BRANCH ORGANIZATION©

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Table Of Contents

Chapter 1

Governing Body and Branch Committees

1. GOVERNING BODY: The Governing Body is made up of brothers who are anointed servants of Jehovah God. They act as representatives of the "faithful and discreet slave" class which has the responsibility for giving direction and impetus to the Kingdom work. (Matt. 24:45) While the Governing Body delegates certain details or responsibilities to committees made up of its own members, or committees made up of other dedicated servants of God, or to instruments such as corporations and legal agencies, it always takes the lead for the smooth functioning of the organization and the unity of all of God's people. As the Governing Body, it has the prerogative to use its discretion and look into any matters it deems necessary to examine with regard to the Kingdom work. To oversee various aspects of the work, committees have been established as follows.

2. The Governing Body gives direction to the Branch Committees throughout the world by means of such publications as the *Watchtower* and *Awake!* magazines, *Our Kingdom Ministry,* publications outlining organizational arrangements, as well as various letters to all branches and to individual branches answering local problems. In addition, the booklet *Dwelling Together In Unity* has been provided, giving certain basic guidelines in connection with Bethel family arrangements, also the booklet, *Missionary Counsel Booklet,* outlining the basic arrangements for missionaries serving throughout the world under the direction of the Governing Body.

3. Recommendations for all Bethel elders, Bethel overseer, printery overseer, and office overseer, as well as for circuit and district overseers, are made by the Branch Committee to the Governing Body. Other assignments of volunteers are made by the Branch Committee. Instructors for the Kingdom Ministry School or Pioneer Service School also may be appointed by the Branch Committee. —See 2:4

4. Major real estate transactions and significant construction projects that are proposed should be presented to the Governing Body before action is taken. When such projects have been approved then details will be taken care of by the corporation or corporations involved. Arrangements for the dedication of new branch facilities will be handled by the Governing Body.

5. CHAIRMAN'S COMMITTEE: This committee is made up of the coordinator or a representative from each of the five Governing Body committees. It serves to enhance coordination between the Governing Body committees and helps to expedite the flow of work. The members of the Chairman's Committee will serve as chairmen of the entire Governing Body on a rotational basis.

6. The Chairman's Committee of the Governing Body should be alert to see that the Governing Body operates smoothly and efficiently and that there is no unnecessary overlapping of work of the various committees.

7. Reports on major emergencies, disasters or persecutions and any other urgent matters affecting Jehovah's Witnesses will come immediately to this committee and will be taken up with the Governing Body.

8. PERSONNEL COMMITTEE: This committee takes oversight of the arrangements made for the personal and spiritual assistance of members of the Bethel families.—Eph. 4:3; Phil. 2:1-5; Jas. 5:14-16.

9. The Personnel Committee oversees the selection and invitation of new members of the Bethel and Farm families around the world, and handles questions concerning their staying in Bethel service.

10. When new members arrive at Bethel a member or representative of the Branch Committee should speak to them on the importance of looking after their spiritual needs and explain arrangements for providing spiritual assistance to them and for their discussing personal problems with any of the Bethel elders. Every help should be offered to aid new members to adjust to living at Bethel. They will be spoken to about the importance of working whole-souled and putting Kingdom interests first.

11. All Bethel elders should be available to the members of the family who have problems and they should be observant as to any difficulties or discouragement on the part of any member, being ready to offer personal counsel and help. It should be made clear to all elders just what their responsibilities are and what they are expected to do themselves. Meetings, usually about an hour or less, should be held twice each year with all of the Bethel elders in the branch. This is done to provide practical assistance to the Bethel elders in fulfilling their responsibilities. (Please see *Branch Organization* 2:12) Serious problems may be reported to the Branch Committee. Bethel elders appreciate the value of giving encouragement to fellow workers and commendation for things well done. Efforts should be continued to maintain a good attitude and wholesome spirit among all members, as well as appreciation for their service privileges and a feeling of being needed and appreciated.—Matt. 11:28-30.

12. It should be practical to handle most personal problems locally in the branch, but major questions and problems can be taken up with the Personnel Committee.

13. Copies of Bethel volunteer lists should be sent in with the annual reports for review by the Personnel

Committee. International servants should be listed separately.—See 16:27-30.

14. If a member of the family desires to leave, he should submit a written notice to the Branch Committee at least 30 working days in advance if at all possible. In this way arrangements can be made for someone to replace him in the work assignment.

15. When any worker is transferred from one position to another, it would be a good thing to let him know why. Thus he will not wonder if the change is because of a failure on his part, or if there is something on which he should try to improve.

16. PUBLISHING COMMITTEE: This committee supervises the printing, publishing and shipping of literature throughout the world. The committee takes responsibility for the oversight of the factories and properties owned and operated by various corporations used by Jehovah's Witnesses throughout the world, as well as the financial operations of the Watch Tower Bible and Tract Society of Pennsylvania and other legal agencies used by Jehovah's Witnesses at the present time. It oversees tax and business matters in connection with publishing the good news of the Kingdom in all parts of the earth.

17. Jehovah's Witnesses in many lands entrust their contributions for advancing the Kingdom work to various corporations and societies organized by Jehovah's Witnesses. Branch offices compile financial reports in accord with the laws of the land and the policies of the theocratic organization. These are considered by the Publishing Committee for their information and are helpful in planning the best use of the funds available to Jehovah's Witnesses for the worldwide Kingdom work. The various legal agencies holding the funds may use this money for payment of invoices, reimbursements, as well as other necessary expenditures. Should conditions in a country change and legal agencies are no longer available to be used, other appropriate arrangements will be made according to the conditions at that time for handling financial operations.

18. Requisitions for normal printing equipment, vehicles, typewriters and other equipment for publishing factories and branches worldwide are approved by members of the Publishing Committee or their helpers after checking. Proposals for major acquisitions of machinery and other expensive equipment are to be submitted to the Governing Body with this committee's recommendations for approving the purchases.

19. Direction for the operations of all publishing factories and maintenance of properties is given by the Publishing Committee with routine matters being handled by the helpers who should keep the committee informed.

20. The Publishing Committee also approves requests for quantities of literature or videos and where they will be produced for the branches throughout the world, taking into consideration production and shipping costs. This committee also supervises the approval of Branch Orders for literature. Branch inventories may be reviewed by this committee.

21. Questions from branch offices relative to publishing, shipping, financial, tax and property matters are given to the Publishing Committee for handling.

22. Questions and recommendations concerning reimbursements and financial matters should be referred to this committee. This includes direction on writing off uncollectable debts between branches.

23. The Publishing Committee supervises the properties and the obtaining of the material needs of the Bethel homes and farms. This includes approving requisitions for purchase of unusual or expensive items for maintenance or expansion of these properties, but routine requisitions for food, linens, housekeeping and maintenance supplies, fuel, furniture, etc., may be approved locally by those having authorization.—See 3:8.

24. SERVICE COMMITTEE: This committee supervises all areas of the evangelizing work, including service matters affecting congregation organization, shepherding activity of elders and traveling representatives who are caring for the spiritual welfare of God's people around the earth, also all pioneer activity. Annual reports from the branches dealing with the field activity worldwide are examined and acknowledged by this committee. The monthly field service reports (S-81) and the missionary home reports (A-24) are also considered by this committee. Assignments of territories to the branches are the responsibility of the Service Committee. (Gal. 2:9) However, each branch makes its own individual territory assignments. Difficult service-related questions and problems that come in should be referred to and will be handled by this committee. The Service Committee supervises preparation of copy for *Our Kingdom Ministry* and cooperates with the Writing Committee in getting final copy approved.

25. The Service Committee is responsible for calling in Gilead School students and students for the Ministerial Training and Traveling Overseers' Schools. This committee is also responsible for making assignments of students to their places of postgraduate service in the field. All correspondence with missionaries regarding their service is handled by this committee. See also 23:17.

26. Zone visits by members of the Governing Body, or by others who are qualified, are arranged by the Service Committee. (Acts 8:14) If the branches have any questions regarding hospital information matters, these should be addressed to the Service Committee.

27. TEACHING COMMITTEE: This committee's responsibility is to supervise schools, assemblies and Bethel family instruction for the spiritual education of Jehovah's people. The Committee supervises outlining the material to be used in teaching and takes oversight of the various departments that are now responsible for this education. It handles oversight of the Audio/Video Serv-

ices Department and development of all new audio and video programs.—Isa. 54:13, 14; John 6:45.

28. The committee is responsible to see that there is a proper arrangement and time allotment for each of the congregational meetings. This committee works in close cooperation with the Service and Writing Committees.

29. Fields of instruction handled by this committee include the following: 1. Watchtower Bible School of Gilead; 2. Kingdom Ministry School; 3. Theocratic Ministry School; 4. Bethel Entrants' School; 5. Program at Bethel table; 6. Bethel Family meetings; 7. International Conventions; 8. District Conventions; 9. Circuit Assemblies; 10. Special Assembly Days; 11. Radio and TV programs; 12. Pioneer Service Schools; 13. Literacy classes; 14. News Service; 15. Ministerial Training School; 16. Traveling Overseers' School; 17. Branch School; 18. All audio and video programs.—See 23:17.

30. The Teaching Committee endeavors always to provide the necessary instruction and arrangements for building up spiritually the elders, publishers, Bethel families, newly interested persons and others, encouraging all to 'pay constant attention to themselves and to their teaching.'—1 Tim. 4:16.

31. Branch Committees should make their own local organizational arrangements for their circuit assemblies, special assembly days and district conventions.

32. WRITING COMMITTEE: This committee supervises putting the spiritual food into written form for publication and distribution to our brothers and the public in general.

33. The publications that this committee supervises include the *Watchtower* and *Awake!* magazines, all bound books, booklets, pamphlets, tracts, final copy for *Our Kingdom Ministry,* handbills, Bibles, or any revisions of these. It responds to questions about the meaning of certain scriptures and points presented in the publications, also questions about doctrines or morals that do not deal with or related to specific problems in the congregations, or the standing of persons in the congregations. It approves the scripts for dramas, and talk outlines and manuscripts. This includes unique branch materials such as tour brochures, public relations brochures and tracts, and dedication brochures.

34. The Writing Committee supervises the translation work done throughout the earth. This includes giving approval for the translation of audio and video programs into additional languages.

35. BRANCH COMMITTEES: Jehovah's Witnesses through their Governing Body operate branch offices located in most of the principal countries of the world. The Governing Body of Jehovah's Witnesses approves of the recommendations for elders who will serve on the Branch Committees for such offices. The Branch Committee has the responsibility for the oversight of the preaching of the good news of Jehovah's Kingdom in the territory assigned to the branch. Within this territory it also gives the necessary supervision to the Christian congregations, missionaries, special pioneers, pioneers, and interested ones, organizing the congregations into circuits and districts and making recommendations to the Governing Body for the appointment of circuit and district overseers, Bethel family members and students for Gilead School.

36. It may be sufficient to have three members form the Branch Committee in some branches, but in large branches where other factors are involved, such as printing operations, extensive territories or a variety of languages, it would seem advisable that the membership of such a committee be five or more, providing an opportunity for additional elders to be familiar with the details of the work in that particular branch area. For example, in a large branch the Branch Committee might include the following: A **printery overseer**. His responsibility would be oversight of all printery operations, printing, binding, shipping, and other matters related to the operation of the printery. The **Bethel overseer** would have oversight of operations in the Bethel home: laundry, housekeeping, kitchen and dining room, and other matters related to the care of the family, Bethel home and grounds. The **office overseer** might be assigned oversight of correspondence, Service Desks and other office functions related to the branch operation.

37. All maintenance of the buildings would be best cared for by one department. The same would be true for the purchasing of material for the home, printery, or offices. Assigning or scheduling the use of vehicles would be best cared for by one department. Because some of these oversight responsibilities might overlap, depending on local conditions, the Branch Committee would decide under whose jurisdiction some departments would be placed so that there is a balanced distribution of oversight responsibilities.

38. It is desirable for one or more members of the Branch Committee to be citizens of the country where the branch is located. Nevertheless, in all cases, spiritual qualifications should be viewed as of greatest importance. The appointment as a member of the Branch Committee or to a position of oversight in the branch organization is not for any specified period of time. On the recommendation of the Branch Committee, the Governing Body will be pleased to consider the recommendation for adjustments, or **removal, or reassignment of individuals** having in mind the advancement of the Kingdom work.

39. LEGAL ENTITIES AND THE WORLDWIDE ORDER: Branch Committee members should have a clear understanding of the relationship among the Governing Body, Branch Committee, the legal entities used by branches, and the Worldwide Order of Special Full-Time Servants of Jehovah's Witnesses ("Worldwide Order").

40. Our Master, Jesus Christ, has appointed "the faithful and discreet slave" over all his 'belongings,' or Kingdom interests, here on earth. (Matt. 24:45-47; Phil. 2:21) The Governing Body, representing "the faithful and discreet slave," has delegated a measure of this oversight of the spiritual and material welfare of the "flock of God" to Branch Committees throughout the world. These committees also oversee administrative and legal activities of the organization in their designated territories. Of course, all Branch Committees serve under the spiritual direction of the Governing Body.—See *The Watchtower*, January 15, 2001, pages 28-31.

41. Branch Committees are encouraged to register and use a recognized legal entity to carry on the legal affairs of the branch. (See 9:10-12) Depending on local laws and circumstances, a branch may use more than one legal entity to further the work in its territory. Some countries do not allow the registration of religions or the formation of a legal entity of a religious character. In such countries, it may be necessary to use a legal entity that is of a general nonprofit or, in a rare case, a for-profit nature. In any case, the Branch Committee must not lose sight of the fact that our main purpose is to spread the good news of God's Kingdom under Christ Jesus and our main activity is religious, even though some aspects of our endeavors are educational or charitable in nature.

42. Members of the Worldwide Order serve at all branches and provide the personnel needed to operate the various functions carried on by the legal entities the branches use. (See *2003 Yearbook*, page 30.) For this reason, it is important for Branch Committees to understand what the Worldwide Order is and the relationship between it and the legal entities branches may use.

43. The Worldwide Order is an unincorporated association made up of all those in special full-time service throughout the world. Members of the Worldwide Order are baptized ministers in special full-time service who perform whatever assignment they receive from the Worldwide Order. Each member of the Worldwide Order signs a Vow of Obedience and Poverty ("Vow"), which is a voluntary commitment made by each member. The Worldwide Order sees to it that each member of the Order receives basic necessities, regardless of the member's assignment or the legal entity through which the member serves.

44. The Worldwide Order provides ministers for the legal entity or entities used by the branches to carry out the spiritual activities of Jehovah's Witnesses. (Rom. 12:1; Matt. 24:14; 28:19, 20; Acts 1:8) Members of the Worldwide Order are not compensated and do not receive in-kind benefits for any services they perform for a legal entity. The support a member receives is based on the member's commitment to the Order stated in the Vow and is not related to any service performed or the nature of any assignment. Members of the Worldwide Order receive food, shelter, and other basic necessities. Regardless of the nature of their privilege of service, all receive modest, yet appropriate support. **In view of the foregoing, the activities of any legal entity used by the Branch Committee are not to be viewed or regulated as a "commercial" enterprise or as involving an employer/employee relationship between any legal entity and members of the Worldwide Order.**

45. At times authorities attempt to categorize the endeavors of those in special full-time service as secular "work." As Christians, we do have a "work" commissioned to us. (John 4:34; 5:17; Acts 13:2; 1 Cor. 15:58; 16:10; 2 Tim. 4:5) However, members of the Worldwide Order are motivated, not by pecuniary gain, but rather to accomplish the will of Jehovah and Jesus Christ in helping all to "attain to repentance." (2 Pet. 3:9) Even so, in keeping with Jesus' admonition, Branch Committee members and those who serve under their oversight need to exercise caution when asked to describe the nature of our activities. (Matt. 10:16) While we do engage in "work," even as Jesus and his first-century disciples did, we are certainly not secularly employed or motivated.

46. Although many countries provide tax exemptions for religious entities, some countries do not. Tax exemptions are generally created by law and are usually not a legal right. Where required to do so by Caesar, legal entities used by branches should pay the taxes legally required of them, even if other religious entities do not follow the law. Conversely, legal entities used by branches should not pay taxes where there is an accepted legal basis for not doing so. Every Branch Committee should take full advantage of any legal exemption from taxation. (See 9:19) Branch Committees should keep in mind that how they handle tax and legal matters (including the tax or legal status of those in the Worldwide Order) could have implications for other branches, the worldwide organization, and the Worldwide Order. If a Branch Committee feels that it should describe itself, its legal entities, or the Worldwide Order differently than set forth above, it must first provide details of the proposed adjustment to the Governing Body for direction.—See 2:81; 6:52-54.

47. BRANCH COMMITTEE COORDINATOR: Each Branch Committee has a coordinator appointed by the Governing Body. He is responsible for coordinating the daily routine of work and for handling such matters as the Branch Committee may delegate him to care for. He is responsible to send reports and information to the Governing Body and also to keep the local Branch Committee informed of all communications received from the Governing Body, as well as of any details pertaining to local corporations, property, equipment, production, legal questions and the overall state of the Kingdom work. He should keep a brief record of each Branch Committee meeting showing the date of the meeting, the persons present and major points considered.

48. CHAIRMAN: Each Branch Committee has a chairman who will serve as such in the rotation arrangement for a period of one year with the rotation taking place

January 1 each year. When the coordinator rotates into the chairmanship, he can call upon another member of the committee to assist him in certain committee matters as he finds it necessary. The chairman is to keep order and see that committee decisions are carried out. He should notify all members as to time of meetings.

49. If some individuals become unable to accept all assignments in connection with the Branch Committee and its rotation, they may still be retained as members of the committee, and in this case the committee may wish to recommend an additional person to help out with some of the supervisory work done by the Branch Committee. Nevertheless, the older and experienced members will be available to give information and provide counsel, which can be very valuable. In line with the above it is not necessary for every individual to take the chairmanship in rotation if one does not feel that he is in a position to serve effectively.

50. BRANCH COMMITTEE RESPONSIBILITIES: The committee has the general oversight of the work in the field as well as the work in the branch. It should make decisions on what must be done and assign responsibility for carrying out decisions to one of its members who should follow through, expedite the work and report to the committee upon completing the assignment. The Branch Committee has the liberty to call in for consultation other elders and individuals who are able to supply the vital statistics or facts that will help the committee in reaching conclusions.

51. The Branch Committees are to serve as representatives of the Governing Body in the territory to which they are assigned following the Scriptural direction and lead given by the Governing Body. Branch Committees are authorized to appoint congregational overseers and ministerial servants, to establish congregations of Jehovah's Witnesses and to appoint and assign regular and special pioneers.

52. It is not required that the entire Branch Committee must in every case approve appointments of congregational elders and ministerial servants. We recommend that the Branch Committee be practical in handling such matters, especially if certain ones are located some distance from the branch office. The Branch Committee can decide just how to handle such matters and who or how many of the committee should approve of the recommendations. It seems reasonable to have only two or three members responsible for making appointments in many places; however if there are any questions or special problems, they can be saved for consideration by the whole Branch Committee. But for ordinary and routine appointments, we do not feel that the whole committee necessarily has to sit and approve each one. In large branches they may wish to use a desk man or men in the Service Department to assist them in making appointments. (Acts 14:23; Titus 1:5) The committee should come to an agreement as to how they want to handle this. This also applies to deletions unless death or disfellowshipment are involved.

53. The Branch Committee is responsible to keep the Governing Body informed on the progress of the Kingdom work in the territory assigned to the branch. All the members of the committee should share in taking the oversight of the work. Each should have his regular assignment of service at the branch or in the field according to his circumstances.

54. Brothers given any position of oversight should appreciate that their appointment comes from Jehovah by holy spirit through his visible organization and that they were put in the position of oversight to shepherd the congregation of God. The congregation does not belong to them; it is God's congregation and they are responsible to Jehovah, the "chief shepherd."—Acts 20:28, 35; 1 Pet. 5:1-5.

55. Those who are appointed to oversight should show humility and pray that they may manifest the fruitage of the spirit. (Gal. 5:22, 23) They should have a disposition that will help them get along with all people, serving their brothers humbly. (John 13:14, 15) These qualities should be developed further with the help of God's holy spirit, as overseers show loving-kindness towards all those they shepherd in the congregation of God, as well as those outside the congregation, the "strangers."—Isa. 61:5.

56. All branch volunteers should work closely with a congregation, attending meetings regularly and sharing in the service for their own spirituality as their health and circumstances permit. The fact that one is on the Branch Committee does not mean that he must be given special deference in the congregation, but he should take his part in the congregational arrangement as anyone else would do.

57. Overseers should set an example when it comes to the work, not taking time for personal matters or giving all of the responsibility to others. They should be willing to work with their brothers at any task. They should be interested in preaching and teaching and in the organization. On the other hand, they should not think that they must do all of the work, but they should let other people help and be trained to take on responsibility. If an overseer in a branch organization is going to give instructions and directions to others, he certainly should be a person who can take instruction. He should be anxious to know what the Scriptures require of him and what the Governing Body has directed. By being able to organize his own daily routine of work, he shows that he can be of assistance in organizing the activity of God's people throughout the territory. We appreciate that members of the Branch Committee especially are given great responsibilities. Therefore, these privileges of service must be taken seriously because the lives of many people are involved as we endeavor to see that Jehovah's will is carried out.—Luke 12:48.

58. The Branch Committee has the responsibility to keep the organization clean and in harmony with Jehovah's Word. They themselves must live up to the Scriptural requirements for elders and see that others who have oversight also measure up to such requirements. They must be courageous in seeing to it that all unrepentant immoral persons and evildoers are removed from the congregation of God as well as seeing to it that only persons who qualify, that show their fitness, are permitted to continue on as members of the Bethel family. Any who are disfellowshipped should have their names announced to the family and be dismissed. If some show that they are lazy, stubborn, or unchristian in their actions they may be dismissed as Bethel family members on the recommendation of the Branch Committee. Questionable cases may be referred to the Personnel Committee with a recommendation and explanation.

59. The Branch Committee coordinator as well as the other members of the Branch Committee should be careful never to deal harshly or unkindly with other servants in God's congregation but always to hear both sides of the question and use the spirit of a sound mind and be mild tempered. (Matt. 20:25-27) They should always be careful to keep confidential those matters told them in confidence, and not to talk to their wives or others about individuals' problems or confidential matters in the organization.

60. Building up the respect of the brothers for Jehovah's visible organization is necessary. Christians should always feel free and welcome to come to the branch office or to anyone in the branch office with their problems. The Branch Committee coordinator and other specially appointed representatives of Jehovah's organization within the Bethel home should be willing to handle problems, treat them confidentially, show kindness, patience, self-control, and above all, the quality of love. (1 Tim. 5:1, 2) If they do these things, the brothers will have respect for them and for the branch organization.

61. The Branch Committee members should always manifest mildness and respect for one another and for the opinions of others on the committee as well as in the Bethel family. They should show due respect for the principles and policies set down by the Governing Body which are supported by God's Word, remembering that the "discreet slave" has been appointed by the Master to give the domestics "their food at the proper time."

62. Branch representatives should be sure not to be hasty in giving counsel. If one is not sure of the counsel that God's Word gives, it is best to speak to others about the matter and do research before giving an answer. If a branch representative takes hasty action and later changes his mind as to the course he first advised, the brothers will soon lose confidence in his soundness of judgment. His counsel should always be in harmony with God's Word and he should use the spirit of a sound mind. It is Jehovah's Word that should be the basis for all decisions.

63. Nothing contributes more to the happiness of the brothers than the conviction that they are loved and appreciated. (1 Cor. 8:1; 13:4-8) Continue to reflect Jehovah's great love for his sheep. It is helpful for committee members to make periodic visits to each department where they will try to speak briefly to each worker with words of appreciation and encouragement. (See 28:4) Our Bethel service is sacred service directly related to Kingdom interests. Many young people today have never learned to work diligently. Encourage our brothers to be productive workers, being on time and doing good quality work. Talk about cultivating a spirit of contentment at their present work assignment rather than always looking for something that they might think is a 'better work assignment.' Help family members to maintain a good balance between Bethel service and congregational activity. In their enthusiasm to help the congregation, some spend so much time in the preaching work and Kingdom Hall building projects that they lack the energy to work hard at Bethel. On signing the application for Bethel service, all have affirmed the statement: "I will give that assignment of service (Bethel) priority over all other activities." All serving as productive workers will help avoid unnecessary increases in the size of the Bethel family.

64. The handling of the branch office and its correspondence may vary in different branches due to the size of the organization and number of congregations, pioneers, special pioneers, missionaries and other representatives of the branch serving in the field.

65. Some branches have a large staff with many assistants in the branch and discretion should be shown as to what work the Branch Committee coordinator will do in harmony with the direction of the Branch Committee. On the other hand, where the branch is small, the Branch Committee coordinator should be able to handle any office work assigned to him by the Branch Committee without difficulty and without asking others to assist. In fact he may only have to work a few days a week in the branch office. The rest of the time he can then spend in the house-to-house witnessing in an assigned territory trying to build up the local congregation.

66. In small branches it may be the Branch Committee coordinator can also be assigned to serve as district overseer at times if this does not require him to be away from the branch very long. Or it may be that he can share in the circuit work for a week or two out of the month to keep him in association and in close touch with the congregations. If this is the case another brother should be appointed as the district overseer for circuit assemblies.

67. The Branch Committee arranges for circuit overseers to visit the congregations of Jehovah's Witnesses at regular intervals and may make **adjustments in the appointment to oversight of elders and ministerial ser-**

vants. If it is found that any such no longer qualify Scripturally, the committee may appoint other persons to act in such place as the holy spirit may direct.

68. The Branch Committee has authorization to **appoint special pioneers** to the number approved for that territory by the Service Committee, in consultation with the Publishing Committee. They can appoint as regular pioneers as many persons as meet the qualifications for such service and who are so recommended by the congregational service committee. The Branch Committee will assign territory to congregations, pioneers, special pioneers, missionaries and isolated publishers and should receive regular reports from all preachers of the good news in their respective assignments.

69. The Branch Committee has the responsibility of **looking after the branch's properties, receipts and expenditures,** paying authorized bills, handling legal matters, and appearing in court when necessary. The Branch Committee should arrange to keep such books and records as the Governing Body and the government of the land require. All books of record should be kept in good order and up to date for review by the zone overseer on his periodic visits.

70. All members of the Branch Committee should set a good example spiritually and morally for the brothers, preaching the good news of the Kingdom publicly as opportunity affords and circumstances permit. As with all elders, the members of the Branch Committee have the opportunity of setting a fine example in giving public talks.

71. The Branch Committee has the special responsibility of caring for the welfare of all of God's people in the territory assigned and of **keeping the Governing Body informed** as to the progress of the work, as to any problems or difficulties encountered, and of making suggestions as to how to overcome them and advance the work in harmony with God's Word. The branch office will keep in regular communication with all of the congregations and pioneers, special pioneers, missionaries, circuit and district overseers and other assigned representatives in the field. At all times their concern must be for Christ's brothers and his other sheep and for the vindication of Jehovah's sovereignty.—1 Tim. 3:1-7; Titus 1:5-9; Phil. 2:1-4, 19-21.

72. MEDICAL CARE FOR SPECIAL FULL-TIME SERVANTS: The Branch Committee should feel a certain responsibility to assist with the medical needs of brothers and sisters in special full-time service. It is appropriate to **show consideration and helpfulness toward all in special full-time service**. We want to see that all such volunteers are kept in good health. The longer one is in the special full-time service and the older that one becomes, the more consideration can be shown. However, if a person has been less than five years in the special full-time service and it is found that he really is not physically or otherwise able to meet the requirements of that service, it may be necessary to let him transfer to the pioneer service or to whatever he is able to do and let him take care of any future health needs.—See 2:57-62.

73. It is the intention that a portion of the reimbursement and the Personal Expense Account (PEA) be used for **incidental medical expenses**. However, Branch Committees should not insist that all funds in a full-time servant's Personal Expense Account be exhausted before the branch will assist in covering medical expenses. Other emergencies may arise during the year requiring that the individual draw on funds in his Personal Expense Account. When **major medical costs** are involved for those in **special full-time service five years or more**, we are willing to cover these if the branch feels it is appropriate and sends a recommendation to that effect. Of course, if a person is in a position and wishes to cover such expenses himself, if his family or the congregation wish to assist, or if he has insurance or other governmental provisions available, that is appreciated. But, if an individual feels that his health care needs are beyond what he can reasonably cover, he may ask for assistance. The Branch Committee can approve requests for such expenses up to U.S. $1,000. If the expense is in excess of that, the matter should be presented to the Publishing Committee with the recommendation of the Branch Committee.

74. For those who are recently enrolled as special full-time servants, it may be appropriate to arrange such financial backing on a loan basis. But for those who have been in such special service for 5 years or more, consideration may be given as individual circumstances require. Special consideration should be given to those who are 50 years of age and older and have been in the special full-time service for 15 years or longer. When brothers have spent a number of years in special full-time service and some disabilities arise, the branch looks after them and arranges for them to do service according to their physical ability.—See 2:61, 62; 8:13; 17:45.

75. At times **those in foreign service** (Bethelites in foreign service, international servants, or missionaries) prefer to receive medical treatment in their homeland. They can make such a request. However, it may be that very good medical treatment can be found within the country or in a nearby country. This also should be investigated. If the individual has to return temporarily to his home country for medical care and he is not in a position to cover the travel costs, the Branch Committee may recommend to the Publishing Committee that we pay all or part of the transportation costs.

76. EMERGENCY MEDICAL CARE: If any brother or sister in special full-time service is **taken ill suddenly** and medical attention or hospitalization is needed, the branch will see to it that proper care is given immediately and the branch will bear the cost of the expense if the individual cannot do so. If the special full-time servant wishes to assist in caring for these expenses, he may.

However, the Branch Committee should not pressure one to do so.

77. In connection with **all accidents occurring on the job**, the branch should take care of the expenses for any special full-time servant, whether young or old. The branch will bear such costs resulting from accidents, but the Branch Committee should report to the Publishing Committee any unusually large expenditures in this connection. Individuals may request that Personal Expense Account credits be applied to such costs, but they are not required to do so.

78. RECOMMENDATIONS TO THE GOVERNING BODY: When recommendations are sent to the Governing Body for elders to serve on the Branch Committee, in the circuit or district work, or as Bethel elders, please use the form "Recommendations to Governing Body." A separate sheet should be submitted for each type of service privilege. It will be appropriate for all of the committee making the recommendations to sign the form if possible, or for the one signing to indicate that all members of the Branch Committee have agreed to the recommendations being made if that is the case. A copy will be returned to the branch with the approval shown thereon.

79. Please inform us when any elder appointed by the Governing Body terminates his eldership for any reason or if one is transferred from one branch of service to another, or from Bethel to circuit or district work, so we can keep an accurate and up-to-date list. Deletions of Bethel elders and traveling overseers may be listed as such on the recommendations form when new recommendations are being submitted to the Governing Body. Deletions will not be acknowledged unless there are some questions.

80. BRANCH MEETINGS AND COMMUNICATIONS: The Branch Committee decides when to hold its regular meetings, according to the needs of the work. The committee should not postpone giving attention to its responsibilities or delay in providing the brothers with such information as may be needed in order to expedite their work. It is suggested that **in large branches there can be a weekly meeting** of the Branch Committee, but special meetings may be held when problems arise. **In small branches meetings can be held less frequently,** according to what may be practical, and also depending on the location of the members of the Branch Committee. For obvious reasons it is good if all members of the Branch Committee can live close enough to the branch to be generally available for such meetings. Minutes should be kept of all Branch Committee meetings.

81. The committee should always be available for the needs of the work. If some member is indisposed or absent, the committee can still function if there is a majority of the members present.

82. Committee decisions should be unanimous. If there is a difference of opinion and no unanimous agreement, then the matter can be referred to the Governing Body for decision. Furthermore, if the committee judge that a matter is of great importance, they should not decide it themselves, but send it to the Governing Body with any observations or recommendations they may have. It is left to the Branch Committees to give any details they believe pertinent to the subject when they report such cases to the Governing Body for consideration. If you wish to show the number voting for and the number voting against a certain issue you may do so. Certainly it would be necessary to have both sides of the question presented to the Governing Body. We would like to know why some individuals are for and why some individuals are against. If the chairman of the Branch Committee wishes to ask individuals of both sides to write their opinions he can do that. Then the chairman can send them all to Brooklyn. Or the committee itself can prepare the full report and send it on so that the Governing Body will be able to hear the matter first and then make its decision.

83. In view of the times in which we live and the possibility that great difficulties may arise in some countries, if not all, provisions should be made to try to keep the Kingdom work going, and especially to look after the flock of God no matter what circumstances or difficulties may arise. If a country should become isolated by war or other adverse conditions and it is impossible, at least for a time, to have any communications with the Governing Body, the Branch Committee will carry on in looking after the congregations and those who are dedicated servants of Jehovah God. Especially in a time of trouble it is important for the sheep in a flock to have spiritual food and guidance. Encouragement should be given to them to have regular meetings and continue worshipping Jehovah God. If conditions allow, publications will be provided. If new publications are not available, counsel can be given to review past publications and to study the Bible itself, not forsaking the assembling of ourselves together even though it may be in small groups.—Heb. 10:24, 25.

84. If conditions develop to the point where any members of the Branch Committee are taken away, those who remain should consider the qualifications of other proven elders who have years of experience in the work, and if there is a possibility of communication, make the recommendation of these to take the places of those who are not able to serve. **If communications with the Governing Body are not possible,** then the replacement elders can be asked to serve temporarily, and they can be made familiar with the functions of the branch organization and share in the shepherding of the flock. Every effort should be made to have committee meetings from time to time, depending on the conditions. If any individual member of the Branch Committee should find himself under surveillance and it is not advisable for him to try to meet with other members of the committee he may be able to send word to them concerning his

position. In that event, another elder may be asked to step in temporarily to share in the activities of the committee. If conditions develop to the point where it is impossible to hold meetings because of a scattering of the committee, then each individual should continue to do what he can to shepherd the flock, having in mind what Jesus said at John 10:11-15, and always remembering to seek the guidance of Jehovah God through prayer.

85. Every effort should be made to communicate with the Governing Body if conditions will allow, and if it will not jeopardize the interests of the work. The Branch Committee in each land will know what the circumstances are and will seek the guidance of Jehovah and make a decision as to what is the best course of action at the moment. The Governing Body does desire to receive the reports and news concerning the Christians scattered throughout the world, but since future difficult conditions may develop, these provisions are set forth in connection with the functioning of the Branch Committees.

86. It will be practical if communications sent to the Governing Body can always be in English. Circumstances in some lands may prevent this. If one who knows English is taken away, the Governing Body will be pleased to receive communications in any language. However, communications in English may be answered more quickly than those received in other languages.

87. In order to expedite the handling of mail and to give good service to the organization throughout the world, the branch offices should **write separate letters on subjects for attention by the respective Committees.** For example, if the letter is for the attention of the Publishing Committee, please indicate this in the heading of the letter. In this way, when the branch mail is opened it can be distributed quickly, decisions made and answers given. If the letter is of a general nature, however, or contains several small points to be considered by different Committees, then it may simply be marked for attention by the Governing Body.

88. Envelopes from the branches may be addressed to the World Headquarters of Jehovah's Witnesses, 25 Columbia Heights, Brooklyn, New York 11201-2483, USA. Note the exception in 13:15.

89. EMERGENCIES: From time to time emergency situations arise throughout the world. Sometimes there are violent, damaging storms, floods or strong earthquakes. At other times brothers may be forced to flee from their homes because of war conditions or mob violence. When these problems occur it is proper for the branch offices to communicate with the headquarters in Brooklyn and explain what is happening and make a recommendation as to what might be done. When these reports come in, the Brooklyn headquarters would appreciate it very much if you would be able to state what the local brothers are able to do and what materials or facilities you have available to take care of the immediate needs of the brothers who have been affected by such disasters. However, at times it may not be possible for the branch to communicate quickly with headquarters, or there may be a need to do something immediately for some of the brothers who have been affected by the disaster. Therefore all of the branches will be allowed in these circumstances to spend up to $5,000 immediately for **temporary relief and assistance to the brothers who are involved in major disasters.** When this occurs the information will be included in the communication that is sent to Brooklyn. It is necessary to report how money is used in connection with the disasters and relief efforts because we are keeping a humanitarian aid account in addition to maintaining our established relief account in Brooklyn, and it is our wish to make appropriate charges on these accounts just as we do if we send funds to a branch to take care of a disaster situation.

90. HUMANITARIAN AID: In addition to major disasters, many of our faithful brothers suffer medical problems beyond their financial needs. As you are aware, *Organized to Accomplish Our Ministry*, pages 122 and 123, shows the first responsibility for such matters rests on the family of the individual, although at times material and other assistance is available through the congregation or through governmental or social agencies. When the individuals have exhausted such possibilities, the branches occasionally get pleas for assistance in connection with the necessities of life to help them obtain critical medications or with the cost of an operation. If the Branch Committee feels it is appropriate to assist financially in certain deserving cases because of lack of other support, it is left to the discretion of the committee to handle such matters, even up to US$1,000. Any request for humanitarian aid covering medical purposes beyond that should be referred to the Publishing Committee with an explanation and recommendation. Branch Committees will need to handle such matters with discretion and confidentiality so that the provision is not abused. Generally, this arrangement should be the exception rather than the rule. This information is not for publication to the congregations. However, if a congregation initiates a request for help from the branch, you may act upon it. This is in harmony with the generosity and kindness shown by the first-century congregation.—Rom. 12:13.

91. COUNTRY COMMITTEE: Where a Branch Committee is overseeing the work in more than one country, it has been found advantageous to establish Country Committees under the supervision of the branch office. This is done where there is a need to have staff in that land for administrative purposes. The Country Committee is composed of mature Christian elders recommended to the Governing Body by the Branch Committee. The brothers on the Country Committee will be responsible for the administration of the office and Bethel home in the country where they serve, handling correspondence, finances, and reports. Other countries may have no office at all because the work in those countries

is under ban, but Country Committees may be appointed in such lands. They are authorized to **make appointments of congregation overseers and ministerial servants**. They make recommendations to the Branch Committee for brothers and sisters to serve as special pioneers and will generally cooperate with the Branch Committee for the advancement of the work in the country where they serve.

92. Country Committees are authorized to answer questions that local elders may have regarding judicial and other matters. If there is any uncertainty as to how such a matter should be handled, Country Committees will contact the Branch Committee. **They will also contact the Branch Committee if there is disagreement about how a matter should be handled**, even as a Branch Committee inquires of various Governing Body committees when the brothers on it have differing views on how something should be done. (Whether a Country Committee will tabulate the field service reports or send them directly to the Branch Committee for handling will be determined by the Branch Committee.) Country Committees will arrange for locations and times for circuit assemblies, special assembly days, and district conventions. The Country Committee does not need to recommend speakers to the Branch Committee or have its approval. Assignments for speakers are made in the country by the Country Committee or under its supervision. Literature distribution to the congregations should be handled as directed by the Branch Committee and a decision will need to be made as to how the literature depot will be set up and operated if one is not already in operation.

93. The Country Committee will recommend to the Branch Committee any brothers who might be used in the circuit or district work. The Branch Committee will send recommendations for the traveling overseers to the Governing Body. **Any major problems or questions that the Country Committee cannot resolve in line with *Branch Organization* or policy letters should be referred to the Branch Committee.** All mail from the Country Committee intended for the Governing Body or its committees, or for other branches, should be sent through the Branch Committee. Of course, if communication with the Branch Committee is not possible due to bans, persecution, or similar problems, it may be necessary to send information directly. When necessary, the Country Committee may write a letter to the Governing Body, but in such cases the letter should be sent through the Branch Committee so that if necessary they may write their comments in a covering letter to the Governing Body. Generally speaking, the Country Committee will not write directly to other branches. If persecution, natural disasters, civil strife, or other such problems, prevent communication with the Branch Committee, the Country Committee will give the needed supervision to the work until conditions return to normal and contact with the Branch Committee can resume. This would also mean that if there are any relief measures to be taken in behalf of the brothers, the Country Committee will give the needed oversight, bearing in mind the directions provided in *Branch Organization* related to such aid. It will keep the Branch Committee informed if at all possible.

94. The everyday oversight of the missionaries and missionary homes is under the jurisdiction of the Country Committee. However, problems such as illness, emergency leave, and any difficulties that require attention by a Governing Body committee, should be reported to the Branch Committee with the recommendations of the Country Committee. The Branch Committee, in turn, will write to the appropriate Governing Body committee, providing all of the details. In lands where there may be translation offices or literature depots, the personnel will be under the oversight of the Country Committee.

95. The handling of legal matters and the registration of legal entities will be under the direction of the Branch Committee. However, the Country Committee will be consulted as needed.

96. Each Country Committee member should have a copy of *Branch Organization.* Each one serving on the Country Committee should familiarize himself with the contents of this publication since much of what appears in it has application in principle to the work handled by a Country Committee.

97. The Branch Committee will recommend to the Governing Body which brother on the Country Committee should serve as coordinator. He will be responsible for coordinating the daily routine of work. A chairman will serve in a rotational arrangement for a period of a year following the same pattern as for Branch Committees.—See 1:47, 48.

98. Generally, a Country Committee will meet each week, or perhaps every second week, depending on matters needing attention.

99. It is hoped *Branch Organization* will be most helpful to all Branch Committees and Country Committees. The portions which apply to other volunteers should be made available to them so they will know how to properly discharge their assignments of service. It would be good for each member of the Branch Committee to **read this publication through** from time to time so that he is acquainted with branch procedure and policy. All within Jehovah's organization have to look to him and ask for the guidance of his spirit on their overseership to have his favor and blessing on their activities. They should recognize the instructions as they come through the Governing Body to all divisions of the organization. The Branch Committee should be foremost in recognizing theocratic instructions, studying them and applying them. If all on the Branch Committee, as well as others given

assignments of service in the Bethel home, study this material, or the part that applies to their assignment, then it will be possible for all to work in unity and cooperation worldwide in the discharge of their duties. Branch Committee members especially should be well acquainted with the details in this manual so that they can help others within the branch organization to accomplish their work.

100. For the most part the things set out herein can be followed in all parts of the world. However, in lands where there are difficulties due to persecution or ban, then the Branch Committee may find it necessary to modify certain procedures or practices after consulting with the Governing Body.

Chapter 2

Bethel Family

1. The Personnel Committee of the Governing Body oversees the selection and invitation of new members of all the Bethel families. An application form (A-8) should be properly filed with the Branch Committee and kept on file for all members of each family. This application is first approved by the Branch Committee and then the essential information, that is, full name, date of birth, date of baptism, anointed or other sheep, marital status, male or female, years in full-time service, current assignment, recommended for what job at Bethel, and reasons as to why he is needed in Bethel service, should be sent to the Personnel Committee at Brooklyn, New York, for final approval. A few branches may find it necessary to invite persons to assist on a temporary basis. See that anyone who works at Bethel has meaningful work to do. If there is not enough work for a person to do, it is best that he be utilized in the preaching work. Branch Committees have the authority to call in those who serve as **temporary workers for three months or less**. However, when individuals are invited in on a Bethel application with the intent to keep them as temporary workers for one year or as regular members this should be approved by the Personnel Committee.

2. When making recommendations of new ones for Bethel service, please keep in mind that the **age requirements** are from 19 to 35 years of age. Those under 19 years of age should not be recommended. Special circumstances from time to time may require recommending a mature brother with a special skill to serve at Bethel although he is a little over 35 years of age. But this should be the exception. If such a recommendation is made, please tell the Personnel Committee why the brother is needed and what efforts have been made to find someone else who meets our basic requirements. We need to be careful in screening the applicants so that each one invited to Bethel is able to be a productive worker. At times an older married brother with special skills may be invited. Though the brother may be an excellent worker and fill a need, in some cases the older wife finds it difficult to adjust to Bethel, or perhaps she has health problems that make her a below-average Bethel worker. Although one department may benefit, another loses.

3. When someone leaves Bethel service, his name should be given when asking for a replacement. Those approved by the Personnel Committee may then be invited to become members of the Bethel family. In most countries when one becomes a member of the Bethel family, he takes a vow of obedience and a **simple vow of poverty.** (See 1:43) He is released from these vows while on vacation.

4. The first year, for new members of the family, is a year of training. Elders working closely with the new brothers should endeavor to help them appreciate their privilege of sacred service at Bethel in hopes that they will want to continue for many years. However, **if some do not prove suitable for Bethel service** the new member should be made aware of this as soon as it is observed and appropriate counsel can be given. It would be unkind and unscriptural simply to tell one at the end of the year that he has not proved satisfactory. Of course anyone may be dismissed or asked to leave at any time for improper conduct or for any other circumstance that may interfere with his Bethel service. In any case, such matters should be explained to him in a kindly manner and in a way to help him to make progress whether he stays at Bethel or leaves. We do want to help the new Bethel family members make a success of their service at Bethel with the goal in view of progressing in their theocratic activities.

5. BRANCH COMMITTEE: Since the Branch Committee acts representatively for the Governing Body, they will be keenly interested in the spiritual welfare of the family. An effort should be made to maintain a wholesome spirit among all the members of the family. It is good to welcome suggestions and use them if advisable. Members should feel that the Branch Committee is there to help and of course the members of the committee should be approachable at all times.

6. BETHEL ELDERS: Bethel elders are those who qualify to serve in a special capacity in Bethel in addition to their assignment as elders in a congregation. They are **appointed by the Governing Body** from recommendations made by the Branch Committee. The qualifications of all brothers in Bethel who have served as congregation elders for at least three years should be **reviewed at least once each year** to see if they qualify to be recommended as Bethel elders. Recommendations to the Governing Body by the Branch Committee should show the date of birth of those recommended, date of baptism, and the reasons why those recommended should be Bethel elders.

7. Qualifications of all elders are found in 1 Timothy 3:1-7; Titus 1:6-9; 1 Peter 5:2, 3, and in other scriptures. A Bethel elder not only meets the Scriptural qualifications for elders in a congregation, but does so in a fuller and more complete way, so that he is equipped to handle more exacting responsibilities in the realm of Bethel service.—Luke 12:48.

8. The qualifications as stated in 1 Timothy 4:12 to be “an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness” should be applied when recommending a Bethel elder. This would include his

conduct in the home, at work, at the table, and in all of his affairs, even those outside of the congregation. Does he build up and support the operation of the Bethel home, or is he unjustly critical and a complainer? Does he take his assignments cheerfully and is it pleasant to work with him? Is he approachable and one whom the brothers would want to go to with their problems? If married, does he fulfill the Scriptural requirements of a Christian husband? Is he a good example for all in the family?

9. Very young brothers or those new in the Bethel family who have not demonstrated their qualifications long enough would most likely not be recommended. The Branch Committee should not be hasty in making its recommendations even though some persons may qualify in their local congregations. (1 Tim. 5:22) If in doubt, it is best to wait. But all who do qualify should be recommended. Circuit and district overseers who become members of the Bethel family may be recommended whenever it is felt appropriate, perhaps after a short period to adjust to Bethel service, if it appears they qualify. One who is a Bethel elder would not usually be removed unless guilty of serious misconduct. Older brothers who are elders may not be able to speak as well and do as much in the field service as some of the younger brothers, but there is no reason to remove them if they do qualify Scripturally and their judgment is good. These older ones do serve as fine, loyal examples in the congregation of God and at the Bethel home where they live and work.

10. It may be that a brother qualifies as a Bethel elder because of his good judgment and is well respected and can give wise counsel to the brothers and sisters. However, he **may not have all the qualities of a public speaker** who could be assigned out to serve other congregations. The Branch Committee could recommend him as a Bethel elder, but he would not be used for speaking assignments. Later on he may improve and could be used as a public speaker also. The Branch Committee will decide this when appropriate.

11. In some larger branches it may be advantageous to have **elder groups** made up of Bethel elders to share in the responsibility of assisting the Branch Committee as they take care of the brothers and sisters who are members of the Bethel family. (Titus 2:6, 7) The elder groups may help in making recommendations or with any problems that individuals may have. In this respect they do not decide on the every-day operation of the branch or changes that are to be made. They principally assist in giving commendation and in caring for personal problems. Of course, the Branch Committee is free to seek information or suggestions from such elder groups.

12. Branches should arrange to have a **Bethel elders' meeting** twice a year. Responsible Bethel elders can be asked for their suggestions on subjects to be discussed. Thereafter, the Branch Committee can assign committee members or selected Bethel elders to develop outlines and present these in brief talks to the assembled elders. This regular communication with the Bethel elders is helpful in keeping them well informed and provides an opportunity to encourage them and assists them to fulfill their responsibility within the branch arrangement. The Branch Committee may request sample outlines from the Personnel Committee for such meetings if they desire.

13. BETHEL SPEAKERS: Often congregations near the branch office will write the <u>branch</u> requesting a public speaker from among the elders on the speaking list at Bethel. Bethel speakers may be supplied to the congregations within a radius of 200 miles of Bethel if that is practical for your country. The travel distance should be limited to allow the speaker to return by train or bus or private transportation to Bethel and get a good night's sleep Sunday night so that he will be able to do a good day's work on Monday. If any speakers make their own arrangements with congregations, they must take care of expenses for travel. This applies also to requests for speakers from over 200 miles away which must be handled on a private basis.

14. Only elders who are well-qualified speakers should be sent out by the <u>branch</u>. **Not all elders are qualified speakers.** When congregations request speakers and assignments are made, the public speaker appointment letter (S-35) will be sent to the congregation and the speaker will be sent the Bethel Speaker Appointment Slip (S-37). Generally we do not assign brothers away from their congregation on speaking assignments more than once a month.

15. On completing the assignment the speaker will fill out the form (S-37) and turn it in. The <u>branch</u> will pay only the round-trip fare of the speaker on these appointments. Often the congregations reimburse the speaker for his carfare or are pleased to help with the cost of transportation. If the speaker is married and his wife travels with him, she must pay her own fare as it is not covered by the <u>branch</u>. If a brother uses his own automobile for transportation, then he may be reimbursed at the same amount per mile or kilometer for gasoline as is given for circuit overseers in your country. (See 4:74) If the congregation does not supply meals, the speaker may be reimbursed for this expense also.

16. Bethel speakers are expected to share with the congregation in the field service the weekend of their public talks according to local arrangements.

17. AVOIDING PARTIALITY: Individuals do have problems large and small and they desire to have someone with whom to talk, so that they may ask questions and receive Scriptural counsel and guidance. The Branch Committee will need to be good listeners and show kindness and patience.

18. All Branch Committees are asked to give careful and prayerful consideration to avoiding partiality in the branch organization and in Bethel, doing so as a committee and

not just as one member thereof. (Jas. 3:17, 18; Rom. 2:11) In keeping with 1 Timothy 5:17, 18, when there may be reason to provide something extra for someone, it should be done openly and in a manner that all will appreciate and understand, thus eliminating any appearance of secrecy or favoritism. Thus individuals who may be involved in such matters, whether receiving extra help or doing any work in connection with it, will understand the situation and there will be no reason for gossip or hurt feelings.

19. It is proper to **commend the brothers** and express appreciation for their work. Assure them that they are needed. This does much for their happiness and a happy family is a productive family.—1 Cor. 12:25, 26.

20. OVERCOMING PROBLEMS: Anyone in the home should feel free to talk to any Bethel elder about any problem he may have. If it has to do with a problem at work, it is usually best to talk with the department overseer. However, anyone may go to any Bethel elder if there is some personal reason for doing so. If it is urgent and one wishes to leave a work assignment to talk with an elder about some personal problem, he should explain this to the work overseer and get permission to leave. If the problem needs immediate attention, the Bethel elder should do what is necessary, but otherwise he will make an appointment that will not disrupt the work.

21. If a married sister has a problem, she should talk this over with her husband first. (Eph. 5:22, 23) If this is a work problem, her husband may suggest that his wife go to her work overseer or the two of them may wish to go to him. If necessary they may take the problem to the Branch Committee. Single sisters may approach any Bethel elder for counsel. It may also help younger sisters to get a more balanced view of things if they talk with some of the older sisters.—Titus 2:3-5.

22. When brothers have problems among themselves that they cannot settle, they should feel free to approach any of the Branch Committee or any of the elders in the family. If problems are allowed to grow, if ill feelings spread, and personal differences become magnified, the work suffers. There are many reasons why problems arise, but there is no reason why they should continue.—Jas. 3:2, 10, 17, 18.

23. All Bethel elders should have the same concern Paul had as expressed at 2 Corinthians 11:28, 29. The Branch Committee especially should be alert to help the family keep a balanced view of matters.

24. Some brothers try to impose their consciences on others and insist that everyone see things their way. (Rom. 14:1-4) Others may look for something to criticize and then build up a list of complaints, trying to get support from others. (Rom. 12:17, 18) Older brothers may use 1 Timothy 5:17 to suggest they should have special privileges and be an exception to others. Rather, all should take to heart Luke 22:25, 26 which explains that all are brothers. If a sister, especially the wife of one of the overseers, feels she has special privileges, or if she insists on saying how things should operate, there will be problems. (1 Tim. 2:11, 12) Usually some kind, understanding counsel will correct any such trends before they become deeply rooted.—Gal. 6:1.

25. The Branch Committee should be able, calmly and Scripturally, to help the brothers keep a right balance and find joy in working together in the home.

26. JUDICIAL COMMITTEES: Anyone coming to know of **serious misconduct** on the part of a member of the Bethel family should advise the offender of his obligation to bring this to the attention of the Branch Committee or of a Bethel elder. The one having knowledge of the offense should also make a report to the Branch Committee so that the organization will be kept clean. (Lev. 5:1) This should be done whether the offender follows through or not.

27. PROCEDURE: If the elders of the congregation a Bethel family member is attending become aware of an accusation against the Bethelite, they should immediately contact the branch office for direction. If the accusation involves the Bethelite’s conduct with someone in his congregation, or if the offense was committed in his congregation environment, the Branch Committee may determine that it will be most practical to have the local elders investigate and handle the case to the extent necessary. Otherwise, the matter will be handled at Bethel. In either case, two elders will investigate the allegation. If the accused is under consideration for a theocratic assignment, it should be held in abeyance pending resolution of the case. If, after investigating, the Bethel elders determine that the charges have no substance or that no further action is needed, they should inform the Branch Committee in writing of their findings. If the Bethel elders determine that a disfellowshipping offense has been committed, the Branch Committee will appoint a judicial committee.

28. JUDICIAL COMMITTEES IN THE CONGREGATION: If it has been established that a Bethel family member has committed a disfellowshipping offense that **involves his congregation**, the congregation body of elders should inquire of the branch office immediately as to how to proceed. **The branch office will determine whether the local body of elders should convene a judicial committee, or whether the case should be handled by a judicial committee at Bethel.** If the local elders are directed to appoint the judicial committee, the case will be handled in an expeditious manner just as a judicial case would be handled for any publisher in the local congregation. They would immediately advise the branch office of the final decision.

29. JUDICIAL COMMITTEES AT BETHEL: These are appointed **to handle offenses that are the basis for disfellowshipping** the same as handled in the congregations. The judicial committee and its chairman are ap-

pointed by the Branch Committee. Qualified Bethel elders who are in a good position to render a balanced and just decision would be appointed. Though the judicial committee is usually made up of three Bethel elders, it could include four or five due to the gravity of the offense and other factors. Branch Committee members would not serve on judicial committees if other qualified brothers are available to do so. Thus, if needed, some Branch Committee members would be available to serve on an appeal committee. Though the judicial committee may want to consult with members of the Branch Committee before reaching a conclusion, the judicial committee alone should make the decision. The report to the Branch Committee will be made out using the form Judicial Committee Summary at Bethel (A-7).

30. APPEAL COMMITTEES AT BETHEL AND IN THE CONGREGATION: If the judicial committee's decision is that the Bethel family member is disfellowshipped (either at Bethel or in the congregation), **he may make an appeal in writing to the Branch Committee**. The Branch Committee will select an appeal committee of Bethel elders, one of whom will be appointed to serve as chairman. **The appeal should be heard in an expeditious manner even if the basis for the appeal does not appear sound.** In the case of disfellowshipping, he should be given the usual seven days to make this appeal even though he would normally leave Bethel on the day the original decision was made. No announcement of the disfellowshipping should be made until either the appeal has been heard or seven days have elapsed.—*ks*91, pages 121-2, 124.

31. If one is disfellowshipped or judicially reproved and therefore must leave Bethel, a letter should be sent to the body of elders of the congregation that he will attend so that the elders may be able to assist him to regain his spirituality. A copy of the judicial committee's report (either from Bethel or from the congregation) should be sent to the Service Department which will write the letter to the body of elders. In the case of disfellowshipping, the form Notification of Disfellowshipping or Disassociation (S-77 or S-AB-77) should also be included. Branches that use the S-AB-77 form should also use the S-79a and S-79b cards. If reinstated, the S-77 form (or the S-79b card) should be signed and returned to the Service Department. An announcement should be made to the Bethel family in cases of disfellowshipping. In the case of those judicially reproved, the Branch Committee should use good judgment in determining whether or not an announcement should be made.

32. ROOMING: Rooms are assigned according to individual **seniority based on time spent in full-time service** of the senior roommate. (See 2:42-44; 17:47, 54.) When the one who obtained the room leaves it is put up for bid again. As a general policy two persons are assigned to each room. The Branch Committee should take into consideration such matters as the number of rooms available and the number of people to be housed, the size of the rooms, age, health, years of service, and other factors. In some isolated instances involving elderly persons or other extenuating circumstances, adherence to the policy of two persons to a room may result in distress and hardship to one or both roommates. If a problem arises that the Branch Committee is not able to solve, they may write to the Personnel Committee making recommendations and explaining the problem.

33. VACATION TIME: Vacation time is a period of exemption from regular work granted to a worker for rest and relaxation. It can be used to attend Christian assemblies, share in field service, see to personal matters, travel, visit friends, or do whatever a person desires within Christian prerogatives. (Col. 3:23-25; 1 Cor. 10:31) The following vacation arrangements for Bethel family members which apply vacation time to working days only also apply to circuit and district overseers and school instructors except for the provision for Saturday mornings off.—See 4:77.

34. Vacations are allowed to all members of the Bethel family according to service months and service years. A service month begins with the first day of any month and ends with the last day of the same month, for example, March 1, 2003, to March 31, 2003, inclusive. A service year begins on September 1 and ends on August 31, inclusive.

35. All who come to Bethel are granted **one day of vacation for each full service month in Bethel service,** or 12 vacation days for each full service year. Partial months do not count for vacation time. These vacation days may be used as desired after they are earned or allowed to accumulate to be used at any other time. **Vacation is credited to a person after the end of a calendar month,** not during the month. If one has worked the full month of March, from March 1 through March 31, he is granted one vacation day that he may use in April, or later on.

36. Additional vacation time, when granted, is always credited on September 1, at the start of the next service year, and never during the service year. No one can give his vacation time to another person, with the exception that married couples may share vacation time.

37. FIRST INCOMPLETE SERVICE YEAR IN BETHEL SERVICE: When one first enters Bethel service, he will receive one vacation day for each full calendar month that he or she has worked. Again, partial months in which one has worked do not count for vacation time.

38. ADDITIONAL VACATION DAYS: After two complete years or more in Bethel or another form of full-time service, or upon reaching the ages of 45, 60, or 65 (as explained later), additional vacation days will be granted, as follows:

39. One additional vacation day will be given for each two full years of full-time service seniority until 36 years have passed. At this time an individual will re-

ceive 12 regular vacation days for his work and an additional 18 days will be granted for his faithful years of service. To illustrate how this arrangement will work: Those who have been in Bethel or another form of full-time service for two complete years will receive one extra day of vacation thereafter; those who have completed six years will receive a total of three additional days of vacation thereafter, and so on. These days will continue to accumulate until 36 years and 18 additional days of vacation have been reached which would be the maximum that anyone could receive for any one year. These additional days will be added to vacation time on September 1 for the coming service year. For provisions for Bethel workers who are Gilead graduates see 8:30, 33.

40. AGE AND ADDITIONAL VACATION DAYS: When one reaches **the age of 45,** prior to completing 12 years of full-time service, he will be granted 6 extra vacation days and will continue to progressively increase his vacation time the same as those who have served at Bethel or another form of full-time service 12 years or more. This will become effective at the end of the service year during which he or she becomes 45 years of age.

41. When one reaches **the age of 60,** prior to completing 24 years of full-time service, he or she will be allowed 12 extra vacation days per service year. This will become effective after the end of the service year during which he or she becomes 60 years of age. When one reaches **the age of 65,** prior to completing 36 years of full-time service, he or she will be allowed 18 extra vacation days per service year. This will become effective after the end of the service year during which he or she becomes 65 years of age.

42. UNINTERRUPTED FULL-TIME SERVICE: Members of the Bethel family who have served in Bethel or in the district, circuit, missionary, special or regular pioneer service will receive credit toward additional vacation days. This credit toward additional vacation days will be made on September 1 of the first service year after entering Bethel. Those leaving Bethel, the district, circuit, missionary, or special pioneer service and entering regular pioneer service will not experience an interruption in their full-time service if they apply and are appointed as regular pioneers within three months. Those coming to Bethel from district, circuit, missionary or special pioneer service will have their vacation records transferred to Bethel.

43. INTERRUPTED FULL-TIME SERVICE: Members of the Bethel family who have served in Bethel or in the district, circuit, missionary, special or regular pioneer service previously, but who have had to leave that service will receive credit for their previous service toward additional vacation days. So, if an individual had to go home to take care of an incapacitated, aging parent, for a year or more, regardless of how long the interruption may have been, and thereafter returns to full-time service, he will still get the benefit of his former full-time service. This credit will begin to count toward additional vacation days on September 1 of the first service year after entering Bethel.—See 2:79.

44. This will affect some seniority dates which are considered in assigning Bethel rooms, and other matters where seniority is involved, including Personal Expense Account credits. Of course seniority and Personal Expense Account credits also take into consideration the actual date of entering or reentering full-time service.

45. UNFORESEEN CIRCUMSTANCES DURING VACATION: If, while on vacation, some unforeseen circumstance would arise where one would desire more of his earned vacation time than he had given notice of, he should inform the branch office by telephone of the additional days he will be away. Upon returning to Bethel a vacation notice should be submitted for the additional days taken. If one gets sick while on vacation, he cannot expect that the time he is away sick will be allowed him on another occasion. These sick days while on vacation will be counted as vacation time. It is wise to save vacation time for unexpected occasions.

46. SATURDAYS OFF: Brothers under 50 years of age are allowed to take two Saturdays off during each full calendar month of service. Brothers from the ages of 50 to 60 years are allowed to take three Saturdays off. Brothers 60 years of age and older are granted all Saturdays off. Field service is encouraged in connection with the use of some Saturdays off. Additionally, all elders and ministerial servants serving at Bethel may have time off from Bethel work on Saturday to work with their congregations during the visit of the circuit overseer. This time off is only available for that purpose.

47. Sisters under the age of 30 are allowed to take two Saturdays off during each full calendar month of service. Sisters from the ages of 30 to 40 are granted three Saturdays off. Sisters 40 years of age and older may take all Saturdays off.

48. Anyone taking such Saturdays off should give written notice to his overseer one full week in advance so that plans can be made for a replacement if necessary. Brothers 60 years of age and older and sisters 40 years of age and older need not turn in a notice, except when turning in vacation notices.

49. Saturdays off cannot be used during another month. They are not deducted from vacation time. They can be combined with vacation time. A brother who has arrived during a part of a month will not get any Saturday off during that first calendar month. When he enters his second calendar month at Bethel, he may use his allotted Saturdays off as described above if he turns in his notice a week in advance.

50. TIME OFF FOR CONVENTIONS AND VACATIONS: The Governing Body determines the number of days off for members of the Bethel family to attend a convention. If days off are allowed for the Bethel family to attend a convention, the branches will be notified. If it is a four-day convention, this would be two and a

half working days off; if it is a five-day convention, this would be three and a half working days off, or whatever time is allowed for the convention. This time is specifically set aside to enable Bethel family members to take in a convention and should not be used for any other purpose.

51. Since members of the Bethel family are allowed certain Saturdays off each month, one may wish to use this time off in connection with the district convention time. He may use this as a half day before the convention or after the convention to travel. He should, of course, put this in with his notice to leave for his district convention. Other than this, one is not allowed to leave early or take other extra time to travel to a convention or on vacation unless it is taken from vacation time.

52. One is allowed to have Saturdays off to attend the circuit assemblies as well as the special assembly day of his assigned congregation when these fall on a Saturday. This is so he may be with his congregation to assist and get the full benefit of the spiritual feast, setting a good example to all.

53. Written notice should be submitted at least one full week before taking such time off. Time off is not given to go to any other circuit assembly or special assembly day except in such cases where the work of the member of the Bethel family requires his attention, in which case he can be off from his work for the purpose of attending the Saturday program of an assembly of another circuit. These would be exceptional cases and would need to be worked out by the individual member of the Bethel family and his overseer.

54. EXTENUATING CIRCUMSTANCES: Members of the Bethel family are normally allowed to arrange their vacation time as they prefer and to divide the time as they wish, but not less than one-half days. However, this is subject to the requirements of the work at Bethel.

55. The Branch Committee may find it necessary at times to control the number of those who are away from Bethel at any one time. Extenuating circumstances may arise which the committee concerned can consider and decide what is best and reasonable in line with the above provisions. The Kingdom interests should be foremost in all our endeavors.—Matt. 6:33.

56. MEDICAL CARE AND EMERGENCY MEDICAL NEEDS: See 1:72-77.

57. FIRST FIVE YEARS AT BETHEL: A person who comes to Bethel should be in good health and have his personal affairs so arranged that he will be able to devote himself to his Bethel service within the framework of the arrangements we have for vacations, health care, and so forth. In other words, he should be physically, mentally and circumstantially able to adjust to Bethel and give consistent attention to his work assignment.

58. What if individuals in their first five years of Bethel request time away from work other than their vacation time? It could be to care for some **health matter, or possibly a family emergency** such as a death in the family. While it is not desirable for individuals to be away from Bethel other than during their vacation, there could be a reason making it necessary. Each request would have to be handled individually, taking into consideration the recommendations of Bethel elders, the individual's attitude, work habits, general health, the valuable experience, knowledge and ability he has gained and can contribute to the work, and so forth. There is no automatic arrangement for one to take time away from Bethel family responsibilities other than vacation time to care for personal family matters. However, this could be done with concern for the individual and with the interest of the Kingdom work in mind. In some cases it may be best for the individual to leave Bethel and reapply when he has his affairs in order again. In any instance where one is granted time because he is in need of health care outside of the regular provisions at Bethel it is understood that the individual will pay his own expenses.

59. In the case of a married couple, the above would apply to each one individually. That is, each one should have good health and be able to shoulder his or her own responsibility as a member of the Bethel family. If time away from work has been granted to a married person to care for a health matter, emergency or a Scriptural responsibility and the mate feels he or she should go along, this may be all right. However, the Branch or other appropriate committee would have to give its approval, taking into consideration what has been stated above. Where a married individual has a particular contribution to make to the Kingdom work, more than the usual consideration might be shown that one, especially where one has been in Bethel service for many years, though the marriage partner may be relatively new.

60. If during his formative years as a member of the Bethel family it is noted that he misses a number of work days, say 15 to 20 days in a year's time, the committee will want to be aware of this. Was there a case of unusual prolonged illness, accident or operation, or is the person's health generally poor so that it is expected he will miss a similar amount of work each year? Was there an unusual family emergency that took time to care for, but not likely to be repeated? While these are matters that were considered when one was being trained during his first year, they should continue to be given careful consideration during the first five years of one's Bethel service. There is no need for individuals to lose their vacation because they missed a certain amount of work, but we do want to consider with individuals whether Bethel is really the place for them. The goal is to keep the organization strong, and yet at the same time give consideration to the needs of individuals. The Personnel Committee can be consulted in unusual cases.

61. After one has been at Bethel for five years he is reasonably well established as a member of the Bethel family. Unexpectedly he may develop a health problem

or be faced with a family emergency or a Scriptural responsibility that may take him away from his work and even from Bethel for quite a time during the year, perhaps beyond the period allowed for vacation. In these cases, while there is no automatic arrangement for one to receive time away from work, the longer one has been at Bethel and the older that one becomes, with more years of unselfish devotion to Jehovah's service, the more consideration can be shown.

62. If one is still relatively young even though he may have been at Bethel for more than five years, he should be able to do his work without missing a great deal of time. If such a one consistently misses work due to poor health or other problems, the committee will want to consider what can best be done to help him. In some cases it may be he should consider leaving Bethel if there is no reason to believe that there will be improvement. Of course, if one has spent a good portion of his life in Bethel service and works diligently to the extent his health permits, we certainly want to look after such a person and not in any way make him feel like a burden to Bethel. When members of the Bethel family have spent a number of years in special full-time service, perhaps fifteen or more, and some disabilities arise, the branch will make some provision for them and arrange for them to do **service according to their physical ability.**

63. If more than 24 working days away from Bethel are needed in any one service year, beyond what is allowed for vacation, to care for health, family emergencies or one's Scriptural responsibility, the individual's years of service and the contribution he is making to the work at Bethel would have to be weighed in making such an allowance of time. If the Branch Committee believes the time should be granted in these unusual cases, they should provide the Personnel Committee with the necessary facts with their recommendation and should await a reply.

64. In any case where the Branch Committee may not be unanimous, they may write the Personnel Committee if time permits, and, if time or the urgency of the situation does not allow for this to be done, the majority decision of the Branch Committee should hold.

65. In an exceptional case a member of the Bethel family may need **several months to care for a Scriptural responsibility,** and it may be that such a one could leave Bethel and be encouraged to return as soon as matters have been cared for. While we could not guarantee that he would be able to keep the room he leaves, it might be possible that for a period of a year the room could be used as a guest room. Then, if he came back within a year, he could return to the same room. He could either take his furniture with him, leave it in his room, or we could store it if space allowed. The details would have to be worked out with concern for the arrangement at Bethel and the needs of the individual in mind.

66. REIMBURSEMENTS: The reimbursements given Bethel family members may change from time to time and each branch receives direction from the Governing Body regarding this matter. The amounts that pertain to each branch are shown on the Record of Reimbursements form (A-29). Concerning reimbursements for those serving abroad, see 2:80.

67. Reimbursements should always be set in even units of currency. Any odd amounts will be dropped. The reimbursements for the Bethel family may vary slightly from country to country due to local circumstances.

68. Where a Branch Committee coordinator and others are **working in a branch only part time,** say two or three days a week, and the rest of the time is spent in the missionary field or other full-time service, the monthly reimbursement is adjusted according to the time spent in the branch and the time spent in the other full-time activity. For example, if a branch worker works three days a week, eight hours a day, then he would be in the branch office twelve days a month. This is about half of the working days of the month and so he would get half of the Bethel reimbursement and half the reimbursement for his other full-time activity. Adjustments can be made from time to time according to circumstances or according to recommendations of the zone overseer, if approved by the Publishing Committee.

69. Those in special full-time service living in the branch always receive the established monthly reimbursement.

70. ADDITIONAL PROVISIONS: Some branches have requested what has been termed a **"travel reimbursement"** for Bethel family members to help them get to meetings and in service. Where a Branch Committee sees a need, additional travel assistance can be given to persons in the Bethel family, special pioneers, missionaries, and international servants, in the form of the Automobile Expense Account (AEA). This is slightly different from the provision made for circuit overseers since the cost of operating a vehicle for Bethel family members is often supported by ride contributions from passengers. The amount helps cover vehicle expenses in connection with fuel and current operating cost but not depreciation expense. Bethel family members are encouraged to car pool wherever possible to reduce costs. Each individual will need to keep a daily and monthly record of congregation mileage activity in order to submit periodic requests for a credit of the AEA mileage or reimbursement which may also be done periodically. AEA funds should be requested by the end of the calendar year if desired. December's AEA request should be submitted no later than January 25 of the following year. It is not approved to carry over funds from one calendar year to the next.

71. To qualify, an individual must have at least a properly licensed four-passenger vehicle and a valid driver's license. Requests should be based on the distance to the individual's assigned congregation, covering miles or kilometers traveled to congregation meetings, elders

meetings, field service, shepherding, responsibilities in assigned circuit assemblies and special assembly days. Privately-arranged travel to give talks in other congregations or to assist other congregations with maintenance or construction or to district conventions or for shopping or visiting friends would not be covered. The credit is based on current fuel prices for diesel or regular grade gasoline as established by the Branch Committee at the beginning of each calendar year and may be figured at up to but not exceeding 8 percent of the cost of one gallon of such fuel or 19 percent of the cost of a liter of regular grade gasoline or diesel fuel for each mile or kilometer respectively. An annual limit should be established by each branch up to a maximum of 12,000 miles or its equivalent depending on local needs. Requests for AEA reimbursement may be submitted by filling out the Auto Expense Account Requisition (AO-5).

72. PERSONAL EXPENSE ACCOUNT: Members of the Bethel family each have what is called a Personal Expense Account. This account is for one's personal needs, health, and so forth. A ledger sheet will be made out for each member of the Bethel family, missionary, special pioneer, circuit and district overseer. This account is customarily credited only once a year on January 1 and may not be drawn on until such credit is given on January 1 for the previous year, except for persons going to Gilead, or those leaving special full-time service. (See 8:6.) While a certain sum is stipulated for each month of the preceding year for each individual, it is not customarily credited until the beginning of the following calendar year when the credit is given in a lump sum. A statement should be issued showing the balance before the credit, the amount of the credit, and the current balance as of January 1 each year. When a person leaves special full-time service, we will close out his account by issuing a check if the balance is over U.S. $1. Anything less is considered a donation. (See 17:48, 49.) This arrangement is also provided for international servants and full-time commuters. Anyone going to Gilead or leaving special full-time service before the start of the calendar year may request PEA funds for the months he has served, and he will be given those funds. Except on request, no payments will be made for partial years for someone leaving special full-time service.

73. The amount of credit as shown on the Record of Reimbursements form (A-29) is raised the month after a person has passed the five- or ten-year mark.

74. These accounts may be kept either in U.S. dollars or in local currency. It is often convenient to keep the account in local currency but when that is the case the payment should not exceed the dollar limit at the current exchange rate. When the account is kept in U.S. dollars the reimbursement against the account will customarily be given to members of the Bethel family or others in special full-time service in local currency at the current rate of exchange. At no time will any change be made in credits for Personal Expense Accounts without first consulting the Publishing Committee. The same is true with regard to credits for circuit overseers, district overseers, missionaries, and special pioneers. These reimbursements are established by the Publishing Committee and are recorded at each branch on the Record of Reimbursements form (A-29). Starting with the credits to the PEA accounts beginning May 1, 2000, the categories for PEA will depend on the cost of living. Persons with a seniority of from one to five years should receive 75 percent of the maximum PEA which is received by those with ten or more years of seniority. This should be rounded in local currency not to exceed that amount. The five- to ten-year category would receive 88-1/2 percent of the maximum PEA. The maximum PEA figures would be US$30 for branches with a cost of living under US$200; US$35 for branches with a cost of living between US$200 and US$400; US$40 for branches with a cost of living between US$400 and US$600; and US$50 for branches with a cost of living over US$600. However, the PEA figures should be in harmony with the recommendation of the Branch Committee up to the amounts mentioned according to the local need for the brothers who are special pioneers, missionaries, circuit overseers, and Bethelites, as approved for their country.

75. In some countries there are full-time workers in a branch office that live outside with their families. These principally are translators and special reimbursements are designated for them. They do not come under the rules of the full-time members of the Bethel family that live in the Bethel home. Their reimbursements are specially arranged by the branch with the Publishing Committee.

76. To obtain funds from the Personal Expense Account, an individual must **make request by requisition,** which in turn is checked to see if the balance is available in the account and then approved for payment, but never for more than one has in his account. Receipts for paid bills should be submitted if the branch needs to have such for tax or other legal reasons and in this event the receipts are attached to and filed with the requisition. If in such a branch needing to have the receipts, someone needs funds before making the purchase, he should later file purchase receipts covering the reimbursement.

77. A husband is permitted to use credit on his Personal Expense Account for payment of bills for his wife or immediate family, or a wife may pay the bills of her husband or family from her account. In the event of the death of a mate, the surviving mate may benefit from the balance left in the PEA of the one who is deceased.

78. It is recommended that the Personal Expense Account be used as needed rather than all at once early in the year, especially with a view to maintaining some balance in the event of health needs.

79. Personal Expense Accounts **are closed out if one leaves** the lists of those in special full-time service (Bethel, circuit and district, missionary, or special pio-

neer) **for a period of more than three months**. For example, if one left Bethel on March 31, and began special pioneer work July 1, his Personal Expense Account would not be closed. He had a break of three months, but not more than three months. However, if it is necessary for a member of the Bethel family, for example, to go home for even four or five months or some such period to take care of certain family obligations, and the Branch Committee receives approval from the Personnel Committee of the Governing Body for emergency or health leave, we still consider the person as a member of the Bethel family, and so the Personal Expense Account is not canceled as would be the case if someone dropped out of the special full-time service for a period of more than three months of his own choice. The reimbursement may also be given while on short emergency leave in such special cases if it seems appropriate due to years of service.

80. All those regularly assigned to special full-time service in a certain country will receive their Personal Expense Account according to the amounts approved for the country where they are serving regardless of their country of origin. If an individual wishes to have the credit that he receives on his PEA paid out in another country, that can be done on request with payments being made in the currency of the other country up to the amount approved for the country in which he is serving. All those in special full-time service who are serving temporarily away from their usual assignment **three months or less** may receive the Personal Expense Account payments according to the rate in their home country, even for the months they are serving abroad. For those serving abroad for **a period more than three months**, the Personal Expense Account payments will be prorated and for the months they are serving abroad they will receive payments according to the rate approved in the country where they are serving. The same arrangement applies to monthly reimbursements. If the person will be away for more than three full months as of January 1, the country where he is serving should receive information providing the balance in his PEA account and the necessary figures so that the branch where he is temporarily assigned can handle it for him until he returns to his usual assignment.—See 8:23.

81. TAXES AND INSURANCE: Any kind of **individual income taxes** collected by the government on income as well as any kind of compulsory insurance which applies to members of the Bethel family and others in special full-time service in the country, will be paid by themselves.—See 1:45-46; 6:52-54; 9:19.

82. INSURANCE ON VEHICLES, BUILDINGS AND PROPERTY: In most countries there is compulsory third-party (liability) insurance on vehicles and the organization complies with the law by getting such insurance on its own cars and trucks. This third-party insurance covers other persons and property, not the branch's. We do not generally buy insurance to cover fire, theft, vandalism, or collision on branch vehicles, unless required by law.

83. We do not generally carry insurance for members of the Bethel family or others in special full-time service on their cars or property. Any costs for such insurance will be covered at the expense of the individuals. **The Society does not accept responsibility for loss of things** kept by brothers at Bethel. However, exceptions may be made on the recommendation of the Branch Committee to help those in special full-time service cover losses of essential personal items due to robbery, warfare, or natural disasters. It is appropriate to counsel those serving in potentially dangerous areas not to keep unnecessary items of value in the home apart from what is needed for the ministry or that make them feel at home in their assignment. Missionaries should not expect compensation for the loss of vehicles, jewelry, and other such items. Additionally, we encourage the branch to instruct the missionaries to be modest in what replacement items they obtain.

84. For branch buildings, **we do not,** as a rule, **buy local insurance** which is **not required by law or by a lease or purchase agreement.** In such cases, the branch purchases only the minimum required.

85. When purchasing or renewing any non-compulsory insurance covering the branch or branch volunteers, the branch should write to the Publishing Committee well in advance of the date on which the proposed insurance will become effective. The branch letter should explain the type of insurance being purchased or renewed, any special circumstances which the branch believes should be considered relative to the need for the insurance, and its cost in U.S. dollars. This will enable the Publishing Committee to determine the most practical way to handle the situation.

86. AGED AND INFIRM: The Branch Committee is to be concerned with the physical needs of the aged and infirm who have given many years of service. Brothers who are 70 years of age and older and sisters 50 and older may return to their rooms before the Bethel workday officially ends, if they feel it necessary. Or they may prefer to take this rest after the noon meal before returning to work. The A-13 financial form provides for illness costs to be borne by the branch. The Branch Committee should feel free to write to the Publishing Committee for any unusual expenditure because of accidents or unusual illnesses. This can be done in the spirit of 1 Thessalonians 5:12, 13.—See 1:72-77.

87. MARRIAGE: Any member, regardless of the length of time at Bethel, who desires to marry and remain a member of the Bethel family, should file his or her request with the Branch Committee. Bethel applications should be filled out by the two desiring to marry. Their request will be sent to the Personnel Committee of the Governing Body along with appropriate comments regarding the qualifications of the applicant and the need

for the individual's services at Bethel. Of course it would not be reasonable that one only in his first year at Bethel would be getting married during that period.

88. If, after the initial year, some who want to marry desire to leave Bethel, believing that this would make it easier for them to adjust to married life, they should feel free to do so. It is our hope that they will enter into the pioneer work. But after a time if they would like to return to Bethel service, they should fill out new applications which the Branch Committee will process in the usual way. We do well to consider the needs of the organization when a Bethel family member applies to marry and remain at Bethel. If someone has background or skills that the Branch Committee feels are critical to get the work accomplished, even though he may have been at Bethel a relatively short time, serious consideration may be given to his request to remain at Bethel.

89. *WATCHTOWER* STUDY: A weekly *Watchtower* study is a customary feature of Bethel family life in all branches. Appointed elders in the family may be assigned to conduct the study.

90. VOLUNTEERS: The Branch Committee should always watch that the branch is neither overstaffed nor understaffed. Experience has shown that where many young persons are assigned to work together, some are inclined to waste time, especially without an overseer to see that the work gets done.

91. TEMPORARY HELP: Sometimes for temporary periods pioneers or others may be asked to help out with some work at Bethel without sending through a recommendation. Some may also help with translation away from Bethel or do other work to assist the preaching activity. Branch Committees have the authority to call in those who serve as temporary workers for three months or less. When temporary workers are needed for more than three months, approval should be obtained from the Personnel Committee. However, when brothers or sisters are going to be working at Bethel on a full-time basis, such should be recommended in the regular way and then approved by the Personnel Committee to become a part of the Bethel family.

92. *DWELLING TOGETHER IN UNITY*: The information in this manual applies to branch homes throughout the world. This manual should be considered as a part of *Branch Organization.* However, be sure to follow the latest write-up if there has been a change in procedure or policy.

93. INTERNATIONAL SERVANTS: The organization of Jehovah is ever expanding in its activities because Jehovah makes it grow worldwide. To keep up with this expansion the organization sends out **international volunteers** to assist with building the facilities used in connection with our theocratic work. Those who qualify and who serve for more than a year may be extended the privilege of becoming **members of the Worldwide Order of Special Full-Time Servants of Jehovah's Witnesses.** These are known as international servants. They travel to various countries to work wherever they are assigned by the Worldwide Order.

94. In principle the living arrangements and obligations of the international servants are similar to the Bethel family standards. They are expected to be diligent in service. There are a few variations due to the schedules of activities in which they are involved. They take their part in the local congregations and share in preaching the good news of God's Kingdom at certain times. They attend studies and participate in teaching the Scriptures among the people wherever they may be located.

95. Provisions are made for their personal needs. If they have **health problems,** care is made available.—See 1:72-77.

96. BETHELITES IN FOREIGN SERVICE: Bethel family members **are appointed by the Personnel Committee** to serve in other branches as Bethelites in foreign service and are **expected to remain in their assignment for at least three years.** If there is still a need for their help and they are willing to remain after the three years, they may continue in foreign service. They may be given considerations similar to those available to missionaries, including emergency leave, assistance to attend international conventions, as well as assistance with necessary medical expenses as recommended by the branch office. (See 1:72-77) The Worldwide Order will also cover the cost of transportation to the foreign assignment as well as the cost of shipping necessary personal belongings.

97. These special arrangements apply to Bethelites who are sent by the Personnel Committee to serve in another branch. The arrangements do not apply to Bethelites serving in Australia, Canada, Japan, New Zealand, South Africa, the contiguous United States, or Western Europe. Any exceptions should be approved by the appropriate Governing Body committee.

98. A Bethelite in foreign service would **not** lose his status if he marries a local sister and they are approved for serving at Bethel following their marriage. He would remain a Bethelite in foreign service and his wife would be considered a regular member of the Bethel family. If in the future this Bethelite in foreign service is moved to another foreign assignment, his wife might then be recommended to be a Bethelite in foreign service.

99. After one year in the assignment Bethelites in foreign service who wish to return to their home country or elsewhere may travel at their own expense. As with other members of the Bethel family the vacation period would be 12 working days off for vacation each year as earned, one day earned per month. In addition to the regular Bethel vacation period of 12 days, Bethelites in foreign service will receive 12 additional vacation days credited to them on September 1 of each year. The maximum number of days for each year will be 24. "Leave of ab-

sence" time does not apply to Bethelites in foreign service as it does in the case of missionaries.

100. If "emergency time" away from the assignment is needed to care for health, one's parents or relatives, a request may be made of the Branch Committee. If more than 24 working days away are needed, the individual should write the branch about the situation, and if the Branch Committee recommends it, the matter should be referred to the Personnel Committee.–See 2:63, 64.

101. If a Bethelite in foreign service wishes to return to his home branch **after completing at least three years** in foreign service, either to Bethel service if he previously served at Bethel or to the field if he did not previously serve at Bethel, he should write the Personnel Committee expressing his desire. The Branch Committee should forward his written request along with their observations to the Personnel Committee. The Worldwide Order will pay for the return trip.

Chapter 3

Bethel Home Organization

1. The Branch Committee usually looks after the Bethel home. Bethel home organization has to do with the living quarters and the things done for the members of the Bethel family while they are residents of the Bethel home.

2. No one can become a member of the Bethel family unless he has first filled out an application to enter Bethel service and approval has been given by the Personnel Committee.

3. The Bethel family should never consist of more members than the Branch Committee can keep busy. If there are too many members in the family, one or more should be returned to the pioneer service or be used in some other field.

4. REGISTERING VOLUNTEERS: Everything possible is done to make a new member of the family feel at home upon arrival. First of all he is settled in his room and given opportunity to read *Dwelling Together in Unity* and any other material provided to help him get acquainted with Bethel life.

5. A Volunteer Card and any other forms required by the branch office will be filled out. Helpful information is discussed with him and he is given opportunity to have any questions answered.

6. A program of orientation is arranged so that he will be familiar with the layout of the buildings and see the work being done in various departments such as the kitchen, dining room, laundry and housekeeping. In Brooklyn working with a housekeeper a day-and-a-half has proved to be very helpful. Even though a sister is later assigned to demonstrate certain features, it is suggested that the introduction to any of these services be made by either a member of the Branch Committee or a brother or brothers appointed by such Committee.

7. BRANCH COMMITTEE: The Branch Committee is appointed by the Governing Body. Since it cares for oversight of the Bethel home, the committee must be acquainted with all the departments of the home and be well versed in the work that each one does. If the home is a large one and there are many in the family so there is a need for several housekeepers, cooks, laundry workers, and so forth, then a Branch Committee member or members may be kept busy keeping certain records, purchasing supplies, working in various departments and taking on certain duties daily as well as seeing that the other work moves smoothly and efficiently. The committee must always be interested in the health, meals, cleanliness, comfort and general welfare of the family.

8. Purchases for the Bethel home that are not routine must be first checked and approved by two members of the committee. Requisitions for **routine supplies** may be signed by one member of the committee or someone they appoint. Unusual requisitions may be referred to the entire committee, while final approval for all major purchases must be obtained from the Publishing Committee before purchase is made.

9. The Branch Committee arranges **schedules of work** and may assign individuals under their jurisdiction to any work that needs to be done in the home. It is their responsibility to see that a person is on duty at all times during regular working hours to answer the door and phone calls and take care of inquiries, or at least take down the information for proper handling later. Persons regularly assigned will care for these duties during working hours, but during off hours like evenings, Saturday afternoons and Sundays, if it seems necessary because of the work to assign other members of the family to lobby and phone duty, cooking or maybe watchman duty, then do so. A watchman is to check the home every two or three hours at night by walking through the building looking for running water, gas leaks, clogged drains, unnecessary lights, as well as windows left open. Certain security checks may also be made.

10. The committee should keep a record of where everyone is living. A file of this should be in the reception desk or entrance so that the one on duty can communicate quickly with a person in case someone calls. If one is not in the office or in his room, as far as we know, he is not in. The one on duty should make a written note of the call, stating who called, what time, any other information given and who took the call. Put the note in the room of the one called when the receptionist goes off duty.

11. A complete **alphabetical list of all members of the family** should always be kept by the committee This alphabetical list will include the room number, key number and, in large branches, the table number assigned in the dining room. It can also include each individual's seniority date.

12. In larger branches the committee will also keep a room listing arranged numerically by the room numbers, which will show the names of occupants in each room. A separate list of key numbers arranged in numerical order showing to whom each key is assigned should be kept, and another list of the family in order of seniority showing the seniority date (based on full-time service) and also the arrival date of all members.

13. The **key number** is the member's identification mark and is used in connection with the laundry. All one's clothes are marked with this number which helps with redistribution. If an entrance key is lost it must be reported to the Bethel Office, and a new one will usually be provided. Whether it is wise to give the member another

key if the second one is lost is left to the discretion of the committee.

14. The committee should see that the branch's buildings, equipment and furnishings are kept in good condition, inside and out. If the size of the branch warrants, one or more capable brothers should be given repair assignments, using a Bethel Repair Slip form (B-2) to make assignments. Any members of the family can report items needing repair by using this form. The committee checks on the home's cleanliness, orderliness and the service rendered to the family. They help members of the family with their problems, if such a request is made. Their interest must include the spiritual as well as the material side of the family.

15. The committee should appreciate that individuals are called to the Bethel home to work, and everything that is done by anyone is in the interests of the Kingdom. Housework, laundry, kitchen, all kinds of work in a home, are just as important and necessary as office or printery work. The committees of small branches should have in mind that when a man and wife have five or six children the wife very often takes care of the cooking, laundry, cleaning, repairing, sewing and a lot of other things, including her field service. Of course circumstances differ in a branch home, but it does seem evident that caring for such tasks in a small branch should not require many persons but may often be handled by just one or two. It means planning the work and having it properly organized.

16. HOUSEKEEPING: The Bethel home should be kept clean. Each housekeeper has a definite assignment, and the Branch Committee arranges for someone to check these assignments to see that the work is cared for properly. The rooms are furnished by the branch uniformly, usually for two persons, with comfortable single beds, two chairs, two desks, a small bookcase, two dressers if necessary, and a clothes closet. Double beds may be provided for married couples if desired.

17. In large branches, like that of the Bethel home in Brooklyn, each housekeeper is assigned to care for eleven to thirteen two-man rooms without bath. The number of rooms varies depending on the number of vacant rooms she is required to care for. Rooms with private baths are counted as a room and a half. Thus, an assignment of eight to nine larger rooms of 350-450 square feet with bath, housing sixteen or eighteen persons, is a comparable assignment. Each housekeeper spends a half day a week in the laundry and linen room helping with the work there. The age of a person also governs the size of an assignment; some housekeepers because of their age cannot do as much as when they were younger.

18. The procedures followed in the Brooklyn Bethel home can serve as a guide to branches in their care of the Bethel homes. The **housekeeper's daily routine** runs as follows: Rooms are checked at 8:00 am and again at 1:00 pm. Doors are left open where possible and advisable, but not in buildings where there is a security problem. Any persons in sick are reported immediately. Blinds and shades are adjusted to the proper level (for the protection of furnishings and for appearance) and the windows may be opened slightly to air the room, using discretion as to the weather. Open windows may allow rain, smoke, soot and dirt to blow in, soiling the rooms. Radiators are turned off unless they are needed to warm the room; in this case the windows are left closed. Lights left on are turned off; faucets left running are turned off. Hallways and stairways are dry-mopped. Bathrooms are serviced and supplied. Beds are made on change day. This is done during the first part of the morning so the rooms are neat and in order when the brothers come to their rooms at noon. The remainder of the morning and the afternoon are spent on general cleaning of the assignment. Doors are closed at noon and at night. On afternoons the housekeeper is working in the laundry or linen room, bedroom doors and windows are left closed after the rooms are checked.

19. The following are done in **family bathrooms** each day: bathrooms are aired out; sinks and mirrors are cleaned; supplies of soap, tissue and towels are replenished as needed. Once a week the underside of the sink, including the pipes, is cleaned, unless it is enclosed in a cabinet. Each week the entire bathroom, including the tub, is given a thorough cleaning by the cleaning crew; three or four days later they give it a light cleaning. A container of cleaning solution is kept by the tub for the family to clean it after use. Bath mats by showers are changed twice a week, those by bathtubs once a week. Shower curtains in family bathrooms are cleaned once a month. Bathrooms in public areas, such as lobbies, are cleaned and supplies are replenished twice a day or as needed; thorough cleaning is done once a week.

20. Each day **private bathrooms** are aired out, and supplies of soap and tissue are replenished as needed. Three times a week the sink and mirror are cleaned. Once a week the underside of the sink, including the pipes, is cleaned, unless it is enclosed in a cabinet. The entire bathroom is given a thorough cleaning once a week. At that time, the walls in the tub or shower area are scrubbed, and these, along with all ledges and tile walls in the sink and toilet area, are wiped down. Also, the toilet is thoroughly cleaned, and the floor around the toilet is scrubbed. Other areas of the floor are scrubbed as needed and the entire floor is wiped clean. A container of cleaning solution is kept available so the occupant can clean the tub after use. Shower curtains in private bathrooms are cleaned every two months.

21. Both family and private bathrooms may need a special cleaning every six or eight weeks. If there is a soap build-up on the tile, a solution of household ammonia is used. If there is a mold or mildew problem, bleach is used. Never mix bleach and ammonia.

22. Floors, furniture and fixtures in **kitchenettes** are cleaned in the same manner as the rest of the room. Since most floors in kitchenettes do not require wax, the home overseer should be consulted before using wax. Occupants are responsible to clean up spills and keep all appliances, counters, sinks, floors and tables clean. This includes food spilled in and around the stove and oven. Housekeepers clean kitchen sinks once a week.

23. Bedding consists of a bed pad, linen, blankets, bedspread and pillow. Once a year mattresses and box-springs are vacuumed, and bed frames are washed. Open metal springs are cleaned by using a dust mop. Any ripped, worn or loose mattresses are mended at this time if necessary. Inner-spring mattresses are turned at the same time mattresses are cleaned. Bed pads are changed three times a year. On change day the bed pad is taken off and sent to the laundry and is replaced by a clean one.

24. Linen is changed once a week. A notice is placed in the rooms informing occupants of their linen-change day. On that day, the occupants of the room fold the bedspreads, blankets and top sheet neatly and set them on a chair near the bed, placing the pillowcase and bottom sheet separately on the floor before going to breakfast. In making the bed, the housekeeper puts the top sheet on the bottom and the clean sheet on the top. Pillowcases are changed at the same time.

25. Blankets are washed once a year. New blankets are not put into circulation unless there are not enough used blankets in good condition to care for the needs of the family.

26. Bedspreads are washed every four months.

27. Pillows are cleaned every three years, a few at a time, until the entire home is cared for. A record is kept of the date this is done so it can be cared for regularly. If the ticking (covering) is badly soiled, even after cleaning, it is replaced. If the pillow is overfilled, some of the filling is removed and is used for making other pillows.

28. Hallway closets are to be kept clean and neat. This includes all work and storage closets. Accessible areas of the floor in room closets are dust-mopped or vacuumed once a week.

29. In the **spring of the year** the family spends a **Saturday morning cleaning** their own closets and furniture. Everything is removed from the closets and furniture, the walls and shelves of the closets are washed, and the floors are vacuumed or cleaned and rewaxed. The same shelf paper is used again unless it is soiled; then it is replaced. If it is necessary for some to work (such as watchmen, cooks, and so forth), then their closets (and furniture) can be cleaned at a later date by the housekeepers. The same would be true of those on vacation or away for any other reason.

30. In the **fall of the year** closet (and furniture) cleaning may be done again, depending on local circumstance, this time by the housekeeper. The occupants are sent a notice in advance so they can remove everything from their closets; this allows the housekeeper to spot-wash the walls, clean shelves and scrub and rewax or vacuum the floor.

31. Doors and door frames are dusted each week. From time to time metal doors are washed with a mild detergent. If the doors have a wood-grain finish, areas that are touched frequently or that come in contact with moisture, such as the back of bathroom doors, may occasionally need to be polished or waxed.

32. Drapes or curtains are vacuumed every two months. At wall-washing time they are washed by the laundry or, if the occupants of the room prefer, they may do the cleaning themselves.

33. Dusting of furniture in each room is done three times a week or as needed. One time furniture is dusted thoroughly with a cloth, going over the sides and out-of-the-way places as well as the top. The other two times only the tops are dusted. Hard-to-reach articles, such as picture frames, however, need not be dusted this often. Occasionally the top and front of the furniture may need rewaxing, as these get the heaviest use.

34. Tile or wood floors in rooms are dust-mopped once a week and vacuumed once a week.

35. Tile floors in rooms are scrubbed once a month and rewaxed when needed. Some sections may need more attention than others. This is an average of three or four rooms each week.

36. Tile floors in rooms are completely stripped and rewaxed at wall-washing time.

37. If not carpeted, floors in the **Kingdom Hall and dining room** are thoroughly mopped each week, and spot-mopped as needed. The aisles are mopped a second time each week. More frequent waxing will be required in the Kingdom Hall because of its use.

38. Heavy traffic areas of **hallway carpeting** are vacuumed daily. The entire hallway carpet is vacuumed twice a week.

39. Hallways that do not have carpeting are dust-mopped twice a day where needed, once in the morning and again before the end of the day.

40. Walls are spot-cleaned once a month or as needed.

41. Medicine cabinets are cleaned every three months. A notice is placed in the room the previous day so the occupants can remove everything from the cabinet. The sink light cover is wiped clean weekly and is removed and cleaned when the light bulb is changed.

42. Mirrors over sinks are washed three times a week. This can be done at the same time the sink is washed. Other mirrors in the room are cleaned once a week with the weekly thorough. They may be cleaned less often if they are hard to reach.

43. Repairs that need to be made are to be reported right away on a repair slip (B-2) and turned in to the office.

44. Carpeting is vacuumed at the beginning and end of each week. One of these times the entire surface of the carpet is vacuumed thoroughly, including under the furniture and beds; the other time only the traffic areas of the carpet are vacuumed.

45. Carpets are spot-cleaned once a month.

46. Carpets are shampooed once a year. Traffic areas may need to be cleaned more often. New carpets are not shampooed the first year.

47. Carpet repairs are reported on a repair slip (B-2).

48. Window screens are vacuumed once a month. Accessible parts of exterior screens are vacuumed monthly during warmer weather.

49. Sinks in rooms, as in private bathrooms, are cleaned three times a week. Sinks in kitchenettes are cleaned once a week. The underside of the sink, including the pipes, is cleaned once a week, unless it is enclosed in a cabinet. The sink drain is cleaned with a brush once a month. Soap is supplied as needed.

50. Stairways are dust-mopped once a day; the stairway doors and ledges are also dusted.

51. Stairs are washed once a week. At the same time marks on the stair risers and walls are washed off. Where there is little traffic, stairs may be cleaned less often.

52. Brass and steel are polished as needed.

53. Bath and hand towels in rooms are changed once a week.

54. Upholstered furniture is vacuumed thoroughly every three months. Once a month the tops of the sofa and cushions as well as the area under the seat cushions, including crevices, are vacuumed. It is shampooed in conjunction with wall-washing. Occupants may requisition their furniture to be shampooed at other times.

55. Shades and venetian blinds are dusted once a week. They are cleaned twice a year by the cleaning crew.

56. Wall washing of rooms, offices, hallways, Kingdom Hall, dining room, kitchen, and so forth, is done when needed. The occupants of the room are given notice to strip their beds and put all miscellaneous items in drawers or in the closet. (See drapery information.) Everything is taken out of the room. A new carpet is not shampooed until after it has been down for about two years; after this it will need shampooing about once a year. The ceiling, walls, window frames and windows are washed and the waxable floors are thoroughly cleaned and rewaxed. The blinds or shades are cleaned as well as the diffusers on light fixtures. Furniture is cleaned by the housekeeper. Everything is put back in the room, clean and ready for use, by the end of the day.

57. Windows are kept clean. They are washed inside and out on a regular schedule to meet local conditions. Windows on the ground floor, lobby or other public areas are washed more often. Nothing is allowed to be stored on the outside window ledge.

58. LAUNDRY: In larger Bethel families each family member is given a laundry bag and repair bag with his key number on them. This number remains his all the time that he is at Bethel. On designated days of the week members of the family bring their laundry to the laundry department. In large families like in Brooklyn it is done by floors. Certain floors put their laundry in on Monday, others on Tuesday, others on Wednesday, and so on. In small families probably all the laundry can be put in on a Monday morning, washed and be put back in the rooms, and then the one handling laundry would do other assigned work. All members of the family should be instructed as to the proper way to prepare their laundry for washing.

59. Branches may arrange their own laundry day and schedules based on their needs. At Brooklyn we have one laundryman for every fifty-five members in the family. In very small branches the Branch Committee coordinator or his wife, if married, will set aside time to do their laundry.

60. After personal laundry is washed and ironed there are also bedspreads, bed sheets, blankets, pillowcases, hand towels, and so forth. In very small branches all of these can be handled along with personal laundry. In larger branches there may be parts of days set aside each week for handling them.

61. All house laundry, that is, towels, sheets, and so forth, are checked through the linen room and repaired before going to the storage room. In small branches this may be handled by the one assigned to laundry work. In large branches it may have to go through someone else's hands.

62. Personal laundry received in the laundry is checked against the laundry ticket, Men's Laundry form (B-24) or Women's Laundry form (B-17) enclosed in the bag; and if some new clothing has been put in, then this clothing is marked with the proper key number so that it will be returned to the right party.

63. Laundry is not automatically repaired. Sometimes it pays to throw something away rather than to repair it. Rather than leaving the judgment of repairs to the one in the laundry, it is left up to the one who owns the clothing. When the clean laundry is returned, it is checked by the owner; and if there is something he wants repaired, he will send it in a repair bag with a note of what he wants done. This he sends to the repair room. In many instances the owner of the garment may throw it away after wearing it once more. So arrangements should be made to repair rips and tears and do general mending, but not to remake shirts, underwear and other things. If, in the opinion of the one handling the repairs and the

overseer, it is not worthy of repair, then no repairs will be made.

64. MEALS: The Branch Committee is to see that good meals are served and at the proper time. They should be wholesome, not elaborate.

65. The cook is responsible to make the **menus** and will submit them for approval. Before any change is made it would be good first to consult the cook.

66. Wholesome and plentiful food in season and on the market should be purchased. Extravagance, purchasing scarce items, is always avoided. Usually fresh food in season is less expensive than canned food.

67. Enough food should always be served at every meal. We do not want anyone to leave the table hungry. Food that is put on the table may be taken away by members of the family after the end of the meal if they want to make a sandwich to eat at work or in the evening. However, food should never be kept in a room in such a way that it attracts insects.

68. The kitchen is not a part of the Bethel family's living quarters, therefore not for private use. In small branches the Branch Committee will regulate the use of the kitchen by members of the family.

69. At Brooklyn we usually have one cook for about every fifty members of the family. There is one dining-room attendant for approximately fifty-five people. This attendant looks after the setting of the table, waiting on the table and washing the dishes. If these duties do not keep him busy all the time, he is assigned other duties in the home. In smaller homes the cook can take care of all the kitchen and dining-room work.

70. After evening meals members of the family are assigned to kitchen or dining room duties to clean and wash dishes. Depending on local circumstances, sisters may be given other assignments such as reception duty. Brothers and sisters over 50 years of age may be relieved of such assignments.

71. Meals should always be served on time. The time for meals is subject to local adjustment. From the time the meal begins until it ends takes around twenty minutes.

72. Saturday evening and Sunday meals usually are served cafeteria style. Sunday two meals are served, breakfast and an evening meal. The evening meal is from four to five or five to six o'clock, or longer if the local organization decides it should be, or you may even choose a different time. Food is put on the breakfast table so that members of the family can make up sandwiches and take away something for a noonday lunch. The regular cook is not always on duty on Sunday and so members of the family can be assigned to cook duty to prepare cafeteria meals on weekends.

73. If cooks get up early in the morning to prepare breakfast and get on duty before other persons, they are allowed time off in the afternoon to compensate for the extra hours worked early in the morning. The same is true with brothers working in the dining room as waiters getting things ready. Schedules must be made out according to the amount of work to be done, and these schedules are followed by the ones assigned to them.

74. FOOD SUPPLIES: It is good for each branch home to have reasonable supplies of staple foods that will not spoil in stock in case of an emergency. Such stocks should not just be set aside and not used, but should be used and replenished on some regular basis so that the supplies do not deteriorate. By planning ahead and buying in bulk on certain items you may find you will not only have a saving but will also have some items available when they are temporarily out of the market.

75. TOURISTS: Branches are not obligated to show tourists around a city or country. Many brothers who are dedicated publishers make tours and take vacation time in different places in the world these days, and of course they are anxious to get the advice and direction of brothers who know the areas as to what to see and do. However, the <u>branch</u>'s work is preaching the good news, and we do not have time scheduled to show brothers who are traveling as tourists the local attractions or sights. That does not mean we should be unkind or inhospitable toward our visiting brothers, but it is up to tourists to arrange for their own tours and transportation and accommodations locally. This is not the work of the branch office. Again it can be explained that we have much work to do and we are sorry not to be able to go out personally, but we may have some suggestions for them so that they will enjoy their stay.

76. Of course we are pleased to direct such persons to the Kingdom Hall and give them the time and place of meetings, and we may have the opportunity to take them in the field service or to meetings if it fits our schedule. But this would be a personal matter to be arranged between an individual and touring publishers. It is the responsibility of the individual as to how he wants to spend his time after working hours to enjoy the association and fellowship of such brothers, but we want to remember that the work at the branch must be cared for first and the same applies to those in missionary service, that they also have a work to care for.

77. If members of other Bethel families are staying in your home for a day or two or you have some missionaries passing through, we know you will show them good hospitality and let them know how they can see the places they would like to see, but you do not have to take them to all of these places.

78. VISITORS TO THE BRANCH: Many branches report that considerable time is lost talking to brothers and sisters who visit the branch and who are acquainted with branch volunteers. While we want to be hospitable and friendly, we do have work to do. In some countries visitors can be cared for by receptionists, but in smaller places the brother who greets visitors should be courteous and find out what he can do for them and then, after

taking care of their needs, explain that he needs to get back to his work so as not to be unduly delayed. Some branches have found it advisable to post certain hours at which time they will be open for visitors, thus cutting down to some extent on those visiting at other times and giving better opportunity to do the work without interruption.

79. However, some may visit to see the branch operation and facilities, perhaps traveling long distances to do so. We want to make them welcome and show them some of the highlights of the branch operation so they will better understand what is being done to care for the Kingdom interests in their territory.

80. Arrangements for visitors to enjoy a meal with the family or to stay overnight are explained in *Dwelling Together in Unity,* paragraphs 109-118. We do try to accommodate friends and relatives of the family as well as circuit and district overseers, missionaries, persons visiting from other branches, or other full-time servants if space and circumstances permit.

81. MAINTENANCE AND SECURITY FOR BETHEL HOMES: It is to be expected that God's people will give proper attention to the maintenance of the branch's buildings. Their proper care will serve as a good witness to Jehovah in the community.

82. So that our buildings will protect us from the elements and always have a fine appearance, it is a good procedure to examine the exterior thoroughly at some time each year. In lands with a cold climate the best time to make this check would be the spring as this will give you time to order materials and make the repairs before the cold season sets in again. Start the inspection by looking over the roof and then work your way down to the foundation. Usually to keep a flat roof in top condition, whether it is covered by hot tar or some type of cold application including tile, will require a small amount of work each year; this can prevent the need for major repairs. Letting such repairs go undone could result in having to replace the roof. The outside wall surfaces should be examined for problems, such as surface cracks or cracks around the windows, which should be caulked, loose or missing bricks, cracked or broken windows, and peeling paint. Any problems you discover should be written down and then arrangements made to take care of them soon. By taking care of these problems at their start when they are yet small, we will keep our buildings protected from the elements, always looking good and, an expense that could become large by procrastination will be kept to a minimum.

83. As with the exterior of the building, so it should be with the interior—always be observant. When it is noted that some problem is developing, arranging to correct it right away will keep it from becoming large. Also, this way you will not find yourself in time facing so many repairs that you just do not know where to begin to correct them.

84. If the wall finish for the most part is paint, then having an adequate painting schedule for the various types of rooms will protect the surfaces and keep the appearance of the buildings good. The schedule does not have to be the same for closets, store rooms and other areas as it is for our bedrooms. Each area should be painted according to the need, considering its use. At Brooklyn we schedule the painting of bedrooms every five years, bedroom closets every ten years, sink and dirt hoppers every ten years and storage closets every fifteen years. However, these schedules are allowed to slide where it proves practical to do so. Other areas in our buildings we assign to a paint schedule depending on their use.

85. Whenever a new piece of equipment is added to our inventory, it is wise not only to get what instruction manuals the company that manufactures it supplies, but also to keep these on file for future reference. One always should follow closely the recommendations in the manual relative to changing oil, oiling, greasing and making any other checks that are recommended. A chart that can be checked off according to schedule should be kept for each piece of equipment.

86. If it is known that some part will have to be replaced from time to time due to wear, these should be stocked. This way you can keep equipment operating without undue loss of time.

87. PREVENTION OF FIRES, ACCIDENTS, THEFT: The Branch Committee should see that good fire prevention, safety, and security procedures are used throughout the Bethel home and printery and in the missionary homes and that each overseer of a department considers these a part of his responsibility.

88. All doors and windows should be secured before the family retires for the night. It is wise never to display valuables in windows on the first floor or in the easy view of those on the ground level. All entrance and exit door locks should receive regular maintenance. A review of the security system relative to conditions in the locality should be made periodically. Lighting at main entrances may be necessary during nighttime hours.

89. For greatest practical results, give **special attention to safety** in any kind of work which is especially dangerous, including carpentry, driving the branch's cars and trucks, construction, operation of boilers, work on printing presses and bindery equipment, and electrical maintenance. Carefully explain safety hazards and proper safety procedures to anyone working at these assignments, and select workers for such work who have maturity and good safety habits in mind. Hold brief, regular discussions of specific aspects of safety, fire prevention, and security as a part of the work schedule where appropriate. Only qualified, trained drivers should be used to drive the branch's vehicles. Vehicles need to be properly maintained. Trucks should not be overloaded. Seat belts should be used. Brothers should not drive when overly tired. All drivers should drive at a reasonable

speed according to road conditions and regulations. It is good for the branches to have a program for training drivers.

90. In view of worsening crime and violence, consider how you can protect the branch's money, vehicles, and equipment from thieves, vandals, terrorists, and so forth. In many parts of the world it is advantageous to install antitheft devices on the branch's vehicles. Such devices include bars attached to the steering wheel so that they cannot be moved, chain locks for the engine hood, and also cut-off switches that interrupt the starter circuit. Antitheft devices are often effective, as thieves prefer to go to another vehicle than to try to overcome a locking or cut-off device.

91. In case of accident or emergency, determine definite procedures in advance, including (where the size of the branch warrants it) arranging for someone to be always available and prepared in advance to do the following: notify overseers, give first aid, provide emergency transportation to a nearby hospital or doctor, call fire departments or police.

92. When losses, damage, or accidents occur involving branch property or branch volunteers, determine how the accident or loss occurred and how it might be prevented in the future. Within a week make a report to the Publishing Committee on what happened. Discuss accidents and accident prevention with workers in a positive way, emphasizing the branch's concern for the welfare of the family and the improved efficiency that results from consistent safety procedures. Take practical steps to prevent or reduce the probability of a similar accident or loss in the future.

93. AIR CONDITIONING: In some areas of the earth there are very extreme conditions where it may be excessively hot and humid. In certain places buildings are located in very noisy areas making it difficult for workers to perform their duties in the offices. Or, individuals who are in their rooms find it very difficult to get their needed sleep at night. Some individuals have physical ailments that make it necessary to have air conditioning. Therefore the following provisions are set out.

94. OFFICES AND BETHEL DINING ROOMS: In parts of the world where problems arise because of extreme heat and humidity or noise as well as lack of ventilation, if the Branch Committee wishes to make a recommendation for installing air conditioning in the offices or Bethel dining rooms, they should submit their requisition along with all of the details and the reasons why they believe air conditioning is necessary. Included should be information as to whether installing air conditioning will mean much remodeling of the building or the electrical system and what expense will be involved.

95. BETHEL AND MISSIONARY HOMES: When these are located in areas where conditions are extreme or when an individual is physically ailing and a doctor recommends air conditioning, the individuals involved should take the matter up with the Branch Committee. In any country where the variation in climate makes air conditioning desirable at certain times, the Branch Committee can consider the matter and make their recommendation to the Publishing Committee. If approved, the branch will pay for the equipment, installation, maintenance, and cost of operating the air conditioning. The installation should be made by the branch in each case. The Branch Committee will need to take into consideration whether structural changes are needed, also the capacity of the electrical wiring in the building so that it will not be overloaded. This also applies to any future installation of stoves. We do not want to rewire buildings for this purpose.

96. The branch will appreciate the cooperation of all those who use air conditioning so that air conditioners will not be running when there is no one in the office or room for an extended period of time, thus running up the costs of operation. While no charges will be made for the installation or operation of such equipment, those concerned may be advised that in the future such matters will be handled on a contribution basis.

97. KINGDOM HALLS: Where a Kingdom Hall is part of the branch and the question of air conditioning is raised, the congregations would pay for the air-conditioning units, their installation, and use of the equipment. The branch may take care of the installation and maintenance because its building is involved and make appropriate charges to the congregations.

98. PERSONAL EQUIPMENT: A stove may be provided in Bethel residence rooms in the case of new construction. Any exceptions are to be referred to the Publishing Committee. Refrigerators, microwaves, and other electrical equipment are personal items to be obtained at cost to the individual. However, no charge will be made for operating stoves, air conditioners, or for electricity, dry cleaning, and alterations to clothing. Such provisions will be on a contribution basis the same as with air conditioning.

Chapter 4

Congregations, Circuits, Districts

1. PREACHING THE GOOD NEWS: The primary purpose of a branch organization is to coordinate the preaching activities of our brothers so that the good news is declared in the assigned territory. The field is the world and the preaching work has been assigned to all who are Jesus' disciples. (Matt. 28:19, 20) While individual assignments may vary, all are working together as one to achieve a common goal. Most of them are congregation publishers while others are pioneers, special pioneers and missionaries. Some have added responsibilities as elders, ministerial servants, circuit and district overseers. All are part of Jehovah's organization and equally share the responsibility to preach the good news everywhere to the sanctification of Jehovah's name.

2. CONGREGATIONS: The congregations form the backbone of every branch. The latest publication from the Governing Body on organizational matters sets out information to assist the elders and ministerial servants in caring for their responsibilities. Additionally, information is supplied as to what congregation publishers, pioneers, as well as circuit and district overseers can do in fulfilling their responsibilities as followers of Christ Jesus.

3. Recommendations for new appointments of elders and ministerial servants are usually made at the time the circuit overseer visits a congregation.—See 4:58-60 for information on appointments or deletions of elders and ministerial servants during the circuit overseer's visit.

4. In cities where two or more congregations exist, the circuit overseer will recommend to the branch a qualified elder to serve as **city overseer.** The appointment is shown on the city overseer's appointment slip (S-53a) that is sent to all of the congregations in the city. A copy of the appointment slip (S-53b) is retained in the branch's files.

5. CERTIFICATE FOR ORDAINED MINISTER: Currently appointed elders or ministerial servants in need of a certificate verifying their ordination may request one from the branch. When requesting a certificate, the individual will specifically state the reason the certificate is needed. Often a letter signed by the elders or the presiding overseer of the congregation will suffice to verify one's ordination. If a Certificate for Ordained Minister is sent by the branch, it should be signed by the Branch Committee coordinator or someone else having authority to do so. It may be notarized if advisable. If it is necessary to specify the date of ordination, then show the date of baptism.

6. APPLICATION FOR CONGREGATION: Any group of people in your territory who want to worship Jehovah God in spirit and truth and who want to do it by loyally recognizing the headship of Christ and under the direction of the Governing Body of Jehovah's Witnesses may make application to form a congregation. It is good for circuit overseers to carry with them Congregation Application forms (S-51) and the letter on Congregation Information (S-50). They should help the brothers organize a congregation if and when such is advisable. Elders in an existing congregation may write to the branch for a Congregation Application (S-51) and a letter on Congregation Information (S-50) if the circuit overseer will not be visiting in the near future and they feel there is a need to recommend a new congregation. Generally the circuit overseer should sign the application to show his agreement.

7. The group of people should be strong enough spiritually to keep the congregation functioning actively with, if possible, at least one elder or ministerial servant who can provide the necessary spiritual oversight and take the lead in the preaching work. Where pioneer sisters or other mature sisters help in forming a congregation, they may handle the responsibility until a local brother qualifies as a ministerial servant or a qualified brother moves in. If there is no one to take oversight so as to become a congregation, then the group may continue to be looked after by a nearby congregation if possible. The circuit overseer can visit these groups while serving the congregation they are associated with. It should always be appreciated that persons in such groups particularly need loving spiritual care because of their isolated situation. Branches should look well to caring for all of the publishers in their assignment, including small groups that may develop into congregations and newly formed congregations.

8. In congregations where there are no appointed elders but where there are ministerial servants, then one of the more experienced ministerial servants (or a sister if a dedicated brother is not available) may handle the work in lieu of an appointed presiding overseer. Later if one of the ministerial servants qualifies as an elder, then he may be appointed as the presiding overseer.

9. On the matter of **elder recommendations in congregations where one or more members of the service committee are ministerial servants,** the following should be the procedure: The circuit overseer will discuss with the elder or elders the qualifications of the ministerial servant or servants who may be on the congregation's service committee. The ministerial servant(s) will not be involved in such discussion. If it is decided to recommend either one or the other or both of the ministerial servants (as the case may be) the name(s) will not be included on the S-2 form but will be submitted in a separate letter from the circuit overseer to the branch, signed by him and the elder(s) serving on the service committee. If the branch approves the recommendation then such name(s) showing the new appointment(s) will

be put on the two copies of the S-2 form received after which one copy will be returned to the congregation. Where there are no elders then the circuit overseer will send the S-2 form to the branch with his recommendations for elder appointments in a separate letter. If such are approved then the one copy of the S-2 form with the names added by the branch office, will be returned to the congregation showing the appointments have been made.

10. Where there are no male members to serve in positions of responsibility a sister (dedicated and baptized) may be requested to look after the needs of the group and take the lead in the field service, etc. When conducting meetings and offering prayer she will be expected to have her head covered.—1 Cor. 11:5, 6.

11. In cases where new congregations are formed from existing congregations, where there are many elders and ministerial servants, care should be exercised to see that all are accounted for and appointed to serve with one of the congregations involved. No new **recommendations for elders or ministerial servants** will be considered at the time of forming a new congregation unless the application is submitted during the circuit overseer's visit. When the Congregation Application (S-51) is received and approved, write the brothers a kind and encouraging letter.

12. The S-2 forms can be used during the circuit overseer's visit to make recommendations for brothers to serve as elders and ministerial servants and for any deletions because of brothers moving, etc. If the application is submitted between visits of the circuit overseer, then information will need to be supplied as outlined in the congregation information letter. The names of elders and ministerial servants will be listed on the S-52a form. The S-52b form will be filed in the permanent file of the congregation. Information should be supplied as to the territory assignment for the respective congregations. If information on the territory assignment will be sent later, this can be indicated in the letter that is written. Also various printed letters giving information on accounts, subscriptions, etc., that the congregation needs for its files are to be sent. If there are large supplies of literature on hand, it would be best for the congregations to divide these instead of ordering additional supplies for the new congregation. The branch will determine how many copies of *Our Kingdom Ministry* to send, depending upon the number of publishers and pioneers associating with the respective congregations.

13. A stencil or typewritten card should be put in the file showing the name of the congregation and the address to which all mail should be sent, usually in care of the presiding overseer. If needed, another address can be supplied to which literature and magazines may be shipped. On the permanent address stencil or card, show the number of *Our Kingdom Ministry* to be sent, the mailing zone, express rate and other shipping information by symbol. A card stamped from this stencil or a duplicate typed card will be sent to the circuit overseer so that he will from then on include the congregation in his routing.

14. File folders are made for temporary and permanent files. It would be helpful to the new congregation to write them an encouraging letter during the year, perhaps after the circuit overseer's visit.

15. CONGREGATIONS WITH UNWORKED TERRITORY: Where congregations have considerable territory that is not worked at least once each year, an invitation can be extended through *Our Kingdom Ministry* for congregation publishers or pioneers from other parts of the country to cover such territory or circuit overseers can be asked to submit names of persons who qualify and who are willing to do such work. Individuals who are willing to assist the congregation in covering unworked territory can be asked to supply information as to how far they would be able to travel to share in such work and how many territories they would be able to cover. Before being sent to the branch office, correspondence from individuals regarding such matters should be given to the elders so they can indicate whether they recommend the individuals to share in such work.

16. Congregations in the vicinity of the territory that needs attention that are doing well in covering their own territory can be invited by the circuit overseer or by means of a letter from the office to share in such activity.

17. WITNESSES LIVING IN UNASSIGNED TERRITORY: The Branch Committee should give very careful attention to all Witnesses living in unassigned territory. We should give them just as much attention as we would an individual who has been found in territory assigned to a congregation. The names of isolated publishers should be sent to the nearest congregation so that the congregation can keep in touch with them. Perhaps a publisher from the congregation can call on the isolated ones from time to time to encourage or help them spiritually. Pioneers who have been trained at the Pioneer Service School will be used in such areas. Also, the branch office should send them a copy of *Our Kingdom Ministry* along with other information that will be beneficial.

18. Advise the circuit overseer of the number in such an isolated group and the name and address of the one receiving correspondence. The circuit overseer will schedule them for a visit and give talks while he is there. Depending on the number in the group and other factors perhaps a day or two could be spent visiting people in territory of that area. The circuit overseer may help in getting a group firmly established for organization as a congregation if they are too far away to work under the direction of an already existing congregation.

19. The office should receive a report from the circuit overseer giving information about the isolated publisher or group, what he was able to accomplish during the visit, along with his recommendations, if any. Then the isolated publisher or group should be sent a warm and

encouraging letter. A **record should be kept of all such publishers and groups,** with a separate file for each, until such time as they can either be associated with a nearby congregation or organized into a new congregation. Then the information in this file is put into the congregation file. If it seems that the schedule of the circuit overseer is so full he does not have time to call on isolated publishers, it would be good to adjust the schedule in order to visit such ones. However, special pioneers have also been used for such visits with good results. Even a visit of a few hours or a day may mean the developing of a new congregation. In the meantime we want to encourage them to do what they can to hold meetings and share in the field service and send their reports to the branch office if it is not practical for them to work with a congregation.

20. When a regular pioneer requests a permanent assignment to care for an unassigned territory, the branch will write a letter making such an assignment, sending along additional information on file in the county file folder in the office, such as names of interested persons, expiration slips and the names and addresses of current subscribers. The carbon copy of the top part of the assignment is kept and the county card (S-71) is marked to show that the territory has been assigned and the date of the assignment. The circuit overseer is notified of this assignment for the pioneer to work in isolated territory so he can visit and encourage him, and submit a Personal Qualifications Report (S-326) on his first visit of each service year.

21. CARING FOR UNASSIGNED TERRITORY: All the territory that comes under the jurisdiction of a branch is to be witnessed to. If there are not enough publishers to witness to all the territory, then work the territory that is well populated, praying that through the publishers' good efforts more interested people will come forward and eventually circumstances will make it possible to direct more persons to move to these unassigned areas. Have in mind the territory that needs to be witnessed to by pioneers, special pioneers, missionaries, and others. Expansion of the Kingdom work should be our concern. Every section of assigned territory should have attention sometime during the year, and suggestions can be submitted to the Service Committee as to what might be done to accomplish this.

22. A letter can be written to the circuit overseers asking them to talk to pioneers who qualify to share in working isolated territory and are willing to share in such activity. Pioneers and others who help with unassigned territory should be favorably recommended by the congregation service committee.

23. In addition to arranging for qualified pioneers to care for unassigned territory, congregations in the vicinity of the unassigned territory who are doing well in covering their assignment may be invited by letter from the office to share in the unassigned territory campaign. The letter can suggest the specific area the congregation could care for.

24. Where there is a significant population living in an unassigned territory that cannot be cared for by regular pioneer assistance or by nearby congregations, the branch may write to the Service Committee requesting permission to enroll **temporary special pioneers** to work such territory. The ones who are selected to share in temporary special pioneer service will be sent an application along with a letter explaining the temporary special pioneer service, supplying information as to what they can expect in working unassigned territory. From the applications received, pioneers who are the most qualified can be given temporary special pioneer assignments. The branch will write a letter making such assignments, providing any additional information that is needed.

25. TERRITORY MAPS AND RECORDS: Territory maps should be prepared using the best map available in the country. Indicate on these state or province maps each congregation and the territory that is assigned to that congregation. The name of the city is underlined, and a line drawn designating the congregation's limits or boundaries. Territory that is not assigned to any congregation can be indicated on this map or on a separate map.

26. Maps of all large cities in the country are kept on file too. Where there are two or more congregations in a city, the exact boundaries of each of the congregations can be marked on these maps. **Circuit boundaries** can also be marked on the maps if it is felt this would be helpful for some reason. The territory assignment letter (S-54) that is sent to the congregation bears the exact written description of the outlined territory. When new maps are needed, the city overseer is requested to send maps to the branch office. These maps should have a good street index, approximate address numbers and, most importantly, be up to date.

27. In the United States branch we use what is called a **county card** (S-71) for assigning of territory.We assign post office towns or entire counties to a congregation. If we assign a whole county, we list on our county card (S-71) all the post offices in that county. Sometimes counties are divided and therefore the listing of some post offices would go to different congregations. This can be indicated by letters representing the name of the congregation that is assigned to each town. This is done in pencil on the county card. At the top or bottom of the card names of congregations are shown, followed by one or two letters in parentheses used as symbols to represent the congregation. In other countries, it may not be convenient to make up these cards, but some kind of system should be used to show the record of what towns are assigned to the congregation. The congregation is notified of its assignment by use of the form letter S-54. A copy of this Congregation Territory Assignment letter is

kept in the permanent file folder attached to the previous assignment letter.

28. Adjustments in territory boundaries: Congregations that are doing well in covering their territory may be asked to take on additional territory from nearby congregations that do not cover their territory as often. The procedure for congregations to follow when sending in territory adjustments is outlined in the form How to Request a Territory Adjustment (S-6).

29. Master map: The name of every congregation should be underlined, and the boundaries of all the circuits and districts outlined on the map. The names of circuit and district overseers followed by the circuit and district numbers may be placed within the boundary of the area they serve.

30. Preparing a map for branch office use: For helpful suggestions on the procedure for mounting a map on plywood, including making the paste, mounting the map smoothly and varnishing it, you may wish to refer to pages 73 and 74 of *Branch Office Procedure,* 1965 revision.

31. COORDINATING FIELD SERVICE EFFORTS IN MULTI-LANGUAGE TERRITORY: It may be advantageous to form separate congregations for different language groups within a country. In communities where persons speak more than one language, the determining factor in deciding which congregation will care for them is the language preference of the householder. We should endeavor to teach people in the language they can best understand. The important thing is to help them learn the truth. Publishers and interested persons may attend the congregation of their choice.

32. Where two or more different-language congregations care for the same territory, a survey can be made of each individual territory to determine which homes will be called on by the respective congregations. The language that the majority of persons in the territory speak would determine which congregation would keep the territory records. The congregation keeping the records would be notified by the other language-speaking congregation of the homes that it will be caring for. When adjustments need to be made because of persons moving, etc., the congregations can work this out between themselves in whatever way seems best.

33. Where persons speaking a foreign language are widely scattered, the territory assignment letter may simply assign the foreign language population for that general area to the foreign language congregation. The foreign language congregation would make a record of addresses for these householders to save time in again locating them, and the other congregations holding the territory that will be worked would be notified of the homes they will be caring for. The congregations holding the remainder of the population can work their assignment in the usual way.

34. Good cooperation between congregations that speak different languages would also include passing on names and addresses of interested persons to the appropriate congregation. With all language groups cooperating to advance true worship in the most effective way possible we can be assured of Jehovah's rich blessing on our efforts.

35. QUALIFICATIONS FOR CIRCUIT AND DISTRICT SERVICE: The congregations will be helped to grow spiritually and numerically if we have good district and circuit overseers visiting them. These brothers must be wholly devoted to God, showing love for Him first, and also real love for their brothers. If traveling overseers have love for their brothers, then they will do much to assist them in coming on to maturity. Branch Committees should clearly see the need of having the best district and circuit overseers they can find. The better these overseers are the faster will be the ingathering of the "other sheep" and also their influence for good will be felt in the spiritual growth of Jehovah's people. (Prov. 11:14) The Branch Committee or those on the Service Desk handling their reports should never be hesitant in helping the district and circuit overseers by writing them kindly, and where necessary, firmly, giving such instructions or counsel as they need. **If district or circuit overseers need to be changed,** as when a district overseer moves to circuit work, or a circuit overseer is assigned to the district work, or even taken off entirely, the office should have good reasons for doing this. Express these in writing to the overseer so that he will understand why these adjustments are being made and also he will know what to work on for improvement.

36. Branch Committees should have in mind that it is not always the brothers who do well in speaking that make the best circuit and district overseers. While good speaking ability is certainly beneficial and is not to be minimized, teaching ability is also very important. Additionally, we should look for brothers who are friendly, kind, patient, humble and who in this way win the confidence and trust of the brothers. Obviously they should be brothers who do well in service and who can thereby train publishers in the field. Those who are used in circuit and district work should be fine examples in manifesting the fruitage of the spirit. They should have considerable background in the truth, including experience as congregation elders and perhaps in the pioneer service.

37. The **recommending of circuit and district overseers** is the responsibility of the Branch Committee, but before these men are appointed the recommendation along with full information regarding them should be **sent to the Governing Body for approval.** Youthful enthusiasm and vigor are not the best qualifications for a circuit or district overseer. Rather, what should be looked for are spirituality, maturity, good judgment, active years in the truth, along with steadiness in the field service. Those who have been Kingdom publishers for a long time might not always get their paperwork done the fast-

est, but they often have more patience, kindness and endurance. These are qualities that are needed for good overseers. The branch office should not be hasty about using persons who are talented in certain respects but are not mature and experienced or have a limited background in the truth. Business or commercial experience and organizational ability are not good criteria for selecting circuit and district overseers. Association with God's organization for many years is one necessary asset for a good overseer. Brothers should have proved their devotion in service to Jehovah first before they are ever appointed to such responsible positions as circuit and district overseers. The Scriptural requirements set out at 1 Timothy 3, Titus 1, and 1 Peter 5:1-3 should govern a Branch Committee's decisions in making recommendations for circuit and district overseers.

38. Circuit and district overseers should be of the highest quality morally and spiritually. If one has been disciplined in the past, this information should be included with the recommendation for his appointment and carefully considered by the Branch Committee. Complete information regarding previous serious wrongdoing should be supplied, such as the date and the offense and how the matter was handled, whether by reproof or by disfellowshipping and to what extent the matter became public. In a case where an individual was disfellowshipped previously, complete information would need to be supplied as to the date of the disfellowshipping, the offense and the date of reinstatement, etc. If a brother is married, a full report should be sent in on his wife. If she was involved in previous wrongdoing, complete information should be supplied.

39. If a circuit or district overseer begins to neglect his work, not setting a good example, whether in the field service or in other respects, he should be given appropriate counsel. He should be clearly told what has been reported about him or what has been observed and he should then be given the opportunity to reply if he would like to do so. He should receive clear but loving counsel and be given a full opportunity to make any needed improvement. Of course, if he does not make improvement on the points called to his attention within a reasonable period of time, then it may be necessary to remove him from his assignment of service so that the high standard for this service will be maintained.

40. CIRCUIT OVERSEER'S ACTIVITY: General information on the circuit overseer's activity is found in the latest book on organizational matters. All members of the Branch Committee should thoroughly familiarize themselves with this publication and thus be in a position to aid the circuit overseer to carry out his responsibilities.

41. Before one is recommended as a circuit overseer he should be given careful consideration (and his wife if he is married) by the circuit overseer who visits his congregation and, if possible, by the district overseer. It is desirable to use brothers who are older in years as they will generally receive greater respect and their words will carry greater weight among those they serve than would usually be the case with a young man yet in his twenties. If the Branch Committee feels it necessary to use someone who is not yet 25 years old, they should explain the reasons for making the recommendation. The circuit overseer (and if possible the district overseer) will work with the recommended brother and his wife in the field service. He and his wife (if married) should enjoy sufficiently good health to get along well if he is used in circuit activity. The circuit overseer will submit a Personal Qualifications Report (S-326) on the brother recommended (and his wife if he is married). Thereafter the body of elders in the congregation where he serves will be sent an S-326 form to fill out regarding him (and one for his wife), asking in a covering letter to the elders if they recommend him for circuit work and if his wife would do well as an exemplary sister serving under his direction. After receiving information from the field, if the Branch Committee feels that the individual qualifies for circuit work he will be sent a **questionnaire for circuit work** (S-323) along with a letter inviting him to fill out the questionnaire. After considering this information, if it still appears that he qualifies for this privilege of service, then when he is needed in an assignment, the recommendation of the committee may be forwarded to the Governing Body for approval. Following receipt of such approval, the branch will send the brother an appointment letter (S-308) along with a letter of instructions concerning his taking over from the previous circuit overseer or starting in a newly formed circuit. It is always good to **have a newly assigned man work with an experienced circuit overseer** for at least two or three weeks prior to taking full responsibility in his assignment, to receive training and get accustomed to the responsibilities involved. This will enable the experienced brother to help the new one and also give the new circuit overseer the opportunity to ask questions in regard to his duties, to give some talks, and to receive counsel thereon.

42. He will be sent a circuit overseer's bank, which is customarily US$50, for which he will sign a receipt. (See form S-311.) If he discontinues the circuit work, he should close out his bank. Notation is made on form S-311 and the receipt, S-310, is returned to the individual. The same would be true with respect to the district overseer. While this procedure is no longer followed in the United States, other countries may still see a need for such an advance to the circuit overseers.

43. Circuit overseers might best be **changed from one circuit to another every two to three years.** This change is beneficial in a number of respects to both the circuit overseer and the congregations he serves. Changes in assignment may be made at the time of the year that suits best in the branch territory. When a circuit overseer is assigned to serve in a circuit, all of the congregations are advised by means of the S-307 slip.

44. SUBSTITUTE CIRCUIT OVERSEER ARRANGEMENT: It works well to have at least two substitute circuit over-

seers for each circuit approved by the Branch Committee if you have qualified brothers. The preferable arrangement is to have brothers who are able to step in, fulfilling the full regular schedule of the circuit overseer Tuesday through Sunday. If the circuit overseer is ill or unable to serve for some reason, perhaps being invited to serve in connection with convention work, etc., he can arrange with a substitute already approved by the Branch Committee to fulfill his routing and so inform the branch office. Once congregations are notified they will be served, they should, to the extent possible, be served as scheduled.

45. The circuit overseer will submit his recommendations of qualified elders to serve in this way, having in mind the need for the brother to be available preferably to serve the full schedule. When his recommendation is received, then a Personal Qualifications Report form (S-326) is sent to the body of elders or other elders if necessary, for them to fill out on the brother and, if he is married, one also for his wife. They should be asked specifically to provide their observations as to whether they feel the brother would be qualified to serve in this way or not. If the elders provide a favorable recommendation, then the Questionnaire for Prospective Substitute Circuit Overseer (S-324) should be sent to the brother along with a letter asking him to complete the form and return it if he is desirous of being considered for this added privilege of service.

46. If the brother is available to serve and is approved by the Branch Committee, a file folder with his name on it is prepared for the substitute circuit overseer file. This folder should contain the Questionnaire for Prospective Substitute Circuit Overseer (S-324), Personal Qualifications Reports (S-326) that have been submitted regarding his serving as a substitute circuit overseer, along with any other correspondence that has been carried on regarding his serving in this capacity. A card is prepared for each brother showing his name, congregation, and telephone number. It should also show how far he can travel to serve, how much prior notice he needs to serve, and how often he is available to serve. The dates the brother served as a substitute should be posted on this card along with the circuit where he served. These cards should then be filed in a card file by the circuit to which his congregation is assigned. In this way the branch can quickly see who is available in a given circuit. The brother is then notified by letter, with a carbon copy going to the circuit overseer, of his appointment as a substitute circuit overseer. The letter advises him of arrangements to be made through the circuit overseer for him to receive two weeks of training (depending upon his availability), working along with the circuit overseer while he serves the congregation to observe how he does things. The carbon copy of the letter that is provided to the circuit overseer serves to advise him of the availability of the brother and to alert him to work out arrangements to give needed training. The circuit overseer will provide him with any necessary talk outlines, forms or other information. In a postscript the circuit overseer can be supplied with the brother's phone number to facilitate contacting him. Only permanent circuit overseer appointments need be submitted to the Governing Body.

47. SIZE OF CIRCUITS: Circuits are generally made up of approximately twenty congregations, including isolated groups. The circuit overseer generally is scheduled to cover his circuit twice annually. When circuits get large enough and neighboring circuits do the same, then a number of circuits can be adjusted to form another circuit. The branch sets the date as to when the circuit division goes into effect and advises the circuit overseers accordingly. The circuit overseers, in turn, advise the congregations of their new circuit assignment and the name of the circuit overseer who will be serving them by means of the S-307 form, a supply of which is sent to the circuit overseers by the branch. On this form the circuit overseer shows the effective date of the adjustment. If it has not been determined who will serve the new circuit at the time the circuit overseers are informed of the adjustment, the branch office will notify the congregations in the new circuit who their new circuit overseer will be, including also on the form (S-307) the date he will begin serving in the assignment.

48. The circuit overseers involved in the adjustments are requested to get in touch with one another right away to inform the brother who is being assigned certain congregations of the date they were last served or are scheduled to be served after the effective date of the adjustment, so that **congregations will be served twice annually or at least three times in two years.** If a brother is not being assigned to the new circuit at the time the adjustment letter is sent out, then an experienced circuit overseer in the area is assigned by the office to set up the circuit file, work out the routing for the new circuit, and care for various other details. All the circuit overseers affected are informed who will care for setting up the new circuit so they can communicate with him relative to congregations that are relinquished to the new circuit.

49. When rearranging circuits sometimes there is a matter of circuit funds deposited with the branch and circuit cafeteria equipment, sound equipment and other **things that have to be split between the new circuit and the old ones.** This will be done on a pro rata basis proportionate to the average number of publishers transferred from one circuit to the other. If it is impractical to split up the equipment, monetary compensation can be made to the circuits not receiving their share of the equipment. Usually one circuit will take over the old account and an invoice (S-74) will be made against the account, and a credit memorandum (S-73) in behalf of the new circuit(s), which will serve to credit the newly formed circuit or circuits with what balance is left in the account with the branch. The only adjustment the branch makes in the matter is in funds in the circuit account held by the branch. It may be necessary, too, for the circuit

overseer to make recommendations for some adjustments in circuit assembly volunteers, such as the assembly overseer and assistant assembly overseer. Also, the circuit overseer may need to recommend new cities for circuit assembly locations.

50. CIRCUIT ASSEMBLY AND SPECIAL ASSEMBLY DAY: The branch assigns dates for circuit assemblies and special assembly days, notifying the circuit overseers accordingly as far in advance as possible, at least eight months and preferably a year or more in advance so they can obtain assembly facilities. The circuit assembly and the special assembly day should be separated by at least three or four months where possible. Where the number of publishers in a circuit is large and available halls are small, it may be necessary to divide the circuit into two or more sections and have a circuit assembly and a special assembly day for each section of congregations once each year. Or the distance for travel may be great and having assemblies at different locations may make it easier for the brothers to be in attendance and for this reason it may be necessary to divide a circuit into two or more sections so that all of the brothers will get the benefit of the program. On the other hand, two, or at most three, circuits may meet together in one hall, having a combined circuit assembly, or special assembly day, if expenses or scheduling make this advisable. A representative from the branch, or a district overseer may be assigned to the special assembly day program. The brother assigned will give the principal talks. The branch should consider the distance involved and the convenience of transportation schedules before assigning a qualified brother from Bethel to serve in this capacity. He will have the Saturday off in order to care for such an assignment. When no speaker is assigned by the branch the circuit overseer will usually be the principal speaker.

51. To aid the circuit overseer in caring for organizational matters at these assemblies, the branch appoints two well-qualified elders to serve in the **assembly organization.** They are the assembly overseer and the assistant assembly overseer. These brothers do not constitute a circuit committee. Rather, they just simply oversee matters in connection with assembly matters. The circuit overseer submits his recommendation as to elders who might serve in these positions of service, being well qualified to do so, and the branch makes the appointment, using the form S-325a as the original and form S-325b as the carbon copy which is retained in the office file.

52. At each circuit assembly the circuit and district overseers will get together and work out the details for the next circuit assembly. This includes confirming the dates and location, selecting the host congregation to be served by the district overseer, and providing him with the presiding overseer's address. When it is possible to rotate the host congregation, this is encouraging to the brothers. The circuit overseer will fill out the Circuit Assembly Confirmation slip (S-328a) in triplicate, sending the original to the branch and giving a copy to the district overseer. If the district overseer is married and his wife travels with him, arrangements can be made for her to accompany sisters and younger publishers in witnessing activity. The circuit overseer can write the district overseer in care of the branch supplying all needed details and how they will contact one another, informing him also of the exact location of the hall for the circuit assembly. (See 4:84.) The circuit overseer will inform the branch what facility has been secured for the special assembly day, and the city where it will be held, by filling out the Special Assembly Day Confirmation slip (S-328b).

53. CIRCUIT OVERSEER'S ROUTING: The circuit overseer submits his routing to the branch three months or more in advance using the Circuit Overseer's Route Sheet form (S-300). At the same time, he will send the congregation a Notice of Visit of Circuit Overseer form (S-302), prepared by the branch, advising them of the dates of his visit. Four to six weeks before the scheduled visit, he should write the congregation giving them instructions as to what they will need to do in order to prepare for his visit.

54. When the route sheets are received in the office they are filed alphabetically, according to name, and this gives a ready reference to the routing of the circuit overseers in sending mail and so forth. When a substitute circuit overseer serves, a route sheet is submitted showing his name first and thereafter in parentheses the name of the circuit overseer for whom he is substituting.

55. MONTHLY REPORT (S-301): At the close of each month circuit and district overseers send in a Monthly Report (S-301) which shows their assignments that month, their expenses, field service report and vacation dates. The office takes note of transportation and board and room expenses. The personal reimbursement for the overseer and his wife (if she is in full-time service) is included with the total reimbursement he receives. His field service activity and, if he is married, that of his wife is posted on the office's permanent records (S-216).

56. While traveling brothers have no set number of hours, it would be good for them to devote as much time as possible to, and give a good lead in, field service. The wife of the traveling brother will also devote as many hours as possible to the field service.

57. CIRCUIT OVERSEER MAKES A REPORT ON CONGREGATION: When this report on form S-303 is received in the office, it is carefully read, analyzed, and due consideration is given to comments made on the condition of the congregation. Ordinarily we do not acknowledge every circuit overseer's report on the congregation, but only when it seems as though further correspondence on problems will be helpful. The Branch Committee should be intensely interested in each congregation, just as was Paul, who said: "Besides these things of an external kind, there is what rushes in on me

from day to day, the anxiety for all the congregations."—2 Cor. 11:28.

58. Recommendations for new appointments or for deletions are made on the S-2 form when the circuit overseer visits the congregation. The ORIGINAL copy of the S-2 form is always to be filled out even if there are no recommendations for appointments or deletions, showing the names of all brothers currently appointed as elders and ministerial servants. A SECOND copy should be made for the congregation file. When there are recommendations for new appointments or for deletions other than because of moving, death, disassociation, or disfellowshipping, the ORIGINAL and THIRD copies of the form are to be sent to the branch along with the S-303 form. The Branch Committee must decide whether or not to approve the recommendations made by the elders and by the circuit overseer for new appointments or for deletions. When recommendations are approved, a check mark is shown to the left of the brother's name on the ORIGINAL and THIRD copies of the S-2 form. The THIRD copy of the S-2 form is then returned to the congregation with the branch's stamp and the date of approval, indicating that the recommendations have been approved.

59. Where an elder is recommended for removal (with the exception of individuals who are disfellowshipped or reproved) **but he raises objections** and writes to the branch office questioning the recommendation for his removal, the Branch Committee may deem it necessary to ask the body of elders and the circuit overseer for some additional comment on his objections. Usually, the elders have endeavored to help such an elder and, during his visit to the congregation, the circuit overseer has reasoned with him regarding his falling short of scriptural requirements. After receiving further information, then **it can be determined whether or not there is any merit in the elder's objections.** If the Branch Committee finds it to be advisable, arrangements can be made for a special committee to meet with the elders to review the qualifications of the brother in question. If the special committee agrees that he does not qualify and the Branch Committee accepts their recommendation, then the removal is processed.

60. An elder who intends to move from a congregation should advise the body of elders in advance. Because of his moving the branch office is advised and he is deleted as an elder. Prior to his departure, however, **the body of elders should meet, without his being present,** to determine whether a favorable recommendation in his behalf can be sent to the body of elders in the congregation to which he will be moving. Usually, this is done without difficulty. There may be occasions, however, when a body of elders finds that they cannot conscientiously recommend such a brother. This may be due to the development of a recent problem in which the departing brother is involved or it may be on account of other reasons. If this is the case, they should **discuss the matter with him before he leaves** the congregation.

61. When a brother who has been serving as an elder moves into a congregation between visits of the circuit overseer, he does not automatically continue to serve as an elder. Of course, if the branch is transferring him, or is making a special assignment, an appointment letter (S-52a) will be sent from the branch office. Otherwise, if a favorable recommendation is received from the elders of his former congregation, the elders in the congregation to which he has moved may send a written recommendation signed by the Congregation Service Committee for his immediate appointment if that is the decision of the body of elders. They should include a copy of the letter of recommendation from his former congregation. If the recommendation is approved by the Branch Committee, the S-52a form would be used to make the appointment. A duplicate copy (S-52b) is attached to the letter from the congregation and put in the congregation's permanent file with the most recent S-2 form. New appointments or deletions made between visits of the circuit overseer can be indicated on the most recent copy of the S-2 form in the permanent file. If there is any question about a brother's qualifications, the elders should wait until the circuit overseer's visit before recommending his appointment. A similar procedure is followed in connection with ministerial servants who move into a congregation.

62. Until a brother who served as an elder in his former congregation is again appointed he would not attend elders' meetings. The elders can decide if they want to extend privileges that would normally be given to a brother who was actually appointed. This would likewise apply with ministerial servants.

63. If correspondence received from either the circuit overseer or the elders of a congregation that has been served indicates that the circuit overseer has not really helped the congregation in the manner that he should have, then the office will write to the circuit overseer, giving appropriate counsel and suggestions.

64. When congregation orders for literature are received, it would be appropriate for a responsible person in each branch to monitor the orders to be sure the requests are not excessive and that inventories do not build up beyond what the publishers can reasonably use. The circuit overseers can also be asked to watch this carefully when they visit the congregations.

65. If there is a need to make recommendations for adjustments in territory boundaries, the procedure outlined on form S-6, "How to Request a Territory Adjustment" can be followed.

66. REPORTS ON PIONEERS: The circuit overseer will endeavor to work with every regular pioneer in each congregation he serves, giving particular attention to those who are working isolated areas. It will also be encouraging for him to work with auxiliary pioneers as far

as practicable. Where there are many pioneers, he may need to arrange to work with them every second visit, so as also to give some time to working with and encouraging congregation publishers.

67. The circuit overseer will submit a report (S-326) regarding each special pioneer or missionary following his **first visit** of each service year. Due to the district convention schedule in the southern hemisphere some branches may find it more practical to have this done during the second visit of each service year. Upon receiving the report, the office will determine whether or not there is a need to follow up on specific points by writing a letter to any special pioneers or missionaries who should be given further attention. On **succeeding visits** during the remainder of that service or calendar year the circuit overseer will submit a letter relative to the activity of a special pioneer or missionary whenever there is a need, stating what it is that requires attention. Any matters needing improvement that are reported to the office should have been already discussed with the individual. Reports and correspondence of this nature would be filed in the individual's personal file.

68. The circuit overseer should view the missionaries as he would special pioneers and endeavor to assist them. Once each year the office will make up a letter addressed to all special pioneers and missionaries, giving them encouragement, perhaps relating some upbuilding experience or report and pointing out objectives to have in mind.–See 17:69.

69. Special pioneer and missionary assignments should be carefully observed, particularly as to what they are accomplishing because they are receiving reimbursements from the Worldwide Order to accomplish a specific assignment. Is the money contributed by our brothers being well spent by aiding these individuals? Special pioneer and missionary assignments should be adjusted according to existing needs.—See 1:43, 44.

70. During December of each year the elders will review the progress of regular pioneers associated with the congregation and give kindly counsel and upbuilding encouragement. If certain pioneers are experiencing problems or are in need of counsel, then it is the responsibility of the elders to offer them the needed counsel and encouragement rather than simply reporting the matter to the branch office. **If a pioneer does not conduct himself in an exemplary Christian manner,** despite counsel given, it is the responsibility of the body of elders to remove him as a pioneer and notify the branch office of such removal.

71. The circuit overseer should be on the watch for publishers and pioneers who can serve elsewhere to assist congregations needing help. In addition to providing information about places in the circuit where help is needed, the pioneers can be encouraged to write to the branch requesting information about congregations needing help. They should have their letter signed by the service committee of the congregation. The circuit overseer can also submit recommendations for qualified regular pioneers to serve as special pioneers.

72. CIRCUIT AND DISTRICT OVERSEER REIMBURSEMENTS: Circuit and district overseers usually live in the homes of the brothers. Meals are provided and often assistance is given in connection with transportation expenses. Where expenses are not covered by the congregation, traveling brothers may request transportation expense from the branch. The branch will also pay for hotel or other rooming accommodations and meals when necessary.

73. The circuit and district overseers are given a monthly reimbursement by the Worldwide Order. The reimbursement for each country is established by the Publishing Committee. If any change is made from the current established reimbursement, approval must be obtained from the Publishing Committee of the Governing Body. There is a difference in the cost of living in different countries, and therefore it is not possible to set a uniform reimbursement to be paid in every country. If a brother's wife is traveling with him and is serving as a pioneer, she is eligible to receive a monthly reimbursement as well as receive a credit each year on her Personal Expense Account. This would also be true if the brother's wife qualifies as an infirm pioneer with an approved reduced number of hours. Otherwise, if she is not in full-time service and is counted as an isolated publisher, the usual arrangement is that she would not receive a monthly reimbursement and would not have a Personal Expense Account.

74. Circuit and district overseers who own their own cars may make request for **transportation expenses** between congregations and while serving congregations. If the congregation offers to cover the expenses of the circuit overseer while he serves the congregation, he may submit the receipts or bills for his reasonable expenses to the congregation, including the actual cost for gas, food, etc., and the congregation then is invited to cover by resolution what they feel is appropriate. Congregations may supply transportation during the week the traveling brothers are with the congregation or circuit, and this is very much appreciated. If transportation expense is not covered by the congregation, the traveling brother may submit the expense to the branch. In that case rather than just submitting the actual cost of the gasoline or petrol the circuit overseer may submit the amount he desires for reimbursement on the basis of 10 percent of the cost of regular grade, not high-octane, gasoline per U.S. gallon or 8.3 percent for the British or Imperial gallon, times the number of miles. If gasoline is purchased by the liter, the rate would be based on 23.6 percent of the cost per liter, times the number of kilometers traveled. The Branch Committee should review this matter and adjust the rate of payment up or down January 1 each year if the cost of gasoline has gone up or down by 10 percent. In many countries congregations and circuits

make provision to assist traveling overseers with their expenses for tires, repairs, insurance, license, etc. Usually major expenses would be submitted to the circuit when convenient rather than to a congregation. In any case, if some congregations and circuits do not have the resources to cover such expenses, the branch may be asked to assist with these to the extent that the traveling overseer is unable to afford them. This applies to any personally-owned vehicle used in the traveling work if the brother is in need of assistance to keep his car operating. Requests to the branch for expenses over $1,000 should be submitted by requisition to the Publishing Committee with an explanation for consideration.

75. PERSONAL EXPENSE ACCOUNT: Similar Personal Expense Account arrangements as for members of the Bethel family apply to circuit and district overseers and their pioneer wives. (See 2:72-80.) Reimbursements and Personal Expense Account credits for circuit overseers and their wives in each country are established by the Publishing Committee on the basis of recommendations from the Branch Committees.

76. Money may be withdrawn from the Personal Expense Account for reimbursement of items purchased or to be purchased or other expenses. Circuit and district overseers may withdraw from their Personal Expense Account funds they wish to have.

77. VACATION ARRANGEMENTS FOR THOSE SERVING IN CIRCUIT AND DISTRICT WORK: Their vacation arrangements will be the same as for Bethel family members except for Saturdays off. (See 2:33-45.) However, unlike **Bethel members** who **may use only the time they have earned** whenever they wish during the year, **traveling overseers may use all of the vacation time credited to them at the beginning of a service year** at any time they wish during the year since they are credited with vacation time in one lump sum for the year, not on the basis of one day for a month during the year.

78. If there is a real need the Branch Committee may arrange for one or two of their members or someone appointed by them to meet with all the district and circuit overseers once a year. It may be convenient to do this during or after a convention. Those handling circuit and district overseer matters should make notation of things that might be taken up with the circuit and district overseers if it is necessary to meet with them each year. Not all the circuit and district overseers have to be at the same location, but if a group can get together they can be given helpful, personal counsel and instruction. This will enable Branch Committees to get better acquainted with these traveling overseers and thus be in a better position to render any encouragement or assistance that may be needed.

79. Concerning **circuit overseers who are not able to carry on with their work** any longer because of poor health, old age or other problems, but who have been many years in the full-time service, it would be a fine thing to invite them into the special pioneer work if that would be helpful to them and give them a permanent assignment somewhere. If it seems advisable in some cases to put them on the infirm list as special pioneers please make a recommendation to the Service Committee. However it may be that a change from the circuit or district work to special pioneer work without putting them on the infirm pioneer list would be satisfactory to them, and we can see how they get along. If they request to be put on the infirm list and receive reimbursement, then please give the details about their age, years of service, present situation, etc., to the Service Committee for consideration.

80. MEDICAL CARE AND EMERGENCY MEDICAL NEEDS: See 1:72-77.

81. DISTRICT OVERSEERS: Capable, experienced brothers should be selected to serve as district overseers. When needed these can be selected from the ranks of brothers serving as circuit overseers. It is preferable that they be older in years, having been baptized at least ten years. In addition to organizational and speaking abilities, they should be above average in their understanding of Bible principles, showing balanced judgment and a genuine humility that reflects a sincere interest in helping others. They should be men who have a high regard for the importance of the disciple-making work and take the lead for the encouragement of others. They should appreciate that their assignment as a district overseer does not give them an elevated, preferred position over others. Rather, they should see themselves as simply fellow workers "whom people put in charge of much" and who will rightfully have more than usual demanded of them. (Luke 12:48) If he is married, his wife should be a good example in modesty, submissiveness and zeal for the preaching and disciple-making work.

82. DISTRICT OVERSEER'S ROUTING: The district overseer will spend at least **two weeks with each circuit overseer every year.** During the week of a circuit assembly the district overseer will spend the first part of the week with the host congregation. The district overseer will give a talk to the host congregation on Tuesday and arrange to work with the circuit overseer, his wife, and publishers through Friday. On Saturday he will begin his work in connection with the circuit assembly. The district overseer will work with the circuit overseer in serving a congregation, generally the week after the circuit assembly(ies).

83. If a circuit has more than one circuit assembly each service year, circuit and district overseers will serve as follows: The first week the circuit and district overseer will usually work together with the host congregation. The district overseer will give a Tuesday evening talk to the congregation and field service will be scheduled Wednesday through Friday, both morning and afternoon. This will give the brothers many opportunities to work together the first week. For the following weeks the

circuit overseer will arrange to have the district overseer and his wife work with the host congregation for that part of the circuit and the circuit overseer and his wife may work with a different congregation each week until time for the assembly. It may be there are pioneers or elders or others in certain congregations that the circuit overseer was not able to work with sufficiently on his regular visit or there may be some ministerial servants who need help in understanding their records or other problems. These congregations where the problems exist could be selected by the circuit overseer and different congregations would be worked with during the B, C and D assembly weeks without making it a formal visit to the congregation. On the other hand, the circuit and district overseers may feel that there is a congregation where both should serve because there is a special need or problem.

84. The routing for the district overseer is planned in advance. When the routing is ready it can be sent to the district overseer six or more months in advance. A copy is also mailed to the circuit overseer in the district along with the S-316 letter. The S-316 letter explains how the circuit overseer and district overseer work out the details for the circuit assembly for the following series, and this includes the selecting of the host congregation(s) to be served. Smaller branches with just a few circuits may continue using the District Overseer Route Sheet (S-309a) to inform the district overseer of his routing. In such cases the circuit overseer will be informed by the S-316 letter of the time he will be working with the district overseer. The dates will be shown on the bottom of the letter.

85. The circuit overseer is responsible to inform the district overseer as to the exact location of the hall for the assembly. The branch keeps the district overseer advised as to any changes in city locations of circuit assemblies, or dates, and advises him of the mailing address of the host congregation with which he will serve. The district overseer can communicate with the circuit overseer through his permanent address shown on the S-309a form and the circuit overseer can communicate with the district overseer through the branch office address.

86. The district overseer should be thoroughly acquainted with the methods and procedures used by the branch to get the preaching work accomplished. He should show good judgment in directing the preaching work. Circumstances vary a great deal from place to place because of a variety of local customs, laws and attitudes. An effective means to spread the good news in one area may not be appropriate elsewhere. Also, there is a great variety in the capabilities and experience of our brothers. Additionally, "the scene of the world is changing" because of many pressures and influences. (1 Cor. 7:31) Our approach to the disciple-making work should keep abreast of the changing times and varying circumstances. The direction of the preaching work should reflect adaptability, Christian reasonableness and flexibility.

87. We should keep uppermost in mind the principles behind our work, namely, preaching of the good news. Where there is freedom to do so and results continue to be good, we will go from house to house and witness on public streets. In places where restrictions are imposed, the work will have to be carried on discreetly. There is no need to insist that the brothers adhere to some procedure without deviation. Our aim should be to **avoid controversy and confrontation** with local authorities. Where problems of this kind arise, the important thing is to get the truth to the people as quickly and quietly as possible, searching out sheeplike ones who can be helped by a Bible study. Rather than view their activity as limited to the usual methods of service, our brothers should be helped to appreciate that our life we live each day, with all its many facets and responsibilities, should serve as a witness to our God. Any contact with another person should be viewed as a potential opportunity to share our hope. There is no cause to be disheartened when difficulties limit our scope of activity. As long as we are able to talk and there are people to whom we can speak, we can continue to tell them what we know about our God with full assurance of his blessing.

88. Inasmuch as the district overseer has an assignment which involves giving direction which has far-reaching effects on the work of our brothers, he should be a man of wisdom and discernment. When decisions are to be made, he should first consult God's Word with a determination to be guided by its principles. He should have a high regard for decisions made by the Governing Body and do all he can to cultivate the same appreciation in others. When no specific direction is available, he should "not go beyond the things that are written," relying on his own judgment. (1 Cor. 4:6) Decisions about matters affecting the work should be made in conjunction with the circuit overseer and the local elders. If different views prevent agreement, direction can be requested from the branch office rather than imposing his own viewpoint arbitrarily. He should not be averse to receiving counsel from his brothers, recognizing the benefits to be gained by a "multitude of counselors." (Prov. 11:14) His manner and conduct should reflect a genuine display of the fruitage of God's spirit. (Gal. 5:22, 23) Oversight of this kind will contribute the most toward the spiritual upbuilding of our brothers and the advancement of the preaching work.

89. DISTRICT OVERSEER'S CORRESPONDENCE: He fills out the District Overseer's Weekly Report (S-313) and the Personal Qualifications Report (S-326) on the circuit overseer and his wife. Where there is an A, B and C arrangement within the circuit, he waits until all the assemblies have been completed and then sends in the reports together. He furnishes the branch with his and his wife's field service reports and expenses on the Monthly Report (S-301).

90. He is free to correspond with the branch office on all matters pertaining to the Kingdom interests in the territory he serves. It is expected that he will be straightforward in reporting what he sees so that he may be helpful to the branch. This may also include information as to trends in the field, suggestions on handling theocratic activities, etc. When he completes his assignment in one circuit his assigned responsibility there ceases. Time and energies should be devoted to caring for matters pertaining to the circuit that he is presently serving.

91. The branch sends copies of all form letters, such as letters to pioneers, the bodies of elders, etc., to the district overseer for his information. In fact, anything printed that might pertain to the field is sent to the district overseer. *Our Kingdom Ministry* is mailed to him directly, but all *Watchtower* and *Awake!* magazines he will obtain from the congregation he serves. He can get his own private copies from the supplies in the congregations. In that way he will be offering to the public the same magazines that the congregation is working with. The office will not send any special supplies of magazines to a district overseer, but he may advise the circuit overseer well in advance of his needs and the circuit overseer will get the extra quantity with his order. The office will forward personal mail to his current address.

92. HANDLING DISTRICT OVERSEERS' REPORTS: Every report that comes in from a district overseer will be read by someone in the branch office handling the district and circuit overseers' correspondence. The reports and letters should be checked carefully and counsel given should be noted. As he is the branch's representative in the field, you will want to listen to him and benefit from his observations. These letters should have prompt attention.

93. In addition to the District Overseer's Weekly Report (S-313) which is made out on each circuit assembly, the district overseer makes out a Personal Qualifications Report (S-326), on the circuit overseer and his wife. He should observe the diligence, enthusiasm and effectiveness of each individual circuit overseer. He should take note of his relationship with the brothers, his field activity, his speaking ability and whether he is a good teacher. After noting these things the district overseer should give any suggestions or counsel he feels are appropriate with regard to things the circuit overseer or his wife need to work on for improvement. On the S-326 form he should provide comments as to what counsel or suggestions were given to the circuit overseer. As a representative in the field, the district overseer may give admonition and counsel that are most valuable.

94. After these reports are read, if the office feels it is advisable to write regarding certain points, it may do so. The district overseer may have indicated that further counsel may be necessary or that certain things need to be clarified or called to the circuit overseer's attention. Commendation may be in order due to exceptionally fine work being done by the circuit overseer. Where there is a need to write, the activity of the circuit overseer's wife can be commented on also. If her field activity is consistently low, it may be she will need to be viewed as a congregation publisher. However, she would still submit her activity each month to the branch on the Monthly Report along with her husband, but marking the report to show she is a publisher. As a rule, if she is over 50 years of age and has been in full-time service for 15 complete years or more, she may qualify for the "infirm" pioneer arrangement while traveling with her husband. In unusual circumstances involving individual cases, the Branch Committee may feel free to write the Service Committee regarding any recommendations for exceptions to this.

95. Each year the office will make up a letter to be sent to all the traveling overseers, offering general encouragement and counsel on things that may need improvement in the future.

96. When circuit overseers are recommended for district activity, the notation of this is made on the office records so the qualifications of these brothers can be considered when new district overseers are needed due to expansion or according to the periodic changes in assignments.

97. As a result of his association with the publishers in the circuit and having worked very closely with the circuit overseer, the district overseer will have a basis to give appropriate counsel and advice to the entire circuit assembly so the Word of God can be understood more clearly and given wider circulation.

98. If there are matters that should be considered with the district overseer regarding his activity or that of his wife, he can be written by the office whenever the need arises.

99. All **correspondence with the congregations,** circuit and district overseers, and the brothers in the country will customarily be signed by the branch's legal entity's signature stamp. However, mail to government officials or others may require the signature of the Branch Committee coordinator. No routine mail to the brothers within the territory you serve should be signed by an individual. Memos between desks in the office should be signed by the writer, not with a desk symbol.

100. Letterheads as well as envelopes may be ordered for local use if a high import duty is not charged. If the importation of stationery is too expensive you may find that you can get envelopes and use a rubber stamp for the return address in the smaller branches. We do not want to spend a lot of money to print letterheads locally, but we are usually in a position to supply what the branches need in this regard if an order is submitted. There does not seem to be any need to order inter-branch memos, as plain paper can serve this purpose.

Chapter 5

Correspondence

1. INCOMING MAIL: What each Branch Committee should be interested in is to give good service to all brothers and interested persons in handling inquiries and correspondence that come to the office. The branch arrangement is provided to give the brothers the best possible service. Most of the work is handled through correspondence. In many branches where the work is not too big the Branch Committee coordinator may handle all of the mail that comes in, whereas in larger places a mail desk and correspondence clerks and others would be involved.

2. Arrangements should be made to handle the incoming mail in an orderly and efficient way and without undue delay. It is good for the Branch Committee coordinator to check from time to time to see that the mail is handled properly, and that orders for literature and magazines are being filled within a short period of time. Otherwise additional work will be made as persons write in to inquire or complain with regard to the previous correspondence. Things that are marked "rush" or "urgent" should be given quick attention.

3. Large branches receive hundreds of letters daily while small branches may just get a few letters a day. In some branches this will determine the number of days the Branch Committee coordinator will need to work in the branch office. Or it may govern the number of persons who are required to handle the work. Regardless of the size of the branch organization the processing of the mail will follow the same basic procedure in all offices. Where hundreds of letters are received each day a correspondence clerk handles the mail itself while other individuals will follow through on handling the mailing of magazines or literature and invoicing, etc. But anyone involved should appreciate that when a person writes the branch he is writing because he wants something and prompt attention should be given to his request. Brothers are working in the branch offices to help people get the literature, to answer their questions, and to give them encouragement and comfort, and this should be done as soon as possible.

4. If additional help is needed from time to time, perhaps on a temporary basis to care for the work load, then the Branch Committee should see that this is provided so that the brothers will be served.

5. As to **how much work an individual can handle** in the way of letters depends of course on the individual and his speed and efficiency. It has been noted that one person in a branch office where translating or printing or other factors are not involved can generally care for 500 to 1,000 or even more publishers. If the mail load is small, then one person can handle the mail, doing the work of the correspondence clerk, the invoice clerk, the bookkeeping work, the report cards, writing letters to the congregations, arranging circuit overseer routings and also caring for the monthly reports to the Governing Body. Circumstances may vary from country to country and will determine how much one can do.

6. In branches where the work load is light, it is quite in order for the brother working at the branch to spend part of his time in the field activity. Or, if more than one is working in the branch but only part time is required, then it is fine for the one whose services are not needed full time to spend some time in the field activity. This is much better than to make work at the branch that is not really necessary. We are interested in the lives of people and bringing the good news to them.

7. In a branch where the mail load is small, it is good to arrange to handle the work at certain set times each week rather than letting it go for a week or two. The brothers expect service and we want to give it to them. It is not necessary, however, for a small branch receiving little mail to open the mail every day. The work should accumulate so that there will be enough work for a morning or a whole day so that the time will be well spent in handling it. For example, Monday and Thursday might be all the time necessary to do the branch work. There is no need to open the mail every day just to see what it is unless something is marked "rush" or it comes from Brooklyn or your printing branch. When it is opened it usually is best to read and handle it, otherwise time will be wasted reading it twice.

8. In many countries, much time is involved clearing shipments through customs, going to the bank, delivering shipments to the post office, picking up magazines at the pier or post office, and so on. This is very time consuming in some countries. Brothers in small branches have to do a lot of running around, but even so it is good to schedule your work to save time and to try to handle such matters so as little time as possible will be lost.

9. PROCEDURE: The basic procedure of work as outlined in *Branch Organization* should be followed whether your branch is a large one or a small one, whether there are many persons or just one working in the office. In a small branch the Branch Committee coordinator will care for all of the different kinds of work that pertain to that branch except he will be doing different things at different times of the day or week. After he has opened the correspondence he will take care of invoicing and then go on to shipping, handling matters in a logical order as he finds best. Questions on the handling of work may be referred to the Governing Body or discussed with the zone overseer during the time of his visit.

10. MAIL CLERK: Letters and cards (general correspondence) received may be sorted before opening ac-

cording to states or provinces and into special departments, such as pioneer mail, circuit mail, convention mail, handbill orders, private mail, and so forth. It is not necessary to count incoming or outgoing mail. Special delivery letters, telegrams, and telephoned orders are put on the top of the piles or delivered to the proper desk on arrival. Usually letters in large envelopes are handled first, because they generally contain orders and subscriptions.

11. The mail clerk distributes the mail twice a day if more than one postal delivery is made during the day. In larger branches interdepartmental mail may be delivered several times each day.

12. CORRESPONDENCE CLERK: The correspondence clerk handles mail in the date order it is delivered to him. In the beginning of the month the mail may be heavy, because most congregations write the branch before the sixth of the month. Therefore, extra help may be given the clerk so that the mail is opened quickly for distribution.

13. The correspondence clerk will slit open about twenty-five envelopes at one time, one after the other, after turning the address face down. The mail is rejogged and stacked in position for handling. The clerk removes the contents and dates all the enclosures except checks, money orders, legal documents, and so forth. The date is put in the upper right-hand corner of all letters and enclosures, unless there is a special place on forms for office use only. The Contribution Remittance form (S(d)-20) should be checked carefully. Record the remittance on the form or correspondence in the proper manner, using symbols, C for cash, K for check, D for draft or cashiers' check, B for bank money order, O for post-office money order, S for stamps, X for express money order, or some symbols generally used in your country. The name of sender must be printed on the top of the letter or underscored, for filing purposes.

14. First read only as much of the letter as necessary to determine what is to be done with all enclosures. A correspondence clerk should never read lengthy letters on service problems, but get the mail moving to the proper department for handling.

15. REMITTANCES: If remittance is enclosed in the mail, check it carefully as to date, payee, proper amount, the agreement between written and numerical figures, title of account and signatures. It has been recommended that congregation checks have two authorized signatures.

16. Branches using a manual system will list any remittances on Statement Daily Receipts form (C–6). In branches using a computer, the SDR can be produced automatically by the computer after the remittance information has been entered, so there is no need for the correspondence clerk to write this on an SDR form.

17. All **donations from individuals** with the approximate value of US$5.00 or more should be acknowledged by a printed acknowledgment letter unless your Branch Committee sees a need to acknowledge somewhat smaller contributions. Otherwise donations in a lesser amount would be acknowledged only when it is necessary to write about other matters and in the same letter. The correspondence clerk will make out all donation letters acknowledging contributions. The acknowledgement sent to a disfellowshipped person should contain just the bare minimum acknowledgement of receipt for the contribution with any required tax language. No Scriptural thoughts or greetings are necessary. As to **donations from congregations,** these may be acknowledged by a notation on the literature and magazine statement showing the date, the check number or other description, the purpose for the contribution, and the exact amount of the contribution with a brief expression of appreciation. It will be convenient for branches handling their statements and bookkeeping by computer to do it this way. Other branches, if they are not computerized, may find it necessary or advantageous to continue to send out acknowledgment letters to congregations as well as to individuals. It is advisable to continue sending **donation acknowledgment letters to circuits** when they donate funds to the branch so that these can be read to the circuit.

18. STATEMENT DAILY RECEIPTS: In branches using a manual system, listing of monies on Statement Daily Receipts, (SDR) form (C-6), must be done daily, or when opening mail. For convenience in banking the usual procedure is to list separately all postal money order amounts on the SDR sheet and all check amounts on another SDR sheet. However, if your bank does not require this you may find it easier to enter them mixed on the same SDR sheet. Branches can list receipts in whatever order is most efficient. All cash received in amounts of $5.00 or more must be listed on the SDR under the name of the sender. All congregation remittances should be entered on an SDR sheet under the name of the congregation, if possible, and on a separate line. If your local government allows you to, you may bulk cash received in amounts under $5.00. The same is true of stamps. The SDR sheets become your daily cash journal unless your local government requires you to make handwritten entries in a Day Book or Cash Journal. The Society has two records of receipts: (1) SDR sheet; (2) the correspondence which has the exact amount of remittances written on the letter, order blank or the envelope if there was no other enclosure for filing. **In branches using a computer**, the SDR can be produced automatically by the computer after the remittance information has been entered. The SDR may be produced daily, weekly, or monthly, as needed by the branch. The computer system may be used to produce a Bank Deposit Report for depositing the remittances and a Breakdown of Receipts report for posting account totals to the ledger. Branches should list all funds received on an SDR. Even if a branch permits circuit overseers or special pioneers to receive reimbursements from funds turned in at a mis-

sionary home or depot, using an S-20 form, the branch should list the entire amount in the regular way on the SDR. Show a subtotal for cash received. Use a separate line for what is paid out and then show the total amount of cash received. In this way all the funds turned in as well as the expenditures will be listed on the SDR and you will have an accurate record and can show what is spent for the field, for relief, or for other purposes. —See "Receipts," 6:18-20.

19. In branches using a manual system, all SDR entries are proofread against adding machine tape if available and the totals of the last four columns must equal the total of the second column. The correspondence clerk should list **doubtful remittances** at the bottom of the sheet or separately on another sheet (C-6) and mark them questionable. The reason for this is that the bank may not recognize the figures written on the check. The title of the account may not be clear, a signature may be missing, there may be no date, erasures, and so forth. It might be necessary for the office to return the check to the sender and have a new check issued. In such circumstances, the order of the congregation in good standing would be processed and shipped, but write the congregation about the matter. If an individual sends in an unsigned check, return the check and order to him. In small branches the SDR may be used for the entire month by drawing a total at the end of the day you make entries and making a red line across the sheet. The money may be entered in the ledger book every day, weekly, or monthly, depending on the amount of business done. Your checks and cash must be kept with the SDR sheet until the monies are entered in the ledger book. The same SDR sheet may be used several times in this manner until filled.

20. In branches using a computer, an adding machine tape of the totals of a batch of remittances should be made (unless congregations use electronic funds transfer) and checked against an adding machine tape of the corresponding S-20's and letters. The batch of remittances with the totals shown on the adding machine tape may be deposited in the bank or you may hold this until the remittance information has been entered into the computer and a Bank Deposit Report produced for all batches to be deposited. The batch of remittance documents (S-20's and letters) should be entered into the computer and the total compared to the adding machine tape total. Daily, weekly, or monthly a Breakdown of Receipts report should be produced to be used for posting account totals to the ledger, and the reports retained as an audit trail to the subsidiary account information in the Accounts Receivable computer files. The totals posted to the ledger can be checked against the adding machine tape totals of the corresponding remittance batches, the Bank Deposit reports, and the bank statements listing the deposits actually made.

21. ORDERS, MAGAZINE REQUESTS, ETC.: The correspondence clerk will handle everything in the letter he is authorized to handle. **Complaints** should not be laid aside until later. After reading the letter, handle it to its completion. Letters that cannot be handled by the person opening the correspondence should not even be read. They should be quickly glanced over and marked for the right department. Examples: circuit reports, pioneer matters, Bible questions, news clippings, and so forth. These would be marked for the proper desk, set aside and delivered sometime during the day, usually just before noon and again at 4:00 pm. Larger branches may find it advantageous to make more frequent deliveries.

22. If parts of the letter are handled by the correspondence clerk, then what is handled should be properly bracketed, checked off, dated and initialed by the handler. The rest of the letter, perhaps on a Bible question, will be delivered to someone assigned to such work.

23. All orders for handbills should be given prompt attention.

24. The correspondence clerk will write out small orders on **labels** when appropriate. This would include such things as orders from the public and free item orders from congregations when items are not ordered together with campaign literature. If the clerk thinks an order is from a stranger, he will make out a **Please Call on This Person** slip (S-70). These slips should be mailed to the nearest congregation at least twice monthly. One of these mailings should be included with the monthly statement mailing.

25. Literature requests will be passed on to the shipping correspondence clerk. A packing list will be made up for the congregation and the order filled.—Note 18:20 regarding the use of mnemonic symbols on invoices.

26. Clerks may use an alphabetical file folder of some sort to presort and hold finished correspondence for current files until filing at the end of the day.

27. Sometimes literature is paid for by someone and ordered to be sent to another person. If it appears that the receiver of the literature is not in the truth, we also send a form **Gift letter** (C-7).

28. Persons writing for information regarding publications we print or cassettes or Bibles we handle may be sent the appropriate form S-59, C-9, or C-3, if available for their language. Some branches receive much correspondence asking for various items, also for pen pal addresses, letters of sponsorship, etc. Usually such correspondence may be discarded. However, letters asking for literature or a Bible study should be returned to the appropriate branch for handling unless that branch advises to the contrary. Requests for free literature usually can be handled by referring the request to the local congregation. At times individuals from other countries may write a branch office requesting sets of stationery, post cards, branch brochures, and other items of that nature. We do not recommend that the branches supply such items to individuals in other countries. As a general rule it is best to hold such items for those visiting the branch or

publishers in your own country. Of course, there may be some exceptions to this that you will want to use your own judgment on, but in most cases we recommend that you return such requests to the branch in the country of origin.

29. If literature ordered is out of stock, write the person expressing our regret and ask what we should send in its place or what he wants done with his remittance. Always say we will return the remittance or send him what he requests from our publications.

30. Handbill requests may be passed on to the printing branch or to the Graphics Department to work out the filling of the order with the Job Press Department depending on the situation. **Magazines requests** will be forwarded to the printing branch in the manner arranged for each branch.

31. When letters are received at branch offices from countries outside the jurisdiction of the branch, such letters should be forwarded directly to the branch office handling that territory. If for some reason a reply is required from your branch to an individual living in a country handled by another branch, the branch originating the reply should send the original and carbon copy to the branch office handling the country where the person lives for forwarding. This will enable the branch receiving the reply to make certain the individual to whom the letter is addressed is in good standing and should be sent the correspondence.

32. Where magazine requests are received in branches, but the branch does not print and mail the magazines, M-229 forms should be prepared and sent every week to the printing branch. A copy of all M-229 forms sent to the printing branch must be kept in your file. The list of printing branches should be consulted so that magazine requests will be sent to the correct branch. If the branch handling the magazine request is the printing branch, then the M-229 form is not used, but the original M-202 forms may go directly to the Magazine Department, where they are first checked and proofread, and then entered into the computer.—See also Magazines, 13:11-16, 22-23.

33. If a person telephones locally or long distance and wants something, the office endeavors to give the matter quick attention. But a letter is just as important as a telephone call. The person writing took time to put his request down on paper and did not make you write it because of phoning. The letter writer kindly wrote it for you so that you would have a correct record. A telephone caller does not give you that courtesy or a written record; you do all the work. So why not give good service to those who correspond, just as good as to those who always use the telephone? If certain persons always phone, you can kindly suggest they write in the future. It will save time, because a correspondence clerk can handle two or three letters in the time it takes to handle the telephone call.

34. The office should **be very careful in giving out addresses** to anyone. The only addresses the branch will give out are Kingdom Hall addresses in any city. Do not give out any addresses unless you know that it is for a circuit or district overseer or a special representative of the branch. If mail comes in properly stamped from persons wanting a letter forwarded to an appointed representative of the branch, we can forward it, leaving it to the discretion of the receiver as to whether he wants to answer it. But we never forward mail to persons on our subscription list. We return it to the sender. The subscription list is considered confidential. Kingdom Hall addresses we can obtain from the report of the circuit overseer. If there is no Kingdom Hall in the city, it would not be good to give an address.

35. MAIL REQUESTING LITERATURE ITEMS: An individual may read an advertisement and be interested enough to write for a publication. If it is a basic study item produced by the organization, a single copy of the requested publication is customarily sent to the requester and a return visit slip is sent to the congregation so the interest can be followed up. Those writing for special-request items, indicating they have some familiarity with the organization, are referred to the congregation for local follow-up and handling. Any literature the person requests can be supplied by the congregation.

36. Any charges resulting from special handling of literature requests from a congregation may be charged to the congregation for reimbursement of postage or fees required.

37. In countries with the postal checking account system, if it is a convenience we may enclose a "pay-in" form for payment to the branch's postal account for any charges due from the congregation. Currently in many countries we are using a telephonic arrangement to send contributions to the branch with approval already granted the branch to withdraw the amount indicated by the congregation from the congregation bank account.

38. Correspondence clerks should also make out a follow-up slip (S-70) for a return visit, and such should be sent to the congregation so that persons interested enough to write us might be called on soon and perhaps a Bible study can be started. The correspondence clerk or person handling mail in a branch office should be just as much interested in the person who writes as he would be in his own private Bible study that he is conducting in his congregation. We love truth-seeking people and we want to help them. Let us work in their interests so that they might get the truth. So accelerate your work by letting the congregations know so that the proper follow-up can be made on interested persons.—See 5:24.

39. Larger branches may require more than one worker to open, process and route incoming mail. This is usually arranged with the territory under branch supervision being divided and each clerk regularly caring for a certain section. In this situation, the clerk will handle the work for

the assigned section as outlined in paragraphs 12-39 above. It may be better in very large branches to subdivide the work with one or more persons assigned to open and route mail while others care for specific work, such as, acknowledging donations, filling personal or label orders, etc. This will facilitate getting the mail opened and routed to various departments without delay. Then, the more routine work can be cared for throughout the day by clerks assigned to each operation.

40. MAILING SUPPLIES: Any form letters or other things that accumulate during the month to be sent to all congregations can be mailed with the Shipping Summary. Branches may find it appropriate to send *Our Kingdom Ministry* with supplies of magazines.

Chapter 6

Accounting

1. To support branch operations and the work of preaching the good news of Jehovah's Kingdom, voluntary donations are made. These are part of the resources dedicated to Jehovah. (1 Chron. 29:14-16) One of the Governing Body's concerns is that donated funds be used to the best advantage. This requires that proper records be kept of all incoming funds and of expenditures. Therefore, each branch keeps certain accounting records.—Matt. 25:14-30; 1 Cor. 4:2.

2. RESPONSIBILITIES: The accounting and other financial work in a branch is usually assigned to a single department under an overseer. In large branches the basic financial functions may be broadly divided into three categories: (1) treasury, (2) accounting, and (3) risk management. Other branches may want to divide their work along similar lines, but this will depend upon the amount of work to be done and the number and capabilities of the volunteers.

3. Treasury involves handling the branch cash. It includes the day-to-day procedures for processing cash and other receipts, making deposits into the bank, and signing checks for payments. In the larger branches, short-term investments need to be made of funds that are not needed immediately so that reasonable interest is earned. The department is responsible to recommend to the Branch Committee an appropriate commercial bank or banks to work with and for maintaining a good relationship with these. The same brothers also often handle tax matters.—See also Chapter 22.

4. Accounting, on the other hand, is concerned with keeping proper records and preparing reports. This includes preparing vendor invoices for payment; maintaining creditor and debtor accounts; reconciling bank and other accounts; updating construction and maintenance records for property, buildings, and equipment; maintaining inventory records of printing paper and other supplies; keeping the general ledger up to date; and preparing financial statements and reports. Printing branches may also need to do cost accounting so that the real or full cost of producing and distributing literature can be known. Cost accounting may also be used occasionally in other areas to help the Branch Committee or the Governing Body to arrive at appropriate decisions. In view of the work involved in keeping these records, a qualified brother may be given day-to-day oversight of accounting responsibilities in a large branch under the general direction of the overseer of the department.

5. Risk management is a broad term that is used to describe various programs for protecting the branch's assets such as Kingdom Halls and automobiles from financial loss. The Kingdom Hall Assistance Arrangement (KHAA) is an example. All programs or arrangements of this kind are to be developed in close cooperation with the Publishing Committee.

6. LEGAL REQUIREMENTS: Branches should carefully comply with the local statutory or legal requirements for financial records and for reporting to the government. (Matt. 22:17-22; Rom. 13:1-7) At times, branches have been exempted from certain requirements simply by explaining the nature of our work. However, all those who work in the financial area should be made aware that failure to comply with legal requirements without permission could lead to serious consequences including financial penalties and the loss of tax-exempt status.—See 1:39-46; 6:52-54; 9:19, 20.

7. The authorities generally expect an organization's financial records to mirror its activities. Inconsistencies often lead to problems. Therefore, it is vital that the brother responsible for accounting fully understands the branch's legal structure and the local legal environment. This requires that he cooperate closely with the Branch Committee and the Legal Department if the branch has one. Since even a slight change in the legal structure or environment can affect the accounts, he should closely monitor how transactions are being recorded to make sure that they are always in harmony with the branch's legal position.

8. CHART OF ACCOUNTS: A standard Branch Chart of Accounts (A-43) has been developed. This sets out the minimum accounting required for any branch. (See 6:14 for direction on how to handle local legal requirements.) You should set up a separate set of accounts for each legal entity that the branch is using. Always have your accounts in good shape, so that an auditor or a representative of the Governing Body can check them. All financial activity of the branch and all funds held by the branch should be included in the branch accounting records.

9. Generally speaking, local accounting records should always be kept in the local currency. However, if the majority of the cash on hand and the daily receipts and disbursements for a given legal entity are being held in or executed in a foreign currency, then it may be better to keep the accounts for this entity in that foreign currency. An example of this might be a branch entity that has the majority of its funds in a U.S.-dollar bank account. The majority of the receipts and disbursements made are also denominated in U.S. dollars. In this case, it would make more sense to keep the entity's books in U.S. dollars rather than in the local currency. Please write for more information if you feel this applies to your situation.

10. The Branch Chart of Accounts is based on the widely accepted principle of double-entry bookkeeping. The double-entry system provides a logical method for

recording financial transactions and for proving the accuracy of what was recorded. Under this system each entry in the books has to affect two or more accounts to keep the system in balance. An account is a predetermined category for summarizing similar financial transactions. The complete set of accounts needed to record an entity's activities is referred to as the general ledger. For each debit to one account, there must always be a corresponding credit to another account. The sum of all the debits to the accounts always has to equal the sum of all the credits. This double-entry principle is the basis of most of the accounting software that is readily available today. If you need help with understanding double-entry bookkeeping, please feel free to write.

11. Bookkeepers can record transactions in one of two ways. The simplest method is called the cash basis of accounting. When it is used, economic events are recorded only when cash is received or disbursed. Amounts owed to or by the branch are not included in the books on a day-to-day basis. A record of assets and liabilities is kept in the books, but they are depreciated or adjusted only at the end of the financial year. On the other hand, the accrual basis of accounting recognizes revenue or income as soon as it is earned and expenses as soon as they are incurred no matter when the cash is received or paid. With the use of accrual accounting, supplies are not charged to expense accounts when they are purchased, but rather, they are added to the stock on hand. The actual items used during the month are subtracted from the inventory, and their values are charged to the appropriate expense accounts. This involves keeping track of the movement of supplies and charging inventory values each month. Because it includes an estimate of future cash receipts and payments, the accrual basis usually gives a more accurate picture of the branch's financial position at any given time. When a branch is small, there is not much difference between the results of the two methods. So most branches should keep their accounts on the cash basis unless they are required by law to use accrual accounting. This will keep their bookkeeping requirements to a minimum. It should be noted, though, that cash basis branches are asked once a year to make some additional estimates needed to prepare a proper balance sheet and operating statement.—See 16:13.

12. There are five types of accounts in a complete chart of accounts. *Assets* are the resources owned by the branch. Cash on hand, materials stored as inventories, buildings, and equipment are all examples of assets. The claims of creditors against those assets are called *liabilities*. For example, Personal Expense Accounts and loans from individuals or congregations are liabilities. When all the liabilities of the branch (what is owed) are subtracted from all the assets (what is owned), the remaining figure is referred to as the *net assets* (or net worth). *Revenues* are the branch's actual or expected receipts. Donations and bank interest are usually the main source of a branch's revenues. *Expenses*, on the other hand, are the actual or expected payments for day-to-day operations. Some examples of expenses are payments for telephone service, shipping charges, and rent.

13. The Branch Chart of Accounts, with its complete range of asset, liability, revenue, and expense accounts, should provide enough detail to support what is needed locally and to complete the various reports that the Publishing Committee requests periodically. The larger branches may find a more detailed chart of accounts advantageous. In any case, in your records you should only set up accounts or special funds for which there is or there is expected to be some local activity. Other accounts do not need to be set up. You are free, of course, to translate the account names or descriptions into the local language or to change them if that satisfies a local need. However, when reporting to the Publishing Committee, you must always use each account in the way it is described in the Branch Chart of Accounts. Please write for assistance if you need help with any aspect of the chart of accounts.

14. We recommend that you use the chart of accounts supplied by the Publishing Committee as the basis for your day-to-day records unless you have a strong reason to do otherwise. This will simplify matters. Before deciding on another approach, make sure that you know what the local law requires. It might be possible, for example, to use the chart of accounts on a day-to-day basis and simply adjust the results to conform to local regulations whenever reports have to be prepared for the authorities. However, if using the chart of accounts will not satisfy the local authorities, there are at least two possible approaches. (1) Use the local chart of accounts, and follow local standards to record daily transactions. At the end of each month, transfer the balances from your local chart of accounts to a separate worksheet and make any necessary adjustments to conform to the standards supplied by the Publishing Committee. Then cross-reference the balance of each local account to a corresponding account in the Branch Chart of Accounts, and complete the reports to the Publishing Committee. (2) Alternatively, keep two sets of accounts. You can then prepare financial statements and reports as needed from each set of accounts. Of course, each branch is in the best position to make a final decision as to which approach to use in their situation.

15. SPECIAL FUNDS: When a branch is asked to send funds to another branch from its general funds, the receiving branch should always credit their general fund on receipt. However, if a branch is asked to send funds to another branch from any of their special funds (Kingdom Hall Fund, KHF; Kingdom Hall Assistance Arrangement, KHAA; Relief Fund, EEAA, etc.), they should provide the receiving branch the name of the fund. The receiving branch will then record the receipt in that fund. Please

write if you need more information on using “fund accounting” for these special funds.

16. All Kingdom Hall construction loans issued after September 1, 1999, should be recorded in the KHF. Repayments on those loans should also be recorded in the fund. However, repayments on any loans that were previously issued from general funds should continue to be recorded in the general fund. Where a branch corporation holds legal title to the Kingdom Halls or Assembly Halls, any funds advanced to the congregations or disbursements made for construction should be recorded in the "Work in process on local projects" account rather than in a loan account. Please write if you need further explanation of this.

17. Cash balances in the special funds can be left to build up unless that is not permitted by local regulations, in which case you may make a recommendation to the Publishing Committee. If you spend more than what was received from local contributions in any special fund, the disbursements should still be charged to the fund. This often happens, for example, with relief expenses. At the end of the year, if there is a deficit balance in any special fund, simply bring the balance of the fund to zero by recording an interfund transfer from the general fund. Notify the Publishing Committee of the adjustment, and we will make a corresponding adjustment in the International KHF, International Relief Fund, or another appropriate special fund.

18. RECEIPTS: Every working day, receipts will be coming into the branch. In branches using a manual system, each entry must appear on the Statement of Daily Receipts (C-6), the SDR, no matter where the money comes from or what it is paid in for. In countries where congregations or individuals can send remittances directly to the branch’s bank account through the banking or postal system, a thorough reconciliation has to be made each week or month of what the sender or senders say was sent with what the bank says was received. When the SDR sheets are totaled, the totals are transferred to the books or records of the branch. It is not necessary to enter the check or money order number on the SDR sheet unless you need it for some purpose. You marked it on your letter or remittance form. (See 5:13.) In branches using a computer system, the computer program produces the SDR. A Breakdown of Receipts or some similar report is produced periodically to document the account totals posted to the general ledger.

19. When materials, equipment, vehicles, or buildings are donated to the branch, the fair market value (current probable selling price) of the item(s) should be determined and recorded as a donation unless you are not permitted to do so by law. The amount should be debited to the appropriate asset or expense account and credited to the “Other donations” account. If the local law does not permit you to do this, then please keep a separate record of these donated amounts and report the total at the end of each year to the Publishing Committee. Please break the total figure down into the respective asset and expense accounts that would have been involved if they were recorded.

20. In some countries special pioneers and missionary homes receive reimbursements by taking funds from donations to the worldwide work. However, the total amount turned in should be entered on an SDR sheet with a deduction for the special pioneer or other reimbursement shown toward the bottom of the form. The balance would go to the bank or to the cash drawer. That way you will have the complete financial details for the branch entered on the A-13 form month by month both for total funds remitted and for those disbursed.—See 5:18.

21. DISBURSEMENTS: Vouchers may be numbered as part of the identification of some entries. If a branch does not use vouchers, the number of the invoice paid or other identifying information can be entered instead of the voucher number. In some branches, disbursements are made using checks; in others, wire transfers, electronic funds transfers, postal payments, and other methods are used. The branch should determine which method is the most practical and cost-effective in each case.

22. Small miscellaneous cash payments are not made directly from the cash on hand in the office but are made from a special petty cash fund set up for that purpose. Replenish the petty cash fund as often as needed but at least once a month. In the petty cash box or drawer, the sum of the money and receipt slips for expenditures must always be equal to the total of the fund. Petty cash funds should be audited from time to time by a responsible brother to see that this is the case. The total fund amount is carried forward each month on the books separately from the cash in the office. Petty cash will always remain at the same figure, unless a specific authorization for a change is approved and documented. The place where the petty cash is stored should be kept secured by lock and key. This key should not be kept in a location where it is accessible to others. One person should be appointed to be the custodian of each petty cash fund and be responsible for all money disbursed. When responsibility for the petty cash fund is transferred to another person, for example due to vacation, a count should be made of the petty cash fund. The amount of cash and requisitions should be noted and initialed by both persons. The process should be repeated when the person responsible for the fund returns.

23. All disbursements must be supported by sufficient documentation such as an invoice or a bill. Sufficient documentation consists of the approved requisition, receiving slip as proof of the items being received, the price charged minus any discount, and the final amount paid all stapled together. The check number, date, and the amount of payment should be shown on the bill, with corresponding entry made on the check stub or copy. This is a general procedure. It may vary when computerized accounting is implemented. Where other systems

are used, however, it should still be very simple for someone reviewing the records to find corresponding proofs of approval to purchase, receipt of goods, and payment for every disbursement.

24. Missionary home funds and advances to traveling overseers are handled in the same way as petty cash funds. They should be carried forward each month separately from the branch cash on hand. In the case of a change to one of these funds or advances, which may be authorized by the Branch Committee, the home servant or traveling overseer should sign a new receipt.

25. CIRCUIT ACCOUNTS: In some lands circuits open accounts with the branch that they can use to deposit and withdraw money. Circuits are not required to keep accounts with the branch. No interest is paid by the branch on these accounts. However, some may wish to deposit most of their funds with the branch and retain a small amount in a local bank account. This allows the branch to use most of the money and enables the circuit to retain a sufficient amount for minor expenses prior to the next assembly. As long as a circuit has a deposit of money with the branch, it can charge supplies against the account or can withdraw the money. Since the chief purpose of these accounts is to enable the branch to make use of the funds, it is preferable for supplies to be obtained through the congregation in the territory where each circuit assembly is held. This may not always be practical though, so the circuit can have such supplies charged to its credit balance if necessary. However, when a circuit account has no credit balance, the branch usually does not give credit to a circuit. A statement is sent for circuit accounts only when there is a charge or a credit. Where funds are limited or where the work is just beginning, the branch may have to advance funds to get a circuit assembly organized.

26. BRANCH ACCOUNTS: There are basically three types of transactions between branches, (1) transfers of funds, (2) literature shipments, and (3) shipments of materials, supplies, and equipment. In each case, the transaction can be recorded either as a donation or as a receivable/payable. Donations should be recorded by the sending branch in the “Donation to cooperating societies” account, and the receiving branch should record them in the “Donation from cooperating societies” account. Receivable/payable transactions should be recorded by both the sending and the receiving branches in the “Due to/from cooperating societies” account. What determines whether to use a “donation” or a “due to/from” account? The circumstances and legal requirements in each country will dictate how a transaction will be recorded.

27. Transfers of funds will generally be billed to the receiving branch. However, if the receiving branch cannot legally carry a debt to a foreign society on its books, then the transfer can be recorded as a donation. Literature shipments will generally not be billed to the receiving branch but are considered a donation. Since branches do not show a value for literature on their books, nothing would generally be recorded. (See 6:33.) Sometimes, though, a branch might want to pay for a shipment of literature because their funds are building up or because that is the only way to get the literature into the country. In that case the receiving branch can be billed. Finally, shipments of equipment and materials will generally be billed to the receiving branch. At times, however, because of legal issues, it is not possible or advisable for a branch to be billed in this manner. Then the transaction can be recorded as a donation. In each case the local regulations and circumstances must be considered. If you are not sure what to do, you can always inquire of the Publishing Committee.

28. The documentation for each transfer or shipment must clearly indicate whether it is a donation or a bill. Charges will always appear on notices of transfer, invoices, or memorandums, and each branch should receive a copy of the document. The total cost of each transaction is charged, including freight, postage, cartons, insurance, fees, and any other related expense. When branches make out invoices, they should always show on the invoice the name of the branch from which the transaction originates and also the name of the branch to which the charge is being made. For donations, the notice of transfer, the invoice, or the memorandum should be clearly marked “Free Gift” or some other such statement as requested by the receiving branch and should simply show values for customs purposes.

29. There are a few exceptions to the foregoing guidelines. To save work, it is not necessary for you to invoice amounts of less than US$50. The sending branch should absorb these minor amounts in the “Other cooperating Societies expenses” account. If you are requested to send funds to a country where there is no branch, you will expense the amount to the “Donation to cooperating societies” account. Or if the Publishing Committee instructs from the outset that you send cash as a donation, then expense the amounts to the “Donation to cooperating societies” account. In many instances there is no need to open a branch account and send out statements when the receiving branch will never be able to repay. Finally, from time to time, you may be requested to transfer funds between branches when money is not actually sent. These requests usually involve relatively minor amounts, and it would not be practical to make a wire transfer for such a small amount. A signed letter regarding these requests should always be sent to the Publishing Committee for approval. (Note one exception at 8:45 for funds sent to missionaries or Bethelites.) After approval, a copy will be forwarded to the branch making the payment. However, no invoice or credit memo will be issued. Money received will be recorded as “Donations from cooperating societies” by one branch, and money disbursed will be charged to the “Donations to cooperating societies” account by the other. If the payment relates to a liability being held by any branch, however, then the branch holding the liability should debit the appropriate account (PEA, loan, etc.) and credit the “Due to/from

cooperating societies” account. The branch making the payment should debit the “Due to/from cooperating societies” account and credit the “Checking and savings” account. Of course, individuals should generally make requests for payment of PEA and other liabilities directly to the branch holding their account. No interbranch transactions will result in this case.

30. Whenever amounts are paid on branch accounts, the “Due to/from cooperating societies” accounts are used to record the payment. No branch should pay invoices to any other branch unless they have been directed to do so by the Publishing Committee. Money is not to be sent to countries where it is not needed. When a branch has been directed to make payments on their account, these will generally be made at the end of each month. A letter to the branch should accompany your check or wire transfer, stating the dates and numbers of the invoices being paid. Always send a copy of such interbranch letters to the Publishing Committee. In some instances branches may find it advisable to save up charges and pay them quarterly or even semiannually rather than monthly. Many times this would result in reducing the fees for transmitting funds.

31. After the books are closed for August each year, branches that are holding “Due to/from cooperating societies” accounts with a receivable balance will provide the Publishing Committee with a listing of these accounts and their balances. They will also send a detailed statement to any branch that is carrying a debt with them showing the current standing and any activity on their account over the past year. When practical, one copy of each invoice and credit memo will be attached to the statement. Keep a separate file for statements from each branch. The statements should always be checked as soon as they are received. Any discrepancies should be pursued immediately with the branch in question.

32. If a branch has an account with a receivable balance that is in reality not collectible and they would like to write it off, they should write to the Publishing Committee for permission to do so. Please state whether both branches are in agreement with the recommendation. If the receiving branch wants to keep the debt, it will tell the sending branch and the Publishing Committee why. If permission to write off the account is granted, the amount written off should be charged to the “Donations to cooperating societies” account, and a credit memo should be sent to the branch receiving credit. They, in turn, would credit the account “Donations from cooperating societies” to write off the debt on their books. Similarly, any accounts with a balance of US$100 or less can be automatically written off at the end of August unless there is some legal reason to keep them. The branch that holds the receivable balance should initiate the appropriate documentation to the debtor branch so that if both branches are in agreement, they can make the necessary entries in their accounts.

33. INVENTORIES: Branches do not need to show any value for the literature or printed signatures in stock at the branch, at depots, or in the congregations. However, all printing branches need to set up inventories for production materials and supplies, recording such in the “Production inventories” account. Any exceptions to this have to be approved by the Publishing Committee. Good control over these inventory levels is vital, and accurate records are helpful. For other items such as maintenance supplies or equipment parts, an inventory recordkeeping system may also be needed or practical. As a general rule of thumb, if items are purchased before it is known where they will be used and the average value on hand is significant enough to be reported as an asset on the balance sheet, you should consider setting up a “Supplies inventories” account. In any event, annual physical counts of what is on hand should always be taken to ensure that inventory levels are not excessive in any area, to confirm whatever records are being kept, and to adjust the records to correspond to the count. If you need assistance with any issues relating to inventories please write.

34. REIMBURSEMENTS: Branches may choose to deduct from the monthly reimbursements to special full-time servants any charges for personal purchases or services that may have been incurred for them during the month, if that seems practical. In any case, charges incurred by someone visiting from another branch that are not paid in full at their departure should be forwarded to the branch where the individual is assigned. The branch that incurred the expense may write off the outstanding amount and should send a statement detailing the outstanding charges to the individual through the other branch. Payment should be made promptly by the individual to his local branch office.—See 2:66-70; 4:72-74; 6:29; 8:20; 17:40-46.

35. PERSONAL EXPENSE ACCOUNTS: See 2:72-80; 4:75-76; 6:29; 8:23-25; 17:48-49.

36. PROPERTY, BUILDINGS, AND EQUIPMENT: Adequate records must be kept for all real property and major equipment that is owned by the branch. If legal title to equipment or property belongs to a foreign corporation, it should be recorded in the books of that corporation. Do not also list it in the accounts of a local corporation. However, keep a separate record at the branch, indicating which corporation and country holds legal title. Report this information to the appropriate branch office, giving an annual update in August each year.

37. Each branch should set a reasonable threshold under which assets will be expensed rather than capitalized, taking into consideration the local law and circumstances. The amount should generally be no less than US$50 and no more than US$5,000. In larger branches it may be necessary to physically tag assets to identify them. Once each year, perhaps in February, take an inventory of all branch equipment and real property. The Governing Body does not need these detailed lists; they

should be kept at the branch. Verify the existence, location, and condition of each asset, and update your records as needed. Each missionary home servant should similarly take an inventory of equipment and supplies at the end of February for items valued at US$100 or more and send it promptly to the Branch Committee coordinator. The report should show the valuation of the property the branch owns in that home. Each home should be listed separately, showing the total value of the assets. Update your records accordingly.

38. For land and buildings, the asset record should include the legal title, location, date and details of acquisition, and original cost. Once a year, also record the current fair market value of the property. If your real estate has been assessed at a realistic and current figure, then you can use this to show the value of the land and buildings. If the government does not assess property or if the assessment value is not a realistic figure, then show a value that you feel represents the current probable selling price of the property. Other helpful information that might be included in the record includes the insured value of the property, property tax liability, and any legal restrictions on the use of the property. For branch equipment records, include a complete description of the item, location, model and serial number, date and details of acquisition, and original cost. For depreciation purposes, when depreciable items are acquired, record the estimated useful life and salvage or recovery value (if any) of each item. The date and details of any additions or improvements to property, buildings, and equipment should also be noted along with the associated cost. Finally, whenever property, buildings, or equipment are sold or otherwise disposed of, record the date and details of disposal for future reference. If the original records pertaining to any asset are not available, (1) establish the current replacement cost, (2) estimate the acquisition date, (3) determine the item's useful life and its salvage value, and (4) estimate depreciation since the acquisition date.

39. The original cost of property, buildings, or equipment includes any expenditure necessary to acquire the asset and to make it ready for its intended use. The cost of land includes the purchase price, any closing legal costs, real estate commissions, accrued and/or delinquent property taxes or liens assumed by the purchaser, and any expenditures for clearing, draining, filling, and grading the property or demolishing existing structures. When land and buildings are purchased together, make a reasonable estimate apportioning the price paid between the land and the building(s) on the property. The cost of a building includes the purchase price, closing legal costs, any real estate commissions, as well as the cost of any major renovations that are needed before the building is suitable for use. The cost of equipment includes the purchase price, taxes, freight charges, any transit insurance, and any expenditure required to assemble, install, or test the unit. Donated property, buildings, and equipment should always be valued at their fair market value (the amount that the item could reasonably be sold for) at the time legal title was transferred to the branch. If at any time you feel that the original value of branch property, buildings, or equipment has to be adjusted from its historical cost, perhaps as a result of hyperinflation or a major currency devaluation, please write the Publishing Committee for its comments.—See also 6:49.

40. When buildings or equipment are constructed or if major improvements are made to existing items, the construction and related costs need to be determined. However, Regional Engineering Offices (REO) will not charge other branches for their internal expenses on projects. Instead they will expense any costs they incur on projects for other branches to the "Donations to cooperating societies" account. However, any engineering expense as a result of contracts with outside firms should be charged to the project regardless of which branch pays the bill. Please use the AO-6, AO-7, AO-8, and AO-9 forms for any construction project with a budget of US$100,000 or more. For projects with a budget under US$100,000 but more than US$30,000, please use the AO-6, AO-7, and AO-9 forms only. Finally, for projects with a budget of US$30,000 or less, you do not need to use any of these forms. Under the direction of the Branch Committee and in conjunction with the REO that is assigned to the project, the local construction office will prepare the AO-6, AO-7, and most of the AO-8 form. The local accounting office will complete the "Actual Spent to Date" column of the AO-8 as well as the entire AO-9 form at the completion of the project. All costs for projects reported on these forms should be charged to the "Construction in progress reported to Brooklyn" account. The balance in this account should agree with the sum of all the AO-8 reports sent to the Publishing Committee each month. Keep a separate ledger for each project, breaking down the costs according to the "area" and "element" categories of the CCT system. When the project is complete, transfer the total cost of the project from the "Construction in progress reported to Brooklyn" account to the appropriate asset account (land improvements, buildings and improvements, etc.). If the corporation that accounted for the construction does not hold legal title to the completed asset, then the final cost of the project (excluding any REO costs, which should have been expensed) should be invoiced to the other corporation. Copies of any such invoices between branches should always be sent to the Publishing Committee. Please feel free to write if you need help with any aspect of construction accounting.

41. For local projects that will not be reported individually to the Publishing Committee, you can charge the ongoing costs to the "Work in progress on local projects" account. The Branch Committee can decide what forms, if any, they will use locally to keep track of these projects and also to what level of detail. When a project is com-

plete, transfer the total cost of the project from the “Work in progress on local projects” account to the appropriate account (land improvements, buildings and improvements, etc.).

42. For the purposes of the organization’s reporting, all property, buildings, and equipment other than land will be depreciated to their estimated salvage or recovery value over their estimated useful life. This depreciation is not for valuation purposes but, rather, to allocate the cost of the organization’s investment in these assets over the time that they are used. Whether or not a branch records this depreciation in its accounts, however, depends on the local legal environment. If a branch chooses to record depreciation in its accounts, it can do so monthly, annually, or at whatever frequency in between that is most practical. Each branch should prepare general guidelines for the estimated life and recovery value of the major classes of its assets (buildings, printing presses, laundry equipment, vehicles, and so on) and provide the Publishing Committee with a copy. The salvage or recovery value can be zero or whatever is a reasonable estimate. These guidelines have to be relatively consistent among branches, otherwise any cost accounting that is done for the Publishing Committee will not be comparable. For example, buildings usually are depreciated over 40 or 50 years with an estimated recovery value of zero, since we rarely sell our buildings. Cars and light trucks generally are depreciated over five years with an estimated recovery value of 20 percent or more if the branch’s policy is to sell and replace vehicles every five years. Depreciation should be calculated on a straight-line basis (that is, the same amount each month) and expensed until the asset is fully depreciated. (See 6:43.) For example, depreciation on a machine that cost US$800 with an expected life of five years and an anticipated salvage value of US$200 would be US$10 per month. Start recording the depreciation expense the same month an item is put into operation. If an asset is still in use after it is fully depreciated, you should keep the asset on the books. The accumulated depreciation will equal the original cost, and the net book value of the item will equal zero.

43. Once again, the foregoing policies on depreciation are for reporting to the Publishing Committee. Each branch must see that its books conform to whatever is required locally under the law. Corporations that submit balance sheets and make tax payments to the authorities should fix the value of the branch’s assets and make use of as much depreciation as the law permits if it is going to make a difference in the taxes owed.—See 1:39-46; 6:6, 7, 52-54; 9:19, 20.

44. The Publishing Committee should approve any requests to dispose of property, buildings, or major equipment by sale, exchange, or scrap. The Branch Committee may recommend the disposal of vehicles and any other equipment. When an asset is disposed of, all amounts related to it must be removed from the accounts, including the original cost and the depreciation to date (for those branches that record depreciation on their books). There usually is a gain or loss on disposal, and this should be recorded in the “Gain or loss on sale or disposal of assets” account.

45. RECONCILIATIONS: The bank reconciliation is an important check on the accuracy of your records. The bank statement shows the transactions and balances for your account(s) with the bank. It is really a copy of the bank’s records sent to you for your review. You usually have about 30 days to identify any discrepancies. You should reconcile the bank account(s) at least once a month. This is one of the essential items examined during the regular audit of the accounts. To get the maximum benefit, the reconciliation should preferably be prepared by someone who does not have direct access to the branch cash or direct responsibility for handling receipts and disbursements.

46. There are two reasons why the bank statement and your records will almost never agree. (1) There are time lags that prevent one of the parties from recording a transaction in the same period. For example, you will record a payment on the day it is issued. But the bank will only record it some days, or even weeks, later when the payment has finally cleared the banking system. (2) Either party can make errors in recording a transaction. The purpose of the reconciliation is to separately identify the errors from the timing differences so that the former can be corrected in either your books or the bank’s.

47. The procedure for preparing the reconciliation is straightforward. (1) Start with the closing cash balance reported on the bank statement. (2) Add to that figure any bank deposits you have made that are recorded in your books but are not yet reflected on the bank statement. These are often called deposits in transit. Make sure that any deposits in transit on the preceding reconciliation have been properly credited in the current month. (3) Subtract any checks (or other forms of payments) that are recorded in your books but not yet reflected on the bank statement. (You may find it helpful to arrange the paid checks, if the bank returns them, in numerical order first and then compare each check with your records.) These are referred to as outstanding checks. Also, remember to include any checks that you listed as outstanding in the preceding month but that the bank has not yet returned or listed on the bank statement. (4) Make a note of any errors you discover in amounts recorded by the bank or in your books. You will need to correct these afterward. (5) Take note of any bank debit or credit memorandums that have not yet been recorded in your books. These may be for service charges, charges for checks that could not be processed because of funds in the issuer’s bank account, or other items. After the bank statement has been fully reconciled to your records, you need to make the necessary entries in your records to record or correct any reconciling items that were identified. Also, notify the bank immediately of

any errors in their records so that they can make the necessary corrections.

48. If the branch uses any other control or summary accounts in the general ledger, such as accounts receivable, inventory, or accounts payable, the balances in these accounts should also be regularly reconciled with the underlying detailed accounts. For example, the sum of all the balances on individual vendor accounts should always be equal to the balance in the general ledger "accounts payable" account. If not, an error has been made, and it should be identified and corrected as soon as possible. Every effort should be made to resolve these discrepancies by the end of the fiscal year at the latest.

49. OTHER POLICIES: At times, countries experience periods of hyperinflation and/or significant currency devaluation. In these situations, the accounting records may need to be adjusted to restate long-term assets and liabilities in accord with the changed economic realities. Otherwise the book value of these assets and liabilities could become meaningless. Whenever the combined effect of hyperinflation and currency devaluation is more than 10 percent in one year and it appears that this trend will continue, the Branch Committee should consider whether to restate long-term assets and liabilities, such as land and buildings. If they feel it is appropriate to do so and the local authorities have provided a formula, then you should use that as a basis to adjust your records. If the local authorities have not provided a formula, then you should adjust your records so that the local currency amounts correspond to what the figures would be if the accounts were actually being kept in U.S. dollars. For example, say that the book value of the "Land" account was 100,000 and the equivalent value at that time in U.S. dollars was $50,000. However, the combined effect of inflation and devaluation in the next years was 20 percent and the exchange rate to U.S. dollars went from 2.00 to 2.25. To adjust the value of the property, you would debit the "Land" account for 12,500 (bringing the total value of the property in local currency up to 112,500 and the equivalent in U.S. dollars back to $50,000) and credit the "Gain or loss on currency translation" account for 12,500. These adjustments would generally be made once a year in August but may be made more frequently, even monthly, if the rate of inflation or devaluation warrants it. In the case of fixed assets, such as land and buildings, be sure that the adjustment for hyperinflation or currency devaluation does not cause the value of the asset to exceed the local market value.

50. CLOSING THE BOOKS: Before a new fiscal year can be started, the previous year's revenue and expense accounts need to be zeroed out. This procedure is often referred to as closing the books, and it prepares the accounts to accumulate transactions for a new fiscal year. It should be done as soon as the August reports have been completed. Only two entries are needed: (1) Debit each revenue account for its balance, and credit the "Net assets" account for the total revenues. (2) Debit the "Net assets" account for the total expenses, and credit each expense account for its total. After these closing entries have been posted, the "Net assets" account will properly reflect the net surplus or deficit from the previous year's activity, and the revenue and expense accounts will be ready to begin accumulating the coming year's transactions.

51. Of course, if the legal fiscal year of a corporation does not correspond to the branch's yearend in August, then you will close the books according to the legal fiscal yearend. However, for the purposes of the branch's reports, you will still need to report as if the books were closed in August. The opening balances of all revenue and expense accounts in the September report each year should always be zero.

52. TAXES: Tax matters require careful attention. While we have no moral objection to paying taxes, it is not wrong to use any legal means to minimize the tax paid. (Rom. 13:1-7) There are many types of taxes levied by governments. There are taxes on personal or corporate income; sales, use, and excise taxes on purchases or sales (including VAT); social security taxes; estate taxes; property taxes; duty on imported goods; and others. Depending on the local laws and the branch's legal status, taxes may or may not apply.—See 1:46; 2:81; 6:6, 7; 9:19, 20.

53. Since governments provide tax relief for a variety of reasons, we can rightly take advantage of exemptions or immunity if we legally fall within the rules. We should not, however, pursue exemptions that do not strictly apply or that might otherwise jeopardize our standing with the authorities. Also, we need to be careful that we do not use terms or expressions that can easily be misunderstood or misinterpreted.—See 1:39-46; 9:19, 20.

54. Tax laws vary greatly from country to country and change frequently. Circumstances in one country can affect those in another. So it is good to seek advice on tax and related matters from an experienced professional, preferably a brother if one is available. However, the branch personnel should also take steps to be thoroughly informed on tax matters themselves. Be sure to keep the Publishing Committee informed of any significant developments.—See 9:19, 20.

55. AUDITING: The financial books and records in each branch have to be audited at least once a year. Depending on the size of the branch and local regulations, both an internal and external auditor(s) may be appointed. An audit procedure has been outlined, and it provides the basis for the audit. (See A-21 and A-22.) The audit should encompass all financial activity of the branch including branch construction projects. Additionally, where the branch holds title to the Kingdom Halls, a consideration of Kingdom Hall construction records should be included in the audit. Any questions that you may have in this regard should be referred to the Publishing Committee. A written report of each audit should be provided

to the Branch Committee, indicating what was performed along with any recommendations for improvements. They, in turn, should follow through to see that appropriate recommendations are implemented before the next scheduled audit.

56. Whether you keep your accounts manually or use a computer, you must be able to prove every entry in the general ledger. This means that you must have an invoice, a receipt, or some evidence of payment for everything that appears in the general ledger. Cash on hand must also agree with the ledger. Keep SDR sheets and canceled checks or stubs. Properly file this proof so that it is easily accessible to the Branch Committee or any representative of the Governing Body, as well as to a public auditor where the law requires this.

57. In general, the custody of assets (having access to physical cash or other valuables) should be separated from the responsibility to account for them (keeping track of their value or whereabouts). This is often known as the segregation of duties, a basic principle of good internal control. For example, someone other than the person who opens the mail should acknowledge cash receipts. That way the honesty of the persons involved cannot be questioned, and the reputation of the organization is preserved.—Ezra 8:24-34; Luke 16:10.

58. Since the limited amount of bookkeeping in a small branch makes it difficult to have more than one person involved, extra care should be taken in selecting who is used as the bookkeeper. Regularly review his or her work so that temptation is not placed before our brothers. Whenever possible, the one verifying daily receipts and disbursements and making the entries in the books should not be responsible for depositing those receipts in the bank or signing checks.

59. We do not choose to advertise our financial position freely, but we are not secretive about our activities either. (Compare Matthew 10:16.) On occasion, the tax authorities or another government office might ask to audit the branch. Of course, you should comply with their legal requests. (Matt. 5:41) However, there is no need to volunteer information that is neither requested nor required by law. It is important to identify which documents are part of the official accounting system and hence subject to audit and which documents are strictly of an internal nature and need not be included in an audit.

60. Always notify the Publishing Committee whenever the government plans to audit the branch accounts or other sensitive records. Provide a thorough report to the Publishing Committee at the conclusion of any audit, indicating what the authorities found, whether any penalties were imposed, and any lessons learned.—See 9:2.

61. SOFTWARE: Branches are not required to use accounting software to keep their accounts, but they may find it beneficial to do so. A simple cash journal set up in a spreadsheet might suffice for small branches. In many countries now, there are also a number of inexpensive commercial products available that can help you to simplify the work, comply with local legal requirements, and provide the Publishing Committee with the information it needs. After making a thorough evaluation of your needs and what is available locally, you should write the Publishing Committee for further direction before purchasing any accounting software.

62. FILING: Invoices (S(d)-74), Credit Memos (S(d)-73), and Donation Remittance forms (S(d)-20) should be kept for seven years, or according to the length of time specified by the local statute of limitations, and they should be filed in date order. If your country requires keeping memorandums of this kind longer than seven years, you may do so. Otherwise, after seven years dispose of them by burning them or by cutting the paper up into strips, so that names and addresses and correspondence cannot be read.

63. In some branches it may be desirable to have a separate file for all invoices from each company. This would be an alphabetic file with the name of the company shown along with the classification number that is found on the chart of accounts. A separate folder may be made up for vouchers attached to petty-cash slips. All vouchers would be filed in their respective folders in date order. A miscellaneous alphabetic file folder or folders could be used for any invoices from companies with whom there is not much business. In other branches it may be more practical simply to file all invoices in invoice-date order, entry-date order, or payment-date order. It is up to each branch to design a filing system that will be most practical for them.

64. Financial records such as vouchers and bills that have been paid by check or cash should be kept for seven years. There are certain things that you may want to keep permanently, such as bills that were paid in connection with a new Bethel home or printery or bills pertaining to large machines. If you want to keep such things for later reference, then mark them for permanent filing.

65. Handwritten records such as ledgers, journals, and financial books of the branch are permanent files. When one ledger or journal is filled, then it is stored away in a safe place while the current books are being used. These books often contain information that is not available anywhere else. Similar arrangements should be established for computer files if the branch is using accounting software.

66. BRANCH COMMITTEE: The Publishing Committee provides Branch Committees with specific direction on financial matters. They, in turn, are responsible to see that dedicated resources are used wisely under their oversight. (See 1:69; 22:1-3, 51-52; 28:5.) While they are certainly not expected to be experts in the details of finance or bookkeeping, Branch Committee members do have the responsibility to see that the financial matters

are cared for properly. They must be able to provide good direction to those caring for the day-to-day work.

67. The Branch Committee should carefully select the person(s) who will handle the monies of the branch. That person must be a spiritual man—trustworthy, tested, and accurate. (Luke 16:10) It should preferably be someone other than the Branch Committee coordinator himself. (Compare 2 Corinthians 8:18-22.) In a small branch, another member of the Branch Committee might handle these matters. Or a capable brother living outside the branch could be used. He must be able to keep matters confidential. In this latter case, the brother might come in once or twice a week to handle all receipts and disbursements and make the appropriate entries in the books and records.

68. The Branch Committee should see to it that, in addition to whatever outside consultants they use, someone in the branch has a good understanding of the local corporate and tax laws as well as other laws that relate to any aspect of our work in that country. Unresolved questions relating to tax matters should be promptly addressed to the Publishing Committee for comment; and legal matters, to the Chairman's Committee.—See 1:39-46; 6:6, 7, 52-54; 9:19, 20.

69. The Branch Committee should also make sure that there is no unnecessary duplication of work. They will be interested in seeing that any accounting that is done is both accurate and appropriate and that all financial activity and all funds held by the branch are properly reflected in the branch accounting records.

Chapter 7

Files and Filing

1. It is necessary to keep some permanent records of the branch's activity. These should be filed properly in manila file folders, or whatever is reasonable in cost in your country, and never destroyed, so that they can be looked into for reference many years later. We have bound volumes of The Watchtower and Yearbooks, but these records do not deal with all the service matters or financial records and other things that are needed.

2. BRANCH PERMANENT FILES: A permanent folder should be kept for each year with copies of all the annual reports together including the write-up. The monthly field and financial reports, etc., can be kept separate from the annual reports rather than clipped together. All of the annual reports should be kept as a part of the permanent file, but monthly reports may be kept just three years and then discarded, unless for some reason it is desired to keep them longer and you have plenty of filing space that will permit this. Monthly inventories and filled orders can be kept two years and then discarded, unless for some reason you feel it is advantageous to keep them longer. For financial reports and related files, please see 6:62-65.

3. There are other permanent records that a Branch Committee coordinator may want to keep, such as for big events like international, national, or district conventions, and the contracts, printed forms, advertising, copies of programs and things of this nature in connection with these events. After four or five years have gone by the file can be sorted out so that just two copies of each thing, like the program, advertising material and other matters, would be kept. This would thin out the file, give you more space and you would have the essentials for this permanent file.

4. TEMPORARY CONGREGATION FILES: Much material comes to the Correspondence Desk that can go into a temporary congregation file. But to keep it permanently or even for seven years would take many filing cabinets. So for the Correspondence Desk the following system is adhered to.

5. Make out a folder with the name of the congregation on it. In this you should file congregation order blanks (S-14), congregation magazine requests (M-202) and general information concerning the congregation that can be discarded within a year's time. As opportunity affords, someone can go through these files and discard material usually over a year old.

6. PERMANENT CONGREGATION FILES: Make out a folder for material that is to be saved indefinitely. Toward the back of the permanent file folder is the Congregation Disfellowshipping or Disassociation Record (S-80). Although entries are no longer made on this form it contains information on persons who were disfellowshipped prior to the introduction and use of the new S-77 form. It should be retained as part of the file. The S-77 forms should also be kept toward the back of the file folder for easy access to mark reinstatements. The Congregation Application (S-51) should also be in the back of the permanent file folder. If the Congregation Application is not in the file, then the oldest circuit overseer's report should be stamped "Do Not Destroy." The current copy of the Congregation Territory Assignment (S-54) should be kept attached to the previous copy. All others can be thrown away. All correspondence (except disfellowshippings) is kept in date order, with previous correspondence dealing with a specific case being stapled together and filed according to the date of the latest correspondence. The last circuit overseer's report prior to the elder arrangement should be stamped "Do Not Destroy" and retained as part of the permanent file. On rare occasions we may refer to this report. Correspondence with regular pioneers may also be kept in this file.

7. The latest S-2 form or S-52b appointment letter showing the appointment date and capacity of all elders and ministerial servants currently serving is to be kept in the permanent file. The S-2 form showing the appointment for the current presiding overseer is also to be retained. The last five copies of Report on Circuit Overseer's Visit With Congregation (S-303) with the S-2 form attached are to be kept. As each new set of forms is put in the permanent file, the oldest set may be removed and destroyed. Any S-52b letter(s) for appointments made between visits of the circuit overseer should be with the more recent S-2 form. For those involved in an adulterous marriage, child molestation, or other scandal, this material should be marked "Do Not Destroy." All other S-2 forms and S-52b letters and correspondence dealing with appointments and deletions can be destroyed, unless there is a reason for retaining them.

8. The annual S-10 report on the congregation may go in this file. General letters may be disposed of after one year. Correspondence about disfellowshipped or disassociated persons can be retained five years after the person is reinstated, unless the branch feels it advisable to keep the correspondence on a particular case for a longer period.

9. Probably every two or three years, when time permits, a competent person working on the Service Desk can go through these files and weed out correspondence that is no longer needed, such as older S-303 and S-2a forms, general letters, etc. But things marked "Do Not Destroy" should be retained in the files.

10. GENERAL FILES: Thousands of individual persons write to the branches. This material is filed in what we call a general file. These are files where everything is put

away alphabetically according to the last names of the individuals. This includes general correspondence that does not concern a congregation or a pioneer. The files are set up in four-month periods of alphabetical files from A to Z, and in large branches you can break it down and have folders for letters like Ab-Ad, Ae-Al, Am-An, and so forth, for easy filing. All the correspondence that comes through from September to December inclusive is filed in one four-month alphabetical file. Beginning with January 1, up to and including April, a second set of files is used, and so forth. In smaller branches just one folder may suffice for the current year and one folder for the previous year. Hold the old files for one year while you make up a new year's files. Then when a four-month file for the new year is complete you discard the corresponding four-month file of the previous year. In that way you have one full year's file plus the current four-month file. There is hardly any need for having more. Usually if someone has ordered a publication he will make reference to it or write about not receiving it within a month, and it is easier to find it if you know in what period of months the correspondence was carried on. The contents of the file being discarded can be cut up in half-inch (15 mm) strips and sold as wastepaper or be burned and the folders used over.

11. In these general files you can put letters pertaining to general complaints that you have handled, small orders from individuals and anything that is not filed under a congregation or a pioneer. If letters are written to any individual, then the carbon copy of the letter is attached to the letter from the individual and this correspondence is filed in the general file.

12. Letters regarding donations to the branch are put in separate folders in the general file and held for seven years, or according to the Statute of Limitations requirements in your country. Such letters should be marked "Donation" in red pencil so they will be filed in the right section of files.

13. As the Congregation Analysis Reports (S-10) are received, the information on the front is tallied and then these S-10 forms are put in alphabetical order according to state (province), city, and congregation in the congregation file. General letters may be disposed of after one year. Correspondence about disfellowshipped or disassociated persons can be retained five years after the person is reinstated, unless the branch feels it advisable to keep the correspondence on a particular case for a longer period.

14. LABEL FILE: After an order has been filled by Shipping, the carbon copies of the labels are filed under the month the orders were received and made out by the correspondence clerk. Under each month the stubs are grouped alphabetically according to the first letter of the individual's name. Stubs are retained for one year and then discarded.

15. PIONEER FILE: A file folder is made out for each special pioneer and circuit and district overseer or for each married couple who are both in special full-time service. The files are arranged alphabetically. The Questionnaire for Prospective Special Pioneer (S-208) and, if a traveling overseer, the Questionnaire for Prospective Circuit Overseer (S-323) are a permanent part of the file. Personal Qualifications Reports (S-326) from the current and previous visits of the circuit overseer should be kept in the special pioneer's personal file. Personal Qualifications Reports from the district overseer on the circuit overseer are kept in the circuit overseer's file. The personal files of special pioneers should contain the current congregation assignment. Items such as order blanks (S-14) (which pioneers would use only when they are not associated with a congregation and need supplies directly from the branch), letters asking for information, and other general matters, are kept in the file for about a year. General correspondence that is more than a year old may be disposed of when the files are cleaned out. When someone goes on the special pioneer list whose mate is already a special pioneer, they should share the same file folder.

16. When a special pioneer goes off the list, the file folder is put in the removed file. Removed files are held for one year after the special pioneer is removed. Such files should have the original application, and recent Personal Qualifications Reports (S-326), as outlined above, and other correspondence in connection with the special pioneer's removal. Anything put in the removed file concerning a special pioneer's questionable conduct might be held indefinitely if felt advisable. Such information should be marked "Do Not Destroy" when it is filed in the folder so it will not be thrown out when the files are discarded after one year. The Volunteer Card (S-217) is kept indefinitely.

17. At the end of one year the branch will determine if "Do Not Destroy" material from the pioneer's file is to be discarded or retained. A special "Do Not Destroy" file may be kept in alphabetical order for pioneers and other individuals if this will make it easier to find things in the future rather than having them in a congregation file. In such case "DND" should be written on the Volunteer Card.

18. ISOLATED PUBLISHER FILE: Wherever practical, isolated publishers are put in touch with nearby congregations so they can report through the congregation, also receive information and Our Kingdom Ministry through the congregation, etc. However where this is not feasible due to distance, we still want to care for such publishers. In this case a folder for each isolated publisher group that cannot be formed into a congregation is arranged alphabetically according to the name of the place where the publisher receiving mail for the group resides. In this file goes all correspondence from and copies of letters to the group, also reports on isolated groups from the circuit overseer. When a group is established as a congrega-

tion, the name of the folder is changed and it is placed in the congregation file. A file folder is also made for isolated pioneers. The S-4 field service report from isolated pioneers is kept for a year in the folder.

19. FILES FOR CIRCUITS AND DISTRICTS: A file folder is made out for each district. In this is put information regarding the particular district. This will usually be correspondence from the district overseer involving the district and anything that pertains to the district as a whole.

20. A file will be made out for each circuit and in this will be put reports from the district overseer on the circuit's activity (S-313) which will be kept for one year. General information letters may be disposed of after one year. The current appointment letter (S-325b) for the assembly overseer and assistant assembly overseer will be retained in the file. If correspondence from the circuit or district overseer pertains to his personal field activity or his own personal affairs, then such correspondence should be put in his personal folder. The S-326 report that the district overseer submits on the circuit overseer, along with the file copy of any letter written to the circuit overseer pertaining to the report, should be put in his personal folder rather than the folder for the circuit.

21. FILES FOR DISFELLOWSHIPPED OR DISASSOCIATED PERSONS: A file of disfellowshipped or disassociated persons should be kept (filed alphabetically), for which the branch prints cards called Record of Disfellowshipping or Disassociation (S-79a and S-79b). The S-79a card is orange in color and the S-79b is tan in color. This card file provides a ready reference as to who are disfellowshipped or disassociated in the country, the congregation that handled the case, date of the action and the reason the person was disfellowshipped or disassociated. Along with the S-79a and S-79b cards the judicial committee sends the branch a Notification of Disfellowshipping or Disassociation form (S-77) in a special colored pre-addressed envelope with the branch address. This form provides information needed for the file about the basis for action taken. The congregation keeps a copy of this form in its confidential files. After the action is checked in the office, the S-79b card is date stamped and returned to the congregation, and the congregation retains this card until such time as the person is reinstated. At the same time a replacement supply of the S-77 form and the S-79a and S-79b cards is sent to the congregation. The office should stamp the S-77 form "Do Not Destroy" and attach related correspondence, if any, behind it. It should be filed in the congregation's file folder.

22. When the person is reinstated, the S-79b card is mailed back to the branch office by the congregation, giving the date of reinstatement. If necessary, the congregation can supply additional information in a letter attached to the card relative to the reinstatement. The card is to be signed by the person indicated. The congregation's copy of the Notification of Disfellowshipping or Disassociation form (S-77) should also be marked to show the date of reinstatement. As a general rule the congregation that did the disfellowshipping does the reinstating, even if the person moves out of the territory. This may mean dealing with the matter by mail between the disfellowshipping congregation and the congregation to which a disfellowshipped or disassociated individual may have moved.

23. Receiving notice of reinstatement, by means of the returned Record of Disfellowshipping or Disassociation card (S-79b), the branch office removes the S-79a card from the alphabetical file of disfellowshipped or disassociated persons and replaces it with the S-79b card, showing that the person has been reinstated. The S-79a card may then be destroyed. The S-77 form is marked to show the date of reinstatement. There is no need to have a separate card file for reinstated persons.

24. After one has been reinstated a full five years, if the branch feels there is no longer any need to keep the "Do Not Destroy" material on the case in the congregation file, it can be destroyed. If the branch concludes the material should be retained, then it can be kept indefinitely, or as long as the branch feels the material should be kept. Though the correspondence marked "Do Not Destroy" may be destroyed after five years from the date of reinstatement, at all times the S-79b (Record of Disfellowshipping or Disassociation card) is retained as a permanent record.

25. CONGREGATION REPORT CARD FILE: The Congregation Report cards (S-1) are not posted. They are kept for a month or two and then thrown out. However, before this the branch will want to be sure that they have received a report from each congregation. Once it has been determined which reports are missing, a record can be kept of these and the congregations checked off as their reports are received. It will not be necessary to post Memorial attendance figures for the individual congregations. After the Memorial attendance for the country has been compiled the individual congregation Memorial reports can be destroyed.

26. FIELD SERVICE REPORTS FROM ISOLATED PUBLISHERS AND ISOLATED PIONEERS: Reports of field service (S-4) from isolated publishers and isolated pioneers are not posted. These can be kept for a year in their folders and then disposed of after appropriate figures are added to the totals of the Congregation Analysis Report (S-10). When the correspondent for an isolated group sends in the monthly report for the group, using the S-4 form, he can show the total number of publishers for the group on the bottom of the report slip.

27. OFFICE RECORD OF FIELD SERVICE: A record of field service activity for district overseers and their wives, circuit overseers and their wives, and special pioneers, should be maintained. Branches that have the Branch Administration computer program can keep these records up to eight years in a computer. Smaller

branches that do not have this program can keep the Monthly Report (S-301) forms and Special Pioneer Report (S-AB-212) forms in an alphabetically arranged file according to last name for eight years. In either case, an eight-year record of field service activity should be on hand for use when needed.

28. VOLUNTEER FILES: The branch keeps a computer record or Volunteer Card (S-217) for each person in special full-time service alphabetically arranged. (No card is made out for regular and auxiliary pioneers.) In large branches with many in special full-time service, such records may be kept in a computer file. This alphabetically arranged file includes active district overseers and their wives, circuit overseers and their wives, special pioneers, missionaries and members of the Bethel family. Some larger branches may find it convenient to keep the various categories under separate sections. When one is removed, the removal date and reason are shown on card S-217 or computer record and it is put in the removed file alphabetically arranged and kept permanently. When the person returns to special full-time service, the Volunteer Card (S-217) or computer record is brought up to date with any additional full-time service as a regular pioneer and then is put back in the active file. Entry dates are shown at the left and removal dates at the right. If he has been off for less than a year, his file folder will be on hand and can be put back in the active file too.

29. REGULAR PIONEER APPLICATION FILE: When a new application is approved it is filed alphabetically in the active regular pioneer file. When the pioneer goes off the list, the removal date is posted on the application form and it is filed alphabetically, with any former applications attached, in the inactive regular pioneer file. If the person reapplies later, the new application will be filed in the active file. (Be sure that there is some indication on the form that there was previous full-time service.) In such cases there will be application forms for the person both in the active and inactive regular pioneer files. If the pioneer should later go off the list again, the newer application should be attached to the older one(s) in the removed file.

30. COUNTY FOLDER FILE: Two folders can be kept for each county or similar territory division having unassigned territory. Into one set of these folders, kept in state or province order and filed alphabetically within the state or province, go any material to be sent to the congregations or pioneers who work the territory. This keeps such material separate from the master maps and other office information that are filed in separate permanent county folders. When the territory is assigned to a congregation or pioneers, the items for the towns assigned are taken from the file and sent to the pioneer or the congregation. By having the extra set of folders it is not necessary to sort through the files for appropriate material to send to those sharing in the isolated territory campaign.

31. FILE EFFICIENCY: Your filing should be kept up to date so you can find letters when you need them. Always file letters to the front of the file as you will then know where the latest material is. Periodically, when the office is less busy, those who are capable and experienced can go through the files and clean out what is no longer needed. That which is cleaned out of the files can be destroyed either by burning or by cutting into half-inch strips. In large branches if cut into half-inch strips from top to bottom so that nothing can be read, it can then be sold as waste paper.

32. PERMANENT CONGREGATION ADDRESS STENCILS OR CARDS: A stencil is made for each congregation, and these are placed in alphabetical order according to state (province), city and congregation. In small branches where stencil equipment is not used small cards are used instead. Changes in congregation presiding overseer addresses, adjustments in Our Kingdom Ministry supply, and so forth, should be made as soon as you get the changes, so the stencil or card file will always be up to date. In the upper right-hand corner of the stencil or card is shown the congregation number. Then a few spaces after the congregation presiding overseer‘s name is shown the number of Our Kingdom Ministry sent to the congregation. Under that the number of the circuit is shown, and finally, where needed, in the lower right-hand corner is shown the parcel-post rate and shipping information. Some branches may find it practical to maintain separate addresses for mailing literature supplies from what is used for general correspondence. Cards for city overseers may also be kept in this file.

33. ADDRESS STENCILS OR CARDS FOR ISOLATED PUBLISHERS: A stencil or card is made out for each isolated publisher group, using the name and address of the brother or sister who receives supplies for the group. These stencils or cards are filed alphabetically according to the names of the places where the individuals live. The number of Our Kingdom Ministry sent is shown a few spaces after the individual’s name.

34. ADDRESS CARDS FOR CIRCUIT NEWS REPRESENTATIVES: Brothers serving as news representatives will be selected by the circuit overseer in the same manner that other circuit volunteers are chosen. The circuit overseer will send the branch the Circuit News Service Representative card (S-304) providing the name, address, telephone number, congregation, and date appointed. This card will be filed alphabetically or by circuit number within state or provincial divisions. Each time a change takes place, or if there is a change of address, the circuit overseer will send a new card which will replace the existing one in the file. A blank S-304 form is then sent to the circuit overseer for future use.—See 21:4.

35. PERMANENT FORM FILE: You should have a permanent file of all sample forms supplied to branches, for your own reference and that of the zone overseer when he visits. As new forms are sent to you, you should

place these in your permanent file, keeping only the latest copies in this file. File them according to the symbol found in the lower left-hand corner.

36. When forms are discontinued the United States branch will inform you of this and you will remove the form from your file. If a form is reprinted and it has the same number as the form you already have, then remove the old form and put the new in its place. If the date on the form is different from the one in your file, it is because some change was made in the form. The latest forms printed locally in English or other languages can be filed in place in this form file. Thus you will also always have here a record of what you have printed.

37. Files containing correspondence with Brooklyn may be weeded out after three years. Annual reports should be kept along with other items that are of value such as correspondence or newspaper clippings relating to bans, matters of consequence regarding individuals, property and building information, policy matters, legal matters, appointment letters, important financial transactions, etc.

Gilead Students and Graduates

1. As we look back over the years in which the Gilead School has been in operation and the missionary work has been carried forward, we can rejoice to see how Jehovah has blessed the efforts of the Gilead graduates. A number of them have succeeded in helping more than 100 individuals to come to a knowledge of the truth, make a dedication and serve Jehovah. There are now Kingdom publishers in more than three times as many countries as there were before the Gilead School began its operation, and the missionaries have been used to expand the work into quite a few of those new countries. Therefore, it is our wish to try to continue with the missionary work as long as that is practical and missionaries can be sent to other countries.

2. PROSPECTIVE GILEAD STUDENTS: Individuals between twenty-one and forty years of age, without minor children, who have been baptized at least three years, in full-time service in your country for more than two years, single, or if married at least two years, who want to enter missionary service in a foreign country (not having been through Gilead before) and whom you believe may qualify for Gilead, may be given a **preliminary Gilead application** form (G-12). Gilead is a training school for missionaries. Branch Committees should keep that in mind. Persons are not sent to Gilead on the basis of sympathy or as a reward for good work, but in an effort to advance Kingdom interests. Prospective Gilead students should have a fair education in their own language and, in addition, must be able to speak, read and write English. Some branches have sent students to Gilead who spoke English very poorly and some were unable to finish the schooling successfully because they did not understand the language. It would be far kinder and wiser if such ones would be held back for a year or two and shown the importance of learning English. Then the individual would enjoy Gilead and receive the benefit of the Gilead training. Good health is required, also the ability and willingness to live with others in peace and harmony.

3. When your Branch Committee writes its recommendations in a separate covering letter that accompanies any Preliminary Gilead Applications, be sure to tell the Service Committee if you feel the individuals are well qualified. When you recommend a person for Gilead, remember that quality, not quantity, is what is needed. Persons recommended for Gilead must qualify as capable teachers of God's Word and fine examples as to Christian principles, persons that you would be proud to have represent you at any convention or before any person. They should be able to give an effective witness and proclaim the good news of the Kingdom anywhere. They should have a good background of experience in conducting effective Bible studies.

4. Persons invited to Gilead customarily obtain a United States' student visa. They should make certain upon arriving in the United States that the immigration authorities understand that they are going to attend the Watchtower Bible School of Gilead unless otherwise instructed. They may give their address in the United States as the school.

5. The branch office should always notify the Brooklyn office in advance as to all the details regarding transportation, time and manner of arrival of those coming to Gilead. When the branch pays their way, it provides a small expense reimbursement and accounts forms to record incidental expenses of the trip. Instruct them to turn in these forms and the balance at Brooklyn. The branch should *not* give the person his regular reimbursement for the month he will travel unless it is the month prior to the start of the class. Excess baggage charges must be paid by the student, not the branch. If one coming from a warm climate requires warmer clothing at school, the branch office should write, giving such one's height and weight. After graduation additional unaccompanied luggage will be sent to the graduate's country of assignment at the organization's expense.

6. Personal Expense Accounts may be credited and paid in full through the last month before school starts.–See 8:23.

7. No transfer of any records should be made to Gilead or the United States. Hold all records until the student gets to his new assignment after graduating from Gilead. Then the records should be sent to the new branch under which the graduate serves.

8. GILEAD GRADUATES: Every Gilead graduate sent to a foreign assignment receives the *Missionary Counsel Booklet.* This booklet sets out in detail what is expected of every missionary in the field. It shows the responsibilities of graduates, whether in the missionary, circuit or district work, or in branches. There is no need to repeat here any of its contents. Every Branch Committee should be well acquainted with this booklet.

9. If a missionary leaves or is removed from his missionary assignment, this *Counsel* booklet must be returned to the Service Committee.

10. If at any time the Branch Committee wishes **to use a Gilead graduate in some service** other than as a missionary, it should write to Brooklyn recommending the change and giving the reasons.

11. ENCOURAGEMENT: Branch Committees should see that new missionaries are warmly welcomed, and that they are given helpful encouragement to adjust to their new environment, learn the language and feel at home among their fellow missionaries and in their con-

gregation. They should be helped to develop good missionary habits, rising early and being in the field at an early hour. They should be encouraged to share always in the group's morning text discussion and Monday evening study, as well as doing personal study in their native language. The Branch Committee and older missionaries should take a friendly, loving interest in helping them to succeed. Kind attention should be given to build them up if ever they appear to become discouraged or spiritually "low."

12. Despite all loving efforts to assist them, some missionaries may show that they just cannot adapt to this service. They may show themselves to be proud, hard-to-get-along-with in the home, or they may look down on the local brothers and people, so that they accomplish little in making disciples and building up the local congregation. It is hoped such problems will be rare, but when they do occur, the Branch Committee should write to the Service Committee, giving full details, and making a clear recommendation as to whether such missionaries should be returned to their own country, or other action taken. If they believe it will help in the situation, the committee may give a copy of this report to the missionaries concerned, or advise them in a separate letter of the recommendation that is being made.

13. WORLDWIDE ORDER'S OBLIGATION: As a rule, the Worldwide Order considers it has an obligation to look after those who are over 50 years of age and who have been in the special full-time service for 15 years or longer. Surely the branch can find a place for those who have spent the best part of their lives in special pioneering, missionary service, circuit or district work or branch activity. **Those too old to do full-time missionary work** could work either in a missionary home teaching the language to new missionaries if qualified to do so, or in a branch home taking care of some office work, or they can stay in a missionary home and do as much field service as possible. Those who have been faithful merit such consideration. Anyone who has worked more than 15 years in the missionary and other branches of special full-time service and has done well at it will undoubtedly continue serving Kingdom interests in his older years. Such ones surely deserve some place in full-time Kingdom service if they want to remain in it. In most instances it will be advisable to have missionaries continue in the missionary field at a reduced quota of hours and still let them have the full reimbursement because of their many years of faithful service. They should be an inspiration to others, and they will accomplish much good. Write the Service Committee about such recommendations. If any become invalids or senile or their attitude becomes very negative, you should advise the Service Committee promptly.

14. KEEPING HOMES FILLED: The Branch Committee should be interested in saving money. One way to do this is to keep the missionary homes filled. If additional brothers can be used in a home, it is good to write to the Service Committee twice a year on December 1 and May 1 about missionary needs so that if the Service Committee decides to send new missionaries to your country it can do so at graduation time. Point out in your request whether you can use single men, single women, or married couples, and to what missionary homes or cities they could be assigned. It may be, too, that you need some brothers who can take up circuit or district work, or specially trained men for your branch office. If certain nationalities can enter your country more easily than others, mention that. The Kingdom interests merit the most effective service we can provide in every land.

15. FOOD FOR MISSIONARY HOMES: It is well for the Branch Committee coordinator to **check the cost per person per meal** in his country for all missionary homes at the end of the service year, as well as for the branch home, so that he will have an accurate idea of expenses. He knows approximately what they should be, knowing the conditions of the country. If expenses in any missionary home appear to be excessive, the Branch Committee coordinator can discuss it with the Branch Committee and then bring it to the attention of the home servant. However, the committee should watch also that some homes do not skimp in order to save expenses; missionaries should always be provided with a balanced diet of nourishing food so that they can maintain good health and strength for the service.

16. MISSIONARY REPORTS: The branch office should make note of **leave-of-absence or vacation time** on the part of Gilead graduates and be sure to report this on form A-24 at the close of each year on the annual report. It is best to show the exact dates covered by leave of absence, separate from any vacation time. The record of vacation time of each missionary should be kept on the S-209 form so the branch can always check on what time the missionary still has available. Leave of absence records may be recorded on the A-6b form. If a missionary does not make his goal in hours, the reason should be stated at the bottom of the Home Report. Graduates of Gilead should set the best example, for they have had the training in Gilead and have Scriptural knowledge and should be anxious to help and encourage their brothers. This they should do not only in words but also in deeds.

17. Missionaries may be counted as congregation publishers when on leave of absence outside of their assignments.

18. Any non-graduates serving in a home under the missionary arrangement should be counted as missionaries and their reports shown on the Home Report.

19. In addition to keeping the records and making out the Home Report, the home servant has the responsibility to keep the Branch Committee advised of any serious matters in connection with the home or those serving there.

20. SERVICE REQUIREMENTS AND REIMBURSEMENTS: See 17:40, 41, 43, 44, 67, and 68, also 8:13.

21. MISSIONARIES LEAVING ASSIGNMENTS: When any graduate of Gilead leaves his assignment and goes to his own country or to any other country, the branch should be aware of this and try to get his forwarding address. If the missionary has told the branch that he is not going to return and take up the service again, then his service record files, Personal Expense Account, and so forth, should be sent to the branch where he is going. The missionary's *Counsel* booklet should be given by the missionary to the branch office, which in turn should destroy the booklet.

22. MEDICAL CARE AND EMERGENCY MEDICAL NEEDS: See 1:72-77.

23. PERSONAL EXPENSE ACCOUNTS: The Personal Expense Account arrangements are discussed in 2:72-80. For the use of PEA to cover medical expenses, see 1:73. Sometimes graduates of Gilead and others in special service working in foreign assignments request that funds from their Personal Expense Account be paid in a country not holding their account, and we are willing to cooperate with them in this matter if permissible. To process this a letter should be written in duplicate to the branch where they are serving which holds the Personal Expense Account, outlining the request and giving the address to which the remittance should be sent. That branch will forward a copy of the request to the branch which will make the payment, indicating that the credit is available and showing the current exchange rate if the PEA is held in local currency. After payment is made, the branch holding the account should be advised so that the appropriate charge can be made on the Personal Expense Account of the individual. This provision is not intended for the handling of personal business matters for missionaries or Bethelites.

24. All Gilead students will be provided with meals, lodging and a cash grant that will cover all their expenses while at Gilead School. If a student qualified to have a Personal Expense Account before going to Gilead School this should be credited and paid in full through the month before his school class starts. Gilead students will no longer earn a credit in a Personal Expense Account while they are in school or while waiting to go to their assignment. When a graduate arrives at his new assignment the branch where he is serving will then open a new Personal Expense Account for him. At the end of the year a credit will be given effective January 1 counting from the first full month after his arrival in his assignment.—See 2:80.

25. Credits will be given to new missionaries during the first months when they are spending considerable time studying the language. Missionaries may be given reimbursements and Personal Expense Account credits when on regular leave of absence accumulated by spending years in service. This includes the travel reimbursement. Those on **sick leave or extended leaves** over and above their regular leave time due to emergencies, and who are away less than four months, will be given reimbursements and Personal Expense Account credits for the first three months, even if the emergency requires that they be out of the country, as long as the person continues in the full-time service category. Those gone four months or longer will not start accumulating reimbursements or credits again until they return to their missionary assignment. If the Branch Committee feels some exception should be made to this rule they may write to the Service Committee with their recommendations.—See 2:79.

26. LEAVES OF ABSENCE: The *Missionary Counsel Booklet* outlines the arrangement for leave of absence and sick leave. However, these leaves are now usually handled by the branches. Gilead graduates serving in their home country do not qualify for leave-of-absence time.

27. EMERGENCIES: If **more than one month** away from one's missionary assignment is needed in any one year **beyond what is allowed for vacation and leave-of-absence** time, to care for health, one's parents or relatives, and the Branch Committee believes the time should be granted in these unusual cases, they should provide the Service Committee with the necessary facts and their recommendation, and await a reply from the Service Committee.—See 17:60, 61.

28. If it appears that a missionary will be away for many months, then it may be practical to have the missionary pack up his personal effects in boxes, trunks or other containers and store these so that the room which the missionary is normally using can be used by someone else. Then if the missionary is not able to return to his assignment, his personal effects can easily be shipped back to him. Such shipping would be at the missionary's expense.

29. If an emergency arises in the country and it is necessary for a missionary to leave the country suddenly and there is insufficient time to communicate with the Service Committee, then it is the responsibility of the Branch Committee to determine where the missionary should be sent. We suggest that it is practical to send the missionary to the nearest country where he can gain entry, even temporarily, until there is time to communicate with the Service Committee and a definite assignment to a new country can be made. Sometimes the missionary's nationality will allow him to enter a nearby country as a tourist and there will be time to communicate with the Service Committee to get the new assignment worked out.

30. VACATIONS: Each person in the full-time service is allowed to take a vacation during the service year. Those who were in the regular pioneer service before going to the Gilead School handled their vacations as regular

pioneers do. For those in other service, such as Bethel, circuit or special pioneer fields, vacation time is reported and a record made. Upon graduation from Gilead, each missionary, whether coming to Gilead from special full-time service or the regular pioneer service, is credited with two weeks of vacation for the service year in which he graduates. Anyone serving in special service (Bethel, circuit, or special pioneer service) may be granted one week of time to prepare for his journey to attend Gilead. Any additional time that he would need beyond one week would necessitate his using vacation time that may be due to him as one in special service.

31. Furthermore, after graduation, if any of the graduates wish to take vacation time before going to their new assignment, such will be counted as vacation time and the vacation rules will apply.

32. From time to time missionaries want to be away from their assignments for a **day or two when not on vacation.** This is permitted as long as the missionaries take care of their assignments properly. That means working with the interested people who are in the territory, conducting the studies with them regularly and also taking them to the meetings. The **missionaries should put in the required amount of time in the territory** to which they are assigned, and, except for assembly times, they should be working in the field in their own assignments. However, from time to time there may be some personal matters that the missionary wishes to attend to, other than when he is on his vacation, and he may leave his assignment for one or two days without counting it as vacation time. Of course, he would need to put in his hours in order to qualify for reimbursement for the month. These extra days are **not to be used as an extension of regular vacation time,** but they may be taken at times other than when one is on vacation.—See also 17:50-59, 65 and 66.

33. MISSIONARIES SERVING AT BRANCH OFFICES: If a missionary is **not in his home country** and serves in a Bethel home, he would be entitled to 12 working days off for his vacation and 12 working days for leave-of-absence time per year, the latter only available after three years in his assignment. Leave-of-absence time does not apply to any graduates serving in branches or in the field in Western Europe, Canada and the contiguous United States. Any exceptions should be approved by the appropriate Governing Body Committee.—See 17:52, 53.

34. Either leave time or vacation time may be accumulated and used whenever one chooses to do so.

35. LANGUAGE STUDY: During the first three months a missionary is in his assignment, if he does not know the language well, he will spend **four hours a day in language study,** Monday through Saturday. The rest of the day should be spent in field service. The exact schedule for the study period can be worked out locally, taking into consideration what will be best for all concerned, including the one assigned to instruct. In most cases it will probably be best to have the four hours of study in the mornings when the minds of those being taught are fresher, allowing time in the afternoons and evenings for service and meetings. When going in the field, they should go with someone who will be able to train them in the use of the language, answering their questions and aiding them to correct errors made. On weekday evenings when there are no meetings, the one instructing them can assign them some homework to do in their language study. During each of these three months the new missionaries should be able to spend 70 hours or more in the field service.

36. INSTRUCTOR: Someone who knows the language well and is qualified to teach should be selected by the Branch Committee to aid the new missionaries in language study. The one selected may be a missionary, a member of the Bethel family, a local pioneer or other qualified and available brother or sister. Where the instructor is a member of the Bethel family or in other full-time service, adjustments should be made in the person's work schedule or hour requirements. Where the instructor is a missionary or pioneer, the hours spent instructing should be listed separately on his or her monthly report and will be taken into consideration in connection with reimbursements.

37. OTHER RESPONSIBILITIES: The new missionaries will take care of their responsibilities in the home and will be excused from their study period whatever day they are assigned to cook or do their part in the cleaning and maintenance of the home. Some arrangement should be worked out to help fill in the student on the points covered in the study period he missed due to such home duties.

38. MARRIAGE: If two missionaries desire to marry, they may arrange to do so regardless of the length of time they have been in the missionary service. However, they will be required to **write at least sixty days in advance** to the Service Committee of the Governing Body asking to remain in the missionary service. A copy of the letter should be sent to the branch. If they live in two different homes, the Service Committee will decide where they should live after their marriage. On receiving the copy of their letter, the Branch Committee should write the Service Committee commenting on the qualifications of the two missionaries and the feasibility of adding a new member to a missionary home, should this be necessary, giving their recommendation as to the home. If a missionary desires **to marry someone who is not in missionary service,** then he or she will have to leave the missionary home and may ask for an assignment in the special pioneer work in the country to which he or she has been assigned. The *Counsel* booklet should be returned to the Service Committee in such a case.

39. ASSISTING THE MISSIONARIES: We want to see missionaries make a success of their assignment. Therefore, in addition to the circuit overseer's visit to the

missionaries (see 4:67), an arrangement has been made for a representative of the branch office to **visit each missionary home once a year,** spending at least two days so he can work with each missionary in the field. As a result of this visit, we want the brother visiting the missionaries to send to the branch office a Personal Qualifications Report (S-326) on each missionary so that we have an up-to-date report on their activity, their progress in the field, and any problems they may be facing. This should be done just once a year, unless something unusual is noted. Usually the branch will acknowledge such reports by a letter to the missionary if it would be helpful to the person. If there are any missionaries that have any problems that you report about on the Personal Qualifications Report, then a copy of such report should be sent to the Service Committee along with the recommendations of the Branch Committee regarding the missionary in question. The branch representative should arrange in advance to speak to one or more congregations during his visit to each city.

40. Additionally, where practical, missionaries including those with missionary status now in special pioneer or circuit or district work may be invited to **meet with the zone overseer** during his visit to the country where they are serving, to enjoy an interchange of encouragement and to have the opportunity to speak to a representative of the Governing Body about their activity or any problems they may have.

41. VISITORS TO MISSIONARY HOMES: If visitors to a missionary home are to join occasionally with the missionary family in a meal, the home servant, as well as the one whose cook day it will be, should be informed in advance if at all possible. Consideration should be shown in making such arrangements. How to handle this and any limitations that should be put on the number or frequency of having guests, or when they should be invited, may be determined by the group in the home.

42. If relatives of missionaries or missionary friends are to be accommodated in a missionary home for a reasonable period of time, and space permits without inconveniencing others, that may be arranged if it is agreeable to the others in the home. It seems practical to ask visitors (other than missionaries or other representatives of the organization assigned to visit the home), who may be staying in the home for more than one day, to make a contribution for the food. This can be a round figure, approximately the average cost per meal as set out in the latest annual missionary Home Report. However, we would not ask such visitors to pay a portion of the rent. We know many times visitors do things for the missionary families, providing special foods or other good things, and we appreciate what they do. However, it is reasonable that they contribute toward the expense of the regular meals if they stay more than one day.

43. OPENING AND CLOSING HOMES: If at any time the Branch Committee deems it advisable to close a home because some of the missionaries have left or because the field is being well cared for by local publishers, then such recommendation should be written to the Service Committee. Be alert to the needs of the field and aware of the expense of continuing to rent half-filled homes if there is no strong reason for doing so. At the same time if you feel there is a **need for a new home or more missionaries** in certain cities in your territory, you may write a separate letter to the Service Committee setting out your recommendations as mentioned in 8:14. This may be held until missionary help is available at some time in the future. In the meantime if the situation changes due to the assignment of local special pioneers, then inform the Service Committee.

44. Recommendations for **new missionary home locations** and the **appointment of missionary home servants** should be sent to the Service Committee. **Recommendations to rent missionary homes** may be made to the Publishing Committee. **Home funds** may be approved and adjusted as necessary by the Branch Committee. (See 6:24.) When a branch office representative visits the missionary home once a year it would be appropriate to audit the missionary Home Report of receipts and expenses. Please check to be sure that any unusual expenses are in order and properly documented and that all receipts are recorded. In addition, check to be sure that the bank account and home fund balances agree with the Home Reports submitted.

45. If branches get remittances which are sent in with the request that the funds be given to missionaries or Bethelites in other countries, they may write an interbranch memo to the branch that will be paying the individual directly with a request that the funds be made available in local currency provided local regulations permit. As an exception, that interbranch memo should also be signed by the Branch Committee coordinator (or his substitute if the coordinator is absent). The paying branch should confirm to the requesting branch that the matter has been handled. Money received will be recorded as "Other donations from cooperating Societies" and money disbursed will be recorded as "Other donations to cooperating Societies."—See also 6:29.

46. With regard to currency conversion issues, every branch should determine and track government regulations regarding the conversion of foreign currencies and the movement of foreign funds to abide by local laws and regulations. (Rom. 13:4-7) It is preferable to limit transfers between branches to funds needed for branch operations and assisting those in special full-time service. Exchange rates that are fair and reasonable should be used. For example, the average (middle) exchange rate for trades between the two currencies in question on the actual date that the funds were received may be used. It is expected these guidelines will help with regard to small transactions. For large transactions or for the payment of bills or invoices, the branches involved should work together to arrive at an appropriate exchange rate. If assistance is needed in resolving questions, the branch(es)

may contact Brooklyn for specific advice. The branch should not take a loss in handling funds for individuals. If an individual is not satisfied with the rate provided then, of course, he is free to make his own arrangements for payment or transfer of funds.

47. Equipment will be provided for a missionary home including a stove, refrigerator, and washing machine. A microwave and a small freezer may be provided if requested by the group in the home and recommended by the Branch Committee. However, similar equipment will not be provided for individual rooms at branch cost.

Chapter 9

Legal Matters

1. We can expect to encounter legal problems in connection with preaching the good news. (Matt. 24:9) We do not need legal status to form congregations or engage in the field ministry, but being legally recognized can afford some protection. We are obligated to 'defend and legally establish the good news.'—Phil. 1:7.

2. If a serious legal problem arises, **inform the Chairman's Committee**. Write a separate letter about it. Provide dates and times of occurences, names of individuals involved, and a thorough but concise explanation. Let us know what the charges against the brothers may be and give us a copy of the laws involved, translated into English. Do not assume that we know the situation in your country just because you have written in the past.

3. When legal controversies arise, if necessary, your Legal Department or Desk should **consult with a local lawyer**. Tell us his opinion and recommendation. If you think you should hire a lawyer to defend the case or to protect our interests, ask him as to legal remedies available, the likelihood of a favorable result, how long it will take, and an estimate of costs. If he says it is very doubtful that the case will be won, tell us this and his reasons. Include your recommendation.

4. Often official action against us is preceded by newspaper propaganda or derogatory official statements or comments by government officials. If you think a ban is impending, **inform responsible officials of our true position**. Seek an interview with key officials responsible for granting or denying us legal status, so that they know both sides rather than just opposers' assertions. A Branch Committee member, along with a member of your Legal Department or Desk, should arrange and prepare for these meetings.

5. Most governments have committed themselves to respecting human rights including freedom of worship. (Rev. 12:16) National and international agencies have been set up to monitor whether governments abide by these commitments. As you learn of arrests of publishers, lawsuits or proposed legislation against our work, you may want to inform these agencies. **Communicate with the Chairman's Committee before doing so**. State what institution you wish to inform, including a draft of what you wish to submit. If you think a meeting is needed, tell us who you think would be best suited for the visit. The Chairman's Committee will decide whether the approach should be made.

6. You should always ask for any court action to be delayed and try to get an adjournment to allow ample time for a complete report to the Chairman's Committee and for you to receive instructions from headquarters. Ask for two months, if possible.

7. If an adverse decision is rendered, make an immediate report to the Chairman's Committee and specify the time limit for making an appeal. State your lawyer's opinion on the advisability of appealing, his reasons, as well as costs. State possible negative effects on your registration if the matter is not appealed or if the appeal is lost.

8. If you do not have time to write to the Chairman's Committee to receive instructions because of a deadline that cannot be extended, provide a legal update as soon as possible. Fax or telephone if it seems necessary.

9. If you think that actions taken against the work should be publicized, you can make that recommendation and give us a write-up of what you would like to see printed, making sure that all of the facts therein are fully substantiated.

10. LEGAL STATUS: Obtaining legal status or registration facilitates our bringing in missionaries, arranging for assemblies, importing literature, and obtaining tax benefits on property, etc. Give careful attention to obtaining and maintaining legal registration. Of course, we would **never compromise principles of pure worship** merely to obtain legal status. Attention should be given to the type of legal status being sought. Some religions have a very favorable status, whereas others are merely tolerated. Carefully ascertain the type of legal status that would be best in your country. Some countries do not grant official recognition to religions.—See 1:39-46.

11. Some branches may need to register more than one entity. Provide reasons if you feel this is the case. —See 1:41.

12. You should also consider whether to register Jehovah's Witnesses as a local entity. However, in some countries being registered as a subsidiary of the Pennsylvania corporation affords a degree of protection. Regimes in developing countries are less likely to expropriate property belonging to an American corporation. However, in some countries having legal ties to an American legal entity is not desirable. If you feel the work should be registered in your country and it has not been, write the pertinent details and your recommendation to the **Chairman's Committee**, which has arranged for the Legal Department to assist branches in preparing appropriate **charters and bylaws** needed for registration.—See 1:41.

13. POWER OF ATTORNEY: This is a legal document authorizing an individual to act as a legal agent or representative of the Watch Tower Bible and Tract Society of

Pennsylvania (or associate corporation) in a foreign country for legal matters, business dealings, and congregational or ecclesiastical matters. The organization does not furnish each Branch Committee coordinator with such, but only where it is actually necessary to conduct corporation business, to register the corporation, or to obtain legal recognition as a branch of the Pennsylvania corporation. If you feel one is necessary, you may write to the Chairman's Committee.

14. The law in some countries requires that anyone holding a Power of Attorney must register it with the government immediately. If that is the case it should be done. We do not want to incur fines for not complying with the registration laws when a Power of Attorney is issued. It is a good thing for Branch Committee coordinators to check on legal requirements as to handling a Power of Attorney including any limitations on length of validity.

15. LAWSUITS FOR LIBEL, DAMAGES, OR INJUNCTIVE RELIEF: Caution is needed before filing such. You must have approval from the Chairman's Committee. Your report should include what legal remedies are available, the time and cost for such legal action, and the likelihood of success, including attorney fee, estimated damages, and the likelihood of collecting an award. In libel actions, consider if the suit will further advertise the false charges. If you believe a lawsuit that is not filed may lead to other difficulties, please explain this to us.

16. PRINTED MATTER AGAINST JEHOVAH'S WITNESSES: If some organization or individual puts out printed matter against us, even if it has libelous charges, as a general policy we do not retaliate with legal action. Neither do we publish details about it to answer such charges. Our basic policy is to ignore these attacks and let them die rather than give them greater publicity. We prefer to concentrate on the positive activity of Kingdom preaching. If the Branch Committee feels it is wise to take some steps to counteract negative reports that may adversely affect our work, they should make their recommendations to the Chairman's Committee. If approved, the Chairman's Committee will oversee the preparation of appropriate responses to false statements and negative media reports.

17. REFUSAL OF BLOOD TRANSFUSIONS: If our brothers' obedience to abstain from blood is being ignored by healthcare providers with or without court authority, legal action may be warranted. If you recommend such, provide us with a complete overview of the case. Set forth what you hope to accomplish. We are not inclined to get involved if winning will not help the brotherhood in general.

18. PERSONAL DECISIONS: Individuals in the congregations may ask the opinion of the Legal Department or Desk on what to do in matters involving citizenship, neutrality, marriage, divorce, employment, etc. However, if the person does not know what to do from his own knowledge of the Bible, it is wiser not to take the responsibility from him by telling him what to do. The Legal Department or Desk should limit its work to legal issues affecting the branch's interests rather than personal requests for legal advice or assistance.

19. REAL ESTATE AND TAX MATTERS: Secular authorities generally grant tax exemptions to religious organizations. You should endeavor to take advantage of these exemptions if they are available. Most countries extend favorable tax treatment to those engaged full time in religious endeavors. This relieves the branches of some financial burdens. Also it affords our endeavors tacit legal recognition. Keep the Publishing Committee informed of exemptions procured or in danger of being lost.—See 1:46; 2:81; 6:52-54.

20. Additionally there may be other laws in your country that must be complied with when a person does business for a corporation whether organized locally or in another country. If you are not sure that you are operating legally, consult a lawyer and find out what the requirements are. The Branch Committee should know the laws of the country as they pertain to corporations or business matters.—See 1:39; 6:68.

21. In times of emergency or war, Branch Committee members should be familiar with all decrees affecting our work and the operation of the branch. The Branch Committee should watch carefully so that the work will be protected and the brothers given whatever direction is necessary. Be alert as to what is going on in your country and keep the Chairman's Committee informed.

22. KEEP PROCLAIMING THE GOOD NEWS: In some places opposers will make every effort to stop our work, but we have to continue preaching. When advisable we do it in a quiet manner. If our literature is not available, we can talk about the truth using the Bible alone. Dedicated servants of Jehovah should be thoroughly acquainted with the Word of God so that they can continue to preach no matter what the circumstances might be right up to the end of the system of things.

Chapter 10

Literature Orders
— Branch and Congregational

1. Branch offices need literature in their own language in the form of Bibles, books, booklets, and so forth, to supply their pioneers, publishers and congregations for field activity. Please **consult your Distribution Report** (AB-9) each time you order literature to determine what your movement has been over a period of time for the items you wish to order. You should **consider your present stock** at the branch as well as in the congregations, your **rate of movement,** your **storage facilities** and what your **campaigns** will be.

2. It is sufficient if you keep a one-year stock of any literature you use. When replenishing your stock and a reprint is required in a language that is primarily used in your own country, the minimum quantity to be printed is 2,000 copies of any brochure or book. Meeting this minimum printing quantity may require that you request a two-year supply. Also, if an item of which you use just a small quantity appears on the Publications to Be Printed sheet, it is good to order a supply even if you only need 10 or 15 copies.

3. When you get the annual letter setting out monthly literature offers, you should consider whether you have sufficient stock for the next six months of campaigns. Submit your request well in advance to be sure that the congregations will have literature for each month's campaign. It will help you to avoid overstocking if you try to have in stock about a **one-year supply of campaign literature**.

4. Branches should use the electronic or the printed Branch Order form (AB-3) when requesting literature from another branch and will send these orders first to the Publishing Committee for approval. The branch will keep a copy of the form (AB-3). When you know in advance that the United States branch can fill certain items, but other items must come from a different branch, then two different Branch Orders should be sent. The office in Brooklyn retains a copy of each Branch Order and forwards a copy to the branch that is to fill the order. The small order form, AB-4, is used to transmit to other branches for filling orders for literature not available at Brooklyn, also requests for publications to be sent to an individual in another country. Some branches use them for sending very small orders to Brooklyn.

5. If a Branch Order is partially filled, this will be indicated on the Document Transmittal Letter (F-222a), and the remainder of that order will be held for a future shipment. As long as you are notified on the Document Transmittal Letter that the rest of the order will be filled later, there is no need to request again any of the pending items; this will avoid any duplications.

6. When a branch receives a shipment, the original request should be checked against the commercial invoice to see if it has been completely filled. Any items not listed on the commercial invoice will be shipped at a later date. Next, fill in the stub of the form F-222a indicating whether the shipment was received in good condition or not, and itemize duties and other expenses that were paid. Each branch should complete and return this form to the Brooklyn office immediately after receiving the shipment.

7. Items out of stock for a long time are announced in *Our Kingdom Ministry* when reprinted. Also, the Shipping Department in Brooklyn sends an annual summary sheet to each branch listing any unfilled Branch Orders. From this the branches can also determine whether anything has been canceled because of its being out of stock.

8. INFORMATION ON PRINTING: Every month the branches receive a **Publications to Be Printed sheet,** giving information on what the United States and other branches expect to print. This sheet keeps branches that are under the warehouse arrangement up-to-date on what is being produced. All other branches should closely review the sheet and indicate the quantity required of each item. Additionally, you should make out a Branch Order (AB-3) and immediately send it in with the properly filled-in form. If you have unfilled quantities of a publication on a previous order, please note this on the Publications to Be Printed form. Let us know how many more you want of that reprint. Make clear the total quantity desired of the item. The order will be held until the material is printed. But do not order if you have a sufficient stock of the items listed for your needs.

9. Occasionally branches will repeat an order for certain items on subsequent AB-3 forms before the first order has been filled, and it is difficult to determine whether this is a duplication or a new order for additional literature. Always indicate if you put in a second order that it is **an additional request.** Then we know we should fill both.

10. It should be possible to determine by **checking back on inventory files, Distribution Reports and movement of literature as to the needs** of the branch. It should not be necessary to send in two orders within a few months' time for the same literature. Check previous records on literature movement before ordering. Based on previous campaigns you can judge how much you will need for new special campaigns.

11. Literature is not usually sent to branches on consignment. Branches are notified in advance of what will be printed so that orders can be sent in. This is safer

than sending on consignment. If anything is sent on consignment, we will notify you in advance if time permits.

12. Never use symbols when ordering literature, but write out in full the name of the publication and the language.

13. Some branches need to obtain a license for the importation of literature. This should be indicated on the Branch Order (AB-3). You should also indicate how it will affect the timing of the shipment.

14. SHIPPING INSTRUCTIONS: Be sure to write on every Branch Order (AB-3) your shipping instructions. Do not depend on the Shipping Desk to remember details about your country. You are interested in getting your publications, so you should be anxious to write out the instructions each time you order so that your shipment will be sure to reach you. Always advise the shipping department of any change in import regulations. It is always good to keep up with shipping information. Therefore, make inquiry from time to time as to changes governing importation into your country.

15. OVERSTOCKING LITERATURE: Stock inventories and Distribution Reports (AB-9) are a great aid to avoid having too much literature on hand. Overstocking of literature occurs when inventories and Distribution Reports are not checked before submitting your order. If you see that certain items are moving slowly we recommend that you plan a campaign to move them out rather than letting them accumulate in stock. We appreciate that sometimes certain items move more rapidly than others, but if you are not sure of the possible movement of certain items please order conservatively. When a new supply is received, be sure that the old stock of the item is used up first to avoid deterioration. Because a special campaign is planned for the United States is no reason for the branches to try to follow it if their stock supplies would indicate something else should be offered so that excess stock can be used up.

16. In considering requirements for literature we do not take into consideration the population, but rather how many people can read the publications and how many of similar publications, books or booklets, have been placed previously in that territory. Never order literature on the basis of enthusiasm or one copy for every person speaking the language, because oftentimes only one copy will be placed for two or three families. You also have to consider how many publishers you have who speak the language and who will share in its distribution.

17. Branches should not stock expensive non-Watch Tower publications. The brothers can obtain items on their own rather than the branch providing this service. However, a branch may still provide foreign language Bibles if there is a sufficient demand, the *New World Translation* is not already in that language, and the Bibles are not readily available from local vendors. The Bible should be a standard nondeluxe edition to keep costs to a minimum.

18. DISTRIBUTION REPORT: The Branch Committee representative should consult the Distribution Report (AB-9) and present stock figures every time an order is made out for an additional supply. The Distribution Report will show the movement of all the different books and booklets for the past three years, year by year. Here you can see the trend of movement and see how some books are going out slowly, while others may be faster moving. Whether you have a campaign to use a particular item will affect its movement. By checking the present inventory, you can also determine whether an additional supply will be required for any one item. You should also check whether an order may have already been submitted to replenish your stock.

19. CONGREGATIONAL LITERATURE REQUESTS: Each branch is responsible for proper handling of requests from the congregations. The organization has published a *Watchtower Literature Request Guide* (S(d)-15a). This sets out detailed instructions as to how a congregation should request literature. It would be good for each branch office that has many congregations to publish a letter dealing with shipping literature and magazines, following the guidelines set forth in the *Watchtower Literature Request Guide,* making any necessary adjustments as are required due to local circumstances. This can be sent to all congregations.

20. During each visit the circuit overseer should check that congregations are not overstocked and that literature requests are in proportion to the number of publishers and pioneers in the congregation. He should also verify that literature servants are not indiscriminately passing out literature. A check should be made on the quantity requested of publications that will not be placed in the field during campaigns. The objective is to make sure there are proper controls for literature distribution in congregations.

21. SPECIAL REQUEST ITEMS: *Insight books*, concordances, bound volumes, *Yearbooks,* videocassettes, and so forth, are special request items. These should be requested by the congregation only when there is a specific request on hand.

22. PACKING LITERATURE: When literature is mailed or packages are sent by fast carrier or by freight, it should be packed well so that it will arrive at its destination undamaged. We should always **try to give good service** to congregations and pioneers; and when they request literature, we must assume that they are in need of it and so we should dispatch it within a week from the time the mail was received in the office, if at all possible. If the branch knows for sure that the item out of stock will be in stock within four weeks' time, the item on the packing list can be marked "Later," and a label is then made out for that item. The label will be held in the Shipping Department until the item is received. If an item will be out of stock for more than four weeks, do not put it on the Shipping Acknowledgement Notice but mention in your *Our Kingdom Ministry* that the item is out of stock,

and later, when it is in stock, announce it in *Our Kingdom Ministry.* In that way the congregations will be kept informed and can make request in the future.

23. LOBBY REQUESTS: For branches under the warehouse arrangement, this provision is mainly for the public and publishers visiting the branch. There should be a balance in the amount of literature or items a person may be given. For example, a person could obtain individual cassettes, but a request for an album of cassettes would not be filled from the lobby. For special request items, someone may obtain a personal copy, but a larger quantity should be handled through his congregation. Additionally, congregations should be directed to submit their Literature Requests (S-14) form to the branch office and not obtain their supply from the branch lobby. In countries not under the warehouse arrangement, if brothers bring a congregation Literature Request to the branch, we want to do what we can to give them quick service. Often the request can be entered by computer onto a packing list and filled without undue delay. If not, the request can still be filled from the S-14 form, and the packing list can be sent to the congregation with the next mailing.

Chapter 11

Literature Distribution

1. Our work has always been and continues to be supported by voluntary donations. The simplified literature distribution arrangement underscores the fact that we are not motivated by financial interest when we preach the good news. We are "not peddlers of the word of God as many men are, but as out of sincerity, yes, as sent from God," we are declaring the good news of the Kingdom.—2 Corinthians 2:17; Matthew 24:14.

2. The inevitable expenses incurred in the production and distribution of Bible literature are taken care of by donations. Jehovah's dedicated servants are the principal source of this support. However, small donations from sincerely interested persons who are found in the field are also appreciated.

3. When a publisher or interested person wishes to pick up literature or magazines at the Kingdom Hall, he may do so without having to pay for the items requested. He should take only the literature that he expects to place. Also, if one is obtaining literature for personal use, he should feel a responsibility to contribute. We do want all family members who can read to have their personal copies of the magazines and the publications used at the book study. For the larger-size publications, such as the *Proclaimers* and *Insight* books, those with little means in this life may benefit by having one copy for the whole family.

4. Those who are motivated to contribute not only for the publishing and distributing of the literature but for all that is involved in preaching this good news should put their donations in the boxes marked "Contributions for Worldwide Work.—Matthew 24:14." These boxes should be made available near the magazine and literature counters. The funds received in these boxes will be sent monthly to the branch office.

5. Our principal concern is to locate and feed the Lord's sheep and help equip them for survival into Jehovah's new world. Publishers should not refrain from offering literature in order to accomplish this objective. However, it would be a waste to leave literature with individuals who do not have an appreciation for spiritual things. Therefore, literature should not be given indiscriminately to those who do not appreciate it, those who would not read it, or those who want to sell it.—Isaiah 26:10.

6. It would not be appropriate to supply our literature to vendors. If you receive requests for our publications, you may advise the vendor to direct individuals who have an interest in our literature to contact a local Kingdom Hall for their needs.

7. When an individual sends a request to the branch for a certain item of literature without including a donation, the branch will send to the appropriate congregation the slip showing the name and address of the party and what item has been requested. The slip should be given to a reliable, experienced publisher who will call on the person, ascertain the interest, and provide the requested literature. At the same time, the publisher can explain about the worldwide work and how it is supported by voluntary donations. Donations received by mail should be acknowledged by the branch office. In the United States we have found it advisable to send out acknowledgements when the donation is $5.00 or more. Some branches may wish to acknowledge smaller contributions.—See 5:17.

8. Special request items include deluxe Bibles, *Insight on the Scriptures,* reference Bibles, bound volumes, videocassettes, and audiocassettes. These items should only be requested by the congregation when there is a specific individual request. If such items could not be obtained by the brothers previously because of cost, it would be incorrect to assume they can now obtain them because there is no longer any charge for literature. Good judgment by the literature servant and service overseer on how literature is dispersed at the counters is very important. Additionally, the brothers will need to be alert to note requests for unusual quantities of literature and magazines from persons who formerly obtained or placed few publications. Such situations should be monitored closely. Everyone involved in magazine and literature handling should make every effort to insure that the literature is not wasted.

9. We want sincerely interested ones to receive the valuable magazines on a regular basis. When the interested one is initially found, the publishers can include them on a magazine route and in this way cultivate the interest. Or if the person is genuinely interested and not easily reached by a magazine route, a subscription may be offered. Usually it is best to start a new subscriber with a six-month subscription, which can be renewed if there is sustained interest. Generally those who are truly interested show it by a donation.

10. Publishers are encouraged to obtain their personal copies of the magazines at the Kingdom Hall from the supply they request for placing in the field service.

11. When slips for expiring subscriptions are received in the congregation, the publisher who obtained the subscription should promptly follow up in hand-delivering the magazines to the former subscribers, or in obtaining the renewal subscriptions if appropriate. (See 13:21, 34.) Additionally, the publisher may inform the person that the magazines are provided as part of a worldwide Bible educational work carried on by Jehovah's Witnesses. This work is supported entirely by voluntary donations. If the person wishes to make a donation toward the work, the publisher would be happy to accept it. Thereafter, the

publisher should place the amount donated in the contribution box designated for the worldwide work.

12. Congregations will be advised of literature and magazines sent them by the **Shipping Acknowledgment Notice.** Donations received from the congregations will be acknowledged by a donation acknowledgment.

13. During each congregation visit, the circuit overseer should check the accounts. He should make sure that literature and magazines are being distributed properly and are not overstocked. His findings may indicate that words of commendation are in order or loving reminders may be required. The circuit overseer will also want to keep the branch office informed on any trends so that assistance and encouragement can be made in letters and/or articles in *Our Kingdom Ministry*.

14. KINGDOM HALL LITERATURE: Each Kingdom Hall that is used by more than one congregation should share one common supply of literature, even if the congregations speak different languages. One congregation will be responsible for sending in a monthly literature request to the branch office and will be referred to as the coordinating congregation. It is preferred that the congregation speaking the major language of the country serve as the coordinating congregation. This arrangement applies to literature only and not to any shipments of *Our Kingdom Ministry* or magazines.

15. Congregations may submit emergency rush requests for campaign literature or publications currently being used in meetings. With congregations sharing a common inventory and the literature coordinator and servants being alert, such emergency requests should be rare. If there is a need, these should be directed through the literature coordinator in the normal way. The coordinating congregation will be billed for any special handling. Each participating congregation would share in contributing toward the extra expense as appropriate.

16. With a regular monthly literature request being sent to the branch office, it should not be necessary for the congregations to stock a large amount of literature. A three- or four-months' supply should be adequate. The branch office should have a sufficient stock on hand or have requested what is required well in advance from their supplying branch.

17. BRANCH PUBLICATIONS LIST: From time to time each branch should furnish its congregations with a list of all publications in stock. This can be produced on one or two sheets of paper, depending upon the number of items you have in stock. The organization prints a *Watchtower Publications List* (S(d)-15) for the publications currently in stock in all languages. Other items are shown on the Publications to Be Printed sheet when they are produced, and branches using such language publications would be aware of their availability if something is required for their territory.

Chapter 12

Literature Handling and Shipping

1. Branches not under the warehouse arrangement ship literature to congregations and pioneers. In many instances, where the branch is small, the Branch Committee coordinator is the shipping clerk, or there may be one assigned to look after the shipping department. The shipping clerk should be very much interested in his brothers all over the territory. He should be careful to send out good publications. If he knows a book is bad or broken he should also know that a pioneer or publisher receiving that book will be unhappy. Use good judgment in determining whether the damaged literature should be scrapped.

2. COST OF SHIPPING: The *Watchtower Publications List* has much information about shipping publications, magazines, and other literature. It should be read carefully by every shipping clerk. If he does not understand English, then the Branch Committee should inform him of this information.

3. Most countries have different means of shipping such as railroad, trucks, boats, and mail, and sometimes there is express or other service that gives special attention to speed and small parcels. The shipping clerk should acquaint himself with the cost of all these different methods of transportation and know where the line is drawn between shipping a package one way or the other as to cost. Usually every country has a book on rates and shipping costs. The shipping clerk should have one, for the branch can realize good savings if he is alert to check on reduced or special rates. We want to **ship literature and magazines by the most economical way.** Sometimes time is important, but congregations and pioneers should know how long it takes to get literature from the branch office to their address and should give the branch ample time to ship the cheapest way. Maybe the cheapest way is only when one or two hundred pounds of literature is shipped to one address. But if the congregation or pioneer would never use 200 pounds of literature in a long time, then it would be very impractical to ship that quantity of literature to certain locations. If we do not need that quantity of literature at that place, we make the right-size shipment even though the smaller quantity may cost us more.

4. The shipping clerk works from a label or picking list. These should be made out clearly with shipping addresses, showing quantity and symbols of items requested. The one filling the order must check off each item listed and initial the picking list. In this way, in case of an error, you can consider it with the right individual. When a picking list or label is filled and shipped, the list or label should indicate the ship date. The amount of postage is noted on the office file copy. Usually the shipping clerk looks after putting the postage on packages, making out bills of lading, and figuring shipping rates.

5. When goods are delivered to freight stations or carriers, we should get signed receipts if this is the normal practice of the shipping concerns of the country. Small branches do not have to make deliveries of small orders every day, but at least twice a week you should make deliveries to the carriers. In large branches, where there are a number of people working in the Shipping Department, deliveries should be made daily or arrangements made for the carrier to pick up the shipments.

6. EXPORTING: When a printing branch ships publications out of its country, the shipping clerk should be thoroughly familiar with all export regulations. He should be sure that the proper papers, bills of lading, commercial invoices, export declaration, and, if required, consular and pro-forma invoices and export licenses are made out. The Branch Committee coordinator should familiarize himself with the proper and required way of packing things before shipment. Cartons sent by mail are subject to very rough handling and require all carton lids to be fully taped and cord tied or closed with strong reinforced tape. Books manufactured by outside firms should be spot checked before being shipped so no defective, unusable books are sent. The mixing of different commodities in the same carton or case may sometimes result in a higher freight or mail rate, besides possible inconvenience and extra expense clearing customs and unnecessary delay of delivery. When a shipment has been made, it is important that you make sure that all the **necessary documents** or papers **are immediately airmailed** to the consignee or addressee, so he will be informed of the shipment and have ample time to clear the goods through customs.

7. Sometimes mail shipments need special handling at the post office, and special papers may have to be attached to the packages.

8. Receiving branches can help shipping branches by informing them whenever new regulations or controls are enforced. Customs and import laws may be changed from time to time.

9. IMPORTING: The Branch Committee coordinator receives supplies from other branches and he should be thoroughly acquainted with all important matters regarding ocean freight companies, import licenses and deliveries. Anything that the shipping branch should know should always be put on every Branch Order (AB-3).

10. When a freight shipment is on the way and expected, the importing branch should have the proper shipping documents so Custom House entry can be made as soon as the shipment arrives. Delayed entry may result in a fine or an additional expense. This in many cases also applies to shipments of mail. On duti-

able or taxable goods the rates should be checked against the tariffs. Each Branch Committee coordinator should be very alert to check on these shipping requirements so as to avoid extra expense or delay in receiving shipments.

11. INVENTORY AND STOCK: The shipping clerk can help the Branch Committee coordinator considerably in placing orders. Handling the stock continually gives him a fair idea of its movement. The shipping clerk or, in larger branches, the inventory office should keep an accurate **progressive inventory** month by month. Once a year you should take an **actual count of all stock,** including audiocassettes, videocassettes, forms, and so forth. This actual count would be taken at the end of August so that subsequent inventories sent to the Publishing Committee are accurate. The actual count inventory should be compared with the progressive inventory to see how they correspond. If the progressive inventory and the count do not correspond on some particular item, then that item should be recounted very carefully so that your inventory will be correct. If there is still a discrepancy after the second count, you will have to make an entry showing the difference as received or shipped out on your inventory records (AB-2).—See 15:51; 16:24.

12. In order to make it easier in taking the actual count inventory, many slow-moving books and booklets can be wrapped up in packages. Then each of these packages should be labeled accurately as to the item and the quantity each contains, and at the next actual count inventory, if the sealed package has not been broken, it will simplify the taking of such inventory by just adding up the labeled packages. Packaged literature will also aid in keeping slow-moving stock in better condition, and prevent it from being soiled or discolored by the light.

13. In addition to keeping an inventory of the literature on hand, **inventories of miscellaneous shipping supplies,** such as cartons, tape, wrapping paper, envelopes, twine, and so forth, should also be watched very carefully and periodically checked so these items will not run out of stock, as this may cause a delay in filling orders and thereby inconvenience the brothers in the field.

14. RECEIVING CLERK: Usually the shipping department handles the receiving of incoming supplies, because the shipping department is convenient for exit of material and hence should be convenient for the entrance of supplies. Therefore the shipping department in printing plants is also the receiving department.

15. When packages are received at a branch, it is important that a proper receipt is made out for the items. Small branches with one or two workers may use a plain slip of paper to note goods received or show it by writing the information on the shipping or delivery papers. Some branches are using Receipt form F-226 a,b,c. This form should be made out in triplicate. The original copy goes to the department that ordered the goods; the duplicate copy goes to the office that checks and vouchers all bills; the triplicate copy remains in the receiving department. The department that ordered and now has received the goods fills out the lower part of the original receipt, giving an itemized listing of the goods received, that is, yards, pounds, color, gallons, and so forth, and then sends the original receipt together with a sample of the goods received, if practical, to the office that will check all bills for payments. This should be done no later than forty-eight hours after the goods arrive. This assures the office making payment and the Branch Committee coordinator what was actually received, and this is checked against and attached to the bill so that, when approved, payment can be made. This procedure is intended for major items to verify that what was received is what we ordered. In the event of a purchase out of petty cash, all that is necessary is for the cash receipt to be grouped together with other such receipts, indicating approval and receipt of payment. For larger items an approved requisition should be issued with documentation for receipt and approvals for payment to be handled in the usual way. If this can be done by means of a computer program and the check routines are adequate so that the function is kept as described on the F-226, there is no objection.

16. The receiving clerk, before signing for a shipment, first makes certain by counting the packages that the right number is being delivered, that the address on the packages and delivery papers is the same. He should check for any obvious signs of damage. **Should there be a shortage or damage,** EXCEPTION should be written on the carrier's receipt above the receiving clerk's signature and also shown on the Receipt form F-226. In rare cases the goods may not be accepted at all.

17. Where damage to a shipment or a shortage is noted on receipt, we pay the complete freight charge and then file a claim for damage or shortage. But before making payment for the goods we prefer to deduct from the bill for any damage or shortage. However, this can be worked out with the company involved, as they may give a discount for slight damage or request full payment and then replace the damaged or broken items, etc.

18. CLAIMS ON SHIPMENT LOSS OR DAMAGE: It is essential that you always **check every package in all shipments** as soon as you receive them. If you discover damage or a shortage in the shipment, **note all missing or damaged items** on the delivery receipt. Show the exact condition of what you received. If the freight carrier will not make delivery unless the delivery receipt shows no exceptions, accept delivery and send a letter to the freight carrier describing the damage. Save the receipt or letter and any other documents relating to the shipment. Protect your property from further damage. Set the damaged items aside so that later inspection can be made. Only if there is a shortage should the entire shipment be held if the insurance company will inspect it promptly.

19. If the value of the missing or damaged items is US$2,500 or more, send a formal claim letter to the insurance company's agent. Show the policy number,

dates of coverage and name of insurance company. State that the purpose of your letter is to notify the agent of your claim and to permit the agent to arrange for a survey of the damage or loss if necessary. State (1) the dates and freight carriers for the shipment and (2) the type of damage or loss (water damage, missing items, etc.). Send (1) a formal claim letter and (2) a claims invoice to all the freight carriers involved. Send these to everyone who handled the shipment in question—the steamship line, trucking company, railroad, and port authority. In your letter state that you are making a claim and identify the shipment and type of damage or loss. In your claims invoice, itemize your claim.

20. You will need (1) your **formal claim letter**(s) to the freight carrier(s) and claims invoice, also any replies you have received. (2) If you are claiming items that were never received by you, you should get written confirmation by the freight carriers involved stating they could not make delivery. (3) If you did receive part or all of the shipment, copies of all delivery receipts, with missing or damaged items noted will be needed with inspection reports from the freight carrier which confirm your loss or damage. (4) You should have copies of all ocean, air, and inland Bills of Lading covering the entire shipment, including paid freight bills. (5) A copy of the branch's commercial invoice covering the entire shipment. (6) A copy of the packing list(s). (7) An original copy of the survey if one was made and given to you. (Sometimes the survey is sent directly to the insurance company's home office, but it is good to request a copy and also ask that it be sent to the insurance company.) (8) Repair bills for any damaged goods you received. (9) "Certificate of Condition" if issued by port, terminal, or other authority or freight carrier. (10) If applicable, Duty Consumption Entry Report bearing entry number. Where duty is insured, send a copy of your letter filing claim on customs for refund of duty.

21. Send a copy of all documents and correspondence as listed above to the Brooklyn Office, Attn: Risk Management Office, along with a brief letter giving the date and circumstances of the loss or damage. The Brooklyn office will care for the claim and will correspond with you further if necessary. Also notify the branch which sent the shipment.

22. If the value of the damaged or missing items is less than US$2,500, write to the freight carriers involved in handling the shipment as shown in paragraph 21. Do not pursue claims with the freight carriers if the amount of the damaged or missing items is less than $50, since it is not worthwhile to do so. If the freight carriers do not pay your claim, your branch should assume the loss and notify the Brooklyn Office, Attn: Risk Management Office, giving the date of the shipment, the vessel, the freight carrier(s), the amount of the loss, and a brief description of the damage or loss.

23. SUGGESTIONS FOR LITERATURE BIN AND WORKTABLE: The three layout drawings of a typical arrangement for a branch shipping department, found at the end of this chapter, may be of value to branches in working out a practical arrangement according to available space and volume of work. The basic working unit consists of a large working table and a literature bin, as shown on drawing No. 1. The usual height for a standard all-around working table is 33". If the table is to be used primarily for full large cartons, then it would be an advantage to have the table a little lower. If it is going to be used for light work and smaller cartons, then it may be an advantage to have it a little higher. The material for the table top can be made of Masonite, a good working surface of linoleum, asphalt tile, sheet metal or a well varnished wood surface. The top of the table should be kept well waxed to save wear and make moving of cartons easier. The literature bin does not necessarily have to be the overall dimensions as shown, as long as the basic dimensions of each compartment within the literature bin are maintained so as to fit well with the literature storage. These basic measurements are determined by the size of the books and booklets. Our standard 43"-long compartments are well suited to take 6 rows of books or booklets. The bin has a working ledge that is 33" high, or the same height as the working table. Then for convenience and accessibility the first compartment above the working ledge is 19" high. This is found to be an advantage, as it is your main compartment for the current books and booklets. Below the working ledge flat cartons or packing material could be stored.

24. Drawing No. 2 shows practical **carton storage bins;** one is suggested for a single-carton rack wherein cartons are stored one high and one deep on each shelf and the other is a two-carton rack, where cartons are stored two high and two deep on each shelf. These are accessible from all sides, or as arranged back to back or against the wall.

25. Drawing No. 3 shows a **typical floor plan with the working table and the literature bin** near or facing the windows for the best light arrangements, but not with sunlight shining on the literature. When the open literature bin is not being used for a period of time, then the literature should be protected from the sunlight and dust by use of a draw curtain or cardboard or whatever is convenient. The back part of the literature bin is equipped with single-carton shelves. Here you may store less-used stock and other-language stock. It should be kept in single cartons on the shelves in order to keep it clean, and each carton should be properly labeled showing the contents. If additional space is required for less-used literature, then portions of the carton racks may be used. This is particularly true in regard to the two-carton racks where there are three or four cartons of each item. If the quantity of each item gets larger so as to involve several cartons, then an area of floor space should be allotted for the storage of these cartons as shown in this drawing. One arrangement shows four

cartons per block, the other arrangement 11 cartons per block.

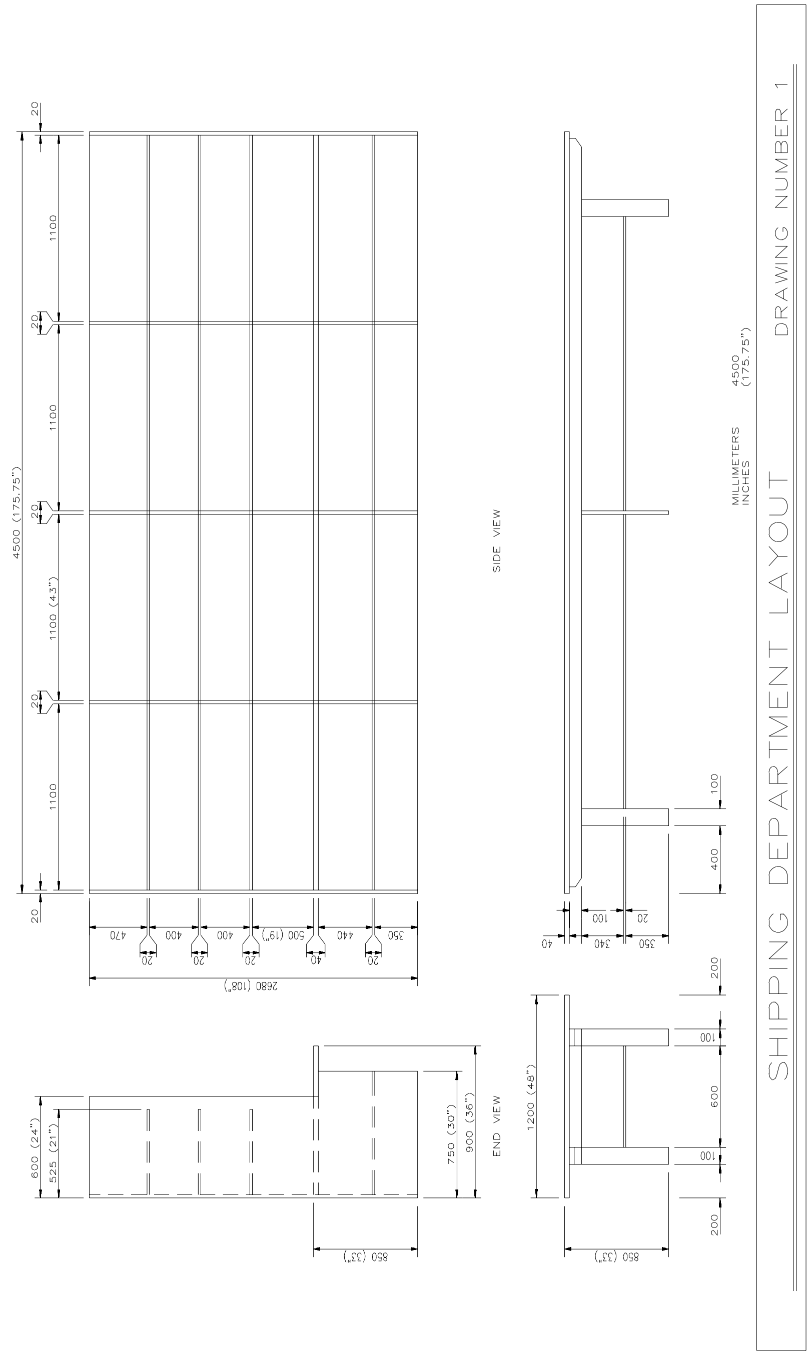
26. Forms that move steadily can be placed in one of the compartments above the working ledge of the literature bin next to the working table.—See drawings Nos. 1 and 3.

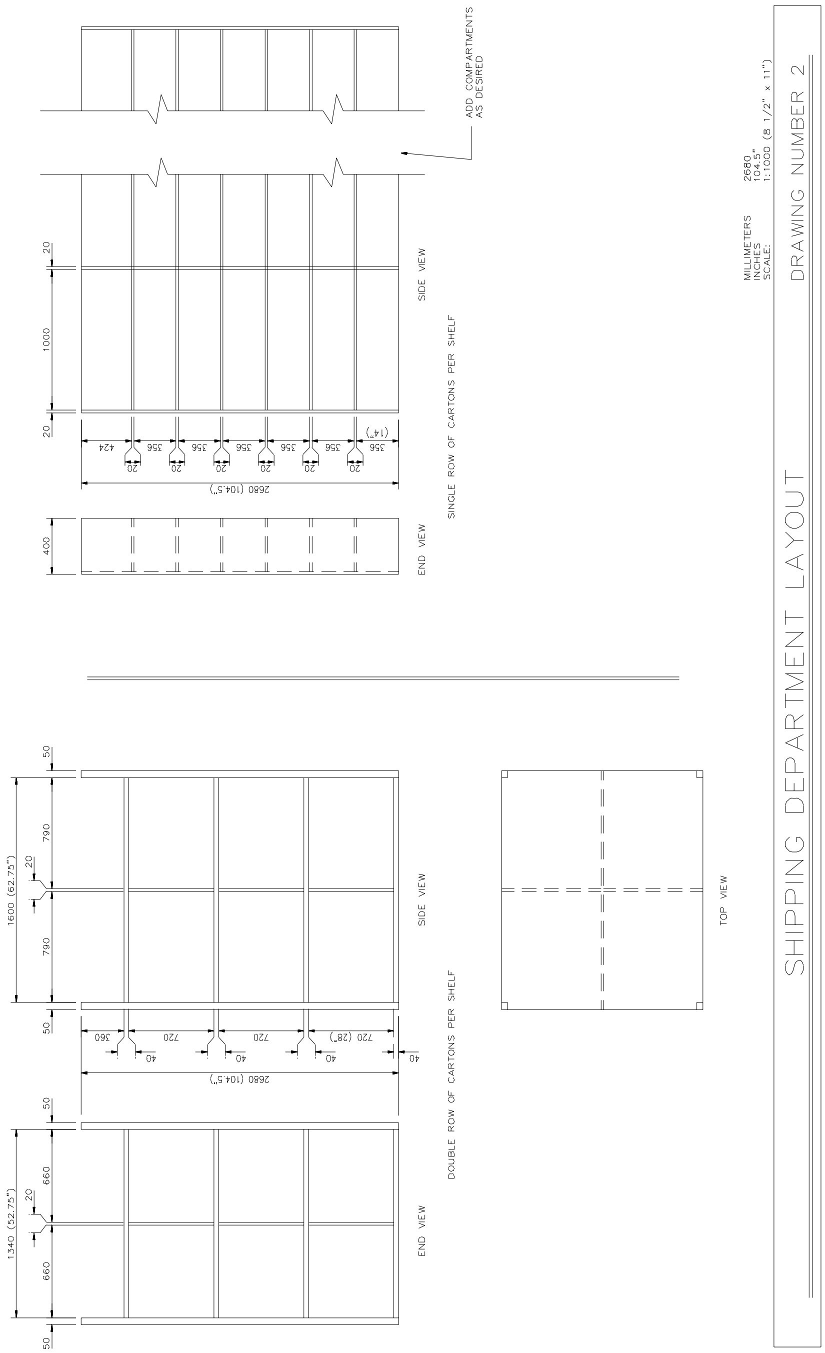
27. LITERATURE STORAGE: Be sure that cartons of literature are stacked properly. **Book and booklet cartons should never be stacked on their side.** If cartons bulge because moisture swells the publications, these cartons can be set aside and used first. The flat cartons should be stacked first. If necessary, bulging cartons can be opened before stacking, some of the literature taken out and the carton renumbered as to quantity. This will avoid damaging the literature by stacking cartons sideways.

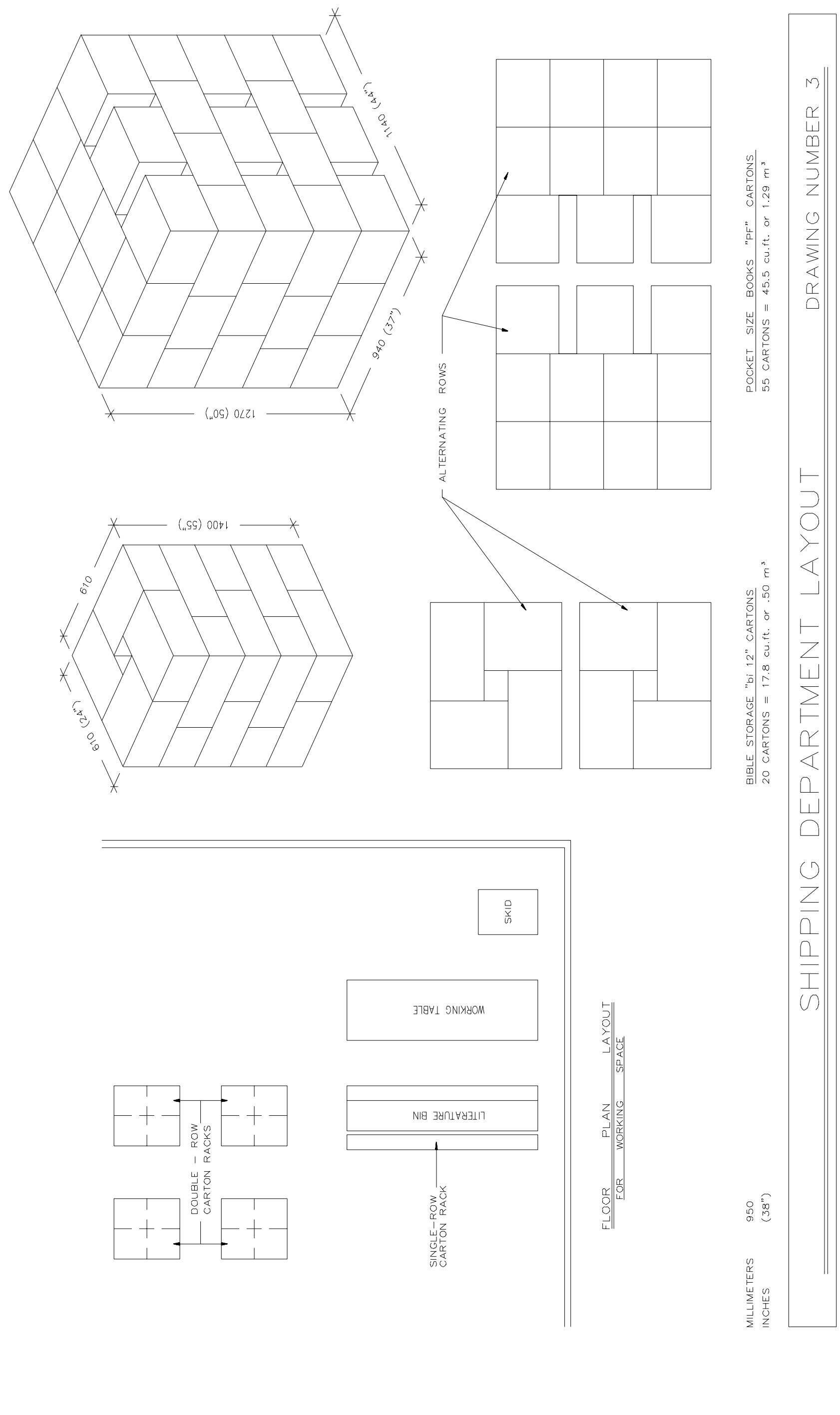
28. Bright sunlight will fade most colors and turn paper brown. Always **see to it that all the literature is properly protected** so that it will not become damaged by being submitted to constant sunlight or excessive moisture or heat. If the storage of literature is in a location where there may be insects that will damage the literature, then precautions should be taken by placing insect poison around the cartons in an endeavor to keep the insects or roaches from damaging the literature. Always let air circulate around stacks of cartons if stored in places that get damp at certain times of the year. Keep them off the floor about two or three inches.

29. CONGREGATION LITERATURE SUPPLIES: These should be **checked carefully every year** by using the Literature Inventory form (S-18). This form (S-18) should be filled out September 1 by each congregation unless the congregations will not receive the form in time in which case the congregations may be instructed to take their inventory on January 1 rather than September 1.

30. It is not necessary to total all the Literature Inventory forms in large branches. Approximate figures can be calculated by projecting a sampling of perhaps ten to fifteen percent of the S-18's to determine what stock is available in the congregations. This will help determine future literature campaigns as well as determining if congregations are over-ordering so that the office should reduce future literature orders for some items.


SHIPPING DEPARTMENT LAYOUT
DRAWING NUMBER 1
MILLIMETERS
INCHES
4500
(175.75")
SIDE VIEW
END VIEW
4500 (175.75")
1100 (43")
2680 (108")
500 (19")
600 (24")
525 (21")
750 (30")
900 (36")
1200 (48")
850 (33")


SHIPPING DEPARTMENT LAYOUT
DRAWING NUMBER 2
MILLIMETERS 2680
INCHES 104.5"
SCALE: 1:1000 (8 1/2" x 11")
ADD COMPARTMENTS AS DESIRED
SINGLE ROW OF CARTONS PER SHELF
DOUBLE ROW OF CARTONS PER SHELF
SIDE VIEW
END VIEW
TOP VIEW
2680 (104.5")
1600 (62.75")
1340 (52.75")
720 (28")


SHIPPING DEPARTMENT LAYOUT
DRAWING NUMBER 3
MILLIMETERS 950
INCHES (38")
FLOOR PLAN LAYOUT
FOR WORKING SPACE
DOUBLE - ROW CARTON RACKS
SINGLE-ROW CARTON RACK
LITERATURE BIN
WORKING TABLE
SKID
BIBLE STORAGE "bi 12" CARTONS
20 CARTONS = 17.8 cu.ft. or .50 m³
POCKET SIZE BOOKS "PF" CARTONS
55 CARTONS = 45.5 cu.ft. or 1.29 m³
ALTERNATING ROWS
610 (24")
610
1400 (55")
1270 (50")
940 (37")
1140 (44")

Chapter 13

Magazines

1. IMPORTANCE OF MAGAZINE DISTRIBUTION: Jehovah has blessed the distribution of magazines, and every Branch Committee should see the importance of placing *The Watchtower* and *Awake!* magazines with the people. The Branch Committee should stimulate the circuit and district overseers in this matter and they should show the congregation publishers and overseers the value of distributing magazines. *Our Kingdom Ministry* urges the distribution of magazines primarily from house to house and also on the streets, from store to store, on return visits and in the Bible study activity.

2. However, **the same methods of distribution are not used in every country.** Each Branch Committee must decide what methods are best to use in its country, so as not to make the preaching work overly conspicuous where this would do harm to it. The methods you use depend much on the laws of your land. What is said in the United States edition of *Our Kingdom Ministry* does not always apply in other branches. Discretion must be used. Keep the work open and these most important journals circulating in your land.

3. The information in *The Watchtower* has a place in all countries of the world. *The Watchtower* is the one publication used to bring Jehovah's people "their food at the proper time" and this should be delivered to God's people under all circumstances. We desire to have *The Watchtower* available in as many languages as possible, and it should always be our leading magazine. *Awake!* is also an excellent help in stimulating interest in the truth. It is another means to spread the good news; therefore, it will be stressed in our magazine work.

4. RENDERING GOOD SERVICE: Magazines are dated material. This makes people conscious of receiving the issues on time. Congregation magazine request forms (M-202) should be processed weekly. **Process special requests promptly,** especially when current issues are involved. Always be alert to ways that service can be improved and maintained. If it is necessary to bring in extra volunteers during rush periods, do so. Good service must be balanced with keeping delivery costs reasonable.

5. CONGREGATION MAGAZINE REQUESTS: The use of magazines in regular witnessing by the publishers has built up the circulation of the magazines. Continue to encourage this. These magazines are usually sent in bulk quantities directly to the congregations.

6. The congregation magazine request record file is arranged according to language, then alphabetically by country, state or province, and city. If a particular city has more than one congregation in it, the orders would be arranged in alphabetical order by the names of the congregations within the city.

7. Congregations generally have standing orders for *The Watchtower* and *Awake!* and *Our Kingdom Ministry* in the language of their country, and some have standing orders for foreign-language and audiocassette editions of the magazines. For branches that use a paper ledger system to handle magazine requests, a pencil notation of the total number of both issues of *The Watchtower* is listed first in the upper right-hand corner of the ledger, and under this is listed the total number of both issues of *Awake!* (Example: 100 w 1/1 and 100 w 1/15 totals 200 w, so 200 w will be the pencil figure.) When there is **a change in the standing order,** the Magazine Department will record the new quantity and the issue with which the change is effective. When the change in the standing order is effective with the 1st or 8th issue, the pencil figure on the ledger will be changed to double the number on the checking slip for semimonthly magazines. When a change is effective with the 15th or 22nd issue, the former penciled quantity (total of two issues) would be crossed out and the quantity of each issue sent to the congregation would be penciled in to the left of the former figure (for example: 100 w 1/1, 90 w 1/15). After the ledger has been posted, any pencil figures in the upper right-hand corner of the ledger sheet, regarding a change effective with the 15th or 22nd issue, would be erased, and a penciled figure of the new total quantity of both issues of the magazines would be shown. These figures will be used until another change is made. The standing orders for semimonthly foreign-language and audiocassette editions of the magazines are handled the same way.

8. The number of magazines shown in the description column of the ledger sheets and the Congregation Shipping Summary is taken from the upper right-hand corner of the ledger sheet or the computerized record. When posting, the pencil figures are recorded in date-of-issue order. The issue dates of all magazines should be shown.

9. When a congregation orders some **magazines in addition to** their **regular standing order** (a special order is submitted using the M-202 form), the Magazine Department will record the quantity, issue, and name of congregation. This information will be filed for the Shipping Summary to be posted at the proper time. These additional magazines will be listed on the summary below the standing orders in all languages.

10. To help keep the magazine records accurate, the Magazine Department of each printing branch will send **checking slips** on every congregation for the Magazine Departments of all branches involved. This will be done with the 1st and 8th issues of the January, May, and September magazines. These checking slips should be airmailed to the branches immediately so they may be

compared before the month's summaries are posted. Any discrepancies should be promptly clarified. Instead of sending checking slips, printing branches using computers would send to each branch a complete list of their orders in January, May, and September. This would not necessarily show the quantities being mailed with the 1st and 8th issues of January, May, and September, but would show all orders at the time the list was produced. Branches would check this against their ledgers after posting regular order changes made before the list was produced.

11. The congregations send their standing orders for the printed and audiocassette editions of the magazines and *Our Kingdom Ministry* and any quantity changes to previous requests to the local branch on M-202 forms, and the branch sends these to the printing branch on M-229 or S-86 forms. However, there is no objection to sending M-202 forms that have been made out clearly directly to the printing branch for entry to save duplication of work. In such cases the M-229 or S-86 form would not need to be typed and forwarded, nor would the local branch need to keep a congregation magazine or audiocassette request file, or even an *Our Kingdom Ministry* order file. These requests should be sent to the printing branch at least once a week. Requests for 30 magazines or more should be submitted in multiples of 10. Requests for any quantity of audiocassette editions of the magazines may be made.

12. SPECIAL REQUESTS: Special requests are submitted for magazine quantities in addition to the regular congregation or branch request. These should be submitted to the printing branches on M-229 forms. Requests for more than 30 should be shown in multiples of 10. Special requests should be submitted to the printing branches on a separate M-229 form and not on the same form showing a change in the quantity. It is important that special requests reach the printing branches before the printing date of a particular issue. This will eliminate the need to reprint a particular issue, or have the request decreased or canceled. Since the magazines are mailed shortly after they are printed, the column "Mailed Before Issue Date" on the *Watchtower* and *Awake!* Mailing List can be used to determine the approximate printing dates of the various issues. Requests for individual issues of the audiocassette editions of the magazines should be submitted on a Literature Request form (S-14) as special request items.

13. INTERBRANCH MEMOS: Each week all congregation requests on hand for the printed and audiocassette editions of the magazines, and for *Our Kingdom Ministry* should be sent to the printing branches. These requests should be submitted as described in 13:11. A covering interbranch memo should always be sent with the slips, diskette, or with files sent by electronic mail. All memos for congregation supplies of printed and audiocassette editions of the magazines and *Our Kingdom Ministry*, whether sent through branch mail or by electronic mail, should be numbered in one sequential order. The individual M-229, M-202, or S-86 forms do not need to be numbered. Begin new files and numbers each September 1. The first memo of the new service year should state the number of the last memo of the previous service year to ensure no packages have been missed.

14. For regular branch mail, type the magazine interbranch memo in triplicate. Send the first and second copies to the printing branch. On the second copy type at the top "Please return to _____ branch." Keep the third copy on file until the printing branch returns the second copy. Receipt of this copy will confirm that the diskette or slips were received by the printing branch. If confirmation is not received within four to six weeks, an inquiry should be sent to the printing branch. If the slips were lost, send a duplicate set or file to the printing branch. Indicate on the covering interbranch memo that this package is a duplicate.

15. Electronic interbranch memos should include the heading "Please confirm receipt." The receiving branch will then return a copy of the memo via electronic mail with a message "Receipt confirmed" as confirmation that the original memo was received. Thus, whether the memo is sent via regular mail or electronically, a receipt confirmation should be sent to the sending branch. Follow the same procedures outlined in 13:14 if an electronic receipt confirmation is not received. Packages or envelopes that contain only magazine-related correspondence for the United States branch may be mailed to Watchtower; Wallkill, New York 12589; U.S.A.

16. ELECTRONIC FORMS: Branch and congregation requests for printed or audiocassette editions of the magazines and *Our Kingdom Ministry* (M-229, M-202, S-86) may be sent electronically. Depending on the local circumstances, the printing branch may accept an interbranch memo listing in column format the following information: congregation number and name, edition and language, current request quantity, and new quantity. The sending branch should first correspond with the printing branch to determine if they are agreeable to receiving these electronically.

17. MAGAZINE SUPPLIES: On September 1, when the literature inventory is taken, each congregation will make a report on the S-18 form to show total magazines on hand. If the supply is larger than needed, it would be appropriate for the circuit overseer to discuss the matter.

18. Sometimes a publisher may live within a congregation's territory, but due to distance or some other circumstances he desires the magazines to come to him directly from the branch. If the circumstances warrant, this will be done upon the approval of the body of elders and the branch.

19. ISOLATED GROUPS: When an isolated group of publishers wishes to receive literature and magazines from the branch, this will be arranged upon receiving favorable recommendations from the circuit overseer.

Supplies for pioneers working in isolated territory may be handled through the congregation they are associated with.

20. MAGAZINE INVOICES: For airmail magazine shipments made directly to a branch or congregation in another branch territory, a magazine invoice is sent to that branch each month covering only the airmail postage charges. Airmail charges will be billed when the receiving branch or congregation has requested this additional service and agrees to pay for the airmail postage rather than dropping behind in the study schedule. As to *Our Kingdom Ministry*, no charge will be billed when airmail service is the only viable shipping method to insure receipt in time for use by the local congregations.

21. SUBSCRIPTIONS: Publishers and other regular meeting attenders should receive their personal copies of the printed and audiocassette editions of the magazines from the bulk congregation supply. A subscription list can be kept for those living in remote areas who are not in contact with a congregation. There may be other exceptions for magazines to be mailed, but it is our desire to keep these to a minimum. All such subscriptions should be approved by the secretary or another member of the congregation service committee. Subscriptions to the braille editions of the magazines, to *The Watchtower* or *Awake!* on audiocassette that can be mailed free to impaired subscribers, and airmail subscriptions for which the subscribers pay the mailing cost may continue to be sent. (See 13:43, 44.) Gift subscriptions should not be accepted.

22. SUBSCRIPTION FILES: **Branches that do not print their magazines** have two files of subscription slips, one file for the handwritten slips, and the other for the typewritten slips. When a local branch receives the confirmation from a printing branch of the receipt of a group of slips, then the local branch can file their copies of the typewritten slips into the typewritten slip file. This file is arranged alphabetically by state or province, city and name of the subscriber; or by postal code and name of subscriber. One alphabetical file of the copies of typewritten slips is sufficient regardless of the type of magazine, language or printing branch to which the original typed slips were sent. The original handwritten slips are filed away in the order in which they were sent to each printing branch.

23. When a branch sends subscriptions electronically, only the original subscription slips need to be filed. However, a copy of the electronic file should be kept until the receiving branch confirms receipt. The original slips can be filed as part of the entry pack. Each pack can have the date it was processed noted on the front of the pack. Thus, when researching questions, this date can be used to locate the original subscription slip.

24. On January 1 of each year the subscription slips and memos over 16 months old are destroyed. For example, on January 1, 2003, the subscription slips and memos for the 2001 service year (dated 9/1/00 through 8/31/01) would be destroyed. When subscriptions for more than one year are filed in the typewritten slip file, they can be marked with a paper clip. Then when the slips over 16 months old are destroyed, the slips with clips can be removed and refiled in the current file.

25. THE EXPIRATION DATE: The expiration date is determined by the first copy sent to the subscriber. There are 24 expiration dates per year for each semimonthly magazine. Show the expiration date in a month, day, year format. For example, if the first issue sent is the 10/15/01w, the expiration date would be 10/1/02 for a one-year subscription, or 4/1/02 for a six-month subscription. The magazine, language symbol and expiration date should appear on the address label.

26. TYPING THE SUBSCRIPTIONS: When preparing to send subscriptions to another branch, be sure to proofread the typed copies against the original for accuracy. Type the name of the post office in all capital letters. Type the language in the upper right corner and the congregation number just above the subscriber's name. This will avoid any confusion with the postal code number or address. The branch sending the subscription and also the printing branch should be shown. Check the *Watchtower* and *Awake!* Mailing List to determine the printing branch. The calendar date that the subscriptions are mailed should be shown. When submitting subscriptions on documents sent electronically, this same information should be included. Work out any details of sending subscriptions electronically with the branch that will receive them. If a branch has only one or two slips for a particular printing branch, these can be sent by way of the United States branch. Packages or envelopes that contain only magazine-related correspondence for the United States branch may be mailed to Watchtower; Wallkill, New York 12589; U.S.A.—See 13:13-15.

27. The slips are sorted according to the language, magazine type (w, g, or w&g), term and whether it is a new or renewal subscription. *Watchtower* and *Awake!* subscriptions for the same person are processed as renewals if one is a renewal and the other is a new subscription.

28. Check each subscription for the following items: (1) Verify the postal code and spelling of the post office and other address information. Endeavor to obtain a postal directory for this purpose. It is not necessary to check these items for subscriptions sent in by a branch for countries under its jurisdiction. (2) Check the legibility and make any necessary clarifications. (3) Arrange the information consistently with the rest of the subscription file. (4) Illegible or incomplete information that cannot be corrected should be returned to the congregation or branch from which they came for the needed information.

29. In preparation for typing, the slips are grouped into packages convenient to handle. Be careful not to get the

information mixed up when typing the addresses. We do not want the subscriber to receive the wrong magazine. The important parts of each address should be carefully verified for accuracy, and any discrepancies should be corrected.

30. A branch may receive a subscription to enter at an address that is under the jurisdiction of another branch. It would be appropriate to inform the branch of the potential interest and the local congregation can be instructed to follow up and deliver magazines to the interested person.

31. SUBSCRIPTION CHANGE OF ADDRESS TO THE PRINTING (MAILING) BRANCH: Locate the subscriber's former address and expiration date, and forward the old and new address to the printing branch. If the change of address is for a subscription which had become undeliverable and was being held in the stopped subscriptions file by the printing branch, indicate this on the slip and show the advanced expiration date.

32. PROCESSING RENEWAL SUBSCRIPTIONS: Attempt to locate the present subscription on file. If there is no subscription on file, enter the subscription as a new one. If there is a subscription on file, compare the address and make any needed corrections. If the subscription has missed an issue, start it with the next issue to be mailed. If the subscription has not missed an issue, advance the expiration date according to the term of the renewal.

33. RENEWAL NOTICES: Renewal notices may be used for subscribers with extenuating circumstances. This would include audiocassette subscribers who are impaired, those that subscribe to the printed braille editions of the magazines, or those that live in isolated territories. These notices are mailed to the subscriber's home.

34. EXPIRING SUBSCRIPTION SLIPS: Expiring subscription slips (M-91 and M-191) are prepared and sent to the congregations. These should be given to the publisher who obtained the subscription at the next meeting if possible so that they can promptly follow up in delivering the magazines to the former subscribers, or in obtaining the renewal subscriptions if appropriate. Expiring subscription slips received back from the congregations should be processed as described in 13:32 above.

35. Around the first of each month, subscriptions which expired with the previous month's issues may be purged. Example: Subscriptions that expired with the July issues may be purged on or after August 1.

36. In the United States, each congregation is assigned a unique number that is shown on subscriptions obtained in their assigned territory. When the subscription is entered, the congregation number is included on the record. Then, when the expiring subscription slips are sent to the congregations, the one sorting the slips can easily determine to which congregation the slips should be sent.

37. CHANGE OF ADDRESS, UNDELIVERABLE SUBSCRIPTIONS: When notification of an address change is received from a branch, an individual or the postal service, locate the present subscription on file and change the address. Since there has been no interruption in mailing, no change needs to be made in the expiration date for the subscription.

38. Notification may be received from the postal service that a subscription is undeliverable. The subscription is removed from the active file and put in the stopped subscriptions file alphabetically by the name of the subscriber. The remaining term and the reason for stopping are recorded on the subscription record. Then a notification is sent to the branch or congregation having the territory in which the subscriber was located. If the postal service notification was sent in by a branch, it should have already notified the congregation and is now asking that mailing be held until the correct address is obtained. When a response is received from the congregation or the branch, the correct address is entered and the subscription reactivated. The expiration date is advanced according to the number of issues missed while the subscription was in the stopped subscriptions file. Mailing would begin with the next issue.

39. CANCELLATIONS: Remove the subscription from the active file and put it in the stopped subscriptions file showing the remaining term and the reason for stopping.

40. When correspondence is received **reporting non-receipt of a subscription,** the file is carefully checked. If the subscription is not on file and sufficient time has elapsed since the subscription was reported as sent in, it can be assumed that the subscription was lost. Enter the subscription in the file.

41. If the subscription is in the file properly, the expiration date can be advanced to account for the issues the subscriber missed. Then, inform the subscriber what we have on file and suggest he contact the local post office regarding the problem. Advise the subscriber to let us know if this does not produce satisfactory results. A simple inquiry regarding a subscription problem can be sent to the printing branch.

42. Some branches may have different ways of following up on undeliverable subscriptions. Keep in mind that they should be followed up somehow at reasonable expense to the organization and the congregations.

43. AIRMAIL SUBSCRIPTIONS: Individuals needing magazines in languages other than those spoken in the country in which they reside may request these as airmail subscriptions. For instance, missionaries, Bethel family members, or others serving in a foreign field may receive the magazines in their native language by this method in order to receive their personal copies before date of issue. Airmail subscriptions are usually sent from the printing branch with the lowest airmail postage rate. However, the branch may inform the subscriber of one of the higher rates because of the poor service they may

have experienced from the country with the lowest rate. Please consult the Airmail Subscription Rates From Magazine Printing Branches chart to determine which printing branch the subscription would be sent from for the major languages listed. Inquiry can be made of a printing branch to obtain the airmail cost if the desired language is not listed in the rates chart. *The Watchtower* and *Awake*! Mailing List may be consulted for other languages that are handled by these printing branches.

44. Airmail subscriptions are sent only if the subscriber covers the additional airmail postage costs. Airmail subscriptions should not be accepted for a term of more than one year, and should not be sent in a native language of a country. (For instance, an English airmail subscription would not be sent to the United States.)

45. STOPPED SUBSCRIPTIONS FILE: Subscriptions which were undeliverable or canceled and have time remaining on them are filed by the name of the subscriber. Around the first of each month, subscriptions in this file which expired with the previous month's issues may be purged.

Chapter 14

Monthly Campaigns for Announcing the Good News

1. About November of each year the Governing Body sends out a general letter to all branches as to the month-by-month campaigns. It is the proposed plan of the year for making known the good news.

2. Usually certain months highlight the distribution of magazines. If these are not the best months for your branch, adjustments can be made. Take the matter up with the Service Committee. If your reasons are good for offering magazines at another time of the year rather than during these "magazine months," a change could be made. The Governing Body desires each branch to set aside some months every year to offer the magazines to those who show interest and to emphasize the magazine work. This is arranged as an aid in spreading the truth and also because our printing operations are now able to provide ample magazines to help in publishing the good news.

3. MORE MAGAZINES IN MORE LANGUAGES: The Governing Body is very desirous of distributing *The Watchtower* in as many languages as possible. It is for all interested persons in all territories. To do this, however, we must have good translators and be sure of the regular supply of copy. We must print at least 2,500 copies of each issue to make it worthwhile. If you are sure you could build up a demand for that many, consideration will be given to that language. We do have a few smaller editions which are mimeographed.

4. We would like to put the *Awake!* magazine out in more languages too. This depends on whether translators can supply good copy and enough copy for both *The Watchtower* and *Awake!*—See Translation, Chapter 25.

5. It would be good to **encourage development of magazine routes.** Particularly during the months set aside for magazine campaigns the brothers could be encouraged to start magazine routes or develop those they already have. Magazine routes do offer a basis for becoming friendly with the readers and consequently lead to Bible studies. It may be good to offer subscriptions to those who appreciate the material and who are not easily reached by a magazine route.–See 13:21.

6. Having magazines going into homes every month means a wider witness to the Kingdom and a better sowing of seed to prepare the people to accept the truth. It is very clearly seen that the distribution of *The Watchtower* magazine regularly each month in any language is of great benefit to Jehovah's people. The interested persons benefit, too, because of the house-to-house visiting done with magazines. So the magazines *The Watchtower* and *Awake!* play a prominent part in our campaigns for the year.

7. BOOKS, BOOKLETS, BIBLES: Not all branches have a large variety of publications, and therefore some cannot follow the monthly campaign outlined. Under these circumstances the branch should write the Service Committee recommending a change. The only things you can offer are the things you have in stock.

8. There are times during the year that you may want to do something special to **dispose of older literature.** Paper sometimes turns brown with time so it is good to place the literature before it discolors. Your recommendations can be made to the Service Committee, but have in mind that it costs money to print the literature as well as to ship it. Just because it does not move out of stock does not mean that it is of no value. We should try to use it to aid the people in the territory.

9. ***OUR KINGDOM MINISTRY****:* The United States' *Our Kingdom Ministry* emphasizes the field offers that are outlined in the annual letter. Your issue of *Our Kingdom Ministry* is for your branch territory, so you should print what is applicable to your field.

10. Some countries a long distance from the United States use the edition of *Our Kingdom Ministry* printed at Brooklyn. If it arrives late, the branch can instruct the local brothers to fall a month or more behind on all campaigns. Some branches have a problem because their issue of *Our Kingdom Ministry* is not simultaneous. However this can be handled by a supplement to the congregations giving any updates or suggestions necessary with regard to magazine presentation or other matters. Another option is to send a letter to the congregations giving necessary adjustments or campaign offer suggestions. Branch Committees should have in mind that the edition of *Our Kingdom Ministry* printed in the United States is for the brothers of that country. Your reports and conditions may be different for your field. Conventions are held at other times. **Articles** in the United States' *Our Kingdom Ministry* **can be rewritten or completely new ones written,** if it is in the best interests of the work. You should, however, write articles that will encourage and help the brothers in your territory to present better the message of the Kingdom. You may have had a new peak in publishers, so why not write a short article about it that will encourage and build up your brothers? Things that do not apply to your territory should not be reprinted; rather, write something new that applies. However, what you write should deal with the field ministry and other activity pertaining to the preaching and teaching work, Kingdom Hall matters, etc., in your country. You should not write articles or inserts that feature Biblical counsel and direction on various Scriptural topics, or that deal with marriage or funeral customs, or superstitious

practices of some in your country, etc. That type of information is found in the organization's other publications, such as books, booklets, brochures, and magazines. If you want to feature a "Question Box" or an insert on a certain subject that is field-related, you should first submit your proposed draft to the Brooklyn office before printing such information. It is helpful to **submit such drafts to the Service Committee well ahead of your scheduled printing** for your local edition of *Our Kingdom Ministry*, so that there is time to review what you may have in mind printing, after which you will be informed if permission is granted to print such information. If time does not permit such new articles to be submitted to Brooklyn the Branch Committee can approve them, but if the topic is questionable, hold them back and send them to the Service Committee for comment and/or approval.

11. Usually there is **no reason to mail individual copies of *Our Kingdom Ministry* to persons in other countries.** If there is a congregation existing in another country that needs your language edition of *Our Kingdom Ministry* for its service meetings, then the request for a bulk supply for the whole congregation should be made through the branch office and thence through the Brooklyn office. A regular order (S-86) should be put through. If a congregation wishes to receive its supply by airmail, the cost of the airmail postage will be charged to the branch originating the request to be charged in turn to the congregation account.—See 13:20.

12. But when individuals request copies of *Our Kingdom Ministry* in another language to be sent to them in another country, you will not handle this mailing as a rule unless the branch in that country makes a special request. The edition of *Our Kingdom Ministry* of one country usually will not apply in another, and there is no reason for you to use time, postage, stencils and envelopes sending out such material. In general brothers should get the local edition of *Our Kingdom Ministry* through their own congregation.

13. However, if there is a Spanish or other-language congregation in Germany, or a Greek or other-language congregation in France, and so forth, and all the brothers who attend the congregation speak that language and you need a supply of *Our Kingdom Ministry* from another country, then send through a regular order (S-86) to the branch that prints them. As long as that congregation exists we will send *Our Kingdom Ministry;* but if the congregation ceases to function, then, of course, the order should be canceled and the branch supplying *Our Kingdom Ministry* should be notified.

14. Supplies of *Our Kingdom Ministry* sent to other countries are not chargeable. The cost is always considered a local printing and mailing expense unless a congregation requests supplies of *Our Kingdom Ministry* sent airmail.—See 13:20 and 14:11.

15. INFORMATION FOR CONGREGATIONS: In countries where the available editions of *Our Kingdom Ministry* will not fit your conditions, you may provide a monthly letter. This monthly letter need not be as lengthy as *Our Kingdom Ministry.* The objective of *Our Kingdom Ministry* is to outline the work for the local congregations. It does not have to be elaborate. The outlines for service meetings can be made by the local overseers of the congregations if necessary. This will give them good experience. It is understood, however, that the more uniform the work is throughout the world, the more unity is shown, the more positive is the message expressed and a better witness is given.

16. All branches will follow the outline in the annual letter if possible, but whether you can or not, there is one thing we can all do and that is preach the good news of the Kingdom, and that is the important thing. The ultimate goal of Jehovah's servants is to proclaim the good news worldwide for a witness, because this is the command that Jehovah has given to every one of his servants in the earth. If the brothers have the Bible, we want them to use it as the basis for conversations, always seeking to improve their ability to communicate and to convince others of the truth. The big thing is to keep sharing the good news everywhere, from house to house, and in many other places, whether with literature or without, with the Bible or just by word of mouth. Declare the truth in favorable season or troublesome season.

Chapter 15

Correspondence and Monthly Reports to the Governing Body

1. Branches should always feel free to ask any questions pertaining to the work in their country when they write to the Governing Body. It is noted that oftentimes small details are presented to the zone overseer when he visits that might easily have been handled by correspondence. We want to be as helpful as possible to the branches, so feel free to submit your inquiries in correspondence. We want to assist the branches in serving their territory and in handling matters properly.—See 1:82-88.

2. We do appreciate it when the Branch Committees keep us informed of any matters of general interest pertaining to their field so that the Governing Body is kept up-to-date on trends, whether it reflects outstanding field activity or a weakness in the field. Just a few lines or a paragraph from time to time, in a covering letter with the monthly branch reports, helps us keep in touch with the field and any new developments in your territory. We are not interested in lengthy letters with unnecessary details or many experiences. However, if you do have outstanding experiences from time to time, they can be written on a separate sheet and sent to the Writing Committee. There is no need to go to great lengths analyzing your field reports or expenditures in letters. Sometimes a few lines on something outstanding helps us get the picture here.

3. Rather than referring to previous letters in your correspondence, which means going back and checking our files here, it is very helpful if the points you have in mind can be summarized in a few lines unless, of course, the matter is quite detailed and would require extensive retyping. There is no need to ask a committee in Brooklyn or the Governing Body to read letters already handled unless it really bears on the current correspondence. We do have the former correspondence if it is needed.

4. All correspondence to and from the branch should be read by the Branch Committee coordinator or his substitute (when the coordinator is absent). The entire Branch Committee should have access to such files. The coordinator is responsible to approve all documents to headquarters before they are sent and he is responsible to carefully review incoming matters from headquarters. An individual or department in one branch should not communicate directly with an individual or department in another branch whether by correspondence, E-mail, or telephone unless this has been approved by the Branch Committee coordinator (or in the United States, a representative of a Governing Body committee) and he is aware of the content of any communications. Of course personal correspondence to and from individuals does not go through the coordinator.

5. Correspondence need not be long, but all of the facts should be stated. When you write about problems or present questions dealing with individuals, be sure to be specific and let us know whom you are writing about. The important thing in correspondence is to be specific, to the point, stating the facts clearly, and yet briefly.

6. Every effort should be made by the brothers at the branch, including the Branch Committee coordinator, to maintain a fine standard of neatness, grammar, spelling, and punctuation in all correspondence.

7. To facilitate sending correspondence to headquarters or other branches, a desk or department in the branch may be asked by the Branch Committee to prepare a draft for review by the Branch Committee coordinator or the entire committee, as needed, before sending.

8. It is good to have outgoing correspondence proofread by someone other than the writer. If the language of the country is not the native language of the Branch Committee coordinator, he may ask that someone else who is qualified put the correspondence in final form, so that it is properly written. If correspondence is not neat and well typed, it should be corrected or typed over. No letters should be sent out with words crossed out or that have a messy appearance.

9. Correspondence between branches and headquarters should be sent as either a **numbered letter** or **memorandum** as described in subsequent paragraphs. The formats used by headquarters and the US branch may serve as a sample for your own document templates. Such correspondence may be sent electronically or by hardcopy mail. The branch should use good judgment so as to insure timely mail service at a reasonable cost.

10. Hardcopy items that are not urgent may be held in a **pending file** for mailing once a week by airmail. This might include interest follow-up visit slips, interbranch memos, and other miscellaneous slips.—See 1:88; 5:32; 13:13.

11. Electronic documents may be sent daily by CompuServe. Matters that need immediate attention may be sent by fax. When sending correspondence electronically, indicate at the top of the material how it is sent to insure receipt, e.g., "Via CompuServe," "Via Fax," or "Via CompuServe and Fax."

12. There is usually no need to send correspondence by more than one method at the same time. However, if this is needed, then please make sure the original and copy are identical and are clearly marked so there will be no

confusion when the items are received as to whether or not an item is a copy or an original.

13. If an item is urgent, then clearly state that at the top of the correspondence in bold letters. If an answer is required by a certain date then please be sure to indicate that specifically in the correspondence so that the matter is not inadvertently circulated in the normal routing of correspondence.

14. When making a reply to letters or memos, please commence your correspondence with a reference to the date, desk symbol(s), and letter number, if applicable.

15. If other documents or items are sent with a document then this should be noted at the bottom of the document by the words "Enclosures" or "Attachments." If numerous enclosures are sent, it would be good to itemize the enclosures to be sure they are all received and kept together as one package.

16. Numbered letters and memorandums to headquarters should usually be addressed to only one committee or department to handle. If a committee of the Governing Body finds it appropriate to pass it on to another committee, that will be done by the headquarters staff. This way only one committee will be expected to reply.—See 1:87.

17. A copy of all consequential correspondence between branches should be sent to the Administration Offices. This would be true especially of matters pertaining to policy, doctrine, branch finances, payment of bills, the purchase of large items of equipment, or arrangements to send personnel from one place to another. There is no need to send us a copy of inconsequential memos, such as those transmitting service records, floppy disks, and manuscripts for other branches.

18. NUMBERED LETTERS: Numbered letters are limited to correspondence between Branch Committees and world headquarters. The term "world headquarters" refers to the Governing Body, the six committees of the Governing Body, the Administration Support Committee, and the Administration Offices.

19. The numbering system insures all numbered letters are received by both headquarters and the branch office. Numbered letters are different than memorandums and should not say "MEMORANDUM" at the top of the letter. At the start of each service year branches should begin numbering letters to the Governing Body with No. 101 and the Administration Offices in Brooklyn will do the same with correspondence sent to the branches. Each branch will keep two cards on file with a series of numbers starting with 101. One will be marked "Dispatched," and the other "Received." When you send a letter to headquarters, check off the first unused number and put this same number on your letter next to the desk symbol(s) and date. On your received cards check off the numbers that appear on the letters received from headquarters.

20. If you find a received number has not been checked off after a reasonable period of time, then first check your files to see if you did receive the letter with the number but forgot to mark it off. Sometimes branches overlook the fact that some circular form letters are also numbered. However, if you do not find a letter with that number on it, then write to the Administration Offices for a copy, giving the number of the missing letter. The Administration Offices will do the same to all branches if letters are not received.

21. The inside address on numbered letters sent to the headquarters should say "Governing Body of Jehovah's Witnesses," a specified Governing Body committee, or the Administration Offices. The Administration Offices will check in all numbered letters from the branches and distribute them accordingly.

22. Numbered letters from branches to headquarters are to be **signed by the Branch Committee coordinator** or his substitute (when the coordinator is absent) on behalf of the Branch Committee. When sending letters regarding appointments of brothers to responsible positions of oversight or other serious matters, all available members of the Branch Committee who are in agreement should sign the numbered letter and the recommendation sheet. (See 1:82.) If a letter is sent by hardcopy, the signature(s) should be hand-signed in ink. If a letter is sent electronically, the signature(s) should be typed. Numbered letters from headquarters will be signed by the responsible Governing Body committee or the Administration Offices.

23. Every month each Branch Committee coordinator will send certain reports to the Governing Body. Branches should make a practice of sending a numbered covering letter with the reports for each month and for the year. This letter should itemize enclosures and be numbered so we can tell if we get all of the correspondence from your office. They should be sent no later than the 20th of each month and preferably sooner if the mail service in your country permits you to receive field reports in time to finalize them at an earlier date.

24. MEMORANDUMS: Memorandums are to be used for interbranch correspondence and for routine matters of lesser importance between branches and headquarters. Memorandums to headquarters or other branches should not be numbered except for memos accompanying magazine requests. (See 13:13-15.) The title "MEMORANDUM" (when addressed to headquarters) or "INTERBRANCH MEMORANDUM" (when writing another branch) should appear at the top of such correspondence so it is distinguished from a numbered letter.

25. To insure that certain material sent with memorandums is actually received, you may ask the recipient to return a copy of the memorandum to your branch as is done with interbranch memos for subscriptions.

26. The inside address on memorandums should state the name of the branch or "World Headquarters of Jeho-

vah's Witnesses." If desired, you may also specify a particular department. The Administration Offices will route all incoming memorandums to the responsible desks and departments at headquarters and in the US branch.

27. Interbranch memos are customarily signed with the name of the branch, not the name of any individual. However, if the interbranch memo relates to the transfer of personal funds, the memo should be signed by the Branch Committee coordinator or someone appointed to do so as mentioned at 8:45.

28. REQUESTS FOR FUNDS: Requests to the Publishing Committee for funds should be submitted using a numbered letter, not a memorandum. The branch sending the funds should be sure to have some confirmation that the funds sent are actually received. The information can either be conveyed by a copy of the numbered letter or memorandum. And, of course, the branches receiving funds should watch this very closely also as sometimes remittances are delayed for quite some time.—See 22:53-56.

29. BRANCH ORDERS AND REQUISITIONS: Items to be purchased by another branch should be itemized on a Branch Order form (AB-3) that you send to headquarters. For items to be purchased locally costing US$1,000 or more, please submit a Requisition form (F-102), unless the branch has been advised otherwise. Always provide sufficient details in English so we will know just what you want, why you feel it is needed, and the price. Specify whether the cost is per item or a total per line. On Branch Orders, be sure to provide complete shipping instructions.—See 22:29.

30. MONTHLY FIELD SERVICE REPORT (S-81): This report should be carefully checked for accuracy before being sent. The figures for the Monthly Field Service Report as well as for *Our Kingdom Ministry* are taken from the compilation of the Congregation Reports (S-1), Special Pioneer Reports (S-212), Missionary Home Reports (A-24), and traveling overseers' Monthly Reports (S-301). All publishers are encouraged to report through a congregation if feasible. Isolated publishers and isolated pioneers can send in reports on the publisher's Field Service Report (S-4), marking it to show it is from an "isolated publisher" or "isolated pioneer."

31. The figure for the "Public by Mail" column on the Monthly Field Service Report (S-81) you will get from your correspondence clerk. When small literature orders from strangers are made out, the clerk should keep a record month by month of books, booklets, and magazines sent out in this manner, when it appears that the correspondence comes from strangers. Of course if it is clear that the order is from a brother or sister, no such notation would be made because the publisher will report through the congregation. All advertisement coupons that are sent in would usually be listed as public by mail. Once a month the correspondence clerk will turn over to the one compiling the Monthly Field Service Report these totals of literature orders sent out to the public.

32. Special pioneers or missionaries who report less than 70 hours a month may be counted as regular pioneers, or as publishers if their time in service is less than 50 hours. This includes missionaries on leave. It is found that in the United States the number who are not counted as special pioneers in any one month is about the same as the number on the infirm list. In other countries where some special pioneers may be involved in translation work or missionaries may be taking much leave of absence or vacation time, their reports may be handled in the same way, as far as their field service is concerned. Regular and auxiliary pioneers would all be counted as regular or auxiliary pioneers, if reported as such, even if their hours are low.

33. The figure shown for "Congregations registered" should be the total currently registered, not the number reporting. In **reporting the number baptized** you should report only those baptized within the country, not those baptized in some other country. Thus if any persons from one country go to another country to a convention and are baptized there, that country reports the baptism total. The country from which they came will not make a separate report, as we do not want a duplication of figures. So each country will report its total baptisms within the country regardless of where the candidates came from.

34. Under "Remarks" we appreciate your comments about new peaks in publishers or other highlights of the work or trends in the field. Any remarks that would help us get a better picture of the field or that would be of interest are appreciated. Many branches show convention attendances and the number baptized. Memorial attendance figures and the number of partakers are to be shown for the current and previous years. You should never ask questions under "Remarks" as these should be written separately in a letter. Your Monthly Field Service Report (S-81) is a record of what took place in the field in your country during the month.

35. A separate field report should be submitted for each country under the direction of your branch. There is no need to hold up the reports waiting for the last few reports as these can be included in the report for the following month.

36. The Monthly Field Service Report will probably be the last report that you are able to prepare for mailing. It is helpful if all of the reports for the month are sent in together, not later than the 20th of the following month.

37. In some countries where the mail service is very bad, there may be many **late reports** from congregations for a month. These are **added on to the next month's report,** so that we get a true picture of the work done in the country for the year. Be sure any peak shown does not include reports in excess of the total number of congregations for that month.

38. POSTING: The special pioneer, missionary, and circuit and district overseer reports are tabulated and the individual reports are recorded by computer.—See 17:42.

39. The Congregation Reports (S-1) are not posted. They are kept for a month or two and then thrown out, but first the branch will want to be sure that they have received a report from each congregation. Reports S-212 and S-301, the same as missionary home reports, are kept for seven years after posting since they show money requests.

40. BRANCH MONTHLY FINANCIAL PACKAGE: An Excel spreadsheet has been prepared to help branches compile their monthly financial information. One spreadsheet should be prepared each month for each different corporation or association or country office that you are using and for which you are responsible. All financial activity of the branch and all funds held by the branch should be included in this monthly report. Foreign currency holdings and transactions should be combined into the appropriate report. Wherever possible, the activity associated with operating Kingdom Halls and Assembly Halls should not be included in this report. However, if legal requirements make it necessary or practical to do so, please contact the Publishing Committee for further direction. Please send the entire spreadsheet(s) to the Publishing Committee via CompuServe by the 20th of the following month.

41. The Monthly Financial Package for cash basis branches has six worksheets labeled: (1) Information, (2) Cash, (3) Supplemental, (4) Investments, (5) Construction, and (6) Accruals. Branches using the accrual basis of accounting will use five worksheets labeled: (1) Information, (2) Accrual, (3) Supplemental, (4) Investments, and (5) Construction. The first two worksheets are needed to complete the A-13 and Special Funds Report (A-46) and should be filled out every month. The “Supplemental” worksheet can be used to explain any significant or unusual transaction that occurs in any general ledger account. (See also 16:12.) The “Investments” worksheet should be filled out any month that the branch has more than the equivalent of US$1,000,000 of cash on hand. Other branches may do so if they wish. The “Construction” worksheet provides information that is needed whenever a branch is involved in a construction project that will be reported to Brooklyn on the Project Financial Report (AO-8). The “Accruals” worksheet is needed to complete the Balance Sheet (A-44) and Operating Statement (A-45) for branches using the cash-basis of accounting. This only needs to be completed once a year at the end of August.

42. Once this information has been entered, please check the reports for completeness and accuracy. When completed, this spreadsheet will contain a Branch Monthly Report of Receipts and Disbursements (A-13) and Branch Special Funds Report (A-46) along with supplemental information. These reports are based on cash transactions and will not include any other activity. Whenever you fill out the accrual information, the spreadsheet will also prepare a Branch Balance Sheet (A-44) and Branch Operating Statement (A-45). These two reports will include all activity, both cash and non-cash, and so will provide a complete picture of the standing of the accounts in the branch. Please write if you need any assistance in completing the spreadsheet.

43. As a reminder, these reports have been designed for internal use by the branch. Whenever you provide financial reports to the local authorities or others outside the organization, the statements will probably have to be adapted to conform to your local legal requirements.

44. If the rate of exchange in your country changes during the month then show the new official rate. You do not have to worry about minor fluctuations during the month, but just use the rate that you have at the end of the month for figuring the entire report. This would customarily be the "official rate." If you feel that the market rate is more accurate than the "official" rate in representing the true value of the dollar, then you may consult the Publishing Committee about computing your figures on that basis. Otherwise, always use the "official" rate.

45. HOME REPORT: One copy of a Home Report (A-24) is sent to the branch office each month for each missionary home. They should be checked very carefully for accuracy and then be retained in the branch files. If the Branch Committee coordinator wishes to make any comments to the home servant regarding the need for further explanation of large expenses or other questions he may have, then he should write to the home servant about such questions.

46. The home servant or the Branch Committee coordinator should mark at the bottom of the Home Report any **vacation and leave-of-absence dates** pertaining to the missionaries, showing the date of departure and also the date of return for regular vacation time with separate dates for leave-of-absence time. In this way the branch can keep its records straight and we also know what the missionaries are doing and when they are in their assignments.

47. The Branch Committee should be interested in the well-being of the missionaries and how they are doing in reaching their missionary goals as well as any health problems that may confront them. They should want to help them make a success of the work. If a missionary does not meet his goal of hours it would be appropriate for him to make a notation at the bottom of the Home Report as to the reason.

48. THOSE WITH MISSIONARY STATUS NOT IN MISSIONARY HOMES: It is not necessary to get reports on the field activity of Gilead graduates who may be in the regular or auxiliary pioneer service for an annual Home Report. However, you may have some persons in the country with missionary status who are not in missionary homes. They may be in the circuit or district

work, special pioneer service, or Bethel service. You will need to receive monthly reports of field activity of such brothers for the year to send in the annual Home Report. Annual reports will not be required for those with missionary status serving in Australia, the British Isles, Canada, branches in Western Europe and the United States except for those in missionary homes.

49. You may have some living in a home with missionary status basis who have not gone through Gilead School. Their report of field activity should also be shown so we know who is in each home and what they are accomplishing when we receive the annual Home Report. The monthly Home Report goes to the branch office. The home servant should be sure to fill in the portion of the report that asks for the number of extra persons who can be conveniently accommodated in the home, also other details requested on the form.

50. SEMI-ANNUAL REPORT ON MISSIONARY HOME LOCATIONS AND PERSONNEL: Each branch having missionary personnel should submit a plain sheet headed *Semi-Annual Report on Missionary Home Locations and Personnel.* This should be sent each year on June 1 and December 1. For each home please list the following: city where home is located; complete street address; complete mailing address; phone contact (if any); name of home servant; names of all in the home, indicating if with missionary status, special pioneers, or circuit overseers. Also please include a list of missionaries located at the branch office. Be sure to show the name of the branch and the month and year of the report.

51. LITERATURE INVENTORY: Each branch should send in a monthly inventory of literature unless the branch is under the warehouse arrangement and its stock is minimal. A complete inventory of all stock on hand should be sent in monthly by all branches if it is convenient to do this electronically. If not, you should send a monthly inventory listing either one or two languages if you use a large quantity of a second language in your country. For February you should send in a complete inventory of all stock on hand using forms AB-1, AB-2 and AB-2b if you are not sending the information in the electronic format. A monthly Literature Inventory may be filled out by the branches to record the movement of literature in August and any adjustments necessary due to the actual count of literature.—See 12:11.

52. PRODUCTION REPORT: This is not a printed form. You can use a plain sheet of paper to type up the information for this form. Not all branches reproduce material, but those that do should send in a monthly report of the number of bound books, booklets, magazines they print each month. Please list each publication as well as each different magazine and the quantity completed and delivered to the shipping or mailing departments. We need the quantity and the date of the issue with production figures for *The Watchtower* and *Awake!* listed separately. Show total figures for books, booklets, *The Watchtower, Awake!,* and the grand total. The per-item production cost for literature need be shown only on the annual production report.

53. Any Bibles, concordances, and so forth, purchased locally should also be listed on this report. Show separate entries for audiocassettes, videocassettes, compact disks (CDs), and digital video disks (DVDs) produced locally, but do not include these in your printing total.

54. It is helpful to us if printing branches will list *Our Kingdom Ministry* by language, showing the quantity sent to each country using the language that is being printed, as well as the total quantity for the language, as this helps us keep tabs on the size of the language groups in various countries for which you print *Our Kingdom Ministry.*

55. Only one copy of the monthly Production Report need be sent with other monthly reports.

Chapter 16

Annual Reports

1. ANNUAL WRITE-UP: This write-up should be sent before the other annual reports, being sent to Brooklyn electronically if possible **by August 1.** It should be no more than two or three pages typed double-spaced. First give one or two of the highlights of the year, the outstanding events or developments as you see them, and then just one or two outstanding experiences that may have come to hand during the year may be related briefly against the background of the country. Try to make these experiences really live by giving them local color, quoting if possible the words actually used by those involved, at the same time keeping them fairly short and to the point. This material is helpful to us in preparing the *Yearbook* report, and the outstanding experiences may also be used later during the year by the Writing Department.

2. On the heading of the write-up be sure to show the branch or the country you are writing about as well as the year on which you are reporting. Branches handling several territories do not need to give a separate write-up on each territory if just a few publishers are involved. But we do want write-ups on major countries and any outstanding experiences from throughout your territories. Please be sure to send in this write-up electronically by August 1 ahead of the other annual reports.

3. Do not put anything in these write-ups that you would not like to have printed or that you feel might cause problems for the work in your country if it were printed. Any such matters that you want to inform us about should be covered in separate correspondence by letter, not in a write-up that we might use for publication. This annual write-up should contain new material, not something you have already submitted for *The Watchtower* or *Awake!* for publication. Please do not ask questions in your write-up as they may be overlooked. Any questions should be put in a separate letter and preferably not in the letter transmitting the annual reports. In this way they will be given earlier attention. Your annual report should have a numbered transmittal letter with it so we can check to see if we have received everything itemized.

4. ANNUAL REPORT FORMS: These should be sent to Brooklyn no later than September 20, as any delay in getting these reports results in delay in preparing the *Yearbook* material by the Governing Body.

5. All of your annual reports should be prepared in duplicate. The originals should be sent to the Governing Body electronically by September 20, or earlier if convenient. The branch will keep the second copy for its files.

6. ANNUAL FIELD SERVICE REPORT: The field service report for twelve months ending August 31 is made out on the S-81 form. Just cross out the word "Monthly" and put above it "Annual." This report will have the total of 12 months of field activity. If any of the reports are not for the 12 months of the service year, please indicate the months included in the report.

7. When the report is made out at the end of the service year, the line for publishers should be used to show the **average** number of special pioneers, regular pioneers, auxiliary pioneers and congregation **publishers for the year** and the total average number of all preaching for the year. Report **average Bible studies** also. Any reports for less than 12 months can be divided by the number of months reported. Remember that special pioneer, regular pioneer, auxiliary pioneer, congregation publishers and total publishers must be divided by the same number of months even though some columns may not have the same number of monthly reports. At least one publisher must be shown if a report was received during the year even if the average is less than one half, and the other figures must be adjusted if necessary to add up to the correct total average publisher figure.

8. Under the headings for average hours, magazines, return visits and Bible studies, show monthly averages, not yearly averages, and show only one decimal place for each figure. For example, divide the total pioneers for 12 months into the total pioneer hours for the 12 months and then you will get an accurate average for hours. Do not divide the average pioneers per month into the average hours per month. To get your averages of total Bible studies for the year divide total Bible studies for the year by the total publishers for the year in the respective columns. Do not divide average Bible studies by the average publisher figure.

9. All of the other field service figures on the form should be the totals for the 12 months, or the number of months of the service year for which reports were received for the country on which you are reporting.

10. When preparing all annual reports for the year, please specify only the service year being reported on rather than showing two partial calendar years covered by the service year. You are making out the report at the end of August so show the current year, not the previous year. On the upper part of your Annual Field Service Report (S-81), just under the entry for "All-time peak," show the population for the country and the **ratio of publishers to population** using your peak publisher figure for the current service year to calculate this. The "All-time peak" figure shown should not be just the highest figure for the service year.

11. Under "Remarks" **on the annual report** please **list the following information** showing the figures for the current service year with a separate column of figures for

the previous service year: (1) total congregations in the country at the end of the year, (2) total circuits, (3) total districts in the country, (4) peak total publishers and the month of the peak. Also show (5) the peak and the month for special pioneers, (6) regular pioneers, (7) auxiliary pioneers, (8) combined peak for regular and auxiliary pioneers, (9) peak congregation publishers during the year, and (10) average auxiliary pioneers. Show (11) the total immersed during the whole service year, (12) Memorial attendance and (13) the number of partakers. Show (14) the percentage of publisher increase based on average publishers, not peaks, (15) the number of persons disfellowshipped during the year, (16) the number of persons reinstated during the year, (17) the total currently disfellowshipped, (18) total aided to learn to read and write, and the number of months covered in the report if it is not a full year, showing these figures for the current service year and the previous service year, so we will have the necessary information for comparison.

12. ANNUAL FINANCIAL REPORTS: When completing the Branch Monthly Financial Report for August each year, you should include a list of all branch accounts receivable. Along with any other supplementary information you might provide for that month's activity, please list each branch separately in the "Supplemental" worksheet for August, showing the name of the branch and the corresponding balance. Simply repeat the general ledger account number as often as needed to list all of the branches for which you are carrying a balance. Also, if you are not recording donations of materials, equipment, vehicles, or buildings in your books, please provide the Publishing Committee with a breakdown of the total amounts donated during the previous fiscal year by the respective asset and/or expense account.

13. Along with the regular monthly financial reports, the Branch Committee should review a copy of the Branch Balance Sheet (A-44) and Branch Operating Statement (A-45) at the end of August each year. These reports are automatically prepared by the Branch Monthly Financial Package and can be printed once all of the accrual entries have been made. The Branch Committee may wish to review these reports more frequently. If so, simply update the accrual information in the package before printing these reports.

14. At the end of July each year, the Annual Estimate of Branch Receipts and Disbursements should be completed. A template in the form of a spreadsheet will be sent to all branches in June. Please use this form to return your estimate and adhere closely to any instructions that are provided. The estimate should be mailed to the Publishing Committee along with the regular July reports by the 20th of August each year.

15. Some branches hold property and/or undertake local activities as a branch or in the name of a foreign corporation, such as Watch Tower Bible and Tract Society of Pennsylvania or International Bible Students Association. Wherever this is the case, the branch office where the society or association is legally incorporated should clarify what, if any, additional reporting requirements there might be to meet legal requirements in their respective countries. Copies of any of such correspondence should always be provided to the Publishing Committee.

16. ANNUAL HOME REPORT: The A-24 Home Report should be used for sending in annual reports on missionary homes. The Home Report should show money on hand at the first of the previous September, the receipts and disbursements for the whole year and the balance on hand at the end of August. The beginning figure must coincide with the amount of money on hand the start of the previous September or whenever the home started and the concluding figure must coincide with the final balance on hand from the August Home Report. It will be the responsibility of the branch in charge of the missionary home to check the figures that come on the annual report and make any corrections necessary, advising the home servant of the changes. This would also be true of any petty cash or other fund allocated by the branch. If the home was not in operation for twelve months, the home servant will total up the report for missionaries during the time the home was open and up through August, the close of the service year, stating at the bottom of the report what months were included. At the bottom of the Home Report the home servant will show in U.S. dollars the **average cost of a meal per person** and the **average monthly cost per missionary.**

17. Either on the bottom or the back of the annual Home Report the home servant should show the **dates covering vacation time** with separate dates covering **leave time** for any time taken by the missionaries during the year.

18. The figure shown for Bible studies should be an average monthly figure for the individual, to one decimal place.

19. If a missionary serves in more than one home in the country during the year, then his annual field service report would appear in part on two reports. However, we prefer to have the combined report. So when the reports come in from the two homes the Branch Committee coordinator can strike through the report of field activity for the missionary on the home that he moved out of as well as the new home which shows a partial report. Then put a new line on the report for the home where the missionary is now located showing the total report for the entire year.

20. If a missionary transfers from one home to another during the year or leaves missionary service, this should be noted on the bottom of the monthly report as well as on the annual report and even if a person is gone by the end of the service year, we would like to have his service totals shown on the annual Home Report up to the time he terminated his service. Also show the date he left missionary service.

21. On the annual report the total numbers of publishers and pioneers reporting in the congregation(s) with which the missionaries are associated is requested as well as the figure for the same month last year. These should be the figures for the latest month available.

22. An annual report of field service for all persons with missionary status including those who are not in missionary homes should also be tabulated from the monthly reports except for Australia, the British Isles, Canada, branches in Western Europe and the United States and submitted on a Home Report form (A-24). It should include information on the number of years in foreign service and the number brought to the point of dedication and publishing. All those with missionary status still in special full-time service, not including regular or auxiliary pioneers, should be listed with their field totals for the year, including Bethel family members who have missionary status.—See 15:48.

23. On the top right of the annual Home Report please show the population of the city in which the home is located, the number of publishers in the city, and the ratio of publishers to population.

24. DISTRIBUTION REPORT: At the close of the service year fill out the Distribution Report on forms AB-9 and AB-9b. They are based on your monthly stock inventory forms (AB-2). During the year following, please use this Distribution Report to watch movement of stock and to avoid over-ordering literature. The "Bal. on Hand" figures on Distribution Report forms AB-9 and AB-9b should reflect the actual count of literature and other items listed. The Distribution Report is not required from branches under the warehouse arrangement with minimal stocks of literature. However, if there are items of literature in stock in excess of what will be needed for one year it would be appropriate for the branch to submit the annual Distribution Report for such items with a copy to the warehouse branch. Also consider any special campaign thought appropriate to move out such excess stock whether it is at the branch or in the congregations.

25. ANNUAL PRODUCTION REPORT: At the end of the year total the monthly production reports, showing the total number of bound books, the total number of booklets, not distinguishing titles or languages; and the total number of magazines for *The Watchtower* and *Awake!* for each language. Also be sure to list any Bibles or concordances that are purchased from outside firms for branch distribution. Please list as separate figures audiocassettes and videocassettes produced locally by your branch as well as CDs. These figures should not be included with your printing totals.

26. On your annual production report please show the current per-item production cost in U.S. currency for any books, booklets, magazines, audiocassettes, videocassettes, and CDs produced locally.

27. VOLUNTEER LISTINGS: We need **separate listings of volunteers** as follows: (1) Bethel elders, (2) complete listing of Bethel family volunteers, (3) circuit and district overseers, listing also their wives if married, (4) international servants, (5) Kingdom Hall construction servants. Show volunteers serving as of August 31.

28. These listings should be formatted for printing on 8-1/2 by 11-inch sheets of paper.

29. On each listing set out the full name of each individual. After the name show in columns: volunteer number, date of birth, baptism date, male or female, single or married, anointed or other sheep, total number of years in full-time service, and specifically show the present service assignment in the branch.

30. Please list the individuals in alphabetical order. Show the date and branch name at the top of each page. In order to have a complete listing of the worldwide Bethel family, please show all those approved by the Personnel Committee to be Bethel family members, including those serving at a translation center or Country Committee office. The name of the country should be listed in the heading for those serving away from the branch office.

31. The listings for circuit and district overseers should show each group separately, but on the same page.

32. ANNUAL BRANCH REPORT OF ACTIVITIES AND FINANCIAL STATUS (A-3): On this form you will fill in the information requested from the various annual reports you have made up. It is the same information that is asked for on the yearly report form (A-1), so for further information on how to fill it in, please see the remarks which follow.

33. It is good to look over your A-1 form and if there are any details that have been changed on that form then it would be helpful to note these under "Remarks" on the A-3 form, so that we can keep our copy in Brooklyn up to date and accurate with the same information you show on your copy. For any countries where the work is under ban or where it is inadvisable for us to publicize the work, under "Remarks" please type "Inadvisable to publish figures. Please list in 'Other Countries' section of the chart."

34. YEARLY REPORT (A-1): After the annual reports have been acknowledged and found to be in order, the figures that appear on the A-3 form should be accurately posted on your A-1 form. The A-1 form is the most complete single record of branch activity and should be kept neat and clean and should be available for zone overseers who come to serve your branch. The Branch Committee should take an interest in developments as shown on this report, and the coordinator will do well to consult it periodically in his work, as it contains helpful information regarding the growth of the work. Both sides of the form should be kept up-to-date.

35. Under the heading, "Printing Done Commercially or By Branch" (A-3), include material printed by commercial firms for the branch such as books and magazines as well as items such as Bibles and concordances whether used locally or shipped to other branches.

36. On the A-1 form for "All Other Printing" show the total of cassettes and CDs as shown on the A-3 form.

37. Since some adjustments have been made on the A-3 form, the columns on your A-1 form should be made to coincide with the A-3 forms, so that all of the figures will be shown.

38. COST OF LIVING CHART (A-40): Each branch is provided with a Cost of Living Chart for countries under its jurisdiction. There is no need to fill out the Cost of Living Chart for small countries where there are no special pioneers as the Chart is used to give some gauge as to the need for reimbursements. Each year in June the branch will fill in the requested information on its copy of the chart.

39. Then whenever suggestions are made for **changing reimbursements** for special full-time servants, this Chart can be consulted to see how much the cost of living has actually increased. If there seems to be some need to adjust the reimbursements during the year, and there has been a considerable increase, branches should submit updated figures with the request for comparison with the June figures previously submitted on the Cost of Living form.

Chapter 17

Pioneers

1. Jehovah's Witnesses who are accepted for pioneer work should be good congregation publishers before ever being put on the pioneer list. A pioneer should be a respectable person, modest and clean in body and spirit, one who uses the spirit of a sound mind and manifests the fruitage of God's spirit in speech and conduct. He should be able to give a good presentation of the truth in the field service. **Pioneer service is an honored privilege,** and those who serve as pioneers should be diligent workers and should have a fine reputation in all respects. It is important that the special, regular and auxiliary pioneer ranks not be built up with just numbers, but, rather, with persons who have God's spirit and the spirit of a sound mind.

2. THE PIONEER'S ROLE: When someone is appointed as a regular pioneer, special pioneer or missionary, **it does not put him in a higher position** than one who is a congregation publisher. He should cooperate closely with the local body of elders and should also appreciate the importance of showing active concern for others in the congregation. He should be grateful that he can arrange his personal affairs to be in the full-time service, but there is no reason for him to have a high-minded or superior attitude.

3. If a pioneer is appointed to serve as an elder or a ministerial servant, it would be done only because of the recommendation on the part of the local body of elders and the circuit overseer that he meets all of the Scriptural qualifications.

4. PIONEER REQUIREMENTS: It is expected that regular pioneers will devote an average of 70 hours a month to field service with a total of 840 hours for an entire year. Those who enroll at a time other than at the beginning of the service year are required to report a share of the 840 hours proportionate to the number of months they served in the service year; 700 hours if they served ten months, etc. Pioneers who are regular Bethel commuters have a reduced requirement of 780 hours per year. This will allow time for a vacation and to care for personal needs.

5. Pioneers should be workers and they are expected to accomplish things in the field. Their chief interest should be the Kingdom-witnessing and disciple-making work, being able to use the Bible effectively at the doors, making return visits on those who show interest, starting and conducting home Bible studies, helping people to learn the truth and getting them into the congregational arrangement. Those who lack such ability or experience should be encouraged to serve as auxiliary pioneers for a few months in order to qualify prior to taking up regular pioneer service.

6. PROCEDURE FOR ENROLLING PIONEERS: All information called for on the Application for Regular Pioneer Service (S-205) should be supplied. If necessary, a slip (S-215) is sent asking for missing information. The applicants should meet the requirements outlined in the publications of the organization.

7. The applicant's field service averages for the last six months should be carefully considered. If only a few hours are averaged per month and the activity is otherwise quite limited, the application should be rejected. If the applicant is highly recommended, however, and there are extenuating circumstances, exceptions can be made. If there is no basis for making an exception, a letter should be sent to the congregation service committee along with the application form, giving the reason why the application is rejected and recommending the auxiliary pioneer service for the applicant for four to six months in order to give him opportunity to build up his field activity and otherwise qualify for the regular pioneer service.

8. If the elders do not feel that a person qualifies to serve as a regular pioneer, they can discuss matters with him, letting him know what he needs to work on for improvement so as to qualify in the future. In such a case, the application would not be sent to the branch.

9. Persons who have been reproved and put under any **restrictions by a judicial committee** would not qualify for pioneer service privileges until a minimum of one year has passed since the reproof and all restrictions have been removed. A person who was disfellowshipped previously would not be considered for any pioneer service until a minimum of one year after reinstatement and after all restrictions following reinstatement are lifted. Persons previously removed from the pioneer list due to judicial action will be considered for enrollment only after a period of at least one year from the date of their removal.

10. If the Application for Regular Pioneer Service is approved, make out an appointment letter (S-202) and an envelope. (Note: After each operation has been completed in connection with handling an application, the symbol for such operation should be checked off on the application in the box "For Office Use Only.")

11. The appointment letter (S-202) and the letter of introduction (S-236) are sent to the congregation along with a copy of the annual encouragement letter (S-221a) if any remain in stock. Also, a blank Application for Regular Pioneer Service (S-205) should be included.

12. The Application for Regular Pioneer Service will become the office record for the new pioneer. A Volunteer Card (S-217) will not be made for regular or auxiliary pioneers. If there are any previous applications in the inactive file for the applicant, they should stay in the

inactive file. If the pioneer records are kept in a computer, the application should be filed numerically according to the Pioneer Identification Number (PIN). The new application should have some indication that there was previous full-time service. After the new appointment letter has been mailed to the congregation, if the applicant pioneered before, his full-time service history should be compiled and entered in the computer. Whenever a regular pioneer leaves full-time service, the discontinuation date should be entered in the computer to the right of the appointment date. Any **correspondence** carried on with regular pioneers can be filed in the office file of the congregation to which the pioneer is assigned or filed alphabetically in a separate file.

13. Whenever a person is transferred to the special pioneer, circuit or district work, or goes to Bethel or Gilead, if a Volunteer Card (S-217) is not in the file, one should be filled out. Any previous full-time service seniority should be entered in the lower left-hand section of the Volunteer Card in addition to the date of entry into special full-time service. When the individual leaves special full-time service, show the date and reason on the lower right-hand section of the Volunteer Card.

14. When a regular pioneer transfers to another congregation, the secretary should send the pioneer's appointment letter (S–202) to the new congregation along with a letter of introduction and his Congregation's Publisher Record cards. The secretary of the new congregation should then fill out the "CHANGE OF CONGREGATION" section of the pioneer's appointment letter and submit it to the branch. After we have adjusted our records, a revised appointment letter will be sent to the new congregation. If the pioneer moves to another country, the appointment letter should be returned to the branch with a letter of explanation.

15. A pioneer assigned to work isolated territory receives an Isolated Territory Assignment (S-63). Only one regular pioneer would be given a certain isolated territory assignment. If more than one pioneer will be working in the same isolated assignment, the other pioneers are assigned by a written letter from the office to work with the one holding the territory. The one holding the territory is responsible to make the necessary reports to the office on the progress being made in the assignment.

16. PIONEER CHECKUP: Once a year, generally at the beginning of the service year, **a checkup** to review their field service activity for the service year just ended **is made by the bodies of elders on all regular pioneers.** If any pioneers have fallen considerably below the pioneer requirement, the elders should meet with such pioneers to see if improvements can be made, or if their removal should be recommended. If after talking with the pioneer it is determined that the problem is of a temporary nature, matters need not be taken beyond the giving of encouragement and helpful suggestions. Should the elders decide that the problem is not of short duration and repeated efforts have been made to help the pioneer with little success, they should kindly explain to the pioneer that he is being recommended for deletion. The elders will return the Pioneer Appointment Letter (S–202) to the branch, giving the date and reason for the pioneer's deletion. If the circuit overseer will be visiting in a few weeks, the elders may decide to delay returning the S–202 form for his insight if the matter is complicated.

17. Credit should be given to pioneers who attended the Pioneer Service School or Kingdom Ministry School during the year or who were called in by the branch to do pre- or post-convention work. Pioneers who attended the Pioneer Service School will be given a credit of 40 hours. Pioneer elders who attended the Kingdom Ministry School will be given a credit of 10 hours. Those doing convention work are given credit to the extent that the total for the month (for hours in field service plus time spent in convention work) does not exceed the monthly requirement. Thus, if for a particular month 40 hours are reported in field service and 60 hours in pre- or post-convention work, only 30 of the hours spent in convention work would be credited toward meeting the 70-hour requirement for that month.

18. Each pioneer will receive a copy of the annual encouragement letter (S-221a). Congregations that have no pioneers should nevertheless be sent the S-201 letter to the body of elders, the S-221a letter, and the outline for the meeting that elders will conduct with the pioneers, so the elders will be alert to ways they can encourage pioneering.

19. Once a year, the appropriate number of letters (S-221a) is counted out for the total pioneers listed, along with one copy of this letter for the elders, an S-201 letter, and a copy of the outline. These letters may be sent in an envelope as a special mailing or included in the monthly congregation statement mail.

20. CERTIFICATE FOR PIONEER MINISTER: A person on the regular or special pioneer list for at least three months may be sent, on request only, a certificate stating that he is a pioneer minister if he has met or exceeded the pioneer requirements. If a person is not doing well in meeting the requirements, he will not be given a certificate. If a pioneer requests a certificate, he should clearly state why he is making the request. His letter should be signed by the service committee of his congregation and they should provide a record of his field service activity with their letter. Certificates are not issued merely because one serves as a regular or special pioneer. Rather, a certificate is issued only when there is a specific need for it. Certificates should be signed by the Branch Committee coordinator, or someone else having authority to do so. It may be notarized if required.

21. Auxiliary pioneers will not be sent a pioneer certificate. Such a certificate is available, only upon request and where the need exists, for regular and special pioneers or for circuit and district overseers. A Certificate for Ordained Minister may be requested, if it is needed for

some good reason, for those who are ministerial servants or elders.

22. PROCEDURE FOR REMOVING PIONEERS: If a regular pioneer asks to be removed from the pioneer list, and you do not feel that unusual circumstances might make it advisable to encourage him to stay on the pioneer list, then his removal could be processed and he could reapply after six months. The application should be taken from the active file and the effective date of the deletion entered in the box marked "For Office Use Only." If the records are kept in a computer, the date and reason for discontinuing are entered and the application remains in the numerical file. The S-202 form can then be filed in the congregation temporary file. Some branches may find it more convenient to keep the S-202 forms alphabetically by month in a separate file for one year before discarding them. They may be kept longer if it is deemed necessary.

23. Generally the elders can announce such a deletion immediately. However, if the removal is initiated by the elders and the pioneer is not in agreement with his being deleted, a letter from the pioneer and one from the elders, explaining the situation, should accompany the S-202 form.

24. In such case an announcement should not be made to the congregation before the branch office has had an opportunity to review the matter. The elders and the pioneer should be informed of the final decision by the branch.

25. If a pioneer is being removed from the pioneer list because of improper conduct, incompetence for one reason or another, or has been reproved with restrictions of privileges applied by the judicial committee, this should also be briefly noted on the application. In some cases correspondence should be marked "DO NOT DESTROY" and then be preserved indefinitely. Where there is correspondence being retained in the files on an indefinite basis, this should be indicated on the application or Volunteer Card (S-217) with a notation "DND" (for "Do Not Destroy"). This notation will help in preventing undesirables from reentering the pioneer service if they move to another congregation that does not know their background, etc. Even though a person may qualify for pioneer service later on, it is good to have this information in the records.

26. Some lazy persons may take up pioneer work because they think people will then take care of them. Such type of people should be removed from the pioneer ranks. If an individual does not have a good recommendation, the body of elders, after talking with the pioneer and trying to help him but without results, should write a factual letter to the branch, recommending the pioneer's removal. The pioneer field is not a place for people trying to avoid work. The reason for arranging the pioneer service is to help people put in more time preaching the good news of the Kingdom.

27. INFIRM PIONEERS: Pioneers who have been exemplary and have served for at least 15 full years and who are over 50 years of age, but who are unable to meet the hour requirement because of infirmity, and who desire to remain on the list, may be permitted to do so if they make such a request and the elders give them a good recommendation. Those placed on the infirm pioneer list should be encouraged to do as much as they can in field service, even though they may not be able to meet the requirement of hours. The infirm arrangement is not a provision for an individual to take care of his sick relatives, do added secular work, etc. Rather, it is an arrangement that enables one who is advanced in years and/or with infirmities who is no longer able to meet the hour requirement to continue as a pioneer.

28. Elderly persons entering the pioneer service do not come under this infirm list. Some individuals enter the pioneer service when they are sixty or seventy years of age. If they do, they are expected to meet requirements or transfer to the publisher ranks. The infirm pioneer list is kept only for persons who have been pioneering for a good portion of their lives, at least 15 years. Just because a person is old is no reason to put him on the infirm list. If an older pioneer who develops health problems is willing to transfer to the publisher ranks, there is no need to encourage the individual to become an infirm pioneer. Rather, the infirm list is a provision only for those who desire to remain on the pioneer list, feeling they would be taking a backward step if they adjusted to the publisher ranks, or who have had a heartfelt desire to serve always as regular pioneers.

29. OBTAINING LITERATURE: All pioneers should get their literature supplies from the congregation with which they associate. Those who may be assigned to work in isolated territory as temporary special pioneers may request the literature they will need for that service through the congregation they are associated with even though they may want it delivered to another location for convenience in working the territory. Only one in the group should make arrangements for literature supplies to work the isolated territory. Literature that may remain after working the isolated territory may be returned to their home congregation or in some cases left with the congregation near the territory if it can be conveniently used by that congregation.

30. When the organization releases a new publication at a convention, branches should follow the letter dealing with such releases when it comes to distribution. The organization will also advise branches on ordering such publications.

31. FIELD SERVICE REPORTS FROM PIONEERS: Regular and auxiliary pioneers report their field service to the congregation on the S-4 form. If a pioneer has put in only a few hours in a particular month, he would still be counted as a pioneer publisher. (Certainly he should try to spend some time in service, otherwise he would become an irregular publisher.) He may make the time up

later in the year so the report will average out. If sickness or other extenuating circumstances caused the shortage of hours and it would be hard to make up the time later, the body of elders may grant special consideration in such cases. An isolated pioneer in such circumstance may write directly to the branch. Isolated pioneers send their reports directly to the branch each month on the S-4 form. They show their name and the words “isolated pioneer” on the front of the form. They should retain a copy for their own file.

32. AUXILIARY PIONEERS: Branches should exhort publishers whose circumstances permit to share in auxiliary pioneer work. To build up this interest they can follow the articles in *Our Kingdom Ministry* as published in Brooklyn. The applications for auxiliary pioneer service (S-205b) should be submitted to the presiding overseer for approval by the congregation’s service committee, and these applications are retained in the congregation file.

33. The requirements for auxiliary pioneer service are not as extensive as for regular pioneers, only 50 hours per month instead of 70.

34. SPECIAL PIONEERS: From pioneer ranks we usually find individuals who are willing to take up special pioneer assignments in isolated territories or assist congregations needing help. The Branch Committee should be keenly interested in opening up new territories in the branch territory. In selecting special pioneers, give preference to those who are capable of organizing small groups into congregations. Select pioneers whose reports prove that they are effective in developing interest and conducting productive Bible studies. A special pioneer does not have to be a highly educated individual, but he needs to have the fruits of the spirit, humility, determination, endurance and a good knowledge of the truth. He needs to be one who is convincing and can mix well with people. Under all circumstances he should be an exemplary disciple of Christ Jesus, not an odd person or a fanatic. If you have congregation publishers that meet the above requirements and they are willing to go wherever they are assigned as special pioneers, then they can be approached as to their availability.

35. If a branch has territory where there is one publisher for every 1,000 inhabitants, generally special pioneer help would not be needed. But there may be provinces or some towns that do not have that ratio. So we might consider special pioneers for a territory that has only one publisher for every 3,000 inhabitants or more, but generally not less than this, unless there are interested persons in some scattered sections that should be built up and trained by the special pioneer. Or, there may be congregations that are doing well in covering their territory but a well-qualified brother is needed as an elder and the need cannot be filled in any other way.

36. If your branch sees a need to add special pioneers to the list from time to time, you may send your request to the Service Committee and it will be considered with the Publishing Committee. Please state the number you wish to add when qualified ones become available and why additional special pioneers are needed.

37. Care should be exercised in appointing special pioneers. The primary purpose behind this arrangement is to add impetus to the preaching of the good news in areas where little is being done. Increasing economic pressures make it difficult for special pioneers to continue. Also, the rigorous schedule requires stamina and good health. In isolated areas, upbuilding association may be limited. Applicants should be encouraged to view themselves and their circumstances realistically. If good judgment confirms that they really are not in position to serve with joy and effectiveness, it would be better for them to stay in the regular pioneer service where they are free to adjust their activities according to their own circumstances. Of those that do apply, consideration can be given to those who have demonstrated a genuine interest in helping people, an ability to get results and a determination to stick with an assignment when things are difficult. It is best not to enroll individuals with limited ability, health problems, or those motivated by a spirit of adventure, or by the prospect of financial income.

38. Often special pioneers are assigned to work with congregations. Unless there are unusual circumstances, they will ordinarily be assigned in pairs. Jesus gave assignments to his disciples in this way. (Luke 10:1) There are definite advantages in having a close companion to work with. (Eccl. 4:9-12) For that reason, married couples often prove to be best suited for this type of assignment. In cases where sisters are assigned as partners or brothers are put together as a team, consideration should be given to the compatibility of their personalities, their age differences and backgrounds. If a conflict in personalities persists despite encouragement over a period of time, it would be better to reassign these individuals with other specials with whom they are more compatible.

39. ENROLLING SPECIAL PIONEERS: When one is recommended for special pioneer service by the elders of the congregation or the circuit overseer and reports on field activity obtained from the elders indicate he is qualified, he can be sent a letter explaining arrangements and requirements for special pioneers and a Questionnaire for Prospective Special Pioneer (S-208). Upon receipt, the questionnaire is carefully checked. If the individual is qualified but is not going to be given an assignment, he can be told that his application is being placed in the files to be considered along with others when openings occur in the future. When the individual is assigned to serve as a special pioneer, a personal letter is written, making the assignment. A copy of the assignment letter can be provided to the elders of the congregation he will be working with and also the circuit overseer. A file folder should be made and the copy of the assignment letter is placed in it. If it does not already exist, a Volunteer Card (S-217)

should be made out, and a notation is made of the date of appointment as a special pioneer. A record should also be kept of their monthly field service.

40. Special pioneers and missionaries are required to put in 140 hours a month. Sisters who are 40 years of age or older have a requirement of 130 hours a month. If faithful in their service month by month, the individuals receive a reimbursement from the branch office. This reimbursement varies in different countries. The **reimbursement for each country is established by the Publishing Committee** of the Governing Body, based on recommendations submitted by the branches. (See 16:38, 39) Brothers on Service Desks dealing with special pioneers should get a listing of all in that service early in March and again at the close of the service year to see if they are really accomplishing the service to which they are assigned. If not, it may be appropriate to delete some unless they have been a long time in that service or are infirm, in which case special consideration might be shown. If some have more than two children and are not in a good position to support their families and accomplish the work they have been assigned, it often is appropriate to take them off the list so they can do justice to their family and support them appropriately.

41. In addition to the regular monthly reimbursement, special pioneers may request a travel and housing reimbursement if approved for your territory by the Publishing Committee. The housing reimbursement may be given to special pioneers according to the actual amount they pay for **housing and utilities** up to the maximum shown on the Record of Reimbursements form (A-29). Any exception for high-rent areas should be referred to the Publishing Committee. Special pioneers on approved emergency leave for more than a month may receive the regular and rent reimbursement due them if requested, also the travel reimbursement. Gilead graduate circuit overseers and missionaries taking leave of absence and vacation continue to receive their regular reimbursements.—See 8:25.

42. SPECIAL PIONEER REPORT: On receipt of the special pioneer reports (S-212), they are placed in alphabetical order according to the names of the individuals. Each report is carefully checked. Since the S-216 Pioneer Eight-Year Office Record form has been discontinued, branches that have the Branch Administration computer program can use the computer to keep this record. If a branch does not have this available, they may make up their own record system to keep track of vacation time, PEA credits, and so forth.–Note 7:32 in regard to keeping track of special pioneer field service activity.

43. SICKNESS: If for unavoidable reason a special pioneer fails to meet the hour requirement, he may request all or part of the reimbursement, stating the reason why he was unable to meet the hour requirement. The branch office can determine if a full or partial reimbursement should be sent in view of the circumstances.

44. Usually special pioneers who are ill, limited in field service due to storms, floods, and so forth, will be sent the reimbursement. A letter of encouragement may be sent. After posting the field service activity, the S-212 forms are filed by month and kept for seven years, or as long as required by the Statute of Limitations in your country.

45. Special pioneers who are ill will be given reimbursements and Personal Expense Account credits, even if the illness requires them to be out of their assignments, as long as they continue on the special pioneer list. If one is not well physically after six months of illness, he may have to leave the missionary or special pioneer work, particularly if he has not been in special service (Bethel, circuit and district, special pioneer and missionary) for a minimum of 15 years. The Branch Committee should consider each case. Those who have been in such special service for 15 years can be given more consideration as the individual circumstances may require and their hour requirement could probably be lowered if necessary. Personal Expense Accounts will be paid and the account closed if there is a break of more than three months in one's record of continuous service.—See 8:25; also 2:72, 79.

46. If a special pioneer consistently falls short of his requirements, just taking off from his assignment for no valid reason or if he takes time off to engage in secular work or other pursuits, it would be appropriate to write him about the matter. (See 17:40) Usually reimbursements and the PEA credits are given regardless of the time spent in the service month by month by special pioneers. Thus branches usually can determine the credits to be given by consulting their file showing when individuals were enrolled as special pioneers. However, if someone in special full-time service takes a month or more off to do secular work, the individual would not be entitled to receive his monthly reimbursement or PEA credit even if he or she is released from the vow of poverty during that period. Any questions on this can be determined by the Branch Committee or someone assigned by the committee to handle such matters.

47. CONTINUOUS SERVICE: Where an individual has had to break his record of continuous service, he will count up the **number of days that he was in full-time service** and count the total as a continuous service record no matter how long he was out of such service. The number of complete years of full-time service, as outlined above, will be counted toward vacations and the Personal Expense Account.—See also Bethel Family, 2:42-44.

48. PERSONAL EXPENSE ACCOUNT: At the beginning of each calendar year, the amount established by the Publishing Committee will be credited to the account of the person in special full-time service according to the number of years he has spent in full-time service. Time spent as a regular pioneer will count toward Personal Expense Account credits.—See 2:43, 44.

49. Personal expense account credits will be paid and the account closed if one leaves the list of those in special service for a period of more than three months.—See "Personal Expense Account," 2:72-80 for additional details, also Pioneers, 17:45-48.

50. VACATION ARRANGEMENTS FOR SPECIAL PIONEERS: All those who enter the special pioneer work are entitled to two weeks' vacation each year for the first two years of their full-time service. (A week here means any seven consecutive calendar days.) Following those first two years he will receive **extra days of vacation** which will be available to him after August 31 of each service year. For example, those who sometime during the service year complete two years in full-time service, including service in regular, special, or missionary service, will qualify for one extra day of vacation after August 31 of that service year. Those who pass the four-year mark sometime during the service year qualify for two extra days of vacation after August 31 of that service year. (A service year runs from September 1 through August 31 of the next calendar year.) This means that they will be credited for two days in addition to their regular two weeks' vacation as of September 1 of the new service year. The chart below sets out the information:

Full-time Service		Extra Vacation Days for Special Pioneers	
After	2 years	1	extra day
After	4 years	2	extra days
After	6 years	3	extra days
After	8 years	4	extra days
After	10 years	5	extra days
After	12 years	* 7	extra days
After	14 years	8	extra days
After	16 years	9	extra days
After	18 years	10	extra days
After	20 years	11	extra days
After	22 years	12	extra days
After	24 years	13	extra days
After	26 years	14	extra days
After	28 years	15	extra days
After	30 years	16	extra days
After	32 years	* 18	extra days
After	34 years	19	extra days
After	36 years	20	extra days

*** One extra day given**

51. There will be no additional accumulation of time after 36 years of full-time service. This means that the maximum of vacation time would be two weeks plus 20 days.

52. VACATION ARRANGEMENTS FOR MISSIONARIES: All those in missionary service are given two weeks of vacation time (14 days including Saturday and Sunday) each service year on September 1. Newly graduated Gilead missionaries are credited with two weeks of vacation time on the day of their graduation for the current service year. An additional six days of vacation time is given to missionaries over a period of twelve years. One extra vacation day is credited on September 1 for every two years of missionary service, making a total of 20 days of vacation. The following chart will show how such time is accumulated, one extra day for each two years of missionary service, credited September 1, each year:

Years in Missionary Service		Extra Vacation Days for Missionaries	
After	2 years	1	extra day
After	4 years	2	extra days
After	6 years	3	extra days
After	8 years	4	extra days
After	10 years	5	extra days
After	12 years	6	extra days

53. LEAVE OF ABSENCE FOR MISSIONARIES: In addition to vacation time missionaries also are granted two weeks or 14 days (including Saturdays and Sundays) for leave of absence. This time is credited to the missionary on the **anniversary date of entry into the country** to which the missionary is assigned. The leave of absence time may be used after three years of missionary service. After three years, the accrued leave of absence time may be used each year when credited. Combined with the vacation time, the full amount of time a missionary receives each year after twelve years in missionary service comes to 34 days (14 days of vacation + 6 extra days of vacation + 14 days of leave of absence). There is no further accumulation of vacation or leave of absence time for missionaries beyond the extra vacation time granted after 12 years in missionary service.—See 8:33.

54. In cases where an individual has been in and out of full-time service activities as a regular pioneer, special pioneer, missionary, circuit or district overseer or Bethel member, **the number of days he served in full-time service will be counted**. Auxiliary pioneer activity does not count.

55. FIRST INCOMPLETE SERVICE YEAR IN SPECIAL PIONEER SERVICE: When one first enters special pioneer service and has not previously been in full-time service which would qualify him for vacation, then he will receive a credit of one vacation day for each full calendar month that he or she has worked. Partial months which one has worked would not count for vacation time. For example, if someone started special pioneer work January 1, 2003, then after August 31, 2003, he would have eight days of vacation time available to use from the 2003 service year. On September 1, 2003, he would be credited with two weeks (14 days) of vacation time for the 2004 service year.

56. SCHEDULING MISSIONARY AND SPECIAL PIONEER VACATIONS: It is up to the missionaries and special pioneers to schedule their vacation time as they

wish during the service year. Many find it advantageous to take their vacation time in connection with a convention or toward the end of the service year. However, it is up to each one to schedule his vacation as he wishes according to the time available during the service year.

57. Missionaries and special pioneers who take two weeks of vacation in one month are expected to report at least half the normal requirement of hours of field service. If one is eligible for additional days of vacation time, then when such days are used, whether in connection with the two weeks' vacation or otherwise, he will be allowed to deduct five hours of field service from his total field service time for the month for each vacation day used and still receive his reimbursement. Of course, missionaries and special pioneers who are eligible for four weeks of vacation and who take all of this time in one month will want to report some field service time so as to continue regular in field service. For a month when one takes some vacation time he should mention the dates of his vacation and the number of days used on the monthly report form under "remarks concerning report" or at the bottom of the form.

58. Missionaries and special pioneers will receive a number of **days off for the yearly district convention** (or international convention) in addition to their regular vacation. Five hours are allowed for each district or international convention day. Thus, if attending a four-day district convention, one would have to report only 120 hours to receive the reimbursement for that month. This time allowance for attending a district or international convention is granted in connection with only *one* convention a year. The time allowance does not apply to circuit assemblies. For the month when one attends a district or international convention, this should be stated on the report form for the month under "remarks concerning report."

59. From time to time there may be some personal matters that those who are special pioneers or missionaries may wish to attend to other than when they are on their vacation. In such a case they may leave their assignment for **one or two days without taking vacation time.** Of course, they would still need to meet the normal hour requirement. If more than two consecutive days are involved, then vacation time would need to be used. It is not the intention to add such days to regular vacation time, but they may be taken at times other than when one is on vacation.

60. EMERGENCIES: If there are extenuating circumstances or personal problems which make it necessary for one in the full-time service to be away from his assignment for more than the normal vacation time, including extra accumulated days under this new arrangement, it would be appropriate for him to correspond with the branch office for his country and explain the problem. If it is just a matter of a few more weeks that he would be away, or if he has had a serious surgical operation and needs a period of recovery, or a serious automobile accident has occurred, or some other problem, it would be good to set out in the letter to the branch what the situation is and how much extra time it appears will be needed.

61. In many cases it may be possible to work out some arrangement so that one will be able to continue in full-time service and still have some vacation time available to use later. On the other hand, if one would have to be away for many months, then it would be practical to terminate full-time service and make application again when the problem has been cleared up. Certainly it will not hurt to bring the problem to the attention of the branch office and in some instances arrangements might be made to allow one to continue on the full-time list until he is able to resume his assigned work. Each individual case will be considered separately according to the circumstances that exist at the time that an emergency occurs.

62. CIRCUIT AND DISTRICT OVERSEERS: Some who are in circuit or district work may wonder how they will work out vacation arrangements where a portion of a week may be involved. Where there are four days remaining in a week, a congregation could be scheduled for an abbreviated visit. Where less time is available, congregations may be visited that need some assistance or where there are problems, without considering it to be a regular visit, due to the shortness of time, unless arrangements are made to spend more than a week with the congregation. Circuit overseers may choose to visit a group of special pioneers or an isolated group in their circuit for the remainder of the week after they have taken their accumulated vacation time. If a congregation is not going to be served, it would be appropriate for those who are in the circuit work to notify the office well in advance as to what they feel should be done on those days for the advancement of the Kingdom work. If the branch office finds that there is a greater need in a different area than suggested by the visiting overseer, then the branch office will make some other suggestion. District overseers who will have extra vacation days for a part of a week should let the branch know, so that they may be assigned something to do for the balance of the week. They may be assigned by the office to serve a congregation for several days or to serve a circuit assembly on the weekend. Circuit and district overseers should report the number of working days used and the dates covered on the Monthly Report form (S-301).

63. It is helpful when circuit and district overseers take all or part of their vacation after completing post-convention work following the summer district conventions. However, it is not necessary that they take vacation time at this period. If they wish to return immediately to their usual schedule of serving congregations or assemblies, they may do so and take their vacation at some other time. It is helpful when circuit and district overseers take a minimum of one week of vacation time when scheduling their vacations.

64. It would be very much appreciated by the branch office if district overseers could advise the office three months or more in advance, about their vacation plans, so the office can properly schedule circuit assemblies for them.

65. SHARING VACATION TIME: Married persons may not have been in the service the same length of time. For example, one special pioneer or missionary may have more vacation time due than his mate. So a married person is permitted to share his vacation time with his mate if he wishes to do so. Thus, if the man has three weeks' vacation due him and his wife only two weeks, he may give his wife half of the third week and notification of this would be made to the branch. Additional days allowed under the vacation arrangement also may be shared in this way.

66. SAVING VACATION TIME: If someone wishes to carry over vacation time from one service year to the next and then use the available time to take a longer vacation, he may do so. Sometimes brothers have long trips they may want to take and when spending the funds to travel that distance they would like to have a longer vacation period. So one may save the accumulated time to use later.

67. INFIRM SPECIAL PIONEERS: Recommendations to put special pioneers on the infirm list who are 50 years of age or older, and who have spent 15 full years or more in full-time service, can be taken up with the Service Committee of the Governing Body. State all of the facts when you make your recommendation as to what should be done in the future in view of the many years spent in full-time service.

68. Those who have been approved for consideration as infirm special pioneers, and are now serving as such, may receive not only the regular reimbursements, but also may be given credits annually on the Personal Expense Accounts. Some of them may be receiving pension payments and not have need to withdraw funds from the Personal Expense Account, but in appreciation of their years of faithful service we wish to make this arrangement available to them for any time of need.

69. CIRCUIT OVERSEER VISITS: All special pioneers should be visited regularly by the circuit overseer. If they are in isolated assignments not connected with a congregation, a day or two or even a full week will be spent with them. Usually on the first visit of each service year the circuit overseer will submit to the branch office a Personal Qualifications Report (S-326) on each special pioneer. After other visits during that year, the circuit overseer should write a brief letter commenting on the overall activity and progress of each special pioneer whenever there is a need. The branch office will write a letter addressed to all special pioneers once a year to give encouragement and recommend objectives. Letters may be written to individual special pioneers as the need exists.—See 4:67,68.

70. TERRITORY COVERAGE: The circuit overseer should advise the branch office when special pioneers are no longer required in the territory. Also, he can submit recommendations in regard to where special pioneers are needed to get the work done. In assigning specials, the primary consideration is the making of disciples in territory where little has yet been accomplished. We are mainly interested in having them make known the good news in the territory rather than becoming overly involved in caring for congregational problems. Obviously, though, if a brother is an elder, his presence and activity will be an influence for good.

71. From time to time the branch office should analyze its territory to determine where the need is greatest. If there are certain areas that need more attention, it would be preferable to arrange for some nearby congregations to assume the responsibility for them, if possible. If, for some reason that is not practical, then regular pioneers and publishers interested in serving where the need is greater can be encouraged to move there. If necessary, temporary special pioneers can be enrolled periodically to care for territory needing attention, whether unassigned territory or territory not worked for more than a year that is assigned to a congregation. If this will not be sufficient to care for the need, then consideration can be given to assigning special pioneers there on a permanent basis.

72. In branches where the territory is well cared for and workers are plentiful, some of the more capable ones might consider moving to another country where their services could be put to good use.

73. TRANSFER TO REGULAR PIONEER SERVICE: If a special pioneer returns to the regular pioneer service due to economic factors or for personal reasons, his Volunteer Card (S-217) should be properly marked and placed in the inactive file. The S-205 form should be placed in the active file for regular pioneers. He will return his special pioneer supplies. The congregation will be notified of his appointment as a regular pioneer either by receiving a copy of the branch's letter to him or by some other written notice. If he leaves the regular pioneer service, then the same procedure is followed as outlined for removing regular pioneers.

74. TEMPORARY SPECIAL PIONEER SERVICE: (See 4:24.)

75. SPECIAL PIONEER MOVING EXPENSES: In reassigning special pioneers, we usually select a territory which is not too far distant from their previous location in order to avoid unnecessary expenses. In countries using various languages this usually has the benefit of keeping the special pioneer in the area where his accustomed language is used. If for some reason the Branch Committee feels it necessary to reassign a special pioneer to a location some distance away and he feels he cannot cover the expense of the transfer personally, he may request such assistance from the Branch Committee.

The Branch Committee may reimburse the special pioneer up to $200 depending on his needs if he makes that request. If the cost will be higher than that then the recommendation for reimbursement should be referred to the Publishing Committee.

76. YEARLY SUPPLIES TO SPECIAL PIONEERS: The branch sends directly to special pioneers at the beginning of the new service year thirteen special pioneer report and request forms (S-212) and thirteen service report envelopes. An initial supply of vacation and Personal Expense Account requisition forms is provided for special pioneers and traveling overseers at the time of appointment.

77. When the second copy of a vacation request form is returned to the individual showing the balance of vacation time still available, two blank copies of that form are mailed with it. When a Personal Expense Account check is sent, one blank request form is sent with it. Only if payment is in cash is it necessary to have the requisition signed on the "received" line. The individual is informed of the balance due him on this account when the annual credit is applied. Also, a statement may be sent when there is a withdrawal if the branch finds this convenient.

78. MEDICAL CARE AND EMERGENCY MEDICAL NEEDS: See 1:72-77.

Chapter 18

Printing (Production)

Note: Volunteers at branches not involved with printing are not required to read this chapter.

1. Approval for new publications will continue to originate at Brooklyn. Text for locally produced publications must first be submitted to the Writing Committee in English for approval. In addition, approval to translate literature and magazines is given by the Writing Committee.

2. The branch producing the item will receive approved Branch Orders from Brooklyn after the item has been listed on the Publications To Be Printed sheet. The total requested from the various branches plus what the printing branch may require, minus the stock on hand, would be the total quantity to print. This will allow the printing branches to print in foreign languages without having to send a requisition to Brooklyn and wait for a response before printing. Branches will ordinarily print what is needed for a one-year supply unless the run is very small and a two-year supply is needed to make it viable.

3. The many forms and letters printed at the United States branch are used because it saves time instead of repeatedly typing the same information. Many of these forms and letters will never be needed in quantity at small branches. When a congregation writes in, you can answer their question, and it may be that that question will be asked only once a year. You have sample copies of forms and you may use the information as it applies to your country when you reply. Therefore, there is no need for small branches to have as many printed forms and letters as larger ones.

4. Please keep in mind the cost involved in printing and mailing forms. First, they must be translated, composed, typeset, and printed. This takes time. It takes paper, which is expensive. So if we print a lot of forms and they are simply stocked on shelves in the branches and rarely used, this is not a wise use of funds. The principles regarding the ordering of forms are similar to those followed when a branch office orders literature or miscellaneous merchandise. If you have no great use for certain forms, there is no need to stock them. If your branch prints forms, you should **be conservative as to quantity.** Generally, it is good not to print more than a year's supply, as forms may be altered from time to time.

5. PRINTERY OPERATION: Things need to keep moving through the printery. Items should not bog down and be held until the last minute, but should be handled promptly so that the flow of work moves smoothly. As we go about the work, an eye should be kept on quality first, then the quantity.

6. Throughout the entire printery operation, appropriate ones who are responsible, qualified individuals should be appointed to ensure (1) planning and scheduling; (2) requisitioning necessary materials and supplies; (3) making out and distributing job orders; (4) following jobs through to completion; (5) keeping necessary records, files, and samples; and (6) working closely with the volunteers to know their abilities and to understand their problems.

7. Schedules need to be planned to keep the work in the printery in its proper order. Qualified brothers should be appointed to handle this scheduling work. In scheduling the work, prepare a written schedule for all the departments concerned, showing when the various operations on a particular book, magazine, *Our Kingdom Ministry,* and so forth, are due to begin in that department. With non-simultaneous magazines, **the schedules for each issue are prepared by working backward** from the day the magazines should go to the post office to allow sufficient time for them to reach the subscribers and congregations. Allow sufficient time for all operations in the printery, such as packaging, trimming, stitching, folding, printing, typesetting, proofreading, and set the date copy must be in the hands of the proofreaders. The amount of time to allow for these operations can be established from the previous six months' average of the time required for each operation. As needed, brothers should be assigned the responsibility to see that these schedules are adhered to by all so that the work can be done in good order and the publications reach the people at the right time. Those publishing magazines and *Our Kingdom Ministry* simultaneously with English should make workable schedules that take into consideration mailing times from Brooklyn and local shipping needs.

8. In order to have an efficient flow of work, the necessary **materials and supplies must be on hand.** A good way to check on all items of stock, such as paper, ink, field service forms, literature, and so forth, is to have a **monthly inventory** taken and posted as a progressive inventory. This inventory would show stock on hand plus that received and minus supplies used; then at the end of the month you will have a new balance on hand. This will assist in ordering because it will show the rate of movement and will prevent running out of stock of forms, literature, and necessary supplies or materials. Inventories should be very carefully checked when ordering stock so as not to get overstocked. Those designated should make out requisitions for supplies required to print books, booklets, magazines, and forms, such as paper, ink, glue, paste, and so forth, in sufficient time to keep all machines busy and the items in stock. When reprinting forms, always consult your "forms file" for latest changes in the form, if any.

9. The printing operation is detailed; therefore written instructions are essential for accuracy. A job number is assigned from a consecutive list of numbers. Appropriate information pertaining to that job should be retained in a permanent file, either electronically or in a **major file envelope** (F-108). The filed press order (F-104) from the previous printing should always be used as a guide to write up a reprinted item. Any problems experienced in the previous printing should have been marked on the press copy of the Job Order. Essential information such as paper size and weight, ink colors, and trim size will be shown. On first printings the information must be worked out by the one assigned who, after analyzing it, should consult similar jobs handled previously. Waste of time and material can be avoided if care is taken to get the most forms out of a given sheet with the least number of impressions on the press. The department job orders (F-104) should be proofread after typing and routed to each department handling the item. Text copy or artwork is first sent to proofreading before being processed for production. All questions should be answered before work is started on any printing item.

10. The brother designated must **follow a job through to completion.** He must be thorough and check regularly on the work under his supervision, and so should the Branch Committee coordinator. A responsible brother should make regular tours through the publishing section of the branch at least twice daily. Brothers should be designated as responsible for coordinating all activities between translators, proofreaders, printery, and shipping. All jobs should be followed through, making certain that things are done on time and correctly. Checks must be made with Invoicing and Shipping to see that forms and literature are kept in stock, that orders are not unnecessarily held up, and that all items and materials are on hand to fill orders quickly. This gives our brothers in the field good service. Responsible brothers must always be alert to look for things that may be wrong or that need attention or correction. Try to improve methods of handling the work so that it can be done well in the most convenient, efficient, and least expensive manner. Everyone in the printery operation should be educated to be concerned with quality control and waste reduction.

11. Records are kept by a central printery office to supply vital information to other departments. A file of job press printings should be kept up-to-date with one copy of the latest printing of each item. Pertinent information should be written on the forms, such as job number, quantity, date of printing, and the storage location of the printing flats. This information is vital for expediting reprints. A sample of each book and booklet printing should be filed with a library card (F-110) inside the cover, showing all the printing data.

12. An important responsibility in printery operation is to **work closely with the volunteers.** All overseers should always be very considerate of, and interested in, their brothers. They should regularly converse with them in an endeavor to learn their problems and then give them the required assistance. An overseer should not be a boss, lording it over the volunteers, but must exercise proper love as a servant. Then he will get good cooperation, which is essential for efficient functioning of the printery. He must be observant of the abilities of each brother or sister so that he will be better able to make recommendations to the printery overseer or Branch Committee concerning the assignment of volunteers.

13. In large branches the brothers with overall printery oversight will work mainly through the department overseers in assigning out the work and transmitting information and instructions. Problems relating to volunteers, their work habits, getting along with others, cooperation, job recommendations, and so forth, will usually be handled by the elder group responsible for such volunteers.

14. A big job in printery operation is planning, coordinating the various departments, and keeping things moving on schedule. Overseers should know the abilities of the different workers so that the brothers can be assigned from one job to another to get things done when they need to be done. Whenever possible there should be a back-up man for each job. Brothers with the responsibility of overall printery oversight should be servants to all departments, having an interest in production and quality printing.

15. HANDBILLS: Samples of handbills for congregations are sent to all branches from the United States branch office. On the back of the handbill an advertisement is printed. You do not need to print the same advertisement that appears on the sample. The United States branch first prints an advertisement on the back of our regular-size handbills and then stocks them. When we want to print handbills for a congregation to show the various meetings, we just take whatever backs we have, print on the reverse side, and send them out. What is printed on the back is not the important thing. The important thing is the front side of the handbill showing the schedule of congregation meetings. So if you print handbills, do not be concerned about matching certain backs with a certain front. If you do not have time to print the backs or it is too expensive, then just print the front of the handbills. The purpose of the handbill is to get people to the various meetings. The reason we have printed an advertisement on the back is to use it as a tract to give a message and invite people to order some literature if they are so inclined. We do not bill our costs for printing handbills. We charge this cost to advertising.

16. In printing handbills, try to make things as uniform as possible. By using the “Redefine” keys and “Submit” function on the MEPS system, the entry and proofreading of handbills can be expedited and much time saved.

17. Placards or window signs will no longer be printed by printing branches except by special permission. If there seems to be some real need or value in supplying them, they may be ordered from a printing branch on the

Handbill Request form (S-16). Manuscript copy for all the information desired on the placard or window sign should be typewritten and supplied along with the order form. The words “Placard” or “Window Sign Order” should be typed across the top of the Handbill Request form. Instead of showing the name of the congregation, the name of the circuit should be shown in the space provided. Placard and window sign orders should not be included on the same Handbill Request blank with handbills but should be placed on a separate Handbill Request blank (S-16).

18. MNEMONIC SYMBOLS: When a branch publishes literature in a language that is not assigned a mnemonic symbol, send a request to the Brooklyn office to assign a symbol for the publication. This is done so that there will be no repetition in symbols anywhere in the world. While we do not use symbols in sending orders between branches, we do use symbols when writing our local invoices and the same symbols should be used worldwide. The Brooklyn office controls symbols.

19. Symbols for new languages and publications printed in Brooklyn will be shown on the Publications to Be Printed sheet. Branches can watch for these and keep their records up-to-date. A listing is also found in the back of the *Watchtower Publications List.*

20. When making domestic invoices or orders where one principal language is spoken in a country, the branch can use the mnemonic symbols without the language symbol. For example, there is no need in Germany to put “X” after every item to indicate a German publication, or in Spanish countries to put “S” to indicate Spanish publications. If, however, such a country has an order for an English publication, the branch can use the symbol “E” to show the publication to be sent is English and not in the national language. Always show the language fully spelled out on Branch Orders.

21. When you have any forms printed or mimeographed, you should always show the form number in the lower left-hand corner, except for such items as letterheads, envelopes, postcards, and membership or similar certificates. There should never be two different forms bearing the same number. The mnemonic symbol for the language is shown following the form number when it is translated into another language. (Example: S-4-S 6/86) The date that is shown on the English form should be shown on the translation. Dates are changed when forms are revised in English, not when they are translated.

22. SAMPLES OF PRINTED FORMS AND PUBLICATIONS: All branches that do printing of magazines should send one sample copy to Watchtower Farms Magazine Department if the branch does not send a bulk supply. If a bulk supply is sent, the sample will be taken from the bulk supply. All branches printing books, booklets, brochures, and English editions of *Our Kingdom Ministry* should send one sample copy of each to the Brooklyn office. This is done only on the initial printing and when major revisions are made, such as copy adjustments resulting in copyright date changes, format changes (i.e. hardcover to paperback), or changes in the cover artwork. It is not necessary to send samples of printed forms or non-English editions of *Our Kingdom Ministry.* Branches should also retain in their file a first-run sample copy or sample copy with major revisions of all printed or duplicated material.

23. The United States branch office sends to all branches one copy of everything printed that we feel branches should have. When you receive these copies, read them through carefully, then put them in your form file. The Brooklyn office does not send all of its forms to you because some are used only within the United States printery or the Bethel home itself, or maybe for local conventions. We are selective in sending some forms only to larger branches that may have a need for them.

24. THE PRINTING OF FORMS: Small branches will find it expensive to have forms printed, and we suggest that such branches reproduce their needs, possibly by mimeograph. Generally, it will be impractical for the branch to have forms printed in quantities less than 500. Lesser amounts if needed may be reproduced locally.—See 18:4.

25. Branches may order English forms from Brooklyn as well as forms in other languages if we print them. Always write out the name of the form and the form number on the order blank. Never order less than 500 copies of a form if it is necessary for the form to be printed for you alone. If it is a stock item, there is no minimum quantity. We will not print forms in other languages unless we feel that they are needed by the branch ordering. Branches may use forms even though they have the Brooklyn office address on them instead of the branch address. Under such circumstances, you may add your local address under the Brooklyn address by neatly printing it with a rubber stamp or by typewriter. In many places it is most economical for the branches to have letterheads and forms printed locally due to the high import duties on forms. Where the branches know that forms are duty free, they can order from a printing branch, but check into these matters before ordering. When ordering letterheads, envelopes, or other forms from a printing branch, a copy or a sample of the previous form showing exactly the way the form is to appear should be attached to the Branch Order. This does not apply to stocked service forms or handbills but to forms to be printed that are unique to your country.

26. Even though some changes have been made in forms and you have old ones, continue to use the old forms until they are gone unless advised otherwise. Generally, changes are not major enough to throw away old forms. Before you run out of the old ones, order the new supplies to be used, allowing ample time to receive them.

27. When the Brooklyn office revises and prints an English form, no reprints of the old form will be made in any language, but the branch will use up its old supply. When a branch needs a new supply, it should revise the form to conform to the latest English form.

28. No branches are authorized to institute new forms of their own unless the Publishing Committee has been given reasons for it and approval has been received. When a new branch is opened, it is unwise to introduce many new forms to the publishers to use at once. Forms are not of key importance. The important thing is the preaching of the good news of the Kingdom, organizing the publishers into congregations, and helping them to be spiritually strong and active. Do not burden them down with a lot of book-work. It is only when there are many congregations that a number of forms are really needed. A good rule to follow is that the fewer forms you have to use, the better it is. The brothers should get accustomed to using the essential forms that have to do with reporting to the congregation and the congregation's reporting to the branch office. There are very few other forms that are needed in smaller branches. Some branches have used computers to generate forms. However, it is our recommendation that, to avoid extra work, branches should not electronically produce new or existing forms without prior approval. This is not intended to rule out necessary local production of charts or listings of material that may be needed in certain departments, but forms for general branch use should best be referred to Brooklyn with your recommendation.

29. PRINTING OF BOOKS AND BOOKLETS: Any branch that prints books or booklets should check carefully to be sure the quantity to be printed is appropriate based on the movement of such publications, including requests from other branches. It will be the responsibility of the printing branch to check carefully before making out the printing requisition.

30. When a Branch Committee approves a printing requisition, the approval also includes permission to purchase paper, cardboard, or anything else that goes into the making of that publication.

31. Branches should **keep accurate cost records** of all publications produced. In addition to production cost, you will need to add in the cost of freight, insurance, and duty. Insurance generally runs about 16 cents per one hundred dollars of value.—See Expenses, Chapter 19.

32. PUBLICATIONS TO BE PRINTED SHEET: Before printing any publication at Brooklyn or any other printing branch, it is good to have it listed on the Publications to Be Printed sheet some time before you plan to print it. If you have approval to print a publication locally, send a memorandum to the Brooklyn office requesting that it be listed on an upcoming Publications to Be Printed sheet. Be sure to allow sufficient time before an item is to be printed for it to appear on the sheet and for the branches to send in their orders. Then when the orders from various branches reach the printing branch, it can be determined just how many to print for other countries.

33. ART PROOFS, FILM, ETC.: When art proofs or film are sent to a printing branch, be sure that certified invoices, if required for customs purposes, are sent to the printing branch at the time the proofs or film are mailed. One or two copies of the certified invoice should be placed inside the parcel for customs purposes depending on local requirements. Additionally, two more copies of the certified invoice should be mailed immediately to the printing branch.

34. When furnishing such material for printing, be sure it is properly identified. Remember that persons working in printing branches do not necessarily understand your language. Therefore, you should be careful to make everything as foolproof as possible for the printing branch. It is important that a cover memorandum be sent along with the material being supplied to your printing branch. The information in this memorandum should do the following: (1) Clearly identify the job; (2) state the reason why the job is being supplied to the printing branch; (3) specifically state which version of art should be used (African, International, Oriental, etc.); and (4) include any other special instructions.

35. When sending film for magazines, be sure to **send a complete control document.** A control document can be a signed printed sample, a signed blue-line (Dylux) proof, or signed laser proofs or photocopies. Composed Postscript files of magazines sent via CompuServe can be sent without a control document.

36. When putting advertisements in a book or booklet, you should **never advertise publications that are not already in stock** in your language. It would be better to leave pages blank than to advertise publications that do not appear in the language in which the new publication appears. Dates as to when to expect to receive publications from your printing branch are only estimates. Delays often occur. Therefore, it is better to wait until you have the publication in hand before advertising it in another publication.

37. Due to postal regulations in the United States, we do not advertise *The Watchtower* and *Awake!* in books or booklets.

38. When receiving electronic files or film, we occasionally experience difficulty because not enough room has been allowed to insert a picture. Care is needed in following the layout of the English picture to allow sufficient spacing. It may be necessary to reword the text or change the font size or line spacing to ensure adequate space for the picture.

39. The organization has many four-color pictures in its books, brochures, and magazines. It will greatly complicate matters and result in increased expense if each individual language edition of these publications has its own layout with its own location of four-color pictures.

Therefore, before sending electronic files or negatives to your printing branch, please make sure that the text follows exactly the same page layout and location as the English edition. It is desirable that each printing branch keep on hand standard master flats of all four-color artwork and match these with the text in any given language. This will require that the color pictures for all languages editions of our magazines or other publications to be printed in four colors fall in exactly the same location on the same pages as in the English edition. This would include any tints that are part of the art and not produced on MEPS. This is becoming more important now that so many editions of our magazines, and also books, are published simultaneously.

40. If you are producing a **monthly or quarterly edition** of the magazines, please keep these points in mind concerning imposition: (1) If your printing branch will be printing your monthly or quarterly edition on a Harris/Hantscho press, four-color pictures will only remain as such if they are placed on a four-color page according to the Harris/Hantscho imposition. Otherwise, a black-only picture will be made. (2) An effort to keep pictures on the same odd/even side of the page as English will ensure that the magazine pictures have sufficient bleed to print properly.

41. PAGE AND TEXT-AREA SIZES: It is important to follow the English text-area sizes when preparing art proofs or film because they are based on machinery limitations and publication standardization. The standard page size in a regular-size hard cover book, Bible, or booklet is 4 1/2" x 6 1/2" (114.3 mm x 165.1 mm). Text-area size is 86.0 mm x 143.0 mm. For pocket-size hard cover books, page size is 4 1/8" x 6 1/4" (104.8 mm x 158.75 mm). Text-area size is 84.0 mm x 145.0 mm. Magazine-size book page size is 7" x 9" (177.8 mm x 228.6 mm). Text-area size is the same as the English publication. The paperback book page size is 4 3/8" x 6 1/4" (111.0 mm x 158.75 mm). Text-area size is 86.0 mm x 143.0 mm. If a set number of pages is established for a particular publication, you should adjust text composition and/or wording to fit your language translation into the allotted space.

42. In supplying electronic files or film to a printing branch that uses offset rotary presses, endeavor to keep your publications in 32-page units. Ten signatures make a book of 320 pages; twelve signatures, 384; and so forth. However, no publication should be supplied to the printing branch in sections. Instead the *entire* publication should be sent at the same time unless special permission has been granted by the printing branch.

43. Good quality should be maintained on any text or halftone film sent to the printing branch. There must be no wrinkles, creases, or tears in the film, nor stains or smudges that might show up when the materials are processed. On all text material it is very important that the density of blackness be consistent over the entire page and from page to page. This needs to be checked closely.

44. At times, **new artwork** is requested by a branch for a special article in a magazine, *Our Kingdom Ministry*, or other publication. Permission should be received for this from the Writing Committee *before* proceeding with any work. When permission is granted, the branch should prepare a new layout or adjust the existing layout. If desired, a request can be made, through a regular Branch Order, for Brooklyn to scan slides and send them to you on a CD.

45. We feel sure that overseers who are acquainted with printing to any extent at all will see the importance of having things right in the beginning, because if there is an error in proofs or film and that error is printed, then thousands of errors will be printed. If you have an edition of 100,000 of a publication, there are going to be 100,000 mistakes made. That is why it is so important that the text be correct. The Branch Committee coordinator should see to it that good copy or clean proofs are always provided. Then when the literature is printed, it will be something that the publishers of the whole country will be proud of and happy to have.

46. THE PRINTING OF MAGAZINES: Accuracy in **determining the printing quantity** is important to ensure having enough copies to fill orders while not having many left over, which would waste time and money. Therefore, printing quantities should be carefully determined based on the following figures: congregation magazine requests (regular requests, special requests on hand, and special requests anticipated for special issues), any subscriptions, waste during mailing operations, and a small amount for stock quantity (no more than 25-100 copies for most small languages).

47. At times there may be a **shortage of a particular issue**. To avoid the need for small reprints, some of the regular congregation magazine requests may be reduced in quantity if the shortage is noted during mailing. If an issue goes out of stock after all orders on hand are filled, it is not necessary to reprint the issue. Reprints may be made for a specially advertised issue or issues on which there are large quantities of late orders. On an offset rotary press, 2,000-3,000 is generally the minimum quantity that would warrant a reprint.

48. In order to handle **leftover magazines due to small overruns,** after the main mailing of magazine requests is completed, take an inventory. Deduct the amount needed for stock. The remainder should be mailed out as soon as possible as "EXTRAS." Mail them to the congregations in your country or in a country that uses large quantities of that language. To accomplish the sending out of extras, follow through a consecutive list of congregations, sending about five percent of the amount of the regular magazine request to each congregation until the leftover quantity is exhausted. Indicate on the list where you leave off so that you can begin with the next congre-

gation the next time you need to send out extras. When the end of the list is reached, start over from the beginning. On the label for these extras include the word "EXTRA" at the top so that the congregation will know why they are receiving these magazines. The congregation can distribute them in the same way as the regular congregation magazines. If this arrangement is new in your country, you may inform the congregations about it by means of *Our Kingdom Ministry.* The intent should be to hold such overruns to a minimum.

49. As to the **type of paper used for printing** *The Watchtower* and *Awake!,* this is determined by the Publishing Committee. New language editions of the magazines may be started on newsprint or a paper using a large percentage of ground-wood. If it is thought practical to print *The Watchtower* on a better quality paper than *Awake!,* your reasons and recommendations should be submitted to the Publishing Committee for consideration.

50. It is fully appreciated that many branches would like to have their magazines in two or more colors, but this is a matter to be decided by the Publishing Committee. There is no objection to your making recommendations and showing the Publishing Committee how it can be done and what costs will be involved. At all times we are anxious to improve the standard of the magazine and increase its circulation. If a Branch Committee believes color would help the distribution of magazines, the committee should make its recommendation.

51. It is desirable that *The Watchtower* and *Awake!* be available in various languages to as many people as possible. Our production and distribution costs include the cost of translation, paper, typesetting, and mailing. These expenses are covered by the voluntary donations of those receiving and appreciating this spiritual food. To provide small printings or new editions of the magazines, contributions are needed to keep making them available to the people since these magazines are being offered without charge.

52. MEPS SOFTWARE: Multilingual computer programs that provide text entry, composition, picture placement, research, corrections compare, typesetting, and other functions are provided to prepare publications. When updates to MEPS software are sent to the branches, it is best to install these as soon as it is practical. Having all the branches at more or less the same level of MEPS software makes maintenance and support tenable.

53. TEXT ENTRY: Translators generally enter their translation directly on a computer. After publications are translated, they must be checked and proofread before they are composed. When text is delivered for composition, it should be clean and press-ready. After composition, publications are proofread and checked to ensure that they are complete and contain all the information provided by the translators. These principles of production must be applied to all publications produced by the organization.

54. TRAINING AND MAINTENANCE: The complexity of the whole process of translation, proofreading, composition, and typesetting makes it vital to train thoroughly all personnel involved. It is also necessary to train backup personnel in the event of unexpected emergencies. When a computer system is installed, training is often provided. However, each branch must be conscious of their responsibility for ongoing training to get the maximum benefit from the computer equipment and to minimize waste due to personnel not knowing how to use the equipment.

55. MANUALS: Manuals are provided for both hardware and software. As improvements and updates are made to the computer systems, maintenance personnel should familiarize themselves with such adjustments. To operate properly, computers generally require a clean, air-conditioned environment free of dust and static electricity. Problems with the computers, hardware or software, must quickly be reported on the appropriate forms.

56. SECURITY: The Branch Committee is responsible to ensure that reasonable steps are taken to confine confidential material to the duly appointed personnel. The Branch Committee must have assurance that all confidential computer-readable information cannot be accessed by unauthorized parties. Also, proper arrangements must be in place to ensure that all active work is backed up in the event of equipment failure. Backup procedures should be performed at least on a daily basis.

57. NEW LANGUAGES: **Full computer support may not be necessary for a new language** if the Writing Committee determines that only a few tracts or a simple brochure will be printed in that language. However, if the Writing Committee gives approval to produce books, *The Watchtower*, or *Our Kingdom Ministry* in a new language, MEPS Programming will need specific information about the requirements of the new language. Keyboard layout, hyphenation rules, composition rules, typesetting requirements, and fonts are needed.

58. FONTS: "Fonts" refer to the groups of characters used by a language. MEPS Programming is responsible to provide full capability for the new language on the computer equipment that the branch uses. MEPS Programming collaborates with other departments to find suitable fonts and collect the necessary language information. The printing branch is informed so that training in the use of the computer system can be arranged and production schedules be prepared.

59. Branches will benefit from purchasing available fonts instead of drawing them. This can potentially save many years of drawing characters. Branches interested in new or updated fonts should contact MEPS Programming.

60. Fonts should be installed and used on a predetermined schedule worked out between the translation

branch and the printing branch. Good communication between the translation branch, printing branch, and MEPS Programming is important to make sure that publications are typeset properly.

61. COOPERATION WITH PROOFREADING: It has been found advantageous to give proofreaders a brief course on MEPS operation so that they are acquainted with its capabilities. This helps measurably in communication between the two departments.

62. PREPARING PRINTING FLATS: After typesetting and preparing the negatives, the next step is to assemble the individual page negatives onto printing flats. Then offset plates are made.

63. OFFSET PRINTING AND PLATEMAKING: In offset printing, the negative is placed over an inexpensive lithographic plate and exposed to a bright light. The plate then becomes harder where the light shines through. With a chemical developer (supplied by the platemaker), we develop the plate. The developer makes the area where the letters have been exposed greasier, adding a coat of material where the image or type was on the negative.

64. Then the plate is put on the press. The press puts water on the plate first. The water does not stick on the greasy image area, but it does flow across the rest of the plate, wetting it. Then ink rollers come across the plate. The ink sticks only on the greasy areas and not where the water is. Then the plate comes in contact with a pliable yet firm rubber blanket that is especially prepared to accept the ink from the plate. The paper is pressed between the rubber blanket that now has the image in ink on it and a steel impression cylinder. The ink comes off the blanket onto the paper, and the form is printed.

65. The quality of printing depends basically upon (1) proper packing of both plate and blanket cylinders to get the right impression, (2) properly set ink and water rollers, and (3) ink and water adjustment. It is very essential to keep rollers in good condition. It is not economical to try to run rollers beyond the point of their expected life. The rollers should always be true round and have a good, tacky surface. The ink rollers should be washed down every night to avoid caking of ink. Sometimes the plate may need to be gummed up if the press has to sit idle awhile and then washed before starting to print again. The quality of printing is highly dependent, too, on correct ink distribution, which should be constantly watched and kept in adjustment.

66. Setoff, which is wet ink transferred from one sheet to another, is a constant hazard to printing where dryers are not used. It can easily be caused by too much ink and water being used or by the wrong type of ink for the particular paper being used. Setoff can also be caused by allowing the pile of printed sheets to stack too high. A third cause is the lifting up of the pile unevenly when you are inspecting during the time of printing and before the ink is dry. A fourth cause is the cutting of the material before it is sufficiently dried. All these steps should be watched carefully, because a well-arranged print job and a well-printed job can be ruined in the last stages with setoff.

67. Static electricity is another problem quite often found present around presses. One simple operation that is often very effective is to get a cord of copper tinsel and stretch it across the press so that the surface of the sheet will come in contact with the tinsel as it passes underneath it just before piling. The tinsel should be tied to metal parts of the press to act as a ground. On larger presses a "static eliminator" device may be required.

68. Good production of a press can be obtained by careful organization on the part of the pressman and a well-maintained machine that is operated at a proper speed. Organization includes having the work so well planned in the order of printing of the different jobs that it minimizes the amount of time a press is not running. Generally, the next job for the press should be readied in the stripping and platemaking areas while the previous job is running on the press. The cleanliness of the machine with proper lubrication is also essential to maintain a good quality of production.

69. INK: In acquiring ink it is not always the lowest-priced ink that turns out to be the cheapest ink. The way to determine the value of the ink is by figuring the number of impressions obtained per pound. Whenever you purchase ink, you should always consult with the ink-maker, submitting samples of paper so as to obtain ink suitable for the particular press and type of paper you will use. Some branches get their ink from Brooklyn where it is made in our Ink Room. There is no objection to branches buying ink locally if a good supplier can be found. Before ordering ink from Brooklyn, the cost of local ink should be taken into consideration.

70. If at any time you desire to obtain ink from Brooklyn, you should always send along a sample of the paper (8 1/2" x 11") that the ink is to be used on; also tell us the type and speed of press on which you print.

71. OBTAINING MACHINERY: It is usually not worthwhile to acquire old or heavily worn machines, even free. It costs too much to make them work properly. Brand new machines are not always necessary, however. Used machines of recent manufacture are often as good, and much less expensive.

72. CARE OF MACHINERY: The best maintenance is preventive maintenance. It is more economical and practical to keep a machine well maintained than to let it be neglected and break down. This will be more expensive and cause greater delay. Therefore, regularly scheduled machine inspection should be followed.

73. Lubrication is the life of the machine. It is good from time to time to have a person with a good understanding of the machinery, possibly a plant mechanic, check over all the machines to make certain that all points are being lubricated. A most vital and essential

part of the machine operation is proper lubrication, seeing that all the oil holes are kept clean so that oil gets to the proper place. It is better to oil a machine more frequently with a small amount of oil than with a large amount less frequently, as then a greater portion runs off the machine unused. This is wasteful and is not good for the machine, as it runs with less lubrication.

74. Cleanliness of the machine is very important. It gives increased life to the machine and results in a better quality of production. Eighty-five percent of all machine problems are caused by dirt. Therefore, the machines as well as the whole work area should be kept clean. To help ensure this, there are daily, weekly, monthly, and semiannual chores to be performed that should not be neglected under any circumstances. Negligence, particularly in the daily chores, can quickly ruin major parts of the machine. However, one rule that should always be followed is: **A machine should never be cleaned while it is in motion.** This is too dangerous, in that the cloth may get caught in the machine and result in injury to the operator of the machine.

75. It is too often thought that production comes by speed, but this is not the case. A machine should not run above a practical speed. **It is not speed that makes production; it is steadiness.** Therefore, if a machine is run at a practical speed, it will result in better quality as well as satisfactory production and a longer life for the machine and less strain on the operator.

76. SAFETY: We do not want to have anyone get hurt working around machinery; to prevent this requires effective safety measures. Any part of the machine that appears to be dangerous should have proper guards installed so that volunteers are protected. You should always **watch that all guards are used and in position.** Whenever a new person is assigned a machine, explain to him each section of the entire machine and caution him about any dangerous things to avoid. **All machine operators should be constantly cautioned as to the importance of safety.** In recent years governments have been requiring volunteers working in noisy areas or on loud presses and machinery to wear hearing protection, such as ear-plugs and ear-muffs. Also, steps to deaden or lessen the sound to acceptable levels must be taken. Branch Committees, printery overseers, and department overseers should become acquainted with what is required and see that some reasonable measures are taken to comply with such regulations for the good of all.–See 3:89.

77. UNUSED MACHINERY: If you have machinery that has not been used for some time but can be made to produce, do not dispose of it without getting permission from the Publishing Committee. It may be that it can be sent to another branch. If you have any machines not in use, inform the Publishing Committee in a separate memorandum when you send in your annual report.

Chapter 19

Expenses

1. Any manufacturing plant needs to have a record of expenses if it is to operate efficiently and provide information concerning the cost of items being produced. Therefore a cost accounting system needs to be set up in all printing branches to provide manufacturing and shipping costs on the books, booklets and magazines as well as other items of production. Such information not only **provides a check on efficiency** but is **needed to establish a manufacturing cost** required on shipping invoices and in determining the feasibility of having certain items printed by an outside firm where duty fees and shipping costs make it seem impractical to use our own facilities. How elaborate the accounting system needs to be is in most cases determined by the reports required by the branch organization as well as the extent of manufacturing being done. It should be a very simple matter to keep a record of costs where merely a small amount of job printing is involved. Certainly one should avoid spending a lot of time working up information that is not needed. Also it is good to avoid duplication of effort wherever possible. For instance, it may be that much of the information compiled in the treasurer's office at the branch can be utilized by the cost accountant in developing some of the costs needed. While bookkeeping as carried on in the treasurer's office needs to take into consideration all costs in order to balance out the books, cost accounting is concerned only with expenses that affect the manufacturing or other costs being developed.

2. COSTS NOT CHARGEABLE TO PRODUCTION: Every branch has operational expenses that are necessary in looking after the Kingdom interests, but only certain items contribute to manufacturing costs. Expenses that a branch would ordinarily have if printing was being done by an outside firm are not included in the cost of producing books, magazines or other literature. Following is a list of expenses that should not be included in the manufacturing costs or, at least, not charged directly.

3. Bethel home expenses consisting of reimbursements, meals, housing, furniture and illness, as well as repairs, rent, mortgages, dividends, taxes, light, heat and power for the portion of the branch building comprising the Bethel home, are charged to labor costs. Eventually a portion of these costs will get into the manufacturing cost through the labor rate (see labor costs) but none of these Bethel home expenses are to be charged directly to production.

4. Branch overhead expenses involving the various offices, service department, translation and proofreading of copy, correspondence, bookkeeping, invoicing and the handling of pioneers as well as the handling and expenses, including reimbursements, of circuit and district overseers, missionaries and special pioneers, are not charged to production.

5. Cars and trucks are not chargeable if the branch has conveyances for business purposes other than those used for manufacturing or shipping. Those used for various purposes may be prorated for cost accounting purposes.

6. Conventions and their expenses are not charged to production.

7. Educational expenses involved in maintaining schools at a branch such as the Kingdom Ministry or Pioneer Service Schools, special training given to missionaries learning a language, or instruction to circuit and district overseers, as well as motion picture films and slides would not be included in production costs.

8. Legal expenses involving estates or property other than that being used for manufacturing.

9. Maintenance of outside property or the sale thereof would not affect the cost of production.

10. Shipping costs involving the storage, packaging and shipping of literature and magazines.

11. Other expenses too may not be included in the cost of manufacturing a book or magazine, the reason being that if we had our literature printed outside by a local printer we would still have all of the above expenses. What we want to ascertain in our cost system is the exact cost of manufacturing the book, booklet or magazine as though the manufacturing or printing division were an outside concern.

12. COSTS THAT ARE CHARGEABLE TO PRODUCTION: The only branches that will have to set up a cost accounting system are those that manufacture books, booklets or magazines, or do considerable printing on a small scale, and then they would need to know what these things cost in order to make a comparison with outside printing. Therefore the items that are to go into production costs are as follows:

13. Building: Just that portion of the building that is used for manufacturing and storage of supplies for manufacturing would be charged to production. This would include depreciation, rent, taxes and maintenance costs to the printery building.

14. Heat: If one central heating system is used for the heating of the Bethel home, the office and the printery, then a percentage of the heat cost would be worked out for charging to the printery. The rest would go against the Bethel home and office.

15. Ink would include all inks, oils and dryers used in printing as well as any costs of manufacturing ink or distributing it to the presses.

16. Labor costs will include everything contributing directly or indirectly to the following: reimbursements, Per-

sonal Expense Account payments, home, meals and sickness. The totals of the above items contributing to the labor rate for the current month are added to the totals for the previous eleven months and the resultant total for the year is then divided by twelve to provide an average cost of labor for the month involved. The total cost of labor should then be divided by the number of persons working in the printery, the office and such schools as may be in operation at the branch. It will not include those who work in the kitchen or dining room in connection with meals, nor will it include housekeepers or others engaged in home maintenance. The above procedure will provide a labor rate per person for cost-accounting purposes and will be the same for each individual whether serving in the printery, the office or a school being operated by branch volunteers. However, only the labor cost of those who work in the printery and have to do either directly or indirectly with the manufacture of literature will be charged against production. The labor cost of all others falls against the nonprinting operations of the branch.

17. Light and Power: If the lights are on a separate meter from the rest of the power then the cost can be distributed in the same manner as shown in paragraph 14 with respect to heat. If there is not a separate meter then a survey will have to be made to determine the portion of the expense that applies to lights and the balance will then be charged to the various departments and/or machinery that utilize power.

18. Machinery and Equipment: Separate ledger accounts must be maintained for these in order to keep a record of the depreciation.

19. Maintenance: A record should be kept of all maintenance costs for machinery and equipment in the various departments. This would include maintenance supplies.

20. Stock: This has to do with materials such as paper supplies, cardboard, bogus, crash, stitching wire, or any other material that goes into the making of a book, booklet or magazine. It is part of the cost of production.

21. The details of the actual cost-accounting procedure will be supplied to printing branches on request to the Brooklyn office. Branches that do not do printing need not be concerned with this information.

22. Cost accounting can be simplified by developing an average cost for the production of all identical publications rather than individual costing. For example, since all pocket-size books of 192 pages use identical paper, endsheets and covers, and also use the same department-processing operations, one average cost can be developed for this type of publication instead of a separate cost for each of the production runs, titles, or languages. The same costing can be done for other books of the same size. Following this principle, if the same paper is used for both *The Watchtower* and *Awake!* magazines, then you can develop one average cost for both magazines. However, if different paper is used for each magazine, then you could develop one average cost for all *Watchtower* magazines and one average cost for all *Awake!* magazines.

Chapter 20

Program and Arrangements for Conventions, Circuit Assemblies, and Special Assembly Days

1. The Governing Body writes a letter to the branches each year setting out the program for the coming year, including information about convention plans. This letter directs whether you should have many district conventions, a national convention or an international convention. All branches will make arrangements according to the advice given in this annual letter.

2. PROGRAM: As to international, national or district conventions, the Teaching Committee makes up the program. Since district or national conventions in the United States are held before other branches hold theirs, the program arranged for the United States' conventions will be followed by the branches. However, each Branch Committee should know the condition of their country better than anyone else and they can also consult with the district and circuit overseers as to the material that may be most beneficial. There may be times when it is advisable to add or delete certain parts to fit the needs of the field. However, generally the material provided should be used since it has been prepared by the Teaching Committee for the world field. You should keep the Teaching Committee informed of any adjustments you plan in the program. Always be sure to arrange a program that will bring spiritual blessings to God's servants, and be sure that it is in good taste. The conventions should be practical and scheduled at a time of the year that will be best for the majority of the brothers to attend.

3. LOCATION OF CONVENTIONS: When national conventions are arranged, then one of the larger cities of the country should be selected. As for district conventions, be sure to have them in cities able to handle the crowd you expect. Over a period of time it is best to have conventions in as many different large cities as is possible and practical, for the sake of the witness that will be given.

4. EXPENSES: The branch will take care of the expenses and receive the contributions for national and district conventions. It should always be remembered that conventions are a real stimulus to the brothers and an encouragement to the interested persons, hence they should be well organized. If the convention runs smoothly due to good organization and loving oversight, the brothers will generally support it well. If some branches find it necessary to provide bottled water, a beverage, or some basic food items at district conventions, circuit assemblies, or special assembly days, this should be explained in writing to the Publishing and Teaching Committees with a recommendation on how to handle the costs. At all such gatherings it is appropriate to remind the brothers of their privilege to support the convention arrangements and the worldwide work by their donations.

5. PERSONNEL: The Branch should appoint a Convention Committee made up of the convention overseer, program overseer, and rooming overseer. These brothers should be elders, good organizers, and have adequate free time to devote to their assignments. If necessary a traveling overseer may be used. It is important for these brothers to be spiritual men who fully manifest the fruits of the spirit, even when under pressure. Usually members of the Convention Committee should also be alert, good businessmen, and capable of dealing with officials and to some extent with business concerns. After the Branch Committee approves and sends letters of appointment to each of these brothers, they will then function together as a committee of three to assign all other department heads as well as to oversee the overall convention operation.

6. CIRCUIT ASSEMBLIES AND SPECIAL ASSEMBLY DAYS: Each of these is arranged by the branch office once each year, according to the recommendations of the circuit overseers. Again the program may be adjusted according to the local needs of the brothers, but keep the Teaching Committee informed of any proposed changes. Small countries with only one circuit, or larger countries where publishers are very poor and cannot afford to attend three assemblies a year, may wish to organize just two assemblies each year, namely the circuit assembly and district convention. Whether this will be done is left to the judgment of the Branch Committee. In countries where restrictions make it impossible to hold district conventions or circuit assemblies, perhaps selected material can be presented to the brothers at their Kingdom Halls.

7. ACCIDENT PREVENTION AND SECURITY: When setting up and dismantling at conventions, transporting equipment or chairs, or groups of brothers, to and from the convention site**, give attention to safety**. Make sure that well-trained and responsible adults are selected in connection with any installation or use of potentially dangerous equipment, including electrical equipment. Keep in mind the danger of theft and vandalism. Assign alert brothers to keep watch over money and any valuable equipment at the convention site, such as sound equipment.

Chapter 21

News Service and Public Information

1. It is beneficial for the branch offices to establish good relations with the public news media wherever possible and practical.

2. GENERAL INFORMATION DESK: Branch Committees should be on the alert as to the possibilities of advancing the Kingdom message and its good news through newspapers, radio, television and magazines. While we have a **news service representative at all circuit assemblies,** it is good to have someone appointed by the Branch Committee and working in the branch office to handle general news service matters in case such needs arise at the branch. The overseer handling such a General Information Desk should be one who is capable, tactful, has a good mature knowledge of the truth and knows how to speak to strangers. He will be in contact with news representatives for circuit and district meetings as the need arises. Discernment should be used in deciding whether, or to what extent, inquiries should be answered, especially if a news representative is not known to the branch or may be antagonistic to our work.—Ps. 109:2, 3.

3. A good **news service overseer** should have available copies of the *Yearbook,* appropriate brochures, issues of *The Watchtower* and *Awake!,* or other items that have something outstanding to say about the organization so that people can get an overall picture of our work. A fact sheet with contact information for the local or branch news representative may be supplied. It is not very often that people call on the branch for information, but if a reporter for the news media is calling for a story, it is always good to turn the inquiry over to the same person who will be alert to the fact that he must be tactful and give out good and accurate information. The Teaching and Writing Committees have selected certain videos that are especially appropriate for public broadcast. This list will be updated from time to time. If a station is willing to broadcast one of our videos, be sure to review our public broadcasting guidelines with the station management. If they agree to adhere to the conditions outlined, a broadcast may be arranged and a copy of the video may be provided to the station. Occasionally **libraries or schools** get in touch with the branch and **ask for some literature** to be contributed to them. There is no objection to your sending a reasonable amount of this material free of charge. This may be charged off as advertising. If the brothers in the Bethel home know that a certain individual is the news service overseer for the branch, then they will not take it upon themselves to act as spokesmen when people call, but they will always refer such matters to the right individual.

4. A news service representative is selected for each circuit by the circuit overseer. A Circuit News Service Representative card (S-304) showing the name and address of this brother is then sent to the branch to update its file. This brother has the responsibility to cooperate closely with the circuit overseer, or as directed by the branch office, in promoting news service within the circuit. For district conventions a news overseer may be assigned by the Convention Committee. It is appropriate for these brothers to contact local media representatives to be sure they have basic information on our work and know who to contact if questions arise. The Teaching Committee provides a news kit to branches for use in connection with district, national, and international conventions.

5. In some countries we do not seek to publicize the work because local circumstances indicate the advisability of working quietly and not becoming too prominent. We must always use our good judgment in this regard. However, in some cases what might be misconstrued by the media can become a positive report if they are supplied appropriate information early on.

6. We will not ordinarily use any newspaper advertising for conventions unless it is free; nor do we customarily pay for radio or television time. However, if it seems advisable to pay to publicize our convention activities in your country in some way, the Branch Committee may submit a recommendation to the Teaching Committee. We can provide material that can be passed on in typed or mimeographed form as news releases.

7. OFFICE OF PUBLIC INFORMATION: The Office of Public Information in Brooklyn is established to help counteract the increasing use of the media to slander Jehovah's name and His organization. When the Governing Body or the Branch Committee deem it advisable to publicize accurate information and correct misconceptions and prejudices about us in our work, the Public Information Desk in a branch may handle the matter as assigned by the Branch Committee. Or, if the branch requests help, the Office of Public Information in Brooklyn may be assigned by the Chairman's Committee to assist by preparing a response to the media giving an accurate picture of our beliefs, activities, and intent.

8. PUBLIC INFORMATION DESK: Branches may find that occasional questions related to public information can be handled through normal communication from the Branch Committee to the Chairman's Committee. If it is apparent that there is an urgent need in your area for more to be done to correct misconceptions and prejudices about us and our work, the Branch Committee can make a request to the Chairman's Committee that a Public Information Desk be established in your branch. This may call for a brother to be assigned part time or full time to care for this work under the supervision of the Branch Committee. If more than one brother is needed,

request can be made to the Chairman's Committee. To counteract misinformed or slanderous media attacks against us, this desk would provide the media with an accurate picture of our beliefs and activities. In this respect the work of a Public Information Desk is complementary to the work done by a General Information Desk, which provides general information concerning our work and also handles assembly- and convention-related news service matters under the supervision of the Teaching Committee as described in paragraphs 2-6. Be sure to include a complete explanation of the reason for the establishing of a Public Information Desk when making your recommendation.

9. If the Chairman's Committee approves establishing a Public Information Desk for your branch, the desk will work under the supervision of your Branch Committee. Therefore, in the same way that you send correspondence regarding this matter to the Chairman's Committee, responses to such correspondence will be sent to the Branch Committee.

10. As a general rule, we avoid controversy when it comes to minor misconceptions that appear in the media. However, if some in the media spread false information of a serious nature about Jehovah's organization, what can be done? The Branch Committee generally knows the situation in their country, and they will often be able to judge whether it would be wise to try to contact the media and counter the misinformation or to ignore the matter. There is "a time to speak and a time to keep silent." (See *The Watchtower* December 1, 1998, pages 17-18, paragraphs 15-18.) In a media-related emergency, such as the publication of a slander that could have repercussions on our preaching work in a certain part of the territory or perhaps may affect the work countrywide, the Branch Committee has the responsibility to handle the matter quickly. If deemed necessary, the Branch Committee may wish to communicate with the Chairman's Committee for suggestions and direction. (See 1:7.) If your branch has factual information that neighboring branches need to know, this can also be communicated to them directly with a copy to the Chairman's Committee if it is expected that problems will spill over due to media reports. The nearby branches may then determine what needs to be done, if anything. If slanderous or lying reports appear in the media, it may be appropriate that these be reviewed by your Legal Department, if you have one, or you may write to the Chairman's Committee for such assistance, and request further direction.

11. In many lands where the work is under sustained media attack, the branch may direct responsible brothers, such as circuit news representatives or city overseers, to visit news editors and others with appropriate information. By providing them something in print in our publications they have a source for reference and they may also wish to obtain information from our official website (www.jw-media.org). It is beneficial if there is available a flow of truthful information that news editors and concerned individuals may be able to obtain and thus know what our position is on vital issues that arise.

Chapter 22

Donations and Purchasing

1. All funds received by the branches should be carefully used for the advancement of the Kingdom interests. It is always good to count the cost and weigh the need carefully before recommending or authorizing any unusual expenditures. While the organization supplies the various branch offices the necessary funds for operational expenses, we depend on the Branch Committee to use these funds wisely. Additionally, you have the opportunity from time to time to **show the local publishers that they have a privilege to share in meeting local expenses**. Finally, every Branch Committee has a responsibility to keep accurate records so that all funds can be accounted for by government auditors or by visiting zone overseers.

2. VOLUNTARY CONTRIBUTIONS: **The Kingdom work is carried on by voluntary contributions,** and the brothers in your country are encouraged to have a share in making such voluntary contributions for the advancement of this work just as the brothers do in all other countries throughout the world. Just because a branch has been aided financially for many years does not mean that it must always continue that way. As a branch grows in publishers it should grow in financial strength and eventually be able to carry its own financial burdens. With the expansion of the work reaching the ends of the earth, **all branches have the privilege of carrying some share of the burden of expense.** This can be brought to the attention of the brothers at circuit assemblies and district and national conventions in a kind way without soliciting.

3. Voluntary contributions help support the cost of producing and shipping literature to branches and congregations. The organization ships literature and magazines to all the branches either as gifts or at established rates. Congregations receive it without charge. The branches should order only what is needed for field activity. Care should be exercised not to order excess amounts that will just have to be stored for long periods of time, so that funds that could be used in other features of the Kingdom work are not unnecessarily tied up in the form of printed literature.

4. GIFTS AND WILLS: Frequently persons who are Jehovah's Witnesses inquire about the proper procedure for making gifts to the worldwide work or making the branch the beneficiary of their will. The following paragraphs indicate various ways in which that can be done. Similar details can be found in the November 1st issues of *The Watchtower.*

5. Even though gifts are made during lifetime, it is good that every owner of property or money make a will. Persons desiring to make such a will should have such Last Will and Testament prepared by an attorney. It is good to inquire of the attorney if the person can legally give to the branch the bequest that he desires to give. If it is desired to give the entirety of the estate to the branch, it is appropriate to check with the attorney to see if such can be done under the laws of your country. If the branch is named as beneficiary, it would be good to send the local branch office the executed original will, for the branch to hold in safekeeping, if there is no objection to this. It is helpful in handling the probating of a will if the branch also has a list of names and addresses of all relatives and a general list of assets and where such property is located.

6. Donations of money may be made in the form of contributions payable to Watch Tower Bible and Tract Society of Pennsylvania, in the United States; or if from a donor located in a country outside the United States, then donations may be mailed to the branch office for that country and made payable to the local corporation. Every contribution should be accompanied by a brief letter stating that it is sent to the branch as a donation.

7. Property other than cash or money can also be donated to the branch during the lifetime of the giver, should that be desired. This would include jewelry, stocks, bonds, mortgages receivable, notes receivable and other such property or equipment from which the branch can eventually benefit. If a person wishes to donate such to the branch that person should write to the branch office concerning his wish and explain what the property consists of, and the branch can then reply informing the person if the gift can be accepted and giving information as to how to make the transfer to the branch.

8. Donations and gifts are acknowledged by the branch when they are received. In some countries such gifts are tax deductible. By making such contributions during his lifetime a donor is ensured that the gift is received by the branch and that his wishes are carried out.—See 5:17.

9. CONDITIONAL DONATIONS: It is possible for money to be given the branches under a special arrangement which provides that in case of personal need it **may be returned to the donor.** Conditional donations may be made in the name of more than one individual so that if one person dies the other may still receive the benefits, if needed. They may also be made by congregations and circuits. This arrangement is not made by all branches, but can be done where there is branch property or funds that would more than cover any conditional donations made to the local organization, so that there would be no problem in returning the funds at any time. If your branch is regularly receiving remittances from other branches to support the work locally, then it would most

likely be inadvisable to institute the conditional donation arrangement.

10. In the case of **real estate** from which the owner wishes the branch to benefit, the owner may have the choice of either selling the property and donating whatever portion of the proceeds he/she wishes to the branch or simply transferring title to the property directly to the branch for Kingdom service. Local law needs to be ascertained which is most prudent. Taxes may be involved. If the person prefers to deed the real estate to the branch, it is important that the branch first be consulted before the step of deeding property is taken. Also, the branch should determine if the proposed gift of property poses any liability issues for the branch due to environmental concerns or titling problems. If it is the donor's wish for the branch to receive the real estate in the event of his death, then a provision can be made to this effect in his will. If your Branch Committee has any questions, you should feel free to write the Publishing Committee about such matters, giving all information.

11. INSURANCE: Occasionally persons desire the branch to be the beneficiary of their insurance policies and this can be arranged. If the branch or the Brooklyn office is named as beneficiary in an insurance policy we would like to be informed, depending on the named beneficiary.

12. SAVINGS BANK ACCOUNTS IN TRUST FOR THE BRANCH: Frequently persons have funds that they would like the branch to have in the event of death but on which they desire to earn interest and also which they wish to have available for personal needs that may arise. Some such persons put these accounts in their names, but the accounts are also "in trust for Watch Tower Bible and Tract Society of Pennsylvania," or the appropriate local corporation. Regulations regarding such trust accounts vary from place to place, so a person who is interested in such an arrangement should discuss it with his bank. If it is agreeable to the bank and in accordance with law, the one desiring to set up such an account may do so, naming the Society or the local corporation, whichever is appropriate. A letter should be written to the branch stating that the account has been set up and showing just how the title of the account appears, that is, the name of the depositor and the rest of the wording of the account, the name and address of the bank or association where the account is, and the number of the account.

13. BETHEL, MISSIONARY AND SPECIAL PIONEER EXPENSES: Large amounts of money are spent to support Bethel workers, missionaries and special pioneers with a view to expanding the Kingdom work. Often the local congregation publishers cannot cover this expense by local contributions and so funds are sent to many branches to help with such costs.

14. However, the Branch Committee should be careful to see that those who receive funds for expenses and have such privileges of service are deserving persons who are accomplishing something in the field. If you have persons on the list who are not accomplishing much in the way of preaching the good news and in bringing people to a knowledge of the truth, it may be better to remove them from that field and assign others. Compare their activity with that of others in similar territory. We do not want to be wasteful or spend funds for persons who are not whole-souled in accomplishing the work to which they are assigned.

15. The same principle applies to persons working at the Bethel home. We want dedicated, hard-working brothers and sisters to help with the work, not persons who may be disinterested or more concerned about material benefits than in the privilege of sharing in this spiritually-upbuilding work. We desire to really use those who are devoted to God and take seriously their commission as ministers. We want to support them in every way, whether at Bethel or in the field.

16. The Branch Committee should take a keen interest in helping new missionaries to adjust, so that they will feel "at home" and become effective in gathering in new ones. We fully appreciate that some missionaries are more successful than others and if a missionary is working hard at his field activity, then we are happy to have him in that service even though he may not be quite as effective as someone else.

17. In many places missionary homes are established and Kingdom Halls are provided for in these homes. The local congregation may meet there, and they should be informed that they may contribute something for the upkeep of the Kingdom Hall. Sometimes meetings are held in Bethel homes and a reasonable amount should be contributed for upkeep of the Kingdom Hall on the part of the brothers using it.

18. KINGDOM HALL CONSTRUCTION THROUGH REGIONAL BUILDING COMMITTEES: Many branches have established Regional Building Committees to care for their Kingdom Hall construction needs. Under the supervision of the Service Committee this arrangement functions in harmony with the "Memorandum for Regional Building Committees." Standard Kingdom Hall designs on CAD are used and modified as required. A Kingdom Hall Desk in the Service Department oversees the work of such committees and maintains a file on the schedules of each committee and what is accomplished in its territory. This desk processes appointments of Regional Building Committee members, evaluates loan applications, checks reports on completed Kingdom Hall projects and reviews reports from district overseers following their annual meeting with the Regional Building Committee(s) in their respective region. Each Regional Building Committee maintains a list of local volunteers and trains brothers with good potential for key assignments. As the need arises for additional committees, recommendations are made of qualified brothers who

gain considerable experience in this field and new committees are formed.

19. KINGDOM HALL CONSTRUCTION IN LANDS WITH LIMITED RESOURCES: As specified by the Governing Body, in certain lands in Africa, Asia, Eastern Europe, and Latin America, there is an urgent need for help to build Kingdom Halls. In such places where assistance is requested, the Chairman's Committee assigns the Design/Build Department in Brooklyn to help establish a Kingdom Hall construction program. For the benefit of these particular branches direction is supplied in the "Kingdom Hall Construction Guidelines for Lands with Limited Resources." These guidelines are available to such branches for their review.

20. In such lands provision is made to establish a **Kingdom Hall Construction Desk** which cares for a variety of responsibilities. These include some or all of the following: The desk assists with the design of buildings, takes steps to meet all legal requirements for property ownership, obtains planning and construction approvals, develops construction schedules, and confirms that all materials are ordered and on site before construction is started. This desk also assigns approved Kingdom Hall construction servants and volunteers as well as arranges for their housing. If necessary, international servants are provided to assist in a training capacity. The Kingdom Hall Construction Desk works closely with the branch Service Department that is responsible for considering where Kingdom Halls are needed and their priority, accessibility, number of congregations expected to use the hall, and related circumstances, while the Kingdom Hall Construction Desk organizes and administers their construction.

21. KINGDOM HALL CONSTRUCTION GROUPS: In lands with limited resources these groups are formed and operate in line with the "Kingdom Hall Construction Guidelines." They are usually comprised of skilled long-term and short-term volunteers who are in a position to devote their full time to construction and are supplied with needed construction equipment and transport. A construction overseer and assistant are appointed to take the lead in each group. Local brothers with the potential for oversight are identified and provided with adequate training to oversee additional groups as the need arises. In some lands with limited resources Regional Building Committees were appointed but their functions were limited because of economic problems, a lack of personnel and resources, or for other reasons. Still they may fill a supporting role to construction groups by locating suitable property, obtaining permits, and assisting with construction projects as circumstances permit.

22. KINGDOM HALL FINANCING: The Governing Body is pleased to help congregations fund their Kingdom Hall construction projects, and the Branch Committee will have the responsibility of approving and monitoring this funding. It should be the goal of each branch to have a self-supporting Kingdom Hall Fund. Unless otherwise directed, no interest will be required on funding provided from the Kingdom Hall Fund. Congregations should be encouraged to contribute to the Kingdom Hall Fund as their circumstances permit, thus helping other congregations build suitable meeting places. The Branch Committee has the responsibility to see that the congregations follow through on any agreements they make to support the Kingdom Hall Fund. Records showing funds provided to the congregations should be kept in local currency. If significant change in currency valuation occurs in your country, you may feel some adjustment should be made, in which case you may write the Publishing Committee outlining your recommendation. If funds are needed from outside the branch, a letter of request should be submitted to the Publishing Committee showing the amount and date when funds are needed. (See 22:53, 54)

23. Before funding is provided for a Kingdom Hall, it is the responsibility of the Branch Committee to make sure that all of the necessary information regarding the project is reviewed and approved. The Branch Committee should be assured that the property selected is zoned properly and suitable for construction of a Kingdom Hall, that the congregation can obtain clear ownership of the property, that the entity taking title to the property is legally valid and current, and that the costs for the Kingdom Hall and its furnishings are modest and reasonable for the area.

24. If the congregation is not financially able to cover the cost of the project, the branch may still agree the project is appropriate and may buy the property and construct the Kingdom Hall with some exceptions. In such cases, the branch would assume responsibility for all legal and financial matters pertaining to the property and may hold title to it. Although available funds should not be the determining factor whether a congregation receives help to build a Kingdom Hall, the congregation should still be willing to contribute to the building costs as they are able and also to cover the maintenance and operating costs of the Kingdom Hall. Since property and construction costs vary widely depending on the country and location, branches should request approval of the Publishing Committee for land purchase and construction for any Kingdom Hall project with an estimated cost above US$200,000.

25. A meeting should be arranged with the elders of the congregation(s) involved and representatives of the branch Kingdom Hall Construction Desk or the Regional Building Committee, if they will be handling the matter. Information should be provided about the importance of properly evaluating the property whether it is donated or purchased. If the congregation is to own the property, it will be necessary to obtain an estimation of the cost of the project so that the congregation will be informed. If the congregation will be requesting funding from the Kingdom Hall Fund, they should determine how much they could realistically contribute month by month to help

defray the costs in addition to supporting the maintenance of the Kingdom Hall. To assist the congregation(s) in preparing for a Kingdom Hall project, the branch may find it helpful to supply forms to provide direction and assist the congregation(s) in the approval process. Forms are available from Brooklyn to assist in evaluating the property, to explain what is involved in ownership of property, to encourage regular maintenance and safety checks, and to request financial assistance. These forms may be adapted for local use with Branch Committee approval if the circumstances warrant it. Before the branch releases funds for Kingdom Hall building, all of this information is to be thoroughly reviewed and approved.

26. KINGDOM HALL ASSISTANCE ARRANGEMENT (KHAA): This arrangement provides assistance in the event of property loss or liability claims against branches and congregations. Branches may write the Publishing Committee to request enrollment in the KHAA. Upon approval, branches will be provided with instructions to set up and administer the KHAA for their branch and its congregations. The suggested contribution for each congregation can be adjusted locally according to branch discretion. Contributions to the arrangement are used to pay for losses whenever they may occur. Although availability of funds should not be the determining factor whether a congregation is included in the KHAA, each congregation should contribute what it can.

27. ASSEMBLY HALLS: Branches may request assistance in connection with Assembly Hall construction. Since the construction of Assembly Halls involves a considerable expenditure of funds from the local brothers or from the branch's funds, the Publishing and Service Committees desire to be informed of any plans to build Assembly Halls with basic information as to location, proposed size, seating capacity, initial estimate of cost, and how many weekends it would be used each year.

28. BETHEL HOME EXPENSES: At times brothers working in a Bethel home or printery are careless, not realizing the expense involved when things are broken. If some brothers are careless or indifferent in such matters, it is good to speak to them about it so they realize what is involved. The cost of everything is increasing these days, and the brothers are not always aware of how expensive things can be. Sometimes some individuals put much food on their plates and then do not eat it. This is wasteful and can be expensive in the long run when many brothers are involved. At times they may leave lights burning when they leave their offices, the bathroom or their own room. It is appropriate to talk to brothers in a kindly way to avoid such waste.

29. PURCHASE AUTHORIZATION: Purchases involving the regular daily operation of a branch as well as requisitions for items up to U.S. $1,000 are approved by the Branch Committee unless the branch has been given other authorization. However, requests for any purchase involving the acquiring of property, enlargement of branch buildings, obtaining additional machinery, including computers, buying of vehicles or any other major purchases for the home or printery should be submitted to the Publishing Committee for approval. (The same is true of disposal of property, machinery, etc.) Provide complete and specific information relative to the equipment you intend to purchase, including the cost of the equipment and the reasons why you need such equipment. If anything is purchased at a sale without prior authorization, which might occur on rare occasions, please give similar details. Any brochures or illustrations of the item can be very helpful, especially if the description is provided in English. If you have any equipment you can trade in, find out what you can get for it and show this on the requisition too, so that the net cost can be ascertained by the Publishing Committee.

30. No agreement, either implied or written, should be made with any prospective supplier unless prior authorization has been obtained as outlined above, although it is usually good to obtain several proposals from sellers which can be submitted along with the requisition requesting permission to purchase. Even though a supplier offers an attractive limited-time discount, no contract should be entered without proper authorization.

31. BUYING WISELY: The one who buys goods or services should remember that he is spending funds provided for the Kingdom work, and therefore he should be desirous of obtaining full value for the money that is spent. Often an item which can be obtained at a cheap price will actually end up costing more in the long run due to excessive waste, short lifespan, frequent time- or production-consuming breakdowns, unavailability of parts, etc. One might be tempted to stock up on something like paper, because the price is going up, but before doing so consider **how much interest will be lost** on the money tied up in the stock. Inventories of all supplies should be kept reasonably low.

32. When **choosing suppliers** you should look for those who are well established and will back up their products. Usually this means the items will cost somewhat more, but the extra cost is well worth the investment. Generally it is best to stay with a reliable supplier and not be switching from one to another. Because they can depend on your business, they may be able to effect savings in their purchases which they will pass along in the nature of discounts. And in the event of shortages they will usually give preferential treatment to valued customers who cooperate with them and pay their bills on time. Though it is good to check with other suppliers from time to time in order to check the prices of your present suppliers, it is well to bear in mind that some merchants will artificially lower prices in order to wean away a prospective client from his competitor. Later he will raise his prices again. Generally your present supplier will work out an agreeable price with you if he knows that his price is too high. For the most part it is

usually best to keep prices and suppliers as proprietary information and not reveal them to competitors.

33. Because of the increasing number of incidents of receipt of **damaged goods,** poor quality, substitutes or wrong merchandise, it is necessary to keep very complete records and to follow through with the supplier immediately once the problem has been ascertained. Delays may prove to be costly. This requires the cooperation of those in the branch who take delivery of the goods as well as those who will be using them. No attempt should be made to use the merchandise unless and until an agreement has been worked out with the supplier. It is best to have this in writing. Obviously, it may be necessary to withhold complete payment until the matter has been satisfactorily resolved. Some suppliers give a discount if bills are paid promptly. This should be carefully watched to qualify for such discounts. In a year's time much money can be saved by taking such discounts.

34. It is good to acquaint businessmen with the nature of our work. Many prove to be quite favorable and even extend courtesies that assist us in our activities. Help them to appreciate the scope of the work and give them literature if appropriate. Always be courteous and respectful even if they prove to be persistent. A time may come when we could use their services.

35. PURCHASE AND STORAGE OF PAPER: You will want to **keep records of the kind of paper used and the quantity** as it will help in ordering supplies for the next year. The production report may be helpful in this regard, showing the exact quantity of books, booklets, or magazines that are printed. You can usually get a better price by ordering paper in large quantities or on a yearly contract. On the other hand you should consider the amount of interest you will lose because your money is tied up in paper or other items. If the price is going up, it may be advantageous to increase your stock; otherwise keep your inventory at a reasonable level to avoid possible deterioration and unnecessarily tying up your funds in inventory.

36. While we must anticipate our printing for the coming year, we always want to work with facts and go on past records. If over the past three or four years we have had a 10 percent increase in the amount of paper that was used and we have another increase this year, then we might anticipate a 5 or 10 percent increase in supplies needed. **Contracts should be made flexible** if possible so that we can buy more or less than our contract calls for. We never want to be overstocked with large supplies of paper that cannot be used later on or that may deteriorate considerably before they can be used. The Branch Committee should use care in ordering supplies just as they must consider past distribution in ordering literature from printing branches.

37. When **purchasing paper,** the grade and physical properties of the paper should be determined based on the intended usage of the paper. Do not use an expensive grade if a less expensive one will do as well. Usually grain direction is a critical consideration; but if not, you may be able to size the paper so that savings can be effected. Again it may be possible to obtain "job" lots of paper at reduced prices which are not the exact size wanted but will work out to a savings in the long run. Acquainting suppliers with the nature of our work may move them to offer discounts. Prompt payments, or cash payments, may yield further discounts.

38. Anticipate paper needs well in advance of usage so that there will be ample time to purchase at a good price and the paper will be delivered when needed, thus avoiding costly delays. Keep a monthly progressive inventory of paper. From this you will be able to determine when to order. If you can, order in quantities large enough to take advantage of price "breaks." Check with your supplier to find out where such quantity discounts occur. Analyze your paper needs each month. If you must have a small order of a certain grade but it will be expensive to order the small amount, you may be able to supplement the order and obtain a discount with an order of another grade.

39. Bear in mind that the **proper storage of paper is essential to prevent damage and waste.** Paper should always be kept away from heat, sunlight, oil and water. If you open up a bundle and use only a part of it, make sure the remainder is properly rewrapped to protect it from light, dust, moisture, etc. The amount you store of each grade should be carefully determined. For example, some grades of newsprint usually cannot be kept in stock more than three or four months as they tend to lose their strength, become brittle and turn yellow if exposed to air and light. However newsprint kept within its wrapper and properly stored, can last from six months to a year without harm to the paper quality. It is not good to overcrowd your shop with paper resulting in constant shuffling of your stock. Usually a three-month supply of regular, moving stock is sufficient unless there are special circumstances. For security purposes it is **preferable to have a local source of paper.** However if you have no reliable local paper suppliers and must depend on suppliers from another country, you will have to allow additional time for shipping the paper. Therefore, orders must be placed early enough to ensure that a sufficient stock is maintained. You must never allow your paper supply to run out. Any items for a particular job should be bought only in the amounts required for approved printings.

40. When ordering job press paper, you should show the sheet size and color. Grain direction is important on heavier stock and should be indicated on your order. It is good to send a sample of the type of paper you would like with your order. A sheet 8-1/2" x 11" will suffice.

41. MISCELLANEOUS SUPPLIES: From time to time we receive orders from branches for household supplies or various types of equipment. If your branch finds that

you just cannot get things locally that you feel are essential, and the only place you can get them is in another country, you may put through your order and explain why. However we feel it is **generally best to get equipment and supplies locally** as generally you will have a better and faster opportunity of getting additional supplies, parts and service. In addition it saves much work for someone at another branch in purchasing and shipping and there may be savings in shipping and duty costs. We cannot start buying supplies at the United States branch or other large branches for Kingdom Halls or assembly halls to be sent to other countries as too much is involved. So all Kingdom Halls, circuit assembly halls, and for that matter, branches, if possible, should get their supplies and equipment locally.

42. If a branch finds it necessary **to order something from another branch,** such request should be made on a regular Branch Order (AB-3) and not by means of an interbranch memo or letter. If machinery parts are requested from another branch, always give complete information, such as manufacturer, make, model number, serial number, any name plate information, etc. For electrical items, give details such as voltage, frequency (cycles), phase, etc. Be specific and give full information on any item you request. These items should be listed on a separate Branch Order and not on an order requesting literature.

43. PURCHASING DEPARTMENT: We want to be sure to buy what is in the branch's best interests in the long term, so it is important to realize there is more to value than initial cost. To obtain the best equipment and materials involves team effort between the shop or department requiring the items and the Purchasing Department. This requires good cooperation between those concerned. The following procedure is recommended.

44. Departments and shops may do preliminary research in any catalogs or brochures they may have. They may also communicate with other departments using similar products. However, before requesting additional catalogs or technical information or if further research is needed, contact the purchase agent first. Purchasing should also be notified when telephone calls need to be made to outside companies. It may be best for the purchase agent to call, or it may be decided to have the department make the call. However, both parties need to be kept informed. Often a three-way conference call will adequately care for communication between the department, purchase agent, and the supplier. If an outside source contacts someone in the department, the purchase agent should be made aware of it.

45. It should be noted that before any large research project is started the supervisory committee should grant approval and the purchasing representative should be informed. At times the supervisory committee may have brothers other than purchase agents take the lead in representing the branch with outside companies.

46. Any written correspondence for information, samples, etc., should be typed on branch letterhead, signed by a purchase agent and either mailed or faxed to the supplier. Purchasing will accept drafts prepared by departments and will forward the requested mail to the department when it arrives.

47. TRADE SHOWS AND TRIPS TO VIEW EQUIPMENT: All trips to trade shows or other business trips to view equipment or products should be made through or with the knowledge of the Purchasing Department. Reminders will often be given as to what information may or may not be appropriate to share with manufacturers and suppliers. All such visits must have the approval of the supervisory committee.

48. SELECTION OF GOODS AND SERVICES: It is usually in the branch's best interests to standardize on products where possible. Not only can inventories be shared but it permits purchasing in larger quantities that will afford a greater price advantage. For new products it may be wise to have an evaluation period and have representatives from other departments view and use the product. Through a collective review process a determination can be made that will benefit all concerned. If there is a difference between what is requisitioned and what Purchasing feels should be ordered, the department will be consulted prior to placing the order. The supervisory committee should be informed if there are significant changes in cost on an approved requisition, or differences of opinion as to what should be ordered.

49. QUOTATIONS AND TERMS OF AGREEMENT: All solicitation for quotations whether oral, written, or faxed are to be made through Purchasing. Purchasing will accept drafts prepared by a department or shop, but these will be put into final form and signed by the purchase agent. When meeting with a sales representative to discuss the terms of an agreement, a purchase agent is responsible for the negotiations. The terms of an agreement include more than prices. There are usually questions of warranties, service manuals, schematics, shipping responsibilities, payment schedule, documentation, etc., that must be resolved. The organization has certain policies that have been set up regarding purchasing. Since the purchase agents are familiar with these policies it is their responsibility to follow through. However, it is important to involve office personnel, the user, installers, material handlers, engineering, etc., as needed before agreements are finalized.

50. Any follow-up needed to insure delivery, quality, return of damaged or defective goods and warranty matters will be cared for by Purchasing. Purchasing should arrange for a line of communication between the department and the supplier for necessary technical information. The information should be shared with departments and purchase agents. It is necessary for departments to work with Purchasing in a united and structured way to get the greatest price benefit and to speak for the branch in a united way.

51. CAREFUL USE OF FUNDS: The Publishing Committee knows that money is needed to expand the work through missionary, special pioneer, circuit and district activity. However, at the same time we want to watch to be sure that all funds are carefully spent. Is your literature shipped the cheapest way? Do you purchase food in quantities? Do you buy foods in season? Or do you buy expensive canned goods because it is convenient to do so? Can incidental trips be combined to save time and transportation costs? Are you a careful buyer to be sure you get the true value of things?

52. It is very much appreciated if the Branch Committee will assist in keeping unnecessary expenses to a minimum. The funds being used are not our own but are contributed by the brothers from all parts of the world. The brothers have made sacrifices to help with the Kingdom work, so we want to act as wise stewards of these funds to use them to greatest advantage.—Matt. 25:14-17, 19-23.

53. REQUESTING ADDITIONAL FUNDS: It is practical in the smaller branches to have **sufficient funds to cover expenses for a two- to three-month period.** We want to keep each branch supplied with the necessary funds, but we do not want to have large amounts in countries where the economy is poor or where there is high inflation and the funds are subject to sudden devaluation. Generally if your balance at the end of a month is two or three times as high as your expenses for the month, you have sufficient funds. But if you begin to drop below that amount, then it would be appropriate to ask the Publishing Committee for additional funds to build your branch account up so you do not run short. While funds can usually be transferred quickly, do not wait until the last minute to make your request. We prefer branches to make occasional supplemental requests for funds to cover Kingdom Hall construction when you anticipate the funds will be needed rather than requesting a transfer every time a loan approval is requested.

54. When requesting funds for branch expenses, **please give complete details** each time on how to send the remittance, including the name and address of the bank, the bank's SWIFT number, title and number of the account, and your address for the account. Usually we will transfer funds month by month to branches needing financial support in an amount somewhat less than their actual needs and then send a supplementary remittance from time to time. However if you find your funds are building up so that you have more than a three-month supply of funds on hand, then you should write the Publishing Committee about this suggesting that an adjustment be made, perhaps skipping remittances for a month or two until your balance is reduced somewhat.

55. If you find you usually have some balance of funds from month to month that you do not use, you may consider putting some funds in a savings account to earn interest. However, we do not want smaller branches to build up funds for that purpose unless your local income is greater than your expenditure.

56. Each branch requesting funds should have a system for checking to **make sure that the funds sent are actually received** by them. And the branch sending funds should also be sure that the funds they send reach the branch or branch account safely. When your branch sends funds to another branch, you should request that acknowledgement of receipt be sent to your branch. Then you will be sure the funds have been received.—See 15:28.

57. ENCOURAGING CONTRIBUTIONS: *The Watchtower* from time to time has articles on the matter of contributing to advance the Kingdom interests, and at times information is given at assemblies as to how the work is carried on and the privilege each publisher has in this regard. It is not amiss to inform the brothers how the organization is supported in its expansion work, just as a congregation must be supported by contributions in order to pay the rent on a Kingdom Hall. With this in mind, we put out contribution boxes at conventions labeled “Contributions” so that the brothers may have the privilege of assisting in covering expenses and in sharing in the advancement of the Kingdom work. At no time, however, do we want to solicit funds so that the brothers feel they are being pressured, but we do want them to be informed as to how the organization operates and their privilege in this connection.—Luke 21:1-4.

58. The brothers also have the privilege of helping with the work by caring for the housing and meals for circuit and district overseers and branch speakers from time to time. All of these are privileges of service and require a willing spirit on the part of the brothers.

59. If your country is one where the income of the brothers is low, they may be limited in what they can do, but at the same time we do not want the brothers to leave the responsibility for caring for the expenses entirely to brothers in other countries. It is just a matter of proper education, patience, and time. If they are never told and the branch just goes ahead and pays all of the expenses, they will not come to appreciate their obligation and privilege. Just as we have to instruct the brothers in the congregation as to the need to cover Kingdom Hall expenses, so we have the privilege of helping them understand how the expenses of the branch organization and special pioneers and circuit and district overseers can be covered with their help. So it starts in the congregation. If the congregation is informed each month of their income and their expenditures so they can meet their obligations as a congregation in God’s organization should, then they can also be helped to see how they can have a share also in expanding the Kingdom work throughout the branch territory by their contributions.

60. INVESTMENTS: Any funds on hand that are not needed for day-to-day operations should be invested wisely. With each investment decision consider (1) the

safety of the principal, (2) the availability of the funds, and (3) the return on the investment. Dedicated funds should never be put at a significant risk of being lost. Only invest in financial instruments and institutions that are generally deemed safe. Any speculative investments are to be avoided, even if they seem attractive because of a higher rate of return. Always carefully select the length or maturity of any investment so that the funds will be available when they are needed.

61. If the branch actually holds any securities, they should be kept in a locked safe or vault. Securities which are purchased from banks or other brokers, however, should generally be held for safekeeping in the branch's name in a sound financial institution. Any person who is authorized to purchase or redeem investments for the branch should generally not be allowed to perform the record keeping with respect to the investments. Wire transfers or other payments to settle investment purchases should always be signed or approved by two persons.

62. A good investment strategy must include spreading the risk. This is accomplished primarily by using more than one bank or financial institution and, sometimes, be investing in more than one type of instrument or investment fund. Good judgment is needed, however, to balance the safety of the funds with the opportunity to earn a good return. Common types of investments include savings and money market accounts at banks, certificates of deposit and other time deposits at banks or other financial institutions, and government or corporate bonds and paper. If the branch is considering any other types of investments or making investments that are longer than one year, or if there are any other questions about how surplus funds should be invested, the Publishing Committee should be written for further direction.

Chapter 23

Schools for Theocratic Training

1. KINGDOM MINISTRY SCHOOL: The revised Kingdom Ministry School program will offer about 15 hours of study for elders, and when applicable, about 8 hours of study for ministerial servants. The program will be presented in the form of lectures, demonstrations, and class discussions. In most cases brothers from Bethel and traveling overseers will conduct the school. Wherever practical, all of the elders in a given area will meet together for the school over a two-day period; ministerial servants, when invited, will meet for one day. From time to time refresher courses may be arranged by the Teaching Committee to offer progressive training through this school program.

2. Scheduling of the school sessions can be flexible. The school could be conducted over a weekend. Or, portions could be covered for three hours each evening with the course running for five evenings. In some cases midweek daytime classes may be preferable, with the course running for two days. It will be up to the branch office to schedule school sessions in harmony with what is best locally.

3. This school is primarily open to the appointed elders in the congregations. It is recommended for the entire local body of elders of a congregation to attend the school at the same time. For this reason the Governing Body has authorized a special program whereby all the elders in a given branch area may be offered the same course in a comparatively short time, perhaps three to five weeks. This will be organized by the branch. The branch should make arrangements for adequate facilities for such schools, and where available and practical, assembly halls may be used.

4. In some countries congregations may have only a few elders or none at all, with ministerial servants serving in place of overseers, or in rare cases, some may not even have ministerial servants, yet those available are used to help local groups keep functioning and handle correspondence. These may be helped by the circuit overseer when he visits the group.

5. The most recent textbook is entitled *"Pay Attention to Yourselves and to All the Flock."* (*ks*91) A further refresher course may be offered periodically using additional textbook supplements or other suitable material provided by the Teaching Committee. If there is a supplement the student will be permitted to take his copy home with him for further use. In this way every congregation will have several of these textbooks available for the elders to use to guide the congregations in unity and harmony. In countries that are under ban or where there are serious restrictions, branches may supply the congregations with at least one copy of a current revised textbook to be kept in a safe place for the local elders to use and to study on their own. When the circuit overseer visits, he can help the elders by teaching them from the material they already have on hand.

6. PIONEER SERVICE SCHOOLS: Pioneer Service Schools are established with the objective of training full-time publishers who qualify to open up new territories and organize new congregations. In quite a number of branch territories there are large towns and cities that need to receive a Kingdom witness. There are good prospects of starting new congregations in such places if qualified publishers are available. So pioneers, after training in the Pioneer Service Schools, will be used in this activity in their own countries if they are willing. Even in lands where a good witness has been given, much interest that is encountered could be developed by starting more home Bible studies. Pioneer Service Schools will provide training with this in view also.

7. Good central locations, probably where a Kingdom Hall is available, can be determined upon and classes of 20 to 25 students will be enrolled. The students will undergo a study course in lessons contained in the textbook *Shining as Illuminators in the World.* The class sessions will be conducted by qualified brothers who are capable instructors. The study units can be spread over two weeks or covered in a shorter period, depending on the circumstances and the needs. In addition to class study and discussions, provision will also be made, where possible, for application of the things learned right in the field, since certain hours will be set aside for participation in the field by both students and instructor.

8. Regular and special pioneers who have been **on the list for at least a year** and who are qualified otherwise may be invited to attend the school. It will be appropriate for missionaries and wives of circuit and district overseers to be included in this program of training if they have been a year or more in their assignment.

9. Since some special pioneers and others attending the Pioneer Service School may have to travel some distance, there may be need for the school instructor to organize room accommodations as required. It may be that the local congregation publishers will be happy to provide such temporary accommodations. As far as may be possible students will not be asked to come from too great a distance.

10. The branch will care for the travel and food expense of special pioneers and missionaries attending the schools. Congregations in the larger centers may wish to contribute in some measure. It is not the wish of the organization that anyone become unduly burdened in caring for such expense. In each case the instructor will inform the branch office of the needs at each school location.

11. We are sure that this provision of the Pioneer Service School will be of assistance and encouragement to our full-time brothers and sisters, and eventually do much to extend the witness and result in the organizing of many new congregations of Jehovah's worshipers.

12. BETHEL ENTRANTS' SCHOOL: Some of the larger branches have arranged a program for new members of the Bethel family, consisting of a series of lecture periods and classroom discussions following the Bethel family *Watchtower* Study Monday evening. The Bible, together with other publications, such as *Dwelling Together in Unity,* are the basis for this course. All branches will receive a copy of this material when they begin operating as a branch. Smaller branches may use the material as practical in their situation.

13. Bible reading is also a part of this program. Before completing their first year at Bethel, new members of the family are expected to read the complete Bible during the first year, beginning with the book of Genesis and ending with the book of Revelation. Maintaining a record of when each one completes the reading will be helpful; appreciation is often expressed by family members for this arrangement.

14. ADDITIONAL PROVISIONS: New members of the family are also given a **preliminary series of four lectures** relating to Bethel life, work schedule, health, study and other appropriate items. A brief outline of such topics is available from the Teaching Committee and can be adjusted by the Branch Committee to fit local needs as desired.

15. GILEAD SCHOOL: This school has been arranged for persons desirous of entering the missionary service and who have spent more than two years in full-time service. For additional details on qualifications, see 8:2, 3. The Gilead course covers 20 weeks and provides intensive training in Bible study and organization.

16. THEOCRATIC MINISTRY SCHOOL: Instructions as to how the School is to be conducted each year appear on page one of each Theocratic Ministry School Schedule. The publications to be used during the school year are also shown therein. Branches may request exceptions as to material covered, if necessary.

17. MINISTERIAL TRAINING SCHOOL: This school provides training for unmarried elders and ministerial servants who meet the requirements for enrollment. They are given training to care for responsibilities involving shepherding, teaching, evangelizing, and handling other congregational and organizational assignments. From time to time classes are held in the territory of selected branches where suitable facilities are available. The two-month course, prepared by the Teaching Committee, is conducted in English and some other major languages. Under supervision of the Service Committee, qualified brothers are invited to attend. After graduating, they are invited either to serve where there is a need in their own country or to take up assignments in other lands.

Chapter 24

Writing Articles for "The Watchtower" and "Awake!"

1. WRITING DESKS: The Governing Body of Jehovah's Witnesses has approved of setting up Writing Desks on a permanent basis in a number of the branch offices. The objective of the arrangement is: (1) to produce articles that are better adapted to the needs of the world field, and to avoid the "American" flavor that results when most articles are produced in the United States; (2) to include in our journals articles that are most helpful to Christians living under circumstances in various parts of the world, not just those conditions found in the United States; (3) to achieve a redistribution of the writing load; (4) to **find additional individuals who are qualified to write** and thus give greater diversity to the style of writing in our magazines, while also achieving a broader interest in our publications.

2. The **overseer of the Writing Desk** in the larger branches that have been asked to set up such desks will be responsible to supply finished copy to the Writing Department according to the schedule made by the Assignment Desk at Brooklyn. Where the assignment is on a part-time basis, he will give it priority over other things when that is necessary. At times these branch representatives of the Writing Department may get in touch with other branches, requesting certain information or special facts not available elsewhere. If this occurs, carbon copies of all such correspondence between branches should be sent to the Writing Department in Brooklyn. Branches that have not been asked to set up a Writing Desk are encouraged to contribute written copy for *The Watchtower* and *Awake!* as they have opportunity. In branches where there is such a desk the brother caring for this work, as the branch representative of the Writing Department in Brooklyn, is considered a reporter for *Awake!* In **branches where no Writing Desk has been set up,** the Branch Committee coordinator generally is an *Awake!* reporter. If you have someone who is particularly qualified to write, we would encourage you to try to send in at least one article a year, or more if you are able. If there is no one in your branch territory who has writing ability, you should at least keep alert to what is happening in your part of the world. When an event occurs that would be of interest to your brothers and others in other countries, for example, if an earthquake or other calamity should strike, then you should be quick to tell us about it. If nothing more, you can **promptly send us news clippings** and your report on such matters.

3. At times an *Awake!* reporter **may choose to submit through the Writing Desk a complete article** instead of sending a preview outline to Brooklyn. Probably it would be preferable to handle matters in this way when some newsworthy event takes place (such as an earthquake or disaster), since we want to publish this material in the earliest possible issue of *Awake!* Of course, the copy submitted under these circumstances should be well written and ready for publication. **First-person news reports** based on personal experiences and interviews not only are factual but also have human interest that can never be captured in an article that is based on other news sources. Be careful about covering political events, since we are neutral as to politics and avoid taking sides. Nevertheless, at times we can report on governmental news that may be of interest to our readers.

4. Those used as writers must be dedicated, baptized brothers or sisters in good standing with their local congregations and who have writing ability. They should be exemplary, modest, not inclined to talk loosely to others about their writing activity. Sisters may be found to be especially talented in writing articles of interest to women. However, they should not be used to prepare articles that are basically an exposition of Scripture. Whenever anyone is given an assignment to write an article for *The Watchtower* or *Awake!*, that person should be given a copy of the memorandum "Writing for Our Journals." It is not necessary that the person read the *Standards Manual* if that is available locally. However, the one in the branch responsible for sending in the article should be well acquainted with this publication and follow its rules when editing material submitted. This will do much to assure that articles will be usable for publication.

5. PREPARING MATERIAL: The subjects on which articles may be written are quite varied. Some articles will deal with spiritual matters, and these should be written by brothers. *Awake!* articles may be on such subjects as commerce, economics, government, national customs, science, religion, geography, various occupations, history, social science, and natural history. Since the articles will be read by people in many lands, the subjects and titles should have broad appeal. They do not have to be about the country where the writer is located, although they may often beneficially contain material that reflects the relationship of that country to the subject. This can be accomplished by doing research in books and periodicals published in that land and by mentioning places and customs peculiar to that country, if it is appropriate to do so. There may be other more resourceful ways to achieve this goal.

6. Time in which to do the work of writing will vary with the individual. Those who are not in full-time service can work matters out according to the free time they have available. Bethel family members who are given the privilege of writing can be asked whether they are in a

position to do this on their own time or will need working hours. Some may be happy to use evening hours, or weekends for this type of work. None, however, should be discouraged from asking permission to use working time for such an assignment. Generally the morning hours rather than late evening hours are the best time for writing. A missionary, special pioneer or regular pioneer can be granted a time allowance by the Branch Committee if this is needed to care for a writing assignment. In many cases allowing the equivalent of a work week may suffice for an article. Some assignments may not require that much time, whereas for others more time will be needed. For those in missionary or special pioneer service, it would be best to care for a writing assignment within a single calendar month.

7. Article previews should be submitted in most cases before an article is written. In a branch having a permanent Writing Desk, the responsible brother will be expected to work closely with the Writing Department in Brooklyn. In most cases he will submit his suggestions for articles to Brooklyn for approval before proceeding with the actual writing of the articles. This will act as a check preventing two branches from preparing articles on the same subject. If ideas for articles are submitted by other individuals in the country, the representative of the Writing Department can attach his own notes to such an article preview when sending it to Brooklyn. The Brooklyn Writing Department may have other suggestions to offer as to what should be incorporated in the article. These article previews should bear the **name of the prospective writer** as well as the suggested title. They should be dated and should bear the signature of the Writing Desk representative and of the Branch Committee coordinator. Generally it is preferred that these previews be in outline form, complete with introduction, body and conclusion. Of course, it is understood that if the article is approved, the writer may make some adjustments in the outline as he works on the subject. **Branches that do not have a permanent Writing Desk** are also invited to submit preview outlines for prospective articles, addressing the covering letter to the Assignment Desk, Writing Department, Brooklyn. All article previews may be sent in unnumbered letters, but completed articles should be sent with a numbered covering letter.—See 1:86, 87.

8. Field experiences and life stories have been used in *The Watchtower* and *Awake!* Often the circumstances, attitudes and customs of the people living in the country where these articles originate are reflected in what is written. We should be sure that there is an obvious and worthwhile point made by the experience or the life story. Regarding the qualifications of those featured in life stories, please see the memorandum “Writing for Our Journals.”

9. In addition to suggestions for articles that you would like to write, there may be **other articles that you feel would be of value** to readers of *The Watchtower* and *Awake!* For instance, from time to time subject material for a semi-special issue of one of our journals might be developed. If your Writing Desk or branch does not feel that it can handle such a subject, feel free to submit outlines for such a semi-special issue and perhaps it can be worked out with cooperation from Writing Desks in other branches. Also, there may be topics or questions that could be handled in Scriptural articles, though you may not have anyone in your branch territory who is in position to prepare such material. The Writing Department in Brooklyn would be pleased to receive your suggestions.

10. If you receive **worthwhile news clippings,** we would appreciate having you send them to the Writing Department in Brooklyn. You can determine the type of items that are likely to be of use by observing the material appearing in fillers and “Watching the World.” Items from newspapers and magazines as well as quotations from books should be accompanied by the complete name of the author, publication, its publisher and place of origin, its date and page number(s). Kindly indicate the specific article—putting a mark in the margin next to any statements of particular interest—and send it to the Writing Department in Brooklyn in its entirety. Please submit **a good English translation for any foreign-language clippings** or copies of material that you send to Brooklyn. Kindly direct these letters to the Writing Department, Clippings Desk.

11. POINTS TO CHECK BEFORE SENDING IN ARTICLES: Before signing and submitting an article to the Writing Department in Brooklyn, the Writing Desk overseer or an assigned Branch Committee member (in the case of branches lacking a Writing Desk) should **read the article very carefully.** It should have a good title, an interesting introduction, a well-outlined and developed body and a fitting conclusion. The article should be appraised in the light of what is said in the memorandum “Writing for Our Journals.” It should be good enough to publish for millions of readers. Also, have in mind the possible **effect of the article on the people living in your territory.** Sometimes it is best not to say certain things, even though they are true. Be careful not to submit material for publication that might cause difficulty for our brothers or for the work in your country. There are many things about which we can write that will not hurt our work and may actually engender goodwill. Of course, no matter what is written, the truth should be presented. Nevertheless, we can be tactful about how we say things.

12. DOCUMENTING ARTICLES: When articles are submitted for possible publication in *The Watchtower* or *Awake!* or as a brochure, booklet, etc., it is important that they be properly documented. Do not simply put a bibliography at the end of the article. Throughout the article, please put reference numbers in brackets at the end of quotations and next to facts, which should be documented. Then attach to the article a separate sheet listing the sources alongside the corresponding numbers.

This information is useful to us in many ways and may even determine whether an article can be published or not. With the first reference to each source document, please show the following with regard to books: Full title, author's name, date published, place of publication, volume and/or page numbers. Regarding magazines and newspapers: Full name of publication, a clear statement as to whether it is a magazine or a newspaper (some translators have to know this), city and state and country where published, full date, page number. Subsequent references to the same publication may be abbreviated.

13. If there are direct quotations from magazines, newspapers, books, or other sources (apart from the Bible) in your article, please submit a photocopy, whether the material is in English or any other language. In the latter event, include a translation into English. Keep the original on hand for future use in your branch, as for example in translation. If you are aware that a particular quotation that you use has appeared previously in the organization's publications, please state where it is to be found. Branch Committees can check that the above details are being supplied when sending in articles.

14. When an article is sent to the Writing Department in Brooklyn it must be **accurate in every detail.** Basically, that responsibility rests with the writer. We should use as writers only individuals whom we know will do dependable research and present the facts carefully. However, when the Branch Committee coordinator or the branch representative of the Writing Department reads an article and sees anything at all in it that raises a question, this point should be checked with the original writer, or it should be looked up to make sure that what is said is absolutely right. If the point is in error, an appropriate correction should be made. Similarly, if statements are ambiguous, they should be clarified. Matters should be expressed, not only with a view to explaining them, but so that they will not be misunderstood by translators or by readers. Avoid use of expressions having unnecessary political or propagandistic overtones.

15. Where possible, **photographs or pictures** (preferably in color) should be sent **along with the article.** Photographic negatives and clear slides are preferred. This material will help the artists to prepare good illustrations and give the article real local color. Photographs should be accompanied by signed releases, as explained in the memorandum "Writing for Our Journals."

16. Any article that is sent to the Writing Department in Brooklyn should bear the **name of the writer.** It should also be dated and the name of the branch should be given. In the upper right-hand corner should appear the **Branch Committee coordinator's signature as well as that of the branch representative of the Writing Department** if you have a Writing Desk. Such signature(s) would indicate that everything is in order and that the article is approved for publication.

17. Articles of local interest that have been prepared by your branch for use in certain-language editions of *Awake!* should be approved first by the Branch Committee. Then, before they are ever scheduled for your magazine, they should be sent, together with a translation into English, to the Writing Committee for approval. Branches translating *Awake!* may **fill an average of up to ten percent of the total pages** of their *Awake!* magazine with local articles, but these must first be approved by the Writing Committee as stated above. There may be exceptions, such as "Watching the World," reports on branch dedication and expansion, publishing a report on your conventions in an early edition (while the information is still "news") or making a report on the brothers' loving actions during some local disaster. In such exceptional cases, you have our permission to publish the article with approval of the Branch Committee only. However, please be careful not to say anything that could put Jehovah's people in a bad light, or cause legal or other problems, in your own country or other countries where your magazine may circulate. Send such articles, together with English translations, clippings (including translation), references, etc., to the Writing Committee. Have in mind that we may also be able to use the material.

18. All correspondence and articles from branch Writing Desks will be channeled through the Branch Committee coordinator, the same as other branch correspondence.

Chapter 25

Translation

1. Jehovah God is providing for his people a banquet of rich spiritual food. (Isa. 65:13, 14) For the most part, this spiritual food is initially prepared in English. Since only a minority of Jehovah's servants understand English, **the majority depend on translations of the English material for spiritual sustenance.**

2. Ideally, all the provisions available in English should be made available to all language groups. However, the **publications to be translated are determined by** the particular **needs of the field** and the **availability of qualified translators** in each language.

3. The Writing Committee decides on the order of priority of publications for translation and issues a list that serves as a guideline for the Branch Committee. If there is a special need locally, the Branch Committee may request that the Writing Committee make an exception to the order on this list.

4. Announcement of new publications will usually be made in the annual letter. However, translation approval should not be requested at that time. When the text is submitted for processing the Writing Committee will send a letter describing the nature of the publication in some detail along with the projected schedule for mailing the translation materials. At that time requests can be made either for permission to translate or for an evaluation copy of the early branch mailing. This arrangement should help branches to avoid feeling obligated to produce a publication that may not be particularly useful in their field. Additionally, branches should not hesitate to request cancellation of translation approval if the material does not really suit their territory or is too difficult to translate.

5. Before initiating the translation of any older publication, you should first **obtain approval** from the Writing Committee. When permission is granted to translate, a copy of all adjustments (and approved updates) that have been issued since the publication's release will be provided, to correspond with the copyright that will appear on the publishers' page. Approval must also be obtained from the Writing Committee **if you wish to publish *The Watchtower*** or ***Awake!* in an additional language,** increase the number of pages in the magazine, or publish it more frequently or simultaneously with English. When making such requests, **please advise which translators are available** to handle the extra work, and the recommended date of issue for the change.

6. The Branch Committee should recommend material that is best suited to the branch territory. In new languages, you usually **start out with some tracts,** perhaps followed by a brochure. If this proves fruitful, if there is indication of ongoing need, and if sufficient translators are available, additional publications may be recommended for translation.

7. CONTENT OF *THE WATCHTOWER*: Regardless of language or number of pages, *The Watchtower* should always carry the study articles. For monthly editions that have fewer than 32 pages, some study articles may have to be omitted. However, where *The Watchtower* is published in a monthly edition of 32 pages or less, or twice a month, **all study articles should be published if at all possible.** In such editions, any other articles used are selected by the Branch Committee, not by the translators.

8. When approval is given to publish *The Watchtower* simultaneously with English, the Branch Committee must determine how the study articles that would otherwise be missed should be handled. Additional study articles may be included in several issues before going simultaneous. Or they may be published as 32-page brochures. These articles may be studied at the Congregation Book Study.

9. The issues of *The Watchtower* that deal with **the yeartext** and **the world report for the past service year** should be published simultaneously with the English or as early as possible in other editions of *The Watchtower*.

10. Should it be necessary **to replace material in *The Watchtower,*** the Branch Committee may select material from the current *Yearbook, Insight,* or *Awake!* (if *Awake!* is not semimonthly). However, this **should be done only in exceptional cases.** Generally, such replacement articles should be spiritually upbuilding rather than of a secular nature, in harmony with the general makeup of *The Watchtower*. Please advise the Writing Committee of any such adjustments and the reason.

11. The early branch mailing of the English magazines will be sent to all branches requesting them. Even if a particular language is not simultaneous, **all translators should receive copy containing the comments inserted for translators.**

12. CONTENT OF *AWAKE!*: Where you cannot publish all the material that appears in the English *Awake!,* the most suitable articles for the territory should be used. **The Branch Committee selects the articles to be translated for *Awake!***

13. In non-English editions of *Awake!,* the Branch Committee may wish to use a few local items for **"Watching the World."** See 24:17 for the procedure to follow in such cases. In monthly or quarterly editions, you may wish to replace "Watching the World" with articles from *Awake!* that would otherwise be missed.

14. QUARTERLY EDITIONS OF *AWAKE!*: These may be published when there are not enough translators to

produce a semimonthly or monthly edition, or where the demand is limited. These are not listed on the publishers' page of *Awake!* as "Languages Available by Mail" and are available as congregation magazine requests only. If they can be sent abroad, they are listed in the *Watchtower Publications List* and in the mailing lists sent to the branches.

15. The Branch Committee may believe that parts of their territory could be served well by a quarterly *Awake!* in an additional language. Before making a recommendation to the Writing Committee, they should be sure that there are **sufficient translators** to handle the extra work load and that at least 2,000 copies of each issue will be needed.

16. The publishers' pages of *The Watchtower* and *Awake!* show the average number of copies printed per issue in all languages, as well as the number of languages. The **publishers' pages** of vernacular editions should also contain the latest figures for these items, as they appear in the English magazine. This page **should be kept up to date in all respects,** including the branch addresses.

17. TEXTUAL CHANGES: At times certain Western items or customs mentioned by way of illustration in the English text are completely foreign to people in some parts of the earth. For example, where "iced tea" is unknown, the translator may wish to recommend replacing it in the illustration with some local drink that would fit the context. In the same way there may be unfamiliar animals, flowers, plants, games, and so forth, that would best be changed to something that will be understood locally, if the context allows for it. Hence, when the translator comes across **words and expressions that** he believes **would present a problem,** the text may be changed as outlined in paragraphs 18 and 19.

18. For **dated publications,** such as *The Watchtower, Awake!,* and *Our Kingdom Ministry,* **the translator should submit his suggestions for minor changes to the Branch Committee.** If the Branch Committee approves, he may then make such changes, and the Branch Committee should report them to the Writing Committee.—See 14:10 in connection with changes to *Our Kingdom Ministry.*

19. For **undated material,** such as books, brochures, and other publications of a permanent nature, the translator should submit his recommendations to the Branch Committee who, in turn, should submit them to the Writing Committee for approval before the changes are made.

20. When such are considered essential, **changes in artwork should be handled in the same manner as textual changes.** If the Branch Committee feels that it is advisable to substitute, for example, an African for a Caucasian, and Brooklyn did not provide alternative artwork, such changes may be made as outlined in paragraphs 18 and 19 for textual changes if someone is available to do first-class artwork. Hence, if the artwork appears in dated publications, the Branch Committee may give the approval. A printed copy of the altered page, with the original attached, should be sent to the Writing Committee. If the change in artwork is for an undated publication, the suggested change along with the suggested new artwork should first be submitted to the Writing Committee for approval. It is best to keep such changes to a minimum.

21. TEXTUAL ADJUSTMENTS: Adjustment Notices from the Writing Department will give direction as to how the adjustments listed are to be handled. If certain textual adjustments are authorized for the next printing of a publication, such usually are made only once during any calendar year. Translation errors may not be corrected without permission of the Writing Committee, and the Branch Committee should clearly explain in English what such errors are and what their impact is.

22. GOAL: Those who are privileged to translate spiritual food into their respective languages should **strive to produce publications that are both delightful and accurate.** (Eccl. 12:10) However, accuracy takes precedence over beauty of language. Translators should be conscious of being reasonably productive.

23. THE TRANSLATOR'S RESPONSIBILITY: Serious responsibility rests upon a translator, who must see that what is published in the English is translated clearly and exactly for the non-English edition. **The translator should get the true spirit and understanding of the material and then make an accurate translation. Quality should never be sacrificed for the sake of production.** You have noted the high quality of the language used in the English *Watchtower* and *Awake!* magazines. A translation should be of the same high quality in grammar and in choice of words. Translations of publications should be understandable and easy to read. Above all, they should convey the truth as it is expressed in the original English. **The translator is not the author. He has no liberty to insert his own ideas,** nor is he authorized to summarize a paragraph and put it in his own words.—Compare Luke 1:3, 4.

24. If, for any reason, something must be taken out of an article, the Branch Committee decides what should be deleted. Harm is not likely to be done when something is left unsaid, but great harm can be done by someone's putting in his own ideas or compromising the organization over some sensitive issue. All adjustments made by the Branch Committee should be approved by the Writing Committee before printing.

25. The matter of good translation cannot be overemphasized. It is essential that translated material be carefully checked against the English and proofread before it is released for composition. **Please make all changes in the copy before it leaves the hands of the translator, checker, and proofreaders.** Following the proper

procedures will eliminate the need for copy changes on composed pages.

26. Once approval is given to translate a magazine into an additional language, **each issue should be produced on time.** (Matt. 5:37) For that to happen, the translation and printing must be done dependably according to the schedule prepared by the printing branch. Once you start publishing a magazine, there is a heavy responsibility to keep producing the publication regularly.

27. PERSONNEL: Translators must have an excellent command of their own language. They also need a good understanding of the language from which they are translating. Although the translation is checked, **the responsibility for what is finally printed rests with the translator.** Therefore, a translator must be trustworthy and faithful. **If the translation of a passage presents a problem** with regard to doctrine or policy, **the Branch Committee should be consulted.** If the matter is not resolved, it should be submitted to the Writing Committee for determination. If the translation is not made directly from English, it would be well for someone who knows English to check the translation against the English for accuracy.

28. Because it is not always possible to convey the full meaning, flavor, or nuance of the English original due to translating from another language, it is preferable to translate directly from English if at all possible. It is therefore good to look for prospective translators among persons who know English. The time constraints of simultaneous publication also recommend that translation be done directly from the English text.

29. The **number of translators and proofreaders must be proportionate to the amount of work,** contingent on the needs of the field. Their abilities and experience will also affect the size of the team. In order to preserve the well-being of the translators and maintain the organization's high standards of quality, care must be taken that the translators are not overloaded. Seasonal work (such as convention releases, *Yearbook, Examining the Scriptures* booklet, *Index,* assembly program letters, convention talks and outlines, drama scripts, and public talks) should be considered when deciding whether additional items on the priority list can be undertaken. Otherwise the production of regular publications, such as semimonthly magazines, *Our Kingdom Ministry,* and inserts may be delayed or rushed. Additionally, before asking to translate the *New World Translation,* realize that you will need a separate team of translators. A Bible translation team is composed of a minimum of three translators, a secretary, and a translation coordinator.

30. It would not be reasonable to expect to have a full complement of experienced translators when starting **to translate the organization's publications into a new language.** But work might **start on tracts or brochures with only two translators.** They can check each other's work and also proofread the copy. As the workers gain experience and additional translators are added to the team, more work can be assigned if the need in the field warrants it.

31. While the translator's aptitude is important, a good attitude is even more important. So a translator's **spiritual qualifications cannot be overemphasized.** Younger brothers, though, do not have to be ministerial servants to be considered for translation work. Where possible, translators should not have weighty family responsibilities. **Persons in full-time service are preferred.**

32. The development of new translators (and proofreaders) should receive ongoing attention. This is especially important when publishing of dated material begins. The aim should be to develop a translation team that can support the work even when a member is away or has to leave permanently.

33. There are a number of **ways to find new translators.** (1) Members of the Bethel family should be considered first, as well as Bethel applicants. (2) Potential translators may be located among those who attend district conventions. To this end, capable brothers can be alerted to take note of those interested in Bethel service who have a good knowledge of both their own language and English. (3) Traveling overseers can be notified to look for potential translators who have the qualifications and the desire to serve at Bethel.

34. Prospective translators should be assigned some English text to translate. The material should be representative of the work that they would be doing as a new translator. Candidates may use dictionaries and other reference works while doing the test translation, but they should not ask others to help them. Where possible, their work should be evaluated by experienced translators. We should not expect candidates to manifest the skills or breadth of knowledge of experienced translators. Yet their test translation should indicate basic potential, sufficient to warrant further effort, a potential to grow with training and experience. Only if a person meets these criteria should he be selected as a translator. Since all new Bethelites are "tested as to fitness" during their first year at Bethel, **those called in to assist with translation should understand that they may be reassigned** to other work or be asked to leave Bethel if they do not qualify as a translator.

35. When a new candidate is selected, an experienced translator is assigned to train him if available. After checking each article, the trainer should explain to the new one the reasons for any changes. **Discussions with the new translator** after each of his articles has been checked **are essential** if he is to make progress.

36. Not everyone receiving training will eventually qualify as a translator. During the training it may become clear that a person who seemed promising does not have the necessary ability. As soon as this is determined, the

training should end. **Only those who truly qualify should be used as translators.**

37. The overseer of the translation department should be a loyal, spiritual brother who takes a keen interest in communicating and cooperating with the translation team. He should **make sure that translation, checking, and proofreading procedures are followed** and that schedules are met. He needs to watch the quality and quantity of the work, but he need not personally check all translated material before it is released. The overseer should keep the Branch Committee informed, so that the department is neither overloaded with work, nor overstaffed.

38. EQUIPMENT: Each translator should be equipped with his own set of basic dictionaries and reference works that are used frequently. Normally a translator should have at his desk a copy of the English *Reference Bible,* the standard vernacular Bible(s), the organization's standard English dictionary, a dictionary of English idioms, an accurate and up-to-date English-vernacular dictionary, and a grammar reference for the vernacular language. The Translation Department and/or branch library may contain other reference works less frequently consulted.

39. The text of the translation is preferably entered directly on computer, since the organization's composition is done by computer. Only in unusual circumstances would it be necessary to use a typewriter or write by hand.

40. An environment conducive to concentration is necessary for efficient production of quality work. The translator should have a suitable desk and a comfortable chair. Adequate lighting and good ventilation are also important. For these reasons, **a quiet office environment in Bethel is ideal for translation.**

41. PROCEDURES: At least two workers are needed to follow the standard translation, checking, and proofreading procedure. (With small teams, translators may also do proofreading.) Though there is no end to the amount of checking that could be done, once the translated copy has gone through the following process it should be reasonably free of error. The steps are:

(1) Material approved for translation is assigned to a translator who does the initial translation. Articles for study and those on the Christian congregation, duties of elders, teaching, counseling, and field service could better be translated by experienced brothers, if available, who are well acquainted with these fields. However, articles that deal with Scriptural matters of a general nature, or about the home, women's occupations, the beauties of creation, and the like, might be translated by either brothers or sisters.

(2) Another qualified person checks the material by comparing the translation with the original text and writes suggestions on the copy. The copy is now returned to the translator so that he can review the checker's marks. Or, if preferred, the copy can be sent directly to the proofreaders, and then the translator will check both the checker's and the proofreaders' marks at the same time.

(3) The copy is then read by two proofreaders, who concentrate on grammar and do mechanical checks. They should ensure that the style conforms to the organization's standards and that the spelling, grammar, and punctuation are correct and consistent. While a proofreader may make suggestions for improvement if necessary, he will not change the translation.

(4) The original translator determines which of the checker's and proofreaders' suggestions he will accept. Circulating and checking the text in this way increases the accuracy of the translation and helps to develop the translator's skills.

(5) After the copy is approved by the original translator, corrections are made to the text. From this stage on, compares should always be printed out after any corrections have been made, to ensure that no inadvertent errors have been introduced.

(6) After the text is composed, if at all possible, the same two proofreaders who read the copy previously should read the composed page proofs.

(7) A final check should be made by a member of the Branch Committee or a capable brother assigned by the committee and signed as approved before forwarding the translation to the printers.

42. Schedules should be reasonable and allow for all of the above steps to be followed before releasing the composed text for printing. The translators should recognize the **importance of following reasonable schedules and meeting production dates,** but they should not be forced to rush their work, nor should they be expected to work overtime for months on end.

43. Magazines may be divided up between different translators, but good judgment is required when doing so. Certain articles, such as a set of study articles or an introductory series, require a high level of consistency. It is usually best for these groups of related articles to be assigned to only one person. This is also true of a series of articles in consecutive magazines. Study articles are usually assigned to more experienced translators.

44. A book should normally be translated by only one person for better consistency. Because of its nature, the *Yearbook* may be divided into logical sections for two or more translators. On a major project such as the Bible or *Insight,* more than one translator will be used.

45. A brief meeting should be arranged with the entire translation department each week. This allows all to benefit from the experience of others by asking questions, bringing up translation or proofreading problems

and sharing helpful information. Such **open communication promotes unity and productivity.**

46. BIBLE TRANSLATION: When there are sufficient translators and there is the prospect of an adequate circulation of the complete Bible, a request may be made to the Writing Committee to begin work on the *New World Translation.* A regular edition of the Christian Greek Scriptures without marginal references will be published first. **It is not necessary for Bible translators to know Hebrew and Greek.** They do not necessarily have to be the translators with the most experience, but they should be good translators who are both faithful and willing to follow directions very closely. Both brothers and sisters may be used.

47. If the *New World Translation* is not available in the vernacular, **translators do not have to translate every quoted scripture directly from the *New World Translation*** when working on magazine articles or other publications. If a good vernacular translation is available that brings out the general meaning of the *New World Translation,* use it.

48. However, if there is a specific need for the *New World Translation,* as when a particular point in question is made only by it, then the verse may be translated from it. If just one word or phrase from the *New World Translation* is inserted in the text, it should be placed in brackets [], and the *New World Translation* should be cited in italics inside the brackets as the source. For example: "The Lord ["Jehovah," *NW*] is my shepherd." **Whenever passages are translated directly from the *New World Translation,* the translators should keep a file of these scriptures** as they have been rendered into the vernacular. By using this file, such scriptures will be rendered consistently in the future. The file should be accessible to all the translators, either on cards or electronically. If duplicate files need to be kept for use by translators outside Bethel, all of these should be kept up to date.

49. On the publishers' page of magazines, books, and brochures, **the primary Bible translation used should be indicated.** If you have the *New World Translation* in your language, follow the pattern of recent English publications. Otherwise, use the vernacular Bible that you consider to be the best, stating: "Unless otherwise indicated, Scripture quotations in this book [or magazine] are from the ___________________ translation. Where *NW* follows a quotation, it indicates that the translation is from the English-language *New World Translation of the Holy Scriptures—With References*." Where you do not have a vernacular Bible and scriptures are quoted primarily from the *New World Translation*, you should state: "Unless otherwise indicated, Scripture quotations in this book [or magazine] are translated from the English-language *New World Translation of the Holy Scriptures—With References*."

50. CONFIDENTIALITY: **It is important that translators keep their work confidential.** Apart from the responsible brothers and those involved in the project, others (including marriage mates and other Bethelites) do not need to know (a) what is being translated and (b) who is translating a particular item. No publication should ever be associated with a particular person. This is especially so in the case of Bible translators. This confidentiality protects both the organization and the translators.

Chapter 26

Proofreading

1. Proofreaders play a vital role in ensuring that our publications are of high quality. The work of proofreaders involves two broad areas. First, there is **proofreading of copy** before it is submitted for composition. This involves spelling, grammar, punctuation, consistency, and aspects of style to conform to the organization's standards. Second, proofreading involves the **checking of proofs of the composed material** to ensure that the composed text conforms to copy and to the organization's style, as well as to characteristics associated with a given language. The net result is that the proofreading process confirms that the composed material represents precisely what we wish to print.

2. It is the proofreader's responsibility to check that spelling, grammar, and punctuation are correct and that the organization's style is followed. **The proofreader is not to edit copy,** change the translation, or reword expressions that are not according to his preference. If the translation is correct, the proofreader must abide by the decision of the translator.

3. Proofreaders work on material only after the translator has completed his work on it and the translation has been checked by the checker. **It is the responsibility of the checker to verify that the translator has conveyed the English thoughts accurately.** He does so by checking the translation phrase for phrase against the English. Thus, there is **no need for the proofreader** to check the text against the English or **to alter the translator's style of writing.** A proofreader should distinguish between what is grammatically wrong and what is simply different from the way he himself might have worded it. There are obviously many different ways of saying things. The intent in proofreading is, not to present alternatives for each statement, but rather to mark changes and queries when grammatical accuracy demands it.

4. It is important that proofreaders **maintain their perspective** and make sure of the more important things. They have many grammar and style rules to guide them, but the art of proofreading also requires balance and good judgment. While a high standard must be maintained, reasonableness should be displayed. There must be a good reason for each mark. If marks are made without due thought, their effect will be compromised. Marking should therefore be conservative, limited to necessary things.

5. PROCEDURES: The work of the translation proofreaders includes the following:

(1) After the translation has been checked by both the translator and the checker, **two proofreaders** read the translation, and one of them also does a mechanical check. The copy with the proofreaders' marks is then returned to the translator for his approval. After the translator has reviewed their marks, the approved changes are entered.—For more details, see 25:41.

(2) The corrected copy is compared with the earlier level by using computer programs. The compare results are checked by the proofreader to ensure that all approved marks have been entered correctly and that no inadvertent changes have been made. If mistakes are found, the correction-and-compare cycle is repeated until the text is "perfect," ready for composition. The clean, print-ready text is thus called **perfect copy.** This perfect copy is composed into pages following the pattern set by the English original.

(3) After composition, the text of the composed pages is compared with the clean text that was received from the proofreaders to ensure that no inadvertent changes were made during the composition process. The compares are sent to the proofreaders for checking along with the page proofs.

(4) The page proofs should be proofread by the **same two proofreaders** who read the copy before composition. One of these proofreaders must also do a thorough mechanical check. The proofreaders keep the clean pages but return the pages needing correction to the compositor. New page proofs and compares are returned to the proofreaders along with the marked page proofs. This cycle is repeated until all the pages are clean. Clean pages are typeset. (From this point on, the Graphics Department takes over the responsibility to get the publication to press.)

Note: Because the translators, proofreaders, and compositor work so closely together, many branches have found it practical to have the **translation overseer coordinate** the activities of all these workers.

6. Proofreaders must **initial every proofread page** of the text and every proof copy of any artwork, such as front covers and maps, requiring proofreading. This assures other departments that each page and each proof of artwork has been proofread even though some may not need to have any corrections marked on them. Otherwise, it may appear that the proof was overlooked and not read. **Magazine page proofs** are normally **kept for one year.** In the case of magazines, the old page proofs of the same issue of the previous year may be discarded when the new page proofs are filed.

7. The purpose of reading composed pages is to ensure conformity to the original perfect copy, not to retranslate or refine the translation. It is important that **copy changes** not be made at this point. Copy changes create much extra work for all concerned, resulting in a

waste of time and money. Only in cases of extreme need and with permission of a member of the Branch Committee may changes from the original copy be made at this time.

8. The greater part of translating and proofreading has to do with dated publications, such as magazines and *Our Kingdom Ministry.* Since dated publications are on tight schedules, proofreading of these should be given **first priority** so that they may be printed and mailed on time.

9. A systematic approach to proofreading will increase quality and efficiency. It is therefore important that proofreaders make a list of things that need mechanical checking before and after composition. Such a list should be used each time a mechanical check is done to ensure that no points are overlooked. For the sake of accuracy, it is best to check only one point at a time and to check that point throughout the section being processed. Such a list will not necessarily be the same for each language. For example, for languages that use a non-roman character set or read from right to left, proofreaders will need to check some things that an English proofreader does not check, and vice versa. Also, the mechanical-check list for the magazines will be different from that for *Our Kingdom Ministry,* a brochure, or a book. The main point is that the **proofreaders should check for all the things that are necessary to bring the vernacular publication to the same high standard as the English.**

10. All proofreaders must use standard **proofreading marks.** Most proofreaders use the marks detailed in *Webster's New Collegiate Dictionary* under "Proofreaders' Marks." When a symbol in *Webster's* is followed by the word "or" and another symbol, only the first symbol is used.

11. *STANDARDS MANUAL*: The *Standards Manual* is a guide to the organization's style for English publications. These **style standards** should be followed as closely as the target language permits. If the grammar, usage, and style principles of the target language differ from those of English, the vernacular standards should be followed. To maintain consistency in these areas, rules and examples that apply to the target language should be determined and recorded, perhaps as a vernacular manual or in some other form convenient for all translators and proofreaders of a language.

12. TRAINING NEW PROOFREADERS: The Branch Committee has the responsibility for ensuring that materials released for printing meet the high standards of the organization. Branch Committees do this, not by proofreading the text themselves, but by **making sure that qualified volunteers are adequately trained** to do the necessary proofreading (including a thorough mechanical check) before and after composition.

13. A proofreader does not necessarily need to know English, although this may be advantageous. Since the proofreader is mainly concerned with his own language, a careful person with **a good knowledge of the target language** often makes a good proofreader.

14. A new proofreader should become **thoroughly familiar with the organization's style standards** as well as the vernacular standards of the target language. This can be achieved by studying the *Standards Manual,* "Language Information," and books on vernacular grammar, usage, and style. Then, by working closely with an experienced proofreader, who regularly reviews the new one's work and gives instruction in target language principles, the new proofreader will steadily learn the art of proofreading.

15. RESPONSIBILITY: **Printing branches are not responsible** for the accuracy of the content of publications they print for other branches. Materials sent out by translating branches should be clean and press-ready. A thorough mechanical check needs to be done by the proofreaders before material is typeset. If this is not done, it creates much extra work, correspondence between the printing and translating branches, and delays, or it results in lower-quality publications if the material is printed as submitted.

16. When the coordinator or another member of the Branch Committee finally approves materials that will be sent to the printing branch, he should feel confident that everything possible has been done to **ensure that the materials meet the high standards of the organization** and can be printed **without further correction.** Translating branches should produce high-quality publications in a reasonable time, rather than rush to multiply inferior products. Well-trained proofreaders play a vital role in maintaining this high standard.

17. While quantity is important, our production motto, "Better and more books," shows that quality comes first. We want our publications to be of **high quality** when they reach the public. This includes not only the appearance of the publication but even more important the accuracy of the text. The reader should not be distracted in any way by errors caused by deficient workmanship. It is therefore hoped that the high standard of our English publications will be maintained in every language.

Chapter 27

Zone Overseer Service

1. When it is conveniently possible, a zone overseer visit will be arranged for each branch approximately once a year. The zone overseer is sent out as a representative of the Governing Body to aid the branch volunteers in handling their assignments and to see that matters are being conducted in accord with the Scriptures, and in harmony with directions from the Governing Body. He may be a member of the Governing Body or another qualified brother. During the visit **the zone overseer is accessible to all members of the Bethel family** for discussion on work that is done at the branch, or on personal matters on which help is required by the individual.

2. During the visit a talk will be given to local Kingdom publishers at a place and time arranged for by the Branch Committee. The time should be one that is convenient to the majority of the publishers who will be invited to attend.

3. During his stay at the branch the **zone overseer will meet with the Branch Committee** who will be prepared to discuss questions or problems affecting the Kingdom work in the territory assigned to that branch. There will also be **a meeting with one or more of the traveling overseers**. in the country in order to consider the conditions in the field and the congregations. Also, if there are missionaries in the country, there will usually be **a meeting of those having missionary status** with the zone overseer unless you are advised otherwise. Where convenient, this may be followed by a special meal for them with the Bethel family and the Branch Committee and their wives in the truth. In some places due to the distance and expense involved in bringing all of the missionaries to one location, you may arrange another place for them to meet with the zone overseer, perhaps on his inbound or outward-bound trip. (See also 8:40.) The Branch Committee will arrange for these things.

4. The zone overseer will be able to observe whether correct procedures are being followed in each branch that is visited and before leaving the visited branch will make suggestions as necessary to assist in providing for conformity to the Scriptures and the branch procedures. He will be especially interested in the spiritual condition of the branch field and in helping to build up the spirituality of the flock. It will be his responsibility to leave with the branch a letter setting out his observations and recommendations, together with a copy of the completed Questionnaire for Zone Overseer’s Visit. He should make it clear that the Branch Committee should follow through on his report in making their own specific recommendations to the Governing Body. The zone overseer should forward to the Governing Body a copy of the above letter to the branch together with the original set of Questionnaire sheets. At the same time, in a separate letter, he may advise the Governing Body of any matters and observations of a more confidential nature.

5. The **wife of the zone overseer** may travel with him at the branch’s expense if they so desire whenever the trip will require 11 Bethel working days or more. She will be assigned work during the regular working hours in the field service with local publishers or in a Bethel home or branch according to the circumstances. For any trips on branch business requiring less than 11 Bethel working days, any working days that are used by a wife in traveling with her husband will be counted as vacation days and her travel would not be at the branch’s expense. The same principle would apply in the case of wives in full-time service of other representatives of the home branch such as missionaries, circuit or district overseers, members of a Branch Committee and Bethel family who may be sent out on special assignments that require them to be away from their regular assignments for 11 Bethel working days or more. In addition, since a number of brothers travel several times during a year for various reasons, after a brother has been on assignment(s) totaling 11 Bethel working days or more within a service year, the brother's wife may accompany him if he again is assigned to be away from Bethel for a period of at least 5-1/2 working days.

6. By having a thorough discussion of the activities of the branch and the work in the field, there should be a stimulation of Kingdom activities and improvement in the service that is provided to the brothers throughout the world through the branch organizations. The **Branch Committees can aid the zone overseer** in covering all the important matters by having their data and questions thoroughly prepared ahead of time and available to the zone overseer immediately upon his arrival at the branch. The Questionnaire for Zone Overseer’s Visit to Branches (A-26) should be filled out in duplicate prior to his arrival.

7. While he is with a branch, the zone overseer will usually preside at the Bethel table and he will preside at the Branch Committee meeting(s) held during his visit.

Chapter 28

Responsibility of Branch Committee Members

1. The first **responsibility** of each member of a Branch Committee is **to Jehovah God.** He must appreciate his relationship to his Maker and he must give him exclusive devotion. Doing this, he will want to be faithful in Jehovah's organization and his service to his brothers. He will recognize, too, that Jehovah places members in the body as it pleases him. Having been placed in the position of a member of a Branch Committee, he will certainly want to be faithful in his service. At no time should a Branch Committee member get the attitude that he is very important and thus can never be replaced, because if that attitude exists he will not be of genuine benefit to his brothers and in due time may have to be replaced. It is especially important that members of the Branch Committee cooperate together, thus setting the proper example.—Ps. 133:1; Phil. 2:2-4.

2. DEALING WITH PEOPLE: The **attitude of** the Branch Committee member should be one of **friendliness and loving-kindness** in dealing with his brothers as well as with businessmen and officials. In some instances he may be a stranger in the country where he serves. If so, he should recognize that the people of that country have a measure of pride in their land, their culture and their manner of doing things. They were raised to appreciate the things around them. They rightly feel they are just as good as other people in the world. Whether a foreigner to the country or not, a Branch Committee member should never take the position that the people he serves are ignorant, or that they are below standard, and thus speak to them as inferiors, but, rather, he must deal with them in kindness and try to please them. He must maintain a good reputation on behalf of his heavenly Masters and set a good example at all times in work, morals and field service.

3. Officials in small countries generally feel as proud of their country as do those in large countries. They do not like to have anyone speak ill of them and make them feel inferior. You can get good results by being kind, loving, peaceful, self-controlled, showing the Christian spirit and being decent to people. Causing friction and using strong, harsh language against anyone causes distrust. Branch Committee members should learn to always control their spirit and keep alert when doing business with officials, businessmen or anybody else. Keep in mind that officials have the right to say who goes into their countries and who may live there. It is not our business to tell them how to run the country. We may be able to have missionaries there and do many things only because of their kind consideration. Let us show appreciation. If you do that you will always get better results. Always be tactful and remember it is Kingdom interests we are interested in primarily.

4. KNOW THE ORGANIZATION: Branch Committee members, whether in a large or small branch, should seek to become acquainted with all the operations carried on in the branch. They should study to see how the work can be done in the most effective and beneficial way and do all they reasonably can to help it to be done that way. A Branch Committee should know if the brothers are producing the best they can and, if they are not, they may be able to show them how to do better. They should be in position to speak to people intelligently about their problems and difficulties in connection with printing, housekeeping and the field service. They should **check from time to time with various departments** to see how things are going and not leave it up to other people to carry all the responsibility. They **share the responsibility.** Branch Committees should be interested in everything in connection with the Kingdom work in their country and should **seek to expand the work** and to carry it on most effectively. Branch workers should love their work and want to see the work improve and increase. All should do everything within their power and with Jehovah's help to get the Kingdom work done.

5. Branch Committee coordinators as well as elders overseeing various departments will find it helpful to **keep a calendar of activities.** This will assist in making sure that matters that are coming in the future, even though only once a year, will be handled on schedule and not overlooked. This may include such things as the actual count inventory of equipment and supplies at the end of February, scheduled cleaning of Bethel rooms, mailing of reports, the annual write-up, numbering letters starting September 1, crediting vacation time and Personal Expense Accounts, payment of rents and taxes and a variety of other things.

6. A wonderful trust has been committed into the hands of the Branch Committee. They should appreciate thoroughly what a privilege Jehovah has given them, and they should look well to the interests of the work and the brothers in the territory. **Keep alive spiritually** and "in the morning sow your seed and until the evening do not let your hand rest; for you are not knowing where this will have success, either here or there, or whether both of them will alike be good."—Eccl. 11:6.

7. As overseers in the Christian congregation, all of us "are keeping watch over . . . souls as those who will render an account." (Heb. 13:17) This emphasizes our great responsibility before Jehovah God in looking after the ones who belong to Jehovah. Paul expressed it well: "Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God, which he purchased with the blood of his own Son."—Acts 20:28.

8. Be of good courage and keep going forward with this work. We count it a privilege to be working together with you in the wonderful service of Jehovah.

Your brothers and fellow servants,

Governing Body of Jehovah's Witnesses

«Vigilante, o que ha de noite?

A manhã vem e uma noite tambem." Isa. 21:12

Vol. 1 Publicado de dois em dois mezes N. 1

Anno Mundi 6052 Nov. e Dez. 1923

ESTE NUMERO CONTEM:

«Estarei de sentinella collocando-me na Torre e vigiarei para ver o que Elle me dirá, e quaes as respostas que darei aquelles que se oppuzerem a mim». Hab. 2: 1.

E na terra consternação das gentes pela perplexidade; e o bramido do mar e das ondas (os descontentos desassocegados); mirrando-se os homens de susto e na expectação do que virá sobre todo o mundo (ordem social) porque os poderes dos céos (ecclesiasticismo) se abalarão... Assim tambem, quando vós virdes tudo isso, sabei que está perto, "ás portas, o Reino de Deus. Olhae para cima, levantae as vossas cabeças e regosijae pois está perto a vossa salvação". — S. Math. 24:33; S. Marcos 13:29; S. Lucas 21:25-31

FEVEREIRO DE 2024

A SENTINELA
ANUNCIANDO O REINO DE JEOVÁ

ESTUDOS PARA AS SEMANAS DE:
8 DE ABRIL–5 DE MAIO DE 2024

ESTUDO 5

CÂNTICO 27

A vitória dos filhos de Deus

OBJETIVO

Garantir aos servos de Deus que eles não serão abandonados depois que os ungidos forem para o céu.

‘Eu nunca o abandonarei’!

“[Deus] disse: ‘Eu nunca deixarei você e nunca o abandonarei.’” — HEB. 13:5b.

ANOS atrás, o povo de Jeová se perguntava: ‘Quando os últimos ungidos irão para o céu?’ Antes, achávamos que depois do Armagedom os ungidos viveriam por um tempo no Paraíso na Terra. Mas na *Sentinela* de 15 de julho de 2013, nós aprendemos que todos os ungidos já estarão no céu ***antes*** da guerra do Armagedom começar. — Mat. 24:31.

2 Talvez alguns se perguntem: ‘O que vai acontecer com as “outras ovelhas” de Cristo que estarão servindo a Jeová fielmente na Terra durante a “grande tribulação”?’ (João 10:16; Mat. 24:21) Alguns talvez fiquem preocupados de não saber o que fazer ou de não ter ninguém para guiá-los depois que os ungidos forem para o céu. Vamos ver dois relatos bíblicos que mostram por que não precisamos nos preocupar.

O QUE NÃO VAI ACONTECER?

3 Alguns ficam com medo de que as outras ovelhas parem de servir a Jeová quando não tiverem mais os irmãos do Corpo Governante para guiá-las. Talvez eles pensem assim por causa de alguns relatos bíblicos. Vamos ver dois deles. O primeiro é o do sumo sacerdote Jeoiada. Ele era um servo fiel de Deus. Ele e sua esposa, Jeosabeate, protegeram um jovem chamado Jeoás e o ajudaram a se tornar um rei bom e fiel. Enquanto Jeoiada estava vivo, Jeoás serviu fielmente a Jeová e fez coisas boas. Mas depois que Jeoiada morreu, Jeoás começou a fazer coisas

1. Quando todos os ungidos estarão no céu?

2. Que pergunta talvez surja, e o que vamos ver neste estudo?

3-4. O que alguns talvez se perguntem, e por quê?

erradas. Ele deu ouvidos aos príncipes maus e parou de servir a Jeová. — 2 Crô. 24:2, 15-19.

4 Outro exemplo é o dos cristãos que viveram depois dos apóstolos. João foi o último dos apóstolos a morrer. Enquanto ainda estava vivo, ele ajudou muitos cristãos a permanecer fiéis a Jeová. (3 João 4) Junto com outros apóstolos de Jesus, João fez de tudo para proteger as congregações contra a apostasia. (2 Tes. 2:7; 1 João 2:18) Mas depois que João morreu, a apostasia se espalhou como um incêndio numa floresta. Nos anos seguintes, os apóstatas estavam ensinando muitas ideias falsas e permitindo coisas erradas nas congregações.

5 Será que relatos assim indicam que isso vai acontecer com as outras ovelhas quando os ungidos forem para o céu? Será que os cristãos fiéis na Terra vão começar a fazer o que é mau, como Jeoás? Ou existe o risco de os cristãos se tornarem apóstatas, como muitos fizeram depois que os apóstolos morreram? ***Claro que não!*** Podemos ter certeza que, quando os ungidos forem para o céu, as outras ovelhas vão continuar adorando a Jeová da maneira certa, e ele vai continuar cuidando delas. Por que podemos ter essa certeza?

A ADORAÇÃO PURA VAI CONTINUAR PARA SEMPRE

6 Por que podemos ter certeza que a adoração pura não vai acabar, mesmo durante o período mais difícil que a humanidade vai enfrentar? Porque a Bíblia explica que nossos dias são bem diferentes do tempo dos israelitas e da época depois dos apóstolos. Então vamos entender melhor o que aconteceu nestes três períodos: (1) no antigo Israel, (2) depois que os apóstolos morreram e (3) em nossos dias, no "tempo do restabelecimento de todas as coisas". — Atos 3:21.

7 ***No antigo Israel.*** Pouco antes de sua morte, Moisés disse aos israelitas: "Eu sei muito bem que, depois da minha morte, vocês certamente farão o que é mau e se desviarão do caminho que lhes ordenei." (Deut. 31:29) Moisés também avisou que, se os israelitas se rebelassem, eles seriam levados para o exílio. (Deut. 28:35, 36) Será que essas palavras se cumpriram? Sim. Durante centenas de anos, muitos reis desobedeceram a Jeová e fizeram o povo praticar a adoração falsa. Por causa disso, Jeová rejeitou seu povo rebelde e não permitiu que nenhum rei israelita governasse o povo. (Eze. 21:25-27) Mas os israelitas que eram fiéis viram as palavras de Jeová se cumprir e ficaram mais determinados a servi-lo com coragem. — Isa. 55:10, 11.

8 ***Depois que os apóstolos morreram.*** Será que a congregação cristã ter sido contaminada pela apostasia foi algo inesperado? Não, porque Jesus já tinha profetizado que isso iria acontecer. (Mat. 7:21-23; 13:24-30, 36-43) Os apóstolos Paulo, Pedro e João explicaram que essa profecia de Jesus já estava se cumprindo. (2 Tes. 2:3, 7; 2 Ped. 2:1; 1 João 2:18) Pouco depois da morte do último apóstolo, os apóstatas se tornaram parte de Babilônia, a Grande (as religiões falsas). Mais

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5. Com o que não precisamos nos preocupar?

6. Que três períodos vamos ver?

7. Por que os israelitas fiéis ficaram determinados a servir a Jeová?

8. Será que a apostasia foi algo inesperado?

Moisés (à esquerda) e Elias (à direita) treinaram alguém para liderar o povo de Deus
(Veja o parágrafo 12.)

uma vez, o que Jesus tinha predito se cumpriu.

9 ***No "tempo do restabelecimento de todas as coisas".*** Nossos dias são diferentes da época do antigo Israel e de quando os primeiros cristãos se tornaram apóstatas. Nós costumamos dizer que vivemos nos "últimos dias" deste mundo mau. (2 Tim. 3:1) Mas a Bíblia também mostra que, quando os últimos dias começaram, um período muito mais importante e mais longo também começou. E esse período só vai terminar quando o Reino, nas mãos de Jesus, levar a humanidade à perfeição e transformar a Terra num paraíso. Todo esse período é chamado de "o tempo do restabelecimento de todas as coisas" e começou em 1914. (Atos 3:21) Mas o que foi restabelecido? Bem, Jesus se tornou Rei no céu. A partir daí, Jeová novamente tinha um governante herdeiro de Davi para representá-lo. Logo depois, a adoração pura finalmente também começou a ser restaurada! (Isa. 2:2-4; Eze. 11:17-20) Mas será que a adoração pura vai ser corrompida de novo?

9. Por que nossos dias são diferentes da época do antigo Israel e da época depois dos apóstolos?

10 **Leia Isaías 54:17.** Pense nesta profecia: ***"Nenhuma*** arma fabricada contra você será bem-sucedida"! Essa profecia está se cumprindo hoje. Além disso, as palavras de Isaías 54:13, 14 também estão se cumprindo e nos dão muito consolo: "Todos os seus filhos serão ensinados por Jeová, e grande será a paz dos seus filhos. Você será firmemente alicerçada na justiça . . . Você não temerá nada nem terá motivo para terror, porque este não se aproximará de você." Nem mesmo Satanás, "o deus deste mundo", consegue parar o trabalho que está sendo feito para ensinar as pessoas sobre Jeová. (2 Cor. 4:4) A adoração pura foi restaurada e nunca mais será contaminada. Ela vai continuar por toda a eternidade; nenhuma arma vai conseguir eliminar o povo de Jeová!

O QUE VAI ACONTECER?

11 O que ***vai*** acontecer quando os ungidos forem para o céu? Lembre-se que Je-

10. (a) O que a Bíblia prediz sobre a adoração pura nos nossos dias? (Isaías 54:17) (b) Por que essas profecias nos animam?

11. O que nos garante que a grande multidão não ficará abandonada depois que os ungidos forem para o céu?

sus é o nosso Pastor e o cabeça da congregação cristã. Jesus deixou isso bem claro quando disse: "O seu Líder é um só, o Cristo." (Mat. 23:10) Nosso Rei já está reinando e ele nunca vai falhar em cumprir sua designação. Já que o próprio Jesus está no controle, nós aqui na Terra não precisaremos ter medo de nada. Mas é claro que não sabemos exatamente como Jesus vai guiar seu povo no futuro. Então vamos ver alguns exemplos bíblicos que podem nos tranquilizar.

12 Moisés morreu antes de o povo de Israel entrar na Terra Prometida. E agora? Será que sem a ajuda de Moisés eles ficariam sem saber o que fazer? Não. Jeová cuidaria deles enquanto continuassem leais. Antes de Moisés morrer, Jeová disse que ele deveria designar Josué para ser líder do povo. Moisés já estava treinando Josué por muitos anos. (Êxo. 33:11; Deut. 34:9) Além disso, outros homens também estavam preparados para liderar o povo — chefes de mil, chefes de cem, chefes de cinquenta e até chefes de dez. (Deut. 1:15) O povo de Deus estava muito bem cuidado. Outro bom exemplo que temos é o de Elias. Durante muitos anos, ele ajudou o povo de Israel a continuar na adoração pura. Mas, em certo momento, Jeová deu uma nova designação a Elias: servir em Judá. (2 Reis 2:1; 2 Crô. 21:12) Será que os israelitas fiéis do reino de dez tribos ficariam abandonados? Não. Elias treinou Eliseu por alguns anos. E ainda havia os "filhos dos profetas", que provavelmente estavam organizados em grupos e tinham recebido treinamento. (2 Reis 2:7) Ou seja, havia muitos homens fiéis e prontos para liderar o povo de Jeová. Assim, Jeová continuou cumprindo seu propósito e cuidando muito bem dos seus servos.

13 Depois de ver esses exemplos, o que você acha que vai acontecer quando o último dos ungidos for para o céu? Nem precisamos pensar muito. Na Bíblia, encontramos uma verdade bem simples e que nos deixa tranquilos: ***Jeová nunca vai abandonar o seu povo aqui na Terra.*** **(Leia Hebreus 13:5b.)** Hoje, há um

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12. Como Jeová cuidou do seu povo (a) depois que Moisés morreu? (b) depois que Elias recebeu uma nova designação? (Veja também a imagem.)

13. O que Jeová nos promete em Hebreus 13:5b? (Veja também a imagem.)

O Corpo Governante tem trabalhado duro para treinar seus ajudantes e organizar escolas bíblicas para treinar anciãos, superintendentes de circuito, membros das Comissões de Filial, superintendentes em Betel e missionários ao redor de todo o mundo
(Veja o parágrafo 13.)

pequeno grupo de cristãos ungidos liderando o povo de Deus: o Corpo Governante. Assim como Moisés e Elias, eles estão treinando homens das outras ovelhas para ajudar a cuidar do povo de Deus. Por exemplo, o Corpo Governante organiza muitas escolas para treinar anciãos, superintendentes de circuito, membros de Comissões de Filial, superintendentes em Betel e outros irmãos. Eles mesmos fazem questão de treinar os ajudantes das várias comissões do Corpo Governante. Esses ajudantes já têm muita responsabilidade hoje e estão bem preparados para continuar o trabalho de cuidar das ovelhas de Cristo.

14 Uma coisa está bem clara: quando o último dos ungidos for para o céu, perto do fim da grande tribulação, os servos de Jeová vão continuar adorando a ele fielmente. Graças à liderança de Jesus Cristo, nós não vamos deixar de adorar a Jeová. É verdade que seremos atacados por Gogue de Magogue, uma coalizão de nações. (Eze. 38:18-20) Mas esse ataque será curto e vai falhar. Não vai ser o suficiente para impedir o povo de Jeová de adorá-lo. Jeová com certeza irá nos salvar! Em uma visão, o apóstolo João viu a "grande multidão" das outras ovelhas de Cristo. E João ficou sabendo que "esses são os que saem da grande tribulação". (Apo. 7:9, 14) Com certeza, nós estaremos seguros!

15 Mesmo assim, alguns talvez se perguntem: 'Mas o que vai acontecer com os ungidos? O que eles vão fazer quando estiverem no céu?' A Bíblia responde claramente a essa pergunta. Ela explica que os governos deste mundo "batalharão contra o Cordeiro". Mas é claro que eles vão perder, porque "o Cordeiro os vencerá". Mas quem vai ajudar Jesus? A Bíblia diz: "Os chamados, escolhidos e fiéis." **(Leia Apocalipse 17:14)** Quem são esses? São

14. O que ficou bem claro neste estudo?

15-16. De acordo com Apocalipse 17:14, o que os ungidos vão fazer durante a guerra do Armagedom, e por que isso nos deixa tranquilos?

os ungidos ressuscitados! Então, quando o último dos ungidos na Terra for para o céu, perto do fim da grande tribulação, uma das primeiras designações que eles receberão será a de lutar. Essa vai ser uma designação e tanto! Alguns dos ungidos, antes de se tornarem Testemunhas de Jeová, estavam acostumados a lutar com outros. Alguns até serviram no exército. Mas, quando se tornaram cristãos, passaram a conhecer o caminho da paz. (Gál. 5:22; 2 Tes. 3:16) Eles deixaram de apoiar as guerras. Mas, depois de serem levados para o céu, eles vão estar junto com Jesus e seus santos anjos e vão lutar na batalha final contra os inimigos de Deus.

16 Pense nisto: hoje, aqui na Terra, alguns ungidos são muito idosos e não têm mais forças. Mas, quando forem ressuscitados para viver no céu, eles serão criaturas espirituais, imortais, poderosas e vão lutar junto com o Rei guerreiro, Jesus Cristo. Depois que a guerra do Armagedom terminar, eles vão trabalhar junto com Jesus para ajudar os humanos a se tornar perfeitos. Sem dúvida, quando estiverem no céu, eles vão conseguir fazer mais coisas pelos seus amados irmãos na Terra do que conseguiram fazer quando eram humanos imperfeitos!

17 Você faz parte das outras ovelhas? Então, o que ***você*** vai precisar fazer quando o Armagedom, a maior guerra que a humanidade já viu, começar? É simples: confie em Jeová e siga a orientação dele. O que pode estar envolvido nisso? A Bíblia diz em Isaías 26:20: "Entre nos seus quartos e feche as portas atrás de si. Esconda-se por um instante, até que passe o furor." Todos os servos fiéis de Jeová, tanto no céu quanto na Terra, vão estar seguros durante o Armagedom. Assim como o apóstolo Paulo escreveu, temos certeza que nenhum 'governo, nem coisas presentes, nem coisas ***por vir*** . . . serão capazes de nos separar do amor de Deus'. (Rom. 8:38, 39) Nunca se esqueça: Jeová te ama muito e ***nunca*** vai te abandonar!

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17. Como sabemos que todos os servos de Jeová estarão seguros durante a guerra do Armagedom?

DEPOIS QUE TODOS OS UNGIDOS FOREM PARA O CÉU,

- o que não vai acontecer?
- como ficará a adoração pura?
- por que podemos ter certeza que Jeová vai continuar cuidando de nós?

CÂNTICO 8

Jeová é um refúgio

CÂNTICO 10

A Jeová vou agradecer!

OBJETIVO

Relembrar o que nos motiva a louvar o nome santo de Jeová em toda a oportunidade.

"Louvem o nome de Jeová"

"Deem louvor a ele, servos de Jeová, louvem o nome de Jeová." — SAL. 113:1.

IMAGINE esta situação: alguém que você gosta muito fala algo terrível de você. Você sabe que isso é uma mentira, mas algumas pessoas acreditam. E o pior, elas começam a espalhar essa mentira, e outras pessoas também acreditam. Como você se sentiria? Se essas pessoas são importantes para você e você dá valor à sua boa reputação, você se sentiria muito mal com tudo isso, não é verdade? — Pro. 22:1.

2 Essa situação nos ajuda a entender como Jeová se sentiu quando a reputação dele foi manchada. Um de seus anjos contou uma mentira sobre ele para a primeira mulher, Eva, e ela acreditou na mentira. Por causa disso, nossos primeiros pais se rebelaram contra Jeová, e o resultado foi que o pecado e a morte se espalharam para todos os humanos. (Gên. 3:1-6; Rom. 5:12) Todos os problemas que vemos no mundo hoje, como morte, guerras e sofrimento, só existem por causa das mentiras que Satanás contou no jardim do Éden. Como será que Jeová se sente ao ver todos os problemas que essas mentiras causaram? Com certeza isso é muito doloroso para Jeová. Mesmo assim, ele não se tornou um Deus amargo ou ressentido. Na verdade, Jeová continua sendo o "Deus feliz". — 1 Tim. 1:11.

3 Nós temos o privilégio de ajudar a provar que Satanás mentiu sobre o nome de Jeová. Mas como? Uma maneira é obedecendo a um mandamento simples: "Louvem o nome de Jeová." (Sal. 113:1) Fazemos isso por falar bem

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1-2. O que nos ajuda a entender como Jeová se sente depois de tantas mentiras sobre ele terem sido espalhadas?

3. Que privilégio nós temos?

Assim como um pai fica feliz quando sua filhinha mostra amor e gratidão, Jeová fica feliz quando louvamos o seu nome (Veja o parágrafo 4.)

da pessoa representada por esse nome santo. Você está disposto a fazer isso? Vamos ver três bons motivos que vão nos ajudar a louvar o nome de Jeová de todo o nosso coração.

JEOVÁ FICA FELIZ QUANDO LOUVAMOS SEU NOME

4 Nosso Pai celestial fica muito feliz quando damos louvor ao seu nome. (Sal. 119:108) Algumas pessoas são carentes ou inseguras e querem que outros fiquem elogiando e falando bem delas. Será que Jeová é assim? Claro que não. Pense nesta ilustração: Uma menininha abraça seu pai de maneira muito carinhosa e diz: “Você é o melhor pai do mundo!” O pai fica muito feliz e até emocionado com o que sua filhinha faz. Mas por quê? Será que ele é um homem inseguro e carente que depende dos elogios da filha? Não. Ele sabe que é um bom pai, mas fica muito feliz de ver sua filhinha mostrando amor e gratidão. Ele sabe que essas qualidades são importantes para que ela seja uma pessoa feliz quando crescer. Por esse mesmo motivo, Jeová, nosso Pai, fica feliz quando damos louvor a ele.

4. Por que Jeová fica feliz quando louvamos a ele? Ilustre. (Veja também a imagem.)

5 Quando louvamos a Jeová, também ajudamos a provar que Satanás mentiu sobre nós. Como assim? Ele disse que nenhum humano conseguiria permanecer leal a Jeová e defender o nome dele. Ele também disse que todos nós abandonaríamos a Jeová em troca de algo que pareça melhor. (Jó 1:9-11; 2:4) Mas o fiel Jó provou que Satanás estava mentindo. E no nosso caso? Cada um de nós hoje tem o privilégio de mostrar nosso apoio leal ao nome de Jeová e de servir fielmente a ele. (Pro. 27:11) Essa é uma honra e tanto!

6 O amor por Jeová faz com que pessoas fiéis queiram louvar o nome dele. O rei Davi escreveu: “Que a minha alma louve a Jeová; que tudo que há em mim louve o seu santo nome.” (Sal. 103:1) Davi entendia que louvar o nome de Jeová era louvar o próprio Jeová. Isso porque o nome de Jeová inclui sua reputação, suas belas qualidades e as coisas maravilhosas que ele faz. Por isso, Davi considerava o nome de Jeová santo e o louvava. E Davi queria fazer isso com ‘tudo o que havia’ nele, isto é, de todo o

5. Quando louvamos a Jeová, o que ajudamos a provar?

6. Como podemos imitar o rei Davi e os levitas? (Neemias 9:5)

coração. Da mesma maneira, os levitas davam o exemplo ao louvar a Jeová. Eles admitiam de maneira humilde que suas palavras nunca poderiam expressar totalmente o louvor que o nome sagrado de Jeová merecia. **(Leia Neemias 9:5.)** Sem dúvida, isso trouxe muita alegria para o coração de Jeová.

7 Nós também podemos louvar a Jeová falando dele com carinho, gratidão e amor. Quando estamos na pregação, podemos lembrar que o nosso objetivo principal é aproximar as pessoas de Jeová para que elas o vejam como um Pai amoroso. (Tia. 4:8) Para nós, é um prazer usar a Bíblia e mostrar às pessoas que Jeová é um Deus de amor, justiça, sabedoria, poder e outras qualidades maravilhosas. Outra maneira de louvar e agradar a Jeová é fazendo nosso melhor para imitá-lo. (Efé. 5:1) Ao fazermos isso, as pessoas podem perceber que somos diferentes da maioria. (Mat. 5:14-16) Ao convivermos com elas no dia a dia, talvez tenhamos a chance de explicar por que somos diferentes. Como resultado, algumas pessoas sinceras podem se interessar em aprender mais sobre o nosso Deus. Quando louvamos a Jeová dessas maneiras, ele fica muito feliz. — 1 Tim. 2:3, 4.

JESUS FICA FELIZ QUANDO LOUVAMOS O NOME DE JEOVÁ

8 De todas as criaturas inteligentes no céu e na Terra, ninguém conhece melhor o Pai do que o Filho. (Mat. 11:27) Jesus ama seu Pai e toma a iniciativa em louvar o nome dele. (João 14:31) Em uma oração a seu Pai na noite antes de morrer, ele resumiu seu ministério na Terra da seguinte maneira: "Eu tornei o teu nome conhecido a eles." (João 17:26) O que Jesus quis dizer?

9 Jesus fez mais do que só dizer às pessoas que o nome de Deus é Jeová. Os judeus com quem Jesus conversava já sabiam o nome de Deus. Mas Jesus fez questão de 'revelar' tudo sobre seu Pai. (João 1:17, 18) Por exemplo, as Escrituras Hebraicas dizem que Jeová é misericordioso e compassivo. (Êxo. 34:5-7) Mas Jesus deixou isso ainda mais claro na parábola do filho pródigo. Jesus disse que o pai viu seu filho "enquanto ele ainda estava longe" e correu para abraçá-lo. Daí, o pai perdoou a seu filho de todo o coração. Isso nos ajuda a entender perfeitamente a que ponto chega a misericórdia e a compaixão de Jeová. (Luc. 15:11-32) Assim, Jesus nos mostrou seu Pai como ele realmente é.

10 Será que Jesus queria que outros usassem o nome de seu Pai? Com certeza. Alguns líderes religiosos acreditavam que era um desrespeito pronunciar o nome de Deus. Mas Jesus nunca deixou que tradições sem base nas Escrituras o impedissem de honrar o nome de seu Pai. Uma vez, Jesus curou um homem que vivia na região dos gerasenos e que estava possuído por demônios. As pessoas ficaram com tanto medo do que aconteceu que imploraram para que Jesus deixasse a região. (Mar. 5:16, 17) Mesmo assim, Jesus

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7. Como podemos louvar a Jeová na pregação e no nosso dia a dia?

8. Como Jesus tomou a iniciativa em louvar o nome de Jeová?

9. Que parábola Jesus contou para nos ajudar a entender melhor como Jeová é?

10. (a) Como sabemos que Jesus usava o nome de seu Pai e queria que outros também fizessem isso? (Marcos 5:19) (Veja também a imagem.) (b) O que Jesus quer que façamos hoje?

Jesus disse para o homem que tinha sido possuído por demônios contar para as pessoas como ele tinha sido ajudado por Jeová
(Veja o parágrafo 10.)

queria que as pessoas ali conhecessem o nome de Deus. Então ele disse para o homem que tinha sido curado que ele deveria falar, não o que Jesus tinha feito, mas o que *Jeová* tinha feito por ele. **(Leia Marcos 5:19.)*** E Jesus ainda quer que o nome de seu Pai seja conhecido em toda a Terra! (Mat. 24:14; 28:19, 20) Quando divulgamos o nome de Jeová, deixamos o nosso Rei Jesus Cristo muito feliz.

11 Jesus sabia que o objetivo de Jeová é santificar Seu nome e mostrar que Satanás é um mentiroso. Foi por essa razão que Jesus ensinou seus seguidores a orar: "Pai nosso, que estás nos céus, santificado seja o teu nome." (Mat. 6:9) Jesus entendia que essa é uma questão que envolve toda a criação. **(Leia Ezequiel 36:23.)** Nenhuma outra criatura no Universo fez mais coisas para santificar o nome de Jeová do que Jesus. Mas, ao prenderem Jesus, seus inimigos o acusaram de quê? De ter desrespeitado a Deus! Com certeza Jesus sabia que caluniar o santo nome de seu Pai era o pior pecado que alguém poderia cometer. Ser acusado e condenado por esse crime o incomodou profundamente. Talvez essa tenha sido a principal razão pela qual Jesus ficou "tão angustiado" momentos antes de ser preso. — Luc. 22:41-44.

12 Para santificar o nome de seu Pai, Jesus enfrentou tortura, insultos e acusações falsas. Ele sabia que tinha obedecido a seu Pai em todas as coisas e não tinha nada do que se envergonhar. (Heb. 12:2) Naqueles momentos difíceis, Jesus também sabia que estava sofrendo ataques diretos de Satanás. (Luc. 22:2-4; 23:33, 34) Satanás fez de tudo para que Jesus fosse infiel, mas ele não conseguiu. Jesus provou que Satanás é um mentiroso cruel e que Jeová tem servos fiéis que continuam leais a ele, mesmo enfrentando as provações mais difíceis.

* Temos bons motivos para acreditar que Marcos usou o nome de Jeová ao citar essas palavras de Jesus. Por isso, a *Tradução do Novo Mundo* usa o nome Jeová nesse versículo. Veja a nota de estudo nesse versículo.

11. (a) Jesus ensinou seus seguidores a orar pelo quê? (b) E de acordo com Ezequiel 36:23, por que isso é tão importante?

12. Como Jesus santificou o nome de seu Pai da melhor maneira possível?

13 Você quer deixar Jesus feliz? Então, continue a louvar o nome de Jeová, ajudando outros a aprender sobre as qualidades maravilhosas do nosso Deus. Ao fazer isso, você estará seguindo os passos de Jesus. (1 Ped. 2:21) Assim como Jesus, você está fazendo Jeová feliz e provando que Seu inimigo, Satanás, é um mentiroso terrível!

SALVAMOS VIDAS QUANDO LOUVAMOS O NOME DE JEOVÁ

14 Quando louvamos o nome de Jeová, ajudamos a salvar vidas. Como nós fazemos isso? Satanás "cegou a mente dos descrentes". (2 Cor. 4:4) As pessoas acreditam nas mentiras de Satanás, por exemplo, que Deus não existe, que está longe de nós, que não se importa com a humanidade, que é cruel e que tortura os pecadores para sempre. Satanás conta essas mentiras porque ele quer arruinar o nome de Jeová e impedir as pessoas de se achegar a ele. Mas, quando pregamos, não deixamos Satanás fazer isso. Nós ensinamos as pessoas a verdade sobre o nosso Pai, louvando o nome santo dele. Qual é o resultado?

15 As verdades da Palavra de Deus têm grande poder. Quando ensinamos as pessoas sobre Jeová e como ele realmente é, algo incrível acontece. A venda que Satanás colocou nos olhos das pessoas cai, e elas passam a enxergar as qualidades maravilhosas do nosso Pai. Elas ficam impressionadas com o poder ilimitado de Jeová. (Isa. 40:26) Elas começam a confiar nele por causa da sua justiça perfeita. (Deut. 32:4) Essas pessoas também aprendem muito com a grande sabedoria dele. (Isa. 55:9; Rom. 11:33) E elas são consoladas quando aprendem que Jeová é amor. (1 João 4:8) Quanto mais elas se achegam a Jeová, mais a esperança de viver para sempre se torna real. Que privilégio maravilhoso nós temos: ajudar as pessoas a se achegar ao nosso Pai!

13. Como você pode deixar Jesus feliz?

14-15. Que coisas maravilhosas podem acontecer quando ensinamos as pessoas sobre Jeová?

Nós louvamos a Jeová quando ensinamos as pessoas sobre o nome dele e suas maravilhosas qualidades
(Veja o parágrafo 17.)

Quando fazemos isso, Jeová nos considera como seus "colaboradores". — 1 Cor. 3:5, 9.

[16] Talvez a primeira coisa que ensinamos para as pessoas é que o nome de Deus é Jeová. Isso já pode ter um grande impacto em alguém que tem um coração sincero. Por exemplo, uma jovem chamada Aliyah* foi criada numa família que não era cristã. Mas ela não estava satisfeita com a religião dela e não se sentia perto de Deus. Isso mudou quando ela começou a estudar com as Testemunhas de Jeová. Ela começou a enxergar a Deus como seu amigo e ficou admirada quando aprendeu que o nome de Deus tinha sido tirado de muitas Bíblias e substituído por títulos, como "Senhor". Aprender o nome de Jeová mudou a vida dela. Ela disse: "Meu melhor amigo tem um nome! Agora, eu tenho muita paz no coração, e é um privilégio conhecer o nome dele." Um homem chamado Steve era um músico que foi criado de maneira rigorosa na religião judaica. Ele não queria mais fazer parte de uma religião organizada porque tinha visto muita hipocrisia. Mas depois que a mãe dele morreu, ele aceitou assistir a um estudo da Bíblia com as Testemunhas de Jeová. Aprender o nome de Deus mexeu muito com ele. Ele disse: "Foi a primeira vez que eu ouvi o nome de Deus. Finalmente eu entendi que Deus é uma pessoa real. Naquele momento, eu percebi que tinha encontrado um verdadeiro amigo."

* Os nomes foram mudados.

16. Como as pessoas se sentem quando aprendem o nome de Deus? Dê exemplos.

[17] Você ensina o nome santo de Jeová para as pessoas na pregação? Você as ajuda a enxergar as qualidades maravilhosas do nosso Deus? Ao fazer isso, você louva o nome dele. Então, continue ajudando os outros a conhecer a Pessoa por trás desse nome. Dessa maneira, você vai estar salvando vidas. Além disso, você estará seguindo os passos do nosso Rei Jesus Cristo. E, acima de tudo, você vai deixar nosso amoroso Pai Jeová muito feliz. Por isso, continue 'louvando o nome de Jeová para todo o sempre'! — Sal. 145:2.

17. Por que você quer continuar louvando o nome de Jeová? (Veja também a imagem.)

COMO LOUVAR O NOME DE DEUS . . .

- deixa Jeová feliz?
- deixa Jesus feliz?
- ajuda a salvar vidas?

CÂNTICO 2

Teu nome é Jeová

ESTUDO 7

CÂNTICO 51

Dedicamos nossa vida a Jeová

OBJETIVO

Ver como o exemplo dos nazireus nos ajuda a ter coragem e disposição para fazer sacrifícios para Jeová.

O que podemos aprender com os nazireus?

"Ele será santo para Jeová durante todos os dias do seu nazireado." — NÚM. 6:8.

VOCÊ dá valor à sua amizade com Jeová? Com certeza! E você não é o único. Muitas pessoas, mesmo nos tempos antigos, também consideravam essa amizade valiosa. (Sal. 104:33, 34) Muitos fizeram sacrifícios para adorar a Jeová. E foi isso que os nazireus no Israel antigo fizeram. Mas quem eram eles, e o que podemos aprender com o exemplo deles?

2 A palavra "nazireu" vem do termo hebraico que significa "selecionado", "separado" ou "dedicado". Os nazireus eram israelitas zelosos que faziam certos sacrifícios para servir a Jeová de uma maneira especial. A Lei mosaica permitia que um homem ou uma mulher fizesse um voto especial para Jeová, escolhendo viver como um nazireu por um período de tempo.* **(Leia Números 6:1, 2.)** Quando um israelita fazia esse voto, era necessário seguir certos requisitos que os outros israelitas não precisavam seguir. Mas por que um israelita escolheria fazer esse voto? Provavelmente, por causa do seu amor a Jeová e sua gratidão sincera pelas bênçãos dele. — Deut. 6:5; 16:17.

3 Quando "a lei do Cristo" substituiu a Lei mosaica,

* Embora alguns nazireus fossem escolhidos por Jeová, a maioria dos israelitas que eram nazireus escolheram servir assim por vontade própria. — Veja o quadro "Nazireus escolhidos por Jeová".

1. O que muitos adoradores de Jeová no passado fizeram?

2. (a) Quem eram os nazireus? (Números 6:1, 2) (b) Por que alguns israelitas escolheram fazer o voto de nazireu?

3. Como o povo de Deus hoje mostra a mesma atitude dos nazireus?

ninguém mais poderia se tornar nazireu. (Gál. 6:2; Rom. 10:4) Mas, assim como os nazireus, o povo de Jeová hoje continua mostrando um forte desejo de servi-lo de todo o coração, alma, mente e força. (Mar. 12:30) Quando nós dedicamos nossa vida a Jeová, fazemos um voto a ele de coração. Para viver de acordo com esse voto, nós precisamos fazer a vontade de Jeová e fazer sacrifícios para servi-lo. Ver como os nazireus cumpriam o seu voto vai nos ajudar a também cumprir nosso voto de dedicação a Jeová.* (Mat. 16:24) Vamos ver alguns exemplos.

Nazireus escolhidos por Jeová

Jeová escolheu alguns israelitas para serem nazireus pela vida toda. Eles não fizeram votos como os outros nazireus fizeram. A Bíblia menciona apenas três homens que foram escolhidos por Jeová como nazireus:

- Sansão (Juí. 13:2-5, 24, 25)
- Samuel (1 Sam. 1:10, 11, 20, 27, 28)
- João Batista (Luc. 1:13-15)

Este estudo fala sobre os que escolheram ser nazireus, conforme mostra Números 6:2-7.

FAÇA SACRIFÍCIOS

4 **Leia Números 6:3, 4.** Os nazireus não podiam tomar bebidas alcoólicas nem comer coisas como uvas ou uvas-passas. Os outros israelitas podiam tomar bebidas alcoólicas e comer produtos da videira, já que essas coisas não eram erradas. A Bíblia diz que o vinho "alegra o coração do homem" e é um presente de Deus. (Sal. 104:14, 15) Mesmo assim, os nazireus estavam dispostos a fazer esses sacrifícios.#

5 Assim como os nazireus, nós também abrimos mão de algumas coisas para fazer mais para Jeová. Veja o exemplo de um irmão chamado Madián e sua esposa, Marcela.* Esse casal tinha uma vida confortável. Madián tinha um bom emprego, e eles moravam num apartamento muito bom. Mas eles queriam trabalhar mais para Jeová. Para alcançar esse alvo, eles decidiram ajustar algumas coisas. Eles contam: "Começamos a reduzir as despesas. A gente se mudou para um apartamento menor e vendeu o carro." Madián e Marcela não precisavam ter feito esses sacrifícios, mas eles escolheram fazer isso porque queriam fazer mais no serviço a Jeová. Eles estão muito felizes com as decisões que tomaram.

* Às vezes, nossas publicações comparam os nazireus com aqueles que estão no serviço de tempo integral. Mas, neste estudo, vamos focar em como ***todos nós,*** dedicados a Jeová, podemos imitar os nazireus.

No geral, parece que o nazireu não tinha nenhuma designação de trabalho que precisasse fazer para cumprir seu voto.

* Veja no jw.org o artigo "Nós decidimos simplificar a vida", na série de artigos "Relatos da Vida de Testemunhas de Jeová".

4. De acordo com Números 6:3, 4, que sacrifícios os nazireus estavam dispostos a fazer?

5. Que sacrifícios Madián e Marcela escolheram fazer, e por quê?

Você está disposto a fazer sacrifícios assim como os nazireus fizeram?
(Veja os parágrafos 4 a 6.)

[6] Os servos de Jeová hoje ficam felizes em fazer sacrifícios para terem mais tempo para servi-lo. (1 Cor. 9:3-6) Jeová não nos obriga a fazer esses sacrifícios, e as coisas de que alguns abriram mão não são erradas. Por exemplo, alguns deixaram para trás um emprego que gostavam, uma casa ou até mesmo um animal de estimação. Muitos decidiram esperar mais tempo para se casar ou ter filhos. Outros escolheram servir onde há mais necessidade, mesmo que isso signifique morar longe da família e dos amigos. Muitos de nós fazemos esses sacrifícios porque queremos dar a Jeová o nosso melhor. Pode ter certeza que Jeová dá muito valor a qualquer sacrifício, grande ou pequeno, que você faz para servi-lo. — Heb. 6:10.

ESTEJA DISPOSTO A SER DIFERENTE

[7] **Leia Números 6:5.** Os nazireus não podiam cortar o cabelo. Esse era um jeito de mostrar a submissão completa a Jeová. Se o voto do nazireu durasse muito tempo, seu cabelo ficaria bem longo e outros iriam facilmente perceber. É claro que seria mais fácil para o nazireu ser diferente se as outras pessoas o respeitassem e apoiassem. Mas, infelizmente, às vezes os nazireus não eram respeitados nem recebiam apoio de outros israelitas. Na época do profeta Amós, israelitas apóstatas 'davam vinho aos nazireus', provavelmente tentando fazer com que eles desobedecessem à ordem de Jeová. (Amós 2:12) Os nazireus precisavam de muita coragem para cumprir seu voto e ser diferentes dos outros.

[8] Com a ajuda de Jeová, nós também podemos ser corajosos e diferentes, mesmo se formos tímidos. Veja o exemplo de Benjamin, que tem 10 anos e mora na Noruega. Por causa da guerra na Ucrânia, a escola dele fez um evento para mostrar apoio às pessoas da Ucrânia. Os alunos tinham que cantar uma música e usar roupas com as cores da bandeira da Ucrânia. Para evitar participar desse evento nacionalista, Benjamin ficou a uma certa distância. Mas uma professora o viu e gritou: "Vem logo pra

6. Por que nós fazemos sacrifícios? (Veja também a imagem.)

7. Por que pode ter sido difícil para um nazireu cumprir seu voto? (Números 6:5) (Veja também a imagem.)

8. Como a experiência de Benjamin encorajou você?

cá, nós estamos te esperando!" Benjamin se aproximou da professora e disse com coragem: "Eu sou neutro e não participo em coisas de política. Na verdade, muitas Testemunhas de Jeová estão presas porque não querem ir para a guerra." A professora aceitou essa explicação e disse que ele não precisava participar. Mas os colegas de Benjamin começaram a perguntar para ele por que ele não estava participando. Benjamin ficou tão nervoso que quase começou a chorar. Mesmo assim, ele repetiu para a classe inteira o que tinha dito para a professora. Depois, Benjamin contou para seus pais que sentiu que Jeová o ajudou a defender sua fé.

9 As pessoas percebem que nós somos diferentes porque obedecemos a Jeová. Nós precisamos de coragem para falar a outros, no trabalho ou na escola, que somos Testemunhas de Jeová. Quanto mais a situação do mundo piora, mais difícil será viver de acordo com os princípios da Bíblia e falar das boas novas para outros. (2 Tim. 1:8; 3:13) Sempre se lembre que 'alegramos o coração de Jeová' quando temos coragem de ser diferentes daqueles que não servem a ele. — Pro. 27:11; Mal. 3:18.

9. Como podemos alegrar o coração de Jeová?

COLOQUE JEOVÁ EM PRIMEIRO LUGAR NA SUA VIDA

10 **Leia Números 6:6, 7.** Os nazireus não podiam se aproximar de uma pessoa morta. Para nós, isso talvez não seja um grande sacrifício. Mas seria um grande desafio para um nazireu se um parente próximo morresse. Naquela época, durante o funeral, era comum as pessoas ficarem perto do corpo. (João 19:39, 40; Atos 9:36-40) Mas o nazireu não podia seguir esse tipo de costume. Mesmo quando passava por esse período difícil de luto, ele continuava cumprindo seu voto. Isso mostrava que ele tinha uma fé muito forte. Com certeza, Jeová dava força para os nazireus lidarem com esses desafios.

11 Nós levamos muito a sério nossa

10. Por que era difícil para os nazireus seguirem a ordem que está em Números 6:6, 7?

11. O que nós queremos fazer quando tomarmos decisões sobre assuntos familiares? (Veja também a imagem.)

Um nazireu que era leal a seu voto estava disposto a ser diferente
(Veja o parágrafo 7.)

Você está disposto a colocar a vontade de Jeová em primeiro lugar mesmo quando a situação for muito difícil?
(Veja o parágrafo 11.)

dedicação a Jeová. Por isso pensamos bem antes de tomar decisões sobre assuntos familiares. Nós nos esforçamos para cuidar das necessidades da nossa família, mas nunca colocamos a vontade da nossa família acima da vontade de Jeová. (Mat. 10:35-37; 1 Tim. 5:8) Às vezes, temos que tomar decisões que nossos parentes não gostam, mas que agradam a Jeová.

12 Veja o exemplo de Alexandru e sua esposa, Dorina. Eles começaram a estudar a Bíblia e, depois de um ano, Dorina decidiu parar e queria que Alexandru parasse também. Com calma e com jeito, ele disse que não ia parar. Dorina não gostou disso e tentou fazer com que ele parasse de estudar. Alexandru explica que tentava entender por que ela estava agindo assim, mas não foi fácil para ele. Às vezes, quando Dorina criticava Alexandru e falava de modo rude com ele, ele ficava com vontade de desistir do estudo da Bíblia. Mesmo assim, Alexandru continuou colocando Jeová em primeiro lugar e, ao mesmo tempo, mostrando amor e respeito por sua esposa. Por causa do bom exemplo de Alexandru, ela decidiu voltar a estudar a Bíblia e depois foi batizada. — Veja no jw.org o vídeo *Alexandru e Dorina Văcar: "O Amor É Paciente e Bondoso"*, na série "A Verdade Transforma Vidas".

13 Jeová é o criador da família e quer que a nossa família seja feliz. (Efé. 3:14, 15) Se quisermos ser felizes de verdade, precisamos fazer as coisas do modo de Jeová. Nunca duvide que Jeová fica feliz com os sacrifícios que você faz para servi-lo enquanto cuida de sua família e a trata com amor e respeito. — Rom. 12:10.

INCENTIVE OUTROS A IMITAR OS NAZIREUS

14 Todos os que escolhem servir a Jeová hoje precisam estar dispostos a fazer sacrifícios por amor a ele. Às vezes, fazer isso não é fácil. Como podemos ajudar outros a fazer sacrifícios a Jeová? Podemos encorajá-los por meio das nossas palavras. (Jó 16:5) Será que alguns irmãos da sua congregação es-

12. Como Alexandru agiu ao lidar com sua esposa?

13. Como podemos mostrar amor por Jeová e pela nossa família?

14. Precisamos encorajar principalmente quem com nossas palavras?

tão tentando simplificar a vida para fazer mais para Jeová? Você conhece jovens que estão mostrando coragem para ser diferentes de outros na escola, mesmo que isso seja muito difícil? Consegue pensar em algum irmão ou estudante da Bíblia que está lutando para continuar fiel apesar da oposição da família? Esteja determinado a fazer de tudo para encorajar essas pessoas e falar o quanto você as admira pela coragem que mostram e por tudo o que estão fazendo por Jeová. — Filêm. 4, 5, 7.

15 Às vezes, também podemos oferecer alguma ajuda para nossos irmãos que estão no serviço de tempo integral. (Pro. 19:17; Heb. 13:16) Foi isso que uma irmã idosa, que mora no Sri Lanka, quis fazer. Ela recebeu um aumento na aposentadoria e quis ajudar duas irmãs pioneiras que estavam com dificuldades financeiras a continuar no serviço. Então ela separava uma quantia todo mês para ajudá-las a pagar a conta de telefone. Essa foi uma atitude muito bonita dessa irmã!

15. Como alguns ajudam os que estão no tempo integral?

16 Com certeza, nós aprendemos muito com os nazireus! Entre outras coisas, o exemplo deles nos ensina sobre nosso Pai, Jeová. Ele sabe que nós queremos agradá-lo e que estamos dispostos a fazer sacrifícios para cumprir nossa dedicação. Jeová dá a cada um de nós a honra de escolher como queremos mostrar o amor que sentimos por ele. (Pro. 23:15, 16; Mar. 10:28-30; 1 João 4:19) Estudar sobre os nazireus nos ajuda a ver que Jeová valoriza nossos sacrifícios e nos ama por tudo o que fazemos por ele. Vamos fazer de tudo para continuar servindo a Jeová e sempre estar dispostos a dar a ele o nosso melhor.

16. O que podemos aprender com os nazireus?

DESCRIÇÃO DA IMAGEM Página 18: Do terraço de casa, um nazireu vê o funeral de um parente amado. Por causa do seu voto a Jeová, ele não pode participar do funeral.

QUAL É A SUA RESPOSTA?

- De que maneiras os nazireus eram corajosos e estavam dispostos a fazer sacrifícios?
- Como nós podemos incentivar outros a imitar os nazireus e fazer sacrifícios a Jeová?
- O que você aprendeu sobre nosso Pai, Jeová?

CÂNTICO 124

Sempre leais

ESTUDO 8

Confie na maneira de Jeová guiar seu povo

CÂNTICO 123

Obedecemos a Jeová e à sua organização

OBJETIVO

Entender como Jeová está guiando o seu povo hoje e ver as bênçãos que recebemos quando confiamos na sua maneira de nos guiar.

"Eu, Jeová, sou . . . Aquele que o guia." — ISA. 48:17.

IMAGINE que você está perdido no meio do mato. Há perigos por toda parte: animais selvagens, insetos que transmitem doenças, plantas venenosas, buracos e pedras. Você se sentiria muito mais tranquilo se tivesse um guia experiente que soubesse exatamente onde é perigoso e como se manter seguro! O mundo hoje é como esse lugar; está cheio de perigos que ameaçam principalmente o nosso bem-estar espiritual e nossa amizade com Jeová. Mas nós já temos o Guia perfeito: Jeová. Ele nos leva para bem longe do perigo e nos ajuda a chegar ao nosso destino — a vida eterna no novo mundo.

2 Como Jeová nos guia? Principalmente por meio da sua Palavra, a Bíblia. Mas ele também usa humanos para nos guiar. Por exemplo, ele usa "o escravo fiel e prudente" para nos dar alimento espiritual e nos ajudar a tomar boas decisões. (Mat. 24:45) Jeová também usa outros homens, como os superintendentes de circuito e os anciãos da congregação. Eles nos dão encorajamento e instrução para nos ajudar a enfrentar dificuldades. Nós somos muito gratos por Jeová nos guiar tão bem durante os tempos difíceis em que vivemos hoje, antes de o fim chegar. Toda essa orientação nos ajuda a continuar sendo amigos de Jeová e a continuar andando no caminho para a vida eterna.

3 Mesmo assim, às vezes pode ser difícil seguir a orientação de Jeová, ainda mais quando essa orientação é dada por homens imperfeitos. Mas por quê? Talvez o conselho não seja o que a gente gostaria de ouvir. Ou podemos pensar que a orientação não faz muito sentido e achar que ela

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1. Que ilustração nos ajuda a entender que precisamos de Jeová como nosso Guia?

2. Como Jeová nos guia?

3. O que vamos ver neste estudo?

não veio de Jeová. É nesses momentos que mais precisamos confiar que Jeová está liderando seu povo e que seguir sua orientação é sempre bom para nós. Para nos ajudar a fortalecer nossa confiança, este estudo vai analisar: (1) como Jeová guiou seu povo no passado, (2) como ele está guiando seu povo hoje e (3) por que é importante continuar confiando na orientação de Jeová.

COMO JEOVÁ GUIOU A NAÇÃO DE ISRAEL?

4 Jeová designou Moisés para levar os israelitas para fora do Egito. E Jeová deu aos israelitas provas bem claras de que ele estava usando Moisés para guiá-los. Por exemplo, Jeová usou uma coluna de nuvem durante o dia e uma de fogo durante a noite. (Êxo. 13:21) Moisés seguiu essa coluna e assim levou os israelitas para o Mar Vermelho. O povo entrou em pânico quando viu que estavam cercados entre o mar e o exército do Egito. Eles começaram a pensar que Moisés tinha cometido um grande erro por guiá-los até o Mar Vermelho. Mas Moisés não tinha cometido nenhum erro; foi Jeová que levou seu povo até lá e usou Moisés para fazer isso. (Êxo. 14:2) Essa foi a oportunidade que Jeová queria para mostrar seu poder de uma maneira incrível. — Êxo. 14:26-28.

5 Pelos próximos 40 anos, Moisés continuou confiando nas orientações de Jeová para guiar Seu povo pelo deserto.* Por um tempo, Jeová deixou que a coluna de nuvem ficasse sobre a tenda de Moisés para que todos os israelitas pudessem vê-la. (Êxo. 33:7, 9, 10) Jeová falava com Moisés de dentro da coluna, e Moisés passava todas as instruções para o povo. (Sal. 99:7) Os israelitas podiam ver claramente que Jeová estava usando Moisés para guiá-los.

6 Infelizmente, a maioria dos israelitas ignorou todas as provas de que Jeová estava falando por meio de Moisés. **(Leia Números 14:2, 10, 11.)** Várias vezes, eles se recusaram a reconhecer que Jeová estava usando Moisés. Por causa disso, Jeová não permitiu que aquela geração de israelitas entrasse na Terra Prometida. — Núm. 14:30.

7 Por outro lado, alguns israelitas seguiram a orientação de Jeová. Por exemplo, Jeová disse: "Calebe . . . persistiu em me seguir de todo o coração." **(Leia Números 14:24.)** Jeová recompensou Calebe e deixou que ele escolhesse onde queria morar na Terra Prometida. (Jos. 14:12-14) A geração seguinte de israelitas também continuou seguindo a orientação de Jeová. Depois da morte de Moisés, Josué se tornou o líder, e os israelitas "o respeitaram profundamente durante todos os dias da vida dele". (Jos. 4:14) O resultado foi que Jeová abençoou os israelitas e deu a eles a terra que tinha prometido. — Jos. 21:43, 44.

8 Anos depois, Jeová escolheu juízes para guiar seu povo. E durante o período dos reis, Jeová escolheu profetas para fazer isso. Os reis que eram fiéis

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* Jeová também designou um anjo "que ia à frente do povo de Israel", guiando a nação até a Terra Prometida. Fica claro que esse anjo era Miguel; esse é o nome usado para se referir a Jesus como líder de todos os anjos. — Êxo. 14:19; 32:34.

4-5. Como Jeová mostrou que estava usando Moisés para guiar Israel? (Veja a imagem da capa.)

6. Como os israelitas reagiam às orientações que Jeová dava a eles? (Números 14:2, 10, 11)

7. Como alguns israelitas mostraram que confiavam na maneira de Jeová guiar seu povo? (Números 14:24) (Veja também a imagem.)

8. Explique como Jeová guiou seu povo na época dos reis. (Veja também a imagem.)

Desde os tempos antigos até os dias de hoje, Jeová tem usado homens para guiar seu povo
(Veja o parágrafo 3.)

Moisés e seu sucessor, Josué
(Veja os parágrafos 5 e 7.)

O rei Ezequias e o profeta Isaías
(Veja o parágrafo 8.)

a Jeová podiam contar com o conselho dos profetas. Por exemplo, o rei Davi aceitou com humildade a correção do profeta Natã. (2 Sam. 12:7, 13; 1 Crô. 17:3, 4) O rei Jeosafá seguiu o conselho do profeta Jaaziel para saber o que fazer com o povo e os incentivou a 'ter fé nos profetas de Deus'. (2 Crô. 20:14, 15, 20) Já o rei Ezequias procurou pelo profeta Isaías quando estava aflito. (Isa. 37:1-6) Sempre que os reis seguiam a orientação de Jeová, eles eram abençoados e toda a nação ficava protegida. (2 Crô. 20:29, 30; 32:22) Era óbvio que Jeová estava usando os profetas para guiar Seu povo. Mesmo assim, o povo e a maioria dos reis rejeitaram os profetas de Jeová. — Jer. 35:12-15.

COMO JEOVÁ GUIOU OS PRIMEIROS CRISTÃOS?

[9] Jeová formou a congregação cristã no Pentecostes do ano 33. Mas como ele guiou aqueles primeiros cristãos? Jeová designou Jesus como cabeça da congregação. (Efé. 5:23) Só que Jesus não falava diretamente com cada pessoa para dizer o que deveria fazer. Ele usou os apóstolos e os anciãos que estavam em Jerusalém para orientar os primeiros cristãos. (Atos 15:1, 2) Além disso, anciãos também foram designados para orientar as congregações. — 1 Tes. 5:12; Tito 1:5.

[10] Será que os primeiros cristãos confiaram na maneira de Jeová guiar seu povo? Sim! A maioria deles ficava feliz e 'se alegrava com o encorajamento' e as instruções que recebiam. **(Leia Atos 15:30, 31.)** Mas e hoje? Como Jeová está guiando seu povo?

COMO JEOVÁ NOS GUIA HOJE?

[11] Jeová continua guiando o seu povo hoje. Ele faz isso por meio da sua Palavra, a Bíblia, e por meio do seu Filho Jesus, o cabeça da congregação. Mas será que

9. Quem Jeová usou para guiar os primeiros cristãos? (Veja também a imagem.)

10. (a) Como os primeiros cristãos reagiam às orientações que recebiam? (Atos 15:30, 31) (b) Por que alguns não confiavam nos homens que Jeová usava para guiar seu povo? (Veja o quadro "Por que alguns não aceitam que Jeová use humanos para guiar seu povo?".)

11. Dê um exemplo de como Jeová está guiando seu povo atualmente.

Os apóstolos e anciãos em Jerusalém
(Veja o parágrafo 9.)

O Corpo Governante atualmente
(Veja o parágrafo 14.)

temos provas claras de que Jeová continua usando humanos para guiar seu povo? Sim. Veja por exemplo o que aconteceu a partir do ano 1870. Charles Russell e seus amigos, que também estudavam a Bíblia, começaram a entender que o ano de 1914 seria um ano importante relacionado ao estabelecimento do Reino de Deus. (Dan. 4:25, 26) Para chegar a essa conclusão, eles estudaram bastante as profecias da Bíblia. Será que Jeová estava orientando as pesquisas que eles faziam? Com certeza sim. Os acontecimentos em 1914 foram uma prova de que o Reino de Deus realmente tinha sido estabelecido. Nesse ano, a Primeira Guerra Mundial começou e, a partir daí, as doenças, os terremotos e a fome aumentaram. (Luc. 21:10, 11) Fica claro que Jeová usou aqueles homens sinceros para ajudar seu povo.

12 Pense também no que aconteceu durante a Segunda Guerra Mundial. Depois de analisarem Apocalipse 17:8, os irmãos que estavam na liderança, na sede mundial, entenderam que aquela guerra não levaria ao Armagedom, mas sim a um período de relativa paz que traria novas oportunidades para o aumento da pregação. Então eles tomaram uma decisão que parecia não fazer muito sentido: criar a escola de Gileade e treinar missionários para pregar e ensinar em vários lugares ao redor do mundo. Muitos missionários foram enviados, mesmo durante a guerra. Além disso, o escravo fiel também criou o Curso do Ministério Teocrático* para que todos nas congregações fossem melhores publicadores e instrutores. Dessa maneira, o povo de Deus foi preparado para o grande trabalho que teria à frente.

13 Olhando para trás, dá para ver claramente que Jeová estava guiando o seu povo naquele período difícil. E desde a Segunda Guerra Mundial, o povo de Jeová em vários países tem conseguido realizar o trabalho de pregação com certa liberdade. Na verdade, a pregação no mundo inteiro só tem aumentado.

12-13. O que foi feito durante a Segunda Guerra Mundial para aumentar o trabalho de pregação?

* O Curso do Ministério Teocrático depois mudou para a Escola do Ministério Teocrático. Hoje, esse treinamento faz parte da nossa reunião do meio de semana.

Por que alguns não aceitam que Jeová use humanos para guiar seu povo?

Por que alguns ignoram as provas claras de que Jeová está usando humanos para guiar seu povo? Muitas vezes, porque são orgulhosos e querem fazer as coisas da sua maneira. (João 3:19; 2 Ped. 3:3, 4; Judas 18) Por exemplo, alguns israelitas se recusaram a aceitar que Jeová tinha designado Moisés como líder porque eles se achavam mais importantes do que Moisés. (Núm. 16:1-3) Foi por esse mesmo motivo que muitos rejeitaram a Jesus, mesmo vendo todos os milagres que ele fazia. (João 12:37, 43) Por outro lado, pessoas humildes que realmente amam a verdade conseguem enxergar claramente as evidências de que Jeová está usando homens para guiar seu povo. (Mat. 16:16, 17) Seguir a orientação de Jeová sempre é bom para todos nós.

[14] Hoje, os membros do Corpo Governante continuam seguindo a orientação de Jesus. Eles fazem isso por se certificar de que suas decisões estejam de acordo com o que Jeová e Jesus querem. Além disso, os superintendentes de circuito e os anciãos são usados para transmitir essas orientações às congregações.* Os anciãos ungidos e, por extensão, todos os anciãos nas congregações estão "na mão direita" de Jesus. **(Leia Apocalipse 2:1.)** É claro que todos os anciãos são imperfeitos e cometem erros. Moisés e Josué erraram às vezes, e os apóstolos também. (Núm. 20:12; Jos. 9:14, 15; Rom. 3:23) Mesmo assim, nós podemos ver claramente que Jesus continua guiando o escravo fiel e os anciãos. E ele vai continuar usando esses homens "todos os dias, até o final do sistema de coisas". (Mat. 28:20) Então nós temos todos os motivos para confiar na orientação que Jesus está nos dando por meio desses homens fiéis.

POR QUE É BOM CONFIAR NO MODO DE JEOVÁ NOS GUIAR HOJE?

[15] Quando seguimos a orientação de Jeová, percebemos claramente os benefícios disso. Por exemplo, André e sua esposa, Roberta, seguiram o conselho do escravo fiel sobre manter uma vida simples. (Veja a nota de estudo "focado", em Mateus 6:22.) Assim, eles tiveram a oportunidade de trabalhar como voluntários em projetos de construção da organização. Roberta conta: "Algumas vezes nós tivemos que viver em lugares bem pequenos e que nem tinham cozinha. Eu também tive que vender vários equipamentos de fotografia, algo que eu gostava muito de fazer. Eu até chorei quando vendi meus equipamentos. Mas, assim como Sara, esposa de Abraão, eu estava decidida a não olhar para trás." (Heb. 11:15) Como André e Roberta se sentem depois de terem feito essas mudanças? Roberta explica: "Nós sentimos uma alegria imensa de saber que estamos dando a Jeová tudo o que temos. Quando trabalhamos para a organização

* Veja o quadro "O papel do Corpo Governante", na *Sentinela* de fevereiro de 2021, p. 18.

14. Por que podemos confiar na orientação da organização de Jeová e dos anciãos? (Apocalipse 2:1) (Veja também a imagem.)

15-16. O que você pode aprender com o exemplo de pessoas que seguiram os conselhos de Jeová?

de Jeová, nós podemos ter uma pequena amostra de como será a vida no novo mundo." André concorda. Ele diz: "Nós temos a alegria de saber que estamos dando todo o nosso tempo e nossa energia para Jeová."

16 Veja outro exemplo de como é bom seguir a orientação de Jeová. Depois de terminar o ensino médio, Márcia quis seguir o conselho que recebeu para ser pioneira. (Mat. 6:33; Rom. 12:11) Ela conta: "Eu ganhei uma bolsa para estudar quatro anos numa universidade, mas eu queria fazer mais para Jeová. Então eu decidi fazer um curso técnico e aprender uma profissão que me ajudasse a me sustentar como pioneira. Essa foi uma das melhores decisões da minha vida. Atualmente eu sou pioneira; meu horário de trabalho me permite servir como *commuter* em Betel e ainda fazer outras coisas incríveis no serviço a Jeová."

17 Às vezes, recebemos conselhos da organização que nos protegem do materialismo e de outras coisas que nos colocam em risco de desobedecer às leis de Deus. Quando seguimos esses conselhos, sentimos como é bom obedecer à orientação de Jeová. Nós podemos ter uma consciência tranquila e evitar muitos problemas. (1 Tim. 6:9, 10) Fazendo isso, podemos servir a Jeová de todo o nosso coração. Não há nada no mundo que possa nos dar mais alegria, tranquilidade e satisfação! — **Leia Isaías 48:17, 18.**

18 Sem dúvida, Jeová vai continuar usando humanos para nos dar orientação durante a grande tribulação e durante o Reinado de Mil Anos. (Sal. 45:16) Será que vamos seguir essa orientação, mesmo quando preferirmos fazer outra coisa? Vai ser mais fácil seguir qualquer orientação de Jeová se desde ***agora*** obedecermos aos conselhos que ele dá. Portanto, queremos sempre seguir a orientação de Jeová. Isso inclui todos os conselhos que ele dá por meio dos homens que designou para cuidar de nós. (Isa. 32:1, 2; Heb. 13:17) Podemos ter certeza que, por seguirmos a Jeová, nosso Guia perfeito, vamos chegar em segurança ao nosso destino final: a vida eterna no novo mundo.

17. Que outros benefícios temos quando seguimos os conselhos de Jeová? (Isaías 48:17, 18)

18. Por que você está decidido a continuar seguindo a orientação de Jeová?

DESCRIÇÃO DA IMAGEM Capa: Moisés confiava na orientação que Jeová dava por meio da coluna de nuvem para guiar o povo no deserto.

QUAL É A SUA RESPOSTA?

- Como Jeová guiou a nação de Israel?
- Como Jeová guiou os primeiros cristãos?
- Por que é bom sermos guiados por Jeová?

CÂNTICO 48

Caminhamos sempre com Jeová

ele foi designado como ajudante da Comissão de Serviço do Corpo Governante.

O irmão Winder foi criado em Murrieta, na Califórnia, nos Estados Unidos. Ele aprendeu a verdade com seus pais e se batizou em 29 de março de 1986. Logo no mês seguinte, ele saiu de pioneiro auxiliar. Ele gostou tanto que quis continuar. Depois de vários meses servindo como pioneiro auxiliar, ele começou como pioneiro regular, em 1.º de outubro de 1986.

Quando era adolescente, o irmão Winder visitou seus dois irmãos mais velhos que estavam servindo em Betel. Naquela época, essa visita despertou nele o desejo de ir para Betel. Em maio de 1990, ele foi convidado para servir no Betel de Wallkill.

Em Betel, o irmão Winder trabalhou em vários departamentos, inclusive na Limpeza, na Fazenda e no Escritório de Betel. Em 1997, ele casou com sua esposa, Angela, e eles estão servindo em Betel até hoje. Em 2014, eles foram transferidos para Warwick, onde ele ajudou na construção da sede mundial. Em 2016, eles se mudaram para o Centro Educacional da Torre de Vigia em Patterson, e o irmão Winder trabalhou nos Serviços de Áudio e Vídeo. Quatro anos depois, eles voltaram para Warwick, e o irmão Winder foi designado para trabalhar no Escritório da Comissão do Pessoal. Em março de 2022, ele foi designado como ajudante da Comissão do Pessoal do Corpo Governante.

Nós oramos para que Jeová continue abençoando esses irmãos, que são “dádivas em homens”, e que eles possam continuar trabalhando duro para apoiar o Reino. — Efé. 4:8.

Atualmente, nove irmãos servem no Corpo Governante: Kenneth Cook Jr., Gage Fleegle, Samuel Herd, Geoffrey Jackson, Stephen Lett, Gerrit Lösch, Mark Sanderson, David Splane e Jeffrey Winder.

Jeffrey Winder e sua esposa, Angela

O que a Bíblia diz sobre Jeová saber o que vai acontecer no futuro?

■ A Bíblia deixa claro que Jeová pode dizer o que vai acontecer no futuro. (Isa. 45:21) Mas ela não explica todos os detalhes sobre como ou quando Jeová faz isso e nem o quanto ele escolhe prever. Então não temos como saber tudo sobre essa habilidade de Jeová. Mas de algumas coisas nós podemos ter certeza.

Jeová pode fazer tudo o que quiser, mas às vezes ele escolhe não fazer algo. Jeová pode usar sua infinita sabedoria para prever qualquer coisa no futuro. (Rom. 11:33) Mas Jeová pode escolher não fazer isso, porque ele tem perfeito controle de si mesmo. — Veja também Isaías 42:14.

Jeová garante que sua vontade sempre será feita. O que isso tem a ver com seu poder de predizer o futuro? Isaías 46:10 explica: "Desde o princípio ***anuncio o final,*** e desde os tempos antigos as coisas que ainda não foram feitas. Digo: 'O que eu decidi ficará de pé e ***farei tudo o que for do meu agrado.'***"

Uma razão pela qual Jeová pode predizer o futuro é que ele tem o poder de fazer as coisas acontecerem. Ele pode decidir que algo aconteça no momento que ele quiser. Ou seja, Jeová não precisa ver o que vai acontecer no futuro como se os eventos já tivessem acontecido, igual à última página de um livro que uma pessoa lê para saber o final. Mas Jeová se certifica de que o que ele decidiu aconteça exatamente no momento certo. — Êxo. 9:5, 6; Mat. 24:36; Atos 17:31.

É por isso que a Bíblia usa termos como "preparei", "formei" e "estabeleci" para descrever o que Jeová faz com respeito ao que vai acontecer no futuro. (2 Reis 19:25; nota; Isa. 46:11) Esses termos são traduções de uma palavra no idioma original que está relacionada a uma palavra que significa "oleiro". (Jer. 18:4) Assim como um oleiro habilidoso pode moldar o barro e transformá-lo em um lindo vaso, Jeová pode moldar ou manobrar as coisas para que sua vontade seja feita. — Efé. 1:11.

Jeová deu livre-arbítrio a cada pessoa, e ele respeita isso. Ele não determina um destino para cada pessoa e nem faz com que pessoas boas façam algo ruim, o que resultaria na destruição delas. Ele permite que cada um escolha seu próprio caminho e até incentiva as pessoas a seguirem o caminho correto.

Veja o exemplo dos habitantes de Nínive. Jeová predisse que essa cidade seria destruída por causa de sua maldade. Mas, quando eles se arrependeram, Jeová "reconsiderou a calamidade que tinha dito que traria sobre eles, e não a trouxe". (Jonas 3:1-10) Jeová decidiu não fazer o que tinha predito porque os ninivitas usaram o seu livre-arbítrio e responderam bem à mensagem de Jonas. Eles se arrependeram e não foram destruídos.

Outro exemplo é o da profecia sobre um líder chamado Ciro, que libertaria os judeus do cativeiro e ordenaria a reconstrução do templo de Jeová. (Isa. 44:26–45:4) O rei Ciro da Pérsia cumpriu essa profecia. (Esd. 1:1-4) Jeová usou Ciro para cumprir essa profecia sem forçar Ciro a adorar a ele. Ou seja, Ciro tinha livre-arbítrio para tomar suas próprias decisões e escolher a quem iria adorar. — Pro. 21:1.

É claro que existem muitos outros fatores sobre a capacidade de Jeová saber o que vai acontecer no futuro. E para dizer a verdade, nenhum humano pode entender completamente os caminhos de Jeová, ou seja, como ele pensa e o que ele faz. (Isa. 55:8, 9) Mas tudo o que Jeová já nos revelou fortalece a nossa fé de que ele sempre faz o que é certo — inclusive quando prediz o futuro.

VOCÊ SABIA?

Por que a Bíblia repete algumas frases e palavras?

ÀS VEZES, alguns escritores da Bíblia repetiram as mesmas frases — palavra por palavra. Veja três motivos de por que talvez eles tenham feito isso.

Quando foi escrito. No antigo Israel, a maioria das pessoas não tinha uma cópia da Lei para uso pessoal. Muitas vezes, a única oportunidade que tinham para ouvir a Lei era quando o povo se reunia na frente do tabernáculo e do templo. (Deut. 31:10-12) Nessas ocasiões, era fácil alguém se distrair enquanto ficava de pé ouvindo a Lei durante várias horas e no meio de tantas pessoas. (Nee. 8:2, 3, 7) Por isso, para que o povo se lembrasse do que estava sendo lido e depois aplicasse os conselhos na vida, era essencial que se repetissem as frases importantes. Assim, o povo poderia se lembrar dos detalhes das leis de Jeová. — Lev. 18:4-22; Deut. 5:1.

Como foi escrito. Algumas partes da Bíblia foram escritas na forma de canções, como os livros de Salmos, o Cântico de Salomão e Lamentações. Algumas canções têm refrãos com palavras que se repetem, e isso destaca o tema da canção, ajudando também os que ouvissem a lembrar das palavras. Veja, por exemplo, o que está escrito no Salmo 115:9-11: "Ó Israel, confie em Jeová: Ele é a sua ajuda e o seu escudo. Ó casa de Arão, confie em Jeová: Ele é a sua ajuda e o seu escudo. Vocês que temem a Jeová, confiem em Jeová: Ele é a sua ajuda e o seu escudo." Você consegue ver como a repetição dessas palavras ajudaria os cantores a gravar a letra na mente e no coração?

Por que foi escrito. Os escritores bíblicos às vezes repetiam frases importantes. Por exemplo, quando Jeová deu instruções para os israelitas sobre não comer sangue, Jeová mandou Moisés repetir os motivos várias vezes. Jeová queria enfatizar que o sangue representa a vida. (Lev. 17:11, 14) Algum tempo depois, quando os apóstolos e anciãos em Jerusalém escreveram sobre o que os cristãos precisavam fazer para agradar a Jeová e o que evitar para desagradá-lo, eles novamente enfatizaram a necessidade de se abster de sangue. — Atos 15:20, 29.

É verdade que a Bíblia repete várias frases, mas isso não significa que Jeová quer que fiquemos repetindo sempre essas frases. Por exemplo, Jesus disse: "Quando orar, não diga as mesmas coisas vez após vez." (Mat. 6:7) Jesus mencionou alguns assuntos que podemos incluir em nossas orações. (Mat. 6:9-13) Por isso, embora evitemos repetir exatamente as mesmas palavras em nossas orações, nós podemos mencionar os mesmos ***assuntos.*** — Mat. 7:7-11.

Existem bons motivos para a Bíblia repetir algumas palavras e frases. Essa é uma das muitas maneiras de Jeová, nosso Grandioso Instrutor, nos ensinar o que é melhor para nós. — Isa. 48:17, 18.

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DICA DE ESTUDO

Encontre joias espirituais para usar no dia a dia

Ao lermos a Bíblia, podemos fazer pesquisas e procurar joias espirituais. Mas como fazer isso da melhor maneira possível?

Pesquise mais a fundo alguns detalhes dos relatos bíblicos. Por exemplo, pergunte-se: 'Quem foi o escritor? Para quem ele estava escrevendo? Quando esta passagem foi escrita? Quais foram as circunstâncias? O que aconteceu antes? O que aconteceu depois?'

Pense nas lições que você pode aprender. Pergunte-se: 'Como as pessoas se sentiram? Que qualidades elas demonstraram? Por que eu deveria imitar essas qualidades? Que atitudes erradas eu deveria evitar?'

Aplique as lições que você aprendeu quando for à pregação e no seu dia a dia. Se fizer isso, você estará mostrando sabedoria, assim como a Bíblia diz no Salmo 107:43: "Quem é sábio refletirá nessas coisas."

- Dica: Veja como as informações que encontramos na parte Tesouros da Palavra de Deus, na reunião do meio de semana, nos ajudam a aplicar aquilo que aprendemos. Essa parte costuma ter perguntas que podemos nos fazer, pontos para meditar e imagens que nos fazem pensar.

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Este é o primeiro de dois artigos em números consecutivos de *A Sentinela* que examinam questões eruditas sobre a data da destruição da Jerusalém antiga. Esta série de duas partes apresenta respostas com base na Bíblia e em pesquisa meticulosa a perguntas que intrigam alguns leitores.

Quando a Jerusalém antiga foi destruída?

PARTE UM POR QUE ISSO É IMPORTANTE O QUE AS EVIDÊNCIAS MOSTRAM

"Segundo historiadores e arqueólogos, 586 ou 587 AEC é geralmente aceito como o ano da destruição de Jerusalém.[*] Por que vocês, Testemunhas de Jeová, dizem que foi em 607 AEC? Com que base apontam para essa data?"

ESSA foi a pergunta de um de nossos leitores. Mas por que se interessar na data exata em que o rei babilônio Nabucodonosor II destruiu Jerusalém? Primeiro, porque esse evento marcou um importante ponto de virada na história do povo de Deus. Certo historiador disse que isso levou a "uma catástrofe, sim, à grande catástrofe". A data marcou o fim de um templo que havia sido o centro da adoração do Deus Todo-Poderoso por mais de 400 anos. "Ó Deus", lamentou um salmista, "profanaram o teu santo Templo e deixaram Jerusalém em ruínas". — Salmo 79:1, *Bíblia na Linguagem de Hoje.*[#]

Segundo, porque saber o ano exato em que essa "grande catástrofe" começou e entender como a restauração da verdadeira adoração em Jerusalém cumpriu uma profecia exata da Bíblia vai fortalecer sua confiança na autenticidade da Palavra de Deus. Então, por que as Testemunhas de Jeová defendem uma data que difere em 20 anos da cronologia amplamente aceita? Em poucas palavras, por causa das evidências na própria Bíblia.

"Setenta anos" para quem?

Anos antes da destruição, o profeta judeu Jeremias forneceu uma pista fundamental para se entender a cronologia bíblica relacionada a esse evento. Ele avisou "todos os habitantes de Jerusalém", dizendo: "Toda esta terra virá a ser uma desolação e um espanto; estas nações servirão ao rei de Babilônia setenta anos." (Jeremias 25:1, 2, 11, *Versão Brasileira*) Mais tarde, o profeta acrescentou: "Pois assim disse Jeová: 'De acordo com o cumprimento de setenta anos em Babilônia, voltarei minha atenção para vós, e vou confirmar para convosco a minha boa palavra por trazer-vos de volta a este lugar.' " (Jeremias 29:10) Qual é o significado dos "setenta anos"? E como esse período nos

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* As duas datas são mencionadas em fontes seculares. Para simplificar, usaremos 587 AEC nessa série. AEC significa "antes da Era Comum".

\# As Testemunhas de Jeová produzem uma tradução confiável da Bíblia conhecida como *Tradução do Novo Mundo das Escrituras Sagradas*. No entanto, se você não é Testemunha de Jeová, talvez prefira usar outras traduções ao analisar assuntos bíblicos. Este artigo cita várias traduções da Bíblia amplamente aceitas.

ajuda a determinar a data da destruição de Jerusalém?

Em vez de dizer 70 anos "em Babilônia", muitas traduções dizem "para Babilônia". (*VB*) Por isso, alguns historiadores alegam que esse período de 70 anos se aplica ao Império Babilônico. Segundo a cronologia secular, os babilônios dominaram o território das antigas Judá e Jerusalém por uns 70 anos, de cerca de 609 AEC a 539 AEC, quando a capital de Babilônia foi capturada.

A Bíblia, porém, mostra que os 70 anos seriam um período de punição severa da parte de Deus — dirigida especificamente ao povo de Judá e de Jerusalém, que estavam num pacto para obedecer a ele. (Êxodo 19:3-6) Quando eles se recusaram a mudar seu proceder errado, Deus disse: "Enviarei . . . Nabucodonosor, rei de Babilônia, . . . contra esta terra, e contra os seus habitantes, e contra todas estas nações ao redor." (Jeremias 25:4, 5, 8, 9, *VB*) Apesar de as nações ao redor também sofrerem a ira de Babilônia, a destruição de Jerusalém e os 70 anos de exílio que se seguiriam foram chamados por Jeremias de "punição do meu povo", pois Jerusalém tinha cometido "graves pecados". — Lamentações 1:8; 3:42; 4:6, *Nova Versão Internacional.*

Portanto, segundo a Bíblia, os 70 anos eram um período de severa punição contra Judá, e Deus usou os babilônios como instrumento para infligir esse castigo. Mas Deus disse aos judeus: "Quando se completarem os setenta anos . . . cumprirei a minha promessa . . . de trazê-los de volta para este lugar" — Judá e Jerusalém. — Jeremias 29:10, *NVI.*

Quando começaram os "setenta anos"?

O historiador inspirado Esdras, que viveu depois do cumprimento dos 70 anos da profecia de Jeremias, escreveu o seguinte sobre o Rei Nabucodonosor: "[Ele] levou para o exílio, na Babilônia, os remanescentes, que escaparam da espada, para serem seus escravos e dos seus descendentes, até a época do domínio persa. A terra desfrutou os seus descansos sabáticos; descansou durante todo o tempo de sua desolação, até que os setenta anos se completaram, em cumprimento da palavra do SENHOR anunciada por Jeremias." — 2 Crônicas 36:20, 21, *NVI.*

Assim, os 70 anos seriam um período em que a terra de Judá e de Jerusalém teria "descansos sabáticos". Isso significava que o solo não seria cultivado — não haveria semeadura nem poda de vinhedos. (Levítico 25:1-5, *NVI*) Por causa da desobediência do povo de Deus, cujos pecados talvez incluíssem não cumprir todos os anos sabáticos, a punição era que sua terra seria abandonada e ficaria sem cultivo por 70 anos. — Levítico 26:27, 32-35, 42, 43.

Quando foi que a terra de Judá ficou desolada e sem cultivo? Na verdade, os babilônios sob Nabucodonosor atacaram Jerusalém em duas ocasiões, com um intervalo de vários anos. Quando começaram os 70 anos? Certamente não foi depois que Nabucodonosor sitiou Jerusalém pela primeira vez. Por que não? Embora nessa ocasião ele tenha levado muitos cativos de Jerusalém para Babilônia, ele deixou outros para trás. Ele também não destruiu a cidade. Durante anos, depois dessa primeira deportação, os que ficaram em Judá, "a classe de condição humilde do povo", viveram da terra. (2 Reis 24:8-17) Mas então as coisas mudaram drasticamente.

Uma rebelião dos judeus trouxe os babilônios de volta a Jerusalém. (2 Reis 24:20; 25:8-10) Eles arrasaram a cidade, incluindo o templo sagrado, e levaram cativos para Babilônia muitos de seus habitantes. Em menos de dois meses, "todo o povo [que tinha sido deixado no país], desde as crianças até os velhos, inclusive os líderes do exército, fugiram para o Egito, com medo dos babilônios". (2 Reis 25:25, 26, *NVI*) Só então, no sétimo mês judaico daquele ano, tisri (setembro/outubro), se podia dizer que havia começado o descanso sabático daquela terra, agora desolada e não mais cultivada. Por meio de Jeremias, Deus

disse aos judeus refugiados no Egito: "Vocês viram toda a desgraça que eu trouxe sobre Jerusalém e sobre todas as cidades de Judá. Hoje elas estão em ruínas e desabitadas." (Jeremias 44:1, 2, *NVI*) Portanto, tudo indica que esse acontecimento marcou o começo dos 70 anos. Em que ano foi isso? Para saber a resposta precisamos ver quando esse período terminou.

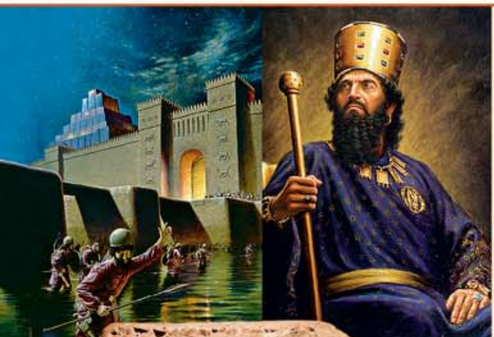
Quando terminaram os "setenta anos"?

O profeta Daniel, que viveu até o começo do "domínio persa" e estava em Babilônia quando isso aconteceu, calculou quando os 70 anos terminariam. Ele escreveu: "Eu, Daniel, compreendi pelas Escrituras, conforme a palavra do SENHOR dada ao profeta Jeremias, que a desolação de Jerusalém iria durar setenta anos." — Daniel 9:1, 2, *NVI*.

Esdras meditou nas profecias de Jeremias e relacionou o fim dos "setenta anos" com o tempo em que "o SENHOR tocou no coração de Ciro, rei da Pérsia, para que fizesse uma proclamação". (2 Crônicas 36:21, 22, *NVI*) Quando é que os judeus foram libertados? O decreto que pôs fim ao seu exílio foi emitido no "primeiro ano de Ciro, rei da Pérsia". (Veja o quadro "Uma data fundamental na História".) Assim, no outono de 537 AEC, os judeus já tinham voltado a Jerusalém para restaurar a adoração verdadeira. — Esdras 1:1-5; 2:1; 3:1-5.

Portanto, segundo a cronologia da Bíblia, os 70 anos foram um período literal que terminou em 537 AEC. Contando 70 anos para trás, o começo desse período seria em 607 AEC.

Mas se as evidências das Escrituras inspiradas apontam claramente para 607 AEC como a



UMA DATA FUNDAMENTAL NA HISTÓRIA

A data de 539 AEC, quando o Rei Ciro II conquistou Babilônia, é calculada com base em:

■ **Fontes históricas e tabuinhas cuneiformes antigas:** Diodoro da Sicília (c. 80-20 AEC) escreveu que Ciro se tornou rei da Pérsia no "ano de abertura da Quinquagésima Quinta Olimpíada". (*Historical Library* [Biblioteca Histórica], Livro IX, 21) Esse ano foi 560 AEC. O historiador grego Heródoto (c. 485-425 AEC) disse que Ciro foi morto depois de ter reinado por 29 anos, ou seja, no 30.° ano de seu reinado, em 530 AEC. (*Histórias,* Livro I, Clio) Tabuinhas cuneiformes mostram que Ciro governou Babilônia por nove anos antes de morrer. Assim, contando nove anos antes de sua morte, em 530 AEC, chegamos a 539 AEC, concluindo assim que foi nesse ano que Ciro conquistou Babilônia.

◂ **Confirmação de uma tabuinha cuneiforme:** Uma tabuinha cuneiforme babilônica de argila (BM 33066), com dados de astronomia, confirma a data da morte de Ciro em 530 AEC. Embora essa tabuinha contenha alguns erros de posicionamento de astros, ela descreve dois eclipses lunares que segundo ela ocorreram no sétimo ano de Cambises II, o filho e sucessor de Ciro. Esses eclipses são identificados com os eclipses lunares visíveis em Babilônia em 16 de julho de 523 AEC e em 10 de janeiro de 522 AEC, apontando assim para a primavera de 523 AEC como o começo do sétimo ano de Cambises. Isso faz com que o seu primeiro ano de reinado seja 529 AEC. Portanto, o último ano de Ciro teria sido 530 AEC, fazendo de 539 AEC seu primeiro ano como governante de Babilônia.

data da destruição de Jerusalém, por que muitas autoridades defendem 587 AEC? Elas se baseiam em duas fontes — os escritos de historiadores clássicos e o Cânon de Ptolomeu. Será que essas fontes são mais confiáveis do que as Escrituras? Vejamos.

Historiadores clássicos — até que ponto são confiáveis?

Os historiadores que viveram próximo da época em que Jerusalém foi destruída dão informações contraditórias sobre os reis neobabilônios.* (Veja o quadro "Reis neobabilônios".) A linha do tempo baseada em suas informações cronológicas não bate com a da Bíblia. Mas até que ponto seus escritos são confiáveis?

Um dos historiadores que viveram mais próximo do período neobabilônico foi Beroso, um sacerdote babilônio do deus Bel. Sua obra original, *Babyloniaca,* escrita por volta de 281 AEC, foi perdida, e só foram preservados fragmentos em obras de outros historiadores. Beroso alegava ter usado "livros que haviam sido preservados com muito cuidado em Babilônia".[1] Será que Beroso era realmente um historiador confiável? Veja um exemplo.

Beroso escreveu que o rei assírio Senaqueribe sucedeu "seu irmão no reinado"; "depois dele seu filho [Esar-Hadom reinou por] 8 anos; e então Samuges [Samas-Sum-Iuquin] 21 anos". (III, 2.1, 4) No entanto, documentos históricos babilônicos escritos bem antes da época de Beroso dizem que Senaquerибe sucedeu seu *pai,* Sargão II, não seu irmão; que Esar-Hadom reinou por 12 anos, não 8; e que Samas-Sum-Iuquin reinou por 20 anos, não 21. O erudito R. J. van der Spek, embora reconheça que Beroso consultou as crônicas babilônicas, escreveu: "Isso não o impediu de fazer seus próprios acréscimos e interpretações."[2]

Qual é a opinião de outros eruditos sobre Beroso? "No passado, Beroso era considerado historiador", diz S. M. Burstein, que fez um estudo abrangente das obras de Beroso. Mas ele conclui: "Considerado como tal, seu desempenho deve ser declarado inadequado. Mesmo levando em conta seu estado atual, incompleto, *Babyloniaca* contém uma série de erros surpreendentes sobre fatos simples . . . Para um historiador, esses erros comprometeriam o seu trabalho, mas o objetivo de Beroso não era histórico."[3]

Em vista disso, o que você acha? Será que os cálculos de Beroso devem ser considerados sempre exatos? E o que dizer de outros historiadores clássicos que, na maioria das vezes, basearam sua cronologia nos escritos de Beroso? Suas conclusões históricas podem realmente ser chamadas de confiáveis?

O Cânon de Ptolomeu

O Cânon Real de Cláudio Ptolomeu, astrônomo do segundo século EC, também é usado

* O império neobabilônico começou com o reinado do pai de Nabucodonosor, Nabopolassar, e terminou com o reinado de Nabonido. Esse período é de interesse para os eruditos porque abrange a maior parte dos 70 anos da desolação de Jerusalém.

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REIS NEOBABILÔNIOS

Se estes historiadores são confiáveis, por que não estão de acordo?

Reis	BEROSO c. 350-270 AEC	POLISTOR 105-? AEC	JOSEFO 37-?100 EC	PTOLOMEU c. 100-170 EC
Nabopolassar	21	20	—	21
Nabucodonosor II	43	43	43	43
Amel-Marduque	2	12	18	2
Neriglissar	4	4	40	4
Labasi-Marduque	9 meses	—	9 meses	—
Nabonido	17	17	17	17

Duração do governo de cada rei (em anos) segundo historiadores clássicos

para apoiar a data tradicional de 587 AEC. A lista de reis feita por Ptolomeu é considerada a espinha dorsal da cronologia da história antiga, incluindo o período neobabilônico.

Ptolomeu compilou sua lista uns 600 anos após o fim do período neobabilônico. Então, como ele chegou à data em que o primeiro rei da lista começou a reinar? Ptolomeu explicou que por usar cálculos de astronomia, baseados em parte em eclipses, "conseguimos calcular para trás até o começo do reinado de Nabonassar", o primeiro rei da lista.[4] Por isso, Christopher Walker, do Museu Britânico, diz que o Cânon de Ptolomeu era "um esquema artificial para fornecer aos astrônomos uma cronologia coerente" e "não para fornecer aos historiadores um registro preciso da ascensão e morte de reis".[5]

"Já por muito tempo se sabe que o Cânon é confiável *no aspecto astronômico*", escreveu o professor universitário Leo Depuydt, um dos defensores mais entusiásticos de Ptolomeu, "mas isso não quer dizer que ele seja automaticamente confiável *no aspecto histórico*". Sobre a lista de reis, Depuydt acrescenta: "No que diz respeito aos primeiros governantes [incluindo os reis neobabilônios], o Cânon precisaria ser comparado com os registros cuneiformes reino por reino."[6]

O que são esses "registros cuneiformes" que permitem avaliar a exatidão histórica do Cânon de Ptolomeu? Incluem crônicas babilônicas, listas de reis e tabuinhas econômicas — documentos cuneiformes escritos por escribas que viveram durante a época neobabilônica ou próximo dela.[7]

O que revela uma comparação da lista de Ptolomeu com os registros cuneiformes? O quadro "Comparação entre o Cânon de Ptolomeu e as tabuinhas antigas" (veja abaixo) mostra uma parte do Cânon e o compara com um documento cuneiforme antigo. Note que Ptolomeu alista apenas quatro reis babilônios entre Candalanu e Nabonido. No entanto, a lista de reis de Uruk — parte do registro cuneiforme — revela que *sete* reis governaram nesse

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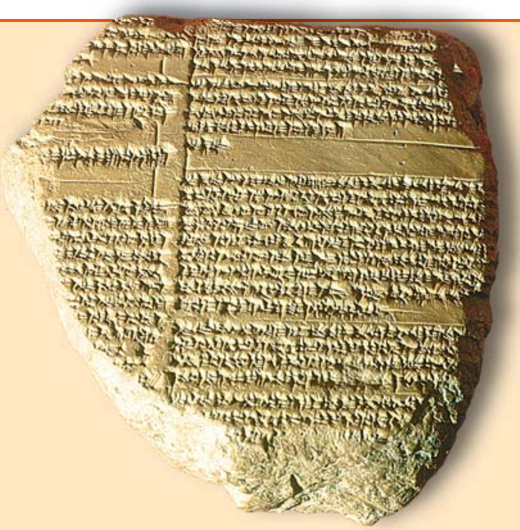

As crônicas babilônicas fazem parte de um registro cuneiforme que nos ajuda a avaliar a exatidão do Cânon de Ptolomeu

COMPARAÇÃO ENTRE O CÂNON DE PTOLOMEU E AS TABUINHAS ANTIGAS

Ptolomeu omite alguns reis na sua lista. Por quê?

O CÂNON DE PTOLOMEU	**A LISTA DE REIS DE URUK CONFORME ENCONTRADA EM TABUINHAS ANTIGAS**
Nabonassar	
Nabu-Nadin-Zeri (Nadinu)	
Muquin-Zeri e Pul	
Ululaia (Salmaneser V) "Rei da Assíria"	
Merodaque-Baladã	
Sargão II "Rei da Assíria"	
Primeiro período sem reis	
Bel-Ibni	
Assur-Nadin-Sum	
Nergal-Uchezibe	
Muchezibe-Marduque	
Segundo período sem reis	
Esar-Hadom "Rei da Assíria"	
Samas-Sum-Iuquin	
Candalanu	**Candalanu**
	Sin-Sum-Lisir
	Sin-Sar-Ichcun
Nabopolassar	**Nabopolassar**
Nabucodonosor	**Nabucodonosor**
Amel-Marduque	**Amel-Marduque**
Neriglissar	**Neriglissar**
	Labasi-Marduque
Nabonido	**Nabonido**
Ciro	
Cambises	

intervalo. Será que o reinado deles foi breve e insignificante? Um deles, de acordo com tabuinhas econômicas cuneiformes, durou sete anos.[8]

Também há fortes evidências em documentos cuneiformes de que antes do reinado de Nabopolassar (o primeiro rei do período neobabilônico), outro rei (Assur-Etel-Ilani) governou por quatro anos em Babilônia. Além disso, por mais de um ano, aquela terra não teve rei.[9] O Cânon de Ptolomeu não menciona nenhum desses fatos.

Por que Ptolomeu omitiu alguns governantes? Pelo visto, ele não os considerava governantes legítimos de Babilônia.[10] Por exemplo, ele excluiu Labasi-Marduque, um rei neobabilônio. Mas, de acordo com documentos cuneiformes, os reis que Ptolomeu omitiu realmente governaram Babilônia.

Em geral, o Cânon de Ptolomeu é considerado exato. Mas, em vista de suas omissões, será que ele deveria realmente ser usado para fornecer uma cronologia histórica definitiva?

A conclusão à base dessas evidências

Em resumo: a Bíblia diz claramente que houve um exílio de 70 anos. Há fortes evidências — e a maioria dos eruditos concorda — que em 537 AEC os judeus exilados já haviam voltado para sua terra natal. Se contarmos para trás a partir desse ano, a destruição de Jerusalém foi em 607 AEC. Apesar de os historiadores clássicos e o Cânon de Ptolomeu não concordarem com essa data, há questões legítimas sobre a exatidão de seus escritos. De fato, as provas fornecidas por essas duas fontes de evidências não são suficientes para derrubar a cronologia da Bíblia.

No entanto, ainda restam outras perguntas. Será que não há nenhuma evidência histórica que apoie a data de 607 AEC, calculada com base na Bíblia? Que evidências são reveladas pelos documentos cuneiformes, muitos dos quais foram escritos por testemunhas oculares antigas e podem ser datados? Consideraremos essas perguntas no próximo número.

UM BREVE RESUMO

- Os historiadores geralmente dizem que Jerusalém foi destruída em 587 AEC.
- A cronologia bíblica indica fortemente que a destruição ocorreu em 607 AEC.
- Esses historiadores baseiam-se principalmente nos escritos de historiadores clássicos e no Cânon de Ptolomeu.
- Os escritos de historiadores clássicos contêm erros significativos e nem sempre estão de acordo com o registro em tabuinhas de argila.

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Notas

1. *Babyloniaca* (*Chaldaeorum Historiae*), Livro Um, 1.1.
2. *Studies in Ancient Near Eastern World View and Society,* página 295.
3. *The Babyloniaca of Berossus,* página 8.
4. *Almagest,* III, 7, tradução de G. J. Toomer, em *Ptolemy's Almagest,* publicado em 1998, página 166. Ptolomeu sabia que os astrônomos babilônios usavam tabelas matemáticas para "calcular" as épocas de eclipses passados e futuros porque descobriram que eclipses do mesmo tipo ocorrem a cada 18 anos. — *Almagest,* IV, 2.
5. *Mesopotamia and Iran in the Persian Period,* páginas 17-18.
6. *Journal of Cuneiform Studies,* Volume 47, 1995, páginas 106-107.
7. Escrita cuneiforme é uma forma de escrita em que o escriba gravava vários símbolos na superfície lisa de uma tabuinha de argila usando um estilete com uma ponta afiada em forma de cunha.
8. Sin-Sar-Ichcun governou por sete anos, e 57 tabuinhas econômicas desse rei datam desde o ano de sua ascensão ao sétimo ano de seu reinado. Veja *Journal of Cuneiform Studies,* Volume 35, 1983, páginas 54-59.
9. A tabuinha econômica C.B.M. 2152 data do quarto ano de Assur-Etel-Ilani. (*Legal and Commercial Transactions Dated in the Assyrian, Neo-Babylonian and Persian Periods—Chiefly From Nippur,* de A.T. Clay, 1908, página 74.) As Inscrições de Nabonido de Harã, (H1B), I, linha 30, também o alistam antes de Nabopolassar. (*Anatolian Studies,* Vol. VIII, 1958, páginas 35, 47.) Para o período sem reis, veja Crônica 2, linha 14, em *Assyrian and Babylonian Chronicles,* páginas 87-88.
10. Eruditos alegam que alguns reis foram omitidos por Ptolomeu — que supostamente alistou apenas reis de Babilônia — porque esses eram chamados pelo título de "Rei da Assíria". No entanto, como pode notar no quadro da página 30, outros reis na lista do Cânon de Ptolomeu também tinham o título de "Rei da Assíria". Tabuinhas econômicas, cartas cuneiformes e inscrições revelam claramente que os reis Assur-Etel-Ilani, Sin-Sum-Lisir e Sin-Sar-Ichcun governaram Babilônia.

Este é o segundo de dois artigos em números consecutivos de *A Sentinela* que examinam questões eruditas sobre a data da primeira destruição da Jerusalém antiga. Esta série de duas partes apresenta respostas com base na Bíblia e em pesquisa meticulosa a perguntas que intrigam alguns leitores.

Quando a Jerusalém antiga foi destruída?

PARTE DOIS O QUE OS DOCUMENTOS DE ARGILA REALMENTE MOSTRAM

Foto tirada por cortesia do Museu Britânico

A PARTE UM DEIXOU CLARO OS SEGUINTES PONTOS:

- Os historiadores seculares dizem que Jerusalém foi destruída em 587 AEC.*
- A cronologia bíblica indica que a destruição ocorreu em 607 AEC.
- Os historiadores seculares baseiam suas conclusões nos escritos de historiadores clássicos e no Cânon de Ptolomeu.
- Alguns escritos de historiadores clássicos contêm erros significativos e nem sempre estão em harmonia com os registros em tabuinhas de argila.#

A BÍBLIA diz que os judeus cativos ficariam em Babilônia até se completarem "os setenta anos, . . . em cumprimento da palavra do SENHOR anunciada por Jeremias". Quando eles foram libertos? No "primeiro ano [de reinado] de Ciro, rei da Pérsia". (2 Crônicas 36:21, 22, *Nova Versão Internacional*) A história bíblica e secular concordam que esse exílio terminou após Ciro conquistar Babilônia e libertar os judeus, que retornaram para Jerusalém em 537 AEC. Visto que a Bíblia diz claramente que o exílio durou 70 anos, tudo indica que ele começou em 607 AEC.

No entanto, a maioria dos eruditos diz que a destruição de Jerusalém ocorreu em 587 AEC. Isso só deixaria um período de 50 anos de exílio. Por que chegaram a essa conclusão? Eles baseiam seus cálculos em antigos documentos cuneiformes que contêm detalhes sobre Nabucodonosor II e seus sucessores.[1] Muitos desses documentos foram escritos por homens que viveram durante a época da destruição de Jerusalém, ou perto dessa época. Mas até que ponto esses cálculos que apontam para 587 AEC são exatos? O que esses documentos *realmente* mostram?

Para responder a essas perguntas, vejamos três tipos de documentos a que os eruditos muitas vezes recorrem: (1) As crônicas babilônicas, (2) as tabuinhas econômicas e (3) as tabuinhas astronômicas.

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* Existem várias maneiras de se falar sobre datas. AEC significa "antes da Era Comum".

Veja o artigo "Quando a Jerusalém antiga foi destruída? — Por que isso é importante, O que as evidências mostram", no número de 1.° de outubro de 2011 desta revista.

● As crônicas babilônicas.

O que são? As crônicas babilônicas são uma série de tabuinhas que registram eventos importantes da história babilônica.[2]

O que os eruditos dizem? R. H. Sack, uma destacada autoridade em documentos cuneiformes, declara que as crônicas fornecem um registro incompleto de eventos importantes.* Ele escreveu que os historiadores precisam recorrer a "fontes secundárias . . . na esperança de determinar o que realmente aconteceu".

O que os documentos mostram? Que há lacunas na história registrada nas crônicas babilônicas.[3] (Veja o quadro abaixo.) Assim, é lógico perguntar: até que ponto as conclusões baseadas nesse registro tão incompleto são confiáveis?

● Tabuinhas econômicas.

O que são? A maioria das tabuinhas econômicas do período neobabilônico são registros legais de transações comerciais. As tabuinhas registravam o dia, o mês e o ano de reinado do monarca que estava no poder. Por exemplo, há uma tabuinha que registra uma transação em "nisã, no 27.° dia, no 11.° ano de Nabucodorosor [também chamado de Nabucodonosor II], rei de Babilônia".[4]

Quando o rei morria ou era destituído e um novo rei subia ao trono, os meses restantes daquele ano de reinado eram considerados o ano de ascensão do novo governante.*[5] Ou seja, a transição de um rei para outro se dava no mesmo ano civil babilônico. Assim, as datas nas tabuinhas do ano de ascensão do novo rei deveriam logicamente se referir a meses posteriores ao último mês do rei anterior.

O que os eruditos dizem? R. H. Sack examinou várias tabuinhas econômicas do período neobabilônico. Em 1972, Sack escreveu que novos textos não divulgados do Museu

* **Nota:** Nenhum dos eruditos citados defende que Jerusalém foi destruída em 607 AEC.

* O ano de ascensão não era contado como ano de reinado. Referia-se aos meses do ano civil que restavam até o novo rei ser entronizado oficialmente no início do ano civil seguinte.

Britânico postos à sua disposição "derrubam totalmente" as conclusões anteriores sobre a transição do reinado de Nabucodonosor II para seu filho Amel-Marduque (também chamado de Evil-Merodaque).[6] Como assim? Sack tinha conhecimento de tabuinhas que mostravam que Nabucodonosor II ainda reinava no sexto mês de seu último ano (43.°). Mas essas novas tabuinhas recém-decifradas do ano de ascensão do rei seguinte, Amel-Marduque, datavam do *quarto* e *quinto* meses daquele que se supunha ser o mesmo ano.[7] É evidente que há uma discrepância.

O que os documentos mostram? Que há mais discrepâncias na transição de um rei para outro. Por exemplo, um documento mostra que Nabucodonosor II ainda governava no décimo mês — seis meses depois de seu sucessor supostamente ter começado a reinar.[8] Existe uma discrepância similar na transição de Amel-Marduque para seu sucessor, Neriglissar.[9]

Por que essas discrepâncias são relevantes? Como já mencionado, as lacunas na história registrada pelas crônicas babilônicas indicam que talvez não tenhamos um registro cronológico contínuo.[10] Poderiam outros ter governado entre o reinado desses reis? Nesse caso, seria necessário acrescentar anos ao período neobabilônico. Assim, nem as crônicas babilônicas nem as tabuinhas econômicas fornecem uma base para se determinar com certeza que Jerusalém foi destruída em 587 AEC.*

● Tabuinhas astronômicas.

O que são? São tabuinhas cuneiformes contendo descrições da posição do Sol, da Lua, de planetas e de estrelas combinadas com informações históricas, como o ano de reinado de determinado rei. Por exemplo, o diário astronômico abaixo registra um eclipse lunar que ocorreu no primeiro mês do primeiro ano do reinado do Rei Muquin-Zeri.[11]

O que os eruditos dizem? Os eruditos concordam que os babilônios desenvolveram extensas tabelas e listas para predizer quando era mais provável que ocorresse um eclipse.[12]

Mas poderiam os babilônios ter feito cálculos para trás no tempo a fim de saber quando os eclipses ocorreram? O professor universitário John Steele diz: "É possível que algumas das primeiras predições tenham sido feitas por meio de cálculos *para trás* na época em que o texto foi compilado." (O grifo é nosso.)[13] O professor universitário David Brown, que

* Há tabuinhas para todos os anos tradicionalmente atribuídos aos reis neobabilônios. Quando se somam todos os anos em que esses reis governaram e se calcula do último rei neobabilônio, Nabonido, para trás, chega-se à data de 587 AEC para a destruição de Jerusalém. Mas esse método de datação só é válido se cada rei sucedeu ao próximo imediatamente, sem que outros tenham governado entre eles.

DIÁRIO ASTRONÔMICO BM 32238

Esta tabuinha inclui um registro de eclipses lunares, mas ela foi compilada só depois do último desses eclipses, uns 400 anos após o primeiro. Visto que o escriba não presenciou todos esses eventos, ele talvez tenha usado cálculos matemáticos para determinar quando os eclipses anteriores ocorreram. A menos que haja outras evidências que confirmem suas conclusões, cálculos desse tipo podem não ser uma fonte confiável de informações cronológicas.

acredita que as tabelas astronômicas incluíam predições feitas pouco antes dos eventos registrados, reconhece que é concebível que algumas delas fossem *"cálculos retroativos* realizados por escribas no quarto século a.C ou em séculos posteriores".[14] Se esses cálculos forem retroativos, será que podem ser considerados absolutamente confiáveis sem que outras evidências os confirmem?

Mesmo que um eclipse tenha ocorrido em certa data, será que isso significa que a informação *histórica* que o escritor da tabuinha atribuiu àquela data é exata? Não necessariamente. O erudito R. J. van der Spek explica: "Os compiladores eram astrólogos, não historiadores." Ao falar de partes de tabuinhas com registros históricos, ele as descreve como "mais ou menos casuais", e alerta que esse tipo de informação histórica precisa "ser usada com cautela".[15]

O que os documentos mostram? Veja o exemplo de uma tabuinha conhecida como VAT 4956. A primeira linha dessa tabuinha diz: "Ano 37 de Nabucodonosor, rei de Babilônia."[16] Em seguida, ela faz uma descrição detalhada da posição da Lua e de planetas em relação a diferentes estrelas e constelações. Também inclui um eclipse lunar. Os eruditos dizem que todas essas posições ocorreram em 568/567 AEC, o que faria com que o 18.° ano de Nabucodonosor II, quando ele destruiu Jerusalém, fosse 587 AEC. Mas será que essas referências astronômicas apontam irrefutavelmente *apenas* para o ano de 568/567 AEC?

A tabuinha menciona um eclipse lunar que, segundo os cálculos, ocorreu no 15.° dia do terceiro mês babilônico, simanu. Realmente ocorreu um eclipse lunar nesse mês em 568 AEC — 4 de julho no calendário juliano. No entanto, também houve um eclipse *20 anos antes,* em 15 de julho de 588 AEC.[17]

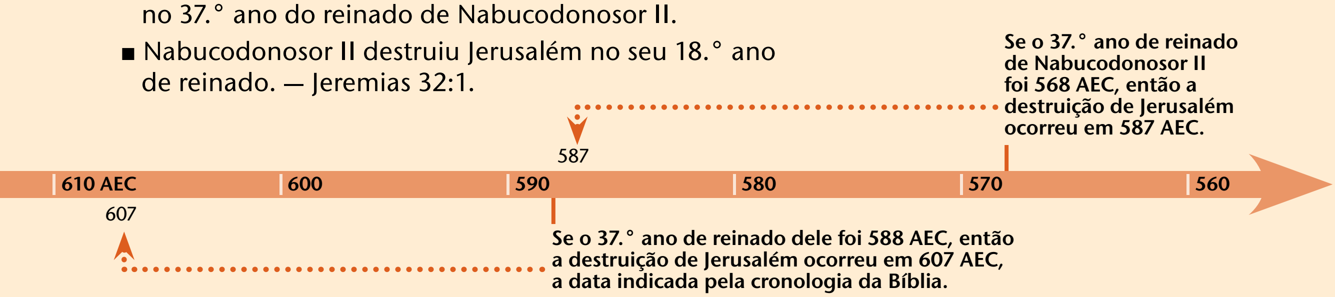
Se 588 AEC marcou o 37.° ano de Nabucodonosor II, então seu 18.° ano cairia em 607 AEC — exatamente o ano que a cronologia bíblica indica para a destruição de Jerusalém. (Veja a linha do tempo abaixo.) Mas será que a VAT 4956 fornece mais evidências para o ano 607 AEC?

Além do eclipse já mencionado, a tabuinha contém 13 grupos de observações lunares e 15 observações planetárias. Elas descrevem a posição da Lua ou de planetas em relação a certas estrelas ou constelações.[18] Há também oito intervalos de tempo entre o nascer e o pôr do sol e o nascer e o pôr da lua.[18a]

Por causa da confiabilidade superior das posições lunares, os pesquisadores examinaram cuidadosamente os 13 grupos de posições lunares na VAT 4956. Eles analisaram os dados com a ajuda de um programa de computador capaz de mostrar a localização de corpos celestes em determinada data no passado.[19] O que

QUE ANO A VAT 4956 INDICA COMO O ANO DA DESTRUIÇÃO DE JERUSALÉM — 587 AEC OU 607 AEC?

- A tabuinha descreve eventos astronômicos que ocorreram no 37.° ano do reinado de Nabucodonosor II.
- Nabucodonosor II destruiu Jerusalém no seu 18.° ano de reinado. — Jeremias 32:1.

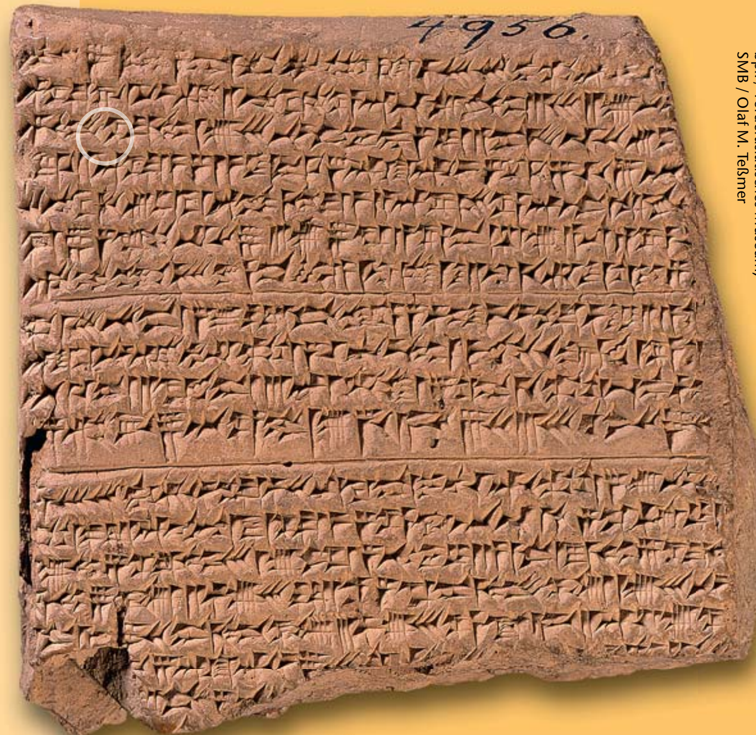


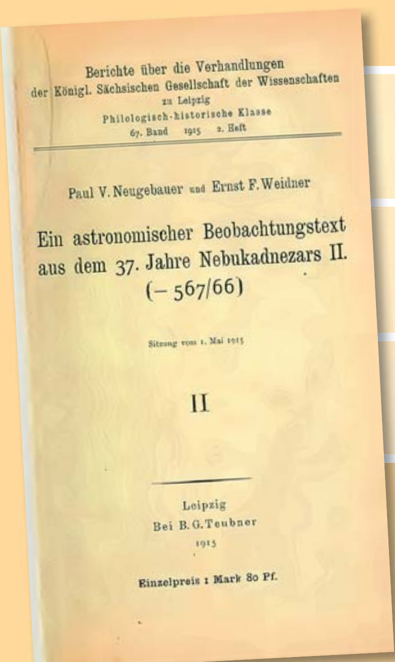
- A VAT 4956 aponta com mais certeza para 607 AEC

O QUE A VAT 4956 *REALMENTE* DIZ?

1

Por que a pergunta? A terceira linha desta tabuinha diz que na "noite do dia 9" do primeiro mês (nisanu/nisã), "a Lua estava 1 côvado em frente à ß Virginis". Mas em 1915 Neugebauer e Weidner, escrevendo sobre o ano 568 AEC (que apontaria para 587 AEC como o ano da destruição de Jerusalém), disseram que "a Lua estava 1 côvado em frente a essa estrela no dia 8 de nisã, e *não no dia 9 de nisã"*. (O grifo é nosso.) Mas há uma combinação exata da posição da Lua para o dia 9 de nisã de 588 AEC, o que aponta para a data de 607 AEC.





Berichte über die Verhandlungen der Königl. Sächsischen Gesellschaft der Wissenschaften zu Leipzig
Philologisch-historische Klasse
67. Band 1915 2. Heft

Paul V. Neugebauer und Ernst F. Weidner

Ein astronomischer Beobachtungstext aus dem 37. Jahre Nebukadnezars II. (– 567/66)

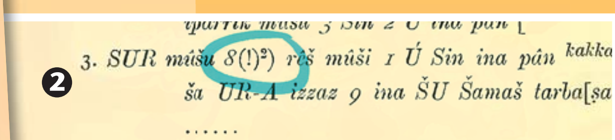
Sitzung vom 1. Mai 1915

II

Leipzig
Bei B. G. Teubner
1915

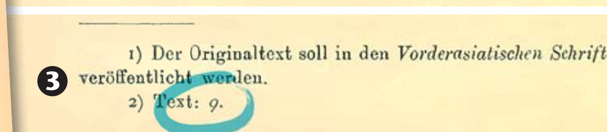
Einzelpreis: Mark 80 Pf.

2



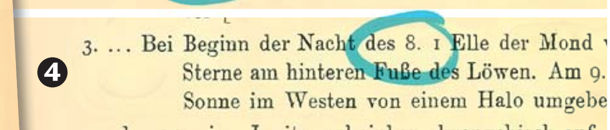
3. SUR mûšu 8(!)²) rêš mûši 1 Ú Sin ina pân kakka
ša UR-A izzaz 9 ina ŠU Šamaš tarba[ṣa
......

3

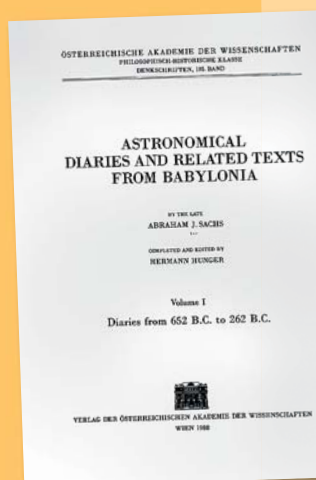


1) Der Originaltext soll in den *Vorderasiatischen Schrift*
veröffentlicht werden.
2) Text: 9.

4



3. ... Bei Beginn der Nacht des 8. 1 Elle der Mond
Sterne am hinteren Fuße des Löwen. Am 9.
Sonne im Westen von einem Halo umgebe



ÖSTERREICHISCHE AKADEMIE DER WISSENSCHAFTEN
PHILOSOPHISCH-HISTORISCHE KLASSE
DENKSCHRIFTEN, 195. BAND

ASTRONOMICAL DIARIES AND RELATED TEXTS FROM BABYLONIA

BY THE LATE
ABRAHAM J. SACHS

COMPLETED AND EDITED BY
HERMANN HUNGER

Volume I
Diaries from 652 B.C. to 262 B.C.

VERLAG DER ÖSTERREICHISCHEN AKADEMIE DER WISSENSCHAFTEN
WIEN 1988

essa análise revelou? Ao passo que nem todos esses grupos de posições lunares são compatíveis com o ano 568/567 AEC, *os 13 grupos* são compatíveis com posições calculadas para 20 anos antes, ou seja, para o ano 588/587 AEC.

Um dos lugares onde as observações lunares combinam ainda mais com 588 AEC do que com 568 AEC é mostrado na tabuinha reproduzida nestas páginas. Na linha 3 dessa tabuinha, lemos que a Lua estava em determinada posição na "noite de 9 [de nisanu]". No entanto, os primeiros eruditos que disseram que esse evento ocorreu em 568 AEC (astronômico -567) admitiram que nesse ano a Lua estava nessa posição em "8 de nisanu e não em 9". Para apoiar a data de 568 AEC, eles alegaram que o escriba se equivocou, escrevendo "9" em vez de "8".[20] Mas a posição lunar na linha 3 se *encaixa perfeitamente* com 9 de nisanu de 588 AEC.[21]

Fica claro então que muitos dos dados astronômicos na VAT 4956 combinam com o ano de 588 AEC como o 37.° ano de Nabucodonosor II. Assim, esses dados apoiam o ano de 607 AEC como a data da destruição de Jerusalém — exatamente como a Bíblia indica.

Por que confiar na Bíblia?

Hoje, a maioria dos historiadores seculares acreditam que Jerusalém foi destruída em 587 AEC. No entanto, os escritores bíblicos Jeremias e Daniel dizem claramente que os judeus ficaram no exílio 70 anos, não 50. (Jeremias 25:1, 2, 11; 29:10; Daniel 9:2) Essas declarações indicam fortemente que Jerusalém foi destruída em 607 AEC. Como as evidências citadas mostram, essa conclusão tem algum apoio secular.

A exatidão da Bíblia tem sido frequentemente questionada por eruditos seculares. Mas quando aparecem mais evidências, a veracidade do registro bíblico vez após vez é comprovada.* Aqueles que confiam na Bíblia têm bons motivos para isso. Baseiam suas conclusões em evidências que provam que a Bíblia é exata em sentido histórico, científico e profético. Essas evidências os levam a acreditar na afirmação da Bíblia de ser a Palavra inspirada de Deus. (2 Timóteo 3:16) Que acha de pesquisar pessoalmente essas evidências? É bem possível que você chegue à mesma conclusão.

* Para exemplos específicos, veja os capítulos 4 e 5 do livro *A Bíblia — Palavra de Deus ou de Homem?*, publicado pelas Testemunhas de Jeová.

Deveria ser o nono ou o oitavo dia?

(1) Como mostra a foto ao lado, o símbolo acadiano representando o número 9 aparece claramente.

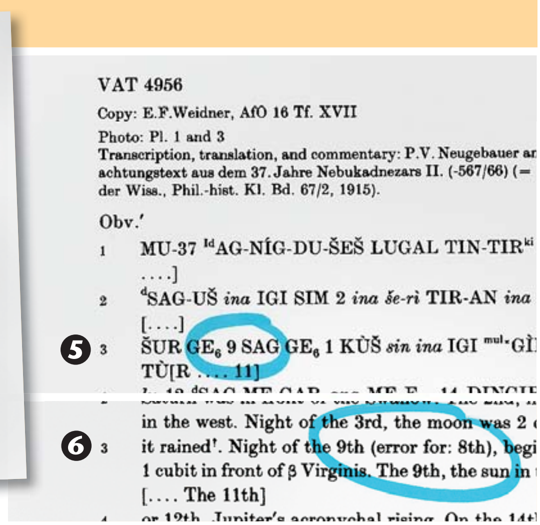
(2) Na sua transliteração desse texto cuneiforme, Neugebauer e Weidner mudaram "9" para "8".

(3) Apenas a nota de rodapé indica que havia um "9" no texto original.

(4) Até mesmo na sua tradução em alemão, eles colocaram "8".

(5) Em 1988, Sachs e Hunger publicaram o texto na forma como ele realmente era, com o "9".

(6) Mesmo assim, eles mantiveram a alteração na sua tradução para o inglês, chamando o "9" de erro, dizendo que o certo seria o "8".


VAT 4956

Copy: E.F.Weidner, AfO 16 Tf. XVII

Photo: Pl. 1 and 3

Transcription, translation, and commentary: P.V. Neugebauer an[...] achtungstext aus dem 37. Jahre Nebukadnezars II. (-567/66) (= [...] der Wiss., Phil.-hist. Kl. Bd. 67/2, 1915).

Obv.′

1 MU-37 IdAG-NÍG-DU-ŠEŠ LUGAL TIN-TIRki [...] ....]

2 dSAG-UŠ *ina* IGI SIM 2 *ina še-ri* TIR-AN *ina* [...] [....]

5 3 ŠUR GE6 9 SAG GE6 1 KÙŠ *sin ina* IGI mul·GÌ[...] TÙ[R .... 11]

[...]

in the west. Night of the 3rd, the moon was 2 [...]

6 3 it rained?. Night of the 9th (error for: 8th), begi[...] 1 cubit in front of β Virginis. The 9th, the sun in [...] [.... The 11th]

4 or 12th. Jupiter's acronychal rising. On the 14th [...]

Notas para o artigo "Quando a Jerusalém antiga foi destruída? — Parte Dois"

1. Cuneiforme é um estilo de escrita em forma de cunha. Consistia em um escriba gravar vários símbolos na superfície lisa de uma tabuinha de argila usando um estilete com ponta afiada em forma de cunha.

2. *Assyrian and Babylonian Chronicles,* de A. K. Grayson, publicado em 1975, reimpresso em 2000, página 8.

3. O período neobabilônico começou durante o sétimo século AEC, quando a dinastia caldeia de reis governou o Império Babilônico. O primeiro governante foi Nabopolassar, pai de Nabucodonosor II. Esse período terminou quando o último rei, Nabonido, foi derrubado pelo rei persa, Ciro, em 539 AEC.

4. *Neo-Babylonian Business and Administrative Documents,* de Ellen Whitley Moore, publicado em 1935, página 33.

5. *Archimedes, Volume 4, New Studies in the History and Philosophy of Science and Technology,* "Observations and Predictions of Eclipse Times by Early Astronomers", de John M. Steele, publicado em 2000, página 36.

6. *Amel-Marduk 562-560 B.C.—A Study Based on Cuneiform, Old Testament, Greek, Latin and Rabbinical Sources. With Plates,* de Ronald H. Sack, publicado em 1972, página 3.

7. As tabuinhas BM 80920 e BM 58872 são datadas do quarto e do quinto mês do ano de ascensão de Evil-Merodaque. Elas foram publicadas por Sack em *Amel-Marduk 562-560 B.C.—A Study Based on Cuneiform, Old Testament, Greek, Latin and Rabbinical Sources. With Plates,* páginas 3, 90, 106.

8. A tabuinha no Museu Britânico (BM 55806) é datada do décimo mês, 43.° ano.

9. As tabuinhas BM 75106 e BM 61325 são datadas do sétimo e décimo mês do que é considerado o último (segundo) ano do reinado de Evil-Merodaque. Contudo, a tabuinha BM 75489 é datada do *segundo mês* do ano de ascensão de Neriglissar, seu sucessor. — *Catalogue of the Babylonian Tablets in the British Museum,* Volume VIII, (Tablets From Sippar 3) de Erle Leichty, J. J. Finkelstein e C.B.F. Walker, publicado em 1988, páginas 25, 35.

Catalogue of the Babylonian Tablets in the British Museum, Volume VII, (Tablets From Sippar 2) de Erle Leichty e A. K. Grayson, publicado em 1987, página 36.

Neriglissar—King of Babylon, de Ronald H. Sack, publicado em 1994, página 232. O mês que aparece na tabuinha é ajaru (segundo mês).

10. Considere o exemplo de Neriglissar. Uma inscrição real sobre ele declara que ele era "o filho de Bel-Sum-Ichcun", o *"rei de Babilônia".* (O grifo é nosso.) Outra inscrição chama Bel-Sum-Ichcun de "príncipe sábio". A palavra original traduzida por "príncipe", *rubû,* é um título que também significa "rei, governante". Visto que há uma contradição óbvia entre o reinado de Neriglissar e de seu predecessor, Amel-Marduque, poderia esse "rei de Babilônia", Bel-Sum-Ichcun, ter governado por um tempo entre os dois? O professor universitário R. P. Dougherty reconheceu que "a evidência de que Neriglissar era de linhagem nobre não pode ser desconsiderada". — *Nabonidus and Belshazzar—A Study of the Closing Events of the Neo-Babylonian Empire,* de Raymond P. Dougherty, publicado em 1929, página 61.

11. *Astronomical Diaries and Related Texts From Babylonia,* Volume V, editado por Hermann Hunger, publicado em 2001, páginas 2-3.

12. *Journal of Cuneiform Studies,* Volume 2, N.° 4, 1948, "A Classification of the Babylonian Astronomical Tablets of the Seleucid Period", de A. Sachs, páginas 282-283.

13. *Astronomical Diaries and Related Texts From Babylonia,* Volume V, página 391.

14. *Mesopotamian Planetary Astronomy-Astrology,* de David Brown, publicado em 2000, páginas 164, 201-202.

15. *Bibliotheca Orientalis,* L N° 1/2, Januari-Maart, 1993, "The Astronomical Diaries as a Source for Achaemenid and Seleucid History", de R. J. van der Spek, páginas 94, 102.

16. *Astronomical Diaries and Related Texts From Babylonia,* Volume I, de Abraham J. Sachs, finalizado e editado por Hermann Hunger, publicado em 1988, página 47.

17. *Babylonian Eclipse Observations From 750 BC to 1 BC,* de Peter J. Huber e Salvo De Meis, publicado em 2004, página 186. Segundo a VAT 4956, esse eclipse ocorreu no 15.° dia do terceiro mês babilônico, o que indica que o mês de simanu começou 15 dias antes. Se o eclipse aconteceu em 15 de julho de 588 AEC, de acordo com o calendário juliano, então o primeiro dia de simanu seria 30 de junho/1.° de julho de 588 AEC. Portanto, o primeiro mês babilônico (nisanu) teria dado início ao novo ano dois meses antes, em 2/3 de maio. Ao passo que normalmente o ano desse eclipse teria começado em 3/4 de abril, a VAT 4956 menciona na linha 6 que um *mês extra* (intercalar) foi acrescentado *depois* do décimo segundo (último) mês (adaru) do ano anterior. (A tabuinha diz: "8.° dia do mês XII_2 [13.° mês].") Portanto, isso significa que o novo ano realmente não começou antes de 2/3 de maio. Assim, a data desse eclipse em 588 AEC se encaixa bem na data mencionada na tabuinha.

18. Segundo *Berichte über die Verhandlungen der Königl. Sächsischen Gesellschaft der Wissenschaften zu Leipzig*; Volume 67; 1.° de maio, 1915; no artigo *"Ein astronomischer Beobachtungstext aus dem 37. Jahre Nebukadnezars II"*, de Paul V. Neugebauer e Ernst F. Weidner, páginas 67-76, há 13 grupos de observações da Lua em que ela é descrita em relação a certa estrela ou constelação. Eles também alistam 15 grupos de observações planetárias. (Páginas 72-76) Embora o símbolo cuneiforme para a *Lua* seja claro e sem ambiguidade, alguns dos símbolos para os nomes dos planetas e suas posições não são claros. (*Mesopotamian Planetary Astronomy—Astrology,* de David Brown, publicado em 2000, páginas 53-57) Por causa disso, as observações planetárias estão abertas a especulação e a várias interpretações. Visto que a Lua pode facilmente ser rastreada, as posições dos outros corpos celestes mencionados na VAT 4956 e relacionados à Lua podem ser identificados, e suas posições datadas com boa medida de certeza.

18a. Estes intervalos de tempo são a medição de tempo, por exemplo, do pôr do sol ao pôr da lua no primeiro dia do mês e durante dois outros períodos mais tarde no mês. Os eruditos têm relacionado essas medições de tempo a datas calendares. ("The Earliest Datable Observation of the Aurora Borealis," de F. R. Stephenson e David M. Willis, em *Under One Sky—Astronomy and Mathematics in the Ancient Near East,* editado por John M. Steele e Annette Imhausen, publicado em 2002, páginas 420-428) Para antigos observadores, medir esse período exigia um tipo de relógio. Essas medições não eram confiáveis. (*Archimedes, Volume 4, New Studies in the History and Philosophy of Science and Technology,* "Observations and Predictions of Eclipse Times by Early Astronomers", de John M. Steele, publicado em 2000, páginas 65-66) Por outro lado, o cálculo da *posição* da Lua em relação a outros corpos celestes era feito com maior certeza.

19. Essa análise foi feita com o *software* de astronomia chamado TheSky6®. Além disso, a análise foi ampliada por um abrangente programa *freeware* chamado Cartes du Ciel/Sky Charts (CDC) e um conversor de dados fornecido pelo Observatório Naval dos Estados Unidos. Visto que os símbolos cuneiformes das posições planetárias estão abertas a especulação e a várias interpretações, essas posições não foram usadas nessa pesquisa para apontar o ano intencionado por esse diário astronômico.

20. *Berichte über die Verhandlungen der Königl. Sächsischen Gesellschaft der Wissenschaften zu Leipzig*; Volume 67; 1.° de maio de 1915; *"Ein astronomischer Beobachtungstext aus dem 37. Jahre Nebukadnezars II, (-567/66)"* de Paul V. Neugebauer e Ernst F. Weidner, página 41.

21. A VAT 4956 diz na terceira linha: "A Lua estava 1 côvado [ou 2 graus] em frente à ß Virginis." A análise já mencionada concluiu que em 9 de nisanu a Lua estava 2°04′ em frente à estrela ß Virginis e 0° abaixo dela. Foi considerada uma combinação exata.

ESTUDO 46

Jeová nos garante que a Terra será um paraíso

"Todo aquele na terra que procurar uma bênção para si mesmo será abençoado pelo Deus da verdade." — ISA. 65:16.

CÂNTICO 3

Jeová, minha força e esperança

O QUE VAMOS VER

Neste estudo, vamos ver como Jeová nos garante que a promessa do Paraíso vai se cumprir. Toda vez que compartilhamos essa garantia com outros, nós também fortalecemos nossa confiança nas promessas de Jeová.

O PROFETA Isaías disse que Jeová é o "Deus da verdade". A palavra traduzida como "verdade" significa literalmente "amém". (Isa. 65:16, nota) "Amém" significa "assim seja", ou "certamente". Quando a palavra "amém" é usada na Bíblia para falar de Jeová ou Jesus, isso é uma garantia de que o que eles dizem é verdade. Por isso, a mensagem de Isaías para os israelitas era bem clara: sempre que Jeová diz que vai fazer algo, é certo que isso vai acontecer. O fato é que Jeová cumpre tudo o que promete.

[2] Será que também podemos confiar que as promessas que Jeová fez para o futuro vão se cumprir? Uns 800 anos depois da época de Isaías, o apóstolo Paulo explicou por que podemos ter certeza que as promessas de Deus sempre se cumprem. Paulo disse: "É impossível que Deus minta." (Heb. 6:18) Pense no seguinte: se uma fonte natural produz água doce, ela nunca vai produzir água salgada. Da mesma forma, Jeová, que é a fonte da verdade, nunca vai mentir. Por isso é que nós podemos confiar em tudo o que Jeová diz. Isso

---

1. Qual foi a mensagem de Isaías para os israelitas?

2. (a) Por que podemos confiar nas promessas que Jeová fez para o nosso futuro? (b) Que perguntas vamos responder neste estudo?

inclui as promessas que ele fez para o nosso futuro. Neste estudo, vamos responder a duas perguntas: O que Jeová prometeu nos dar no futuro? E que garantia Jeová nos deu de que isso vai acontecer mesmo?

O QUE JEOVÁ PROMETEU?

3 Vamos ver uma promessa que é muito especial para todos nós. **(Leia Apocalipse 21:3, 4.)** Jeová diz que um dia "não haverá mais morte, nem haverá mais tristeza, nem choro, nem dor". Muitos de nós lemos esses versículos consoladores para tocar o coração das pessoas na pregação e para mostrar como será a vida no Paraíso. Mas qual é a reação de algumas pessoas? Talvez elas digam: "Isso é bom demais para ser verdade."

4 Quando Jeová inspirou o apóstolo João a escrever sobre a promessa do Paraíso, Ele já sabia que iríamos usar esses versículos ao pregar as boas novas do Reino. Jeová também sabia que muitas pessoas achariam difícil acreditar que as coisas mudariam no futuro. (Isa. 42:9; 60:2; 2 Cor. 4:3, 4) Então, como podemos ajudar as pessoas a se convencer de que as bênçãos prometidas em Apocalipse 21:3, 4 vão se cumprir?

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3. (a) Que promessa de Jeová é muito especial para nós? (Apocalipse 21:3, 4) (b) Como alguns reagem quando falamos sobre essa promessa?

4. (a) Quando Jeová fez a promessa do Paraíso, o que ele sabia que iria acontecer? (b) Além de fazer essa promessa, o que mais Jeová fez?

E como podemos fortalecer nossa confiança em Jeová e na sua promessa? Jeová nos deu fortes motivos para acreditarmos que ele vai cumprir sua promessa. Que motivos são esses?

JEOVÁ NOS GARANTE QUE VAI CUMPRIR SUA PROMESSA

5 Logo em seguida, em Apocalipse 21:5,6, encontramos alguns motivos para confiar na promessa de Jeová sobre o Paraíso. Lá, nós lemos: "Aquele que estava sentado no trono disse: 'Veja! Estou fazendo novas todas as coisas.' Ele disse também: 'Escreva, pois essas palavras são fiéis e verdadeiras.' E ele me disse: 'Elas se cumpriram! Eu sou o Alfa e o Ômega, o princípio e o fim.'"

6 Por que esses versículos da Bíblia fortalecem a nossa confiança na promessa de Deus? O livro *Clímax de Revelação* explica que é como se o próprio Jeová assinasse um documento, ou uma garantia, referente a essas bênçãos futuras para a humanidade fiel.* Em Apocalipse 21:3, 4 nós encontramos a promessa de Deus.

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* Veja o livro *Revelação — Seu Grandioso Clímax Está Próximo!,* pp. 303-304, pars. 8-9.

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5. Quais versículos nos ajudam a confiar na promessa de Deus, e o que eles dizem?

6. Por que a garantia que se encontra em Apocalipse 21:5, 6 fortalece nossa confiança na promessa de Jeová?

Mas nos versículos 5 e 6, nós encontramos a assinatura de Jeová, por assim dizer, que garante que essa promessa vai se cumprir. Vamos ver agora mais detalhes sobre essa garantia de Jeová e por que podemos confiar nele.

7 Repare como começa o versículo 5: "Aquele que estava sentado no trono disse." (Apo. 21:5a) Essas palavras são especiais porque introduzem uma das três vezes que Jeová falou no livro de Apocalipse. Não foi um anjo, nem mesmo Jesus, que deu essa garantia, mas sim o próprio Jeová! Isso prova que podemos confiar plenamente no que ele disse nesses versículos. Por quê? Porque Jeová "não pode mentir". (Tito 1:2) Então podemos confiar nas palavras que João registrou em Apocalipse.

"VEJA! ESTOU FAZENDO NOVAS TODAS AS COISAS"

8 Repare na primeira palavra que Jeová falou: "Veja!" (Apo. 21:5) A palavra grega traduzida como "veja!" é usada várias vezes no livro de Apocalipse. Certa obra de referência diz que essa palavra junto com a exclamação é usada para "ajudar o leitor a pres-

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7. De quem são as palavras no versículo 5, e por que isso é tão especial?

8. O que Jeová disse para mostrar que sua promessa vai se cumprir? (Isaías 46:10)

tar atenção ao que se segue". E o que Deus disse depois? Ele disse: "Estou fazendo novas todas as coisas." Jeová só vai fazer essas mudanças no futuro. Mas ele tem tanta certeza que vai cumprir o que prometeu que fala como se essas mudanças já estivessem acontecendo. — **Leia Isaías 46:10.**

[9] Jeová disse em Apocalipse 21:5: "Estou fazendo novas todas as coisas." O que isso significa? Nesse capítulo, essa frase mostra que Jeová vai destruir este sistema de coisas e trazer um novo mundo. Em Apocalipse 21:1, nós lemos: "O céu anterior e a terra anterior tinham passado." O "céu anterior" se refere aos governos controlados por Satanás e seus demônios. (Mat. 4:8, 9; 1 João 5:19) Já a palavra "terra" pode ser usada para se referir aos habitantes da Terra. (Gên. 11:1; Sal. 96:1) Dessa forma, a "terra anterior" se refere às pessoas más. Jeová não vai tentar consertar ou dar um jeito no "céu" e na "terra" anteriores. Em vez disso, ele vai se livrar deles completamente e substituí-los por "um novo céu e uma nova terra" — ou seja, um novo governo que vai reinar sobre pessoas justas.

[10] O que mais Jeová vai realizar para 'fazer *novas todas as coisas*'? (Apo. 21:5) Ele vai restaurar a Terra e fazer com que os humanos sejam perfeitos. Como disse

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9. (a) O que significa a expressão "fazendo novas todas as coisas"? (b) O que vai acontecer com o "céu" e a "terra" anteriores?

10. Como Jeová vai fazer novas todas as coisas?

a profecia de Isaías, Jeová vai fazer com que toda a Terra seja um lugar lindo, parecido ao jardim do Éden. Essa restauração também vai refletir nas pessoas. Jeová promete que seremos curados de todas as doenças. Os cegos, os surdos e os mancos serão curados, e até os mortos serão ressuscitados. — Isa. 25:8; 35:1-7.

"ESSAS PALAVRAS SÃO FIÉIS E VERDADEIRAS . . . ELAS SE CUMPRIRAM!"

11 O que mais Deus disse para nos ajudar a confiar na promessa dele? Jeová disse para o apóstolo João: "Escreva, pois essas palavras são fiéis e verdadeiras." (Apo. 21:5) Além de pedir para João escrever, Jeová também deu a ele o motivo para fazer isso. Jeová acrescentou: "Pois essas palavras são fiéis e verdadeiras." Isso quer dizer que as palavras de Deus são confiáveis. Nós somos muito gratos por João ter obedecido a essa ordem e ter escrito essas palavras. Por causa disso, hoje nós podemos ler sobre a esperança do Paraíso e meditar nas maravilhosas bênçãos que nos esperam.

12 O que mais Jeová falou? Ele disse: "Elas se cumpriram!" (Apo. 21:6) Nesse versículo, Jeová está falan-

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11. O que Jeová pediu para João fazer, e que motivo Jeová deu a ele?

12. Por que Jeová disse: "Elas se cumpriram!"?

do como se as coisas que ele prometeu sobre o Paraíso já tivessem acontecido. Jeová pode falar desse modo porque nada vai impedir que seu propósito se cumpra. E Jeová disse outra coisa que reforça ainda mais que sua promessa vai se cumprir. O que ele disse?

“EU SOU O ALFA E O ÔMEGA”

13 Como já vimos, foi o próprio Jeová quem falou três vezes nas visões de João. (Apo. 1:8; 21:5, 6; 22:13) Em cada uma dessas ocasiões, Jeová disse: “Eu sou o Alfa e o Ômega.” No alfabeto grego, alfa é a primeira letra, e ômega é a última. Ao falar “eu sou o Alfa e o Ômega”, Jeová mostra que quando começa algo ele chega até o fim e faz com que tudo dê certo.

14 Depois de Jeová ter criado Adão e Eva, ele disse qual seria seu propósito para a humanidade e a Terra. A Bíblia diz: “Deus os abençoou e Deus lhes disse: ‘Tenham filhos e tornem-se muitos; encham e dominem a terra.’” (Gên. 1:28) Quando Jeová declarou o seu propósito é como se ele tivesse dito: “Alfa.” O propósito de Jeová só vai se cumprir quando os descendentes obedientes de Adão e Eva forem perfeitos, encherem a Terra e a transformarem num paraíso. Quando isso acontecer, é como se Jeová dissesse: “Ômega.”

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13. Por que Jeová disse: “Eu sou o Alfa e o Ômega”?

14. (a) Quando Jeová falou “Alfa”? E quando vai falar “Ômega”? (b) Que garantia encontramos em Gênesis 2:1-3?

Quando Jeová terminou de criar "os céus, a terra e tudo que há neles", ele disse o que encontramos em **Gênesis 2:1-3. (Leia.)** Jeová declarou que o sétimo dia seria sagrado. O que isso significa? Significa que ele determinou que no sétimo dia seu propósito se cumpriria completamente. Então temos a garantia de que até o final desse dia o propósito de Jeová será realizado.

15 Depois que Adão e Eva desobedeceram a Jeová, eles se tornaram pecadores e por isso passariam o pecado e a morte a seus filhos. (Rom. 5:12) Satanás poderia pensar que tinha conseguido impedir que Jeová cumprisse seu propósito de encher a Terra com pessoas perfeitas e obedientes e que Jeová nunca poderia dizer "Ômega". Satanás deve ter pensado que Jeová teria poucas opções para resolver esse assunto. Uma opção talvez fosse destruir Adão e Eva e criar outro casal perfeito para cumprir seu propósito para a humanidade. Mas se Jeová tivesse feito isso, Satanás poderia acusá-lo de ser um mentiroso. Por quê? Porque de acordo com Gênesis 1:28, Jeová tinha dito a Adão e Eva que os filhos *deles* encheriam a Terra.

16 Que outra coisa Satanás poderia ter pensado que Deus faria? Talvez ele tenha pensado que Jeová deixa-

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15. Por que Satanás talvez tenha pensado que tinha conseguido impedir Jeová de cumprir seu propósito?

16. Por que talvez Satanás tenha pensado que poderia acusar Jeová de ser um fracasso?

Quando Jeová começa algo, ele sempre termina
(Veja os parágrafos 14 e 17.)

ria que Adão e Eva tivessem filhos, mas que eles nunca seriam perfeitos. (Ecl. 7:20; Rom. 3:23) Nesse caso, Satanás sem dúvida teria acusado Jeová de ser um fracasso. Por quê? Porque Deus não teria conseguido cumprir seu propósito de a Terra ser um paraíso cheio de humanos obedientes e perfeitos que fossem filhos de Adão e Eva.

17 Mas Satanás nunca poderia imaginar o que Jeová faria. Jeová resolveu as coisas de maneira perfeita

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17. Como Jeová resolveu a rebelião de Satanás e de Adão e Eva, e qual será o resultado final? (Veja também a imagem.)

Três motivos para confiar na promessa de Jeová

“Aquele que estava sentado no trono disse: ‘Veja! Estou fazendo novas todas as coisas.’ ” — Apo. 21:5

“Ele disse também: ‘Escreva, pois essas palavras são fiéis e verdadeiras . . . Elas se cumpriram!’ ” — Apo. 21:5, 6

“Eu sou o Alfa e o Ômega.” — Apo. 21:6

para que seu propósito se cumprisse. (Sal. 92:5) Ele permitiu que Adão e Eva tivessem filhos. Dessa forma, Jeová mostrou que não era mentiroso. Ele também proveu um “descendente” que resgataria os filhos obedientes de Adão e Eva e se certificou assim que seu propósito se cumpriria. (Gên. 3:15; 22:18) Assim, Jeová não poderia ser acusado de ser um fracasso. O descendente que Jeová prometeu daria sua vida como resgate para salvar a humanidade. Provavelmente, essa solução pegou Satanás de surpresa. Por quê? Porque o

resgate se baseia no imenso amor de Jeová. (Mat. 20:28; João 3:16) Satanás é completamente egoísta, ele não sabe o que é sentir amor pelas pessoas. Então, o que vai acontecer graças ao resgate? No final do Reinado de Mil Anos de Cristo, os descendentes obedientes e perfeitos de Adão e Eva encherão a Terra, que será um paraíso — exatamente como Jeová disse que ia acontecer. Nessa época, Jeová finalmente dirá: "Ômega."

COMO FORTALECER NOSSA CONFIANÇA NA PROMESSA DE JEOVÁ DO PARAÍSO?

[18] Neste estudo, vimos várias coisas que nos dão motivos para acreditar que a Terra vai ser um paraíso. Então, o que podemos dizer para aqueles que duvidam que isso vai acontecer? Primeiro, é o próprio Jeová que faz a promessa. O livro de Apocalipse diz: "Aquele que estava sentado no trono disse: 'Veja! Estou fazendo novas todas as coisas.'" Jeová tem a sabedoria, o poder e o desejo de cumprir o que prometeu. Segundo, do ponto de vista de Jeová, o que ele prometeu é tão certo que é como se já tivesse acontecido. É por isso que ele disse: "Essas palavras são fiéis e verdadeiras . . . Elas se cumpriram!" Terceiro, nada pode impedir Jeová de terminar algo que ele começou. Por isso,

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18. Que três garantias Jeová nos dá? (Veja também o quadro "Três motivos para confiar na promessa de Jeová".)

ele disse: "Eu sou o Alfa e o Ômega." No final, ficará provado que é Satanás, e não Jeová, que é um mentiroso e um fracasso.

[19] Lembre-se: toda vez que você falar para uma pessoa na pregação que ela pode confiar nas promessas de Jeová, na verdade, você também estará fortalecendo sua própria confiança nas promessas Dele. Então, da próxima vez que você ler a maravilhosa esperança do futuro Paraíso descrita em Apocalipse 21:4 e alguém disser que isso é bom demais para ser verdade, o que você pode fazer? Você pode ler e explicar os versículos 5 e 6, mostrando para a pessoa que o próprio Jeová assinou a garantia de que ele vai cumprir tudo o que prometeu. — Isa. 65:16.

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19. Se as pessoas acham difícil acreditar na promessa de Deus do Paraíso, o que você pode fazer?

QUAL É A SUA RESPOSTA?

- Por que é consolador saber que foi o próprio Jeová que prometeu o Paraíso?
- O que Deus disse para garantir que sua promessa vai se cumprir?
- Como podemos fortalecer nossa confiança na promessa de Jeová?

CÂNTICO 145

Deus prometeu um paraíso

Continue viajando no "Caminho de Santidade"

"Ali haverá uma estrada, sim, um caminho chamado Caminho de Santidade." — ISA. 35:8.

CÂNTICO 31
Ande com Deus

O QUE VAMOS VER

Jeová chamou de "Caminho de Santidade" a estrada simbólica que levaria os judeus de Babilônia a Israel. Será que Jeová também preparou um caminho como esse para seu povo em nossos dias? Com certeza! Desde 1919, milhões de pessoas têm saído de Babilônia, a Grande, e começado a andar no "Caminho de Santidade". Todos nós devemos continuar nesse caminho até chegarmos ao nosso destino.

O REI anunciou: os judeus, que estavam presos em Babilônia por uns 70 anos, podiam voltar para sua terra, Israel. **(Leia Esdras 1:2-4.)** É claro que Jeová estava por trás disso, porque Babilônia não costumava libertar seus prisioneiros. (Isa. 14:4, 17) Mas Babilônia foi conquistada, e seu novo governante permitiu que os judeus deixassem o país. Por isso, cada judeu, especialmente os chefes de família, precisava tomar uma decisão — sair de Babilônia ou continuar ali. Essa decisão não era nada fácil. Por quê?

2 Muitos judeus já eram idosos, por isso essa viagem seria muito difícil para eles. E como a maioria dos judeus tinham nascido em Babilônia, aquele era o único lar que eles conheciam. Para eles, Israel era apenas a terra de seus pais ou avós. Alguns judeus aparentemente tinham se tornado ricos em Babilônia. Seria difícil abrir mão de suas casas confortáveis e seus negócios e começar do zero num lugar desconhecido.

3 Para os judeus fiéis, as bênçãos de retornar a Israel superavam qualquer sacrifício que talvez tivessem que fazer. A maior bênção de todas tinha a ver com a adoração a Jeová. Em Babilônia havia mais de 50 templos para a adoração falsa, mas lá os israelitas não tinham nenhum templo para adorar a Jeová. Eles também não tinham um altar nem sacerdotes organizados para oferecer os sacrifícios que a Lei mosaica exigia. Além disso, o povo de Jeová

1-2. Que decisão importante os judeus em Babilônia tiveram que tomar? (Esdras 1:2-4)

3. Por que voltar para Israel seria muito bom para os judeus fiéis?

estava cercado por um grande número de pessoas que não tinham o menor respeito pelas leis de Jeová. Por isso, milhares de judeus leais não viam a hora de voltar para a sua terra e restaurar a adoração pura.

4 A viagem de Babilônia até Israel não era fácil e podia durar uns quatro meses. Mas Jeová prometeu eliminar qualquer coisa que pudesse impedir seu povo de voltar. Isaías escreveu: "Preparem o caminho para Jeová! Façam no deserto uma estrada reta para o nosso Deus . . . O terreno acidentado se tornará plano; e o terreno irregular, uma planície." (Isa. 40:3, 4) Imagine a cena: uma estrada reta no meio de um deserto, uma área plana entre as montanhas. Todos que andassem por essa estrada iam gostar bastante! Seria muito mais fácil e mais rápido viajar por uma estrada reta do que ter que subir, descer ou contornar vales e montes.

5 Hoje muitas estradas são identificadas com um nome ou um número. A estrada simbólica que Isaías descreveu também recebeu um nome. Isaías 35:8 diz: "Ali haverá uma estrada, sim, um caminho chamado Caminho de Santidade. O impuro não passará por ele." Como essa promessa se cumpriu na época dos israelitas? E por que ela é importante para nós hoje?

O "CAMINHO DE SANTIDADE" — NO PASSADO E EM NOSSOS DIAS

6 "Caminho de Santidade" — esse é um nome bem bonito! Mas por que ele é chamado de santo? Em Israel, não haveria lugar para "o impuro", ou seja, para ninguém que praticasse imoralidade, idolatria ou outros pecados graves. Aqueles que saíssem de Babilônia se tornariam "um povo santo" para Jeová. (Deut. 7:6) Mas é claro que, para agradar a Jeová, eles teriam que fazer algumas mudanças.

7 Como já vimos, a maioria dos judeus tinham nascido em Babilônia. E muitos aparentemente tinham se acostumado ao modo de pensar dos babilônios. Quase 70 anos depois de os primeiros judeus voltarem para Israel, Esdras descobriu que alguns deles tinham se casado com mulheres que não serviam a Jeová. (Êxo. 34:15, 16; Esd. 9:1, 2) E mais tarde, o governador Neemias ficou revoltado ao saber que as crianças que já tinham nascido em Israel nem chegaram a aprender a língua dos judeus. (Deut. 6:6, 7; Nee. 13:23, 24) A maior parte da Palavra de Deus estava escrita em hebraico. Como essas crianças iam aprender a amar e a adorar a Jeová se não conseguissem entender esse idioma? (Esd. 10:3, 44) Dá para perceber que esses judeus tinham que fazer grandes mudanças na vida. Mas seria bem mais fácil fazer isso em Israel, onde a adoração pura estava sendo restaurada aos poucos. — Nee. 8:8, 9.

8 Alguns talvez pensem: 'Tudo isso é bem interessante. Mas o que a gente tem a ver com o que aconteceu com os judeus tanto tempo atrás?' Temos tudo a ver, porque, em certo sentido, nós estamos andando no "Caminho de Santidade". Não importa se somos ungidos ou

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4. O que Jeová prometeu aos judeus que retornassem para Israel?

5. A estrada descrita por Isaías recebeu que nome?

6. Por que o "Caminho de Santidade" recebeu esse nome?

7. Que mudanças alguns judeus precisavam fazer? Dê um exemplo.

8. Por que devemos nos interessar por coisas que aconteceram tanto tempo atrás? (Veja a imagem da capa.)

das "outras ovelhas", todos nós temos que continuar andando nesse caminho. Isso vai nos ajudar a continuar adorando a Jeová agora e também no futuro, quando recebermos as bênçãos do Reino.* (João 10:16) Desde 1919, milhões de homens, mulheres e crianças têm saído de Babilônia, a Grande, ou seja, da religião falsa, e começado a viajar por essa estrada simbólica. Você provavelmente está entre essas pessoas. Foi nesse ano que essa estrada foi inaugurada, mas muito trabalho precisou ser feito antes disso.

PREPARANDO O CAMINHO

[9] No passado, Jeová fez com que os obstáculos que estavam no caminho dos judeus fossem removidos. **(Leia Isaías 57:14.)** Será que, em nossos dias, Jeová fez algo parecido com o "Caminho de Santidade"? Sim. Centenas de anos antes de 1919, ele usou homens de fé para tornar possível que outros saíssem de Babilônia, a Grande. (Veja também Isaías 40:3.) Esses homens prepararam o caminho para que pessoas de bom coração pudessem sair da religião falsa e adorar a Jeová junto com seu povo. Mas como eles prepararam o caminho? Vamos ver alguns exemplos do que foi feito.

[10] ***Impressão.*** Até cerca de 1450, a Bíblia era copiada à mão, e isso levava muito tempo. Além disso, havia pouquíssimas cópias da Bíblia, e elas eram muito caras. Mas quando o processo de impressão usando tipos móveis foi inventado, ficou mais fácil produzir e distribuir Bíblias para as pessoas.

[11] ***Tradução.*** Por centenas de anos, a maioria das Bíblias estavam disponíveis em latim. O problema é que apenas pessoas bem instruídas podiam entender esse idioma. Mas o trabalho de impressão se intensificou. Então pessoas que temiam a Deus trabalharam duro para traduzir a Bíblia em idiomas falados por pessoas comuns. Isso permitiu que as pessoas pudessem comparar o que elas aprendiam nas igrejas com o que a Bíblia realmente ensina.

[12] ***Ferramentas para o estudo da Bíblia.*** Ao ler a Palavra de Deus, estudantes cuidadosos da Bíblia aprendiam bastante. E para a tristeza dos líderes religiosos, eles costumavam compartilhar com outros o que aprendiam. Por exemplo, por volta de 1835, homens que respeitavam a Palavra de Deus começaram a publicar panfletos que revelavam ensinos falsos das igrejas.

[13] Nessa época, um homem que gostava de estudar a Bíblia chamado Henry Grew publicou um panfleto falando sobre o que acontece quando morremos. A maioria das igrejas ensinavam que todas as pessoas já nascem com uma alma imortal. Usando textos bíblicos, Henry Grew provou que isso era mentira e que a imortalidade era um presente dado por Deus. Em 1837, um ministro religioso chamado George Storrs encontrou uma cópia desse panfleto enquanto viajava de trem. Depois de ler o panfleto, ele ficou convencido de que tinha encontrado uma verdade muito importante. Então ele decidiu com-

* Veja o livro *Profecia de Isaías — Uma Luz para Toda a Humanidade II*, pp. 56-57.

9. De acordo com Isaías 57:14, o que foi feito para preparar o "Caminho de Santidade"?

10-11. Como o trabalho de impressão e tradução da Bíblia ajudou as pessoas? (Veja também a imagem.)

12-13. Dê um exemplo de como estudantes cuidadosos da Bíblia mostraram que alguns ensinos religiosos eram falsos.

partilhar o que tinha aprendido. Em 1842, ele fez uma série de palestras com um tema intrigante: "Uma questão — São os ímpios imortais?" As explicações dadas por George Storrs tiveram um efeito positivo sobre um jovem chamado Charles Taze Russell.

14 Como o irmão Russell e aqueles que o ajudavam se beneficiaram de todo o trabalho de preparação do caminho feito antes deles? Em seus estudos, eles puderam consultar ferramentas que já estavam disponíveis como dicionários, índices de termos bíblicos e várias traduções da Bíblia. E as pesquisas da Bíblia feitas por homens como Henry Grew e George Storrs também os ajudaram. Além disso, o próprio irmão Russell e seus colaboradores deram sua contribuição para preparar o caminho. Eles produziram uma grande quantidade de livros e folhetos que falavam sobre temas bíblicos.

15 Em 1919, Babilônia, a Grande, perdeu o poder que tinha sobre o povo de Deus. Nesse ano, o "escravo fiel e prudente" foi designado e pôde ajudar as pessoas a começar a andar no "Caminho de Santidade". (Mat. 24:45-47) O trabalho feito para preparar o "Caminho de Santidade" ajudou aqueles que passaram a andar por ele a aumentar seu conhecimento sobre Jeová e seus propósitos. (Pro. 4:18) Eles puderam fazer mudanças para viver de acordo com os princípios de Jeová. Mas Jeová não exigiu que seu povo fizesse as mudanças necessárias de uma só vez. Isso aconteceu pouco a pouco. (Veja o quadro "Jeová refina seu povo aos poucos".) E no futuro, vai ser muito bom quando pudermos agradar a Jeová em tudo o que fizermos! — Col. 1:10.

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14. Como o irmão Russell e seus colaboradores se beneficiaram de todo o trabalho de preparação do caminho que foi feito antes deles? (Veja também a imagem.)

15. Que coisas importantes aconteceram em 1919?

Centenas de anos antes de 1919, homens de fé ajudaram a preparar o caminho para que outros saíssem de Babilônia, a Grande
(Veja os parágrafos 10 a 14.)

Jeová refina seu povo aos poucos

1927-1928: Os irmãos entendem que o Natal é uma festividade pagã

1928-1936: Aos poucos, os servos de Jeová param de usar a cruz

1931: O povo de Deus recebe o nome Testemunhas de Jeová

1938: Os anciãos deixam de ser eleitos pela congregação

1944-1945: O povo de Jeová entende melhor a questão da santidade do sangue

1952: A importância da desassociação é reforçada

1956: A santidade do casamento se torna mais clara

1972: Um corpo de anciãos designado por espírito santo passa a tomar a liderança em cada congregação

1973: Os irmãos entendem que o uso do tabaco é um pecado grave

1976: As Testemunhas de Jeová recebem orientações sobre os tipos de trabalho que são aceitáveis para os cristãos

2000: O uso das frações do sangue é explicado em detalhes

2006, 2012: Os irmãos são claramente alertados sobre a gravidade de ver formas repulsivas de pornografia

O “CAMINHO DE SANTIDADE” CONTINUA ABERTO

[16] Toda estrada precisa de manutenção para ficar em boas condições. Desde 1919, o “Caminho de Santidade” também tem passado por manutenção constante, e por isso muitos saíram de Babilônia, a Grande. Logo depois de ser designado, o escravo fiel e prudente começou a trabalhar e, em 1921, publicou uma ferramenta para ajudar as pessoas a estudar a Bíblia. Ela se chamava *A Harpa de Deus*. Foram feitas quase 6 milhões de cópias desse livro, em 36 idiomas, e muitas pessoas aprenderam a verdade com a ajuda dele. Nos últimos anos, foi lançada uma nova publicação para dirigir estudos bíblicos, *Seja Feliz para Sempre!*. Graças a Jeová e à sua organização, não tem faltado alimento espiritual durante estes últimos dias. Esse alimento tem ajudado todos nós a continuar andando no “Caminho de Santidade”. — **Leia Isaías 48:17; 60:17.**

16. Desde 1919, que manutenção tem sido feita no “Caminho de Santidade”? (Isaías 48:17; 60:17)

[17] Podemos dizer que, quando uma pessoa aceita estudar a Bíblia, ela começa a andar no “Caminho de Santidade”. Algumas fazem isso por pouco tempo e logo deixam o caminho. Outras estão decididas a continuar andando nele até chegarem ao seu destino. Mas que destino é esse?

[18] Para os que têm esperança celestial, o destino é o “paraíso de Deus” no céu. (Apo. 2:7) Já para os que têm esperança de viver na Terra, o destino é o fim do Reinado de Mil Anos de Cristo, quando todos nós seremos perfeitos. Se você está andando no “Caminho de Santidade” agora, não olhe para trás e não deixe esse caminho até chegar ao seu destino, o novo mundo! Desejamos a você uma “boa viagem”.

17-18. Para onde o “Caminho de Santidade” nos leva?

IMAGEM Página 17: O irmão Russell e seus colaboradores usaram ferramentas para o estudo da Bíblia que tinham sido preparadas antes de sua época.

QUAL É A SUA RESPOSTA?

- Para os judeus, o que era o “Caminho de Santidade”?
- Quando foi que as pessoas começaram a andar no “Caminho de Santidade” em nossos dias, e o que foi feito para preparar esse caminho?
- Quem está andando no “Caminho de Santidade” hoje em dia, e para onde ele nos leva?

CÂNTICO 24

Venham para o monte de Jeová!

ESTUDO 19

Apocalipse — O que significa para você?

"Feliz aquele que lê em voz alta . . . as palavras desta profecia." — APO. 1:3.

CÂNTICO 15
Louve o Filho de Jeová!

O QUE VAMOS VER

Estamos vivendo em uma época emocionante! As profecias do livro de Apocalipse estão se cumprindo hoje. Mas o que elas significam para nós? Neste estudo e nos dois próximos, vamos ver alguns pontos do livro de Apocalipse. Vamos ver que para Jeová aceitar a nossa adoração precisamos obedecer às coisas que estão escritas nesse livro.

VOCÊ já teve a chance de olhar um álbum de fotos de outra pessoa? É provável que você veja nas fotos muitas pessoas que não conhece. Mas daí aparece uma foto que chama a sua atenção. Por quê? Porque você está na foto. Então você tenta se recordar onde e quando essa foto foi tirada. Você também tenta se lembrar das outras pessoas que aparecem ao seu lado. Por fim, essa foto acaba tendo um significado especial para você.

2 O livro de Apocalipse é como essa foto por duas razões. Primeira, esse livro foi escrito especialmente para nós. Já no primeiro versículo, lemos: "Revelação de Jesus Cristo, que Deus lhe deu, *para mostrar aos seus escravos* as coisas que têm de ocorrer em breve." (Apo. 1:1) Fica claro que as coisas escritas nesse livro não são para as pessoas em geral, mas para os servos dedicados de Deus. Para nós, não é nenhuma surpresa saber que participamos do cumprimento das profecias desse livro tão fascinante. Em outras palavras, é como se nós estivéssemos na foto.

3 O segundo motivo que temos para nos interessar pelas profecias de Apocalipse envolve o tempo em que essas profecias vão se cumprir. O apóstolo João disse

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1-2. Que motivo temos para nos interessar pelo livro de Apocalipse?

3-4. Quando as profecias de Apocalipse começaram a se cumprir, e o que precisamos fazer?

o seguinte: “Por inspiração estive ***no dia do Senhor.***” (Apo. 1:10) João escreveu essas palavras por volta do ano 96 depois de Cristo, e o “dia do Senhor” ainda estava bem longe. (Mat. 25:14, 19; Luc. 19:12) De acordo com as profecias bíblicas, o dia do Senhor começou em 1914, quando Jesus se tornou Rei no céu. Daquele ano em diante, as profecias de Apocalipse que envolvem o povo de Deus começaram a se cumprir. Então agora já estamos vivendo “no dia do Senhor”.

4 Estamos vivendo numa época muito emocionante. Por isso, precisamos prestar atenção ao conselho amoroso escrito em Apocalipse 1:3: “Feliz aquele que lê em voz alta e os que ouvem as palavras desta profecia e obedecem às coisas escritas nela, pois o tempo determinado está próximo.” Então, mais do que nunca, precisamos ‘ler em voz alta’, ‘ouvir as palavras dessa profecia’ e ‘obedecer às coisas escritas nela’. Mas quais são algumas dessas palavras que precisamos obedecer?

SERÁ QUE JEOVÁ ACEITA A SUA ADORAÇÃO?

5 Desde o primeiro capítulo do livro de Apocalipse, percebemos que Jesus sabe de tudo o que acontece nas congregações. (Apo. 1:12-16, 20; 2:1) Isso fica

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5. Como o livro de Apocalipse destaca a importância de adorarmos a Jeová de modo aceitável?

claro pelas mensagens que ele enviou às sete congregações na Ásia Menor. Nessas mensagens, Jesus deu orientações específicas para ajudar os primeiros cristãos a adorarem a Jeová de um modo aceitável. O que podemos aprender com isso? Assim como no passado, nosso Líder, Jesus Cristo, sabe muito bem como está a espiritualidade de todos os cristãos. Jesus nos orienta e nos protege, e sabe de tudo o que está acontecendo. Ele também sabe o que precisamos fazer para continuar tendo a aprovação de Jeová. Que orientação Jesus deu em Apocalipse que precisamos obedecer?

[6] **Leia Apocalipse 2:3, 4.** ***Não podemos perder o amor que tínhamos por Jeová no início.*** A mensagem que Jesus enviou aos irmãos da congregação de Éfeso mostra que, apesar de muitos desafios, eles continuavam a servir a Jeová com perseverança. Mas infelizmente eles perderam o amor por Jeová que tinham no início. Então era muito importante que eles voltassem a amar a Jeová como antes. Só assim Jeová aceitaria a adoração deles. Da mesma forma, precisamos fazer mais do que perseverar ao servirmos a Jeová. Precisamos perseverar pelas razões certas. Nosso Deus, Jeová, observa não apenas *o que* fazemos, mas também *o porquê* fazemos. A nossa motivação é muito

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6. (a) De acordo com Apocalipse 2:3, 4, qual era o problema da congregação em Éfeso? (b) Que lição podemos tirar disso?

Depois de ter sido expulso do céu,
como Satanás tem atacado o povo de Deus?
(Veja os parágrafos 12 a 16.)

importante para Jeová. Por quê? Porque ele quer que nossa adoração seja baseada em um profundo amor e gratidão por ele. — Pro. 16:2; Mar. 12:29, 30.

[7] **Leia Apocalipse 3:1-3.** ***Precisamos continuar alertas.*** Os irmãos da congregação em Sardes tinham um problema diferente. Eles tinham servido a Jeová com muito zelo no passado, mas depois diminuíram o passo. Por isso, Jesus disse que eles deveriam 'despertar'. Qual é a lição para nós? É claro que Jeová nunca vai esquecer do trabalho que fizemos. (Heb. 6:10) Mesmo assim, não podemos achar que, só porque fizemos muito para Jeová no passado, agora podemos dimi-

7. (a) De acordo com Apocalipse 3:1-3, qual era o problema dos irmãos da congregação em Sardes? (b) O que nós precisamos fazer?

nuir o passo. Mesmo que agora tenhamos certas limitações que antes não tínhamos, precisamos continuar ocupados "na obra do Senhor" para conseguirmos ficar alertas até o fim. — 1 Cor. 15:58; Mat. 24:13; Mar. 13:33.

[8] **Leia Apocalipse 3:15-17.** ***Precisamos ser zelosos e adorar a Jeová de todo o coração.*** A mensagem que Jesus enviou à congregação de Laodiceia indicava outro problema. Eles estavam 'mornos', ou seja, desinteressados pelas coisas espirituais. Por causa disso, Jesus disse que eles eram 'miseráveis' e 'coitados'. Eles precisavam voltar a adorar a Jeová com zelo. (Apo. 3:19) Qual é a lição para nós? Se percebermos que estamos perdendo nosso zelo, precisamos mostrar gratidão por todas as coisas boas que Jeová nos dá. (Apo. 3:18) Não queremos acabar nos distraindo em busca de uma vida confortável em sentido material e, por fim, deixarmos nossas atividades espirituais em segundo lugar.

[9] ***Precisamos rejeitar os ensinos dos apóstatas.*** Jesus censurou alguns irmãos em Pérgamo porque eles estavam causando divisão na congregação. (Apo. 2:14-16) Mas ele elogiou os irmãos em Tiatira que tinham fugido das "coisas profundas de Satanás" e disse para

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8. O que aprendemos com o que Jesus disse para os irmãos de Laodiceia?

9. De acordo com as palavras de Jesus para os irmãos de Pérgamo e Tiatira, com o que precisamos ter cuidado?

eles ‘se apegarem’ à verdade. (Apo. 2:24-26) Os cristãos que tinham começado a seguir ensinos falsos precisavam se arrepender. Que lição podemos tirar disso? Precisamos rejeitar qualquer ensino que seja contrário ao que Jeová diz. Os apóstatas podem ter “uma aparência de devoção a Deus”. Em outras palavras, eles parecem se importar com o que a Bíblia diz, mas as ações deles provam o contrário. (2 Tim. 3:5) Para identificar ensinos falsos e rejeitá-los, precisamos ser bons estudantes da Palavra de Deus. — 2 Tim. 3:14-17; Judas 3, 4.

[10] ***Não podemos apoiar, tolerar ou aceitar qualquer forma de imoralidade.*** Os irmãos de Pérgamo e Tiatira ainda tinham outro problema. Jesus condenou alguns deles porque não rejeitavam a imoralidade. (Apo. 2:14, 20) Qual é a lição para nós? Não podemos achar que só porque servimos a Jeová por muitos anos ou porque temos certos privilégios que ele vai abrir uma exceção para nós caso nos envolvamos em atos imorais. (1 Sam. 15:22; 1 Ped. 2:16) Jeová quer que tenhamos um alto padrão de moral, não importa o quanto o padrão do mundo piore. — Efé. 6:11-13.

[11] Como podemos resumir o que aprendemos até

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10. O que mais podemos aprender com o que Jesus disse para as congregações de Pérgamo e Tiatira?

11. O que aprendemos até aqui? (Veja também o quadro “Lições para nós”.)

Lições para nós

- Não perca o amor que você tinha por Jeová no início
- Continue alerta
- Seja zeloso e adore a Jeová de todo o coração
- Rejeite os ensinos dos apóstatas
- Não apoie nem aceite qualquer forma de imoralidade

aqui? Vimos que é muito importante adorar a Jeová da maneira correta. Se estivermos fazendo alguma coisa que não seja certa aos olhos de Jeová, precisamos fazer mudanças o mais rápido possível para ter a aprovação dele. (Apo. 2:5, 16; 3:3, 16) Mas teve outra coisa que Jesus falou para as congregações. O quê?

ESTEJA PREPARADO PARA PERSEGUIÇÃO

[12] Vamos ver agora o que Jesus disse para as congregações de Esmirna e Filadélfia. Ele disse para os

12. O que podemos aprender do que Jesus disse para os irmãos de Esmirna e Filadélfia? (Apocalipse 2:10)

irmãos não ficarem com medo de serem perseguidos porque Jeová os recompensaria se eles continuassem fiéis. **(Leia Apocalipse 2:10; 3:10)** Qual é a lição para nós? Vamos sofrer perseguição e precisamos estar prontos para isso. (Mat. 24:9, 13; 2 Cor. 12:10) Por que esse lembrete é tão importante?

[13] O livro de Apocalipse diz que o povo de Deus seria perseguido "no dia do Senhor", isto é, em nossos dias. Apocalipse capítulo 12 diz que assim que Jesus se tornou Rei houve uma guerra nos céus. Miguel, o glorificado Jesus Cristo, e seus anjos lutaram contra Satanás e os demônios. (Apo. 12:7, 8) Esses inimigos de Deus foram derrotados e expulsos do céu. É por isso que existe tanto sofrimento aqui na Terra. (Apo. 12:9, 12) Mas como tudo isso afeta o povo de Deus?

[14] Bem, o próprio livro de Apocalipse diz qual seria a reação de Satanás. Ele não tem mais acesso ao céu, por isso ele concentra toda a sua raiva nos servos ungidos de Deus aqui na Terra. Esses ungidos representam o Reino de Deus e eles "têm a obra de dar testemunho de Jesus". (Apo. 12:17; 2 Cor. 5:20; Efé. 6:19, 20) Como tudo isso tem se cumprido?

[15] No início dos últimos dias, Satanás usou os inimi-

13-14. Como o povo de Deus é afetado pelos acontecimentos registrados em Apocalipse capítulo 12?

15. Quem as "duas testemunhas" de Apocalipse capítulo 11 representam, e o que aconteceu com elas?

gos de Deus aqui na Terra para atacar os irmãos ungidos que tomavam a liderança na obra. No livro de Apocalipse, esses homens foram representados pelas "duas testemunhas" que foram mortas.* (Apo. 11:3, 7-11) Isso se cumpriu em 1918, quando oito desses homens da liderança foram acusados injustamente e condenados a muitos anos de prisão. A maioria das pessoas achava que o trabalho desses ungidos tinha acabado ali.

16 A profecia do capítulo 11 de Apocalipse também diz que as "duas testemunhas" voltariam a viver depois de um curto período de tempo. Essa profecia se cumpriu de modo inesperado. Em março de 1919, menos de um ano depois de terem sido presos, aqueles irmãos ungidos foram libertados e, mais tarde, as acusações foram retiradas. Esses irmãos voltaram imediatamente a tomar a liderança no trabalho de pregação e ensino. Mas isso não impediu que os ataques de Satanás contra o povo de Deus continuassem. Desde então, ele tem perseguido cada vez mais os servos de Deus. (Apo. 12:15) É por isso que todos nós precisamos ter "perseverança e fé". — Apo. 13:10.

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* Veja "Perguntas dos Leitores", na *Sentinela* de 15 de novembro de 2014, página 30.

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16. Que coisa inesperada aconteceu em março de 1919, mas o que Satanás não deixou de fazer?

Que duas mensagens o povo de Deus está declarando?
(Veja os parágrafos 18 e 19.)

FAÇA SEU MELHOR NO TRABALHO QUE JEOVÁ NOS DEU

17 O capítulo 12 de Apocalipse mostra que, ao enfrentar perseguição, o povo de Deus receberia ajuda de uma fonte inesperada. Apocalipse descreve essa ajuda dizendo que "a terra" ia engolir "o rio" de perseguição. (Apo. 12:16) E é exatamente isso o que tem acontecido. Às vezes, de forma inesperada, algumas partes do sistema de Satanás, como o sistema judicial de alguns países, são mais razoáveis e acabam ajudando o povo de Deus. Muitas vezes os servos de Jeová ganharam nos tribunais o direito de ter certa liberdade de adoração. Como eles usam essa liberdade? Apro-

17. Que ajuda inesperada o povo de Jeová tem recebido?

veitando toda oportunidade para fazer o trabalho que Jeová nos deu. (1 Cor. 16:9) Mas que trabalho é esse?

18 Jesus profetizou que o povo de Deus iria declarar as "boas novas do Reino" em toda a Terra antes do fim. (Mat. 24:14) Para conseguir isso, eles teriam a ajuda dos anjos. Esses anjos têm "boas novas eternas para declarar aos que moram na terra, a toda nação, tribo, língua e povo". — Apo. 14:6.

19 Hoje em dia, o povo de Deus não declara apenas as boas notícias do Reino. Eles também apoiam o trabalho dos anjos descrito em Apocalipse, nos capítulos 8 a 10. Esses anjos anunciam uma série de dificuldades para aqueles que rejeitam o Reino de Deus. Por isso, as Testemunhas de Jeová declaram uma mensagem que é comparada a "granizo e fogo", e que fala sobre a condenação de Deus contra o mundo mau de Satanás. (Apo. 8:7, 13) As pessoas precisam saber que o fim está muito perto e que elas têm que fazer mudanças drásticas na vida se quiserem sobreviver ao dia da ira de Jeová. (Sof. 2:2, 3) Mas essa não é uma mensagem que as pessoas gostam de ouvir e, por isso, precisamos ter muita coragem. Durante a grande

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18. Qual é o trabalho mais importante que temos que fazer nestes últimos dias?

19. Que outra mensagem precisa ser pregada por aqueles que amam a Jeová?

tribulação, a mensagem final de julgamento vai ser ainda mais dura e direta. — Apo. 16:21.

OBEDEÇA ÀS PALAVRAS DA PROFECIA DE APOCALIPSE

[20] Nós realmente precisamos obedecer às "palavras desta profecia" porque fazemos parte do cumprimento do que está escrito no livro de Apocalipse. (Apo. 1:3) Mas como podemos continuar pregando com coragem e permanecer fiéis apesar de perseguição? Duas coisas vão nos fortalecer: (1) saber o que o livro de Apocalipse revela sobre os inimigos de Deus e (2) pensar nas bênçãos futuras que receberemos se continuarmos fiéis. É sobre isso que vamos falar nos dois próximos estudos.

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20. O que vamos ver nos dois próximos estudos?

COMO VOCÊ RESPONDERIA?

- Que lições podemos aprender das mensagens de Jesus às sete congregações?
- Por que precisamos estar preparados para a perseguição?
- Que trabalho precisa ser feito pelo povo de Deus no tempo em que vivemos?

CÂNTICO 32

Escolha o lado de Jeová!

ESTUDO 20

Apocalipse — O que significa para os inimigos de Deus?

"Elas os reuniram no lugar que em hebraico se chama Armagedom." — APO. 16:16.

CÂNTICO 150
Busquem a Deus para obter livramento

O QUE VAMOS VER

O livro de Apocalipse usa símbolos para revelar quem são os inimigos de Deus. E o livro de Daniel nos ajuda a entender esses símbolos. Neste estudo, vamos comparar algumas profecias do livro de Daniel com algumas profecias de Apocalipse. Isso vai nos ajudar a saber quem são os inimigos de Deus. Depois, vamos ver o que vai acontecer com eles.

O LIVRO de Apocalipse diz que o Reino de Deus está governando no céu e que Satanás foi expulso para a Terra. (Apo. 12:1-9) Isso resultou em paz no céu, mas criou muitos problemas para o povo de Deus aqui na Terra. Por quê? Porque Satanás desconta toda sua raiva nos servos fiéis de Jeová. — Apo. 12:12, 15, 17.

[2] Como podemos nos manter leais a Jeová apesar dos ataques de Satanás? (Apo. 13:10) Uma coisa que vai nos ajudar é saber o que vai acontecer no futuro. Por exemplo, em Apocalipse, o apóstolo João fala de algumas das bênçãos que em breve vamos ter. Uma delas é que os inimigos de Deus vão ser destruídos. Vamos ver agora como Apocalipse descreve esses inimigos e o que vai acontecer com eles.

OS INIMIGOS DE DEUS SÃO REPRESENTADOS POR SÍMBOLOS

[3] Já no primeiro versículo de Apocalipse entendemos que algumas informações nesse livro são apresentadas "em sinais", ou seja, em símbolos. (Apo. 1:1) Percebemos que os inimigos de Deus são repre-

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1. O que Apocalipse diz sobre o povo de Deus?

2. O que vai nos ajudar a continuar leais a Jeová?

3. Quais são alguns dos símbolos que encontramos em Apocalipse?

sentados por feras. Por exemplo, uma delas ‘sobe do mar’ e tem “dez chifres e sete cabeças”. (Apo. 13:1) Depois dela, aparece ‘outra fera subindo da terra’. Essa fera ‘fala como um dragão’ e “faz descer fogo do céu”. (Apo. 13:11-13) Daí vemos uma fera diferente, uma “fera cor de escarlate”, e nela está montada uma prostituta. Essas três feras representam inimigos que têm lutado contra Jeová e seu Reino já por muito tempo. Por isso, é muito importante saber quem essas feras representam. — Apo. 17:1, 3.

[4] Antes de saber quem são esses inimigos, precisamos entender quem as feras e a prostituta representam. E a melhor maneira de entendermos isso é deixando que a própria Bíblia explique. Muitos dos símbolos usados em Apocalipse já foram explicados em outros livros da Bíblia. Por exemplo, o profeta Daniel teve um sonho em que viu ‘quatro animais enormes saindo do mar’. (Dan. 7:1-3) Daniel explica que esses animais enormes representam quatro “reis”, ou governos. **(Leia Daniel 7:15-17.)** Essa explicação nos ajuda a entender que as feras de Apocalipse também devem representar governos.

[5] Vamos ver agora alguns dos símbolos que são usados em Apocalipse e como a Bíblia nos ajuda a

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4-5. Como Daniel 7:15-17 nos ajuda a entender o significado das feras de Apocalipse?

entender cada um deles. Vamos começar entendendo o que as feras representam. Depois, veremos o que acontece com essas feras e o que esses eventos significam para nós.

OS INIMIGOS DE DEUS SÃO IDENTIFICADOS

[6] ***O que representa a fera de sete cabeças?* (Leia Apocalipse 13:1-4.)** Essa fera parece um leopardo, mas tem patas de urso e boca de leão. Ela também tem dez chifres. Essas são as mesmas características das quatro feras mencionadas no capítulo 7 de Daniel. Mas no livro de Apocalipse, essas características são encontradas em apenas uma fera. Só que essa fera não representa apenas um governo. O apóstolo João disse que ela tem "autoridade sobre toda tribo, povo, língua e nação". Por isso, ela é muito mais poderosa do que um único governo. (Apo. 13:7) Então essa fera deve representar todos os governos da humanidade até agora.* — Ecl. 8:9.

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* Outro detalhe que indica que a fera de sete cabeças representa todos os poderes políticos é que ela tem "dez chifres". O número dez geralmente é usado na Bíblia para indicar que algo é completo.

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6. O que representa a fera de sete cabeças mencionada em Apocalipse 13:1-4?

[7] ***O que cada uma das sete cabeças representa?*** **O capítulo 17 de Apocalipse nos dá uma pista. Esse capítulo descreve uma fera já mencionada no capítulo 13. Em Apocalipse 17:10, lemos: "Há sete reis: cinco já caíram, um é, e o outro ainda não chegou, mas, quando chegar, terá de permanecer por pouco tempo." De todos os poderes políticos que Satanás usou, sete são comparados a "cabeças" porque eles tiveram muito poder. E esses poderes políticos tiveram um impacto muito grande sobre o povo de Deus. Na época do apóstolo João, cinco desses poderes já tinham aparecido no cenário mundial: Egito, Assíria, Babilônia, Medo-Pérsia e Grécia. O sexto poder, Roma, ainda estava governando quando João recebeu as visões do livro de Apocalipse. Mas qual seria a sétima e última potência, ou cabeça?**

[8] **Vamos ver agora que as profecias do livro de Daniel nos ajudam a identificar a sétima e última cabeça da fera. Que potência tem governado durante o "dia do Senhor", ou no tempo do fim? (Apo. 1:10) Essa potência é formada por dois governos poderosos que trabalham juntos: o Reino Unido e os Estados Unidos da América. Eles formam a Potência Mundial Anglo-Americana. Podemos concluir que**

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7. O que representam as sete cabeças?

8. Que poderes políticos representam a sétima cabeça da fera?

essa é a sétima cabeça da fera mencionada em Apocalipse 13:1-4.

[9] O capítulo 13 de Apocalipse nos mostra que a sétima cabeça, ou seja, a Potência Mundial Anglo-Americana, também é representada por uma fera com 'dois chifres semelhantes aos de um cordeiro, mas começa a falar como um dragão'. Essa fera "realiza grandes sinais, até mesmo faz descer fogo do céu para a terra à vista da humanidade". (Apo. 13:11-15) Os capítulos 16 e 19 de Apocalipse chamam essa fera de "o falso profeta". (Apo. 16:13; 19:20) Daniel fala algo parecido quando diz que a Potência Mundial Anglo-Americana 'causaria devastação terrível'. (Dan. 8:19, 23, 24, nota) E foi exatamente isso o que aconteceu durante a Segunda Guerra Mundial. As duas bombas atômicas que puseram fim à guerra no Pacífico foram resultado do trabalho conjunto entre cientistas britânicos e americanos. Dessa forma, a Potência Mundial Anglo-Americana fez "descer fogo do céu para a terra".

[10] Em seguida, vemos outra fera. Ela é bem parecida com a fera de sete cabeças. A diferença é que

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9. A fera com "dois chifres semelhantes aos de um cordeiro" representa quem?

10. O que "a imagem da fera" representa? (Apocalipse 13:14, 15; 17:3, 8, 11)

a cor dela é escarlate, isto é, um vermelho bem vivo. Ela é chamada de "a imagem da fera" e é descrita como "um oitavo rei".* **(Leia Apocalipse 13:14, 15; 17:3, 8, 11.)** João explica que esse "rei" iria aparecer, depois desaparecer e, por fim, apareceria de novo. Essa é uma boa descrição da Organização das Nações Unidas, que trabalha pelos interesses políticos dos governos do mundo. Primeiro, ela apareceu tendo o nome de Liga das Nações. Daí, durante a Segunda Guerra Mundial ela deixou de existir. E depois, ela reapareceu como é conhecida hoje: as Nações Unidas.

[11] Essas feras, ou governos, influenciam as pessoas a ficarem contra Jeová e os servos dele. João diz que é como se elas reunissem os "reis de toda a terra habitada" para a guerra do Armagedom, o "grande dia de Deus, o Todo-Poderoso". (Apo. 16:13, 14, 16) Mas nós não precisamos ficar com medo. Jeová, o nosso Deus todo-poderoso, vai agir rapidamente para salvar todos aqueles que apoiam seu Reino. — Eze. 38:21-23.

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* Diferente da primeira fera, a imagem da fera não tem coroas, ou "diademas", em seus chifres. (Apo. 13:1) Isso porque ela depende dos outros sete reis para exercer sua autoridade. — Veja o artigo "O que é a fera cor de escarlate de Apocalipse capítulo 17?", no site jw.org.

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11. O que as feras fazem, e por que não precisamos ter medo?

[12] ***O que vai acontecer com todas as feras?*** **Apocalipse 19:20 responde: "A fera foi apanhada, e junto com ela o falso profeta, que realizava na frente dela os sinais com que enganava os que tinham recebido a marca da fera e os que adoravam a sua imagem. Ainda vivos, ambos foram lançados no lago ardente que queima com enxofre." Em breve, enquanto ainda estiverem governando, esses inimigos de Deus serão destruídos para sempre.**

[13] ***O que isso significa para nós?*** **Como cristãos, precisamos ser leais a Deus e ao seu Reino. (João 18:36) Para isso, precisamos continuar neutros e não nos envolver nos assuntos políticos deste mundo. Mas isso não é fácil, porque os governos do mundo exigem apoio total tanto em palavras, como em ações. Aqueles que acabam cedendo a essa pressão recebem a marca da fera. (Apo. 13:16, 17) E qualquer um que receber essa marca deixa de ter a aprovação de Jeová e perde a chance de ter vida eterna. (Apo. 14:9, 10; 20:4) Por isso, é muito importante mantermos a nossa neutralidade, não importa quanta pressão os governos façam!**

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12. O que vai acontecer com todas as feras?

13. Que desafios os cristãos enfrentam por causa dos governos do mundo?

UM FIM VERGONHOSO PARA A GRANDE PROSTITUTA

[14] O apóstolo João disse que ficou "muito espantado" com o que viu. Ele viu uma mulher sentada sobre uma das feras. (Apo. 17:1, 2, 6) Essa mulher é a "grande prostituta" e é chamada de "Babilônia, a Grande". Ela comete "imoralidade sexual" com "os reis da terra". — Leia Apocalipse 17:3-5.

[15] *Quem é "Babilônia, a Grande"?* Essa mulher não pode ser uma organização política, porque Apocalipse diz que ela comete imoralidade com os líderes políticos deste mundo. (Apo. 18:9) Na verdade, o fato de ela estar montada na fera mostra que ela tenta controlar esses líderes. Ela também não é o sistema comercial ganancioso do mundo de Satanás. Esse sistema é mencionado em outra parte de Apocalipse e é chamado de "os comerciantes da terra". — Apo. 18:11, 15, 16.

[16] Na Bíblia, a palavra "prostituta" pode se referir àqueles que dizem servir a Deus, mas que se envolvem com idolatria ou que se tornam amigos do mundo. (1 Crô. 5:25; Tia. 4:4) Por outro lado, a

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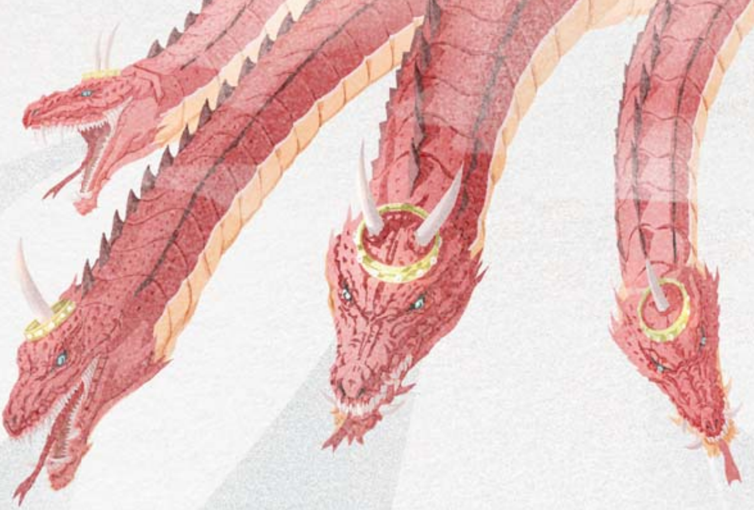
14. Conforme registrado em Apocalipse 17:3-5, que visão impressionante João teve?

15-16. O que "Babilônia, a Grande", representa? E como sabemos disso?

As feras registradas em Daniel e Apocalipse



QUATRO ANIMAIS ENORMES

(parágrafos 4 e 7)

Eles ‘saem do mar’. (Dan. 7:1-8, 15-17)

Eles representam os governos que tiveram impacto sobre o povo de Deus desde a época de Daniel.

A FERA DE SETE CABEÇAS

(parágrafos 6 a 8)

Ela ‘sobe do mar’, tem sete cabeças, dez chifres e dez diademas. (Apo. 13:1-4)

Ela representa todos os governos da humanidade até os nossos dias. As sete cabeças representam sete potências que tiveram impacto sobre o povo de Deus.

BABILÔNIA

MEDO-PÉRSIA

GRÉCIA

ROMA

O MAR (A HUMANIDADE)

O DRAGÃO COR DE FOGO

(parágrafos 19 e 20)

Satanás dá autoridade para a fera.
(Apo. 12:3, 9, 13; 13:4; 20:2, 10)

Satanás é o maior inimigo de Jeová e vai ser lançado no abismo por mil anos. Depois disso, Satanás será lançado “no lago de fogo e enxofre”.

A FERA COM DOIS CHIFRES SEMELHANTES AOS DE UM CORDEIRO

(parágrafo 9)

Ela ‘sobe da terra’ e fala “como um dragão”. Ela faz “descer fogo do céu” e realiza sinais; também é chamada de o “falso profeta”. (Apo. 13:11-15; 16:13; 19:20)

A Potência Mundial Anglo-Americana é representada pela fera de dois chifres. Ela é chamada de falso profeta porque desencaminha a humanidade e diz a ela para ‘fazer uma imagem da fera’ que tem sete cabeças e dez chifres.

A FERA COR DE ESCARLATE

(parágrafos 10, 14 a 17)

Uma prostituta, Babilônia, a Grande, está montada nessa fera. A fera é descrita como um oitavo rei. (Apo. 17:3-6, 8, 11)

No início, é a prostituta que controla a fera, mas depois ela é morta pela própria fera. A prostituta representa todas as religiões falsas. A fera representa as Nações Unidas, que trabalham pelos interesses do sistema político do mundo.

O LAGO DE FOGO

Bíblia diz que aqueles que servem fielmente a Deus são 'castos', ou "virgens". (2 Cor. 11:2; Apo. 14:4) A antiga Babilônia era o centro da adoração falsa. Por isso Babilônia, a Grande, deve representar todas as formas de adoração falsa; em outras palavras, todas as religiões falsas. — Apo. 17:5, 18; veja o artigo "O que é Babilônia, a Grande?", no site jw.org.

17 ***O que vai acontecer com Babilônia, a Grande?*** Apocalipse 17:16, 17 responde a essa pergunta dizendo: "Os dez chifres que você viu e a fera odiarão a prostituta; eles a deixarão devastada e nua, comerão a sua carne e a queimarão completamente no fogo. Porque Deus pôs no coração deles o desejo de executarem o pensamento dele." Jeová vai fazer com que as nações usem a fera cor de escarlate, ou seja, as Nações Unidas, para atacar todas as religiões falsas e destruí-las completamente. — Apo. 18:21-24.

18 ***O que isso significa para nós?*** Significa que precisamos ter "a forma de adoração que é pura e imaculada do ponto de vista de nosso Deus". (Tia. 1:27) Nunca devemos ser influenciados por ensinos fal-

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17. O que vai acontecer com Babilônia, a Grande?

18. Como podemos deixar claro que não apoiamos Babilônia, a Grande?

sos, celebrações pagãs, baixos padrões de moral e práticas de ocultismo de Babilônia, a Grande! Além disso, temos que avisar as pessoas para 'saírem' de Babilônia, a Grande, se não quiserem ser cúmplices dos pecados dela. — Apo. 18:4.

O MAIOR INIMIGO DE DEUS É JULGADO

[19] O livro de Apocalipse também fala de "um grande dragão cor de fogo". (Apo. 12:3) Esse dragão luta contra Jesus e seus anjos. (Apo. 12:7-9) Ele ataca o povo de Deus e dá poder às feras, ou seja, os governos humanos. (Apo. 12:17; 13:4) Quem é esse dragão? É "a serpente original, que é o Diabo e Satanás". (Apo. 12:9; 20:2) É ele quem está por trás de todos os inimigos de Jeová.

[20] ***O que vai acontecer com o dragão?*** Apocalipse 20:1-3 diz que um anjo vai lançar Satanás num abismo. Isso vai ser como uma prisão para ele. Quando estiver nesse abismo, Satanás não vai mais conseguir enganar 'as nações até que os mil anos tenham terminado'. Por fim, Satanás e seus demônios vão ser lançados "no lago de fogo e enxofre". Isso significa que eles vão ser destruídos para sempre. (Apo. 20:10) Já parou para pensar como vai

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19. Quem é o "grande dragão cor de fogo"?

20. O que vai acontecer com o dragão?

ser o mundo sem Satanás e os demônios? Vai ser maravilhoso!

[21] É muito bom entender o significado desses símbolos registrados em Apocalipse. Nós aprendemos quem são os inimigos de Jeová e o que vai acontecer com eles. Como diz Apocalipse 1:3: "Feliz aquele que lê em voz alta e os que ouvem as palavras desta profecia." Mas depois que os inimigos de Deus forem destruídos, que bênçãos os servos fiéis de Deus vão receber? Vamos ver isso no último estudo desta série.

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21. Por que podemos ficar felizes com o que lemos no livro de Apocalipse?

COMO VOCÊ RESPONDERIA?

- O que nos ajuda a entender o significado dos símbolos no livro de Apocalipse?
- Por que precisamos nos manter neutros com relação aos assuntos políticos deste mundo?
- Como podemos mostrar que não somos influenciados por "Babilônia, a Grande"?

CÂNTICO 23

Jeová começou a reinar!

ESTUDO 21

Apocalipse — O que significa para o seu futuro?

"Amém! Venha, Senhor Jesus." — APO. 22:20.

CÂNTICO 142

A esperança que nos dá coragem

O QUE VAMOS VER

Este é o terceiro e último estudo que fala sobre o livro de Apocalipse. Vamos ver que as pessoas leais a Jeová vão ter um futuro maravilhoso e feliz, e que aqueles que não aceitarem o governo de Deus terão um fim humilhante.

CADA um de nós precisa tomar uma decisão muito importante: apoiar a Jeová como Soberano do Universo ou ficar do lado do seu inimigo cruel, Satanás, o Diabo. Só existem essas duas opções, e cada pessoa precisa escolher o lado que quer apoiar. Essa decisão vai resultar em vida eterna ou em morte. (Mat. 25:31-33, 46) Durante a "grande tribulação", as pessoas vão ser separadas para sobreviver ou para ser destruídas. — Apo. 7:14; 14:9-11; Eze. 9:4, 6.

[2] **Leia Hebreus 10:35-39.** Se você escolheu apoiar o governo de Jeová, você tomou a melhor decisão. E com certeza, você quer muito ajudar outras pessoas a tomar a mesma decisão. Para isso, você pode usar as informações do livro de Apocalipse. Esse livro impressionante mostra o que vai acontecer com os inimigos de Jeová, mas também fala de todas as bênçãos que os servos leais de Jeová vão receber. Esses são assuntos muito importantes que precisamos estudar, porque só assim vamos conseguir fortalecer a nossa determinação de ser leais a Jeová. Além disso, nós podemos usar o que aprendemos para ajudar outras pessoas a tomar a decisão certa e continuar servindo ao nosso Deus.

[3] Neste estudo, vamos ver a resposta para as seguin-

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1. Que decisão importante todas as pessoas precisam tomar?

2. (a) O que Hebreus 10:35-39 nos incentiva a fazer? (b) Como o livro de Apocalipse pode nos ajudar?

3. O que vamos ver neste estudo?

tes perguntas: Que recompensa aqueles que apoiam o governo de Deus vão receber? E o que vai acontecer com aqueles que apoiam a fera cor de escarlate descrita no livro de Apocalipse?

O QUE VAI ACONTECER COM AQUELES QUE SÃO LEAIS A JEOVÁ?

[4] O apóstolo João teve uma visão de dois grupos que apoiam o governo de Jeová e recebem vida eterna. O primeiro grupo é formado por 144 mil pessoas. (Apo. 7:4) Elas foram escolhidas para viver no céu e reinar junto com Jesus no Reino de Deus. Lá dos céus, eles vão governar a Terra. (Apo. 5:9, 10; 14:3, 4) Na visão, João viu os 144 mil no céu junto com Jesus no Monte Sião. — Apo. 14:1.

[5] Desde os dias dos apóstolos até os nossos dias, muitas pessoas foram escolhidas para fazer parte dos 144 mil. (Luc. 12:32; Rom. 8:17) Mas em sua visão, João fica sabendo que dos 144 mil só um “restante”, ou seja, um pequeno número, estaria vivo na Terra durante os últimos dias. Eles vão receber o “selo” final de aprovação de Jeová antes do início da grande tribulação. (Apo. 7:2, 3; 12:17) Daí, durante a grande tribulação, eles vão ser levados para o céu. Lá, vão se juntar

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4. Quem o apóstolo João vê junto com Jesus no céu?

5. O que vai acontecer com os ungidos que ainda estiverem na Terra nos últimos dias?

com os outros ungidos que foram fiéis a Jeová até a morte e reinar junto com Jesus. — Mat. 24:31; Apo. 5:9, 10.

6 Depois de ter visto os ungidos que vão para o céu, João vê uma "grande multidão". Diferente dos 144 mil, a Bíblia não diz quantas pessoas fazem parte dessa "grande multidão". (Apo. 7:9, 10) O que nós sabemos sobre esse grupo? Lemos o seguinte em Apocalipse 7:14: "Esses são os que saem da grande tribulação; eles lavaram suas vestes compridas e as embranqueceram no sangue do Cordeiro." Depois de passar com vida pela grande tribulação, a "grande multidão" vai viver aqui na Terra para sempre e ter muitas bênçãos. — Sal. 37:9-11, 27-29; Pro. 2:21, 22; Apo. 7:16, 17.

7 Apocalipse capítulo 7 fala sobre as bênçãos que tanto os ungidos quanto a grande multidão vão receber: reinar com Jesus no céu ou viver aqui na Terra para sempre. Independentemente de qual seja a sua esperança, você consegue se ver recebendo essas bênçãos? Precisamos fazer isso. Esse vai ser um momento muito feliz para todos os que servem a Jeová! Com certeza, vamos ficar muito contentes de ter escolhido apoiar o governo de Deus. Mas que outras coisas o li-

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6-7. (a) Que outro grupo João vê depois dos 144 mil, e o que sabemos sobre esse novo grupo? (b) Por que tanto os ungidos quanto a "grande multidão" devem se interessar pelo capítulo 7 de Apocalipse?

vro de Apocalipse fala sobre a grande tribulação? — Mat. 24:21.

O QUE VAI ACONTECER COM OS INIMIGOS DE DEUS?

[8] Como vimos no estudo anterior, os poderes políticos deste mundo logo vão atacar Babilônia, a Grande, que representa todas as religiões falsas. (Apo. 17:16, 17) Esse ataque vai dar início à grande tribulação. Será que isso vai fazer com que muitas pessoas comecem a servir a Jeová? Não. Pelo contrário, Apocalipse capítulo 6 mostra que, nesse momento difícil, as pessoas que não servem a Jeová vão buscar proteção nos sistemas político e comercial deste mundo, que são comparados a montanhas. Por não dar apoio ao Reino de Deus, essas pessoas vão se tornar inimigas de Jeová. — Luc. 11:23; Apo. 6:15-17.

[9] Durante os tempos difíceis da grande tribulação, os servos fiéis de Jeová vão ficar em evidência. Eles vão ser o único grupo de pessoas na Terra que estarão servindo a Jeová e se recusarão a apoiar a "fera". (Apo. 13:14-17) A lealdade deles a Jeová vai deixar seus inimigos com muita raiva. Por isso, as nações vão

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8. O que vai dar início à grande tribulação, e o que a maioria das pessoas vai fazer?

9. Por que os servos de Jeová vão ficar em evidência durante a grande tribulação, e qual vai ser o resultado disso?

se juntar para atacar o povo de Deus em toda a Terra. A Bíblia chama esse acontecimento de o ataque de Gogue de Magogue. — Eze. 38:14-16.

[10] Como Jeová vai reagir quando seu povo for atacado? Ele nos diz: "O meu grande furor se acenderá." (Eze. 38:18, 21-23) E o capítulo 19 de Apocalipse diz o que vai acontecer depois. Jeová vai enviar seu Filho para proteger seu povo e eliminar seus inimigos. "Os exércitos no céu" — que são formados pelos anjos fiéis e os 144 mil — vão lutar junto com Jesus contra Gogue de Magogue. (Apo. 17:14; 19:11-15) Mas qual vai ser o resultado dessa guerra? Todos os humanos e organizações que não estão do lado de Jeová vão ser completamente destruídos! — **Leia Apocalipse 19:19-21.**

UM CASAMENTO DEPOIS DA GUERRA

[11] Tente imaginar a alegria que os servos fiéis de Jeová vão sentir por ter sobrevivido à destruição dos inimigos de Deus. Com certeza, esse vai ser um momento muito feliz! A destruição de Babilônia, a Grande, vai ser motivo de gritos de alegria no céu. (Apo. 19:1-3) Mas algo vai trazer ainda mais alegria: o "casamento do Cordeiro". Esse na verdade é o ponto alto do livro de Apocalipse. — Apo. 19:6-9.

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10. De acordo com Apocalipse 19:19-21, qual vai ser a reação de Jeová quando seu povo for atacado?

11. Qual é o ponto alto do livro de Apocalipse?

12 Quando esse casamento vai acontecer? É verdade que todos os 144 mil já vão estar no céu para lutar na guerra do Armagedom. Mas esse não vai ser o momento para o casamento do Cordeiro. **(Leia Apocalipse 21:1, 2.)** O casamento do Cordeiro vai acontecer *depois* que a guerra do Armagedom tiver acabado e todos os inimigos de Deus tiverem sido destruídos. — Sal. 45:3, 4, 13-17.

13 O que vai acontecer no casamento do Cordeiro? Um casamento une um homem e uma mulher. Do mesmo modo, o casamento do Cordeiro vai unir o Rei Jesus Cristo com sua "noiva", os 144 mil. Esse acontecimento tão importante vai dar início ao novo governo que vai cuidar da Terra por mil anos. — Apo. 20:6.

O QUE UMA CIDADE GLORIOSA TEM A VER COM O SEU FUTURO?

14 Depois do casamento, o capítulo 21 de Apocalipse compara os 144 mil com uma cidade extremamente bonita, chamada "Nova Jerusalém". (Apo. 21:2, 9) A cidade está apoiada sobre 12 pedras de alicerce que têm "os nomes dos 12 apóstolos do Cordeiro". Por que esse

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12. De acordo com Apocalipse 21:1, 2, quando o casamento do Cordeiro vai acontecer?

13. O que vai acontecer no casamento do Cordeiro?

14-15. O capítulo 21 de Apocalipse compara os 144 mil com o quê? (Veja a imagem da capa.)

Quem vai receber as bênçãos simbolizadas por “um rio” e pelas “árvores”?
(Veja os parágrafos 16 e 17.)

detalhe chamou a atenção de João? Porque ele viu o nome dele escrito em uma das pedras. Esse era um grande privilégio para ele! — Apo. 21:10-14; Efé. 2:20.

15 Essa cidade simbólica é diferente de todas as outras. A rua principal dela é de ouro puro. Ela tem 12 portões de pérolas e os alicerces e as muralhas são feitos de muitas pedras preciosas. Todas as medidas da cidade são perfeitas. (Apo. 21:15-21) Mas João percebe que alguma coisa estava faltando. Veja só o que ele diz: “Não vi templo nela, pois Jeová Deus, o Todo-Poderoso, é o seu templo, e o Cordeiro também é. A cidade não tem necessidade do sol nem da lua para brilhar sobre ela, pois a glória de Deus a ilumina, e a sua lâmpada é o Cordeiro.” (Apo. 21:22, 23) Aqueles que fazem parte da Nova Jerusalém vão ter acesso direto a Jeová. E visto que eles são liderados por Jesus, que já é Sumo Sacerdote no céu, eles não precisam mais de um

templo. (Heb. 7:27; Apo. 22:3, 4) Dessa forma, Jeová e Jesus são o templo daquela cidade.

[16] Com certeza, aqueles que são ungidos se sentem emocionados ao pensar nessa cidade. Mas aqueles que têm esperança de viver na Terra também devem ver essa cidade como algo importante. Por quê? Porque durante o Reinado de Mil Anos, a Nova Jerusalém vai trazer muitas bênçãos para a Terra. João vê "um rio de água da vida", que simboliza essas bênçãos. Os dois lados do rio estão cheios de "árvores da vida", e as folhas dessas árvores são usadas "para a cura das nações". (Apo. 22:1, 2) Todas as pessoas na Terra vão ter a oportunidade de receber essas bênçãos. E, aos poucos, a humanidade vai se tornar perfeita. Não vão mais existir doenças, nem dor, nem lágrimas de tristeza. — Apo. 21:3-5.

[17] Quem vai receber essas bênçãos? Todos aqueles que sobreviverem ao Armagedom e os filhos que eles talvez tenham no novo mundo. O capítulo 20 de Apocalipse promete que outros também vão receber essas bênçãos. Ali diz que os mortos serão ressuscitados. **(Leia Apocalipse 20:11-13.)** Os "justos", servos fiéis de Jeová que já morreram, vão ser ressuscitados para

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16. O que vai acontecer com a humanidade durante o Reinado de Mil Anos?

17. De acordo com Apocalipse 20:11-13, quem vai receber as bênçãos que o Reinado Milenar vai trazer?

viver na Terra junto com os "injustos", aqueles que não tiveram uma oportunidade razoável de aprender a respeito de Jeová. (Atos 24:15; João 5:28, 29) Mas será que isso quer dizer que todas as pessoas que morreram vão ser ressuscitadas para viver aqui na Terra durante o Reinado de Mil Anos? Não. Existem aquelas pessoas que tiveram a oportunidade de servir a Jeová e, ainda assim, rejeitaram fazer isso de propósito, sabendo muito bem o que estavam fazendo. Essas pessoas não vão ser ressuscitadas. Elas já tiveram a sua chance e mostraram que não são dignas de viver no Paraíso na Terra. — Mat. 25:46; 2 Tes. 1:9; Apo. 17:8; 20:15.

O TESTE FINAL

18 No final dos mil anos, todas as pessoas na Terra serão perfeitas. O pecado que herdamos de Adão vai deixar de existir. Ninguém mais vai sofrer com os efeitos desse pecado. (Rom. 5:12) Depois dos mil anos, todas as pessoas na Terra vão 'voltar a viver', ou seja, serão perfeitas. — Apo. 20:5.

19 Mesmo tendo sido testado por Satanás, Jesus não cedeu e foi leal. Mas será que todos os humanos perfeitos fariam o mesmo? Cada um vai ter a oportunidade de provar sua lealdade a Jeová quando Satanás for

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18. Como as pessoas vão estar no final dos mil anos?

19. Que oportunidade todos os humanos perfeitos vão ter no teste final?

solto do abismo depois dos mil anos. (Apo. 20:7) Aqueles que provarem que são leais nesse teste final vão receber vida eterna e finalmente ser livres. (Rom. 8:21) Mas aqueles que se rebelarem vão ser destruídos para sempre junto com Satanás e seus demônios. — Apo. 20:8-10.

[20] Como você se sente depois de ter analisado alguns pontos do livro de Apocalipse? Não é empolgante pensar que podemos fazer parte do cumprimento dessas profecias? Você não sente vontade de ajudar outros a também adorar a Jeová de modo puro? (Apo. 22:17) Esses estudos sem dúvida encheram nossos corações de alegria ao pensar na esperança que temos para o futuro. Assim como o apóstolo João, somos motivados a dizer: "Amém! Venha, Senhor Jesus." — Apo. 22:20.

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20. Como você se sente depois de ter estudado as profecias que encontramos em Apocalipse?

COMO VOCÊ RESPONDERIA?

- Que decisão precisamos tomar agora?
- O que é "o casamento do Cordeiro"?
- Que bênçãos os servos fiéis de Jeová vão receber?

CÂNTICO 27

A vitória dos filhos de Deus

ESTUDO 49

A ressurreição — uma esperança segura!

‘Eu tenho esperança em Deus de que haverá uma ressurreição.’ — ATOS 24:15.

CÂNTICO 151
Ele chamará

O QUE VAMOS VER

O capítulo 15 de 1 Coríntios fala sobre a ressurreição. Por que esse ensino é importante para nós? Por que podemos ter certeza de que Jesus foi ressuscitado? Este estudo vai responder a essas e a outras perguntas importantes sobre a ressurreição.

TER esperança é muito importante. A esperança de algumas pessoas é ter um casamento feliz, criar filhos saudáveis ou se recuperar de uma doença grave. Nós, cristãos, também queremos essas coisas. Mas temos uma esperança que vai além disso. Nós esperamos viver para sempre e reencontrar nossos amigos e parentes que morreram.

2 O apóstolo Paulo disse: 'Eu tenho esperança em Deus de que haverá uma ressurreição tanto de justos como de injustos.' (Atos 24:15) Paulo não foi o primeiro a dizer que acreditava numa ressurreição. O patriarca Jó também tinha essa esperança. Ele tinha certeza de que Deus se lembraria dele e o traria de volta à vida. — Jó 14:7-10, 12-15.

3 "A ressurreição dos mortos" é parte do "alicerce", ou da "doutrina básica", de todos os ensinos cristãos. (Heb. 6:1, 2) Em 1 Coríntios, capítulo 15, Paulo fala sobre a ressurreição. O que ele escreveu deve ter fortalecido muito os cristãos de sua época. E mesmo que você já acredite na ressurreição há muito tempo, esse capítulo também pode encorajar você e fortalecer a sua esperança.

1-2. Que esperança maravilhosa os servos de Jeová têm?

3. Por que é bom estudar 1 Coríntios, capítulo 15?

4 A ressurreição de Jesus Cristo nos faz ter certeza de que, se um parente ou um amigo falecer, vai haver uma ressurreição. A ressurreição de Jesus era parte das "boas novas" que Paulo declarou aos coríntios. (1 Cor. 15:1, 2) Ele até disse que, se um cristão não acreditasse na ressurreição, a fé dele seria inútil. (1 Cor. 15: 17) Crer na ressurreição de Jesus é a chave para acreditarmos que outros serão ressuscitados.

5 Logo no começo de sua explicação sobre a ressurreição, Paulo destacou três fatos: (1) "Cristo morreu pelos nossos pecados." (2) Ele "foi sepultado". (3) Ele "foi levantado no terceiro dia, segundo as Escrituras". — **Leia 1 Coríntios 15:3, 4.**

6 O que a morte, o sepultamento e a ressurreição de Jesus significam para nós? O profeta Isaías predisse que o Messias seria "cortado da terra dos vivos" e receberia "uma sepultura entre os maus". Mas não só isso. Isaías acrescentou que o Messias carregaria "o pecado de muitos". Jesus fez isso por dar sua vida como resgate. (Isa. 53:8, 9, 12; Mat. 20:28; Rom. 5:8) Dessa forma, a morte, o sepultamento e a ressurreição de Jesus nos fazem ter certeza de que podemos ser libertados do pecado e da

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4. Qual é a chave da nossa esperança na ressurreição?

5-6. O que as palavras de 1 Coríntios 15:3, 4 significam para nós?

morte e de que nossos parentes e amigos falecidos vão voltar a viver.

CONFIRMADA POR MUITAS TESTEMUNHAS

7 Para acreditarmos que vai haver uma ressurreição, temos que acreditar que Jesus foi ressuscitado. Por que podemos ter certeza de que isso aconteceu?

8 Muitas pessoas viram Jesus depois de ele ser ressuscitado e confirmaram isso. (1 Cor. 15:5-7) A primeira testemunha mencionada por Paulo foi o apóstolo Pedro (Cefas). Um grupo de discípulos confirmou que Pedro tinha visto o ressuscitado Jesus. (Luc. 24:33, 34) Além disso, 'os Doze', ou seja, os apóstolos, viram Jesus depois de ser levantado. Daí, Cristo "apareceu a mais de 500 irmãos de uma só vez" — provavelmente naquela reunião feliz na Galileia mencionada em Mateus 28:16-20. Jesus também "apareceu a Tiago". Esse Tiago provavelmente era o meio-irmão de Jesus, que antes não acreditava que ele fosse o Messias. (João 7:5) Depois de ver Jesus, Tiago ficou convencido. É interessante notar que, no ano 55, quando Paulo escreveu essa carta, muitas testemunhas da

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7-8. O que ajuda os cristãos a ter certeza de que Jesus foi ressuscitado?

ressurreição de Jesus ainda estavam vivas. Então, se alguém tivesse alguma dúvida, era só conversar com uma delas.

[9] Mais tarde, Jesus apareceu para o próprio Paulo. (1 Cor. 15:8) Paulo (Saulo) estava indo para Damasco quando ouviu a voz de Jesus e teve uma visão de Cristo no céu. **(Leia Atos 9:3-5.)** O que aconteceu com Paulo foi mais uma prova de que a ressurreição de Jesus realmente tinha acontecido. — Atos 26:12-15.

[10] Para alguns, o testemunho de Paulo podia ser especialmente interessante. Afinal, ele costumava perseguir os cristãos. Mas quando ficou convencido de que Jesus tinha sido ressuscitado, Paulo se esforçou muito para convencer outros dessa verdade. Ele até mesmo suportou espancamentos, prisões e naufrágios para divulgar a outros que Jesus tinha morrido, mas voltado a viver. (1 Cor. 15:9-11; 2 Cor. 11:23-27) Paulo tinha tanta certeza de que Jesus tinha sido ressuscitado que estava disposto a morrer para defender sua convicção. Sem dúvida, o testemunho desses primeiros cristãos fortalece

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9. Como lemos em Atos 9:3-5, que outra prova Paulo podia dar de que Jesus tinha sido ressuscitado?

10. A certeza que Paulo tinha da ressurreição de Jesus o motivou a fazer o quê?

nossa confiança de que Jesus foi ressuscitado e aumenta nossa fé na ressurreição.

CORRIGINDO PONTOS DE VISTA ERRADOS

[11] Alguns na cidade grega de Corinto tinham pontos de vista errados sobre a ressurreição. Eles até diziam: "Não há ressurreição dos mortos." Por quê? (1 Cor. 15:12) Filósofos em outra cidade grega, Atenas, zombavam da ideia de que Jesus tinha sido ressuscitado. Esse modo de pensar deve ter influenciado alguns em Corinto. (Atos 17:18, 31, 32) Outros talvez achassem que a ressurreição não era literal. Eles diziam que a pessoa antes estava "morta" por causa do pecado, mas ao se tornar cristã, tinha "voltado a viver". Qualquer que fosse o motivo, não acreditar na ressurreição tornava sua fé inútil. Afinal, se Deus não tivesse ressuscitado Jesus, nenhum resgate teria sido pago e todos continuariam no pecado. Assim, todos aqueles que não acreditassem na ressurreição não teriam nenhuma esperança válida. — 1 Cor. 15:13-19; Heb. 9:12, 14.

[12] Paulo sabia por experiência própria que 'Cristo

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11. Por que alguns em Corinto tinham pontos de vista errados sobre a ressurreição?

12. De acordo com 1 Pedro 3:18, 22, por que a ressurreição de Jesus foi diferente das que tinham acontecido antes?

Jesus foi o primeiro de muitos que foram ressuscitados para viver no céu
(Veja os parágrafos 15 e 16.)

tinha sido levantado dentre os mortos'. A ressurreição de Jesus foi superior àquelas que já tinham acontecido; isso porque as pessoas que tinham sido ressuscitadas acabaram morrendo de novo. Paulo disse que Jesus foi "as primícias [literalmente: os primeiros frutos] dos que adormeceram na morte". Em que sentido? É que ele foi o primeiro humano a ser ressuscitado como ser espiritual e o primeiro a subir ao céu. — 1 Cor. 15:20; Atos 26:23; **leia 1 Pedro 3:18, 22.**

AQUELES QUE "RECEBERÃO VIDA"

13 Em que sentido a morte de um homem pode trazer vida para milhões? Paulo dá uma resposta lógica para essa pergunta. Ele explicou a diferença entre o que Adão nos causou e o que Jesus fez por nós. Sobre Adão, Paulo escreveu: "A morte veio por meio de um homem." Quando Adão pecou, ele trouxe a morte para si mesmo e para seus descendentes. Até hoje sentimos os efeitos trágicos da desobediência dele. Por outro lado, quando Deus ressuscitou seu filho, nós passamos a ter uma esperança maravilhosa para o futuro! Paulo explicou: "A ressurreição dos mortos também vem por meio de um homem", Jesus. E ele também disse: "Porque, assim como em

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13. Que diferença Paulo disse que havia entre Adão e Jesus?

Adão todos morrem, assim também em Cristo todos receberão vida." — 1 Cor. 15:21, 22.

14 O que Paulo quis dizer com a frase: "Em Adão *todos* morrem"? Paulo estava pensando nos descendentes de Adão. Como herdaram dele o pecado e a imperfeição, eles estão condenados a morrer. (Rom. 5:12) Adão não está entre os que "receberão vida". O sacrifício de Cristo não cobre o pecado dele, porque Adão era um homem perfeito que, por vontade própria, desobedeceu a Deus. O que aconteceu com Adão é o mesmo que vai acontecer com aqueles que "o Filho do Homem" julgar como "cabritos": "o decepamento eterno". — Mat. 25:31-33, 46; Heb. 5:9.

15 Note o que Paulo disse: *"Em Cristo todos* receberão vida." (1 Cor. 15:22) Paulo escreveu sua carta para cristãos ungidos em Corinto que seriam ressuscitados para viver no céu. Esses cristãos tinham sido "santificados em união com Cristo Jesus, chamados para ser santos". E Paulo mencionou "os que adormeceram na *morte em união com Cristo"*. (1 Cor. 1:2; 15:18; 2 Cor. 5:17) Em outra carta inspirada, Paulo escreveu que aqueles "unidos a [Jesus] na semelhança da sua morte" serão "unidos a ele na semelhança da sua ressurreição". (Rom.

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14. Adão vai ser ressuscitado? Explique.

15. Quem está incluído em *"todos"* que "receberão vida"?

6:3-5) Jesus foi ressuscitado como ser espiritual e foi para o céu. E é isso que vai acontecer com todos aqueles "em união com Cristo", ou seja, com todos os cristãos ungidos por espírito santo.

16 Paulo escreveu que Cristo tinha sido ressuscitado como "as primícias dos que adormeceram na morte". É verdade que outros, como Lázaro, já tinham sido ressuscitados na Terra. Mas Jesus foi o ***primeiro*** a ser ressuscitado como espírito e a receber vida eterna. Ele podia ser comparado aos primeiros frutos da colheita que os israelitas ofereciam a Deus. Além disso, por chamar Jesus de "as primícias", Paulo deu a entender que outros depois de Jesus também seriam ressuscitados para viver no céu. Os apóstolos e outros "em união com Cristo", por fim, também seriam ressuscitados para viver no céu, assim como tinha acontecido com Jesus.

17 Quando Paulo escreveu aos coríntios, a ressurreição daqueles "em união com Cristo" ainda não tinha começado. Paulo indicou que isso aconteceria em uma época futura. Ele disse: "Cada um na sua própria ordem: como primícias, Cristo; ***depois***

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16. O que Paulo quis dar a entender quando chamou Jesus de "as primícias"?

17. Quando aqueles "em união com Cristo" seriam ressuscitados para viver no céu?

os que pertencem a Cristo, ***durante a sua presença.”*** (1 Cor. 15:23; 1 Tes. 4:15, 16) Hoje estamos vivendo nesse período chamado “presença” de Cristo. Os apóstolos e outros cristãos ungidos tiveram que esperar até essa presença para ser ressuscitados para viver no céu e ser “unidos a [Jesus] na semelhança da sua ressurreição”.

VOCÊ TEM UMA ESPERANÇA SEGURA!

[18] E aqueles que não têm a esperança de viver no céu com Cristo? Eles também têm a esperança de uma ressurreição. A Bíblia diz que Paulo e outros que vão para o céu participam da “ressurreição dentre os mortos que ocorrerá ***mais cedo”***. (Fil. 3:11) Ou seja, esse texto dá a entender que uma outra ressurreição aconteceria mais tarde. Isso estaria de acordo com o que Jó disse sobre seu futuro. (Jó 14:15) “Os que pertencem a Cristo”, ressuscitados “durante a sua presença”, estarão no céu com Jesus quando ele reduzir a nada todo governo, autoridade e poder. Até mesmo o “último inimigo”, a morte, vai ser reduzido a nada. Todos aqueles ressuscitados para a vida no céu nunca vão morrer. Mas e os outros? — **Leia 1 Coríntios 15:24-26.**

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18. (a) Por que podemos concluir que haverá outra ressurreição além da celestial? (b) De acordo com 1 Coríntios 15:24-26, o que acontecerá no céu?

Acreditar na ressurreição
nos faz olhar para o futuro com confiança
(Veja o parágrafo 20.)

[19] Que esperança aqueles que vão viver na Terra podem ter? A descrita pelas palavras de Paulo: 'Eu tenho esperança de que haverá uma ressurreição tanto de justos como de injustos.' (Atos 24:15) Como no céu não entra nenhuma pessoa injusta, essas palavras indicam uma futura ressurreição na Terra.

[20] Com certeza, "haverá uma ressurreição"! Aqueles que forem ressuscitados para a vida na Terra terão a oportunidade de viver para sempre. Você pode confiar nessa promessa! Essa esperança

19. Aqueles que vão viver na Terra podem ter que esperança?
20. Como esse estudo fortaleceu a sua esperança?

pode trazer consolo quando você pensar em seus parentes e amigos que morreram. Eles podem ser ressuscitados na época em que Cristo e outros 'reinarem durante os mil anos'. (Apo. 20:6) Você também pode ter a esperança segura de que, se morrer antes do Milênio começar, você será ressuscitado. Essa "esperança não leva a decepção". (Rom. 5:5) Ela pode fortalecer você agora e aumentar sua alegria no serviço a Deus. Mas podemos aprender mais do capítulo 15 de 1 Coríntios. É o que vamos ver no próximo estudo.

IMAGENS Página 8: Jesus foi o primeiro a ser ressuscitado para viver no céu. (Atos 1:9) Outros discípulos com esperança celestial foram Tomé, Tiago, Lídia, João, Maria e Paulo. **Página 13:** Um irmão perdeu sua esposa amada, com quem serviu a Jeová por muito tempo. Ele acredita que ela vai ser ressuscitada, e isso o motiva a continuar servindo lealmente a Jeová.

QUAL É A SUA RESPOSTA?

- O que prova para você que Jesus foi ressuscitado?
- Por que a ressurreição de Jesus é tão importante para nós?
- Como 1 Coríntios, capítulo 15, fortalece sua fé na ressurreição?

CÂNTICO 147

A vida eterna — que bela promessa!

ESTUDO 50

“Como é que os mortos serão levantados?”

“Morte, onde está a sua vitória? Morte, onde está o seu aguilhão?” — 1 COR. 15:55.

CÂNTICO 141
O milagre da vida

O QUE VAMOS VER

A segunda metade do capítulo 15 de 1 Coríntios contém detalhes a respeito da ressurreição, especialmente da ressurreição dos cristãos ungidos. Mas o que Paulo escreveu também é importante para as outras ovelhas. Este estudo vai mostrar como a esperança da ressurreição deve influenciar nossa vida agora e nos ajudar a olhar para o futuro com confiança.

A MAIORIA dos servos de Jeová hoje tem a esperança de viver para sempre na Terra. Mas um pequeno grupo de cristãos tem a esperança de ser ressuscitado para viver no céu. Esses ungidos estão muito interessados em saber como será a vida no céu. As outras ovelhas também precisam saber disso porque, como vamos ver neste estudo, a ressurreição para a vida no céu também trará bênçãos para elas. Então, não importa qual seja a nossa esperança — celestial ou terrestre — entender a ressurreição para a vida no céu é importante para todos nós.

2 Deus inspirou alguns dos primeiros discípulos de Jesus a escrever sobre a esperança de vida no céu. O apóstolo João explicou: "Agora somos filhos de Deus, mas ainda não foi revelado o que seremos. Sabemos que, quando ele for manifestado, seremos semelhantes a ele." (1 João 3:2) Então, os ungidos não sabem como será a vida deles no céu depois que forem ressuscitados. O que eles sabem é que, depois que receberem sua recompensa, eles vão ver Jeová. A Bíblia não conta todos os detalhes de como será a vida no céu. Mas o apóstolo Paulo nos dá algumas informações sobre isso. Os ungidos estarão com Cristo quando ele tiver "reduzido a nada todo governo, toda autoridade e poder", o que inclui "o último

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1-2. Por que entender a ressurreição para a vida no céu é importante para todos nós?

inimigo", a morte. Por fim, Jesus e os ungidos vão se sujeitar a Jeová e sujeitarão todas as coisas a ele. (1 Cor. 15:24-28) Com certeza, esses serão acontecimentos emocionantes!*

3 A fé que Paulo tinha na ressurreição o ajudou a enfrentar várias dificuldades. (Leia 1 Coríntios 15:30-32.) Ele escreveu aos irmãos em Corinto: "Eu enfrento a morte diariamente." Paulo também escreveu: "Eu lutei com feras em Éfeso." Talvez Paulo estivesse falando de sua luta contra animais de verdade em uma arena em Éfeso. (2 Cor. 1:8; 4:10; 11:23) Ou estivesse se referindo a judeus e outros que agiam como "feras" contra ele. (Atos 19:26-34; 1 Cor. 16:9) Qualquer que fosse o caso, Paulo passou por grandes perigos, mas não perdeu o ponto de vista positivo sobre o futuro. — 2 Cor. 4:16-18.

4 Estamos vivendo em tempos perigosos. Alguns de nossos irmãos são vítimas de crimes. Outros vivem em áreas devastadas pela guerra, onde se sentem muito inseguros. Ainda outros moram em países

* Para uma explicação das palavras de Paulo em 1 Coríntios 15:29, veja "Perguntas dos Leitores" nesta revista.

3. De acordo com 1 Coríntios 15:30-32, como a fé de Paulo na ressurreição o ajudou?

4. Como a esperança da ressurreição fortalece os cristãos hoje? (Veja a imagem da capa.)

onde nossa obra de pregação está restrita ou até mesmo proibida, e servir a Jeová pode custar sua vida ou sua liberdade. Mesmo assim, todos esses irmãos e irmãs não desistem de adorar a Jeová e são um exemplo para nós. Eles não têm medo porque sabem que, mesmo se perderem a vida agora, Jeová pode ressuscitá-los para uma vida muito melhor no futuro.

5 Paulo alertou seus irmãos contra um ponto de vista perigoso que alguns tinham: "Se os mortos não serão levantados, 'comamos e bebamos, pois amanhã morreremos'." Esse ponto de vista já existia antes dos dias de Paulo. Talvez ele estivesse se referindo ao que Isaías tinha dito sobre os israelitas em Isaías 22:13. Em vez de se achegarem a Jeová, os israelitas buscavam uma vida de prazeres. Basicamente, o que os israelitas pensavam era: "Vamos aproveitar o agora, porque amanhã pode ser tarde demais." Esse conceito também é muito comum em nossos dias. Mas o que aconteceu com os israelitas serve de lição para nós. — 2 Crô. 36:15-20.

6 A fé na ressurreição deve influenciar nossa escolha de amigos. Os irmãos em Corinto precisavam tomar cuidado para não se tornar amigos de pessoas

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5. Que ponto de vista perigoso poderia enfraquecer nossa fé na ressurreição?

6. Por que a esperança da ressurreição deve influenciar nossa escolha de amigos?

que não acreditavam na ressurreição. Isso serve de alerta para nós hoje. Se tivermos amizade com pessoas que só pensam no agora, podemos ter resultados ruins. Esse tipo de amizade pode arruinar o ponto de vista e os bons hábitos de um cristão verdadeiro e pode até levá-lo a fazer coisas que Jeová odeia. É por isso que Paulo deu o seguinte alerta: "Recuperem o bom senso fazendo o que é justo e não pratiquem o pecado." — 1 Cor. 15:33, 34.

QUE TIPO DE CORPO?

7 **Leia 1 Coríntios 15:35-38.** Uma pessoa que questionava a fé na ressurreição talvez perguntasse: "Como é que os mortos serão levantados?" É bom pensarmos na resposta de Paulo porque muitas pessoas hoje têm suas próprias ideias sobre a vida após a morte. Mas o que a Bíblia ensina?

8 Quando uma pessoa morre, seu corpo se decompõe. Mas resolver isso não é nenhum problema para quem criou o Universo do zero. Deus pode ressuscitar essa pessoa e dar a ela um corpo adequado. (Gên. 1:1; 2:7) Paulo fez uma ilustração para mostrar que Deus não precisa ressuscitar a pessoa no mesmo

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7. Que pergunta mencionada em 1 Coríntios 15:35-38 alguns talvez fizessem?

8. Que ilustração nos ajuda a entender a ressurreição para a vida no céu?

corpo. Ele usou o exemplo de “um simples grão” ou “semente” de planta. Quando uma semente é plantada no solo, ela brota e se torna uma nova planta. Essa nova planta é bem diferente daquela pequena semente. Paulo fez essa comparação para mostrar que nosso Criador pode dar ao ressuscitado “um corpo conforme lhe agrada”.

[9] **Leia 1 Coríntios 15:39-41.** Paulo mencionou que Deus criou muitos corpos diferentes. Por exemplo, o corpo dos bois, das aves e dos peixes são todos diferentes uns dos outros. Daí, Paulo disse que existem

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9. O que 1 Coríntios 15:39-41 diz sobre os diferentes tipos de corpo?

Paulo usou uma semente e uma planta para ilustrar que Deus pode dar um corpo adequado àqueles que são ressuscitados (Veja o parágrafo 8.)

diferenças entre o Sol e a Lua. E ele mencionou que "uma estrela difere de outra estrela em glória". Mesmo que não consigamos vê-las a olho nu, existem estrelas que os cientistas chamam de gigantes vermelhas, de anãs brancas e de estrelas amarelas, como é o caso do nosso Sol. Paulo também disse que "há corpos celestiais e corpos terrenos". Como assim? Bem, na Terra existem corpos de carne e osso, mas no céu existem corpos espirituais, como aqueles que os anjos têm.

10 Note o que Paulo disse em seguida: "O mesmo se dá com a ressurreição dos mortos. Semeado

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10. Que tipo de corpo os ressuscitados para a vida no céu vão ter?

perecível, o corpo é levantado imperecível." Nós sabemos que, quando uma pessoa morre, seu corpo se decompõe e volta ao pó. (Gên. 3:19) Então, como é possível que um corpo seja "levantado imperecível"? Paulo não estava falando de um humano ressuscitado para a vida na Terra, como aqueles ressuscitados por Elias, Eliseu e Jesus. Na verdade, Paulo estava se referindo a alguém ressuscitado com um corpo celestial, ou seja, "um espiritual". — 1 Cor. 15:42-44.

11 Quando Jesus estava na Terra, ele tinha um corpo carnal. Mas quando foi ressuscitado, ele "se tornou um espírito que dá vida" e voltou para o céu. Da mesma forma, os cristãos ungidos seriam ressuscitados com um corpo apropriado para a vida no céu. Paulo explicou: "Assim como levamos a imagem daquele feito do pó, levaremos também a imagem do celestial." — 1 Cor. 15:45-49.

12 Paulo estava chegando no ponto alto da sua consideração sobre a ressurreição. É importante lembrar que Jesus não foi ressuscitado com um corpo humano. Paulo explicou o motivo: "Carne e sangue não podem herdar o Reino de Deus" no céu. (1 Cor. 15:50) Da mesma forma, os apóstolos e os outros ungidos não seriam ressuscitados para a vida no céu com

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11-12. Por qual mudança Jesus passou quando foi ressuscitado, e que mudança parecida acontece com os cristãos ungidos?

corpos perecíveis de carne e sangue. E quando eles seriam ressuscitados? Paulo destacou que essa ressurreição aconteceria mais para frente. Não aconteceria logo após eles morrerem. Na época em que Paulo escreveu 1 Coríntios, alguns discípulos já tinham "adormecido na morte"; como, por exemplo, o apóstolo Tiago. (Atos 12:1, 2) Os outros apóstolos e ungidos ainda precisariam 'adormecer na morte'. — 1 Cor. 15:6.

VITÓRIA SOBRE A MORTE

13 Tanto Jesus como Paulo falaram de uma época especial na história — a presença de Cristo. Essa presença seria marcada por guerras, terremotos, doenças e outros acontecimentos ruins no mundo todo. Desde 1914, estamos vendo essa profecia bíblica se cumprir. Mas outro acontecimento importante também marcaria a presença de Jesus. Ele disse que as boas novas do Reino de Deus seriam pregadas "em toda a terra habitada, em testemunho a todas as nações, e então [viria] o fim". (Mat. 24:3, 7-14) Paulo explicou que, na "presença do Senhor", também aconteceria a ressurreição dos cristãos ungidos que tinham "adormecido na morte". — 1 Tes. 4:14-16; 1 Cor. 15:23.

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13. Que eventos marcariam a presença de Jesus?

Os que forem ressuscitados "num piscar de olhos" vão ajudar Jesus a acabar com toda a maldade na Terra (Veja o parágrafo 15.)

14 Os ungidos que falecem agora, durante a presença de Cristo, são imediatamente ressuscitados para viver no céu. Paulo confirma isso em 1 Coríntios 15:51, 52: "Nem todos adormeceremos na morte, mas todos seremos transformados, num momento, num piscar de olhos, durante o toque da última trombeta." Essas palavras de Paulo estão se cumprindo

14. O que acontece com os ungidos que morrem durante a presença de Cristo?

agora! Quando forem ressuscitados, os cristãos ungidos terão grande alegria. Eles estarão "sempre com o Senhor". — 1 Tes. 4:17.

15 A Bíblia nos diz qual será o trabalho dos ungidos no céu depois que forem ressuscitados "num piscar de olhos". Jesus disse sobre eles: "Àquele que vencer e guardar os meus caminhos até o fim, eu darei autoridade sobre as nações, e ele as pastoreará com vara de ferro, de modo que serão despedaçadas como vasos de barro, assim como recebi autoridade do meu Pai." (Apo. 2:26, 27) Seguindo seu Comandante, Jesus, os ungidos vão pastorear as nações com vara de ferro. — Apo. 19:11-15.

16 Com certeza, os ungidos vão vencer a morte; eles serão ressuscitados. (1 Cor. 15:54-57) Então, durante a guerra do Armagedom, eles estarão em condições de participar de outra vitória: a vitória sobre toda a maldade. Outros milhões de servos de Deus vão sobreviver à grande tribulação e entrar no novo mundo. (Apo. 7:14) Esses sobreviventes terão o privilégio de ver com os próprios olhos mais uma vitória sobre a morte: a ressurreição de bilhões de pessoas. Imagine a nossa alegria quando isso acontecer! (Atos 24:15) E todos os que forem totalmente leais a Jeová

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15. Que trabalho os ungidos vão realizar no céu?

16. Como muitos humanos vão vencer a morte?

serão vitoriosos em outro sentido. Eles vencerão a morte que herdaram de Adão e viverão para sempre.

[17] Cada cristão deve ser grato pelas palavras consoladoras de Paulo sobre a ressurreição em 1 Coríntios. Temos todos os motivos para mostrar que aceitamos o conselho de Paulo de fazer o nosso melhor "na obra do Senhor". **(Leia 1 Coríntios 15:58.)** Se estivermos bem envolvidos nesse trabalho, poderemos ter uma vida muito feliz no futuro. Nossa vida vai ser muito melhor do que podemos imaginar. Todo o nosso trabalho árduo no Senhor não terá sido em vão.

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17. Que incentivo 1 Coríntios 15:58 nos dá?

QUAL É A SUA RESPOSTA?

- Como a esperança da ressurreição nos fortalece quando enfrentamos perigos?
- Que trabalho os ungidos ressuscitados vão realizar com Cristo?
- Por que o conselho em 1 Coríntios 15:58 é apropriado para nós hoje?

CÂNTICO 140

Vida eterna, enfim!

ESTUDO 19

“O rei do norte” no tempo do fim

“No tempo do fim, o rei do sul se envolverá com ele [*o rei do norte*] *em uma troca de empurrões.”*
— DAN. 11:40.

CÂNTICO 150
Busquem a Deus para obter livramento

O QUE VAMOS VER

O livro de Daniel traz a profecia sobre “o rei do norte” e “o rei do sul”. Temos provas de que essa profecia continua a se cumprir. Como podemos ter certeza disso? E por que precisamos entender os detalhes dessa profecia?

O QUE o futuro reserva para o povo de Jeová? Isso não é um mistério para nós. Nós temos as profecias da Bíblia. Elas são como uma janela para o futuro que nos mostra os grandes acontecimentos que vão afetar cada um de nós. Uma dessas profecias nos permite ver o que alguns dos governos mais poderosos da Terra vão fazer. É a profecia em Daniel, capítulo 11. Ela fala sobre duas forças inimigas: o rei do norte e o rei do sul. A maior parte dessa profecia já se cumpriu. Por isso, não temos dúvida de que o resto dela também vai se cumprir.

2 Para entendermos a profecia de Daniel 11, temos que levar em conta dois fatos. Primeiro: ela só fala de reis e governos que tiveram algum tipo de influência direta sobre o povo de Deus. É verdade que os servos de Deus sempre foram um grupo pequeno em relação à população mundial. Apesar disso, eles muitas vezes se tornaram o alvo de governos. Por quê? Porque Satanás e todo o sistema dele têm um único objetivo — acabar com as pessoas que servem a Jeová e a Jesus. **(Leia Gênesis 3:15 e Apocalipse 11:7; 12:17.)** Segundo: a profecia de Daniel deve estar

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1. O que as profecias da Bíblia nos mostram?

2. De acordo com Gênesis 3:15 e Apocalipse 11:7 e 12:17, que dois fatos temos que levar em conta para entendermos a profecia de Daniel?

de acordo com as outras profecias da Palavra de Deus. Na realidade, só vamos conseguir entender a profecia de Daniel do jeito certo se a compararmos com outros textos da Bíblia.

3 Levando em conta esses dois fatos, vamos fazer agora uma análise de Daniel 11:25-39. Vamos saber quem foi o rei do norte e quem foi o rei do sul no período entre 1870 e 1991. Também vamos ver por que faz sentido corrigir nosso entendimento sobre uma parte dessa profecia. Já o próximo estudo vai considerar o trecho de Daniel 11:40–12:1. Ele vai mostrar como essa profecia se aplica ao período entre 1991 e a guerra do Armagedom, e que partes de nosso entendimento sobre ela precisam ser corrigidas. Ao estudar esses dois artigos, consulte a linha do tempo "Reis inimigos no tempo do fim". Ela vai ajudá-lo bastante. Mas primeiro, vamos descobrir quem são os dois reis dessa profecia.

COMO SABER QUEM É O REI DO NORTE E QUEM É O REI DO SUL

4 Inicialmente, o título "rei do norte" era dado para os reis que governavam as terras ao norte de

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3. O que vamos ver neste estudo e no próximo?

4. Que três pontos nos ajudam a identificar o rei do norte e o rei do sul?

Israel, e o título “rei do sul”, para os que governavam as terras ao sul de Israel. Como sabemos disso? Bem, o anjo que transmitiu a profecia a Daniel disse o seguinte: “Vim para fazer você entender o que acontecerá ao *seu povo* [povo de Deus] na parte final dos dias.” (Dan. 10:14) Quem era o povo de Deus? Até o Pentecostes do ano 33, era a nação de Israel. Depois do Pentecostes, Jeová deixou claro que os discípulos fiéis de Jesus tinham se tornado o povo dele. Por isso, boa parte da profecia de Daniel 11 não se aplica à nação de Israel, e sim aos seguidores de Cristo. (Atos 2:1-4; Rom. 9:6-8; Gál. 6:15, 16) Com o passar do tempo, vários governos assumiram os papéis de rei do norte e de rei do sul. Mesmo assim, é possível identificá-los porque eles sempre tiveram três pontos em comum: (1) eles tiveram alguma influência direta sobre o povo de Deus; (2) provaram seu ódio pelo Deus verdadeiro, Jeová, pela maneira como trataram o povo dele; e (3) brigaram entre si pelo poder.

[5] Algum tempo depois do ano 100, a congregação cristã ficou cheia de falsos cristãos que promoviam ensinos errados e escondiam as verdades da Palavra

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5. Dava para saber quem era o rei do norte e quem era o rei do sul entre os anos 100 e 1870? Explique.

A Potência Mundial Anglo-Americana nas profecias da Bíblia

A Potência Anglo-Americana, que hoje é o rei do sul, recebe nomes diferentes em várias profecias da Bíblia. Ela é chamada de . . .

os pés de ferro e argila
(Dan. 2:41-43)

de Deus. A partir daí até 1870, não havia um grupo organizado de servos de Deus na Terra. Assim como o joio que se espalha numa plantação, o número de falsos cristãos aumentou tanto que ficou bem difícil identificar os verdadeiros cristãos. (Mat. 13:36-43) Por que é importante sabermos disso? Porque isso mostra que nenhum governante que estava no poder entre o ano 100 e o ano 1870 podia atuar como rei do norte ou como rei do sul. Não havia um grupo organizado de servos de Deus nesse período para ser atacado por esses reis. Mas certamente, pouco depois de 1870, foi possível

um chifre que cresceu na cabeça de um animal assustador (Dan. 7:7, 8)

a sétima cabeça da fera (Apo. 13:1)

a fera de dois chifres (Apo. 13:11-15)

"o falso profeta" (Apo. 19:20)

identificar novamente o rei do norte e o rei do sul. Por quê?*

[6] A partir de 1870, o povo de Deus começou a se organizar como grupo. Foi nesse ano que Charles

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* Por causa do que foi explicado neste parágrafo, não parece correto dizer que o imperador romano Aureliano (que governou entre os anos 270 e 275) era o "rei do norte" ou que a rainha Zenóbia (que governou entre os anos 267 e 272) desempenhou o papel de "rei do sul". Isso muda nosso entendimento publicado nos capítulos 13 e 14 do livro *Preste Atenção à Profecia de Daniel!*.

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6. Quando foi que o povo de Deus pôde ser identificado novamente? Explique.

Russell e outros formaram um grupo de estudo da Bíblia. O irmão Russell e seus amigos agiram como o predito 'mensageiro que preparou o caminho' antes do estabelecimento do Reino messiânico. (Mal. 3:1) Novamente o povo de Deus podia ser identificado! Nessa época, será que alguma potência ou governo mundial tinha influência direta sobre os servos de Deus? Vamos ver alguns fatos sobre isso.

QUEM É O REI DO SUL?

[7] Por volta de 1870, a Grã-Bretanha tinha se tornado o maior império da Terra, com a força militar mais poderosa. O profeta Daniel se referiu a esse império como um pequeno chifre que conquista outros três chifres — França, Espanha e Holanda. (Dan. 7:7, 8) Dessa época até boa parte da Primeira Guerra Mundial, a Grã-Bretanha assumiu o papel de rei do sul. Foi também durante a Primeira Guerra Mundial que os Estados Unidos da América se tornaram o país mais rico do mundo e iniciaram uma parceria com a Grã-Bretanha.

[8] Durante a Primeira Guerra Mundial, os Estados Unidos e a Grã-Bretanha lutaram juntos e se tornaram muito poderosos. Naquela época, essas duas po-

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7. Quem foi o rei do sul até boa parte da Primeira Guerra Mundial?

8. Desde a Primeira Guerra Mundial, quem é o rei do sul?

tências formaram uma aliança, a Potência Mundial Anglo-Americana. A profecia de Daniel se refere a essa potência como um rei que reúne "um exército extremamente grande e poderoso". (Dan. 11:25) Durante os últimos dias, a aliança Anglo-Americana tem sido o rei do sul.* Mas e o rei do norte?

O REI DO NORTE APARECE DE NOVO

9 Como vimos, o grupo de estudo da Bíblia que Russell e outros formaram surgiu em 1870. No ano seguinte, 1871, o rei do norte apareceu outra vez. Naquele ano, vários reinos da Europa se juntaram e formaram o Império Alemão. Nas décadas seguintes, a Alemanha ficou muito poderosa. Ela assumiu o controle de vários países na África e na região do oceano Pacífico e começou a desafiar o poder da Grã-Bretanha. **(Leia Daniel 11:25)** O Império Alemão formou um exército bem forte, e a Marinha alemã se tornou a segunda maior do mundo. Quando a Primeira Guerra Mundial estourou, a Alemanha usou toda a sua força militar contra seus inimigos.

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* Veja o quadro "A Potência Mundial Anglo-Americana nas profecias da Bíblia".

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9. Em que ano o rei do norte apareceu novamente, e como Daniel 11:25 se cumpriu?

[10] Em seguida, Daniel fala o que aconteceria com o Império Alemão e com seu exército poderoso. A profecia diz: "Ele [o rei do norte] não se manterá de pé." Por quê? "Porque planejarão tramas contra ele. Aqueles que comem as suas iguarias causarão a sua ruína." (Dan. 11:25b, 26a) Nos dias de Daniel, entre os que comiam as "iguarias do rei" estavam autoridades da realeza que 'serviam o rei'. (Dan. 1:5) De quem a profecia está falando aqui? Das grandes autoridades do Império Alemão — o que incluía generais e conselheiros militares do imperador. Essas autoridades colaboraram para que o imperador perdesse o poder e para que a Alemanha por fim deixasse de ser uma monarquia.* A profecia de Daniel não falou apenas da queda do Império Alemão, mas também do resultado de sua guerra contra o rei do sul. Ela diz sobre o rei do norte: "Quanto ao seu exército, será arrasado, e muitos cairão mortos." (Dan. 11:26b) Foi exatamente isso o que aconteceu durante a Primeira Guerra Mundial. O exército alemão 'foi arrasado' e muitos 'caíram mortos'. Nunca antes na história da humanidade houve tantos mortos em uma única guerra.

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* Essas autoridades aceleraram a queda do Império Alemão de vários modos. Por exemplo, elas pararam de apoiar o imperador, vazaram informações confidenciais sobre a guerra e forçaram o imperador a deixar o trono.

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10. Como Daniel 11:25b, 26 se cumpriu?

[11] A profecia descreve o período que veio antes da Primeira Guerra Mundial. Daniel 11:27, 28 diz que o rei do norte e o rei do sul 'se sentariam à mesma mesa e mentiriam um ao outro'. A profecia também diz que o rei do norte acumularia "grande quantidade de bens". Novamente, a profecia se cumpriu. A Alemanha e a Grã-Bretanha diziam uma para a outra que queriam paz, mas quando a guerra começou em 1914, ficou claro que tudo era mentira. E nas décadas antes de 1914, a Alemanha enriqueceu e se tornou a segunda maior economia do mundo. Daí, assim como Daniel 11:29 e a primeira parte do versículo 30 tinham predito, a Alemanha lutou contra o rei do sul, mas acabou derrotada.

OS REIS LUTAM CONTRA O POVO DE DEUS

[12] De 1914 em diante, os dois reis começaram a lutar cada vez mais um contra o outro e contra o povo de Deus. Por exemplo, na Primeira Guerra Mundial, tanto a Alemanha como a Grã-Bretanha perseguiram os servos de Deus porque eles se recusavam a lutar na guerra. E o governo dos Estados Unidos prendeu os irmãos que exerciam a liderança no trabalho de

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11. O que o rei do norte e o rei do sul fizeram?

12. O que tanto o rei do norte como o rei do sul fizeram durante a Primeira Guerra Mundial?

pregação. Essa perseguição cumpriu a profecia registrada em Apocalipse 11:7-10.

13 Então, na década de 1930 e principalmente na Segunda Guerra Mundial, o rei do norte atacou o povo de Deus sem dó nem piedade. Nessa época, o partido nazista tomou o controle da Alemanha, e Hitler e seus apoiadores proibiram a obra do povo de Deus. Cerca de 1.500 Testemunhas de Jeová foram mortas e milhares foram enviadas a campos de concentração. Todos esses acontecimentos foram preditos por Daniel. A profecia diz que o rei do norte 'profanaria o santuário' e 'removeria o sacrifício constante'. Isso aconteceu quando a Alemanha proibiu totalmente a obra de pregação. (Dan. 11:30b, 31a) Hitler, líder do governo naquela época, tinha até mesmo jurado exterminar o povo de Deus da Alemanha.

UM NOVO REI DO NORTE

14 Depois da Segunda Guerra Mundial, surgiu um novo rei do norte. Os grandes territórios que antes pertenciam à Alemanha passaram a ser controlados

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13. O que o rei do norte fez na década de 1930 e durante a Segunda Guerra Mundial?

14. Quem se tornou o rei do norte depois da Segunda Guerra Mundial? Explique.

pela União Soviética. Assim como o governo nazista alemão, o governo comunista soviético exigia obediência total das pessoas. Por isso, aqueles que colocavam a obediência a Deus em primeiro lugar se tornavam vítimas do ódio das autoridades.

15 Logo após o fim da Segunda Guerra Mundial, o novo rei do norte atacou o povo de Deus. A União Soviética e seus aliados proibiram a obra de pregação e mandaram milhares de servos de Jeová para o exílio. Isso cumpriu a profecia registrada em Apocalipse 12:15-17. De fato, durante todo o período dos últimos dias, Satanás tem usado o rei do norte para despejar "um rio" de perseguição contra o povo de Deus. Mas nada pode impedir que os servos de Jeová realizem seu trabalho de pregação.*

16 Leia Daniel 11:37-39. A profecia diz que o rei do norte não daria nenhuma "consideração ao Deus dos seus pais". Como isso se cumpriu? Com o objetivo de eliminar as religiões, a União Soviética tentou tirar o

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* Daniel 11:34 indica que os cristãos que vivessem sob o governo do rei do norte sentiriam algum tipo de alívio da perseguição. Um dos modos como isso aconteceu foi quando a União Soviética se dissolveu em 1991.

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15. O que o rei do norte fez depois do fim da Segunda Guerra Mundial?

16. Como a União Soviética cumpriu Daniel 11:37-39?

poder das organizações religiosas tradicionais. Para conseguir isso, o governo soviético já tinha criado lá em 1918 uma lei que serviu de base para que o ateísmo fosse ensinado nas escolas. Outra coisa que a profecia de Daniel diz é que o rei do norte 'daria glória ao deus das fortalezas'. Como isso aconteceu? A União Soviética gastou quantidades enormes de dinheiro montando seu exército e produzindo milhares de armas nucleares para aumentar seu poder. Tanto o rei do norte como o rei do sul conseguiram juntar armas suficientes para matar bilhões de pessoas!

UM ATO INCOMUM DE COOPERAÇÃO

17 O rei do norte e o rei do sul trabalharam juntos em uma tarefa importante. Eles 'estabeleceram a coisa repugnante que causa desolação'. (Dan. 11:31) A "coisa repugnante" é a ONU, a Organização das Nações Unidas.

18 A ONU é chamada de "coisa repugnante" porque ela diz que pode fazer algo que só o Reino de Deus pode — trazer a paz mundial. E a profecia diz que a coisa repugnante "causa desolação" porque a ONU vai atacar e destruir todas as religiões falsas. — Veja a linha do tempo "Reis inimigos no tempo do fim".

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17. O que é "a coisa repugnante que causa desolação"?

18. Por que a ONU é chamada de "coisa repugnante"?

POR QUE PRECISAMOS SABER DE TUDO ISSO?

[19] Nós precisamos saber de tudo isso porque fica claro que, de 1870 até 1991, a profecia de Daniel sobre o rei do norte e o rei do sul se cumpriu. Isso nos faz confiar que todo o resto da profecia também vai se cumprir.

[20] Em 1991, a União Soviética deixou de existir. Então, quem é o rei do norte hoje? O próximo estudo vai responder a essa pergunta.

19-20. (a) Por que precisamos saber de tudo isso? (b) Que pergunta vai ser respondida no próximo estudo?

QUAL É A SUA RESPOSTA?

- Que três pontos nos ajudam a identificar "o rei do norte" e "o rei do sul"?
- De 1870 até 1991, quem assumiu o papel de rei do norte e de rei do sul?
- Por que precisamos saber de tudo isso?

CÂNTICO 128

Persevere até o fim

Reis inimigos no tempo do fim

Algumas das profecias mencionadas aqui **acontecem ao mesmo tempo.** Todas elas provam que estamos vivendo no “tempo do fim”. — Dan. 12:4.

ANOS FORA DE ESCALA

1870

REI DO NORTE

ALEMANHA (a partir de 1871, o rei do norte é identificável) →

2

REI DO SUL

GRÃ-BRETANHA (rei do sul identificável) →

1

A PARTIR DA DÉCADA DE 1870
Russell e seus associados são o “mensageiro”

3

A PARTIR DE 1881
A Torre de Vigia de Sião incentiva os leitores a pregar as boas novas

1

COMEÇA O TEMPO DO FIM

1914 ▼ 1917 ▼ 1918 ▼ 1919 ▼

POTÊNCIA ANGLO-AMERICANA →

1914-1918
PRIMEIRA GUERRA MUNDIAL

DURANTE A PRIMEIRA GUERRA
Sétima cabeça é ferida

DE 1917 EM DIANTE
Sétima cabeça é curada, e a fera se recupera

DE 1917 EM DIANTE
Surgimento dos pés de ferro e argila

5

DE 1914 EM DIANTE
Época da colheita; joio é separado do trigo

4

1919
Cristãos ungidos são reunidos na congregação restaurada

6

DE 1919 EM DIANTE
Obra de pregação ganha mais força

1914-1918 GRÃ-BRETANHA E ALEMANHA
Estudantes da Bíblia são presos

1918 ESTADOS UNIDOS
Membros da sede são presos

TEMPO DO FIM

ANOS FORA DE ESCALA

1920 · 1939 · 1945

→ ALEMANHA → · UNIÃO SOVIÉTICA E ALIADOS →

→ POTÊNCIA ANGLO-AMERICANA →

1939-1945
SEGUNDA GUERRA MUNDIAL

1920
Fundação da Liga das Nações

1945
Fundação da ONU

Pregação do Reino continua

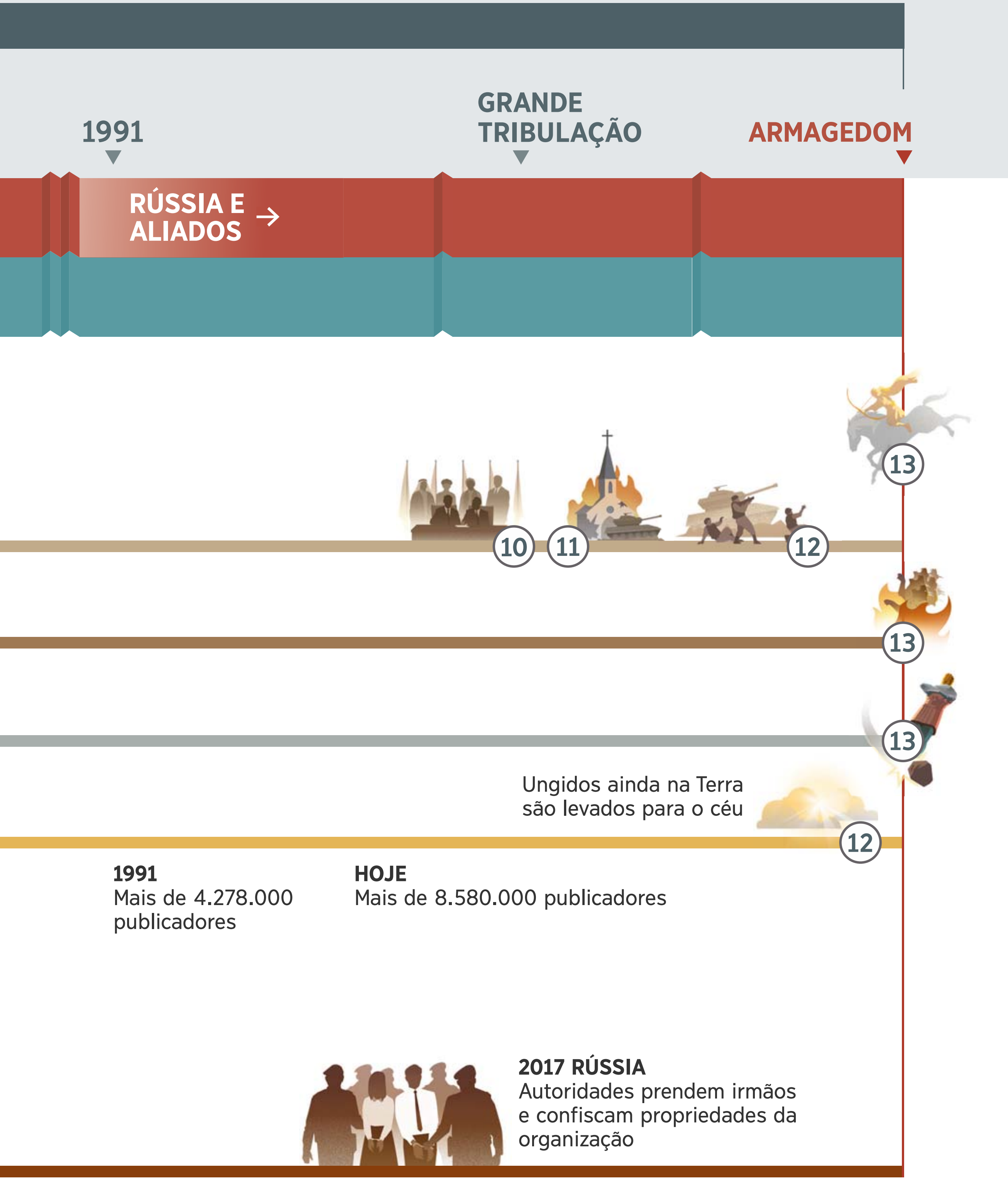
1945
Mais de 156.000 publicadores

1933-1945
ALEMANHA
Mais de 11.000 irmãos são presos

1939-1945 GRÃ-BRETANHA
Quase 1.600 irmãos são presos

1940-1944
ESTADOS UNIDOS
Mais de 2.500 ataques em grupo contra irmãos

1945-década de 1950
UNIÃO SOVIÉTICA
Milhares de irmãos deportados para a Sibéria



1991
GRANDE TRIBULAÇÃO
ARMAGEDOM
RÚSSIA E ALIADOS →
10
11
12
13
13
13
Ungidos ainda na Terra são levados para o céu
12
1991
Mais de 4.278.000 publicadores
HOJE
Mais de 8.580.000 publicadores
2017 RÚSSIA
Autoridades prendem irmãos e confiscam propriedades da organização

1

Texto(s) Apo. 11:7; 12:13, 17; 13:1-8, 12

Profecia "A fera" percorre a Terra durante milhares de anos. No tempo do fim, a sétima cabeça dela é ferida. Mais tarde, a cabeça se recupera e "toda a terra" segue a fera. Satanás usa essa fera para "travar guerra com o restante".

Cumprimento Depois do Dilúvio, surgem governos humanos inimigos de Jeová. Milhares de anos depois, durante a Primeira Guerra Mundial, o Império Britânico perde bastante força, mas se recupera quando os Estados Unidos se unem a ele. Principalmente no tempo do fim, Satanás usa todo seu sistema político para perseguir o povo de Deus.

2

Texto(s) Dan. 11:25-45

Profecia Durante o tempo do fim, o rei do norte e o rei do sul brigam entre si pelo poder.

Cumprimento A Alemanha e a Potência Anglo-Americana disputam poder. Em 1945, a União Soviética e seus aliados se tornam o rei do norte. Em 1991, a União Soviética entra em colapso e, com o tempo, a Rússia e seus aliados assumem o papel de rei do norte.

3

Texto(s) Isa. 61:1; Mal. 3:1; Luc. 4:18

Profecia Jeová envia seu "mensageiro" para 'preparar o caminho' antes do estabelecimento do Reino Messiânico. Esse grupo começa a "declarar boas novas aos mansos".

Cumprimento De 1870 em diante, Charles Russell e alguns amigos começam a estudar a Bíblia para descobrir o que ela realmente ensina. Na década de 1880, eles enfatizam que os servos de Deus devem pregar. Eles publicam artigos como "Precisa-se de mil pregadores" e "Ungidos para pregar".

4

Texto(s) Mat. 13:24-30, 36-43

Profecia Um inimigo planta joio no campo de trigo de um homem. O homem deixa o joio crescer e esconder o trigo até a época da colheita. Na colheita, o joio é separado do trigo.

Cumprimento A partir de 1870, começa a ficar clara a diferença entre os cristãos verdadeiros e os falsos. Durante o tempo do fim, os cristãos verdadeiros são ajuntados e separados dos cristãos falsos.

5

Texto(s) Dan. 2:31-33, 41-43

Profecia Os pés de ferro e argila que fazem parte de uma estátua feita de vários metais.

Cumprimento A argila representa pessoas governadas pela Potência Anglo-Americana que protestam contra ela. Por causa disso, essa potência não consegue usar totalmente sua força, que é representada pelo ferro.

6

Texto(s) Mat. 13:30; 24:14, 45; 28:19, 20

Profecia "O trigo" é ajuntado no "celeiro", e "o escravo fiel e prudente" é encarregado de cuidar dos "domésticos". As "boas novas do Reino" passam a ser pregadas "em toda a terra habitada".

Cumprimento Em 1919, o escravo fiel é encarregado de cuidar do povo de Deus. A partir de então, os Estudantes da Bíblia intensificam sua obra de pregação. Hoje, as Testemunhas de Jeová pregam em mais de 200 países e territórios e produzem material baseado na Bíblia em mais de mil idiomas.

7

Texto(s) Dan. 12:11; Apo. 13:11, 14, 15

Profecia Uma fera de dois chifres diz aos que moram na Terra que façam “uma imagem da fera” e dá “fôlego à imagem”.

Cumprimento A Potência Anglo-Americana toma a iniciativa de criar a Liga das Nações. Essa organização recebe o apoio de outros países. O rei do norte também se junta à Liga, mas apenas de 1926 a 1933. As pessoas colocam suas esperanças de paz mundial na Liga e em sua sucessora, as Nações Unidas (ONU). Mas isso é algo que só o Reino de Deus pode trazer.

8

Texto(s) Dan. 8:23, 24

Profecia Um rei de aparência feroz causa “destruição de modo extraordinário”.

Cumprimento A Potência Anglo-Americana já causou muita destruição. Por exemplo, durante a Segunda Guerra Mundial, os Estados Unidos causaram uma destruição nunca vista quando lançaram duas bombas atômicas em um dos inimigos da Potência Anglo-Americana.

9

Texto(s) Dan. 11:31; Apo. 17:3, 7-11

Profecia A “fera cor de escarlate” com dez chifres sobe do abismo e é um oitavo rei. O livro de Daniel chama esse oitavo rei de “a coisa repugnante que causa desolação”.

Cumprimento A Liga das Nações fica inativa durante a Segunda Guerra Mundial. Depois da guerra, a ONU é ‘estabelecida’. Assim como a Liga, a ONU diz que vai trazer a paz, algo que só o Reino de Deus pode fazer. A ONU vai atacar as religiões.

10 11

Texto(s) 1 Tes. 5:3; Apo. 17:16

Profecia As nações proclamam "paz e segurança", e "os dez chifres" e "a fera" atacam "a prostituta" e a destroem. Em seguida, as nações são destruídas.

Cumprimento As nações talvez digam que conseguiram trazer paz e segurança para o mundo. Então, as nações que apoiam a ONU destroem a religião falsa. Isso marca o começo da grande tribulação. Ela termina com a destruição de todo o mundo de Satanás no Armagedom.

12

Texto(s) Eze. 38:11, 14-17; Mat. 24:31

Profecia Gogue invade a terra do povo de Deus. Então, os anjos reúnem os "escolhidos".

Cumprimento O rei do norte, junto com os outros governos do mundo, ataca o povo de Deus. Algum tempo depois do começo desse ataque, os ungidos ainda na Terra são reunidos no céu.

13

Texto(s) Eze. 38:18-23; Dan. 2:34, 35, 44, 45; Apo. 6:2; 16:14, 16; 17:14; 19:20

Profecia 'O que está montado' num "cavalo branco" completa "sua vitória" quando destrói Gogue e seu exército. "A fera" é 'lançada no lago ardente' e a estátua gigante é esmigalhada.

Cumprimento Jesus, o Rei do Reino de Deus, vem para salvar o povo de Deus. Com os 144 mil reis e os exércitos de anjos, ele destrói a coalizão de nações. O inteiro sistema político de Satanás é destruído.

ESTUDO 20

Quem é “o rei do norte” hoje?

“[*Ele*] *chegará ao seu fim, e não haverá quem o ajude.”*
— DAN. 11:45.

CÂNTICO 95
A luz clareia mais e mais

O QUE VAMOS VER

Quem é “o rei do norte” hoje? Como ele chegará ao seu fim? As respostas para essas perguntas vão deixar nossa fé mais forte e vão nos preparar para as provações que virão em breve.

NÓS estamos vivendo no final dos últimos dias deste mundo mau. Nunca antes tivemos tantas provas disso. Em breve, Jeová e Jesus Cristo vão destruir todos os governos que são contra o Reino. Mas antes que isso aconteça, o rei do norte e o rei do sul vão continuar lutando um contra o outro e contra o povo de Deus.

[2] Neste estudo, vamos considerar a profecia registrada em Daniel 11:40–12:1. Vamos saber quem é o rei do norte hoje e como podemos continuar confiantes apesar das dificuldades que virão no futuro.

SURGE UM NOVO REI DO NORTE

[3] Com o fim da União Soviética em 1991, o povo de Deus que morava naquela grande área recebeu "um pouco de ajuda", ou seja, ganhou um período de liberdade. (Dan. 11:34) A pregação podia ser feita livremente, e não demorou para o número de publicadores na antiga União Soviética chegar a centenas de milhares. Mas pouco a pouco, a Rússia e países aliados foram se tornando o rei do norte. Como vimos no estudo anterior, para um

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1-2. O que vamos ver neste estudo?

3-4. Quem é o rei do norte hoje? Explique.

governo assumir o papel de rei do norte ou de rei do sul, ele precisa fazer três coisas: (1) ter uma influência direta sobre o povo de Deus, (2) agir de um modo que prove que é inimigo de Jeová e de seu povo e (3) competir com o rei inimigo.

[4] Veja por que podemos dizer que a Rússia e seus aliados são o rei do norte hoje. (1) Eles afetam diretamente o povo de Deus, porque proíbem a pregação e perseguem centenas de milhares de irmãos nesses países. (2) Essa perseguição prova que eles odeiam Jeová e o povo dele. (3) Eles competem contra o rei do sul, a Potência Mundial Anglo-Americana. Vamos ver o que a Rússia e seus aliados estão fazendo e como isso prova que eles são o rei do norte.

O REI DO NORTE E O REI DO SUL CONTINUAM TROCANDO EMPURRÕES

[5] **Leia Daniel 11:40-43.** Essa parte da profecia dá uma visão geral do tempo do fim. Esses versículos destacam como o rei do norte e o rei do sul brigariam entre si. Conforme Daniel predisse, no tempo do fim, o rei do sul se envolveria com o rei

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5. De que tempo a profecia em Daniel 11:40-43 fala, e o que acontece durante esse período?

do norte "em uma troca de empurrões", ou "chifradas". — Dan. 11:40; nota.

6 O rei do norte e o rei do sul continuam competindo para conseguir o controle do mundo. Por exemplo, depois da Segunda Guerra Mundial, a União Soviética e seus aliados passaram a controlar boa parte da Europa. Por causa disso, o rei do sul fez um acordo com outros países e formou uma força militar contra o rei do norte, a Otan (Organização do Tratado do Atlântico Norte). O rei do norte e o rei do sul não economizam ao competirem na criação de armas poderosas. Às vezes, o rei do norte apoia as guerras dos inimigos do rei do sul, e o rei do sul faz o mesmo contra o rei do norte, como já aconteceu na África, na América Latina e na Ásia. Em anos recentes, a Rússia e seus aliados expandiram sua influência para outros países. E eles se envolveram com o rei do sul numa guerra cibernética, ou virtual. Os reis acusam um ao outro de usarem programas de computador perigosos para prejudicar sua economia e sua política. E como predito por Daniel, o rei do norte continua a atacar o povo de Deus. — Dan. 11:41.

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6. Que provas existem de que os dois reis estão trocando empurrões?

O REI DO NORTE ENTRA NA “TERRA GLORIOSA”

7 Daniel 11:41 diz que o rei do norte vai entrar na “Terra Gloriosa”. O que é essa terra? Antigamente, essa expressão se referia à terra de Israel. Ela era considerada “a mais bela de todas as terras”. (Eze. 20:6) Essa terra era especialmente bela porque nela se praticava a adoração verdadeira. Mas desde o Pentecostes do ano 33, essa “terra” não fica mais em um lugar único, específico. Aliás, isso nem é possível, porque o povo de Jeová está espalhado pela Terra inteira. Então, o que é a “Terra Gloriosa” hoje? Essa expressão se refere à organização de Jeová. Ela é como um país onde os servos de Deus estão unidos em realizar todas as atividades relacionadas com a adoração verdadeira.

8 Durante os últimos dias, o rei do norte entrou várias vezes na “Terra Gloriosa”. Por exemplo, quando a Alemanha nazista era o rei do norte, ela entrou na “Terra Gloriosa”, principalmente na época da Segunda Guerra Mundial, quando perse-

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7. O que é a “Terra Gloriosa”?

8. De que formas o rei do norte entrou na “Terra Gloriosa”?

guiu e matou muitos do povo de Deus. Depois, quando a União Soviética assumiu o papel de rei do norte, ela entrou na "Terra Gloriosa" quando perseguiu o povo de Deus e mandou muitos de nossos irmãos para o exílio.

[9] Em anos recentes, a Rússia e seus aliados também entraram na "Terra Gloriosa". Como? Em 2017, esse rei do norte proibiu a obra do povo de Jeová e prendeu vários de nossos irmãos e irmãs. Ele também proibiu nossas publicações, incluindo a *Tradução do Novo Mundo*. Além disso, confiscou o Betel da Rússia, Salões do Reino e Salões de Assembleias. Depois de tudo isso, o Corpo Governante identificou em 2018 a Rússia e seus aliados como o rei do norte. Mas, mesmo quando sofre perseguição intensa, o povo de Jeová não se revolta contra o governo nem tenta mudá-lo. Em vez disso, os servos de Deus seguem o conselho bíblico de orar por "todos os que estão em altos postos", principalmente quando eles tomam decisões que podem afetar a liberdade de adoração. — 1 Tim. 2:1, 2.

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9. Como a Rússia e seus aliados entraram na "Terra Gloriosa" em anos recentes?

O REI DO NORTE VAI DESTRUIR O REI DO SUL?

10 A profecia registrada em Daniel 11:40-45 se concentra principalmente nas ações do rei do norte. Será que isso significa que esse rei vai destruir o rei do sul? Não. O rei do sul ainda estará 'vivo' na guerra do Armagedom, quando Jeová e Jesus destruírem todos os governos humanos. (Apo. 19:20) Por que podemos ter tanta certeza disso? Veja o que as profecias de Daniel e Apocalipse indicam.

11 **Leia Daniel 2:43-45.** O profeta Daniel fala de uma enorme estátua que tem as partes do corpo formadas por vários metais. Cada parte da estátua representa um governo mundial diferente que teria influência direta sobre o povo de Deus e que chegaria ao poder em épocas diferentes. Os pés da estátua, formados por uma mistura de ferro e argila, representam o último governo humano apontado por Daniel — a Potência Mundial Anglo-Americana. A profecia de Daniel indica que essa potência ainda estará no poder quando o Reino de Deus trouxer a destruição de todos os governos humanos.

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10. Será que o rei do norte vai destruir o rei do sul? Explique.

11. O que Daniel 2:43-45 indica? (Veja a imagem da capa.)

[12] O apóstolo João também falou sobre vários governos mundiais que teriam influência direta sobre o povo de Jeová. Na profecia de João, esses governos são representados por uma fera com sete cabeças. A sétima cabeça dessa fera é a Potência Mundial Anglo-Americana. É importante sabermos isso, porque depois dessa cabeça, não surge mais nenhuma outra na fera. A sétima cabeça dessa fera ainda vai estar no poder quando Cristo e suas forças celestiais vierem para destruir não só essa cabeça, mas a fera como um todo.* — Apo. 13:1, 2; 17:13, 14.

O QUE O REI DO NORTE VAI FAZER EM BREVE?

[13] A profecia de Ezequiel nos dá uma ideia do que vai acontecer antes da destruição do rei do norte e do rei do sul. Parece que os textos de Ezequiel 38:10-23; Daniel 2:43-45; 11:44–12:1 e Apocalipse 16:13-16, 21 falam das mesmas coisas. Se esse

* Para saber mais sobre Daniel 2:36-45 e Apocalipse 13:1, 2, veja *A Sentinela* de 15 de junho de 2012, páginas 7 a 19.

12. Quem é a sétima cabeça da fera, e por que é importante saber isso?

13-14. Quem é "Gogue da terra de Magogue", e o que pode levá-lo a atacar o povo de Deus?

entendimento estiver correto, veja o que achamos que vai acontecer.

[14] Algum tempo depois do começo da grande tribulação, os "reis de toda a terra habitada" vão formar uma coalizão, ou grupo, de nações. (Apo. 16:13, 14; 19:19) A Bíblia chama essa coalizão de nações de "Gogue da terra de Magogue". (Eze. 38:2) Gogue vai atacar o povo de Deus e tentar destruí-lo completamente. O que vai levar a esse ataque? Na visão que teve sobre essa época, João viu pedras de granizo bem grandes e pesadas caindo sobre os inimigos de Deus. Essa tempestade de granizo pode ser uma mensagem pesada de julgamento que o povo de Jeová vai anunciar. Pode ser que essa mensagem leve Gogue de Magogue a atacar o povo de Deus para eliminá-lo. — Apo. 16:21.

[15] Essa mensagem pesada e o ataque final dos inimigos de Deus parecem ser os mesmos acontecimentos mencionados em **Daniel 11:44, 45. (Leia.)** Ali, Daniel diz que "notícias procedentes do leste e do norte" vão incomodar o rei do norte. Então, o rei do norte "sairá com grande furor" para "en-

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15-16. (a) Daniel 11:44, 45 parece se referir a que acontecimentos? (b) O que vai acontecer com o rei do norte e o resto de Gogue de Magogue?

Na guerra do Armagedom, Jesus Cristo e seus exércitos celestiais vão destruir o mundo mau de Satanás e livrar o povo de Deus

(Veja o parágrafo 17.)

tregar muitos à destruição”. Aparentemente, a palavra “muitos” se refere ao povo de Jeová.* É possível que Daniel esteja falando aqui sobre o último ataque total contra o povo de Deus.

16 O ataque feito pelo rei do norte com a ajuda de outros governos do mundo deixará o Deus Todo-Poderoso furioso. Então, terá início a guerra do Armagedom. (Apo. 16:14, 16) Nesse momento, o rei do norte, junto com todas as nações que

* Para mais informações, veja *A Sentinela* de 15 de maio de 2015, páginas 29-30.

fazem parte de Gogue de Magogue, chegará ao seu fim e não haverá "quem o ajude". — Dan. 11:45.

[17] O versículo seguinte do relato de Daniel dá mais detalhes de como o rei do norte e seus aliados vão chegar ao seu fim e como nós seremos salvos. (Leia Daniel 12:1.) O que esse versículo significa? Miguel é outro nome para nosso Rei, Cristo Jesus. Ele "está de pé a favor" do povo de Deus desde 1914, ano em que seu Reino começou nos céus. Em breve, Miguel "se levantará", ou seja, destruirá todos os seus inimigos na guerra do Armagedom. Essa batalha será o evento final que Daniel chama de o maior "tempo de aflição" da história humana. A profecia de João em Apocalipse chama o período que leva a essa batalha de "grande tribulação". — Apo. 6:2; 7:14.

SERÁ QUE SEU NOME ESTARÁ "INSCRITO NO LIVRO"?

[18] Não precisamos ter medo do futuro. Tanto Daniel como João confirmam que os que servem a Jeová e a Jesus vão sobreviver a esse período tão atribulado. Daniel diz que os sobreviventes terão

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17. Quem é Miguel, "o grande príncipe", citado em Daniel 12:1, e o que ele faz?

18. Por que não precisamos ter medo do futuro?

seus nomes 'inscritos no livro'. (Dan. 12:1) O que temos que fazer para que nossos nomes estejam nesse livro? Precisamos deixar bem claro que temos fé em Jesus, o Cordeiro de Deus. (João 1:29) Também temos que nos dedicar a Deus e nos batizar. (1 Ped. 3:21) E devemos mostrar que apoiamos o Reino de Deus por ajudar outros a aprender sobre Jeová.

[19] Agora é o momento para aprendermos a confiar em Jeová e em sua organização de servos leais. Agora é o tempo de apoiarmos o Reino de Deus. Se fizermos isso, seremos salvos quando o Reino de Deus destruir o rei do norte e o rei do sul.

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19. O que devemos fazer agora, e por quê?

QUAL É A SUA RESPOSTA?

- Quem é "o rei do norte" hoje?
- Como o rei do norte entrou na "Terra Gloriosa"?
- O que vai acontecer com o rei do norte e com o rei do sul?

CÂNTICO 149

Um cântico de vitória

ESTUDO PERSPICAZ DAS ESCRITURAS

Volume 1

it-1-T
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1
2
3
4
5
6
7
8
9
10
11

Fotos da Guarda

Página à esquerda

Jerusalém vista do sul. Note a alongada Cidade de Davi em primeiro plano, com o vale do Cédron à direita e o monte do Templo ao norte.

1 Monte Moriá, monte do Templo
2 Domo do Rochedo
3 Mesquita el-Aqsa
4 Muro Ocidental, Muro das Lamentações
5 Ofel
6 Vale do Cédron
7 Fonte de Giom
8 Monte Sião, Cidade de Davi, Jebus, Salém
9 Vale de Tiropeom
10 Reservatório de Siloé
11 Reservatório de Siloé (primeiro século EC)

Página à direita

No alto, à esquerda: Mulher carregando um cesto à maneira às vezes observada no Oriente Médio.

No alto, à direita: Formações salinas no Mar Morto.

Embaixo: Tradicional lugar do monte Sinai visto do norte, com a planície de er-Raha em primeiro plano. Ras Safsafa está ao centro, e Jebel Musa está atrás dele.

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Fotos da Guarda

Página à esquerda

No alto, à esquerda: Carros de guerra assírios portando estandartes religiosos.

No alto, à direita: Cilindro de Ciro, que registra sua captura de Babilônia e libertar ele prisioneiros para retornarem à sua pátria.

Embaixo, à esquerda: Tabuinha de argila relatando a captura de Jerusalém por Nabucodonosor II; 617 AEC.

Embaixo, à direita: Ruínas do portão perto do lugar da sala de audiências de Dario I, em Persépolis.

Página à direita

Babilônia invadida por soldados de Ciro, o Grande, em 539 AEC.

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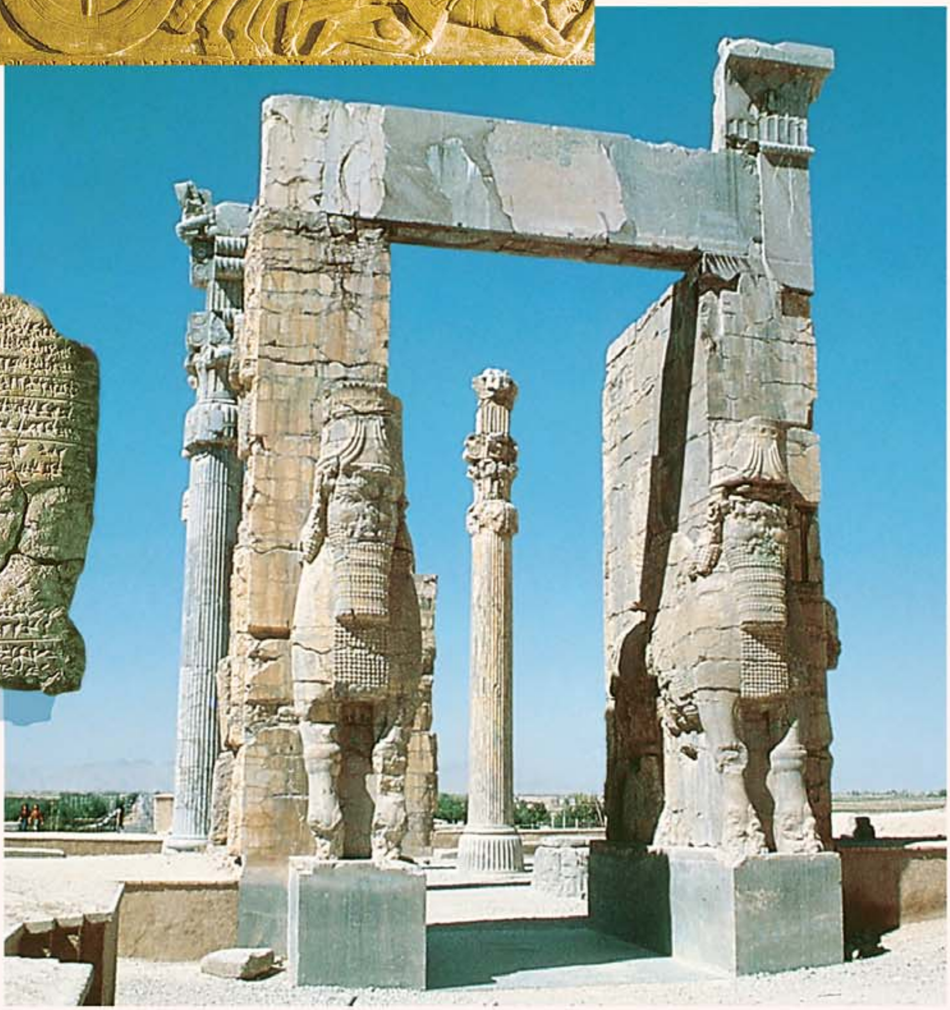

ESTUDO PERSPICAZ
DAS ESCRITURAS

Volume 1: Aará - Izri

Este livro não é vendido. Ele faz parte de um trabalho voluntário para ajudar as pessoas no mundo todo a entender a Bíblia. As despesas desse trabalho são cobertas por donativos.

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O Que Esta Publicação Contém

O objetivo desta publicação é ajudá-lo a fazer um estudo perspicaz das Escrituras. Como se faz isso? Por ajuntar de todas as partes da Bíblia os pormenores que se relacionam com os assuntos em consideração. Por trazer à atenção palavras das línguas originais e seu sentido literal. Por considerar informações relacionadas da história secular, das pesquisas arqueológicas e de outros campos de ciência, e pela avaliação disso à luz da Bíblia. Por prover ajudas visuais. Por ajudá-lo a discernir o valor de agir em harmonia com o que a Bíblia diz.

A Bíblia relata os tratos de Jeová Deus com a humanidade, e faz isso num contexto que reflete convincentemente a vida real. Identifica por nome pessoas e lugares, refere-se a nações e a governantes contemporâneos, e menciona tipos específicos de plantas e de animais. O conhecimento de fundo pode ajudá-lo a tirar proveito mais pleno das referências que a Bíblia faz a tais pessoas e coisas. Com o fim de auxiliá-lo, *Estudo Perspicaz das Escrituras* contém artigos informativos sobre mais de 3.000 pessoas mencionadas nas Escrituras, bem como fatos a respeito de 97 nações, tribos e povos. Há mais de 1.000 artigos que consideram lugares geográficos específicos, 96 referentes a diversas plantas, e 106 que tratam de aves e de animais. Além destes, há artigos sobre muitos outros assuntos bíblicos vitais.

Todos os livros da Bíblia recebem atenção especial. Um resumo sobre cada um dos livros dela traz à atenção as ideias principais desenvolvidas pelo escritor, e faz isso numa forma fácil de ler e de lembrar. A menos que haja outra indicação, a tradução da Bíblia citada nesta obra de referências é a *Tradução do Novo Mundo das Escrituras Sagradas com Referências*, Edição de 1986, embora se citem e mencionem mais de 40 outras traduções.

As ajudas visuais incluem dezenas de mapas, muitos deles destacando locais-chave à base de períodos históricos. Há também um grande número de ilustrações destinadas a ajudá-lo a visualizar terras bíblicas e eventos ocorridos ali. Algumas ilustrações são representações artísticas de importantes acontecimentos históricos. Muitas outras são fotografias de lugares específicos e de objetos expostos em museus, relacionados com o registro bíblico. Os créditos pelas fotografias de objetos expostos em museus e por outras são apresentados no Volume 2, página 1278.

Artigos de peso consideram o hebraico, o grego e o aramaico — os idiomas em que a Bíblia originalmente foi escrita. Os artigos são apresentados em harmonia com o sentido de expressões relevantes nas línguas originais, não simplesmente do modo em que esses termos são entendidos em outras línguas hoje em uso popular. O significado dos nomes bíblicos, nesta publicação, baseia-se na maneira em que os componentes dos nomes na língua original são realmente usados em outras partes da Bíblia.

Como poderá achar respostas às suas perguntas bíblicas? (1) Deseja saber o sentido de determinada *expressão bíblica?* Relaciona-se a sua pergunta com uma *pessoa*, um *lugar* ou talvez uma *qualidade?* Lembre-se de que todos os artigos estão em ordem alfabética, e que nomes e expressões bíblicas constam conforme vertidos na *Tradução do Novo Mundo*. Procure o artigo que tem por tópico o nome ou o assunto que tem em mente. Se não encontrar prontamente aquilo que quer, procure o Índice de Assuntos no fim do Volume 2; este indica com precisão matéria valiosa que talvez se encontre num lugar inesperado. (2) Se desejar ter a explicação dum *texto bíblico* específico, recorra diretamente ao Índice de Textos no Volume 2.

Nosso desejo sincero é que esta publicação aprofunde seu apreço pelo Autor da Bíblia, Jeová Deus, e lhe dê maior perspicácia quanto ao significado da Sua Palavra, e que sirva para induzi-lo a aplicar o conteúdo dela mais plenamente na sua própria vida e a transmitir as verdades vitais dela a outros.

Apresentações Especiais em Cores

Mapas estão alistados na página 8 do Volume 1.

Exemplos de aspectos úteis

Tópicos em letras maiúsculas indicam os artigos principais.

> **ARÃO.** Filho de Anrão e de Joquebede, da tribo de Levi, nasceu no Egito em 1597 AEC. Levi era bisavô de Arão. (Êx 6:13, 16-20) Miriã era sua irmã mais velha e Moisés era seu irmão três anos mais moço. (Êx 2:1-4; 7:7) Arão casou-se com

Usa-se tipo em negrito com iniciais maiúsculas para os subtópicos principais.

> **Durante os Reinados de Davi e de Salomão.** Parece que, quando Davi finalmente obteve o trono, Abiatar foi constituído sumo sacerdote. Alguns peritos sugerem que, depois da morte do sumo sacerdote Aimeleque, o Rei Saul fez empossar Za-

Palavras grifadas, em negrito, indicam uma subdivisão da matéria debaixo do subtópico principal.

> ***Princípios cristãos a respeito de estranhos.*** Nas Escrituras Gregas Cristãs, o amor aos estranhos (gr.: *xé·nos*) é fortemente enfatizado como qualidade que o cristão precisa exercer. O apóstolo Paulo disse: "Não vos esqueçais da hospitalidade

Significado do nome.

> **ELIAS** **[Meu Deus É Jeová].**
> **1.** Um dos mais destacados profetas de Israel. Ele, evidentemente, era de Tisbé, que alguns julgam ser uma aldeia na terra de Gileade, ao L do rio Jordão. (1Rs 17:1) Iniciou sua longa carreira

Pergunta respondida no(s) parágrafo(s) que segue(m).

> ***Por que não foi Arão punido por fazer o bezerro de ouro?***
>
> Apesar de sua posição privilegiada, Arão tinha suas falhas. Durante a primeira permanência de Moisés no monte Sinai, por 40 dias, "o povo se

Um número em negrito, no início dum parágrafo, indica uma pessoa ou um lugar diferente com o mesmo nome.

> **1.** Porteiro dos coraítas, designado por Davi; sétimo filho de Meselemias, da tribo de Levi. — 1Cr 26:1-3.
>
> **2.** Filho de Zeraías, o qual, acompanhado por 200 varões da casa paterna de Paate-Moabe, retornou de Babilônia a Jerusalém, junto com Esdras.

As referências remissivas trazem à atenção artigos com valiosas informações adicionais, ou ajudas visuais.

> prata com a efígie de Tibério e que foi posto em circulação por volta do ano 15 EC. **(FOTO, Vol. 2, p. 554)** (Veja Lu 3:1, 2.) O fato de que Pôncio Pilatos era então o governador romano da Judeia foi também confirmado por uma laje de pedra encontrada em Cesareia, com os nomes latinos *Pontius Pilatus e Tiberieum.* **— Veja PILATOS; FOTO, Vol. 2, p. 741.**

Fornecem-se equivalentes modernos para pesos, medidas e dinheiro mencionados na Bíblia.

> Oseias pagou 15 moedas de prata **(se foram siclos, US$ 33),** e um ômer e meio **(330 l)** de cevada para comprar de volta a adúltera Gômer como esposa (Os 1:3; 3:1, 2), preço que alguns comentadores consideram equivalente ao preço de um escravo, 30 siclos de prata **(US$ 66)**. (Êx 21:32) A 'oferta do ciúme' que a Lei exigia no caso de

Todas as abreviaturas são explicadas no Volume 1, nas páginas 1276-1278.

> (**Is** 40:11) A expressão "mulher do [teu, seu] seio", conforme aparece em algumas traduções (***Al***; ***IBB***; ***KJ***; ***RS***), tem um sentido mais claro quando vertida "mulher do teu coração [da tua afeição]" (***BMD***), "tua querida esposa". (***NM***) (De 13:6[7];

Nomes geográficos entre parêntesis são os equivalentes em outro idioma (usualmente o hebraico moderno).

> No período dos juízes, a cidade cananeia se situava numa elevação identificada com o Tell el-Fukhkhar **(Tel 'Akko)**, a cerca de 1 km da baía e a 1,8 km a L da atual muralha da Cidade Antiga. No período persa, a partir do sexto século AEC, a cidade se estendeu para o oeste, incluindo a penín-

Lugares geográficos são indicados num mapa acompanhante; os textos bíblicos contam o que aconteceu ali durante o período histórico em consideração.

LUGARES NO MAPA
Com Textos Relacionados

Ai	Gên 12:8; 13:3, 4
Berseba	Gên 21:31-33; 22:19
Betel	Gên 12:8
Dã	Gên 14:14
Damasco	Gên 14:15
Gerar	Gên 20:1-18

Mapas

Índice dos lugares em todos os mapas:
Volume 1, páginas 1272-1275.

A

AARÁ. Terceiro filho de Benjamim. (1Cr 8:1) Provavelmente o mesmo que o Eí de Gênesis 46:21 e o Airão de Números 26:38.

AARÃO. Veja ARÃO.

AAREL. Descendente de Judá e filho de Harum. — 1Cr 4:8.

AASBAI. Maacatita cujo "filho" Elifelete foi um notável lutador a favor de Davi. (2Sa 23:34) A Maacá de onde Aasbai procedia poderia referir-se a Abel-Bete-Maacá, no território de Naftali, ou ao reino sírio de Maacá. (2Sa 20:14; 10:6, 8) Na lista paralela em 1 Crônicas 11:35, 36, aparece o nome Ur em lugar de Aasbai.

AAVA. Nome dado a um rio ou canal, bem como a um lugar próximo, localizado em Babilônia, a NO da cidade de Babilônia, onde Esdras ajuntou certos judeus e realizou um jejum, antes de empreenderem a jornada para Jerusalém. (Esd 8:15, 21, 31) Ficava evidentemente a oito ou nove dias de viagem de Babilônia. (Veja Esd 7:9; 8:15, 31.) Heródoto (I, 179) fala dum pequeno rio chamado Is, que desemboca no Eufrates, e declara que a cidade de Is, à margem deste rio, está a uma jornada de cerca de oito dias de Babilônia. Is tem sido identificada com a moderna Hit, e alguns sugerem que esta seja a provável localidade de Aava.

A respeito da cidade de Hit, *The New Encyclopædia Britannica* (A Nova Enciclopédia Britânica, 1987, Vol. 5, p. 949) afirma: "Situada junto ao rio Eufrates, Hit é uma pequena cidade murada construída sobre duas elevações, no lugar duma cidade antiga; poços de betume na vizinhança têm sido utilizados por pelo menos 3.000 anos, e foram usados na construção de Babilônia." Esta fonte de betume talvez corresponda ao relato bíblico da construção da Torre de Babel, em que o betume servia de argamassa. — Gên 11:3.

AB. Nome pós-exílico do 5.º mês lunar do calendário sagrado judaico, mas o 11.º do calendário secular. Corresponde a parte de julho e parte de agosto.

O significado do nome ab é incerto. Na Bíblia não é mencionado diretamente por nome, mas apenas como o "quinto mês". No entanto, o nome aparece na Míxena (*Taʽanit* 4:6) e em outros escritos judaicos pós-exílicos.

Ab era um mês de calor de verão, tempo em que começava a vindima em Israel. — Veja CALENDÁRIO.

Foi no primeiro dia de ab que Arão morreu no monte Hor. (Núm 33:38) Segundo Reis 25:8 diz que foi no sétimo dia deste mês que Nebuzaradã, servo do rei de Babilônia, "veio a Jerusalém". Entretanto, Jeremias 52:12 nos informa que foi no décimo dia deste mês que Nebuzaradã "entrou em Jerusalém". A obra *Soncino Books of the Bible* (Livros da Bíblia, de Soncino) comenta isso: "O intervalo de três dias poderá ser contado como representando a data da chegada de Nebuzaradã em cena e o começo das operações." (Editada por A. Cohen, Londres, 1949) De modo que parece que Nebuzaradã chegou a Jerusalém no sétimo dia, fez a sua inspeção desde o seu acampamento fora das muralhas da cidade, e deu instruções para a demolição das fortificações da cidade e o saque dos tesouros dela; finalmente, no décimo dia do mês, ele entrou na cidade e no santo templo dela. De acordo com Josefo (*The Jewish War* [A Guerra Judaica], VI, 250, 268 [iv, 5, 8]), o templo de Herodes foi queimado pelos romanos no décimo dia do quinto mês (70 EC), e Josefo faz menção da exata correspondência desta data com o incêndio do primeiro templo, no mesmo dia, pelos babilônios.

Durante o exílio babilônico de 70 anos que se seguiu, este quinto mês era uma ocasião de jejuns e de lamentações em lembrança da destruição do templo em Jerusalém. (Za 7:3, 5; 8:19) Foi também no mês de ab que Esdras retornou à restaurada Jerusalém para instruir os judeus na Lei de Jeová. — Esd 7:8, 9, 25.

ABA. A palavra *'ab·bá'* em aramaico corresponde à forma enfática ou definida de *'av*, significando literalmente "o pai" ou "ó Pai". Era o nome íntimo dado pelos filhos ao seu pai e combina de certo modo com a intimidade da palavra portuguesa "papá" ou "papai", retendo ao mesmo tempo a dignidade da palavra "pai", por ser informal e ainda assim respeitosa. Portanto, era uma forma carinhosa de tratamento, ao invés de um título, e achava-se entre as primeiras palavras que a criança aprendia a falar.

Esta palavra aramaica aparece três vezes nas Escrituras. Sempre ocorre numa forma transliterada no grego original e usualmente é transliterada nas traduções em português. Toda vez, o termo é logo

seguido pela tradução *ho pa·tér* em grego, que literalmente significa "o pai", ou, usado como vocativo, "ó Pai". Em cada caso, é usada com referência ao Pai celeste, Jeová.

Marcos registra que Jesus usou tal termo ao orar a Jeová Deus em Getsêmani, pouco antes de sua morte, dizendo: "*Aba,* Pai, todas as coisas te são possíveis; remove de mim este copo. Contudo, não o que eu quero, mas o que tu queres." (Mr 14:36) Eis aqui o fervoroso apelo de um filho a um pai amado, seguido rapidamente pela garantia de que, em qualquer caso, ele permaneceria obediente.

As duas outras ocorrências são nas cartas de Paulo, em Romanos 8:15 e Gálatas 4:6. Em ambos os lugares, a palavra é usada em relação aos cristãos chamados para ser filhos de Deus, gerados pelo espírito, e indica a intimidade de sua relação com seu Pai. Ao passo que são "escravos de Deus" e foram "comprados por um preço", todavia, são também filhos na casa dum Pai amoroso, e, pelo espírito santo, mediante seu Senhor Jesus, tornam-se positivamente cônscios desta condição. — Ro 6:22; 1Co 7:23; Ro 8:15; Gál 4:6.

Em vez de o verem apenas como uma tradução do aramaico para o grego, alguns veem no uso de *'Ab·bá'* e de "Pai" juntos, primeiro, o crédito, a confiança e a submissão de um filho, seguidos pelo apreço maduro da relação filial e das suas responsabilidades. Estes textos parecem tornar evidente que, nos tempos apostólicos, os cristãos utilizavam o termo *'Ab·bá'* em suas orações a Deus.

A palavra *'Ab·bá'* veio a ser aplicada como título de honra aos rabinos judeus, nos primeiros séculos da Era Comum, e é encontrada como tal no Talmude Babilônico. (*Berakhot* 16*b*) Quem atuava na qualidade de vice-presidente do Sinédrio judaico já tinha o título de *'Av,* ou Pai, do Sinédrio. Em períodos posteriores, este título foi também aplicado aos bispos das igrejas cóptica, etíope e síria, e, mais especificamente, tornou-se o título do Bispo de Alexandria, tornando-o assim o "papá" ou "papa" daquela parte da igreja oriental. As palavras portuguesas "abade" e "abadia" derivam ambas da aramaica *'ab·bá'*. Jerônimo, o tradutor da *Vulgata* latina, objetou ao uso do título "abade" conforme aplicado aos monges católicos no seu tempo, e fez isso baseado em que violava as instruções de Jesus em Mateus 23:9: "Além disso, não chameis a ninguém na terra de vosso pai, pois um só é o vosso Pai, o Celestial."

ABÃ. Filho de Abisur e de Abiail da tribo de Judá. — 1Cr 2:29.

ABADON [do hebr., significando "Destruição"]. Em Revelação 9:11, esta palavra hebraica está transliterada no texto em português. Lemos ali a respeito da simbólica praga de gafanhotos, que estes têm "um rei, o anjo do abismo. Seu nome, em hebraico, é Abadon, mas em grego ele tem o nome de Apolion".

No hebraico, a palavra *'avad·dóhn* significa "destruição" e pode também referir-se ao "lugar de destruição". Aparece no texto hebraico original no total de cinco vezes, e em quatro das ocorrências é usada em paralelo com "sepultura", "Seol" e "morte". (Sal 88:11; Jó 26:6; 28:22; Pr 15:11) A palavra *'avad·dóhn,* nestes textos, evidentemente refere-se aos processos destrutivos que resultam da morte humana, e estes textos indicam que a decomposição ou destruição ocorre no Seol, a sepultura comum da humanidade. Em Jó 31:12, *'avad·dóhn* designa o efeito prejudicial dum proceder adúltero. Jó declarou: "[Tal proceder adúltero] é um fogo que consumiria até à destruição [*'adh-'avad·dóhn*], e se arraigaria entre todos os meus produtos." — Veja Pr 6:26-28, 32; 7:26, 27.

Abadon, o anjo do abismo — quem é ele?

Em Revelação 9:11, porém, a palavra "Abadon" é usada como o nome do "anjo do abismo". O correspondente nome grego, Apolion, significa "Destruidor". No século 19 fizeram-se esforços para mostrar que este texto se aplicava profeticamente a pessoas, tais como o imperador Vespasiano, Maomé e até mesmo Napoleão, e o anjo, em geral, era encarado como "satânico". Deve-se notar, porém, que Revelação 20:1-3 mostra que o anjo com "a chave do abismo" é representante de Deus, vindo do céu, e, em vez de ser "satânico", ele amarra Satanás e o lança no abismo. Comentando Revelação 9:11, *The Interpreter's Bible* (A Bíblia do Intérprete) diz: "Abadon, porém, não é um anjo de Satanás, mas de Deus, realizando sua obra de destruição às ordens de Deus."

Nos textos hebraicos que acabamos de considerar é evidente que *'avad·dóhn* está em paralelo com o Seol e a morte. Em Revelação 1:18, encontramos Cristo Jesus declarando: "Eis que vivo para todo o sempre, e tenho as chaves da morte e do Hades." Seu poder com respeito ao abismo é demonstrado em Lucas 8:31. Que ele tem poder destrutivo, inclusive o poder de destruir Satanás, é evidente de Hebreus 2:14, que diz que Jesus participou de sangue e carne para que "pela sua morte, reduzisse a nada aquele que tem os meios de causar a morte, isto é, o Diabo". Em Revelação 19:11-16 ele é claramente representado como o Destruidor ou Executor designado por Deus. — Veja APOLION.

ABAGTA. Nome de um dos sete oficiais da corte que ministravam ao rei persa Assuero, marido

da judia Ester, no seu palácio em Susã, naquele tempo capital da Pérsia. — Est 1:10.

Na *Versão Rei Jaime* (em inglês), Abagta é chamado de um de sete "camareiros", e a nota marginal diz "eunucos". Embora nos países do Oriente Médio os eunucos fossem frequentemente usados como servos de confiança dentro da casa real, a palavra original hebraica *sa·rís* tem primariamente o sentido de "oficial da corte" e apenas secundariamente tem referência a uma pessoa castrada. Visto que estes sete oficiais da corte eram ajudantes do rei e aparentemente não eram designados como guardiães das mulheres (como Hegai, eunuco do rei mencionado em Ester 2:3), eles talvez não fossem eunucos em sentido físico.

ABANA. Um dos dois rios de Damasco mencionados pelo comandante do exército sírio, Naamã, quando zombou das instruções de Eliseu, de se banhar nas águas do Jordão como cura para a sua lepra. — 2Rs 5:12.

Este rio é geralmente identificado com o Nahr Barada, que nasce nos montes Antilíbano, ao NO de Damasco, e, depois de atravessar as montanhas, emerge duma garganta um pouco ao O de Damasco. Daí percorre a parte setentrional da cidade e se espraia para irrigar uma ampla área antes de finalmente se perder numa série de pantanais ao L da cidade. Suas águas, usadas para irrigar campos e pomares por meio de canais e de regos, criam um extenso oásis verdejante. Bem que se pode dizer que Damasco deve sua existência ao Barada. Há muito tem sido o manancial de águas para as cisternas, as fontes e os banhos da cidade. Escritores clássicos o chamam de rio Dourado (Chrysorrhoas). Assim, parece que o alto conceito que Naamã tinha do rio possuía uma base sólida.

Usa-se a palavra "Amana" ou "Amaná" em vez de Abana em 2 Reis 5:12 na versão do Pontifício Instituto Bíblico, também na tradução em inglês publicada pela Sociedade Publicadora Judaica da América, e a nota marginal do texto massorético, bem como a *Pesito* siríaca, rezam assim. No Cântico de Salomão 4:8, em muitas traduções, faz-se referência ao "Amana", e entende-se que isso se refere aos montes Antilíbano, nos quais nasce o rio aqui em consideração. Portanto, o rio talvez tenha assumido o nome das montanhas nas quais se origina.

ABARIM [Vaus (Passagens de Rio); Terra Fronteiriça (Regiões Além)]. Este nome, sem dúvida, se aplica à região ao L do rio Jordão, e, mais especificamente, ao L do Mar Morto. Em Jeremias 22:20 é mencionado junto com regiões do Líbano e de Basã.

Em outros casos em que aparece no registro bíblico é relacionado com uma cordilheira ou cadeia de montanhas. O termo "Abarim", quando se refere a "regiões além", talvez indique que aqueles que originaram o termo estavam situados no lado *ocidental* do Jordão; e é possível que este termo fosse originalmente usado por Abraão e ainda fosse retido pelos israelitas ao partirem do Egito.

Foi perto do fim da peregrinação de 40 anos no ermo que os israelitas atingiram este território e acamparam "nos montes de Abarim". (Núm 33:47, 48) Depois desceram às planícies de Moabe, que se encontram ao L do Jordão na extremidade N do Mar Morto. Ali armaram seu último acampamento antes de cruzar o rio Jordão. Foi também ali que Jeová disse a Moisés: "Sobe a este monte de Abarim, o monte Nebo, que está na terra de Moabe, defrontando com Jericó, e vê a terra de Canaã que dou como propriedade aos filhos de Israel." — De 32:49; Núm 27:12.

Em vista disso, parece que a região de Abarim, junto com suas montanhas, encontrava-se na parte NO do território de Moabe. Entretanto, é possível que abrangesse toda a extensão da cadeia de montanhas costeiras que se erguem ao longo do inteiro lado L do Mar Morto, de N a S. Em Números 21:11 e 33:44, faz-se referência a um ponto de parada na rota dos israelitas chamado "Ijé-Abarim", e o contexto situa-o ao S de Moabe e junto à extremidade S do Mar Morto. Talvez tenha marcado o ponto mais sulino da região chamada Abarim. — Veja IJÉ-ABARIM.

O monte Nebo, evidentemente, era uma das mais elevadas montanhas de Abarim. — Veja NEBO N.º 3.

ABDA [Servo].

1. Pai de Adonirão. (1Rs 4:6) Seu filho, Adonirão, foi príncipe sobre os recrutados para trabalhos forçados durante os reinados de Davi, de Salomão e de Roboão, e é evidentemente o Adorão, ou Hadorão, mencionado em outros textos. (2Sa 20:24; 1Rs 12:18; 2Cr 10:18) Portanto, Abda provavelmente era contemporâneo do Rei Davi.

2. Descendente de Jedutum, da tribo de Levi. (Ne 11:17, 18) Abda, o levita, evidentemente é o mesmo que o "Obadias" mencionado em 1 Crônicas 9:16. Encontrava-se entre os exilados que voltaram de Babilônia a Jerusalém.

ABDEEL [Servo de Deus]. Pai de Selemias, um dos três homens enviados pelo Rei Jeoiaquim para prender o profeta Jeremias e seu secretário Baruque. — Je 36:26.

ABDI [forma abreviada de Abdiel].

1. Levita da casa de Merari. Era o pai de Quisi e provavelmente contemporâneo de Saul, cujo reinado se estendeu de 1117 a 1078 AEC. — 1Cr 6:31, 33, 39, 44.

2. Também era levita da casa de Merari. Era o pai de Quis. (2Cr 29:12) Por causa da similaridade dos nomes de seus filhos, este Abdi e o acima descrito são apresentados em alguns dicionários bíblicos como a mesma pessoa. Entretanto, o fato de que o filho deste segundo Abdi, Quis, viveu no tempo do Rei Ezequias, uns 250 anos depois do tempo de Davi, torna tal conclusão ilógica. Este segundo Abdi provavelmente era contemporâneo dos reis Jotão e Acaz, cujos reinados abrangeram o período de 777 AEC a cerca de 746 AEC.

3. Homem da família de Elão, que viveu em tempos pós-exílicos. (Esd 10:26) Ele era um dos israelitas que haviam tomado esposas estrangeiras, mas que as despediram em resposta à exortação de Esdras, depois do retorno deste a Jerusalém no sétimo ano do Rei Artaxerxes (Longímano) (468 AEC). — Esd 7:8; 10:1-4, 10-12, 26, 44.

ABDIEL [Servo de Deus]. Filho de Guni e pai de Aí, da tribo de Gade. (1Cr 5:15) Ele vivia na região de Gileade e de Basã, ao L do Jordão, numa região famosa pela criação de gado. — 1Cr 5:16.

ABDOM [duma raiz que significa "servo"].

1. Juiz, filho de Hilel, o piratonita de Efraim. (Jz 12:13-15) Segundo Josefo (*Jewish Antiquities* [Antiguidades Judaicas], V, 273 [vii, 15]), seu governo de oito anos foi de paz, e o registro bíblico não faz menção de guerras durante este período. Os 40 filhos e 30 netos de Abdom "montavam em setenta jumentos adultos", sinal de considerável riqueza e destaque naquele tempo. Ao fim do seu juizado, Abdom foi sepultado na sua terra natal, Efraim.

Alguns relacionariam Abdom com "Bedã", mencionado em 1 Samuel 12:11; no entanto, Bedã é mais provavelmente identificado com Baraque, cujo nome aparece neste texto tanto na *Septuaginta* grega como na *Pesito* siríaca.

2. Benjamita, filho primogênito de Jeiel, e evidentemente irmão de Ner, avô de Saul. — 1Cr 8:29, 30; 9:35, 36, 39.

3. Oficial na corte do Rei Josias (2Cr 34:20), chamado Acbor em 2 Reis 22:12. — Veja ACBOR N.º 2.

4. Filho de Sasaque, da tribo de Benjamim; um dos cabeças que morava em Jerusalém. — 1Cr 8:23-28.

5. Uma de quatro cidades no território de Aser, dada aos levitas da família de Gérson (Gersom). (Jos 21:27-31; 1Cr 6:71-75) Provavelmente trata-se de Khirbet ʽAbdeh (Tel ʽAvdon), cerca de 6 km ao L de Aczibe. Este lugar está ao lado N do uádi Qarn (Nahal Keziv) e ao sopé das colinas da Galileia, e, portanto, perto da extremidade N da Planície de Aser.

ABDOME. Veja VENTRE.

ABEDNEGO [provavelmente: Servo de Nebo (um deus babilônico)]. O nome dado a Azarias, um dos jovens, dentre a realeza ou nobreza judaica, levados cativos por Nabucodonosor em 617 AEC. — Da 1:3, 4, 7.

Alguns peritos creem que "Nego" seja uma corruptela intencional do nome Nebo, um deus babilônio, de modo a não ofender Azarias. (Veja NEBO N.º 4.) O nome Azarias significa "Jeová Ajudou", e parece que estes hebreus, entre si, continuavam a usar seus nomes originais. (Da 2:17) Em Babilônia, ele, junto com Daniel, Hananias e Misael passaram com distinção num curso de treinamento de três anos e um exame régio, dirigido pessoalmente por Nabucodonosor, depois de primeiro terem demonstrado integridade religiosa em questões de alimentação e bebida. (Da 1:4, 5, 8-20) Mais tarde, a pedido de Daniel, o rei constituiu Azarias e seus dois companheiros em administradores do distrito jurisdicional de Babilônia. — Da 2:49.

Abednego (Azarias) e seus dois companheiros hebreus foram subsequentemente denunciados ao rei, por certos caldeus, por se negarem a curvar-se diante da imagem de ouro, do rei, ao som de determinada música. (Da 3:5, 8, 12) Ao serem interrogados pelo enfurecido rei, sua firme recusa de violar a sua consciência e sua expressão de fé em Jeová resultou em o rei mandar que fossem lançados numa fornalha superaquecida, onde foram milagrosamente protegidos pelo representante angélico de Deus. Após serem libertos pelo abalado rei, e depois de membros da corte real verem que os três homens haviam escapado incólumes, estes foram readmitidos ao favor real. — Da 3:15-30; veja MESAQUE; SADRAQUE.

ABEL.

1. [possivelmente: Exalação; Vaidade]. O segundo filho de Adão e sua esposa, Eva, e o irmão mais novo do primogênito deles, Caim. — Gên 4:2.

É provável que, enquanto ainda vivia, Abel tivesse irmãs; o registro menciona o nascimento de filhas aos pais dele, mas não se registraram os nomes delas. (Gên 5:1-4) Quando homem adulto, tornou-se pastor de ovelhas; seu irmão, lavrador. — Gên 4:2.

Depois de um período não especificado de tempo, Abel fez uma oferenda a Jeová Deus. Caim também fez. Cada um trouxe do que possuía: Abel, das primícias de seus rebanhos; Caim, de seus produtos agrícolas. (Gên 4:3, 4) Ambos criam em Deus. Sem dúvida aprenderam a respeito Dele com seus pais, e devem ter sabido por que estavam todos fora do Jardim do Éden, sendo-lhes negada a entrada nele. Suas oferendas indicavam o reconhecimento de sua condição alienada e seu desejo de ter o favor de

Deus. Deus expressou favor para com a oferenda de Abel, mas não para com a de Caim. O registro não mostra como se manifestaram tal aprovação e rejeição, mas, sem dúvida, eram evidentes a ambos os homens. O motivo de Deus aprovar somente a oferenda de Abel é esclarecido por escritos posteriores. O apóstolo Paulo alista Abel como o primeiro homem de fé, em Hebreus 11:4, e mostra que isto resultou em seu sacrifício ser de "maior valor" do que a oferenda de Caim. Em contraste, 1 João 3:11, 12, mostra ter sido má a atitude de coração de Caim; e sua rejeição posterior do conselho e do aviso de Deus, bem como seu homicídio premeditado de seu irmão, Abel, demonstraram isto.

Ao passo que não se pode dizer que Abel tivesse qualquer presciência do posterior desenrolar da promessa divina, de Gênesis 3:15, a respeito do "descendente [lit.: semente]" prometido, provavelmente pensara muito nesta promessa e cria que se teria de derramar sangue, que alguém teria de ter 'machucado o calcanhar', para que a humanidade pudesse ser soerguida novamente para a condição de perfeição que Adão e Eva usufruíam antes da sua rebelião. (He 11:4) Em vista disso, a oferenda de Abel, das primícias de seu rebanho, certamente era apropriada, e, sem dúvida, foi também um fator na expressão da aprovação por parte de Deus. Ao Dador da vida, Abel apresentou uma vida como sua dádiva, embora fosse apenas dentre o rebanho. — Compare isso com Jo 1:36.

Jesus mostra que Abel foi o primeiro mártir e alvo de perseguição religiosa movida por seu intolerante irmão, Caim. Ao assim fazer, Jesus fala de Abel como vivendo na "fundação do mundo". (Lu 11:48-51) A palavra grega para "mundo" é *kó·smos,* e neste texto refere-se ao mundo da humanidade. O termo "fundação" verte a palavra grega *ka·ta·bo·lé* e significa literalmente "lançamento para baixo [de semente]". (He 11:11, *Int*) Evidentemente, com a expressão "a fundação do mundo", Jesus referiu-se ao nascimento de filhos a Adão e Eva, produzindo-se assim um mundo de humanidade. Paulo inclui Abel entre a "nuvem de testemunhas" dos tempos pré-cristãos. — He 11:4; 12:1.

Em que sentido é que o sangue de Jesus "fala melhor do que o sangue de Abel"?

Por causa de sua fé e da aprovação divina, o registro das quais continua a dar testemunho, podia-se dizer que Abel, "embora morto, ainda fala". (He 11:4) Em Hebreus 12:24, o apóstolo se refere a "Jesus, o mediador dum novo pacto, e ao sangue da aspersão, que fala melhor do que o sangue de Abel". O sangue de Abel, embora derramado em martírio, não resgatou nem redimiu ninguém, assim como não o fez o sangue de sua ovelha sacrificada. Seu sangue, com efeito, clamava a Deus por vingança contra o assassino Caim. O sangue de Jesus, aqui representado como validando o novo pacto, fala de modo melhor do que o de Abel, no sentido de que clama a Deus por misericórdia para com todas as pessoas de fé como Abel, e é o meio pelo qual o resgate delas é possível.

Visto que Sete nasceu, evidentemente, pouco depois da morte de Abel, e quando Adão tinha 130 anos, é possível que Abel tivesse tantos quantos 100 anos na ocasião de seu martírio. — Gên 4:25; 5:3.

2. [Curso de Água]. Uma cidade também chamada Abel-Bete-Maacá ou Abel de Bete-Maacá. Em outras partes é usado como prefixo para os nomes de diversos lugares. — 2Sa 20:18; veja ABEL-BETE-MAACÁ.

3. Em 1 Samuel 6:18, a *Versão Rei Jaime* (em inglês; veja a versão *Figueiredo*) menciona "a grande pedra de Abel", ao passo que a nota marginal diz: "Ou, grande Abel, isto é, lamentação." Entretanto, as traduções modernas, em geral, dizem aqui simplesmente "a grande pedra". (Veja *ALA, NM, BJ* e outras.) Ao passo que o texto hebraico, massorético, usa neste versículo a palavra *'A·vél,* a *Septuaginta* grega e os Targuns Aramaicos a traduzem como se fosse *'é·ven,* isto é, "pedra". Isto concorda com o versículo 14 do mesmo capítulo. Não pode referir-se a Abel de Bete-Maacá, visto que o incidente registrado em 1 Samuel 6:18 ocorreu perto de Bete-Semes, em Judá.

ABEL-BETE-MAACÁ, ABEL DE BETE-MAACÁ [Curso de Água da Casa de Maacá]. Uma cidade fortificada de Naftali, na Palestina setentrional, provavelmente a 7 km ao ONO de Dã, identificada com Tell Abil (Tel Avel Bet Ma'akha). Estava situada convenientemente na estrada que de Hazor seguia para o norte, na encruzilhada da rota E-O de Damasco a Tiro.

Os homens de Davi, sob as ordens de Joabe, sitiaram a cidade quando o rebelde Seba se refugiou ali. Daí, uma mulher sábia, falando em nome 'dos pacíficos e dos fiéis de Israel', rogou a Joabe que não destruísse Abel, que desde a antiguidade era o lugar onde se indagava por julgamentos sábios, portanto, uma "mãe em Israel"; significando provavelmente também uma metrópole ou cidade com aldeias dependentes. Atendendo o pedido desta mulher, os habitantes lançaram a cabeça de Seba por cima da muralha e a cidade foi poupada. — 2Sa 20:14-22.

Instigado por Asa, de Judá, o sírio Ben-Hadade I derrubou Abel-Bete-Maacá para fazer Baasa, de

Israel, desistir de construir Ramá. (1Rs 15:20; veja RAMÁ N.º 1.) Abel de Bete-Maacá foi capturada por Tiglate-Pileser III, da Assíria, durante o reinado de Peca, e seus habitantes foram mandados ao exílio. (2Rs 15:29) Esta cidade, chamada nos textos assírios de Abilakka, aparece nas inscrições de Tiglate-Pileser III, na lista das cidades que ele conquistou. Os circundantes campos férteis, bem regados, sem dúvida deram origem a outro nome merecido, Abel-Maim (significando "Curso de Água de Águas"). Sua localização tornava-a excelente lugar de armazenagem. — 2Cr 16:4.

ABEL DE BETE-MAACÁ. Veja ABEL-BETE-MAACÁ.

ABELHA [hebr.: *devoh·ráh*]. As referências bíblicas, na maior parte, relacionam-se evidentemente com abelhas silvestres. A descrição de Canaã como "uma terra que mana leite e mel" indica que as abelhas eram bem numerosas nessa terra, desde os tempos antigos. (Êx 3:8) O clima quente e a abundância de flores continuam a fazer dela uma terra apropriada para grande população de abelhas, e a apicultura é muito popular ali nos tempos modernos. Das mais de 20.000 variedades de abelhas conhecidas, a espécie mais comum em Israel é hoje uma abelha escura chamada de *Apis mellifica syriaca*.

O mel comido por Jonatã durante certa campanha militar foi encontrado na floresta, estando a colmeia de abelhas provavelmente numa árvore oca. (1Sa 14:25-27) Abelhas silvestres do vale do Jordão forneciam a João, o Batizador, grande parte de seu alimento. (Mt 3:4) As abelhas nidificam não só em árvores, mas também em outras cavidades, tais como fendas nas rochas e nas paredes. — De 32:13; Sal 81:16.

O relato em Juízes 14:5-9 tem suscitado algumas perguntas. Sansão, tendo matado um leão, voltou e encontrou "um enxame de abelhas no cadáver do leão, bem como mel". É bem conhecida a forte aversão que a maioria das abelhas têm a cadáveres e carniças. Deve-se notar, contudo, que o relato declara que Sansão voltou "depois de um tempo", ou, literalmente, no hebraico, "depois de dias", frase que pode referir-se a um período de até mesmo um ano. (Veja 1Sa 1:3 [A expressão "de ano em ano" no hebraico é, literalmente, "de dias em dias".]; compare isso com Ne 13:6.) O tempo decorrido permitiria que as aves ou animais necrófagos, e também insetos, tivessem consumido grande parte da carne, e que os raios ardentes do sol dessecassem o restante. Que se havia passado um bom tempo também se evidencia em que o enxame de abelhas não só havia formado uma colmeia dentro da carcaça do leão, mas também havia produzido certa quantidade de mel.

A ferocidade do ataque da parte duma colmeia de abelhas que fora perturbada é usada para descrever o modo como os amorreus expulsaram as forças israelitas do seu domínio montanhesco. (De 1:44) Comparando nações inimigas a um enxame de abelhas atacantes, o salmista diz que foram rechaçadas apenas pela fé no nome de Jeová. — Sal 118:10-12.

O profeta Isaías predisse vividamente a invasão da Terra da Promessa pelos exércitos do Egito e da Assíria, assemelhando suas tropas a enxames de moscas e de abelhas, aos quais Jeová Deus figurativamente assobia para virem e pousarem nos vales de torrente e nas fendas dos rochedos. (Is 7:18, 19) O 'assobio' não denota uma prática real entre apicultores, mas simplesmente indica que Jeová atrai a atenção das nações agressivas à terra de seu povo pactuado.

Na Bíblia, duas mulheres tinham o nome de Débora (significando "Abelha"): a ama de Rebeca (Gên 35:8) e a profetisa que cooperou com o juiz Baraque na derrota do rei cananeu Jabim. — Jz 4:4.

ABEL-MAIM. Veja ABEL-BETE-MAACÁ.

ABEL-MEOLÁ [Curso de Água de Dança]. Domicílio de Eliseu, onde Elias o encontrou arando e o ungiu sucessor de profeta. — 1Rs 19:16-19.

Numa data anterior, Abel-Meolá aparece no relato sobre a derrota dos midianitas pelo pequeno grupo de guerreiros de Gideão. Relata-se que a fuga desordenada dos midianitas levou-os "até as cercanias de Abel-Meolá, junto a Tabate". — Jz 7:22.

Visto que Tabate está ao L do rio Jordão, fizeram-se desde 1951 esforços para identificar Abel-Meolá com Tell el-Maqlub no uádi el-Yabis. Outro argumento aduzido para esta identificação tem sido que Elias, depois de partir de Horebe, parou em Abel-Meolá para ungir Eliseu, e tinha a comissão adicional de viajar "ao ermo de Damasco" para ungir Hazael como rei da Síria. (1Rs 19:15) A principal estrada antiga que levava de Horebe a Damasco existia ao L do Jordão, embora às vezes esta rota fosse controlada por nômades.

Entretanto, o relato da perseguição dos midianitas por Gideão na realidade indica que eles estavam ao O (em vez de ao L) do Jordão no ponto indicado em Juízes 7:22. (Veja Jz 7:24.) E, no que se refere à viagem de Elias ao ermo de Damasco, o registro mostra que ela não foi realizada imediatamente, mas, em vez disso, foi feita algum tempo depois pelo seu sucessor, Eliseu. (1Rs 19:15-19; 2Rs 8:7-13) Em vista disso, alguns textos geográficos continuam a recomendar um lugar ao O do Jordão, em

vez de ao L dele. (*The Geographical and Topographical Texts of the Old Testament* [Os Textos Geográficos e Topográficos do Antigo Testamento], de J. Simons, Leiden, 1959; *The Geography of the Bible* [A Geografia da Bíblia], de D. Baly, 1957; e o *Atlas of the Bible* [Atlas da Bíblia], de L. H. Grollenberg, 1956) Tanto Jerônimo como Eusébio, dos primeiros séculos da Era Comum, identificaram Abel-Meolá com um lugar a 10 milhas romanas (15 km) ao S de Bete-Seã (ao O do Jordão). *The Land of the Bible* (A Terra da Bíblia), de Y. Aharoni, declara: "Abel-Meolá foi agora identificada com muita segurança com o Tell Abu Sus, na margem [ocidental] do Jordão, a 15 km ao sul de Bete-Seã." (Traduzido para o inglês e editado por A. Rainey, 1979, p. 313) A vizinha planície de Bete-Seã é bem apropriada para a lavoura em grande escala. — Veja 1Rs 19:19.

Outra indicação a favor de tal lugar ao O do Jordão é o fato de que Abel-Meolá constituiu mais tarde parte do quinto distrito administrativo de Salomão e está alistada junto com outros lugares ao O do Jordão. (1Rs 4:12) Era evidentemente o domicílio de Adriel, o meolatita, genro de Saul. (1Sa 18:19; 2Sa 21:8) Danças festivas durante celebrações da colheita talvez expliquem o nome Abel-Meolá.

ABEL-MIZRAIM. Veja ATADE.

ABEL-QUERAMIM [Curso de Água dos Vinhedos]. O ponto mais distante até onde Jefté perseguiu os amonitas na derrota deles. (Jz 11:33) Crê-se geralmente que se localize entre Hésbon e Rabá, ou Rabá Amom (a moderna ʽAmman [Amã]). Atualmente, de modo geral, é identificada com Khirbet es-Suq, cerca de 8 km ao S de Rabá (ʽAmman), o que possivelmente se enquadra na descrição feita por Eusébio. (*Onomasticon* [Onomástico], 32, 15-16) Alguns recomendam Naʽur, cerca de 14 km ao SO de Rabá Amom como provável localização.

ABEL-SITIM. Veja SITIM N.º 1.

ABI. Veja ABIAS N.º 7.

ABIAIL [(Meu) Pai É Energia Vital]. Nome usado na Bíblia para três homens e duas mulheres.

1. Homem da tribo de Levi e da família (ou clã) de Merari. Era o pai de Zuriel, maioral da casa paterna do clã por ocasião do Êxodo. — Núm 3:35.

2. Esposa de Abisur, que era da tribo de Judá. (1Cr 2:29) Ela teve dois filhos, Abã e Molide.

3. Homem da tribo de Gade, que se estabeleceu em Basã e em Gileade. Era filho de Huri e chefe de família. — 1Cr 5:14-17.

4. Filha de Eliabe, irmão mais velho de Davi. (Embora a palavra hebraica *bath* [filha], em 2 Crônicas 11:18, também possa significar "neta".)

A versão *Almeida*, revista e corrigida, diz em 2 Crônicas 11:18: "E Roboão tomou para si, por mulher, a Maalate, filha de Jerimote, filho de Davi; e Abiail, filha de Eliabe, filho de Jessé." Isto faria parecer que Abiail era a segunda esposa de Roboão. Entretanto, o hebraico original admite uma versão diferente, e, por isso, muitas traduções modernas rezam aqui: "Maalate, filha de Jerimote, filho de Davi, *e de* Abiail, filha de Eliabe, filho de Jessé." (Veja *ALA, BJ, PIB.*) A respeito disso, a obra *Soncino Books of the Bible* (Livros da Bíblia, de Soncino) diz numa nota ao pé da página sobre 2 Crônicas 11:18: "A conjunção é subentendida. Maalate era a filha de Jerimote e de Abiail. Alguns comentadores consideram Abiail como o nome de outra das esposas de Roboão." (Editada por A. Cohen, Londres, 1952) Os pronomes no singular, usados nos versículos seguintes (19, 20) apoiam o conceito de que o versículo 18 se refere apenas a uma esposa de Roboão. Portanto, parece mais provável que Abiail era a mãe da esposa de Roboão, Maalate.

5. Pai da Rainha Ester e descendente de Benjamim. Era o tio do primo de Ester, Mordecai. (Est 2:5, 15; 9:29) Ester 2:7 indica que ele e sua esposa faleceram quando sua filha Ester ainda era bastante jovem, e assim algum tempo antes do casamento dela com o Rei Assuero.

ABI-ALBOM. Benjamita e notável guerreiro alistado entre 37 dos mais valentes combatentes do Rei Davi. (2Sa 23:31) Evidentemente, ele é o Abiel mencionado numa passagem paralela em 1 Crônicas 11:32. É chamado de arbatita, talvez por ser da cidade de Bete-Arabá, situada perto da fronteira entre Benjamim e Judá, acima da extremidade N do Mar Morto. (Jos 15:6; 18:21, 22) Sua valentia como combatente estava em harmonia com a profecia de Jacó a respeito da tribo de Benjamim, proferida no leito de morte. — Gên 49:27.

ABIÃO. Veja ABIAS N.º 5.

ABIAS [Meu Pai É Jeová]. Em 2 Reis 18:2 ocorre Abi como abreviatura deste nome. Abijão é outra variante encontrada no texto massorético, em 1 Reis 14:31; 15:1, 7, 8. Entretanto, em 1 Reis 14:31, cerca de 12 manuscritos hebraicos e a edição Bomberg da Bíblia Hebraica de Jacob ben Chayyim (1524-1525) rezam "Abijah" ("Abias").

1. Neto de Benjamim, alistado em sétimo lugar entre os nove filhos de Bequer. — 1Cr 7:8.

2. De acordo com o texto massorético, a esposa de Esrom, neto de Judá por sua nora Tamar. Esta Abias talvez fosse a mãe de Assur, pai de Tecoa. — 1Cr 2:4, 5, 24; veja ESROM N.º 2.

3. Segundo filho do profeta Samuel, o qual, junto com o seu irmão mais velho, Joel, foi designado

pelo seu pai idoso para ser juiz de Israel em Berseba. Visto que eles pervertiam o julgamento, aceitavam subornos e extorquiam lucros injustos, os anciãos de Israel exigiram que Samuel designasse um rei para governá-los. — 1Sa 8:1-5; 1Cr 6:28.

4. Descendente sacerdotal de Arão, o qual, nos dias do Rei Davi, era reconhecido como cabeça de uma das casas paternas de Israel. Davi dividiu o sacerdócio em 24 turmas, ou divisões, cada uma delas servindo no santuário de seis em seis meses por uma semana. A casa paterna de Abias foi escolhida por sortes para chefiar a oitava turma, a qual depois era conhecida como a "divisão de Abias". (1Cr 24:3-10; Lu 1:5) De modo que se disse que o sacerdote Zacarias, pai de João, o Batizador, era "da divisão de Abias".

5. Um dos 28 filhos de Roboão, também chamado Abijão, que se tornou o segundo rei do reino de Judá, de duas tribos, e reinou de 980 a 978 AEC. (1Rs 14:31-15:8) Era descendente régio de Davi, tanto por parte do pai como da mãe, sendo a 16.ª geração de Abraão na linhagem real de Jesus Cristo. (1Cr 3:10; Mt 1:7) Dentre as 18 esposas e 60 concubinas de Roboão, Maacá (chamada Micaia em 2 Crônicas 13:2), neta de Absalão, era a mais amada, e foi favorecida acima das demais por ter sido o seu filho, Abias, escolhido qual sucessor ao trono, embora ele não fosse o primogênito de Roboão. — 2Cr 11:20-22.

Com a ascensão de Abias ao trono, no 18.º ano do Rei Jeroboão I, de Israel, reiniciaram-se as hostilidades entre os reinos setentrional e meridional, seguindo-se guerra. Dispostos em formação de combate contra o exército escolhido de Judá, de 400.000 poderosos homens de guerra, achavam-se os 800.000 guerreiros de Jeroboão. Impávido diante de tal desvantagem, Abias, em um discurso arrebatado, dirigiu-se às massas de Jeroboão, condenando sua idólatra adoração de bezerros, e lembrando-lhes que o pacto de Jeová com Davi era para um reino que jamais findaria. "Conosco está à cabeça o verdadeiro Deus", declarou Abias, por conseguinte, "não luteis contra Jeová, . . . porque não vos mostrareis bem sucedidos". — 2Cr 12:16-13:12.

Na violenta batalha que se seguiu, a emboscada de Jeroboão foi providencialmente frustrada, e meio milhão de seus homens foram destruídos, assim exaurindo o poder militar de Jeroboão. Até mesmo foi capturada a cidade de Betel, onde um dos detestáveis bezerros de ouro, junto com um sacerdócio apóstata, haviam sido instalados. E tudo isso porque Abias se havia 'estribado em Jeová'. (2Cr 13:13-20) Todavia, Abias prosseguiu andando nos pecados de seu pai, Roboão, por permitir os altos, as colunas sagradas e até mesmo que os homens que se prostituíam a serviço dum templo continuassem no país. "Seu coração não se mostrou pleno para com Jeová, seu Deus." (1Rs 14:22-24; 15:3) No curso de sua existência possuiu 14 esposas e teve 38 filhos, e, ao morrer, seu filho Asa o sucedeu no trono. — 2Cr 13:21; 14:1.

6. Filho do Rei Jeroboão I, de Israel, que faleceu na sua juventude em resultado dum julgamento de Jeová. Em vista da apostasia de Jeroboão, sua casa passou a ser afligida por adversidades, inclusive a desesperada doença do jovem Abias. De modo que Jeroboão disfarçou a sua rainha e mandou-a consultar o idoso e cego profeta Aijá, em Silo. Mas, não se pode enganar a Jeová. Jeová declarou por meio do seu profeta Aijá que Ele exterminaria os herdeiros masculinos de Jeroboão, "assim como se varre o esterco até se dar cabo dele". (1Rs 14:10; 15:25-30) Abias, porém, foi o único descendente de Jeroboão que foi sepultado honrosamente, "visto que nele se achou algo de bom para com Jeová". — 1Rs 14:1-18.

7. Esposa do Rei Acaz, de Judá, e mãe do Rei Ezequias. Ela era filha de Zacarias. Em 2 Reis 18:2 o nome dela se encontra abreviado para Abi. — 2Cr 29:1.

8. Um dos cabeças das famílias de sacerdotes nos dias de Zorobabel e de Jesua, após o exílio babilônico. Abias encontra-se alistado entre mais de 20 "cabeças dos sacerdotes e de seus irmãos" que retornaram com Zorobabel a Jerusalém. (Ne 12:1-7) É bem provável que estivesse presente quando se lançou o alicerce do templo no segundo ano, quando se reorganizaram os serviços sacerdotais. (Esd 3:8-10) Uma geração mais tarde, nos dias de Joiaquim e de Neemias, a família sacerdotal de Abias foi representada por Zicri. — Ne 12:12, 17, 26.

9. Sacerdote, ou antepassado de sacerdote, o qual, nos dias de Neemias, participou da selagem do "arranjo fidedigno" ou da resolução para com Jeová. (Ne 9:38-10:8) Caso se trate do mesmo Abias alistado como o N.º 8, conforme alguns sugerem, então ele teria tido mais de 100 anos de idade.

ABIASAFE [(Meu) Pai Ajuntou]. Um dos três filhos de Corá, o levita, e descendente de Coate. (Êx 6:16-24) Seus irmãos eram Elcana e Assir. Pelo visto, ele é chamado de Ebiasafe em 1 Crônicas 6:37, e talvez seja o mencionado em 1 Crônicas 9:19 e 1 Crônicas 6:23.

Parece que os filhos de Corá não se juntaram ao pai na rebelião dele junto com Datã e Abirão, contra Moisés e Arão. Por isso, estes filhos não morreram junto com o pai naquela ocasião. (Núm 26:9-11) Assim, num período posterior, encontramos

referências aos "filhos de Corá" nos cabeçalhos de muitos dos Salmos (42, 44-49, 84, 85, 87, 88), embora este termo tenha basicamente o sentido de "os descendentes de Corá", ou de "a casa de Corá".

ABIATAR [Pai de Excelência; Pai de Mais do Que o Suficiente (Superabundância)]. Filho do sumo sacerdote Aimeleque, da tribo de Levi e da linhagem de Eli. (1Sa 14:3; 22:11; 23:6) Viveu durante os reinados de Saul, Davi e Salomão, e durante o reinado de Davi tornou-se sumo sacerdote. Tinha dois filhos, Jonatã e Aimeleque (o mesmo nome do pai de Abiatar). — 2Sa 15:27, 36; 8:17.

Abiatar morava em Nobe, "a cidade dos sacerdotes", a uma curta distância de Jerusalém, quando o Rei Saul mandou que Doegue, o edomita, matasse o pai de Abiatar, o sumo sacerdote, e outros sacerdotes (85 ao todo), por causa do seu suposto apoio a Davi. Doegue também abateu com a espada todos os demais residentes da cidade. Somente Abiatar escapou. Fugiu para Davi, que também era fugitivo, evidentemente em Queila, a vários quilômetros ao SO. Davi, sentindo certa responsabilidade pessoal pela tragédia, disse a Abiatar: "Eu bem sabia, naquele dia, estando lá Doegue, o edomita, que ele ia sem falta contá-lo a Saul. Eu pessoalmente fiz mal a toda alma da casa de teu pai. Fica morando comigo. Não tenhas medo, pois, quem procura a minha alma também procura a tua alma, porque tu és quem necessitas de proteção comigo." — 1Sa 22:12-23; 23:6.

Abiatar viajou então com Davi durante o restante da condição deste como proscrito, e serviu como sacerdote para as forças de Davi. Primeiro Samuel 23:6 mostra que Abiatar tinha trazido consigo um éfode, e, ao passo que os sacerdotes em geral usavam um éfode de linho (1Sa 22:18), os versículos 9-12 do capítulo 23 indicam que este era, evidentemente, o éfode do pai de Abiatar, o sumo sacerdote, contendo o Urim e o Tumim.

Durante os Reinados de Davi e de Salomão. Parece que, quando Davi finalmente obteve o trono, Abiatar foi constituído sumo sacerdote. Alguns peritos sugerem que, depois da morte do sumo sacerdote Aimeleque, o Rei Saul fez empossar Zadoque como sumo sacerdote para substituir Aimeleque, destarte não reconhecendo Abiatar, que estava com Davi, futuro sucessor de Saul. Sustentam que Davi, depois de sua ascensão ao trono, fez de Abiatar sumo sacerdote associado, ao lado de Zadoque. Tal conceito é evidentemente derivado de que Zadoque e Abiatar são regularmente mencionados juntos, como se partilhassem uma alta posição no sacerdócio. (2Sa 15:29, 35; 17:15; 19:11; 20:25; 1Rs 1:7, 8, 25, 26; 4:4; 1Cr 15:11) No entanto, o registro inspirado não menciona em parte alguma qualquer designação de Zadoque como sumo sacerdote sob o Rei Saul. É possível que destacar-se Zadoque se deva a ele ser vidente ou profeta, assim como o profeta Samuel recebeu mais menção no registro divino do que o sumo sacerdote de seu tempo. (2Sa 15:27) A evidência indica que Abiatar era o único sumo sacerdote durante o reinado de Davi, e que Zadoque então ocupava uma posição secundária à dele. — 1Rs 2:27, 35; Mr 2:26.

O texto em 2 Samuel 8:17 tem suscitado algumas indagações neste respeito, porque diz que "Zadoque, filho de Aitube, e Aimeleque, filho de Abiatar, eram sacerdotes" naquele tempo, mas não menciona Abiatar como sumo sacerdote. Alguns sugerem que os nomes de Aimeleque e Abiatar foram transpostos por um erro de escriba, de modo que o texto deveria rezar "Abiatar, filho de Aimeleque", como ocorre na *Pesito* siríaca. No entanto, o registro de 1 Crônicas (18:16; 24:3, 6, 31) confirma a ordem dos nomes neste versículo, conforme se encontra no texto massorético. Por conseguinte, parece mais provável que Zadoque e Aimeleque sejam mencionados simplesmente como sacerdotes secundários sob o Sumo Sacerdote Abiatar, e que se presumia ser entendida a posição de Abiatar neste caso. — 1Cr 16:37-40; compare isso com Núm 3:32.

Abiatar participou junto com outros sacerdotes do privilégio de levar a arca de Jeová da casa de Obede-Edom para Jerusalém. (2Sa 6:12; 1Cr 15:11, 12) Além de ele ser sumo sacerdote, estava incluído no grupo de conselheiros de Davi. — 1Cr 27:33, 34.

Perto da parte final do reinado de seu pai Davi, Absalão formou uma conspiração contra ele. Abiatar novamente apoiou Davi quando as circunstâncias obrigaram o rei a fugir de Jerusalém. Como parte dum plano de frustrar o conselho do traiçoeiro Aitofel, conselheiro anterior de Davi, Abiatar e Zadoque, como sacerdotes leais, foram enviados de volta a Jerusalém para servirem como oficiais de ligação, a fim de manter Davi informado dos planos do seu filho rebelde. (2Sa 15:24-36; 17:15) Depois da morte de Absalão, Abiatar e Zadoque serviram como intermediários para providenciar a volta de Davi à capital. — 2Sa 19:11-14.

Em vista da sua atuação fiel em suportar muitas dificuldades na companhia de Davi, durante o tempo em que este era fugitivo de Saul, e, novamente, durante a rebelião de Absalão, e considerando-se que gozava da confiança, da amizade e do favor de Davi durante cerca de quatro décadas, é surpreendente verificar que Abiatar se ligou a outro filho de Davi, Adonias, numa conspiração posterior pelo trono. Embora tal trama também tivesse o apoio de Joabe, chefe do exército, ela falhou; Salomão foi designado rei, o sacerdote leal, Zadoque, realizando a

unção, segundo as instruções de Davi. (1Rs 1:7, 32-40) Jonatã, filho de Abiatar, que previamente servira como correio de novas para Davi durante a insurreição de Absalão, agora foi avisar Adonias da frustração da trama. O Rei Salomão não tomou medidas imediatas contra Abiatar, mas, quando a evidência indicava que a trama ainda estava latente, ordenou a morte de Adonias e de Joabe, e baniu o sacerdote Abiatar de Jerusalém, dizendo: "Vai para Anatote, para os teus campos! Pois mereces a morte; mas neste dia não te entregarei à morte, porque carregaste a arca do Soberano Senhor Jeová diante de Davi, meu pai, e porque foste atribulado durante todo o tempo que meu pai foi atribulado." (1Rs 2:26) Zadoque foi então designado para substituir Abiatar em sua posição sacerdotal, e, com isto, o cargo de sumo sacerdote passou de novo para a linhagem de Eleazar, filho de Arão; e a linhagem sacerdotal da casa de Eli terminou completamente, em cumprimento da profecia de 1 Samuel 2:31. — 1Rs 2:27; 1Sa 3:12-14.

Ao passo que mais adiante no registro, em 1 Reis 4:4, de novo se refere a "Zadoque e Abiatar" como sacerdotes no reinado de Salomão, é provável que Abiatar seja alistado somente de forma honorífica, ou num sentido histórico. Alguns peritos sugerem que Salomão, depois de remover Abiatar, então o designou para servir como auxiliar de Zadoque, e que, ao passo que um oficiava no monte Sião, onde se mantinha a Arca, o outro servia no tabernáculo, que continuava em Gibeão, antes da construção do templo. (Veja 1Cr 16:37-40.) No entanto, 1 Reis 2:26 mostra que Salomão enviou Abiatar para os seus campos em Anatote, e, embora Anatote não fosse longe de Gibeão, a ordem de Salomão indica que Abiatar estava sendo removido de qualquer participação ativa no sacerdócio.

Em Marcos 2:26, a maioria das traduções apresenta Jesus como dizendo que Davi entrou na casa de Deus e comeu os pães da proposição "no tempo de Abiatar, sumo sacerdote". Visto que Aimeleque, pai de Abiatar, era o sumo sacerdote quando esse evento ocorreu, tal tradução resultaria num erro histórico. É digno de nota que vários manuscritos primitivos omitem a frase acima, e ela não se encontra nos trechos correspondentes em Mateus 12:4 e Lucas 6:4. No entanto, uma estrutura grega similar ocorre em Marcos 12:26 e Lucas 20:37, e aqui, muitas traduções usam a frase "no trecho sobre", "na passagem da". (*BJ*, *NTP*) Assim, parece que Marcos 2:26 permite apropriadamente a versão apresentada na *Tradução do Novo Mundo*, que reza: "Como entrou na casa de Deus, *no relato* sobre Abiatar, o principal sacerdote." Visto que o relato dos primeiros feitos de Abiatar começa logo depois do registro sobre a entrada de Davi na casa de Deus para comer os pães da proposição, e visto que Abiatar se tornou mais tarde o sumo sacerdote de Israel no reinado de Davi, tal tradução mantém a exatidão histórica do registro.

ABIBE [Espigas Verdes]. O nome original do primeiro mês lunar do calendário sagrado judaico e do sétimo mês do calendário secular. (Êx 13:4; 23:15; 34:18; De 16:1) Corresponde, em geral, a parte de março e parte de abril.

Entende-se que o nome abibe significa "espigas verdes", quando as espigas estão maduras, mas ainda macias. (Veja Le 2:14.) Era durante este mês que se fazia a colheita da cevada, à qual se seguia, algumas semanas mais tarde, a colheita do trigo. Também começavam as chuvas posteriores ou primaveris (hemisfério norte) e estas faziam com que o rio Jordão atingisse sua cheia. (Jos 3:15) Foi designado por Jeová como o mês inicial do ano sagrado, por ocasião do Êxodo do Egito. (Êx 12:1, 2; 13:4) Depois do exílio babilônico, este nome foi substituído pela denominação nisã. — Veja NISÃ.

ABIDA [Pai (Me) Conheceu]. Abida era filho de Midiã e neto de Abraão por sua esposa Quetura. Ele tinha quatro irmãos, chamados Efá, Efer, Anoque e Elda. — Gên 25:1, 2, 4; 1Cr 1:33.

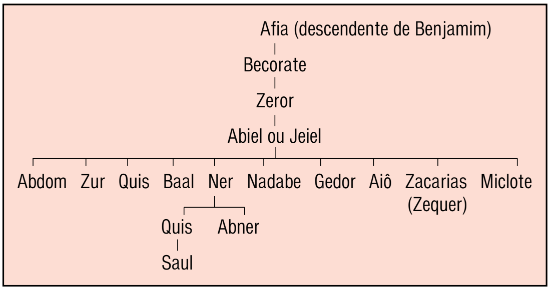
ABIDÃ [(Meu) Pai Julgou]. O maioral da tribo de Benjamim por ocasião do recenseamento de Israel no segundo ano após o Êxodo do Egito. (Núm 1:11, 16) Era chefe dos 35.400 homens de Benjamim de mais de 20 anos de idade, que se acampavam ao O do tabernáculo. — Núm 2:18, 22, 23.

Por ocasião da terminação do tabernáculo e da sua inauguração (1512 AEC), durante 12 dias, cada maioral apresentou uma oferta não competitiva de vasilhas de prata e de ouro no valor de cerca de US$ 1.720, além de ofertas de cereais, óleo, incenso e gado, e Abidã fez isso no nono dia. (Núm 7:10, 60-65) Ele faleceu durante a jornada de 40 anos no ermo. — Núm 14:29, 30.

ABIEL [(Meu) Pai É Deus].

1. Filho de Zeror, e descendente de Becorate e de Afia, da tribo de Benjamim. Uma comparação de 1 Crônicas 8:29-33 e 9:35-39 com 1 Samuel 9:1, 2 e 14:50, 51, fornece uma base para se crer que Abiel também seja chamado de "Jeiel" no relato de Crônicas, visto que se mostra ali que Jeiel é pai de Ner, que se tornou pai de Quis, pai de Saul. Primeiro Samuel 14:50, 51, mostra também que Abiel (ou Jeiel) era o pai de Ner. O registro em Crônicas indica que Jeiel (ou Abiel) teve outros nove filhos, dos quais um se chamava Quis, e este Quis mais velho seria assim o tio do filho de Ner, que tinha o mesmo nome.

Presumindo-se que tanto Abiel como Jeiel sejam nomes da mesma pessoa, chegamos a uma genealogia como a apresentada nesta tabela.



Portanto, ao lermos em 1 Samuel 9:1 que Quis (isto é, o segundo Quis, pai de Saul) era "filho de Abiel", parece que o sentido é que ele era neto de Abiel, conforme muitas vezes se dá na genealogia bíblica, quando simplesmente se omitem um ou mais elos na genealogia. (Assim, ao passo que se menciona "a família dos matritas" em 1 Samuel 10:21 como incluindo Quis e Saul, o nome de Matri não aparece nos relatos que aqui consideramos, nem no restante da Bíblia.)

O registro em 1 Crônicas (8:33; 9:39) parece bastante específico em apresentar Ner como pai imediato do segundo Quis, e este relato é claramente o mais explícito dos dois. — Veja QUIS N.º 2 e 3.

2. Também benjamita. — Veja ABI-ALBOM.

ABIEZER [(Meu) Pai É Ajudador].

1. Um dos "filhos de Gileade", neto de Manassés, primogênito de José. Uma comparação dos relatos de Números 26:28-30 e Josué 17:1, 2, mostra que ele é também chamado Iézer (Jezer, *ALA*), uma forma abreviada de Abiezer, retirado o prefixo "Ab" (pai).

Abiezer era chefe de família e antepassado do juiz Gideão. (Jz 6:11, 24, 34; 8:2) Parece que, depois da divisão da terra entre as tribos de Israel, a família de Abiezer, quer originalmente, quer posteriormente, estabeleceu-se na região de Ofra, no território de Manassés, ao O do Jordão.

O nome é também usado para representar a casa de Abiezer em sentido coletivo. — Jz 8:2; veja ABIEZRITA.

2. Filho de Hamolequete, que era irmã do neto de Manassés, Gileade. (1Cr 7:18) Alguns comentadores acham que este Abiezer seja o mesmo que o N.º 1.

3. Benjamita de Anatote, um dos 37 combatentes mais valentes do Rei Davi. (2Sa 23:27, 39) Era chefe duma casa paterna e chefe divisional duma força de 24.000 homens, servindo o rei durante o nono mês de cada ano. (1Cr 11:28; 27:1, 12) Junto com outros benjamitas, ele, pela sua valentia na guerra, cumpria a profecia de Gênesis 49:27. Sua cidade de Anatote ficava a poucos quilômetros ao NNE de Jerusalém, no território de Benjamim. — 1Cr 6:60.

ABIEZRITA [De (Pertencente a) Abiezer]. Descendente de Abiezer; da família de Abiezer. (Jz 6:11, 24; 8:32) Números 26:30 reza "iezeritas" ("jezeritas", *ALA*), que constitui uma contração de abiezritas. Este termo é aplicado na Bíblia aos descendentes de Abiezer, 'filho de Gileade', em vez de ao Abiezer dos tempos de Davi. — Veja ABIEZER N.º 1.

ABIGAIL [(Meu) Pai se Fez Alegre].

1. Uma das esposas de Davi. Originalmente, a esposa do abastado Nabal, de Maom, cidade à beira do ermo de Judá, ao O do Mar Morto. (1Sa 25:2, 3; Jos 15:20, 55) Ela possuía "boa discrição e bela figura", ao passo que seu primeiro marido, cujo nome significa "Insensato; Estúpido", era "duro e mau nas suas práticas".

Depois da morte do profeta Samuel, Davi e seus homens passaram para a região em que pastavam os rebanhos do marido de Abigail. Os homens de Davi, depois disso, eram como que uma "muralha" protetora em torno dos pastores e rebanhos de Nabal, noite e dia. Assim, quando chegou a época da tosquia, Davi enviou alguns moços a Carmelo, para trazer à atenção de Nabal os bons serviços que lhe foram prestados e para solicitar uma oferta de alimento da parte dele. (1Sa 25:4-8, 15, 16) Mas o sovina Nabal berrou invectivas contra eles e insultou Davi, como se ele fosse uma pessoa inconsequente, e como se todos eles fossem possíveis escravos fugitivos. (1Sa 25:9-11, 14) Isto irou tanto a Davi que ele se cingiu da espada e conduziu cerca de 400 homens em direção a Carmelo, para exterminar Nabal e os homens da sua casa. — 1Sa 25:12, 13, 21, 22.

Abigail, informada do incidente através dum servo perturbado, mostrou sua percepção sábia por imediatamente juntar amplo suprimento de alimentos e cereais, e então enviá-los à sua frente, aos cuidados de seus servos, assim como Jacó fizera antes de contatar Esaú. (1Sa 25:14-19; Gên 32:13-20) Sem dizer nada ao marido, cavalgou para encontrar-se com Davi e, num longo e fervoroso apelo, que manifestava sabedoria e lógica, bem como respeito e humildade, convenceu Davi de que as palavras insensatas do seu marido não justificavam o injusto derramamento de sangue, nem a falta de confiança em Jeová, de que Ele próprio resolveria este assunto dum modo correto. (1Sa 25:14-20, 23-31) Davi agradeceu a Deus o bom senso e a pronta ação de tal mulher. — 1Sa 25:32-35; compare isso com Pr 25:21, 22; 15:1, 2.

Voltando para casa, Abigail esperou que seu marido recobrasse a sobriedade, depois duma festa de bebedeira, e então o informou de suas ações. Então, "o coração dele ficou morto dentro dele e ele próprio ficou como pedra", e, depois de dez dias, Jeová o fez expirar. Quando as novas chegaram a Davi, ele enviou uma proposta de casamento a Abigail, que ela não hesitou em aceitar. Partilhou as afeições de Davi com Ainoã, uma jezreelita, a quem Davi tomara previamente como esposa. A primeira esposa de Davi, Mical, já havia sido dada por seu pai, Saul, a outro homem. — 1Sa 25:36-44.

Abigail esteve com Davi em Gate, na extremidade ocidental da Sefelá e, mais tarde, embaixo no NO do Negebe, em Ziclague. Durante a ausência de Davi, um grupo incursor de amalequitas do S incendiou Ziclague e levou todas as mulheres e crianças, inclusive Abigail e Ainoã. Davi, com a garantia de Jeová de que teria êxito, liderou seus homens em persegui-los e, num ataque de surpresa, sobrepujou os amalequitas, recuperando os cativos e os bens. — 1Sa 30:1-19.

De volta a Ziclague, três dias depois, chegaram as notícias da morte de Saul. (2Sa 1:1, 2) Abigail acompanhou então seu marido até Hébron, de Judá, onde Davi foi ungido como rei. Ali ela deu à luz um filho, Quileabe (2Sa 3:3), também chamado Daniel em 1 Crônicas 3:1. As esposas de Davi aumentaram para seis em Hébron, e nem Abigail nem seu filho são mais mencionados no relato. — 2Sa 3:2-5.

2. Uma das duas irmãs de Davi. (1Cr 2:13-17) Alguns peritos creem ter sido ela apenas meia-irmã, aparentada por parte de mãe, mas não por parte de pai. Em 2 Samuel 17:25, Abigail é chamada de "filha de Naás". A tradição rabínica sustenta que Naás é simplesmente outro nome de Jessé, pai de Davi. A *Septuaginta* grega (edição de Lagarde) reza "Jessé", ao invés de "Naás", neste versículo. Várias traduções modernas também rezam dessa forma. (Veja *BJ; BMD.*) No entanto, é digno de nota que o registro em 1 Crônicas 2:13-16 não chama Abigail e Zeruia de 'filhas de Jessé', mas, antes, de "irmãs" dos filhos de Jessé, inclusive Davi. Isto permite a possibilidade de que a mãe deles tivesse primeiro casado com um homem chamado Naás, a quem deu à luz Abigail e Zeruia, antes de se tornar esposa de Jessé e mãe de seus filhos. Não se pode, por conseguinte, declarar dogmaticamente que Abigail fosse filha de Jessé. — Veja NAÁS N.º 2.

Abigail, irmã de Davi, é mencionada como dando à luz apenas um filho, Amasa. O marido dela é chamado Itra, o israelita, em 2 Samuel 17:25, mas nos outros lugares é chamado Jeter (1Rs 2:5, 32), e em 1 Crônicas 2:17 é mencionado como "Jeter, o ismaelita". (Veja JETER N.º 6.) É possível que Abigail contraísse matrimônio com Jeter durante o tempo em que Jessé e sua família moravam na terra de Moabe. (1Sa 22:3, 4) Seu filho, Amasa, não recebeu nenhuma atenção evidente durante o reinado de Davi, até a rebelião de Absalão. O primo dele, Absalão, então o fez chefe de suas forças armadas. Todavia, depois da morte de Absalão, o irmão de Abigail, o Rei Davi, teve tratos com o filho dela, Amasa, para obter apoio para sua volta ao trono, e, depois disso, fez de Amasa o chefe do exército, substituindo Joabe. (2Sa 19:11-14) Esta designação logo trouxe a morte para o filho de Abigail, às mãos de seu amargurado primo, Joabe. — 2Sa 20:4-10.

ABIJÃO. Veja ABIAS N.º 5.

ABILENE. Distrito romano, ou tetrarquia, na região das montanhas do Antilíbano, ao norte do monte Hermom. Foi assim chamado segundo sua capital, Abila, cidade situada numa garganta pitoresca à margem do rio Abana (moderno Barada).

Em Lucas 3:1, diz-se-nos que no 15.º ano de Tibério César (28/29 EC) o distrito era regido por Lisânias. Tal fato é confirmado por uma inscrição achada em Abila com relação a uma dedicação de templo que datava do reinado de Tibério. Esta inscrição leva o nome de "Lisânias, o tetrarca". Antes disso, Abilene fazia parte do reino de Herodes, o Grande, mas, após a sua morte, por volta do ano 1 AEC, foi incluído na província da Síria. Josefo registra que a tetrarquia de Lisânias foi anexada à Palestina, em 37 EC, sob Herodes Agripa I, e que, depois disso, foi concedida por Cláudio, em 53 EC, a Herodes Agripa II.

ABIMAEL. Descendente de Sem através de Arpaxade. Seu pai era Joctã, cujo irmão, Pelegue, era antepassado de Abraão. (Gên 10:28; 1Cr 1:17-27) É provável que Abimael e seus 12 irmãos fossem os progenitores de 13 diferentes tribos árabes, que se fixaram na Península Arábica.

ABIMELEQUE [Meu Pai é Rei]. Quer um nome pessoal, quer um título oficial de vários reis filisteus, talvez similar ao título Faraó entre os egípcios, e César entre os romanos.

1. Rei da cidade de Gerar, onde Abraão e Sara residiram temporariamente por volta de 1919 AEC. Pensando que os dois fossem irmão e irmã, o rei tomou Sara para se tornar sua esposa, mas providencialmente, não tocou nela. Advertido por Jeová num sonho, o rei devolveu Sara a Abraão, junto com uma compensação consistindo em gado e escravos, e, além disso, em mil siclos de prata (c. US$ 2.200), como garantia da castidade de Sara. Algum tempo depois, este rei celebrou em Berseba um pacto de paz e de confiança mútua com Abraão. — Gên 20:1-18; 21:22-34.

2. Possivelmente outro rei de Gerar, no tempo em que Isaque foi para lá por causa duma fome. Isto aconteceu depois da morte de Abraão em 1843 AEC. Isaque, igual ao seu pai Abraão, tentou fazer Rebeca passar por sua irmã, mas quando o rei, por acaso, descobriu que ela era a esposa de Isaque, emitiu um decreto público concedendo-lhes proteção. No entanto, a prosperidade de Isaque, dada por Deus, tornou-se motivo de inveja, e o rei pediu assim que Isaque se mudasse dali. Algum tempo mais tarde, este rei de Gerar celebrou um pacto de paz com Isaque, similar ao que seu predecessor havia feito com Abraão. — Gên 26:1-31.

3. Rei filisteu da cidade de Gate, nos dias de Davi. — Sal 34:cab; veja AQUIS.

4. Filho do juiz Gideão, nascido de sua concubina em Siquém. Após a morte de seu pai, Abimeleque, com presunçosa desfaçatez, procurou fazer-se rei. Astuciosamente, apelou para os proprietários de terras de Siquém, por meio da família influente de sua mãe. Ao obter o apoio financeiro deles, contratou alguns facínoras, dirigiu-se à casa de seu pai em Ofra e ali massacrou seus meios-irmãos sobre uma só pedra. Dentre seus 70 meios-irmãos, apenas o caçula, Jotão, escapou da matança.

Abimeleque foi então proclamado rei, mas Jeová permitiu que um espírito mau se desenvolvesse entre os siquemitas e seu novo "rei", a fim de vingar a culpa de sangue de todos os ligados à conspiração. Gaal organizou uma revolta. Abimeleque rapidamente a esmagou, capturou e destruiu a cidade de Siquém, e polvilhou-a com sal. Daí, atacou a cripta da casa ou santuário de El-Berite, e a incendiou, e, na conflagração, cerca de mil de seus anteriores colaboradores, os proprietários de terras, da torre de Siquém, que se haviam refugiado ali, morreram queimados. Imediatamente, Abimeleque deu seqüência a este êxito por atacar Tebes, ao N, apenas para uma mulher, da torre da cidade, lhe lançar uma mó superior na cabeça. O "reinado" de três anos de Abimeleque chegou ao fim quando seu escudeiro, satisfazendo seu último pedido, o traspassou com a espada, de modo que não se pudesse dizer que fora uma mulher que o matara. — Jz 8:30, 31; 9:1-57; 2Sa 11:21.

5. O texto massorético, que a versão *Almeida* segue, reza "Abimeleque" em 1 Crônicas 18:16. A *Septuaginta* grega, a *Vulgata* latina, a *Pesito* siríaca e 12 manuscritos hebraicos rezam "Aimeleque", que concorda com 2 Samuel 8:17.

ABINADABE [Pai Está Disposto (É Nobre; Generoso)].

1. Habitante da cidade de Quiriate-Jearim, no território de Judá, a uns 14 km a ONO de Jerusalém, no lar de quem se guardou por um tempo a Arca do Pacto.

Quando a Arca sagrada foi trazida de Bete-Semes, depois duma desastrosa estada de sete meses entre os filisteus, ela foi depositada no lar de Abinadabe, e o filho dele, Eleazar, foi santificado para guardá-la. Neste lar, a Arca permaneceu por uns 70 anos, até que Davi providenciou sua transferência para Jerusalém. Durante a transferência, outro filho de Abinadabe, Uzá, caiu morto quando a ira de Jeová se acendeu contra ele por ter tocado a Arca, desconsiderando a ordem em Números 4:15. — 1Sa 6:20-7:1; 2Sa 6:1-7; 1Cr 13:6-10.

2. O segundo filho de Jessé, e um dos três irmãos mais velhos de Davi que foram à guerra com Saul contra os filisteus. — 1Sa 16:8; 17:13.

3. Um dos filhos do Rei Saul, morto pelos filisteus no monte Gilboa. — 1Sa 31:2; 1Cr 9:39.

4. Pai de um dos 12 prepostos, provisores de alimentos, do Rei Salomão. Este comissionado "filho de Abinadabe", também chamado de "Ben-Abinadabe", casou-se com a filha de Salomão, Tafate, e foi encarregado de prover alimentos para a casa de Salomão por um mês no ano, provenientes de todo o serro de Dor. — 1Rs 4:7, 11.

ABINOÃO [Pai É Agradabilidade]. O pai do juiz Baraque, e descendente de Naftali. Evidentemente, ele era habitante da cidade de refúgio de Quedes, no território de Naftali. — Jz 4:6, 12; 5:1, 12.

ABIRÃO [Pai É Elevado (Exaltado)].

1. Rubenita, filho de Eliabe e irmão de Datã e Nemuel. Era chefe de família, e um dos principais homens de Israel na época do Êxodo do Egito. — Núm 26:5-9.

Abirão e seu irmão Datã apoiaram Corá, o levita, em sua rebelião contra a autoridade de Moisés e Arão. Um terceiro rubenita, chamado Om, também é incluído no estágio inicial da rebelião, mas, depois disso, não é mais mencionado. (Núm 16:1) Tendo ajuntado um grupo de 250 maiorais, que eram "homens de fama", estes homens acusaram Moisés e Arão de arbitrariamente se elevarem sobre os demais da congregação. (Núm 16:1-3) Pelas palavras de Moisés a Corá, torna-se evidente que Corá e seus seguidores dentre os levitas ambicionavam o sacerdócio que fora conferido a Arão (Núm 16:4-11); mas isto evidentemente não se dava com Abirão e Datã, que eram rubenitas. Moisés lidou com eles em separado, e sua rejeição da convocação de Moisés para comparecerem perante ele contém acusações dirigidas unicamente contra Moisés, sem se mencionar Arão. Clamaram contra a liderança de Moisés sobre a nação e disseram que ele 'tentava bancar ao máximo o príncipe sobre eles', e que deixara de cumprir a promessa de guiá-los a uma terra que manasse leite e mel. A oração de Moisés a Jeová, em resposta a tais acusações,

contém semelhantemente uma defesa de suas próprias ações, e não as de Arão. — Núm 16:12-15.

Disto pareceria que a rebelião tinha dois aspectos, e visava não só o sacerdócio arônico, mas também a posição de Moisés como administrador das instruções de Deus. (Sal 106:16) A situação talvez parecesse oportuna para a organização do sentimento popular em favor duma mudança, visto que pouco antes o povo se havia queixado duramente de Moisés, falara sobre a nomeação de novo cabeça para liderar a nação de volta ao Egito, e até mesmo falara de apedrejar Josué e Calebe por apoiarem Moisés e Arão. (Núm 14:1-10) Rubem era o primogênito de Jacó, mas perdera o direito à herança como tal, devido à ação errada. (1Cr 5:1) Assim, Datã e Abirão talvez expressassem ressentimentos pelo exercício de autoridade sobre eles por parte de Moisés, o levita, por desejarem recuperar o primado perdido de seu antepassado. Números 26:9, porém, mostra que sua luta não era só contra Moisés e Arão, mas também "contra Jeová", que havia divinamente comissionado Moisés e Arão para ocuparem posições de autoridade.

Visto que a família dos coatitas (em que estava incluída a família de Corá) acampava do lado S do tabernáculo, o mesmo lado que os rubenitas, é possível que a tenda de Corá ficasse próxima das de Datã e Abirão. (Núm 2:10; 3:29) Na ocasião em que Deus expressou seu julgamento, Datã e Abirão estavam de pé à entrada de suas tendas, ao passo que Corá e 250 apoiadores rebeldes se encontravam reunidos junto à entrada da tenda de reunião, com seus incensários na mão. Daí, depois da exortação de Moisés, para que os demais do povo se afastassem das proximidades das tendas dos três cabeças da rebelião, Deus manifestou sua condenação do proceder desrespeitoso deles por fazer com que o solo se abrisse sob as tendas de tais homens, tragando Datã e Abirão, e as famílias deles. (Núm 16:16-35; De 11:6; Sal 106:17) A família de Corá, com a exceção de seus filhos, pereceu também. O próprio Corá morreu junto com os 250 rebeldes, destruídos por fogo diante do tabernáculo. (Núm 16:35; 26:10, 11) Assim, a rebelião contra a autoridade divinamente designada teve um rápido fim, e, por causa da participação de Abirão nela, seu nome foi extirpado de Israel.

2. Filho primogênito de Hiel, o betelita. Em Josué 6:26 registra-se o juramento de Josué a respeito da destruída cidade de Jericó, predizendo que aquele que porventura a reconstruísse sofreria a perda de seu filho primogênito. O pai de Abirão, Hiel, desconsiderou este juramento, e, durante o reinado do Rei Acabe (c. 940-920 AEC), uns cinco séculos depois do tempo de Josué, ele lançou os alicerces de Jericó. Abirão, seu filho, morreu, evidentemente de modo prematuro, como historicamente registrado cumprimento da profecia. — 1Rs 16:34.

ABISAGUE. Jovem virgem da cidade de Suném, ao N de Jezreel e do monte Gilboa, no território de Issacar. (Jos 19:17-23) Ela era "extremamente bela", e foi escolhida pelos servos de Davi para se tornar a enfermeira e companheira do rei durante seus últimos dias. — 1Rs 1:1-4.

Davi tinha então cerca de setenta anos (2Sa 5:4, 5), e por estar debilitado, tinha pouco calor corporal. Abisague o servia durante o dia, sem dúvida alegrando o ambiente com seu viço e sua beleza juvenis, e, à noite, ela 'deitava-se ao peito do rei' para aquecê-lo, mas "o próprio rei não teve relações com ela". Todavia, a atitude posteriormente manifestada por Salomão a respeito dela indica que Abisague era considerada como tendo a posição de esposa ou concubina de Davi. Como tal, segundo uma regra no antigo Oriente, ela se tornaria propriedade do herdeiro de Davi, por ocasião da morte dele.

O relato sobre Abisague vem logo antes do relato da tentativa de obtenção da coroa por parte de Adonias, aquele que provavelmente era o filho sobrevivente mais velho de Davi, e parece ter sido colocado ali para esclarecer a ação subsequente de Adonias durante o reinado de Salomão. Após ascender ao trono, Salomão concedera a Adonias um perdão condicional. Depois, Adonias persuadiu a mãe de Salomão, Bate-Seba, a pedir a Salomão que lhe desse Abisague por esposa. Salomão, convicto de que a solicitação de Adonias não era somente devida à beleza de Abisague, mas, antes, indicava um esforço sutil de fortalecer as pretensões de Adonias ao trono, reagiu de forma irada, revogou o perdão concedido a Adonias e ordenou a morte dele. (1Rs 2:13-25) Não se menciona mais Abisague, mas é provável que ela continuasse como uma das esposas ou concubinas de Salomão. — Veja ADONIAS N.º 1.

ABISAI [possivelmente: Pai É (Existe)]. O filho de Zeruia, irmã ou meia-irmã de Davi, e irmão de Joabe e Asael. — 2Sa 2:18; 1Cr 2:15, 16.

Abisai veio a distinguir-se por sua bravura mais do que os 30 poderosos guerreiros sobre os quais servia de chefe, sua reputação até mesmo rivalizando com a dos três homens mais poderosos de Davi, pois certa vez abateu sozinho 300 inimigos, mas "não chegou à categoria dos primeiros três". — 2Sa 23:18, 19.

Abisai apoiava lealmente seu tio Davi em todas as suas campanhas militares, mas tendia a ser impulsivo e implacável, e, em algumas ocasiões, teve de ser restringido. Por exemplo, quando ele e Davi penetraram furtivamente à noite no acampamento militar de Saul, ele teria cravado na terra o adormecido Saul, "o ungido de Jeová", com a própria lança

de Saul, se Davi não o tivesse restringido. (1Sa 26:6-9) Quando Absalão se rebelou, Abisai teve de ser duas vezes impedido de executar Simei, que amaldiçoava o rei. No entanto, Davi não conseguiu impedir que Abisai colaborasse na morte de Abner. — 2Sa 3:30; 16:9-11; 19:21-23.

Abisai ficou famoso por tomar a dianteira em abater 18.000 edomitas e, de novo, por liderar o desbaratamento dos amonitas. Ele também cooperou para acabar com a rebelião de Seba, um benjaminita imprestável. Na última batalha registrada de Davi, se não fosse por Abisai, Davi teria perdido a vida às mãos de um filisteu de avantajada estatura. — 1Cr 18:12; 19:11-15; 2Sa 20:1, 6; 21:15-17.

ABISALÃO. Veja ABSALÃO.

ABISMO. Segundo o *Greek and English Lexicon to the New Testament* (Léxico Grego e Inglês do Novo Testamento; Londres, 1845, p. 2) de Parkhurst, o grego *á·bys·sos* significa "muito ou extremamente profundo". Segundo o *Greek-English Lexicon* (Léxico Grego-Inglês, Oxford, 1968, p. 4) de Liddell e Scott, significa "insondável, ilimitado". A *Septuaginta* grega usa a palavra regularmente para traduzir o hebraico *tehóhm* (água de profundeza), como em Gênesis 1:2; 7:11.

Á·bys·sos ocorre nove vezes nas Escrituras Gregas Cristãs, sete das quais no livro de Revelação. É do "abismo" que procedem os gafanhotos simbólicos, sob a chefia de seu rei, Abadon, ou Apolion, "o anjo do abismo". (Re 9:1-3, 11) A "fera", que trava guerra contra as "duas testemunhas" de Deus e as mata, também é mencionada como saindo "do abismo". (Re 11:3, 7) Revelação 20:1-3 descreve o futuro lançamento de Satanás no abismo, por mil anos; algo que uma legião de demônios instou com Jesus que não fizesse com eles numa certa ocasião. — Lu 8:31.

Significância Bíblica. É digno de nota que a *Septuaginta* grega não usa *á·bys·sos* para traduzir a palavra hebraica *she'óhl*, e visto que criaturas espirituais são lançadas nele, não pode corretamente ser *limitado* no sentido a Seol ou Hades, visto que estas duas palavras claramente se referem à sepultura terrestre comum da humanidade. (Jó 17:13-16; veja HADES; SEOL.) Não se refere ao "lago de fogo", visto que é depois da soltura de Satanás do abismo que ele é então lançado no lago de fogo. (Re 20:1-3, 7-10) A declaração de Paulo em Romanos 10:7, em que ele fala de Cristo estar no abismo, também preclui tal possibilidade, bem como mostra que o abismo não é o mesmo que o Tártaro. — Veja TÁRTARO.

Romanos 10:6, 7, ajuda a esclarecer o significado do "abismo" ao declarar: "Mas a justiça resultante da fé fala da seguinte maneira: 'Não digas no teu coração: "Quem ascenderá ao céu?" isto é, para fazer descer a Cristo; ou: "Quem descerá ao abismo?" isto é, para fazer subir a Cristo dentre os mortos.'" (Veja De 30:11-13.) É evidente que o "abismo" aqui se refere ao lugar em que Cristo Jesus passou parte de três dias e do qual seu Pai o ressuscitou. (Veja Sal 71:19, 20; Mt 12:40.) Revelação 20:7 refere-se ao abismo como "prisão", e o confinamento em restrição absoluta resultante da morte, no caso de Jesus, certamente se harmoniza com isso. — Veja At 2:24; 2Sa 22:5, 6; Jó 38:16, 17; Sal 9:13; 107:18; 116:3.

A respeito do significado básico, "insondável", como característica do "abismo", é interessante observar a declaração da *Encyclopædia of Religion and Ethics* (Enciclopédia de Religião e Ética, 1913, Vol. I, p. 54) de Hastings, que, ao comentar Romanos 10:6, 7, diz: "A impressão transmitida pela linguagem de S. Paulo é da amplidão de tal domínio, como de um que tentaríamos explorar em vão." Paulo contrasta a inacessibilidade do "céu" e do "abismo" com a acessibilidade da justiça pela fé. O uso da palavra relacionada, *bá·thos*, feito por Paulo em Romanos 11:33, ilustra isto: "Ó profundidade [*bá·thos*] das riquezas, e da sabedoria, e do conhecimento de Deus! Quão inescrutáveis são os seus julgamentos e *além de pesquisa* são os seus caminhos!" (Veja também 1Co 2:10; Ef 3:18, 19.) Assim, em harmonia com Romanos 10:6, 7, o lugar representado pelo "abismo" evidentemente também subentende estar 'fora do alcance' de todos, exceto de Deus ou do seu anjo designado, que tem a "chave do abismo". (Re 20:1) Um dos significados atribuídos à palavra *á·bys·sos* no *Greek-English Lexicon* (p. 4) de Liddell e Scott é "o vazio infinito".

A forma plural da palavra hebraica *metsoh·láh* (ou *metsu·láh*) é traduzida "grande abismo" no Salmo 88:6, e significa literalmente "abismos" ou "profundezas". (Veja Za 10:11.) Relaciona-se com *tsu·láh*, que significa "água de profundeza". — Is 44:27.

ABISUA [possivelmente: Pai É Ajuda].

1. Benjamita da família de Bela. (1Cr 8:1-4) Embora ele pareça ter sido filho de Bela, a diferença entre os relatos de Números 26:40, 1 Crônicas 7:7 e 1 Crônicas 8:1-4 induz alguns a crer que a palavra "filhos" possa antes significar "descendentes".

2. Filho de Fineias e bisneto de Arão. Era o pai de Buqui. (1Cr 6:4, 5, 50, 51) Esdras 7:1-5 mostra ter sido ele um dos antepassados de Esdras. Josefo (*Jewish Antiquities* [Antiguidades Judaicas], V, 361, 362 [xi, 5]; VIII, 12 [i, 3]) refere-se a Abisua (chamado Abiezer no Livro V) como o sumo sacerdote, o que, se esta hipótese for aceita, faria dele o quarto sumo sacerdote de Israel. Isto se harmonizaria com a promessa de Jeová feita ao pai de Abisua,

Fineias, de que o sacerdócio continuaria na sua família. — Núm 25:11-13.

ABISUR (Pai É Muro [Protetor]). Descendente de Judá por meio da linhagem de Esrom, da casa de Jerameel. Evidentemente, era o segundo filho de Samai e tornou-se pai de dois filhos por meio de sua esposa Abiail. — 1Cr 2:28, 29.

ABITAL [Pai É Orvalho]. Uma das seis esposas por meio das quais Davi teve filhos durante os sete anos e meio que reinou em Hébron (1077-1070 AEC). O filho dela chamava-se Sefatias. — 2Sa 3:4; 1Cr 3:3.

ABITUBE [Pai É Bondade]. Benjamita, evidentemente filho de Saraim por meio de sua esposa Husim. — 1Cr 8:8, 11.

ABIÚ [Ele É Pai]. Um dos quatro filhos de Arão por meio de sua esposa Eliseba; o irmão de Nadabe, Eleazar e Itamar. (Êx 6:23; 1Cr 6:3; 24:1) Nascido no Egito, Abiú, como o segundo filho de Arão, era um homem já maduro na época do Êxodo, seu pai tendo então 83 anos. — Núm 33:39.

Como filhos mais velhos, Nadabe e Abiú tiveram permissão, da parte de Jeová, de subir junto com seu pai e 70 dos anciãos de Israel até certo ponto do monte Sinai e de ali ter, à distância, uma visão magnífica da glória de Deus. (Êx 24:1, 9-11) Jeová honrou os filhos de Arão, designando-os a servir como sacerdotes junto com seu pai, o sumo sacerdote, e ordenando que dentre eles deveria sair o posterior sucessor de Arão. Eles trajariam vestes e coberturas para a cabeça, sacerdotais, "para glória e beleza". Moisés devia "ungi-los e encher-lhes as mãos de poder, e . . . santificá-los" para seu serviço a Deus. (Êx 28:1, 40-43) O sacerdócio seria deles "como estatuto por tempo indefinido". — Êx 29:8, 9.

Depois disso, foram continuamente incluídos nas instruções de Deus a respeito do sacerdócio e de suas funções. (Êx 29:10-46; 30:26-38) Também, Deus inculcou de modo enfático a eles, bem como à inteira nação, a importância vital de se respeitar a santidade das coisas relacionadas com a Sua adoração, inclusive o altar do incenso e acessórios. A vida deles dependia de respeitarem os regulamentos divinos.

Então, um ano depois do começo do Êxodo, veio o tempo para se estabelecer o tabernáculo e para a investidura do sacerdócio (1512 AEC). A nação inteira se reuniu diante da entrada da tenda de reunião para as cerimônias de investidura, e viu Arão, e Abiú e seus irmãos, serem lavados e obterem o turbante, recebendo a unção como sacerdotes de Deus, a fim de representar a nação perante Ele. Depois disso, os sacerdotes recém-investidos permaneceram à entrada da tenda de reunião durante sete dias para completar sua investidura, e, como Moisés disse, " 'para vos encher a mão de poder'. . . . E Arão e seus filhos passaram a fazer todas as coisas que Jeová ordenara por meio de Moisés". — Le 8:1-3, 13-36.

No oitavo dia, Arão começou a oficiar, tendo a Abiú e seus irmãos como auxiliares. (Le 9:1-24) Eles testemunharam a gloriosa manifestação da presença de Deus. Mas, evidentemente antes de terminar esse dia, o relato diz que 'Nadabe e Abiú apanharam e trouxeram cada um o seu porta-lume, e puseram fogo neles e colocaram incenso sobre ele, e começaram a oferecer fogo ilegítimo perante Jeová, que ele não lhes tinha prescrito. Saiu então fogo de diante de Jeová e os consumiu, de modo que morreram perante Jeová'. (Le 10:1, 2) Seus cadáveres foram levados para fora do acampamento pelos primos de Arão, conforme a instrução de Moisés. Seu pai e seus irmãos restantes foram instruídos por Deus a se absterem de demonstrar qualquer pesar por eles terem sido assim decepados da congregação. — Le 10:4-7.

Imediatamente depois disso, Deus forneceu a Arão um aviso contra o uso de bebidas alcoólicas inebriantes por parte dele ou de seus filhos nas ocasiões em que servissem no tabernáculo, "para que não morrais". Comentando o versículo 9, *The Pentateuch and Haftorahs* (O Pentateuco e as Haftorás) diz: "Os Rabinos estabeleciam um elo entre o incidente de Nadabe e Abiú e esta injunção contra as bebidas alcoólicas inebriantes antes de oficiarem no Santuário." (Editado por J. H. Hertz, Londres, 1972, p. 446) Portanto, a questão da bebedice poderá ter estado envolvida em seu grave pecado, mas a causa real da morte deles foi a violação do requisito de Deus para a adoração pura, por oferecerem 'fogo ilegítimo, que ele não lhes tinha prescrito'.

Abiú usufruiu grandes honras por parte de Deus e notável destaque perante toda a nação por um pouco de tempo; mas, quer por ambição, quer por um exaltado ego, ou devido a uma atitude frívola para com as instruções de Deus, seus privilégios foram de curta duração, e ele morreu sem ter filhos. — Núm 3:2-4; 26:60, 61; 1Cr 24:1, 2.

ABIÚDE [possivelmente: Pai É Dignidade].

1. Descendente de Benjamim por meio do seu primogênito, Bela. — 1Cr 8:1-3.

2. Descendente de Zorobabel e antepassado de Cristo Jesus. (Mt 1:13) O termo "pai", conforme usado por Mateus, pode ter o sentido de "antepassado". Alguns peritos sugerem que ele talvez seja o "Jodá" de Lucas 3:26. Entretanto, não há necessidade de relacionar estas pessoas como sendo a mesma pessoa, visto que as genealogias fornecidas por

Mateus e por Lucas são apenas paralelas, não idênticas, ao passo que as de Primeiro Crônicas são mais abrangentes. O filho de Abiúde, Eliaquim, também está incluído como antepassado do Messias. — Mt 1:13.

ABNER [Pai É Uma Lâmpada]. Filho de Ner, da tribo de Benjamim. Primeiro Samuel 14:50, 51, evidentemente, refere-se a Abner como o "tio de Saul", embora esta frase no hebraico possa ser aplicada quer a Abner quer a Ner, seu pai. Josefo fala de Abner como sendo primo de Saul, e dos pais deles, Ner e Quis, como sendo irmãos. (*Jewish Antiquities* [Antiguidades Judaicas], VI, 129, 130 [vi, 6]) No entanto, a história inspirada em 1 Crônicas 8:33 e 1 Crônicas 9:39 parece favorecer grandemente Quis como filho de Ner, e, por isso, irmão de Abner. Isto tornaria Abner o tio de Saul. — Veja também a tabela sob ABIEL N.º 1.

Abner serviu como chefe do exército de Saul, e sua força combatente às vezes assumia grandes proporções, com mais de 200.000 homens. (1Sa 15:4) Em ocasiões especiais, sentava-se ao lado do rei à mesa de banquetes. (1Sa 20:25) Embora, sem dúvida, Abner fosse homem poderoso e valente, foi censurado por Davi, quando este último era fugitivo no ermo de Zife, por ter falhado em proteger devidamente a pessoa de Saul como seu senhor e como "o ungido de Jeová". — 1Sa 26:14-16.

Depois da morte de Saul na esmagadora derrota imposta pelos filisteus, Abner retirou-se, cruzando o Jordão, para Maanaim, em Gileade, levando consigo Is-Bosete, filho de Saul. Embora Davi tivesse sido proclamado rei em Hébron, pela tribo de Judá, Abner estabeleceu Is-Bosete como rei rival em Maanaim. Abner era, claramente, o poder por trás do trono, e, com o tempo, obteve o apoio de todas as tribos a favor de Is-Bosete, exceto o de Judá. — 2Sa 2:8-10.

Finalmente, os exércitos dos dois reis oponentes se defrontaram numa prova de força junto ao reservatório de Gibeão, no território de Benjamim, a cerca de um terço da distância entre Hébron e Maanaim. Depois de os dois exércitos se avaliarem mutuamente, Abner propôs um combate entre doze jovens guerreiros de cada lado. Os lados se igualavam tanto, que resultou numa matança mútua, provocando um combate em plena escala entre os dois exércitos. As forças de Abner perderam 18 homens para cada baixa entre os soldados de Joabe, e recuaram em direção ao ermo. — 2Sa 2:12-17, 30, 31.

Abner, perseguido por Asael, o ligeiro irmão de Joabe, instou com ele, repetidas vezes, para que voltasse sua atenção para outra parte, e evitasse um encontro mortífero com ele. Quando Asael persistiu em recusar a fazê-lo, Abner finalmente deu poderoso golpe para trás e matou Asael com o conto da sua lança, atravessando-lhe o abdome. (2Sa 2:18-23) Diante do apelo de Abner, Joabe finalmente mandou parar a perseguição, ao pôr do sol, e ambos os exércitos iniciaram sua retirada para as suas respectivas capitais. Pode-se ver seu vigor nos 80 km ou mais que as forças de Abner marcharam, descendo à bacia do Jordão, vadeando o rio, então subindo o vale do Jordão até as colinas de Gileade, onde se puseram a caminho de Maanaim. Depois de sepultarem Asael em Belém (talvez no dia seguinte), os homens de Joabe fizeram uma caminhada de mais de 22 km, por toda a noite, através das montanhas, até Hébron. — 2Sa 2:29-32.

Abner apoiou o regime declinante de Is-Bosete, mas também fortaleceu sua própria posição, talvez de olho na realeza, visto que, afinal de contas, era irmão do pai de Saul. Quando repreendido por Is-Bosete, por ter tido relações sexuais com uma das concubinas de Saul (ato somente permitido ao herdeiro do falecido rei), Abner iradamente anunciou que se bandeava para o lado de Davi. (2Sa 3:6-11) Ele fez propostas de paz a Davi, destacando sua própria posição como virtual regente do restante de Israel, exceto Judá. Satisfazendo a exigência de Davi, de devolver-lhe sua esposa Mical, Abner dirigiu-se então em particular aos chefes das onze tribos apartadas de Judá, para consolidar o favor deles para com Davi, o rei designado por Jeová. (2Sa 3:12-19) Depois disso, foi cordialmente recebido por Davi em sua capital, Hébron, e, nesse mesmo dia, empreendeu persuadir todas as tribos a fazerem um pacto com Davi. Mas Joabe, ausente numa incursão, voltou, e, depois de denunciar Abner como espião conspirante, o chamou pessoalmente de volta e engodou Abner a uma situação em que pôde matá-lo. — 2Sa 3:20-27.

Com a morte de Abner, qualquer esperado apoio a Is-Bosete ruiu por terra e Is-Bosete logo foi assassinado por traidores. Com isto, chegou ao fim completo a regência da casa de Saul. — 2Sa 4:1-3, 5-12.

Muitos anos depois, quando se aproximava o tempo de sua própria morte, Davi lembrou-se da morte de Abner (bem como da de Amasa) e incumbiu Salomão da responsabilidade de remover a mancha da culpa de sangue que Joabe trouxera sobre a casa de Davi. (1Rs 2:1, 5, 6) Pouco depois, Joabe, matador de Abner, foi executado por ordens de Salomão. — 1Rs 2:31-34.

Apenas se alista um filho de Abner, Jaasiel, que era um líder na tribo de Benjamim durante o reinado de Davi. (1Cr 27:21) Primeiro Crônicas 26:28 também menciona as contribuições de Abner para o tabernáculo, dentre os despojos obtidos como chefe do exército.

ABOMINAÇÃO DA DESOLAÇÃO. Veja REPUGNANTE, COISA.

ABOMINÁVEL, COISA. A palavra hebraica *nid·dáh* ocorre 30 vezes nas Escrituras Hebraicas e possivelmente deriva do radical *na·dháh,* que significa "excluir; tirar da mente (negar-se a pensar em)". (Is 66:5; Am 6:3) *Nid·dáh* indica impureza, uma coisa abominável, quer em sentido físico, como, por exemplo, por causa da menstruação (Le 12:2, 5; 15:20, 24, 25, 33), quer em sentido moral, como devido à idolatria. (Esd 9:11; 2Cr 29:5) A mesma palavra hebraica é usada com respeito à "água da *purificação*" (Núm 19:9-21; 31:23, *NM;* "água usada em caso de menstruação", Núm 19:9, *NM,* n.; "água da separação", *Al;* "água purificadora", *ALA;* "água lustral", *BJ*), indicando água usada para eliminar aquilo que é impuro ou sujo.

Assim, em Lamentações 1:17 Jeremias diz que Jerusalém, na sua desolação, "tornou-se algo abominável ["como uma mulher manchada com as purgações mênstruas", *So;* "objeto de abominação", *MC;* "uma imundícia", *PIB*] entre eles [isto é, entre as nações circunvizinhas]".

Antes da destruição de Jerusalém por Babilônia, Jeová disse a respeito do povo de Israel, por meio do seu profeta Ezequiel: "A casa de Israel estava morando sobre o seu solo, e eles continuavam a fazê-lo impuro com o seu procedimento e com as suas ações. Seu procedimento tornou-se diante de mim como a impureza da menstruação [*nid·dáh*]." (Ez 36:17) Devido a práticas idólatras, Israel estava espiritualmente impuro e assim seria evitado pelo seu dono marital, Jeová Deus, e só seria reunido espiritualmente com ele após uma purificação. Neste respeito, Jeová diz no versículo 25: "E vou aspergir-vos com água limpa e vós vos tornareis limpos; purificar-vos-ei de todas as vossas impurezas e de todos os vossos ídolos sórdidos." — Veja Ez 18:6.

Em Ezequiel 7:19, 20, Deus expressa sua ira contra Israel por este ter feito imagens religiosas com sua prata e seu ouro, e diz que, portanto, ele fará com que lancem sua prata e seu ouro nas ruas como "uma coisa abominável [*nid·dáh*]". — Compare isso com Is 30:22; veja REPUGNANTE, COISA.

Abominação. Outras expressões hebraicas com o sentido de "abominação" são *quts,* referindo-se à reação emocional e definida como "abominar; sentir pavor mórbido de" (Gên 27:46; 1Rs 11:25; Núm 22:3), e *ga·ʽál,* que também significa "abominar", mas indica uma rejeição do objeto abominado. (Le 26:11, 15, 30; 2Sa 1:21 n.) Na *Septuaginta* grega, estas palavras hebraicas são às vezes traduzidas *pro·so·khthí·zo,* significando "aborrecer-se" (Gên 27:46; Le 26:15; veja He 3:10), e *bde·lýs·so·mai,* que transmite a ideia de "expressar abominação de; ter repugnância a". — Le 20:23; 26:11; veja Ro 2:22.

Visto que os cananeus eram culpados de imoralidade e perversão sexual, idolatria e práticas espíritas, o Altíssimo os abominava, e isto resultou em ele decretar a sua destruição. (Le 20:2-23) Os israelitas foram advertidos de que, se se tornassem desobedientes, Jeová também os abominaria, retirando deles sua proteção e bênção. Por motivo de lealdade ao seu pacto com Israel, porém, ele não os abominaria a ponto de exterminá-los completamente. (Le 26:11-45) No caso daqueles que se mostrarem iníquos, a ressurreição revelará ser uma de "abominação" (hebr.: *de·ra·'óhn*) eterna. Será a ressurreição para um julgamento condenatório, resultando num decepamento eterno. — Da 12:2; Jo 5:28, 29.

A rejeição deliberada das ordens, da repreensão e das provisões de Jeová constitui uma abominação imprópria. Os israelitas eram culpados disso, quando se recusaram a seguir as ordens de Jeová, bem como quando passaram a abominar o maná como "pão desprezível". (Núm 21:5; Le 26:15) Provérbios 3:11 aconselha contra 'abominar a repreensão de Jeová'.

Em Romanos 12:9, os cristãos são admoestados: "Abominai o que é iníquo." O termo grego traduzido aqui por "abominar" (*a·po·sty·gé·o*) é a forma intensiva do verbo grego que significa "odiar", e assim significa literalmente "odiar intensamente". Deixar alguém de abominar o que é iníquo, não mais tendo repugnância dele, pode resultar em ele se tornar objeto da abominação de Jeová.

ABORTO. A expulsão dum embrião ou dum feto antes de poder viver sozinho. No uso comum da palavra, costuma-se fazer a distinção entre o *abortamento induzido* e o *abortamento espontâneo,* sendo o primeiro definido como esvaziamento deliberado e induzido dum útero em estado de gravidez, e o segundo sendo considerado a interrupção acidental e inevitável da gravidez. A Bíblia não faz esta distinção entre o abortamento induzido e o espontâneo; ali, os termos são usados num sentido mais amplo e intercambiável. A palavra hebraica *sha·khál,* significando 'sofrer aborto' (Êx 23:26), é também vertida por 'privar [de algo]' (De 32:25), 'privar de filhos' (Le 26:22), 'sofrer aborto' (Os 9:14), e 'mostrar-se infrutífero' (Mal 3:11). A palavra hebraica *yoh·tsé'th',* vertida por "aborto" no Salmo 144:14, deriva duma raiz que significa "sair". (Compare isso com Gên 27:30.) As expressões "aborto" e "o nascido prematuramente" (Sal 58:8; Ec 6:3) vertem a palavra hebraica *né·fel,* que deriva da raiz *na·fál,* significando "cair [nascendo]". — Compare isso com Is 26:18.

O aborto inevitável ou espontâneo pode ser causado por acidente, doença infecciosa, estresse e tensão mental ou física, ou por uma fraqueza orgânica geral por parte da mãe. As águas perto de Jericó eram mortíferas, causando abortos, até que o profeta de Jeová, Eliseu, as curou. — 2Rs 2:19-22.

Provocar deliberadamente o aborto por meios artificiais, pelo uso de drogas ou por intervenção médica, com o objetivo exclusivo de evitar o nascimento dum filho não desejado, é um grave delito à vista de Deus. A vida, como preciosa dádiva de Deus, é sagrada. Por isso, a lei de Deus dada a Moisés protegia a vida dum bebê ainda por nascer contra mais do que apenas um aborto criminoso, pois, se numa luta entre homens uma mulher grávida sofresse um acidente fatal para ela ou o filho, "então terás de dar alma por alma". (Êx 21:22-25) Naturalmente, antes de aplicar essa penalidade, os juízes tomavam em consideração as circunstâncias e o grau de premeditação. (Veja Núm 35:22-24, 31.) Mas, dando ênfase à seriedade de qualquer tentativa deliberada de causar dano, o Dr. J. Glenn comenta: "O embrião capaz de viver, no útero, *É* uma pessoa humana, e, por conseguinte, destruí-lo é violação do sexto mandamento." — *The Bible and Modern Medicine* (A Bíblia e a Medicina Moderna), 1963, p. 176.

Encarado corretamente, o fruto do ventre é uma bênção da parte de Jeová. (Le 26:9; Sal 127:3) Portanto, quando Deus prometeu prosperar Israel, ele assegurou a culminação bem-sucedida da gravidez e a geração de filhos, dizendo: "Não existirá na tua terra nenhuma mulher que sofra aborto, nem mulher estéril." (Êx 23:26) Conforme indicado na oração dos justos, por outro lado, o desfavor de Deus para com os seus inimigos se evidenciaria em ventres que abortariam e em eles se tornarem como abortados que nunca veem o sol. — Sal 58:8; Os 9:14.

Jó, no seu estado lastimável, cogitou que teria sido melhor ele ter sido "um aborto encoberto". "Por que não passei a morrer desde a madre?" exclamou este homem atormentado. (Jó 3:11-16) Também Salomão raciocinava que um feto prematuramente expulso está em melhor situação do que alguém que vive por longo tempo, mas que nunca chega a usufruir a vida. — Ec 6:3.

O aborto contagioso, uma doença caracterizada por um nascimento prematuro, pode ocorrer entre os animais, tais como o gado bovino, as éguas, as ovelhas e as cabras. O aborto acidental devido a descuido ou doença de animais domésticos também já se conhece desde os dias dos patriarcas Jacó e Jó. — Gên 31:38; Jó 21:10.

ABRAÃO [Pai Duma Multidão]. O nome dado por Jeová a Abrão (que significa "Pai É Enaltecido (Exaltado)") quando este tinha 99 anos, e quando Ele reafirmou Sua promessa de que a descendência de Abraão seria numerosa. — Gên 17:5.

Origem Familiar e História Inicial. Abraão era a décima geração de Noé mediante Sem, e nasceu 352 anos após o Dilúvio, em 2018 AEC. Embora seja alistado primeiro entre os três filhos de Tera, em Gênesis 11:26, Abraão não era o primogênito. As Escrituras mostram que Tera tinha 70 anos quando nasceu seu primeiro filho, e que Abraão nasceu 60 anos depois, quando seu pai, Tera, tinha 130 anos. (Gên 11:32; 12:4) Evidentemente, Abraão é alistado primeiro entre os filhos de seu pai devido à sua notável fidelidade e proeminência nas Escrituras, prática seguida no caso de vários outros notáveis homens de fé, tais como Sem e Isaque. — Gên 5:32; 11:10; 1Cr 1:28.

Abraão era natural da cidade caldeia de Ur, próspera metrópole situada na terra de Sinear, perto da atual confluência dos rios Eufrates e Tigre. Estava situada a cerca de 240 km a SE da outrora cidade real de Ninrode, Babel ou Babilônia, tão notória por sua inacabada Torre de Babel.

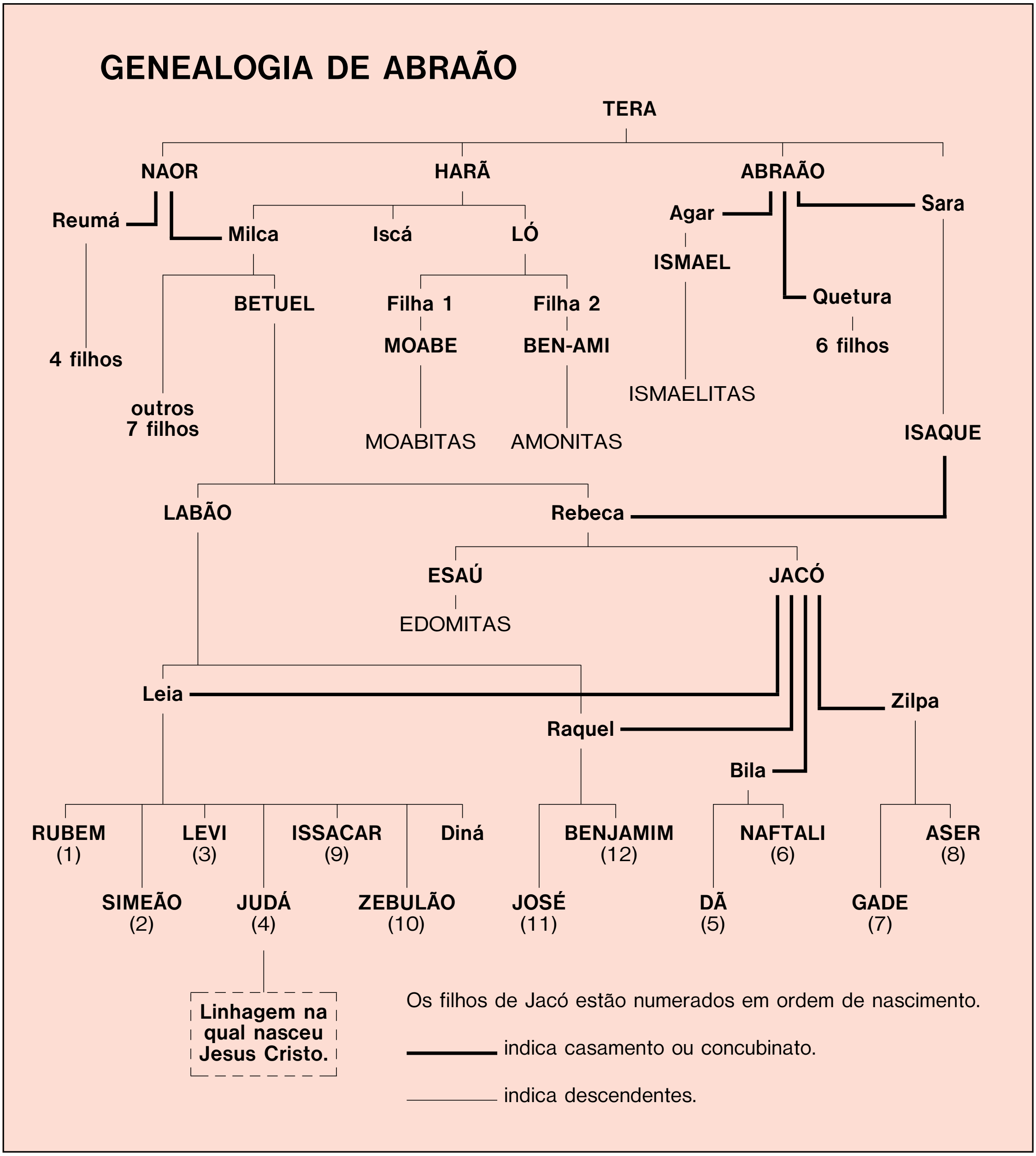
No tempo de Abraão, a cidade de Ur estava mergulhada na idolatria babilônica e na adoração de seu deus-lua padroeiro, Sin. (Jos 24:2, 14, 15) Todavia, Abraão mostrou ser homem de fé em Jeová Deus, assim como seus antepassados, Sem e Noé; e, em consequência, granjeou a reputação de "pai de todos os que têm fé enquanto na incircuncisão". (Ro 4:11) Visto que a verdadeira fé se baseia em conhecimento exato, Abraão talvez obtivesse seu entendimento pela associação pessoal com Sem (suas vidas coincidiram durante 150 anos). Abraão conhecia e usava o nome de Jeová; para citá-lo: "Jeová, o Deus Altíssimo, Produtor do céu e da terra", "Jeová, o Deus dos céus e o Deus da terra". — Gên 14:22; 24:3.

Enquanto Abraão ainda vivia em Ur, "antes de fixar residência em Harã", Jeová ordenou que se mudasse para uma terra estranha, deixando para trás amigos e parentes. (At 7:2-4; Gên 15:7; Ne 9:7) Lá naquele país que Ele mostraria a Abraão, Deus disse que faria dele uma grande nação. Nessa época, Abraão era casado com sua meia-irmã, Sara, mas não tinham filhos e ambos já eram idosos. Assim, era preciso grande fé para obedecer, mas ele deveras obedeceu.

Tera, então com cerca de 200 anos e ainda o chefe patriarcal da família, concordou em acompanhar Abraão e Sara nesta longa jornada, e é por este motivo que se atribui a Tera, como pai, a mudança em direção a Canaã. (Gên 11:31) Parece que o órfão Ló,

sobrinho de Abraão, fora adotado por seu tio e sua tia sem filhos, e, assim acompanhou-os. A caravana se moveu em direção ao noroeste, por uns 960 km, até alcançarem Harã, importante junção das rotas comerciais E-O. Harã se encontra onde dois uádis se juntam para formar um ribeirão que no inverno alcança o rio Balique, a uns 110 km acima do ponto em que o Balique desemboca no rio Eufrates. Abraão permaneceu ali até a morte de seu pai, Tera. — MAPA, Vol. 1, p. 330.

Peregrinação em Canaã. Tendo então 75 anos, Abraão passou a mudar sua família de Harã para a terra de Canaã, onde viveu os restantes cem anos de sua vida, em tendas, como residente temporário e migrante. (Gên 12:4) Foi depois da morte de seu pai Tera que Abraão saiu de Harã, em



1943 AEC, e atravessou o rio Eufrates, evidentemente no dia 14 do mês que mais tarde veio a ser conhecido como nisã. (Gên 11:32; Êx 12:40-43, *LXX*) Foi nessa época que entrou em vigor o pacto entre Jeová e Abraão, e começou o período de 430 anos de residência temporária, até se começar a celebrar o pacto da Lei, com Israel. — Êx 12:40-42; Gál 3:17.

Evidentemente, Abraão, com seus rebanhos e suas manadas, passou por Damasco e prosseguiu até chegar a Siquém (situada a 48 km ao N de Jerusalém), perto das grandes árvores de Moré. (Gên 12:6) Aqui Jeová apareceu de novo a Abraão, confirmando e ampliando Sua promessa pactuada por declarar: "Vou dar esta terra à tua descendência." (Gên 12:7) Abraão não só construiu um altar para Jeová aqui, mas, ao ir para o sul, atravessando o país, construiu outros altares pelo caminho; e invocava o nome de Jeová. (Gên 12:8, 9) Com o tempo, uma severa fome obrigou Abraão a mudar-se temporariamente para o Egito, e, a fim de proteger sua vida, apresentou Sara como sua irmã. Isto resultou em Faraó levar a bela Sara para sua casa, para ser sua esposa, mas, antes que pudesse violá-la, Jeová fez com que Faraó a devolvesse. Abraão voltou então para Canaã, para o lugar do acampamento entre Betel e Ai, e de novo invocou "o nome de Jeová". — Gên 12:10-13:4.

Tornou-se então necessário, devido ao tamanho crescente de seus rebanhos e de suas manadas, que Abraão e Ló se separassem. Ló escolheu a bacia do baixo Jordão, região bem regada, "semelhante ao jardim de Jeová", e mais tarde montou seu acampamento perto de Sodoma. (Gên 13:5-13) Abraão, de sua parte, depois de lhe ser dito que percorresse o país em toda a sua extensão, passou a morar entre as grandes árvores de Manre, em Hébron, cerca de 30 km ao SSO de Jerusalém. — Gên 13:14-18.

Quando quatro reis aliados, chefiados pelo rei elamita Quedorlaomer, tiveram êxito em esmagar uma revolta de cinco reis cananeus, Sodoma e Gomorra foram saqueadas, e Ló foi levado cativo, junto com todos os seus bens. Abraão, ao saber disso, rapidamente juntou 318 de seus servos domésticos treinados. Junto com os seus confederados, Aner, Escol e Manre, fez uma marcha forçada em intensa perseguição deles por talvez tantos quantos 300 km em direção ao norte, para além de Damasco, e, com a ajuda de Jeová, derrotou uma força muito superior. Ló foi assim liberto e recuperaram-se os bens roubados. (Gên 14:1-16, 23, 24) Enquanto Abraão voltava dessa grande vitória, um "sacerdote do Deus Altíssimo", Melquisedeque, que também era o rei de Salém, saiu e o abençoou, e Abraão, por sua vez, "deu-lhe um décimo de tudo". — Gên 14:17-20.

Surge a Prometida Semente (ou Descendente). Visto que Sara continuava estéril, parecia que Eliézer, o fiel mordomo doméstico, de Damasco, receberia a herança de Abraão. Todavia, Jeová de novo assegurou a Abraão que sua própria prole seria inumerável, como as estrelas do céu, e, assim, Abraão "depositou fé em Jeová; e este passou a imputar-lhe isso como justiça", muito embora isto ocorresse anos antes de ele ser circuncidado. (Gên 15:1-6; Ro 4:9, 10) Jeová concluiu então com Abraão um pacto formal, à base de sacrifícios animais, e, ao mesmo tempo, revelou que a descendência de Abraão seria afligida por um período de 400 anos, sendo até mesmo levada cativa em escravidão. — Gên 15:7-21; veja PACTO.

O tempo passou. Já estavam então em Canaã por cerca de dez anos, todavia, Sara continuava estéril. Por conseguinte, ela propôs ser substituída por sua serva egípcia, Agar, para que obtivesse um filho por meio dela. Abraão consentiu. E assim, em 1932 AEC, quando Abraão tinha 86 anos, nasceu Ismael. (Gên 16:3, 15, 16) Passou-se mais tempo. Em 1919 AEC, quando Abraão tinha 99 anos, como sinal ou selo para atestar a relação especial, pactuada, existente entre ele próprio e Abraão, Jeová ordenou que todos os varões da casa de Abraão fossem circuncidados. Ao mesmo tempo, Jeová mudou o nome de Abrão para Abraão, "porque vou fazer-te pai duma multidão de nações". (Gên 17:5, 9-27; Ro 4:11) Logo depois, três anjos materializados, a quem Abraão recebeu hospitaleiramente em nome de Jeová, prometeram que a própria Sara conceberia e daria à luz um filho, sim, no ano seguinte! — Gên 18:1-15.

E que ano momentoso mostrou ser este! Sodoma e Gomorra foram destruídas. O sobrinho de Abraão e as duas filhas dele mal conseguiram escapar. Abraão, junto com sua esposa Sara, se mudou para Gerar, resultando em que o rei daquela cidade filisteia tomasse Sara para seu harém. Jeová interveio; Sara foi liberta; e, no tempo designado, 1918 AEC, nasceu Isaque, o herdeiro há muito prometido, quando Abraão tinha 100 anos, e Sara tinha 90. (Gên 18:16-21:7) Cinco anos depois, quando Ismael, de 19 anos, meio-irmão de Isaque, zombou deste, Abraão viu-se obrigado a despedir Ismael e sua mãe, Agar. Foi então, em 1913 AEC, que começaram os 400 anos de aflição para a descendência de Abraão. — Gên 21:8-21; 15:13; Gál 4:29.

A suprema prova da fé de Abraão veio cerca de 20 anos depois. Segundo a tradição judaica, Isaque tinha então 25 anos. (*Jewish Antiquities* [Antiguidades Judaicas], de F. Josefo, I, 227 [xiii, 2]) Em obediência às instruções de Jeová, Abraão tomou Isaque e viajou para o N, de Berseba, no Negebe, até o monte Moriá, situado diretamente ao N de

Salém. Ali construiu um altar e preparou-se para oferecer Isaque, a semente prometida, como sacrifício queimado. E deveras Abraão “a bem dizer ofereceu Isaque”, pois “achava que Deus era capaz de levantá-lo até mesmo dentre os mortos”. Só no último instante é que Jeová interveio e proveu um carneiro como substituto de Isaque no altar sacrificial. Por conseguinte, foi esta fé implícita, apoiada pela completa obediência, que moveu Jeová a reforçar seu pacto com Abraão mediante um voto juramentado, uma garantia legal, especial. — Gên 22:1-18; He 6:13-18; 11:17-19.

Quando Sara morreu em Hébron, em 1881 AEC, com 127 anos, foi necessário que Abraão comprasse um lugar de sepultamento, pois ele era deveras apenas um residente forasteiro que não possuía nenhum terreno em Canaã. Assim, comprou dos filhos de Hete um campo, com sua caverna, em Macpela, perto de Manre. (Gên 23:1-20; veja COMPRA.) Três anos depois, quando Isaque atingiu 40 anos, Abraão enviou seu servo mais idoso, provavelmente Eliézer, à Mesopotâmia, a fim de encontrar para seu filho uma esposa adequada, uma que também fosse genuína adoradora de Jeová. Rebeca, sobrinha-neta de Abraão, mostrou ser a escolhida de Jeová. — Gên 24:1-67.

“Além disso, Abraão tomou novamente uma esposa”, Quetura, e subsequentemente gerou mais seis filhos, de modo que de Abraão provieram não só os israelitas, os ismaelitas e os edomitas, mas também os medanitas, os midianitas, e outros. (Gên 25:1, 2; 1Cr 1:28, 32, 34) Assim aconteceu que se cumpriu em Abraão a declaração profética de Jeová: “Vou fazer-te pai duma multidão de nações.” (Gên 17:5) Por fim, na boa velhice de 175 anos, Abraão morreu, em 1843 AEC, e foi sepultado por seus filhos, Isaque e Ismael, na caverna de Macpela. (Gên 25:7-10) Antes da sua morte, Abraão deu presentes aos filhos de suas esposas secundárias e os mandou embora, para que Isaque fosse o único herdeiro de “tudo o que possuía”. — Gên 25:5, 6.

Chefe Patriarcal e Profeta. Abraão era homem muito abastado, possuindo grandes rebanhos e manadas, muita prata e ouro, e uma bem numerosa casa, abrangendo muitas centenas de servos. (Gên 12:5, 16; 13:2, 6, 7; 17:23, 27; 20:14; 24:35) Por este motivo, os reis de Canaã o consideravam poderoso “maioral”, alguém com quem se deveriam fazer pactos de paz. (Gên 23:6; 14:13; 21:22, 23) Todavia, em nenhuma ocasião Abraão permitiu que o materialismo obscurecesse sua visão de Jeová e das promessas Dele, nem o tornasse orgulhoso, soberbo ou egoísta. — Gên 13:9; 14:21-23.

A primeira ocorrência da palavra “profeta” nas Escrituras Hebraicas refere-se a Abraão, embora outros, como Enoque, profetizassem antes dele. (Gên 20:7; Ju 14) O primeiro identificado nas Escrituras como “hebreu” é Abraão. (Gên 14:13) Abraão, como Abel, Enoque e Noé, era homem de fé. (He 11:4-9) Mas, a primeira ocorrência da expressão “depositou fé em Jeová” refere-se a Abraão. — Gên 15:6.

Deveras, este homem de fé incomum andava com Deus, recebia comunicações dele por meio de visões e sonhos, e acolheu Seus mensageiros angélicos. (Gên 12:1-3, 7; 15:1-8, 12-21; 18:1-15; 22:11, 12, 15-18) Estava bem familiarizado com o nome de Deus, embora Jeová, naquele tempo, não tivesse revelado o pleno significado do Seu nome. (Êx 6:2, 3) Vez após vez, Abraão construiu altares e ofereceu sacrifícios em nome de seu Deus, Jeová, e para o louvor e a glória Dele. — Gên 12:8; 13:4, 18; 21:33; 24:40; 48:15.

Como chefe patriarcal, Abraão não permitiu nenhuma idolatria nem impiedade na sua casa, mas constantemente ensinava a todos os seus filhos e servos para que “guardassem o caminho de Jeová para fazer a justiça e o juízo”. (Gên 18:19) Todo membro varão da casa de Abraão estava obrigado pela lei de Jeová a submeter-se à circuncisão. A escrava egípcia, Agar, invocou o nome de Jeová em oração. E o servo mais idoso de Abraão, numa muitíssimo tocante oração a Jeová, demonstrou sua própria fé no Deus de Abraão. Isaque, também, no início de sua varonilidade, mostrou sua fé e obediência a Jeová por permitir que suas mãos e pés fossem amarrados, e que fosse colocado sobre o altar para ser sacrificado. — Gên 17:10-14, 23-27; 16:13; 24:2-56.

Historicidade. Jesus e seus discípulos se referiram a Abraão mais de 70 vezes em suas palestras e escritos. Na sua ilustração do rico e Lázaro, Jesus referiu-se a Abraão em sentido simbólico. (Lu 16:19-31) Quando seus oponentes se jactaram de ser prole de Abraão, Jesus logo apontou a hipocrisia deles, dizendo: “Se sois filhos de Abraão, fazei as obras de Abraão.” (Jo 8:31-58; Mt 3:9, 10) Não, não é a linhagem carnal que conta, mas, antes, ter fé semelhante à de Abraão é o que habilita a pessoa a ser declarada justa, conforme disse o apóstolo Paulo. (Ro 9:6-8; 4:1-12) Paulo também identificou o verdadeiro descendente de Abraão como Cristo, junto com os que pertencem a Cristo quais “herdeiros com referência a uma promessa”. (Gál 3:16, 29) Ele também fala da bondade e hospitalidade de Abraão para com estranhos, e, na sua longa lista em Hebreus, capítulo 11, de ilustres testemunhas de Jeová, Paulo não despercebe Abraão. É Paulo quem indica que as duas mulheres de Abraão, Sara e Agar, realmente figuravam num drama simbólico que envolvia os dois pactos de

Jeová. (Gál 4:22-31; He 11:8) O escritor bíblico Tiago acrescenta que Abraão apoiou sua fé por obras justas, e, por conseguinte, ficou conhecido como "amigo de Jeová". — Tg 2:21-23.

Descobertas arqueológicas também confirmam muitos assuntos relatados na história bíblica de Abraão: As localizações geográficas de muitos lugares e dos costumes daquela época, tais como a compra dum campo dos hititas, a escolha de Eliézer como herdeiro e o tratamento dispensado a Agar.

ABRÃO. Veja ABRAÃO.

ABROLHO, CARDO [hebr.: *dar·dár;* gr.: *trí·bo·los*]. Qualquer dentre uma variedade de plantas de folhas espinhosas, de bordos recortados, caule duro, e com capítulos arredondados ou cilíndricos que produzem flores macias e sedosas, de cor purpúrea, amarela ou branca. Adão, e mais tarde seus descendentes, tiveram de enfrentar incomodativos abrolhos, ao cultivarem o solo amaldiçoado. (Gên 3:17, 18) Visto que suas sementes são espalhadas pelo vento, os abrolhos facilmente ganham terreno em áreas abandonadas ou desoladas. (Veja Os 10:8.) Jesus Cristo referiu-se aos abrolhos ao fazer a ilustração de que as pessoas, assim como as plantas, são reconhecidas por seus frutos. (Mt 7:16) Na Palestina não é incomum ver vários cardos-estrelados ser levados como massa rolante pelos ventos outonais, característica talvez aludida no Salmo 83:13 e em Isaías 17:13.

ABRONA. Local de um dos acampamentos dos israelitas na sua jornada pelo ermo ao saírem do Egito. É alistado como estando entre Jotbata e Eziom-Géber e tem sido identificado com o oásis ʽAin Defiyeh (ʽEn ʽAvrona), situado a 14,5 km ao NNE de Eziom-Géber. — Núm 33:34, 35.

ABSALÃO [Pai [isto é, Deus] É Paz]. O terceiro dentre seis filhos varões de Davi, nascidos em Hébron. Sua mãe era Maacá, filha de Talmai, rei de Gesur. (2Sa 3:3-5) Absalão tornou-se pai de três filhos e uma filha. (2Sa 14:27) Ele é evidentemente chamado Abisalão em 1 Reis 15:2, 10. — Veja 2Cr 11:20, 21.

A beleza física imperava na família de Absalão. Ele era nacionalmente elogiado por sua notável beleza; seus cabelos, que cresciam profusamente, sem dúvida tornando-se ainda mais pesados pelo uso de óleo ou de unguentos, pesavam cerca de 200 siclos (cerca de 2,3 kg) quando cortados anualmente. A irmã dele, Tamar, também era linda, e a filha dele, com o mesmo nome da tia, tinha "aparência muitíssimo bela". (2Sa 14:25-27; 13:1) Ao invés de ser proveitosa, porém, tal beleza contribuiu para alguns eventos feios que causaram imenso pesar ao pai de Absalão, Davi, bem como a outros, e produziram grande tumulto na nação.

Assassinato de Amnom. A beleza de Tamar, irmã de Absalão, fez com que Amnom, meio-irmão mais velho dele, ficasse apaixonado por ela. Fingindo-se doente, Amnom conseguiu que Tamar fosse enviada a seus aposentos, a fim de cozinhar para ele, e então a violentou. O amor erótico de Amnom transformou-se em ódio depreciativo, e ele mandou que Tamar fosse posta na rua. Rasgando sua veste listrada que a distinguira como filha virgem do rei, e com cinzas sobre a cabeça, Tamar encontrou-se com Absalão. Este rapidamente avaliou a situação e expressou imediatamente suspeitas contra Amnom, indicando anterior apercebimento do desejo apaixonado de seu meio-irmão. Absalão, contudo, instruiu sua irmã a não levantar nenhuma acusação e levou-a para morar na casa dele. — 2Sa 13:1-20.

Segundo John Kitto, tomar Absalão conta de Tamar, ao invés de o pai dela o fazer, harmonizava-se com o costume oriental de que, numa família polígama, os filhos da mesma mãe são os mais intimamente achegados, e as filhas "ficam sob o cuidado e a proteção especiais de seu irmão, o qual, . . . em tudo o que atinge a segurança e a honra delas, é mais procurado do que o próprio pai". (*Daily Bible Illustrations* [Ilustrações Bíblicas Diárias], Samuel, Saul e Davi, 1857, p. 384) Muito antes, foram Levi e Simeão, dois irmãos germanos de Diná, que resolveram vingar a desonra de sua irmã. — Gên 34:25.

Sabendo da humilhação de sua filha, Davi reagiu com grande ira, mas, talvez devido a que não se fizera nenhuma acusação direta ou formal, com o apoio de evidência ou de testemunhas, não tomou nenhuma ação judicativa contra o ofensor. (De 19:15) É possível que Absalão preferisse não criar caso da violação da lei levítica por parte de Amnom (Le 18:9; 20:17), a fim de evitar publicidade desagradável para sua família e seu nome, mas, sem embargo, nutria ódio homicida a Amnom, ao passo que, exteriormente, se controlava até o momento propício de executar a vingança ao seu próprio modo. (Compare isso com Pr 26:24-26; Le 19:17.) Deste ponto em diante, sua vida é um estudo de perfídia, ocupando a maior parte de seis capítulos de Segundo Samuel. — 2Sa 13:21, 22.

Passaram-se dois anos. Chegou a época da tosquia das ovelhas, ocasião festiva, e Absalão organizou uma festa em Baal-Hazor, cerca de 22 km ao NNE de Jerusalém, convidando os filhos do rei e o próprio Davi. Quando seu pai se escusou de comparecer, Absalão pressionou-o a concordar em enviar Amnom, seu primogênito, em seu lugar. (Pr 10:18) Na festa, quando Amnom se estava "sentindo bem

por causa do vinho", Absalão ordenou que seus servos o matassem. Os outros filhos retornaram a Jerusalém, e Absalão foi para o exílio junto a seu avô sírio, no reino de Gesur, ao L do mar da Galileia. (2Sa 13:23-38) A "espada" predita pelo profeta Natã tinha então penetrado na "casa" de Davi, e continuaria ali pelo resto de sua vida. — 2Sa 12:10.

Restauração ao Favor. Quando três anos haviam mitigado a dor da perda de seu primogênito, Davi sentiu saudades paternais de Absalão. Joabe, lendo os pensamentos de seu tio real, abriu, por meio de um estratagema, o caminho para que Davi estendesse um perdão condicional, permitindo que Absalão fosse repatriado, mas sem o direito de aparecer na corte de seu pai. (2Sa 13:39; 14:1-24) Absalão suportou esta condição de banimento por dois anos, e então começou a manobrar para obter pleno perdão. Quando Joabe, qual oficial da corte do rei, recusou-se a visitá-lo, Absalão peremptoriamente mandou incendiar o campo de cevada de Joabe, e, quando o indignado Joabe veio, ele lhe disse que queria uma decisão final do rei e "se houver em mim qualquer erro, então terá de entregar-me à morte". Quando Joabe transmitiu a mensagem, Davi recebeu seu filho, o qual então se prostrou em terra, em símbolo de completa submissão, e o rei deu-lhe o beijo de pleno perdão. — 2Sa 14:28-33.

Atividade Traiçoeira. Qualquer afeição natural ou filial que Absalão sentia por Davi, contudo, aparentemente se desvanecera nos cinco anos que ficou separado do pai. Três anos de associação com a realeza pagã talvez tivessem cultivado a influência corrosiva da ambição. Absalão talvez se encarasse como destinado ao trono, por descender de realeza tanto por parte do pai como da mãe. Visto que Quileabe (Daniel), que era o segundo em linha dentre os filhos de Davi, não é mais mencionado depois do relato de seu nascimento, é também possível que já tivesse morrido, destarte deixando Absalão como o filho vivo mais velho de Davi. (2Sa 3:3; 1Cr 3:1) Todavia, a promessa de Deus a Davi, de um futuro "descendente" que herdaria o trono, foi feita *depois* do nascimento de Absalão, e, por isso, este deveria saber que não era o escolhido de Jeová para a realeza. (2Sa 7:12) De qualquer modo, uma vez restaurado à categoria real, Absalão começou a realizar uma campanha política sub-reptícia. Com consumada perícia, fingiu sentir grande preocupação com o bem-estar público e apresentou-se como homem do povo. Insinuou cuidadosamente ao povo, em especial aos das outras tribos, fora da de Judá, que a corte do rei não se interessava por seus problemas e precisava muito de um homem cordial tal como Absalão. — 2Sa 15:1-6.

A frase "ao fim de quarenta anos", encontrada em 2 Samuel 15:7, tem aplicação incerta, e, na *Septuaginta* grega (edição de Lagarde), na *Pesito* siríaca e na *Vulgata* latina ela é traduzida "quatro anos". Mas não é provável que Absalão esperasse um total de seis anos para cumprir um voto, se os "quatro anos" fossem considerados como contando desde o tempo de sua readmissão completa. (2Sa 14:28) Visto que uma fome de três anos, uma guerra com os filisteus, e a tentativa de Adonias, de apoderar-se do trono, ocorreram todas durante o reinado de Davi, mas depois dos eventos agora considerados, é evidente que o ponto de partida do escritor, relativo aos "quarenta anos", teria de iniciar-se bem antes do começo do reinado de 40 anos de Davi, e talvez signifique 40 anos a partir de sua primeira unção por Samuel. Isto permitiria então que Absalão fosse ainda "moço" neste ponto do relato (2Sa 18:5), visto que nasceu em algum tempo entre 1077 e 1070 AEC.

Absalão, satisfeito de ter suscitado muitos seguidores em todo o reino, obteve permissão de seu pai, mediante um pretexto, para ir a Hébron, capital original de Judá. Dali, organizou rápido uma conspiração em plena escala para alcançar o trono, inclusive uma rede nacional de espiões, para proclamarem sua realeza. Depois de invocar a bênção de Deus sobre sua regência por oferecer sacrifícios, granjeou o apoio de Aitofel, o conselheiro mais respeitado de seu pai. Muitos então se bandearam para o lado de Absalão. — 2Sa 15:7-12.

Confrontado com uma grande crise, e prevendo um ataque em larga escala, Davi preferiu deixar o palácio, junto com todos os da sua casa, embora tivesse o apoio leal de grande grupo de homens fiéis, inclusive os principais sacerdotes, Abiatar e Zadoque. Estes dois foram por ele enviados de volta a Jerusalém, para servirem quais agentes de ligação. Enquanto subia ao monte das Oliveiras, descalço, com a cabeça coberta e chorando, Davi encontrou-se com Husai, o "companheiro" do rei, a quem ele semelhantemente enviou a Jerusalém para frustrar o conselho de Aitofel. (2Sa 15:13-37) Assediado por oportunistas, um procurando favores, outro cheio de espírito partidário e dando vazão ao ódio acumulado, Davi se destaca em nítido contraste com Absalão, por sua quieta submissão e sua recusa de retribuir o mal com o mal. Rejeitando o apelo de Abisai, seu sobrinho, de obter permissão para atravessar para o outro lado e 'arrancar a cabeça' de Simei, que lhe atirava pedras e o amaldiçoava, Davi arrazoou: "Eis que meu próprio filho que saiu das minhas próprias entranhas está procurando a minha alma; e quanto mais agora um benjaminita! Deixai-o, para que invoque o mal, pois Jeová lhe disse isso! Talvez Jeová veja com o seu olho e Jeová realmente me restitua a bondade em vez de sua invocação do mal neste dia." — 2Sa 16:1-14.

Ocupando Jerusalém e o palácio, Absalão aceitou a aparente defecção de Husai para seu lado, depois

de inicialmente fazer uma referência sarcástica a Husai ser o fiel "companheiro" de Davi. Daí, atuando segundo o conselho de Aitofel, Absalão teve publicamente relações sexuais com as concubinas de seu pai, qual prova do completo rompimento entre ele e Davi, e de sua irredutível determinação de manter o controle do trono. (2Sa 16:15-23) Desta forma, a última parte da profecia inspirada de Natã teve seu cumprimento. — 2Sa 12:11.

Aitofel então instou com Absalão para que lhe concedesse autoridade para liderar uma força contra Davi naquela mesma noite, de modo a aplicar o golpe de morte antes que as forças de Davi se pudessem organizar. Embora satisfeito, Absalão ainda assim achou sábio ouvir a opinião de Husai. Compreendendo a necessidade de Davi ganhar tempo, Husai pintou um quadro vívido, visando possivelmente aproveitar-se de qualquer falta de genuína coragem em Absalão (que, até então, tinha demonstrado mais arrogância e astúcia do que valor varonil), bem como agradar a vaidade de Absalão. Husai recomendou que primeiro se tomasse tempo para organizar uma sobrepujante força de homens a ser então comandada pelo próprio Absalão. Pela direção de Jeová, foi aceito o conselho de Husai. Aitofel, evidentemente reconhecendo que a revolta de Absalão fracassaria, suicidou-se. — 2Sa 17:1-14, 23.

Como precaução, Husai mandou avisar Davi do conselho de Aitofel, e, apesar dos esforços de Absalão, de capturar os correios clandestinos, Davi recebeu o aviso e cruzou o Jordão, e subiu as colinas de Gileade até Maanaim (onde Is-Bosete tivera sua capital). Ali, foi recebido com expressões de generosidade e bondade. Preparando-se para o conflito, Davi organizou suas forças em expansão em três divisões, sob Joabe, Abisai e Itai, o geteu. Instado a permanecer na cidade, visto que sua presença seria de maior valor ali, Davi se submeteu a isso e, novamente, demonstrou surpreendente falta de rancor para com Absalão, por solicitar publicamente a seus três capitães: "Tratai suavemente o moço Absalão, por minha causa." — 2Sa 17:15-18:5.

Batalha Decisiva e Morte. As forças recém-formadas de Absalão sofreram esmagadora derrota por parte dos combatentes experientes de Davi. A batalha penetrou na floresta de Efraim. Absalão, fugindo montado em seu mulo real, passou sob os ramos baixos duma árvore grande, e, pelo que parece, ficou com a cabeça presa na forquilha dum ramo, de modo que ficou suspenso no ar. O homem que relatou a Joabe que o havia visto disse que não iria desobedecer à solicitação de Davi, matando Absalão, nem por "mil moedas de prata [se forem siclos, c. US$ 2.200]", mas Joabe não sentiu tal restrição e enfiou três hastes no coração de Absalão, após o que dez de seus homens uniram-se ao seu capitão em assumir a responsabilidade pela morte de Absalão. O corpo de Absalão foi, depois disso, lançado num barranco e coberto com um montão de pedras, como indigno de sepultamento. — 2Sa 18:6-17; compare isso com Jos 7:26; 8:29.

Quando mensageiros chegaram a Davi, em Maanaim, a primeira preocupação dele era com seu filho. Quando soube da morte de Absalão, Davi andou de um lado para o outro pelo piso do quarto do terraço, clamando: "Meu filho Absalão, meu filho, meu filho Absalão! Oh! que eu, eu mesmo, tivesse morrido em teu lugar, Absalão, meu filho, meu filho!" (2Sa 18:24-33) Apenas a linguagem e o raciocínio francos e diretos de Joabe fizeram Davi deixar seu grande pesar, devido ao proceder e ao fim trágicos deste moço fisicamente atraente e empreendedor, cuja ambição impetuosa o levara a lutar contra o ungido de Deus, destarte trazendo sobre si a ruína. — 2Sa 19:1-8; compare isso com Pr 24:21, 22.

O Salmo 3 foi escrito por Davi por ocasião da revolta de Absalão, segundo o cabeçalho do salmo.

Monumento de Absalão. Uma coluna fora erguida por Absalão na "Baixada do Rei", também chamada "Baixada de Savé", perto de Jerusalém. (2Sa 18:18; Gên 14:17) O monumento fora erigido por ele devido a não ter filhos varões para perpetuar seu nome depois de sua morte. Parece, assim, que seus três filhos, mencionados em 2 Samuel 14:27, tinham morrido quando jovens. Absalão não foi sepultado no local de seu monumento, mas foi deixado num barranco na floresta de Efraim. — 2Sa 18:6, 17.

No vale do Cédron existe uma coluna esculpida em rocha, que tem sido chamada de Túmulo de Absalão, mas sua arquitetura indica que é do período greco-romano, talvez do tempo de Herodes. Assim, não existe base para ligá-la ao nome de Absalão.

ABSINTO [hebr.: *la·ʽanáh;* gr.: *á·psin·thos*]. Esta palavra designa muitas plantas, frequentemente um tanto lenhosas, de sabor intensamente amargo, e forte aroma. Na Palestina podem ser encontradas diversas variedades de absinto, especialmente nas áreas desérticas. A mais comum é a *Artemisia herba-alba,* um pequeno arbusto da altura de 40 cm. Na Escritura, o absinto é comparado aos efeitos subsequentes da imoralidade (Pr 5:4) e à experiência amarga que devia sobrevir, e deveras sobreveio, a Judá e Jerusalém às mãos dos babilônios. (Je 9:15; 23:15; La 3:15, 19) Também representa a injustiça e a improbidade (Am 5:7; 6:12), e é usado com referência aos apóstatas. (De 29:18) Em Revelação 8:11, o absinto denota uma substância amarga e venenosa.

ABUTRE [hebr.: *ra·hhám; ra·hhá·mah*], **ABUTRE-FUSCO (NEGRO)** [hebr.: *ʽoz·ni·yáh*]. Uma grande ave necrófaga que presta valioso serviço em países de clima quente, consumindo cadáveres e carniça em putrefação que de outro modo poderiam provocar doenças. Esta ave é alistada entre as declaradas 'impuras' na Lei mosaica. — Le 11:13, 18; De 14:12, 17.

Em árabe, uma língua cognata do hebraico, uma palavra similar a *ra·hhám* designa o abutre-do-egito (*Neophron percnopterus*), frequentemente chamado de galinha de Faraó. Esta ave é branca, exceto por suas asas negras, e o bico e as pernas amarelas. É o menor dos abutres encontrados nas terras bíblicas, tendo cerca de 65 cm de comprimento. Com sua face enrugada e desnuda, olhos grandes, bico adunco e presas curvas, tem uma aparência bem repulsiva. Por causa da sua disposição de comer os restos desprezados até mesmo por outros abutres, ele é considerado a ave necrófaga mais nojenta do Oriente Médio e, pelo mesmo motivo, a mais útil, devido ao serviço que presta.

O grifo ou abutre-fouveiro (*Gyps fulvus*) é uma ave castanho-amarelada que tem cerca de 1,2 m de comprimento, com uma envergadura das asas de uns 2,7 m. O grifo era o símbolo da deusa egípcia Necbet e também aparecia nos estandartes de batalha dos egípcios, dos assírios e dos persas.

O abutre-dos-cordeiros ou abutre barbado (*Gypaetus barbatus*) é uma grande ave de rapina, de cerca de 1,2 m de altura. Com suas longas asas pontiagudas, de quase 3 m de envergadura, o abutre-dos-cordeiros voa com graça ímpar, e dá voltas com facilidade ao escrutinar o solo, lá embaixo, em busca de alimento. Dessemelhante de outros abutres, o abutre-dos-cordeiros possui plumas na cabeça e uma barba que se parece à de um bode. Tem preferência pelos ossos com tutano, levando-os a grandes alturas e então deixando-os cair sobre rochas para que se rompam, permitindo à ave alcançar o tutano que contêm.

A palavra hebraica *ʽoz·ni·yáh* evidentemente se refere ao abutre-fusco (negro) (*Aegypius monachus*), a maior ave de rapina existente em Israel. Sendo mais de cor castanha do que negra, possui a característica cabeça nua dos abutres; o pescoço é azul, e a cauda tem forma de cunha.

ACÃ [por meio dum jogo de palavras, relacionado com Acar, significando "Causador de Banimento (Dificuldade)"]. O filho de Carmi, da casa de Zabdi, da família de Zerá, da tribo de Judá; também chamado Acar. — 1Cr 2:7.

Quando os israelitas cruzaram o Jordão, Jeová ordenou explicitamente que os primeiros frutos da conquista, a cidade de Jericó, "tem de tornar-se algo devotado à destruição; . . . pertence a Jeová". Sua prata e seu ouro deviam ser entregues ao tesouro de Jeová. (Jos 6:17, 19) Acã, contudo, ao encontrar um manto caro de Sinear, um lingote de ouro, de 50 siclos (valendo uns US$ 6.400), e 200 siclos de prata (US$ 440), enterrou-os secretamente embaixo da sua tenda. (Jos 7:21) Realmente, roubara de Deus! Por causa desta violação das instruções explícitas de Jeová, quando Ai, a próxima cidade, foi atacada, Jeová reteve sua bênção, e Israel foi posto em fuga. Quem era culpado? Ninguém confessou. Todo o Israel foi então colocado em julgamento. Tribo por tribo, daí, família por família da tribo de Judá, e, finalmente, homem por homem da casa de Zabdi, passaram perante Jeová, até que Acã "foi selecionado". (Jos 7:4-18) Somente então ele admitiu seu pecado. A execução seguiu-se prontamente. Acã e sua família (que dificilmente desconhecia o que ele havia feito), e seu gado, foram primeiramente apedrejados até morrerem, e então queimados, junto com todos os seus bens, no vale de Acor, que significa "Banimento; Dificuldade". — Jos 7:19-26. Veja também ÁCÃ.

ÁCÃ. Último mencionado de três filhos do Xeque Ezer, dos seiritas. (Gên 36:20, 21, 27) O texto massorético reza "Jaacã" em 1 Crônicas 1:42, mas a *Septuaginta* grega (Códice Alexandrino) e 22 manuscritos hebraicos rezam "Ácã", em harmonia com Gênesis 36:27.

ACABA, GOLFO DE. Veja MAR VERMELHO.

ACABE [Irmão do Pai].

1. Filho de Onri, e rei do reino setentrional de Israel. Regeu em Samaria por 22 anos, desde cerca de 940 AEC. — 1Rs 16:28, 29.

Tolera a Adoração Falsa. A história da atuação de Acabe é uma das piores com relação ao campo vital da adoração verdadeira. Não só continuou a corrompida adoração a Jeová por meio dos bezerros de ouro de Jeroboão, mas Acabe permitiu também que a adoração de Baal contaminasse Israel numa escala sem precedentes, devido ao seu casamento, logo cedo, com Jezabel, a filha de Etbaal, rei de Sídon. Josefo, citando o antigo historiador Menandro, refere-se a Etbaal como Itobal, e o relato (*Against Apion* [Contra Apião], I, 123 [18]) conta que ele era o sacerdote de Astarteia antes de ascender ao trono por assassinar o rei.

Acabe permitiu que Jezabel, sua esposa pagã, o levasse à adoração de Baal, a construir um templo para Baal, e a erigir um poste sagrado em honra a Axerá. (1Rs 16:30-33) Não demorou muito até haver 450 profetas de Baal e 400 profetas do poste sagrado, todos sendo alimentados à mesa real de Jezabel. (1Rs 18:19) Os verdadeiros profetas de Jeová

foram mortos pela espada, e somente as medidas tomadas por Obadias, um homem de fé, encarregado da casa de Acabe, preservaram a vida de 100 deles, por ocultá-los em cavernas, onde subsistiram a pão e água. — 1Rs 18:3, 4, 13; 19:10.

Em resultado de se voltar para a adoração de Baal, Acabe foi informado por Elias da vinda de grave seca que, segundo Lucas 4:25 e Tiago 5:17, abrangeu um período de três anos e seis meses. (1Rs 17:1; 18:1) Somente à palavra de Elias retornariam as chuvas, e, embora Acabe o procurasse em todas as nações e reinos circunvizinhos, Elias ficou fora de seu alcance até o tempo devido. (1Rs 17:8, 9; 18:2, 10) Acabe procurou então lançar a culpa da seca e da fome sobre Elias, acusação essa que Elias refutou, mostrando que a verdadeira causa era a adoração de Baal, patrocinada por Acabe. Uma prova realizada no topo do monte Carmelo mostrou que Baal não era uma entidade, e manifestou a Jeová como o Deus verdadeiro; os profetas de Baal foram mortos às ordens de Elias, e, pouco depois disso, um aguaceiro de encharcar trouxe fim à seca. (1Rs 18:17-46) Acabe voltou a Jezreel, e para sua esposa, a quem informou das ações de Elias contra o baalismo. Jezabel reagiu com violenta ameaça contra Elias, resultando na fuga dele para o monte Horebe. — 1Rs 19:1-8.

Construção da Capital; Vitórias sobre a Síria. Crê-se que as construções de Acabe incluíram a conclusão das fortificações da cidade de Samaria, reveladas pela arqueologia como consistindo em três muralhas imensamente fortes, de primorosa execução. As escavações revelaram uma plataforma palaciana, retangular, de cerca de 90 m por 180 m, com um muro circundante de excelentes pedras de cantaria. Encontraram-se numerosos painéis de marfim para decoração de mobília e painéis de parede, talvez relacionados com a "casa de marfim" de Acabe, mencionada em 1 Reis 22:39. — FOTO, Vol. 1, p. 948; veja também Am 3:15; 6:4.

A riqueza da cidade e a força de sua posição logo foram postas à prova por um sítio armado contra Samaria pelo sírio Ben-Hadade II, na chefia de uma coligação de 32 reis. De início aquiescendo mansamente às demandas do agressor, Acabe depois se recusou a concordar em permitir o virtual saque do seu palácio. As negociações de paz fracassaram, e, por orientação divina, Acabe utilizou um estratagema de batalha que apanhou desprevenido o inimigo, e levou à matança deste, embora Ben-Hadade escapasse. — 1Rs 20:1-21.

Convencido de que Jeová era apenas um 'deus dos montes', Ben-Hadade retornou no ano seguinte com uma força militar de igual tamanho, mas posicionou-se para a batalha no planalto, em geral sem relevos, perto de Afeque, no território de Manassés, em vez de avançar para a região montanhosa de Samaria. (Veja AFEQUE N.º 5.) As forças israelitas avançaram para o local da batalha, mas pareciam "dois minúsculos rebanhos de caprídeos", comparadas com o maciço acampamento sírio. Tranquilizadas pela promessa de Jeová, de demonstrar que Seu poder não era controlado pela topografia, as forças de Acabe impuseram uma esmagadora derrota ao inimigo. (1Rs 20:26-30) No entanto, bem semelhante ao que o Rei Saul fez com Agague, o amalequita, Acabe permitiu que Ben-Hadade sobrevivesse e concluiu com ele um pacto, pelo qual as cidades capturadas seriam devolvidas a Israel e se designariam a Acabe ruas em Damasco, evidentemente visando o estabelecimento de bazares ou mercados para promover os interesses comerciais de Acabe naquela capital síria. (1Rs 20:31-34) Similar a Saul, Acabe foi condenado por Jeová por causa disso, sendo predita a calamidade futura para ele e seu povo. — 1Rs 20:35-43.

Assassinato de Nabote, e Suas Consequências. Durante um intervalo de paz de três anos, Acabe voltou sua atenção para a aquisição do vinhedo de Nabote, de Jezreel, um terreno muito desejado por Acabe, porque se limitava com os terrenos do seu palácio residencial ali. Quando Nabote recusou a solicitação à base da lei de Deus sobre a inviolabilidade das possessões hereditárias, Acabe petulantemente retirou-se para sua casa, onde se deitou em seu divã, com o rosto voltado para a parede, recusando-se a comer. Ao saber da causa de seu desalento, a pagã Jezabel fez arranjos para o assassínio de Nabote, sob o manto dum julgamento de blasfêmia, usando cartas escritas em nome de Acabe. Quando Acabe foi apossar-se do terreno cobiçado, encontrou-se com Elias, que o denunciou duramente como assassino, e como alguém que se vendeu para praticar a iniquidade, movido pelas constantes incitações de sua esposa pagã. Assim como os cães lamberam o sangue de Nabote, assim também os cães lamberiam o sangue de Acabe, e a própria Jezabel e os descendentes de Acabe se tornariam comida para cães e aves necrófagas. Essas palavras calaram fundo, e, com profundo pesar, Acabe jejuou vestido de saco, alternadamente sentando-se e andando de um lado para o outro, abatido. À base disto, certa medida de misericórdia lhe foi estendida com respeito ao tempo em que a calamidade sobreviria à sua casa. — 1Rs 21:1-29.

As relações de Acabe com Judá ao S foram fortalecidas por meio duma aliança matrimonial em que Atalia, a filha de Acabe, casou-se com Jeorão, filho do Rei Jeosafá. (1Rs 22:44; 2Rs 8:18, 26; 2Cr 18:1) Durante uma visita amigável de Jeosafá a Samaria, Acabe o induziu a apoiá-lo no esforço de retomar

Acácias, comuns na região do Sinai, forneceram a madeira para o tabernáculo.

Ramote-Gileade dos sírios, os quais evidentemente não cumpriram de forma plena os termos do pacto feito por Ben-Hadade. Ao passo que um grupo de falsos profetas expressou em coro suas garantias de êxito, por insistência de Jeosafá, foi chamado o profeta Micaías, odiado por Acabe, profeta que predisse certeira calamidade. Ordenando a prisão de Micaías, Acabe teimosamente prosseguiu com o ataque, embora tomando a precaução de disfarçar-se, mas foi atingido a esmo por uma flecha, de modo que morreu lentamente. Seu corpo foi levado a Samaria, para ser ali enterrado, e, quando "começaram a lavar o carro de guerra junto ao reservatório de Samaria . . . os cães lambiam o sangue dele". Escavou-se um grande tanque existente no canto NO do espaçoso pátio do palácio em Samaria, e este talvez seja o local do cumprimento da profecia. — 1Rs 22:1-38.

Inscrições Moabitas e Assírias. Faz-se menção da reconstrução de Jericó durante o reinado de Acabe, talvez como parte dum programa de fortalecimento do controle de Israel sobre Moabe. (1Rs 16:34; compare isso com 2Cr 28:15.) A Pedra Moabita, do Rei Mesa de Moabe, fala da dominação de Moabe pelo Rei Onri e seu filho.

Inscrições assírias que descrevem a batalha travada entre Salmaneser III e uma coalizão de 12 reis em Carcar incluem o nome *A-ha-ab-bu* como membro da coalizão. A maioria dos peritos aceita isto, em geral, como referência ao Rei Acabe, de Israel; contudo, quanto à evidência de que tal identificação está sujeita a dúvidas, veja o artigo SALMANESER N.º 1.

2. Falso profeta entre os exilados em Babilônia; filho de Colaías. Jeremias predisse que este profeta imoral e mentiroso, e seu associado, seriam assados no fogo por Nabucodonosor. — Je 29:21-23.

ACÁCIA [hebr.: *shit·táh*]. Uma árvore que crescia bem no ermo, onde os israelitas peregrinavam. Ela podia fornecer tábuas bastante grandes (de quase 4,5 m de comprimento, segundo Êx 36:20, 21), que os israelitas usaram para construir o tabernáculo portátil. Visto que esta árvore praticamente desaparece do registro bíblico após a entrada na Terra da Promessa, isto poderia também indicar uma árvore não comumente encontrada em toda a Palestina. Essa descrição ajusta-se às espécies de acácia conhecidas como *Acacia seyal* e *Acacia tortilis* muito melhor do que a qualquer outra vida vegetal daquela área. Tais acácias ainda são comuns no Negebe e na zona do Sinai, e encontram-se algumas ao longo do vale do Jordão, ao S do mar da Galileia, mas não na Palestina setentrional.

É interessante notar que *seyal* é a palavra árabe para "torrente", e o habitat da acácia são os vales de torrentes ou uádis, pelos quais escorre a água na estação chuvosa e que são encontrados nas regiões que, de outra forma, são áridas, desérticas, ao redor do Mar Morto, e, em direção ao S, no deserto da Arábia e na península de Sinai. Assim, a profecia de Joel (3:18) diz: "Da casa de Jeová procederá um manancial e terá de irrigar o vale da torrente das Acácias", o que claramente indica um lugar que, de outro modo, seria usualmente seco. (Veja SITIM N.º 2.) Em Isaías 41:19, Jeová diz: "Porei no ermo o cedro, a acácia e a murta, e o oleastro [árvore oleaginosa]." Aqui, profetiza-se que três árvores que normalmente crescem em solo rico e fértil se tornarão companheiras da acácia, que gosta do deserto, em resultado da provisão divina de irrigação. — Is 41:17, 18.

A acácia tem muitos espinhos longos que se projetam dos ramos amplamente espalhados. Esses ramos usualmente se entrelaçam com os das acácias vizinhas, formando uma mata cerrada; isto, sem dúvida, explica por que quase sempre se usa a forma plural *shit·tím* no registro bíblico. A acácia pode atingir alturas de 6 a 8 m, mas frequentemente tem a aparência dum arbusto. Possui folhas macias, penadas, e é coberta de flores amarelas, agradavelmente fragrantes, que produzem vagens falciformes como fruto. A rija casca negra recobre uma madeira muito dura, de fino grão, pesada, imune ao ataque dos insetos. Estas características e sua disponibilidade no deserto tornaram a acácia especialmente apropriada como material de construção do tabernáculo e da sua mobília. Foi empregada para construir a Arca do Pacto (Êx 25:10; 37:1), a mesa dos pães da proposição (Êx 25:23; 37:10), os altares

(Êx 27:1; 37:25; 38:1), os varais para transportar tais itens (Êx 25:13, 28; 27:6; 30:5; 37:4, 15, 28; 38:6), as colunas para a cortina e o reposteiro (Êx 26:32, 37; 36:36) e as armações de painéis (Êx 26:15; 36:20), bem como as suas trancas (Êx 26:26; 36:31).

A acácia ainda é muito apreciada para armários, por causa de seu fino grão, forte cor castanho-alaranjada e durabilidade. Os antigos egípcios cerravam seus caixões de múmias com madeira de acácia, e usavam-na na construção de seus barcos. Certos tipos dessa árvore também produzem a goma-arábica comercial.

ACADE. Uma das quatro cidades fundadas por Ninrode e que formaram o "princípio do seu reino". (Gên 10:10) Acade (ou Akkad) tem sido identificada com a antiga cidade de Agade. A localização exata dela é incerta.

O nome Acade também é aplicado à inteira região setentrional do que mais tarde veio a ser chamado Babilônia (i.e., o país). Acade parece ter recebido destaque como a cidade principal ou real daquela região sob Sargão I (não o Sargão de Is 20:1). A região meridional da Mesopotâmia era conhecida como Suméria. Babilônia (i.e., o país) desenvolveu-se destas duas áreas, e, nos textos babilônicos, seus governantes ainda eram chamados de "rei de Acade" até o tempo da queda da cidade de Babilônia, em 539 AEC. No Cilindro de Ciro, o conquistador de Babilônia assume o título de "Rei de Babilônia, rei da Suméria e de Acade".

Os acadianos parecem ter ultrapassado os sumérios em excelentes esculturas e intricados entalhes de selos. O termo acadiano é hoje usado para descrever as antigas línguas assíria e babilônica.

AÇAFRÃO [hebr.: *kar·kóm*]. A palavra hebraica, que só aparece em O Cântico de Salomão (4:14), usualmente tem sido identificada com o croco produtor de açafroína (*Crocus sativus*), planta bulbosa com folhas semelhantes às das gramíneas, e flores purpurinas, que floresce no outono setentrional e que é bem parecida ao comum croco da primavera. Para produzir apenas 28 g de açafroína, substância de cor laranja-forte, composta dos estiletes e estigmas secos das flores, são necessárias cerca de 4.000 flores. Quando as flores desabrocham, ou pouco depois disso, o estigma e a parte superior do estilete são removidos e então secados. O açafrão é usado para colorir e para condimentar alimentos, e, anteriormente, era empregado mais extensivamente do que agora para tingir tecidos de amarelo. Era também usado como medicamento e como perfume.

O termo hebraico *hhavats·tsé·leth*, traduzido diversamente "açafrão", "croco", "lírio", "narciso" e "rosa" (veja *Al, ALA, CBC, NM*), possivelmente se refere a uma planta bulbosa. (Cân 2:1 n.; Is 35:1 n.) Segundo o lexicógrafo de hebraico, Gesenius, *hhavats·tsé·leth* provavelmente contém uma raiz que significa "bulbo", e ele considera o "açafrão das campinas" o equivalente mais exato para a palavra na língua original. (*A Hebrew and English Lexicon of the Old Testament* [Léxico Hebraico e Inglês do Velho Testamento], traduzido para o inglês por E. Robinson, 1836, p. 317) Um léxico hebraico-aramaico de Koehler e Baumgartner associa a palavra *hhavats·tsé·leth* com o termo acadiano que significa "caule", e o define como "asfódelo", planta da família dos lírios. — *Hebräisches und Aramäisches Lexikon zum Alten Testament* (Léxico Hebraico e Aramaico do Velho Testamento), Leiden, 1967, p. 275.

ACAIA. Antes da conquista romana em 146 AEC, Acaia se referia corretamente apenas à pequena região no Peloponeso, que se estendia através da costa meridional do golfo de Corinto, numa posição um tanto similar à ocupada atualmente pela área do mesmo nome.

Na poesia homérica, os gregos em geral são mencionados sob o nome de acaicos (acaios ou aqueus). Devido ao destaque da Liga Acaica, uma confederação de cidades, como o conjunto político mais poderoso na Grécia no tempo de sua conquista, os romanos depois disso se referiam em geral a toda a Grécia como Acaia.

Em 27 AEC, quando César Augusto reorganizou as duas províncias da Grécia, a Macedônia e a Acaia, o nome Acaia aplicava-se então a todo o Peloponeso e a uma parte da Grécia continental. A província da Acaia estava sob a administração do Senado de Roma, sendo governada por intermédio dum procônsul desde a sua capital, Corinto. (2Co 1:1) Outras cidades da província da Acaia mencionadas nas Escrituras Gregas Cristãs eram Atenas e Cencreia. A Acaia e sua província vizinha ao N, a Macedônia, eram amiúde vinculadas no uso comum. — At 18:1, 18; 19:21; Ro 15:26; 16:1; 1Te 1:7, 8.

No ano 15 EC, em resposta a queixas contra a severidade da tributação, Tibério colocou a Acaia e a Macedônia sob controle imperial, para serem governadas desde a província de Mésia. Isto continuou até 44 EC, quando o Imperador Cláudio restaurou tais províncias ao controle senatorial, destarte fazendo com que um procônsul de novo assumisse poderes governamentais em Corinto. Devido à ignorância destes fatos, alguns críticos, no passado, objetavam à referência da Bíblia a Gálio como "procônsul da Acaia", perante quem Paulo foi trazido. (At 18:12) Entretanto, a descoberta duma inscrição em Delfos tornou evidente que havia deveras um procônsul na Acaia chamado Gálio, no tempo descrito pelo historiador Lucas, o escritor de Atos. — Veja GÁLIO.

Em Romanos 15:26, o apóstolo Paulo fala da generosidade dos cristãos na província da Acaia em fornecer ajuda aos seus irmãos necessitados em Jerusalém. Durante a sua segunda e a sua terceira viagem missionária, Paulo passou considerável parte do seu tempo na Acaia e expressou forte amor pelos irmãos daquela região. — 2Co 11:10.

ACAICO [De (Pertencente a) Acaia]. Um dos associados maduros da congregação coríntia, o qual, junto com Estéfanas e Fortunato, visitou Paulo enquanto estava em Éfeso. — 1Co 16:17, 18.

ACAMPAMENTO. A palavra hebraica para "acampamento" (*ma·hhanéh*) deriva da raiz verbal *hha·náh,* que significa "acampar; acampar-se; armar acampamento". (Jz 15:9; Êx 14:2; Gên 33:18) Estes termos são usados com referência a um local transitório de nômades (Gên 32:21; 33:18), ao arranjo temporário e móvel de tendas dos israelitas na sua peregrinação pelo ermo (Núm 2:17) ou ao cercado protetor em volta dum exército (2Rs 25:1). A palavra grega para "acampamento" é *pa·rem·bo·lé.* — Veja EXÉRCITO.

Acampamento de Israel. O Êxodo de Israel do Egito não ocorreu em confusão tumultuada, mas em bem ordenada "formação de batalha", apropriada para "os exércitos de Jeová". (Êx 13:18; 12:41; 6:26) Esta formação de batalha foi possivelmente similar à dum exército composto de cinco partes, com vanguarda ou destacamento dianteiro, corpo principal, retaguarda e duas alas laterais. Naquela época, os israelitas ainda se encontravam sob os arranjos patriarcais, e isto se refletia na designação às tribos e famílias de seus lugares na ordem de marcha. Segundo este costume, os servos, os dependentes e os outros ligados à família eram considerados como parte da casa, de modo que a "vasta mistura de gente" provavelmente encontrava-se no meio das diversas tribos, clãs e famílias. — Êx 12:38; Núm 11:4; De 29:11.

Com o estabelecimento do tabernáculo, o arranjo do acampamento foi organizado segundo as instruções divinas, perto do início do segundo ano. O centro do acampamento, tanto na localização como na importância, era a tenda da presença de Jeová, ou o tabernáculo, com seu pátio circundante. Sua entrada dava para o L, onde Moisés, Arão e os sacerdotes estavam acampados. (Núm 3:38) O restante dos levitas (somando 22.000 varões, a partir de um mês de idade) acampava-se nos três lados remanescentes: os coatitas ao S, os gersonitas ao O, e os meraritas ao N. (Núm 3:23, 29, 35, 39) Com estes últimos dois grupos associavam-se certa bagagem, carroças e animais usados no transporte do tabernáculo e de seu equipamento. De modo que os designados para servir no santuário de Jeová viviam perto do tabernáculo e ao redor dele, provendo um cordão protetor contra a intrusão de não levitas, "para que não surja indignação contra a assembleia". — Núm 1:53; 7:3-9.

Mais além das tendas levíticas acampavam-se as 12 tribos num arranjo quadrilátero, orientado pelos quatro pontos cardeais. Parece que o povo em geral ficava afastado uma distância considerável do tabernáculo; alguns comentadores sugerem uns 900 m, porque devia haver uma distância "de cerca de dois mil côvados" entre o povo e a Arca do Pacto quando se iniciou a travessia do Jordão. (Jos 3:4) As 12 tribos foram divididas em quatro grandes divisões, cada uma chamada pelo nome da tribo central da divisão. De modo que a divisão de três tribos ao L do tabernáculo se chamava Judá, com Issacar de um lado de Judá e Zebulão do outro. (Núm 2:3-8) Quando este arranjo foi estabelecido em 1512 AEC, esta divisão de três tribos de Judá tinha 186.400 homens aptos, da idade de 20 anos para cima. (Núm 1:1-3; 2:9) No sentido em que caminham os ponteiros do relógio, ao S, estava a divisão de três tribos de Rubem, com Simeão e Gade ladeando Rubem, com 151.450 homens de guerra. (Núm 2:10-16) Estas duas divisões ao L e ao S, junto com os levitas, eram os descendentes de Jacó por Leia e sua serva Zilpa. (Gên 35:23, 26) Incidentalmente, acamparem-se tanto Rubem como os coatitas ao S do santuário explica a associação física en-

tre os rebeldes rubenitas Datã e Abirão, e o coatita Corá. (Núm 16:1) Do lado O, havia a divisão de três tribos de Efraim, tendo aos lados Manassés e Benjamim, todos descendentes de Raquel, e somando 108.100 homens do exército. (Núm 2:18-24) Finalmente, ao N estava a divisão de três tribos de Dã, associada com Aser e Naftali, no total de 157.600 homens combatentes. (Núm 2:25-31) Dã e Naftali eram descendentes da serva de Raquel, Bila, mas Aser o era da serva de Leia, Zilpa. — Gên 35:25, 26.

Este acampamento de Israel era muito grande. As cifras acima somam 603.550 homens combatentes, além de mulheres e de crianças, de idosos e de incapacitados, 22.000 levitas, e "uma vasta mistura" de estrangeiros — totalizando talvez 3.000.000 de pessoas, ou mais. (Êx 12:38, 44; Núm 3:21-34, 39) Não há certeza sobre a área que tal acampamento abrangeria; as estimativas variam muito. Quando o acampamento estava armado defronte de Jericó, nas Planícies de Moabe, ele é descrito como estendendo-se "desde Bete-Jesimote até Abel-Sitim". — Núm 33:49.

A forma, ou disposição, do acampamento é usualmente ilustrada como retangular ou quadrada, arranjo considerado superior em eficiência e segurança. Os limites específicos do acampamento são indicados por referências à saída do acampamento e à entrada nele. (Le 13:46; 16:26, 28; 17:3) E havia 'portões' ou portas de entrada no acampamento. (Êx 32:26, 27) Josefo, na sua descrição, menciona que se traçaram estradas dentro do acampamento. (*Jewish Antiquities* [Antiguidades Judaicas], III, 289 [xii, 5]) Tudo isso exigia planejamento e organização, se os israelitas haviam de armar rapidamente o acampamento num novo lugar, com um mínimo de esforço e de demora.

Proveram-se "sinais para a casa de seus pais", a fim de ajudar a pessoa a achar o seu respectivo lugar no acampamento. (Núm 2:2) Visto que a expressão hebraica *dé·ghel,* vertida "divisão de três tribos", também significa "estandarte" (como em Cân 2:4), é possível que houvesse indicadores de tribos, bem como insígnias de família. A Bíblia não fornece nem o número, nem a descrição de tais indicadores.

O governo do acampamento de Jeová era muito eficiente. Sob o arranjo teocrático, designaram-se chefes de 10, de 50, de 100 e de 1.000. Estes eram "homens capazes, tementes a Deus, homens fidedignos, que [odiavam] o lucro injusto". (Êx 18:21; De 1:15) Sob a direção deles, provia-se boa supervisão e manutenção, bem como um sistema judicial equitativo; também se conseguia por meio deles uma comunicação rápida com todo o povo. Toques codificados de trombeta convocavam as pessoas para se apresentarem na tenda de reunião. Dependendo do tipo de toque, toda a assembleia era convocada ou, às vezes, apenas os maiorais dos milhares como representantes das tribos. — Núm 1:16; 10:2-4, 7, 8.

Um meticuloso código de leis regulava todos os aspectos da vida no acampamento. A saúde e a pureza do acampamento eram preservadas por meio de diversos regulamentos sanitários. Os leprosos, aqueles que tinham doenças infecciosas ou um fluxo, e aqueles que haviam tocado num cadáver, eram excluídos do acampamento até serem declarados limpos. (Núm 5:2, 3) Os mortos eram enterrados fora do acampamento. (Le 10:4, 5) Dava-se fim às cinzas dos sacrifícios queimados, bem como às carcaças de certos sacrifícios, do lado de fora do acampamento. (Le 4:11, 12; 6:11; 8:17) Os criminosos eram executados lá fora (Le 24:14; Núm 15:35, 36), e os cativos de guerra e os guerreiros que voltavam eram mantidos fora por um período de purificação. — Núm 31:19.

O deslocamento deste vasto acampamento de um lugar para outro (cerca de 40 de tais campos são recapitulados por Moisés em Números 33) também era uma maravilhosa demonstração de organização. Enquanto a nuvem pousasse sobre o tabernáculo, o acampamento permanecia no lugar. Quando a nuvem se mudava, o acampamento se mudava. "Acampavam-se à ordem de Jeová e partiam à ordem de Jeová." (Núm 9:15-23) Duas trombetas de prata, batidas ao martelo, comunicavam estas ordens de Jeová ao acampamento em geral. (Núm 10:2, 5, 6) Toques trêmulos especiais assinalavam o levantamento do acampamento. A primeira vez que isto ocorreu foi "no segundo ano [1512 AEC], no segundo mês, no dia vinte". Com a Arca do Pacto na dianteira, a primeira divisão de três tribos, encabeçada por Judá, seguida por Issacar e depois por Zebulão, partiu. Seguiam-lhes os gersonitas e os meraritas, carregando as peças do tabernáculo que lhes foram designadas. A seguir vinha a divisão de três tribos encabeçada por Rubem, seguida por Simeão e Gade. Após ela vinham os coatitas com o santuário, daí a terceira divisão de três tribos, a tribo de Efraim seguida por Manassés e Benjamim. Por fim, na retaguarda, estava a divisão encabeçada por Dã, acompanhada por Aser e Naftali. De modo que as duas divisões mais numerosas e poderosas tomavam as posições de vanguarda e de retaguarda. — Núm 10:11-28.

"Prosseguiram assim marchando desde o monte de Jeová numa jornada de três dias . . . E a nuvem de Jeová estava sobre eles." (Núm 10:33, 34) Não se revela o comprimento desta coluna de marchadores, guiados pela nuvem, nem a velocidade ou a distância percorrida num dia. Com os seus pequeninos e seus rebanhos, eles provavelmente viajavam devagar. Nesta marcha, que levou três dias,

provavelmente não se estabelecia formalmente o acampamento com a ereção do tabernáculo para um pernoite temporário; antes, havia apenas os ajustes necessários para comer e dormir.

Acampamentos Militares. O uso do termo "acampamento" varia em conexão com a guerra. Por exemplo, pode denotar o quartel-general, ou a base das operações, do qual saíam os grupos de incursores; Gilgal e Silo são exemplos disso. (Jos 4:19; 5:10; 9:6; 10:6, 15, 43; 18:9; Jz 21:12) Ou "acampamento" às vezes significa o próprio exército, em vez de o lugar onde este armava suas tendas à noite. (Jos 10:5; 11:4, 5) "Acampar-se contra" uma cidade tinha o significado de guerrear contra a cidade, assim como 'acampar-se' também indicava preparativos para a guerra. — Jz 9:50; 1Sa 11:1; 28:4; 2Rs 25:1.

Diversos fatores influenciavam a escolha dum lugar para um acampamento militar. Um terreno elevado com acesso limitado oferecia uma proteção natural e exigia menos vigilância do que lugares abertos e vulneráveis. (1Sa 26:3) O acampamento tinha de ter acesso à água. (2Rs 3:9) Josué derrotou uma confederação de reis acampados junto às águas de Merom. (Jos 11:5) As forças de Gideão acamparam-se junto ao poço de Harode (Jz 7:1), e um terço do exército de Davi acampou-se no vale da torrente de Besor, até seus companheiros voltarem da vitória. — 1Sa 30:9, 10.

Um cercado protetor, como aquele em volta do acampamento de Saul, talvez fosse feito com a bagagem, as carroças e os animais. (1Sa 26:5, 7) Os exércitos que tinham carros de guerra talvez usassem a estes para cercar seus acampamentos. Acampamentos mais permanentes às vezes eram protegidos por fossos e barreiras de terra em volta deles. As batalhas não costumavam ser travadas no lugar do acampamento, exceto num ataque de surpresa. (Jos 11:7) Por isso não se costumavam construir extensas trincheiras e fortes cercados murados.

As histórias seculares fornecem vislumbres da vida num acampamento de exército entre os pagãos, como era nos dias bíblicos. O acampamento egípcio de Ramsés II, por exemplo, era cercado por escudos. O acampamento fortificado assírio em geral era circular e reforçado por paredões e torres. Todas as tendas nos acampamentos persas davam para o L, e os acampamentos deles eram protegidos por trincheiras e barragens. Os acampamentos militares gregos também eram circulares, com a tenda do oficial comandante no meio do acampamento. Quando o exército romano se acampava, cavava-se um substancial fosso em volta de todo novo acampamento.

ACAR. Veja ACÃ.

ACASO. Veja ACIDENTE, ACASO.

ACAZ [forma abreviada de Jeoacaz, significando "Que Jeová se Apodere; Jeová se Apoderou"].

1. Filho do Rei Jotão, de Judá. Acaz começou a reinar à idade de 20 anos e continuou durante 16 anos. — 2Rs 16:2; 2Cr 28:1.

Visto que Ezequias, filho de Acaz, tinha 25 anos quando começou a reinar, isto significaria que Acaz tinha menos de 12 anos quando se tornou pai dele. (2Rs 18:1, 2) Embora a puberdade masculina costume ocorrer entre os 12 e 15 anos de idade no clima temperado, pode ocorrer mais cedo em clima quente. Os costumes de casamento também variam. *Zeitschrift für Semitistik und verwandte Gebiete* (Revista para Assuntos Semíticos e Relacionados, editada por E. Littmann, Leipzig, 1927, Vol. 5, p. 132) relatou que o casamento entre crianças é uma ocorrência frequente na Terra da Promessa mesmo nos tempos modernos, citando-se o caso de dois irmãos casados, da idade de 8 e 12 anos, sendo que a esposa do mais velho frequentava a escola com seu marido. Entretanto, um manuscrito hebraico, a *Pesito* siríaca, e alguns manuscritos da *Septuaginta* grega, em 2 Crônicas 28:1, dão a idade de Acaz ao começar a reinar como "vinte e cinco anos".

Qualquer que tenha sido sua idade exata, Acaz morreu relativamente jovem e deixou um registro de contínua delinquência. Apesar de Isaías, Oseias e Miqueias terem todos profetizado ativamente durante o tempo de Acaz, seu reinado estava marcado pela crassa idolatria. Ele não só a permitiu entre seus súditos, mas também, pessoalmente, e com regularidade, empenhou-se em fazer sacrifícios pagãos, a ponto de oferecer seu(s) próprio(s) filho(s) no fogo, no vale de Hinom. (2Rs 16:3, 4; 2Cr 28:3, 4) Por tal deserção para a adoração falsa, a regência de Acaz foi afligida por um dilúvio de dificuldades. A Síria e o reino setentrional de Israel se combinaram para atacar Judá desde o N, os edomitas aproveitaram a oportunidade para atacar desde o SE, e os filisteus invadiram do O. O valioso porto de Elate, no golfo de Acaba, foi perdido. Zicri, poderoso efraimita, matou um filho do rei e dois dos homens principais de Acaz durante a incursão por parte do reino setentrional, que resultou na matança de 120.000 em Judá, e em cerca de 200.000 judeus serem levados cativos. Apenas a intervenção do profeta Odede, com o apoio de certos homens da liderança de Efraim, fizeram com que tais cativos fossem libertos, para voltar a Judá. — 2Cr 28:5-15, 17-19; 2Rs 16:5, 6; Is 7:1.

O 'coração estremecente' de Acaz deveria ter ficado fortalecido pela mensagem do profeta Isaías, da parte de Jeová Deus, garantindo-lhe que este

não permitiria que o conluio siro-israelita destruísse Judá e colocasse no trono um homem que não era da linhagem davídica. Mas quando convidado a solicitar um sinal de Deus, o idólatra Acaz replicou: "Não o pedirei, nem porei Jeová à prova." (Is 7:2-12) Todavia, foi predito que, como sinal, uma donzela daria à luz um filho, Emanuel (Conosco Está Deus), e que, antes de o menino ter crescido, o conluio siro-israelita teria deixado de constituir uma ameaça para Judá. — Is 7:13-17; 8:5-8.

Com respeito aos "sessenta e cinco anos" citados em Isaías 7:8, os quais Isaías profetizou que seriam o período em que Efraim seria "desbaratado", o *Commentary on the Whole Bible* (Comentário sobre Toda a Bíblia), de Jamieson, Fausset e Brown, declara: "*Uma* deportação de Israel ocorreu dentro de um ou dois anos a contar deste tempo [o tempo da profecia de Isaías], sob Tiglate-Pileser (2 Reis 15. 29). *Outra,* no reinado de Oseias, sob Salmaneser (2 Reis 17. 1-6), deu-se cerca de vinte anos depois. Mas a última, que 'despedaçou' inteiramente Israel, de modo a 'não ser povo', acompanhada por uma colonização de Samaria por estrangeiros, deu-se sob Esar-Hadom, que levou também Manassés, rei de Judá, no vigésimo segundo ano do seu reinado, sessenta e cinco anos a contar do proferimento desta profecia (cf. Esdras 4.2, 3, 10, com 2 Reis 17.24; 2 Crônicas 33.11)."

Vassalagem à Assíria, e Morte. No entanto, ao invés de ter fé em Jeová, Acaz, por medo da conspiração siro-israelita, preferiu adotar o plano míope de subornar Tiglate-Pileser III, da Assíria, para vir em sua ajuda. (Is 7:2-6; 8:12) Qualquer que fosse o alívio que o ambicioso rei assírio tenha então trazido a Acaz, por esmagar a Síria e Israel, foi apenas temporário. No fim, "causou-lhe aflição, e não o fortaleceu" (2Cr 28:20), visto que Acaz impusera então a Judá o pesado jugo da Assíria.

Como rei vassalo, Acaz aparentemente foi convocado a ir a Damasco para render homenagem a Tiglate-Pileser III, e, enquanto estava naquela cidade, admirou o altar pagão ali, copiou seu projeto e mandou que o sacerdote Urija construísse uma réplica a ser colocada diante do templo em Jerusalém. Acaz então presumiu oferecer sacrifícios neste "grande altar". O original altar de cobre foi colocado a um lado até que o rei decidisse o que fazer dele. (2Rs 16:10-16) No ínterim, ele mutilou grande parte do equipamento de cobre do templo e rearranjou outras modalidades da área do templo, tudo "por causa do rei da Assíria", talvez para pagar o pesado tributo imposto a Judá, ou, possivelmente, para ocultar parte das riquezas do templo dos olhos do cobiçoso assírio. As portas do templo foram fechadas e Acaz "fez para si altares em cada esquina de Jerusalém". — 2Rs 16:17, 18; 2Cr 28:23-25.

Depois de 16 anos de mau governo e de crassa apostasia, Acaz morreu, e, embora fosse sepultado como seus antepassados o foram, "na Cidade de Davi" (2Rs 16:20), seu corpo não foi colocado nas sepulturas régias dos reis. (2Cr 28:27) Seu nome se acha alistado nas genealogias reais. — 1Cr 3:13; Mt 1:9.

O nome de Acaz aparece numa inscrição de Tiglate-Pileser III como Yauhazi.

2. Bisneto de Jonatã, filho do Rei Saul. — 1Cr 8:35, 36.

ACAZIAS [Jeová se Apoderou]. O nome de dois reis, um de Israel, o outro de Judá.

1. Filho de Acabe e Jezabel, e rei de Israel por dois anos, a partir de cerca de 919 AEC. Ele acompanhou seus pais idólatras na adoração de Baal. (1Rs 22:51-53) Com a morte do pai de Acazias, Moabe aproveitou a oportunidade para revoltar-se, e, destarte, livrar-se do pesado tributo de 100.000 cordeiros e igual número de carneiros, com sua lã. (2Rs 1:1; 3:4, 5) Esta revolta é descrita pelo Rei Mesa, de Moabe, na inscrição da Pedra Moabita. Talvez devido a seu subsequente acidente e à morte prematura, Acazias não fez nenhum esforço de subjugar os moabitas.

Acazias formou uma aliança marítima com Jeosafá, de Judá, para um empreendimento de construção de navios em Eziom-Géber, no golfo de Acaba. O projeto foi desaprovado por Deus por causa da iniquidade de Acazias, e os navios naufragaram. (2Cr 20:35-37) O relato de 1 Reis 22:48, 49, mostra que Acazias desejava a autorização de Jeosafá para que os marujos israelitas tripulassem os navios junto com os de Judá, solicitação esta recusada por Jeosafá. Caso tal solicitação tenha sido feita antes do naufrágio dos navios, a recusa talvez simplesmente indicasse falta de confiança de Jeosafá em Acazias, e a precaução contra uma intrusão por parte do reino setentrional. Caso tal solicitação tenha sido feita depois do fracasso da frota, bem poderia ter sido uma insinuação, da parte de Acazias, de que faltava habilidade aos homens de Jeosafá, e de que eram os responsáveis pelo naufrágio dos navios, e daí a sugestão de os navios serem reparados e enviados de novo com marujos israelitas também a bordo. Neste caso, a recusa de Jeosafá pode ter sido em reconhecimento da manifesta desaprovação de Deus a tal projeto.

Um acidente em casa, em que o rei caiu por uma gelosia (talvez uma que cobrisse uma claraboia) do seu quarto de terraço, deixou-o acamado e gravemente enfermo. (2Rs 1:2) Como se o Deus verdadeiro não mais existisse, Acazias enviou mensageiros para inquirir ao deus filisteu Baal-Zebube (que significa "Dono das Moscas") sobre

as suas perspectivas de recuperação. Interceptados pelo profeta Elias, os mensageiros retornaram e transmitiram a mensagem ao rei, de que seu leito de enfermo se tornaria seu leito de morte. Ao invés de humilhar-se, Acazias mandou uma força de 50 homens, chefiada por um capitão, para lhe trazer Elias. Tal força, e uma segunda, depois de darem a Elias a ordem do rei, de 'descer' do monte onde estava sentado, foram ambas destruídas por fogo. Uma terceira força, enviada pelo teimoso rei, só conseguiu escapar em virtude do respeitoso apelo de seu capitão, para que tanto a vida dele como a de seus homens fossem 'preciosas aos olhos de Elias'. Depois disso, Elias desceu e proferiu a mensagem de morte diante de Acazias. Este gradualmente morreu, e, não tendo filhos, foi sucedido pelo seu irmão Jeorão. — 2Rs 1:2-17.

2. Filho de Jeorão e de Atalia, alistado como rei de Judá por um ano (c. 906 AEC). Durante o reinado de seu pai, os filisteus e os árabes invadiram Judá e levaram cativos todos os filhos de Jeorão, exceto Jeoacaz (Acazias), o mais moço. (2Cr 21:16, 17; 22:1) Ele era um jovem de 22 anos quando ascendeu ao trono, e sua mãe dominadora, Atalia, filha de Acabe e de Jezabel, o influenciou para a iniquidade. (2Rs 8:25-27; 2Cr 22:2-4) Acompanhou o Rei Jeorão, de Israel (seu tio materno), numa luta contra a Síria, em Ramote-Gileade, que resultou em Jeorão ser ferido. Mais tarde, Acazias visitou o convalescente Jeorão em Jezreel. — 2Rs 8:28, 29; 9:15; 2Cr 22:5, 6.

Coordenando-se estes dois relatos (2Rs 9:21-28; 2Cr 22:7-9), evidentemente aconteceu o seguinte: Jeú, ao se aproximar de Jezreel, encontrou-se com Jeorão e Acazias. Jeú abateu Jeorão, mas Acazias fugiu. Nesta ocasião, Jeú não perseguiu Acazias, mas continuou até Jezreel, a fim de terminar ali a sua obra executora. No ínterim, o fugitivo Acazias tentou retornar a Jerusalém; no entanto, só conseguiu chegar a Samaria, onde tentou esconder-se. Os homens de Jeú, perseguindo Acazias, descobriram-no em Samaria e capturaram-no, e levaram-no até Jeú, que estava perto da cidade de Ibleão, não muito longe de Jezreel. Quando Jeú viu Acazias, ordenou que seus homens o matassem em seu carro. Eles o golpearam e feriram quando subia para Gur, perto de Ibleão; mas permitiu-se que Acazias escapasse, e ele fugiu para Megido, onde morreu devido a seus ferimentos. Foi então levado para Jerusalém e ali sepultado. Os relatos de sua morte não são contraditórios, mas complementares.

Segundo Crônicas 22:7 indica que a morte de Acazias ocorreu "da parte de Deus", e, assim, Jeú atuou como executor da parte de Deus ao matar esse homem que tinha companheirismo com a condenada casa de Acabe. Acazias é também mencionado como "Azarias", em 2 Crônicas 22:6 (embora, aqui, 15 manuscritos hebraicos rezem "Acazias"), e como "Jeoacaz", em 2 Crônicas 21:17; 25:23 (um caso de transposição do nome divino para servir de prefixo, ao invés de sufixo).

ACBOR [Gerbo; Roedor Saltador].

1. Pai de Baal-Hanã, o qual é alistado como sétimo rei de Edom. — Gên 36:38, 39; 1Cr 1:49.

2. Filho de Micaías, e oficial de confiança da corte do Rei Josias. (2Rs 22:12) Ele é chamado de "Abdom, filho de Micá", em 2 Crônicas 34:20. Ao saber da ira acesa de Jeová expressa no antigo livro da Lei, recém-descoberto, Josias enviou Acbor como um de uma comissão de cinco à profetisa Hulda para saber o que se devia fazer. (2Rs 22:8-14) Acbor era pai de Elnatã, príncipe da corte do Rei Jeoiaquim, e bem provavelmente bisavô do Rei Joaquim. — Je 26:22; 36:12; 2Rs 24:8.

ACÉLDAMA [Campo de Sangue]. Nome aplicado pelos judeus ao terreno comprado com "o salário da injustiça" pago a Judas Iscariotes por ter traído Cristo Jesus. (At 1:18, 19) Tem sido identificado com o Haqq ed-Dumm (que significa "Preço de Sangue") do lado S do vale de Hinom, no "Morro de Mau Conselho", que é um terreno plano a pouca distância ladeira acima. Neste lugar encontram-se ruínas dum ossuário. Um pouco ao SE está o Minzar Haqal Dema' (Mosteiro de Acéldama), erigido por cima dos restos de cavernas sepulcrais.

A declaração em Atos 1:18, de que Judas "comprou um campo", indica que ele proveu os meios para a compra do campo, ou era o motivo para isso. O registro em Mateus 27:3-10 mostra que os sacerdotes usaram as 30 moedas de prata (se foram siclos, US$ 66), lançadas por Judas no templo, para a compra propriamente dita, e que este "Campo de Sangue" havia sido antes um campo de oleiro, e foi obtido pelos sacerdotes "para enterrar os estranhos". (Veja CAMPO DO OLEIRO.) O lugar sugerido tem sido usado como cemitério desde os primeiros séculos.

Por que atribui Mateus a profecia de Zacarias 11:12, 13, a Jeremias?

O cumprimento da profecia registrada por Mateus baseia-se no "que fora falado por intermédio de Jeremias, o profeta". Ocasionalmente, Jeremias era alistado como o primeiro dos "Profetas Posteriores", e esta seção de profecias, portanto, não só incluía os escritos de Jeremias, mas também os de Zacarias. (Veja Lu 24:44.) A citação feita por Mateus parece ser tirada principalmente de Zacarias 11:12, 13, mas parafraseada por Mateus e aplicada às circunstân-

cias que a cumpriam, o que se deu sob inspiração pelo espírito de Deus. O terreno, como campo de oleiro, teria sido considerado esgotado e de pouco valor, valendo apenas o preço dum escravo.

ACIDENTE, ACASO. Ocorrências imprevistas, resultantes de desconhecimento, descuido ou eventos inevitáveis, e que causam perdas ou danos, costumam ser chamados de acidentes. A palavra hebraica *'a·sóhn* evidentemente tem o sentido literal de "uma cura", e é usada como eufemismo de "acidente fatal". (Veja Gên 42:4 n.) A palavra hebraica *miq·réh,* que deriva duma raiz que significa "ir ao encontro; sobrevir" (Gên 44:29; De 25:18), não é somente traduzida "acidente", mas também "evento consequente" (Ec 2:14, 15; 3:19) e "acaso". — Ru 2:3; 1Sa 6:9.

Jacó temia que pudesse sobrevir um acidente fatal ao seu amado filho Benjamim, se lhe permitisse acompanhar seus irmãos ao Egito. (Gên 42:4, 38) Os filisteus devolveram a Arca de Jeová para testar se a praga das hemorroidas que sofriam realmente procedia de Jeová ou era apenas "um acaso". (1Sa 6:9) Salomão reconhecia que todos podem tornar-se vítimas dum imprevisto. — Ec 9:11.

A Lei mosaica fazia uma distinção entre um acidente fatal e um que não era fatal. (Êx 21:22-25) Distinguia também o homicídio intencional do desintencional. Para o assassinato deliberado exigia-se a pena capital; para os culpados de homicídio acidental estabeleceram-se cidades de refúgio. (Núm 35:11-25, 31; veja CIDADES DE REFÚGIO.) A lei aplicava-se tanto ao israelita nativo como ao residente forasteiro, e proveram-se instruções para os sacrifícios necessários para expiar pecados acidentais ou desintencionais. — Le 4:1-35; 5:14-19; Núm 15:22-29.

ACMONI [possivelmente: Sábio].

1. Antepassado de Zabdiel e do filho dele, Jasobeão. Jasobeão foi o cabeça dos três mais poderosos homens de Davi e é chamado de "filho dum acmonita". (1Cr 11:11; 27:2) "Acmonita" é grafado "taquemonita" em 2 Samuel 23:8. Se 1 Crônicas 12:6 se referir ao mesmo Jasobeão, então os acmonitas eram descendentes do levita Corá. — Veja JOSEBE-BASSEBETE.

2. Pai ou antepassado de Jeiel. Jeiel estava com os filhos do Rei Davi, presumivelmente como instrutor particular. (1Cr 27:32) Possivelmente o mesmo que o N.º 1 acima.

ACMONITA. Veja ACMONI N.º 1.

ACO. Cidade portuária também conhecida por Acre, Akko e Ptolemaida. Situada no ponto setentrional da aberta Baía de Aco (ou Baía de Haifa [Mifraz Hefa]) que tem forma de meia-lua. Esta baía é

Aco* (*mais tarde conhecida como Ptolemaida*)*. O apóstolo Paulo fez escala nesta cidade portuária na sua viagem final a Jerusalém.

formada pelo cabo do monte Carmelo que se projeta dentro do mar Mediterrâneo por uns 13 km ao S.

No período dos juízes, a cidade cananeia se situava numa elevação identificada com o Tell el-Fukhkhar (Tel ʽAkko), a cerca de 1 km da baía e a 1,8 km a L da atual muralha da Cidade Antiga. No período persa, a partir do sexto século AEC, a cidade se estendeu para o oeste, incluindo a península que constitui a extremidade N da Baía de Haifa. O porto da cidade encontrava-se ali a partir do período persa. Já no tempo da Era Cristã, a área de Aco passara a incluir a pensínsula e se encontra incluída na área da moderna ʽAkko.

Situada a cerca de 39 km ao S de Tiro, Aco era o porto marítimo mais importante da costa palestina, escassa de portos, até que Herodes, o Grande, construiu molhes desde a praia, para produzir um porto artificial em Cesareia. Aco era inferior aos portos fenícios ao N, e provia pouco abrigo contra os ventos procedentes do mar. No entanto, estava estrategicamente situada perto do acesso à rica planície de Jezreel (Esdrelom), e diversas rotas comerciais ligavam este porto com a Galileia, o vale do Jordão, e outros pontos ao leste. Madeira, artefatos e cereais eram exportados através de Aco.

Aco pertencia à divisão territorial designada a Aser na Terra da Promessa, mas Aser deixou de expulsar os cananeus que então viviam ali. (Jz 1:31, 32) Mencionada apenas uma vez nas Escrituras Hebraicas, a cidade é com mais frequência citada em registros não bíblicos. Seu nome ocorre várias vezes nas Tabuinhas de Amarna. Outros registros mostram que foi subjugada pelos reis assírios Senaqueribe e Assurbanipal. A cidade é mencionada nos Apócrifos como centro de oposição durante a regência dos macabeus. (1 Macabeus 5:15, 22, 55; 12:45-48; 13:12) Seu nome já fora então mudado para Ptolemaida, nome originado por Ptolomeu II Filadelfo, do Egito.

Sob o imperador Cláudio, a cidade de Ptolemaida (Aco) tornou-se uma colônia romana, e, nos tempos apostólicos, havia ali um grupo de cristãos. Quando Paulo voltou de sua terceira viagem missionária, ele aportou em Aco (então conhecida como Ptolemaida) e passou o dia visitando os irmãos ali, antes de viajar para Cesareia e Jerusalém. — At 21:7.

Atualmente, ʽAkko é eclipsada em importância pela moderna cidade de Haifa, situada bem do outro lado da baía.

ACOR [Banimento; Dificuldade]. Um vale ou baixada que fazia parte da fronteira NE do território tribal de Judá. (Jos 15:7) O nome do vale, significando "Banimento; Dificuldade", resultou de ser o lugar em que Acã e sua família foram apedrejados até morrerem. Acã, por roubar e ocultar certos despojos da captura de Jericó, trouxera o banimento à nação de Israel, inclusive a derrota no primeiro ataque contra Ai. — Jos 7:5-26.

Alguns identificam o vale de Acor com o uádi el Qilt, um vale de torrente parecido a uma ravina, que passa perto de Jericó. No entanto, a descrição de sua posição, segundo fornecida em Josué 15:7, parece situá-lo mais ao S, e a declaração em Isaías 65:10 indicaria uma área mais ampla, mais espaçosa. Em vista disto, é identificado tentativamente com el-Buqeiʽa (Biqʽat Hureqanya), baixo e árido planalto, ou bacia, que se estende do N ao S através do uádi Qumran (Nahal Qumeran), perto do canto NO do Mar Morto. A investigação arqueológica feita ali revelou locais de antigos povoados ou fortificações, bem como sistemas de represas.

Em Oseias 2:15, Jeová relembra a juventude de Israel no tempo do Êxodo, e, numa profecia de restauração do futuro cativeiro, promete que a "baixada de Acor", outrora local de banimento, tornar-se-á então "como entrada à esperança". E, embora a região seja um ermo, numa profecia similar de restauração, Deus prediz que a baixada de Acor se tornará "um lugar de repouso para o gado vacum". — Is 65:10.

ACRABIM [Escorpiões]. Um aclive ou encosta na fronteira SE de Judá, que constituía um termo divisório quando Canaã foi repartido a Israel. (Núm 34:4; Jz 1:36) Estava situada a uns 29 km ao SO da extremidade meridional do Mar Morto e perto do ermo de Zim. A região tem sido identificada com o atual Naqb es-Safa (Maʽale ʽAqrabbim), onde a estrada de Berseba ao Arabá desce abruptamente para o uádi Murra (Nahal Zin). O nome talvez derive da abundância de escorpiões nesta região desértica ou talvez do modo em que a estrada repetidamente curva para trás, igual à cauda dum escorpião. Era evidentemente uma rota antiga usada para descer a Edom e ao S para Acaba, no golfo de Acaba.

ACSA [Tornozeleira [Manilha]; Pulseira]. A filha do espia judeu Calebe, que ele ofereceu em casamento como prêmio para quem capturasse a fortaleza de Debir, no recém-adquirido território de Judá. Otniel, sobrinho de Calebe, que evidentemente se tornou o primeiro juiz depois de Josué (Jz 3:9, 10), capturou-a, e, como recompensa, casou-se com a sua prima Acsa. — Veja OTNIEL.

Quando Acsa partiu para o seu novo lar, ela solicitou ao pai e recebeu dele um adicional presente seleto, uma parte que continha Gulote Alta e Baixa. (Jos 15:15-19; Jz 1:12-15) Acsa talvez fosse a mãe de Hatate. — 1Cr 4:13.

ACSAFE [Lugar da Prática de Feitiçaria]. Cidade real de Canaã, cujo rei atendeu a chamada de Ja-

bim, rei de Hazor, e juntou-se ao acampamento de reis junto às águas de Merom para lutar contra Israel. (Jos 11:1, 5) Ele foi morto na batalha que se seguiu. (Jos 12:7, 20) A cidade de Acsafe foi mais tarde incluída no território designado como herança à tribo de Aser. — Jos 19:25.

Alguns peritos propõem identificar Acsafe com Tell Kisan (Tel Kison), lugar a cerca de 10 km ao SE de Aco (Acre). Entretanto, outros estão a favor de Khirbet el-Harbaj (Tel Regev) a cerca de 11 km a SE de Haifa.

ACUBE [provavelmente: Agarrador do Calcanhar; Suplantador].

1. Pai duma família de netineus que retornaram de Babilônia junto com Zorobabel, em 537 AEC. — Esd 2:1, 2, 43, 45.

2. Porteiro levítico, pós-exílico, e chefe de família de porteiros. — 1Cr 9:17; Esd 2:42; Ne 7:45; 11:19; 12:25.

3. Um dos 13 levitas que "explicavam a lei ao povo", ajudando a Esdras. — Ne 8:7, 8.

4. Quarto filho mencionado dos sete de Elioenai entre os últimos descendentes de Davi alistados na genealogia das Escrituras Hebraicas. — 1Cr 3:24.

ACUSAÇÃO. Imputação duma transgressão. O acusado é chamado a prestar contas.

Uma palavra hebraica vertida por "acusação" (*sitnáh*) deriva da raiz verbal *sa·tán,* que significa "opor-se". (Esd 4:6; veja Za 3:1.) A palavra grega mais comum para "acusar" é *ka·te·go·ré·o,* que contém a ideia de 'falar contra' alguém, usualmente em sentido judicial ou jurídico. (Mr 3:2; Lu 6:7) Em Lucas 16:1, a palavra grega *di·a·bál·lo,* vertida 'acusar', também pode ser traduzida 'caluniar'. (*Int*) Relaciona-se com *di·á·bo·los* (caluniador), raiz da palavra "Diabo".

O termo grego traduzido 'acusar falsamente' em Lucas 3:14 (*sy·ko·fan·té·o*) é vertido 'extorquir por meio de acusação falsa' em Lucas 19:8. Significa literalmente "tomar por exibir figo". Dentre as diversas explicações sobre a origem desta palavra, uma é que, na antiga Atenas, era proibida a exportação de figos procedentes da província. Alguém que denunciasse outros, acusando-os de tentar exportar figos, era chamado de "exibidor de figo". O termo passou a designar um informante maldoso, alguém que acusa outros para obter lucro, um difamador, um chantagista.

Alguém talvez fosse chamado a prestar contas e fosse acusado duma transgressão, mas fosse inteiramente inocente, inculpe, vítima dum difamador. A lei hebraica, portanto, especificava a responsabilidade de cada um na nação, de levar os transgressores a uma prestação de contas, e ao mesmo tempo providenciava uma adequada proteção ao acusado. Alguns exemplos da Lei mosaica servirão para ilustrar esses princípios. Quando alguém tinha conhecimento dum crime, ele tinha de apresentar a acusação perante as devidas autoridades. (Le 5:1; 24:11-14) As autoridades, por sua vez, tinham de "investigar, e indagar cabalmente", a respeito das acusações, para determinar a sua validez, antes de aplicar uma punição. (De 13:12-14) O observador não devia ocultar a transgressão ou deixar de levantar uma acusação contra o culpado, mesmo que este fosse um parente achegado, tal como um irmão, um filho, uma filha ou o cônjuge. (De 13:6-8; 21:18-20; Za 13:3) Exigia-se o depoimento de duas ou três testemunhas, não meramente a palavra dum único acusador. — Núm 35:30; De 17:6; 19:15; Jo 8:17; He 10:28.

A Lei de Moisés concedia também ao acusado o direito de se confrontar com seu acusador perante um tribunal, a fim de que se determinasse plenamente a veracidade das acusações. (De 19:16-19; 25:1) Um exemplo clássico disso foi o caso das duas prostitutas que, com um bebê, compareceram perante o sábio Rei Salomão, a fim de que ele decidisse quem era a mãe do bebê. — 1Rs 3:16-27.

A lei romana também exigia que os acusadores comparecessem no tribunal. Assim, quando o cidadão romano, Paulo, estava em julgamento perante os governadores Félix e Festo, ordenou-se também o comparecimento dos seus acusadores. (At 22:30; 23:30, 35; 24:2, 8, 13, 19; 25:5, 11, 16, 18) O comparecimento de Paulo perante César, em Roma, porém, foi devido à sua própria apelação, a fim de ser absolvido, e não para acusar a sua própria nação. (At 28:19) Nem Paulo, nem mesmo Jesus, mas Moisés, por sua conduta e pelo que escreveu, acusou a nação judaica de transgressão. — Jo 5:45.

Três hebreus foram acusados de não adorarem a imagem de ouro, de Nabucodonosor, e foram lançados na fornalha. A acusação era verdadeira, embora se baseasse numa lei imprópria. Todavia, eram inocentes no que se referia a uma transgressão, e, ao apelarem para a Corte Suprema do Céu, foram por Jeová inocentados de qualquer culpa. (Da 3:8-25) De modo similar, Daniel foi liberto da morte, e os acusadores que fizeram a trama contra ele foram lançados aos leões. (Da 6:24) A palavra "acusaram", nestes dois relatos, traduz uma frase aramaica que literalmente significa "comeram os pedaços [de carne arrancados dos corpos]", e pode também ser vertida "caluniaram". (Da 3:8, n.; 6:24, n.) Os que se opuseram à reconstrução do templo em Jerusalém escreveram uma carta na qual acusaram os construtores de transgressão, e a obra foi embargada baseada na acusação falsa, embargo que mais tarde se mostrou ilegal. (Esd 4:6-6:12)

De maneira similar, os líderes religiosos procuravam meios para acusar Jesus de violador da lei. (Mt 12:10; Lu 6:7) Finalmente, conseguiram mandar prender o homem inocente, e no julgamento eles foram bem veementes na sua acusação falsa ao Justo, Jesus. (Mt 27:12; Mr 15:3; Lu 23:2, 10; Jo 18:29) Estes exemplos mostram quão errado é acusar falsamente a outros, especialmente quando os acusadores ocupam cargos de autoridade. — Lu 3:14; 19:8.

Na congregação cristã, os superintendentes e os servos ministeriais não só devem ser inocentes quanto a levantar falso testemunho contra outros, mas eles mesmos também precisam estar livres de acusação. (1Ti 3:10; Tit 1:6) Portanto, quando se levantam acusações contra um ancião, deve haver duas ou três testemunhas em confirmação delas. (Mt 18:16; 2Co 13:1; 1Ti 5:19) A congregação inteira tem de estar livre de acusação (1Co 1:8; Col 1:22), embora isto não signifique que membros dela estarão livres de acusações falsas, porque, deveras, o grande Adversário, Satanás, o Diabo, é "o acusador dos nossos irmãos, o qual os acusa dia e noite perante o nosso Deus!" — Re 12:10.

ACZIBE [Lugar Enganoso]. Nome de duas cidades.

1. Cidade na parte meridional da Terra da Promessa, no território de Judá. (Jos 15:44) Entende-se tratar-se de "Quezibe" (Gên 38:5, *Al*), lugar de nascimento de Selá, filho de Judá. Josué 15:33 mostra que estava situada na região colinosa da Sefelá, e ela é tentativamente identificada com Tell el-Beida (Horvat Lavnin), a 5 km ao OSO de Adulão. Laquis, Moresete-Gate e Maressa (mencionadas junto com Aczibe em Miq 1:13-15) encontram-se todas naquela região. Cozeba, em 1 Crônicas 4:22, em geral é considerada ser a própria Aczibe.

2. Cidade costeira, fenícia, no território da tribo de Aser. (Jos 19:29) Aser, porém, nunca conseguiu conquistá-la, nem a cidade mais importante de Aco (Acre) ao S, talvez por causa duma ação sustadora por parte da frota fenícia. (Jz 1:31, 32) Senaqueribe, da Assíria, tomou-a no tempo do Rei Ezequias e menciona-a nos seus anais sob o nome de Akzibi. Nos períodos grego e romano ela foi chamada de Ecdippa. Ela tem sido identificada com ez-Zib (Tel Akhziv), a uns 14 km ao N de Aco, na desembocadura do uádi Qarn (Nahal Keziv).

ADA [forma abreviada de Eleada ou Adaías].

1. A primeira das duas esposas simultâneas de Lameque. Ela era a mãe de Jabal e de Jubal, respectivamente fundadores dos criadores de gado nômades, e dos músicos. — Gên 4:19-23.

2. Filha cananeia de Elom, o hitita, e uma das esposas de Esaú. Como tal, ela era "fonte de amargura de espírito para Isaque e Rebeca". O nome de seu filho era Elifaz, pai de Amaleque. Talvez fosse a chamada Basemate em Gênesis 26:34. — Gên 26:35; 36:2, 4, 10, 12.

ADADA. Uma das cidades na parte meridional do território originalmente designado a Judá, perto da fronteira de Edom. (Jos 15:22) O Manuscrito Vaticano N.º 1209 da *Septuaginta* grega reza aqui *A·rou·el.* Nesta base, bem como em 1 Samuel 30:28, alguns peritos estão a favor de identificá-la com Aroer, em Judá. — Veja AROER N.º 3.

ADAÍAS [Jeová Enfeitou [o portador do nome]].

1. Descendente de Gersom, filho de Levi, e antepassado de Asafe. — 1Cr 6:39-43.

2. Benjaminita, filho de Simei. — 1Cr 8:1, 21.

3. Pai de Maaseias, que era um dos "chefes de cem" que ajudaram Jeoiada, o sacerdote, a derrubar o governo iníquo de Atalia e a colocar Jeoás no trono de Judá. — 2Cr 23:1.

4. Pai de Jedida, mãe do rei Josias. (2Rs 22:1) Era natural de Boscate, situada na Sefelá, no território de Judá. — Jos 15:21, 33, 39.

5. Filho de Joiaribe, da tribo de Judá. — Ne 11:4, 5.

6. Sacerdote que morava em Jerusalém depois do retorno do exílio babilônico, filho de Jeroão. — 1Cr 9:10-12; Ne 11:12.

7. Israelita, um dos descendentes de Bani que se divorciaram das suas esposas estrangeiras e despediram seus filhos, após o exílio babilônico. — Esd 10:29, 44.

8. Outro dos israelitas que despediram suas esposas estrangeiras e seus filhos, o chefe ancestral dele sendo Binui. — Esd 10:38, 39, 44.

ADALIA. Um dos dez filhos de Hamã. — Est 9:7-10; veja HAMÃ.

ADAMÁ [Solo]. Uma das cidades fortificadas no território designado à tribo de Naftali. Sua localização não é conhecida com precisão. — Jos 19:32, 36.

ADAMI-NEQUEBE [Solo de Penetração (Perfuração)]. Um lugar na parte meridional de Naftali. (Jos 19:33) Sua localização geralmente é identificada com Khirbet et-Tell (Tel Adami), acima e ao O de Khirbet ed-Damiyeh, cerca de 16 km a ENE de Nazaré e aproximadamente a meio caminho entre Tiberíades e o monte Tabor. Sua posição dominava um passo numa antiga rota de caravanas entre Gileade e a planície de Aco.

ADÃO [Homem Terreno; Humanidade; duma raiz que significa "vermelho"]. A palavra hebraica para esse nome próprio ocorre mais de 560 vezes nas Escrituras, na maioria dos casos como um ter-

mo genérico aplicado a pessoas e à humanidade em geral, como "homem", "humanidade" ou "humano".

1. Deus disse: "Façamos o *homem* à nossa imagem." (Gên 1:26) Que declaração histórica! E que posição ímpar na história detém "Adão, filho de Deus" — a primeira criatura humana! (Lu 3:38) Adão foi a glória coroadora das obras criativas terrestres de Jeová, não só por causa de situar-se perto do fim das seis épocas criativas, porém, o que é mais importante, porque "à imagem de Deus [este] o criou". (Gên 1:27) É por isso que o homem perfeito, Adão, e sua degenerada descendência em grau muito menor, possuíam faculdades e habilidades mentais muito superiores a todas as outras criaturas terrestres.

Em que sentido foi Adão feito à semelhança de Deus?

Feito à semelhança de seu Grandioso Criador, Adão possuía os atributos divinos de amor, sabedoria, justiça e poder; por isso, tinha um senso moral que envolvia uma consciência, algo inteiramente novo na esfera da vida terrestre. À imagem de Deus, Adão deveria ser um administrador global e ter em sujeição as criaturas marinhas e terrestres, e as aves do ar.

Não era necessário que Adão fosse uma criatura espiritual, no todo ou em parte, para possuir qualidades semelhantes às de Deus. Jeová formou o homem das partículas de pó do solo, colocou nele a força de vida, de modo que ele se tornou uma alma vivente, e lhe deu a capacidade de refletir a imagem e a semelhança de seu Criador. "O primeiro homem é da terra e feito de pó." "O primeiro homem, Adão, tornou-se alma vivente." (Gên 2:7; 1Co 15:45, 47) Isso se deu no ano 4026 AEC. Foi provavelmente no outono setentrional do ano, pois os calendários mais antigos da humanidade começavam a contagem do tempo no outono setentrional, por volta de 1.º de outubro, ou na primeira lua nova do ano lunar civil. — Veja ANO.

O lar de Adão era um paraíso muito especial, verdadeiro jardim de delícias, chamado Éden (veja ÉDEN N.º 1), fornecendo-lhe todas as coisas físicas necessárias à vida, pois havia ali "toda árvore de aspecto desejável e boa para alimento", para seu sustento perpétuo. (Gên 2:9) Em toda a volta de Adão havia animais pacíficos, de toda espécie e tipo. Mas, Adão estava sozinho. Não havia nenhuma outra criatura "segundo a sua espécie" com a qual conversar. Jeová reconheceu que "não é bom que o homem continue só". Assim, por cirurgia divina, o primeiro e o único caso desse tipo, Jeová removeu uma costela de Adão e modelou-a numa correspondente feminina, para ser a esposa de Adão e a mãe de seus filhos. Tomado de júbilo diante de tão linda ajudadora e companheira constante, Adão irrompeu na primeira poesia registrada: "Esta, por fim, é osso dos meus ossos e carne da minha carne", e ela foi chamada *mulher*, "porque do homem foi esta tomada". Mais tarde, Adão chamou sua esposa de Eva. (Gên 2:18-23; 3:20) A veracidade deste relato é atestada por Jesus e pelos apóstolos. — Mt 19:4-6; Mr 10:6-9; Ef 5:31; 1Ti 2: 13.

Ademais, Jeová abençoou esses recém-casados com bastante trabalho prazeroso. (Veja Ec 3:13; 5:18.) Não foram amaldiçoados com ociosidade. Deveriam manter-se atarefados e ativos, cultivando e cuidando de seu lar ajardinado, e, ao se multiplicarem e encherem a terra com bilhões de sua espécie, deveriam expandir este Paraíso até os confins da terra. Este era um mandato divino. — Gên 1:28.

"Deus viu tudo o que tinha feito, e eis que era muito bom." (Gên 1:31) Deveras, desde o próprio início, Adão era perfeito em todos os sentidos. Era dotado da faculdade de falar e dum vocabulário altamente desenvolvido. Conseguiu dar nomes significativos às criaturas viventes em toda a sua volta. Era capaz de manter um diálogo com seu Deus e com sua esposa.

Por todos esses motivos, e muitos outros, Adão estava sob obrigação de amar, de adorar e de obedecer estritamente a seu Grandioso Criador. Mais do que isso, o Legislador Universal lhe delineou a simples lei da obediência e o informou cabalmente da penalidade justa e razoável da desobediência: "Quanto à árvore do conhecimento do que é bom e do que é mau, não deves comer dela, porque no dia em que dela comeres, positivamente morrerás." (Gên 2:16, 17; 3:2, 3) Apesar desta lei explícita, que impunha severa punição pela desobediência, ele deveras desobedeceu.

Resultados do Pecado. Eva foi completamente enganada por Satanás, o Diabo, mas "Adão não foi enganado", diz o apóstolo Paulo. (1Ti 2:14) Com pleno conhecimento, Adão voluntária e deliberadamente preferiu desobedecer, e então, como criminoso, tentou esconder-se. Quando submetido a julgamento, ao invés de mostrar pesar ou arrependimento, ou de pedir perdão, Adão tentou justificar-se e passar a responsabilidade para outros, até mesmo culpando a Jeová por seu próprio pecado propositado. "A mulher que *me deste* para estar comigo, ela me deu do fruto da árvore e por isso comi." (Gên 3:7-12) Assim, Adão foi expulso do Éden para uma terra não subjugada, que foi amaldiçoada para produzir espinhos e abrolhos, levando ali com suor a sua existência e colhendo os frutos amargos de seu pecado. Fora do jardim, aguardando a morte, Adão gerou filhos e filhas, só sendo

preservados os nomes de três deles — Caim, Abel e Sete. A todos os seus filhos, Adão transmitiu o pecado e a morte hereditários, visto que ele próprio era pecaminoso. — Gên 3:23; 4:1, 2, 25.

Este foi o trágico início que Adão deu à raça humana. O Paraíso, a felicidade e a vida eterna foram perdidos, e, em seu lugar, o pecado, o sofrimento e a morte foram adquiridos através da desobediência. "Por intermédio de um só homem entrou o pecado no mundo, e a morte por intermédio do pecado, e assim a morte se espalhou a todos os homens, porque todos tinham pecado." "A morte reinou desde Adão." (Ro 5:12, 14) Mas Jeová, em sua sabedoria e em seu amor, proveu um "segundo homem", "o último Adão", que é o Senhor Jesus Cristo. Por meio deste obediente "Filho de Deus" abriu-se o caminho pelo qual os descendentes do desobediente "primeiro homem, Adão", podem recuperar o Paraíso e a vida eterna, a igreja ou congregação de Cristo até mesmo obtendo a vida celeste. "Porque, assim como em Adão todos morrem, assim também em Cristo todos serão vivificados." — Jo 3:16, 18; Ro 6:23; 1Co 15:22, 45, 47.

Depois de o pecador Adão ter sido expulso do Éden, ele viveu para ver o assassinato de seu próprio filho, o banimento de seu filho assassino, os abusos do arranjo matrimonial e a profanação do sagrado nome de Jeová. Presenciou a construção duma cidade, o desenvolvimento de instrumentos musicais, e a forja de ferramentas de ferro e de cobre. Observou, e foi condenado, pelo exemplo de Enoque, "o sétimo homem na linhagem de Adão", alguém que "prosseguiu andando com o verdadeiro Deus". Até mesmo viveu para ver o pai de Noé, Lameque, da nona geração. Por fim, depois de 930 anos, a maioria dos quais passados no lento processo de morrer, Adão voltou ao solo do qual fora tirado, no ano 3096 AEC, assim como Jeová dissera. — Gên 4:8-26; 5:5-24; Ju 14; veja LAMEQUE N.º 2.

2. Cidade mencionada em Josué 3:16, como estando junto a Zaretã. É geralmente identificada com Tell ed-Damiyeh (Tel Damiya'), local na margem L do rio Jordão, cerca de 1 km ao S da confluência do Jordão com o vale da torrente do Jaboque; encontra-se a cerca de 28 km ao NNE de Jericó. O nome da cidade talvez derive da cor da argila aluvial, que é abundante nessa região. — 1Rs 7:46.

O registro bíblico indica que o represamento das águas do rio Jordão, no tempo da travessia dele por Israel, se deu em Adão. O vale do Jordão se estreita consideravelmente, a partir da localidade de Tell ed-Damiyeh (Tel Damiya') em direção ao norte, e a história registra que, no ano 1267, ocorreu uma obstrução do rio nesse mesmo ponto, devido à queda de elevado talude do outro lado do rio, impedindo o fluxo de água por cerca de 16 horas. Nos tempos modernos, tremores de terra no verão setentrional de 1927 de novo causaram deslizamentos de terra, que represaram o Jordão, de modo que o fluxo de água foi interrompido por 21½ horas. (*The Foundations of Bible History: Joshua, Judges* [As Bases da História Bíblica: Josué, Juízes], de J. Garstang, Londres, 1931, pp. 136, 137) Se este foi o meio que Deus achou apropriado empregar, então tal represamento do rio, nos dias de Josué, foi miraculosamente cronometrado, e realizado de modo a sincronizar-se com a travessia do Jordão no dia previamente anunciado por Jeová, por meio de Josué. — Jos 3:5-13.

ADAR, I. Nome pós-exílico do 12.º mês lunar judaico do calendário sagrado, porém o 6.º do calendário secular. (Est 3:7) Corresponde a parte de fevereiro e parte de março. É depois do mês de adar que o mês intercalar, chamado veadar, ou segundo adar, é adicionado em certos anos.

Durante esse mês, que ocorria no fim da estação de inverno e no início da primavera setentrional, as alfarrobeiras começavam a florescer em partes da Palestina, e, nas baixadas quentes, as laranjeiras e os limoeiros estavam prontos para a colheita.

Por um decreto real do Rei Assuero, da Pérsia, o 13.º dia de adar devia assinalar a destruição de todos os judeus nos distritos jurisdicionais do seu domínio, à instigação do seu primeiro-ministro, Hamã. Um novo decreto, emitido pela mediação da Rainha Ester, possibilitou aos judeus obter uma vitória sobre os seus pretensos assassinos, e, depois disso, Mordecai ordenou que se celebrassem os dias 14 e 15 de adar em comemoração da libertação deles. (Est 3:13; 8:11, 12; 9:1, 15, 20, 21, 27, 28) Esta festividade judaica é conhecida como Purim, nome derivado de "Pur, isto é, a Sorte". — Est 9:24-26; veja PURIM.

Adar foi também o mês em que o governador Zorobabel terminou a reconstrução do templo em Jerusalém. (Esd 6:15) Em outras partes da Bíblia é mencionado apenas como o "décimo segundo mês". — 2Rs 25:27; 1Cr 27:15; Je 52:31; Ez 32:1.

ADAR, II.

1. Filho de Bela, um benjaminita. — 1Cr 8:1, 3.

2. Cidade na fronteira meridional de Judá, situada perto de Cades-Barneia. (Jos 15:3) No relato de Josué, ela é alistada como situada entre Esrom e Carca, mas em Números 34:4 parece que o nome Esrom (significando "Pátio; Povoação") é combinado com Adar para formar Hazar-Adar, visto que os relatos são paralelos. O livro *Biblical Archaeology* (Arqueologia Bíblica, de G. E. Wright, 1962, p. 71) sugere como possível lugar ʽAin el-Qudeirat, onde um perene manancial rega um pequeno mas fértil vale.

Fica a cerca de 8 km ao NNO de ʽAin Qedeis, possível lugar de Cades-Barneia.

ADBEEL. Neto de Abraão, alistado como terceiro entre os 12 filhos de Ismael, sendo sua mãe egípcia. Ele era o maioral dum clã tribal que levava seu nome. — Gên 21:21; 25:13-16; 1Cr 1:29.

ADI. Filho de Cosã e pai de Melqui. Como descendente de Davi por meio de Natã, Adi era antepassado de Jesus. — Lu 3:28, 31.

ADIEL [Deus É Ornamento].

1. Pai de Asmavete, a quem o Rei Davi designou sobre a sua casa real de tesouros. — 1Cr 27:25, 31.

2. Um dos maiorais da tribo de Simeão, o qual, nos dias do Rei Ezequias, de Judá, no oitavo século AEC, participou em desapossar os camitas da região perto de Gedor. — 1Cr 4:36, 38-41.

3. Sacerdote arônico da casa paterna de Imer, cujo pai era Jazera. Seu filho, Maasai, serviu em Jerusalém após o exílio babilônico. — 1Cr 9:12.

ADIM [Dado ao Prazer]. Um dos chefes paternais de Israel, de cuja linhagem centenas de descendentes retornaram do exílio babilônico junto com Zorobabel. (Esd 2:15; Ne 7:20) Mais tarde, 51 outros da sua linhagem retornaram com Esdras em 468 AEC. (Esd 8:6) Um representante principesco da casa paterna de Adim estava entre os que atestaram o "arranjo fidedigno" elaborado nos dias de Neemias. — Ne 9:38; 10:1, 16.

ADINA [duma raiz que significa "luxuriar" [isto é, obter prazer]]. Filho de Siza, e oficial sobre outros 30 rubenitas no exército de Davi. — 1Cr 11:26, 42.

ADINO. Veja JOSEBE-BASSEBETE.

ADITAIM. Uma das cidades de Judá, situada na Sefelá, ou terra baixa. (Jos 15:33, 36) A localização exata é incerta.

ADIVINHAÇÃO. A adivinhação, em geral, abrange o inteiro escopo da obtenção de conhecimento secreto, em especial sobre eventos futuros, com a ajuda de poderes espíritas, ocultistas. (Veja ESPIRITISMO.) Para considerações de aspectos específicos da adivinhação veja ASTRÓLOGOS; CONJURADOR; MAGIA E FEITIÇARIA; PROGNOSTICADOR DE EVENTOS.

Os praticantes da adivinhação acreditam que deuses sobre-humanos revelam o futuro aos treinados para ler e interpretar certos sinais e presságios, os quais, dizem eles, são comunicados de diversas maneiras: Por fenômenos celestiais (a posição e o movimento de astros e planetas, eclipses, meteoros), por forças físicas terrestres (vento, tempestades, fogo), pelo comportamento de criaturas (uivo de cães, voo de aves, movimento de serpentes), pelos padrões de folhas de chá na chávena, pela configuração de óleo na superfície da água, pela direção tomada por flechas quando caem, pela aparência de órgãos de animais sacrificados (fígado, pulmão, entranhas), pelas linhas na palma da mão, pelo lançamento de sortes e pelos "espíritos" dos falecidos.

Certos campos da adivinhação receberam nomes específicos. Por exemplo, a auguração, popular entre os romanos, é um estudo de presságios, portentos ou fenômenos casuais; a quiromancia prediz o futuro pelas linhas na palma da mão; a hepatoscopia inspeciona o fígado; a aruspicação inspeciona as entranhas; a belomancia com flechas; a rabdomancia usa a varinha mágica; a oniromancia é a adivinhação pelos sonhos; a necromancia é uma suposta indagação feita aos mortos. A bola de cristal e a adivinhação oracular são mais outras formas.

Origem. O berço da adivinhação foi Babilônia, a terra dos caldeus, e dali estas práticas ocultistas se espalharam por toda a Terra, com a migração da humanidade. (Gên 11:8, 9) Da parte da biblioteca de Assurbanipal que foi desenterrada, diz-se que uma quarta parte contém tabuinhas de presságios que pretendiam interpretar todas as peculiaridades observadas nos céus e na Terra, bem como todas as ocorrências incidentais e acidentais da vida cotidiana. A decisão do Rei Nabucodonosor, de atacar Jerusalém, só foi tomada depois de se recorrer à adivinhação, a respeito da qual está escrito: "Sacudiu as flechas. Indagou por meio dos terafins; examinou o fígado. Na sua direita mostrou-se haver a adivinhação referente à Jerusalém." — Ez 21:21, 22.

Examinar o fígado em busca de presságios se baseava na crença de que toda a vitalidade, emoção e afeição se centralizavam neste órgão. Um sexto do sangue do homem está no fígado. As variações de seus lóbulos, canais, apêndices, veias, saliências e marcas eram interpretadas como sinais ou presságios dos deuses. (Veja ASTRÓLOGOS.) Foi encontrada uma grande quantidade de modelos de fígados em argila, o mais antigo sendo de Babilônia, contendo presságios e textos em escrita cuneiforme, usados pelos adivinhos. (FOTO, Vol. 2, p. 324) Os antigos sacerdotes assírios eram chamados *baru,* que significa "inspetor" ou "aquele que vê", devido ao destaque que a inspeção do fígado desempenhava na sua religião, voltada para a adivinhação.

Condenada pela Bíblia. Todas as várias formas de adivinhação, independente do nome pelo qual sejam conhecidas, contrastam-se nitidamente com a Bíblia Sagrada e representam um desafio direto a ela. Jeová, mediante Moisés, avisou rigorosa e repetidamente a Israel para que não adotasse tais

práticas de adivinhação de outras nações, dizendo: "Não se deve achar em ti alguém que faça seu filho ou sua filha passar pelo fogo, alguém que empregue adivinhação, algum praticante de magia ou quem procure presságios, ou um feiticeiro, ou alguém que prenda outros com encantamento, ou alguém que vá consultar um médium espírita, ou um prognosticador profissional de eventos, ou alguém que consulte os mortos. Pois, todo aquele que faz tais coisas é algo detestável para Jeová, e é por causa destas coisas detestáveis que Jeová, teu Deus, as expulsa de diante de ti." (De 18:9-12; Le 19:26, 31) Mesmo que seus sinais e portentos proféticos se cumprissem, os praticantes da adivinhação não ficavam isentos da condenação. (De 13:1-5; Je 23:32; Za 10:2) A extrema hostilidade da Bíblia para com os adivinhos é demonstrada em seu decreto de que todos eles deveriam ser mortos, sem falta. — Êx 22:18; Le 20:27.

Mas, apesar destes repetidos mandamentos, os apóstatas não faziam caso de Jeová — não só pessoas comuns, como a mulher de En-Dor, mas também poderosos reis, tais como Saul e Manassés, e a Rainha Jezabel. (1Sa 28:7, 8; 2Rs 9:22; 21:1-6; 2Cr 33:1-6) Embora o bom Rei Josias acabasse com os praticantes da adivinhação nos seus dias, isso não bastou para salvar Judá de ser destruído, assim como seu reino-irmão Israel havia sido. (2Rs 17:12-18; 23:24-27) No entanto, Jeová, na sua benevolência, primeiro mandou seus profetas avisá-los a respeito das suas práticas repugnantes, do mesmo modo como seus profetas avisaram a mãe de toda adivinhação, Babilônia. — Is 3:1-3; 8:19, 20; 44:24, 25; 47:9-15; Je 14:14; 27:9; 29:8; Ez 13:6-9, 23; Miq 3:6-12; Za 10:2.

A adivinhação prevalecia também nos dias dos apóstolos de Jesus. Na ilha de Chipre, um feiticeiro de nome Barjesus foi atacado de cegueira por sua interferência na pregação do apóstolo Paulo; e na Macedônia, Paulo expulsou um demônio de adivinhação duma moça que incomodava, para a grande consternação dos amos dela, que haviam lucrado muito com o poder ocultista dela, de fazer predições. (At 13:6-11; 16:16-19) Entretanto, outros, tais como Simão de Samaria, renunciaram voluntariamente à sua prática de artes mágicas, e em Éfeso havia tantos que queimaram seus livros de adivinhação, que o valor destes ascendeu a 50.000 moedas de prata (no caso de denários, US$ 37.200). — At 8:9-13; 19:19.

O desejo natural do homem, de conhecer o futuro, é satisfeito quando ele adora seu Grandioso Criador e o serve, porque Deus, por meio de seu canal de comunicação, revela amorosamente, com antecedência, o que é bom para o homem saber. (Am 3:7) No entanto, quando os homens se desviam de Jeová e se alienam do Único que conhece o fim desde o princípio, facilmente se tornam vítimas da influência demoníaca, espírita. Saul é notável exemplo de alguém que, no início, voltava-se para Jeová em busca de conhecimento dos eventos futuros, mas que, depois de ter sido cortado de todo o contato com Deus, devido à sua infidelidade, voltou-se para os demônios, como substitutos da orientação divina. — 1Sa 28:6, 7; 1Cr 10:13, 14.

Portanto, existe uma nítida diferença entre a verdade revelada de Deus e as informações obtidas pela adivinhação. Os que se voltam para esta frequentemente se tornam vítimas de violentas convulsões causadas por invisíveis forças demoníacas, às vezes atingindo um frenesi por meio de música estranha e certos tóxicos. Os verdadeiros servos de Jeová, quando movidos a falar por espírito santo, não sofrem tais distorções físicas ou mentais. (At 6:15; 2Pe 1:21) Os profetas de Deus, num senso de dever, falavam gratuitamente, sem pagamento; os adivinhos pagãos exerciam seu ofício visando um egoísta lucro pessoal.

Em parte alguma da Bíblia dá-se a qualquer forma de adivinhação uma conotação boa. Muitas vezes, no mesmo texto que condena as práticas espíritas da adivinhação, fala-se delas em conjunto com o adultério e a fornicação. (2Rs 9:22; Na 3:4; Mal 3:5; Gál 5:19, 20; Re 9:21; 21:8; 22:15) Aos olhos de Deus, a adivinhação é comparável ao pecado da rebelião. (1Sa 15:23) Portanto, é antibíblico falar da comunicação de Jeová com seus servos como manifestação de "boa" adivinhação.

Jeová frustra os adivinhos. O poder ilimitado de Jeová, comparado ao poder mui restrito demonstrado pelos adivinhos-mágicos, é dramatizado no caso de Moisés e Arão perante Faraó. Quando a vara de Arão tornou-se uma cobra, os mágicos egípcios aparentaram imitar tal feito. Mas, que revés estes sofreram quando a vara de Arão tragou as dos feiticeiros! Aparentemente, os sacerdotes egípcios transformaram água em sangue, e fizeram com que rãs surgissem no país. Mas, quando Jeová fez com que o pó se transformasse em borrachudos, os feiticeiros, com suas artes secretas, tiveram de admitir que isto fora feito pelo "dedo de Deus". — Êx 7:8-12, 19-22; 8:5-11, 16-19; 9:11.

O iníquo Hamã mandou que 'alguém [evidentemente um astrólogo] lançasse Pur, isto é, a Sorte, de dia em dia e de mês em mês', a fim de determinar a ocasião mais favorável para mandar exterminar o povo de Jeová. (Est 3:7-9) Sobre este texto, certo comentário diz: "Ao recorrer a este método de determinar o dia mais auspicioso para pôr em execução seu plano atroz, Hamã fez o que os reis e os nobres da Pérsia sempre fizeram, nunca se empenhando em algum empreendimento sem consul-

tar os astrólogos e ficar satisfeitos quanto à hora de sorte." (*Commentary on the Whole Bible* [Comentário sobre Toda a Bíblia], de Jamieson, Fausset e Brown) Baseado em tal adivinhação, Hamã pôs imediatamente em execução seu plano iníquo. No entanto, o poder de Jeová, de livrar seu povo, foi novamente demonstrado, e Hamã, que confiava na adivinhação, foi enforcado no próprio madeiro que preparara para Mordecai. — Est 9:24, 25.

Outro exemplo do poder superior de Jeová sobre as forças ocultistas é o caso em que os moabitas vieram "com os honorários pela adivinhação nas suas mãos", a fim de contratar Balaão, o adivinho mesopotâmio, para amaldiçoar Israel. (Núm 22:7) Embora Balaão procurasse "encontrar quaisquer presságios de azar", Jeová fez com que proferisse apenas bênçãos. Em uma das suas declarações proverbiais, Balaão admitiu, sob a força impulsionadora de Jeová: "Contra Jacó não há feitiço de azar, nem adivinhação contra Israel." — Núm caps. 23, 24.

"Espírito de Píton." Em Filipos, na Macedônia, Paulo encontrou uma serva possessa por "um espírito, um demônio de adivinhação", literalmente, "um espírito de píton" (gr.: *pneú·ma pý·tho·na;* At 16:16). "Píton" era o nome duma serpente mítica, que guardava o templo e o oráculo de Delfos, na Grécia. A palavra *pý·thon* passou a referir-se a uma pessoa que pudesse predizer o futuro e também ao espírito que falava por intermédio dela. Embora essa palavra fosse mais tarde usada para denotar um ventríloquo, aqui em Atos ela é usada para descrever um demônio que habilitava uma moça a praticar a arte da predição.

ADLAI. Pai de Safate, que serviu como supervisor das manadas de Davi nas baixadas. — 1Cr 27:29.

ADMÁ [Solo]. Uma das cinco cidades na região da "Baixada de Sidim" habitada por cananeus. (Gên 10:19; 14:1-3) Esta baixada, ou vale, encontrava-se provavelmente perto da extremidade meridional do Mar Salgado.

Junto com as cidades vizinhas de Sodoma, Gomorra, Zeboim e Bela (Zoar), Admá e seu rei, Sinabe, sofreram uma derrota por ocasião da invasão de quatro reis orientais. (Gên 14:8-11) Deuteronômio 29:23 mostra que Admá, mais tarde, foi destruída junto com Sodoma, Gomorra e Zeboim, quando Jeová fez chover fogo e enxofre sobre a bacia inteira. (Gên 19:25) Em Oseias 11:8 ela é mencionada como exemplo de aviso, junto com Zeboim.

Muitos peritos acreditam que os lugares originais de Admá e das outras "cidades do Distrito" se encontrem agora submersos nas águas do Mar Salgado, embora outros recentemente tenham afirmado que as ruínas das cidades talvez possam ser identificadas com lugares ao longo de uádis ao L e ao SE do Mar Morto. — Gên 13:12.

ADMATA [do persa, significando "Inconquistado"]. Um dos sete príncipes do reino da Pérsia e da Média, que tinham acesso ao Rei Assuero. Estes príncipes concordaram no julgamento contra a Rainha Vasti, e parece que tal comissão de sete servia regularmente aos reis persas como conselheiros. — Est 1:14; Esd 7:14.

ADMINISTRAÇÃO. Um procedimento gerencial ou um arranjo de supervisão no desempenho duma responsabilidade ou para se atingir um objetivo.

A palavra hebraica traduzida por "administração" em 1 Crônicas 26:30 (*pequd·dáh*) deriva da raiz *paqádh,* que significa "visitar; voltar a atenção para". (Ru 1:6 n.) Também é vertida por 'cuidado; supervisão'. — 2Cr 24:11; Núm 3:32; compare isso com 2Rs 11:18 n.; veja SUPERINTENDENTE.

Desde o começo da história humana, Deus autorizou o homem perfeito a cuidar da Terra e a ter em sujeição as criaturas dela. (Gên 1:26-28) Após a rebelião do homem, especialmente a partir do Dilúvio, desenvolveu-se e tornou-se proeminente um sistema patriarcal de administração. Este administrava assuntos e propriedades familiares, e fazia vigorar normas de conduta.

O manejo dos assuntos nacionais de Israel por Moisés, segundo a vontade divina, durante a peregrinação de 40 anos no ermo, oferece um exemplo brilhante de administração, inclusive da delegação de autoridade a subordinados de confiança. (Êx 18:19-26) Dentro do sacerdócio, a responsabilidade primária pela administração recaía sobre o sumo sacerdote (Núm 3:5-10); entretanto, outros recebiam a incumbência da supervisão ou superintendência de certos departamentos de serviço. (Núm 3:25, 26, 30-32, 36, 37; 4:16) Após a entrada de Israel na Terra da Promessa, juízes agiam como administradores da nação, com apoio divino. — Jz 2:16, 18; Ru 1:1.

Com o estabelecimento do reino em Israel, desenvolveu-se um sistema mais completo de administração. Sob o Rei Davi, a estrutura administrativa era bastante detalhada, havendo oficiais diretamente subordinados ao rei e administradores divisionais servindo em todo o país. (1Cr 26:29-32; 27:1, 16-22, 25-34) Também o sacerdócio foi cabalmente organizado durante o reinado de Davi, com supervisores para a obra do tabernáculo, oficiais e juízes, porteiros, cantores e músicos, e o estabelecimento de 24 turmas sacerdotais para cuidar do serviço no tabernáculo. (1Cr 23:1-5; 24:1-19) A administração de Salomão

foi ainda mais extensiva e fornece um exemplo notável de hábil administração na construção do templo. — 1Rs 4:1-7, 26, 27; 5:13-18.

Outras nações também desenvolveram complexos sistemas de administração, conforme indicado pelas categorias de oficiais reunidas pelo Rei Nabucodonosor por ocasião da inauguração da sua imagem de ouro. (Da 3:2, 3) O próprio Daniel foi 'feito governante' (do aramaico *shelét*) sobre o distrito jurisdicional de Babilônia, e sob ele conferiu-se a "administração" (aramaico: *'avi·dháh*) civil a Sadraque, Mesaque e Abednego. — Da 2:48, 49.

Nas Escrituras Gregas Cristãs considera-se muitas vezes o uso correto da autoridade e responsabilidade delegadas aos incumbidos de supervisionar a aplicação e a execução da vontade expressa de Deus entre o povo dele; e faz-se isso por meio de referências à administração (mordomia) e à superintendência. (Lu 16:2-4; 1Co 9:17; Ef 3:2; Col 1:25; Tit 1:7) Embora se mostre que a responsabilidade perante Deus é de máxima importância (Sal 109:8; At 1:20), também se enfatizam os interesses daqueles que servem sob tal administração. —1Pe 4:10; veja MORDOMO.

O que é a "administração" que Deus pôs em operação desde 33 EC?

Deus, na sua benignidade imerecida, se propôs ter "uma administração [gr.: *oi·ko·no·mi·an*, literalmente: "administração doméstica"] no pleno limite dos tempos designados, a saber, ajuntar novamente todas as coisas no Cristo, as coisas nos céus e as coisas na terra". (Ef 1:10; veja Lu 12:42 n.) Esta "administração", ou gerência, que Deus tem posto em operação desde o dia de Pentecostes de 33 EC, tem por objetivo a unificação de todas as suas criaturas inteligentes. O primeiro estágio da "administração" de Deus é ajuntar novamente "as coisas nos céus", preparando a congregação dos herdeiros do Reino, que hão de viver nos céus sob Jesus Cristo como Cabeça espiritual. (Ro 8:16, 17; Ef 1:11; 1Pe 1:4) O segundo estágio desta "administração" é ajuntar novamente "as coisas na terra", preparando aqueles que hão de viver no Paraíso terrestre. — Jo 10:16; Re 7:9, 10; 21:3, 4.

ADNA [Prazer].

1. Israelita, descendente da casa paterna de Paate-Moabe, entre aqueles que concordaram despedir suas esposas não israelitas durante a purificação que ocorreu depois do conselho de Esdras, o sacerdote. — Esd 10:30, 44 [Adná].

2. Sacerdote pertencente à casa paterna de Harim, nos dias do sumo sacerdote Joiaquim e de Neemias, e de Esdras, o sacerdote. — Ne 12:12-15, 26.

ADNÁ [Prazer].

1. Valente oficial militar de Manassés, que desertou de Saul para o exército de Davi, em Ziclague. Ele lutou ao lado de Davi na perseguição à guerrilha de amalequitas, que devastou o acampamento de Davi em Ziclague, e ele veio a ser chefe no exército de Davi. — 1Cr 12:20, 21; 1Sa 30:1, 2, 17-19.

2. General judeu dos exércitos durante o reinado do Rei Jeosafá, que comandava 300.000 guerreiros poderosos, valentes, e que exercia controle sobre outras 480.000 tropas sob o comando dos generais Jeoanã e Amasia, todos os quais ministravam ao rei em Jerusalém. — 2Cr 17:13-16, 19.

ADOÇÃO. Tomar ou aceitar como filho ou filha alguém que não é tal por parentesco natural. A palavra grega traduzida por "adoção como filhos" (*hui·o·the·sí·a*) é um termo técnico, jurídico, que literalmente significa "colocação como filho". — Veja Ro 8:15 n.

Nas Escrituras Hebraicas, a adoção não é considerada do ponto de vista dum procedimento jurídico, mas a ideia básica é apresentada em diversos casos. Parece que Abraão, antes do nascimento de Ismael e de Isaque, considerava seu escravo, Eliézer, pelo menos candidato a uma posição similar à de um filho adotivo, e como o provável herdeiro da casa de Abraão. (Gên 15:2-4) O costume de adotar escravos como filhos há muito tem sido uma prática comum no Oriente Médio, e estes, como tais, possuíam direitos de herança, embora não à frente dos filhos que descendiam naturalmente do pai.

Tanto Raquel como Leia consideravam os filhos nascidos de Jacó com suas servas como filhos delas mesmas, 'nascidos sobre os seus joelhos'. (Gên 30:3-8, 12, 13, 24) Tais filhos eram herdeiros junto com os nascidos das próprias esposas de Jacó. Eram filhos legítimos do pai, e, visto que as escravas eram propriedade das esposas, Raquel e Leia possuíam direitos de propriedade sobre tais filhos.

O menino Moisés foi mais tarde adotado pela filha de Faraó. (Êx 2:5-10) Visto que os homens e as mulheres gozavam de direitos iguais sob a lei egípcia, a filha de Faraó estava em condições de exercer o direito de adoção.

Parece que não se praticava amplamente a adoção dentro da nação de Israel. A lei do casamento levirato, sem dúvida, eliminou em grande parte o motivo básico para a adoção de filhos: a perpetuação do nome parental. — De 25:5, 6.

Significado Cristão. Nas Escrituras Gregas Cristãs, a adoção é mencionada várias vezes pelo apóstolo Paulo com respeito à nova condição dos chamados e escolhidos por Deus. Tais pessoas, nascidas como descendentes do imperfeito Adão, estavam em escravidão ao pecado e não possuíam a

inerente filiação de Deus. Através da compra por meio de Cristo Jesus, obtêm a adoção quais filhos e também se tornam herdeiros junto com Cristo, o Filho unigênito de Deus. (Gál 4:1-7; Ro 8:14-17) Não adquirem tal filiação de modo natural, mas pela escolha de Deus, e segundo a Sua vontade. (Ef 1:5) Ao passo que são reconhecidos como filhos de Deus desde o tempo em que Deus os gera por meio de Seu espírito (1Jo 3:1; Jo 1:12, 13), sua plena obtenção deste privilégio como filhos espirituais de Deus depende de sua fidelidade até o fim. (Ro 8:17; Re 21:7) Assim, Paulo fala deles como 'esperando seriamente a adoção como filhos, serem livrados de seus corpos por meio de resgate'. — Ro 8:23.

Tal estado adotivo traz benefícios de libertação dum 'espírito de escravidão, causando temor', substituindo-o pela confiança de filhos; de esperança duma herança celeste garantida pelo testemunho do espírito de Deus. Ao mesmo tempo, lembra-se a tais filhos espirituais, pela sua adoção, que tal posição se deve à benignidade imerecida e à escolha de Deus, em vez de a seu direito herdado. — Ro 8:15, 16; Gál 4:5-7.

Em Romanos 9:4, Paulo fala dos israelitas carnais como aqueles "a quem pertencem a adoção como filhos, e a glória, e os pactos, e a promulgação da Lei", e isto evidentemente se refere à posição ímpar concedida a Israel enquanto era o povo pactuado de Deus. Assim, Deus, vez por outra, mencionava Israel como "meu filho". (Êx 4:22, 23; De 14:1, 2; Is 43:6; Je 31:9; Os 1:10; 11:1; compare isso com Jo 8:41.) A filiação real, porém, aguardava a provisão de resgate feita mediante Cristo Jesus e dependia da aceitação desse arranjo divino e da fé nele. — Jo 1:12, 13; Gál 4:4, 5; 2Co 6:16-18.

ADOM. Aparentemente um lugar não identificado em Babilônia, do qual procederam alguns dos que retornaram a Jerusalém em 537 AEC, no fim da desolação de Judá por 70 anos, que não conseguiram confirmar sua genealogia à base dos registros públicos. Em consequência disso, ficaram desqualificados de servir no sacerdócio. Alguns peritos acham que Adom tenha sido uma pessoa que não conseguiu provar sua descendência. — Esd 2:59-62; Ne 7:61-64.

ADONIAS [Jeová É Senhor].

1. Quarto filho de Davi, nascido de Hagite, em Hébron. — 2Sa 3:4, 5.

Embora tivesse outra mãe, Adonias era muito similar a Absalão em ter "muito boa figura", bem como na sua ambição. (1Rs 1:5, 6; veja 2Sa 14:25; 15:1.) Ele passa a destacar-se no registro bíblico durante os últimos anos de Davi. Apesar da declaração de Jeová, de que o reinado seria de Salomão (1Cr 22:9, 10), Adonias começou a jactar-se de que seria o próximo rei de Israel. Visto que Amnom e Absalão, e provavelmente Quileabe, já estavam mortos, Adonias sem dúvida alicerçava suas pretensões ao trono com base em ser o filho mais velho. Como Absalão, fez ostentosa exibição de suas pretensões, e não foi corrigido por seu pai. Conseguiu um grupo de apoiadores por granjear o favor do chefe do exército, Joabe, e do cabeça do sacerdócio, Abiatar. (1Rs 1:5-8) Realizou então um banquete sacrificial perto de En-Rogel, a uma curta distância da cidade de Jerusalém, convidando a maioria da casa real, mas não a Salomão, nem a Natã, o profeta, nem a Benaia. Seu intuito óbvio era fazer-se declarar rei. — 1Rs 1:9, 10, 25.

Natã, o profeta, agiu prontamente para bloquear a trama de Adonias. Aconselhou a mãe de Salomão, Bate-Seba, a lembrar a Davi o seu juramento a favor do reinado de Salomão, e então surgiu depois dela nos aposentos do rei, para confirmar as palavras dela e alertar Davi quanto à gravidade da situação, e também, na realidade, para dar a entender que achava que Davi talvez estivesse agindo pelas costas de seus associados íntimos. (1Rs 1:11-27) Isto moveu o idoso rei à ação, e ele prontamente deu ordens para a imediata unção de Salomão como corregente e sucessor ao trono. Esta medida provocou alegre alvoroço entre o povo, que foi ouvido no banquete de Adonias. Logo um mensageiro, o filho do sacerdote Abiatar, chegou com as notícias inquietantes de Davi ter proclamado rei a Salomão. Os apoiadores de Adonias prontamente se dispersaram e ele fugiu para o pátio do tabernáculo, procurando refúgio. Salomão então lhe concedeu o perdão, condicionado a seu bom comportamento. — 1Rs 1:32-53.

No entanto, depois da morte de Davi, Adonias acercou-se de Bate-Seba e a induziu a agir como sua agente perante Salomão, para solicitar por esposa a Abisague, a jovem enfermeira e companheira de Davi. A declaração de Adonias, de que "o reinado ia tornar-se meu e que foi em mim que todo o Israel fixou a sua face para eu me tornar rei", indica que ele achava ter sido privado do seu direito, muito embora professasse reconhecer a mão de Deus neste assunto. (1Rs 2:13-21) Embora a sua solicitação talvez se baseasse inteiramente no desejo de obter alguma compensação pela perda do reino, sugeria fortemente que as chamas da ambição continuavam acesas em Adonias, visto que, segundo uma regra no antigo Oriente, as esposas e as concubinas dum rei só se tornariam as do seu sucessor legal. (Compare isso com 2Sa 3:7; 16:21.) Salomão encarou assim tal solicitação, feita mediante sua mãe, e ordenou a morte de Adonias, ordem que prontamente foi executada por Benaia. — 1Rs 2:22-25.

2. Levita enviado por Jeosafá para ensinar nas cidades de Judá. — 2Cr 17:7-9.

3. Um dos "cabeças do povo" cujo descendente, se não ele mesmo, se juntou a certos príncipes e levitas em atestar com selo o contrato de confissão feito pelos israelitas que haviam retornado, nos dias de Neemias e Esdras. (Ne 9:38; 10:1, 14, 16) Alguns sugerem ser ele o mesmo que o Adonicão de Esdras 2:13, cujos descendentes, ascendendo a 666, retornaram de Babilônia sob Zorobabel, em 537 AEC. Uma comparação dos nomes daqueles que, como representantes do povo, selaram a resolução em Neemias 10 com os alistados como cabeças dos exilados retornados em Esdras 2 parece apoiar isso.

ADONI-BEZEQUE [Senhor de Bezeque]. Poderoso governante que, antes do ataque israelita em Bezeque, havia humilhado 70 reis pagãos por amputar-lhes os polegares das mãos e os dedos grandes dos pés.

Uma prática similar foi em certa época adotada pelos antigos atenienses, que decretaram que os prisioneiros de guerra deviam perder os polegares das mãos. Depois, eles podiam remar, mas não eram aptos para manejar uma espada ou uma lança. Pouco depois da morte de Josué, as forças conjuntas de Judá e Simeão chocaram-se com 10.000 tropas dos cananeus e dos perizeus em Bezeque, pondo Adoni-Bezeque em fuga diante da derrota. Ao ser capturado, também se lhe amputaram os polegares e os dedos grandes dos pés, ocasião em que ele declarou: "Assim como eu fiz, assim me retribuiu Deus." Ele foi levado a Jerusalém, onde faleceu. — Jz 1:4-7.

ADONICÃO [(Meu) Senhor Se Ergueu [isto é, para ajudar]]. Fundador de uma das casas paternas de Israel. Mais de 600 membros desta família retornaram a Jerusalém com Zorobabel após o exílio em Babilônia. (Esd 2:13; Ne 7:18) Outros 63 membros desta casa paterna acompanharam Esdras a Jerusalém em 468 AEC. (Esd 8:13) Quando os representantes das casas paternas atestaram o "arranjo fidedigno", ou a resolução formulada nos dias de Neemias, parece que esta família foi alistada com o nome de Adonias. — Ne 9:38; 10:16.

ADONIRÃO [(Meu) Senhor É Alto (Exaltado)]. Um príncipe, hábil administrador, e filho de Abda. Adonirão serviu como superintendente dos recrutados para trabalho forçado durante os reinados de Davi, de Salomão e de Roboão, desempenhando um papel importante nos muitos projetos de construção de Salomão. Mais tarde, quando as dez tribos se revoltaram contra as ordens duras de Roboão em Siquém, em 997 AEC, o rei mandou este recrutador para impor ao povo trabalho forçado, mas "atiraram pedras nele, de modo que morreu". (2Cr 10:18) Ele é variadamente chamado de Adonirão (1Rs 4:6; 5:14), e de Adorão. — 2Sa 20:24; 1Rs 12:18; 2Cr 10:18.

ADONI-ZEDEQUE [(Meu) Senhor É Justiça]. Rei de Jerusalém na época da conquista israelita da Terra da Promessa. Adoni-Zedeque juntou-se com outros pequenos reinos ao O do Jordão num esforço consolidado de parar as forças conquistadoras de Josué. (Jos 9:1-3) Todavia, os habitantes heveus de Gibeão fizeram paz com Josué. Numa medida retaliadora, destinada a impedir outras deserções ao inimigo, Adoni-Zedeque uniu seu exército ao de outros quatro reis dos amorreus, e sitiou Gibeão, guerreando contra ela. O salvamento espetacular dos gibeonitas por Josué e a esmagadora derrota destas forças conjuntas fez com que os cinco reis fugissem para Maquedá, onde ficaram encurralados numa caverna. O próprio Josué abateu Adoni-Zedeque e os outros quatro reis perante as suas tropas, e pendurou-os em estacas. Os cadáveres deles foram por fim lançados na mesma caverna, a qual se tornou a sepultura deles. — Jos 10:1-27.

ADORAÇÃO. Prestação de honra ou homenagem reverente. A adoração verdadeira do Criador abrange todo aspecto da vida da pessoa. O apóstolo Paulo escreveu aos coríntios: "Quer comais, quer bebais, quer façais qualquer outra coisa, fazei todas as coisas para a glória de Deus." — 1Co 10:31.

Quando Jeová Deus criou Adão, não prescreveu nenhuma cerimônia específica ou um meio pelo qual o homem perfeito pudesse aproximar-se Dele em adoração. Todavia, Adão podia servir ou adorar seu Criador por fazer fielmente a vontade de seu Pai celeste. Mais tarde, para a nação de Israel, Jeová deveras delineou certo modo de aproximação em adoração, que incluía sacrifícios, um sacerdócio e um santuário material. (Veja APROXIMAÇÃO A DEUS.) Isto, contudo, era apenas "uma sombra das boas coisas vindouras, mas não a própria substância das coisas". (He 10:1) A ênfase primária sempre foi dada a se exercer fé — fazer a vontade de Jeová Deus — e não a cerimônias ou rituais. — Mt 7:21; Tg 2:17-26.

Conforme o profeta Miqueias o expressou: "Com que confrontarei a Jeová? Com que me encurvarei diante de Deus no alto? Confrontá-lo-ei com holocaustos, com bezerros de um ano de idade? Terá Jeová prazer em milhares de carneiros, com dezenas de milhares de torrentes de azeite? Darei o meu primogênito pela minha revolta, o fruto do meu ventre pelo pecado da minha alma? Ele te informou, ó homem terreno, sobre o que é bom. E o

que é que Jeová pede de volta de ti senão que exerças a justiça, e ames a benignidade, e andes modestamente com o teu Deus?" — Miq 6:6-8; veja Sal 50:8-15, 23.

Termos Hebraicos e Gregos. A maioria das palavras hebraicas e gregas que podem denotar adoração também podem ser aplicadas a atos que não são de adoração. No entanto, o contexto determina de que modo devem ser entendidas as respectivas palavras.

Uma das palavras hebraicas que transmite a ideia de adoração (*'a·vádh*) significa basicamente "servir". (Gên. 14:4; 15:13; 29:15) Servir ou adorar a Jeová exige obediência a todas as suas ordens, fazer Sua vontade como alguém exclusivamente devotado a Ele. (Êx 19:5; De 30:15-20; Jos 24:14, 15) Por conseguinte, empenhar-se alguém em qualquer ritual ou ato de devoção para com quaisquer outros deuses significa abandonar a adoração verdadeira. — De 11:13-17; Jz 3:6, 7.

Outro termo hebraico que pode denotar adoração é *hish·ta·hhawáh,* que significa primariamente "curvar-se" (Gên 18:2) ou render homenagem. (Veja HOMENAGEM.) Ao passo que esse curvar-se às vezes podia simplesmente ser um ato de respeito ou de cortesia para com outra pessoa (Gên 19:1, 2; 33:1-6; 37:9, 10), podia ser também uma expressão de adoração, indicando a reverência e gratidão da pessoa a Deus e submissão à Sua vontade. Quando usada com referência ao Deus verdadeiro, ou a deidades falsas, a palavra *hish·ta·hhawáh* às vezes é associada com sacrifícios e oração. (Gên 22:5-7; 24:26, 27; Is 44:17) Isto indica que era comum curvar-se quando se orava ou se oferecia um sacrifício. — Veja ORAÇÃO.

A raiz hebraica *sa·ghádh* (Is 44:15, 17, 19; 46:6) significa basicamente "prostrar-se". A palavra aramaica equivalente usualmente é associada com adoração (Da 3:5-7, 10-15, 18, 28), mas é usada em Daniel 2:46 para referir-se ao Rei Nabucodonosor prestar homenagem a Daniel, prostrando-se diante do profeta.

O verbo grego *la·treú·o* (Lu 1:74; 2:37; 4:8; At 7:7) e o substantivo *la·trei·a* (Jo 16:2; Ro 9:4) transmitem a ideia de se prestar não meramente um serviço comum, ordinário, mas sim serviço sagrado.

A palavra grega *pro·sky·né·o* corresponde de perto ao termo hebraico *hish·ta·hhawáh* em expressar a ideia de homenagem, e, às vezes, de adoração. O termo *pro·sky·né·o* é usado em conexão com um escravo prestar homenagem a um rei (Mt 18:26), bem como com o ato que Satanás estipulou quando ofereceu a Jesus todos os reinos do mundo e a glória destes. (Mt 4:8, 9) Se Jesus rendesse homenagem ao Diabo, ele teria com isso indicado sua submissão a Satanás e se tornado o servo do Diabo. Mas Jesus recusou-se, dizendo: "Vai-te Satanás! Pois está escrito: 'É a Jeová, teu Deus, que tens de adorar [forma do gr. *pro·sky·né·o,* ou, no relato de Deuteronômio que Jesus citava, hebr. *hish·ta·hhawáh*], e é somente a ele que tens de prestar serviço sagrado [forma do gr. *la·treú·o,* ou do hebr. *'a·vádh*].' " (Mt 4:10; De 5:9; 6:13) Similarmente, adorar, homenagear ou curvar-se à "fera" e à sua "imagem" é ligado a serviço, pois os adoradores são identificados como apoiadores da "fera" e de sua "imagem" por terem uma marca, quer na mão (com a qual a pessoa presta serviço) quer na testa (para que todos a vejam). Visto ser o Diabo quem dá autoridade à fera, adorar a fera significa, em realidade, adorar ou servir o Diabo. — Re 13:4, 15-17; 14:9-11.

Outras palavras gregas ligadas à adoração são derivadas de *eu·se·bé·o, thre·skeú·o* e *sé·bo·mai.* A palavra *eu·se·bé·o* significa "dar devoção piedosa a" ou "venerar, reverenciar". (Veja DEVOÇÃO PIEDOSA.) Em Atos 17:23, este termo é usado com referência à devoção piedosa ou veneração que os homens de Atenas davam a um "Deus Desconhecido". De *thre·skeú·o* vem o substantivo *thre·skei·a,* entendido como designando uma "forma de adoração", quer verdadeira quer falsa. (At 26:5; Col 2:18) A adoração verdadeira praticada pelos cristãos era assinalada pela genuína preocupação com os pobres e pela completa separação do mundo impiedoso. (Tg 1:26, 27) A palavra *sé·bo·mai* (Mt 15:9; Mr 7:7; At 18:7; 19:27) e o termo relacionado *se·bá·zo·mai* (Ro 1:25) significam "reverenciar; venerar; adorar". Objetos de adoração ou de devoção são designados pelo substantivo *sé·ba·sma.* (At 17:23; 2Te 2:4) Dois outros termos são desta mesma raiz verbal, juntando-se-lhe o prefixo *The·ós,* Deus. São *the·o·se·bés,* que significa "reverente a Deus" (Jo 9:31), e *the·o·sé·bei·a,* denotando "reverência a Deus". (1Ti 2:10) Estes dois termos correspondem um tanto à palavra alemã para "adoração pública", a saber, *Gottesdienst* (combinação de "Deus" e "serviço").

Adoração Que É Aceitável a Deus. Jeová Deus só aceita a adoração dos que se comportam em harmonia com Sua vontade. (Mt 15:9; Mr 7:7) A uma samaritana, Cristo Jesus disse: "Vem a hora em que nem neste monte [Gerizim], nem em Jerusalém, adorareis o Pai. Adorais o que não conheceis; nós adoramos o que conhecemos . . . Não obstante, vem a hora, e agora é, quando os verdadeiros adoradores adorarão o Pai com espírito e verdade, pois, deveras, o Pai está procurando a tais para o adorarem. Deus é Espírito, e os que o adoram têm de adorá-lo com espírito e verdade." — Jo 4:21-24.

As palavras de Jesus mostravam claramente que a adoração verdadeira não dependeria da presença nem do uso de coisas visíveis, ou de localidades

geográficas. Ao invés de depender da visão ou do tato, o adorador verdadeiro exerce fé, e, sem considerar o local ou as coisas em sua volta, mantém uma atitude de adoração. Assim, ele adora, não com a ajuda de algo que possa ver ou tocar, mas com espírito. Visto que possui a verdade conforme revelada por Deus, sua adoração está de acordo com a verdade. Tendo-se familiarizado com Deus por meio da Bíblia e da evidência da operação do espírito de Deus em sua vida, aquele que adora com espírito e verdade definitivamente 'conhece o que adora'.

ADORAIM. Uma das cidades de Judá, reconstruída e fortificada pelo Rei Roboão no décimo século AEC. (2Cr 11:9) Ela é identificada com a moderna aldeia de Dura, situada numa colina a cerca de 8 km ao O de Hébron.

ADORÃO. Veja ADONIRÃO.

ADORNO. Aquilo que é usado para adornar, enfeitar, embelezar, aumentar o brilho e tornar a própria pessoa, ou aquilo que ela representa, agradável ou atraente. Pode ser usado com propósito bom ou enganoso. A palavra hebraica para "adorno" é *hadha·ráh,* evidentemente derivada da raiz *ha·dhár*, que significa "honra". (1Cr 16:29; La 5:12) Em 1 Pedro 3:3, "adorno" traduz a palavra grega *kósmos,* em outros lugares vertida por "mundo". O verbo relacionado *ko·smé·o* é traduzido por 'adornar'. — Tit 2:10.

As Escrituras não condenam o adorno físico, se usado apropriadamente, e recomendam altamente o adorno espiritual. O próprio Jeová é descrito como vestido de luz e cercado de beleza. (Sal 104:1, 2; Ez 1:1, 4-28; Re 4:2, 3) Ele tem ornamentado ricamente sua criação com cores, variedade e majestosa magnificência. — Lu 12:27, 28; Sal 139:14; 1Co 15:41.

Nos tempos bíblicos, o noivo e a noiva se adornavam para a festa de casamento. Em preparação, a noiva se enfeitava com a roupa mais fina e o melhor das coisas ornamentais que ela possuía, a fim de se apresentar perante o noivo. (Sal 45:13, 14; Is 61:10) Jeová fala a Jerusalém, descrevendo-a figuradamente como uma jovem a quem enfeitou com roupas e joias excelentes e caras, mas que usou infielmente sua beleza e seu adorno, como prostituta. (Ez 16:10-19) Oseias, profeta de Jeová, condenou Israel por se adornar com a finalidade errada de atrair amantes apaixonados e de praticar a adoração falsa. (Os 2:13) Por meio de seus profetas, Jeová predisse uma restauração de Israel, quando sairia do cativeiro babilônico e se adornaria novamente para expressar sua alegria e exultação. — Is 52:1; Je 31:4.

O templo em Jerusalém e os prédios governamentais de Salomão eram lindamente adornados, para o deleite da rainha de Sabá. (1Rs, caps. 6, 7, 10) O templo reconstruído por Herodes era um edifício magnífico, adornado de pedras excelentes e de coisas dedicadas. Jesus, porém, mostrou que tais adornos materiais não teriam nenhum valor quando o julgamento de Deus viesse sobre Jerusalém, devido à infidelidade dela. — Lu 21:5, 6.

Os Provérbios mostram que, se grande número de pessoas escolhem viver sob o governo dum rei e se deleitam com este governo, isso é certa medida do êxito do rei. É um adorno para ele, recomendando-o e aumentando seu brilho como regente. (Pr 14:28) Jeová é tal governante por meio de seu Reino Messiânico. — Sal 22:27-31; Fil 2:10, 11.

Conselhos Cristãos sobre Adorno Pessoal. Jesus e seus apóstolos deram conselhos constantes quanto a não se confiar nas coisas físicas, nem fazer falsa ostentação de si por meio de adornos materiais. O apóstolo Paulo disse que as mulheres cristãs deveriam 'adornar-se em vestido bem arrumado, com modéstia e bom juízo, não com estilos de trançados dos cabelos, e com ouro, ou pérolas, ou vestimenta muito cara'. (1Ti 2:9) Durante os dias dos apóstolos era costume entre as mulheres daquele mundo de cultura grega adotar penteados elaborados e outros adornos. Quão apropriado, portanto, é o conselho de Pedro às mulheres da congregação cristã, de não darem ênfase ao 'trançado externo dos cabelos e ao uso de ornamentos de ouro ou ao trajar de roupa exterior', mas de fazer que seu adorno seja, como era o das mulheres fiéis da antiguidade, "a pessoa secreta do coração, na vestimenta incorruptível dum espírito quieto e brando"! — 1Pe 3:3-5.

O apóstolo Paulo indica que o cristão pode, pelas obras excelentes da incorruptibilidade de seu ensino, da seriedade, da linguagem saudável e da conduta correta em todo o seu modo de vida, adornar os ensinos de Deus, tornando-os atraentes a outros. (Tit 2:10) Deste modo espiritual, a congregação cristã, a noiva de Cristo, surge por fim em toda a sua beleza diante do seu marido, Jesus Cristo. Ela é similarmente descrita em Revelação 21:2 como estando "preparada como noiva adornada para seu marido". Sua beleza espiritual está em contraste direto com o adorno de Babilônia, a Grande, mencionada como adornada de coisas materiais, o salário de suas prostituições. — Re 18:16; veja COSMÉTICOS; ENFEITES (ORNAMENTOS); JOIAS E PEDRAS PRECIOSAS; VESTIMENTA.

ADRAMELEQUE.

1. Filho do Rei Senaqueribe, da Assíria. Adrameleque e seu irmão Sarezer mataram seu pai enquanto ele se curvava na casa de seu deus Nisro-

que, em Nínive. Eles fugiram então para a terra de Ararate, aparentemente o lugar da antiga Armênia, na região montanhosa ao O do que agora é conhecido como o mar Cáspio. (2Rs 19:35-37; Is 37:36-38) Uma inscrição de Esar-Hadom, outro filho de Senaqueribe, conta que, como sucessor de seu pai, combateu e derrotou os exércitos dos assassinos de seu pai em Hanigalbat, naquela região.

2. Um deus adorado pelos sefarvitas, um dos povos subjugados que o rei da Assíria trouxe ao território de Samaria, depois de levar os israelitas do reino de dez tribos ao exílio. Era a Adrameleque e a Anameleque que os sefarvitas sacrificavam seus filhos no fogo. — 2Rs 17:22-24, 31, 33.

ADRAMÍTIO. Cidade portuária do mar Egeu, situada na Mísia, no canto NO da Ásia Menor, ao N de Pérgamo. Na Turquia moderna, a cidade interiorana de Edremit (ao L do porto) preserva o nome primitivo.

Adramítio era parte da província da Ásia sob a regência romana, e, evidentemente, por certo tempo, foi um centro comercial marítimo de certa importância, visto que se situava junto à estrada romana que passava por Pérgamo e Éfeso ao S, e Assos, Trôade e o Helesponto ao O e ao N. É provável que Paulo tenha passado por Adramítio em sua terceira viagem missionária. A única referência bíblica direta ao lugar, porém, acha-se em Atos 27:2. Em Cesareia, Paulo, como prisioneiro sob a guarda do oficial romano Júlio, embarcou num navio de Adramítio, que navegava para pontos ao longo do litoral da Ásia Menor. O grupo de Paulo deixou o navio em Mirra, na Lícia, passando para um barco de cereais de Alexandria, que navegava para a Itália. — At 27:3-6.

ÁDRIA. Em Atos 27:27, faz-se referência ao "mar de Ádria", em que Paulo passou quatorze dias turbulentos antes de sofrer naufrágio perto da ilha de Malta. Estrabão diz que este nome deriva da cidade de Átria, situada na foz do rio Pó, no que é agora conhecido como o golfo de Veneza. (*Geography* [Geografia], 5, I, 8) A atual cidade italiana de Ádria situa-se um tanto afastada da costa. Parece que o nome Ádria veio a aplicar-se às águas nessa vizinhança, e foi progressivamente estendido para incluir todo o atual mar Adriático, o mar Jônico e aquelas águas do Mediterrâneo ao L da Sicília (e Malta) e ao O de Creta. De modo que o nome abrangia algumas águas que atualmente são consideradas como fora do mar Adriático; mas, nos dias de Paulo, a ilha de Malta poderia ser corretamente mencionada como cercada pelo "mar de Ádria".

ADRIEL. Filho de Barzilai, da cidade de Abel-Meolá.

Adriel recebeu por esposa a filha mais velha de Saul, Merabe, embora anteriormente ela tivesse sido prometida a Davi. (1Sa 18:17-19) Todos os cinco filhos de Adriel foram mais tarde entregues para serem executados, a fim de ajudar a expiar a tentativa de Saul de aniquilar os gibeonitas. (2Sa 21:8, 9) Neste relato se fala de Mical, em vez de Merabe, como mãe dos cinco filhos de Adriel. Visto que Mical morreu sem ter filhos (2Sa 6:23) e em parte alguma é mencionada como tendo sido esposa de Adriel, alguns tradutores encaram o aparecimento do nome de Mical como erro de escriba. Quase todos os manuscritos hebraicos, porém, usam o nome de Mical, e a explicação tradicional é que Merabe, irmã mais velha de Mical, faleceu cedo, depois de ter dado cinco filhos a Adriel, e que Mical depois se encarregou de criar os cinco meninos da sua irmã, o que resultou em esses serem mencionados como filhos dela. A tradução de Isaac Leeser (em inglês) reza em 2 Samuel 21:8: "E os cinco filhos de Mical, a filha de Saul, os quais ela criou para Adriel."

ADULÃO. Cidade de Judá, na fértil terra baixa ou Sefelá, a cerca de meio caminho entre Belém e Laquis. (Jos 15:35) É identificada com Tel esh-Sheikh Madhkur (Horvat ʽAdullam), a cerca de 26 km a OSO de Jerusalém. O nome original parece estar preservado no nome das ruínas próximas de ʽId el-Ma (Miyeh). O lugar de Adulão domina o uádi es-Sur e o acesso desta parte da Sefelá ao interior de Judá, tornando-a assim uma localidade estratégica. É primariamente conhecida por causa da "caverna de Adulão", para onde Davi fugiu de diante do Rei Saul. Há numerosas cavernas de rocha calcária nesta área. — 2Sa 23:13.

Adulão era, evidentemente, uma cidade antiga. Sua primeira menção bíblica é em conexão com Hira, "o adulamita", que se tornou companheiro de Judá antes da transferência da família de Jacó para o Egito. (Gên 38:1, 2, 12, 20) No tempo da invasão feita por Josué, cerca de três séculos depois, Adulão era um dos 31 pequenos reinos que foram derrotados por ele. (Jos 11:1-15; 12:15) Adulão foi depois concedida a Judá, junto com outras cidades da Sefelá. — Jos 15:33-35.

Davi, qual fugitivo do Rei Saul, escapou do rei filisteu, Aquis, de Gate, e subiu para uma caverna em Adulão, onde com o tempo cerca de 400 homens se juntaram a ele. (1Sa 22:1-5) A área, a cerca de 19 km ao OSO de Belém, talvez fosse conhecida a Davi já desde seus dias de pastor. Sua relativa inacessibilidade parece tê-la recomendado como a fortaleza de Davi. Em épocas posteriores, durante seu reinado, Davi a usou como centro de operações nas guerras contra os filisteus. Foi deste ponto que os três guerreiros fizeram sua incursão até Belém para obter a água da cisterna, que Davi

posteriormente recusou beber, como representando o sangue deles, posto em risco para obtê-la. — 1Cr 11:15-19; 12:16; 2Sa 5:17, 18.

Adulão era uma duma cadeia de quinze cidades-fortalezas reforçadas por Roboão, de Judá. (2Cr 11:5-12) Esta cadeia, que visava fornecer proteção ao O e ao S, foi tomada pelas tropas de Senaqueribe, durante o governo de Ezequias (732 AEC). (2Rs 18:13) Adulão é mencionada nos dias de Neemias como estando entre as cidades recolonizadas pelos judeus repatriados, que voltaram do exílio babilônico. — Ne 11:30.

ADULTÉRIO. Conforme o uso da palavra na Bíblia, geralmente o adultério refere-se a relações sexuais voluntárias de uma pessoa casada com alguém do sexo oposto que não é seu cônjuge, ou, durante o tempo em que a Lei mosaica vigorava, tais relações sexuais de qualquer homem com uma mulher casada ou noiva. A raiz hebraica que significa "cometer adultério" é *na·'áf*, ao passo que seu equivalente grego é *moi·kheú·o*. — Ez 16:32, n.; Mt 5:32, n.

Certas sociedades primitivas permitem relações sexuais livres dentro da mesma tribo, mas a promiscuidade fora dos vínculos tribais é considerada adultério. Sobre a história do adultério, *Funk & Wagnalls Standard Dictionary of Folklore, Mythology and Legend* (Dicionário Padrão de Folclore, Mitologia e Lendas, de Funk e Wagnalls, 1949, Vol. 1, p. 15) diz: "Ele ocorre em todas as partes do mundo, e embora seja considerado repreensível por muitas culturas, tem usufruído considerável popularidade em todas as culturas e em todas as épocas." Monumentos atestam a sua prevalência no antigo Egito; a esposa de Potifar, que propôs a José ter relações sexuais com ela, era tal egípcia. (Gên 39:7, 10) Tanto historicamente como no presente, em geral, o adultério é proibido, mas raras vezes se impõem penalidades.

A lei de Jeová separava Israel e elevava a condição moral do casamento e da vida marital a um nível muito mais elevado do que o das nações circunvizinhas. O sétimo mandamento do Decálogo declarava em linguagem direta, inequívoca: "Não deves cometer adultério." (Êx 20:14; De 5:18; Lu 18:20) A invasão adúltera do domínio de outro homem era proibida, assim como eram outras formas de má conduta sexual. — Veja FORNICAÇÃO; PROSTITUTA.

Sob a lei de Moisés, a penalidade para o adultério era severa — a morte de ambas as partes culpadas: "Caso um homem seja encontrado deitado com uma mulher que tenha dono, então ambos têm de morrer juntos." Isto se aplicava até mesmo à mulher prometida em casamento, considerando-se que ela cometera adultério se tivesse tido relações sexuais com um homem que não era aquele de quem era devidamente noiva. (De 22:22-24) Se se suspeitasse adultério da parte da esposa, ela tinha de ser julgada. — Núm 5:11-31; veja COXA.

Os cristãos, embora não sob a Lei mosaica, também precisam refrear-se do adultério. "Pois o código da lei: 'Não deves cometer adultério', . . . está englobado nesta palavra, a saber: 'Tens de amar o teu próximo como a ti mesmo.'" Não pode haver nenhuma hipocrisia neste assunto. (Ro 13:9; 2:22) Ao ensinar princípios bíblicos, Jesus elevou ainda mais o padrão moral para os cristãos. Ele ampliou a questão do adultério, dizendo que este não se limitava ao contato sexual de um homem com uma mulher que não fosse seu cônjuge: "Todo aquele que persiste em olhar para uma mulher, a ponto de ter paixão por ela, já cometeu no coração adultério com ela." Tais homens acham-se entre aqueles que "têm olhos cheios de adultério". — Mt 5:27, 28; 2Pe 2:14.

Jesus salientou também que, se quer o marido quer a esposa obtivessem divórcio, a não ser por motivo de fornicação (gr.: *por·nei·a*), o novo casamento de qualquer um deles constituiria adultério. Mesmo o solteiro que tomasse por esposa tal mulher divorciada seria culpado de adultério. — Mt 5:32; 19:9; Mr 10:11, 12; Lu 16:18; Ro 7:2, 3.

Adulterar é "realmente pecar contra Deus". (Gên 39:9) Jeová julgará os culpados de adultério, e ninguém que persistir em tal proceder 'herdará o reino de Deus'. (Mal 3:5; 1Co 6:9, 10; He 13:4) Quão verdadeiro é o provérbio: "Quem comete adultério com uma mulher é falto de coração; quem faz isso, arruína a sua própria alma." — Pr 6:32-35.

Como poderia alguém tornar-se culpado de adultério espiritual?

Em sentido espiritual, o adultério denota infidelidade a Jeová por parte dos que estão ligados a ele por meio dum pacto. Por conseguinte, o Israel natural, que estava no pacto da Lei, era culpado de adultério espiritual, devido às práticas religiosas falsas, algumas das quais incluíam ritos de adoração do sexo e a desconsideração do sétimo mandamento. (Je 3:8, 9; 5:7, 8; 9:2; 13:27; 23:10; Os 7:4) Por razões similares, Jesus denunciou como adúltera a geração dos judeus de seus dias. (Mt 12:39; Mr 8:38) Semelhantemente hoje, se os cristãos que se dedicaram a Jeová e que estão no novo pacto se maculam com o atual sistema de coisas, eles cometem adultério espiritual. — Tg 4:4.

ADUMIM [duma raiz que significa "vermelho"; possivelmente: Rochas Vermelhas]. A subida de

Adumim é um passo íngreme a cerca de 12 km ENE de Jerusalém, e a meio caminho entre as cidades de Jericó e de Jerusalém. Ascende do baixo vale do Jordão para a região montanhosa de Judá. Desde os tempos antigos e até o presente, a estrada entre as duas cidades atravessa este passo. É mencionada no registro bíblico, porém, apenas como demarcação de fronteira entre os territórios de Judá e de Benjamim. — Jos 15:7; 18:17.

Em árabe, o passo é chamado de Talʽat ed-Damm (significando "Subida de Sangue"), e em hebraico Maʽale Adummim (significando "Subida de Adumim"). Embora alguns escritores antigos tenham atribuído a origem do nome ao derramamento de sangue por ladrões e salteadores de estrada, a explicação mais provável é a cor avermelhada do solo, devido a trechos expostos de terra ocra. O caminho sempre foi perigoso, por causa do isolamento da região e da prevalência de roubo, e desde tempos primitivos mantinha-se ali um forte para proteger os viajantes. Por causa disso, sugeriu-se este lugar como o cenário do ataque ao viajante 'que descia para Jericó', mencionado na ilustração de Jesus a respeito do prestimoso samaritano. — Lu 10:30-37.

O "vale da torrente" mencionado em Josué 15:7, em relação com o qual a subida de Adumim estava ao S, evidentemente é o uádi el Qilt, que corre mais ou menos paralelo à estrada e passa logo ao S de Jericó em caminho para o rio Jordão.

ADVERSÁRIO. Um inimigo que contende com alguém ou resiste a ele; antagonista ou opositor. A palavra hebraica para "adversário" (*tsar*) deriva duma raiz que significa "hostilizar; mostrar hostilidade a". (Núm 25:18; Sal 129:1) A palavra grega *an·tí·di·kos* refere-se primariamente a um "adversário em juízo", num processo judicial (Lu 12:58; 18:3), mas pode referir-se a outros que são adversários, ou inimigos, como em 1 Pedro 5:8.

O Adversário mais iníquo, Satanás, o Diabo, induziu homens e anjos (veja DEMÔNIO) a participar na sua oposição a Deus e ao homem. Satanás mostrou sua oposição primeiro no jardim do Éden, onde ele, por meio de uma ação cruel e sorrateira, levou Eva e depois Adão a adotar um proceder de rebelião, que trouxe o pecado e a morte a toda a humanidade. Nas cortes do céu, Satanás demonstrou seu antagonismo, acusando Jeová de subornar Jó para ser-lhe leal, acusação que se tornou uma questão de importância universal. — Jó 1:6-11; 2:1-5; veja SATANÁS.

Adoradores de Jeová, em todas as eras, suportaram uma oposição similar da parte do Adversário por meio dos agentes dele. Por exemplo, quando o restante do povo de Deus retornou de Babilônia, havia alguns que tentaram impedir a reconstrução do templo e da muralha da cidade. (Esd 4:1; Ne 4:11) O rancoroso Hamã, tendo o espírito do Diabo, mostrou ser adversário iníquo dos judeus, nos dias da Rainha Ester. (Est 7:6) Os cristãos precisam hoje estar atentos, vigilantes e em guarda, e têm de travar uma luta árdua pela fé, contra as maquinações do Adversário. (Ef 6:11, 12; Ju 3) Pedro aconselha: "Mantende os vossos sentidos, sede vigilantes. Vosso adversário, o Diabo, anda em volta como leão que ruge, procurando a quem devorar. Mas, tomai vossa posição contra ele, sólidos na fé." (1Pe 5:8, 9) Por fim, o poder de Jeová triunfará sobre todos os opositores. — Je 30:16; Miq 5:9.

Sempre que os do povo de Deus foram infiéis, ele permitiu que seus adversários os saqueassem e derrotassem. (Sal 89:42; La 1:5, 7, 10, 17; 2:17; 4:12) Os inimigos, porém, tiravam conclusões errôneas destas vitórias, atribuindo o mérito a si mesmos e louvando seus deuses, ou achando que não teriam de prestar contas pelo modo em que trataram o povo de Jeová. (De 32:27; Je 50:7) Por isso, Jeová viu-se obrigado a humilhar estes adversários orgulhosos e jactanciosos (Is 1:24; 26:11; 59:18; Na 1:2); e ele fez isso por causa do seu santo nome. — Is 64:2; Ez 36:21-24.

AER [Outro]. Descendente de Benjamim (1Cr 7:12), provavelmente o mesmo que Airão (Núm 26:38) ou Aará (1Cr 8:1), nomes dos quais Aer poderia ser uma forma abreviada.

AFECA [Leito de Rio]. Cidade na região montanhosa de Judá meridional, mencionada como estando na vizinhança de Hébron. (Jos 15:48, 53, 54) Alguns peritos propõem identificá-la com Khirbet el-Hadab, a cerca de 6 km ao SO de Hébron. Há perto dali duas fontes de água, e encontraram-se neste lugar restos arqueológicos do período israelita.

AFEIÇÃO. Forte apego caloroso, pessoal, tal como o existente entre amigos genuínos.

A palavra hebraica *hha·sháq*, traduzida por 'ter afeição' em Deuteronômio 7:7, tem o significado básico de 'afeiçoar-se a'. (Gên 34:8) O verbo grego *fi·lé·o* é traduzido por 'ter afeição', 'gostar', 'estar afeiçoado a' e "beijar". (Mt 10:37; 23:6; Jo 12:25; Mr 14:44) 'Ter afeição' expressa um vínculo muito íntimo, da espécie que existe entre pais e filhos em famílias achegadas. Jesus sentia tal profunda afeição pelo seu amigo Lázaro, de modo que 'se entregou ao choro' em conexão com o falecimento de Lázaro. (Jo 11:35, 36) A mesma expressão é usada para mostrar o apego forte, caloroso e pessoal que Jeová tem ao seu Filho e aos seguidores de seu Filho, bem como o sentimento caloroso dos discípulos pelo Filho de Deus. — Jo 5:20; 16:27; veja 1Co 16:22.

Deve-se notar que há uma diferença entre os verbos gregos *fi·lé·o* e *a·ga·pá·o,* embora muitos tradutores não diferenciem estas palavras. (Veja AMOR.) A respeito da diferença entre estas palavras, F. Zorell (*Lexicon Graecum Novi Testamenti,* Paris, 1961, col. 1402) diz: "[*A·ga·pá·o*] significa a espécie de amor a alguém ou a alguma coisa suscitado livremente e de nossa iniciativa por causa de motivos claramente percebidos; [*fi·lé·o*] difere disso no sentido de indicar uma espécie terna e afetiva de amor, tal como surge espontaneamente na nossa alma para com parentes ou amigos, e para com as coisas que consideramos deleitosas."

O uso destes dois verbos, em João 21, é digno de nota. Jesus perguntou a Pedro duas vezes se o amava, usando o verbo *a·ga·pá·o.* Ambas as vezes Pedro afirmou fervorosamente que tinha afeição por Jesus, usando a palavra mais íntima *fi·lé·o.* (Jo 21:15, 16) Por fim, Jesus perguntou: "Tens afeição por mim?" E Pedro novamente assegurou que sim. (Jo 21:17) Pedro afirmou assim seu apego caloroso e pessoal a Jesus.

Amor fraternal (gr.: *fi·la·del·fí·a,* literalmente: "afeição a um irmão") deve existir entre todos os membros da congregação cristã. (Ro 12:10; He 13:1; veja também 1Pe 3:8.) De modo que as relações existentes na congregação devem ser tão íntimas, fortes e calorosas como numa família natural. Embora os membros da congregação já mostrem ter amor fraternal, são exortados a fazer isso em medida mais plena. — 1Te 4:9, 10.

A palavra grega *fi·ló·stor·gos,* significando "ter terna afeição", é usada com respeito a alguém que é achegado a outro com cordial intimidade. Uma das raízes deste termo composto, *stér·go,* é frequentemente usada para denotar afeição natural, como entre os membros duma família. O apóstolo Paulo incentivou os cristãos a cultivar esta qualidade. (Ro 12:10) Paulo indicou também que os últimos dias ficariam caracterizados por pessoas "sem afeição natural" (gr.: *á·stor·goi*), e que tais pessoas merecem a morte. — 2Ti 3:3; Ro 1:31, 32.

O substantivo grego *fi·lí·a* (amizade) é encontrado apenas uma vez nas Escrituras Gregas Cristãs, no lugar em que Tiago adverte que "a amizade com o mundo é inimizade com Deus . . . Portanto, todo aquele que quiser ser amigo [gr.: *fí·los*] do mundo constitui-se inimigo de Deus". — Tg 4:4.

Gosto pelo Dinheiro. Alguém pode desenvolver amor ao dinheiro (gr.: *fi·lar·gy·rí·a,* literalmente: "gosto pela prata") e causar-se muito dano. (1Ti 6:10, *Int*) No primeiro século EC, os fariseus eram amantes do dinheiro, e esta seria uma característica das pessoas nos últimos dias. (Lu 16:14; 2Ti 3:2) Em contraste, a maneira cristã de vida deve estar "livre do amor ao dinheiro" (gr.: *a·fi·lár·gy·ros,* literalmente, "não ter gosto pela prata"). (He 13:5) Para conseguir o cargo de superintendente na congregação cristã, uma das qualificações a serem satisfeitas é a de 'não ser amante do dinheiro'. — 1Ti 3:3.

Ternas Afeições (Ternas Compaixões). Fortes emoções frequentemente afetam o organismo. Por isso, a palavra grega para intestinos (*splág·khna*) muitas vezes é usada para denotar "ternas afeições" ou "ternas compaixões". — Veja 2Co 6:12; 7:15; Fil 2:1; Col 3:12; Flm 7, 12, 20; 1Jo 3:17; veja PENA, TER.

AFEQUE [Leito de Rio].

1. Cidade evidentemente ao N de Sídon, mencionada a Josué por Jeová como estando entre os lugares ainda a serem conquistados. (Jos 13:4) Atualmente é identificada com Afaka (a moderna Afqa), a cerca de 39 km ao ENE de Beirute. Encontra-se junto à nascente de Nahr Ibrahim, antigamente conhecido como rio Adônis, que flui até Biblos, na costa do Mediterrâneo.

2. Cidade dentro do território de Aser, mas de que a tribo não conseguiu tomar posse. (Jos 19:24, 30) Ela é chamada Afique, em Juízes 1:31. Tem sido identificada com Tell Kurdaneh (Tel Afeq), a cerca de 8 km ao SSE de Aco.

3. Cidade que, à base das cidades mencionadas junto com ela, evidentemente se encontrava na planície de Sarom. Seu rei estava entre os mortos por Josué. (Jos 12:18) Séculos mais tarde, mas antes do reinado de Saul, os filisteus acamparam-se ali antes da sua vitória sobre Israel, acampado junto à vizinha Ebenezer. (1Sa 4:1) Acha-se que sua localização está em Ras el-ʽAin (Tel Afeq; diferente da N.º 2 acima) junto à nascente do rio Iarcom. Afeque é mencionada em textos egípcios e assírios. Acredita-se que a cidade de Antipátride, mencionada em Atos 23:31, foi construída no lugar da antiga Afeque. Josefo menciona "uma torre chamada Afecu" em conexão com Antipátride. (*The Jewish War* [A Guerra Judaica], II, 513 [xix, 1]) Silo, de onde os israelitas trouxeram a Arca do Pacto, encontra-se a cerca de 35 km ao L.

4. Cidade que evidentemente estava situada na planície de Jezreel, entre as cidades de Suném e Jezreel. Na batalha entre os filisteus e os israelitas, que resultou na morte do Rei Saul, a posição original dos filisteus era Suném, ao passo que os israelitas tomaram posição no monte Gilboa. (1Sa 28:4) O relato indica depois que os filisteus avançaram para Afeque, ao passo que os israelitas desceram até a fonte em Jezreel. Em Afeque, os senhores do eixo dos filisteus então passaram em revista as suas forças em formação, e descobriram que Davi e os homens dele acompanhavam Aquis na reta-

guarda. Mandou-se que as forças de Davi partissem na manhã seguinte, e depois os filisteus avançaram para o campo de batalha em Jezreel. (1Sa 29:1-11) Dali eles rechaçaram os israelitas derrotados para o monte Gilboa, onde se completou a matança, e Saul e seus três filhos morreram. — 1Sa 31:1-8.

Alguns peritos sugerem que os eventos que levaram a esta batalha não se encontram escritos em ordem cronológica, e, por isso, eles identificam esta Afeque com aquela na planície de Sarom. (Veja AFEQUE N.º 3.) Yohanan Aharoni favorece este conceito, declarando: "A narrativa desta guerra foi de certo modo truncada pela inserção da história sobre Davi. Mas ainda se pode seguir suas linhas gerais. Os governantes filisteus reuniram suas forças em Afeque, nas nascentes do Iarcom (1 Sam. 29:1) em preparação para a marcha contra Jezreel (v. 11). As tropas de Saul 'estavam acampadas junto à fonte que há em Jezreel' (v. 1); na véspera da batalha, puseram-se em formação no monte Gilboa. Os filisteus acamparam-se defronte deles em Sunném (1 Sam. 28:4). O conflito terminou com a vitória dos filisteus, ao passo que Saul e seus três filhos caíram durante a retirada em Gilboa." — *The Land of the Bible* (A Terra da Bíblia), traduzido ao inglês e editado por A. Rainey, 1979, pp. 290, 291.

5. Cidade mencionada em 1 Reis 20:26 como lugar da derrota do sírio Ben-Hadade II. Os sírios em retirada recuaram até esta cidade, mas a muralha dela desabou sobre 27.000 deles. (1Rs 20:29, 30) Parece também ser o lugar profeticamente indicado ao Rei Jeoás, pelo moribundo profeta Eliseu, como ponto em que os sírios sofreriam futuras derrotas às mãos dos israelitas. (2Rs 13:17-19, 25) Alguns peritos situariam a Afeque mencionada nestes textos a cerca de 5 km ao L do mar da Galileia, onde se encontra a moderna aldeia de Afiq ou Fiq. Todavia, neste local não se encontraram nenhuns restos mais antigos do que o quarto século AEC. No entanto, na vizinha ʽEn Gev, às margens do mar da Galileia, descobriram-se os restos duma grande cidade fortificada, do décimo ao oitavo século AEC.

AFIA. Benjamita e um dos antepassados do Rei Saul. — 1Sa 9:1, 2.

ÁFIA. Mulher cristã mencionada junto com Filêmon e Arquipo, na carta de Paulo dirigida a estes três e à congregação na casa de Filêmon. (Flm 2) É possível que ela fosse a esposa de Filêmon.

AFIQUE. Veja AFEQUE N.º 2.

AFRA [provavelmente: Pó]. Um lugar mencionado por Miqueias (1:10), aparentemente na Sefelá ou nas planícies da Filístia, de acordo com as outras cidades mencionadas no contexto. Miqueias evidentemente usou um jogo de palavras ao dizer: "Revolve-te no próprio pó [hebr.: *ʽa·fár*] na casa de Afra [hebr.: *ʽAf·ráh*]."

ÁGABO. Profeta cristão que, junto com outros profetas, desceu de Jerusalém até Antioquia, da Síria, durante o ano da permanência de Paulo ali.

Ágabo predisse, mediante o espírito, "que uma grande fome estava para vir sobre toda a terra habitada". (At 11:27, 28) Conforme declara o relato, esta profecia cumpriu-se no reinado do Imperador Cláudio (41-54 EC). O historiador judeu, Josefo, menciona esta "grande fome". — *Jewish Antiquities* (Antiguidades Judaicas), XX, 51 (ii, 5); XX, 101 (v, 2).

Perto do fim da última viagem missionária de Paulo (por volta de 56 EC), Ágabo encontrou-se com ele em Cesareia, e ilustrou uma profecia sobre a futura prisão de Paulo em Jerusalém por amarrar suas próprias mãos e seus próprios pés com o cinto de Paulo. — At 21:8-11.

AGAGITA [De (Pertencente a) Agague]. Um termo aplicado a Hamã e ao pai dele, Hamedata, em Ester 3:1, 10; 8:3, 5; 9:24. Pelo visto, designava-os como descendentes de Agague, e, portanto, de ascendência amalequita. Os judeus entendem tradicionalmente assim esta expressão e assumem que Agague seja o monarca mencionado em 1 Samuel 15:8-33. Josefo refere-se a Hamã como "de ascendência amalequita". (*Jewish Antiquities* (Antiguidades Judaicas), XI, 209 [vi, 5]) Mordecai era descendente de Quis, da tribo de Benjamim, tornando assim a ele e a Hamã, em certo sentido, inimigos tradicionais. — Est 2:5.

AGAGUE. Nome ou título aplicado a mais de um rei dos amalequitas.

1. Balaão, na sua terceira pronunciação profética, predisse que um rei de Israel se tornaria "mais elevado do que Agague, e seu reino ficará erguido". (Núm 24:7) Estas palavras foram proferidas por volta de 1473 AEC, e não se faz mais nenhuma referência a Agague até o reinado do Rei Saul (1117-1078 AEC). Por causa disso, alguns peritos sugerem que "Agague" era um título usado pelos reis dos amalequitas, similar ao título Faraó usado pelos reis do Egito. Também, pode ser simplesmente o caso de um uso repetido dum nome pessoal. De qualquer modo, a maneira em que Balaão se referiu a Agague indica que o reino dele, naquela época, era poderoso. — Núm 24:20; veja AMALEQUE, AMALEQUITAS.

2. O rei de Amaleque que foi derrotado pelo Rei Saul, em cumprimento do decreto de Jeová. (Êx 17:14; De 25:17-19; 1Sa 15:1-7) Entretanto, Saul deixou de executar Agague e permitiu que o povo

retivesse parte do despojo, e isto resultou na pronunciação de Samuel a respeito da rejeição, por Deus, de Saul como rei. (1Sa 15:8-29) Agague foi então executado por Samuel, o qual lhe disse: "Assim como a tua espada privou as mulheres de filhos, assim a tua mãe será extremamente privada de filhos entre as mulheres." — 1Sa 15:32, 33; veja Jz 1:5-7.

ÁGAPES (FESTAS DE AMOR). A Bíblia não descreve estes ágapes (festas de amor), nem indica com que frequência eram realizados. (Ju 12) Não foram ordenados pelo Senhor Jesus Cristo, nem por seus apóstolos, e é evidente que não devem ser considerados obrigatórios, nem permanentes. Alguns dizem que eram ocasiões em que os cristãos materialmente prósperos realizavam banquetes aos quais convidavam seus concrentes pobres. Os órfãos, as viúvas, os ricos e os menos afortunados compartilhavam juntos uma mesa abundante num espírito de fraternidade.

Tertuliano, escritor do segundo e do terceiro século, fornece uma descrição dos ágapes, narrando que os participantes, antes de se reclinarem para comer, faziam uma oração a Deus. Comiam e bebiam com moderação, apenas o bastante para satisfazer a fome e a sede, lembrando-se de que, mesmo durante a noite, tinham de adorar a Deus. Sua conversa era a daqueles que sabiam que o Senhor estava escutando. Cada um entoava um cântico, e a festa se encerrava com oração. — *Apology* (Apologia), XXXIX, 16-18.

Que tais festas eram originalmente realizadas com boas intenções é indicado pela palavra usada para descrevê-las — *a·gá·pe*. *A·gá·pe* é a palavra grega usada para a forma mais elevada de amor, o amor baseado em princípios. É a espécie de amor que a Bíblia diz que "Deus é". (1Jo 4:8) É alistado como um dos frutos do espírito, em Gálatas 5:22, e é descrito extensivamente em 1 Coríntios 13:4-7.

Não Era a Refeição Noturna do Senhor. Não parece haver nenhuma base para se relacionar esses ágapes com a Refeição Noturna do Senhor (a Comemoração), como alguns têm feito, dizendo que os ágapes ocorriam quer antes quer depois da observância da Comemoração. A Refeição Noturna do Senhor é o aniversário celebrado todo ano no mesmo dia, o 14.º dia do mês lunar de nisã, ao passo que os ágapes parecem ter ocorrido com frequência, e não necessariamente segundo um programa regular. Depois de condenar os abusos que surgiram em conexão com levarem seu jantar ao lugar onde se celebraria a Refeição Noturna do Senhor, Paulo escreveu: "Não é que certamente tendes casas para comer e beber? . . . Se alguém tiver fome, coma em casa." (1Co 11:22, 34) Tratava-se duma noite a ser observada com seriedade e meditação sobre o seu significado, não uma ocasião para se comer e beber no local de reunião.

Nem eram estes ágapes a mesma coisa que "tomar refeições" ("partir o pão", *Al*) mencionado em Atos 2:42, 46; 20:7. O pão, naqueles tempos, costumava ser feito em forma de panquecas finas. O pão não levedado era também quebradiço. O pão não era cortado, mas partido, o que deu origem à frase "partir o pão", muitas vezes com referência a se participar duma refeição comum. — At 2:46, *Al*, compare isso com a *NM*.

Empregado Erroneamente por Alguns. Como refeição literal, os ágapes se tornaram sujeitos a diversos abusos por parte dos que não tinham o correto conceito espiritual. Visto que não foram ordenados pelo Senhor Jesus Cristo, nem por seus apóstolos, mas eram apenas um costume, foram mais tarde descontinuados. As palavras de Judas indicam que alguns se associavam nestas ocasiões com má motivação: "Estes são os rochedos ocultos sob a água, nos vossos ágapes, banqueteando-se convosco, pastores que se apascentam a si mesmos sem temor." (Ju 12) Pedro indica a infiltração de malfeitores e dos que ensinavam doutrinas falsas entre os verdadeiros cristãos, dizendo: "Acham um prazer viver em luxo durante o dia. São manchas e máculas, entregando-se com deleite irrestrito aos seus ensinos enganosos, enquanto se banqueteiam convosco." (2Pe 2:13) Ao passo que os cristãos até o tempo atual continuam a usufruir um agradável companheirismo e a ajudar-se mutuamente em sentido material, no que for ao seu alcance, não existe base para se reviver os ágapes como costume da congregação cristã. — Tg 1:27; 2:15.

AGAR. Serva egípcia de Sara; mais tarde, concubina de Abraão e mãe de Ismael. Quando estava no Egito, devido a uma fome na terra de Canaã, Abraão (Abrão) veio a ter servos e servas, e pode ser que Agar se tenha tornado serva de Sara nessa época. — Gên 12:10, 16.

Visto que Sara (Sarai) continuava estéril, ela solicitou a Abraão que tivesse relações sexuais com Agar, entregando-a a Abraão como esposa. Mas, ao ficar grávida, Agar começou a desprezar sua senhora a tal ponto, que Sara se queixou com seu marido. "Portanto, Abrão disse a Sarai: 'Eis que a tua serva está à tua disposição. Faze com ela o que parece bem aos teus olhos.' Sarai começou então a humilhá-la, de modo que fugiu dela." (Gên 16:1-6) Na fonte a caminho de Sur, o anjo de Jeová encontrou Agar e a instruiu que voltasse para sua senhora e se humilhasse sob a mão dela. Ademais, foi-lhe dito que Jeová multiplicaria grandemente a descendência dela e que o filho que lhe nasceria devia ser chamado Ismael. Abraão tinha 86 anos quando Ismael nasceu. — Gên 16:7-16.

Anos depois, quando Abraão preparou "um grande banquete no dia em que Isaque foi desmamado" à idade de cerca de 5 anos, Sara notou que Ismael, filho de Agar, então com cerca de 19 anos, 'caçoava'. Não se tratava duma inocente brincadeira infantil. Conforme o próximo versículo dá a entender, pode ter envolvido escarnecer ele de Isaque quanto ao seu direito de herdeiro. Ismael manifestava com isso logo cedo as características antagônicas que o anjo de Jeová predissera que ele mostraria. (Gên 16:12) Pelo que parece, temendo pelo futuro de seu filho, Isaque, Sara solicitou a Abraão que expulsasse Agar e o filho desta. Isto desagradou a Abraão, mas, orientado por Jeová, agiu conforme a solicitação de sua esposa. Logo cedo na manhã seguinte, ele despachou Agar com o filho dela, dando-lhe pão e um odre com água. — Gên 21:8-14.

Agar vagueou pelo deserto de Berseba. "Por fim se acabou a água . . . e ela lançou o menino debaixo de um dos arbustos." Não é anacronismo mencionar Ismael como "menino", pois a palavra hebraica *yé·ledh*, aqui traduzida "menino", também significa "jovem", e é assim traduzida em Gênesis 4:23. Quanto a ser ele lançado sob um dos arbustos, embora se predissesse que ele seria uma "zebra de homem", Ismael talvez não fosse muito robusto quando adolescente. (Gên 16:12) Por isso, talvez fosse o primeiro a fraquejar, precisando do apoio de sua mãe. Isto não seria inconcebível, pois as mulheres, naqueles dias, especialmente as escravas, estavam acostumadas a carregar pesados fardos na vida cotidiana. Parece que, com o tempo, Agar também fraquejou, obrigando-a a deixar de apoiá-lo e colocando-o, talvez de modo um tanto abrupto, sob o arbusto protetor mais próximo. A própria Agar se sentou, "à distância de cerca de um tiro de flecha" (uma expressão hebraica comum que indicava a distância usual em que os arqueiros colocavam seus alvos) de seu filho. — Gên 21:14-16.

O anjo de Deus clamou então para Agar, dizendo-lhe que não tivesse medo, e que Ismael viria a constituir uma grande nação. Ademais, Deus abriu-lhe os olhos para que ela visse um poço de água, no qual encheu o odre e deu de beber a seu filho. "Deus continuou a estar com o rapaz", e, com o tempo, ele se tornou arqueiro e "passou a morar no ermo de Parã". Agar providenciou para ele uma esposa da terra do Egito. — Gên 21:17-21.

De acordo com o apóstolo Paulo, Agar figurava num drama simbólico em que representava a nação do Israel carnal, ligada a Jeová pelo pacto da Lei, inaugurado no monte Sinai, pacto este que deu à luz "filhos para a escravidão". Por causa da condição pecaminosa do povo, esta nação não pôde cumprir com os termos desse pacto. Sob este, os israelitas não se tornaram um povo livre, mas foram condenados quais pecadores dignos de morte; portanto, eram escravos. (Jo 8:34; Ro 8:1-3) A Jerusalém dos dias de Paulo correspondia a Agar, pois a capital, Jerusalém, representando a organização do Israel natural, encontrava-se em escravidão, junto com seus filhos. No entanto, os cristãos gerados pelo espírito são filhos da "Jerusalém de cima", a mulher simbólica de Deus. Esta Jerusalém, igual a Sara, a mulher livre, jamais esteve em escravidão. Mas, assim como Isaque foi perseguido por Ismael, assim também os filhos da "Jerusalém de cima", que foram libertos pelo Filho, foram perseguidos às mãos dos filhos da Jerusalém escravizada. No entanto, Agar e o filho dela foram expulsos, representando a rejeição do Israel natural, como nação, por parte de Jeová. — Gál 4:21-31; veja também Jo 8:31-40.

AGARENO [possivelmente: De (Pertencente a) Agar]. Aparentemente, era um povo pastoril que residia em tendas ao L de Gileade. Nos dias do Rei Saul, os israelitas que moravam ao L do Jordão derrotaram os agarenos, tomando 100.000 cativos, bem como milhares de camelos, jumentos e ovelhas. (1Cr 5:10, 18-22) O salmista alistou os agarenos entre outros inimigos de Israel, tais como os edomitas, os moabitas, os amonitas e os amalequitas. (Sal 83:2-7) Entretanto, durante o governo de Davi, Jaziz, o agareno, estava encarregado dos rebanhos reais. — 1Cr 27:31.

Muitos peritos acreditam que os agarenos são provavelmente os mesmos que os *A·grai·oi* mencionados pelos antigos geógrafos Estrabão, Ptolomeu e Plínio. Não se pode determinar com certeza se eram descendentes de Agar.

ÁGATA. Pedra preciosa, ornamental, que é uma forma de calcedônia, uma variedade do quartzo colorido.

A maioria das ágatas se forma como nódulos em depósitos estratificados de sílica, encontrados em certas cavidades rochosas. As camadas de ágata variam da transparente até a opaca, e assumem muitos matizes de cores, devido à presença de partículas microscópicas dos sais de ferro. As cores aparecem em combinações do amarelo, castanho, cinza, azul ou preto, e estas podem estar atraentemente distribuídas em padrões de listras, faixas ou misturas turvas. A ágata é ligeiramente mais dura do que o aço, e pode ser polida até apresentar alto brilho.

A ágata usada pelos israelitas no ermo talvez tenha sido trazida do Egito. Segundo Plínio, o Velho, ágatas vermelhas com veios brancos eram encontradas na vizinhança de Tebas. Tal ágata vermelha talvez fosse a variedade montada no "peitoral do

julgamento" do sumo sacerdote, para representar uma das 12 tribos de Israel. A pedra central da terceira fileira do peitoral de Arão era uma ágata (hebr.: *shevóh,* uma espécie de pedra preciosa). — Êx 28:2, 15, 19 (n.), 21; 39:12.

AGÉ. Hararita, pai de Samá, que era um dos poderosos de Davi. — 2Sa 23:8, 11.

AGEU [[Nascido Numa] Festividade]. Profeta hebreu, que estava em Judá e Jerusalém durante a governança de Zorobabel, no reino do rei persa Dario Histaspes. — Ag 1:1; 2:1, 10, 20; Esd 5:1, 2.

A tradição judaica sustenta que Ageu era membro da Grande Sinagoga. À base de Ageu 2:10-19, sugeriu-se que ele talvez tenha sido sacerdote. Seu nome aparece junto com o do profeta Zacarias nos cabeçalhos do Salmo 111 (112) na *Vulgata* latina, dos Salmos 125 e 126 na *Pesito* siríaca; do 145 na *Septuaginta* grega, na *Pesito* e na *Vulgata;* e 146, 147 e 148 na *Septuaginta* e na *Pesito.* É provável que Ageu tenha nascido em Babilônia e que se tenha juntado a Zorobabel e ao restante judaico no retorno destes a Jerusalém, em 537 AEC. Mas pouco se sabe realmente sobre Ageu, pois as Escrituras não revelam a ascendência, a tribo, e assim por diante, do profeta.

Ageu tornou-se o primeiro profeta pós-exílico, e a ele se juntou Zacarias cerca de dois meses depois. (Ag 1:1; Za 1:1) A interrupção da construção do templo havia sido precipitada pela oposição inimiga, mas se estendeu por alguns anos por causa da apatia dos judeus e do seu empenho egoísta por interesses pessoais. Ageu avivou o zelo dos exilados judeus repatriados para que reiniciassem a construção do templo. (Esd 3:10-13; 4:1-24; Ag 1:4) Quatro mensagens dadas por Deus, proferidas por Ageu durante um período de cerca de quatro meses, no segundo ano de Dario Histaspes (520 AEC), e registradas pelo profeta no livro bíblico de Ageu, foram especialmente eficazes em inicialmente mover os judeus a reiniciar a obra de construção do templo. (Ag 1:1; 2:1, 10, 20; veja AGEU, LIVRO DE.) Ageu e Zacarias continuaram a instar com eles para que executassem tal obra até o templo ser concluído no sexto ano de Dario, em 515 AEC. — Esd 5:1, 2; 6:14, 15.

AGEU, LIVRO DE. Livro inspirado das Escrituras Hebraicas, alistado entre os chamados profetas menores. Consiste em quatro mensagens de Jeová para os judeus que retornaram do exílio babilônico, instando com eles a concluir a reconstrução do templo em Jerusalém. Sendo também profético, o livro predisse coisas tais como o enchimento da casa de Jeová de glória e a derrubada de reinos humanos. — Ag 2:6, 7, 21, 22.

Escritor e Canonicidade. O escritor foi Ageu, o profeta, que pessoalmente transmitiu cada mensagem encontrada no livro. (Ag 1:1; 2:1, 10, 20; veja AGEU.) Ao passo que a maioria dos catálogos antigos das Escrituras não alistam nominalmente o livro de Ageu, este é evidentemente incluído em suas referências aos 'doze Profetas Menores', o número 12 ficando assim completo. Os judeus jamais

DESTAQUES DE AGEU

Quatro mensagens destinadas a motivar os judeus a prosseguir com a reconstrução do templo de Jeová.

Escrito em Jerusalém 17 anos depois do retorno dos judeus do exílio, quando ainda não se completara a construção do templo.

Mensagem aos que moram em casas apaineladas, ao passo que a casa de Jeová jaz em ruínas. (1:1-15)

Àqueles que acham que não é o tempo para se reconstruir o templo, Jeová torna claro que o abandono desta obra resultou na retirada da sua bênção, de modo que as colheitas são escassas e os trabalhadores contratados recebem salário inadequado.

Zorobabel, Josué e os demais do povo reagem favoravelmente; promete-se-lhes que Jeová estará com eles na reconstrução do templo; começa a obra do templo.

Proclamação de que Jeová encherá a sua casa de glória. (2:1-9)

Aos olhos dos idosos que haviam visto a glória do templo de Salomão, o novo edifício parece como nada.

Jeová exorta Zorobabel, Josué e os demais do povo a serem fortes, a não estar desanimados, a continuar com a obra, assegurando-lhes que a glória do reconstruído templo ultrapassará à do anterior.

Mostra-se às pessoas que o abandono da reconstrução do templo tornou tanto a elas como todo o seu trabalho impuros perante Deus. (2:10-19)

Sacerdotes respondem a perguntas, indicando que a santidade não pode ser transferida, mas que a impureza pode.

Jeová incentiva as pessoas por informá-las de que, a partir do dia de se lançar o alicerce do templo Jeová concederá sua bênção, não havendo mais colheitas escassas.

Mensagem a Zorobabel sobre Jeová fazer tremer os céus e a terra. (2:20-23)

Quando Jeová fizer tremer os céus e a terra, até mesmo derrubando o trono de reinos, os inimigos voltarão suas espadas uns contra os outros; assim, nenhum poder conseguirá impedir a reconstrução do templo.

Jeová tornará Zorobabel igual ao seu próprio anel de chancela, garantindo assim que a posição dele será segura, não importa o que possa acontecer.

questionaram o direito deste livro a um lugar entre as Escrituras Hebraicas, e a canonicidade do livro é definitivamente estabelecida pela citação de Ageu 2:6, que aparece em Hebreus 12:26. — Veja Ag 2:21.

Estilo. A linguagem é simples e o seu significado é tornado plenamente claro. Suscitam-se às vezes perguntas que dão o que pensar. (Ag 1:4, 9; 2:3, 12, 13, 19) O livro de Ageu contém forte repreensão, encorajamento, e profecias que inspiram esperança. O nome divino, Jeová, aparece 35 vezes nos seus 38 versículos, e mostra-se claramente que as mensagens procediam de Deus, servindo Ageu como Seu mensageiro comissionado. — 1:13.

Data e Circunstâncias. As quatro mensagens registradas por Ageu foram proferidas em Jerusalém dentro dum período de cerca de quatro meses, no segundo ano do rei persa Dario Histaspes (520 AEC), o livro, pelo que parece, sendo terminado em 520 AEC. (Ag 1:1; 2:1, 10, 20) Zacarias profetizava com o mesmo propósito durante a atividade profética de Ageu. — Esd 5:1, 2; 6:14.

Mensagens de Benefício Duradouro. Entre outras coisas, o livro de Ageu suscita fé em Jeová, essencial aos servos de Deus. Mostra que Deus está com o seu povo (Ag 1:13; 2:4, 5) e também insta com eles a colocarem em primeiro lugar na vida os interesses Dele. (Ag 1:2-8; Mt 6:33) O livro torna claro que uma adoração meramente formal não agrada a Jeová (Ag 2:10-17; veja Is 29:13, 14; Mt 15:7-9), mas que as ações fiéis que se harmonizam com a vontade divina são as que resultam em bênção. (Ag 2:18, 19; veja Pr 10:22.) O escritor do livro bíblico de Hebreus aplica Ageu 2:6 como tendo um cumprimento maior em conexão com o Reino de Deus nas mãos de Jesus Cristo. — He 12:26-29.

AGRICULTURA. Lavoura; cultivo do solo e produção de safras; envolve também a criação de animais domésticos. A agricultura teve seu início no Éden, visto que Adão, depois de ser criado por Deus, foi colocado no jardim "para que o cultivasse e tomasse conta dele". (Gên 2:5, 15) Entretanto, devido à infidelidade do primeiro casal humano, não ocorreu uma ampliação do Paraíso edênico; ao contrário, o solo passou a estar sob a maldição de Deus. Exigia suor e labuta ganhar do solo o sustento. — Gên 3:17-19.

O primeiro filho de Adão e Eva, Caim, tornou-se "lavrador do solo"; Abel, pastor de ovelhas. (Gên 4:2-4) Após o Dilúvio, "Noé principiou como lavrador" e plantou um vinhedo. (Gên 9:20) Num período posterior, Abraão, Isaque e Jacó levavam essencialmente uma vida nômade e pastoril com seus rebanhos, um tanto parecido ao Jabal antediluviano (Gên 4:20), embora no caso de Isaque e de Jacó haja também evidência de lavoura, mencionando-se especificamente o trigo. — Gên 26:12; 27:37; 30:14; 37:7.

Agricultura Israelita. Escavações feitas por arqueólogos mostram que a região da Palestina foi um dos primeiros centros de agricultura. A Terra da Promessa tinha um solo muito fértil. Nos dias de Ló, o distrito do Jordão era "semelhante ao jardim de Jeová, semelhante à terra do Egito, até Zoar". (Gên 13:10) Antes do Êxodo, a nação de Israel ficara bem familiarizada com a agricultura lá no Egito, onde se cultivavam trigo, linho, cevada, pepino, melancia, alho-porro, cebola, alho e outros produtos. (Êx 9:25, 26, 31, 32; Núm 11:5; De 11:10) Daí, durante 40 anos, a nação levou uma vida nômade no ermo, embora estivesse relativamente livre da associação corrompedora de povos pagãos.

Quando entrou na Terra da Promessa, a nação passou a levar uma vida de cultivo de produtos agrícolas e de criação de animais. Havia uma decisiva vantagem em possuírem uma terra já em cultivo. A grande maioria dos hebreus familiarizados com a agricultura no Egito já havia perecido no ermo, e, portanto, havia poucos, se é que havia, lavradores qualificados e competentes, disponíveis para começar a lavoura numa terra que lhes era nova e estranha. (Núm 14:22-30; He 3:16, 17) Portanto, foi de grande vantagem para eles herdarem então 'casas cheias de todas as coisas boas, cisternas escavadas, vinhedos e olivais já plantados e produtivos'. — De 6:10, 11; 8:6-9.

Depois da divisão da terra em territórios tribais, distribuíram-se os lotes de terra, evidentemente pelo uso de uma corda de medir. (Sal 78:55; Ez 40:3; Am 7:17; Miq 2:4, 5) Uma vez determinados, tais limites deviam ser honrados e respeitados. — De 19:14; 27:17; Pr 22:28; Os 5:10; compare isso com Jó 24:2.

A agricultura ocupava um lugar importante na legislação dada a Israel. A terra pertencia a Jeová, de modo que não se devia abusar dela. (Le 25:23) A terra não podia ser vendida em perpetuidade, e com exceção das propriedades dentro de cidades muradas, a terra vendida por motivo de infortúnios e de reveses econômicos devia ser devolvida ao dono original no ano do jubileu. (Le 25:10, 23-31) Exigia-se um descanso sabático cada sétimo ano, durante o qual a terra ficava de pousio e tinha sua fertilidade restaurada, realizando assim o que hoje se faz com a alternação de culturas. (Êx 23:10, 11; Le 25:3-7) Este requisito talvez parecesse perigoso e por certo era uma prova da fé da nação na promessa de Deus, de prover uma abundância suficiente para sustentá-la até a safra do ano seguinte. Ao mesmo tempo, incentivava a prudência e a previdência. O ano do Jubileu (todo 50.° ano)

também era um ano de descanso para a terra. — Le 25:11, 12.

As três festividades anuais que se ordenou que Israel celebrasse estavam cronometradas para coincidir com as estações de lavoura: a Festividade dos Pães Não Fermentados, na época da colheita da cevada; Pentecostes, na época da colheita do trigo; e a Festividade das Barracas, na época do término das safras do ano que findava. (Êx 23:14-16) Para os israelitas, as estações e as colheitas eram fatores de datas e indicadores de época, e costumavam ser usadas mais como tais do que os nomes dos meses calendares. Essa vida agrícola protegia também os israelitas em sentido espiritual, visto que os tornava em grande parte independentes dos outros povos quanto às suas necessidades, e mantinha reduzido ao mínimo a necessidade de terem um intercâmbio comercial com as nações circunvizinhas.

Embora devesse ser uma terra 'que manava leite e mel' para eles sob a bênção de Deus, havia, não obstante, problemas agrícolas a resolver. Dependente da obediência deles, não haveria necessidade de irrigação em grande escala. (De 8:7; 11:9-17) A estação chuvosa começava com as chuvas temporãs por volta de meados de outubro e continuava até o tempo das chuvas serôdias, que terminavam por volta de meados de abril. (De 11:14) Seguiam-se então cinco meses em geral sem chuvas, sendo o calor e a seca aliviados por abundante orvalho que caía à noite e que refrescava o solo e as plantas. — Gên 27:28; De 33:28; veja ORVALHO.

Para a conservação do solo em encostas, evidentemente se usavam terraços com muros de pedra para contê-los e para impedir que o vital solo arável fosse levado pela chuva. Escavações arqueológicas mostram até 60 ou mais de tais terraços um acima do outro em algumas colinas. Para assegurar a segurança das safras, construíam-se nos vinhedos e nos campos barracas ou ranchos, ou mesmo torres permanentes, para que se pudesse postar ali uma sentinela para vigiar a área circundante. — Is 1:8; 5:2; Mt 21:33.

Especialmente o Rei Uzias é mencionado como "amante da agricultura [literalmente: do solo]". — 2Cr 26:10.

Embora a subsequente desobediência resultasse na retirada da bênção de Deus e trouxesse em consequência desastres agrícolas por safras fracassadas, secas, pragas de gafanhotos, bolor e outros problemas, e embora a destruição de grande parte das florestas e o abandono da manutenção dos sistemas de terraços durante um período de muitos séculos resultassem em vastas quantidades de solo arável serem levadas embora pelas chuvas, em grande parte da Palestina, o solo remanescente em geral continua a ser de muita fertilidade até o tempo presente. — Veja COLHEITA; DEBULHA; SEMEADOR, SEMEAR; e similares assuntos relacionados, sob seus respectivos tópicos.

AGRIPA. Veja HERODES N.º 3 e 4.

ÁGUA. O líquido que é o principal constituinte de toda matéria viva. Jeová é a Fonte deste líquido (Re 14:7) tão essencial à vida do homem, dos animais e da vegetação sobre a terra. (Êx 17:2, 3; Jó 8:11; 14:7-9; Sal 105:29; Is 1:30) Ele a provê e pode controlá-la. (Êx 14:21-29; Jó 5:10; 26:8; 28:25; 37:10; Sal 107:35) Deus fornecia água aos israelitas, até milagrosamente quando necessário (Êx 17:1-7; Ne 9:15, 20; Sal 78:16, 20; Is 35:6, 7; 43:20; 48:21); deu-lhes uma terra que tinha abundância de água (De 8:7); e prometeu abençoar sua reserva de água enquanto obedecessem a ele (Êx 23:25).

Uma colina com terraços, comuns na agricultura israelita.

Jeová era responsável pela rega original do solo, mediante uma neblina que subia da terra, e estabeleceu as leis que governam a evaporação da água e sua precipitação como chuva. (Gên 2:5, 6; Jó 36:27; Am 5:8; veja BRUMA, NEBLINA, NÉVOA; CHUVA; NUVEM.) No segundo dia criativo, Deus produziu

uma expansão, por fazer com que certa quantidade de água permanecesse na Terra, enquanto elevava grande quantidade dela bem acima do globo; as águas acima da expansão sem dúvida supriram a água pela qual os iníquos foram mais tarde destruídos no Dilúvio dos dias de Noé. — Gên 1:6-8; 7:11, 17-24; Is 54:9.

A Lei dada no monte Sinai proibia fazer imagens de coisas "nas águas abaixo da terra", evidentemente referindo-se às criaturas aquáticas nas águas da Terra, as quais estão abaixo do nível da terra seca. Estas incluiriam rios, lagos, mares e águas subterrâneas. — Êx 20:4; De 4:15-18; 5:8.

Usos Ilustrativos e Figurados. Há numerosas referências ilustrativas e figuradas a água nas Escrituras. As pessoas, em especial as massas inquietas, alienadas de Deus, são simbolizadas por águas. Babilônia, a Grande, em seu domínio por toda a Terra, é mencionada como estando sentada "sobre muitas águas". A visão de João sobre a grande meretriz explica que tais águas "significam povos, e multidões, e nações, e línguas". — Re 17:1, 15; compare isso com Is 57:20.

Devido ao poder da água como agente destruidor (provocando afogamentos, enxurradas ou efeitos similares), ela é frequentemente empregada como símbolo de alguma força destrutiva. (Sal 69:1, 2, 14, 15; 144:7, 8) É usada como símbolo de força militar em Jeremias 47:2.

A água era usada no tabernáculo tanto para a limpeza física como em sentido simbólico. Na investidura no sacerdócio, os sacerdotes eram lavados com água, e, simbolicamente, espargia-se "água purificadora de pecado" sobre os levitas. (Êx 29:4; Núm 8:6, 7) Os sacerdotes lavavam-se antes de ministrar no santuário de Jeová e antes de se chegar ao altar da oferta queimada. (Êx 40:30-32) Usava-se a água para lavar sacrifícios (Le 1:9) e em purificações cerimoniais. (Le 14:5-9, 50-52; 15:4-27; 17:15; Núm 19:1-22; veja LIMPO, LIMPEZA.) A "água santa" usada em casos de ciúme, quando a esposa era suspeita de adultério, evidentemente era água pura, fresca, na qual se punha pó procedente do tabernáculo antes de ela bebê-la. — Núm 5:17-24.

Água vitalizadora. Jeová é a 'fonte de água viva'. Apenas dele e mediante seu Filho, Jesus Cristo, o Agente Principal da vida, podem os homens obter vida eterna. (Je 2:13; Jo 17:1, 3) Jesus disse a uma mulher samaritana, junto a uma fonte perto de Sicar, que a água que ele daria tornar-se-ia em seu recebedor "uma fonte de água que borbulha para dar vida eterna". — Jo 4:7-15.

O apóstolo João registra sua visão de "um novo céu e uma nova terra" em que viu um "rio de água da vida" fluir do trono de Deus. De cada lado deste rio havia árvores que produziam fruto, as folhas das árvores sendo usadas para curar as nações. (Re 21:1; 22:1, 2) Depois de se completar este aspecto da visão, Jesus falou a João sobre o objetivo de ele enviar seu anjo com tal visão. Daí, João ouviu a proclamação: "E o espírito e a noiva estão dizendo: 'Vem!' E quem ouve diga: 'Vem!' E quem tem sede venha; quem quiser, tome de graça a água da vida." Evidentemente, este convite seria feito pelos servos de Deus para que os sedentos *começassem* a beber as provisões de Deus para a obtenção da vida eterna mediante o Cordeiro de Deus. (Jo 1:29) Poderiam tomar o que se acha agora disponível dessa água da vida. O convite deve ser feito a todos os que possam ser alcançados, não com intuito de lucro comercial, por vender a água, mas grátis, para todos que a desejarem. — Re 22:17.

Antes da morte e da ressurreição de Jesus, ele falou a respeito de seus seguidores que receberiam espírito santo, a partir de Pentecostes de 33 EC, afirmando que de seu mais íntimo "manarão correntes de água viva". (Jo 7:37-39) O registro das Escrituras Gregas Cristãs fornece evidência abundante de que, impelidos pela força ativadora do espírito de Deus, os apóstolos e os discípulos realizaram maravilhas em levar as águas vitalizadoras a outras pessoas, começando em Jerusalém e expandindo-se por todo o mundo então conhecido.

Nutrir a palavra plantada. Usando uma figura de linguagem diferente ao escrever à congregação em Corinto, o apóstolo Paulo comparou a obra do ministro cristão à dum lavrador, que primeiro planta a semente, rega-a e cultiva-a, e depois espera que Deus faça a planta atingir a madureza. Paulo levara as boas novas do Reino aos coríntios, plantando a semente no "campo" coríntio. Apolo veio depois, e por seu ensino adicional nutriu e cultivou a semente plantada, mas Deus, pelo seu espírito, causou o crescimento dela. Paulo usou esta ilustração para salientar o fato de que nenhum humano individual é em si mesmo importante, mas todos são ministros, cooperando como colaboradores de Deus. Aquele que é importante é Deus, e ele abençoa tal trabalho altruísta e unificado. — 1Co 3:5-9.

A palavra da verdade de Deus. A palavra da verdade de Deus é comparada à água que purifica. A congregação cristã é limpa à vista de Deus, como uma noiva casta para Cristo, o qual a purificou "com o banho de água por meio da palavra". (Ef 5:25-27) Em um uso similar, Paulo fala a seus concristãos, que têm a esperança de ser subsacerdotes de Cristo nos céus. Referindo-se ao tabernáculo, em que se exigia que os sacerdotes se lavassem com água antes de entrar no santuário, para ali servir, ele diz: "Visto que temos um grande sacerdote [Jesus Cristo] sobre a casa de Deus, aproximemo-nos

com corações sinceros na plena certeza da fé, tendo . . . os nossos corpos banhados com água limpa." (He 10:21, 22) Esta limpeza envolve não só o conhecimento da palavra de Deus, mas também a aplicação deste na sua vida diária.

A água do batismo. Jesus explicou a Nicodemos: "A menos que alguém nasça de água e espírito, não pode entrar no reino de Deus." (Jo 3:5) Jesus, pelo que parece, falava da água do batismo, quando a pessoa se arrepende de seus pecados e se desvia de seu anterior proceder na vida, apresentando-se a Deus para o batismo no nome de Jesus Cristo. — Veja Ef 4:4, 5, que fala de "um só batismo".

O apóstolo João escreveu mais tarde: "É este quem veio por meio de água e sangue, Jesus Cristo . . . Porque são três os que dão testemunho: o espírito, e a água, e o sangue, e os três estão de acordo." (1Jo 5:5-8) Quando Jesus entrou "no mundo", isto é, quando começou sua atuação ministerial e sacrificial como o Messias de Deus, ele se dirigiu a João, o Batizador, para ser imerso em água (não em arrependimento de pecados, mas em apresentação de si mesmo a Deus, para cumprir a vontade de Deus para ele). (He 10:5-7) Depois disto, desceu sobre ele o espírito de Deus, em testemunho de que ele era Filho de Deus e o Messias. (Lu 3:21, 22) É a água do seu batismo que está em harmonia com o sangue do seu sacrifício, e com o espírito de Deus, em atestar unanimemente esta grande verdade messiânica.

Outros usos figurativos. Davi disse com respeito aos iníquos: "Que se dissolvam como em águas que seguem seu caminho." (Sal 58:7) Davi talvez tivesse presente os vales de torrente, comuns na Palestina, muitos dos quais ficam cheios duma torrente avolumante, ameaçadora, durante uma súbita tromba-d'água. Mas a água escorre rápido e desaparece, deixando seco o vale.

Quando os israelitas atacaram a cidade de Ai, eles enviaram uma pequena força, que foi derrotada. Isto teve um efeito desmoralizador sobre os israelitas, porque o relato diz que o coração do povo de Israel "começou a derreter-se e ficou como água", querendo dizer que eles sentiam ter incorrido de alguma forma no desagrado de Jeová e não dispunham da sua ajuda. Josué ficou muito transtornado, evidentemente porque Israel, o exército de Jeová, havia fugido com medo diante dos seus inimigos, lançando assim vitupério sobre o nome de Jeová. — Jos 7:5-9.

ÁGUAS, PORTÃO DAS. Veja PORTÃO, PORTA.

ÁGUIA [hebr.: *né·sher;* aramaico: *neshár;* gr.: *a·e·tós*]. Grande ave de rapina. Alguns acreditam que o nome hebraico derive de uma raiz que significa "despedaçar ou lacerar". Outros o consideram onomatopeico (isto é, um nome cujo próprio som sugere a que se refere) e creem que *né·sher* representa um "som de arremetida", ou "lampejo", portanto, uma ave que mergulha à cata de sua presa, arremessando-se para baixo com um som de arremetida e como um lampejo através do ar. Em qualquer caso, o termo hebraico descreve bem a águia, cujo mergulho relâmpago de grandes alturas provoca um som plangente, à medida que o ar passa por suas estendidas rêmiges (as penas mais externas das asas). Sendo ave de rapina e bebedora de sangue (Jó 39:27, 30), a águia foi incluída entre as aves alistadas como "impuras" pela Lei mosaica. — Le 11:13; De 14:12.

Variedades Palestinas. Dentre as águias que hoje são encontradas em Israel acham-se a águia-imperial (*Aquila heliaca*), a águia-real ou águia-dourada (*Aquila chrysaëtos*) e a águia-cobreira (*Circaëtus gallicus*). A águia-real, também conhecida como águia-dourada porque possui um brilho dourado na cabeça e nuca, é uma impressionante ave castanho-escura que tem cerca de 1 m de comprimento, com uma envergadura de cerca de 2 m. As águias possuem, caracteristicamente, a cabeça um tanto ampla, com uma saliência sobre os olhos; um bico curto, forte e adunco; pernas vigorosas; e garras afiadas e fortes.

'Carregados sobre asas de águias' — que base há para tal linguagem figurada?

A região do Sinai é chamada de "território das águias", em que tais aves ascendem e planam com suas asas fortes e amplas. Assim, os israelitas libertos, reunidos junto ao monte Sinai, podiam bem avaliar quão apropriado era o quadro pictórico transmitido pelas palavras de Deus, de que Ele os conduzira para fora do Egito "sobre asas de águias". (Êx 19:4; compare isso com Re 12:14.) Cerca de 40 anos depois, Moisés podia comparar o modo em que Jeová guiou Israel através do deserto ao modo da águia que "remexe seu ninho, paira sobre os seus filhotes, estende as suas asas, toma-os, carrega-os nas suas plumas". (De 32:9-12) Quando chega o tempo para as aguiazinhas começarem a voar, papai ou mamãe-águia remexe neles, agitando e batendo as suas próprias asas para transmitir a ideia a seus filhotes, e então os empurra ou atrai para fora do ninho, para experimentarem suas asas.

Embora alguns tenham duvidado de que a águia alguma vez realmente carregue seu filhote nas costas, Sir W. B. Thomas relata a respeito de um guia

na Escócia, que testemunhou, quanto à águia-real, ou águia-dourada, que "as aves genitoras, depois de incitar, e, às vezes, de empurrar o filhote para o ar, colocam-se, numa arremetida, embaixo dele, e repousam o filhote, por um momento, em suas asas e costas". (*The Yeoman's England* [A Inglaterra do Pequeno Fazendeiro], Londres, 1934, p. 135) Um observador nos Estados Unidos é citado no *Bulletin* do Instituto Smithsoniano (1937, N.º 167, p. 302) como dizendo: "A mãe partia do ninho nos penhascos, e, manejando com aspereza o filhote, deixava-o cair, diria eu, cerca de noventa pés [27 m]; então, ela arremetia por baixo dele, com asas estendidas, e ele pousava nas costas dela. Ela subia para o alto da cordilheira com ele e repetia esse processo. . . . Meu pai e eu ficamos observando isso, fascinados, por mais de uma hora." G. R. Driver, comentando tais declarações, afirma: "A figura [em Deuteronômio 32:11] não é, então, mero voo da imaginação, mas se baseia em fatos reais." — *Palestine Exploration Quarterly* (Revista Trimestral sobre Exploração da Palestina), Londres, 1958 pp. 56, 57.

Ninho Elevado e Acuidade Visual. Os hábitos de nidificação da águia são sublinhados nas perguntas que Deus fez a Jó, em Jó 39:27-30. O ninho pode situar-se numa árvore alta, ou numa saliência dum penhasco ou despenhadeiro rochoso. Com o passar dos anos, o ninho pode aumentar para ter até 2 m de altura, sendo que o ninho de algumas águias chega a pesar uma tonelada! A aparente segurança e inacessibilidade do ninho da águia também foram usadas figuradamente pelos profetas nas suas mensagens contra o elevado reino de Edom, nas montanhas escarpadas da região do Arabá. — Je 49:16; Ob 3, 4.

A acuidade visual da águia, mencionada em Jó 39:29, é confirmada por Rutherford Platt no seu livro *The River of Life* (O Rio da Vida, 1956, pp. 215, 216), que também mostra a forma incomum em que foi projetado o olho da águia, atestando a sabedoria do Criador. O livro diz:

"Encontramos os olhos campeões entre todo o reino animal . . . [nos] olhos da águia, do abutre e do gavião. São tão aguçados que podem olhar para baixo, da altura de uns mil pés [300 m] no ar, e avistar um coelho ou um galo silvestre meio escondido no capim.

"A vista aguçada do olho caçador é causada pelo reflexo do objeto que cai sobre um denso grupo de células pontudas, e em forma de cone. Este pequeníssimo ponto na parte de trás do globo ocular absorve os raios de luz do objeto através de milhares de pontos, dum modo especial que concentra na mente uma imagem nítida. Para quase todos os caçadores, tais como o cangambá, o puma e nós mesmos, um único ponto de cones é suficiente; olhamos diretamente para a frente e aproximamo-nos frontalmente do objeto que contemplamos. Mas isso não se dá com a águia, nem com o gavião, os quais, fitando o coelho no meio do capim com os seus aguçados cones focalizadores, pode então aproximar-se mediante uma longa descida oblíqua. Isto faz com que a imagem do objeto atravesse a parte de trás do globo ocular numa trajetória curva. Tal trajetória é traçada com precisão para o olho da águia, de modo que, ao invés de um grupo de cones, a ave ao mergulhar tem uma trajetória curva de cones. Ao passo que a águia mergulha velozmente, o coelho no capim é assim mantido em constante foco." — Veja Je 49:22.

Habilidades de Voo. A rapidez da águia é destacada em muitos textos. (2Sa 1:23; Je 4:13; La 4:19; Hab 1:8) Há relatos de águias que ultrapassaram a velocidade de 130 km por hora. Salomão avisou que a riqueza 'faz para si asas' como as da águia que sobe para o céu (Pr 23:4, 5), ao passo que Jó lamentava a rapidez da passagem da vida, comparando-a com a velocidade duma águia em busca de presa. (Jó 9:25, 26) Todavia, aqueles que confiam em Jeová adquirem poder para ir avante, como se subissem com as asas aparentemente incansáveis da águia em seu voo ascendente. — Is 40:31.

Os cientistas modernos ficam admirados com "o caminho da águia nos céus", como ficou o escritor de Provérbios 30:19. Clarence D. Cone Jr. relata a maneira em que a observação do majestoso voo ascendente, e quase sem esforço, das águias, dos gaviões e dos abutres "tem ajudado a abrir o caminho para a descoberta dum mecanismo fundamental da meteorologia". Ele mostra o modo em que tais grandes aves utilizam plenamente a energia dinâmica das grandes "bolhas" de ar aquecido que flutuam do solo para o alto, devido ao calor do sol, bem como o modo em que as pontas "fendidas" das asas da águia são de tal modo projetadas aerodinamicamente, que eliminam a resistência do ar na asa. — *Scientific American,* abril de 1962, pp. 131, 138.

Uso Figurado. Esta poderosa ave de rapina era um símbolo frequentemente usado pelos profetas, a fim de representar as forças bélicas das nações inimigas em seus ataques súbitos, e não raro, inesperados. (De 28:49-51; Je 48:40; 49:22; Os 8:1) Os governantes babilônicos e egípcios foram caracterizados como águias. (Ez 17:3, 7) É notável que a figura da águia era usada regularmente em cetros, insígnias e estelas reais de muitas nações antigas, inclusive a Assíria, a Pérsia e Roma, assim como tem sido usada nos tempos modernos pela Alemanha, pelos Estados Unidos e por outras.

Alguns têm questionado o uso da palavra "águias" em Mateus 24:28 e Lucas 17:37, sustentando que os textos têm de referir-se antes a abutres, ajuntados em torno dum cadáver. No entanto, embora a águia não seja primariamente necrófaga, como o abutre, às vezes ela se alimenta de tais cadáveres. (*Palestine Exploration Quarterly*, 1955, p. 9) Assim também a águia, embora seja usualmente uma caçadora solitária, diferente do gregário abutre, sabe-se que ocasionalmente caça em pares, e o livro *The Animal Kingdom* (O Reino Animal, Vol. II, p. 965) relata um caso em que "diversas delas lançaram um ataque em massa contra uma antilocapra". (Editado por F. Drimmer, 1954.) A acima mencionada profecia de Jesus foi proferida em conexão com a sua prometida "presença". Portanto, não se aplicaria apenas à desolação da nação judaica, em 70 EC, pelos exércitos romanos, que tinham estandartes adornados com figuras de águias.

Águias são usadas em Revelação (Apocalipse) para representar criaturas que servem o trono de Deus e anunciam mensagens de julgamento da parte de Deus aos que estão na terra, sem dúvida, para indicar rapidez e acuidade visual. — Re 4:7; 8:13; veja Ez 1:10; 10:14.

Outro texto que muitos peritos consideram como aplicando-se ao abutre, em vez de à águia, é Miqueias 1:16, que fala de Israel figuradamente 'alargar sua calvície como a da águia'. A cabeça da águia é bem provida de penas; mesmo a águia-calva, da América do Norte, só é chamada de "calva" porque as penas brancas da sua cabeça lhe dão a aparência de calvície, vista à distância. O grifo ou abutre-fouveiro (*Gyps fulvus*), que ainda pode ser visto em Israel, possui apenas uma penugem branca, macia, na cabeça, e seu pescoço só tem penas esparsas. Caso o texto se aplique a ele, isto indicaria que a palavra hebraica *né·sher* possui uma aplicação mais ampla do que apenas à águia. Pode-se notar que o grifo ou abutre-fouveiro, embora não seja classificado pelos ornitólogos como da mesma "espécie" ou "gênero" da águia, é contado como da mesma "família" (Acipitrídeos). Alguns, contudo, creem que Miqueias 1:16 se refere à muda de penas que a águia sofre, embora se diga que este é um processo bem gradual e um tanto inconspícuo. Este processo de muda, trazendo certa redução da atividade e força, e sendo seguido por uma renovação da vida normal, talvez seja o que o salmista tinha presente ao dizer que a juventude da pessoa 'se renova como a duma águia'. (Sal 103:5) Outros veem nisto uma referência à vida relativamente longa da águia, sabendo-se de algumas que atingiram os 80 anos.

O nome Áquila (At 18:2) é a palavra latina para águia.

ÁGUIA-PESQUEIRA. Veja BRITA-OSSOS.

AGUILHADA. Implemento agrícola que consiste em uma vara de aproximadamente 2,5 m de comprimento, usada mormente para tanger e guiar touros e bois quando se ara. Uma ponta da vara possui um ferrão metálico pontiagudo para aguilhoar o animal, e ampla lâmina semelhante a uma talhadeira, afixada na outra ponta, é usada para retirar lama e barro da relha do arado ou para remover dela raízes e espinhos.

Uma "aguilhada de gado" foi usada por Sangar para matar 600 filisteus. (Jz 3:31) A palavra hebraica aqui vertida por "aguilhada" (*mal·mádh*) deriva da raiz *la·mádh* (aprender; ensinar).

O registro bíblico menciona que, quando os filisteus exerciam o domínio sobre os israelitas, durante o reinado de Saul, não se permitia que os israelitas tivessem ferreiros, e eles se viam assim obrigados a descer aos filisteus para mandar afiar seus implementos agrícolas, e para prender suas aguilhadas (aparentemente os ferrões metálicos). — 1Sa 13:19-21.

A aguilhada é comparada às palavras do sábio, palavras que movem o ouvinte a progredir em harmonia com a sabedoria ouvida. (Ec 12:11) A expressão figurada "dar pontapés contra as aguilhadas" deriva da ação de um touro teimoso que resiste às picadas da aguilhada por dar coices contra ela, resultando em dano para si mesmo. A expressão, portanto, indica resistência ou rebelião contra a autoridade legítima ou contra uma situação que não pode ser alterada, apenas para o prejuízo da própria pessoa. Era exatamente isso o que Saulo fazia antes de se tornar cristão, ao lutar contra os seguidores de Jesus Cristo, que tinham o apoio de Jeová Deus. — At 26:14; compare isso com At 5:38, 39.

AGULHA. Instrumento fino, com uma ponta aguda numa extremidade e com um orifício, ou "fundo", na outra; ela é usada para costurar com linha (ou, às vezes, com tirinhas de couro) e para bordar. (Êx 28:6; 35:34, 35; Ec 3:7; Lu 5:36) Embora se descobrissem agulhas de osso e algumas de marfim em locais antigos, em geral se usavam agulhas de bronze. Eram muito similares às agulhas atuais. Na Palestina, encontraram-se agulhas de bronze que variam de tamanho, indo de aproximadamente 4 a 14 cm. Algumas agulhas de bronze, egípcias, tinham de 8 a 9 cm de comprimento.

AGULHA, ORIFÍCIO DA. Numa ilustração sobre entrar no Reino, Jesus Cristo disse: "É mais fácil um camelo passar pelo orifício duma agulha, do que um rico entrar no reino de Deus." (Mt 19:24; Mr 10:25) Alguns têm sustentado que o orifício (ou fundo) da agulha era um pequeno portão pelo qual

um camelo, uma vez aliviado da sua carga, podia passar com alguma dificuldade. No entanto, a palavra grega para "agulha" encontrada em Mateus 19:24 e Marcos 10:25 (*rha·fis*), deriva dum verbo que significa "costurar". Também a palavra grega, que aparece no trecho paralelo de Lucas 18:25 (*be·ló·ne*), é usada para referir-se a uma agulha cirúrgica literal. A respeito destes termos gregos, *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Antigo e do Novo Testamento, de Vine), observa: "A ideia de aplicar 'o fundo duma agulha' a pequenos portões parece ser moderna; não há vestígio antigo dela. O objetivo do Senhor, nessa declaração, é expressar a impossibilidade humana, e não há necessidade de esforçar-se em amainar a dificuldade por presumir que a agulha signifique algo mais do que o instrumento comum." — 1981, Vol. 3, p. 106.

Como hipérbole, a ilustração salientava quão difícil seria para os ricos, não somente de começarem a servir a Deus, mas de realmente entrarem no Reino. — 1Ti 6:17-19; Lu 13:24.

AGUR. Filho de Jaque e escritor do 30.º capítulo do livro de Provérbios. (Pr 30:1) Não se declara nada mais que possibilite uma identificação adicional. É provável que ele vivesse durante o período que se estendia desde o reinado de Salomão (1037-998 AEC) até o reinado de Ezequias (745-717 AEC).

Alguns peritos rabínicos têm achado que o nome Agur é alegórico, aplicando-se a Salomão. Neste respeito, a nota de rodapé sobre Provérbios 30:1 na obra *Soncino Books of the Bible* (Livros da Bíblia, de Soncino) cita o Midraxe como dizendo: "Ele foi chamado de *Agur* porque assimilava (*agar*) conhecimento da Tora, e *filho de Jaque*, porque o vomitava (*hikki*), por desconsiderar o aviso contra multiplicar esposas." (Editada por A. Cohen, Londres, 1952) Mesmo entre os comentadores judeus, porém, tal conceito não era unânime, visto que muitos afirmavam que a mudança de estilo, linguagem e conteúdo indica um escritor diferente.

AI [Montão de Ruínas]. Em versões católicas chamada "Hai", tendo prefixado o artigo definido, assim como no hebraico. O nome ocorre também nas formas femininas de Aiate e Aija. — Is 10:28; Ne 11:31.

1. Cidade real dos cananeus, a segunda cidade tomada durante a invasão israelita. Ai situava-se "perto de Bete-Áven, ao oriente de Betel", tendo um vale ao N. (Jos 7:2; 8:11, 12) Pelo visto, Micmás encontrava-se ao S. — Is 10:28.

Pouco depois de chegar a Canaã, Abraão armara sua tenda "com Betel ao oeste e Ai ao leste". Ali construiu um altar e revisitou o lugar depois da sua peregrinação no Egito. — Gên 12:8; 13:3.

Em 1473 AEC, depois da vitória sobre Jericó, Ai foi atacada por uma pequena força de cerca de 3.000 soldados israelitas, visto que os espias disseram sobre os habitantes de Ai: "São poucos." (Jos 7:2, 3) Entretanto, devido ao pecado de Acã, Israel sofreu uma derrota. (Jos 7:4-15) Depois de este assunto ser corrigido, Josué utilizou um estratagema contra Ai, armando uma emboscada por trás da cidade, de seu lado O. A força principal foi disposta diante da cidade, ao N, onde havia um vale ou baixada desértica, e, dali, Josué preparou um ataque frontal contra Ai. Tendo atraído o rei de Ai e um grupo de homens para fora de Ai, a força de Josué fingiu recuar, até que os perseguidores estavam longe da sua fortaleza. Daí, fez-se o sinal para os da emboscada entrarem em ação, e a cidade foi capturada e incendiada. (Jos 8:1-27) O rei de Ai foi executado, e a cidade foi reduzida a "um monte de ruínas [hebr., *tel*] que dura indefinidamente, como desolação até o dia de hoje". — Jos 8:28.

Por volta do tempo de Isaías, no oitavo século AEC, a cidade, ou talvez um lugar adjacente, era habitada, e profetizou-se que ela seria a primeira a ser tomada pelo rei da Assíria em sua marcha contra Jerusalém. (Is 10:28) Após o exílio babilônico, benjamitas de Ai voltaram com a caravana de Zorobabel. — Esd 2:28; Ne 7:32; 11:31.

Ai tem sido geralmente identificada com o lugar Khirbet et-Tell (Horvat et-Tel), que preserva o significado do nome antigo (et-Tell significa "A Colina; O Montão de Ruínas"). Encontra-se a 2,3 km a ESE de Betel (a moderna Beitin). No entanto, escavações feitas nesse lugar em 1933-1935 e em 1964-1972 indicam que se tratava duma grande cidade, devastada por volta de 2000 AEC e depois desabitada até cerca de 1050 AEC (segundo os métodos arqueológicos de fixar datas). Por causa disso, os arqueólogos fizeram diversas tentativas de alterar o sentido das referências bíblicas a Ai. Entretanto, o arqueólogo J. Simons considera inaceitável a identificação com Khirbet et-Tell à base do tamanho da cidade (Jos 7:3), de não haver um amplo vale ao N de Khirbet et-Tell (Jos 8:11) e de outros motivos. (*American Journal of Archaeology*, julho-setembro de 1947, p. 311) Se a datação arqueológica for correta, então o lugar deve encontrar-se em outra parte. O nome em si não identificaria, necessariamente, esse lugar, visto que, como declara Sir Frederic Kenyon: "A transferência do nome de um sítio arruinado ou abandonado para outro próximo é fenômeno comum na Palestina." — *The Bible and Archaeology* (A Bíblia e a Arqueologia), 1940, p. 190.

2. Uma cidade mencionada junto com Hésbon, na profecia de Jeremias contra os amonitas. (Je 49:3) Seu lugar é desconhecido.

AÍ [duma raiz que significa "irmão"].

1. Filho de Abdiel, chefe de família da tribo de Gade. — 1Cr 5:15.

2. Um dos quatro filhos de Semer, maioral da tribo de Aser, da família de Berias. — 1Cr 7:30, 31, 34, 40.

AIÁ [Milhafre-preto].

1. Primeiro filho mencionado dos dois do xeque heveu Zibeão e tio de uma das esposas de Esaú, Oolibama. — Gên 36:2, 20, 24, 29; 1Cr 1:40.

2. Pai de Rispa, concubina de Saul. Seus dois netos resultantes desta união foram executados. — 2Sa 3:7; 21:8-11.

AIÃ [Irmãozinho]. Filho de Semida, da tribo de Manassés. — 1Cr 7:14, 19.

AIÃO. Filho de Sarar (Sacar), o hararita; um dos 30 poderosos de Davi, das forças militares. — 2Sa 23:33; 1Cr 11:35.

AÍAS. Veja AIJÁ.

AIATE. Veja AI N.º 1.

AICÃO [(Meu) Irmão se Levantou [isto é, para a batalha]]. Filho de Safã, secretário real durante o reinado de Josias. Aicão foi um dos cinco enviados por Josias à profetisa Hulda para indagar a respeito do que haviam lido no recém-descoberto livro da Lei. (2Rs 22:12-14; 2Cr 34:20-22) Mais tarde, ele protegeu a vida de Jeremias quando foi ameaçada. (Je 26:24) O filho de Aicão, Gedalias, foi governador de Judá após a destruição de Jerusalém em 607 AEC. — 2Rs 25:22; Je 40:5.

AIEZER [Meu Irmão É Ajudador].

1. Filho de Amisadai e maioral da tribo de Dã, escolhido um ano após o Êxodo. (Núm 1:1, 4, 12) Nesta qualidade, ele ajudou Moisés no recenseamento, comandava a retaguarda da divisão de três tribos quando em marcha, e apresentou a sua oferta no décimo dia da inauguração do altar no tabernáculo. — Núm 2:25; 7:66, 71; 10:25.

2. Filho de Semaá, o gibeatita, e cabeça dos poderosos benjamitas que vieram apoiar Davi em Ziclague. — 1Cr 12:1-3.

AIJA. Veja AI N.º 1.

AIJÁ [Jeová É (Meu) Irmão].

1. O quinto filho mencionado de Jerameel, da tribo de Judá. — 1Cr 2:25.

2. Chefe de família na tribo de Benjamim. (1Cr 8:6, 7) Alguns acham que seja o mesmo que o Aoá no versículo 4.

3. Filho de Aitube e bisneto de Eli. Ele serviu como sumo sacerdote em Silo quando Saul era rei. (1Sa 14:3, 18) Alguns sugerem que ele era irmão de Aimeleque, ou então, por se substituir "já" por "meleque", ele era Aimeleque. — 1Sa 22:9.

4. Um dos poderosos no exército de Davi, um pelonita. — 1Cr 11:36.

5. Um levita designado a cuidar dos tesouros da casa de Jeová no reinado de Davi. — 1Cr 26:20.

6. Filho de Sisa. Ele e seu irmão Eliorefe eram secretários principescos de Salomão. — 1Rs 4:2, 3.

7. Profeta de Jeová, que morava em Silo e que predisse como o reino de Salomão seria dividido. Rasgando em 12 partes um manto novo, Aijá deu 10 pedaços a Jeroboão, prometendo que, se Jeroboão se mostrasse fiel, Jeová lhe edificaria "uma casa duradoura". (1Rs 11:29-39; 12:15; 2Cr 10:15) Depois de anos de governo iníquo, Jeroboão enviou sua esposa para indagar de Aijá quanto ao bem-estar de seu filho doente. O profeta, já então idoso e cego, predisse que o menino logo morreria e que Jeová faria "uma varredura atrás da casa de Jeroboão, assim como se varre o esterco". (1Rs 14:2-18; 15:29) A "profecia de Aijá", um dos registros escritos que incluíam os assuntos de Salomão, sobreviveu até o tempo em que Esdras compilou Crônicas. — 2Cr 9:29.

8. Pai de Baasa, que conspirou contra Nadabe e se fez rei de Israel; da tribo de Issacar. — 1Rs 15:27, 33; 2Rs 9:9.

9. Um dos 44 cabeças do povo, cujo descendente, se não ele mesmo, participou na selagem do "arranjo fidedigno" de Neemias, de andar nas leis de Jeová. — Ne 10:26; 9:38.

AIJALOM [Lugar da Corça; Lugar do Veado].

1. Cidade da Sefelá, ou terra baixa, colinosa, da Palestina, situada num morro na extremidade S da bela baixada, ou vale, de Aijalom. O povoado neste lugar é agora chamado Yalo, e situa-se logo ao N da estrada que vai de Jerusalém a Tel Aviv-Yafo, a cerca de 21 km ao ONO de Jerusalém.

O vale de Aijalom é o mais setentrional de diversos vales que cortam as colinas da Sefelá, e era um importante passo que levava das planícies costeiras à região montanhosa central. Josué estava, evidentemente, perto desta planície quando requereu que o sol e a lua permanecessem 'imóveis' sobre Gibeão e a "baixada de Aijalom", ao completar sua batalha vitoriosa contra os cinco reis amorreus que tinham travado guerra contra Gibeão. (Jos 10:12-14) Depois da conquista de Canaã por Josué, Aijalom foi designada para a tribo de Dã. (Jos 19:40-42) Mais tarde foi designada para os filhos de Coate, como cidade levita. — Jos 21:24.

Os danitas no começo não conseguiram expulsar de Aijalom os amorreus, mas parece que Efraim, do N, veio ajudá-los e então "a mão da casa de José

Baixada de Aijalom. Quando lutou contra os amorreus, Josué requereu que a lua ficasse imóvel "sobre a baixada de Aijalom".

ficou tão pesada que [os amorreus] foram obrigados a trabalho forçado". (Jz 1:34, 35) Este talvez seja o motivo de 1 Crônicas 6:69 alistar Aijalom como pertencente a Efraim e como dada por eles aos coatitas. (Veja, porém, o caso correspondente de GATE-RIMOM N.º 1.) Mais tarde, talvez depois da divisão do reino, ela é mencionada como a cidade de certos benjamitas de destaque. — 1Cr 8:13.

Em Aijalom, Saul obteve a sua primeira vitória sobre os filisteus, quando Israel continuou "a golpear os filisteus [em fuga] desde Micmás até Aijalom". (1Sa 14:31) Muitos anos depois, quando o reino já havia sido dividido após a morte do Rei Salomão (c. 998 AEC), seu filho e sucessor, Roboão, fortificou Aijalom e tornou-a um de seus baluartes contra o N e o O. (2Cr 11:5-12) Quase dois séculos e meio mais tarde, Aijalom foi perdida para os filisteus, durante o reinado do infiel Rei Acaz (761-746 AEC). — 2Cr 28:18.

Aijalom é mencionada em uma das tabuinhas de Amarna como Aialuna.

2. Lugar no território de Zebulão, onde foi enterrado o juiz Elom, daquela tribo. (Jz 12:12) Sua localização é incerta.

AILUDE. Pai de Jeosafá, cronista real de Davi. (2Sa 8:16; 1Cr 18:15) Era provavelmente o pai de Baana, um dos prepostos que proviam alimentos, sob Salomão. — 1Rs 4:7, 12.

AIM [Fonte; Manancial]. A palavra significa literalmente "olho", mas é usada por analogia para indicar um manancial, ou fonte natural, distinto dum poço ou tanque feito pelo homem, fonte de água posterior que é expressa pelos termos hebraicos *be'ér* e *bohr.* (Gên 49:22; De 8:7; veja CISTERNA; POÇO.) Frequentemente é escrita "En-" quando usada em palavras compostas, tais como En-Rimom, En-Gedi, En-Ganim.

1. Lugar mencionado por Jeová quando especificou o termo L de Israel para Moisés. (Núm 34:11) A "Ribla" mencionada neste texto como situada "ao leste de Aim" evidentemente não se refere à Ribla na terra de Hamate, consideravelmente ao N de Damasco, visto que Aim é mencionada em relação com o mar de Quinerete (Galileia). Estava situada ao N daquele mar, mas não se conhece sua localização exata.

2. Uma das cidades mais meridionais originalmente designada à tribo de Judá (Jos 15:32), sendo depois designada à tribo de Simeão, quando o quinhão de Simeão foi separado do território excessivamente grande de Judá. (Jos 19:1, 7, 9; 1Cr 4:24, 32) Aim encontrava-se perto da cidade de Rimom, e parece que, depois de ser repovoada após o exílio em Babilônia, os nomes dos dois lugares foram conjugados em um só: En-Rimom. (Ne 11:29) Como tal, a cidade costuma ser identificada com Khirbet Umm er-Ramamin (Horvat Remalya), situada a uns 15 km ao N de Berseba. — Veja RIMOM N.º 2.

3. Em Josué 21:16, Aim é alistada como uma das cidades dadas aos levitas. Uma comparação deste

texto com Josué 15:42; 19:7 e 1 Crônicas 6:59 indica que a cidade aqui mencionada é em outra parte chamada Asã. — Veja Asã.

AIMÃ.

1. Irmão de Sesai e de Talmai. É provável que se deva entender Aimã, Sesai e Talmai como representando três famílias de anaquins que residiam em Hébron quando os israelitas espiaram Canaã em 1512 AEC. (Núm 13:22, 28, 33) Muitos anos depois, esses anaquins foram desapossados por Calebe e pelos judeus conquistadores. — Jos 14:10-15; 15:13, 14; Jz 1:10.

2. Um levita e um dos porteiros de confiança de Jerusalém, após o retorno do exílio babilônico. — 1Cr 9:17, 18.

AIMAÁS.

1. Pai de Ainoã, esposa de Saul. — 1Sa 14:50.

2. Filho do sacerdote Zadoque e pai de Azarias. (1Cr 6:8, 9, 53) Quando Absalão se rebelou contra o seu pai Davi e usurpou o trono, o jovem Aimaás desempenhou um papel vital em comunicar informações a Davi. Em certa ocasião, quando estava prestes a ser capturado, ele e seu companheiro se esconderam num poço, cuja abertura foi camuflada com grãos por uma mulher. (2Sa 15:27, 36; 17:17-21) Quando Absalão foi morto, um corredor cusita foi escolhido para levar a notícia a Davi. Aimaás continuou a insistir em que também se lhe permitisse correr. Concedida a permissão, ele ultrapassou o primeiro corredor, e, quando se aproximou da cidade, foi reconhecido pelo seu modo de correr. "Este é um homem bom e deve vir com boas novas", exclamou Davi. Assim veio a ser; Aimaás relatou as boas novas e deixou as más para o segundo correio transmitir. (2Sa 18:19-32) Não há certeza se Aimaás foi alguma vez sumo sacerdote. Alguns sugerem que ele talvez tenha morrido antes de seu pai, permitindo assim que Azarias, filho de Aimaás, sucedesse a Zadoque. — 1Rs 4:2; 1Cr 6:8-10.

3. Marido de Basemate, filha de Salomão, e um dos 12 prepostos, designado para em um mês do ano prover alimento para a casa do rei, proveniente do território de Naftali. (1Rs 4:7, 15) Alguns sugerem que ele é o mesmo que o N.º 2.

AIMELEQUE.

1. Filho de Aitube e bisneto de Eli; sumo sacerdote do tabernáculo localizado em Nobe. Por ter dado ajuda a Davi, sem saber que este era fugitivo de Saul, Aimeleque (junto com mais 84 sacerdotes de Jeová, bem como os homens, as mulheres e as crianças de Nobe) foram massacrados pelo edomita Doegue. Abiatar foi o único filho de Aimeleque a escapar. (1Sa caps. 21, 22) Davi, mais tarde compondo o Salmo 52, relatou o ato abominável de Doegue. (Sal 52:cab) Também Jesus lembrou a experiência de Davi com Aimeleque. — Mt 12:3, 4; Mr 2:25, 26; Lu 6:3, 4; veja Aijá N.º 3.

2. Filho de Abiatar e neto do Aimeleque que foi morto por Doegue. — 1Cr 18:16; 24:3, 6, 31.

3. Um hitita que foi convidado, mas que não acompanhou Davi quando este penetrou à noite no acampamento de Saul. — 1Sa 26:6, 7.

AIMOTE [possivelmente: Irmão da Morte]. Filho levita de Elcana, da família de Coate. — 1Cr 6:25.

AINADABE [Irmão Está Disposto (Nobre; Generoso)]. Um dos doze prepostos responsáveis por prover alimento para a casa real de Salomão, à base dum rodízio mensal. (1Rs 4:7, 14) Sediado em Maanaim, seu território designado situava-se em Gileade meridional.

AINE [ע] (ʽá·yin). A 16.ª letra do alfabeto hebraico. A vogal grega *ó·mi·kron* ("o") deriva de *ʽá·yin;* todavia, a letra hebraica não é vogal, mas *consoante.* Representa um peculiar som gutural pronunciado no fundo da garganta e não tem equivalente em português. É transliterado como ʽ. Aparece como letra inicial em cada um dos versículos do Salmo 119:121-128, no texto hebraico.

AINOÃ [Irmão É Agradabilidade].

1. Esposa do Rei Saul, filha de Aimaás, e aparentemente mãe de Jonatã. — 1Sa 14:49, 50.

2. A esposa jezreelita de Davi. (1Sa 25:43; 2Sa 2:2) Ela acompanhou Davi ao seu exílio na Filístia, foi capturada por incursores amalequitas em Ziclague, e foi resgatada ilesa. (1Sa 27:3; 30:5, 18) Mais tarde, em Hébron, ela se tornou mãe do primogênito de Davi, Amnom. — 2Sa 3:2; 1Cr 3:1.

AIO(A). Veja Ama.

AIÔ [forma abreviada de Aijá; ou, possivelmente, Irmãozinho].

1. Parece ter sido filho de Berias e neto de Elpaal, da tribo de Benjamim. — 1Cr 8:12-16.

2. Benjamita, filho de Jeiel por Maacá, esposa deste. — 1Cr 8:29, 31; 9:35-37.

3. Filho de Abinadabe, de Quiriate-Jearim. A Arca do Pacto estava sendo transportada numa carroça nova para Jerusalém; Aiô andava na frente, quando seu irmão Uzá foi golpeado por tocar na Arca. — 2Sa 6:3, 4; 1Cr 13:7-10.

AIRA [possivelmente: Meu Irmão É Companheiro (Amigo)]. Filho de Enã, e o maioral da tribo de Naftali durante a peregrinação no ermo. Após os outros maiorais, fez a sua própria contribuição na inauguração do altar. — Núm 1:15; 2:29; 7:1-3, 78; 10:27.

AIRAMITAS [De (Pertencente a) Airão]. Família que descendia de Airão, filho de Benjamim. — Núm 26:38.

AIRÃO [Meu Irmão É Elevado (Enaltecido)]. Filho de Benjamim e fundador duma família. (Núm 26:38) Pelo visto é o mesmo que o Eí em Gênesis 46:21 e o Aará em 1 Crônicas 8:1.

AISAAR [Irmão da Alvorada]. Último filho mencionado de Bilã e descendente de Benjamim. — 1Cr 7:6, 10, 11.

AISAMAQUE [Meu Irmão Apoiou]. Pai danita de Ooliabe, que foi o artesão perito associado com Bezalel na construção do tabernáculo. — Êx 31:2-6; 35:34; 38:23.

AISAR. Príncipe encarregado da família palaciana de Salomão. — 1Rs 4:2, 6.

AITOFEL. Um natural de Gilo, nas colinas de Judá (2Sa 15:12), pai de um dos poderosos de Davi, chamado Elião, e possivelmente avô de Bate-Seba. (2Sa 11:3; 23:34) Como conselheiro pessoal de Davi, o conselho sagaz de Aitofel era avaliado como se fosse a palavra direta de Jeová. (2Sa 16:23) Mais tarde, este companheiro, antes íntimo, tornou-se perfidamente traidor e juntou-se a Absalão, filho de Davi, num golpe contra o rei. Como um dos cabeças da rebelião, aconselhou Absalão a violar as concubinas de Davi, e pediu permissão para organizar um exército de 12.000 homens e imediatamente ir caçar e matar Davi, enquanto este estava numa condição desorganizada e debilitada. (2Sa 15:31; 16:15, 21; 17:1-4) Quando Jeová frustrou esta trama audaciosa, e se seguiu o conselho de Husai, Aitofel evidentemente deu-se conta de que a revolta de Absalão iria fracassar. (2Sa 15:32-34; 17:5-14) Ele cometeu suicídio e foi sepultado junto aos seus antepassados. (2Sa 17:23) À parte de tempos de guerra, este é o único caso de suicídio mencionado nas Escrituras Hebraicas. O ato traiçoeiro dele, pelo que parece, é relembrado no Salmo 55:12-14.

AITUBE [Meu Irmão É Bondade].

1. Descendente de Itamar, filho de Arão; filho de Fineias e neto do sumo sacerdote Eli. (1Sa 14:3; 1Cr 24:3) Após a morte do seu pai e do seu avô no mesmo dia, Aitube possivelmente oficiava como sumo sacerdote. (1Sa 4:17, 18) O filho dele, o sumo sacerdote Aimeleque, foi morto às ordens de Saul. — 1Sa 22:9-20.

2. Filho de Amarias, descendente de Eleazar, filho de Arão. (1Cr 6:3-8) Não há nenhum indício de que ele atuasse como sumo sacerdote; este cargo encontrava-se na época na linhagem de Itamar. O filho de Aitube, Zadoque, serviu como sacerdote secundário, não como sumo sacerdote, durante o reinado de Davi, e depois foi designado para substituir Abiatar como sumo sacerdote, durante o reinado de Salomão. — 2Sa 8:17; 1Cr 18:16; 1Rs 1:8; 2:27.

3. Outro sacerdote descendente de Aitube N.º 2. As listas genealógicas são interrompidas para chamá-lo de "líder da casa do verdadeiro Deus". (1Cr 9:11; Ne 11:11) O nome de seu pai também era Amarias, e à base de 1 Crônicas 9:11 e Neemias 11:11 parece que seu filho era Meraiote, e que seu neto era Zadoque. — 1Cr 6:11, 12; Esd 7:2.

AIUDE. Apesar de diferenças existentes na grafia e na pontuação vocálica no hebraico, os nomes das duas pessoas diferentes abaixo mencionadas são grafadas de modo igual em português.

1. [*'Ahhi·húdh,* possivelmente: "Irmão É Dignidade"]. Filho de Selomi; como maioral da tribo de Aser, ele foi escolhido para ajudar na repartição da Terra da Promessa entre o povo. — Núm 34:18, 27, 29.

2. [*'Ahhi·hhúdh*]. Irmão de Uza, da tribo de Benjamim. — 1Cr 8:7.

AJUDANTE DE ORDENS. A palavra hebraica *sha·lísh* (terceiro homem, referindo-se ao terceiro guerreiro num carro de guerra), tem sido traduzida em diversas versões da Bíblia como "capitão", "guerreiro", "comandante", "oficial", "escudeiro", "ajudante", "ajudante de ordens".

Algumas inscrições em monumentos, que ilustram os carros de guerra "hititas" e assírios, mostram três homens: um é o condutor; outro é o combatente com espada, lança ou arco; e o terceiro, o escudeiro. Embora os monumentos egípcios usualmente não apresentem carros ocupados por três

Três homens num carro de guerra assírio.

homens, o termo é usado em Êxodo 14:7 com respeito aos condutores de carros de Faraó. O terceiro guerreiro do carro, usualmente aquele que carregava o escudo, era um comandante auxiliar no carro de guerra, um ajudante de ordens. A palavra portuguesa "ajudante" literalmente significa "pessoa que ajuda; ajudador, acólito".

Depois de mencionar que nenhum dos filhos de Israel foi constituído escravo por Salomão, 1 Reis 9:22 declara: "Pois eram os guerreiros, e seus servos, e seus príncipes, e seus ajudantes de ordens, e os chefes dos seus condutores de carros e dos seus cavaleiros." Comentando este texto, C. F. Keil declara que o termo *sha·li·shím* (plural), usado nesta passagem, pode ser entendido como "ajudantes de ordens reais". — *Commentary on the Old Testament* (Comentário sobre o Velho Testamento), 1973, Vol. III, 1 Reis, p. 146.

Nos dias do Rei Jeorão, de Israel, os sírios sitiaram Samaria, o que com o tempo causou condições de fome na cidade. Quando Eliseu profetizou que haveria alimentos em abundância, o ajudante de ordens especial de Jeorão escarneceu da profecia. Conforme Eliseu predisse, o ajudante de ordens viu o cumprimento da profecia, mas não chegou a comer nada do alimento, sendo pisoteado até morrer, no portão. — 2Rs 7:2, 16-20.

Às ordens de Jeú, seus batedores e seus ajudantes de ordens, provavelmente incluindo Bidcar, golpearam os adoradores de Baal. (2Rs 9:25; 10:25) Peca, outro ajudante de ordens mencionado nas Escrituras, assassinou Pecaías, o rei de Israel, e sucedeu-lhe no trono. — 2Rs 15:25; veja Ez 23:15 n.

ALABASTRO. Nome de frasquinhos semelhantes a vasos, para perfume, originalmente feitos duma pedra encontrada perto de Alabastron, no Egito. A pedra em si, uma forma de carbonato de cálcio, também veio a ser conhecida pelo mesmo nome. Davi coletou "pedras de alabastro [hebr.: *shá·yish*], em grande quantidade", para a construção do templo de Jeová em Jerusalém. — 1Cr 29:2.

Este alabastro antigo ou "oriental" não deve ser confundido com um alabastro moderno, que é um sulfato de cálcio hidratado, facilmente arranhado. O alabastro original é usualmente branco, e, devido a ser uma formação de estalagmite, às vezes possui veios de várias cores. Aproxima-se da dureza do mármore, mas não pode receber tão alto grau de polimento. O alabastro maciço era perfurado ou ocado com uma broca, para conter até uma libra romana (330 g) de líquido. (Jo 12:3) O frasco de alabastro (gr.: *a·lá·ba·stron*) era usualmente modelado com um gargalo estreito que podia ser vedado eficazmente para impedir que a valiosa fragrância evaporasse.

Quando se usavam materiais menos caros, tais como o gipso, para fazer tais frascos, estes também eram chamados de alabastros, simplesmente por causa do uso que se fazia deles. No entanto, frascos feitos de genuíno alabastro eram usados para os unguentos e perfumes mais caros, como aqueles com os quais Jesus foi ungido em duas ocasiões — uma vez na casa dum fariseu, na Galileia (Lu 7:37), e outra vez na casa de Simão, o leproso, em Betânia. — Mt 26:6, 7; Mr 14:3.

ALABE. Esta cidade cananeia encontrava-se no território de Aser. (Jz 1:31) A tribo, porém, deixou de expulsar os cananeus, os quais, subsequentemente, continuaram a morar na cidade. Sua localização atualmente é incerta.

ALAI.

1. Provavelmente filha de Sesã, da tribo de Judá, dada em casamento a Jara, servo egípcio de seu pai, a quem deu à luz Atai. Entretanto, Alai, se na realidade tiver sido *filho* de Sesã, talvez tenha morrido cedo. — 1Cr 2:31, 34, 35.

2. Pai de Zabade, que era um dos poderosos no exército de Davi. — 1Cr 11:41.

ALAMELEQUE [Árvore Maciça do Rei]. Cidade no território aquinhoado à tribo de Aser (Jos 19:26), ao N do vale da torrente do Quisom. O lugar exato é desconhecido, mas encontrava-se provavelmente na parte S da planície de Aco, talvez no uádi el-Melek (Nahal Zippori), que desemboca no Quisom.

ALAMOTE [Donzelas; Moças]. Evidentemente um termo referente à execução de música. Refere-se provavelmente às vozes de soprano de moças ou ao falsete de meninos. Em 1 Crônicas 15:20, descreve-se instrumentos de cordas como "afinados segundo Alamote", termo que é transliterado. Entretanto, no cabeçalho do Salmo 46, *'ala·móhth* é traduzido por "Donzelas".

Em 1 Crônicas 15:21, no versículo que segue a citação acima, outra expressão musical é transliterada, a saber, *shemi·níth,* referindo-se a "harpas afinadas segundo Seminite". Nos cabeçalhos dos Salmos 6 e 12, esta palavra é traduzida por "oitava inferior". Embora os dois termos, Alamote e Seminite, não necessariamente sejam opostos em sentido, alguns peritos acham que se contrastam entre si. O conteúdo dos respectivos salmos também parece indicar isso: Ambos os salmos (6 e 12), que contêm *shemi·níth* nos seus cabeçalhos, são um tanto plangentes, portanto, viriam acompanhados por uma escala mais sombria, mais baixa; ao passo que o Salmo 46, que contém *'ala·móhth* no seu cabeçalho, é alegre e razoavelmente teria acompanhamento ou seria cantado numa escala mais elevada. — Veja HARPA; MÚSICA.

ALAÚDE. A palavra hebraica *sha·lísh* parece relacionar-se a uma raiz que significa "três". (Veja Êx 14:7 n.) Por isso, a forma plural *sha·li·shím*, em 1 Samuel 18:6, foi traduzida de forma diversa como "instrumentos de três cordas" (*Ro*), "triângulos" (*PIB*), e, conforme preferido por alguns modernos léxicos, "alaúdes" (*NM*). O contexto deste versículo sugere um instrumento musical comparativamente leve, pois era tocado pelas mulheres israelitas enquanto cantavam e dançavam, na celebração das vitórias do Rei Saul e de Davi. — 1Sa 18:6, 7.

ÁLCALI. Veja LAVADEIRO.

ALCAPARRA, FRUTO DA [hebr.: *'avi·yoh·náh*]. O fruto da alcaparreira. Algumas traduções de Eclesiastes 12:5 vertem o termo hebraico *'avi·yoh·náh* como "desejo", de modo que esse trecho passa a rezar: "falhar o desejo", ou "perecer o apetite". (*Al; IBB*) No entanto, muitos tradutores modernos (*CBC; MC; NM; PIB; So; NC* [em espanhol]) consideram que o escritor de Eclesiastes, que neste capítulo descreve a condição do homem na sua velhice, usou uma metáfora, como se dá em toda a descrição, e que *'avi·yoh·náh* se refere à alcaparra (como estimulando o desejo ou o apetite). Este último conceito encontra respaldo nas traduções da *Septuaginta* grega, na *Vulgata* latina, na *Pesito* siríaca e em traduções árabes.

A alcaparreira (*Capparis spinosa*) pode atingir uma altura de 1 m, mas usualmente espalha-se pelo solo como uma vinha. Abunda em Israel, frequentemente crescendo em fendas nas rochas, ou espalhando-se por muros ou ruínas, bem semelhante à hera. Os ramos espinhosos apresentam folhas ovais de um verde intenso. A planta floresce em maio, com grandes flores brancas que têm filamentos purpurinos estendendo-se do seu centro. — FOTO, Vol. 1, p. 543.

Os frutos da planta não são tão usados quanto os pequeninos botões novos. Estes são conservados em vinagre e comidos como tira-gosto para estimular o apetite, qualidade pela qual são conhecidos desde os tempos antigos. Assim, o escritor de Eclesiastes parece estar afirmando que, quando diminui o sentido do paladar dum homem idoso, e seu apetite se reduz, nem mesmo o estímulo da alcaparra consegue despertar seu apetite.

ALCATRÃO. Veja BETUME.

ALDEIA. Veja ALDEIAS DEPENDENTES; CIDADE.

ALDEIAS DEPENDENTES. Aldeias ou pequenas cidades na vizinhança de uma vila ou cidade maior. A capital, ou cidade principal dum distrito, era a metrópole, ou cidade "mãe", como em 1 Crônicas 18:1: "Gate e suas aldeias dependentes" (literalmente: "Gate e suas filhas"). Tiro é chamada de "filha" de Sídon, cidade evidentemente mais antiga do que Tiro, que parece ter sido originalmente uma colônia de Sídon. (Is 23:8, 12; Gên 10:19; Jos 11:8) As cidades menores de Judá dependiam de Jerusalém. (Sal 48:11; 97:8; La 3:51) Outras cidades "mães", que possuíam aldeias dependentes, eram Samaria e Sodoma (Ez 16:53), Rabá de Amom (Je 49:3), Quenate (Núm 32:42), Ecrom (Jos 15:45), Asdode e Gaza (Jos 15:47), Bete-Seã, Ibleão, Dor, En-Dor, Taanaque e Megido. — Jos 17:11.

As aldeias "filhas" se originavam da cidade "mãe", ou eram política, econômica e às vezes religiosamente dependentes dela. Em alguns casos, as aldeias dependentes não tinham muros ou eram menos fortificadas, e, em época de sítio, os habitantes procuravam a segurança na cidade "mãe". — Je 4:5; 8:14.

A antiga cidade de Jerusalém, como "mãe" das aldeias dependentes de Judá, é usada simbolicamente para representar a "Jerusalém celestial", o Reino messiânico de Jeová por meio de Jesus Cristo, no qual os que buscam a justiça encontrarão refúgio no "dia de Jeová contra todas as nações". — He 12:22, 28; Ob 15, 17; Sal 48:11-13; Jl 2:32.

Babilônia, a Grande, é representada em Revelação, capítulo 17, como uma prostituta e como uma cidade, possuindo filhas. Estas são organizações que surgiram da organização-mãe. Sendo dependentes dela, sofrerão a destruição junto com ela. — Veja CIDADE.

ÁLEFE [א] (*'á·lef*). A primeira letra do alfabeto hebraico. O nome dado a esta letra é o mesmo que a palavra hebraica para "boi; vaca". — Veja Sal 8:7; De 7:13.

No hebraico, *'á·lef* não é vogal, mas consoante, e não tem equivalente exato em português. Na escrita é transliterada por um apóstrofe ('). Sua pronúncia em hebraico é o mais brando dos sons guturais (isto é, sons produzidos na garganta), e é similar ao leve som gutural do "h" mudo no começo da palavra inglesa "hour".

No hebraico, os primeiros oito versículos do Salmo 119 começam com *'á·lef*.

ALEGRIA. A emoção suscitada pela aquisição ou pela expectativa do que é bom; estado de felicidade; exultação. As palavras hebraicas e gregas usadas na Bíblia para alegria, exultação, regozijo e alegrar-se expressam várias nuanças de significado, diferentes estágios ou graus de alegria. Os respectivos verbos expressam o sentimento íntimo e a manifestação externa de alegria, e diversamente significam "alegrar-se; exultar; gritar de júbilo; pular de alegria".

Jeová Deus e Jesus Cristo. Jeová é chamado o "Deus feliz". (1Ti 1:11) Ele cria e trabalha com alegria para si mesmo e para suas criaturas. O que Ele realiza o torna alegre. (Sal 104:31) Deseja que suas criaturas igualmente gozem as obras dele, e usufruam seu próprio trabalho. (Ec 5:19) Visto que ele é a Fonte de todas as coisas boas (Tg 1:17), todas as criaturas inteligentes, tanto a humanidade como os anjos, podem derivar seu principal prazer de virem a conhecê-lo. (Je 9:23, 24) O Rei Davi disse: "Seja prazenteira a minha reflexão sobre ele. Eu, da minha parte, me alegrarei em Jeová." (Sal 104:34) Ele cantou também: "O justo se alegrará em Jeová e deveras se refugiará nele; e jactar-se-ão todos os retos no coração." (Sal 64:10) O apóstolo Paulo instou com os cristãos para se alegrarem todo o tempo no conhecimento que tinham de Jeová e dos Seus tratos com eles, escrevendo-lhes: "Alegrai-vos sempre no Senhor ["Jeová", em diversas versões]. Mais uma vez direi: Alegrai-vos!" — Fil 4:4.

Jesus Cristo, que era o íntimo de Jeová, é quem melhor o conhece (Mt 11:27) e pode explicá-lo a seus seguidores. (Jo 1:18) Jesus, portanto é alegre, sendo chamado "o feliz e único Potentado". (1Ti 6:14, 15) Por amor a seu Pai, está ansioso de sempre fazer as coisas que agradam a Ele. (Jo 8:29) Portanto, quando se lhe apresentou a tarefa de vir à Terra, de sofrer e de morrer, a fim de limpar o nome de Jeová de toda acusação falsa, "pela alegria que se lhe apresentou, ele aturou uma estaca de tortura, desprezando a vergonha". (He 12:2) Ele também sentia grande amor pela humanidade e alegrava-se nela. As Escrituras, personificando-o na sua existência pré-humana como sabedoria, representam-no como dizendo: "Então vim a estar ao . . . lado [de Jeová] como mestre de obras, e vim a ser aquele de quem ele gostava especialmente de dia a dia, regozijando-me perante ele todo o tempo, regozijando-me com o solo produtivo da sua terra, e as coisas de que eu gostava estavam com os filhos dos homens." — Pr 8:30, 31.

Jesus desejava que seus seguidores tivessem a mesma alegria, dizendo-lhes: "Estas coisas eu vos falei para que a minha alegria esteja em vós e a vossa alegria se torne plena." Os anjos se alegraram com a criação da Terra. (Jo 15:11; 17:13; Jó 38:4-7) Eles veem também o proceder do povo de Deus, alegrando-se no proceder fiel deste e especialmente exultando quando alguém se desvia dos seus modos pecaminosos para a adoração pura e o serviço de Deus. — Lu 15:7, 10.

O que alegra a Deus. O coração de Jeová pode ser alegrado por seus servos devido à fidelidade e à lealdade deles a Ele. Satanás, o Diabo, desafia constantemente a legitimidade da soberania de Deus, e a integridade de todos os que servem a Deus. (Jó 1:9-11; 2:4, 5; Re 12:10) A eles se aplicam as palavras: "Sê sábio, filho meu, e alegra meu coração, para que eu possa replicar àquele que me escarnece." (Pr 27:11) O povo de Jeová, na Terra, pode fazer com que Deus se regozije por manter fidelidade e lealdade a Ele. — Is 65:19; Sof 3:17.

Um Fruto do Espírito. Visto que Jeová é a Fonte da alegria e deseja que seu povo se sinta alegre, a alegria é um fruto do seu espírito santo. A alegria é mencionada logo depois do amor, na lista em Gálatas 5:22, 23. O apóstolo escreveu aos cristãos em Tessalônica: "Vós vos tornastes imitadores nossos e do Senhor, visto que aceitastes a palavra sob muita tribulação, com *alegria de espírito santo.*" (1Te 1:6) Concordemente, Paulo aconselhou os cristãos em Roma no sentido de que o Reino de Deus "significa justiça, e paz, e alegria com espírito santo". — Ro 14:17.

A verdadeira alegria é uma qualidade do coração, e pode influir no corpo inteiro para o bem. "O coração alegre tem bom efeito sobre o semblante", e "o coração alegre faz bem como o que cura [ou, "faz bem ao corpo"]", diz o sábio escritor de Provérbios. — Pr 15:13; 17:22 n.

Alegria no Serviço de Deus. O que Jeová pede de seus servos não é pesado. (1Jo 5:3) Ele deseja que tenham prazer em Seu serviço. Israel, seu povo, devia usufruir as festividades periódicas que providenciou para eles, e devia regozijar-se com outros aspectos da sua vida e da sua adoração de Deus. (Le 23:40; De 12:7, 12, 18) Eles deviam falar sobre Deus com alegria. (Sal 20:5; 51:14; 59:16) Se não serviam a Deus com alegria de coração, havia algo de errado com o seu coração e o seu apreço pela benevolência e pela bondade Dele. Assim, ele os avisou do que aconteceria se se tornassem desobedientes e não tivessem alegria em servi-lo: "Todas estas invocações do mal virão certamente sobre ti . . . porque não escutaste a voz de Jeová, teu Deus, guardando os seus mandamentos e os seus estatutos . . . E têm de permanecer sobre ti e sobre a tua descendência . . . devido ao fato de que não serviste a Jeová, teu Deus, com alegria e contentamento do coração pela abundância de tudo." — De 28:45-47.

O cristão, igualmente, deve sentir prazer em seu serviço a Deus. De outra forma, algo está faltando quanto ao seu apreço de coração. (Sal 100:2) "O regozijo de Jeová é o vosso baluarte", disse um dos servos fiéis de Deus. (Ne 8:10) As boas novas que o cristão proclama foram anunciadas pelo anjo de Deus como "boas novas duma grande alegria que todo o povo terá". (Lu 2:10) O nome de Jeová sobre Suas testemunhas, e a verdade encontrada na Bíblia, já por si sós devem ser uma alegria para elas. O profeta Jeremias disse: "Tua palavra torna-se para mim a exultação e a alegria do meu coração;

pois o teu nome foi invocado sobre mim, ó Jeová, Deus dos exércitos." — Je 15:16.

Ademais, as decisões judiciais justas e retas de Jeová, postas em vigor na congregação cristã e na vida dos cristãos, são motivo de alegria, em especial num tempo em que o mundo deita por terra a justiça e a retidão. (Sal 48:11) Daí, também, a maravilhosa esperança à frente por certo dá uma forte base para alegria. ("Alegrai-vos na esperança"; Ro 12:12; Pr 10:28.) A salvação deles constitui uma base para alegria. (Sal 13:5) Adicionalmente, há a alegria que o servo de Deus deriva daqueles a quem ele ajuda a obter conhecimento de Jeová e a servi-lo. (Fil 4:1; 1Te 2:19) Reunir-se com os do povo de Deus e trabalhar junto com eles é uma das maiores alegrias. — Sal 106:4, 5; 122:1.

Perseguição é motivo de alegria. Para o cristão que guarda seu coração, até mesmo a perseguição, embora em si não seja agradável, deve ser considerada com alegria, pois suportá-la com integridade é uma vitória. Deus ajudará o fiel. (Col 1:11) Adicionalmente, é prova de que a pessoa é aprovada por Deus. Jesus disse que, quando o vitupério e a perseguição sobrevierem ao cristão, ele deve 'pular de alegria'. — Mt 5:11, 12; Tg 1:2-4; 1Pe 4:13, 14.

Outras Alegrias Providas por Deus. Jeová tem provido muitas outras coisas que a humanidade pode usufruir dia a dia. Algumas destas são: o casamento (De 24:5; Pr 5:18); ser pai ou mãe dum filho justo e sábio (Pr 23:24, 25); o alimento (Ec 10:19; At 14:17); o vinho (Sal 104:14, 15; Ec 10:19), e as numerosas coisas de Sua criação (Tg 1:17; 1Ti 6:17).

Alegrias Falsas ou Passageiras. Jesus menciona alguns que ouviriam a verdade e a receberiam com alegria, mas sem entenderem o real sentido dela. Tais não cultivam a palavra implantada em seu coração, e, como consequência, logo perdem a alegria por tropeçarem quando surge tribulação ou perseguição por causa da palavra. (Mt 13:20, 21) A alegria baseada no materialismo é uma alegria falsa, errada e de curta duração. Também, alguém que se regozija com a calamidade de outrem, mesmo de alguém que o odeie, tem de prestar contas a Jeová pelo seu pecado. (Jó 31:25-30; Pr 17:5; 24:17, 18) Um rapaz será tolo de pensar que o usufruto da vida requer entregar-se à satisfação dos "desejos pertinentes à mocidade". (2Ti 2:22; Ec 11:9, 10) Similarmente, o amor à hilaridade porá a pessoa em má situação. (Pr 21:17; Ec 7:4) Até mesmo o cristão que exulta em comparar-se com outros está errado. Antes, deve provar quais são suas próprias obras e ter causa de exultação apenas em si mesmo. — Gál 6:4.

Alegria Eterna. Jeová prometeu restaurar seu povo Israel depois do cativeiro deste em Babilônia. Deveras os trouxe de volta a Jerusalém, em 537 AEC, e eles se regozijaram grandemente quando se lançou o alicerce do templo. (Is 35:10; 51:11; 65:17-19; Esd 3:10-13) Mas a profecia de Isaías (65:17) tem um cumprimento maior no estabelecimento de "um novo céu e uma nova terra", arranjo em que toda a humanidade terá alegria para sempre, sob a "Nova Jerusalém". — Re 21:1-3.

Sob as atuais condições, a iniquidade, a doença e a morte impedem que sintamos alegria plena e irreprimível. Mas, em harmonia com a regra bíblica: "O rei sábio dispersa os iníquos", Jesus Cristo, qual Rei, porá fim a todos os inimigos de Deus e da justiça. (Pr 20:26; 1Co 15:25, 26) Assim se removerão todos os obstáculos à plena alegria, pois até mesmo "não haverá mais morte, nem haverá mais pranto, nem clamor, nem dor". (Re 21:4) O pesar com relação aos mortos terá desaparecido para sempre, sendo removido pela ressurreição dos mortos. Este conhecimento, até mesmo hoje em dia, conforta os cristãos que, por causa disso, não ficam "pesarosos como os demais que não têm esperança". — 1Te 4:13, 14; Jo 5:28, 29.

ALELUIA. Transliteração da expressão hebraica *ha·lelu-Yáh*, que aparece pela primeira vez no Salmo 104:35. Na *Tradução do Novo Mundo* é quase sempre traduzida "louvai a Jah". A expressão ocorre 24 vezes nas Escrituras Hebraicas, e, com exceção do Salmo 135:3 ("louvai a Jah", *NM*), introduz e/ou conclui os Salmos em que se encontra. (Veja Sal 112:1; 115:18; 146:1, 10; 147:1, 20; 148:1, 14; 149:1, 9; 150:1, 6.) Esta expressão aparece junto com "amém" no fim do Livro Quatro dos Salmos (Sal 106:48), e uma forma grega dela aparece quatro vezes em Revelação 19:1-6, onde se faz referência à alegria sentida por causa da destruição de Babilônia, a Grande, e à ligada ao início do governo de Jeová qual Rei. — Veja JAH.

ALEMETE.

1. Alistado como último de nove filhos de Bequer, nascidos no Egito algum tempo depois de 1728 AEC. — 1Cr 7:8; Gên 46:21, 26.

2. Filho de Jeoada (ou Jará) e descendente direto do Rei Saul. Seus dois irmãos eram Asmavete e Zinri. — 1Cr 8:36; 9:42.

3. Uma cidade de Benjamim. — Veja ALMOM.

ALEXANDRE [Defensor do Homem].

1. Alexandre, o Grande (ou: Magno), filho de Filipe II, da Macedônia, e da esposa deste, Olímpia, nasceu em Pela, em 356 AEC. Embora na Bíblia não seja mencionado por nome, seu domínio na quinta potência mundial foi predito dois séculos antes de ele nascer. — Da 8:5-7, 20, 21.

Quando tinha 20 e poucos anos, dois anos depois de ascender ao trono, após o assassinato de seu pai, Alexandre empreendeu conquistar o mundo. (Da 8:5) Este arrojado jovem estrategista militar dispôs o seu comparativamente pequeno exército numa formação de falange em filas cerradas e ordem profunda, uma tática introduzida pelo seu pai e que Alexandre desenvolveu a um alto grau de eficiência.

Em vez de perseguir os persas em fuga, após duas vitórias decisivas na Ásia Menor (a primeira junto ao rio Granico; a segunda na planície de Isso, onde um grande exército persa, calculado em meio milhão de homens, sofreu uma derrota total), Alexandre voltou sua atenção para a cidade-ilha de Tiro. Séculos antes, predissera-se que as muralhas, as torres, as casas e o próprio pó de Tiro seriam lançados no mar. (Ez 26:4, 12) Portanto, é bastante significativo que Alexandre usou os escombros da cidade continental, destruída por Nabucodonosor anos antes, e construiu com eles um aterro de uns 800 m até a cidade-ilha. Os ataques da sua marinha e dos engenhos de guerra destruíram aquela orgulhosa senhora do mar em julho de 332 AEC.

Jerusalém, por outro lado, abriu seus portões em rendição, e, segundo Josefo (*Jewish Antiquities* [Antiguidades Judaicas], XI, 337 [viii, 5]), mostrou-se a Alexandre o livro da profecia de Daniel, presumivelmente o capítulo 8 , onde diz que um poderoso rei grego subjugaria e conquistaria o Império Persa. Assim, Alexandre poupou Jerusalém e avançou em direção ao S, para o Egito, onde foi saudado como libertador. Ali fundou a cidade de Alexandria, sede de erudição, onde se produziu a *Septuaginta* grega. Olhando para o leste, Alexandre voltou do Egito através da Palestina, e com 47.000 homens venceu um exército persa enorme e reorganizado perto de Gaugamela. Em rápida sucessão, Dario III foi assassinado por anteriores amigos, Babilônia rendeu-se, e Alexandre avançou para tomar Susa e Persépolis. Dali ele continuou com a sua campanha avançando para a Índia, antes de olhar novamente para o oeste.

Eventos Depois da Conquista. Alexandre tinha grandes planos para a reconstrução de Babilônia e em torná-la sua capital, mas estes nunca foram realizados. Conforme Daniel havia predito, ele foi abatido e quebrado na morte "assim que se tornou forte", no auge do seu poder. (Da 8:8) A ambição de Alexandre de reconstruir Babilônia não se materializou porque ele, em 323 AEC, aos 32 anos, no primor da vida, morreu repentinamente, provavelmente de malária, complicada por seu modo desenfreado de vida. Ele foi embalsamado e por fim enterrado em Alexandria, no Egito.

Durante a sua curta carreira, Alexandre casou-se com Roxana, filha do conquistado rei bactriano, e também com Estatira, filha do rei persa Dario III. Com Roxana ele teve um filho chamado Alexandre (Allou). E com uma certa Barsine teve um filho ilegítimo chamado Héracles (Hércules). Entretanto, a profecia de Daniel predissera que "não para a sua posteridade" é que ficaria o seu império; de modo que toda a família de Alexandre e seus herdeiros

ALEXANDRE, O GRANDE, E A PROFECIA BÍBLICA

Profecia	Cumprimento
"Um bode dos caprídeos . . . passou a golpear o carneiro e a quebrar-lhe os dois chifres." "O carneiro que viste, tendo dois chifres, representa os reis da Média e da Pérsia. E o bode peludo representa o rei da Grécia." (Da 8:5, 7, 20, 21)	Depois de derrotar as forças medo-persas duas vezes na Ásia Menor, o exército de Alexandre avançou primeiro para o S e depois para o L, conquistando completamente o Império Medo-Persa.
"E o teu pó [Tiro] colocarão no próprio meio da água." (Ez 26:4, 12)	Em 332 AEC, Alexandre usou os escombros da cidade continental de Tiro para construir um aterro até a cidade-ilha, a qual ele destruiu.
"Assim que se tornou forte, foi quebrado o grande chifre." (Da 8:8)	Em 323 AEC, à idade de 32 anos, ele adoeceu e morreu.
"[Babilônia,] te tornarás em baldios desolados por tempo indefinido." (Je 51:26)	Assim falharam seus grandiosos planos de reconstruir Babilônia para ser sua capital, e o lugar dela tornou-se por fim um baldio desolado.
"Seu reino será destroçado e repartido . . . mas não para a sua posteridade." (Da 11:4)	Os herdeiros de Alexandre foram assassinados, e seu reino desfez-se.
"Foi quebrado o grande chifre, e passaram a subir . . . quatro em seu lugar." (Da 8:8, 22)	Por volta de 301 AEC, quatro dos generais de Alexandre haviam tomado partes separadas do anterior império.

Medalha com o que se afirma ser a efígie de Alexandre, o Grande.

foram eliminados antes de se passarem muitos anos. (Da 11:3, 4) Além disso, estava escrito: "E que este foi quebrado, de modo que por fim se ergueram quatro em seu lugar, haverá quatro reinos que se erguerão de sua nação, mas não com o seu poder." (Da 8:22) Portanto, não foi mera coincidência histórica que o império foi dividido entre quatro dos generais de Alexandre: Seleuco Nicátor, que tomou a Mesopotâmia e a Síria; Cassandro, a Macedônia e a Grécia; Ptolomeu Lago, o Egito e a Palestina; e Lisímaco, a Trácia e a Ásia Menor.

A conquista de Alexandre deixou sua maior marca na história por difundir a língua e a cultura grega em toda a parte. O grego comum (coiné) tornou-se a língua internacional, de modo que a última parte da Bíblia foi escrita em coiné, em vez de em hebraico.

2. Filho de Simão de Cirene e irmão de Rufo. Seu pai foi obrigado a carregar a estaca de tortura de Jesus. — Mr 15:21; Lu 23:26.

3. Parente do Sumo Sacerdote Anás, presente ao julgamento de Pedro e João. — At 4:6.

4. Um judeu em Éfeso, presente quando os prateiros incitaram um distúrbio contra Paulo. Quando Alexandre tentou falar-lhes, a turba amotinada o fez calar aos gritos. — At 19:33, 34.

5. Um homem que, junto com Himeneu, 'sofreu naufrágio no que se referia à sua fé', e que foi desassociado por causa da sua blasfêmia. (1Ti 1:19, 20) Possivelmente é o mesmo que o N.º 6 abaixo.

6. O latoeiro sobre quem Timóteo foi avisado, porque causara "muitos danos" a Paulo. — 2Ti 4:14, 15.

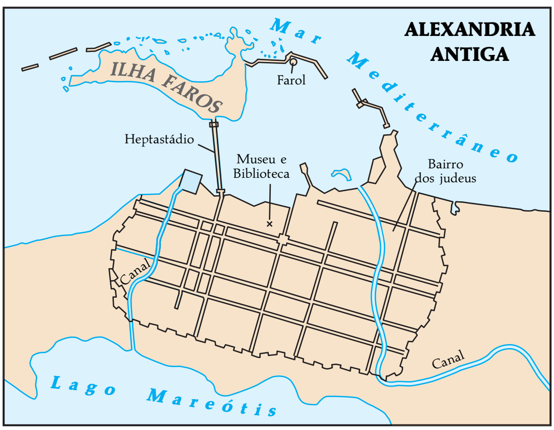
ALEXANDRIA. Principal cidade e famosa metrópole do Egito durante o tempo de Jesus e de seus apóstolos. A moderna Alexandria (chamada em árabe Al-Iskandariyah) ergue-se no lugar antigo e é um porto marítimo, mas existem poucos vestígios da antiga cidade.

A cidade derivou seu nome de Alexandre, o Grande (Magno), que a fundou em 332 ou 331 AEC. Com o tempo, ela se tornou a principal cidade do Egito, e, sob os Ptolomeus, os reis helenísticos do Egito, Alexandria tornou-se a capital do Egito. Permaneceu tal quando Roma assumiu o controle em 30 AEC, e serviu de centro administrativo do Egito durante as épocas romana e bizantina, até a conquista árabe, no sétimo século EC.

Os judeus há muito constituíam considerável parte da população de Alexandria, a qual, no seu auge, chegou a ter talvez 500.000 habitantes. Muitos dos judeus descendiam dos refugiados que fugiram para o Egito após a queda de Jerusalém, em 607 AEC. Na época de Tibério, dizia-se que constituíam cerca de um terço da população total da cidade. Tendo o seu próprio setor ou bairro na parte NE da cidade, permitia-se que os judeus vivessem segundo suas próprias leis e tivessem seu próprio governador.

Foi ali, em Alexandria, que se fez a primeira tradução das Escrituras Hebraicas, a *Septuaginta* (ou *Versão dos Setenta*) grega. Ela foi produzida por judeus alexandrinos, evidentemente a partir do reinado de Ptolomeu (II) Filadelfo (285-246 AEC).

Na Bíblia se faz apenas breve referência a Alexandria. Entre os que discutiam com Estêvão, antes de seu julgamento, havia "alexandrinos", ou



judeus de Alexandria. Alexandria era a cidade natal do eloquente Apolo. E dois dos navios em que Paulo navegou como prisioneiro para Roma procediam de Alexandria, sem dúvida grandes graneleiros da vasta frota alexandrina que cruzavam o mar Mediterrâneo até Putéoli, na Itália, embora às vezes velejando ao longo do litoral para portos da Ásia Menor. — At 6:9; 18:24; 27:6; 28:11.

ALFA E ÔMEGA. Estes são os nomes da primeira e da última letra do alfabeto grego, e são usados três vezes como título no livro de Revelação (Apocalipse). A ocorrência adicional desta frase na *Versão Trinitariana,* em Revelação 1:11, contudo, não tem o apoio de alguns dos mais antigos manuscritos gregos, inclusive o Alexandrino, o Sinaítico e o Códice *Ephraemi rescriptus.* Por conseguinte, é omitido em muitas traduções modernas.

Ao passo que muitos comentaristas aplicam este título tanto a Deus como a Cristo, um exame mais cuidadoso de seu uso restringe a sua aplicação a Jeová Deus. O primeiro versículo de Revelação mostra que a revelação foi dada originalmente por Deus, e mediante Jesus Cristo, portanto, quem fala (mediante um representante angélico) às vezes é o próprio Deus e outras vezes é Cristo Jesus. (Re 22:8) Assim, Revelação 1:8 (*ALA*) diz: "Eu sou o Alfa e o Ômega, diz o Senhor Deus ["Jeová Deus", *NM*], aquele que é, que era e que há de vir, o Todo-Poderoso." Embora o versículo anterior fale de Cristo Jesus, é claro que, no versículo 8, a aplicação do título é ao Deus "Todo-Poderoso". Neste particular *Barnes' Notes on the New Testament* (Notas sobre o Novo Testamento, de Barnes; 1974) observa: "Não se pode ter certeza absoluta de que o escritor queria referir-se aqui especificamente ao Senhor Jesus . . . Não existe nenhuma real incongruência em se supor, também, que o escritor aqui queria referir-se a Deus como tal."

O título ocorre de novo em Revelação 21:6, e o versículo seguinte identifica o orador por dizer: "Todo aquele que vencer herdará estas coisas, e eu serei o seu Deus e ele será o meu filho." Visto que Jesus se referiu aos que serão seus co-herdeiros do Reino como "irmãos", e não como "filhos", quem fala tem de ser o Pai celestial de Jesus, Jeová Deus. — Mt 25:40; compare isso com He 2:10-12.

A última ocorrência do título se dá em Revelação 22:13, que declara: "Eu sou o Alfa e o Ômega, o primeiro e o último, o princípio e o fim." É evidente que várias pessoas são representadas como falando neste capítulo de Revelação; os versículos 8 e 9 mostram que o anjo falou a João, o versículo 16 se aplica obviamente a Jesus, a primeira parte do versículo 17 é creditada ao "espírito e a noiva", e quem fala na última parte do versículo 20 é manifestamente o próprio João. "O Alfa e o Ômega" dos versículos 12-15, por conseguinte, pode ser apropriadamente identificado como a mesma pessoa que porta o título nas outras duas ocorrências: Jeová Deus. A expressão: "Eis que venho depressa", no versículo 12, não exige que os versículos acima mencionados se apliquem a Jesus, uma vez que Deus também fala de si próprio como "vindo" para executar o julgamento. (Veja Is 26:21.) Malaquias 3:1-6 fala de uma vinda *conjunta* para o julgamento, por parte de Jeová e de seu "mensageiro do pacto".

O título "o Alfa e o Ômega" transmite a mesma ideia que "o primeiro e o último", e "o princípio e o fim", quando estes termos são usados com referência a Jeová. Antes dele não havia nenhum Deus Todo-Poderoso, e não haverá nenhum depois dele. Ele levará a término, com êxito, a questão da Divindade, sendo vindicado para sempre como o único e exclusivo Deus Todo-Poderoso. — Veja Is 44:6.

ALFARROBA [gr.: *ke·rá·ti·on*]. Na ilustração do filho pródigo, Jesus descreve o jovem faminto como desejoso de comer as alfarrobas que eram dadas aos porcos. (Lu 15:16) Tais alfarrobas crescem na alfarrobeira (*Ceratonia siliqua*), uma atraente árvore sempre-verde que cresce em toda a Palestina, bem como no resto da área do Mediterrâneo. A árvore atinge uma altura de até 9 m, tendo pequenas folhas reluzentes, semelhantes às do freixo. Os frutos ou vagens possuem brilhante casca coriácea de cor purpurino-castanha, e, em harmonia com o seu nome em grego (*ke·rá·ti·on:* "pequeno chifre"), têm a forma curva dum chifre. Medem de 15 a 25 cm de comprimento, e cerca de 2,5 cm de largura. Dentro deles há várias sementes parecidas à ervilha, separadas umas das outras por uma polpa comestível, doce e pegajosa. As alfarrobas são amplamente usadas até o dia de hoje como alimento para cavalos, gado e porcos. Utiliza-se o enxerto das árvores para produzir uma qualidade de alfarrobas que também as pessoas comem.

ALFEU.

1. Pai do apóstolo Mateus Levi, o cobrador de impostos. — Mt 9:9; Mr 2:14.

2. Pai de Tiago, o Menor, o 9.º dos 12 apóstolos alistados. (Mt 10:3; Mr 3:18; Lu 6:15; At 1:13) Muitos peritos são apoiados pela tradição na crença geral de que Alfeu era o mesmo que Clopas (Jo 19:25), o que o tornaria também marido da "outra Maria". (Mt 27:56; 28:1; Mr 15:40; 16:1; Lu 24:10) Essa diferença se explicaria por uma variação na pronúncia do radical, ou então por a pessoa ter tido dois nomes, algo comum naqueles dias.

ALFORJE. Uma sacola, costumeiramente feita de couro, levada aos ombros por viajantes, pastores, lavradores e outros. Era usado para colocar ali-

mentos, roupas e outras provisões, mas não era a mesma coisa que o bolso do cinto, menor, usado para guardar moedas de ouro, de prata e de cobre. (Mt 10:9; Mr 6:8) A "sacola de pastor" de Davi era, sem dúvida, tal alforje. (1Sa 17:40) Jesus Cristo, ao enviar primeiro os 12 apóstolos e depois os 70 discípulos para pregarem em Israel, disse-lhes que não levassem alforjes. (Mt 10:5, 9, 10; Lu 9:3; 10:1, 4) Jeová cuidaria das necessidades deles pelas mãos de coisraelitas, entre os quais a hospitalidade era costumeira. Pouco antes da sua morte, Jesus indicou que as circunstâncias iriam mudar em resultado da oposição oficial, de modo que disse aos seus discípulos que levassem tanto bolsas como alforjes. Não obstante, deviam buscar primeiro o Reino de Deus, em vez de estar ansiosos das necessidades materiais; dariam assim evidência de que dependiam de Jeová Deus para cuidar deles no ministério. — Lu 22:35, 36; Mt 6:25-34.

ALGEMAS. Veja CADEIAS (LAÇO, VÍNCULO).

ALGODÃO. Fibra branca de semente, produzida por certas plantas e usada para fabricar tecidos. A palavra hebraica *kar·pás,* que pode referir-se tanto a algodão fino como a linho fino, é similar à palavra sânscrita *karpasa* e à grega *kár·pa·sos.* Muitas traduções modernas são a favor de traduzi-la por "algodão" em Ester 1:6. Este é mencionado ali como estando entre os tecidos usados para a decoração do pátio do palácio durante o banquete de sete dias do Rei Assuero em Susã. O cultivo do algodão na Pérsia e na Índia remonta a tempos bem antigos. Ao passo que o linho parece ter sido usado mais amplamente no Egito e na Palestina, existe também evidência do uso de algodão ali desde o primeiro milênio AEC.

Pensa-se que o algodoeiro do relato bíblico tenha sido do tipo classificado como *Gossypium herbaceum.* Este arbusto cresce até cerca de 1,5 m de altura, dá flores amarelas e às vezes rosadas, e, depois de secarem as flores, produz capulhos ou cápsulas de algodão. Quando maduros, os capulhos se rompem, deixando surgir o algodão fofo. Depois de colhido o algodão, tem de se arrancar ou cardar as sementes por passar o algodão por uma descaroçadora. As fibras do algodão estão assim prontas para o processamento final e a tecelagem. Alguns peritos sugerem que os "tecidos brancos" dos tecelões do Egito, mencionados em Isaías 19:9, provavelmente eram de algodão. — Veja PANO.

ALGUM [hebr.: *'al·gum·mím* (2Cr 2:8; 9:10, 11); *'al·mug·gím* (1Rs 10:11, 12)]. Árvore incluída por Salomão na sua solicitação a Hirão, de Tiro, de lhe prover madeira para a construção do templo, e da qual se fizeram escadarias e escoras, bem como harpas e outros instrumentos de cordas.

A árvore chamada algum, deste relato, não pode ser identificada com certeza. Sugere-se tradicionalmente que se trata do sândalo-vermelho (*Pterocarpus santalinus*) agora encontrado na Índia e em Sri Lanka, embora alguns favoreçam o sândalo-branco (*Santalum album*), talvez por causa da declaração de Josefo de que é esbranquiçado. (*Jewish Antiquities* [Antiguidades Judaicas], VIII, 177 [vii, 1]) O sândalo-vermelho atinge a altura de uns 7,5 a 9 m e tem madeira dura, de fino grão e cor castanho-avermelhada, que aceita um alto grau de polimento. Sugere-se que é própria para instrumentos musicais do tipo mencionado no relato bíblico. A madeira é fragrante e é muito resistente a insetos.

O sândalo-vermelho não cresce atualmente no Líbano. Entretanto, o registro não define se as árvores de "algum" eram nativas do Líbano ou não. De qualquer modo, Hirão, mais tarde, achou por bem trazê-las de Ofir, e mesmo assim, a madeira talvez fosse importada até em Ofir, visto que este estava em condições de atuar como centro mercantil de contatos com a Índia, o Egito e outros lugares na África. (1Rs 10:11, 22) A raridade e a preciosidade da madeira entregue por Hirão são indicadas pela declaração de que "madeira de algum semelhante a esta nunca mais entrou nem se viu até o dia de hoje". — 1Rs 10:12.

ALHO [hebr.: *shu·mím* (plural)]. Planta bulbosa perene (*Allium sativum*), cujo bulbo de forte cheiro e de gosto pungente se compõe de até vinte pequenos gomos ou dentes. A haste floral do alho, que apresenta diminutos bulbilhos e flores estéreis, pode às vezes atingir uma altura de 30 cm ou mais.

Há indícios de que o alho era cultivado de forma extensiva no antigo Egito. No ermo, a multidão mista e os israelitas almejaram o alho que costumavam comer ali. (Núm 11:4, 5) O historiador grego Heródoto (Livro II, p. 172, CXXV, Vol. XXIII, *Clássicos Jackson*), fala de uma inscrição que alistava o alho como um dos alimentos providos aos trabalhadores em certa pirâmide. O alho ainda é usado amplamente pelos habitantes das regiões mediterrâneas. Na Míxena (*Nedarim* 3:10), os judeus chamavam a si mesmos de comedores de alho. O alho tem sido usado medicinalmente como estimulante digestivo, como antibiótico e como antiespasmódico.

ALHO-PORÓ. Veja ALHO-PORRO.

ALHO-PORRO [hebr.: *hha·tsír*]. Um dos itens de alimentação almejado pela multidão mista e pelos israelitas enquanto estavam no ermo. (Núm 11:4, 5) A palavra hebraica *hha·tsír,* traduzida por "alhos-porros" neste texto, possivelmente deriva da mesma raiz que a palavra hebraica idêntica traduzida "erva verde". (Is 40:7, 8) Este item de

alimentação é alistado junto com a cebola e o alho comum, alimentos vegetais específicos muito semelhantes ao alho-porro, indicando que se tem presente determinada hortaliça, ao invés de relva em geral. Também, desde tempos antigos, o alho-porro tem usufruído de grande popularidade no Egito, e ainda costuma ser consumido ali, bem como na Palestina.

O alho-porro (*Allium porrum*) é bem parecido à cebola, mas se distingue desta por seu sabor mais suave, sua delgada forma cilíndrica, e suas folhas suculentas e semelhantes às das gramíneas, tendo cerca de 2,5 cm de largura. A haste floral, terminando numa grande umbela compacta de flores, pode atingir uma altura de cerca de 60 cm. Os bulbos e as folhas desta planta bienal são cozidos como hortaliça e usados como tempero; são também comidos crus.

ALIANÇA. Uma união de diferentes partes, famílias, pessoas ou estados, quer por casamento, por acordo mútuo, quer por acordo legal. Uma aliança usualmente subentende um benefício mútuo resultante ou uma busca conjunta de um objetivo desejado. A palavra hebraica *hha·vár* significa literalmente "estar unido", mas é usada figuradamente para significar 'estar aliado; fazer sociedade'. (Êx 28:7; Sal 94:20; 2Cr 20:35) A palavra relacionada, *hha·vér*, denota um aliado ou associado. — Jz 20:11; Sal 119:63.

Abraão fez cedo uma aliança com Manre, Escol e Aner, dos amorreus. Não se declara a natureza da confederação, mas eles se juntaram a Abraão em sua marcha para livrar seu sobrinho Ló de reis invasores. (Gên 14:13-24) Abraão morava então como estrangeiro numa terra controlada por diminutos reinos, e, neste caso, alguma declaração formal, em forma dum pacto, talvez fosse exigida dele como pré-requisito para que residisse pacificamente entre eles. No entanto, Abraão evitava comprometer-se desnecessariamente com tais governantes políticos, como se manifesta na sua declaração ao rei de Sodoma, em Gênesis 14:21-24. Mais tarde, em Gerar, o rei filisteu, Abimeleque, relembrou a Abraão a sua condição de forasteiro, e que residia na terra da Filístia por consentimento de Abimeleque, e solicitou-lhe que prestasse um juramento que garantisse sua conduta fiel. Abraão aquiesceu, e, mais tarde, depois de uma disputa por direitos à água, fez um pacto com Abimeleque. — Gên 20:1, 15; 21:22-34.

O filho de Abraão, Isaque, também veio a morar em Gerar, embora Abimeleque lhe pedisse posteriormente que se mudasse daquela vizinhança imediata e ele anuísse de bom grado. Ocorreram novamente disputas quanto aos direitos à água, mas, depois disso, Abimeleque e seus principais associados se dirigiram a Isaque, solicitando um juramento de obrigação e um pacto, sem dúvida como renovação do feito com Abraão. Ambas as partes fizeram declarações juramentadas que garantiam a conduta pacífica recíproca. (Gên 26:16, 19-22, 26-31; compare isso com Gên 31:48-53.) O apóstolo Paulo declara que estes primitivos patriarcas declaravam publicamente que eram estranhos e residentes temporários no país, morando em tendas, e que esperavam uma cidade com verdadeiros alicerces, cujo construtor e fazedor é Deus. — He 11:8-10, 13-16.

Uma situação diferente prevalecia após a entrada da nação de Israel em Canaã, a Terra da Promessa. O Soberano Deus concedera a Israel o pleno direito àquela terra, em cumprimento de sua promessa aos antepassados deles. Portanto, não entravam nela como residentes forasteiros, e Jeová proibiu que fizessem alianças com as nações pagãs do país. (Êx 23:31-33; 34:11-16) Deviam ficar sujeitos apenas às leis e aos estatutos de Deus, não aos das nações que se destinavam a ser expulsas. (Le 18:3, 4; 20:22-24) Foram especialmente avisados de não formarem alianças matrimoniais com tais nações. Essas alianças os envolveriam intimamente, não só com esposas pagãs, mas também com parentes pagãos, e com as práticas e os costumes da religião falsa deles, e isto resultaria em apostasia e em laço. — De 7:2-4; Êx 34:16; Jos 23:12, 13.

Alianças Matrimoniais. A palavra hebraica *hha·thán*, significando "formar uma aliança matrimonial", é aparentada com *hho·thén* (sogro), *hha·thán* (noivo; genro), *hho·thé·neth* (sogra) e *hhathun·náh* (casamento). — 1Sa 18:22; Êx 3:1; 4:25; Gên 19:14; De 27:23; Cân 3:11.

Abraão insistiu que a esposa de Isaque não fosse tomada dentre as cananeias. (Gên 24:3, 4) Isaque deu instruções similares a Jacó. (Gên 28:1) Na ocasião em que Siquém, o heveu, violentou Diná, Hamor, pai de Siquém, instou com a família de Jacó que formasse alianças matrimoniais com aquela tribo. Embora os filhos de Jacó não cumprissem sua aparente aceitação disso, realmente tomaram cativos as mulheres e os filhos dos heveus, depois de vingarem a honra de Diná. (Gên 34:1-11, 29) Judá casou-se mais tarde com uma cananeia (Gên 38:2), e a esposa de José era egípcia. (Gên 41:50) Moisés casou-se com Zípora, uma midianita, evidentemente chamada "cusita" em Números 12:1. (Êx 2:16, 21) Tais casamentos, porém, foram contraídos antes de ser dada a Lei, e, por isso, não podiam ser considerados uma violação de seus requisitos.

Na batalha contra Midiã, os israelitas só preservaram as virgens entre as mulheres e as meninas. (Núm 31:3, 18, 35) A Lei permitia que se tomasse

uma esposa dentre tais cativas de guerra destituídas de pais. (De 21:10-14) Na própria Terra da Promessa era amiúde ignorado o aviso de Deus a respeito das alianças matrimoniais com os pagãos, com resultantes problemas e apostasia. — Jz 3:5, 6.

Às vezes as alianças matrimoniais eram feitas com vistas a certos fins, como no caso em que o Rei Saul convidou Davi a formar uma aliança matrimonial com ele por tomar por esposa a Mical, filha dele. (1Sa 18:21-27) Uma das seis esposas que mais tarde deram filhos a Davi em Hébron era a filha do rei de Gesur (2Sa 3:3), e alguns consideram isto como uma aliança matrimonial feita por Davi que visava enfraquecer a posição do rival, Is-Bosete, visto que Gesur era um pequeno reino situado do outro lado da capital de Is-Bosete, Maanaim. No início de seu reinado, o Rei Salomão formou uma aliança matrimonial com Faraó, tomando a filha dele como esposa. (1Rs 3:1; 9:16) Este casamento, junto com outros com mulheres moabitas, amonitas, edomitas, sidônias e hititas, por fim fizeram com que Salomão sucumbisse à crassa idolatria. (1Rs 11:1-6) A aliança matrimonial do Rei Acabe com o rei de Sídon, casando-se com a filha deste, Jezabel, trouxe resultados desastrosos similares para o reino setentrional de Israel. (1Rs 16:31-33) Depois disso, o Rei Jeosafá formou uma insensata aliança matrimonial com a idólatra casa de Acabe, com duradouras consequências más para o reino de Judá. — 2Cr 18:1; 21:4-6; 22:2-4.

Depois do exílio, Esdras ficou chocado de constatar que até mesmo os sacerdotes e os levitas tinham feito alianças matrimoniais com os cananeus e outros, situação que foi prontamente corrigida. (Esd 9:1-3, 12-14; 10:1-5, 10-14, 44) Todavia, no tempo de Neemias, Tobias, o amonita, novamente utilizou alianças matrimoniais para estabelecer fortes relações com a família sacerdotal em Jerusalém e promover uma forte facção de aliados entre os nobres de Judá, a ponto que, em desafio à Lei (De 23:3), o sacerdote Eliasibe fez para este amonita um refeitório no pátio do templo. Neemias, contudo, lançou fora, com indignação, toda a mobília de Tobias. — Ne 6:18; 13:4-9, 25-27; veja CASAMENTO.

Pactos. Fizeram-se outras alianças, além das matrimoniais, e estas em geral tinham a forma dum pacto. O pacto feito com os gibeonitas, naturalmente, foi feito por Israel devido a um logro. (Jos 9:3-15) Todavia, uma vez feito, o pacto foi dali em diante respeitado, a ponto de Israel estar disposto a lutar para proteger os gibeonitas. (Jos 9:19-21; 10:6, 7) Uma aliança pessoal, por meio dum pacto, existia entre Jonatã e Davi (1Sa 18:3; 20:11-17), relação que Saul condenou como conspiração. (1Sa 22:8) O Rei Hirão, de Tiro, mostrou amizade para com Davi quando este sucedeu como rei a Saul, e Hirão tornou-se "um que amava a Davi". (2Sa 5:11; 1Rs 5:1) As relações amigáveis continuaram, e, quando Salomão ascendeu ao trono, fez-se com o Rei Hirão um contrato, que requeria o fornecimento de grande parte dos materiais necessários para a construção do templo. (1Rs 5:2-18) Sob este contrato, permitiu-se que milhares de trabalhadores israelitas entrassem no Líbano e nas suas florestas. Hirão até mesmo se dirigiu a Salomão como "meu irmão". (1Rs 9:13) Tiro forneceu os marujos para a frota de navios de Salomão, que operava com base em Eziom-Géber. (1Rs 9:26, 27) Quando o reino de Tiro mais tarde se voltou contra Israel e entregou os exilados israelitas a Edom, foi acusado de ter violado o "pacto de irmãos". — Am 1:9.

Alianças Imprudentes com Outras Nações. Embora os profetas de Deus dessem fortes avisos contra a formação de alianças com outras nações, em tempos de perigo, ou sob a pressão da ambição, os reis de Judá e de Israel com frequência desconsideravam tais avisos. (Is 30:2-7; Je 2:16-19, 36, 37; Os 5:13; 8:8-10; 12:1) Os resultados finais nunca eram bons, conforme mostram os seguintes exemplos.

O Rei Asa, de Judá, usou os tesouros reais para comprar o Rei Ben-Hadade I, da Síria, fazendo-o romper um pacto com o Rei Baasa, de Israel. (1Rs 15:18-20) Como resultado deste 'estribar-se na Síria', ao invés de em Jeová, o profeta Hanani censurou Asa com as seguintes palavras: "Agiste nesciamente no que toca a isto, pois doravante haverá guerras contra ti." (2Cr 16:7-9) O Rei Acabe, de Israel, mais tarde fez um pacto com o derrotado Ben-Hadade II e recebeu uma condenação similar da parte dum profeta de Deus. (1Rs 20:34, 42) Jeosafá aliou-se com Acabe num ataque malsucedido contra a Síria, e, posteriormente, o profeta Jeú lhe indagou: "É ao iníquo que se deve dar ajuda e é aos que odeiam a Jeová que deves amar? E por isso há indignação contra ti da parte da pessoa de Jeová." (2Cr 18:2, 3; 19:2) Mais tarde, Jeosafá entrou numa associação comercial de construção de navios com o iníquo Rei Acazias, de Israel, mas a condenação profética se cumpriu quando os navios sofreram naufrágio. (2Cr 20:35-37) Obedecendo ao conselho divino, Amazias, de Judá, decidiu sabiamente não usar tropas mercenárias de Israel, embora isso significasse a perda de 100 talentos de prata (US$ 660.600) que lhes foram pagos como gratificação. — 2Cr 25:6-10.

No oitavo século AEC, à medida que a Assíria começou a ascender qual potência mundial dominante, sua sombra ameaçadora impeliu os reinos menores a muitas alianças e conluios. (Veja Is 8:9-13.) O acúmulo de novas armas de guerra entre as nações também causou crescente temor. (Veja 2Cr 26:14, 15.)

Menaém, de Israel, subornou o atacante Pul (Tiglate-Pileser III), da Assíria. (2Rs 15:17-20) Rezim, da Síria, e Peca, de Israel, formaram uma aliança conspiradora contra Acaz, de Judá, o qual, por sua vez, usou os tesouros reais bem como os do templo para comprar a proteção do assírio Tiglate-Pileser III, resultando na queda da Damasco síria. (2Rs 16:5-9; 2Cr 28:16) Oseias, de Israel, fez uma aliança conspiratória com o Rei Sô, do Egito, na esperança falsa de se livrar do jugo assírio, imposto por Salmaneser V, com a consequente queda de Israel em 740 AEC. (2Rs 17:3-6) Contudo, o fiel Ezequias, de Judá, embora acusado falsamente de confiar no Egito, estribava-se só em Jeová, e foi salvo do ataque do assírio Senaqueribe. — 2Rs 18:19-22, 32-35; 19:14-19, 28, 32-36; compare isso com Is 31:1-3.

Em seus derradeiros anos, o reino de Judá flutuava entre o Egito e Babilônia, 'prostituindo-se' com ambos os poderes. (Ez 16:26-29; 23:14) Veio a ficar sob o domínio do Egito no reinado de Jeoiaquim (2Rs 23:34), mas logo ficou sujeito a Babilônia. (2Rs 24:1, 7, 12-17) O último rei, Zedequias, fez uma tentativa fútil de livrar Judá de Babilônia por meio duma aliança vã com o Egito. O resultado foi a destruição de Jerusalém. (2Rs 24:20; Ez 17:1-15) Eles deixaram de acatar o conselho inspirado de Isaías: "Por retornardes e descansardes, sereis salvos. Vossa potência se mostrará em simplesmente ficardes sossegados e confiantes." — Is 30:15-17.

Durante o período macabeu foram feitos muitos tratados e alianças com os sírios e os romanos, por vantagens políticas, mas disso não resultou a libertação da servidão para Israel. Num período posterior, especialmente os religiosos saduceus se destacavam em favorecer a colaboração política como meio de alcançar por fim a independência nacional. Nem eles nem os fariseus aceitaram a mensagem do Reino proclamada por Cristo Jesus, mas aliaram-se a Roma, declarando: "Não temos rei senão César." (Jo 19:12-15) Sua aliança político-religiosa com Roma, contudo, terminou na desastrosa destruição de Jerusalém em 70 EC. — Lu 19:41-44; 21:20-24.

Alianças políticas e religiosas são indicadas nos simbolismos de Revelação 17:1, 2, 10-18; 18:3. (Compare isso com Tg 4:1-4.) Assim, em todo o registro bíblico, sublinha-se o princípio declarado por Paulo: "Não vos ponhais em jugo desigual com incrédulos. Pois, que associação tem a justiça com o que é contra a lei? Ou que parceria tem a luz com a escuridão? . . . Saí do meio deles e separai-vos." — 2Co 6:14-17.

ALICERCE. A base ou infraestrutura sobre a qual se constrói um prédio, e que serve para distribuir o peso da superestrutura de modo igual pelo terreno. Visto que a resistência e a durabilidade dum prédio dependem mormente da resistência de seu alicerce, é preciso exercer muito cuidado ao se lançar o alicerce. Bons alicerces eram vitais na Palestina para suportarem, não só pesadas chuvas, ventos e enchentes, mas também terremotos, visto que esta região se encontra numa zona sísmica. Diversos termos hebraicos traduzidos por "alicerce" derivam do radical *ya·sádh*, que significa "fundar; lançar o alicerce; fixar solidamente". (Is 23:13; 51:13; Sal 24:2) O termo grego é *the·mé·li·os*, usado em sentido literal em Atos 16:26.

Jeová, o Magistral Construtor, ao responder a Jó, de dentro do vendaval, comparou a Terra literal a uma construção. (Jó 38:4-7) Embora a Terra esteja suspensa sobre o nada, ela possui, por assim dizer, alicerces duráveis que não serão abalados, pois as leis imutáveis que governam o Universo a sustentam firmemente em seu lugar, e o propósito de Deus para com a Terra permanece imutável. (Jó 26:7; 38:33; Sal 104:5; Mal 3:6) Por outro lado, a injustiça e a desobediência à lei de Deus, com efeito, derrubam os alicerces que dão estabilidade ao solo, fazendo com que vacilem os alicerces da terra figurativa (o povo e seus sistemas estabelecidos). — Sal 82; 11:3; Pr 29:4.

O lançamento do alicerce da Terra não deve ser confundido com "a fundação [gr.: *ka·ta·bo·lés*] do mundo". As palavras de Jesus, em Lucas 11:48-51, evidenciam que Abel viveu por ocasião da fundação do mundo, a qual se refere à humanidade. Os alicerces do planeta Terra haviam sido lançados muito antes disso. — Veja ABEL N.º 1; MUNDO.

O lançamento dum alicerce aparentemente era ocasião de alegria. Quando se 'fundou a terra', os anjos bradaram em aplauso. Houve também grande regozijo por ocasião do lançamento do alicerce do templo de Zorobabel, embora aqueles que tinham visto a glória do templo anterior se entregassem ao choro. — Jó 38:4, 6, 7; Esd 3:10-13.

Assim como Salomão usara grandes e custosas pedras lavradas para o alicerce do templo, assim também um alicerce que é precioso para Deus é lançado para a "casa espiritual" na qual seguidores ungidos de Jesus são "pedras viventes". O próprio Jesus é a pedra angular de alicerce; sobre o alicerce dos apóstolos e profetas cristãos são edificados os demais santos como "lugar para Deus habitar por espírito". Todas as "pedras" que constituem esta casa espiritual são escolhidas por Jeová. — 1Pe 2:4-6; Ef 2:19-22; veja PEDRA ANGULAR.

De forma muitíssimo apropriada, as 12 pedras simbólicas de alicerce da Nova Jerusalém, que levam os nomes dos 12 apóstolos do Cordeiro, são pedras preciosas. (Re 21:14, 19, 20) A Nova Jerusalém, descrita em Revelação, compõe-se de

144.000, que estão prometidos em casamento ao noivo. A "Jerusalém celestial", mencionada em Hebreus 12:22, compõe-se de 144.001, este "um" sendo o Rei noivo. Trata-se da cidade com verdadeiros alicerces, aguardada por Abraão. (He 11:10) Assim, os livros bíblicos de Hebreus e de Revelação mostram a íntima identidade existente entre a "Jerusalém celestial" e a Nova Jerusalém.

Jesus, o qual na sua existência pré-humana tinha trabalhado junto de seu Pai como Mestre de Obras ao serem lançados os alicerces da Terra, avaliava plenamente a importância de um alicerce sólido, conforme se vê na sua ilustração a respeito do homem discreto, que cavou bem fundo e lançou o alicerce da sua casa sobre uma rocha, ao passo que o tolo edificou sua casa sobre a areia e sofreu grande perda. (Pr 8:29, 30; Mt 7:24-27; Lu 6:47-49) Semelhantemente, ao comparar a tarefa de formar cristãos com uma obra de construção, Paulo sublinhou a importância de se edificar com materiais incombustíveis sobre Jesus Cristo como o alicerce, para não se sofrer perda. — 1Co 3:10-15.

Paulo comparou também certos ensinos bíblicos primários a um alicerce, e ele incentivou os hebreus a não ficarem parados depois de terem aprendido a doutrina primária a respeito do Cristo, mas a avançarem à madureza. — He 6:1, 2; veja CASA; TERRA.

ALIMENTO. Os termos hebraicos e gregos traduzidos "alimento" têm diversos sentidos literais, tais como "comida", "nutrição", "pão" e "carne".

Depois de criar Adão e Eva, Deus disse: "Eis que vos tenho dado toda a vegetação que dá semente, que há na superfície de toda a terra, e toda árvore em que há fruto de árvore que dá semente. Sirvavos de alimento." Ele declarou adicionalmente que dera a toda a criação animal "toda a vegetação verde por alimento". Disse também a Adão: "De toda árvore do jardim podes comer à vontade", acrescentando uma proibição com respeito a uma árvore, a árvore do conhecimento do que é bom e do que é mau. — Gên 1:29, 30; 2:16, 17.

Desde aquele tempo até o Dilúvio, a Bíblia não fornece nenhuma indicação no sentido de que o homem incluiu a carne de animais na sua alimentação. É verdade, fez-se uma distinção entre animais limpos e os não limpos, mas isto evidentemente era com respeito a animais usados para fins sacrificiais. — Gên 7:2.

Quando se ordenou a Noé que levasse animais para dentro da arca, Jeová disse-lhe: "Quanto a ti, toma para ti toda sorte de alimento que se come; e tens de ajuntá-lo a ti e terá de servir de alimento para ti e para eles", o que novamente parece referir-se a alimento do reino vegetal para os humanos e para os animais levados para dentro da arca. (Gên 6:21) Após o Dilúvio, Jeová permitiu ao homem incluir carne na sua alimentação, dizendo: "Todo animal movente que está vivo pode servir-vos de alimento. Como no caso da vegetação verde, deveras vos dou tudo. Somente a carne com a sua alma — seu sangue — não deveis comer." — Gên 9:3, 4.

Cereais. Os cereais constituíam o alimento básico das pessoas nas terras bíblicas, conforme evidencia o fato de que tanto a expressão hebraica como a grega para "comer uma refeição" significa literalmente "comer pão". (Gên 43:31, 32) A cevada e o trigo eram os cereais principais; outros cereais mencionados são o painço e a espelta, uma espécie de trigo. (Jz 7:13; Is 28:25; Ez 4:9; Jo 6:9, 13) Além de se usar a farinha comum para fazer pão, ela era usada para fazer uma espécie de mingau. Os grãos frequentemente eram comidos torrados, quer por se segurar um maço de espigas por cima dum fogo, quer por serem tostados numa panela. (Ru 2:14; 2Sa 17:28) Fazia-se o pão usualmente com farinha grossa, integral. Todavia, no caso de alguns dos pães e dos bolos usava-se uma farinha mais fina. (Gên 18:6; Êx 29:2) Um método de assar pão era estender a massa sobre pedras quentes ou sobre uma superfície plana de rochas na qual se fizera antes um fogo. Frequentemente usava-se fermento ou levedo, ao passo que alguns pães eram assados não fermentados. (Le 7:13; 1Rs 19:6) Também se usavam fornos, nos quais se achatava a massa numa pedra no interior do forno. Às vezes se preparavam bolos numa panela, numa assadeira ou numa frigideira funda. A gordura usada era óleo, provavelmente azeite de oliva. — Le 2:4, 5, 7; 1Cr 9:31; veja COZER (ASSAR), PADEIRO.

Hortaliças. Feijões e lentilhas constavam da alimentação, sendo preparados como cozido, tal como o cozido de lentilhas que Jacó preparou e pelo qual Esaú vendeu a sua primogenitura. (Gên 25:34) Às vezes acrescentavam-se carne ou azeite ao cozido. Produzia-se farinha à base de favas ou ela podia ser uma mistura à base de cereais, favas e lentilhas. (Ez 4:9) Pepino duma variedade mais saborosa do que a variedade ocidental constituía um alimento refrescante. Quando a água era escassa ou ruim, ele podia ser consumido para substituir a água. O pepino era consumido cru, com ou sem sal, e às vezes era recheado ou cozido. Os israelitas tinham saudade do pepino, da melancia, do alho-porro, da cebola e do alho que haviam comido no Egito. (Núm 11:4, 5) Estes alimentos também eram produzidos na Palestina.

Jó menciona a "alteia", cuja seiva ele descreve como insípida. (Jó 6:6) Ele fala também daqueles que estão em situação carente como comendo erva salgada e a raiz das giestas-das-vassouras. — Jó 30:4.

A Míxena (*Pesahim* 2:6) menciona a escarola e a chicória como ervas amargas usadas na Páscoa. — Êx 12:8.

Frutos e Nozes. A azeitona era um alimento de destaque na Palestina. A oliveira pode levar dez anos ou mais para começar a produzir boas safras, mas a sua grande longevidade a torna muito frutífera. Os frutos da oliveira talvez fossem consumidos assim como hoje, depois de curtidos em salmoura. As azeitonas fornecem também azeite para preparar pratos tais como cozidos e bolos azeitados. A Bíblia menciona "pratos bem azeitados". — Is 25:6.

O figo era outro item importante na alimentação. (De 8:8) Assim que se viam figos temporãos numa figueira, eles frequentemente eram logo consumidos. (Is 28:4) Figos serôdios eram secados ao sol e prensados em formas, produzindo-se tortas de figos. (1Sa 25:18; 1Cr 12:40) Usadas como cataplasma, estas tinham propriedades curativas. (Is 38:21) Além da figueira comum, uma árvore conhecida como sicômoro (sicômoro-figueira) também produzia figos comestíveis. (1Cr 27:28; Am 7:14) Outros frutos eram a tâmara, a romã e a maçã. — Cân 5:11; Jl 1:12; Ag 2:19; veja MAÇÃ.

Dentre as nozes consumidas na Palestina, a Bíblia menciona amêndoas e nozes de pistácia. — Gên 43:11; Je 1:11.

A uva é um dos mais abundantes alimentos na Palestina. Quando os israelitas espiaram a terra de Canaã, trouxeram consigo um grande cacho de uvas, carregado numa barra entre dois homens. (Núm 13:23) As uvas eram consumidas no seu estado natural, e também como passas (Núm 6:3) e prensadas em tortas. (1Sa 25:18; 1Cr 12:40) Assim como hoje, sem dúvida, as folhas tenras eram consumidas como verdura de folha; as folhas mais velhas serviam de alimento para ovelhas e cabritos.

As vagens da alfarrobeira costumavam ser dadas aos animais, embora talvez fossem usadas para o consumo humano em tempos de necessidade. O faminto filho pródigo da ilustração de Jesus expressou o desejo de comê-las. — Lu 15:16; veja ALFARROBA.

Especiarias e Mel. Especiarias muito usadas para temperar alimentos eram a hortelã, o endro, o cominho, a arruda e folhas de mostarda. (Mt 23:23; 13:31; Lu 11:42) O sal era o tempero principal, tendo também propriedades preservativas. De modo que "um pacto de sal" era um pacto seguro, que não devia ser rompido. (Núm 18:19; 2Cr 13:5) Adicionalmente, a Míxena (*Shabbat* 6:5) menciona a pimenta. A alcaparra era usada como aperitivo. — Ec 12:5.

O mel era considerado alimento excelente, que clareava os olhos com energia. (1Sa 14:27-29; Sal 19:10; Pr 16:24) O maná tinha gosto de bolachas de mel. (Êx 16:31) João, o Batizador, comia mel junto com gafanhotos. — Mt 3:4.

Carne Como Alimento. Deus disse a Noé, depois do Dilúvio, que, junto com a vegetação, ele podia usar como alimento todo animal movente que estava vivo. (Gên 9:3, 4) Mas, sob a Lei, os israelitas ficaram restritos a comer aqueles que eram definidos como animais limpos. Estes se encontram alistados em Levítico, capítulo 11, e Deuteronômio, capítulo 14. O povo comum não costumava comer muita carne. Mas, ocasionalmente, abatia-se um cabrito ou um cordeiro para servir de sacrifício de participação em comum ou em homenagem a um hóspede. (Le 3:6, 7, 12; 2Sa 12:4; Lu 15:29, 30) Entre os mais abastados, abatiam-se reses. (Gên 18:7; Pr 15:17; Lu 15:23) Comiam-se alguns dos animais de caça, tais como o veado, a gazela, o corço, o cabrito montês, o antílope, o touro selvagem e a camurça, e a carne era assada ou cozida. (Gên 25:28; De 12:15; 14:4, 5) Comer sangue era estritamente proibido, assim como consumir a gordura. — Le 7:25-27.

Aves também eram consumidas. Proveram-se milagrosamente aos israelitas codornizes no ermo. (Núm 11:31-33) Pombos, rolas, perdizes e pardais estavam entre os alimentos limpos. (1Sa 26:20; Mt 10:29) Em adição a isso, consumiam-se também ovos. — Is 10:14; Lu 11:11, 12.

Entre os insetos comestíveis estava o gafanhoto, o qual, junto com mel, constituía o alimento de João, o Batizador. (Mt 3:4) Hoje em dia, alguns árabes comem gafanhotos. Um das formas favoritas de prepará-los é remover a cabeça, as pernas e as asas, depois cobri-los de farinha grossa e fritar no azeite e na manteiga.

Peixes podiam ser obtidos do Mediterrâneo e também do mar da Galileia. Diversos dos apóstolos de Jesus Cristo eram pescadores, e Jesus, pelo menos em uma ocasião, depois da sua ressurreição, preparou alguns peixes sobre brasas para os seus discípulos. (Jo 21:9) Os peixes também eram secados, constituindo um alimento conveniente para viajantes. Os peixes dos dois milagres de Jesus, para alimentar multidões, provavelmente eram peixes secos. (Mt 15:34; Mr 6:38) Um dos portões de Jerusalém chamava-se Portão do Peixe, provavelmente indicando que havia junto a ele ou perto dele um mercado de peixe. (Ne 3:3) Nos dias de Neemias, os tírios comercializavam peixes em Jerusalém. — Ne 13:16.

Laticínios e Bebidas. Importantes como alimentos também eram o leite e seus derivados, usando-se leite de vaca, de cabra ou de ovelha. (1Sa 17:18) O leite costumava ser guardado em odres. (Jz 4:19) Azedava rapidamente. A palavra hebraica *hhem·'áh,* traduzida "manteiga", também pode

significar "leite coalhado". O queijo também era um alimento bem conhecido. De fato, o vale do Tiropeom (dos Queijeiros) estendia-se pelo lado O da primitiva cidade de Jerusalém. — Jz 5:25; 2Sa 17:29; Jó 10:10; veja QUEIJO.

A produção de vinho era um dos principais usos das uvas. O vinho às vezes era aromatizado e também misturado. (Pr 9:2, 5; Cân 8:2; Is 5:22) A vindima era feita no outono. Num clima quente, o sumo não ficaria por muito tempo livre da fermentação. Entre a vindima e o tempo da Páscoa passavam-se vários meses. Na Páscoa, tornou-se costume os grupos familiares beberem diversos copos de vinho, o qual, neste tempo, já estaria fermentado. Portanto, ao celebrar a Páscoa de 33 EC, Jesus bebeu verdadeiro vinho tinto, oferecendo parte dele aos seus discípulos, ao introduzir a Refeição Noturna do Senhor. (Mr 14:23-25) Também, o vinho que Jesus produziu numa festa de casamento era fermentado. (Jo 2:9, 10) Usava-se o vinho também para fins medicinais. (1Ti 5:23) Vinagre de vinho, puro ou misturado com temperos ou suco de frutas, também era usado. (Núm 6:3; Ru 2:14) Outra bebida era cerveja de trigo, e produzia-se uma bebida refrescante com suco de romã. — Cân 8:2; Is 1:22; Os 4:18.

Maná. O maná foi o alimento básico dos israelitas no ermo. É descrito em Números 11:7, 8, como semelhante à semente de coentro, com a aparência de bdélio. Era moído em moinhos manuais ou pilado num gral, e era cozido ou transformado em bolos do sabor dum bolo doce azeitado. É chamado "o próprio pão dos possantes". — Sal 78:24, 25; veja MANÁ.

Refeição Tomada em Conjunto. Nos tempos bíblicos, tomar uma refeição em conjunto indicava um vínculo de companheirismo. (Gên 31:54; 2Sa 9:7, 10, 11, 13; veja REFEIÇÃO.) Negar-se a comer com alguém era indicação de ira ou de outro sentimento ou atitude de contrariedade. (1Sa 20:34; At 11:2, 3; Gál 2:11, 12) O alimento muitas vezes era usado como presente, para granjear ou assegurar a boa vontade de outrem, visto que a aceitação dum presente era considerada como obrigando o recebedor a observar relações pacíficas. — Gên 33:8-16; 1Sa 9:6-8; 25:18, 19; 1Rs 14:1-3.

Ponto de Vista Cristão. Os cristãos não estão sob as restrições da Lei quanto a alimentos puros e impuros. Requer-se deles abster-se do sangue e de coisas estranguladas, quer dizer, de coisas que não foram devidamente sangradas. (At 15:19, 20, 28, 29) Mas, fora desta injunção bíblica, não devem criar caso quanto a comer ou a abster-se de comer certos tipos de alimentos, nem tentar reger a consciência de outrem segundo a sua própria consciência no que se refere a consumir alimentos. No entanto, são advertidos contra o consumo de alimentos como oferenda a ídolos e contra fazer outros tropeçar por insistirem em exercer sua liberdade cristã quanto ao consumo de alimentos. (1Co 8; 10:23-33) Os cristãos não devem colocar a questão do alimento ou do seu manejo à frente do Reino e dos interesses espirituais deste. — Ro 14:17; He 13:9.

Alimento Espiritual. Jesus deleitava-se em fazer a vontade de seu Pai e dizia que isto era alimento para ele. (Jo 4:32, 34) Predisse que designaria "o escravo fiel e discreto" para dar aos seus discípulos alimento (espiritual) no tempo apropriado. (Mt 24:44-47; veja ESCRAVO FIEL E DISCRETO.) Assim como Moisés dissera aos israelitas: "O homem não vive somente de pão, mas . . . o homem vive de toda expressão da boca de Jeová" (De 8:3), Jesus incentivou seus seguidores a buscarem, não o alimento material, mas o alimento que permanece para a vida eterna. (Jo 6:26, 27; veja Hab 3:17, 18.) Ele disse que não deviam estar ansiosos quanto ao alimento e à bebida, porque "a alma vale mais do que o alimento". — Mt 6:25; Lu 12:22, 23.

O apóstolo Paulo chamou as coisas elementares da doutrina cristã de "leite", e o conhecimento mais profundo de "alimento sólido". (He 5:12-14; 6:1, 2; 1Co 3:1-3) Também Pedro falou de se nutrir o crescimento espiritual com "o leite não adulterado pertencente à palavra". (1Pe 2:2) Jesus chamou a si mesmo de "o pão da vida", superior ao maná provido no ermo, e salientou que tinha um suprimento deste, que impediria que o comedor ficasse alguma vez com fome. (Jo 6:32-35) Ele chocou alguns dos seus seguidores, aos quais faltava mentalidade espiritual, quando comparou sua carne e seu sangue a alimento e bebida (dos quais poderiam 'alimentar-se' pela fé no sacrifício resgatador dele) para se ter vida eterna. — Jo 6:54-60.

Jeová promete um tempo em que ele proverá uma abundância tanto de alimento espiritual como de material para o seu povo fiel em toda a terra, sem este ser ameaçado pela fome. — Sal 72:16; 85:12; Is 25:6; veja COZINHAR, UTENSÍLIOS DE COZINHA; FOME; e os alimentos sob os seus respectivos verbetes.

ALJAVA. Veja ARMAS, ARMADURA.

ALMA. Os termos das línguas originais (hebr.: *né·fesh* [נֶפֶשׁ]; gr.: *psy·khé* [ψυχή]), segundo usados nas Escrituras, mostram que a "alma" é a pessoa, o animal ou a vida que a pessoa ou o animal usufrui.

As conotações que a palavra portuguesa "alma" geralmente transmite à mente da maioria das pessoas não estão de acordo com o significado das palavras hebraica e grega usadas pelos inspirados escritores bíblicos. Este fato tem obtido

continuamente um reconhecimento mais amplo. Lá em 1897, no *Journal of Biblical Literature* (Revista de Literatura Bíblica; Vol. XVI, p. 30), o professor C. A. Briggs, em resultado de pormenorizada análise do uso de *né·fesh,* comentou: "Alma (*soul*), no seu uso em inglês, no tempo atual, transmite usualmente um significado muito diferente de נפש [*né·fesh*] em hebraico, e é fácil que o leitor incauto a interprete erroneamente."

Mais recentemente, quando a Sociedade Publicadora Judaica da América lançou uma nova tradução da Torá, ou dos primeiros cinco livros da Bíblia, o editor-chefe, H. M. Orlinsky, da Faculdade União Hebraica, declarou que a palavra "alma" tinha sido virtualmente eliminada desta tradução porque "a palavra hebraica em questão aqui é 'Nefesh'". Acrescentou: "Outros tradutores a têm interpretado como significando 'alma'; o que é inteiramente inexato. A Bíblia não diz que temos uma alma. 'Nefesh' é a própria pessoa, sua necessidade de alimento, o próprio sangue nas suas veias, seu ser." — *The New York Times,* 12 de outubro de 1962.

Qual é a origem do ensino de que a alma humana é invisível e imortal?

A dificuldade reside em que os significados popularmente atribuídos à palavra portuguesa "alma" provêm primariamente, não das Escrituras Hebraicas ou das Gregas Cristãs, mas da antiga filosofia grega, na realidade, do pensamento religioso pagão. Platão, o filósofo grego, por exemplo, cita Sócrates como dizendo: "A alma . . . se ela partir pura, não arrastando consigo nada do corpo, . . . parte para o que é como ela mesma, para o invisível, divino, imortal e sábio, e quando chega ali, ela é feliz, liberta do erro, e da tolice, e do medo . . . e de todos os outros males humanos, e . . . vive em verdade por todo o porvir com os deuses." — *Phaedo* (Fédon), 80, D, E; 81, A.

Em contraste direto com o ensino grego sobre a *psy·khé* (alma) como imaterial, intangível, invisível e imortal, as Escrituras mostram que tanto *psy·khé* como *né·fesh,* conforme usadas com referência a criaturas terrestres, referem-se àquilo que é material, tangível, visível e mortal.

A *New Catholic Encyclopedia* (Nova Enciclopédia Católica) diz: "*Nepes* [*né·fesh*] é um termo de muito maior extensão do que nossa 'alma', significando vida (Êx 21.23; Dt 19.21) e suas várias manifestações vitais: respiração (Gn 35.18; Jó 41.13[21]), sangue [Gn 9.4; Dt 12.23; Sl 140(141).8], desejo (2 Sm 3.21; Pr 23.2). A alma no A[ntigo] T[estamento] significa, não uma parte do homem, mas o homem inteiro — o homem como ser vivente. Similarmente, no N[ovo] T[estamento] significa vida humana: a vida duma entidade individual, consciente (Mt 2.20; 6.25; Lu 12.22-23; 14.26; Jo 10.11, 15, 17; 13.37)." — 1967, Vol. XIII, p. 467.

A tradução católica romana, *The New American Bible* (A Nova Bíblia Americana), em seu "Glossário de Termos de Teologia Bíblica" (pp. 27, 28), diz: "No Novo Testamento, 'salvar a alma' (*Mr 8:35*) não significa salvar alguma parte 'espiritual' do homem, em contraste com o seu 'corpo' (no sentido platônico), mas a inteira pessoa, com ênfase no fato de que a pessoa está viva, desejando, amando e querendo, etc., em adição a ser concreta e física." — Edição publicada por P. J. Kenedy & Sons, Nova York, 1970.

Né·fesh evidentemente provém duma raiz que significa "respirar", e, num sentido literal, *né·fesh* poderia ser traduzido como "alguém que respira". O *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento; Leiden, 1958, p. 627), de Koehler e Baumgartner, a define como segue: "a substância respiradora, que torna o homem e o animal seres viventes Gn 1,20 , a alma (estritamente distinta da noção grega da alma), cuja sede é o sangue Gn 9, 4ss Lv 17,11 Dt 12, 23: (249 X) . . . alma = ser vivente, indivíduo, pessoa."

Quanto à palavra grega *psy·khé,* os léxicos grego-inglês fornecem definições tais como "*vida*" e "o *eu consciente* ou *personalidade* como centro de emoções, desejos e afeições", "um ser vivente", e mostram que até mesmo em obras gregas não bíblicas o termo era usado "para animais". Naturalmente, essas fontes, que lidam primariamente com os escritos gregos clássicos, incluem todos os significados que os filósofos gregos, pagãos, davam à palavra, inclusive o de "*espírito que partiu*", "a *alma* imaterial e imortal", "o *espírito* do universo" e "o princípio imaterial do movimento e da vida". Evidentemente, porque alguns dos filósofos pagãos ensinavam que a alma emergia do corpo na morte, o termo *psy·khé* também era aplicado à "*borboleta* ou *mariposa*", criaturas estas que passam por uma metamorfose, transformando-se de lagarta em criatura alada. — *Greek-English Lexicon* (Léxico Grego-Inglês) de Liddell e Scott, revisado por H. Jones, 1968, pp. 2026, 2027; *New Greek and English Lexicon* (Novo Léxico Grego e Inglês) de Donnegan, 1836, p. 1404.

Os antigos escritores gregos aplicavam *psy·khé* de vários modos, e não eram coerentes, suas filosofias pessoais e religiosas influenciando seu uso do termo. Sobre Platão, a cuja filosofia podem ser atribuídas as ideias comuns sobre a palavra portuguesa "alma" (como geralmente se reconhece), declara-se: "Ao passo que às vezes ele fala de uma das [supostas] três partes da alma, a 'inteligível', como ne-

cessariamente imortal, ao passo que as outras duas partes são mortais, ele também fala como se houvesse duas almas em um só corpo, uma imortal e divina, e a outra mortal." — *The Evangelical Quarterly* (Publicação Trimestral Evangélica), Londres, 1931, Vol. III, p. 121: "Ideias sobre a Teoria Tripartida da Natureza Humana", de A. McCaig.

Em vista de tal incoerência dos escritos não bíblicos, é essencial deixar que as Escrituras falem por si, mostrando o que os escritores inspirados queriam dizer ao usarem o termo *psy·khé*, bem como *né·fesh*. *Né·fesh* ocorre 754 vezes no texto massorético das Escrituras Hebraicas, ao passo que *psy·khé* aparece sozinha 102 vezes no texto de Westcott e Hort das Escrituras Gregas Cristãs, perfazendo um total de 856 ocorrências. (Veja o apêndice na *NM*, p. 1513.) Esta frequência de ocorrências torna possível um conceito claro do sentido que tais termos transmitiam à mente dos inspirados escritores bíblicos e o sentido que seus escritos devem transmitir à nossa mente. Um exame mostra que, embora o sentido destes termos seja amplo, com diferentes matizes de significado, entre os escritores bíblicos não havia nenhuma incoerência, confusão ou desarmonia quanto à natureza do homem, tal como a existente entre os filósofos gregos do chamado Período Clássico.

Primeiras Almas da Terra. As ocorrências iniciais de *né·fesh* se encontram em Gênesis 1:20-23. No quinto "dia" criativo, Deus disse: " 'Produzam as águas um enxame de almas [*né·fesh*] viventes e voem criaturas voadoras sobre a terra . . .' E Deus passou a criar os grandes monstros marinhos e toda alma [*né·fesh*] vivente que se move, que as águas produziram em enxames segundo as suas espécies, e toda criatura voadora alada segundo a sua espécie." Similarmente, no sexto "dia" criativo, *né·fesh* é aplicado ao "animal doméstico, e animal movente, e animal selvático da terra" como "almas viventes". — Gên 1:24.

Depois da criação do homem, a instrução que Deus lhe deu usava de novo o termo *né·fesh* com respeito à criação animal, "tudo o que se move sobre a terra, em que há vida como alma [literalmente, em que há alma (*né·fesh*) vivente]". (Gên 1:30) Outros exemplos de animais serem chamados assim encontram-se em Gênesis 2:19; 9:10-16; Levítico 11:10, 46; 24:18; Números 31:28; Ezequiel 47:9. Notavelmente, as Escrituras Gregas Cristãs coincidem em aplicar a palavra grega *psy·khé* aos animais, como em Revelação 8:9; 16:3, onde é usada para com as criaturas marinhas.

Assim, as Escrituras mostram claramente que *né·fesh* e *psy·khé* são usados para denominar a criação animal inferior ao homem. Os mesmos termos aplicam-se ao homem.

A Alma Humana. Precisamente a mesma frase hebraica usada para a criação animal, a saber, *né·fesh hhai·yáh* (alma vivente), é aplicada a Adão, quando, depois de Deus ter formado o homem do pó do solo e soprado em suas narinas o fôlego da vida, "o homem veio a ser uma alma vivente". (Gên 2:7) O homem distinguia-se da criação animal, mas esta distinção não se devia a ser ele uma *né·fesh* (alma), e eles não. Antes, o registro mostra que era porque somente o homem foi criado "à imagem de Deus". (Gên 1:26, 27) Ele foi criado com qualidades morais semelhantes às de Deus, com poder e sabedoria muito superiores aos animais; por isso, ele podia ter em sujeição todas as formas inferiores de vida de criaturas. (Gên 1:26, 28) O organismo do homem era mais complexo, bem como mais versátil, do que o dos animais. (Veja 1Co 15:39.) Semelhantemente, Adão possuía, mas perdeu, a perspectiva de vida eterna; isto nunca foi expresso com relação às criaturas inferiores ao homem. — Gên 2:15-17; 3:22-24.

É verdade que o relato afirma que 'Deus passou a soprar nas narinas do homem o fôlego [uma forma de *nesha·máh*] de vida', ao passo que não se declara isso no relato sobre a criação animal. É claro, porém, que o relato da criação do homem é muito mais pormenorizado que o da criação dos animais. Ademais, Gênesis 7:21-23, ao descrever a destruição, causada pelo Dilúvio, de "toda a carne" fora da arca, alista as criaturas animais junto com a humanidade, e diz: "Morreu tudo em que o fôlego [uma forma de *nesha·máh*] da força da vida estava ativo nas suas narinas, a saber, todos os que estavam em solo seco." Obviamente, o fôlego de vida das criaturas animais também proveio originalmente do Criador, Jeová Deus.

Assim também o "espírito" (hebr.: *rú·ahh;* gr.: *pneú·ma*) ou força de vida do homem não é distinto da força de vida dos animais, conforme demonstrado por Eclesiastes 3:19-21, que declara que "todos eles têm apenas um só espírito [*weru'ach*]".

Alma — Uma Criatura Vivente. Conforme declarado, o homem "veio a ser uma alma vivente"; portanto, o homem *era* uma alma, ele não *possuía* uma alma como algo imaterial, invisível e intangível, que residia dentro dele. O apóstolo Paulo mostra que o ensino cristão não diferia do ensino hebraico anterior, pois cita Gênesis 2:7 ao dizer: "Até mesmo está escrito assim: 'O primeiro homem, Adão, tornou-se alma vivente [*psy·khén zó·san*].' . . . O primeiro homem é da terra e feito de pó." — 1Co 15:45-47.

O relato de Gênesis mostra que uma alma vivente resulta da combinação do corpo terrestre com o fôlego de vida. A expressão "fôlego da força da vida [literalmente, fôlego do espírito, ou força ativa

(*rú·ahh*), de vida]" (Gên 7:22) indica que é por respirar ar (com seu oxigênio) que é sustentada a força de vida ou "espírito" em todas as criaturas, o homem e os animais. Esta força de vida se encontra em cada célula do corpo da criatura, conforme considerado sob ESPÍRITO; VIDA.

Visto que o termo *né·fesh* se refere à própria criatura, devíamos esperar que lhe fossem atribuídas as funções ou características físicas normais das criaturas carnais. E isto realmente acontece. *Né·fesh* (alma) é mencionada como comendo carne, gordura, sangue ou coisas materiais similares (Le 7:18, 20, 25, 27; 17:10, 12, 15; De 23:24), como tendo fome ou ansiando alimento e bebida (De 12:15, 20, 21; Sal 107:9; Pr 19:15; 27:7; Is 29:8; 32:6; Miq 7:1), engordando (Pr 11:25), jejuando (Sal 35:13), tocando em coisas impuras, tais como um cadáver (Le 5:2; 7:21; 17:15; 22:6; Núm 19:13), sendo 'tomada em penhor' ou sendo 'sequestrada' (De 24:6, 7), trabalhando (Le 23:30), revigorando-se com água fresca quando cansada (Pr 25:25), sendo comprada (Le 22:11; Ez 27:13) ou dada como oferta votiva (Le 27:2), sendo posta a ferros (Sal 105:18), ficando sem dormir (Sal 119:28) e lutando para respirar (Je 15:9).

Pode-se notar que, em muitos textos, faz-se referência à "minha alma", "sua alma", "tua alma", etc. Isto se dá porque *né·fesh* e *psy·khé* podem significar *o próprio eu da pessoa como alma.* O sentido do termo, portanto, pode ser amiúde expresso em português pelo uso de pronomes pessoais. Assim, o *Lexicon in Veteris Testamenti Libros* (p. 627) mostra que "minha *né·fesh*" significa "eu" (Gên 27:4, 25; Is 1:14); "tua *né·fesh*" significa "tu" (Gên 27:19, 31; Is 43:4; 51:23), "sua [dele, em hebr.] *né·fesh*" significa "ele, ele mesmo" (Núm 30:2; Is 53:10), "sua [dela, em hebr.] *né·fesh*" significa "ela, ela mesma" (Núm 30:5-12), etc.

O termo grego *psy·khé* é usado similarmente. O *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine, 1981, Vol. 4, p. 54) diz que pode ser usado como "o equivalente do pronome pessoal, usado para ênfase e efeito: — 1.ª pessoa, João 10:24 ('nos'); Heb. 10:38; cp. [compare com] Gên. 12:13; Núm. 23:10; Juí. 16:30; Sal. 120:2 ('me'); 2.ª pessoa, 2 Cor. 12:15; Heb. 13:17", e assim por diante.

Representa vida como criatura. Tanto *né·fesh* como *psy·khé* são também usadas para significar vida — não meramente como força ou princípio abstratos — mas *vida como criatura,* humana ou animal.

Assim, quando Raquel dava à luz Benjamim, sua *né·fesh* ("alma" ou vida como criatura) saiu dela e ela morreu. (Gên 35:16-19) Ela cessou de ser criatura vivente. Similarmente, quando o profeta Elias realizou um milagre a respeito do filho morto da viúva de Sarefá, a *né·fesh* ("alma" ou vida como criatura) do filho retornou a ele e ele "reviveu", tornando-se de novo uma criatura viva. — 1Rs 17:17-23.

Por estar a vida duma criatura tão inseparavelmente ligada ao sangue e depender dele (o sangue derramado representando a vida da pessoa ou criatura [Gên 4:10; 2Rs 9:26; Sal 9:12; Is 26:21]), as Escrituras falam da *né·fesh* (alma) como estando "no sangue". (Gên 9:4; Le 17:11, 14; De 12:23) Obviamente, não se quer dizer isso de forma literal, visto que as Escrituras também falam do "sangue das vossas almas" (Gên 9:5; compare isso com Je 2:34) e as muitas referências já consideradas não poderiam ser razoavelmente aplicadas unicamente ao sangue ou às suas qualidades sustentadoras de vida.

Né·fesh (alma) não é usada com referência à criação da vida vegetal no terceiro "dia" criativo (Gên 1:11-13) ou depois disso, visto que a vegetação não tem sangue.

Exemplos do uso do grego *psy·khé* para significar "vida como criatura" podem ser encontrados em Mateus 6:25; 10:39; 16:25, 26; Lucas 12:20; João 10:11, 15; 13:37, 38; 15:13; Atos 20:10. Visto que os servos de Deus têm a esperança duma ressurreição no caso de morrerem, eles têm a esperança de viver novamente como "almas" ou criaturas viventes. Por este motivo, Jesus podia dizer que "todo aquele que perder a sua alma [sua vida como criatura] por causa de mim e das boas novas, salvá-la-á. Realmente, de que proveito é para um homem ganhar o mundo inteiro e pagar com a perda da sua alma? O que, realmente, daria o homem em troca de sua alma?" (Mr 8:35-37) Similarmente, ele declarou: "Quem estiver afeiçoado à sua alma, destruí-la-á, mas quem odiar a sua alma neste mundo, protegê-la-á para a vida eterna." (Jo 12:25) Estes textos, e outros semelhantes a eles, mostram o entendimento correto das palavras de Jesus em Mateus 10:28: "Não fiqueis temerosos dos que matam o corpo, mas não podem matar a alma; antes, temei aquele que pode destruir na Geena tanto a alma como o corpo." Embora os homens possam matar o corpo, não podem matar a pessoa para sempre, visto que ela vive no propósito de Deus (veja Lu 20:37, 38), e Deus pode restaurar e restaurará a vida de tal pessoa fiel como criatura, por meio duma ressurreição. Para os servos de Deus, a perda de sua "alma" ou vida como criatura é apenas temporária, não permanente. — Veja Re 12:11.

Mortal e destrutível. Por outro lado, Mateus 10:28 declara que Deus "pode destruir na Geena tanto a alma [*psy·khén*] como o corpo". Isto mostra que *psy·khé* não se refere a algo imortal ou indes-

trutível. De fato, não existe nem sequer um caso em todas as Escrituras, Hebraicas e Gregas, em que as palavras *né·fesh* ou *psy·khé* sejam modificadas por termos tais como imortal, indestrutível, imperecível, imorredouro ou algo parecido. (Veja IMORTALIDADE; INCORRUPÇÃO.) Por outro lado, há dezenas de textos, tanto nas Escrituras Hebraicas como nas Gregas, que falam de *né·fesh* ou de *psy·khé* (alma) como mortal e sujeita à morte (Gên 19:19, 20; Núm 23:10; Jos 2:13, 14; Jz 5:18; 16:16, 30; 1Rs 20:31, 32; Sal 22:29; Ez 18:4, 20; Mt 2:20; 26:38; Mr 3:4; He 10:39; Tg 5:20), como morrendo, sendo "decepada" ou destruída (Gên 17:14; Êx 12:15; Le 7:20; 23:29; Jos 10:28-39; Sal 78:50; Ez 13:19; 22:27; At 3:23; Re 8:9; 16:3), quer pela espada (Jos 10:37; Ez 33:6), quer por sufocamento (Jó 7:15), ou por correr o risco de morrer afogada (Jon 2:5), e também como descendo à cova ou ao Seol (Jó 33:22; Sal 89:48), ou sendo livrada dali (Sal 16:10; 30:3; 49:15; Pr 23:14).

Alma morta. A expressão 'alma falecida ou morta' também aparece várias vezes, significando simplesmente "uma pessoa morta". — Le 19:28; 21:1, 11; 22:4; Núm 5:2; 6:6; Ag 2:13; compare isso com Núm 19:11, 13.

Desejo. Às vezes, a palavra *né·fesh* é usada para expressar o desejo da pessoa, desejo este que toma conta dela e então a ocupa no empenho de atingir seu alvo. Provérbios 13:2, por exemplo, diz dos que agem traiçoeiramente que 'sua própria alma é violência', isto é, que eles estão 'inteiramente voltados' para a violência, com efeito, tornam-se a violência personificada. (Veja Gên 34:3, n; Sal 27:12; 35:25; 41:2.) Os falsos pastores de Israel são chamados de "cães fortes em desejo da alma", que não conhecem a saciedade. — Is 56:11, 12; compare isso com Pr 23:1-3; Hab 2:5.

Servir de Toda a Alma. A "alma" significa basicamente a pessoa inteira, como já foi demonstrado. Todavia, certos textos nos exortam a buscar, a amar e a servir a Deus com 'todo o nosso coração *e* com toda a nossa alma' (De 4:29; 11:13, 18), ao passo que Deuteronômio 6:5 diz: "Tens de amar a Jeová, teu Deus, de todo o teu coração, e de toda a tua alma, e de toda a tua força vital." Jesus disse que era mister servir com toda a alma e força da pessoa, e, adicionalmente, "de toda a tua mente". (Mr 12:30; Lu 10:27) Surge a pergunta quanto a por que estas outras coisas são mencionadas junto com a alma, visto que esta abrange todas elas. Para ilustrar o seu significado provável: Uma pessoa poderia vender a si mesma (sua alma) em escravidão a outrem, destarte tornando-se propriedade de seu dono e amo. Todavia, talvez não servisse de todo o coração a seu amo, com plena motivação e desejo de agradá-lo, e, assim, talvez não usasse sua plena força ou sua plena capacidade mental para promover os interesses de seu amo. (Veja Ef 6:5; Col 3:22.) Por isso, essas outras facetas são evidentemente mencionadas para focalizar a atenção sobre elas, de modo que não deixemos de nos lembrar delas e de considerá-las no nosso serviço a Deus, a quem pertencemos, e ao seu Filho, cuja vida foi o preço resgatador que nos comprou. Serviço "de toda a alma" a Deus envolve a pessoa inteira, não excluindo nenhuma parte, função ou capacidade física, ou desejo. — Veja Mt 5:28-30; Lu 21:34-36; Ef 6:6-9; Fil 3:19; Col 3:23, 24.

Alma e Espírito São Distintos. O "espírito" (hebr.: *rú·ahh;* gr.: *pneú·ma*) não deve ser confundido com a "alma" (hebr.: *né·fesh;* gr.: *psy·khé*), pois referem-se a coisas diferentes. Assim, Hebreus 4:12 fala da palavra de Deus como 'penetrando até a divisão da alma e do espírito, e das juntas e da sua medula'. (Veja também Fil 1:27; 1Te 5:23.) Como já se mostrou, a alma (*né·fesh; psy·khé*) é a própria criatura. O espírito (*rú·ahh; pneú·ma*) refere-se geralmente à força de vida da criatura ou alma vivente, embora os termos das línguas originais também possam ter outros significados.

Ilustrando ainda mais a distinção entre os termos gregos *psy·khé* e *pneú·ma* há a consideração feita pelo apóstolo Paulo, em sua primeira carta aos coríntios, da ressurreição dos cristãos para a vida espiritual. Aqui, ele contrasta "o que é físico [*psy·khi·kón,* literalmente, de alma]" com "aquilo que é espiritual [*pneu·ma·ti·kón*]". Assim, ele mostra que os cristãos, até a hora de sua morte, têm um corpo "de alma", assim como o primeiro homem, Adão; ao passo que, na sua ressurreição, esses cristãos ungidos recebem um corpo espiritual semelhante ao do glorificado Jesus Cristo. (1Co 15:42-49) Judas faz uma comparação um tanto similar, ao falar de "homens animalescos [*psy·khi·koí,* literalmente, (homens) de alma], sem espiritualidade [literalmente, não tendo espírito (*pneú·ma*)]". — Ju 19.

Deus Como Tendo Alma. Em vista do precedente, parece que os textos em que Deus fala de "minha alma" (Le 26:11, 30; Sal 24:4; Is 42:1) são ainda outro caso de uso antropomórfico, isto é, da atribuição de características físicas e humanas a Deus, para facilitar o entendimento, como quando se fala de Deus como tendo olhos, mãos, e assim por diante. Ao falar de 'minha *né·fesh*', Jeová quer dizer, claramente, "eu mesmo", ou "minha pessoa". "Deus é Espírito [*Pneú·ma*]." — Jo 4:24; veja JEOVÁ (Descrições da sua presença).

ALMODADE. Primeiro dos 13 filhos de Joctã; quinta geração depois de Sem; sobrinho de Pelegue, através de quem se traça a linhagem messiânica. Almodade foi progenitor de uma das 70 famílias pós-diluvianas, estabelecendo-se na Arábia.

(Gên 10:26, 32; 1Cr 1:20) A tradição árabe considera-o chefe da tribo Jurham e pai de uma das esposas de Ismael.

ALMOM. Uma cidade levita dentro do território de Benjamim; foi designada aos filhos de Arão, nos dias de Josué e de Eleazar, o sacerdote. (Jos 21:1, 18) Ela é chamada Alemete em 1 Crônicas 6:60. O lugar antigo encontra-se nas ruínas do vilarejo de Khirbet `Almit (Horvat `Almit), a uns 6 km ao NE de Jerusalém e a cerca de 2 km a ENE de Anatote, outra cidade levita.

ALMOM-DIBLATAIM. Um lugar entre Díbon-Gade e os montes de Abarim, onde os israelitas se acamparam no 40.º ano após a sua saída do Egito (1473 AEC). Era um dos últimos acampamentos durante as suas peregrinações. (Núm 33:46, 47) Não há certeza do lugar, mas alguns peritos o identificam com Khirbet Deleilat esh-Sherqiyeh, a cerca de 16 km NNE de Díbon (Dhiban). Possivelmente o mesmo que Bete-Diblataim. — Je 48:22.

ALMUGUE. Veja ALGUM.

ALOÉS, MADEIRA DE ALOÉS [hebr.: *'aha·lím* (plural) e *'aha·lóhth* (plural); gr.: *a·ló·e*]. Nome aplicado a uma variedade de árvore que contém uma substância fragrante, ou aromática, usada como perfume no período bíblico. (Sal 45:8; Pr 7:17; Cân 4:14) A maioria dos comentadores acha que a árvore aloés, da Bíblia, seja a *Aquilaria agallocha*, às vezes chamada de agáloco ou calambuco, e agora encontrada mormente na Índia e em regiões vizinhas. A árvore é grande e bem copada, às vezes atingindo uma altura de 30 m. O cerne do tronco e dos ramos está impregnado de resina e de óleo odorífero, dos quais provém o perfume muito apreciado. Visto que parece atingir seu estado mais aromático quando em decomposição, a madeira é às vezes enterrada para apressar sua decomposição. Reduzida a pó fino, é então comercializada como "aloés".

A comparação, feita pelo profeta Balaão, das tendas de Israel com "aloés plantados por Jeová, como cedros junto às águas", talvez se refira ao formato bem copado destas majestosas árvores, um grupo de árvores aloés assemelhando-se a um acampamento de tendas. (Núm 24:6) Este texto, porém, motivou certas discussões, visto que as árvores *Aquilaria agallocha* não são encontradas na Palestina. É claro que a sua ausência hoje não necessariamente prova que essas árvores não existiam naquela terra, há quase 3.500 anos. Por outro lado, a referência de Balaão a tais árvores não exigiria que elas crescessem bem ali na região onde ele falava. Se os "cedros" mencionados logo depois no texto eram cedros-do-líbano, então eram árvores que cresciam fora daquela região, e o mesmo poderia dar-se com os aloés. Os outros textos que mencionam aloés referem-se apenas às suas qualidades aromáticas, e isto permitiria a conclusão de serem importados do estrangeiro.

Depois da morte de Cristo Jesus, Nicodemos trouxe "um rolo de mirra e aloés", de cerca de 100 libras romanas (33 kg), para serem usados na preparação do corpo de Jesus para o sepultamento. (Jo 19:39) A contribuição de Nicodemos deve ter representado um considerável desembolso de dinheiro da sua parte, embora não se mencione a proporção da mirra menos cara incluída nos cerca de 33 kg. Ao passo que alguns aplicam o termo "aloés", neste texto, à planta da família das liliáceas que agora leva o nome botânico de *Aloe vera*, o produto desta planta (um sumo grosso das folhas) é empregado, não por seu aroma, mas como purgante e para outros fins medicinais. O aloés trazido por Nicodemos provavelmente era o mesmo produto de aloés mencionado nas Escrituras Hebraicas.

ALOM [Árvore Maciça]. Um simeonita, descendente de Semaías. — 1Cr 4:37.

ALOM-BACUTE [Árvore Maciça de Choro]. Uma árvore maciça abaixo de Betel, ao sopé do morro ocupado pela cidade, chamada assim porque sob ela Jacó enterrou "Débora, ama de Rebeca". — Gên 35:8; veja ÁRVORE GRANDE, ÁRVORE MACIÇA.

ALTAR. Basicamente, uma estrutura ou um lugar elevado em que se oferecem sacrifícios ou se queima incenso em adoração ao Deus verdadeiro ou a outra deidade. A palavra hebraica *miz·bé·ahh* (altar) deriva do verbo radical *za·váhh* (abater; sacrificar) e refere-se assim basicamente a um abatedouro ou a um lugar de sacrifícios. (Gên 8:20; De 12:21; 16:2) De modo similar, a palavra grega *thy·si·a·sté·rion* (altar) deriva do verbo radical *thý·o*, que também significa "abater; sacrificar". (Mt 22:4; Mr 14:12) A palavra grega *bo·mós* refere-se ao altar dum deus falso. — At 17:23.

A primeira menção de um altar ocorre após o Dilúvio, quando "Noé começou a construir um altar a Jeová" e fez nele ofertas queimadas. (Gên 8:20) As únicas ofertas mencionadas antes do Dilúvio foram as de Caim e de Abel, e embora seja provável que fizessem isso, não se diz se usaram altares, ou não. — Gên 4:3, 4.

Abraão construiu um altar em Siquém (Gên 12:7), num ponto entre Betel e Ai (Gên 12:8; 13:3), em Hébron (Gên 13:18) e evidentemente também no monte Moriá, onde ele sacrificou um carneiro que lhe foi dado por Deus em lugar de Isaque. (Gên 22:9-13) Somente neste último caso menciona-se

especificamente a oferta dum sacrifício por Abraão nesses altares. Entretanto, o significado básico da palavra hebraica indica que é provável que se fizessem ofertas em cada caso. Isaque, mais tarde, construiu um altar em Berseba (Gên 26:23, 25), e Jacó construiu altares em Siquém e em Betel. (Gên 33:18, 20; 35:1, 3, 7) Estes altares, erguidos pelos patriarcas, sem dúvida eram do tipo mencionado mais tarde por Deus no pacto da Lei, quer montes de terra, quer plataformas de pedras naturais (não lavradas). — Êx 20:24, 25.

Moisés construiu um altar depois da vitória sobre Amaleque, chamando-o de Jeová-Nissi (Jeová É Meu Poste de Sinal). (Êx 17:15, 16) Ao se fazer o pacto da Lei com Israel, Moisés construiu um altar ao sopé do monte Sinai, e neste se ofereceram sacrifícios. Sangue dos sacrifícios foi aspergido sobre o altar, sobre o livro e sobre o povo, assim validando o pacto e pondo-o em vigor. — Êx 24:4-8; He 9:17-20.

Altares do Tabernáculo. Com a ereção do tabernáculo, construíram-se dois altares, segundo o modelo divino. O altar da oferta queimada (também chamado de "altar de cobre" [Êx 39:39]) foi feito de madeira de acácia, em forma duma caixa, pelo que parece sem tampa nem fundo. Media de 2,2 m de cada lado e tinha 1,3 m de altura, com "chifres" que se projetavam dos quatro cantos superiores. Todas as suas superfícies estavam recobertas de cobre. Uma grelha ou grade de cobre foi colocada abaixo da borda do altar, "por dentro", "pelo meio". Quatro argolas foram colocadas nas quatro extremidades, perto da grelha, e estas parecem ser as mesmas argolas pelas quais passavam os dois varais de acácia, recobertos de cobre, para o transporte do altar. Isto talvez significasse que se abrira uma fenda em dois lados do altar, permitindo que se inserisse nele uma grelha plana, estendendo-se as argolas de ambos os lados. Há considerável diferença de opinião entre os peritos sobre este assunto, e muitos consideram provável que dois conjuntos de argolas estivessem envolvidos, o segundo conjunto, para a inserção dos varais de transporte, estando preso diretamente ao exterior do altar. Equipamento de cobre foi feito em forma de recipientes e de pás, para as cinzas, tigelas para aparar o sangue dos animais, garfos para manusear a carne, e porta-lumes. — Êx 27:1-8; 38:1-7, 30; Núm 4:14.

Este altar de cobre, para as ofertas queimadas, foi colocado diante da entrada do tabernáculo. (Êx 40:6, 29) Embora fosse de altura relativamente baixa, assim não exigindo necessariamente uma via de acesso para facilitar o manejo dos sacrifícios colocados nele, o terreno talvez tenha sido erguido em seu redor, ou talvez houvesse uma rampa que conduzisse a ele. (Veja Le 9:22, que declara que Arão "desceu" depois de fazer ofertas.) Visto que o animal era sacrificado "ao lado setentrional do altar" (Le 1:11), o "lugar das cinzas gordurosas" removidas do altar estava ao L (Le 1:16), e a bacia de cobre, para lavagem, estava ao O (Êx 30:18), isto logicamente deixava o S como o lado livre em que tal via de acesso poderia estar situada.

Altar do incenso. O altar do incenso (também chamado de "altar de ouro" [Êx 39:38]) era igualmente feito de madeira de acácia, o topo e as laterais sendo revestidos de ouro. Uma bordadura de ouro orlava o topo. O altar media 44,5 cm de cada lado e tinha 89 cm de altura, e também possuía "chifres" que se projetavam de seus quatro cantos superiores. Duas argolas de ouro foram feitas para a inserção dos varais de acácia, para transporte, recobertos de ouro, e estas argolas foram colocadas por baixo da bordadura de ouro, em lados opostos do altar. (Êx 30:1-5; 37:25-28) Um incenso especial era queimado neste altar duas vezes por dia, de manhã e à noitinha. (Êx 30:7-9, 34-38) O uso de um incensário ou porta-lume é mencionado em outras partes para se queimar incenso, e, evidentemente, um assim também era usado em conexão com o altar de incenso. (Le 16:12, 13; He 9:4; Re 8:5; compare isso com 2Cr 26:16, 19.) A posição do altar do incenso era no interior do tabernáculo, logo antes da cortina do Santíssimo, de modo que é mencionado como estando "diante da arca do testemunho". — Êx 30:1, 6; 40:5, 26, 27.

Santificação e uso dos altares do tabernáculo. Por ocasião das cerimônias de investidura, ambos os altares foram ungidos e santificados. (Êx 40:9, 10) Nessa ocasião, bem como nos subsequentes sacrifícios de certas ofertas pelo pecado, punha-se sangue do animal sacrificado nos chifres do altar da oferta queimada, derramando-se o restante dele à base do altar. (Êx 29:12; Le 8:15; 9:8, 9) Parte do óleo de unção e do sangue sobre o altar foi espargido sobre Arão e seus filhos, e as vestes deles, a fim de santificá-los perto da conclusão da cerimônia da investidura. (Le 8:30) Ao todo, a santificação do altar da oferta queimada exigiu sete dias. (Êx 29:37) No caso de outras ofertas queimadas, sacrifícios de participação em comum e ofertas pela culpa, o sangue era aspergido sobre o altar, ao passo que o sangue de aves sacrificadas era espargido ou deixado escorrer ao lado do altar. (Le 1:5-17; 3:2-5; 5:7-9; 7:2) Faziam-se fumegar sobre o altar as ofertas de cereais como "cheiro repousante" para Jeová. (Le 2:2-12) As partes remanescentes da oferta de cereais eram consumidas pelo sumo sacerdote e pelos seus filhos ao lado do altar. (Le 10:12) Anualmente, no Dia da Expiação, o altar era limpo e santificado por o sumo sacerdote colocar parte do sangue dos animais sacrificiais sobre os chifres do

altar e por espargi-lo sete vezes sobre o altar. — Le 16:18, 19.

Em todos os sacrifícios de animais apresentados, faziam-se fumegar sobre o altar partes do animal, e para este fim se mantinha um fogo aceso no altar, e nunca se permitia que se apagasse. (Le 6:9-13) Dali se obtinha o fogo para a queima de incenso. (Núm 16:46) Somente Arão e aqueles dos seus descendentes que estivessem livres de defeitos tinham permissão de servir no altar. (Le 21:21-23) Os outros levitas eram apenas ajudantes. O homem que não fosse da semente de Arão e que se chegasse ao altar devia ser morto. (Núm 16:40; 18:1-7) Corá e sua assembleia foram destruídos por deixarem de reconhecer esta designação divina, e os porta-lumes de cobre que haviam tomado foram transformados em finas placas de metal e o altar foi revestido com eles, em sinal de que ninguém que não fosse da descendência de Arão devia chegar-se a ele. — Núm 16:1-11, 16-18, 36-40.

Uma vez por ano, também se fazia expiação pelo altar do incenso, de ouro, por se pôr nos chifres dele sangue sacrificial. Outras ocasiões em que recebia tal tratamento eram quando se faziam ofertas pelo pecado a favor de membros do sacerdócio. — Êx 30:10; Le 4:7.

Quando eram transportados pelos filhos de Coate, tanto o altar do incenso como o altar das ofertas queimadas eram cobertos, o primeiro com pano azul e peles de focas, e o segundo com um pano de lã tingida de roxo e com peles de focas. — Núm 4:11-14; veja TABERNÁCULO.

Altares do Templo. Antes da dedicação do templo de Salomão, o altar de cobre feito no ermo servia para as ofertas sacrificiais de Israel no alto em Gibeão. (1Rs 3:4; 1Cr 16:39, 40; 21:29, 30; 2Cr 1:3-6) O altar de cobre feito depois para o templo abrangia uma área 16 vezes maior do que o feito para o tabernáculo, medindo cerca de 8,9 m de cada lado e tendo cerca de 4,5 m de altura. (2Cr 4:1) Em vista da sua altura, era essencial um meio de acesso. A lei de Deus proibia o uso de degraus até o altar, para impedir a exposição da nudez. (Êx 20:26) Alguns creem que os calções de linho usados por Arão e seus filhos serviam para neutralizar esta ordem, e, assim, tornavam permissíveis os degraus. (Êx 28:42, 43) No entanto, parece provável que se usasse uma rampa inclinada para se chegar ao alto do altar da oferta queimada. Josefo (*The Jewish War* [A Guerra Judaica], V, 225 [v, 6]) indica que tal acesso era usado para o altar do templo mais tarde construído por Herodes. Se a disposição do altar do templo seguia à do tabernáculo, a rampa ficava provavelmente do lado S do altar. O "mar de fundição", em que os sacerdotes se lavavam, seria assim de fácil acesso, visto que também ficava do lado S. (2Cr 4:2-5, 9, 10) Em outros aspectos, o altar construído para o templo, pelo que parece, foi modelado segundo o do tabernáculo, e não se fornece nenhuma descrição pormenorizada dele.

Estava situado onde Davi havia construído antes seu altar temporário, no monte Moriá. (2Sa 24:21, 25; 1Cr 21:26; 2Cr 8:12; 15:8) Considera-se também, por tradição, ter sido este o lugar onde Abraão tentara oferecer Isaque. (Gên 22:2) O sangue dos animais sacrificiais era derramado na base do altar, e é provável que existisse algum tipo de conduto para levar o sangue para longe da área do templo. Relata-se que o templo de Herodes possuía tal conduto ligado ao chifre SO do altar, e, na rocha da área do templo, encontrou-se uma abertura que leva a um canal subterrâneo que vai para o vale do Cédron.

O altar do incenso para o templo foi feito de cedro, mas esta parece ter sido a única diferença entre este e o do tabernáculo. Era igualmente recoberto de ouro. — 1Rs 6:20, 22; 7:48; 1Cr 28:18; 2Cr 4:19.

Na inauguração do templo, a oração de Salomão foi oferecida perante o altar da oferta queimada, e, ao terminar, desceu fogo dos céus e consumiu os sacrifícios no altar. (2Cr 6:12, 13; 7:1-3) Apesar de abranger uma área de mais de 79 m², este altar de cobre mostrou-se pequeno demais para a imensa quantidade de sacrifícios oferecidos então, de modo que se santificou uma parte do pátio para este fim. — 1Rs 8:62-64.

Na última parte do reinado de Salomão, e nos reinados de Roboão e de Abijão, o altar das ofertas queimadas passou a ser negligenciado, a ponto de o Rei Asa achar necessário renová-lo. (2Cr 15:8) O Rei Uzias foi atacado de lepra por tentar queimar incenso sobre o altar de incenso, de ouro. (2Cr 26:16-19) O Rei Acaz afastou para um lado o altar de cobre da oferta queimada e colocou no seu lugar um altar pagão. (2Rs 16:14) Seu filho Ezequias, porém, mandou que o altar de cobre e seus utensílios fossem limpos, santificados e restaurados ao serviço. — 2Cr 29:18-24, 27; veja TEMPLO.

Altares Pós-Exílicos. A primeira coisa construída em Jerusalém pelos exilados que voltaram, sob Zorobabel e o sumo sacerdote Jesua, foi o altar de ofertas queimadas. (Esd 3:2-6) No devido tempo, fez-se também um novo altar do incenso.

O rei sírio, Antíoco Epifânio, levou embora o altar do incenso, de ouro, e, dois anos mais tarde (168 AEC), construiu um altar sobre o grande altar de Jeová e ofereceu nele um sacrifício a Zeus. (1 Macabeus 1:20-64) Judas Macabeu, depois disso, construiu um novo altar de pedras não lavradas e também restaurou o altar do incenso. — 1 Macabeus 4:44-49.

O altar das ofertas queimadas do templo de Herodes era feito de pedras não lavradas, e, segundo Josefo (*The Jewish War*, V, 225 [v, 6]), tinha 50 côvados de cada lado e 15 côvados de altura, embora a Míxena judaica (*Middot* 3:1) forneça dimensões menores para ele. Foi a este altar, portanto, que Jesus se referia nos seus dias. (Mt 5:23, 24; 23:18-20) O altar do incenso daquele templo não é descrito, mas Lucas 1:11 mostra que um anjo estava de pé à direita dele quando apareceu ao pai de João, Zacarias.

O Altar do Templo de Ezequiel. No templo visionário visto por Ezequiel, o altar de ofertas queimadas estava similarmente colocado diante do templo (Ez 40:47), mas tinha estilo diferente dos altares anteriores. O altar consistia em várias seções sucessivamente reentrantes ou recuadas. Suas dimensões são fornecidas em côvado longo (51,8 cm). A base do altar tinha um côvado de grossura e possuía uma "borda" de um palmo (talvez 26 cm) como beirada ao redor do topo, assim formando uma espécie de calha ou canal, talvez para receber o sangue derramado. (Ez 43:13, 14) Apoiada na própria base, mas reentrante um côvado de sua orla externa, havia outra seção, que media dois côvados (c. 104 cm) de altura. Uma terceira seção tinha um recuo de um côvado e tinha quatro côvados (c. 207 cm) de altura. Tinha também uma beirada circundante de meio côvado (c. 26 cm), talvez formando um segundo canal ou saliência protetora. Por fim, a lareira do altar se estendia para cima ainda por outros quatro côvados e também estava recuada um côvado da seção precedente; dela estendiam-se quatro "chifres". Degraus no L proviam o acesso à lareira do altar. (Ez 43:14-17) Como se dera com o altar construído no ermo, devia-se observar um período de expiação e de inauguração de sete dias. (Ez 43:19-26) Devia-se fazer a expiação anual pelo altar, junto com o restante do santuário, no primeiro dia de nisã. (Ez 45:18, 19) O rio de águas curativas, visto por Ezequiel, fluía do templo para o leste, e passava ao S do altar. — Ez 47:1.

O altar do incenso não é mencionado nominalmente na visão. No entanto, a descrição do "altar de madeira", em Ezequiel 41:22, em especial a referência a ele como a "mesa que está diante de Jeová", indica que este correspondia ao altar do incenso, ao invés de à mesa dos pães da proposição. (Compare isso com Êx 30:6, 8; 40:5; Re 8:3.) Este altar tinha três côvados (c. 155 cm) de altura, e, evidentemente, dois côvados (c. 104 cm) de cada lado.

Outros Altares. Visto que a população pós-diluviana não continuou com Noé na adoração pura, segue-se que foram feitos muitos altares para a adoração falsa, e escavações feitas em Canaã, na Mesopotâmia e em outros lugares, indicam que eles já existiam desde os períodos mais primitivos. Balaão mandou erigir sucessivamente sete altares, em três lugares diferentes, em suas vãs tentativas de invocar uma maldição sobre Israel. — Núm 22:40, 41; 23:4, 14, 29, 30.

Mandou-se aos israelitas que derrubassem todos os altares pagãos, e que destruíssem as colunas e os postes sagrados costumeiramente erguidos junto destes. (Êx 34:13; De 7:5, 6; 12:1-3) Nunca deveriam imitar a estes, nem oferecer seus filhos pelo fogo, como faziam os cananeus. (De 12:30, 31; 16:21) Em vez de uma multiplicidade de altares, Israel deveria ter *um só* altar para a adoração do único Deus verdadeiro, e este estaria localizado no lugar que Jeová escolhesse. (De 12:2-6, 13, 14, 27; contraste isto com Babilônia, onde havia 180 altares apenas para a deusa Istar.) Foram, de início, instruídos a construir um altar de pedras não lavradas, depois de cruzarem o rio Jordão (De 27:4-8), e este foi construído por Josué no monte Ebal. (Jos 8:30-32) Depois da divisão da terra conquistada, as tribos de Rubem e de Gade, e a meia-tribo de Manassés, construíram um conspícuo altar junto ao Jordão, o que provocou uma crise temporária entre as demais tribos, até que se verificou que o altar não era sinal de apostasia, mas apenas um marco comemorativo de fidelidade a Jeová como o Deus verdadeiro. — Jos 22:10-34.

Construíram-se outros altares, mas parece que estes foram erguidos para ocasiões específicas, e não para uso contínuo, e usualmente foram construídos em conexão com aparições angélicas ou segundo instruções angélicas. O altar em Boquim, e os de Gideão e Manoá, eram assim. (Jz 2:1-5; 6:24-32; 13:15-23) O registro a respeito do altar erguido em Betel pelo povo, quando considerava como impedir o desaparecimento da tribo de Benjamim, não indica se teve a aprovação divina ou se era simplesmente um caso de 'fazerem o que era direito aos seus próprios olhos'. (Jz 21:4, 25) Samuel, como representante de Deus, ofereceu sacrifício em Mispá e também construiu um altar em Ramá. (1Sa 7:5, 9, 10, 17) Isto talvez fosse devido a que a presença de Jeová não mais se evidenciava no tabernáculo em Silo, após a remoção da Arca. — 1Sa 4:4, 11; 6:19-21; 7:1, 2; compare isso com Sal 78:59-64.

Utilização de altares temporários. Em várias ocasiões, foram construídos altares temporários. À guisa de exemplo, Saul ofereceu sacrifício em Gilgal e construiu um altar em Aijalom. (1Sa 13:7-12; 14:33-35) No primeiro caso, foi condenado por não esperar por Samuel, para que este oferecesse os sacrifícios, mas não se considerava se esses lugares eram ou não apropriados para se oferecerem sacrifícios.

Davi mandou que Jonatã explicasse sua ausência à mesa de Saul no dia da lua nova por dizer que Davi comparecia ao sacrifício familiar, anual, em Belém; no entanto, visto que isto era um subterfúgio, não se pode saber definitivamente se este foi realmente celebrado. (1Sa 20:6, 28, 29) Mais tarde, como rei, Davi construiu um altar na eira de Araúna (Ornã), e isto foi feito por ordem divina. (2Sa 24:18-25; 1Cr 21:18-26; 22:1) A declaração em 1 Reis 9:25, com respeito a Salomão 'oferecer sacrifícios sobre o altar', refere-se claramente a ele *fazer* com que isso se realizasse através do sacerdócio autorizado. — Veja 2Cr 8:12-15.

Com a ereção do templo em Jerusalém, parece que o altar estava então definitivamente no "lugar que Jeová, vosso Deus, escolher . . . e para lá vos chegareis". (De 12:5) Além do altar usado por Elias no monte Carmelo, na prova de fogo com os sacerdotes de Baal (1Rs 18:26-35), apenas a apostasia fazia então que se estabelecessem outros altares. O próprio Salomão foi o primeiro culpado de tal desvio, devido à influência de suas esposas estrangeiras. (1Rs 11:3-8) Jeroboão, do recém-formado reino setentrional, empenhou-se em desviar seus súditos de irem ao templo em Jerusalém, por estabelecer altares em Betel e em Dã. (1Rs 12:28-33) Um profeta predisse então que, no reino do Rei Josias, de Judá, os sacerdotes que oficiavam no altar em Betel seriam mortos, e os ossos de homens mortos seriam queimados sobre ele. O altar foi fendido como sinal disso, e a profecia foi mais tarde inteiramente cumprida. — 1Rs 13:1-5; 2Rs 23:15-20; compare isso com Am 3:14.

Durante o governo do Rei Acabe, em Israel, floresceram altares pagãos. (1Rs 16:31-33) No tempo do Rei Acaz, de Judá, havia altares "em cada esquina de Jerusalém", bem como muitos "altos". (2Cr 28:24, 25) Manassés chegou ao ponto de construir altares dentro da casa de Jeová, e altares para a adoração do "exército dos céus" no pátio do templo. — 2Rs 21:3-5.

Embora os reis fiéis destruíssem periodicamente estes altares idólatras (2Rs 11:18; 23:12, 20; 2Cr 14:3; 30:14; 31:1; 34:4-7), antes da queda de Jerusalém, Jeremias ainda podia dizer: "Teus deuses tornaram-se tantos quantas as tuas cidades, ó Judá; e colocastes tantos altares para a coisa vergonhosa quantas são as ruas de Jerusalém, altares para fazer fumaça sacrificial a Baal." — Je 11:13.

Durante o exílio e no período apostólico. Durante o período do exílio, os judeus que fugiram para Elefantina, no Alto Egito, estabeleceram um templo e um altar, segundo os Papiros Elefantinos; e, séculos mais tarde, os judeus perto de Leontópolis fizeram o mesmo. (*Jewish Antiquities* [Antiguidades Judaicas], XIII, 62-68 [iii, 1]; *The Jewish War,* VII, 420-432 [x, 2, 3]) Este último templo e altar foram construídos pelo sacerdote Onias, na tentativa de cumprir Isaías 19:19, 20.

Na Era Comum, o apóstolo Paulo, ao falar aos atenienses, referiu-se ao altar onde estava inscrito "A um Deus Desconhecido". (At 17:23) Há amplas informações históricas disponíveis que corroboram isto. Relata-se que Apolônio de Tiana, que visitou Atenas algum tempo depois de Paulo, disse: "É muito maior prova de sabedoria e de sobriedade falar bem de todos os deuses, especialmente em Atenas, onde se erguem altares em honra até mesmo de deuses desconhecidos." (Filostrato, *The Life of Apollonius of Tyana* [A Vida de Apolônio de Tiana], VI, III) O geógrafo Pausânias, no segundo século EC, relatou que, na estrada que vai do porto da baía de Falero até a cidade de Atenas, observara "altares dos deuses chamados Desconhecidos, e de heróis". Também falou de "um altar de Deuses Desconhecidos" em Olímpia. (*Description of Greece* [Descrição da Grécia], Attica, I, 4; Elis I, XIV, 8) Um altar similar foi descoberto em 1909 em Pérgamo, no recinto do templo de Demétrio.

Significância dos Altares. Em Hebreus, capítulos 8 e 9, o apóstolo Paulo mostra claramente que todas as coisas relacionadas com o serviço no tabernáculo e no templo eram típicas. (He 8:5; 9:23) A significância dos dois altares se torna evidente através da informação contida nas Escrituras Gregas Cristãs. O altar das ofertas queimadas representava a "vontade" de Deus, quer dizer, sua disposição de aceitar o perfeito sacrifício humano do seu Filho unigênito. (He 10:5-10) Sua localização diante da entrada do santuário enfatiza o requisito da fé neste sacrifício resgatador como pré-requisito da aceitação por Deus. (Jo 3:16-18) A insistência num único altar de sacrifícios está em harmonia com a declaração de Cristo: "Eu sou o caminho, e a verdade, e a vida. Ninguém vem ao Pai senão por mim", e também com os muitos textos que declaram a unidade a ser manifestada na fé cristã. — Jo 14:6; Mt 7:13, 14; 1Co 1:10-13; Ef 4:3-6; note também a profecia de Isaías, em Is 56:7; 60:7, de que pessoas de todas as nações viriam ao altar de Deus.

É digno de nota que, embora alguns fugissem para o altar, agarrando-se aos chifres dele na esperança de obter proteção, a lei de Deus prescrevia que o assassino deliberado devia ser retirado "mesmo que esteja junto ao meu altar, para que morra". (Êx 21:14; compare isso com 1Rs 1:50-53; 2:28-34.) O salmista cantou: "Lavarei as mãos na própria inocência e vou marchar ao redor do teu altar, ó Jeová." — Sal 26:6.

Embora Hebreus 13:10 tenha sido usado como base para a ereção de altares literais por professos

cristãos, o contexto mostra que o "altar" mencionado por Paulo não é literal, mas sim simbólico. (He 13:10-16) A *Cyclopædia* de M'Clintock e Strong (1882, Vol. I, p. 183) diz a respeito dos primitivos cristãos: "Quando os antigos apologistas eram criticados por não terem templos, nem altares, nem santuários, eles simplesmente respondiam: 'Sacrários e altares é que não temos.'" Comentando Hebreus 13:10, a obra *Word Studies in the New Testament* (Estudos de Palavras do Novo Testamento, 1957, Vol. IV, p. 567), de M. R. Vincent, diz: "É um erro tentar encontrar na economia cristã algum objeto específico que corresponda ao *altar* — quer a cruz, quer a mesa eucarística, ou o próprio Cristo. Antes, as ideias de acesso a Deus — sacrifício, expiação, perdão e aceitação, salvação — são reunidas e geralmente representadas na figura do altar, assim como o altar judaico era o ponto para o qual todas essas ideias convergiam." A multiplicação de altares foi fortemente condenada pelos profetas hebreus. (Is 17:7, 8) Oseias disse que Efraim havia "multiplicado os altares a fim de pecar" (Os 8:11; 10:1, 2, 8; 12:11); Jeremias declarou que o pecado de Judá estava "gravado nos chifres dos seus altares" (Je 17:1, 2); e Ezequiel predisse a matança dos falsos adoradores "ao redor dos seus altares" (Ez 6:4-6, 13).

Expressões de julgamentos divinos também estão profeticamente associadas com o verdadeiro altar. (Is 6:5-12; Ez 9:2; Am 9:1) É desde "por baixo do altar" que as almas dos que foram mortos por darem testemunho de Deus clamam simbolicamente: "Até quando, Soberano Senhor, santo e verdadeiro, abster-te-ás de julgar e vingar o nosso sangue dos que moram na terra?" — Re 6:9, 10; compare isso com 8:5; 11:1; 16:7.

Em Revelação 8:3, 4, o altar de incenso, de ouro, é expressamente relacionado com as orações dos justos. Era costumeiro entre os judeus orar "na hora de se oferecer incenso". (Lu 1:9, 10; compare isso com Sal 141:2.) O único altar para a oferta de incenso também corresponde à única via de acesso, delineada nas Escrituras Gregas Cristãs. — Jo 10:9; 14:6; 16:23; Ef 2:18-22; veja OFERTAS.

ALTEIA [hebr.: *hhal·la·múth*]. Trata-se de uma planta perene, intimamente aparentada à malva-rosa. Os caules lenhosos da alteia (*Althaea officinalis*) têm até 1,8 m de altura. As folhas grandes e largas da planta são crenadas e terminam numa ponta aguda. Tanto os caules como as folhas são recobertos de macia penugem. As flores, de cinco pétalas, de cor rosa-pálida, têm cerca de 5 cm de lado a lado. Em épocas de fome, a raiz branca da alteia, semelhante à cenoura, tem sido usada como alimento. A única referência bíblica à alteia faz alusão à sua insipidez. — Jó 6:6.

O termo hebraico *hhal·la·múth*, encontrado apenas em Jó 6:6, tem sido diversamente traduzido por "clara do ovo" (*Al, ALA, BJ*), "beldroega-pequena" (*AT*), "malva" (*PIB*), e, conforme definido num léxico hebraico e aramaico, de L. Koehler e W. Baumgartner, "alteia" (*Lexicon in Veteris Testamenti Libros,* Leiden, 1958, p. 304).

ALTERCAÇÃO. Uma disputa (De 17:8), controvérsia (Je 25:31) ou um pleito judicial (Je 11:20).

As Escrituras aconselham-nos a não ficarmos envolvidos em altercações ou disputas sem motivo. (Pr 3:30) Diz o provérbio: "Como alguém que agarra as orelhas de um cão é aquele que, estando de passagem, fica furioso com uma altercação que não é dele." (Pr 26:17) A conversa dos estúpidos os leva prontamente a altercações, e os tolos não usam do necessário controle para evitar altercar. (Pr 18:6; 20:3) Visto que "premer a ira" resulta em altercação (Pr 30:33), a vagarosidade em irar-se produz o efeito oposto. — Pr 15:18.

A altercação destrói uma atmosfera pacífica (Pr 17:1) e pode fazer com que até mesmo a pessoa mais mansa perca o autodomínio. À guisa de exemplo: A altercação de Israel, por não haver água em Cades, moveu Moisés e Arão a agir precipitadamente, destarte perdendo o privilégio de entrar na Terra da Promessa. A altercação injustificada de Israel com representantes de Jeová constituiu realmente uma altercação com Jeová. (Núm 20:2, 3, 10-13; 27:14; Sal 106:32) Aqueles que ficam similarmente envolvidos em altercações ou em controvérsias violentas com os servos de Deus colocam-se numa situação muito séria, uma situação que pode levá-los à morte. — Veja Is 41:8, 11, 12; 54:17.

Devido ao efeito prejudicial da altercação, o provérbio aconselha: "Retira-te antes de estourar a altercação." (Pr 17:14) Abrão (Abraão) deu um bom exemplo neste sentido. Preocupado com que não houvesse disputas entre seus pastores de gado e os de seu sobrinho, Ló, Abrão sugeriu que se separassem. Altruistamente, concedeu a Ló a oportunidade de escolher a área em que deixaria seus animais pastar. (Gên 13:7-11) Por outro lado, os israelitas infiéis no tempo de Isaías não agiram como seu antepassado Abraão. A respeito deles, diz-se: "Jejuáveis para altercação e para rixa." Altercavam até mesmo durante o jejum. — Is 58:4.

A Lei mosaica abrangia casos de altercação que resultassem em danos físicos. Prescrevia uma compensação à parte lesada pelo tempo de trabalho perdido. — Êx 21:18, 19.

Resmungos. Resmungar desanima e arrasa. Os israelitas, pouco depois de terem saído do Egito, resmungavam contra Jeová, criticando a liderança que ele provera por meio de seus servos Moisés e Arão. (Êx 16:2, 7) Mais tarde, os resmungos deles

desanimaram tanto a Moisés, que ele pediu a morte. (Núm 11:13-15) Resmungar pode constituir um perigo mortal para o resmungador. Jeová considerou as coisas ditas pelos resmungadores a respeito de Moisés como realmente sendo uma queixa rebelde contra a Sua própria liderança divina. (Núm 14:26-30) Muitos perderam a vida em resultado das suas críticas.

Concordemente, as Escrituras Gregas Cristãs recorrem a exemplos antigos para avisar da destrutividade dos resmungos ou das queixas. (1Co 10:10, 11) Judas fala sobre aqueles que "desconsideram o senhorio, e falam de modo ultrajante dos gloriosos", descrevendo tais como "resmungadores, queixosos de sua sorte na vida, procedendo segundo os seus próprios desejos, e as suas bocas falam coisas bombásticas, ao passo que admiram personalidades para o seu próprio proveito". — Ju 8, 16.

Jesus condenou a atitude crítica quando disse: "Parai de julgar, para que não sejais julgados. Então, por que olhas para o argueiro no olho do teu irmão, mas não tomas em consideração a trave no teu próprio olho? . . . Hipócrita! Tira primeiro a trave do teu próprio olho, e depois verás claramente como tirar o argueiro do olho do teu irmão." — Mt 7:1, 3-5; compare isso com Ro 2:1.

ALTÍSSIMO. Superlativo quanto ao lugar ou à posição. A palavra hebraica *'el·yóhn,* usada com referência a Jeová como o "Altíssimo", também é aplicada a outras pessoas ou coisas: ao Rei messiânico, o Davi Maior, como estando acima dos reis terrestres (Sal 89:20, 27), ao lugar acima das nações, prometido a Israel (De 26:18, 19), ao cesto *de cima* (Gên 40:17), ao portão *superior* (2Rs 15:35), ao reservatório de água *superior* (2Rs 18:17), ao pátio *superior* (Je 36:10), ao andar *superior* (Ez 41:7), aos refeitórios *de cima* (Ez 42:5), a Bete-Horom *Alta* (Jos 16:5), e à nascente *superior* das águas de Giom (2Cr 32:30). Tais usos ilustram que *'el·yóhn* denota posição ao invés de poder.

Quando aplicado a Jeová, o termo "Altíssimo" destaca sua posição suprema, acima de todos os demais. (Sal 83:18) Esse título aparece pela primeira vez em Gênesis 14:18-20, junto com *'El* (Deus), onde Melquisedeque é chamado de "sacerdote do Deus Altíssimo", e, nessa qualidade, abençoa Abraão, bem como ao Deus Altíssimo. "Altíssimo" é usado em combinação com o nome divino, Jeová (Gên 14:22; Sal 7:17), e com o plural de excelência *'Elo·hím* (Deus) (Sal 78:56), e também aparece isoladamente. — De 32:8; Sal 9:2; Is 14:14.

A forma plural aramaica *'el·yoh·nín* ocorre em Daniel 7:18, 22, 25, 27, onde pode ser traduzida "Supremo" (*NM*), o plural sendo o plural de excelência, majestade. A forma aramaica no singular, *'il·lai* (Altíssimo), é usada em Daniel 7:25.

A palavra grega *hý·psi·stos* (Altíssimo), conforme se aplica a Jeová, é empregada mormente por Lucas em seu Evangelho (duas vezes no anúncio feito por Gabriel a Maria sobre o nascimento de Jesus) e nos Atos. (Lu 1:32, 35, 76; 6:35; 8:28; At 7:48; 16:17) As outras ocorrências acham-se em Marcos 5:7 e Hebreus 7:1.

ALTIVEZ. Veja SOBERBA.

ALTOS. A palavra hebraica geralmente traduzida por "altos" (*ba·móhth*) costuma ser associada com adoração, mas pode também referir-se simplesmente a elevações, colinas e montanhas (2Sa 1:19, 25 [veja 1Sa 31:8]; Am 4:13; Miq 1:3), às "ondas altas do mar" (literalmente, "altos do mar") (Jó 9:8), e a alturas ou "altos das nuvens" (Is 14:14).

Evidentemente, as expressões "cavalgar sobre os altos da terra" e 'pisar sobre os altos' devem ser entendidas como significando a subjugação vitoriosa duma terra, pois quem controla todos os altos, isto é, as colinas e as montanhas dum país, é efetivamente o senhor dessa terra. — De 32:13; 33:29.

Centros da Adoração Falsa. Os altos, ou os locais ou santuários em que se perpetrava a idolatria, podiam ser encontrados não só nas colinas e nas montanhas, mas também nos vales, nos leitos de rios, nas cidades e sob as árvores. (De 12:2; 1Rs 14:23; 2Rs 17:29; Ez 6:3) Eram aparelhados com altares para sacrifício, pedestais-incensários, postes sagrados, colunas sagradas e imagens entalhadas. (Le 26:30; Núm 33:52; De 12:2, 3; Ez 6:6) Em muitos altos, havia homens e mulheres cuja função era a prostituição. (1Rs 14:23, 24; Os 4:13, 14) Com frequência, os altos eram cenários de ritos licenciosos, inclusive de prostituição cerimonial e de sacrifícios de crianças. — Is 57:5; Je 7:31; 19:5.

Havia também casas ou santuários dos altos, em que oficiavam sacerdotes, e em que se guardavam as imagens das deidades. (1Rs 12:31; 13:32; 2Rs 17:29, 32; 23:19, 20; Is 16:12) Assim, o designativo "alto" pode, às vezes, referir-se a um santuário assim, ao invés de a um local elevado para adoração. Isto é sugerido pela referência de Ezequiel a altos de várias cores. (Ez 16:16) É possível que esses altos fossem santuários em forma de tendas.

Os israelitas, antes de entrarem na Terra da Promessa, receberam ordens de destruir os altos sagrados dos cananeus e todos os acessórios da adoração falsa ligados a eles. (Núm 33:51, 52) Mas os israelitas deixaram de fazer isso, e, após a morte de Josué e da geração mais antiga, começou uma ampla apostasia. — Jz 2:2, 8-13; Sal 78:58.

Nem Todos os Altos Eram Condenados. De acordo com a lei de Jeová, só se deviam oferecer sacrifícios no local por ele designado. Nos dias de Josué, os israelitas reconheciam que a edificação não

autorizada de um altar para ofertas queimadas era, na realidade, uma rebelião contra Jeová. (De 12:1-14; Jos 22:29) Entretanto, há indícios de que, depois de a Arca sagrada ter sido removida do tabernáculo (1Sa 4:10, 11; 6:1, 10-14; 7:1, 2), ofereciam-se com aprovação sacrifícios em outros locais diferentes da tenda de reunião, não apenas sob circunstâncias especiais, mas, em alguns casos, também numa base um tanto regular. (1Sa 7:7-9; 10:8; 11:14, 15; 16:4, 5; 1Rs 3:3; 1Cr 21:26-30) No alto duma cidade cujo nome não é mencionado, na terra de Zufe, fora erguida certa estrutura em que, pelo que parece, podiam ser comidos os sacrifícios de comunhão. O refeitório ali comportava cerca de 30 homens, se não mais. Até mesmo as moças da cidade estavam familiarizadas com a maneira de se oferecerem sacrifícios ali. (1Sa 9:5, 11-13, 22-25) Pode também ter sido costumeiro que as famílias oferecessem um sacrifício anual, não no tabernáculo, mas nas suas próprias cidades. — 1Sa 20:6, 29.

Oferecer sacrifícios nos altos era justificado à base de que não se havia construído nenhuma casa ao nome de Jeová. Por isso, Salomão teve de oferecer sacrifícios no grande alto de Gibeão, onde naquele tempo se encontrava o tabernáculo. — 1Rs 3:2-4; 1Cr 16:37-40, 43; 21:29; 2Cr 1:3, 13; veja ALTAR; OFERTAS.

O Reinado de Salomão e o Reino das Dez Tribos. Perto do fim do seu reinado, o Rei Salomão construiu altos em honra aos deuses falsos adorados por suas esposas estrangeiras. Isto contribuiu para que os israelitas abandonassem a verdadeira adoração de Jeová e servissem a falsos deuses. Por conseguinte, Jeová, por meio do seu profeta Aijá, indicou que dez tribos seriam arrancadas do filho de Salomão, e que Jeroboão regeria sobre elas. — 1Rs 11:7, 8, 30-35.

Embora Jeroboão tivesse a garantia de Jeová, de que seu reinado estaria seguro se ele continuasse a servir a Deus em fidelidade, assim que se tornou rei, ele temeu que os israelitas se revoltassem, se continuassem a subir a Jerusalém para a adoração. Por este motivo, instituiu a adoração de bezerros, em Dã e em Betel, e construiu ali altos. (1Rs 11:38; 12:26-33) Em toda a existência do reino das dez tribos, continuou a adoração idólatra nos altos. "Os filhos de Israel passaram a perscrutar as coisas que não eram direitas para com Jeová, seu Deus, e foram construir para si altos em todas as suas cidades, desde a torre dos vigias até a cidade fortificada." — 2Rs 17:9.

Sob inspiração, o profeta Amós predisse que os "altos de Isaque" ficariam desolados. Os "altos de Isaque" referiam-se, evidentemente, aos altos sagrados onde os israelitas do reino das dez tribos, descendentes de Isaque por meio de Jacó ou Israel, praticavam a adoração apóstata. Isto também é indicado pelo fato de que a expressão "altos de Isaque" é usada como paralelo de "santuários de Israel". — Am 7:9; veja também Os 10:2-10.

Depois que o rei da Assíria levou para o exílio o reino das dez tribos, os altos continuaram a existir por certo tempo, visto que os povos estrangeiros, que haviam sido transferidos para o território de Samaria pelo rei da Assíria, continuavam a utilizar os altos em sua adoração. (2Rs 17:24, 29-32) Cerca de 100 anos depois disso, o fiel Rei Josias, de Judá, derrubou o altar e o alto de Betel e dessagrou o

Um alto em Gezer.
Erigiram-se ali colunas sagradas.

altar por queimar nele ossos humanos. Também removeu todas as casas dos altos nas cidades de Samaria, sacrificou (matou) todos os sacerdotes dos altos e queimou ossos humanos sobre os altares. (2Rs 23:15-20) Isto cumpriu uma profecia proferida mais de 300 anos antes por um anônimo "homem de Deus". — 1Rs 13:1, 2.

No Reino de Judá. O Rei Roboão seguiu o desvio de seu pai Salomão, e os súditos dele continuaram a construir altos e a praticar ritos licenciosos. (1Rs 14:21-24) O filho e sucessor de Roboão, Abijão, "prosseguiu andando em todos os pecados de seu pai". — 1Rs 15:1-3.

Asa, que sucedeu a Abijão no trono, serviu a Jeová em fidelidade e fez empenhos decisivos para eliminar do reino todos os acessórios da adoração falsa. (1Rs 15:11-13) "Removeu de todas as cidades de Judá os altos e os pedestais-incensários." (2Cr 14:2-5) Todavia, 1 Reis 15:14 e 2 Crônicas 15:17 aparentemente indicam que os altos não foram removidos. Pode ser que Asa, embora removesse os altos da adoração de falsos deuses, deixasse aqueles onde o povo adorava a Jeová. Ou, talvez surgissem novamente os altos perto do fim do seu reinado, existindo assim para seu sucessor Jeosafá destruí-los. No entanto, nem mesmo durante o reinado de Jeosafá os altos desapareceram completamente. (1Rs 22:42, 43; 2Cr 17:5, 6; 20:31-33) A adoração que Judá praticava nos altos estava tão arraigada, que as reformas tanto de Asa como de Jeosafá não conseguiram eliminar todos eles permanentemente.

O Rei Jeorão, dessemelhante de seu pai Jeosafá, fez altos nos montes de Judá. (2Cr 21:1, 11) A situação religiosa do reino permaneceu numa condição degradada durante todo o reinado de Acazias e o da usurpadora Atalia, filha de Acabe e de Jezabel. (2Rs 8:25-27; 2Cr 22:2-4, 10) Embora se empreendessem reformas específicas para restabelecer a adoração verdadeira no começo do reinado de Jeoás, a apostasia surgiu novamente depois da morte do sumo sacerdote Jeoiada, e os altos não desapareceram. (2Rs 12:2, 3; 2Cr 24:17, 18) Os altos continuaram a existir como centros da adoração ilícita nos reinados dos reis Amazias, Azarias (Uzias) e Jotão. (2Rs 14:1-4; 15:1-4, 32-35) O próximo rei de Judá, Acaz, não somente oferecia sacrifícios e fazia fumaça sacrificial nos altos, mas até mesmo fez seu próprio filho passar pelo fogo. (2Rs 16:2-4) Fez adicionais "altos para fazer fumaça sacrificial a outros deuses". — 2Cr 28:25.

Nos dias do Rei Ezequias, empreendeu-se outro extenso expurgo para remover os altos. (2Rs 18:1-4, 22; 2Cr 32:12) Depois da grande celebração da Páscoa realizada durante o seu reinado, os israelitas passaram pelas cidades de Judá e de Benjamim, e até mesmo em Efraim e Manassés, destroçando as colunas sagradas, derrubando os postes sagrados, e demolindo os altos e os altares. — 2Cr 30:21, 23; 31:1.

Este restabelecimento da verdadeira adoração teve curta duração. Manassés, filho de Ezequias, reconstruiu os mesmos altos que seu pai destruíra. (2Rs 21:1-3; 2Cr 33:1-3) Manassés fez o povo agir com iniquidade ainda maior do que a dos cananeus pagãos que Jeová aniquilara. Por isso, o Todo-Poderoso determinou trazer calamidade sobre Judá e Jerusalém. (2Rs 21:9-12) Depois de ser capturado pelo rei da Assíria e ser levado a Babilônia, Manassés arrependeu-se. Ao retornar a Jerusalém, tomou medidas para remover os acessórios da adoração falsa. Mas o povo continuou a oferecer sacrifícios nos altos não autorizados, não a deuses falsos, porém, mas a Jeová. (2Cr 33:10-17) O sucessor de Manassés, seu filho Amom, não continuou com as reformas iniciadas pelo seu pai, mas tornou maior a culpa. — 2Cr 33:21-24.

Josias, que sucedeu a Amom, distinguiu-se por fazer o que era direito aos olhos de Jeová e por aderir à lei de Moisés. Ele acabou com o serviço dos sacerdotes de deuses estrangeiros, que faziam fumaça sacrificial nos altos. Ele derrubou os altos, não só em toda a Judá, mas também nas cidades de Samaria. Os sítios usados para a adoração falsa foram dessagrados, a fim de que não pudessem ser usados para ofender a Jeová. — 2Rs 23:4-20; 2Cr 34:1-7.

O relato sobre Josias tornar os altos construídos por Salomão impróprios para a adoração tende a confirmar a conclusão de que, embora reis anteriores tivessem derrubado os altos, houve um ressurgimento destes. Parece ser apenas lógico que os fiéis reis Asa e Jeosafá tivessem derrubado esses altos da adoração falsa, que datavam do reinado de Salomão.

Embora não se faça mais menção de altos, nos relatos de Reis e de Crônicas, depois do expurgo cabal de todos os vestígios da adoração falsa feito por Josias, relata-se que os últimos quatro reis de Judá, a saber, Jeoacaz, Jeoiaquim, Joaquim e Zedequias, faziam o que era mau aos olhos de Jeová. (2Rs 23:31, 32, 36, 37; 24:8, 9, 18, 19) Os israelitas recomeçaram a adoração apóstata nos altos. Portanto, Jeová, por meio de seu profeta Ezequiel, advertiu a nação das graves consequências que lhes sobreviriam: "Estou trazendo sobre vós uma espada e hei de destruir os vossos altos. E os vossos altares terão de ser desolados e os vossos pedestais-incensários terão de ser destroçados, e vou fazer os vossos mortos cair diante dos vossos ídolos sórdidos." — Ez 6:3, 4.

É digno de nota que não há registro de se praticar adoração em altos após o retorno do exílio babilônico. Conforme se predissera, o fiel restante judeu tirara proveito da sua amarga experiência e passara a conhecer a Jeová. — Ez 6:9, 10.

ALUS. Um lugar na península de Sinai, entre Dofca e Refidim, onde os israelitas acamparam. O sítio não é conhecido. — Núm 33:13, 14.

ALVA. Xeque de Edom e descendente de Esaú.-(Gên 36:40, 43; 1Cr 1:51) É possível que um lugar e uma tribo também fossem chamados Alva. — Veja TIMNA N.º 3.

ALVÃ. Primeiro filho mencionado do Xeque Sobal, seirita. — Gên 36:20, 23, 29; 1Cr 1:40.

ʽAM HA·ʼÁ·RETS. Veja POVO DA TERRA.

AMA, AIO(A). Nos tempos antigos, havia pessoas empenhadas em dois tipos de funções assim. A "ama" de leite (hebr.: *meh·né·qeth;* Gên 24:59; 35:8; Êx 2:7; 2Rs 11:2; 2Cr 22:11; Is 49:23) servia como substituta da mãe para amamentar um bebê. Débora era tal ama para Rebeca, mas serviu mais tarde como criada e acompanhante dela, continuando como serva da família mesmo após a morte de sua senhora. (Gên 24:59, 67; 35:8) O outro tipo desta função podia ser de homem, "aio" (hebr.: *ʼo·mén;* Núm 11:12; Is 49:23 ['tutor']) ou de mulher, "aia" ou "enfermeira" (hebr.: *ʼo·mé·neth;* 2Sa 4:4). Pessoas de ambos os sexos podiam cuidar de crianças, de doentes ou de idosos. O papel de aia foi desempenhado pela idosa Noemi para com o seu neto Obede, e o de enfermeira pela linda virgem Abisague com respeito ao Rei Davi. — Ru 4:13, 16, 17; 1Rs 1:1-4.

Em 1 Tessalonicenses 2:7, Paulo assemelhou a si mesmo e seus companheiros a uma "mãe lactante" (gr.: *tro·fós*), enfatizando assim que eram brandos para com os crentes macedônios.

AMÁ [possivelmente: Côvado, Cúbito]. Um morro "defronte de Gia, no caminho para o ermo de Gibeão". Ali, Abner, ex-chefe do exército de Saul e então lutando a favor do filho e herdeiro de Saul, Is-Bosete, fez a sua última defesa contra as forças perseguidoras de Joabe e de Abisai, depois de estes terem derrotado Abner na batalha do reservatório de Gibeão. Neste morro, Abner persuadiu Joabe a deixar de persegui-lo, e a batalha terminou. (2Sa 2:12-32) Embora Amá provavelmente ficasse ao L de Gibeão, não se sabe com exatidão qual dos morros desta região levava este nome.

AMADE. Uma cidade da fértil planície costeira ao N da serra do Carmelo, designada à tribo de Aser. (Jos 19:26) Embora haja nesta área diversas ruínas chamadas ʽAmud, a exata localização desta cidade é desconhecida.

AMAL [Trabalho Árduo]. Último mencionado dos quatro filhos de Helém, alistados entre "os filhos de Aser, cabeças da casa dos seus antepassados, homens selecionados, poderosos, valentes, cabeças dos maiorais". — 1Cr 7:35, 40.

AMALEQUE, AMALEQUITAS. Filho do primogênito de Esaú, Elifaz, com sua concubina Timna. (Gên 36:12, 16) Amaleque, neto de Esaú, era um dos xeques de Edom. (Gên 36:15, 16) O nome de Amaleque também designava seus descendentes tribais. — De 25:17; Jz 7:12; 1Sa 15:2.

A crença de alguns de que os amalequitas tiveram origem muito anterior e não eram descendentes de Amaleque, neto de Esaú, não se alicerça em sólida base fatual. A noção de que os amalequitas antecederam a Amaleque baseia-se no dito proverbial de Balaão: "Amaleque foi a primeira das nações, mas o seu fim posterior será mesmo seu perecimento." (Núm 24:20) No entanto, Balaão não falava aqui da história em geral, nem da origem das nações, sete ou oito séculos antes. Falava da história apenas com relação aos israelitas, contratado como foi para amaldiçoá-los, quando estavam prestes a entrar na Terra da Promessa. Por isso, depois de alistar Moabe, Edom e Seir como oponentes de Israel, Balaão declara que os amalequitas foram realmente "a primeira das nações" a se levantar em oposição aos israelitas em sua marcha para fora do Egito, em direção à Palestina, e, por este motivo, o fim de Amaleque "será mesmo seu perecimento".

Moisés, por conseguinte, ao relatar os eventos dos dias de Abraão, antes de Amaleque nascer, falou de "todo o campo dos amalequitas", evidentemente descrevendo a *região* conforme entendida pelo povo do tempo de Moisés, ao invés de dar a entender que os amalequitas precederam a Amaleque. (Gên 14:7) O centro deste território amalequita achava-se ao N de Cades-Barneia, no deserto do Negebe, na parte meridional da Palestina, seus acampamentos auxiliares estendendo-se pela península do Sinai e pelo norte da Arábia. (1Sa 15:7) Houve época em que sua influência talvez se estendesse até as colinas de Efraim. — Jz 12:15.

Os amalequitas foram "a primeira das nações" a lançar um ataque não provocado contra os israelitas após o Êxodo, em Refidim, perto do monte Sinai. Como consequência, Jeová decretou que os amalequitas, por fim, seriam extinguidos. (Núm 24:20; Êx 17:8-16; De 25:17-19) Um ano depois, quando os israelitas tentaram entrar na Terra da Promessa, contrário à palavra de Jeová, foram repelidos pelos amalequitas. (Núm 14:41-45) Por

duas vezes, nos dias dos juízes, estes adversários de Israel participaram em ataques contra Israel. Fizeram-no nos dias de Eglom, rei de Moabe. (Jz 3:12, 13) De novo, junto com os midianitas e os orientais, saquearam a terra de Israel por sete anos, antes de Gideão e seus 300 homens lhes imporem uma esmagadora derrota. — Jz 6:1-3, 33; 7:12; 10:12.

Por causa deste ódio persistente, Jeová, no período dos reis, 'ajustou contas' com os amalequitas, ordenando que o Rei Saul os abatesse, o que ele fez, "desde Havilá até Sur, que está defronte do Egito". No entanto, Saul, infringindo a ordem de Jeová, poupou Agague, rei deles. Mas de Deus não se zomba, pois "Samuel foi retalhar Agague perante Jeová em Gilgal". (1Sa 15:2-33) Algumas das incursões de Davi incluíam povoados amalequitas, e, quando estes, por sua vez, atacaram Ziclague e levaram as esposas e os bens de Davi, este e 400 homens foram no encalço deles, recuperando tudo o que fora roubado. (1Sa 27:8; 30:1-20) No reinado de Ezequias, alguns da tribo de Simeão aniquilaram o restante dos amalequitas. — 1Cr 4:42, 43.

Não se faz mais menção direta dos amalequitas na história bíblica ou secular. No entanto, "Hamã, filho de . . . agagita", provavelmente descendia deles, pois "Agague" era o título ou nome de certos reis amalequitas. (Est 3:1; Núm 24:7; 1Sa 15:8, 9) Assim, os amalequitas, junto com outros mencionados nominalmente, foram exterminados, a fim de que "as pessoas saibam que tu, cujo nome é Jeová, somente tu és o Altíssimo sobre toda a terra". — Sal 83:6-18.

AMANA [duma raiz que significa "fidedigno; fiel; duradouro"]. Este nome aparece em hebraico no Cântico de Salomão 4:8, em conexão com o Líbano e o monte Hermom. A maioria das traduções simplesmente translitera a palavra hebraica; entretanto, alguns peritos entendem que se refere à cordilheira do Antilíbano, ao passo que outros a aplicam àquela parte do Antilíbano na qual o Nahr Barada tem sua nascente. — Veja ANTILÍBANO.

AMÃO. Uma aldeia no Negebe, na parte meridional do território de Judá. — Jos 15:26.

AMARIAS [Jeová Disse].

1. Descendente sacerdotal de Eleazar, filho de Arão, por meio de Fineias; filho de Meraiote; pai de Aitube; avô de Zadoque, que serviu como sacerdote secundário durante o reinado de Davi e como sumo sacerdote durante o reinado de Salomão. (1Cr 6:7, 52) Não se pode declarar definitivamente que Amarias tenha oficiado como sumo sacerdote, visto que o cargo passou temporariamente para a casa de Eli, por volta daquele tempo.

2. Descendente levítico de Hébron, filho de Coate, alistado na reorganização do serviço no templo feita por Davi. — 1Cr 23:1, 12, 19; 24:23.

3. Sacerdote principal "para todo assunto de Jeová", especialmente causas jurídicas, durante o reinado de Jeosafá. — 2Cr 19:11.

4. Outro descendente de Eleazar, que viveu num tempo posterior ao do N.º 1 acima. Filho de Azarias e pai de outro Aitube. — 1Cr 6:11; Esd 7:3.

5. Um levita que ajudou na distribuição dos dízimos aos sacerdotes nas cidades deles durante o reinado de Ezequias. — 2Cr 31:14, 15.

6. Filho de Ezequias (provavelmente o rei de Judá) e bisavô do profeta Sofonias. — Sof 1:1.

7. Um dos principais sacerdotes que retornaram de Babilônia com Zorobabel, em 537 AEC. (Ne 12:1, 2, 7) Nos dias do governador Neemias, havia uma 'casa paterna' de sacerdotes que levava o nome dele. — Ne 12:12, 13, 26.

8. Descendente de Binui; foi um dos que despediram suas esposas pagãs e os filhos delas, nos dias de Esdras. — Esd 10:10-12, 38, 42, 44.

9. Sacerdote, ou antepassado de um, que atestou o "arranjo fidedigno" durante a governança de Neemias. (Ne 9:38; 10:1, 3) Ele teria mais de 112 anos se fosse o mesmo que o N.º 7 acima.

10. Antepassado de habitantes de Jerusalém no tempo de Neemias; da tribo de Judá. — Ne 11:4.

AMASA [forma abreviada de Amasia].

1. Filho de Abigail, irmã ou meia-irmã de Davi, e de Jeter (Itra), e primo de Absalão e de Joabe. (2Sa 17:25; 1Cr 2:16, 17) Jeter é chamado de israelita em Samuel, e de ismaelita em Crônicas, talvez por morar em território ismaelita. Alguns contendem que Amasa deve ser identificado com Amasai, um daqueles que se juntaram ao exército de Davi em Ziclague, mas tal identificação é incerta. — 1Cr 12:18.

Anos mais tarde, quando Amasa lançou sua sorte com a rebelião de Absalão contra Davi, foi colocado à testa do exército de Absalão, em lugar de Joabe. (2Sa 17:25) A rebelião foi sufocada, Absalão, filho de Davi, foi morto por Joabe, e ofereceu-se a Amasa o lugar de Joabe como chefe do exército de Davi, pois, como Davi disse, ele é "meu osso e minha carne". — 2Sa 18:9-15; 19:13.

De novo irrompeu uma rebelião, desta vez Seba não queria ter nenhum quinhão em Davi. (2Sa 20:1, 2) Concederam-se a Amasa três dias para juntar um exército. Quando não apareceu no tempo fixado, disse-se a Abisai que levasse os servos de Davi e perseguisse os rebeldes. Joabe, irmão de Abisai, e seus homens foram com eles no encalço de Seba. Por fim, quando o atrasado Amasa se encontrou com eles, Joabe, fingindo dar-lhe um afe-

tuoso beijo, agarrou Amasa pela barba com uma das mãos, e usou a espada na outra mão para rasgar o abdome de Amasa. (2Sa 20:4-12) Esta talvez tenha sido uma retribuição merecida, por Amasa ter tomado o lado de Absalão, mas certamente não das mãos de quem ela proveio. Por conseguinte, Davi mandou que Salomão vingasse a Amasa por meio da morte de Joabe. — 1Rs 2:5, 32.

2. Filho de Hadlai. Depois da vitória sobre Judá, quando os guerreiros israelitas trouxeram consigo seus irmãos como servos, Amasa foi um dos quatro cabeças de Efraim que acataram o apelo do profeta Odede, de devolver os cativos. Ele também ajudou aos de Judá com os suprimentos e transportes necessários para a sua repatriação. — 2Cr 28:8-15.

AMASAI [forma abreviada de Amasia].

1. Levita da família de Coate; filho de Elcana e antepassado do profeta Samuel e do cantor do templo, Hemã, dos dias de Davi. — 1Cr 6:25, 33, 35.

2. Cabeça de 30 homens da tribo de Judá e de Benjamim, que se juntaram a Davi em Ziclague. Para tranquilizar Davi que temia uma traição, "o próprio espírito envolveu a Amasai" quando prometeu que dariam apoio de todo o coração, reconhecendo que Jeová era o ajudador de Davi. — 1Cr 12:16-18.

3. Um dos sete sacerdotes "tocando alto as trombetas diante da arca do verdadeiro Deus", quando Davi fez que fosse levada a Jerusalém. — 1Cr 15:24.

4. Levita da família de Coate, cujo filho Maate ajudou na limpeza e na santificação do templo, nos dias de Ezequias. — 2Cr 29:12-18.

AMASIA [Jah Levou a Carga]. Filho de Zicri. Durante o reinado de Jeosafá, ele chefiava uma das divisões do exército de Judá, de 200.000 homens. — 2Cr 17:16.

AMASIAS. Veja AMASIA.

AMASSADEIRA. Vasilha rasa, geralmente portátil, em forma de tigela. Era usualmente de madeira, mas, às vezes, era de barro ou de bronze. Nela se misturavam farinha e água, que eram transformadas em massa. Na preparação de pão levedado, a massa era usualmente fermentada por se misturar nela um pouco da massa lêveda, guardada da anterior cozedura. Deixava-se a massa crescer na amassadeira, antes de ser cozida, ou assada. (Gên 18:6; 1Sa 28:24) O método usual era trabalhar a massa com as mãos, embora os egípcios também usassem às vezes os pés, quando trabalhavam a massa numa grande amassadeira. — Os 7:4.

O tamanho da amassadeira variava muito. Todavia, um tipo dela, feito de barro, costumeiramente usado, era uma tigela de aproximadamente 25 cm de diâmetro e de uns 8 cm de fundo.

O pão era uma parte importante da alimentação hebreia e era cozido regularmente. Por isso, a amassadeira era um objeto essencial entre os israelitas e outros povos da antiguidade. As rãs que cobriam o Egito durante o segundo golpe aplicado nele por Jeová, nos dias de Moisés, entraram nos lares e foram encontradas até mesmo nas amassadeiras. (Êx 8:3) Os israelitas, que mais tarde saíram apressadamente do Egito, 'carregaram no seu ombro a sua massa antes de ela ter ficado levedada, com as suas amassadeiras embrulhadas nas suas capas'. (Êx 12:33, 34) Visto que a amassadeira era uma importante vasilha da casa, tendo que ver com a preparação do 'pão de cada dia', a bênção de Jeová sobre ela evidentemente significava uma garantida suficiência de alimento no lar, ao passo que Sua maldição sobre ela representava fome. — De 28:1, 2, 5, 15, 17.

AMASSAI. Filho de Azarel e um dos sacerdotes que moravam em Jerusalém no tempo de Neemias. — Ne 11:13.

AMAZIAS [Jeová É Forte].

1. Levita da família de Merari; filho de Hilquias, e pai de Hasabias. Um dos seus descendentes participava em reger o canto diante do tabernáculo, no tempo de Davi. — 1Cr 6:31, 32, 45.

2. Rei de Judá que em 858 AEC ascendeu ao trono com 25 anos e reinou por 29 anos, desde o assassínio de seu pai, Jeoás. Sua mãe era Jeoadim (Jeoadã), e sua esposa era Jecolia. (2Rs 14:1, 2; 15:2; 2Cr 25:1; 26:3) Tendo-se firmado no reino, executou aqueles que tinham assassinado seu pai, mas acatou a lei de Moisés de não punir os filhos deles. (2Rs 14:5, 6; De 24:16) Seu reinado foi assinalado por certo entusiasmo pela adoração verdadeira, mas não de "pleno coração", e não sem graves falhas, que trouxeram o desastre tanto para ele mesmo como para a nação de Judá. O registro de seu governo trata primariamente de duas campanhas militares. — 2Cr 25:2.

Amazias primeiramente teve êxito contra Edom, ou Seir, usando uma força de 300.000 homens de Judá e de Benjamim. Também contratou 100.000 mercenários de Israel, mas, ao receber o conselho dum homem de Deus, pagou-lhes e mandou-os embora. Jeová concedeu a Amazias uma esmagadora vitória no vale do Sal, permitindo que matasse 20.000 inimigos e capturasse Sela, que passou a chamar de Jocteel. No entanto, Amazias levou consigo os deuses de Seir e começou a adorá-los, fazendo com que se acendesse a ira de Jeová contra ele: "Por que buscaste os deuses do povo, que não livraram o seu próprio povo da tua mão?" Amazias

somente agravou o mal por silenciar o profeta de Jeová. — 2Rs 14:7; 2Cr 25:5-16.

A segunda campanha de Amazias foi trágica, do começo ao fim. Os 100.000 homens de Israel que foram dispensados fizeram incursões contra os povoados de Judá, ao voltarem para o norte. Talvez tenha sido isto que provocou Amazias a desafiar tolamente a Jeoás, do forte reino setentrional, dizendo: "Vem deveras. Olhemo-nos um ao outro na face." A resposta de Jeoás foi: Quão tolo seria uma planta espinhosa confrontar um cedro maciço apenas para ser pisada por um animal selvático! Amazias recusou-se a ouvir; aparentemente ficara cheio de si por causa da sua recente vitória, e Jeová condenara Amazias à derrota, devido à sua idolatria. A batalha foi travada em Bete-Semes, Judá fugiu, Amazias foi capturado, uma brecha de uns 178 m foi aberta na muralha de Jerusalém e muitos tesouros do templo e muitos reféns foram levados junto na volta a Samaria. — 2Rs 14:8-14; 2Cr 25:13, 17-24.

Desde o tempo em que Amazias se desviou da adoração de Jeová, formou-se uma conspiração contra ele, que finalmente obrigou Amazias a fugir para Laquis. Ali os conspiradores o mataram. Amazias teve como sucessor o seu filho Azarias (Uzias), de 16 anos. — 2Rs 14:17-21; 2Cr 25:25-28.

3. Sacerdote da adoração do bezerro em Betel, que se queixou a Jeroboão II de que o profeta Amós era sedicioso. Ele mesmo tentou amedrontar Amós a voltar para Judá. O profeta, porém, manteve-se irredutível, dizendo a Amazias que a esposa dele se tornaria prostituta, que seus filhos cairiam à espada e que o próprio Amazias morreria em solo impuro. — Am 7:10-17.

4. Pai de Josa; da tribo de Simeão. Josa foi um dos maiorais contados entre os que eliminaram do vale perto de Gedor os meunins e os colonos camitas, nos dias de Ezequias. — 1Cr 4:24, 34, 38-41.

AMÉM. Esta palavra, tanto em português como em grego, é uma transliteração da hebraica *'a·mén.* O significado é "assim seja", ou "certamente". A raiz hebraica da qual ela deriva (*'a·mán*) significa "ser fiel; ser fidedigno".

Nas Escrituras Hebraicas, a palavra é usada como expressão solene para a pessoa obrigar-se legalmente a um juramento ou pacto e suas consequências (Núm 5:22; De 27:15-26; Ne 5:13), também como expressão solene de endosso de uma oração expressa (1Cr 16:36), de uma expressão de louvor (Ne 8:6) ou de um propósito expresso (1Rs 1:36; Je 11:5). Cada um dos primeiros quatro livros ou coleções dos Salmos conclui com esta expressão, talvez indicando ser costumeiro que a congregação de Israel participasse no fim do cântico ou salmo com um "amém". — Sal 41:13; 72:19; 89:52; 106:48.

A palavra hebraica *'a·mán* é aplicada a Jeová como o "Deus *fiel*" (De 7:9; Is 49:7), e descreve os lembretes e as promessas dele como 'fidedignos' e 'fiéis'. (Sal 19:7; 89:28, 37) Nas Escrituras Gregas Cristãs, o título "Amém" é aplicado a Cristo Jesus, como "a testemunha fiel e verdadeira". (Re 3:14) Jesus usou similarmente a expressão em sua pregação e em seu ensino, usando-a com bastante frequência para prefaciar uma declaração de fato ou uma promessa, ou uma profecia, deste modo enfatizando a absoluta veracidade e confiabilidade do que dizia. (Mt 5:18; 6:2, 5, 16; 24:34) Nestes casos, a palavra grega (*a·mén*) é traduzida como "deveras" (*Al,* "em verdade"), ou, quando duplicada, como se dá em todo o livro de João, "em toda a verdade". (Jo 1:51) O uso de "amém" desta forma por Jesus é, segundo se diz, ímpar na literatura sacra, e era coerente com sua autoridade divinamente concedida. — Mt 7:29.

No entanto, como Paulo mostra em 2 Coríntios 1:19, 20, o título "Amém" se aplica a Jesus não só no sentido de proferidor da verdade ou de verdadeiro profeta e porta-voz de Deus, mas também como aquele em quem todas as promessas de Deus têm cumprimento. Seu proceder de fidelidade e obediência, até mesmo ao ponto duma morte sacrificial, confirma e torna possível que atinjam a realidade todas as promessas e declarações do propósito de Deus. Ele era a Verdade viva dessas revelações do propósito de Deus, as coisas a respeito das quais Deus jurara. — Veja João 1:14, 17; 14:6; 18:37.

A expressão "amém" é usada muitas vezes nas cartas, em especial nas de Paulo, quando o escritor expressa alguma forma de louvor a Deus (Ro 1:25; 16:27; Ef 3:21; 1Pe 4:11), ou expressa o desejo de que o favor de Deus se manifeste de algum modo para com os destinatários da carta. (Ro 15:33; He 13:20, 21) Também é usada quando o escritor endossa fervorosamente aquilo que é expresso. — Re 1:7; 22:20.

A oração expressa em 1 Crônicas 16:36 e as contidas nos Salmos (41:13; 72:19; 89:52; 106:48), bem como as expressões contidas nas cartas canônicas, indicam todas que é correto usar "amém" no fim das orações. É verdade que nem todas as orações registradas mostram tal conclusão, tais como a oração final de Davi em favor de Salomão (1Cr 29:19), ou a oração de dedicação feita por Salomão, quando da inauguração do templo (1Rs 8:53-61), embora tal expressão talvez tenha sido feita. (Note 1Cr 29:20.) Similarmente, seu uso não é registrado nas orações de Jesus (Mt 26:39, 42; Jo 17:1-26), nem na oração dos discípulos em Atos 4:24-30. Entretanto, o peso da evidência anterior apresentada indica fortemente a correção do uso de "amém" como conclusão da oração, e a declaração de Paulo, em

Flores de amêndoa. A amendoeira está entre as primeiras árvores a florescer ao fim do inverno; por isso, seu nome hebraico significa "aquele que desperta".

1 Coríntios 14:16, em especial, mostra que era costumeiro os presentes na assembleia cristã também dizerem amém a uma oração. Em aditamento, os exemplos daqueles no céu, registrados em Revelação 5:13, 14; 7:10-12; e 19:1-4, apoiam todos seu uso em endossar orações ou declarações solenes, e, desta forma, pelo uso desta única palavra, expressar a confiança, a forte aprovação e a fervorosa esperança que existe em seu coração.

AMENDOEIRA [hebr.: *luz* (Gên 30:37); *sha·qédh* (Gên 43:11)]. A amendoeira (*Amygdalus communis*) é uma árvore nativa da Palestina, do Líbano e de algumas regiões da Mesopotâmia. Pertencendo à mesma família das roseiras, crescia não só como árvore silvestre, mas também como árvore frutífera cultivada.

O nome hebraico, *sha·qédh,* significa literalmente "aquele que desperta", e isto é bem apropriado, visto que a amendoeira é uma das primeiras árvores a florescer, depois do descanso hibernal setentrional, florescendo logo em fins de janeiro ou princípios de fevereiro. Note o jogo de palavras em Jeremias 1:11, 12, onde a palavra hebraica para "amendoeira" (*sha·qédh*) é seguida pela expressão "mantenho-me alerta" (*sho·qédh*). A árvore pode atingir até 5 m de altura, e, quando em flor, fica coberta de lindas flores rosas e às vezes brancas, dispostas em pares. Em Eclesiastes 12:5, a amendoeira florescente é usada para representar os cabelos brancos da velhice. As folhas têm formato oval e bordos serrilhados. O fruto da amendoeira tem forma oblonga, arredondada em uma ponta e pontuda na outra. Sempre foi considerado uma iguaria, sendo usado por Jacó como parte dum presente enviado ao Egito, por meio de seus filhos que retornavam. (Gên 43:11) O miolo é fonte de óleo desejável, 45 kg de frutos produzindo cerca de 20 kg de óleo.

Sem dúvida, por causa da sua beleza delicada, as flores de amendoeira eram usadas como modelo para os cálices nas hastes do candelabro do tabernáculo. (Êx 25:33, 34; 37:19, 20) O bastão de Arão também era um ramo de amendoeira e floresceu milagrosamente durante a noite, produzindo amêndoas maduras em prova da aprovação dele, por Deus, como sumo sacerdote ungido. — Núm 17:8.

AMETISTA. Variedade semipreciosa de quartzo cristalizado, de cor roxa ou violeta, e usada em joalheria. Ocorre em forma de cristais hexagonais, e sua coloração é atribuída a vestígios de manganês ou de ferro. Um tipo de ametista é a variedade de quartzo (ocidental), ao passo que a ametista preciosa (oriental) é uma variedade de coríndon ou safira. O nome "ametista" deriva da palavra grega *a·mé·thy·stos* (que significa "não intoxicar"), usada na *Septuaginta* grega para traduzir a palavra hebraica *'ahh·la·máh,* em Êxodo 28:19 e 39:12.

O sumo sacerdote de Israel usava uma ametista na terceira posição da terceira fileira de pedras

sobre seu bordado "peitoral do julgamento". (Êx 28:2, 15, 19, 21; 39:12) Na sua visão da "Nova Jerusalém", João observou que o 12.º alicerce da muralha da cidade santa era de ametista. — Re 21:2, 10, 19, 20.

AMI. Veja AMOM, II N.º 3.

AMIEL [Povo de Deus].

1. Filho de Gemali, da tribo de Dã. Um dos 12 enviados por Moisés para espiar a terra de Canaã. (Núm 13:12) Ele estava entre os dez espias que apresentaram um relato mau sobre a Terra da Promessa; ele morreu do flagelo da parte de Jeová. — Núm 14:36, 37.

2. Pai de Maquir, de Lo-Debar, ao L do Jordão. Era na casa de Maquir que Mefibosete, filho de Jonatã, estava hospedado quando Davi desejava estender-lhe benevolência. — 2Sa 9:4, 5, 7; 17:27.

3. Pai de Bate-Seba, esposa de Urias, tomada mais tarde por Davi. (1Cr 3:5) Em 2 Samuel 11:3, ele é chamado de Elião, nome que simplesmente é uma transposição dos componentes do nome Amiel e significa "Deus do Povo". Era possivelmente filho de Aitofel, o gilonita, conselheiro de Davi, mas que se tornou traidor. — 2Sa 23:34; 15:31.

4. Levita, o sexto filho de Obede-Edom. Ele era porteiro, que compartilhava da responsabilidade pelos armazéns da casa de Jeová durante o tempo de Davi. — 1Cr 26:4, 5, 12-15.

AMIGO. A Bíblia descreve o amigo verdadeiro como alguém que se apega mais do que um irmão, que é constante em sua lealdade e amabilidade, que socorre seu companheiro aflito e que o aconselha em fidelidade. (Pr 18:24; 17:17; 27:6, 9) Por outro lado, os ricos e os que dão presentes têm muitos amigos, os quais só se interessam nos benefícios egoístas derivados dessa amizade. (Pr 14:20; 19:4, 6, 7) De modo apropriado, Jesus Cristo nos aconselhou a não convidarmos para uma refeição noturna os amigos que nos possam retribuir, mas a convidar pessoas que não nos possam retribuir. (Lu 14:12-14) O próprio Jesus deu o exemplo neste sentido, por ajudar, em sentido espiritual, os que eram desprezados. Por causa disto, foi rotulado de "amigo de cobradores de impostos e de pecadores". (Mt 11:19) Mas Jesus indicou que apenas os que obedecessem a seus mandamentos eram seus reais amigos. Demonstrou seu amor por eles por dar sua alma a favor deles, e incentivou-os a se amarem uns aos outros da mesma forma. — Jo 15:12-14.

É interessante que os cristãos do primeiro século se referiam aos concrentes em geral como "amigos". (3Jo 14) Todavia, isto não impede que a pessoa, na congregação cristã, seja mais achegada a uns do que a outros, quer devido ao parentesco, à associação mais íntima por motivo de circunstâncias, à formação ou a interesses similares, à simples compatibilidade de personalidades, quer devido às excelentes qualidades cristãs que a pessoa tenha discernido por se associar com tais. Havia certas qualidades em Pedro, Tiago e João que moveram Jesus a associar tais discípulos a ele próprio em muitos privilégios, tais como o de torná-los testemunhas da cena da transfiguração. Nisso, é possível que Jesus estivesse visando o futuro no que se refere às coisas que tinha presente para esses três homens, coisas que ele sabia que os usaria para realizar no seu serviço. — Mr 9:1-10; 14:32, 33; Lu 8:51.

Ao passo que o cristão, semelhante a Jesus, manifesta amor para com a humanidade em geral, ele demonstra corretamente a espécie de amor que acompanha a amizade somente para com aqueles que são amigos de Deus. A pergunta proposta ao Rei Jeosafá enfatiza a correção disso: "É ao iníquo que se deve dar ajuda e é aos que odeiam a Jeová que deves amar?" (2Cr 19:2) Aqueles que desejam ser amigos do mundo tornam-se inimigos de Deus. — Tg 4:4.

A mais notável amizade humana registrada nas Escrituras Hebraicas foi a de Davi e Jonatã. Embora Jonatã fosse herdeiro natural do trono de Saul, seu pai, ele não odiava Davi, nem veio a encará-lo como rival, mas reconheceu que o favor de Jeová estava sobre Davi. Assim, "a própria alma de Jonatã se ligou à alma de Davi, e Jonatã começou a amá-lo como a sua própria alma". (1Sa 18:1) Depois da morte de Jonatã numa batalha, Davi lamentou grandemente a perda de seu amigo, dizendo: "Estou aflito por ti, meu irmão Jonatã, tu me eras muito agradável. Teu amor a mim era mais maravilhoso do que o amor das mulheres." (2Sa 1:26) Esta amizade tornou-se possível porque tanto Davi como Jonatã colocavam a lealdade a Jeová Deus acima de tudo.

Em nítido contraste, por causa da corrupção moral existente nos seus dias, o profeta Miqueias se viu obrigado a advertir: "Não tenhais confiança no amigo íntimo." (Miq 7:5) Jesus indicou também que mesmo antigos amigos de seus seguidores se voltariam contra eles e os entregariam para serem mortos. — Lu 21:16; veja AMOR.

Amigo de Deus. Entre as bênçãos divinas concedidas a Abraão achava-se o privilégio e a honra de ser chamado de "amigo [ou: amante] de Jeová". Isto se deu por motivo da fé notável de Abraão, que ele demonstrou no máximo grau possível ao se dispor a oferecer em sacrifício o seu filho Isaque. — Is 41:8, n.; 2Cr 20:7; Tg 2:21-23; veja DECLARAR JUSTO.

Pelo uso apropriado das "riquezas injustas", é possível tornar-se amigo de Jeová Deus e de seu Fi-

lho, que podem receber a pessoa nas "moradias eternas", conforme indicado por Jesus Cristo em sua ilustração sobre o mordomo injusto. (Lu 16:1-13) Jesus, com efeito, chamou seus discípulos de amigos, e eles, portanto, eram amigos também de seu Pai. (Jo 15:13-15; 14:21) Os requisitos para se ser hóspede na tenda de Jeová, como um de seus amigos, são delineados no Salmo 15:1-5.

Em contraste, a amizade com o mundo constitui inimizade com Deus. (Tg 4:4; 1Jo 2:15-17) A humanidade, como um todo, acha-se alienada de Deus e tem inimizade com ele. No entanto, a reconciliação é possível, mas só mediante Jesus Cristo e o ministério de reconciliação que Deus confiou aos embaixadores de seu Filho. Por fim, a vida eterna será posse exclusiva dos amigos de Deus. — 2Co 5:18-20; Re 21:3, 4; Sal 37:29.

Amigo (Companheiro) do Rei. Ao usar esta expressão, a Bíblia não indica que essa possuísse mais do que a usual conotação de alguém amigável, ou de um companheiro. Tampouco descreve diretamente as funções específicas do amigo do rei como título oficial. Contudo, baseado nos costumes de outras terras, pode-se depreender que tal expressão designava um oficial da corte que era um confidente, um amigo pessoal e companheiro dum rei, que às vezes executava ordens confidenciais. — Gên 26:26.

Entre os dignitários da corte de Salomão, alistados em 1 Reis 4:1-6, há dois filhos de Natã. Um é mencionado como estando "sobre os prepostos", ao passo que o outro, Zabude, é chamado de "amigo do rei". No reino do Rei Davi, pai de Salomão, Husai, o arquita, é mencionado como tendo este relacionamento com o Rei Davi, sendo chamado "companheiro de Davi". A pedido de Davi, Husai voltou a Jerusalém, a fim de frustrar o conselho de Aitofel, quando Absalão conspirou para usurpar o trono. — 2Sa 15:32-37; 16:16-19.

Entre os antigos reis egípcios, havia diversas categorias de "amigos" do rei. O título não indicava algo exclusivo, mas era apenas uma designação honorífica dada a oficiais cujos deveres reais eram indicados por outros títulos. 'Amigos do rei' também eram frequentemente mencionados em conexão com o Império Grego. Ali, o rei consultava um grupo específico desses amigos antes de tomar decisões sobre assuntos importantes. Este cargo existia na Pérsia, na Arábia e na Etiópia.

Amigo do Noivo. Nos tempos antigos, um homem bem conhecido do noivo atuava como representante legal dele, e assumia a responsabilidade primária de fazer os arranjos para o casamento. Por vezes, ele fazia arranjos para os esponsais junto aos pais da noiva, entregando o preço da noiva ao pai dela, e presentes à noiva. Ele era considerado como ajuntando a noiva e o noivo. O cortejo nupcial chegava à casa do pai do noivo ou à casa do noivo, onde era celebrada a festa de casamento. Ali, o noivo e a noiva se juntavam. Na festa, ao ouvir o noivo falar com a noiva, o amigo do noivo ficava contente, sentindo que cumprira com êxito o seu dever. — Jo 3:29.

João, o Batizador, que preparou o caminho para o Messias, apresentou os primeiros membros da "noiva" a Jesus Cristo, com quem ela estava esposada. (2 Co 11:2; Ef 5:22-27; Re 21:2, 9) Portanto, João podia dizer: "Vós mesmos me dais testemunho de que eu disse: Eu não sou o Cristo, mas, fui enviado na frente deste. Quem tem a noiva é o noivo. No entanto, o amigo do noivo, estando em pé e ouvindo-o, tem muita alegria por causa da voz do noivo. Esta alegria minha, por isso, ficou completa." Assim como o amigo do noivo alcançara neste ponto seu objetivo e não era mais uma figura principal, assim João disse a respeito de si mesmo em relação com Jesus Cristo: "Este tem de estar aumentando, mas eu tenho de estar diminuindo." — Jo 3:27-30.

"Amigos do noivo" são mencionados em Mateus 9:15. Aqui se faz referência a outros amigos, que se juntavam ao cortejo nupcial e eram convidados à festa de casamento.

AMINADABE [Meu Povo Está Disposto (É Nobre; Generoso)].

1. Filho de Rão, da família de Esrom, da tribo de Judá. (1Cr 2:10) O filho dele, Nasom, era maioral dos filhos de Judá durante a jornada no ermo (Núm 1:7; 7:11, 12); sua filha, Eliseba, tornou-se esposa de Arão. (Êx 6:23) Aminadabe era antepassado do Rei Davi e de Cristo Jesus. — Ru 4:19-22; Mt 1:4-16; Lu 3:23-33.

2. Talvez um nome alternativo de Izar, filho de Coate e pai de Corá. (1Cr 6:22; compare isso com os vv. 2, 18, 37, 38; Êx 6:18; 21; Núm 3:19, 27.) Algumas cópias da *Septuaginta* grega apresentam "Izar" em vez de "Aminadabe" em 1 Crônicas 6:22 (6:7, *LXX*).

3. Levita, dos filhos de Uziel; chefe de família no tempo de Davi. Ele ajudou a levar a Arca do Pacto a Jerusalém. — 1Cr 15:10-12.

AMISADAI [Povo do Todo-Poderoso]. Pai de Aiezer, o qual, como maioral da tribo de Dã, estava com Moisés quando este contou a assembleia de Israel no segundo ano depois da saída do Egito (1512 AEC). — Núm 1:12; 2:25.

AMITAI. Pai do profeta Jonas, de Gate-Héfer, em Zebulão. — 2Rs 14:25; Jon 1:1.

AMIÚDE [Meu Povo É Dignidade].

1. Efraimita, pai de Elisama, que era maioral da tribo de Efraim no segundo ano depois da saída do

Egito (1512 AEC). (Núm 1:10; 2:18) Ele era antepassado de Josué (Jeosué). — 1Cr 7:26, 27.

2. Simeonita, pai de Semuel, que era o maioral da tribo de Simeão designado para participar na partilha de Canaã entre as tribos de Israel (c. 1467 AEC). — Núm 34:20.

3. Da tribo de Naftali, e pai de Pedael, que era o maioral designado pouco antes da morte de Moisés para participar na distribuição da terra de Canaã entre as tribos de Israel. — Núm 34:28.

4. Pai de Talmai, rei de Gesur, e avô de Maacá, mãe de Absalão, que era filho de Davi. Absalão fugiu para Gesur depois de matar seu meio-irmão Amnom. — 2Sa 3:3; 13:37.

5. Filho de Onri e descendente de Peres, filho de Judá. Ele era o pai de Utai, que está alistado entre os primeiros habitantes a morarem em Jerusalém depois do exílio em Babilônia. — 1Cr 9:2, 4.

AMIZABADE [Meu Povo Dotou]. Filho de Benaia, que era o poderoso do Rei Davi posto sobre os 30 lutadores notáveis. Amizabade agiu por seu pai, Benaia, na supervisão do terceiro grupo de serviço real, a atuar no terceiro mês do ano. — 1Cr 27:5, 6.

AMNOM [Fidedigno; Fiel; Duradouro].

1. O primogênito de Davi com Ainoã, a jezreelita, nascido em Hébron. — 2Sa 3:2; 1Cr 3:1.

Amnom nutriu uma paixão pela linda Tamar, irmã de Absalão, a ponto de ficar perdidamente apaixonado. Seguindo o conselho de seu primo, Jonadabe, Amnom fingiu-se doente e induziu o Rei Davi a enviar Tamar aos aposentos particulares de Amnom para preparar "o pão de consolo" em sua presença. Usou então essa oportunidade para violentar sua meia-irmã, apesar das súplicas dela e de ela raciocinar com ele. O caso dele ilustra quão extremamente egoísta pode ser o amor erótico, pois, tendo satisfeito seu desejo, Amnom então mandou Tamar ser posta na rua, como alguém que lhe era repugnante, alguém cuja mera presença sem dúvida o fazia sentir-se impuro. — 2Sa 13:1-19.

Absalão, irmão germano de Tamar, nutriu ódio contra Amnom por este seu ato, e, dois anos depois, numa festa de tosquia de ovelhas, Absalão mandou que seus servos assassinassem Amnom, quando este se estava "sentindo bem por causa do vinho". (2Sa 13:20-29) Visto que Amnom, como filho mais velho de Davi, era o herdeiro presuntivo do trono, a morte dele talvez também fosse vista como desejável por Absalão, como meio de melhorar suas próprias possibilidades de obter o reinado. Com este evento começou a ter cumprimento a profecia de Natã, depois da má conduta do próprio Davi com a esposa de Urias. — 2Sa 12:10; veja ABSALÃO.

2. O primeiro na lista de quatro filhos de Simão, da tribo de Judá. — 1Cr 4:1, 20.

AMO. Veja SENHOR.

AMOM, I [O Povo]. O filho de Ló com sua filha mais moça; o progenitor dos amonitas. (Gên 19:38) Como no caso da filha mais velha, assim também a filha mais jovem de Ló teve relações sexuais com seu pai enquanto habitavam numa caverna duma região montanhosa — depois de as filhas de Ló lhe terem dado muito vinho a beber. (Gên 19:30-36) O nome dado a Amom (*Ám·mon*) por sua mãe foi Ben-Ami, que significa "Filho do Meu Povo [isto é: parentes]" e não de estrangeiros, como os sodomitas. O nome, assim, estava evidentemente ligado à preocupação expressa pela filha mais velha, de que as duas filhas não encontrassem ninguém dentre seu próprio povo, ou sua linhagem familiar, para se casar, na terra em que habitavam.

"Amom" é também usado no Salmo 83:7 para se referir à nação de seus descendentes. A expressão "filhos de Amom" faria os israelitas lembrar-se do parentesco existente entre eles e os amonitas, parentesco este que até mesmo Jeová levava em conta, conforme evidenciado por Sua orientação aos israelitas para que não molestassem Amom, nem travassem luta com eles, visto que eram filhos de Ló, sobrinho de Abraão. — De 2:19; veja AMONITAS.

AMOM, II [1-3: Fidedigno; Fiel; Duradouro].

1. Chefe da cidade de Samaria quando Acabe, rei de Israel, governava (c. 940-920 AEC). O profeta Micaías foi entregue à sua custódia enquanto Acabe guerreava contra Ramote-Gileade. — 1Rs 22:10, 26; 2Cr 18:25.

2. Rei de Judá (661-660 AEC), e filho do iníquo Rei Manassés. Ele começou a governar à idade de 22 anos e seguiu o proceder idólatra dos primeiros anos do seu pai. As condições péssimas descritas em Sofonias 1:4; 3:2-4, sem dúvida se desenvolveram neste tempo. Depois de dois anos no trono, ele foi assassinado por seus próprios servos. "O povo da terra [*'am ha·'á·rets*]" matou os conspiradores, colocou seu filho, Josias, no trono, e enterrou Amom no "jardim de Uza". (2Rs 21:19-26; 2Cr 33:20-25) A genealogia de Jesus inclui o seu nome. — Mt 1:10.

3. Chefe de família de certos exilados que retornaram, incluídos entre "os filhos dos servos de Salomão". (Ne 7:57-59) Ele é chamado de "Ami" em Esdras 2:57.

4. Deus local de Tebas, ou Nô-Amom, que ascendeu à posição de "rei dos deuses" sob o nome de Amom-Rá, e cujo sumo sacerdote se tornou o chefe de todos os sacerdócios egípcios. Amom é geralmente representado como um homem usando uma coroa com duas compridas plumas paralelas, mas

também como um homem com cabeça de carneiro ou como um carneiro. Como muitos deuses egípcios, é muitas vezes representado segurando a cruz ansada, o "signo da vida". Amom, sua esposa Mut, e Consu (seu filho adotivo) compunham a tríade tebana.

Uma grande parte dos despojos de guerra do Egito acabava no tesouro de Amom, cujo sacerdócio se tornou muito poderoso e rico. E. A. W. Budge, na sua obra *A History of Egypt* (Uma História do Egito, 1902, Vol. V, pp. 205-217), sugere que o sacerdócio talvez realmente incentivasse à guerra em seu próprio benefício. Com o tempo, os sumos sacerdotes de Amom, cujo cargo se tornara hereditário, exerciam até mesmo maior poder do que os faraós. Um deles, Herihor, sucedeu ao último dos Ramsés ao trono. Segundo a obra de J. H. Breasted, *History of Egypt* (História do Egito), sob Hrihor (Herihor), "fosse o que fosse que o Sumo Sacerdote desejasse efetuar legalmente, podia ser sancionado por oráculo especial do deus [Amom] a qualquer momento, e, por arranjo prévio, a imagem do culto, perante a qual o Sumo Sacerdote tornava conhecidos seus desejos, invariavelmente respondia de modo favorável . . . A prestidigitação sacerdotal, decidindo, se necessário, em completa desconsideração pela lei e pela justiça, habilitava assim o Sumo Sacerdote a encobrir com a sanção divina tudo o que ele desejava efetuar." — 1937, p. 523.

Diversas adversidades sobrevieram a Tebas e a seu deus, Amom. Duas delas são mencionadas nas Escrituras. No sétimo século AEC, os conquistadores assírios, sob o comando de Assurbanipal, arrasaram Tebas, despojando-a de toda a sua riqueza. O profeta Naum se refere a este evento, usando-o como ilustração da vindoura destruição de Nínive. (Na 3:8) Tebas recuperou-se até certo ponto do golpe infligido a ela pela Assíria, recuperando certa medida de prosperidade, mas mesmo esta duraria pouco. Jeremias indicou que o julgamento de Jeová era contra o Egito e seus deuses, inclusive Tebas e seu deus, Amom. O Egito seria entregue na mão de Nabucodonosor, trazendo vergonha a ele e a seus deuses, especialmente a Amom, de Nô (Tebas). — Je 46:25, 26; veja Nô, Nô-Amom.

AMONINS [Os Povos]. Em 2 Crônicas 20:1, o texto massorético menciona alguns dos "amonins [hebr.: *ʽAm·moh·ním*]" como juntando-se aos filhos de Moabe e de Amom na guerra contra Jeosafá, rei de Judá. A versão *Almeida*, revista e corrigida, insere a palavra "outros", para fazer o texto rezar "os filhos de Moabe, e os filhos de Amom, e com eles alguns *outros* dos amonitas"; ao passo que outras traduções vertem a frase em questão como rezando "alguns dos amonitas" (*ALA, VB*), embora isso pareça ilógico, visto que os amonitas já são mencionados no versículo. A *Biblia Hebraica Stuttgartensia* (n.) e a maioria das traduções modernas (*IBB, BJ, BV*) acham que este texto se refere aos meunins (ou meunitas) de 2 Crônicas 26:7. Este ponto de vista supõe que um erro de escriba resultou na transposição das primeiras duas consoantes (מע) do *meʽu·ním* hebraico, resultando assim em *ʽam·moh·ním*. Esta identificação com os meunins talvez encontre apoio no fato de que o restante do relato da luta contra Jeosafá menciona "os da região montanhosa de Seir" (em lugar de "os amonins") se juntando às forças amonita-moabitas. (2Cr 20:10, 22, 23) Os tradutores da *Septuaginta* usaram a mesma palavra grega (*mi·nai·on*) para traduzir o termo hebraico em 2 Crônicas 20:1, como nos textos que se referem aos meunins, mostrando que eles entendiam tratar-se dos mesmos. — Veja Meunins.

Visto que este assunto é incerto, porém, algumas traduções, tais como a de Isaac Leeser (em inglês) e a *Tradução do Novo Mundo*, preferem simplesmente transliterar o termo, retendo assim a versão encontrada no texto massorético.

AMONITAS [De (Pertencente a) Amom]. Descendentes de Amom (Ben-Ami), filho de Ló com a mais jovem das suas duas filhas. (Gên 19:36-38) Eles eram parentes próximos dos moabitas, que eram descendentes do outro filho de Ló, Moabe, e são regularmente mencionados na história bíblica e na secular antiga junto com os moabitas. Eram também parentes mais distantes dos israelitas, e este parentesco bíblico é apoiado pelo fato de que a língua amonita era um dialeto ou uma variante do hebraico. Com raras exceções, contudo, os amonitas demonstraram violenta inimizade para com a nação de Israel.

Território Ocupado. Evidentemente por consideração para com seu fiel antepassado, Ló, Jeová Deus habilitou os amonitas a tomarem posse do território previamente ocupado pelos refains, um povo de estatura alta, chamado de zanzumins pelos amonitas. (De 2:17-21) Esta terra se situava ao L do extremo sul do rio Jordão, e, em certa época, o território dos amonitas era adjacente ao dos moabitas, na região de planalto, na banda oriental do Mar Morto. Algum tempo antes da entrada de Israel em Canaã, contudo, os amorreus tinham desapossado os amonitas de parte de sua terra e os tinham impelido para o N e o L, destarte abrindo uma cunha entre eles e os moabitas (que também sofreram a perda de considerável território). (Núm 21:26; Jos 12:2; Jz 11:13, 22) Depois disso, a terra dos filhos de Amom geralmente se estendia da região superior do curvo vale da torrente do Jaboque, em direção leste, para o deserto (Núm 21:24; Jos 12:2), estando sua capital situada em Rabá (a moderna Amã), próxima às cabeceiras do Jaboque.

(De 3:11) Os arqueólogos descobriram antigos sítios e fortalezas fronteiriças amonitas nesta região.

Sob ordens divinas, os israelitas tiveram o cuidado de não invadir os limites de terras dos amonitas, ao conquistarem os vizinhos amorreus. (De 2:37; Jos 13:8-10) Assim, ao passo que Josué 13:25 declara que a tribo de Gade recebeu "metade da terra dos filhos de Amom", como parte de sua herança tribal, a referência, evidentemente, é àquela parte da terra anteriormente tomada dos amonitas pelos amorreus, território aparentemente situado entre o rio Jordão e o Jaboque superior.

Conflitos com Israel. Não foi senão no tempo do Rei Eglom, de Moabe, que os amonitas, junto com os amalequitas, juntaram-se aos moabitas em atacar Israel, movimentando-se para o oeste, em direção a Jericó, ao O do Jordão. (Jz 3:12-14) Depois que o juiz Eúde eliminou os efeitos deste ataque (Jz 3:26-30), os amonitas não constituíram mais uma grande ameaça para Israel até os dias de Jefté. Já então os israelitas haviam voltado a servir os deuses das nações e sobreviera um período de 18 anos de opressão, os amonitas pressionando Israel pelo L, enquanto os filisteus o ameaçavam do oeste. As forças amonitas não só aterrorizavam os israelitas que moravam em Gileade, mas até mesmo faziam surtidas ao O do Jordão para hostilizar as tribos de Benjamim, Judá e Efraim. (Jz 10:6-10) Finalmente purificados da adoração falsa, os israelitas se juntaram sob a liderança de Jefté, e, depois de Jefté ter refutado legalmente as acusações amonitas de usurpação de direitos de terra por parte de Israel, os amonitas foram duramente derrotados. — Jz 10:16-11:33; veja JEFTÉ.

Alguns peritos têm considerado a referência de Jefté a "Quemós, teu deus", como errônea, afirmando que Quemós era o deus nacional de Moabe, não de Amom. (Jz 11:24; Núm 21:29) Embora o deus dos amonitas seja diversamente chamado de Moloque, Milcom ou Malcão (1Rs 11:5, 7; Je 49:1, 3), estes termos (todos relacionados com a raiz "rei") são considerados por alguns peritos como títulos, em vez de como nomes próprios, e podem ter sido aplicados ao deus Quemós. De qualquer modo, os amonitas eram politeístas (Jz 10:6), e a adoração de Quemós pode ter tido quase tanto destaque entre eles como entre os seus parentes, os moabitas.

Segundo a *Septuaginta* grega, cerca de um mês depois de Saul ser designado rei de Israel, o Rei Naás, de Amom, sitiou a cidade de Jabes, em Gileade, exigindo a rendição da cidade, junto com a exigência cruel de que seus homens só teriam paz se cada um permitisse que seu olho direito fosse furado. (Veja NAÁS N.º 1.) Sabendo do sítio, Saul provou seu mérito qual rei, juntando as forças israelitas e desbaratando os amonitas. (1Sa 11:1-4, 11-15) A declaração posterior de Samuel revela que foi a crescente ameaça dos amonitas, sob Naás, que provocou por fim o pedido dos israelitas de terem um rei. — 1Sa 12:12.

Durante o governo de Davi. Os amonitas também sofreram derrotas às mãos de Davi, sendo deles tirados despojos ou tributos. (1Cr 18:11) O relato sobre isto, em 2 Samuel 8:11, 12, faz parte dum resumo das conquistas de Davi, e este resumo talvez não esteja necessariamente em completa ordem cronológica com relação aos relatos anteriores e subsequentes. Assim, 2 Samuel 10:1, 2, sugere uma relação comparativamente pacífica entre Amom e Israel durante o governo de Davi até o tempo da morte do Rei Naás. Hanum, filho e sucessor de Naás, porém, deixou Davi grandemente irado, ao humilhar os mensageiros que Davi lhe enviou como portadores de consolo. Cônscios da seriedade da afronta perpetrada, os amonitas procuraram obter forças mercenárias dentre os sírios e prepararam uma ofensiva contra Israel, mas foram vencidos pela estratégia do general israelita, Joabe, e seu irmão, Abisai, e derrotados. — 2Sa 10:1-14; 1Cr 19:6-15.

Na primavera seguinte, Rabá, capital de Amom, ficou sob cerco das forças de Davi. Durante uma surtida desesperada dos amonitas cercados, morreu Urias, o hitita. (2Sa 11:1, 17, 24, 26, 27; veja RABÁ N.º 1.) É difícil determinar a duração do cerco. O registro do nascimento do filho adulterino de Bate-Seba e o posterior nascimento de Salomão talvez se enquadrem cronologicamente no período do cerco ou talvez sejam simplesmente apresentados em forma completa para terminar o relato envolvendo Bate-Seba, embora um ou ambos os nascimentos possam ter ocorrido depois do cerco. Ao passo que o relato em 1 Crônicas 20:1, 2, não parece indicar um período prolongado, não seria estranho que o cerco durasse até o ano seguinte. A conquista total da capital amonita foi finalmente realizada por Davi. — 2Sa 12:26-29.

"A coroa de Malcão", mencionada na captura de Rabá, era evidentemente uma coroa colocada na cabeça do deus-ídolo amonita, em outra parte chamado Moloque ou Milcom. Embora a versão *Almeida* traduza aqui o termo hebraico *Mal·kám* por "seu rei", não parece lógico que isso se refira a um rei humano, visto que a coroa pesava "um talento de ouro" (c. 34 kg). Também parece provável que ser a coroa colocada na cabeça de Davi era apenas um ato momentâneo, talvez para demonstrar a vitória sobre este falso deus. — 2Sa 12:30.

Por causa de algumas versões de 2 Samuel 12:31 (*Fi* [2Rs 12:31], *So*, *Tr*), muitos entenderam que os amonitas derrotados foram cruelmente serrados, mortos a machadadas e queimados vivos por Davi.

Traduções posteriores (*PIB, BJ, MC, IBB, NM*), porém, evidentemente apresentam o sentido correto, mostrando que os amonitas foram postos a trabalhos forçados com serras e machados, e a fabricar tijolos. Isto é confirmado pelo fato de que se sabe agora que o termo hebraico vertido "fornos de tijolos", em algumas traduções, se refere antes a formas de madeira nas quais a argila era moldada em tijolos.

Que nem todos os amonitas eram implacáveis inimigos de Israel se evidencia na presença de Zeleque, o amonita, entre os poderosos de Davi. (2Sa 23:37) O Rei Salomão tinha mulheres amonitas, inclusive a mãe de Roboão, entre as suas esposas estrangeiras. (1Rs 11:1; 14:31) No entanto, isto contribuiu para o desvio de Salomão e para ele estabelecer "altos" para a adoração de Milcom e de outros deuses, lugares que por fim foram arruinados pelo fiel Rei Josias. — 1Rs 11:5; 2Rs 23:13.

Durante o reino dividido. Os amonitas recuperaram sua independência dos reis davídicos, e, durante o reinado de Jeosafá (936-c. 911 AEC) juntaram-se aos moabitas e aos habitantes da região montanhosa de Seir numa ofensiva conjunta contra Judá, mas tal aliança sofreu uma esmagadora derrota. (2Cr 20:1-4, 10-26) As inscrições do rei assírio Salmaneser III, que governou no tempo do Rei Jeú (c. 904-877 AEC) de Israel, afirmam que as forças de "Ba'sa, filho de Ruhubi, de Amom", faziam parte duma coligação de reis que se opuseram à Assíria na batalha de Carcar. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. B. Pritchard, 1974, p. 279) Um dos conspiradores da morte do Rei Jeoás, de Judá (c. 859 AEC), era Zabade, filho da amonita Simeate. (2Cr 24:22, 26) O governo forte de Uzias (829-778 AEC) mais uma vez tornou os amonitas tributários de Judá (2Cr 26:8), e o filho de Uzias, Jotão, impôs de novo este domínio sobre Amom, exigindo deles 100 talentos de prata (US$ 660.600), 10.000 coros (2.200 kl) de trigo e 10.000 de cevada. (2Cr 27:5) A capacidade dos amonitas de pagar esta grande soma durante três anos sucessivos talvez se devesse à sua posição favorável junto a uma das principais rotas de comércio da Arábia até Damasco, e à fertilidade relativa da região do vale do Jaboque, o trigo e a cevada estando ainda entre os principais produtos dessa região.

Evidentemente, a crescente intervenção do poder assírio na Palestina durante o reinado de Acaz, sucessor de Jotão (761-746 AEC), permitiu que os amonitas se livrassem do domínio de Judá, mas apenas para trocá-lo pela opressão assíria, pois os registros de Tiglate-Pileser III alistam "Sanipu, de Bit-Amom [a casa de Amom]", como pagando tributo à Assíria, junto com Acaz, de Judá, e Salamanu, de Moabe. O Prisma de Senaqueribe, narrando a invasão de Judá no tempo de Ezequias, também mostra Amom levando dádivas ao invasor assírio, ao passo que o filho de Senaqueribe, Esar-Hadom, contemporâneo de Manassés, inclui "Puduil, rei de Bete-Amom", entre os que forneceram materiais para a construção da cidade de Nínive.

Parece provável que, depois da deportação do povo do reino setentrional de Israel, por parte de Tiglate-Pileser III e um dos seus sucessores (2Rs 15:29; 17:6), os amonitas começassem a ocupar o território da tribo de Gade, pelo qual tinham lutado sem êxito contra Jefté. (Compare isso com Sal 83:4-8.) Assim, na mensagem profética de Jeová, por meio de Jeremias, os amonitas foram censurados por se apoderarem da herança dos gaditas e foram avisados da vindoura desolação de Amom e de seu deus, Malcão (Milcom). (Je 49:1-5) Os amonitas foram ainda mais além, por enviarem bandos de guerrilhas para hostilizar Judá sob o Rei Jeoiaquim, nos anos finais do reino de Judá. — 2Rs 24:2, 3.

Invasão Babilônica. Com a derrubada de Judá (607 AEC) pelos babilônios, alguns judeus fugiram para Amom, Moabe e Edom, mas voltaram ao ouvir falar da nomeação de Gedalias sobre o país. (Je 40:11, 12) O Rei Baalis, de Amom, contudo, conspirou com o chefe do exército judaico, Ismael, no assassinato de Gedalias (2Rs 25:23; Je 40:14; 41:1-3) e Ismael posteriormente refugiou-se em Amom. — Je 41:10-15.

Embora Amom se regozijasse com a queda de Jerusalém, o dia do ajuste de contas de Jeová com os amonitas circuncisos finalmente veio sobre eles devido a seus corações incircuncisos. (Je 9:25, 26) Fiel às profecias proclamadas por Jeremias, Ezequiel e Amós, os amonitas começaram a beber o cálice da ira de Jeová, e provaram a espada, a fome, a peste e a desolação de sua terra. — Je 25:17, 21; 27:1-8; Ez 25:1-10; Am 1:13-15.

Que Amom não se submeteu voluntariamente ao jugo babilônico é indicado pela descrição de Ezequiel, de o rei de Babilônia (Nabucodonosor) ficar em pé na encruzilhada e usar a adivinhação para decidir se iria contra Rabá, de Amom, ou contra Judá. (Ez 21:19-23, 28-32) Embora o resultado indicasse atacar primeiro Jerusalém, o historiador judeu, Josefo, registra que, no quinto ano depois de desolar Jerusalém, Nabucodonosor voltou para guerrear contra a Coele-Síria, Amom e Moabe. (*Jewish Antiquities* [Antiguidades Judaicas], X, 181 [ix, 7]) Conforme predito, Amom se tornaria "um lugar de repouso do rebanho" e Rabá "uma pastagem de camelos". (Ez 25:5) Os orientais que montavam camelos iriam possuir a terra e armar ali suas tendas. — Ez 25:4.

É provável que os exilados amonitas, junto com os de outras nações, obtivessem de Ciro,

conquistador de Babilônia, a permissão de voltar à sua terra natal, em cumprimento de Jeremias 49:6.

Casamentos com Israelitas. Depois da volta dos judeus do exílio (537 AEC), um amonita chamado Tobias teve papel destacado no empenho de obstruir a reconstrução dos muros de Jerusalém. (Ne 4:3, 7, 8) No entanto, mais tarde, teve a audácia de utilizar um refeitório nas dependências do templo, até que Neemias, indignado, lançou fora a mobília dele. (Ne 13:4-8; veja TOBIAS N.º 2.) Muitos dos exilados judeus que retornaram também haviam tomado esposas dentre os amonitas e os de outras origens estrangeiras, e foram severamente censurados por isso, resultando numa despedida geral de tais esposas. — Esd 9:1, 2; 10:10-19, 44; Ne 13:23-27.

Depois de Tobias ser expulso da área do templo, a lei de Deus, em Deuteronômio 23:3-6, proibindo a entrada de amonitas e de moabitas na congregação de Israel, foi lida e aplicada. (Ne 13:1-3) Esta restrição, imposta cerca de 1.000 anos antes, devido à recusa dos amonitas e dos moabitas de socorrer os israelitas quando estes se acercavam da Terra da Promessa, é geralmente compreendida como significando que tais raças não podiam obter pleno direito legal como membros da nação de Israel, com todos os direitos e privilégios concomitantes que envolviam essa condição de membro. Não significava, necessariamente, que pessoas dentre os amonitas e dentre os moabitas não pudessem associar-se com os israelitas, ou morar entre eles, e, desta forma, beneficiar-se das bênçãos divinas sobre o povo de Deus, e isto é evidente da inclusão de Zeleque, já mencionado, entre os principais guerreiros de Davi, bem como do registro a respeito de Rute, a moabita. — Ru 1:4, 16-18.

Quanto a este último caso, o casamento de Rute com Boaz mostra que as mulheres dentre tais nações, ao se voltarem para a adoração do verdadeiro Deus, podiam ser aceitáveis para o casamento com varões judeus. Visto que os termos "amonita" e "moabita" no texto hebraico de Deuteronômio 23:3-6 se acham no gênero masculino, a Míxena judaica (*Yevamot* 8:3) argumenta que só os varões amonitas e moabitas foram excluídos de Israel. Todavia, a insistência de Esdras para que os homens judeus despedissem suas esposas estrangeiras, e a atitude similar de Neemias, já mencionada antes, indicam que a admissão de mulheres amonitas e moabitas na associação com Israel dependia de elas aceitarem a adoração verdadeira.

Embora a evidência histórica, inclusive o livro apócrifo de 1 Macabeus (5:6), mostre que Amom continuou a ser um território distinto até o segundo século AEC, já no primeiro século AEC a região parece ter-se tornado parte do reino nabateu, e, no terceiro século EC, os amonitas, como povo, desapareceram da história, sem dúvida sendo absorvidos pelas tribos árabes. Conforme Sofonias tinha profetizado, os filhos de Amom se tornaram "como Gomorra, . . . baldio desolado". — Sof 2:8-10.

Em vista do desaparecimento dos amonitas logo cedo na Era Comum, a menção de Amom por Daniel, na sua profecia sobre o "tempo do fim", deve aplicar-se em sentido figurado. Evidentemente, essa menção se refere a certas nações ou organizações que o "rei do norte" não consegue ter sob seu controle. — Da 11:40, 41.

AMOQUE [Profundo; Ininteligível]. Sacerdote principal que retornou com Zorobabel do exílio em Babilônia. (Ne 12:1, 7) A família dele era representada pelo seu filho Éber, no tempo de Joiaquim. — Ne 12:12, 20.

AMOR. Sentimento de caloroso apego pessoal ou de profunda afeição, como por um amigo, um genitor ou um filho, e assim por diante; caloroso afeto ou estima por outrem; também, a benévola afeição de Deus por suas criaturas, ou a reverente afeição que elas devem a Deus; também, a bondosa afeição corretamente expressa pelas criaturas de Deus umas para com as outras; aquela forte ou apaixonada afeição por uma pessoa do sexo oposto, que constitui o incentivo emocional para a união conjugal. Um dos sinônimos de amor é "devoção"

Além destes sentidos, as Escrituras falam também de amor guiado por princípios, como o amor à justiça, ou até mesmo o amor aos inimigos da pessoa, aos quais ela talvez não tenha afeição. Esta faceta ou expressão do amor é uma devoção altruísta à justiça e um sincero interesse no bem-estar duradouro de outros, junto com uma expressão ativa disso para o bem deles.

O verbo *'a·hév* ou *'a·háv* ("amar") e o substantivo *'a·haváh* ("amor") são as palavras usadas primariamente, em hebraico, para indicar o amor nos sentidos precedentes, sendo o sentido e o grau intencionados determinados pelo contexto.

As Escrituras Gregas Cristãs empregam mormente formas das palavras *a·gá·pe, fi·li·a* e duas palavras derivadas de *stor·gé* (não sendo usada *é·ros*, o amor entre os sexos). *A·gá·pe* aparece com maior frequência que os outros termos.

Sobre o substantivo *a·gá·pe* e a forma verbal *a·ga·pá·o*, o *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine), diz: "O amor só pode ser conhecido pelas ações que promove. Vê-se o amor de Deus na dádiva de Seu Filho, 1 João 4:9, 10. Mas, obviamente, este não é o amor da complacência, ou afeição, isto é, não foi motivado por qualquer excelência em seus objetos,

Rom. 5:8. Tratava-se dum exercício da vontade Divina, em escolha deliberada, feita sem causa atribuível, exceto a que existe na natureza do Próprio Deus, cp. Deut. 7:7, 8." — 1981, Vol. 3, p. 21.

A respeito do verbo *fi·lé·o*, Vine comenta: "[Este] deve ser diferençado de *agapao* no sentido de que *fileo* representa mais de perto a terna afeição. . . . Novamente, amar (*fileo*) a vida, proveniente do desejo indevido de preservá-la, esquecendo-se o real objetivo de se viver, recebe a repreensão do Senhor, João 12:25. Inversamente, amar a vida (*agapao*), conforme usado em 1 Ped. 3:10, é levar em conta os verdadeiros interesses de se viver. Aqui, a palavra *fileo* seria muitíssimo inapropriada." — Vol. 3, pp. 21, 22.

A *Exhaustive Concordance of the Bible* (Concordância Exaustiva da Bíblia), de James Strong, no seu dicionário grego (1890, pp. 75, 76), observa sob *fi·lé·o: "Ser amigo de* (*gostar de* [uma pessoa ou de um objeto]), i.e., *ter afeição* por (denotando apego *pessoal*, como questão de sentimento ou de afeto; ao passo que [*a·ga·pá·o*] é mais amplo, abrangendo espec. o critério e a aquiescência *deliberada* da vontade como questão de princípios, de dever e de decoro . . .)." — Veja AFEIÇÃO.

A·gá·pe normalmente transmite a ideia de amor guiado ou governado por princípios. Geralmente, esse tipo de amor é acompanhado de afeição e afeto. Que *a·gá·pe* pode incluir afeição e carinho é evidente em muitas passagens. Em João 3:35, Jesus disse: "O Pai ama [*a·ga·paí*] o Filho." Em João 5:20, ele disse: "O Pai tem afeição pelo [*fi·lei*] Filho." Por certo, o amor de Deus por Jesus Cristo é acompanhado de grande afeição. Também Jesus explicou: "Quem me ama [*a·ga·pón*], será amado [*a·ga·pe·thé·se·tai*] por meu Pai, e eu o amarei [*a·ga·pé·so*]." (Jo 14:21) Este amor do Pai e do Filho é acompanhado de terna afeição por tais pessoas amorosas. Os adoradores de Jeová têm de amar a Ele e a seu Filho, bem como uns aos outros, do mesmo modo. — Jo 21:15-17.

Assim, embora o amor cristão se diferencie pelo respeito aos princípios, ele não é insensível; de outra forma não diferiria da justiça fria. Mas não é governado pela emoção ou pelo sentimento; jamais desconsidera princípios. Os cristãos mostram corretamente amor para com outros, aos quais eles não sentem afeição ou afeto especial, fazendo isso para o bem-estar deles. (Gál 6:10) Todavia, embora não sintam afeição especial, eles sentem compaixão e sincero interesse por tais concriaturas humanas, até os limites e da forma que os princípios justos permitam e orientem.

No entanto, ao passo que o *a·gá·pe* cristão se refere ao amor governado por princípios, existe um tipo errado de *a·gá·pe*, que é motivado por egoísmo. Por exemplo, Jesus disse: "Se amardes [*a·ga·pá·te*] aos que vos amam, de que mérito é isso para vós? Pois até mesmo os pecadores amam aos que os amam. E, se fizerdes o bem aos que vos fazem o bem, realmente, de que mérito é isso para vós? Até os pecadores fazem o mesmo. Também, se emprestardes sem juros àqueles de quem esperais receber, de que mérito é isso para vós? Até mesmo pecadores emprestam sem juros a pecadores, para receberem de volta o mesmo." (Lu 6:32-34) O princípio à base do qual tais pessoas agem é: 'Faça-me o bem e eu também lhe farei o bem.'

O apóstolo Paulo disse a respeito de alguém que trabalhara ao seu lado: "Demas me abandonou, porque amava [*a·ga·pé·sas*] o atual sistema de coisas." (2Ti 4:10) Pelo visto, Demas amava o mundo por motivos egoístas, talvez amando seus benefícios materiais. Jesus diz: "Os homens amaram [*e·gá·pe·san*] mais a escuridão do que a luz, porque as suas obras eram iníquas. Pois quem pratica coisas ruins odeia a luz e não se chega à luz, *a fim de que as suas obras não sejam repreendidas."* (Jo 3:19, 20) Eles a amam porque ela ajuda a encobrir os atos iníquos deles.

Jesus ordenou: 'Amai [*a·ga·pá·te*] os vossos inimigos.' (Mt 5:44) O próprio Deus estabeleceu esse princípio, como declara o apóstolo Paulo: "Deus recomenda a nós o seu próprio amor [*a·gá·pen*], por Cristo ter morrido por nós enquanto éramos ainda pecadores. . . . Pois se nós, quando éramos inimigos, ficamos reconciliados com Deus por intermédio da morte de seu Filho, muito mais agora, que temos ficado reconciliados, seremos salvos pela sua vida." (Ro 5:8-10) Um caso notável de tal amor é o modo de Deus lidar com Saulo de Tarso, que se tornou o apóstolo Paulo. (At 9:1-16; 1Ti 1:15) Por conseguinte, amar nossos inimigos deve ser governado pelo princípio estabelecido por Deus e deve ser exercido em obediência a seus mandamentos, quer tal amor seja, quer não, acompanhado de qualquer calor humano ou afeição.

Deus. O apóstolo João escreve: "Deus é amor." (1Jo 4:8) Ele é a própria personificação do amor, que é sua qualidade dominante. O inverso, contudo, não é verdadeiro, de que o 'amor (a qualidade abstrata) é Deus'. Ele se revela na Bíblia como uma *Pessoa*, e fala, em sentido figurado, de seus "olhos", de suas "mãos", de seu "coração", de sua "alma", e assim por diante. Possui também outros atributos, entre eles a justiça, o poder e a sabedoria. (De 32:4; Jó 36:22; Re 7:12) Ademais, Ele possui a capacidade de odiar, qualidade que é totalmente oposta ao amor. Seu amor à justiça exige que odeie a iniquidade. (De 12:31; Pr 6:16) O amor inclui ter sentimento e expressão de calorosa afeição pessoal, que

só uma *pessoa* pode ter, ou que pode ser dirigida a uma *pessoa*. Por certo, o Filho de Deus, Jesus Cristo, não é uma qualidade abstrata; ele falou de estar junto de seu Pai, trabalhando com ele, agradando-o e ouvindo-o, bem como de anjos contemplarem a face de seu Pai, coisas impossíveis para uma mera qualidade abstrata. — Mt 10:32; 18:10; Jo 5:17; 6:46; 8:28, 29, 40; 17:5.

Evidência de seu amor. É abundante a evidência de que Jeová, o Criador e Deus do Universo, é amor. Pode-se ver isto na própria criação física. Com que notável cuidado ela foi feita para a saúde, o prazer e o bem-estar do homem! O homem foi feito, não só para existir, mas para ter prazer em comer, para deleitar-se em ver as cores e a beleza da criação, para deleitar-se com os animais e com a companhia de seus semelhantes, e para ter prazer em outros incontáveis deleites da vida. (Sal 139:14, 17, 18) Mas Jeová demonstrou seu amor ainda mais por fazer o homem à sua imagem e semelhança (Gên 1:26, 27), com a capacidade de amar e de ter espiritualidade, e por revelar-se ao homem por meio de Sua Palavra e de Seu espírito santo. — 1Co 2:12, 13.

O amor de Jeová para com a humanidade é o de um Pai para com seus filhos. (Mt 5:45) Ele não poupa nada que seja para o bem deles, não importa o que lhe custe; seu amor transcende a tudo o que possamos sentir ou expressar. (Ef 2:4-7; Is 55:8; Ro 11:33) Sua maior manifestação de amor, a coisa mais amorosa que um pai pode fazer, ele fez pela humanidade. Isso foi dar a vida de seu próprio fiel e unigênito Filho. (Jo 3:16) Conforme escreve o apóstolo João: "Quanto a nós, amamos porque ele nos amou primeiro." (1Jo 4:19) Ele é, concordemente, a Fonte do amor. Paulo, coapóstolo de João, escreve: "Pois, dificilmente morrerá alguém por um justo; deveras, por um homem bom, talvez, alguém ainda se atreva a morrer. Mas Deus recomenda a nós o seu próprio amor, por Cristo ter morrido por nós enquanto éramos ainda pecadores." — Ro 5:7, 8; 1Jo 4:10.

O amor eterno de Deus. O amor que Jeová tem aos seus servos fiéis é eterno; não falha nem diminui, não importa em que circunstâncias, enaltecidas ou humildes, seus servos possam encontrar-se, ou quais as coisas, grandes ou pequenas, que possam vir contra eles. O apóstolo Paulo exclamou: "Pois estou convencido de que nem a morte, nem a vida, nem anjos, nem governos, nem coisas presentes, nem coisas por vir, nem poderes, nem altura, nem profundidade, nem qualquer outra criação será capaz de nos separar do amor de Deus, que está em Cristo Jesus, nosso Senhor." — Ro 8:38, 39.

A soberania de Deus baseia-se no amor. Jeová gloria-se de que sua soberania e o apoio dela por parte de suas criaturas se baseiam primariamente no amor. Ele quer apenas aqueles que amam Sua soberania por causa das excelentes qualidades Dele e porque é justa, os que preferem Sua soberania a qualquer outra. (1Co 2:9) Estes preferem servir sob Sua soberania a tentarem ser independentes — isto se dá por causa do conhecimento que têm dele, de seu amor, de sua justiça e de sua sabedoria, os quais ultrapassam em muito os deles mesmos, conforme se dão conta. (Sal 84:10, 11) O Diabo fracassou neste respeito, procurando egotisticamente a independência para si mesmo, como o fizeram Adão e Eva. Com efeito, o Diabo questionou o modo de Deus governar, afirmando, na realidade, que era desamoroso, injusto (Gên 3:1-5), e que as criaturas de Deus não O serviam por amor, e sim por egoísmo. — Jó 1:8-12; 2:3-5.

Jeová Deus permitiu que o Diabo vivesse e pusesse seus servos à prova, até à morte, mesmo seu Filho unigênito. Deus predisse a fidelidade de Jesus Cristo. (Is 53) Como podia fazer isso, empenhando assim a sua palavra por seu Filho? Por causa do amor. Jeová conhecia seu Filho e conhecia o amor que seu Filho tinha a Ele e à justiça. (He 1:9) Conhecia bem íntima e cabalmente seu Filho. (Mt 11:27) Tinha plena confiança e fé na fidelidade do Filho. Além disso, o "amor . . . é o perfeito vínculo de união". (Col 3:14) É o vínculo mais poderoso no Universo, sendo que o amor perfeito une inquebrantavelmente o Filho e o Pai. Por motivos similares, Deus podia confiar na sua organização de servos, sabendo que o amor manteria a maioria deles imutavelmente ligada a ele, sob prova, e que sua organização de criaturas nunca se afastaria dele na totalidade. — Sal 110:3.

Jesus Cristo. Estando, durante indizíveis eras, associado mui estreitamente com seu Pai, a Fonte do amor, e conhecendo-o de forma bem íntima e cabal, Jesus podia dizer: "Quem me tem visto, tem visto também o Pai." (Jo 14:9; Mt 11:27) Por conseguinte, o amor de Jesus é completo, perfeito. (Ef 3:19) Disse ele a seus discípulos: "Ninguém tem maior amor do que este, que alguém entregue a sua alma a favor de seus amigos." (Jo 15:13) Ele lhes dissera: "Eu vos dou um novo mandamento, que vos ameis uns aos outros; assim como eu vos amei, que também vos ameis uns aos outros." (Jo 13:34) Este mandamento era novo no sentido de que a Lei, sob a qual Jesus e seus discípulos estavam naquele tempo, ordenava à pessoa: "Tens de amar o teu próximo [ou semelhante] como a ti mesmo." (Le 19:18; Mt 22:39) Isso exigia amar a outros como a si mesmo, mas não um amor abnegado, a ponto de a pessoa dar sua própria vida em favor de outro. A vida e a morte de Jesus exemplificaram o amor exigido por este novo mandamento. Além de fazer o bem quando surge a ocasião, o

seguidor de Cristo deve tomar a iniciativa, sob a direção de Cristo, de ajudar outros espiritualmente e de outros modos. Deve trabalhar ativamente para o bem deles. Pregar e ensinar as boas novas a outros, alguns dos quais talvez sejam inimigos, é uma das maiores expressões de amor, pois pode resultar em vida eterna para eles. O cristão precisa 'conferir, não só as boas novas de Deus, mas também a sua própria alma' ao ajudar os que aceitam as boas novas e trabalhar com eles. (1Te 2:8) E deve estar pronto para entregar sua alma (ou vida) em favor deles. — 1Jo 3:16.

Como se Vem a Ter Amor. O primeiro homem e a primeira mulher, por meio do espírito santo, foram criados com certa medida deste atributo dominante de Deus, a saber, o amor, e com a capacidade de ampliar, aumentar e enriquecer este amor. O amor é um fruto do espírito de Deus. (Gál 5:22) O amor piedoso não é uma qualidade que a pessoa tem sem saber por que, como no caso de certas aptidões físicas ou mentais, tais como a beleza física, o talento musical e qualidades similares herdadas. O amor piedoso não pode existir na pessoa à parte do conhecimento a respeito de Deus e do serviço prestado a ele, ou à parte da meditação e do apreço. Somente por cultivar amor pode alguém tornar-se imitador de Deus, a Fonte do amor. (Sal 77:11; Ef 5:1, 2; Ro 12:2) Adão deixou de cultivar amor a Deus; não progrediu visando aperfeiçoar seu amor. Isto é indicado por ele não estar em união com Deus, vinculado a Deus por aquele perfeito vínculo de união. Não obstante, Adão, muito embora imperfeito e pecador, transmitiu à sua descendência, "à sua imagem", a habilidade e a capacidade de amar. (Gên 5:3) A humanidade em geral expressa amor, mas com frequência é um amor mal orientado, deteriorado e distorcido.

O amor pode ser mal orientado. Por estas razões, é evidente que o amor real, devidamente orientado, só resulta de se buscar e seguir o espírito de Deus e o conhecimento que provém de sua Palavra. À guisa de exemplo: um pai talvez sinta afeição por seu filho. Mas talvez permita que tal amor se deteriore ou seja mal orientado por causa de sentimentalismo, dando ao filho tudo e não lhe negando nada. Talvez não exerça sua autoridade parental em dar disciplina, e, às vezes, castigo real. (Pr 22:15) Tal suposto amor, na realidade, talvez seja orgulho da família, que é egoísmo. A Bíblia diz que tal pessoa não exerce amor, mas ódio, porque não segue o proceder que salvará a vida de seu filho. — Pr 13:24; 23:13, 14.

Este não é o amor que procede de Deus. O amor piedoso induz a pessoa a fazer o que é bom e benéfico para a outra pessoa. "O amor edifica." (1Co 8:1) O amor não é sentimentalismo. Ele é firme, forte, orientado pela sabedoria piedosa, aderindo em primeiro lugar àquilo que é casto, direito. (Tg 3:17) Deus demonstrou isso para com Israel, que ele puniu severamente pela desobediência, visando seu eterno bem-estar. (De 8:5; Pr 3:12; He 12:6) O apóstolo Paulo diz aos cristãos: "É para disciplina que estais perseverando. Deus vos trata como a filhos. Pois, que filho há a quem o pai não disciplina? . . . Outrossim, costumávamos ter pais, que eram da nossa carne, para nos disciplinar, e nós os respeitávamos. Não nos sujeitaremos muito mais ao Pai de nossa vida espiritual para vivermos? Pois eles costumavam disciplinar-nos por alguns dias, segundo o que lhes parecia bom, mas ele o faz para o nosso proveito, para participarmos de sua santidade. É verdade que nenhuma disciplina parece no momento ser motivo de alegria, mas sim de pesar; no entanto, depois dá fruto pacífico, a saber, a justiça, aos que têm sido treinados por ela." — He 12:7-11.

O conhecimento dá ao amor a orientação correta. O amor deve visar *primeiro* a Deus, acima de todos os outros. De outra forma, tornar-se-á mal orientado, e até mesmo levará à adoração duma criatura ou duma coisa. É essencial conhecer os propósitos de Deus, porque a pessoa saberá então o que é melhor para seu próprio bem-estar e o dos outros, e saberá como expressar amor no sentido correto. Nosso amor a Deus deve ser de 'todo coração, mente, alma e força'. (Mt 22:36-38; Mr 12:29, 30) Não deve ser apenas uma expressão externada, mas deve ser um amor que reflete o que a pessoa, como um todo, é no íntimo. O amor envolve as emoções. (1Pe 1:22) Mas, se a mente não estiver equipada com o conhecimento do que é o verdadeiro amor, e como ele age, o amor pode ser expresso na direção errada. (Je 10:23; 17:9; compare isso com Fil 1:9.) A mente tem de conhecer a Deus e suas qualidades, seus propósitos, e como Ele expressa amor. (1Jo 4:7) Em harmonia com isso, e visto que o amor é a qualidade mais importante, a dedicação a Deus é feita à *pessoa* do próprio Jeová (em quem o amor é a qualidade predominante), e não a uma obra ou causa. Daí, a alma, toda fibra do organismo da pessoa, tem de cumprir o amor; e toda a força da pessoa precisa ser aplicada nesse esforço.

O amor é expansivo. O verdadeiro amor, fruto do espírito de Deus, é expansivo. (2Co 6:11-13) Não é mesquinho, confinado ou circunscrito. Tem de ser partilhado para ser completo. A pessoa primeiro tem de amar a Deus (De 6:5), o Filho dele (Ef 6:24), e então a associação inteira de seus irmãos cristãos em todo o mundo (1Pe 2:17; 1Jo 2:10; 4:20, 21). O homem tem de amar a esposa, e ela ao marido. (Pr 5:18, 19; Ec 9:9; Ef 5:25, 28, 33) O amor deve ser estendido aos filhos. (Tit 2:4) Toda a humanidade, até mesmo os próprios inimigos da pessoa, devem ser amados, e devem-se praticar obras cristãs em

favor deles. (Mt 5:44; Lu 6:32-36) A Bíblia, ao comentar os frutos do espírito, dos quais o amor é o primeiro, diz: "Contra tais coisas não há lei." (Gál 5:22, 23) Não há nenhuma lei que possa limitar tal amor. Ele pode ser praticado em qualquer tempo ou lugar, em qualquer medida, a favor daqueles a quem é devido. De fato, a única dívida que os cristãos deviam ter uns para com os outros é a do amor. (Ro 13:8) Este amor de uns para com os outros é um sinal identificador dos verdadeiros cristãos. — Jo 13:35.

Como o Amor Piedoso Age. O amor, tal como Deus é, é tão maravilhoso que é difícil de definir. É mais fácil dizer como ele age. Na explanação seguinte, desta excelente qualidade, considerar-se-á sua aplicação aos cristãos. O apóstolo Paulo, ao escrever sobre o assunto, destaca primeiro quão essencial ele é para o crente cristão, e então pormenoriza como ele age altruisticamente: "O amor é longânime e benigno. O amor não é ciumento, não se gaba, não se enfuna, não se comporta indecentemente, não procura os seus próprios interesses, não fica encolerizado. Não leva em conta o dano. Não se alegra com a injustiça, mas alegra-se com a verdade. Suporta todas as coisas, acredita todas as coisas, espera todas as coisas, persevera em todas as coisas." — 1Co 13:4-7.

"O amor é longânime e benigno." Suporta condições desfavoráveis e ações erradas de outros, fazendo isso com um objetivo, a saber, produzir a derradeira salvação daqueles que erram ou de outros envolvidos nas circunstâncias, bem como, no fim, defender a soberania de Jeová. (2Pe 3:15) O amor é benigno, não importa qual a provocação. Rudeza ou aspereza por parte dum cristão para com outros não resultaria em nenhum bem. Não obstante, o amor pode ser firme e agir em justiça a favor do que é direito. Aqueles que têm autoridade poderão disciplinar transgressores, mas, mesmo assim, deverão usar de benignidade. Não ser benigno não beneficiaria nem o conselheiro desamoroso, nem aquele que faz a injustiça, mas poderia afastar este ainda mais do arrependimento e das obras corretas. — Ro 2:4; Ef 4:32; Tit 3:4, 5.

"O amor não é ciumento." Não inveja as coisas boas que outros recebem. Alegra-se quando vê seu próximo receber um cargo de maior responsabilidade. Não se ressente nem mesmo quando inimigos da pessoa recebem coisas boas. É generoso. Deus faz chover sobre justos e injustos. (Mt 5:45) Os servos de Deus que têm amor estão contentes com o seu quinhão (1Ti 6:6-8) e a sua posição, não saindo do seu lugar, nem procurando egoistamente o cargo ocupado por outro. Satanás, o Diabo, por egoísmo e inveja, saiu do seu lugar, desejando até mesmo que Jesus Cristo o adorasse. — Lu 4:5-8.

O amor "não se gaba, não se enfuna". Não procura o aplauso e a admiração de criaturas. (Sal 75:4-7; Ju 16) Quem tem amor não rebaixará outro, a fim de fazer a si próprio parecer maior. Antes, enaltecerá a Deus, e encorajará e edificará sinceramente os outros. (Ro 1:8; Col 1:3-5; 1Te 1:2, 3) Sentir-se-á feliz de ver outro cristão progredir. E não se gabará do que pretende fazer. (Pr 27:1; Lu 12:19, 20; Tg 4:13-16) Dar-se-á conta de que tudo o que ele faz se deve à força provinda de Jeová. (Sal 34:2; 44:8) Jeová disse a Israel: "Quem se jacta, jacte-se da seguinte coisa: de ter perspicácia e de ter conhecimento de mim, que eu sou Jeová, Aquele que usa de benevolência, de juízo e de justiça na terra; porque é destas coisas que me agrado." — Je 9:24; 1Co 1:31.

O amor "não se comporta indecentemente". Não é mal-educado. Não se entrega a comportamento indecente, tais como abusos sexuais ou conduta chocante. Não é rude, vulgar, descortês, insolente, grosseiro ou desrespeitoso para com os outros. Quem tem amor evitará, na aparência ou nas ações, fazer algo que perturbe seus irmãos cristãos. Paulo instruiu a congregação em Corinto: "Que todas as coisas ocorram decentemente e por arranjo." (1Co 14:40) O amor também induzirá a pessoa a andar honrosamente à vista daqueles que não são crentes cristãos. — Ro 13:13; 1Te 4:12; 1Ti 3:7.

O amor "não procura os seus próprios interesses". Segue o princípio: "Que cada um persista em buscar, não a sua própria vantagem, mas a da outra pessoa." (1Co 10:24) É nisso que se revela a preocupação com o bem-estar eterno dos outros. Esta sincera preocupação pelos outros é uma das mais fortes forças motivadoras no amor, bem como uma das mais eficientes e benéficas nos seus resultados. Aquele que tem tal amor não exige que tudo seja feito do *seu* modo. Paulo disse: "Para os fracos tornei-me fraco, para ganhar os fracos. Tornei-me todas as coisas para pessoas de toda sorte, para de todos os modos salvar alguns. Mas, faço todas as coisas pela causa das boas novas, para tornar-me compartilhador delas com outros." (1Co 9:22, 23) O amor tampouco demanda os seus "direitos"; preocupa-se mais com o bem-estar espiritual da outra pessoa. — Ro 14:13, 15.

O amor "não fica encolerizado". Não procura um motivo ou um pretexto para ficar encolerizado. Não é dado a acessos de ira, os quais são obras da carne. (Gál 5:19, 20) Aquele que tem amor não se ofende facilmente com aquilo que outros dizem ou fazem. Não teme que a sua "dignidade" pessoal seja prejudicada.

O amor "não leva em conta o dano". (Literalmente, não "toma em conta a coisa má"; *Int.*) Não se considera prejudicado, lançando assim este prejuí-

zo como que 'num livro de contabilidade', a ser ajustado ou pago no tempo devido, e não permitindo no ínterim nenhum relacionamento entre o prejudicador e o prejudicado. Este seria um espírito vingativo, condenado na Bíblia. (Le 19:18; Ro 12:19) O amor não atribuirá má motivação a outros, mas estará inclinado a fazer concessões e a não estar duvidando dos outros. — Ro 14:1, 5.

O amor "não se alegra com a injustiça, mas alegra-se com a verdade". O amor alegra-se com a verdade, mesmo que ela contrarie anteriores crenças ou declarações. Apega-se à Palavra da verdade de Deus. Sempre toma o lado do que é direito, não se deleitando com o erro, com mentiras ou com qualquer forma de injustiça, não importa quem seja a vítima, mesmo que seja um inimigo. Entretanto, quando algo é errado ou desencaminhador, o amor não teme expressar-se nos interesses da verdade e dos outros. (Gál 2:11-14) Também, prefere antes sofrer o mal do que cometer outro mal na tentativa de resolver uma questão. (Ro 12:17, 20) Mas, quando outro é devidamente corrigido por alguém de autoridade, a pessoa amorosa não tomará sentimentalmente partido com o censurado, criticando a correção ou a pessoa autorizada que a deu. Tal ação não seria uma expressão de amor à pessoa. Poderá granjear o favor do corrigido, mas o prejudicaria em vez de o ajudar.

O amor "suporta todas as coisas". Está disposto a perseverar, a sofrer pela causa da justiça. Uma tradução literal é "todas as coisas ele está cobrindo". (*Int*) Quem tem amor será vagaroso em expor a outros aquele que o prejudica. Se a ofensa não for muito séria, ele a desconsiderará. Senão, quando o proceder recomendado por Jesus em Mateus 18:15-17 for aplicável, ele o adotará. Em tais casos, se o outro pedir perdão, depois de se lhe expor em particular o erro, e se ele compensar o dano, aquele que tem amor mostrará que seu perdão é real, que este cobriu completamente a questão, assim como Deus fez. — Pr 10:12; 17:9; 1Pe 4:7, 8.

O amor "acredita todas as coisas". O amor tem fé nas coisas que Deus disse na sua Palavra de verdade, mesmo que as aparências externas sejam contrárias a elas e o mundo descrente zombe. Este amor, especialmente para com Deus, é um reconhecimento da veracidade Dele, baseado nos Seus antecedentes de fidelidade e confiabilidade, assim como conhecemos e amamos o verdadeiro amigo fiel e não duvidamos quando ele nos diz algo para o qual talvez não tenhamos prova. (Jos 23:14) O amor acredita tudo o que Deus diz, mesmo que talvez não seja capaz de compreendê-lo cabalmente, e está disposto a esperar com paciência até que o assunto seja explicado mais plenamente ou até que se obtenha um entendimento claro. (1Co 13:9-12; 1Pe 1:10-13) O amor confia também na orientação, por Deus, da congregação cristã e dos seus servos designados, e apoia as decisões deles baseadas na Palavra de Deus. (1Ti 5:17; He 13:17) No entanto, o amor não é crédulo, pois acata o conselho da Palavra de Deus, de 'provar as expressões inspiradas para ver se se originam de Deus', e testa tudo pela régua da Bíblia. (1Jo 4:1; At 17:11, 12) O amor faz com que se tenha confiança nos fiéis irmãos cristãos; o cristão não suspeita deles, nem descrê deles a menos que haja prova absoluta de que estão errados. — 2Co 2:3; Gál 5:10; Flm 21.

O amor "espera todas as coisas". Nutre esperança em todas as coisas que Jeová prometeu. (Ro 12:12; He 3:6) Continua a trabalhar, aguardando pacientemente que Jeová produza frutos, faça as coisas crescer. (1Co 3:7) Quem tem amor espera o melhor para os seus irmãos cristãos, não importa em que circunstâncias se encontrem, mesmo que alguns talvez sejam fracos na fé. Dá-se conta de que, se Jeová é paciente com tais fracos, ele certamente deve adotar a mesma atitude. (2Pe 3:15) E continua a auxiliar aqueles que ele ajuda a aprender a verdade, esperando e aguardando que sejam induzidos pelo espírito de Deus a servir a Ele.

O amor "persevera em todas as coisas". Requer amor para o cristão manter a sua integridade para com Jeová Deus. Apesar do que o Diabo possa fazer para testar a solidez da devoção e da fidelidade do cristão a Deus, o amor persevera dum modo que mantém o cristão fiel a Deus. — Ro 5:3-5; Mt 10:22.

"O amor nunca falha." Ele nunca acaba, nem deixa de existir. Conhecimento e entendimento novos talvez corrijam coisas que antes acreditávamos; as esperanças variam ao passo que as coisas esperadas se realizam e se esperam novas coisas, mas o amor sempre permanece na sua plenitude e continua a ser edificado cada vez mais forte. — 1Co 13:8-13.

"Tempo para Amar." O amor só é negado àqueles que Jeová mostra serem indignos dele, ou aos que empedernidamente seguem um proceder de maldade. O amor é estendido a todas as pessoas até que elas revelem que odeiam a Deus. Daí vem o tempo para que finde a expressão de amor para com elas. Tanto Jeová Deus como Jesus Cristo amam a justiça e odeiam o que é contra a lei. (Sal 45:7; He 1:9) Os que odeiam intensamente o Deus verdadeiro não são pessoas para com as quais se deva demonstrar amor. Deveras, não se faria nenhum bem em continuar a exercer amor para com tais, porque aqueles que odeiam a Deus não corresponderão ao amor de Deus. (Sal 139:21, 22; Is 26:10) Por conseguinte, Deus corretamente os odeia e tem um tempo para agir contra eles. — Sal 21:8, 9; Ec 3:1, 8.

Coisas Que não se Deve Amar. O apóstolo João escreve: "Não estejais amando nem o mundo, nem as coisas no mundo. Se alguém amar o mundo, o amor do Pai não está nele; porque tudo o que há no mundo — o desejo da carne, e o desejo dos olhos, e a ostentação dos meios de vida da pessoa — não se origina do Pai, mas origina-se do mundo." (1Jo 2:15, 16) Ele diz mais adiante: "O mundo inteiro jaz no poder do iníquo." (1Jo 5:19) Assim sendo, aqueles que amam a Deus odeiam todo proceder mau. — Sal 101:3; 119:104, 128; Pr 8:13; 13:5.

Ao passo que a Bíblia mostra que o marido e a esposa devem amar-se mutuamente, e que tal amor inclui a relação conjugal (Pr 5:18, 19; 1Co 7:3-5), ela indica o erro da prática carnal, mundana, do amor sexual para com alguém que não é seu cônjuge. (Pr 7:18, 19, 21-23) Outra coisa do mundo é o materialismo, o "amor ao dinheiro" (*fi·lar·gy·ri·a,* literalmente, "gosto pela prata"; *Int*), que é raiz de toda sorte de coisas prejudiciais. — 1Ti 6:10; He 13:5.

Jesus Cristo advertiu contra buscar receber glória de homens. Ele denunciou duramente os líderes religiosos hipócritas dos judeus, que gostavam de orar em pé nas sinagogas e nas esquinas das ruas largas, para ficarem visíveis aos homens e que amavam os lugares destacados nas refeições noturnas e os primeiros lugares nas sinagogas. Indicou que eles já tinham recebido plenamente sua recompensa, aquilo que amavam e desejavam, a saber, a honra e a glória da parte dos homens; portanto, nenhuma recompensa lhes era devida da parte de Deus. (Mt 6:5; 23:2, 5-7; Lu 11:43) O registro reza: "Muitos dos próprios governantes depositavam realmente fé [em Jesus], mas, por causa dos fariseus, não o confessavam, a fim de que não fossem expulsos da sinagoga; pois amavam mais a glória dos homens do que mesmo a glória de Deus." — Jo 12:42, 43; 5:44.

Jesus, ao falar a seus discípulos, disse: "Quem estiver afeiçoado [*fi·lón*] à sua alma, destruí-la-á, mas quem odiar a sua alma neste mundo, protegê-la-á para a vida eterna." (Jo 12:23-25) Quem preferir proteger sua vida agora, ao invés de se dispor a entregar sua vida como seguidor de Cristo, não ganhará a vida eterna, mas quem considerar a vida no mundo atual como secundária e amar a Jeová e a Cristo, bem como a justiça deles, acima de tudo o mais, obterá a vida eterna.

Deus odeia os mentirosos, pois eles não têm amor à verdade. Ele declarou ao apóstolo João em visão: "Lá fora [da cidade santa, a Nova Jerusalém] estão os cães e os que praticam o espiritismo, e os fornicadores, e os assassinos, e os idólatras, e todo aquele que gosta [*fi·lón*] da mentira e a pratica." — Re 22:15; 2Te 2:10-12.

O Amor da Pessoa Pode Esfriar. Jesus Cristo, ao falar aos seus discípulos a respeito das coisas à frente, indicou que o amor (*a·gá·pe*) de muitos dos que professassem crer em Deus se esfriaria. (Mt 24:3, 12) O apóstolo Paulo disse que, como um aspecto dos tempos críticos a virem, os homens se tornariam "amantes do dinheiro". (2Ti 3:1, 2) Portanto, é evidente que se pode perder de vista os princípios corretos e que o amor apropriado que se tinha pode desvanecer-se. Isto destaca a importância do constante exercício e desenvolvimento do amor por meio da meditação na Palavra de Deus e por a pessoa ajustar a sua vida aos princípios Dele. — Ef 4:15, 22-24.

AMOR LEAL. Veja BONDADE.

AMOREIRA-PRETA [gr.: *sy·ká·mi·nos*]. Também chamada árvore-sicamina, ou sicaminos, esta árvore só é mencionada uma vez, na declaração de Jesus aos apóstolos a respeito da fé deles. (Lu 17:5, 6 n.) A palavra grega usada era aplicada regularmente à amoreira, e a amoreira-preta (*Morus nigra*) é cultivada comumente em Israel. É uma árvore robusta, que atinge a altura de uns 6 m, possuindo grandes folhas cordiformes, e frutos de cor vermelho-escura ou negra, que se assemelham aos da amora-preta.

AMORREU. O "amorreu" aparece alistado entre os filhos de Canaã, mas, em outras partes, este termo, sempre no singular no texto hebraico, é usado coletivamente para a tribo cananeia que descendeu do amorreu original. Eram, portanto, uma raça camita. — Gên 10:6, 15, 16; 1Cr 1:13, 14.

No tempo de Abraão, o rei de Elão em coalizão com mais três reis atacou ao S de Canaã e derrotou alguns dos amorreus que moravam em Hazazom-Tamar, que se julga ter ficado ao SO do Mar Morto. Três amorreus que moravam em Hébron, ou nas cercanias, eram então "confederados de Abrão", e, como tais, ajudaram-no a perseguir e a derrotar os reis invasores, destarte resgatando o sobrinho dele, Ló. (Gên 14) Ainda assim, algum tempo depois disso, Deus avisou a Abraão que, quando o erro dos amorreus finalmente 'se completasse', os descendentes de Abraão voltariam para Canaã, vindo de uma terra estrangeira, e tomariam posse da terra dos amorreus. — Gên 15:13-21.

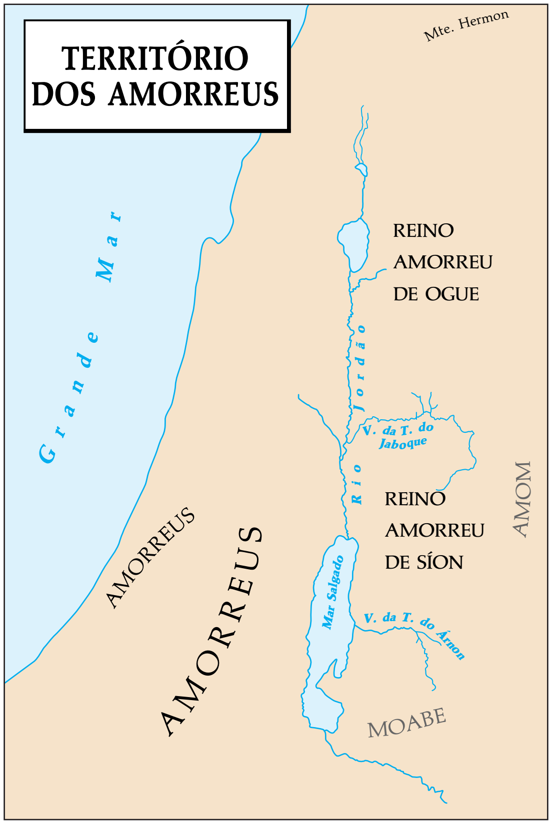
Pouco antes da morte de Jacó, no Egito, esse patriarca prometeu a José: "Deveras te dou uma lombada de terra mais do que a teus irmãos, tendo-a eu tomado da mão dos amorreus com a minha espada e com o meu arco." (Gên 48:22) Visto que a palavra traduzida "lombada" neste texto é *shekhém*

em hebraico, alguns afirmam que Jacó se referia aqui ao terreno que comprara, perto de Siquém (hebr.: *Shekhém*). (Gên 33:18, 19) Todavia, esta compra foi uma transação pacífica, e não existe nenhum registro de qualquer batalha travada por Jacó em relação com esta terra. Ao passo que os filhos de Jacó, mais tarde, de fato lançaram um ataque selvagem contra o povo de Siquém, Jacó negou responsabilidade por tal ação naquela ocasião (Gên 34:30); e no seu leito de morte, amaldiçoou a ira de Simeão e de Levi, que tinha motivado tal ataque. (Gên 49:5-7) Assim, parece mais razoável compreender a promessa de Jacó como declaração profética, em que visualizou, pela fé, a conquista futura de Canaã como se já tivesse sido efetuada, Jacó 'tomando a terra dos amorreus' de forma indireta pela espada e pelo arco de seus descendentes.

Tribo Dominante em Canaã. Alguns comentadores acham que o termo "amorreus", conforme usado em Gênesis 15:16 e 48:22, representa os povos de Canaã como um todo. De fato, os amorreus parecem ter sido a tribo principal ou dominante em Canaã, na época do Êxodo israelita do Egito. (Veja De 1:6-8, 19-21, 27; Jos 24:15, 18; Jz 6:10.) Neste caso, seria compreensível que, às vezes, outras tribos subordinadas e aparentadas fossem mencionadas sob o nome da tribo dominante dos amorreus. Assim, em Números 14:44, 45, o relato declara que "amalequitas" e "cananeus" impuseram aos israelitas a sua primeira derrota militar, ao passo que a recapitulação dos eventos por Moisés, em Deuteronômio, capítulo 1, simplesmente diz que "os amorreus" impuseram esta derrota. (De 1:44) Do mesmo modo, diz-se que Jerusalém fora governada por um rei amorreu, em Josué 10:5 (compare isso com Ez 16:3, 45), mas em outra parte se mostra que fora habitada por jebuseus. (Jos 15:8, 63; Jz 1:21; compare isso também com o caso de Gibeão, em Jos 9:7 e 2Sa 21:2.) De maneira similar, o nome de uma só tribo da nação de Israel, Judá, veio a ser aplicado a todos os israelitas pelo apelativo de "judeus".

Todavia, os amorreus também são alistados separadamente entre as tribos cananeias independentes. (Êx 3:8; 23:23, 24; 34:11-15) Eles constituíam uma das "sete nações mais populosas e mais fortes" do que Israel, todas devotadas à destruição, com as quais Israel não devia fazer nenhum pacto, nem formar alianças matrimoniais, nem participar na adoração falsa. — De 7:1-4.

Os 12 espias que Moisés enviou a Canaã encontraram a região montanhosa ocupada por amorreus, hititas e jebuseus, ao passo que os amalequitas residiam no Negebe e os cananeus moravam junto ao mar e ao Jordão. (Núm 13:1, 2, 29) Como anteriormente, no tempo de Abraão, os amorreus



ainda residiam em Hébron, bem como em outras cidades nas montanhas ao O do Jordão. (Jos 10:5) No entanto, na época do Êxodo de Israel, tinham invadido os territórios moabita e amonita ao L do Jordão, apossando-se da região desde o vale da torrente do Árnon ao S (daí em diante a fronteira de Moabe), até o vale da torrente do Jaboque ao N (a fronteira de Amom). (Núm 21:13, 24, 26; Jos 12:2; Jz 11:22) Este era o domínio do rei amorreu Síon, descrito por Josefo, o historiador judaico, como "uma região situada entre três rios [o Jordão, o Árnon e o Jaboque], que lhe dão a natureza duma ilha". (*Jewish Antiquities* [Antiguidades Judaicas], IV, 95 [v, 2]) Além disso, ao N do domínio de Síon havia outro reino amorreu, centralizado em Basã, sob o Rei Ogue. A fronteira meridional deste reino parece ter sido contígua aos territórios de Síon e dos amonitas, estendendo-se assim desde o Jaboque, ao S, até o monte Hermom, ao N. — De 3:1, 8.

Conquista por Israel. Aproximando-se da Terra da Promessa, e estando sob as ordens divinas de não invadir os territórios de Moabe e de Amom (De 2:9, 37), os israelitas solicitaram uma licença de livre trânsito ao Rei Síon, na sua capital,

Hésbon, oferecendo estritas garantias: "Deixa-me passar pela tua terra. Não nos desviaremos nem para um campo, nem para um vinhedo. De nenhum poço beberemos água. Marcharemos pela estrada real até termos passado pelo teu território." Síon, ao invés, atacou Israel com suas forças conjuntas e foi sumariamente derrotado a pouca distância de Hésbon, em Jaaz, todo o seu território caindo na posse dos israelitas. (Núm 21:21-32; De 2:24-36; veja SÍON.) Invadindo o vizinho território do Rei Ogue, Israel também venceu esse governante amorreu, capturando 60 cidades fortificadas. (Núm 21:33-35; De 3:1-7; veja OGUE.) A queda desses poderosos reinos amorreus diante de Israel fez com que um pavor mórbido permeasse Moabe (Núm 22:2-4), e também o povo de Canaã, segundo revelado pelas palavras de Raabe aos espias israelitas. (De 2:24, 25; Jos 2:9-11) O território dos dois reis amorreus derrotados tornou-se então a herança das tribos de Rubem e de Gade, e da metade da tribo de Manassés. — Núm 32:31-33, 39; De 3:8-13.

Quanto aos amorreus ao O do Jordão, "começaram a derreter-se os seus corações" ao ouvirem falar da travessia milagrosa dos israelitas pelo Jordão. Este milagre, combinado com as esmagadoras vitórias que Israel já obtivera, talvez expliquem, em parte, por que os amorreus não fizeram nenhum ataque contra o acampamento israelita no período subsequente, em que os varões israelitas foram circuncidados, nem enquanto se celebrava a Páscoa. (Jos 5:1, 2, 8, 10) No entanto, depois da destruição de Jericó e de Ai, formou-se uma aliança maciça das tribos de Canaã, a fim de apresentar uma frente unida contra Israel. (Jos 9:1, 2) Quando os homens heveus de Gibeão preferiram procurar a paz com Israel, foram prontamente atacados por "cinco reis dos amorreus", e somente escaparam da destruição graças à marcha, por toda a noite, das forças de Josué, e à intervenção miraculosa de Jeová. — Jos 10:1-27; 11:19.

Após essa batalha, e depois da subsequente campanha de Josué em todo o país, o poder dos amorreus no S da Palestina ficou evidentemente quebrantado. Ainda assim, os amorreus nas regiões setentrionais juntaram-se a outras tribos numa aliança que travou combate com Israel junto às "águas de Merom". Desastrosamente sobrepujados, os amorreus nunca mais são mencionados como constituindo grande perigo para Israel. (Jos 11:1-9) Remanesceu um restante, mas o seu território ficara grandemente reduzido, e, no decorrer do tempo, foram submetidos a trabalhos forçados sob o domínio israelita. (Jos 13:4; Jz 1:34-36) As amorreias foram tomadas como esposas pelos israelitas, resultando em apostasia (Jz 3:5, 6), e os amorreus em geral parecem ter criado dificuldades por certo tempo, pois se menciona que, nos dias de Samuel, depois duma decisiva derrota dos filisteus, "veio a haver paz entre Israel e os amorreus". (1Sa 7:14) Os amorreus estavam novamente entre os que foram postos sob trabalhos forçados no reinado de Salomão. (1Rs 9:20, 21) Sua idolatria e iniquidade, evidentemente representativas das de todos os cananeus, eram proverbiais. (1Rs 21:26; 2Rs 21:11) Tomar esposas amorreias ainda constituía espinhoso problema entre os israelitas que voltaram após o exílio babilônico. (Esd 9:1, 2) Por fim, contudo, o povo amorreu, certa vez o mais destacado de todos os de Canaã, deixou de existir completamente, como uma árvore alta, maciça, que teve seus frutos removidos e suas raízes destruídas. — Am 2:9, 10.

Os "Amurru". Historiadores seculares regularmente associam os amorreus da Bíblia com o povo chamado *amurru* em antigos textos cuneiformes acadianos (assírio-babilônicos). Os *amurru* são representados como invadindo a Mesopotâmia no começo do segundo milênio AEC e como tendo tido um reino em Babilônia durante vários séculos. Hamurábi, famoso legislador daquele período, muitas vezes é mencionado como sendo de origem "amorreia".

A evidência a respeito dos *amurru,* porém, não parece justificar as fortes conclusões apresentadas quanto à sua identificação positiva com os amorreus da Bíblia. *Amurru,* nos antigos textos cuneiformes, basicamente significa "oeste", como referindo-se à região ao O da Mesopotâmia. A. H. Sayce, em *The International Standard Bible Encyclopedia* (Enciclopédia Bíblica Padrão Internacional), diz que o nome *amurru* é "uma indicação puramente geográfica de suas origens imediatas, da perspectiva da Mesopotâmia, e não transmite nenhuma informação sobre a sua composição étnica ou sobre o seu verdadeiro nome". (Editada por G. W. Bromiley, 1979, Vol. 1, p. 113) Ao passo que Mari, uma antiga cidade junto ao Eufrates, na Mesopotâmia setentrional, é mencionada por hodiernos historiadores seculares como centro da expansão dos *amurru* para a Mesopotâmia, os milhares de tabuinhas recuperadas ali estão quase todas na língua acadiana semítica (assírio-babilônica), com alguns nomes de origem semítica ocidental. Conforme observado, porém, os amorreus bíblicos eram camitas, não semitas, e embora não seja impossível que algum ramo deles tenha adotado a língua semítica, é igualmente possível que os primitivos *amurru* eram simplesmente "ocidentais" dentre os povos semíticos que moravam ao O de Babilônia. O Professor John Bright, em *A History of Israel* (Uma História de Israel, 1981, p. 49), diz: "Durante alguns

séculos [de fins do terceiro milênio e começo do segundo milênio AEC], o povo do noroeste da Mesopotâmia e do norte da Síria tinha sido mencionado em textos cuneiformes como Amurru, i.e., 'Ocidentais'. Evidentemente, este se tornou o termo geral aplicado aos que falavam os diversos dialetos semíticos do noroeste, encontrados na região, incluindo, com toda a probabilidade, aquelas estirpes das quais mais tarde surgiram tanto os hebreus como os arameus."

AMÓS [Ser Uma Carga; Levar Uma Carga].

1. Profeta de Jeová e escritor do livro que leva seu nome, que viveu no nono século AEC. (Veja AMÓS, LIVRO DE.) Não nasceu, porém, como filho dum profeta, nem era um dos "filhos dos profetas". — 1Rs 20:35; 2Rs 2:3; 4:1; Am 7:14.

Ele era da cidade de Tecoa, a cerca de 16 km ao S de Jerusalém, numa elevação de cerca de 820 m. Ao L, descendo para o Mar Morto, que jazia cerca de 1.200 m abaixo, estava o desolado ermo de Judá, onde, no início da sua vida, o profeta achou emprego como humilde criador de ovelhas. (Am 1:1) A palavra hebraica *no·qedhím,* aqui traduzida "criadores de ovelhas", só ocorre em mais um lugar na Bíblia (2Rs 3:4), e está relacionada com *naqqad,* palavra árabe para uma raça especial de ovelhas, um tanto desgraciosa, mas de grande valor, por causa do seu velocino. Lá naquela região selvagem, Amós também se empenhava em trabalhos servis temporários como riscador de figos de sicômoros, uma variedade considerada alimento apenas para os pobres. O costume de riscar ou pungir os figos destinava-se a apressar seu amadurecimento, e aumentar o tamanho e a doçura dos frutos. — Amós 7:14; veja SICÔMORO.

Semelhante ao pastor Davi, que foi chamado ao serviço público por Deus, assim também "Jeová passou a tomar [Amós] de atrás do rebanho", e fez dele profeta. — Am 7:15.

Da solidão do ermo no sul, Amós foi enviado ao idólatra reino de dez tribos, no norte, com sua capital Samaria.

Amós começou sua carreira como profeta dois anos antes do grande terremoto que ocorreu no reinado de Uzias, rei de Judá. Ao mesmo tempo, Jeroboão II, filho de Joás, era rei de Israel. (Am 1:1) Por conseguinte, a profecia de Amós se situa em algum tempo do período de 26 anos, de 829 a cerca de 804 AEC, quando os reinados destes dois reis, de Judá e de Israel, coincidiram. O grande terremoto, que ocorreu dois anos depois de Amós ter sido comissionado como profeta, foi de tal magnitude que, quase 300 anos depois, Zacarias fez menção especial dele. — Za 14:5.

É incerto por quanto tempo Amós serviu qual profeta no reino setentrional. Amazias, o iníquo sacerdote adorador de bezerros, da religião estatal centralizada em Betel, tentou expulsá-lo do país, à base de que ele era uma ameaça para a segurança do estado. (Am 7:10-13) Não se revela se Amazias teve êxito nisso. De qualquer modo, ao se cumprir a missão profética de Amós junto a Israel, ele presumivelmente voltou ao seu território tribal nativo de Judá. Jerônimo e Eusébio relatam que o sepulcro do profeta, nos dias deles, estava localizado em Tecoa. Também parece que, depois de retornar a Judá, Amós assentou por escrito a profecia que de início fora proferida oralmente. Ele é com frequência chamado de um dos 12 profetas "menores" (seu livro sendo catalogado em 3.º lugar entre os 12), todavia, a mensagem que proferiu de modo algum é de pouca significância.

2. Um dos antepassados de Jesus, a oitava geração antes de Maria. — Lu 3:25.

AMÓS, LIVRO DE. A profecia deste livro hebraico da Bíblia foi dirigida primariamente ao reino setentrional de Israel. Pelo que parece, foi primeiro proferida oralmente, durante os reinados de Jeroboão II e de Uzias, respectivamente reis de Israel e Judá, cujos reinados coincidiram entre 829 e cerca de 804 AEC. (Am 1:1) Por volta de 804 AEC foi assentada por escrito, presumivelmente após o profeta voltar a Judá. Quanto a pormenores sobre o próprio profeta, veja AMÓS N.º 1.

A canonicidade deste livro, ou sua reivindicação de um legítimo lugar na Bíblia, jamais foi questionada. Desde os tempos primitivos, foi aceito pelos judeus, e aparece nos mais antigos catálogos cristãos. Justino, o Mártir, do segundo século EC, citou Amós em seu *Dialogue With Trypho, a Jew* (Diálogo com Trífon, um Judeu, cap. XXII). O próprio livro se acha em completo acordo com o restante da Bíblia, conforme indicado pelas muitas referências do escritor à história bíblica e às leis de Moisés. (Am 1:11; 2:8-10; 4:11; 5:22, 25; 8:5) Os cristãos do primeiro século aceitavam os escritos de Amós como Escritura inspirada. Por exemplo, o mártir Estêvão (At 7:42, 43; Am 5:25-27), e Tiago, meio-irmão de Jesus (At 15:13-19; Am 9:11, 12), mencionaram o cumprimento de algumas das profecias.

Outros eventos históricos atestam, de forma similar, a veracidade do profeta. É fato histórico que todas as nações condenadas por Amós foram, no devido tempo, devoradas pelo fogo da destruição. A própria grandemente fortificada cidade de Samaria foi sitiada e capturada em 740 AEC, e o exército assírio levou os habitantes "para o exílio além de Damasco", conforme predito por Amós. (Am 5:27; 2Rs 17:5, 6) Judá, ao sul, recebeu igualmente a devida punição quando foi destruída em 607 AEC.

(Am 2:5) E, fiel à palavra de Jeová mediante Amós, descendentes cativos tanto de Israel como de Judá voltaram em 537 AEC para reconstruir sua terra natal. — Am 9:14; Esd 3:1.

A arqueologia bíblica também confirma Amós como historiador fiel do seu tempo, quando, ao descrever o luxo ostentoso dos ricos, referiu-se a suas "casas de marfim" e a seus "leitos de marfim". (Am 3:15; 6:4) Comentando algumas destas descobertas, Jack Finegan declara: "É de grande interesse que se descobriram numerosos marfins na escavação de Samaria. Estes se acham, na maioria, em forma de placas ou pequenos painéis de relevo, e, presumivelmente, estavam certa vez presos à mobília e embutidos em painéis de parede." — *Light From the Ancient Past* (Luz do Passado Remoto), 1959, pp. 187, 188.

O espírito de Jeová moveu Amós a usar linguagem simples, direta e pitoresca de maneira dignificada, própria para um profeta de Deus. Palavras simples, palavras poderosas, palavras cheias de significado, foram escolhidas para que tanto os enaltecidos como os humildes pudessem entender e compreender o sentido do que ele disse. Ele usou uma variedade de ilustrações, algumas com sabor rural, para dar vitalidade e vigor à sua mensagem. (Am 2:13; 4:2; 9:9) Eventos históricos são lembrados com exatidão. (1:9, 11, 13; 4:11) Fazem-se alusões a práticas e costumes familiares do povo. (2:8; 6:4-6) O todo constitui uma composição bem ordenada, com forma e objetivo definidos.

Como um dos servos de Jeová, Amós magnificou a palavra e o nome, a justiça e a soberania do Todo-Poderoso. Ele descreve como "o Soberano Senhor, Jeová dos exércitos", é infinitamente grande, que nada está além do Seu alcance ou poder. (Am 9:2-5) Até mesmo o Sol, a Lua, as constelações e os elementos estão sujeitos às ordens de Jeová. (5:8; 8:9) Portanto, para Deus é uma questão pequena demonstrar sua supremacia sobre as nações. — 1:3-5; 2:1-3; 9:7.

Em harmonia com o significado de seu nome, Amós levou uma mensagem de peso, carregada de ais e de denúncias contra as nações pagãs, bem como contra Judá e Israel. Ele levou também uma consoladora mensagem de restauração, em que os fiéis a Jeová poderiam depositar sua esperança.

AMOZ [Forte]. Pai do profeta Isaías. — 2Rs 19:2; Is 1:1.

AMPLÍATO [do lat., significando "Ampliado"]. Amado irmão cristão da congregação em Roma, a quem o apóstolo Paulo mandou saudações. — Ro 16:8.

DESTAQUES DE AMÓS

Profecia dirigida especialmente a Israel, o reino setentrional de dez tribos, que tinha seus centros de adoração do bezerro em Dã e em Betel.

Escrito por volta de 804 AEC, enquanto Jeroboão II era rei em Israel.

A execução do julgamento de Jeová é certa, não só contra as nações circunvizinhas, mas especialmente contra Israel. (1:1–2:16)

- Síria, Filístia e Tiro, pelo tratamento cruel dado a Israel.
- Edom (aparentado por meio de Esaú) e Amom (aparentado por meio de Ló), por odiarem e maltratarem seus irmãos israelitas; Moabe, por queimar os ossos do rei de Edom para virarem cal.
- Judá, por rejeitar a lei de Jeová.
- Israel, por oprimir os pobres, por imoralidade, também por tratar com desrespeito os profetas e os nazireus suscitados por Deus; não há escapatória da punição divina.

A mensagem de julgamento de Jeová contra Israel. (3:1–6:14)

- Israel fora especialmente favorecido por Deus; isto resulta em responsabilidade especial.
- Quando Jeová revela seu propósito aos seus servos, estes profetizam; assim, Amós adverte que Jeová ajustará contas pelas práticas religiosas falsas em Betel e pelas defraudações feitas pelos amantes do luxo em Samaria.
- Israel não retornou a Jeová, apesar das punições já sofridas; agora advertido: "Apronta-te para te encontrares com o teu Deus."
- Mesmo ao advertir sobre ais vindouros, Jeová exorta: "Buscai-me e continuai vivendo", "odiai o que é mau e amai o que é bom".

Visões e profecias mostram que está próximo o fim de Israel. (7:1–8:14)

- Visão de desolação causada por gafanhotos; o profeta intercede.
- Visão de fogo destrutivo; Amós novamente intercede.
- Jeová testará Israel com um prumo; não há mais desculpa para Israel.
- Sacerdote de Betel manda Amós parar de profetizar ali; Amós profetiza calamidade para ele.
- Cesto de perecíveis frutas de verão, indicando que o fim de Israel está próximo.
- Fome de ouvir as palavras de Jeová.

Punição e restauração. (9:1-15)

- Não há lugar para onde escaparem; nada está fora do alcance do Soberano Senhor Jeová.
- A barraca (casa real) de Davi será reconstruída; cativos reajuntados usufruirão segurança duradoura.

ANA, I [Favor, Graciosidade]. Mãe do profeta Samuel. Ana vivia com Elcana, seu marido levita, juntamente com a outra esposa dele, Penina, em Ramataim-Zofim, na região montanhosa de Efraim. Apesar da longa esterilidade de Ana, em contraste com Penina, que teve vários filhos, Ana ainda era a esposa mais amada de Elcana. Penina zombava de Ana por causa da esterilidade dela, principalmente quando Elcana levava sua família para seu comparecimento anual no tabernáculo em Silo. — 1Sa 1:1-8.

Em certa visita a Silo, Ana fez um voto a Jeová de que, caso pudesse ter um filho, ela o daria a Jeová, para Seu serviço. Observando os lábios dela se moverem, enquanto ela orava inaudivelmente, Eli, o sumo sacerdote, de início suspeitou que ela tomara vinho demais e estava bêbeda. Mas ao saber do sóbrio fervor e da sinceridade dela, expressou o desejo de que Jeová Deus lhe concedesse o seu pedido. Deveras, pouco depois ela ficou grávida. Após dar à luz Samuel, ela só foi novamente a Silo depois de Samuel ser desmamado. Daí, ela o apresentou a Jeová, conforme prometera, levando uma oferta que consistia num touro de três anos, num efa de farinha e numa grande talha de vinho. (1Sa 1:9-28) Todo ano depois disso, quando ela ia a Silo, Ana levava uma nova túnica sem mangas para seu filho. Eli de novo a abençoou, e Jeová novamente lhe abriu a madre, de modo que, com o tempo, ela deu à luz três filhos e duas filhas. — 1Sa 2:18-21.

Observam-se em Ana várias qualidades desejáveis. Ela era dada a orações e era humilde, e desejava agradar seu marido. Todo ano, ela o acompanhava ao sacrifício no tabernáculo. Ela mesma fez um grande sacrifício, abrindo mão da companhia de seu filho, para cumprir sua palavra e mostrar apreço pela benignidade de Jeová. Continuava mostrando sua afeição materna, como indicado por fazer todo ano uma nova túnica para Samuel. As ideias expressas na sua oração de agradecimento, quando ela e Elcana apresentaram Samuel para o serviço do templo, são bem parecidas aos sentimentos expressos por Maria pouco depois de saber que viria a ser a mãe do Messias. — Lu 1:46-55.

ANA, II [do hebr., significando "Favor; Graciosidade"]. Profetisa, filha de Fanuel, da tribo de Aser. Seu nome é a forma grega de *Hannah* (Ana).

Ana se tornara viúva depois de apenas sete anos de vida conjugal, e, por ocasião da apresentação do menino Jesus ao templo, tinha 84 anos. Todavia, era constante em sua presença no templo, evidentemente desde o serviço matutino até o serviço vespertino, e, como resultado, teve o privilégio de ver o menino Jesus e dar testemunho a respeito dele. Seus "jejuns e súplicas" indicam uma atitude de pesar e de fervoroso anelo de sua parte. O período de sujeição judaica a outros, que já durava séculos, conjugado com as condições religiosas deteriorantes que atingiam até mesmo o templo e seu sacerdócio, bem podiam explicar isto. De qualquer modo, embora fosse provável que não esperasse estar viva quando o menino crescesse, ela então jubilosamente testemunhou a outros sobre a libertação a ser realizada mediante este vindouro Messias. — Lu 2:36-38.

ANÁ. Filho de Zibeão e pai de Oolibama, esposa de Esaú. (Gên 36:2, 14, 18, 20, 24, 25; 1Cr 1:34, 40, 41) Em Gênesis 36:2, o texto hebraico reza: "Oolibama, filha de Aná, *filha* de Zibeão." A *Pesito* siríaca, o Pentateuco samaritano e a *Septuaginta* grega todos rezam aqui "filho de Zibeão", em acordo com Gênesis 36:24, que mostra ser Aná filho de Zibeão. Algumas traduções modernas seguem esta versão e dizem "filho de Zibeão [Sebeon]" tanto no versículo 2 como no versículo 14. (*BJ, MC, PIB*) Entretanto, a palavra hebraica para "filha" permite aqui também o sentido mais amplo de neta, e assim pode aplicar-se antes a Oolibama do que a Aná. Por isso, a *Tradução do Novo Mundo* reza em Gênesis 36:2: "Oolibama, filha de Aná, neta de Zibeão, o heveu."

Alguns acham que o nome Aná aplica-se a duas pessoas, visto que no versículo 2 se fala de Aná como "heveu", ao passo que o Aná dos versículos 20 e 29 é chamado "horeu". Entretanto, se o termo "horeu" simplesmente significa "habitante de caverna", ele poderia ser usado para descrever os hábitos cavernícolas dos seiritas em vez de ser usado em sentido genealógico. A palavra "filhos", no versículo 20, parece assim ter o sentido mais generalizado de descendentes. Conforme declara a *Cyclopædia* de M'Clintock e Strong (1882, Vol. I, p. 212): "A intenção da genealogia claramente não é tanto a de dar a linhagem dos seiritas, como é enumerar aqueles descendentes que, por serem chefes de tribos, tiveram relações com os edomitas. Assim parece que Aná, de quem descendeu a esposa de Esaú, era chefe duma tribo independente de seu pai, e em pé de igualdade com aquela tribo."

ANÃ [possivelmente: Nuvem]. Um dos cabeças do povo de Israel, cujo representante, se não ele mesmo, junto com Neemias e outros, selaram a resolução nacional de servir fielmente a Jeová (455 AEC). — Ne 10:1, 26.

ANAARATE. Cidade da tribo de Issacar, evidentemente na parte oriental da planície de Jezreel. (Jos 19:18, 19) Sua exata localização é atualmente incerta.

ANABE [Uva]. Cidade na parte S da região colinosa de Judá da qual os gigantescos anaquins

foram expulsos por Josué. (Jos 11:21; 15:48, 50) O lugar é identificado com Khirbet ʽAnab es-Saghireh, 1,5 km ao O de Edh Dhahiriya, aproximadamente a meio caminho entre Hébron e Berseba. O nome original da cidade talvez fosse Quiriate-Anabe, visto que textos egípcios aparentemente a mencionam como *Qrtʽnb.*

ANAÍAS [Jah Respondeu].

1. Um dos homens que estavam de pé à direita de Esdras quando ele leu a Lei para o povo, no primeiro dia do sétimo mês. Provavelmente era sacerdote ou príncipe. — Ne 8:2, 4.

2. Um dos cabeças do povo, cujo descendente, se não ele mesmo, atestaram o contrato de confissão, de Neemias. — Ne 10:1, 22.

ANAMELEQUE [possivelmente do babilônico, significando "Anu É Rei"]. Deidade dos sefarvitas, que se mostrou incapaz de livrá-los dos agressores assírios. (2Rs 18:34) A adoração de Anameleque incluía a revoltante prática de sacrificar crianças. — 2Rs 17:31.

ANAMIM. Descendentes camíticos de Mizraim. Visto que Mizraim tornou-se sinônimo de Egito, é provável que os anamins se estabelecessem ali ou naquela região. (Gên 10:13; 1Cr 1:11) Um texto cuneiforme do tempo de Sargão II, da Assíria (da segunda metade do oitavo século AEC), parece referir-se a eles sob o nome de "anami".

ANANI [possivelmente uma forma abreviada de Ananias]. Filho de Elioenai; descendente pós-exílico do Rei Davi. — 1Cr 3:24.

ANANIAS, I [Jah Me Respondeu].

1. Pai de Maaseias e avô de Azarias, que ajudou Neemias a reconstruir as muralhas de Jerusalém. — Ne 3:23.

2. Cidade habitada por membros da tribo de Benjamim após o retorno do exílio. (Ne 11:32) Acredita-se que seja a Betânia (el-ʽAzariyeh [El ʽEizariya]), 2,5 km a ESE do monte do templo em Jerusalém. — Veja BETÂNIA N.º 1.

ANANIAS, II [forma gr. do nome hebr. *Hananiah* (Hananias), significando "Jeová Tem Mostrado Favor; Jeová Tem Sido Clemente"].

1. Membro da primitiva congregação cristã de Jerusalém. Depois de Pentecostes de 33 EC, cuidou-se das necessidades físicas dos crentes que haviam ficado em Jerusalém por uma ajuda mútua entre os cristãos. Estabeleceu-se para este fim um fundo comum. Este foi sustentado por contribuições equivalentes ao preço de campos e de casas vendidos por membros da congregação e então voluntariamente doadas. (At 4:34-37) Ananias vendeu um campo, e, com o pleno conhecimento da sua esposa, apresentou uma parte do dinheiro obtido, mas aparentando entregar o pleno montante, sem dúvida para granjear certa medida de elogio e estima na congregação. No entanto, pelo dom especial de conhecimento, por meio do espírito, Pedro discerniu o fingimento dele, expondo-o como 'trapaceando o espírito santo e a Deus', e Ananias caiu e expirou. Quando os homens que o sepultaram voltaram depois de cerca de três horas, encontraram também a esposa dele, Safira, morta por tentar manter o mesmo fingimento. — At 5:1-10.

2. Discípulo cristão de Damasco. Depois da conversão de Saulo, Ananias recebeu uma visão na qual Jesus lhe deu o nome e o endereço de Saulo, com instruções de visitá-lo. Embora de começo hesitasse, por saber da ferrenha perseguição que Saulo movera aos cristãos, Ananias depois acatou isso e foi ver Saulo, fazendo com que este recuperasse a vista, informando-o sobre a comissão dele, de ser Testemunha de Deus, e providenciando o batismo dele. Saulo (Paulo), numa posterior defesa perante judeus opositores, referiu-se a Ananias como homem "reverente segundo a Lei, de boa reputação entre todos os judeus que moravam ali [em Damasco]". Visto que ele era cristão, tal elogio pelos judeus era deveras um testemunho notável quanto à conduta correta dele. — At 9:10-18; 22:12-16.

3. Sumo sacerdote judaico de aproximadamente 48 a 58 EC. Era filho de Nedebeus e foi designado para o cargo por Herodes, rei de Cálcis, irmão de Herodes Agripa I. (*Jewish Antiquities* [Antiguidades Judaicas], de Josefo, XX, 103 [v, 2]) Foi mandado a Roma, em 52 EC, para ser julgado por causa de certas dificuldades surgidas entre os judeus e os samaritanos, mas foi absolvido por Cláudio I, o imperador.

Aproximadamente em 56 EC, quando presidia ao julgamento de Paulo perante o Sinédrio, Ananias ordenou que se batesse Paulo no rosto. Paulo reagiu a isto por predizer que Deus retribuiria tal ação errada, e referiu-se a Ananias como "parede caiada". Quando lhe chamaram a atenção por isso, Paulo desculpou-se como não estando cônscio de que a fonte da ordem de bater nele fosse o sumo sacerdote, e citou Êxodo 22:28, em reconhecimento de sua obrigação de mostrar o devido respeito. Alguns sugerem que a alegação de ignorância, por parte de Paulo, se devia a que a posição de Ananias como sumo sacerdote não estava legalmente confirmada, depois de sua volta de Roma, mas não há provas substanciais disso. Poderia simplesmente ser evidência adicional da visão deficiente de Paulo, como parece ser indicado em outros textos. A ordem de Ananias talvez fosse bastante breve e suficientemente carregada de emoção, de modo a tornar di-

fícil que Paulo identificasse quem a dera. — At 23:2-5.

Depois do julgamento pelo Sinédrio, Ananias, acompanhado de certos anciãos e de um orador público, viajou para Cesareia, a fim de apresentar acusações contra Paulo perante o governador Félix. (At 24:1) Não se faz mais menção dele no registro bíblico. A história secular, porém, apresenta-o como uma pessoa orgulhosa e cruel, cuja conduta, tanto durante o período em que era sumo sacerdote, como nos anos que se seguiram à sua remoção, foi marcada pela ganância. Perto do início da revolta judaica de 66-70 EC, Ananias foi perseguido por elementos dentre a população judaica, por causa da sua colaboração com as autoridades romanas. Embora se ocultasse num aqueduto, foi descoberto e assassinado.

ANAQUE [provavelmente: Pescoço-comprido [quer dizer, de estatura alta]]. O nome era aplicado a uma tribo de homens extraordinariamente altos e talvez ao seu progenitor. Em Números 13:22 e 28, usa-se o artigo diante do nome em hebraico (*ha·ʽAnáq*). Se for o nome pessoal do filho de "Arba . . . o pai de Anaque" (Jos 15:13), o nome foi daí em diante também aplicado à progênie dele. (Compare Jos 15:14 com 14:15, onde Arba é chamado de "o grande homem entre os anaquins".) — Veja ANAQUINS.

ANAQUINS [Os de (Pertencentes a) Anaque]. Raça de pessoas de tamanho extraordinário que habitavam as regiões montanhosas de Canaã, bem como algumas áreas costeiras, especialmente no S delas. Em certo tempo, três homens destacados dos anaquins, Aimã, Sesai e Talmai, moravam em Hébron. (Núm 13:22) Foi aqui que os 12 espias hebreus viram pela primeira vez os anaquins, e 10 dos espias subsequentemente fizeram um relato atemorizante dessa experiência, alegando que tais homens eram descendentes dos nefilins antediluvianos, e que, em comparação com eles, os hebreus eram como "gafanhotos". (Núm 13:28-33; De 1:28) Sua elevada estatura resultou em serem usados como padrão de comparação ao se descrever até mesmo os homens gigantescos dentre os emins e os refains. Sua força, evidentemente, motivou o dito proverbial: "Quem se pode manter firme diante dos filhos de Anaque?" — De 2:10, 11, 20, 21; 9:1-3.

No avanço rápido de Josué através de Canaã, ele obteve vitórias sobre os anaquins nas regiões montanhosas, destruindo as cidades deles, mas outros continuaram nas cidades filisteias de Gaza, Asdode e Gate. O registro não declara se os anaquins eram aparentados com os filisteus, como alguns sugerem, ou apenas se associavam com eles. (Jos 11:21, 22) Mais tarde, Calebe solicitou a cidade de Hébron (ou Quiriate-Arba) e seu território, como Deus lhe prometera. (Jos 14:12-15; Núm 14:24) Parece que os anaquins se haviam restabelecido nessa região, talvez enquanto Josué e seu exército continuavam sua conquista nas partes setentrionais de Canaã, e, por isso, Calebe vira-se então obrigado a reconquistar esse território. — Jz 1:10, 20.

Textos de execração egípcios (em vasos de barro, em que os nomes dos inimigos do faraó eram inscritos e que eram então quebrados como maldição) talvez façam referência a uma tribo de Anaque, na Palestina, como *Iy-ʽanaq*.

ANÁS [do hebr., significa "Mostrando Favor; Benévolo (Gracioso)"].

Designado sumo sacerdote por volta de 6 ou 7 EC por Quirino, governador romano da Síria, serviu até cerca de 15 EC. (Lu 2:2) Anás era, por conseguinte, sumo sacerdote quando Jesus, aos 12 anos, deixou admirados os instrutores rabínicos no templo. (Lu 2:42-49) Anás foi removido do cargo de sumo sacerdote pelo procurador Valério Grato. Embora não mais dispusesse do título oficial, era bem evidente que continuava a exercer grande poder e influência como sumo sacerdote emérito e como voz predominante da hierarquia judaica. Cinco de seus filhos, bem como seu genro, Caifás, ocuparam, cada um por sua vez, o cargo de sumo sacerdote. Em vista da sua posição de destaque, Anás é corretamente classificado nas Escrituras como um dos principais sacerdotes. (Mt 26:3; Lu 3:2) Quando Jesus foi preso, ele foi primeiro levado a Anás, para interrogatório, e então enviado a Caifás, para julgamento. (Jo 18:13) O nome de Anás encabeça a lista dos principais oponentes dos apóstolos de Jesus Cristo. — At 4:6.

A rica e poderosa casa de Anás era da tribo de Levi, e a venda de sacrifícios no local do templo era uma de suas principais fontes de renda — razão bastante para que procurassem matar Jesus, que duas vezes purificou o templo, o qual eles tinham transformado num "covil de salteadores". (Jo 2:13-16; Mt 21:12, 13; Mr 11:15-17; Lu 19:45, 46) Um motivo adicional para o ódio que Anás tinha a Jesus e seus apóstolos era, provavelmente, o ensino de Jesus sobre a ressurreição, sendo prova viva dela a ressurreição de Lázaro, e a pregação e o ensino dessa mesma doutrina pelos apóstolos, porque, se Anás de fato era saduceu, ele não cria na ressurreição. — At 23:8; compare isso com 5:17.

ANATE.

1. Pai de Sangar, um dos juízes de Israel. — Jz 3:31; 5:6.

2. Uma das três principais deusas cananeias. Ela é apresentada tanto como irmã como qual esposa

de Baal, e como símbolo de sexo lascivo e de guerra. Não há nenhuma evidência, porém, que mostre que o nome do pai de Sangar derivasse daquele da deusa Anate, embora as apostasias de Israel naquele período pudessem facultar isso. — Veja o caso de Gideão, em Jz 6:25-27.

ANATOTE.

1. Benjamita, filho de Bequer. — 1Cr 7:8.

2. Um dos cabeças do povo, cujo descendente, se não ele mesmo, atestou e selou um arranjo fidedigno nos dias de Neemias, de andar na vereda da verdadeira adoração de Jeová. — Ne 9:38; 10:1, 19.

3. Cidade levita no território de Benjamim. (Jos 21:17, 18; 1Cr 6:60) O nome subsiste no do pequeno povoado de ʽAnata, a menos de 5 km ao NNE de Jerusalém, ao passo que o lugar original tem sido identificado com Ras el-Kharrubeh, a cerca de 800 m a SO do povoado. De sua posição nas colinas, pode-se ter uma vista do vale do Jordão e da parte setentrional do Mar Salgado. Anatote era o domicílio de dois dos poderosos de Davi. (2Sa 23:27; 1Cr 12:3) Foi para Anatote que Salomão baniu Abiatar, assim pondo fim à linhagem de sumos sacerdotes da casa de Eli. (1Rs 2:26) Anatote era uma das cidades atingidas na linha de ataque dos exércitos assírios invasores. — Is 10:30.

Jeremias era de Anatote, mas tornou-se 'profeta sem honra' entre seu próprio povo, visto que ameaçaram sua vida por ele falar a mensagem da verdade de Jeová. (Je 1:1; 11:21-23; 29:27) Em resultado disso, Jeová predisse a calamidade para essa cidade, e ela sobreveio no tempo devido, quando Babilônia invadiu o país. (Je 11:21-23) Antes da queda de Jerusalém, Jeremias exerceu seus direitos legais de comprar o terreno de seu primo em Anatote, como sinal de que haveria uma restauração após o exílio. (Je 32:7-9) Entre o primeiro grupo de retornados do exílio, junto com Zorobabel, havia 128 homens de Anatote; e Anatote está incluída entre as cidades repovoadas, cumprindo assim a profecia de Jeremias. — Esd 2:23; Ne 7:27; 11:32.

ANATOTITA [De (Pertencente a) Anatote]. Habitante de Anatote, cidade sacerdotal no território de Benjamim. — 2Sa 23:27; 1Cr 11:28; 12:3; 27:12.

ANCIÃO. A palavra hebraica *za·qén* e a palavra grega *pre·sbý·te·ros,* que ambas significam "homem mais idoso (velho)" ou "ancião", não são usados apenas para se referir a pessoas de idade avançada (Gên 18:11; De 28:50; 1Sa 2:22; 1Ti 5:1, 2) ou à pessoa mais velha entre duas (Lu 15:25), mas também se aplicam, em sentido especial, aos que detêm uma posição de autoridade e responsabilidade numa comunidade ou nação. Este último sentido predomina tanto nas Escrituras Hebraicas como nas Gregas Cristãs.

O homem idoso era costumeiramente tido em alta estima, desde os tempos antigos, sendo respeitado por sua experiência e por seu conhecimento, e pela sabedoria e bom senso que tais podem proporcionar. Em muitas nações, as pessoas se sujeitavam à direção dos seus anciãos, quer aqueles que eram membros mais idosos da linhagem familiar, quer aqueles que se destacavam pelas suas qualidades de conhecimento e de sabedoria. Em resultado disso, a expressão "ancião" tinha um sentido duplo, aplicando-se quer em sentido físico, quer como designação duma posição ou dum cargo. As referências aos "anciãos ["dignitários", *BJ*] da terra do Egito" e aos "anciãos de Moabe e [aos] anciãos de Midiã" não abrangem todos os varões idosos daquelas nações, mas aplicam-se àqueles que serviam qual conselho para dirigir e orientar assuntos nacionais; eram os "príncipes [hebr.: *sa·rím;* "chefes", *CBC*]" daquelas nações. — Gên 50:7; Núm 22:4, 7, 8, 13-15; Sal 105:17, 21, 22.

Do mesmo modo, as expressões "os anciãos de Israel", "os anciãos da assembleia", os "anciãos do meu povo", "os anciãos do país", são usadas neste sentido oficial, não se aplicando a todo varão idoso da nação de Israel. (Núm 16:25; Le 4:15; 1Sa 15:30; 1Rs 20:7, 8) Nos relativamente poucos casos em que *zeqe·ním* (anciãos) aparece sem palavras qualificativas, tem de se depender do contexto para determinar se a aplicação é meramente a varões idosos ou aos em posição oficial como cabeças.

Anciãos de Israel. Já antes do Êxodo, os israelitas tinham seus "anciãos", que apresentavam os assuntos ao povo, agiam como seus porta-vozes e faziam decisões. Instruiu-se Moisés a apresentar sua comissão a estes anciãos ao voltar para o Egito, e estes, ou pelo menos os principais dentre eles, o acompanharam quando se dirigiu a Faraó. — Êx 3:16, 18.

Quando Moisés, como representante de Deus, apresentou o pacto da Lei à nação, foram os "anciãos" oficiais que representaram o povo ao entrarem nessa relação pactuada com Jeová. (Êx 19:3-8) Algum tempo depois, quando os israelitas se queixaram das condições no ermo, Moisés, achando que o fardo de administrar a nação era então grande demais para ele, confessou o problema a Jeová. Deus ordenou então a Moisés: "Ajunta-me setenta homens dos anciãos de Israel, dos quais deveras sabes que são anciãos do povo e oficiais deles, . . . e terei de tirar um pouco do espírito que há sobre ti e colocá-lo sobre eles, e terão de ajudar-te a levar a carga." (Núm 11:16, 17) Esses "anciãos" foram designados teocraticamente para tal serviço. (Núm 11:24, 25) Jeová usava-os então para compartilhar com Moisés a responsabilidade de liderança e administração.

Com o tempo, os israelitas nômades conquistaram a Terra da Promessa e voltaram a estabelecer moradia em aldeias e cidades, assim como haviam vivido no Egito. Os anciãos tornaram-se então responsáveis pelo povo em nível comunitário. Agiam como corpo de superintendentes para as suas respectivas comunidades, provendo juízes e oficiais para a administração da justiça e para a manutenção da paz, da boa ordem e da saúde espiritual. — De 16:18-20; 25:7-9; Jos 20:4; Ru 4:1-12.

As referências a "todo o Israel, seus anciãos e seus cabeças, e seus juízes, e seus oficiais" (Jos 23:2; 24:1), aos "anciãos de Israel e todos os cabeças das tribos, os maiorais das casas paternas" (2Cr 5:2), não significam que os "cabeças", "juízes", "oficiais" e "maiorais" fossem diferentes dos "anciãos", mas, antes, indicam que os assim denominados de modo específico detinham determinados cargos no corpo de anciãos. — Compare isso com 2Rs 19:2; Mr 15:1.

Os que serviam quais "anciãos" em nível nacional eram designados pelas expressões "anciãos de Israel" (1Sa 4:3; 8:4), "anciãos do país" (1Rs 20:7), "anciãos da assembleia" (Jz 21:16), ou, após a divisão do reino, "anciãos de Judá e de Jerusalém", para o reino meridional. — 2Rs 23:1.

Os "anciãos" como um todo, iguais a muitos dos reis e sacerdotes de Israel, mostraram-se infiéis na sua responsabilidade para com Deus e o povo. (1Rs 21:8-14; Ez 7:26; 14:1-3) Por terem perdido o apoio de Deus, 'rapazes tornavam-se seus príncipes' e 'o de pouca estima arremetia contra aquele que era para ser honrado'. (Is 3:1-5) Assim, as Escrituras Hebraicas enfatizam que a mera idade não basta, que "as cãs são uma coroa de beleza" apenas quando "se acham no caminho da justiça". (Pr 16:31) Não são "apenas os abundantes em dias que se mostram sábios, nem somente os idosos que entendem o juízo", mas sim aqueles que, junto com sua experiência, são guiados pelo espírito de Deus e que obtiveram entendimento da Palavra dele. — Jó 32:8, 9; Sal 119:100; Pr 3:5-7; Ec 4:13.

A direção por parte do corpo de "anciãos" continuou em toda a história daquela nação, mesmo durante o exílio babilônico e após a restauração em Judá. (Je 29:1; Esd 6:7; 10:7, 8, 14) Quando Jesus estava na Terra, "anciãos" (gr.: *pre·sbý·te·roi*) estavam ativos nos assuntos públicos, tanto no nível comunitário (Lu 7:3-5) como no nível nacional. "A assembleia dos anciãos" (gr.: *pre·sby·té·ri·on*) em Jerusalém constituiu uma das principais fontes de oposição a Jesus e seus discípulos. — Lu 22:66; At 22:5.

Anciãos na Congregação Cristã. Em vista deste fundo histórico, não é difícil de entender as referências a "anciãos" (*pre·sbý·te·roi*) da congregação cristã. Como se dava no Israel carnal, assim também, no Israel espiritual, os "anciãos" eram os responsáveis de dirigir a congregação.

No dia de Pentecostes, os apóstolos atuaram como um corpo, Pedro servindo de porta-voz, pela operação do espírito derramado de Deus. (At 2:14, 37-42) Eram claramente "anciãos" em sentido espiritual, em virtude da sua associação íntima, logo cedo, com Jesus, e como os comissionados por ele pessoalmente a ensinar. (Mt 28:18-20; Ef 4:11, 12; compare isso com At 2:42.) A atitude dos que se tornavam crentes indica que reconheciam os apóstolos como dispondo de autoridade governante na nova nação sob Cristo (At 2:42; 4:32-37; 5:1-11) e como tendo autoridade de fazer designações de serviço, quer diretamente como corpo, quer por meio de representantes, sendo o apóstolo Paulo um notável exemplo disso. (At 6:1-6; 14:19-23) Quando a questão da circuncisão veio a lume, "anciãos", junto com os apóstolos, reuniram-se em assembleia para considerar o assunto. Sua decisão foi transmitida às congregações em todos os lugares e foi aceita como tendo autoridade. (At 15:1-31; 16:1-5) Assim, da mesma forma como alguns "anciãos" serviram a Israel em base nacional, assim também é patente que tais "anciãos", junto com os apóstolos, formavam um corpo governante para a inteira congregação cristã, em todos os países. Numa data posterior, Paulo foi a Jerusalém e reuniu-se com Tiago e "todos os anciãos", relatando-lhes os resultados do seu trabalho e recebendo seus conselhos sobre certos assuntos. — At 21:15-26.

Em uns poucos casos, o termo "anciãos" é usado em contraste com homens mais jovens ou em paralelo com mulheres de mais idade, sem qualquer indicação de que envolvesse responsabilidades congregacionais. Em tais casos, o termo simplesmente se refere a homens de idade madura. (At 2:17, 18; 1Ti 5:1, 2) É também usado para se referir aos "antigos". (He 11:2) Todavia, na maioria dos casos, nas Escrituras Gregas Cristãs, os "anciãos" eram os responsáveis pela direção da congregação. Em uns poucos textos, os "anciãos" são chamados de "superintendentes" (gr.: *e·pí·sko·poi;* "bispos", *Al*). Paulo usou este termo ao se dirigir aos "anciãos" daquela única congregação de Éfeso, e ele o aplicou a tais na sua carta a Tito. (At 20:17, 28; Tit 1:5, 7) Portanto, ambos esses termos referem-se ao mesmo cargo, sendo que *pre·sbý·te·ros* indica as qualidades maduras do assim designado, e *e·pí·sko·pos* os deveres inerentes à designação.

A respeito da palavra grega *pre·sbý·te·ros*, Manuel Guerra y Gomez observou: "A tradução exata do termo [*pre·sbý·te·ros*] em quase a maioria dos textos helenísticos que sobreviveram até hoje é a de *ancião,* sinônimo de *homem maduro.* A madureza de

julgamento e o critério orientador é seu tom distintivo. . . . Quer tenha quer não um sentido técnico, o termo [*pre·sbý·te·ros*], tanto no mundo helenístico como no israelita, designa, não o homem idoso, doentio, mas, antes, o homem maduro, habilitado por sua experiência e sua prudência para o governo da sua família ou do seu povo." — *Episcopos y Presbyteros*, Burgos, Espanha, 1962, pp. 117, 257.

É evidente que a idade, no sentido físico dos anos vividos, era um fator para habilitar alguém para servir como "ancião" no antigo Israel. (1Rs 12:6-13) Assim, também, os "anciãos" ou superintendentes na congregação cristã não eram simples rapazes, conforme evidenciado pela referência do apóstolo a terem esposa e filhos. (Tit 1:5, 6; 1Ti 3:2, 4, 5) Todavia, a idade física não era o fator único ou primário, conforme observado pelas demais habilitações delineadas (1Ti 3:2-7; Tit 1:6-9), nem se estipula qualquer nível específico de idade. Timóteo, que teve que ver com a designação de "anciãos", era, ele mesmo, obviamente, também reconhecido como um deles, embora fosse relativamente jovem. — 1Ti 4:12.

Os requisitos para o cargo de "ancião" na congregação cristã incluíam um elevado nível de conduta e de espiritualidade. A aptidão para ensinar, para exortar e para repreender desempenhavam um grande papel em alguém ser acreditado como "ancião". (1Ti 3:2; Tit 1:9) Paulo mandou solenemente Timóteo 'pregar a palavra, ocupar-se nisso urgentemente, em época favorável, em época dificultosa, repreender, advertir, exortar, com toda a longanimidade e arte de ensino'. (2Ti 4:2) Os "anciãos", como "pastores", são responsáveis pela alimentação espiritual do rebanho, bem como por cuidar dos espiritualmente doentes e por proteger o rebanho contra elementos lupinos. (At 20:28-35; Tg 5:14, 15; 1Pe 5:2-4) Além disso, Paulo, ele mesmo zeloso em ensinar "publicamente e de casa em casa", lembrou a Timóteo a responsabilidade de ele 'fazer a obra dum evangelizador, a efetuar plenamente o seu ministério'. — At 20:20; 2Ti 4:5.

Cada congregação cristã possuía seu corpo de "anciãos" ou "superintendentes", estes sendo regularmente mencionados no plural, como em Jerusalém (At 11:30; 15:4, 6; 21:18), em Éfeso (At 20:17, 28), e em Filipos (Fil 1:1). Menciona-se "o corpo de anciãos" (gr.: *pre·sby·té·ri·on*) com respeito à 'imposição de mãos' sobre Timóteo. (1Ti 4:14) Os "anciãos", como os superintendentes da congregação, 'presidiam' a seus irmãos. — Ro 12:8; 1Te 5:12-15; 1Ti 3:4, 5; 5:17.

Paulo e Pedro, como "anciãos" com autoridade apostólica, às vezes exerciam a supervisão sobre outros "anciãos" em certas congregações (veja 1Co 4:18-21; 5:1-5, 9-13; Fil 1:1; 2:12; 1Pe 1:1; 5:1-5), como o fizeram o apóstolo João, e os discípulos Tiago e Judas — todos escritores de cartas às congregações. Paulo designou Timóteo e Tito para representá-lo em certos lugares. (1Co 4:17; Fil 2:19, 20; 1Ti 1:3, 4; 5:1-21; Tit 1:5) Em muitos casos, estes homens lidavam com congregações recém-estabelecidas de crentes; a comissão de Tito era 'corrigir as coisas defeituosas [ou carentes, faltosas]' nas congregações em Creta.

Paulo, Barnabé, Tito e evidentemente Timóteo acham-se registrados como tomando parte na designação de pessoas como "anciãos" nas congregações. (At 14:21-23; 1Ti 5:22; Tit 1:5) Não existe nenhum registro de tais designações serem feitas pelas congregações, de forma independente. Relatando a revisita de Paulo e Barnabé a Listra, Icônio e Antioquia, Atos 14:23 declara que eles "*designaram-lhes* anciãos [gr.: *khei·ro·to·né·san·tes*] em cada congregação" ("em cada Igreja designaram anciãos", *BJ;* "em cada igreja eles designaram anciãos", *TEB*). A respeito do verbo grego *khei·ro·to·né·o*, a seguinte observação é encontrada em *The Acts of the Apostles* (Os Atos dos Apóstolos), de F. F. Bruce (1970, p. 286): "Embora o sentido etimológico de [*khei·ro·to·né·o*] seja 'eleger por levantar a mão', passou a ser usado no sentido de 'designar', 'nomear': cf. a mesma palavra com prefixo [*pro*, "antes"] em x. 41." O *Greek-English Lexicon* (Léxico Grego-Inglês), de Liddell e Scott, depois de primeiro dar definições comuns de *khei·ro·to·né·o*, diz: "mais tarde, em geral, *designar*, . . . *nomear para um cargo* na Igreja". (Revisado por H. Jones, Oxford, 1968, p. 1986) Do mesmo modo, o *Greek and English Lexicon to the New Testament* (Léxico Grego e Inglês do Novo Testamento, Londres, 1845, p. 673), de Parkhurst, diz: "Seguido de um acusativo, *designar* ou *constituir para um cargo*, embora sem sufrágios ou votos." O cargo para o qual esses homens cristãos eram designados era o de "anciãos", sem votos de apoio por outros estenderem a mão.

Quando escreveu a Timóteo, Paulo disse: "Os anciãos, que presidem de modo excelente, sejam contados dignos de dupla honra, especialmente os que trabalham arduamente no falar e no ensinar." (1Ti 5:17) Em vista do versículo seguinte (18) e também da consideração antecedente sobre honrar as viúvas de modo material (vv. 3-16), esta "dupla honra", evidentemente, incluía dar ajuda material.

Quem são os "vinte e quatro anciãos" sentados em tronos celestiais?

No livro de Revelação (Apocalipse), o termo *presbý·te·roi* ocorre 12 vezes e é aplicado a criaturas espirituais. O ambiente em que estão, sua vestimenta e suas ações dão um indício da sua identidade.

O apóstolo João teve uma visão do trono de Jeová no céu, cercado por 24 tronos inferiores, nos quais estavam sentados 24 anciãos, trajados de vestes exteriores brancas e tendo coroa de ouro na cabeça. (Re 4:1-4) À medida que a visão continuava, João viu os 24 anciãos não só repetidas vezes prostrando-se em adoração diante do trono de Jeová, mas também tomando parte nas diversas particularidades da visão, à medida que ela se desenrolava. (Re 4:9-11; 5:4-14; 7:9-17; 14:3; 19:4) Foram especialmente observados participando na proclamação do Reino, no sentido de que Jeová assumira seu grande poder e começara a reinar. — Re 11:15-18.

No antigo Israel, "anciãos de Israel" representavam a nação inteira e falavam por ela. (Êx 3:16; 19:7) Do mesmo modo, "anciãos" pode significar, ou representar, a inteira congregação do Israel espiritual. Portanto, os 24 anciãos sentados em tronos em volta de Deus podem muito bem representar o inteiro corpo de cristãos ungidos, os quais, mostrando-se fiéis até a morte, recebem a prometida recompensa duma ressurreição celestial e tronos perto daquele de Jeová. (Re 3:21) O número 24 também é significativo, porque este era o número de turmas em que o Rei Davi organizou os sacerdotes para servir no templo de Jerusalém. Os cristãos ungidos hão de ser um "sacerdócio real". — 1Pe 2:9; 1Cr 24:1-19; Lu 1:5-23, 57-66; Re 20:6; veja SUPERINTENDENTE.

ÂNCORA. Veja NAVIO (BARCO).

ANDORINHA [hebr. *deróhr*]. A palavra hebraica *deróhr,* na sua forma, é idêntica à palavra hebraica traduzida por "liberdade" (Le 25:10; Is 61:1), e alguns comentadores acham que o nome descreve a graciosa andorinha, de voo livre, com seus movimentos desinibidos.

As andorinhas frequentemente constroem seus ninhos em forma de copo (feitos com bolinhas de barro) em casas ou outras construções, muitas vezes sob os beirais do telhado. Elas antigamente nidificavam na estrutura do templo em Jerusalém, assim como fazem hoje em prédios similares em todo o Israel. Mais tarde, havia no alto do templo de Herodes espigões de ouro para impedir que pássaros nidificassem no prédio. — *The Jewish War* (A Guerra Judaica), de F. Josefo, V, 224 (v, 6).

O salmista, ao proclamar seu anelo pelos pátios da casa de Jeová, faz referência à andorinha achar um ninho para si, em que colocar seus filhotes — sim, bem ali no templo, evidentemente em alguma parte em volta do "grandioso altar" de Jeová. (Sal 84:1-3) O salmista, como levita não sacerdotal, servia no templo apenas uma semana cada seis meses, mas ele sabia que a andorinha tinha ali uma moradia mais permanente. Expressou assim seu anseio de estar nos pátios do tabernáculo de Jeová o máximo tempo possível.

A outra referência à andorinha ocorre em Provérbios 26:2, que declara que "assim como o pássaro tem razão para fugir e assim como a andorinha tem para voar, assim a invocação do mal não vem sem causa real". (*NM*) Algumas traduções vertem o hebraico, em vez disso, como "a maldição sem causa não encontra pouso" (*IBB*; veja também *VB*), e assim consideram esse texto como querendo dizer que uma maldição sem causa não se realiza ou "não encontra pouso", mas, antes, é como o incansável voo da andorinha, ao continuar voando quase que infatigavelmente em busca de sua presa, os insetos. Nos versículos circundantes, o escritor está considerando o tolo e seus modos de agir, de modo que, na tradução primeiramente citada (*NM*), o sentido, em vez disso, poderia ser o de que, assim como o voo das aves, quando fogem do perigo ou procuram alimento, tem uma causa real, assim também, se o proceder dum tolo traz maldição sobre ele próprio, não é sem uma causa real; seu proceder tolo é responsável. — Veja Pr 26:3; também 1:22-32.

A andorinha comum, de-pescoço-vermelho ou das-chaminés (*Hirundo rustica*), é abundante na Palestina. Uma variedade dela passa o ano ali, ao passo que outras chegam da África meridional em março e partem na aproximação do inverno. Muitas estão de passagem durante a migração na primavera e no outono (setentrionais). A andorinha, pequena, com asas longas e fortes, e cauda usualmente bifurcada, é um pássaro de voo extraordinariamente gracioso e veloz, sendo ele capaz de cobrir grandes distâncias na migração. A plumagem frequentemente tem uma rica tonalidade iridescente; seu canto é uma agradável combinação de suave trinado e gorjeio.

ANDORINHÃO [hebr.: *sis*]. Uma das mais velozes de todas as aves voadoras, que costuma atingir velocidades de mais de 100 km/h e é capaz de velozes arremetidas de provavelmente 200 km/h ou mais. Usa vigorosamente suas asas finas, longas e curvas, e aparentemente sem se cansar, ao mergulhar e arremeter contra sua presa, os insetos, que engole em voo. Das quatro variedades de andorinhões que podem ser vistas em Israel, o andorinhão-de-ventre-branco (*Apus melba*) é o maior e se caracteriza pelo seu ventre branco. É o primeiro dos andorinhões migratórios a aparecer na Palestina com a aproximação da primavera, seguido pouco depois por longas filas de andorinhões-pretos ou comuns (*Apus apus*). Constroem seus ninhos em lugares escuros, frequentemente sob beirais, e às vezes em árvores ocas ou em alcantis, e são feitos

de palha e penas, coladas com a saliva glutinosa produzida pelas glândulas da ave. Os pés do andorinhão evidentemente não são estruturados de forma a lhe possibilitar andar ou empoleirar-se, de modo que a ave obtém todo o seu alimento e os materiais para o ninho em voo, e até mesmo bebe por voar deslizando sobre a superfície da água; repousa por agarrar-se a superfícies verticais. O grito do andorinhão é de um tom um tanto lamentoso, melancólico.

Que a palavra hebraica *sis* identifica o andorinhão é indicado por se chamar esta ave pelo mesmo nome em árabe. Alguns peritos sugerem que o nome indica um som sibilante; mas outros acham que o nome representa o grito estridente *si-si-si* do andorinhão.

Ezequias, ao se restabelecer duma doença, disse numa composição refletida que ele 'estava chilrando igual ao andorinhão', evidentemente de maneira melancólica, e o profeta Jeremias usou o andorinhão migratório como exemplo, quando repreendeu o povo de Judá por não discernir o tempo do julgamento por Deus. — Is 38:14; Je 8:7.

ANDRÉ [duma raiz gr. que significa "homem; varão"; provavelmente: Másculo]. Irmão de Simão Pedro e filho de Jonas (João). (Mt 4:18; 16:17) Embora a cidade natal de André fosse Betsaida, ele e Simão viviam juntos em Cafarnaum na ocasião em que Jesus os chamou para se tornarem "pescadores de homens". (Mr 1:16, 17, 21, 29; Jo 1:44) Ambas as cidades estavam na margem N do mar da Galileia, onde os dois irmãos se empenhavam na pescaria, em parceria com Tiago e João. — Mt 4:18; Mr 1:16; Lu 5:10.

André foi primeiro discípulo de João, o Batizador. (Jo 1:35, 40) No outono setentrional de 29 EC, ele estava em Betânia, do lado L do rio Jordão, e ouviu João, o Batizador, apresentar Jesus como "o Cordeiro de Deus". (Jo 1:29) Ele, junto com outro discípulo (provavelmente João), seguiu Jesus até a residência dele, e logo ficou convencido de que havia encontrado o Messias. Ele então achou e informou seu irmão, Simão, e levou-o a Jesus. (Jo 1:36-41) Os dois irmãos voltaram ao seu negócio de pesca, mas cerca de seis meses a um ano depois, após a prisão de João, o Batizador, eles, junto com Tiago e João, foram convidados por Jesus para se tornarem "pescadores de homens". Abandonaram imediatamente suas redes e começaram a acompanhar Jesus. (Mt 4:18-20; Mr 1:14, 16-20) Com o tempo, estes quatro tornaram-se apóstolos, e é notável que André seja sempre alistado entre os primeiros quatro em todas as listas dos apóstolos. — Mt 10:2; Mr 3:18; Lu 6:14.

Depois disso, André é mencionado apenas brevemente. Ele e Filipe consideravam com Jesus o problema de alimentar uma multidão de cerca de 5.000 homens, e André fez uma sugestão que ele mesmo achou de pouco valor prático a respeito do escasso alimento disponível. (Jo 6:8, 9) Por ocasião da última festividade da Páscoa que celebraram, Filipe dirigiu-se a André em busca de conselho sobre o pedido de alguns gregos para verem Jesus, e os dois se chegaram então a Jesus para falar sobre o assunto. (Jo 12:20-22) Ele estava entre os quatro, no monte das Oliveiras, que pediram a Jesus um sinal que marcaria a terminação do existente sistema de coisas. (Mr 13:3) A última menção de André por nome ocorre pouco depois da ascensão de Jesus. — At 1:13.

ANDRÔNICO [Conquistando Homens]. Fiel cristão judeu na congregação de Roma, a quem Paulo enviou cumprimentos. Paulo chamou Andrônico e Júnias de "meus parentes". Embora a palavra grega usada aqui (*syg·ge·nés*), no seu sentido mais amplo, possa significar "patrícios", o sentido primário é "parentes consanguíneos da mesma geração". O contexto indica que Andrônico provavelmente tinha tal parentesco com Paulo. Igual a Paulo, Andrônico sofrera encarceramento, era então 'homem notável' entre os apóstolos, e se tornara cristão antes de Paulo. — Ro 16:7.

ANEL. Pequena tira circular ou argola. Adornos anelados de vários tipos, usados tanto por homens como por mulheres, eram comuns entre os hebreus, egípcios, assírios, babilônios, gregos, romanos e outros povos da antiguidade. Argolas eram usadas no nariz e nas orelhas, e anéis nos dedos. (Veja ARGOLA PARA AS NARINAS; ARRECADA.) Os materiais usados incluíam ouro, prata, latão, bronze, vidro, ferro e marfim; alguns anéis eram cravejados de pedras. Especialmente os egípcios favoreciam anéis com a imagem do escaravelho, que para eles era símbolo de vida eterna. Entre as muitas joias recuperadas do túmulo do faraó egípcio Tutancâmen havia um anel de três tiras com três escaravelhos, um de vidro azul e dois de ouro. Alguns anéis dos romanos tinham entalhados neles desenhos mitológicos ou mesmo representações de seus antepassados ou amigos.

Na ilustração de Jesus sobre o filho pródigo, ele apresentou o pai perdoador como ordenando que se pusesse um anel na mão do filho pródigo que voltava. (Lu 15:22) Este ato demonstrava o favor e a afeição do pai, bem como a dignidade, a honra e a alta posição concedidas ao filho restaurado. Tiago, meio-irmão de Jesus, aconselhou os cristãos a não mostrar favoritismo aos vestidos de modo esplêndido e que usavam anéis de ouro nos dedos (indicando riqueza e posição social). (Tg 2:1-9) Em sentido similar, o apóstolo Pedro, embora não condenasse o

uso de tais adornos, indicou que o adorno espiritual era muito mais importante. — 1Pe 3:1-5.

Anéis de Sinete. Palavras hebraicas usadas para designar um anel, ou um anel de sinete ou de chancela, derivam de raízes que significam "afundar" (Je 38:6) e 'selar'. (1Rs 21:8) Estes termos podem ser relacionados com o principal uso de alguns dos antigos anéis, a saber, fazer uma impressão em argila ou em cera, por serem 'afundados' ou premidos nelas. Os anéis deste tipo eram de ouro, prata ou bronze; alguns eram engastados com uma pedra gravada com o nome ou o símbolo do dono. Esses anéis tinham engaste fixo, ou então eram do tipo giratório ou cilíndrico. Alguns eram usados pendurados, provavelmente no pescoço, num cordão ornamental. — Gên 38:18, 25.

O anel de sinete dum governante ou dum alto oficial era símbolo de sua autoridade. (Gên 41:41, 42) Documentos oficiais, ou coisas nas quais não se devia mexer, nem fazer alterações, eram selados com eles, de modo similar a que se apõem selos ou assinaturas oficiais nos tempos modernos. — Est 3:10-13; 8:2, 8-12; Da 6:16, 17.

Uso Figurativo. Nos tempos antigos, o anel de sinete parece ter-se tornado símbolo proverbial dum objeto ou duma pessoa valiosos. A profecia de Jeremias indicava que o rei Conias (Joaquim), de Judá, não seria poupado à calamidade, mesmo que fosse um 'anel de chancela na mão direita de Jeová'. Joaquim foi destronado depois dum reinado muito breve. (Je 22:24; 2Rs 24:8-15) Também, Jeová disse com respeito ao fiel Zorobabel: "Tomar-te-ei . . . e hei de constituir-te em anel de chancela, porque és tu a quem escolhi." (Ag 2:23) Zorobabel, que servia a Jeová num cargo oficial em conexão com a reconstrução do templo em Jerusalém, era precioso para Jeová, igual a um anel de sinete na própria mão de Deus. Zorobabel obedecera destemidamente ao incentivo de Jeová dado por meio dos profetas Ageu e Zacarias, e empreendera a obra da construção do templo apesar da proscrição por um mal informado rei da Pérsia. (Esd 4:24–5:2) Jeová continuaria a usar Zorobabel para cumprir Seu propósito declarado, e nenhum governante humano seria capaz de removê-lo daquele serviço honroso.

ANEM. Cidade perto da fronteira S de Issacar, dada como cidade levita aos gersonitas. (1Cr 6:71, 73) Na lista correspondente, em Josué 21:29, Anem parece ser chamada En-Ganim, que é provavelmente o nome completo. — Veja EN-GANIM N.º 2.

ANER.

1. Cananeu. Ele e seus dois irmãos, Manre, o amorreu, e Escol, eram "confederados" ("aliados", *ALA; MC*) de Abraão. (Gên 14:13) A palavra "confederados" traduz aqui as hebraicas *ba·ʽaléh verith*, que literalmente significam "donos (amos) de um pacto"; mas "confederado" vem da palavra latina *confoederatus*, que significa "unido" ou "unido por um tratado", e assim traduz corretamente a ideia, sendo que a palavra *foedus* ocorre em Gênesis 14:13, na *Vulgata* latina. Quanto aos termos deste acordo entre esses três irmãos e Abraão, o registro pouco indica se esse era de defesa mútua contra seus vizinhos beligerantes, ou se era simplesmente de coexistência pacífica. Quando Ló, sobrinho de Abraão, foi capturado por uma coligação de reis, esta confederação entrou em ação, quando Aner e seus irmãos acompanharam Abraão, e seus 318 servos treinados, desde as árvores grandes de Manre (onde Abraão vivia em tendas) até Dã, uns 200 km ao NNE, e depois além de Damasco. Após a vitória, Abraão recusou qualquer parte do despojo, mas cuidou de que os três confederados recebessem uma parte por terem honrado esta "confederação". — Gên 14:24; veja ALIANÇA.

2. Cidade do território de Manassés, dada às famílias dos filhos de Coate. (1Cr 6:70; Jos 21:26) Alguns peritos creem que seja a mesma que Taanaque, em Josué 21:25. — Veja TAANAQUE.

ANFÍPOLIS [Ao Redor da Cidade]. Cidade da Macedônia, a cerca de 5 km do mar Egeu e do porto marítimo de Eion. Paulo passou por ali na sua segunda viagem missionária. (At 17:1) Foi construída sobre uma colina, cercada em três lados (N, O e S) pelo sinuoso rio Estrímon, situação que, sem dúvida, deu o nome à cidade. Anfípolis encontrava-se a cerca de 50 km a OSO de Filipos, e, devido à sua posição junto à famosa estrada romana *Via Egnatia*, e seu controle da ponte sobre o rio Estrímon, ela era de considerável importância em sentido estratégico e comercial. Fundada originalmente como colônia ateniense, no quinto século AEC, mais tarde ficou sob o controle dos macedônios. Depois disso, Roma assumiu o controle dela e a tornou cidade livre, e capital do primeiro distrito da Macedônia. O sítio arqueológico fica nos arredores do povoado moderno chamado Anfípolis (Amfipoli).

ANIÃO [Sou [do] Povo [quer dizer: parente]]. Filho de Semida, da tribo de Manassés. — 1Cr 7:14, 19.

ANIM. Cidade na região montanhosa do S de Judá, mencionada na distribuição da terra nos dias de Josué. (Jos 15:48, 50) Tem sido identificada com Khirbet Ghuwein et-Tahta (Horvat ʽAnim), uma ruína situada a cerca de 5 km ao S de Estemoa, e a cerca de 19 km ao SSO de Hébron.

ANIMAIS. Almas viventes que não são humanas. (Veja Núm 31:28.) A palavra hebraica *behemáh* refere-se a criaturas animais quadrúpedes, maiores, usualmente domésticas, mas ocasionalmente a animais selvagens. É traduzida por "animais domésticos", "animais", "gado" e "gado vacum". (Gên 1:26; 9:10; 34:23; Sal 107:38) A palavra hebraica *ré·mes* denota "animais moventes" ou "coisas rastejantes", e deriva da raiz *ra·más,* que significa "mover; rastejar". (Gên 6:20; Ez 8:10; Gên 1:28 n.) Também o termo hebraico *hhaiyáh,* significando literalmente "criatura vivente", é usado para se referir a "animais selváticos". (Gên 1:28; 3:14; Is 56:9) O termo grego paralelo é *zoi·on* (criatura vivente), também traduzido por 'animal'. — Re 4:7; 2Pe 2:12.

Jeová Deus formou todos os animais, cada espécie-família tendo seus próprios representantes originalmente criados, pois o registro nos assegura que Deus fez cada um deles "segundo a sua espécie". (Gên 1:25) Neste artigo, consideraremos, em especial, os animais terrestres.

Visto que Deus concedeu ao homem perfeito o domínio sobre as várias criaturas animais da terra, era muitíssimo apropriado que Adão tivesse o privilégio de dar nome a tais criaturas. (Gên 1:26; 2:19, 20) Ter o homem tais animais em sujeição dava-lhe uma incumbência que sempre o obrigaria a prestar contas a Deus. — Lu 12:48.

Os animais foram criados de modo a sentirem temor e pavor do homem como seu superior. (Gên 9:2, 3) Segundo os naturalistas, criaturas animais selvagens, tais como o leopardo e a cobra-real, normalmente preferem esquivar-se da presença do homem, embora ataquem mesmo quando provocadas, feridas, acuadas ou surpreendidas. Tem-se sugerido, por exemplo, que os tigres se tornam antropófagos por força das circunstâncias, tais como a velhice ou feridas, que limitariam grandemente a capacidade de o tigre procurar sua caça normal, ou quando há uma redução de animais que o tigre caça, por causa das caçadas humanas.

Já antes do Dilúvio, os animais eram mortos, a fim de prover roupa ao homem e para fins sacrificiais. (Gên 3:21; 4:4) No entanto, foi só depois do Dilúvio que Noé e sua família obtiveram permissão de Jeová para adicionar carne à sua alimentação, estipulando-se que essa tinha de ser sangrada. (Gên 9:3, 4) Ao passo que isto tornava correto que os homens matassem animais para obter o alimento necessário, o homem não foi com isso autorizado a entregar-se à matança desnecessária, pela simples emoção da caçada ou para exibir proeza pessoal, tal como fez, indubitavelmente, Ninrode, o rebelde contra Deus. — Gên 10:9.

Alguns têm argumentado que a presença de animais em ilhas isoladas, tais como a Austrália e a Nova Zelândia, é indício de que nem todos os animais terrestres fora da arca pereceram no Dilúvio. No entanto, as descobertas dos oceanógrafos indicam que antigamente dorsais terrestres ligavam o que agora são regiões terrestres isoladas. Por exemplo, estudos oceanográficos indicam que o Dorsal do Atlântico Central pode ter cruzado esse oceano acima da sua superfície. Possivelmente havia também outros dorsais, e os animais podiam ter migrado através delas, antes de tais dorsais afundarem abaixo da superfície do oceano. Outros estudos oceanográficos descobriram evidência de que, antigamente, existia um enorme continente no Pacífico Sul, que abrangia a Austrália e muitas das ilhas dos Mares do Sul. Se esse era o caso, então, os animais não tiveram, naturalmente, dificuldade alguma em emigrar para tais terras.

Animais Limpos e Impuros. Uma classificação dos animais pode ser observada nas instruções de Deus a Noé, para que levasse consigo, na arca, sete de cada animal limpo e dois de cada animal impuro. (Gên 7:2, 3, 8, 9) Visto não ter sido ainda autorizada o uso de carne na alimentação, esta diferença entre limpos e impuros foi, provavelmente, determinada à base do que era aceitável a Jeová como sacrifício. Por isso, ao sair da arca, Noé sabia que animais eram limpos e apropriados para serem oferecidos sobre o altar. (Gên 8:20) Nessa ocasião, não existia nenhuma restrição com respeito ao tipo de animal que Noé e sua família podiam comer, conforme indicado pelas palavras de Jeová: "*Todo* animal movente que está vivo pode servir-vos de alimento." — Gên 9:3.

Portanto, a lei de Deus, dada aos israelitas, introduziu uma nova distinção, ao classificar certos animais como limpos e apropriados como alimento, e outros como impuros e proibidos como alimento. O texto especifica: "Toda criatura de casco partido e de fenda nos cascos, e que rumina, dentre os animais, é a que podeis comer." (Le 11:3) E, novamente: "Não deves comer coisa alguma detestável. Esta é a sorte de animal que podeis comer: o touro, a ovelha e a cabra, o veado e a gazela, e o corço, e o cabrito montês, e o antílope, e a ovelha selvagem, e a camurça; e todo animal de casco partido e de casco fendido em dois, que rumina entre os animais." — De 14:3-6.

Os animais que não possuíssem uma ou ambas as características supracitadas não deviam ser comidos pelos que estavam sob os termos do pacto da Lei. Os animais proibidos incluíam o procávia, a lebre, o porco e o camelo. Também, as criaturas que 'andam nas suas patas' foram proibidas, isto, sem

dúvida, abrangendo criaturas tais como o leão, o urso e o lobo. — Le 11:4-8, 26, 27; De 14:7, 8.

Estas limitações alimentares só se aplicavam aos que estavam sob a Lei mosaica, pois a declaração de Levítico 11:8 é: "São impuros para vós", isto é, para os israelitas. Com a ab-rogação da Lei, à base da morte sacrificial de Cristo Jesus, essas proibições foram canceladas, e, mais uma vez, todos os humanos poderiam considerar-se sob a mesma provisão ampla anunciada a Noé, depois do Dilúvio. — Col 2:13-17; Gên 9:3, 4.

Visto que a restrição quanto a alimentos impuros foi removida junto com o restante da Lei, talvez surja uma pergunta quanto à razão pela qual Pedro, cerca de três anos e meio depois, ainda não havia comido quaisquer animais "impuros". (At 10:10-15) Deve-se lembrar que o cancelamento da Lei resultou em grandes mudanças na vida dos seguidores de Cristo, e, portanto, é razoável que tenha levado algum tempo para que avaliassem tudo o que estava envolvido.

Uso Ilustrativo. As características destacadas dos animais são mencionadas e usadas pelos escritores bíblicos para simbolizar uma variedade de qualidades e poderes. Às vezes, as características animais podem representar qualidades excelentes, tanto divinas como humanas. (Ez 1:10, 11; Re 4:6, 7) Em outros casos, os animais podem ser empregados para representar poderes governantes selvagens, animalescos, que oprimem e esmagam o povo. — Da 7:2-7; 8:5-8, 20, 21; Re 13:1-17; veja ANIMAIS SIMBÓLICOS.

Uso e Conceito Corretos da Criação Animal. Em conexão com a adoração sob a Lei mosaica, o gado bovino, as ovelhas e os cabritos achavam-se entre as criaturas aceitáveis para sacrifício. Tais animais deviam ser sadios, e nenhum animal castrado era admissível. (Le 22:23-25) O uso de sangue animal como alimento, ou para qualquer outra finalidade a não ser para sacrifícios, era proibido. (Le 17:13, 14) A adoração de qualquer representação de um animal ou de outra coisa criada era estritamente proibida. — Êx 20:4, 5.

A Bíblia inculca que se dê tratamento justo e misericordioso às criaturas inferiores. Deveras, Jeová representa a si mesmo como o amoroso Provisor da vida e do bem-estar delas. (Pr 12:10; Sal 145:15, 16) A Lei mosaica impunha o cuidado correto dispensado aos animais domésticos. Quando animais domésticos perdidos eram encontrados, eles deviam ser devolvidos com segurança ao seu dono; quando uma carga os oprimia demais, deviam ser aliviados. (Êx 23:4, 5) Deviam ser postos a trabalhar com compaixão. (De 22:10; 25:4) Tanto eles como os humanos deviam beneficiar-se dos descansos sabáticos. (Êx 20:10; 23:12; De 5:14) Os animais perigosos deviam ser controlados ou destruídos. (Gên 9:5; Êx 21:28, 29) Era proibido o cruzamento de tipos diferentes. — Le 19:19.

Os homens tementes a Deus veem nos animais uma parte da generosa provisão de Deus para o bem-estar humano. Os animais têm servido ao homem como bestas de carga, como fonte de alimento e de roupa, como agentes sanitários, como auxiliares nas atividades vitais de arar e de colher. Sua variedade de formas e cores deleitam os olhos do homem; seus hábitos e instintos têm fornecido, e ainda fornecem, um amplo campo para pesquisa das maravilhas da obra criativa de Deus. Embora os animais morram, do mesmo modo que o homem, não compartilham a esperança humana dele duma ressurreição. — 2Pe 2:12; em adição, veja os animais, aves, insetos e répteis individuais por nome; também AVES; INSETOS; PEIXES.

ANIMAIS SIMBÓLICOS. Desde tempos imemoriais, a humanidade tem observado as características e os hábitos dos animais, e os tem aplicado em sentido figurativo ou simbólico a pessoas, povos, governos e organizações. A Bíblia faz bom uso deste eficaz meio de ilustração. Alguns exemplos em que as qualidades inerentes de certo animal, ou as sugeridas por suas características, são usadas de modo figurativo, acham-se alistados nas tabelas acompanhantes.

Animais Como Símbolos de Governos. Certas potências mundiais principais da história aparecem diretamente no registro bíblico, e todas elas, bem como outras nações, têm usado animais como símbolo de seu governo. No Egito, a serpente figurava de forma proeminente, o *ouraios*, a áspide sagrada, aparecendo na cobertura da cabeça dos Faraós. No entanto, o Egito também era representado pelo touro, assim como a Assíria. A Medo-Pérsia usava a águia (os escudos dos medos traziam a águia-real; os persas traziam uma águia fixada na ponta duma lança). Atenas era designada pela coruja; Roma, pela águia; a Grã-Bretanha, pelo leão; os Estados Unidos, pela águia. A China, desde os tempos mais remotos, tem sido simbolizada pelo dragão. Bem conhecida também é a alemã "águia de duas cabeças".

Os Animais Selvagens de Daniel e de Revelação. Que os animais descritos nestes livros representam reinos ou governos políticos que exercem domínio e autoridade, é declarado expressamente. (Da 7:6, 12, 23; 8:20-22; Re 16:10; 17:3, 9-12) Uma consideração das passagens bíblicas revela que, embora estes "animais" políticos variem em forma simbólica, todavia, todos têm certas características em comum. Todos são apresentados como opondo-se ao governo que Deus exerce por meio do reino messiânico sobre a humanidade. São também

representados como se opondo aos “santos” de Deus, seu povo pactuado, primeiro a nação judaica, daí, a congregação cristã. Os governos mencionados especificamente (Medo-Pérsia e Grécia) eram importantes potências mundiais, e o grande tamanho atribuído aos demais, ou a descrição das ações deles, indicam que também não eram reinos menos importantes. (Deve-se notar que os reinos subordinados, em alguns casos, são simbolizados por chifres.) Todos os animais são representados como muito agressivos, buscando a posição de domínio sobre as nações ou povos sob o seu poder. — Veja Da 7:17, 18, 21; 8:9-11, 23, 24; Re 13:4-7, 15; 17:12-14.

Muitos comentaristas se empenham em limitar o cumprimento das visões dos animais no livro de Daniel para não se estender além da época em que Jesus Cristo esteve na terra, época em que o Império Romano era a potência dominante. As próprias profecias, porém, deixam claro que se estendem além daquela época. Mostram-se as formas finais dos animais como se estendendo até a ‘chegada do tempo específico de os santos de Deus tomarem posse do reino’, no “tempo designado do fim”. Daí, o Messias destrói tal oposição animalesca para todo o sempre. (Da 7:21-27; 8:19-25; compare isso também com Re 17:13, 14; 19:19, 20.) Pode-se notar que Cristo Jesus predisse expressamente que a oposição ao Reino messiânico continuaria ainda no tempo do fim, de modo que seus discípulos, que então estivessem pregando este reino, seriam “pessoas odiadas por todas as nações”. (Mt 24:3, 9-14) Isto, obviamente, não permite que nação alguma, especialmente as que

SIMBOLISMO DE COISAS DESEJÁVEIS

ANIMAL	CARACTERÍSTICA OU QUALIDADE	SIMBOLISMO
Águia	Vista aguda.	Sabedoria, atributo de “criatura vivente” perto do trono de Jeová. (Re 4:7) Discernimento, antevisão espiritual dos servos de Deus. (Mt 24:28; Lu 17:37)
Águia, asas de	Poder de voo.	Reanimador vigor, perseverança. (Sal 103:5; Is 40:31)
	Cuidado, proteção.	O cuidado de Jeová para com Israel (Êx 19:4) e para com a sua “mulher”. (Re 12:14)
Bode	Animal sacrificial.	Jesus Cristo como sacrifício. (He 9:11-14)
Cavalo (branco)	Montaria de guerra.	Guerra justa. (Re 19:11, 16)
Cobra-cornuda (serpente)	Periculosidade.	Tribo de Dã, competente retaguarda de Israel. (Gên 49:17)
Corça	Ligeireza.	Tribo de Naftali, ligeira em batalha. (Gên 49:21)
	Andar seguro.	Estabilidade e passos guiados por Jeová. (2Sa 22:34; Sal 18:33)
	Amabilidade.	A própria esposa. (Pr 5:19)
Galinha	Proteção dada aos pintinhos.	Terno cuidado de Jesus. (Mt 23:37; Lu 13:34)
Gazela (e animais similares)	Beleza, amabilidade. Velocidade.	Pastor amado da sulamita. (Cân 2:9) Velocidade dos guerreiros gaditas. (1Cr 12:8)
Jumento	Aptidão para trabalho árduo.	Tribo de Issacar ofereceu-se a trabalhar. (Gên 49:14, 15)
Leão	Majestade, coragem, destrutivo para os inimigos.	Justiça, atributo de “criatura vivente” perto do trono de Jeová. (Re 4:7) Jesus, como majestade régia, Rei, executor de justiça. (Gên 49:9; Re 5:5) Jeová. (Is 31:4; Os 11:10) O povo de Jeová. (Miq 5:8)
Lobo	Lutador.	Tribo de Benjamim, lutador contra inimigos de Deus. (Gên 49:27)
Novilho	Animal sacrificial.	Fruto dos lábios, sacrifícios de louvor. (Os 14:2; He 13:15) Jesus Cristo como sacrifício. (He 9:11-14)
Ovelha	Animal sacrificial; mansidão, docilidade, gregariedade.	Jesus Cristo, “o Cordeiro de Deus”. (Jo 1:29; Re 5:6; 14:1; 22:3) Rebanho de pessoas, de Jeová. (Sal 79:13; Jo 10:7; He 13:20) Aqueles que fazem o bem aos irmãos espirituais de Cristo, e que entram nas bênçãos do Reino. (Mt 25:32-34)
Peixe	Alguns peixes eram limpos segundo a Lei. (Le 11:9)	Pessoas excelentes, justas, aptas para o Reino. (Mt 13:47-50)
Pomba (rola)	Amabilidade, beleza, inocência.	Moça sulamita. (Cân 1:15; 5:2) Servos de Deus são inocentes, não violadores da lei. (Mt 10:16)
	Disposição de regressar	Povo de Jeová sendo ajuntado. (Is 60:8)
Serpente	Cautela. (Gên 3:1)	Servos de Deus são cautelosos. (Mt 10:16)
Touro	Força, poder. (Jó 39:9-11)	Poder, atributo de “criatura vivente” perto do trono de Jeová. (Re 4:7)

são potências mundiais, sejam excluídas da possível identificação com as formas ou expressões finais dos simbólicos animais selvagens.

Visão de Daniel sobre os animais que saem do mar. Depois de o Egito e a Assíria terem concluído seus respectivos períodos de domínio, e perto do fim do Império Babilônico, Jeová Deus forneceu a Daniel uma visão de "quatro animais gigantescos" que saíam do vasto mar. (Da 7:1-3) Isaías 57:20 compara as pessoas alienadas de Deus ao mar, dizendo: "Mas os iníquos são como o mar revolto, quando não pode sossegar, cujas águas lançam de si algas e lama." — Veja também Re 17:15.

Os comentaristas bíblicos vinculam costumeiramente esta visão com a da estátua colossal do segundo capítulo de Daniel. Como demonstra a comparação dos capítulos 2 e 7 , há definidas similaridades. A estátua colossal possuía quatro partes ou seções principais, comparáveis aos quatro animais. Os metais da estátua começavam com o mais precioso, o ouro, tornando-se sucessivamente inferiores, ao passo que os animais começavam com o majestoso leão. Em ambas as visões, a quarta parte, ou "reino", obtém especial consideração, apresenta a maior complexidade de forma, introduz novos elementos e continua a existir até a época em que se executa o julgamento divino nela, por estar posta em oposição ao governo de Deus.

Em suma, os quatros animais eram: *leão,* primeiro tendo asas de águia, daí perdendo-as e assumindo qualidades humanas; um *urso* (criatura menos majestosa e mais pesada do que o leão), devorando muita carne; um *leopardo* com quatro asas (aumentando sua grande velocidade) e quatro cabeças; e um quarto *animal selvagem,* que não corresponde a nenhum animal real, extraordinariamente forte e com grandes dentes de ferro, dez chifres e outro chifre que se desenvolve com olhos, e uma "boca falando coisas grandiosas". Grande parte desse capítulo relaciona-se ao quarto animal e seu chifre incomum. Ao passo que cada animal era "diferente dos outros", isto se dava especialmente com o quarto. — Da 7:3-8, 11, 12, 15-26.

Na parte final do sétimo século AEC, a Babilônia tornou-se a potência dominante no Oriente Médio. O reino babilônico estendeu rapidamente seu domínio sobre a Síria e a Palestina, derrubando o reino de Judá, com sua linhagem de governantes davídicos que se sentavam no glorioso trono de Jeová, em Jerusalém. (1Cr 29:23) Pode- se observar que, quando o profeta Jeremias avisou Judá de sua impendente queda diante de Babilônia, ele assemelhou o futuro conquistador a 'um leão que sobe de uma moita'. (Je 4:5-7; compare isso com 50:17.) Depois da queda de Jerusalém, Jeremias disse que as forças babilônicas tinham sido "mais velozes do que as águias" em sua perseguição aos judeus. (La 4:19) A história mostra que a expansão de Babilônia, que em certa época chegara até ao Egito, logo parou, e, no último período do império, os governantes de Babilônia mostravam pouco da sua anterior agressividade.

Babilônia caiu diante do reino medo-persa, que tinha seu centro nas colinas ao leste das planícies da Mesopotâmia. O Império Medo-Persa era bem diferente do Império Babilônico semítico, sendo a primeira potência jafética (ou ariana) a obter a posição dominante no Oriente Médio. Os judeus, embora obtivessem permissão de retornar a Judá, continuaram como povo sujeito ao jugo medo-persa. (Ne 9:36, 37) Este império mostrava ter apetite territorial ainda maior do que o babilônico, estendendo seu domínio da "Índia até a Etiópia". — Est 1:1.

A conquista relâmpago das forças gregas, lideradas por Alexandre, o Grande, pôs fim ao domínio medo-persa. Em poucos anos, ele construiu um império que abrangia partes da Europa, da Ásia e da África. Esta era a primeira potência baseada na Europa a deter tal posição. Após a morte de Alexandre, seus generais pelejaram para obter o controle do império, quatro deles finalmente obtendo a regência de diferentes seções. A Palestina foi disputada pelos reinos selêucida e ptolemaico, que eram rivais.

O Império Grego foi finalmente tomado por completo por Roma. O Império Romano ultrapassou a todos os impérios precedentes, não só na extensão de seu domínio (abrangendo toda a região mediterrânea, e, com o tempo, atingindo as Ilhas Britânicas), mas também na eficiência de sua máquina militar e na firmeza da aplicação da lei romana às províncias de seu vasto império. Roma, naturalmente, foi o instrumento político usado para executar o Messias, Cristo Jesus, bem como para perseguir a primitiva congregação cristã. O império estendeu-se depois por quase mil anos, sob diferentes formas, mas, por fim, fragmentou-se em várias nações, a Grã-Bretanha obtendo finalmente a posição dominante.

O historiador H. G. Wells faz as seguintes observações interessantes sobre o caráter distinto do Império Romano: "Ora, esta nova potência romana, que surgiu para dominar o mundo ocidental no segundo e no primeiro séculos a.C., era em vários sentidos diferente de qualquer dos grandes impérios que até então haviam prevalecido no mundo civilizado. Não foi no princípio uma monarquia, e não foi a criação de um grande conquistador. . . . Foi o primeiro império republicano que escapou de ser extinto e que passou para novos desenvolvimentos. . . . Sua

SIMBOLISMO DO QUE É MAU E INDESEJÁVEL		
ANIMAL	CARACTERÍSTICA OU QUALIDADE	SIMBOLISMO
Águia	Rapinante, predatória.	Reis de Babilônia e do Egito. (Ez 17:3, 7, 12, 15)
Animais em geral	Falta de raciocínio.	Homens iníquos. (2Pe 2:12; Ju 10)
Cabrito (bode)	Teimosia, disposição independente, tendência a marrar.	Os não amigáveis para com os irmãos espirituais de Cristo, "amaldiçoados", vão para a destruição. (Mt 25:32, 41, 46) Potência Mundial Grega. (Da 8:5, 21)
Camelo (fêmea)	Busca desnorteada da satisfação do desejo.	Israel infiel vai atrás de nações pagãs e seus deuses. (Je 2:23)
Cão	Selvageria, impureza, atuação em matilhas, insaciável desejo sexual.	Inimigos iníquos de Davi. (Sal 22:16; 59:6, 14) Pervertido sexual. (De 23:18; Fil 3:2; Re 22:15) Pessoa inútil. (2Sa 16:9) Pastores iníquos de Israel. (Is 56:10, 11) Antigo conceito judeu sobre gentios incircuncisos. (Mt 15:26, 27) Apóstatas. (2Pe 2:22)
Carneiro	Dá marradas.	Potência Mundial Medo-Persa. (Da 8:3, 4, 20)
Cavalo	Utilidade em batalha. (Jó 39:19-25) Forte desejo sexual.	Guerra, equipamento de guerra. (Sal 33:17; 147:10; Is 31:1; Je 4:13) Israelitas loucos pelo sexo nos dias de Jeremias. (Je 5:8)
Dragão	Devorador, esmagador, engolidor.	Satanás, o Diabo. (Re 12:9) Rei de Babilônia. (Je 51:34, n.)
Jumento	Forte desejo sexual.	Judá sem fé ao se voltar para a Assíria e o Egito. (Ez 23:20)
Leão	Feroz, rapinante, predatório.	Inimigos iníquos de Davi. (Sal 22:13) Potência Mundial Babilônica. (Da 7:4) Reis da Assíria e de Babilônia. (Je 50:17) O Diabo. (1Pe 5:8)
Leopardo	Velocidade.	Rapidez da conquista caldeia. (Hab 1:8) Potência Mundial Grega. (Da 7:6)
Lobo	Ferocidade, rapacidade, selvageria, astúcia.	Falsos profetas. (Mt 7:15) Cristãos iníquos, falsos; falsos instrutores. (At 20:29) Homens iníquos do mundo. (Mt 10:16)
Peixe	Alguns peixes eram impuros segundo a Lei. (Le 11:10-12)	Pessoas iníquas, impróprias para o Reino. (Mt 13:47-50)
Pomba	Facilmente distraída, instável, simplória.	Reino das dez tribos de Israel. (Os 7:11)
Porca	Impureza.	Apóstatas. (2Pe 2:22)
Raposa	Astúcia, dissimulação.	O traiçoeiro Rei Herodes Ântipas. (Lu 13:32)
Serpente	Ardilosa, enganosa. (2Co 11:3)	Satanás, o Diabo. (Re 12:9)
Touro	Ferocidade.	Inimigos iníquos de Davi. (Sal 22:12)
Urso	Ferocidade.	Governantes iníquos. (Pr 28:15) Potência Mundial Medo-Persa. (Da 7:5)

população era menos predominantemente camítica e semítica do que a de qualquer império precedente. . . . Tratava-se até então dum novo padrão na história, tratava-se duma república ariana em expansão. . . . Estava sempre em mudança. Nunca atingiu qualquer estabilidade. Em certo sentido, a experiência [administrativa] fracassou. Em certo sentido, a experiência continua inacabada, e a Europa e a América ainda hoje se empenham em solucionar os enigmas da estadística mundial que primeiro confrontaram o povo romano." — *Pocket History of the World* (História Mundial de Bolso), 1943, pp. 149-151.

O carneiro e o bode. Na visão que Daniel recebeu dois anos depois (Da 8:1), as potências representadas pelos dois animais simbólicos envolvidos acham-se claramente citadas por nome. O reino da Medo-Pérsia é aqui representado como um carneiro de dois chifres, o chifre maior surgindo depois. A história mostra que os medos inicialmente foram os mais fortes, e os persas, depois disso, obtiveram a ascendência, embora ambos os povos permanecessem unidos numa potência dupla. Um bode, avançando mui rápido através da terra, simbolizava a potência mundial da Grécia. (Da 8:3-8, 20, 21) A visão profética mostra que o "chifre grande" do bode, situado entre os olhos dele, representando o primeiro rei, foi quebrado "assim que se tornou forte", resultando em quatro reinos, embora de força inferior. (Da 8:5, 8, 21, 22) Já comentamos a conquista rápida do Império Medo-Persa por parte de Alexandre, bem como a divisão do seu reino entre quatro de seus generais.

ANIMAL	CARACTERÍSTICA OU QUALIDADE	SIMBOLISMO
Verme	Inferior, fraco, insignificante.	A nação de Deus, Israel (Jacó), fraca em si mesma, forte pelo poder de Jeová. (Is 41:13-15)
Zebra (fêmea)	Ânsia de satisfação sexual de qualquer fonte.	Israel infielmente ir atrás de nações pagãs e seus deuses. (Je 2:24)

É digno de menção, aqui, que a mesma nação ou seus governantes podem ser representados por diferentes animais simbólicos, em diferentes profecias. Assim, os reis da Assíria e da Babilônia são representados por leões em Jeremias 50:17, ao passo que, em Ezequiel 17:3-17, os governantes de Babilônia e do Egito são retratados por grandes águias. Ezequiel, em outra parte, assemelha o Faraó do Egito a um "grande monstro marinho" que jaz nos canais do Nilo. (Ez 29:3) Por isso, o fato de a Medo-Pérsia e a Grécia serem representadas por certos simbolismos no capítulo 8 de Daniel não elimina a possibilidade de serem representadas por outros simbolismos na visão anterior (Da 7), nem em profecias subsequentes.

A fera de sete cabeças que ascende do mar. Na visão recebida pelo apóstolo João e registrada em Revelação (Apocalipse) 13, uma fera de sete cabeças e dez chifres ascende do mar, sendo semelhante a um leopardo, todavia, com pés de urso e boca de leão. Trata-se, assim, duma forma composta de vários dos símbolos apresentados na visão de Daniel sobre os quatro animais. O dragão, identificado em Revelação 12:9 como Satanás, o Diabo, dá à fera sua autoridade e seu poder. (Re 13:1, 2) As sete cabeças (com dez chifres) desta fera a diferenciam dos animais de uma só cabeça da visão de Daniel. Sete (e dez) são números comumente reconhecidos como símbolos bíblicos de inteireza. (Veja NÚMERO, NUMERAL.) Isto é corroborado pela extensão do domínio desta fera, pois ela exerce autoridade, não sobre uma nação ou um grupo de nações, mas "sobre toda tribo, e povo, e língua, e nação". (Re 13:7, 8; compare isso com 16:13, 14.) Observando tais fatores, *The Interpreter's Dictionary of the Bible* (Dicionário Bíblico do Intérprete) comenta: "A primeira destas bestas [de Re 13] combina em si mesma as características conjuntas das quatro bestas da visão de Daniel . . . Assim sendo, esta primeira besta representa as forças combinadas de toda a regência política oposta a Deus no mundo." — Editado por G. Buttrick, 1962, Vol. 1, p. 369.

Fera de dois chifres. Daí, João viu ascender da terra uma fera de dois chifres como os de um carneiro inofensivo, mas que falava como dragão, exercendo a plena autoridade da primeira fera, que acabamos de descrever. Ela manda que se faça uma imagem da fera de sete cabeças, que rege mundialmente, obrigando todas as pessoas a aceitar sua "marca". — Re 13:11-17.

Pode-se recordar que o carneiro de dois chifres de Daniel, capítulo 8, representava uma potência dupla, a Medo-Pérsia. Naturalmente, nos dias do apóstolo João, essa potência há muito havia desaparecido, e a visão dele era de coisas ainda futuras. (Re 1:1) Desde os dias de João já existiram outras potências duplas, mas, dentre estas, a histórica associação existente entre a Grã-Bretanha e os Estados Unidos é especialmente notável e de longa duração.

A outra característica notável da fera de dois chifres, falar ela como um dragão, faz lembrar a "boca falando coisas grandiosas" do notável chifre do quarto animal de Daniel 7 (vv. 8, 20-26), ao passo que 'desencaminhar' ela os habitantes da terra é comparável ao engano praticado pelo 'rei feroz' descrito em Daniel 8:23-25. — Re 13:11, 14.

A fera cor de escarlate. Em Revelação 17, o apóstolo registra sua visão duma fera cor de escarlate, com sete cabeças e dez chifres, montada pela mulher simbólica, "Babilônia, a Grande". Esta fera se assemelha assim à primeira fera de Revelação 13, ou é a imagem dela, mas é diferente por causa da sua cor escarlate e por não se verem coroas nos seus dez chifres. Enquanto João contempla a fera, diz-se-lhe que cinco dos sete reis representados pelas sete cabeças já tinham caído, ao passo que um existia naquela época, e o sétimo ainda estava para chegar. A própria fera cor de escarlate é um oitavo rei, mas procede ou é produto dos sete anteriores. Os "dez reis" representados pelos dez chifres existem e exercem por pouco tempo autoridade em associação com a fera cor de escarlate. Guerreando contra o Cordeiro, Jesus Cristo, e os que estão com ele, eles sofrem derrota. — Re 17:3-5, 9-14.

Alguns peritos aplicariam esta visão à Roma pagã, e as sete cabeças a sete imperadores de Roma, seguidos por um oitavo imperador. Discordam, porém, quanto a que imperadores deveriam ser incluídos nisso. A própria Bíblia não menciona por nome mais de três imperadores romanos, mencionando-se um quarto (Nero) sob o título de "César". Outros peritos entendem que as "cabeças" ou os "reis" representam potências mundiais, como no livro de Daniel. É digno de nota que a Bíblia realmente menciona por nome cinco potências mundiais nas Escrituras Hebraicas, a saber, Egito, Assíria, Babilônia, Medo-Pérsia e Grécia, ao passo que as Escrituras Gregas mencionam uma sexta, Roma, dominando nos dias de João. Embora isso deixe o

sétimo 'rei' sem nome, o fato de ainda não ter aparecido quando João registrou Revelação permite tal anonimato. O oitavo rei, a simbólica fera cor de escarlate, de algum modo se junta a essas sete cabeças, embora ao mesmo tempo proceda delas.

ANISTIA. Em Ester 2:18 relata-se que Assuero, o monarca persa, depois de fazer de Ester sua rainha, realizou um grande banquete em honra dela e concedeu uma "anistia aos distritos jurisdicionais" do seu domínio. A palavra hebraica *hanahháh,* aqui usada, ocorre somente uma vez nas Escrituras. É traduzida, de forma variada, como "alívio" (*ALA*, *LXX*), "uma anistia dos impostos" (*PIB* e um targum), "um dia de descanso" e "folga" (*CBC, Vg*); e os comentaristas sugerem que a remissão ou anistia poderia envolver a anistia fiscal, a eximição do serviço militar, a soltura de presos, ou uma combinação dessas coisas. Uma diferente palavra hebraica (*shemit·táh*) é usada em outras partes das Escrituras para descrever a remissão de dívidas ou a suspensão de trabalho. — De 15:1, 2, 9; 31:10; veja SABÁTICO, ANO.

Quanto à soltura de presos, pode-se notar que, durante o reinado de Xerxes I, que se crê seja o Assuero do livro de Ester, ocorreram várias revoltas. Uma inscrição de Persépolis, atribuída a Xerxes, declara: "Depois que me tornei rei, houve (alguns) dentre estes países . . . que se revoltaram, (mas) eu esmaguei (lit.: matei) tais países, . . . e os coloquei (novamente) em sua condição (política anterior)." (*Ancient Near Eastern Texts*, [Textos Antigos do Oriente Próximo], editado por J. B. Pritchard, 1974, p. 317) Tal supressão de insurreições sem dúvida resultou em presos políticos, e a ocasião festiva em que Ester foi feita rainha talvez tenha dado margem para Assuero cancelar as acusações contra tais e conceder-lhes anistia ou libertação. (Compare isso com Mt 27:15.) A natureza exata dessa anistia, porém, continua indeterminada.

ANIVERSÁRIO NATALÍCIO. O dia de aniversário do nascimento de alguém; em hebraico, *yohm hul·lé·dheth* (Gên 40:20) e em grego, *ge·né·si·a* (Mt 14:6; Mr 6:21).

Os hebreus guardavam um registro do ano do nascimento, como revelam os dados genealógicos e cronológicos da Bíblia. (Núm 1:2, 3; Jos 14:10; 2Cr 31:16, 17) As idades de levitas, sacerdotes e reis não ficaram por conta de conjecturas. (Núm 4:3; 8:23-25; 2Rs 11:21; 15:2; 18:2) Isto também se deu no caso de Jesus. — Lu 2:21, 22, 42; 3:23.

De acordo com as Escrituras, o dia em que o bebê nascia era usualmente um dia de regozijo e de ações de graças da parte dos pais, e isto de direito, pois "eis que os filhos são uma herança da parte de Jeová; o fruto do ventre é uma recompensa". (Sal 127:3; Je 20:15; Lu 1:57, 58) No entanto, não há indício nas Escrituras de que adoradores fiéis de Jeová se tenham alguma vez entregado à prática pagã de anualmente celebrar aniversários.

A Bíblia refere-se diretamente apenas a duas celebrações de aniversários natalícios, à do Faraó do Egito (século 18 AEC), e à de Herodes Ântipas (1.º século EC). Estes dois relatos são similares, no sentido de que ambas as ocasiões foram marcadas por grande festança e concessão de favores; ambas são lembradas por execuções, a decapitação do padeiro-mor de Faraó, no primeiro caso, e a decapitação de João, o Batizador, no último. — Gên 40:18-22; 41:13; Mt 14:6-11; Mr 6:21-28.

Embora a expressão "no dia de nosso rei", em Oseias 7:5, possa indicar uma festa de natalício para o rei apóstata de Israel, em que os príncipes "fizeram-se a si mesmos doentes . . . por causa do vinho", também pode ter sido o dia do aniversário da sua ascensão ao trono, quando se celebravam festividades similares.

Quando os filhos de Jó "realizaram um banquete na casa de cada um deles no seu *próprio dia*", não se deve supor que celebravam seu aniversário natalício. (Jó 1:4) "Dia", neste versículo, traduz a palavra hebraica *yohm,* e refere-se a um período de tempo desde o nascer até o pôr do sol. Por outro lado, "aniversário natalício" corresponde a duas palavras hebraicas, *yohm* (dia) e *hul·lé·dheth.* A diferença entre "dia" e o dia do natalício de uma pessoa poderá ser observada em Gênesis 40:20, onde aparecem ambas as expressões: "Ora, o terceiro dia [*yohm*] resultou ser aniversário natalício [literalmente, "o dia (*yohm*) do nascimento (*hul·lé·dheth*) de Faraó"]." De modo que é certo que Jó 1:4 não se refere a um aniversário natalício, como é inquestionavelmente o caso de Gênesis 40:20. Parece que os sete filhos de Jó realizavam uma reunião familiar (possivelmente uma festa da primavera ou da colheita), e, ao passo que as festividades prosseguiam em rodízio por uma semana, cada filho era anfitrião do banquete em sua própria casa "no seu próprio dia".

Com a introdução do cristianismo, o ponto de vista para com as celebrações natalícias não mudou. Jesus iniciou uma obrigatória Comemoração, não do seu nascimento, mas da sua morte, dizendo: "Persisti em fazer isso em memória de mim." (Lu 22:19) Se os cristãos primitivos não celebravam nem comemoravam o nascimento de seu Salvador, muito menos celebrariam seu próprio dia de nascimento. Escreve o historiador Augusto Neander: "A noção de uma *festa de aniversário natalício* era alheia às ideias dos cristãos deste período." (*The History of the Christian Religion and Church, During the Three First Centuries* [História da Religião e da

Igreja Cristãs, nos Três Primeiros Séculos], traduzida para o inglês por H. J. Rose, 1848, p. 190) "Orígenes [escritor do terceiro século EC] . . . insiste em que 'dentre todas as pessoas santas nas Escrituras, não se registra nenhuma delas como tendo guardado uma festa ou realizado um grande banquete em seu aniversário natalício. São apenas os pecadores (como Faraó e Herodes) que fazem grandes festejos quanto ao dia em que nasceram neste mundo cá embaixo.'" — *The Catholic Encyclopedia* (Enciclopédia Católica), 1913, Vol. X, p. 709.

É claro, então, que a celebração festiva de aniversários natalícios não se origina nem das Escrituras Hebraicas nem das Gregas. Em adição, a *Cyclopædia* de M'Clintock e Strong (1882, Vol. I, p. 817) diz que os judeus "consideravam as celebrações de aniversários natalícios como parte da adoração idólatra . . ., e isto provavelmente por causa dos ritos idólatras com que eram celebrados em honra dos que eram considerados como deuses padroeiros do dia em que a pessoa nasceu".

ANJO. Tanto o hebraico *mal·'ákh* como o grego *ág·ge·los* significam literalmente "mensageiro". Desde o primeiro livro da Bíblia até o último, estas palavras ocorrem quase 400 vezes. Quando indicam mensageiros espirituais, as palavras são traduzidas "anjos", mas, se a referência é definitivamente a criaturas humanas, a tradução é "mensageiros". (Gên 16:7; 32:3; Tg 2:25; Re 22:8; veja MENSAGEIRO.) No entanto, no livro altamente simbólico de Revelação (Apocalipse), certas referências a 'anjos' podem aplicar-se a criaturas humanas. — Re 2:1, 8, 12, 18; 3:1, 7, 14.

Os anjos às vezes são chamados de espíritos; o que é espírito é invisível e poderoso. Assim, lemos: "Saiu um espírito e ficou de pé perante Jeová." "Não são todos eles espíritos para serviço público?" (1Rs 22:21; He 1:14) Tendo corpos espirituais invisíveis, têm sua morada "nos céus". (Mr 12:25; 1Co 15:44, 50) São também chamados de "filhos do verdadeiro Deus", "estrelas da manhã" e "santas miríades" (ou "santos"). — Jó 1:6; 2:1; 38:7; De 33:2.

Não sendo criaturas que se casam e reproduzem sua própria espécie, os anjos foram criados individualmente por Jeová, mediante seu Filho primogênito, "o princípio da criação de Deus". (Mt 22:30; Re 3:14) "Mediante ele [este Filho primogênito, a Palavra] foram criadas todas as outras coisas nos céus . . . as coisas invisíveis . . . Também, ele é antes de todas as outras coisas e todas as outras coisas vieram a existir por meio dele." (Col 1:15-17; Jo 1:1-3) Os anjos foram criados muito antes do aparecimento do homem, pois, na 'fundação da terra', "as estrelas da manhã juntas gritavam de júbilo e todos os filhos de Deus começaram a bradar em aplauso". — Jó 38:4-7.

Com respeito à quantidade das hostes angélicas do céu, Daniel disse que vira que "mil vezes mil . . . ministravam [a Deus] e dez mil vezes dez mil ficavam de pé logo diante dele". — Da 7:10; He 12:22; Ju 14.

Ordem e Categoria. Como se dá com a criação visível, assim também no domínio invisível existe ordem e categoria entre os anjos. O anjo mais destacado, tanto em poder como em autoridade, é Miguel, o arcanjo. (Da 10:13, 21; 12:1; Ju 9; Re 12:7; veja ARCANJO; MIGUEL.) Por causa da sua proeminência, e por ser chamado "o grande príncipe que está de pé a favor dos filhos [do] . . . povo [de Deus]", presume-se que seja o anjo que conduziu Israel através do ermo. (Êx 23:20-23) Os que têm elevadíssima categoria entre os anjos, quanto a privilégios e honra, são os serafins. (Is 6:2, 6; veja SERAFINS.) Com mais frequência (cerca de 90 vezes), as Escrituras mencionam os querubins, e, pela descrição de seus deveres e responsabilidades, torna-se evidente que eles também detêm uma posição especial entre os anjos. (Gên 3:24; Ez 10:1-22; veja QUERUBIM N.º 1.) Daí, há o grande corpo de mensageiros angélicos que servem qual meio de comunicação entre Deus e o homem. No entanto, fazem mais do que simplesmente transmitir mensagens. Como agentes e representantes do Deus Altíssimo, servem quais executores responsáveis do propósito divino, seja para proteger e livrar o povo de Deus, seja para destruir os iníquos. — Gên 19:1-26.

Personalidade. Alguns talvez neguem que os anjos individuais tenham uma personalidade distinta, afirmando que são forças impessoais de energia enviadas para realizar a vontade de Deus, mas a Bíblia ensina de outra forma. Nomes individuais subentendem individualidade. O fato de que se fornecem dois de seus nomes, Miguel e Gabriel, comprova suficientemente esse ponto. (Da 12:1; Lu 1:26) A falta de outros nomes era uma salvaguarda para que não se desse honra e adoração indevidas a tais criaturas. Anjos foram enviados por Deus como agentes para atuar em Seu nome, e não no próprio nome deles. Por isso, quando Jacó perguntou a um anjo o nome dele, este se recusou a dá-lo. (Gên 32:29) O anjo que se aproximou de Josué, quando este lhe pediu que se identificasse, respondeu apenas que era "príncipe do exército de Jeová". (Jos 5:14) Quando os pais de Sansão perguntaram a um anjo qual era seu nome, este se refreou de dá-lo, dizendo: "Por que é que me perguntarias assim pelo meu nome, quando ele é maravilhoso?" (Jz 13:17, 18) O apóstolo João tentou adorar anjos e foi duas vezes censurado: "Toma cuidado! Não faças isso! . . . Adora a Deus." — Re 19:10; 22:8, 9.

Como personalidades, os anjos têm o poder de comunicar-se uns com os outros (1Co 13:1), têm a habilidade de falar várias línguas dos homens (Núm 22:32-35; Da 4:23; At 10:3-7) e a faculdade de raciocínio, com a qual podem glorificar e louvar a Jeová (Sal 148:2; Lu 2:13). É verdade que os anjos não têm sexo, porque Jeová os fez assim, e não por serem forças impessoais. Os anjos são geralmente representados como varões, e, quando se materializaram, foi sempre em forma masculina, porque Deus e seu Filho são mencionados como varões. No entanto, quando certos anjos materializados entregaram-se ao prazer sexual nos dias de Noé, foram expulsos das cortes celestiais de Jeová. Esta foi uma demonstração da individualidade angélica, pois, semelhantes à humanidade, eles também têm livre-arbítrio, tendo a faculdade de fazer uma escolha pessoal entre o certo e o errado. (Gên 6:2, 4; 2Pe 2:4) Por escolha pessoal, hostes de anjos juntaram-se a Satanás na rebelião dele. — Re 12:7-9; Mt 25:41.

Poderes e Privilégios. Visto que Deus criou o homem "um pouco menor que os anjos" (He 2:7), segue-se que os anjos têm maior capacidade mental do que o homem. Também têm poder sobre-humano. "Bendizei a Jeová, vós anjos seus, poderosos em poder, cumprindo a sua palavra." O conhecimento e o poder angélicos foram demonstrados quando dois anjos causaram a destruição chamejante de Sodoma e Gomorra. Um único anjo matou 185.000 do exército assírio. — Sal 103:20; Gên 19:13, 24; 2Rs 19:35.

Os anjos também podem viajar a tremendas velocidades, ultrapassando em muito os limites do mundo físico. Assim, quando Daniel estava orando, Deus despachou um anjo para responder à oração dele; e o anjo chegou em questão de instantes, mesmo antes de terminar a oração. — Da 9:20-23.

Mas, apesar de todos os seus poderes mentais e espirituais superiores, os anjos têm suas limitações. Não sabiam o 'dia e a hora' em que este sistema de coisas será eliminado, disse Jesus. (Mt 24:36) Têm vívido interesse no desenrolar dos propósitos de Jeová, todavia, há algumas coisas que não entendem. (1Pe 1:12) Regozijam-se com o arrependimento de um pecador, e observam o "espetáculo teatral" provido pelos cristãos aqui no palco mundial das atividades públicas. Observam, também, o exemplo correto das mulheres cristãs que usam um sinal de autoridade na cabeça. — Lu 15:10; 1Co 4:9; 11:10; veja IMORTALIDADE (Concedida a Imortalidade aos Herdeiros do Reino).

Como ministros de Jeová, os anjos usufruíram muitos privilégios durante eões de tempo. Os anjos ministraram a favor de Abraão, de Jacó, de Moisés, de Josué, de Isaías, de Daniel, de Zacarias, de Pedro, de Paulo e de João, para se mencionarem apenas alguns. (Gên 22:11; 31:11; Jos 5:14, 15; Is 6:6, 7; Da 6:22; Za 1:9; At 5:19, 20; 7:35; 12:7, 8; 27:23, 24; Re 1:1) Suas mensagens contribuíram para a escrita da Bíblia. Em Revelação, os anjos são mencionados muito mais vezes do que em qualquer outro livro da Bíblia. Inumeráveis anjos foram vistos ao redor do grande trono de Jeová; sete tocaram as sete trombetas, ao passo que outros sete derramaram as sete tigelas da ira de Deus; um anjo que voava pelo meio do céu tinha "boas novas eternas"; outro, porém, proclamava: "Caiu Babilônia, a Grande." — Re 5:11; 7:11; 8:6; 14:6, 8; 16:1.

Apoio a Cristo e aos seguidores dele. Do início ao fim, os santos anjos de Deus acompanharam a peregrinação terrestre de Jesus com extremo interesse. Anunciaram sua concepção e seu nascimento, e ministraram-lhe após o jejum de 40 dias. Um anjo o fortaleceu quando ele orou em Getsêmani, na sua última noite como humano. Quando a turba veio prendê-lo, ele poderia ter convocado nada menos que doze legiões de anjos, caso resolvesse fazer isso. Anjos também anunciaram a ressurreição dele e estavam presentes à sua ascensão ao céu. — Mt 4:11; 26:53; 28:5-7; Lu 1:30, 31; 2:10, 11; 22:43; At 1:10, 11.

Depois disso, os mensageiros espirituais de Deus continuaram a ministrar a Seus servos na Terra, assim como Jesus prometera: "Não desprezeis a um destes pequenos; pois eu vos digo que os seus anjos no céu sempre observam o rosto de meu Pai." (Mt 18:10) "Não são todos eles espíritos para serviço público, enviados para ministrar aos que hão de herdar a salvação?" (He 1:14) Esses poderosos anjos não mais aparecem visivelmente a favor dos servos de Jeová na Terra, como na ocasião em que livraram os apóstolos da prisão; não obstante, assegura-se aos servos de Deus que os sempre presentes invisíveis exércitos protetores são tão reais como os que rodearam o profeta Eliseu e seu servo. "Dará aos seus próprios anjos uma ordem concernente a ti, para te guardar em todos os teus caminhos." Sim, "o anjo de Jeová acampa-se ao redor dos que o temem, e ele os socorre". — Sal 91:11; 34:7; At 5:19; 2Rs 6:15-17.

Mostra-se além disso que os anjos acompanham Jesus Cristo quando ele vem para julgamento, separando o "trigo" do "joio", e as "ovelhas" dos "cabritos". Anjos participaram com Miguel na sua guerra contra o dragão e os demônios, por ocasião do nascimento do Reino de Deus no céu. Apoiarão também o Rei dos reis em travar a guerra do grande dia de Deus, o Todo-Poderoso. — Mt 13:41; 25:31-33; Re 12:7-10; 19:14-16.

ANO. A principal palavra hebraica para "ano", *sha·náh*, deriva duma raiz que significa "repetir; fa-

zer de novo", e, semelhante à sua correspondente grega, *e·ni·au·tós,* contém a ideia de um ciclo de tempo. Na Terra, é a recorrência das estações que assinala visivelmente o término dos períodos anuais; as estações, por sua vez, são governadas pela translação da Terra ao redor do Sol. O Criador, portanto, proveu os meios para se medir o tempo em termos de anos, por colocar a Terra em sua órbita designada, com seu eixo posicionado em ângulo inclinado em relação ao seu plano orbital ao redor do sol. Um meio conveniente de se subdividir o ano em períodos mais curtos também é fornecido pelas fases regulares da lua. Tais fatos são indicados bem cedo no registro bíblico. — Gên 1:14-16; 8:22.

Desde o começo, o homem utilizou estes indicadores de tempo, divinamente fornecidos, medindo o tempo em termos de anos, subdivididos em meses. (Gên 5:1-32) A maioria dos povos antigos usava um ano de 12 meses lunares. O ano lunar comum tem 354 dias, os meses tendo 29 ou 30 dias, dependendo do aparecimento de cada lua nova. Ele é, portanto, cerca de 11¼ dias mais curto do que o verdadeiro ano solar de 365¼ dias (365 dias, 5 horas, 48 minutos e 46 segundos).

No Tempo de Noé. No tempo de Noé, dispomos do primeiro registro da maneira antiga de se computar a duração do ano. Ele evidentemente dividia o ano em 12 meses de 30 dias cada um. Em Gênesis 7:11, 24, e 8:3-5, o "diário de bordo" que Noé mantinha mostra que 150 dias equivalem a cinco meses. Neste relato, o segundo, o sétimo e o décimo meses do ano do Dilúvio são especificamente mencionados. Daí, depois do décimo mês e seu primeiro dia, ocorre um período de 40 dias, bem como dois períodos de 7 dias cada um, ou um total de 54 dias. (Gên 8:5-12) Há também um tempo indeterminado entre o envio do corvo e o primeiro envio da pomba. (Gên 8:6-8) Semelhantemente, outro período indeterminado é indicado após o terceiro e último envio da pomba, em Gênesis 8:12. No versículo seguinte, encontramos mencionado o primeiro dia, do primeiro mês, do ano seguinte. (Gên 8:13) Não se revela que método Noé, ou os anteriores a ele, usavam para reconciliar o ano composto de meses de trinta dias com o ano solar.

Egito e Babilônia. No antigo Egito, o ano tinha 12 meses de 30 dias cada um, e mais cinco dias eram acrescentados anualmente para harmonizar este ano com o ano solar. Os babilônios, por outro lado, apegavam-se ao ano lunar, mas adicionavam um 13.º mês, chamado veadar, durante certos anos, a fim de manter as estações em harmonia com os meses a que normalmente correspondiam. Tal ano é chamado de lunissolar, e, obviamente, é às vezes mais curto, e às vezes mais longo do que o verdadeiro ano solar, dependendo de se o ano lunar tem 12 ou 13 meses.

O Ciclo Metônico. Em alguma época, desenvolveu-se o sistema de adicionar um mês intercalar, ou 13.º mês, sete vezes em cada 19 anos, dando quase que exatamente o mesmo resultado que 19 anos solares verdadeiros. Este ciclo veio a ser chamado de ciclo metônico (ou metoniano), em homenagem ao matemático grego Méton, do quinto século AEC.

Os Hebreus. A Bíblia não diz se este era o sistema originalmente empregado pelos hebreus para reconciliar seu ano lunar com o ano solar. O fato de que os nomes registrados de seus meses lunares são nomes das estações mostra que faziam certa adequação. Duas vezes a cada ano, o centro do sol cruza o equador, e nessas ocasiões o dia e a noite têm igual duração (aproximadamente 12 horas de luz do dia e 12 horas de escuridão) em toda parte. Essas duas épocas são chamadas de equinócio da primavera (ou ponto vernal) e equinócio do outono (ou ponto da Libra). Ocorrem por volta de 21 de março e de 23 de setembro de cada um dos nossos atuais anos calendares. Estes equinócios poderiam logicamente fornecer os meios para se notar quando os meses lunares estavam muito adiantados das estações correspondentes, e, assim, servir como guia para os ajustes necessários, pela adição de um mês intercalar.

Os anos eram antigamente calculados como indo de outono a outono (hemisfério norte), o primeiro mês começando em meados de nosso presente mês de setembro. Isto coincide com a tradição judaica de que a criação do homem ocorreu no outono (setentrional). Visto que a Bíblia fornece um registro da idade de Adão em termos de anos (Gên 5:3-5), é razoável que a contagem começasse a partir da sua criação, e, se esta deveras ocorreu no outono (setentrional), isso explicaria, até certo ponto, a prática antiga de se iniciar o ano novo nessa época. Adicionalmente, contudo, tal ano seria especialmente apropriado para a vida agrícola das pessoas, mormente naquela parte da Terra em que ambos os povos, pré-diluvianos e primitivos pós-diluvianos, se concentravam. O ano findava com o último período de colheita e começava com a aração e a semeadura perto da primeira parte de nosso mês de outubro.

Um ano sagrado e um secular. Deus mudou o início do ano para a nação de Israel por ocasião do êxodo dela do Egito, decretando que deveria começar com o mês de abibe, ou nisã, na primavera (setentrional). (Êx 12:1-14; 23:15) O outono do ano, porém, continuou a marcar o início de seu ano secular ou agrícola. Assim, em Êxodo 23:16, a

Festividade do Recolhimento, que acontecia no outono, no mês de etanim, o sétimo mês do calendário sagrado, é mencionada como ocorrendo "à saída do ano", e, em Êxodo 34:22, como "na volta do ano". Semelhantemente, os regulamentos a respeito dos anos de jubileu mostram que começavam no mês outonal de etanim. — Le 25:8-18.

O historiador judeu Josefo (do primeiro século EC) diz que o ano sagrado (que começava na primavera) era usado com relação às observâncias religiosas, mas que o ano secular original (que começava no outono) continuava a ser usado com relação às vendas e às compras, e a outros assuntos comuns. (*Jewish Antiquities* [Antiguidades Judaicas], I, 81 [iii, 3]) Este sistema duplo de um ano sagrado e um ano secular é especialmente destacado no período pós-exílico, depois da libertação dos judeus de Babilônia. O primeiro dia de nisã, ou abibe, assinalava o começo do ano sagrado, e o primeiro dia de tisri, ou etanim, assinalava o início do ano secular. Em cada caso, o que era o primeiro mês de um calendário tornava-se o sétimo mês do outro. — Veja CALENDÁRIO.

Calendário correlato com festividades. Os pontos principais de cada ano eram as três grandes épocas de festividade decretadas por Jeová Deus: A Páscoa (seguida pela Festividade dos Pães Não Fermentados) em 14 de nisã; a Festividade das Semanas, ou Pentecostes, em 6 de sivã, e a Festividade do Recolhimento (precedida pelo Dia da Expiação), de 15 a 21 de etanim. A Festividade dos Pães Não Fermentados coincidia com a colheita da cevada, Pentecostes, com a colheita de trigo, e a Festividade do Recolhimento, com a colheita geral, no fim do ano agrícola.

Os anos sabáticos e de jubileu. Sob o pacto da Lei, todo sétimo ano era um ano de completo repouso para a terra, um ano sabático. O período ou semana de sete anos era chamado de um 'sábado de anos'. (Le 25:2-8) Todo 50.º ano era um ano de jubileu, de repouso, em que todos os escravos hebreus eram libertados e todas as propriedades hereditárias eram restituídas aos seus donos originais. — Le 25:10-41; veja SABÁTICO, ANO.

Método de calcular o tempo de governo dos reis. Nos registros históricos era costume, em Babilônia, calcular os anos de governo ou reinado dum rei como anos completos, a partir de 1.º de nisã. Os meses durante os quais o rei talvez tivesse realmente começado a governar antes de 1.º de nisã eram considerados como constituindo seu ano de *ascensão*, mas eram historicamente creditados ou contados como anos completos de governo do rei que o precedera. Se este sistema, conforme indica a tradição judaica, era seguido em Judá, então, quando a Bíblia fala de tanto o Rei Davi como o Rei Salomão reinarem "quarenta anos" cada um, os reinados abrangem plenos períodos de 40 anos. — 1Rs 1:39; 2:1, 10, 11; 11:42.

Nas Profecias. Nas profecias, a palavra "ano" é com frequência usada num sentido especial como equivalendo a 360 dias (12 meses de 30 dias cada um). (Re 11:2, 3) Também é chamado de um "tempo" e, ocasionalmente, é representado simbolicamente por um "dia". — Re 12:6, 14; Ez 4:5, 6.

ANO SABÁTICO. Veja SABÁTICO, ANO.

ANOQUE [Um Treinado; Inaugurado [isto é, dedicado, iniciado]].

1. Filho de Midiã, quarto filho mencionado de Abraão por Quetura. — Gên 25:1, 2, 4; 1Cr 1:33.

2. Filho de Rubem, primogênito de Jacó, e antepassado dos anoquitas. — Gên 46:8, 9; Êx 6:14; Núm 26:4, 5; 1Cr 5:3.

ANOQUITAS [De (Pertencente a) Anoque]. Uma família descendente de Anoque, filho de Rubem. — Núm 26:4, 5; Gên 46:9.

ANRAFEL. Rei de Sinear, na parte meridional da Mesopotâmia, e aliado e apoiador do Rei Quedorlaomer, de Elão, na invasão da Baixada de Sidim e na vitória sobre cinco reis ali. Anrafel e seus aliados foram mais tarde alcançados por Abrão, quando foi resgatar Ló, e foram completamente desbaratados. (Gên 14:1-16) Tem havido tentativas de identificar Anrafel com Hamurábi, mas não há certeza desta identificação.

ANRAMITAS [De (Pertencente a) Anrão]. Descendentes de Anrão, neto de Levi por meio de Coate. Eles constituíam uma subdivisão da família dos coatitas. Durante a peregrinação através do ermo, eles acampavam ao S do tabernáculo, junto com todas as famílias dos filhos de Coate. A designação de serviço dos coatitas era a Arca, a mesa, o candelabro, os altares e os utensílios, bem como o reposteiro entre o Santo e o Santíssimo. — Núm 3:27-31; 1Cr 26:23.

ANRÃO [Povo Elevado (Exaltado)].

1. Neto de Levi por meio de Coate. (Êx 6:16, 18, 20; Núm 3:19; 26:58; 1Cr 6:18) Declara-se que casou com a "irmã de seu pai", Joquebede, um proceder então permissível, mas posteriormente proibido na Lei mosaica. (Le 18:12) Algumas traduções, porém, procuram mostrá-la como prima dele. (Veja JOQUEBEDE.) Seus filhos foram Arão, Miriã e Moisés. — Êx 6:20; Núm 26:59; 1Cr 6:2, 3; 23:12, 13.

2. Um "dos filhos de Bani", o qual, junto com outros exilados retornados, acatou a convocação de despedir as esposas estrangeiras em 468 AEC. — Esd 10:34, 44.

3. Nome dado a um seirita, filho de Disom, grafado "Hanrão", na tradução de João Ferreira de Almeida de 1 Crônicas 1:41. — Veja HENDÃ.

ANSIEDADE. Diversas palavras hebraicas transmitem a ideia de ansiedade ou preocupação. Uma delas (*tsa·rár*) significa ser confinado num sentido físico e assim é vertida 'embrulhar', 'meter em' e 'ser apertado'. (Êx 12:34; Pr 26:8; Is 49:19) Em sentido figurativo significa 'estar aflito; estar em sério aperto'. (Gên 32:7; 1Sa 28:15) Outra é *da·'ágh,* vertida 'inquietar-se; ficar receoso', é aparentada com *de'a·gháh,* que significa "ansiedade". (1Sa 9:5; Is 57:11; Pr 12:25) O substantivo grego *mé·ri·mna* é vertido 'ansiedade', ao passo que o verbo aparentado, *me·ri·mná·o,* significa 'estar ansioso'. — Mt 13:22; Lu 12:22.

A ansiedade pode ser prejudicial para o bem-estar da pessoa. Pode levar à depressão, privando a pessoa de força e da iniciativa de agir. Diz o inspirado provérbio: "A ansiedade no coração do homem é o que o fará curvar-se." (Pr 12:25) A preocupação pode provocar graves manifestações físicas. O livro *How to Master Your Nerves* (Como Dominar Seus Nervos) observa: "Os médicos sabem como a ansiedade pode afetar as funções do organismo. Pode elevar (ou baixar) a pressão arterial; pode elevar a contagem dos glóbulos brancos no sangue; pode repentinamente afetar o açúcar no sangue pela ação da adrenalina sobre o fígado. Pode até mesmo alterar seu eletrocardiograma. O Dr. Charles Mayo disse: 'A preocupação afeta a circulação, o coração, as glândulas, todo o sistema nervoso.'" — Dos Drs. P. Steincrohn e D. La-Fia, 1970, p. 14.

Muito mais sério é o dano espiritual a que a indevida ansiedade pode levar. Jesus Cristo indicou que o apreço pela "palavra de Deus" pode ser completamente sufocado pela preocupação com os problemas que muitas vezes acompanham a vida no atual sistema de coisas. Assim como espinhos podem impedir que as plantinhas atinjam a madureza e produzam fruto, assim essa ansiedade pode impedir o desenvolvimento espiritual e a produção de frutos para o louvor de Deus. (Mt 13:22; Mr 4:18, 19; Lu 8:7, 11, 14) Muitos descobrirão que, por terem permitido que estas preocupações dominassem sua vida, para a exclusão de interesses espirituais, eles se encontrarão num estado desaprovado perante o Filho de Deus na volta dele em glória, para a sua eterna perda. — Lu 21:34-36.

Ansiedades ou Preocupações Corretas. É correto estar ansioso quanto a fazer aquilo que agrada a Jeová Deus, a fim de não perder as bênçãos usufruídas pelos servos devotados dele. Quem for culpado de grave transgressão deveria sentir-se assim como o salmista: "Comecei a inquietar-me do meu pecado." (Sal 38:18) A correta preocupação por causa dum pecado conduz à confissão, ao arrependimento e a se desviar do proceder errado, restabelecendo assim uma boa relação com o Altíssimo.

Todos os cristãos deviam estar ansiosos pelo bem-estar espiritual, físico e material de concrentes, ou realmente importar-se com ele. (1Co 12:25-27) Este tipo de preocupação é refletido na carta do apóstolo João a Gaio: "Amado, oro para que em todas as coisas estejas prosperando e tenhas boa saúde, assim como a tua alma está prosperando." (3Jo 2) O apóstolo Paulo falou da "ansiedade por todas as congregações". (2Co 11:28) Ele se preocupava profundamente de que todos permanecessem discípulos fiéis do Filho de Deus, até o fim.

As Escrituras mencionam estar "ansioso das coisas do Senhor", quer dizer, preocupado com tudo o que promova os interesses do Filho de Deus. Os cristãos solteiros, livres das responsabilidades e dos cuidados com um cônjuge e filhos, estão em melhor situação do que os casados para minimizar a preocupação com as "coisas do mundo", e assim podem dar maior atenção às "coisas do Senhor". — 1Co 7:32-35.

O apóstolo Paulo escreveu que os maridos e as esposas cristãos estariam 'ansiosos das coisas do mundo', sujeitos a distrações que os cristãos solteiros não têm. No caso de alguém não casado, aquilo que pode ser suficiente para os cuidados pessoais e do lar, e para as necessidades da vida — alimento, roupa e abrigo — pode ser bem insuficiente quanto ao que uma família necessita. Por causa da relação íntima entre marido e esposa, ambos estão corretamente ansiosos ou preocupados de agradar ao outro em prover o que contribui para o bem-estar físico, mental, emocional e espiritual da família inteira. Mesmo sem ter de contender com doenças, emergências, limitações ou impedimentos, os casais com filhos precisam devotar muito mais tempo às "coisas do mundo", isto é, às atividades não espirituais, relacionadas com a vida humana, do que usualmente se daria com cristãos solteiros.

Ainda assim, não se deve permitir que interesses mundanos assumam demasiada importância. Jesus Cristo tornou isto claro à irmã de Lázaro, Marta. Ansiosa de tratar bem seu convidado, ela não podia entender como era possível tomar tempo para escutar Jesus. Maria, por outro lado, conseguiu escolher "a boa porção", o recebimento de nutrição espiritual do Filho de Deus. — Lu 10:38-42.

Evitar a Indevida Ansiedade. A confiança implícita no interesse amoroso de Jeová no bem-estar de seus servos pode ajudar a evitar que se sucumba a preocupações desnecessárias. (Je 17:7, 8) Jesus Cristo fez a mesma observação no seu Sermão do Monte. Ele concluiu o seu conselho a respeito da ansiedade com as seguintes palavras:

"Nunca estejais ansiosos quanto ao dia seguinte, pois o dia seguinte terá as suas próprias ansiedades. Basta a cada dia o seu próprio mal." (Mt 6:25-34) O cristão já tem bastantes problemas todo dia sem aumentá-los por estar ansioso quanto ao que poderia acontecer no dia seguinte, e que, de fato, talvez nunca aconteça.

Mesmo quando um cristão é levado perante autoridades para interrogatório em épocas de perseguição, sua confiança na ajuda de Deus pode livrá-lo da ansiedade. Jeová, por meio do Seu espírito, pode sustentar o cristão nesta situação provadora e tornar possível que ele dê testemunho de modo excelente. — Mt 10:18-20; Lu 12:11, 12.

Sempre que sobrevém ao cristão algo que possa torná-lo ansioso, enchendo-o de desassossego e apreensão, ele deve recorrer em oração ao seu Pai celestial. Assim pode 'lançar sua ansiedade sobre Jeová', confiante em que será ouvido por Aquele que tem cuidado dele. (1Pe 5:7) Isto resultará numa calma íntima, na paz de Deus, que guardará o coração e as faculdades mentais. Bem no íntimo, no coração, o cristão se sentirá livre do desassossego, do mau pressentimento e do alarmismo, e sua mente não será perturbada por distrações e perplexidades resultantes da ansiedade. — Fil 4:6, 7.

ANTICRISTO. Esta palavra significa "contra (ou em lugar de) Cristo". Ela ocorre ao todo cinco vezes, tanto no singular como no plural, todas elas em duas das epístolas de João.

O assunto não era novo entre os cristãos quando João escreveu suas cartas (c. 98 EC). A Primeira de João 2:18 declara: "Criancinhas, é a última hora, e, assim como ouvistes que vem o anticristo [gr.: *an·tí·khri·stos*], já está havendo agora muitos anticristos; sendo que deste fato obtemos o conhecimento de que é a última hora." A declaração de João mostra que há muitos anticristos individuais, embora todos juntos talvez formem uma pessoa composta denominada "o anticristo". (2Jo 7) O uso da expressão "hora", como se referindo a um período de tempo, quer relativamente breve, quer de duração indeterminada, é exemplificado em outros escritos de João. (Veja Jo 2:4; 4:21-23; 5:25, 28; 7:30; 8:20; 12:23, 27.) Ele não restringiu assim o aparecimento, a existência e a atividade de tal anticristo apenas a algum tempo futuro, mas mostrou que o anticristo estava então presente e continuaria. — 1Jo 4:3.

Identificação. Embora no passado tenha havido muitos esforços de identificar "o anticristo" com uma pessoa, tal como Pompeu, Nero ou Maomé (esta última pessoa sendo sugerida pelo Papa Inocêncio III, em 1213 EC), ou com uma organização específica, tal como no conceito protestante do "anticristo", segundo o qual este se aplicaria ao papado, as declarações inspiradas de João mostram que o termo é amplo na sua aplicação, abrangendo todos aqueles que negam que "Jesus é o Cristo", e que negam que Jesus é o Filho de Deus que veio "na carne". — 1Jo 2:22; 4:2, 3; 2Jo 7, *Al, ALA, TEB;* compare isso com Jo 8:42, 48, 49; 9:22.

A negação de Jesus como o Cristo e como o Filho de Deus necessariamente abrange a negação de quaisquer ou de todos os ensinos bíblicos a respeito dele: sua origem, seu lugar no arranjo de Deus, seu cumprimento das profecias das Escrituras Hebraicas como o prometido Messias, seu ministério, seus ensinos e suas profecias, bem como qualquer oposição a ele ou esforços de substituí-lo em sua posição qual Sumo Sacerdote e Rei designado por Deus. Isto se evidencia em outros textos que, embora não usem o termo "anticristo", expressam essencialmente a mesma ideia. Assim, Jesus declarou: "Quem não está do meu lado é contra mim, e quem comigo não ajunta, espalha." (Lu 11:23) A Segunda de João 7 mostra que tais talvez agissem como enganadores, e, por isso, o "anticristo" incluiria aqueles que são "falsos cristos" e "falsos profetas", bem como aqueles que realizam obras poderosas em nome de Jesus, e, no entanto, são classificados por ele como "obreiros do que é contra a lei". — Mt 24:24; 7:15, 22, 23.

Em vista da regra de Jesus, de que aquilo que se faz aos seus verdadeiros seguidores é feito a ele (Mt 25:40, 45; At 9:5), o termo tem de incluir aqueles que perseguem a tais, o que significa que incluiria a simbólica "Babilônia, a Grande". — Lu 21:12; Re 17:5, 6.

João menciona especificamente os apóstatas como estando entre os que são do anticristo, por referir-se aos que "saíram do nosso meio", abandonando a congregação cristã. (1Jo 2:18, 19) Por conseguinte, inclui o "homem que é contra a lei", ou "filho da destruição", descrito por Paulo, bem como os "falsos instrutores" que Pedro denuncia por formarem seitas destrutivas e que 'repudiam até mesmo o dono que os comprou'. — 2Te 2:3-5; 2Pe 2:1; veja HOMEM QUE É CONTRA A LEI.

Mostra-se que reinos, nações e organizações similarmente fazem parte do anticristo da descrição simbólica em Revelação (Apocalipse) 17:8-15; 19:19-21. — Veja Sal 2:1, 2.

Em todos os casos acima mencionados mostra-se que os que compõem o anticristo estão destinados por fim à destruição em retribuição de seu proceder opositor.

ANTIGO DE DIAS. Tradução da expressão aramaica *'at·tíq yoh·mín,* que indica "alguém avançado (ou idoso) em dias". Este título de Jeová só

aparece em Daniel 7:9, 13 e 22, e se alterna com o título de "Supremo". (Da 7:18, 22, 25, 27) O cenário é um tribunal em que o Antigo de Dias está sentado para julgar as potências mundiais, descritas sob o simbolismo de enormes animais. A licença delas para governar a Terra lhes é tirada e o "domínio, e dignidade, e um reino" são dados a alguém "semelhante a um filho de homem", ordenando-se que todos os povos lhe rendam obediência. — Da 7:10-14.

O título "Antigo de Dias" contrasta apropriadamente o Deus eterno com as sucessivas potências mundiais, que ascendem e caem, e representa Jeová em seu papel de majestoso e venerável Juiz de todos. — Sal 90:2; 75:7.

ANTILÍBANO. A mais oriental das duas cadeias de montanhas que formam o sistema montanhoso do Líbano. A cadeia de montanhas do Antilíbano é paralela à cadeia do Líbano por cerca de 100 km, estendendo-se do planalto de Basã, ao L de Dã, até a grande planície de Emesa, não muito longe do lugar de Ribla. Entre as duas cadeias de montanhas existe um longo vale formado pelos rios Orontes e Litani, e chamado de Coele-Síria ("Síria Oca") ou Beqa'. — Jos 11:17.

No N, a cadeia se estreita e é interrompida por uma série de picos destacados. A massa central é mais larga, mais elevada e mais acidentada, ao passo que a zona meridional é cortada por longos vales de torrente que se dirigem para o L e para o S. Ao L da cadeia principal há uma série de planaltos descendentes que gradualmente baixam para o nível das planícies de Damasco. A zona meridional inclui o monte Hermom, que atinge 2.814 m. A geologia destas montanhas é similar à da cadeia de montanhas do Líbano, e estas são na maior parte de pedra calcária, com penhascos cinzentos e picos redondos, cinzentos.

A cadeia de montanhas do Antilíbano é evidentemente indicada no hebraico pelo nome "Amana" em O Cântico de Salomão 4:8, onde é mencionada em conexão com o monte Hermom. Ao passo que alguns consideram o Amana como determinado pico montanhoso, parece referir-se mais quer à inteira cadeia do Antilíbano, quer a alguma parte dela. As cadeias de montanhas de "Libana" e "Ammanana" são mencionadas juntas nas inscrições dos monarcas assírios Tiglate-Pileser III e Senaqueribe. O rio Abana (moderno Barada) é também chamado "Amana" em 2 Reis 5:12 na *Pesito* siríaca e nos Targuns aramaicos, e este rio, o principal de Damasco, tem sua nascente na parte meridional das montanhas do Antilíbano. Por isso, o nome pode referir-se quer àquela parte da cadeia, quer à inteira cadeia de montanhas.

Visto que a maior parte da cadeia de montanhas do Antilíbano não é coberta de neve, possui poucos rios ou riachos. Nela cresce pouca vegetação, mas bosques esparsos do carvalho-anão e de juníperos são vistos em várias partes das encostas. Restam atualmente poucos cedros. As encostas mais baixas ainda sustentam vinhedos, olivais e pomares, como nos tempos bíblicos.

ANTÍLOPE [hebr.: *di·shón*]. Um animal ruminante de casco partido, ocorrendo a única menção dele em Deuteronômio 14:5, onde está incluído na lista dos animais permitidos como alimento para os israelitas. Não há certeza quanto a que animal se refere a palavra hebraica *di·shón*.

O antílope ádax (*Addax nasomaculatus*), que ainda sobrevive nas regiões desérticas da África do Norte, com frequência é sugerido como correspondendo ao *di·shón* das Escrituras Hebraicas. Este antílope mede cerca de 1 m de altura na espádua. Seus cascos fendidos, que se abrem em leque, o equipam admiravelmente para percorrer as areias soltas do deserto, onde consegue sobreviver sem água por períodos extremamente longos. Os chifres amplamente espalhados deste animal são contorcidos como parafuso, dando de uma e meia a quase três voltas, e medem cerca de 1 m ao longo da curvatura. Excetuando-se o abdome, a cauda, as ancas e as marcas faciais, que sempre permanecem brancos, a cor do antílope ádax se torna mais escura no inverno, passando da cor de areia para castanho. Outra possibilidade é o órix da Arábia (*Oryx leucoryx*), também um antílope do deserto.

ANTIOQUIA.

1. A cidade de Antioquia, na Síria, foi fundada por Seleuco I (Nicátor) pouco depois que ele e os generais Cassandro e Lisímaco ganharam a batalha decisiva de Ipsos, na Frígia, Ásia Menor, em 301 AEC. Ele escolheu esse lugar devido às suas vantagens militares e chamou-o pelo nome de seu pai, Antíoco. No lugar do que hoje é chamado de Antáquia, na Turquia, Antioquia foi fundada do lado S do navegável rio Orontes, numa curva a cerca de 32 km do mar Mediterrâneo. Estava geograficamente situada de tal modo, que podia com facilidade dominar o comércio de todo o NO da Síria, que percorria as rotas entre o rio Eufrates e o mar Mediterrâneo. Logo se tornou um centro comercial, e suas manufaturas de itens luxuosos trouxeram prosperidade e riqueza à cidade cosmopolita. Para servir de porto marítimo de Antioquia, Seleuco também fundou a cidade costeira de Selêucia, chamada segundo o seu próprio nome. Antes de ser assassinado, em 281 AEC, transferiu a sede de seu governo de Babilônia para sua nova capital síria, Antioquia, onde a dinastia selêucida de reis

continuou no poder até 64 AEC, quando o general romano Pompeu fez da Síria uma província romana. Antioquia não só se tornou a capital da província romana da Síria, mas também se tornou a terceira maior cidade do império, depois de Roma e Alexandria.

A estrutura física da cidade fora disposta segundo o projeto de Alexandria, com grandes ruas, ladeadas de colunas, que se cruzavam, dando uma impressionante beleza ao esplendor dos prédios circundantes. Era chamada "A Rainha do Oriente", "Antioquia, a Bela", "A Terceira Metrópole do Império Romano", e era ímpar por possuir um sistema regular de iluminação das ruas. Apesar desta exibição exterior de beleza e laboriosidade, granjeou a reputação de ser moralmente corrupta graças à prática aviltante de ritos orgíacos em nome da religião. Juvenal disse que 'o rio Orontes tinha desaguado no rio Tibre, inundando Roma com a superstição e a imoralidade do Oriente'. — *Juvenal and Persius* (Juvenal e Pérsio), Sátira III, 62-65.

Conexões Bíblicas e História Posterior. Josefo registra que os selêucidas incentivaram os judeus a se estabelecer em Antioquia e lhes deram plenos direitos de cidadania, assim estabelecendo uma numerosa população judaica. A primeira menção de Antioquia na Bíblia é em conexão com Nicolau de Antioquia, que se tornou cristão depois de se ter tornado prosélito da religião judaica. (At 6:5) A atividade cristã direta começou ali quando alguns dos discípulos foram espalhados até Antioquia, devido à tribulação surgida após a morte de Estêvão. (At 11:19, 20) Quando a congregação em Jerusalém ouviu falar que muitas pessoas de língua grega se tornavam crentes, enviaram Barnabé até Antioquia e, quando este observou o interesse florescente ali, trouxe Paulo, lá de Tarso, para ajudá-lo. (At 11:21-26) Ambos moraram ali por um ano, ensinando as pessoas, e Paulo depois disso usou Antioquia como base para suas viagens missionárias. Foi em Antioquia que, por providência divina, os discípulos foram pela primeira vez chamados "cristãos". (At 11:26) A generosidade da congregação foi expressa quando ela enviou uma subministração de socorros (At 11:29) pelas mãos de Paulo e Barnabé ao corpo governante em Jerusalém, por volta de 46 EC. Isto coincidiu com uma grande fome que ocorreu no tempo de Cláudio, conforme profetizada por Ágabo. (At 11:27, 28) Depois que retornaram a Antioquia, o espírito santo orientou que Paulo e Barnabé fossem separados para um trabalho especial, de modo que foram enviados na primeira viagem missionária de Paulo, por volta de 47-48 EC. Antes de ele iniciar sua segunda viagem missionária, e enquanto estava em Antioquia, surgiu a questão da circuncisão para os gentios, por volta de 49 EC, e o decreto do corpo governante em Jerusalém foi entregue por Paulo e Barnabé à congregação em Antioquia. (At 15:13-35) A segunda viagem missionária de Paulo, por volta de 49-52 EC, também começou e terminou em Antioquia, e foi também aqui que Paulo corrigiu a ação transigente de Pedro, de fazer discriminação entre judeus e gentios. — Gál 2:11, 12.

2. Antioquia, na Pisídia, também foi fundada por Seleuco I (Nicátor), e chamada em honra ao pai dele, Antíoco. As ruínas da cidade se encontram perto de Ialvaque, na Turquia moderna. (FOTO, Vol. 2, p. 748) Encontrava-se na fronteira da Frígia e da Pisídia, e assim poderia ser considerada parte de uma ou de outra destas províncias em épocas diferentes. Assim, o geógrafo grego, Estrabão, refere-se a ela como uma cidade da Frígia, voltada para a Pisídia (*Geography* [Geografia], 12, VIII, 13, 14), mas, como observa o *Funk and Wagnalls New Standard Bible Dictionary* (Novo Dicionário Bíblico Padrão de Funk e Wagnalls, 1936, p. 51), "a maioria dos escritores falam dela como sendo da Pisídia", assim como fez Lucas. Esta identificação servia para distingui-la da Antioquia da Síria. (Veja PISÍDIA.) Devido à sua localização, Antioquia, na Pisídia, tornou-se parte da rota comercial entre a Cilícia e Éfeso, e continha uma população mista, incluindo muitos judeus, que estabeleceram ali uma sinagoga. Era uma cidade de língua grega, totalmente helenizada. Paulo a visitou duas vezes junto com Barnabé, em sua primeira viagem evangelizadora, por volta de 47-48 EC, e pregou na sinagoga, encontrando muito interesse. (At 13:14; 14:19-23) No entanto, ciumentos das multidões que ali compareciam, certos judeus atiçaram alguns dos principais homens e mulheres da cidade, e lançaram fora dela a Paulo e Barnabé. — At 13:45, 50; 2Ti 3:11.

ÂNTIPAS [forma abreviada de Antípater, significando "Em Lugar de [Seu] Pai"].

1. Mártir da primitiva congregação cristã em Pérgamo, no primeiro século EC. — Re 2:12, 13; veja PÉRGAMO.

2. Herodes Ântipas, filho de Herodes, o Grande. — Veja HERODES N.º 2.

ANTIPÁTRIDE [De (Pertencente a) Antípater]. Uma cidade reconstruída por Herodes, o Grande, em 9 AEC, e chamada em homenagem a seu pai, Antípater (II). É identificada como Ras el-'Ain (Tel Afeq), numa parte bem regada e fértil da planície de Sarom. Crê-se que Antipátride tenha sido o lugar da anterior cidade de Afeque, mencionada em 1 Samuel 4:1. Escavações realizadas ali em 1946, 1961 e 1974 parecem confirmar isso. — Veja AFEQUE N.º 3.

Foi para cá que o corpo principal da escolta do exército romano conduziu Paulo, viajando de Jeru-

salém cerca de 50 km montanhas abaixo, à noite. (At 23:31) Esta localidade situava-se num entroncamento das estradas militares romanas que partiam respectivamente de Jerusalém e de Lida para a capital romana de Cesareia. De Antipátride, os 70 cavalarianos levaram Paulo no percurso restante de cerca de 40 km através da planície até Cesareia.

ANTÔNIA, TORRE DE. Estrutura fortificada em Jerusalém, que servia de alojamento de soldados. De acordo com Josefo, tinha apartamentos, banhos, quartéis e pátios. — ILUSTRAÇÃO, Vol. 2, p. 535.

A Torre de Antônia encontrava-se no canto NO do pátio do templo, e, evidentemente, ocupava o local em que Neemias anteriormente tinha construído o Castelo (ou a fortaleza) mencionado em Neemias 2:8. Herodes, o Grande, executou nele extensos e dispendiosos consertos, e aumentou suas fortificações. Anteriormente conhecido como Baris, Herodes a chamou de Antônia, em honra a Marco Antônio. Assim como o sumo sacerdote e governante judeu João Hircano tinha feito antes dele, Herodes mandava guardar ali as vestes sacerdotais, aparentemente como meio de manter certa fiscalização ou controle sobre o sumo sacerdote.

Segundo Josefo, a fortaleza foi construída numa elevação rochosa de 50 côvados (c. 22 m) de altura. Acima da rocha, tinha muralhas de pedra de 40 côvados (c. 18 m) de altura, e quatro torres nos cantos, três delas com 50 côvados (c. 22 m) de altura, e a outra, no canto sudeste, com vista sobre toda área do templo, com 70 côvados (c. 31 m) de altura. (*The Jewish War* [A Guerra Judaica] V, 238-247 [v, 8]) Antes da época de Herodes, a fortaleza servia primariamente contra as incursões vindas do N, mas, depois disso, servia mormente como ponto de controle sobre os judeus e um meio de policiar as atividades na área do templo, à qual se tinha acesso direto da fortaleza.

A disposição quadrada da fortaleza indicaria que ela possuía um pátio central. Alguns creem que foi em tal pátio central dentro desta torre que Jesus compareceu perante Pilatos para ser julgado. (Jo 19:13) Sugere-se que um pavimento de pedra, encontrado nesta área, seja o mencionado como *"Gabatá"*. Outros, porém, acham que o julgamento de Jesus por Pilatos ocorreu diante do palácio de Herodes. — Veja PAVIMENTO DE PEDRA.

Uma referência mais certa à Torre de Antônia é a registrada no relato de Atos 21:30-40, e 22:24. Paulo parece ter proferido sua defesa e seu testemunho diante duma turba religiosa desde os degraus da fortaleza, e, depois disso, foi levado para ser examinado nos alojamentos dos soldados. Provavelmente, Paulo foi levado de volta a este lugar depois da sessão tumultuada com o Sinédrio, e estava ali quando seu sobrinho veio avisá-lo da conspiração tramada contra a vida dele. — At 23:10, 16.

A Torre de Antônia sofreu sua ruína final quando foi destruída junto com o templo e a cidade pelo general romano Tito, em 70 EC.

ANTOTIAS. Filho de Sasaque, da tribo de Benjamim. — 1Cr 8:24, 25.

ANUBE. Descendente de Judá e filho de Coz. — 1Cr 4:1, 8.

ANULAR, BOLO DE FORMA. Veja BOLO.

ANZI [forma abreviada de Amazias, significando "Jeová É Forte"].

1. Levita da família de Merari, e antepassado de Etã, que era um dos cantores na casa de Jeová, designado por Davi. — 1Cr 6:31, 44-47.

2. Sacerdote, filho de Zacarias, e antepassado de Adaías, alistado como residindo em Jerusalém e fazendo serviços no templo, no tempo de Neemias. — Ne 11:12.

AOÁ, AOÍ, AOÍTA. Descendente de Benjamim através de Bela. (1Cr 8:1-4) Talvez o mesmo que o Aijá em 1 Crônicas 8:7. Alguns dos seus descendentes, os aoítas, eram lutadores de destaque no exército de Davi. — 2Sa 23:9, 28; 1Cr 11:12, 29; 27:4.

APAGADORES. A palavra hebraica, *mezam·mé·reth*, traduzida de forma variada como "espevitadeiras" (*PIB, ALA*), "facas" (*CBC*) e "apagadores" (*NM*), deriva duma raiz (*za·már*) que significa "aparar; podar". Por isso, alguns creem que se refira a utensílios parecidos a tesouras, destinados a aparar as mechas de lamparinas. No entanto, tudo o que se sabe de definitivo sobre tais utensílios é que eram feitos de ouro ou de cobre, e eram usados em conexão com os serviços no templo. — 1Rs 7:50; 2Rs 12:13; 25:14; 2Cr 4:22; Je 52:18. Veja também ESPEVITADEIRAS.

APAIM [duma raiz que significa "nariz; narinas"]. Filho de Nadabe e descendente de Jerameel, da tribo de Judá. — 1Cr 2:25, 30, 31.

APARIÇÃO. A palavra grega *fán·ta·sma* ocorre somente nos dois relatos a respeito de Jesus andar sobre as águas do mar da Galileia até seus discípulos, que estavam num barco. (Mt 14:26; Mr 6:49) Cita-se os discípulos atemorizados como dizendo: "É uma aparição!" A palavra *fán·ta·sma* é traduzida de forma variada por "espírito" (*KJ*), "fantasma" (*ALA, Al, PIB, BLH*), "falsa visão" (*La*) e "aparição" (*Da, ED, Dy, Kx, MR, NM*).

Uma aparição é uma ilusão; algo que realmente não está presente, mas em que se crê

temporariamente devido à imaginação excitada, ou outra causa. Garantindo aos discípulos que este não era o caso, e que ele era real, Jesus disse: "Sou eu; não temais." — Mt 14:27; Mr 6:50.

Tratava-se, portanto, de uma situação diferente da ocasião em que o ressuscitado Jesus surgiu subitamente no meio de seus discípulos, fazendo com que imaginassem que contemplavam "um espírito [gr.: *pneú·ma*]". (Lu 24:36, 37) As palavras de Jesus, nesta situação, evidentemente não visavam convencê-los simplesmente de sua *realidade*, mas assegurar-lhes que estava aparecendo diante deles em forma humana carnal e não em forma de espírito; por isso, ele lhes disse: "Apalpai-me e vede, porque um espírito não tem carne e ossos assim como observais que eu tenho." (Lu 24:38-43; compare isso com Gên 18:1-8; 19:1-3.) Não havia, portanto, nenhuma necessidade de eles temerem, conforme aconteceu com Daniel diante da assombrosa aparição angélica, de natureza completamente diferente. (Veja Da 10:4-9.) A situação também era igualmente bem diferente daquela de Saulo de Tarso, que mais tarde foi cegado pelo aparecimento de Jesus a ele, na estrada de Damasco. — At 9:1-9; 26:12-14; veja TRANSFIGURAÇÃO; VISÃO.

APEDREJAMENTO. Sob a Lei, o transgressor que merecia a pena capital usualmente era apedrejado até morrer. (Le 20:2) Isto visava 'eliminar o mal do meio deles'. Todo Israel ouviria falar dessa punição, e incutia-se assim no seu coração o temor de cometer tal transgressão. (De 13:5, 10, 11; 22:22-24) Ao apedrejar o malfeitor, eles se mostravam zelosos pela adoração verdadeira, ansiosos de certificar-se de que nenhum vitupério sobreviesse ao nome de Deus, e desejosos de manter a congregação limpa.

Antes de se poder apedrejar o transgressor, pelo menos duas testemunhas tinham de dar um testemunho harmonioso contra ele, e, depois disso, elas atiravam as primeiras pedras. (Le 24:14; De 17:6, 7) A perspectiva de se tornar o executor fazia com que a pessoa refletisse seriamente ao apresentar evidência, e, sem dúvida, agia como elemento dissuasivo contra o falso testemunho, o qual, se comprovado, custaria a vida da própria testemunha mentirosa. — De 19:18-20.

O apedrejamento, sem dúvida, geralmente se dava fora da cidade. (Núm 15:35, 36; 1Rs 21:13; contraste isso com De 22:21.) Depois disso, como aviso, o cadáver talvez fosse pendurado numa estaca, mas sem passar do pôr do sol. Era enterrado no mesmo dia. — De 21:21-23.

Jesus se referiu a Jerusalém como "matadora de profetas e apedrejadora dos que lhe são enviados". (Mt 23:37; compare isso com He 11:37.) O próprio Cristo foi ameaçado de apedrejamento. (Jo 8:59; 10:31-39; 11:8) Estêvão foi morto desse modo. (At 7:58-60) Em Listra, judeus fanáticos "apedrejaram Paulo e o arrastaram para fora da cidade, julgando-o morto". — At 14:19; compare isso com 2Co 11:25.

Para saber das ofensas passíveis da penalidade do apedrejamento, veja CRIME E PUNIÇÃO.

APELES. Cristão da congregação de Roma, a quem Paulo enviou cumprimentos como "o aprovado em Cristo". — Ro 16:10; compare isso com 2Co 10:18; 2Ti 2:15.

APERTO DE MÃO. Veja ATITUDES E GESTOS.

ÁPIO, FEIRA DE. Uma feira ou mercado a 64 km a SE de Roma. Era uma bem conhecida parada na famosa estrada romana, a Via Ápia, que ia de Roma até Brundisium (agora chamada Brindisi) via Cápua. Tanto a estrada como a feira obtiveram seu nome do fundador, Ápio Cláudio Ceco, do quarto século AEC.

Como o ponto usual em que os viajantes paravam, no fim do primeiro dia de viagem desde Roma, este ponto de parada se tornou um movimentado centro comercial. O que aumentava a sua importância era sua localização no terminal norte dum canal que corria paralelo à estrada, cruzando os pântanos pontinos. Os viajantes, segundo relatado, cruzavam este canal à noite, em barcaças puxadas por mulas. O poeta romano Horácio descreve os desconfortos da jornada, queixando-se das rãs e dos mosquitos, e retratando a feira de Ápio como apinhada de "barqueiros e taverneiros sovinas". — *Satires* (Sátiras), I, V, 1-6.

Foi nesta encruzilhada movimentada que o apóstolo Paulo, viajando de Putéoli para Roma como prisioneiro, encontrou-se primeiro com a delegação de irmãos cristãos que, ao ouvirem as notícias da sua chegada, viajaram de Roma para encontrar-se com ele. Parte da delegação esperou nas Três Tavernas (15 km mais perto de Roma) ao passo que os demais foram até a Feira de Ápio. — At 28:15.

Ainda existe hoje um lugar conhecido como o *Foro Appio*, ou Foro de Ápio, na Via Ápia. Um poste indicador mostra a área onde havia antigamente a Feira de Ápio. Do outro lado da Via Ápia há uma pequena povoação rural chamada Faiti.

APOCALIPSE. Veja REVELAÇÃO.

APÓCRIFOS. A palavra grega *a·pó·kry·fos* é usada no seu sentido original em três textos bíblicos como se referindo a coisas 'cuidadosamente ocultas'. (Mr 4:22; Lu 8:17; Col 2:3) Conforme aplicada a escritos, referia-se originalmente àqueles que não eram lidos em público, portanto, 'ocultos' de outros. Mais tarde, contudo, a palavra assumiu o sentido de espúrio ou não canônico, e atualmente é usada mais comumente para referir-se aos escritos adicionais declarados pela Igreja Católica Romana, no Concílio de Trento (1546), como fazendo parte do cânon da Bíblia. Os escritores católicos se referem a tais livros como *deuterocanônicos*, que significa "do segundo (ou posterior) cânon", para diferenciá-los dos *protocanônicos*.

Esses escritos adicionais são Tobias, Judite, Sabedoria (de Salomão), Eclesiástico (*não* Eclesiastes), Baruc, 1 e 2 Macabeus, suplementos de Ester, e três adições a Daniel, com nomes diversos, tais como: Cântico dos Três Jovens, Susana e os Anciãos, e A Destruição de Bel e do Dragão. O tempo exato de sua escrita é incerto, mas a evidência indica uma época não anterior ao segundo ou terceiro séculos AEC.

Evidência Contra a Canonicidade. Embora, em alguns casos, apresentem certo valor histórico, qualquer afirmação de canonicidade por parte destes escritos não dispõe de nenhuma base sólida. A evidência aponta para o término do cânon hebraico depois da escrita dos livros de Esdras, Neemias e Malaquias, no quinto século AEC. Os escritos apócrifos jamais foram incluídos no cânon judaico das Escrituras inspiradas, e não fazem parte dele atualmente.

Josefo, historiador judeu do primeiro século, mostra o reconhecimento dado apenas a esses poucos livros (do cânon hebraico) considerados sagrados, dizendo: "Não possuímos miríades de livros incoerentes, que discordam entre si. Nossos livros, os devidamente acreditados, são apenas vinte e dois [equivalentes aos 39 livros das Escrituras Hebraicas segundo a divisão moderna], e contêm o registro de todos os tempos." Daí, ele mostra de forma clara ter consciência da existência de livros apócrifos e de sua exclusão do cânon hebraico, por acrescentar: "Desde o tempo de Artaxerxes até o nosso próprio tempo, a história completa foi escrita, mas não foi considerada digna de crédito igual aos registros anteriores, porque cessou a sucessão exata dos profetas." — *Against Apion* (Contra Apião), I, 38, 41 (8).

Inclusão na "Septuaginta". Os argumentos a favor da canonicidade dos escritos geralmente giram em torno do fato de que estes escritos apócrifos podem ser encontrados em muitas cópias primitivas da tradução *Septuaginta* grega das Escrituras Hebraicas, tradução iniciada no Egito por volta de 280 AEC. No entanto, visto que não existem cópias originais da *Septuaginta*, não se pode afirmar categoricamente que os livros apócrifos foram originalmente incluídos nesta obra. Muitos, talvez a maioria, dos escritos apócrifos foram admitidamente escritos *depois* do início do trabalho de tradução da *Septuaginta*, e assim, obviamente, não constavam da original lista de livros escolhidos para a tradução por parte do grupo de tradutores. No máximo, então, só poderiam ser reputados como acréscimos a tal obra.

Adicionalmente, embora os judeus de língua grega de Alexandria com o tempo inserissem tais escritos apócrifos na *Septuaginta* grega, e, pelo que parece, os considerassem como parte dum cânon ampliado de escritos sagrados, a declaração de Josefo, já citada, mostra que jamais foram incluídos no cânon de Jerusalém, ou Palestino, e, no máximo, eram considerados como apenas escritos secundários, e não de origem divina. Assim, o judaico Concílio de Jâmnia (por volta de 90 EC) excluiu especificamente do cânon hebraico todos esses escritos.

A necessidade de se dar a devida consideração à posição judaica sobre esse assunto é claramente especificada pelo apóstolo Paulo em Romanos 3:1, 2.

Testemunho antigo adicional. Uma das principais evidências externas contra a canonicidade dos Apócrifos é que nenhum dos escritores bíblicos cristãos citou tais livros. Embora isso, por si só, não seja conclusivo, visto que em seus escritos também faltam citações de alguns livros reconhecidos como canônicos, tais como Ester, Eclesiastes e O Cântico de Salomão, todavia, o fato de que nenhum dos escritos dos Apócrifos é citado sequer uma só vez é certamente significativo.

Não deixa de ter seu peso, também, o fato de que os principais peritos bíblicos e "pais da igreja" dos primeiros séculos da Era Comum, no todo, deram aos Apócrifos uma posição inferior. Orígenes, do início do terceiro século EC, em resultado de cuidadosa investigação, fez tal diferenciação entre esses

escritos e os do cânon verdadeiro. Atanásio, Cirilo de Jerusalém, Gregório Nazianzeno e Anfíloco, todos do quarto século EC, prepararam catálogos que alistavam os escritos sagrados de acordo com o cânon hebraico, e, ou desconsideraram esses escritos adicionais ou os colocaram numa classe secundária.

Jerônimo, descrito como "o melhor perito hebraico" da igreja primitiva, e que terminou a tradução da *Vulgata* latina em 405 EC, adotou uma posição definida contra tais livros apócrifos, e foi na realidade o primeiro a usar a palavra "apócrifos" explicitamente no sentido de não canônicos, como se aplicando a tais escritos. Assim, no seu prólogo aos livros de Samuel e de Reis, Jerônimo alista os livros inspirados das Escrituras Hebraicas em harmonia com o cânon hebraico (em que os 39 livros estão agrupados como 22) e então diz: "De modo que há vinte e dois livros . . . Este prólogo das Escrituras pode servir como enfoque fortificado para todos os livros que traduzimos do hebraico para o latim; de modo que saibamos que *tudo o que for além destes precisa ser colocado entre os apócrifos.*" Ao escrever a uma senhora chamada Laeta, sobre a educação da filha dela, Jerônimo aconselhou-a: "Todos os livros apócrifos devem ser evitados; mas, se ela quiser alguma vez lê-los, não para determinar a verdade das suas doutrinas, mas por respeito pelos seus maravilhosos contos, deve dar-se conta de que não foram realmente escritos por aqueles a quem são atribuídos, que eles contêm muitos elementos falhos, e que requer grande perícia para achar ouro na lama." — *Select Letters* (Cartas Seletas), CVII.

Conceitos católicos divergentes. A tendência para incluir estes escritos adicionais como canônicos foi primariamente iniciada por Agostinho (354-430 EC), embora até mesmo ele, em obras posteriores, reconhecesse que havia uma distinção definida entre os livros do cânon hebraico e tais "livros alheios". No entanto, a Igreja Católica, seguindo o exemplo de Agostinho, incluiu esses escritos adicionais no cânon dos livros sagrados determinado pelo Concílio de Cartago em 397 EC. Todavia, não foi senão muito mais tarde, em 1546 EC, no Concílio de Trento, que a Igreja Católica Romana confirmou definitivamente sua aceitação dessas adições no seu catálogo dos livros da Bíblia, e esta ação foi julgada necessária porque, mesmo dentro da igreja, a opinião ainda estava dividida quanto a tais escritos. João Wycliffe, o sacerdote e perito católico romano que, com a subsequente ajuda de Nicolas de Hereford, no século 14, fez a primeira tradução da Bíblia para o inglês, incluiu os Apócrifos em sua obra, mas no prefácio desta tradução declarava que tais escritos "não têm a autoridade de crença". O cardeal dominicano Cajetan, o mais destacado teólogo católico do seu tempo (1469-1534 EC) e chamado por Clemente VII de "lâmpada da Igreja", também discriminou os livros do verdadeiro cânon hebraico das obras apócrifas, apelando para os escritos de Jerônimo como autoridade.

Deve-se observar também que o Concílio de Trento não aceitou todos os escritos anteriormente aprovados pelo precedente Concílio de Cartago, mas deixou de lado três deles: a Oração de Manassés, e 1 e 2 Esdras [não os livros de 1 e 2 Esdras que, em algumas versões católicas, correspondem a Esdras e Neemias]. Assim, estes três escritos, que haviam aparecido por mais de 1.100 anos na aprovada *Vulgata* latina, foram então excluídos.

Evidência interna. A evidência interna destes escritos apócrifos tem ainda maior peso contra a sua canonicidade do que a externa. Falta-lhes completamente o elemento profético. Seu conteúdo e seus ensinos às vezes contradizem os dos livros canônicos e também são contraditórios entre si. Estão repletos de inexatidões históricas e geográficas, e de anacronismos. Os escritores, em alguns casos, são culpados de desonestidade, ao representarem falsamente suas obras como sendo de anteriores escritores inspirados. Mostram-se sob influência grega pagã, por vezes até recorrendo a uma linguagem extravagante e a um estilo literário inteiramente estranho às Escrituras inspiradas. Dois dos escritores dão a entender que não foram inspirados. (Veja o Prólogo de Eclesiástico, *CBC*; 2 Macabeus 2:24-32; 15:38-40, *So*.) Assim, pode-se dizer que a melhor evidência contra a canonicidade dos Apócrifos são os próprios Apócrifos. Segue aqui uma consideração dos livros individuais:

Tobias (Tobit). O relato de um judeu pio da tribo de Naftali, que é deportado para Nínive e que fica cego por lhe ter caído esterco de pássaro em ambos os olhos. Ele manda seu filho, Tobias, à Média para cobrar uma dívida, e Tobias é guiado por um anjo, que se faz passar por homem, a Ecbátana (Ragés, segundo algumas versões). Em caminho, ele obtém o coração, o fígado e o fel dum peixe. Encontra-se com uma viúva, a qual, embora casada sete vezes, continua virgem, visto que cada marido foi morto na noite das núpcias por Asmodeu, o mau espírito. Incentivado pelo anjo, Tobias casa-se com a virgem enviuvada, e por queimar o coração e o fígado do peixe, expulsa o demônio. Retornando para casa, restabelece a visão do pai por usar o fel do peixe.

É provável que a história tenha sido originalmente escrita em aramaico, e calcula-se que ela seja aproximadamente do terceiro século AEC. Obviamente, ela não é inspirada por Deus, por causa da superstição e do erro encontrados na narrativa. Entre as inexatidões encontradas nela está a seguinte: O relato diz que Tobias, na sua juventude, viu a

revolta das tribos setentrionais, que ocorreu em 997 AEC, após a morte de Salomão (Tobias 1:4, 5, *BJ*), também, que ele foi posteriormente deportado para Nínive, junto com a tribo de Naftali, em 740 AEC. (Tobias 1:11-13, *CBC, So*) Isto significaria que ele viveu por mais de 257 anos. No entanto, Tobias 14:1-3 (*CBC*) diz que ele tinha 102 anos de idade quando morreu.

Judite. Este é o relato sobre uma bela viúva judia da cidade de "Betúlia". Nabucodonosor envia seu oficial Holofernes numa campanha para o O, para destruir toda a adoração, exceto a do próprio Nabucodonosor. Os judeus em Betúlia são sitiados, mas Judite finge ser traidora da causa judaica e é admitida ao acampamento de Holofernes, onde ela lhe dá um relatório falso sobre as condições da cidade. Num banquete, no qual Holofernes fica embriagado, ela consegue decapitá-lo com a própria espada dele e então retornar a Betúlia com a cabeça dele. Na manhã seguinte, o acampamento inimigo é lançado em confusão, e os judeus ganham uma vitória completa.

Conforme comenta a tradução católica de *A Bíblia de Jerusalém* na sua Introdução aos livros de Tobias, Judite e Ester: "O livro de Judite, sobretudo, manifesta uma soberba indiferença pela história e pela geografia." Entre as incoerências indicadas nesta introdução encontra-se esta: Declara-se que os eventos ocorreram durante o reinado de Nabucodonosor, que é chamado de rei "que reinou sobre os assírios em Nínive, a grande cidade". (Judite 1:1, 7 [1:5, 10, *CBC, So*]) A introdução e as notas desta tradução indicam que Nabucodonosor era rei de Babilônia e nunca reinou em Nínive, visto que Nínive havia sido destruída anteriormente pelo pai de Nabucodonosor, Nabopolassar.

Acerca do itinerário do exército de Holofernes, esta Introdução declara que é "um desafio à geografia". *O Novo Dicionário da Bíblia* (Vol. 1, p. 92) comenta: "A história não passa de franca ficção — doutro modo suas inexatidões seriam incríveis." — Editor organizador J. D. Douglas, 1966, Edições Vida Nova, São Paulo.

Pensa-se que o livro fora escrito na Palestina durante o período grego, perto do fim do segundo século ou do começo do primeiro século AEC. Crê-se que fora originalmente escrito em hebraico.

Adições ao Livro de Ester. Estas constituem seis passagens adicionais. A primeira parte, de 17 versículos, em alguns antigos textos gregos e latinos (mas Est 11:2–12:6 na *So*) precede ao primeiro capítulo, apresentando um sonho de Mordecai (Mardoqueu) e a sua exposição duma conspiração contra o rei. Depois de 3:13 (mas 13:1-7 na *So*), a segunda adição apresenta o texto do edito do rei contra os judeus. No fim do capítulo 4 (mas 13:8–14:19 na *So*) relatam-se orações de Mordecai e de Ester como terceira adição. A quarta ocorre depois de 5:2 (mas 15:1-19 na *So*) e conta a audiência de Ester com o rei. A quinta ocorre depois de 8:12 (mas 16:1-24 na *So*) e consiste no edito do rei que permitiu aos judeus defender-se. No fim do livro (mas 10:4–11:1 na *So*), interpreta-se o sonho apresentado na introdução apócrifa.

A colocação destas adições varia em diversas traduções, algumas colocando todas no fim do livro (como Jerônimo fez na sua tradução) e outras intercalando-as no texto canônico.

Na primeira destas seções apócrifas, Mordecai é apresentado como tendo estado entre os cativos tomados por Nabucodonosor, em 617 AEC, e como homem importante na corte do rei, no segundo ano de Assuero (o gr. diz Artaxerxes) mais de um século depois. Esta declaração, que Mordecai ocupou tal cargo importante tão cedo no reinado do rei contradiz a parte canônica de Ester. Crê-se que as adições apócrifas sejam a obra dum judeu egípcio e que tenham sido escritas durante o segundo século AEC.

Sabedoria (de Salomão). Este é um tratado que exalta os benefícios para os que procuram a sabedoria divina. A sabedoria é personificada como mulher celestial, e a oração de Salomão, pedindo sabedoria, está incluída no texto. A última parte recapitula a história desde Adão até a conquista de Canaã, citando dela exemplos de bênçãos pela sabedoria e de calamidades pela falta dela. Considera-se a tolice da adoração de imagens.

Embora Salomão não seja mencionado especificamente por nome, em certos textos, o livro o apresenta como seu autor. (Sabedoria 9:7, 8, 12) Mas o livro cita passagens de livros bíblicos escritos séculos depois da morte de Salomão (c. 998 AEC) e faz isso da *Septuaginta* grega, que começou a ser traduzida por volta de 280 AEC. Crê-se que o escritor tenha sido um judeu de Alexandria, no Egito, que escreveu por volta de meados do primeiro século AEC.

O escritor manifesta estribar-se fortemente na filosofia grega. Ele usa terminologia platônica na promoção da doutrina da imortalidade da alma humana. (Sabedoria 2:23; 3:2, 4) Outros conceitos pagãos apresentados são a pré-existência das almas humanas e o conceito de que o corpo é um impedimento ou estorvo para a alma. (8:19, 20; 9:15) A apresentação dos eventos históricos desde Adão até Moisés é floreada com muitos pormenores fantasiosos, frequentemente em contradição com o registro canônico.

Embora algumas obras de referências se esforcem a mostrar certa correspondência entre passagens desse escrito apócrifo e as posteriores obras

das Escrituras Gregas Cristãs, a similaridade frequentemente é pouca, e, mesmo onde é um pouco maior, não indicaria que os escritores cristãos recorreram a esta obra apócrifa, mas, antes, que recorreram às Escrituras Hebraicas canônicas, que o escritor apócrifo também usou.

Eclesiástico. Este livro, também chamado Sabedoria de Jesus, Filho de Sirac, tem a distinção de ser o mais longo dos livros apócrifos e o único cujo autor é conhecido, Jesus ben-Sirac de Jerusalém. O escritor explica a natureza da sabedoria e sua aplicação para uma vida bem-sucedida. A observância da Lei é fortemente enfatizada. Dá-se conselho sobre muitos campos de conduta social e da vida diária, inclusive comentários sobre modos à mesa, sonhos e viagens. A parte concludente contém um retrospecto sobre importantes personagens de Israel, terminando com o sumo sacerdote Simão II.

Contradizendo a declaração de Paulo em Romanos 5:12-19, que lança a responsabilidade pelo pecado sobre Adão, Eclesiástico diz: "Foi pela mulher que começou o pecado, e é por causa dela que todos morremos." (25:33, *CBC*) O escritor prefere também "toda malícia, não, porém, a malícia da mulher". — 25:19, *CBC*.

O livro foi originalmente escrito em hebraico, no começo do segundo século AEC. Citações dele são encontrados no Talmude judaico.

Baruc (Incluindo a Epístola de Jeremias). Faz-se parecer como se os primeiros cinco capítulos tivessem sido escritos pelo amigo e escriba de Jeremias, Baruque (Baruc); o sexto capítulo é apresentado como carta escrita pelo próprio Jeremias. O livro relata as expressões de arrependimento e as orações por alívio por parte dos judeus exilados em Babilônia, exortações para seguir a sabedoria, incentivo para esperar na promessa de libertação e a denúncia da idolatria babilônica.

Baruque é apresentado como estando em Babilônia (Baruc 1:1, 2), ao passo que o registro bíblico mostra que ele foi para o Egito, assim como Jeremias, e não há nenhuma evidência de que Baruque estivesse alguma vez em Babilônia. (Je 43:5-7) Contrário à profecia de Jeremias, de que a desolação de Judá durante o exílio babilônico duraria 70 anos (Je 25:11, 12; 29:10), Baruc 6:2 diz aos judeus que ficariam em Babilônia por sete gerações e então seriam libertos.

Jerônimo, no seu prefácio ao livro de Jeremias, declara: "Não achei valer a pena traduzir o livro de Baruque." A introdução ao livro em *The Jerusalem Bible* (A Bíblia de Jerusalém; ed. 1966, p. 1128), sugere que partes da composição talvez tenham sido escritas só no segundo ou no primeiro século AEC; portanto, por outro autor (ou autores), e não Baruque. A língua original provavelmente foi a hebraica.

Cântico dos Três Jovens. Esta adição a Daniel segue a Daniel 3:23. Consiste em 67 versículos que apresentam uma oração supostamente proferida por Azarias dentro da fornalha ardente, seguida por um relato sobre um anjo que apagou as chamas, e finalmente um cântico entoado pelos três hebreus dentro da fornalha. O cântico é bastante similar ao Salmo 148. Suas referências ao templo, a sacerdotes e querubins, porém, não se enquadram no tempo a que se alega que se aplica. Talvez tenha sido originalmente escrito em hebraico, e é considerado como do primeiro século AEC.

Susana e os Anciãos. Este conto relata um incidente na vida da bela esposa de Joaquim, um judeu rico em Babilônia. Enquanto Susana se banhava, chegaram-se a ela dois anciãos judeus, que instaram com ela que cometesse adultério com eles, e, quando ela recusou, forjaram uma falsa acusação contra ela. No julgamento, ela foi condenada à morte, mas o jovem Daniel habilmente expôs os dois anciãos, e Susana foi exonerada da acusação. Não há certeza sobre a língua original. Pensa-se que tenha sido escrito durante o primeiro século AEC. Na *Septuaginta* grega o trecho foi colocado antes do livro canônico de Daniel, e na *Vulgata* latina foi colocado depois dele. Algumas versões o incluem como capítulo 13 de Daniel.

A Destruição de Bel e do Dragão. Esta é uma terceira adição a Daniel, sendo que algumas versões a colocam como capítulo 14. No relato, o Rei Ciro exige que Daniel adore um ídolo do deus Bel. Por aspergir cinzas no pavimento do templo e assim descobrir pegadas, Daniel prova que o alimento supostamente consumido pelo ídolo na realidade é consumido pelos sacerdotes pagãos e suas famílias. Os sacerdotes são mortos e Daniel destroça o ídolo. O rei requer de Daniel adorar um dragão vivo. Daniel destrói o dragão, mas é lançado na cova dos leões pela população enfurecida. Durante os sete dias do seu confinamento, um anjo pega Habacuque (Habacuc) pelos cabelos e leva tanto a ele como uma tigela de caldo da Judeia a Babilônia, a fim de prover Daniel de alimento. Habacuque é então devolvido à Judeia, Daniel é solto da cova, e seus oponentes são lançados nela e devorados. Considera-se ser esta adição também do primeiro século AEC. Estas adições a Daniel são chamadas em *O Novo Dicionário da Bíblia* (1966, Vol. 1, p. 93) de "pio exagero lendário".

Primeiro Macabeus. Um relato histórico da luta de independência dos judeus durante o segundo século AEC, desde o começo do reinado de Antíoco Epifânio (175 AEC) até a morte de Simão Macabeu (c. 134 AEC). Trata especialmente das fa-

çanhas do sacerdote Matatias e de seus filhos, Judas, Jônatas e Simão, nas suas lutas com os sírios.

Esta é a mais valiosa das obras apócrifas, por causa das informações históricas que fornece sobre este período. Entretanto, conforme comenta *The Jewish Encyclopedia* (A Enciclopédia Judaica, 1976, Vol. VIII, p. 243), nela "a história é escrita do ponto de vista humano". Igual às outras obras apócrifas, não faz parte do inspirado cânon hebraico. Foi evidentemente escrita em hebraico por volta da última parte do segundo século AEC.

Segundo Macabeus. Embora colocado após Primeiro Macabeus, este relato refere-se a parte do mesmo período (de c. 180 AEC a 160 AEC), mas não foi escrito pelo autor de Primeiro Macabeus. O escritor apresenta o livro como resumo das obras anteriores de certo Jasão de Cirene. Descreve as perseguições sofridas pelos judeus sob Antíoco Epifânio, o saque do templo e sua subsequente rededicação deste.

O relato apresenta Jeremias, por ocasião da destruição de Jerusalém, como levando o tabernáculo e a Arca do Pacto a uma caverna no monte do qual Moisés viu a terra de Canaã. (2 Macabeus 2:1-16) Naturalmente, o tabernáculo havia sido substituído pelo templo uns 420 anos antes.

No dogma católico usam-se diversos textos em apoio de doutrinas tais como a punição após a morte (2 Macabeus 6:26), a intercessão de santos (15:12-16), e ser próprio orar pelos mortos (12:41-46, *So*).

A Bíblia de Jerusalém, na sua Introdução aos livros de Macabeus, diz a respeito de Segundo Macabeus: "O estilo, que é o dos escritores helenísticos, mas não dos melhores, é às vezes empolado." O escritor de Segundo Macabeus não tem pretensões de escrever sob inspiração divina e devota parte do segundo capítulo para justificar sua escolha do método específico usado em tratar a matéria. (2 Macabeus 2:24-32, *BJ*) Ele conclui sua obra por dizer: "Porei aqui fim à minha narração. Se está bem e como convém à história, isso é o que eu desejo; mas se, pelo contrário, é vulgar e medíocre, não pude fazer melhor." — 2 Macabeus 15:38, 39, *So.*

O livro foi evidentemente escrito em grego, no período entre 134 AEC e a queda de Jerusalém em 70 EC.

Obras Apócrifas Posteriores. Especialmente a partir do segundo século EC, desenvolveu-se um imenso conjunto de escritos que afirmam ter inspiração divina e canonicidade, e que pretendem estar relacionados com a fé cristã. Frequentemente chamados de "Apócrifos do Novo Testamento", esses escritos representam esforços de imitar os Evangelhos, Atos, cartas, e as revelações contidas nos livros canônicos das Escrituras Gregas Cristãs. Um grande número deles são conhecidos apenas através de fragmentos existentes ou por citações deles ou alusões a eles por outros escritores.

Esses escritos manifestam uma tentativa de prover informações que os escritos inspirados deliberadamente omitem, tais como as atividades e os eventos relacionados com a vida de Jesus, desde a sua infância até o tempo do seu batismo, ou um esforço de fabricar apoio para doutrinas ou tradições que não encontram base na Bíblia ou que estão em contradição a ela. Assim, o chamado Evangelho da Infância de Tomé e o Protoevangelho de Tiago estão cheios de relatos fantasiosos de milagres supostamente realizados por Jesus na sua infância. Mas o efeito global do retrato que apresentam dele é fazer Jesus parecer uma criança caprichosa e petulante, dotada de poderes impressionantes. (Compare isso com o relato genuíno em Lu 2:51, 52.) Os "Atos" apócrifos, tais como os "Atos de Paulo" e os "Atos de Pedro", dão muita ênfase à completa abstinência de relações sexuais, e até mesmo apresentam os apóstolos como instando com as mulheres a se separarem do marido, contradizendo assim o conselho autêntico de Paulo em 1 Coríntios 7.

Comentando esses escritos apócrifos pós-apostólicos, *The Interpreter's Dictionary of the Bible* (Dicionário Bíblico do Intérprete, Vol. 1, p. 166) declara: "Muitos deles são triviais, alguns são altamente teatrais, alguns são desagradáveis, até mesmo repulsivos." (Editado por G. A. Buttrick, 1962) *Funk and Wagnalls New Standard Bible Dictionary* (Novo Dicionário Bíblico Padrão de Funk e Wagnalls, 1936, p. 56) comenta: "Eles têm sido a fonte frutífera de lendas sagradas e de tradições eclesiásticas. É para esses livros que temos de nos voltar para obter a origem de alguns dos dogmas da Igreja Católica Romana."

Assim como os anteriores escritos apócrifos foram excluídos das Escrituras Hebraicas pré-cristãs aceitas, assim também esses posteriores escritos apócrifos não foram aceitos como inspirados, nem foram incluídos como canônicos nas primeiras coleções ou catálogos das Escrituras Gregas Cristãs. — Veja CÂNON.

APOLION [Destruidor]. Nome grego usado pelo apóstolo João para traduzir o hebraico "Abadon", em Revelação (Apocalipse) 9:11. Apolion significa "Destruidor", e é apresentado como o nome do "anjo do abismo". Embora a maioria das obras de referência aplique este nome a um personagem mau ou a uma força má, todo o cenário da visão apocalíptica indica o contrário, visto que coerentemente retrata anjos sendo usados por Deus para lançar calamidades sobre os Seus inimigos.

O uso do verbo relacionado, *a·pól·ly·mi,* ilustra isso, como em Tiago 4:12, que diz a respeito de Deus: "Há um que é legislador e juiz, aquele que é capaz de salvar e de *destruir.*" (Veja Mt 10:28.) O espírito impuro que Jesus expulsou dum homem numa sinagoga em Cafarnaum reconheceu Jesus como agente de Deus e disse: "Que temos nós contigo, Jesus, nazareno? Vieste *destruir-nos?*" (Mr 1:24; Lu 4:34) Jesus advertiu os opositores impenitentes entre os seus ouvintes do perigo que corriam de ser destruídos. (Lu 13:3-5; 20:16) Estes e outros textos apontam para o glorificado Cristo Jesus como o chamado por este título. — Compare isso com Re 19:11-16; Lu 8:31; veja ABADON.

APOLO [Destruidor; abreviação de Apolônio]. Um judeu de Alexandria, no Egito, dotado de notável eloquência e de um sólido conhecimento das Escrituras Hebraicas. Ele parece ter recebido testemunho dos discípulos de João, o Batizador, ou então de testemunhas cristãs antes de Pentecostes, visto que "estava familiarizado apenas com o batismo de João". (At 18:24, 25) Todavia, ardia de convicção, e ao chegar a Éfeso, por volta de 52 EC, começou a dar testemunho na sinagoga local. Isto o pôs em contato com Áquila e Priscila, que preencheram algumas lacunas no entendimento que tinha do ensino cristão. De Éfeso, dirigiu-se à Acaia, portando uma carta de apresentação, e ali parece ter centralizado suas atividades em Corinto, onde Paulo o havia antecedido. Seu fervor e suas poderosas refutações bíblicas dos argumentos dos judeus descrentes mostraram ser de grande ajuda para os irmãos ali. Ele assim 'regou o que Paulo havia plantado'. — At 18:26-28; 19:1; 1Co 3:6.

Infelizmente, por volta do tempo em que Paulo escreveu sua primeira carta aos coríntios (c. 55 EC), haviam surgido facções na congregação de Corinto, alguns considerando o eloquente Apolo como seu líder, ao passo que outros favoreciam Paulo ou Pedro, ou se apegavam somente a Cristo. (1Co 1:10-12) A carta de Paulo corrigiu seu modo errado de pensar, mostrando a necessidade vital de união e a relativa insignificância dos indivíduos, como apenas ministros que serviam sob Deus e Cristo. (1Co 3:4-9, 21-23; 4:6, 7) Parece que Apolo deve ter estado então em Éfeso ou perto dali, onde Paulo evidentemente escreveu a Primeira aos Coríntios, pois Paulo fala de instar com Apolo a que visitasse a congregação coríntia. (1Co 16:12) A relutância de Apolo em ir até lá pode ter sido causada pelas atitudes incorretas que existiam em Corinto, ou simplesmente devido a ter um campo de atividades que ele achava exigir sua contínua atenção ainda por algum tempo. De qualquer modo, a breve declaração de Paulo mostra que estes dois missionários ativos não haviam permitido que esses assuntos produzissem uma brecha na sua própria união. A menção final de Apolo ocorre em Tito 3:13, onde Paulo pede a Tito, então em Creta, que suprisse as necessidades de Apolo para certa viagem.

APOLÔNIA [De (Pertencente a) Apolo; Lugar de Apolo]. Uma cidade da Macedônia, chamada pelo nome de Apolo, deus-sol grego, da mesma forma como o foram várias outras cidades da região do Mediterrâneo. Estava situada no distrito de Migdônia, a cerca de 35 km de Anfípolis, e 45 km de Tessalônica, ou a cerca de um dia de viagem de cada uma. Encontrava-se junto à grande estrada romana, a Via Egnácia, ao S do lago Bolbe, mas não goza de proeminência histórica. Paulo e Silas passaram por ela na segunda viagem missionária de Paulo, mais provavelmente na primavera ou no início do verão setentrional do ano 50 EC. — At 17:1.

APOSENTADORIA. Afastar-se a pessoa do serviço ou de certos aspectos dele.

Ao designar os levitas (que não eram da família sacerdotal de Arão) para servir na tenda de reunião sob a direção dos sacerdotes, Jeová fez amorosas provisões para o bem-estar deles. Ordenou a Moisés: "Isto é o que se aplica aos levitas: Da idade de vinte e cinco anos para cima ele ingressará na companhia do serviço da tenda de reunião. Mas, depois da idade de cinquenta anos retirar-se-á da companhia de serviço e não fará mais nenhum serviço. E ele terá de ministrar aos seus irmãos na tenda de reunião, cuidando da obrigação, mas não deve fazer nenhum serviço." — Núm 8:23-26; 1Cr 23:3.

Em Números, capítulo 4, descreve-se a organização de serviço, dos levitas. Ali se declara que deviam ser registrados dos 30 aos 50 anos de idade.

Era um trabalho braçal pesado montar, desmontar e transportar a tenda de reunião. Os 96 pedestais de encaixe, de prata, para as armações de painel pesavam um talento (c. 34 kg) cada um; havia também quatro pedestais para as colunas entre os compartimentos do Santo e do Santíssimo, provavelmente do mesmo peso, e cinco pedestais de cobre para as colunas da entrada do tabernáculo. (Êx 26:19, 21, 25, 32, 37; 38:27) As 48 armações de painel (4,5 m de comprimento; 67 cm de largura) eram de acácia, madeira pesada, de fino grão, recobertas de ouro. (Êx 26:15-25, 29) Havia trancas recobertas de ouro passadas ao longo de cada lado e dos fundos do tabernáculo. (Êx 26:26-29) Todos esses objetos eram pesados. Além disso, havia o peso considerável das coberturas de peles de focas, de peles de carneiros, pelos de cabra, e linho, bem como os cortinados de linho em volta do pátio, com seus pilares, seus pedestais de encaixe, estacas de tenda, e assim por diante. De modo que o manejo do tabernáculo envolvia verdadeiro trabalho mus-

cular. (Êx 26:1-14; 27:9-19) Proveram-se seis carroças para o transporte desses objetos. A Arca do Pacto coberta, a mesa dos pães da proposição, o candelabro de ouro e o altar de sacrifício recoberto de cobre eram carregados nos ombros pelos coatitas à medida que caminhavam. — Núm 7:7-9; Êx 25:10-40; 27:1-8; Núm 4:9, 10.

Outra finalidade do arranjo de aposentadoria evidentemente era dar a todos os levitas a oportunidade de terem designações de serviço no santuário, porque apenas um número limitado era necessário, especialmente durante o tempo em que a tenda de reunião ou tabernáculo estava em uso. Não havia provisão de aposentadoria para os sacerdotes, os levitas da família de Arão.

Evidentemente, havia um período de cinco anos, dos 25 aos 30 anos de idade, em que o levita servia no que poderia ser chamado de "treinamento". Pode ser que estes mais jovens não fossem usados para tarefas pesadas, que eram reservadas para os de 30 ou mais anos de idade — homens plenamente adultos. (Veja IDADE.) Mais tarde, depois de a Arca ter sido permanentemente estabelecida no monte Sião (e especialmente na iminência da construção do templo), não existia mais o trabalho pesado do transporte do santuário. Portanto, Davi providenciou que os levitas começassem a servir com a idade de 20 anos. Sem dúvida, isso se fez porque no templo havia necessidade de mais pessoas cuidarem do grandemente aumentado serviço ali. — 1Cr 23:24-27.

Os levitas que se aposentavam à idade de 50 anos não se retiravam de todo o serviço. Eles ainda podiam servir voluntariamente e "ministrar aos seus irmãos na tenda de reunião, cuidando da obrigação". (Núm 8:26) Eles provavelmente serviam de conselheiros e ajudavam em cuidar de parte do trabalho mais leve incluído na obrigação dos levitas, mas eram poupados ao trabalho mais pesado. E ainda eram instrutores da Lei para o povo. (De 33:8-10; 2Cr 35:3) Os dentre eles que moravam em cidades de refúgio eram de ajuda para os que se refugiavam ali.

O Ministério Cristão. Os que se tornam "irmãos" espirituais de Jesus Cristo e seguidores das pisadas dele são chamados de "sacerdócio real". (He 2:10-12; 1Pe 2:9) Para estes não há nenhuma provisão de aposentadoria. O apóstolo Paulo estava ativo em seu ministério enquanto na prisão, e continuou em constante atividade ministerial até ser morto. (At 28:30, 31; 2Ti 4:6, 7) Pedro continuou ativo até o fim de sua vida. (2Pe 1:13-15) João escreveu seu Evangelho e três cartas canônicas já em idade extremamente avançada, por volta de 98 EC.

Diz-se que a "grande multidão", vista por João depois da visão dos 144.000 "selados", "prestam [a Deus] serviço sagrado, dia e noite", ou continuamente. Por conseguinte, não existe aposentadoria do serviço de Deus para nenhum cristão. — Re 7:4, 9, 15.

APOSTASIA. Este termo em grego (*a·po·sta·sí·a*) deriva do verbo *a·fí·ste·mi*, que significa literalmente "apartar-se de". O substantivo tem o sentido de "deserção, abandono ou rebeldia". (At 21:21 n.) No grego clássico, o substantivo era usado para referir-se à defecção política, e o verbo é evidentemente empregado neste sentido em Atos 5:37 a respeito de Judas, o galileu, que "arrastou" (*a·pé·ste·se*, forma de *a·fí·ste·mi*) seguidores. A *Septuaginta* grega usa o termo em Gênesis 14:4, com referência a uma rebelião assim. No entanto, nas Escrituras Gregas Cristãs, é usado primariamente com respeito à defecção religiosa; um afastamento ou abandono da verdadeira causa, adoração e serviço de Deus, e, portanto, o abandono daquilo que a pessoa antes professava e uma deserção total de princípios ou da fé. Os líderes religiosos de Jerusalém acusaram Paulo de tal apostasia contra a Lei mosaica.

Pode-se dizer, apropriadamente, que o Adversário de Deus foi o primeiro apóstata, conforme indicado pelo nome Satanás. Ele induziu o primeiro casal humano a apostatar. (Gên 3:1-15; Jo 8:44) Após o Dilúvio, houve uma rebelião contra as palavras do Deus de Noé. (Gên 11:1-9) Jó, mais tarde, achou necessário defender-se da acusação de apostasia feita pelos seus três supostos confortadores. (Jó 8:13; 15:34; 20:5) Em sua defesa, Jó mostrou que Deus não concede audiência ao apóstata (Jó 13:16), e mostrou também o estado de desesperança daquele que é cortado em apostasia. (Jó 27:8; veja também a declaração de Eliú em 34:30; 36:13.) Nestes casos, a palavra hebraica *hha·néf* é usada, significando "[alguém] alienado de Deus", isto é, um apóstata. O verbo aparentado, *hha·néf*, significa "estar inclinado para longe da relação correta com Deus", ou, "poluir, levar à apostasia". — *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento), de L. Koehler e W. Baumgartner, Leiden, 1958, p. 317.

Apostasia em Israel. Os primeiros dois mandamentos da Lei condenavam toda apostasia. (Êx 20:3-6) E, antes de os israelitas entrarem na Terra da Promessa, eles foram avisados do grave perigo da apostasia resultante de casamentos com pessoas daquele país. (De 7:3, 4) Mesmo que alguém que incitasse outros à apostasia fosse parente próximo ou o cônjuge, ele devia ser morto por ter 'falado em revolta contra Jeová, vosso Deus'. (De 13:1-15) As tribos de Rubem, Gade e Manassés agiram rapidamente para exonerar-se duma acusação de apostasia, que surgiu devido a terem construído um altar. — Jos 22:21-29.

Muitos dos reis de Israel e de Judá seguiram um proceder apóstata — por exemplo, Saul (1Sa 15:11; 28:6, 7), Jeroboão (1Rs 12:28-32), Acabe (1Rs 16:30-33), Acazias (1Rs 22:51-53), Jeorão (2Cr 21:6-15), Acaz (2Cr 28:1-4) e Amom (2Cr 33:22, 23). Com o tempo, desenvolveu-se uma nação de apóstatas, uma vez que as pessoas escutavam os sacerdotes e profetas apóstatas (Je 23:11, 15) e outros homens desprovidos de princípios, os quais, por meio de palavras suaves e falsos proferimentos, levavam-nas à conduta desenfreada, à imoralidade e a desertarem de Jeová, 'a fonte de água viva'. (Is 10:6; 32:6, 7; Je 3:1; 17:13) Segundo Isaías 24:5, a própria terra se tornou "poluída [*hhanefáh*] sob os seus habitantes, pois deixaram de lado as leis, mudaram o regulamento, violaram o pacto de duração indefinida". Não se lhes concederia misericórdia na destruição predita. — Is 9:17; 33:11-14; Sof 1:4-6.

Que características distinguem os apóstatas dos verdadeiros cristãos?

Uma apostasia entre os professos cristãos foi predita pelo apóstolo Paulo em 2 Tessalonicenses 2:3. Ele mencionou especificamente certos apóstatas, tais como Himeneu, Alexandre e Fileto. (1Ti 1:19, 20; 2Ti 2:16-19) Entre as diversas causas da apostasia apresentadas nos avisos apostólicos achavam-se: falta de fé (He 3:12), falta de perseverança em face de perseguição (He 10:32-39), abandono dos padrões morais corretos (2Pe 2:15-22), acatar "palavras simuladas" de falsos instrutores e "desencaminhantes pronunciações inspiradas" (2Pe 2:1-3; 1Ti 4:1-3; 2Ti 2:16-19; compare isso com Pr 11:9) e tentar "ser declarados justos por meio de lei". (Gál 5:2-4) Os apóstatas, embora ainda professem ter fé na Palavra de Deus, talvez abandonem o serviço dele por tratar com descaso a obra de pregação e de ensino que ele designou aos seguidores de Jesus Cristo. (Lu 6:46; Mt 24:14; 28:19, 20) Talvez afirmem também servir a Deus, mas rejeitam os representantes dele, a parte visível da Sua organização. (Ju 8, 11; Núm 16:19-21; Mt 24:45-51) Os apóstatas frequentemente procuram fazer de outros seus seguidores. (At 20:30; 2Pe 2:1, 3) Os que assim deliberadamente abandonam a congregação cristã tornam-se deste modo parte do "anticristo". (1Jo 2:18, 19) Assim como se deu com os israelitas apóstatas, também se predisse a destruição dos que apostatam da congregação cristã. — 2Pe 2:1; He 6:4-8; veja ASSOCIAÇÃO.

Durante o período de perseguição, que a primitiva congregação cristã sofreu às mãos do Império Romano, os cristãos professos foram às vezes induzidos a negar ser discípulos cristãos, e exigiu-se dos que fizeram isso indicar sua apostasia por meio duma oferta de incenso perante algum deus pagão ou a blasfemarem abertamente do nome de Cristo.

É evidente que há uma distinção entre uma 'queda' devido a uma fraqueza e o 'desvio' que constitui apostasia. Esse último subentende um afastamento definitivo e deliberado da vereda da justiça. (1Jo 3:4-8; 5:16, 17) Seja qual for a base aparente, quer intelectual, quer moral, quer espiritual, constitui uma rebelião contra Deus e uma rejeição de sua Palavra da verdade. — 2Te 2:3, 4; veja HOMEM QUE É CONTRA A LEI.

APÓSTOLO. A palavra grega *a·pó·sto·los* deriva do verbo comum, *a·po·stél·lo*, que significa simplesmente "enviar (ou despachar)". (Mt 10:5; Mr 11:3) Seu sentido básico é claramente ilustrado na declaração de Jesus: "O escravo não é maior do que o seu amo, nem é o enviado [*a·pó·sto·los*] maior do que aquele que o enviou." (Jo 13:16) Neste sentido, a palavra também se aplica a Cristo Jesus como o "apóstolo e sumo sacerdote que confessamos". (He 3:1; compare isso com Mt 10:40; 15:24; Lu 4:18, 43; 9:48; 10:16; Jo 3:17; 5:36, 38; 6:29, 57; 7:29; 8:42; 10:36; 11:42; 17:3, 8, 18, 21-25; 20:21.) Jesus foi enviado por Deus como seu representante designado e comissionado.

O termo é mormente aplicado, porém, aos discípulos a quem Jesus pessoalmente escolheu como corpo de 12 representantes designados. Os nomes dos doze originalmente escolhidos são fornecidos em Mateus 10:2-4; Marcos 3:16-19 e Lucas 6:13-16. Um dos 12 originais, Judas Iscariotes, mostrou-se traidor, destarte cumprindo profecias anteriores. (Sal 41:9; 109:8) Os restantes 11 apóstolos fiéis são de novo alistados em Atos 1:13.

Alguns dos apóstolos tinham sido discípulos de João, o Batizador, antes de se tornarem discípulos de Jesus. (Jo 1:35-42) Onze deles eram evidentemente galileus (At 2:7), sendo Judas Iscariotes considerado o único da Judeia. Pertenciam à classe operária; quatro eram definitivamente pescadores de profissão; um deles tinha sido cobrador de impostos. (Mt 4:18-21; 9:9-13) Pelo menos dois deles parecem ter sido primos de Jesus (Tiago e João, filhos de Zebedeu). Eram homens tidos pelos líderes religiosos como "indoutos e comuns", indicando que sua instrução era elementar e não provinha de escolas de ensino superior. Vários deles, inclusive Pedro (Cefas), eram casados. — At 4:13; 1Co 9:5.

Dentre os 12, Pedro, Tiago e João parecem ter usufruído a associação mais íntima com Jesus. Apenas eles testemunharam a ressurreição da filha de Jairo (Mr 5:35-43) e a transfiguração de Jesus (Mt 17:1, 2), e o acompanharam mais para dentro do jardim de Getsêmani do que os outros apóstolos, na

noite da prisão dele. (Mr 14:32, 33) Parece ter existido uma afinidade especial entre Jesus e João, e aceita-se que João é o mencionado como "o discípulo a quem Jesus havia amado". — Jo 21:20-24; 13:23.

Escolha e Ministério Inicial. Os 12 foram escolhidos dentre um grupo maior de discípulos, e foram denominados "apóstolos" por Jesus, "para que continuassem com ele e para que pudesse enviá-los [*a·po·stél·lei*] a pregar e a ter autoridade para expulsar os demônios". (Mr 3:13-15) Depois disso, eles deveras 'continuaram com ele' em associação mui íntima durante o restante de seu ministério terrestre, recebendo extensiva instrução pessoal e treinamento ministerial. (Mt 10:1-42; Lu 8:1) Visto que continuaram a ser alunos de Jesus, ainda eram chamados "discípulos", especialmente em relatos de eventos antes de Pentecostes. (Mt 11:1; 14:26; 20:17; Jo 20:2) Depois disso, são uniformemente chamados "apóstolos". Por ocasião de sua designação, Jesus lhes concedeu poderes miraculosos de curar, bem como de expulsar demônios, e eles usaram tais poderes até certo ponto durante o ministério de Jesus. (Mr 3:14, 15; 6:13; Mt 10:1-8; Lu 9:6; compare isso com Mt 17:16.) Esta atividade, contudo, segundo se mostra, estava sempre subordinada à sua obra principal de pregação. Embora formassem um círculo íntimo de seguidores, sua instrução e seu treinamento não incluíram quaisquer ritos ou cerimônias misteriosos.

Fraquezas Humanas. Embora grandemente favorecidos como apóstolos do Filho de Deus, eles manifestavam falhas e fraquezas humanas normais. Pedro tinha a inclinação de ser precipitado e impetuoso (Mt 16:22, 23; Jo 21:7, 8); Tomé era lento em se deixar convencer (Jo 20:24, 25); Tiago e João manifestavam impaciência juvenil (Lu 9:49, 54). Eles altercavam quanto à questão de sua futura grandeza no reino terrestre que esperavam que Jesus estabelecesse. (Mt 20:20-28; Mr 10:35-45; compare isso com At 1:6; Lu 24:21.) Reconheceram sua necessidade de mais fé. (Lu 17:5; compare isso com Mt 17:20.) Apesar dos anos de íntima associação com Jesus, e embora soubessem que ele era o Messias, todos o abandonaram na ocasião em que ele foi preso (Mt 26:56); os assuntos referentes ao enterro dele foram cuidados por outros. Os apóstolos no começo eram lentos em aceitar o testemunho das mulheres que primeiro viram a Jesus depois da ressurreição dele. (Lu 24:10, 11) Por medo, reuniram-se atrás de portas trancadas. (Jo 20:19, 26) O ressuscitado Jesus lhes deu maior esclarecimento, e, após a sua ascensão ao céu, no quadragésimo dia desde sua ressurreição, eles manifestaram grande alegria e "estavam continuamente no templo, bendizendo a Deus". — Lu 24:44-53.

Atividade na Congregação Cristã. O derramamento do espírito de Deus sobre eles, em Pentecostes, fortaleceu grandemente os apóstolos. Os primeiros cinco capítulos de Atos dos Apóstolos testificam o grande destemor dos apóstolos e seu denodo em declarar as boas novas e a ressurreição de Jesus, apesar de encarceramento, espancamentos e ameaças de morte por parte dos seus governantes. Naqueles primeiros dias depois de Pentecostes, a liderança dinâmica dos apóstolos, sob o poder do espírito santo, resultou numa espantosa expansão da congregação cristã. (At 2:41; 4:4) Seu ministério, de início, concentrou-se em Jerusalém, daí expandiu-se para Samaria, e, com o tempo, por todo o mundo então conhecido. — At 5:42; 6:7; 8:5-17, 25; 1:8.

Sua função primária como apóstolos era a de ser testemunhas de que Jesus cumpriu os propósitos e as profecias de Jeová Deus, em especial de sua ressurreição e exaltação, e de realizar uma obra de fazer discípulos entre todas as nações; e esta comissão lhes foi enfatizada por Jesus pouco antes da ascensão dele ao céu. (Mt 28:19, 20; At 1:8, 22; 2:32-36; 3:15-26) O testemunho deles a respeito da ressurreição era o de testemunhas oculares. — At 13:30-34.

Poderes miraculosos. Adicionalmente, para aumentar a força de seu testemunho, os apóstolos continuaram a exercer os poderes miraculosos que Jesus lhes concedera previamente, e também outros dons do espírito recebidos a partir de Pentecostes. (At 5:12; 9:36-40; veja DONS DADOS POR DEUS [Dons do Espírito].) Embora outros também recebessem tais dons milagrosos do espírito, o relato mostra que isso só se dava quando um ou mais apóstolos estavam presentes, ou pela imposição das mãos dos apóstolos. Paulo, embora não fosse um dos 12, também serviu nesta qualidade, como apóstolo pessoalmente designado por Jesus Cristo. (At 2:1, 4, 14; 8:14-18; 10:44; 19:6) Assim, o poder de transmitir tais dons era exclusivo desses apóstolos. Tais dons miraculosos, por conseguinte, terminariam com a morte dos apóstolos e daqueles que receberam esses dons por meio dos apóstolos (1Co 13:2, 8-11), e, assim, lemos que tais poderes estavam "ausentes na Igreja do segundo século, pois os escritores daqueles dias falam desses dons como coisa do passado — na era apostólica, de fato". — *O Novo Dicionário da Bíblia,* editado por J. D. Douglas, 1966, Vol. 1, p. 97.

Posição administrativa. Na formação, organização e subsequente direção da congregação cristã, os apóstolos ocupavam uma posição primária. (1Co 12:28; Ef 4:11) Embora se juntassem a eles outros dos "anciãos" em tal supervisão, eles constituíam a parte principal do corpo governante da congregação cristã em expansão, e este corpo era reconhecido

pelos primitivos cristãos em toda a parte como o canal de comunicação usado por Deus para fazer decisões e dirigir os assuntos da congregação em toda a Terra. (At 2:42; 8:14-17; 11:22; 15:1, 2, 6-31; 16:4, 5) Isto só foi possível a esses homens por causa do cumprimento das promessas a respeito da orientação pelo espírito santo de Deus. (Jo 15:26, 27) Esta ajuda habilitou-os a se lembrarem das instruções e dos ensinos de Jesus, para esclarecer pontos de doutrina e ser progressivamente guiados "a toda a verdade" que lhes foi revelada naquele período apostólico. (Jo 14:26; 16:13-15; compare isso com Jo 2:22; 12:16.) Fizeram designações para cargos de serviço na congregação e designaram também regiões em que certos se empenhariam em atividade missionária. — At 6:2, 3; Gál 2:8, 9.

Os apóstolos, portanto, serviram de alicerce, apoiados no próprio Cristo Jesus como pedra angular de alicerce, para a edificação do "templo santo para Jeová". (Ef 2:20-22; 1Pe 2:4-6) Não há evidência de primazia de qualquer um dos apóstolos na estabelecida congregação cristã. (Veja PEDRO.) Pedro e João parecem ter sido especialmente proeminentes em Pentecostes e logo depois, atuando Pedro como principal porta-voz. (At 2:14, 37, 38; 3:1, 4, 11; 4:1, 13, 19; 5:3, 8, 15, 29) Todavia, nas decisões tomadas naquele tempo, nenhum destes parece ter tido alguma superioridade sobre os outros do corpo governante, e quando chegou a notícia de batismos ocorrendo em Samaria, os apóstolos em Jerusalém "mandaram-lhes [*a·pé·stei·lan*] Pedro e João", de modo que estes dois, na realidade, serviram de apóstolos dos apóstolos. (At 6:2-6; 8:14, 15) Após a morte do apóstolo Tiago, o discípulo do mesmo nome, Tiago, meio-irmão de Jesus, parece ter presidido ao corpo governante. Paulo fala deste Tiago, e também de Pedro (Cefas) e de João como os "que pareciam ser colunas". (At 12:1, 2, 16, 17; Gál 1:18, 19; 2:9, 11-14) Foi Tiago quem anunciou a decisão final na importante questão da circuncisão no que se referia a crentes gentios, reunião em que tanto Pedro como Paulo apresentaram testemunho. — At 15:1, 2, 6-21.

Quem substituiu a Judas Iscariotes como décimo segundo apóstolo?

Devido à defecção de Judas Iscariotes, que morreu infiel, restaram somente 11 apóstolos, e, durante os 40 dias que se passaram desde a ressurreição de Jesus até a sua ascensão ao céu, ele não fez nenhuma designação dum substituto. Em certo momento durante os dez dias entre a ascensão de Jesus e o dia de Pentecostes julgou-se necessário que outro fosse escolhido para preencher a vaga deixada por Judas, não simplesmente à base de sua morte, mas, antes, à base de sua iníqua defecção, conforme indicam as Escrituras citadas por Pedro. (At 1:15-22; Sal 69:25; 109:8; compare isso com Re 3:11.) Assim, por contraste, quando o *fiel* apóstolo Tiago foi morto, não existe nenhum registro de qualquer preocupação de designar alguém para sucedê-lo na posição de apóstolo. — At 12:2.

É evidente, das declarações de Pedro, que se considerava então que, para alguém preencher a posição dum apóstolo de Jesus Cristo, ele tinha de possuir as qualificações de tê-lo conhecido pessoalmente, tendo sido testemunha ocular de suas obras, de seus milagres, e, especialmente, de sua ressurreição. Em vista disso, pode-se depreender que qualquer sucessão apostólica, no decorrer do tempo, seria impossível, a menos que houvesse alguma ação divina para suprir tais exigências em cada caso individual. Naquela época específica, antes de Pentecostes, porém, havia homens que satisfaziam tais requisitos, e dois foram apresentados como adequados para substituir o infiel Judas. Sem dúvida tendo presente Provérbios 16:33, lançaram-se sortes, e Matias foi escolhido, e, depois disso, "foi contado com os onze apóstolos". (At 1:23-26) Ele acha-se assim incluído entre "os doze" que resolveram o problema a respeito dos discípulos de língua grega (At 6:1, 2), e, evidentemente, Paulo o inclui ao referir-se "aos doze", ao falar das aparições pós-ressurreição de Jesus, em 1 Coríntios 15:4-8. Assim, quando chegou Pentecostes, havia 12 alicerces apostólicos em que se podia apoiar o Israel espiritual então formado.

Apostolados Congregacionais. Matias não era simples apóstolo da congregação de Jerusalém, assim como não eram os outros 11 apóstolos. Há uma diferença entre o seu caso e o do levita José Barnabé, que se tornou apóstolo da congregação de Antioquia, na Síria. (At 13:1-4; 14:4, 14; 1Co 9:4-6) Outros homens também são mencionados como "apóstolos de congregações", no sentido de que foram enviados por tais congregações para representá-las. (2Co 8:23) E, ao escrever aos filipenses, Paulo fala de Epafrodito como "vosso enviado [*a·pó·sto·lon*] e servidor particular para as minhas necessidades". (Fil 2:25) O apostolado destes homens claramente não provinha de qualquer sucessão apostólica, nem constituíam eles parte dos "doze", como Matias.

O entendimento correto da aplicação mais ampla do termo "apóstolo" pode ajudar a eliminar qualquer aparente discrepância entre Atos 9:26, 27 e Gálatas 1:17-19, quando aplicados à mesma ocasião. O primeiro relato declara que Paulo, ao chegar a Jerusalém, foi conduzido "aos apóstolos" por Barnabé. No relato de Gálatas, porém, Paulo declara que visitou Pedro, e acrescenta: "Mas, não vi nenhum outro

dos apóstolos, a não ser Tiago, o irmão do Senhor." Tiago (não o apóstolo Tiago original, filho de Zebedeu, nem Tiago, filho de Alfeu, mas o meio-irmão de Jesus) era evidentemente tido como "apóstolo" no sentido mais amplo, a saber, como "enviado" da congregação de Jerusalém. Isto permitiria que o relato de Atos usasse o título no plural ao dizer que Paulo foi conduzido "aos apóstolos" (i.e., Pedro e Tiago). — Compare isso com 1Co 15:5-7; Gál 2:9.

A Escolha de Paulo. Provavelmente por volta do ano 34 EC, Saulo de Tarso foi convertido, e ele é mais tarde chamado de Paulo. Ele deveras tornou-se um verdadeiro apóstolo de Jesus Cristo e foi a escolha direta do Jesus Cristo ressuscitado e que ascendera ao céu. (At 9:1-22; 22:6-21; 26:12-23; 13:9) Ele argumentou em favor de seu apostolado e apresentou como sua habilitação o fato de ter visto o ressuscitado Senhor Jesus Cristo, de ter feito milagres e de ele também ter servido como canal para a transmissão do espírito santo aos crentes batizados. (1Co 9:1, 2; 15:9, 10; 2Co 12:12; 2Ti 1:1, 11; Ro 1:1; 11:13; At 19:5, 6) Visto que o apóstolo Tiago (o irmão de João) não foi morto senão por volta do ano 44 EC, "os doze" ainda estavam vivos na ocasião em que Paulo se tornou apóstolo. Ele, em parte alguma, inclui-se entre esses "doze", embora, ao mesmo tempo, admita não ser o seu apostolado inferior em comparação ao deles. — Gál 2:6-9.

Os apostolados de Matias e de Paulo eram ambos válidos para a finalidade com que estes homens foram 'enviados', no entanto, quando o apóstolo João teve a visão da Nova Jerusalém celestial, na Revelação (dada por volta de 96 EC), ele viu apenas 12 pedras de alicerce e inscritos nelas "os doze nomes dos doze apóstolos do Cordeiro". (Re 21:14) O testemunho das Escrituras Sagradas é claro no sentido de que o apóstolo Paulo nunca foi mencionado como sendo um dos "doze". Portanto, segue-se logicamente que um dos "doze nomes dos doze apóstolos do Cordeiro" inscritos nas pedras de alicerce da Nova Jerusalém era o de Matias, e não o de Paulo. Isto significa que a visão do apóstolo João reflete a situação que existia no começo da congregação cristã, no dia de Pentecostes no ano 33 EC. — Veja PAULO.

Fim do Período Apostólico. Embora a Bíblia não relate a morte dos 12 apóstolos, exceto a de Tiago, a evidência disponível indica que mantiveram a fidelidade até a morte, e, por conseguinte, não precisaram de substitutos. A respeito da história nos séculos seguintes, faz-se a observação de que "sempre que este [o termo "apóstolo"] é aplicado a pessoas na literatura cristã posterior, o uso do termo é metafórico. A igreja nunca mais teve apóstolos no sentido do N[ovo] T[estamento] desde o primeiro século". — *The Interpreter's Dictionary of the Bible* (Dicionário Bíblico do Intérprete), editado por G. A. Buttrick, 1962, Vol. 1, p. 172.

Durante seu período de vida, a presença dos apóstolos serviu como restrição à influência da apostasia, refreando as forças da adoração falsa dentro da congregação cristã. É evidentemente a esta "restrição" que o apóstolo Paulo se referiu em 2 Tessalonicenses 2:7: "Verdadeiramente, o mistério daquilo que é contra a lei já está operando; mas apenas até que aquele que agora mesmo age como restrição esteja fora do caminho." (Compare isso com Mt 13:24, 25; At 20:29, 30.) Esta influência apostólica, inclusive a autoridade e os poderes exclusivos deles, continuaram até a morte de João, por volta de 100 EC. (1Jo 2:26; 3Jo 9, 10) O rápido influxo de apostasia e de doutrinas e práticas falsas depois da morte dos apóstolos mostra que quaisquer pretensos sucessores apostólicos não dispunham de nenhuma dessa influência restritiva dos apóstolos.

A referência a Andrônico e Júnias, em Romanos 16:7, como "homens notáveis entre os apóstolos", indica, não que eles eram apóstolos, mas, antes, que eram tidos em alta estima *pelos* apóstolos. Que alguns fingiam ser "apóstolos de Cristo" é demonstrado em 2 Coríntios 11:5, 13; 12:11, 12; Revelação 2:2.

APROXIMAÇÃO A DEUS. Num antigo tribunal oriental, qualquer aproximação de alguém à presença do monarca só podia ser feita de acordo com determinadas regras e com a permissão do monarca. Na maioria dos casos havia um intermediário agindo a favor dos peticionários que desejavam ter uma audiência com o governante, apresentando-os e abonando a genuinidade das suas credenciais. Entrar no pátio interno do rei persa Assuero sem ser chamado significava a morte; mas a Rainha Ester, ao arriscar a sua vida para obter acesso à presença do rei, foi favorecida com a aprovação. (Est 4:11, 16; 5:1-3) As ações e as palavras dos irmãos de José ilustram o cuidado usado para evitar ofender o rei, pois Judá disse a José: "Contigo é o mesmo que com Faraó." (Gên 42:6; 43:15-26; 44:14, 18) De modo que, obter acesso à presença dum governante terrestre, embora fosse apenas homem imperfeito, muitas vezes era bem difícil e um raro privilégio.

A Santidade da Presença de Deus. Embora Paulo declare em Atenas que Deus 'não está longe de cada um de nós' (At 17:27), e sua acessibilidade seja apresentada em toda a sua Palavra, a Bíblia, quem se aproxima Dele também tem de satisfazer requisitos específicos e ter a Sua permissão ou aprovação divina. A visão de Daniel a respeito da majestosa corte celestial do "Antigo de Dias", a quem o "filho de homem . . . obteve acesso", 'fazendo-o chegar perto perante Este', ilustra a dignidade,

o respeito e a ordem associados com a presença do Governante Soberano do Universo. (Da 7:9, 10, 13, 14; compare isso com Je 30:21.) O registro em Jó 1:6 e 2:1 indica que os filhos angélicos de Deus também são convidados à Sua presença imediata em ocasiões designadas, e a presença de Satanás entre eles razoavelmente deve ter sido somente pela permissão do Soberano.

O homem, feito à imagem e semelhança do seu Criador por ser dotado de certa medida dos atributos divinos e receber a responsabilidade de cuidar do planeta Terra, e da criação animal sobre ele, teria de ter comunicação com o seu Deus e Pai. (Gên 1:26, 27) Esta comunicação é descrita em Gênesis 1:28-30; 2:16, 17.

Adão e Eva, como criaturas perfeitas, e, portanto, sem complexo de culpa ou consciência de pecado, podiam originalmente chegar-se a Deus em conversação sem sentir a necessidade de um intercessor entre eles e seu Criador, fazendo isso assim como filhos se chegariam ao seu pai. (Gên 1:31; 2:25) O pecado e a rebelião deles fê-los perder esta relação, trazendo consigo a condenação à morte. (Gên 3:16-24) Não se declara se eles fizeram depois tentativas de se aproximar de Deus.

Mediante Fé, Obras Corretas e Sacrifícios. O relato sobre a aproximação de Caim e de Abel a Deus à base de oferendas mostra que os pré-requisitos para se chegar a Deus eram a fé e obras corretas. Por isso, Caim estava excluído da aceitação divina até 'se voltar para fazer o bem'. (Gên 4:5-9; 1Jo 3:12; He 11:4) Posteriormente, no tempo de Enos, quando se começou a "invocar o nome de Jeová", isto não parece ter sido algo sincero (Gên 4:26), visto que o próximo homem de fé mencionado depois de Abel não é Enos, mas Enoque, porque 'andar ele com Deus' mostra que sua aproximação foi aceita. (Gên 5:24; He 11:5) A profecia de Enoque, registrada em Judas 14, 15, porém, indica que nos seus dias existia um desenfreado desrespeito a Deus. — Veja ENOQUE, ENOS.

O proceder justo e inculpe de Noé entre os seus contemporâneos facultou-lhe o acesso a Deus e a preservação. (Gên 6:9-19) Depois do Dilúvio, ele se aproximou de Deus à base dum sacrifício, assim como fizera Abel; foi abençoado e avisado a respeito de requisitos adicionais para ter a aprovação divina, bem como sobre o pacto de Deus com toda a carne, garantindo que não haveria um futuro dilúvio global. (Gên 8:20, 21; 9:1-11) A expressão, "Jeová, Deus de Sem", evidentemente indica que este filho havia obtido uma posição de maior favor perante Deus do que seus dois irmãos. — Gên 9:26, 27.

O sacerdócio de Melquisedeque. Embora Noé oficiasse no altar a favor da sua família, não há menção específica dum "sacerdote" como atuando a favor dos homens na aproximação deles a Deus, até o tempo de Melquisedeque. O sacerdócio de Melquisedeque foi reconhecido por Abraão, o qual "deu-lhe um décimo de tudo". (Gên 14:18-20) Melquisedeque é apresentado como tipo profético de Cristo Jesus, em Hebreus 7:1-3, 15-17, 25.

A aproximação de outros patriarcas. A relação de Abraão com Deus habilitou-o para ser chamado de 'amigo de Deus' (Is 41:8; 2Cr 20:7; Tg 2:23), e sua fé e obediência, conjugadas com a sua respeitosa aproximação por meio de altares e ofertas, são destacadas como base disso. (Gên 18:18, 19; 26:3-6; He 11:8-10, 17-19) Ele foi aceito numa relação pactuada com Deus. (Gên 12:1-3, 7; 15:1, 5-21; 17:1-8) A circuncisão foi-lhe dada como sinal disso, tornando-se ela por algum tempo um requisito para se ter a aceitação divina. (Gên 17:9-14; Ro 4:11) A posição de Abraão qualificou-o para fazer súplicas, mesmo a favor de outros (Gên 20:7), todavia, seu profundo respeito sempre se manifestava na presença de Jeová ou do representante dele. (Gên 17:3; 18:23-33) Jó, parente distante de Abraão, atuava como sacerdote para a sua família, oferecendo a favor dela sacrifícios queimados (Jó 1:5), e fez súplicas a favor dos seus três "companheiros", e "Jeová aceitou a face de Jó". — Jó 42:7-9.

Isaque e Jacó, herdeiros da promessa feita a Abraão, aproximavam-se de Deus por invocar "o nome de Jeová" com fé, e por construir altares e apresentar ofertas. — He 11:9, 20, 21; Gên 26:25; 31:54; 33:20.

Moisés foi instruído pelo anjo de Deus a não se aproximar do arbusto ardente e foi mandado tirar as sandálias por estar parado em "solo sagrado". (Êx 3:5) Moisés, como representante designado de Deus na nação de Israel, teve acesso ímpar à presença de Jeová durante a sua vida, visto que Jeová falava "boca a boca" com ele. (Núm 12:6-13; Êx 24:1, 2, 12-18; 34:30-35) Moisés, igual a Melquisedeque, serviu de tipo profético de Cristo Jesus. — De 18:15; At 3:20-23.

Destacada a importância da aproximação aprovada. Antes de dar o pacto da Lei, Jeová mandou que toda a nação de Israel se santificasse por três dias, lavando suas vestimentas. Fixaram-se limites para a aproximação, e ninguém, nem homem nem animal, devia tocar no monte Sinai, sob pena de morte. (Êx 19:10-15) Moisés "levou então o povo para fora do acampamento ao encontro do verdadeiro Deus", postando-o ao sopé do monte, e ele subiu ao monte para receber os termos do pacto no meio de trovões e relâmpagos, fumaça e fogo, e sons de buzina. (Êx 19:16-20) Ordenou-se a Moisés não deixar "os sacerdotes e o povo abrir caminho para subirem até Jeová, para que ele não irrompa

sobre eles". (Êx 19:21-25) "Os sacerdotes" mencionados aqui talvez fossem os varões principais de cada família de Israel, e, como tais, 'regularmente se aproximavam de Jeová', igual a Jó, a favor da família.

Sob o Pacto da Lei. Por meio do pacto da Lei estabeleceu-se um arranjo que provia a aproximação individual e nacional a Deus por meio dum sacerdócio designado, e com sacrifícios prescritos por lei, em conexão com o tabernáculo sagrado e mais tarde com o templo. Os filhos de Arão, o levita, atuavam como sacerdotes a favor do povo. Se outros, até mesmo levitas que não eram da linhagem de Arão, se atrevessem a chegar ao altar ou aos utensílios sagrados para fazer tal serviço, isso resultaria em morte. (Le 2:8; Núm 3:10; 16:40; 17:12, 13; 18:2-4, 7) Os sacerdotes tinham de satisfazer requisitos estritos quanto à limpeza tanto física como cerimonial, e tinham de usar vestimenta aprovada ao se chegarem ao altar ou ao "lugar santo". (Êx 28:40-43; 30:18-21; 40:32; Le 22:2, 3) Qualquer desrespeito ou violação das instruções divinas na aproximação ao Deus Soberano resultava na pena de morte, como no caso de dois dos filhos do próprio Arão. (Le 10:1-3, 8-11; 16:1) Dentre toda a nação, apenas Arão, e os que lhe sucederam como sumos sacerdotes, podiam entrar no Santíssimo para chegar perante a Arca do Pacto, que estava associada com a presença de Jeová; no entanto, mesmo ele só tinha permissão de entrar ali num único dia do ano, o Dia da Expiação. (Le 16:2, 17) Nesta posição privilegiada, Arão prefigurava Cristo Jesus como Sumo Sacerdote de Deus. — He 8:1-6; 9:6, 7, 24.

Por ocasião da dedicação do templo em Jerusalém, o Rei Salomão se dirigiu a Jeová em favor da nação. Orou para que os olhos de Jeová se mostrassem abertos dia e noite para com aquela casa, na qual Ele havia posto Seu nome, e que Ele ouvisse os rogos do rei, da nação e também dos estrangeiros que se juntassem a Israel, quem quer que 'orasse *em direção a esta casa*'. Deste modo, Jeová era acessível a todos, desde o rei até o mínimo da nação. — 2Cr 6:19-42.

Em Israel, a aproximação a Deus com questões que afetavam a nação inteira era feita por um rei, por um sacerdote ou por um profeta. O Urim e Tumim do sumo sacerdote eram usados em certas ocasiões para determinar a orientação de Deus. (1Sa 8:21, 22; 14:36-41; 1Rs 18:36-45; Je 42:1-3) A violação da lei de Jeová quanto à aproximação correta trazia punição, como no caso de Uzias (2Cr 26:16-20), e podia resultar em se cortar completamente a comunicação com Deus, como no caso de Saul. (1Sa 28:6; 1Cr 10:13) Que Jeová não permitiria nenhuma frivolidade com respeito à sua Presença Soberana e os objetos associados com ela é ilustrado no caso de Uzá, filho de Abinadabe, que segurou a Arca do Pacto para firmá-la, com o resultado de que "se acendeu a ira de Jeová contra Uzá, e o verdadeiro Deus o golpeou ali pelo ato irreverente". — 2Sa 6:3-7.

Meros ritos e sacrifícios são insuficientes. Embora se tenha argumentado que a adoração de Jeová passou de uma de ritos e sacrifícios para uma de requisitos morais, toda a evidência indica o contrário. Meros ritos e sacrifícios, por si sós, nunca eram suficientes, mas constituíam apenas uma simbólica base jurídica para a aproximação a Deus. (He 9:9, 10) Afinal, era o próprio Jeová quem decidia a quem receber; neste respeito, o Salmo 65:4 declara: "Feliz é aquele a quem tu escolhes e fazes chegar perto para que resida nos teus pátios." Fé, justiça, equidade, isenção de culpa de sangue, veracidade e obediência à vontade expressa de Deus foram continuamente enfatizados como as credenciais exigidas para se ter aproximação a Deus, de modo que não era simplesmente alguém que trazia dádivas ao Soberano Universal, mas aquele que era "de mãos inocentes e de coração limpo" que podia subir ao monte de Jeová. (Sal 15:1-4; 24:3-6; 50:7-23; 119:169-171; Pr 3:32; 21:3; Os 6:6; Miq 6:6-8) Quando essas qualidades estavam ausentes, os sacrifícios, o jejum e até as orações tornavam-se detestáveis e inúteis aos olhos de Deus. (Is 1:11-17; 58:1-9; 29:13; Pr 15:8) Quando se havia cometido transgressão, tinha de se manifestar primeiro um espírito quebrantado e um coração esmagado antes de se aprovar a aproximação. (Sal 51:16, 17) O cargo sacerdotal não podia ter aceitação favorável por Deus se tais sacerdotes desprezavam o Seu nome e ofereciam sacrifícios inaceitáveis. — Mal 1:6-9.

A aproximação a Deus é também descrita como alguém apresentar-se num tribunal e comparecer perante o juiz para julgamento. (Êx 22:8; Núm 5:16; Jó 31:35-37; Is 50:8) Em Isaías 41:1, 21, 22, Jeová exorta os grupos nacionais a que se aproximem com seu litígio e seus argumentos, para serem julgados por ele.

Base para a Aproximação sob o Novo Pacto. O arranjo do pacto da Lei, com os seus sacrifícios de animais, como base jurídica pictórica, indicava uma base superior para a aproximação a Deus. (He 9:8-10; 10:1) Esta se estabeleceu por meio do novo pacto, mediante o qual todos haviam de 'conhecer a Jeová, desde o menor até o maior'. (Je 31:31-34; He 7:19; 8:10-13) Cristo Jesus, como mediador exclusivo daquele novo pacto, tornou-se "o caminho". Ele disse: "Ninguém vem ao Pai senão por mim." (Jo 14:6, 13, 14) A barreira que separava os judeus das nações gentias incircuncisas, não incluídas no pacto nacional de Deus com Israel, foi removida por meio da morte de Cristo, de modo que, "por intermédio

dele, nós, ambos os povos, temos a aproximação ao Pai, por um só espírito". (Ef 2:11-19; At 10:35) A fé em Deus como "o recompensador dos que seriamente o buscam", e no resgate, é o pré-requisito para uma aproximação pacífica e uma benevolente recepção por Deus mediante Jesus Cristo. (He 11:6; 1Pe 3:18) Aqueles que se aproximam por meio de Cristo Jesus como seu Sumo Sacerdote e Intercessor sabem que ele "está sempre vivo para interceder por eles" (He 7:25), e podem confiantemente 'aproximar-se com franqueza no falar do trono de benignidade imerecida'. (He 4:14-16; Ef 3:12) Não se aproximam temendo uma condenação. (Ro 8:33, 34) Todavia, retêm o temor piedoso e o espanto reverente merecido por tal aproximação a Deus, "o Juiz de todos". — He 12:18-24, 28, 29.

A aproximação do cristão a Deus envolve sacrifícios e ofertas da espécie espiritual. (1Pe 2:4, 5; He 13:15; Ro 12:1) Mostra-se que templos materiais e imagens de ouro, de prata e de pedra não são de proveito algum na aproximação ao verdadeiro Deus. (At 7:47-50; 17:24-29; compare isso com Ef 2:20-22.) Os amigos do mundo são inimigos de Deus; ele se opõe aos soberbos, mas os humildes de 'mãos limpas' e de 'coração puro' podem 'chegar-se a Deus, e ele se chegará a tais'. — Tg 4:4-8.

Os cristãos ungidos, chamados para uma esperança celestial, têm um "caminho de entrada no lugar santo, pelo sangue de Jesus", e, conhecendo bem o "grande sacerdote sobre a casa de Deus", podem 'aproximar-se com corações sinceros na plena certeza da fé'. — He 10:19-22.

Com respeito à importância de se aproximar confiantemente a Deus, o salmista resume aptamente o assunto por dizer: "Pois, eis que perecerão os mesmos que se mantêm longe de ti. Certamente silenciarás a todo aquele que te abandona imoralmente. Quanto a mim, porém, chegar-me a Deus é bom para mim. Pus o meu refúgio no Soberano Senhor Jeová, para declarar todas as tuas obras." — Sal 73:27, 28; veja ORAÇÃO.

ÁQUILA [do lat., significando "Águia"]. Judeu natural, nascido em Ponto, na parte setentrional da Ásia Menor. Priscila, sua esposa e leal companheira, é sempre mencionada em associação com ele. Banidos de Roma pelo decreto do Imperador Cláudio contra os judeus, no ano 49 ou no começo do ano 50 EC, passaram a residir em Corinto. (At 18:1, 2) Quando Paulo chegou ali, no outono setentrional de 50 EC, Áquila e Priscila o acolheram bondosamente na sua casa. Desenvolveu-se uma amizade muito íntima entre eles, ao trabalharem juntos na sua profissão comum de fabricar tendas, e à medida que Áquila e Priscila, sem dúvida, ajudaram Paulo a edificar a nova congregação ali. — At 18:3.

Quando Paulo velejou para a Síria, no fim de sua segunda viagem missionária, na primavera de aproximadamente 52 EC, Áquila e Priscila foram com ele até Éfeso. (At 18:18, 19) Permaneceram ali pelo menos até que Paulo escreveu dali aos coríntios, por volta de 55 EC. Seu lar era usado como lugar de reuniões locais para a congregação, e ali tiveram o privilégio de ajudar o eloquente Apolo a obter entendimento mais exato do caminho de Deus. (1Co 16:19; At 18:26) Na época em que Paulo escreveu aos romanos, por volta de 56 EC, o governo de Cláudio já tinha terminado, e Áquila e Priscila já haviam retornado a Roma, pois Paulo transmitiu-lhes suas saudações, como seus "colaboradores". (Ro 16:3) Aqui, também, a congregação se reunia na casa deles. (Ro 16:5) Em certa ocasião, durante seu relacionamento com Paulo, Áquila e Priscila "arriscaram os seus próprios pescoços" a favor de Paulo, assim merecendo os agradecimentos de todas as congregações. (Ro 16:4) Mais tarde, mudaram-se de novo para Éfeso, pois Paulo, enquanto estava em Roma, pouco antes de sofrer martírio (c. 65 EC), pediu a Timóteo que transmitisse seus cumprimentos a eles ali. — 1Ti 1:3; 2Ti 4:19.

AQUIM [possivelmente do hebr., significando "Que [Jeová] Firmemente Estabeleça"]. Descendente real de Davi através de Salomão, e antepassado de José, pai adotivo de Jesus. — Mt 1:14.

AQUIS. Rei filisteu de Gate, que reinou durante o tempo de Davi e de Salomão. Era filho de Maoque ou Maacá, e no cabeçalho do Salmo 34 é chamado Abimeleque, talvez um título similar a Faraó ou Czar. — 1Sa 27:2; 1Rs 2:39.

Por duas vezes, Davi, quando estava fugindo de Saul, encontrou refúgio nos domínios do Rei Aquis. Na primeira ocasião, quando se suspeitou de que era inimigo, Davi fingiu insanidade mental, e Aquis permitiu que ele fosse embora, como um doido inofensivo. (1Sa 21:10-15; Sal 34:cab.; 56:cab.) Na segunda visita, Davi estava acompanhado de 600 guerreiros e de suas famílias, e, assim, Aquis os designou a morar em Ziclague. Durante o ano e quatro meses em que estiveram ali, Aquis acreditava que o grupo de Davi estava fazendo incursões contra as cidades da Judéia, ao passo que Davi, na realidade, estava saqueando os gesuritas, os girzitas e os amalequitas. (1Sa 27:1-12) Tão bem sucedida foi esta burla, que Aquis realmente fez de Davi seu guarda-costas pessoal quando os filisteus estavam organizando um ataque contra o Rei Saul, e somente no último momento, por insistência dos outros "senhores do eixo" dos filisteus, é que Davi e seus homens foram mandados de volta a Ziclague. (1Sa 28:2; 29:1-11) Quando Davi se tornou rei e guerreou contra Gate, pelo que parece, Aquis não foi morto.

Ele viveu até o reinado de Salomão. — 1Rs 2:39-41; veja GATE.

AR [provavelmente: Cidade]. Uma cidade de Moabe, possivelmente a capital. Encontrava-se ao lado S do vale do Árnon, mas a sua localização exata é incerta. (Núm 21:15) Ocasionalmente, Ar é usada como sinônimo de Moabe. (De 2:9, 18, 29) Em certa época, os limites de Moabe estendiam-se ao N do Árnon, mas esta região foi tirada deles pelo Rei Síon dos amorreus. (Núm 21:26-28) Os israelitas não atacaram Moabe, visto que Jeová lhes proibira isso, tendo dado o 'território de Moabe, isto é, Ar', aos filhos de Ló como "posse". (De 2:9, 18, 29) Isaías, na sua pronúncia de desolações contra Moabe, predisse que Ar seria "silenciada", junto com as outras cidades principais de Moabe. — Is 15:1.

Visto que o nome Ar provavelmente significa "Cidade", alguns sugerem que a "cidade de Moabe" (hebr.: *'ir Moh·'áv*), mencionada em Números 22:36, e também a "cidade" de Deuteronômio 2:36, referem-se ambas a Ar.

ARA. Filho de Jeter, da tribo de Aser. — 1Cr 7:30, 38.

ARÁ.

1. Filho de Ula, da tribo de Aser. — 1Cr 7:30, 39.

2. Chefe duma família, cujos membros retornaram a Jerusalém, de Babilônia, junto com Zorobabel. (Esd 2:1, 2, 5; Ne 7:6, 7, 10) Pai, ou antepassado, de Secanias, sogro de Tobias, o amonita. — Ne 6:18.

ARÃ.

1. Último filho alistado dos cinco de Sem. Arã e seus quatro filhos, Uz, Hul, Géter e Más, constituíram 5 das 70 famílias pós-diluvianas, e seus descendentes eram os arameus e os sírios. — Gên 10:22, 23; 1Cr 1:17.

2. Filho de Quemuel e neto de Naor, sendo este último irmão de Abraão. Arã, portanto, era sobrinho-neto de Abraão e primo em segundo grau de Isaque. Rebeca, filha do tio de Arã, Betuel, era prima de Arã. A família de Naor não deixou a Mesopotâmia junto com Abraão, mas, anos depois, "Abraão recebeu a notícia" sobre a progênie de Naor, inclusive notícias sobre Arã. — Gên 22:20-23; 11:27, 31; 24:4, 10.

3. Um dos quatro "filhos de Semer" (Somer), da tribo de Aser, e alistado entre os "cabeças da casa dos seus antepassados, homens selecionados, poderosos, valentes, cabeças dos maiorais". (1Cr 7:31, 32, 34, 40) Tanto Arã como seu pai nasceram no Egito, visto que seu avô e seu bisavô foram contados entre a descendência de Jacó "que vieram ao Egito". — Gên 46:8, 17.

4. Na *Versão Rei Jaime* (em inglês) ocorre Arã (Aram; na *Al:* Arão) em Mateus 1:3, 4, e em Lucas 3:33. — Veja ARNI; RÃO N.º 1.

5. O nome Arã é usado em sentido geográfico, sozinho e em conjunto com outros termos, para referir-se às regiões em que se concentravam os descendentes de Arã (N.º 1).

Arã, usado sozinho, aplica-se basicamente à Síria, e, em geral, é traduzido assim. (Jz 10:6; 2Sa 8:6, 12; 15:8; Os 12:12) Incluía a região que ia desde as montanhas do Líbano até a Mesopotâmia, e dos montes Tauro, ao N, descendo até Damasco, e mais além no S. — Veja SÍRIA.

Arã-Naaraim (Sal 60:cab.) em geral é traduzido pela palavra grega "Mesopotamia" (Mesopotâmia), que se entende referir-se a uma "terra entre rios". Os dois rios eram o Eufrates e o Tigre. Estêvão fala de Abraão viver na Mesopotâmia, enquanto ainda estava em Ur dos Caldeus (At 7:2), e, quando enviou seu servo para procurar uma esposa para Isaque, muitos anos depois, Abraão lhe disse que fosse

à cidade de Naor, na (Alta) Mesopotâmia (Arã-Naaraim). (Gên 24:2-4, 10) Balaão, de Petor, também era duma região montanhosa da parte setentrional da Mesopotâmia. — De 23:4; compare isso com Núm 23:7; veja MESOPOTÂMIA.

Padã-Arã é usado especialmente com referência à região ao redor da cidade de Harã, na Alta Mesopotâmia. — Gên 25:20; 28:2-7, 10; veja PADÃ.

Os arameus, descendentes semíticos de Arã, podiam ser encontrados em todas essas áreas. Adicionalmente, o nome de Uz, um dos quatro filhos de Arã, é aplicado à área do deserto da Arábia, ao L da Terra Prometida, chegando aos limites de Edom. (Jó 1:1; La 4:21) O aramaico, a língua dos arameus, era intimamente relacionado com o hebraico e, com o tempo, tornou-se língua internacional, tanto comercial como diplomática, em todas as regiões do Crescente Fértil. — 2Rs 18:26; veja ARAMAICO.

Foi, sem dúvida, graças a Jacó morar por 20 anos em Arã, junto com Labão, seu sogro arameu, que Deuteronômio 26:5 fala dele como "sírio" (literalmente, "arameu"). Adicionalmente, Rebeca, mãe de Jacó, era arameia, como também eram as esposas dele, Leia e Raquel. Os israelitas, portanto, eram realmente parentes próximos dos arameus.

Reinos Arameus. Os reinos arameus começam a ser mencionados no registro bíblico de forma contemporânea com o desenvolvimento da nação de Israel. Cusã-Risataim, rei de Arã-Naaraim (Mesopotâmia), subjugou Israel durante oito anos, até que o juiz Otniel a libertou. — Jz 3:8-10.

Arã-Zobá era um reino arameu mencionado como inimigo do governo de Saul (1117-1078 AEC). (1Sa 14:47) Parece ter estado situado ao N de Damasco e exercido domínio ao N até Hamate, e ao L até o Eufrates. Quando Davi combatia os inimigos de Israel, veio a entrar em conflito com Hadadezer, poderoso rei de Arã-Zobá, e o derrotou. (2Sa 8:3, 4; 1Cr 18:3; compare isso com Sal 60:cab.) Depois disso, o incursor arameu, Rezom, assumiu o poder em Damasco, e esta cidade logo se tornou a mais proeminente cidade arameia (1Rs 11:23-25) e "a cabeça da Síria". (Is 7:8) Como tal, manifestou hostilidade ativa contra Israel no decurso de toda a história do reino setentrional. — Veja DAMASCO.

Arã-Maacá é mencionado, junto com Zobá, Reobe e Istobe, como estando entre os reinos arameus dos quais os amonitas alugaram carros e cavaleiros para guerrear contra Davi. O rei de Arã-Maacá juntou-se a essas forças mercenárias que o exército de Davi logo conseguiu pôr em fuga. (1Cr 19:6-15; 2Sa 10:6-14) O reino de Maacá provavelmente se encontrava ao L do Jordão, com o monte Hermom ao seu lado N. — Jos 12:5; 13:11.

Gesur era um pequeno reino arameu ao L do Jordão e evidentemente logo abaixo de Maacá, estendendo-se seus limites S para baixo até o lado E do mar da Galileia. Como Maacá, encontrava-se no território designado à tribo de Manassés. — De 3:14; Jos 13:11; veja GESUR N.º 1.

Através da conquista dos reinos arameus por parte de Davi, ele estendeu os limites do seu reino bem para o N, de modo que atingia o rio Eufrates, não muito longe de Harã, de Padã-Arã. Ele cumpriu assim a promessa de Jeová com respeito à extensão da herança de Israel na Terra da Promessa. — De 1:7; 11:24; Jos 1:4.

Para obter informações adicionais sobre as relações de Israel com Arã, queira ver SÍRIA. Veja também ÁRÃ.

ÁRÃ. Filho do xeque Disã; descendente de Seir, o horeu. — Gên 36:20, 28; 1Cr 1:42.

ARABÁ [Planície Desértica]. Aquela parte da extraordinária depressão ou fossa tectônica que se estende para o S, desde as encostas do monte Hermom, aninha o mar da Galileia e o rio Jordão, cai muito abaixo do nível do mar para formar a bacia do Mar Morto, e então continua em direção S até o golfo de Acaba, no Mar Vermelho. — De 3:17; Jos 3:16; 11:16; Je 52:7.

Este vale extenso, estreito, na direção N-S, frequentemente seco e com poucas cidades, é limitado em ambos os lados por uma longa fileira de montanhas. Varia em largura de menos de 1 km até 16 km, e tem 435 km de extensão, devendo a sua existência a uma falha ou longa fenda na crosta terrestre. O Jordão serpenteia pela parte setentrional deste vale reto, e seu fluxo contínuo rega uma faixa verde pelo centro do fundo do vale. Contudo, ao sul do Mar Morto, o Arabá só é alimentado por torrentes sazonais, que são insuficientes para dar vida ao solo seco.

Alguns comentadores limitam a palavra "Arabá" àquela parte deste grande vale de abatimento tectônico que se encontra ao S do Mar Morto, mas ela se refere também à região que se estende para o N pelo menos até o mar da Galileia, ou Quinerete. (Jos 12:3; 2Sa 2:29) A parte deste vale ao N do Mar Morto se chama agora Gor, significando "Depressão", ao passo que a palavra "Arabá" é aplicada mais especificamente à região muito mais seca ao S.

O Mar Morto é chamado de "mar do Arabá". (De 3:17; 4:49; 2Rs 14:25) Sem o artigo definido, a palavra *ʽara·váh* também é usada em sentido geral e poderá ser corretamente traduzida por "planície desértica". O plural (*ʽara·vóhth*) é aplicado com frequência às planícies desérticas de Jericó e de Moabe, aquela parte do vale do Jordão logo ao N do Mar Morto. — Núm 22:1; 26:3, 63; 31:12; Jos 4:13; 5:10; Je 39:5.

ARABÁ, VALE DA TORRENTE DO. Em Amós 6:14, o profeta adverte os reinos de Judá e de Israel que o país será oprimido por uma potência estrangeira, desde "Hamate até o vale da torrente do Arabá [Planície Desértica]". (Veja 2Rs 14:25.) Embora o termo "Arabá" seja aplicado à região inteira do vale de abatimento tectônico, desde o mar da Galileia para baixo até o Mar Vermelho, aqui tem aplicação específica à região desde o S do Mar Morto para baixo até o golfo de Acaba. De modo que, embora a expressão "vale da torrente do Arabá" possa ter referência a um uádi tal como o vale da torrente de Zerede, que desemboca na extremidade S do Mar Morto ("o mar do Arabá", De 3:17), é notável que a expressão usada por Amós é o equivalente exato do nome árabe aplicado à região que se estende desde a extremidade S do Mar Morto até o golfo de Acaba, a saber, "uádi el-ʽArabah". A profecia de Amós indicava a invasão total da terra inteira antes controlada por Judá e Israel, de N a S. Durante o século seguinte, esta profecia teve cumprimento nas invasões de reis assírios, inclusive Tiglate-Pileser III, Salmaneser V, Sargão II e Senaqueribe.

ARABE [Emboscada]. Uma cidade nos montes de Judá, mencionada junto com Hébron, Dumá e outras cidades. (Jos 15:48, 52, 54) Ela é identificada com Khirbet er-Raniyeh, situada entre Dumá e Carmelo, a uns 12 km ao SO de Hébron. Paarai, o arbita (2Sa 23:35), evidentemente era desta cidade.

ÁRABE. O nome árabe, nas Escrituras, é usado principalmente em sentido amplo como aplicando-se a um habitante da Arábia, aquela terra imensa ao L e S da Palestina. Ocasionalmente, o contexto e o uso dão a entender uma tribo ou um grupo étnico específicos. — 1Rs 10:15; 2Cr 9:14; 21:16.

Diversas tribos árabes eram semíticas, descendendo de Sem através de Joctã; outras eram camíticas, descendendo de Cus, filho de Cã. (Gên 10:6, 7, 26-30) Alguns dos descendentes de Abraão por Agar e Quetura também foram morar na Arábia, tais como os filhos de Ismael que "passaram a residir desde Havilá, perto de Sur, que está defronte do Egito, até a Assíria". (Gên 25:1-4, 12-18) A descendência de Esaú, morando na região montanhosa de Seir, também passou a ser incluída na classificação geral de árabe. — Gên 36:1-43.

Na maior parte, os árabes eram um povo nômade, que levava uma vida pastoril, morando em tendas. (Is 13:20; Je 3:2) Outros, porém, eram comerciantes, e alguns são mencionados como mercadores de Tiro. (Ez 27:21) Os servos de Deus tinham muito contato com eles. Os mercadores midianitas, em caminho para o Egito, a quem foi vendido José, eram árabes, assim como os sabeus do S da Arábia, que pilharam o gado vacum e as jumentas de Jó. (Gên 37:28; Jó 1:1, 15) Durante os 40 anos da sua peregrinação no ermo, os israelitas tiveram um calamitoso contato com os midianitas que adoravam Baal (Núm 25:6, 14-18), e durante o período dos juízes, bandos de árabes montados em camelos assaltavam regularmente Israel durante sete anos, até que o juiz Gideão lhes infligiu uma severa derrota. — Jz 6:1-6; 7:12-25.

Governantes de reinos árabes pagavam tributo ao Rei Salomão. (1Rs 10:15; 2Cr 9:14) Os árabes pagavam a Jeosafá um tributo de 7.700 carneiros e um número equivalente de cabritos, mas depois se aliaram aos filisteus contra o filho e sucessor de Jeosafá, Jeorão, sendo que seus incursores mataram muitos dos filhos dele. (2Cr 17:11; 21:16; 22:1) Uzias travou com sucesso uma guerra contra eles, durante o seu reinado. (2Cr 26:1, 7) Havia opositores árabes entre aqueles que causavam dificuldades a Neemias durante a restauração das muralhas de Jerusalém. — Ne 2:19; 4:7, 8; 6:1.

Embora nômades, geralmente independentes e muitas vezes bastante isolados da principal corrente de atividades daqueles tempos, os árabes receberam atenção profética e julgamento da parte de Deus. (Is 21:13; Je 25:17-24) Séculos mais tarde, alguns árabes possivelmente se encontravam entre aqueles que se tornaram membros da primitiva congregação cristã em Pentecostes. — At 2:11, 41; veja ARÁBIA.

ARÁBIA. A península da Arábia faz parte do continente asiático em seu canto extremo SO. Confina ao L com o golfo Pérsico e com o golfo de Omã, no S com o mar Arábico e o golfo de Áden, e ao O com o Mar Vermelho, ao passo que o Crescente Fértil da Mesopotâmia, Síria e Israel se curva ao longo da sua extremidade setentrional. Cercada assim de água em três lados, assemelha-se, em parte, a uma ilha enorme, e é comumente chamada por seu povo de "Ilha dos Árabes" (*Jazirat al-ʽarab*).

Tendo uma área de uns 2.600.000 km², ou o equivalente de cerca de um terço da superfície terrestre dos Estados Unidos continentais, a Arábia é a maior península do mundo. A faixa costeira ocidental se estende por uns 2.900 km, e, no seu ponto mais largo, a península tem cerca de 1.900 km de largura.

A península consiste em um chapadão rochoso que se inclina para o oriente, em direção ao golfo Pérsico, a partir de seu espinhaço formado pela cadeia montanhosa que corre paralela à costa O. Um pico, no canto SO, atinge a altitude de mais de 3.600 m. Pelo interior da ponta meridional da península estende-se o grande deserto conhecido como Rub-al-Cáli, a faixa contínua mais vasta de região arenosa da terra, conhecida como a Região

Vazia. Ao N do Nejd, ou planalto central, encontra-se a região desértica menor de An Nafud, que culmina no Deserto da Síria.

As pequenas correntes encontradas ao longo das extremidades da península e no elevado planalto central (ou Nejd) não são numerosas, e seu fluxo só se dá durante certas estações. Jó, que evidentemente morava no que hoje é a região do Deserto da Síria, descreve a secura de tais “torrentes hibernais”. — Jó 6:15-20.

Embora a maior parte deste vasto chapadão seja árida, ainda assim recebe suficiente chuva ao longo da cadeia ocidental de montanhas, no planalto central e no S, para sustentar considerável população. Ali, e ao redor dos maiores oásis, os felás, ou camponeses, podem produzir safras de milho-miúdo, trigo, cevada e milho, e aqui crescem tamareiras (Êx 15:27) e figueiras. Acácias, que produzem a goma resinosa conhecida como goma arábica, e outras árvores e plantas aromáticas constituíam uma das partes principais da antiga economia da Arábia, como o fazem em grau menor nos tempos modernos, sendo eclipsadas atualmente pelo ouro negro do petróleo. — Gên 2:12.

Por causa da escassez geral da água, a vida animal e as aves forçosamente são reduzidas, todavia, vivem hoje ali ovelhas, cabras, camelos, jumentos selvagens, chacais, falcões e águias, assim como viviam nos tempos bíblicos. (Ez 27:21; 2Cr 17:11; Jz 6:5; Jó 39:5-8, 26, 27; Is 60:7; 34:13) Alguns animais selváticos, tais como o leão, o touro selvagem e a avestruz, tornaram-se agora extintos neste território. (Jó 38:39, 40; 39:9-18) Cavalos árabes até hoje são famosos por sua beleza e sua robustez. — Compare com Jó 39:19-25.

Tribos Árabes. A Arábia, com o tempo, tornou-se lar de muitas das famílias pós-diluvianas alistadas em Gênesis, capítulo 10. No ramo semítico, Joctã tornou-se pai dos cabeças de cerca de 13 diferentes tribos árabes; ao passo que três descendentes de Arã, Uz, Géter e Más, parecem ter-se fixado na área N da Arábia e no Deserto da Síria. (Gên 10:23, 26-29) Os ismaelitas que habitavam em tendas estendiam-se desde a península do Sinai, através do N da Arábia e até à Assíria. (Gên 25:13-18) Os midianitas estavam principalmente situados na parte NO da Arábia, logo ao L do golfo de Acaba. (Gên 25:4) Os descendentes de Esaú tinham por base a região montanhosa de Edom, ao SE do Mar Morto. (Gên 36:8, 9, 40-43) Do ramo camita, vários descendentes de Cus, inclusive Havilá, Sabtá, Raamá, e seus filhos Sabá e Dedã, e Sabteca, parecem ter ocupado mormente a parte meridional da península arábica. — Gên 10:7.

Antigas inscrições assírias e babilônicas mencionam diversas tribos da Arábia. Salmaneser III alista “Gindibu’, da Arábia”. Zabibe e Samsi são mencionadas como rainhas árabes nas inscrições de Tiglate-Pileser III. Sargão II menciona “Samsi, rainha da Arábia (e) It’amar, o sabeu”. Outras inscrições cuneiformes mencionam os sabais, os nabais, os quidris e os idabailis, os massais e os temais. — Veja Gên 25:3, 13-15.

Referências Bíblicas. Hadramaute, um dos quatro antigos reinos da Arábia meridional, é usualmente identificado com Hazarmavete, de Gênesis 10:26. O uádi Hadramaute, um extenso vale paralelo à costa S da Arábia, era o centro do reino que tinha por capital Shabwa. Outros nomes bíblicos que aparecem como lugares da Arábia são Dedã, Tema, Dumá e Buz. — Is 21:11-14; Je 25:23, 24.

Abraão contornou a Arábia ao emigrar de Ur dos Caldeus para a terra de Canaã. Mais tarde, quando se viu obrigado a descer ao Egito, talvez tenha passado por parte da Arábia por atravessar a parte setentrional da península do Sinai (ao invés de seguir a rota ao longo da costa do Mediterrâneo), como também em sua viagem de volta. (Gên 12:10; 13:1) O drama do livro de Jó tem por cenário a terra de Uz, na Arábia setentrional (Jó 1:1), e os incursores sabeus que atacaram a propriedade deste “maior de todos os orientais” eram duma tribo árabe que talvez descendesse de Joctã. (Jó 1:3, 15; Gên 10:26-28) Os três “consoladores” de Jó e Eliú também parecem ter vindo de setores árabes. (Jó 2:11; 32:2) Moisés passou 40 anos na Arábia, quando peregrinava junto com o midianita Jetro. (Êx 2:15-3:1; At 7:29, 30) O próximo evento de grande importância que ocorreu na Arábia foi a realização do pacto da Lei no monte Sinai, na parte meridional da península do Sinai, onde a nação liberta de Israel se havia congregado. (Êx 19:1, 2) De modo que o apóstolo Paulo, uns 15 séculos mais tarde, referiu-se a esse evento como tendo ocorrido no “Sinai, um monte na Arábia”. — Gál 4:25.

Em vista da atual condição da Arábia em geral, o quadro de talvez uns três milhões de israelitas viverem durante 40 anos no ermo pode parecer quase que uma impossibilidade. (Êx 12:37, 38) O fator principal, naturalmente, era a provisão miraculosa de alimento e água, que Jeová lhes garantia. (De 8:2-4; Núm 20:7, 8) Embora as condições fossem patentemente difíceis, e a escassez de água seja obviamente indicada pelo relato bíblico (Núm 20:4, 5), há razão, contudo, de se crer que naquela época, cerca de 3.500 anos atrás, as reservas de água na Arábia fossem, até certo ponto, superiores às do tempo atual. A existência de muitos profundos uádis ou vales secos, que outrora eram leitos de rios, fornece evidência de que, em algum tempo no passado, havia suficiente chuva para produzir corren-

tes de água que fluíssem através deles. O desaparecimento de certas formas de vida animal talvez se deva em parte à diminuição do suprimento de água. Todavia, basicamente, a Arábia era então exatamente o que é agora: uma terra árida, ou estepe.

Da Arábia, no período dos juízes, vieram bandos de midianitas, amalequitas e "orientais", montados em camelos, para saquear a terra de Israel. (Jz 6:1-6) Tais incursões predatórias ou invasões repentinas sempre foram o principal método de guerra na Arábia. (2Cr 22:1) O camelo, cuja domesticação se crê ter sido conseguida na Arábia, era usado como meio de transporte, pelo menos já desde o tempo de Abraão. (Gên 24:1-4, 10, 61, 64) Por causa da grande superioridade do camelo sobre o jumento nas longas viagens pelo deserto, considera-se que sua domesticação tenha resultado em algo parecido a uma revolução econômica para a Arábia, contribuindo para o desenvolvimento dos chamados "Reinos das Especiarias" da Arábia do Sul.

Caravanas de camelos, procedentes do S mais fértil, serpenteavam pelas rotas desérticas que corriam paralelas ao Mar Vermelho, avançando de um oásis para outro, e de um poço para outro, até que alcançavam a península do Sinai, ponto do qual podiam desviar-se em direção ao Egito ou continuar a subir até a Palestina ou Damasco. Além de suas altamente prezadas especiarias e resinas aromáticas, tais como o olíbano e a mirra (Is 60:6), talvez transportassem ouro e madeira de algum de Ofir (1Rs 9:28; 10:11), e pedras preciosas, como fez a rainha de Sabá em sua visita ao Rei Salomão. (1Rs 10:1-10, 15; 2Cr 9:1-9, 14) As águas do golfo Pérsico abundam em ostras perlíferas. Visto que o canto SO da Arábia está separado da África por um estreito de apenas uns 32 km de largura, os produtos da Etiópia (2Cr 21:16), tais como o marfim e o ébano, também podiam ter estado incluídos nas mercadorias desses comerciantes viajantes. — Ez 27:15.

Nabonido, rei babilônio, cujo filho Belsazar governava em Babilônia por ocasião da queda dela (539 AEC), passou dez anos na cidade-oásis de Taima (Tema), na parte setentrional do planalto central da Arábia. — Veja TEMA N.º 2.

Durante o quinto século AEC, a Palestina estava sujeita a uma considerável influência da Arábia, conforme se vê nas referências a "Gesém, o árabe", em Neemias 2:19 e 6:1-7.

O reino himiarita, que obteve controle sobre a Arábia do Sul por volta de 115 AEC, tinha por capital Zafar (que alguns sugerem ter sido a Sefar de Gênesis 10:30). Ao N, os nabateus (possivelmente descendentes do Nebaiote de Gênesis 25:13), com sua capital Petra, nas gargantas rochosas de Edom, tornaram-se poderosos, do quarto século AEC em diante. Com o tempo, estenderam seu controle sobre a parte S do Negebe, e para cima, por Moabe e pela região ao L do Jordão. Por alguns anos do primeiro século AEC, e, de novo, no primeiro século EC, governaram Damasco. Seu rei, Aretas IV (c. 9 AEC–40 EC) é mencionado em 2 Coríntios 11:32 com relação à fuga de Paulo de Damasco, descrita em Atos 9:23-25. Herodes Ântipas casou-se com a filha de Aretas IV, mas divorciou-se dela, a fim de se casar com Herodias. — Mr 6:17; veja ARETAS.

Paulo afirma que, depois de sua conversão, 'partiu para a Arábia e voltou novamente a Damasco'. (Gál 1:17) Esta viagem talvez fosse feita à região vizinha do deserto da Síria, embora o termo também permitisse que fosse em qualquer parte da península arábica.

No primeiro século AEC, Palmira, ao NE de Damasco, começou a desenvolver-se como centro árabe, e, com o tempo, ultrapassou Petra como estado comercial. Em 270 EC, sob a Rainha Zenóbia, o exército palmireno ocupou o Egito e se tornou sério rival de Roma, até ser derrotado em 272 EC.

Língua. A língua dos povos da Arábia faz parte do grupo semítico do sul e tem permanecido mais estável do que as outras línguas semíticas. Portanto, tem-se mostrado útil em aprimorar o entendimento de muitas expressões e palavras do hebraico antigo da Bíblia.

ARADE.

1. Um dos cabeças da tribo de Benjamim, que em certa época morava em Jerusalém. — 1Cr 8:15, 28.

2. Cidade na fronteira S de Canaã, cujo rei atacou Israel quando este se aproximou de Canaã. Os israelitas devotaram esse distrito à destruição e chamaram-no de "Hormá", que significa "Devotamento à Destruição". (Núm 21:1-3; 33:40) Todavia, não se estabeleceram então ali, e, evidentemente, alguns dos habitantes escaparam à destruição. Por isso, o rei de Arade está incluído na lista dos 31 reis mais tarde derrotados na campanha-relâmpago de Josué. (Jos 12:14) Os queneus estabeleceram-se mais tarde na região erma ao S de Arade. — Jz 1:16.

A Arade israelita é geralmente identificada com Tel ʽArad, uma das mais imponentes elevações na região do Negebe. Encontra-se numa planície levemente ondulada a uns 28 km ao L de Berseba. Escavações feitas em Tel ʽArad descobriram uns 200 óstracos, cerca da metade dos quais em hebraico e os demais em aramaico. Um destes fragmentos de cerâmica em hebraico, considerado ser da segunda metade do sétimo século AEC, reza: "Ao meu senhor Eliasibe: Que Jeová peça a tua paz . . . Ele mora na casa de Jeová." — FOTO, Vol. 1, p. 325.

Ruínas duma fortaleza em Tel ʽArad. Entre os óstracos hebraicos encontrados ali está um que menciona a “casa de Jeová”.

Em vista da ausência de posteriores restos cananeus em Tel ʽArad, Y. Aharoni sugere que a Arade cananeia se encontrava em Tell el-Milh (Tel Malhata), a 12 km ao SO de Tel ʽArad.

ARADO. Veja IMPLEMENTOS AGRÍCOLAS.

ARÃ-MAACÁ. Veja ARÃ N.º 5.

ARAMAICO. Antiga língua semítica, aparentada de perto ao hebraico e originalmente falada pelos arameus. (Veja ARÃ N.º 5.) Com o passar do tempo, porém, veio a abranger diversos dialetos (alguns deles tidos como línguas distintas) e gozou de amplo uso, em especial no SO da Ásia. Usava-se o aramaico especialmente desde o segundo milênio AEC até por volta de 500 EC. É uma das três línguas em que a Bíblia foi originalmente escrita. A palavra hebraica *ʼAra·mith* ocorre cinco vezes e é traduzida por “em sírio”, “na língua aramaica” ou “ao idioma aramaico”. — 2Rs 18:26; Is 36:11; Da 2:4; Esd 4:7 (duas vezes).

O aramaico bíblico, anteriormente chamado caldaico ou caldeu, é encontrado em Esdras 4:8 a 6:18, e 7:12-26; Jeremias 10:11; e Daniel 2:4b a 7:28. Expressões aramaicas aparecem também em outras partes da Bíblia, mas, muitas das tentativas de peritos de identificar fontes aramaicas para palavras hebraicas são simplesmente conjecturais.

O uso de algumas expressões aramaicas não surpreende, pois os hebreus tinham por muito tempo um contato íntimo com os arameus e com a língua aramaica. Entre as mais primitivas versões das Escrituras Hebraicas em outras línguas acham-se os Targuns aramaicos. Fragmentos de antigos Targuns de alguns livros têm sido achados entre os Rolos do Mar Morto.

A Língua. O aramaico e o hebraico são ambos classificados como pertencentes à família de línguas semíticas do noroeste. Embora o aramaico difira consideravelmente do hebraico, é uma língua cognata, que possui as mesmas letras em seu alfabeto, com os mesmos nomes que no hebraico. Assim como o hebraico, é escrito da direita para a esquerda, e, originalmente, a escrita aramaica era consonantal. No entanto, o aramaico empregado na Bíblia recebeu mais tarde pontos vocálicos por parte dos massoretas, assim como eles colocaram pontos vocálicos no hebraico. O aramaico foi influenciado por seu contato com outras línguas. O aramaico bíblico, além de conter vários nomes próprios hebraicos, acadianos e persas de localidades e de pessoas, demonstra influência hebraica nos termos religiosos, influência acadiana especialmente em termos políticos e financeiros, e influência persa em termos tais como os relacionados com assuntos políticos e jurídicos.

O aramaico, além de ter a mesma forma de escrita que o hebraico, possui similaridade com ele em suas flexões verbais, nominais e pronominais. Os verbos possuem dois estados, o imperfeito (indicando ação incompleta) e o perfeito (significando ação completada). O aramaico emprega substantivos no singular, no dual e no plural, e possui dois gêneros, o masculino e o feminino. Difere das outras línguas semíticas por demonstrar preferência pelo som vocálico *a*, e, de outros modos, inclusive certas preferências consonantais, tais como *d* para *z*, e *t* para *sh*.

Divisões básicas. O aramaico se divide geralmente em grupos ocidentais e orientais. No entanto, do ponto de vista histórico, tem-se reconhecido

os seguintes quatro grupos: aramaico antigo, aramaico oficial, aramaico levantino e aramaico oriental. Tem-se sugerido que, provavelmente, falavam-se vários dialetos aramaicos na região do Crescente Fértil e da Mesopotâmia, e em torno dela, durante o segundo milênio AEC. Uma diferença entre as formas primitivas do aramaico e do hebraico pode ser observada em Gênesis 31:47. Depois de Jacó e Labão se terem reconciliado, ergueu-se um montão de pedras como testemunha entre eles. Labão o chamou de "Jegar-Saaduta" em aramaico (sírio), ao passo que Jacó o chamou de "Galeede", em hebraico, ambas as expressões significando "Montão de Testemunho".

Aramaico antigo é o nome aplicado a certas inscrições descobertas no norte da Síria, e que se diz datarem do décimo ao oitavo séculos AEC. Gradualmente, porém, um novo dialeto aramaico tornou-se a língua franca ou língua internacional auxiliar durante o tempo do Império Assírio, suplantando o acadiano como língua usada na correspondência governamental oficial com as regiões distantes do império. Em vista de seu uso, esta forma padrão de aramaico é chamada de aramaico oficial. Continuou a ser empregada no tempo em que Babilônia era a potência mundial (625-539 AEC), e depois disso, durante o tempo do Império Persa (538-331 AEC). Especialmente então, gozou de amplo uso, sendo a língua oficial do governo e do comércio numa ampla região, conforme atestam as descobertas arqueológicas. Aparece em registros feitos em tabuinhas cuneiformes; em óstracos, papiros, selos, moedas; em inscrições em pedra, e assim por diante. Esses artefatos têm sido encontrados em terras tais como a Mesopotâmia, a Pérsia, o Egito, a Anatólia, o norte da Arábia; em regiões tão ao N como os montes Urais; e ao L, em lugares tão distantes como o Afeganistão e o Curdistão. O uso do aramaico oficial continuou durante o período helenístico (323-30 AEC).

Parece que é este aramaico oficial que é encontrado nos escritos de Esdras, de Jeremias e de Daniel. As Escrituras também fornecem evidência de que o aramaico era uma língua franca daqueles tempos antigos. Assim, no oitavo século AEC, porta-vozes designados pelo Rei Ezequias, de Judá, apelaram para Rabsaqué, representante do rei assírio Senaqueribe, dizendo: "Por favor, fala aos teus servos em sírio [arameu, portanto, em aramaico], pois estamos escutando; e não nos fales no idioma judaico, aos ouvidos do povo que está sobre a muralha." (Is 36:11; 2Rs 18:26) Os oficiais de Judá entendiam aramaico, ou sírio, mas, evidentemente, naquele tempo, este não era entendido pelo povo comum entre os hebreus em Jerusalém.

Alguns anos depois de os judeus terem voltado do exílio babilônico, Esdras, o sacerdote, leu o livro da Lei para os judeus reunidos em Jerusalém, e diversos levitas o explicaram ao povo, Neemias 8:8 declarando: "Continuaram a ler alto no livro, na lei do verdadeiro Deus, fornecendo-se esclarecimento e dando-se o sentido dela; e continuaram a tornar a leitura compreensível." Esta exposição ou interpretação talvez envolvesse a paráfrase do texto hebraico em aramaico, os hebreus tendo possivelmente adotado o aramaico enquanto em Babilônia. Sem dúvida, a exposição envolveu também um esclarecimento, para que os judeus, mesmo que compreendessem o hebraico, discernissem o profundo significado do que era lido.

Que Língua Falava Jesus? Nesta questão há uma considerável diferença de opinião entre os peritos. Entretanto, quanto às línguas usadas na Palestina na época em que Jesus Cristo estava na terra, o Professor G. Ernest Wright declara: "Podiam-se ouvir, indubitavelmente, várias línguas nas ruas das grandes cidades. O grego e o aramaico eram, evidentemente, as línguas comuns, e a maioria das populações urbanas podia provavelmente entender a ambas, mesmo em cidades 'modernas', ou 'ocidentais', tais como Cesareia e Samaria, onde o grego era mais comum. Podiam-se ouvir soldados e oficiais romanos conversarem em latim, ao passo que judeus ortodoxos bem que podiam falar uma variedade posterior de hebraico, uns com os outros, língua que conhecemos não ser nem o hebraico clássico, nem o aramaico, apesar de suas similaridades com ambos." Comentando ainda mais a língua falada por Jesus Cristo, o Professor Wright diz: "Tem-se debatido muito qual era a língua falada por Jesus. Não dispomos de meio seguro de saber se ele sabia falar grego ou latim, mas, em seu ministério de ensino, ele usava regularmente quer o aramaico, quer o hebraico popular, altamente aramaizado. Quando Paulo falou a uma turba no Templo, diz-se que ele falou hebraico (Atos 21:40). Os peritos, em geral, consideram isto como significando o aramaico, mas, é bem possível que um hebraico popular fosse então a língua comum entre os judeus." — *Biblical Archaeology* (Arqueologia Bíblica), 1962, p. 243.

É possível que Jesus e seus primeiros discípulos, tais como o apóstolo Pedro, pelo menos às vezes falassem o aramaico galileu, dizendo-se a Pedro, na noite em que Cristo foi preso: "Tu certamente és também um deles, pois, de fato, o teu dialeto te trai." (Mt 26:73) Talvez se dissesse isto porque o apóstolo usava na ocasião o aramaico galileu, embora não haja certeza disso, ou talvez falasse em hebraico galileu, num dialeto diferente do usado em Jerusalém ou em outras partes da Judeia. Anteriormente, quando Jesus veio a Nazaré, na Galileia, e entrou na sinagoga ali, ele leu da profecia de Isaías, evidentemente conforme escrita em

hebraico, e então disse: "Hoje se cumpriu esta escritura que acabais de ouvir." Não se diz nada sobre Jesus traduzir este trecho para o aramaico. De modo que é provável que, nesta ocasião, os presentes podiam prontamente entender o hebraico bíblico. (Lu 4:16-21) Pode-se também notar que Atos 6:1, referindo-se a uma ocasião pouco depois de Pentecostes de 33 EC, menciona judeus de língua grega e judeus de língua hebraica em Jerusalém.

O Professor Harris Birkeland (*The Language of Jesus* [A Língua de Jesus], Oslo, 1954, pp. 10, 11) salienta que ser o aramaico a língua escrita da Palestina quando Jesus estava na terra não significa, necessariamente, que fosse falado pelas massas. Também, o fato de os Papiros Elefantinos pertencentes a uma colônia judaica no Egito terem sido escritos em aramaico tampouco prova que esta era a língua principal ou comum na sua pátria, porque o aramaico era então uma língua literária internacional. Naturalmente, as Escrituras Gregas Cristãs contêm vários aramaísmos; por exemplo, Jesus usou algumas palavras aramaicas. Todavia, conforme Birkeland argumenta, talvez comumente Jesus falasse o hebraico popular, ocasionalmente usando expressões aramaicas.

Embora talvez não seja possível provar, conforme Birkeland contende, que o povo comum era iletrado no que se referia ao aramaico, deveras parece que, quando Lucas, médico instruído, registra que Paulo falou aos judeus 'em hebraico', e que, quando o apóstolo disse que a voz do céu falou-lhe 'em hebraico', realmente se referisse a uma forma do hebraico (embora talvez não ao hebraico antigo) e não ao aramaico. — At 22:2; 26:14.

Dando apoio adicional a que se usava uma forma do hebraico na Palestina quando Jesus Cristo estava na terra, há antigos indícios de que o apóstolo Mateus escreveu seu relato evangélico primeiro em hebraico. Por exemplo, Eusébio (do terceiro e quarto séculos EC) disse que "o evangelista Mateus transmitiu seu Evangelho na língua hebraica". (*Patrologia Graeca* [Patrologia Grega], Vol. XXII, col. 941) E Jerônimo (do quarto e quinto séculos EC) declara na sua obra *De viris inlustribus* (A Respeito de Homens Ilustres), capítulo III: "Mateus, também chamado Levi, e que de publicano se tornou apóstolo, primeiro de tudo produziu um Evangelho de Cristo na Judeia, na língua e nos caracteres hebraicos, para o benefício dos da circuncisão que haviam crido. . . . Ademais, o próprio em hebraico está preservado até hoje na biblioteca de Cesareia, que o mártir Pânfilo ajuntou tão diligentemente." (Tradução do texto latino editado por E. C. Richardson e publicado na série "Texte und Untersuchungen zur Geschichte der altchristlichen Literatur", Leipzig, 1896, Vol. 14, pp. 8, 9.) Portanto, Jesus Cristo, como homem na terra, podia muito bem ter usado uma forma de hebraico e um dialeto de aramaico. — Veja HEBRAICO.

ARAMEU. Veja ARÃ N.º 1 e 5.

ARÃ-NAARAIM. Veja ARÃ N.º 5.

ARANHA [hebr.: *'ak·ka·vísh*]. Pequeno animal de oito patas, sem asas, que, segundo uma estrita definição biológica, não é inseto, mas aracnídeo.

A maioria das aranhas tece teias para capturar sua presa. As aranhas, em geral, têm três pares de fiandeiras, ou órgãos de fiar, situadas na parte traseira, inferior, do abdome. Estas estão ligadas às glândulas de seda dentro do corpo da aranha por meio de muitos pequeníssimos tubos. Ao ser expelida pelas fiandeiras, a seda líquida endurece e vira um fio delicado de seda. Juntando as suas fiandeiras, a aranha pode produzir um fio grosso. Produz uma fita de fios finos quando os órgãos de fiar são mantidos separados.

A teia, diferindo segundo a variedade de aranha que a produz, é bela em simetria e complexa em desenho. Em intervalos equidistantes nos fios de seda há gotas pegajosas, também produzidas pela aranha. Depois de ter esticado um fio entre dois pontos e o ter recoberto de seda viscosa, a aranha puxa o fio para baixo e o solta como um elástico. Isto resulta num espacejamento equidistante de gotículas pegajosas. O fio pegajoso serve para capturar a presa da aranha.

Nas suas duas ocorrências nas Escrituras, a aranha figura num cenário ilustrativo. Bildade, ao falar a Jó, referiu-se a um apóstata como alguém que confia ou se estriba numa "casa [ou teia] de aranha", algo frágil demais para mantê-lo de pé. (Jó 8:14, 15) As obras prejudiciais e violentas dos israelitas infiéis são assemelhadas ao tecer teia de aranha. No entanto, tais infiéis nunca poderiam cobrir-se com as suas obras, assim como uma teia de aranha seria inadequada para uma vestimenta. — Is 59:5, 6.

ARÃO. Filho de Anrão e Joquebede, da tribo de Levi, nasceu no Egito em 1597 AEC. Levi era bisavô de Arão. (Êx 6:13, 16-20) Miriã era sua irmã mais velha e Moisés era seu irmão três anos mais moço. (Êx 2:1-4; 7:7) Arão casou-se com Eliseba, filha de Aminadabe, e teve quatro filhos, Nadabe, Abiú, Eleazar e Itamar. (Êx 6:23) Morreu em 1474 AEC, aos 123 anos. — Núm 33:39.

Devido à relutância de Moisés, por achar difícil falar com fluência, Jeová designou Arão para atuar como porta-voz de Moisés perante Faraó, dizendo a respeito de Arão: "Sei deveras que ele pode realmente falar." Arão foi encontrar-se com Moisés junto ao monte Sinai e foi informado das propor-

ções de longo alcance do programa de ação, divinamente delineado, que envolvia Israel e o Egito, e os irmãos viajaram então juntos de volta ao Egito. — Êx 4:14-16, 27-30.

Arão começou então a servir de "boca" para Moisés, falando por ele aos anciãos de Israel e realizando sinais milagrosos como prova da origem divina das mensagens deles. Quando chegou o tempo de se apresentarem na corte de Faraó, Arão, com 83 anos, como porta-voz de Moisés, teve de enfrentar aquele governante arrogante. Conforme Jeová disse posteriormente a Moisés: "Vê, eu te fiz Deus para Faraó, e Arão, teu próprio irmão, se tornará teu profeta." (Êx 7:1, 7) Foi Arão quem realizou o primeiro sinal milagroso perante Faraó e seus sacerdotes-magos; e, mais tarde, às ordens de Moisés, foi Arão quem estendeu o bastão de Moisés e assinalou o início das Dez Pragas. (Êx 7:9-12, 19, 20) Ele continuou a trabalhar em coordenação unida com Moisés e em obediência a Deus durante as pragas sucessivas, até que finalmente veio a libertação. Nisto era um bom exemplo para os cristãos que servem como "embaixadores, substituindo a Cristo, como se Deus instasse por nosso intermédio". — Êx 7:6; 2Co 5:20.

A atividade de Arão como porta-voz de Moisés evidentemente diminuiu nos 40 anos de peregrinação pelo ermo, visto que o próprio Moisés parece ter falado mais. (Êx 32:26-30; 34:31-34; 35:1, 4) O bastão também retornou às mãos de Moisés depois da terceira praga. E, na batalha de Amaleque, Arão, junto com Hur, meramente sustentaram os braços de Moisés. (Êx 9:23; 17:9, 12) No entanto, Jeová geralmente continuou a associar Arão com Moisés ao dar instruções, e eles são mencionados como agindo e falando juntos, até a morte de Arão. — Núm 20:6-12.

Arão, em sua posição subordinada, não acompanhou Moisés ao cume do monte Sinai para receber o pacto da Lei, mas, permitiu-se-lhe, junto com dois de seus filhos e 70 dos anciãos da nação, subir ao monte e contemplar uma visão magnificente da glória de Deus. (Êx 24:9-15) No pacto da Lei, Arão e sua casa receberam menção honrosa, e Deus designou Arão para a posição de sumo sacerdote. — Êx 28:1-3.

Sumo Sacerdote. Por meio duma cerimônia de investidura de sete dias, Arão foi investido em seus sagrados deveres por Moisés, como agente de Deus, e seus quatro filhos também foram empossados como subsacerdotes. Moisés vestiu Arão de belas vestes de materiais de ouro, azuis, púrpuras e escarlates, inclusive ombreiras e um peitoral adornado com pedras preciosas de diversas cores. Sobre a cabeça dele foi colocado um turbante de linho fino. Presa a este havia uma lâmina de ouro puro, estando gravadas nela as palavras: "A santidade pertence a Jeová." (Le 8:7-9; Êx 28) Arão foi então ungido da maneira descrita no Salmo 133:2, e depois disso podia ser chamado de *ma·shí·ahh*, ou messias (*khri·stós*, *LXX*), isto é, o "ungido". — Le 4:5, 16; 6:22.

Arão não só foi colocado como encarregado de todo o sacerdócio, mas também foi declarado divinamente como aquele de cuja linhagem ou casa deveriam provir todos os futuros sumos sacerdotes. Todavia, o próprio Arão não recebera o sacerdócio por herança, e, assim, o apóstolo Paulo podia dizer a respeito dele: "O homem não se arroga esta honra por si mesmo, mas apenas quando é chamado por Deus, assim como também Arão foi. Assim, também, o Cristo não se glorificou a si mesmo por se tornar sumo sacerdote, mas foi glorificado por aquele que falou com referência a ele: 'Tu és meu filho; hoje eu me tornei teu pai.'" (He 5:4, 5) Paulo, depois disso, demonstra o modo em que o cargo sacerdotal, primeiro ocupado por Arão, foi típico do ocupado por Cristo Jesus como sumo sacerdote superior e celestial. Em vista disso, as funções sacerdotais do alto cargo de Arão assumem um significado adicional para nós. — He 8:1-6; 9:6-14, 23-28.

Arão, como sumo sacerdote, era responsável por dirigir todos os aspectos da adoração no tabernáculo e por supervisionar a obra dos milhares de levitas empenhados neste serviço. (Núm 3:5-10) No anual Dia da Expiação, ele apresentava as ofertas pelo pecado a favor do sacerdócio e dos levitas, e a favor do povo de Israel, e só ele tinha permissão de entrar no Santíssimo do tabernáculo com o sangue sacrificial dos animais. (Le 16) As ofertas diárias de incenso, a apresentação das primícias da colheita de cereais, e muitos outros aspectos da adoração eram prerrogativas exclusivas de Arão e de seus filhos como sacerdotes. (Êx 30:7, 8; Lu 1:8-11; Le 23:4-11) Sua unção, porém, santificava-o para realizar não somente deveres sacrificiais em prol da nação, mas também outros deveres. Ele era responsável por ensinar à nação a Palavra de Deus. (Le 10:8-11; De 24:8; Mal 2:7) Ele, assim como seus sucessores, servia como principal encarregado sob Jeová, o Rei. Por ocasião de grandes eventos estatais, ele usava as vestes caras e a "lâmina lustrosa" de ouro no seu turbante de linho. Usava também o peitoral que continha o Urim e o Tumim, habilitando-o a receber o "Sim" ou o "Não" de Jeová a respeito de problemas nacionais; todavia, durante a vida e a mediação de Moisés, esta particularidade parece ter tido pouco uso. — Êx 28:4, 29, 30, 36; veja SUMO SACERDOTE.

A devoção de Arão à adoração pura foi cedo colocada à prova pela morte de seus filhos Nadabe e Abiú, que sofreram a destruição da parte de Deus

por utilizarem de forma profana suas posições sacerdotais. O registro diz: "E Arão ficou quieto." Quando ele e seus dois filhos sobreviventes foram instruídos a não prantearem os transgressores mortos, 'fizeram segundo as palavras de Moisés'. — Le 10:1-11.

Durante quase 40 anos, Arão representou as 12 tribos perante Jeová na qualidade de sumo sacerdote. Enquanto no ermo, irrompeu uma séria rebelião contra a autoridade de Moisés e Arão. Foi liderada por um levita chamado Corá, junto com os rubenitas Datã, Abirão e Om, que se queixaram da liderança deles. Jeová fez com que a terra se abrisse sob as tendas de Corá, Datã e Abirão, tragando-os junto com as suas famílias, ao passo que o próprio Corá e 250 de seus coconspiradores foram destruídos por fogo. (Núm 16:1-35) Irrompeu então uma murmuração por parte da congregação contra Moisés e Arão; e, na praga divina que se seguiu, Arão mostrou grande fé e coragem ao sair obedientemente com seu porta-lume e fazer expiação pelo povo, enquanto "ficou de pé entre os mortos e os vivos", até que cessou o flagelo. — Núm 16:46-50.

Deus ordenou então que 12 bastões, cada um representando uma das 12 tribos, fossem colocados no tabernáculo, e o bastão para a tribo de Levi recebeu a inscrição do nome de Arão. (Núm 17:1-4) No dia seguinte, Moisés entrou na tenda do Testemunho e verificou que o bastão de Arão produzira botões, brotara flores e dera amêndoas maduras. (Núm 17:8) Isto estabeleceu, além de dúvida, a escolha dos filhos levitas de Arão, por parte de Jeová, para o serviço sacerdotal, e Sua autorização para Arão ser sumo sacerdote. Depois disso, o direito da casa de Arão ao sacerdócio jamais foi seriamente questionado. O bastão com botões, de Arão, foi colocado na Arca do Pacto, como "sinal para os filhos da rebeldia", embora pareça que, depois da morte destes rebeldes e da entrada da nação na Terra da Promessa, o bastão foi removido, tendo cumprido sua finalidade. — Núm 17:10; He 9:4; 2Cr 5:10; 1Rs 8:9.

Por que não foi Arão punido por fazer o bezerro de ouro?

Apesar de sua posição privilegiada, Arão tinha suas falhas. Durante a primeira permanência de Moisés no monte Sinai, por 40 dias, "o povo se congregou em volta de Arão e lhe disse: 'Levanta-te, faze para nós um deus que vá adiante de nós, pois quanto a este Moisés, o homem que nos fez subir da terra do Egito, certamente não sabemos o que lhe aconteceu' ". (Êx 32:1) Arão anuiu e cooperou com eles em fazer a estátua dum bezerro de ouro. (Êx 32:2-6) Mais tarde, quando confrontado por Moisés, deu uma desculpa fraca. (Êx 32:22-24) No entanto, Jeová não o apontou como o principal malfeitor, mas disse a Moisés: "Portanto, deixa-me agora, para que a minha ira se acenda contra *eles* e eu *os* extermine." (Êx 32:10) Moisés fez um apelo a Jeová a favor do povo e, especificamente, a favor de Arão. Daí, ele provocou uma manifestação sobre o assunto, por clamar: "Quem está do lado de Jeová? A mim!" (Êx 32:11, 26; De 9:20) Todos os filhos de Levi responderam positivamente, e isto sem dúvida incluiu Arão. Três mil idólatras, provavelmente os principais instigadores, foram mortos por eles. (Êx 32:28) Todavia, Moisés mais tarde lembrou aos remanescentes do povo que eles também tinham culpa. (Êx 32:30) Então Arão não foi o único a obter a misericórdia de Deus. Suas ações subsequentes indicam que ele não concordara de coração com o movimento idólatra, mas simplesmente cedera à pressão dos rebeldes. (Êx 32:35) Jeová mostrou que Arão tinha recebido Seu perdão por manter válida a designação de Arão como sumo sacerdote. — Êx 40:12, 13.

Depois de ter lealmente apoiado seu irmão mais moço em muitas experiências difíceis, e de ter sido recentemente empossado como sumo sacerdote por Moisés como representante de Deus, Arão juntou-se tolamente a sua irmã, Miriã, em criticar Moisés por seu casamento com uma cusita, e em desafiar a relação e a posição ímpares de Moisés com Jeová Deus, dizendo: "É somente por meio de Moisés que Jeová falou? Não falou também por meio de nós?" (Núm 12:1, 2) Jeová agiu prontamente, trouxe os três diante de si, em frente da tenda de reunião, e puniu severamente Arão e Miriã por desrespeitarem a designação de Deus. O fato de que apenas Miriã foi afligida de lepra pode apontá-la como instigadora dessa ação, e pode indicar que Arão de novo mostrara fraqueza por se deixar induzir a juntar-se a ela. Não obstante, se Arão tivesse sido similarmente afligido de lepra, isso teria invalidado sua designação como sumo sacerdote, segundo a lei de Deus. (Le 21:21-23) Sua correta atitude de coração se manifestou por sua imediata confissão e pedido de desculpas pela tolice de seu ato, e por sua súplica desesperada em prol da intercessão de Moisés em favor da leprosa Miriã. — Núm 12:10-13.

Arão de novo teve parte na responsabilidade pelo erro quando ele, junto com Moisés, deixou de santificar e honrar a Deus perante a congregação no incidente que envolvia prover água em Meribá, em Cades. Por tal ação, Deus decretou que nenhum dos dois teria o privilégio de levar a nação para a Terra da Promessa. — Núm 20:9-13.

No primeiro dia do mês de ab, no 40.º ano após o Êxodo, a nação de Israel estava acampada na fron-

teira de Edom, diante do monte Hor. Em questão de meses atravessariam o Jordão; mas não Arão, de 123 anos. Segundo instruções de Jeová, com todo o acampamento observando, Arão, seu filho Eleazar e Moisés subiram ao cume do monte Hor. Ali Arão deixou que seu irmão removesse dele suas vestes sacerdotais e as colocasse no seu filho e sucessor como sumo sacerdote, Eleazar. Daí Arão morreu. Foi provavelmente sepultado ali por seu irmão e seu filho, e, por 30 dias, Israel pranteou a sua morte. — Núm 20:24-29.

É digno de nota que, em cada um dos seus três desvios, Arão não aparece como o principal iniciador da ação errada, mas, antes, parece ter permitido que a pressão das circunstâncias ou a influência de outros o desviasse dum proceder de retidão. Especialmente na sua primeira transgressão, poderia ter aplicado o princípio subentendido na ordem: "Não deves acompanhar a multidão para maus objetivos." (Êx 23:2) Sem embargo, seu nome é posteriormente usado nas Escrituras de modo honroso, e o Filho de Deus, durante sua vida terrestre, reconheceu a legitimidade do sacerdócio arônico. — Sal 115:10, 12; 118:3; 133:1, 2; 135:19; Mt 5:17-19; 8:4.

Descendentes Sacerdotais de Arão. A expressão "aronitas" aparece nas versões *Rei Jaime* e *Moffat* (em inglês) em 1 Crônicas 12:27; 27:17, e neste último texto também na versão *Almeida* atualizada. (O texto massorético, em hebraico, simplesmente usa o nome Arão. *LXX* [edição de Lagarde, em 1Cr 12:27] diz "dos filhos de Arão".) É evidente que a palavra "Arão" aqui é usada em sentido coletivo, parecido ao uso do nome Israel, e representa a casa de Arão ou seus descendentes masculinos, no tempo de Davi, que eram da tribo de Levi e serviam como sacerdotes. (1Cr 6:48-53) A *Tradução do Novo Mundo* reza: "E Jeoiada era o líder [dos filhos] de Arão, e com ele havia três mil e setecentos" (1Cr 12:27), colocando entre colchetes as palavras "dos filhos", para indicar que foram adicionadas. — Veja ARÃ N.º 4.

ARAR (LAVRAR). As conclusões sobre o tipo de arado usado pelos lavradores hebreus nos tempos bíblicos dependem de antigas ilustrações de arados usados em terras vizinhas e de arados usados em tempos recentes por alguns lavradores árabes. Alguns arados consistiam num simples pedaço pontudo de madeira, talvez com ponta de metal, preso a uma viga e puxado por um animal ou animais. Com o uso de tal tipo de arado, provavelmente apenas se cortava a superfície do solo sem revirá-lo. Naturalmente, a falta de evidência direta impede que se exclua a possibilidade de terem sido usados em Israel arados mais substanciais.

Com o solo endurecido pelo sol quente do verão, era costumeiro adiar a aração até que as chuvas do outono ou do inverno setentrionais amolecessem o solo. O solo era então arado e semeado. Os dias mais frios, ou épocas de tempo instável ou de nuvens ameaçadoras, não deteriam a pessoa varonil de seu trabalho na época de lavoura, mas o lavrador preguiçoso aproveitaria isso como desculpa para evitar o trabalho. Seus vizinhos não teriam motivos para condoer-se dele quando não colhia nada, devido à sua preguiça na época de arar. (Pr 20:4; Ec 11:4) Mesmo na época de lavoura, porém, os lavradores israelitas tinham de guardar o sábado. — Êx 34:21.

No mesmo arado não se devia jungir juntos um touro e um jumento, sem dúvida por causa da desigualdade de sua força e passo. (De 22:10) Frequentemente, uma junta de gado puxava o arado. (Lu 14:19; Jó 1:14) Vários homens, cada um com uma junta ou parelha de bovinos, talvez trabalhassem juntos, arando fileiras paralelas, um atrás do outro. No caso de Eliseu, conforme relatado em 1 Reis 19:19, ele era o 12.º e último, de modo que pôde parar sem perturbar outros que o seguissem. Ele deixou o campo e usou seus implementos de arar, de madeira, como lenha para oferecer os touros como sacrifício. (1Rs 19:21) Em *The Land and the Book* (A Terra e o Livro, revisado por J. Grande, 1910, p. 121), W. M. Thomson relata que um único homem podia facilmente semear a área lavrada por um grupo de homens.

Uso Ilustrativo. O trabalho familiar de arar foi frequentemente usado como base para ilustrações. Quando os filisteus convenceram a esposa de Sansão a conseguir dele a resposta para seu enigma, Sansão disse que eles haviam 'lavrado com sua novilha', isto é, tinham usado para lhes servir alguém que deveria estar servindo a ele. (Jz 14:15-18) Um rochedo não é lugar para se lavrar, e, como mostra Amós, era igualmente irracional que os líderes de Israel corrompessem a justiça e praticassem a injustiça, e ainda assim esperassem derivar benefícios de tal proceder. (Am 6:12, 13) Oseias 10:11 evidentemente utiliza o arar (um trabalho muito mais duro para uma novilha do que o trilhar) como representando o trabalho estrênuo ou de escravo, provavelmente imposto por opressores estrangeiros, que sobreviria ao Judá apóstata. O que Judá e Israel precisavam, segundo Jeremias 4:3, 4, e Oseias 10:12, 13, era mudar de modo de vida, preparando, abrandando e purificando seu coração (veja Lu 8:5-15), como que por arar e remover espinhos, de modo que, ao invés de desperdiçar seus esforços e seu trabalho em práticas erradas que só trazem uma colheita ruim, pudessem antes colher bênçãos divinas.

A descrição dos métodos ordeiros, objetivos e criteriosos de o lavrador arar, gradar, semear e trilhar é usada em Isaías 28:23-29 para ilustrar os modos de Jeová, que é "maravilhoso no conselho, que tem agido grandiosamente em trabalho eficiente". Assim como arar e gradar são trabalhos limitados, sendo simplesmente preparatórios para a semeadura, assim, também, Jeová não disciplina ou pune para sempre Seu povo, mas o disciplina primariamente para abrandá-lo e torná-lo dócil para receber Seu conselho e Sua orientação, que produzem bênçãos. (Veja He 12:4-11.) Assim como a dureza do solo governa a extensão ou a intensidade da lavra, assim também o tipo de grão determina a força e o peso dos instrumentos usados na debulha, para eliminar a palha, tudo isso ilustrando a sabedoria de Deus em purificar seu povo e em livrá-lo do que é indesejável, variando seu tratamento conforme as necessidades e as circunstâncias. — Veja Is 21:10; 1:25.

Uma cidade "lavrada como mero campo" significava uma cidade completamente derrotada e devastada. (Je 26:18; Miq 3:12) Falar Israel daqueles que haviam 'arado sobre as minhas próprias costas, prolongando os seus sulcos', evidentemente descreve os sofrimentos da nação sob seus muitos inimigos, os quais implacável e cruelmente a assolaram e maltrataram, à medida que Israel tornava suas costas "como a terra . . . para os que atravessavam". (Sal 129:1-3; Is 51:23; compare isso com Sal 66:12.) Na profecia de restauração, em Amós 9:13-15, mostra-se que a bênção de Jeová torna o solo tão produtivo, que a colheita ainda está em andamento quando chega a época de se arar para a próxima estação. — Veja Le 26:5.

Assim como Jesus dissera que seus discípulos deviam aceitar alimento, bebida e abrigo daqueles a quem serviam, visto que "o trabalhador é digno de seu salário", assim também o apóstolo Paulo sustentou o direito daqueles que trabalham no ministério cristão, de receberem apoio material de outros, assim como o homem que ara o faz na esperança legítima de ser partícipe da colheita para a qual o seu trabalho contribuiu. Todavia, Paulo, pessoal e voluntariamente, preferiu não se aproveitar de tal direito de abster-se do trabalho secular, a fim de prover "as boas novas sem custo" àqueles a quem ele ministrava. — Lu 10:7; 1Co 9:3-10, 15, 17, 18.

Jesus Cristo se referiu à obra de arar para destacar a importância do empenho no discipulado de todo o coração. Quando um homem expressou seu desejo de ser discípulo, mas estipulou a condição de lhe ser permitido primeiro despedir-se da família, Jesus replicou: "Ninguém que tiver posto a mão num arado e olhar para as coisas atrás é bem apto para o reino de Deus." (Lu 9:61, 62) Caso um lavrador se permitisse desviar sua atenção do trabalho à frente, ele faria sulcos tortos. Similarmente, a pessoa convidada para ser discípulo cristão, mas que se deixa desviar do cumprimento das responsabilidades acompanhantes, tornar-se-ia inapta para o Reino de Deus. Conforme o Filho de Deus exemplificou no seu próprio caso, até mesmo os mais íntimos vínculos familiares estão subordinados à fidelidade no cumprimento da vontade divina. — Mr 3:31-35; 10:29, 30.

ARARATE. Nome dado a uma região de fronteira entre a Turquia, o Irã e a Armênia. Esse nome também é atribuído a uma cadeia de montanhas localizada ali.

Após o Dilúvio, a arca de Noé pousou sobre os "montes de Ararate". (Gên 8:4) No reinado do Rei Ezequias, foi para a "terra de Ararate" que os filhos de Senaqueribe, Adrameleque e Sarezer, fugiram, depois de assassinarem seu pai. (2Rs 19:37; Is 37:38) Jeremias predisse que Ararate estaria entre os "reinos" que viriam contra Babilônia no tempo da destruição dela, no sexto século AEC. (Je 51:27) Estas últimas referências bíblicas indicam uma terra ao N da Assíria. Eusébio e Jerônimo, e a maioria dos outros primitivos escritores "cristãos", consideravam Ararate como equivalente da Armênia, e as traduções da *Septuaginta* grega de Isaías 37:38 e da *Vulgata* latina de 2 Reis 19:37 assim a representam. Numerosas inscrições assírias, dos reinados de Salmaneser I, Assurnasirpal II, Salmaneser III, Tiglate-Pileser III e Sargão II, no nono e oitavo séculos AEC, fazem referência a Ararate como "Urartu". Uma inscrição de Esar-Hadom, outro filho de Senaqueribe e sucessor no trono assírio, diz que derrotou os exércitos de seus irmãos parricidas em Hanigalbat, na região da Armênia. À base de tais inscrições, e da associação feita por Jeremias de Ararate com os reinos de Mini e Asquenaz, parece que a terra de Ararate se encontrava na região montanhosa do lago Van, na antiga Armênia, com as cabeceiras do rio Tigre ao S e os montes Cáucaso ao N.

O nome Ararate é especificamente aplicado ao monte culminante desta região, e é o lugar tradicional do pouso da arca de Noé. Há dois picos cônicos, distantes cerca de 11 km um do outro, e separados por uma profunda depressão. O mais alto destes picos ascende a uns 5.165 m acima do nível do mar e é coberto de neve perpétua nos últimos 900 m até o seu cume. O pico menor, ao SE, está a 3.914 m acima do nível do mar. O pico mais elevado é especialmente difícil de escalar, e foi primeiro escalado por Parrot, em 1829. Muitos nomes de lugares da região fazem lembrar o relato bíblico.

O próprio monte Ararate é chamado pelos turcos de *Aghri Dagh* (Monte da Arca), e pelos persas de *Koh-i-nuh* (Monte de Noé). — Veja ARCA N.º 1.

ARAÚNA. O proprietário jebuseu da eira comprada pelo Rei Davi para ali edificar um altar a Jeová. Esta medida veio a ser o meio divinamente indicado para terminar um flagelo provocado pela contagem do povo, feita por Davi. — 2Sa 24:16-25; 1Cr 21:15-28.

Araúna, pelo que parece, ofereceu esse lugar, junto com o gado e os implementos de madeira para o sacrifício, sem cobrar nada, mas Davi insistiu em pagar um preço. O registro em 2 Samuel 24:24 mostra que Davi comprou a eira e o gado por 50 siclos de prata (US$ 110). No entanto, o relato em 1 Crônicas 21:25 fala de Davi ter pago 600 siclos de ouro (c. US$ 77.000) pelo lugar. O escritor de Segundo Samuel trata apenas da compra, conforme ela se relaciona com a localização do altar e com os materiais para o sacrifício então feito, e, assim, parece que o preço de compra mencionado por ele se restringia a tais coisas. Por outro lado, o escritor de Primeiro Crônicas considera os assuntos segundo relacionados com o templo mais tarde construído neste lugar, e associa a compra com essa construção. (1Cr 22:1-6; 2Cr 3:1) Visto que a área toda do templo era muito ampla, parece que a soma de 600 siclos de ouro se aplica à compra desta grande área, em vez de à pequena parte necessária para o altar inicialmente construído por Davi.

Hoje ainda existe uma escarpa rochosa natural sob o Zimbório da Rocha, muçulmano, que ocupa parte do lugar do templo original, e esta pedra pode representar a primitiva eira de Araúna.

No registro de Crônicas, Araúna é chamado Ornã. — 1Cr 21:18-28; 2Cr 3:1.

ARAUTO. Um oficial da corte, usado para fazer proclamações públicas de ordens e decretos régios. A palavra ocorre em Daniel 3:4, onde se menciona que um arauto anunciou o decreto de Nabucodonosor para que o povo adorasse a imagem que ele fizera. (Veja n.) Quando Daniel estava para se tornar o terceiro governante no reino de Babilônia, segundo a ordem do Rei Belsazar, este fato foi ‘pregoado’. (Da 5:29 n.) Nos antigos jogos gregos, um arauto anunciava o nome e o país de cada competidor, e o nome, o país e o pai do vencedor.

O verbo grego traduzido “pregar” é *ke·rýs·so.* Este verbo grego, que ocorre muitas vezes nas Escrituras Gregas Cristãs, também pode ser vertido por “pregoar”. O uso desta palavra em Mateus 24:14 e em Marcos 13:10 indica que os proclamadores das boas novas do Reino de Deus agiriam como arautos. — Veja *NM* ns.; compare isso com Mr 1:45; Re 5:2.

Ke·rýs·so, em geral, significa “proclamar” (boas ou más novas), diferençando-se de *eu·ag·ge·lí·zo·mai,* “declarar boas novas”. Noé era pregador (ou arauto, *ké·ryx*) para o mundo antediluviano, avisando-o. (2Pe 2:5) Cristo pregou (como arauto) aos espíritos em prisão, mas não as boas novas. — 1Pe 3:18, 19.

ARÃ-ZOBÁ. Veja ARÃ N.º 5.

ARBA [Quatro]. Ele é chamado de “o pai” ou “o grande homem” dos anaquins e parece ter sido o fundador de Quiriate-Arba, mais tarde chamada Hébron. (Jos 14:15; 15:13; 21:11) Alguns acham que Anaque é um nome aplicado à raça de gigantes descendentes de Arba, em vez de ser o nome pessoal do filho de Arba, e assim consideram Arba como o próprio progenitor dos anaquins. — Veja ANAQUE; ANAQUINS.

ARBATITA [De (Pertencente a) Bete-Arabá]. Alguém pertencente à cidade de Bete-Arabá, no ermo (Jos 15:61), uma cidade situada perto de Jericó, no Distrito do vale do Jordão. (Jos 18:21, 22) Um dos homens poderosos de guerra de Davi, Abi-Albom, ou Abiel, era arbatita. — 2Sa 23:8, 31; 1Cr 11:10, 32.

ARBEL, CASA DE. A casa de Arbel (“Bete-Arbel”, *Al, IBB;* “Bet-Arbel”, *BJ, MC*) foi saqueada por Salmã numa época não especificada. (Os 10:14) Este lugar costuma ser relacionado com Irbid, situado a uns 29 km ao SE do mar da Galileia, portanto, em Gileade.

ARBITA. Nativo da cidade de Arabe, situada perto de Hébron, na região montanhosa de Judá. Paarai, um dos poderosos de Davi, era arbita. — 2Sa 23:8, 35.

ARBUSTO [hebr.: *sí·ahh*]. Árvore de pequeno porte, de densos galhos. A palavra hebraica *sí·ahh* ocorre apenas quatro vezes, em Gênesis 2:5; 21:15; Jó 30:4, 7. Algumas árvores na região da Palestina podem ser corretamente designadas de arbustos, inclusive o junípero-anão, o loto espinhoso, a giesta-das-vassouras, ao passo que outras frequente ou usualmente são parecidas a arbustos em tamanho e aparência, tais como as acácias, as murtas, os estoraques, as tamargueiras e os salgueiros.

No ermo de Berseba, a desesperada Agar lançou Ismael debaixo de um arbusto (Gên 21:15), ao passo que Jó descreve aqueles que vivem numa região sem água como ‘arrancando a erva salgada junto aos arbustos’ e bramando entre os arbustos. — Jó 30:4, 7.

O arbusto ardente com o qual o anjo de Jeová atraiu a atenção de Moisés e de onde falou com ele é entendido como sendo algum tipo de espinheiro (hebr.: *senéh*). (Êx 3:2-5; De 33:16) Referindo-se a

este evento, os escritores cristãos das Escrituras Gregas usaram a palavra grega *bá·tos,* que se refere a uma silva ou a qualquer arbusto espinhoso. (Mr 12:26; Lu 20:37; At 7:30, 35) Em grego, a amora-preta é chamada de *bá·ton* (derivado de *bá·tos*), e por isso alguns lexicógrafos relacionam o arbusto espinhoso (*senéh*) com a amoreira-preta (*Rubus sanctus*), comum na Síria e em grande parte da Palestina. Nos tempos modernos, porém, não é encontrada em forma silvestre na península do Sinai. Por este motivo, outros preferem uma associação com algum tipo de acácia, visto que estas árvores espinhosas, frequentemente parecidas a arbustos, são muito comuns em toda a região do Sinai. Todavia, não se pode fazer uma identificação certa.

ARCA.

1. A arca de Noé foi a provisão pela qual os antepassados de toda a humanidade sobreviveram ao Dilúvio global de 2370-2369 AEC. (Veja DILÚVIO; NOÉ N.º 1.) Jeová deu a Noé instruções detalhadas sobre o tamanho, formato, feitio da iluminação e da ventilação, e sobre os materiais a usar na sua construção. — Gên 6:14-16.

Feitio e Tamanho. A arca (hebr.: *te·váh;* gr.: *ki·bo·tós*) era uma embarcação retangular em forma de caixa, presumivelmente com cantos retangulares e um fundo chato. Não precisava dum fundo arredondado ou uma proa afiada para cortar rapidamente a água; não precisava de leme; sua única função era ser à prova de água e flutuar. Uma embarcação de tal formato é bem estável, não capota facilmente e contém cerca de um terço a mais de espaço de armazenagem do que navios de feitio convencional. Proveu-se uma porta num lado da arca para carregar e descarregar a carga.

Quanto ao tamanho, a arca tinha 300 côvados de comprimento, 50 côvados de largura e 30 côvados de altura. Segundo cálculos conservadores do côvado como tendo 44,5 cm (alguns acham que o côvado antigo era mais aproximado de 56 ou 61 cm), a arca tinha 133,5 m por 22,30 m por 13,40 m, menos da metade do comprimento do transatlântico *Queen Elizabeth 2.* Esta relação entre o comprimento e a largura (6 para 1) é usada por modernos arquitetos navais. Isto dava à arca cerca de 40.000 m^3 de volume bruto. Nenhum cargueiro dos tempos antigos nem de perto se assemelhava à arca no seu tamanho colossal. Internamente reforçada pela adição de dois pavimentos, os três conveses assim providos forneciam uma área total de mais de 8.900 m^2 de espaço útil.

"Farás um *tsó·har* (teto; ou: janela) para a arca", ordenou-se a Noé. (Gên 6:16) Não está bem claro o que este era ou como foi construído. Alguns peritos pensam que *tsó·har* se relaciona com *luz,* e assim o traduzem por "janela" (*Al, MC, So*), "luz" (*AS, JP*), "claraboia" (*BV*). Outros, porém, associam o *tsó·har* com uma posterior raiz árabe que significa "costas (da mão)", "costas (dum animal)", "convés (dum navio)", isto é, a parte afastada do chão ou da água, e por isso o traduzem por "teto". (*BJ, BMD*) Este *tsó·har,* segundo se disse a Noé, devia ser acabado "até um côvado para cima". — Gên 6:16.

Portanto, este *tsó·har* pode ter provido iluminação e ventilação adequadas, não sendo apenas uma única "escotilha" de um côvado quadrado, mas uma abertura de um côvado de altura perto do teto, e que se estendia pelos quatro lados, para constituir uma abertura de quase 140 m^2. Por outro lado, embora ainda assim deixasse uma ampla abertura para ventilação sob o teto ou em outra parte, o teto pode ter tido águas levemente inclinadas. A respeito desta possibilidade escreveu James F. Armstrong, em *Vetus Testamentum* (Antigo Testamento, Leiden, 1960, p. 333): "'Até um côvado para cima a acabarás' é difícil de entender, quando *sohar* é traduzido quer por 'luz (= janela)', quer até por 'teto (plano)'. Entretanto, caso se admita um teto do tipo de duas águas, o 'um côvado para cima' pode referir-se à elevação da cumeeira do teto acima do alto das paredes. Em termos de arquitetura moderna, o 'um côvado' seria a altura das pendurais entre as quais se coloca o pau de cumeeira. . . . Segundo o argumento apresentado, o teto da arca de Noé foi concebido para ter um grau de inclinação de quatro por cento (1 côvado de elevação — 25 côvados da parede à cumeeira), bastante adequada para escoar a água da chuva."

Do que esta enorme arca devia ser construída foi esclarecido por Jeová: "Faze para ti uma arca da madeira duma árvore resinosa [literalmente: de árvores de gófer]." (Gên 6:14) Esta madeira resinosa aqui descrita, segundo alguns, é o cipreste ou uma árvore semelhante. Naquela parte do mundo, o que é atualmente chamado de cipreste era abundante; era especialmente preferido pelos fenícios e por Alexandre Magno para a construção de navios, assim como ainda é nos dias atuais; e é especialmente resistente à água e à decomposição. Relata-se que portas e postes feitos de cipreste duraram 1.100 anos. Além disso, disse-se a Noé que não devia simplesmente vedar as emendas, mas 'cobrir a arca com alcatrão por dentro e por fora'. — Veja BETUME.

Ampla Capacidade de Carga. A lista de passageiros da arca era bastante impressionante. Além de Noé, sua esposa, seus três filhos e as esposas destes, criaturas viventes "de toda sorte de carne, . . . duas de cada uma", deviam ser levadas a bordo. "Serão macho e fêmea. Das criaturas voadoras segundo as suas espécies e dos animais do-

mésticos segundo as suas espécies, de todos os animais moventes do solo, segundo as suas espécies, dois de cada um virão a ti lá dentro para os preservares vivos." Dentre os animais e aves limpos, deviam-se levar sete de cada espécie. Alimentos em grande quantidade e variedade para todas essas criaturas, para durar mais de um ano, também tiveram de ser estocados. — Gên 6:18-21; 7:2, 3.

As "espécies" de animais selecionados se referiam às fronteiras ou aos limites inalteráveis e nítidos fixados pelo Criador, dentro dos quais as criaturas são capazes de se reproduzir "segundo as suas espécies". Alguns calcularam que as centenas de milhares de espécies de animais atuais poderiam ser reduzidas a comparativamente poucas "espécies" de famílias — a espécie equina e a espécie bovina, para se mencionar apenas duas. Os limites de reprodução segundo a "espécie", estabelecidos por Jeová, não foram e não podiam ser ultrapassados. Tendo isto presente, alguns pesquisadores têm dito que, se tivesse havido apenas 43 "espécies" de mamíferos, 74 "espécies" de aves e 10 "espécies" de répteis na arca, elas poderiam ter produzido a variedade de espécies conhecidas atualmente. Outros foram mais liberais em calcular que 72 "espécies" de quadrúpedes e menos de 200 "espécies" de aves eram tudo o que se requeria. Que a grande variedade de vida animal hoje conhecida poderia ter resultado de cruzamentos dentro de tão poucas "espécies" após o Dilúvio é provado pela infinita variedade da *espécie* humana — pessoas baixas, altas, gordas, magras, com incontáveis variações da cor dos cabelos, dos olhos e da pele — todas as quais surgiram da única família de Noé.

Esses cálculos talvez pareçam a alguns muito restritivos, especialmente visto que fontes tais como *The Encyclopedia Americana* (A Enciclopédia Americana) indicam que há mais de 1.300.000 espécies de animais. (1977, Vol. 1, pp. 859-873) Todavia, mais de 60 por cento delas são insetos. Reduzindo estes algarismos ainda mais, dos 24.000 anfíbios, répteis, aves e mamíferos, 10.000 são aves, 9.000 são répteis e anfíbios, muitos dos quais podem ter sobrevivido fora da arca, e apenas 5.000 são mamíferos, inclusive baleias e toninhas, que também teriam permanecido fora da arca. Outros pesquisadores calculam que há apenas cerca de 290 espécies de mamíferos terrestres maiores do que ovelhas e cerca de 1.360 menores do que ratos. (*The Deluge Story in Stone* [A História do Dilúvio Gravada em Pedra], de B. C. Nelson, 1949, p. 156; *The Flood in the Light of the Bible, Geology, and Archaeology* [O Dilúvio à Luz da Bíblia, da Geologia e da Arqueologia], de A. M. Rehwinkel, 1957, p. 69) Assim, mesmo se as estimativas se basearem nesses algarismos ampliados, ainda assim a arca poderia facilmente ter alojado um casal de todos esses animais.

Cinco meses após o Dilúvio começar, a "arca veio a pousar nos montes de Ararate", não sendo provável, contudo, que fosse no topo do mais alto pico (de quase 5.165 m), mas num terreno adequado, onde todos a bordo vivessem confortavelmente por mais alguns meses. Por fim, depois de um ano e dez dias desde o tempo em que começou o Dilúvio, a porta foi novamente aberta e todos a bordo desembarcaram. — Gên 7:11; 8:4, 14.

As afirmações de que se encontraram restos da arca ainda não foram confirmadas.

2. A pequena caixa em que Joquebede escondeu seu "bem-parecido" menino de três meses, mais tarde chamado Moisés, e que foi encontrada pela filha de Faraó no meio dos juncos junto à margem do Nilo. Esta arca ou caixa (hebr.: *te·váh*) fora feita de papiro e tornada à prova de água por um revestimento de betume e piche. — Êx 2:2-4, 10 n.; 6:20.

3. O recipiente feito de madeira de acácia em que se guardou temporariamente o segundo conjunto de tábuas de pedra da Lei, dada a Moisés no monte Sinai, até que se construiu a arca do testemunho alguns meses mais tarde. (De 10:1-5) A palavra hebraica *'aróhn*, traduzida por "arca" em Deuteronômio 10:1-5, é em outros lugares traduzida por "ataúde" (Gên 50:26) e "cofre". — 2Rs 12:9, 10 n.; 2Cr 24:8, 10, 11.

4. Veja ARCA DO PACTO.

ARCA DO PACTO. A caixa sagrada que se encontrava no Santíssimo do tabernáculo, e, mais tarde, no templo construído por Salomão. A Arca fora feita às ordens de Jeová e segundo o seu projeto.

Escritores bíblicos chamaram a Arca do Pacto de mais de 20 maneiras diferentes. A mais comum dessas expressões, "a Arca do Pacto [hebr.: *'aróhn hab·beríth;* gr.: *ki·bo·tós tes di·a·thé·kes*]" (Jos 3:6; He 9:4) e "a arca do testemunho" (Êx 25:22), não são privativas de determinado escritor, e são usadas intercambiavelmente.

Modelo e Feitio. A primeira coisa que Jeová deu a Moisés, quando o instruiu a construir o tabernáculo, foi o modelo e o feitio da Arca, pois ela era deveras o objeto central e principal do tabernáculo e do inteiro acampamento de Israel. A própria caixa media 2,5 côvados de comprimento, 1,5 côvado de largura e 1,5 côvado de altura (c. 111 x 67 x 67 cm). Era feita de madeira de acácia, recoberta por dentro e por fora de ouro puro. Uma artística "bordadura de ouro" servia de anel de arremate "em volta". A segunda seção da Arca, sua tampa, era feita de ouro maciço, não apenas de madeira recoberta de ouro, e abrangia todo o comprimento e

toda a largura da arca. Montados sobre esta tampa havia dois querubins de ouro, de obra batida a martelo, um em cada ponta da tampa, virados um para o outro, com as cabeças inclinadas e as asas estendidas para o alto e por cima da Arca. (Êx 25:10, 11, 17-22; 37:6-9) Esta tampa também era conhecida como "trono de misericórdia" ou "tampa propiciatória". — Êx 25:17; He 9:5, n.; veja TAMPA PROPICIATÓRIA.

Longos varais foram providos para o transporte da Arca. Também eram feitos de madeira de acácia, recoberta de ouro, e eram inseridos em duas argolas de ouro em cada lado da caixa. Estes varais não deviam ser removidos de suas argolas; por isso, jamais havia necessidade de os carregadores da Arca tocarem nela. Havia quatro pés, "pés de andar, pés inclinados como que para andar", situados nos cantos, para suspender a Arca do chão, mas não se revela o quanto. (*Commentary on the Old Testament* [Comentário sobre o Velho Testamento], de C. F. Keil e F. Delitzsch, 1973, Vol. 1, O Segundo Livro de Moisés, p. 167) As argolas podem ter sido montadas logo acima dos pés, se não nos próprios pés. — Êx 25:12-16; Núm 4:5, 15; 1Rs 8:8; 1Cr 15:15.

Inauguração e Uso. Bezalel e os de coração sábio que o ajudaram seguiram os planos à risca, construindo a Arca com os materiais contribuídos pelo povo. (Êx 35:5, 7, 10, 12; 37:1-9) Quando o tabernáculo ficou pronto e foi erigido um ano após o Êxodo, Moisés tomou as duas tábuas de pedra, da Lei, e as colocou na Arca. (Deuteronômio 10:1-5 indica que uma arca temporária, de madeira de acácia, abrigou as tábuas apenas durante os poucos meses de intervalo, desde o tempo em que Moisés as recebeu no monte até serem transferidas para a Arca feita por Bezalel.) A seguir, Moisés inseriu os varais nas argolas da Arca, deitou a tampa sobre ela, introduziu-a na tenda e colocou o reposteiro que havia de separar o Santo do Santíssimo. Daí, como parte da cerimônia de inauguração, Moisés ungiu com óleo a Arca e todos os outros acessórios. Daí em diante, sempre que os sacerdotes desarmavam o tabernáculo para mudança de acampamento, usava-se o mesmo reposteiro divisor, junto com adicionais peles de focas e pano azul, para cobrir a Arca, a fim de impedir que o povo a visse 'nem pelo mínimo instante de tempo, para não morrer'. — Êx 40:3, 9, 20, 21; Núm 3:30, 31; 4:5, 6, 19, 20; 7:9; De 10:8; 31:9; veja TABERNÁCULO.

A Arca servia de arquivo sagrado para a segura conservação das sagradas advertências, ou testemunho, seu principal conteúdo sendo as duas tábuas do testemunho, ou os Dez Mandamentos. (Êx 25:16) Um "jarro de ouro com o maná e a vara de Arão, que brotara", foram adicionados à Arca, porém, foram mais tarde removidos, algum tempo antes da construção do templo de Salomão. (He 9:4; Êx 16:32-34; Núm 17:10; 1Rs 8:9; 2Cr 5:10) Pouco antes de Moisés morrer, ele forneceu um exemplar do "livro da lei" aos sacerdotes levitas, com instruções de que fosse conservado, não dentro, mas "ao lado da arca do pacto de Jeová, vosso Deus, . . . [como] testemunha contra ti [ali]". — De 31:24-26.

Associada com a presença de Deus. A Arca foi associada com a presença de Deus durante toda a sua história. Jeová prometera: "Ali me hei de apresentar a ti e falar contigo de cima da tampa, de entre os dois querubins que há sobre a arca do testemunho." "Aparecerei numa nuvem por cima da tampa." (Êx 25:22; Le 16:2) Samuel escreveu que Jeová "está sentado sobre os querubins" (1Sa 4:4); portanto, os querubins serviam de "representação do carro" de Jeová. (1Cr 28:18) Assim sendo, "sempre que Moisés entrava na tenda de reunião para falar com [Jeová], então ouvia a voz conversando com ele de cima da tampa que havia sobre a arca do testemunho, de entre os dois querubins; e falava com ele". (Núm 7:89) Mais tarde, Josué e o sumo sacerdote Fineias também indagaram de Jeová perante a Arca. (Jos 7:6-10; Jz 20:27, 28) No entanto, apenas o sumo sacerdote realmente entrava no Santíssimo e via a Arca, num único dia por ano, não para comunicar-se com Jeová, mas para cumprir a cerimônia do Dia da Expiação. — Le 16:2, 3, 13, 15, 17; He 9:7.

De outras maneiras, a presença de Jeová, conforme representada pela Arca, trazia bênçãos a Israel. Era costume, quando Israel mudava de acampamento, que a Arca com a nuvem por cima indicasse o caminho. (Núm 10:33, 34) Assim, por ocasião da travessia do Jordão, quando os sacerdotes que carregavam a Arca entraram nas águas do rio, Jeová interrompeu o fluxo dele, permitindo que eles passassem. (Jos 3:1-4:18) Na linha da marcha em torno de Jericó, as forças equipadas para a guerra eram seguidas por sete sacerdotes que tocavam buzinas, daí vinha a Arca, e, por último, a retaguarda. (Jos 6:3-13) Em contraste com a vitória em Jericó, houve a derrota sofrida quando certos rebeldes presunçosamente avançaram na tentativa de tomar a Terra da Promessa, contrário às instruções divinas, e quando "a arca do pacto de Jeová e Moisés não se afastaram do meio do acampamento". (Núm 14:44, 45) Até mesmo os inimigos filisteus reconheceram a presença de Jeová quando a Arca apareceu no campo de batalha. Gritaram de medo: "Deus chegou ao acampamento [de Israel]!" "Ai de nós, pois nunca antes aconteceu tal coisa! Ai de nós! Quem nos salvará da mão deste Deus majestoso? Este é o Deus que golpeou o Egito com toda sorte de matança no ermo." — 1Sa 4:6-8.

A presença de Jeová continuou a demonstrar-se quando os filisteus capturaram a Arca e a levaram a Asdode, para ficar ao lado da imagem de Dagom. Naquela noite, Dagom caiu com a face por terra; na noite seguinte, caiu de novo diante da arca de Jeová, e sua cabeça e as palmas de ambas as mãos dele foram decepadas. Durante os próximos sete meses, enquanto a Arca percorria as cidades filisteias, o povo foi afligido por hemorroidas, e a cidade de Ecrom foi lançada numa "confusão mortífera", até que a Arca finalmente foi devolvida a Israel com uma devida oferta. — 1Sa 5:1-6:12.

Ser a Arca associada com a presença de Jeová exigia que se concedesse o devido respeito e uma alta consideração à Arca. Portanto, quando a Arca partia e quando descansava, Moisés proclamava palavras de louvor a Jeová. (Núm 10:35, 36) O sumo sacerdote Eli ficou tão chocado quando soube que os filisteus haviam capturado a Arca, que ele perdeu o equilíbrio e caiu para trás, fraturando o pescoço; também sua nora, na agonia da morte, lamentou: "A glória exilou-se de Israel, porque foi capturada a arca do verdadeiro Deus." (1Sa 4:18-22) O Rei Salomão reconheceu que "os lugares aos quais chegou a arca de Jeová são algo sagrado". — 2Cr 8:11.

Não um talismã. Todavia, a Arca não era um talismã. Apenas a sua presença não garantia o êxito; as bênçãos de Jeová dependiam da condição espiritual e da obediência fiel dos que possuíam a Arca. Por isso, os israelitas, sob a liderança de Josué, sofreram derrota em Ai, devido à infidelidade, apesar da presença da Arca em seu acampamento. (Jos 7:1-6) Similarmente, confiar Israel na presença da Arca entre as próprias forças combatentes não impediu que os filisteus matassem 30.000 israelitas e capturassem a Arca. (1Sa 4:1-11) A devolução da Arca por parte dos filisteus foi ocasião de grande regozijo, de oferta de sacrifícios e de agradecimentos, todavia, Jeová 'golpeou o povo com uma grande matança'. Por quê? "Porque tinham olhado para a arca de Jeová", em violação de sua ordem. (1Sa 6:11-21; Núm 4:6, 20) Exatamente quantos morreram nessa ocasião não se sabe ao certo. O texto massorético reza: "Golpeou, pois, dentre o povo setenta homens — cinquenta mil homens." Esta construção ambígua talvez indique que "cinquenta mil homens" é uma interpolação. A *Pesito* siríaca e o árabe dizem que "cinco mil e setenta homens" foram golpeados. O Targum de Jonatã reza: "E ele golpeou setenta homens dentre os anciãos do povo, e cinquenta mil dentre a congregação." A *Septuaginta* grega diz que "setenta homens dentre eles, e cinquenta mil dos homens" foram golpeados. Josefo menciona apenas setenta homens como tendo sido mortos. — *Jewish Antiquities* (Antiguidades Judaicas), VI, 16 (i, 4).

Locais em Que a Arca Foi Guardada. A Arca não tinha um local permanente de repouso até a edificação do templo de Salomão. Concluída a principal conquista da terra (c. 1467 AEC), foi levada para Silo, onde aparentemente permaneceu (com exceção de uma época em que ficou em Betel), até ser capturada pelos filisteus. (Jos 18:1; Jz 20:26, 27; 1Sa 3:3; 6:1) Ao voltar para o território israelita, repousou sucessivamente em Bete-Semes e Quiriate-Jearim, ficando neste último lugar por cerca de 70 anos. — 1Sa 6:11-14; 7:1, 2; 1Cr 13:5, 6.

Segundo o texto massorético, 1 Samuel 14:18 indica que, durante um conflito com os filisteus, o Rei Saul fez com que Aijá, o sumo sacerdote, trouxesse a Arca ao acampamento. Todavia, a *Septuaginta* grega declara que Saul disse a Aijá: "'Traze para cá o éfode!' (Porque ele levava naquele dia o éfode perante Israel.)."

O desejo de Davi, de fazer com que a Arca fosse levada a Jerusalém, era bom, mas o método que primeiro usou resultou num desastre. Em vez de fazer com que fosse carregada pelos varais nos ombros dos levitas coatitas, segundo as instruções, Davi deixou que fosse colocada numa carroça. Os touros quase causaram um transtorno, e Uzá foi golpeado porque estendera a mão para segurar a Arca, contrário à lei de Deus. — 2Sa 6:2-11; 1Cr 13:1-11; 15:13; Núm 4:15.

A Arca foi finalmente levada a Jerusalém, devidamente carregada pelos levitas (1Cr 15:2, 15), e ali ela permaneceu numa tenda durante o restante do reinado de Davi. (2Sa 6:12-19; 11:11) Os sacerdotes tentaram levar consigo a Arca quando fugiram diante da rebelião de Absalão, mas Davi insistiu em que ela permanecesse em Jerusalém, confiando em que Jeová levaria todos a salvo de volta a ela. (2Sa 15:24, 25, 29; 1Rs 2:26) Davi desejou construir uma casa permanente para a Arca, mas Jeová adiou essa construção até o reinado de Salomão. (2Sa 7:2-13; 1Rs 8:20, 21; 1Cr 28:2, 6; 2Cr 1:4) Por ocasião da dedicação do templo, a Arca foi mudada da tenda em Sião para o Santíssimo do templo, no monte Moriá, onde foi colocada sob as asas protetoras de dois grandes querubins. Foi a única mobília do antigo tabernáculo que se tornou parte do templo de Salomão. — 1Rs 6:19; 8:1-11; 1Cr 22:19; 2Cr 5:2-10; 6:10, 11; veja TEMPLO (Templo de Salomão); QUERUBIM N.º 1.

A única referência histórica pós-salomônica à Arca do Pacto, quase 900 anos depois de esta ter sido feita, ocorre em 2 Crônicas 35:3, onde o Rei Josias, em 642 AEC, ordenou que fosse devolvida ao templo. Não se declara como ela fora removida. Josias ascendeu ao trono depois de alguns reis bem apóstatas, sendo que um deles colocara uma imagem na casa de Jeová, e é possível que um desses

reis iníquos tivesse removido a Arca. (2Cr 33:1, 2, 7) Por outro lado, Josias patrocinou amplos consertos no templo, durante os quais a Arca talvez tivesse sido levada a outro lugar para a sua própria proteção contra danos. (2Cr 34:8-35:19) Não há menção de a Arca ter sido levada a Babilônia. A Arca não está alistada entre os objetos do templo levados embora. Igualmente, não há menção de ela ter sido devolvida e colocada no templo reconstruído de Zorobabel; nem foi ela substituída. Não se sabe quando e em que circunstâncias a Arca desapareceu. — 2Rs 25:13-17; 2Cr 36:18; Esd 1:7-11; 7:12-19.

Jeremias predisse um tempo em que a Arca do Pacto não mais existiria, mas que não se sentiria falta dela, e que os adoradores de Jeová não passariam por nenhuma dificuldade por não a possuírem. Antes, 'a própria Jerusalém seria chamada de trono de Jeová'. — Je 3:16, 17.

No livro simbólico de Revelação, João diz que "viu-se a arca do seu pacto no santuário do seu templo", no céu. Esta Arca do Pacto tem que ver com o novo pacto de Deus com os homens, e o aparecimento da Arca era uma indicação de que Jeová novamente governava por meio do seu Ungido. — Re 11:15, 19.

ARCANJO. O prefixo "arc", significando "principal" ou "mais importante", subentende que há apenas um arcanjo, o anjo principal; nas Escrituras, nunca se encontra "arcanjo" no plural. A Primeira aos Tessalonicenses 4:16, falando da proeminência do arcanjo e da autoridade do seu cargo, faz isso com referência ao ressuscitado Senhor Jesus Cristo: "O próprio Senhor descerá do céu com uma chamada dominante, com voz de arcanjo e com a trombeta de Deus, e os que estão mortos em união com Cristo se levantarão primeiro." Portanto, não é sem significância que o único nome diretamente associado com a palavra "arcanjo" seja o de Miguel. — Ju 9; veja MIGUEL N.º 1.

ARCO. Veja ARMAS, ARMADURA.

ARCO-ÍRIS. Um arco semicircular que exibe um espectro de cores; um sinal visível da promessa pactuada de Jeová, de que "não mais será toda a carne decepada pelas águas dum dilúvio e não mais virá a haver dilúvio para arruinar a terra". (Gên 9:11-16) Não há nenhuma palavra hebraica específica para arco-íris, de modo que se usa na Bíblia a palavra normal para "arco" (com que se atira flechas). — Ez 1:28.

Usam-se teorias e fórmulas complicadas para explicar a formação dum arco-íris. Basicamente, parece que, à medida que a luz branca penetra numa gotícula de chuva, ela é refratada e dispersada em diferentes cores, a gotícula atuando como um diminuto prisma. Cada cor bate na superfície interna da gotícula e é refletida num ângulo diferente e específico. Assim, o observador vê um arco com todas as sete cores do espectro (de dentro para fora do arco: violeta, anil, azul, verde, amarelo, alaranjado e vermelho), embora elas possam misturar-se, de modo que só quatro ou cinco cores fiquem claras. Por vezes, forma-se um arco "secundário", maior e menos distinto, com as cores invertidas. Os cientistas ainda estão estudando o arco-íris. Carl B. Boyer observa: "Dentro da gota de chuva, a interação da energia de luz com a matéria é tão íntima, que se é levado diretamente à mecânica quântica e à teoria da relatividade. . . . Embora se saiba muito sobre a produção do arco-íris, pouco se aprendeu sobre a sua percepção." — *The Rainbow, From Myth to Mathematics* (O Arco-íris, Do Mito à Matemática), 1959, pp. 320, 321.

A primeira referência bíblica a um arco-íris acha-se no relato sobre o pacto de Deus com Noé e sua descendência, depois que os sobreviventes do Dilúvio saíram da arca. (Gên 9:8-17; Is 54:9, 10) Esta esplêndida visão já por si mesma seria reconfortante e um indício de paz para Noé e sua família.

Ofereceram-se muitas opiniões sobre se esta foi a primeira vez que os humanos viram um arco-íris. Alguns comentadores afirmaram que arco-íris já haviam sido vistos antes, e que 'dar' Deus o arco-íris nesta ocasião foi realmente 'dar' um sentido ou significado especial a um fenômeno já existente. Muitos dos que têm tal conceito creem que o Dilúvio foi apenas local e não mudou substancialmente a atmosfera.

Não obstante, esta é a primeira menção dum arco-íris, e se um arco-íris já tivesse sido visto antes, não haveria nenhuma força real em Deus torná-lo um sinal destacado do seu pacto. Teria sido algo corriqueiro, e não um sinal significativo duma mudança, de algo novo.

A Bíblia não descreve o grau de claridade da atmosfera antes do Dilúvio. Mas, pelo que parece, as condições atmosféricas eram tais que, até ocorrer a mudança quando 'se abriram as comportas dos céus' (Gên 7:11), ninguém antes de Noé e sua família tinha visto um arco-íris. Mesmo hoje, as condições atmosféricas influem quanto a se poder ver ou não um arco-íris.

A glória, a beleza e a pacificidade dum arco-íris que surge depois duma tempestade são usadas nas descrições bíblicas sobre Deus e seu trono. Na visão que Ezequiel teve de Deus, o profeta viu "algo semelhante ao aspecto do arco que vem a haver numa massa de nuvens no dia duma chuvada". Isto destacava a "glória de Jeová". (Ez 1:28) Similarmente, João viu o trono de esplendor de Jeová, e 'ao

redor dele havia um arco-íris, em aparência semelhante à esmeralda'. A repousante cor verde-esmeralda do arco-íris sugeriria, para João, tranquilidade e serenidade, e isto apropriadamente, visto que Jeová controla toda situação, um Governante glorioso. (Re 4:3) João também viu um anjo com "um arco-íris sobre a sua cabeça" (Re 10:1), o que pode sugerir que o anjo era um representante especial do "Deus de paz". — Fil 4:9.

ARDE. Uma dentre as 'setenta almas da casa de Jacó que vieram ao Egito'. (Gên 46:21, 27) No relato de Gênesis ele é chamado de filho de Benjamim, mas, em vista de Números 26:40, parece provável que o sentido aqui é "neto". Se este for o caso, então ele provavelmente é também o Adar de 1 Crônicas 8:3.

ARDITAS [De (Pertencente a) Arde]. Uma família benjamita descendente de Arde, filho de Bela. — Núm 26:40.

ARDOM. Um dos filhos de Calebe, filho de Esrom; da tribo de Judá. — 1Cr 2:18.

AREIA. Grânulos soltos que consistem em partículas menores do que o cascalho, mas maiores do que sedimentos finos. Jeová Deus, na sua grande sabedoria, pôs "a areia como termo do mar, para regulamento de duração indefinida, de modo que não pode passar além". (Je 5:22) Diferente da rocha maciça, a areia cede e assim absorve o impacto das ondas que rebentam contra ela. A força das ondas bravias se espalha e dissipa, de modo que o mar é mantido sob controle.

Placa grega, comemorando o discurso de Paulo no Areópago. (At 17:22-31)

Ao abençoar as tribos de Zebulão e de Issacar, Moisés disse que elas "sugarão a riqueza abundante dos mares e o pecúlio encoberto da areia". (De 33:18, 19) Isto pode significar que elas seriam abençoadas com as riquezas do mar e da terra.

Vez após vez, a "areia do mar" é usada na Bíblia para indicar inumerabilidade ou grande abundância. (Gên 22:17; 32:12; 41:49; Jos 11:4; Sal 78:27; 139:17, 18; Je 15:8; He 11:12) Mas o número em questão não é astronomicamente grande em cada caso. Para o contemplador, porém, o número de pessoas ou coisas envolvidas é tão grande que não pode ser determinado. Como exemplo, uma parte das forças filisteias que vieram contra Israel nos dias do Rei Saul é descrita como "povo em multidão como os grãos de areia que há à beira do mar". (1Sa 13:5) Disse-se que o número dos desencaminhados por Satanás, depois de este ser solto do abismo, conforme visto por João em visão, era "como a areia do mar", isto é, o número era bastante grande, a ponto de João não conseguir determinar quantos seriam. — Re 20:8.

Descrevendo a magnitude de seu vexame ou aflição, o fiel Jó declarou: "Ela é mais pesada do que mesmo as areias dos mares." (Jó 6:3) Em média, apenas 1 m^3 de areia molhada pesa 1.900 kg. Embora uma carga de areia seja pesada, o vexame dum tolo é ainda mais pesado para quem tem de suportá-lo. Provérbios 27:3 alude a isso: "O peso de uma pedra e uma carga de areia — mas o vexame por parte de um tolo é mais pesado do que ambos."

ARELI, ARELITAS. O sétimo filho mencionado de Gade, que era um daqueles que foram ao Egito com a família de Jacó, em 1728 AEC. Ele tornou-se o chefe de família dos arelitas, os quais foram incluídos no censo feito no ermo pouco antes da entrada na Terra da Promessa. — Gên 46:8, 16; Núm 26:17.

AREÓPAGO [Colina de Ares; Colina de Marte]. Uma colina a NO da elevada Acrópole ateniense, separada dela por um vale pouco profundo. Este outeiro um tanto estreito e árido, de pedra calcária, tem 113 m de altitude, e a Acrópole, a SE dele, eleva-se 43 m acima dele. O acesso à colina de Marte pelo N é suave; pelo S é íngreme. Essa colina era, antigamente, encimada por altares, santuários de templo e estátuas gregos, e pelo supremo tribunal

do Areópago, ao ar livre. Hoje, tudo isso já desapareceu, e restam apenas alguns bancos escavados na rocha.

Numa das visitas do apóstolo Paulo a Atenas, certos atenienses o agarraram e levaram ao Areópago, dizendo: "Podemos saber qual é este novo ensino de que falas? Porque estás introduzindo algumas coisas que são estranhas aos nossos ouvidos." (At 17:19, 20) Em resposta, Paulo apresentou cuidadosamente uma sólida verdade após outra, desenvolvendo passo a passo um argumento lógico, persuasivo e convincente. Paulo não chegou a terminar seu discurso, porque, "quando ouviram falar duma ressurreição dos mortos", alguns zombadores começaram a mofar dele. Entretanto, até ocorrer esta interrupção, Paulo já havia conseguido dividir sua assistência em três maneiras de pensar. Ao passo que alguns zombavam, e outros diziam que o ouviriam ainda outra vez, mais outros "se tornaram crentes, entre os quais havia também Dionísio, juiz do tribunal do Areópago, e uma mulher de nome Dâmaris, e outros além deles". (At 17:22-34) Atualmente, uma placa de bronze na colina de Marte, comemorando este acontecimento, contém esse discurso do apóstolo Paulo. Não se pode dizer com certeza que Paulo tenha falado naquela ocasião perante o tribunal do Areópago, mas teve por ouvinte pelo menos um membro daquele renomado tribunal. — ILUSTRAÇÃO, Vol. 2, p. 746.

ARETAS [Virtuoso; Excelente]. O último dentre vários reis árabes com este nome controlava Damasco, quando seu governador se juntou a uma trama dos judeus para acabar com Paulo. O apóstolo Paulo escapou num cesto de vime, baixado duma janela no muro da cidade. — At 9:23-25; 2Co 11:32, 33.

Aretas dera sua filha em casamento a Herodes Ântipas (veja HERODES N.º 2), que se divorciou dela para se casar com Herodias — o caso adúltero que João, o Batizador, condenou. (Mt 14:3, 4) Irritado ainda mais por disputas fronteiriças, Aretas atacou e derrotou totalmente Ântipas. O imperador Tibério ordenou então que o governador da Síria, Vitélio, capturasse Aretas, vivo ou morto. Vitélio, que não era amigo de Ântipas, mobilizou suas forças, mas, em 37 EC, Tibério morreu e a campanha contra Aretas foi cancelada. O sucessor de Tibério, Calígula, inverteu esta política externa, empossou Herodes Agripa I no lugar de Ântipas, e permitiu que Aretas governasse Damasco. Uma moeda de Damasco, trazendo uma inscrição de Aretas, data desse período.

ARGAMASSA. Uma mistura aplicada entre tijolos e entre pedras para cimentá-los (como numa parede) ou usada como reboco de parede. (Le 14:42, 45; 1Cr 29:2; Is 54:11; Je 43:9) Uma mistura resistente às intempéries (apropriadamente chamada "argamassa") de cal, areia e água era usada na construção das casas melhores na antiga Palestina. Outro tipo de argamassa, usado como reboco, era preparado pela mistura de areia, cinzas e cal. Às vezes se adicionava algum óleo à mistura, ou a parede era revestida de óleo depois de rebocada, para se ter uma superfície quase que impermeável. No Egito (até mesmo nos tempos modernos), a argamassa usada como reboco de parede compõe-se de duas partes de argila, uma parte de cal, e uma parte de palha e de cinzas.

Em vez de usarem argamassa convencional, os construtores da Torre de Babel usaram betume, o qual "servia-lhes de argamassa". (Gên 11:3) Babilônios posteriores provavelmente obtinham seu betume para a argamassa de fontes subterrâneas perto da cidade de Hit, situada não muito longe de Babilônia, às margens do rio Eufrates. De acordo com Heródoto (I, 179), betume (asfalto) quente era usado como cimento ou argamassa na edificação dos taludes dos fossos de Babilônia e na construção da muralha da cidade.

Enquanto os israelitas eram escravos no Egito, os egípcios "amarguravam-lhes a vida com dura escravidão, em argamassa argilosa e em tijolos". (Êx 1:14) Misturava-se a argamassa até ter mais ou menos a consistência de melaço, usualmente por pisoteá-la. Juntava-se palha picada à argamassa, para aumentar a coesão da mistura. Mais tarde, na sua própria terra, argamassa argilosa e tijolos de barro serviam aos israelitas como materiais básicos de construção nas regiões onde havia poucas pedras de construção de boa qualidade.

Os tijolos de barro não resistiam por muito tempo à umidade. Por isso, a fim de proteger uma nova parede ou para salvar e reforçar uma parede danificada, aplicava-se às vezes uma camada de argamassa ou reboco. Entretanto, quando se pintava tal parede apenas com cal, ou com argamassa inferior com pouco ou nenhuma cal, não se podia esperar que suportasse fortes temporais. — Veja Ez 13:11-16.

ARGILA. Veja BARRO.

ARGOBE [Torrão de Terra].

1. Possivelmente um dos homens assassinados junto com o Rei Pecaías, de Israel, por volta de 778 AEC, por um usurpador chamado Peca, ajudado no crime por 50 gileaditas. — 2Rs 15:23-25.

2. Região de Basã conquistada enquanto Israel ainda se encontrava ao L do Jordão, e a qual se tornou parte do território da tribo de Manassés. Parece ter sido a sede do reino de Ogue e é descrita como tendo 60 cidades fortificadas, além de muitís-

simas cidades rurais. (De 3:4, 5, 13, 14) Esta era a "terra dos refains", ou terra de gigantes.

Argobe encontrava-se ao L do mar da Galileia. Embora o lugar tradicional para Argobe seja Al-Ledja, uma área coberta de lava a uns 32 km ao S de Damasco, a descrição em Deuteronômio, duma região com cidades rurais, parece favorecer a planície fértil ao O de Al-Ledja, provavelmente centrada na região entre Nahr al-Ruqad, Nahr al-ʽAlan e Nahal Yarmuk. Neste amplo planalto, as cidades não tinham defesas naturais e teriam necessidade das 'muralhas altas' mencionadas nas Escrituras. Existem ruínas de tais cidades grandes em todo o território de Basã.

No tempo do Rei Salomão, Argobe fazia parte dum dos 12 distritos colocados sob prepostos responsáveis por prover alimentos à casa real. — 1Rs 4:7, 13.

ARGOLA PARA AS NARINAS. Uma argola ornamental usada no nariz. Era inserida, quer na narina esquerda, quer na direita, ou no septo nasal, e era especialmente usada pelas mulheres. (Gên 24:22, 30, 47; Is 3:21) De acordo com algumas traduções, porém, homens ismaelitas também usavam argolas para as narinas. — Jz 8:24-26.

A palavra hebraica para "argola para as narinas" (*né·zem*) também pode ser aplicada a uma arrecada, ou brinco, e, em alguns casos, talvez houvesse pouca diferença na forma de tais ornamentos. Às vezes, o contexto torna possível determinar se se refere a uma argola para as narinas ou a uma arrecada, ou brinco. — Compare Gên 24:47 com Gên 35:4; Ez 16:12; veja ANEL.

Embora as argolas para as narinas em geral fossem de ouro, também se usavam outros materiais, tais como a prata. As argolas para as narinas podiam estar ornamentadas com pingentes de contas, de pedacinhos de coral, ou de joias. O diâmetro dessas argolas para o nariz podia variar entre 2,5 a tantos quantos 7,5 cm. Visto que a argola para o nariz caía sobre a boca, ela tinha de ser movida quando se comia.

Em Provérbios 11:22, a mulher exteriormente linda, mas que rejeita a sensatez, é comparada a "uma argola de ouro, para as narinas, no focinho dum porco".

ARIDAI. Um dos dez filhos de Hamã. — Est 9:9, 10; veja HAMÃ.

ARIDATA. Um dos dez filhos de Hamã. — Est 9:8, 10; veja HAMÃ.

ARIÉ. Talvez um homem assassinado em Samaria por volta de 778 AEC, junto com o Rei Pecaías, de Israel, pelo usurpador Peca. — 2Rs 15:25.

ARIEL [Lareira do Altar de Deus; ou: Leão de Deus].

1. Moabita, cujos dois filhos foram mortos por Benaia. — 2Sa 23:20; 1Cr 11:22.

2. Um dos nove cabeças especialmente usados por Esdras para conseguir qualificados "ministros para a casa de nosso Deus". Isto ocorreu na primavera (setentrional) de 468 AEC, quando cerca de 1.500 homens israelitas, sob as ordens de Esdras, estavam para partir do rio Aava para ir a Jerusalém. — Esd 8:15-17, 31.

3. Nome secreto aplicado a Jerusalém em Isaías 29:1, 2, 7. Era em Jerusalém que se encontrava o templo de Deus, que tinha nos seus recintos o altar de sacrifícios. Por causa disso, a cidade, na realidade, era a lareira do altar de Deus. Devia ser também o centro da adoração pura de Jeová. Todavia, a mensagem em Isaías 29:1-4 é agourenta no seu conteúdo e prediz a destruição que sobreviria a Jerusalém às mãos dos babilônios em 607 AEC, quando ela se tornaria uma "lareira do altar" em sentido diferente: como cidade cheia do sangue derramado e consumida pelo fogo, e cheia dos cadáveres das vítimas da destruição ardente. As causas subjacentes desta calamidade são declaradas nos versículos 9 a 16. No entanto, Isaías 29:7, 8, mostra que as nações que causariam tal destruição de Jerusalém deixariam de alcançar seu derradeiro objetivo ou alvo.

ARÍETE. Instrumento de guerra usado por sitiadores para brechar ou derrubar os portões e as muralhas duma cidade ou fortaleza. Na sua forma mais simples, era uma pesada tora de madeira com ponta de ferro semelhante à cabeça dum carneiro. Talvez por causa disso, ou por causa da ação de marrar, quando em uso, é chamado pela mesma palavra hebraica (*kar*) que o carneiro. — Ez 4:1, 2; 21:22.

Os sitiadores construíam uma rampa, ou aterro de sítio, contra as muralhas da cidade, para servir de plano inclinado pelo qual se podiam levar aríetes e outros engenhos de guerra. Torres tão altas como as muralhas da cidade talvez fossem empurradas rampa acima, colocando assim os atacantes no mesmo nível que os defensores. Os soldados defensores esforçavam-se a pôr os aríetes fora de ação por lançar tições contra eles, ou por prendê-los com correntes ou arpéus.

ARIMATEIA [do hebr., significando "Altura"]. "Uma cidade dos da Judeia", no tempo de Jesus, e a cidade natal de José, o discípulo secreto que obteve o cadáver de Jesus para sepultá-lo. (Lu 23:50-53; Mt 27:57-60; Mr 15:43-46; Jo 19:38-42) A localização de Arimateia é geralmente considerada como sendo o lugar da moderna Rentis (Rantis), a

Aríete e torre de ataque móvel assírios.

cerca de 35 km ao NO de Jerusalém e a cerca de 26 km ao L de Jope (moderna Tel Aviv-Yafo).

ARIOQUE.

1. O rei de Elasar que, coligado com Quedorlaomer e mais dois reis, participou em esmagar a rebelião de Sodoma, Gomorra e seus aliados, e em levar cativos Ló e os da sua casa. Abraão alcançou então os vencedores, derrotou Arioque e seus confederados, e resgatou Ló. (Gên 14:1-16; veja QUEDORLAOMER.) Não se sabe ao certo onde se encontrava Elasar. — Veja ELASAR.

2. Chefe da guarda pessoal de Nabucodonosor, que recebera ordens para matar todos os sábios de Babilônia, depois de terem fracassado em revelar e interpretar o sonho do rei. Ao saber que Daniel estava preparado para revelar o sonho e dar a interpretação, "Arioque levou Daniel depressa perante o rei". — Da 2:12-25.

ARISAI. Um dos dez filhos de Hamã. — Est 9:9, 10; veja HAMÃ.

ARISTARCO [Melhor (Mais Nobre) Governante]. Um dos íntimos associados de Paulo, companheiro de viagem e de prisão, macedônio de Tessalônica. (At 20:4; 27:2) Ele é apresentado no relato da terceira viagem missionária de Paulo; no auge do distúrbio efésio, Aristarco e Gaio foram arrastados à força ao teatro. (At 19:29) Talvez fosse "o irmão" que ajudou Paulo com as contribuições para os da Judeia, coletadas na Macedônia e na Grécia. — 2Co 8:18-20.

Aristarco acompanhou Paulo na viagem a Roma, mas não se tem certeza de como conseguiu passagem, talvez como escravo de Paulo. (At 27:2) Enquanto em Roma, ajudou e encorajou adicionalmente a Paulo, e por um tempo compartilhou com ele os laços da prisão. Cumprimentos de Aristarco são transmitidos nas cartas de Paulo aos colossenses (4:10) e a Filêmon (23, 24).

ARISTÓBULO [Melhor (Mais Nobre) Conselheiro]. Homem, a cuja família em Roma Paulo enviou saudações. — Ro 16:10.

ARMADILHA. Um meio ou instrumento de captura dum animal, tendo usualmente um laço ou mola que, ao disparar, agarra, prende ou mata o animal. Via de regra, é escondida, camuflada ou disfarçada de algum modo, de forma a enganar a vítima; não raro se usa uma isca. Há diversas palavras hebraicas traduzidas, de forma variada, como "armadilha", 'laço', e 'rede'. (Sal 141:9, 10) Embora a Bíblia não forneça descrições pormenorizadas dos tipos de armadilhas e laços para animais usados

nos tempos antigos, passagens tais como Jó 18:8-10; Salmo 10:9; 140:5; e Jeremias 18:22, dão-nos uma ideia geral de como alguns deles eram utilizados. Para obter informações sobre sua construção e seu uso, veja CAÇA E PESCA; PASSARINHEIRO.

Uso Figurado ou Ilustrativo. Visto que resultam em cativeiro, dano ou morte para os animais apanhados neles, os laços e as armadilhas podem representar causas de perda de liberdade, ou de calamidade, ruína ou morte. Assim, depois de Moisés anunciar a vinda de grave praga de gafanhotos sobre o Egito, os servos de Faraó perguntaram: "Até quando se mostrará este homem um laço para nós?" (Êx 10:7) As pragas anteriores vieram todas conforme anunciadas por Moisés, e, portanto, ele se mostrara como que um laço, isto é, uma causa de calamidade ou de ruína para os egípcios. A fim de que os israelitas não caíssem na armadilha da idolatria, Jeová os avisou repetidas vezes que não permitissem que os cananeus permanecessem na Terra da Promessa. (Êx 23:32, 33; 34:12; De 7:16, 25; Jos 23:13) A idolatria era uma armadilha ou uma causa traiçoeira de calamidade para os israelitas, visto que resultava em perderem o favor e a proteção de Jeová, e resultava em opressão e em restrição às mãos de seus inimigos. Era também enganosa, e continha a isca da pretensão de trazer-lhes benefícios e prazeres. (Jz 2:2, 3, 11-16; 8:27) Semelhantemente, o Rei Saul utilizou sua filha Mical numa trama, dizendo: "Dá-la-ei a [Davi] para que lhe sirva de laço." (1Sa 18:21) Saul esperava secretamente que Davi perdesse a vida na façanha necessária para obter cem prepúcios dos filisteus, a fim de dá-los ao rei, em lugar do "dinheiro matrimonial". — 1Sa 18:25.

Outra característica das armadilhas a que se faz alusão em termos figurados é a velocidade com que podem funcionar, pegando a pessoa de surpresa. A queda de Babilônia diante dos medos e dos persas, por exemplo, ocorreu tão súbita e inesperadamente, que foi como se Jeová tivesse acionado uma armadilha ou um laço contra ela. — Je 50:24; compare isso com Lu 21:34, 35.

Precisa-se examinar com cuidado e ter muita cautela quanto ao que se vota ou garante fazer, de modo a não descobrir depois que se ficou enredado numa situação da qual talvez seja difícil ou virtualmente impossível escapar. (Pr 6:1-3; 20:25) A companhia de alguém dado a acessos de ira pode fazer com que a pessoa se torne igual a ele. Trata-se dum laço, pois leva a envolver-se em altercações, em complicações prejudiciais e em pecado. (Pr 22:24, 25; compare isso com 1Co 15:33.) Por outro lado, o temor de Deus e esforçar-se a seguir Seu modo de agir ajuda o sábio a evitar ser engodado para praticar uma transgressão (tal como envolver-se com prostitutas) que pode tornar-se uma armadilha que conduz à morte. — Pr 13:14; 14:27; compare isso com 5:3-8; 7:21-23.

No primeiro século EC, alguns cristãos, atraídos pelo engodo das riquezas, caíram num laço que lhes trouxe a ruína espiritual. (1Ti 6:9, 10) Diz-se que outros caíram no "laço do Diabo". Evidentemente, isto significa que foram desencaminhados e desviados da verdade, e, assim, tornaram-se vítimas do Adversário. Instou-se com Timóteo para que instruísse tais pessoas com brandura, para que caíssem em si e se arrependessem, livrando-se assim do laço do Diabo. — 2Ti 2:23-26; compare isso com 1Ti 1:3, 4; Tit 3:9.

Embora seja comum que maquinadores tentem enlaçar o inocente, Jeová pode inverter as coisas e 'fazer chover armadilhas, fogo e enxofre sobre os iníquos'. (Sal 11:6) Ele pode capturá-los, cortando-lhes todos os meios de escape, e então executar o julgamento neles. — Veja 1Te 5:1-3.

ARMADURA. Veja ARMAS, ARMADURA.

ARMAGEDOM. Veja HAR-MAGEDON.

ARMAS, ARMADURA. Armas e armadura são muitas vezes mencionadas na Bíblia, mas não se fornecem pormenores extensivos sobre a sua fabricação e a sua utilização.

Ao passo que as Escrituras Hebraicas, em especial, falam repetidas vezes do uso de espada, lança, escudo e de outras armas literais, também destacam, de forma coerente, a necessidade vital e a vantagem de se confiar em Jeová. (Gên 15:1; Sal 76:1-3; 115:9-11; 119:114; 144:2) A confiança Nele era evidente nas palavras de Davi a Golias: "Tu vens a mim com espada, e com lança, e com dardo, mas eu chego a ti com o nome de Jeová dos exércitos, o Deus das fileiras combatentes de Israel, de quem escarneceste. No dia de hoje Jeová te entregará na minha mão . . . E toda esta congregação saberá que não é nem com espada nem com lança que Jeová salva, porque a Jeová pertence a batalha." (1Sa 17:45-47) Depender do espírito de Jeová, e não de força militar, é indicado como essencial e eficaz. (Za 4:6) E, ao confirmar Seu amor por sua esposa figurativa, Sião, Jeová garantiu: "Nenhuma arma que se forjar contra ti será bem sucedida . . . Esta é a propriedade hereditária dos servos de Jeová." — Is 54:17.

A palavra hebraica *kelí* pode denotar uma 'arma', mas pode referir-se também a um "objeto", "vasilha", "instrumento", 'apetrecho' ou "vaso". (Jz 9:54; Le 13:49; Ez 4:9; Núm 35:16; Ec 9:18; Le 6:28) No plural, pode referir-se a "armadura", bem como a "bagagem", a "bens" e a "equipamento". (1Sa 31:9; 10:22; 17:22; Gên 31:37; 45:20) Outra palavra

hebraica para “armamento” (*né·sheq*) deriva da raiz *na·sháq,* que significa “estar armado; estar equipado”. (1Rs 10:25; 1Cr 12:2; 2Cr 17:17, 18) A palavra grega *hó·plon* (arma) está relacionada com *pa·no·plí·a,* que significa ‘todo o armamento; armadura completa’. — Jo 18:3; Lu 11:22; Ef 6:11.

Armas (Ofensivas). *Espada e punhal.* A palavra hebraica *hhé·rev* costuma ser traduzida por “espada”, mas também pode ser vertida ‘punhal’, “talhadeira” e ‘faca’. (Gên 3:24; 1Rs 18:28; Êx 20:25; Jos 5:2) Nas Escrituras Hebraicas, a espada é a arma ofensiva e defensiva mais frequentemente mencionada. Tinha um cabo e uma lâmina de metal, que podia ser de bronze, cobre, ferro ou aço. As espadas eram usadas para decepar ou cortar (1Sa 17:51; 1Rs 3:24, 25) e para traspassar. (1 Sa 31:4) Algumas espadas eram curtas, outras eram longas, de um só gume ou de gume duplo. Os arqueólogos distinguem o punhal da espada pelo comprimento, com o ponto de diferenciação por volta dos 40 cm.

A espada costumava ficar suspensa do cinto do lado esquerdo (1Sa 25:13) e ser levada numa bainha, que é um estojo ou uma cobertura de couro para a espada ou para o punhal. Segundo Samuel 20:8 permite a possibilidade de Joabe ter deliberadamente ajustado sua espada de modo que caísse da bainha, e então simplesmente a segurou na mão, em vez de embainhá-la de novo. O insuspeitoso Amasa talvez pensasse que ela caíra acidentalmente, e não se preocupou com isso. Isto se mostrou fatal.

Nas Escrituras Gregas Cristãs, costuma-se usar a palavra grega *má·khai·ra* para espada (Mt 26:47), embora se use também *rhom·faí·a,* denotando uma “longa espada”. (Re 6:8) Haver duas espadas disponíveis entre os discípulos, na noite em que Jesus foi traído, não era algo incomum naqueles tempos (Lu 22:38), e há evidência de que especialmente para os galileus não era incomum carregarem armas. (Veja *The Jewish War* [A Guerra Judaica], de F. Josefo, III, 42 [iii, 2].) As palavras de Jesus, em Lucas 22:36: “Quem não tiver espada, venda a sua roupa exterior e compre uma”, não indicavam que seus discípulos estavam prestes a entrar numa vida perigosa. Antes, ele queria ter uma espada disponível entre os seus seguidores, naquela noite, para demonstrar de modo claro que, embora viessem a estar sob circunstâncias que facilmente poderiam provocar uma resistência armada, ele não pretendia recorrer à espada, mas se entregaria voluntariamente em harmonia com a vontade de Deus. Assim, quando Pedro realmente reagiu e tentou oferecer resistência armada, decepando a orelha de Malco, Jesus ordenou-lhe: “Devolve a espada ao seu lugar, pois todos os que tomarem a espada perecerão pela espada.” (Mt 26:52; Jo 18:10, 11) Por certo, a espada de Pedro e a outra disponível pouco teriam adiantado contra um grupo tão grande de homens armados, e, se tentassem usá-las, sem dúvida iriam ‘perecer pela espada’. (Mt 26:47) Mais importante ainda, tal tentativa de livrar Jesus teria fracassado, porque era totalmente contrária ao propósito de Jeová Deus. (Mt 26:53, 54) Assim, mais tarde naquele dia, Jesus pôde dizer claramente a Pilatos: “Se o meu reino fizesse parte deste mundo, meus assistentes teriam lutado para que eu não fosse entregue aos judeus. Mas, assim como é, o meu reino não é desta fonte.” — Jo 18:36.

Lança e dardo. Armas usadas para traspassar ou para arremessar, consistindo em uma haste de ponta ou extremidade afiada. (1Sa 18:11; Jz 5:8; Jos 8:18; Jó 41:26) Vários tipos delas eram usados por todas as nações da antiguidade. A exata distinção entre eles, conforme designados por diferentes palavras hebraicas, é um tanto incerta.

Nas Escrituras Hebraicas, a lança (hebr.: *hhanith*) era aparentemente a mais comprida destas armas, tendo uma longa haste de madeira e em geral uma ponta afiada de pedra ou de metal. Em importância, ela vinha logo após a espada. O gigante Golias carregava uma lança com uma lâmina que pesava “seiscentos siclos de ferro” (6,8 kg), e com uma haste de madeira “como o cilindro dos tecelões”. (1Sa 17:7) Algumas lanças tinham uma ponta metálica no conto, com a qual podiam ser fincadas no chão. De modo que esta extremidade, e não apenas a ponta da lança, podia ser usada eficazmente pelo guerreiro. (2Sa 2:19-23) Uma lança fincada no solo podia indicar o paradeiro temporário dum rei. — 1Sa 26:7.

Nas Escrituras Gregas Cristãs, a lança (gr.: *lóg·khe*) é mencionada em João 19:34, que diz que, depois de Jesus Cristo ter morrido, “um dos soldados furou-lhe o lado com uma lança”. Visto que era um soldado romano, provavelmente usou o pilo romano. Esta arma tinha cerca de 1,8 m de comprimento, com uma ponta de ferro farpada que se estendia até o meio da haste de madeira.

Certa lança (hebr.: *ró·mahh*), uma arma com uma haste longa e uma ponta afiada, era usada para traspassar. (Núm 25:7, 8) Era a arma padrão dos hebreus.

Outro tipo de lança (hebr.: *ki·dhóhn*) tinha uma ponta metálica afiada, e usualmente era atirada. Pelo visto, era menor e mais leve do que a lança convencional, o que permitia que fosse segurada com o braço estendido. (Jos 8:18-26) Esta lança não costumava ser carregada na mão, mas nas costas.

O dardo (hebr.: *mas·sá‘*) evidentemente era uma arma de arremesso curta, aguçada, similar à flecha. (Jó 41:26) *Shé·lahh,* a palavra hebraica para outra arma de arremesso, deriva da raiz verbal

sha·láhh, que significa "soltar (lançando); estender; lançar de si". (2Cr 23:10; Gên 8:8, 9; Êx 9:15) A palavra hebraica *ziq·qím* denota "projéteis ardentes" e se relaciona com *zi·qóhth*, que significa "faíscas; flechas ardentes". — Pr 26:18; Is 50:11 n.

A palavra grega *bé·los* (projétil) deriva da raiz *bál·lo*, que significa "arremessar". O apóstolo Paulo usou esta palavra grega ao escrever a respeito de "projéteis ardentes" que podem ser apagados com o grande escudo da fé. (Ef 6:16) Entre os romanos, os dardos eram feitos de canas ocas, e na parte inferior, sob a ponta, havia um receptáculo de ferro que

Legionário romano com escudo.

podia ser enchido de nafta ardente. O dardo era então atirado de um arco não muito retesado, visto que atirá-lo dum arco muito retesado apagaria o fogo. Tentar apagar tal projétil com água só aumentaria a chama, e a única maneira de extingui-lo era cobrir o projétil destrutivo com terra.

Arco e flecha. Desde tempos primitivos, o arco (hebr.: *qé·sheth;* gr.: *tó·xon*) era usado na caça e na guerra. (Gên 21:20; 27:3; 48:22; Re 6:2) Era uma arma-padrão dos israelitas (2Cr 26:14, 15), dos que lutavam a favor do Egito (Je 46:8, 9), dos assírios (Is 37:33) e dos medo-persas. — Je 50:14; 51:11; veja também ARQUEIRO.

A referência a "um arco de cobre" provavelmente deve ser entendida como significando um arco de madeira revestido de cobre. (2Sa 22:35) A expressão 'retesar ou entesar o arco' (literalmente: 'pisar o arco') refere-se a colocar a corda no arco. (Sal 7:12; 37:14; Je 50:14, 29) Isto podia ser feito por se colocar firmemente o pé sobre o meio do arco; ou uma extremidade do arco, com a corda já presa, podia ser segurada no chão com o pé, ao passo que a outra extremidade era arqueada para receber a ponta livre da corda.

As flechas (hebr.: *hhits·tsím*) eram feitas de caniço ou de madeira leve, usualmente com penas presas à base. A ponta das flechas, no princípio, era feita de pederneira ou de osso, e mais tarde de metal. Às vezes, as flechas tinham farpas, eram mergulhadas em veneno (Jó 6:4) ou eram revestidas de material combustível. (Sal 7:13) No caso duma flecha incendiária, colocava-se estopa embebida em óleo em buracos ao longo da beirada da ponta metálica, para ser acesa quando se usasse a flecha.

Era costume colocar trinta flechas num estojo de couro ou aljava. Relevos assírios mostram que as aljavas levadas em carros continham 50 flechas. — Veja Is 22:6.

Funda. Desde tempos antigos, a funda (hebr.: *qé·la'*) tem sido a arma de pastores (1Sa 17:40) e de guerreiros. (2Cr 26:14) Era uma tira de couro ou uma faixa tecida de materiais tais como tendões de animais, juncos ou cabelos. 'A concavidade da funda', a parte central mais larga, recebia o projétil. (1Sa 25:29) Uma extremidade da funda talvez fosse presa à mão ou ao pulso, ao passo que a outra era segurada na mão, para ser solta ao girar a funda. A funda carregada era girada acima da cabeça, talvez diversas vezes, e então se soltava de repente uma ponta, arremessando o projétil com considerável força e velocidade. Pedras lisas e redondas eram especialmente desejadas para o uso da funda, embora outros projéteis também fossem usados. (1Sa 17:40) Fundibulários constituíam parte regular dos exércitos de Judá (2Cr 26:14) e de Israel. — 2Rs 3:25.

Clava de guerra, bordões e acha de armas. A "clava de guerra" evidentemente era um pesado cacetete, ou maça, às vezes tachonado de metal. (Pr 25:18) O 'bordão' era um bastão de madeira, talvez com ponta de metal, usado como arma. (Ez 39:9) A acha era uma arma que usualmente tinha um relativamente curto cabo de madeira ou de metal, e um cabeçote de pedra ou de metal com lâmina afiada. Há uma alusão à acha de armas em linguagem figurada no Salmo 35:3, onde Davi pede a Jeová que 'puxe da lança e da acha bipene para enfrentar os que o perseguem'.

Armadura. Com o fim de proteger o corpo contra as armas ofensivas do inimigo, o soldado usava diversos tipos de escudos e de armadura pessoal.

Escudo. Uma grande peça da armadura defensiva usada por todas as nações antigas. Era dotado de uma alça interna e carregado pelo guerreiro durante a batalha, usualmente sobre o braço esquerdo ou na mão esquerda, embora durante a marcha talvez fosse pendurado no ombro por uma tira. Isaías 22:6 indica que alguns talvez fossem providos duma cobertura que era retirada por ocasião do combate. Em tempos de paz, os escudos frequentemente eram colocados em arsenais. — Cân 4:4.

Os escudos usados nos tempos antigos muitas vezes eram feitos de madeira revestida de couro, e esses escudos podiam ser incendiados. (Ez 39:9) Ao passo que em geral se usavam escudos de madeira e couro, parece que os escudos de metal eram menos comuns, sendo usados especialmente por líderes, guardas reais ou possivelmente para fins cerimoniais. (2Sa 8:7; 1Rs 14:27, 28) Os escudos eram untados com óleo para torná-los maleáveis e resistentes à umidade, para impedir que o metal enferrujasse ou para torná-los lisos e escorregadios. (2Sa 1:21) O escudo de couro costumava ser adornado com um pesado umbigo central (uma protuberância arredondada, ou bossa) de metal, que aumentava a proteção. — Jó 15:26.

O "escudo grande" (hebr.: *tsin·náh*) era carregado pela infantaria fortemente armada (2Cr 14:8) e às vezes por um escudeiro. (1Sa 17:7, 41) Era oval, ou retangular como uma porta. Pelo que parece, um similar "grande escudo" é indicado em Efésios 6:16 pela palavra grega *thy·re·ós* (de *thý·ra,* que significa "porta"). O *tsin·náh* era bastante grande para cobrir o corpo inteiro. (Sal 5:12) Ocasionalmente era usado para estabelecer uma sólida frente de combate com lanças estendidas. O escudo grande é às vezes mencionado junto com a lança como forma de referência a armas em geral. — 1Cr 12:8, 34; 2Cr 11:12.

O "escudo" menor ou "broquel" (hebr.: *ma·ghén*) era costumeiramente usado por arqueiros e usualmente é associado com armas leves, tais como o arco. Por exemplo, era usado pelos arqueiros benjaminitas da força militar do Rei Asa, de Judá. (2Cr 14:8) O escudo menor costumava ser redondo e era mais comum do que o escudo grande, provavelmente sendo usado principalmente no combate de corpo a corpo. Que o *tsin·náh* e o *ma·ghén* hebraicos diferiam consideravelmente em tamanho parece ser indicado pelos escudos de ouro feitos por Salomão, sendo que o escudo grande era revestido com quatro vezes mais ouro do que o escudo menor, ou broquel. (1Rs 10:16, 17; 2Cr 9:15, 16) O *ma·ghén,* assim como o *tsin·náh,* parece ter constituído parte duma expressão geral para armas de guerra. — 2Cr 14:8; 17:17; 32:5.

A palavra hebraica *shé·let,* traduzida por 'escudo circular', ocorre sete vezes nas Escrituras Hebraicas e é evidentemente similar ao mais comum *ma·ghén* (escudo), visto que é usada em conjunto com *ma·ghén* em O Cântico de Salomão 4:4.

Capacete. Cobertura militar para a cabeça, destinada a proteger o combatente durante a batalha, e parte bem básica da armadura defensiva. A palavra hebraica para "capacete" é *koh·vá'* (alternadamente *qoh·vá'*), ao passo que o termo grego é *pe·ri·ke·fa·laí·a,* que significa literalmente "ao redor da cabeça". — 1Sa 17:5, 38; Ef 6:17.

Originalmente, os capacetes israelitas eram provavelmente feitos de couro. Mais tarde, eram recobertos de cobre ou de ferro, e usados sobre gorros de lã, de feltro ou de couro. Capacetes de cobre já eram usados em Israel nos dias do Rei Saul. (1Sa 17:38) Embora os capacetes, de início, talvez fossem reservados para reis e outros líderes, mais tarde eram de uso geral, sendo que Uzias equipou todo o exército com eles. — 2Cr 26:14.

Os filisteus possuíam capacetes de metal; Golias usava um de cobre. (1Sa 17:5) Ezequiel mencionou capacetes em conexão com persas, etíopes e outros. — Ez 27:10; 38:5.

Cota de malha. Uma capa usada como proteção na batalha. A cota de malha (hebr.: *shir·yóhn* ou *shir·yán*) consistia numa capa de pano ou de couro, em cuja superfície se prendiam centenas de pedacinhos escalonados de metal (parecidos às escamas de peixe). Frequentemente cobria o peito, as costas e os ombros, embora às vezes chegasse até os joelhos ou mesmo os tornozelos. — 1Sa 17:5.

Entre os hebreus, a cota de malha muitas vezes era feita de couro recoberto de escamas ou placas metálicas. O usuário gozava assim de considerável proteção, mas, não obstante, era vulnerável nos pontos de junção das escamas ou onde a cota de malha se ligava a outras partes da armadura. Assim, o Rei Acabe foi mortalmente ferido por um ar-

queiro que “foi atingir o rei de Israel entre as peças acessórias e a cota de malha”. — 1Rs 22:34-37.

Cinto. O cinto militar dos tempos antigos era uma faixa de couro usada em volta da cintura ou dos quadris. Variava de largura entre 5 e 15 cm, e muitas vezes estava revestido de placas de ferro, prata ou ouro. A espada do guerreiro pendia dele, e às vezes o cinto era segurado por um suspensório. (1Sa 18:4; 2Sa 20:8) Ao passo que um cinto solto indicava descontração (1Rs 20:11), cingir os lombos ou os quadris indicava prontidão para a ação ou para a batalha. — Êx 12:11; 1Rs 18:46; 1Pe 1:13 n.

Grevas. Armadura que consistia em placas finas de metal, cobrindo a perna entre o tornozelo e o joelho. A única referência bíblica a elas está em 1 Samuel 17:6, onde se mostra que o gigante guerreiro filisteu Golias, de Gate, tinha “grevas [hebr.: *mits·hháth*] de cobre acima dos seus pés”. Os israelitas talvez também usassem grevas em certa medida.

Armamento Espiritual. Embora os verdadeiros cristãos não participem na guerra carnal, eles travam uma batalha e são comparados a soldados. (Fil 2:25; 2Ti 2:3; Flm 2) O cristão tem uma pugna “contra os governos [não constituídos de humanos de carne e sangue], contra as autoridades, contra os governantes mundiais desta escuridão, contra as forças espirituais iníquas nos lugares celestiais”. (Ef 6:12) Visto que armas e armadura físicas não seriam de valor algum numa batalha contra espíritos sobre-humanos, os cristãos têm de tomar “a armadura completa de Deus”. — Ef 6:13.

Paulo aconselha os cristãos a ter ‘os lombos cingidos com a verdade’. (Ef 6:14) Assim como um cinto pode dar apoio e proteção aos lombos, assim um apego inquebrantável à verdade divina pode fortalecer o cristão na sua determinação de permanecer firme, apesar de provações.

A seguir, o cristão tem de revestir-se da “couraça da justiça”. (Ef 6:14) Uma couraça literal servia para proteger órgãos vitais, especialmente o coração. A necessidade da justiça como couraça protetora para o coração figurativo é especialmente evidente em vista da inclinação pecaminosa do coração. — Gên 8:21; Je 17:9.

Parte da armadura espiritual é ter os pés “calçados do equipamento das boas novas de paz”. (Ef 6:15) A palavra grega *he·toi·ma·sí·a*, traduzida “equipamento”, tem o sentido básico de “prontidão”. (Veja *CBC; NTI; TEB*) Estar o cristão sempre equipado e pronto para divulgar as “boas novas” a outros, e fazer ele isso apesar de dificuldades, pode ajudá-lo a perseverar fielmente.

Uma parte destacada da armadura espiritual é “o grande escudo da fé”. Igual ao escudo grande que cobria a maior parte do corpo, a fé em Jeová Deus e na capacidade dele de cumprir suas promessas, habilitará o cristão a “apagar todos os projéteis ardentes do iníquo”. (Ef 6:16; compare isso com Sal 91:4.) A fé ajudará o cristão a suportar ataques de espíritos iníquos, a resistir a tentações de cometer imoralidade, a evitar desejos materialistas, e a não ceder ao medo, à dúvida ou ao pesar excessivo. — Gên 39:7-12; He 11:15; 13:6; Tg 1:6; 1Te 4:13.

Assim como o capacete protege a cabeça do soldado, assim “o capacete de salvação” resguarda as faculdades mentais do cristão contra influências ímpias. (Ef 6:17) Usar “por capacete a esperança da salvação” significa olhar “atentamente para o pagamento da recompensa”, assim como Moisés fez. — 1Te 5:8; He 11:26.

“A espada do espírito, isto é, a palavra de Deus”, é indispensável para o cristão rechaçar falsos ensinos e tradições de homens, ensinar a verdade e “demolir as coisas fortemente entrincheiradas”. — Ef 6:17; 2Co 10:4, 5.

ARMONI [Da Torre de Habitação; Nascido na Torre de Habitação]. Um dos dois filhos nascidos a Saul da sua concubina Rispa. A fim de expiar a culpa de sangue de Saul, sete de seus descendentes, inclusive Armoni, foram entregues aos gibeonitas, os quais os mataram e expuseram os cadáveres no monte. Rispa manteve vigília, não permitindo que aves ou animais os molestassem, até que Davi mandou que se enterrassem os ossos. — 2Sa 21:5-14.

ARNÃ. Nome que aparece numa lista de descendentes do Rei Davi. Arnã viveu depois do retorno do exílio babilônico. — 1Cr 3:1, 21.

ARNI. Uma pessoa mencionada na lista dos antecessores humanos de Jesus Cristo. É uma variante do equivalente grego do nome hebraico Rão; na *Septuaginta* grega, o nome hebraico Rão é vertido Arã. — Lu 3:33; 1Cr 2:10; veja RÃO N.º 1.

ARNOM, VALE DO. Veja ÁRNON, VALE DA TORRENTE DO.

ÁRNON, VALE DA TORRENTE DO. Aproximadamente no meio do lado oriental do Mar Morto, a profunda garganta do vale do Árnon corta a região do altiplano. Esta torrente, o uádi Mujib (Nahal Arnon), é alimentada por diversos tributários (Núm 21:14), e, depois do Jordão, é a única corrente importante que deságua no Mar Morto. Os penhascos alcantilados de arenito vermelho e amarelo descem abruptamente, ladeando o vale estreito com seu pequeno rio perene de águas límpidas, repletas de peixes. Nas margens crescem salgueiros, oleandros e outra vegetação em abundância. Onde o rio deixa as íngremes muralhas da garganta para

penetrar nas margens planas do Mar Morto, ele varia em largura de 12 a 30 m, com uma profundidade de 30 cm a 1,20 m.

O enorme desfiladeiro que, no topo, tem uns 3 km de largura e quase 520 m de profundidade, era atravessado apenas por umas poucas passagens (Is 16:2), e, por isso, tornou-se um óbvio limite natural. No tempo da conquista israelita, separava os amorreus ao N dos moabitas ao S (Núm 21:13), mas a mensagem de Jefté aos amonitas mostra que o lado N já estivera sob o controle dos amonitas e tinha sido invadido pelos amorreus antes da chegada de Israel. (Jz 11:12-27) Israel, tendo contornado o território de Moabe, chegou ao Árnon, provavelmente em sua parte superior. Atacado por Síon, o rei amorreu, Israel obteve a vitória e tomou posse da terra, desde o Árnon até o Jaboque. (Núm 21:21-24; De 2:24-36; veja JABOQUE, VALE DA TORRENTE DO.) Esta primeira conquista tornou-se posteriormente o território das tribos de Rubem e Gade. — De 3:16; Jos 12:1, 2; 13:8, 9, 15-28.

Visto que Jeú deixou de andar estritamente segundo a lei de Jeová, esta região foi mais tarde tomada pelas forças invasoras de Hazael, da Síria. (2Rs 10:32, 33) O Árnon é mencionado na linha 26 da famosa Pedra Moabita, na qual o Rei Mesa, de Moabe, se gaba de ter construído uma estrada ao longo do vale. As descobertas arqueológicas oferecem evidência de vários fortes e pontes nesta região, atestando a importância estratégica do Árnon. Seu nome consta em profecias dirigidas contra Moabe. — Is 16:2; Je 48:20.

ARODE, ARODI, ARODITAS. Sexto filho mencionado de Gade e uma das almas que entraram no Egito junto com a família de Jacó, em 1728 AEC. Ele se tornou chefe de família dos aroditas incluídos no censo feito no ermo em 1473 AEC. — Gên 46:8, 16; Núm 26:17.

AROER [Junípero].

1. Cidade situada à beira N da profunda garganta que constitui o vale da torrente do Árnon. Por ocasião da conquista feita por Israel (c. 1474 AEC),

Desfiladeiro do Árnon: em alguns lugares chega a quase 520 m de profundidade e uns 3 km de largura.

era a cidade mais sulina do reino amorreu. (De 2:36; 4:47, 48; Jos 12:2) Depois passou para a tribo de Rubem, embora se mencione que a tribo de Gade construiu (provavelmente reparou) a cidade. (Núm 32:33, 34; De 3:12; Jos 13:8, 9, 15, 16; 1Cr 5:8) Ela marcava a fronteira meridional de Israel ao L do Jordão, e assim correspondia a Berseba, principal cidade meridional ao O do Jordão.

Depois de uns 300 anos de ocupação israelita, os amonitas reivindicaram a região entre o Árnon e o Jaboque, mas o juiz Jefté refutou esta reivindicação por mostrar que Israel tomara a terra, inclusive Aroer, dos amorreus. — Jz 11:13, 22, 26.

Esta cidade de Aroer parece ter sido o ponto de partida do censo ordenado pelo Rei Davi, censo que depois passou para o N, a Dã-Jaã, e daí deu volta até Tiro e Sídon, e então foi para o S, a Berseba, no Negebe. (2Sa 24:4-8) A menção da "cidade que está no meio do vale da torrente" coincide com referências similares em Deuteronômio 2:36 e Josué 13:9, 16. Alguns acham que esta cidade sem nome mencionado corresponde a Khirbet el-Medeiyineh, a cerca de 11 km ao SE de Aroer.

Durante o reinado do Rei Jeú, de Israel (c. 904-877 AEC), o Rei Hazael, da Síria, tomou os territórios de Gade e de Rubem, indo ao S até Aroer, no Árnon. (2Rs 10:33) Talvez fosse neste tempo que o rei moabita Mesa fortificou a cidade e construiu a estrada junto ao Árnon, conforme relatado na linha 26 da Pedra Moabita. No tempo da profecia de Jeremias contra Moabe, a cidade achava-se sob controle moabita. — Je 48:19.

O lugar da cidade antiga é identificado com Khirbet ʽAraʽir, uns 23 km ao L do Mar Morto, e a uns 6 km ao SE de Díbon, e perto da Estrada Real, a principal rota N-S daquele lado do Jordão. As ruínas contêm evidências duma antiga fortaleza, a qual, do seu ponto de observação à borda da impressionante garganta, provavelmente podia controlar as passagens através do Árnon.

2. Cidade do território de Gade, descrita como "defronte de Rabá" (a moderna Amã), principal cidade dos amonitas. (Jos 13:24, 25) Possivelmente se trata da Aroer mencionada na descrição da vitória de Jefté sobre os amonitas, em Juízes 11:33. A localização do lugar é incerta, visto que a expressão "defronte de" não é especialmente restritiva, embora muitas vezes considerada como significando "ao leste de".

3. Cidade na parte meridional do território de Judá. Depois da vitória de Davi sobre os incursores amalequitas, ele distribuiu parte do despojo entre os anciãos da cidade. (1Sa 30:26, 28) É identificada com Khirbet ʽArʽarah (Horvat ʽAroʽer), a cerca de 17 km ao SE de Berseba, onde remanescem as ruínas dum forte. Alguns peritos acham que talvez seja o mesmo lugar que a "Adada" de Josué 15:22, sendo em ambos os casos a letra hebraica *dálete* (ד) substituída por *rexe* (ר).

A referência às "cidades de Aroer", em Isaías 17:2, pode aplicar-se a qualquer das primeiras duas cidades aqui consideradas. A profecia trata primariamente de Damasco, e visto que a conquista síria sobre Israel se estendia até Aroer, no Árnon, a expressão pode referir-se a este ponto mais sulino da extensão de seu poder ao L do Jordão. — 2Rs 10:33.

AROERITA [De (Pertencente a) Aroer]. Habitante de uma das cidades chamadas Aroer. Em 1 Crônicas 11:44, Hotão, pai de dois dos poderosos de Davi, chamados Sama e Jeiel, é chamado de aroerita. A associação dos seus filhos com Davi talvez indicasse que a cidade do pai deles se encontrava no território de Judá. — Veja AROER N.º 3.

ARPADE. Cidade real do N da Síria, sempre associada na Bíblia com a cidade de Hamate. Arpade tem sido identificada com Tell Erfad (Tell Rifʽat), a cerca de 30 km ao NNO de Alepo. Situada na estrada que leva ao S, a Hamate e a Damasco, sofreu frequentes ataques dos assírios e foi finalmente conquistada por Tiglate-Pileser III, e mais tarde por Sargão II. Neste respeito, o filho de Sargão, Senaqueribe, ao ameaçar Jerusalém em 732 AEC, mandou seu porta-voz Rabsaqué referir-se à sorte de Arpade, como evidência da incapacidade dos deuses das nações de resistir ao grande poderio da Assíria. (2Rs 18:34; 19:12, 13; Is 36:19; 37:12, 13) O profeta Isaías anteriormente predissera tal jactância. (Is 10:9) Mais tarde, Jeremias profetizou que Hamate e Arpade se envergonhariam e se desintegrariam diante duma "notícia má", evidentemente a respeito das conquistas do rei babilônio Nabucodonosor. — Je 49:23.

ARPÃO. Instrumento farpado, semelhante a uma lança, geralmente usado para arpoar grandes peixes. Somente em Jó 41:7 se faz referência ao arpão, trazendo à atenção a qualidade de couraça da pele do leviatã (o crocodilo), que resiste à penetração dum arpão comum.

ARPAXADE. Filho de Sem. Nasceu dois anos depois do Dilúvio, isto é, por volta de 2368 AEC, e morreu 438 anos depois. Era antepassado dos hebreus por meio de seu neto Éber. (Gên 10:22, 24; 11:10-13; 1Cr 1:17-27) Indica-se que ele é o pai de Selá, embora o relato de Lucas (3:35, 36), pela inclusão de Cainã, aparentemente faria dele o avô de Selá; mas, veja CAINÃ N.º 2. — Gên 10:24; 11:12; 1Cr 1:24.

ARQUEIRO. Alguém que usa arco e flecha. O uso de arco e flecha após o Dilúvio habilitou o homem a matar (para alimento, roupa e abrigo) os animais que eram rápidos e perigosos demais para serem apanhados de outro modo. Com a ascensão de Ninrode, é provável que arqueiros fossem recrutados para o seu serviço.

No século 20 AEC, Ismael, primogênito de Abraão, "tornou-se arqueiro", para sustentar-se no ermo. (Gên 21:20) Similarmente, Esaú, neto de Abraão, sabia manejar com perícia o arco. (Gên 27:3) Os monumentos testificam que, desde os tempos mais primitivos, os principais guerreiros ofensivos do Egito eram arqueiros, e há também esculturas babilônicas de arqueiros. Nos dias de Josué (Jos 24:12) e de Davi (1Cr 12:1, 2), e posteriormente, os arqueiros eram importante parte do exército de Israel. (2Cr 14:8; 26:14) Os arqueiros dos filisteus, sírios e egípcios feriram os reis Saul, Acabe e Josias, respectivamente. — 1Sa 31:1-3; 1Rs 22:34, 35; 2Cr 35:20, 23.

Arqueiro da guarda real persa.

Relevos de Nínive ilustram os arqueiros assírios em carros, portando dois arcos, um longo e outro curto. Quando atiravam uma flecha, tinham outras na mão, assim aumentando a rapidez com que atiravam. O plano de ataque assírio parece ter sido o de sobrepujar o inimigo sob um dilúvio de flechas, e então usar a espada e a lança para persegui-lo.

Os persas têm sido chamados de os arqueiros mais peritos do mundo. Relevos de Persépolis e de Susa mostram soldados medos e persas equipados com arcos e aljavas. Desde os 5 até os 20 anos, os rapazes persas aprendiam a arte de atirar com arco e a montar; seus cavalarianos eram peritos, até mesmo ao atirarem para trás. A mobilidade e a liberdade de movimento dos arqueiros constituíam o plano básico da estratégia persa ao investir contra o inimigo, sob uma chuva de flechas.

Os impérios ocidentais da Grécia e de Roma não tinham em tão alta conta o arco e a flecha como as nações orientais, embora, às vezes, os arqueiros desempenhassem um papel significativo em suas vitórias. Isto talvez se devesse ao método grego de retesar o arco junto ao corpo, estilo menos eficaz, ao invés de retesá-lo junto às bochechas ou aos olhos, como faziam os egípcios e os persas. Mercenários cretenses e asiáticos parecem ter sido os arqueiros peritos, ao passo que os gregos e os romanos confiavam na espada e na lança. — Veja ARMAS, ARMADURA.

Uso Figurativo. Evidentemente referindo-se ao tratamento injusto dado a José pelos seus irmãos, Jacó disse a respeito de seu filho José: "Os arqueiros [literalmente: donos de arcos] o hostilizavam e atiravam contra ele." (Gên 49:23) Jó disse a respeito da aparente animosidade de Deus para com ele: "Seus arqueiros me cercam." (Jó 16:13) A palavra hebraica *rav*, aqui traduzida por 'arqueiro', deriva de *ra·váv*, que significa "atirar". (Gên 49:23) A palavra hebraica *rav* ocorre também em Provérbios 26:10, que reza: "Como o arqueiro que traspassa tudo é aquele que contrata alguém estúpido ou aquele que contrata transeuntes." Este provérbio destaca o dano que se pode causar quando alguém em posição de responsabilidade emprega outro não qualificado para determinada tarefa.

ARQUELAU [Governante do Povo]. Filho de Herodes, o Grande, com sua quarta esposa, Maltace. Arquelau tornou-se rei na Judeia enquanto o menino Jesus estava no Egito com José e Maria. Em vez de enfrentarem o seu governo tirânico ao voltar, José estabeleceu a família fora da jurisdição de Arquelau, lá em Nazaré da Galileia. — Mt 2:22, 23.

Herodes, o Grande, pai de Arquelau, deixou-lhe em herança o governo da Judeia, de Samaria e da Idumeia, um quinhão do reino que era o dobro do legado a cada um dos seus dois outros filhos, e que incluía as importantes cidades de Jerusalém, Samaria, Jope e Cesareia. Após a morte de Herodes, Arquelau esforçou-se a tornar mais seguro o seu governo por comparecer perante Augusto, em Roma; apesar dos opositores às suas pretensões, inclusive seu irmão e uma delegação de judeus, Arquelau obteve permissão de reter seu poder, embora Augusto não o fizesse rei, mas etnarca, um príncipe tributário de categoria superior a um tetrarca. Mateus, porém, refere-se corretamente a ele como 'reinando', pois o exército local o havia previamente proclamado rei. — *Jewish Antiquities* (Antiguidades Judaicas), de F. Josefo, XVII, 194, 195 (viii, 2).

Arquelau era um governante cruel e muitíssimo impopular entre os judeus. Ao abafar um motim, ele certa vez mandou que 3.000 deles fossem im-

placavelmente mortos na área do templo; por duas vezes depôs o sumo sacerdote; e, além disso, seu divórcio e seu novo casamento também eram contrários à lei judaica. Queixas dos judeus e dos samaritanos, feitas a Augusto, finalmente resultaram numa investigação e no banimento de Arquelau, no nono ou no décimo ano de seu reinado. A Judeia, depois disso, ficou sob governadores romanos. — Veja HERODES N.º 1 e 2.

ARQUEOLOGIA. A arqueologia bíblica é o estudo dos povos e dos eventos da Bíblia, feito por meio do intrigante registro soterrado. O arqueólogo escava e analisa rochas, muros e prédios em ruínas, cidades devastadas, bem como desenterra cerâmica, tabuinhas de argila, inscrições, túmulos e outros restos antigos, ou artefatos, dos quais colhe informações. Tais estudos não raro aprimoram a compreensão das circunstâncias em que a Bíblia foi escrita e sob as quais viveram os homens de fé da antiguidade, bem como as línguas que eles e os povos ao redor empregavam. Ampliaram nosso conhecimento de todas as regiões mencionadas na Bíblia: Palestina, Egito, Pérsia, Assíria, Babilônia, Ásia Menor, Grécia e Roma.

A arqueologia bíblica é uma ciência relativamente nova. Foi somente em 1822 que a decifração da Pedra de Roseta desvelou os hieróglifos egípcios. A escrita cuneiforme assíria foi decodificada mais de 20 anos depois. Escavações sistemáticas foram iniciadas na Assíria em 1843 e no Egito em 1850.

Alguns dos Principais Sítios e Achados. A arqueologia tem servido para confirmar muitas particularidades históricas dos relatos bíblicos referentes a estas terras e para confirmar pontos anteriormente postos em dúvida por críticos modernos. Demonstrou-se que o cepticismo com respeito à Torre de Babel, a negação da existência dum rei babilônio chamado Belsazar e dum rei assírio chamado Sargão (cujos nomes, até o século 19 EC, não eram encontrados em fontes fora do registro bíblico), e outras críticas adversas quanto aos dados bíblicos relacionados com essas terras não têm nenhuma base. Ao contrário, desenterrou-se uma abundância de evidência que se harmoniza plenamente com os relatos bíblicos.

Babilônia. Escavações feitas na antiga cidade de Babilônia e em torno dela revelaram os sítios de diversos zigurates, ou torres-templos piramidais, escalonados, inclusive o templo arruinado de Etemenanki, dentro dos muros de Babilônia. Registros e inscrições encontrados a respeito de tais templos frequentemente contêm as palavras: "Seu topo atingirá os céus", e o Rei Nabucodonosor é registrado como dizendo: "Ergui o topo da Torre escalonada em Etemenanki, de modo que seu topo se rivalizasse com os céus." Um fragmento de argila encontrado ao N do templo de Marduque, em Babilônia, pode relacionar a queda de uma dessas torres e a confusão das línguas, mesmo que esse fragmento não mencione especificamente um zigurate. (*The Chaldean Account of Genesis*, [O Relato Caldeu de Gênesis], de George Adam Smith, revisado e corrigido [com adições] por A. H. Sayce, 1880, p. 164) O zigurate situado em Uruk (a Ereque bíblica), segundo verificado, foi feito de argila, tijolos e asfalto. — Veja Gên 11:1-9.

Perto da Porta de Istar, em Babilônia, foram descobertas cerca de 300 tabuinhas cuneiformes relacionadas com o período do reinado do Rei Nabucodonosor. Entre listas do nome de trabalhadores e de cativos que então viviam em Babilônia, aos quais eram fornecidas provisões, aparece o de "Yaukin, rei da terra de Yahud", isto é, "Joaquim, o rei da terra de Judá", levado para Babilônia no tempo da conquista de Jerusalém por Nabucodonosor, em 617 AEC. Ele foi solto da casa de detenção por Avil-Marduque (Evil-Merodaque), sucessor de Nabucodonosor, e foi-lhe concedida uma porção diária de alimentos. (2Rs 25:27-30) Cinco dos filhos de Joaquim também são mencionados nestas tabuinhas. — 1Cr 3:17, 18.

Encontrou-se abundante evidência do panteão de deuses de Babilônia, inclusive do deus principal, Marduque, mais tarde comumente chamado de Bel, e do deus Nebo, ambos mencionados em Isaías 46:1, 2. Grande parte das informações nas inscrições do próprio Nabucodonosor tratam do seu vasto programa de construções, que tornou Babilônia uma cidade tão magnificente. (Veja Da 4:30.) O nome do seu sucessor, Avil-Marduque (chamado Evil-Merodaque em 2Rs 25:27), aparece num vaso descoberto em Susa (Elão).

Também em Babilônia, no sítio do templo de Marduque, encontrou-se um cilindro de argila relativo ao Rei Ciro, conquistador de Babilônia. Este cilindro conta a facilidade com que Ciro capturou a cidade e também delineia sua política, de fazer os povos cativos que moravam em Babilônia retornar à terra natal deles, harmonizando-se assim com o relato bíblico a respeito de Ciro, como o profetizado conquistador de Babilônia, e sobre o retorno dos judeus à Palestina, durante o reinado de Ciro. — Is 44:28; 45:1; 2Cr 36:23.

Perto da moderna Bagdá, as escavações na última metade do século 19 resultaram em serem achadas numerosas tabuinhas e cilindros de argila, inclusive a agora famosa Crônica de Nabonido. Todas as objeções ao registro do capítulo 5 de Daniel, quanto a Belsazar governar em Babilônia na ocasião da queda desta, foram rechaçadas por este documento, que provou que Belsazar, filho mais velho de Nabonido, era corregente com seu pai, e que, na

parte final de seu reinado, Nabonido confiou o governo de Babilônia ao seu filho Belsazar.

Mostrou-se similarmente que Ur, a antiga cidade de Abraão (Gên 11:28-31), era uma destacada metrópole, com civilização altamente desenvolvida. Como cidade sumeriana, estava situada à margem do rio Eufrates, próxima do golfo Pérsico. Escavações feitas ali por Sir Leonard Woolley indicam que estava no ápice do seu poder e prestígio no tempo da partida de Abraão para Canaã (a. 1943 AEC). Seu templo-zigurate é o mais bem preservado de todos os já encontrados. Os túmulos reais de Ur forneceram abundantes objetos de ouro e joias de altíssimo calibre artístico, também instrumentos musicais, tais como a harpa. (Veja Gên 4:21.) Um pequeno machado de aço (e não simplesmente de ferro) também foi encontrado. (Veja Gên 4:22.) Aqui, também, milhares de tabuinhas de argila revelaram muitos pormenores sobre a vida quase quatro mil anos atrás. — Veja UR N.º 2.

Assíria. Perto de Corsabade, junto a um tributário setentrional do rio Tigre, descobriu-se, em 1843, o palácio do rei assírio Sargão II, numa plataforma abrangendo quase 10 hectares, e o subsequente trabalho arqueológico feito ali trouxe este rei, mencionado em Isaías 20:1, da obscuridade secular para uma posição de proeminência histórica. (FOTO, Vol. 1, p. 960) Em um de seus anais, ele afirma ter capturado Samaria (740 AEC). Registra também a captura de Asdode, mencionada em Isaías 20:1. Outrora considerado por muitos peritos de destaque como não tendo existido, Sargão II é agora um dos mais conhecidos reis da Assíria.

Nínive, capital da Assíria, foi o sítio de escavações onde desenterraram o imenso palácio de Senaqueribe, contendo cerca de 70 aposentos, com lajes esculpidas que revestiam 3.000 m das paredes. Uma delas retrata os prisioneiros judeus sendo levados ao cativeiro após a queda de Laquis, em 732 AEC. (2Rs 18:13-17; 2Cr 32:9; FOTO, Vol. 1, p. 952) De interesse ainda maior são os anais de Senaqueribe encontrados aqui em Nínive, registrados em prismas (cilindros de argila). Em certos prismas, Senaqueribe descreve a campanha assíria contra a Palestina no reinado de Ezequias (732 AEC), porém, notavelmente, o jactancioso monarca não faz nenhuma afirmação de ter tomado Jerusalém, confirmando assim o relato da Bíblia. (Veja SENAQUERIBE.) O relato do assassinato de Senaqueribe, às mãos de seus filhos, é também registrado numa inscrição de Esar-Hadom, sucessor de Senaqueribe, e o assassinato é mencionado numa inscrição do rei seguinte. (2Rs 19:37) Em adição à menção do Rei Ezequias, por Senaqueribe, os nomes dos reis Acaz e Manassés, de Judá, e os nomes dos reis Onri, Jeú, Jeoás, Menaém e Oseias, de Israel, e também de Hazael, de Damasco, aparecem em registros cuneiformes de diversos imperadores assírios.

Pérsia. Perto de Behistun, no Irã (antiga Pérsia), o Rei Dario I (521-486 AEC; Esd 6:1-15) mandou esculpir uma imensa inscrição, no alto dum penhasco de rocha calcária, descrevendo sua unificação do Império Persa e atribuindo seu êxito a seu deus, Auramazda. De valor primário é o fato de a inscrição ter sido registrada em três línguas, a babilônica (acadiana), a elamita e a antiga persa, servindo assim de chave para decifrar a escrita cuneiforme assírio-babilônica, até então não decifrada. Milhares de tabuinhas de argila e inscrições, na língua babilônica, podem agora ser lidas em resultado desse trabalho.

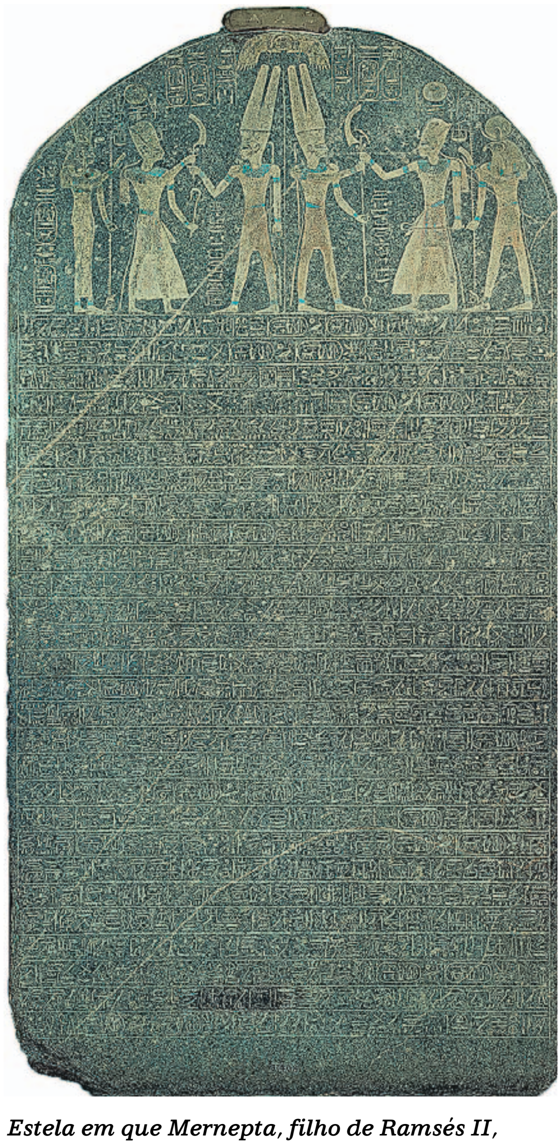
Susã, cenário dos eventos registrados no livro de Ester, foi escavada por arqueólogos franceses entre 1880 e 1890. (Est 1:2) O palácio real de Xerxes, abrangendo cerca de 1 ha, foi descoberto, revelando o esplendor e a magnificência dos reis persas. Os achados confirmaram a exatidão de pormenores registrados pelo escritor de Ester, conforme relacionados com a administração do reino persa e com a construção do palácio. O livro *The Monuments and the Old Testament* (Os Monumentos e o Velho Testamento), de I. M. Price (1946, p. 408), comenta: "Não existe nenhum evento descrito no Velho Testamento cujo ambiente estrutural possa ser tão vívida e exatamente restaurado por meio das próprias escavações como 'Susã, o Palácio'." — Veja SUSÃ.

Mari e Nuzi. A antiga cidade real de Mari (Tell Hariri) perto do rio Eufrates, a uns 11 km ao NNO de Abu Kemal, no SE da Síria, foi o sítio de escavações a partir de 1933. Descobriu-se um enorme palácio, abrangendo uns 6 ha e contendo 300 aposentos, e seus arquivos forneceram mais de 20.000 tabuinhas de argila. O conjunto palaciano incluía não somente os apartamentos reais, mas também escritórios administrativos e uma escola para escribas. Grandes pinturas murais ou afrescos decoravam muitas das paredes, os banheiros estavam equipados de banheiras, e encontraram-se na cozinha formas para bolos. A cidade parece ter sido uma das mais notáveis e brilhantes do período do começo do segundo milênio AEC. Os textos nas tabuinhas de argila incluíam decretos reais, editais, contas, e ordens para a construção de canais, comportas, diques e outros projetos de irrigação, bem como correspondência sobre importações, exportações e assuntos estrangeiros. Faziam-se frequentes recenseamentos, envolvendo tributação e alistamento militar. A religião tinha destaque, especialmente a adoração de Istar, a deusa da fertilidade, cujo templo também foi encontrado. Praticava-se a adivinhação assim como em Babilônia, pela observação de fígados, pela astronomia e por métodos si-

milares. A cidade foi na maior parte destruída pelo rei babilônio Hamurábi. De interesse especial foi a ocorrência dos nomes Pelegue, Serugue, Naor, Tera e Harã, todos alistados como cidades da Mesopotâmia setentrional e refletindo os nomes dos parentes de Abraão. — Gên 11:17-32.

Nuzi, antiga cidade ao L do Tigre e ao SE de Nínive, escavada durante 1925-1931, forneceu um mapa inscrito de argila, o mais antigo já descoberto, bem como evidência de que já no século 15 AEC comprava-se e vendia-se ali a prestações. Desenterraram-se cerca de 20.000 tabuinhas de argila, consideradas como escritas por escribas hurritas na língua babilônica. Estas contêm uma abundância de pormenores a respeito da jurisprudência daquele tempo, envolvendo coisas tais como adoção, contratos matrimoniais, direitos de herança e testamentos. Certos aspectos mostram um paralelo relativamente similar aos costumes descritos no relato de Gênesis a respeito dos patriarcas. O costume de um casal sem filhos adotar um do sexo masculino, quer livre quer escravo, para cuidar deles, para sepultá-los e para ser seu herdeiro, mostra similaridade com a declaração de Abraão a respeito do seu escravo de confiança, Eliézer, em Gênesis 15:2. Descreve-se a venda do direito de primogenitura, relembrando o caso de Jacó e Esaú. (Gên 25:29-34) Os textos mostram também que a posse de deuses de família, muitas vezes pequenas estatuetas de argila, era encarada como equivalente a possuir uma escritura de propriedade, de modo que aquele que estivesse de posse dos deuses era considerado como tendo o direito de propriedade ou de herdá-la. Isto talvez explique a situação envolvendo Raquel tomar os terafins de seu pai, e a grande preocupação deste em recuperá-los. — Gên 31:14-16, 19, 25-35.

Egito. A visão mais de perto fornecida pela Bíblia sobre o Egito gira em torno da entrada de José ali, e da subsequente chegada e peregrinação da família inteira de Jacó naquele país. Os achados arqueológicos mostram que esse quadro é extremamente preciso, e não seria razoável que algum escritor que tivesse vivido muito mais tarde o apresentasse assim (como alguns críticos tentaram dizer que se deu com o escritor dessa parte do relato de Gênesis). Conforme declara o livro *New Light on Hebrew Origins* (Nova Luz sobre as Origens Hebraicas), de J. G. Duncan (1936, p. 174), a respeito do escritor do relato sobre José: "Ele utiliza o título correto em uso, e exatamente conforme era usado no período mencionado, e, quando não existe nenhum equivalente hebraico, simplesmente adota a palavra egípcia e a translitera para o hebraico." Os nomes egípcios, a posição de José como encarregado da casa de Potifar, as casas de prisão, os títulos de "o chefe dos copeiros" e "o chefe dos padeiros", a importância que os egípcios atribuíam aos sonhos, o costume de os padeiros egípcios carregarem cestos de pão na cabeça (Gên 40:1, 2, 16, 17), a posição de primeiro-ministro e administrador de alimentos, conferida por Faraó a José, o modo de empossá-lo no cargo, a aversão dos egípcios aos pastores de ovelhas, a forte influência dos magos na corte egípcia, a fixação dos israelitas peregrinantes na terra de Gósen, os costumes egípcios de sepultamento — todos estes, e muitos outros



Estela em que Mernepta, filho de Ramsés II, se gaba da conquista de Israel; a única menção conhecida de Israel em antigos textos egípcios.

pontos descritos no registro bíblico, são claramente consubstanciados pela evidência arqueológica obtida no Egito. — Gên 39:1-47:27; 50:1-3.

Em Carnac (antiga Tebas), às margens do rio Nilo, um enorme templo egípcio contém uma inscrição em seu muro S, confirmando a campanha do rei egípcio, Sisaque (Xexonque I), na Palestina, descrita em 1 Reis 14:25, 26, e 2 Crônicas 12:1-9. O gigantesco relevo que representa suas vitórias mostra 156 prisioneiros palestinos manietados, cada um representando uma cidade ou aldeia, cujo nome é fornecido em hieróglifos. Entre os nomes identificáveis acham-se os de Rabite (Jos 19:20), Taanaque, Bete-Seã e Megido (onde foi escavada parte de uma estela, ou coluna inscrita, de Sisaque) (Jos 17:11), Suném (Jos 19:18), Reobe (Jos 19:28), Hafaraim (Jos 19:19), Gibeão (Jos 18:25), Bete-Horom (Jos 21:22), Aijalom (Jos 21:24), Socó (Jos 15:35) e Arade (Jos 12:14). Ele até mesmo alista o "Campo de Abrão" como uma de suas capturas, sendo esta a mais antiga referência a Abraão nos registros egípcios. Encontrou-se também nesta área um monumento de Mernepta, filho de Ramsés II, contendo um hino em que se pode encontrar a única referência ao nome Israel nos antigos textos egípcios.

Em Tell el-Amarna, a cerca de 270 km ao S de Cairo, uma camponesa descobriu acidentalmente tabuinhas de argila que levaram à descoberta de muitos documentos em acadiano, procedentes dos arquivos reais de Amenotep III, e de seu filho, Aquenatão. As 379 tabuinhas publicadas abrangem correspondência dirigida ao Faraó da parte de príncipes vassalos das numerosas cidades-reinos da Síria e da Palestina, inclusive alguma do governador de Urusalim (Jerusalém), e revelam um quadro de feudos guerreantes e intrigas, que concorda plenamente com a descrição bíblica daqueles tempos. Os "habirus", a respeito dos quais são feitas numerosas queixas nessas cartas, têm sido relacionados por alguns com os hebreus, mas a evidência indica que eles, ao invés disso, eram diversos povos nômades que ocupavam um nível social baixo na sociedade daquele período. — Veja HEBREU (Os "Habirus").

Elefantina, uma ilha do Nilo, com este nome grego, no extremo S do Egito (próxima a Assuã), era o lugar duma colônia judaica depois da queda de Jerusalém, em 607 AEC. Grande número de documentos escritos em aramaico, mormente em papiro, foram descobertos aqui em 1903, com datas a partir do quinto século AEC e do reinado do Império Medo-Persa. Os documentos mencionam Sambalá, governador de Samaria. — Ne 4:1.

Sem dúvida, os achados mais valiosos, feitos no Egito, têm sido os fragmentos e os trechos de livros bíblicos, em papiro, tanto das Escrituras Hebraicas como das Gregas, remontando ao segundo século AEC. O clima seco e o solo arenoso do Egito o tornaram depósito inigualável para a preservação de tais documentos em papiro. — Veja MANUSCRITOS DA BÍBLIA.

Palestina e Síria. Cerca de 600 sítios datáveis têm sido escavados nessas regiões. Muitas das informações obtidas são de natureza geral, apoiando o registro bíblico numa base ampla, ao invés de se relacionarem especificamente com certos pormenores ou eventos. Como exemplo, fizeram-se esforços, no passado, de desacreditar o relato da Bíblia sobre a desolação completa de Judá durante o exílio babilônico. As escavações, porém, consubstanciam coletivamente a Bíblia. Como declara W. F. Albright: "Não existe um único caso conhecido de uma cidade de Judá propriamente dita ter sido continuamente ocupada durante todo o período do exílio. Apenas para salientar o contraste, Betel, situada um pouco além das fronteiras setentrionais de Judá nos tempos pré-exílicos, não foi destruída naquele tempo, mas foi continuamente ocupada até a parte final do sexto século." — *The Archaeology of Palestine* (A Arqueologia da Palestina), 1971, p. 142.

Bete-Sã (Bete-Seã), antiga cidade-fortaleza que guardava a via de acesso ao vale de Jezreel do lado L, foi um sítio de extensas escavações que revelaram 18 níveis diferentes de ocupação, exigindo a escavação até a profundidade de mais de 21 m. (DIAGRAMA, Vol. 1, p. 959) O relato bíblico mostra que Bete-Sã não se achava entre as aldeias originalmente ocupadas pelos invasores israelitas, e que, no tempo de Saul, era ocupada pelos filisteus. (Jos 17:11; Jz 1:27; 1Sa 31:8-12) As escavações em geral apoiam este registro e indicam uma destruição de Bete-Sã algum tempo depois que os filisteus capturaram a Arca do Pacto. (1Sa 4:1-11) De interesse especial foi a descoberta de certos templos cananeus em Bete-Sã. Primeiro Samuel 31:10 declara que os filisteus colocaram a armadura do Rei Saul "na casa das imagens de Astorete e prenderam seu corpo morto à muralha de Bete-Sã", ao passo que 1 Crônicas 10:10 afirma que "puseram a armadura dele na casa do seu deus, e o crânio dele prenderam à casa de Dagom". Dois dos templos escavados eram do mesmo período e um deles fornece evidência de ser o templo de Astorete, ao passo que se acha que o outro seja o de Dagom, assim se harmonizando com os textos acima quanto à existência de dois templos em Bete-Sã.

Eziom-Géber era a cidade portuária de Salomão no golfo de Acaba. É possível que seja a atual Tell el-Kheleifeh, que foi escavada durante 1937-1940 e apresentou evidência de uma fundição de cobre,

encontrando-se escória de cobre e pedaços de minério de cobre num aterro baixo nesta região. No entanto, as conclusões originais do arqueólogo Nelson Glueck, a respeito do sítio, foram radicalmente revistas por ele num artigo em *The Biblical Archaeologist* (O Arqueólogo Bíblico, 1965, p. 73). Sua opinião de que se empregara ali um sistema de alto-forno de fundição baseava-se na descoberta do que se imaginava serem "buracos de chaminé" no prédio principal escavado. Ele chegou agora à conclusão de que esses buracos nas paredes do prédio são o resultado da "decomposição e/ou da queima de vigas de madeira colocadas no sentido da largura das paredes, para fins de junção ou de escoramento". O prédio, que antes se pensava ser uma fundição, é, segundo se crê agora, um depósito de cereais. Ao passo que ainda se crê que realmente foram realizadas ali operações metalúrgicas, não se acha agora que tenham tido a envergadura anteriormente suposta. Isto salienta que o significado atribuído aos dados arqueológicos depende primariamente da interpretação individual do arqueólogo, interpretação esta que de forma alguma é infalível. A própria Bíblia não menciona nenhuma fundição de cobre em Eziom-Géber, descrevendo somente a fundição de itens de cobre num certo lugar no vale do Jordão. — 1Rs 7:45, 46.

Hazor, na Galileia, foi descrita como sendo "a cabeça de todos estes reinos", no tempo de Josué. (Jos 11:10) Escavações feitas ali mostraram que a cidade abrangia antigamente uns 60 ha, tendo uma grande população, o que a tornava uma das principais cidades daquela região. Salomão fortificou a cidade, e a evidência daquele período indica que talvez fosse uma cidade para carros. — 1Rs 9:15, 19.

Jericó foi submetida a escavações durante três expedições diferentes (1907-1909; 1930-1936; 1952-1958), e as sucessivas interpretações dos achados demonstram novamente que a arqueologia, igual a outros campos das ciências humanas, não é fonte de informações positivamente estáveis. Cada uma das três expedições produziu dados, mas cada uma chegou a conclusões diferentes sobre a história da cidade e especialmente sobre a data da sua queda diante dos conquistadores israelitas. De qualquer modo, pode-se dizer que os resultados conjuntos apresentam o quadro geral fornecido no livro *Biblical Archaeology* (Arqueologia Bíblica; 1962, p. 78), de G. E. Wright, que declara: "A cidade sofreu terrível destruição, ou uma série de destruições durante o segundo milênio a.C., e permaneceu virtualmente desocupada durante gerações." A destruição foi acompanhada por um intenso incêndio, conforme mostra a evidência escavada. — Veja Jos 6:20-26.

Em Jerusalém, em 1867, descobriu-se antigo túnel de água, que da fonte de Giom penetrava na colina por trás dela. (Veja GIOM N.º 2.) Isto talvez ilustre o relato da captura da cidade por Davi, em 2 Samuel 5:6-10. Em 1909-1911, o inteiro sistema de túneis ligados com a fonte de Giom foi desobstruído. Um túnel, conhecido como o Túnel de Siloé, tinha em média 1,80 m de altura e fora aberto na rocha numa distância de uns 533 m desde Giom até o reservatório de Siloé, no vale de Tiropeom (dentro da cidade). Parece assim ser o projeto do Rei Ezequias, descrito em 2 Reis 20:20, e 2 Crônicas 32:30. De grande interesse foi a antiga inscrição encontrada na parede do túnel, em antiga escrita hebraica monumental, descrevendo a escavação do túnel e sua extensão. Esta inscrição é usada para fins de comparação ao se datar outras inscrições hebraicas encontradas.

Laquis, a 44 km ao OSO de Jerusalém, era uma das principais fortalezas que protegiam a região colinosa da Judeia. Em Jeremias 34:7, o profeta fala das forças de Nabucodonosor lutando contra "Jerusalém e contra todas as cidades de Judá que sobravam, contra Laquis e contra Azeca; porque elas, as cidades fortificadas, eram as que restavam dentre as cidades de Judá". Escavações feitas em Laquis produziram evidência de destruição por fogo duas vezes num período de poucos anos, o que se acredita representar dois ataques dos babilônios (618-617 e 609-607 AEC), ficando ela depois desabitada por um longo período.

Nas cinzas do segundo incêndio encontraram-se 21 óstracos (pedaços de cerâmica com inscrições), que se acredita representarem correspondência pouco antes da destruição da cidade no ataque final de Nabucodonosor. Conhecidos como as Cartas de Laquis, estes escritos refletem um período de crise e de ansiedade, e parecem ter sido escritos em remanescentes postos avançados das tropas judaicas a Yaosh, comandante militar em Laquis. (FOTO, Vol. 1, p. 325) A carta número IV contém a declaração: "Que YHWH [isto é, Jeová] faça que meu senhor ouça hoje mesmo boas novas. . . . estamos vigiando os sinais de fogo de Laquis, segundo todos os sinais que meu senhor der, porque não vemos Azeca." Esta passagem expressa notavelmente a situação descrita em Jeremias 34:7, citada acima, e aparentemente indica que Azeca já havia caído ou pelo menos deixara de enviar sinais de fogo ou de fumaça conforme esperado.

A carta número III, escrita por "Osaías", inclui o seguinte: "Que YHWH [isto é, Jeová] faça que meu senhor ouça notícias de paz! . . . E foi relatado ao teu servo, dizendo: 'O comandante do exército, Conias, filho de Elnatã, desceu a fim de ir ao Egito e a Hodavias, filho de Aijá, e mandou seus homens obterem dele [suprimentos].'" Este trecho pode muito bem representar o fato de que Judá recorria ao

Egito em busca de ajuda, o que fora condenado pelos profetas. (Je 46:25, 26; Ez 17:15, 16) Os nomes Elnatã e Osaías, que ocorrem no texto completo desta carta, também são encontrados em Jeremias 36:12 e Jeremias 42:1. Outros nomes que aparecem nas cartas também ocorrem no livro de Jeremias: Gemarias (36:10), Nerias (32:12) e Jaazanias (35:3). Não se pode asseverar que eles, em algum caso, representem as mesmas pessoas, mas a própria coincidência é notável, visto Jeremias ter sido contemporâneo daquele período.

De interesse especial é o frequente uso do tetragrama nestas cartas, mostrando assim que, naquele tempo, os judeus não tinham aversão ao uso do nome divino. Também é de interesse a impressão dum selo de argila encontrada, que se refere a "Gedalias, que está sobre a casa". Gedalias é o nome do governador nomeado sobre Judá por Nabucodonosor após a queda de Jerusalém, e muitos acham provável que esta impressão do selo se refira a ele. — 2Rs 25:22; compare isso com Is 22:15; 36:3.

Megido era uma cidade-fortaleza estratégica que dominava um importante passo para o vale de Jezreel. Foi reconstruída por Salomão e é mencionada junto com as cidades-armazéns e cidades para carros do seu reinado. (1Rs 9:15-19) Escavações feitas no sítio (Tell el-Mutesellim), uma colina artificial de 5,3 ha, descobriram o que alguns peritos (mas não todos) acham ter sido cavalariças capazes de acomodar cerca de 450 cavalos. De início, estas construções foram atribuídas ao tempo de Salomão, mas, peritos posteriores modificaram a data delas para um período posterior, talvez o tempo de Acabe.

A Pedra Moabita foi uma das mais antigas descobertas de importância na região ao L do Jordão. (FOTO, Vol. 1, p. 325) Foi encontrada em 1868 em Dhiban, ao N do vale do Árnon, e apresenta a versão do rei moabita Mesa da sua revolta contra Israel. (Veja 2Rs 1:1; 3:4, 5.) A inscrição diz em parte: "Eu (sou) Mesa, filho de Quemós-[. . .], rei de Moabe, o dibonita . . . Quanto a Onri, rei de Israel, ele humilhou Moabe por muitos anos (lit.: dias), porque Quemós [o deus de Moabe] estava irado com a sua terra. E seu filho o sucedeu, e ele também disse: 'Humilharei Moabe.' No meu tempo ele falou (assim), mas eu triunfei sobre ele e sobre a sua casa, sendo que Israel pereceu para sempre! . . . E Quemós disse-me: 'Vai, toma Nebo de Israel!' De modo que fui de noite e lutei contra ele desde a alvorada até o meio-dia, tomando-o e matando a todos . . . E tomei dali os [vasos] de Yahweh, arrastando-os perante Quemós." (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. B. Pritchard, 1974, p. 320) De modo que a pedra não somente menciona o nome do Rei Onri de Israel, mas também, na 18.ª linha, contém o nome de Deus na forma do tetragrama.

A Pedra Moabita menciona também muitos lugares referidos na Bíblia: Atarote e Nebo (Núm 32:34, 38); o Árnon, Aroer, Medeba e Díbon (Jos 13:9); Bamote-Baal, Bete-Baal-Meom, Jaaz e Quiriataim (Jos 13:17-19); Bezer (Jos 20:8); Horonaim (Is 15:5); Bete-Diblataim e Queriote. (Je 48:22, 24) Apoia assim a historicidade de todos estes lugares.

Ras Xamra (a antiga Ugarit), na costa N da Síria, defronte da ilha de Chipre, forneceu informações sobre uma adoração bastante similar à praticada em Canaã, inclusive seus deuses e deusas, templos, prostitutas "sagradas", ritos, sacrifícios e orações. Encontrou-se um recinto, entre um templo de Baal e outro templo devotado a Dagom, que continha uma biblioteca de centenas de textos religiosos, considerados como datando desde o século 15 até o começo do século 14 AEC. Os textos poéticos, mitológicos, revelam muito sobre as divindades cananeias El, Baal e Axerá, e a forma degradante de idolatria que acompanhava sua adoração. Merrill F. Unger, no seu livro *Arqueologia do Velho Testamento* (1985, p. 88, Imprensa Batista Regular), comenta: "A literatura épica de Ugarite ajudou a revelar a profundidade da depravação que caracterizava a religião cananeia. Sendo politeísmo de tipo extremamente degradante, a prática de culto cananeu era bárbara e inteiramente licenciosa." Encontraram-se também imagens de Baal e de outros deuses. (Veja DEUSES E DEUSAS [Deidades Cananeias].) Um anteriormente desconhecido tipo de escrita alfabética cuneiforme (diferente da escrita cuneiforme acadiana) distinguia estes textos. Ela segue a mesma ordem que o hebraico, mas acrescenta outras letras para perfazer o total de 30. Assim como em Ur, desenterrou-se também uma acha de armas de aço.

Samaria, a capital grandemente fortificada do reino setentrional de Israel, foi construída sobre uma colina que se elevava cerca de 90 m acima do nível do vale. A prova de sua força de resistir a longos sítios, tais como os descritos em 2 Reis 6:24-30, no caso da Síria, e em 2 Reis 17:5, no caso do poderoso exército assírio, é indicada pelos restos de sólidas muralhas duplas, em alguns pontos formando um baluarte de 10 m de largura. A alvenaria encontrada no sítio, reputada como remontando ao tempo dos reis Onri, Acabe e Jeú, representa excelente mão de obra. O que parece ser a plataforma do palácio mede cerca de 90 m por cerca de 180 m. Encontraram-se grandes quantidades de peças, placas e painéis de marfim na área do palácio, e estes talvez se relacionem com a casa de marfim de Acabe, mencionada em 1 Reis 22:39. (Veja Am 6:4.) No canto NO do cume encontrou-se um

grande reservatório cimentado, medindo cerca de 10 m de comprimento e uns 5 m de largura. Poderia ser o "reservatório de Samaria" em que se lavou o carro de Acabe, removendo-se o seu sangue. — 1Rs 22:38.

Suscitaram interesse 63 cacos de cerâmica com inscrições a tinta (óstracos), considerados como datando do oitavo século AEC. Recibos de remessas de vinho e de óleo de outras cidades para Samaria mostram um sistema israelita de escrever números pelo uso de traços verticais, horizontais e inclinados. Um recibo típico reza como segue:

No décimo ano.

Para Gaddiyau [provavelmente o mordomo da tesouraria].

De Azah [talvez a aldeia ou distrito que remetia o vinho ou o óleo].

Abi-baʽal 2

Ahaz 2

Sheba 1

Meribaʽal 1

Tais recibos também revelam o uso frequente do nome Baal como componente de nomes, cerca de 7 nomes incluindo este nome para cada 11 que continham alguma forma do nome Jeová, provavelmente indicando a infiltração da adoração de Baal, conforme descrita no relato bíblico.

A destruição ardente de Sodoma e Gomorra, e a existência de poços de betume (asfalto) naquela região são descritas na Bíblia. (Gên 14:3, 10; 19:12-28) Muitos peritos acham que as águas do Mar Morto talvez se tenham elevado no passado e tenham estendido a extremidade meridional do mar numa considerável distância, cobrindo assim o que talvez tenha sido o lugar dessas duas cidades. Explorações feitas nesta região mostram ser ela uma área queimada, de óleo e asfalto. A respeito deste assunto diz o livro *Light From the Ancient Past* (Luz do Passado Remoto), de Jack Finegan (1959, p. 147): "Uma cuidadosa pesquisa da evidência literária, geológica e arqueológica aponta para a conclusão que as infames 'cidades da planície' (Gênesis 19:29) estavam na área que agora está submersa . . . e que sua ruína foi realizada por um grande terremoto, provavelmente acompanhado por explosões, relâmpagos, ignição de gás natural e conflagração geral." — Veja também SODOMA.

Relacionada com as Escrituras Gregas Cristãs. O uso, por parte de Jesus, de uma moeda de um denário portando a efígie de Tibério César (Mr 12:15-17) é confirmado pela descoberta de um denário de prata com a efígie de Tibério e que foi posto em circulação por volta do ano 15 EC. (FOTO, Vol. 2, p. 544) (Veja Lu 3:1, 2.) O fato de que Pôncio Pilatos era então o governador romano da Judeia foi também confirmado por uma laje de pedra encontrada em Cesareia, com os nomes latinos *Pontius Pilatus* e *Tiberieum.* — Veja PILATOS; FOTO, Vol. 2, p. 741.

O livro de Atos dos Apóstolos, que fornece clara evidência de ter sido escrito por Lucas, contém numerosas referências a cidades e suas províncias, e a autoridades de diferentes tipos e com diversos títulos, que detinham cargos em determinada época — uma apresentação repleta de possibilidades de erro por parte do escritor. (Observe também Lu 3:1, 2.) Todavia, a evidência arqueológica apresentada demonstra notável grau de exatidão por parte de Lucas. Assim, em Atos 14:1-6, Lucas coloca Listra e Derbe no território da Licaônia, mas dá a entender que Icônio se achava em outro território. Os escritores romanos, inclusive Cícero, referiram-se a Icônio como ficando na Licaônia. No entanto, certo monumento descoberto em 1910 mostra que Icônio era considerada como sendo deveras uma cidade da Frígia, ao invés de da Licaônia.

Similarmente, uma inscrição descoberta em Delfos confirma que Gálio era procônsul da Acaia, provavelmente em 51-52 EC. (At 18:12) Cerca de 19 inscrições, que datam do segundo século AEC até o terceiro século EC, confirmam a exatidão do uso, por parte de Lucas, do título governantes da cidade (singular, *po·li·tár·khes*) como se aplicando às autoridades de Tessalônica (At 17:6, 8), sendo que cinco destas inscrições se referem especificamente àquela cidade. (Veja GOVERNANTES DA CIDADE.) Semelhantemente, a referência a Públio como o "homem de destaque" (*pró·tos*) de Malta (At 28:7) emprega o título exato a ser usado, conforme indicado pela sua ocorrência em duas inscrições maltesas, uma em latim e a outra em grego. Textos mágicos, bem como o templo de Ártemis, foram encontrados em Éfeso (At 19:19, 27); escavações feitas ali também revelaram um teatro capaz de acomodar cerca de 25.000 pessoas, e inscrições que se referiam aos "promotores de festividades e jogos", semelhantes àqueles que intervieram em favor de Paulo, e também de um "escrivão", semelhante ao que acalmou a turba naquela ocasião. — At 19:29-31, 35, 41.

Algumas dessas descobertas induziram Charles Gore a escrever sobre a exatidão de Lucas, no *A New Commentary on Holy Scripture* (Novo Comentário sobre a Escritura Sagrada): "Deve-se, naturalmente, reconhecer que a arqueologia moderna quase que obrigou os críticos de São Lucas a lhe dar um veredicto de notável exatidão em todas as suas alusões a fatos e eventos seculares." — Editado por Gore, Goudge e Guillaume, 1929, p. 210.

Valor Comparativo da Arqueologia. A arqueologia tem apresentado informações proveitosas que ajudaram na identificação (não raro experimental) de lugares bíblicos, tem desenterrado documentos escritos que contribuíram para melhor entendimento das línguas originais em que as Escrituras foram escritas e tem lançado luz sobre as condições de vida e as atividades dos povos e dos governantes antigos mencionados na Bíblia. Todavia, no que tange à relação da arqueologia com a autenticidade e a confiabilidade da Bíblia, e com a fé nela, nos seus ensinos e nas suas revelações dos propósitos e das promessas de Deus, deve-se dizer que a arqueologia é um suplemento não essencial e uma confirmação não exigida da veracidade da Palavra de Deus. Conforme o expressou o apóstolo Paulo: "A fé é a expectativa certa de coisas esperadas, a demonstração evidente de realidades, embora não observadas. Pela fé percebemos que os sistemas de coisas foram postos em ordem pela palavra de Deus, de modo que aquilo que se observa veio a existir das coisas que não aparecem." (He 11:1, 3) "Estamos andando pela fé, não pela vista." — 2Co 5:7.

Isto não significa que a fé cristã não tenha qualquer base no que pode ser visto, ou que ela trate apenas de intangíveis. Mas é verdade que, em todo período e época, sempre houve ampla evidência contemporânea ao redor das pessoas, bem como nelas mesmas e em suas próprias experiências, que as podia convencer de que a Bíblia é a verdadeira fonte de revelação divina e que ela não contém nada que não se harmonize com fatos demonstráveis. (Ro 1:18-23) O conhecimento do passado à luz das descobertas arqueológicas é interessante e apreciado, mas não é vital. O conhecimento do passado à luz da Bíblia é, por si só, essencial e solidamente fidedigno. A Bíblia, com ou sem a arqueologia, dá verdadeiro significado ao presente e ilumina o futuro. (Sal 119:105; 2Pe 1:19-21) Na realidade, é fraca a fé que precisa depender de tijolos que se desintegram, de vasos quebrados e de muros desmoronantes, para sustentá-la e servir-lhe de muleta.

Incertezas subjacentes às conclusões. Embora as descobertas arqueológicas às vezes tenham fornecido uma resposta conveniente para refutar os que fizeram reparos aos relatos bíblicos ou que criticaram a historicidade de certos eventos, e embora tais achados tenham ajudado a desanuviar a mente de pessoas sinceras que ficaram impressionadas demais com os argumentos de tais críticos, ainda assim, a arqueologia não silenciou os críticos da Bíblia, nem é ela um alicerce realmente sólido para se basear a crença no registro da Bíblia. As conclusões tiradas da maioria das escavações feitas dependem, mormente, do raciocínio dedutivo e indutivo dos investigadores, os quais, um tanto parecidos a detetives, reúnem as provas do caso a favor do qual arguem. Até mesmo em tempos modernos, embora os detetives possam descobrir e reunir um impressionante conjunto de evidências circunstanciais e materiais, qualquer caso alicerçado puramente em tais evidências, se não dispuser do depoimento de testemunhas dignas de crédito, diretamente relacionadas com o assunto em pauta, será considerado fraquíssimo, se levado a um tribunal. Decisões baseadas unicamente em tal evidência têm resultado em crassos erros e injustiças. Isso se deve dar ainda mais quando há um intervalo de 2.000 ou 3.000 anos entre os investigadores e o tempo da ocorrência.

Um paralelo similar é feito pelo arqueólogo R. J. C. Atkinson, que diz: "Basta apenas pensar em quão difícil seria a tarefa dos futuros arqueólogos, se tivessem de reconstruir os rituais, os dogmas e a doutrina das Igrejas Cristãs a partir somente das ruínas de igrejas, *sem a ajuda de qualquer registro escrito ou inscrição.* Temos, assim, a situação paradoxal de que a arqueologia, o único método de investigação do passado do homem na ausência de registros escritos, torna-se cada vez menos eficaz como meio de inquirição quanto mais ela se aproxima daqueles aspectos da vida humana que são os mais especificamente humanos." — *Stonehenge,* Londres, 1956, p. 167.

Complicando ainda mais o assunto, há o fato de que, em adição à sua óbvia incapacidade de conseguir mais do que uma aproximação no que tange a colocar em foco o passado remoto, e apesar de seus esforços de manter um ponto de vista puramente objetivo ao considerar a evidência que escavam, os arqueólogos, como os demais cientistas, não obstante estão sujeitos a falhas humanas, e a inclinações e ambições pessoais, que podem estimular raciocínios falíveis. Indicando o problema, o professor W. F. Albright comenta: "Por outro lado, há perigo em se procurar novas descobertas e novos pontos de vista às custas de trabalho mais sólido, feito anteriormente. Isto se dá, em especial, em campos como a arqueologia e a geografia bíblicas, onde o domínio dos instrumentos e dos métodos de investigação é tão árduo, que existe sempre uma tentação de negligenciar o método sólido, substituindo o trabalho lento e mais sistemático por combinações espertas e palpites brilhantes." — *The Westminster Historical Atlas to the Bible* (Atlas Histórico da Bíblia, de Westminster), editado por G. E. Wright, 1956, p. 9.

Diferenças na datação. É importante compreender isto ao se considerar as datas propostas pelos arqueólogos com respeito às suas descobertas. Ilustrando isto, Merrill F. Unger diz: "Por exemplo, Garstang data a queda de Jericó

em *c.* 1400 a.C. . . .; Albright apóia a data de *c.* 1290 a.C. . . .; Hugues Vincent, famoso arqueólogo palestino, sustenta a data de 1250 a.C. . . .; ao passo que H. H. Rowley considera Ramsés II como o Faraó da Opressão, e o Êxodo como tendo ocorrido sob seu sucessor, Marnipta [Mernepta] por volta de 1225 a.C." (*Archaeology and the Old Testament*, p. 164, n. 15) Ao passo que argumenta a favor da fidedignidade do processo e da análise arqueológicos modernos, o Professor Albright reconhece que "ainda é dificílimo para o não especialista achar seu caminho por entre as datas e as conclusões conflitantes dos arqueólogos". — *The Archaeology of Palestine*, p. 253.

É verdade que o relógio de radiocarbono tem sido empregado, junto com outros métodos modernos, para datar os artefatos encontrados. Sem embargo, que este método não é inteiramente exato é evidenciado pela seguinte declaração, feita por G. Ernest Wright, em *The Biblical Archaeologist* (1955, p. 46): "Pode-se notar que o novo método do Carbono 14, de datar restos antigos, não resultou ser tão isento de erros como se esperava. . . . Certas medições produziram resultados obviamente errados, provavelmente por vários motivos. No momento, só se pode confiar nos resultados, sem opor dúvida, depois de se terem feito várias medições que forneceram resultados virtualmente idênticos, e quando a data *parece ser correta à base de outros métodos de computação* [o grifo é nosso]." Mais recentemente, *The New Encyclopædia Britannica* (Macropædia [A Nova Enciclopedia Britânica], 1976, Vol. 5, p. 508) declarou: "Qualquer que seja a causa, . . . é evidente que falta às datas fornecidas pelo carbono 14 a exatidão que historiadores tradicionais gostariam de ter." — Veja CRONOLOGIA (Datação Arqueológica).

Valor relativo das inscrições. Descobriram-se e estão sendo interpretadas milhares e milhares de inscrições antigas. Albright declara: "Os documentos escritos constituem, sem comparação, o único mais importante conjunto de materiais descobertos pelos arqueólogos. Por isso, é extremamente importante obter uma ideia clara de seu caráter e de nossa capacidade de interpretá-los." (*The Westminster Historical Atlas to the Bible*, p. 11) Podem ter sido escritos em cacos de cerâmica, em tabuinhas de argila, em papiro ou podem ter sido esculpidos em granito. Seja qual for o material, as informações que transmitem ainda devem ser pesadas e testadas quanto à sua fidedignidade e seu valor. Erros ou patentes falsidades podem ser e foram, com frequência, assentados por escrito em pedra, bem como em papel. — Veja CRONOLOGIA (Cronologia Bíblica e História Secular); SARGÃO.

Como ilustração, o registro bíblico declara que o Rei Senaqueribe, da Assíria, foi morto por seus dois filhos, Adrameleque e Sarezer, e foi sucedido no trono por outro filho, Esar-Hadom. (2Rs 19:36, 37) Todavia, uma crônica babilônica declarava que, no 20.º dia de tebete, Senaqueribe foi morto por seu filho numa revolta. Tanto Beroso, sacerdote babilônio do terceiro século AEC, como Nabonido, rei babilônio do sexto século AEC, em seus escritos, forneceram o mesmo relato, no sentido de que Senaqueribe foi assassinado por apenas um de seus filhos. No entanto, num mais recentemente descoberto fragmento do Prisma de Esar-Hadom, o filho que sucedeu Senaqueribe, Esar-Hadom declara especificamente que seus irmãos (plural) se revoltaram e mataram seu pai, e então fugiram. Comentando isto, Philip Biberfeld, em *Universal Jewish History* (História Universal Judaica; 1948, Vol. I, p. 27), diz: "A Crônica Babilônica, Nabonido e Beroso estavam equivocados; apenas o relato da Bíblia mostrou ser correto. Foi confirmado em todos os mínimos pormenores pela inscrição de Esar-Hadom e mostrou ser mais exato no tocante a este evento da história assírio-babilônica do que as próprias fontes babilônicas. Trata-se dum fato de suma importância para a avaliação até mesmo de fontes contemporâneas que não concordam com a tradição bíblica."

Problemas de decifração e de tradução. Há também necessidade de devida cautela por parte do cristão quanto a aceitar, sem questionar, a interpretação dada a muitas inscrições encontradas em diversas línguas antigas. Em alguns casos, como o da Pedra de Roseta e da Inscrição de Behistun, propiciou-se aos decifradores de línguas considerável visão de uma língua antes desconhecida, através de apresentações paralelas desta língua junto com outra já conhecida. Todavia, não se deve esperar que tais ajudas solucionem todos os problemas ou permitam pleno entendimento da língua, com todos os matizes de significados e expressões idiomáticas. Até mesmo a compreensão das línguas bíblicas básicas, o hebraico, o aramaico e o grego, progrediu consideravelmente em tempos recentes, e essas línguas ainda se acham em estudo. Quanto à inspirada Palavra de Deus, podemos corretamente esperar que o Autor da Bíblia nos habilite a obter o entendimento certo de sua mensagem mediante as traduções disponíveis em línguas modernas. Isto não se dá, porém, com os escritos não inspirados de nações pagãs.

Ilustrando esta necessidade de cautela, e também manifestando de novo que um enfoque objetivo dos problemas existentes em decifrar inscrições antigas frequentemente não é tão destacado como se poderia pensar, o livro *O Segredo dos Hititas*, de C. W. Ceram, contém a seguinte informação a respeito de destacado assiriologista que trabalhou na decifração da língua "hitita" (1959, tradução de

M. Amado, pp. 106-112): "Sua obra é absolutamente fenomenal: uma brilhante miscelânea de equívocos extravagantes e notáveis percepções. . . . Alguns de seus erros eram sustentados por argumentos tão convincentes que décadas de estudos foram necessárias para suplantá-los. Seus engenhosos raciocínios baseavam-se em tal riqueza de erudição filológica que não se tornava coisa fácil separar o joio do trigo." O escritor descreve então a forte obstinação deste perito quanto a qualquer modificação de suas descobertas; após muitos anos, ele, por fim, concordou em fazer algumas alterações — apenas para mudar justamente as leituras que, mais tarde, mostraram ser as corretas! Ao relatar a disputa violenta, cheia de recriminações pessoais, que surgiu entre este perito e outro decifrador da escrita hieroglífica "hitita", o autor declara: "Contudo, o próprio fanatismo que produz tais disputas é uma necessária força motivadora para que os sábios façam descobertas." Por isso, embora o tempo e o estudo tenham eliminado muitos erros no entendimento das inscrições antigas, faremos bem em compreender que investigações posteriores provavelmente resultarão em correções adicionais.

A preeminência da Bíblia como a fonte de conhecimento fidedigno, de informações verídicas e de orientação segura, é destacada por esses fatos. Como conjunto de documentos escritos, a Bíblia fornece-nos o quadro mais claro do passado do homem, e chegou até nós, não por escavações, mas por ter sido preservada pelo seu Autor, Jeová Deus. É "viva e exerce poder" (He 4:12) e é a "palavra do Deus vivente e permanecente". "Toda a carne é como a erva, e toda a sua glória é como flor da erva; a erva se resseca e a flor cai, mas a declaração de Jeová permanece para sempre." — 1Pe 1:23-25.

ARQUEUS. Descendentes de Cã por meio de Canaã, e uma das 70 famílias pós-diluvianas. (Gên 10:17; 1Cr 1:15) Estabeleceram-se ao longo da costa mediterrânea ao O dos montes do Líbano.

ARQUIPO [Governante do Cavalo]. Paulo, na sua carta aos cristãos colossenses, exorta Arquipo à fidelidade no ministério, e na sua carta a Filêmon refere-se a ele afetuosamente como "soldado companheiro". (Col 4:17; Flm 2) Ambas as cartas, escritas perto do fim do primeiro encarceramento de Paulo em Roma (c. 60-61 EC), indicam que Arquipo morava então em Colossos, ou perto dali, na Ásia Menor.

ARQUITA. Embora o termo possa referir-se a um membro duma tribo cananeia não identificada, parece mais provável que se refira a uma bem conhecida família ou clã situado na região de Atarote, ao SO de Betel. (Jos 16:2) Alguns sugerem uma cidade chamada ʽEin ʽArik, ao O de Betel, como fonte ou evidência remanescente do nome. Husai, fiel conselheiro de Davi, era arquita. — 1Cr 27:33; veja HUSAI.

ARQUITETURA. A arte ou ciência da construção. A Bíblia mostra uma diversidade de moradias e de hábitos de vida logo cedo na história humana, nos 1.656 anos antes do Dilúvio dos dias de Noé. Caim, depois de assassinar Abel, é mencionado como 'indo morar' em certa região, e ali passando a "construir uma cidade". (Gên 4:16, 17) No entanto, um dos seus descendentes, Jabal, tornou-se "o fundador dos que moram em tendas e têm gado". Outro tornou-se "forjador de toda sorte de ferramenta de cobre e de ferro". (Gên 4:20, 22) Os descendentes de Caim pereceram pelo menos por ocasião do Dilúvio; todavia, a habilidade construtora e o uso de ferramentas não pereceu com eles.

A obra de construção mais notável daquele período antediluviano foi realizada por descendentes de Sete: a arca construída por Noé e seus filhos. Embora os planos e as dimensões básicos fossem providos por Deus, sem dúvida, alguma habilidade construtora deve ser atribuída a Noé, como mestre de obras humano. A arca tinha 300 côvados de comprimento, 50 côvados de largura e 30 côvados de altura (133,5 m × 22,3 m × 13,4 m). Pode ter tido uns 0,9 ha de espaço útil. Os três pavimentos, além do amplo vão do teto, provavelmente exigiam, em adição às divisões em "compartimentos", o uso de algumas colunas e vigas de madeira para sustentar o peso, bem como para dar à estrutura a necessária estabilidade. Embora a arca fosse calafetada com alcatrão, haveria também necessidade de encaixar com cuidado o madeiramento para garantir uma construção que fosse razoavelmente à prova de água. — Gên 6:13-16; veja ARCA N.º 1.

Primeiras Construções Pós-Diluvianas. Na era pós-diluviana, Ninrode é descrito como famoso construtor de diversas cidades. (Gên 10:8-12) Outro grande projeto de construção foi então proposto, a Torre de Babel, desaprovada por Deus. Neste respeito mencionam-se novos materiais de construção, tijolos cozidos, com betume servindo de argamassa. Pretendia-se que a torre fosse a estrutura mais alta daquele tempo. — Gên 11:3, 4.

Abraão, antepassado dos israelitas, sem dúvida via estilos bastante avançados de arquitetura em Ur dos Caldeus. (Gên 11:31) Escavações feitas ali revelaram evidência de ruas urbanas, casas de dois pavimentos, com escadas de tijolo, e conjuntos de templos e palácios, que se considera remontarem ao terceiro milênio AEC. Encontraram-se ali também algumas das mais antigas evidências do uso da abóbada sustentada por mísulas, ou do arco fal-

so (formado pela aproximação, na construção, de duas paredes, até que o vão entre elas possa ser fechado com uma carreira de pedras ou tijolos), bem como o arco verdadeiro com fecho.

Mais tarde, durante a sua estada no Egito (Gên 12:10), Abraão pode ter observado algumas das maravilhas arquitetônicas daquele país. A Pirâmide dos Degraus do Rei Zoser, em Sacara, supostamente remonta ao terceiro milênio AEC e é um dos mais antigos exemplos remanescentes de grandes construções que usavam pedras talhadas. (FOTO, Vol. 1, p. 530) A Grande Pirâmide de Cufu (Quéops), construída um pouco mais tarde em Gizé (Giza), tem uma enorme base de 5,3 ha e foi construída com uns 2.300.000 blocos de pedra calcária, cada uma delas pesando em média 2,3 toneladas. Tinha originalmente 147 m de altura. Não somente o tamanho, mas também a precisão conseguida tornam-na um projeto espantoso mesmo para engenheiros de hoje. Alguns séculos mais tarde, em Karnak, Nilo acima, os egípcios fizeram o maior templo conhecido construído pelo homem. O teto do seu grande salão era sustentado por 134 enormes colunas, cada uma delas com cerca de 3 m de diâmetro, decoradas com relevos ricamente coloridos.

Arquitetura Israelita. Durante a opressão dos israelitas no Egito, eles fizeram muito trabalho de construção como escravos sob feitores egípcios. (Êx 1:11-14) Mais tarde, no ermo, Jeová deu-lhes instruções específicas para a construção do tabernáculo, com armações de painel, pedestais de encaixe, trancas e colunas, os quais também exigiam deles uma considerável habilidade arquitetônica. (Êx 25:9, 40; 26:15-37; He 8:5) Embora a maioria daqueles que faziam essa obra (e que haviam feito construções no Egito), sem dúvida, falecesse antes de chegar à Terra da Promessa, uma noção de métodos de construção e do uso de ferramentas foi conservada pelos sobreviventes. (Veja De 27:5.) A Lei mosaica estipulava pelo menos um requisito para construções. (De 22:8) Quando os israelitas conquistaram aquela terra, naturalmente, apoderaram-se de cidades e aldeias inteiras, com suas construções completadas, mas eles mesmos também construíram. (Núm 32:16; De 6:10, 11; 8:12) Por ocasião da sua entrada em Canaã (1473 AEC), esta era uma terra com numerosas cidades muradas e poderosas fortificações. — Núm 13:28.

Embora seja verdade que não restam hoje nenhumas construções notáveis para indicar originalidade ou engenhosidade israelitas no que se refere à arquitetura, não é lógico presumir que lhes faltava a habilidade para isso. Dessemelhantes das nações pagãs, eles não erigiam enormes monumentos em honra de governantes políticos ou heróis militares. O único templo construído encontrava-se em Jerusalém, embora a apostasia produzisse outros locais religiosos. Nada resta do templo original ou do seu sucessor. Entre as ruínas mais impressionantes descobertas encontram-se os portões idênticos de cidades, da antiga Megido, de Hazor e de Gezer, que se pensa terem sido construídos no tempo de Salomão. (1Rs 9:15) Em cada caso, os muros externos de 20 m de comprimento foram feitos de pedras cuidadosamente talhadas. Dentro da passagem do portão havia três sucessivos pares de umbrais ou pilastras salientes, formando assim seis câmaras reentrantes flanqueando a passagem, nas quais se podiam fazer transações ou das quais soldados podiam hostilizar quaisquer tropas que tentassem forçar a passagem através dos portões. (Veja PORTA, PORTÃO.) Em Megido e em Samaria encontraram-se exemplos de alvenaria perita, com pedras cuidadosamente lavradas, assentadas e juntadas com primorosa precisão, em alguns casos com tanta exatidão, que não se pode enfiar nem mesmo a lâmina fina duma faca no ponto de junção das pedras. Sem dúvida, a mão de obra no templo construído por Salomão era da mesma alta qualidade. — 1Rs 5:17; 6:7.

À base das investigações arqueológicas, parece que as casas israelitas, em geral, eram de construção bem modesta, sendo que alguns pesquisadores acham que eram bastante rudimentares. No entanto, as evidências em que tais opiniões se baseiam são muito escassas. Conforme comenta *The Interpreter's Dictionary of the Bible* (Dicionário Bíblico do Intérprete, Vol. 1, p. 209): "O conhecimento moderno do assunto é restrito, tanto pela desatenção dos escritores antigos para com assuntos de interesse arquitetônico como pela escassa sobrevivência dos próprios prédios, a maioria dos quais o tempo e gerações sucessivas de construtores destruíram por completo." (Editado por G. A. Buttrick, 1962) De modo que na Palestina é raro encontrar mais de uma ou duas fiadas de alvenaria acima do alicerce de qualquer prédio em ruínas. É também lógico que as casas melhores sofressem mais às mãos dos destruidores, e, subsequentemente, daqueles que procuravam materiais de construção.

Antigos Materiais e Métodos de Construção. Alicerces de pedra eram comuns, desde os tempos mais remotos. Embora talvez se empregassem pedras não lavradas, estas eram alinhadas e firmadas por meio de pedras angulares, as quais eram cuidadosamente alisadas e ajustadas. (Veja Sal 118:22; Is 28:16.) Argamassa de argila ou reboco no interior das casas de pedra dos israelitas é mencionado em Levítico 14:40-48. Se o restante da casa não fora completado com pedra, frequentemente usavam-se acima do alicerce tijolos secados

ao sol ou cozidos em fornos. (Veja Is 9:10.) Às vezes também se intercalava madeira entre os tijolos. Os materiais usados dependiam principalmente da disponibilidade local. A falta de madeira e de pedra no sul da Mesopotâmia resultou em a maioria das construções terem sido feitas de tijolos de barro, ao passo que na Palestina geralmente eram abundantes as pedras calcárias ou outras. Um primitivo método de se edificar uma parede econômica era o de pau a pique. Fincavam-se paus no chão e entrecruzavam-se estes horizontalmente com ripas e varas flexíveis, para formar uma armação para um revestimento de barro. Depois de o barro ter ficado completamente seco e duro pelo sol, aplicava-se nele periodicamente um reboco, para preservar as paredes contra as intempéries. — Veja MUROS.

A cobertura dum prédio, em geral, era feita por se colocarem compridas lajes de pedra ou madeiras sobre as paredes sustentadoras. Talvez se incluíssem pilares ou colunas para ampliar o vão do teto, comumente chamados "pilar e dintel". Visto que a mísula e o arco curvo eram conhecidos desde a antiguidade, é provável que, em prédios grandes, fossem usados para sustentar eirados capazes de suportar um considerável peso. Nestes prédios maiores, costumava-se usar uma ou duas fileiras de colunas; as colunas de madeira ou de pedra eram fixadas num plinto ou base de pedra, e alguns sugerem que as colunas da casa de Dagom, à qual os filisteus levaram o cego Sansão, eram deste tipo. Além dos reunidos dentro do prédio, umas 3.000 pessoas estavam no eirado observando quando Sansão deslocou as duas colunas principais, causando o desmoronamento da casa. — Jz 16:25-30.

A cobertura de prédios menores ou casas de moradia frequentemente era de ramos ou juncos amarrados juntos e deitados transversalmente sobre vigas, e depois recobertos de barro ou argila, que então era alisado com rolos. A leve inclinação da cobertura da casa permitia o escoamento da chuva. Este tipo de cobertura ainda é encontrado hoje nas moradias no vale do Jordão.

O tipo básico de prédio na Palestina era de forma retangular; no caso duma moradia, costumava haver um arranjo não muito rígido de pequenos compartimentos retangulares, internos. O espaço limitado nas cidades, muitas vezes apinhadas de gente, determinava o tamanho e o feitio das construções. Quando o espaço o permitia, talvez houvesse um pátio interno, para o qual davam todos os cômodos, tendo uma única entrada da rua. O mesmo estilo retangular básico era usado não só para casas de moradia, mas também para a casa real (palácio), o depósito, a casa de reunião (sinagoga), a casa de Deus (templo) e a casa dos mortos (túmulo).

Obras dos Reis de Judá e de Israel. A única construção específica mencionada como feita durante o reinado do Rei Davi parece ter sido a "casa de cedros", construída com materiais e por trabalhadores fornecidos pelo rei fenício Hirão, de Tiro (1Cr 14:1; 17:1), embora se registre que Davi continuou a construir outras casas em Jerusalém. (1Cr 15:1) Davi fez também grandes preparativos para a construção do templo a ser realizada por seu filho Salomão, inclusive a lavra de pedras quadradas, a fabricação de pregos de ferro, e a preparação de cobre e de madeiras de cedro "em grande quantidade", bem como a reserva de suprimentos de ouro, prata, pedras preciosas, e de pedrinhas de mosaico. (1Cr 22:1-4; 29:1-5) Ele foi também usado para prover o divinamente inspirado "plano arquitetônico" para todo o arranjo e o equipamento do templo. (1Cr 28:11, 19) A palavra hebraica para "plano arquitetônico" (*tav·nith*) deriva da raiz *banáh* ("construir", 1Cr 22:11) e em outros lugares é traduzida por "modelo" e "representação". — Êx 25:9; 1Cr 28:18.

Sob Salomão, a arquitetura israelita atingiu seu apogeu. (2Cr 1:15; Ec 2:4-6) Embora se empregassem os trabalhadores fenícios do Rei Hirão para cortar madeiras no Líbano, para a construção do templo, o registro não apoia a ideia muitas vezes apresentada de que o templo em Jerusalém era primária e essencialmente obra de fenícios. Um fenício-israelita chamado Hirão é mencionado como participando diretamente na construção, mas era principalmente em obras decorativas e metálicas, feitas depois de o prédio ter sido construído segundo os planos providos pelo Rei Davi. (1Cr 28:19) O Rei Hirão, de Tiro, reconheceu que havia também "homens hábeis" entre os israelitas. (1Rs 7:13-40; 2Cr 2:3, 8-16; compare isso com 1Cr 28:20, 21.) O próprio Salomão dirigiu a obra da construção do templo. (1Rs 6:1-38; 2Cr 3:1-4:22) Além disso, ele construiu o pátio do templo, a Casa da Floresta do Líbano, notável pelas suas 45 colunas de cedro e aspectos especiais de iluminação, o Pórtico das Colunas, o Pórtico do Trono, bem como sua própria casa e a casa para a filha de Faraó, todos construídos com pedras caras, lavradas "segundo as medidas". — 1Rs 7:1-12.

Outros reis que se destacaram em construções foram Asa (1Rs 15:23), Baasa (1Rs 15:17), Onri (1Rs 16:23, 24), Acabe (1Rs 22:39), Jeosafá (2Cr 17:12), Uzias (2Cr 26:6-10, 15), Jotão (2Cr 27:3, 4) e Ezequias (2Rs 20:20). O túnel de Siloé (de 533 m de comprimento), atribuído a Ezequias, e os túneis encontrados em Laquis, Gibeão, Gezer e Megido foram notáveis realizações de engenharia.

Construções Pós-Exílicas na Palestina. O período pós-exílico parece ter presenciado apenas

atividades construtoras modestas entre os judeus. Todavia, Herodes, o Grande (primeiro século AEC), e seus sucessores, empenharam-se em grandes projetos arquitetônicos, inclusive a reconstrução do templo em Jerusalém (Mr 13:1, 2; Lu 21:5), o porto de Cesareia, o grande viaduto sobre a parte central de Jerusalém, bem como edifícios públicos, teatros, hipódromos e banhos. A façanha mais notável de Herodes foi o projeto da fortaleza no monte de Massada, mais de 400 m acima do Mar Morto. Além das fortificações, Herodes construiu um elegante palácio suspenso de três pavimentos, com terraço e piscinas, bem como outro palácio com uma casa de banho romana, que tinha canos de aquecimento nas paredes e um lavatório de assento, com sistema de descarga de água. Ele equipou a enorme fortaleza rochosa com doze grandes cisternas, capazes de conter no total quase 40.000 kl de água. — FOTO, Vol. 2, p. 751.

Arquitetura Assíria, Babilônica e Persa. Em resultado da queda do reino setentrional de Israel (740 AEC) e da derrubada do reino meridional de Judá (607 AEC), o povo judaico chegou a conhecer o esplendor arquitetônico dos Impérios Assírio, Babilônico e Persa. O palácio de Sargão II, em Corsabade, notabilizou-se pela sua forma regular e pelo uso de simetria, bem como pelos seus esplêndidos relevos, tijolos esmaltados e azulejos pintados. O palácio de Senaqueribe em Nínive era uma estrutura imensa de cerca de 70 aposentos, com mais de 3.000 m de área mural revestida de lajes esculpidas. (2Rs 19:36; compare isso com Jon 3:2, 3.) Credita-se também a Senaqueribe a construção do aqueduto de 48 km de extensão que levava água do rio Gomel aos jardins de Nínive. Em Mari, às margens do Eufrates, na parte oriental da Síria, um enorme conjunto palacial de 300 aposentos cobria uma área de uns 6 ha. As ruínas da antiga Babilônia também indicam a anterior magnificência daquela cidade, com suas colossais muralhas, famosas ruas, e numerosos palácios e templos.

Os judeus em Susã, sob domínio persa, podem ter visto ali o esplendor do palácio de Dario I, com interiores embelezados por esplêndidos tijolos coloridos, esmaltados. (FOTOS, Vol. 2, p. 330) Em Persépolis, a grandiosidade talvez fosse ainda mais impressionante (FOTOS, Vol. 2, p. 329), desde o Portão de Xerxes, com seus colossais touros, até o palácio e as enormes salas de audiência de Dario e Xerxes, inclusive o salão de 100 colunas. As colunas persas eram mais graciosas e mais esbeltas do que as famosas colunas jônicas dos gregos. A proporção entre altura e diâmetro das colunas no Salão de Xerxes era de 12 para 1, em comparação com a proporção de no máximo 10 para 1 das colunas coríntias, e de apenas 6 para 1 das colunas egípcias. Igualmente, o vão entre as colunas nos prédios persas era até duas vezes maior do que nos prédios gregos, dando assim a impressão de mais espaço, do que em similares construções antigas.

Estilos e Métodos Gregos e Romanos. A arquitetura grega entrou no seu "período áureo" no sétimo século AEC. Este período durou até o quarto século AEC. Atenas tornou-se o lugar de majestosos templos e edifícios erigidos em honra a deuses e deusas gregos. Estes edifícios incluíam o Partenon, o Templo de Vitória Áptera e o Erecteion; ao passo que em Corinto se destacavam o Templo de Apolo e o vasto mercado ou feira (ou *a·go·rá*). O estilo de arquitetura geralmente é classificado segundo as três ordens principais desenvolvidas de belas colunas gregas: dórica, jônica e coríntia.

Os romanos deviam muito aos gregos no que se refere a estilos arquitetônicos. A arquitetura romana, em geral, era mais funcional do que a grega, ao passo que lhe faltava um pouco da sua beleza sutil. Os romanos também se beneficiaram dos etruscos, que eram famosos pelo arco verdadeiro formado por fechos de pedra em forma de cunha. No sexto século AEC, tais arcos eram usados de modo muito impressionante na construção dos grandes esgotos de Roma. Pode-se atribuir também aos arquitetos romanos o desenvolvimento do arco duplo e do domo, ambos usados na construção de enormes rotundas e salões espaçosos, livres de colunas. Os construtores gregos haviam edificado prédios majestosos sem o uso de argamassa ou cimento, em vista da sua extraordinária habilidade e precisão de encaixar e juntar os blocos de mármore usados. Os construtores romanos usavam uma mistura de terra vulcânica com cal, chamada pozolana, um cimento hidráulico de grande força adesiva. Usando a pozolana como argamassa, os romanos podiam dar maior extensão aos seus arcos, bem como construir edifícios de vários andares, inclusive o gigantesco Coliseu de quatro pavimentos, construído no primeiro século EC, com uma capacidade de acomodar, segundo cálculos diversos, entre 40.000 a 87.000 pessoas sentadas. Entre as construções romanas mais valiosas estavam as importantes estradas militares e os esplêndidos aquedutos construídos especialmente a partir do terceiro século AEC. O apóstolo Paulo fez bastante uso destas estradas romanas, e, sem dúvida, viu o aqueduto do Imperador Cláudio ao longo da Via Ápia, quando foi a Roma.

Construções Cristãs. Assim como a nação de Israel não era famosa pelo esplendor arquitetônico, ou pela pompa, assim também os primitivos cristãos do Israel espiritual construíam com modéstia. *Unger's Bible Dictionary* (Dicionário Bíblico de

Unger, 1965, pp. 84, 85) comenta: "Já no 3.º século existiam prédios construídos por eles, mas não eram nem substanciais nem custosos." Foi só no tempo do Imperador Constantino, quando se deu incentivo àqueles que quisessem entrar numa relação com o estado político, que cristãos nominais começaram a produzir um estilo específico de arquitetura, por fim construindo alguns dos edifícios mais ornamentados e pomposos conhecidos.

Arquitetura nas Profecias e nas Ilustrações. Há numerosos usos de termos arquitetônicos nas profecias e nas ilustrações bíblicas. As profecias da restauração tratam em grande parte da edificação (ou reedificação) do povo de Deus e das suas cidades. (Is 58:12; 60:10; 61:4; Ez 28:26; 36:36) Predisse-se que Sião seria construída sobre pedras assentadas com argamassa dura, com alicerce de safira, ameias de rubis e portões de pedras fulgurosas. (Is 54:11, 12) A sabedoria é descrita como construindo a sua própria casa (Pr 9:1), e, junto com discernimento e conhecimento, como sendo os meios de edificar os da casa. (Pr 14:1; 24:3, 4) Jeoiaquim é condenado por construir seu palácio em injustiça, por deixar de pagar os trabalhadores, e os caldeus são condenados por construir uma cidade com o sangue e com a labuta de povos conquistados. (Je 22:13-15; Hab 2:12, 13) Imaginar erroneamente haver paz com Deus é comparado à construção duma parede de separação, rebocada, que Jeová assola com o vendaval e a saraiva do seu furor, derrubando-a e expondo os alicerces. (Ez 13:10-16) O salmista assegura que, a menos que Jeová construa a casa, os construtores trabalham em vão. (Sal 127:1) Antes do "grande dia de Jeová", aqueles que desconsideram a Ele construirão casas, mas não as ocuparão. (Sof 1:12-14; compare isso com Am 5:11.) Em contraste, os servos de Deus "hão de construir casas e as ocuparão" e "usufruirão plenamente" o trabalho das suas mãos. — Is 65:17-23; compare isso com Ec 3:3.

Nas Escrituras Gregas Cristãs, a importância de se calcular o custo antes de se começar a construir foi mencionada por Jesus quando incentivou seus ouvintes a avaliar exatamente o que estava envolvido em tornar-se seguidor dele. (Lu 14:28-30) A necessidade dum alicerce sólido é usada em diversas ilustrações. (Mt 7:24-27; Lu 6:48, 49; 1Ti 6:17-19; 2Ti 2:19; He 11:10) Cristo Jesus fala sobre fundar a sua congregação sobre uma rocha (*pé·tra*) (Mt 16:18), e mostra-se que o próprio Jesus é o único alicerce, além do qual "nenhum homem pode lançar outro"; ainda assim, ele é "a pedra que foi rejeitada pelos construtores". (1Co 3:11; Mt 21:42; At 4:11; Sal 118:22) Por ele ser a principal pedra angular, todas as outras "pedras viventes" deste templo são edificadas sobre ele e alinhadas com ele, com o juízo servindo de "cordel de medir" e a justiça, de "nível". (Ef 2:20, 21; 1Pe 2:4-8; Is 28:16, 17) Jesus disse que o templo do seu corpo seria levantado "em três dias", embora o templo literal e os prédios anexos, na Jerusalém dos seus dias, tivessem levado 46 anos para serem construídos e ainda não estavam terminados. (Jo 2:18-22) Paulo, como "diretor sábio de obras", admoestou que se usassem materiais de alta qualidade, incombustíveis, na edificação sobre Cristo como alicerce. (1Co 3:10-17) O amor é descrito como elemento primário na edificação. (1Co 8:1; compare isso com Sal 89:2.) A visão de João a respeito da Nova Jerusalém apresenta-a como cidade radiante, feita de pedras preciosas, com muralhas apoiadas em pedras de alicerce inscritas com os nomes dos "doze apóstolos do Cordeiro". (Re 21:9-27) O próprio Deus é apresentado como o Grande Construtor de todas as coisas, destarte não morando em casas construídas por homens. — He 3:4; At 7:48-50; 17:24, 25; Is 66:1.

ARRECADA. Uma argola ou outro enfeite usado na orelha para fins de adorno. Parece que os hebreus não dispunham de uma palavra específica para "arrecada" (ou brinco), pois uma das palavras que aplicavam a este enfeite (*né·zem*) pode ser usada quer para uma argola para o nariz (ou narinas), quer para uma arrecada. (Pr 11:22; Êx 32:2) O contexto em que *né·zem* aparece nas Escrituras, às vezes, porém nem sempre, torna possível determinar se se trata duma arrecada ou duma argola para o nariz. Em muitos casos, provavelmente, as arrecadas e as argolas para o nariz variavam muito pouco no formato. A palavra hebraica *ʽa·ghíl* também é usada para designar uma arrecada e se relaciona a um enfeite circular. — Núm 31:50; Ez 16:12.

Em muitas nações da antiguidade, homens, mulheres e crianças usavam arrecadas. Que elas eram usadas por homens, em muitos países, é evidente de representações de estrangeiros em monumentos egípcios. No Egito, porém, parece não ter sido costumeiro os homens usarem arrecadas, e não há certeza sobre se os homens israelitas costumavam usá-las. Os midianitas usavam arrecadas, que os israelitas tomaram deles como parte dos despojos de guerra. (Núm 31:1, 2, 50) Quando Arão estava para fazer o bezerro de ouro, no ermo, ele ordenou aos israelitas: "Arrancai as arrecadas de ouro que há nas orelhas de vossas esposas, de vossos filhos e de vossas filhas, e trazei-mas." — Êx 32:1-4.

As mulheres egípcias costumavam usar arrecadas de grandes argolas de ouro, algumas tendo de 4 a 5 cm de diâmetro, embora houvesse outras ainda maiores e feitas de tantas quantas seis argolas soldadas juntas. Arrecadas de prata foram encontradas em Tebas, algumas delas sendo meros botões. Às vezes, as arrecadas egípcias, semelhantes às dos assírios, tinham um desenho bastante ela-

borado; algumas delas eram em forma de cruz. Era costume prender a arrecada por introduzir a própria argola ou um gancho no furo feito no lóbulo da orelha.

No antigo Egito, pessoas de alto nível social às vezes usavam nas orelhas ornamentos de ouro em forma de áspide, cujo corpo se achava cravado de pedras preciosas. As arrecadas no Oriente Médio às vezes consistiam em argolas às quais se prendia algum tipo de joia como pendente. Algumas delas eram chamadas de "pingentes" (hebr.: *neti·fóhth*, derivado de *na·táf* [que significa "pingar" ou "gotejar"]). Este termo evidentemente se relaciona com um enfeite ou pendente em forma de gota. Os "pingentes" podem ter sido pérolas ou contas de prata ou de ouro, mas não são descritos na Bíblia. (Jz 8:26) Encontravam-se entre as coisas que Jeová disse que tiraria das soberbas "filhas de Sião". — Is 3:16, 19.

Fiéis hebreus e cristãos não usavam arrecadas como amuletos, embora outros dos tempos antigos o fizessem. Embora a Bíblia não especifique que "as arrecadas" dos da casa de Jacó fossem encaradas como amuletos, Jacó enterrou tanto "os deuses estrangeiros" como "as arrecadas" dos da sua casa sob a árvore grande perto de Siquém. (Gên 35:2-4) "As ornamentais conchas zunzunantes" das soberbas "filhas de Sião" eram algum tipo de talismã, que talvez fosse suspenso no colar ou usado nas orelhas. — Is 3:20.

Quando se concedeu a Israel o privilégio de fazer contribuições para o tabernáculo, os de coração disposto doaram objetos diversos, inclusive arrecadas. (Êx 35:20-22) Séculos mais tarde, Jeová disse a Jerusalém que, entre outras coisas, ele lhe mostrara seu amor por colocar-lhe arrecadas nas orelhas. (Ez 16:1, 2, 12) E Salomão usou de modo ilustrativo uma arrecada de ouro ao dizer: "Arrecada de ouro e ornamento de ouro especial é o sábio repreendedor sobre o ouvido atento." — Pr 25:1, 12.

ARREPENDIMENTO. O verbo "arrepender-se" significa "mudar de atitude com respeito a uma ação ou conduta passada (ou tencionada), por se sentir lástima ou dessatisfação", ou "sentir lástima, contrição, ou compunção, pelo que a pessoa fez ou deixou de fazer". Em muitos textos, esta é a ideia do hebraico *na·hhám*. *Na·hhám* pode significar "deplorar (sentir lástima), guardar um período de luto, arrepender-se" (Êx 13:17; Gên 38:12; Jó 42:6), bem como "consolar-se" (2Sa 13:39; Ez 5:13), "aliviar-se (como que dos inimigos)". (Is 1:24) Quer se sinta lástima quer consolo, pode-se depreender que está envolvida uma mudança de ideia ou de sentimento.

Em grego, usam-se dois verbos em conexão com o arrependimento: *me·ta·no·é·o* e *me·ta·mé·lo·mai*. O primeiro compõe-se de *me·tá*, significando "depois", e de *no·é·o* (relacionado com *nous*, a mente, a disposição mental, ou a consciência moral), significando "perceber, discernir, compreender, ou estar ciente". Por isso, *me·ta·no·é·o* significa literalmente conhecimento *posterior* (em contraste com previsão, ou conhecimento *prévio*), e significa uma mudança de ideia, de atitude ou de propósito da pessoa. *Me·ta·mé·lo·mai*, por outro lado, provém de *mé·lo*, que significa "importar-se com, ou interessar-se em". O prefixo *me·tá* (depois) dá ao verbo o sentido de 'deplorar' (Mt 21:29; 2Co 7:8), ou 'arrepender-se'.

Assim, *me·ta·no·é·o* destaca o *ponto de vista* ou a *disposição mental* mudada, a rejeição do proceder ou da ação passada ou tencionada como indesejável (Re 2:5; 3:3), ao passo que *me·ta·mé·lo·mai* dá ênfase ao *sentimento* de lástima por parte da pessoa. (Mt 21:29) Conforme comenta o *Theological Dictionary of the New Testament* (Dicionário Teológico do Novo Testamento, editado por G. Kittel, Vol. IV, p. 629): "Quando, portanto, o N[ovo] T[estamento] separa os significados [destes termos], revela clara consciência da substância imutável de ambos os conceitos. Em contraste, o uso helenístico frequentemente eliminava a distinção entre as duas palavras." — Traduzido para o inglês por G. Bromiley, 1969.

Naturalmente, um ponto de vista mudado muitas vezes é acompanhado por sentimentos mudados, ou o sentimento de lástima talvez o preceda e leve a uma definitiva mudança de ponto de vista ou de vontade. (1Sa 24:5-7) De modo que estes dois termos, embora tendo sentidos distintos, estão intimamente relacionados.

Arrependimento Humano de Pecados. O que torna necessário o arrependimento é o pecado, deixar de satisfazer os justos requisitos de Deus. (1Jo 5:17) Visto que todo o gênero humano foi vendido ao pecado por Adão, todos os descendentes dele precisam arrepender-se. (Sal 51:5; Ro 3:23; 5:12) Conforme indicado sob o verbete RECONCILIAÇÃO, o arrependimento (seguido pela conversão) é um pré-requisito para que o homem seja reconciliado com Deus.

O arrependimento talvez se dê quanto ao inteiro proceder de vida da pessoa, proceder este que tem sido contrário ao propósito e à vontade de Deus, e que, ao invés, tem-se harmonizado com o mundo sob o controle do Adversário de Deus. (1Pe 4:3; 1Jo 2:15-17; 5:19) Ou talvez se refira a determinado aspecto da vida da pessoa, a uma prática errada que manche e macule um proceder de outro modo aceitável; poderá referir-se a apenas um ato de transgressão ou até mesmo a uma tendência, inclinação ou atitude errada. (Sal 141:3, 4; Pr 6:16-19; Tg 2:9; 4:13-17; 1Jo 2:1) Por conseguinte, o alcance das falhas pode ser mui amplo, ou bastante específico.

Similarmente, a extensão em que a pessoa se desvia da justiça poderá ser grande ou pequena, e o grau de lástima deveria ser, logicamente, comensurável ao grau do desvio. Os israelitas "se revoltaram profundamente" contra Jeová, e estavam "apodrecendo" em suas transgressões. (Is 31:6; 64:5, 6; Ez 33:10) Por outro lado, o apóstolo Paulo fala do 'homem que dá um passo em falso antes de se aperceber disso', e aconselha os que possuem qualificações espirituais a 'tentarem reajustar tal homem num espírito de brandura'. (Gál 6:1) Visto que Jeová misericordiosamente leva em conta a fraqueza carnal de seus servos, eles não precisam ficar num estado constante de remorso, devido aos erros que resultam da imperfeição herdada. (Sal 103:8-14; 130:3) Se estiverem andando conscienciosamente nos caminhos de Deus, podem sentir-se alegres. — Fil 4:4-6; 1Jo 3:19-22.

O arrependimento poderá dar-se por parte daqueles que já usufruíram uma relação favorável com Deus, mas que se desviaram e sofreram a perda do favor e da bênção de Deus. (1Pe 2:25) Israel estava em pacto com Deus — era um "povo santo", escolhido dentre todas as nações (De 7:6; Êx 19:5, 6); os cristãos também vieram a ter uma posição justa perante Deus, por meio do novo pacto mediado por Cristo. (1Co 11:25; 1Pe 2:9, 10) No caso daqueles que se desviaram, o arrependimento conduziu à restauração de sua relação correta com Deus, e aos benefícios e bênçãos consequentes de tal relação. (Je 15:19-21; Tg 4:8-10) Para os que antes não usufruíam tal relação com Deus, tais como os povos pagãos das nações não israelitas durante o tempo em que vigorava o pacto de Deus com Israel (Ef 2:11, 12), e também as pessoas de qualquer raça ou nacionalidade que estão fora da congregação cristã, o arrependimento é um passo primário e essencial para poderem obter uma posição correta perante Deus, tendo em vista a vida eterna. — At 11:18; 17:30; 20:21.

O arrependimento pode dar-se em base coletiva, bem como individual. Assim, a pregação de Jonas provocou o arrependimento da inteira cidade de Nínive, desde o rei até "o menor deles", pois, aos olhos de Deus, todos eram partícipes do erro. (Jon 3:5-9; compare isso com Je 18:7, 8.) A inteira congregação de israelitas que retornaram, às instâncias de Esdras, reconheceu sua culpa comunal perante Deus, expressando o arrependimento através de seus representantes principescos. (Esd 10:7-14; compare isso com 2Cr 29:1, 10; 30:1-15; 31:1, 2.) A congregação em Corinto expressou arrependimento por ter tolerado no seu meio um praticante de grave transgressão. (Veja 2Co 7:8-11; 1Co 5:1-5.) Até mesmo os profetas Jeremias e Daniel não se isentaram por completo de culpa ao confessarem as transgressões de Judá, que levaram à sua derrubada. — La 3:40-42; Da 9:4, 5.

O que o verdadeiro arrependimento requer. O arrependimento envolve tanto a mente como o coração. Tem de se reconhecer que o proceder ou a ação foram errados, e isto exige a admissão de que as normas e a vontade de Deus são justas. O desconhecimento ou o esquecimento de sua vontade e de suas normas constituem uma barreira para o arrependimento. (2Rs 22:10, 11, 18, 19; Jon 1:1, 2; 4:11; Ro 10:2, 3) Por esta razão, Jeová misericordiosamente tem enviado profetas e pregadores, concitando as pessoas ao arrependimento. (Je 7:13; 25:4-6; Mr 1:14, 15; 6:12; Lu 24:27) Por meio da divulgação das boas novas através da congregação cristã, e especialmente a partir da conversão de Cornélio, Deus "está dizendo à humanidade que todos, em toda a parte, se arrependam". (At 17:22, 23, 29-31; 13:38, 39) A Palavra de Deus — escrita ou falada — é o meio de 'persuadi-los', convencendo-os da justeza do modo de Deus e do erro dos próprios modos deles de agir. (Veja Lu 16:30, 31; 1Co 14:24, 25; He 4:12, 13.) A lei de Deus é "perfeita, fazendo retornar a alma". — Sal 19:7.

O Rei Davi menciona 'ensinar aos transgressores os caminhos de Deus, de modo que possam retornar a ele' (Sal 51:13), sendo que tais pecadores, sem dúvida, eram coisraelitas. Instruiu-se Timóteo a não contender ao lidar com cristãos nas congregações que servia, mas a 'instruir com brandura os que não estivessem favoravelmente dispostos', visto que Deus talvez lhes desse o 'arrependimento, conduzindo a um conhecimento exato da verdade e eles voltassem ao seu próprio juízo, saindo do laço do Diabo'. (2Ti 2:23-26) Portanto, o convite ao arrependimento pode ser feito dentro da congregação do povo de Deus, bem como fora dela.

A pessoa tem de reconhecer que pecou *contra Deus.* (Sal 51:3, 4; Je 3:25) Isto pode ser bem evidente no caso de blasfêmia direta ou declarada, de mau uso do nome de Deus, ou de adoração de outros deuses, tal como pelo uso de imagens idólatras. (Êx 20:2-7) No entanto, mesmo no que se poderia considerar um "assunto particular", ou algo entre a própria pessoa e outro humano, é preciso reconhecer os erros cometidos como pecados contra Deus, como tratamento desrespeitoso para com Jeová. (Veja 2Sa 12:7-14; Sal 51:4; Lu 15:21.) Mesmo os erros cometidos em ignorância ou por engano devem ser reconhecidos como tornando a pessoa culpada perante o Governante Soberano, Jeová Deus. — Veja Le 5:17-19; Sal 51:5, 6; 119:67; 1Ti 1:13-16.

A obra dos profetas consistia na maior parte em convencer Israel de seus pecados (Is 58:1, 2; Miq 3:8-11), quer fosse idolatria (Ez 14:6), injustiça,

opressão do próximo (Je 34:14-16; Is 1:16, 17), imoralidade (Je 5:7-9), quer deixar de confiar em Jeová Deus, e, em vez disso, confiar em homens e no poderio militar de nações (1Sa 12:19-21; Je 2:35-37; Os 12:6; 14:1-3). A mensagem de João, o Batizador, e a de Jesus Cristo eram convites ao arrependimento por parte dos judeus. (Mt 3:1, 2, 7, 8; 4:17) João e Jesus despojaram o povo e seus líderes religiosos da fachada de autojustiça, e da observância de tradições de homens e da hipocrisia, expondo o estado pecaminoso da nação. — Lu 3:7, 8; Mt 15:1-9; 23:1-39; Jo 8:31-47; 9:40, 41.

Entender com o coração. Portanto, para haver arrependimento, primeiro é preciso ouvir e ver com entendimento, por causa dum coração receptivo. (Veja Is 6:9, 10; Mt 13:13-15; At 28:26, 27.) A mente não apenas percebe e capta o que o ouvido ouve e o olho vê, mas, o que é mais importante, os arrependidos 'entendem ["o pensamento", Jo 12:40] com o coração'. (Mt 13:15; At 28:27) Portanto, não se trata apenas dum reconhecimento intelectual do erro do seu proceder, mas de uma avaliação deste fato no coração. No caso dos que já têm conhecimento de Deus, pode tratar-se de 'recordar no coração' tal conhecimento Dele e de Seus mandamentos (De 4:39; compare isso com Pr 24:32; Is 44:18-20), para que "voltem ao seu juízo". (1Rs 8:47) Com a correta motivação do coração eles podem 'reformar a mente, provando a si mesmos a boa, e aceitável, e perfeita vontade de Deus'. — Ro 12:2.

Havendo fé em Deus e amor por ele no coração da pessoa, haverá sincera lástima, tristeza devido ao proceder errado. O apreço pela bondade e grandeza de Deus fará com que os transgressores sintam vívido remorso por terem lançado vitupério sobre Seu nome. (Veja Jó 42:1-6.) O amor ao próximo fará também que lamentem o dano causado a outros, o mau exemplo dado, talvez a forma como mancharam a reputação do povo de Deus entre as pessoas de fora. Procuram o perdão porque desejam honrar o nome de Deus e trabalhar para o bem de seu próximo. (1Rs 8:33, 34; Sal 25:7-11; 51:11-15; Da 9:18, 19) Penitentemente, sentem-se com o "coração quebrantado", 'quebrantados e humildes no espírito' (Sal 34:18; 51:17; Is 57:15), sentem-se 'contritos no espírito e tremendo da palavra' de Deus, o que requer arrependimento (Is 66:2), e, na realidade, vêm "trêmulos a Jeová e à sua bondade". (Os 3:5) Quando Davi agiu tolamente na questão do recenseamento, seu 'coração começou a bater nele'. — 2Sa 24:10.

Por conseguinte, precisa haver a decidida rejeição do proceder ruim, um ódio de coração a ele, repugnância a ele (Sal 97:10; 101:3; 119:104; Ro 12:9; compare isso com He 1:9; Ju 23), pois "o temor de Jeová significa odiar o mal", inclusive a exaltação de si próprio, o orgulho, o caminho mau e a boca perversa. (Pr 8:13; 4:24) Junto com isto, precisa haver o amor à justiça e a firme determinação de se aderir dali em diante a um proceder justo. Sem haver tanto este ódio ao que é mau, como o amor à justiça, não haverá força genuína para o arrependimento, nem se seguirá a verdadeira conversão. Assim, o Rei Roboão humilhou-se sob a expressão do furor de Jeová, mas, depois, Roboão "fez o que era mau, pois não fixara firmemente seu coração em buscar a Jeová". — 2Cr 12:12-14; compare isso com Os 6:4-6.

Tristeza de modo piedoso, não a do mundo. O apóstolo Paulo, em sua segunda carta aos coríntios, refere-se à "tristeza de modo piedoso" que eles expressaram como resultado da repreensão que lhes dera na sua primeira carta. (2Co 7:8-13) Ele 'deplorara' (*me·ta·mé·lo·mai*) ter de escrever-lhes tão severamente e causar-lhes dor, mas deixou de sentir qualquer lástima ao ver que a tristeza que sua censura produziu foi da espécie piedosa, levando ao sincero arrependimento (*me·tá·noi·a*) da atitude e do proceder errados deles. Ele sabia que a dor que lhes causara operava para o bem deles e não lhes causaria 'nenhum dano'. A tristeza que levava ao arrependimento tampouco era algo que eles devessem deplorar, pois os manteve no caminho da salvação; salvou-os do desvio ou da apostasia, e deu-lhes esperança de vida eterna. Ele contrasta esta tristeza com "a tristeza do mundo [que] produz a morte". Esta não provém da fé e do amor a Deus e à justiça. A tristeza do mundo, resultante do fracasso, do desapontamento, da perda, da punição pelo erro, e da vergonha (veja Pr 5:3-14, 22, 23; 25:8-10), frequentemente vem acompanhada, ou produz, amargura, ressentimento, inveja; e não resulta em nenhum benefício duradouro, em nenhuma melhora, em nenhuma esperança genuína. (Veja Pr 1:24-32; 1Te 4:13, 14.) A tristeza mundana lamenta as consequências desagradáveis do pecado, mas não o próprio pecado e o vitupério que lança sobre o nome de Deus. — Is 65:13-15; Je 6:13-15, 22-26; Re 18:9-11, 15, 17-19; contraste isso com Ez 9:4.

Isto é ilustrado pelo caso de Caim, o primeiro a ser exortado por Deus a se arrepender. Caim foi divinamente avisado a 'voltar-se para fazer o bem', para que não fosse dominado pelo pecado. Em vez de se arrepender de seu ódio assassino, deixou que este o motivasse a matar seu irmão. Interrogado por Deus, deu uma resposta evasiva, e apenas quando se proferiu a sentença sobre ele é que expressou alguma lástima — lástima da severidade da punição, não do erro cometido. (Gên 4:5-14) Mostrou assim "que se originou do iníquo". — 1Jo 3:12.

Esaú também expressou tristeza mundana, ao saber que seu irmão, Jacó, recebera a bênção do primogênito (direito que Esaú vendera insensivelmente a Jacó). (Gên 25:29-34) Esaú clamou "de maneira extremamente alta e amargurada", com lágrimas, buscando o "arrependimento" (*me·tá·noi·a*) — não o seu próprio, mas uma "mudança de pensamento" por parte de seu pai. (Gên 27:34; He 12:17, *Int*) Deplorou a sua perda, não a atitude materialista que o fez 'desprezar a primogenitura'. — Gên 25:34.

Judas, depois de ter traído a Jesus, "sentiu remorso [forma de *me·ta·mé·lo·mai*]", tentou devolver o suborno que havia negociado, e, depois disso, cometeu suicídio por se enforcar. (Mt 27:3-5) A enormidade de seu crime, e, provavelmente, a certeza horrível do julgamento divino contra ele evidentemente o venceram. (Veja He 10:26, 27, 31; Tg 2:19.) Sentiu o remorso da culpa, do desengano, até do desespero, mas não há nada que indique que expressou a tristeza piedosa que leva ao arrependimento (*me·tá·noi·a*). Ele procurou, não a Deus, mas os líderes judeus para confessar-lhes seu pecado, devolvendo o dinheiro, evidentemente com a ideia errada de que poderia, desta forma, desfazer em certa medida o seu crime. (Veja Tg 5:3, 4; Ez 7:19.) Adicionou ao crime de traição e de contribuir para a morte dum homem inocente o de matar a si mesmo. Seu proceder se contrasta com o de Pedro, cujo choro amargo, depois de ter negado o seu Senhor, provinha dum arrependimento de coração, que levou ao seu restabelecimento. — Mt 26:75; compare isso com Lu 22:31, 32.

A lástima, o remorso e as lágrimas, portanto, não são uma medida segura do genuíno arrependimento; a *motivação* de coração é o fator determinante. Oseias expressa a denúncia de Jeová contra Israel, pois, na aflição deles "não clamaram a [Ele] por socorro de seu coração, embora continuassem uivando sobre as suas camas. Estavam vadiando por causa do seu cereal e do seu vinho doce . . . E passaram a retornar, não a algo mais elevado." Seus gemidos por alívio em tempos de calamidade tinham motivação egoísta, e, quando lhes era concedido alívio, não aproveitavam a oportunidade para aprimorar sua relação com Deus por aderirem mais de perto às Suas elevadas normas (veja Is 55:8-11); eram como um "arco frouxo" que jamais atinge o alvo. (Os 7:14-16; compare isso com Sal 78:57; Tg 4:3.) O jejum, o pranto e a lamentação eram apropriados — mas apenas se os arrependidos 'rasgassem os seus corações' e não simplesmente as suas vestes. — Jl 2:12, 13; veja JEJUM; PRANTO.

Confissão de erro. O arrependido, então, humilha-se e busca a face de Deus (2Cr 7:13, 14; 33:10-13; Tg 4:6-10), suplicando Seu perdão. (Mt 6:12) Não é como o fariseu justo aos seus próprios olhos, da ilustração de Jesus, mas como o coletor de impostos, a quem Jesus representou como batendo no peito e dizendo: "Ó Deus, sê clemente para comigo pecador." (Lu 18:9-14) O apóstolo João diz: "Se fizermos a declaração: 'Não temos pecado', estamos desencaminhando a nós mesmos e a verdade não está em nós. Se confessarmos os nossos pecados, ele é fiel e justo para nos perdoar os nossos pecados e para nos purificar de toda a injustiça." (1Jo 1:8, 9) "Quem encobre as suas transgressões não será bem-sucedido, mas, ter-se-á misericórdia com aquele que as confessa e abandona." — Pr 28:13; compare isso com Sal 32:3-5; Jos 7:19-26; 1Ti 5:24.

A oração de Daniel, em Daniel 9:15-19, é modelo duma confissão sincera, expressando primariamente preocupação para com o nome de Jeová e baseando seu rogo "não . . . segundo os nossos atos justos . . . mas segundo as tuas muitas misericórdias". Veja também a expressão humilde do filho pródigo. (Lu 15:17-21) Os sinceramente arrependidos 'elevam o coração junto com as palmas das mãos a Deus', confessando sua transgressão e pedindo perdão. — La 3:40-42.

Confessar pecados uns aos outros. O discípulo Tiago aconselha: "Confessai abertamente os vossos pecados uns aos outros, e orai uns pelos outros, para que sejais sarados." (Tg 5:16) Tal confissão não é porque algum humano sirva de "ajudador ["advogado", *Al*]" para o homem perante Deus, visto que apenas Cristo preenche esse papel, em virtude de seu sacrifício propiciatório. (1Jo 2:1, 2) Os humanos, por si mesmos, não podem realmente corrigir o erro para com Deus, nem em seu próprio favor, nem em favor de outros, pois não podem prover a expiação necessária. (Sal 49:7, 8) Os cristãos, porém, podem ajudar-se uns aos outros, e suas orações a favor de seus irmãos, embora não influam na aplicação da justiça por parte de Deus (visto que apenas o resgate de Cristo serve para remir pecados), deveras contam perante Deus ao solicitarem que Ele conceda a ajuda e as forças necessárias àquele que pecou e que procura auxílio. — Veja ORAÇÃO (A Resposta às Orações).

Conversão — Um Retorno. O arrependimento assinala a interrupção do proceder errado da pessoa, a rejeição deste modo errado de agir e a determinação de seguir o proceder correto. Se for genuíno, portanto, seguir-se-á a "conversão". (At 15:3) Tanto em hebraico como em grego, os verbos relacionados com a conversão (hebr.: *shuv;* gr.: *stré·fo; e·pi·stré·fo*) significam simplesmente "re[tornar], dar meia-volta ou voltar[-se]". (Gên 18:10; Pr 15:1; Je 18:4; Jo 12:40; 21:20; At 15:36) Usado em sentido *espiritual,* pode referir-se quer a desviar-se de Deus (portanto, retornar a um proceder pecamino-

so [Núm 14:43; De 30:17]), quer a retornar a Deus, recuando dum proceder errado. — 1Rs 8:33.

A conversão subentende mais do que uma simples atitude ou expressão verbal; envolve as "obras próprias de arrependimento". (At 26:20; Mt 3:8) É uma ativa 'procura', 'busca', 'indagação' por Jeová de todo o coração e toda a alma. (De 4:29; 1Rs 8:48; Je 29:12-14) Isto, necessariamente, significa buscar o favor de Deus por "escutar a sua voz", segundo expressa na Palavra dele (De 4:30; 30:2, 8), 'mostrar perspicácia quanto à sua veracidade' através de melhor entendimento e apreço de seus modos e de sua vontade (Da 9:13), observar e "guardar" seus mandamentos (Ne 1:9; De 30:10; 2Rs 23:24, 25), 'guardar a benevolência e a justiça' e 'constantemente esperar em Deus' (Os 12:6), abandonar o uso de imagens religiosas ou a idolatria de criaturas, de modo a 'dirigir o coração inabalavelmente para Jeová e servir somente a ele' (1Sa 7:3; At 14:11-15; 1Te 1:9, 10), e andar nos Seus caminhos e não no caminho das nações (Le 20:23), ou no seu próprio caminho. (Is 55:6-8) Orações, sacrifícios, jejuns e a observância de festividades sagradas não têm significado ou valor algum perante Deus, a menos que venham acompanhados de boas obras, da justiça, da eliminação da opressão e da violência, e do exercício da misericórdia. — Is 1:10-19; 58:3-7; Je 18:11.

Isto exige "um novo coração e um novo espírito" (Ez 18:31); a modificação do modo de pensar, da motivação e do objetivo na vida da pessoa, produz uma nova atitude mental, uma nova disposição e uma nova força moral. Para alguém que muda seu proceder na vida, o resultado é uma "nova personalidade, que foi criada segundo a vontade de Deus, em verdadeira justiça e lealdade" (Ef 4:17-24), livre da imoralidade, da cobiça, bem como da linguagem e da conduta violentas. (Col 3:5-10; contraste isso com Os 5:4-6.) Para tais pessoas, Deus faz com que o espírito de sabedoria 'borbulhe', tornando-lhes conhecidas as Suas palavras. — Pr 1:23; compare isso com 2Ti 2:25.

De modo que o arrependimento genuíno causa um verdadeiro impacto, gera forças, motiva a pessoa a 'dar meia-volta'. (At 3:19) Por isso Jesus podia dizer aos de Laodiceia: "Sê *zeloso* e arrepende-te." (Re 3:19; compare isso com Re 2:5; 3:2, 3.) Há evidência de 'grande seriedade, reabilitação, temor piedoso, saudade e o endireitamento do errado'. (2Co 7:10, 11) A ausência da preocupação de corrigir os erros cometidos demonstra falta do verdadeiro arrependimento. — Veja Ez 33:14, 15; Lu 19:8.

A expressão "homem recém-convertido", "neófito" (*Al*), em grego (*ne·ó·fy·tos*) significa literalmente "recém-plantado" ou "recém-crescido". (1Ti 3:6) A tal homem não deveriam ser designados deveres ministeriais numa congregação, para que não se 'enfunasse de orgulho e caísse no julgamento aplicado ao Diabo'.

Quais são as "obras mortas" de que os cristãos devem arrepender-se?

Hebreus 6:1, 2 mostra que a "doutrina primária" inclui o "arrependimento de obras mortas e a fé para com Deus", seguidos pelo ensino sobre batismos, a imposição das mãos, a ressurreição e o julgamento eterno. As "obras mortas" (expressão que aparece ainda apenas em He 9:14) evidentemente significam, não apenas as obras pecaminosas do erro, obras da carne decaída, que levam a pessoa à morte (Ro 8:6; Gál 6:8), mas todas as obras que em si mesmas são espiritualmente mortas, vãs, infrutíferas.

Isto incluiria as obras de justificação de si mesmo, esforços feitos pelos homens de estabelecer sua própria justiça, à parte de Cristo Jesus e seu sacrifício de resgate. Assim, a observância formal da Lei, por parte dos líderes religiosos judaicos e de outros, constituía "obras mortas", porque lhe faltava o ingrediente vital da *fé*. (Ro 9:30-33; 10:2-4) Isto os fez tropeçar em Cristo Jesus, que era da parte de Deus o "Agente Principal . . . para dar a Israel arrependimento e perdão de pecados", ao invés de se arrependerem. (At 5:31-33; 10:43; 20:21) Também a observância da Lei, como se esta ainda vigorasse, tornar-se-ia "obras mortas", depois de Cristo Jesus a ter cumprido. (Gál 2:16) Similarmente, todas as obras que, de outro modo, seriam de valor, tornam-se "obras mortas", se a motivação não for o amor, o amor a Deus e o amor ao próximo. (1Co 13:1-3) O amor, por sua vez, tem de se expressar "em ação e em verdade", harmonizando-se com a vontade e os modos de Deus, comunicados a nós mediante sua Palavra. (1Jo 3:18; 5:2, 3; Mt 7:21-23; 15:6-9; He 4:12) Aquele que se volta para Deus com fé, mediante Cristo Jesus, arrepende-se de todas as obras corretamente classificadas como "obras mortas", e depois as evita, purificando-se assim a sua consciência. — He 9:14.

O batismo (a imersão em água), exceto no caso de Jesus, era um símbolo divinamente provido, associado com o arrependimento, tanto da parte dos que se achavam na nação judaica (a qual falhara em guardar o pacto de Deus, enquanto este vigorava), como da parte das pessoas das nações, que 'deram meia-volta' para render serviço sagrado a Deus. — Mt 3:11; At 2:38; 10:45-48; 13:23, 24; 19:4; veja BATISMO.

Impenitentes. A falta de arrependimento genuíno resultou no exílio de Israel e de Judá, em

duas destruições de Jerusalém, e, por fim, na completa rejeição daquela nação por parte de Deus. Quando repreendidos, não se voltaram realmente para Deus, mas continuaram a 'retornar ao proceder popular, qual cavalo que se arroja à batalha'. (Je 8:4-6; 2Rs 17:12-23; 2Cr 36:11-21; Lu 19:41-44; Mt 21:33-43; 23:37, 38) Visto que no seu coração não desejaram arrepender-se e 'retornar', aquilo que ouviram e viram não lhes dava entendimento e conhecimento; havia um "véu" sobre seu coração. (Is 6:9, 10; 2Co 3:12-18; 4:3, 4) Infiéis líderes religiosos e profetas, bem como falsas profetisas, contribuíram para isto, fortalecendo o povo em seu erro. (Je 23:14; Ez 13:17, 22, 23; Mt 23:13, 15) Profecias cristãs prediziam que a futura ação divina, repreendendo os homens e concitando-os ao arrependimento, seria similarmente rejeitada por muitos. Predisseram que as coisas que eles sofreriam somente os endureceriam e amargurariam a ponto de blasfemarem de Deus, muito embora fosse a sua própria rejeição dos caminhos justos Dele que seria a raiz e a causa geradora de todas as suas dificuldades e pragas. (Re 9:20, 21; 16:9, 11) Tais pessoas 'armazenam para si furor no dia da revelação do julgamento de Deus'. — Ro 2:5.

Além de arrependimento. Os que 'praticam o pecado deliberadamente', depois de terem obtido conhecimento exato da verdade, ultrapassaram o ponto do arrependimento, pois rejeitaram a própria finalidade pela qual o Filho de Deus morreu, e, assim, juntaram-se às fileiras dos que o sentenciaram à morte, na realidade, "de novo pregam para si mesmos o Filho de Deus numa estaca e o expõem ao opróbrio público". (He 6:4-8; 10:26-29) Isto, então, é um pecado imperdoável. (Mr 3:28, 29) Teria sido melhor que tais "não tivessem conhecido de modo exato a vereda da justiça, do que, depois de a terem conhecido de modo exato, se desviarem do mandamento santo que lhes foi entregue". — 2Pe 2:20-22.

Visto que Adão e Eva eram criaturas perfeitas, e visto que a ordem de Deus para eles era explícita e foi entendida por ambos, torna-se evidente que seu pecado foi deliberado e não era desculpável à base de qualquer fraqueza ou imperfeição humanas. Portanto, as palavras de Deus, dirigidas a eles depois disso, não incluem nenhum convite ao arrependimento. (Gên 3:16-24) Assim, também, se deu com a criatura espiritual que os induziu à rebelião. O fim dela e o fim de outras criaturas angélicas que se juntaram a ela é a destruição eterna. (Gên 3:14, 15; Mt 25:41) Judas, embora imperfeito, vivera em íntima associação com o próprio Filho de Deus, e ainda assim se tornou traidor; o próprio Jesus se referiu a ele como "o filho da destruição". (Jo 17:12) O apóstata "homem que é contra a lei" é também chamado de "filho da destruição". (2Te 2:3; veja ANTICRISTO; APOSTASIA; HOMEM QUE É CONTRA A LEI.) Todos os classificados como "cabritos" figurativos, no tempo do julgamento régio da humanidade por Jesus, semelhantemente "partirão para o decepamento eterno", não lhes sendo feito nenhum convite ao arrependimento. — Mt 25:33, 41-46.

A Ressurreição Oferece uma Oportunidade. Em contraste, quando Jesus se dirigiu a certas cidades judaicas do primeiro século, ele se referiu a um futuro dia de julgamento em que elas estariam envolvidas. (Mt 10:14, 15; 11:20-24) Isto dá a entender que pelo menos algumas pessoas daquelas cidades seriam ressuscitadas, e embora a sua anterior atitude impenitente lhes tornaria muito difícil arrepender-se, elas teriam a oportunidade de manifestar um humilde arrependimento e "dar meia-volta" em conversão a Deus por meio de Cristo. Aqueles que deixarem de fazer isso receberão a destruição eterna. (Compare isso com Re 20:11-15; veja DIA DO JULGAMENTO.) No entanto, aqueles que seguirem um proceder semelhante ao de muitos escribas e fariseus, os quais deliberada e intencionalmente combateram a manifestação do espírito de Deus por meio de Cristo, não terão ressurreição, e por isso não poderão "fugir do julgamento da Geena". — Mt 23:13, 33; Mr 3:22-30.

O malfeitor na estaca. O malfeitor na estaca, que mostrou certa medida de fé em Jesus, pregado numa estaca ao lado dele, recebeu a promessa de estar no Paraíso. (Lu 23:39-43; veja PARAÍSO.) Ao passo que alguns se têm esforçado a interpretar esta promessa no sentido de que o malfeitor recebeu assim a garantia de vida eterna, a evidência dos muitos textos já considerados não permite isso. Embora ele admitisse o erro da sua atividade criminosa, em contraste com a inocência de Jesus (Lu 23:41), nada mostra que este malfeitor tivesse chegado a 'odiar a maldade e a amar a justiça'; por ocasião da sua morte, ele obviamente não estava em condições de 'dar meia-volta' e produzir "obras próprias de arrependimento"; ele não havia sido batizado. (At 3:19; 26:20) Portanto, parece que, na ressurreição dentre os mortos, ele receberá a oportunidade de adotar tal proceder. — Veja Re 20:12, 13.

Como pode Deus, que é perfeito, "deplorar" algo?

Na maioria dos casos em que se usa a palavra hebraica *na·hhám* no sentido de "deplorar" ou "ter lástima", a referência é a Jeová Deus. Gênesis 6:6, 7, declara que "Jeová deplorou ter feito os homens na

terra e sentiu-se magoado no coração", pois a iniquidade deles era tão grande, que Deus decidiu eliminá-los da face do solo por meio do Dilúvio global. Isto não pode significar que Deus o deplorou no sentido de ter cometido um erro na sua obra de criação, porque "perfeita é a sua atuação". (De 32:4, 5) Deplorar algo é o contrário de ter satisfação e alegria prazerosas. Portanto, Deus deve ter deplorado que, depois de ter criado a humanidade, a conduta dela tornou-se tão má, que ele se viu então obrigado (e de direito) a destruir toda a humanidade, com exceção de Noé e sua família. Porque Deus 'não se agrada na morte do iníquo'. — Ez 33:11.

A *Cyclopædia* (Ciclopédia) de M'Clintock e Strong comenta: "Diz-se que o próprio Deus se arrepende [*na·hhám*, deplora]; mas só se pode entender isto como a alteração de sua conduta para com suas criaturas, quer em conceder-lhes o bem, quer em infligir-lhes o mal — mudança esta, na conduta divina, que se baseia na mudança em suas criaturas; e, assim, falando-se na maneira dos homens, diz-se que Deus se arrepende." (1894, Vol. VIII, p. 1042) As *normas* justas de Deus permanecem constantes, estáveis, imutáveis e livres de flutuações. (Mal 3:6; Tg 1:17) Nenhuma circunstância pode fazê-lo mudar de ideia sobre elas, nem desviá-lo delas ou abandoná-las. Todavia, a atitude e as reações das suas criaturas inteligentes para com essas normas perfeitas e para com a aplicação delas por Deus podem ser boas ou más. Se forem boas, isso agradará a Deus; se forem más, fazem com ele que deplore isso. Ademais, a atitude das criaturas pode mudar de boa para má, ou de má para boa, e visto que Deus não muda suas normas para acomodá-las, seu prazer (e as bênçãos acompanhantes) concordemente pode mudar para lástima (e a acompanhante disciplina ou punição), ou vice-versa. Assim, os julgamentos e as decisões dele são totalmente isentos de caprichos, volubilidade, inconstância ou erro; portanto, ele está isento de toda conduta errática ou excêntrica. — Ez 18:21-30; 33:7-20.

O oleiro talvez comece a fazer um tipo de vaso e depois mude para outro estilo, se o vaso for "estragado pela mão do oleiro". (Je 18:3, 4) Com este exemplo, Jeová ilustra, *não* que ele seja como um oleiro humano em 'estragar pela sua mão', mas, antes, que ele tem *autoridade* divina sobre a humanidade, autoridade de ajustar seus tratos com ela segundo o modo em que ela reage ou deixa de reagir favoravelmente à justiça e à misericórdia dele. (Veja Is 45:9; Ro 9:19-21.) Ele pode assim "deplorar a calamidade que [pensou] em executar" sobre uma nação, ou "deplorar o bem que disse [para si mesmo] fazer-lhe para seu bem", tudo dependendo da reação da nação aos seus anteriores tratos com ela. (Je 18:5-10) De modo que não é que o Grande Oleiro, Jeová, erre, mas, antes, que o "barro" humano passa por uma "metamorfose" (mudança de forma ou de composição) no que se refere à condição de seu coração, fazendo Jeová deplorar isso ou mudar de ideia.

Isto se aplica tanto a pessoas como a nações, e o mero fato de que Jeová Deus fala de 'deplorar' algo a respeito de certos dos seus servos, tais como o Rei Saul, que se desviou da justiça, mostra que Deus não predestina o futuro de tais pessoas. (Veja PRESCIÊNCIA, PREDETERMINAÇÃO.) Deplorar Deus o desvio de Saul não significa que tê-lo Ele escolhido como rei fora um erro e devia por isso ser deplorado. Antes, Deus deve ter deplorado que Saul, como pessoa de livre-arbítrio, não fizera bom uso do esplêndido privilégio e da oportunidade que Deus lhe oferecera, e que a mudança de Saul exigia uma mudança dos tratos de Deus com ele. — 1Sa 15:10, 11, 26.

O profeta Samuel, declarando a decisão adversa de Deus a respeito de Saul, disse que "a Excelência de Israel não se mostrará falso e não terá lástima, pois Ele não é homem terreno para ter lástima". (1Sa 15:28, 29) Os homens terrenos frequentemente se mostram infiéis à sua palavra, deixando de cumprir as suas promessas ou não vivendo à altura dos termos de seus acordos; sendo imperfeitos, cometem erros de critério, causando-lhes lástima. Isto nunca se dá com Deus. — Sal 132:11; Is 45:23, 24; 55:10, 11.

O pacto de Deus, feito entre Deus e "toda a carne" após o Dilúvio, por exemplo, garantiu incondicionalmente que Deus nunca mais traria um dilúvio de águas sobre toda a terra. (Gên 9:8-17) De modo que não há possibilidade de Deus mudar no que se refere a este pacto ou de 'deplorá-lo'. De modo similar, no pacto que fez com Abraão, Deus "interveio com um juramento" como "garantia legal", a fim de "demonstrar mais abundantemente aos herdeiros da promessa a imutabilidade do seu conselho", sendo sua promessa e seu juramento "duas coisas imutáveis, nas quais é impossível que Deus minta". (He 6:13-18) O pacto juramentado que Deus fez com seu Filho, para um sacerdócio semelhante ao de Melquisedeque, também era algo que Deus 'não deploraria'. — He 7:20, 21; Sal 110:4; compare isso com Ro 11:29.

Entretanto, ao declarar uma promessa ou fazer um pacto, Deus pode estabelecer requisitos, condições a serem satisfeitas por aqueles a quem se faz a promessa ou com quem se faz o pacto. Prometeu a Israel que a nação se tornaria a sua "propriedade especial" e "um reino de sacerdotes e uma nação santa", *desde que* obedecesse estritamente à Sua voz e guardasse o Seu pacto. (Êx 19:5, 6) Deus

cumpriu fielmente a sua parte no pacto, mas Israel falhou; violou vez após vez este pacto. (Mal 3:6, 7; compare isso com Ne 9:16-19, 26-31.) Portanto, quando Deus finalmente anulou esse pacto, fez isso com plena justiça, cabendo a responsabilidade pelo não cumprimento da promessa dele inteiramente aos israelitas violadores. — Mt 21:43; He 8:7-9.

Da mesma maneira, Deus pode "deplorar" a execução de alguma punição ou 'retornar [recuar]' dela, quando seu aviso sobre tal ação produz uma mudança de atitude e conduta por parte dos violadores. (De 13:17; Sal 90:13) Retornaram a ele e ele 'retorna' a eles. (Za 8:3; Mal 3:7) Em vez de 'penar', ele se alegra então, porque não tem prazer em causar a morte de pecadores. (Lu 15:10; Ez 18:32) Ao passo que Deus nunca se desvia das suas normas justas, oferece ajuda para que as pessoas possam retornar a ele; elas são incentivadas a fazê-lo. Convida-as bondosamente a retornar, 'estendendo as suas mãos' e dizendo, por meio de seus representantes: "Por favor, recuai . . . para que eu não vos cause calamidade", "por favor, não façais esta espécie de coisa detestável que tenho odiado". (Is 65:1, 2; Je 25:5, 6; 44:4, 5) Ele concede amplo tempo para uma mudança (Ne 9:30; compare isso com Re 2:20-23), e mostra grande paciência e indulgência, visto que "não deseja que alguém seja destruído, mas deseja que todos alcancem o arrependimento". (2Pe 3:8, 9; Ro 2:4, 5) Ocasionalmente, ele cuidou bondosamente que sua mensagem fosse acompanhada por obras poderosas, ou milagres, que corroboraram a comissão divina dos seus mensageiros e ajudaram a fortalecer a fé dos ouvintes. (At 9:32-35) Quando sua mensagem não é acatada, ele emprega a disciplina; retira seu favor e sua proteção, permitindo assim que os impenitentes passem privações, fome, opressão por parte de seus inimigos. Isto pode fazê-los cair em si, pode restabelecer seu temor correto de Deus, ou pode induzi-los a dar-se conta de que o proceder deles foi estúpido e que o conceito deles era errado. — 2Cr 33:10-13; Ne 9:28, 29; Am 4:6-11.

Entretanto, a Sua paciência tem limites, e quando estes são atingidos, ele 'se fatiga de sentir lástima'; então, sua decisão de aplicar a punição é imutável. (Je 15:6, 7; 23:19, 20; Le 26:14-33) Ele não mais apenas 'cogita' ou 'forma' uma calamidade contra tais (Je 18:11; 26:3-6), mas chega a uma decisão irreversível. — 2Rs 23:24-27; Is 43:13; Je 4:28; Sof 3:8; Re 11:17, 18.

A disposição de Deus, de perdoar aos arrependidos, bem como abrir ele misericordiosamente o caminho para tal perdão, mesmo em face de repetidas violações, estabelece o exemplo para todos os seus servos. — Mt 18:21, 22; Mr 3:28; Lu 17:3, 4; 1Jo 1:9; veja PERDÃO.

ARROGÂNCIA. Veja SOBERBA.

ARRUDA [gr.: *pé·ga·non*]. A variedade comum de arruda (*Ruta graveolens*) é um subarbusto perene, de cheiro forte, de talos penugentos, que atinge cerca de 1 m de altura. Tem folhas verde-acinzentadas e corimbos de flores amarelas. Nos dias do ministério terrestre de Jesus, a arruda talvez fosse cultivada na Palestina para fins medicinais e como tempero para alimentos.

Esta planta é mencionada somente em Lucas 11:42, com referência ao pagamento escrupuloso do dízimo pelos fariseus. Em vez de dizer "arruda", o relato paralelo em Mateus 23:23 menciona o "endro", assim como faz um manuscrito do terceiro século (P^{45}) em Lucas 11:42.

ARTAXERXES. Nome ou título aplicado na Bíblia a dois reis persas.

1. O governante persa que causou a paralisação da construção do templo de Jeová em Jerusalém. (Esd 4:7-24) Entre o reinado de Ciro, o Grande, que permitiu que os judeus voltassem a Jerusalém (537 AEC), e o de Dario, o Grande, o qual em 520 AEC removeu a proscrição imposta à construção do templo, possivelmente reinaram três reis: Cambises II, seu irmão Bardiia (ou possivelmente um mago conhecido como Gaumata, que se diz ter fingido ser Bardiia e que governou por sete meses), e Nidintu-Bel (que foi derrotado e morto por Dario, depois de apenas dois meses). Cambises evidentemente é representado pelo "Assuero" mencionado em Esdras 4:6, a quem os opositores da construção do templo fizeram o primeiro protesto. Portanto, a partir de Esdras 4:7, o governante chamado "Artaxerxes" é Bardiia, ou então Gaumata, cujo governo durou apenas sete meses (522 AEC).

O povo das cidades de Samaria escreveu a este rei persa uma carta contra os judeus. (Esd 4:7) Isto aconteceu enquanto os judeus se atarefavam em construir o templo. (Esd 4:1-3) Para atingir seu objetivo, os adversários dos judeus recorreram a mentiras, declarando que os judeus estavam então reconstruindo a cidade de Jerusalém, inclusive suas muralhas. (Esd 4:11-16) Em resultado destas falsas acusações, "parou a obra na casa de Deus". — Esd 4:24.

2. Artaxerxes Longímano, filho de Xerxes I, é o rei mencionado em Esdras 7:1-28 e em Neemias 2:1-18; 13:6. Ao passo que a maioria das obras de referência dão seu ano de ascensão como 465 AEC, há motivos sólidos para situá-la em 475 AEC. — Veja PÉRSIA, PERSAS (Os Reinados de Xerxes e de Artaxerxes).

Artaxerxes Longímano concedeu permissão a Esdras, o sacerdote, e também a Neemias, para viajarem a Jerusalém. (Esd 7:1-7; Ne 2:1, 7, 8) Anti-

gos historiadores atribuem-lhe uma personalidade geralmente benigna e generosa. Isto coincide com as suas ações durante o sétimo ano do seu reinado (468 AEC), quando Longímano concedeu a Esdras "tudo o que solicitou", num decreto que proveu prata, ouro e vasos para uso no templo, bem como provisões de trigo, vinho, azeite e sal. (Esd 7:6, 12-23; 8:25-27) Esta contribuição generosa talvez explique por que Artaxerxes está incluído junto com Ciro e Dario, em Esdras 6:14, como um daqueles cujas ordens contribuíram para 'construir e acabar' o templo, embora a construção propriamente dita já tivesse sido completada 47 anos antes, em 515 AEC. O decreto do rei autorizou Esdras até mesmo a nomear magistrados e juízes para ensinar a lei de Deus (bem como a do rei) e a usar a pena capital contra violadores, sempre que necessário. — Esd 7:25, 26.

No 20.º ano do seu reinado (455 AEC), Artaxerxes Longímano concedeu a Neemias permissão para voltar a Jerusalém a fim de reconstruir as muralhas e os portões da cidade. (Ne 2:1-8) Visto que isto é mencionado em Daniel 9:25 como relacionado com o tempo da prometida vinda do Messias, a data do 20.º ano de Artaxerxes é muito importante.

Neemias 13:6 refere-se ao "trigésimo segundo ano de Artaxerxes", isto é, a 443 AEC, quando Neemias retornou por um tempo à corte deste rei.

ARTE. A arte, conforme se relaciona com pintura, escultura e desenho, recebe relativamente pouca atenção na Bíblia. No entanto, a vida do homem não começou num campo ermo, mas num jardim, num paraíso com árvores que não só eram 'boas para alimento', mas também "de aspecto desejável". (Gên 2:9) O homem foi feito para saber apreciar o que é belo, e a insuperável beleza, arte e estilo manifestos na criação — flores, árvores, montanhas, vales, lagos, cachoeiras, aves, animais, bem como a própria forma humana — promovem louvores para o seu divino Criador. (Sal 139:14; Ec 3:11; Cân 2:1-3, 9, 13, 14; 4:1-5, 12-15; 5:11-15; Ro 1:20) A arte, conforme considerada aqui, subentende, basicamente, a representação de tais coisas por meio de diversos materiais e pelo uso de formas e expressões diferentes.

A Bíblia menciona, já no tempo de Abraão, presentes de "uma argola de ouro para as narinas", pulseiras de ouro, e outros objetos de prata e ouro, presenteados a Rebeca. (Gên 24:22, 53) Os Túmulos Reais de Ur, cidade em que Abraão antes morava, renderam muitos ornamentos primorosos de alta perícia artística. Todavia, muitos dos objetos de arte recuperados por meio de explorações arqueológicas nos países do Iraque, de Israel, do Egito e das regiões adjacentes, têm alguma relação com as idólatras religiões pagãs ou com os orgulhosos governantes políticos, indicando assim logo cedo uma deturpação do uso da arte.

Variedade de Materiais. O vidro parece ter sido produzido já no segundo milênio AEC pelos egípcios, e talvez pelos fenícios. No entanto, evidentemente, originou-se na Mesopotâmia, onde se encontraram peças de vidro bem feito, que se crê remontarem até ao terceiro milênio AEC. Jó (c. 1600 AEC) mencionou o vidro como muito precioso. (Jó 28:17) Embora fosse opaco, era usado na fabricação de estatuetas de animais, caixinhas de perfumes, colares e outras joias. Os romanos estavam entre os primeiros a produzir vidro transparente. — Compare isso com Re 4:6; veja VIDRO.

Os antigos artesãos trabalhavam com uma considerável variedade de materiais, inclusive argila, terracota, madeira, bronze ou cobre, ferro, ouro, prata, pedras preciosas e semipreciosas, vidro, marfim, calcário e mármore. — Veja SELO.

Arte Hebraica. Resta pouca evidência material para fornecer um quadro claro da arte hebraica, mas o apreço pela arte se manifesta no registro bíblico. Ao saírem do Egito, as pessoas levaram consigo objetos de ouro e de prata obtidos dos egípcios. (Êx 12:35) Contribuíram esses objetos de bom grado para a decoração do tabernáculo no ermo. (Êx 35:21-24) A obra da produção do tabernáculo com suas decorações e equipamento proveu-lhes vazão para a sua habilidade artística em trabalhos de madeira, de metal, em bordados e joalheria, nos quais especialmente Bezalel e Ooliabe tomavam a dianteira e instruíam. É notável que se atribui o mérito pela sua habilidade artística a Jeová. — Êx 35:30-35; 36:1, 2.

Antes do trabalho no tabernáculo, Arão havia usado a habilidade artística para uso perverso ao empregar um buril na fabricação duma imagem fundida dum bezerro para adoração. (Êx 32:3, 4) Moisés (ou alguém designado por ele) também mostrou tal habilidade, embora de modo correto, ao fazer a serpente de cobre numa época posterior. (Núm 21:9) Todavia, as provisões da Lei que proibiam fazer imagens para adoração, embora não proibissem toda a arte representativa, sem dúvida, exerciam uma influência restritiva sobre a arte da pintura e da escultura entre os hebreus. (Êx 20:4, 5) Em vista da crassa idolatria, tão prevalecente em todas as nações, e do amplo uso da arte para fomentar tal idolatria, é evidente que pinturas ou esculturas de figuras, humanas ou animais, seriam encaradas como suspeitas por aqueles que guardavam as provisões da Lei, e pelos encarregados a fazê-la vigorar. (De 4:15-19; 7:25, 26) Até mesmo os querubins do tabernáculo eram cobertos com um pano ao serem transportados, e assim

ficavam ocultos ao olhar da população (Núm 4:5, 6, 19, 20), ao passo que os do templo posterior só eram vistos pelo sumo sacerdote num único dia por ano. (1Rs 6:23-28; He 9:6, 7) Além disso, após a sua entrada e seu estabelecimento na Terra da Promessa, a vida dos israelitas, basicamente agrícola, raras vezes era tal que lhes permitia tempo de folga e os fundos necessários para extensas obras de arte.

Durante o período dos juízes, as únicas obras de arte indicadas envolviam práticas religiosas apóstatas. — Jz 2:13; 6:25; 8:24-27; 17:3-6; 18:14.

Obras de arte sob a monarquia. Embora a antiga nação de Israel não seja hoje famosa por suas obras de arte, não obstante a evidência indica que, quando surgia a oportunidade, eles conseguiam produzir obras de qualidade artística que granjeavam ampla atenção e admiração. O profeta Ezequiel descreve a maneira em que Jeová adornou e embelezou Jerusalém, de modo que "'um nome começou a sair para ti entre as nações por causa da tua lindeza, pois era perfeita devido ao meu esplendor que eu tinha posto sobre ti', é a pronunciação do Soberano Senhor Jeová". (Ez 16:8-14) No entanto, os versículos seguintes (15-18, 25) mostram que essa lindeza era usada de modo perverso, visto que Jerusalém se prostituiu com nações políticas circunvizinhas. Também Jeremias descreve aqueles que olhavam para Jerusalém depois da sua queda diante de Babilônia como dizendo: "É esta a cidade da qual se dizia: 'Ela é a perfeição da lindeza, uma exultação para toda a terra'?" (La 2:15; compare isso com Sal 48:2; 50:2; Is 52:1.) O templo construído por Salomão foi evidentemente uma obra artística de extrema beleza e é chamado de "casa de santidade e beleza". — Is 64:11; 60:13.

Referente à construção do templo no tempo do Rei Salomão, diversas obras de referência têm feito muitos comentários sobre a suposta falta de perícia artística dos israelitas, a ponto de atribuírem praticamente todo o mérito aos fenícios. No entanto, o registro mostra que Salomão solicitou apenas um artesão fenício, além dos lenhadores empregados nas florestas do Líbano, do próprio Rei Hirão, e os talhadores de pedras. (1Rs 5:6, 18; 2Cr 2:7-10) Este artesão, também chamado Hirão, era um fenício-israelita perito em trabalhar com metais preciosos, tecelagem e entalhes. No entanto, o registro menciona os homens peritos do próprio Salomão, e também o Rei Hirão falou destes e dos homens peritos do pai de Salomão, Davi. (2Cr 2:13, 14) O plano arquitetônico do templo e de todas as suas particularidades foi dado por Davi a Salomão, provendo "perspicácia para a coisa inteira, por escrito, da parte da mão de Jeová . . ., sim, para todas as obras do plano arquitetônico". (1Cr 28:11-19) Em contraste, o infiel Rei Acaz afeiçoou-se do altar pagão em Damasco e mandou "o desenho do altar e seu modelo" ao sacerdote Urija, para fazer uma cópia. — 2Rs 16:1-12.

O Rei Salomão fez também um grande trono de marfim, recoberto de ouro, de projeto ímpar, com figuras de leões ao lado dos braços do trono e enfileirados nos seis degraus de aproximação. (1Rs 10:18-20) O extenso uso de marfim no palácio real é indicado no Salmo 45:8. No reino setentrional de Israel, com sua capital em Samaria, entalhes de marfim em mobília, painéis e objetos de arte parecem ter sido populares nos dias do Rei Acabe, e depois. (1Rs 22:39; Am 3:12, 15; 6:4) As escavações arqueológicas descobriram grandes quantidades de peças, placas e painéis de marfim no que se crê ter sido a área palacial. Incrustações de ouro, lápis-lazúli e vidro ocorrem em algumas peças. Em Megido, encontraram-se umas 400 peças de marfim, inclusive painéis belamente entalhados, caixas com marfim incrustado, e tabuleiros de jogo, calculados como datando aproximadamente do século 12 AEC.

Ezequiel, numa visão, observou representações esculpidas de répteis, animais e ídolos numa parede da área do templo, na Jerusalém apóstata (Ez 8:10), e fala-se da simbólica Oolibá (representando a infiel Jerusalém) como vendo entalhadas numa parede imagens de caldeus, pintadas de vermelhão, um pigmento de vermelho vivo. — Ez 23:14; compare isso com Je 22:14.

Relação com o Cristianismo. Paulo era testemunha do esplendor artístico de Atenas, o qual girava em torno da adoração dos deuses e deusas gregos, e ele mostrou a ouvintes ali quão ilógico era que humanos, que devem a sua vida e existência ao verdadeiro Deus e Criador, devessem imaginar que "o Ser Divino seja semelhante a ouro, ou prata, ou pedra, semelhante a algo esculpido pela arte e inventividade do homem". (At 17:29) Demonstrou assim novamente que a beleza artística, não importa quão impressionante ou atraente, por si só não recomenda nenhuma religião como a adoração verdadeira. — Veja Jo 4:23, 24.

Não há registro nem evidência existente de obras de arte entre os cristãos do primeiro século EC. Foi somente no segundo e no terceiro séculos EC que apareceram algumas pinturas e esculturas nas catacumbas, atribuídas a cristãos nominais. Depois da união de Igreja e Estado, no quarto século, porém, a arte começou a receber um destaque que com o tempo se igualava ao que recebia nas religiões pagãs, e muitas vezes se relacionava com tais religiões ou era uma imitação direta delas, tanto nos simbolismos como nas formas. Louis Réau, que ocupou a cadeira de História da Arte da Idade Mé-

dia na Universidade de Sorbonne, na França, demonstra na sua obra *Iconographie de l'art chrétien* (Iconografia da Arte Cristã, 1955, Vol. I, p. 10) que tal paganismo há muito tem sido reconhecido pelos historiadores da arte, e que a responsabilidade disso não pode ser atribuída apenas aos artistas, mas também às diretrizes seguidas pela própria igreja. Ele salienta (p. 50) que, em vez de realmente converter os pagãos das suas antigas práticas e formas de adoração, a igreja preferiu respeitar "os costumes ancestrais e continuá-los sob outro nome".

De modo que não surpreende encontrar os signos do zodíaco, tão destacados na antiga Babilônia, exibidos em catedrais, tais como a de Notre Dame de Paris, onde aparecem na porta esquerda e cercam Maria na enorme rosácea situada no centro. (Veja Is 47:12-15.) De modo similar, um livro-guia da catedral de Auxerre, também na França, declara que na entrada central da catedral "o escultor misturou ali certos heróis pagãos: um Eros [deus grego do amor] nu e dormindo . . . um Hércules e um Sátiro [um dos demiurgos gregos]! O registro na parte inferior à direita representa a parábola do Filho Pródigo."

Similarmente, na entrada da Catedral de São Pedro, em Roma, não só aparece a figura de Cristo e da "Virgem", mas também de Ganimedes "levado pela águia" para tornar-se o copeiro de Zeus, rei dos deuses, e de "Leda [que deu à luz Castor e Pólux], fecundada pelo cisne" Zeus. Comentando adicionalmente tal influência pagã, Réau pergunta: "Mas o que se deve dizer então do Juízo Final da Capela Sistina, a principal capela do Vaticano, onde se vê o Cristo nu, de Miguel Ângelo, emitir um relâmpago igual a um trovejante Júpiter [o romano pai dos deuses] e os Malditos cruzarem o Estige [o rio através do qual os gregos criam que os mortos eram transportados] na barca de Caronte?" Conforme ele declara: "Um exemplo provindo de tão alto [isto é, aprovado pelo papado] não poderia deixar de ser seguido."

Conforme se viu, a arte não recebia grande atenção por parte do Israel carnal, e está virtualmente ausente dos registros da primitiva congregação do Israel espiritual do primeiro século EC. Em vez disso, era no campo da literatura que eles sobressaíam a todos os outros povos, sendo usados por Deus para produzir uma obra de sublime beleza, não apenas em forma, mas principalmente em conteúdo: a Bíblia. Os escritos inspirados deles são "como maçãs de ouro em esculturas de prata", com verdades cristalinas de tal brilho, que rivalizam com as melhores joias, e com descrições que transmitem visões e cenas duma grandiosidade e beleza além da capacidade de artistas humanos retratarem. — Pr 25:11; 3:13-15; 4:7-9; 8:9, 10.

ÁRTEMAS. Companheiro que Paulo pensou em enviar a Tito, em Creta (Tit 3:12), talvez como substituto, para que Tito se pudesse juntar a Paulo em Nicópolis. Visto que Paulo devia fazer a escolha entre Ártemas e Tíquico, é evidente que Ártemas era muito estimado, conforme indicado pelas observações de Paulo a respeito de Tíquico, em Efésios 6:21, 22.

ÁRTEMIS. A deusa-virgem grega da caça é conhecida como Ártemis; ela era identificada pelos romanos com Diana. Equipada de arco e flechas, esta Ártemis é retratada como perseguindo a caça, especialmente veados. Embora os gregos identificassem a sua própria Ártemis com a Ártemis de Éfeso, adorada em cidades por toda a Ásia Menor, esta última tem pouco a ver com a deidade grega da mitologia clássica. (At 19:27) A Ártemis efésia era uma deusa da fertilidade, representada como sendo adornada com o que tem sido identificado de forma variada como múltiplos seios, ovos e os testículos de touros sacrificados. A metade inferior do

A Ártemis efésia, deusa da fertilidade; a cabeça é cercada por grifos, e abaixo da grinalda em volta do pescoço aparecem signos do zodíaco.

corpo dela, parecida a uma múmia, era adornada com diversos símbolos e animais.

A Ártemis adorada em Éfeso tem sido intimamente relacionada com deusas destacadas de outros povos, e tem-se sugerido que elas têm origem comum. *A Dictionary of the Bible* (Um Dicionário da Bíblia, Vol. I, p. 605), observa: "Ártemis apresenta analogias tão próximas à Cibele frígia, e a outros enfoques femininos do poder divino em países asiáticos, tais como a Ma capadócia, a Astarteia (Astarte) ou Astarote fenícia, a Atárgatis e a Milita sírias, de forma a sugerir que todas estas são simples variações de uma concepção religiosa fundamental, apresentando, em países diferentes, certas diferenças, devido ao desenvolvimento variado, segundo as circunstâncias locais e o caráter nacional." — Editado por J. Hastings, 1904.

Os antigos classificavam o templo de Ártemis de Éfeso como uma das sete maravilhas do mundo. Era uma estrutura imponente, feita de cedro, cipreste, mármore branco e ouro.

Para as grandes festas realizadas no mês de artemísio (março-abril), os visitantes, às centenas de milhares, chegavam a Éfeso de toda a Ásia Menor. Uma modalidade dessa celebração era a procissão religiosa, com a imagem de Ártemis sendo levada num desfile pela cidade, de forma muito jubilosa.

A fabricação de santuários de prata, de Ártemis, mostrou-se um empreendimento lucrativo para Demétrio e outros prateiros efésios. Portanto, quando a pregação do apóstolo Paulo, em Éfeso, fez com que um considerável número de pessoas abandonasse a adoração impura dessa deusa, Demétrio incitou os outros artífices, dizendo-lhes que a pregação de Paulo não somente representava uma ameaça à sua segurança financeira, mas também havia o perigo de a adoração da grande deusa Ártemis ficar reduzida a nada. Isto culminou num motim finalmente disperso pelo escrivão da cidade. — At 19:23-41; veja ÉFESO.

ARTESÃO. Veja ARTÍFICE.

ARTÍFICE. Alguém hábil em trabalhos manuais ou artesanais. A palavra hebraica *hha·rásh* é mais frequentemente traduzida pelo termo geral de "artífice", mas, por exemplo, quando ocorre em conjunto com determinado material, é vertida mais especificamente por "trabalhador em madeira e metal" (De 27:15), "trabalhadores em madeira e trabalhadores em pedra" (2Sa 5:11), "escultor de ferro", "escultor de madeira" (Is 44:12, 13), também por "ferreiro" (1Sa 13:19) e "fabricantes". (Is 45:16) Ilustrando ainda mais as muitas especialidades que vêm sob a classificação de "artesanato" é a descrição de Bezalel, o qual, junto com Ooliabe, trabalhava com metais, pedras preciosas e madeira, e era tecelão e tintureiro, perito "em toda sorte de artesanato". — Êx 35:30-35; veja também 2Rs 12:11, 12.

Muitos ofícios, tais como a ferramentaria, a carpintaria, a fabricação de tijolos, a fiação, a tecelagem, o acabamento de tecidos, e a fabricação de cerâmica e de joias, eram antigamente simples tarefas domésticas realizadas por homens e mulheres comuns. A vida comunal estabelecida, porém, ocasionou a especialização. Mesmo já antes do Dilúvio, certos homens eram conhecidos como artífices especializados. (Gên 4:21, 22) Nabucodonosor levou cativos artífices junto com os príncipes e os engenheiros militares, de Jerusalém para Babilônia, em 617 AEC. (2Rs 24:14, 16; Je 24:1; 29:2) Em algumas cidades, os artífices de determinado ofício moravam juntos no mesmo bairro, onde com o tempo se associavam em grêmios e se tornaram conhecidos pela sua profissão, e exerciam grande influência nos assuntos da cidade. (Ne 3:8, 31, 32; 11:35; Je 37:21; At 19:24-41) Não foram muito bem preservados os pormenores sobre como esses artífices especializados exerciam sua profissão, exceto nos escritos e nas obras de arte procedentes do Egito, e que descrevem e ilustram vividamente os diversos artífices em ação.

A proibição da idolatria, incorporada na Lei de Moisés, mantinha os judeus afastados da maior parte da então comum arte de fabricar estatuetas e similares objetos de devoção. (Êx 20:4; De 4:15-18; 27:15) De fato, a adoração de imagens e o desenvolvimento da arte e da escultura avançaram lado a lado em nações tais como a Assíria e a Babilônia. (Sal 115:2, 4-8; Is 40:19, 20; 44:11-20; 46:1, 6, 7; Je 10:2-5) Demétrio e seus coartífices (ou: artesãos; gr.: *te·khní·tai*), em Éfeso, ganhavam a vida por fabricar santuários de prata para Ártemis. — At 19:24-27.

Quanto a considerações pormenorizadas dos diversos ofícios, veja tópicos específicos, tais como BORDADO; CARPINTEIRO; CORANTES, TINGIR; CURTIDOR; ESCULTURA; FIAÇÃO; OLEIRO; PEDREIRO; TECELAGEM; TIJOLO; TRABALHADOR EM METAL.

ARUBOTE [Janelas]. Uma cidade que serviu de centro administrativo sob um dos 12 prepostos designados pelo Rei Salomão para prover alimentos à casa real. Ali atuava o filho de Hesede, supervisionando Socó e a terra de Héfer. (1Rs 4:7, 10) Arubote é atualmente identificada com a moderna ʽArraba, situada perto de Dotã, e a cerca de 14 km ao N de Samaria, portanto, no território de Manassés.

ARUMÁ [Altura; Lugar Exaltado]. Uma cidade no território de Efraim, na qual morava Abimeleque, filho de Jerubaal, e da qual lançou seu ataque contra os siquemitas. (Jz 9:41) É experimentalmente identificada com Khirbet el-ʽOrmah (Horvat ʼel-

ʽUrmeh), a cerca de 8 km ao SE de Siquém. Alguns sugerem que se trata de Ruma, mencionada em 2 Reis 23:36. — Veja RUMA.

ARVADE. Na endecha profética de Ezequiel a respeito de Tiro faz-se referência a homens de Arvade, que serviam como exímios remadores na marinha de Tiro e como valentes guerreiros no seu exército. (Ez 27:8, 11) Arvade é identificada com a pequena ilha rochosa hoje conhecida como Arwad, situada a uns 3 km ao largo da costa da Síria setentrional, a cerca de 186 km ao NNE de Tiro. Os habitantes eram descendentes de Canaã. — Gên 10:15, 18.

ARVADEU [De (Pertencente a) Arvade]. Membro da família descendente de Cã e que evidentemente habitou Arvade, uma ilha ao largo da costa setentrional da Síria. (Gên 10:6, 15, 18; 1Cr 1:16) A única outra menção deles ocorre na referência de Ezequiel a arvadeus como exímios marujos e valentes soldados para Tiro. — Ez 27:8, 11.

ÁRVORE GRANDE [hebr.: *ʼe·láh; ʼe·lóhn*], **ÁRVORE MACIÇA** [hebr.: *ʼal·láh, ʼal·lóhn*]. Estas palavras hebraicas são diversamente traduzidas por "carvalho", "azinheira" e "olmeiro" na edição revista e corrigida da versão *Almeida,* e também por "arvoredo" e "terebinto" na edição atualizada desta versão. Entretanto, muitas autoridades reconhecem que estas palavras talvez se aplicassem nos tempos bíblicos simplesmente a árvores grandes em geral.

Em Amós 2:9, os amorreus foram comparados a "cedros" quanto à altura e a "árvores maciças" quanto ao vigor. Estas "árvores maciças" eram especialmente abundantes em Basã, ao L do Jordão, e são usadas em comparações junto com os cedros do Líbano. (Is 2:13; Za 11:1, 2) Da sua madeira faziam-se remos. (Ez 27:6) Débora foi enterrada debaixo de tal árvore em Betel, o que resultou no nome de Alom-Bacute, que significa "Árvore Maciça de Choro". (Gên 35:8) A localização de tais árvores em morros e colinas tornava-as lugares populares de sombra, onde os seguidores da adoração falsa se empenhavam em práticas idólatras. — Os 4:13.

Sem dúvida, as árvores maciças de Basã incluíam o carvalho. Os carvalhos, famosos pela sua resistência e força, atingem uma idade muito elevada. Diversas espécies de carvalhos continuam a crescer em Basã, bem como nas partes altas de Haurã, Gileade, Galileia e Líbano. Alguns deles são sempreverdes, ao passo que outros são decíduos (quer dizer, perdem as folhas no outono). Seu fruto, a bolota, encontra-se dentro dum receptáculo e é rico em tanino. Acredita-se que a cor para os panos 'carmíneos' usados no santuário (Êx 25:4; 26:1) fosse obtida duma cochonilha que infesta os ramos de certa espécie de carvalho. — Veja CORANTES, TINGIR.

Uma árvore considerada como provavelmente estando entre "as árvores grandes" da Bíblia é o terebinto (*Pistacia palaestina* ou *Pistacia atlantica*). (Gên 12:6; 14:13) É uma árvore comum na Palestina, e ela tem um tronco grosso e ramos extensos. Algumas variedades dele podem atingir a altura de até 15 m, provendo uma excelente sombra. Por meio de incisões feitas na casca, pode-se obter uma resina aromática, da qual se produz a terebintina.

ÁRVORE OLEAGINOSA (OLEASTRO) [hebr.: *ʽets shé·men*]. A identificação desta árvore é duvidosa. A expressão hebraica indica uma árvore de "madeira gordurosa", rica em óleo ou em uma substância similar. Por muito tempo tem-se achado ser ela o oleastro (*Elaeagnus angustifolia*), uma árvore pequena ou arbusto, comum na Palestina, com folhas verde-acinzentadas, similares às da oliveira, e que produz um fruto do qual se obtém óleo, muito inferior ao azeite da oliveira. Embora sua madeira seja dura e de grão fino, tornando-a adequada para entalhes, dificilmente se parece ajustar à descrição do "oleastro" em 1 Reis 6:23, 31-33. Ali se declara que, na construção do templo, os dois querubins, cada um com a altura de 4,5 m, bem como as portas do Santíssimo e as ombreiras "quadradas" da entrada principal do templo, foram feitos de madeira de "oleastro". O oleastro parece pequeno demais para se enquadrar adequadamente nestes requisitos.

A versão *Almeida* e a do Pontifício Instituto Bíblico mencionam madeira de oliveira em 1 Reis 6:23, e sugere-se que os querubins talvez fossem feitos de diversas peças juntadas, visto que o tronco curto da oliveira não fornece madeira de grande comprimento. Todavia, o fato de a oliveira ser mencionada como distinta da árvore oleaginosa (oleastro) em Neemias 8:15 parece excluir esta sugestão.

Por este motivo, alguns peritos recomendam o pinheiro-de-alepo (*Pinus halepensis*), que acreditam ser talvez chamado de árvore oleaginosa por produzir alcatrão e terebintina. Este alto pinheiro é uma das mais comuns sempre-verdes da Palestina, e há evidência que mostra que a região em torno de Jerusalém antigamente tinha uma grande floresta dele. Ele atinge a altura de 20 m, com casca lisa, cinzenta, agulhas de um verde claro e pinhas de marrom-avermelhado. Sua madeira é considerada de qualidade quase igual à do cedro. Portanto, esta árvore poderia ajustar-se às necessidades da construção do templo; todavia, em vista da falta de evidência positiva, a *Tradução do Novo Mundo* deverá traduzir a expressão hebraica apenas por "árvore oleaginosa".

Os ramos da árvore oleaginosa, junto com os da oliveira, da murta e da palmeira, eram usados em Jerusalém na Festividade das Barracas. (Ne 8:15)

A árvore oleaginosa é também uma da árvores preditas a embelezar o ermo, na profecia de Isaías sobre a restauração. — Is 41:19.

ÁRVORE RESINOSA [hebr.: *gó·fer*]. Uma árvore, cuja madeira Noé usou na construção da arca, mas que não pode ser identificada com qualquer grau de certeza. (Gên 6:14) A versão *Almeida,* edição revista e corrigida, simplesmente translitera o nome hebraico. À base da similaridade entre este nome hebraico e o termo hebraico para "alcatrão" ("betume", *Al;* hebr.: *kó·fer*), alguns a relacionam com algum tipo de árvore resinosa. Os peritos geralmente preferem o cipreste, que é uma árvore muito durável, extremamente resistente à decomposição. — Veja CIPRESTE.

ÁRVORES [hebr.: *'ets;* gr.: *dén·dron*]. A grande variação no clima da Palestina e das terras vizinhas tornou possível o crescimento mui diversificado de árvores, desde os cedros do Líbano até as tamareiras de Jericó, e as giestas-das-vassouras do deserto. Cerca de 30 diferentes espécies de árvores são mencionadas na Bíblia, e estas são consideradas nesta publicação sob o respectivo nome da árvore.

O problema de se identificar a árvore específica indicada pela palavra hebraica ou grega original é frequentemente difícil, e, em vários casos, a identificação é apenas uma tentativa. Tal identificação depende do grau de descrição fornecida no próprio registro bíblico a respeito das características da árvore (às vezes indicada pelo significado da raiz da qual o nome deriva), e da comparação dessa descrição com as árvores que se sabe que agora crescem nas terras bíblicas, especialmente nas regiões indicadas no texto bíblico, quando estas são assim mencionadas. Ajuda adicional provém dum estudo de palavras cognatas (isto é, de palavras que, por sua forma, evidenciam ser aparentadas e derivar da mesma raiz ou fonte original) em outras línguas, tais como o árabe ou o aramaico. Em alguns casos, parece ser mais sábio simplesmente transliterar o nome, como, por exemplo, no caso da árvore chamada algum.

Conforme salientam Harold e Alma Moldenke, no seu livro *Plants of the Bible* (Plantas da Bíblia, 1952, pp. 5, 6), muitas das árvores agora encontradas na Palestina talvez não crescessem ali nos tempos bíblicos, visto que, conforme declaram, "a flora muda, especialmente em regiões como a Palestina e o Egito, onde o homem, notório por sua aptidão de transtornar os equilíbrios delicadamente ajustados da natureza, tem estado muito ativo" durante milhares de anos. Declaram adicionalmente: "Muitas plantas que cresciam em abundância na Terra Santa ou nos países das cercanias, nos tempos bíblicos, não mais existem ali, ou, então, crescem em números muito menores." Alguns tipos foram exterminados ou grandemente diminuídos pelo excessivo cultivo da terra ou pela devastação das florestas devido às forças invasoras da Assíria, de Babilônia, prosseguindo até às de Roma. (Je 6:6; Lu 19:43) A destruição de árvores e florestas permitiu que o solo fértil fosse levado pela chuva e isso resultou em aridez e desolação, em muitas regiões.

Já nos dias de Abraão, árvores foram alistadas num contrato de transferência de propriedade. — Gên 23:15-18.

Na Lei. Mais tarde, Jeová Deus conduziu Israel a Canaã, uma terra de "árvores para alimento em abundância". Prometeu prover a necessária chuva, se Israel lhe obedecesse, e requereu que se reservasse um décimo dos frutos para o uso do santuário e do sacerdócio. (Ne 9:25; Le 26:3, 4; 27:30) Quando invadiram a terra de Canaã, os israelitas receberam instruções de não destruir árvores frutíferas ao atacar cidades, embora, séculos mais tarde, os reis de Judá e de Israel fossem autorizados por Deus a devastar as 'árvores boas' do reino de Moabe. A razão parece ser que Moabe ficava fora da Terra da Promessa. Tratava-se duma guerra punitiva contra Moabe, e a ação israelita visava a proteção contra a revolta ou a retaliação moabita. (De 20:19, 20; 2Rs 3:19, 25; compare isso com Je 6:6.) Ao plantar uma árvore, o dono não devia comer os frutos dela durante os primeiros três anos, e, no quarto ano, os frutos deviam ser devotados ao uso do santuário. (Le 19:23-25; compare isso com De 26:2.) Depois disso, os primeiros frutos maduros anuais deviam ser semelhantemente dedicados. — Ne 10:35-37.

Uso Figurativo. No jardim do Éden, Deus utilizou duas árvores com objetivos simbólicos: a "árvore da vida" e "a árvore do conhecimento do que é bom e do que é mau". Não respeitar o decreto de Deus referente a esta última árvore resultou na queda do homem. — Gên 2:9, 16, 17; 3:1-24.

O significado da "árvore do conhecimento do que é bom e do que é mau", e da restrição baseada em seu fruto, muitas vezes tem sido incorretamente relacionado com o ato sexual por parte do primeiro casal humano. Este conceito é refutado pela ordem expressa de Deus a eles, como homem e mulher: "Sede fecundos e tornai-vos muitos, e enchei a terra." (Gên 1:28) Antes, por representar "o conhecimento do que é bom e do que é mau", e pela declaração de Deus, decretando-a fora dos limites para o casal humano, a árvore tornou-se símbolo do direito de Deus, de determinar ou estabelecer para o homem os padrões do que é "bom" (aprovado por Deus) e do que é "mau" (condenado por Deus). Constituía, assim, uma prova do respeito do homem pela posição de seu Criador e da disposição do homem de permanecer dentro da área de liberdade decretada por Deus, área que, de forma alguma, era

restritiva, e que permitia o maior usufruto da vida humana. Por conseguinte, transpor os limites da área proibida, por comer da "árvore do conhecimento do que é bom e do que é mau", seria uma invasão do domínio e da autoridade de Deus, ou uma revolta contra estes. — Veja SOBERANIA.

As árvores eram também usadas para simbolizar pessoas, governantes e reinos, como na profecia que assemelhou a queda de Faraó e sua massa de gente ao corte dum majestoso cedro (Ez 31), bem como na profecia de Daniel relativa à enorme árvore que representava o domínio "no reino da humanidade". (Da 4:10-26) O homem justo é assemelhado a uma árvore plantada junto a correntes de água (Sal 1:3), cuja folhagem é luxuriante e cujos frutos continuam a crescer até mesmo na seca. — Je 17:8.

A promessa de que os dias do povo restaurado de Deus serão como os duma árvore (Is 65:22) torna-se mais significativa pelo fato de que algumas árvores da Palestina vivem séculos, até mesmo mil anos ou mais. Na visão de Ezequiel, uma corrente que fluía do templo visionário estava perfilada de árvores frutíferas, de folhas curativas, e uma visão similar é apresentada no livro de Revelação. (Ez 47:7, 12; Re 22:2, 14) A expressão "árvore da vida" é usada com respeito à verdadeira sabedoria, aos frutos do justo, à realização de uma coisa desejada, e à calma da língua; também é associada com a coroa da vida. (Pr 3:18; 11:30; 13:12; 15:4; Re 2:7, 10) Menciona-se árvores em associação com as condições frutíferas, pacíficas e jubilosas, que resultam da realeza de Jeová e da restauração de seu povo. — 1Cr 16:33; Sal 96:12; 148:9; Is 55:12; Ez 34:27; 36:30.

Jesus usou árvores em algumas das suas ilustrações, destacando a necessidade de se produzir frutos em verdadeira justiça, como João, o Batizador, fizera antes dele. (Mt 3:10; 7:15-20) Visto que as árvores frutíferas eram tributadas na Palestina, naquele tempo, uma árvore improdutiva (virtualmente morta) era uma carga indesejável para o proprietário, e, por isso, devia ser cortada e destruída. (Lu 13:6-9) Em Judas 12, as pessoas imorais que se infiltram na congregação cristã são comparadas a árvores infrutíferas no outono, que já morreram duas vezes. Serem descritas como "duas vezes mortas" talvez seja um modo enfático de expressar que elas estão completamente mortas. Ou, poderia significar que estão mortas de dois pontos de vista. Elas (1) são estéreis ou infrutíferas, e (2) estão literalmente mortas, não possuindo nenhuma vitalidade.

A palavra hebraica para árvore é também usada com relação à estaca ou poste em que se pendurava um corpo. (Gên 40:19; De 21:22, 23; Jos 8:29; Est 2:23) Ao aplicar Deuteronômio 21:23, o apóstolo Paulo usou a palavra grega *xý·lon* (madeiro). — Gál 3:13; veja ESTACA DE TORTURA; árvores específicas, por nome.

ARZA. Mordomo da casa de Elá, rei de Israel (c. 952 AEC), sendo que foi na casa de Arza, em Tirza, que o rei estava "bebendo até ficar bêbedo" quando foi assassinado por Zinri. — 1Rs 16:9, 10.

ÁS, CONSTELAÇÃO DE. O fato de que as palavras hebraicas *'Ash* e *'Á·yish,* bem como outros termos, são usados em associação com sol, estrelas e céu, em ambos os casos indica que se referem a alguma constelação celeste. (Veja Jó 9:7-9; 38:32, 33.) Atualmente é impossível especificar a que constelação se referem, e assim é mais seguro transliterar o nome (como no nosso verbete), em vez de traduzir o hebraico por nomes específicos, tais como "Arcturo" (gr.: *Ar·ktoú·ros,* que literalmente significa "Guardião da Ursa") (*So*), ou "Ursa" (*Al*).

O fato de Jó 38:32 mencionar Ás "ao lado dos seus filhos" reforça a base para se crer que envolvia uma constelação. A Ursa Maior é a constelação mais frequentemente sugerida, com sete estrelas principais, que poderiam ser "seus filhos". O ponto importante no texto não é a identificação precisa da constelação, mas a questão ali suscitada: "Acaso podes guiá-los?" Jeová Deus incutiu assim em Jó a sabedoria e o poder do Criador, visto que é totalmente impossível ao homem governar os movimentos desses imensos corpos estelares.

ASA.

1. O terceiro rei de Judá depois de se dividir a nação em dois reinos. Asa era filho de Abijão (Abias) e neto de Roboão. Ele reinou por 41 anos (977-937 AEC). — 1Rs 15:8-10.

O Zelo de Asa pela Adoração Pura. Judá e Benjamim haviam mergulhado na apostasia durante os 20 anos após a divisão da nação em dois reinos. Asa, "igual a Davi, seu antepassado", demonstrou ter zelo pela adoração pura e empreendeu corajosamente eliminar do país os homens que se prostituíam no serviço dum templo, e os ídolos. Removeu sua avó, Maacá, da posição duma espécie de 'primeira dama' do país, por ela ter feito "um ídolo horrível" para o poste sagrado, ou Axerá, e queimou o ídolo religioso. — 1Rs 15:11-13.

O registro em 2 Crônicas 14:2-5 declara que Asa "removeu os altares estrangeiros e os altos, e destroçou as colunas sagradas, e cortou os postes sagrados". No entanto, 1 Reis 15:14 e 2 Crônicas 15:17 indicam que ele 'não removeu os altos'. Por conseguinte, pode ser que os altos a que o relato anterior de Crônicas se refere fossem os da adoração pagã adotada, que infetava Judá, ao passo que o relato de Reis se refere aos altos em que o povo se empenhava na adoração a Jeová. Mesmo depois de ser

erguido o tabernáculo e do posterior estabelecimento do templo, ocasionalmente se ofereciam sacrifícios a Jeová em altos, o que era aceitável a Ele em circunstâncias especiais, como nos casos de Samuel, Davi e Elias. (1Sa 9:11-19; 1Cr 21:26-30; 1Rs 18:30-39) Todavia, o lugar costumeiro, aprovado para sacrifícios, era o autorizado por Jeová. (Núm 33:52; De 12:2-14; Jos 22:29) Formas impróprias de adoração nos altos talvez tenham continuado, apesar da remoção dos altos pagãos, talvez porque o rei não procurou eliminá-las com o mesmo vigor com que removeu os locais pagãos. Ou é possível que Asa realmente tenha feito a completa remoção de todos os altos; mas, neste caso, estes surgiram de novo no decorrer do tempo, e não haviam sido removidos no término de seu reinado, o que permitiu que fossem despedaçados pelo seu sucessor, Jeosafá.

O zelo de Asa pela adoração correta trouxe bênçãos de paz da parte de Jeová durante os primeiros dez anos de seu reinado. (2Cr 14:1, 6) Mais tarde, Judá foi atacada por uma força de um milhão de guerreiros, sob Zerá, o etíope. Embora grandemente sobrepujado em número, Asa saiu ao encontro dos invasores em Maressa, a cerca de 38 km ao OSO de Jerusalém, na baixada da Judeia. Sua fervorosa oração, antes de a batalha ser travada, reconhecia o poder de libertação de Deus e suplicava a ajuda de Jeová, dizendo: "Em ti nos estribamos e em teu nome viemos contra essa massa de gente. Ó Jeová, tu és o nosso Deus. Não deixes que algum homem mortal retenha força contra ti." O resultado foi a vitória total. — 2Cr 14:8-15.

Depois disso, o profeta Azarias veio ao encontro de Asa, lembrando-lhe: "Jeová está convosco enquanto mostrardes estar com ele", e, "se o abandonardes, ele vos abandonará". Relembra a destrutiva luta dessa nação quando apartada de Jeová, e insta com Asa a que continue corajosamente em suas atividades a favor da adoração pura. (2Cr 15:1-7) A pronta resposta de Asa e seu fortalecimento da nação no verdadeiro serviço de Jeová resultam em que grande número de pessoas do reino setentrional abandonam aquela região para participar numa grandiosa assembleia em Jerusalém, no 15.º ano do governo de Asa (963 AEC), assembleia em que se faz um pacto, declarando a determinação do povo de buscar a Jeová, e estabelecendo a pena de morte para aqueles que não guardarem tal pacto. — 2Cr 15:8-15.

Intriga e Guerra Contra Baasa. O Rei Baasa, de Israel, passou a bloquear o caminho de qualquer pessoa inclinada a voltar a Judá, por fortificar a cidade fronteiriça de Ramá, situada na estrada principal para Jerusalém e apenas a curta distância ao N daquela cidade. Asa, por algum processo de raciocínio humano, ou devido a acatar maus conselhos, deixou então de estribar-se unicamente em Jeová, e recorreu à diplomacia e a manobras conspiratórias para remover tal ameaça. Tomou os tesouros do templo, e os da casa real, e os enviou como suborno ao Rei Ben-Hadade I, da Síria, a fim de induzi-lo a desviar a atenção de Baasa mediante um ataque contra a fronteira N de Israel. Ben-Hadade I aceitou isso, e sua incursão contra cidades israelitas ao N interrompeu a obra de construção de Baasa, e provocou a retirada de suas forças de Ramá. Asa recrutou então todo o potencial humano disponível no inteiro reino de Judá, e removeu todos os estoques de materiais de construção de Baasa, usando-os para reforçar as cidades de Geba e Mispá. — 1Rs 15:16-22; 2Cr 16:1-6.

Por causa disso, Asa se viu confrontado com Hanani, o vidente, que ressaltou a incoerência de Asa em não se estribar no Deus que o havia libertado da enorme força etíope, lembrando a Asa que, "quanto a Jeová, seus olhos percorrem toda a terra, para mostrar a sua força a favor daqueles cujo coração é pleno para com ele". Por causa de sua tolice, Asa enfrentaria então guerras contínuas. Ressentido de tal correção, Asa encarcerou injustamente a Hanani e mostrou-se opressivo para com outros do povo. — 2Cr 16:7-11.

A declaração em 2 Crônicas 16:1, de que Baasa subiu contra Judá "no trigésimo sexto ano do reinado de Asa", tem suscitado algumas dúvidas, visto que o governo de Baasa, que começou no terceiro ano de Asa e que durou apenas 24 anos, já tinha terminado uns 10 anos antes do 36.º ano do governo de Asa. (1Rs 15:33) Ao passo que alguns sugerem ter havido um erro de escriba e creem que a referência seja ao 16.º ou 26.º ano do reinado de Asa, não é preciso presumir que houve erro para harmonizar os relatos. Comentadores judaicos citam o *Seder Olam,* que sugere que o 36.º ano foi contado desde a existência do reino separado de Judá (997 AEC), e correspondia ao 16.º ano de Asa (Roboão governando 17 anos, Abias 3 anos e Asa estando então no seu 16.º ano). (*Soncino Books of the Bible* [Livros da Bíblia, de Soncino], Londres, 1952, n. sobre 2Cr 16:1.) Este era também o ponto de vista do arcebispo Ussher. Assim, também, a aparente discrepância entre a declaração em 2 Crônicas 15:19, no sentido de que, quanto à "uma guerra, não ocorreu até o trigésimo quinto [realmente o décimo quinto] ano do reinado de Asa", e a declaração em 1 Reis 15:16, no sentido de que "sucedeu haver mesmo guerra entre Asa e Baasa, rei de Israel, em todos os seus dias", pode ser explicada no sentido de que, uma vez iniciados os conflitos entre os dois reis, eles depois foram contínuos, assim como Hanani predissera. — 2Cr 16:9.

Doença e Morte. Os últimos três anos de Asa trouxeram-lhe sofrimento devido a uma enfermi-

dade dos pés (talvez gota) e ele insensatamente procurou antes a cura física do que a espiritual. Ao morrer, foi-lhe dado um enterro honroso no túmulo que ele mesmo preparara na Cidade de Davi. — 1Rs 15:23, 24; 2Cr 16:12-14.

Apesar da falta de sabedoria e de perspicácia espiritual que ele ocasionalmente demonstrava, as boas qualidades de Asa, e manter-se ele livre da apostasia, evidentemente pesavam mais do que seus erros, e ele é considerado um dos reis fiéis da linhagem de Judá. (2Cr 15:17) O reinado de Asa, de 41 anos, coincidiu em parte ou em todo com os reinados de oito reis de Israel: Jeroboão, Nadabe, Baasa, Elá, Zinri, Onri, Tibni (que governou uma parte de Israel em oposição a Onri) e Acabe. (1Rs 15:9, 25, 33; 16:8, 15, 16, 21, 23, 29) Ao morrer Asa, seu filho Jeosafá tornou-se rei. — 1Rs 15:24.

2. Filho do levita Elcana e pai de Berequias, alistado como morando "nos povoados dos netofatitas" após o retorno do exílio babilônico. — 1Cr 9:16.

ASÃ [possivelmente: Fumaça]. Uma cidade na Sefelá ou terra baixa de Judá. Originalmente designada a Judá, foi depois concedida a Simeão, porque o território de Judá era grande demais. (Jos 15:42; 19:7, 9; 1Cr 4:32) De Simeão passou para a família levita dos coatitas. (1Cr 6:54, 59) Primeiro Samuel 30:30 menciona "Borasã" como uma das cidades na região geral à qual Davi enviou depojos depois da sua vitória sobre os amalequitas, e alguns acham que esta cidade seja Asã. Em Josué 21:16 apresenta-se a lista das cidades entregues aos coatitas, correspondente àquela de 1 Crônicas 6:59, mas na lista de Josué aparece "Aim" em lugar de Asã. A obra *Soncino Books of the Bible* (Livros da Bíblia, de Soncino, Londres, 1950), comentando este texto, sugere que o nome inteiro da cidade talvez fosse Aim-Asã.

Muitos identificam Asã com Khirbet ʽAsan, situada a cerca de 2,5 km ao NO da moderna Berseba, ao lado de Nahal ʽAshan. Yohanan Aharoni sugere a identificação de Asã com Tel Bet Mirsham, a 25 km a NNE de Berseba.

ASAEL [Deus Fez].

1. Filho de Zeruia, irmã ou meia-irmã de Davi, e irmão de Abisai e Joabe; portanto, sobrinho de Davi. (1Cr 2:15, 16) Honrado por estar entre os 30 guerreiros notáveis sob Davi, Asael era especialmente famoso por sua ligeireza, "como uma das gazelas que há no campo aberto". (2Sa 2:18; 23:24) Isto mostrou ser sua desgraça. Após o teste de combate junto ao reservatório de Gibeão, e a subsequente derrota das forças israelitas sob Abner, Asael perseguiu persistentemente o fugitivo Abner. Depois de instar duas vezes com Asael para que desistisse, o poderoso Abner enfiou o conto da sua lança no abdome de Asael, e Asael morreu na hora. Embora o irmão de Asael, Joabe, finalmente recolhesse as forças judias em resposta aos apelos de Abner, a morte de Asael causou amargura a Joabe, de modo que, numa oportunidade posterior, ele ardilosamente se colocou em posição para matar Abner com a espada. — 2Sa 2:12-28; 3:22-27.

Em 1 Crônicas 27:7 alista-se Asael como comandante de uma divisão no rodízio mensal de tropas. Visto que Asael morreu antes de Davi se tornar rei sobre todo o Israel, sua menção aqui talvez seja mais com referência à sua casa, representada por seu filho Zebadias, mencionado no texto como sucessor de Asael. Outra sugestão é dada por *The Interpreter's Dictionary of the Bible* (Dicionário Bíblico do Intérprete, editado por G. A. Buttrick, 1962, Vol. 1, p. 244): "É possível que tenhamos aqui o protótipo da milícia davídica, organizada no início da regência judaica do rei, e que esta lista original tenha sido atualizada pela inclusão de Zebadias, filho e sucessor de Asael neste comando." — Veja 1Cr 12.

2. Um dos levitas designados a ensinar a Lei em toda a Judá, a partir do terceiro ano do reinado de Jeosafá (934 AEC). — 2Cr 17:7, 8; compare isso com De 33:8-10.

3. Comissário que serviu no templo durante o reinado de Ezequias (745-717 AEC), em conexão com as contribuições e os dízimos. — 2Cr 31:13.

ASAFE [Ele (Deus) Ajuntou].

1. Descendente de Levi mediante Gersom. (1Cr 6:39, 43) Durante o reinado do Rei Davi (1077-1038 AEC), Asafe foi nomeado pelos levitas como um dos principais cantores e tocadores de címbalos, acompanhando a Arca à medida que ela era trazida do lar de Obede-Edom para a "Cidade de Davi". (1Cr 15:17, 19, 25-29) Depois disso, Asafe, junto com Hemã e Etã, serviu diante do tabernáculo na regência da música e do canto. (1Cr 6:31-44) Como Hemã e Jedutum (talvez o mesmo que Etã), Asafe é chamado de "visionário" que 'profetizava com a harpa'. — 1Cr 25:1-6; 2Cr 29:30; 35:15.

Os filhos de Asafe continuaram a constituir um grupo especial nos arranjos orquestrais e corais, desempenhando um papel destacado no tempo da inauguração do templo e quando se trouxe a Arca de Sião para o local do templo (2Cr 5:12); no tempo das reformas do Rei Ezequias (2Cr 29:13-15); e no tempo da grande Páscoa celebrada durante o reinado do Rei Josias. (2Cr 35:15, 16) Alguns de seus descendentes também se achavam entre o primeiro grupo que voltou do exílio babilônico para Jerusalém. — Esd 2:1, 41; Ne 7:44.

Os cabeçalhos dos Salmos 50, e de 73 a 83, atribuem estes cânticos a Asafe. Entretanto, parece provável que o nome seja ali usado como se referindo à casa da qual ele era o cabeça paternal, visto

que alguns dos salmos (Sal 79, 80) evidentemente descrevem eventos posteriores aos dias de Asafe.

2. Descendente de Coate, filho de Levi. Seus descendentes eram porteiros no serviço do tabernáculo, no tempo do Rei Davi. — 1Cr 26:1; Núm 16:1.

3. Entre os oficiais do Rei Ezequias (745-717 AEC) menciona-se "Joá, filho de Asafe, o cronista". (2Rs 18:18, 37; Is 36:3, 22) Embora a *Cyclopædia of Biblical Literature* (Ciclopédia de Literatura Bíblica, 1880, Vol. I, p. 233), de John Kitto, aplique o termo "cronista" a Asafe, a maioria dos peritos acham que se aplica a Joá (portanto: Joá ben Asafe, o cronista). Visto que o termo "filho" muitas vezes é usado no sentido de "descendente", alguns sugerem que este Asafe seja o mesmo que o N.º 1.

4. "Guarda do parque", do Rei Artaxerxes, no tempo do retorno de Neemias a Jerusalém (455 AEC). (Ne 2:8) O parque era uma área florestal, talvez no Líbano, que também se achava sob controle persa. O nome hebraico do guarda do parque talvez indique que ele era um judeu que ocupava este cargo oficial, assim como Neemias servira no cargo relativamente importante de copeiro do rei. — Ne 1:11.

ASAÍAS [Jah Fez].

1. Descendente de Merari, terceiro filho de Levi, e cabeça duma casa paterna. Foi um dos chefes entre os levitas, que constituíam parte do grupo de 862 escolhidos para participar em levar a Arca do Pacto para Jerusalém, no tempo da segunda (e bem-sucedida) tentativa de Davi. — 1Cr 6:29, 30; 15:4-12.

2. Um dos maiorais da tribo de Simeão nos dias do Rei Ezequias (745-717 AEC). Encontrava-se entre os simeonitas que participaram em conquistar um rico vale na região de Gedor, até então ocupado por camitas e meunins. — 1Cr 4:36-41.

3. Chamado de "servo do rei", fazia parte duma comissão de cinco, chefiada por Hilquias, a quem o Rei Josias mandara à profetisa Hulda para indagar de Jeová sobre o significado do recém-descoberto livro da Lei (em 642 AEC). — 2Rs 22:3, 8, 12-14; 2Cr 34:20, 21.

4. Primogênito dos silonitas (1Cr 9:1-3, 5), alistado entre os que retornaram de Babilônia após o exílio. Em Neemias 11:5 faz-se menção de Maaseias como "selanita" descendente de Judá, e por causa do sentido similar dos nomes (Maaseias significa "Obra de Jeová") alguns acham serem eles a mesma pessoa e descendente de Selá, filho mais moço de Judá mediante a filha de Sua, o cananeu. — Gên 38:2, 5; veja MAASEIAS N.º 17.

ASAREL. Um dos quatro filhos de Jealelel, da tribo de Judá. — 1Cr 4:16.

ASARELÁ. Filho de Asafe, que serviu nos grupos de serviço de músicos e cantores na casa de Jeová, no tempo de Davi. (1Cr 25:1, 2) É provável que Jesarela, do versículo 14 , seja uma variante do seu nome.

ASBEIA [Faça Eu Alguém Jurar (Prestar Juramento)]. A casa de Asbeia descendia de Selá, filho de Judá, e era famosa pela produção de tecidos finos. (1Cr 4:21) Os Targuns acrescentam que o linho que fazia destinava-se a reis e sacerdotes.

ASBEL, ASBELITAS. Asbel era filho de Benjamim, alistado como terceiro em Gênesis 46:21, mas como segundo em 1 Crônicas 8:1. Em 1728 AEC, ele entrou no Egito junto com a família de Jacó. Parece ser chamado de Jediael em 1 Crônicas 7:6, 10. Os asbelitas, descendentes dele, foram registrados no censo feito nas planícies desérticas de Moabe, por volta de 1473 AEC. — Núm 26:38.

ASBUQUE. Pai do príncipe Neemias, que viveu na mesma época do governador e escritor bíblico, mas não se trata da mesma pessoa. — Ne 3:16.

ASCALOM [possivelmente: Lugar de Pesagem (Pagar)]. Porto do Mediterrâneo e uma das cinco principais cidades filisteias. (Jos 13:3) É identificada com ʽAsqalan (Tel Ashqelon), situada a cerca de 19 km ao NNE de Gaza. A cidade se encontrava num anfiteatro rochoso, de formação natural, cuja parte côncava dava para o Mediterrâneo. A região campestre é fértil, produzindo maçãs, figos e a pequena cebola conhecida como echalota ou cebolinha-branca, que, pelo que parece, deriva seu nome dessa cidade filisteia.

Ascalom foi designada à tribo de Judá e foi capturada por esta, mas, aparentemente, não permaneceu sujeita a ela por muito tempo. (Jz 1:18, 19) Era uma cidade filisteia no tempo de Sansão e de Samuel. (Jz 14:19; 1Sa 6:17) Davi a menciona no seu lamento pela morte de Saul e de Jonatã. (2Sa 1:20) Quando o Rei Uzias conquistou cidades filisteias, Ascalom não foi alistada entre as tomadas. — 2Cr 26:6.

Na profecia de Amós (c. 804 AEC), fez-se a predição da derrota do governante de Ascalom. (Am 1:8) A história secular mostra que, no século seguinte, Tiglate-Pileser III, da Assíria, fez de *Asqaluna* (Ascalom) uma cidade vassala. Jeremias (depois de 647 AEC) proferiu duas profecias que envolviam Ascalom. Embora Jeremias 47:2-7 possa ter tido certo cumprimento quando Nabucodonosor saqueou a cidade, no início de seu reinado (c. 624 AEC), a profecia em Jeremias 25:17-20, 28, 29 indica claramente um cumprimento subsequente à queda de Jerusalém em 607 AEC. A profecia de Sofonias (escrita antes de 648 AEC) também predisse uma

vindoura desolação de Ascalom, junto com outras cidades filisteias, após o que o restante de Judá finalmente ocuparia as "casas de Ascalom". (Sof 2:4-7) Por fim, por volta de 518 AEC, Zacarias proclamou a destruição de Ascalom, em conexão com a desolação de Tiro (332 AEC). — Za 9:3-5.

ASCALONITA [De (Pertencente a) Ascalom]. Habitante da cidade filisteia de Ascalom. — Jos 13:3.

ASCENSÃO. O retorno de Jesus Cristo ao céu, 40 dias após a sua ressurreição.

O cenário da ascensão de Jesus foi o monte das Oliveiras (At 1:9, 12), perto da cidade de Betânia (Lu 24:50), cidade que ficava no lado oriental do monte das Oliveiras. Os que presenciaram a ascensão foram um grupo limitado, os fiéis apóstolos dele. (At 1:2, 11-13) O registro declara que, "enquanto olhavam, foi elevado e uma nuvem o arrebatou para cima, fora da vista deles". Eles continuaram a olhar para o céu, até serem avisados pelos anjos, que os informaram: "Este Jesus, que dentre vós foi acolhido em cima, no céu, virá assim da mesma maneira em que o observastes ir para o céu." — At 1:9-11.

É preciso notar que os anjos referiram-se à "maneira" (gr.: *tró·pos*), não à forma (gr.: *mor·fé*) em que Jesus partiu. À medida que a nuvem o arrebatava, ele se tornava invisível aos olhos humanos. O relato de Atos mostra que a ascensão dele foi sem ostentação ou pompa, discernida apenas por uns poucos seguidores fiéis, e isto só na parte inicial da ascensão. A maneira da sua ascensão era tal que habilitaria os apóstolos a servir de testemunhas deste fato, assim como foram da ressurreição de Jesus. (At 1:3) Portanto, ele não simplesmente 'desapareceu' diante deles, assim como fizera anteriormente diante de dois discípulos em Emaús, ou como o anjo que apareceu a Gideão "desapareceu da sua vista". (Lu 24:31; Jz 6:21, 22) Até certo ponto, sua ascensão foi mais como a do anjo que apareceu a Manoá e sua esposa. Ele mandou que estes preparassem um sacrifício, e, "ao subir a chama do altar para o céu, então o anjo de Jeová subiu na chama do altar enquanto Manoá e sua esposa olhavam". — Jz 13:20.

Visto que Atos 1:3-9 mostra que a ascensão de Jesus ocorreu 40 dias após a sua ressurreição, há um espaço de tempo entre os eventos registrados em Lucas 24:1-49, como ocorrendo no dia da ressurreição de Jesus, e a ascensão de Jesus conforme descrita no versículo 51 deste capítulo. Pode-se também notar que as palavras "começou a ser levado para o céu", que aparecem neste versículo, faltam em alguns manuscritos antigos, e, por isso, são omitidas em algumas traduções modernas (*NE, AT*). No entanto, elas constam no Papiro Bodmer (P^{75}), no Manuscrito Alexandrino, no Manuscrito Vaticano N.º 1209, e em outros manuscritos antigos.

Efeito sobre os Discípulos. Até o dia da ascensão de Jesus, parece que os discípulos ainda pensavam em termos de um reino terrestre regido por ele, conforme depreendido de sua declaração em Atos 1:6. Por iniciar sua ascensão de forma visível e permitir que seus discípulos testemunhassem a parte inicial dela, Jesus assim lhes tornou óbvio que seu Reino era celestial e que, diferente de Davi, que "não ascendeu aos céus", a posição de Jesus dali em diante seria "à direita de Deus", conforme Pedro testificou destemidamente no dia de Pentecostes. — At 2:32-36.

Esta ação devia igualmente trazer-lhes à mente as muitas declarações anteriores de Jesus, que apontavam para tal posição celestial, e ajudar os seus discípulos a compreendê-las. Ele havia chocado alguns por dizer: "Que seria, portanto, se observásseis o Filho do homem ascender para onde estava antes?" (Jo 6:62); e ele dissera aos judeus: "Vós sois dos domínios de baixo; eu sou dos domínios de cima." (Jo 8:23) Na noite da sua última reunião com seus apóstolos, ele lhes disse que 'iria embora para o Pai, a fim de lhes preparar um lugar' (Jo 14:2, 28); enquanto estava entre eles, na sua última noite de vida como humano, ele relatou ao seu Pai que tinha 'terminado a obra na terra' que lhe fora designada, e orou, dizendo: "Glorifica-me junto de ti com a glória que eu tive junto de ti antes de haver o mundo", dizendo também: "Eu vou para ti." (Jo 17:4, 5, 11) Quando preso, ele forneceu um indício similar perante o Sinédrio. (Mt 26:64) Depois da sua ressurreição, ele disse a Maria Madalena: "Para de agarrar-te a mim. Porque ainda não ascendi para junto do Pai. Mas, vai aos meus irmãos e dize-lhes: 'Eu ascendo para junto de meu Pai e vosso Pai, e para meu Deus e vosso Deus.'" (Jo 20:17) Todavia, apesar de tudo isso, é evidente que o significado dessas declarações só foi entendido pelos discípulos por ocasião da ascensão. Mais tarde, Estêvão teve uma visão de Jesus à direita de Deus (At 7:55, 56), e Paulo sentiu o efeito da glória celestial de Jesus. — At 9:3-5.

A Inauguração dum "Caminho Novo e Vivente". Embora Jesus iniciasse a sua ascensão numa forma física, sendo assim visível aos discípulos que o observavam, não há base para se presumir que continuasse a reter uma forma material depois de a nuvem se interpor. O apóstolo Pedro declara que Jesus morreu na carne, mas foi ressuscitado "no espírito". (1Pe 3:18) Paulo declara a regra de que "carne e sangue não podem herdar o reino de Deus". (1Co 15:50; compare também a declaração de Jesus em Jo 12:23, 24, com 1Co 15:35-45.) Paulo assemelha a ascensão de Jesus, para chegar à presença de Deus nos céus, à entrada do sumo sacerdote no compartimento do Santíssimo do tabernáculo, no Dia da Expiação, e especifica que, em tal ocasião, o sumo sacerdote só levava o sangue (não a carne) das vítimas sacrificiais. (He 9:7, 11, 12, 24-26) Paulo

compara então a cortina, que separava o primeiro compartimento do compartimento do Santíssimo, à carne de Cristo. O sumo sacerdote, ao passar para o Santíssimo, para a presença típica de Deus, não levava a cortina consigo, mas passava por tal barreira e ia além dela, de modo que ela ficava atrás dele. Assim, Paulo declara que "temos denodo para com o caminho de entrada no lugar santo, pelo sangue de Jesus, que ele inaugurou para nós como caminho novo e vivente através da cortina, isto é, sua carne". — He 9:3, 24; 10:10, 19, 20; compare isso com Jo 6:51; He 6:19, 20.

A ascensão de Jesus ao céu, a fim de apresentar o valor resgatador do seu sangue vital a Jeová, inaugurou o "caminho novo e vivente" de aproximação a Deus em oração. Que também abriu o caminho para a vida celestial harmoniza-se com a declaração do próprio Jesus, no sentido de que, antes disso, "nenhum homem ascendeu ao céu, senão aquele que desceu do céu, o Filho do homem". (Jo 3:13) De modo que nem Enoque, nem Elias, inauguraram este caminho, assim como tampouco Davi o fez. (Gên 5:24; 2Rs 2:11; At 2:34) Conforme Paulo declara: "O espírito santo esclarece assim que o caminho para o lugar santo ainda não fora manifestado enquanto a primeira tenda estava de pé." — He 9:8; veja ELIAS N.º 1; ENOQUE N.º 2.

Termo Certo. Alguns suscitam objeções ao relato da ascensão, dizendo que transmite o conceito primitivo de que o céu está "acima" da Terra, manifestando assim ignorância da estrutura do Universo e da rotação da Terra. No entanto, para satisfazer a tais críticos, seria necessário, na realidade, exigir a virtual eliminação das palavras "em cima", "acima", e assim por diante, da linguagem humana. Até mesmo nesta era espacial ainda lemos de os astronautas "subirem" a uma "órbita de 184 milhas de altitude" acima da Terra (*The New York Times,* de 19 de junho de 1983), ao passo que sabemos que, tecnicamente, eles se distanciaram ou afastaram da superfície da Terra até aquela distância. É interessante que o relato da delegação angélica que fez coro ao anúncio do nascimento de Jesus diga que, quando sua missão foi cumprida, "os anjos *se afastaram* deles para o céu". (Lu 2:15; compare isso com At 12:10.) Assim, a ascensão de Jesus, ao passo que se iniciou com um movimento ascendente, do ponto de vista dos seus discípulos, poderia depois ter tomado qualquer direção necessária para levá-lo à presença celestial de seu Pai. Foi uma ascensão, não só em sentido direcional, mas, o que é mais importante, quanto à esfera de atividade e nível de existência no domínio espiritual, e à elevada presença do Deus Altíssimo, domínio não governado por dimensões ou direções humanas. — Veja He 2:7, 9.

Por Que Era Essencial. A ascensão de Jesus ao domínio celestial era essencial por diversos motivos ou propósitos. Ele declarara que era necessário que 'fosse embora', a fim de poder enviar o espírito santo de Deus como ajudador para seus discípulos. (Jo 16:7-14) O derramamento desse espírito por parte de Jesus, no dia de Pentecostes, foi para os discípulos uma demonstração evidente de que Jesus chegara à presença de Deus e apresentara o valor do seu sacrifício resgatador a Ele. (At 2:33, 38) Esta apresentação do valor do seu sangue vitalício também tornou imprescindível tal ascensão, pois não havia de ser feita na Terra, no Santíssimo do templo em Jerusalém, mas somente no "próprio céu . . . perante a pessoa de Deus". (He 9:24) Também, tornara-se necessária por Jesus ter sido designado e glorificado como o "grande sumo sacerdote que passou pelos céus". (He 4:14; 5:1-6) Paulo explica que, "então, se ele estivesse na terra, não seria sacerdote", mas que, uma vez que "se assentou à direita do trono da Majestade nos céus", Jesus "obteve agora um serviço público mais excelente, de modo que ele é também o mediador dum pacto correspondentemente melhor". (He 8:1-6) Por causa disso, os cristãos sujeitos ao pecado herdado são consolados por saber que "temos um ajudador junto ao Pai, Jesus Cristo, um justo". — 1Jo 2:1; Ro 8:34; He 7:25.

Por fim, a ascensão era necessária para Jesus administrar o Reino, do qual se tornou herdeiro, ficando-lhe "sujeitos anjos, e autoridades, e poderes". (1Pe 3:22; Fil 2:6-11; 1Co 15:25; He 10:12, 13, compare isso com Da 7:14.) Tendo 'vencido o mundo' (Jo 16:33), Jesus tomou parte em cumprir a profecia do Salmo 68:18, 'ascendendo ao alto e levando consigo cativos', sendo o significado disso explicado por Paulo em Efésios 4:8-12.

ASDODE. Uma das cinco cidades principais dos filisteus sob seus "senhores do eixo", e, evidentemente, o centro religioso da Filístia, com sua adoração do deus falso, Dagom. As outras cidades eram Gate, Gaza, Ascalom e Ecrom. (Jos 13:3) Asdode é identificada com Esdud (Tel Ashdod), a uns 6 km ao SSE, e para o interior, da moderna Asdode na costa.

É primeiramente mencionada em Josué 11:22 como moradia, junto com Gaza e Gate, dos remanescentes dos gigantescos anaquins. Devido à elevação em que foi construída e sua posição na estrada militar ao longo da costa, desde o Egito e através da Palestina, Asdode ocupava uma estratégica posição militar. No tempo da conquista israelita, ela, junto com suas aldeias suburbanas, foi designada a Judá (Jos 15:46, 47); mas, evidentemente, seus habitantes estão incluídos entre os "habitantes da baixada", que não puderam ser desapossados "porque tinham carros de guerra com foices de ferro". — Jz 1:19.

As cidades filisteias parecem ter estado no auge de seu poderio durante o tempo do Rei Saul. Antes

do reinado de Saul, os filisteus infligiram uma esmagadora derrota aos israelitas em Ebenezer e capturaram a Arca do Pacto, que então transportaram para Asdode e colocaram no templo de Dagom, junto à imagem do seu deus. Depois de duas humilhações miraculosamente impostas à imagem de Dagom, os asdoditas começaram a sofrer uma praga de hemorroidas de tamanha gravidade, que gerou o pânico entre eles. Uma conferência dos senhores do eixo filisteus resultou na transferência da Arca para a cidade de Gate, com a resultante extensão da praga até lá. Em questão de sete meses, a Arca estava em caminho de volta a Israel, acompanhada de uma oferta de ouro. — 1Sa 5:1-6:18; veja FILÍSTIA, FILISTEUS.

Embora o Rei Davi infligisse várias derrotas aos filisteus, as cidades principais deles, evidentemente, continuaram independentes até o tempo do Rei Uzias (829-778 AEC). Uzias é descrito como fabricante de "máquinas de guerra" (2Cr 26:15), e 2 Crônicas 26:6 nos conta que Uzias "passou a sair e a lutar contra os filisteus, e a romper pela muralha de Gate, e pela muralha de Jabné, e pela muralha de Asdode, construindo depois cidades no território de Asdode e entre os filisteus".

Evidentemente, o território de Asdode não continuou sob o controle de Judá, pois, em períodos posteriores, há inscrições que mostram que o rei assírio Sargão II depôs Azuri, rei local, e empossou Ahimiti em lugar dele. Uma revolta fez com que Sargão realizasse uma campanha contra a Filístia, conquistando Gate, "Asdudu" (Asdode) e "Asdudimmu" (Asdode-à-Beira-do-Mar, evidentemente um lugar separado, situado à beira-mar). Esta pode ser a campanha mencionada em Isaías 20:1, e um cumprimento parcial da profecia de Amós 1:8. No século seguinte, Heródoto (II, 157) registra que Asdode (Azoto) foi submetida a um cerco que durou 29 anos, armado contra a cidade pelo Faraó Psamtik (Psamético).

Um prisma de pedra, de Senaqueribe da Assíria, diz que "Mitinti, de Asdode", lhe trouxe dádivas dispendiosas e lhe beijou os pés, e adiciona a respeito do Rei Ezequias, de Judá (745-717 AEC): "As suas cidades, que eu saqueei, tirei de seu país e dei-as a Mitinti, rei de Asdode." (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. B. Pritchard, 1974, pp. 287, 288.) Asdode parece ter estado numa condição debilitada no tempo de Jeremias (depois de 647 AEC), de modo que ele falou do "restante de Asdode". (Je 25:20) Nabucodonosor, cujo governo começou em 624 AEC, menciona o rei de Asdode como um dos presos na corte babilônica. — Veja Sof 2:4.

No período pós-exílico, Asdode ainda era um foco de oposição aos israelitas (Ne 4:7), e Neemias repreendeu severamente os judeus que se haviam casado com mulheres asdoditas, resultando em filhos que 'falavam asdodita, e não havia nenhum deles que soubesse falar judaico'. (Ne 13:23, 24) Durante o período dos macabeus, a idólatra Asdode (chamada Azoto) passou a ser atacada por Judas Macabeu, por volta de 163 AEC, e, mais tarde, pelo irmão de Judas, Jônatas, por volta de 148 AEC, o templo de Dagom sendo incendiado neste segundo ataque. — 1 Macabeus 5:68; 10:84.

É digno de nota que a profecia de Zacarias apontava para o tempo em que Asdode seria tomada por estrangeiros. Evidentemente, porque não haveria mais nem população nem governo filisteus, nativos, a palavra profética era: "Será realmente um filho ilegítimo que se sentará em Asdode." — Za 9:6.

A cidade foi reconstruída pelos romanos por volta do ano 55 AEC, e era geralmente conhecida pelo seu nome grego, Azoto. Filipe, o evangelista, passou por Asdode em sua viagem de pregação, registrada em Atos 8:40.

ASDODITA [De (Pertencente a) Asdode]. Habitante da cidade filisteia de Asdode. (Jos 13:3) Iguais aos outros filisteus, os asdoditas eram descendentes de Cã por meio de Mizraim e Casluim, chegando a Canaã evidentemente procedentes da ilha de Creta. — Gên 10:6, 13, 14; Am 9:7; veja ASDODE; FILÍSTIA, FILISTEUS.

Em Neemias 13:24, o termo "asdodita" é também aplicado à língua deles. Em vista da ausência de qualquer registro a respeito da sua língua, não se pode determinar se ainda falavam a antiga língua filisteia, ou um dialeto resultante de séculos de domínio estrangeiro.

ASENAPAR. Este nome aparece numa passagem do livro de Esdras (4:10), registrada em aramaico, e é evidentemente uma versão apocopada do nome do rei assírio Assurbanipal, e, igual ao idioma persa, que não tem a letra *l*, substitui o *l* final pelo *r*. Os habitantes de Susa (capital de Elão) foram transplantados por Asenapar para Samaria. (Veja 2Rs 17:24-28.) A história mostra que Assurbanipal foi o único rei assírio em condições de executar tal ação com respeito aos habitantes de Elão.

Assurbanipal era filho de Esar-Hadom (Esd 4:2) e neto de Senaqueribe. Era contemporâneo do Rei Manassés, de Judá (716-662 AEC), cujo nome é encontrado num prisma de Assurbanipal, alistando uns 20 reis como tributários da Assíria. (Veja 2Cr 33:10-13.) Debaixo dele, a Assíria atingiu seu apogeu. Evidentemente designado príncipe herdeiro uns três ou quatro anos antes, Assurbanipal assumiu o trono da Assíria quando seu pai faleceu, ao passo que seu irmão, Samas-sum-iuquin, era rei de Babilônia.

Assurbanipal sufocou um levante no Egito, conquistando e saqueando a cidade de Tebas (Nô-Amom; compare isso com Na 3:8-10). Mais tarde, travou um conflito prolongado com seu irmão, o rei de Babilônia, e, depois de subjugar Babilônia, destruiu Susa, capital de Elão. Esta conquista é que constitui a base histórica para relacioná-lo com o Asenapar de Esdras 4:9, 10.

Assurbanipal é mais conhecido, porém, por seus interesses literários, tendência ímpar entre os imponentes monarcas assírios. A partir de 1845 EC, as escavações revelaram uma grande biblioteca constituída por Assurbanipal em Nínive, com umas 22.000 tabuinhas de argila e textos. Além de encantamentos, orações e hinos, os milhares de escritos cuneiformes incluem tratados sobre história, geografia, astronomia, tábuas de matemática, medicina, gramática, bem como documentos comerciais, envolvendo contratos, vendas e empréstimos. São considerados como fonte valiosa de informações sobre a Assíria.

ASENATE. Filha do sacerdote egípcio Potífera, de Om, dada por Faraó a José como esposa. Ela tornou-se mãe de Manassés e de Efraim. — Gên 41:45, 50-52; 46:20.

ASER [Feliz; Felicidade].

1. O oitavo filho de Jacó e o segundo de seus dois filhos com Zilpa, serva de Leia. (Gên 35:26) Assim, o único irmão germano de Aser era Gade. Os quatro filhos e uma filha de Aser são alistados em 1 Crônicas 7:30, embora o nome da sua esposa não seja mencionado. Ele não se destacava entre os 12 filhos de Jacó. No entanto, na profecia do leito de morte de seu pai, prometeu-se a Aser uma vida abençoada, com uma abundância de ricos alimentos (Gên 49:20), e a história dos seus descendentes demonstra o cumprimento desta predição.

2. O nome se aplica também à tribo que descendeu de Aser. Um ano após o Êxodo do Egito, os descendentes varões adultos desta tribo ascendiam a 41.500 (Núm 1:41), e, cerca de 39 anos mais tarde, tinham aumentado para 53.400, tornando-se a quinta tribo mais numerosa. (Núm 26:47) No acampamento de Israel, Aser ocupava uma posição do lado N do tabernáculo, junto com as tribos de Dã e Naftali. — Núm 2:25-30.

Antes da entrada em Canaã, a bênção profética de Moisés predizia novamente uma parte próspera para Aser. A tribo, em sentido figurado, iria 'mergulhar seu pé em azeite'. (De 33:24, 25; compare isso com Jó 29:6.) Seu quinhão de território estendia-se pelas planícies costeiras mediterrâneas, desde abaixo da cidade de Dor, ao S do monte Carmelo, subindo até o limite N da Palestina, em Sídon. (Jos 17:7-11; 19:24-31) Isto incluía algumas das terras mais férteis em todo o Israel, onde as oliveiras produziriam abundante azeite, ao passo que outras frutas também proveriam petiscos dignos de enobrecer uma mesa real. (Gên 49:20; De 33:24) Os territórios de Zebulão e de Naftali ficavam ao longo dos limites E de Aser, com Manassés e Issacar ao S e SE.

Aser é mencionada em Josué 17:7 como tendo fronteira com a tribo de Manassés. Aser é também mencionada neste mesmo relato, no versículo 10, onde se refere claramente ao território tribal de Aser.

ASERITA [De (Pertencente a) Aser]. Descendente de Aser, segundo filho de Jacó com a serva de Leia, Zilpa (Gên 30:12, 13); membro da tribo de Aser. — Jz 1:31, 32; veja ASER.

províncias da Capadócia, do Ponto e da Panfília. (At 2:9, 10; compare isso com 1Pe 1:1.) Ele ali alista a Frígia à parte da Ásia, como o faz de novo em Atos 16:6. Plínio, o Velho, autor romano do primeiro século EC, também fez isso. (*Natural History* [História Natural] V, XXVIII, 102) O relato em Atos 16:6, 7, declara que Paulo foi 'proibido pelo espírito santo de falar a palavra dentro do distrito da Ásia' quando viajava em direção O, na sua segunda viagem missionária (c. 49-52 EC). Portanto, passou pela Frígia e pela Galácia, em direção ao N, rumo à província da Bitínia, mas de novo foi desviado para o O, através da Mísia, até o porto marítimo de Trôade, o ponto natural de embarque para a Macedônia. Aqui, Paulo teve sua visão, convidando-o: "Passa à Macedônia e ajuda-nos." (At 16:9) Assim, ainda que Paulo realmente passasse pela parte setentrional da província da Ásia, ele não gastou tempo ali, senão na sua viagem de volta, depois de terminar seu trabalho na Macedônia e na Acaia. Passou então um curto tempo em Éfeso, pregando na sinagoga, e, ao partir, prometeu voltar. — At 18:19-21.

Durante sua terceira viagem (c. 52-56 EC), Paulo passou mais de dois anos em Éfeso, com o resultado de que "todos os que habitavam no distrito da Ásia, tanto judeus como gregos, ouviram a palavra do Senhor". (At 19:1-10, 22) Foi evidentemente nesta ocasião (c. 55 EC), em Éfeso, que Paulo escreveu sua primeira carta aos coríntios, aos quais ele enviou saudações das "congregações da Ásia", destarte indicando bom progresso. (1Co 16:19) Quando escreveu a sua segunda carta aos coríntios, mais tarde, da Macedônia, ele fez referência às dificuldades e ao grave perigo passados na Ásia. (At 19:23-41; 2Co 1:8) Na sua viagem de retorno, não desejando gastar mais tempo na Ásia, Paulo velejou ao largo de Éfeso, tocou na ilha de Samos, e, desembarcou em Mileto, na Cária, parte da província da Ásia, ponto ao qual convidou os "anciãos" da congregação de Éfeso, para terem uma reunião com ele. — At 20:15-18.

ASGADE [Forte É Gade]. Cabeça duma casa paterna, da qual alguns membros retornaram a Jerusalém com Zorobabel, em 537 AEC (Esd 2:12; Ne 7:17), e outros com Esdras, em 468 AEC. (Esd 8:12) Foi provavelmente um dos seus descendentes que atestou o "arranjo fidedigno" negociado por Neemias. — Ne 9:38; 10:1, 14, 15.

ÁSIA. Nas Escrituras Gregas Cristãs, o termo "Ásia" é usado para se referir, não ao continente da Ásia, mas à província romana que ocupava a parte ocidental da Ásia Menor.

A Província Romana da Ásia. A província romana da Ásia incluía os países mais antigos da Mísia, da Lídia, da Cária, e, às vezes, parte da Frígia, bem como as ilhas adjacentes. Era assim limitada pelo mar Egeu e pelas províncias da Bitínia, da Galácia (que abrangia parte da Frígia) e da Lícia. As fronteiras precisas, contudo, são difíceis de definir, devido a repetidas alterações.

Inicialmente, a capital era Pérgamo, na Mísia, mas, durante o reinado de Augusto, foi transferida para Éfeso, mais para o sul. No ano 27 AEC, a província foi tornada senatorial, e, depois disso, foi governada por um procônsul. (At 19:38) Foi também dividida em 9 distritos jurisdicionais e subdividida em 44 distritos-cidades.

Lucas, ao descrever as regiões das quais os judeus vieram a Jerusalém na época de Pentecostes do ano 33 EC, alista a Ásia junto com as pro-

Quando viajou para Roma, para seu primeiro julgamento (c. 60/61 EC), que resultou das ações de uma turba em Jerusalém, instigada pelos "judeus da Ásia" (At 21:27, 28; 24:18, 19; compare isso com 6:9), Paulo inicialmente embarcou num navio que iria a "lugares ao longo da costa do distrito da Ásia", mas, então, passou para outro navio em Mirra, na província vizinha da Lícia. — At 27:2-6.

As palavras de Paulo em 2 Timóteo 1:15, evidentemente escritas em Roma por volta do ano 65 EC, podem indicar que a forte perseguição que então começara a grassar contra os cristãos, movida pelas autoridades romanas, tinha agora movido muitos 'homens cristãos da Ásia' a evitar associar-se com o encarcerado apóstolo Paulo, desviando-se de Paulo num tempo crítico. A expressão "todos os homens do distrito da Ásia" não subentende um desvio total de todos os cristãos da Ásia, porque Paulo, logo depois, elogiou a Onesíforo, que era evidentemente habitante de Éfeso. — 2Ti 1:16-18; 4:19.

A continuidade da fé cristã é também manifesta no livro de Revelação e nas sete mensagens enviadas por João a sete congregações em cidades destacadas da Ásia: Éfeso, Esmirna, Pérgamo, Tiatira, Sardes, Filadélfia e Laodiceia, a maioria destas congregações sendo elogiadas por terem perseverado em tribulação. (Re 1:4, 11; 2:2, 3, 9, 10, 13, 19; 3:10) João estava então (c. 96 EC) na ilha de Patmos, a uma curta distância da costa da província da Ásia. Crê-se, em geral, que o relato evangélico de João e suas três cartas foram escritas em Éfeso, ou nas suas proximidades, após a sua soltura de Patmos.

Outras cidades da província da Ásia, mencionadas biblicamente, são Colossos, Hierápolis, Adramítio e Assos.

ASIEL [Feito por Deus]. Antepassado simeonita de Jeú, e maioral nos dias do Rei Ezequias. — 1Cr 4:35, 38, 41.

ASIMA. Deidade adorada pelo povo de Hamate, que o rei da Assíria estabeleceu em Samaria depois de levar os israelitas ao cativeiro. (2Rs 17:24, 30) Asima, segundo o Talmude Babilônico (*Sanhedrin* 63*b*), era representado por um bode sem pelo, e por este motivo alguns identificaram Asima com Pã, deus pastoral da fertilidade. Outra sugestão é que o nome Asima seja uma alteração deliberada de "Axerá" (deusa cananeia da fertilidade), para combinar com a palavra hebraica *'a·shám* ("culpa"; Gên 26:10). Todavia, não se pode afirmar nada com alguma certeza fora do que está contido na Bíblia.

ASÍNCRITO [Sem Comparação]. Um cristão em Roma, a quem o apóstolo Paulo enviou cumprimentos na sua inspirada carta aos romanos, escrita em Corinto por volta de 56 EC. (Ro 16:14) As Escrituras não fornecem informações adicionais sobre Asíncrito; no entanto, a evidência arqueológica em inscrições e papiros indica que o nome Asíncrito costumava ser usado naquele tempo.

ASMAVETE [Morte É Forte].

1. Um dos homens valentes de Davi, que era barumita (baarumita). (2Sa 23:31; 1Cr 11:33) Possivelmente o mesmo que o N.º 2.

2. Pai de Jeziel e de Pelete, da tribo de Benjamim, que estavam entre os poderosos que se juntaram às forças de Davi em Ziclague. (1Cr 12:1-3) Possivelmente o mesmo que o N.º 1.

3. Filho de Adiel, e, nos dias do Rei Davi, encarregado dos tesouros do rei. — 1Cr 27:25.

4. Descendente de Saul, e sexto na linhagem deste, mediante Jonatã. — 1Cr 8:33-36; 9:39-42.

5. Cidade situada dentro do território de Benjamim, também chamada Bete-Asmavete. Exilados dali estavam entre os que retornaram depois do exílio. (Esd 2:1, 24; Ne 7:28) Na inauguração das muralhas da restaurada Jerusalém, essa cidade forneceu alguns dos cantores para esta ocasião. (Ne 12:29) Ela é identificada com a moderna Hizmeh (Hizma), a uns 8 km ao NNE de Jerusalém, entre Geba e Anatote.

ASNÁ.

1. Cidade de Judá, na Sefelá, mencionada junto com outras cidades, inclusive Estaol e Zorá. (Jos 15:33) Uma identificação provisória é a aldeia de 'Aslin, entre Estaol e Zorá, perto da beira da planície costeira da Judeia.

2. Segunda cidade de Judá, alistada entre nove cidades, e evidentemente mais ao S do que a primeira Asná. (Jos 15:43) A identificação é incerta; um lugar sugerido é Idhna, a meio caminho entre Hébron e Laquis, e a uns 8 km a ESE de Maresa, que aparece na mesma lista.

3. Chefe de família de certos netineus que retornaram do exílio babilônico a Jerusalém, junto com Zorobabel, em 537 AEC. (Esd 2:1, 50) Todavia, são omitidos na lista similar de Neemias 7:52.

ASNAPAR. Veja ASENAPAR.

ASPATA. Um dos dez filhos de Hamã. — Est 9:7, 10; veja HAMÃ.

ASPENAZ. Nome do principal oficial da corte em Babilônia, durante o reinado de Nabucodonosor. (Da 1:3) Pelo visto, ele chefiava o corpo de eunucos, mas não necessariamente era ele mesmo eunuco. Um dos seus deveres era treinar jovens para servir de pajens do monarca.

ÁSPIDE [gr.: *a·spís*]. Nome usado popularmente hoje em dia para várias cobras venenosas não aparentadas.

A palavra "áspides" só aparece uma vez na Bíblia Sagrada, em Romanos 3:13, onde o apóstolo Paulo, falando de pecadores, diz: "Veneno de áspides está atrás dos seus lábios." O apóstolo cita aqui o Salmo 140:3: "A peçonha de víbora-cornuda está sob os seus lábios." Portanto, as áspides mencionadas em Romanos 3:13 devem ser víboras-cornudas. — Veja VÍBORA-CORNUDA.

ASQUENAZ.

1. O primeiro mencionado dos três filhos de Gômer, filho de Jafé. — Gên 10:3; 1Cr 1:6.

Em escritos judaicos dos tempos medievais (e mesmo depois) aplicou-se o termo "Asquenaz" à raça teutônica, e mais especificamente à Alemanha. Assim, mesmo hoje, judeus de países germânicos são chamados de asquenazis, em contraste com os sefarditas, os judeus da Espanha e de Portugal.

2. Jeremias 51:27 menciona um reino de Asquenaz como aliado aos reinos de Ararate e de Mini contra Babilônia, no tempo da queda dela (539 AEC). Visto que se crê que Ararate se encontrava na região do lago Van, e Mini (chamado de "Manai" em inscrições assírias) é tido como situado ao SE do lago Van, é provável que o reino de Asquenaz ficasse perto destas regiões, possivelmente um pouco ao N da região entre o Mar Negro e o mar Cáspio.

O nome Asquenaz é considerado por arqueólogos como equivalente ao assírio *Ashguzai,* termo evidentemente aplicado aos antigos citas da região do Mar Negro e do mar Cáspio. Tabuinhas cuneiformes registram uma aliança entre esta tribo e os manais (minis) numa revolta contra a Assíria, no sétimo século AEC.

ASRIEL. Descendente masculino de Manassés, que se tornou cabeça da família dos asrielitas. Números 26:29-31 indica que ele era bisneto de Manassés mediante Maquir e o filho deste, Gileade. De acordo com 1 Crônicas 7:14, Asriel era filho de Manassés, que sua concubina síria lhe deu à luz. No entanto, parte duma aparente declaração parentética que segue reza: "Ela deu à luz Maquir, pai de Gileade." Portanto, conforme não é incomum em genealogias bíblicas, Asriel talvez fosse aqui chamado de "filho" de Manassés apenas no sentido de ser um dos seus posteriores descendentes (por meio de Maquir, filho de Manassés com sua concubina síria). Mas, é possível que Manassés tivesse tanto um filho direto como um bisneto com o mesmo nome. "Os filhos de Asriel" estavam entre os descendentes de Manassés aos quais Josué distribuiu lotes de terra na Terra da Promessa. — Jos 17:1-4.

ASRIELITAS [De (Pertencentes a) Asriel]. Uma família manassita descendente de Asriel. — Núm 26:29, 31.

ASSAR. Veja COZER (ASSAR), PADEIRO.

ASSASSINATO (ASSASSINAR). Veja ASSASSÍNIO (HOMICÍDIO).

ASSASSÍNIO (HOMICÍDIO). As palavras da língua original traduzidas variavelmente por "matar", "assassinar" e "golpear" referem-se a tirar uma vida, determinando o contexto ou outros textos se está envolvido tirar a vida de outra pessoa de modo deliberado e não autorizado, ou ilícito. Por exemplo, no mandamento: "Não deves assassinar" (Êx 20:13), a palavra hebraica para "assassinar" (*ratsáhh*) aqui se refere claramente à matança deliberada e ilícita. Mas, em Números 35:27, o mesmo termo denota um ato que o vingador de sangue estava autorizado a realizar. Por conseguinte, a ordem: "Não deves assassinar", tem de ser entendida na estrutura da inteira Lei mosaica, que autorizava que, sob certas circunstâncias, como no caso da execução de criminosos, se tirasse a vida humana.

Primórdios Históricos. Quase que desde o início da história humana conhece-se o assassínio. O primeiro homem, Adão, por meio da sua desobediência, transmitiu à sua descendência o pecado e a morte, deste modo, efetivamente, mostrando-se assassino. (Ro 5:12; 6:23) Foi o Diabo quem deliberadamente contribuiu para tal resultado, por induzir Eva, a esposa de Adão, a pecar, ele mesmo tornando-se assim homicida, assassino, no começo da sua carreira de caluniador de Deus. — Gên 3:13; Jo 8:44.

Menos de 130 anos depois, ocorreu o primeiro assassínio violento, um fratricídio. Caim, filho primogênito de Adão, motivado por ódio invejoso, assassinou o seu irmão justo, Abel. (Gên 4:1-8, 25; 5:3) Por tal ato, Caim foi amaldiçoado com o banimento, para ser errante e fugitivo na terra. (Gên 4:11, 12) Não foi senão depois do Dilúvio dos dias de Noé que Deus autorizou os humanos a administrar a pena capital no caso de assassínio. — Gên 9:6.

Sob a Lei. Séculos mais tarde foi dada aos israelitas a Lei mosaica, e ela incluía extensiva legislação sobre o tirar a vida humana. Estabelecia uma diferença entre o homicídio deliberado e o acidental. Fatores considerados como tendo peso contra aquele que afirmava ser homicida acidental eram: Se ele (1) já odiava antes a pessoa morta (De 19:11, 12; compare isso com Jos 20:5), (2) se tinha ficado de tocaia contra a vítima (Núm 35:20, 21), ou (3) se tinha usado um objeto ou implemento capaz de

infligir um ferimento mortal (Núm 35:16-18). Até mesmo os escravos, se fossem mortos ao serem espancados por seus amos, deveriam ser vingados. (Êx 21:20) Ao passo que se prescreveu a pena de morte para os assassinos deliberados, e não se permitia resgate em seu caso, os homicidas não intencionais podiam preservar sua vida por se valerem da segurança concedida a eles nas cidades de refúgio. — Êx 21:12, 13; Núm 35:30, 31; Jos 20:2, 3; veja CIDADES DE REFÚGIO.

Certos atos deliberados que indiretamente causassem ou pudessem causar a morte de outra pessoa eram considerados equivalentes ao assassínio deliberado. Por exemplo, o dono de um touro escornador, que desconsiderasse anteriores avisos para manter tal animal sob guarda, podia ser morto se seu touro matasse alguém. Em alguns casos, porém, podia-se aceitar um resgate em lugar da vida do dono. Sem dúvida, em tais casos, os juízes levariam em conta as circunstâncias. (Êx 21:29, 30) Também, aquele que maquinasse fazer com que outra pessoa fosse morta por apresentar falso testemunho, deveria ele mesmo ser morto. — De 19:18-21.

A Lei permitia a autodefesa, mas restringia o direito de a pessoa lutar por sua propriedade. Culpa de sangue recaía sobre aquele que, embora pegando o ladrão no ato de penetrar na sua casa, matasse o violador da lei durante o período diurno. Isto se dava, evidentemente, porque o roubo não resultava em pena de morte, e o ladrão podia ser identificado e levado à justiça. À noite, porém, seria difícil de ver o que se passava e averiguar as intenções do intruso. Por conseguinte, quem matasse um intruso na escuridão era considerado inculpe. — Êx 22:2, 3.

No primeiro século EC, os que procuravam matar Jesus foram identificados como 'filhos do Diabo', o primeiro homicida. (Jo 8:44) Os escribas e os fariseus decoravam os sepulcros dos justos, afirmando que não teriam sido partícipes em matar os profetas. Todavia, eles manifestavam o mesmo espírito assassino para com o Filho de Deus. — Mt 23:29-32; compare isso com Mt 21:33-45; 22:2-7; At 3:14, 15; 7:51, 52.

Ódio Igualado a Assassínio. Os assassínios procedem do coração da pessoa. (Mt 15:19; Mr 7:21; compare isso com Ro 1:28-32.) Portanto, quem odiasse seu irmão seria homicida, assassino. (1Jo 3:15) Cristo Jesus associou também o assassínio com atitudes erradas, tais como a pessoa continuar irada com seu irmão, dirigir-se a ele de modo ultrajante, ou julgá-lo e condená-lo erroneamente como "tolo desprezível". (Mt 5:21, 22) Tal ódio pode levar ao próprio assassínio. Parece que as palavras de Tiago (5:6), "condenastes, assassinastes o justo", podem ser entendidas nesta luz. Os ricos iníquos que mostraram ódio aos discípulos genuínos do Filho de Deus e que adotaram medidas opressivas contra eles, em alguns casos até mesmo assassinaram tais cristãos. Visto que o tratamento dispensado aos irmãos de Cristo Jesus é considerado por ele como dispensado a ele, tais pessoas, em sentido figurado, também assassinaram a ele, e evidentemente era isso que Tiago tinha em mente. — Veja Tg 2:1-11; Mt 25:40, 45; At 3:14, 15.

Embora os seguidores de Cristo talvez fossem perseguidos e até mesmo assassinados pela causa da justiça, não deveria suceder que sofressem por terem cometido assassínio ou outros crimes. — Mt 10:16, 17, 28; 1Pe 4:12-16; Re 21:8; 22:15.

ASSEMBLEIA. Jeová Deus, como Soberano Universal, tem o direito de decretar que seus servos se reúnam em assembleia e de especificar o tempo e o lugar da assembleia. Age assim em benefício deles. As assembleias do povo de Deus, nos tempos antigos, variavam no objetivo. Todavia, elas certamente contribuíam para a unidade, porque todos os presentes tinham a oportunidade de ouvir as mesmas coisas, ao mesmo tempo. Tais reuniões resultavam em muitos benefícios espirituais e frequentemente eram ocasiões de grande alegria.

Termos Hebraicos e Gregos. Na Bíblia, usam-se diversas palavras hebraicas e gregas para indicar um ajuntamento. Uma palavra comum no texto hebraico é *'e·dháh.* Ela deriva da raiz *ya·'ádh,* que significa "designar; determinar", e assim indica um grupo reunido por designação. (Veja 2Sa 20:5; Je 47:7.) *'E·dháh* é muitas vezes aplicado à comunidade de Israel e é usado nas expressões "a assembleia" (Le 8:4, 5; Jz 21:10), "assembleia de Israel" (Êx 12:3; Núm 32:4; 1Rs 8:5) e "assembleia de Jeová" (Núm 27:17).

A palavra hebraica *moh·'édh* deriva da mesma raiz que *'e·dháh* e significa "tempo designado" ou "lugar designado". (1Sa 13:8; 20:35) É usada 223 vezes nas Escrituras Hebraicas, em expressões tais como "tenda de reunião". (Êx 27:21) *Moh·'édh* é empregada em conexão com festividades periódicas, ou sazonais. (Le 23:2, 4, 37, 44) Aparece em Isaías 33:20, onde Sião é chamada de "a vila de nossas festividades".

O termo hebraico *miq·rá',* significando "congresso", deriva do verbo radical *qa·rá'* (chamar). Ocorre em Isaías 4:5, que menciona o "lugar de congresso" do monte Sião. Frequente é o uso desta palavra na expressão "santo congresso" (Êx 12:16; Le 23:2, 3); durante tal santo congresso, não se devia fazer nenhum trabalho secular.

Outra palavra hebraica usada para designar reuniões é *qa·hál,* aparentada com um verbo que

significa “congregar; convocar”. (Êx 35:1; Le 8:4) Frequentemente é usada para representar uma congregação como grupo organizado. Ocasionalmente, *qa·hál* (congregação) é usada junto com *‛e·dháh* (assembleia). (Le 4:13; Núm 20:8, 10) Formas de ambas as palavras aparecem na expressão “congregação da assembleia de Israel [hebr.: *qehál ‛adhath-Yis·ra·’él*]”. — Êx 12:6.

Ainda outra palavra hebraica é *‛atsa·ráh*, traduzida por “assembleia solene”. Este termo é usado em conexão com a Festividade das Barracas e a Páscoa. — Le 23:36; De 16:8.

Reuniões íntimas de diversas espécies são designadas pela palavra hebraica *sohdh*, que significa “palestra confidencial; intimidade”. (Sal 83:3; Jó 29:4) É traduzida por “grupo íntimo” no Salmo 89:7, que declara: “Deve-se ter espanto reverente ante Deus entre o grupo íntimo dos santos; Ele é grandioso e atemorizante sobre todos em volta dele.”

A palavra grega *ek·kle·sí·a* (de *ek*, “de [dentro]”, e *klé·sis*, “chamada”) usualmente é usada na *Septuaginta* para traduzir a palavra hebraica *qa·hál* (congregação) e é às vezes empregada para *‛e·dháh* (assembleia), embora para esta última se use também a palavra grega *sy·na·go·gé* (que significa “ajuntamento”, de *syn*, “junto”, e *á·go*, “trazer”). Nas Escrituras Gregas Cristãs, *ek·kle·sí·a* geralmente é vertida “congregação”. Em Atos 7:38, ela é usada com referência à congregação de Israel. A palavra grega *sy·na·go·gé* aparece em Atos 13:43 (“reunião da sinagoga”) e em Tiago 2:2 (“reunião”). Outra palavra grega, *pa·né·gy·ris* (de *pan*, “todo” e *a·go·rá*, designando qualquer espécie de assembleia), é vertida “assembleia geral” em Hebreus 12:23. — *NM, VB*.

As Escrituras têm muito a dizer sobre assembleias espiritualmente edificantes, embora também mencionem assembleias de caráter iníquo ou injusto. Partidários do rebelde Corá são chamados de “toda a sua assembleia”. (Núm 16:5) Davi disse em oração a Jeová: “A própria assembleia dos que são tirânicos tem procurado a minha alma.” (Sal 86:14) Também, quando o prateiro Demétrio fomentou oposição a Paulo, em Éfeso, e se ajuntou uma multidão, “alguns estavam clamando uma coisa e outros outra; pois a assembleia estava em confusão, e a maioria deles nem sabia a razão por que se tinham reunido”. — At 19:24-29, 32.

Deve-se notar que prevalecia a ordem nas reuniões do povo de Jeová; essas assembleias eram bem apoiadas, e eram ocasiões de benefício espiritual, muitas vezes ocasiões de grande alegria.

Em harmonia com a vontade divina, Moisés e Arão ajuntaram todos os anciãos de Israel no Egito. Transmitiram-se as palavras de Jeová, realizaram-se sinais, e o povo creu. (Êx 4:27-31) Depois, conforme Deus mandara, os israelitas reuniram-se ao sopé do monte Sinai (Horebe), presenciaram um emocionante espetáculo e testemunharam a promulgação da Lei. — Êx 19:10-19; De 4:9, 10.

Enquanto os israelitas estavam no ermo, Jeová mandou que Moisés fizesse duas trombetas de prata, que deviam ser tocadas para reunir a assembleia e para levantar o acampamento. Quando ambas eram tocadas, toda a assembleia mantinha seu encontro com Moisés; quando apenas uma era tocada, somente os maiorais eram então convocados. No ermo, o lugar específico da assembleia era a “entrada da tenda de reunião”. (Núm 10:1-4; Êx 29:42) Mais tarde, era da vontade de Jeová que os israelitas se reunissem regularmente junto ao templo em Jerusalém, congregando-se ali para as três grandes festividades anuais. — Êx 34:23, 24; 2Cr 6:4-6.

Assembleias Representativas. Em certas ocasiões, o povo de Israel era representado nas reuniões pelos “maiorais da assembleia” (Êx 16:22; Núm 4:34; 31:13; 32:2; Jos 9:15, 18; 22:30), ou pelos “anciãos”. (Êx 12:21; 17:5; 24:1) Quando havia assuntos judiciais que exigiam atenção, talvez diversas pessoas se reunissem junto ao portão da cidade. Todavia, quer se reunissem ali, quer em outra parte, nem todos votavam sobre o caso em consideração, à moda democrática. Antes, de maneira teocrática, anciãos respeitados examinavam os assuntos à luz da lei de Deus e então anunciavam sua decisão. (De 16:18; 17:8-13) De maneira similar, a primitiva congregação cristã era representada em tais assuntos por aqueles que, pelo espírito santo, ocupavam cargos de responsabilidade. (At 20:28) Em Israel, quando a transgressão exigia a sentença de morte, esta talvez fosse executada pela assembleia inteira. — Le 24:14; Núm 15:32-36; De 21:18-21.

Assembleias Gerais. As ocasiões de assembleias gerais em Israel incluíam festividades religiosas, assembleias solenes (2Cr 34:29, 30; Jl 2:15), ou eventos de grande significado nacional; a população era às vezes convocada por correios. (1Sa 10:17-19; 2Cr 30:6, 13) O sábado semanal, um dia de “completo repouso, um santo congresso” (Le 23:3), era uma ocasião de se considerar a Palavra de Deus, como se fazia nas posteriores sinagogas, onde ‘Moisés era lido em voz alta, cada sábado’. (At 15:21) Havia também a observância da lua nova (Núm 28:11-15), o dia de toque de trombeta (Núm 29:1-6), o anual Dia da Expiação (Le 16), a Páscoa (comemorando a libertação de Israel do Egito; Êx 12:14), e, mais tarde, a Festividade de Purim (comemorando a libertação dos judeus da ameaça de aniquilamento no Império Persa; Est 9:20-24), bem como a Festividade da Dedicação (em lembrança da rededicação do templo em 25 de quisleu de

165 AEC; Jo 10:22, 23). Além disso, havia três anuais "festividades periódicas [sazonais] de Jeová": a Festividade dos Pães Não Fermentados, a Festividade das Semanas (mais tarde chamada de Pentecostes) e a Festividade das Barracas (Le 23), festividades a respeito das quais Deus decretou: "Três vezes por ano, todo macho teu comparecerá perante a face do verdadeiro Senhor Jeová." (Êx 23:14-17) Reconhecendo o elevado valor espiritual destas festividades, muitos homens cuidavam de que toda a sua família estivesse presente. (Lu 2:41-45) Também, Moisés declarou expressamente que a cada sete anos, durante a Festividade das Barracas, os homens, as mulheres, as crianças e os residentes forasteiros de Israel deviam congregar-se no lugar que Jeová escolhesse, 'para que escutassem e para que aprendessem, visto que teriam de temer a Jeová, seu Deus, e cuidar em cumprir todas as palavras desta lei'. (De 31:10-12) De modo que se providenciou que os israelitas se reunissem com bastante frequência para considerar a Palavra e os propósitos de Jeová. — Veja FESTIVIDADE.

Após o término do templo, Salomão convocou uma grande assembleia em Jerusalém em conexão com a dedicação deste esplêndido edifício religioso. Esta assembleia durou muitos dias, e quando o povo foi dispensado para casa, este foi embora "alegre e sentindo-se bem de coração pela bondade que Jeová havia feito a Davi e a Salomão, bem como a Israel, seu povo". — 2Cr 5:1-7:10.

As multidões congregadas junto ao templo durante as festividades anuais sentiam grande deleite e usufruíam muitos benefícios espirituais, como na celebração da Páscoa no tempo do Rei Ezequias, quando "veio a haver grande alegria em Jerusalém". (2Cr 30:26) Nos dias de Neemias, convocou-se uma assembleia que se mostrou uma ocasião de "muitíssima alegria". (Ne 8:17) Esdras leu para o povo reunido em Jerusalém o livro da Lei de Moisés, fazendo-o perante "todos os suficientemente inteligentes para escutar", e estes estavam atentos. (Ne 8:2, 3) Em resultado da instrução então transmitida por Esdras e por outros levitas, todo o povo se alegrou, "porque tinham entendido as palavras que se lhes deram a conhecer". (Ne 8:12) Depois comemoraram a Festividade das Barracas, e, no oitavo dia, "houve uma assembleia solene, segundo a regra". — Ne 8:18; Le 23:33-36.

Sinagogas Como Locais de Reunião. Durante o exílio dos judeus em Babilônia, ou pouco depois, passaram a ser usadas sinagogas, ou prédios que eram locais de reunião dos judeus. Com o tempo, estas foram estabelecidas em diversos lugares, havendo mais de uma em cidades grandes. As sinagogas eram primariamente escolas onde se liam e ensinavam as Escrituras. Eram também lugares de oração e para se dar louvor a Deus. Era costume de Jesus Cristo e de seus discípulos frequentá-las para instruir e encorajar os presentes ali. (Mt 4:23; Lu 4:16; At 13:14, 15; 17:1, 2; 18:4) Visto que nas sinagogas se liam regularmente as Escrituras, Tiago pôde dizer ao corpo governante cristão em Jerusalém: "Desde os tempos antigos, Moisés tem tido em cidade após cidade os que o pregam, porque ele está sendo lido em voz alta nas sinagogas, cada sábado." (At 15:21) Os aspectos básicos da adoração na sinagoga passaram a ser adotados nos locais de reunião cristãos, onde havia leitura e explanação das Escrituras, encorajamento, orações e o oferecimento de louvores. — 1Co 14:26-33, 40; Col 4:16; veja SINAGOGA.

Assembleias Cristãs. Em diversas ocasiões, reuniram-se diante de Jesus Cristo grandes multidões, derivando disso muitos benefícios, como no caso do Sermão do Monte. (Mt 5:1-7:29) Embora não se tratasse de assembleias especialmente providenciadas, houve ocasiões em que duraram muito tempo, o que tornou necessário alimentar as multidões congregadas, uma situação que Jesus resolveu com a multiplicação milagrosa de alimentos. (Mt 14:14-21; 15:29-38) Frequentemente, Cristo reunia seus discípulos e dava-lhes instruções espirituais, e, depois da morte dele, seus seguidores reuniam-se, como no dia de Pentecostes de 33 EC, quando se conferiu o espírito santo a tais reunidos. — At 2:1-4.

Era costume dos primitivos cristãos reunir-se, em geral em pequenos grupos. No entanto, às vezes, nestas reuniões, ajuntava-se "uma considerável multidão". (At 11:26) Tiago, meio-irmão de Jesus, achou apropriado aconselhar os israelitas espirituais contra demonstrar favoritismo para com os ricos numa reunião pública (gr.: *sy·na·go·gé*) da congregação. — Tg 2:1-9.

A Importância de se Reunir. A importância de se aproveitar plenamente as provisões de Jeová para se reunir, a fim de tirar proveito espiritual, é salientada em conexão com a celebração anual da Páscoa. Todo varão limpo, que não estivesse de viagem, mas que negligenciasse guardar a Páscoa, devia ser decepado na morte. (Núm 9:9-14) Quando o Rei Ezequias convocou os habitantes de Judá e de Israel a Jerusalém para a celebração duma Páscoa, sua mensagem foi, em parte: "Filhos de Israel, voltai a Jeová . . . não endureçais a vossa cerviz, assim como fizeram os vossos antepassados. Dai lugar a Jeová e vinde ao seu santuário que ele santificou por tempo indefinido, e servi a Jeová, vosso Deus, para que a sua ira ardente recue de vós. . . . Jeová, vosso Deus, é clemente e misericordioso, e não desviará de vós a sua face se voltardes a ele." (2Cr 30:6-9) Deliberadamente deixar de comparecer certamente indicaria que se abandonava a

Entalhe no palácio setentrional em Nínive. O rei e sua rainha numa recepção no jardim; na árvore diante do harpista está a cabeça dum rei conquistado.

Deus. E, embora festividades tais como a Páscoa não sejam celebradas pelos cristãos, Paulo apropriadamente exortou-os a não deixarem de lado as reuniões regulares do povo de Deus, declarando: "Consideremo-nos uns aos outros para nos estimularmos ao amor e a obras excelentes, não deixando de nos ajuntar, como é costume de alguns, mas encorajando-nos uns aos outros, e tanto mais quanto vedes chegar o dia." — He 10:24, 25; veja CONGREGAÇÃO.

ASSENTO, CADEIRA. Veja CADEIRA DE JUIZ.

ASSINATURA. Sinal identificador duma pessoa. A palavra "assinatura" traduz a palavra hebraica *taw,* nome da última letra do alfabeto hebraico. (*Taw* é também vertido "sinal"; Ez 9:4 [veja n.], 6.) A assinatura às vezes talvez fosse a impressão do anel de sinete ou do selo cilíndrico da pessoa, ou talvez fosse um sinal escrito, peculiar da pessoa, ou um sinal escolhido por ela como identificação.

Ao protestar sua inocência diante de seus três "companheiros", que o acusavam de sofrer por causa de seus pecados contra Deus, Jó apresentou evidência e argumentos no sentido de ser inculpe. Invocou a Deus para que ouvisse sua causa e lhe desse uma resposta, dizendo: "Quem me dera que eu tivesse alguém para escutar-me, que o próprio Todo-Poderoso me respondesse segundo a minha assinatura! Ou que a pessoa em litígio comigo tivesse escrito um documento!" (Jó 31:35) Jó expressou ali a sua disposição de apresentar sua causa perante Deus, apondo sua própria assinatura a ela como confirmação.

ASSIR [possivelmente: Prisioneiro].

1. Levita nascido no Egito, que era um dos filhos de Corá. — Êx 6:24; 1Cr 6:22.

2. Primeiro Crônicas 6:23, 37, parece indicar um segundo Assir como filho ou descendente de Ebiasafe.

A versão *Almeida,* revista e corrigida, usa o nome Assir em 1 Crônicas 3:17; todavia, muitas traduções modernas (*ALA, BJ, CBC, IBB, PIB*) não encaram a palavra hebraica aqui como nome próprio, mas, antes, como uma expressão que descreve Jeconias (Joaquim) como cativo ou prisioneiro em Babilônia. (2Rs 24:12-15; 25:27-30) A *Tradução do Novo Mundo* reza apropriadamente: "E os filhos de Jeconias, como prisioneiro [*'as·sír*], foram Sealtiel . . ."

ASSÍRIA. Nome aplicado ao país que antigamente ocupava a extremidade setentrional da planície mesopotâmica, ou a parte do extremo N do que é atualmente o moderno país do Iraque. Basicamente, estava situada num triângulo formado pelos rios Tigre e Pequeno Zab, rios que constituíam, em geral, suas fronteiras ocidental e meridional, ao passo que os montes da antiga Armênia formavam a fronteira setentrional, e a cadeia montanhosa Zagros e a terra da Média a sua fronteira oriental. Deve-se notar, porém, que essas fronteiras eram bastante flexíveis, visto que a Assíria se estendia ao S do Pequeno Zab quando a Babilônia ficava enfraquecida, mas recuou quando a sorte política assíria estava em declínio e a de Babilônia em ascensão. Tal flutuação se dava também com as demais fronteiras e especialmente com a do Tigre, visto que a Assíria logo cedo estendeu sua influência ao O daquele rio. O Império Assírio, naturalmente, veio a abranger uma região muito maior. — MAPA, Vol. 1, p. 954.

Havia uma contínua relação íntima entre a Assíria e a Babilônia em toda a sua história. Eram estados vizinhos que ocupavam conjuntamente uma região sem nenhuma divisão natural real para servir de fronteira entre seus territórios. A região da Assíria propriamente dita, contudo, era na maior parte altiplano, em geral terreno agreste, com um clima mais revigorante que o de Babilônia. O povo era mais ativo e agressivo do que os babilônios. É representado em relevos esculpidos como tendo físico forte, tez escura, sobrancelhas e barba cerradas, e nariz saliente.

A cidade de Assur, situada ao O do Tigre, é em geral considerada como tendo sido a capital original da região. Posteriormente, porém, Nínive tornou-se sua capital mais destacada, ao passo que tanto Calá como Corsabade foram em certas épocas usadas como capitais por monarcas assírios. Uma rota comercial até o Mediterrâneo e a Ásia Menor seguia ao longo da parte setentrional da Assíria, e outras rotas se ramificavam até a Armênia e a região do lago Urmia. Grande parte das guerras da Assíria visava obter ou manter o controle sobre tais rotas comerciais.

Militarismo. A Assíria era, essencialmente, uma potência militar e o quadro histórico dos seus feitos é de grande crueldade e cupidez. (FOTOS, Vol. 1, p. 958) Um dos seus monarcas guerreiros, Assurnasirpal, descreve da seguinte forma a punição que infligiu a diversas cidades rebeldes:

"Construí um pilar em frente da sua porta da cidade e esfolei todos os chefes que se haviam revoltado, e recobri o pilar com sua pele; a alguns emparedei dentro do pilar, a alguns empalei em estacas sobre o pilar, . . . e cortei os membros dos oficiais, dos oficiais reais que se haviam rebelado. . . . A muitos cativos dentre eles queimei no fogo, e a muitos levei como cativos vivos. De alguns decepei as mãos e os dedos, e de outros decepei o nariz, as orelhas e os dedos(?), de muitos arranquei os olhos. Fiz um pilar dos vivos e outro de cabeças, e prendi suas cabeças a postes (troncos de árvores) em torno da cidade. Queimei no fogo os seus rapazes e suas moças . . . Capturei vivos a vinte homens e emparedei-os no muro do palácio dele. . . . O resto deles [seus guerreiros] consumi pela sede no deserto do Eufrates." — *Ancient Records of Assyria and Babylonia* (Registros Antigos da Assíria e de Babilônia) de D. D. Luckenbill, 1926, Vol. I, pp. 145, 147, 153, 162.

Os relevos amiúde mostram os cativos deles conduzidos por cordas presas a ganchos que traspassavam o nariz ou os lábios, ou com os olhos sendo arrancados à ponta de lança. Assim, a tortura sádica era um aspecto frequente da guerra assíria, a respeito da qual se jactavam desavergonhadamente e que registravam com meticulosidade. A fama da sua crueldade sem dúvida lhes propiciava uma vantagem militar, assolando de terror o coração daqueles que estavam em sua linha de ataque, e não raro fazendo com que desintegrasse a resistência. A capital da Assíria, Nínive, foi aptamente descrita pelo profeta Naum como "guarida dos leões" e como a "cidade de derramamento de sangue". — Na 2:11, 12; 3:1.

Que espécie de religião praticavam os assírios?

A religião assíria foi na maior parte herdada de Babilônia, e, embora seu próprio deus nacional, Assur, fosse encarado como supremo pelos assírios, Babilônia continuava a ser encarada por eles como o principal centro religioso. O rei assírio servia como sumo sacerdote de Assur. Um selo, encontrado por A. H. Layard nas ruínas dum palácio assírio e agora preservado no Museu Britânico, representa o deus Assur com três cabeças. A crença em tríades de deuses, bem como num grupo de cinco deuses, destacava-se na adoração assíria. A principal tríade era formada por Anu, representando o céu; Bel, representando a região habitada pelo homem, pelos animais e pelas aves; e Ea, representando as águas terrestres e subterrâneas. Uma segunda tríade compunha-se de Sin, o deus-lua; Xamaxe, o deus-sol; e Ramã, deus da tempestade, embora seu lugar frequentemente fosse ocupado por Istar, a rainha das estrelas. (Compare isso com 2Rs 23:5, 11.) Daí, seguiam-se os cinco deuses que representavam cinco planetas. Comentando sobre os deuses que formavam os grupos trinitários, *Unger's Bible Dictionary* (Dicionário Bíblico de Unger; 1965, p. 102) declara: "Tais deuses são invocados, às vezes separadamente, em frases que parecem elevar cada um, por sua vez, a uma posição de supremacia sobre os demais." Seu panteão, contudo, incluía inúmeras outras deidades inferiores, muitas servindo de padroeiro de cidade. Nisroque é mencionado como adorado por Senaqueribe no momento em que este foi assassinado. — Is 37:37, 38.

A religião praticada em conexão com tais deuses era animista, isto é, os assírios criam que todo objeto e todo fenômeno natural fosse animado por um espírito. Era um tanto diferente de outras formas de adoração da natureza, prevalecente nas nações circunvizinhas, no sentido de que a guerra era a expressão mais genuína da religião nacional. (FOTO, Vol. 1, p. 956) Assim, Tiglate-Pileser I disse sobre sua luta: "Meu Senhor ASSUR instou comigo." Nos seus anais, Assurbanipal diz: "Por ordem de ASSUR, SIN e XAMAXE, os grandes deuses, meus senhores,

Carros assírios carregam estandartes religiosos à batalha.

que me protegeram, entrei em Mini e marchei vitoriosamente." (*Records of the Past: Assyrian and Egyptian Monuments* [Registros do Passado: Monumentos Assírios e Egípcios], Londres, 1875, Vol. V, p. 18; 1877, Vol. IX, p. 43) Sargão invocava regularmente a ajuda de Istar antes de ir à guerra. Os exércitos marchavam atrás dos estandartes dos deuses, aparentemente símbolos de madeira ou de metal afixados numa haste. Atribuía-se grande importância aos presságios, deduzidos do exame do fígado de animais sacrificados, do voo das aves ou da posição dos planetas. O livro *Ancient Cities* (Cidades Antigas), de W. B. Wright (1886, p. 25), declara: "Lutar era o negócio daquela nação, e os sacerdotes eram fomentadores incessantes da guerra. Eram sustentados principalmente pelos despojos da conquista, dos quais uma porcentagem fixa era invariavelmente destinada a eles, antes de outros partilharem deles, pois esta raça de saqueadores era excessivamente religiosa."

Cultura, Literatura e Leis. Os assírios construíram impressionantes palácios, revestindo as paredes de placas esculpidas que representavam, com vívido realismo, cenas de guerra e de paz. Touros alados, com cabeça humana, esculpidos de um único bloco de calcário, pesando até 36 toneladas, adornavam as entradas. Seus selos cilíndricos mostram intricadas gravações. (Veja ARQUEOLOGIA.) Sua fundição de metais indicava considerável conhecimento de metalurgia. Seus reis construíram aquedutos e desenvolveram sistemas de irrigação; produziram parques reais, botânicos e zoológicos, que continham plantas, árvores e animais de muitas terras. Seus prédios palacianos não raro evidenciavam um sistema bem planejado de drenagem e medidas sanitárias muito boas.

De especial interesse têm sido as grandes bibliotecas reunidas por certos monarcas assírios, contendo dezenas de milhares de tabuinhas, prismas e cilindros de argila, escritos em cuneiforme, delineando os principais eventos históricos, dados religiosos, e assuntos legais e comerciais. Certas leis que datam de determinado período da história assíria, porém, ilustram de novo a dureza que tão frequentemente caracterizava aquela nação. Para certos crimes, o castigo estipulado era a mutilação. Assim, uma escrava não tinha permissão de sair em público com véu, e, por violar tal ordenança, suas orelhas deveriam ser decepadas. A ausência de proteção legal para a mulher casada é evidenciada por uma das leis, que declarava: "Deixando de lado as penalidades relacionadas com a mulher

casada, que estão inscritas na tabuinha, um homem poderá açoitar sua mulher, arrancar-lhe os cabelos, dilacerar e ferir as orelhas dela. Não existe nenhuma culpa legal (envolvida) nisso." — *Everyday Life in Babylonia and Assyria* (A Vida Cotidiana em Babilônia e na Assíria), de H. W. F. Saggs, 1965, p. 152.

História Bíblica e Secular. A primeira referência à Assíria no registro bíblico acha-se em Gênesis 2:14, onde o rio Hídequel (o Tigre), originalmente uma das quatro cabeceiras do rio 'que saía do Éden', é descrito por Moisés em seus dias como 'indo para o leste da Assíria'. — Gên 2:10.

O país derivava seu nome de Assur, filho de Sem. (Gên 10:22) Assim, parece ter sido primeiro povoada por semitas, pouco depois do Dilúvio. No entanto, ficou logo cedo sujeita à infiltração, quando o neto de Cã, Ninrode, penetrou na Assíria e construiu "Nínive, e Reobote-Ir, e Calá, e Resem, entre Nínive e Calá: esta é a grande cidade". (Gên 10:11, 12; compare isso com Miq 5:6.) Não se declara se isto se deu depois da construção da Torre de Babel e da resultante confusão de línguas (Gên 11:1-9), embora neste capítulo dez de Gênesis já se mencionem "línguas" diferentes. (Gên 10:5, 20, 31) Não obstante, ficou estabelecido que Nínive, capital da Assíria, se desenvolveu a partir de Babilônia, e a história secular se harmoniza com isso. Numa data posterior, as tribos que descenderam de Ismael, filho de Abraão, são descritas como alcançando a Assíria em suas migrações nômades. — Gên 25:18.

O período entre cerca de 1100 e 900 AEC (depois do governo de Tiglate-Pileser I) foi um período de declínio para a Assíria, e sugeriu-se isto como uma circunstância favorável para a ampliação das fronteiras da nação de Israel sob o governo de Davi (1077-1038 AEC), e a extensão adicional da sua influência sob o reinado de Salomão (1037-998 AEC). O êxito dessa expansão, naturalmente, devia-se em primeiro lugar ao apoio de Deus, e, assim, não dependia da debilidade assíria. — 2Sa 8, 10; 1Rs 4:21-24.

Assurnasirpal II e Salmaneser III. A agressão assíria começou a acercar-se de Israel durante o governo de Assurnasirpal II, que era famoso por suas campanhas bélicas implacáveis e por sua crueldade, já mencionadas. As inscrições o apresentam cruzando o Eufrates e tomando a Síria setentrional, e exigindo tributo das cidades da Fenícia. Seu sucessor, Salmaneser III, é o primeiro rei que registra contato direto com o reino setentrional de Israel. Os registros assírios mostram Salmaneser avançando até Carcar, às margens do rio Orontes, onde, ele afirma, lutou contra uma coalizão de reis. O resultado da batalha não foi decisivo. O Obelisco Negro de Salmaneser, em Nimrud, alista Jeú (c. 904-877 AEC) como pagando-lhe tributo, e apresenta uma escultura em relevo que possivelmente representa o emissário de Jeú entregando o tributo ao monarca assírio. — Veja SALMANESER N.º 1.

Adade-Nirari III e seus sucessores. Depois de Xanxi-Adade V, sucessor de Salmaneser III, ascendeu ao trono assírio Adade-Nirari III. As inscrições relatam seu ataque a Damasco e receber ele tributo de Jeoás, de Samaria. Talvez fosse por volta de meados do nono século AEC (c. 844), que o profeta Jonas foi enviado numa missão à capital da Assíria, Nínive, e, em resultado do seu aviso sobre uma vindoura destruição, a cidade inteira, inclusive seu rei, reagiu com arrependimento. (Jon 3:2-6) Pode ser que o rei assírio daquele tempo fosse Adade-Nirari III, mas não há certeza disso.

A história registra que os reis que seguiram Adade-Nirari III incluíam Salmaneser IV, Assurdã III, e Assur-Nirari V, todos filhos de Adade-Nirari III. Este era um período de declínio no que se referia à agressividade assíria.

Tiglate-Pileser III. O primeiro rei assírio a ser mencionado nominalmente na Bíblia é Tiglate-Pileser III (2Rs 15:29; 16:7, 10), também chamado "Pul" em 2 Reis 15:19. Em 1 Crônicas 5:26 são usados ambos os nomes, e isto levou alguns no passado a encará-los como reis distintos. No entanto, as Listas de Reis babilônicos e assírios dão os dois nomes para o mesmo indivíduo. Alguns sugerem que este rei era originalmente conhecido como Pul e que assumiu o nome de Tiglate-Pileser ao ascender ao trono assírio. — Veja PUL N.º 1.

Foi durante o reinado de Menaém, de Israel (c. 790-781 AEC), que Tiglate-Pileser III entrou nos domínios daquele reino setentrional. Menaém lhe fez um pagamento de mil talentos de prata (US$ 6.606.000) e assim conseguiu a retirada do assírio. (2Rs 15:19, 20) Mais tarde, porém, o Rei Peca, de Israel (c. 778-759 AEC), uniu-se ao Rei Rezim, da Síria, contra o rei judeu Acaz (c. 761-746 AEC). Apesar da profecia de Isaías, predizendo a eliminação certa desta ameaça siro-israelita através do poder do rei da Assíria (Is 7:1-9, 16, 17; 8:3, 4), Acaz preferiu o proceder insensato de enviar um suborno a Tiglate-Pileser, a fim de que atacasse essa coligação e assim aliviasse a pressão sobre Judá. O monarca assírio respondeu por capturar certo número de cidades na parte setentrional do reino de Israel, bem como as regiões de Gileade, da Galileia e de Naftali. Anteriormente, em seu reinado, Tiglate-Pileser III tinha iniciado a política de trasladar as populações das áreas conquistadas, para assim reduzir a possibilidade de futuras insurreições, e então passou a deportar alguns dos israelitas. (1Cr 5:6, 26) Adicionalmente, Judá en-

contrava-se assim em posição subserviente em relação à Assíria, e Acaz, de Judá, viajou a Damasco, que também tinha caído diante dos assírios, e evidentemente prestou homenagem a Tiglate-Pileser. — 2Rs 15:29; 16:5-10, 18; 2Cr 28:16, 20, 21, compare isso com Is 7:17-20.

Salmaneser V. Salmaneser V sucedeu a Tiglate-Pileser III. Oseias (c. 758-740 AEC), que usurpou o trono de Israel, de início submeteu-se à exigência de tributo por parte da Assíria. Mais tarde, conspirou com o Egito para libertar Israel do jugo assírio, e Salmaneser iniciou um sítio de três anos da cidade de Samaria que por fim resultou na sua queda (740 AEC) e no exílio de Israel. (2Rs 17:1-6; 18:9-11; Os 7:11; 8:7-10) A maioria das obras de referência declaram que Salmaneser morreu antes de terminar a conquista de Samaria e que Sargão II era rei na ocasião em que a cidade finalmente caiu. — Veja, porém, SALMANESER N.º 2; SARGÃO.

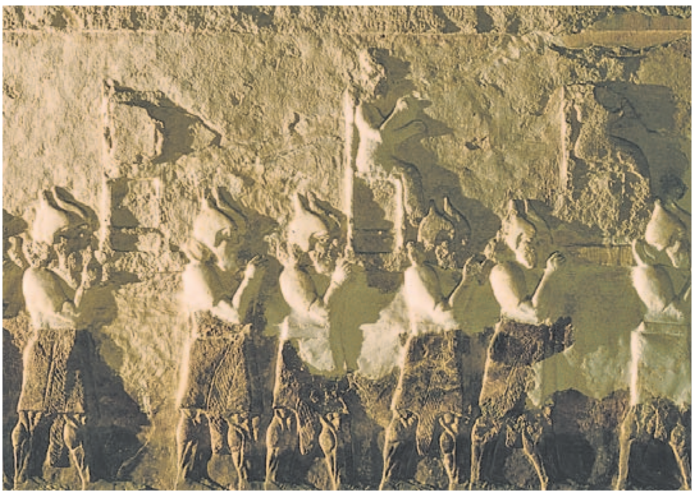
Sargão II. Os registros de Sargão falam da deportação de 27.290 israelitas a locais no Alto Eufrates e na Média. Fornece-se também a descrição da sua campanha na Filístia, em que conquistou Gate, Asdode e Asdudimmu. Foi na época desta campanha que o profeta Isaías foi mandado avisar sobre a futilidade de depositar confiança no Egito ou na Etiópia como meio de proteção contra o agressor assírio. (Is 20:1-6) Foi talvez pela primeira vez durante o reinado de Sargão que pessoas de Babilônia e da Síria foram trazidas a Samaria para repovoá-la, enviando o rei assírio mais tarde um sacerdote israelita de volta do exílio a fim de instruí-las na "religião do Deus do país". — 2Rs 17:24-28; veja SAMARIA N.º 2; SAMARITANO.

Senaqueribe. Senaqueribe, filho de Sargão II, atacou o reino de Judá durante o 14.º ano de Ezequias (732 AEC). (2Rs 18:13; Is 36:1) Ezequias se rebelara contra o jugo assírio imposto em resultado da ação de seu pai, Acaz. (2Rs 18:7) Senaqueribe reagiu por levar de varrida a Judá, alegadamente conquistando 46 cidades (veja Is 36:1, 2), e daí, de seu acampamento em Laquis, exigiu que Ezequias lhe pagasse um tributo de 30 talentos de ouro (c. US$ 11.560.000) e de 300 talentos de prata (c. US$ 1.982.000). (2Rs 18:14-16; 2Cr 32:1; compare isso com Is 8:5-8.) Embora esta soma fosse paga, Senaqueribe enviou seu porta-voz para exigir a rendição incondicional de Jerusalém. (2Rs 18:17–19:34; 2Cr 32:2-20) Ter Jeová causado, subsequentemente, a destruição de 185.000 das tropas do jactancioso assírio, em uma só noite, obrigou este a retirar-se e a voltar a Nínive. (2Rs 19:35, 36) Ali foi mais tarde assassinado por dois de seus filhos e substituído no trono por outro filho, Esar-Hadom. (2Rs 19:37; 2Cr 32:21, 22; Is 37:36-38) Estes eventos, com a exceção da destruição das tropas assírias, estão também registrados num prisma de Senaqueribe e num de Esar-Hadom. — FOTOS, Vol. 1, p. 957.

Esar-Hadom. Durante o reinado de Manassés (716-662 AEC), os chefes do exército assírio tiveram a permissão de Jeová de levar cativo este rei de Judá para Babilônia (então sob controle assírio). (2Cr 33:11) Alguns acham que isto talvez se desse na época da campanha vitoriosa de Esar-Hadom contra o Egito. De qualquer forma, *Menasi* (Manassés), de Judá, é mencionado em inscrições como um daqueles que pagavam tributo a Esar-Hadom. Manassés foi mais tarde restabelecido em Jerusalém. (2Cr 33:10-13) À base de Esdras 4:2, parece que a trasladação de pessoas do reino setentrional de Israel, e para ele, ainda continuava nos dias de Esar-Hadom, o que pode explicar o período de "sessenta e cinco anos" na profecia de Isaías 7:8. — Veja ACAZ; ESAR-HADOM.

Assurbanipal. Antes de Esar-Hadom falecer, ele nomeara seu filho Assurbanipal como príncipe herdeiro da Assíria, e outro filho, Samas-sum-iuquin, como príncipe herdeiro de Babilônia. Samas-sum-iuquin rebelou-se mais tarde contra seu irmão, e Assurbanipal sufocou a rebelião e saqueou a cidade de Babilônia.

Assurbanipal causou a maior expansão do império. Acabou com uma rebelião no Egito e saqueou a cidade



Painel de Nimrud, mostrando soldados assírios levando embora os deuses duma cidade conquistada.

de Tebas (Nô-Amom). As fronteiras do Império Assírio abrangiam então as regiões de Elão, parte da Média até o Ararate, tanto ao O como a Cilícia, na Ásia Menor, passando pela Síria e Israel (mas não Jerusalém), e descendo ao Egito, e a Arábia e a Babilônia. Ele, evidentemente, é "o grande e ilustre Asenapar" mencionado em Esdras 4:10. — Veja ASENAPAR.

A queda do império. A Crônica Babilônica M.B. (Museu Britânico) 21901 relata a queda de Nínive, capital da Assíria, após um sítio pelas forças conjuntas de Nabopolassar, rei de Babilônia, e de Ciaxares, o Medo, durante o 14.º ano de Nabopolassar (632 AEC): "A cidade [eles transformaram] em montes de ruínas e em pi[lhas (de escombros)]." (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. B. Pritchard, 1974, p. 305; os colchetes e parêntesis são deles.) De modo que o feroz Império Assírio teve um fim ignominioso. — Is 10:12, 24-26; 23:13; 30:30-33; 31:8, 9; Na 3:1-19; Sof 2:13.

Segundo a mesma crônica, no 14.º ano de Nabopolassar (632 AEC), Assur-Ubalit II tentou prosseguir com o domínio assírio tendo Harã por capital. Esta crônica declara, sob o 17.º ano de Nabopolassar (629 AEC): "No mês de du'uzu, Assur-Ubalit, rei da Assíria, (e) um grande [exército do] E[gi]to [que viera em seu auxílio] cruzaram o rio (Eufrates) e [marcharam] para conquistar Harã." (*Ancient Near Eastern Texts*, p. 305; os colchetes e parêntesis são deles.) Na realidade, Assur-Ubalit tentou reconquistá-la, depois de ter sido expulso. Este registro está em harmonia com o relato a respeito da atividade do Faraó Neco, registrado em 2 Reis 23:29, atividade que resultou na morte do Rei Josias, de Judá (c. 629 AEC). Este texto declara que "Faraó Neco, rei do Egito, subiu contra o rei da Assíria junto ao rio Eufrates" — evidentemente para ajudá-lo. "O rei da Assíria" a quem Neco se dirigiu pode muito bem ter sido Assur-Ubalit II. Sua campanha contra Harã não foi bem-sucedida. O Império Assírio chegara ao fim.

O título "rei da Assíria" era aplicado ao rei persa (Dario Histaspes), que dominou a terra da Assíria no tempo da reconstrução do templo em Jerusalém (completada em 515 AEC). — Esd 6:22.

Assíria na Profecia. A Assíria consta na profecia proferida por Balaão, por volta do ano 1473 AEC. (Núm 24:24) Diversas referências à Assíria são encontradas nas profecias de Isaías, Jeremias, Ezequiel, Miqueias, Naum, Sofonias e Zacarias, estando o aviso sobre a Assíria desolar o reino setentrional de Israel intercalada na inteira profecia de Oseias. Condenou-se frequentemente a confiança depositada em tais nações pagãs pelos apóstatas Israel e Judá, que muitas vezes vacilavam entre o Egito e a Assíria, "igual a uma pomba simplória sem coração". (Je 2:18, 36; La 5:6; Ez 16:26, 28; 23:5-12; Os 7:11) Os resultados desastrosos de tal proceder foram vividamente descritos. (Ez 23:22-27) A humilhação dos assírios e o restabelecimento dos israelitas exilados na sua pátria também foram profetizados. (Is 11:11-16; 14:25; Je 50:17, 18; Ez 32:22; Za 10:10, 11) Por fim, predisse-se até mesmo quando haveria relações pacíficas entre as terras da Assíria e do Egito, e que ficariam unidas com Israel no favor de Deus, e constituiriam "uma bênção no meio da terra". — Is 19:23-25.

ASSOCIAÇÃO. O apóstolo Paulo usou o substantivo grego *ho·mi·lí·a* ao advertir os cristãos contra o perigo das más "associações". (1Co 15:33) Esta palavra grega é aparentada com o verbo *ho·mi·lé·o*, que significa "conversar". (At 20:11) Denota associação ou relacionamento com outros, usualmente por meio de conversa, mas, às vezes, por meio de relações sexuais. A *Septuaginta* grega usou esta palavra para traduzir a hebraica para "persuasão", em Provérbios 7:21, e para "direito conjugal", em Êxodo 21:10.

Os que desejam ter a aprovação de Deus preferem ter por companheiros aqueles que estão devotados à justiça e à verdade. (2Ti 2:22) Param também de se "associar [literalmente: misturar-se]" socialmente com membros da congregação, cujo modo de vida resultou em censura oficial da sua conduta desordeira. Embora continuem a mostrar amor para com tais, tornam claro que não aprovam a conduta desordeira deles. (2Te 3:6-15) Ao passo que bons companheiros podem ser de verdadeira ajuda para se continuar a andar em harmonia com a sabedoria divina, não se pode negar o efeito prejudicial das más associações. O provérbio inspirado declara: "Quem anda com pessoas sábias tornar-se-á sábio, mas irá mal com aquele que tem tratos com os estúpidos." (Pr 13:20; compare isso com Pr 22:24, 25; 28:7; 29:3.) A palavra hebraica *ra·'áh*, traduzida por 'ter tratos com', em Provérbios 13:20, também é vertida por 'associar-se com', e é aparentada com a palavra hebraica *ré·a'*, que significa "próximo; companheiro". — Jz 14:20; Le 19:18; Sal 15:3.

Que companheiros impróprios realmente podem prejudicar o bem-estar de alguém é evidente em muitos exemplos bíblicos. Diná, filha de Jacó, imprudentemente escolheu por companheiras moças cananeias, e isto resultou em ela ser violentada por Siquém, filho dum maioral heveu. (Gên 34:1, 2) Amnom, filho de Davi, acatou o mau conselho do seu companheiro Jonadabe e estuprou sua própria meia-irmã Tamar. Incorreu assim no ódio de Absalão, irmão germano dela, que mais tarde providenciou que ele fosse assassinado. (2Sa 13:3-29) Con-

trário às ordens de Jeová, os israelitas começaram a associar-se com os cananeus, formando alianças matrimoniais com eles, e adotando sua degradada forma de adoração, o que resultou no desfavor de Jeová e em serem abandonados por ele. (De 7:3, 4; Jz 3:5-8) Até mesmo Salomão se desviou da adoração de Jeová, quando tomou por esposas adoradoras de deuses falsos. (Ne 13:26) Foi a influência da adoradora de Baal, Jezabel, que tornou Acabe pior do que todos os reis israelitas anteriores ao seu tempo. (1Rs 21:25) A íntima associação com a casa real de Acabe quase custou a vida ao piedoso Jeosafá, e a aliança matrimonial que formou com Acabe quase que destruiu mais tarde a casa real de Davi. — 2Cr 18:1-3, 29-31; 22:10, 11.

O corpo unido dos verdadeiros cristãos, embora composto de pequenos grupos, congregações ou pessoas fisicamente isoladas, constitui uma 'associação de irmãos', ou uma fraternidade, designada pela expressão grega *a·del·fó·tes*. (1Pe 2:17; 5:9) A fim de continuar a fazer parte desta fraternidade, os verdadeiros cristãos evitam toda a associação com todos aqueles no seu meio que se tornam promotores de ensinos falsos, divisórios. (Ro 16:17, 18) O apóstolo cristão João orientou concristãos a nunca receberem em casa tal instrutor falso, nem o cumprimentarem, porque isso daria a este a oportunidade de apresentar sua doutrina deturpada, corrupta. Cumprimentar a tal indicaria certa medida de aprovação e tornaria a pessoa partícipe das "suas obras iníquas". (2Jo 10, 11) Apesar da sobrepujante evidência a respeito da certeza da ressurreição dos mortos, o apóstolo Paulo sabia que a associação com aqueles que haviam rejeitado este ensino cristão seria destrutiva para a fé. Por isso escreveu: "Não sejais desencaminhados. Más associações estragam hábitos úteis." — 1Co 15:12-22, 33; veja APOSTASIA.

ASSOS. Cidade portuária da Mísia, no litoral N do golfo de Adramítio, portanto, dentro da província romana da Ásia. O lugar é hoje conhecido como Behramkale (antes chamado Behramköy).

O apóstolo Paulo, na sua terceira viagem missionária, estava retornando a Jerusalém e tinha parado em Trôade. Dali enviou Lucas e outros, de barco, para Assos, onde planejava juntar-se a eles. O barco tinha de contornar o cabo Baba (Lectum) para chegar a Assos (do outro lado do promontório, desde Trôade), e isto possibilitou a Paulo andar a pé a distância mais curta (c. 32 km) e ainda assim chegar a Assos em tempo para tomar o navio, o qual partiu então para Mitilene, na ilha de Lesbos, ao S de Assos. — At 20:6, 13, 14.

ASSUERO. Nome ou título aplicado nas Escrituras Hebraicas a três governantes diferentes.

1. O pai de Dario, o Medo, mencionado em Daniel 9:1. Atualmente não é possível fazer uma identificação conclusiva deste Assuero com alguma pessoa da história secular.

2. O Assuero de Esdras 4:6, no início de cujo reinado foi redigida uma acusação contra os judeus, da parte dos inimigos deles, talvez fosse Cambises, o sucessor de Ciro, o conquistador de Babilônia e libertador dos judeus. Cambises reinou de 529 a 522 AEC.

3. O Assuero do livro de Ester, segundo se crê, é Xerxes I, filho do rei persa Dario, o Grande (Dario Histaspes). Mostra-se que Assuero (Xerxes I) governava 127 distritos jurisdicionais, desde a Índia até a Etiópia. A cidade de Susã era sua capital durante grande parte do seu governo. — Est 1:1, 2.

No livro de Ester, os anos de reinado deste rei aparentemente são contados a partir da corregência com seu pai, Dario, o Grande. Isto significaria que o ano de ascensão de Xerxes foi 496 AEC, e que seu primeiro ano de reinado foi 495 AEC. (Veja PÉRSIA, PERSAS.) No terceiro ano do seu reinado, num suntuoso banquete, ele ordenou que a linda Rainha Vasti se apresentasse e exibisse sua beleza ao povo e aos príncipes. A recusa por parte dela fez com que se acendesse a ira do rei e ele a dispensasse como esposa. (Est 1:3, 10-12, 19-21) No sétimo ano do seu reinado, ele escolheu Ester, uma judia, como a eleita dentre as muitas virgens que lhe foram trazidas como prospectivas substitutas de Vasti. (Est 2:1-4, 16, 17) No 12.º ano do seu reinado, ele permitiu que seu primeiro-ministro Hamã usasse o anel de sinete do rei para assinar um decreto que iria resultar na destruição genocida dos judeus. Esta trama foi frustrada por Ester e seu primo Mordecai; Hamã foi enforcado, e se emitiu um novo decreto, concedendo aos judeus o direito de lutar contra seus atacantes. — Est 3:1-11; 7:9, 10; 8:3-14; 9:5-10.

Subsequentemente, "o Rei Assuero passou a impor trabalho forçado ao país e às ilhas do mar". (Est 10:1) Esta atividade se enquadra bem nos empenhos de Xerxes, que terminou grande parte das construções iniciadas pelo seu pai Dario em Persépolis.

Xerxes I também parece ser o "quarto [rei]" mencionado em Daniel 11:2, os três anteriores sendo Ciro, o Grande, Cambises II e Dario Histaspes. Ao passo que outros sete reis sucederam a Xerxes no trono do Império Persa, Xerxes foi o último imperador persa a travar guerra contra a Grécia, cuja ascensão como potência mundial dominante é descrita no versículo seguinte. — Dan. 11:3.

ASSUR, I. [possivelmente: Negrume]. De acordo com o texto massorético, filho de Esrom, nascido

após a morte de seu pai; bisneto de Judá. (1Cr 2:4, 5, 24; veja ESROM N.º 2.) Teve sete filhos com as suas duas esposas. (1Cr 4:5-7) É também mencionado como pai de Tecoa, o que parece significar que era o fundador da cidade deste nome.

ASSUR, II.

1. Filho de Sem, o segundo mencionado em Gênesis 10:22 e em 1 Crônicas 1:17. Era o antepassado dos assírios, e a mesma palavra hebraica é vertida tanto "Assur" como "Assíria" ou "assírio". Ezequiel 27:23 ou se refere à nação deles ou a uma das suas cidades principais, Assur (a moderna Qal'at Sherqat).

2. A principal divindade dos assírios, seu deus de proeza militar, a quem este povo guerreiro orava em busca de ajuda. Assur era uma espécie de "patriarca deificado", e, ao venerá-lo, os assírios podem realmente ter adorado seu antepassado Assur, filho de Sem. O nome Assur se acha incorporado em muitos nomes assírios, tais como os de Esar-Hadom e de Assurbanipal.

Acreditava-se que o deus falso, Assur, era o principal protetor dos assírios, sendo representado na arte deles pelo disco alado do Sol. Era no nome de seu deus Assur e com a aprovação dele (indicada por presságios favoráveis) que as tropas assírias entravam em batalhas, carregando o símbolo sagrado dele à luta. Seus reis atribuíam as vitórias "à ajuda de Assur". — Veja FOTO, Vol. 2, p. 529; ASSÍRIA.

ASSURBANIPAL. Veja ASENAPAR.

ASSURINS. Descendentes de Dedã, filho de Jocsã, um dos filhos de Abraão com Quetura. (Gên 25:1-3) Usar-se no texto hebraico o sufixo indicativo do plural (*im*) em conexão com este nome, *as·shú·rim,* talvez indique que representava uma tribo ou um povo. Uma identificação específica não é possível, mas provavelmente se refere a alguma tribo árabe setentrional. No entanto, eles não devem ser confundidos com os assírios, que eram descendentes de Assur, filho de Sem.

ASTAROTE. Cidade na região de Basã, hoje geralmente identificada com Tell ʽAshtarah, a uns 32 km ao L do mar da Galileia. A colina baixa existente ali está cercada por uma planície bem regada. Seu nome talvez indique que era centro de adoração da deusa Astorete.

As referências bíblicas a ela são principalmente com respeito a Ogue, rei gigante de Basã, mencionado como reinando "em Astarote, em Edrei". (De 1:4; Jos 9:10; 12:4; 13:12) O território conquistado do reino de Ogue foi originalmente designado aos maquiritas, da tribo de Manassés, mas Astarote passou mais tarde para os gersonitas, como cidade levita. (Jos 13:29-31; 1Cr 6:71) Em Josué 21:27, que corresponde ao relato em 1 Crônicas 6:71, a cidade é chamada de Beesterá.

A cidade é mencionada em inscrições assírias e nas Tabuinhas de Amarna.

ASTERATITA [De (Pertencente a) Astarote]. Habitante de Astarote. Apenas Uzia, um dos poderosos de Davi, é chamado assim. — 1Cr 11:44.

ASTEROTE-CARNAIM. Lugar da derrota dos refains por Quedorlaomer, rei de Elão. (Gên 14:5) Alguns presumiram que se tratava do nome completo de Astarote, e que a adição de "Carnaim" (chifres) se referia aos dois chifres da lua crescente, simbolizando a deusa Astarte (Astarteia), ou aos dois picos adjacentes à cidade. Todavia, sugere-se também que o nome signifique "Asterote Perto de Carnaim", e que se refira assim à cidade de Astarote, mencionando-se Carnaim como cidade separada, mas adjacente. Carnaim é considerada como situada em Sheikh Saʽad, que fica na vizinhança do lugar aceito geralmente para Astarote (Tell ʽAshtarah). — Veja ASTAROTE.

ASTORETE. Uma deusa dos cananeus, considerada a esposa de Baal. Astorete é frequentemente representada na forma de figura feminina desnuda, com órgãos sexuais rudemente exagerados. A adoração desta deusa achava-se muito difundida entre diversos povos da antiguidade, e o nome Astorete era comum, em uma forma ou outra. Seu nome grego é Astarte (ou Astarteia). Entre os filisteus, Astorete evidentemente era encarada como deusa da guerra, conforme indicado pelo fato de que a armadura do derrotado Rei Saul foi colocada no templo das imagens de Astorete. (1Sa 31:10) Pelo visto, porém, Astorete era principalmente uma deusa da fertilidade. A parte mais destacada da sua adoração consistia em orgias sexuais nos templos ou nos altos devotados à adoração de Baal, onde homens e mulheres serviam por prostituir-se. — Veja CANAÃ, CANANEU N.º 2 (Conquista de Canaã por Israel).

A adoração de Astorete existia possivelmente em Canaã já desde o tempo de Abraão, pois uma das cidades ali era chamada "Asterote-Carnaim". (Gên 14:5) Também é mencionada na Escritura a cidade de Astarote, morada do gigante Rei Ogue de Basã. Seu nome indicaria que esta cidade talvez fosse centro de adoração de Astorete. — De 1:4; Jos 9:10; 12:4.

A forma singular *ʽash·tó·reth* (Astorete) aparece primeiramente na Bíblia com referência ao desvio do Rei Salomão, perto do fim de seu reinado. Naquele tempo, os israelitas começaram a adorar a

Astorete dos sidônios. (1Rs 11:5, 33) A única outra ocorrência da forma singular se acha relacionada com a derrubada, por parte do Rei Josias, dos altos que Salomão construíra para Astorete e outras deidades. (2Rs 23:13) O plural, *'ash·ta·róhth* ("imagens de Astorete", *NM;* "astartes", *BJ; PIB*) refere-se, provavelmente, às imagens ou manifestações desta deusa pagã. — Jz 2:13; 10:6; 1Sa 7:3, 4.

ASTRÓLOGOS. A palavra *ga·zerín* só ocorre na parte de Daniel que foi escrita em aramaico (Da 2:4b–7:28), e sua raiz tem o significado básico de "talhar", achando-se que a referência é àqueles que dividem os céus em configurações. (Da 2:34) Algumas versões (*Al; Fi; IBB; So*) vertem a palavra aramaica original *ga·zerín* por "adivinhadores (adivinhos)" ou "agoureiros". (Da 2:27; 4:7 [v. 4, *So*]; 5:7, 11) Este culto astrológico se compunha dos "que, à base da posição das estrelas na hora do nascimento, por diversas artes de cálculo e pela adivinhação . . . determinavam a sorte das pessoas". (*Gesenius's Hebrew and Chaldee Lexicon* [Léxico Hebraico e Caldeu de Gesenius] traduzido para o inglês por S. P. Tregelles, 1901, pp. 166, 167) A astrologia é essencialmente politeísta; sua origem, no vale inferior da Mesopotâmia, remonta provavelmente ao tempo de pouco depois do Dilúvio, quando os homens se desviaram da adoração pura de Jeová. O nome caldeu, com o tempo, veio a ser praticamente sinônimo de "astrólogo".

Nesta pseudociência da astrologia, cria-se que um deus diferente governava cada setor dos céus. Cada movimento e fenômeno celeste, tal como o nascer e o pôr do sol, os equinócios e os solstícios, as fases lunares, os eclipses e os meteoros, supostamente eram atos desses deuses. Por isso, esses movimentos cósmicos eram regularmente registrados, elaborando-se cartas e tabelas complexas das suas ocorrências, e, à base destas, prediziam-se assuntos humanos e eventos terrenos. Cria-se que todos os assuntos, tanto públicos como particulares, eram controlados por esses deuses dos céus. Em consequência disso, decisões políticas ou militares só eram tomadas depois de se convocarem os astrólogos para ler e interpretar os agouros e dar seu conselho. Desta maneira, a classe sacerdotal passou a ter grande poder e influência sobre a vida do povo. Afirmavam ter poder sobrenatural, perspicácia e grande sabedoria. Não havia nenhum templo importante, erigido entre os babilônios, que não estivesse equipado com seu próprio observatório celeste.

No oitavo século AEC, o profeta Isaías, predizendo a destruição de Babilônia, desafiou os conselheiros-astrólogos daquela cidade condenada, que contemplavam as estrelas, a que a salvassem: "Fatigaste-te [Babilônia] com a multidão dos teus conselheiros. Que se ponham de pé, pois, e que te salvem, os adoradores dos céus, os contempladores das estrelas, os que divulgam conhecimento nas luas novas a respeito das coisas que virão sobre ti." — Is 47:13.

No decurso da História, Daniel e seus três companheiros tornaram-se cativos nesta terra de astrólogos. Quando postos à prova "quanto a todo assunto de sabedoria e de compreensão", o rei babilônio achou que estes hebreus eram "dez vezes melhores do que todos os sacerdotes-magos e os conjuradores que havia em todo o seu domínio real". (Da 1:20) Depois disso, Daniel foi chamado de "chefe dos sacerdotes-magos" (Da 4:9), mas é importante notar que ele nunca renunciou à adoração de Jeová para se tornar 'divisor dos céus', contemplando as estrelas. Por exemplo, Nabucodonosor ficou tão enfurecido quando os astrólogos e os demais "sábios" não conseguiram revelar-lhe seu sonho, que exclamou: "Sereis desmembrados e as vossas próprias casas serão transformadas em latrinas públicas." (Da 2:5) Daniel e seus companheiros estavam incluídos nesta ordem abrangente, mas, antes de se realizar a execução, Daniel foi levado perante o rei, a quem ele disse: "Há nos céus um Deus que é Revelador de segredos", mas, "no que se refere a mim, não é por meio de qualquer sabedoria que haja em mim mais do que em quaisquer outros viventes que este segredo me foi revelado". — Da 2:28, 30.

Quem eram os magos que visitaram o menino Jesus?

Astrólogos (gr.: *má·goi;* "magos", *Al; PIB*) trouxeram presentes ao menino Jesus. (Mt 2:1-16) Comentando quem eram estes *má·goi, The Imperial Bible-Dictionary* (O Dicionário Bíblico Imperial, Vol. II, p. 139), diz: "Segundo Heródoto, os magos eram uma tribo dos medos [I, 101], que professavam interpretar sonhos, e eram os encarregados oficiais dos ritos sagrados . . . em suma, eram a classe erudita e sacerdotal, e, conforme se supunha, tinham a habilidade de derivar dos livros e da observação das estrelas a perspicácia sobrenatural de prever eventos vindouros . . . Investigações posteriores tendem a fazer de Babilônia, antes que da Média e da Pérsia, o centro da magia plenamente desenvolvida. 'Originalmente, os sacerdotes medos não eram chamados de magos . . . Dos caldeus, no entanto, receberam o nome de magos para a sua casta sacerdotal, e é assim que devemos explicar o que Heródoto diz sobre os magos serem uma tribo meda' . . . (J. C. Müller, na Encicl. de Herzog)." — Editado por P. Fairbairn, Londres, 1874.

Assim, Justino, o Mártir, Orígenes e Tertuliano, lendo Mateus 2:1, consideravam corretamente os *má·goi* como astrólogos. Tertuliano escreveu (em "Sobre a Idolatria", IX): "Sabemos da aliança mútua entre a magia e a astrologia. Os intérpretes das estrelas, então, foram os primeiros . . . a apresentar a Ele [Jesus] 'dádivas'." (*The Ante-Nicene Fathers* [Os Pais Antenicenos], 1957, Vol. III, p. 65) O nome magos tornou-se comum "como termo genérico para astrólogos no Oriente". — *The New Funk & Wagnalls Encyclopedia* (Nova Enciclopédia de Funk & Wagnalls), 1952, Vol. 22, p. 8076.

De modo que há forte evidência circunstancial de que os *má·goi* que visitaram o menino Jesus eram astrólogos. Assim, *O Novo Testamento* (em inglês), de Charles B. Williams, reza "contempladores das estrelas", com uma nota explicativa ao pé da página: "Isto é, estudantes das estrelas em relação com os eventos na terra." Apropriadamente, portanto, traduções modernas rezam "astrólogos" em Mateus 2:1. — *NE; NM;* veja *BLH*; *BJ* nota.

Não se revela quantos desses astrólogos "das regiões orientais" trouxeram "ouro, olíbano e mirra" ao menino Jesus; não há nenhuma base concreta para a ideia tradicional de que eram três. (Mt 2:1, 11) Sendo astrólogos, eram servos de deuses falsos, e, quer o soubessem, quer não, foram guiados por aquilo que lhes parecia ser uma "estrela" que se movia. Alertaram Herodes a que havia nascido o "rei dos judeus", e Herodes, por sua vez, procurou matar Jesus. No entanto, a trama falhou. Jeová interveio e mostrou-se superior aos deuses demoníacos dos astrólogos, de modo que, em vez de voltarem a Herodes, os astrólogos retornaram por outro caminho, depois de receberem "em sonho um aviso divino". — Mt 2:2, 12.

Hepatoscopia e Astrologia. A prática de 'examinar o fígado' (hepatoscopia) parece ter sido um aspecto especial da astrologia. (Ez 21:21) Numa escola-templo de Babilônia foi encontrado um modelo de argila dum fígado que remonta ao tempo de Hamurábi. Um lado dele estava dividido em áreas representativas do "dia" e da "noite". A beirada estava dividida em 16 partes, tendo-se dado a cada seção os nomes correspondentes das deidades dos céus. Portanto, assim como este ramo de vaticínio dividia o céu de maneira puramente imaginária, assim dividiam de modo similar o fígado de suas vítimas sacrificiais. Quando ofereciam tais sacrifícios, examinavam o fígado, considerando-o um reflexo em miniatura dos céus, para ver que agouros os deuses lhes revelavam. — Veja ADIVINHAÇÃO.

Moloque e a Astrologia em Israel. Há evidência que indica que a astrologia estava intimamente associada com a adoração de Moloque, deus que às vezes era representado com cabeça de touro. O touro era adorado pelos babilônios, cananeus, egípcios e outros, como símbolo das suas deidades — Marduque, Moloque, Baal, e assim por diante. O touro era um dos mais importantes signos do zodíaco, Tauro. O deus-sol frequentemente era representado por touros, os chifres significando os raios, e o forte poder reprodutivo do touro representava o poder do sol como "dador da vida". A fêmea, a vaca, recebia honra igual como símbolo de Istar ou Astarte (Astarteia), variantes do seu nome. Portanto, quando Arão e Jeroboão introduziram em Israel tal adoração do touro (a adoração do bezerro), isso era deveras um grande pecado aos olhos de Jeová. — Êx 32:4, 8; De 9:16; 1Rs 12:28-30; 2Rs 10:29.

O apóstata reino de dez tribos de Israel foi denunciado por adotar este culto da astrologia, porque "continuaram a abandonar todos os mandamentos de Jeová, seu Deus, e passaram a fazer para si estátuas fundidas, dois bezerros, e a fazer um poste sagrado, e começaram a curvar-se diante de todo o exército dos céus e a servir a Baal; e continuaram a fazer seus filhos e suas filhas passar pelo fogo e a praticar a adivinhação, e a procurar presságios". — 2Rs 17:16, 17.

No reino de duas tribos, ao sul, o iníquo Rei Acaz e seu neto Manassés tomaram ambos a dianteira na adoração dos deuses estelares e em cruelmente oferecer seus filhos para serem queimados vivos como sacrifícios. (2Rs 16:3, 4; 21:3, 6; 2Cr 28:3, 4; 33:3, 6) O bom Rei Josias, porém, "acabou com a atividade dos sacerdotes de deuses estrangeiros" que faziam "fumaça sacrificial a Baal, ao sol e à lua, e às constelações do zodíaco, e a todo o exército dos céus", e ele derrubou os altos e tornou Tofete impróprio para adoração, "para que ninguém fizesse seu filho ou sua filha passar pelo fogo para Moloque". (2Rs 23:5, 10, 24) Jeová, por meio dos seus profetas Sofonias e Jeremias, denunciou-os pelas suas práticas astrológicas como "os que se curvam nos terraços diante do exército dos céus", e os que estão "fazendo juramentos por Malcão [Moloque]". — Sof 1:5; Je 8:1, 2; 19:13.

Mostrando adicionalmente a interligação entre a adoração de Moloque, a adoração do bezerro e a astrologia, há o relato de Estêvão sobre a rebelião dos israelitas no ermo. Quando clamaram a Arão: "Faze-nos deuses para irem na nossa frente", Jeová "os entregou para prestarem serviço sagrado ao exército do céu, assim como está escrito no livro dos profetas: 'Será que foi a mim que oferecestes vítimas e sacrifícios . . . Mas, acolhestes para vós a tenda de Moloque e a estrela do deus Refã.'" — At 7:40-43.

Condenação Divina da Astrologia. Uma grande verdade é declarada de modo simples: "No princípio Deus criou os céus e a terra", inclusive os planetas do nosso sistema solar e as estrelas fixas

nas suas constelações. (Gên 1:1, 16; Jó 9:7-10; Am 5:8) Nesta grandiosa criação, porém, não era da vontade de Jeová que o homem constituísse essas coisas em deuses. Por isso, proibiu estritamente ao seu povo a adoração de "semelhança de algo que há nos céus em cima". (Êx 20:3, 4) A astrologia, em todas as formas, era proscrita. — De 18:10-12.

ASURITA. Um povo sujeito ao reinado de Is-Bosete, filho de Saul. Em 2 Samuel 2:9, está alistado entre Gileade e Jezreel. A *Vulgata* latina e a *Pesito* siríaca rezam aqui "gesuritas", ao passo que os Targuns dizem "aseritas". (Veja Jz 1:32.) O nome assurins é usado em Gênesis 25:3; mas ali se refere aos descendentes de Abraão por meio de Dedã. — Veja CIPRESTE.

ASVATE. Homem da tribo de Aser, casa de Jaflete. — 1Cr 7:33.

ATADE [Espinheiro-de-Casca-Branca]. Um lugar de localização incerta na região do Jordão era chamado de "eira de Atade". O cortejo fúnebre de Jacó parou ali para sete dias de luto, em caminho do Egito para a caverna do campo de Macpela, em Canaã. Atade talvez fosse uma pessoa, mas o próprio nome parece indicar um lugar. A comitiva de luto incluía servos de Faraó, bem como anciãos do Egito, e quando os cananeus viram os ritos de luto, exclamaram: "Este é um grave luto para os egípcios!" Por isso, o lugar foi chamado de Abel-Mizraim, que significa "Luto dos Egípcios". — Gên 50:7-13.

Diversas traduções (por exemplo: *Al, CBC, So*) dizem "além do Jordão" em Gênesis 50:10, 11, e alguns concluem disso que a eira de Atade se encontrava ao L do rio Jordão. Isto significaria que o cortejo não tomou a rota direta, mas contornou o Mar Morto, talvez para evitar contato com os filisteus. No entanto, a expressão hebraica *be'é·ver,* traduzida por "além", pode referir-se a uma região quer a L quer a O do Jordão. Do ponto de vista de Moisés, na terra de Moabe, na época de completar o Pentateuco, "além do Jordão" podia significar ao O do rio. Entretanto, a *Tradução do Novo Mundo* supera todas as dificuldades por traduzir com exatidão o texto hebraico destes versículos por "na região do Jordão".

ATAI [forma abreviada de Ataías].

1. Neto de Sesã, descendente de Judá por meio de Esrom. Sesã só tinha filhas, uma das quais deu em casamento ao seu escravo egípcio Jara, que gerou Atai. Atai, por sua vez, foi pai de certo Natã. — 1Cr 2:25, 34-36.

2. Um dos 11 valentes gaditas que cruzaram o Jordão quando transbordava, a fim de se juntar ao exército de Davi no ermo. — 1Cr 12:8, 11-15.

3. O segundo dos quatro filhos de Roboão com sua esposa favorita, Maacá, neta de Absalão. Portanto, Atai era neto de Salomão e irmão do rei Abias (Abijão). — 2Cr 11:20, 21.

ATAÍAS. Homem da tribo de Judá, descendente de Peres, alistado junto com outros habitantes de Jerusalém no tempo de Neemias, após o livramento do exílio babilônico. — Ne 11:4-6.

ATALIA. Rainha de Judá, filha do Rei Acabe, de Israel, e de sua esposa, Jezabel; neta de Onri. (2Rs 8:18, 26) Era irmã do Rei Jeorão, de Israel, e irmã, ou meia-irmã, dos outros 70 filhos de Acabe, a todos os quais Jeú mandou matar. (2Rs 3:1, 2; 10:1-9) Atalia foi dada em um casamento de conveniência política a Jeorão, o filho mais velho de Jeosafá, de Judá. (2Rs 8:25-27; 2Cr 18:1) Era mãe de Acazias, que com o tempo se tornou rei de Judá.

Atalia, assim como sua mãe Jezabel, instigava Jeorão, seu marido, a fazer o que era mau aos olhos de Jeová durante o reinado dele de oito anos. (1Rs 21:25; 2Cr 21:4-6) E igual à sua mãe, Atalia impiedosamente derramou o sangue dos inocentes. Quando Acazias, seu filho iníquo, morreu, depois de reinar um ano, ela matou todos os outros da linhagem real, exceto o menininho Jeoás, que tinha sido escondido pelo sumo sacerdote e sua esposa, tia de Jeoás. Depois disso, Atalia empossou-se como rainha, por seis anos, c. 905-899 AEC. (2Cr 22:11, 12) Os filhos dela roubaram do templo de Jeová as coisas sagradas e as ofereceram a Baal. — 2Cr 24:7.

Quando Jeoás atingiu sete anos de idade, Jeoiada, o sumo sacerdote temente a Deus, tirou o menino do esconderijo e o coroou como legítimo herdeiro do trono. Ouvindo o tumulto, Atalia correu para o templo, e, ao ver o que estava acontecendo, bradou: "Conspiração! Conspiração!" O sumo sacerdote Jeoiada ordenou que fosse retirada do local do templo, a fim de ser executada no portão dos cavalos do palácio; ela foi, talvez, a última pessoa da casa abominável de Acabe. (2Rs 11:1-20; 2Cr 22:1-23:21) Quão veraz se mostrou que: "Nada da palavra de Jeová, que Jeová falou contra a casa de Acabe, cairá sem cumprimento por terra"! — 2Rs 10:10, 11; 1Rs 21:20-24.

ATÁLIA [De (Pertencente a) Átalo]. No fim da primeira viagem missionária de Paulo, ele embarcou na cidade portuária de Atália, na costa da Panfília, na Ásia Menor, dirigindo-se para Antioquia, na Síria, cerca de 500 km distante. — At 14:24-26.

Atália, a moderna Antaliá, foi fundada por Átalo II, rei de Pérgamo (159-138 AEC), no estuário do rio Cataractes. Tornou-se o porto principal da

província da Panfília, servindo de escoadouro para a rica região interiorana do SO da Frígia, e sendo o ponto natural de embarque da região central da Ásia Menor para a Síria e para o Egito. Embora originalmente servisse de porto para a cidade vizinha de Perge, a uns 13 km mais para o interior, Atália tinha ultrapassado aquela cidade em importância, nos tempos apostólicos.

ATALIAS.

1. Benjamita da casa de Jeroão, que morava em Jerusalém. — 1Cr 8:26-28.

2. Pai de um daqueles que retornaram a Jerusalém junto com Esdras, em 468 AEC; da família de Elão. — Esd 8:1, 7.

ATAQUE. Cidade de Judá, mencionada entre os lugares aos quais Davi enviou porções do despojo resultante da sua vitória sobre os amalequitas incursores. — 1Sa 30:26, 30.

ATARA [Coroa]. Uma das esposas de Jerameel, da tribo de Judá, e mãe de Onão. — 1Cr 2:3-5, 25, 26.

ATARIM. Relata-se que os israelitas viajaram "pelo caminho de Atarim", em caminho para a Terra da Promessa, vindo de Cades-Barneia e passando pelo monte Hor. (Núm 21:1) Foram então atacados pelo rei de Arade, na região do Negebe. Atarim talvez se refira a um lugar ou a uma determinada rota.

ATAROTE [Coroas [isto é: cercados circulares]].

1. Cidade ao L do Jordão, entre as solicitadas pelas tribos de Gade e de Rubem como posse delas. Esta região era considerada especialmente própria para o gado destas tribos. (Núm 32:1-5) A cidade foi depois reconstruída pelos gaditas. — Núm 32:34.

A Pedra Moabita do Rei Mesa também menciona este lugar, nas linhas 10 e 11 da inscrição. Ela diz em parte: "Ora, os homens de Gade sempre haviam morado na terra de Atarote, e o rei de Israel construíra para eles Atarote; mas eu lutei contra a cidade e a tomei, e matei todo o povo da cidade . . . E eu trouxe de volta de lá Arel (ou Oriel), seu maioral . . . e fixei ali homens de Sarom e homens de Maarite." — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. B. Pritchard, 1974, p. 320.

Considera-se em geral que este lugar é a atual Khirbet ʽAttarus, ao L do Mar Morto e a uns 13 km ao NO de Díbon (mencionada depois de Atarote em Núm 32:3). As ruínas estão situadas na encosta O dum monte que leva o mesmo nome e que tem cerca de 750 m de altitude. Embora este lugar estivesse dentro do território de Rubem, parece ter havido certa compartilhação de território tribal entre Gade e Rubem.

2. Cidade ao longo da fronteira entre os territórios de Efraim e de Benjamim. (Jos 16:2) Evidentemente, trata-se da Atarote-Adar mencionada em Josué 16:5 e 18:13. Neste último versículo, é apresentada como fazendo parte da fronteira N de Benjamim e situada "no monte que está ao sul de Bete-Horom Baixa".

3. Cidade na fronteira NE da tribo de Efraim. — Jos 16:7.

ATAROTE-ADAR [Coroas [isto é: cercados circulares] de Adar]. Uma cidade de Efraim. (Jos 16:5; 18:13) Evidentemente, trata-se da Atarote de Josué 16:2. — Veja ATAROTE N.º 2.

ATENAS [De (Pertencente a) Atena]. A capital moderna da Grécia e sua cidade mais destacada nos tempos antigos. Situada perto do extremo meridional da planície de Ática, a cerca de 8 km do mar Egeu, sendo servida pelo porto marítimo vizinho de Pireu, com o qual estava ligada nos tempos pré-cristãos por meio de longas muralhas quase paralelas. Sua localização geográfica muito contribuiu para sua grandeza na História. Os montes que cercavam a cidade forneciam uma defesa natural, e os passos nas montanhas estavam suficientemente distantes para evitar a possibilidade de um ataque de surpresa por terra. Estava também distante do mar o bastante para ficar segura contra uma frota invasora, todavia, seus três portos naturais, no vizinho Pireu, eram facilmente acessíveis da cidade.

Centro Cultural e Religioso. Embora Atenas gozasse de certa fama militar como a capital dum pequeno império e como forte potência naval no quinto século AEC, distinguia-se primariamente como o centro da erudição, da literatura e da arte gregas. Tornou-se uma cidade universitária, repleta de mestres, oradores e filósofos, sendo a cidade de filósofos famosos, tais como Sócrates, Platão e Aristóteles. Estabeleceram-se ali quatro escolas filosóficas, a platônica, a peripatética, a epicurista e a estoica (At 17:18), e estas eram cursadas por estudantes de todo o império, nos tempos romanos.

Atenas também era uma cidade muito religiosa, provocando o comentário do apóstolo Paulo, de que os atenienses 'pareciam mais dados ao temor das deidades do que os outros'. (At 17:22) Segundo o historiador Josefo, os atenienses eram 'os mais pios dos gregos'. (*Against Apion* [Contra Apião], II, 130 [12]) A religião era controlada pelo Estado, e este a incentivava por custear os sacrifícios, os ritos e as procissões públicos em honra aos deuses. Podiam-se encontrar ídolos nos templos, nas praças públicas e nas ruas, e as pessoas oravam regular-

mente aos deuses antes de empenhar-se em suas festas ou simpósios intelectuais, em suas assembleias políticas e em suas competições atléticas. A fim de não ofender a nenhum dos deuses, os atenienses até mesmo construíram altares "A um Deus Desconhecido", fato a que Paulo se refere em Atos 17:23. Pausânias, geógrafo do segundo século, confirma isto, explicando que, enquanto viajava pela estrada do porto da baía de Falero até Atenas (talvez percorrida por Paulo na sua chegada), notou "altares dos deuses chamados Desconhecidos, e de heróis". — *Description of Greece* (Descrição da Grécia), Ática, I, 4.

Primórdios Históricos. A cidade desenvolveu-se em torno da Acrópole, uma colina elíptica de uns 150 m de altitude, que em três lados se eleva abruptamente. (FOTOS, Vol. 2, pp. 333, 749) Durante o sétimo século AEC, ela foi governada por uma nobreza ou aristocracia hereditária, conhecida como os eupátridas, que exercia um monopólio de poder político e controlava também o Areópago, a principal corte criminal daquele tempo. Durante a primeira parte do sexto século AEC, porém, um legislador chamado Sólon fez reformas constitucionais que melhoraram a sorte dos pobres e lançaram o alicerce para um governo democrático. No entanto, era uma democracia apenas para os cidadãos livres do país, visto que uma grande parte da população era constituída de escravos.

Após as vitórias sobre os persas, no quinto século AEC, Atenas tornou-se a capital dum pequeno império, controlando a maior parte das regiões costeiras em torno do mar Egeu, e estendendo seu comércio e sua influência desde a Itália e a Sicília no O até Chipre e a Síria no L. A cidade tornou-se líder cultural do mundo antigo, alcançando brilhantes consecuções na literatura e na arte. Foi nessa época que se construíram muitos lindos prédios públicos e templos, inclusive o Partenon (o templo de Atena), e o Erecteion, cujas ruínas ainda podem ser vistas no alto da Acrópole, na Atenas moderna. O Partenon era considerado o principal monumento arquitetônico da antiga religião pagã e era ornamentado por uma estátua de ouro e marfim, de mais de 12 m de altura, de Atena.

Esta beleza material, porém, não produziu verdadeiro soerguimento espiritual para os atenienses, pois os deuses e as deusas honrados por ela eram, eles próprios, representados na mitologia grega como praticando todo tipo de ato imoral e criminoso conhecido aos humanos. Assim, nos dias de Paulo, o filósofo grego Apolônio criticava os atenienses por suas danças orgíacas na festa de Dioniso (Baco) e seu entusiasmo pelo derramamento de sangue humano nas competições de gladiadores.

O Império Ateniense dissolveu-se depois de derrotado pelos espartanos, nas guerras do Peloponeso, no fim do quinto século AEC, mas seus conquistadores

A Atenas moderna, com seu destacado morro conhecido como Licabeto.

mostraram consideração pela cidade, por causa da sua cultura, e não a destruíram por completo. Ela foi conquistada pelos romanos em 86 AEC, e despojada de seus negócios e comércio; de modo que, no tempo em que Jesus e os cristãos primitivos surgiram no cenário palestino, a importância de Atenas residia mormente em suas universidades e escolas de filosofia.

A Atividade de Paulo em Atenas. Por volta de 50 EC, o apóstolo Paulo visitou Atenas, na sua segunda viagem missionária. Ele deixara Silas e Timóteo em Bereia, com instruções para virem logo que possível. (At 17:13-15) Enquanto os esperava, ficou irritado diante dos muitos deuses falsos da cidade, e, assim, começou a arrazoar com o povo, tanto na sinagoga judaica como na feira (ou praça do mercado). (At 17:16, 17) Em anos recentes, este mercado ou ágora, ao NO da Acrópole, foi completamente escavado pela Escola Americana de Estudos Clássicos. A ágora evidentemente não era apenas um local de transações comerciais, mas era também um lugar de se debater e cuidar de assuntos cívicos. A atitude inquiridora dos atenienses, descrita no relato em Atos 17:18-21, reflete-se na crítica de Demóstenes a respeito de seus compatriotas atenienses pelo seu amor a se percorrer o mercado, indagando continuamente: “Quais são as novidades?”

Enquanto estava no mercado, Paulo se viu abordado por filósofos estoicos e epicureus, e foi considerado suspeitosamente ser “publicador de deidades estrangeiras”. (At 17:18) Havia muitos tipos de religião no Império Romano, mas as leis grega e romana proibiam a introdução de deuses estranhos e de novos costumes religiosos, especialmente quando estes eram contrários à religião nativa. Evidentemente, Paulo teve dificuldades devido à intolerância religiosa na cidade romanizada de Filipos. (At 16:19-24) Os habitantes de Atenas mostraram ser mais cépticos e tolerantes do que os filipenses, mas evidentemente ainda os preocupava como este novo ensino poderia afetar a segurança do estado. Paulo foi conduzido ao Areópago, mas não se pode afirmar de forma definitiva se ele falou perante o tribunal conhecido como Areópago. Alguns afirmam que, nos dias de Paulo, o próprio tribunal não mais se reunia na colina, e sim na ágora.

O eloquente testemunho de Paulo perante estes homens ilustrados de Atenas é uma lição de tato e de discernimento. Ele mostrou que, ao invés de pregar uma nova deidade, pregava sobre o próprio Criador do céu e da terra, e, com tato, fez referência ao “Deus Desconhecido”, cujo altar vira, e até mesmo citou a obra *Os Fenômenos*, de Arato, poeta ciliciano, e do *Hino a Zeus*, de Cleanto. (At 17:22-31) Embora a maioria zombasse dele, alguns atenienses, inclusive Dionísio, juiz do Areópago, e certa mulher chamada Dâmaris, tornaram-se crentes. — At 17:32-34.

É possível que Timóteo se tenha juntado a Paulo em Atenas e fosse então mandado de volta a Tessalônica; mas, parece mais provável que Paulo lhe enviasse aviso a Bereia para fazer esta viagem, deixando assim Paulo sem companheiros em Atenas. Falar Paulo na primeira pessoa do plural, em 1 Tessalonicenses 3:1, 2, parece ter sido em sentido editorial, como aplicando-se simplesmente a ele próprio. (Veja 1Te 2:18; 3:6.) Se for assim, então Paulo partiu sozinho de Atenas, indo a Corinto, onde com o tempo se juntaram a ele Silas e Timóteo. (At 18:5) É provável que Paulo tenha revisitado Atenas na sua terceira viagem missionária (55 ou 56 EC), visto que o registro declara que naquela época ele passou três meses na Grécia. — At 20:2, 3.

ATER [Fechado; Impedido].

1. Homem de Israel, cujos 98 filhos ou descendentes retornaram do exílio babilônico junto com Zorobabel, em 537 AEC. (Esd 2:1, 2, 16; Ne 7:21) Estão alistados do seguinte modo: “Os filhos de Ater, de Ezequias, noventa e oito”, talvez indicando que eram prole de Ater, descendente de certo Ezequias (mas provavelmente não o rei de Judá com este nome), ou que eles eram descendentes de Ater *por meio* de certo Ezequias. Talvez fosse um descendente deste Ater que foi um dos cabeças do povo que atestaram o “arranjo fidedigno” dos dias de Neemias. — Ne 9:38; 10:1, 17.

2. Chefe de família, cujos descendentes estavam entre os levíticos “filhos dos porteiros” do templo, que retornaram de Babilônia a Jerusalém junto com Zorobabel. — Esd 2:42; Ne 7:45.

ATERRO. Um aspecto geográfico ou estrutural da antiga Jerusalém. (2Sa 5:9; 1Rs 9:15, 24; 11:27; 2Rs 12:20; 1Cr 11:8; 2Cr 32:5) Em Juízes 9:6, 20, a mesma palavra hebraica, traduzida por “Aterro” (*mil·lóh’*), é vertida por “Milo”. — Veja MILO.

A natureza exata do Aterro é hoje desconhecida. Em 2 Reis 12:20 se faz referência “à casa do Aterro”, o que talvez indique que era uma construção semelhante a uma cidadela. Quanto à sua localização, 2 Samuel 5:9 e 2 Crônicas 32:5 associam-no com a Cidade de Davi, indicando que se encontrava ou dentro da Cidade de Davi ou à beira dela.

ATITUDES, POSTURAS E GESTOS. As Escrituras estão repletas de referências a diversas formas de postura e de gestos, bastando as descrições contidas na Bíblia para mostrar que eram bem similares às que hoje são costumeiras no Oriente Médio. Esses povos orientais exteriorizam consideravelmente mais os seus sentimentos e são menos

inibidos em expressá-los do que muitos povos ocidentais. Atitudes e gestos, quer acompanhados por palavras, quer sem palavras, tinham considerável vigor e significado.

Oração e Homenagem. *Ficar em pé.* Entre os hebreus e muitas das outras nações mencionadas na Bíblia não havia nenhuma forma fixa de postura para a oração. Todas as atitudes adotadas eram altamente respeitosas. Ficar em pé era uma postura comum. Jesus falou sobre esta posição para a oração. (Mr 11:25) Pelo visto, logo depois de ser batizado, Jesus estava em pé e orando, quando o céu se abriu e desceu sobre ele o espírito santo na forma corpórea semelhante a uma pomba, ouvindo-se a voz do próprio Deus falando desde os céus. — Lu 3:21, 22.

Ajoelhar-se era uma postura comum na oração. O próprio Jesus ajoelhou-se no jardim de Getsêmani. (Lu 22:41) Salomão, ao representar a nação de Israel em oração, ajoelhou-se na inauguração do templo. (1Rs 8:54) Embora em muitos casos na Bíblia se use a palavra "joelhos" no plural, podia dar-se que a pessoa, às vezes, apenas se ajoelhava em um joelho, assim como fazem ocasionalmente os hodiernos orientais. — At 9:40; 20:36; 21:5; Ef 3:14.

Curvar-se. Os judeus, onde quer que se encontrassem, sempre que adoravam, voltavam o rosto para a cidade de Jerusalém e seu templo. (1Rs 8:42, 44; Da 6:10) Ezequiel viu em visão 25 homens com as costas viradas para o templo de Jeová, curvando-se com as faces voltadas para o L. (Ez 8:16) Os templos dos adoradores do sol eram construídos de modo que a entrada se encontrasse no lado O, obrigando assim os adoradores a encarar o L ao entrar. Mas o templo de Jeová foi construído com a entrada no L, de modo que os adoradores de Jeová ali voltavam as costas para o lugar do nascente do sol.

Estender os braços. Na postura de ficar em pé ou de ajoelhar-se, as palmas das mãos às vezes eram estendidas para os céus, ou as mãos eram erguidas e estendidas para a frente, como em súplica. (1Rs 8:22; 2Cr 6:13; Ne 8:6) Às vezes erguia-se o rosto (Jó 22:26), ou talvez se erguessem os olhos para o céu. — Mt 14:19; Mr 7:34; Jo 17:1.

Sentar-se e prostrar-se. Sentar-se era outra postura adotada na oração, sendo que o suplicante evidentemente se ajoelhava e depois se sentava sobre os calcanhares. (1Cr 17:16) Nesta posição, ele podia curvar a cabeça ou encostá-la no peito. Ou, assim como fez Elias, podia inclinar-se para a terra e pôr o rosto entre os joelhos. (1Rs 18:42) 'Lançar-se com a face por terra' frequentemente é a maneira de as Escrituras expressarem que a pessoa se prostrou. Usualmente, fazia-se isso por cair de joelhos e inclinar-se para a frente, apoiando-se nas mãos, ou, mais frequentemente, nos cotovelos, com a cabeça tocando o chão. (Gên 24:26, 48; Ne 8:6; Núm 16:22, 45; Mt 26:39) Em grande tristeza ou em fervorosa oração, o suplicante talvez jazesse literalmente estendido com a face por terra. Em casos de extrema aflição, o suplicante talvez usasse serapilheira. (1Cr 21:16) Também os falsos adoradores curvavam-se diante dos seus ídolos. (Êx 20:5; Núm 25:2; 2Rs 5:18; Da 3:5-12) Além disso, os falsos adoradores muitas vezes beijavam seus ídolos. — 1Rs 19:18.

Gestos religiosos em direção a um objeto. Jó salientou o perigo de se deixar o coração ficar engodado por algum objeto de reverência, tal como o sol ou a lua, a ponto de fazer algum gesto de adoração em direção a ele, talvez colocando a mão à boca num beijo, do modo como faziam os adoradores da lua e os que homenageavam ídolos. Jó dava-se conta de que isso renegava o verdadeiro Deus e que exigia uma prestação de contas por tal erro. — Jó 31:26-28.

Posturas cristãs para oração. Jesus orou em público, em sinceridade, assim como fizeram também Paulo e outros. Ele recomendou também a oração em particular. (Mt 6:5, 6) Mas Jesus condenou a ostentação sob a aparência de longas orações, uma prática em que haviam caído alguns dos escribas. (Mr 12:40; Lu 20:47) Todavia, os cristãos adotaram muitos dos costumes e práticas da sinagoga judaica — aquelas que Deus não desaprovava — e mencionam-se nas Escrituras Gregas Cristãs as mesmas atitudes e posturas adotadas na oração. Em parte alguma dão apoio à expressão facial ou postura de presumida piedade e santimoniosidade. Não tornam essencial nenhuma determinada postura, tal como juntar as palmas das mãos ou entrelaçar os dedos ao orar. De fato, as orações podem ser silenciosas e inteiramente despidas de manifestações externas, quando alguém está empenhado numa tarefa designada ou se confronta com uma emergência. (Veja Ne 2:4.) Diz-se aos cristãos que orem "com toda forma de oração e súplica". — Ef 6:18.

Respeito, Humildade. *Ajoelhar-se.* As atitudes e posturas dos orientais em expressar respeito uns aos outros, e especialmente ao fazerem uma petição a alguém superior, eram muito parecidas às atitudes adotadas na oração. Encontramos exemplos de alguém ajoelhar-se em súplica perante outros. Não se fazia isso em adoração daquela pessoa, mas em reconhecimento da posição ou do cargo dela, com profundo respeito. — Mt 17:14; Mr 1:40; 10:17; 2Rs 1:13.

Curvar-se era mais frequentemente usado ao cumprimentar outros, ao chegar-se a eles para

tratar de negócios ou para mostrar alto grau de respeito. Jacó curvou-se sete vezes ao se encontrar com Esaú. (Gên 33:3) Salomão, embora fosse rei, mostrou respeito para com a sua mãe por se curvar diante dela. — 1Rs 2:19.

Curvar-se podia também ser símbolo do reconhecimento de derrota. (Is 60:14) Os derrotados talvez comparecessem perante seu conquistador trajados de serapilheira, e, além disso, com cordas na cabeça, numa súplica de misericórdia. (1Rs 20:31, 32) Alguns acham que as cordas mencionadas eram postas em volta do pescoço, para simbolizar cativeiro e submissão.

Embora fosse comum que os judeus se curvassem diante duma autoridade para mostrar respeito, Mordecai recusou curvar-se diante de Hamã. Isto se deu porque Hamã, sendo agagita, era bem provavelmente um dos amalequitas, a respeito dos quais Jeová dissera que exterminaria completamente a lembrança deles debaixo dos céus, e que Ele estaria em guerra com Amaleque de geração em geração. (Êx 17:14-16) Visto que curvar-se ou prostrar-se podia ser indicação de paz para com Hamã, Mordecai recusou-se a realizar tal ato, porque teria violado com isso a ordem de Deus. — Est 3:5.

Prostrar-se. Josué prostrou-se perante um anjo, um "príncipe do exército de Jeová", não em adoração, mas em reconhecimento do cargo superior do anjo e do fato de que o anjo fora obviamente enviado por Jeová com uma ordem para ele. — Jos 5:14.

Quando Jesus estava na terra, pessoas prostravam-se perante ele para fazer uma petição ou para prestar-lhe homenagem, e ele não as repreendia. (Lu 5:12; Jo 9:38) Isto se dava porque era o Rei designado, o Rei nomeado, conforme ele mesmo disse: "A majestade real de Deus tem-se aproximado" (*ED*); "o reino de Deus se tem aproximado". (*NM;* Mr 1:15) Jesus era o herdeiro do trono de Davi, e, por isso, era legitimamente honrado como rei. — Mt 21:9; Jo 12:13-15.

Entretanto, os apóstolos de Jesus Cristo recusaram-se a deixar que outros se prostrassem diante deles. O motivo era que, nos casos descritos, o prostrar-se era feito numa atitude de adoração, como se o poder do espírito santo nos apóstolos, que fazia as curas e outras obras poderosas, fosse deles próprios. Os apóstolos davam-se conta de que o poder procedia de Deus e que o crédito por tais coisas devia ser dado a ele e toda a adoração devia ser dirigida a Jeová, por meio de Jesus Cristo, de quem eram apenas representantes. — At 10:25, 26.

Em conexão com o respeito mostrado para com Jesus, a palavra muitas vezes usada é *pro·sky·né·o,* que tem o significado básico de "prestar homenagem", mas também traduzida por "adorar". (Mt 2:11; Lu 4:8) Jesus não estava aceitando adoração, que pertence só a Deus (Mt 4:10), mas reconhecia o ato de alguém lhe prestar homenagem em reconhecimento da autoridade que Lhe foi dada por Deus. O anjo a quem Jesus Cristo enviou para transmitir a Revelação a João expressou o princípio de que a adoração prestada pelo homem só pertence a Deus, quando se negou a ser adorado por João. — Re 19:10; veja ADORAÇÃO; HOMENAGEM.

Cobrir a cabeça era sinal de respeito por parte das mulheres. Este costume foi seguido na congregação cristã. O apóstolo Paulo, considerando o princípio da chefia cristã, declarou: "Toda mulher que orar ou profetizar com a sua cabeça descoberta envergonha sua cabeça . . . É por isso que a mulher deve ter um sinal de autoridade sobre a sua cabeça, por causa dos anjos." — 1Co 11:3-10; veja CABEÇA, SER.

Tirar as sandálias era gesto de respeito ou reverência. Ordenou-se a Moisés fazer isso junto ao espinheiro ardente, e a Josué, na presença dum anjo. (Êx 3:5; Jos 5:15) Visto que o tabernáculo e o templo eram lugares sagrados, diz-se que os sacerdotes cumpriam descalços os seus deveres no santuário. Do mesmo modo, soltar alguém os cadarços das sandálias de outra pessoa, ou carregar as sandálias para ela, era considerado uma tarefa servil e uma expressão de humildade e da consciência da sua própria insignificância, em contraste com seu amo. Ainda é costume no Oriente Médio tirar as sandálias daquele que entra numa casa, o que às vezes é feito por um serviçal. — Mt 3:11; Jo 1:27; veja SANDÁLIA.

Despejar água sobre as mãos de outrem. Eliseu foi identificado como ministro ou servo de Elias pela expressão "[ele] despejava água sobre as mãos de Elias". Este serviço costumava ser prestado especialmente após as refeições. No Oriente Médio não era costume usar garfo e faca, e sim os dedos, e o servo costumava depois derramar água sobre as mãos de seu amo, para lavá-las. (2Rs 3:11) Um costume similar era a lavagem dos pés, realizada como ato de hospitalidade e também de respeito, e, em certas relações, de humildade. — Jo 13:5; Gên 24:32; 43:24; 1Ti 5:10.

Acordo, Participação. *Apertar a mão* e *bater palmas* eram gestos empregados para expressar acordo, ratificação ou confirmação dum contrato ou dum negócio. (Esd 10:19) As Escrituras advertem contra fazer isso para ser fiador dum empréstimo para outra pessoa. (Pr 6:1-3; 17:18; 22:26) Parceria, ou participação, também era indicada por um aperto de mãos ou por se pegar a mão de outrem. — 2Rs 10:15; Gál 2:9.

Bênção. *Pôr as mãos na cabeça; erguer as mãos.* Visto que a palavra hebraica *ba·rákh* tem que

ver tanto com dobrar os joelhos e ajoelhar-se, como com abençoar, é provável que, ao receberem a bênção, as pessoas ajoelhavam-se e curvavam-se diante daquele que dava a bênção. Daí, aquele que abençoava punha as mãos na cabeça do abençoado. (Gên 48:13, 14; Mr 10:16) Ao abençoar um grupo de pessoas, costumava-se erguer as mãos em direção a elas, enquanto se proferia a bênção. — Le 9:22; Lu 24:50.

Juramento. *Erguer a mão; colocar a mão sob a coxa.* Ao se fazer um juramento, era costumeiro erguer a mão direita. Deus fala de si mesmo como fazendo isso, de forma simbólica. (De 32:40; Is 62:8) O anjo na visão de Daniel ergueu tanto a mão direita como a esquerda ao céu para proferir um juramento. (Da 12:7) Outro método de confirmar um juramento era colocar a mão sob a coxa (quadril) de outrem, assim como fez o mordomo de Abraão ao jurar que obteria para Isaque uma esposa dentre a parentela de Abraão (Gên 24:2, 9), e como fez José com Jacó, ao jurar que não enterraria Jacó no Egito. (Gên 47:29-31) A palavra "coxa" aplica-se à parte superior da perna, desde o quadril até o joelho, onde está o fêmur. Segundo o rabino judeu Rashbam, este método de jurar era usado quando um superior adjurava um inferior, como um amo ao seu servo ou um pai ao filho, que também lhe devia obediência. E, segundo outro erudito judeu, Abraham Ibn Ezra, era costume, naqueles dias, o servo prestar juramento desta maneira, colocando a mão sob a coxa do amo, o qual se sentava sobre a mão dele. Isto significava que o servo estava sob a autoridade de seu amo. — *The Soncino Chumash* (O Chumash de Soncino), editado por A. Cohen, Londres, 1956, p. 122.

Pesar, Vergonha. *Lançar pó sobre a cabeça; rasgar a vestimenta; usar serapilheira.* O pesar costumava ser acompanhado por choro (Gên 50:1-3; Jo 11:35), frequentemente por se curvar a cabeça em tristeza (Is 58:5), por lançar pó sobre a cabeça (Jos 7:6), ou por ficar sentado no chão (Jó 2:13; Is 3:26). O pesar muitas vezes era expresso por se rasgar a vestimenta (1Sa 4:12; Jó 2:12; veja RASGAR VESTES.) e às vezes por se porem cinzas sobre a cabeça. (2Sa 13:19) Quando os judeus foram condenados à destruição pelas mãos de seus inimigos, por ordem do Rei Assuero, "serapilheira e cinzas vieram a ser estendidas como leito para muitos". (Est 4:3) Jeová avisou que Jerusalém devia cingir-se de serapilheira e revolver-se em cinzas por causa da tribulação que lhe sobreviria. (Je 6:26) Miqueias disse aos da cidade filisteia de Afra que se 'revolvessem no próprio pó'. — Miq 1:10.

Cortar ou arrancar os cabelos; bater no peito. Cortar o cabelo (Jó 1:20), arrancar alguns cabelos da própria barba (Esd 9:3), cobrir a cabeça (2Sa 15:30; Est 6:12), cobrir o bigode (Ez 24:17; Miq 3:7) e pôr as mãos sobre a própria cabeça, indicavam pesar ou vergonha, mesmo a ponto de atordoamento. (2Sa 13:19; Je 2:37) Alguns acham que este último gesto indicava que a pesada mão de aflição da parte de Deus estava sobre o pranteador. Isaías andava nu e descalço, em sinal da vergonha que sobreviria ao Egito e à Etiópia. (Is 20:2-5) Sob o sentimento de incomum pesar ou contrição, a pessoa talvez se batesse no peito em pesar (Mt 11:17; Lu 23:27), ou batesse a coxa em remorso, vergonha e humilhação ou luto. — Je 31:19; Ez 21:12.

Ira, Escárnio, Insulto, Invocação do Mal. *Menear a cabeça; esbofetear outrem.* Diversos gestos, em geral acompanhados por palavras, indicavam fortes expressões de ira, animosidade, motejo, exprobração, desprezo, e assim por diante, para com outros. Entre estes havia gestos com a boca, meneios da cabeça ou a agitação da mão (2Rs 19:21; Sal 22:7; 44:14; 109:25; Sof 2:15), uma bofetada (Jó 16:10; Mt 5:39; Jo 18:22) e arrancar cabelos da barba de outrem (Is 50:6). Jesus sofreu as maiores formas de indignidade perante o alto tribunal judaico por cuspirem nele, por ser esbofeteado, por cobrirem-lhe a face e então o esmurrarem, e escarnecerem dele com as palavras: "Profetiza-nos, ó Cristo. Quem te golpeou?" (Mt 26:67, 68; Mr 14:65) Depois recebeu tratamento similar dos soldados. — Mt 27:30; Mr 15:19; Jo 19:3.

Jogar pó era outra maneira de expressar desprezo. Simei fez isso contra Davi, ao mesmo tempo amaldiçoando-o e atirando pedras nele. (2Sa 16:13) Evidenciando a fúria dos amotinados, enquanto Paulo apresentou sua defesa perante eles em Jerusalém, estes ergueram a voz, clamaram, lançaram em volta as suas roupas exteriores e atiraram poeira ao ar. — At 22:22, 23.

Bater palmas podia ser apenas um gesto para atrair atenção, como em Josué 15:18. Na maioria das vezes, porém, era sinal de ira (Núm 24:10), de desprezo ou escárnio (Jó 27:23; La 2:15), de pesar (Ez 6:11), ou de animosidade, ao se alegrar com o mal que sobreveio a um rival, a um inimigo odiado ou a um opressor; às vezes era acompanhado por se bater com os pés no chão. — Ez 25:6; Na 3:19.

Designação. *Unção.* Usavam-se certos gestos para indicar a designação para um cargo ou uma posição de autoridade. Na investidura do sacerdócio, Arão foi ungido com o óleo de santa unção. (Le 8:12) Reis eram ungidos. (1Sa 16:13; 1Rs 1:39) O Rei Ciro, da Pérsia, não foi literalmente ungido por um representante de Deus, mas falou-se dele figurativamente como sendo o ungido de Jeová, por causa de sua designação de conquistar Babilônia e libertar o povo de Deus. (Is 45:1) Eliseu foi 'ungido'

por ser designado, mas nunca foi literalmente ungido com óleo. (1Rs 19:16, 19) Jesus foi ungido pelo seu Pai Jeová, não com óleo, mas com espírito santo. (Is 61:1; Lu 4:18, 21) Por meio dele são ungidos os seus irmãos gerados pelo espírito, que constituem a congregação cristã. (2Co 1:21; At 2:33) Esta unção os designa, comissiona e habilita para serem ministros de Deus. — 1Jo 2:20; 2Co 3:5, 6; veja UNGIDO, UNÇÃO.

A imposição das mãos era um método de indicar a designação de alguém para um cargo ou um dever, como no caso dos sete homens designados pelos apóstolos para cuidar da distribuição de alimentos na congregação de Jerusalém. (At 6:6) Timóteo foi designado para um serviço específico pelo corpo de anciãos da congregação. (1Ti 4:14) Ele, por sua vez, foi mais tarde incumbido pelo apóstolo Paulo de fazer designações de outros, sendo admoestado que devia fazer isso apenas após meticulosa consideração. — 1Ti 5:22.

A imposição das mãos tinha também outros significados, um deles sendo o reconhecimento de alguma coisa, como em Êxodo 29:10, 15, onde Arão e seus filhos reconheciam os sacrifícios como oferecidos a seu favor. Um significado similar é encontrado em Levítico 4:15.

A imposição das mãos foi também usada para indicar alguns que receberiam benefícios ou poder, como nas curas feitas por Jesus (Lu 4:40) e na descida do espírito santo sobre aqueles a quem Paulo impôs as mãos. (At 19:6) Isto não significa que o espírito passava pelas mãos de Paulo, mas sim que ele, como representante de Cristo, estava autorizado a indicar, em harmonia com os requisitos estabelecidos, quem receberia dons do espírito. (Veja também At 8:14-19.) Que não era necessário impor as mãos para transmitir os dons do espírito é demonstrado pelo fato de que, no caso de Cornélio e os de sua casa, o apóstolo Pedro simplesmente estava presente quando receberam espírito santo e o dom de línguas. — At 10:44-46.

Favor. *Ficar em pé diante dum superior.* Ficar em pé perante uma autoridade representava favor e reconhecimento, visto que requeria permissão para comparecer à presença dum rei. (Pr 22:29; Lu 1:19; 21:36) Em Revelação 7:9, 15, mostra-se uma grande multidão em pé diante do trono, indicando ter reconhecimento favorável perante Deus.

Falar de *levantar a cabeça de outra pessoa,* às vezes, era um modo simbólico de indicar que ela estava sendo erguida ou restabelecida no favor. — Gên 40:13, 21; Je 52:31.

Encher as Mãos de Poder. *Encher as mãos dos sacerdotes de poder* para o cargo sacerdotal foi representado por Moisés quando ele, como mediador, colocou nas mãos de Arão e de seus filhos os diversos itens a serem oferecidos em sacrifício, movendo-os para lá e para cá perante Jeová. O movimento para lá e para cá representava a apresentação constante perante Jeová. — Le 8:25-27.

Amizade. *Beijar; lavar os pés; ungir a cabeça.* Amizade era expressa por meio dum beijo (Gên 27:26; 2Sa 19:39), e, nas ocasiões de grande emoção, por lançar-se ao pescoço de alguém, num abraço, junto com beijos e lágrimas. (Gên 33:4; 45:14, 15; 46:29; Lu 15:20; At 20:37) Havia três gestos sempre considerados necessários como sinal de hospitalidade para com um convidado: beijá-lo em cumprimento, lavar-lhe os pés e ungir-lhe a cabeça. — Lu 7:44-46.

Segundo o modo reclinado de se comer, costumeiro nos dias em que Jesus estava na terra, *encostar-se no peito de outrem* era uma atitude de amizade íntima ou favor, e era conhecido como estar na posição junto ao seio. (Jo 13:23, 25) Este costume foi a base das ilustrações de Lucas 16:22, 23, e João 1:18.

Comer com outrem o pão dele era símbolo de amizade e de paz para com ele. (Gên 31:54; Êx 2:20; 18:12) Voltar-se depois contra ele para o prejudicar era considerado a traição mais vil. O traidor Judas foi culpado disso. — Sal 41:9; Jo 13:18.

Inocência, e Negar Responsabilidade. *Lavar as mãos.* A inocência numa questão, ou o ato de isentar-se de responsabilidade, era demonstrada figurativamente por se lavarem as mãos. (De 21:6) O salmista declarou assim sua inocência no Salmo 73:13; veja também o Salmo 26:6. Pilatos procurou esquivar-se da responsabilidade relacionada com a morte de Jesus por lavar as mãos diante da multidão e dizer: "Eu sou inocente do sangue deste homem. Isso é convosco." — Mt 27:24.

Sacudir a roupa. Isentar-se de responsabilidade adicional foi indicado por Paulo quando sacudiu a roupa diante dos judeus em Corinto, aos quais havia pregado e que se opuseram a ele, dizendo: "O vosso sangue caia sobre as vossas cabeças. Eu estou limpo. Doravante irei às pessoas das nações." (At 18:6) Quando Neemias sacudiu a "dobra", isto é, a dobra da sua veste, indicou a total rejeição por parte de Deus. — Ne 5:13.

Sacudir o pó dos pés. Sacudir a sujeira ou o pó dos pés também indicava a isenção de responsabilidade. Jesus mandou que seus discípulos fizessem isso para com o lugar ou a cidade que não os acolhesse ou ouvisse. — Mt 10:14; Lu 10:10, 11; At 13:51.

Alegria. *Bater palmas.* A alegria era demonstrada por se baterem palmas (2Rs 11:12; Sal 47:1) e por se dançar, frequentemente acompanhado por música. (Jz 11:34; 2Sa 6:14) Brados e cantos no tra-

balho, especialmente na vindima, eram expressões de felicidade ou de grata alegria. — Is 16:10; Je 48:33.

Oposição. *Sacudir a mão* (ameaçadoramente) contra alguém indicava oposição. — Is 10:32; 19:16.

Levantar a própria cabeça era a descrição figurativa duma atitude com o significado de tomar ação, usualmente para se opor, lutar ou oprimir. — Jz 8:28; Sal 83:2.

Levantar a mão contra alguém em autoridade indicava rebelião contra ele. — 2Sa 18:28; 20:21.

Lamber o pó simboliza derrota e destruição. — Sal 72:9; Is 49:23.

Mão ou pé sobre a nuca ou cerviz dum inimigo descreve figurativamente a derrota do inimigo, ser ele desbaratado e posto em fuga, sendo perseguido e apanhado. — Gên 49:8; Jos 10:24; 2Sa 22:41; Sal 18:40.

Assumir Autoridade ou Tomar Ação. *Erguer-se ou pôr-se de pé* tinha o sentido de assumir autoridade ou poder, ou tomar ação. Fala-se de reis como erguendo-se quando assumiam sua autoridade régia ou a exerciam de modo marcante. (Da 8:22, 23; 11:2, 3, 7, 21; 12:1) Jeová é representado como levantando-se para executar o julgamento do povo. (Sal 76:9; 82:8) Satanás é descrito como pondo-se de pé contra Israel, quando incitou Davi a fazer o censo do povo. — 1Cr 21:1.

Cingir os lombos indica preparação para ação. Referia-se ao costume dos tempos bíblicos de amarrar as vestimentas amplas com um cinto ou uma faixa, para não ser estorvado durante o trabalho, ao correr e assim por diante. — Jó 40:7; Je 1:17; Lu 12:37; 1Pe 1:13 n.

Miscelânea. *Deitar-se aos pés* de alguém. Quando Rute quis lembrar a Boaz a posição dele como resgatador, ela veio à noite, descobriu-lhe os pés e deitou-se junto a eles. Quando ele acordou, ela lhe disse: "Sou Rute, tua escrava, e tens de estender a tua aba sobre a tua escrava, visto que és resgatador." Rute indicou com isso que estava disposta a submeter-se ao casamento de cunhado. — Ru 3:6-9.

A aparência durante o jejum. 'Atribular a alma' mui provavelmente referia-se ao jejum, e podia representar luto, o reconhecimento de pecados, arrependimento ou contrição. (Le 16:29, 31; 2Sa 1:12; Sal 35:13; Jl 1:13, 14) Quando Jesus estava na terra, os hipócritas assumiam um semblante triste, desfigurando a face numa ostentação de "santidade" por jejuar, mas Jesus disse aos seus discípulos que, quando jejuassem, deviam untar a cabeça e lavar o rosto, a fim de que parecessem normais aos homens, sabendo que o Pai olha o coração. (Mt 6:16-18) O jejum era às vezes praticado pelos cristãos com o fim de poder dar indivisa atenção a assuntos espirituais. — At 13:2, 3; veja JEJUM.

Deitar a mão sobre os olhos de defuntos. A expressão de Jeová a Jacó: "José deitará a mão sobre os teus olhos" (Gên 46:4), era um modo de dizer que José fecharia os olhos de Jacó após a morte deste, o que cabia normalmente ao primogênito fazer. Parece que Jeová indicou assim a Jacó que o direito da primogenitura deveria caber a José. — 1Cr 5:2.

Assobiar. 'Assobiar' diante de algo representava assombro ou admiração. Esta era a atitude provocada nos que viram a espantosa desolação de Judá, e mais tarde, as assombrosas ruínas de Babilônia. — Je 25:9; 50:13; 51:37.

Era costume dos reis ou de homens com autoridade *apoiar-se no braço* dum servo ou de alguém em posição inferior, assim como fez o Rei Jeorão, de Israel. (2Rs 7:2, 17) O Rei Ben-Hadade II apoiava-se na mão do seu servo Naamã ao curvar-se na casa de seu deus Rimom. — 2Rs 5:18.

Emprego Ilustrativo *Lavar os pés de outrem.* Jesus usou um dos costumes orientais de maneira ilustrativa, dando a seus discípulos uma lição de humildade e de servirem uns aos outros, quando lavou os pés dos discípulos. Pedro falou então, pedindo que não lhe lavasse apenas os pés, mas também as mãos e a cabeça. Mas Jesus respondeu: "Quem se banhou, não precisa lavar senão os seus pés, mas está inteiramente limpo." (Jo 13:3-10) Jesus queria dizer com isso que, depois de alguém ter ido banhar-se, ao voltar para casa, após o banho, só precisaria lavar a poeira da estrada dos pés calçados com sandálias. Ele usou esta limpeza como figurativa da limpeza espiritual.

Andar. Outra expressão ilustrativa é a de "andar", significando seguir certo proceder, assim como "Noé andou com o verdadeiro Deus". (Gên 6:9; 5:22) Os que andavam com Deus seguiam na vida o proceder delineado por Deus e obtinham o Seu favor. As Escrituras Gregas Cristãs, usando a mesma expressão, ilustram os dois procederes contrastantes adotados por alguém, antes e depois de se tornar servo de Deus. (Ef 2:2, 10; 4:17; 5:2) Usa-se "correr" de maneira similar para simbolizar determinado proceder. (1Pe 4:4) Deus disse que os profetas de Judá "correram", embora não tivessem sido enviados por ele, querendo dizer que adotaram falsamente, sem autorização, a carreira profética. (Je 23:21) Paulo descreve a carreira cristã em termos de "correr". Comparou-a a uma corrida na qual se tem de correr segundo as regras para ganhar o prêmio. — 1Co 9:24; Gál 2:2; 5:7.

ATLAI. Filho de Bebai; um dos israelitas que despediram suas esposas estrangeiras depois de Esdras ter chegado a Jerusalém em 468 AEC. — Esd 10:28, 44.

ATOS DOS APÓSTOLOS. Este é o título pelo qual tem sido chamado um dos livros da Bíblia desde o segundo século EC. Abrange primariamente as atividades de Pedro e de Paulo, em vez de as de todos os apóstolos em geral; e fornece-nos uma história muitíssimo fidedigna e abrangente do espetacular começo e do rápido desenvolvimento da organização cristã, primeiro entre os judeus, e então entre os samaritanos e as nações gentias.

O tema dominante da Bíblia inteira, o Reino de Jeová, predomina no livro (At 1:3; 8:12; 14:22; 19:8; 20:25; 28:31), e somos constantemente lembrados de que os apóstolos deram "testemunho cabal" a respeito de Cristo e desse Reino, e realizaram plenamente o seu ministério. (2:40; 5:42; 8:25; 10:42; 20:21, 24; 23:11; 26:22; 28:23) O livro fornece também um notável fundo histórico para se considerar as cartas inspiradas das Escrituras Gregas Cristãs.

O Escritor. As palavras iniciais de Atos referem-se ao Evangelho de Lucas como "o primeiro relato". E visto que ambos os relatos são dirigidos à mesma pessoa, Teófilo, sabemos que Lucas, embora não assinasse seu nome, foi o escritor de Atos. (Lu 1:3; At 1:1) Ambos os relatos têm estilo e linguagem similares. O Fragmento Muratoriano, de fins do segundo século EC, também atribui a escrita a Lucas. Escritos eclesiásticos do segundo século EC, de Irineu de Lião, de Clemente de Alexandria, e de Tertuliano de Cartago, quando citam Atos, mencionam Lucas como o escritor.

Quando e Onde Foi Escrito. O livro abrange um período de aproximadamente 28 anos, desde a ascensão de Jesus em 33 EC até o fim do segundo ano da prisão de Paulo em Roma, por volta de 61 EC. Durante este período, quatro imperadores romanos governaram em sequência: Tibério, Calígula, Cláudio e Nero. Visto que relata eventos decorridos no segundo ano da prisão de Paulo em Roma, não poderia ter sido concluído antes disso. Se o relato tivesse sido escrito mais tarde, seria razoável esperar que Lucas fornecesse mais informa-

DESTAQUES DE ATOS

O início da congregação cristã e um registro do seu zeloso testemunho público em face de feroz perseguição.

Tempo abrangido: 33 a c. 61 EC.

Antes de ascender ao céu, Jesus comissiona seguidores a ser testemunhas dele como o Messias de Jeová. (1:1-26)

Depois de receberem espírito santo, os discípulos testemunham com denodo em muitas línguas. (2:1–5:42)

- Judeus em Jerusalém, procedentes de muitas terras, recebem testemunho na sua própria língua; cerca de 3.000 são batizados.
- Pedro e João são presos e levados perante o Sinédrio; declaram destemidamente que não pararão de dar testemunho.
- Cheios de espírito santo, todos os discípulos proclamam a palavra de Deus com denodo; multidões tornam-se crentes.
- Apóstolos são presos; um anjo os liberta; levados perante o Sinédrio, declaram: "Temos de obedecer a Deus como governante antes que aos homens."

A perseguição resulta na expansão do testemunho. (6:1–9:43)

- Estêvão é preso, dá destemido testemunho, morre como mártir.
- A perseguição espalha todos, menos os apóstolos; testemunho dado em Samaria; eunuco etíope é batizado.
- Jesus aparece ao perseguidor Saulo; Saulo é convertido, batizado, começa ministério zeloso.

Sob direção divina, o testemunho atinge gentios incircuncisos. (10:1–12:25)

- Pedro prega a Cornélio, sua família e seus amigos; estes creem, recebem espírito santo e são batizados.
- O relatório do apóstolo sobre isso promove adicional expansão entre as nações.

Viagens evangelizadoras de Paulo. (13:1–21:26)

- Primeira viagem: A Chipre, Ásia Menor. Paulo e Barnabé com denodo dão testemunho em público e nas sinagogas; expulsos de Antioquia; atacados por turba em Icônio; em Listra, primeiro tratados como deuses, depois Paulo é apedrejado.
- Questão da circuncisão decidida pelo corpo governante em Jerusalém; Paulo e Barnabé designados para informar os irmãos que a circuncisão não é exigida, mas que crentes têm de abster-se de coisas sacrificadas a ídolos, de sangue e de fornicação.
- Segunda viagem: De novo atravessam a Ásia Menor, indo para a Macedônia e a Grécia. Encarcerados em Filipos, mas carcereiro e sua família são batizados; judeus instigam dificuldades em Tessalônica e Bereia; em Atenas, Paulo prega na sinagoga, na feira, daí no Areópago; ministério de 18 meses em Corinto.
- Terceira viagem: Ásia Menor, Grécia. Ministério efésio frutífero, daí, levante dos prateiros; o apóstolo admoesta os anciãos.

Paulo é preso, dá testemunho a autoridades, é levado a Roma. (21:27–28:31)

- Depois de atacado por turba em Jerusalém, Paulo perante o Sinédrio.
- Paulo, como preso, dá testemunho denodado perante Félix, Festo e o Rei Herodes Agripa II, também no navio em caminho para Roma.
- Preso em Roma, Paulo continua a achar meios de pregar sobre Cristo e o Reino.

ções sobre Paulo; se escrito depois do ano 64 EC, certamente teria mencionado a violenta perseguição movida por Nero, que começou então; e, se escrito depois de 70 EC, como alguns argumentam, esperaríamos encontrar registrada a destruição de Jerusalém.

O escritor Lucas acompanhou Paulo em grande parte do período das suas viagens, inclusive na perigosa viagem a Roma, o que é evidente do uso que faz dos pronomes na primeira pessoa do plural, "nós", "nosso", "nos", em Atos 16:10-17; 20:5-15; 21:1-18; 27:1-37; 28:1-16. Paulo, nas suas cartas escritas de Roma, menciona que Lucas também estava ali. (Col 4:14; Flm 24) Foi, por conseguinte, em Roma que se concluiu a escrita do livro de Atos.

Conforme já observado, o próprio Lucas foi testemunha ocular de grande parte do que escreveu, e, em suas viagens, ele contatou concristãos que participaram de certos eventos descritos ou os observaram. Por exemplo, João Marcos podia contar-lhe o miraculoso livramento de Pedro da prisão (At 12:12), ao passo que os eventos descritos nos capítulos 6 e 8 poderiam ter sido relatados pelo missionário Filipe. E Paulo, naturalmente, como testemunha ocular, podia suprir muitos pormenores dos eventos ocorridos quando Lucas não estava com ele.

Autenticidade. A exatidão do livro de Atos tem sido comprovada, no decorrer dos anos, por várias descobertas arqueológicas. Por exemplo, Atos 13:7 diz que Sérgio Paulo era o procônsul de Chipre. Ora, sabe-se que, pouco antes de Paulo visitar Chipre, esta era governada por meio dum propretor ou legado, mas uma inscrição encontrada em Chipre prova que a ilha passou a estar sob o governo direto do Senado romano, na pessoa de um governador provincial chamado procônsul. Similarmente, na Grécia, durante o governo de César Augusto, a Acaia era uma província sob o governo direto do Senado romano, mas, quando Tibério era imperador, ela foi governada diretamente por ele. Mais tarde, sob o imperador Cláudio, tornou-se novamente uma província senatorial, segundo Tácito. Descobriu-se um fragmento dum rescrito de Cláudio aos délficos da Grécia, que se refere ao proconsulado de Gálio. Por conseguinte, Atos 18:12 está correto ao falar de Gálio como "procônsul" quando Paulo estava ali em Corinto, capital da Acaia. (Veja GÁLIO.) Também, uma inscrição num arco em Tessalônica (inscrição de que se preservaram fragmentos no Museu Britânico) mostra que Atos 17:8 está correto ao falar dos "governantes da cidade" ("poliarcas", governadores dos cidadãos), embora este título não seja encontrado na literatura clássica.

Até o dia de hoje, em Atenas, o Areópago, ou colina de Marte, onde Paulo pregou, ergue-se como testemunha silenciosa da veracidade de Atos. (At 17:19) Termos e expressões médicas encontradas em Atos estão de acordo com os escritores médicos gregos daquele tempo. Os meios de viagem empregados no Oriente Médio, no primeiro século, eram essencialmente conforme descritos em Atos: via terrestre, caminhadas, andar a cavalo ou em carros puxados a cavalo (23:24, 31, 32; 8:27-38); via marítima, por navios de carga. (21:1-3; 27:1-5) Aquelas embarcações antigas não possuíam um leme único, mas eram controladas por dois grandes remos, daí estes serem mencionados com exatidão no plural. (27:40) A descrição da viagem de Paulo, de navio, a Roma (27:1-44), no tocante ao tempo que durou, à distância percorrida e aos lugares visitados, é reconhecida por marujos modernos, familiarizados com a região, como inteiramente fidedigna e confiável.

Atos dos Apóstolos foi aceito sem reservas como Escritura inspirada e canônica pelos catalogadores das Escrituras do segundo até o quarto século EC. Trechos do livro, junto com fragmentos dos quatro Evangelhos, encontram-se no manuscrito de papiro Chester Beatty N.º 1 (P^{45}), do terceiro século EC. O manuscrito Michigan N.º 1571 (P^{38}), do terceiro ou do quarto século, contém trechos dos capítulos 18 e 19, e um manuscrito do quarto século, Aegyptus N.º 8683 (P^{8}), contém partes dos capítulos 4 a 6. O livro de Atos foi citado por Policarpo de Esmirna, por volta de 115 EC, por Inácio de Antioquia, por volta de 110 EC, e por Clemente de Roma, talvez já em 95 EC. Atanásio, Jerônimo e Agostinho, do quarto século, confirmam todos as listas anteriores que incluíam Atos.

ATROTE-BETE-JOABE [Coroas [isto é: cercados circulares] da Casa de Joabe]. Nome que aparece entre "os filhos de Salma", na genealogia da tribo de Judá. (1Cr 2:54) Alguns acham tratar-se do nome duma cidade em Judá, indicando a inclusão de nomes tais como Quiriate-Jearim, Bete-Gader, Belém e outros nestas genealogias. Todavia, a mera correspondência dum nome com o duma cidade não é indício certo de que se refere a esta cidade, visto haver diversos casos de pessoas e cidades terem o mesmo nome. Não obstante, a forma ou o significado de certos nomes nas genealogias parece ser mais de natureza geográfica do que pessoal. A solução talvez se encontre na opinião de muitos peritos, de que se faz referência mais precisamente aos *habitantes* da cidade, do que ao próprio lugar geográfico. De modo que a expressão "pai de", em certas ocorrências, é entendida como significando o "fundador de" ou "principal

colonizador de" determinada população morando no lugar indicado.

Deve-se notar que a palavra "pai" aparece no hebraico original em Gênesis 4:20, 21, mas em algumas traduções é vertida por "antepassado" (*BLH; AT*) ou "fundador" (*NM*). Léxicos hebraicos incluem entre os possíveis significados do termo hebraico "pai" o de "governante, chefe" (*A Hebrew and English Lexicon of the Old Testament* [Um Léxico Hebraico e Inglês do Velho Testamento], de Brown, Driver e Briggs, 1980, p. 3), "antepassado, ancestre de tribo, nação . . . dum lugar . . . fundador duma classe ou posição social, . . . dum ofício . . . fundador, magistrado principal dum lugar". (*Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], de L. Koehler e W. Baumgartner, Leiden, 1958, p. 1) — Veja Is 22:20-22.

ATROTE-SOFÃ [Coroas [isto é: cercados circulares] de Sofã]. Cidade, reconstruída pela tribo de Gade, dentre as capturadas dos domínios dos reis Síon e Ogue. — Núm 32:33, 35.

AUDIÇÃO. Veja OBEDIÊNCIA; OUVIDO.

AUGUSTO [O Augusto]. Este título foi dado a Caio Otávio. Posteriores imperadores romanos também assumiram este título (At 25:21, 25), mas, quando usado sozinho, como nome, refere-se a Otávio, o primeiro imperador do Império Romano.

Em setembro de 31 AEC, 13 anos depois do assassinato do seu tio-avô, Júlio César, Otávio emergiu como indisputado governante do Império Romano. Rejeitou os títulos "rei" e "ditador", mas aceitou o título especial de "Augusto", que lhe foi conferido pelo Senado, em 16 de janeiro de 27 AEC. Após a morte de Lépido, em 12 AEC, Augusto assumiu o título de "Pontifex Maximus" (Sumo Pontífice). Com o aumento do seu poder, fez reformas no governo, reorganizou o exército, estabeleceu a Guarda Pretoriana (Fil 1:13), e construiu e restaurou muitos templos.

Em 2 AEC, "saiu um decreto da parte de César Augusto, para que toda a terra habitada se registrasse; e todos viajaram para se registrarem, cada um na sua própria cidade". (Lu 2:1, 3) Este decreto resultou em Jesus nascer em Belém, em cumprimento de profecias bíblicas. (Da 11:20; Miq 5:2) Além desse registro do povo para fins de impostos e de recrutamento para o exército, da nomeação de governadores em algumas províncias, e da execução da pena de morte, Augusto interferia pouquíssimo nos governos locais. Suas diretrizes, que continuaram após a sua morte, concediam ao Sinédrio judaico amplos poderes. (Jo 18:31) Esta tolerância imperial fornecia aos seus súditos menos motivos para se rebelarem.

Augusto tinha poucas escolhas para um sucessor. Seu sobrinho, dois netos, um genro e um enteado morreram todos. Póstumo, seu único neto vivo, foi deserdado e oficialmente expulso, sobrando apenas seu enteado Tibério. Augusto morreu em 17 de agosto de 14 EC (19 de agosto do calendário juliano), mês que ele havia denominado em sua própria honra.

AUGUSTO, DESTACAMENTO DE. Quando, em resultado de seu apelo para César, o apóstolo Paulo foi mandado para Roma, ele foi colocado sob a custódia dum oficial do exército (centurião) do "destacamento de Augusto", chamado Júlio. (At 27:1) A transferência de Paulo e outros presos à custódia do oficial do exército se deu em Cesareia. — At 25:13; 26:30-27:1.

Não é possível identificar positivamente o "destacamento de Augusto" do qual Júlio provinha. Visto que a palavra "Augusto" traduz aqui a palavra grega *Se·ba·sté*, alguns tentaram identificar o destacamento com Samaria, que naquele tempo era chamada de Sebástie, e assim afirmam que se tratava dum destacamento de soldados composto de recrutas samaritanos. Josefo menciona "uma tropa de cavalaria conhecida como 'sebastianos'". (*The Jewish War* [A Guerra Judaica], II, 236 [xii, 5]) Todavia, não parece haver justificativa para tal interpretação deste termo, conforme usado pelo escritor de Atos.

Outra ideia é que o destacamento de Augusto se refere aos *frumentarii*, um corpo imperial especial de oficiais que servia como uma espécie de departamento de ligação por correios entre o imperador e os estabelecimentos militares nas províncias, dizendo-se que os membros dele agiam no transporte de presos. Esta ideia procura apoio, pelo menos em parte, em algumas versões de Atos 28:16, tais como na edição revista e corrigida da versão *Almeida,* a qual inclui um trecho duvidoso, que declara que "o centurião entregou os presos ao general dos exércitos". Aqueles que sustentam esta ideia presumem que este "general do exército" era o chefe dos *frumentarii.* Esta frase, porém, não aparece na maioria das traduções modernas deste versículo.

A mesma edição revista e corrigida da versão *Almeida,* bem como diversas outras traduções, chama este destacamento de "coorte augusta". A palavra grega *spei·ra* (destacamento), quando usada em sentido militar, geralmente representava um *manipulus* romano, um destacamento igual a duas "centúrias". Todavia, este termo também é usado para corpos maiores de homens, e, conforme é usado nas Escrituras Gregas, acredita-se representar

uma "coorte" romana (a décima parte duma legião, com cerca de 400 a 600 homens). Além das legiões romanas regulares, compostas de cidadãos romanos e divididas em coortes, havia também tropas de graduação inferior, ou *auxilia,* constituídas de coortes recrutadas dentre súditos romanos (não dentre cidadãos). Estas eram unidades independentes de infantaria, e geralmente serviam ao longo das fronteiras do império. Ao passo que não se davam nomes distintivos às coortes das legiões romanas regulares, essas coortes auxiliares frequentemente tinham nome. Encontraram-se inscrições de *Cohors I Augusta* (lat.) e *Spei·ra Au·goú·ste* (gr.), embora não necessariamente se refiram ao destacamento aqui em consideração.

AUMAI. Primeiro filho mencionado de Jaate, nas genealogias de Judá. — 1Cr 4:1, 2.

AUSATE [Possessão]. O "amigo de confiança" que acompanhou Abimeleque, rei filisteu de Gerar, numa visita a Isaque, em Berseba. (Gên 26:23, 26) Esta é a primeira referência na Bíblia a um "amigo de confiança", a posição de confiança, num círculo íntimo, de alguém consultado para conselhos ou autorizado como porta-voz. — Veja AMIGO (Amigo [Companheiro] do Rei).

AUTODOMÍNIO. Dominar, restringir ou controlar a própria pessoa, suas ações, sua linguagem ou seus pensamentos. (Gên 43:31; Est 5:10; Sal 119:101; Pr 10:19; Je 14:10; At 24:25) Os termos hebraico e grego que envolvem o autodomínio literalmente denotam ter domínio ou controle sobre si mesmo. O autodomínio é 'fruto do espírito de Deus' (Gál 5:22, 23); e Jeová, embora possua poderes ilimitados, sempre o tem exercido. Ao invés de agir de imediato contra os malfeitores, ele tem concedido tempo, para que tivessem a oportunidade de desviar-se dos seus maus caminhos, e, desta forma, obter Seu favor. — Je 18:7-10; 2Pe 3:9.

No entanto, uma vez firmemente comprovado que aqueles a quem se concedeu tempo para o arrependimento não se aproveitariam de Sua misericórdia, Jeová corretamente deixou de refrear-se de executar Seu julgamento. Um caso em pauta envolve os desoladores de Jerusalém. Deixando de reconhecer que Jeová lhes permitira obter controle sobre Israel, a fim de disciplinar os israelitas por causa da infidelidade, estes desoladores trataram-nos sem misericórdia e levaram a disciplina além do que o julgamento de Deus requeria. (Veja Is 47:6, 7; Za 1:15.) Jeová sabia isso de antemão, e, por meio do profeta Isaías, indicou que viria o tempo em que não mais se refrearia de punir os desoladores: "Por muito tempo fiquei quieto. Fiquei calado. Continuei a exercer autodomínio. Igual à mulher que dá à luz, vou gemer, ofegar e arfar ao mesmo tempo. Devastarei montes e morros, e secarei toda a sua vegetação." — Is 42:14, 15.

Cristo Jesus também exerceu autodomínio. O apóstolo Pedro, quando trazia à atenção dos servos domésticos a necessidade de estarem sujeitos a seus donos, escreveu: "De fato, fostes chamados para este proceder, porque até mesmo Cristo sofreu por vós, deixando-vos um modelo para seguirdes de perto os seus passos. . . . Quando estava sendo injuriado, não injuriava em revide. Quando sofria, não ameaçava, mas encomendava-se àquele que julga justamente." — 1Pe 2:21-23.

Nos "últimos dias", a falta de autodomínio seria uma das características que assinalariam os que não estariam praticando o verdadeiro cristianismo. (2Ti 3:1-7) No entanto, visto que os cristãos devem ser imitadores de Deus e de seu Filho (1Co 11:1; Ef 5:1), eles devem esforçar-se a cultivar o autodomínio em todas as coisas. (1Co 9:25) O apóstolo Pedro declarou: "Supri à vossa fé a virtude, à vossa virtude, o conhecimento, ao vosso conhecimento, o autodomínio, ao vosso autodomínio, a perseverança, à vossa perseverança, a devoção piedosa, à vossa devoção piedosa, a afeição fraternal, à vossa afeição fraternal, o amor. Pois, se estas coisas existirem em vós e transbordarem, impedirão que sejais quer inativos quer infrutíferos no que se refere ao conhecimento exato de nosso Senhor Jesus Cristo." — 2Pe 1:5-8.

A qualidade do autodomínio deve especialmente estar evidente entre os que servem quais superintendentes nas congregações cristãs. (Tit 1:8) Se os superintendentes hão de lidar eficazmente com problemas dentro da congregação, precisam manter o autodomínio em palavras e em ações. O apóstolo Paulo aconselhou a Timóteo: "Outrossim, recusa questões tolas e ignorantes, sabendo que produzem lutas. Mas o escravo do Senhor não precisa lutar, porém, precisa ser meigo para com todos, qualificado para ensinar, restringindo-se sob o mal, instruindo com brandura os que não estiverem favoravelmente dispostos." — 2Ti 2:23-25.

Deixar de exercer autodomínio em determinada situação pode manchar uma longa folha de serviço fiel e mergulhar a pessoa em todo tipo de dificuldades. O que aconteceu com o Rei Davi ilustra isto. Embora leal à verdadeira adoração e tendo amor aos princípios justos da lei de Deus (veja Sal 101), Davi cometeu adultério com Bate-Seba, e isto o levou a mandar colocar Urias, marido dela, numa posição de batalha em que a morte era quase certa. Como consequência, durante anos após isso, Davi viu-se afligido por graves dificuldades no seio da sua família. (2Sa 12:8-12) O caso dele também demonstra a sabedoria de se evitarem situações que

possam levar à perda do autodomínio. Ao passo que poderia ter deixado o terraço do seu palácio, Davi evidentemente continuou a contemplar Bate-Seba enquanto esta se banhava, e, assim, veio a sentir paixão por ela. — 2Sa 11:2-4.

Similarmente, não seria bom alguém que não tem autodomínio permanecer solteiro, quando poderia contrair um casamento honroso, e, desta forma, proteger-se contra cometer fornicação. Neste respeito, escreveu o apóstolo Paulo: "Se não tiverem autodomínio, casem-se, pois é melhor casar-se do que estar inflamado de paixão." — 1Co 7:9, 32-38.

AUTORIDADES. Veja AUTORIDADES SUPERIORES.

AUTORIDADES SUPERIORES. Uma expressão em Romanos 13:1, que designa autoridades governamentais humanas. Este texto tem sido traduzido de diversas maneiras: "Toda alma esteja sujeita às autoridades superiores, pois não há autoridade exceto por Deus; as autoridades existentes acham-se colocadas por Deus nas suas posições relativas." (*NM*) "Seja todo súdito obediente às autoridades governantes, porque não há autoridade que não esteja sob o controle de Deus, e as autoridades existentes foram constituídas sob o Seu controle." (*We*) "Que todos obedeçam às autoridades. Porque não existe nenhuma autoridade sem a permissão de Deus, e as que existem foram colocadas por ele." — *BLH*.

Jeová Deus, embora não as tenha originado (veja Mt 4:8, 9; 1Jo 5:19; Re 13:1, 2), permitiu que viessem à existência autoridades governamentais humanas, e estas continuam a existir pela sua permissão. Entretanto, quando ele decide fazer isso, Jeová pode remover, dirigir ou controlar tais autoridades, a fim de realizar a Sua vontade. O profeta Daniel declarou a respeito de Jeová: "Ele muda os tempos e as épocas, removendo reis e estabelecendo reis." (Da 2:21) E Provérbios 21:1 diz: "O coração do rei é como correntes de água na mão de Jeová. Vira-o para onde quer que se agrade." — Veja Ne 2:3-6; Est 6:1-11.

Razões para a Sujeição Cristã. Não havendo razão alguma para os cristãos se colocarem em oposição a um arranjo que Deus tem permitido, eles têm boas razões para sujeitar-se às autoridades superiores. Os governantes, mesmo se forem pessoalmente corruptos, normalmente não punirão outros por fazerem o bem, isto é, por aderirem à lei do país. Mas aquele que se empenha em roubo, assassínio ou em outros atos contra a lei, pode esperar um julgamento adverso da autoridade governante. Alguém culpado dum assassínio deliberado, por exemplo, talvez seja executado por seu crime. Visto que Jeová Deus autorizou a pena capital para os assassinos, depois do Dilúvio (Gên 9:6), a autoridade humana, ao executar o violador da lei, estaria agindo como "ministro de Deus, vingador para expressar furor para com o que pratica o que é mau". — Ro 13:2-4; Tit 3:1; 1Pe 2:11-17.

A sujeição cristã às autoridades superiores não se baseia simplesmente em sua capacidade de punir os malfeitores. No caso do cristão, torna-se uma questão de consciência. Ele é submisso às autoridades humanas porque reconhece que isto está em harmonia com a vontade de Deus. (Ro 13:5; 1Pe 2:13-15) Por conseguinte, a sujeição às autoridades superiores — às autoridades políticas do mundo — jamais poderia ser absoluta. Seria impossível o cristão manter uma boa consciência e fazer a vontade divina se violasse a lei de Deus, por isso ser exigido pela autoridade política. Por este motivo, a sujeição às autoridades superiores sempre tem de ser encarada à luz da declaração dos apóstolos perante o Sinédrio judaico: "Temos de obedecer a Deus como governante antes que aos homens." — At 5:29.

Visto que as autoridades governamentais prestam valiosos serviços a fim de garantir a segurança, a incolumidade e o bem-estar de seus súditos, elas têm direito a impostos e tributos, em compensação por seus serviços. As autoridades governamentais podem ser chamadas de "servidores públicos de Deus", no sentido de que proveem serviços benéficos. (Ro 13:6, 7) Às vezes, tais serviços têm ajudado diretamente os servos de Deus, como no caso em que o Rei Ciro tornou possível que os judeus voltassem a Judá e Jerusalém e reconstruíssem o templo. (2Cr 36:22, 23; Esd 1:1-4) Muitas vezes, os benefícios resultantes do exercício correto das funções das autoridades são compartilhados por todos. Estes benefícios incluem a manutenção dum sistema judiciário, ao qual as pessoas podem recorrer em busca de justiça, proteção contra criminosos e turbas ilegais, e assim por diante. — Fil 1:7; At 21:30-32; 23:12-32.

Naturalmente, o governante que abusar da sua autoridade terá de prestar contas a Deus. Escreveu o apóstolo Paulo: "Não vos vingueis, amados, mas cedei lugar ao furor; pois está escrito: 'A vingança é minha; eu pagarei de volta, diz Jeová.'" — Ro 12:19; Ec 5:8.

AUZÃO [duma raiz que significa "segurar; pegar"]. Primeiro filho mencionado de Assur, da tribo de Judá, com a sua esposa Naará. — 1Cr 4:5, 6; 2:3-5, 24.

AVA. Cidade na Síria setentrional, sob controle da Assíria no oitavo século AEC. Aparentemente é a mesma que Iva. — 2Rs 17:24; 18:34; 19:13; Is 37:13; veja IVA.

ÁVEN.

1. Áven aparece no texto hebraico massorético em Ezequiel 30:17 e é assim vertido na versão *Almeida* (revista e corrigida). Muitas traduções modernas rezam aqui "Om", a cidade do Egito chamada Heliópolis pelos gregos. As consoantes hebraicas para Áven são as mesmas que para Om, mas a pontuação vocálica é diferente. Alguns comentários sugerem que a mudança na pontuação vocálica foi um deliberado jogo de palavras para expressar desprezo pela cidade idólatra de Om, centro da adoração do sol no Egito. — Veja OM N.º 2. [2, 3: Prejuízo; Algo Prejudicial.]

2. Em Oseias 10:8, Áven aparece no texto hebraico evidentemente como abreviação de Bete-Áven. — Compare isso com Os 4:15; 5:8; 10:5; veja BETE-ÁVEN N.º 2.

3. Amós 1:5 refere-se ao "vale plano de Áven", e esta expressão, do hebraico, é vertida por "Bicate-Áven" na *NM, Al* e *BJ* (com grafia variada). — Veja BICATE-ÁVEN.

AVENTAL. A palavra grega *si·mi·kín·thi·on* denota algo que cinge parcialmente o corpo, uma envoltura estreita cingindo metade do corpo. (At 19:12) Parece ter sido atado em volta da cintura para cobrir parte do corpo até certo ponto abaixo da cintura. Talvez fosse usado para proteger outras vestes, possivelmente por profissionais, tais como pescadores, oleiros, carregadores de água, merceeiros, padeiros e carpinteiros. O éfode dos sacerdotes era bem diferente, sendo uma veste tipo avental, pendente dos ombros, com frente e costas. — Êx 28:6-8; veja SUMO SACERDOTE.

A palavra grega traduzida por 'pôr o avental' (*pe·ri·zón·ny·mai*), em Lucas 17:8, significa literalmente 'cingir-se'. — Veja Ef 6:14.

AVES.

1. O termo hebraico (*'ohf*), derivado do verbo "voar", aplicava-se a todas as criaturas aladas ou voadoras. (Gên 1:20-22) G. R. Driver disse que *'ohf* "parece representar a batida rítmica das asas contra o ar e o deslocamento deste". (*Palestine Exploration Quarterly* [Revista Trimestral sobre a Exploração da Palestina], Londres, 1955, p. 5) O termo não somente abrangia todas as aves (Gên 9:10; Le 1:14; 7:26), inclusive codornizes (Sal 78:27; compare isso com Êx 16:13) e também aves necrófagas (1Sa 17:44, 46; 2Sa 21:10), mas também podia ser aplicado aos insetos alados, que estão incluídos entre as "pululantes [hebr.: *shé·rets*]" criaturas aladas. — Le 11:20-23; De 14:19; veja CRIATURA PULULANTE.

A expressão "aves cevadas" em 1 Reis 4:23, em *Al* e *CBC*, é considerada sob CUCO.

2. As aves são vertebrados peníferos, de sangue quente, e são ovíparas, isto é, põem ovos. Há cerca de 300 referências a aves na Bíblia, sendo citadas especificamente cerca de 30 variedades diferentes. Faz-se referência ao seu voo, frequentemente ao escaparem dos seus inimigos (Sal 11:1; Pr 26:2; 27:8; Is 31:5; Os 9:11); ao empoleirar-se em árvores (Sal 104:12; Mt 13:32); à sua nidificação (Sal 84:3; Ez 31:6); a seus vários usos, especialmente de pombos e rolas novos em sacrifício (Le 1:14; 14:4-7, 49-53), e como alimento (Ne 5:18), inclusive seus ovos (Is 10:14; Lu 11:11, 12); e à provisão de Deus e seu cuidado com elas (Mt 6:26; 10:29; compare isso com Deuteronômio 22:6, 7).

As aves estavam entre as primeiras almas vivas na terra, vindo à existência no quinto "dia" criativo, junto com as criaturas marinhas. (Gên 1:20-23) Na Bíblia, dentre os termos gerais usados para aves, a palavra hebraica mais frequente é *'ohf*, que basicamente significa "criatura voadora" (Gên 1:20), podendo incluir não somente aves, mas também insetos alados. (Veja Le 11:13, 21-23.) A palavra hebraica *tsip·póhr* também ocorre em grande número de textos e é um termo genérico que se aplica a aves em geral. (Gên 7:14) Um terceiro termo hebraico, *'á·yit*, é aplicado exclusivamente a aves de rapina.

Os seguintes termos são encontrados nas Escrituras Gregas: *ór·ne·on*, que significa simplesmente "ave" (Re 18:2); *pe·tei·nón* e *pte·nós*, que ambos significam literalmente "voador". (Ro 1:23; 1Co 15:39; veja *Int.*) Em Atos 17:18, filósofos atenienses chamaram o apóstolo Paulo de "paroleiro". A palavra grega aqui (*sper·mo·ló·gos*) era aplicada a uma ave que apanhava sementes, sendo figurativamente aplicada a uma pessoa que apanhava sobras por mendigar ou furtar, ou, como no caso citado, a alguém que repetia migalhas de conhecimento, um ocioso tagarela.

Um estudo cuidadoso das aves fornece prova convincente do ensino bíblico de que elas são de criação divina. Embora tanto as aves como os répteis sejam ovíparos, os répteis são de sangue frio, sendo com frequência vagarosos, ao passo que as aves são de sangue quente e estão entre as mais ativas de todas as criaturas da terra; elas têm também uma pulsação incomumente rápida. O conceito evolucionista de que as escamas reptilianas e membros dianteiros por fim se desenvolveram em asas peníferas tanto é fantasioso como não tem base. Os fósseis de aves chamadas pelos cientistas de arqueópterix (ou: asa antiga) e arqueornite (ou: ave antiga), embora exibam dentes e uma longa cauda vertebrada, também mostram que estavam completamente cobertas de penas, tinham pés equipados para empoleirar-se, e tinham asas plenamente desenvolvidas. Não existem espécies intermediárias, com escamas

transformando-se em penas, ou pés dianteiros em asas, para dar um aparente apoio à teoria da evolução. Conforme expressou o apóstolo Paulo, as aves são de "carne" diferente da de outras criaturas da terra. — 1Co 15:39.

O salmista concitou as "aves aladas" a louvar a Jeová (Sal 148:1, 10), e as aves fazem isto por sua própria estrutura e pela sua constituição complexa. Uma única ave pode ter de 1.000 a mais de 20.000 penas. Todavia, cada pena se compõe dum eixo, ou raque, do qual partem centenas de barbas que formam uma rede interna, cada barba contendo centenas de bárbulas menores, e cada bárbula tendo centenas de barbicelas e ganchos. Uma única pena de 15 cm, da asa de um pombo, contém assim, segundo se calcula, várias centenas de milhares de bárbulas e literalmente milhões de barbicelas. Os princípios aerodinâmicos implantados na estrutura das asas e do corpo das aves ultrapassam em complexidade e eficácia os duma aeronave moderna. Os ossos ocos da ave contribuem para sua leveza, e, assim, o esqueleto dum alcatraz ou fragata, com mais de 2 m de envergadura das asas, talvez pese apenas uns 110 gramas. Certos ossos das asas de grandes aves planadoras até mesmo possuem suportes semelhantes a tirantes dentro das partes ocas, como as nervuras dentro das asas dos aviões.

No tempo do Dilúvio, Noé introduziu na arca, para preservação, pares de aves "segundo as suas espécies". (Gên 6:7, 20; 7:3, 23) Não existe nenhum meio seguro de se saber quantas "espécies" diferentes de aves existiam então, visto que alguns tipos de aves ficaram extintos até mesmo nos tempos recentes. No entanto, é interessante notar que a lista das aves, conforme a atual classificação científica, apresentada em *The New Encyclopædia Britannica* (A Nova Enciclopédia Britânica, 1985, Vol. 15, pp. 14-106), fornece um total de apenas 221 "famílias" de aves, inclusive algumas já extintas ou que só são conhecidas em forma de fósseis. Naturalmente, há milhares de variedades incluídas nestas "famílias". — Veja ARCA N.º 1.

Após o Dilúvio global, Noé ofereceu "criaturas voadoras limpas", junto com animais, como sacrifício. (Gên 8:18-20) Depois disso, Deus fez a concessão de as aves serem incluídas na dieta do homem, conquanto não se comesse sangue. (Gên 9:1-4; compare isso com Le 7:26; 17:13.) A qualidade 'limpa' de certas aves naquele tempo, portanto, relacionava-se evidentemente com algum indício divino de aceitação como sacrifício; o registro bíblico mostra que, quanto a serem usadas qual alimento, nenhuma ave foi designada "impura" até a introdução da Lei mosaica. (Le 11:13-19, 46, 47; 20:25; De 14:11-20) Os fatores que determinavam quais as aves que eram designadas cerimonialmente "impuras" não são expressamente declarados na Bíblia. Assim, ao passo que a maioria das assim designadas eram aves de rapina ou necrófagas, nem todas elas o eram. (Veja POUPA.) Tal proibição foi levantada depois do estabelecimento do novo pacto, conforme Deus tornou evidente para Pedro mediante uma visão. — At 10:9-15.

A identificação das aves especificamente citadas na Bíblia representa em alguns casos um problema difícil. Os lexicógrafos em geral se guiam pelo significado básico do nome, visto que este é usualmente descritivo, pelas indicações do contexto quanto aos hábitos e ao habitat da ave, e pela observação das aves conhecidas como existentes nas terras bíblicas. Em muitos casos, crê-se que os nomes sejam onomatopeicos, isto é, imitam o som produzido pela ave.

A diversificada topografia da Palestina, desde os frescos cumes das montanhas até os fundos vales abafados, e desde os áridos desertos até as planícies marítimas, tudo junto nas proximidades do canto SE do mar Mediterrâneo, torna-a o ponto focal para uma grande variedade de tipos de aves. O monte Hermom, no N, tem o pico coberto de neve na maior parte do ano, ao passo que a região a uns 200 km ao S, ao longo do vale inferior do Jordão e perto do Mar Morto, é quente e tropical. Cada uma destas zonas contém aves peculiares do próprio meio ambiente, quer alpino, quer tropical, como se dá também com as zonas temperadas e as regiões desérticas. (Sal 102:6; 104:16, 17) Adicionalmente, a Palestina é uma das principais rotas migratórias, seguida anualmente por aves (cegonhas, rolas, codornizes, andorinhões, andorinhas, bulbuis, cucos e outras) que na primavera vão da África para o N, ou no outono setentrional da Europa e da Ásia para o S. (Cân 2:11, 12; Je 8:7) Calcula-se assim que se podem encontrar cerca de 470 variedades de aves na Palestina em algum tempo no decorrer do ano. Em vista da deterioração das florestas e da vegetação palestinas no decorrer dos séculos, é provável que, nos tempos bíblicos, a população de aves fosse ainda maior.

Especialmente notável é o grande número de aves de rapina (hebr.: *'á·yit*) encontrado na Palestina, inclusive águias, gaviões, falcões, milhafres e abutres. Lá no tempo de Abraão, aves de rapina tentaram descer sobre o sacrifício que Abraão fez de alguns animais e aves, obrigando-o a enxotá-las até que o sol começou a pôr-se. (Gên 15:9-12; compare isso com 2Sa 21:10.) Na sua busca de alimentos, essas aves se guiam mais pela sua aguçada vista telescópica, do que pelo seu relativamente fraco sentido do olfato.

A bem conhecida vista de várias aves necrófagas em torno dum cadáver muitas vezes serviu de base para um ominoso aviso dado a um inimigo (1Sa 17:44, 46), e repetidas vezes fazia parte de avisos proféticos, divinamente inspirados, dados à nação de Israel e seus governantes (De 28:26; 1Rs 14:11; 21:24; Je 7:33; 15:3), bem como a nações estrangeiras. (Is 18:1, 6; Ez 29:5; 32:4) Neste respeito, aquele a quem Jeová usava para executar o julgamento era figurativamente representado por uma "ave de rapina". (Is 46:11) A desolação duma cidade ou duma terra era retratada por ela se tornar o habitat de certas aves de natureza solitária (Is 13:19-21; compare isso com Re 18:2) ou pelo desaparecimento de todas as aves. (Je 4:25-27; 9:10; 12:4; Os 4:3; Sof 1:3) A convocação de todas as aves para se banquetearem dos cadáveres de Gogue de Magogue e sua massa de gente (Ez 39:1-4, 17-21) é paralela à registrada em Revelação, em que os cadáveres de governantes nacionais e seus exércitos se tornam alimento para "todas as aves que voam pelo meio do céu", em resultado da execução feita por Cristo Jesus, como Rei. — Re 19:11-21; contraste isso com as palavras consoladoras de Deus dirigidas ao seu povo, em Os 2:18-20.

A adoração de aves, como representando o verdadeiro Deus, era proibida à nação de Israel (De 4:15-17), mas tinha destaque entre as nações pagãs, especialmente o Egito. (Ro 1:23) Centenas de múmias de aves foram encontradas em túmulos egípcios, principalmente de aves tais como o falcão, o abutre e o íbis, todos considerados sagrados entre os egípcios. Os hieróglifos egípcios contêm uns 22 sinais diferentes para aves.

AVESTRUZ [hebr.: *bath hai·ya·ʽanáh; rena·ním* (plural)]. Entende-se que o primeiro destes nomes hebraicos significa, quer "filha do ganancioso", quer "filha do solo árido", termos que podem aptamente ser aplicados à avestruz. O segundo nome, considerado como indicando uma "ave de gritos lancinantes", também se ajusta à avestruz, cujo grito é descrito como um "grito rouco, lamuriento, que tem sido assemelhado ao rugido dum leão". — *The Smithsonian Series* (A Série Smithsoniana), 1944, Vol. 9, p. 105; compare isso com Miq 1:8.

A avestruz (*Struthio camelus*) é a maior ave viva conhecida, chegando às vezes a atingir mais de 2 m de altura no alto da cabeça, e a pesar até 140 kg. A cabeça é um tanto pequena e achatada, com olhos enormes, o pescoço flexível tem cerca de 1 m de comprimento, e, assim como as robustas pernas, tanto a cabeça como o pescoço são desprovidos de penas. A plumagem do corpo, porém, é abundante, sendo as plumas longas e macias das asas e da cauda muito valorizadas nos tempos antigos e modernos. A plumagem lustrosa, preta e branca, do macho se contrasta com a de cor castanho-acinzentada, opaca, da fêmea. A avestruz é ímpar entre as aves por não ter senão dois dedos em cada pé, um deles dotado de um casco em forma de unha, que se torna uma perigosa arma quando a ave se vê forçada a defender-se. Sua altura e sua visão aguçada, porém, usualmente a habilitam a identificar de longe seus inimigos, e então a enorme ave se afasta cautelosamente.

Ao passo que a avestruz se alimenta principalmente de vegetação, é também carnívora, incluindo cobras, lagartos e até pequenas aves, em sua alimentação indiscriminada. É encontrada na lista das aves 'impuras', proibidas pela Lei mosaica. (Le 11:13, 16; De 14:12, 15) Conhecida antigamente como ave-camelo, a avestruz consegue suportar longos períodos sem água, e, por isso, viceja em terras ermas e isoladas. É usada na Bíblia, junto com os chacais e criaturas similares, como representativa da vida desértica (Is 43:20), e para representar a desolação desastrosa que se tornou o quinhão de Edom e de Babilônia. (Is 13:21; 34:13; Je 50:39) Jó, rejeitado e detestado, sentado no meio de cinzas, e clamando lamuriosamente, considerou-se "irmão de chacais" e 'companheiro das filhas da avestruz'. — Jó 30:29.

Contrastada com a Cegonha. Jeová Deus, mais tarde, trouxe a avestruz à atenção de Jó, e as coisas que Ele indicou ilustram vividamente algumas das características incomuns dessa ave. (Jó 39:13-18) Em grande contraste com as cegonhas que voam alto e planam majestosamente com suas poderosas asas amplas, a avestruz não voa; suas asas são incapazes de sustentar o peso da ave, seu esterno achatado não dispõe da "quilha" que sustente os músculos de voo das aves voadoras. As plumas da avestruz, embora lindas, não possuem sequer os diminutos filamentos ou ganchos das bárbulas que se unem e dão às penas das aves voadoras a resistência ao ar, que torna possível o voo. — Jó 39:13.

Novamente, em contraste com a cegonha, que constrói firmemente seu grande ninho no topo das árvores (Sal 104:17), de prédios ou de rochas elevadas, a avestruz simplesmente cava um buraco raso no chão, cercado por um baixo aterro. Ali a fêmea põe os ovos, que pesam cerca de 1,5 kg cada um, e, visto que o macho muitas vezes é polígamo (diferente da cegonha, renomada por sua fidelidade a um só companheiro), é possível que haja um bom número de ovos postos no ninho por duas ou três fêmeas. O macho aquece os ovos do ninho durante a noite, e a fêmea os incuba durante o dia, mas sabe-se que, quando o sol está muito quente, ela abandona o ninho por certos períodos durante o dia. Em tais ocasiões, embora os ovos possuam

casca bem grossa, ficam vulneráveis a danos ou a roubo por parte de animais ou do homem. — Jó 39:14, 15.

'Trata Rudemente os Filhotes.' Alguns têm objetado à declaração de que a avestruz "trata rudemente os seus filhotes, como se não fossem seus" (Jó 39:16) e à referência às avestruzes como 'cruéis' com suas crias (La 4:3), afirmando que os pais e mães avestruzes são bem solícitos em cuidar de seus filhotes. Embora seja verdade que o termo hebraico (*rena·ním*), usado em Jó 39:13, pode aplicar-se gramaticalmente quer a avestruzes machos quer às fêmeas, alguns lexicógrafos entendem que ele se refere às fêmeas. Este parece ser o caso, em vista da ligação com os ovos postos, obviamente, pela fêmea. Entendendo-se que o texto se aplica desse modo, então, certamente existe boa base para esta expressão poética relativa à 'crueldade' da ave, em vista do fato de que, depois que os filhotes saem da casca, o macho "assume todo o cuidado deles, ao passo que as fêmeas geralmente somem juntas". (*All the Birds of the Bible* [Todas as Aves da Bíblia], Alice Parmelee, 1959, p. 207) Também é verdade que estas robustas aves, tanto os machos como as fêmeas, abandonam rapidamente o ninho e seus filhotes quando pressentem um perigo, e, embora talvez usem táticas diversivas para afastar os inimigos do ninho, isto ainda é um tratamento 'rude' dispensado aos filhotes desprotegidos. Apenas a coloração protetora, dada pelo Criador, é o que talvez salve os filhotes indefesos e abandonados, fazendo com que os animais inimigos os despercebam e corram atrás dos pais em fuga. Pode-se chamar corretamente a avestruz de "cruel", então, quando comparada com muitas outras aves, e, especialmente, em contraste com a cegonha, cuja atenção afetuosa e preocupação constante com seus filhotes é proverbial.

'Esquece a Sabedoria.' Diz-se que a avestruz 'esquece a sabedoria' e 'não compartilha a compreensão'. (Jó 39:17) Observadores modernos reconhecem isto. Os árabes têm um ditado: "Mais tolo do que uma avestruz." (*Soncino Books of the Bible* [Livros da Bíblia, de Soncino], editado por A. Cohen, Londres, 1946, Jó, p. 205) A avestruz tende a correr numa grande curva, que permite que seus perseguidores a cerquem, se forem em número suficiente. Mas numa corrida em linha reta, as fortes pernas da avestruz a habilitam a 'rir-se do cavalo e do seu cavaleiro'. (Jó 39:18) Na corrida, suas passadas chegam a cobrir até 3,5 m de cada vez, e sua velocidade pode atingir até 70 km/h. As suas asas, inúteis para o voo, ajudam todavia a dar equilíbrio ao corpo pesado da ave, enquanto ela corre.

A avestruz tem certas características de que se diz que desconcertam os cientistas, os quais tendem a classificar a avestruz entre as 'inferiores ou mais primitivas' aves vivas. Possui uma bexiga que acumula ácido úrico, órgão característico dos mamíferos, mas não possuído por qualquer outra família de aves. Possui também pestanas que lhe protegem os olhos contra a areia soprada pelo vento. Assim, embora tenha pouca inteligência, a forte e veloz avestruz dá crédito à sabedoria do seu Criador.

A avestruz árabe (*Struthio camelus syriacus*), antigamente abundante na Palestina e na Arábia, está agora extinta. Desde 1973, reintroduziu-se em Israel uma variedade africana aparentada.

AVIDEZ. Veja GANÂNCIA.

AVIM. Uma cidade de Benjamim, alistada entre Betel e Pará, em Josué 18:21-23. Talvez fosse povoada por membros remanescentes da tribo dos avins. Ela é identificada com Khirbet Haiyan (Horvat Hayan), a uns 4 km a ESE de Betel (Beitin), segundo F.-M. Abel. — *Géographie de la Palestine* (Geografia da Palestina), Paris, 1938, Vol. II, p. 257.

AVINS. Primitivos colonizadores da parte da terra de Canaã que se estendia para o O em direção a Gaza. Quarenta anos depois do Êxodo, Moisés contou que esses avins, na maior parte, tinham sido desapossados pelos caftorins. (De 2:23) Pouco antes da morte de Josué, aproximadamente em meados do século 15 AEC, ainda existia um restante dos avins. — Jos 13:1, 3.

AVITAS. Habitantes de Ava, que estavam entre os povos usados pelos assírios para substituir os israelitas exilados, após a captura de Samaria em 740 AEC. (2Rs 17:24) Todos estes habitantes transplantados passaram a ser conhecidos como samaritanos. Os avitas, embora até certo ponto aprendessem a temer a Jeová, não obstante, fizeram e adoraram os deuses Nibaz e Tartaque. — 2Rs 17:29-33; veja AVA.

AVITE. A cidade real ou a residência de Hadade, quarto rei dos edomitas, que derrotou os midianitas em batalha. (Gên 36:35; 1Cr 1:46) Um lugar sugerido é Khirbet el-Jiththeh, situada no antigo território edomita entre Maʽan e Khirbet el-Bastah, a cerca de 100 km ao SSE do Mar Morto. O monte do mesmo nome (Jebel el-Jiththeh) eleva-se ali a 1.332 m.

AVÓS. Os pais do pai e/ou da mãe da pessoa. O termo "avós", bem como "avô" e "avó", raramente é encontrado nas traduções da Bíblia. "Avó", em 1 Reis 15:10, 13, traduz a mesma palavra para "mãe", e isso apropriadamente, visto que Maacá era avó de Asa, não sua mãe. (1Rs 15:1, 2, 8) Parece que Maacá continuou sendo a rainha-mãe durante

o reinado de Asa, até ser removida por causa da sua idolatria. (1Rs 15:13) Correspondentemente, "pai" indicava às vezes um avô ou um antepassado. (Gên 28:13; 2Sa 9:7) Os avós são também identificados por expressões tais como "pai de tua mãe" e "pai de sua mãe". — Gên 28:2; Jz 9:1.

Os "filhos ou netos", diz o apóstolo, devem "estar pagando a devida compensação aos seus pais e avós [gr.: *pro·gó·nois*]". (1Ti 5:4) Outra forma da mesma palavra (*pro·gó·non*) é traduzida "antepassados" em 2 Timóteo 1:3. A avó (gr.: *mám·me*) de Timóteo, Loide, é elogiada por ter 'fé sem hipocrisia', e ela, pelo que parece, ajudou no desenvolvimento da fé e no crescimento espiritual de Timóteo. — 2Ti 1:5; 3:14, 15.

AVREQUE. O termo de honra e dignidade proclamado diante do carro de José, depois de Faraó o ter tornado o segundo no reino. (Gên 41:43) Se for de origem hebraica, como conjecturava Áquila, antigo tradutor, e conforme apoiado pela *Vulgata* latina, poderia significar "ajoelhai", e é assim traduzido em muitas versões. (*Al; CBC; IBB*) No entanto, este conceito é rejeitado por muitos em favor de palavras similares em outras línguas. Por exemplo, alguns acham que pode ser um título babilônico ou assírio de um alto oficial, significando "vidente" ou "grão-vizir". Alguns se voltam para o copta e dizem que significa "curvai a cabeça"; outros observam que os árabes dizem algo similar, ao ordenar a seus camelos que se ajoelhem. A *Pesito* siríaca reza: "Pai e Governante!" Outros investigadores acreditam que seja estritamente egípcio. Orígenes, natural do Egito, e Jerônimo achavam que significa "um natural egípcio", e por causa do desprezo que os egípcios tinham pelos estrangeiros, eles argumentam que se tratava duma proclamação pública de naturalização. Uma expressão similar, que apareceu num papiro encontrado, significa 'seu mandamento é objeto de nosso desejo', quer dizer, 'estamos a seu dispor'. — *The Life and Times of Joseph in the Light of Egyption Lore* (A Vida e os Tempos de José à Luz do Conhecimento Egípcio), de H. Tomkins, Londres, 1891, pp. 49, 50.

O significado exato desta expressão, portanto, ainda não foi determinado, motivo de algumas versões não a traduzirem. (*BJ, PIB*) Este costume não hebraico, de fazer uma aclamação pública perante alguém honrado, ao passo que este percorria de carro a cidade, também encontra um exemplo em Ester 6:11, quando Mordecai foi publicamente honrado às ordens do rei persa Assuero.

AXERÁ. Veja POSTE SAGRADO.

AZÃ [duma raiz que significa "forte"]. Pai de Paltiel, escolhido por Jeová para representar a tribo de Issacar na divisão da Terra da Promessa. — Núm 34:26, 29.

AZAI [forma abreviada de Acazias, que significa "Jeová se Apoderou"]. Filho de Mesilemote e antepassado de certos sacerdotes em Jerusalém após o exílio babilônico. (Ne 11:13) Alguns acreditam que seja o Jazera alistado em 1 Crônicas 9:12.

AZALIAS [Jeová Mostrou-se Distinto]. Filho de Mesulão e pai de Safã, secretário do Rei Josias. — 2Rs 22:3; 2Cr 34:8.

AZANIAS [Jah Deu Ouvido]. Pai do levita Jesua. — Ne 10:9.

AZAREL [Deus Ajudou].

1. Um dos homens poderosos que se juntaram a Davi em Ziclague. — 1Cr 12:1, 6.

2. Chefe da 11.ª das 24 turmas de cantores do templo no tempo de Davi; também chamado Uziel. — 1Cr 25:1, 4, 18.

3. Filho de Jeroão e príncipe da tribo de Dã, sob o governo de Davi. — 1Cr 27:22; 28:1.

4. Um dos descendentes de Binui, os quais, às instâncias de Esdras, despediram suas esposas estrangeiras e seus filhos. — Esd 10:19, 38-41, 44.

5. Pai ou antepassado de Amassai, que morava em Jerusalém sob o governador Neemias. Ele era da casa sacerdotal de Imer. — Ne 11:1, 13.

6. Músico no cortejo encabeçado por Esdras, ao percorrerem o alto da muralha reconstruída de Jerusalém na sua inauguração. Talvez o N.º 5 acima. — Ne 12:31, 36.

AZARIAS [Jeová Ajudou].

1. Descendente de Judá por Tamar; da casa de Etã. — 1Cr 2:4, 6, 8.

2. Levita descendente de Coate; filho de Sofonias e antepassado do profeta Samuel. — 1Cr 6:33, 36.

3. Descendente de Arão, na linhagem de Eleazar; filho de Aimaás. — 1Cr 6:9.

4. Um dos príncipes de Salomão. (1Rs 4:2) Ele é chamado de filho do sacerdote Zadoque; pode ter sido o irmão de Aimaás. — 1Cr 6:8.

5. Filho de Natã; príncipe designado por Salomão como chefe dos 12 prepostos que supriam a casa de Salomão de alimentos. — 1Rs 4:5, 7, 19.

6. Um profeta, filho de Odede, que ajudou a estimular Asa, em 963 AEC, a 'buscar a Jeová'. Em resultado disso, o rei removeu "as coisas repugnantes" de todo o país e introduziu o povo num pacto juramentado, no sentido de que "fosse morto todo aquele que não buscasse a Jeová, o Deus de Israel". — 2Cr 15:1-15.

7, 8. Dois dos sete filhos de Jeosafá, alistados em segundo e em quinto lugar. Receberam de seu pai

muitas dádivas e cidades fortificadas, mas, quando o irmão mais velho deles, Jeorão, tornou-se rei, esses filhos foram mortos. (2Cr 21:1-4) "Parece ilógico supor [como alguns fizeram] que o nome tenha sido usado duas vezes porque os meninos eram apenas meios-irmãos ou porque um já tinha falecido na infância." (*The Interpreter's Dictionary of the Bible* [O Dicionário Bíblico do Intérprete], editado por G. A. Buttrick, 1962, Vol. 1, p. 325) É incomum que dois irmãos tenham aparentemente o mesmo nome, mas, no hebraico, há uma ligeira diferença na grafia e na pronúncia dos dois, *'Azar·yáh* ("Jah Ajudou") e *'Azar·yá·hu* ("Jeová Ajudou").

9. Filho de certo Jeú e pai de Helez; da tribo de Judá, sete gerações afastado do seu antepassado egípcio, Jara. — 1Cr 2:3, 34-39.

10. Rei de Judá, filho mais jovem de Jeorão e Atalia; foi também chamado Jeoacaz e Acazias. — 2Rs 8:25-29; 2Cr 21:17; 22:1, 6; veja ACAZIAS N.º 2.

11. Filho de Jeroão. Um dos cinco chefes de cem, que ajudaram a derrubar a usurpadora Atalia e a colocar Jeoás no trono de Judá, em 898 AEC. — 2Cr 23:1-15.

12. Filho de Obede. Um dos cinco chefes de cem, que ajudaram a entronizar Jeoás em lugar da usurpadora Atalia, em 898 AEC. — 2Cr 23:1-15.

13. Rei de Judá por 52 anos (829-778 AEC). Filho de Amazias e de Jecolia. (2Rs 14:21; 15:1, 2) Ele é chamado Uzias em 2 Reis 15:13. — Veja UZIAS N.º 3.

14. Sumo sacerdote, filho de Joanã, descendente de Arão. (1Cr 6:1-10) Quando o Rei Uzias tentou presunçosamente oferecer incenso no templo, talvez tenha sido este Azarias que o mandou sair, e, quando ele resistiu, Jeová golpeou o rei com lepra. (2Cr 26:16-21) Cerca de três décadas após a morte de Uzias, no primeiro ano do reinado de Ezequias (745 AEC), Azarias, ainda servindo como sumo sacerdote (ou outro com o mesmo nome), reconheceu a bênção de Jeová sobre as reformas do rei. — 2Cr 31:9, 10, 13.

15. Príncipe de Efraim, filho de Jeoanã. Depois de derrotar Judá em meados do oitavo século AEC, Israel levava de volta 200.000 cativos, quando Azarias e outros príncipes de Efraim conseguiram sua soltura e ajudaram materialmente no retorno deles. — 2Cr 28:5-15.

16. Descendente de Levi através de Coate, cujo filho Joel ajudou a limpar o templo às ordens de Ezequias, em 745 AEC. — 2Cr 29:1-12, 15.

17. Descendente de Levi através de Merari; filho de Jealelel; um daqueles que participaram na limpeza do templo ordenada por Ezequias. — 2Cr 29:1-12, 15.

18. Filho de Meraiote; antepassado de Esdras. — Esd 7:3.

19. Filho de Hilquias, sumo sacerdote sob Josias e pai de Seraías (2Rs 22:3, 4; 1Cr 6:13, 14); antepassado de Esdras, o copista. — Esd 7:1.

20. Filho de Osaías. (Je 43:2) Ele é também chamado de Jezanias (Je 40:8; 42:1) e de Jaazanias (2Rs 25:23). Azarias foi um dos chefes das forças militares que apoiaram Gedalias (Je 40:7-10); um daqueles que pediu que Jeremias orasse a favor deles em busca de orientação (Je 42:1-3); e, finalmente, um dos "homens presunçosos" que repudiaram a resposta de Jeová pela boca de Jeremias. — Je 43:1-3.

21. Um dos jovens hebreus levados cativos a Babilônia em 617 AEC, cujo nome foi mudado para Abednego, provavelmente significando "Servo de Nebo [deus babilônio]". (Da 1:3-7) Depois de um curso de treinamento especial de três anos, Azarias e seus companheiros, (Daniel, Hananias, Misael) foram achados "dez vezes melhores do que todos os sacerdotes-magos e os conjuradores" de Babilônia. (Da 1:5, 14-20) Primeiro ameaçado de morte (Da 2:13-18), depois promovido ao cargo de administrador (Da 2:49), Azarias teve a sua prova máxima de lealdade a Jeová quando foi lançado numa fornalha superaquecida por se negar a adorar a imagem erguida por Nabucodonosor. (Da 3:12-30) Era deveras homem de fé, a quem o apóstolo Paulo aludiu como um dos que "pararam a força do fogo". — He 11:34.

22. Um daqueles que retornaram a Jerusalém junto com Zorobabel, em 537 AEC, após o exílio em Babilônia. (Ne 7:6, 7) É chamado de Seraías em Esdras 2:2.

23. Um dos sacerdotes que viveram em Jerusalém depois do exílio. (1Cr 9:11) Numa lista paralela (Ne 11:11), o nome é Seraías. Possivelmente trata-se do N.º 22 acima.

24. Filho de Maaseias, filho de Ananias. Sob a supervisão de Neemias, ele consertou uma seção da muralha de Jerusalém perto da sua casa, em 455 AEC. — Ne 3:23, 24.

25. Um dos designados por Neemias a andar com Esdras e outros no cortejo sobre a muralha reconstruída de Jerusalém na sua inauguração; talvez seja o N.º 27. — Ne 12:31-36.

26. Um dos 13 levitas que ajudaram Esdras em explicar a Lei à medida que era lida para o povo. — Ne 8:7, 8.

27. Sacerdote, ou antepassado de um, o qual, nos dias do governador Neemias, atestou com selo o "arranjo fidedigno". — Ne 9:38; 10:1, 2, 8.

AZAZ [forma abreviada de Azazias]. Descendente do primogênito de Jacó, Rubem. — 1Cr 5:1, 8.

AZAZEL [Bode Que Desaparece]. A palavra "Azazel" ocorre quatro vezes na Bíblia, nos regulamentos relativos ao Dia da Expiação. — Le 16:8, 10, 26.

É controversial a etimologia desta palavra. Se nos apegarmos à grafia contida no texto massorético hebraico, então *'aza'·zél* parece ser uma combinação de dois radicais que significam "bode" e "desaparecer". Daí o significado de "Bode Que Desaparece". Segundo outra derivação, baseada na crença de que tenha havido a transposição de duas consoantes, significa "Força de Deus". A *Vulgata* latina verte a palavra hebraica por *caper emissarius*, isto é, "bode emissário" ou "bode expiatório". E a expressão grega usada na *Septuaginta* significa "aquele que leva embora (afasta) o mal".

Dois bodes (cabritinhos) eram obtidos da assembleia dos filhos de Israel pelo sumo sacerdote para uso no anual Dia da Expiação. Pelo lançamento de sortes, um bode era designado "para Jeová", e o outro "para Azazel". Depois de se sacrificar o novilho para o sumo sacerdote e sua casa (sem dúvida, incluindo todos os levitas), sacrificava-se o bode para Jeová como oferta pelo pecado. Todavia, o bode para Azazel era mantido vivo por algum tempo "perante Jeová para fazer expiação por ele, a fim de ser enviado ao ermo, para Azazel". (Le 16:5, 7-10) A expiação para este bode vivo procedia do sangue do bode para Jeová, bode que acabara de ser morto como oferta pelo pecado, visto que a vida da carne está no sangue. (Le 17:11) O valor do sangue, ou valor da vida, do bode morto era assim transferido para o bode vivo, ou o bode para Azazel. Assim, embora não fosse morto pelo sacerdote, este bode vivo levava sobre si um mérito expiatório de pecados ou um valor de vida. Ser ele apresentado perante Jeová evidentemente indica que este reconhecia tal transferência do mérito ou poder expiatório. Algo correspondente a isso era a maneira prescrita de purificação do israelita que ficara curado da lepra, ou a purificação duma casa curada desta praga. Neste caso, mergulhava-se uma ave viva no sangue duma ave que fora morta. Permitia-se então que a ave viva saísse voando, levando consigo o pecado. — Le 14:1-8, 49-53.

Ambos os bodes deviam ser imaculados, sadios e o mais parecidos possível entre si. Antes de se lançar a sorte sobre eles, ambos os bodes tinham a possibilidade de ser escolhidos como o bode para Jeová. Depois de sacrificar o bode para Jeová, o sumo sacerdote punha as mãos sobre a cabeça do bode vivo e confessava os pecados do povo sobre ele. Este bode era então mandado embora, sendo levado ao ermo por "um homem preparado". (Le 16:20-22) Deste modo, o bode para Azazel simbolicamente levava embora os pecados do povo, do ano que passou, desaparecendo com eles no ermo.

Os dois bodes eram classificados como uma só oferta pelo pecado. (Le 16:5) Evidentemente, usavam-se dois para dar ênfase ao que esta provisão realizava para expiar os pecados do povo. O primeiro bode era sacrificado. O segundo, sobre o qual se confessavam os pecados do povo e que era enviado para longe, no ermo, reforçava o perdão que Jeová concedia aos arrependidos. O Salmo 103:12 oferece esta certeza: "Tão longe como o nascente é do poente, tão longe pôs de nós as nossas transgressões."

Conforme explicou o apóstolo Paulo, por Jesus oferecer a sua própria vida humana perfeita pelos pecados da humanidade, ele realizou muito mais do que se conseguira com "o sangue de touros e de bodes". (He 10:4, 11, 12) Ele serviu assim de "bode expiatório", carregando "as nossas doenças", "sendo traspassado pela nossa transgressão". (Is 53:4, 5; Mt 8:17; 1Pe 2:24) Ele "carregou" os pecados de todos os que exercem fé no valor do seu sacrifício. Demonstrou a provisão de Deus, de acabar completamente com a pecaminosidade. Destas maneiras, o bode "para Azazel" retrata o sacrifício de Jesus Cristo.

AZAZIAS [Jeová Mostrou-se Superior em Força].

1. Um de seis harpistas no cortejo que levou a Arca do Pacto a Jerusalém. — 1Cr 15:21.

2. Pai de Oseias, o príncipe da tribo de Efraim no tempo de Davi. — 1Cr 27:16, 20, 22.

3. Um levita, um dos dez comissários designados pelo Rei Ezequias para trazer as contribuições à casa de Jeová. — 2Cr 31:12, 13.

AZBUQUE. Veja ASBUQUE.

AZECA [duma raiz que significa "cavar" [isto é, com enxada]]. Uma cidade na região da Sefelá, que guardava os limites superiores do vale de Elá. O lugar é identificado com Tell Zakariyeh (Tel 'Azeqa), a uns 26 km ao NO de Hébron.

A primeira menção da cidade ocorre em Josué 10:5-11, com respeito ao ataque coligado de cinco reis cananeus contra Gibeão. Josué e seu exército, vindo em socorro de Gibeão, perseguiram os exércitos cananeus "até Azeca e Maquedá", uma distância de cerca de 30 km. A cidade foi depois designada à tribo de Judá. — Jos 15:20, 35.

Durante o reinado do Rei Saul (1117-1078 AEC), os filisteus juntaram suas forças entre Socó e Azeca, apresentando Golias como seu campeão. Quando os israelitas chegaram, os dois exércitos se confrontaram em lados opostos do vale de Elá, até que a vitória de surpresa de Davi sobre Golias pôs em fuga os filisteus. — 1Sa 17:1-53.

Com a divisão da nação, depois da morte de Salomão (c. 998 AEC), o Rei Roboão, de Judá, fortificou Azeca, junto com Laquis e outras cidades estratégicas. (2Cr 11:5-10) Escavações feitas em Tell Zakariyeh revelam os restos de muros e torres, e a evidência duma cidadela fortificada no ponto mais alto desse lugar.

Quando as tropas babilônicas de Nabucodonosor invadiram o reino de Judá (609-607 AEC), Azeca e Laquis foram as duas últimas cidades fortificadas a cair, antes da derrota da própria Jerusalém. (Je 34:6, 7) A aparente confirmação disso foi revelada pela descoberta dos óstracos inscritos, chamados de Cartas de Laquis, um deles contendo a seguinte mensagem, evidentemente dirigida por um posto militar avançado ao comandante militar de Laquis, que reza, em parte: "estamos atentos aos sinais de Laquis, segundo todas as indicações que meu senhor deu, porque não podemos ver Azeca". (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. B. Pritchard, 1974, p. 322) Se, conforme parece ser o caso, esta carta foi escrita no tempo do ataque babilônico, indicaria que Azeca já havia caído, de modo que não se recebiam mais sinais dessa fortaleza.

Depois do período de setenta anos de desolação do país, Azeca foi uma das cidades repovoadas pelos exilados judeus que voltaram. — Ne 11:25, 30.

AZEDA, AZEDINHA. Qualquer dentre várias plantas da família das pligonáceas, que possuem sabor azedo devido à presença de ácido oxálico em suas suculentas folhas e hastes. As folhas radiculares (ou radicais) da azedinha (*Rumex acetosella*) crescem agrupadas. Tendo um formato de flecha na base, as folhas um tanto ovaladas têm cerca de 10 cm de comprimento. As hastes florais podem atingir a altura de cerca de 60 cm ou mais. Antigamente, os israelitas misturavam a azeda à forragem para seu gado bovino e seus jumentos. — Is 30:24.

AZEITE (ÓLEO). O líquido gorduroso com que os hebreus estavam mais familiarizados era o obtido de azeitonas. Azeitonas pretas, bem maduras, forneciam o máximo de azeite, embora as ainda verdes, que já começavam a mudar de cor, produzissem o azeite da melhor qualidade. Depois de os frutos serem cuidadosamente apanhados das árvores, e se separarem os raminhos e as folhas das azeitonas, estas eram levadas para o lagar.

A polpa da azeitona madura é constituída, em cerca da metade, de azeite, que varia em qualidade, conforme o método de processamento da polpa. O melhor azeite, chamado de "azeite puro de oliveira, batido", era produzido por um processo simples, antes de as azeitonas serem colocadas no lagar de azeite. (Le 24:2) Primeiro, as azeitonas eram colocadas num pilão e trituradas até ficarem bem amassadas, ou, às vezes, eram pisadas. (Miq 6:15) Em seguida, os frutos amassados eram transferidos para cestas coadoras, onde "sangrava" óleo até que se soltasse o azeite "virgem". O azeite puro, batido, era estocado em jarros de barro e a polpa era levada para o lagar, ou prensa, de azeite.

Um azeite de qualidade comum era preparado por triturar cabalmente as azeitonas em um pilão ou moinho manual. Depois que o azeite escorria da polpa, permitia-se sua clarificação em jarros ou tinas de barro.

O azeite da mais baixa qualidade era o extraído do bagaço, num lagar de azeite, depois da trituração. A massa triturada da polpa era compactada em cestos e empilhada entre as duas colunas verticais do lagar de azeite. Comprimia-se a pilha de cestos com uma alavanca com peso, para retirar o azeite sob pressão, sendo ele então canalizado para grandes reservatórios, para clarificação. Ali o azeite subia à tona, separando-se dos pedacinhos de polpa e da água abaixo dele, antes de ser decantado e colocado em grandes jarros de barro ou em cisternas especiais para estocagem. — Compare isso com 2Cr 32:27, 28; veja LAGAR.

Símbolo de Prosperidade. Indicava-se grande prosperidade com a referência a 'tanques de lagar transbordantes de azeite'. (Jl 2:24) O sofredor Jó ansiava os dias anteriores de abundância, quando "a rocha despejava correntes de azeite" para ele. (Jó 29:1, 2, 6) Jeová fez com que "Jacó", ou os israelitas, sugassem figuradamente "azeite duma rocha de pederneira", pelo que parece, de oliveiras que cresciam em terreno rochoso. (De 32:9, 13) Moisés declarou que Aser tornar-se-ia "alguém que mergulha seu pé em azeite", indicando que esta tribo usufruiria bênçãos materiais. — De 33:24.

Importante Mercadoria e Alimento. O azeite de oliva tornou-se mercadoria importante na Palestina, por causa da sua abundância ali. Anualmente, Salomão dava ao Rei Hirão, de Tiro, "vinte coros [4.400 l] de azeite batido", como parte do pagamento dos materiais de construção do templo. (1Rs 5:10, 11) Judá e Israel eram, certa vez, "negociantes" com Tiro para o azeite. (Ez 27:2, 17) Óleo perfumado e azeite de oliva acham-se também entre os itens comprados dos "comerciantes viajantes" da terra pela mística Babilônia, a Grande. — Re 18:11-13.

O azeite de oliva, alimento de alto teor energético e uma das gorduras mais digeríveis, era um dos principais itens de alimentação dos israelitas, provavelmente, em muitos casos, ocupava o lugar da manteiga à mesa e também tinha fins culinários.

(De 7:13; Je 41:8; Ez 16:13) Era um combustível comum das lâmpadas (Mt 25:1-9), e queimava-se "azeite puro de oliveira, batido", nas lâmpadas do candelabro de ouro da tenda de reunião. (Êx 27:20, 21; 25:31, 37) Usava-se o azeite em conexão com as ofertas de cereais apresentadas a Jeová. (Le 2:1-7) Como cosmético, era passado no corpo após o banho. (Ru 3:3; 2Sa 12:20) Considerava-se um ato hospitaleiro untar com óleo a cabeça de hóspedes. (Lu 7:44-46) Empregava-se também o óleo para suavizar e mitigar contusões e ferimentos (Is 1:6), às vezes junto com vinho. — Lu 10:33, 34.

Uso e Significado Religiosos. Jeová ordenou a Moisés que preparasse um "óleo de santa unção", que continha azeite de oliva e outros ingredientes. Com ele, Moisés ungiu o tabernáculo, a Arca do Testemunho, os vários utensílios do santuário, e o mobiliário deste. Moisés também o usou para ungir Arão e seus filhos, a fim de santificá-los como sacerdotes para Jeová. (Êx 30:22-33; Le 8:10-12) Ungiam-se os reis com óleo, como quando Samuel, ao ungir Saul, "tomou . . . o frasco de óleo e o despejou sobre a sua cabeça". (1Sa 10:1) Um chifre de azeite foi usado para ungir Salomão. — 1Rs 1:39.

Predizendo os efeitos alegres do ministério terrestre de Jesus Cristo, disse-se que ele daria "aos que pranteiam por Sião . . . o óleo de exultação em vez de luto". (Is 61:1-3; Lu 4:16-21) Também foi profetizado que Jesus seria pessoalmente ungido por Jeová com o "óleo de exultação", mais do que seus associados, indicando que sentiria maior alegria do que seus predecessores da dinastia davídica. — Sal 45:7; He 1:8, 9; veja UNGIDO, UNÇÃO.

Assim como a aplicação de óleo literal à cabeça da pessoa é tranquilizante e refrescante, assim também é a aplicação da Palavra de Deus a uma pessoa espiritualmente enferma para tranquilizá-la, corrigi-la, consolá-la e curá-la. Neste respeito, os anciãos da congregação cristã são admoestados a orar a favor de tal homem, figuradamente "untando-o com óleo em nome de Jeová", uma medida essencial para conseguir a sua recuperação espiritual. — Tg 5:13-15; compare isso com Sal 141:5.

AZEL [Homem Distinto].

1. Descendente de Saul por meio de Jonatã; ele teve seis filhos. — 1Cr 8:33-38; 9:43, 44.

2. Lugar mencionado em Zacarias 14:5 como ponto até onde se estenderia o vale resultante da profetizada fenda no monte das Oliveiras. Portanto, deve referir-se a um lugar perto de Jerusalém, e talvez haja um reflexo do nome no uádi Yasul (Nahal Azal), que é afluente do vale do Cédron, desde o monte das Oliveiras.

AZGADE. Veja ASGADE.

AZIEL. Veja JAAZIEL.

AZIZA [[Alguém] Forte]. Um daqueles que, às instâncias de Esdras, despediram suas esposas estrangeiras e seus filhos. — Esd 10:27, 44.

AZMAVETE. Veja ASMAVETE.

AZMOM [Lugar de Ossos]. Um lugar que fazia parte da fronteira meridional da Terra da Promessa, entre Hazar-Adar e o vale da torrente do Egito. (Núm 34:3-5; Jos 15:1-4) Um lugar sugerido é o de ʽAin el-Qeseimeh, a mais de 13 km ao NO de Cades-Barneia. Existe neste lugar um pequeno manancial.

AZNOTE-TABOR. Uma cidade ou localidade na fronteira meridional do território de Naftali. (Jos 19:32, 34) Sugere-se como possível lugar Khirbet Umm Jebeil (Tel Govel), a uns 4,5 km ao N do cume do monte Tabor.

AZOR [do hebr.: significando "Alguém Que Oferece Ajuda"]. Antepassado pós-exílico do pai adotivo de Jesus, José. — Mt 1:13, 14, 16.

AZRICÃO [Minha Ajuda se Levantou].

1. Um dos seis filhos de Azel, descendente do Rei Saul por meio de Jonatã, da tribo de Benjamim. — 1Cr 8:33-38; 9:44.

2. "Líder dos da casa" do iníquo Rei Acaz, de Judá. Ele foi morto pelo efraimita Zicri, quando o Rei Peca, de Israel, lutou contra Judá. — 2Cr 28:6, 7.

3. Levita da família de Merari, cujo descendente Semaías morava em Jerusalém depois de retornar do exílio. — 1Cr 9:2, 14; Ne 11:15.

4. Terceiro filho alistado de Nearias, e descendente de Davi. — 1Cr 3:1, 23. Veja também HISQUIAS.

AZRIEL [Deus É Minha Ajuda].

1. Pai do príncipe Jerimote, da tribo de Naftali, no tempo de Davi. — 1Cr 27:19, 22.

2. Cabeça duma casa da meia tribo de Manassés ao L do Jordão, um dos "poderosos, valentes", permitindo-se que seus descendentes fossem levados ao exílio pelo rei assírio Tiglate-Pileser III, por terem passado a adorar deuses falsos. — 1Cr 5:23-26.

3. Pai de Seraías, que foi um dos três enviados para prender Baruque e Jeremias. — Je 36:26.

AZUBA [Completamente Abandonada; Rejeitada].

1. Uma das esposas de Calebe, filho de Esrom. — 1Cr 2:18, 19; veja JERIOTE.

2. Filha de Sili e mãe do Rei Jeosafá, filho de Asa. — 1Rs 22:41, 42; 2Cr 20:31, 32.

AZUL. Veja CORES.

AZUR [Alguém Que Oferece Ajuda].

1. Pai do falso profeta Hananias, de Gibeão. — Je 28:1.

2. Pai de Jaazanias, um dos "príncipes do povo" entre os 25 homens que Ezequiel viu em visão 'maquinar o que é prejudicial e dar mau conselho contra' Jerusalém. — Ez 11:1, 2.

3. Um dos "cabeças do povo", cujo descendente, se não ele mesmo, atestou com selo o "arranjo fidedigno" de Neemias. — Ne 10:1, 14, 17; 9:38.

B

BAAL [Dono; Amo].

1. Quarto filho alistado de Jeiel, benjamita. — 1Cr 8:29, 30; 9:35, 36.

2. Rubenita, cujo filho Beerá estava entre os levados cativos pelo rei assírio Tiglate-Pileser III. — 1Cr 5:5, 6, 26.

3. Cidade simeonita encravada no território de Judá, evidentemente a mesma que Baalate-Beer e Ramá do sul (ou Negebe). — Veja 1Cr 4:32, 33, e Jos 19:7-9.

4. Nas Escrituras, a palavra hebraica *bá·ʽal* é empregada com referência a (1) um marido, como dono de sua esposa (Gên 20:3); (2) proprietários de terra (Jos 24:11, n.); (3) "donos das nações" (Is 16:8, n.); (4) "confederados" (literalmente: "donos [amos] de um pacto") (Gên 14:13, n.); (5) donos ou possuidores de bens tangíveis (Êx 21:28, 34; 22:8; 2Rs 1:8, n.); (6) pessoas ou coisas que têm algo que caracteriza a sua natureza, maneira, ocupação, e assim por diante, por exemplo, um arqueiro (literalmente: "dono de flechas") (Gên 49:23), o 'credor de uma dívida' (literalmente: "dono duma dívida da sua mão") (De 15:2), "alguém dado à ira" (literalmente: "dono de ira") (Pr 22:24), "adversário em juízo" (literalmente: 'dono de julgamento') (Is 50:8, n.); (7) Jeová (Os 2:16); (8) deuses falsos (Jz 2:11, 13).

O termo *hab·Báʽal* (o Baal) é a designação aplicada ao falso deus Baal. A expressão *hab·Beʽa·lím* (os Baalins) refere-se às diversas deidades locais consideradas como donos ou possuidores de certos lugares, e como tendo influência sobre eles.

O termo "Baal" ocorre uma vez nas Escrituras Gregas Cristãs, em Romanos 11:4, onde no texto grego é precedido pelo artigo feminino *he.* Comentando o uso do artigo feminino antes de "Baal" na *Septuaginta* grega e em Romanos 11:4, John Newton escreveu num ensaio sobre a adoração de Baal: "Embora em hebraico ele seja do gênero masculino [*hab·Báʽal*], o senhor, todavia Baal é chamado [*he Bá·al*], = a senhora, na Septuaginta; Os. ii. 8; Sof. i. 4; e no Novo Testamento, Romanos xi. 4. Na adoração licenciosa deste andrógino, ou deus de dois sexos, os homens, em certas ocasiões, usavam vestimenta feminina, ao passo que as mulheres se apresentavam em traje masculino, brandindo armas." — *Ancient Pagan and Modern Christian Symbolism* (Simbolismos Pagãos Antigos e Cristãos Modernos), de T. Inman, 1875, p. 119.

Às vezes, na história de Israel, Jeová foi mencionado como "Baal", no sentido de ser o Dono ou Marido da nação. (Is 54:5) Também, os israelitas talvez tivessem ligado incorretamente Jeová a Baal, na sua apostasia. Isto parece ser comprovado pela profecia de Oseias, de que viria o tempo em que Israel, depois de ir para o exílio e ser dele restaurado, penitentemente chamaria a Jeová de "meu esposo" e não mais de "meu dono" ("Meu Baal", *CBC*). O contexto sugere que a designação "Baal" e suas ligações com o deus falso jamais passariam de novo pelos lábios dos israelitas. (Os 2:9-17) A má conotação que a palavra hebraica *bá·ʽal* parece ter adquirido, por causa da sua associação com a degradante adoração de Baal, é considerada por alguns como o motivo de o escritor de Segundo Samuel usar os nomes "Is-Bosete" e "Mefibosete" (*bó·sheth* significa vergonha) em vez de "Esbaal" e "Meribe-Baal". — 2Sa 2:8; 9:6; 1Cr 8:33, 34; veja IS-BOSETE.

Adoração de Baal. Pouco se sabia sobre a adoração de Baal à parte das muitas referências bíblicas a ela, até que as escavações em Ugarite (a moderna Ras Xamra, na costa síria, defronte da ponta NE da ilha de Chipre) trouxeram à luz muitos artefatos religiosos e centenas de tabuinhas de argila. Acha-se que muitos destes documentos antigos, agora conhecidos como os textos de Ras Xamra, sejam liturgias dos que participavam nos rituais das festas religiosas, ou palavras proferidas por eles.

Nos textos de Ras Xamra, Baal (também chamado Aliyan [aquele que prevalece] Baal) é mencionado como "Zabul [Príncipe], Senhor da Terra", e "o Cavaleiro das Nuvens". Isto se harmoniza com uma

representação de Baal, mostrando-o a segurar na mão direita uma clava ou maça, e, na esquerda, um raio estilizado com uma ponta de lança e uma planta brotando no topo. Também é representado usando um capacete com chifres, sugerindo uma íntima ligação com o touro, símbolo da fertilidade. — FOTO, Vol. 1, p. 272.

Normalmente, de fins de abril até setembro, chove pouco na Palestina. Em outubro começam as chuvas, e elas continuam durante todo o inverno e vão até abril, resultando em abundante vegetação. Pensava-se que as mudanças das estações e os efeitos resultantes delas vinham em ciclos por causa dos conflitos infindáveis entre os deuses. O fim das chuvas e a morte da vegetação eram atribuídas ao triunfo do deus Mot (morte e aridez) sobre Baal (chuva e fertilidade), compelindo Baal a retirar-se para as profundezas da terra. Cria-se que o início da estação chuvosa indicava que Baal tinha despertado para a vida. Isto, imaginava-se, tornara-se possível pelo triunfo de Anate, irmã de Baal, sobre Mot, permitindo que o irmão dela, Baal, retornasse ao seu trono. A conjunção carnal de Baal com sua esposa, presumivelmente Astorete, segundo se cria, assegurava a fertilidade no ano seguinte.

Os cananeus, que eram lavradores e criadores de gado, provavelmente imaginavam que empenharem-se num ritual prescrito, uma espécie de magia congenial, ajudasse a estimular seus deuses à ação, segundo o padrão representado em suas festas religiosas, e fosse necessário para garantir produtivas safras e rebanhos no ano vindouro, e para evitar secas, pragas de gafanhotos, e assim por diante. Por isso, voltar Baal à vida, para ser entronizado e unido à sua consorte, pelo que parece, era celebrado com licenciosos ritos de fertilidade, assinalados por orgias sexuais de irrestrita devassidão.

Sem dúvida, cada cidade cananeia construía seu santuário de Baal em honra ao seu Baal padroeiro local. Designavam-se sacerdotes para realizar a adoração nestes santuários e nas muitas oradas nos topos das colinas vizinhas, conhecidas como altos. (Veja 2Rs 17:32.) As oradas talvez contivessem imagens ou representações de Baal, ao passo que fora delas, próximo dos altares, podiam ser encontradas colunas de pedra (provavelmente símbolos fálicos de Baal), postes sagrados representando a deusa Axerá, e pedestais-incensários. (Compare isso com 2Cr 34:4-7; veja POSTE SAGRADO.) Homens e mulheres que se prostituíam serviam nos altos, e, além da prostituição cerimonial, praticava-se até mesmo o sacrifício de crianças. (Veja 1Rs 14:23, 24; Os 4:13, 14; Is 57:5; Je 7:31; 19:5.) A adoração de Baal também era realizada nos terraços das casas das pessoas, de onde se via frequentemente subir a fumaça sacrificial para seu deus. — Je 32:29.

Há indícios de que Baal e outros deuses e deusas do panteão cananeu estavam relacionados, na mente de seus adoradores, com certos corpos celestes. Por exemplo, um dos textos de Ras Xamra menciona uma oferta feita à "Rainha Sapas (o Sol) e às estrelas", e outro alude 'ao exército do sol e à hoste do dia'.

Por conseguinte, é digno de nota que a Bíblia faz diversas referências aos corpos celestes em conexão com a adoração de Baal. Descrevendo o proceder obstinado do reino de Israel, o registro bíblico declara: "Continuaram a abandonar todos os mandamentos de Jeová . . ., e começaram a curvar-se diante de todo o exército dos céus e a servir a Baal." (2Rs 17:16) A respeito do reino de Judá, nota-se que, bem no templo de Jeová, vieram a existir "utensílios feitos para Baal, e para o poste sagrado, e para todo o exército dos céus". Também, o povo em todo Judá fazia "fumaça sacrificial a Baal, ao sol e à lua, e às constelações do zodíaco, e a todo o exército dos céus". — 2Rs 23:4, 5; 2Cr 33:3; veja também Sof 1:4, 5.

Cada localidade possuía seu próprio Baal, e o Baal local frequentemente recebia um nome que indicava que estava ligado a uma localidade específica. Por exemplo, o Baal de Peor (Baal-Peor), adorado pelos moabitas e pelos midianitas, obteve seu nome do monte Peor. (Núm 25:1-3, 6) Os nomes destes Baalins locais vieram mais tarde a ser transferidos, por uma figura de retórica (metonímia), para as próprias localidades, como, por exemplo, Baal-Hermom, Baal-Hazor, Baal-Zefom, Bamote-Baal. Todavia, embora houvesse muitos Baalins locais entre os cananeus, oficialmente entendia-se que na realidade só havia um deus Baal.

Que efeito teve a adoração de Baal sobre Israel?

Subentende-se o baalismo logo cedo na Bíblia, embora, pelo que parece, nos dias dos patriarcas, não atingira ainda o nível de degradação que existia quando os israelitas entraram na terra de Canaã. (Veja Gên 15:16; 1Rs 21:26.) A menção da cidade de Asterote-Carnaim, possivelmente chamada pelo nome da consorte de Baal, Astorete, fornece a primeira sugestão disso. (Gên 14:5) Antes de os israelitas cruzarem o Mar Vermelho, podia-se ver Baal-Zefom, no ermo. (Êx 14:2, 9) Com respeito aos habitantes de Canaã, deram-se a Moisés advertências específicas no monte Sinai, a fim de que demolisse os altares deles, destroçasse suas colunas sagradas e decepasse seus postes sagrados. (Êx 34:12-14) De modo que todos os apetrechos da adoração de Baal deviam ser erradicados da Terra da Promessa.

Enquanto os israelitas estavam acampados nas planícies de Moabe, o Rei Balaque levou Balaão para cima, a Bamote-Baal (que significa "Altos de Baal"), para ver a enorme multidão. (Núm 22:41) Depois de fracassar em lançar uma maldição diretamente sobre os israelitas, Balaão aconselhou Balaque a engodá-los à idolatria por induzi-los a cometer imoralidade com as adoradoras idólatras de Baal de Peor. Milhares de israelitas sucumbiram a esta tentação e perderam a vida. — Núm 22:1–25:18; Re 2:14.

Apesar desta amarga experiência e dos claros avisos dados por Moisés e Josué (De 7:25, 26; Jos 24:15, 19, 20), os israelitas, ao passarem a residir no país, começaram a imitar os cananeus remanescentes, evidentemente visando assegurar a fertilidade do seu gado e das suas safras. Ao mesmo tempo, fingiam adorar a Jeová. Após a morte de Josué, começou uma apostasia em grande escala. (Jz 2:11-13; 3:5-8) O povo mantinha altares, postes e outros acessórios da adoração de Baal nos seus campos, e, evidentemente, dava atenção aos seus vizinhos cananeus quanto à maneira de agradar ao "dono", ou Baal, de cada lote de terra. Os israelitas foram também enlaçados pelas práticas imorais associadas com a adoração de Baal. Em resultado disso, Jeová os entregou aos seus inimigos.

Entretanto, quando o povo voltava a ele, Jeová, misericordiosamente, o libertava por suscitar juízes, tais como Gideão, de quem se mudou o nome para Jerubaal (que significa: "Pleiteie (Contenda) Baal"). (Jz 6:25-32; 1Sa 12:9-11) Mas não houve então reforma permanente. (Jz 8:33; 10:6) O baalismo continuou a ser praticado mesmo depois dos dias de Samuel, apesar de estar escrito que, às instâncias dele, o povo removeu os Baalins e as imagens de Astorete, e começou a servir somente a Jeová. — 1Sa 7:3, 4.

Embora só ouçamos de novo do baalismo no fim do reinado de Salomão, é possível que perdurasse em partes do reino. Muitas variedades de baalismo foram introduzidas no país quando Salomão se casou com muitas esposas pagãs, e estas induziram a ele e seus filhos a servir a outros deuses e deusas, tais como Astorete e Moloque, associados com a adoração de Baal. — 1Rs 11:4, 5, 33; Je 32:35.

Com a divisão do reino em 997 AEC, Jeroboão estabeleceu a adoração do bezerro no reino setentrional de Israel, em Dã e em Betel. O baalismo nativo e a adoração do bezerro eram praticados lado a lado, assim como em Judá se realizava um simulacro de adoração verdadeira em Jerusalém, ao passo que se praticava também o baalismo em todo o país. — 1Rs 14:22-24.

Um culto diferente a Baal foi introduzido em Israel nos dias do Rei Acabe (c. 940-920 AEC), o de Melcart, o Baal de Tiro. (FOTO, Vol. 2, p. 532) Acabe entrou numa aliança matrimonial com a filha do rei de Tiro, chamado Etbaal (que significa: "Com Baal"). Isto resultou em a filha de Etbaal, Jezabel, introduzir em Israel este culto mais viril, com muitos sacerdotes e ajudantes. (1Rs 16:31-33) Finalmente, houve o famoso confronto no monte Carmelo entre Jeová e Baal.

É provável que, por Baal ser considerado pelos seus adoradores como dador de chuvas e de fertilidade, por se acreditar ser ele o dono do céu, Elias ordenou em nome de Jeová uma seca. (1Rs 17:1) Depois de três anos e seis meses de seca, em que se provou que Baal era incapaz de acabar com a seca, em resposta aos muitos apelos sem dúvida feitos pelos seus sacerdotes e adoradores, Elias convocou todo o povo ao monte Carmelo para testemunhar a grande prova quanto a quem é o verdadeiro Deus. A prova resultou na humilhação dos adoradores de Baal e na matança de 450 profetas de Baal. Foi

Representações de Baal, o deus da chuva e da fertilidade, encontradas em Ras Xamra.

Jeová, não Baal, quem trouxe então chuva para acabar com a seca. — 1Rs 18:18-46; Tg 5:17.

O filho e sucessor de Acabe, Acazias, continuou a servir a Baal. (1Rs 22:51-53) O irmão de Acazias, Jeorão, o sucedeu, e relata-se que ele removeu a coluna sagrada de Baal feita por seu pai, embora persistisse na adoração do bezerro. — 2Rs 3:1-3.

Mais tarde (c. 905 AEC), Jeú foi ungido rei. Ele vingou o assassinato de profetas de Jeová por matar Jezabel e a casa de seu marido, Acabe. Todos os adoradores de Baal foram então convocados a Samaria, sob o pretexto da realização de "uma assembleia solene para Baal". Às ordens de Jeú, todos os adoradores de Baal foram mortos. Os postes sagrados foram queimados, e a coluna sagrada e a casa de Baal foram demolidas, fazendo-se da casa latrina pública. Com isto, dizia-se que Jeú 'aniquilou a Baal em Israel'. (2Rs 10:18-28) Assim, pelo menos naquele tempo, a adoração de Baal foi suprimida. Todavia, foi por causa dessa religião baalística que Jeová finalmente deixou que o reino de Israel, das dez tribos, fosse ao exílio. — 2Rs 17:16-18.

Pelo visto, em Judá, o baalismo continuou entrincheirado, apesar dos esforços do Rei Asa de remover os acessórios dele. (2Cr 14:2-5) Quando Acabe casou Atalia, a filha que tinha de Jezabel, com Jeorão, o sétimo rei de Judá, a influência iníqua dela estabeleceu o baalismo tírio na família real em Judá. Nem mesmo as reformas feitas no início do reinado do neto de Atalia, o Rei Jeoás, e as feitas posteriormente pelo Rei Ezequias, realizaram a eliminação permanente da adoração de Baal. (2Rs 11:18; 18:4) O filho de Ezequias, Manassés, reconstruiu os próprios altos que seu pai havia destruído. (2Rs 21:3) Embora, pelo visto, a maioria dos reis de Judá estivesse contaminada com a adoração de Baal, Manassés excedeu-se muito no seu empenho por este culto degradante. (2Rs 21:9-11) A posterior regeneração do Rei Manassés e mesmo o extenso expurgo realizado pelo seu neto, o Rei Josias, não conseguiram o retorno permanente à verdadeira adoração. A punição por meio do exílio e da desolação da terra foi o resultado desta total contaminação pela adoração falsa. — 2Cr 33:10-17; 2Rs 23:4-27; Je 32:29.

Jeremias, na realização da sua obra profética, desde os dias de Josias até o exílio babilônico, denunciou Israel por este se degradar com a adoração de Baal, comparando Israel a uma esposa adúltera, que se prostituía debaixo de cada árvore frondosa e em todo alto, cometendo adultério com pedras e com árvores, e esquecendo-se de Jeová, o "dono marital" do povo. (Je 2:20-27; 3:9, 14) Após o exílio em Babilônia e o retorno dos judeus à Palestina, não se menciona mais na Bíblia que os israelitas praticassem o baalismo.

BAALÁ [Lugar da Senhora].

1. Cidade na fronteira N de Judá, também chamada Quiriate-Baal, mas melhor conhecida como Quiriate-Jearim. É provisoriamente identificada com Deir el-'Azar (Tel Qiryat Ye'arim), a uns 13 km ao ONO de Jerusalém. — Jos 15:9, 10, 60; 18:14; 1Cr 13:6; veja QUIRIATE-JEARIM.

2. Monte no canto NO de Judá, entre as cidades de Siquerom e Jabneel, constituindo parte da fronteira N do território de Judá. (Jos 15:11) Talvez possa ser identificada com o morro de Mughar, um pouco ao N do vale da torrente de Soreque e a 3 km a ESE de Jabneel (a moderna Yavne).

3. Cidade na região do Negebe de Judá (Jos 15:29), evidentemente mencionada como Balá em Josué 19:3, e como Bila em 1 Crônicas 4:29. Ela foi subsequentemente aquinhoada à tribo de Simeão, como cidade encravada. Sua localização específica é desconhecida, mas, pelo que parece, encontrava-se ao SE de Berseba.

BAALATE [Lugar da Senhora]. Uma cidade fronteiriça do território original de Dã, mencionada em Josué 19:44, 45, como situada entre Gibetom e Jeúde. Trata-se evidentemente do mesmo lugar que Salomão, mais tarde, incluiu no seu programa de reconstrução. (2Cr 8:5, 6) Sua identificação geográfica é incerta; Josefo (*Jewish Antiquities* [Antiguidades Judaicas], VIII, 152 [vi, 1]) refere-se a ela junto com Bete-Horom, como não muito longe de Gezer, outra cidade fortificada. — 1Rs 9:17, 18.

BAALATE-BEER [Senhora do Poço]. Uma cidade de Simeão, encravada nos limites territoriais de Judá. (Jos 19:1, 8) Também chamada "Ramá do sul" (ou Negebe), é pelo visto simplesmente chamada de Baal em 1 Crônicas 4:33, e talvez seja a "Ramote do sul" de 1 Samuel 30:27. As referências a ela a colocam ao S de Berseba e, portanto, no Negebe.

BAAL-BERITE [Dono dum Pacto; uma vez, em Jz 9:46: El-Berite, Deus dum Pacto]. O Baal de Siquém, a quem os israelitas começaram a adorar após a morte do juiz Gideão. (Jz 8:33) A designação "Baal-Berite" talvez denote que se cria que este Baal específico vigiava o cumprimento de pactos.

Evidentemente, havia uma espécie de tesouraria ligada à casa ou ao templo de Baal-Berite em Siquém. (Jz 9:4) Em conexão com a vindima, os siquemitas, pelo visto, realizavam uma festividade em honra de Baal-Berite, culminada por uma espécie de refeição sacrificial no templo do seu deus. Foi no templo de Baal-Berite, quando se comia e bebia, e se amaldiçoava Abimeleque, provavelmente sob a influência de vinho, que Gaal incitou os siquemitas a se revoltar contra o Rei Abimeleque. (Jz 9:27-29)

Mais tarde, quando ameaçados por Abimeleque, os proprietários de terras da torre de Siquém (Migdol-Siquém, *IBB*) procuraram refúgio na cripta da casa de El-Berite (Baal-Berite), perecendo no incêndio quando Abimeleque e seus homens puseram fogo à cripta. — Jz 9:46-49.

BAAL DE PEOR. O Baal específico adorado no monte Peor, tanto pelos moabitas como pelos midianitas. (Núm 25:1, 3, 6) Tem sido sugerido que o Baal de Peor poderia realmente ter sido Quemós, visto que esta deidade era o principal deus dos moabitas. (Núm 21:29) Como no caso do baalismo em geral, ritos crassamente licenciosos estavam provavelmente ligados à adoração de Baal de Peor. Os israelitas, enquanto acampados em Sitim, nos altiplanos de Moabe, foram engodados à imoralidade e à idolatria pelas adoradoras deste deus. — Núm 25:1-18; De 4:3; Sal 106:28; Os 9:10; Re 2:14.

O pecado de Israel em relação a Baal de Peor resultou em Jeová enviar um flagelo mortífero que matou milhares de israelitas. Surge uma pergunta quanto ao número dos que realmente foram mortos pelo flagelo, em vista da aparente discrepância entre Números 25:9 e 1 Coríntios 10:8. Pelo que parece, 23.000 foram mortos diretamente pelo flagelo, ao passo que 1.000 "cabeças" ou chefes foram mortos pelos juízes de Israel e então pendurados, expostos à vista do público. — Núm 25:4, 5; veja BAAL N.º 4.

BAALE-JUDÁ. Veja QUIRIATE-JEARIM.

BAAL-GADE [Dono de Gade (Boa Sorte)]. Uma cidade no vale plano do Líbano, ao sopé do monte Hermom, no seu lado O. Ela é usada para descrever o ponto mais setentrional da conquista da terra de Canaã por Josué, em comparação com o ponto mais meridional, o monte Halaque, no Negebe. (Jos 11:17; 12:7; 13:5) A localização exata é incerta, mas em geral é identificada com Hasbaiya, no uádi et-Teim, ou com um lugar por perto.

BAAL-HAMOM [Dono Duma Massa de Gente (Multidão)]. Lugar mencionado no Cântico de Salomão 8:11 como local dum vinhedo produtivo do Rei Salomão. Não há nenhuma indicação quanto à sua localização. Embora muitos o considerem ser um lugar literal, outros sugerem que é usado de modo figurado neste escrito poético, para representar o domínio de Salomão, e que produzia grande riqueza. — Veja 1Rs 4:20, 21.

BAAL-HANÃ [Baal Mostrou Favor; Baal É Clemente].

1. Filho de Acbor; o sétimo de oito reis de Edom, que governaram "antes de qualquer rei reinar sobre os filhos de Israel". — Gên 36:31, 38, 39; 1Cr 1:49, 50.

2. O gederita a quem Davi fez chefe "sobre os olivais e os sicômoros que havia na Sefelá". — 1Cr 27:28, 31.

BAAL-HAZOR [Dono do Pátio (Povoado)]. Um lugar perto de "Efraim" (talvez a cidade de Efraíne [Efraim] mencionada em 2Cr 13:19; veja Jo 11:54), que serviu de lugar para a festa de tosquia de Absalão, na qual ele manobrou a morte de seu irmão Amnom. (2Sa 13:23, 28) Ela é identificada com o monte Jebel ʽAsur (Baʽal Hazor), de 1.032 m de altitude, a uns 8 km ao NE de Betel. Absalão fugiu de Baal-Hazor para o pequeno reino de Gesur, ao L do mar da Galileia.

BAAL-HERMOM [Dono de Hermom]. Este nome aparece em Juízes 3:3 e em 1 Crônicas 5:23. No primeiro caso, descreve um ponto na região habitada pelos sidônios e pelos heveus, que não foram conquistados pelos israelitas, e refere-se aqui ao "monte Baal-Hermom". Este costuma ser identificado com o próprio monte Hermom, mas talvez se refira à cadeia de montanhas do Antilíbano em geral, ou a uma parte dela. Em 1 Crônicas 5:23, "Baal-Hermom" é usado junto com Senir e o monte Hermom, e a região de Basã, para delinear o território ocupado pela meia-tribo de Manassés. Embora possa referir-se a uma cidade ou a um lugar perto do monte Hermom, também pode designar a região montanhosa do Hermom. — Veja HERMOM.

BAALIS. Rei de Amom, o qual, segundo se relata, enviou Ismael para assassinar o governador Gedalias, de Judá, em 607 AEC. A *Septuaginta* grega grafa o nome "Belisa". — Je 40:14.

A impressão dum selo com o nome Baʽalyishʽa foi descoberta em 1984 nas escavações em Tell el-ʽUmeiri, na Jordânia. Esta impressão do selo foi datada paleograficamente como da última parte do sétimo século AEC. A inscrição nela, feita com antigos caracteres amonitas, reza: "Pertencente a Milkom'or [ou: Milkom'ur], servo de Baʽalyishʽa." Baʽalyishʽa possivelmente é o Baalis da Bíblia.

BAAL-JUDÁ. Veja QUIRIATE-JEARIM.

BAAL-MEOM [forma abreviada de Bete-Baal-Meom]. Uma cidade de destaque no planalto do N de Moabe, designada à tribo de Rubem, junto com Nebo, Quiriataim e outras cidades da região. (Núm 32:37, 38; 1Cr 5:8) Os rubenitas, desejosos de obter esta região por causa dos seus bons pastos, evidentemente reconstruíram as cidades e deram-lhes novos nomes. Na anterior lista, em Números 32:3, 4, Baal-Meom talvez seja representada pelo nome "Beom". Depois disso, Josué se refere a ela

como Bete-Baal-Meom, que provavelmente era o nome completo do lugar. — Jos 13:17.

Baal-Meom parece ter sido retomada pelos moabitas durante o reinado do Rei Mesa, de Moabe, evidentemente na última parte do décimo século AEC. A inscrição (linha 9) na Pedra Moabita declara que Mesa "construiu [talvez: fortificou] Baal-Meom, fazendo nela um reservatório", e na linha 30 ele a menciona pelo seu nome mais completo, Bete-Baal-Meom. Além disso, num fragmento de cerâmica inscrita, encontrado em Samaria (Óstraco 27 de Samaria), menciona-se certo "Baala, o baal-meonita".

No sétimo século AEC, o profeta Jeremias declarou a Moabe um aviso divino, predizendo o despojamento daquela terra por Babilônia, mencionando especificamente certas cidades, inclusive Bete-Meom (provavelmente Baal-Meom). (Je 48:20-23) Ezequiel inclui Baal-Meom entre os lugares moabitas a serem tomados pelos "orientais" (ou: "filhos do Oriente"). (Ez 25:9, 10) A história secular e as investigações arqueológicas confirmam o cumprimento destas profecias. — Veja MOABE, MOABITAS N.º 2.

Baal-Meom é identificada com as ruínas de Ma'in, formando uma elevação de considerável tamanho a cerca de 6 km ao OSO de Medeba e a 12 km ao L do Mar Morto. O platô em que Ma'in se encontra tem cerca de 800 m de altitude.

BAAL-PERAZIM [Dono das Rupturas]. O local duma vitória total do Rei Davi sobre as forças coligadas dos filisteus, algum tempo depois de Davi conquistar a fortaleza de Sião. (2Sa 5:9, 17-21) O registro declara que, ao ouvir falar da aproximação agressiva dos filisteus, Davi e seus homens 'desceram ao lugar de difícil acesso', ao passo que os filisteus "andaram percorrendo a baixada de Refaim". Recebendo de Jeová a garantia de Seu apoio, Davi atacou, e os filisteus fugiram, deixando atrás os seus ídolos. Atribuindo a vitória a Jeová, Davi disse: "Jeová irrompeu através dos meus inimigos na minha frente, como uma brecha feita por águas"; e, por este motivo, ele "chamou aquele lugar pelo nome de Baal-Perazim". O relato em 2 Samuel 5:21 afirma que Davi e seus homens 'levaram assim embora os ídolos abandonados pelos filisteus'. O relato paralelo em 1 Crônicas 14:12 mostra a ação final tomada, declarando: "Davi disse então a palavra, e eles [os ídolos] foram assim queimados no fogo."

O monte Perazim a que Isaías (28:21) se refere é considerado como o mesmo lugar. Seu uso na sua profecia relembra a vitória de Jeová, por meio de Davi, em Baal-Perazim, citada como exemplo do ato estranho a acontecer, no qual, declara Jeová, ele irromperá contra os seus inimigos como uma enxurrada transbordante.

A baixada de Refaim é considerada como a planície do Baqa', ao SO do monte do Templo, que, depois de um declive de cerca de 1,5 km, contrai-se num vale estreito, o uádi el Werd (Nahal Refa'im). Nesta base, alguns peritos sugerem que Baal-Perazim se encontra na vizinhança deste vale. Entretanto, à base dum paralelo com a "baixada perto de Gibeão", feito por Isaías (28:21), alguns peritos sugerem um lugar ao NO, possivelmente Sheikh Bedr, a uns 4 km ao ONO do monte do Templo. (Jos 15:8, 9) Isto estaria em harmonia com o fato de que a rota de fuga dos filisteus perseguidos por Davi era na direção de Gibeão e Gezer. — 2Sa 5:22, 25; 1Cr 14:16.

BAAL-SALISA [Dono de Salisa]. Um lugar do qual um homem veio trazer 20 pães de cevada das primícias da sua colheita, e um pouco de cereal novo, para dar ao profeta Eliseu. (2Rs 4:42-44) Era uma época de fome, e Eliseu encontrava-se em Gilgal. Este suprimento humilde mostrou-se suficiente para os cem "filhos dos profetas" ali, havendo sobras. — 2Rs 4:38, 43; compare isso com Mt 14:20; Mr 8:8.

Acha-se que Baal-Salisa se encontrava perto de Gilgal e provavelmente na "terra de Salisa" pela qual Saul passou quando procurava as jumentas de seu pai. (1Sa 9:4) No Talmude Babilônico há uma referência a Baal-Salisa, descrevendo-a como lugar em que os frutos amadureciam especialmente cedo. (*Sanhedrin* 12*a*) Um lugar sugerido é o de Kafr Thulth, nos contrafortes de Efraim, o nome Thulth sendo em árabe o equivalente exato do hebraico Salisa. Kafr Thulth encontra-se a uns 46 km ao NNO de Jerusalém.

BAAL-TAMAR [Dono da Palmeira]. Um lugar perto de Gibeá, onde os combatentes israelitas se puseram em formação contra a tribo de Benjamim, na dispendiosa batalha provocada por um revoltante crime sexual. Parte das forças de Israel encontrava-se ajuntada em Baal-Tamar, ao passo que outras partes foram postas de emboscada contra os benjamitas. (Jz 19:25-28; 20:33) A localização de Baal-Tamar é incerta.

BAAL-ZEBUBE [Dono das Moscas]. O Baal adorado pelos filisteus em Ecrom. Há indícios de que era prática comum entre os hebreus mudar os nomes dos deuses falsos para algo similar, porém degradante. Por isso, a terminação "Zebube" pode ser uma alteração de um dos títulos de Baal indicado nos textos de Ras Xamra como "Zebul" ("Príncipe"), ou Zebul. Alguns peritos, porém, sugerem que o nome foi dado ao deus por seus adoradores, por ser considerado o produtor de moscas, e, portanto, capaz de controlar esta praga comum do Oriente Médio. Visto que o fornecimento de oráculos estava

ligado a Baal-Zebube, outros favorecem o conceito de que Baal-Zebube era um deus considerado como provendo oráculos pelo voo ou pelo zumbido duma mosca. — 2Rs 1:2.

Acazias, rei de Israel, enviou mensageiros para indagar de Baal-Zebube se ele se restabeleceria de seu grave ferimento. Jeová, por meio do seu profeta Elias, censurou Acazias, dizendo: "É porque não há nenhum Deus em Israel que mandas consultar a Baal-Zebube, deus de Ecrom? Portanto, no que se refere ao leito ao qual subiste, não descerás dele, porque positivamente morrerás." — 2Rs 1:2-8; veja BELZEBU.

BAAL-ZEFOM [Dono do Norte (da Fronteira Norte)]. Um ponto geográfico usado para definir ou indicar a posição do acampamento dos israelitas junto a Pi-Hairote, antes de atravessarem o Mar Vermelho. (Êx 14:2; Núm 33:1-7) Depois de partirem de Ramessés, acamparam primeiro em Sucote, daí em Etão, "na extremidade do ermo". (Êx 13:20) Neste ponto, Jeová lhes disse que 'voltassem e se acampassem diante de Pi-Hairote, entre Migdol e o mar, à vista de Baal-Zefom'. Foi ali que os cocheiros, a cavalaria e as forças militares de Faraó começaram a alcançá-los. — Êx 14:2, 9.

A localização de Baal-Zefom é incerta. Evidentemente, naquele tempo era um lugar conhecido. O grande fator, naturalmente, é a travessia do Mar Vermelho pelos israelitas, sendo que o relato dela mostra que eles atravessaram um corpo de água de considerável profundidade. Tal situação só é encontrada quando se vai até o S, até a extremidade setentrional do golfo de Suez. Nesta base, alguns peritos associam Baal-Zefom com os montes daquela região. *A Hebrew and English Lexicon of the Old Testament* (Um Léxico Hebraico e Inglês do Velho Testamento), de Brown, Driver e Briggs (1980, p. 128), diz: "perto do Mar Vermelho no Egito, prov[avelmente o] Mte. *ʽAtaka*." Este monte encontra-se perto da cabeceira do golfo de Suez, a pouca distância ao SO da atual cidade de Suez. Outros sugerem Jebel el Galala, a uns 40 km mais ao S. Aqueles que favorecem este lugar creem que Migdol, mencionada junto com Baal-Zefom nesses relatos, era uma torre de vigia situada estrategicamente no Jebel (monte) ʽAtaqah. — Veja ÊXODO; PI-HAIROTE.

BAANA.

1. Um dos 12 prepostos designados por Salomão para prover a casa do rei de alimentos. A designação de Baana era o quinto distrito alistado, principalmente os vales férteis de Megido e de Jezreel. Filho de Ailude; possivelmente irmão de Jeosafá, cronista de Salomão. — 1Rs 4:3, 7, 12.

2. Outro dos 12 prepostos de Salomão para suprir alimentos, responsável pelo nono distrito alistado, na Palestina setentrional. Filho de Husai, companheiro de Davi. — 1Rs 4:7, 16; 2Sa 15:32-37.

3. Pai do Zadoque que ajudou Neemias a consertar as muralhas de Jerusalém, em 455 AEC. — Ne 3:3, 4.

BAANÁ.

1. Filho de Rimom, o benjamita. Ele e seu irmão Recabe eram chefes de guerrilhas pertencentes ao filho de Saul, Is-Bosete. Baaná e seu irmão assassinaram Is-Bosete enquanto estava dormindo a sesta, mas quando trouxeram a cabeça dele a Davi, que pouco antes fora empossado como rei, este mandou que fossem mortos, que se lhes amputassem as mãos e os pés, e que fossem pendurados junto ao reservatório de água de Hébron. — 2Sa 4:2-12.

2. Netofatita, pai de um dos poderosos de Davi, Helebe (Helede). — 2Sa 23:29; 1Cr 11:30.

3. Um possível líder dos que retornaram do exílio babilônico junto com Zorobabel. — Esd 2:2; Ne 7:7.

4. Um dos "cabeças do povo", cujo descendente, se não ele mesmo, atestou o "arranjo fidedigno" de Neemias. (Ne 9:38; 10:14, 27) Talvez fosse o N.º 3 acima.

BAARA. Uma das esposas de Saraim, o benjamita. — 1Cr 8:1, 8.

BAASA. Terceiro rei do reino de Israel, das dez tribos; filho de Aijá, da tribo de Issacar, e de antecedentes insignificantes. Ele usurpou o trono por matar seu predecessor, Nadabe, abatendo depois toda a casa de Jeroboão, conforme se havia profetizado. (1Rs 15:27-30; 14:10) Baasa, porém, prosseguiu com a adoração do bezerro, de Jeroboão, e por isso também se lhe prometeu o extermínio da sua própria casa. (1Rs 16:1-4) Quando ele travou guerra contra Judá, Asa induziu o rei da Síria a hostilizar Baasa desde o N. Asa arrasou então a cidade fortificada de Ramá, que Baasa estava construindo. (1Rs 15:16-22; 2Cr 16:1-6; veja ASA N.º 1 [Intriga e Guerra Contra Baasa].) Depois de governar desde cerca de 975 a 953 AEC, Baasa morreu e foi enterrado na sua capital, Tirza. Seu filho Elá tornou-se rei no 26.º ano de Asa, rei de Judá (1Rs 16:8), mas, no 27.º ano de Asa (1Rs 16:15), Zinri rebelou-se e exterminou a casa de Baasa, cumprindo o decreto de Jeová.

BAASEIAS. Descendente de Levi por meio de Gersom; antepassado de Asafe, músico do templo. — 1Cr 6:39, 40, 43.

BABEL [Confusão]. Uma das primeiras cidades a ser edificada após o Dilúvio. Ali Deus "confundiu . . . o idioma de toda a terra". (Gên 11:9) O nome se

deriva do verbo *ba·lál,* que significa “confundir”. Os cidadãos locais, imaginando ser a sua cidade a sede do governo de Deus, afirmavam que o nome se compunha de *Bab* (Porta) e de *ilu* (Deus), significando “Porta de Deus”.

O começo do reino do iníquo Ninrode, o “poderoso caçador em oposição a Jeová”, foi ali em Babel, “na terra de Sinear”, na planície aluvial formada pela aluvião dos inundantes rios Eufrates e Tigre. (Gên 10:9, 10) Não havia pedras disponíveis para construção, de modo que os edificadores utilizaram os grandes depósitos de argila. “Façamos tijolos e cozamo-los por um processo de queima”, disseram. Devido à ausência de cal, a argamassa consistia em betume. — Gên 11:3.

O programa de Babel, que desafiava a Deus, centralizava-se na construção duma torre religiosa “com o seu topo nos céus”. Não foi construída para a adoração e o louvor de Jeová, mas foi dedicada à religião falsa, inventada pelo homem, com o fim de fazer um “nome célebre” para os construtores. — Gên 11:4.

O tempo aproximado de tal edificação pode ser deduzido da seguinte informação: Pelegue viveu de 2269 a 2030 AEC. Seu nome significava “Divisão”, pois “nos seus dias foi dividida a terra [isto é, “a população da terra”]”; Jeová “os espalhou dali por toda a superfície da terra”. (Gên 10:25; 11:9) Um texto de Sharkalisharri, rei de Agade (Acade) nos tempos patriarcais, menciona sua *restauração* duma torre-templo em Babilônia, dando a entender que uma estrutura assim já existia antes de seu reinado.

BABILÔNIA [Confusão].

1. Nome posterior dado a Babel. Esta cidade de fama encontrava-se ao longo do rio Eufrates, nas planícies de Sinear, aproximadamente a 870 km ao L de Jerusalém e a uns 80 km ao S de Bagdá. As ruínas de Babilônia estendem-se sobre uma vasta área em forma dum triângulo. Diversas elevações encontram-se espalhadas nesta área. Tell Babil (Mujelibe), na parte setentrional do triângulo, preserva o antigo nome e se encontra a uns 10 km ao N de Hila, no Iraque. — Veja BABILÔNIA N.º 2; SINEAR.

A cidade estava situada em ambos os lados do rio Eufrates. Um sistema duplo de muralhas cercava Babilônia, fazendo-a parecer inexpugnável.

A fortificação interna, construída de tijolos de barro, consistia em duas muralhas. A muralha interna tinha 6,5 m de grossura. A muralha externa, situada a 7 m de distância, tinha cerca de 3,5 m de espessura. Estas muralhas eram reforçadas por torres defensivas, que também serviam para reforçar a estrutura das muralhas. A uns 20 m fora da muralha externa, havia um cais feito de tijolo cozido, assentado em betume. Fora desta muralha havia um fosso ligado ao Eufrates ao N e ao S da cidade. Este fornecia tanto suprimentos de água como proteção contra exércitos inimigos. Documentos babilônicos indicam que oito portões davam acesso à cidade. Até agora, descobriram-se e escavaram-se quatro dos portões de Babilônia.

A fortificação externa ao L do Eufrates foi acrescentada por Nabucodonosor II (que destruiu o templo de Salomão), cercando assim uma grande área da planície ao N, ao L e ao S, para que aqueles que vivessem perto pudessem fugir para ali em caso de guerra. Esta fortificação externa também consistia em duas muralhas. A muralha interna, feita de tijolos não cozidos, tinha cerca de 7 m de espessura e estava reforçada com torres defensivas. Mais além dela, a uns 12 m, havia a muralha externa de tijolos cozidos, feita em duas partes, interligadas pelas suas torres: uma tinha quase 8 m de espessura, e a parte anexa tinha cerca de 3,5 m de espessura.

Nabonido ligou as extremidades da fortificação externa por construir uma muralha ao longo da margem oriental do rio. Esta muralha tinha cerca de 8,5 m de espessura e também tinha torres, bem como um cais de 3,5 m de espessura.

Heródoto, historiador grego do quinto século AEC, diz que o rio Eufrates era flanqueado em ambas as margens por um cais contínuo, separado da cidade propriamente dita por muralhas que tinham portões. Segundo ele, as muralhas da cidade tinham cerca de 90 m de altura, 26,5 m de espessura e uns 95 km de comprimento. No entanto, parece que Heródoto exagerou os fatos a respeito de Babilônia. A evidência arqueológica mostra que Babilônia era muito menor em tamanho, sendo a fortificação externa muito menor em comprimento e altura. Não se encontrou nenhuma evidência para confirmar a existência dum cais beirando a margem ocidental do rio.

Havia ruas atravessando as cidades desde os portões nas muralhas maciças. O Caminho das Procissões, a avenida principal, era pavimentada, e os muros ao longo dela eram decorados com leões. (FOTO, Vol. 2, p. 323) Nabucodonosor II consertou e ampliou o antigo palácio e construiu um palácio de verão a uns 2 km ao norte. Construiu também uma grande estrutura de arcadas, em fileiras sobrepostas umas às outras, conhecida como os Jardins Suspensos de Babilônia e famosa como ‘uma das maravilhas do mundo antigo’.

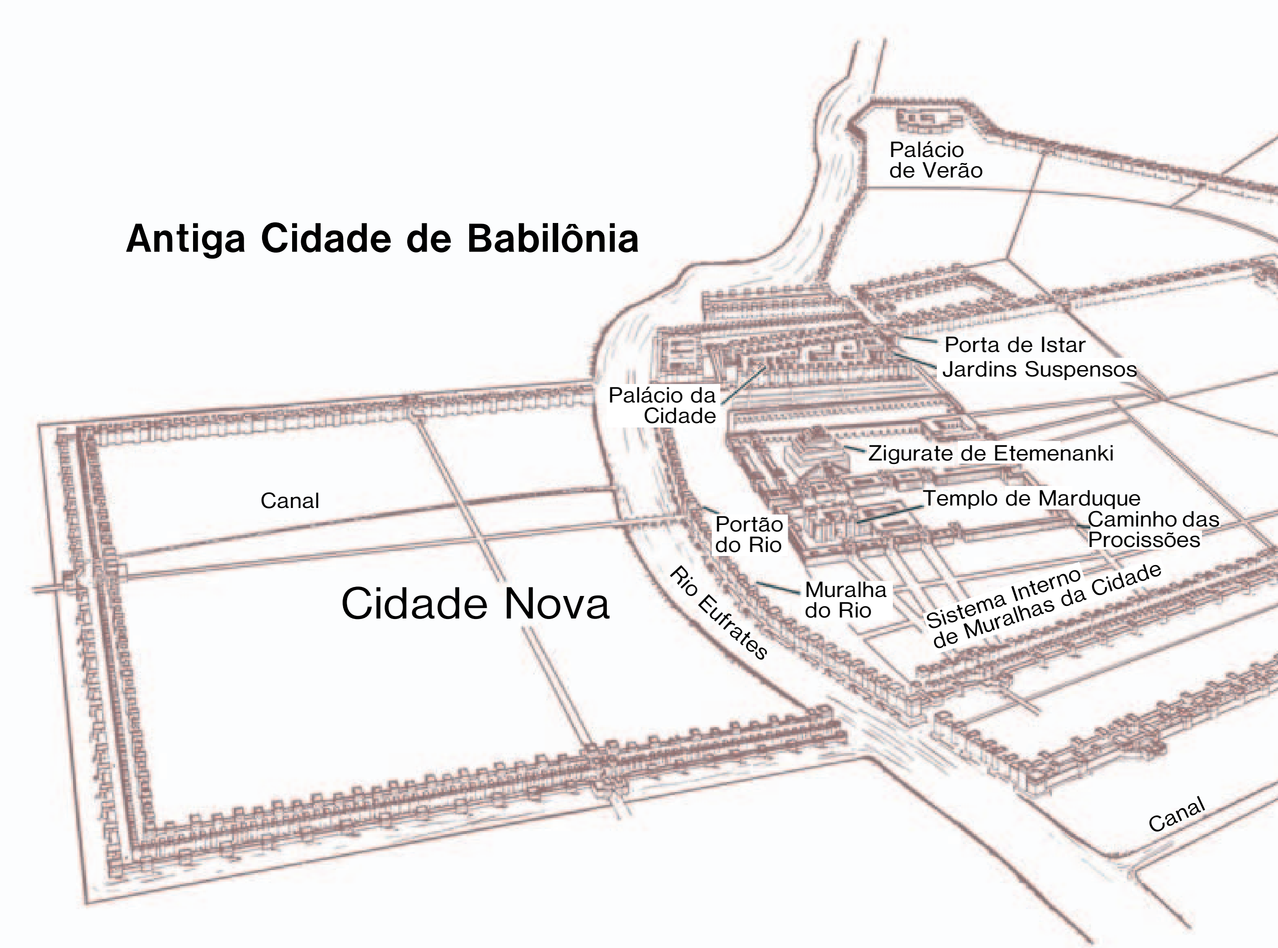
Esta vasta metrópole às margens do rio Eufrates era centro comercial e industrial de intercâmbio mundial. Além de ser importante centro manufatureiro, era depósito comercial para transações entre os povos do Oriente e do Ocidente, tanto por terra como por mar. De modo que suas frotas

tinham acesso ao golfo Pérsico e aos mares longínquos.

História. Ninrode, que viveu na última parte do terceiro milênio AEC, fundou Babilônia como capital do primeiro império político do homem. A construção desta cidade, porém, parou repentinamente, quando houve uma confusão na comunicação. (Gên 11:9) Surgiram e desapareceram gerações posteriores de reconstrutores. Hamurábi ampliou a cidade, fortificou-a e a tornou a capital do Império Babilônico sob domínio semita.

Quando estava sob o controle da Potência Mundial Assíria, Babilônia estava envolvida em diversas lutas e revoltas. Daí, com o declínio do segundo império mundial, o caldeu Nabopolassar fundou uma nova dinastia em Babilônia, por volta de 645 AEC. Seu filho, Nabucodonosor II, que completou a restauração e levou a cidade à sua maior glória, jactou-se: "Não é esta Babilônia, a Grande, que eu mesmo construí?" (Da 4:30) Babilônia continuou em tal glória como capital da terceira potência mundial até a noite de 5 de outubro de 539 AEC (calendário gregoriano), quando ela caiu diante os exércitos invasores medo-persas, sob o comando de Ciro, o Grande.

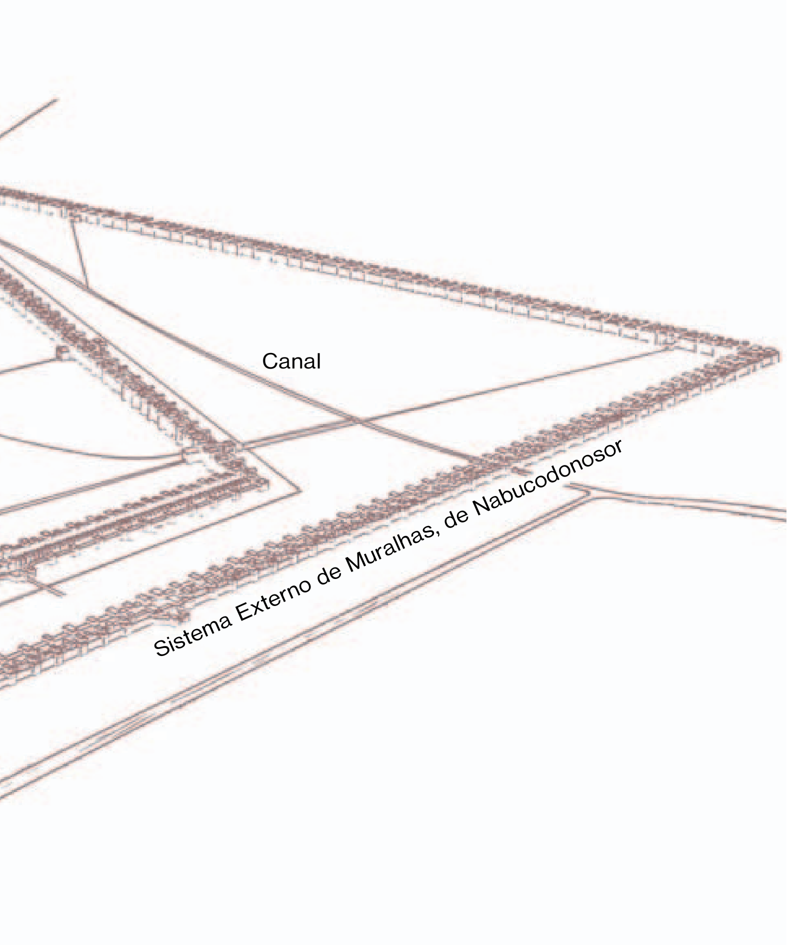
Naquela noite fatídica, na cidade de Babilônia, Belsazar realizava um banquete com mil de seus grandes. Nabonido não estava presente para ver a ominosa escrita na parede de reboco: "MENE, MENE, TEQUEL e PARSIM." (Da 5:5-28) Depois de ter sofrido uma derrota às mãos dos persas, Nabonido refugiara-se na cidade de Borsipa, ao SO. Mas o profeta de Jeová, Daniel, estava presente em Babilônia naquela noite de 5 de outubro de 539 AEC, e ele deu a conhecer o significado da escrita na parede. Os homens do exército de Ciro não estavam dormindo no seu acampamento ao redor das aparentemente inexpugnáveis muralhas de Babilônia. Para eles, era uma noite de grande atividade. Numa brilhante estratégia, os engenheiros militares de



Ciro desviaram o poderoso rio Eufrates do seu curso normal através da cidade de Babilônia. Os persas avançaram então pelo leito do rio, subiram às margens dele e tomaram a cidade de surpresa, através dos portões ao longo do cais. Passando rapidamente pelas ruas, matando a todos os que resistiam, capturaram o palácio e mataram Belsazar. Tudo estava acabado. Em uma única noite, Babilônia caiu, terminando com séculos de supremacia semítica; o controle sobre Babilônia passou a ser ariano, e assim se cumpriu a palavra profética de Jeová. — Is 44:27; 45:1, 2; Je 50:38; 51:30-32; veja ILUSTRAÇÃO, Vol. 2, p. 325; CIRO.

A partir daquela data memorável, 539 AEC, a glória de Babilônia começou a diminuir, ao passo que a cidade entrou em decadência. Ela se revoltou duas vezes contra o imperador persa Dario I (Histaspes), e na segunda ocasião foi desmantelada. Uma cidade parcialmente restaurada rebelou-se contra Xerxes I e foi saqueada. Alexandre Magno pretendia fazer de Babilônia sua capital, mas morreu de repente, em 323 AEC. Nicátor conquistou a cidade em 312 AEC e transportou grande parte do seu material para as margens do Tigre, a fim de ser usado na construção da sua nova capital, Selêucia. Todavia, a cidade e uma colônia de judeus continuava ali nos primitivos tempos cristãos, propiciando ao apóstolo Pedro um motivo para visitar Babilônia, conforme se observa na sua carta. (1Pe 5:13) Inscrições encontradas ali mostram que o templo de Bel em Babilônia existia ainda em 75 EC. No quarto século EC, a cidade estava em ruínas e com o tempo deixou de existir. Tornou-se apenas "montões de pedras". — Je 51:37.

Hoje só restam de Babilônia montões de escombros e ruínas, uma verdadeira terra deserta. (FOTO, Vol. 2, p. 324) O livro *Archaeology and Old Testament Study* (Arqueologia e o Estudo do Antigo Testamento) declara: "Essas extensas ruínas, das quais, apesar da obra de Koldewey, apenas uma pequena parte foi escavada, foram extensamente saqueadas nos séculos passados pelos seus materiais de construção. Parcialmente em consequência disso, grande parte da superfície apresenta agora a aparência de uma desordem tão caótica, que evoca fortemente as profecias de Isa. xiii. 19-22 e de Jer. l. 39 ss., a impressão de desolação sendo ainda aumentada pela aridez característica de grande parte da área em ruínas." — Editado por D. W. Thomas, Oxford, 1967, p. 41.



Religião. Babilônia era um lugar muito religioso. A evidência derivada de escavações e de textos antigos indica a existência de mais de 50 templos. O principal deus da cidade imperial era Marduque, chamado Merodaque na Bíblia. Sugeriu-se que Ninrode fora deificado como Marduque, mas as opiniões dos peritos variam quanto à identificação de deuses com humanos específicos. Na religião babilônica também se destacavam tríades de divindades. Uma delas, composta de dois deuses e uma deusa, era Sin (o deus-lua), Xamaxe ou Samas (o deus-sol), e Istar; dizia-se que estes eram os governantes do zodíaco. E ainda outra tríade era composta dos diabos Labartu, Labasu e Accazu. A idolatria evidenciava-se em toda a parte. Babilônia, de fato, era "uma terra de imagens entalhadas", de imundos "ídolos sórdidos". — Je 50:1, 2, 38.

Os babilônios acreditavam na imortalidade da alma humana. — *The Religion of Babylonia and Assyria* (A Religião de Babilônia e Assíria), de M. Jastrow, Jr., 1898, p. 556.

Os babilônios desenvolveram a astrologia no empenho de descobrir o futuro do homem nas estrelas. (Veja ASTRÓLOGOS.) A magia, a feitiçaria e a astrologia desempenhavam um papel destacado na religião deles. (Is 47:12, 13; Da 2:27; 4:7) Muitos corpos celestes, por exemplo, planetas, receberam nomes de deuses babilônios. A adivinhação continuava a ser um dos componentes básicos da religião babilônica nos dias de Nabucodonosor, que a usava para tomar decisões. — Ez 21:20-22.

Inimiga Secular de Israel. A Bíblia faz muitas referências a Babilônia, começando com o relato em Gênesis sobre a cidade original de Babel. (Gên 10:10; 11:1-9) Entre os despojos tirados de Jericó por Acã estava "um manto oficial de Sinear". (Jos 7:21) Após a queda do reino setentrional de Israel, em 740 AEC, pessoas de Babilônia e de outras regiões foram trazidas para substituir os israelitas cativos. (2Rs 17:24, 30) Ezequias cometeu o erro de mostrar a mensageiros de Babilônia os tesouros da sua casa; estes mesmos tesouros, bem como alguns dos "filhos" de Ezequias, foram mais tarde levados a Babilônia. (2Rs 20:12-18; 24:12; 25:6, 7) O Rei Manassés (716-662 AEC) também foi levado cativo a Babilônia, mas, por se ter humilhado, Jeová o restabeleceu no trono dele. (2Cr 33:11) O Rei Nabucodonosor levou os preciosos utensílios da casa de Jeová a Babilônia, junto com milhares de cativos. — 2Rs 24:1-25:30; 2Cr 36:6-20.

As Escrituras Gregas Cristãs contam que Jeconias (Joaquim), levado preso a Babilônia, foi um dos elos na linhagem de Jesus. (Mt 1:11, 12, 17) A primeira carta canônica do apóstolo Pedro foi escrita em Babilônia. (1Pe 5:13; veja PEDRO, CARTAS DE.) Esta "Babilônia" era a cidade às margens do Eufrates, não Roma, conforme alguns afirmam.

Veja BABILÔNIA, A GRANDE.

2. O Império Babilônico também era chamado pelo nome da sua capital, Babilônia, e tinha por centro o vale mesopotâmico inferior. — MAPA, Vol. 2, p. 321.

Os historiadores, às vezes, subdividem Babilônia, chamando a parte setentrional de Acade e a parte meridional de Suméria, ou Caldeia. Originalmente, este território era chamado nas Escrituras de "terra de Sinear". (Gên 10:10; 11:2; veja SINEAR.) Mais tarde, quando governantes dominantes fizeram de Babilônia sua capital, esta região era conhecida como Babilônia. Visto que às vezes predominavam as dinastias caldeias, era também chamada de "a terra dos caldeus". (Je 24:5; 25:12; Ez 12:13) Algumas das cidades antigas em Babilônia eram Acade, Adabe, Babilônia, Borsipa, Ereque, Lágaxe, Nipur, Quis e Ur. O Império Babilônico, naturalmente, estendia-se além de Babilônia, abrangendo a Síria e a Palestina, para baixo até a fronteira do Egito.

Por volta da primeira metade do oitavo século AEC, um rei assírio de nome Tiglate-Pileser III (Pul) governava Babilônia. (2Rs 15:29; 16:7; 1Cr 5:26) Posteriormente, um caldeu chamado Merodaque-Baladã tornou-se rei de Babilônia, mas, depois de 12 anos, ele foi deposto por Sargão II. Senaqueribe, sucedendo Sargão II, confrontou-se com outra revolta babilônica, chefiada por Merodaque-Baladã. Após a tentativa fracassada de Senaqueribe, de capturar Jerusalém, em 732 AEC, Merodaque-Baladã mandou enviados a Ezequias, de Judá, possivelmente para procurar apoio contra a Assíria. (Is 39:1, 2; 2Rs 20:12-18) Depois, Senaqueribe expulsou Merodaque-Baladã e coroou-se governante de Babilônia, posição que ocupou até à sua morte. Seu filho, Esar-Hadom, reconstruiu Babilônia. Os babilônios cerraram fileiras em torno de Nabopolassar e conferiram-lhe o reinado. Com ele começou a dinastia neobabilônica, que havia de continuar até Belsazar. Esta dinastia, desde o filho de Nabopolassar, Nabucodonosor, até Belsazar, é representada na profecia bíblica pela cabeça de ouro da estátua do sonho de Nabucodonosor (Da 2:37-45), e, num sonho-visão de Daniel, por um leão que tinha asas de águia e coração de homem. — Da 7:4.

Em 632 AEC, a Assíria foi subjugada por esta nova dinastia caldeia, com a ajuda de aliados medos e citas. Em 625 AEC, o filho mais velho de Nabopolassar, Nabucodonosor (II), derrotou Faraó Neco, do Egito, na batalha de Carquemis, e no mesmo ano assumiu as rédeas do governo. (Je 46:1, 2) Sob Nabucodonosor, Babilônia era "um copo de ouro" na mão de Jeová, para derramar indignação contra as infiéis Judá e Jerusalém. (Je 25:15, 17, 18; 51:7) Em 620 AEC, ele compeliu Jeoiaquim a pagar tributo, mas, depois de cerca de três anos, Jeoiaquim revoltou-se. Em 618 AEC, ou durante o terceiro ano de Jeoiaquim, como governante tributário, Nabucodonosor investiu contra Jerusalém. (2Rs 24:1; 2Cr 36:6) Todavia, antes de Jeoiaquim poder ser preso pelos babilônios, ele morreu. Joaquim, tendo sucedido ao pai, prontamente se rendeu, e, junto com outros nobres, foi levado cativo a Babilônia, em 617 AEC. (2Rs 24:12) Zedequias foi a seguir designado para assumir o trono de Judá, mas ele também se rebelou; e, em 609 AEC, os babilônios sitiaram novamente Jerusalém e finalmente brecharam suas muralhas, em 607 AEC. (2Rs 25:1-10; Je 52:3-12) Aquele ano, 607 AEC, quando Jerusalém foi desolada, era significativo na contagem do tempo até Jeová, o Soberano Universal, estabelecer

no poder do Reino o governante mundial da sua escolha. — Veja TEMPOS DESIGNADOS DAS NAÇÕES (Começo do 'pisoteio').

Encontrou-se uma tabuinha cuneiforme que menciona a campanha contra o Egito no 37.º ano de Nabucodonosor (588 AEC). Esta talvez fosse a ocasião em que o poderoso Egito foi trazido sob controle babilônico, conforme predito pelo profeta Ezequiel, evidentemente no ano 591 AEC. (Ez 29:17-19) Finalmente, depois de um reinado de 43 anos, que incluiu tanto a conquista de muitas nações como um grandioso programa de construção na própria Babilônia, Nabucodonosor II faleceu em outubro de 582 AEC, e foi sucedido por Avil-Marduque (Evil-Merodaque). Este novo governante foi bondoso para com o cativo Rei Joaquim. (2Rs 25:27-30) Pouco se sabe sobre os reinados de Neriglissar, que foi evidentemente o sucessor de Evil-Merodaque, e de Labasi-Marduque.

Há informações históricas mais completas disponíveis a respeito de Nabonido e de seu filho, Belsazar, os quais evidentemente governavam como corregentes na época da queda de Babilônia.

Então, os medos e os persas, sob o comando de Ciro, o Grande, já estavam em marcha para assumir o controle sobre Babilônia e tornar-se a quarta potência mundial. Na noite de 5 de outubro de 539 AEC (calendário gregoriano), Babilônia foi tomada e Belsazar foi morto. No primeiro ano de Ciro, após a conquista de Babilônia, ele emitiu o seu famoso decreto que permitiu que um grupo de 42.360 israelitas, além de muitos escravos e cantores profissionais, retornar a Jerusalém. Uns 200 anos mais tarde, o domínio persa sobre Babilônia chegou ao fim, quando Alexandre Magno capturou Babilônia, em 331 AEC. Por volta de meados do segundo século AEC, os partos, sob o seu rei Mitridates I, estavam no controle de Babilônia.

Visto que comunidades judaicas haviam florescido nesta terra, Pedro, o apóstolo para os judeus, foi a Babilônia, e foi dali que escreveu pelo menos uma das suas cartas inspiradas. (Gál 2:7-9; 1Pe 5:13) Líderes judaicos nestas comunidades orientais também desenvolveram o Targum Babilônico, igualmente conhecido como Targum de Onkelos, e produziram diversos manuscritos das Escrituras Hebraicas. O Códice dos Profetas Posteriores, de Petersburg, datado de 916 EC, é digno de nota porque engloba uma mistura de versões oriental (babilônica) e ocidental (tiberiana).

BABILÔNIA, A GRANDE. Entre as visões de João, registradas no livro de Revelação, aparecem declarações de julgamento contra "Babilônia, a Grande", bem como uma descrição dela e da sua queda. — Re 14:8; 16:19; caps. 17 e 18; 19:1-3.

Em Revelação 17:3-5, Babilônia, a Grande, é descrita como mulher vestida de púrpura e escarlate, ricamente adornada, e montada numa fera cor de escarlate que tem sete cabeças e dez chifres. Na sua testa acha-se escrito um nome, "um mistério: 'Babilônia, a Grande, a mãe das meretrizes e das coisas repugnantes da terra' ". Ela também é representada como sentada sobre "muitas águas", que representam "povos, e multidões, e nações, e línguas". — Re 17:1-15.

O luxo e o domínio atribuídos à Babilônia, a Grande, não permitem simplesmente igualá-la à cidade literal de Babilônia, na Mesopotâmia. Depois que a antiga Babilônia caiu diante de Ciro, o Persa, em 539 AEC, ela perdeu sua posição como potência mundial dominante, sendo libertos os seus cativos, inclusive os judeus. Embora a cidade continuasse a existir até mesmo além dos dias dos apóstolos, e, portanto, existisse nos dias de João, não mais era uma cidade de importância mundial, e por fim caiu em decadência e ficou em completa ruína. Assim, Babilônia, a Grande, tem de ser encarada como cidade simbólica, da qual a cidade literal de Babilônia era o protótipo. Visto que a cidade antiga fornece à cidade mística o seu nome, é de ajuda considerar brevemente as características notáveis de Babilônia junto ao Eufrates, características estas que fornecem indícios quanto à identificação da cidade simbólica da visão de João.

Características da Antiga Babilônia. A fundação da cidade de Babilônia, nas planícies de Sinear, foi simultânea com a tentativa da construção da Torre de Babel. (Gên 11:2-9) A causa popular a ser promovida pela construção da torre e da cidade não era o enaltecimento do nome de Deus, mas que os construtores 'fizessem para si um nome célebre'. As torres zigurates descobertas não somente nas ruínas da antiga Babilônia, mas também em outras partes da Mesopotâmia, parecem confirmar a natureza essencialmente religiosa da torre original, qualquer que tenha sido sua forma ou estilo. A ação decisiva tomada por Jeová Deus para acabar com a construção do templo claramente condena-a como tendo origem na religião falsa. Ao passo que o nome hebraico dado à cidade, Babel, significa "Confusão", o nome sumeriano (*Kadingir-ra*) e o nome acadiano (*Bab-ilu*) significam ambos "Porta de Deus". De modo que os habitantes remanescentes da cidade alteraram a forma do nome dela para evitar o original sentido condenatório, mas a forma nova ou substituta ainda identifica a cidade com a religião.

A Bíblia alista Babel primeiro ao apresentar 'o princípio do reino de Ninrode'. (Gên 10:8-10) Em todas as Escrituras Hebraicas, a antiga cidade de Babilônia é destacada como perene inimiga de Jeová Deus e Seu povo.

Embora Babilônia se tornasse a capital dum império político, no sétimo e no sexto século AEC, destacava-se notavelmente em toda a sua história como centro religioso, do qual a influência religiosa se irradiava em muitas direções.

O Professor Morris Jastrow, Jr., na sua obra *The Religion of Babylonia and Assyria* (A Religião de Babilônia e Assíria, 1898, pp. 699-701), diz a respeito disso: "No mundo antigo, antes do surgimento do cristianismo, o Egito, a Pérsia e a Grécia sentiram a influência da religião babilônica. . . . Na Pérsia, o culto de Mitra revela a inconfundível influência de conceitos babilônicos; e quando é lembrado que grau de importância os mistérios relacionados com este culto adquiriram entre os romanos, acrescenta-se outro elo que liga as ramificações de cultura antiga com a civilização do vale do Eufrates." Na conclusão, ele menciona "a profunda impressão causada no mundo antigo pelas notáveis manifestações de pensamento religioso em Babilônia e pela atividade religiosa que prevaleceu naquela região".

A influência religiosa de Babilônia é traçada para o leste, à Índia, no livro *New Light on the Most Ancient East* (Nova Luz sobre o Mais Antigo Oriente), do arqueólogo V. Childe (1957, p. 185). Entre outros pontos, ele declara: "A suástica e a cruz, comuns em sinetes e placas, eram símbolos religiosos ou mágicos, como em Babilônia e Elão, no mais primitivo período pré-histórico, mas preservam este caráter também na moderna Índia como em outras partes." De modo que a influência religiosa da antiga Babilônia se espalhou a muitos povos e nações, muito mais longe e com maior potência e persistência do que a sua força política.

Igual à Babilônia mística, a antiga cidade de Babilônia, de fato, sentava-se sobre águas, visto que estava situada às margens do rio Eufrates, e tinha diversos canais e fossos cheios de água. (Je 51:1, 13; Re 17:1, 15) Essas águas serviam de defesa para a cidade, e constituíam vias pelas quais navios traziam riquezas e luxos de muitas fontes. É notável que se retrata a água do Eufrates como se secando antes de Babilônia, a Grande, sofrer o furor do julgamento divino. — Re 16:12, 19.

Aspectos Distintivos da Babilônia Mística. A mulher simbólica que leva o nome de Babilônia, a Grande, é "a grande cidade que tem um reino sobre os reis da terra", um reino que lhe permite, na realidade, sentar-se sobre "povos, e multidões, e nações, e línguas". (Re 17:1, 15, 18) Um reino sobre outros reinos e nações é definido como "império". Babilônia, a Grande, coloca-se acima de reis terrestres, exercendo poder e influência sobre eles. Ela está montada na simbólica fera de sete cabeças, usando-se animais em outras partes da Bíblia como símbolos de potências mundiais políticas. — Veja ANIMAIS SIMBÓLICOS.

Alguns peritos presumem que Babilônia, a Grande, seja um império político, quer Babilônia, quer Roma. Já vimos que Babilônia, como império político, já deixara de existir há muito tempo quando João recebeu a sua visão profética. Quanto a tratar-se de Roma, a natureza do seu governo político não se harmoniza com a descrição do proceder de Babilônia, a Grande, e os métodos de esta dominar. Ela é meretriz, cometendo fornicação com os reis da Terra, embriagando-os com o vinho da sua fornicação, e desencaminhando as nações pelas suas "práticas espíritas". (Re 17:1, 2; 18:3, 23) O domínio de Roma, em contraste, foi conseguido e mantido por seu férreo poderio militar e sua firme aplicação da lei romana nas suas províncias e colônias. Em reconhecimento deste fato, diz *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete): "Não basta identificar Roma e Babilônia. Babilônia abrange mais do que um império ou uma cultura. Ela é definida mais por idolatrias dominantes do que por limites geográficos ou temporais. Babilônia é coextensiva com o reino daquele animal que tem corrompido e escravizado a humanidade, e que o Cordeiro tem de vencer (Rev. 17:14), se a humanidade há de ser liberta." — Editado por G. Buttrick, 1962, Vol. 1, p. 338.

Nas Escrituras Hebraicas usa-se frequentemente o símbolo duma meretriz ou duma fornicadora. A nação de Israel foi avisada contra entrar numa relação pactuada com as nações de Canaã, porque isto os levaria a terem "relações imorais ["se prostituírem", *IBB*] com os seus deuses". (Êx 34:12-16) Tanto Israel como Judá apostataram da verdadeira adoração de Jeová Deus e foram condenados por ele por se terem empenhado em meretrício, prostituindo-se com as nações políticas e seus deuses. (Is 1:21; Je 3:6-10, 13; Ez 16:15-17, 28, 29, 38; Os 6:10; 7:11; 8:9, 10) Pode-se notar aqui que Deus não encarava Israel ou Judá como meras entidades políticas que entraram em relações com outros governos políticos. Antes, Deus repreendeu-os à base de estarem num pacto sagrado com ele, e assim tendo a responsabilidade de ser um povo santo, devotado a Ele e à Sua adoração pura. — Je 2:1-3, 17-21.

Um uso similar de tal linguagem figurada encontra-se nas Escrituras Gregas Cristãs. A congregação cristã é comparada a uma virgem prometida em casamento a Cristo como sua Cabeça e Rei. (2Co 11:2; Ef 5:22-27) O discípulo Tiago advertiu os cristãos contra cometerem adultério espiritual por ter amizade com o mundo. (Tg 4:4; compare isso com Jo 15:19.) As fornicações de Babilônia, a Grande, e de suas "filhas" são de natureza similar, e não alguma exceção única. (O termo "filhas" é às vezes

empregado na Bíblia para se referir a subúrbios ou a aldeias circunvizinhas duma cidade ou metrópole, como as “aldeias dependentes” [literalmente: “filhas”, em hebraico] de Samaria e de Sodoma; veja Ez 16:46-48.)

Um fator significativo adicional é que, quando Babilônia, a Grande, cai sob o ataque devastador dos dez chifres da fera simbólica, a queda dela é lamentada pelos seus companheiros de fornicação, os reis da Terra, e também pelos comerciantes e pelos armadores que lidaram com ela por supri-la de mercadorias luxuosas e de artigos suntuosos. Ao passo que esses representantes políticos e comerciais sobrevivem à desolação dela, é notável que não se retrata nenhuns representantes religiosos como ainda em cena para compartilhar no lamento pela queda dela. (Re 17:16, 17; 18:9-19) Mostra-se a execução do julgamento nos reis da Terra algum tempo depois do aniquilamento da Babilônia mística, e a destruição deles não procede dos “dez chifres”, mas da espada do Rei dos reis, a Palavra de Deus. — Re 19:1, 2, 11-18.

Outra característica distintiva de Babilônia, a Grande, é a sua embriaguez, sendo ela retratada como estando “embriagada com o sangue dos santos e com o sangue das testemunhas de Jesus”. (Re 17:4, 6; 18:24; 19:1, 2) Ela é assim a réplica espiritual da antiga cidade de Babilônia, expressando a mesma inimizade para com o verdadeiro povo de Deus. É significativo que Jesus lançou sobre os líderes religiosos a responsabilidade pelo “sangue justo derramado na terra, desde o sangue do justo Abel até o sangue de Zacarias”. Embora estas palavras fossem dirigidas aos líderes religiosos dentre a própria raça de Jesus, a nação judaica, e embora a perseguição movida aos seguidores de Jesus por um tempo fosse especialmente intensa por parte daquele setor, a história mostra que, depois disso, a oposição ao genuíno cristianismo vinha de outras fontes (sendo que os próprios judeus sofreram considerável perseguição). — Mt 23:29-35.

Todos os fatores acima mencionados são significativos, e precisam todos ser considerados para se obter o verdadeiro quadro da simbólica Babilônia, a Grande, e do que ela representa.

BACA [hebr.: *ba·khá'*]. A planta que desempenhou um papel importante no encontro de Davi com os filisteus na “baixada de Refaim”. (2Sa 5:22-25; 1Cr 14:13-16) A única outra referência à planta encontra-se no Salmo 84:6: “Passando adiante pela baixada dos lentiscos [literalmente: (arbustos de) baca], fazem dela um manancial.” Isto talvez se refira à mesma “baixada de Refaim”, onde ocorreu a luta de Davi, planície que se acredita encontrar-se ao SO de Jerusalém.

A palavra hebraica usada deriva dum radical que significa “chorar”. (Veja Gên 21:16.) Portanto, parece indicar uma planta, um arbusto ou uma árvore que exsuda gotas de goma ou talvez uma seiva leitosa. Sua identificação é incerta; o nome baca simplesmente é uma transliteração da palavra hebraica. Não parece haver base para o conceito rabínico que a relaciona com a amoreira (como também é vertido em *CBC, MC*). Visto que os balsameiros (dos quais há vários nas diversas famílias de árvores) exsudam uma goma ou resina, estes foram sugeridos por muitos peritos. Um balsameiro da família dos choupos (*Populus euphratica*) é recomendado por alguns botânicos, principalmente pela facilidade com que qualquer brisa agita suas folhas, produzindo um farfalhar. Todavia, a Bíblia não especifica como se produziu “o ruído de marcha” (quer por meio das folhas, dos ramos, quer por alguma outra parte da planta), e ela simplesmente indica que ocorreu “nas copas” das plantas. Pode ter sido um mero farfalhar que serviu de sinal, ou, conforme alguns sugerem, pode ter sido um ruído de certa intensidade, produzido por um vento impetuoso, que serviu para encobrir ou mesmo para simular o ruído dum exército em marcha. — 2Sa 5:24; 1Cr 14:15.

BACBUQUE [Frasco]. Antepassado de certos netineus que retornaram a Jerusalém junto com Zorobabel, em 537 AEC. — Esd 2:43, 51; Ne 7:53.

BACBUQUIAS [Frasco de Jah].

1. Levita que retornou a Jerusalém junto com Zorobabel e serviu de guarda. (Ne 12:1, 9) Possivelmente o N.º 2 abaixo.

2. Guarda levita registrado como cabeça duma casa paterna. — Ne 12:23, 25; veja o N.º 1 acima.

3. Levita, possivelmente dos cantores, selecionado para residir em Jerusalém sob Neemias. — Ne 11:17, 18.

BACIA. As Escrituras não fornecem uma descrição detalhada das bacias usadas nos tempos antigos, embora tais recipientes costumassem ser de argila, ou eram de madeira ou de metal. Algumas bacias serviam para fins domésticos, como aquelas que estavam entre as provisões levadas a Davi e ao povo com ele, quando fugiram de Absalão. (2Sa 17:27-29) Para este tipo de bacia usa-se a palavra hebraica *saf*. Esta é também usada para a bacia em que os israelitas, no Egito, puseram o sangue da vítima pascoal (Êx 12:22) e para as bacias do templo que Nabucodonosor levou a Babilônia. (Je 52:19) Esta palavra também pode ser vertida por “taça”, e neste respeito Jeová é representado como dizendo profeticamente: “Eis que eu faço de Jerusalém uma taça [*saf*] que causa tontura a todos os povos ao

redor." — (Za 12:1, 2). Usa-se a palavra grega *niptér* para se referir à "bacia" que Jesus usou ao lavar os pés dos seus discípulos. — Jo 13:5; veja *Int.*

Uso no Santuário. Usavam-se também bacias para fins sagrados, em conexão com a adoração de Jeová no tabernáculo e nos templos posteriores. Conforme Jeová instruiu Moisés, os objetos do tabernáculo incluíam uma bacia grande, que devia ser enchida de água. Ela era de cobre, apoiada num suporte de cobre, e era colocada entre a tenda de reunião e o altar, para prover o sumo sacerdote e os outros sacerdotes de água para lavarem as mãos e os pés, quer antes de entrar na tenda de reunião, quer para ministrar no altar. (Êx 30:17-21; 31:9; 40:30, 31) Esta bacia, chamada de pia em algumas traduções (*Al; BLH*), fora feita dos "espelhos das serventes que prestavam serviço organizado à entrada da tenda de reunião". — Êx 38:8.

De acordo com o texto massorético, não havia nenhuma instrução específica a respeito do transporte da bacia do tabernáculo. No entanto, a *Septuaginta* grega (que concorda com o antigo *Pentateuco* samaritano) acrescenta em Números 4:14 as palavras: "E tomarão um pano roxo e cobrirão a bacia e seu suporte, e colocá-los-ão numa cobertura de pele azul, e colocá[-los-]ão sobre varais."

Usa-se a palavra hebraica *ki·yóhr* (ou: *ki·yór*), que significa "bacia" ou "lavatório", para a bacia do tabernáculo. (Êx 35:16 n.) Ela é também usada para as dez bacias que Salomão fez para o uso do templo, nas quais se enxaguavam as coisas que tinham que ver com a oferta queimada. — 2Cr 4:6, 14.

Cada uma das dez bacias de cobre (pias, *Al; ALA; IBB*) que Hirão fez para uso no templo podiam conter "a medida de quarenta batos", ou cerca de 880 l de água. Caso essas bacias tenham tido forma hemisférica, isto significa que tinham um diâmetro de talvez 1,8 m. Naturalmente, se fossem bojudas e se estreitassem um pouco nas bordas, as medidas seriam outras, e é preciso observar que a Bíblia não fornece informações pormenorizadas sobre o seu feitio, embora diga que "cada bacia era de quatro côvados". Cada bacia era colocada num carrocim de quatro rodas, habilmente feito com trabalho ornamental e gravuras, colocando-se cinco à direita e cinco à esquerda da casa. — 1Rs 7:27-39.

Outra bacia de grande tamanho era o enorme e ornamentado mar de fundição, posto sobre 12 touros modelados, e colocado "ao lado direito, ao leste, para o sul" da casa. Continha água para o uso dos sacerdotes. Era circular, tendo 10 côvados (4,5 m) de borda a borda, e 5 côvados (2,2 m) de altura. — 2Cr 4:2-6, 10.

Tigelas. Assim como no caso de outros recipientes mencionados nas Escrituras, as tigelas eram feitas de argila, ou então de madeira ou de metal. O termo hebraico *miz·ráq* indica um recipiente de metal evidentemente usado em conexão com sacrifícios na adoração. (Êx 27:3; Núm 4:14; 7:13; 1Rs 7:50; 2Cr 4:8) Entre as tigelas maiores usadas em refeições estava o *tsal·lá·hhath* ("tacho de banquete"; Pr 26:15) e o *sé·fel* ("grande taça de banquete"; Jz 5:25). Usa-se *gul·láh* para indicar uma "tigela" (Za 4:2), mas a palavra é também vertida "em forma de tigela" e "redondos" para descrever os capitéis das colunas diante do templo no tempo de Salomão. (1Rs 7:41) Os dois termos gregos para tigelas são *trý·bli·on* e *fi·á·le. Trý·bli·on* indica um prato relativamente fundo no qual se tomava a refeição (Mt 26:23), ao passo que *fi·á·le* refere-se a uma "tigela", frequentemente usada para oferecer sacrifícios líquidos. — Re 16:2-17.

BAGAGEM. O termo hebraico *kelí*, às vezes vertido "bagagem", tem uma aplicação ampla. O sentido básico da palavra hebraica é possivelmente "algo que contém; recipiente". — Veja ARMAS, ARMADURA.

Um acampamento do exército, viajantes, os reunidos numa assembleia longe de casa, e assim por diante, teriam consigo os itens necessários como bagagem. (1Sa 10:21, 22; 17:22; 25:9-13) Davi estabeleceu em Israel a regra de que os homens deixados para guardar a bagagem, durante campanhas militares, deviam ter parte igual com os combatentes nos despojos de vitória. — 1Sa 30:21-25.

Disse-se ao Egito que se equipasse para o exílio por aprontar "bagagem para o exílio", visto que a queda dele diante de Babilônia era certa, conforme predito por meio do profeta Jeremias. (Je 46:13, 19) Em plena luz do dia, como parte duma encenação simbólica relacionada com o vindouro exílio de Jerusalém em Babilônia, Ezequiel levou para fora da casa "bagagem para o exílio". — Ez 12:1-4, 7-11.

BAGAS [hebr.: *paq·qu·'óth*, plural]. A palavra hebraica traduzida por "bagas" aparece na Bíblia apenas com referência a um incidente ocorrido durante uma época de fome nos dias de Eliseu. Alguém havia ajuntado algumas bagas silvestres, desconhecidas, e as havia picado num cozido. Quando o provaram, "os filhos dos profetas" temeram uma intoxicação alimentar e deixaram de comê-lo, mas Eliseu milagrosamente salvou o cozido de ser perdido. — 2Rs 4:38-41.

Embora se fizessem outras sugestões, a colocíntida (*Citrullus colocynthis*), uma planta aparentada com a melancia, geralmente é favorecida como a planta cujo fruto provavelmente corresponde às 'bagas silvestres' do registro bíblico. A trepadeira da colocíntida se espalha como o pepino, e também tem folhagem similar. O fruto tem aproximadamente o tamanho duma laranja; tem casca grossa

e lisa, com manchas verdes e amarelas, e contém uma polpa esponjosa muito amarga e venenosa, da qual se produz a colocintina medicinal. As características da colocíntida se enquadrariam na narrativa bíblica duma baga silvestre aparentemente venenosa, conforme sugeria o próprio sabor dela. (2Rs 4:40) Quando a maioria das outras plantas já murcharam, ela ainda permanece verde, e, por isso, constitui uma tentação para quem não a conhece.

Os ornamentos em forma de bagas (hebr.: *peqa·'ím*), que adornavam o mar de fundição e os painéis de cedro no interior do templo de Salomão talvez fossem redondos como o fruto da colocíntida. — 1Rs 6:18; 7:24; 2Cr 4:3.

BAIA. Veja MANJEDOURA, BAIA.

BALÁ. Veja BAALÁ N.º 3.

BALAÃO [possivelmente: Engolidor]. Filho de Beor, do 15.º século AEC. Ele morava na cidade arameia de Petor, no vale do alto Eufrates, e próximo do rio Sajur. Embora não fosse israelita, Balaão tinha certo conhecimento e reconhecimento de Jeová como o verdadeiro Deus, falando dele em certa ocasião como "Jeová, meu Deus". (Núm 22:5, 18) Isto talvez se tenha dado porque devotados adoradores de Jeová (Abraão, Ló e Jacó) anteriormente moravam na vizinhança de Harã, não muito longe de Petor. — Gên 12:4, 5; 24:10; 28:5; 31:18, 38.

Balaão rejeitou a oferta da primeira delegação do rei moabita, Balaque, a qual trouxe consigo "honorários pela adivinhação", dizendo: "Jeová se negou a deixar-me ir convosco." (Núm 22:5-14) Quando vieram "outros príncipes em maior número e mais honrados" (Núm 22:15), e Balaão novamente buscou a permissão de Deus para ir com eles, Jeová disse: "Levanta-te, vai com eles. Mas, somente a palavra que eu te falar é que podes falar." — Núm 22:16-21; Miq 6:5.

No caminho, o anjo de Jeová por três vezes se colocou de pé na estrada, fazendo com que a jumenta de Balaão primeiro se desviasse para um campo, em seguida apertasse o pé de Balaão contra um muro, e, por fim, se deitasse. Por três vezes Balaão espancou o animal, que então, miraculosamente, proferiu um protesto verbal. (Núm 22:22-30) Por fim, o próprio Balaão viu o anjo de Jeová, que anunciou: "Eu é que saí para fazer oposição, porque teu caminho tem sido temerariamente contrário à minha vontade." Todavia, Jeová mais uma vez permitiu que Balaão continuasse em seu proceder escolhido. — Núm 22:31-35.

Desde o começo até o fim, Deus desaprovou inalteravelmente qualquer maldição contra Israel, insistindo em que, se Balaão fosse, teria de abençoar, não de amaldiçoar. (Jos 24:9, 10) Todavia, Deus lhe permitiu ir. Foi como no caso de Caim, quando Jeová expressou sua desaprovação, mas, ao mesmo tempo, lhe permitiu que fizesse a sua escolha pessoal, quer de abandonar seu mau caminho, quer de mergulhar no seu proceder iníquo. (Gên 4:6-8) Balaão, então, como Caim, foi teimoso em desconsiderar a vontade de Jeová nessa questão, e estava determinado a alcançar seu próprio objetivo egoísta. No caso de Balaão, foi a cobiça da recompensa que o cegou quanto ao erro de seu modo de agir, conforme Judas escreve: 'Balaão se arremeteu no proceder errôneo por uma recompensa.' O apóstolo Pedro comenta: "Balaão, filho de Beor, . . . amava a recompensa de fazer injustiça, mas ele recebeu uma repreensão pela sua própria violação daquilo que era direito. Um animal de carga, sem voz, fazendo pronunciação com voz de homem, impediu o proceder louco do profeta." — Ju 11; 2Pe 2:15, 16.

Ao alcançar o território moabita e encontrar o rei Balaque na margem do Árnon, Balaão não perdeu tempo em passar a trabalhar para esses opositores do povo de Jeová, no dia seguinte. Balaão, junto com Balaque, ofereceu sacrifícios, e então Balaão retirou-se, esperando "encontrar quaisquer presságios de azar" (Núm 23:3; 24:1), mas a única mensagem recebida foi uma bênção para Israel, da parte de Jeová. O mesmo proceder sacrificial foi novamente seguido no cume do Pisga, e novamente 'contra Jacó não houve feitiço de azar', apenas bênçãos. Por fim, essa atuação foi repetida no cume do Peor, e, de novo, pela terceira vez, "Deus transformou a invocação do mal numa bênção". — Núm 22:41-24:9; Ne 13:2.

Diante destes acontecimentos, "se acendeu a ira de Balaque contra Balaão", e, batendo palmas em fúria, exclamou: "Foi para maldizer meus inimigos que te chamei, e eis que estas três vezes os tens abençoado até o limite. E agora corre depressa para o teu lugar. Eu havia dito a mim mesmo que sem falta te honraria, mas, eis que Jeová te negou a honra." (Núm 24:10, 11) Balaão procurou desculpar-se, culpando a Jeová pelo seu fracasso quanto a amaldiçoar Israel, dizendo que "não poderia infringir a ordem de Jeová", e que 'teria de falar o que Jeová falasse'. Assim, com mais alguns ditos proverbiais contra os inimigos de Israel, "Balaão se levantou e foi embora, e voltou ao seu lugar". — Núm 24:12-25.

Quando se diz que Balaão "voltou ao seu lugar", não necessariamente significa que realmente chegou ao seu lar, lá em Petor. Essas palavras não inferem que Balaão tenha deixado mais do que a própria vizinhança do monte Peor. Como observa o *Commentary* (Comentário) de Cook, sobre Números 24:25: *"Voltou ao seu próprio lugar* . . . Não à sua

própria terra, pois permaneceu entre os midianitas para conspirar, por novos meios, contra o povo de Deus, e para perecer em seu pecado. . . . A frase, que ocorre frequentemente (cf. *e.g.* Gên. xviii. 33, xxxi. 55; I S. xxvi. 25; 2 S. xix. 39), é idiomática, significando apenas que Balaão se foi para onde quis.”

Balaão ainda entretinha esperanças de obter aquela rica recompensa, pela qual tinha vindo de tão longe e trabalhado tão arduamente. Se não podia amaldiçoar Israel, raciocinava ele, talvez Deus mesmo amaldiçoasse seu próprio povo, se este tão-somente pudesse ser seduzido a praticar a adoração do sexo do Baal de Peor. Assim, “Balaão . . . foi ensinar a Balaque a pôr uma pedra de tropeço diante dos filhos de Israel, para que comessem de coisas sacrificadas a ídolos e cometessem fornicação”. (Re 2:14) “Pela palavra de Balaão”, as filhas de Moabe e de Midiã “serviram para induzir os filhos de Israel a cometerem infidelidade para com Jeová na questão de Peor, de modo que veio o flagelo sobre a assembleia de Jeová”. (Núm 31:16) O resultado: 24.000 homens de Israel morreram por seu pecado. (Núm 25:1-9) Nem Midiã nem Balaão escaparam da punição divina. Jeová ordenou que todos os homens, as mulheres e os meninos de Midiã fossem executados; apenas as virgens foram poupadas. “E mataram Balaão, filho de Beor, com a espada.” (Núm 25:16-18; 31:1-18) Quanto aos moabitas, foram barrados da congregação de Jeová “até a décima geração”. — De 23:3-6.

BALADÃ [do acadiano: significando “Deus Deu um Filho”]. Pai de Merodaque-Baladã (Is 39:1; “Berodaque-Baladã” em 2Rs 20:12). O filho de Baladã, Merodaque-Baladã, foi rei de Babilônia pelo menos durante parte do reinado do Rei Ezequias, de Judá (745-717 AEC).

BALANÇA. Instrumento para pesar objetos. Os antigos estavam familiarizados com a balança simples de travessão. Consistia numa barra ou travessão horizontal apoiado no centro numa cavilha (cutelo) ou num cordão, e em cada extremidade do travessão se pendurava um prato ou gancho. O objeto a ser pesado era colocado num dos pratos (ou pendurado em um dos ganchos, como no caso de pequena sacola de dinheiro) e os pesos conhecidos eram colocados no outro lado. (Je 32:10; Is 46:6; Gên 23:15, 16; Ez 5:1; veja DINHEIRO.) Durante uma fome, até mesmo os alimentos podiam ser medidos cuidadosamente numa balança. O cavaleiro montado no cavalo preto, descrito em Revelação 6:5, tinha na mão uma balança “para medir o pão pelo peso, personificando . . . tempos ruins, quando as provisões seriam terrivelmente caras”. — *The Expositor’s Greek Testament* (Testamento Grego do Expositor), editado por W. Nicoll, 1967, Vol. V, p. 390.

Jeová ordenou que houvesse honestidade e exatidão no uso da balança (Le 19:35, 36), pois lhe era detestável a balança fraudulenta. (Pr 11:1; 16:11; Ez 45:10) Podia-se fazer com que a balança se tornasse inexata por meio de braços de comprimentos desiguais, ou podia-se torná-la menos sensível por meio de braços relativamente curtos, ou por fazer com que o travessão fosse mais grosso e mais pesado. Às vezes, os israelitas utilizavam fraudulentamente a balança (Os 12:7; Am 8:5), e multiplicavam o engano por usarem pesos inexatos, um conjunto para compras e outro para vendas. — Pr 20:23.

Falava-se de balanças em sentido figurativo, como quando Jó mencionou ‘pesar sua adversidade na balança’. (Jó 6:2) A pequenez dos homens terrenos foi enfatizada por se dizer que são mais leves do que uma exalação sobre a balança (Sal 62:9), e as nações foram comparadas com uma camada insignificante de pó na balança, do ponto de vista de Jeová, que pode, como que, pesar todos os morros na balança. (Is 40:12, 15) A balança era às vezes usada para representar a medição exata no julgamento. — Jó 31:6; Da 5:27.

BALAQUE [Ele Devastou]. Rei de Moabe, adorador de Baal, do século 15 AEC; filho de Zipor. O povo de Balaque estava atemorizado e cheio dum “pavor mórbido” quando viu o que Israel fizera com os amorreus. Coligado com Midiã, Balaque mandou buscar Balaão, na cidade de Petor, junto ao rio Eufrates, para que viesse da Mesopotâmia e amaldiçoasse Israel com “poder mágico”, esperando, destarte, obter vantagem militar. (Núm 23:21) “Eis que”, disse Balaque a Balaão, “[os israelitas] cobriram a terra até onde se pode ver e estão morando bem defronte de mim”. De início, Balaão negou-se a ir, mas, depois que Balaque enviou uma delegação mais honrosa de príncipes e aumentou sua oferta, o ganancioso profeta finalmente aceitou ir, com a concessão de Jeová. Ao chegar à margem do Árnon, Balaque ralhou com ele: “Por que não vieste a mim [desde o início]? Não sou real e verdadeiramente capaz de te honrar?” — Núm 22:2-37.

Balaque levou Balaão a três pontos de observação, dos quais podia ver a hoste de Israel. Em cada ponto seguiu-se o mesmo proceder sacrificial; Balaque foi orientado a construir sete altares sobre os quais foram sacrificados sete touros e sete carneiros. No entanto, em cada lugar, ao invés de amaldiçoar Israel, Balaão o abençoou. — Núm 22:41-24:9; Miq 6:5.

Diante disso, “se acendeu a ira de Balaque contra Balaão”. Batendo palmas em fúria, exclamou: “Foi para maldizer meus inimigos que te chamei, e eis que estas três vezes os tens abençoado até o limite.

E agora corre depressa para o teu lugar." Mas, antes de este profeta de Petor partir, ele predisse a "estrela" messiânica, que viria da descendência de Jacó. — Núm 24:10-17; Jos 24:9, 10; Jz 11:25.

Os eventos subsequentes mostram que Balaão também "foi ensinar a Balaque a pôr uma pedra de tropeço diante dos filhos de Israel, para que comessem de coisas sacrificadas a ídolos e cometessem fornicação". — Re 2:14; Núm 25:1-18.

BALSAMEIRO. Veja BACA.

BÁLSAMO, BÁLSAMO DE GILEADE. O termo "bálsamo" aplica-se a qualquer das muitas plantas, arbustos e árvores que produzem uma substância aromática, e, comumente, oleosa e resinosa. A mesma palavra também se aplica à substância que é produzida. Há árvores balsamíferas dentre os abetos, os espruces, os choupos e outras famílias de árvores. O óleo balsâmico é usado medicinalmente (em geral contém ácido benzoico ou cinâmico) e como perfume.

Plantas e árvores balsâmicas eram sempre altamente apreciadas pelos povos do Oriente. A primeira menção do "óleo de bálsamo" (hebr.: *bó·sem, bé·sem,* ou *ba·sám*) ocorre em Êxodo 25:6, referindo-se ao seu uso como ingrediente no óleo de santa unção do tabernáculo. (Veja também Êx 35:8, 28.) A palavra hebraica às vezes é traduzida por "perfumes", "fragrante" ou "especiarias", segundo o contexto. (Êx 30:23; Cân 4:10, 14, 16; 5:13; 6:2; 8:14) Em Isaías 3:24, sua fragrância aromática é contrastada com "cheiro de mofo".

O bálsamo usado para o serviço do tabernáculo no ermo evidentemente provinha de fora da Palestina, talvez do Egito. Durante o reinado do Rei Salomão, a preciosidade do óleo de bálsamo motivou sua classificação, junto com o ouro e as pedras preciosas, dentre os tesouros que a rainha de Sabá trouxe quais presentes; estava também incluído no tributo pago pelos reis de muitas terras ao sábio rei em Jerusalém. (1Rs 10:2, 10, 25; 2Cr 9:1, 9, 24) Achava-se entre as coisas preciosas guardadas na casa do tesouro do rei, que Ezequias insensatamente mostrou aos emissários de Babilônia. (2Rs 20:13; 2Cr 32:27; Is 39:2) Foi usado na embalsamação (embora não do modo egípcio) do corpo do Rei Asa. (2Cr 16:14) A palavra portuguesa "embalsamar" parece originalmente ter derivado do hebraico *basám.* Ester foi massageada com óleo de bálsamo aromático durante o último período de seis meses anterior à sua apresentação ao Rei Assuero. — Est 2:12.

O "bálsamo [hebr.: *tsori*] em Gileade" parece ter sido de qualidade ímpar e ter possuído propriedades medicinais especiais. (Je 8:22; 46:11) Este bálsamo é primeiro mencionado como estando entre os artigos levados pela caravana de ismaelitas que vinha de Gileade, ao L do Jordão, e à qual José foi subsequentemente vendido. (Gên 37:25-28) Jacó mais tarde incluiu-o entre os "produtos mais excelentes do país", quando enviou uma dádiva ao Egito por meio de seus filhos que voltavam. (Gên 43:11) De acordo com Ezequiel 27:17, os ricos mercadores de Tiro o importavam do reino de Judá.

Referências às virtudes curativas do bálsamo, principalmente como cura para feridas, são comuns na literatura antiga. Todas as referências a tais propriedades curativas, nas Escrituras, são feitas por Jeremias. Ele as usa, porém, em sentido figurado, primeiro ao lamentar o colapso espiritual em Judá (Je 8:14, 15, 21, 22; compare isso com Tg 5:14, 15), depois, ao censurar o Egito pelos seus esforços vãos de evitar ser derrotado por Babilônia (Je 46:11-13), e finalmente ao proferir o julgamento de calamidade por Deus contra Babilônia. — Je 51:8-10.

A identificação das plantas ou árvores específicas representadas pelas palavras hebraicas *bó·sem* e *tsori* não é definitiva. O nome "bálsamo de Gileade" tem sido aplicado a uma árvore sempre-verde arbustiforme chamada *Commiphora opobalsamum* (ou: *Commiphora gileadensis*). Sua resina oleosa, amarelo-esverdeada, é colhida por meio de incisões feitas no caule e nos ramos, e as pequenas bolotas de seiva que se formam são depois coletadas. Ao passo que esta árvore específica é encontrada mormente no S da Arábia, o historiador judeu Josefo indica que era cultivada ao redor de Jericó, no tempo de Salomão, e o geógrafo grego, Estrabão, registra que, nos tempos romanos, também era cultivada junto ao mar da Galileia.

Tem-se sugerido que *tsori* talvez se refira ao lentisco (*Pistacia lentiscus*), que produz uma goma fragrante, amarelo-clara, chamada mástique, como também um óleo usado para fins medicinais, obtido da casca, das folhas e dos frutos. A árvore é comum na Palestina e seu nome, em árabe, é muito similar ao *tsori* hebraico.

BAMOTE [Altos]. Um dos estágios dos acampamentos da nação de Israel na sua aproximação à terra de Canaã. (Núm 21:19, 20) Bamote está alistada entre Naaliel e "o vale que está no campo de Moabe, junto ao cume do Pisga". Provavelmente trata-se duma forma abreviada de Bamote-Baal. — Veja BAMOTE-BAAL.

BAMOTE-BAAL [Altos de Baal]. Uma cidade em Moabe, à qual Balaque, o rei de Moabe, conduziu o profeta Balaão, a fim de que visse o acampamento de Israel e invocasse uma maldição sobre este. (Núm 22:41) A escolha deste lugar por Balaque para o proferimento da maldição e os sacrifícios acompanhantes talvez indique que se tratava

dum centro da adoração de Baal, evidentemente situado num lugar elevado. (Núm 23:1-9) Posteriormente, Bamote-Baal e outras cidades "no planalto" foram designadas à tribo de Rubem como herança. (Jos 13:15, 17) No começo do nono século AEC, o Rei Mesa, de Moabe, declara que ele reconstruiu "Bete-Bamote, porque fora destruída". (Linha 27 da Pedra Moabita) Parece provável que Bamote, Bamote-Baal e Bete-Bamote fossem todos nomes do mesmo lugar. — Veja Baal-Meom, Beom, Bete-Baal-Meom no artigo sobre BAAL-MEOM.

A descrição fornecida no relato bíblico indica um lugar na região planaltina em direção à extremidade NE do Mar Morto. Embora esta identificação seja apenas experimental, um lugar sugerido é o de Khirbet Quweijiya, a uns 14 km ao L do Mar Morto, perto da provável localização do monte Nebo.

BANCO, BANQUEIRO. Nas parábolas de Jesus a respeito dos talentos e das minas, ele se referiu a banqueiros e a um banco como pagando juros sobre o dinheiro depositado com eles. (Mt 25:27; Lu 19:23) Bem similar à palavra portuguesa "banco" (que deriva da palavra italiana *banca*, para banco ou balcão), a palavra grega traduzida por banco, *trá·pe·za*, significava literalmente uma "mesa" (Mt 15:27), ou, quando associada a operações financeiras, como no caso dos cambistas, referia-se a um balcão para dinheiro. — Mt 21:12; Mr 11:15; Jo 2:15.

A referência ao banqueiro (gr.: *tra·pe·zei·tes*), como aceitando depósitos e pagando juros, indica tratar-se de uma operação maior do que a geralmente realizada por um corretor de dinheiro (gr.: *ker·ma·ti·stés*), ou cambista (*kol·ly·bi·stés*), cujas operações principais eram trocar moeda estrangeira por moeda local, e fornecer moedas de menor valor em troca das de maior valor, recebendo certa taxa para cada um de tais serviços. (Veja CAMBISTA.) Alguns desses homens talvez atuassem também como banqueiros, aceitando depósitos e fazendo empréstimos, ao passo que, em outros casos, essas transações financeiras eram realizadas por homens ricos, tais como mercadores e grandes proprietários.

A evidência de tais atividades bancárias remonta, pelo que parece, à época de Abraão, pois os antigos sumérios da terra de Sinear mantinham "um sistema surpreendentemente complexo de empréstimos concedidos, empréstimos tomados, depósitos de dinheiro e o fornecimento de cartas de crédito". (*The Encyclopedia Americana* [A Enciclopédia Americana], 1956, Vol. III, p. 152) Em Babilônia, assim como mais tarde na Grécia, as atividades bancárias concentravam-se em torno dos templos religiosos, cuja posição sacrossanta na mente do povo provia segurança contra assaltos por ladrões.

Visto que a economia da nação de Israel era fundamentalmente agrícola, a necessidade de empreendimentos financeiros era consideravelmente menor do que em centros comerciais tais como Babilônia, Tiro e Sídon. Embora em Deuteronômio 23:19 se condene a cobrança de juros sobre empréstimos feitos a coisraelitas, isto parece ter-se aplicado primariamente no caso de empréstimos tomados por pessoas necessitadas ou empobrecidas. (Veja Êx 22:25; Le 25:35-37; 2Rs 4:1-7.) A cobrança de juros era especificamente permitida por empréstimos feitos a não israelitas. (De 23:20) Valores frequentemente eram deixados aos cuidados de pessoas de confiança para salvaguarda (Êx 22:7), ao passo que outros recorriam a enterrá-los no chão, assim como fez o escravo indolente da parábola de Jesus. (Mt 25:25; compare isso com Mt 13:44.) Vê-se a evidência desta prática nas grandes quantidades de objetos de valor e de moedas desenterradas tanto por arqueólogos como por lavradores em terras bíblicas.

Certos israelitas que retornaram de Babilônia à terra de Judá foram condenados por aplicarem práticas bancárias duras para com os seus irmãos necessitados, exigindo deles fiança em forma de casas, terras, vinhedos e até mesmo filhos, cobrando juros à taxa de 12 por cento ao ano (uma centésima parte por mês). Os devedores que não pagavam por insolvência sofriam assim a perda das suas propriedades. (Ne 5:1-11) Tal ação imprópria, porém, não implicava numa condenação geral à cobrança de juros, conforme evidencia a posterior expressão de Jesus de aprovação implícita do uso de capital para aumentar o dinheiro. — Veja JUROS.

BANHO. A palavra hebraica *ra·hháts* é traduzida quer por "banhar" quer por "lavar", e aplica-se ao corpo humano e a outros objetos que são limpos por serem mergulhados em água ou por esta ser derramada sobre eles. (Le 16:24; Gên 24:32) Entretanto, para descrever a lavagem de roupa, quando esta é batida debaixo de água, os escritores bíblicos usaram a palavra hebraica *ka·vás*, aparentada com a árabe *kabasa* (amassar; pisar) e a acadiana *kabasu* (calcar). Por isso, lemos em Levítico 14:8: "E aquele que se purifica tem de lavar [uma forma de *ka·vás*] suas vestes e rapar todo o seu cabelo, e banhar-se [*wera·hháts*] em água, e ele tem de ser limpo." — Veja também Le 15:5-27; Núm 19:19.

A palavra grega para "banho" é *lou·trón*. — Tit 3:5.

Exige-se limpeza física daqueles que adoram a Jeová em santidade e pureza. Isto foi demonstrado em conexão com o arranjo do tabernáculo e o posterior serviço no templo. Por ocasião da sua investidura, o sumo sacerdote Arão e seus filhos banha-

ram-se antes de trajar as vestes oficiais. (Êx 29:4-9; 40:12-15; Le 8:6, 7) Para lavarem as mãos e os pés, os sacerdotes usavam água da bacia de cobre no pátio do tabernáculo, e, posteriormente, do enorme mar de fundição junto ao templo de Salomão. (Êx 30:18-21; 40:30-32; 2Cr 4:2-6) No Dia da Expiação, o sumo sacerdote banhava-se duas vezes. (Le 16:4, 23, 24) Aqueles que levavam o bode para Azazel, os restos dos sacrifícios animais e a sacrificial vaca vermelha para fora do acampamento tinham de banhar a sua carne e lavar suas vestes antes de entrar novamente no acampamento. — Le 16:26-28; Núm 19:2-10.

Requeria-se, por vários motivos, um banho cerimonial por parte dos israelitas em geral. Aquele que se restabelecesse da lepra, aquele que entrasse em contato com coisas tocadas por alguém que tivesse "um fluxo", o homem que tivesse uma emissão de sêmen, a mulher após a menstruação ou uma hemorragia, ou todo aquele que tivesse relações sexuais era "impuro" e tinha de banhar-se. (Le 14:8, 9; 15:4-27) Alguém que estivesse numa tenda com um cadáver humano ou o tocasse era "impuro" e tinha de ser purificado com água de purificação. Quem se negasse a acatar este regulamento tinha 'de ser decepado do meio da congregação, visto que profanou o santuário de Jeová'. (Núm 19:20) Apropriadamente, pois, a lavagem é usada de modo figurativo para indicar uma posição limpa perante Jeová. (Sal 26:6; 73:13; Is 1:16; Ez 16:9) Banhar-se com a palavra da verdade de Jeová, simbolizada pela água, tem poder purificador. — Ef 5:26.

A Bíblia refere-se de passagem a pessoas se banharem: a filha de Faraó, no Nilo (Êx 2:5); Rute, antes de se apresentar a Boaz (Ru 3:3); Bate-Seba, sem o saber, à vista de Davi (2Sa 11:2, 3); Davi, antes de se prostrar na casa de Jeová (2Sa 12:20); prostitutas no reservatório em Samaria (1Rs 22:38). O leproso Naamã, à ordem de Eliseu: "Banha-te e sê limpo", fez isso sete vezes no rio Jordão. (2Rs 5:9-14) Era costume banhar bebês recém-nascidos e também banhar os corpos de defuntos antes do sepultamento. — Ez 16:4; At 9:37.

No clima quente do Oriente Médio, onde as pessoas andavam em estradas poeirentas com sandálias abertas, era sinal de hospitalidade e bondade providenciar a lavagem dos pés dos hóspedes. Abraão mostrou esta bondade para com anjos (Gên 18:1-4); outros exemplos incluem Ló, Labão e Abigail. (Gên 19:1, 2; 24:29-32; 1Sa 25:41; Lu 7:38, 44; 1Ti 5:10) Também Jesus lavou os pés dos seus discípulos. — Jo 13:5-17; veja LAVAGEM DOS PÉS.

Os fariseus lavavam "as mãos até os cotovelos", não por motivos de higiene, mas estritamente por tradições rabínicas. — Mr 7:1-5; Mt 15:1, 2.

BANI [duma raiz que significa "construir"].

1. Levita da linhagem de Merari, e antepassado do Etã a quem Davi designou para o serviço do templo. — 1Cr 6:31, 44, 46.

2. Um dos poderosos de Davi, gadita. — 2Sa 23:36.

3. Descendente de Judá através de Peres, cujos descendentes viveram em Jerusalém depois do exílio. (1Cr 9:3, 4) É possível que este chefe de família fosse o mesmo que os N.º 4 e 5, ou 4 e 6 abaixo.

4. Chefe de família, cujos descendentes, mais de 600 deles, retornaram a Jerusalém junto com Zorobabel. (Esd 2:1, 10) Ele é chamado de Binui em Neemias 7:15. — Veja o N.º 3 acima.

5. Chefe de família, sendo que seis descendentes dele despediram suas esposas estrangeiras e os filhos no tempo de Esdras. Não é o N.º 6 abaixo. — Esd 10:29, 44; veja o N.º 3 acima.

6. Chefe de família em Israel, que aparentemente tinha 12 descendentes que despediram suas esposas estrangeiras e os filhos nos dias de Esdras. Não é o N.º 5 acima. — Esd 10:34, 44; veja o N.º 3 acima.

7. Levita cujo filho Reum ajudou a reparar a muralha de Jerusalém em 455 AEC. Veja os N.º 8-10, 12, abaixo. — Ne 3:17.

8. Levita que ajudou Esdras com a leitura e a explicação da Lei ao povo. — Ne 8:7; 9:4, 5; veja o N.º 7 acima.

9. O segundo de dois levitas de nome Bani alistados, que se encontravam no palanque quando se fazia a confissão pública dos pecados de Israel, em 455 AEC. — Ne 9:4.

10. Levita cujo descendente, se não ele próprio, atestou com selo o "arranjo fidedigno" de Neemias. — Ne 9:38; 10:13.

11. Um dos "cabeças do povo", cujo descendente, se não ele próprio, também atestou o "arranjo fidedigno". — Ne 9:38; 10:14.

12. Descendente levita de Asafe, cujo filho Uzi era superintendente dos levitas em Jerusalém, nos dias de Neemias. — Ne 11:22; veja o N.º 7 acima.

BANQUETE. Veja FESTIVIDADE; REFEIÇÃO.

BAQUEBACAR [possivelmente: Frasco Grande]. Levita que morava em Jerusalém depois do exílio babilônico. — 1Cr 9:3, 14, 15, 34.

BARAQUE [Raio; Relâmpago]. Filho de Abinoão, de Quedes, no território de Naftali. Durante um período inicial no tempo dos juízes, os israelitas desviaram-se da adoração verdadeira, e assim, por 20 anos, Deus permitiu que fossem oprimidos por Jabim, o rei de Canaã. Eles clamaram a Jeová por alívio, e foi então que Baraque se tornou seu

líder designado por Deus. (Jz 4:1-3) Ao passo que os opressores cananeus dos israelitas estavam fortemente armados, "não se via nem escudo nem lança no meio de quarenta mil em Israel". (Jz 5:8) No entanto, nos dias de Baraque, Jeová deu a Israel a vitória sobre seus adversários, triunfo este que não foi esquecido. (Sal 83:9) Os dois relatos destes assuntos, em Juízes (capítulo 4, e no cântico exultante de Débora e Baraque, no capítulo 5), complementam-se um ao outro, e pintam vívido quadro do que ocorreu naquele tempo.

A profetisa Débora, que estava então julgando Israel, incentiva Baraque a tomar a iniciativa de libertar seu povo. Baraque consente, mas sob a condição de que Débora o acompanhe. Ela concorda, embora diga a Baraque que Jeová venderá Sísera, chefe das forças de Jabim, às mãos duma mulher. — Jz 4:4-9.

Baraque recruta 10.000 homens de Naftali, Zebulão e de outras tribos de Israel (Jz 4:6; 5:9-18) e sobe ao monte Tabor. Sabendo disso, Sísera e suas forças, equipadas de 900 carros com foices de ferro, avançam contra os israelitas ao longo do leito seco do Quisom (na planície de Jezreel). Com Baraque na dianteira, o exército israelita, apenas pouco equipado, desce corajosamente do monte Tabor, pronto para a peleja com os cananeus plenamente armados. No entanto, o Quisom tornou-se uma torrente devastadora, imobilizando os carros inimigos. Deveras, "desde o céu lutaram as estrelas, desde as suas órbitas lutaram contra Sísera. A torrente de Quisom os arrastou". Baraque e seus homens aproveitam sua vantagem, e o relato declara: "Todo o acampamento de Sísera caiu ao fio da espada. Não restou nem sequer um." — Jz 5:20-22; 4:10-16.

O próprio Sísera, tendo abandonado seu carro e seu exército assediado, foge e se refugia na tenda de Jael, esposa de Héber, um queneu que está em paz com Jabim. Jael mostra hospitalidade para com Sísera, mas, enquanto ele dorme, ela o mata por cravar-lhe nas têmporas uma estaca de tenda, que fica fincada no solo. Quando Baraque chega, Jael o convida a entrar na tenda, onde ele vê que a palavra de Jeová se cumpriu; Sísera fora realmente vendido às mãos duma mulher. (Jz 4:17-22; 5:24-27) Depois disso, a mão dos israelitas vitoriosos "ficou cada vez mais dura contra Jabim, rei de Canaã, até que tinham decepado a Jabim". Por conseguinte, essa região de Israel "teve sossego por quarenta anos". — Jz 4:23, 24; 5:31.

Baraque é citado como fiel exemplo entre aqueles que, "pela fé, derrotaram reinos [em conflito], . . . tornaram-se valentes na guerra, desbarataram os exércitos de estrangeiros". — He 11:32-34.

Baraque talvez seja o "Bedã" de 1 Samuel 12:11 (caso se siga a *LXX* e a *Sy*). — Veja BEDÃ N.º 1.

BARAQUEL [Deus Abençoou]. Pai de Eliú, amigo de Jó; buzita, provavelmente descendente de Buz, sobrinho de Abraão. — Jó 32:2, 6; Gên 22:20, 21.

BARAQUIAS [Jeová Abençoou]. Pai do Zacarias que foi assassinado "entre o santuário e o altar". — Mt 23:35; Lu 11:50, 51.

Quanto às palavras "filho de Baraquias", não se encontram no relato de Lucas, e foram omitidas do relato de Mateus no Códice Sinaítico (escriba original). Sugeriu-se que Jeoiada, pai dum Zacarias que foi assassinado, talvez tivesse dois nomes, como se dá no caso de outros personagens bíblicos. — Compare Mt 9:9 com Mr 2:14; Mt 10:2, 3.

Entende-se, em geral, que Jesus aqui se referia a Zacarias, o "filho de Jeoiada, o sacerdote". (2Cr 24:20-22) Trata-se da conclusão mais lógica, visto que Crônicas está alistado em último lugar no cânon tradicional judaico, destarte tornando Abel o primeiro e Zacarias o último homem justo registrado nas Escrituras Hebraicas como tendo sido assassinado. De acordo com 2 Crônicas 24:21, Zacarias foi assassinado "no pátio da casa de Jeová". O altar de ofertas queimadas estava no pátio interior, do lado de fora e diante da entrada do santuário. Isto corresponderia à localização, feita por Jesus, desse incidente como "entre o santuário e o altar".

Nos casos tanto de Abel como de Zacarias, predisse-se uma prestação de contas pelo derramamento de seu sangue. (Gên 4:10; 2Cr 24:22) Também, existe um forte paralelo entre as circunstâncias e os eventos dos dias de Zacarias, filho de Jeoiada, e os da geração que vivia quando Jesus falou essas palavras. Quando Zacarias estava à morte, ele disse: "Que Jeová o veja e o exija de volta." Pouco depois, suas palavras proféticas começaram a cumprir-se. Uma pequena força militar síria subiu, e Jeová entregou uma grande força militar de Judá nas mãos dela, os príncipes de Judá sendo grandemente arruinados e despojados. Os sírios executaram atos de julgamento em Jeoás e o deixaram com muitas enfermidades, após o que foi assassinado por seus próprios servos. (2Cr 24:23-25) Depois de descrever a culpa de sangue daqueles a quem falava, Jesus disse: "Todas essas coisas virão sobre esta geração." (Mt 23:36) A profecia de Jesus se cumpriu em Jerusalém e na Judeia em 70-73 EC.

BARATA [hebr.: *hha·síl*]. Há incerteza quanto ao inseto específico a que se refere a palavra hebraica *hha·síl*, que se considera derivar duma raiz que significa "devorar". (Veja De 28:38.) Tem sido traduzida, de forma variada, por "lagarta", "grilo", "devastador", "gafanhoto" e "barata". (Compare Is 33:4

com Jl 1:4 em *BV; CBC; PIB* e *NM*.) Conforme o léxico hebraico e aramaico de Koehler e Baumgartner (p. 319), o inseto nocivo designado pela palavra hebraica *hha·síl* é diferente do gafanhoto (*'ar·béh*), sendo provavelmente a barata (*Periplaneta furcata* e *Blatta orientalis*).

A barata tem pernas compridas e fortes, habilitando-a a correr com notável velocidade. De fato, é um dos insetos corredores mais rápidos. Este inseto possui face achatada e cabeça curta, dotada de longas antenas ou tentáculos setáceos, e dá a aparência de estar olhando ligeiramente para baixo. Seu corpo compacto habilita a barata a penetrar por estreitas aberturas. A maioria das espécies tem coloração escura, negra ou marrom, e tem corpo achatado, escorregadio, recoberto por uma carapaça brilhante. Não gostando da luz brilhante, as baratas geralmente só saem dos esconderijos à noite, para comer.

O profeta Joel predisse um devastador ataque por uma horda de insetos, que desolaria o país, mencionando o *hha·síl* por último, como inseto que consome tudo o que os outros deixaram sobrar. (Jl 1:4) Mais tarde, o profeta fala do tempo em que haverá bênçãos e perdão. O invasor será rechaçado e se fará compensação pelo que o *hha·síl* e os outros membros da "grande força militar" de Jeová tiverem consumido. (Jl 2:25) Com respeito a tal praga de insetos divinamente enviada, inclusive o *hha·síl*, Salomão orou para que Jeová perdoasse ao seu povo, se este se arrependesse dos seus pecados. (1Rs 8:37-40; 2Cr 6:28-31) O *hha·síl* também constava na devastação que Jeová causou ao Egito durante a praga dos gafanhotos. — Sal 78:46.

No capítulo 33 de Isaías, o profeta faz menção dos aterrorizantes dias da agressão assíria. O exército do Rei Senaqueribe havia devastado cidades, e Isaías pede o favor de Deus, relembrando que Jeová já antes se levantara contra nações. Ele assegura ao povo que o Todo-Poderoso certamente golpeará os inimigos, obrigando-os a deixar para trás grande despojo, que será recolhido pelos israelitas. Assim como o *hha·síl* se espalhava pelo país, indo e vindo sem ser molestado, ajuntando o que estivesse em seu caminho, consumindo tudo — assim o povo de Deus ajuntaria os despojos do exército assírio. (Is 33:1-4) Esta seria uma bem marcante figura de linguagem num país que conhecia tal devastação por hordas de *hha·síl*.

BARBA. Os pelos que crescem no queixo e nas bochechas do homem, às vezes incluindo os que crescem sobre o lábio superior. Nas Escrituras Hebraicas, *za·qán* é a palavra para "barba", ao passo que *sa·fám*, relativo ao lábio, é traduzida de forma variada pelos tradutores por "barba", "bigode" e "lábio superior". Em alguns casos, a palavra *za·qán* não se refere à barba, mas ao "queixo". — Le 13:29, 30; 14:9.

Entre muitos povos antigos do Oriente, inclusive os israelitas, a barba era prezada como evidência de dignidade máscula. A lei de Deus dada a Israel proibia o corte das "madeixas laterais", os cabelos entre a orelha e o olho, e a extremidade da barba. (Le 19:27; 21:5) Isto se dava, sem dúvida, porque entre alguns pagãos isso era uma prática religiosa.

Durante extremo pesar, vergonha ou humilhação, o homem talvez arrancasse os pelos de sua barba ou deixasse descuidada a barba ou o bigode. (Esd 9:3) Pode ter sido a barba descuidada de Mefibosete, filho de Jonatã, que indicou a Davi que Mefibosete talvez estivesse falando a verdade ao dizer que seu servo Ziba o havia caluniado, e que Mefibosete estava realmente pranteando enquanto Davi era um refugiado com relação a Absalão, contrário ao que Ziba tinha relatado. (2Sa 16:3; 19:24-30) Rapar a barba ilustrava calamidade ou grande pranto devido à calamidade. — Is 7:20; 15:2; Je 48:37; Ez 5:1.

Depois da destruição de Jerusalém, em 607 AEC, homens procedentes de Siquém, Silo e Samaria expressaram sua aflição por rapar a barba, rasgar suas vestes e fazer cortes em si mesmos. Embora trouxessem ofertas à casa de Jeová, eram ofertas sem sangue, evidentemente para serem oferecidas no lugar onde antes havia o templo. (Je 41:5) Que as práticas desses homens não estavam plenamente em harmonia com a lei de Deus é demonstrado pelo fato de que fizeram cortes em si mesmos, uma prática estritamente proibida pela Lei. — Le 19:28; 21:5.

A importância da barba e de ela estar bem cuidada desempenhou um papel na atitude de Aquis, o rei de Gate, para com Davi, quando este disfarçou a sua sanidade por deixar a saliva escorrer sobre a barba. Isto serviu para ajudar a convencer o Rei Aquis que Davi era demente. (1Sa 21:13) Mais tarde, quando Hanum, o rei de Amom, grosseiramente insultou os embaixadores de Davi por cortar metade da barba deles, Davi compassivamente disse aos seus homens que ficassem em Jericó até que sua barba tivesse crescido abundantemente. Os amonitas sabiam que isso era um insulto significativo para Davi e que se tornaram malcheirosos aos olhos dele por causa deste incidente, e por isso se prepararam para a guerra. — 2Sa 10:4-6; 1Cr 19:1-6.

Era costumeiro os homens usarem barba, mesmo antes de ser feito o pacto da Lei. Ao passo que os hebreus não fizeram monumentos com figuras deles próprios, foram encontrados muitos

monumentos e inscrições, no Egito, na Mesopotâmia e em outras terras do Oriente Médio, em que os assírios, os babilônios e os cananeus são representados com barba. E mesmo algumas representações remontando até o terceiro milênio AEC mostram barbas de diversos estilos. Entre os povos supracitados, eram mormente os eunucos os representados sem barba. Contudo, fazer eunucos não era prática em Israel, visto que a Lei excluía os eunucos da congregação de Israel. — De 23:1.

Visto que a maioria dos semitas são retratados como usando barba, mesmo antes do tempo da Lei, seguir-se-ia logicamente que os homens fiéis da linhagem de Sem, que continuavam a falar a língua do Éden e que sem dúvida seguiam mais de perto os costumes originais do tempo de seu antepassado, Sem, usavam barba. Por conseguinte, existe boa razão para se crer que Noé, Enoque, Sete e Adão eram semelhantemente homens que usavam barba.

Heródoto (II, 36) diz que os egípcios rapavam tanto os pelos da face como os cabelos da cabeça. Para os homens, deixar crescer a barba ou o cabelo era sinal de pesar ou de desleixo. Por esta razão, José, ao ser tirado da prisão, barbeou-se antes de comparecer à presença de Faraó. (Gên 41:14) No entanto, os egípcios usavam barbas postiças, bem como perucas.

Usava Jesus barba enquanto estava na Terra? Certamente era um costume estritamente observado pelos judeus. Jesus, nascido judeu, "veio a estar debaixo de lei" e cumpriu a Lei. (Gál 4:4; Mt 5:17) Como todos os demais judeus, Jesus estava dedicado a Jeová Deus desde o nascimento, por motivo do pacto da Lei, e estava sob a obrigação de guardar toda a Lei, inclusive a proibição de rapar a extremidade da barba. Também, no tempo em que Jesus estava na terra, era costume romano não usar barba. Portanto, se Jesus não usasse barba, teria sido questionado quer como eunuco, quer como romano. Significativamente, uma profecia sobre o sofrimento de Jesus declara: "Dei as minhas costas aos que golpeavam e as minhas faces aos que arrancavam o cabelo." — Is 50:6.

BÁRBARO. A repetição de "*bar bar*" na palavra grega *bár·ba·ros* transmitia a ideia de fala gaguejada, tartamudeada ou ininteligível; por isso, o termo "bárbaro" era originalmente aplicado pelos gregos a um estrangeiro, especialmente a alguém que falasse uma língua diferente. Naquele tempo, este termo não indicava falta de civilização, de refinamento ou de boas maneiras, nem transmitia qualquer sentimento de desprezo hostil. "Bárbaro" simplesmente distinguia especialmente os não gregos dos gregos, assim como "gentio" divide os não judeus dos judeus. Esses não gregos não objetavam, nem se sentiam insultados por serem chamados de bárbaros. Alguns escritores judeus, inclusive Josefo, reconheciam ser chamados por esse termo (*Jewish Antiquities* [Antiguidades Judaicas], XIV, 187 [x, 1]; *Against Apion* [Contra Apião] I, 58 [11]); os romanos chamavam a si mesmos de bárbaros até adotarem a cultura grega. É nesta luz nada desfavorável, então, que Paulo, ao escrever aos romanos, usou uma expressão todo abrangente: "Tanto a gregos como a bárbaros." — Ro 1:14.

O principal fator que separava os gregos do mundo bárbaro era sua língua; por isso, o termo se referia especialmente aos que não falavam grego, como, por exemplo, os habitantes de Malta, que falavam uma língua não aparentada. Neste caso, a *Tradução do Novo Mundo* dá significado a *bár·ba·roi* ao traduzi-lo por "povo de língua estrangeira". (At 28:1, 2, 4) Escrevendo sobre o dom de línguas, Paulo duas vezes chama de *bár·ba·ros* ("estrangeiro") alguém que fala uma língua ininteligível. (1Co 14:11; veja também Col 3:11.) Similarmente, a *Septuaginta* grega usa *bár·ba·ros* no Salmo 113:1 (114:1 nas versões hebraicas e em português) e em Ezequiel 21:36 (21:31 em português).

Visto que os gregos achavam sua língua e sua cultura superiores a todas as demais, e devido às indignidades sofridas às mãos de seus inimigos, o termo "bárbaro" assumiu gradualmente a sua conotação depreciativa comum.

BARCO. Veja NAVIO.

BARCOS. Antepassado de alguns netineus que retornaram a Jerusalém junto com Zorobabel. — Esd 2:43, 53; Ne 7:46, 55.

BARIAS [Fugitivo; Foragido]. Descendente distante de Davi por meio de Salomão. — 1Cr 3:1, 10, 22.

BARJESUS [Filho de Jesus]. Certo judeu, de Pafos, na ilha de Chipre, no primeiro século EC, que era "feiticeiro, falso profeta". (At 13:6) Assumiu o nome ou título profissional de "Elimas", que significa "Feiticeiro". — Veja ELIMAS.

Parece que Barjesus ocupava a posição influente de mágico da corte e conselheiro de Sérgio Paulo, o procônsul romano de Pafos. Como "sacerdote" do culto da adivinhação, Barjesus era naturalmente contra o cristianismo, e, desejoso de proteger sua própria posição lucrativa, era inflexível na sua oposição à pregação de Paulo e Barnabé. Assim, quando Sérgio Paulo "buscava seriamente ouvir a palavra de Deus", Elimas "começou a opor-se a eles, buscando desviar da fé o procônsul". — At 13:7, 8.

Nisso, Paulo mirou o satânico feiticeiro nos olhos, e, "cheio de espírito santo", respondeu-lhe: "Ó ho-

mem cheio de toda sorte de fraude e de toda sorte de vilania, ó filho do Diabo, inimigo de tudo o que é justo, não cessarás de torcer os caminhos direitos de Jeová? Pois bem, eis que a mão de Jeová está sobre ti e ficarás cego, não vendo a luz do sol por um período de tempo." Instantaneamente, Barjesus foi afligido de cegueira. O procônsul, ao testemunhar este primeiro milagre registrado de Paulo, "ficou assombrado com o ensino de Jeová", e imediatamente aceitou a mensagem, e "tornou-se crente". — At 13:9-12.

BARNABÉ [Filho de Consolo]. Esta figura destacada do cristianismo do primeiro século nos é apresentada inicialmente nas Escrituras por Lucas, em Atos 4:34-36. Ali aprendemos que este homem devotado era levita e natural da ilha de Chipre, mas que, na época em que nos é apresentado, achava-se em Jerusalém. Dentre os muitos crentes que pouco depois de Pentecostes venderam seus campos e suas casas, e entregaram o valor recebido aos apóstolos para a promoção da obra cristã, este homem foi um dos mencionados nominalmente. Seu nome próprio era José, mas os apóstolos lhe deram o cognome de Barnabé, significando "Filho de Consolo". Esta prática, de dar cognome de acordo com as características da pessoa, não era incomum.

Ele era uma pessoa muito cordial e muito generosa, alguém que não hesitava em oferecer voluntariamente tanto a si mesmo como os seus bens materiais para promover os interesses do Reino. Ele de bom grado 'veio em auxílio' de seus irmãos (At 9:27), e, na presença de pessoas recém-interessadas, "alegrou-se e começou a encorajar todos a que continuassem no Senhor, tendo isso por objetivo do coração". Barnabé "era homem bom e cheio de espírito santo e de fé" (At 11:23, 24), profeta e instrutor em Antioquia. (At 13:1) Os apóstolos falaram de Barnabé como estando entre os seus "amados" "que entregaram as suas almas pelo nome de nosso Senhor Jesus Cristo". (At 15:25, 26) Embora não fosse um dos 12 apóstolos, era apropriadamente chamado de apóstolo (At 14:14), pois, deveras, era alguém 'enviado pelo espírito santo'. — At 13:4, 43.

A íntima associação que Barnabé tinha com Paulo, e que se estendeu por anos, teve início cerca de três anos depois da conversão de Paulo, quando ele desejou entrar em contato com a congregação em Jerusalém. Não se revela como Barnabé veio a conhecer Paulo. Mas foi Barnabé quem teve o privilégio de apresentar Paulo a Pedro e ao discípulo Tiago. — At 9:26, 27; Gál 1:18, 19.

No ínterim, certos judeus de língua grega, procedentes de Chipre e de Cirene, suscitaram grande interesse pelo cristianismo, em Antioquia, da Síria. Em resultado disso, o corpo governante em Jerusalém enviou Barnabé a Antioquia para incentivar e edificar ainda mais esses novos crentes. A escolha de Barnabé para tal trabalho foi uma boa escolha, visto que ele era cipriota de língua grega. Quando "uma multidão considerável foi acrescentada ao Senhor", em Antioquia, Barnabé apressou-se a ir até Tarso, e persuadiu Paulo a vir ajudá-lo no ministério. Por volta dessa época, o aviso divino duma vindoura fome fez com que os irmãos em Antioquia juntassem muitas provisões que, no devido tempo, foram enviadas à congregação de Jerusalém pelas mãos de Barnabé e de Paulo. — At 11:22-24, 27-30; 12:25.

Realizada esta subministração de socorros, os dois retornaram a Antioquia por volta de 47 EC, e dali partiram numa designação missionária sob a direção do espírito santo. Isto levou Barnabé e Paulo primeiro a Chipre, onde serviram de instrumento para levar a verdade de Deus ao procônsul Sérgio Paulo. Dali viajaram pelo interior da Ásia Menor. Às vezes foram severamente perseguidos por turbas. Certa vez, quando curaram um coxo em Listra, mal tinham conseguido conter "as multidões de lhes oferecerem sacrifícios" (pensando que Barnabé fosse o deus Zeus, e Paulo, aquele que "tomava a dianteira no falar", fosse Hermes, ou Mercúrio), quando os judeus "persuadiram as multidões, e apedrejaram Paulo e o arrastaram para fora da cidade". — At 13:1-12; 14:1-20.

Por volta de 49 EC, Barnabé e Paulo levaram a ardente questão da circuncisão dos não judeus ao corpo governante em Jerusalém, e, uma vez resolvida, logo retornaram a Antioquia, preparando-se para sua próxima viagem missionária. (At 15:2-36) No entanto, por não poderem chegar a um acordo quanto a levarem junto a João Marcos, cada um partiu para um território separado. Barnabé levou seu primo Marcos para Chipre, e Paulo levou Silas através dos distritos da Síria e da Cilícia. (At 15:37-41) Assim termina o registro feito sobre Barnabé nas Escrituras, exceto a breve menção dele em algumas das cartas de Paulo. — 1Co 9:6; Gál 2:1, 9, 13; Col 4:10.

BARRABÁS [Filho do Pai; possivelmente: Filho do Instrutor]. O criminoso encarcerado por roubo, sedição e homicídio, a quem Pilatos libertou em lugar de Jesus. Pilatos fez isso, "desejando satisfazer a multidão", que clamava pela libertação de Barrabás, por insistência dos principais sacerdotes e anciãos. — Mt 27:15-26; Mr 15:6-15; Lu 23:16-25; Jo 18:39, 40; At 3:14.

Este costume ímpar, de libertar um preso na Páscoa de cada ano, não tem nenhuma base nem precedente nas Escrituras Hebraicas, e não há nenhuma evidência extrabíblica dele como prática romana. Era evidentemente de origem judaica, porque Pilatos disse aos judeus: *"Tendes o costume* de

que eu vos livre um homem por ocasião da páscoa.” — Jo 18:39.

BARRACA. Um abrigo, semelhante a um teto, construído de ramos e folhas de árvores, às vezes possuindo um piso elevado de madeira; em hebraico, *suk·káh* (*sokh,* em La 2:6), e no grego, *ske·né.* (At 15:16) Na anual Festividade das Barracas, em Jerusalém, construíam-se barracas sobre os terraços, nos pátios, nas praças públicas, até mesmo na área do templo e junto às estradas próximas de Jerusalém. Ramos de choupos, de oliveiras e de árvores oleaginosas, bem como folhas de palmeira e da murta fragrante eram usadas nessa construção. Isto era para relembrar a Israel que Jeová o fizera morar em barracas quando o retirara do Egito. — Le 23:34, 40-43; Ne 8:15; veja FESTIVIDADE DAS BARRACAS.

Usavam-se também barracas para diversos fins práticos. Jacó fez barracas para abrigar sua manada, e deu a este lugar o nome de Sucote, que significa “Barracas”. (Gên 33:17) Barracas eram usadas por exércitos no campo, especialmente pelos oficiais. — 1Rs 20:12, 16.

Uma barraca ou cabana era com frequência construída num vinhedo ou no centro dum campo, de modo que o vigia pudesse abrigar-se do sol escaldante, ao manter-se de guarda contra ladrões ou animais. (Is 1:8) Ali, os ceifeiros saboreavam suas refeições do meio-dia à sombra, e poupavam tempo, que gastariam se se ausentassem do campo. Espessas camadas de folhas entrelaçadas guardavam da chuva os que estivessem embaixo delas. (Is 4:6) Jonas fez para si uma barraca assim, a fim de proteger-se do sol, ao esperar para ver o que aconteceria com Nínive, contra a qual havia profetizado. — Jon 4:5.

Usos Figurativos. Isaías ilustra a condição desolada de Jerusalém aos olhos de Jeová, assemelhando-a a uma barraca num vinhedo, em contraste com uma cidade populosa, bem edificada. (Is 1:8) Jeová se representa como morando numa barraca de nuvens, quando desce temporariamente do céu para a terra. Ali a majestosa onipotência se oculta, e dali provêm os estrondos do trovão. (Sal 18:9, 11; 2Sa 22:10, 12; Jó 36:29) Davi assemelha o lugar de esconderijo dos que confiam em Jeová à “barraca” de Jeová. — Sal 31:20.

Amós se refere à reconstrução da “barraca de Davi, que está caída”. (Am 9:11) Jeová prometeu a Davi que o reino deste ficaria firme por tempo indefinido. A respeito da derrubada do reino de Judá, e de seu último rei, Zedequias, da linhagem de Davi, Ezequiel foi inspirado a profetizar: “Uma ruína, uma ruína, uma ruína a farei. Também, quanto a esta, certamente não virá a ser de ninguém, até que venha aquele que tem o direito legal, e a ele é que terei de dá-lo.” (Ez 21:27) Desse tempo em diante, nenhum rei da linhagem de Davi ocupou o “trono de Jeová” em Jerusalém. (1Cr 29:23) Mas Pedro, no dia de Pentecostes, de 33 EC, indicou que Jesus Cristo era da linhagem de Davi e era aquele a respeito de quem Deus realmente falou como sendo o Rei permanente. Pedro informou aos judeus, ajuntados ali em Jerusalém, que, no tempo deles, Jeová ressuscitara Jesus e o fizera tanto Senhor como Cristo. (At 2:29-36) Mais tarde, o discípulo Tiago aplicou a profecia de Amós como se cumprindo no ajuntamento dos discípulos de Cristo (os herdeiros do Reino), tanto dentre os judeus como dentre as nações gentias. — At 15:14-18; Ro 8:17.

BARRACAS, FESTIVIDADE DAS. Veja FESTIVIDADE DAS BARRACAS.

BARRELA. Veja LAVADEIRO.

BARRO. Material terroso, natural, de fina granulação, macio e maleável quando úmido, mas duro quando seco, especialmente quando secado ao fogo. Compõe-se mormente de hidrossilicatos de alumínio. Usa-se a palavra hebraica *hhó·mer* para indicar o “barro” de oleiro (Is 41:25), o “barro” debaixo dum selo (Jó 38:14), o “barro” das ruas (Is 10:6), a “argamassa” entre tijolos (Gên 11:3), e, em sentido metafórico, o homem como “barro” nas mãos do seu Formador, Jeová Deus (Is 45:9; compare isso com Jó 10:9). Nas Escrituras Gregas Cristãs, *pe·lós* indica o “barro” de oleiro (Ro 9:21) e o “barro” úmido que Jesus usou para curar um cego (Jo 9:6, 11, 14, 15; veja também CEGUEIRA), ao passo que *ke·ra·mi·kós* descreve vasos feitos de “barro” de oleiro. — Re 2:27.

Nas terras baixas de Israel há abundância de barro, ou argila, e nos tempos bíblicos este era usado para a fabricação de vasos e de tijolos. (Je 18:4, 6; Êx 1:14; Na 3:14; veja OLEIRO.) Por aceitar impressões quando úmido e retê-las quando seco, era útil para a fabricação de tabuinhas de barro e para impressões de selos em documentos e cartas. Empregava-se o barro para selar vasos de barro usados para vinho ou para salvaguardar valiosos registros, tais como a escritura da propriedade de Jeremias. (Je 32:14) A preservação dos Rolos do Mar Morto se deve em grande parte aos jarros de barro nos quais foram encontrados.

Alude-se à natureza terrosa do barro em expressões tais como “o barro das ruas”, ‘o homem é feito de barro’, ou o homem ‘feito para descer ao barro’. (Jó 10:9; 30:19; 33:6; Is 10:6) Outro significado metafórico relacionado com a declaração de que o homem é feito de barro é o fato de Jeová ser o Oleiro.

(Is 29:16; 45:9; 64:8; Ro 9:21) O barro, mesmo quando bem cozido, não é um material forte, e uma mistura de ferro e argila é imprestável. (Da 2:33-35, 41-43, 45) O barro oferece pouca ou nenhuma proteção. (Jó 4:19; 13:12; Is 41:25) Por ser um item muito comum, seu valor comercial é bastante insignificante. — Jó 27:16.

BARSABÁS. Este talvez tenha sido um nome de família ou apenas um nome adicional dado a duas pessoas: *José*, cognominado Justo, que foi o candidato rejeitado à vaga de apóstolo deixada por Judas Iscariotes; e *Judas*, que acompanhou Paulo, Barnabé e Silas de Jerusalém a Antioquia, por volta de 49 EC. Não há nenhuma evidência de que os dois homens fossem irmãos. — At 1:23; 15:22; veja JOSÉ N.º 11; JUDAS N.º 7.

BARTIMEU [Filho de Timeu (Honrado)]. Um mendigo cego, cuja visão foi restaurada por Jesus. Bartimeu e um companheiro não identificado estavam sentados fora de Jericó quando Jesus e uma multidão passaram. Bartimeu indagou a razão de toda aquela excitação, e, quando informado, começou a gritar: "Filho de Davi, Jesus, tem misericórdia de mim!" Outros mandaram severamente que se calasse, mas ele foi ainda mais persistente. Quando Jesus o chamou, ele lançou de si sua roupa exterior, correu até o Amo, e suplicou-lhe para recuperar a visão. Jesus, discernindo a fé desse homem, e, penalizado, curou Bartimeu, que então o seguiu, glorificando a Deus. — Mr 10:46-52; Mt 20:29-34; Lu 18:35-43.

Ao relatar esse evento, Marcos e Mateus dizem que ocorreu quando Jesus 'saía de Jericó', mas Lucas diz que se deu quando 'chegava perto de Jericó'. (Mt 20:29; Mr 10:46; Lu 18:35) Alguns têm dito que isto se refere a dois incidentes distintos. Sobre isso, Joseph P. Free escreve: "A arqueologia, contudo, lançou luz adicional sobre esta aparente discrepância. Em princípios do século vinte A.D., Ernest Sellin, da Sociedade Oriental Alemã (1907-1909), fez escavações em Jericó. As escavações mostraram que a Jericó do tempo de Jesus era uma cidade dupla . . . A antiga cidade judaica ficava a cerca de uma milha da cidade romana. À luz desta evidência, é possível que Mateus falasse da cidade judaica, da qual Cristo tinha saído, ao passo que Lucas falava da romana, à qual Cristo ainda não havia chegado. Assim, a caminho da cidade velha para a nova, Cristo encontrou e curou o cego Bartimeu." — *Archaeology and Bible History* (A Arqueologia e a História Bíblica), 1964, p. 295.

BARTOLOMEU [Filho de Tolmai]. Um dos 12 apóstolos de Jesus, em geral considerado ser Natanael. Uma comparação dos relatos evangélicos mostra que Mateus e Lucas associam Bartolomeu com Filipe, do mesmo modo que João associa o nome Natanael com Filipe. (Mt 10:3; Lu 6:14; Jo 1:45, 46) Para obter mais pormenores sobre a atividade deste apóstolo, veja NATANAEL.

BARUMITA [De (Pertencente a) Baurim]. Natural e habitante da aldeia de Baurim. Asmavete, um dos poderosos de Davi, era deste lugar e é tanto chamado de "o baarumite" (em hebraico) em 1 Crônicas 11:33, como de "o barumita" em 2 Samuel 23:31. Simei, que vituperou o fugitivo Rei Davi, também era barumita. — 2Sa 19:16; 1Rs 2:8; veja BAURIM.

BARUQUE [Abençoado].

1. O secretário-escriba de Jeremias. Baruque era filho de Nerias e irmão de Seraías, oficial intendente de Zedequias, que leu o rolo de Jeremias, à beira do Eufrates. — Je 32:12; 51:59-64.

No quarto ano do Rei Jeoiaquim, 625 AEC, Baruque começou a escrever num rolo a mensagem profética da condenação de Jerusalém, ditada por Jeremias. Em fins do outono setentrional do ano seguinte, 624 AEC, Baruque leu o rolo em voz alta, "aos ouvidos de todo o povo", na entrada da casa de Jeová. Foi então convocado para lê-lo perante uma assembleia dos príncipes, os quais, agitados pelo que ouviram e temendo as consequências quando essa palavra chegasse aos ouvidos do rei, instaram com Baruque e com Jeremias para que se escondessem. Jeoiaquim, ao ouvir a denúncia, queimou o rolo, pedaço por pedaço, e ordenou que Baruque e Jeremias fossem trazidos à sua presença, "mas Jeová os manteve escondidos". Baruque escreveu então outro rolo, ditado por Jeremias, semelhante ao primeiro, mas contendo "muitas outras palavras" da boca de Jeová. — Je 36:1-32.

Dezesseis anos depois, no décimo ano de Zedequias, apenas alguns meses antes de Jerusalém ser saqueada, Baruque pegou as escrituras do terreno que Jeremias comprara de um primo e as colocou num vaso de barro, para serem preservadas e guardadas em segurança. — Je 32:1, 9-16.

Em certo ponto, durante a escrita do primeiro rolo, quando Baruque se queixou da sua fadiga, Jeová o avisou: 'Não continues a procurar grandes coisas para ti mesmo.' Todavia, por causa da sua fidelidade, foi-lhe prometida a preservação e a segurança "em todos os lugares aos quais fores", não só durante o terrível sítio de Jerusalém, mas também depois disso, quando a populaça rebelde obrigou tanto a ele como a Jeremias a descer ao Egito com ela. — Je 45:1-5; 43:4-7.

2. Filho de Zabai; Baruque "trabalhou com fervor" em ajudar a Neemias a reconstruir as muralhas de Jerusalém. (Ne 3:20) Possivelmente o mesmo que o N.º 3.

3. Um sacerdote cujo descendente, se não ele mesmo, atestou o "arranjo fidedigno" de Neemias. (Ne 9:38; 10:1, 6, 8) Se o próprio Baruque fez a selagem deste acordo, ele talvez seja o mesmo que o N.º 2.

4. Pai ou antepassado de Maaseias, que viveu em Jerusalém no tempo de Neemias. Descendente de Judá. — Ne 11:4-6.

BARZILAI [De Ferro].

1. Meolatita cujo filho Adriel casou-se com a filha de Saul, Merabe. — 1Sa 18:19; 2Sa 21:8.

2. Um rico gileadita, 'homem muito grande', da cidade de Rogelim. Barzilai era um dos três que ajudaram Davi e seu exército com suprimentos de alimentos e camas durante a rebelião de Absalão. (2Sa 17:27-29) Quando Davi retornou a Jerusalém, Barzilai escoltou o grupo até o Jordão, mas, por causa da sua idade ("tenho hoje oitenta anos de idade"), recusou a oferta de Davi, de se tornar parte da corte real, enviando em seu lugar Quimão. Na despedida, Davi o beijou e abençoou. (2Sa 19:31-40) Pouco antes de morrer, Davi lembrou-se de Barzilai e solicitou a Salomão que mostrasse bondade para com os filhos dele por providenciar que 'estivessem entre os que comiam à sua mesa'. — 1Rs 2:7.

3. Sacerdote que se casou com uma filha de Barzilai, o gileadita (mui provavelmente o N.º 2) e adotou o nome de seu sogro. Os descendentes dele, ao retornarem do exílio babilônico, não conseguiram encontrar seu registro nos arquivos genealógicos e assim ficaram desqualificados para o sacerdócio. — Esd 2:61, 62; Ne 7:63, 64.

BASÃ [possivelmente: Planície Fértil (Sem Pedras)]. Uma grande região ao L do mar da Galileia. As fronteiras gerais de Basã eram o monte Hermom ao N, a região montanhosa do monte Haurã (Jebel ed Druz) ao L, Gileade ao S, e os morros que beiravam a margem oriental do mar da Galileia ao O. — De 3:3-14; Jos 12:4, 5.

Basã estava situada principalmente num elevado planalto, tendo uma altitude média de cerca de 600 m. O terreno geralmente é plano, embora contenha algumas serras, e é de origem vulcânica, com muitas rochas de basalto negro, duro, que propiciam boa retenção da umidade. O solo é uma mistura de tufo e de terra roxa. A água e a neve derretida fluindo do monte Hermom ajudavam a transformar toda a região numa excelente área agrícola. A grande fertilidade desta planície tornava esta região um rico celeiro e fornecia excelentes pastos. Isto, por sua vez, contribuía para a produção de esplêndidas raças de gado bovino e ovino. Os novilhos de Basã e seus carneiros eram temas de cânticos e de poesias, e símbolos de riqueza, força e prosperidade. — De 32:14; Ez 39:18; Sal 22:12.

As planícies de Basã parecem ter sido, na maior parte, desprovidas de árvores, mas as serras estavam cheias de florestas e continham árvores maciças, provavelmente carvalhos (que ainda hoje podem ser encontrados nessa área). Na profecia, essas árvores são usadas como símbolos de grande imponência. (Is 2:13; Za 11:1, 2) Ezequiel 27:5, 6, indica que os construtores fenícios de navios, de Tiro, usavam os juníperos de Senir como pranchas e os altos cedros do Líbano para seus mastros, mas faziam seus poderosos remos das árvores maciças de Basã.

A fertilidade e a produtividade de Basã, sem dúvida, são o motivo da sua associação com outras regiões produtivas, tais como o Carmelo e o Líbano. (Je 50:19; Is 33:9) Jeremias relaciona as alturas de Basã com o Líbano, como ponto de observação do qual se podia ver a calamidade que havia de sobrevir à terra dos israelitas por terem abandonado a Jeová. (Je 22:20) A menção do "monte de Deus" e do "monte de picos" de Basã, no Salmo 68:15, 16, talvez se refira à região montanhosa do monte Haurã (Jebel ed Druz). Zalmom (mencionado no Sal 68:14) talvez fosse o pico mais alto dela.

Pelo visto, a região de Basã entra no registro bíblico primeiro em Gênesis 14:5, na referência aos refains (gigantes) em Asterote-Carnaim, os quais foram derrotados pelos reis invasores do tempo de Abraão (antes de 1933 AEC). No tempo da invasão israelita (c. 1473 AEC), Ogue, o rei de Basã, e último remanescente dos homens gigantescos daquela região, foi derrotado e morto, e a terra foi ocupada por Israel. (Núm 21:33-35; De 3:1-3, 11; Jos 13:12) A tribo de Manassés recebeu Basã por herança, embora pareça que mais tarde uma parte da tribo de Gade estava morando na parte sul. — Jos 13:29-31; 17:1, 5; 1Cr 5:11, 16, 23.

As principais cidades de Basã eram: Astarote (cidade de Ogue, e, mais tarde, uma cidade levita), Edrei (a cidade fronteiriça onde Israel derrotou Ogue), Golã (que também se tornou uma cidade levita e uma das três cidades de refúgio a L do Jordão) e Salecá. (De 4:41-43; Jos 9:10; 12:4, 5; 20:8, 9; 1Cr 6:64, 71) Somente na região de Argobe havia 60 cidades muradas, e ruínas de antigas cidadezinhas ainda pontilham hoje toda aquela área. — De 3:3-5; veja ARGOBE N.º 2.

Durante o reinado de Salomão, um dos 12 distritos intendentes colocados sob prepostos e designados para prover alimentos para as mesas régias incluía Basã. — 1Rs 4:7, 13.

Na região ao L do Jordão, a principal rota de N a S, chamada de "estrada real", atravessava Basã na

cidade de Astarote, e este fato, junto com a grande fertilidade de Basã e a proximidade de Damasco, tornavam a região o alvo de conquistas militares. O Rei Hazael, de Damasco, capturou Basã durante o reinado de Jeú (c. 904-877 AEC), mas foi evidentemente recuperado no reinado de Jeoás (2Rs 10:32, 33; 13:25), ou pelo menos no tempo de Jeroboão II (c. 844-804 AEC). (2Rs 14:25) Tiglate-Pileser III, da Assíria, tomou toda a região no reinado de Peca (c. 778-759 AEC). — 2Rs 15:29; 1Cr 5:26.

Nos tempos pós-exílicos, Basã ficou sob controle grego, e, mais tarde, tornou-se um dos principais celeiros de trigo do Império Romano. Foi dividido em quatro distritos, e, com exceção do distrito NE, chamado Traconítis, esses distritos preservavam, até certo ponto, os nomes originais da região: o distrito de Gaulanítis, ao O, derivou seu nome de Golã; Auranítis, ao S, de Haurã; e a Bataneia central, de Basã. Além de uma referência a Traconítis (Lu 3:1), Basã não é mencionada nas Escrituras Gregas Cristãs. — Veja HAURÃ.

BASEMATE [Perfumada; Óleo de Bálsamo; Condimentada].

1. Uma esposa de Esaú. Ela era filha de Elom, o hitita, portanto, era ou a própria Ada ou a irmã dela. Basemate era "uma fonte de amargura" para Isaque e Rebeca. — Gên 26:34, 35; 27:46; 28:8; 36:2.

2. Outra esposa de Esaú, possivelmente a mesma que Maalate. Ela era filha de Ismael, filho de Abraão, e irmã de Nebaiote, sendo, portanto, prima em primeiro grau de Esaú. Esaú tomou-a por esposa depois de ver o grande desagrado do seu pai com as suas esposas cananeias. Ela lhe deu por filho Reuel. — Gên 28:8, 9; 36:3, 4, 10.

3. Uma filha de Salomão e esposa de Aimaás, um dos prepostos de alimentação de Salomão. — 1Rs 4:7, 15.

BASLUTE, BASLITE. Chefe de família, cujos descendentes estavam entre os netineus que retornaram a Jerusalém junto com Zorobabel, em 537 AEC. — Esd 2:1, 2, 52; Ne 7:54.

BASTÃO. Veja COMANDANTE, BASTÃO DE; VARA, BASTÃO.

BATEDORES. Veja CORREDORES (BATEDORES).

BATER. Veja ESPANCAMENTO.

BATE-RABIM [Filha dos Muitos]. No Cântico de Salomão, os olhos da donzela sulamita são assemelhados às "lagoas de Hésbon, junto ao portão de Bate-Rabim". (Cân 7:4) Hésbon era uma cidade no território de Gade, mas foi designada aos levitas. (Jos 21:38, 39) Ao passo que alguns creem que Bate-Rabim seja o nome dum portão de Hésbon, que dava para a cidade de Rabá (a moderna ʽAmman) ao NE, outros sugerem que Bate-Rabim (que significa "Filha dos Muitos") é usado figuradamente para significar a própria cidade populosa de Hésbon, e que o portão é assim chamado por causa das muitas pessoas que passavam por ele, entrando e saindo da cidade, ou reuniam-se junto ao portão para assembleias. Ao redor das atuais ruínas da cidade ainda resta evidência de antigos tanques, bem como dum grande reservatório. A descrição poética fornece um quadro apropriado da beleza límpida e serena vista nos olhos brilhantes da sulamita, o portão da cidade talvez representando a testa.

BATE-SEBA [Filha de Abundância; possivelmente: Filha [Nascida em] o Sétimo [Dia]]. Filha de Elião (Amiel, 1Cr 3:5); possivelmente neta de Aitofel. (2Sa 11:3; 23:34) Primeiro, esposa de Urias, o hitita, um dos poderosos de Davi; depois casada com Davi, após estar envolvida num dos episódios mais negros da vida de Davi. — 2Sa 23:39.

Em fins de um dia primaveril, Bate-Seba banhava-se, quando um vizinho, o Rei Davi, do terraço de seu palácio, avistou esta linda mulher, descrita como tendo "aparência muito boa". Ao saber que o marido dela estava longe, na guerra, o rei apaixonado mandou que trouxessem Bate-Seba ao palácio, onde teve relações sexuais com ela. "Mais tarde ela voltou para a sua casa", e, depois de algum tempo, informou Davi que ela estava grávida. Nisso, Davi maquinou fazer com que Urias dormisse com sua esposa, para encobrir o adultério, mas, quando esta trama falhou, o rei fez com que Urias fosse morto em batalha. Assim que passou o período de luto dela, Bate-Seba tornou-se esposa de Davi e teve o filho. — 2Sa 11:1-27.

"Mas a coisa . . . parecia má aos olhos de Jeová." Seu profeta Natã censurou o rei por meio de uma ilustração, em que ele apresentou Bate-Seba como a 'única cordeira' do homem pobre, Urias, que o rico, Davi, tomou para servir a um visitante. Com grande pesar, Davi se arrependeu (Sal 51), mas o filho adulterino, que permanece sem nome, morreu. (Veja DAVI.) Anos depois, sobreveio a Davi uma aflição adicional devido ao seu pecado, suas próprias concubinas sendo violadas por seu filho Absalão. — 2Sa 11:27-12:23; 16:21, 22.

Bate-Seba derivou conforto de seu marido arrependido, dirigiu-se repetidas vezes a ele como "meu senhor", como Sara fizera com seu marido (1Rs 1:15-21; 1Pe 3:6), e, com o tempo, deu-lhe um filho chamado Salomão, a quem Jeová amou e abençoou. (2Sa 12:24, 25) Ela também teve outros três filhos, Simeia, Sobabe e Natã, este último sendo antepassado da mãe de Jesus, Maria. Visto que José descendia de Salomão, os antepassados de

ambos os pais terrestres de Jesus descendiam de Bate-Seba, bem como de Davi. — 1Cr 3:5; Mt 1:6, 16; Lu 3:23, 31.

Bate-Seba aparece novamente no relato perto do fim do reinado de 40 anos de Davi. Davi lhe jurara: "Salomão, teu filho, é quem se tornará rei depois de mim." Assim, quando Adonias, meio-irmão mais velho de Salomão, tentou usurpar o trono, pouco antes da morte de Davi, Bate-Seba, por sugestão do profeta Natã, lembrou a Davi o seu juramento. Imediatamente, Davi entronizou Salomão, e Bate-Seba tornou-se assim a rainha-mãe. — 1Rs 1:5-37.

Depois de o trono de Salomão ter sido firmemente estabelecido, Bate-Seba compareceu perante ele como influente intermediária, fazendo uma solicitação a favor de Adonias. Salomão "se levantou imediatamente para ir ao encontro dela e curvou-se", e ordenou que se colocasse um trono para sua mãe, "para que se sentasse à sua direita". Todavia, a solicitação dela só revelou o fingimento de Adonias, de modo que Salomão mandou matá-lo. — 1Rs 2:13-25.

BATISMO. A palavra grega *bá·pti·sma* refere-se ao processo de imersão, incluindo a submersão e a emersão; deriva do verbo *bá·pto,* que significa "mergulhar". (Jo 13:26) Na Bíblia, "batizar" é o mesmo que "imergir". Em ilustração disto, *The Holy Bible, An Improved Edition* (A Bíblia Sagrada, Edição Aprimorada), traduz Romanos 6:3, 4 como segue: "Ou, sois ignorantes de que todos nós, que fomos batizados (imersos) em Cristo Jesus, fomos batizados (imersos) em sua morte? Por conseguinte, fomos sepultados junto com ele mediante nosso batismo (imersão) em sua morte." (Veja também *Ro; ED; PIB,* margem.) A *Septuaginta* grega usa uma forma da mesma palavra para "mergulhar", em Êxodo 12:22 e Levítico 4:6. (Veja *NM* ns.) Quando alguém é imerso em água, é temporariamente "sepultado", ficando fora da vista, e então é erguido.

Consideraremos quatro aspectos diferentes do batismo, junto com questões relacionadas: (1) O batismo de João, (2) o batismo em água de Jesus e de seus seguidores, (3) o batismo em Cristo Jesus e na sua morte, (4) o batismo com fogo.

O Batismo de João. O primeiro humano autorizado por Deus a realizar o batismo em água foi João, filho de Zacarias e de Elisabete. (Lu 1:5-7, 57) O próprio fato de que era conhecido como "João Batista" ou "o batizador" (Mt 3:1; Mr 1:4) dá a entender que o batismo ou imersão em água veio à atenção do povo especialmente por meio de João, e as Escrituras provam que seu ministério e seu batismo provinham de Deus; não se originavam de João. Suas obras foram preditas pelo anjo Gabriel como procedentes de Deus (Lu 1:13-17), e Zacarias profetizou pelo espírito santo que João seria um profeta do Altíssimo, para aprontar os caminhos de Jeová. (Lu 1:68-79) Jesus confirmou que o ministério e o batismo de João procediam de Deus. (Lu 7:26-28) O discípulo Lucas registra que "veio a declaração de Deus a João, filho de Zacarias, no ermo. Ele percorreu assim . . . pregando o batismo". (Lu 3:2, 3) O apóstolo João declara sobre ele: "Surgiu um homem enviado como representante de Deus: seu nome era João." — Jo 1:6.

Entendimento adicional do significado do batismo de João é obtido pela comparação de diversas traduções de Lucas 3:3. João veio "pregando o batismo em símbolo de arrependimento para o perdão de pecados" (*NM*); "batismo condicionado ao arrependimento" (*CB*); "batismo de arrependimento para a remissão dos pecados" (*PIB*); "batismo em sinal de arrependimento, para o perdão de pecados" (*NE*); "arrependam-se dos seus pecados e sejam batizados, que Deus os perdoará" (*BLH*). Essas traduções tornam claro que o batismo não lavava os pecados das pessoas, mas que o arrependimento e a mudança do modo de agir o fazia, e que o batismo era símbolo disso.

O batismo realizado por João, por conseguinte, não era uma purificação especial procedente de Deus mediante seu servo João, e sim uma demonstração pública e um símbolo do arrependimento da pessoa quanto a seus pecados contra a Lei, que devia levá-la a Cristo. (Gál 3:24) João, destarte, preparou um povo para 'ver o meio salvador de Deus'. (Lu 3:6) Sua obra serviu para "aprontar para Jeová um povo preparado". (Lu 1:16, 17) Tal obra tinha sido profetizada por Isaías e por Malaquias. — Is 40:3-5; Mal 4:5, 6.

Alguns peritos procuram ver uma antecipação do batismo de João e do batismo cristão nas antigas cerimônias de purificação sob a Lei (Êx 29:4; Le 8:6; 14:8, 31, 32; He 9:10, n.) ou em atos individuais. (Gên 35:2; Êx 19:10) Mas estes casos não têm nenhuma analogia com o verdadeiro significado do batismo. Eram lavagens para limpeza cerimonial. Apenas em um caso havia algo parecido a mergulhar o corpo completamente debaixo de água. Era o caso de Naamã, o leproso, e a imersão em água foi feita *sete* vezes. (2Rs 5:14) Isto não o introduziu numa relação especial com Deus, mas apenas o curou da lepra. Além disso, biblicamente, os prosélitos eram circuncidados, não batizados. Para alguém participar da Páscoa ou empenhar-se na adoração junto ao santuário, ele tinha de estar circuncidado. — Êx 12:43-49.

Tampouco há qualquer base para a asserção feita por alguns de que o batismo de João foi provavelmente copiado da seita judaica dos essênios ou dos fariseus. Ambas estas seitas tinham muitos requisitos de abluções a serem realizadas frequente-

mente. Mas Jesus mostrou que esses eram meros mandamentos de homens, que violavam os mandamentos de Deus pela sua tradição. (Mr 7:1-9; Lu 11:38-42) João batizava em água porque, conforme disse, fora enviado por Deus para batizar em água. (Jo 1:33) Não fora enviado pelos essênios, nem pelos fariseus. Não tinha a comissão de fazer prosélitos judaicos, mas devia batizar aqueles que já eram membros da congregação judaica. — Lu 1:16.

João sabia que suas obras eram meramente uma preparação do caminho diante do Filho e Messias de Deus, e dariam lugar ao ministério maior Desse. A razão do batismo de João era que o Messias fosse tornado manifesto a Israel. (Jo 1:31) De acordo com João 3:26-30, o ministério do Messias aumentaria, mas o ministério de João devia decrescer. Aqueles que foram batizados pelos discípulos de Jesus, durante o ministério terrestre de Jesus, e que, portanto, também se tornaram discípulos de Jesus, foram batizados em símbolo do arrependimento, na maneira do batismo de João. — Jo 3:25, 26; 4:1, 2.

O Batismo em Água de Jesus. O batismo do próprio Jesus, segundo realizado por João, tinha necessariamente de ter um significado e um propósito bem diferentes do batismo de João, visto que Jesus "não cometeu pecado, nem se achou engano na sua boca". (1Pe 2:22) Assim, não podia submeter-se a um ato que simbolizasse o arrependimento. Sem dúvida, foi por este motivo que João objetou a batizar Jesus. Mas Jesus disse: "Deixa por agora, pois assim é apropriado que executemos tudo o que é justo." — Mt 3:13-15.

Lucas declara que Jesus estava orando por ocasião do seu batismo. (Lu 3:21) Ademais, o escritor da carta aos hebreus diz que, quando Jesus Cristo 'entrou no mundo' (isto é, não quando ele nasceu e não podia ler nem dizer essas palavras, mas quando se apresentou para o batismo e iniciou seu ministério), ele disse, de acordo com o Salmo 40:6-8 (*LXX*): "Sacrifício e oferta não quiseste, porém, preparaste-me um corpo. . . . Eis aqui vim (no rolo do livro está escrito a meu respeito) para fazer a tua vontade, ó Deus." (He 10:5-9) Jesus era por nascença membro da nação judaica, nação esta que estava num pacto nacional com Deus, a saber, o pacto da Lei. (Êx 19:5-8; Gál 4:4) Assim, Jesus, por este motivo, já se achava numa relação pactuada com Jeová Deus quando se apresentou a João para o batismo. Jesus fazia ali algo além do exigido dele sob a Lei. Apresentava-se a seu Pai, Jeová, para fazer a "vontade" Deste com referência à oferta de seu próprio corpo 'preparado' e com respeito a acabar com os sacrifícios animais que eram oferecidos segundo a Lei. O apóstolo Paulo comenta: "Pela dita 'vontade' é que temos sido santificados por intermédio da oferta do corpo de Jesus Cristo, uma vez para sempre." (He 10:10) A vontade do Pai para Jesus envolvia também atividade em conexão com o Reino, e Jesus apresentou-se igualmente para este serviço. (Lu 4:43; 17:20, 21) Jeová aceitou e reconheceu esta apresentação de seu Filho, ungindo-o com espírito santo e dizendo: "Tu és meu Filho, o amado; eu te tenho aprovado." — Mr 1:9-11; Lu 3:21-23; Mt 3:13-17.

O Batismo em Água dos Seguidores de Jesus. O batismo de João havia de ser substituído pelo batismo ordenado por Jesus: "Fazei discípulos de pessoas de todas as nações, batizando-as em o nome do Pai, e do Filho, e do espírito santo." (Mt 28:19) Este era o único batismo em água que tinha a aprovação de Deus a partir de Pentecostes de 33 EC. Alguns anos depois de 33 EC, Apolo, homem zeloso, ensinava corretamente sobre Jesus, mas só tinha entendimento do batismo de João. Ele teve de ser corrigido neste assunto, assim como os discípulos que Paulo encontrou em Éfeso. Estes homens em Éfeso tinham recebido o batismo de João, mas, evidentemente, depois que sua realização não era mais válida, visto que a visita de Paulo a Éfeso se dera cerca de vinte anos depois da terminação do pacto da Lei. Foram então batizados corretamente em nome de Jesus, e receberam espírito santo. — At 18:24-26; 19:1-7.

Que o batismo cristão exigia entendimento da Palavra de Deus e uma decisão inteligente de se apresentar para fazer a vontade revelada de Deus tornou-se evidente quando, em Pentecostes de 33 EC, os judeus e prosélitos ali reunidos, que já tinham conhecimento das Escrituras Hebraicas, ouviram Pedro falar sobre Jesus, o Messias, o que resultou em que 3.000 "abraçaram de coração a sua palavra" e "foram batizados". (At 2:41; 3:19-4:4; 10:34-38) Aqueles em Samaria primeiro creram na pregação das boas novas por Filipe e então foram batizados. (At 8:12) O eunuco etíope, devotado prosélito judeu que, como tal, também tinha conhecimento de Jeová e das Escrituras Hebraicas, primeiro ouviu a explanação do cumprimento destas escrituras em Cristo, aceitou-a, e então quis ser batizado. (At 8:34-36) Pedro explicou a Cornélio que "o homem que o teme [a Deus] e que faz a justiça lhe é aceitável" (At 10:35), e que todo aquele que exerce fé em Jesus Cristo obtém o perdão de pecados por meio de seu nome. (At 10:43; 11:18) Tudo isto está em harmonia com a ordem de Jesus de 'fazer discípulos, ensinando-os a observar todas as coisas que ordenei'. Aqueles que aceitam o ensino e se tornam discípulos apropriadamente são batizados. — Mt 28:19, 20; At 1:8.

Em Pentecostes, judeus que tinham responsabilidade comunal pela morte de Jesus, e que, sem dúvida, conheciam o batismo de João, ficaram "compungidos no coração" pela pregação de Pedro, e

perguntaram: "Irmãos, o que havemos de fazer?" Pedro respondeu: "Arrependei-vos, e cada um de vós seja batizado no nome de Jesus Cristo, para o perdão de vossos pecados, e recebereis a dádiva gratuita do espírito santo." (At 2:37, 38) Observe que Pedro indicou-lhes algo novo, que não era o arrependimento e o batismo com o batismo de João, mas sim o arrependimento e o batismo *no nome de Jesus Cristo*, que era necessário para o perdão dos pecados. Ele não disse que o próprio batismo lavava os pecados. Pedro sabia que "o sangue de Jesus, . . . Filho [de Deus], purifica-nos de todo o pecado". (1Jo 1:7) Mais tarde, depois de falar sobre Jesus como "o Agente Principal da vida", Pedro disse aos judeus no templo: "Arrependei-vos, portanto, e dai meia-volta, a fim de que os vossos pecados sejam apagados, para que venham épocas de refrigério da parte da pessoa de Jeová." (At 3:15, 19) Aqui, ele lhes ensinou que o arrependimento quanto à sua má ação contra Cristo, e 'dar meia-volta' para reconhecer a ele, era o que trazia o perdão de pecados; não mencionou, neste ponto, o batismo.

Quanto aos judeus, o pacto da Lei foi abolido à base da morte de Cristo na estaca de tortura (Col 2:14), e o novo pacto entrou em operação em Pentecostes de 33 EC. (Veja At 2:4; He 2:3, 4.) Todavia, Deus estendeu favor especial aos judeus por cerca de três anos e meio mais. Durante este tempo, os discípulos de Jesus limitaram sua pregação aos judeus, aos prosélitos judeus e aos samaritanos. Mas por volta de 36 EC, Deus orientou Pedro a dirigir-se à casa do gentio Cornélio, um oficial de exército, romano, e, por derramar Seu espírito santo sobre Cornélio e sua casa, mostrou a Pedro que os gentios podiam então ser aceitos para o batismo em água. (At 10:34, 35, 44-48) Visto que Deus não mais reconhecia o pacto da Lei com os judeus circuncidados, mas agora só reconhecia seu novo pacto mediado por Jesus Cristo, os judeus naturais, quer circuncidados quer incircuncisos, não mais eram considerados por Deus como numa relação especial com Ele. Não podiam conseguir uma condição especial com Deus por observarem a Lei, que não era mais válida, nem pelo batismo de João, que tinha que ver com a Lei, mas tinham de aproximar-se de Deus pela fé em seu Filho, e ser batizados em água, em nome de Jesus Cristo, a fim de obter o reconhecimento e o favor de Jeová. — Veja SETENTA SEMANAS (Pacto em vigor "por uma semana").

Por conseguinte, após 36 EC, todos, judeus e gentios, têm tido a mesma posição aos olhos de Deus. (Ro 11:30-32; 14:12) As pessoas das nações gentias, exceto as que eram prosélitos judeus circuncidados, não estavam no pacto da Lei e nunca tinham sido um povo em relação especial com Deus, o Pai. Agora se lhes estendia a oportunidade, como indivíduos, de se tornarem povo de Deus. Antes de poderem ser batizadas em água, portanto, tinham de achegar-se a Deus como crentes no seu Filho, Jesus Cristo. Daí, segundo o exemplo e a ordem de Cristo, submeter-se-iam apropriadamente ao batismo em água. — Mt 3:13-15; 28:18-20.

Esse batismo cristão teria um efeito vital na sua posição perante Deus. Depois de se referir a Noé construir a arca, na qual este e sua família foram preservados através do Dilúvio, o apóstolo Pedro escreveu: "O que corresponde a isso salva-vos também agora, a saber, o batismo, (não a eliminação da sujeira da carne, mas a solicitação de uma boa consciência, feita a Deus,) pela ressurreição de Jesus Cristo." (1Pe 3:20, 21) A arca constituía uma evidência tangível de que Noé se dedicara a fazer a vontade de Deus e que fizera então fielmente a obra designada por Deus. Isto levou à preservação dele. De modo correspondente, aqueles que se dedicassem a Jeová, à base da fé no ressuscitado Cristo, que fossem batizados em símbolo disso e que fizessem a vontade de Deus para Seus servos seriam salvos do atual mundo iníquo. (Gál 1:3, 4) Não se destinariam mais à destruição junto com o restante do mundo. Seriam salvos disso, e Deus lhes concederia uma boa consciência.

Nenhum Batismo de Bebês. Visto que 'ouvir a palavra', 'abraçar de coração a palavra' e 'arrepender-se' precede ao batismo em água (At 2:14, 22, 38, 41), e que o batismo exige que a pessoa faça uma decisão solene, torna-se evidente que a pessoa precisa pelo menos ter idade suficiente para poder ouvir, crer e fazer tal decisão. Alguns apresentam um argumento a favor do batismo de bebês. Citam os casos em que 'famílias' ou 'casas' foram batizadas, tais como os da casa de Cornélio, de Lídia, do carcereiro filipense, de Crispo e de Estéfanas. (At 10:48; 11:14; 16:15, 32-34; 18:8; 1Co 1:16) Eles acham que isto implica também no batismo de bebês naquelas famílias. Mas, no caso de Cornélio, os batizados eram aqueles que haviam ouvido a palavra e recebido o espírito santo, e falaram em línguas e glorificaram a Deus; essas coisas não se podiam aplicar a bebês. (At 10:44-46) Lídia era "adoradora de Deus, . . . e Jeová abriu-lhe amplamente o coração para prestar atenção às coisas faladas por Paulo". (At 16:14) O carcereiro filipense tinha de 'crer no Senhor Jesus', e isto subentende que os outros da sua família também tinham de crer para ser batizados. (At 16:31-34) "Crispo, o presidente da sinagoga, tornou-se crente no Senhor, e assim também todos os de sua família." (At 18:8) Tudo isto demonstra que, associado com o batismo, havia coisas tais como ouvir, crer e glorificar a Deus, algo que bebês não podem fazer. Em Samaria, quando ouviram e creram nas "boas novas do reino de Deus e do nome de Jesus Cristo, passaram a ser batizados". O registro bíblico especifica

aqui que os batizados não eram bebês, mas 'homens e mulheres'. — At 8:12.

A declaração feita pelo apóstolo Paulo aos coríntios, de que filhos eram "santos" em razão de um genitor crente, não constitui prova de bebês serem batizados; antes, dá a entender o contrário. Crianças pequenas demais para terem a capacidade de tomar tal decisão, passariam a estar sob uma forma de mérito por terem um genitor (ou genitora) crente, não por um chamado batismo sacramental, que transmitisse mérito independente. Se bebês pudessem corretamente ser batizados, não seria preciso aplicar a eles o mérito do genitor crente. — 1Co 7:14.

É verdade que Jesus disse: "Parai de impedi-las [as criancinhas] de vir a mim, pois o reino dos céus pertence a tais." (Mt 19:13-15; Mr 10:13-16) Mas não foram batizadas. Jesus abençoou-as, e não há nada para indicar que impor-lhes ele as mãos fosse uma cerimônia religiosa. Ele mostrou adicionalmente que o motivo de 'o reino de Deus pertencer a tais' não era serem batizadas, mas serem dóceis e confiantes. Ordena-se aos cristãos ser "pequeninos quanto à maldade", mas "plenamente desenvolvidos na capacidade de entendimento". — Mt 18:4; Lu 18:16, 17; 1Co 14:20.

O historiador religioso Augusto Neander escreveu sobre os cristãos do primeiro século: "A prática do batismo de bebês era desconhecida neste período. . . . Que foi só num período bem posterior (pelo menos *certamente* não anterior) a Irineu [c. 120/140-c. 200/203 EC] que surgiu um vestígio do batismo de bebês, e o fato de que passou a ser reconhecido como tradição apostólica só no terceiro século é mais evidência *contra* do que *a favor* de se admitir a sua origem apostólica". — *History of the Planting and Training of the Christian Church by the Apostles* (História do Estabelecimento e do Treinamento da Igreja Cristã Pelos Apóstolos), 1864, p. 162.

Imersão Completa. À base da definição de batismo, já mencionada, é evidente que o batismo é a completa imersão ou submersão em água, não um mero derramamento ou aspersão de água. Os exemplos bíblicos de batismo corroboram este fato. Jesus foi batizado num rio de tamanho apreciável, o Jordão, e, depois de ser batizado, 'subiu da água'. (Mr 1:10; Mt 3:13, 16) João escolheu um lugar no vale do Jordão, perto de Salim, para batizar, "porque havia ali uma grande quantidade de água". (Jo 3:23) O eunuco etíope pediu ser batizado quando chegaram a um "corpo de água". Ambos "desceram à água". Depois, ambos 'saíram da água'. (At 8:36-40) Todos estes casos subentendem, não uma lagoazinha cuja água dava até os tornozelos, mas um grande corpo de água, no qual se tinha de andar para entrar e sair. Além disso, ser o batismo também usado para simbolizar o sepultamento indica a submersão completa. — Ro 6:4-6; Col 2:12.

Fontes históricas mostram que os primitivos cristãos batizavam por imersão. Sobre este assunto, a *New Catholic Encyclopedia* (Nova Enciclopédia Católica; 1967, Vol. II, p. 56) declara: "É evidente que o Batismo na primitiva Igreja era por imersão." *Larousse du XXe Siècle* (Larousse do Século 20), Paris, 1928, diz: "Os primeiros cristãos recebiam o batismo por imersão em toda parte em que se encontrava água."

Batismo em Cristo Jesus, na Sua Morte. Jesus sabia, por ocasião do seu batismo no rio Jordão, que iniciava um proceder sacrificial. Sabia que seu 'corpo preparado' tinha de ser morto, que ele tinha de morrer em inocência como perfeito sacrifício humano, com valor de resgate para a humanidade. (Mt 20:28) Jesus entendia que tinha de ser mergulhado na morte, mas que seria ressuscitado dela no terceiro dia. (Mt 16:21) Assim, assemelhou a sua experiência a um batismo na morte. (Lu 12:50) Explicou aos seus discípulos que já estava passando por esse batismo durante o seu ministério. (Mr 10:38, 39) Foi batizado *plenamente* na morte ao ser mergulhado nela por ser pregado numa estaca de tortura, em 14 de nisã de 33 EC. Sua ressurreição, pelo seu Pai, Jeová Deus, no terceiro dia, completou este batismo, o qual incluiu uma emersão. O batismo de Jesus na morte é claramente distinto e separado do seu batismo em água, porque passara plenamente pelo batismo em água no começo do seu ministério, ocasião em que seu batismo na morte apenas começara.

Os fiéis apóstolos de Jesus Cristo foram batizados em água com o batismo de João. (Jo 1:35-37; 4:1) Mas, eles ainda não haviam sido batizados com espírito santo quando Jesus indicou que eles também deveriam ser batizados num simbólico batismo semelhante ao dele, um batismo na morte. (Mr 10:39) Portanto, o batismo na sua morte é algo à parte do batismo em água. Paulo expressou-se na sua carta à congregação cristã em Roma, dizendo: "Não sabeis que todos nós, os que fomos batizados em Cristo Jesus, fomos batizados na sua morte?" — Ro 6:3.

Jeová Deus é o responsável pela realização de tal batismo em Cristo Jesus, bem como pelo batismo na sua morte. Ele ungiu Jesus, tornando-o o Cristo ou Ungido. (At 10:38) Assim, Deus batizou Jesus com o espírito santo, a fim de que, por meio de Jesus, os seguidores dele pudessem depois ser batizados com espírito santo. Portanto, aqueles que se tornam co-herdeiros dele, com esperança celestial, têm de ser "batizados em *Cristo* Jesus", quer dizer, no *Ungido* Jesus, o qual, por ocasião da sua unção,

também fora gerado por espírito para ser filho de Deus. Eles se tornam assim unidos com ele, Cabeça deles, e tornam-se membros da congregação que constitui o corpo de Cristo. — 1Co 12:12, 13, 27; Col 1:18.

O proceder desses seguidores cristãos, que são batizados em Cristo Jesus, é um proceder de integridade sob prova, desde o tempo de serem batizados em Cristo, enfrentando diariamente a morte e tendo por fim uma morte em integridade, conforme descrito pelo apóstolo Paulo quando explicou aos cristãos romanos: "Portanto, fomos sepultados com ele por intermédio de nosso batismo na sua morte, a fim de que, assim como Cristo foi levantado dentre os mortos por intermédio da glória do Pai, também nós andássemos igualmente em novidade de vida. Pois, se ficamos unidos com ele na semelhança de sua morte, certamente seremos também unidos com ele na semelhança de sua ressurreição." — Ro 6:4, 5; 1Co 15:31-49.

Esclarecendo o assunto ainda mais, Paulo, escrevendo à congregação em Filipos, descreveu seu próprio proceder como "participação nos seus sofrimentos [nos de Cristo], submetendo-me a uma morte semelhante à dele, para ver se de algum modo consigo alcançar a ressurreição a ocorrer mais cedo dentre os mortos". (Fil 3:10, 11) Somente o Deus Todo-Poderoso, o Pai celestial, que é o Batizador daqueles que são batizados em união com Jesus Cristo e na morte dele, pode completar o batismo. Ele faz isso por meio de Cristo, por ressuscitá-los da morte para estarem unidos com Jesus Cristo na semelhança da sua ressurreição, a qual é para a vida celestial, imortal. — 1Co 15:53, 54.

Que uma congregação de pessoas, por assim dizer, pode ser batizada ou imersa num libertador e líder é ilustrado pelo apóstolo Paulo quando descreve a congregação de Israel como 'batizada em Moisés, por meio da nuvem e do mar'. Eles foram ali cobertos por uma nuvem protetora e pelas muralhas de água em ambos os lados deles, sendo, em sentido simbólico, imersos. Moisés predisse que Deus suscitaria um profeta semelhante a ele; Pedro aplicou esta profecia a Jesus Cristo. — 1Co 10:1, 2; De 18:15-19; At 3:19-23.

O que é o batismo "com o objetivo de serem mortos"?

A passagem de 1 Coríntios 15:29 é vertida de forma variada pelos tradutores: "Que farão os que se batizam pelos mortos?" (*Fi*); "pelos mortos?" (*PIB*); "em favor dos mortos?" (*BJ*); "com o objetivo de serem mortos?" (*NM*)

Apresentaram-se muitas interpretações diferentes para este versículo. A interpretação mais comum é que Paulo se referia ao costume de batismos vicários em água, isto é, batizar pessoas vivas em favor de mortas, de modo substitutivo, a fim de beneficiar os mortos. Não se pode provar a existência de tal prática nos dias de Paulo, nem estaria de acordo com aqueles textos bíblicos que declaram especificamente que os batizados eram "discípulos", os que 'abraçavam de coração a palavra', que pessoalmente 'criam'. — Mt 28:19; At 2:41; 8:12.

A Greek-English Lexicon (Um Léxico Grego-Inglês), de Liddell e Scott, inclui "por", "em favor de" e "em prol de" entre as suas definições da preposição grega *hy·pér*, usada no caso genitivo em 1 Coríntios 15:29. (Revisado por H. Jones, Oxford, 1968, p. 1857.) Em algumas circunstâncias, a expressão "em prol de" é equivalente a "com o objetivo de". Já em 1728, Jacob Elsner notou casos, de diversos escritores gregos, em que *hy·pér* com o genitivo tem sentido terminante, quer dizer, um sentido que expressa objetivo, e ele mostrou que, em 1 Coríntios 15:29, esta construção tem tal sentido. (*Observationes Sacræ in Novi Foederis Libros*, Utrecht, Vol. II, pp. 127-131) Coerente com isso, neste versículo, a *Tradução do Novo Mundo* traduz *hy·pér* como significando "com o objetivo de".

Quando uma expressão pode gramaticalmente ser traduzida de mais de um modo, a tradução correta é aquela que concorda com o contexto. No contexto, 1 Coríntios 15:3, 4, mostra que o assunto principal em consideração é a crença na morte e na ressurreição de Jesus Cristo. Os versículos seguintes apresentam então evidência da solidez desta crença (vv. 5-11); consideram as graves implicações de se negar a crença na ressurreição (vv. 12-19), o fato de que a ressurreição de Cristo fornece garantia de que outros serão levantados dentre os mortos (vv. 20-23), e como tudo isso resulta na unificação de toda a criação inteligente com Deus (vv. 24-28). O versículo 29 obviamente é parte integrante desta consideração. Mas a ressurreição de quem está em consideração no versículo 29? É a ressurreição daqueles cujo batismo é mencionado ali? Ou é de alguém que faleceu antes de esse batismo ocorrer? O que indicam os versículos seguintes? Os versículos 30 a 34 mostram claramente que se consideram ali as perspectivas de vida futura de cristãos *vivos*, e os versículos 35 a 58 declaram que se trata de cristãos fiéis que têm a esperança de ter vida celestial.

Isto concorda com Romanos 6:3, que diz: "Não sabeis que todos nós, os que fomos batizados em Cristo Jesus, fomos batizados na sua morte?" Conforme este texto esclarece, não se trata dum batismo a que o cristão se submete em favor de alguém

já falecido, mas, antes, que é algo que afeta o futuro da própria pessoa.

Então, em que sentido foram aqueles cristãos "batizados com o objetivo de serem mortos", ou "batizados na sua morte"? Foram imersos num proceder de vida que havia de levá-los à morte, quais mantenedores da integridade, assim como se deu com Cristo, e com a esperança duma ressurreição semelhante à dele, para a vida espiritual imortal no céu. (Ro 6:4, 5; Fil 3:10, 11) Não era um batismo realizado rapidamente, assim como é a imersão em água. Mais de três anos após a sua imersão em água, Jesus falou sobre um batismo que ainda não se completara no caso dele e que ainda estava no futuro para os seus discípulos. (Mr 10:35-40) Visto que este batismo leva à ressurreição para a vida celestial, deve começar com a operação do espírito de Deus sobre a pessoa de modo a gerar tal esperança, e deve terminar, não com a morte, mas com a realização da perspectiva de vida espiritual imortal por meio da ressurreição. — 2Co 1:21, 22; 1Co 6:14.

O Lugar da Pessoa no Propósito de Deus. Deve-se notar que o batizado em água entra numa relação especial como servo de Jeová, para fazer a vontade Dele. A pessoa não decide qual é a vontade de Deus para com ela, mas é Deus quem faz a decisão quanto ao uso da pessoa e a colocação dela na estrutura dos Seus propósitos. Por exemplo, em tempos passados, toda a nação de Israel estava numa relação especial com Deus; era a propriedade de Jeová. (Êx 19:5) Mas apenas a tribo de Levi foi escolhida para realizar os serviços no santuário, e dentre esta tribo, apenas a família de Arão constituía o sacerdócio. (Núm 1:48-51; Êx 28:1; 40:13-15) O reinado veio a ser estabelecido por Jeová Deus exclusivamente na linhagem da família de Davi. — 2Sa 7:15, 16.

Do mesmo modo, os que passam pelo batismo cristão tornam-se propriedade de Deus, seus escravos, para serem usados conforme ele acha conveniente. (1Co 6:20) Um exemplo da direção de Deus em tais assuntos é encontrado em Revelação, onde se faz referência a um número específico de pessoas finalmente 'seladas', a saber, 144.000. (Re 7:4-8) Mesmo antes dessa aprovação final, o espírito santo de Deus serve de selo, o qual dá aos selados um penhor antecipado da sua herança, uma herança celestial. (Ef 1:13, 14; 2Co 5:1-5) Diz-se também aos que têm tal esperança: "Deus pôs agora os membros no corpo [de Cristo], cada um deles assim como lhe agradou." — 1Co 12:18, 27.

Jesus trouxe à atenção outro grupo, quando disse: "Tenho outras ovelhas, que não são deste aprisco; a estas também tenho de trazer, e elas escutarão a minha voz e se tornarão um só rebanho, um só pastor." (Jo 10:16) Estes não são do "pequeno rebanho" (Lu 12:32), mas também têm de chegar-se a Jeová por meio de Jesus Cristo e ser batizados em água.

A visão dada ao apóstolo João, conforme registrada em Revelação, harmoniza-se com isso quando, depois de mostrar a João os 144.000 "selados", volta os olhos dele para "uma grande multidão, que nenhum homem podia contar". Mostra-se que estes "lavaram as suas vestes compridas e as embranqueceram no sangue do Cordeiro", indicando fé no sacrifício resgatador de Jesus Cristo, o Cordeiro de Deus. (Re 7:9, 14) Portanto, recebem reconhecimento favorável, estando "em pé diante do trono" de Deus, mas não são os que Deus escolhe para serem os 144.000 "selados". Quanto a esta "grande multidão", a visão prossegue a indicar que ela serve a Deus dia e noite, e será protegida e cuidada por ele. — Re 7:15-17.

Batismo com Fogo. Quando muitos fariseus e saduceus foram ter com João, o Batizador, este os chamou de "descendência de víboras". Falou sobre Aquele que vinha e disse: "Este vos batizará com espírito santo e com fogo." (Mt 3:7, 11; Lu 3:16) O batismo com fogo não é o mesmo que o batismo com espírito santo. O batismo com fogo não podia ser, conforme alguns dizem, as línguas de fogo em Pentecostes, porque os discípulos não foram ali imersos em fogo. (At 2:3) João disse aos seus ouvintes que haveria uma divisão, que haveria um ajuntamento do trigo, após o que a palha seria queimada em fogo inextinguível. (Mt 3:12) Ele salientou que o fogo não seria uma bênção ou uma recompensa, mas ocorreria porque 'a árvore não produziu fruto excelente'. — Mt 3:10; Lu 3:9.

Ao usar fogo como símbolo de destruição, Jesus predisse a execução dos iníquos que ocorreria durante a sua presença, dizendo: "No dia em que Ló saiu de Sodoma, choveu do céu fogo e enxofre, e destruiu a todos. Do mesmo modo será naquele dia em que o Filho do homem há de ser revelado." (Lu 17:29, 30; Mt 13:49, 50) Outros casos em que o fogo não representa uma força salvadora, mas uma destrutiva, são encontrados em 2 Tessalonicenses 1:8; Judas 7; e 2 Pedro 3:7, 10.

BATO. Uma medida para líquidos que equivale a um décimo de um ômer (coro) e corresponde a um efa, a medida para secos. (Ez 45:10, 11, 14) À base de fragmentos de jarros com a inscrição de "bato" em antigos caracteres hebraicos, tem-se calculado que a medida dum bato equivalia a 22 l.

BAURIM [Escolhidos]. Uma aldeia junto ao monte das Oliveiras, situada ao lado N duma antiga estrada que levava a Jericó e ao Jordão. Em geral é identificada com Ras et-Tmim, a 2 km ao NE do monte do Templo.

Paltiel, chorando, andou atrás de Mical, filha de Saul, até Baurim, quando ela estava sendo devolvida ao Rei Davi. A ordem do general Abner: "Vai, volta!" bastou para fazê-lo retornar neste ponto. (2Sa 3:16) Mais tarde, Davi, quando abandonou Jerusalém por causa da conspiração do seu filho Absalão, atravessou o vale da torrente do Cédron, tomou a "subida das Oliveiras", passou além do cume e chegou a Baurim. (2Sa 15:23, 30; 16:1, 5) Ali Simei, parente benjamita de Saul, começou a andar ao longo da encosta do monte, amaldiçoando Davi, atirando pedras e jogando pó. (2Sa 16:5-13; 19:15-23) Baurim foi também o ponto em que Aimaás e Jonatã, filhos de Zadoque e de Abiatar, tiveram de esconder-se no poço de certo homem, quando estavam em caminho para entregar uma mensagem ao Rei Davi. — 2Sa 15:27; 17:17-20.

BAVAI. Trabalhador levita no projeto de Neemias, da reconstrução das muralhas de Jerusalém. Ele era do distrito de Queila; filho de Henadade e possivelmente irmão de Binui. — Ne 3:18, 24.

BDÉLIO [hebr.: *bedhó·lahh*]. Fragrante goma resinosa parecida à mirra em aspecto, e às vezes usada para adulterá-la. (Veja também MIRRA.) É obtida de uma árvore (*Commiphora africana*) encontrada no NO da África e na Arábia, e também de um tipo relacionado no NO da Índia. Trata-se dum gênero de pequenas árvores ou arbustos de aspecto mirrado, e espinhoso, e com pouca folhagem, que cresce em lugares quentes e ensolarados. Quando se corta a casca, exsuda uma seiva ou goma fragrante, resinosa. Depois de a goma ser removida da árvore, ela logo endurece, torna-se cerácea e transparente, e tem aparência similar a uma pérola.

Na descrição da terra de Havilá, circundada pelo rio Píson (um dos quatro defluentes do rio que saía do Éden), faz-se menção das suas coisas valiosas: ouro, bdélio e pedra de ônix. (Gên 2:11, 12) Em Números 11:7, diz-se que o maná que os israelitas recolhiam durante a peregrinação no ermo tinha "aspecto de bdélio". O maná fora anteriormente comparado à "geada sobre a terra". (Êx 16:14) Isto corresponde à cor esbranquiçada do bdélio. Josefo, ao considerar a provisão do maná, refere-se ao bdélio como "erva aromática". — *Jewish Antiquities* (Antiguidades Judaicas), III, 28 (i, 6).

BEALIAS [Jah É Dono]. Guerreiro benjamita que se juntou a Davi em Ziclague. — 1Cr 12:1, 2, 5.

BEALOTE [Lugar das Senhoras].

1. Uma cidade no extremo S de Judá, mencionada em Josué 15:24. Sua localização é desconhecida.

2. Distrito na vizinhança de Aser, sob Baana, como intendência de Salomão. É chamada Alote na versão *Almeida*. — 1Rs 4:16.

BEBAI.

1. Chefe de família, cujos descendentes, mais de 600 deles, retornaram a Jerusalém junto com Zorobabel, em 537 AEC. (Esd 2:1, 2, 11; Ne 7:16) Outros vinte e nove vieram com Esdras, em 468 AEC. (Esd 8:11) Quatro do primeiro grupo haviam tomado esposas estrangeiras, que despediram às instâncias de Esdras. — Esd 10:28, 44.

2. Destacado homem ou representante dos filhos de Bebai (N.º 1), que atestou o acordo de fidelidade de Neemias. — Ne 9:38; 10:1, 15.

BEBEDICE, EMBRIAGUEZ. A condição de ficar embriagado devido à ingestão excessiva de bebidas alcoólicas. Beberrão é aquele que habitualmente toma demais bebidas fortes, a ponto de ficar embriagado.

As bebidas inebriantes das antigas terras bíblicas incluíam o vinho feito de uvas (De 32:14), e bebidas alcoólicas preparadas a partir de cereais. (Is 1:22) O uso moderado do vinho e de outras bebidas fortes é aceitável a Jeová, que provê "vinho que alegra o coração do homem mortal". — Sal 104:14, 15; veja CERVEJA; VINHO E BEBIDA FORTE.

Condenada na Bíblia. A ingestão de bebida forte ao ponto de embriaguez é fortemente censurada na Bíblia. O sábio escritor de Provérbios pinta um quadro vívido e cientificamente exato dos efeitos das bebidas alcoólicas tomadas em excesso. Ele avisa: "Quem tem ais? Quem tem apreensão? Quem tem contendas? Quem tem preocupação? Quem tem ferimentos sem razão alguma? Quem tem embaciamento dos olhos? Os que ficam muito tempo com o vinho, os que entram para descobrir vinho misturado. Não olhes para o vinho quando apresenta uma cor vermelha, quando está cintilando no copo [quando o vinho parece indevidamente atraente, cintilante], quando escorre suavemente [quando desce fácil demais pela garganta]. No seu fim morde igual a uma serpente e segrega veneno igual a uma víbora [pode deixar a pessoa fisicamente doente (por exemplo, provocando cirrose hepática) e mentalmente doente (causando o *delirium-tremens*), e pode realmente matar]. Teus próprios olhos verão coisas estranhas [o álcool atua sobre os centros de controle do cérebro, reprimindo-os; atitudes normalmente reprimidas vêm a lume; surgem alucinações; lapsos de memória são preenchidos por meio de a pessoa contar experiências fantásticas de modo mui plausível; a pessoa demonstra um comportamento desinibido] e teu próprio coração falará coisas perversas [pensamentos e desejos normalmente suprimidos serão expressos]." — Pr 23:29-33; Os 4:11; Mt 15:18, 19.

A experiência pessoal do bêbedo é descrita à medida que o escritor prossegue: "E hás de tornar-te

como quem se deita no coração do mar [sentindo uma confusão como de alguém que se afoga, passando finalmente para a perda dos sentidos], sim, como quem se deita no topo de um mastro [assim como o balanço dum navio é máximo neste ponto, a vida do bêbedo corre perigo de sofrer um acidente, um derrame, uma briga, e assim por diante]. 'Golpearam-me, mas não adoeci; surraram-me, mas eu não o sabia [diz o bêbedo, como que falando sozinho; era insensível ao que realmente se passava e ao castigo que tal experiência lhe infligia]. Quando é que acordarei? Eu o procurarei ainda mais [tem de dormir então até passarem os efeitos de ter bebido demais, mas está escravizado à bebida e aguarda a oportunidade de beber mais, quando puder].' " Ele se tornará pobre, por gastar quantias excessivas com bebidas alcoólicas e também por se tornar indigno de confiança e incapacitado para o trabalho. — Pr 23:20, 21, 34, 35.

Proibida na Congregação Cristã. O beberrão tende a ser turbulento ou rude, a fazer barulho sem restrições e a agir de modo ridículo, trazendo vitupério. (Pr 20:1; Sal 107:27; Is 19:14) Por conseguinte, a prática da bebedice não deve ser tolerada na congregação cristã. A atitude de Deus para com a bebedice é revelada na sua Lei dada a Israel. Um filho obstinado e rebelde, que fosse glutão e beberrão, devia ser apedrejado até a morte. (De 21:18-21) Similarmente, a Bíblia ordena que os beberrões impenitentes ou habituais sejam expulsos da congregação cristã. (1Co 5:11-13) "As obras da carne" incluem "bebedeiras, festanças", coisas que as nações em geral praticam. O cristão, tendo-se purificado de tais práticas, mas que posteriormente volta a elas e se mostra impenitente, estará impedido de entrar no Reino de Deus. (1Co 6:9-11) Ele deve parar de gastar seu tempo fazendo a vontade das nações por empenhar-se em seus excessos com o vinho e em suas competições no beber. (1Pe 4:3) Tem de devotar-se a produzir os frutos do espírito de Deus. — Gál 5:19-24.

Exercer moderação e ser ajuizado, portanto, acham-se entre os requisitos para os superintendentes cristãos (1Ti 3:1-3; Tit 1:7); os servos ministeriais (1Ti 3:8); os homens e as mulheres idosos (Tit 2:2, 3); os homens e as mulheres jovens (Tit 2:4-8); os filhos (especialmente os dos superintendentes). — Tit 1:6.

Ao considerar a Refeição Noturna do Senhor, o apóstolo Paulo repreendeu os cristãos coríntios por certos abusos. Havia alguns que traziam seu próprio alimento e bebida ao lugar de reunião da congregação. Embora se excedessem no comer e no beber, negavam-se a compartilhar a sua abundância com seus irmãos necessitados e assim os envergonhavam. Portanto, ao chegar a ocasião para a observância da Refeição Noturna do Senhor, alguns não estavam em condições apropriadas para participar dela, por causa dos excessos, ao passo que outros estavam com fome. Por isso Paulo disse: "Um está com fome, mas outro está inebriado." — 1Co 11:20-22.

Também vale observar que, de acordo com a Lei, não era apropriado que os sacerdotes tomassem bebidas alcoólicas ao se empenharem num serviço religioso. Eles tinham recebido a ordem de não beber vinho nem bebida inebriante quando se empenhassem em seus deveres oficiais, senão morreriam. — Le 10:8-11.

Por que conta a Bíblia que homens tais como Noé e Ló ficaram embriagados?

Na Bíblia se mencionam vários casos de embriaguez, quando tais incidentes lançam luz sobre algum assunto importante. Assim, ela relata que, depois do Dilúvio, Noé plantou um vinhedo, "começou a beber do vinho e ficou embriagado". Este acontecimento acha-se registrado nas Escrituras para mostrar o que levou à maldição de Noé sobre Canaã. (Gên 9:20-27) Em outro caso, em duas noites diferentes, as duas filhas de Ló lhe deram tanto vinho, que ele ficou bêbedo, e elas tiveram relações sexuais com ele. (Gên 19:30-38) Este relato nos esclarece a origem das nações de Moabe e de Amom, e seu parentesco com Israel. Pelo que parece, Ló estava bêbedo o bastante para perder o controle de seu bom senso, mas não tão embriagado a ponto de não poder ter relações sexuais. Visto que a Palavra de Deus condena tão fortemente a bebedice, podemos estar certos de que estes homens justos não tinham por hábito beber em excesso, não eram beberrões. Mas a candura da Bíblia é ilustrada nisso, por ela não ocultar a verdade quando, para nosso esclarecimento, relata eventos que envolvem personagens bíblicos. Alguns outros casos de embriaguez são registrados em 1 Samuel 25:36-38; 2 Samuel 11:13; 1 Reis 20:15-21.

Suposição Falsa. Em Pentecostes de 33 EC, quando o espírito santo foi derramado sobre os discípulos de Cristo, eles falaram em diversas línguas e alguns disseram: "Estão cheios de vinho doce." Mas Pedro explicou: "Estes, de fato, não estão embriagados, como supondes, pois é a terceira hora do dia", ou por volta das 9 horas da manhã, contadas a partir do nascer do sol (por volta das 6 horas). (At 2:1-4, 13-15) Estes celebrantes de Pentecostes possuíam o rolo da profecia de Isaías, onde está escrito: "Ai dos que se levantam de manhã cedo somente à procura de bebida inebriante." (Is 5:11) Na realidade, não era costume fazer uma festa ou um

banquete numa hora tão cedo, e não era realístico pensar que 120 pessoas ao mesmo tempo estivessem embriagadas naquela hora da manhã. Paulo expressa o costume ao dizer: "Os que ficam embriagados usualmente estão embriagados de noite." — 1Te 5:7.

Embriaguez Figurativa. Os líderes do reino das dez tribos, que tinha a Efraim como sua tribo dominante, estavam espiritualmente ébrios com "vinho". Em primeiro lugar, gostavam demais de independência e alianças políticas com os inimigos do reino de Judá, cujos reis se sentavam "no trono de Jeová". (1Cr 29:23) Sem dúvida, tinham também suas bebedeiras literais. Estes homens estavam em pacto com Jeová Deus, mas o violavam de modo arrogante, ébrio, e vituperavam a Ele. — Is 28:1-4.

De modo similar, os sacerdotes e líderes de Judá ficaram figurativamente embriagados. Na qualidade de guias religiosos, acrescentaram tradições de homens; visionaram e falaram coisas falsas sobre a nação santa de Deus. Recorreram à Assíria em busca de ajuda, em vez de a Deus. (Is 29:1, 9-14; 2Rs 16:5-9) Conforme predito, o embriagado Israel foi levado embora pela Assíria, em 740 AEC. Mais tarde, o apóstata Judá foi obrigado a beber o copo do furor de Jeová e foi mandado atordoado ao exílio em Babilônia, em 607 AEC. (Is 51:17-23) Por causa do tratamento duro dispensado por Babilônia ao povo de Deus, Babilônia (o "rei de Sesaque") bebeu o mesmo copo 68 anos mais tarde. — Je 25:15-29.

A simbólica "Babilônia, a Grande", é retratada na Bíblia como prostituta embriagada, tendo na mão um copo de ouro "cheio de coisas repugnantes e das coisas impuras da sua fornicação". Os habitantes da terra foram embriagados com 'o vinho da sua fornicação'. Ela mesma está "embriagada com o sangue dos santos e com o sangue das testemunhas de Jesus". Sua devassidão resultará na eterna destruição dela. — Re 17:1-6, 16; 14:8; 18:8; veja BABILÔNIA, A GRANDE.

BEBIDA FORTE. Veja VINHO E BEBIDA FORTE.

BEBIDA INEBRIANTE. Veja VINHO E BEBIDA FORTE.

BECORATE [Primogênito]. Antepassado do Rei Saul; da tribo de Benjamim. — 1Sa 9:1.

BEDÃ.

1. Alistado junto com Gideão (Jerubaal), Jefté e Samuel como livrando Israel dos inimigos. (1Sa 12:11) Entretanto, em nenhum outro lugar da Bíblia, nem na história secular, se menciona esse Bedã. A respeito deste texto observam C. F. Keil e F. Delitzsch: "É extremamente improvável que Samuel mencionasse aqui um juiz, que fora passado por alto no livro de Juízes por causa de sua comparativa insignificância." — *Commentary on the Old Testament* (Comentário sobre o Velho Testamento), 1973, Vol. II, 1 Samuel, p. 118.

Alguns entendem que Bedã refere-se a Baraque. O contexto de 1 Samuel 12:11 denota um grande libertador e relembra a opressão de Sísera e a libertação que se seguiu, libertação em que Jeová usou Baraque. Baraque é mencionado junto com Gideão e Jefté em Hebreus 11:32. A *Septuaginta* grega e a *Pesito* siríaca rezam "Baraque" em 1 Samuel 12:11. Outros acreditam que Bedã se refira ao juiz Abdom. — Veja BARAQUE.

2. Um descendente de Manassés. — 1Cr 7:17.

BEDADE. Pai do rei edomita Hadade, que governou em Avite antes de qualquer rei governar Israel. — Gên 36:31, 35; 1Cr 1:43, 46.

BEDEIAS. Um dos 12 filhos de Bani, os quais, às instâncias de Esdras, despediram suas esposas estrangeiras e os filhos. — Esd 10:10, 11, 34, 35, 44.

BEELIADA [Dono Conhece]. Filho de Davi nascido após sua chegada a Jerusalém. (1Cr 14:3-7) É chamado "Eliada" (que significa "Deus Conheceu") em 2 Samuel 5:16 e 1 Crônicas 3:8.

BEEMOTE. A denominação "beemote", que aparece em Jó 40:15, tem sido considerada, de forma variada, como (1) um derivado duma palavra egípcia para "búfalo-aquático", (2) uma palavra, possivelmente de origem assíria, que significa "monstro", e (3) um plural intensificado da palavra hebraica *be·he·máh* (animal; animal doméstico) que se entende denotar um "animal grande" ou "animal enorme". Na *Septuaginta* grega, a palavra *the·rí·a* (feras) traduz a hebraica *behe·móhth*. Evidentemente, porém, refere-se a um único animal, conforme indicado pelo fato de que a descrição do beemote não é a de várias criaturas, mas somente de uma, geralmente considerada como sendo o hipopótamo (*Hippopotamus amphibius*). De fato, várias traduções da Bíblia (veja *ALA; IBB; MC*, v. 10; *NM; PIB*) usam a palavra "hipopótamo" no texto principal, ou em notas marginais, a fim de identificar a criatura referida por Deus.

O hipopótamo é um mamífero enorme, de couro grosso, quase sem pelos, que frequenta rios, lagos e pântanos. Distingue-se por suas pernas curtas, mandíbulas enormes e cabeça grande, da qual se diz que pesa até uma tonelada. Tem uma força tão grande nas mandíbulas e nos dentes, que uma mordida pode perfurar a couraça dum crocodilo. Plenamente desenvolvido, pode ter de 4 a 5 m de

comprimento e pode pesar até 3.600 kg. Sendo uma criatura anfíbia, o hipopótamo, apesar do seu prodigioso tamanho, pode locomover-se com relativa rapidez dentro e fora da água. Alimenta-se de plantas aquáticas macias, de grama, juncos e arbustos, ingerindo todo dia mais de 90 kg de plantas verdes em seu estômago que tem capacidade para 150 a 190 l.

O couro, especialmente o da barriga, é extremamente resistente, podendo assim suportar batidas e arranhões, ao passo que o hipopótamo arrasta seu corpo baixo por cima de paus e pedras dos leitos dos rios. As fossas nasais estão situadas estrategicamente na ponta do focinho, e os olhos se encontram alto na frente da cabeça, habilitando o hipopótamo tanto a respirar como a ver enquanto está quase que completamente submerso. As orelhas e as fossas nasais, parecidas a válvulas, fecham-se quando submerge. Até mesmo enquanto dorme, quando o nível de bióxido de carbono no sangue atinge certo nível, o animal emerge automaticamente para obter ar fresco e depois submerge outra vez.

Antigamente, o hipopótamo era encontrado na maioria dos grandes lagos e rios da África, mas, em resultado das caçadas do homem, desapareceu de muitas regiões, e diz-se que é desconhecido ao N das cataratas de Cartum, no Sudão. Nos tempos antigos, o hipopótamo talvez até mesmo frequentasse o Jordão. De fato, relata-se que em diversas partes da Palestina foram encontradas presas e ossos desta criatura.

A descrição no capítulo 40 do livro de Jó apresenta um vívido quadro deste enorme mamífero, o beemote. É descrito como herbívoro. (v. 15) As fontes de sua tremenda força e energia são comentadas como sendo as ancas e os tendões de seu abdome, isto é, os músculos das costas e os do abdome. (v. 16) A cauda do beemote é como um cedro. Visto que a cauda do hipopótamo é relativamente curta, medindo cerca de 46 a 51 cm, é provável que se deva entender isto como significando que esse animal pode erguer rigidamente sua cauda grossa, ou balançá-la como uma árvore. “Os tendões das suas coxas estão entrelaçados”, de modo que as fibras e os tendões dos músculos das suas coxas são contorcidos juntos e trançados como fortes cabos. (v. 17) Os ossos de suas pernas são tão fortes como “tubos de cobre”, podendo assim suportar o peso maciço do corpo. Os ossos e as costelas dele são como barras de ferro forjado. (v. 18) Faz-se alusão ao imenso consumo de alimentos por parte do beemote (v. 20) e menciona-se sua descontração sob os lódãos espinhosos, ou o esconder-se num lugar pantanoso, na sombra dos choupos. (vv. 21, 22) Mesmo quando um rio transborda as margens, esta criatura não entra em pânico, pois ainda pode manter a cabeça acima do nível da água e nadar contra a força da inundação. (v. 23) Jeová perguntou a Jó: ‘Visto que o beemote se acha tão poderosa e formidavelmente equipado, será que um homem teria a temeridade de confrontá-lo diante dos olhos dele e tentar furar-lhe o nariz com um gancho?’ — v. 24.

BEER [Poço]. A palavra hebraica *be’ér* usualmente se refere a um poço, em contraste com uma fonte natural (hebr.: *‘á·yin*). Costuma ocorrer em nomes compostos de lugares. — Veja BEER-ELIM; BERSEBA.

1. Depois de atravessarem o Árnon, ao se aproximarem da Terra da Promessa, os israelitas chegaram a Beer. (Núm 21:13-16) Ali foi cavado um poço, aparentemente pelos cabeças principescos das tribos, que usaram seus próprios bastões, e surgiu água. Este evento foi o motivo do cântico poético apresentado nos versículos 17, 18.

Por causa do papel desempenhado pelos príncipes em cavar o poço, alguns sugerem que se trata do mesmo lugar que Beer-Elim (que significa “Poço das Árvores Grandes”). (Is 15:8) Sua localização é incerta, mas considera-se provável que tenha sido no vale de torrente chamado de uádi Thamad, ao N do Árnon e a uns 56 km ao L do Mar Morto. Ali frequentemente se encontra água com bastante facilidade por se cavar o solo.

2. Um lugar para o qual fugiu Jotão, filho de Gideão (Jerubaal), depois de expor a traição de Abimeleque. (Jz 9:3-5, 21) Al-Bira, a uns 12 km ao N de Bete-Sã e ao SE do monte Tabor, é sugerido por alguns como sua provável localização; outros o relacionam com Beerote. (Veja BEEROTE.) Em vista da ausência de qualquer indicação da direção da fuga de Jotão desde o monte Gerizim, porém, a identificação é incerta.

BEERA [Poço]. Chefe de família e descendente de Aser. — 1Cr 7:30, 37, 40.

BEERÁ [Poço]. Maioral rubenita levado ao exílio pelo rei assírio Tiglate-Pileser III, aparentemente durante o reinado de Peca (c. 778-759 AEC). — 1Cr 5:6.

BEER-ELIM [Poço das Árvores Grandes]. Um lugar mencionado na pronúncia de Isaías contra Moabe. (Is 15:8) A predita desolação havia de causar um “uivo” até Eglaim e Beer-Elim. A localização é incerta; muitos peritos o relacionam com Beer, mencionado em Números 21:16. — Veja BEER N.º 1.

BEERI [De (Pertencente a) Beer ou Beerote].

1. Pai hitita de Judite, esposa de Esaú. — Gên 26:34.

2. Pai do profeta Oseias. — Os 1:1.

BEER-LAAI-ROI [Poço do Vivente Que Me Vê]. Agar, serva egípcia de Sarai, quando fugiu da ira da sua senhora, seguiu o "caminho de Sur", que passa através do Negebe para baixo até o Egito. No entanto, chegando a certa fonte (hebr.: *'á-yin*), foi reanimada por um anjo, mandada de volta à sua senhora, e informada sobre o nascimento e o futuro de Ismael (cujo nome significa "Deus Ouve (Escuta)"). Portanto, o poço ali foi chamado de "Beer-Laai-Roi", dizendo Agar a respeito de Jeová: "Tu és um Deus de vista." — Gên 16:7-14.

Mais tarde, Isaque estava chegando "do caminho que vai para Beer-Laai-Roi", no Negebe, quando avistou a caravana de camelos que trazia sua futura esposa, Rebeca. (Gên 24:62, 63) Após a morte de Abraão, Isaque morou "perto de Beer-Laai-Roi". — Gên 25:11.

Declara-se que Beer-Laai-Roi se encontrava "entre Cades e Berede". (Gên 16:14) Uma tradição beduína situa-o em 'Ain Muweilih, a uns 19 km ao NO de 'Ain Qedeis (provável lugar de Cades-Barneia). Mas a ausência de qualquer identificação clara de Berede deixa incerta a identificação.

BEEROTE [Poços]. Uma de quatro cidades dos heveus que astutamente conseguiram um acordo com Josué, assunto em que evidentemente os homens da cidade de Gibeão tomaram a dianteira. (Jos 9:3-17) A cidade foi depois incluída na herança da tribo de Benjamim. (Jos 18:21, 25) Na descrição do assassinato de Is-Bosete, filho de Saul, por homens de Beerote, faz-se a declaração de que "Beerote também costumava ser contada como parte de Benjamim". Isto talvez indique que a cidade jazia perto da fronteira duma tribo vizinha, daí a necessidade de especificar o território tribal em que estava situada. (2Sa 4:2-6) Faz-se menção da fuga dos seus habitantes para Gitaim, mas não se explica o motivo; talvez fosse por causa de incursões dos filisteus após a sua vitória sobre as forças de Saul no monte Gilboa, ou talvez ocorresse após o assassinato de Is-Bosete, uma fuga para evitar atos de vingança em represália pelo assassinato. Todavia, depois do exílio em Babilônia, homens de Beerote estão alistados entre os que retornaram à terra de Judá. — Esd 2:1, 25; Ne 7:29.

Embora alguns sugiram Khirbet el Burj ou Nabi Samwil, ao S, outros sugerem el Bira, cidade vizinha da moderna Ramallah, situada a uns 14 km ao N de Jerusalém e a uns 8 km ao NNE de Gibeão, portanto, perto da fronteira de Efraim. Uma fonte existente ali provê um bom suprimento de água. Vestígios dum antigo caravançará indica que era um ponto de parada para caravanas.

BEEROTE BENE-JAACÃ [Poços dos Filhos de Jaacã]. Um lugar em que os israelitas acamparam talvez mais de uma vez durante as suas peregrinações no ermo, a última vez pouco antes da morte de Arão, no monte Hor. (De 10:6) É provisoriamente identificado com el-Birein, a uns 62 km ao SO de Berseba e perto da moderna 'Ezuz. Existem ali poços, e a provável localização de Cades-Barneia é apenas a poucos quilômetros ao sul. Nelson Glueck comenta: "Há neste distrito um notavelmente grande número de sítios de antiguidades." (*Rivers in the Desert* [Rios no Deserto], 1960, p. 97) Beerote Bene-Jaacã pelo visto é mencionado simplesmente como Bene-Jaacã em Números 33:31. — Veja BENE-JAACÃ.

BEEROTITA [De (Pertencente a) Beerote]. Habitante ou natural de Beerote. Por ocasião da entrada dos israelitas em Canaã, seus habitantes eram heveus. Depois, o território foi designado a Benjamim, e os habitantes heveus tornaram-se "ajuntadores de lenha e tiradores de água". (Jos 9:17, 27; 18:21, 25; veja BEEROTE.) Os assassinos de Is-Bosete, a saber, Baaná e Recabe, eram "filhos de Rimom, o beerotita, dos filhos de Benjamim". (2 Sa 4:2, 5, 9) Naarai, um dos poderosos de Davi, é chamado de "beerotita" em 2 Samuel 23:37, e de "o berotita" em 1 Crônicas 11:39.

BEESTERÁ [possivelmente: Casa de Astorete]. Cidade ao L do Jordão, dada aos gersonitas, da tribo de Levi. (Jos 21:27) A passagem paralela em 1 Crônicas 6:71 indica ela ser a mesma que Astarote.

BEIJO. Nos tempos bíblicos, o ato de beijar, ou de alguém tocar com seus lábios os lábios de outrem (Pr 24:26), a face de outra pessoa, ou, em caso excepcional, até mesmo seus pés (Lu 7:37, 38, 44, 45), servia como sinal de afeto ou de respeito. Beijar era comum, não só entre homens e mulheres aparentados (Gên 29:11; 31:28), mas também entre parentes masculinos. (Gên 27:26, 27; 45:15; Êx 18:7; 2Sa 14:33) Era, semelhantemente, um gesto de afeição entre amigos achegados. — 1Sa 20:41, 42; 2Sa 19:39.

O beijo talvez acompanhasse uma bênção. (Gên 31:55) O idoso Israel, ou Jacó, beijou e abraçou os filhos de José, Efraim e Manassés, antes de abençoar o pai deles e a eles. (Gên 48:8-20) Mais tarde, quando o patriarca terminou de dar ordens aos seus 12 filhos, ele expirou, e "José lançou-se então sobre a face de seu pai e rompeu em pranto sobre ele, e beijou-o". (Gên 49:33-50:1) Samuel beijou Saul quando o ungiu para ser o primeiro rei de Israel. — 1Sa 10:1.

Uma saudação afetuosa incluía beijos, talvez acompanhados de choro e abraços. (Gên 33:4) O

pai do filho pródigo que voltou, na ilustração de Jesus Cristo, lançou-se ao pescoço do filho e o "beijou ternamente". (Lu 15:20) Beijar também acompanhava uma despedida afetuosa. (Gên 31:55; Ru 1:9, 14) Quando o apóstolo Paulo estava prestes a partir de Mileto, os anciãos da congregação de Éfeso ficaram tão comovidos, que choraram e "lançaram-se ao pescoço de Paulo e o beijaram ternamente". — At 20:17, 37.

A Bíblia faz breve referência a beijos ligados ao amor entre os sexos. (Cân 1:2; 8:1) Ao dar conselhos para a pessoa se guardar dos artifícios duma mulher iníqua, o livro de Provérbios avisa sobre o beijo sedutor duma prostituta. — Pr 7:13.

Os beijos podiam ser hipócritas. Absalão, que astutamente buscava o poder, beijava os homens que se aproximavam para curvar-se diante dele. (2Sa 15:5, 6) O beijo do traiçoeiro Joabe significou a morte do insuspeitoso Amasa. (2Sa 20:9, 10) Também, foi com um beijo enganoso que Judas Iscariotes traiu Jesus Cristo. — Mt 26:48, 49; Mr 14:44, 45.

Adoração Falsa. Beijar, como ato de adoração para com deuses falsos, foi proibido por Jeová, que menciona 7.000 homens que não curvaram o joelho diante de Baal, nem o beijaram. (1Rs 19:18) Efraim foi repreendido por fazer ídolos e dizer: "Que os sacrificadores que são homens beijem meros bezerros." (Os 13:1-3) Os gregos e os romanos tinham por prática jogar um beijo com a mão para seus ídolos, quando estes estavam inacessíveis, e, deste modo, também, saudavam o sol nascente. Jó 31:27 talvez aluda a uma prática idólatra similar.

O "Beijo Santo". Entre os primitivos cristãos havia o "beijo santo" (Ro 16:16; 1Co 16:20; 2Co 13:12; 1Te 5:26), ou "beijo de amor" (1Pe 5:14), possivelmente dado em indivíduos do mesmo sexo. Esta primitiva forma cristã de saudação talvez corresponda à antiga prática hebraica de as pessoas se saudarem com um beijo. Embora as Escrituras não forneçam pormenores, o "beijo santo" ou "beijo de amor" evidentemente refletia o amor e a união saudáveis que prevaleciam na congregação cristã. — Jo 13:34, 35.

Uso Figurativo. Beijar, simbolizando uma demonstração de respeito e de devoção, é mencionado no conselho inspirado: "Servi a Jeová com temor", e "beijai ao filho, para que Ele não se ire e não pereçais no caminho". (Sal 2:11, 12) As pessoas que acatam de forma favorável e se submetem ao rei designado por Deus e ao seu Reino obterão grandes bênçãos, quando se puder dizer: "Justiça e paz — elas se beijaram", porque a conexão entre as duas será tão evidente a todos como é a associação achegada de amigos afeiçoados. — Sal 85:10.

BEL [do acadiano, significando "Dono; Amo"]. Uma deidade babilônica, cuja queda vergonhosa foi predita para coincidir com a destruição de Babilônia. — Is 46:1; Je 50:2; 51:44.

O título Bel foi inicialmente aplicado ao deus Enlil. Bel fazia parte da original tríade sumeriana de deidades, junto com Anu e Enqui (Ea). Quando Marduque (Merodaque) tornou-se o deus principal de Babilônia, ele também recebeu o nome de Bel. — Veja DEUSES E DEUSAS (Deidades Babilônicas).

Quando se considera a alta estima em que Bel era tido, torna-se evidente por que os profetas de Jeová, sob inspiração, fizeram referência a ele como uma das deidades a serem humilhadas na queda de Babilônia. Quase 200 anos antes de Babilônia cair diante dos medos e dos persas, Isaías predisse que Bel teria de dobrar-se e que Nebo teria de corcovar-se em vergonhosa derrota. Suas imagens idólatras destinavam-se a ser levadas embora por animais selvagens; incapazes de ajudar a si mesmas, seriam levadas embora como bagagem em animais de carga. Bel e Nebo não conseguiriam escapar. Sua "própria alma", isto é, eles mesmos, iriam para o cativeiro. (Is 46:1, 2; veja também Je 50:2.) Jeová obrigaria Bel a expelir o que havia engolido por meio de seus adoradores, os quais atribuíam suas vitórias a ele. Bel teria de desistir especialmente do povo exilado de Jeová e dos utensílios sagrados do Seu templo. Os povos das nações, a quem Babilônia havia conquistado, não mais afluiriam para a adoração de Bel, nem se renderiam a seus adoradores, como se fosse ao principal deus do mundo. — Je 51:44; veja MERODAQUE.

BELA.

1. Filho primogênito de Benjamim, e um dos da casa de Jacó que "vieram a Jacó ao Egito". Ele tornou-se chefe de família dos belaítas. — Gên 46:8, 21, 26; Núm 26:38; 1Cr 7:6; 8:1-5.

2. O filho de Beor e primeiro rei mencionado de Edom. Muito antes de Israel ter um rei, Bela reinava na sua capital Dinabá. — Gên 36:31, 32; 1Cr 1:43.

3. Filho de Azaz, da tribo de Rubem. — 1Cr 5:3, 8.

4. Uma variante, e evidentemente um nome anterior da cidade de Zoar; mencionada junto com outras cidades da baixada, em Gênesis 14:2, 8. — Veja ZOAR.

BELAÍTAS [De (Pertencente a) Bela]. Família descendente de Bela, primogênito de Benjamim. — Núm 26:38.

BELÉM [Casa de Pão].

1. Cidade da região montanhosa da Judeia, sobranceira à principal estrada que ia de Jerusalém para Berseba. Hoje é chamada de Beit Lahm (Bet Lehem), situada a uns 9 km ao SSO do monte do Templo. Sua altitude de 780 m acima do nível do mar é quase a mesma que a da própria Jerusalém. A zona rural, embora rochosa, produz azeitonas, uvas e diversos cereais. — Ru 1:22.

O nome anterior de Belém evidentemente era Efrate (ou Efrata). Jacó sepultou Raquel "no caminho de Efrate, isto é, Belém". (Gên 35:19; 48:7) Entre os primeiros descendentes de Judá, filho de Jacó, acham-se mencionados "Salma, pai de Belém" (1Cr 2:51, 54) e "Hur, primogênito de Efrata, pai de Belém". (1Cr 4:4) Esta expressão talvez aponte esses homens como antepassados dos israelitas que mais tarde ocuparam Belém. (Veja EFRATA N.º 2.) Quando os israelitas entraram em Canaã, Belém ficou no território de Judá, embora não seja especificamente mencionada em qualquer lista de cidades da Judeia, nem exista algo que indique seu tamanho ou sua importância naquela época. Visto que havia outra Belém, no território de Zebulão (Jos 19:10, 15), a cidade em Judá era usualmente diferençada pela referência a Efrate, ou por se chamá-la de "Belém de Judá". — Jz 17:7-9; 19:1, 2, 18.

Assim, o juiz Ibsã talvez procedesse de Belém de Judá, mas a ausência de qualquer referência a Judá, ou Efrate, faz com que muitos o considerem como procedente de Belém em Zebulão. (Jz 12:8-10) Elimeleque, sua esposa Noemi, e seus filhos, provinham de Belém, e para lá Noemi voltou junto com Rute, a moabita. (Ru 1:1, 2, 19, 22) Boaz também era de Belém, e os eventos remanescentes do livro de Rute, envolvendo ancestrais de Jesus (Mt 1:5, 6) centralizam-se nesta cidade e em seus campos. — Ru 2:4; 4:11.

Davi, filho de "Jessé, o belemita", nasceu em Belém de Judá, cuidava das ovelhas de seu pai naquela região, e foi mais tarde ungido ali por Samuel para ser o futuro rei de Israel. (1Sa 16:1, 4, 13, 18; 17:12, 15, 58; 20:6) Posteriormente, como fugitivo, Davi ansiava beber água duma cisterna de Belém, então lugar dum posto avançado filisteu. (2Sa 23:14, 15; 1Cr 11:16, 17) Pode-se notar que três poços ainda são encontrados do lado N da cidade. Elanã, um dos destacados guerreiros de Davi, era filho dum homem de Belém (2Sa 23:24), assim como eram os sobrinhos de Davi, Joabe, Abisai e Asael. Asael, de pés ligeiros, foi sepultado ali, depois de ser morto pelo poderoso Abner. — 2Sa 2:18-23, 32.

Apesar de estar situada num lugar central, numa das estradas principais, e em boa posição militar (visto situar-se em elevada altitude e ter sido construída num lugar que dominava uma serra de calcários), e embora fosse a cidade natal de Davi, Belém não foi escolhida para ser a capital de Davi. É só no reinado de Roboão, filho de Salomão, que Belém é de novo mencionada diretamente, como incluída entre as cidades fortificadas por aquele rei. (2Cr 11:5, 6) Perto de Belém, o restante do povo deixado em Judá, depois da queda de Jerusalém diante de Babilônia, fez uma parada, antes de descer ao Egito. (Je 41:17) Homens de Belém achavam-se entre os que voltaram de Babilônia após o exílio. — Esd 2:21; Ne 7:26.

Conforme observado anteriormente, Belém não estava alistada entre as cidades de Judá nos relatos das divisões territoriais tribais. Embora os livros da Bíblia a mencionem em relação a certas pessoas, não parece ter sido, de outros modos, uma cidade destacada, nem tinha grande população — era uma "aldeia" quando Jesus estava na terra. (Jo 7:42) Por isso, o profeta Miqueias, em sua profecia messiânica, em Miqueias 5:2, podia referir-se a Belém Efrata como "pequena demais para chegar a estar entre os milhares de Judá". Todavia, sua profecia mostrava que a pequena Belém gozaria da honra singular de ser a cidade de onde viria o Messias. O povo judeu entendia esta profecia como significando que o Messias, ou Cristo, nasceria naquela cidade e procederia dela (Jo 7:40-42), crença também expressa pelos principais sacerdotes e escribas. — Mt 2:3-6.

Assim, embora Maria ficasse grávida em Nazaré da Galileia, ela deu à luz Jesus em Belém da Judeia, a fim de cumprir a profecia divina. (Lu 1:26-38; 2:4-7) Isto significou uma viagem de 110 a até 150 km, dependendo da rota escolhida.

Por ocasião do nascimento de Jesus, havia pastores vivendo ao ar livre nos campos e vigiando à noite os rebanhos. (Lu 2:8) Embora as ovelhas pudessem ser levadas aos pastos durante o dia em qualquer estação do ano, o fato de que os pastores viviam nos campos e passavam a noite ali com os seus rebanhos fornece uma indicação definitiva de tempo quanto ao período do nascimento de Jesus. A estação chuvosa, na Palestina, começa por volta de meados de outubro, durando vários meses. Em dezembro, Belém, igual a Jerusalém, sofre frequentes geadas à noite. Portanto, o fato de os pastores de Belém estarem nos campos à noite indica um tempo antes do começo da estação das chuvas. É também muito improvável que César Augusto

provocasse desnecessariamente os judeus por ordenar que se fizesse um registro no mês invernal e chuvoso de dezembro, quando as viagens eram especialmente difíceis. — Lu 2:1-6; compare isso com Mt 24:20.

O lugar original do estábulo em Belém, no qual Jesus nasceu, é desconhecido. Algum tempo depois do nascimento de Jesus, quando seus pais não mais moravam num estábulo, mas sim numa casa, Belém foi visitada por astrólogos orientais, que estavam em busca da "criancinha". (Mt 2:1-12) Embora a ação divina impedisse que a visita deles causasse a morte do menino Jesus, a cidade de Belém e seu território circunvizinho sofreu a perda de todos os seus meninos de até dois anos de idade, assassinados às ordens do Rei Herodes. (Mt 2:12, 16) Em Mateus 2:17, 18, o escritor inspirado citou a profecia de Jeremias 31:15 como se aplicando ao que ocorreu então. — Veja RAQUEL.

2. Uma cidade no território de Zebulão. (Jos 19:10, 15) É provável que o juiz Ibsã procedesse desta Belém, e que foi nesta cidade que ele foi sepultado, visto que no relato não se faz menção de Efrate ou de Judá. (Jz 12:8-10) Belém de Zebulão tem sido identificada com Beit Lahm (Bet Lehem Ha-Gelilit), a cerca de 11 km ao ONO de Nazaré.

BELEMITA [De (Pertencente a) Belém]. Habitante de Belém. Em três das quatro ocorrências na Bíblia, "belemita" é aplicado a Jessé, pai de Davi. — 1Sa 16:1, 18; 17:58; 2Sa 21:19.

BELIAL [do hebr., significando "Imprestável"; palavra composta de *belí,* "não, sem", e *ya·ʽál,* "prestar; ser benéfico"]. A qualidade ou estado de ser inútil, degradado, imprestável. O termo hebraico *beli·yáʽal* é aplicado a ideias, a palavras e a conselhos (De 15:9; Sal 101:3; Na 1:11), a circunstâncias calamitosas (Sal 41:8), e, mais frequentemente, a homens imprestáveis da espécie mais baixa — por exemplo, aos homens que induzem à adoração de outros deuses (De 13:13); aos de Benjamim que cometeram o crime sexual em Gibeá (Jz 19:22-27; 20:13); aos filhos iníquos de Eli (1Sa 2:12); ao insolente Nabal (1Sa 25:17, 25); aos opositores do ungido de Deus, Davi (2Sa 20:1; 22:5; 23:6; Sal 18:4); aos imprestáveis associados de Jeroboão (2Cr 13:7); aos conspiradores de Jezabel contra Nabote (1Rs 21:10, 13); e aos homens em geral que provocam contendas (Pr 6:12-14; 16:27; 19:28). Indicando que o poder inimigo não mais interferiria na realização da verdadeira adoração por parte do seu povo na terra deste, Jeová declarou por meio do seu profeta: "Não mais passará por ti nenhum imprestável. Certamente será

Belém, lugar do nascimento de Davi e de Jesus, hoje.

decepado na sua inteireza." — Na 1:15; veja também 1Sa 1:16; 10:27; 30:22; Jó 34:18.

Na época em que se reiniciou a escrita da Bíblia, no primeiro século, "Belial" era usado como nome para Satanás. Assim, quando Paulo escreveu em 2 Coríntios 6:15, na sua série de contrastes paralelos: "Que harmonia há entre Cristo e Belial?", a conclusão usualmente tirada é que "Belial" é Satanás. A *Pesito* siríaca aqui reza "Satanás".

BELO, PORTÃO. Veja PORTA, PORTÃO.

BELSAZAR [do acadiano, significando "Protege Sua Vida"; ou, possivelmente: "[Que] Bel Proteja o Rei"]. O primogênito de Nabonido, e corregente de Nabonido nos últimos anos do Império Babilônico. Ele é mencionado no relato bíblico apenas pelo profeta Daniel, e, durante muito tempo, sua posição como "rei de Babilônia" foi negada pelos críticos da Bíblia. (Da 5:1, 9; 7:1; 8:1) No entanto, a evidência arqueológica, na forma de textos antigos, desde então demonstrou a historicidade do relato da Bíblia.

Em Daniel 5:2, 11, 18, 22, Nabucodonosor é mencionado como "pai" de Belsazar, e Belsazar como "filho" de Nabucodonosor. O livro *Nabonidus and Belshazzar* (Nabonido e Belsazar; de R. P. Dougherty, 1929) argumenta que é provável que a mãe de Belsazar tenha sido Nitócris, e que ela era filha de Nabucodonosor (II). Neste caso, Nabucodonosor era avô de Belsazar. (Veja Gên 28:10, 13, para ver um uso comparável de "pai".) No entanto, nem todos os peritos acham totalmente satisfatória a evidência para tal parentesco. Pode ser que Nabucodonosor fosse simplesmente o "pai" de Belsazar quanto ao trono, tendo sido Nabucodonosor predecessor régio. De maneira similar, os assírios usavam a expressão "filho de Onri" para indicar um sucessor de Onri. — Veja ONRI N.º 3.

Confirma a história secular o papel de Belsazar como governante de Babilônia?

Uma tabuinha cuneiforme, datando do ano de ascensão ao trono de Neriglissar, que sucedeu Avil-Marduque (Evil-Merodaque) no trono babilônico, refere-se a um certo "Belsazar, o principal oficial do rei", em conexão com uma transação financeira. É possível, embora não provado, que isso se refira ao Belsazar da Bíblia. Em 1924 publicou-se o deciframento dum antigo texto cuneiforme descrito como "Relato Versificado de Nabonido", e por meio disso trouxe-se à luz valiosas informações que claramente corroboram a posição régia de Belsazar em Babilônia e que explicam a maneira de ele se tornar corregente de Nabonido. A respeito da conquista de Tema por Nabonido, no terceiro ano do seu governo, uma parte do texto diz: "Ele confiou o 'Acampamento' ao seu (filho) mais velho, o primogênito [Belsazar], as tropas em toda a parte no país ele mandou pôr sob (o comando) dele. Largou (tudo), confiou-lhe o reinado, e ele mesmo [Nabonido], iniciou uma longa jornada, as forças (militares) de Acade marchando com ele; virou-se para Tema (bem) no oeste." (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo] editados por J. Pritchard, 1974, p. 313) Portanto, Belsazar definitivamente exercia autoridade real desde o terceiro ano de Nabonido em diante, e este evento corresponde provavelmente à referência de Daniel ao "primeiro ano de Belsazar, rei de Babilônia". — Da 7:1.

Em outro documento, a Crônica de Nabonido, encontra-se uma declaração com respeito ao sétimo, nono, décimo e décimo primeiro ano de reinado de Nabonido. Reza: "O rei (estava) em Tema (enquanto) o príncipe, os oficiais e seu exército (estavam) em Acade [Babilônia]." (*Assyrian and Babylonian Chronicles* [Crônicas Assírias e Babilônicas], de A. K. Grayson, 1975, p. 108) Pelo visto, Nabonido passou grande parte de seu reinado longe de Babilônia, e, embora não abdicasse à sua posição de governante supremo, confiou a autoridade administrativa a seu filho, Belsazar, para atuar durante a sua ausência. Isto se torna evidente de vários textos recuperados dos antigos arquivos, que provam que Belsazar exercia prerrogativas reais, que ele expedia ordens e comandos. Os assuntos tratados por Belsazar em certos documentos e ordens eram aqueles que normalmente seriam cuidados por Nabonido, como governante supremo, se estivesse presente. No entanto, Belsazar continuava sendo apenas o segundo governante do império e, assim, só podia oferecer tornar Daniel "o terceiro no reino". — Da 5:16.

É verdade que inscrições oficiais dão a Belsazar o título de "príncipe herdeiro", ao passo que no livro de Daniel seu título é "rei". (Da 5:1-30) Uma descoberta arqueológica na Síria setentrional sugere o possível motivo disso. Em 1979 foi desenterrada uma estátua, em tamanho natural, dum governante da antiga Gozã. Na aba da sua veste havia duas inscrições, uma em assírio e a outra em aramaico — língua do relato sobre Belsazar, em Daniel. As duas inscrições quase idênticas tinham uma notável diferença. O texto na língua imperial assíria diz que a estátua era do "governa-

dor de Gozã". O texto em aramaico, a língua do povo local, descreve-o como "rei".

Neste respeito, o arqueólogo e perito em línguas Alan Millard escreve: "À luz das fontes babilônicas e dos novos textos nesta estátua, talvez se achasse bastante apropriado que registros não oficiais, tais como o Livro de Daniel, chamassem Belsazar de 'rei'. Ele atuava como rei, como agente de seu pai, embora talvez não fosse legalmente rei. A distinção exata teria sido irrelevante e confusa na história conforme relatada em Daniel." — *Biblical Archaeology Review* (Análise da Arqueologia Bíblica), maio/junho de 1985, p. 77.

Esperava-se que aqueles que exerciam o poder soberano em Babilônia fossem exemplares na reverência dos deuses. Existem seis textos cuneiformes a respeito dos eventos do 5.º ao 13.º ano do reinado de Nabonido, que demonstram a devoção de Belsazar às deidades babilônicas. Mostra-se em documentos que Belsazar, como rei interino na ausência de Nabonido, oferecia ouro, prata e animais aos templos em Ereque e em Sipar, destarte comportando-se de maneira coerente com a sua posição régia.

O Fim do Governo de Belsazar. Na noite de 5 de outubro de 539 AEC (calendário gregoriano, ou 11 de outubro, calendário juliano), Belsazar deu um grande banquete a mil de seus grandes, conforme relata o capítulo 5 de Daniel. (Da 5:1) Babilônia estava então ameaçada pelas forças sitiantes de Ciro, o Persa, e de seu aliado Dario, o Medo. Segundo o historiador judeu Josefo (o qual, por sua vez, cita o Beroso babilônio), Nabonido se havia recolhido a Borsipa depois de ter sido derrotado pelas forças medo-persas em batalha. (*Against Apion* [Contra Apião], I, 150-152 [20]) Neste caso, Belsazar era o rei interino na própria Babilônia. A realização dum banquete, enquanto a cidade estava sendo sitiada, não é tão incomum, quando se lembra que os babilônios confiantemente consideravam as muralhas da cidade como inexpugnáveis. Os historiadores Heródoto e Xenofonte também declaram que a cidade tinha abundantes suprimentos das coisas necessárias, e por isso não estava preocupada com alguma escassez. Heródoto descreve a cidade como em animação festiva naquela noite, havendo danças e divertimentos.

Durante o banquete, e sob a influência do vinho, Belsazar mandou trazer os vasos tirados do templo de Jerusalém, a fim de que ele, seus convidados, e suas esposas e concubinas pudessem beber deles, enquanto louvavam os deuses babilônios. Obviamente, esta demanda não se devia a alguma falta de vasos para beber, mas, antes, constituía um deliberado ato de desprezo deste rei pagão em vitupério do Deus dos israelitas, Jeová. (Da 5:2-4) Com isso ele desafiou a Jeová, o qual havia inspirado as profecias que prediziam a queda de Babilônia. Ao passo que Belsazar parecia despreocupado com o sítio pelas forças inimigas, ele ficou agora muito abalado quando de repente apareceu uma mão e começou a escrever na parede do palácio. Com os joelhos batendo, ele convocou todos os seus sábios para dar-lhe a interpretação da mensagem escrita, mas em vão. O registro mostra que a rainha lhe deu então um conselho sensato, recomendando Daniel como alguém capaz de fornecer a interpretação. (Da 5:5-12) Certos peritos acham que a "rainha" não era a esposa de Belsazar, mas a sua mãe, que se crê ser a filha de Nabucodonosor, Nitócris. Daniel, por inspiração, revelou o significado da mensagem milagrosa, predizendo a queda de Babilônia diante dos medos e dos persas. Embora o idoso profeta condenasse o ato blasfemo de Belsazar, de usar vasos da adoração de Jeová para louvar deuses cegos, surdos e ignorantes, Belsazar manteve a sua oferta e passou a investir Daniel da posição de terceiro governante no reino condenado. — Da 5:17-29.

Belsazar não sobreviveu àquela noite, sendo morto na queda da cidade durante a noite de 5 de outubro de 539 AEC, quando, segundo a Crônica de Nabonido, "o exército de Ciro (II) entrou em Babilônia sem batalha". (*Assyrian and Babylonian Chronicles*, pp. 109, 110; veja também Da 5:30.) Com a morte de Belsazar e a aparente rendição de Nabonido a Ciro, encerrou-se o Império Neobabilônico. — Veja CIRO; NABONIDO.

BELTESSAZAR [Do acadiano, significando "Protege a Vida do Rei"]. Nome babilônico dado a Daniel depois de ter sido levado ao exílio em 617 AEC — que não deve ser confundido com Belsazar. (Da 1:7) O nome evidentemente é uma forma abreviada duma invocação a Bel, e, portanto,

Cilindro de templo, babilônico, que menciona o Rei Nabonido e seu filho Belsazar.

foi escolhido, segundo disse Nabucodonosor, "segundo o nome de meu deus". (Da 4:8; 5:12) Evidentemente, o objetivo era efetivar a naturalização de Daniel e afastá-lo da adoração de Jeová. Entretanto, os babilônios continuaram a falar dele também pelo seu nome Daniel. — Da 4:18, 19; 5:12, 13; veja DANIEL N.º 2.

BELZEBU [possivelmente uma alteração de Baal-Zebube, que significa "Dono das Moscas", o Baal adorado pelos filisteus em Ecrom. Alternadamente, Beelzeboul e Beezeboul, possivelmente significando "Dono da Morada (Habitação) Alta"; ou, caso se faça trocadilho com a palavra hebr. não bíblica *zé·vel* (esterco), "Dono do Esterco"]. "Belzebu" é uma designação aplicada a Satanás, o príncipe, ou governante, dos demônios. Os líderes religiosos acusaram blasfemamente a Jesus Cristo de expulsar demônios por meio de Belzebu. — Mt 10:25; 12:24-29; Mr 3:22-27; Lu 11:15-19; veja BAAL-ZEBUBE.

BEN [Filho]. O prefixo hebraico *ben* ocorre frequentemente em nomes tais como Benjamim (que significa "Filho da Mão Direita") ou Ben-Ami (que significa "Filho do Meu Povo [isto é, parentes]"). Equivale a *bar* em nomes aramaicos tais como Barnabé (que significa "Filho de Consolo"). (At 4:36) É também frequentemente usado para definir outras relações, além de parentesco, tais como raça, "filhos de [*benéh*] Israel", "filhos dos cusitas" (2Cr 35:17; Am 9:7); lugar, "filhos do distrito jurisdicional" (Esd 2:1); ou condição, "filhos da mocidade", "filhos da injustiça" (Sal 127:4; Os 10:9).

BENAIA [Jeová Edificou].

1. Filho de um sacerdote principal levita chamado Jeoiada, e pai de pelo menos dois filhos, Amizabade e Jeoiada. (1Cr 27:5, 6, 34) Benaia era poderoso guerreiro de grande valentia e coragem, e 'se distinguia ainda mais do que os trinta' poderosos das forças de Davi, embora 'não chegasse à categoria dos três'. — 2Sa 23:20-23.

Benaia demonstrou sua bravura de modo triplo: por abater dois dos poderosos heróis de Moabe, por descer intrepidamente numa cisterna de água e matar um leão, e por superar excepcionais desvantagens para matar um gigante egípcio com a lança da própria vítima. (1Cr 11:22-24) Davi encarregou esse homem corajoso da sua guarda pessoal. (1Cr 11:24, 25) Os queretitas e os peletitas, encabeçados por Benaia, permaneceram leais ao rei durante as rebeliões de Absalão e Adonias. (2Sa 8:18; 15:18; 20:23; 1Rs 1:8, 10, 26; 1Cr 18:17) Adicionalmente, Benaia foi encarregado da terceira divisão de revezamento do exército, uma força de 24.000 homens. (1Cr 27:5, 6) Na velhice de Davi, Benaia e os queretitas e os peletitas apoiaram a coroação de Salomão. (1Rs 1:32-40) Mais tarde, sob o reinado de Salomão, Benaia foi designado para efetuar a execução de Adonias, Joabe e Simei, e também foi colocado por Salomão no comando do exército. — 1Rs 2:24, 25, 28-46; 4:4.

2. Um dos poderosos de Davi, comandante da 11.ª divisão de revezamento do exército; piratonita da tribo de Efraim. — 2Sa 23:30; 1Cr 11:31; 27:14.

3. Músico levita, que tocou seu instrumento de cordas acompanhando a Arca do Pacto, quando ela foi levada a Jerusalém e colocada na tenda preparada para ela por Davi. — 1Cr 15:18, 20; 16:1, 5.

4. Sacerdote que tocou uma trombeta quando a Arca foi levada a Jerusalém durante o reinado de Davi. — 1Cr 15:24; 16:6.

5. Levita descendente de Asafe. — 2Cr 20:14.

6. Simeonita, possivelmente contemporâneo do Rei Ezequias. — 1Cr 4:24, 36-43.

7. Levita designado por Ezequias para ajudar a cuidar das abundantes contribuições para a casa de Jeová. — 2Cr 31:12, 13.

8. Pai de Pelatias, um dos príncipes iníquos observados na visão de Ezequiel. — Ez 11:1, 13.

9, 10, 11, 12. Quatro homens, os quais, em vista da admoestação de Esdras, despediram suas esposas estrangeiras e os filhos. Estes quatro eram respectivamente descendentes de Parós, Paate-Moabe, Bani e Nebo. — Esd 10:25, 30, 34, 35, 43, 44.

BEN-AMI [Filho do Meu Povo [isto é, parentes]]. Filho de Ló por sua filha mais nova, e, portanto, meio-irmão de Moabe. Achados modernos atestam o uso comum do nome durante esse período. Ben-Ami, também chamado Amom, era antepassado dos amonitas. — Gên 19:31-38; veja AMOM.

BÊNÇÃO. Tornar ou declarar santo; uma solicitação a Deus para que conceda o favor divino; conceder bondade; favor; exaltar como santo; glorificar; falar bem de; proteger ou guardar do mal; trazer felicidade.

As várias formas das palavras hebraicas geralmente traduzidas "abençoar" ("bendizer") ou "bênção" ocorrem cerca de 400 vezes nas Escrituras. O verbo *ba·rákh* é usualmente traduzido "abençoar" ou "bendizer". Em umas poucas passagens, a palavra é traduzida por "congratular" (1Sa 25:14; 1Cr 18:10); "cumprimentar" (2Rs 4:29). A forma substantivada da palavra hebraica é encontrada no nome da baixada de Beraca (que significa "Bênção"), porque foi ali que Jeosafá e seu povo bendis-

seram a Jeová. (2Cr 20:26) Um verbo da mesma forma é traduzido por "ajoelhar-se" ou "dobrar os joelhos". — Gên 24:11; 2Cr 6:13; Sal 95:6.

Os soferins ou escribas judeus emendaram diversas passagens para rezarem "abençoar" em vez de "amaldiçoar" (1Rs 21:10, 13; Jó 1:5, 11; 2:5, 9), considerando blasfemo mesmo apenas mencionar alguém estar amaldiçoando a Deus. — Veja o apêndice na *NM*, p. 1509.

O verbo grego *eu·lo·gé·o* significa literalmente "falar bem de". O termo *eu·lo·gí·a* (literalmente: bênção) é usado em Romanos 16:18 em sentido desfavorável, como "palavras elogiosas" para seduzir o coração de alguém.

As Escrituras usam "abençoar", "bendizer" e "bênção" pelo menos em quatro aspectos principais: (1) Jeová abençoa humanos; (2) humanos bendizem a Jeová; (3) humanos abençoam Cristo; (4) humanos abençoam outros humanos.

Jeová Abençoa Humanos. "A bênção de Jeová — esta é o que enriquece, e ele não lhe acrescenta dor alguma." (Pr 10:22) Jeová abençoa aqueles a quem ele aprova por protegê-los, fazê-los prosperar, orientá-los, dar-lhes bom êxito e suprir-lhes as necessidades, com um resultado proveitoso para eles.

A boa vontade de Jeová para com as suas criações terrestres foi expressa por ocasião de ele as produzir. Para as espécies animais, criadas no quinto dia, a bênção de Deus foi uma declaração de seu propósito para com elas. (Gên 1:22) A bênção de Deus sobre Adão e Eva, no fim do sexto dia, se tivessem permanecido obedientes, os teria habilitado a continuar no favor dele, porque ele proveu-lhes todas as necessidades espirituais e materiais. — Gên 1:28; 2:9; 5:2.

Depois de Jeová completar sua obra criativa terrestre nos seis dias criativos, não faltava nada para o bem-estar da sua criação. (Gên 1:31) Daí, Deus passou a repousar, ou a desistir desta obra, abençoando o sétimo dia, declarando-o sagrado, santo. A perspectiva que se apresentava à criação humana era uma felicidade com infindável bênção. — Gên 2:3; Êx 20:11.

Quando Noé e sua família saíram da arca, Jeová olhou para eles com favor, abençoando-os e fazendo-lhes uma declaração da sua vontade para com eles. Por fazerem a vontade de Jeová, prosperariam com o favor e a proteção dele. — Gên 9:1.

De vital importância para toda a humanidade é a bênção a respeito de Abraão e sua Semente (ou seu Descendente). (Gên 12:3; 18:18; 22:18) Jeová abençoou Abraão e Sara por renovar milagrosamente as faculdades reprodutivas deles, habilitando-os a ter um filho na sua velhice. (Gên 17:16; 21:2) Prosperou Abraão e usou-o como ilustração para prefigurar coisas maiores. (Gál 4:21-26) Portanto, a bênção de Deus em prover a Abraão uma semente tem significado mais elevado na promessa de que pessoas de todas as nações serão abençoadas por meio daquele a quem Isaque prefigurou, Jesus Cristo. — Gál 3:8, 14; At 3:25, 26; He 6:13-20.

A bênção que Jeová concede a uma pessoa ou a um povo depende da obediência a ele. (Êx 23:25) Os nítidos contrastes feitos nos capítulos 27 e 28 de Deuteronômio mostram claramente que a maldição de Jeová, resultando em severa punição, recai sobre os desobedientes, ao passo que sua bênção repousa sobre os obedientes, produzindo prosperidade espiritual e satisfazendo as necessidades materiais deles, o que se evidencia nos lares, na terra, nos descendentes, nos animais, nos suprimentos de alimentos, nas viagens e em todas as ações deles. "As bênçãos são para a cabeça do justo." (Pr 10:6, 7) Quando o povo de Jeová é fielmente obediente, Ele tem prazer em 'abrir as comportas dos céus e realmente despejar uma bênção até que não haja mais necessidade'. — Mal 3:10.

Humanos Bendizem a Jeová. Os humanos bendizem a Jeová primariamente por louvá-lo. Expressar gratidão, reconhecê-lo como Aquele de quem fluem todas as bênçãos, falar bem dele em toda ocasião, e realizar atos de adoração e de serviço também bendiz a Jeová. (Sal 26:12) Pregar as boas novas é um modo de se bendizer a Jeová, visto que isso louva seu nome e seus propósitos. — Mt 24:14; He 13:15.

Homens têm bendito a Jeová por libertar seu povo da opressão (Êx 18:9, 10); por prover as necessidades deles (De 8:10); pela sua dignidade, seu poderio, seu governo e sua beleza como Cabeça sobre todos (1Cr 29:10-12, 20); por induzir seu povo a apoiar a sua adoração (2Cr 31:8); em oração de confissão por ele manter seu pacto e por sua misericórdia (Ne 9:5, 31, 32); por dar sabedoria e poder (Da 2:19-23); por proteger seus servos e demonstrar sua soberania (Da 3:28; 4:34). O livro dos Salmos abençoa constantemente a Jeová, e convoca todos no céu e na Terra a louvarem Seu nome por causa das Suas muitas qualidades magníficas. Outro motivo para o homem bendizer a Jeová é a dádiva do Seu Filho, Jesus Cristo. — Sal 16:7; 103:1, 20-22; 145:2, 10; Jo 3:16; compare isso com At 2:8-11; Re 7:11, 12; 14:6, 7.

Humanos Abençoam Cristo. O próprio Jesus também deve ser abençoado por todos.

Elisabete abençoou a mãe de Jesus, Maria, e o fruto na sua madre, ainda por nascer. (Lu 1:42) A origem celestial de Jesus, sua vinda em nome de Jeová como Filho deste, seu ministério, seu sacrifício, seu sacerdócio, seu reinado e sua benignidade imerecida, tudo isso justifica ser ele aclamado como bendito. (Jo 12:13; 2Co 8:9; He 1:2; 7:24-26) Em cumprimento do Salmo 118:26, a multidão aclamou-o como o bendito de Jeová, na sua entrada triunfal em Jerusalém. (Mt 21:9) Criaturas angélicas e terrestres devem todas bendizê-lo. — Re 5:12, 13.

Humanos Abençoam Outros Humanos. Em contraste com Jeová, que sempre cumpre a bênção que Ele profere, quando um humano profere uma bênção sobre outro humano, talvez não tenha a capacidade de cumpri-la. Na Bíblia, proferir um homem uma bênção frequentemente equivale a um apelo para a bênção divina, embora não necessariamente seja expressa em forma de oração. Assim, ao passo que o homem talvez seja o objeto visado de tal bênção, a fonte é admitidamente o próprio Deus. Novamente, abençoar um homem a outros homens pode, com frequência, constituir uma expressão de gratidão, o reconhecimento apreciativo das excelentes qualidades deles ou de uma tarefa bem executada.

É com referência a poder abençoar com eficácia, de ter a autoridade da parte de Deus para abençoar, ou o poder de cumprir a bênção, que Paulo, ao argumentar sobre a superioridade do sacerdócio de Melquisedeque sobre o de Levi, expressa o seguinte princípio: "Ora, além de qualquer disputa, o que é menor é abençoado pelo maior." (He 7:7) Melquisedeque era sacerdote de Deus e rei, e podia falar de modo autorizado e profético em nome de Deus ao dar uma bênção a Abraão. — Gên 14:18-20; He 7:1-4.

Quando alguém fez alguma coisa que contribui para o louvor de Jeová, outros têm achado apropriado proferir uma bênção sobre ele. Moisés abençoou Bezalel e os outros trabalhadores quando terminaram a construção do tabernáculo. (Êx 39:43) Os sacerdotes e os levitas, como líderes espirituais de Israel, foram designados para abençoar o povo em numerosas ocasiões. (Núm 6:23-27; Le 9:22, 23; De 10:8; 21:5; 1Cr 23:13; 2Cr 30:27) O sumo sacerdote Eli abençoou os pais de Samuel pela dádiva de seu filho para o serviço do templo. (1Sa 2:20, 21) Davi abençoou o povo depois de ter trazido a Arca a Jerusalém. (2Sa 6:18; 1Cr 16:2) Salomão adotou sabiamente o mesmo proceder quando dedicou o templo a Jeová. (1Rs 8:14, 55) O idoso Simeão abençoou os pais de Jesus. (Lu 2:34) Jesus abençoou as crianças que se chegaram a ele. — Mr 10:16.

Ocasiões de Expressar uma Bênção. Em oração, a pessoa louva e agradece a Deus, bendizendo-o, e, por sua vez, fala pelos unidos na fé e os que buscam a Deus, abençoando-os. Proferir ou pedir uma bênção sobre o alimento antes de se tomar uma refeição é usualmente feito em oração. Em tal oração, dão-se agradecimentos e louvores a Jeová por suas provisões espirituais e materiais, pedindo que Jeová faça com que essa nutrição seja usada em benefício dos que a tomam, e que o alimento os fortaleça para servi-Lo. (1Sa 9:13; Mt 14:19; Lu 9:16) Ao abençoar o pão e o vinho na Refeição Noturna do Senhor, dão-se louvor e agradecimentos a Deus, junto com a solicitação de que todos os que deles participam possam ser beneficiados espiritualmente pelas coisas que esses simbolizam, e possam permanecer unidos e íntegros como corpo de Cristo. — Mt 26:26; 1Co 10:16.

Numa sociedade patriarcal, o pai costumava abençoar os filhos pouco antes da sua morte. Tratava-se dum assunto de grande importância, e era altamente prezado. Assim, Isaque abençoou Jacó, pensando que este era o seu primogênito, Esaú. Isaque declarou o favor e a prosperidade para Jacó, à frente de seu irmão Esaú, sem dúvida fazendo petição a Jeová para que cumprisse tal bênção, visto que o próprio Isaque era cego e idoso. (Gên 27:1-4, 23-29; 28:1, 6; He 11:20; 12:16, 17) Mais tarde, Isaque, de plena consciência, confirmou e ampliou tal bênção. (Gên 28:1-4) Antes de morrer, Jacó abençoou primeiro os dois filhos de José, daí, os seus próprios filhos. (Gên 48:9, 20; 49:1-28; He 11:21) Similarmente, Moisés, antes da sua morte, abençoou a inteira nação de Israel. (De 33:1) Em todos esses casos, os resultados provam que eles falavam profeticamente. Em alguns casos, ao proferir tais bênçãos, a mão do abençoador era colocada sobre a cabeça do abençoado. — Gên 48:13, 14.

Como saudação, proferir alguém uma bênção significava que desejava o bem-estar da outra pessoa. Jacó, ao ser levado perante Faraó, abençoou-o. (Gên 47:7; veja também 1Sa 13:10; 25:14; 1Rs 1:47; 2Rs 10:15.) Bênçãos talvez fossem proferidas por ocasião de despedidas. Rebeca, por exemplo, foi abençoada por sua família quando partiu de casa para casar-se com Isaque. — Gên 24:60; veja também Gên 28:1; 2Sa 19:39; 1Rs 8:66.

Dar um presente também estava ligado a bênçãos. (Gên 33:11; Jos 14:13; 15:18, 19) Compreensivelmente, o próprio presente poderia ser chamado de bênção, um "presente de bênção". Talvez se

dessem presentes a um ente querido como expressão de votos de que lhe vá bem, no empenho de obter favor, ou como expressão de gratidão. — 1Sa 25:27; 30:26.

Bênçãos podiam ser concedidas em forma de elogios. Boaz abençoou Rute por sua benevolência. (Ru 3:10) Os homens que se ofereciam para realizar um serviço a favor da adoração de Jeová eram abençoados pelos observadores. (Ne 11:2) Os pais têm direito a uma bênção da parte de seus filhos. — Pr 30:11.

Uma bênção pode consistir em linguagem favorável ou edificante. Jesus admoestou seus ouvintes a 'abençoar os que os amaldiçoavam'. (Lu 6:28) "Persisti em abençoar os que vos perseguem; abençoai e não amaldiçoeis." (Ro 12:14) Isto não significa louvar os opositores, mas ter boa conduta para com tais pessoas, junto com linguagem bondosa, cortês e verídica que lhes trará benefícios, se for acatada, poderá resultar em granjear a boa vontade delas. (1Co 4:12; 1Pe 3:9) A maneira de se falar também tem de ser considerada. (Pr 27:14) Desviar alguém de atos iníquos é deveras uma bênção, resultando nos melhores interesses daquela pessoa e no louvor de Jeová. — At 3:26.

Ser uma Bênção para Outros. A pessoa pode ser uma bênção para o próximo por seguir um proceder de obediência a Deus. A associação de tais, a quem Jeová abençoa, traz bênçãos para outros. Labão foi abençoado porque Jacó cuidava dos rebanhos dele. (Gên 30:27, 30) A casa e o campo de Potifar prosperaram por causa da supervisão de José. (Gên 39:5) A presença de dez cidadãos justos poderia ter feito com que Deus poupasse Sodoma. (Gên 18:32) O servo dedicado de Deus pode trazer a consideração favorável de Deus para com um cônjuge descrente e seus filhos pequenos. (1Co 7:14) Jesus disse que, no tempo da maior tribulação do mundo, "por causa dos escolhidos, aqueles dias serão abreviados", porque, de outra forma, "nenhuma carne seria salva". (Mt 24:21, 22; compare isso com Is 65:8.) Imitar o exemplo dos abençoados por Deus traz bênçãos ainda maiores. (Gál 3:9; He 13:7; 1Co 11:1; 2Te 3:7) Fazer o bem aos irmãos de Cristo, os "escolhidos" de Deus, traz as bênçãos de Jeová para as "ovelhas", com a recompensa da vida eterna. — Mt 25:31-34, 40, 46.

BENE [Filho]. Músico levita dos dias de Davi, que acompanhou a Arca do Pacto a Jerusalém. — 1Cr 15:15, 18.

BENE-BERAQUE [Filhos de Beraque]. Uma cidade de Dã identificada com Ibn Ibraq (ou Kheiriyeh [Horvat Bene-beraq]), a 8 km a ESE de Tel Aviv-Yafo (Jope). (Jos 19:40, 45) O nome árabe Ibn Ibraq corresponde ao hebraico Bene-Beraque. Num prisma de Senaqueribe, o relato deste imperador sobre a campanha assíria contra Ezequias declara que ele 'sitiou Bete-Dagom, Jope, Banai-Barqa [Bene-Baraque], Azuru'. — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, p. 287.

BENE-JAACÃ [Filhos de Jaacã]. Uma parada dos israelitas na sua peregrinação pelo ermo. (Núm 33:31, 32) Jaacã parece ser o Ácã de Gênesis 36:27 e 1 Crônicas 1:42 (onde o texto massorético reza "Jaacã"). O relato no livro de Números declara que os israelitas "partiram então de Moserote e foram acampar-se em Bene-Jaacã. Depois partiram de Bene-Jaacã e foram acampar-se em Hor-Hagidgade".

Em Deuteronômio 10:6 faz-se referência a Beerote Bene-Jaacã, em conexão com "Moserá" (singular de Moserote), provavelmente indicando que Beerote Bene-Jaacã (que significa "Poços dos Filhos de Jaacã") é o mesmo lugar que Bene-Jaacã. Entretanto, o relato em Deuteronômio alista a direção da viagem de Israel em ordem inversa do relato de Números, declarando que "os filhos de Israel partiram de Beerote Bene-Jaacã para Moserá". Em vista dos muitos anos passados no ermo, é bem possível que os israelitas passassem duas vezes por esta região. Conforme diz *The Pentateuch and Haftorahs* (O Pentateuco e as Haftorás) sobre este texto: "Uma explicação provável é que os israelitas, depois de peregrinarem numa direção meridional para a terra de Edom, tiveram de virar-se acentuadamente para o norte." (Editado por J. Hertz, Londres, 1972) Talvez tivessem de voltar pelo mesmo caminho por um curto trecho e revisitar alguns dos lugares pelos quais haviam passado, esta vez em sentido inverso. Deve-se notar que o registro de Deuteronômio (10:6) refere-se à morte de Arão logo depois de mencionar a parada de Moserá, ao passo que o relato de Números (33:31-39) descreve os israelitas viajando para Eziom-Géber e então para o NO, para Cades, antes de tratar do assunto da morte de Arão. Isto, junto com o longo período de anos envolvidos, certamente permitiria um retorno pelo caminho, se fosse o caso.

Bene-Jaacã (Beerote Bene-Jaacã) usualmente é identificada com um lugar a poucos quilômetros ao N de Cades-Barneia. — Veja BEEROTE BENE-JAACÃ.

BENEVOLÊNCIA. Veja BONDADE.

BEN-HADADE [Filho de Hadade]. Nome de três reis da Síria mencionados no registro da Bíblia. Hadade era o deus das tempestades, adorado em toda a Síria e em outras regiões circunvizinhas.

1. O primeiro rei da Síria chamado Ben-Hadade no relato bíblico era filho de Tabrimom, e neto de Heziom. Tinha feito um pacto com o Rei Baasa, de Israel, porém o Rei Asa, de Judá, alarmado quando Baasa começou a fortificar Ramá, a apenas alguns quilômetros ao N de Jerusalém, subornou Ben-Hadade para que rompesse seu pacto e atacasse o reino setentrional, destarte forçando Baasa a retirar-se. Em troca dos tesouros reais de Judá e dos do santuário do templo, Ben-Hadade invadiu Israel, tomando várias cidades no território de Naftali e na região do mar da Galileia. Conforme esperado, Baasa retirou-se para sua capital, em Tirza. (1Rs 15:16-21; 2Cr 16:1-6) Esta ação se deu em cerca de 962 AEC (o "trigésimo sexto ano" em 2 Crônicas 16:1 evidentemente se refere ao 36.º ano a contar da divisão do reino, em 997 AEC). — Veja ASA N.º 1.

2. A próxima menção de um rei sírio chamado Ben-Hadade ocorre durante o reinado do Rei Acabe, de Israel (c. 940-920 AEC). Por volta do quinto ano antes da morte de Acabe, "Ben-Hadade, rei da Síria", liderou as forças coligadas de 32 reis, evidentemente vassalos, contra Samaria, cercando a cidade e exigindo que o Rei Acabe se rendesse incondicionalmente. (1Rs 20:1-6) Acabe convocou um conselho dos anciãos do país, que lhe recomendaram resistir. Daí, ao passo que as forças sírias se preparavam para um ataque contra a cidade, e enquanto Ben-Hadade e os outros reis estavam embebedando-se nas barracas que armaram, Acabe, seguindo o conselho divino, usou de estratégia para lançar um ataque de surpresa contra o acampamento sírio e teve êxito em desbaratá-los. — 1Rs 20:7-21.

Aceitando a teoria de seus conselheiros, de que Jeová era "um Deus de montes", e que, por conseguinte, os israelitas podiam ser derrotados em terreno plano, no ano seguinte, Ben-Hadade conduziu seu exército até Afeque, uma cidade evidentemente situada ao L do mar da Galileia. (Veja AFEQUE N.º 5.) As forças sírias tinham sido reorganizadas, os 32 reis sendo substituídos por governadores como chefes das tropas, evidentemente por se pensar que os governadores lutariam mais unida e obedientemente, e, talvez, também teriam mais forte incentivo para obter uma promoção a um posto superior do que os reis mais independentes. As teorias religiosas e militares de Ben-Hadade, porém, mostraram-se inúteis contra as forças israelitas que, embora sobrepujadas grandemente em número, foram avisadas de antemão desse ataque, por um profeta, e tinham o apoio do Rei do universo, Jeová Deus. As forças sírias foram destroçadas, e Ben-Hadade fugiu para Afeque. Acabe, porém, permitiu que este perigoso inimigo fosse embora livre, fazendo Ben-Hadade a seguinte promessa: "As cidades que meu pai tomou ao teu pai, eu restituirei; e designarás para ti ruas em Damasco, assim como meu pai designou em Samaria." — 1Rs 20:22-34.

Há considerável diferença de opinião quanto a se este Ben-Hadade é o mesmo rei sírio dos dias de Baasa e de Asa, ou se ele é, ao invés, um filho ou neto daquele rei. Para que Ben-Hadade I (do tempo de Asa) fosse o Ben-Hadade dos dias de Acabe e até mesmo do tempo de Jeorão (c. 917-905 AEC) seria necessário um reinado de cerca de 45 anos, ou mais. Isto, naturalmente, não seria impossível.

No entanto, aqueles que sustentam que o rei sírio dos dias de Acabe devia ser chamado Ben-Hadade II, indicam a promessa feita por Ben-Hadade a Acabe, citada acima. (1Rs 20:34) À primeira vista, parece que o pai de Ben-Hadade havia tomado cidades de Onri, pai de Acabe. Mas, se a captura mencionada fora feita por Ben-Hadade I, durante o governo de Baasa, isso faria com que Ben-Hadade I fosse o pai (ou talvez simples predecessor) do Ben-Hadade II do reinado de Acabe. Igualmente, "pai" de Acabe poderia referir-se a um predecessor real no trono, embora não fosse parente consanguíneo como antepassado de sua linhagem. — Veja BELSAZAR.

Todavia, ter a promessa de Ben-Hadade a Acabe feito referência a Samaria pareceria limitar a captura de cidades israelitas pela Síria ao reinado de Onri, visto que Samaria foi construída por ele e, depois disso, tornou-se a capital de Israel. As "ruas" designadas, pelo que parece, destinavam-se ao estabelecimento de bazares, ou mercados, para promover interesses comerciais.

Sejam quais forem as circunstâncias e o tempo da captura das cidades israelitas, a evidência bíblica parece indicar um diferente Ben-Hadade como governando no tempo de Acabe, e, por isso, pode ser mencionado como Ben-Hadade II. Parece que a promessa de Ben-Hadade, de devolver as cidades tomadas de Israel por seu pai, não foi inteiramente cumprida, porque, no último ano do governo de Acabe, este rei israelita fez uma aliança com Jeosafá, na vã tentativa de recuperar dos sírios Ramote-Gileade (ao L do Jordão). Ben-Hadade II é evidentemente o anônimo "rei da Síria" que ordenou que seus "trinta e dois chefes dos carros" con-

centrassem seu ataque naquela batalha em Acabe. (1Rs 22:31-37) Deve também ter sido o rei que enviou seu leproso chefe do exército, Naamã, para ser curado por Eliseu, durante o reinado de Jeorão. O rei sírio adorava o deus Rimom (cujo nome forma parte do de Tabrimom, pai de Ben-Hadade I). — 2Rs 5:1-19.

Apesar do serviço de cura prestado a seu general, Ben-Hadade manteve sua hostilidade para com Israel e enviou grupos invasores a Israel. (2Rs 6:8; compare isso com o versículo 23.) No entanto, Eliseu, constantemente, avisou de antemão o rei de Israel sobre o roteiro dos grupos invasores, de modo que Ben-Hadade começou a suspeitar da presença de um traidor entre seus próprios servos. Ao saber que Eliseu era quem informava o rei de Israel sobre 'as coisas que Ben-Hadade falava no seu dormitório interno', o rei sírio enviou uma poderosa força militar para capturar Eliseu em Dotã. Eliseu, porém, fez com que as tropas fossem miraculosamente atingidas por uma forma de cegueira, e conduziu-as bem para o meio da capital israelita, Samaria. Esta experiência, talvez junto com o tratamento misericordioso e a libertação concedida aos sírios ali, puseram fim à atividade de guerrilhas, embora isso não eliminasse a atitude agressiva de Ben-Hadade. — 2Rs 6:9-23.

Ainda decidido a derrubar o reino israelita, Ben-Hadade, mais tarde, ajuntou suas forças e cercou Samaria, provocando condições de fome do tipo mais grave. (2Rs 6:24-29) Todavia, quando Jeová, certa noite, fez com que o acampamento sírio ouvisse o som dum grande exército se aproximando, eles precipitadamente concluíram que Jeorão havia contratado os hititas e os egípcios para socorrê-lo, e, em vista disso, fugiram para a Síria no meio das trevas, deixando para trás todo seu equipamento e suas provisões. — 2Rs 7:6, 7.

Ben-Hadade II estava no seu leito de doença quando Eliseu viajou para Damasco, cumprindo a comissão divina dada ao seu predecessor, Elias. (1Rs 19:15) Enviando uma carga de presentes em 40 camelos para o profeta, Ben-Hadade indagou sobre as possibilidades de recuperar-se de sua doença. A resposta de Eliseu, transmitida a Hazael, mostrou que o rei morreria, assumindo Hazael o reinado. No dia seguinte, Hazael fez com que Ben-Hadade morresse sufocado, e então Hazael assumiu o trono como rei. — 2Rs 8:7-15.

3. O filho de Hazael, rei da Síria. (2Rs 13:3) Ben-Hadade III evidentemente estava associado com seu pai na opressão contra Israel, nos dias de Jeoacaz (876-c. 860 AEC), e na captura de cidades israelitas pelos sírios. No entanto, Jeová suscitou um "salvador" para Israel, aparentemente na pessoa de Jeoás (c. 859-845 AEC), filho de Jeoacaz, e de seu sucessor, Jeroboão II (c. 844-804 AEC). (2Rs 13:4, 5) Em cumprimento da profecia final de Eliseu, Jeoás recapturou "da mão de Ben-Hadade, filho de Hazael, as cidades que este tinha tirado da mão de Jeoacaz", derrotando as forças sírias em três ocasiões. (2Rs 13:19, 23-25) Jeroboão II deu sequência às vitórias de seu pai sobre a Síria, restituindo as fronteiras de Israel à sua condição anterior, assim servindo como salvador para Israel. (2Rs 14:23-27) Ben-Hadade III não é mencionado em conexão com as conquistas de Jeroboão, e talvez não mais estivesse vivo naquela época.

A expressão "as torres de habitação de Ben-Hadade", usada pelo profeta Amós (que profetizou durante o reinado de Jeroboão II) para se referir aos palácios reais em Damasco (Am 1:3-5; compare isso com 2Rs 16:9), continuou a ser usada de modo similar por Jeremias, uns dois séculos mais tarde. — Je 49:23-27.

Ben-Hadade em Inscrições Antigas. Uma inscrição de Salmaneser III, depois de relatar um conflito com os sírios, declara: "(O próprio) Hadadezer pereceu. Hazael, um comum (lit.: filho dum joão-ninguém), apoderou-se do trono." (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, p. 280) Portanto, parece que Ben-Hadade II era chamado de "Hadadezer" (assírio: *Adad-idri*) por Salmaneser III.

A Estela de Zakir descreve um esforço punitivo lançado por "Barhadade, filho de Hazael, rei de Arã", encabeçando uma coligação de reis sírios contra "Zakir, rei de Hamate e Luʽath", destarte acrescentando testemunho arqueológico quanto à existência de Ben-Hadade III, filho de Hazael. — *Ancient Near Eastern Texts*, p. 655.

Uma estela, conhecida como a Estela Melcart, foi encontrada em 1940 a uns 6 km ao N de Alepo, na Síria setentrional, e embora a inscrição não seja totalmente legível, ela reza em parte: "Uma estela erguida por Barhadade . . . para o seu Senhor Melcart." (*Ancient Near Eastern Texts*, p. 655) Não há certeza sobre se este Barhadade deve ser identificado com Ben-Hadade I, II, III, ou algum outro Ben-Hadade.

BEN-HAIL. Um dos cinco príncipes enviados por Jeosafá no terceiro ano do seu reinado para ensinar a Lei aos habitantes de Judá. — 2Cr 17:7, 9.

BEN-HANÃ [Filho Daquele Que Mostra Favor; Filho do Clemente]. Um dos quatro filhos de Simão; descendente de Judá. — 1Cr 4:1, 20.

BENIGNIDADE. Na edição revisada da Bíblia em português, a ideia de "benignidade" geralmente é traduzida por palavras ou expressões que são mais comuns em português, como "bondade", "fazer o bem" e assim por diante. Para mais informações, veja o subtópico "Um Fruto do Espírito" neste mesmo verbete. A qualidade ou condição de ser bom; excelência moral; virtude. A bondade possui completa solidez, sem qualquer maldade ou corrupção. É uma qualidade positiva, e se expressa na realização de atos bons e benéficos em favor de outros. As palavras mais comuns para "bom" na Bíblia são a hebraica *tohv* e a grega *a·ga·thós; a·ga·thós* usualmente é usada em sentido moral ou religioso.

A Bondade de Jeová. Jeová Deus é bom no sentido absoluto e completo. As Escrituras dizem: "Bom e reto é Jeová" (Sal 25:8), e exclamam: "Quão grande é a sua bondade!" (Za 9:17) Jesus Cristo, embora dotado desta qualidade de excelência moral, não aceitou "Bom" como título, dizendo àquele que se dirigiu a ele como "Bom Instrutor": "Por que me chamas de bom? Ninguém é bom, exceto um só, Deus." (Mr 10:17, 18) Ele reconheceu assim a Jeová como o padrão absoluto do que é bom.

Quando Moisés pediu para ver a Sua glória, Jeová lhe replicou: "Eu mesmo farei toda a minha bondade passar diante da tua face e vou declarar diante de ti o nome de Jeová." Jeová protegeu Moisés com um anteparo para que não contemplasse Sua face, mas, ao passar por ali (evidentemente por meio do seu representante angélico [At 7:53]), declarou a Moisés: "Jeová, Jeová, Deus misericordioso e clemente, vagaroso em irar-se e abundante em benevolência e em verdade, preservando a benevolência para com milhares, perdoando o erro, e a transgressão, e o pecado, mas de modo algum isentará da punição." — Êx 33:18, 19, 22; 34:6, 7.

Vê-se aqui que a bondade é uma qualidade que envolve misericórdia, benevolência e verdade, mas não tolera nem coopera de modo algum com a maldade. Nesta base, Davi podia orar a Jeová para que lhe perdoasse os pecados 'por causa da bondade de Jeová'. (Sal 25:7) A bondade de Jeová, bem como seu amor, estava envolvida em Ele dar seu Filho como sacrifício pelos pecados. Desta forma, proveu um meio de ajudar aqueles que desejam o que realmente é bom, e ao mesmo tempo condenou a maldade e lançou a base para satisfazer plenamente a justiça e o juízo. — Ro 3:23-26.

Um Fruto do Espírito. [Na edição revisada da Bíblia em português, esse aspecto do fruto do espírito agora é traduzido como "benignidade". A palavra "benignidade" só aparece em Gálatas 5:22.] A bondade é um fruto do espírito de Deus e da luz de sua Palavra da verdade. (Gál 5:22; Ef 5:9) Deve ser cultivada pelo cristão. A obediência às ordens de Jeová desenvolve a bondade; nenhum homem possui a bondade por seus próprios méritos. (Ro 7:18) O salmista apela para Deus como a Fonte da bondade: "Ensina-me a própria bondade, a sensatez e o conhecimento, pois tive fé nos teus mandamentos", e: "Tu és bom e fazes o bem. Ensina-me os teus regulamentos." — Sal 119:66, 68.

A Bondade Concede Benefícios. A bondade também pode significar beneficência, a concessão de coisas benéficas para outros. Jeová deseja expressar bondade para com seu povo, como o apóstolo Paulo orou em favor dos cristãos em Tessalônica: "Estamos sempre orando por vós, para que o nosso Deus vos conte dignos de sua chamada e realize completamente tudo o que lhe agradar da bondade e a obra de fé com poder." (2Te 1:11) Muitos são os exemplos da copiosa bondade de Deus para com aqueles que se voltam para ele. (1Rs 8:66; Sal 31:19; Is 63:7; Je 31:12, 14) Ademais: "Jeová é bom para com todos, e suas misericórdias estão sobre todos os seus trabalhos." (Sal 145:9) De propósito estende o bem a todos, a fim de que sua bondade induza muitos a servi-lo, e para que assim ganhem a vida. Semelhantemente, qualquer pessoa que demonstra bondade é uma bênção para seus associados. — Pr 11:10.

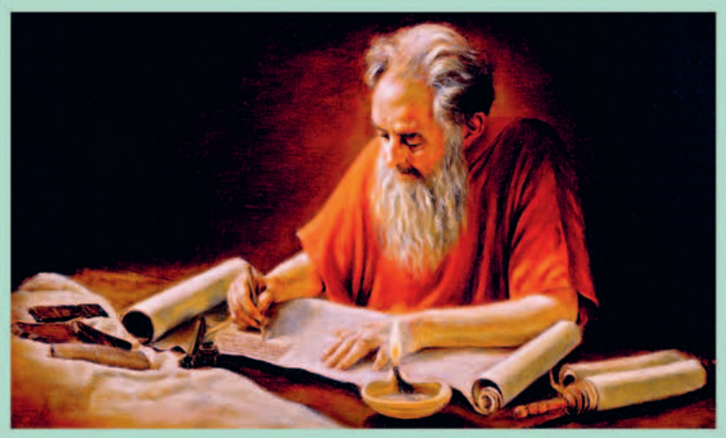
Como servos de Deus e imitadores dele, ordena-se aos cristãos que provem qual é a boa e perfeita vontade de Deus para eles (Ro 12:2), devem apegar-se ao que é bom (Ro 12:9), praticá-lo (Ro 13:3), fazer o que é bom (Ro 2:10), empenhar-se por isso (1Te 5:15), ser zelosos do que é bom (1Pe 3:13), imitar o que é bom (3Jo 11) e vencer o mal com o bem (Ro 12:21). Fazerem o bem se aplica especialmente aos aparentados com eles na fé cristã; adicionalmente, isso deve ser praticado para com todos os outros. — Gál 6:10.

Um Termo Relacionado. Similar à palavra grega para bom (*a·ga·thós*) há uma outra palavra, *ka·lós*. Esta última denota aquilo que é intrinsecamente bom, belo, bem adaptado às suas circunstâncias ou aos seus fins (como terreno ou solo excelente; Mt 13:8, 23), e o que é de excelente qualidade, inclusive o que é eticamente bom, correto ou honroso (como o nome de Deus; Tg 2:7). Está intimamente relacionada, em significado, com bom; mas pode ser distinguida por ser traduzida "excelente", "direito", "honesto" ou "bom". — Mt 3:10; Tg 4:17; He 13:18; Ro 14:21.

BENINU. Levita, ou antepassado de um, que atestou com selo o "arranjo fidedigno" de Neemias. — Ne 9:38; 10:1, 13.

Como a Bíblia Chegou a Nós

HÁ EVIDÊNCIA sólida de que a Bíblia, a inspirada Palavra de Deus, foi copiada e transmitida a nós com exatidão. A evidência consiste em manuscritos antigos hoje disponíveis — talvez uns 6.000 das inteiras Escrituras Hebraicas ou de partes delas, e uns 5.000 das Escrituras Cristãs em grego.



Escritos Originais

Os escritos originais da Bíblia foram feitos à mão, em materiais perecíveis, tais como papiro e velino; não se sabe hoje da existência de nenhum dos originais.

Cópias — Hebraicas ou Gregas

Logo depois de se escreverem os originais, começou a produção de cópias escritas à mão. Os copistas tiveram muito cuidado em transmitir o texto com exatidão; os massoretas até mesmo contavam as letras que copiavam.

Primeiras Traduções

A fim de tornar as Escrituras disponíveis em outros idiomas, tornou-se necessário traduzir a Bíblia. Existem hoje manuscritos de antigas versões, tais como a *Septuaginta* (ou *Versão dos Setenta*, uma tradução das Escrituras Hebraicas para o grego, do terceiro e segundo séculos AEC) e a *Vulgata* de Jerônimo (uma tradução dos textos hebraico e grego para o latim, originalmente produzida em c. 400 EC).

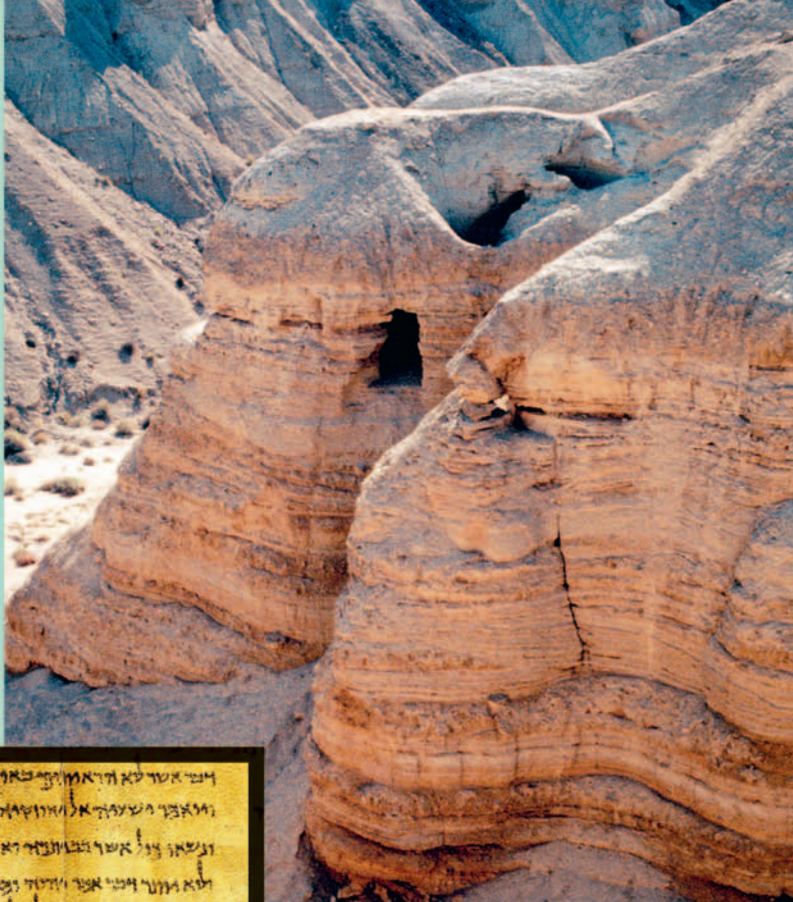
Textos-Padrão

Por meio dum estudo comparativo de centenas de manuscritos bíblicos existentes, os eruditos prepararam textos-padrão. Estas edições impressas de textos nas línguas originais sugerem a melhor leitura disponível, ao mesmo tempo trazendo à atenção as variantes que possam existir em certos manuscritos. Textos das Escrituras Hebraicas com versões comparativas em notas de rodapé foram preparados por eruditos tais como Ginsburg e Kittel. Entre os textos-padrão das Escrituras Gregas Cristãs incluem-se os publicados por Westcott e Hort, bem como por Nestle e Aland.

Traduções Modernas

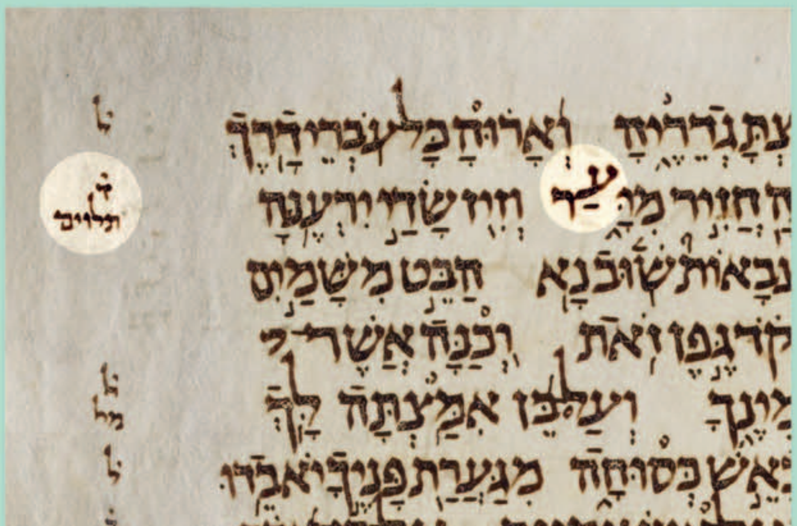
Os tradutores da Bíblia, em geral, usam hoje textos-padrão das línguas originais para produzir traduções modernas.

Escrituras Hebraicas



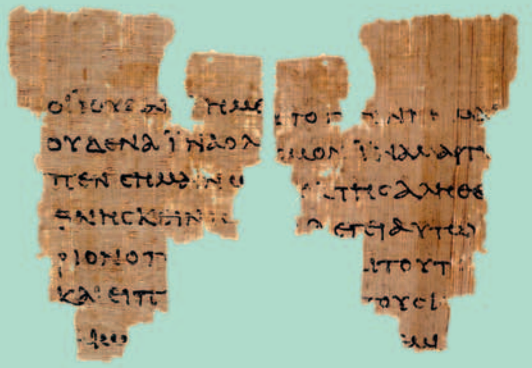
Cavernas em Qumran perto da margem noroeste do Mar Morto, onde se descobriram muitos antigos rolos bíblicos.

Parte do Rolo do Mar Morto de Isaías (que data de perto do fim do segundo século AEC). Na comparação com o texto massorético de mais de mil anos mais tarde, encontraram-se apenas diferenças menores, na maioria de grafia.



Parte do Códice de Alepo. Queira notar que se elevou a letra hebraica *ʽá·yin* a fim de indicar que ela é a letra central dos Salmos (80:13). A nota marginal massorética chama atenção especial para esta letra. Os primitivos escribas até mesmo contavam as letras que copiavam! Os massoretas adicionaram vogais e acentos, que podem ser vistos acima e abaixo do texto consonantal.

Escrituras Gregas Cristãs



O Papiro Rylands 457 (P^{52}) — ambos os lados dum fragmento do Evangelho de João, que data da primeira metade do segundo século EC, apenas poucas décadas depois da escrita do original.

Manuscrito Sinaítico — um códice de velino, do quarto século EC, contendo todas as Escrituras Gregas Cristãs e parte da tradução *Septuaginta* grega das Escrituras Hebraicas.

O Mosteiro de Sta. Catarina, junto ao monte Sinai, onde se descobriu o Manuscrito Sinaítico. Hoje o manuscrito está guardado na Biblioteca Britânica.

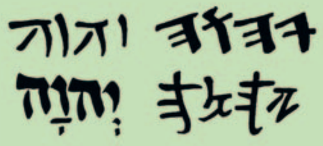
O estudo comparativo de milhares de antigos manuscritos fornece a evidência de que as Escrituras nos foram transmitidas de forma fidedigna. Conforme disse Sir Frederic Kenyon: “O resultado geral de todas estas descobertas e de todo este estudo vem fortalecer a prova da autenticidade das Escrituras e nossa convicção de que temos em nossas mãos, em real inteireza, a genuína Palavra de Deus.” — *The Story of the Bible* (A História da Bíblia), 1937, p. 144.

O Nome Divino

JEOVÁ — o nome do Soberano Senhor do Universo. É o nome pelo qual ele mesmo escolheu ser identificado. O Tetragrama (conforme são chamadas as quatro letras hebraicas do nome de Deus) ocorre no texto hebraico da Bíblia quase 7.000 vezes — muito mais vezes do que qualquer título descritivo de Deus. Este nome não é mero apelido. Distingue o verdadeiro Deus de todos os outros deuses, inclusive dos deuses criados pelos homens. É o nome que todas as criaturas inteligentes deviam conhecer, honrar e santificar.

O nome Jeová identifica o Criador do céu e da Terra (Gên 2:4), o Deus e Pai de Jesus Cristo (Mt 4:10; Jo 20:17), Aquele que prometeu estabelecer "novos céus e uma nova terra", nos quais prevalecerá a justiça. — Is 65:17, 25; 2Pe 3:13.

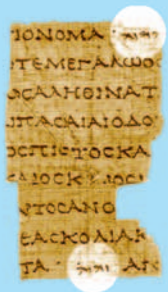
Surpreendentemente, muitas traduções da Bíblia hoje não contêm nenhuma vez o nome divino. Por que não? Entre os judeus surgiu a ideia supersticiosa de que era errado pronunciar este nome. Isto resultou, entre os judeus, primeiro em se evitar pronunciar o nome divino, e depois na retirada do nome pessoal de Deus de manuscritos gregos das Escrituras Sagradas. Por fim, na maioria das traduções da Bíblia, o nome divino foi totalmente substituído por expressões tais como "Senhor" e "Deus". É digno de nota que se alterou apenas o nome mais vital de todos — Jeová; não se fez isso com outros nomes bíblicos.

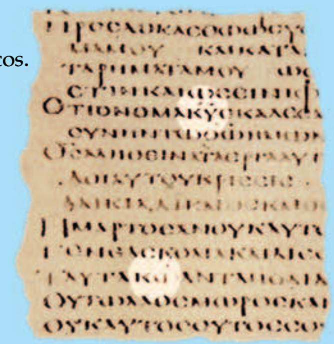


Diversos estilos em que se escrevia o nome divino em hebraico em tempos passados.

No entanto, é vital que toda a humanidade conheça o nome divino. (Ro 10:13) Isto envolve muito mais do que apenas saber qual é o nome pessoal de Deus. Inclui também conhecer a pessoa representada por este nome e viver dum modo coerente com os propósitos relacionados com o nome. Todos os que adoram o verdadeiro Deus têm a responsabilidade de diligenciar tornar o nome dele conhecido a outros, assim como Jesus fez. (Jo 17:6, 26) Jeová Deus promete abençoar aqueles que conhecem, usam e honram o seu grande nome. — Sal 91:14.

Alterações Feitas na Bíblia. Conforme mostrado aqui, o manuscrito hebraico (Códice de Alepo; abaixo, à esquerda) de De 32:3, 6, contém o nome divino. A tradução *Septuaginta* grega (P. Fouad Inv. 266, no centro) da mesma passagem também contém o nome divino em caracteres hebraicos.

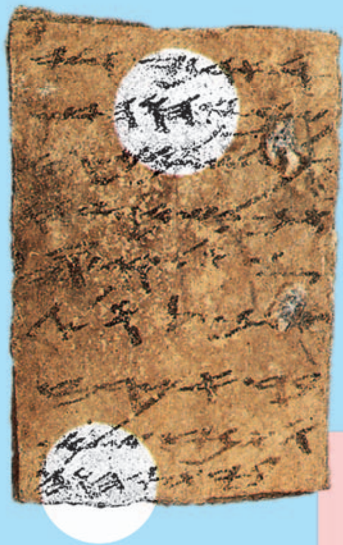




Mas queira notar que o nome não aparece nestes versículos no Códice Alexandrino (acima, à direita), do quinto século EC. O nome divino foi retirado. Não foi traduzido num equivalente grego, mas foi substituído por uma forma abreviada da palavra grega *Ký·ri·os* (Senhor).

Fontes não bíblicas indicam o uso cotidiano do nome divino nos tempos antigos.

A Pedra Moabita, do nono século AEC, fornece evidência de que até mesmo nações pagãs perto de Israel conheciam o nome Jeová. O tetragrama aparece na 18.ª linha.

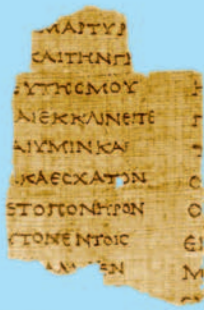


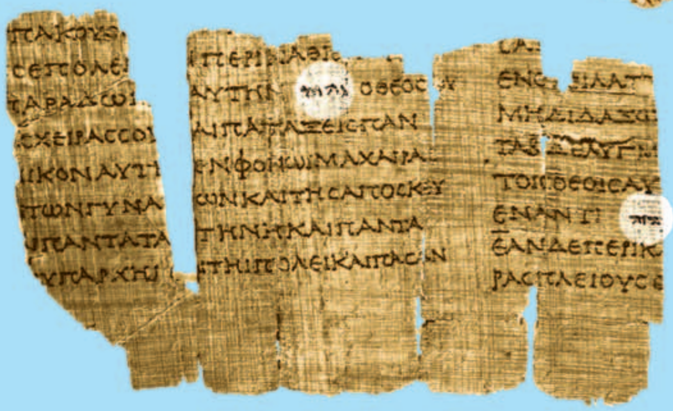
Neste fragmento de cerâmica, de Arade, em Judá, escreveu-se uma carta, evidentemente no sétimo século AEC. Ela começa: "Ao meu senhor Eliasibe: Que Jeová peça a tua paz", e termina: "Ele mora na casa de Jeová."

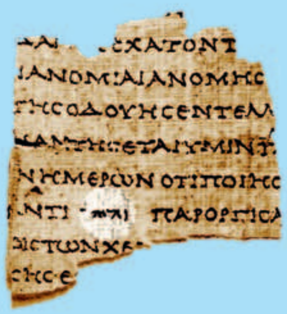
Na carta de Laquis II, que se crê datar do sétimo século AEC, o nome Jeová, conforme representado pelo Tetragrama, é usado duas vezes.

Em 1961 foi descoberta esta caverna sepulcral a cerca de 35 km ao sudoeste de Jerusalém. Uma inscrição na sua parede, talvez do oitavo século AEC, declarava: "Jeová é o Deus de toda a terra."

Nestes fragmentos dum primitivo manuscrito grego, o nome pessoal de Deus aparece como Tetragrama escrito em caracteres hebraicos dentro do texto grego.







Estes fragmentos de papiro da *Septuaginta* grega (Fouad Inv. 266), do primeiro século AEC, mostram o Tetragrama em partes de Deuteronômio. O uso destas quatro letras hebraicas, representando o nome divino, continuou em algumas cópias da *Septuaginta* durante alguns séculos posteriores. De modo que, além de terem o texto hebraico das Escrituras, Jesus Cristo e seus discípulos tinham a *Septuaginta* grega; ambos estes textos continham o nome divino. Sem dúvida, portanto, os escritores originais das Escrituras Gregas Cristãs usavam o nome divino, especialmente ao citarem passagens das Escrituras Hebraicas que continham o Tetragrama.

O Dilúvio dos Dias de Noé

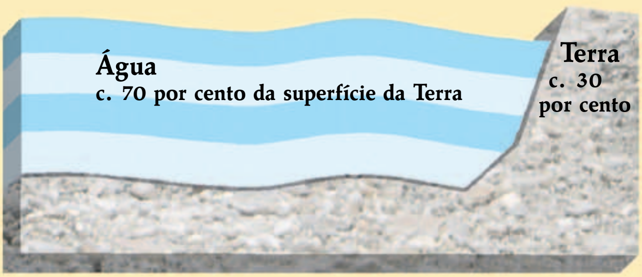
HÁ MAIS de 4.350 anos, segundo o registro histórico da Bíblia, abriram-se as comportas dos céus e um dilúvio inundou a Terra inteira. Humanos ímpios, violentos, e todos aqueles que eram tão indiferentes que se negavam a fazer caso do aviso de Deus, foram destruídos. Ao Dilúvio sobreviveram somente o justo Noé e sua família, ao todo oito pessoas, junto com um limitado número de toda espécie de vida animal, numa enorme arca construída sob a orientação de Deus. — Gên 7:1-24.

O fato de que o Dilúvio realmente ocorreu é confirmado por diversos escritores bíblicos. (Is 54:9; 2Pe 3:5, 6; He 11:7) A evidência mais forte, porém, é o testemunho do próprio Jesus Cristo, que era testemunha ocular nos céus. (Veja Jo 8:58.) Ele disse claramente: "Nos dias de Noé, . . . chegou o dilúvio e destruiu a todos." — Lu 17:26, 27.

O relato sobre o Dilúvio é muito mais do que mera história. Jesus Cristo indicou que tinha significado profético. Na sua profecia sobre a "terminação do sistema de coisas", ele fez referência específica aos "dias de Noé". Indicou o Dilúvio como exemplo de aviso duma destruição maior a vir durante "a presença do Filho do homem". — Mt 24:3, 37-39.

Podia a Arca Conter Todos os Animais?

É verdade que as enciclopédias mencionam mais de um milhão de variedades de animais. Mas Noé foi instruído a preservar apenas representantes de toda "espécie" de animal terrestre e de criatura voadora. Alguns pesquisadores disseram que apenas 43 "espécies" de mamíferos, 74 "espécies" de aves e 10 "espécies" de répteis podiam ter produzido a grande variedade de espécies dessas criaturas hoje conhecidas. A arca tinha cerca de 40.000 m^3 de espaço útil — suficiente para a lista de passageiros.



Para Onde Foram as Águas do Dilúvio?

Evidentemente, estão aqui mesmo na Terra. Hoje há cerca de 1,4 bilhão de km^3 de água na Terra. Ela cobre mais de 70 por cento da superfície do globo. A profundidade média dos oceanos é de 4 km; a elevação média da Terra é de apenas 0,8 km acima do nível do mar. Se a superfície da Terra fosse plana, toda ela ficaria coberta de água numa profundidade de 2.400 m.

Lendas do Dilúvio

Exemplos procedentes de seis continentes e de ilhas do mar; conhecem-se centenas de tais lendas.

	Destruição por Água	*Causa Divina*	*Aviso Dado*	*Humanos Poupados*	*Animais Poupados*	*Preservados Numa Embarcação*
Austrália - kurnai	✓			✓	✓	✓
Babilônia - relato de Beroso	✓		✓	✓	✓	✓
Babilônia - epopeia de Gilgamés	✓	✓	✓	✓	✓	✓
Bolívia - xiricuanos	✓	✓	✓	✓		✓
Bornéu - daiaques do mar	✓			✓	✓	✓
Birmânia - singfos	✓			✓	✓	✓
Canadá - creiés	✓	✓		✓	✓	✓
Canadá - montagnais	✓	✓	✓	✓	✓	✓
China - lolos	✓	✓		✓	✓	✓
Cuba - nativos originais	✓		✓	✓	✓	✓
África Oriental - massais	✓	✓	✓	✓	✓	✓
Egito - Livro dos Mortos	✓	✓	✓	✓		✓
Fiji - tradição walavu-levu	✓	✓		✓		✓
Polinésia Francesa - Raïatéa	✓	✓	✓	✓	✓	
Grécia - relato de Luciano	✓			✓	✓	✓
Guiana - macuxis	✓	✓		✓	✓	✓
Islândia - Edas	✓	✓		✓		✓
Índia - ilhas Andamã	✓	✓		✓		✓
Índia - bhil	✓		✓	✓	✓	✓
Índia - kamar	✓	✓	✓	✓		✓
Irã - Zenda-Avesta	✓		✓	✓	✓	
Itália - poemas de Ovídio	✓	✓		✓		✓
Malaia, Península de - jakuns	✓	✓		✓		✓
México - Códice Chimalpopoca	✓		✓	✓		✓
México - huichol	✓		✓	✓	✓	✓
Nova Zelândia - maoris	✓	✓		✓		✓
Peru - índios de Huarochirí	✓		✓	✓	✓	
Rússia - voguls	✓		✓	✓		✓
EUA (Alasca) - tlingit	✓	✓	✓	✓	✓	✓
EUA (Arizona) - papagos	✓		✓	✓	✓	✓
EUA (Havaí) - lenda dos nu-u	✓	✓		✓	✓	✓
EUA (Dakota do Norte) - mandan	✓					✓
Vanuatu - melanésios	✓			✓	✓	✓
Vietnã - bahnar	✓			✓	✓	✓
Gales - lenda dwyfan/dwyfach	✓			✓	✓	✓

Reconstituição dum mamute congelado, descoberto na Sibéria em 1901. Depois de milhares de anos, ainda havia vegetação na sua boca. Alguns encaram isso, bem como outras coisas, tais como fósseis marinhos encontrados em montanhas elevadas, como evidência convincente dum repentino e catastrófico dilúvio global.

A Origem das Nações

TODA a humanidade descende do primeiro casal humano, Adão e Eva. (Gên 1:28; 3:20; 5:1, 2) Após o Dilúvio, a nova população da Terra, incluindo todas as raças e grupos nacionais hoje na Terra, descendeu de Noé através de seus três filhos e das mulheres destes, os quais sobreviveram àquele Dilúvio global. Assim, depois de alistar 70 descendentes dos filhos de Noé, o relato de Gênesis diz: "[Destes] é que as nações se espalharam pela terra." — Gên 10:32.

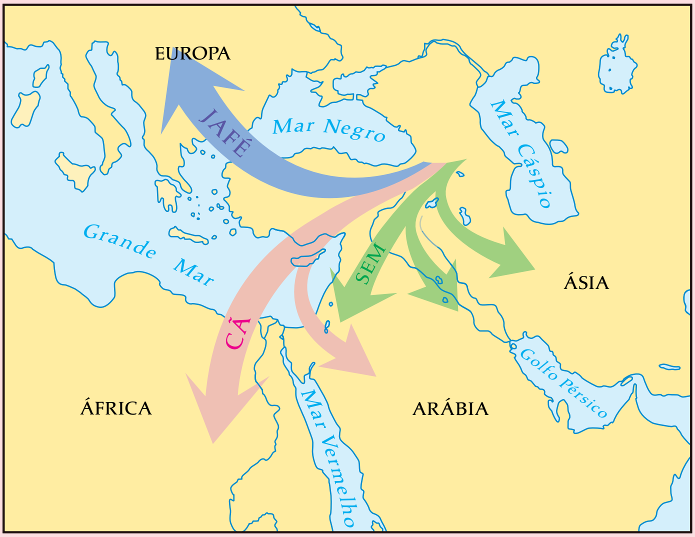


Tabela das 70 Famílias Após o Dilúvio

NOÉ

JAFÉ
Ramo Ariano de Línguas: Indo-Europeu (14 famílias)

GÔMER Cimérios, N do Mar Negro
ASQUENAZ Ao SE do Mar Negro
RIFÁ Paflagônios
TOGARMA Armênios
MAGOGUE
MADAI Medos, ao S do mar Cáspio
JAVÃ Jônios, gregos do SE da Europa
ELISÁ Perto da Grécia
TÁRSIS Pré-espanhol no SO da Europa
QUITIM Chipre
DODANIM (RODANIM) Ilha de Rodes e outras ilhas egeias
TUBAL Tibarenos, na Ásia Menor
MESEQUE Frígios da Ásia Menor
TIRAS Tirrênios, das ilhas e do litoral do Egeu

CÃ
Ramo Camítico de Línguas: Afro-Asiático (30 famílias)

CUS Etíopes no L da África e na Arábia
SEBÁ No L da África
HAVILÁ No SO da Arábia
SABTÁ No S da Arábia
RAAMÁ No SO da Arábia
SABÁ No SO da Arábia
DEDÃ Na Arábia
SABTECA No S da Arábia ou na Etiópia
MIZRAIM Egípcios
LUDIM No N da África
ANAMIM No Egito
LEABIM Líbios
NAFTUIM No N do Egito
PATRUSIM No Alto Egito
CASLUIM
FILISTEUS Planície costeira da Palestina
CAFTORIM Cretenses
PUTE No N da África
CANAÃ Ao O do rio Jordão
SÍDON Sidônios (fenícios)
HETE Hititas
JEBUSEU Ao redor da primitiva Jerusalém
AMORREU Na Palestina
GIRGASEU Ao O do rio Jordão
HEVEU Palestina central
ARQUEU Ao O dos montes do Líbano
SINEU
ARVADEU Ilha na costa síria
ZEMAREU N da costa fenícia
HAMATEU N da Palestina

SEM
Ramo Semítico de Línguas: Asiático (26 famílias)

(Com seus descendentes ou as regiões onde se fixaram.)

ELÃO Ao SE da Mesopotâmia
ASSUR Assírios
ARPAXADE
SELÁ
ÉBER Na Arábia e Mesopotâmia
PELEGUE
JOCTÃ Árabes
ALMODADE
SELEFE
HAZARMAVETE
JERÁ
HADORÃO
UZAL
DICLA
OBAL
ABIMAEL
SABÁ
OFIR
HAVILÁ
JOBABE
LUDE Lídios da Ásia Menor
ARÃ Arameus, sírios
UZ
HUL Perto da Armênia
GÉTER
MÁS Deserto siro-árabe ou N da Mesopotâmia

As Viagens de Abraão

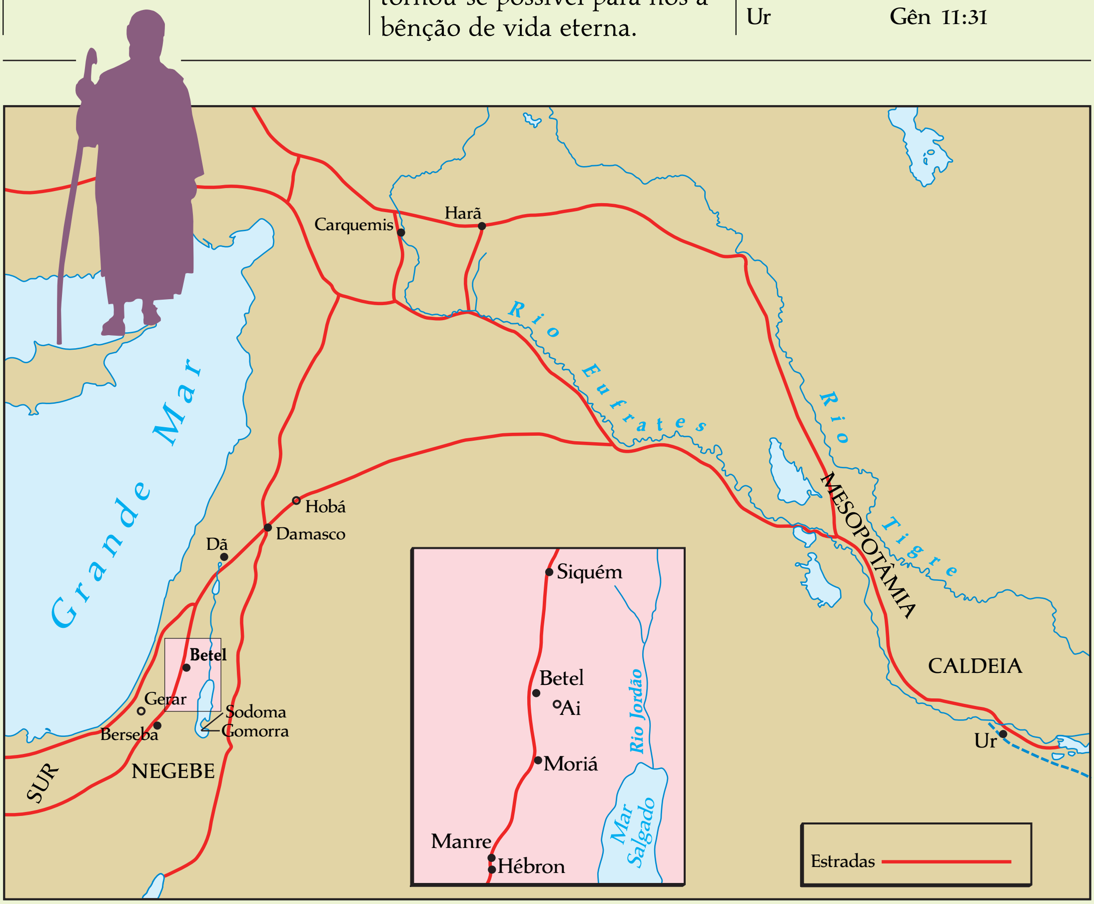
A VIDA de Abraão é de grande interesse para nós hoje. Por quê? Porque foi a ele que Jeová disse: "Todas as famílias do solo certamente abençoarão a si mesmas por meio de ti." Todavia, para Abraão poder usufruir tal papel no propósito de Deus, ele tinha de provar que era homem de fé e de obediência a Deus. — Gên 12:1-3; At 7:2, 3.

Isto envolvia abandonar seu lar e seus parentes na próspera Ur, para nunca mais voltar. A pé, e por meio de transporte primitivo, ele percorreu uns 960 km até Harã. Em 14 de nisã de 1943 AEC, ele cruzou o rio Eufrates e seguiu para o sul. Chegou finalmente ao coração de Canaã, depois de uma jornada que totalizou uns 1.650 km.

No tempo designado de Jeová, Deus fez que seu próprio Filho, Jesus, desde os céus, nascesse como humano dentre os descendentes de Abraão. Por meio de Jesus tornou-se possível para nós a bênção de vida eterna.

LUGARES NO MAPA
Com Textos Relacionados

Ai	Gên 12:8; 13:3, 4
Berseba	Gên 21:31-33; 22:19
Betel	Gên 12:8
Dã	Gên 14:14
Damasco	Gên 14:15
Gerar	Gên 20:1-18
Gomorra	Gên 18:20, 21
Harã	Gên 11:32; 12:4, 5
Hébron	Gên 13:18
Hobá	Gên 14:15, 16
Manre	Gên 13:18; 18:1-33; 25:9, 10
Moriá	Gên 22:2-18
Negebe	Gên 12:9; 13:1
Siquém	Gên 12:6, 7
Sodoma	Gên 19:24
Sur	Gên 16:7-12
Ur	Gên 11:31



O rio Eufrates. Abraão cruzou este rio provavelmente ao sul daqui, perto de Carquemis.

Galileia Superior; a terra que Abraão viu ao viajar para o sul, para Siquém.

O monte Gerizim (à esquerda) e o monte Ebal (à direita) elevando-se sobre Siquém. Neste vale, Jeová prometeu a Abraão: "Vou dar esta terra à tua descendência." (Gên 12:6, 7)

Hébron, conforme aparece hoje. Perto daqui, Abraão construiu um altar para a adoração de Jeová. (Gên 13:18)

Aspectos Geográficos da Terra da Promessa

A TERRA que Deus deu ao antigo Israel inclui uma extraordinária variedade de aspectos geográficos. No norte, há montes encimados por neve; regiões sulinas são trópicas. Dentro dos seus limites há baixadas produtivas, regiões colinosas de pomares e de pastagens para rebanhos, e há também ermos desolados. Aqui, numa região relativamente pequena, há uma amostra dos aspectos geográficos da terra.

Beirando a parte oriental do mar Mediterrâneo há uma faixa de planície fértil. Ao leste dela encontra-se a Sefelá, uma região colinosa em que proliferam vinhedos e olivais. Mais ao leste estende-se uma cordilheira por toda a extensão desta terra, igual a uma enorme espinha dorsal. Daí, o terreno dá um dramático mergulho dentro do vale de abatimento tectônico que corta esta terra ao comprido. Através deste vale serpenteia o rio Jordão desde o mar da Galileia descendo até o Mar Salgado. Ao leste do Jordão há colinas férteis e pastagens. Mais além desta terra convidativa, ao leste, começa o Deserto Árabe.

No apogeu, a Terra da Promessa, com toda a sua diversidade, era como o jardim do Éden. Israel constituía assim um exemplo em pequena escala do que o Paraíso sob o Reino de Deus significará para a humanidade em todas as partes da Terra.

Uma das cabeceiras do rio Jordão, o Nahr Banyas (Nahal Hermon).

O monte Hermom, o mais alto na região palestina. Sua neve, ao derreter-se, ajudava a formar o orvalho para esta terra e a água para o rio Jordão.

Mte. Hermom
Montes da Galileia
Planície de Aser
BASÃ
Mar da Galileia
V. da T. do Iarmuc
Mte. Tabor
Grande Mar
Mte. Carmelo
Vale de Jezreel
GILEADE
PLANÍCIE COSTEIRA
Planície de Sarom
V. da T. do Jaboque
Montes de Samaria
Rio Jordão
Mte. Nebo
Planície da Filístia
SEFELÁ
Montes de Judá
Ermo de Judá
Mar Salgado
V. da T. do Árnon
NEGEBE

O monte Tabor eleva-se majestosamente acima do vale de Jezreel.

O vale do Jordão, através do qual o rio serpenteia por uns 320 km para cobrir a distância de 105 km até o Mar Morto.

O produtivo vale de Jezreel.

O ermo de Judá. Aqui Davi buscou refúgio contra Saul, e foi neste ermo solitário que o Diabo procurou tentar Jesus.

Pastagens de Basã, ao leste do mar da Galileia — uma região famosa pelo seu gado.

A planície de Sarom, onde mesmo hoje proliferam pomares cítricos.

Litoral norte do mar da Galileia, com vista para o nordeste.

Formações de sal no Mar Morto, um dos corpos de água mais salinos da Terra.

BENJAMIM [Filho da Mão Direita].

1. O 12.º filho de Jacó, e o irmão germano de José. Benjamim parece ser o único filho nascido a Jacó na terra de Canaã, os outros filhos tendo nascido em Padã-Arã. (Gên 29:31-30:25; 31:18) Raquel deu à luz Benjamim, seu segundo filho, enquanto estava a caminho de Betel para Efrate (Belém), conseguindo consumar o parto difícil à custa de sua própria vida. Enquanto morria, chamou este filho de Ben-Oni, que significa "Filho do Meu Pesar"; mas seu marido desolado posteriormente o chamou de Benjamim, que significa "Filho da Mão Direita". — Gên 35:16-19; 48:7.

Desde a época de seu nascimento, até depois de seu irmão José ter sido vendido para ser escravo no Egito, nada mais se nos diz sobre Benjamim. Como filho mais moço de Jacó com sua esposa amada, Raquel (Gên 44:20), Benjamim era obviamente objeto de grande afeição por parte de seu pai, especialmente depois de Jacó presumir que José estava morto. Por conseguinte, Jacó mostrou-se extremamente relutante em permitir que Benjamim fosse com seus irmãos ao Egito, só o fazendo depois de muita persuasão. (Gên 42:36-38; 43:8-14) Deve-se notar que, embora Judá, nessa ocasião, se referisse a Benjamim como "rapaz", Benjamim já era então um homem jovem. O registro em Gênesis 46:8, 21, apresenta Benjamim como o pai de vários filhos na ocasião em que Jacó fixou residência no Egito. No entanto, ele era para Jacó o amado "menino de sua velhice", em quem o pai idoso se apoiava em mais de um sentido. (Gên 44:20-22, 29-34) José também manifestava profunda afeição pelo seu irmão mais moço. — Gên 43:29-31, 34.

A genealogia dos descendentes de Benjamim é apresentada em vários lugares, algumas sendo, aparentemente, mais completas do que outras. Gênesis 46:21 alista dez pessoas como "filhos de Benjamim", e a ausência do nome de vários destes, em listas sucessivas, levou alguns a sugerir que certos filhos talvez tivessem morrido com pouca idade, ou talvez não tivessem gerado filhos varões que produzissem linhagens familiares. Há, evidentemente, algumas variações na grafia dos nomes nestas listas (compare Eí, Airão, Aará), e alguns dos alistados em Gênesis 46:21 podem ser meramente descendentes. (Núm 26:38-40; 1Cr 7:6; 8:1) Têm-se levantado objeções à possibilidade de Benjamim já ter então tantos filhos ou até mesmo netos, mas deve-se ter presente que a referência a eles, como estando entre "as almas que vieram a Jacó ao Egito", não exige necessariamente que tenham nascido antes da própria entrada naquele país. Talvez tenham 'vindo ao Egito' por nascerem ali, durante os 17 anos em que Jacó residiu no Egito antes de sua morte, assim como os dois filhos de José, ali nascidos, estão alistados entre "as almas da casa de Jacó, que vieram ao Egito". (Gên 46:26, 27) Na época da morte de seu pai, Benjamim já parece ter tido mais de 40 anos, e, por isso, já tinha idade suficiente para ter netos.

A bênção parental proferida sobre Benjamim, como um dos cabeças das 12 tribos de Israel, é considerada mais adiante. — Gên 49:27, 28.

2. O nome Benjamim também designa a tribo que descendeu do filho de Jacó. Por ocasião do Êxodo do Egito, era a segunda menor (depois de Manassés) quanto à população masculina, dentre todas as tribos. (Núm 1:36, 37) No censo realizado mais tarde, nas planícies de Moabe, a tribo de Benjamim tinha subido para o sétimo lugar. (Núm 26:41) Quando acampada no deserto, a tribo ocupava um lugar ao O do tabernáculo, junto com as tribos que descendiam de Manassés e de Efraim, filhos de José, e esta divisão de três tribos ocupava o terceiro lugar na ordem de marcha. — Núm 2:18-24.

Em Canaã, o território designado à tribo de Benjamim situava-se entre os das tribos de Efraim e de Judá, ao passo que o território de Dã fazia fronteira com ele ao O. Sua fronteira ao N ia do rio Jordão, perto de Jericó, cruzava a região montanhosa junto a Betel e continuava na direção O, até um ponto próximo da Bete-Horom Baixa; partindo dali, a fronteira ocidental descia para Quiriate-Jearim, daí, no S, virava para o L e passava por Jerusalém através do vale de Hinom, serpenteava pelas encostas escarpadas orientais até o Jordão, novamente na extremidade N do Mar Morto, o rio Jordão formando assim sua fronteira oriental. (Jos 18:11-20; compare a fronteira N de Judá, em Jos 15:5-9, com a fronteira S dos "filhos de José", em Jos 16:1-3.) Do N ao S, a região media cerca de 19 km, e de L a O, cerca de 45 km. Com exceção da parte do vale do Jordão ao redor do oásis de Jericó, o território era montanhoso e irregular, embora tivesse algumas áreas férteis nas encostas ocidentais. Os vales de torrente que iam em direção O, para a planície filisteia, e em direção L, para o Jordão, tornavam esta área uma das principais vias de acesso à região dos altiplanos, tanto para fins comerciais como militares. As forças bélicas dos filisteus investiram contra esta região durante a parte inicial do reinado de Saul, saqueando à vontade os israelitas, tendo por base seu acampamento em Micmás, a uma curta distância ao N da casa de Saul, em Gibeá, até que a proeza de Jonatã, em Micmás, deu início ao seu desbaratamento e fuga para as planícies costeiras. — 1Sa 13:16-18; 14:11-16, 23, 31, 46.

Entre as cidades destacadas, alistadas como designadas originalmente a Benjamim, acham-se

Jericó, Betel, Gibeão, Gibeá e Jerusalém. A conquista de Betel, porém, foi efetuada pela casa de José. Numa época posterior, Betel tornou-se uma cidade destacada da vizinha tribo de Efraim e um centro da idólatra adoração do bezerro. (Jz 1:22; 1Rs 12:28, 29; veja BETEL N.º 1.) Embora Jerusalém também fizesse parte do território de Benjamim, encontrava-se na fronteira com Judá; e foi esta tribo que inicialmente capturou e incendiou a cidade. (Jz 1:8) No entanto, nem Judá nem Benjamim tiveram êxito em expulsar os jebuseus da cidadela de Jerusalém (Jos 15:63; Jz 1:21), e foi somente durante o governo do Rei Davi que se assumiu completo controle dela e se fez dessa cidade a capital de Israel. — 2Sa 5:6-9.

Durante o período dos juízes, a tribo de Benjamim demonstrou um espírito de obstinação, ao recusar-se a entregar os responsáveis por um ato vil cometido na cidade de Gibeá. Isto levou a uma guerra civil com as outras tribos, que estavam determinadas a não permitir que tal erro passasse sem punição, e quase que resultou no extermínio da tribo de Benjamim. (Jz 19-21) Todavia, pelo método engendrado pelas demais tribos para a preservação dessa tribo, Benjamim recuperou-se e cresceu de cerca de 600 homens para quase 60.000 guerreiros até o tempo do reinado de Davi. — 1Cr 7:6-12.

A capacidade de luta dos descendentes de Benjamim foi representada na profecia do leito de morte de Jacó, em que ele disse a respeito deste filho amado: "Benjamim continuará a dilacerar como lobo. De manhã comerá o animal apanhado e à noitinha repartirá o despojo." (Gên 49:27) Os combatentes benjamitas eram famosos por sua habilidade com a funda, lançando pedras quer com a direita quer com a esquerda, e atingindo o alvo "num cabelo". (Jz 20:16; 1Cr 12:2) O juiz Eúde, canhoto, matador do opressivo Rei Eglom, era de Benjamim. (Jz 3:15-21) Pode-se também notar que foi na "manhã" do reino de Israel que a tribo de Benjamim, embora uma 'das menores tribos' forneceu o primeiro rei de Israel, Saul, filho de Quis, que se mostrou feroz lutador contra os filisteus. (1Sa 9:15-17, 21) Semelhantemente, na "noitinha", no que se referia à nação de Israel, a tribo de Benjamim forneceu a Rainha Ester e o primeiro-ministro Mordecai, que serviram para salvar os israelitas do aniquilamento sob o Império Persa. — Est 2:5-7.

Embora certos homens dentre os benjamitas apoiassem o proscrito Davi quando ele estava sendo perseguido pelo Rei Saul (1Cr 12:1-7, 16-18), quando Saul morreu, a maioria da tribo deu seu apoio inicial a Is-Bosete, filho de Saul. (2Sa 2:8-10, 12-16) Depois disso, contudo, reconheceram o reinado de Davi, e, dali em diante, permaneceram leais ao reino de Judá, com raras exceções. Entre alguns, tais como Simei e Seba, continuou a haver um espírito sectário, resultando em alienação temporária (2Sa 16:5; 20:1-22); mas, por ocasião da divisão daquela nação, em que a tribo vizinha de Efraim (que descendia do sobrinho de Benjamim) se tornou a tribo destacada do reino setentrional, a tribo de Benjamim aderiu fielmente a Judá, em reconhecimento do decreto de Jeová. — 1Rs 11:31, 32; 12:21; 2Cr 11:1; Gên 49:8-10.

Depois do exílio em Babilônia, as tribos de Benjamim e de Judá eram as mais destacadas entre os israelitas restabelecidos na Palestina. (Esd 4:1; 10:9) A associação leal de Benjamim com Judá e Jerusalém, sem dúvida, contribuiu para sua posição na visão de Ezequiel sobre a divisão da terra sob o reino prometido, visão em que a tribo de Benjamim é representada como situada bem na fronteira meridional da "contribuição sagrada", ao passo que a tribo de Judá é colocada na fronteira setentrional. — Ez 48:8, 21-23.

Entre os leais seguidores de Jesus, "o Leão que é da tribo de Judá", encontrava-se o apóstolo Paulo, benjamita, que mostrou ser ferrenho lutador na guerra espiritual contra doutrinas e práticas falsas. (Re 5:5; Ro 11:1; Fil 3:5) A tribo de Benjamim é de direito representada entre as tribos do Israel espiritual. — Re 7:8.

Cartas antigas, encontradas em Mari, às margens do rio Eufrates, e reputadas serem do século 18 AEC, mencionam uma tribo feroz de nômades chamados *Binu-jamina*. A respeito deste nome, *O Novo Dicionário da Bíblia* declara que alguns peritos "têm procurado nesse nome os antecedentes da tribo bíblica; mas a diferença quanto ao tempo e à origem torna muito incerta tal identificação". — Editor organizador J. D. Douglas, 1966, Vol. I, p. 203, Edições Vida Nova.

3. Benjamita descendente de Jediael por meio de Bilã. — 1Cr 7:6, 10.

4. Um dos "filhos de Harim", que despediram suas esposas estrangeiras nos dias de Esdras. (Esd 10:31, 32, 44) Talvez seja o mesmo que o Benjamim mencionado em Neemias 3:23 e 12:34, mas não há certeza disso.

BENJAMITAS (OU BENJAMINITAS). Veja BENJAMIM N.º 2.

BENO. Levita do tempo de Davi, descendente de Merari. — 1Cr 24:20, 26, 27.

BEN-ONI [Filho do Meu Pesar]. Nome dado por Raquel ao seu segundo filho, ao estar morrendo durante o parto. Jacó mudou o nome para Benjamim,

que significa “Filho da Mão Direita”. — Gên 35:18; veja BENJAMIM N.º 1.

BEN-ZOETE [Filho de Zoete]. Alistado entre a posteridade de Judá como filho de Isi e irmão de Zoete. Mas, visto que o prefixo do seu nome (Ben-) significa “filho de”, ele talvez fosse filho de Zoete e neto de Isi. — 1Cr 4:20.

BEOM. Veja BAAL-MEOM.

BEOR.

1. Edomita, cujo filho Bela é alistado como primeiro rei de Edom. — Gên 36:31, 32; 1Cr 1:43.

2. Pai do profeta Balaão. — Núm 22:5; 2Pe 2:15.

BEQUER [Jovem Camelo Macho].

1. Segundo filho de Benjamim mencionado na lista dos descendentes de Jacó, no capítulo 46 de Gênesis. (Veja Gên 46:21; 1Cr 7:6.) Bequer é omitido nas listas genealógicas em Números 26:38 e em 1 Crônicas 8:1, 2. Os descendentes dele, por meio de seus nove filhos varões, quais chefes de família, ascenderam a 20.200 “homens poderosos, valentes”, segundo o relato registrado em 1 Crônicas 7:8, 9.

2. Chefe de família dos bequeritas, da tribo de Efraim. — Núm 26:35.

BEQUERITAS [De (Pertencentes a) Bequer]. Família efraimita descendente de Bequer. — Núm 26:35.

BERA. Rei de Sodoma, a quem Quedorlaomer e seus aliados derrotaram na Baixada de Sidim. (Gên 14:1-11) Abraão perseguiu os vencedores, a fim de libertar seu sobrinho Ló, recuperou o despojo, e devolveu-o ao rei de Sodoma, em vez de ficar com ele. Abraão fez isso, segundo diz, a fim de que o rei de Sodoma nunca se pudesse gabar: “Fui eu que enriqueci a Abrão.” — Gên 14:14-24.

BERACA [Bênção].

1. Um dos poderosos, hábeis no uso do arco, da tribo de Benjamim, que se juntaram a Davi em Ziclague. Isto ocorreu no tempo em que Davi ainda estava sob restrições por causa de Saul. — 1Cr 12:1-3.

2. Uma baixada em Judá, entre Belém e Hébron. É atualmente identificada com o uádi el-ʽArrub, e a vizinha Khirbet Bereikut (Berakhot) parece preservar evidência do nome original. Este vale corre E-O, ligando a terra colinosa de Judá com a região do ermo ao O do Mar Salgado.

Após a vitória milagrosa sobre as forças conjuntas de Amom, Moabe e Edom, Jeosafá congregou o povo nesta baixada para bendizer a Jeová, daí o nome de Baixada de Beraca (significando “Bênção”). — 2Cr 20:26.

BERAÍAS [Jah Criou]. Filho de Simei, e chefe duma casa paterna de benjamitas que moravam em Jerusalém. — 1Cr 8:1, 21, 28.

BEREDE [Saraiva].

1. Neto de Efraim por meio de Sutela. — 1Cr 7:20.

2. Um lugar na Palestina meridional mencionado no relato da fuga de Agar de Sarai. O poço em Beer-Laai-Roi, junto ao qual Agar parou, ficava no ermo entre Berede e Cades, no caminho para Sur. (Gên 16:7, 14) O ermo de Sur é uma região ao SO da Filístia e no caminho para o Egito, o que talvez indique que Agar se dirigia de volta à sua pátria. — Êx 15:22.

BEREIA. Cidade populosa da província de Macedônia, visitada pelo apóstolo Paulo durante sua segunda viagem missionária. (At 17:10-14) Chamada modernamente de Veroia, encontrava-se numa região fértil, ao sopé do monte Bermios, cerca de 65 km ao OSO de Tessalônica. Encontrava-se assim no interior, a quase 35 km do mar Egeu.

Foi provavelmente por volta de 50 EC que Paulo e Silas chegaram a Bereia, depois de a violência duma turba tornar necessário que partissem à noite de Tessalônica. Bereia possuía uma comunidade judaica e uma sinagoga em que os dois missionários pregaram. A prontidão dos bereanos em dar ouvidos à mensagem deles, e sua diligência em examinar as Escrituras, em busca da confirmação das coisas aprendidas, granjearam-lhes o elogio encontrado em Atos 17:11. Resultaram vários conversos entre tais pessoas de “mentalidade mais nobre”, tanto judeus como gregos. O trabalho de Paulo, contudo, foi abreviado com a chegada de judeus fanáticos de Tessalônica, decididos a causar mais tumultos. Ele embarcou para Atenas, deixando Silas e Timóteo para cuidar do novo grupo de crentes em Bereia. — At 17:12-15.

Paulo, sem dúvida, passou por Bereia, ou perto dela, na sua terceira viagem missionária, que o levou de novo à Macedônia. Entre seus companheiros, nesta ocasião, estava Sópater, um cristão de Bereia. — At 20:1-4.

BERENICE [duma raiz que significa “vencer, ser vitorioso”]. Filha de Herodes Agripa I com sua esposa Cipros; nascida por volta de 28 EC; irmã de Mariane III, Drusila e Herodes Agripa II. (Veja HERODES N.º 4.) Berenice e seu irmão Agripa visitaram o governador Festo em Cesareia, em 58 EC, onde os dois, a convite de Festo, “vieram com muita pompa e entraram na sala de audiências, junto com os comandantes militares e também os homens eminentes da cidade”. Foi então trazido o prisioneiro Paulo, e se lhe permitiu apresentar sua pujante e

eloquente defesa perante todos esses dignitários. — At 25:13, 23; 26:1-30.

Ainda bem jovem, ela se casou com Marcos, filho de Alexandre Lisímaco. Depois da morte de Marcos, Berenice se casou com o tio dela, Herodes, rei de Cálcis, que morreu em 48 EC. Com Herodes, ela teve dois meninos. Daí passou a morar com Agripa, irmão dela, até que surgiram rumores de que a relação dos dois era incestuosa. Com isso, Berenice se casou com Polêmon, rei da Cilícia, depois de ele concordar em se converter ao judaísmo. Porém ela logo o abandonou e de novo foi morar com o irmão. Foi nessa época que ela e Agripa visitaram Cesareia.

Em 65 EC, Berenice arriscou a vida para defender os judeus contra Floro, que estava promovendo violência e derramamento de sangue em Jerusalém. Mais tarde ela e o irmão, assim como muitos outros, fizeram um juramento de lealdade ao imperador romano Vespasiano. Tito, filho do imperador Vespasiano, levou Berenice para Roma a fim de se casar com ela, embora ela fosse dez anos mais velha do que ele. Mas, por causa da reação negativa do povo romano, que não gostou da ideia de ter uma rainha judia, Tito terminou o relacionamento.

BEREQUIAS [Abençoado por Jeová].

1. Filho de Simeia, na descendência de Levi por meio de Gersom. O filho de Berequias, Asafe, era um dos líderes dos cantores designados pelo Rei Davi, e dele derivaram muitas gerações sucessivas de cantores do templo. Este Berequias talvez tenha sido o mesmo que o N.º 2. — 1Cr 6:39; 15:17; 25:1-9; Esd 2:41; Ne 7:44.

2. Um dos quatro porteiros levitas para a Arca, quando Davi era rei. Talvez fosse o mesmo que o N.º 1. — 1Cr 15:23, 24.

3. Filho de Mesilemote. (2Cr 28:12) No tempo em que Acaz era rei de Judá, este reino meridional sofreu uma terrível derrota às mãos do reino setentrional, mas quando 200.000 iam ser levados cativos a Samaria, Berequias e três outros cabeças de Efraim agiram prontamente segundo o conselho de Odede, profeta de Jeová. Não somente impediram que os vencedores escravizassem seus irmãos, mas até vestiram e alimentaram os cativos, bem como os ajudaram a retornar. — 2Cr 28:6-15.

4. Descendente de Davi por meio de Salomão. — 1Cr 3:1, 10, 20.

5. Levita que viveu depois do exílio babilônico; filho de Asa. — 1Cr 9:16.

6. Filho de Mesezabel. O filho de Berequias, Mesulão, trabalhou na reconstrução das muralhas de Jerusalém no tempo de Neemias, e sua neta casou-se com o filho de Tobias. — Ne 3:4, 30; 6:17, 18.

7. Filho do profeta Ido e pai do profeta Zacarias. — Za 1:1, 7.

BERI. Filho de Zofa e chefe de família na tribo de Aser. — 1Cr 7:36, 40.

BERIAS [Com Calamidade].

1. Quarto filho alistado de Aser, o qual, talvez com seus próprios dois filhos, Héber e Malquiel, foi ao Egito junto com os da casa de Jacó. (Gên 46:8, 17) Ele e seus dois filhos estão alistados como chefes de família ancestrais, seus descendentes sendo beriitas. — Núm 26:44, 45; 1Cr 7:30, 31.

2. Filho de Efraim, nascido depois de homens de Gate terem matado seus irmãos mais velhos. Efraim "o chamou pelo nome de Berias, porque foi *com calamidade* [hebr.: *vera·'áh'*] que ela [a mãe de Berias] veio a estar na sua casa". — 1Cr 7:20-23.

3. Um dos cinco filhos de Elpaal e um dos chefes de família benjamitas que puseram em fuga os habitantes de Gate. — 1Cr 8:12, 13.

4. Último filho mencionado de Simei, levita descendente de Gérson. Berias e seu irmão Jeús "não tiveram muitos filhos; de modo que se tornaram casa paterna para uma classe oficial". — 1Cr 23:6-11.

BERIITAS [De (Pertencentes a) Berias]. Família aserita descendente de Berias. — Núm 26:44.

BERILO. Mineral transparente ou opaco composto de um silicato de alumínio e berílio. É mais duro do que o quartzo e usualmente de cor verde-amarelada, mas às vezes é verde, amarelo, azul, branco, vermelho pálido ou incolor. O berilo verde-escuro é classificado como esmeralda, o verde-azulado é a água-marinha e a variedade rosada é chamada de morganita. O berilo é normalmente encontrado em rochas graníticas na forma de cristais hexagonais. Descobriram-se cristais individuais de berilo com peso superior a 25 toneladas.

O berilo era uma gema bem popular nos tempos antigos. Os gregos faziam dele excelentes camafeus, e os romanos fabricavam brincos dos cristais naturais. O berilo (gr.: *bé·ryl·los*) é mencionado uma vez nas Escrituras (*NM, Al, BJ*) como constituindo o oitavo alicerce da muralha da Nova Jerusalém. — Re 21:2, 19, 20.

BERODAQUE-BALADÃ. Veja MERODAQUE-BALADÃ.

BEROTA, BEROTAI [Poços]. Na visão de Ezequiel a respeito da herança territorial de Israel, Berota é alistada como situada na fronteira ao norte entre Hamate e Sibraim. (Ez 47:16) Parece ser a Berotai de 2 Samuel 8:8, uma cidade pertencente a Hadadezer, rei de Zobá, da qual Davi levou "cobre

em quantidade muito grande". No registro paralelo, em 1 Crônicas 18:8, aparece em seu lugar o nome Cum. Berota (ou Berotai) em geral é identificada com a atual Britel (Bereitan), a uns 10 km ao SO de Baalbek, no vale conhecido como Beqaʿ, entre os montes Líbano e Antilíbano.

BEROTITA. Veja BEEROTITA.

BERSEBA [Poço do Juramento; ou: Poço de Sete]. O lugar dum poço, e, mais tarde, duma cidade no sul de Judá. Encontra-se a meio caminho entre a costa do Mediterrâneo e a extremidade meridional do Mar Morto, a cerca de 45 km ao SO de Hébron e aproximadamente a mesma distância ao SE de Gaza.

Berseba veio a representar o ponto mais meridional ao se descrever a extensão da Terra da Promessa, conforme expresso na frase proverbial, "desde Dã para baixo até Berseba" (Jz 20:1), ou, na direção inversa, "desde Berseba até Dã". (1Cr 21:2; 2Cr 30:5) Depois da divisão da nação em dois reinos, Berseba continuou a ser usada para indicar a extremidade sul do reino de Judá, nas expressões "desde Geba até Berseba" (2Rs 23:8) e "desde Berseba até a região montanhosa de Efraim" (onde começava o reino setentrional de Israel). (2Cr 19:4) Nos tempos pós-exílicos, a expressão era usada de forma ainda mais limitada, para se referir à região ocupada pelos repatriados de Judá, que se estendia desde Berseba "até o vale de Hinom". — Ne 11:27, 30.

Na realidade, havia outras cidades da Terra da Promessa situadas ao S de Berseba, assim como havia cidades israelitas ao N de Dã. No entanto, tanto Dã como Berseba encontravam-se em fronteiras naturais da terra. No caso de Berseba, sua localização era abaixo das montanhas de Judá, à beira do deserto. Adicionalmente, era uma das principais cidades de Judá (junto com Jerusalém e Hébron), e isto se dava, não só porque dispunha de excelentes reservas de água, em comparação com a região circunvizinha, possibilitando assim tanto a lavoura como as pastagens de manadas e rebanhos, mas também porque importantes estradas convergiam para ela, vindas de várias direções. Do Egito, uma antiga rota subia pelo "Caminho dos Poços", atravessando Cades-Barneia até Berseba, unindo-se a outra estrada pela qual viajavam as caravanas de camelos dos "Reinos das Especiarias" da península da Arábia, em direção à Filístia ou a Judá. De Eziom-Géber, na cabeceira do golfo de Acaba, outra rota subia pelo Arabá e então se virava para o O, ascendendo a subida de Acrabim até Berseba. Em Gaza, na planície filisteia, uma estrada que saía da estrada principal levava ao SE, a Berseba. E, ligando-a com o restante de Judá, uma estrada ia de Berseba para o NE, subindo o platô nas montanhas de Judá até Jerusalém e outros pontos mais para o N. — Gên 22:19.

Esse lugar é primeiro mencionado em relação com Agar, que vagueou com seu filho Ismael "pelo ermo de Berseba", quando despedida por Abraão. (Gên 21:14) Pensando que seu filho fosse morrer de sede, ela se afastou de Ismael, mas Deus ouviu o menino e dirigiu Agar para um poço. (Gên 21:19) Este talvez fosse um poço cavado anteriormente por Abraão, mas naquele tempo ainda sem nome, em vista do relato que segue. Alguns dos filisteus apoderaram-se à força dum poço nesta região, aparentemente sem que o soubesse Abimeleque, rei de Gerar. Ele e Ficol, chefe de seu exército, dirigiram-se a Abraão, a fim de propor-lhe um pacto de paz. Quando Abraão criticou severamente Abimeleque pelo ato de violência dos servos deste em apoderar-se do poço, Abimeleque jurou desconhecer isso, concluiu um pacto com Abraão e aceitou dele sete cordeiras, como evidência do direito de propriedade de Abraão sobre o poço. "É por isso que [Abraão] chamou aquele lugar de Berseba, porque ambos fizeram ali um juramento." (Gên 21:31) Abraão plantou então ali uma tamargueira e invocou "o nome de Jeová, o Deus que perdura indefinidamente". (Gên 21:33) Foi de Berseba que Abraão se dirigiu a Moriá, para oferecer Isaque como sacrifício, e voltou para morar ali. — Gên 22:19.

Quando Abraão morreu, os filisteus taparam os poços que ele cavara. Mas, quando Isaque, mais tarde, passou a morar ali, ele passou a reabri-los e a chamá-los pelos nomes que seu pai lhes havia dado. (Gên 26:18) Sofrendo a oposição dos filisteus, retirou-se de lugar em lugar até que encontrou amplo espaço em Reobote, e, mais tarde, subiu a Berseba. (Gên 26:22, 23) Enquanto os servos de Isaque escavavam um poço em Berseba, Abimeleque, possivelmente outro rei de Gerar (com o mesmo nome ou título que aquele que havia pactuado com Abraão, ou talvez o mesmo), veio junto com Ficol, o chefe do seu exército, a Isaque, a fim de propor-lhe um pacto de paz. Depois de festejarem e beberem, acordaram bem cedo na manhã seguinte e fizeram declarações juramentadas um ao outro. Nesse mesmo dia, o poço produziu água, e Isaque chamou-o de Siba, significando "Juramento; ou: Sete", e referindo-se a um juramento ou uma declaração jurada por sete coisas. (Gên 26:31-33; veja SIBA.) Por usar "Siba" (outra forma do nome Seba), Isaque evidentemente preservava o nome Berseba, que Abraão dera a esse lugar. A possibilidade de este ser o mesmo poço anteriormente escavado por Abraão e reescavado pelos homens de

Isaque é indicada em Gênesis 26:18, supracitado. Durante os anos em que Isaque viveu ali, ele abençoou Jacó em lugar de Esaú, e enviou-o a Harã, para tomar uma esposa dentre as filhas de Labão, irmão de sua mãe. (Gên 28:1, 2, 10) Mais tarde, Jacó, já então conhecido como Israel, ofereceu sacrifícios ao Deus de Isaque em Berseba, em caminho para juntar-se a José seu filho, no Egito. — Gên 46:1-5.

Nos mais de 250 anos que se passaram até que Canaã foi repartida entre as 12 tribos de Israel, havia crescido uma cidade em Berseba (Jos 15:21, 28), a qual foi designada à tribo de Simeão, como cidade encravada no território de Judá. (Jos 19:1, 2) Ali os filhos de Samuel oficiavam como juízes. (1Sa 8:1, 2) Elias, fugindo da ira da Rainha Jezabel, deixou seu ajudante em Berseba e se dirigiu para o sul, atravessando o Negebe em direção ao Horebe. (1Rs 19:3) Zibia, a mãe do Rei Jeoás de Judá, era deste lugar. (2Rs 12:1) Berseba foi denominada de ponto terminal do registro do povo, feito por Davi, em todo o Israel (2Sa 24:2, 7), e de ponto inicial das reformas na adoração feitas por Jeosafá. (2Cr 19:4) As referências de Amós a Berseba, nos seus dias, sugerem fortemente que era então um lugar de atividades religiosas impuras (Am 5:5; 8:14), talvez associadas, de algum modo, com o idólatra reino setentrional. Estatuetas da deusa Astarte (ou Astarteia) foram escavadas ali, assim como em muitas outras partes de Israel. Daquele tempo em diante, exceto pela breve menção da reocupação da cidade e de suas aldeias dependentes após o exílio babilônico (Ne 11:27), seu nome desaparece do registro bíblico.

A cidade, durante o período dos reis, tem sido identificada com Tell es-Saba' (Tel Be'er Sheva'), 4 km ao L da atual Be'er Sheva'. Escritores seculares do quarto século EC descrevem Berseba como sendo então uma grande aldeia, ou cidade, com uma guarnição romana. Hoje, ela retém sua posição como cidade de encruzilhada e mercado importante. Embora a bacia de Berseba seja terra de estepe, recebendo apenas cerca de 150 a 200 mm de chuva por ano, o solo é produtivo, e há boas fazendas na região. Encontram-se ali diversos poços, tendo o maior deles quase 4 m de diâmetro, a parte inferior escavada através de cerca de 5 m de rocha maciça.

BESAI. Antepassado de certos netineus que retornaram de Babilônia a Jerusalém, em 537 AEC. — Esd 2:1, 2, 43, 49; Ne 7:6, 7, 46, 52.

BESODEIAS [No Grupo Íntimo de Jah]. Pai do Mesulão que ajudou a consertar "o Portão da Cidade Antiga", sob a direção de Neemias. — Ne 3:6.

BESOR, VALE DA TORRENTE DE. Um vale de torrente mencionado apenas em conexão com a perseguição movida por Davi aos amalequitas incursores, que haviam capturado e incendiado a cidade de Ziclague. (1Sa 30:1, 10, 21) É evidente que os incursores se dirigiram então para o sul, para o seu próprio território no Negebe, mas não se declara a direção exata do seu movimento. Portanto, o vale da torrente de Besor, o ponto em que 200 homens do exército de Davi pararam por estarem esgotados, não pode ser identificado com certeza. Em geral, porém, considera-se provável estar ligado ao uádi Ghazzeh (Nahal Besor), um grande uádi ao SO de Ziclague, que desemboca no Mediterrâneo abaixo de Gaza.

A ação de Davi, depois da sua vitória sobre os amalequitas, em compartilhar os despojos com aqueles dos seus guerreiros que haviam permanecido no vale, guardando a bagagem, evidentemente seguiu o princípio declarado anteriormente por Jeová em Números 31:27, após a vitória dos israelitas sobre Midiã. Davi, depois, manteve este costume "estabelecido como regulamento e como decisão judicial para Israel". — 1Sa 30:21-25.

BESTIALIDADE. Relações sexuais desnaturais de um homem ou uma mulher com um animal. A Lei mosaica condenava enfaticamente esta prática pervertida, sentenciando o culpado e o animal à morte. "Quando um homem dá a sua emissão seminal a um animal, sem falta deve ser morto, e deveis matar o animal. E quando uma mulher se aproxima de algum animal para ter contato com ele, tens de matar a mulher e o animal." — Le 20:15, 16; 18:23; Êx 22:19; De 27:21.

Esta proibição, junto com as demais leis de Deus que governam as relações sexuais, elevavam os israelitas a um nível moral muito mais elevado do que o de seus vizinhos. No Egito, a bestialidade constituía parte da idólatra adoração de animais; historiadores atestam, por exemplo, a coabitação de mulheres com cabritos. Práticas similares prevaleciam também entre os cananeus (Le 18:23-30), e em Roma, conforme se relata.

A prática depravada da bestialidade está incluída na palavra grega *por·nei·a,* traduzida "fornicação". (Veja FORNICAÇÃO.) Quem se entrega a tal prática imunda é moralmente impuro, e se um membro da congregação cristã se entregasse a tal prática, estaria sujeito a ser desassociado. — Ef 5:3; Col 3:5, 6.

BETÁ. Cidade mencionada junto com Berotai em conexão com a derrota infligida por Davi a Hadadezer, rei de Zobá. (2Sa 8:8) O lugar é desconhecido, embora o reino arameu de Zobá seja considerado como tendo estado ao N de Damasco. Num relato paralelo da vitória de Davi, 1 Crônicas 18:8

refere-se a "Tibate", e alguns lexicógrafos consideram ser Tibate a versão mais correta. A *Pesito* siríaca reza "Tebá", em vez de Betá, em 2 Samuel 8:8. Deve-se notar que, pela simples inversão das primeiras duas consoantes hebraicas, Betá torna-se Tebá. Visto que Betá (ou Tibate) era uma cidade arameia, alguns peritos a associam com Tebá, Filho de Naor. — Gên 22:24; veja TIBATE.

BETABARA. Veja BETÂNIA N.º 2.

BETÂNIA.

1. Uma aldeia a "cerca de três quilômetros" de Jerusalém, sendo a medida usada pelo escritor do Evangelho, naquele tempo, o estádio romano, equivalendo os "quinze estádios" mencionados por ele a uns 2,8 km. (Jo 11:18 n.) Encontrava-se na encosta L do monte das Oliveiras, num antigo acesso a Jerusalém, vindo de Jericó e do Jordão. (Mr 10:46; 11:1; Lu 19:29) Atualmente, o local é assinalado pela pequena aldeia de el-ʽAzariyeh (El ʽEizariya), nome árabe que significa "o Lugar de Lázaro", situada a 2,5 km ESE do monte do Templo. — FOTO, Vol. 2, p. 950.

Assim como Cafarnaum era o lar de Jesus na Galileia (Mr 2:1), Betânia poderia ser chamada de seu lar na Judeia. Era a "certa aldeia" que Jesus visitava durante seu posterior ministério na Judeia (aproximadamente de outubro a dezembro de 32 EC), o lugar do lar de Marta, Maria e Lázaro, que se tornaram amigos amados de Jesus. (Lu 10:38) Ali Jesus, mais tarde, realizou o milagre da ressurreição de Lázaro. — Jo 11:1, 38-44.

Seis dias antes da última Páscoa de Jesus (no começo do sábado semanal, em 8 de nisã de 33 EC), Jesus chegou a Betânia. (Jo 12:1) Após o sábado (isto é, no começo de 9 de nisã) ele usufruiu uma refeição noturna no lar de Simão, o leproso, da qual participaram Marta, Maria e Lázaro. Este foi o cenário de Maria ungi-lo com óleo dispendioso, o que provocou a objeção hipócrita de Judas e a censura que Jesus lhe deu. (Mt 26:6-13; Mr 14:3-9; Jo 12:2-8) Também, nesta ocasião, já chegara a Jerusalém a notícia de que Jesus estava na vizinhança, e visto que terminara então o sábado, uma grande multidão de judeus afluiu para ver a ele e o ressuscitado Lázaro. (Jo 12:9) No dia seguinte (ainda o 9 de nisã), Jesus fez a sua triunfal entrada em Jerusalém, montado num jumento, evidentemente cruzando o monte das Oliveiras pelo caminho que saía de Betânia. (Mt 21:1-11; Mr 11:1-11; Lu 19:29-38) Foi em caminho de Betânia para Jerusalém, em 10 de nisã, que Jesus amaldiçoou a figueira infrutífera, que já havia murchado totalmente quando ele e seus discípulos passaram por ela no dia seguinte (11 de nisã). — Mr 11:12-14, 19, 20.

Durante os últimos dias da sua vida terrestre, Jesus passava o dia em atividade em Jerusalém, mas à noite ele e seus discípulos deixavam a cidade grande para se alojar na modesta aldeia de Betânia, na encosta L do monte das Oliveiras, sem dúvida, no lar de Marta, Maria e Lázaro. — Mr 11:11; Mt 21:17; Lu 21:37.

Quarenta dias depois da ressurreição de Jesus, quando chegou o tempo de ele se despedir dos seus discípulos, ele os levou, não ao templo, que então já havia sido abandonado por Deus, mas, antes, "para fora, até Betânia", no monte das Oliveiras, onde começou a sua ascensão. — Lu 24:50-53; At 1:9-12.

Crê-se, em geral, que a cidade benjamita de Ananias (Ne 11:32) era o lugar antigo que correspondia à aldeia de Betânia nos dias de Jesus.

2. Betânia, do outro lado do Jordão, é mencionada apenas uma vez (Jo 1:28) como o lugar onde João estava batizando, e, pelo que parece, é o lugar onde João identificou Jesus a seus discípulos como "o Cordeiro de Deus". (Jo 1:35, 36) No terceiro século, Orígenes substituiu o nome Betânia por Betabara, e a versão *Trinitariana* segue esta tradução; no entanto, os manuscritos mais fidedignos rezam Betânia. O lugar desta Betânia além ou ao L do Jordão é desconhecido. Alguns, favorecendo o lugar tradicional do batismo de Jesus, o situariam além do Jordão defronte de Jericó. No entanto, o registro em João 1:29, 35, 43; 2:1, parece indicar um lugar mais perto da Galileia; ao passo que o de João 10:40 e 11:3, 6, 17, talvez sugira que se encontrava a dois dias de distância de Betânia, onde morava Lázaro. Portanto, um lugar um pouco ao S do mar da Galileia parece mais provável, mas não é possível fazer uma identificação positiva.

BETE [ב]. A segunda letra do alfabeto hebraico. O nome dado à letra significa "casa".

Tem som bilabial parecido ao da letra "b" em português quando há um pontinho no centro deste caráter hebraico, para endurecer a pronúncia da letra. Sem o pontinho, tem um som mais suave, parecido ao do "v", como na palavra "vinha".

No texto hebraico, a palavra inicial em cada um dos oito versículos do Salmo 119:9-16 começa com esta letra, em harmonia com o estilo acróstico do salmo. — Veja HEBRAICO.

BETE-AFRA. Veja AFRA.

BETE-ANATE [Casa de Anate]. Uma das cidades fortificadas designadas à tribo de Naftali (Jos 19:38, 39), mas da qual não expulsaram os habitantes cananeus, antes, submeteram-nos a trabalho forçado. (Jz 1:33) É possivelmente identificada com Safed el-Battikh, 24 km ao ESE de Tiro.

A cidade é mencionada na lista de diversos governantes egípcios do período do "Novo Império".

BETE-ANOTE [Casa de Respostas [isto é, a orações]]. Uma das cidades designadas à tribo de Judá, na região montanhosa do território dessa tribo. (Jos 15:59) É atualmente identificada com Khirbet Beit ʽAnun, a uns 6 km ao NNE de Hébron.

BETE-ARABÁ [Casa da Planície Desértica]. Uma das seis cidades dentro do território de Judá descritas como situadas "no ermo". (Jos 15:61) É usada na descrição da fronteira mútua das tribos de Benjamim e Judá. (Jos 15:6) Embora alistada dentro do quinhão tribal de Judá, é depois mencionada como pertencente a Benjamim, talvez para indicar o lugar como cidade encravada dos benjamitas. (Jos 18:21, 22) Evidência remanescente do nome talvez esteja em ʽAin el-Gharabah, uma fonte do lado N do uádi el Qilt, a uns 6 km ao ESE de Jericó. Esta localização a colocaria na região desértica na extremidade N do Mar Morto.

BETE-ARBEL. Veja ARBEL, CASA DE.

BETE-ASMAVETE (OU BETE-AZMAVETE). Veja ASMAVETE N.º 5.

BETE-ÁVEN [Casa do Que É Prejudicial (Algo Prejudicial)].

1. Cidade no território da tribo de Benjamim, perto da antiga cidade de Ai. (Jos 7:2; 18:11, 12) Encontrava-se no ermo, situada ao L de Betel e ao O de Micmás, e ficou envolvida numa batalha notável em que Saul e Jonatã expulsaram os filisteus desta última cidade. — 1Sa 13:5; 14:23.

2. Ao lamentar as condições idólatras em que Israel se encontrava no seu tempo, o profeta Oseias menciona Bete-Áven junto com Gibeá e Ramá, outras cidades de destaque em Benjamim. (Os 4:15; 5:8; 10:5, 8) Parece que o profeta aplica o nome em sentido depreciativo à cidade de Betel, que anteriormente havia sido uma 'casa de Deus', mas que então se tornara 'casa do que é prejudicial', por causa da adoração do bezerro instituída ali. — 1Rs 12:28-30.

BETE-BAAL-MEOM. Veja BAAL-MEOM.

BETE-BARA [Casa de Bara]. Quando as forças de Gideão perseguiram os midianitas em fuga, Gideão mandou avisar os homens de Efraim para que capturassem "as águas até Bete-Bara e o Jordão" (Jz 7:24), evidentemente para impedir que o inimigo atravessasse o Jordão. Visto que a batalha foi travada na baixada de Jezreel (Jz 6:33), isto indicaria um lugar ao O do Jordão. A identificação é desconhecida, mas sugere-se um lugar entre o uádi Farʽah e o Jordão. Uma tática similar foi empregada por Eúde, na luta contra os moabitas, quando "capturavam os vaus do Jordão contra os moabitas". — Jz 3:27, 28.

BETE-BIRI. Cidade na região do Negebe, de Judá, mas designada aos filhos de Simeão. (1Cr 4:24, 31) Na lista paralela de cidades, em Josué 19:6, ela aparece como Bete-Lebaote, e alguns sugerem que Bete-Biri talvez seja um nome pós-exílico do mesmo lugar, usado por Esdras, como escritor de Crônicas. A evidência do nome talvez reste no de Jebel el-Biri, um monte a uns 40 km ao SO de Berseba. Nesta base, alguns propõem que Bete-Biri encontrava-se neste monte ou perto dele. — Veja BETE-LEBAOTE.

BETE-CAR [Casa do Carneiro]. Um ponto mencionado no relato da derrota que Israel infligiu aos filisteus em Mispá. Os israelitas perseguiram os filisteus em fuga "até ao sul de Bete-Car". (1Sa 7:11) Muitos relacionam Bete-Car com Bete-Haquerem (Je 6:1; Ne 3:14), identificada por alguns com ʽAin Karim (ʽEn Kerem), a uns 7,5 km ao OSO do monte do Templo em Jerusalém. Seguirem tal rota teria levado os filisteus de Mispá através do profundo uádi Beit Hanina para baixo ao vale de Soreque, e através dele até as planícies da Filístia. — Veja BETE-HAQUEREM.

BETE-DAGOM [Casa de Dagom].

1. Cidade no quinhão de território designado à tribo de Judá. (Jos 15:21, 41) Embora seja alistada junto com outras cidades da Sefelá ou região da terra baixa, o lugar sugerido encontra-se nas planícies da Filístia em Khirbet Dajun, a pouca distância ao SO da moderna Beit Dajan (Bet Dagan) e a uns 10 km ao SE de Tel Aviv-Yafo. Neste respeito, pode-se notar que outras cidades da planície filisteia estão alistadas nos versículos subsequentes. (Jos 15:45-47) Isto a tornaria uma cidade encravada no território de Dã, o que parece ter sido também o caso de Gedera. — Jos 15:36.

2. Cidade no território de Aser, evidentemente na parte oriental dele e perto da sua fronteira com Zebulão. (Jos 19:24, 27) A identificação é incerta.

BETE-DIBLATAIM [Casa de Diblataim]. Cidade de Moabe (Je 48:22), cuja localização é incerta. Entretanto, talvez fosse o lugar chamado Almom-Diblataim, mencionado em Números 33:46. Uma cidade chamada Bete-Diblatene é mencionada na inscrição da Pedra Moabita como tendo sido construída por Mesa, rei de Moabe.

BETE-ÉDEN [Casa de Éden]. Cidade ou região da Síria mencionada em Amós 1:5, na mensagem daquele profeta contra Damasco. É agora em geral

associada com a Bit-adini das inscrições assírias, uma região situada entre os rios Eufrates e Balique. Esta identificação, porém, só pode ser aceitável se se entender que "Damasco" na profecia representa os reinos arameus (sírios) em geral, visto que o reino de Bit-adini se encontrava uns 480 km ao N de Damasco. Damasco, de fato, é chamada de "a cabeça da Síria" em Isaías 7:8.

A predição de Amós (provavelmente c. 804 AEC), de que "o povo da Síria terá de ir como exilados para Quir", evidentemente cumpriu-se no tempo do monarca assírio Tiglate-Pileser III, durante o reinado do Rei Acaz (761-746 AEC). — 2Rs 16:9.

"Os filhos de Éden", mencionados em 2 Reis 19:12 e em Isaías 37:12, podem referir-se ao povo de Bete-Éden, talvez ao "Éden" de Ezequiel 27:23. — Veja ÉDEN N.º 2.

BETE-EMEQUE [Casa da Baixada]. Cidade no território da tribo de Aser. (Jos 19:24, 27) É atualmente identificada com Tell Mimas (Tel Bet Ha'Emeq), a uns 8 km ao NE de Aco. O nome original parece ser refletido no da vizinha aldeia árabe de 'Amqa, agora abandonada.

BETE-EZEL. Cidade, evidentemente em Judá, mencionada apenas na profecia de Miqueias, que prediz a calamidade que sobreviria às infiéis Samaria e Jerusalém. (Miq 1:11) O profeta repetidas vezes faz um trocadilho no uso dos nomes de diversas cidades, nesta parte da profecia, de modo que na realidade ele diz: "Revolve-te no próprio pó na casa de Afra [provavelmente significando "Pó"]. Faze a travessia em vergonhosa nudez, ó moradora de Safir [significando "Elegante; Refinada; Agradável"]. A moradora de Zaanã não saiu. O lamento de Bete-Ezel [significando "Casa Vizinha (ao Lado)"] tirará de vós o seu lugar de parada. Pois a moradora de Marote [duma raiz que significa "ser amargo"] esperava o bem, mas foi o mal que desceu de Jeová ao portão de Jerusalém." (Miq 1:10-12) O aviso do profeta, dirigido aos que haviam de sofrer a calamidade, na realidade lhes dizia que o lamento se estenderia até Jerusalém.

Embora a identificação seja apenas provisória, Bete-Ezel tem sido situada no lugar da atual Deir el-'Asal, a uns 16 km ao OSO de Hébron.

BETE-GADER [Casa do Muro de Pedra]. Nome que aparece na genealogia de Judá. (1Cr 2:50, 51) O nome parece ser mais geográfico do que pessoal, induzindo alguns peritos a considerá-lo relacionado com uma cidade em Judá. Bete-Gader possivelmente estava relacionado com Geder, uma cidade cujo rei estava entre os vencidos por Josué na região ao O do Jordão. — Jos 12:13.

BETE-GAMUL [Casa do Desmamado (ou: Daquele Que Recebe o Devido Tratamento)]. Cidade mencionada em conexão com as pronúncias de Jeová contra Moabe. Ela está alistada junto com Díbon e outras cidades da "terra da planície" de Moabe. (Je 48:21, 23) Em geral é identificada com Jumaiyil, na região planaltina de Moabe, a uns 13 km ao L de Díbon (Dhiban). Esta região, logo ao N do Árnon, mostra evidência de intenso cultivo nos tempos antigos.

BETE-GILGAL. Veja GILGAL N.º 1.

BETE-HAQUEREM [Casa da Vinha]. Um lugar perto de Jerusalém, mencionado por Jeremias como local adequado para se levantar um sinal de fogo, a fim de avisar a respeito de forças inimigas em avanço desde o N. (Je 6:1) Em tempos pós-exílicos, um distrito de Judá levava este nome, tendo a Malquijá por "príncipe". (Ne 3:14) Por se mencionar Tecoa junto com Bete-Haquerem em Jeremias 6:1, alguns acham que Bete-Haquerem encontrava-se ao S de Jerusalém, entre esta cidade e Tecoa. Jerônimo, do quarto século EC, referiu-se a ele neste lugar pelo nome de Betacarma. Em harmonia com tais opiniões, propôs-se o lugar de Khirbet Salih (Ramat Rahel), 4,5 km ao SSO do monte do Templo. Outros, porém, não acham que a menção de Tecoa necessariamente indique uma proximidade geográfica a Bete-Haquerem, e preferem o lugar de 'Ain Karim ('En Kerem) (que significa "Fonte da Vinha") a 7,5 km ao OSO do monte do Templo. Esta é uma área fértil com olivais e vinhedos, e jaz ao sopé de Jebel 'Ali, de cujo cume se pode ver o monte das Oliveiras, parte de Jerusalém, e, ao O, o mar Mediterrâneo. Alguns sugerem que os montes de grandes pedras encontrados no cume tenham sido usados para acender fogos como sinais, tais como os mencionados por Jeremias. — Veja BETE-CAR.

BETE-HARÃ. Cidade no lado oriental do Jordão, no território solicitado pela tribo de Gade por causa dos seus bons pastos. Ela foi construída ou reconstruída pelos gaditas, e embora se encontrasse numa baixada, tornou-se uma das suas cidades fortificadas. — Núm 32:1, 34, 36; Jos 13:27.

O nome parece ter continuado naquele de Tell er-Rameh, no uádi er-Rameh (uádi Husban), nas planícies de Moabe, mas o lugar original de Bete-Harã é identificado com Tell Iktanu, a uns 13 km ao ENE do ponto em que o Jordão desemboca no Mar Morto. O lugar encontrava-se perto de famosas fontes termais, o que talvez explique em parte por que o Rei Herodes construiu um palácio nesta região. Na primeira parte da Era Comum, o lugar de Tell er-Rameh era conhecido como Lívias, nome que lhe foi dado por Herodes Ântipas, e posteriormente seu nome foi mudado para Júlias.

BETE-HOGLA. Cidade fronteiriça de Benjamim, situada no canto sudeste do território desta tribo e nos limites entre Benjamim e Judá. (Jos 15:1, 6; 18:11, 19, 21) Os peritos, em geral, situam Bete-Hogla perto de ʽEin Hajla, a uns 8 km ao SE de Jericó.

BETE-HOROM. Duas cidades, Bete-Horom Alta e Baixa, estavam estrategicamente situadas na antiga rota que subia de Jope e da planície marítima pelo vale de Aijalom a Betel, ou a Gibeão e Jerusalém. Hoje, os lugares estão ocupados por duas aldeias modernas, a alta: Beit ʽUr el Fauqa (Bet Horon ʽElyon), e a baixa: Beit ʽUr et Tahta (Bet Horon Tahton). Bete-Horom Alta encontra-se assim a uns 16 km ao NO de Jerusalém, estando Bete-Horom Baixa a 2,5 km ao ONO de Bete-Horom Alta, ocupando ambas o cume de morros.

A construção (ou fundação) destes lugares é atribuída originalmente a Seerá, filha ou neta de Efraim. (1Cr 7:22-24) Estas cidades constituíam parte da fronteira sulina da tribo de Efraim (Jos 16:3, 5), ao passo que se diz que a fronteira da tribo de Benjamim chegava ao "monte que está ao sul de Bete-Horom Baixa". (Jos 18:13, 14) Isto parece situar ambas as cidades apropriadamente dentro da herança de Efraim. Bete-Horom, ou talvez apenas uma das cidades, foi depois dada aos levitas dos filhos de Coate. — Jos 21:20, 22; 1Cr 6:68.

Visto que estavam situadas na principal rota que subia da planície marítima à região montanhosa, essas cidades presenciavam frequentemente a passagem de forças combatentes. No tempo da conquista pelos israelitas, Josué derrotou cinco reis amorreus, que se aliaram para a guerra contra Gibeão, indo "persegui-los pelo caminho da subida de Bete-Horom". Jeová fez ali com que grandes pedras de saraiva abatessem muitos dos amorreus, ao passo que fugiam ao longo da "descida de Bete-Horom". (Jos 10:6-12) A "descida de Bete-Horom" é considerada por alguns como referindo-se à descida da Bete-Horom Alta para a Bete-Horom Baixa, havendo uma diferença de 240 m na altitude entre os dois lugares.

Mais tarde, durante o reinado do Rei Saul, "a estrada de Bete-Horom" era uma das três rotas usadas por bandos saqueadores dos filisteus nas incursões feitas desde Micmás. (1Sa 13:16-18) O Rei Salomão construiu ou fortificou ambas as cidades, reforçando-as com muralhas, portas e tranca, sem dúvida achando que elas serviam para bloquear forças invasoras procedentes do Egito e da Filístia. (2Cr 8:5) Sisaque, do Egito, que invadiu Judá durante o reinado de Reoboão, alistou "Bete-Horom" como uma das cidades alegadamente conquistadas ou sob o seu domínio. (1Rs 14:25; 2Cr 12:2-9) Quando o Rei Amazias, de Judá, despediu as tropas mercenárias efraimitas antes de se empenhar na batalha com os edomitas, estes soldados procedentes do reino setentrional, com sua capital Samaria, expressaram sua ira acesa por causa da despedida por fazerem incursões contra cidades de Judá até Bete-Horom. — 2Cr 25:5-13.

BETE-JESIMOTE [Casa das Desolações]. O ponto mais sulino que o acampamento dos israelitas atingiu ao acamparem nas planícies de Moabe, antes de cruzarem o Jordão para Canaã. (Núm 33:48, 49) O acampamento estendia-se desde Bete-Jesimote até Abel-Sitim, uma distância de uns 8 km, segundo os locais sugeridos para estes lugares. Bete-Jesimote é atualmente identificado com Tell el-ʽAzeimeh, perto do canto NE do Mar Morto e 19 km ao SE de Jericó. Nas proximidades encontra-se Khirbet Sweimeh, a qual, como povoação romana, era conhecida pelo nome grego de Besimote. Na vizinhança encontra-se também uma fonte de forte vazão. Tell el-ʽAzeimeh está situada num platô sobranceira à planície e numa posição de poder proteger a saída de um dos vales de torrente que desce das montanhas para o L.

Bete-Jesimote fazia parte do domínio do Rei Síon, dos amorreus, e, depois da conquista daquela região pelos israelitas, ela foi designada à tribo de Rubem. (Jos 12:1-3; 13:15-21; compare isso com Jz 11:13-27.) No tempo do profeta Ezequiel, foi incluída com certas cidades de Moabe, situadas na encosta da sua fronteira e descrita como "o ornato da terra". (Ez 25:8-10) A profecia indica que Jeová faria com que estas cidades fronteiriças fossem abertas, expondo Moabe ao ataque pelos "orientais", ou "os filhos do Oriente", as tribos nômades que viviam no deserto arábico. (Veja Jz 6:3 n.; 8:10) Se não ocorreu antes, Moabe provavelmente tomou Bete-Jesimote e outras cidades de Rubem depois da deportação daquela tribo para a Assíria. — 1Cr 5:26.

BETEL [Casa de Deus].

1. Cidade destacada de Israel, mencionada com mais frequência na Bíblia do que qualquer outra, exceto Jerusalém. É identificada com as ruínas junto à aldeia moderna de Beitin, a cerca de 17 km ao N de Jerusalém. Encontrava-se assim, num cerro rochoso, no extremo sul da região montanhosa de Efraim, cerca de 900 m acima do nível do mar. A região circunvizinha, hoje, é bem árida, consistindo em um planalto pedregoso com vegetação esparsa. Todavia, a existência de várias fontes ali mostra que a antiga cidade possuía excelentes reservas de água.

A posição de Betel era estratégica e contribuía grandemente para sua importância. Situada no

dorso da cadeia montanhosa central, estava situada na importante rota N-S que seguia a linha divisória de águas, percorrendo todo o caminho de Siquém para o sul, atravessando Betel, Jerusalém, Belém, Hébron e descendo até Berseba. (Veja Jz 21:19.) Outra rota conectava Betel com Jope, ao O, no Mediterrâneo, e com Jericó, ao L, perto do Jordão. Betel era assim uma cidade de encruzilhada, como eram Samaria, Jerusalém, Hébron e Berseba. Adicionalmente, a evidência aponta que a região entre Jerusalém e Betel era uma de densa população, tendo maior concentração de cidades do que qualquer outra parte da Palestina.

As escavações arqueológicas realizadas em Beitin revelam-na como lugar de grande antiguidade, sugerindo-se que o povoado original remonta a cerca do século 21 AEC. Encontrou-se também evidência duma severa destruição e conflagração, que deixou escombros e cinzas de 1,5 m de profundidade em alguns pontos, e crê-se que isto, provavelmente, ocorreu durante a conquista de Canaã por parte de Israel.

Quando Abraão entrou em Canaã, ele parou em Siquém, e então passou para o S, "para a região montanhosa ao leste de Betel e armou a sua tenda com Betel ao oeste e Ai ao leste". (Gên 12:8) Depois de passar algum tempo no Egito, devido a uma fome em Canaã, Abraão de novo se fixou ao L de Betel, em companhia de seu sobrinho Ló. Visto que, em ambos os casos, Abraão armou sua tenda ao L de Betel, sugere-se que o local de seu acampamento era em Burj Beitin, a curta distância ao SE de Beitin, lugar que tem sido chamado de "um dos grandes mirantes da Palestina". (*Encyclopœdia Biblica* [Enciclopédia Bíblica], editada por T. K. Cheyne, Londres, 1899, Vol. I, col. 552) Pode ter sido deste ponto de observação que Abraão convidou Ló a escolher a direção em que iria ao separar-se de Abraão, com o resultado de que Ló "levantou assim os seus olhos e viu todo o Distrito do Jordão", e decidiu-se a favor desta região. (Gên 13:8-11) Depois disso, Jeová convidou Abraão a contemplar a terra em todas as direções, assegurando-lhe que seria uma herança para ele e sua semente, ou descendência. — Gên 13:14, 15.

Embora Moisés, ao compilar o relato de Gênesis, fale da cidade perto da qual Abraão acampou como "Betel", o registro subsequente mostra que seu nome cananeu original era "Luz". (Veja LUZ N.º 1.) Jacó pernoitou perto da cidade, ao viajar de Berseba para Harã, e, depois de ter um sonho sobre uma escada que alcançava os céus e ouvir a confirmação de Deus da promessa abraâmica, ergueu em seguida uma coluna e chamou esse local pelo nome de Betel, embora 'o nome da cidade fosse anteriormente Luz'. (Gên 28:10-19) Cerca de 20 anos depois, Deus falou a Jacó em Harã, identificando-se como aquele que falara a Jacó em Betel, e mandou-o voltar para Canaã. — Gên 31:13.

Após a desonra causada a Diná, em Siquém, e o ato de vingança executado pelos filhos de Jacó contra os siquemitas, Jacó recebeu de Deus a ordem de retornar a Betel. Depois de eliminar os artigos da religião falsa dos da sua casa e de seus servos, viajou para Betel sob a proteção divina, construiu ali um altar e redeclarou o nome que havia dado ao local anteriormente, chamando-o de El-Betel, que significa "O Deus de Betel". Ali morreu e foi sepultada Débora, ama-de-leite de Rebeca. Ali, também, Jeová confirmou a mudança do nome de Jacó para Israel, declarando de novo a promessa abraâmica. — Gên 35:1-16.

Séculos mais tarde, com a entrada da nação de Israel em Canaã (1473 AEC), o nome Betel é de novo usado para referir-se à cidade anteriormente chamada Luz, em vez de ao lugar do acampamento de Abraão e de Jacó. No relato do ataque contra Ai, o registro indica que os cananeus de Betel esforçaram-se a apoiar os homens daquela cidade vizinha, mas em vão. Se não foi naquela ocasião, então, num tempo posterior, o rei de Betel sofreu derrota diante das forças de Josué. (Jos 7:2; 8:9, 12, 17; 12:9, 16) Betel, depois disso, aparece como cidade limítrofe entre os territórios das tribos de Efraim e de Benjamim. É alistada como designada a Benjamim, mas o registro mostra que foi a casa de José (da qual Efraim fazia parte) que efetuou a conquista da cidade. (Jos 16:1, 2; 18:13, 21, 22; Jz 1:22-26) Deste ponto em diante, o nome Luz não é mais aplicado à cidade.

No período dos juízes, a morada de Débora, a profetisa, estava "entre Ramá e Betel, na região montanhosa de Efraim". (Jz 4:4, 5) Parece que, no tempo de se aplicar a justiça à tribo de Benjamim pelo crime cometido por seus membros, a Arca do Pacto fora temporariamente transportada de Silo para Betel, estando esta última cidade consideravelmente mais perto do cenário do conflito em torno de Gibeá, a cerca de 12 km ao S de Betel. — Jz 20:1, 18, 26-28; 21:2.

Betel encontrava-se no circuito percorrido por Samuel, quando julgava anualmente o povo naquela cidade, bem como em Gilgal e Mispá, e ainda era considerada como lugar favorito para a adoração. (1Sa 7:16; 10:3) No entanto, desde então até a divisão do reino (997 AEC), Betel só é mencionada em conexão com o posicionamento de tropas, pelo Rei Saul, em preparação para o combate contra os filisteus. — 1Sa 13:2.

Como uma das cidades principais do reino setentrional sob Jeroboão, Betel, outrora destacada como

local de revelação por parte do verdadeiro Deus, tornou-se então renomada como centro da adoração falsa. Em Betel, no extremo S do recém-formado reino de Israel, e em Dã, no extremo N dele, Jeroboão colocou os bezerros de ouro, no seu esforço de dissuadir o povo de seu reino de ir ao templo em Jerusalém. (1Rs 12:27-29) Betel, com sua própria casa e altar religiosos, uma época festiva especialmente inventada, e sacerdotes escolhidos dentre as tribos não levíticas, tornou-se símbolo da crassa apostasia para com a adoração verdadeira. (1Rs 12:31-33) Jeová Deus não se demorou a expressar sua desaprovação mediante "um homem do verdadeiro Deus", enviado a Betel, a fim de proferir o julgamento contra o altar utilizado em conexão com a adoração do bezerro. Fender-se este altar serviu como portento, confirmando o cumprimento certo das palavras do profeta. Depois de partir de Betel, porém, este "homem do verdadeiro Deus" deixou-se induzir por um idoso profeta de Betel a aceitar e a agir segundo uma suposta mensagem recebida dum anjo, em violação das ordens diretas de Deus, com desastrosas consequências para si mesmo. Morto por um leão, foi sepultado em Betel, no local de sepultamento do próprio idoso profeta, que viu, em todos esses eventos, a certeza do cumprimento da palavra de Jeová, e, assim, solicitou que, ao morrer, seu próprio corpo fosse sepultado nesse mesmo local de sepultamento. — 1Rs 13:1-32.

O Rei Abias, de Judá, temporariamente tirou Betel e outras cidades do controle do reino setentrional (2Cr 13:19, 20), mas parece que Betel foi restaurada ao reino setentrional pelo menos no tempo do Rei Baasa, de Israel, visto que ele se esforçou a fortificar Ramá, bem ao sul de Betel. (1Rs 15:17; 2Cr 16:1) Embora o Rei Jeú mais tarde erradicasse a adoração de Baal de Israel, os bezerros de ouro continuaram incólumes em Dã e Betel. — 2Rs 10:28, 29.

Apesar da prevalência da adoração falsa ali, o registro mostra Betel como o lugar de um grupo de profetas, no tempo de Elias e Eliseu. Betel era também o domicílio do grupo de meninos escarnecedores que zombaram de Eliseu, o que custou a vida

Ruínas no lugar da antiga Betel.
Nesta cidade, na estrada que descia a Jerusalém,
Jeroboão estabeleceu um centro para a adoração do bezerro.

de muitos deles, devido à execução divina. — 2Rs 2:1-3, 23, 24.

Os profetas Amós e Oseias, em fins do nono e meados do oitavo séculos AEC, proclamaram a condenação de Deus sobre a corrupção religiosa centralizada em Betel. Embora Oseias faça menção direta de Betel (que significa “Casa de Deus”) apenas quando relembra a revelação do próprio Deus ao fiel Jacó ali (Os 12:4), ele emprega evidentemente o nome “Bete-Áven”, que significa “Casa do Que É Prejudicial (Algo Prejudicial)”, como se aplicando a essa cidade e ao efeito das práticas da religião falsa por parte dela. (Os 4:15; 5:8) Ele avisa que seu ídolo-bezerro, servido por sacerdotes de deuses estrangeiros, tornar-se-á motivo para lamentação do Israel idólatra, seus altos serão aniquilados, e espinhos e abrolhos cobrirão seus altares; ao passo que as pessoas, confrontadas com o exílio na Assíria, bradarão aos montes: “Cobri-nos!”, e aos morros: “Caí sobre nós!” (Os 10:5-8; compare isso com Lu 23:30; Re 6:16.) O profeta Amós falou em sentido similar, mostrando que, não importava quão frequentes fossem os sacrifícios oferecidos pelo povo nos altares de Betel, suas peregrinações pias a esse lugar apenas constituíam transgressão, e avisando que a ira ardente de Jeová se acenderia inextinguivelmente contra eles. (Am 3:14; 4:4; 5:5, 6) Irado com esta profecia feita por Amós ali mesmo em Betel, o sacerdote apóstata, Amazias, acusou Amós de palavras sediciosas e ordenou-lhe que ‘voltasse para Judá, de onde viera’, e profetizasse ali: “Mas, não mais deves profetizar em Betel, pois é o santuário de um rei e é a casa de um reino.” — Am 7:10-13.

Betel continuou como santuário idólatra até a queda do reino setentrional diante da Assíria, em 740 AEC. Assim, Jeremias, mais de um século depois, podia referir-se a ela como exemplo de aviso para os que confiavam nos deuses falsos, para a derradeira vergonha deles. (Je 48:13) Mesmo depois disso, Betel continuou sendo centro religioso, pois o rei da Assíria mandou de volta a Israel um dos sacerdotes exilados, para ensinar ao povo afligido por leões “a religião do Deus do país”, e este sacerdote se fixou em Betel, ensinando ao povo “como deviam temer a Jeová”. Os resultados indicam claramente que ele era sacerdote do bezerro de ouro, visto que “tornaram-se tementes de Jeová, porém, mostraram ser adoradores dos seus próprios deuses”, e as coisas continuaram na mesma base falsa e idólatra iniciada por Jeroboão. — 2Rs 17:25, 27-33.

Em cumprimento da profecia de Oseias, o bezerro de ouro de Betel tinha sido levado embora para o rei da Assíria (Os 10:5, 6), mas o altar original de Jeroboão ainda estava ali no tempo do Rei Josias, de Judá. Durante ou após o 18.º ano do governo de Josias (642 AEC), ele estendeu o expurgo da religião falsa a Betel e também às cidades de Samaria. Josias destruiu o local da adoração idólatra em Betel, queimando primeiro os ossos dos túmulos próximos sobre o altar, destarte dessagrando-o, em cumprimento da profecia feita pelo “homem do verdadeiro Deus” mais de três séculos antes. O único túmulo poupado foi o do “homem do verdadeiro Deus”, desse modo poupando também os ossos do idoso profeta que ocupava o mesmo túmulo. — 2Rs 22:3; 23:15-18; 1Rs 13:2, 29-32.

Homens de Betel achavam-se entre os israelitas que retornaram do exílio em Babilônia (Esd 2:1, 28; Ne 7:32), e Betel foi repovoada por benjamitas. (Ne 11:31) Durante o período macabeu, foi fortificada pelo general sírio Baquides (c. 160 AEC) e foi mais tarde capturada pelo general romano Vespasiano, antes de este se tornar imperador de Roma.

2. Uma das cidades à qual Davi enviou presentes após a sua vitória sobre os amalequitas. (1Sa 30:18, 26, 27) Estar ela incluída nos “lugares onde Davi havia andado, ele e seus homens”, parece indicar que se trata do lugar em outra parte chamado Betul ou Betuel, uma cidade simeonita no território de Judá. — 1Sa 30:31; Jos 19:1, 4; 1Cr 4:30; veja BETUEL N.º 2.

BETE-LEBAOTE [Casa de Leoas]. Cidade alistada entre os lugares entregues à tribo de Simeão como cidades encravadas no território de Judá. (Jos 19:1, 6) É mencionada entre Hazar-Susa e Saruem, e isto indica um lugar na região do Negebe, evidentemente ao O ou SO de Berseba. Em Josué 15:32, evidentemente aparece simplesmente como Lebaote, ao passo que em 1 Crônicas 4:31 Bete-Lebaote é substituído pelo nome “Bete-Biri”. Este último nome talvez fosse um nome pós-exílico do mesmo lugar. — Veja BETE-BIRI.

BETE-MAACÁ. Veja ABEL-BETE-MAACÁ.

BETE-MARCABOTE [Casa dos Carros]. Uma das cidades encravadas de Simeão, que lhe foi dada dentro do território da tribo de Judá. (Jos 19:1, 5; 1Cr 4:31) No relato paralelo sobre as cidades originalmente designadas a Judá (Jos 15:31), o lugar de Bete-Marcabote possivelmente é tomado por Madmana. Se Bete-Marcabote for a mesma Madmana, então, evidentemente, encontrava-se na estrada principal que levava de Berseba a Jerusalém e a lugares ao N, e o nome Bete-Marcabote talvez seja um nome secundário para Madmana. O nome da cidade alistada depois de Bete-Marcabote, Hazar-Susa (ou: Hazar-Susim), significa “Pátio (Povoação) da Égua (ou: dos Cavalos)”. Alguns sugerem que ambos os lugares eram postos e pontos

de parada para cavalos e carros, que percorriam as antigas rotas entre a Palestina e o Egito. Carros eram também usados para a guerra (Jz 1:19), e Bete-Marcabote talvez fosse uma cidade-fortaleza dos cananeus, da qual seus carros de guerra podiam sair para as planícies na região de Berseba. — Veja MADMANA N.º 2.

BETE-MEOM [forma abreviada de Bete-Baal-Meom]. Cidade de Moabe mencionada em Jeremias 48:23, provavelmente a mesma que Baal-Meom ou Bete-Baal-Meom. — Veja BAAL-MEOM.

BETE-MERAQUE [Casa Longínqua; Casa Distante]. Quando o Rei Davi se retirou de Jerusalém por causa da rebelião de seu filho Absalão, ele parou em Bete-Meraque, talvez a última casa de Jerusalém na direção do monte das Oliveiras, antes de cruzar o vale do Cédron. (2Sa 15:17, 23) Parece que foi neste ponto que o Rei Davi revistou suas forças, ao passo que cruzavam o vale, o que indica que Davi não estava empenhado numa fuga desordenada, em pânico, mas, antes, fazia uma retirada ordeira da cidade. — 2Sa 15:18-26.

BETE-MILO. Veja MILO.

BÉTEN [Pistácio]. Cidade mencionada por nome apenas em Josué 19:25; uma das cidades fronteiriças de Aser. Sua localização é incerta, visto que o lugar de diversas outras cidades mencionadas na lista é desconhecido. Entretanto, em geral é identificada com Khirbet Ibtin, a uns 17 km ao S de Aco e a 13 km ao SE de Haifa, na extremidade meridional da planície de Aco.

BETE-NINRA [Casa do Leopardo]. Cidade designada à tribo de Gade ao L do Jordão, também chamada simplesmente Ninra. (Núm 32:3, 34, 36) É descrita como ficando na "baixada" e como anteriormente fazendo parte do domínio do Rei Síon. (Jos 13:27) O nome antigo parece estar preservado na moderna Tell Nimrin, situada no lado S do uádi Nimrin, mas o lugar original evidentemente é Tell Bleibil, a uns 2,5 km ao NE, no lado N do uádi, onde as investigações mostram evidência de ocupação durante o período israelita, seguida por abandono. Encontrava-se assim a uns 19 km ao ENE de Jericó.

BETE-PAZES [Casa de Destroçamento]. Cidade de fronteiriça de Issacar. (Jos 19:17, 21) Seu lugar é incerto, alguns favorecendo Kerm el-Hadetheh, perto do lugar sugerido para En-Hadá, mencionada junto com Bete-Pazes.

BETE-PELETE [Casa de Fuga]. Cidade na parte meridional da herança de Judá. (Jos 15:21, 27) Estava entre as cidades de Judá reocupadas após o exílio babilônico. (Ne 11:26) As outras cidades alistadas com ela indicam que se encontrava na vizinhança de Berseba, mas a identificação é incerta.

BETE-PEOR [Casa de Peor]. No último ano da sua peregrinação no ermo, a nação de Israel estava acampada "no vale defronte de Bete-Peor". (De 3:29) Bete-Peor talvez fosse uma cidade situada nas encostas de Peor. Tanto o monte como a cidade talvez estivessem associados com a adoração do "Baal de Peor". Conforme relatado em Números 25:1-9, os israelitas se deixaram envolver nos ritos imorais relacionados com essa adoração. — Veja BAAL DE PEOR.

Foi nas planícies de Moabe, na região do Jordão, que Moisés declarou novamente a Lei a Israel, e, depois, Moisés foi enterrado "no vale da terra de Moabe defronte de Bete-Peor". Assim parece que Bete-Peor se encontrava na "terra de Moabe", quer dizer, em terras que os moabitas haviam ocupado, mas no território mais recentemente controlado pelo Rei Síon, dos amorreus, isto é, até a sua derrota pela nação de Israel. (De 4:46; 34:6) Ela foi mais tarde designada à tribo de Rubem, sendo mencionada junto com "as encostas do Pisga, e Bete-Jesimote". — Jos 13:15, 20.

Todos esses textos indicam um lugar perto da extremidade NE do Mar Morto, e confrontando as planícies de Moabe. O lugar exato é incerto. Não obstante, Eusébio referiu-se a tal lugar a umas seis milhas romanas (9 km) ao L de Lívias (a moderna Tell er-Rameh). (*Onomasticon* [Onomástico], 48, 3-5) Nesta base, alguns sugerem uma identificação com Khirbet esh-Sheikh-Jayil, a uns 5 km ao ONO do lugar tradicional do monte Nebo. Este lugar se encontra nas encostas dum cume que pode ter sido o "Peor" ao qual Balaão foi levado como o último lugar de onde amaldiçoar Israel. Se esta localização for correta, então o "vale defronte de Bete-Peor" provavelmente seria o uádi Husban. — Núm 23:28; De 4:46; veja PEOR.

BETE-RAFA [Casa de Rafa]. O nome aparece em 1 Crônicas 4:12, onde se diz que Estom tornou-se "pai de Bete-Rafa". O uso de "Bete" (que significa "Casa") no nome tem induzido muitos comentadores a encarar isso como aplicando-se a uma "casa" familiar ou a um lugar. O *Commentary on the Old Testament* (Comentário sobre o Velho Testamento, 1973, Vol. III, 1 Crônicas, p. 88), de Keil e Delitzsch, observa: "Estom gerou a casa (a família) de Rafa, sobre a qual também não se diz mais nada; porque eles nem podem ser relacionados com o Rafa benjamita (viii. 2), nem com os filhos de Rafa (xx. 4, 6, 8)."

Bete-Seã, construída sobre esta elevação, dominava a entrada oriental do vale de Jezreel.

BETE-REOBE. [Casa da Praça Pública (Lugar Amplo)]. Evidentemente é o nome dum pequeno reino arameu, talvez aplicado primariamente à sua cidade principal. No relato do ataque contra Laís por 600 danitas, Laís é descrito como estando "na baixada que pertencia a Bete-Reobe". (Jz 18:7, 28) Mais tarde, no tempo de Davi, os amonitas contrataram mercenários sírios de Bete-Reobe, na tentativa vã de defender-se contra as forças israelitas. (2Sa 10:6) Era também chamada simplesmente de "Reobe" (2Sa 10:8), e, por isso, acha-se tratar-se do mesmo lugar mencionado entre os pontos atingidos pelos 12 espias israelitas na sua investigação preliminar da terra de Canaã. — Núm 13:21.

A associação de Bete-Reobe com a "baixada" em que se encontrava Laís (mais tarde Dã), e a declaração em Números 13:21, de que Reobe se encontrava na direção da "entrada de Hamate", provavelmente indicam um lugar na parte meridional do vale de Beqaʽ, entre os montes Líbano e Antilíbano. O lugar exato é incerto.

BETE-SEÃ, BETE-SÃ. Inicialmente, uma das principais cidades fortificadas dos cananeus, situada num ponto estratégico que controlava a entrada no vale de Jezreel desde o vale do Jordão. O nome permanece no de Beisã (Bet She'an), ao passo que o lugar antigo está situado nas proximidades, em Tell el-Husn (Tel Bet She'an). O terreno na região de Bete-Seã encontra-se a uns 120 m abaixo do nível do mar, e ao L mergulha abruptamente a um ponto de uns 275 m abaixo do nível do mar, junto às margens do rio Jordão, a cerca de 5 km de distância. Construída sobre uma grande elevação à beira deste declive, Bete-Seã estava militarmente em excelente posição. Ao O de Bete-Seã, o vale plano, através do qual corre o rio Jalud (Nahal Harod), é bem regado e fértil, e ascende continuamente até atingir Jezreel, a uns 17 km ao ONO.

Bete-Seã era também uma cidade de entroncamento na rota favorita que levava da costa mediterrânea até o vale do Jordão, e mais adiante, a Damasco e à Arábia.

Escavações arqueológicas feitas em Bete-Seã revelaram numerosas camadas ou níveis de ruínas antigas, a mais antiga evidentemente remontando a antes do tempo de Abraão. (DIAGRAMA, Vol. 1, p. 959) Perto do meio do segundo milênio AEC, Bete-Seã parece ter ficado sob o domínio egípcio, em resultado da vitória de Tutmés III em Megido. A evidência arqueológica indica que era um posto avançado egípcio durante os reinados de vários faraós.

No tempo da conquista de Canaã pelos israelitas (1473-c. 1467 AEC), Bete-Seã ficava no território concedido a Issacar, mas foi designada à tribo de Manassés como possessão. (Jos 17:11; 1Cr 7:29) Os homens de Manassés deixaram de expulsar os cananeus de Bete-Seã e de outras cidades do vale, apresentando como motivo a superioridade militar

exercida pelos cananeus, com seus carros de guerra equipados de foices de ferro, motivo este, contudo, que não satisfez a seu comandante, Josué. Os cananeus, embora não fossem desalojados, foram todavia subjugados a ponto de prestarem trabalhos forçados. — Jos 17:12, 13, 16-18; Jz 1:27, 28.

Bete-Seã achava-se em poder dos filisteus no tempo do reinado do Rei Saul, e, após a derrota de Saul, no adjacente monte Gilboa, os vencedores filisteus colocaram a armadura de Saul na "casa das imagens de Astorete", e afixaram sua cabeça à casa de Dagom, pendurando os cadáveres de Saul e de seus filhos na muralha de Bete-Sã (Bete-Seã), evidentemente no lado interno, que dava para a praça pública da cidade. Israelitas corajosos e intrépidos de Jabes-Gileade, a uns 20 km de distância, do outro lado do Jordão, recuperaram esses corpos, talvez penetrando na cidade à noite. — 1Sa 31:8-13; 2Sa 21:12; 1Cr 10:8-12.

Em harmonia com o relato acima, nas escavações feitas em Tell el-Husn, foram descobertas as ruínas de dois templos, um dos quais é considerado ser o templo de Astorete, ao passo que alguns sugerem que o outro, mais para o S, seja o templo de Dagom. Calcula-se que o templo de Astorete tenha continuado a ser usado até cerca do décimo século AEC. A evidência aponta uma adoração anterior de um deus Baal, mencionado em uma estela como "Mekal, o senhor [Baal] de Bete-Sã".

A cidade foi finalmente conquistada pelos israelitas, sem dúvida durante o reinado de Davi; e, no reinado de Salomão, Bete-Seã achava-se incluída em um dos doze distritos reais para fornecer suprimentos. (1Rs 4:12) Depois da divisão do reino, o faraó Sisaque (chamado Xexonque pelos egípcios), invadiu a Palestina no quinto ano do Rei Roboão (993 AEC). (1Rs 14:25) Um relevo numa parede em Karnak, no Egito, representa a campanha vitoriosa de Sisaque e a conquista de numerosas cidades, inclusive Bete-Seã.

Por volta da época dos macabeus, o nome de Bete-Seã tinha sido mudado para Citópolis, e ela é mencionada pelo historiador judeu Josefo, como a maior cidade da Decápolis. (*The Jewish War*, III, 446 [ix, 7]) Era a única destas dez cidades ao O do Jordão.

BETE-SEMES [Casa do Sol]. Nome de quatro cidades no relato bíblico.

1. Cidade situada na fronteira setentrional de Judá, alistada entre Quesalom e Timná. (Jos 15:10) É evidentemente chamada de Ir-Semes (que significa "Cidade do Sol") em Josué 19:41, onde aparece como cidade fronteiriça da tribo de Dã, vizinha setentrional de Judá. Subsequentemente, Judá legou Bete-Semes aos levitas, como cidade sacerdotal. — Jos 21:13, 16; 1Cr 6:59.

Bete-Semes é identificada com Tell er-Rumeileh (Tel Bet Shemesh), logo ao O das ruínas da cidade bizantina próxima da hodierna ʽAin Shems, este último lugar preservando parcialmente o nome antigo. Bete-Semes encontrava-se assim a uns 26 km ao O de Jerusalém, e estava situada na estrada principal que ia daquela cidade para as cidades filisteias de Asdode e Ascalom. Era, evidentemente, um ponto militarmente estratégico, visto que guardava a parte superior do vale da torrente de Soreque, e um dos principais acessos das planícies costeiras à região da Sefelá e às montanhas de Judá. Escavações realizadas nesse sítio indicam uma história antiga para tal cidade, havendo considerável evidência de influência filisteia.

Quando os filisteus, assolados por uma doença, devolveram a arca de Jeová a Israel, as vacas que puxavam a carroça, por sua própria iniciativa, dirigiram-se para esta cidade levita de Bete-Semes. No entanto, a ação imprópria de alguns dos habitantes de Bete-Semes, de olharem para a Arca do Pacto, causou a morte de 70 deles. (1Sa 6:9-20) A frase "cinquenta mil homens", que ocorre em 1 Samuel 6:19, no hebraico, não está ligada com os "setenta homens" por uma conjunção, e isto é considerado por alguns como indício de uma interpolação. Josefo (*Jewish Antiquities* [Antiguidades Judaicas], VI, 16 [i, 4]), ao considerar o relato bíblico, menciona apenas que 70 homens foram mortos, omitindo qualquer referência aos 50.000. — Veja 1Sa 6:19 n.

Bete-Semes era uma das cidades ligadas ao arranjo administrativo do Rei Salomão para prover alimentos para a mesa real. (1Rs 4:7, 9) Acharam-se ali longas salas estreitas, que se crê tenham sido usadas para estocagem de cereais, bem como enorme silo com paredes revestidas de pedra, de cerca de 7 m de diâmetro, e quase 6 m de profundidade. Numerosos lagares de vinho e de azeite, que foram escavados, indicam que essa região era muitíssimo produtiva no que diz respeito ao azeite e ao vinho.

O Rei Amazias (858-830 AEC) desafiou insensatamente a Jeoás, de Israel, e em Bete-Semes sofreu derrota e foi capturado. (2Rs 14:9-13; 2Cr 25:18-23) Durante o reinado de Acaz (761-746 AEC), a degradação e a infidelidade nacionais resultaram na perda de Bete-Semes para os filisteus. (2Cr 28:18, 19) Em Bete-Semes foi desenterrada uma asa de jarro gravada que trazia a inscrição "pertence a Eliaquim, despenseiro de Jaukin [forma abreviada do nome Joaquim]", e sugere-se que se relaciona com o rei desse mesmo nome, talvez indicando que o reino de Judá, com o tempo, tenha recuperado dos filisteus o controle da cidade.

2. Cidade fortificada no território de Naftali. (Jos 19:35-39) Embora não fossem expulsos, os cananeus que moravam nesta cidade foram submetidos a trabalhos forçados para os naftalitas. (Jz 1:33) O lugar antigo permanece sem identificação.

3. Cidade de Issacar, perto do Jordão. (Jos 19:22, 23) Embora se tenham sugerido diversos lugares, alguns peritos preferem a identificação com el-'Abeidiyeh, nas margens do Jordão, a uns 3 km ao S do mar da Galileia e a uns 16 km ao L do monte Tabor. O antigo nome possivelmente está preservado na vizinha Khirbet Shamsawi.

4. Cidade no Egito, incluída na profecia de Jeremias sobre a vindoura devastação daquela nação. (Je 43:13) É considerada ser Heliópolis (que significa "Cidade do Sol"), situada na periferia NE da moderna Cairo. Em outra parte no relato bíblico ela é mencionada pelo seu nome egípcio, Om. — Veja Om N.º 2.

BETE-SEMITA [De (Pertencente a) Bete-Semes]. Habitante de Bete-Semes, de Judá. O termo é aplicado a Josué, dono do campo em que a Arca do Pacto repousava sobre "uma grande pedra", exposta à vista, depois de ser levada ali numa carroça filisteia. — 1Sa 6:14, 18.

BETE-SITA [Casa da Acácia [Árvore]]. Cidade mencionada na descrição da rota de fuga seguida pelos midianitas após a sua derrota na baixada de Jezreel pelo juiz Gideão. (Jz 7:22) Visto que os midianitas se dirigiam à região do Jordão, Bete-Sita deve ter sido situada um pouco ao L ou ao SE do morro de Moré e do poço de Harode, na vizinhança dos quais se travou a batalha. (Jz 7:1) Alguns sugerem Shattah (Bet Ha-Shitta), a uns 4,5 km ao ESE da moderna 'En Harod como provável localização dela e que oferece evidência do nome original. Outros a acham perto demais da cena da batalha e recomendam um lugar mais ao SE, embora sem oferecer uma identificação definitiva.

BETE-TAPUA [Casa da Maçã [Macieira]]. Cidade na região montanhosa perto de Hébron e parte da herança territorial de Judá. (Jos 15:20, 48, 53) Alguns sugerem que recebeu seu nome dum judeu chamado Tapua (1Cr 2:42, 43); todavia, também é possível que Bete-Tapua tenha recebido o nome por causa das macieiras que provavelmente cresciam ali em abundância. Hoje é identificada com a moderna Taffuh, a uns 6 km ao ONO de Hébron.

BETEZATA. Veja Betsata.

BETE-ZUR [Casa da Rocha]. Cidade na região montanhosa de Judá, alistada entre Halul e Gedor. (Jos 15:58) O nome ainda é preservado em Burj es-Sur, ao passo que escavações mostraram o lugar da própria cidade antiga ter sido em Khirbet et-Tubeiqeh (Bet Zur), a cerca de 0,5 km ao NO. Este lugar está a 7,5 km ao N de Hébron, estando Gedor mais uns 5 km ao NNO e Halul a 1,5 km ao SSE. É descrita como uma das mais elevadas cidades em ruínas na Palestina, situada num morro a 1.007 m acima do nível do mar. Visto que se encontrava perto da estrada N-S ao longo da rota da crista das vertentes e também guardava as rotas para Maressa e Libna, ao O, Bete-Zur ocupava uma posição de importância estratégica.

Depois da divisão do reino, Bete-Zur foi uma das 15 cidades reconstruídas e fortificadas pelo Rei Roboão, como meio de proteger Judá e Benjamim contra invasões. (2Cr 11:5-12) Estava entre as cidades novamente habitadas pelos judeus que retornaram do exílio babilônico. (Ne 3:16) Durante o período macabeu, Bete-Zur (então chamada de Betsura) destacava-se na luta dos judeus contra os reis selêucidas da Síria, descrevendo o livro apócrifo de Primeiro Macabeus uma significativa vitória ganha ali por Judas Macabeu contra as forças sírias (165 AEC), após a qual ele fortificou novamente a cidade. (1 Macabeus 4:61; 6:26) Em 162 AEC, os sírios sitiaram a cidade, e ela finalmente capitulou por falta de alimentos. (1 Macabeus 6:30-50) Tornou-se uma guarnição síria, e o General Báquides reforçou as fortificações dela. — 1 Macabeus 9:52.

Escavações arqueológicas em Bete-Zur, feitas em 1931 e em 1957, revelaram evidência de vigorosas fortificações. Encontraram-se numerosas moedas datando do quarto ao segundo século AEC; estas incluíam moedas de prata judaicas, que se crê datarem do período persa, ou de aproximadamente o quarto século AEC.

O nome Bete-Zur aparece numa lista genealógica dos descendentes de Calebe, irmão de Jerameel, em 1 Crônicas 2:45. Diz ali que Maom era "o pai de Bete-Zur". Muitos comentadores entendem que Bete-Zur se refere à cidade deste nome, sendo Maom neste caso o pai dos que se estabeleceram ali, ou talvez o chefe ou o principal da cidade.

BETFAGÉ [do hebr., provavelmente significando "Casa dos Figos Temporãos"]. Betfagé consta no relato sobre a ida de Jesus a Jerusalém, e como o ponto do qual ele enviou seus discípulos para conseguirem o jumento em que ele montou na sua entrada triunfal em Jerusalém, em 9 de nisã do ano 33 EC. (Mt 21:1, 2; Mr 11:1, 2; Lu 19:29, 30) As referências mostram estar situada no monte das Oliveiras, perto de Jerusalém, e também perto de Betânia. Ao passo que alguns consideram que Betfagé se encontrava do outro lado da ravina, ao SE de Betânia, na atual Abu Dis, a localização tradicional é entre Betânia e Jerusalém, em et-Tur, na encosta

SE do monte das Oliveiras. Deste ponto, a distância é curta até um dos cumes do monte das Oliveiras. Descendo dali, a cidade de Jerusalém estava à plena vista. — Veja Lu 19:37, 41.

Referências talmúdicas a Betfagé indicam que era considerada como limite da zona sabática em torno da cidade de Jerusalém. — Talmude Babilônico, *Menahot* 78*b*; compare isso com At 1:12 n.

BETONIM [Pistácios]. Cidade ao L do Jordão, que Moisés deu de "presente" à tribo de Gade. (Jos 13:24-27) Considera-se em geral que Betonim seja a atual Khirbet Batneh, na região montanhosa a 21 km ao O de Rabá (em Amom).

BETSAIDA [do aramaico, significando "Casa do Caçador (ou: Pescador)"]. Cidade da qual Filipe, André e Pedro eram (Jo 1:44), embora Simão Pedro e André pareçam ter fixado residência em Cafarnaum no tempo do ministério de Jesus. (Mt 8:5, 14; Mr 1:21, 29) Era uma cidade "da Galileia". (Jo 12:21) Após a morte de João, o Batizador, Jesus retirou-se para Betsaida, junto com seus discípulos, e, num lugar isolado e gramado de sua vizinhança, proveu miraculosamente alimento para cerca de 5.000 homens, além de mulheres e crianças, que se haviam ajuntado para ouvi-lo. (Lu 9:10-17; compare isso com Mt 14:13-21; Jo 6:10.) Fora de Betsaida, Jesus restaurou mais tarde a visão dum cego. (Mr 8:22) Visto que tais obras poderosas foram feitas na sua vizinhança, o povo de Betsaida, em geral, junto com a população de Corazim, veio a merecer censura por causa da sua atitude impenitente. — Lu 10:13.

A identificação da "aldeia" (Mr 8:22, 23) ou "cidade" (Lu 9:10) de Betsaida tem sido tema de alguma discussão. As referências bíblicas apontam para um lugar nas praias do N do mar da Galileia. O nome é ligado por Josefo a uma aldeia populosa que jaz a curta distância ao L do ponto em que o rio Jordão deságua no mar da Galileia. Esta aldeia foi reconstruída pelo tetrarca Filipe e chamada de Júlias, em homenagem à filha de César Augusto. (*Jewish Antiquities* [Antiguidades Judaicas], XVIII, 28, [ii, 1]) As ruínas antigas do lugar da própria Júlias estão em et-Tell, a cerca de 3 km do mar; contudo, restos dum pequeno povoado pesqueiro se encontram em el-ʽAraj, bem na praia. Aqui, uma baía natural era usada pelos pescadores até tempos recentes, de modo que o lugar se ajusta geograficamente ao significado do nome Betsaida.

Embora aceitem em alguns textos esta identificação como se aplicando a Betsaida, diversos comentadores contendem a favor duma segunda Betsaida, em algum ponto ao O do Jordão. Este conceito se deve ao entendimento, baseado em declarações feitas por Josefo e por outros, de que os limites territoriais da Galileia não se estendiam até o L do Jordão. O próprio Josefo fala de Júlias como estando na "Gaulanítis baixa", a região ao L do mar da Galileia. (*The Jewish War* [A Guerra Judaica], II, 168 [ix, 1]) No entanto, diz-se que Betsaida era "da Galileia". (Jo 12:21) Todavia, a região da Galileia nem sempre parece ter sido definida com tanta precisão, sendo que até mesmo Josefo se refere a certo Judas de Gaulanítis como "galileu". (*Jewish Antiquities*, XVIII, 4 [i, 1]; *The Jewish War*, II, 118 [viii, 1]) É também bem possível que parte da população da cidade de Betsaida se espalhasse até a margem O do Jordão, a cerca de 1,5 km de distância.

Adicionalmente, visto que a tradução de Marcos 6:45, na versão atualizada *Almeida*, declara que Jesus mandou seus apóstolos "passar [de barco] adiante para o outro lado, a Betsaida", ao passo que a passagem paralela em João 6:17 dá o destino deles como Cafarnaum, alguns têm sustentado que isto igualmente exige uma segunda Betsaida, no lado O do Jordão, perto de Cafarnaum. No entanto, traduções modernas do texto de Marcos 6:45 permitem o entendimento de que os apóstolos começaram sua viagem em direção a Cafarnaum por primeiro costearem "para Betsaida" (encontrando-se evidentemente o ponto onde deixaram Jesus, perto do lugar da alimentação milagrosa dos 5.000, possivelmente a alguma distância ao S de Betsaida e do lado do mar oposto a Cafarnaum), e depois cruzaram para a extremidade setentrional do mar, dirigindo-se ao seu derradeiro destino, Cafarnaum. Desembarcaram nas praias da terra de Genesaré, evidentemente um pouco ao S da cidade de Cafarnaum. — Mr 6:53.

Assim, ao passo que se sugeriram diversos lugares para uma segunda Betsaida, os relatos bíblicos não requerem isto. Pode-se também notar que estes lugares sugeridos estão todos perto de Cafarnaum, e seria bastante improvável que duas cidades com o nome de Betsaida estivessem situadas apenas a poucos quilômetros uma da outra.

BETSATA. O nome ocorre com referência a um reservatório de água que tinha este nome, junto ao qual Jesus curou um homem que estivera enfermo durante 38 anos. (Jo 5:1-9) Em João 5:2, alguns manuscritos e algumas traduções (*Al*, *CBC*) rezam "Betesda". O reservatório é descrito como tendo cinco colunatas, em que grande número de doentes, cegos e coxos se congregavam, evidentemente atribuindo poderes curativos às águas, especialmente logo depois que as águas ficassem agitadas. As últimas cinco palavras do versículo três, segundo se encontram na versão *Almeida*, revista e corrigida, e o versículo 4 deste capítulo, que atribui a agitação das águas a um anjo, não são encontrados

em alguns dos mais antigos manuscritos gregos, e são vistos como uma interpolação. Assim, a Bíblia não fornece nenhum indício quanto à causa da agitação das águas, mas mostra simplesmente a crença do povo nos poderes curativos das águas.

A localização do reservatório de água é indicada pela evidente referência ao "portão das ovelhas" (embora, no grego original, se tenha de suprir a palavra "portão"), portão que geralmente se considera situado na parte N de Jerusalém. Neemias 3:1 mostra que este portão foi construído pelos sacerdotes, e, por isso, presume-se que tenha sido uma entrada perto da área do templo. Além disso, o nome Betsata é associado com a seção da antiga Jerusalém chamada Bezeta, situada ao N da área do templo. Nos dias de Jesus, este setor encontrava-se fora dos muros da cidade, mas Herodes Agripa I (que morreu em 44 EC) acrescentou um terceiro muro setentrional à cidade, durante o governo de Cláudio (41-54 EC), e isto colocou Bezeta dentro dos muros da cidade, de modo que João podia falar corretamente do reservatório como estando situado "em Jerusalém", conforme ele conhecera a cidade antes de sua destruição em 70 EC.

Em 1888, escavações feitas logo ao N do local do templo revelaram um reservatório duplo, dividido por um muro de pedras e abrangendo uma área geral de cerca de 46 por 92 m. Existia evidência de colunatas, e de um afresco desbotado, que representava um anjo agitando as águas, embora a pintura talvez fosse uma adição posterior. O local parece ajustar-se à descrição bíblica.

BETUEL.

1. Sobrinho de Abraão, nascido de seu irmão Naor e Milca. (Gên 22:20, 22) Betuel tornou-se pai de Rebeca e de Labão. (Gên 22:23; 24:15, 24, 29) Ele reconheceu mais tarde a direção divina que levou o escravo de Abraão ao seu lar, em busca duma esposa para Isaque, dizendo, junto com Labão: "Esta coisa procedeu de Jeová." (Gên 24:50) Ele é chamado de sírio ou arameu, que morava na planície de Arã. — Gên 25:20; 28:2, 5.

2. Uma comparação das listas de cidades apresentadas em Josué 15:30; 19:4, e em 1 Crônicas 4:30, indica que esta cidade é também chamada de Betul e Quesil. Encontrava-se na parte setentrional do território de Judá, mas foi designada à tribo de Simeão, como cidade encravada. Portanto, parece também ser o "Betel" mencionado em 1 Samuel 30:27 como um dos lugares ao qual Davi enviou porções do despojo como presente. Uma identificação provisória é com Khirbet el-Qaryatein (Tel Qeriyyot), a uns 19 km ao S de Hébron; embora alguns prefiram Khirbet er-Ras (Horvat Rosh), a uns 24 km ao O deste lugar. — Veja QUESIL.

BETUL. Veja BETUEL N.º 2.

BETUME. O mesmo asfalto mineral negro ou castanho é mencionado por três palavras hebraicas. Duas delas descrevem a diferença de dureza: piche (*zé·feth*), sua forma líquida; betume (*hhe·már*), seu estado sólido. A terceira palavra, alcatrão (*kó·fer*), descreve sua utilização: como é aplicado para recobrir madeiramentos. (Veja PICHE.) Por causa da sua impermeabilidade, a utilidade do betume antecede ao Dilúvio, porque Noé, quando instruído para construir a arca, foi mandado "cobri-la com alcatrão por dentro e por fora". — Gên 6:14.

A arca de papiro em que o bebê Moisés flutuou no meio dos juncos do Nilo era à prova de água, por ter sido impregnada de "betume e piche". (Êx 2:3) Os construtores da cidade de Babilônia aprenderam que as características impermeabilizantes do betume eram associadas a qualidades adesivas, tornando-o uma argamassa muito útil para os seus tijolos secados ao forno. — Gên 11:3.

Houve época em que o vale de Sidim, situado próximo de Sodoma e Gomorra, na região do Mar Morto, era famoso por seus "poços e mais poços de betume". (Gên 14:10) Até mesmo hoje, o betume é ocasionalmente lançado pelas águas nas suas margens, sugerindo que Sidim se encontra atualmente embaixo das águas do Mar Morto. O betume é também material inflamável, e é assim descrito por Isaías, que profetizou que a terra de Edom havia de "tornar-se como piche ardente". — Is 34:9.

BEULÁ [Possuída Como Esposa]. Uma palavra hebraica (*Be'u·láh*) transliterada como nome em Isaías 62:4, em algumas traduções (*Al; IBB*), ao passo que em outras é vertida "Desposada" (*ALA; BJ; CBC; MC; PIB*), "Minha esposa" (*BLH*), "A que tem marido" (*Tr*) e "Possuída Como Esposa" (*NM*).

A mulher espiritual, Sião, havia de ficar num estado desolado após a destruição de Jerusalém pelos babilônios e a completa desolação de Judá. Entretanto, a profecia de restabelecimento, dada por Jeová por meio de Isaías, de grande importância para os exilados judeus na antiga Babilônia e para os membros do Israel espiritual, assegurava o restabelecimento e a repovoação do país, uma condição mudada. A antes desolada Sião não mais seria "uma mulher completamente abandonada", e sua terra não mais estaria desolada, prometendo-se: "Mas tu mesma serás chamada Meu Deleite Está Nela [hebr.: *Hhef·tsi-váh*], e tua terra, Possuída Como Esposa [hebr.: *Be'u·láh*]. Porque Jeová se terá agradado de ti e tua própria terra será possuída como esposa." Os retornados "filhos" de Sião, libertos do exílio babilônico, se estabeleceriam novamente nela, também 'tomando posse dela como esposa'. O restabelecimento de Sião, ou Jerusalém,

significava para ela uma condição nova, em contraste com seu anterior estado desolado. Por causa desta condição restabelecida, Jeová, que se agrada de Sião, declarou que ela seria chamada "Meu Deleite Está Nela", e a terra dela, "Possuída como Esposa". — Is 62; compare isso com Is 54:1, 5, 6; 66:8; Je 23:5-8; 30:17; Gál 4:26-31.

BEZAI [forma abreviada de Bezalel].

1. Israelita cujos descendentes, somando mais de 300, retornaram a Jerusalém junto com Zorobabel, em 537 AEC. — Esd 2:17; Ne 7:23.

2. Um homem deste nome, ou um representante de tal grupo familiar, que atestou o "arranjo fidedigno" de Neemias. — Ne 9:38; 10:1, 14, 18.

BEZALEL [Sob a Sombra (Abrigo) de Deus].

1. Principal artesão e construtor do tabernáculo, "filho de Uri, filho de Hur, da tribo de Judá". (Êx 31:1, 2; 1Cr 2:20) O próprio Jeová designou Bezalel e prometeu que o 'encheria do espírito de Deus em sabedoria e em entendimento, e em conhecimento, em toda espécie de artesanato, para elaborar projetos, para trabalhar em ouro, e em prata, e em cobre, e em lavrar pedras para engastá-las e em trabalhar madeira para fazer trabalhos de toda espécie'. (Êx 31:3-5; 35:30-33) Estes materiais caros, com os quais Bezalel trabalhava, foram supridos pelas contribuições generosas das pessoas de "coração disposto", e mostraram ser 'mais do que suficientes'. — Êx 35:4-9, 20-29; 36:3-7.

Bezalel teve como seu principal ajudante a Ooliabe (Êx 31:6), e havia muitos de "coração sábio" que trabalhavam com eles, todavia, a responsabilidade de orientar o trabalho complicado era de Bezalel. (Êx 35:10-19, 25, 26, 34; 36:1, 2) Isto se evidencia na troca dos pronomes implícitos nos verbos, "ele" referindo-se a Bezalel, e "eles", a seus auxiliares. (Êx 36-39) A grande diversidade das habilidades de Bezalel, e o fato de que estava cheio do "espírito de Deus" (Êx 35:31), capacitaram-no a superintender a fabricação de panos de tenda e seus bordados, de colchetes de ouro e de cobre, das coberturas externas de peles, das armações dos painéis de madeira, recobertos de ouro, do reposteiro interior (Êx 36); da recoberta Arca do Pacto e seus querubins, da mesa e seus utensílios, do candelabro de ouro e do altar do incenso, dos prescritos óleo de unção e incenso (Êx 37); do altar da oferta queimada, da bacia de cobre e de seu suporte, do pátio (Êx 38); do éfode e seu peitoral guarnecido de pedras preciosas, e das vestes sacerdotais (Êx 39). Quando Salomão ascendeu ao trono, 475 anos depois, a tenda do tabernáculo, a Arca do Pacto e o altar de cobre ainda estavam em uso. — 2Cr 1:1-6.

2. Um dos filhos de Paate-Moabe, que despediram suas esposas estrangeiras e os filhos às instâncias de Esdras. — Esd 10:30, 44.

BEZEQUE.

1. Lugar em que Judá e Simeão derrotaram 10.000 soldados cananeus e perizeus sob Adoni-Bezeque. (Jz 1:3-7) Alguns identificam este Bezeque com o de 1 Samuel 11:8 (o N.º 2 abaixo), que fica no extremo N em relação a Jerusalém e ao território ocupado por Judá e Simeão. Este conceito exigiria presumir que Adoni-Bezeque veio ao S para se juntar a outras forças cananeias, mas foi enfrentado por Judá e Simeão, foi empurrado para o N, a Bezeque, e foi derrotado ali. No entanto, o contexto parece indicar um lugar na região geral de Jerusalém. Em vista destas circunstâncias, Bezeque, a cidade de Adoni-Bezeque, é experimentalmente situada na região da Sefelá, no lugar de Khirbet Bezqa, a uns 5 km ao NE de Gezer.

2. O lugar em que Saul reuniu os filhos de Israel e de Judá para combater os amonitas acampados contra Jabes, em Gileade. (1Sa 11:8-11) Encontrar-se este a não mais do que uma noite de marcha de Jabes substancia o conceito de que estava localizado no lugar moderno de Khirbet Ibziq, 21 km ao NE de Siquém. Um monte ao O de Khirbet Ibziq eleva-se a 713 m acima do nível do mar e talvez provesse a Saul um lugar adequado para reunir as suas forças.

BEZER.

1. [possivelmente: Minério Precioso]. Um dos "filhos de Zofa", da tribo de Aser. — 1Cr 7:30, 36, 37.

2. [Lugar Inacessível]. Cidade levita de refúgio, uma das três ao lado L do Jordão, designada primariamente para a tribo de Rubem. (De 4:41-43; Jos 20:8; 21:36; 1Cr 6:78) É mencionada como estando "no planalto" e "na altura de Jericó, ao leste do Jordão . . . no ermo". Bezer é geralmente identificada com a moderna Umm el-ʽAmad, situada na região planaltina, 19 km ao S de Rabá (em Amom). É mencionada na Pedra Moabita como uma das cidades capturadas e fortificadas pelo Rei Mesa, de Moabe, na sua revolta contra Israel, após a morte do Rei Acabe, aproximadamente em 920 AEC. — 2Rs 3:5.

BEZERRO [hebr.: *ʽé·ghel*]. Touro novo, vitelo, novilho. Bezerros eram oferecidos em sacrifício (Le 9:2, 3), e em ocasiões especiais ou em circunstâncias especiais matava-se e preparava-se um bezerro cevado para uma refeição. — Gên 18:7, 8; 1Sa 28:24; Lu 15:23.

'Cortar o bezerro em dois e passar entre os pedaços' alude a um antigo modo de assumir uma solene obrigação ou celebrar um pacto. (Veja Gên 15:9-

21.) Jeremias, sem dúvida, usou esta expressão para enfatizar a qualidade sagrada do pacto em que os judeus entraram perante Deus, e por cujos termos estavam obrigados a libertar coisraelitas que eles haviam escravizado. — Je 34:17-19.

Uso Ilustrativo. O infiel Israel foi corrigido como um inexperiente "bezerro que não foi treinado" no jugo. (Je 31:18) Os soldados mercenários do Egito são comparados a bezerros cevados que se mostrariam incapazes de resistir aos babilônios e que fugiriam. (Je 46:21, 26) Na ocasião em que os iníquos e presunçosos são reduzidos a pó, os que temem o nome de Deus são mostrados saindo e escarvando o solo como bezerros cevados soltos do estábulo. — Mal 4:1, 2.

Adoração do Bezerro. A adoração do bezerro é a primeira forma de idolatria mencionada na Bíblia a que os israelitas sucumbiram após o Êxodo do Egito. Enquanto Moisés estava no monte, recebendo a lei de Deus, o povo ficou impaciente e se dirigiu a Arão com o pedido de que fizesse para eles um deus. Das arrecadas de ouro contribuídas pelos israelitas, Arão formou a estátua fundida dum bezerro, sem dúvida um touro novo. (Sal 106:19, 20) Era considerado como representando a Jeová, e a festividade celebrada no dia seguinte foi chamada de "uma festividade para Jeová". Os israelitas ofereceram sacrifícios ao bezerro de ouro, curvaram-se diante dele, comeram, beberam e divertiram-se com cantos e danças. — Êx 32:1-8, 18, 19; Ne 9:18.

O bezerro fundido não necessariamente foi feito de ouro maciço. Isto é indicado pelo fato de que Isaías, ao se referir à fabricação duma imagem fundida, menciona que o trabalhador em metal reveste-a de ouro. (Is 40:19) Assim, o bezerro de ouro talvez fosse feito de madeira e depois revestido de ouro. Portanto, quando Moisés pôs a imagem a queimar no fogo, a estrutura de madeira ficou reduzida a carvão de lenha e a camada de ouro fundiu-se total ou parcialmente. O que sobrou foi triturado até virar pó, e este pó, composto de carvão e de ouro, foi por Moisés espalhado sobre a superfície da água. — Êx 32:20; De 9:21.

A idolatria egípcia, que associava deuses com vacas, touros e outros animais, provavelmente havia influenciado grandemente os israelitas, induzindo-os a adotar a adoração do bezerro assim que foram libertos do Egito. Isto é confirmado pelas palavras de Estêvão: "Nos seus corações voltaram-se para o Egito, dizendo a Arão: 'Faze-nos deuses para irem na nossa frente. . . .' Fizeram, pois, naqueles dias, um bezerro e trouxeram um sacrifício ao ídolo, e começaram a regalar-se com as obras das suas mãos." — At 7:39-41.

O primeiro rei do reino de dez tribos, Jeroboão, temendo que seus súditos se revoltassem e voltassem para a casa de Davi, se continuassem a subir a Jerusalém para adoração, mandou fazer dois bezerros de ouro. (1Rs 12:26-28) O registro bíblico não revela até que ponto a escolha de Jeroboão, dum bezerro para representar a Jeová, foi influenciada pela anterior adoração do bezerro em Israel, por aquilo que observara no Egito (1Rs 12:2), ou pela religião dos cananeus e de outros, que frequentemente representavam seus deuses de pé sobre um animal, tal como um touro.

Um dos bezerros de ouro, Jeroboão colocou na cidade de Dã, no extremo norte, e o outro em Betel, a uns 17 km ao N de Jerusalém. Disse aos seus súditos que era demais para eles subir a Jerusalém para adoração, e que o bezerro representava o Deus que os fizera subir da terra do Egito. (Veja Êx 32:8.) Visto que os sacerdotes da tribo de Levi permaneceram leais à adoração de Jeová em Jerusalém, Jeroboão nomeou seus próprios sacerdotes para liderar na adoração falsa diante dos bezerros-ídolos em Dã e em Betel. (2Cr 11:13-15) Providenciou também uma festividade similar à Festividade das Barracas, mas era celebrada um mês depois da festividade em Jerusalém. — 1Rs 12:28-33; 2Cr 13:8, 9; Le 23:39.

Jeová condenou esta adoração do bezerro, e, mediante seu profeta Aijá, predisse calamidade para a casa de Jeroboão. (1Rs 14:7-12) Todavia, a adoração do bezerro continuou arraigada no reino das dez tribos. Até mesmo o Rei Jeú, que erradicou a adoração de Baal em Israel, deixou permanecer a adoração do bezerro, provavelmente a fim de manter o reino das dez tribos distinto do reino de Judá. (2Rs 10:29-31) No nono século AEC, Jeová suscitou seus profetas Amós e Oseias para proclamarem Sua condenação da adoração do bezerro, que incluía beijar os bezerros-ídolos, e também para predizer a ruína do reino das dez tribos. O bezerro de ouro de Betel seria levado ao rei da Assíria, fazendo com que o povo, bem como os sacerdotes dos deuses estrangeiros, pranteassem. Os altos seriam aniquilados, e espinhos e abrolhos cresceriam sobre os altares que tinham sido usados na adoração falsa. (Os 10:5-8; 13:2; Am 3:14; 4:4; 5:5, 6) Realmente, a calamidade veio quando o reino das dez tribos caiu diante da Assíria, em 740 AEC. Cerca de um século depois, Jeremias profetizou que os moabitas ficariam tão envergonhados de seu deus Quemós como os israelitas ficaram de seu centro idólatra da adoração do bezerro, Betel. — Je 48:13; veja BETEL N.º 1; ÍDOLO, IDOLATRIA (Sob o governo dos reis); TOURO; VACA.

BÍBLIA. As Escrituras Sagradas, a Palavra inspirada de Jeová, reconhecida como o maior livro de todos os tempos, devido à sua antiguidade, à sua circulação total, ao número de línguas para as quais

foi traduzida, à sua extraordinária grandeza como obra-prima literária, e por sua extrema importância para toda a humanidade. Independente de todos os outros livros, ela não imita a nenhum deles. Ela se destaca pelos seus próprios méritos, dando crédito a seu Autor ímpar. A Bíblia distingue-se também por ter sobrevivido a mais controvérsias violentas do que qualquer outro livro, sendo odiada por muitos inimigos.

Nome. A palavra portuguesa "Bíblia" vem, através do latim, da palavra grega *bi·blí·a,* que significa "livrinhos". Esta, por sua vez, deriva de *bi·blos,* palavra que descreve a parte interna do papiro, planta da qual se fabricava uma forma primitiva de papel. A cidade fenícia de Gebal, famosa pela comercialização de papiro, era chamada pelos gregos de "Biblos". (Veja Jos 13:5, n.) Com o tempo, *bi·blí·a* passou a descrever diversos escritos, rolos, livros e finalmente a coleção de pequenos livros que constituem a Bíblia. Jerônimo chamou esta coleção de *Bibliotheca Divina.*

Jesus e os escritores das Escrituras Gregas Cristãs referiram-se a esta coleção de escritos sagrados como "as Escrituras", ou as "Escrituras sagradas", "os escritos sagrados". (Mt 21:42; Mr 14:49; Lu 24:32; Jo 5:39; At 18:24; Ro 1:2; 15:4; 2Ti 3:15, 16) Esta coleção é a expressão escrita dum Deus comunicativo, a Palavra de Deus, e isto é reconhecido em frases tais como "expressão da boca de Jeová" (De 8:3), "declarações de Jeová" (Jos 24:27), "mandamentos de Jeová" (Esd 7:11), "lei de Jeová", "advertência de Jeová", "ordens de Jeová" (Sal 19:7, 8), "palavra de Jeová" (Is 38:4; 1Te 4:15), 'pronunciação de Jeová' (Mt 4:4). Estes escritos são repetidas vezes chamados de "proclamações sagradas de Deus". — Ro 3:2; At 7:38; He 5:12; 1Pe 4:11.

Divisões. Sessenta e seis livros individuais, de Gênesis a Revelação, constituem o cânon da Bíblia. A escolha desses livros específicos, e a rejeição de muitos outros, evidencia que o Autor divino não só inspirou a sua escrita, mas também cuidou meticulosamente da sua compilação e da sua preservação no catálogo sagrado. (Veja APÓCRIFOS; CÂNON.) Trinta e nove dos 66 livros, que constituem três quartos do conteúdo da Bíblia, são conhecidos como Escrituras Hebraicas, tendo todos sido escritos inicialmente nesta língua, com a exceção de alguns pequenos trechos escritos em aramaico. (Esd 4:8-6:18; 7:12-26; Je 10:11; Da 2:4b-7:28) Por combinarem alguns destes livros, os judeus tinham o total de apenas 22 ou 24 livros, todavia, estes abrangiam a mesma matéria. Parece também ter sido seu costume subdividir as Escrituras em três partes: 'a lei de Moisés, os Profetas, e os Salmos'. (Lu 24:44; veja ESCRITURAS HEBRAICAS.) A última quarta parte da Bíblia é conhecida como Escrituras Gregas Cristãs, assim denominadas porque os 27 livros que compõem esta seção foram escritos em grego. A escrita, a compilação e a colocação em ordem destes livros no cânon da Bíblia também demonstram a supervisão de Jeová, do começo ao fim. — Veja ESCRITURAS GREGAS CRISTÃS.

A subdivisão da Bíblia em capítulos e versículos (a *KJ* tem 1.189 capítulos e 31.102 versículos) não foi feita pelos escritores originais, mas foi uma adição utilíssima, realizada séculos depois. Os massoretas dividiram as Escrituras Hebraicas em versículos; daí, no século 13 de nossa Era Comum, acrescentaram-se as divisões em capítulos. Por fim, em 1553, a edição de Robert Estienne da Bíblia em francês foi publicada como a primeira Bíblia completa com as atuais divisões de capítulos e versículos.

Os 66 livros bíblicos, em conjunto, constituem apenas uma única obra, um todo completo. Assim como as marcações de capítulos e versículos são apenas ajudas convenientes para o estudo da Bíblia, e não visam depreciar a unidade do todo, assim também se dá com a divisão da Bíblia em seções, feita segundo a língua predominante em que os manuscritos nos foram transmitidos. Por conseguinte, temos tanto as Escrituras Hebraicas como as Gregas, acrescentando-se a estas últimas a expressão "Cristãs" para distingui-las da *Septuaginta* grega, que é a parte hebraica das Escrituras traduzida para o grego.

"Antigo [Velho] Testamento" e "Novo Testamento". Hoje em dia é comum chamar as Escrituras escritas em hebraico e em aramaico de "Antigo [ou Velho] Testamento". Isto se baseia na leitura de 2 Coríntios 3:14 na *Vulgata* latina e em versões tais como algumas católicas, e na *Almeida,* edição original. No entanto, o uso de "antigo [velho] testamento" neste texto é incorreto. A palavra grega *di·a·thé·kes,* aqui, significa "pacto", assim como nos outros 32 lugares em que ocorre no texto grego. Muitas traduções modernas rezam corretamente "antigo [velho] pacto". (*IBB, NE, RS*) O apóstolo Paulo não se referia às Escrituras Hebraicas e Aramaicas na sua inteireza. Tampouco queria dizer que os inspirados escritos cristãos constituíam um "novo testamento (ou: pacto)". O apóstolo estava falando do antigo pacto da Lei, registrado por Moisés no Pentateuco e que constitui apenas uma parte das Escrituras pré-cristãs. Por este motivo, ele disse no próximo versículo: "Sempre que se lê Moisés."

Portanto, não há base válida para as Escrituras Hebraicas e Aramaicas serem chamadas de "Antigo [Velho] Testamento", e para as Escrituras Gregas serem chamadas de "Novo Testamento". O próprio Jesus Cristo chamou a coleção dos escritos sagrados de "as Escrituras". (Mt 21:42; Mr 14:49;

Jo 5:39) O apóstolo Paulo chamou-as de "Escrituras sagradas", "Escrituras" e "os escritos sagrados". — Ro 1:2; 15:4; 2Ti 3:15.

Autoria. A tabela acompanhante mostra que foram usados cerca de 40 secretários ou escribas humanos pelo único Autor para registrar a inspirada Palavra de Jeová. "Toda a Escritura é inspirada por Deus", e isto inclui os escritos das Escrituras Gregas Cristãs, junto com "o resto das Escrituras". (2Ti 3:16; 2Pe 3:15, 16) Esta expressão, "inspirada por Deus", traduz a frase grega *the·ó·pneu·stos,* que significa "[por] Deus soprado". Por 'soprar' sobre homens fiéis, Deus fez com que seu espírito, ou força ativa, se tornasse operante neles e dirigisse o que ele queria registrar, pois, como está escrito, "a profecia nunca foi produzida pela vontade do homem, mas os homens falaram da parte de Deus conforme eram movidos por espírito santo". — 2Pe 1:21; Jo 20:21, 22; veja INSPIRAÇÃO.

Este invisível espírito santo de Deus é seu "dedo" simbólico. Portanto, quando homens viram Moisés realizar façanhas sobrenaturais, eles exclamaram: "É o dedo de Deus!" (Êx 8:18, 19; compare isso com as palavras de Jesus em Mt 12:22, 28; Lu 11:20.) Numa demonstração similar do poder divino, o "dedo de Deus" começou a escrita da Bíblia por gravar os Dez Mandamentos em tábuas de pedra. (Êx 31:18; De 9:10) Portanto, para Jeová seria simples usar homens como seus escribas, embora alguns deles fossem "indoutos e comuns" quanto a treinamento escolástico (At 4:13), e sem importar se a pessoa era por profissão pastor, lavrador, fabricante de tendas, pescador, cobrador de impostos, médico, sacerdote, profeta ou rei. A força ativa de Jeová colocava os pensamentos na mente do escritor, e, em certos casos, permitia-lhe expressar o pensamento divino nas suas próprias palavras, deixando assim que características de personalidade e individuais se evidenciassem na escrita, mas, ao mesmo tempo, mantendo uma sublime unidade global no tema e no objetivo. Desta maneira, a Bíblia resultante, refletindo a ideia e a vontade de Jeová, excede em riqueza e em alcance os escritos de meros homens. O Deus Todo-Poderoso cuidou de que a sua Palavra escrita da verdade estivesse numa linguagem facilmente entendível e facilmente traduzível para praticamente qualquer língua.

Nenhum outro livro demorou tanto para ser completado como a Bíblia. Em 1513 AEC, Moisés começou a escrita da Bíblia. Outros escritos sagrados foram adicionados às Escrituras inspiradas até algum tempo após 443 AEC, quando Neemias e Malaquias completaram seus livros. Daí, durante quase 500 anos, houve um intervalo de tempo na escrita da Bíblia, até que o apóstolo Mateus escreveu seu relato histórico. Quase 60 anos depois, João, o último dos apóstolos, contribuiu seu Evangelho e três cartas para completar o cânon da Bíblia. Assim, ao todo, estava envolvido um período de cerca de 1.610 anos na produção da Bíblia. Todos os coescritores eram hebreus, e, por isso, eram parte daquele povo 'incumbido das proclamações sagradas de Deus'. — Ro 3:2.

A Bíblia não é um agrupamento ou uma coleção desconexa de fragmentos heterogêneos da literatura judaica e cristã. Antes, ela é um livro organizacional, altamente unificado e interligado nos seus diversos segmentos, o que deveras reflete a sistemática qualidade ordeira do próprio Criador-Autor. Os tratos de Deus com Israel, em dar-lhe um abrangente código de leis, bem como regulamentos governando assuntos até nos mínimos pormenores da vida em acampamentos — coisas que mais tarde se refletiram no reino davídico, bem como no arranjo organizacional entre os cristãos do primeiro século — refletem e magnificam este aspecto organizacional da Bíblia.

Conteúdo. No seu conteúdo, este Livro dos Livros revela o passado, explica o presente e prediz o futuro. Estes são assuntos de que somente Aquele que conhece o fim desde o princípio poderia ser o autor. (Is 46:10) Iniciando pelo princípio, por falar da criação do céu e da Terra, a Bíblia fornece então um amplo relato dos eventos que prepararam a Terra para a habitação do homem. Daí, revela-se a explicação verdadeiramente científica da origem do homem — que a vida provém somente de um Dador da vida — fatos que somente o Criador, agora no papel de Autor, poderia explicar. (Gên 1:26-28; 2:7) Junto com o relato de por que os homens morrem, introduziu-se o tema dominante que permeia a Bíblia inteira. Este tema, a vindicação da soberania de Jeová e o derradeiro cumprimento do seu propósito para com a Terra, por meio do seu Reino sob Cristo, a Semente prometida, estava envolvido na primeira profecia a respeito do 'descendente [em hebr. literalmente "semente"] da mulher'. (Gên 3:15) Passaram-se mais de 2.000 anos antes de se mencionar de novo esta promessa duma 'semente', Deus dizendo a Abraão: "Todas as nações da terra hão de abençoar a si mesmas por meio do teu descendente [semente]." (Gên 22:18) Mais de 800 anos depois, deu-se renovada garantia ao Rei Davi, descendente de Abraão, e, com a passagem de mais tempo, os profetas de Jeová mantiveram fulgurantemente acesa esta chama de esperança. (2Sa 7:12, 16; Is 9:6, 7) Mais de 1.000 anos depois de Davi, e 4.000 anos após a profecia original no Éden, surgiu o próprio Descendente (Semente) Prometido, Jesus Cristo, o herdeiro legal do "trono de Davi, seu pai". (Lu 1:31-33; Gál 3:16) Ferido na morte pela semente terrestre da "serpente", este

"Filho do Altíssimo" proveu o preço do resgate para os direitos de vida perdidos pela descendência de Adão, fornecendo assim o único meio pelo qual a humanidade pode obter a vida eterna. Ele foi então elevado ao alto, para ali aguardar o tempo designado de lançar para baixo, à Terra, "a serpente original, o chamado Diabo e Satanás", para este finalmente ser destruído para sempre. Assim, o magnífico tema anunciado em Gênesis, e desenvolvido e ampliado no restante da Bíblia, é, nos capítulos finais de Revelação, levado a um glorioso clímax, à medida que o grandioso propósito de Jeová, por meio do seu Reino, é tornado evidente. — Re 11:15; 12:1-12, 17; 19:11-16; 20:1-3, 7-10; 21:1-5; 22:3-5.

Esse Reino governado por Cristo, a Semente Prometida, vai defender a soberania de Jeová e santificar o nome dele. Levando avante este tema, a Bíblia magnifica o nome pessoal de Deus de forma mais ampla do que qualquer outro livro; este nome ocorre 6.979 vezes na parte das Escrituras Hebraicas da *Tradução do Novo Mundo*. Isto em adição ao uso da forma abreviada, "Jah", e às dezenas de casos onde se combina de modo a formar outros nomes, tais como "Jeosué", que significa "Jeová É Salvação". (Veja JEOVÁ [Importância do Nome].) Se essas coisas não estivessem reveladas na Bíblia, nós não saberíamos o nome do Criador, nem a grande questão levantada pela rebelião no Éden envolvendo a soberania dele. Também, não saberíamos o propósito de Jeová de santificar o seu nome e de defender a sua soberania perante toda a criação.

Nesta biblioteca de 66 livrinhos, o tema do Reino e o nome de Jeová estão intimamente entrelaçados com informações sobre muitos assuntos. Suas referências a campos de conhecimento, tais como agricultura, arquitetura, astronomia, comércio, engenharia, etnologia, filologia, governo, guerra tática, higiene, música, poesia e química, são apenas incidentais ao desenvolvimento do tema; não são como uma tese. Todavia, ela contém verdadeiro tesouro de informações para os arqueólogos e os paleógrafos.

Como obra histórica exata, que penetra profundamente no passado, a Bíblia ultrapassa em muito todos os demais livros. No entanto, tem muito mais valor no campo das profecias, predizendo, da forma como o faz, o futuro, o qual apenas o Rei da Eternidade pode revelar com exatidão. A marcha das potências mundiais no decorrer dos séculos, até mesmo a ascensão e a extinção final das instituições hodiernas, foi profeticamente relatada nas profecias de longo alcance da Bíblia.

A Palavra da verdade de Deus, de forma muito prática, liberta os homens da ignorância, das superstições, das filosofias humanas e das tradições insensatas dos homens. (Jo 8:32) "A palavra de Deus é viva e exerce poder." (He 4:12) Sem a Bíblia, não conheceríamos a Jeová, não conheceríamos os benefícios maravilhosos advindos do sacrifício resgatador de Cristo, e não entenderíamos os requisitos que precisam ser satisfeitos para obtermos a vida eterna no justo Reino de Deus, ou sob ele.

A Bíblia é um livro muito prático também em outros sentidos, pois provê conselho sadio para os cristãos sobre como viver agora, como realizar seu ministério e como sobreviver a este sistema de coisas antideus, que só busca os prazeres. Ordena-se aos cristãos que 'cessem de ser modelados segundo este sistema de coisas' por transformarem a mente, deixando o modo de pensar mundano, e eles podem fazer isso por ter a mesma atitude mental humilde "que houve também em Cristo Jesus", e por se despojarem da velha personalidade e se revestirem da nova. (Ro 12:2; Fil 2:5-8; Ef 4:23, 24; Col 3:5-10) Isto significa demonstrar os frutos do espírito de Deus, "amor, alegria, paz, longanimidade, benignidade, bondade, fé, brandura, autodomínio" — assuntos sobre os quais há muita coisa escrita em toda a Bíblia — Gál 5:22, 23; Col 3:12-14.

Autenticidade. A veracidade da Bíblia tem sido atacada de muitos lados, mas nenhum desses esforços de modo algum tem minado ou enfraquecido a posição dela.

História bíblica. Sua integridade para com a verdade mostra-se sólida em qualquer ponto que possa ser testada. Sua história é exata e se pode confiar nela. Por exemplo, o que ela diz sobre a queda de Babilônia diante dos medos e dos persas não pode ser refutado com êxito (Je 51:11, 12, 28; Da 5:28), tampouco o pode o que ela diz sobre pessoas tais como o babilônio Nabucodonosor (Je 27:20; Da 1:1); o egípcio Rei Sisaque (1Rs 14:25; 2Cr 12:2); os assírios Tiglate-Pileser III e Senaqueribe (2Rs 15:29; 16:7; 18:13); os imperadores romanos Augusto, Tibério e Cláudio (Lu 2:1; 3:1; At 18:2); romanos tais como Pilatos, Félix e Festo (At 4:27; 23:26; 24:27), nem o que ela diz sobre o templo de Ártemis, em Éfeso, e sobre o Areópago, em Atenas (At 19:35; 17:19-34). O que a Bíblia diz sobre estes e outros lugares, pessoas ou eventos é historicamente exato em todos os pormenores. O arqueólogo W. F. Albright observou: "Tem havido um retorno geral ao apreço da exatidão da história religiosa de Israel, tanto no aspecto geral como nos pormenores factuais." — Veja ARQUEOLOGIA.

Raças e línguas. O que a Bíblia diz sobre raças e línguas da humanidade também é veraz. Todos os povos, sem considerar estatura, cultura, cor ou língua, são membros de uma só família humana.

TABELA DOS LIVROS DA BÍBLIA NA ORDEM EM QUE FORAM TERMINADOS

(A ordem em que os livros da Bíblia foram escritos, e onde cada um se situa em relação aos demais, é aproximada; algumas datas [e lugares da escrita] são incertas. O símbolo a. significa "antes"; d., "depois"; e c., "cerca de" ou "por volta de".)

Escrituras Hebraicas (AEC)

Livro	Escritor	Data Terminado	Tempo Abrangido	Lugar da Escrita
Gênesis	Moisés	1513	"No princípio" até 1657	Ermo
Êxodo	Moisés	1512	1657-1512	Ermo
Levítico	Moisés	1512	1 mês (1512)	Ermo
Jó	Moisés	c. 1473	Mais de 140 anos entre 1657 e 1473	Ermo
Números	Moisés	1473	1512-1473	Ermo/ Planícies de Moabe
Deuteronômio	Moisés	1473	2 meses (1473)	Planícies de Moabe
Josué	Josué	c. 1450	1473–c. 1450	Canaã
Juízes	Samuel	c. 1100	c. 1450–c. 1120	Israel
Rute	Samuel	c. 1090	11 anos de governo por juízes	Israel
1 Samuel	Samuel; Gade; Natã	c. 1078	c. 1180-1078	Israel
2 Samuel	Gade; Natã	c. 1040	1077–c. 1040	Israel
Cântico de Salomão	Salomão	c. 1020		Jerusalém
Eclesiastes	Salomão	a. 1000		Jerusalém
Jonas	Jonas	c. 844		
Joel	Joel	c. 820 (?)		Judá
Amós	Amós	c. 804		Judá
Oseias	Oseias	d. 745	a. 804–d. 745	Samaria (Distrito de)
Isaías	Isaías	d. 732	c. 778–d. 732	Jerusalém
Miqueias	Miqueias	a. 717	c. 777-717	Judá
Provérbios	Salomão; Agur; Lemuel	c. 717		Jerusalém
Sofonias	Sofonias	a. 648		Judá
Naum	Naum	a. 632		Judá
Habacuque	Habacuque	c. 628 (?)		Judá
Lamentações	Jeremias	607		Perto de Jerusalém
Obadias	Obadias	c. 607		
Ezequiel	Ezequiel	c. 591	613–c. 591	Babilônia
1 e 2 Reis	Jeremias	580	c. 1040-580	Judá/Egito
Jeremias	Jeremias	580	647-580	Judá/Egito
Daniel	Daniel	c. 536	618–c. 536	Babilônia
Ageu	Ageu	520	112 dias (520)	Jerusalém
Zacarias	Zacarias	518	520-518	Jerusalém
Ester	Mordecai	c. 475	493–c. 475	Susã, Elão
1 e 2 Crônicas	Esdras	c. 460	Após 1 Crônicas 9:44, 1077-537	Jerusalém (?)
Esdras	Esdras	c. 460	537–c. 467	Jerusalém
Salmos	Davi e outros	c. 460		
Neemias	Neemias	d. 443	456–d. 443	Jerusalém
Malaquias	Malaquias	d. 443		Jerusalém

A divisão tripartida da família humana em raças jafética, camítica e semítica, todos descendentes de Adão por meio de Noé, não pode ser refutada com êxito. (Gên 9:18, 19; At 17:26) Diz Sir Henry Rawlinson: "Se nos guiássemos pela mera interseção das veredas linguísticas, e de modo independente de toda referência ao registro bíblico, *deveríamos ainda ser levados a nos fixar nas planícies de Sinear, como o foco de onde radiaram as várias linhas.*" — *The Historical Evidences of the Truth of the Scripture Records* (As Evidências Históricas da Verdade dos Registros das Escrituras), de G. Rawlinson, 1862, p. 287; Gên 11:2-9.

Qualidade prática. Os ensinos, os exemplos e as doutrinas da Bíblia são muito práticos para o homem moderno. Os princípios justos e as elevadas normas de moral contidos neste livro destacam-no acima de todos os outros livros. A Bíblia não somente responde a importantes perguntas, mas oferece também muitas sugestões práticas, as quais, se fossem seguidas, melhorariam em muito a saúde física e mental da população da Terra. A Bíblia estabelece princípios do que é certo e do que é errado, que servem de guia para transações comerciais justas (Mt 7:12; Le 19:35, 36; Pr 20:10; 22:22, 23), diligência (Ef 4:28; Col 3:23; 1Te 4:11, 12; 2Te 3:10-12), conduta moral pura (Gál 5:19-23; 1Te 4:3-8; Êx 20:14-17; Le 20:10-16), associações edificantes (1Co 15:33; He 10:24, 25; Pr 5:3-11; 13:20), boas relações familiares (Ef 5:21-33; 6:1-4; Col 3:18-21; De 6:4-9; Pr 13:24). Conforme disse certa vez o famoso educador William Lyon Phelps: "Creio que o conhecimento da

Bíblia sem um curso universitário é mais valioso do que um curso universitário sem a Bíblia." (*The New Dictionary of Thoughts* [O Novo Dicionário de Pensamentos], p. 46) John Quincy Adams escreveu a respeito da Bíblia: "Dentre todos os livros do mundo, ela é o que mais contribui para tornar os homens bons, sábios e felizes." — *Letters of John Quincy Adams to His Son* (Cartas de John Quincy Adams ao Seu Filho), 1849, p. 9.

Exatidão científica. No que se refere à exatidão científica, a Bíblia não fica para trás. Quer descreva a ordem progressiva da preparação da Terra para ser habitada por humanos (Gên 1:1-31), fale da Terra como sendo esférica e suspensa sobre o "nada" (Jó 26:7; Is 40:22), classifique a lebre como ruminante (Le 11:6), quer declare que "a alma da carne está no sangue" (Le 17:11-14), a Bíblia é cientificamente correta.

Culturas e costumes. No que se refere a pontos relacionados com culturas e costumes, de modo algum a Bíblia está errada. Em questões políticas, a Bíblia sempre menciona o governante pelo título correto que ele tinha na época da escrita. Por exemplo, Herodes Ântipas e Lisânias são chamados de governantes distritais (tetrarcas), Herodes Agripa (II) de rei, e Gálio de procônsul. (Lu 3:1; At 25:13; 18:12) Procissões triunfais de exércitos vitoriosos, junto com os seus cativos, eram comuns nos tempos romanos. (2Co 2:14) A hospitalidade para com estranhos, o modo de vida oriental, a maneira de comprar propriedade, processos jurídicos em fazer contratos, e a prática da circuncisão entre os hebreus e outros povos, são mencionados na Bíblia, e em todos esses pormenores a Bíblia é exata. — Gên 18:1-8; 23:7-18; 17:10-14; Je 9:25, 26.

Candura. Os escritores da Bíblia mostraram uma candura que não se encontra entre outros escritores antigos. Desde o começo, Moisés relatou francamente os seus próprios pecados, bem como os pecados e erros do seu povo, praxe seguida por outros escritores hebreus. (Êx 14:11, 12; 32:1-6; Núm 14:1-9; 20:9-12; 27:12-14; De 4:21) Os pecados de grandes personagens, tais como Davi e Salomão, não foram encobertos, mas foram relatados. (2Sa 11:2-27; 1Rs 11:1-13) Jonas contou a sua própria desobediência. (Jon 1:1-3; 4:1) Os outros profetas, igualmente, demonstraram esta mesma qualidade franca e cândida. Escritores das Escrituras Gregas Cristãs mostraram a mesma consideração pelo relato verídico como a demonstrada nas Escrituras Hebraicas. Paulo fala sobre o seu anterior proceder pecaminoso na vida; sobre Marcos não perseverar na obra missionária; e também se relatam os erros do apóstolo Pedro. (At 22:19, 20; 15:37-39; Gál 2:11-14) Tal relato franco e aberto aumenta a confiança na afirmação da Bíblia de ser honesta e veraz.

Integridade. Os fatos atestam a integridade da Bíblia. A narrativa bíblica está inseparavelmente entrelaçada com a história dos tempos. Fornece instruções francas e verídicas na maneira mais simples. O sincero fervor e fidelidade de seus escri-

Escrituras Gregas Cristãs (EC)

Livro	Escritor	Data Terminado	Tempo Abrangido	Lugar da Escrita
Mateus	Mateus	c. 41	2 AEC–33 EC	Palestina
1 Tessalonicenses	Paulo	c. 50		Corinto
2 Tessalonicenses	Paulo	c. 51		Corinto
Gálatas	Paulo	c. 50-52		Corinto ou Antioquia da Síria
1 Coríntios	Paulo	c. 55		Éfeso
2 Coríntios	Paulo	c. 55		Macedônia
Romanos	Paulo	c. 56		Corinto
Lucas	Lucas	c. 56-58	3 AEC–33 EC	Cesareia
Efésios	Paulo	c. 60-61		Roma
Colossenses	Paulo	c. 60-61		Roma
Filêmon	Paulo	c. 60-61		Roma
Filipenses	Paulo	c. 60-61		Roma
Hebreus	Paulo	c. 61		Roma
Atos	Lucas	c. 61	33–c. 61 EC	Roma
Tiago	Tiago	a. 62		Jerusalém
Marcos	Marcos	c. 60-65	29-33 EC	Roma
1 Timóteo	Paulo	c. 61-64		Macedônia
Tito	Paulo	c. 61-64		Macedônia (?)
1 Pedro	Pedro	c. 62-64		Babilônia
2 Pedro	Pedro	c. 64		Babilônia (?)
2 Timóteo	Paulo	c. 65		Roma
Judas	Judas	c. 65		Palestina (?)
Revelação	João	c. 96		Patmos
João	João	c. 98	Após preâmbulo, 29-33 EC	Éfeso, ou cercanias
1 João	João	c. 98		Éfeso, ou cercanias
2 João	João	c. 98		Éfeso, ou cercanias
3 João	João	c. 98		Éfeso, ou cercanias

tores, seu ardente zelo pela verdade e seu meticuloso esforço de manter a exatidão nos pormenores são o que esperaríamos da Palavra da verdade de Deus. — Jo 17:17.

Profecias. Se houver um ponto único que por si só prova que a Bíblia é a inspirada Palavra de Jeová, este é o das profecias. Há na Bíblia dezenas de profecias de longo alcance que já se cumpriram. Pode-se ver uma lista parcial delas no livro *"Toda a Escritura É Inspirada por Deus e Proveitosa"*, pp. 335-337.

Preservação. Atualmente, não se sabe da existência de nenhum dos escritos originais das Escrituras Sagradas. Jeová, porém, cuidou de que se fizessem cópias para substituir os originais envelhecidos. Também, a partir do exílio babilônico, e depois, com o aumento de muitas comunidades judaicas fora da Palestina, houve crescente demanda de cópias das Escrituras. Esta demanda foi satisfeita por copistas profissionais, que fizeram esforços extraordinários para atingir exatidão nos seus manuscritos. Esdras era exatamente tal homem, "copista destro da lei de Moisés, dada por Jeová, o Deus de Israel". — Esd 7:6.

Durante centenas de anos continuaram a ser feitas cópias a mão das Escrituras, período em que a Bíblia foi ampliada com a adição das Escrituras Gregas Cristãs. Também apareceram em outras línguas traduções ou versões desses Escritos Sagrados. De fato, as Escrituras Hebraicas têm a honra de ser o primeiro livro de destaque traduzido para outra língua. Existem hoje milhares de tais manuscritos e versões da Bíblia. — Veja MANUSCRITOS DA BÍBLIA; VERSÕES.

A primeira Bíblia impressa, a Bíblia de Gutenberg, saiu do prelo em 1456. Atualmente, a distribuição da Bíblia (inteira ou em partes) já atingiu mais de cinco bilhões de exemplares em bem mais de 3.000 línguas. Mas isto não foi conseguido sem grande oposição de muitos lados. De fato, a Bíblia tem tido mais inimigos do que qualquer outro livro; papas e concílios até mesmo proibiram a leitura da Bíblia sob pena de excomunhão. Milhares de amantes da Bíblia perderam a vida, e milhares de exemplares da Bíblia foram entregues às chamas. Uma das vítimas na luta da Bíblia para sobreviver foi o tradutor William Tyndale, que certa vez declarou num debate com um clérigo: "Se Deus me poupar a vida, farei com que, antes de se passarem muitos anos, o rapaz que maneja o arado saiba mais sobre as Escrituras do que tu sabes." — *Actes and Monuments* (Atos e Monumentos), de John Foxe, Londres, 1563, p. 514.

Todo o crédito e agradecimento pela sobrevivência da Bíblia em face de tal oposição violenta cabe a Jeová, o Preservador da sua Palavra. Este fato dá sentido adicional à citação do apóstolo Pedro, tirada do profeta Isaías: "Toda a carne é como a erva, e toda a sua glória é como flor da erva; a erva se resseca e a flor cai, mas a declaração de Jeová permanece para sempre." (1Pe 1:24, 25; Is 40:6-8) Portanto, faremos bem em "prestar atenção a ela como a uma lâmpada que brilha em lugar escuro", neste século 21. (2Pe 1:19; Sal 119:105) O homem cujo "agrado é na lei de Jeová, e na sua lei ele lê dia e noite em voz baixa", e que coloca em prática as coisas que lê, é o que prospera e é feliz. (Sal 1:1, 2; Jos 1:8) Para ele, as leis, as advertências, as ordens, os mandamentos e as decisões judiciais de Jeová, contidos na Bíblia, são "mais doces do que o mel", e a sabedoria derivada destes é 'mais desejável do que o ouro, sim, mais do que muito ouro refinado', porque significa a sua própria vida. — Sal 19:7-10; Pr 3:13, 16-18; veja CÂNON.

BICATE-ÁVEN [Planície do Que É Prejudicial (Algo Prejudicial)]. Um lugar ou uma planície associada com Damasco e Bete-Éden, na profecia de Jeová dada por meio de Amós, predizendo o exílio do povo da Síria. (Am 1:5) Na ausência de qualquer registro duma cidade ou vila síria deste nome, alguns peritos relacionam Bicate-Áven com o vale de Beqaʿ, entre os montes Líbano e Antilíbano. O predito decepamento dos habitantes de Bicate-Áven ocorreu evidentemente em resultado da conquista da Síria pelo rei assírio Tiglate-Pileser III. — 2Rs 16:9, 10.

BICRI. Pai ou antepassado benjamita do homem imprestável chamado Seba, que se rebelou contra Davi. Nesta ação, os bicritas (beritas, *Al*) apoiaram Seba. — 2Sa 20:1-22.

BICRITAS. Evidentemente descendentes do benjamita Bicri, ou membros da sua família. Apoiaram o insurgente "Seba, filho de Bicri", na sua rebelião contra o Rei Davi. — 2Sa 20:1, 2, 14, 15.

BIDCAR [possivelmente: Filho de Dequer]. Ajudante de ordens de Jeú, o qual, "segundo a palavra de Jeová", lançou o cadáver do Rei Jeorão, de Israel, no campo de Nabote. — 2Rs 9:25, 26.

BIGODE. Veja BARBA.

BIGTÁ. Um dos sete oficiais da corte enviados pelo Rei Assuero para trazer à sua presença a Rainha Vasti. — Est 1:10, 11; veja OFICIAL DA CORTE.

BIGTÃ, BIGTANA. Um dos dois porteiros no palácio persa, que conspiraram contra a vida do Rei Assuero. Mordecai soube da trama, a Rainha Ester a revelou ao rei, Bigtã foi enforcado, e o incidente foi registrado nos arquivos reais. — Est 2:21-23; 6:2.

BIGVAI.

1. Antepassado de uns 2.000 “filhos de Bigvai” que retornaram a Jerusalém junto com Zorobabel, em 537 AEC. (Esd 2:1, 2, 14; Ne 7:19) Mais tarde, em 468 AEC, mais dos seus descendentes fizeram a viagem junto com Esdras. — Esd 8:1, 14.

2. Um homem alistado com destaque entre os que retornaram a Jerusalém, do exílio babilônico, junto com Zorobabel. — Esd 2:1, 2; Ne 7:7.

3. Um homem deste nome, ou um representante do grupo familiar mencionado no N.º 1, que atestou o “arranjo fidedigno” de Neemias. — Ne 9:38; 10:1, 16.

BILA.

1. Uma das servas da casa de Labão, que ele deu à sua filha Raquel, para ser serva desta, por ocasião do seu casamento com Jacó. (Gên 29:29) Isso ocorreu em Padã-Arã, situada na região do planalto setentrional da Mesopotâmia. Quando Raquel, com o passar do tempo, mostrou ser infecunda, ela deu Bila a Jacó como esposa secundária, para que, por meio de sua serva, Raquel pudesse ter filhos, assim como o fizera Sara. (Gên 16:2) Deste modo, Bila teve o privilégio de se tornar a mãe de dois filhos, Dã e Naftali, cujos descendentes formaram 2 das 12 tribos de Israel. (Gên 30:3-8; 35:25; 1Cr 7:13) Quando Jacó voltou à terra de Canaã, Bila, junto com seus filhos, foi pessoalmente apresentada a Esaú, irmão gêmeo de Jacó. Depois da morte de Raquel, Rubem, o filho mais velho de Jacó, cometeu fornicação com Bila. — Gên 35:22; 49:3, 4.

2. Cidade pertencente à tribo de Simeão, situada dentro da região do Negebe de Judá (1Cr 4:29), evidentemente a Baalá de Josué 15:29.

BILÃ.

1. Primeiro filho alistado do xeque Ezer, horeu. — Gên 36:20, 21, 27; 1Cr 1:42.

2. Filho de Jediael, benjamita. Os sete filhos de Bilã eram chefes de família, cujos descendentes, em certa ocasião, ascenderam a 17.200 “homens poderosos, valentes”. — 1Cr 7:6, 10, 11.

BILDADE. Um dos três companheiros de Jó, chamado de suíta; descendente de Suá, filho de Abraão por Quetura. (Jó 2:11; Gên 25:2; 1Cr 1:32) Assumindo seu segundo lugar nas três fases do debate, Bildade usualmente seguia o tema geral estabelecido por Elifaz; seus discursos eram mais curtos e mais mordazes, embora não tanto quanto os de Zofar. Bildade foi o primeiro a acusar os filhos de Jó de transgressão, e, por conseguinte, de merecerem a calamidade que lhes sobreveio. Com raciocínio torcido, usou a seguinte ilustração: Assim como o papiro e as canas se secam e morrem sem água, o mesmo se dá com “todos os que se esquecem de Deus” — declaração verídica em si, mas totalmente errônea ao dar a entender que se aplicava a Jó, temente a Deus. (Jó 8) Assim como Elifaz, Bildade classificou falsamente as aflições de Jó como as que sobrevêm aos iníquos: ‘não haveria progênie nem posteridade’ para o pobre Jó, insinuou Bildade. (Jó 18) Em seu terceiro discurso, um discurso curto, em que Bildade argumentou que o homem é “um gusano”, e “um verme”, e por isso impuro diante de Deus, as palavras ‘confortadoras’ dos três companheiros de Jó chegaram ao fim. (Jó 25) Por fim, Bildade, junto com os outros dois, foi divinamente instruído a oferecer um sacrifício queimado e a pedir que Jó orasse em seu favor. — Jó 42:7-9.

BILEÃO [possivelmente: Engolidor]. Cidade designada aos levitas da família de Coate, que lhes foi dada do território da meia tribo de Manassés, situada ao O do rio Jordão. (1Cr 6:70; *LXX:* “Ieblaam”) A lista das cidades levitas em Josué 21:11-39 não inclui Bileão, mas muitos peritos acham que um erro de escriba fez com que se repetisse Gate-Rimom no versículo 25 , em lugar de Bileão. Bileão parece ser uma grafia variante de Ibleão, forma mais frequentemente usada.

BILGA [Abrilhantamento].

1. Chefe da 15.ª das 24 turmas de serviço sacerdotal, quando Davi reorganizou o serviço no santuário. — 1Cr 24:1, 3, 14.

2. Sacerdote que retornou a Jerusalém junto com Zorobabel, em 537 AEC. (Ne 12:1, 5, 7) Na geração seguinte, o cabeça da sua casa paterna era Samua. — Ne 12:12, 18, 26.

BILGAI [Abrilhantamento]. Sacerdote, ou antepassado de um, que concordou com o pacto providenciado por Neemias. — Ne 10:1, 8.

BILSÃ. Um dos homens de destaque que retornaram a Jerusalém junto com Zorobabel, em 537 AEC. — Esd 2:2; Ne 7:7.

BIMAL. Um dos cabeças dos maiorais na tribo de Aser. — 1Cr 7:30, 33, 40.

BINEÁ. Veja BINEIA.

BINEIA. Descendente de Jonatã, filho de Saul; da tribo de Benjamim. — 1Cr 8:33-37, 40; 9:39-43.

BINUI [forma abreviada de Benaia, significando “Jeová Edificou”].

1. Antepassado em Israel, cujos descendentes, mais de 600 deles, retornaram a Jerusalém em 537 AEC. (Ne 7:6, 7, 15) Ele é chamado Bani em Esdras 2:10.

2. Levita que retornou junto com Zorobabel, em 537 AEC. (Ne 12:1, 8) Foi evidentemente o filho

dele, Noadias, que ajudou a cuidar dos utensílios adicionais do templo, quando Esdras os entregou no templo em Jerusalém, em 468 AEC. — Esd 8:33.

3. Um "dos filhos de Paate-Moabe", que, em vista do incentivo de Esdras, despediram suas esposas estrangeiras e os filhos. — Esd 10:30, 44.

4. Um israelita, que teve "filhos" dos quais diversos despediram suas esposas estrangeiras. — Esd 10:38, 44.

5. Um israelita que ajudou Neemias na reconstrução da muralha de Jerusalém. (Ne 3:24) Este filho de Henadade talvez seja o N.º 6.

6. Um dos filhos levíticos de Henadade. Possivelmente antepassado de um que concordou com o "arranjo fidedigno" nos dias de Neemias; neste caso, ele poderia ser o N.º 2. (Ne 9:38; 10:1, 9) Por outro lado, se o próprio Binui selou este arranjo, em vez de um dos seus descendentes, ele pode ter sido o N.º 5. Ou, simplesmente, pode ter sido outra pessoa com este nome.

BIRSA. Rei de Gomorra, derrotado por Quedorlaomer e seus aliados na Baixada de Sidim. — Gên 14:1-11.

BIRZAÍTE. Nome que ocorre na genealogia de Aser, da família de Malquiel. (1Cr 7:30, 31) Visto que Birzaíte é o único nome dos alistados em 1 Crônicas 7:30, 31, que não se encontra no registro genealógico paralelo de Gênesis 46:17, alguns acham que Birzaíte se refere a um lugar em torno do qual se estabeleceram os descendentes de Malquiel, ou pensam que foi uma região em que Malquiel era o principal habitante, assim como se fala de Sobal como "pai de Quiriate-Jearim" e de Salma como "pai de Belém". (1Cr 2:51, 52) Supondo-se que Birzaíte fosse o nome de um lugar, alguns o identificariam com Birzeit, a uns 21 km ao NNO de Jerusalém; mas, apesar da similaridade dos nomes, a localização de Birzeit, perto da fronteira meridional de Efraim (em vez de no território de Aser), não apoia tal identificação.

BIRZAVITE. Veja BIRZAÍTE.

BISLÃO [possivelmente: Em Paz]. Opositor da reconstrução pós-exílica do templo, que participou em escrever ao rei persa Artaxerxes uma carta de acusação falsa contra os judeus. — Esd 4:6, 7; veja ARTAXERXES N.º 1.

BISTA. Um dos sete oficiais da corte que o Rei Assuero mandou buscar a Rainha Vasti. — Est 1:10, 11; veja OFICIAL DA CORTE.

BITIA [do egípcio, significando "Rainha"]. Filha de um faraó e esposa de Merede, da tribo de Judá. — 1Cr 4:1, 18.

BITÍNIA. Província romana na parte setentrional da Ásia Menor. Estava situada no que agora é o NO da Turquia, estendendo-se para o leste de Istambul, ao longo do litoral meridional do Mar Negro. Na segunda viagem missionária de Paulo, depois de Timóteo se juntar a ele e a Silas em Listra, fizeram empenho de viajar para a Bitínia, mas "o espírito de Jesus não lhes permitiu isso". (At 16:7) Não se menciona esta região como cenário de pregação apostólica, mas obviamente havia ali cristãos quando Pedro escreveu a sua primeira carta canônica por volta de 62-64 EC. (1Pe 1:1) Plínio, o Moço, escrevendo de Bitínia ao imperador romano Trajano, enquanto Plínio era comissário especial, menciona muitos cristãos na província, declarando que, no começo do segundo século, o cristianismo não se confinava apenas às cidades, mas se havia espalhado 'também às aldeias e aos distritos rurais'. — *The Letters of Pliny* (As Cartas de Plínio), X, XCVI, 9.

BIZIOTIÁ. Alistada depois de Berseba como uma das cidades na herança tribal de Judá, na região do Negebe. (Jos 15:21, 28) A localização dela é desconhecida. A *Septuaginta* grega reza aqui "suas aldeias", em vez de usar o nome próprio Biziotiá. — Veja Ne 11:27.

BIZTA. Veja BISTA.

BLASFÊMIA. Esta é a forma aportuguesada da palavra grega *bla·sfe·mí·a*. O termo grego significa basicamente linguagem injuriosa, difamatória ou ultrajante, e era usado com referência a tal linguagem quer dirigida contra Deus, quer contra humanos. (Veja Re 16:11; Mt 27:39.) A palavra portuguesa "blasfêmia", porém, usualmente fica restrita a linguagem irreverente ou ultrajante contra Deus e contra coisas sagradas. É assim a antítese das palavras de adoração dirigidas ao Ser Divino. — Veja LINGUAGEM ULTRAJANTE.

Visto que lhe foi dado o nome de *Di·á·bo·los* (que significa "Diabo" ou "Caluniador"), é evidente que o primeiro culpado de blasfêmia foi o adversário original de Deus. Embora aquilo que falou a Eva no Éden fosse disfarçado e sutil, não obstante, retratava o Criador como não sendo veraz. (Gên 3:1-5) Portanto, Satanás tem sido o primeiro instigador de blasfêmia desde então e até agora. — Jo 8:44-49.

A 'invocação do nome de Jeová' que começou no tempo de Enos, durante o período antediluviano, não deve ter sido de natureza reta e certa, porque Abel, muito tempo antes, sem dúvida se dirigia a Deus pelo nome divino. (Gên 4:26; He 11:4) Se esta invocação do nome de Deus, conforme alguns peritos sustentam, foi no sentido de abusar dele e de aplicar impropriamente o nome de Jeová a

humanos ou a objetos idólatras, então isto constituiria um ato blasfemo. — Veja ENOS.

O fiel Jó se preocupava que seus filhos possivelmente alguma vez tivessem "amaldiçoado a Deus no seu coração" por pensamentos pecaminosos; e, quando foi sujeito a grande adversidade, o próprio Jó "não pecou, nem atribuiu a Deus algo impróprio", apesar das tentativas blasfemas do Adversário de induzi-lo a 'amaldiçoar a Deus na sua face'. (Jó 1:5, 11, 20-22; 2:5-10) Os três companheiros de Jó, quer intencional quer desintencionalmente, difamaram a Deus e 'pronunciaram Deus iníquo', insinuando que Jó falara e agira blasfemamente. — Jó 15:6, 25; 32:3; 42:7, 8.

Blasfêmia sob o Pacto da Lei. Os primeiros três mandamentos das "Dez Palavras", ou Dez Mandamentos, apresentavam a posição ímpar de Jeová Deus como Soberano Universal, e seu direito exclusivo à adoração, advertindo também: "Não deves tomar o nome de Jeová, teu Deus, dum modo fútil, pois Jeová não deixará impune aquele que tomar seu nome dum modo fútil." (Êx 34:28; 20:1-7) Invocar o mal sobre Deus e amaldiçoar um maioral eram atos condenados. (Êx 22:28) Depois disso, o primeiro caso registrado de blasfêmia foi o de um filho de pais de naturalidade mista, o qual, numa briga com um israelita, "começou a maldizer o Nome e a invocar o mal sobre ele". Jeová decretou a pena de morte por apedrejamento para o ofensor, e Ele estabeleceu isto como o devido castigo para qualquer pessoa que, no futuro, 'maldissesse o nome de Jeová', quer israelita natural, quer residente forasteiro entre eles. — Le 24:10-16.

Pouco depois, a grande maioria dos israelitas tornou-se culpada de murmurar desrespeitosamente contra Jeová. Em resultado disso, foram sentenciados a peregrinar 40 anos no ermo, e os de 20 anos para cima foram sentenciados a morrer ali. (Núm 14:1-4, 11, 23, 29; De 1:27, 28, 34-39) Sua atitude blasfema levou-os ao ponto de falarem em apedrejar os servos fiéis de Deus. (Núm 14:10) Embora a fala ultrajante de Corá, Datã e Abirão fosse na realidade dirigida contra os representantes de Deus, Moisés e Arão, todavia, antes de Deus executar estes homens e os da sua casa diante da tenda deles, Moisés disse aos observadores: "Então sabereis com certeza que estes homens *trataram Jeová sem respeito"*, por desdenharem Suas designações teocráticas. — Núm 16:1-3, 30-35.

Mesmo quando não havia expressões verbais contra Deus, as ações da pessoa contra as leis do pacto de Deus evidentemente importavam em 'falar de modo ultrajante de Jeová', ou em blasfemá-lo. Assim, ao passo que se dava consideração misericordiosa ao violador desintencional da lei de Deus, aquele que cometesse ofensas deliberadas, quer israelita nativo, quer residente forasteiro, devia ser morto, por ter falado de modo ultrajante de Jeová e por ter desprezado a palavra e o mandamento Dele. — Núm 15:27-31; compare isso com De 31:20; Ne 9:18, 26.

Outros atos de blasfêmia registrados nas Escrituras Hebraicas foram os dos filhos do sacerdote Eli (1Sa 3:12, 13) e o do oficial assírio, pagão, Rabsaqué. (2Rs 19:4-6, 22, 23) O inocente Nabote foi condenado por blasfêmia e morto à base do depoimento de testemunhas falsas. (1Rs 21:10-13) Em tempos posteriores, Deus condenou os falsos profetas que tranquilizavam aqueles que eram desrespeitosos para com Jeová. (Je 23:16, 17) Jeová deu um aviso explícito no sentido de que os que o vituperavam receberiam a devida retribuição "no seu próprio seio". (Is 65:6, 7; compare isso com Sal 10:13; Is 8:20-22.) Por causa do proceder apóstata de Israel, o nome de Jeová passou a ser vituperado entre as nações. — Is 52:4, 5; Ez 36:20, 21.

Com o tempo, os ensinos rabínicos fomentaram o conceito errôneo de que Levítico 24:10-23 proibia como blasfêmia mesmo só pronunciar o nome Jeová. A tradição talmúdica também prescrevia que, quando os juízes religiosos ouvissem testemunho sobre palavras blasfemas supostamente usadas pelo acusado, eles deviam rasgar suas vestes, seguindo o exemplo de 2 Reis 18:37; 19:1-4. — *The Jewish Encyclopedia* (A Enciclopédia Judaica), 1976, Vol. III, p. 237; veja Mt 26:65.

"Blasfêmia" nas Escrituras Gregas. O apóstolo Paulo mostrou o significado básico de *bla·sfe·mí·a* por usar o verbo grego aparentado *bla·sfe·mé·o* em Romanos 2:24, ao citar Isaías 52:5 e Ezequiel 36:20, 21, acima mencionados.

A blasfêmia inclui o ato de alegar ter os atributos ou as prerrogativas de Deus, ou de atribuí-los a outra pessoa ou coisa. (Veja At 12:21, 22.) Os líderes religiosos judaicos acusaram Cristo Jesus de blasfêmia por ele ter declarado que os pecados de certas pessoas haviam sido perdoados (Mt 9:2, 3; Mr 2:5-7; Lu 5:20, 21), e tentaram apedrejá-lo como blasfemador, por ter declarado ser Filho de Deus. (Jo 10:33-36) Quando Jesus fez perante o Sinédrio uma declaração a respeito do propósito de Deus para com ele e da alta posição que lhe seria concedida, o sumo sacerdote rasgou sua roupa e acusou Jesus de blasfêmia, pela qual Jesus foi condenado como digno de morte. (Mt 26:63-66; Mr 14:61-64) Não tendo nenhuma autoridade da parte dos romanos para executar a sentença de morte, os líderes religiosos judeus alteraram astutamente sua acusação de blasfêmia para a de sedição, quando conduziram Jesus perante Pilatos. — Jo 18:29-19:16.

Visto que Jesus era o Filho e representante direto de Deus, as coisas faladas contra ele podem também, corretamente, ser definidas como blasfêmia. (Lu 22:65) Assim, também, visto que o espírito santo, ou força ativa, emana de Deus e está intimamente relacionado com a pessoa de Deus, Jesus podia falar sobre a "blasfêmia contra o espírito". Esta é declarada como sendo o pecado imperdoável. (Mt 12:31; Mr 3:28, 29; Lu 12:10) Mostra-se que a blasfêmia se origina no coração da pessoa (Mt 15:19; Mr 7:21, 22); portanto, a condição do coração, manifestada na intenção envolvida, tem de estar relacionada com essa blasfêmia contra o espírito. O incidente que levou à declaração de Jesus, quanto a esse pecado ser imperdoável, demonstra que se refere à oposição à operação do espírito de Deus. Não seria devido a um engano, uma fraqueza ou imperfeição humana; mas a oposição seria proposital e deliberada. Os fariseus viram claramente o espírito de Deus em operação em Jesus para a realização do bem, todavia, por motivos egoístas, atribuíram tal poder a Belzebu, Satanás, o Diabo, destarte blasfemando contra o espírito santo de Deus. — Mt 12:22-32; compare isso com He 6:4-6; 10:26, 27.

Semelhante a Jesus, Estêvão sofreu martírio sob uma acusação de blasfêmia. (At 6:11-13; 7:56-58) Paulo, como Saulo, tinha sido blasfemador e tentara obrigar cristãos a fazer "uma retratação" (literalmente, "a blasfemar"). Mas, ao se tornar ele próprio discípulo, sofreu blasfemas contradições da parte dos judeus, e, em Éfeso, seu ensino foi possivelmente rotulado, por certos elementos, de blasfêmia contra a deusa Ártemis. (At 13:45; 19:37; 26:11; 1Ti 1:13) Por desassociação, Paulo entregou Himeneu e Alexandre 'a Satanás, para que fossem ensinados pela disciplina a não blasfemar'. (1Ti 1:20; compare isso com 2Ti 2:16-18.) Tiago mostrou que os ricos, como classe, inclinavam-se a 'blasfemar do nome excelente' pelo qual os discípulos foram chamados. (Tg 2:6, 7; compare isso com Jo 17:6; At 15:14.) Nos "últimos dias", abundariam os blasfemadores (2Ti 3:1, 2), assim como o livro de Revelação também prediz por declaração direta e por simbolismos. — Re 13:1-6; 16:9-11, 21; 17:3.

BLASTO. O homem encarregado do quarto do Rei Herodes Agripa I. Por causa da sua posição de influência, o povo de Tiro e de Sídon, quando pleiteou a paz com Herodes, primeiro persuadiu Blasto, talvez por meio de suborno. — At 12:20.

BOÃ [possivelmente: Polegar].

1. Descendente de Rubem, cujo nome se deu a uma pedra de demarcação do território de Judá. — Jos 15:6; 18:17.

2. "A pedra de Boã" serviu de marco da fronteira para as tribos de Benjamim e de Judá. (Jos 15:6; 18:17) Encontrava-se perto do canto NO do Mar Salgado, e evidentemente na direção do sopé da planaltina Baixada de Acor.

BOANERGES [Filhos do Trovão]. Expressão semítica encontrada, junto com a sua tradução, somente em Marcos 3:17. Jesus deu-a como sobrenome aos filhos de Zebedeu, Tiago e João, provavelmente refletindo o ardente entusiasmo destes dois apóstolos. (Lu 9:54) Dessemelhante do novo nome de Simão, Pedro, Boanerges não parece ter sido de uso comum.

BOAS NOVAS. Estas se referem às boas novas do Reino de Deus e da salvação pela fé em Jesus Cristo. São chamadas na Bíblia de "as boas novas do reino" (Mt 4:23), as "boas novas de Deus" (Ro 15:16), as "boas novas a respeito de Jesus Cristo" (Mr 1:1), as "boas novas da benignidade imerecida de Deus" (At 20:24), as "boas novas de paz" (Ef 6:15) e as "boas novas eternas" (Re 14:6).

A palavra grega traduzida por "boas novas" ("evangelho" na *Al* e em outras versões) é *eu·ag·gé·li·on.* "Evangelizador" (palavra portuguesa que quase é uma transliteração da grega) é um pregador das boas novas. — At 21:8; 2Ti 4:5.

Seu Conteúdo. Uma ideia do conteúdo e do escopo das boas novas pode ser obtido das denominações acima. Incluem todas as verdades a respeito das quais Jesus falou e os discípulos escreveram. Ao passo que os homens da antiguidade esperavam em Deus e tinham fé mediante o conhecimento a respeito Dele, o propósito e a bondade imerecida de Deus começaram a 'tornar-se claramente evidentes pela manifestação de nosso Salvador, Cristo Jesus, que aboliu a morte, mas lançou luz sobre a vida e a incorrupção por intermédio das boas novas'. — 2Ti 1:9, 10.

Séculos antes, Deus havia declarado as boas novas a Abraão, indicando assim o meio pelo qual ele se propôs prover as boas novas. Ele disse: "Por meio de ti serão abençoadas todas as nações." (Gál 3:8) Mais tarde, Jeová falou por meio do profeta Isaías sobre a pregação das boas novas. Jesus Cristo leu esta profecia na sinagoga de Nazaré, dizendo depois: "Hoje se cumpriu esta escritura que acabais de ouvir." (Lu 4:16-21) A profecia de Isaías descrevia o propósito e o efeito das boas novas a serem pregadas, especialmente desde o tempo da vinda do Messias. — Is 61:1-3.

Seu Progresso. Por ocasião do nascimento de Jesus, o anjo anunciou aos pastores: "Não temais, pois, eis que vos declaro boas novas duma grande alegria que todo o povo terá." (Lu 2:10) João, o Batizador, preparou o caminho para a pregação das

boas novas por Jesus, dizendo aos judeus: "Arrependei-vos, pois o reino dos céus se tem aproximado." (Mt 3:1, 2) Jesus disse a respeito da pregação de João: "Desde os dias de João Batista até agora, o reino dos céus é o alvo para o qual os homens avançam impetuosamente, e os que avançam impetuosamente se apoderam dele." — Mt 11:12.

Durante o ministério terrestre de Jesus, ele confinou sua pregação das boas novas aos judeus e prosélitos, dizendo: "Não fui enviado a ninguém senão às ovelhas perdidas da casa de Israel." (Mt 15:24) Ao enviar os 12 apóstolos, ordenou-lhes: "Não vos desvieis para a estrada das nações, e não entreis em cidade samaritana; mas, ide antes continuamente às ovelhas perdidas da casa de Israel." (Mt 10:5, 6) Em certa ocasião, pregou a uma mulher samaritana, povo aparentado com os israelitas, mas não porque tivesse entrado naquela cidade a fim de pregar. No entanto, a receptividade daquela mulher e de outros foi tão favorável que Jesus permaneceu com eles por dois dias. — Jo 4:7-42.

Depois da morte e da ressurreição de Jesus, ele deu aos seus discípulos a ordem: "Ide, portanto, e fazei discípulos de pessoas de todas as nações, batizando-as em o nome do Pai, e do Filho, e do espírito santo, ensinando-as a observar todas as coisas que vos ordenei." (Mt 28:19, 20) Disse também que a pregação deles alcançaria a "parte mais distante da terra". (At 1:8) Mas, durante uns três anos e meio depois disso, o espírito santo levou os discípulos a confinar sua pregação aos judeus e aos samaritanos. Daí, Pedro foi enviado por Deus para levar as boas novas aos da casa de Cornélio, oficial do exército romano. (At, caps. 10, 11; 15:7) Desde aquele tempo, as boas novas foram declaradas na maior medida possível e na região mais ampla.

Sua Importância. O apóstolo Paulo escreveu com forte convicção sobre a provisão da salvação feita por Deus mediante Jesus Cristo. Declarou que, se alguém declarasse aos gálatas alguma coisa além do que haviam aprendido, algo que realmente fosse um ensino diferente, 'fosse amaldiçoado'. Daí, apontando para a fonte das boas novas que declarava, Paulo disse: "Nem as recebi dum homem, nem me foram ensinadas, exceto por intermédio duma revelação de Jesus Cristo." (Gál 1:8, 11, 12) Esta forte declaração era necessária porque mesmo então havia alguns que tentavam derrubar a verdadeira fé por pregarem "boas novas diferentes". (2Co 11:4; Gál 1:6, 7) Paulo advertiu sobre o surgimento duma apostasia e declarou que "o mistério daquilo que é contra a lei" já operava então; admoestou os cristãos a se lembrarem do propósito das boas novas, e a se manterem firmes e apegados às tradições orientadas por espírito que haviam aprendido dos apóstolos. — 2Te 2:3, 7, 14, 15; veja TRADIÇÃO.

A fidelidade em apegar-se às boas novas, e em continuar a proclamá-las, era considerada por Jesus como mais importante do que a vida atual da pessoa, e Paulo reconhecia que declará-las fielmente era vital. (Mr 8:35; 1Co 9:16; 2Ti 1:8) A pessoa poderia sofrer a perda de seus bens mais prezados, até mesmo sofrer perseguições, mas, por sua vez, receberia cem vezes mais agora, "casas, e irmãos, e irmãs, e mães, e filhos, e campos . . . e no vindouro sistema de coisas a vida eterna". — Mr 10:29, 30.

As boas novas são a pedra de toque pela qual a humanidade está sendo julgada: A aceitação das boas novas e a obediência a elas resultam na salvação; a rejeição e a desobediência trazem destruição. (1Pe 4:5, 6, 17; 2Te 1:6-8) Tendo especialmente este fato em mira, a motivação da pessoa em pregar as boas novas deve ser pura, e ela deve pregá-las de coração, por amor aos que as ouvem. Os apóstolos tinham tamanho apreço da importância vitalizadora das boas novas, e estavam tão incentivados pelo espírito de Deus e pelo amor, que conferiam, não só as boas novas, mas também suas "próprias almas" aos que davam ouvidos à sua pregação. (1Te 2:8) Deus providenciou que os proclamadores das boas novas tivessem o direito de aceitar ajuda material daqueles a quem as levavam. (1Co 9:11-14) Mas Paulo e seus associados íntimos prezavam tanto seu privilégio de portadores das boas novas, que evitavam cuidadosamente obter disso lucro financeiro, ou até mesmo aparentar fazê-lo em conexão com a sua pregação. O apóstolo Paulo descreve seu proceder neste particular em 1 Coríntios 9:15-18 e em 1 Tessalonicenses 2:6, 9.

Inimigos. As boas novas têm sido amargamente combatidas, e a fonte desta inimizade é identificada pelo apóstolo: "Agora, se as boas novas que declaramos estão de fato veladas, estão veladas entre os que perecem, entre os quais o deus deste sistema de coisas tem cegado as mentes dos incrédulos, para que não penetre o brilho da iluminação das gloriosas boas novas a respeito do Cristo, que é a imagem de Deus." (2Co 4:3, 4) Os primeiros inimigos das boas novas foram os líderes religiosos judeus. Sua inimizade, porém, resultou em bem para os gentios, ou pessoas das nações, no sentido de que abriu a oportunidade para que os gentios fossem coparticipantes da "promessa, em união com Cristo Jesus, por intermédio das boas novas". — Ro 11:25, 28; Ef 3:5, 6.

Os inimigos das boas novas causaram muitos sofrimentos aos cristãos, e fizeram com que os apóstolos precisassem travar luta árdua perante gover-

nantes, a fim de defender e estabelecer legalmente as boas novas, para que estas pudessem espalhar-se com a máxima liberdade possível. — Fil 1:7, 16; compare isso com Mr 13:9-13; At 4:18-20; 5:27-29.

O Ministério Terrestre de Jesus e Sua Volta. É digno de nota que durante cerca de seis meses antes de Jesus se dirigir a João, o Batizador, para ser batizado, este pregava: "Arrependei-vos, pois o reino dos céus se tem aproximado", e, quando Jesus surgiu, João apontou Jesus como o "Cordeiro de Deus, que tira o pecado do mundo". (Mt 3:1, 2; Jo 1:29) Assim, voltou a atenção das pessoas para o Rei messiânico, há muito esperado. — At 19:4.

Enquanto Jesus estava na Terra, ele e seus discípulos anunciavam: "O reino dos céus se tem aproximado." (Mt 4:17; 10:7) Jesus, ungido como Cristo, o Rei, disse aos fariseus, seus inimigos: "O reino de Deus está no vosso meio." (Lu 17:20, 21) Este era o tema ou ponto central das boas novas durante o ministério terrestre de Jesus. No entanto, não se relata que depois da morte de Jesus os discípulos tivessem proclamado o Reino como 'se tendo aproximado' ou estando às portas. Antes, as boas novas que pregaram eram sobre Jesus ter deposto a sua vida como preço de resgate para a salvação, ter ascendido ao céu, e estar então sentado à mão direita de Deus. Pregaram também sobre a volta de Jesus num tempo posterior e o seu vindouro Reino. — He 10:12, 13; 2Ti 4:1; Re 11:15; 12:10; 22:20; compare isso com Lu 19:12, 15.

Os discípulos de Jesus perguntaram-lhe: "Qual será o sinal da tua presença e da terminação do sistema de coisas?" Na sua resposta, Jesus enumerou certas coisas que haviam de ocorrer naquele tempo. Entre outras coisas, ele disse: "Estas boas novas do reino serão pregadas em toda a terra habitada, em testemunho a todas as nações; e então virá o fim." (Mt 24:3, 14; Mr 13:10; compare isso com Col 1:23.) Na Revelação dada ao apóstolo João, por volta de 96 EC, João viu um "anjo voando pelo meio do céu" que tinha "boas novas eternas para declarar, como boas notícias aos que moram na terra, e a toda nação, e tribo, e língua, e povo, dizendo com voz alta: 'Temei a Deus e dai-lhe glória, porque já chegou a hora do julgamento por ele' ". (Re 14:6, 7) Estas declarações inspiradas indicam que, nos "últimos dias", haveria uma proclamação sem paralelo das boas novas do Reino.

BOA VONTADE. Tanto a palavra hebraica *ratsóhn* como a grega *eu·do·kí·a,* bem como formas aparentadas destas palavras, referem-se àquilo que agrada, ou em que se tem agrado, e são traduzidas "prazer", "beneplácito", "bel-prazer", "modo aprovado", "boa vontade", e assim por diante.

Boa Vontade de Deus. Na Bíblia, os termos acima são usados referentes ao prazer, à aprovação ou à boa vontade de Deus. (Sal 51:18; 106:4; Ef 1:5, 9) Deus especifica claramente o que se requer para agradá-lo, e ele determina a quem aceita por seus amigos, como beneficiários da sua boa vontade. Aqueles que rejeitam a sua Palavra e se rebelam contra Ele não recebem sua boa vontade, mas, antes, sentirão seu desprazer. — Sal 2:5; He 3:16-19.

A Boa Vontade do Homem. As mesmas palavras são também usadas com referência à aprovação dos homens, ou da boa vontade de sua parte. (2Cr 10:7; Est 1:8; Ro 15:25, 26) O apóstolo Paulo falou de alguns que pregavam o Cristo de boa vontade. (Fil 1:15) Estes cristãos sinceros expressavam boa vontade para com o apóstolo, e, portanto, também para com Deus e seu Filho, a quem Paulo representava. Estes, correspondentemente, provariam a boa vontade de Deus. (Pr 8:35; 10:32; 11:27) Outro exemplo da boa vontade do homem para com outros é a expressão do apóstolo Paulo com respeito a seus irmãos carnais, os judeus: "Irmãos, a boa vontade do meu coração e as minhas súplicas por eles a Deus são, deveras, para a salvação deles." — Ro 10:1.

"Homens de Boa Vontade." Quando um anjo anunciou o nascimento de Jesus, ele apareceu, não perante os líderes religiosos judeus, mas perante humildes pastores. Depois de falar aos pastores sobre o nascimento do Messias, uma hoste angélica proclamou: "Glória a Deus nas maiores alturas, e na terra paz entre homens de boa vontade." (Lu 2:14) Os anjos não proclamavam a paz para os inimigos de Deus, que não estavam em paz com Ele. " 'Não há paz para os iníquos', disse o meu Deus." (Is 57:21) A versão *Almeida,* revista e corrigida, verte Lucas 2:14: "Glória a Deus nas alturas, paz na terra, boa vontade para com os homens." Mas, Deus não expressava ali boa vontade para com os homens em geral; nem queria dizer que sua paz fora estendida aos que se inclinavam para Ele simplesmente dum modo amigável e indulgente. Antes, Deus se referia aos que agradariam a ele por terem genuína fé nele, e que se tornariam seguidores de seu Filho.

Traduções modernas harmonizam-se com este conceito, esclarecendo o assunto. A versão dos Missionários Capuchinhos reza: "Paz na terra aos homens do seu agrado." *A Bíblia de Jerusalém* traduz esta frase: "Paz na terra aos homens que ele ama." *A Bíblia na Linguagem de Hoje* a verte: "Paz na terra para as pessoas a quem ele quer bem!" E a *Bíblia Mensagem de Deus* reza: "Paz na terra aos homens por ele amados." Outras versões modernas rezam de modo similar.

BOAZ, I [possivelmente: Em Força]. Proprietário de terras, de Belém, de Judá, "homem poderoso em riqueza", de cerca do século 14 AEC. (Ru 2:1) Boaz era filho de Salma (Salmom) e de Raabe, e pai de Obede. (Mt 1:5) Foi um elo na linhagem familiar do Messias, o sétimo na linhagem de descendência de Judá. (1Cr 2:3-11; Lu 3:32, 33) Como ocorreu este desenrolar incomum de eventos, permitindo que Boaz fosse incluído na genealogia de Jesus, acha-se preservado para nós no livro de Rute.

Boaz tinha um parente chegado de nome Elimeleque, o qual faleceu, junto com seus dois filhos, sem deixar herdeiro masculino. Das viúvas dos dois filhos, uma, Rute, manteve-se apegada à viúva de Elimeleque, Noemi. Era a época da colheita, e Rute respigava "por acaso" no campo pertencente a Boaz. (Ru 2:3) Ora, Boaz era um verdadeiro judeu, adorador devoto de Jeová. Ele não somente cumprimentava seus ceifeiros com a saudação "Jeová seja convosco", mas, depois de observar a lealdade de Rute para com Noemi, ele também disse a ela: "Jeová recompense teu modo de agir e haja para ti um salário perfeito da parte de Jeová." (Ru 2:4, 12) Quando Rute relatou estas coisas à sua sogra, Noemi exclamou: "Bendito seja ele por Jeová . . . Ele é um dos nossos resgatadores." (Ru 2:20) Além disso, quando a colheita terminou, Noemi explicou a Rute o modo costumeiro de trazer este assunto à atenção de Boaz. Quando Boaz dormia na sua eira, acordou encontrando Rute deitada junto aos seus pés descobertos, pedindo que ele resgatasse a propriedade de Elimeleque pelo casamento levirato. (Veja CASAMENTO DE CUNHADO.) Rute substituiria Noemi, a qual estava além da idade de ter filhos. Sem perder tempo, Boaz, na manhã seguinte, convocou outro parente ainda mais próximo, mas este, chamado na Bíblia apenas de Fulano, negou-se a acatar o arranjo divino. Boaz, porém, fez isso prontamente e tomou Rute por esposa, com a bênção do povo da cidade. Ela deu-lhe um filho chamado Obede, avô do Rei Davi. — Ru 3:1-4:17.

Em todo o relato, desde sua primeira saudação bondosa aos trabalhadores, até aceitar a responsabilidade de preservar o nome da família de Elimeleque, observa-se que Boaz era um homem notável — um homem de ação e de autoridade, o qual, ainda assim, tinha bom autodomínio, fé e integridade, sendo generoso e bondoso, moralmente casto, e plenamente obediente, em todos os sentidos, aos mandamentos de Jeová.

BOAZ, II [possivelmente: Em Força]. A mais setentrional das duas enormes colunas de cobre, erguidas diante do pórtico do glorioso templo de Salomão, era chamada Boaz, que possivelmente significa "Em Força". A coluna meridional era chamada Jaquim, significando "Que [Jeová] Estabeleça Firmemente". Assim, juntando-se as duas, e lendo-se da direita para a esquerda, encarando-se o L, transmitiria a ideia: 'Que [Jeová] estabeleça firmemente [o templo] em força.' — 1Rs 7:15-21; veja CAPITEL.

BOCA. Órgão projetado por Deus para receber e preparar o alimento para o estômago, e também, nos humanos, para falar. Todo proferimento oral deveria resultar em louvor para Ele. (Sal 34:1; 51:15; 71:8; 145:21) O salmista declarou que tudo o que respira louvará a Jeová; portanto, os humanos precisam usar sua boca para fazer isso, se quiserem viver. O apóstolo Paulo explica que a crença em Deus e no seu Filho, mesmo quando se crê de coração, não basta. Ela tem de vir acompanhada por uma declaração pública, a fim de resultar em salvação. — Sal 150:6; Ro 10:10.

Em harmonia com o seu propósito, e com seu direito e poder qual Criador, Jeová pode colocar as palavras apropriadas na boca de seu servo. No caso dos seus profetas, ele fez isso milagrosamente, por inspiração. (Êx 4:11, 12, 15; Je 1:9) Em certo caso, fez com que até um animal mudo, uma jumenta, falasse. (Núm 22:28, 30; 2Pe 2:15, 16) Atualmente, os servos de Deus podem ter as palavras Dele na boca, não por inspiração, mas por meio de Sua inspirada Palavra escrita, que os equipa completamente para toda boa obra. (2Ti 3:16, 17) Não mais precisam esperar que Cristo venha prover as boas novas, nem necessitam dirigir-se a alguma outra fonte para obter o que pregam. Têm isso bem diante de si, pronto para falarem, como lhes foi dito: "A palavra está perto de ti, na tua própria boca e no teu próprio coração." — Ro 10:6-9; De 30:11-14.

Pode Trazer Vida ou Morte. Segue-se que o uso correto da boca é vital, e Jeová assim o declara. Sua Palavra diz: "A boca do justo é fonte de vida." (Pr 10:11) Por conseguinte, a boca tem de ser cuidadosamente guardada (Sal 141:3; Pr 13:3; 21:23), pois o mau uso tolo dela pode levar seu dono à ruína. (Pr 10:14; 18:7) Deus considera a pessoa responsável pelo que procede da sua boca. (Mt 12:36, 37) Alguém talvez fale precipitadamente, fazendo um voto impensado. (Ec 5:4-6) Talvez lisonjeie outrem, para a derrocada deste e para sua própria condenação. (Pr 26:28) É especialmente importante guardar a boca quando se está diante do iníquo, porque um ligeiro desvio do que a sabedoria de Deus orienta Seu servo a dizer, pode trazer vitupério ao nome de Deus, e pode causar a morte de tal pessoa. (Sal 39:1) Jesus nos deu excelente exemplo de submissão à vontade de Deus, sem queixas, ou injúrias lançadas contra seus oponentes iníquos. — Is 53:7; At 8:32; 1Pe 2:23.

O cristão precisa exercer contínua vigilância, pois é imperfeito; portanto, precisa vigiar seu coração. Jesus disse que aquilo que avilta um homem não é o que entra pela boca, mas sim o que sai da boca, pois "é da abundância do coração que a boca fala". (Mt 12:34; 15:11) Assim, precisa-se ter cuidado que nada proceda irrefletidamente da boca, sem se considerar as consequências. Isto exige que se use a mente para aplicar as boas coisas aprendidas da Palavra de Deus. — Pr 13:3; 21:23.

Visto que o poder da boca é grande para produzir quer o bem quer o mal, quando Jeová guia a boca, obtêm-se grandes resultados. Ele fez a boca de Isaías "igual a uma espada afiada", e as palavras na boca de Jeremias, "um fogo". Jeová apoiou as palavras proféticas deles com o seu poder, e elas se cumpriram. (Is 49:2; Je 5:14) Por outro lado, é perigoso escutar algo que saia da boca de alguém que se sabe ser apóstata; isso pode causar a ruína da pessoa. — Pr 11:9.

Uso Figurado. Deus representa a si mesmo, simbolicamente, como tendo boca. Nenhuma de suas pronunciações são expressas sem objetivo, em vão; serão cumpridas até nos mínimos detalhes. (Is 55:10, 11) Assim, aqueles que desejam a vida precisam viver em conformidade com cada palavra que procede da Sua boca. (De 8:3; Mt 4:4) Quando seu Filho Jesus Cristo esteve na terra, ele ajustou toda a sua vida às palavras do seu Pai, e agora lhe foi concedida autoridade universal. Como rei designado por Jeová, ele golpeará a terra com "a vara da sua boca". (Is 11:4) A visão de Revelação mostra-o golpeando as nações com uma longa espada que procede da sua boca. (Re 19:15, 21) Esta figura de retórica representa evidentemente a autoridade que ele exercerá no comando de todos os exércitos celestes de Jeová, ao comandar e supervisionar a luta que resultará na execução dos inimigos de Deus.

Muitas vezes se usa "boca" como sinônimo de linguagem ou da faculdade da fala, como se pode depreender de alguns dos casos supracitados. A regra que governava a evidência, num processo sob a Lei mosaica, e que também é seguida na congregação cristã, é de que uma pessoa só será considerada culpada "pela boca", isto é, pelo testemunho de duas ou três testemunhas. (De 17:6; Mt 18:16; compare isso com 2Co 13:1.) Alguns outros exemplos dum uso similar são encontrados em Jó 32:5; Salmo 10:7; 55:21; 78:36; Ezequiel 24:27; 29:21; Lucas 21:15 n.; Romanos 15:6.

Adicionalmente, "boca" pode referir-se à abertura de algo, tal como um poço (Gên 29:2), uma saca (Gên 43:12; 44:1, 2), uma caverna (Jos 10:22), ou a uma abertura da terra (Núm 16:32), bem como à capacidade da terra de absorver líquidos derramados nela. (Gên 4:11) O Seol, a sepultura comum da humanidade, é mencionado como tendo boca larga, de modo a receber muitos mortos. — Is 5:14.

O Palato. O *palato*, ou paladar, é o céu da boca, que separa a boca das fossas nasais; tem uma parte macia que forma uma cortina entre a boca e a faringe. Nas Escrituras, em alguns casos, "palato" é sinônimo de "boca". — Pr 8:7; Os 8:1 n.

Tanto Jó como Eliú fazem uso comparativo da palavra paladar ao assemelharem a capacidade deste de distinguir o sabor, ao critério do homem quanto ao que é certo e sábio. (Jó 12:11; 34:3) Que o palato exerce uma função em sentir sabor não é errôneo, conforme às vezes se afirma. Isto se pode ver por observar o papel desempenhado pelo palato no engolir. O alimento é premido pela língua contra o palato e é espalhado ao passar para a faringe, a qual é um tubo cônico que conduz ao estômago e também tem ligação com as fossas nasais. Isto produz melhor difusão do aroma do alimento nas passagens nasais, o que contribui muito para o que se costuma chamar de sabor.

BODE. Veja CABRITO (BODE).

BOFETADA. Veja ATITUDES, POSTURAS E GESTOS.

BOLO. Entre os hebreus e outros povos orientais da antiguidade, o pão muitas vezes era assado no formato de discos achatados, e não era incomum referir-se a tal pelo termo "bolo". Todavia, havia bolos de diversos formatos. Por exemplo, usaram-se 'bolos de forma anular' (hebr.: *hhal·lóhth*) por ocasião da investidura do sacerdócio israelita (Êx 29:2, 23), e Tamar preparou "bolos em forma de coração". (Hebr.: *levi·vóhth;* 2Sa 13:8 n; veja PÃO.) Abraão disse a Sara para fazer "bolos redondos" (hebr.: *'u·ghóhth*), para alimentar os anjos materializados que o visitaram. — Gên 18:6; veja também Núm 11:8; 1Rs 19:6; Ez 4:12.

Jeová disse por meio do profeta Oseias: "O próprio Efraim se tornou um bolo redondo que não foi virado." (Os 7:8) Efraim (Israel) havia-se misturado com povos pagãos, adotando os modos deles e também procurando alianças com nações pagãs, e, consequentemente, era como um bolo não virado. Não era incomum assar bolos em cinzas quentes ou em pedras quentes. Se esses bolos não fossem virados, podiam assar ou mesmo queimar dum lado, e não do outro lado.

Durante a celebração da Páscoa por Israel, deviam ser comidos "pães não fermentados" (pães asmos, ou não levedados; hebr.: *mats·tsóhth*), e associado com esta observância havia "a festividade dos pães não fermentados". (Êx 12:8, 15, 17-20; 13:3-7; 23:15; 34:18; De 16:3, 8, 16) Bolos de forma anular, não fermentados, umedecidos com azeite, ou obreias não fermentadas, untadas com azeite, estavam entre as ofertas que Israel devia fazer a Jeová

Deus. (Le 2:4-7, 11, 12) Na lei do sacrifício de participação em comum a ser apresentado a Jeová também se fez a provisão para ofertar bolos de forma anular de pão levedado. — Le 7:13.

Depois de se ter trazido a Arca do Pacto a Jerusalém, Davi "repartiu a todo o povo, a toda a massa de gente de Israel, tanto a homem como a mulher, a cada qual um bolo de pão de forma anular [hebr.: *hha·láth*] e um bolo de tâmaras [hebr.: *'esh·pár*] e um bolo de passas [hebr.: *'ashi·sháh*], todo o povo indo depois cada um para a sua própria casa". (2Sa 6:19) O bolo de passas consistia em uvas secas, prensadas. Todavia, é possível que pelo menos alguns dos bolos de passas preparados nos tempos antigos fossem feitos com passas e farinha.

Nos dias de Jeremias, o povo de Judá e de Jerusalém empenhava-se em adoração falsa, e as mulheres entre eles 'sovavam a massa para fazer bolos de oferenda à "rainha dos céus"'. (Je 7:18) E em Jeremias 44:19 também se faz referência a esta deidade falsa e a "bolos de oferenda" (hebr.: *kaw·wa·ním*) feitos para ela. Não há certeza em que consistiam esses bolos de oferenda, mas, evidentemente eram colocados no altar como oferta. — Veja RAINHA DOS CÉUS.

Outros tipos de bolos mencionados na Bíblia são as 'tortas de figos prensados [ou: secos]' (hebr.: *deve·lím* [1Sa 30:12; Is 38:21]), "bolo doce" (hebr.: *la·shádh;* Núm 11:8), "bolachas" (hebr.: *tsap·pi·hhíth;* Êx 16:31), "bolo redondo" (hebr.: *tselúl;* Jz 7:13), "tortas de passas" (hebr.: *tsim·mu·qím;* 1Sa 25:18), e "bolos borrifados" (hebr.: *niq·qu·dhím;* 1Rs 14:3). A palavra grega *á·zy·mos* significa "ázimo, asmo; não fermentado (não levedado)", e sua forma plural neutra é usada para se referir a "pães não fermentados" e à "festividade dos pães não fermentados". — 1Co 5:8; Mr 14:1.

BOLOR. Em geral, qualquer dentre as numerosas doenças de plantas causadas por fungos. O estrago das plantações pelo bolor era uma das calamidades sentidas pelo Israel infiel. (De 28:22; 1Rs 8:37-39; 2Cr 6:28-30; Am 4:9; Ag 2:17) Tem-se sugerido que o bolor da Bíblia talvez fosse a ferrugem do colmo (*Puccinia graminis*). Esta grave doença parasítica priva as plantas da nutrição e da água necessárias, e assim pode fazer com que os grãos dos cereais se ressequem. Nos colmos e nas folhas dos cereais atacados aparecem pequenas manchas ferruginosas.

BOLSA. Pequena sacola ou saquinho usado tanto por homens como por mulheres para levar ouro, prata, cobre, moedas cunhadas ou outros itens. As mulheres às vezes possuíam bolsas ou sacolas ornamentais, tendo possivelmente um formato longo e arredondado. (Is 3:16, 22; 46:6; Mt 10:9) As bolsas antigas eram feitas de couro, de junco trançado ou de algodão. Visto que tinham a forma de sacolinha, eram fechadas e amarradas na boca por meio de tiras de couro ou de outros cordões. — Veja SACA.

Usavam-se também o bolso do cinto (literalmente: "cinto"; gr.: *zó·ne;* Mt 10:9; Mr 6:8), talvez um tipo de cinto para levar dinheiro. O cinto possuía um espaço oco em que se podia levar dinheiro, ou então, se o cinto era feito de tecido e usado dobrado, o dinheiro era guardado nas dobras.

Jesus, ao enviar seus 70 discípulos na obra de pregação, evidentemente na Judeia, disse-lhes que não se provessem de bolsas, indicando que Jeová Deus faria provisões para eles por meio de outros israelitas, entre os quais a hospitalidade era costumeira. (Lu 10:1, 4, 7) Pouco antes da sua morte, porém, Jesus aconselhou os apóstolos a levar bolsas, pois sabia que seus discípulos logo seriam espalhados e perseguidos. Por causa da oposição oficial, até mesmo as pessoas favoráveis à mensagem deles talvez ficassem temerosas de ajudá-los. Também, logo estariam levando a mensagem do Reino a terras gentias. Tudo isso exigiria que os seguidores de Jesus ficassem preparados para cuidar de si mesmos em sentido material. — Lu 22:35, 36.

Destacando o superior valor das coisas espirituais, Jesus instou com seus seguidores a que fizessem para si mesmos bolsas duradouras, adquirindo tesouros celestes. — Lu 12:33.

BONDADE. A qualidade ou estado de se ter interesse ativo no bem-estar de outros; atos ou favores amigáveis e prestimosos. A palavra principal para "benignidade" nas Escrituras Gregas Cristãs é *khre·stó·tes.* Na edição revisada da Bíblia em português, a ideia de "benignidade" geralmente é traduzida por palavras ou expressões que são mais comuns em português, como "bondade", "fazer o bem" e assim por diante. Para mais informações, veja o subtópico "Um Fruto do Espírito" no verbete "Benignidade". Jeová Deus toma a dianteira e é o melhor exemplo em mostrar benignidade de tantas maneiras diferentes a outros, mesmo aos ingratos e iníquos, incentivando-os ao arrependimento. (Lu 6:35; Ro 2:4; 11:22; Tit 3:4, 5) Os cristãos, por sua vez, sob o jugo benévolo de Cristo (Mt 11:30), são exortados a revestir-se de benignidade (Col 3:12; Ef 4:32) e a desenvolver os frutos do espírito de Deus, que incluem a benignidade. (Gál 5:22) Desta maneira, eles se recomendam como ministros de Deus. (2Co 6:4-6) "O amor é . . . benigno." — 1Co 13:4.

"Benignidade" (ou: razoabilidade; literalmente: docilidade; gr.: *e·pi·ei·kí·a*) é uma notável característica de Cristo Jesus. (2Co 10:1, n.) Paulo foi tratado com extraordinário "humanitarismo" (literalmente: afeição pela humanidade; gr.: *fi·lan·thro·pí·a*) pelos habitantes de Malta. — At 28:2 n.

A Benevolência de Deus. Assim como nas Escrituras Gregas Cristãs, também nas Escrituras Hebraicas se faz frequente menção da benignidade ou benevolência. A palavra hebraica *hhé·sedh,* quando usada com referência à benignidade, ocorre 245 vezes. O verbo aparentado, *hha·sádh,* significa "agir com lealdade (ou: benevolência)", e possui mais do que apenas o sentido de terno cuidado ou benignidade derivados do amor, embora inclua tais tendências. (Sal 18:25, n.) *Hhé·sedh* é benignidade que se apega amorosamente a um objeto até que seu propósito em conexão com esse objeto seja realizado. Segundo o *Theological Dictionary of the Old Testament* (Dicionário Teológico do Velho Testamento), *hhé·sedh* "é ativo, social e perseverante. . . . [*Hhé·sedh*] sempre designa, não apenas uma atitude humana, mas também o ato que emerge desta atitude. É um ato que preserva ou promove a vida. É a intervenção a favor de alguém que sofre infortúnio ou aflição. É a demonstração de amizade ou devotamento. Empenha-se pelo que é bom e não pelo que é mau." (Editado por G. J. Botterweck e H. Ringgren, 1986, Vol. 5, p. 51) Portanto, *hhé·sedh* é mais abrangentemente traduzida "benevolência", ou, por causa da fidelidade, da solidariedade e da lealdade provada associadas com ela, uma tradução alternativa seria "amor leal". No plural, pode ser vertida por "benevolências", "atos de amor leal", "plena benevolência" ou "pleno amor leal". — Sal 25:6, n.; Is 55:3, n.

A benevolência é uma preciosa qualidade de Jeová Deus na qual ele se agrada, e é manifesta em todos os seus tratos com os seus servos. (Sal 36:7; 62:12; Miq 7:18) Se não fosse por ela, já teriam perecido há muito tempo. (La 3:22) Assim, Moisés pôde suplicar a favor do rebelde Israel, tanto à base do grande nome de Jeová, como por Ele ser um Deus de benevolência. — Núm 14:13-19.

As Escrituras mostram que a benevolência, ou o amor leal, de Jeová é demonstrada numa variedade de modos e sob diferentes circunstâncias — em atos de libertação e de preservação (Sal 6:4; 119:88, 159), como salvaguarda e proteção (Sal 40:11; 61:7; 143:12) e como um fator que traz alívio das dificuldades (Ru 1:8; 2:20; Sal 31:16, 21). Por causa dela, a pessoa pode recuperar-se do pecado (Sal 25:7), ser sustentada e apoiada. (Sal 94:18; 117:2) Por meio dela, os escolhidos de Deus são auxiliados. (Sal 44:26) A benevolência de Deus foi magnificada nos casos de Ló (Gên 19:18-22), Abraão (Miq 7:20) e José (Gên 39:21). Foi também percebida na escolha de uma esposa para Isaque. — Gên 24:12-14, 27.

Com o desenvolvimento da nação de Israel, e depois disso, a benevolência de Jeová com relação ao seu pacto continuou a ser magnificada. (Êx 15:13; De 7:12) Isto se deu no caso de Davi (2Sa 7:15; 1Rs 3:6; Sal 18:50), como também com Esdras e aqueles que estavam com ele (Esd 7:28; 9:9), e, semelhantemente, com "milhares" de outros (Êx 34:7; Je 32:18). Em apoio do pacto do reino feito com Davi, Jeová continuou a expressar sua benevolência mesmo depois de Jesus ter morrido, pois Ele ressuscitou a este "leal", em cumprimento da profecia: "Eu vos darei as benevolências para com Davi, que são fiéis." — Sal 16:10; At 13:34; Is 55:3.

É esta benevolência por parte de Jeová que atrai as pessoas a ele. (Je 31:3) Confiam nela (Sal 13:5; 52:8), têm esperança nela (Sal 33:18, 22), oram por ela (Sal 51:1; 85:7; 90:14; 109:26; 119:41), e são consolados por ela (Sal 119:76). Também dão graças a Jeová por sua benevolência (Sal 107:8, 15, 21, 31), bendizem-no e louvam-no por ela (Sal 66:20; 115:1; 138:2), e falam com outros sobre ela (Sal 92:2). Como Davi, jamais devem tentar escondê-la (Sal 40:10), pois ela é boa (Sal 69:16; 109:21) e é uma grande fonte de alegria. (Sal 31:7) Certamente, esta benevolência divina é como uma agradável vereda em que andar. — Sal 25:10.

Em outros textos bíblicos enfatizam-se a transbordante abundância da benevolência de Deus (Sal 5:7; 69:13; Jon 4:2), sua grandeza (Núm 14:19) e sua permanência. (1Rs 8:23) É tão elevada como os céus (Sal 36:5; 57:10; 103:11; 108:4), enche a Terra (Sal 33:5; 119:64), e é estendida a mil gerações (De 7:9) e "por tempo indefinido" (1Cr 16:34, 41; Sal 89:2; Is 54:8, 10; Je 33:11). No Salmo 136, todos os 26 versículos repetem a frase: 'A benevolência de Jeová é por tempo indefinido.'

Frequentemente, esta maravilhosa característica de Jeová, sua benevolência, é associada com outras qualidades magnificentes — sua misericórdia, clemência, veracidade, perdão, justiça, paz e juízo. — Êx 34:6; Ne 9:17; Sal 85:10; 89:14; Je 9:24.

A Benevolência do Homem. Do acima, torna-se evidente que aqueles que desejam ter a aprovação de Deus têm de 'amar a benignidade', e 'praticar mutuamente benevolência e misericórdias'. (Miq 6:8; Za 7:9) Como diz o provérbio: "A coisa desejável no homem terreno é a sua benevolência", e ela lhe traz ricas recompensas. (Pr 19:22; 11:17) Deus se lembrava e se agradava da benevolência demonstrada durante a juventude de Israel. (Je 2:2) Mas, quando ela se tornou "como as nuvens da madrugada e como o orvalho que logo desaparece", Jeová não se agradou disso, pois "agrado-me da benevolência e não do sacrifício", afirma ele. (Os 6:4, 6) Não tendo benevolência, Israel foi repreendido, a própria repreensão sendo na realidade uma benevolência da parte de Deus. (Os 4:1; Sal 141:5) Israel também foi aconselhado a voltar para Deus por demonstrar benevolência e justiça. (Os 12:6) Tais características devem ser manifestadas em todas as ocasiões, se a pessoa há de obter favor aos olhos de Deus e do homem. — Jó 6:14; Pr 3:3, 4.

Na Bíblia há muitos casos em que pessoas mostraram benevolência para com outros. Sara, por exemplo, mostrou tal amor leal para com o seu marido, quando estavam em território inimigo, protegendo-o por dizer que ele era seu irmão. (Gên 20:13) Jacó pediu a José que a exercesse para com ele por prometer não sepultá-lo no Egito. (Gên 47:29; 50:12, 13) Raabe pediu que os israelitas mostrassem benevolência para com ela por preservar vivos os da sua casa, assim como ela tratara similarmente os espiões israelitas. (Jos 2:12, 13) Boaz elogiou Rute por exercê-la (Ru 3:10), e Jonatã pediu que Davi a demonstrasse para com ele e os da sua casa. — 1Sa 20:14, 15; 2Sa 9:3-7.

Os motivos e as circunstâncias que levam as pessoas a mostrar benignidade ou benevolência variam grandemente. Atos incidentais de benignidade podem refletir a hospitalidade costumeira ou uma inclinação para a cordialidade, todavia, talvez não indiquem necessariamente a piedade. (Veja At 27:1, 3; 28:1, 2.) No caso de certo homem que pertencia à cidade de Betel, a benignidade que lhe foi demonstrada realmente visava uma retribuição de favores por parte dele. (Jz 1:22-25) Em outras ocasiões, solicitaram-se atos de benevolência aos beneficiados por favores anteriores prestados a eles, talvez devido à calamitosa situação do peticionário. (Gên 40:12-15) Mas, às vezes, as pessoas falhavam em saldar tais dívidas de benevolência. (Gên 40:23; Jz 8:35) Como mostra o provérbio, uma multidão de homens proclamará sua benevolência, mas poucos são fiéis em exercê-la. (Pr 20:6) Tanto Saul como Davi se lembravam da benevolência que outros lhes demonstraram (1Sa 15:6, 7; 2Sa 2:5, 6), e parece que os reis de Israel granjearam certa fama por sua benevolência (1Rs 20:31), talvez em comparação com os governantes pagãos. No entanto, houve uma ocasião em que a demonstração de benevolência por parte de Davi foi desprezada por causa duma interpretação errônea dos motivos por trás dela. — 2Sa 10:2-4.

Paulo diz que a Lei não foi feita para as pessoas justas, mas para as pessoas más, as quais, entre outras coisas, carecem de benevolência. (1Ti 1:9) A palavra grega, *a·nó·si·os*, aqui traduzida "faltos de benevolência", também tem o sentido de "desleais". — 2Ti 3:2.

Benignidade Imerecida. A palavra grega *khá·ris* ocorre mais de 150 vezes nas Escrituras Gregas, e é traduzida de vários modos, dependendo do contexto. Em todos os casos, preserva-se a ideia central de *khá·ris* — aquilo que é agradável (1Pe 2:19, 20) e cativante. (Lu 4:22) Por extensão, em alguns casos, refere-se a uma bondosa dádiva (1Co 16:3; 2Co 8:19) ou à maneira bondosa de dar. (2Co 8:4, 6) Outras vezes, refere-se ao crédito, à gratidão ou ao agradecimento exigido por um ato especialmente bondoso. — Lu 6:32-34; Ro 6:17; 1Co 10:30; 15:57; 2Co 2:14; 8:16; 9:15; 1Ti 1:12; 2Ti 1:3.

Por outro lado, na grande maioria das ocorrências, *khá·ris* é traduzido por "graça" por muitos tradutores da Bíblia em português. A palavra graça, porém, com diversos sentidos diferentes, não transmite à maioria dos leitores as ideias contidas na palavra grega. Para ilustrar isso: Em João 1:14, onde a versão *Rei Jaime* (em inglês) diz: "O Verbo foi feito carne . . . cheio de graça e de verdade", o que se quer dizer com isso? Significa "graciosidade" ou "favor", ou o quê?

O perito R. C. Trench, em *Synonyms of the New Testament* (Sinônimos do Novo Testamento), diz que *khá·ris* subentende "um favor prestado de bom grado, sem exigências ou expectativa de retribuição — a palavra sendo assim predisposta para receber sua nova ênfase [conforme dada nos escritos cristãos] . . ., para expressar a inteira e absoluta espontaneidade da benevolência de Deus para com os homens. Assim, Aristóteles, definindo [*khá·ris*], dá toda a ênfase a este mesmíssimo ponto, que ela é conferida de bom grado, sem nenhuma expectativa de retribuição, e tendo como único motivo a liberalidade e prodigalidade do dador." (Londres, 1961, p. 158) Joseph H. Thayer, em seu léxico, diz: "A palavra [*khá·ris*] inclui a ideia de *benignidade que concede a alguém aquilo que ele não mereceu* . . . os escritores do N. T. usam [*khá·ris*] de modo preeminente para a benignidade por meio da qual Deus concede favores até aos que não os merecem, e concede aos pecadores o perdão de suas ofensas, e os convida a aceitar a eterna salvação por meio de Cristo." [*A Greek-English Lexicon of the New Testament* (Léxico Grego-Inglês do Novo Testamento), 1889, p. 666] *Khá·ris* é aparentada de perto com outra palavra grega, *khá·ri·sma*, a respeito da qual diz o *New Testament Wordbook* (Glossário do Novo Testamento, 1956, p. 29), de William Barclay: "A inteira ideia básica da palavra [*khá·ri·sma*] é a de uma dádiva gratuita e imerecida de algo dado a um homem, a que não se fez jus e que é imerecido." — Veja 2Co 1:11, *Int*.

Quando *khá·ris* é usada no sentido acima, com referência à benignidade demonstrada para com alguém que não a merece, como se dá com as benignidades concedidas por Jeová, "benignidade imerecida" é em português um equivalente muito bom para a expressão grega. — At 15:40; 18:27; 1Pe 4:10; 5:10, 12.

O trabalhador tem direito àquilo pelo qual trabalhou, seu pagamento; ele espera seu salário como um direito, como uma dívida para com ele, e o pagamento dele não é nenhum presente ou especial benignidade imerecida. (Ro 4:4) Mas, serem peca-

Bons Portos, Creta, onde o navio que levava Paulo como prisioneiro para Roma fez escala.

dores condenados à morte (e todos nós nascemos como tais) libertos dessa condenação e declarados justos, é deveras benignidade totalmente imerecida. (Ro 3:23, 24; 5:17) Se se argumentar que os nascidos sob o arranjo do pacto da Lei estavam sob uma condenação maior à morte, porque este pacto os revelava pecadores, então, deve ser lembrado de que maior benignidade imerecida se concedeu aos judeus no sentido de que a salvação foi oferecida primeiro a eles. — Ro 5:20, 21; 1:16.

Esta manifestação especial da benignidade imerecida da parte de Deus para com a humanidade em geral era o livramento da condenação, por meio de resgate, mediante o sangue do Filho amado de Jeová, Cristo Jesus. (Ef 1:7; 2:4-7) Por meio desta benignidade imerecida, Deus provê salvação para toda sorte de homens (Tit 2:11), algo que os profetas tinham mencionado. (1Pe 1:10) O raciocínio e o argumento de Paulo, portanto, são sólidos: "Ora, se é por benignidade imerecida, já não é mais devido a obras; senão, a benignidade imerecida não se mostraria mais benignidade imerecida." — Ro 11:6.

Paulo, mais do que qualquer outro escritor, mencionou a benignidade imerecida de Deus — mais de 90 vezes em suas 14 cartas. Ele menciona a benignidade imerecida de Deus ou de Jesus na saudação inicial de todas as suas cartas, com a exceção de Hebreus, e fala dela novamente nas observações finais de cada carta, sem exceção. Outros escritores bíblicos fazem referência similar no início e no fim de seus escritos. — 1Pe 1:2; 2Pe 1:2; 3:18; 2Jo 3; Re 1:4; 22:21.

Paulo tinha todo motivo para enfatizar a benignidade imerecida de Jeová, pois antes ele fora "blasfemador, e perseguidor, e homem insolente". "Não obstante", explica ele, "foi-me concedida misericórdia, porque eu era ignorante e agi com falta de fé. Mas a benignidade imerecida de nosso Senhor abundou sobremaneira junto com a fé e o amor que há em conexão com Cristo Jesus". (1Ti 1:13, 14; 1Co 15:10) Paulo não desprezou essa benignidade imerecida, como alguns fizeram tolamente (Ju 4), mas de bom grado a aceitou com agradecimentos e instou com outros que também a aceitaram a 'não desacertarem o propósito dela'. — At 20:24; Gál 2:21; 2Co 6:1.

BONS PORTOS. Porto perto da cidade de Laseia, identificado com a baía na costa S de Creta, que ainda leva o mesmo nome em grego moderno, Kaloi Limniones. (At 27:7, 8) Esta baía está situada a cerca de 8 km ao L do cabo Matala (Akra Lithinon), o ponto mais meridional de Creta.

Por volta de 58 EC, o apóstolo Paulo, como prisioneiro, navegava de Mirra (na costa meridional da Ásia Menor), via Cnido, em caminho para Roma. A linha mais direta de Cnido a Roma teria sido ao N de Creta. Mas, pelo visto, ventos adversos, provavelmente do NO, obrigaram os marujos a tomar a rota meridional de Cnido a Creta, e depois velejar ao abrigo da costa S da ilha, chegando finalmente com dificuldade a Bons Portos. — At 27:5-8.

Quando se pensou em partir de Bons Portos, "já passara um tempo considerável", talvez na espera de que o vento diminuísse, ou por causa da viagem vagarosa e difícil. Já havia passado o jejum do Dia da Expiação (em fins de setembro ou começo de outubro), e, portanto, a navegação era perigosa. — At 27:9.

Paulo, que muitas vezes esteve em perigos no mar e que pessoalmente passara por três naufrágios anteriores (2Co 11:25, 26), recomendou sabiamente que o navio invernasse em Bons Portos. (Não se revela no relato se o seu conselho nesta ocasião fora inspirado.) No entanto, o oficial do exército, evidentemente no comando da questão, acatou antes o conselho do piloto e do dono do navio. Bons Portos era um porto "inconveniente" para invernar; de modo que a maioria aconselhou partir dali, e os marujos passaram a velejar para Fênix, costa abaixo. O vento suave que soprava do S era enganoso. Logo depois, o navio foi apanhado por um vento tempestuoso e finalmente naufragou na costa de Malta, a uns 900 km ao O. — At 27:9-15, 39-41; 28:1.

A respeito deste relato em Atos, James Smith escreve: "É interessante observar como cada acréscimo ao nosso conhecimento da cena da narrativa confirma a sua autenticidade e exatidão. Agora parece, à base das observações do Sr. Brown e dos recentes levantamentos topográficos, que Bons Portos é tão bem protegido por ilhas, que, embora não seja igual a Lutro [que se pensa ser Fênix], deve ser um porto hibernal muito bom; e que, considerando-se a repentinidade, a frequência e a violência com que surgem rajadas de vento do N, e a certeza de que, se surgisse tal ventania na passagem de Bons Portos para Lutro, o navio seria empurrado para o mar, a prudência do conselho dado pelo mestre e dono era extremamente questionável, e que o conselho dado por S. Paulo provavelmente poderia ser apoiado até em bases náuticas." — *The Voyage and Shipwreck of St. Paul* (A Viagem e o Naufrágio de S. Paulo), Londres, 1866, p. 85 n.

BOQUERU [Seu Primogênito; Ele É o Primogênito]. Descendente do Rei Saul e de Jonatã; tribo de Benjamim. — 1Cr 8:38; 9:39, 44.

BOQUIM [Chorões]. Um lugar em que o anjo de Jeová se dirigiu aos israelitas, repreendendo-os por terem desconsiderado o aviso de Jeová contra entrarem em relações com os habitantes pagãos da terra. O choro que resultou disso depois entre o povo deu ao lugar seu nome. (Jz 2:1-5) O lugar é desconhecido, mas a expressão "subiu então de Gilgal a Boquim" indicaria um lugar ao O de Gilgal, encontrando-se Gilgal evidentemente no vale baixo do Jordão.

BORASÃ [possivelmente: Cova de Fumaça]. Um dos lugares que Davi e seus homens frequentavam durante o tempo em que ele era fugitivo. (1Sa 30:30, 31) Alguns peritos acham tratar-se de Asã (Jos 19:7), uma cidade simeonita encravada na parte meridional do território de Judá, a pouca distância ao NO de Berseba. — Veja ASÃ.

BORDADO. A antiga arte de usar uma agulha para dar pontos de linha ou de outros materiais de várias cores ou espécies em algum tipo de tecido ou em couro, a fim de produzir uma ornamentação em relevo. A primeira menção bíblica de bordados de padrões e figuras em tecido, por meio de trabalho de agulha, é em relação ao tabernáculo de Israel. Jeová encheu de sabedoria de coração os trabalhadores do tabernáculo, Bezalel e Ooliabe, para fazerem, entre outras coisas, todo o serviço de bordador, diferente do trabalho de tecelão. — Êx 35:30-35; 38:21-23.

Em harmonia com instruções divinas, bordaram-se habilmente querubins nos panos de tenda do tabernáculo, figuras estas que eram visíveis do interior do Santo e do Santíssimo. (Êx 26:1; 36:8) Também se bordaram querubins na cortina que separava esses compartimentos do tabernáculo. — Êx 26:31-33; 36:35.

Para se fazer o éfode a ser usado pelo sumo sacerdote, bateram-se lâminas de ouro em folhas finas, das quais se recortaram fios "para os entremear entre a linha azul, e a lã tingida de roxo, e as fibras carmíneas, e o linho fino, como trabalho de bordador". (Êx 39:2, 3; 28:6) De modo similar, "o trabalho de bordador" entrou na fabricação do "peitoral do julgamento" do sumo sacerdote. — Êx 28:15; 39:8.

O cântico de vitória de Baraque e Débora apresenta a mãe de Sísera à espera de ele retornar do combate contra Israel com despojos que incluíssem vestes bordadas. (Jz 5:1, 28, 30) Jeová, em amor, revestiu figurativamente Jerusalém de uma custosa "veste bordada". Mas os habitantes idólatras dela evidentemente haviam usado vestes bordadas literais para cobrir as imagens dum varão com o qual ela é representada prostituir-se. (Ez 16:1, 2, 10, 13, 17, 18) Jeová predisse também por meio de Ezequiel que, por ocasião da queda da rica Tiro às mãos dos babilônios, os destronados "maiorais do

mar" 'se despiriam das suas próprias vestes bordadas'. — Ez 26:2, 7, 15, 16.

BORRA. Partículas em suspensão que sedimentam e se assentam no fundo quando se deixa o vinho descansar. Nas Escrituras, o termo ocorre cinco vezes, sempre no plural (hebr.: *shema·rím*). É vertido "fezes" por alguns tradutores da Bíblia. Guardar um bom vinho "com a borra" por muito tempo, para envelhecer plenamente, dá-lhe clareza, força e suavidade. (Is 25:6) Por outro lado, quando se deixa um vinho, que já é ruim por causa da qualidade inferior das uvas, engrossar com a borra, isto não melhora o sabor nem o aroma dele, fatos a que os profetas se referem em ilustrações. (Je 48:11; Sof 1:12) Também, numa figura de retórica, o salmista diz que "todos os iníquos da terra" serão compelidos a esvaziar o copo da ira de Jeová, bebendo tudo junto com a borra, até a última gota amarga. — Sal 75:8; compare isso com Ez 23:32-34; veja VINHO E BEBIDA FORTE.

BORRACHUDO, MOSQUITO [hebr.: *ken,* plural: *kin·ním;* gr.: *kó·nops*]. Qualquer de uma variedade de pequenos insetos dípteros, muitos dos quais são hematófagos. A palavra hebraica *kin·ním* (ou: *kin·nám*), quando usada com referência à terceira praga sobre o Egito (Êx 8:16-18 [8:12-14]; Sal 105:31), tem sido traduzida variadamente por "borrachudos" (*NM, Ro, RS*), "mosquitos" (*CBC*; *So*) e "piolhos" (*Al, ALA*); "mosquitos-pólvora" e "pulgas" foram indicados como versões alternativas. — *AS* (Êx 8:16 n.).

Em Isaías 51:6, o termo hebraico *ken* foi traduzido por "borrachudo" (*NM*) e "borrachudos" (*RS; AS* n.). Evidentemente, *ken* aqui é a forma singular de *kin·ním* (ou: *kin·nám*), e não outra palavra hebraica da mesma forma significando "a maneira correta, esta maneira, assim"; a palavra que a precede no texto, *kemóh,* sozinha, significa "assim" ou "do mesmo modo".

A única outra referência a tal inseto nas Escrituras é a denúncia de Jesus dos escribas e dos fariseus, que coavam o mosquito mas engoliam o camelo. Os líderes religiosos judaicos faziam questão de coisas pequenas, filtrando suas bebidas para não se poluírem cerimonialmente por engolir um mosquito. (Le 11:21-24) Todavia, sua desconsideração dos assuntos mais importantes da Lei era comparável a engolirem um camelo, que também era um animal cerimonialmente impuro. — Le 11:4; Mt 23:23, 24.

BOSCATE [Coisa Inchada [isto é, um ponto elevado]]. Cidade na herança de Judá (Jos 15:39); lar do avô materno do Rei Josias, Adaías. (2Rs 22:1) Alistada entre Eglom e Laquis, evidentemente encontrava-se na região da terra baixa, ou Sefelá. Sua identificação é incerta; alguns a situariam em Dawa'imeh (a atual Amazya), a uns 19 km ao O de Hébron.

BOTÃO. Parte ornamental do candelabro de ouro usado no tabernáculo; designado pela palavra hebraica *kaf·tóhr,* ou *kaf·tór,* referindo-se, evidentemente, a uma protuberância redonda. (Êx 25:31-36; 37:17-22) Estes "botões" se alternavam com as flores ornamentais no talo principal e em cada uma das seis hastes do candelabro. Alguns dos botões parecem ter formado uma bossa ou apoio saliente para essas hastes. São discerníveis no candelabro representado no relevo existente no Arco de Tito (em Roma), onde se mostra soldados romanos levando os despojos do templo em Jerusalém, destruído em 70 EC.

BOZEZ. Um de dois penhascos, ou rochedos, em forma de dente, associados com a vitória de Jonatã sobre os filisteus, registrada em 1 Samuel 14:1-14. Jonatã, procurando uma passagem para atravessar e atacar um posto avançado dos filisteus, viu os dois rochedos, um ao N, enfrentando Micmás (onde os filisteus estavam acampados), e o outro do lado S, enfrentando Geba. (1Sa 13:16; 14:5) Entre estas duas cidades desce o uádi Suweinit (Nahal Mikhmas) para o Jordão, e torna-se uma ravina funda, com penhascos quase que verticais um pouco ao L das cidades. A localização dos dois rochedos é considerada como tendo sido no ponto em que o uádi faz uma curva acentuada, embora a identificação exata dos rochedos seja conjectura.

BOZRA [Lugar Inacessível].

1. Cidade destacada de Edom, domicílio do pai de Jobabe, rei edomita no segundo milênio AEC. (Gên 36:31, 33; 1Cr 1:44) Seu destaque se evidencia no fato de que os profetas Isaías, Jeremias e Amós, sob inspiração, referiram-se a ela como representando todo o Edom, destinado a ser desolado. — Is 34:5, 6; 63:1-4; Je 49:12, 13, 17, 22; Am 1:11, 12.

Bozra é identificada com a moderna Buzera, cerca de 50 km a NNE de Petra, e situada perto da antiga estrada chamada de Estrada Real. Ocupava, assim, uma posição bastante central no reino edomita, e guardava os acessos às minas de cobre do Arabá. As ruínas antigas de Buzera mostram que Bozra havia sido uma cidade fortificada, construída num estreito espigão que se estendia do Jebel esh-Shera', com profundos uádis em ambos os lados.

A tradução de Miqueias 2:12 na versão *Almeida,* revista e corrigida, contém o nome "Bozra", mas a maioria das traduções modernas encaram isso como se referindo, não a uma cidade, mas a um cercado ou redil para ovelhas.

2. Ao profetizar contra Moabe, Jeremias 48:24 se refere a Bozra como estando entre as cidades "da terra de Moabe". Acha-se incluída entre outras cidades do planalto ou "terra da planície" (Je 48:21), e o uso desta mesma expressão hebraica em conexão com Bezer (De 4:43) fez com que alguns peritos as considerassem como provavelmente o mesmo lugar. — Veja BEZER N.º 2.

BRAÇA. Unidade para se medir a profundidade da água. A braça do sistema inglês é comumente vista como tendo quatro côvados (c. 1,8 m), e, aproximadamente, corresponde à distância entre as pontas dos dedos das duas mãos dum homem quando seus braços estão estendidos em direções opostas. Apropriadamente, a palavra grega para "braça" (*or·gui·á*) deriva duma raiz que significa "esticar; alcançar". — At 27:28 n.

BRACELETE. Veja PULSEIRA.

BRAÇO. Um membro do corpo humano. Os termos hebraico e grego para "braço" (*zeróh·a'; bra·khí·on*) são frequentemente usados em sentido figurado na Bíblia para representar a capacidade de se exercer força ou poder. (Gên 49:24 n.; Jó 22:8 n.; veja Lu 1:51.) O "braço" de Jeová Deus é imensuravelmente poderoso, capaz de realizar maravilhosas obras criativas. (Je 27:5; 32:17) Pelo seu "braço", Jeová também governa (Is 40:10; Ez 20:33), salva os aflitos (Sal 44:3; Is 52:10), livra os do seu povo (Êx 6:6; Is 63:12; At 13:17), apoia-os e cuida deles (De 33:27; Is 40:11; Os 11:3), julga (Is 51:5), e dispersa seus inimigos (Sal 89:10; Lu 1:51). Quebrar o braço representa destroçar o poder duma pessoa. (Jó 38:15; Sal 10:15; Je 48:25) Por meio de Jesus Cristo, revestido de autoridade e de poder, e atuando qual Juiz e Executor, Jeová manifesta Seu poder, representado pelo Seu "braço". — Is 53:1; Jo 12:37, 38.

O braço de carne, representando o poder humano, é descrito na Bíblia como indigno de confiança e como desapontando aquele que confia nele. Jeová avisa seu povo quanto à falácia e ao desastre de se confiar no braço humano. (2Cr 32:8; Je 17:5) Ele quebrará o braço dos iníquos, que é descrito como pousando opressivamente sobre suas vítimas. — Jó 35:9; 38:15; Sal 10:15.

Na estátua do sonho do Rei Nabucodonosor, o peito e os braços de prata representam a Medo-Pérsia, o reino que sucedeu Babilônia, a cabeça de ouro, como potência mundial. — Da 2:32, 39.

BRANCO. Veja CORES.

BRANDURA. *A New Testament Wordbook* (Glossário do Novo Testamento), de William Barclay, diz a respeito do adjetivo *pra·ýs:* "No grego clássico, esta é uma palavra linda. No que se refere a coisas, significa 'suave'. É usada, por exemplo, para uma brisa suave ou uma voz suave. No que se refere a pessoas, significa 'brando' ou 'benévolo'. . . . Há delicadeza em *praus*, mas, atrás da delicadeza há a força do aço . . . Não se trata de gentileza irresoluta, de apego sentimental, de quietude passiva." (Londres, 1956, pp. 103, 104) *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine), declara que a forma substantiva, *pra·ý·tes*, "não consiste 'apenas no comportamento exterior da pessoa; nem mesmo em seu relacionamento com o próximo; tampouco na sua mera disposição natural. Antes, é uma graça intimamente ligada à alma; e o exercício dela se volta primeiro e mormente para com Deus. Trata-se daquela disposição de espírito em que aceitamos Seus modos de agir conosco como bons, e, por conseguinte, sem os questionar ou resistir a eles; acha-se intimamente vinculada com a palavra *tapeinophrosunē* [humildade], e a segue diretamente.' " — 1981, Vol. 3, pp. 55, 56.

A palavra *pra·ýs* é variadamente traduzida em versões da Bíblia por "manso", "brando", "temperamento brando" e "suave". (*Al, AS, NM, NE*) Todavia, conforme expresso na obra de Barclay, supracitada, *pra·ýs* é um pouco mais profunda do que a suavidade, e, quando usada a respeito de pessoas, significa brando, benévolo.

Embora Jeová não tolere o pecado e a maldade, ele proveu amorosamente o meio de se chegar a ele por intermédio do sacrifício resgatador e dos serviços sacerdotais de Jesus Cristo. Portanto, os adoradores e servos de Jeová podem buscar a Sua face sem sentir temor e pavor mórbidos. (He 4:16; 10:19-22; 1Jo 4:17, 18) Jesus representava a Jeová Deus de modo tão perfeito, que podia dizer: "Quem me tem visto, tem visto também o Pai." Ele disse também: "Vinde a mim, todos os que estais labutando e que estais sobrecarregados, e eu vos reanimarei. Tomai sobre vós o meu jugo e aprendei de mim, pois sou de temperamento brando [gr.: *pra·ýs*] e humilde de coração, e achareis revigoramento para as vossas almas. Pois o meu jugo é benévolo e minha carga é leve." (Jo 14:9; Mt 11:28-30) Concordemente, Jeová Deus é inteiramente acessível aos que o amam, e ele gera brandura, grande confiança e força nos que recorrem a ele.

Uma Característica da Força. Brandura de temperamento ou de espírito não é atributo de alguém de caráter fraco. Jesus Cristo disse: "Sou de temperamento brando e humilde de coração." (Mt 11:29; 2Co 10:1) No entanto, Jesus tinha em seu apoio o pleno poder de seu Pai, e era firme a favor do que é direito; usou de grande franqueza no fa-

lar e de ação quando era necessário. — Mt 23:13-39; compare isso com 21:5.

A pessoa de temperamento brando é assim porque tem fé e uma fonte de força. Não se deixa facilmente desequilibrar ou perder o bom senso. A falta de temperamento brando resulta de insegurança, frustração, falta de fé e de esperança, e até mesmo de desespero. Aquele que é falto de temperamento brando é descrito pelo provérbio: "Como uma cidade arrombada, sem muralha, é o homem que não domina seu espírito." (Pr 25:28) Está exposto e vulnerável à invasão de todo e qualquer pensamento impróprio, que pode motivá-lo a ações impróprias.

Um Fruto do Espírito. A brandura é um fruto do espírito santo de Deus, de sua força ativa. (Gál 5:22, 23) Deus, portanto, é a Fonte da brandura, e precisa-se recorrer a Ele, pedindo seu espírito, e cultivar este fruto do espírito, a fim de ter genuíno temperamento brando. Por isso, não é adquirida pelo exercício de simples força de vontade, mas resulta de nos achegarmos a Deus.

A falta de brandura resulta em indevida excitabilidade, dureza, falta de autodomínio e em brigas. Por outro lado, aconselha-se o cristão a preservar a unidade e a paz por meio de "humildade mental e brandura". — Ef 4:1-3.

Ciúme e contenda, quando permitidos a se arraigarem e crescerem, levarão a toda sorte de desordens. A brandura, por outro lado, impedirá que tais condições se desenvolvam entre os seguidores de Cristo. Portanto, o escritor bíblico Tiago exorta os sábios e entendidos na congregação a demonstrarem "conduta excelente" na forma de "brandura que pertence à sabedoria", "a sabedoria de cima". — Tg 3:13, 17.

A "brandura", na Bíblia, frequentemente é associada a "espírito", como, por exemplo, "brandura de espírito", ou "espírito brando". A genuína brandura, assim, é algo mais do que uma qualidade exterior, transitória ou ocasional; antes, faz parte da constituição ou do temperamento da pessoa. O apóstolo Pedro salienta este fato ao dizer: "E, não seja o vosso adorno o trançado externo dos cabelos e o uso de ornamentos de ouro ou o trajar de roupa exterior, mas, seja a pessoa secreta do coração, na vestimenta incorruptível dum espírito quieto e brando, que é de grande valor aos olhos de Deus." — 1Pe 3:3, 4.

O apóstolo Paulo escreve: 'Revesti-vos da brandura', o que, se lido de modo superficial, pareceria indicar que se trata de algo parecido a um verniz, visando a simples aparência exterior; mas, no mesmo contexto, ele admoesta: "Revesti-vos da nova personalidade, a qual, por intermédio do conhecimento exato, está sendo renovada segundo a imagem Daquele que a criou." (Col 3:10, 12; Ef 4:22-24) Isto mostra que a brandura é deveras uma característica da personalidade, primariamente adquirida como fruto do espírito de Deus por meio do conhecimento exato e da aplicação deste, em vez de só herdada naturalmente.

Essencial para os Que Exercem Supervisão. Na sua carta de instruções ao jovem Timóteo, sobre como cuidar corretamente da congregação, Paulo ordenou-lhe, quanto a lidar com assuntos difíceis, dizendo: "O escravo do Senhor não precisa lutar, porém, precisa ser meigo para com todos, qualificado para ensinar, restringindo-se sob o mal, instruindo com brandura os que não estiverem favoravelmente dispostos, visto que talvez Deus lhes dê arrependimento." (2Ti 2:24, 25) Aqui vemos uma similaridade entre a brandura e a longanimidade. A pessoa discerne por que tem de lidar com essa dificuldade: Deus a permitiu, e, como superintendente, precisa cuidar do assunto nos melhores interesses da(s) pessoa(s) envolvida(s). Tem de suportar a dificuldade até que seja resolvida, sem ficar muito agitado.

Tito, outro superintendente, residindo em Creta, foi igualmente aconselhado a lembrar aos seus irmãos cristãos a 'que fossem razoáveis, exibindo toda a brandura para com todos os homens'. A fim de incutir em Tito a necessidade de exercer brandura, Paulo traz à atenção o inigualável amor e misericórdia de Deus conforme manifestados por meio do seu Filho, exortando a que se abandone o anterior caminho de maldade e ódio, e que se siga o novo caminho que conduz à vida eterna. — Tit 3:1-7.

Novamente, Paulo dirige-se aos que são espiritualmente maduros na congregação, delineando a responsabilidade que lhes cabe: "Mesmo que um homem dê um passo em falso antes de se aperceber disso, vós, os que tendes qualificações espirituais, tentai reajustar tal homem num espírito de brandura, ao passo que cada um olha para si mesmo, para que tu não sejas também tentado." (Gál 6:1) Devem ter presente como Deus tem lidado com eles. Fazendo isso, não deviam dar ao homem errante uma forte reprimenda, mas deviam tentar reajustá-lo num espírito de brandura. Isto se mostrará muito mais eficaz e proveitoso para todos os envolvidos.

A brandura consegue resultados bons quando se lida com uma situação difícil ou com uma pessoa irada, resolvendo a dificuldade, ao passo que a dureza aumentaria a situação difícil. O provérbio diz: "Uma resposta, quando branda, faz recuar o furor, mas a palavra que causa dor faz subir a ira." (Pr 15:1) A brandura pode exercer grande força. "Pela paciência se induz ao comandante, e a própria língua suave pode quebrar um osso." — Pr 25:15.

Essencial Quando sob Disciplina. Outro excelente princípio que envolve a brandura ou a calma é apresentado por Salomão. Diz respeito à tendência que talvez tenhamos de mostrar um espírito rebelde quando corrigidos ou castigados por alguém em autoridade. Talvez fiquemos tão indignados, a ponto de deixarmos nosso lugar de correta submissão, renunciando apressadamente à posição que nos foi designada. Mas Salomão adverte: "Se o espírito de um governante se levantar contra ti, não deixes o teu próprio lugar, pois a própria calma aquieta grandes pecados." (Ec 10:4; compare isso com Tit 3:2.) A atitude correta de calma e de brandura quando sob disciplina não só evita a ira adicional da parte da autoridade, mas também nos habilita a aprimorar nossa personalidade por controlarmos nosso temperamento e mantermos nosso devido lugar, ou cargo, e aplicarmos a disciplina.

Isto se dá especialmente quando o governante é Jeová Deus, e quando a disciplina provém por meio daqueles a quem Ele concedeu autoridade. (He 12:7-11; 13:17) Também se aplica em nosso relacionamento com aqueles a quem Deus permite que detenham autoridade governamental no mundo. (Ro 13:1-7) Mesmo quando um governante talvez exija rudemente que o cristão explique a razão da esperança que possui, tal cristão, ao passo que coloca firmemente a obediência a Deus em primeiro lugar, deve responder "com temperamento brando e profundo respeito". — 1Pe 3:15.

BRASA(S). Veja CARVÃO DE LENHA.

BRASEIRO. Em geral, um aparelho para aquecimento, que consiste em um receptáculo semelhante a uma panela, elevado do chão por meio de pernas, e que se destina a conter carvões incandescentes, ou brasas. A palavra hebraica traduzida "braseiro" (*'ahh*) é de origem egípcia, sugerindo que o próprio braseiro tenha sido uma inovação do Egito.

Parece que, nos lares melhores, o braseiro era preferido a uma depressão no piso da casa, em que se podia acender um fogo. O Rei Jeoiaquim tinha um braseiro, provavelmente feito de metal, na sua casa de inverno. — Je 36:22, 23.

BRILHANTE, O. Designação descritiva aplicada ao "rei de Babilônia". (Is 14:4, 12) A expressão hebraica assim traduzida (*NM;* "astro brilhante", *MC, So*) provém duma raiz que significa "brilhar". (Jó 29:3) A tradução "Lúcifer" (*Fi, BMD*) deriva da *Vulgata* latina.

O "brilhante" é representado como dizendo no seu coração: "Enaltecerei o meu trono acima das estrelas de Deus e assentar-me-ei no monte de reunião." (Is 14:13) A evidência bíblica aponta para o monte Sião como sendo o "monte de reunião". (Veja MONTE DE REUNIÃO.) Assim, visto que estrelas podem referir-se a reis (Núm 24:17; Re 22:16), as "estrelas de Deus" devem ser os reis da linhagem davídica que governavam desde o monte Sião. O "rei de Babilônia" (a dinastia dos reis babilônicos), refletindo a atitude de Satanás, o deus deste sistema de coisas, indicava sua ambição de elevar seu trono "acima das estrelas de Deus" por desejar tornar os reis da linhagem de Davi simples vassalos seus, e, por fim, destroná-los. Como estrelas que lançam luz, o "rei de Babilônia" brilhava reluzentemente no mundo antigo e podia ser chamado de "brilhante".

BRINCO. Veja ARRECADA.

BRITA-OSSOS (ÁGUIA-PESQUEIRA) [hebraico: *pé·res*]. Uma das "criaturas voadoras" decretadas impuras e que não deviam ser comidas, segundo o pacto da Lei. (Le 11:13; De 14:12) Seu nome hebraico (*pé·res*) significa literalmente "o britador". Entendendo que isso se refira à quebra de ossos por uma ave de rapina, a versão do Pontifício Instituto Bíblico verte *pé·res* por "ossifraga" ("quebrantosso", *Al, ALA, IBB*), nome derivado do latim e que significa "brita-osso". Outros entendem o nome hebraico como indicando uma ave que "dilacera sua presa", e assim não necessariamente denotando um britador ou quebrador de ossos.

A águia-pesqueira (*Pandion haliaëtus*), parece ser aparentada com o gavião, mas possui certas características distintas, inclusive pés um tanto similares aos da coruja. A cabeça e o bico da águia-pesqueira assemelham-se aos do gavião, o corpo e as asas são castanho-escuros na parte superior, e as partes inferiores são brancas, com marcas marrons. Medindo cerca de 65 cm de comprimento, possui asas com uma envergadura de quase 1,8 m. A águia-pesqueira é encontrada em todo o mundo, vivendo perto de grandes massas aquosas, onde se alimenta de peixes que nadam próximo à superfície. A ave plana quase sem esforço acima da água, girando graciosamente e pairando no ar até que localize sua presa. Daí mergulha rapidamente, chocando-se com a água com os pés para a frente, às vezes desaparecendo abaixo da superfície. Acha-se admiravelmente dotada para este tipo de ataque, possuindo densa plumagem compacta nas partes inferiores, a fim de suportar parte do impacto do choque contra a água, e longas garras curvas, bem aguçadas, que se estendem de dedos ásperos, habilitando a ave a agarrar com firmeza sua presa escorregadia. Dizem os observadores que, ao voar com o peixe para a praia, a fim de devorá-lo, a águia-pesqueira sempre agarra o peixe de modo que a cabeça deste esteja voltada para a frente, reduzindo assim a resistência do ar. A águia-pesqueira é bastante comum na costa e nas ilhas do Sinai meridional.

O "brita-ossos" (***águia-pesqueira***), *uma ave que sob a Lei mosaica não era permitida como alimento.*

Outras sugestões para esta ave designada pelo termo hebraico *pé·res* incluem o pigargo-comum (*Haliaëtus albicilla*, diferente da águia-pesqueira) e o quebra-ossos (*Gypaetus barbatus*), um abutre de que se sabe que leva ossos e pequenas tartarugas a certa altura e então os larga para cair em rochas, a fim de os rebentar.

BROCHE. Um fecho decorativo, feito de metal, e provido dum alfinete ou pino por meio do qual pode ser preso à roupa da pessoa. Nos tempos antigos, tanto homens como mulheres usavam broches, como se dava entre os gregos e os romanos. O broche romano, ou fíbula, às vezes consistia em um pedaço curvo de metal, com um gancho em uma ponta e um alfinete que se estendia da outra ponta, no feitio dum um alfinete de segurança. Não sendo apenas ornamental, mas também útil, o broche frequentemente era usado para finalidades tais como prender duas partes duma echarpe ou capa. Os broches da antiguidade eram feitos de bronze, ferro, ouro ou prata. Seu uso na antiga Palestina foi confirmado por descobertas arqueológicas, entre estas achando-se os broches em forma de arco, descobertos em Tell en-Nasbeh.

Quando se concedeu aos israelitas o privilégio de contribuir para a construção do tabernáculo, os homens e as mulheres trouxeram vários ornamentos, inclusive "broches" ou "fivelas". (Êx 35:21, 22) Tais broches, evidentemente, eram algum tipo de enfeites com ganchos, pois a mesma palavra hebraica usada para eles (*hhahh*) é traduzida em várias outras partes por "gancho". (2Rs 19:28) Todavia, as Escrituras não descrevem esses broches. — Veja ENFEITES (ORNAMENTOS).

BRONZE. Veja COBRE, LATÃO, BRONZE.

BRUMA, NEBLINA, NÉVOA. Partículas de água que flutuam no ar e que se assemelham à chuva bem fininha. Quando sobe da terra o ar úmido e quente, e então esfria no que é chamado de ponto de orvalho, a umidade se condensa, visto que o ar frio não pode reter tanta água quanto o ar tépido. Quando isto ocorre próximo do solo, é chamado de nevoeiro; quando ocorre numa parte mais alta no céu, forma o que é chamado de nuvem. (Sal 135:7; Pr 25:14; Je 10:13; 51:16) A umidade que condensa sobre objetos frios, tais como o solo ou a vegetação (usualmente à noite), é descrita como orvalho. (Êx 16:13, 14; Jz 6:36-40; veja ORVALHO.) A bruma, por outro lado, compõe-se de partículas de umidade em suspensão que são um pouco maiores do que as partículas do nevoeiro, porém menores do que as gotas de chuva.

A descrição poética, bíblica, destes processos geofísicos harmoniza-se com os achados científicos. Eliú diz como Jeová, a Fonte de todo o calor e energia, primeiro faz a umidade subir da terra e depois a deixa cair devagar e gotejar na forma de chuva e de neblina (hebr.: *'edh*), como que filtrada. — Jó 36:27, 28.

No relato de Gênesis a respeito das condições aqui na terra em certo ponto durante os "dias" criativos, encontra-se a única outra ocorrência da palavra hebraica *'edh* (neblina). "Jeová Deus não fizera chover sobre a terra . . . Mas uma neblina subia da terra [incluindo os rios, lagos e mares] e regava toda a superfície do solo." (Gên 2:5, 6) Os tradutores de versões antigas (*LXX, Vg, Sy*), porém, entendiam que isso se referia, não a uma neblina, mas a uma fonte, sugerindo que a irrigação era realizada por meio de correntes subterrâneas de água doce.

Uso Figurado. Na cidade de Pafos, na ilha de Chipre, Barjesus (Elimas), feiticeiro e falso profeta, opôs-se a Paulo, quando o apóstolo falou ao procônsul Sérgio Paulo. Paulo disse-lhe que a mão de Jeová estava sobre ele e que ele ficaria cego por um tempo. "Densa névoa e escuridão caíram instantaneamente sobre ele." Evidentemente, a visão dele ficou turva ou enevoada, logo seguida por intensa escuridão. Ao descrever este incidente, o médico Lucas usou o termo médico grego *a·khlýs* (densa névoa). — At 13:4-11.

O apóstolo Pedro, em seu aviso contra os falsos instrutores e corrompedores em potencial, que se introduziriam quietamente na congregação cristã, diz: "Estes são fontes sem água e brumas impelidas por uma tempestade violenta, e para eles tem sido reservado o negrume da escuridão." Pessoas que viajavam pelo Oriente Médio estavam acostumadas com o desapontamento de chegar-se a uma fonte, ou poço, na esperança de obterem água

refrescante, mas só a encontrando seca. Na Palestina, no mês de agosto, há ocasionais nuvens cirros-estratos que vêm do O e que não trazem chuva. O lavrador que olhasse para tais nuvens tênues, brumosas, como prometendo trazer água para suas plantações, ficaria amargamente desapontado. O mesmo se dá com tais falsos instrutores, esses homens imorais, como Pedro passa a dizer: "Porque proferem *expressões bombásticas de nenhum proveito*, e, pelos desejos da carne e pelos hábitos desenfreados, engodam os que acabam de escapar dos que se comportam com erro. Embora lhes prometam liberdade, eles mesmos existem como escravos da corrupção." — 2Pe 2:1, 17-19.

Lembra-se aos cristãos levarem em conta a Jeová em todos os seus planos, não se gabando do que farão, mas a relembrar a transitoriedade e incerteza da vida neste sistema de coisas, que eles são como a bruma que desaparece rapidamente. — Tg 4:14; veja NUVEM.

BUL [duma raiz que significa "render; produzir"]. O oitavo mês lunar do calendário sagrado dos israelitas, correspondendo ao segundo mês do calendário secular. (1Rs 6:37, 38; Gên 7:11) Incluía parte de outubro e parte de novembro. Após o exílio babilônico, este mês passou a ser chamado de marchesvã, mais tarde abreviado para chesvã. Estes nomes pós-exílicos não ocorrem na Bíblia, mas são encontrados no Talmude judaico, nos escritos de Josefo, e em outras obras.

Bul caía por volta do começo da estação chuvosa do outono (setentrional). (De 11:14; Jl 2:23; Tg 5:7) Era o mês em que se prosseguia com a semeadura da cevada e do trigo, e, na Galileia setentrional, recolhiam-se as olivas. Os pastores começavam então a retirar seus rebanhos dos campos abertos e colocá-los em abrigos durante os meses de frio e chuva do inverno.

De acordo com Gênesis 7:11 e 8:14, o Dilúvio dos dias de Noé começou no 17.º dia do "segundo mês", e por volta do mesmo mês, um ano lunar e dez dias mais tarde, a terra já ficara seca. Sobre isso, Josefo (*Jewish Antiquities* [Antiguidades Judaicas], I, 80 [iii, 3]) comentou: "Esta catástrofe aconteceu no sexcentésimo ano do domínio de Noé, no que antes era o segundo mês, chamado pelos macedônios de Dius e pelos hebreus de Marsuan, segundo o arranjo do calendário que seguiam no Egito." Portanto, de acordo com Josefo, o segundo mês no tempo de Noé correspondia ao mês bul, ou marchesvã.

Depois do Êxodo do Egito, bul tornou-se o oitavo mês no calendário sagrado, e foi durante este mês que Salomão completou a construção do templo em Jerusalém. (1Rs 6:38) Jeroboão, fundador do separatista reino setentrional de Israel, arbitrariamente fez deste mês um mês festivo, como parte do seu plano de desviar a atenção do povo de Jerusalém e das festividades ali. — 1Rs 12:26, 31-33.

BULBUL [hebr.: *ʽa·ghúr*]. O nome de vários tipos de aves parecidas ao tordo, de tamanho médio, encontrados na África e no sul da Ásia, inclusive na Palestina. O bulbul possui, caracteristicamente, pescoço curto, asas curtas e cauda longa. Ao passo que muitas traduções vertem *ʽa·ghúr* como "grou", a referência de Ezequias ao "chilrar" dificilmente descreveria o profundo som de trombeta emitido por essa grande ave. (Is 38:14) O *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento; de L. Koehler e W. Baumgartner, Leiden, 1958, p. 679) identificou *ʽa·ghúr* como o bulbul (*Pycnonotus Reichenovi*). Ludwig Koehler diz que o hebraico *ʽa·ghúr* descreve uma ave que 'eriça ou ouriça suas penas' e diz, com respeito ao bulbul, que "durante as pausas (de seu canto) ergue . . . de tempos a tempos as penas estendidas, como uma crista, da parte de trás da cabeça". (*Kleine Lichter* [Pequenas Luzes; alemão], Zurich, 1945, pp. 38, 39) Dessemelhante do som um tanto berrante do grou, o canto do bulbul é antes parecido ao tom duma flauta, e é descrito como uma combinação de chilreio e gorjeio.

Jeremias (8:7) refere-se evidentemente à chegada sazonal das aves migratórias ao censurar os israelitas por não discernirem o tempo do julgamento deles por Deus.

BUNA [forma abreviada de Benaia, significando "Jeová Edificou"]. Filho de Jerameel, da tribo de Judá. — 1Cr 2:3, 25.

BUNI [forma abreviada de Benaia, significando "Jeová Edificou"].

1. Levita, cujo descendente foi escolhido por sorte para morar em Jerusalém depois da reconstrução da muralha por Neemias. — Ne 11:1, 15.

2. Levita de destaque nos dias de Esdras e de Neemias, que estava entre aqueles no palanque que 'clamavam com alta voz' em arrependimento a Jeová. — Ne 9:4.

3. Um dos "cabeças do povo", cujo descendente, se não ele mesmo, concordou com o pacto de fidelidade que Neemias patrocinou. — Ne 10:1, 14, 15.

BUQUI [forma abreviada de Buquias].

1. Maioral da tribo de Dã, designado por Jeová para ajudar na divisão tribal da Terra da Promessa. Filho de Jogli. — Núm 34:16-18, 22.

2. Descendente de Arão, por meio de Eleazar e Fineias, e antepassado de Esdras. (1Cr 6:4, 5, 50, 51; Esd 7:1-6) Ele talvez servisse como sumo sacerdote em algum tempo durante o período dos juízes.

BUQUIAS [duma raiz que significa "frasco"]. Filho de Hemã, da tribo de Levi. Buquias foi escolhido por sorte para encabeçar o 6.º dos 24 grupos musicais que Davi organizou para o serviço no santuário de Jeová. Ele, e seus filhos e seus irmãos que o ajudaram, somaram 12. — 1Cr 25:1, 4, 9, 13, 31.

BUSTO, FAIXA PARA O. Faixa ou cinta usada pela noiva no dia do seu casamento. Assinalava sua condição de mulher casada. Jeová, como "marido" de Israel, ilustra o pecado e a extrema desconsideração de Israel para com ele, dizendo: "Pode a virgem esquecer-se dos seus enfeites, a noiva, das suas faixas para o busto? E, no entanto, meu próprio povo — esqueceram-se de mim por dias inumeráveis." O Deus de Israel deveria ter sido o seu maior enfeite, mas esse o abandonou a favor de outros deuses. — Je 2:32; Is 3:20; compare isso com Is 49:18.

BUZ.

1. Filho do irmão de Abraão, Naor, com sua esposa Milca; tio de Rebeca. (Gên 22:20-23) Seus descendentes eram presumivelmente buzitas, visto que o pai de Eliú é descrito como tal. — Jó 32:2, 6; veja N.º 3, abaixo.

2. Chefe de família e descendente de Gade, filho de Jacó. — 1Cr 5:11, 14.

3. Um lugar na Arábia, contra o qual Jeremias predisse ruína. (Je 25:17, 23) Presumivelmente era habitado pelos descendentes do N.º 1 acima.

BUZI [De (Pertencente a) Buz]. Pai levítico e sacerdotal do profeta Ezequiel. — Ez 1:3.

BUZINA. Veja CHIFRE (BUZINA).

BUZITA. Veja BUZ N.º 1.

C

CÃ.

1. Um dos três filhos de Noé, nascido depois de 2470 AEC. (Gên 5:32; 7:6; 11:10) Era, possivelmente, o filho mais moço (Gên 9:24); contudo, é alistado em segundo lugar, em Gênesis 5:32; 6:10; e em outras partes. Em Gênesis 10:21, Sem é chamado de "irmão de Jafé, o mais velho". Alguns creem que a expressão "filho mais moço", em Gênesis 9:24, se refira a Canaã, neto de Noé. — Veja CANAÃ, CANANEU N.º 1.

Cã era pai de quatro filhos, Cus, Mizraim, Pute e Canaã. (Gên 10:6; 1Cr 1:8) Os etíopes, os egípcios, algumas tribos árabes e africanas, e os cananeus descenderam destes filhos. Embora se afirme que algumas das tribos e nações camitas alistadas em Gênesis, capítulo 10, falavam uma língua semítica, isto não refuta que tenham sido de ascendência camítica, ou que tenham originalmente falado uma língua camítica. Muitos povos adotaram a língua de seus conquistadores ou de outros povos com os quais se associaram, ou da terra para onde migraram.

Cã casou-se antes do Dilúvio. Sobreviveu ao Dilúvio junto com sua esposa, seu pai e sua mãe, e seus dois irmãos e as esposas destes. (Gên 6:18; 7:13; 8:15, 16, 18; 1Pe 3:19, 20) Os filhos de Cã nasceram depois do Dilúvio.

Algum tempo depois, ficou envolvido num incidente que trouxe uma maldição sobre seu filho Canaã. Noé ficara embriagado de vinho e se desnudara na sua tenda. Cã viu a nudez de seu pai, e, ao invés de mostrar o devido respeito por Noé, o cabeça da família, e o servo e profeta a quem Deus fizera de instrumento na preservação da raça humana, Cã contou a seus dois irmãos o que observara. Sem e Jafé demonstraram o respeito correto por andarem de costas, com uma capa, para cobrir Noé, a fim de não causarem vitupério por olhar a nudez de seu pai. Noé, ao despertar, proferiu uma maldição, não sobre Cã, mas sobre Canaã, filho de Cã. Na acompanhante bênção a Sem, que incluía uma bênção para Jafé, Cã foi omitido e desconsiderado; apenas Canaã foi mencionado como amaldiçoado, e predisse-se profeticamente que ele se tornaria escravo de Sem e de Jafé. — Gên 9:20-27.

É possível que o próprio Canaã tivesse estado diretamente envolvido no incidente e que seu pai Cã não o corrigiu. Ou Noé, falando profeticamente por inspiração, previu que a má tendência em Cã, talvez já manifestada no seu filho Canaã, seria herdada pelos descendentes de Canaã. A maldição se cumpriu parcialmente quando os israelitas semitas subjugaram os cananeus. Aqueles que não foram destruídos (por exemplo, os gibeonitas [Jos 9]) foram feitos escravos de Israel. Séculos depois, a maldição cumpriu-se adicionalmente quando descendentes de Canaã, filho de Cã, passaram a estar sob o domínio das potências mundiais jaféticas da Medo-Pérsia, Grécia e Roma.

Alguns têm sustentado incorretamente que a raça negra, e a escravização dos membros dessa raça, resultaram da maldição pronunciada sobre

Canaã. Ao contrário, os descendentes de Canaã, o amaldiçoado, não eram da raça negra. A raça negra descendeu de Cus, e, possivelmente, de Pute, outros filhos de Cã, que não estavam envolvidos no incidente, nem na maldição.

2. Nos Salmos, "Cã" é associado com o Egito, que é chamado de "terra de Cã". — Sal 78:51; 105:23, 27; 106:21, 22; veja EGITO, EGÍPCIO.

CABACEIRO [hebr.: *qi·qa·yóhn*]. O termo hebraico representa a planta que Jeová fez crescer milagrosamente, da noite para o dia, a fim de fornecer sombra para o profeta Jonas, enquanto ele estava sentado numa barraca, aguardando os resultados da sua profecia contra Nínive. A planta trouxe grande alívio a Jonas, até que Jeová fez com que um verme a atacasse, resultando em ela se secar. O profeta ficou assim exposto aos raios abrasadores do sol. — Jon 4:5-11.

Duas plantas são comumente sugeridas como possíveis traduções do hebraico *qi·qa·yóhn.* Algumas traduções da Bíblia (*BMD; CBC; BJ; MC)* preferem a "mamona", "mamoneira" ou "rícino" (*Ricinus communis*), uma planta perene de crescimento rápido, que atinge a altura de 3 m ou mais, e que tem folhas largas. Esta preferência baseia-se numa sugestão feita por Jerônimo, no sentido de que *qi·qa·yóhn* talvez fosse a mamoneira, bem como na similaridade entre a palavra hebraica e a egípcia *kiki.* Outros peritos e tradutores sugerem "cabaça" (*AT*) ou "cabaceiro" (*NM*). *A Hebrew and English Lexicon of the Old Testament* (Léxico Hebraico e Inglês do Velho Testamento; de Brown, Driver e Briggs, 1980, p. 884) sugere o sentido de "cabaceiro (cabaça, ou cabaceira)", uma planta de folhas largas, classificada botanicamente como *Lagenaria siceraria* (antes chamada *Cucurbita lagenaria*).

O cabaceiro desenvolve-se rapidamente. A respeito desta planta, o *Dictionnaire de la Bible* (Dicionário da Bíblia, Vol. 5, col. 1098) declara: "Sabe-se que o cabaceiro cresce rapidamente em países quentes e que ele é usado para cobrir de verde as paredes de casas e abrigos, onde se prende semelhantemente à videira virgem, provendo proteção contra o calor por meio dos seus entrelaçamentos e das suas folhas largas. . . . Nas pinturas simbólicas baseadas na história de Jonas, encontradas nas catacumbas, retrata-se sempre esta planta." (Editado por F. Vigouroux, Paris, 1912) De modo que um cabaceiro, que normalmente cresce rápido, foi feito crescer milagrosamente em uma só noite, pelo poder de Jeová, a fim de proteger Jonas contra os raios quentes do sol.

CABEÇA. A parte superior do corpo humano; lugar do cérebro e dos sentidos da visão, da audição, do olfato e do paladar. A cabeça (hebr.: *ro'sh;* gr.: *ke·fa·lé*) tem muito destaque na Bíblia, tanto em sentido literal como figurado.

Esmagamento ou Machucadura. O livro de Eclesiastes contém uma descrição metafórica dos efeitos da velhice, que termina na morte. (Ec 12:1-7) O 'esmagamento da tigela de ouro' descreve o colapso do cérebro e das suas funções no crânio, da forma duma tigela, por ocasião da morte. A morte ou a destruição são representadas pela expressão 'rachar a cabeça'. (Sal 68:21; 74:13, 14) A primeira profecia da Bíblia (Gên 3:15) declara que o 'descendente [lit.: semente] da mulher', depois de ter sofrido a machucadura do calcanhar, machucará a cabeça da serpente. No cumprimento, outros textos bíblicos mostram que a Serpente, Satanás, o Diabo, há de ser lançado num abismo, onde ficará imobilizado por mil anos, e que, pouco depois, ele há de ser aniquilado para sempre no "lago de fogo", "a segunda morte". — Re 20:1-3, 7, 10, 14; 12:9.

'Erguer a Cabeça.' O Rei Davi, curvado em humilhação e dificuldade, recorreu a Jeová como seu Escudo e Aquele que *'lhe ergueria a cabeça'*, habilitando-o a manter novamente a cabeça erguida. (Sal 3:3; compare isso com Lu 21:28.) No cumprimento da interpretação dum sonho por José, Faraó *'levantou a cabeça'* do seu copeiro-mor por recolocá-lo no seu cargo anterior. Mas Faraó 'levantou a cabeça de cima' do padeiro-mor, matando-o. — Gên 40:13, 19-22.

Bênção, Unção, Juramento. A cabeça era a parte do corpo sobre a qual se davam as bênçãos. (Gên 48:13-20; 49:26) O favor, a orientação e a sabedoria de Deus são comparados a uma *lâmpada brilhando sobre a cabeça* e a uma *grinalda de encanto na cabeça.* (Jó 29:3; Pr 4:7-9) Derramava-se *óleo de unção* sobre a cabeça. (Le 8:12; Sal 133:2) No seu Sermão do Monte, Jesus aconselhou *'untar a cabeça'* quando se jejua, a fim de parecer bem arrumado e não fazer uma ostentação santimoniosa de abstenção para receber aplausos públicos. (Mt 6:17, 18) Untar a cabeça dum convidado com óleo passou a ser um dos marcos essenciais de hospitalidade. (Lu 7:46) Os judeus desenvolveram o costume de *jurar pela sua cabeça* (ou vida), prática condenada por Jesus. — Mt 5:36, 37; veja JURAMENTO.

Representação da Pessoa. A cabeça como parte governante do corpo era também usada para representar a própria pessoa. Não ter Jesus Cristo "onde deitar a cabeça" significava que não tinha moradia que pudesse chamar sua própria. (Mt 8:20) A *cabeça do nazireu* estava sob um voto, atestado pelo seu cabelo comprido. (Núm 6:5, 18-20) Dizia-se que os pecados ou erros de alguém estavam *sobre a sua cabeça.* (Esd 9:6; Sal 38:4; compare isso com Da 1:10.) Davi mostrou apreço pela

repreensão recebida da parte dum justo, chamando-a de *óleo sobre a cabeça, que sua cabeça não desejaria recusar.* (Sal 141:5) Quando o julgamento sobrevém ao iníquo, diz-se que recebe retribuição por *cair o mal ou a punição sobre a sua própria cabeça.* (Jz 9:57; 1Sa 25:39; Je 23:19; 30:23; Jl 3:4, 7; Ob 15; compare isso com Ne 4:4.) Ter *o sangue sobre a própria cabeça* significava que aquele que seguia um proceder errado passível de pena de morte era pessoalmente responsável por perder a vida. (2Sa 1:16; 1Rs 2:37; Ez 33:2-4; At 18:6) *Fazer retornar sobre a cabeça do matador o sangue dos a quem matou* significava levá-lo a julgamento por ter culpa de sangue. — 1Rs 2:32, 33.

Todo ano, o sumo sacerdote de Israel confessava os pecados do povo, com as mãos sobre a cabeça do bode para Azazel (transferindo os pecados para o bode), sendo o animal depois levado ao ermo, para levar esses erros ao oblívio. (Le 16:7-10, 21, 22) Conforme outros textos bíblicos mostram, Jesus Cristo pessoalmente 'carregou as nossas doenças e levou as nossas dores', e 'levou os pecados de muitos'. — Is 53:4, 5; He 9:28; 1Pe 2:24.

Os sacerdotes e outros, a favor de quem se faziam certos sacrifícios, *punham as mãos sobre a cabeça* do animal, em reconhecimento de que o sacrifício era para eles. — Le 1:2-4; 8:14; Núm 8:12.

Exaltação, Humilhação e Desprezo. Entre algumas das nações, os soldados eram sepultados com a sua *espada debaixo da sua cabeça,* isto é, com honras militares. (Ez 32:27) O sábio *"tem os olhos na cabeça",* isto é, enxerga por onde anda. (Ec 2:14) *Pó, terra ou cinzas postos sobre a cabeça* significavam aflição, pesar ou humilhação. (Jos 7:6; 1Sa 4:12; 2Sa 13:19) O salmista, ao relatar as provas e as dificuldades que sobrevieram ao povo de Deus, diz que *homens haviam cavalgado sobre a cabeça de Israel.* Ele evidentemente se refere à sujeição a que o povo de Deus foi submetido por meros homens do mundo (a palavra hebraica usada é *'enóhsh,* "homem mortal"), que eram poderosos, cruéis e altivos. (Sal 66:12; compare isso com Is 51:23.) *Encurvar a cabeça* era sinal de humildade ou de pesar (Is 58:5), e *menear ou sacudir a cabeça* era símbolo de escárnio, desprezo ou assombro. — Sal 22:7; Je 18:15, 16; Mt 27:39, 40; Mr 15:29, 30.

Benignidade para com Inimigos. A Bíblia recomenda que se trate o inimigo benignamente, "pois, por fazeres isso, *amontoarás brasas acesas sobre a sua cabeça".* (Ro 12:20; Pr 25:21, 22) Esta metáfora é tirada do antigo processo de fundição, em que se amontoavam carvões tanto por cima do minério, como por baixo. Portanto, exercer benignidade tenderá a abrandar a pessoa e amolecer sua dureza, separando impurezas más e destacando o bom nela.

Posição Governante. "Cabeça" podia referir-se ao membro principal duma família, tribo, nação ou governo. (Jz 11:8; 1Sa 15:17; 1Rs 8:1; 1Cr 5:24) "Chefe [cabeça] de família", literalmente, "patriarca" (gr.: *pa·tri·ár·khes*). (At 2:29; 7:8, 9; He 7:4) "À cabeça" era usado no sentido de tomar a dianteira. (Miq 2:13) O próprio Israel, se obediente a Deus, havia de estar *à cabeça das nações,* em primeiro lugar, visto que a nação seria livre e próspera, estando até mesmo as pessoas de outras nações endividadas com ela. (De 28:12, 13) Se os israelitas desobedecessem, o residente forasteiro lhes faria empréstimos, tornando-se cabeça sobre eles. — De 28:43, 44.

Sete cabeças do dragão. O "dragão" visto no céu, na visão do apóstolo João, tinha sete cabeças. É identificado com o Diabo. (Re 12:3, 9) Adicionalmente, a "fera" na terra, que recebe seu poder do dragão, e também a "fera cor de escarlate", são ambas representadas como tendo sete cabeças, e estas cabeças são claramente usadas para representar potências mundiais. (Re 13:1; 17:3, 9, 10; compare isso com Da 2:32, 37, 38, onde a dinastia do Rei Nabucodonosor é chamada de "cabeça".) Portanto, as sete cabeças, com diademas, do Dragão evidentemente apontam para a chefia de Satanás sobre as sete potências mundiais das profecias bíblicas. — Ef 6:12; veja ANIMAIS SIMBÓLICOS.

Cabeça da Congregação Cristã. Na congregação cristã, Jesus Cristo é a Cabeça da congregação, a qual é seu "corpo", de 144.000 membros. (Ef 1:22, 23; Col 1:18; Re 14:1) Por ter imortalidade, ele é o sempre-vivo membro de ligação do corpo dos cristãos ungidos com espírito, na terra, em qualquer tempo específico, suprindo-lhes todas as coisas necessárias para crescerem espiritualmente e atuarem para a glória de Deus. (1Co 12:27; Ef 4:15, 16; Col 2:18, 19) Assim como o templo material tinha uma "pedra de remate" (Za 4:7), assim Jesus é a pedra de remate dum templo espiritual (At 4:8-11; 1Pe 2:7) e a cabeça de todo governo e autoridade sob Deus, o qual é a Cabeça sobre todos. (Col 2:10; 1Co 11:3) A Bíblia compara a posição de Cristo, como cabeça da congregação, à do marido para com a esposa, para incutir no casal humano a direção, o amor e o cuidado que o marido precisa exercer, e a sujeição que a esposa precisa manifestar dentro da união conjugal. — Ef 5:22-33.

O apóstolo Paulo, usando o princípio da chefia primária de Deus, a Cabeça de Cristo, e a chefia relativa do homem sobre a mulher, estabelece o princípio que rege a congregação cristã, a saber, que a mulher deve reconhecer a chefia do homem, ordenada por Deus, por usar uma cobertura na cabeça, "um sinal de autoridade", ao orar ou

profetizar na congregação. — 1Co 11:3-16; veja CABEÇA, SER; CABELO; COBERTURA PARA A CABEÇA; COBRIR A CABEÇA.

Outros Usos. A palavra hebraica para "cabeça" é usada para se referir aos topos das colunas do tabernáculo, do pátio e do templo (Êx 36:37, 38; 38:17; 1Rs 7:16), bem como aos cumes dos montes (Gên 8:5), às copas de arbustos ou árvores (1Cr 14:15), ao topo duma escada (Gên 28:12), e à ponta dum cetro (Est 5:2), para se mencionar alguns exemplos. É também aplicada àquilo que é a cabeça ou começo de alguma coisa, tal como a cabeceira de rios e de estradas (Gên 2:10; Ez 21:21), bem como ao primeiro mês ("o começo [a cabeça] dos meses" [Êx 12:2]). O nome judaico para o seu dia do ano-novo é Rosh Hashanah, significando literalmente "Cabeça do Ano". — Veja ATITUDES, POSTURAS E GESTOS.

CABEÇA, SER. O princípio básico da chefia ou da posição como cabeça é delineado em 1 Coríntios 11:3: "A cabeça de todo homem é o Cristo; por sua vez, a cabeça da mulher é o homem; por sua vez, a cabeça do Cristo é Deus."

O Lugar do Homem. A primeira parte deste conselho sobre a posição de cabeça se aplica ao homem; ele não é independente, sem ter de reconhecer uma "cabeça". Antes, é obrigado a seguir as orientações e o padrão fornecidos por seu cabeça, Cristo. (1Jo 2:6) Isto se dá, não só com respeito às suas atividades religiosas (Mt 28:19, 20), mas também nas suas atividades pessoais. Por exemplo, caso tenha família, então, por respeito à sua própria cabeça, Cristo, deve obedecer ao conselho de morar com sua esposa segundo o conhecimento, 'atribuindo-lhe honra como a um vaso mais fraco', e deve fazer sério esforço de treinar corretamente os seus filhos. (1Pe 3:7; Ef 6:4) Este conselho foi provido na Bíblia para todos na congregação de Cristo; assim, o respeito pela posição de cabeça está envolvido em o homem acatá-lo. — Ef 5:23.

Assim como o homem teve prioridade na criação humana, é-lhe dada prioridade de posição sobre a mulher. (1Ti 2:12, 13) A mulher foi feita duma costela tirada do homem, e era osso de seus ossos e carne de sua carne. (Gên 2:22, 23) Ela foi criada por causa do homem, e não o homem por causa dela. (1Co 11:9) Portanto, a mulher, no arranjo de Deus para a família, sempre devia estar sujeita ao seu marido, e não devia usurpar a autoridade dele. (Ef 5:22, 23; 1Pe 3:1) Também, na congregação cristã, a mulher não deve instruir outros homens dedicados, nem exercer autoridade sobre eles. — 1Ti 2:12.

Entre os hebreus dos tempos antigos, reconhecia-se a posição superior ocupada pelo homem na família e no arranjo tribal. Sara era submissa, chamando Abraão de "senhor", e é mencionada de modo favorável por tal reconhecimento da posição dele como cabeça. (Gên 18:12; 1Pe 3:5, 6) Sob o pacto da Lei, enfatizava-se a posição prioritária do varão. Somente dos varões se exigia, por mandamento expresso, que se reunissem para as três festividades de Jeová, no lugar que Ele escolhera, embora as mulheres também comparecessem a elas. (De 16:16) A mulher era cerimonialmente "impura" por um período duas vezes maior depois de dar à luz uma menina, do que ao dar à luz um menino. — Le 12:2, 5.

O Lugar da Mulher. Nos tempos antigos, havia circunstâncias sob as quais a mulher colocava na cabeça uma cobertura para indicar submissão. (Gên 24:65) Ao considerar o arranjo de chefia na congregação cristã, o apóstolo Paulo explicou que, se uma mulher orasse ou profetizasse na congregação, ocupando uma posição que Deus designou ao homem, ela devia ter a cabeça coberta. Ao fazer temporariamente essas coisas, por não haver nenhum varão cristão dedicado presente para isso, mesmo que ela tenha cabelos compridos, a mulher não deve argumentar que bastam seus cabelos compridos para indicar a sua sujeição. Antes, deve deixar que suas próprias ações demonstrem sua submissão e seu reconhecimento de que o homem é a cabeça. A mulher cristã faz isso por usar uma cobertura para a cabeça como "sinal de autoridade". Isto deve ser feito "por causa dos anjos", que observam as ações dos cristãos e que, sendo aqueles que ministram à congregação cristã, estão interessados nela. Por usar uma cobertura para a cabeça quando necessário por motivos espirituais, a mulher cristã reconhece o arranjo da posição de cabeça, feito por Deus. — 1Co 11:5-16; He 1:14.

Esta ordem teocrática correta na congregação e no arranjo familiar não impede a mulher de servir a Deus, nem limita seus esforços de executar suas atividades e responsabilidades familiares. Concede-lhe liberdade plena e bíblica de servir em seu lugar, ao passo que ainda assim agrada a Deus, em harmonia com o princípio: "Deus pôs . . . os membros no corpo, cada um deles assim como lhe agradou." (1Co 12:18) Muitas mulheres dos tempos antigos tiveram excelentes privilégios, ao passo que reconheciam que o homem era a cabeça, e usufruíram uma vida feliz e satisfatória. Entre elas, Sara, Rebeca, Abigail e mulheres cristãs tais como Priscila e Febe.

Responsabilidade. O exercício da posição autorizada como cabeça concede certos direitos, mas também envolve deveres ou obrigações. 'Cristo é cabeça da congregação', e assim tem o direito de fazer decisões que a envolvem, e de demonstrar autoridade sobre ela. (Ef 5:23) Mas a posição de ca-

beça também o obriga a aceitar o dever de cuidar da congregação e de assumir a responsabilidade por suas decisões. De modo similar, o marido que exerce a posição como cabeça tem certos direitos no que tange a fazer decisões finais e a prover supervisão. Além disso, porém, tem o dever de aceitar a responsabilidade por sua família. Ele tem a obrigação primária de fazer provisões materiais e espirituais para sua família. — 1Ti 5:8.

O homem cristão deve exercer sua chefia de modo sábio, amando a esposa como a si mesmo. (Ef 5:33) Jesus Cristo exerce deste modo a sua posição de cabeça sobre a congregação. (Ef 5:28, 29) Como cabeça sobre os filhos, o pai não deve irritá-los, mas criá-los "na disciplina e na regulação mental de Jeová". (Ef 6:4) E os "anciãos" na congregação cristã, como pastores do rebanho de Deus, não devem dominar sobre as "ovelhas" de Deus, mas devem lembrar-se da sua sujeição a Jesus Cristo e a Jeová Deus. (1Pe 5:1-4) Jesus Cristo sempre agiu em harmonia com o princípio da chefia, manifestando em palavra e em atos pleno reconhecimento da chefia de seu Pai. Mesmo depois de governar a terra por mil anos, ele reconhecerá a chefia universal de Jeová por entregar o Reino a Jeová, sujeitando-se "Àquele que lhe sujeitou todas as coisas, para que Deus seja todas as coisas para com todos". (1Co 15:24-28; Jo 5:19, 30; 8:28; 14:28; Fil 2:5-8) Os cristãos, seguidores de Jesus Cristo, também reconhecem a suprema chefia de Jeová, dirigindo suas orações a ele, e confessando-o como Pai e Deus Todo-Poderoso. — Mt 6:9; Re 1:8; 11:16, 17; veja FAMÍLIA; MARIDO.

CABELO. Historicamente, os homens e as mulheres, em geral, têm considerado seu cabelo como ornamento, realçando sua atratividade, e, como sinal, em muitos casos, de força e de juventude. Por isso, tem-se dispensado muito cuidado ao cabelo.

Egípcios. Os egípcios, provavelmente, tinham os costumes mais peculiares com respeito ao seu cabelo. Os homens, especialmente os sacerdotes e os soldados, rapavam a cabeça e a barba. Heródoto diz que os que moravam ao longo do Nilo rapavam a cabeça dos meninos, deixando apenas umas mechas nos lados, e talvez na frente e atrás. Quando o menino atingia a madureza, estas eram removidas por serem sinais de infância. Para os homens, era sinal de luto e de desleixo deixar o cabelo e a barba crescer. Por este motivo, José, quando foi tirado da prisão, barbeou-se antes de ser levado à presença de Faraó. (Gên 41:14) Os homens egípcios, porém, às vezes usavam perucas, e amarravam barbas postiças. Algumas representações egípcias em monumentos mostram homens de alta categoria com cabelo longo, bem cuidado; não se discerne se o cabelo era o deles mesmos ou uma peruca.

Inversamente, as mulheres egípcias usavam o cabelo natural longo e trançado. Encontrou-se cabelo bem preservado e trançado em um número considerável de múmias de mulheres egípcias.

Assírios, Babilônios, Romanos. Os homens assírios e babilônios, e os asiáticos em geral, usavam cabelo comprido. Relevos assírios mostram os homens com cabelo bem penteado, com as pontas caindo sobre os ombros em cachos. A barba deles também era comprida, às vezes dividida em duas ou três camadas de cachos, com o bigode aparado e também encaracolado. Alguns acham que o cabelo bem comprido, retratado em monumentos, era parcialmente falso, sendo um acréscimo ao cabelo natural da pessoa.

Nos tempos antigos, os romanos evidentemente usavam barba, mas, por volta do terceiro século AEC, adotaram o costume de se barbear.

Hebreus. Desde o princípio, era costume entre os homens hebreus deixar a barba crescer, mas ela era bem cuidada; e aparavam os cabelos em um comprimento moderado. No caso de Absalão, seu cabelo crescia com tanta abundância que, quando ele o cortava, uma vez por ano, pesava 200 siclos (2,3 kg), possivelmente tornado mais pesado pelo uso de óleo ou de unguentos. (2Sa 14:25, 26) A Lei de Deus ordenava que os varões israelitas não 'cortassem curtas suas madeixas laterais', nem destruíssem a "extremidade" da sua barba. Não se tratava duma injunção contrária a se aparar os cabelos ou a barba, mas evidentemente destinava-se a impedir a imitação dos costumes pagãos. (Le 19:27; Je 9:25, 26; 25:23; 49:32) Deixar de cuidar dos cabelos ou da barba, provavelmente não os aparando ou deixando-os descuidados, era sinal de pesar. (2Sa 19:24) Deus ordenou aos sacerdotes, em instruções dadas mediante o profeta Ezequiel, que eles aparassem, mas não rapassem, os cabelos da sua cabeça, e que não usassem os cabelos soltos quando servissem no templo. — Ez 44: 15, 20.

As mulheres hebreias cuidavam bem de seus cabelos, como sinal de beleza (Cân 7:5), deixando-os crescer bem compridos. (Jo 11:2) Cortar a mulher os seus cabelos era sinal de pesar ou de aflição. (Is 3:24) Quando um soldado israelita capturava uma virgem duma cidade inimiga e desejava casar-se com ela, exigia-se que ela primeiro rapasse a cabeça e cuidasse de suas unhas, e passasse um período de um mês de luto por seus pais, visto que estes teriam sido mortos na tomada da cidade. — De 21:10-13; 20:10-14.

No diagnóstico da lepra, um fator que o sacerdote tinha de considerar era a cor e a condição dos pelos na parte afetada. — Le 13:1-46.

Cristãos. Os apóstolos Pedro e Paulo sentiram-se ambos induzidos a aconselhar as mulheres cristãs a não dar indevida atenção aos penteados e adornos, como era costumeiro naqueles dias. Antes, foram admoestadas a fixar sua atenção em adornar-se com a vestimenta incorruptível dum espírito quieto e brando. — 1Pe 3:3, 4; 1Ti 2:9, 10.

O apóstolo Paulo também trouxe à atenção a situação e o costume geral que prevalecia entre as pessoas às quais escreveu, e mostrou que era natural o homem ter cabelos mais curtos do que a mulher. (Veja NATUREZA.) Era uma desonra para a mulher ter seus cabelos tosados ou a cabeça rapada. Deus lhe dera cabelos compridos "em lugar de mantilha", mas, argumentou Paulo, a mulher não podia usar esta cobertura natural, que era uma glória para ela, a fim de se escusar de usar uma cobertura para a cabeça, um "sinal de autoridade", ao orar ou ao profetizar na congregação cristã. Por reconhecer este fato e usar uma cobertura em tais circunstâncias, a mulher cristã reconheceria a chefia teocrática e mostraria submissão cristã. Glorificaria, assim, tanto sua cabeça marital como Jeová Deus, Cabeça de todos. — 1Co 11:3-16.

Uso Figurado. Jó rapou a cabeça em símbolo da condição desolada em que se encontrava, tendo perdido seus filhos e seus bens. — Jó 1:20.

Ordenou-se a Ezequiel que rapasse os cabelos da cabeça e da barba, dividindo-os em três partes, e desse fim a eles dum modo que descrevesse profeticamente as coisas aflitivas que aconteceriam aos habitantes de Jerusalém na execução dos julgamentos de Deus contra ela. (Ez 5:1-13) A angústia e a aflição também eram simbolizadas por se arrancarem os cabelos ou por cortá-los. (Esd 9:3; Je 7:29; 48:37; Miq 1:16) A desonra, o desprezo ou o vitupério podiam ser expressos por se arrancarem os cabelos da cabeça ou da face de outrem. — Ne 13:25; Is 50:6.

O número de cabelos na cabeça humana (que se diz ser em média 100.000) foi usado para representar grandes números ou inumerabilidade. (Sal 40:12; 69:4) E a textura fina do cabelo foi usada figuradamente como símbolo de minúcia. (Jz 20:16) 'Nenhum cabelo de sua cabeça perecerá (ou cairá)' é uma declaração que garante plena e completa proteção e segurança. (Lu 21:18; 1Sa 14:45; 2Sa 14:11; 1Rs 1:52; At 27:34) Um sentido similar foi indicado pelas palavras de Jesus Cristo a seus discípulos quanto ao cuidado de Deus por eles: "Os próprios cabelos de vossa cabeça estão todos contados." — Mt 10:30; Lu 12:7.

As cãs mereciam respeito (Pr 16:31; 20:29), e eram usadas às vezes qual sinônimo de idade avançada e de sabedoria. (Jó 15:9, 10; veja CÃS.) Jeová, numa visão dada a Daniel, foi simbolicamente representado como tendo cabelos brancos, "como pura lã", sendo ele o "Antigo de Dias". (Da 7:9) O apóstolo João viu Jesus Cristo representado numa visão como tendo cabelos "brancos como lã branca". — Re 1:1, 14, 17, 18.

Pelos de Animais. Usavam-se pelos de cabra na fabricação de panos. (Êx 26:7) João, o Batizador, usava roupa de pelos de camelo. (Mt 3:4; Mr 1:6) Este tipo de vestimenta era oficial para profetas. (2Rs 1:8; compare isso com Gên 25:25.) Rebeca colocou pelos de cabritinho nas mãos e no pescoço de Jacó, para simular o cabelo de Esaú. — Gên 27:16; veja BARBA.

CABO. Medida que, segundo fontes rabínicas, era 1⁄18 do efa (2Rs 6:25), e, por isso, também 1⁄18 do bato. (Ez 45:11) Se o bato deve ser encarado como tendo a capacidade de 22 l, conforme a evidência arqueológica parece indicar, então o cabo tinha a capacidade de 1,22 l.

CABOM. Uma das cidades de Judá na Sefelá. (Jos 15:40) A *Septuaginta* grega reza "Chabra", em vez de Cabom, e isto tem induzido alguns a relacionar a cidade com Khirbet Hibra, 5 km a ESE de Laquis. No entanto, à base do nome hebraico, outros sugerem a identificação com Al Qubeiba (Horvat Kefar Lakhish), 5 km ao SO de Beit Jibrin (Bet Guvrin).

CABRITINHO. Veja CABRITO (BODE).

CABRITO (BODE). Um mamífero ruminante dotado de chifres ocos e de pelos usualmente longos e relativamente lisos. Usam-se diversos termos hebraicos e gregos para se referir aos caprídeos machos e fêmeas e sua cria. O termo hebraico comum para "cabrito" (ou caprídeo) é *'ez.* (Le 3:12) Outro termo hebraico para cabrito ou bode (*sa·'ír*) significa literalmente "peludo". (Veja Gên 27:11, onde uma palavra da mesma forma e da mesma raiz é vertida "peludo".) O termo hebraico *'at·túdh,* vertido 'cabrito', indicava um bode líder dum rebanho de caprídeos. (Núm 7:17; compare isso com Je 50:8 n.) O termo era usado figurativamente para se referir a governantes ou líderes, e tem sido traduzido por "líderes caprinos". (Is 14:9; Za 10:3) As palavras gregas para "bode" são *trá·gos* e *éri·fos.* — Mt 25:32; He 9:12, 13.

A cabra síria (*Capra hircus mambrica*), que se distingue pelas suas orelhas compridas e caídas, e seus chifres curvados para trás, é a raça predominante na Palestina. Estas cabras usualmente são pretas; as malhadas são exceção. (Gên 30:32, 35) Cabritos eram uma das mercadorias do comércio de Tiro. — Ez 27:21.

Nos tempos bíblicos, alguns dos rebanhos de caprídeos talvez fossem bem grandes. Por exemplo, Nabal tinha 1.000 caprídeos. (1Sa 25:2, 3) O presente de Jacó para Esaú incluiu 200 cabras e 20 cabritos. (Gên 32:13, 14) E os árabes trouxeram 7.700 cabritos ao Rei Jeosafá, de Judá. — 2Cr 17:11.

O caprídeo era valiosíssimo para os hebreus. (Pr 27:26) Supria-lhes leite, do qual se podia fazer manteiga e queijo. (Pr 27:27) Sua carne, especialmente a do cabritinho, era consumida. (Gên 27:9; De 14:4; Jz 6:19; 13:15; Lu 15:29) E, para a Páscoa, podia-se usar um carneiro de um ano ou um cabrito de um ano. (Êx 12:5) O pelo de cabra, transformado em tecido, era utilizado de várias formas. (Núm 31:20) "As tendas de Quedar" talvez fossem feitas de pelo da cabra-negra (Cân 1:5), e o pelo de cabra foi usado na construção do tabernáculo. (Êx 26:7; 35:26) O couro de cabra era transformado em odres (veja Gên 21:15), e era também usado como vestimenta, como no caso de certas testemunhas pré-cristãs de Jeová, que foram perseguidas. — He 11:37.

A Lei mosaica proibia que se comesse a gordura dum cabrito oferecido em sacrifício (Le 7:23-25), e também que se cozinhasse um cabritinho no leite de sua mãe. — Êx 23:19; 34:26; De 14:21; veja LEITE.

O cabrito servia de animal sacrificial, sendo apresentado como oferta queimada (Le 1:10; 22:18, 19), como sacrifício de participação em comum (Le 3:6, 12), como oferta pelo pecado (Esd 8:35) e como oferta pela culpa (Le 5:6). Todo primogênito dos caprídeos devia ser sacrificado, mas não antes de ter pelo menos oito dias de idade. (Le 22:27; Núm 18:17) Uma cabritinha, em seu primeiro ano (ou uma cordeira) era a prescrita oferta pelo pecado de alguém que não era nem sacerdote nem chefe. (Le 4:28, 32) Em certas ocasiões sacrificavam-se cabritos como ofertas pelo pecado da nação de Israel como um todo. (Le 23:19; Núm 28:11, 15, 16, 22, 26-30; 29:1-39; 2Cr 29:20-24; Esd 6:17) Um cabritinho servia de oferta pelo pecado dum chefe. (Le 4:22-26) No Dia da Expiação, usavam-se dois bodes. Um era sacrificado como oferta pelo pecado das 12 tribos não levíticas, e o outro era destinado para "Azazel" e era enviado ao ermo. (Le 16:1-27; veja AZAZEL; EXPIAÇÃO, DIA DA.) Naturalmente, esses bodes oferecidos em sacrifício não podiam realmente tirar pecados, mas apenas representavam o verdadeiro sacrifício expiatório de pecados, de Jesus Cristo. — He 9:11-14; 10:3, 4.

Uso Figurado e Profético. O cabelo da moça sulamita foi comparado a uma grei de caprídeos, talvez aludindo ao lustro do cabelo preto ou à luxuriante abundância das tranças da moça. (Cân 4:1; 6:5) O pequeno exército de Israel, em comparação com o dos sírios, foi assemelhado a "dois minúsculos rebanhos de caprídeos". (1Rs 20:27) Cabritos eram usados para representar pessoas, frequentemente as em oposição a Jeová. (Is 34:6, 7; compare isso com Je 51:40; Ez 34:17; Za 10:3.) Na ilustração de Jesus, a respeito das ovelhas e dos cabritos, os cabritos representam as pessoas que se recusam a fazer o bem aos mínimos dos irmãos dele. — Mt 25:31-46.

O bode da profecia de Daniel representava a Potência Mundial Grega (ou Greco-Macedônia). (Da 8:5-8, 21) A respeito disso, *The Imperial Bible-Dictionary* (O Dicionário Bíblico Imperial, editado por P. Fairbairn, Londres, 1874, Vol. I, p. 664) observa: "É interessante saber que este [o bode] era o símbolo reconhecido, pelos próprios macedônios, de sua nação. Ainda existem monumentos em que se apresenta este símbolo, como numa das pilastras de Persépolis, onde se representa um bode com um só enorme chifre na testa, e um persa segurando o chifre, pelo qual se pretende mostrar a sujeição da Macedônia pela Pérsia" (algo conseguido pelos persas perto do fim do sexto século AEC).

Cabrito-Montês, Cabra-Selvagem. A designação hebraica *ye'e·lím,* traduzida por "cabritos-monteses" (*NM*) e por "cabras selvagens" (*BLH*), é geralmente entendida como se referindo ao íbex da Núbia (*Capra ibex nubiana*), uma cabra-selvagem das montanhas, que possui chifres grandes, com muitas cristas e curvados para trás. Este animal tem por habitat as montanhas elevadas (Sal 104:18), onde transpõe penhascos escarpados e estreitas abas das montanhas com graciosa facilidade. No período de gestação, estas cabras procuram locais que o homem não encontra facilmente. É possível que Jó 39:1 se refira a isso, pois a pergunta ali suscitada aponta para o fato de que tais criaturas são bem independentes do homem, o nascimento de seus filhotes ocorrendo sem ser observado pelo homem.

O relato em 1 Samuel, capítulo 24, fala de Saul perseguir Davi na região rochosa de En-Gedi (significando "Fonte (Nascente) do Cabritinho") no lado ocidental do Mar Morto. Os perseguidores procuravam Davi e seus homens "nas rochas calvas dos cabritos-monteses" (1Sa 24:2), sugerindo que esta região era habitada por cabritos-monteses. Mesmo em tempos recentes se viu ali o íbex.

A forma hebraica feminina, *ya·'aláh,* é empregada na passagem de Provérbios 5:18, 19. Aqui se compara a esposa da juventude de um homem a uma 'encantadora cabra-montesa', aludindo-se possivelmente à graça deste animal.

Em Deuteronômio 14:4, 5, onde se faz referência aos animais aceitáveis como alimento, a palavra hebraica *'aq·qóh* tem sido traduzida "cabritos

selvagens", (*BLH*) ou "cabrito-montês". (*NM*) Muitos peritos creem que *'aq·qóh* talvez designe o mesmo animal que *ye'e·lím*, isto é, o íbex da Núbia.

CABRITO-MONTÊS (OU CABRA-MONTESA). Veja CABRITO (BODE).

CABUL.

1. Cidade designada à tribo de Aser, como parte da sua herança. (Jos 19:24, 27) É representada pela moderna Cabul, situada a uns 13 km ao ESE de Aco.

2. Nome dado a um distrito de 20 cidades, dadas por Salomão ao Rei Hirão, de Tiro, presente possivelmente motivado pelo apreço de Salomão pela ajuda de Hirão no seu programa de construções. Hirão, porém, ao inspecionar essas cidades, não as achou "bem direitas aos seus olhos", dizendo a Salomão: "Que tipo de cidades são estas que me deste, meu irmão?" Depois disso, vieram a ser chamadas de "Terra de Cabul". — 1Rs 9:10-13.

Segundo Josefo, as cidades "não estavam longe de Tiro". (*Jewish Antiquities* [Antiguidades Judaicas], VIII, 142 [v, 3]) A Galileia é chamada por Isaías (9:1) de "Galileia das nações", e há peritos que consideram provável que as 20 cidades fossem habitadas por uma população pagã. Não parece provável que Salomão as entregasse a um rei estrangeiro se fossem habitadas por israelitas, e elas talvez se encontrassem mesmo fora das fronteiras realmente habitadas por Israel, embora ainda estivessem dentro dos limites da região originalmente prometida por Deus a Israel e conquistada pelo pai de Salomão, Davi. (Êx 23:31; 2Sa 8:1-15) A correção desta ação de Salomão tem sido questionada, devido à lei de Deus, em Levítico 25:23, 24. Esta lei talvez tenha sido considerada como se aplicando apenas à região realmente ocupada pelo povo pactuado de Deus, caso em que o presente de Salomão não teria sido incorreto. Se não foi assim, então isso era um exemplo adicional de sua falha em aderir inteiramente ao conselho divino, como no caso de ter multiplicado cavalos e também de ter tomado muitas esposas dentre as nações estrangeiras. — Compare De 17:16, 17, com 1Rs 4:26; 11:1-8.

O relato não fornece o motivo de Hirão não ter ficado satisfeito com as cidades. Alguns sugerem que os habitantes pagãos as mantinham em péssimas condições; outros sugerem que sua localização geográfica era indesejável. De qualquer modo, seu desagrado com elas resultou em receberem o nome de "Terra de Cabul". O significado de Cabul, neste texto, tem sido tema de considerável discussão. Josefo (como citado acima) diz que Cabul, "na língua fenícia, é interpretado como significando 'não agradável' ", mas peritos modernos não encontram nenhuma outra evidência para apoiar tal interpretação. Os lexicógrafos em geral aventam a sugestão de que está envolvida uma forma de trocadilho, Cabul sendo usado no sentido da frase hebraica de som similar, *kevál*, que significa "o mesmo que nada".

No relato paralelo dos eventos que se seguiram ao término do projeto de construções de Salomão, 2 Crônicas 8:2 menciona as cidades "que Hirão tinha dado a Salomão", cidades que Salomão reconstruiu para serem usadas pelos israelitas. Não se declara se estas cidades eram ou não as mesmas que Salomão inicialmente deu de presente a Hirão. Se eram, então este texto indicaria que Hirão rejeitou essa dádiva. Alguns também sugerem que estava envolvida uma troca de presentes de cidades, embora isto não seja mencionado no relato de Primeiro Reis 9.

CABZEEL [Deus Ajuntou]. Cidade na parte meridional de Judá. (Jos 15:21) É provisoriamente identificada com Khirbet Hora (Horvat Hur), a uns 10 km ao ENE de Berseba. O texto hebraico de 2 Samuel 23:20 e de 1 Crônicas 11:22 tem sido diversamente entendido como significando que Cabzeel era (1) o domicílio do destacado guerreiro Benaia, (2) o domicílio de um dos seus progenitores ou o lugar em que este realizou façanhas notáveis, ou (3) o cenário de muitas das façanhas de Benaia. (Veja *Al; CBC; PIB; MC; NM*.) Uma forma alternativa, "Jecabzeel" aparece em Neemias 11:25, numa lista de povoações pós-exílicas em Judá.

CAÇADOR DE AVES. Veja PASSARINHEIRO.

CAÇA E PESCA. Somente após o Dilúvio é que o homem foi autorizado a caçar e pescar para obter alimento. (Gên 9:3, 4) Mas, mesmo nos tempos antediluvianos, os homens talvez se empenhassem na caça em busca de peles de animais para fabricar roupas e outros itens. — Veja Gên 3:21.

Depois do Dilúvio, Ninrode foi o primeiro homem a distinguir-se como "poderoso caçador em oposição a Jeová" (Gên 10:8, 9), sem dúvida, como alguém que caçava por esporte, assim como faziam posteriormente os reis da Assíria, do Egito e de outras terras. Não existe indício de que os israelitas caçassem por esporte, embora caçassem animais, tais como gazelas e veados, para servirem de alimento (1Rs 4:22, 23), e matassem animais selvagens em defesa própria (Jz 14:5, 6), ou em defesa de animais domésticos ou das safras. — 1Sa 17:34-36; Cân 2:15.

Com respeito à caça, a Lei mosaica repetiu a proibição pós-diluviana quanto a comer sangue. (Gên 9:4; Le 17:12-14; veja SANGUE.) Adicionalmente, certos animais selváticos foram designados impuros como alimento. (Le 11:2-20; De 14:3-20) Outra

lei tornava errado os israelitas tomarem a ave mãe junto com seus filhotes ou ovos. Em alguns casos, o apego dela aos filhotes a teria tornado presa fácil; no entanto, ela devia ser mandada embora, provavelmente para que produzisse mais filhotes. — De 22:6, 7.

Empregavam-se vários implementos ou dispositivos na caça, inclusive arcos e flechas (Gên 21:20; 27:3), fundas (1Sa 17:34, 40; Jó 41:1, 28), armadilhas, redes, covas e ganchos (Sal 140:5; Ez 17:20; 19:4, 9). Espadas, lanças, diferentes tipos de dardos e paus, sem dúvida, eram também usados. — Jó 41:1, 26-29.

Para capturar animais, frequentemente se armavam redes. Então, um grupo de caçadores assustava os animais, comumente por fazer barulho, para que estes corressem em direção às redes, construídas de modo a caírem sobre os animais. Cavavam-se também covas que eram depois camufladas com uma fina cobertura de galhos e terra. Capturavam-se os animais por fazê-los passar correndo sobre a cobertura. Além disso, usavam-se laços que enredavam as patas dos animais, e talvez também se empregasse uma combinação de covas e de redes. — Veja Jó 18:8-11; Je 18:22; 48:42-44; veja ARMADILHA; PASSARINHEIRO.

Pesca. Entre os hebreus, a pesca era uma ocupação; não é mencionada como praticada simplesmente por esporte. Os pescadores usavam redes, arpões e lanças, bem como anzóis e linha. (Jó 41:1, 7; Ez 26:5, 14; Hab 1:15, 17; Mt 17:27) Com frequência, pescava-se à noite. Do barco, lançavam-se redes de arrasto; depois, ou eram puxadas para a praia, ou a pesca era despejada nos barcos. Depois disso, selecionavam-se os peixes. Ficava-se com os apropriados para consumo, segundo os termos da Lei; as espécies impróprias eram jogadas fora. (Mt 13:47, 48; Lu 5:5-7; Jo 21:6, 8, 11) Uma rede muito menor do que a rede de arrasto talvez fosse lançada pelos pescadores que entravam na água ou ficavam em pé na praia. — Veja REDE DE ARRASTO.

Pescar era trabalho árduo. Exigia esforço físico, especialmente quando os homens tinham de puxar as redes cheias de peixe (Jo 21:6, 11) ou remar os barcos contra o vento. (Mr 6:47, 48) Às vezes, os pescadores labutavam a noite toda, sem pescar nada. (Lu 5:5; Jo 21:3) Depois da pesca, as redes tinham de ser postas para secar e ser consertadas. — Ez 47:10; Mt 4:21.

Os pescadores Pedro, André, Tiago e João trabalhavam juntos como sócios. (Mt 4:18, 21; Lu 5:3, 7, 10) Pelo menos em uma ocasião, sete dos discípulos de Jesus, inclusive Natanael e Tomé, pescaram juntos. (Jo 21:2, 3) Um dos dois pescadores mencionados, mas não identificados em João 21:2, talvez fosse André, irmão de Pedro; o outro talvez fosse Filipe, conforme sugerido pelo fato de que seu lar era em Betsaida (que significa "Casa do Caçador (ou: Pescador)"). — Jo 1:43, 44.

Sentido figurado. A pesca pode representar a conquista militar. (Am 4:2; Hab 1:14, 15) Por outro lado, Jesus assemelhou a obra de fazer discípulos à pesca de homens. (Mt 4:19) Jeremias 16:16, onde se faz referência a Jeová 'mandar vir muitos pescadores e caçadores', pode ser entendido quer em sentido favorável, quer desfavorável. Se este texto estiver diretamente relacionado com o versículo 15, que fala do restabelecimento dos israelitas na sua terra, então a alusão é à busca do restante judeu arrependido. De outro modo, os pescadores e caçadores seriam forças inimigas enviadas para encontrar os israelitas infiéis, não permitindo assim que alguns deles escapassem ao julgamento de Jeová. — Veja Ez 9:2-7.

CACO. Fragmento ou pedaço de louça quebrada; fragmento de cerâmica. A palavra hebraica *hhé·res*, embora às vezes se aplique a um vaso de barro ou a uma botija de barro inteiros (Núm 5:17; Je 19:1), possivelmente está relacionada com uma palavra árabe que significa "raspar" ou "arranhar", e assim pode indicar algo áspero, como um caco de cerâmica. Quando Satanás afligiu Jó com "um furúnculo maligno" desde o alto da cabeça até a sola dos pés, Jó "passou a tomar para si um caco para se raspar com ele". (Jó 2:7, 8) E, a respeito do leviatã, declara-se: "Suas partes de baixo são como cacos pontiagudos." — Jó 41:1, 30.

A palavra grega *ó·stra·kon* (que aparece na *LXX*, em Jó 2:8) foi aplicada pelos gregos aos cacos de cerâmica (óstracos) em que registravam votos.

Descobertas Arqueológicas. Cacos ou pedaços de cerâmica são os objetos mais numerosos encontrados pelos arqueólogos durante escavações de sítios antigos. No passado, um pedaço de vaso de cerâmica podia ser usado para coisas tais como retirar cinzas ou apanhar água. (Is 30:14) Mas os cacos eram especialmente utilizados como material de escrita barato no Egito, na Mesopotâmia e em outras partes do antigo Oriente Médio. Por exemplo, usaram-se fragmentos de cerâmica para as bem-conhecidas Cartas de Laquis, que repetidas vezes contêm o nome divino, Jeová, em forma de tetragrama (YHVH ou JHVH [IHVH]). No Egito, os arqueólogos encontraram numerosos pedaços de calcário e fragmentos de cerâmica em que aparecem desenhos e inscrições feitos com tinta (em geral na escrita hieroglífica cursiva), dos quais se diz que muitos datam aproximadamente dos séculos 16 ao 11 AEC, e que alguns possivelmente remontam aos dias de Moisés e da servidão de Israel no

Egito. Certos destes fragmentos inscritos consistem em histórias, poemas, hinos e coisas similares, alguns dos quais provavelmente escritos como lições escolares. Fragmentos de cerâmica eram evidentemente usados como material de escrita pelo povo em geral, bem semelhante a blocos de anotações e outros pedaços de papel usados hoje, para registros contábeis, vendas, contratos matrimoniais, processos judiciais, e muitos outros assuntos.

Mais de 60 óstracos inscritos a tinta em escrita paleo-hebraica foram descobertos nas ruínas do palácio real de Samaria. Parecem ser registros da produção vinícola, muitos possivelmente datando do tempo de Jeroboão II. Fornecem nomes de lugares e de pessoas, estes últimos incluindo algumas formas compostas que envolvem o uso dos nomes Baal, El e Jeová.

Óstracos gregos, encontrados no Egito, incluem vários tipos de documentos, mas, principalmente, recibos de impostos. Fornecem certa visão quanto à língua grega falada pelo povo comum daquele país durante as épocas ptolemaica, romana e bizantina, e, assim, são de certa utilidade nos estudos do grego coiné usado pelos escritores das Escrituras Gregas Cristãs. Vinte óstracos gregos encontrados no Alto Egito tinham inscrições de trechos dos quatro Evangelhos, datando provavelmente do sétimo século EC.

Usados em Ilustrações. Cacos são também usados com conotações figuradas nas Escrituras. Davi, aflito e cercado por inimigos, disse num salmo que é profético dos sofrimentos do Messias: "Meu poder secou-se como um caco." (Sal 22:11-15) À medida que os objetos feitos de argila eram cozidos ao forno, eles se tornavam muito secos, e sua fragilidade se tornava evidente quando o vaso ficava reduzido a cacos.

Nos dias do Rei Salomão, evidentemente eram comuns os métodos de esmaltar, pois Provérbios 26:23 declara: "Como um revestimento de prata recobrindo um caco são os lábios fervorosos com um coração mau." Como "revestimento de prata" que ocultaria a cerâmica que recobria, os "lábios fervorosos" ocultariam um "coração mau", quando a amizade fosse só fingida.

Oolibá (Jerusalém) foi advertida por Jeová de que ela ficaria cheia de embriaguez e de pesar, bebendo o copo que sua irmã Oolá (Samaria) tinha bebido. Judá beberia este copo figurativo até esvaziá-lo, executando-se nele plenamente os julgamentos de Deus. Deus disse assim por meio de Ezequiel: "Terás de bebê-lo e de esvaziá-lo, e roerás os seus cacos." — Ez 23:4, 32-34.

A total tolice de o homem queixar-se de Deus e de achar falta no modo divino de fazer as coisas é mostrada nas palavras: "Ai daquele que contendeu com o seu Formador, como um caco com outros cacos do solo! Devia o barro dizer àquele que o forma: 'Que estás fazendo?' E devia dizer tua realização: 'Ele não tem mãos'?" — Is 45:9, 13.

CADEIA. Veja PRISÃO.

CADEIAS (LAÇOS, VÍNCULO). Algo que confina ou restringe o exercício da liberdade, tais como grilhões ou correntes, grilhetas, algemas; também confinamento (quando no plural); força ou influência que une; causa de união; vínculo unificador. Nos tempos bíblicos usavam-se diversos meios para restringir presos, inclusive grilhões, troncos, grilhetas e algemas, bem como prisões.

Nas Escrituras, a palavra hebraica *nehhó·sheth*, que usualmente significa "cobre", frequentemente é traduzida por "grilhões de cobre", porque os grilhões muitas vezes eram feitos de cobre ou bronze, embora se empregasse também madeira e ferro. (2Sa 3:34; 2Rs 25:7) Em Tocra, na Líbia, foram encontrados grilhões de ferro bem parecidos com os que aparecem nos relevos de palácios assírios. Aros circulares de metal de 13 cm de diâmetro, largos o bastante para envolver um tornozelo, são ligados por uma barra plana. Essa barra, que media 18 cm de uma extremidade à outra, fazia com que a pessoa tivesse que dar passos bem curtos. Assim, a pessoa tinha bastante dificuldade para andar. A palavra grega para "grilhão" é *pé·de*, aparentada com *pous* (pé). — Lu 8:29.

A palavra hebraica *'a·sár*, significando "amarrar; atar; prender" (Jz 16:5; Ez 3:25; 2Rs 23:33), é a raiz de outras três palavras que têm que ver com prender. *'E·súr* refere-se a "grilhões" (Je 37:15), *moh·se·róhth*, a "ligaduras" (Sal 2:3), e *ma·só·reth*, a "compromisso" (Ez 20:37). A palavra grega para laço é *de·smós* (Lu 8:29), ao passo que *sýn·de·smos* se refere a um "vínculo unificador", ou "vínculo conjugado". — Ef 4:3, *Int*.

Usavam-se também cadeias para prender prisioneiros. Duas palavras hebraicas para denotar uma corrente ou cadeia (*rethu·qáh* e *rat·tóhq*) derivam da raiz *ra·tháq*, que significa "prender". (Na 3:10) *Há·ly·sis* é a palavra grega para cadeia. — Mr 5:3, 4.

Muitas das fiéis testemunhas pré-cristãs sofreram laços e prisões. (He 11:36) Diz-se a respeito do filho de Jacó, José, no Egito: "Atribularam-lhe os pés com grilhetas, sua alma entrou em ferros." (Sal 105:18) Dalila usou sete tendões ainda úmidos, e mais tarde, cordas novas como laços, na tentativa de tornar Sansão cativo dos filisteus, mas ele as rompeu facilmente. Por fim, depois de ele perder a sua força e ser capturado, foi preso com dois grilhões de cobre. (Jz 16:6-12, 21) Jeremias foi posto no tronco por Pasur, comissário do templo, e foi en-

carcerado pelos príncipes de Judá "na casa dos grilhões". — Je 20:2, 3; 37:15.

Por causa da infidelidade, Jeová permitiu que o Rei Manassés, de Judá, fosse preso com grilhões de cobre pelo rei da Assíria. O Rei Nabucodonosor levou o Rei Zedequias cativo a Babilônia, restrito por grilhões de cobre. (2Rs 25:7; 2Cr 33:11; Je 39:7; 52:11) Jeremias foi solto, e suas algemas foram removidas pelo chefe da guarda pessoal de Nabucodonosor, Nebuzaradã. — Je 40:1, 4.

Jesus foi amarrado pelos homens que o prenderam no jardim de Getsêmani e foi conduzido a Anás, e mandado na mesma condição para Caifás. Após o seu julgamento perante o Sinédrio, ele foi amarrado às ordens deste e levado a Pilatos. (Jo 18:12, 13, 24, 28; Mr 15:1) Saulo, antes de se converter ao cristianismo e se tornar o apóstolo Paulo, foi à procura de cristãos para trazê-los amarrados à suprema corte judaica. (At 9:2, 21) Pedro foi preso com cadeias entre dois soldados, por Herodes, segundo o costume romano. — At 12:6, 7.

Durante o seu primeiro encarceramento em Roma, Paulo, em diversas das suas cartas escritas ali, menciona estar em cadeias, e refere-se a si mesmo como "embaixador em cadeias". (Ef 6:20; Fil 1:7, 13-17; Col 4:18; Flm 10, 13) Todavia, conforme indica a descrição da sua situação, em Atos 28:16-31, concedeu-se-lhe considerável liberdade de movimento, que lhe permitiu escrever, bem como receber convidados e visitantes, e pregar-lhes. Paulo foi posto em liberdade, mas depois foi novamente preso. Durante o seu segundo encarceramento em Roma, que terminou na sua execução, Paulo ficou novamente preso em cadeias. — Flm 22; 2Ti 1:16; 2:9; 4:6-8.

Prisioneiros amarrados, pintados nas plantas dos pés em envolturas de múmias. Em sentido figurado, os inimigos estavam 'postos sob os pés'.

Usos Metafóricos e Simbólicos. As expressões "laços" e "cadeias" são frequentemente usadas como metáforas nas Escrituras para o encarceramento ou alguma forma de confinamento. Com referência ao exílio babilônico, fala-se profeticamente de Sião como estando presa ou como tendo ligaduras sobre o seu pescoço. (Is 52:2) Embora muitos exilados passassem a ter suas próprias casas e gozassem de considerável liberdade, não estavam livres para retornar a Sião, ou Jerusalém. — Je 29:4, 5.

Deus restringiu os anjos desobedientes com "laços sempiternos, em profunda escuridão". (Ju 6) Diz-se que também foram entregues a "covas de profunda escuridão". (2Pe 2:4) A evidência bíblica indica que não se lhes nega toda liberdade de movimento, visto que têm conseguido apossar-se de humanos, e até mesmo tinham acesso aos céus até serem expulsos de lá por Miguel e seus anjos, e serem lançados para baixo, à Terra. (Mr 1:32; Re 12:7-9) Satanás, o Diabo, há de ser acorrentado com uma grande cadeia pelo anjo que possui a chave do abismo, e será lançado no abismo por mil anos, após o que ele será solto por um pouco. (Re 20:1-3) Visto que os anjos não são criaturas de carne e sangue, tais cadeias, sem dúvida, referem-se a alguma força restritiva que não conhecemos.

Jesus falou da mulher que ele curou, que tinha sido totalmente encurvada por meio dum espírito de fraqueza, por 18 anos, como amarrada por Satanás. (Lu 13:11, 16) Pedro chamou Simão, que tentou comprar a dádiva do espírito santo, de "laço de injustiça". — At 8:23.

As mãos duma mulher imoral são comparadas a grilhões, e o homem que vai atrás dela é exatamente como alguém "agrilhoado para a disciplina do tolo". — Ec 7:26; Pr 7:22.

Em sentido favorável, Ezequiel fala do "compromisso do pacto", graças à força vinculadora do pacto. (Ez 20:37) Os partícipes do pacto matrimonial são considerados como 'amarrados' por ele. (Ro 7:2; 1Co 7:27, 39) O amor é chamado de "perfeito vínculo de união". — Col 3:14.

CADEIRA DE JUIZ. Usualmente uma plataforma elevada, ao ar livre, acessível por meio de degraus, da qual as autoridades, sentadas, podiam falar às multidões e anunciar suas decisões. (Mt 27:19; Jo 19:13; At 12:21; 25:6, 10, 17) O que alguns acham ter sido a cadeira de juiz, ou tribuna de julgamento, (chamada Bema) de Corinto, onde Paulo compareceu perante Gálio, fora construída de mármore branco e azul. (At 18:1, 12, 16, 17) Ao lado dela havia duas salas de espera, com piso de mosaico e bancos de mármore.

Jeová Deus confiou todo o julgamento ao seu Filho (Jo 5:22, 27), por conseguinte, todos teremos de comparecer perante a "cadeira de juiz do Cristo". (2Co 5:10) Esta é também chamada corretamente de "cadeira de juiz de Deus", no sentido de que Jeová é o Originador desse arranjo, e julga por meio de seu Filho. — Ro 14:10.

CADES [Lugar Santo], **CADES-BARNEIA** [Lugar Santo de Barneia]. Um acampamento israelita no ermo, situado na extremidade do território edomita, perto do "caminho de Sur", talvez o moderno Darb el-Shur, que se estende desde Hébron até o Egito. (Gên 16:7, 14; Núm 20:14-16 [hebr.: *'ir* (cidade) em Núm 20:16 talvez simplesmente signifique acampamento; compare isso com Núm 13:19.]) Pelo que parece, um percurso de 11 dias de viagem pelo caminho do monte Seir separava Cades-Barneia de Horebe. — De 1:2.

Menciona-se Cades como situado tanto no ermo de Parã como no ermo de Zim. É possível que Zim e Parã fossem ermos adjacentes que se ligavam em Cades, e, por conseguinte, o lugar podia ser mencionado como situado em qualquer dos dois ermos. Ou, o ermo de Zim pode ter sido parte do ermo maior de Parã. (Núm 13:26; 20:1) No tempo de Abraão, o lugar era conhecido tanto por En-Mispate como por Cades. (Gên 14:7; 20:1) É, talvez, o mesmo lugar que Quedes. — Jos 15:21, 23.

'Ain Qedeis, a uns 80 km a SSO de Berseba, tem sido sugerida como possível identificação de Cades. No meio dum ermo desolado (veja De 1:19), a água pura e doce da fonte de Qedeis sustenta um oásis de grama, arbustos e árvores. Há também duas outras fontes na vizinhança, 'Ain el-Qudeirat e 'Ain el-Qeseimeh. Atualmente, a maior das três fontes é 'Ain el-Qudeirat, e, por este motivo, alguns são a favor de identificá-la com Cades-Barneia. No entanto, 'Ain Qedeis é a fonte mais oriental. Assim, a identificação de 'Ain Qedeis com Cades-Barneia parece harmonizar-se mais com a descrição do curso E-O da fronteira meridional de Canaã: Cades-Barneia ('Ain Qedeis?), Hazar-Adar ('Ain el-Qudeirat?) e Azmom ('Ain Qeseimeh?). — Núm 34:3-5.

Se os israelitas deveras acamparam nesta área, sem dúvida usaram todas as três fontes, em vista da enorme multidão. Por exemplo, o acampamento pouco antes de cruzarem o Jordão estendia-se "desde Bete-Jesimote até Abel-Sitim". (Núm 33:49) Era uma distância de uns 8 km, segundo a localização sugerida destes lugares. A distância de Cades-Barneia ('Ain Qedeis) a Azmom ('Ain el-Qeseimeh) é de cerca de 14 km; e a Hazar-Adar ('Ain el-Qudeirat) é de 9 km. Portanto, terem usado todas as três fontes não é uma possibilidade desarrazoada. É também possível que toda aquela região fosse chamada de Cades-Barneia, preservando-se o nome na fonte SE. — Veja ADAR N.º 2; AZMOM.

No segundo ano depois de seu Êxodo do Egito, os israelitas partiram de Hazerote e acamparam em Cades-Barneia. (Veja Núm 10:11, 12, 33, 34; 12:16; 13:26.) Moisés enviou então 12 homens para espiar a Terra da Promessa. Dez desses espias trouxeram um relatório ruim, resultando em murmúrios rebeldes entre os israelitas. Jeová, portanto, sentenciou a nação a peregrinar no ermo. A subsequente tentativa de Israel, de tomar Canaã sem aprovação e orientação divina, resultou numa derrota humilhante. (Núm 13:1-16, 25-29; 14:1-9, 26-34, 44, 45; 32:7-13; De 1:41-45) Por bastante tempo, depois disso, os israelitas permaneceram em Cades-Barneia. (De 1:46) Mas não era o propósito de Jeová que permanecessem ali. Anteriormente, dissera-lhes: "Sendo que os amalequitas e os cananeus moram na baixada, virai-vos amanhã [um idiomatismo hebr. que significa "mais tarde", como em Êx 13:14] e parti, a fim de marchar para o ermo pelo caminho do Mar Vermelho." — Núm 14:25.

Por conseguinte, os israelitas partiram de Cades-Barneia e perambularam pelo ermo por 38 anos. (De 2:1, 14) Parece que, durante esses anos, passaram algum tempo em cerca de 18 lugares diferentes, sendo este o número das etapas de acampamentos alistadas depois que os israelitas partiram de Hazerote. (Veja Núm 12:16–13:3, 25, 26; 33:16-36.) Embora Israel acampasse em Cades, depois de partir de Hazerote, Números 33:18 não menciona Cades depois de Hazerote. Esta pode ter sido uma omissão intencional, ou, talvez, como alguns sugeriram no passado, Cades pode ser o mesmo que Ritmá.

Por fim, os israelitas parecem ter retornado a Cades no primeiro mês do 40.º ano depois do Êxodo. (Núm 20:1; 33:36-39) Miriã, irmã de Moisés, morreu ali. Mais tarde, Moisés e Arão perderam o privilégio de entrar na Terra da Promessa por deixarem de santificar a Jeová com relação à provisão miraculosa de água para os israelitas acampados em Cades. Dali, subsequentemente, Moisés pediu permissão a Edom para atravessar seu território. (Núm 20:1-17) Esta solicitação foi negada, e, pelo

que parece, os israelitas ficaram mais tempo em Cades (Núm 20:18; Jz 11:16, 17) antes de prosseguirem para a Terra da Promessa via monte Hor. (Núm 20:22; 33:37) Quando alcançaram as planícies de Moabe, ao L do Jordão, Jeová designou Cades-Barneia como parte da fronteira S da Terra da Promessa. (Núm 33:50; 34:4) Mais tarde, os israelitas, sob Josué, conquistaram a região que se estendia de Cades-Barneia até Gaza (Jos 10:41), e Cades-Barneia veio a estar no termo meridional de Judá. — Jos 15:1-4.

O Salmo 29:8 fala da voz de Jeová como fazendo 'contorcer-se' o ermo de Cades. Isto talvez aluda a uma tempestade violenta que varre desde as montanhas do N até a região de Cades, ao S, e que sopra ali as areias de tal modo, que dão a aparência de um ermo contorcido.

CADMIEL [Deus Confronta; Deus Vai na Frente]. Levita que retornou a Jerusalém (junto com Zorobabel), acompanhado por membros da sua família. (Esd 2:1, 2, 40; Ne 7:6, 7, 43; 12:1, 8, 24) Cadmiel e seus filhos ajudaram a supervisionar a reconstrução do templo. — Esd 3:9.

O período decorrido entre o retorno do exílio babilônico (537 AEC) e a confissão dos pecados da nação contra Jeová, nos dias de Neemias (455 AEC), seguido pela atestação por selo do "arranjo fidedigno" (Ne 9:4, 5, 38; 10:1, 9, 10), não permite a identificação do mesmo Cadmiel com todos estes assuntos. Sem dúvida, um representante da casa de Cadmiel participou nestes últimos dois eventos.

CADMONEUS [duma raiz que significa "leste"]. Povo alistado entre as nações cujas terras Jeová prometeu à semente de Abrão. (Gên 15:18-21) Evidentemente, tratava-se duma tribo pastoril ou nômade, como os queneus e os quenizeus, com quem são mencionados. (Gên 15:19) A localização exata do seu território é incerta, embora se sugira que eles habitaram o deserto sírio entre a Síria-Palestina e o rio Eufrates.

O nome hebraico deste povo (*qadh·moh·ní*) tem a mesma forma que o adjetivo *qadh·moh·ní* (oriental, Ez 47:18); assim, alguns sugerem que talvez signifique apenas "orientais". (Jz 8:10) Entretanto, o fato de que este termo hebraico é usado como nome, em Gênesis 15:19, mostra que pode referir-se a uma tribo específica.

CAFARNAUM [do hebr., significando "Aldeia de Naum"; ou: "Aldeia de Consolo"]. Uma cidade de grande importância no ministério de Jesus, situada na margem NO do mar da Galileia. Possuía uma coletoria, de onde Jesus convocou Mateus para ser seu discípulo (Mt 9:9), e talvez um posto militar, pois ali residia um centurião. (Mt 8:5) Tais indícios, além do fato de que morava ali um assistente do rei, bastante rico para ter escravos (Jo 4:46-53), parecem tornar provável que Cafarnaum era de substancial tamanho e importância, e por isso digna de ser chamada de "cidade da Galileia". — Lu 4:31.

Têm-se sugerido dois lugares principais como a localização original de Cafarnaum. As ruínas de Khan Minyeh (Horvat Minnim), situadas junto ao mar da Galileia, no canto NE da planície de Genesaré, foram consideradas por muitos como o provável lugar de Cafarnaum, mas as escavações feitas ali indicam que as ruínas são de origem arábica. Isto deixa Tell Hum (Kefar Nahum), uma extensa ruína a cerca de 4 km mais adiante na margem, ao NE de Khan Minyeh, e quase na mesma distância ao SO do ponto em que o rio Jordão deságua no mar da Galileia. A planície costeira ali é bastante estreita, mas, nos tempos antigos, uma estrada saía do Jordão, descendo por Cafarnaum e atravessando a planície de Genesaré, conectando com a grande rota comercial que ia da Mesopotâmia e Damasco, através da Palestina, até o Egito. Várias fontes fluem pela planície de Genesaré, desaguando nas águas azuis do mar da Galileia, e a grande quantidade de matéria vegetal que essas águas transportam atrai grande número de peixes, tornando essa área um excelente lugar para pescadores. — FOTO, Vol. 2, p. 739.

Logo cedo no seu ministério, após o casamento em Caná, onde realizou seu primeiro milagre, Jesus, junto com sua mãe, seus irmãos e seus discípulos, viajou de Caná para baixo a Cafarnaum, passando ali alguns dias antes de subir a Jerusalém para a Páscoa do ano 30 EC. — Jo 2:12, 13.

Mais tarde, depois de iniciar seu grande ministério galileu, e enquanto novamente em Caná, Jesus realizou a distância a cura milagrosa do filho dum membro da corte real de Herodes Ântipas, sendo o menino doente curado em Cafarnaum, embora a uns 26 km de Caná. (Jo 4:46-54) A notícia deste milagre evidentemente espalhou-se rapidamente nas cidades vizinhas, de modo que, quando Jesus seguiu de Caná para a sua cidade, Nazaré, ele podia dizer aos seus ouvintes ali que eles provavelmente lhe pediriam fazer em Nazaré "as coisas que ouvimos acontecer em Cafarnaum". (Lu 4:16, 23) Partindo de Nazaré, onde as pessoas tentaram matá-lo, Jesus "veio morar em Cafarnaum, à beira do mar, nos distritos de Zebulão e Naftali" (Mt 4:13-16; Lu 4:28-31), cumprindo assim a profecia de Isaías (9:1, 2), de que os que andavam na escuridão veriam uma grande luz nesta região.

Foi possivelmente ao longo da vizinha planície de Genesaré, ao SO de Cafarnaum, que Jesus se encontrou de novo com Pedro e André (que já eram seus discípulos; Jo 1:35-42) e fez-lhes o convite

explícito de se tornarem seus seguidores ativos no ministério, fazendo depois o mesmo para com Tiago e João. (Mr 1:16-21) Após isso, Jesus pregou na sinagoga de Cafarnaum, curando um homem endemoninhado presente, e desta cidade, estrategicamente situada, o relato sobre a sua pregação e os seus milagres "se espalhava por todo canto da região circunvizinha". (Lu 4:31-37; Mr 1:21-28; veja SINAGOGA.) O lar dos pescadores Pedro e André encontrava-se em Cafarnaum, e ali Jesus curou a sogra de Pedro; depois disso, a casa ficou cercada por pessoas que lhe traziam doentes e endemoninhados para que os curasse. — Mr 1:29-34; Lu 4:38-41.

Após a viagem de pregação na Galileia, acompanhado pelos quatro discípulos convocados da vizinhança de Cafarnaum, Jesus retornou a esta cidade, que então já podia ser chamada de "sua própria cidade", lugar em que se podia dizer que "ele estava em casa". (Mt 9:1; Mr 2:1) Novamente reuniram-se multidões em torno da casa, e nesta ocasião Jesus curou um paralítico que fora baixado através duma abertura no telhado. (Mr 2:2-12) Posteriormente, encontrando Mateus na coletoria, Jesus o chamou, e Mateus tornou-se o quinto discípulo a participar com Jesus no ministério ativo. Na casa de Mateus, em Cafarnaum, Jesus esteve presente numa grande festa de recepção, havendo ali muitos cobradores de impostos, um grupo desprezado pelos fariseus. — Mt 9:9-11; Lu 5:27-30.

Depois de entrar na Judeia e em Jerusalém, e assistir à Páscoa de 31 EC, Jesus retornou à Galileia, e parece provável que foi num monte na vizinhança de Cafarnaum que ele escolheu os 12 para serem seus apóstolos e que ele proferiu o famoso Sermão do Monte. (Lu 6:12-49) Entrando em Cafarnaum, vieram ao encontro dele anciãos judeus como intermediários dum oficial do exército, o qual havia demonstrado amor à nação judaica, até mesmo construindo para eles uma sinagoga naquela cidade. A inquestionável fé deste oficial gentio no poder de Jesus, de curar um escravo doente mesmo a distância (assim como já havia curado o filho do assistente do rei), induziu Jesus a se maravilhar e resultou na profecia de Jesus no sentido de que pessoas "das regiões orientais e das regiões ocidentais" se recostariam à mesa junto com Abraão, Isaque e Jacó, no Reino dos céus. — Mt 8:5-13; Lu 7:1-10.

Perto do fim da sua segunda viagem de pregação na Galileia, e após a atividade no país dos gerasenos (ou gadarenos), ao SE do mar da Galileia, Jesus 'passou novamente para a margem oposta', provavelmente para a vizinhança de Cafarnaum. (Mt 8:28; Mr 5:1, 21; Lu 8:26, 40) Entre a multidão expectante ajuntada na margem, uma mulher foi curada por simplesmente tocar na roupa de Jesus, realizando Jesus depois um milagre muito maior por trazer à vida a filha falecida de Jairo, um presidente da sinagoga. Novamente, embora Jesus desse ordens de não se contar a outros esta ressurreição, "a notícia disso espalhou-se por toda aquela região". (Mt 9:18-26; Mr 5:22-43; Lu 8:40-56) Foi possivelmente em Cafarnaum ou nas vizinhanças que Jesus também curou dois cegos, bem como um homem mudo, possesso dum demônio. — Mt 9:27-34.

Ao fim da sua terceira viagem de pregação na Galileia, e pouco antes da Páscoa de 32 EC (Jo 6:4), Jesus andou sobre as águas do mar da Galileia ao cruzá-lo para as margens de Genesaré, perto de Cafarnaum. Depois de entrar em Cafarnaum, foi encontrado por multidões que o haviam seguido do outro lado do mar. Quando Jesus proferiu um discurso destinado a corrigir o interesse basicamente materialista que a maioria tinha demonstrado ter nele, muitos dos seus discípulos abandonaram as fileiras dos seus seguidores. Isto deixou um número menor de fiéis. (Mt 14:23-34; Mr 6:53; Jo 6:17-71) Foi provavelmente em Cafarnaum, depois de ele ter assistido à Páscoa de 32 EC em Jerusalém, que Jesus censurou os tradicionalistas farisaicos por criticarem os discípulos de Jesus, enquanto ao mesmo tempo invalidavam a Palavra de Deus com as tradições deles. — Mt 15:1-20; Mr 7:1-23; Jo 7:1.

Finalmente, foi em Cafarnaum, algum tempo antes da Festividade das Barracas, no ano 32 EC, quando a sua principal atividade na Galileia e na parte setentrional do país chegava ao fim, que Jesus milagrosamente proveu dinheiro para o imposto do templo e apresentou ilustrações a respeito de ser grande no Reino dos céus, da ovelha perdida e de como resolver dificuldades. — Mt 17:24-18:35; Mr 9:33-50; Lu 9:46-50.

Cafarnaum foi por Jesus incluída entre as cidades vizinhas de Corazim e Betsaida como um dos lugares em que foi realizada a maioria das suas obras poderosas. (Mt 11:20-24; Lu 10:13-15) Cafarnaum, em sentido espiritual, havia sido enaltecida até o céu pela presença, pela pregação e pelos milagres de Jesus, mas ela seria agora como que rebaixada ao Hades, que aqui representa a profundeza do seu rebaixamento. Usando uma hipérbole, Jesus disse que a antiga Sodoma não teria sido destruída se tivesse sido tão altamente favorecida como Cafarnaum. Atualmente, Cafarnaum, assim como Sodoma, não mais existe como cidade, estendendo-se as suas ruínas em Tell Hum (Kefar Nahum) por cerca de 1,5 km ao longo da costa do mar.

CAFE [כ; final, ך]. A 11.ª letra do alfabeto hebraico. O som de *kaf* (no hebraico) corresponde a *kh* quando não contém um ponto (*daghesh lene*); mas com este ponto (כּ), torna-se duro como o "k",

ou o "c" (não seguido por "e" ou "i"), em português. No hebraico, ela é a letra inicial de cada um dos oito versículos do Salmo 119:81-88. As letras cafe [כ, *kaf*] e bete [ב, *behth*] são parecidas.

CAFTOR, CAFTORINS. Entre os descendentes de Cã por meio de Mizraim há os caftorins (Caftorim). (Gên 10:6, 13, 14; 1Cr 1:12) Num tempo não especificado, antes do Êxodo dos israelitas do Egito (1513 AEC), os caftorins haviam tomado terras na parte SO de Canaã, desapossando um povo conhecido como os avins. (De 2:23) Em outros lugares, o nome Caftor (também: Creta, *NM*) é aplicado à "ilha" ou "terra do mar" (*ALA*), da qual os filisteus migraram para Canaã. — Je 47:4; Am 9:7.

Tem havido muita discussão sobre a identificação de Caftor. Entre os lugares sugeridos estão a região do delta do Egito, a costa sudeste da Ásia Menor (incluindo a Cilícia), a Capadócia e Creta. A maioria dos peritos, hoje em dia, favorece a identificação com a ilha de Creta, ao SE da costa da Grécia. Alguns incluiriam também ilhas e litorais vizinhos sob o nome de Caftor. Entende-se que Caftor é representado pelo nome *Kaptara*, encontrado em textos assírio-babilônicos, e por *Kfty*(*w*) em inscrições egípcias. Há evidência que indica que os egípcios (também descendentes de Mizraim) negociavam com os cretenses desde tempos primitivos, talvez desde um período contemporâneo de Abraão.

Muitos peritos acham que a referência aos "caftorins", em Deuteronômio 2:23, na realidade se aplica aos filisteus. No entanto, visto que se mostra que os filisteus saíram dentre os casluins (outro ramo de descendentes de Mizraim), os filisteus só poderiam ser chamados de caftorins em sentido geográfico (e não genealógico ou racial), isto é, no sentido de terem vivido no território de Caftor antes de vir a Canaã. Seriam então chamados de caftorins no mesmo sentido em que o hebreu Jacó foi chamado de sírio (ou arameu). (De 26:5) De outro modo, deve-se entender que Deuteronômio 2:23 não se refere aos filisteus e que o grupo nacional dos caftorins tivera sua própria gente emigrando para Canaã.

CAIFÁS. José Caifás era o sumo sacerdote durante o ministério terrestre de Jesus. (Lu 3:2) Ele era genro do sumo sacerdote Anás (Jo 18:13; veja Anás) e foi designado para este cargo pelo antecessor de Pôncio Pilatos, Valério Grato, por volta de 18 EC, embora alguns digam que possa ter sido até no ano 26 EC. Reteve o cargo até por volta do ano 36 EC, por mais tempo do que qualquer um dos seus antecessores imediatos, o que se devia à sua hábil diplomacia e à sua cooperação com o governo romano. Ele e Pilatos supostamente eram bons amigos. Caifás era saduceu. — At 5:17.

Sendo um líder do complô para eliminar Jesus, Caifás profetizou, embora não de sua própria iniciativa, que Jesus morreria em breve pela nação, e empenhou-se de todo o coração neste sentido. (Jo 11:49-53; 18:12-14) No julgamento de Jesus perante o Sinédrio, Caifás rasgou a roupa e disse: "Ele blasfemou!" (Mt 26:65) Quando Jesus estava perante Pilatos, Caifás sem dúvida estava presente, clamando: "Para a estaca com ele! Para a estaca com ele!" (Jo 19:6, 11); ele foi um dos que pediram que Barrabás fosse liberto, ao invés de Jesus (Mt 27:20, 21; Mr 15:11); estava ali, bradando: "Não temos rei senão César" (Jo 19:15); também estava ali protestando contra o letreiro afixado sobre a cabeça de Jesus: "O Rei dos Judeus" (Jo 19:21).

A morte de Jesus não marcou o fim do papel de Caifás como o principal perseguidor do cristianismo em seus primórdios. Os apóstolos foram logo em seguida conduzidos à força perante este governante religioso; ordenou-se-lhes energicamente que parassem de pregar, foram ameaçados e foram até mesmo açoitados, mas em vão. Apesar de Caifás, "cada dia, no templo e de casa em casa, continuavam sem cessar". (At 4:5-7; 5:17, 18, 21, 27, 28, 40, 42) O sangue do justo Estêvão logo foi adicionado às manchas do sangue de Jesus nas abas das vestes de Caifás, que também supriu a Saulo de Tarso cartas de apresentação, para que a campanha assassina pudesse ser estendida a Damasco. (At 7:1, 54-60; 9:1, 2) No entanto, pouco depois, Vitélio, uma autoridade romana, removeu Caifás do cargo.

CAIM, I [Algo Produzido]. O primeiro filho nascido na terra, do casal humano original, Adão e Eva.

Após o nascimento de Caim, Eva disse: "Produzi um homem com o auxílio de Jeová." (Gên 4:1) Pensava ela que era a mulher predita, que produziria a semente (ou descendente) por meio de quem viria a libertação? (Gên 3:15) Neste caso, estava redondamente enganada. Todavia, ela podia validamente dizer que Caim foi produzido "com o auxílio de Jeová" porque Deus não privara Adão e Eva das faculdades reprodutivas, e porque, ao julgá-la, Deus dissera que ela 'daria à luz filhos', embora com dores de parto. — Gên 3:16.

Caim tornou-se lavrador do solo, e, "ao fim de algum tempo", ele, bem como Abel, seu irmão mais moço, trouxeram ofertas para apresentar a Jeová, sentindo a necessidade de obter o favor de Deus. No entanto, a oferta de Caim, de "alguns frutos do solo", não foi 'olhada com nenhum favor' por Deus. (Gên 4:2-5; compare isso com Núm 16:15; Am 5:22.) Ao passo que alguns indicam que não se disse que a oferta de Caim fosse dos frutos mais

seletos, ao passo que se especifica que a oferta de Abel era "dos primogênitos do seu rebanho, sim, dos seus pedaços gordos", o problema não era a qualidade dos produtos oferecidos por Caim. Conforme Hebreus 11:4 indica, a oferta de Caim carecia da motivação da fé, a qual tornava aceitável o sacrifício de Abel. Não encarar Deus a oferta de Caim com favor talvez se devesse a que sua oferta era exangue, ao passo que a de Abel representava uma vida derramada.

Não se declara o modo como se fez a distinção entre a oferta aprovada e a desaprovada, mas isso ficou indubitavelmente claro tanto a Caim como a Abel. Jeová, que lê o coração do homem (1Sa 16:7; Sal 139:1-6), conhecia a atitude errada de Caim, e Sua rejeição do sacrifício de Caim resultou em se manifestar claramente essa disposição errada nele. "As obras da carne" começaram então a ser produzidas abertamente por Caim: "inimizades, rixa, ciúme, acessos de ira". (Gál 5:19, 20) Jeová mostrou a este homem carrancudo que ele poderia ser exaltado simplesmente por passar a fazer o bem. Ele poderia ter-se humilhado, imitando o proceder aprovado de seu irmão, mas preferiu ignorar o conselho de Deus, de procurar dominar o desejo pecaminoso "agachado à entrada", ansiando dominá-lo. (Gên 4:6, 7; compare isso com Tg 1:14, 15.) Este proceder desrespeitoso era a "vereda de Caim". — Ju 11.

Subsequentemente, Caim disse ao seu irmão: "Vamos ao campo." (Gên 4:8) (Embora estas palavras não ocorram no texto massorético, diversos manuscritos hebraicos têm aqui o sinal de omissão, ao passo que o Pentateuco Samaritano, a *Septuaginta* grega, a *Pesito* siríaca e textos de latim antigo todos incluem estas palavras como faladas por Caim a Abel.) No campo, Caim atacou Abel, matando-o, e assim se tornou o primeiro assassino humano. Podia-se dizer que, como tal, ele "se originou do iníquo", que é o pai dos homicidas, bem como da mentira. (1Jo 3:12; Jo 8:44) A empedernida resposta de Caim à indagação de Jeová sobre o paradeiro de Abel era evidência adicional da sua atitude; não era uma expressão de arrependimento ou remorso, mas uma réplica mentirosa: "Não sei. Sou eu guardião de meu irmão?" — Gên 4:9.

Sentenciar Deus a Caim ao banimento do solo evidentemente significava ser expulso da vizinhança do jardim do Éden, e a maldição já imposta à terra seria aumentada no caso de Caim, a terra não correspondendo ao seu cultivo. Caim lamentou a severidade da sua punição e mostrou ansiedade quanto à possibilidade de o assassinato de Abel ser vingado nele, mas, ainda assim, não expressou nenhum arrependimento sincero. Jeová 'estabeleceu um sinal para Caim', para impedir que fosse morto, mas o registro não diz que esse sinal ou marca fosse colocado de algum modo no próprio Caim. O "sinal" provavelmente consistia no próprio decreto solene de Deus, conhecido e observado por outros. — Gên 4:10-15; veja o v. 24, onde Lameque se refere a esse decreto.

Caim foi ao banimento na "terra da Fuga, ao leste do Éden", levando consigo sua esposa, uma anônima filha ou neta de Adão e Eva. (Gên 4:16, 17; compare isso com 5:4, também com o exemplo muito posterior do casamento de Abraão com sua meia-irmã Sara, Gên 20:12.) Após o nascimento de seu filho, Enoque, Caim 'empenhou-se em construir uma cidade', dando-lhe o nome do seu filho. Talvez essa cidade não fosse nada mais do que um povoado fortificado, de acordo com os padrões atuais, e o registro não declara quando foi terminada. Seus descendentes são alistados em parte, e incluem homens que se distinguiram pela pecuária nômade, por tocarem instrumentos musicais, por forjarem ferramentas de metal, bem como alguns conhecidos por praticarem a poligamia e a violência. (Gên 4:17-24) A linhagem de Caim terminou com o Dilúvio global dos dias de Noé.

CAIM, II [duma raiz que significa "produzir; adquirir; comprar"].

1. Nome usado num dito proverbial de Balaão, para se referir à tribo dos queneus. (Núm 24:22) É vertido "queneus" em Juízes 4:11. — Veja QUENEU.

2. Uma cidade na região montanhosa de Judá. (Jos 15:1, 48, 57) É identificada com en-Nebi Yaqin, a uns 6 km ao SE de Hébron.

CAINÃ.

1. Filho de Enos; antepassado da mãe terrestre de Jesus, Maria. (Lu 3:37) Cainã, evidentemente, é chamado Quenã em Gênesis 5:9-14 e 1 Crônicas 1:2.

2. Um dos alistados na genealogia de Jesus Cristo, por Lucas, como filho de Arfaxade. (Lu 3:36) O nome Cainã aparece nas listas genealógicas em cópias atuais da *Septuaginta* grega, tais como o Manuscrito Alexandrino, do quinto século EC (Gên 10:24; 11:12, 13; 1Cr 1:18, mas não em 1Cr 1:24), embora não seja encontrado nos manuscritos hebraicos existentes das Escrituras Hebraicas. O nome Cainã falta também em Lucas 3:36 em dois manuscritos bíblicos (Papiro Bodmer 14, 15, de c. 200 EC; Códice Bezae, do quinto século EC). Esta omissão está em harmonia com o texto massorético em Gênesis 10:24; 11:12, 15; e 1 Crônicas 1:18, segundo o qual o filho de Arfaxade é Selá, não Cainã. — Veja ARFAXADE; GENEALOGIA DE JESUS CRISTO (Um Problema na Genealogia de Jesus Registrada por Lucas).

CAIVÃ. Evidentemente um deus-astro, conforme indicado pelo fato de que o nome Caivã é colocado em paralelo com "a estrela de vosso deus". (Am 5:26) Parece referir-se ao astro acadiano *kaimanu* ou *kaiwanu,* visto que este ocorre em inscrições acadianas como o nome de Saturno (um deus-astro). No texto massorético, o nome recebeu intencionalmente sinais vocálicos para corresponder com a palavra hebraica *shiq·qúts* (coisa repugnante). Na *Septuaginta* grega, "Caivã" é vertido *Rhai·fán,* presumivelmente o nome egípcio de Saturno; e na citação de Estêvão, em Atos 7:43, aparece *Rhom·fá* no texto grego de Westcott e Hort. — Veja ASTRÓLOGOS; REFÃ.

CAIXINHA COM TEXTOS. Uma caixinha relativamente pequena com quatro trechos da Lei (Êx 13:1-10, 11-16; De 6:4-9; 11:13-21) e usada por homens judeus, presa à testa e ao braço esquerdo. A respeito da prática de usar tais caixinhas, ou filactérios, *The Jewish Encyclopedia* (A Enciclopédia Judaica, 1976, Vol. X, p. 21) observa: "As leis que governavam o uso de filactérios foram tiradas pelos Rabinos de quatro trechos bíblicos (Deut. vi. 8, xi. 18; Êx. xiii. 9, 16). Ao passo que esses trechos foram interpretados literalmente pela maioria dos comentaristas, . . . os Rabinos sustentavam que somente a lei geral foi expressa na Bíblia, a sua aplicação e elaboração sendo assuntos inteiramente da alçada da tradição e da dedução."

Cristo Jesus censurou os escribas e os fariseus por 'ampliarem as caixinhas com textos, que usavam como proteção'. (Mt 23:5) Por ampliarem tais caixinhas, eles aparentemente queriam impressionar outros de que eram mui zelosos e conscienciosos quanto à Lei. As palavras de Jesus indicam que os líderes religiosos encaravam essas caixinhas como salvaguardas ou amuletos. A palavra grega *fy·la·kté·ri·on,* de fato, significa primariamente um posto avançado, uma fortificação ou salvaguarda. — Veja FRONTAL.

CAL. Substância, branca quando pura, preparada por se calcinarem formas de carbonato de cálcio, tais como a pedra calcária, conchas ou ossos. (Am 2:1) Sendo abundante na região montanhosa da Palestina, a pedra calcária era convertida em cal (óxido de cálcio) pela queima de fragmentos de pedra calcária em fornos cônicos ou cilíndricos. Nos tempos antigos, a cal (hebr.: *sidh*) era um dos principais componentes da argamassa, e era usada para rebocar paredes, e para caiar paredes, sepulcros, e assim por diante. (De 27:4; Ez 13:10; Mt 23:27; At 23:3) A Bíblia também usa figuradamente a queima de cal para representar a destruição. — Is 33:12; veja FORNO DE CALCINAÇÃO.

CAL, PEDRA DE. Afloramentos desta rocha sedimentar muito macia, facilmente reduzível a pó, com alto teor de carbonato de cálcio, são encontrados em várias partes da Palestina. Por não ter valor como pedra de construção, e poder ser tão facilmente esfarelada e pulverizada, o profeta Isaías usou a pedra de cal como analogia eficaz para mostrar o que precisava ser feito aos altares idólatras de Israel, se se desejasse obter o perdão. (Is 27:9) O equivalente aramaico do termo hebraico *gir* (giz) ocorre em Daniel 5:5 e é traduzido "reboco". — Veja CAL; REBOCO.

CALÁ. Cidade fundada por Ninrode na Assíria, e, originalmente, parte da "grande cidade", composta de Nínive, Calá, Resem e Reobote-Ir, estes três últimos lugares sendo, aparentemente, subúrbios de Nínive. (Gên 10:9-12) Calá aparece como *Kalhu* nos textos cuneiformes assírios, e, durante o período do Império Assírio, tornou-se uma das três principais cidades desse domínio, junto com Nínive e Assur. Calá encontrava-se no ângulo NE da junção do rio Grande Zab com o Tigre, cerca de 35 km ao SSE de Nínive. O nome atual desse lugar é Nimrud, preservando assim o nome do antigo fundador da cidade.

No nono século AEC, Assurnasirpal II afirma ter restaurado a cidade duma condição decadente e feito dela sua capital, construindo muralhas maciças, fortificadas com dezenas de torres, um palácio real e templos; estes incluíam uma torre-zigurate de uns 38 m de altura. As pesquisas indicam que a cidade abrangia uma área de 358 ha e continha não somente palácios, templos e casas, mas também jardins e pomares, sendo regada por um canal escavado desde o rio Zab. Declara-se que o banquete provido por Assurnasirpal, ao terminar a sua nova capital, incluía todos os habitantes da cidade, mais os dignitários visitantes, num total de 69.574 pessoas.

Quando escavadas, as ruínas de Calá revelaram alguns dos melhores exemplos da arte assíria, inclusive colossais leões alados, com cabeça de homem, e touros alados, muitos baixos-relevos gigantescos que revestiam as paredes do palácio, e também uma rica descoberta de objetos de marfim, lindamente esculpidos. Encontrou-se uma estátua de Assurnasirpal, muito bem conservada, bem como a pedra chamada de Obelisco Negro de Salmaneser III, que cita o Rei Jeú, de Israel, como pagando tributo à Assíria. — Veja SALMANESER N.º 1.

Por fim, Calá sofreu a desolação junto com as outras cidades reais do domínio por ocasião da queda do Império Assírio.

CALABOUÇO. Um pequeno recinto escuro, usualmente subterrâneo, usado como prisão. A palavra hebraica para "calabouço" (*mas·gér*) deriva duma raiz que significa "fechar; cerrar". (Gên 19:6; Jz 3:23) Davi se sentia como se estivesse num calabouço, na época em que se escondia numa caverna, qual refugiado proscrito do Rei Saul. A situação parecia muito tenebrosa para ele, e sua vida constantemente corria perigo, havia armadilhas em seu caminho e não tinha para onde fugir. Orou a Jeová para libertá-lo. (Sal 142:7) Isaías usa simbolicamente esse termo em dois lugares: (1) Em conexão com Jeová voltar a atenção para "o exército do alto" (possivelmente significando os anjos desobedientes) e para "os reis do solo", dizendo o profeta que estes serão "encerrados no calabouço" e que se daria atenção a eles "depois de uma abundância de dias", talvez aludindo à soltura temporária dos anjos desobedientes. (Is 24:21, 22; compare isso com Re 20:1-3.) (2) Em Isaías 42:7, o profeta refere-se ao calabouço quando prediz uma libertação da escuridão e prisão espirituais. O idoso Simeão, sob inspiração, aplicou essa última profecia àqueles a quem Jesus Cristo traria a luz da verdade. — Lu 2:25-32; veja PRISÃO.

CALAI. Um sacerdote nos dias do sumo sacerdote Joiaquim. Ele era cabeça da casa paterna de Salai. — Ne 12:12, 20, 26.

CÁLAMO, CANA [hebr.: *qa·néh*]. A palavra hebraica *qa·néh* é a fonte original da palavra "cana" (bem como da palavra "cânone"), e *qa·néh* frequentemente é traduzida por "haste" (Gên 41:5, 22), 'hástea' (Êx 25:31, 32, *ALA*) ou "cana" (1Rs 14:15). Em certos textos, porém, quer o contexto, quer uma palavra modificadora, indicam que a referência é a uma planta aromática, e *qa·néh* é então traduzida por "cálamo" (Êx 30:23; Cân 4:14) e "cana". — Is 43:24.

Dentre os ingredientes usados na preparação do óleo de santa unção havia o "cálamo fragrante", com referência ao cheiro. (Êx 30:22-25) O Cântico de Salomão (4:14) inclui o "cálamo" entre outras especiarias odoríferas. Jeová, por meio do seu profeta Isaías (43:24), repreendeu os israelitas pecaminosos por 'não terem comprado' (hebr.: *qa·ní·tha*) para o serviço no seu templo nenhuma "cana [doce]" (*qa·néh*), fazendo assim um trocadilho em hebraico. Jeremias (6:20) refere-se à cana recebida "desde a terra longínqua", ao passo que Ezequiel (27:3, 19) inclui o cálamo entre os produtos negociados pela rica Tiro.

A palavra portuguesa "cálamo" deriva da grega *ká·la·mos*, usada pelos tradutores da *Septuaginta* grega para verter a hebraica *qa·néh*. Igual à palavra hebraica, *ká·la·mos* também tem o sentido básico de caniço ou cana, ao passo que a palavra "cálamo", hoje em dia, é usada principalmente para se referir ao cálamo-aromático (*Acorus calamus*) ou à sua raiz aromática.

A respeito da cana doce, ou cálamo, das Escrituras Hebraicas, muitos peritos preferem identificá-la com uma planta gramínea, aromática, da Índia, tal como *Cymbopogon martini*, uma gramínea perene, cujas folhas, quando esmagadas, produzem um óleo fragrante conhecido como óleo de *ginger-grass*. Outras variedades destas gramíneas indianas produzem óleo de citronela e óleo de erva verbena. A ideia de que uma ou mais dessas gramíneas de cheiro aromático sejam representadas pela cana doce, ou cálamo, baseia-se principalmente na referência de Jeremias ao produto como procedente de uma "terra longínqua", a qual neste caso seria a Índia. Todavia, outras regiões talvez fossem produtoras da cana aromática, ou cálamo, conforme indicado pela profecia de Ezequiel (27:19). Assim, embora a referência seja a algum tipo de caniço ou cana aromáticos, a identificação exata da planta continua incerta.

CALCANHAR. A parte traseira do pé, abaixo do tornozelo. Esta parte do corpo humano foi mencionada com frequência, em sentido figurado, na Bíblia. Segurar ou ferir o calcanhar de alguém o retardaria ou impediria. Jacó segurou o calcanhar de Esaú, seu irmão gêmeo, ao saírem do útero de sua mãe. (Gên 25:26) Por causa disso, foi chamado Jacó, que significa "Agarrador do Calcanhar; Suplantador", o que tinha significado profético. (Gên 27:36; Os 12:2, 3) O cabeça da família, Jacó, ao abençoar Dã, seu quinto filho, predisse, em sentido favorável para Dã, que este seria como uma serpente que fica à espreita à beira da estrada e que morde os talões do cavalo, derrubando seu cavaleiro. (Gên 49:17; veja VÍBORA-CORNUDA.) A tribo de Dã estava no "calcanhar" das coisas, como retaguarda de Israel durante a sua peregrinação no ermo, infligindo dano aos inimigos de Israel. — Núm 10:25.

Numa profecia, a infiel Jerusalém foi assemelhada a uma mulher de má reputação, a ser punida por se 'tratarem com violência' seus calcanhares, isto é, por ser obrigada a andar em terreno acidentado, doloroso para os seus calcanhares; isto aconteceu quando Jerusalém foi levada ao exílio em Babilônia, em 607 AEC. — Je 13:22

O Rei Davi falou em sentido figurado sobre seu companheiro traiçoeiro, Aitofel, dizendo: "[Ele] engrandeceu seu calcanhar contra mim." (Sal 41:9) Isto teve cumprimento profético em Judas Iscariotes, a quem Jesus aplicou esse texto, dizendo: "Aquele que costumava alimentar-se do meu pão ergueu o seu calcanhar contra mim." (Jo 13:18)

Assim, esta expressão indica uma ação traiçoeira, que ameaça causar dano à pessoa contra quem o calcanhar é 'engrandecido' ou 'erguido'.

A primeira profecia registrada, em Gênesis 3:15, predisse que a "serpente" machucaria o 'descendente [lit.: a semente] da mulher' no calcanhar. Embora doloroso, o ferimento no calcanhar não é algo que incapacita permanentemente. Jesus, o "descendente", ou semente (Gál 3:16), foi morto pelos agentes terrestres da grande Serpente, Satanás, o Diabo (Re 12:9), mas, no terceiro dia, recuperou-se deste 'ferimento no calcanhar' quando seu Pai, Jeová, o ressuscitou. — At 2:22-24; 10:40.

CALCEDÔNIA. A pedra moderna que tem esse nome é uma variedade criptocristalina de quartzo, transparente ou translúcida, usada para ornamentos e joias. Não é tão dura quanto o quartzo puro, e ocorre em massa nas cavidades de rochas vulcânicas. O tipo comum de calcedônia é parcialmente transparente, marcado por espirais e manchas branco-leitosas. Existe em muitas cores, tais como branca, cinza, amarela, azul e castanha.

A calcedônia era uma pedra usada comumente para joias gravadas, nos tempos antigos. Foi assim chamada segundo uma antiga cidade grega, de nome Calcedônia (na Ásia Menor), que certa vez era uma das fontes desse mineral. O único texto bíblico que se refere a esta pedra declara que o terceiro alicerce da muralha da Nova Jerusalém era de calcedônia (gr.: *khal·ke·dón*). — Re 21:2, 19; veja JOIAS E PEDRAS PRECIOSAS.

CALCOL [Aperfeiçoado]. Alguém cuja sabedoria, embora grande, foi excedida pela do Rei Salomão (1Rs 4:31); possivelmente o mesmo que o descendente de Judá por meio de Zerá. — 1Cr 2:4, 6.

CALDEIA, CALDEU. Originalmente, a terra e o povo que ocupava a parte meridional da planície aluvial babilônica, aquela rica região do delta dos rios Tigre e Eufrates. Outrora esses rios talvez desembocassem em separado no golfo Pérsico, as cidades de Eridu e de Ur sendo portos marítimos. Mas, com o decorrer dos anos, o aluvião dos rios aos poucos talvez enchesse a baía, empurrando a faixa costeira para o SE, e permitindo que o Tigre e o Eufrates se juntassem antes de desembocar no mar. Nos tempos primitivos, a cidade mais importante da região era Ur, cidade natal de Abraão, da qual ele e sua família partiram, às ordens de Deus, antes de 1943 AEC. (Gên 11:28, 31; 15:7; Ne 9:7; At 7:2-4) Cerca de 300 anos mais tarde, Satanás, o Diabo, fez com que incursores caldeus infligissem pesadas perdas ao fiel Jó. — Jó 1:17.

À medida que a influência dos caldeus se estendeu para o norte, todo o território de Babilônia tornou-se conhecido como "a terra dos caldeus". Isaías, nas suas profecias, previu esta ascensão dos caldeus ao poder e sua subsequente queda. (Is 13:19; 23:13; 47:1, 5; 48:14, 20) Esse domínio se manifestou especialmente durante o sétimo e o sexto séculos AEC, quando Nabopolassar, natural da Caldeia, e seus sucessores, Nabucodonosor II, Evil-Merodaque (Avil-Marduque), Neriglissar, Labasi-Marduque, Nabonido e Belsazar governavam a Terceira Potência Mundial, Babilônia. (2Rs 24:1, 2; 2Cr 36:17; Esd 5:12; Je 21:4, 9; 25:12; 32:4; 43:3; 50:1; Ez 1:3; Hab 1:6) Essa dinastia teve fim quando "foi morto Belsazar, o rei caldeu". (Da 5:30) Mais tarde, Dario, o Medo, tornou-se "rei sobre o reino dos caldeus". — Da 9:1; veja BABILÔNIA N.º 2.

Desde tempos primitivos, os caldeus eram famosos por seus conhecimentos de matemática e de astronomia. Nos dias de Daniel, um culto especial de prognosticadores que se consideravam peritos na chamada "ciência" da adivinhação era chamado de "caldeus". — Da 2:2, 5, 10; 4:7; 5:7, 11.

CALEBE [Cão].

1. Filho de Esrom, irmão de Jerameel e bisneto de Judá e Tamar (1Cr 2:3-5, 18); também chamado Quelubai (1Cr 2:9). Um dos seus descendentes era Bezalel, o artífice hábil designado a supervisionar a construção do tabernáculo. (1Cr 2:19, 20; Êx 35:30) Parece que o N.º 2, abaixo, era seu descendente.

2. Filho de Jefuné, o quenizeu, da tribo de Judá, tio de Otniel, e, provavelmente, descendente do N.º 1. (Núm 32:12; Jos 15:17; 1Cr 4:13, 15; veja OTNIEL.) Calebe, quando tinha 40 anos, era um dos doze espias enviados por Moisés num exame prévio, por 40 dias, da terra de Canaã, e, ao voltar, Calebe, juntamente com Josué, colocou-se contra a oposição de todos os demais ao dar um relatório favorável, dizendo: "Subamos logo, e forçosamente havemos de tomar posse dele." (Núm 13:6, 30; 14:6-9) Por ter 'seguido integralmente a Jeová, seu Deus', foi o único daquela geração adulta, além de Josué e de alguns levitas, a entrar na Terra da Promessa, em 1473 AEC. Seis anos depois, aos 85 anos de idade, Calebe declarou: "Agora, eis que Jeová me preservou vivo, assim como prometeu, durante estes quarenta e cinco anos desde que Jeová fez esta promessa a Moisés, quando Israel andou no ermo, e agora, eis que tenho hoje oitenta e cinco anos de idade. Contudo, sou hoje tão forte como no dia em que Moisés me enviou. Como era meu poder então, assim é meu poder agora para a guerra, tanto para sair como para entrar." — Jos 14:6-11.

A cidade de Hébron (a fortaleza chamada Quiriate-Arba, que estava em poder dos anaquins gigantes), bem como seu território circundante, inclusive

a vizinha Debir, foi designada a Calebe, como posse dele. Em 1 Samuel 30:13, 14, onde se fala sobre os amalequitas incursionarem "no sul de Calebe", isso evidentemente não se refere a uma cidade com tal nome, mas, antes, a esta região designada a Calebe e chamada pelo nome dele; por isso, a incursão se deu 'no sul do território de Calebe'.

Ao receber sua possessão, Calebe declarou: "Quem golpear Quiriate-Sefer [também chamada Debir] e deveras a capturar, a este hei de dar minha filha Acsa por esposa." Otniel, seu sobrinho (o primeiro juiz de Israel depois da morte de Josué), capturou a cidade e ganhou o prêmio. Calebe, então, deu como presente de casamento à sua filha, a pedido desta, Gulote Alta e Gulote Baixa, além dum "pedaço de terra ao sul". — Jos 15:13-19; Jz 1:11-15; 3:9-11.

Acsa é alistada como filha de "Calebe, irmão de Jerameel" (o N.º 1 acima), que viveu cerca de um século e meio antes de "Calebe, filho de Jefuné". (1Cr 2:42, 49) Alguns comentadores dizem que havia apenas um Calebe. Mas o grande intervalo de tempo entre o neto de Judá, Esrom, e a povoação de Canaã, impede tal conclusão. Outros dizem que ambos os Calebes devem ter tido filhas com o mesmo nome. Entretanto, mulheres foram mencionadas em genealogias apenas quando desempenharam um papel importante na história do povo de Deus. E visto que havia apenas uma famosa Acsa, ela deve ter sido a filha do segundo Calebe, filho de Jefuné. Ainda outros comentadores retirariam do versículo (1Cr 2:49) a declaração sobre Acsa como adição deslocada de escribas, mas não têm para isso nenhuma autoridade textual. Entretanto, é mais razoável pensar que o escritor original incluiu intencionalmente esta nota abrupta no versículo 49 com um objetivo especial, usando "filha" em sentido mais amplo, para significar descendente, a fim de trazer à atenção o fato de que Acsa não era somente filha de Calebe, filho de Jefuné, mas também descendente direta de Calebe, filho de Esrom.

CALEBE-EFRATA. Este nome aparece em 1 Crônicas 2:24 no texto massorético como o lugar em que morreu Esrom, da tribo de Judá. (Veja *LXX*.) Não se faz nenhuma menção adicional deste lugar, nem se fez qualquer identificação com um lugar geográfico. — Veja ESROM N.º 2.

CALEBITA [De (Pertencente a) Calebe]. Designação que identifica o tolo Nabal como descendente de Calebe. — 1Sa 25:3.

CALENDÁRIO. Um calendário é um sistema ordeiro de divisão do tempo em anos, meses, semanas e dias. Muito antes da criação do homem, Deus forneceu a base para se medir o tempo dessa forma. Gênesis 1:14, 15, nos fala que um dos objetivos dos "luzeiros na expansão dos céus" é que servissem "para épocas, e para dias, e para anos". O dia solar, o ano solar e o mês lunar são assim divisões naturais do tempo, governadas respectivamente pela rotação diária da Terra em torno do seu eixo, por sua órbita anual em torno do sol, e pelas fases mensais da lua na sua relação com a Terra e o Sol. A divisão do tempo em semanas e a divisão do dia em horas, por outro lado, são arbitrárias.

Desde o primeiro homem, Adão, o tempo tem sido medido em termos de anos. Assim, Adão tinha "cento e trinta anos" de idade quando se tornou pai de Sete. — Gên 5:3.

As divisões em meses também vieram a ser usadas. Já na época do Dilúvio, encontramos o tempo dividido em meses de 30 dias, visto que se mostra que um período de 5 meses equivalia a 150 dias. (Gên 7:11, 24; 8:3, 4) O mesmo registro também indica que Noé dividia o ano em 12 meses. — Veja ANO.

Neste tempo mencionam-se períodos de sete dias, e talvez até mesmo já estivessem em uso regular desde cedo na história humana. (Gên 7:4, 10; 8:10, 12) No entanto, não existe evidência de uma divinamente requerida observância sabática semanal por parte do homem, até as instruções positivas de Deus a Israel depois do seu Êxodo do Egito. — Veja SEMANA.

Os homens, no passado, desenvolveram diversos sistemas de calendário, e vários deles continuam atualmente em uso. Os primitivos calendários eram mormente calendários lunares, isto é, os meses do ano eram contados pelos ciclos completos da lua, como, por exemplo, de uma lua nova até a próxima lua nova. Em média, tais lunações levam 29 dias, 12 horas e 44 minutos. Contavam-se usualmente os meses como tendo 29 ou 30 dias, mas, no registro bíblico, o termo "mês" geralmente significa 30 dias. — Veja De 21:13; 34:8; também Re 11:2, 3.

Um ano de 12 meses lunares resulta ter uns 11 dias a menos do que um ano solar de 365¼ dias. Visto que o ano solar determina o retorno das estações, havia necessidade de se ajustar o calendário a este ano solar, e isto resultou no que são chamados de anos lunissolares — isto é, anos em que os meses eram lunares, mas os anos eram solares. Isto era feito pela adição de vários dias por ano, ou de um mês adicional durante certos anos, para compensar o que faltava aos 12 meses lunares.

Calendário Hebraico. Os israelitas usavam tal calendário lunissolar. Isto se evidencia em Jeová Deus estabelecer o início do ano sagrado deles como o mês de abibe, na primavera setentrional, e especificou a celebração de certas festividades em datas fixas, festividades que se relacionavam com

épocas de colheita. Para que essas datas coincidissem com as colheitas específicas, tinha de haver um arranjo de calendário que se sincronizasse com as estações, por compensar a diferença entre os anos lunar e solar. — Êx 12:1-14; 23:15, 16; Le 23:4-16.

A Bíblia não indica que método foi originalmente usado para determinar quando se devia inserir um mês adicional, ou intercalar. No entanto, é lógico que o equinócio da primavera, ou então o equinócio do outono, serviam de guia para indicar quando as estações se atrasavam o suficiente para exigir um ajuste no calendário. Embora não seja especificamente mencionado na Bíblia, um 13.º mês acrescentado pelos israelitas para realizar este ajuste, em tempos pós-exílicos, era chamado de veadar, ou segundo adar.

Só encontramos registros sobre uma forma definitivamente fixada ou padronizada do calendário judaico no quarto século da nossa Era Comum (c. 359 EC), quando Hilel II especificou que os anos intercalares de 13 meses deviam ser o 3.º, o 6.º, o 8.º, o 11.º, o 14.º, o 17.º e o 19.º ano de cada 19 anos. Tal ciclo de 19 anos costuma ser chamado de ciclo metônico, segundo o matemático grego Méton (do quinto século AEC), embora haja também evidência de que esse ciclo foi aperfeiçoado antes dele pelos babilônios. (Veja *Babylonian Chronology, 626 B.C.–A.D. 75* [Cronologia Babilônica, 626 A.C.–A.D. 75], de R. A. Parker e W. H. Dubberstein, 1971, pp. 1, 3, 6.) Este ciclo leva em conta que a cada 19 anos as luas nova e cheia caem no mesmo dia do ano solar.

Os meses judaicos iam de lua nova a lua nova. (Is 66:23) Assim, uma só palavra hebraica, *hhó·dhesh,* vertida "mês" (Gên 7:11) ou "lua nova" (1Sa 20:27), é aparentada com *hha·dhásh,* significando "novo". Outra palavra para mês, *yé·rahh,* é traduzida "mês lunar". (1Rs 6:38) Em períodos posteriores, usavam-se sinais de fogo ou despachavam-se mensageiros para avisar o povo do começo de um novo mês.

Na Bíblia, os meses individuais costumam ser designados simplesmente por número segundo a sua posição no ano, do 1.º ao 12.º. (Jos 4:19; Núm 9:11; 2Cr 15:10; Je 52:6; Núm 33:38; Ez 8:1; Le 16:29; 1Rs 12:32; Esd 10:9; 2Rs 25:1; De 1:3; Je 52:31) Antes do exílio em Babilônia mencionam-se apenas quatro meses, *abibe,* o primeiro mês (Êx 13:4); *zive,* o segundo (1Rs 6:37); *etanim,* o sétimo (1Rs 8:2); e *bul,* o oitavo (1Rs 6:38). Os significados destes nomes são estritamente sazonais, fornecendo assim prova adicional de o ano ser lunissolar. — Veja os meses individuais por nome.

Em tempos pós-exílicos, os nomes dos meses usados em Babilônia foram empregados pelos israelitas, e sete deles são mencionados: *nisã,* o 1.º mês, substituindo abibe (Est 3:7); *sivã,* o 3.º mês (Est 8:9); *elul,* o 6.º (Ne 6:15); *quisleu,* o 9.º (Za 7:1); *tebete,* o 10.º (Est 2:16); *sebate,* o 11.º (Za 1:7); e *adar,* o 12.º (Esd 6:15).

Os nomes pós-exílicos dos restantes cinco meses aparecem no Talmude judaico e em outras obras. São *íiar,* o 2.º mês; *tamuz,* o 4.º; *ab,* o 5.º; *tisri,* o 7.º; e *chesvã,* o 8.º. O 13.º mês, intercalado periodicamente, chamava-se *veadar,* ou segundo adar.

Por fim, fixou-se a duração da maioria dos meses com um número específico de dias. Nisã (abibe), sivã, ab, tisri (etanim) e sebate tinham regularmente 30 dias cada um; íiar (zive), tamuz, elul e tebete tinham regularmente 29 dias cada um. Chesvã (bul), quisleu e adar, porém, podiam ter 29 ou 30 dias. As variações nestes últimos meses serviram para fazer os necessários ajustes no calendário lunar, mas foram também usadas para impedir que certas festividades caíssem em dias considerados proibidos por líderes religiosos judaicos posteriores.

Ao passo que o ano sagrado começava na primavera setentrional com o mês de abibe (ou nisã), segundo o decreto de Deus por ocasião do Êxodo (Êx 12:2; 13:4), o registro bíblico indica que, antes disso, os israelitas contavam o ano como decorrendo de um outono setentrional a outro. Deus reconheceu tal arranjo, de modo que, na realidade, havia um sistema duplo, de um calendário sagrado e um calendário secular ou agrícola usado pelo seu povo. (Êx 23:16; 34:22; Le 23:34; De 16:13) Nos tempos pós-exílicos, o dia 1.º de tisri, na última metade do ano, assinalava o começo do ano secular, e o Ano-Novo judaico, ou *Rosh Hashanah* (cabeça do ano) ainda é celebrado nesta data.

Em 1908, a única coisa parecida a um antigo calendário hebraico, escrito, foi encontrada no sítio de Gezer, e crê-se ser ele do décimo século AEC. Trata-se de um calendário agrícola, e ele descreve as atividades agrícolas que começavam no outono. Em suma, descreve dois meses para cada uma das atividades de armazenagem, de semeadura e de crescimento primaveril, seguidos por um mês para cada uma das atividades de colher o linho, a cevada, e de colheita geral, daí, dois meses para podar videiras, e, por fim, um mês de frutas de verão. — Le 26:5.

A tabela que acompanha este artigo apresenta os meses na sua relação tanto com o calendário sagrado como com o secular, e também sua correspondência aproximada aos meses de nosso atual calendário.

As frequentes referências nos relatos evangélicos e no livro de Atos às diversas estações festivas

mostram que o calendário judaico continuava a ser observado pelos judeus no tempo de Jesus e dos apóstolos. Estas estações festivas servem de orientação para se determinar o tempo relativo dos acontecimentos bíblicos daqueles dias. — Mt 26:2; Mr 14:1; Lu 22:1; Jo 2:13, 23; 5:1; 6:4; 7:2, 37; 10:22; 11:55; At 2:1; 12:3, 4; 20:6, 16; 27:9.

Deve-se notar que os cristãos não são governados por algum calendário sagrado ou religioso que indique certos dias santos ou festividades, ponto que é especificamente declarado pelo apóstolo Paulo em Gálatas 4:9-11 e Colossenses 2:16, 17. O único evento que se requer observar anualmente, a Refeição Noturna do Senhor, na época da Páscoa, é governado pelo calendário lunar. — Mt 26:2, 26-29; 1Co 11:23-26; veja REFEIÇÃO NOTURNA DO SENHOR.

Calendários Juliano e Gregoriano. No ano 46 AEC, Júlio César emitiu um decreto mudando o calendário romano de ano lunar para ano solar. Este calendário juliano, baseado nos cálculos do astrônomo grego Sosígenes, tinha 12 meses de duração arbitrária e um ano regular de 365 dias, que começava em 1.º de janeiro. Também introduziu o uso de anos bissextos pela adição de um dia extra a cada quatro anos, para compensar a fração extra de um dia na duração do ano trópico, que tem um pouco menos de 365¼ dias.

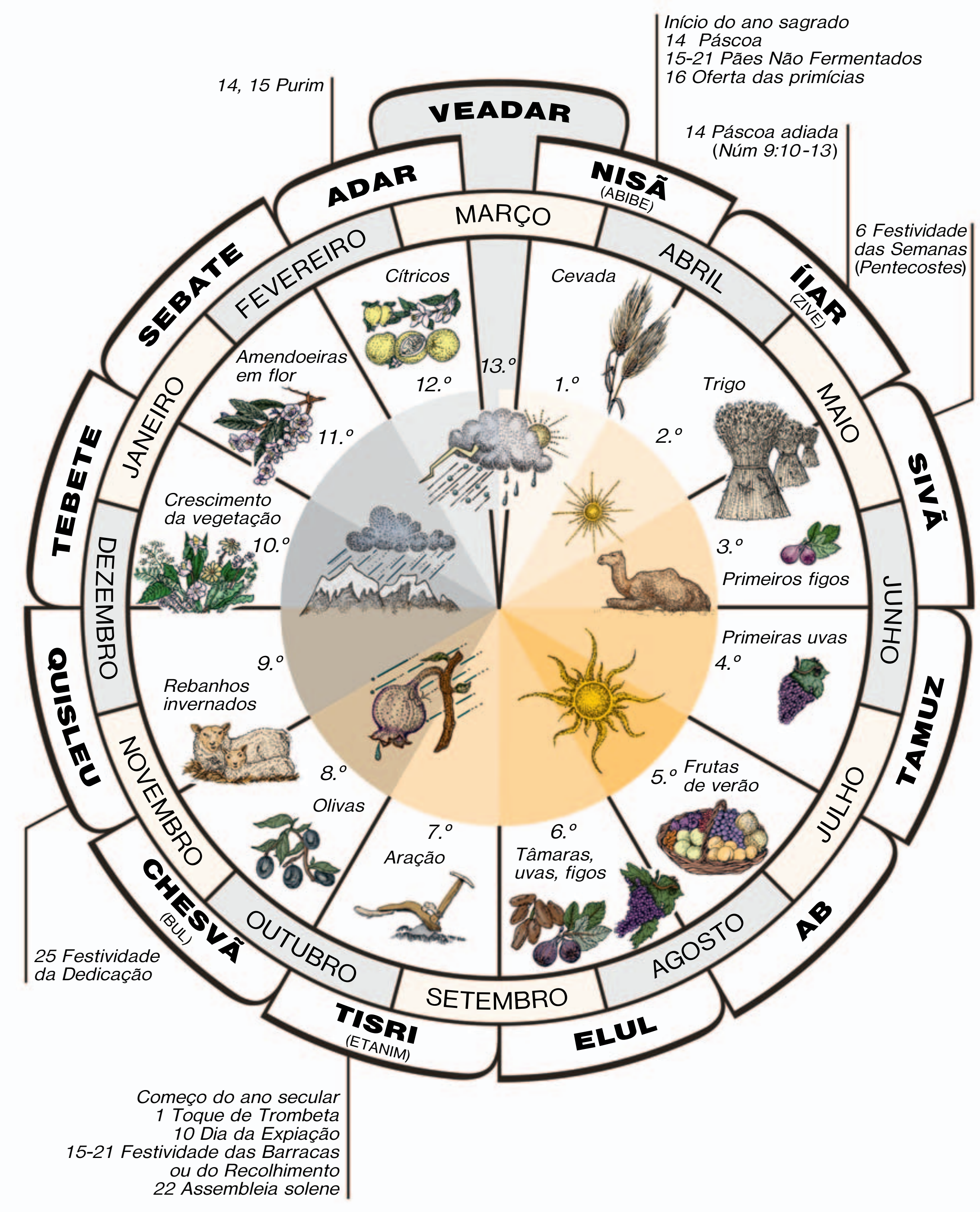
O ano do calendário juliano tinha realmente cerca de 11 minutos e 14 segundos a mais do que o verdadeiro ano solar. Assim, por volta do século 16, acumulara-se uma discrepância de 10 dias inteiros. Em 1582 EC, o Papa Gregório XIII introduziu uma ligeira revisão no calendário juliano, pela qual se retinham os anos bissextos a cada quatro anos, mas com a exceção de que apenas os anos centenários, cujo número fosse divisível por 400 deviam ser contados como anos bissextos. Por uma bula papal, em 1582, omitiram-se dez dias daquele ano, de modo que o dia depois de 4 de outubro passou a ser o 15 de outubro. O calendário gregoriano está agora em uso geral na maior parte do mundo. É a base para as datas históricas usadas em toda esta publicação.

Ao passo que os cristãos, hoje, costumam usar o calendário vigente no seu respectivo país, apercebem-se de que o Deus da eternidade, Jeová, tem seu próprio calendário referente aos eventos, não governado por sistemas humanos de cálculo. Conforme escreveu o profeta Daniel: "Ele muda os tempos e as épocas, removendo reis e estabelecendo reis, dando sabedoria aos sábios e conhecimento aos que têm discernimento. Ele revela as coisas profundas e as coisas escondidas, sabendo o que há na escuridão; e com ele habita a luz." (Da 2:21, 22) Portanto, na sua posição de Soberano Universal, ele está muito acima da Terra girante que tem dia e noite, ciclos lunares e ano solar. Todavia, na sua Palavra, a Bíblia, Deus relata prestimosamente suas ações e seus propósitos com relação a tais medições do tempo, permitindo assim que suas criaturas na Terra fiquem sabendo onde estão com relação ao Seu grandioso calendário de eventos. — Veja CRONOLOGIA.

Os Meses Calendares da Bíblia

Os meses judaicos eram contados de lua nova a lua nova. (Is 66:23) Uma palavra hebraica, *hhó·dhesh*, "mês" (Gên 7:11), deriva dum radical que significa "novo", ao passo que outra palavra para mês, *yé·rahh*, significa "lunação".

MESES		CONDIÇÕES CLIMÁTICAS	SAFRAS
Sagrado	Secular		
1.º	7.º	Chuvas, neve derretida enchem o Jordão.	Ceifa de linho. Começa a ceifa da cevada.
2.º	8.º	Começa o estio. Céu geralmente claro.	Ceifa da cevada. Ceifa do trigo em regiões baixas.
3.º	9.º	Calor do verão. Ar limpo.	Ceifa do trigo. Primeiros figos. Algumas maçãs.
4.º	10.º	Crescente calor. Forte orvalho em certas regiões.	Primeiras uvas. Vegetação e mananciais secam.
5.º	11.º	Calor atinge o máximo.	Começa a vindima.
6.º	12.º	Calor continua.	Colheita de tâmaras e de figos de verão.
7.º	1.º	Verão termina. Começam primeiras chuvas.	Fim da colheita. Começa a aragem.
8.º	2.º	Chuvas leves.	Semeados trigo e cevada. Colheita de olivas.
9.º	3.º	Aumentam as chuvas. Geadas. Neve nos montes.	Brota grama.
10.º	4.º	Frio máximo. Chuvoso. Neve nos montes.	Baixadas verdejantes. Desenvolvem-se cereais, flores.
11.º	5.º	Diminui o frio. Chuva continua.	Amendoeiras em flor. Figueiras brotam.
12.º	6.º	Frequentes trovões e granizo.	Alfarrobeiras em flor. Colheita de cítricos.
13.º		Mês intercalar acrescentado sete vezes em 19 anos, em geral como segundo adar (veadar).	


Início do ano sagrado
14 Páscoa
15-21 Pães Não Fermentados
16 Oferta das primícias
14, 15 Purim
VEADAR
14 Páscoa adiada
(Núm 9:10-13)
ADAR
NISÃ
(ABIBE)
MARÇO
6 Festividade
das Semanas
(Pentecostes)
SEBATE
FEVEREIRO
ABRIL
ÍIAR
(ZIVE)
Cítricos
Cevada
Amendoeiras
em flor
13.º
12.º
1.º
Trigo
TEBETE
JANEIRO
MAIO
SIVÃ
11.º
2.º
Crescimento
da vegetação
10.º
3.º
Primeiros figos
DEZEMBRO
JUNHO
Primeiras uvas
9.º
4.º
QUISLEU
Rebanhos
invernados
TAMUZ
NOVEMBRO
8.º
5.º
Frutas
de verão
Olivas
JULHO
7.º
6.º
Aração
Tâmaras,
uvas, figos
CHESVÃ
(BUL)
OUTUBRO
AGOSTO
AB
25 Festividade
da Dedicação
SETEMBRO
TISRI
(ETANIM)
ELUL
Começo do ano secular
1 Toque de Trombeta
10 Dia da Expiação
15-21 Festividade das Barracas
ou do Recolhimento
22 Assembleia solene

CÁLICE. Veja COPO.

CALNÉ.

1. Cidade fundada por Ninrode na terra de Sinear. (Gên 10:10) Assim, evidentemente, encontrava-se na Mesopotâmia meridional, mas a localização é incerta. Nipur, uma antiga cidade babilônica a uns 85 km ao SE de Babilônia, já por muito tempo é sugerida como lugar dela, baseado na tradição talmúdica e em outros fatores. Alguns eruditos, porém, preferem a identificação com Kulunu, primitivo nome duma cidade de certa importância, perto de Babilônia. Uma terceira possibilidade é uma cidade dupla de Kish, chamada Hursagkalama, supondo-se que a última parte do nome (-kalama) represente Calné. Algumas traduções (*BJ*, *BLH*) vertem Calné, não como nome dum lugar, mas como "todas", de modo que o texto reza: 'Babel, Ereque e Acade, *todas* na terra de Sinear'. Isto, porém, requer um ajuste nos sinais vocálicos do texto massorético.

2. Lugar mencionado pelo profeta Amós, junto com as cidades de Hamate e Gate, quando avisava o povo de Israel e de Judá sobre uma vindoura calamidade. (Am 6:2) Ao passo que alguns comentadores acham que seja o N.º 1 acima, a maioria dos peritos consideram sua associação com Hamate e Gate como indicação duma localização na região adjacente ao mar Mediterrâneo oriental, em vez de na Mesopotâmia. Sugerem a identificação com a Kullani das inscrições assírias na Síria setentrional (evidentemente representada hoje pela moderna Kullan Köy, a uns 16 km ao SE de Arpade), mencionada por Tiglate-Pileser III entre os lugares subjugados durante a campanha assíria no oeste. Se esta identificação for correta, então Calné, aqui, talvez seja a mesma que Calno em Isaías 10:9.

CALNO. Uma cidade alistada na profecia de Isaías referente à jactância dos assírios das suas conquistas e da futilidade de tentar resistir ao poderio deles. (Is 10:5, 9-11) A maioria dos peritos considera Calno como grafia alternativa de Calné. (Am 6:2) A menção de Calno em conexão com Carquemis se harmonizaria com a identificação de Calné com Kullani, dos textos assírios, situada entre Carquemis e Alepo. Kullani foi conquistada por Tiglate-Pileser III, contemporâneo do Rei Menaém, de Israel.

CALÚNIA. Veja TAGARELICE, CALÚNIA.

CALVÁRIO. Veja GÓLGOTA.

CALVÍCIE. A ausência de cabelos na cabeça, embora não necessariamente uma perda total de cabelos. Não raro, a calvície ocorre em pontos ou áreas, ao passo que em outras partes da cabeça o cabelo cresce normalmente. Esta espécie de perda de cabelos é chamada de calvície de padrão e é responsável por cerca de 90 por cento de todos os casos. A Bíblia faz menção de "calva" (hebr.: *qor·hháh*), "calva da coroa" (hebr.: *qa·rá·hhath*) e "calvície da testa" (hebr.: *gib·bé·ahh* e *gab·bá·hhath*). (Le 13:41-44; 21:5) A causa exata da calvície é desconhecida. A hereditariedade é considerada o principal fator contribuinte, ao passo que infecções, o desequilíbrio hormonal, o envelhecimento, distúrbios nervosos, até mesmo alguns tratamentos médicos e a sífilis, podem constituir fatores.

A calvície é um defeito que interfere no atrativo da pessoa, e, por isso, entre povos da antiguidade, era associada com vergonha, luto e aflição. (Is 3:24; 15:2; Je 47:5; Ez 27:31; Am 8:10; Miq 1:16) No entanto, sob a Lei de Moisés, a calvície não era considerada impureza. (Le 13:40) A Lei dada por meio de Moisés não alista a calvície como defeito que impedisse alguém de servir como sacerdote. Na visão do profeta Ezequiel, deu-se a ordem de que os sacerdotes não usassem o cabelo solto, nem rapado, mas cortado. — Ez 44:20.

Eliseu, profeta de Jeová, era calvo. Depois de ter sucedido a Elias no cargo profético, ele subia de Jericó para Betel, quando foi escarnecido por uma turma de crianças que clamaram: "Sobe, careca! Sobe, careca!" O motivo primário da sua zombaria não parece ter sido a calvície de Eliseu, mas que viram um homem calvo usando o familiar manto oficial de Elias. Não queriam um sucessor de Elias por perto. Ele devia ou continuar no seu caminho a Betel, ou então ascender num vendaval aos céus, como fizera o anterior usuário daquele manto oficial. (2Rs 2:11) A fim de responder a este desafio de ele ser sucessor de Elias e para ensinar a esses jovens e aos pais deles o devido respeito pelo profeta de Jeová, Eliseu invocou o mal sobre a turma zombadora, em nome do Deus de Elias. Era uma prova de ele ser profeta. Jeová manifestou sua aprovação de Eliseu por fazer com que duas ursas saíssem da floresta vizinha e dilacerassem 42 deles. — 2Rs 2:23, 24.

Alguns povos tinham por hábito impor artificialmente a calvície, por raparem a cabeça em época de pesar pelo falecimento de um parente, ou por motivos religiosos, mas proibiu-se aos israelitas praticar isso. (De 14:1) Os sacerdotes receberam uma ordem específica de não se fazerem calvos, nem rapar as extremidades da barba por causa dos mortos. (Le 21:5) Ordenou-se a Israel que não se cortassem as madeixas laterais, nem a extremidade da barba. — Le 19:27; Je 9:26; veja BARBA.

No Egito, os homens geralmente rapavam a cabeça, e encaravam as barbas compridas como sinal de luto ou de desleixo pessoal. Por este motivo,

José, quando tirado da prisão, fez a barba antes de ser conduzido à presença do Faraó. (Gên 41:14) No entanto, os egípcios cobriam a calva com perucas, e muitos dos que rapavam a cabeça e a barba usavam perucas e amarravam barbas postiças. No Papiro Ebers, um tratado médico egípcio que data do segundo milênio AEC, há 11 receitas para evitar a calvície.

Na Lei, alguém com lepra na cabeça tinha de rapar a cabeça no início de seu período de quarentena, no dia de sua purificação, e, novamente, no sétimo dia. (Le 13:33; 14:8, 9) Se um nazireu ficasse aviltado, então, na ocasião de efetivar-se a sua purificação, ele rapava a cabeça. (Núm 6:9) A mulher cativa, que um soldado israelita fosse tomar como esposa, tinha de rapar a cabeça. — De 21:12.

As tropas de Nabucodonosor sofreram calvície temporária durante o sítio estrênuo e difícil da cidade continental de Tiro. Jeová disse a Ezequiel que "toda cabeça ficou calva e todo ombro ficou esfolado", ao passo que a força militar de Nabucodonosor prestou "um grande serviço" na execução do julgamento em Tiro. A cabeça deles ficou calva pela fricção dos capacetes, e os ombros ficaram esfolados pelo atrito dos materiais (para a construção de torres e fortificações). — Ez 26:7-12; 29:17, 18.

Em alguns lugares, nos dias dos apóstolos, tais como na cidade imoral de Corinto, as mulheres apanhadas em adultério ou em fornicação eram punidas por se lhes rapar a cabeça. As escravas tinham os cabelos cortados bem curtos. Paulo, pelo que parece, aproveita tal circunstância para uma ilustração, mostrando que a mulher, na congregação cristã, que orasse ou profetizasse com a cabeça descoberta, embora tivesse os cabelos como cobertura, bem que poderia ir mais além e mostrar sua vergonha em desrespeitar o princípio de Deus sobre quem é cabeça por rapar completamente seus cabelos. — 1Co 11:3-10.

CAMA. Nos tempos bíblicos, assim como hoje, o que se usava para dormir variava de tipo, de estilo e de estrutura, conforme a condição financeira, sua situação na vida e os costumes das pessoas. O chão duro, às vezes forrado por um acolchoado ou uma esteira, frequentemente bastava para o pobre, o pastor e o viajante; os governantes e os ricos usavam mobília bem cara e muito ornamentada em suas moradias permanentes.

O termo hebraico comum para "cama" é *mish·káv*, da raiz *sha·kháv* (deitar). (Gên 49:4; Le 26:6) O costumeiro termo grego é *klí·ne*, de *klí·no* (inclinar). (Mt 9:2; Lu 9:58, *Int*) Outro termo grego para "cama", *koí·te*, que basicamente denota um lugar onde se deitar (Lu 11:7), é também usado para se referir ao "leito conjugal" (He 13:4) e a "relações ilícitas" (Ro 13:13); por metonímia, refere-se a conceber um filho. (Ro 9:10) Outros termos hebraicos para lugares em que se deitar são *mit·táh* (leito), *'é·res* (divã) e *ya·tsú·a'* (leito). A palavra grega *krá·bat·tos* refere-se a uma maca. (Mr 2:4) Os escritores bíblicos nem sempre fizeram uma distinção entre esses diversos termos e frequentemente usavam dois ou mais deles para a mesma coisa, chamando a cama de divã (Jó 7:13), a cama de maca (Mt 9:6; Mr 2:11), o leito de divã (Sal 6:6), a cama de leito (Gên 49:4). Estes eram usados pelos que dormiam à noite ou faziam a sesta (2Sa 4:5-7; Jó 33:15), pelos doentes, pelos que tinham relações sexuais (Sal 41:3; Ez 23:17), e como lugar de repouso para os mortos numa grandiosa sepultura (2Cr 16:14). O costume de se recostar para uma refeição exigia leitos. (Est 7:8; Mt 26:20; Lu 22:14) Um leito especialmente projetado para carregar a pessoa, em estilo régio, era chamado de liteira. — Cân 3:7-10; veja LITEIRA.

Certos acessórios são geralmente ligados às camas, por exemplo, o travesseiro. Jesus, ao cruzar o mar da Galileia, adormeceu "sobre um travesseiro", na popa do barco. (Mr 4:38) Na estação mais fria, usava-se um "lençol tecido" ou outra coberta (Is 28:20), mas era comum dormir com a roupa de uso cotidiano; por isso, a Lei mosaica proibia que se retivesse a roupa de outrem depois do pôr do sol: "É a sua única cobertura. . . . Em que se deitará?" — Êx 22:26, 27.

A cama oriental, frequentemente era apenas uma esteira feita de palha ou de junco, e talvez um acolchoado ou algum tipo de colchão, para maior conforto. Quando não eram usados, eram enrolados e guardados. Um arranjo mais permanente utilizava uma armação de madeira ou estrado de cama, que elevava quem dormia acima do solo ou do chão. (Mr 4:21) Estes serviam de leitos ou divãs em que se sentar durante o dia. As camas mais simples, semelhantes a macas, eram leves, facilmente apanhadas e transportadas. — Lu 5:18, 19; Jo 5:8; At 5:15.

Os abastados possuíam camas ornadas com elegantes adornos de ricos bordados. "Arrumei o meu divã com colchas, com coisas multicolores, linho do Egito. Borrifei minha cama com mirra, aloés e canela", declarou a sedutora prostituta. (Pr 7:16, 17) Como os "leitos de ouro e de prata" dum palácio persa, assim também um "leito de luxo", "um divã damasceno" e "leitos de marfim" foram descritos pelo profeta como mobiliário do rebelde Israel. — Est 1:6; Am 3:12; 6:4.

Quartos separados ou internos eram usados por aqueles que se podiam dar ao luxo de ter uma casa grande. (Êx 8:3; 2Rs 6:12; 11:2) Durante o verão quente, os eirados mais frescos frequentemente serviam de dormitórios.

Camas e leitos são também mencionados nas Escrituras em sentido figurado. A condição dos mortos, por exemplo, é a dos deitados numa cama. (Jó 17:13; Ez 32:25) Os leais a Jeová 'gritam de júbilo nas suas camas', em contraste com os obstinados que continuam uivando e maquinando o que é mau enquanto deitados na cama. (Sal 149:5; Os 7:14; Miq 2:1) Dessemelhantes de Rubem, que com impetuosidade leviana teve relações sexuais com a concubina de seu pai Jacó, e neste sentido profanou o leito de seu pai (Gên 35:22; 49:4), os cristãos não devem de modo algum macular o sagrado arranjo matrimonial, "o leito conjugal". — He 13:4.

CAMALEÃO [hebr.: *tin·shé·meth*]. O nome deste réptil acha-se incluído entre as "criaturas pululantes" que eram 'impuras' segundo a Lei mosaica. (Le 11:29, 30) O nome é considerado como derivado de *na·shám*, um radical que significa "ofegar". (Veja Is 42:14.) Koehler e Baumgartner, pela comparação com o árabe, sugerem o significado de "bufador". (*Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], Leiden, 1958, p. 1035) Ao passo que é incerta a identificação, o nome pode aplicar-se ao camaleão. O *Chamaeleo chamaeleon* comum é encontrado com frequência no Egito e na Palestina.

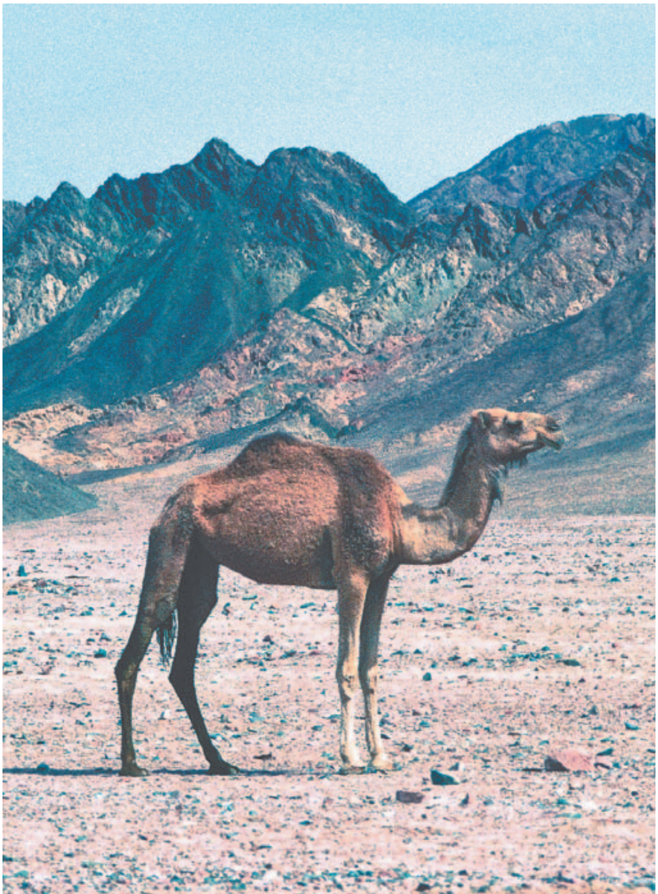
O camaleão é um réptil que se move lentamente e habita em árvores, notado por sua habilidade de mudar de cor. Esta mudança de cores é primariamente determinada pela temperatura e pela intensidade da luz e pelo estado emocional.

Em Levítico 11:18, a mesma palavra hebraica é aplicada ao cisne, entre as aves 'impuras'.

CAMBISTA. Alguém cuja função incluía cambiar uma moeda em outra, e moedas de certo valor em outras de valor diferente. Para cada transação, o cambista recebia certa taxa. Assim, a palavra grega *kol·ly·bi·stés* (cambista) vem do termo *kól·ly·bos*, a pequena moeda paga como comissão pelo câmbio do dinheiro. A palavra grega *ker·ma·ti·stés* (corretor de dinheiro ou trocador de moedas), em João 2:14, é aparentada com *kér·ma*, traduzida 'moeda' no versículo seguinte. Outros serviços mencionados na Míxena judaica como prestados pelos cambistas eram a custódia de dinheiro e o pagamento de salários diante da apresentação de ordens de pagamento. — *Bava Mezia* 3:11; 9:12.

No tempo do ministério terrestre de Jesus, o imposto anual do templo era de duas dracmas (uma didracma). (Mt 17:24) Uma vez que judeus de terras muito espalhadas vinham a Jerusalém para celebrar a Páscoa, e pagavam este imposto nessa ocasião, talvez fossem necessários os serviços dos cambistas, para trocar moedas estrangeiras em dinheiro aceitável como pagamento do imposto do templo, se não também para a compra dos animais sacrificiais e de outros itens. De acordo com a Míxena (*Shekalim* 1:3), no dia 15 de adar, ou cerca de um mês antes da Páscoa, os cambistas montavam seus negócios nas províncias. Mas no dia 25 de adar, quando os judeus e prosélitos de muitas outras terras começavam a chegar a Jerusalém, os cambistas se estabeleciam na área do templo.

Foi no templo que Jesus Cristo, em duas ocasiões, derrubou as mesas dos cambistas e os condenou por terem tornado o templo uma "casa de comér-



Camelo árabe, bem ajustado à vida no deserto.

cio" ou um "covil de salteadores". (Jo 2:13-16; Mt 21:12, 13; Mr 11:15-17) Isto pode sugerir que Jesus considerou exorbitantes as taxas cobradas pelos cambistas. Neste sentido, é digno de nota que houve épocas em que se obtiveram grandes lucros com a venda de animais sacrificiais. A Míxena fala de uma época em que o preço de dois pombos chegou a ser de um *denar* de ouro (25 *denares* de prata). Isto induziu Simeão, filho de Gamaliel, a declarar: "Santo Templo! Não suportarei ver passar a noite sem custarem apenas um *denar* [de prata]." Nesse mesmo dia, o preço foi drasticamente reduzido. — *Keritot* 1:7 (da tradução para o inglês por H. Danby).

CAMELO [hebr.: *ga·mál; bé·kher*, 'macho novo do camelo' (Is 60:6); *bikh·ráh*, "fêmea nova de camelo" (Je 2:23); *kir·ka·róhth*, "velozes fêmeas de camelo" (Is 66:20); gr.: *ká·me·los*]. Animal que há muito tem servido ao homem como besta de carga e como meio de transporte, especialmente nas regiões desérticas. Há duas variedades de camelos, o bactriano e o árabe. O bactriano (*Camelus bactrianus*) possui duas corcovas ou bossas no dorso, é mais forte do que o árabe, e é capaz de transportar cargas mais pesadas; o árabe (*Camelus dromedarius*), o dromedário, considerado como o geralmente mencionado na Bíblia, tem apenas uma corcova ou bossa.

As características do camelo o ajustam de forma ideal à vida nas regiões desérticas, onde ocupa o lugar usualmente destinado ao cavalo ou à mula em outras terras. A pelagem grossa desse animal o abriga do calor do deserto. Suas longas narinas parecidas a fendas podem fechar-se à vontade, uma útil precaução contra a areia soprada pelo vento. Seus olhos são protegidos contra as escaldantes tempestades de areia por pesadas pálpebras e longas pestanas. Os pés do camelo têm pele endurecida e são como coxins, com uma conformação notável para pisarem sobre a areia macia e que cede ao peso. Almofadas calosas em que o animal repousa protegem seu peito e seus joelhos. Essas almofadas são inatas. Os dentes fortes do camelo o habilitam a mastigar praticamente qualquer coisa. Esta criatura precisa de poucos cereais e pode subsistir das plantas comuns do deserto, tornando-a um animal de uso bem econômico.

A bossa do camelo serve como espécie de despensa portátil. Ali é estocada a maior parte de sua reserva alimentícia em forma de gordura. Quando o camelo precisa recorrer à nutrição contida em sua reserva alimentar por demasiado tempo, a pele da bossa, em vez de manter-se erguida, cai de lado e fica pendurada como um saco vazio, ao lado da espinha dorsal. Nos tempos antigos, como atualmente, colocavam-se cargas sobre as bossas dos camelos. (Is 30:6) Faz-se também menção nas Escrituras do "cesto das mulheres da sela do camelo", que sem dúvida era colocado na bossa do camelo. — Gên 31:34.

Embora o folclore diga que o camelo armazena água na sua bossa, isto não acontece. Pensa-se, em geral, que o camelo possa passar sem água por um prolongado período, por causa da sua capacidade de reter grande parte da água que bebe. Um fator contribuinte é o formato do nariz, que habilita o animal a extrair vapor de água quando exala. O camelo pode tolerar uma perda de água de 25 por cento do seu peso, em contraste com os 12 por cento no caso dos humanos. Não perde a umidade por transpiração tão rapidamente como outras criaturas, porque a temperatura do seu corpo pode variar em 6°C sem efeito marcante. Seu sangue é peculiar, visto que a perda de fluido é mínima quando por alguns dias há pouca água. Consegue também substituir a perda de peso do corpo por beber tantos quantos 135 l em dez minutos.

Sabe-se de camelos que viajaram em velocidades notáveis. Em 1 Samuel 30:17 faz-se uma alusão a camelos velozes. Foram somente os 400 jovens que montaram camelos que conseguiram escapar quando Davi golpeou os incursores amalequitas.

De acordo com a Lei, o camelo era um animal impuro, e, por isso, não era usado como alimento pelos israelitas. (Le 11:4; De 14:7) No entanto, fabricavam-se tecidos com pelos de camelo. João, o Batizador, usava uma roupa deste tecido. (Mt 3:4; Mr 1:6) Até mesmo hoje, o tecido de pelos de camelo é usado no fabrico de artigos de vestuário.

Uso Desde Tempos Primitivos. A primeira menção bíblica do camelo se relaciona à residência temporária de Abraão no Egito, onde adquiriu vários destes animais de carga. (Gên 12:16) Quando o fiel servo de Abraão foi mandado à Mesopotâmia, a fim de procurar uma esposa para Isaque, acompanhava-o uma tropa de dez camelos, carregados com toda sorte de presentes. (Gên 24:10) Foi a uma caravana de camelos, de ismaelitas, em viagem para o Egito, que José foi vendido pelos seus meios-irmãos. — Gên 37:25-28.

Jó é apresentado como "o maior de todos os orientais". Seus bens materiais incluíam 3.000 camelos, e após a prova da sua integridade, Jeová abençoou Jó tanto, que ele veio a possuir 6.000 camelos e uma enorme quantidade de outro gado. — Jó 1:3; 42:12.

Junto com outros tipos de gado do Egito, os camelos também sofreram das pragas que Deus trouxe sobre o domínio de Faraó. (Êx 9:3, 10, 25; 12:29) Não se indica no registro bíblico se camelos acompanhavam os israelitas na sua peregrinação pelo ermo, mas isso é provável.

A primeira referência a camelos após o estabelecimento de Israel na Terra da Promessa se faz em conexão com seu uso por invasores. Quando hostes midianitas e seus 'camelos sem número' se espalharam pelo país e o empobreceram, Israel, o povo de Deus, se viu confrontado com uma situação crítica. (Jz 6:5; 7:12) Ocasionalmente, com a ajuda de Jeová, os israelitas derrotaram seus inimigos e capturaram grande número de camelos, em certa ocasião, 50.000. — 1Cr 5:21; 2Cr 14:15.

Enquanto estava proscrito da corte de Saul, Davi e seus homens guerreavam contra os gesuritas, os girzitas e os amalequitas, abatendo todos os homens e mulheres, mas apoderando-se dos animais domésticos, inclusive de camelos, como presa de guerra. (1Sa 27:8, 9) Durante o reinado de Davi, um oficial especial, Obil, era o encarregado dos seus camelos. (1Cr 27:30) A rainha de Sabá trouxe presentes ao Rei Salomão numa tropa de camelos, e Ben-Hadade II, da Síria, enviou presentes ao profeta Eliseu em 40 camelos. — 1Rs 10:1, 2; 2Rs 8:9.

Ao predizer a queda de Babilônia, o profeta Isaías aludiu aos exércitos conquistadores sob o símbolo de "um carro de guerra de camelos". (Is 21:7) De acordo com o historiador grego Heródoto (I, 80), Ciro realmente fazia uso de camelos nas suas campanhas militares. Ao descrever a iminente ruína de Rabá, capital dos amonitas, Ezequiel 25:5 diz que a cidade se tornaria "uma pastagem de camelos". Também, a casa de Israel, sem fé, no seu proceder adúltero, mantendo relações ilícitas com nações pagãs circunvizinhas, foi comparada a uma fêmea nova de camelo, em cio, correndo a esmo para lá e para cá. — Je 2:23, 24.

Fazendo lembrar as pragas que sobrevieram ao gado no Egito, Zacarias predisse um flagelo que sobreviria aos camelos e a outro gado das nações que lutassem contra o povo de Jeová na terra. (Za 14:12, 15) Depois de restabelecido do exílio, o povo de Deus é retratado como coberto de uma "massa movimentada de camelos", todos trazendo tributo. Camelos são também mencionados entre os animais de carga que trazem os irmãos dos servos de Deus a Jerusalém, procedentes de todas as nações, "como presente a Jeová". (Is 60:6; 66:20) É de interesse que, no primeiro cumprimento da profecia de Isaías sobre o restabelecimento, havia 435 camelos entre os animais dos judeus que retornavam de Babilônia, em 537 AEC. — Esd 2:67; Ne 7:69.

Uso Ilustrativo. Jesus referiu-se ao camelo dum modo ilustrativo. Em certa ocasião, indicou que seria mais fácil um camelo passar pelo orifício duma agulha do que para o rico entrar no Reino. (Mt 19:24; Mr 10:25; Lu 18:25) Surgiu uma questão quanto a se "camelo" não deveria ser traduzido mais corretamente "corda" neste caso. De fato, a tradução em inglês de George M. Lamsa usa a palavra "corda" no texto principal, e uma nota sobre Mateus 19:24 reza: "A palavra aramaica *gamla* significa *corda* e *camelo*." Também, as palavras gregas para corda (*ká·mi·los*) e camelo (*ká·me·los*) são muito similares, e tem-se sugerido que houve uma confusão entre as duas palavras gregas. É digno de nota, porém, que *A Greek-English Lexicon* (Um Léxico Grego-Inglês, de Liddell e Scott, revisado por Jones, Oxford, 1968, p. 872) define *ká·mi·los* como "corda", mas adiciona que provavelmente foi cunhada como emenda da frase: "É mais fácil um camelo passar pelo fundo duma agulha do que um rico entrar no reino de Deus", indicando assim que no texto grego original constava *ká·me·los*, em vez de *ká·mi·los*.

Nos mais antigos manuscritos gregos existentes do Evangelho de Mateus (o Sinaítico, o Vaticano N.º 1209 e o Alexandrino), consta a palavra *ká·me·los*. Mateus escreveu seu relato sobre a vida de Jesus primeiro em hebraico, e então ele mesmo talvez o traduzisse para o grego. Portanto, ele sabia exatamente o que Jesus disse e pretendia dizer. Assim, sabia qual era a palavra correta, e a palavra usada nos mais antigos manuscritos gregos existentes era *ká·me·los*. Portanto, há boa razão para se crer que a tradução correta é "camelo".

Por meio desta ilustração, que não se destinava a ser tomada literalmente, Jesus salientou que, assim como não era possível um camelo literal passar pelo orifício duma agulha literal, era ainda menos possível que um rico entrasse no Reino de Deus, enquanto continuasse a apegar-se às suas riquezas. — Veja ORIFÍCIO DA AGULHA.

Em sua condenação dos fariseus hipócritas, Jesus falou de 'coarem o mosquito, mas engolirem o camelo'. Esses homens costumavam coar o mosquito de seu vinho, não só por ser um inseto, mas por ser cerimonialmente impuro; todavia, figuradamente, engoliam camelos, que também eram impuros. Ao passo que insistiam no cumprimento do mínimo dos requisitos da Lei, despercebiam inteiramente os assuntos de maior peso — a justiça, a misericórdia e a fidelidade. — Mt 23:23, 24.

CAMINHO, O. Esta expressão pode ser aplicada a uma estrada, uma rua, uma trilha ou vereda; a um modo de agir ou conduta; ou a um proceder, um modo ou um método normal. Nas Escrituras é muitas vezes usada com relação a um proceder de conduta e de ação que é aprovado ou desaprovado por Jeová Deus. (Jz 2:22; 2Rs 21:22; Sal 27:11; 32:8; 86:11; Is 30:21; Je 7:23; 10:23; 21:8) Com a vinda de Jesus Cristo, usufruir alguém uma relação correta com Deus e se dirigir a ele de forma aceitável, em oração, dependia de ele aceitar Jesus Cristo. Con-

forme declarou o Filho de Deus: “Eu sou o caminho, e a verdade, e a vida. Ninguém vem ao Pai senão por mim.” (Jo 14:6; He 10:19-22) Aqueles que se tornaram seguidores de Jesus Cristo foram mencionados como pertencendo a “O Caminho”, isto é, aderiram a uma maneira de agir ou modo de vida que girava em torno da fé em Jesus Cristo, em seguir o exemplo dele. — At 9:2; 19:9, 23; 22:4; 24:22.

CAMOM. O lugar do sepultamento do juiz Jair. (Jz 10:5) Josefo fala de Camom como “uma cidade de Gileade”. (*Jewish Antiquities* [Antiguidades Judaicas], V, 254 [vii, 6]) Isto parece ajustar-se à referência bíblica a Jair ser “gileadita”. (Jz 10:3) Dois lugares ao L do Jordão costumam ser apresentados para a antiga Camom. Um é Qamm, a uns 18 km ao SE do mar da Galileia. Mas as suas ruínas não fornecem nenhuma evidência de ter sido habitada antes dos tempos romanos. A outra sugestão é o lugar das menos impressionantes ruínas, de antiguidade não determinada, em Qumeim, a uns 3 km mais para o S.

CAMPAINHA (SINETA). Um vaso metálico oco. Este instrumento usualmente tem forma de pera ou campânula e dá uma nota musical dominante quando se bate nele.

A primeira menção de campainhas na Bíblia ocorre com relação ao serviço do tabernáculo, no livro de Êxodo, onde a palavra hebraica *pa·ʽamóhn* ocorre sete vezes. Na bainha da túnica toda azul do sumo sacerdote eram pregadas campainhas de ouro, alternadas por romãs de tecido azul, roxo e escarlate. — Êx 28:33-35; 39:25, 26.

Em Zacarias 14:20 usa-se a palavra hebraica *metsil·láh* para indicar as sinetas presas aos arreios dos cavalos. Esta deriva duma raiz que significa “tinir”. (1Sa 3:11) Que as sinetas dos cavalos deviam ter gravadas nelas as palavras “A santidade pertence a Jeová”, as mesmas palavras encontradas na “lâmina lustrosa” presa ao turbante do sumo sacerdote de Israel, indicava que tudo ficaria permeado pelo reconhecimento da santidade de Jeová. — Êx 39:30, 31; compare isso com Za 14:21.

CAMPO. A palavra hebraica *sa·dhéh,* que é a mais frequentemente traduzida “campo”, pode indicar um campo de caça, um terreno para pasto ou para lavoura, uma área florestal sem cultivo, o topo duma montanha, ou até mesmo uma região ocupada por certo povo, por exemplo, o “campo de Moabe”; o termo é também usado em contraste com “cidade”. (Gên 27:5; 31:4; 37:5-7; Jz 9:32, 36; 1Sa 14:25; Núm 21:20; De 28:3) O termo grego *a·grós* refere-se a um “campo” cultivado (Mt 13:24), ao “campo” em oposição à cidade (Mr 16:12), e, no plural, à “zona rural” (Mr 5:14).

Além disso, o conjunto de terrenos de diversos proprietários podia ser considerado como o “campo”, conforme se vê no relato de Rute. Ao sair para o “campo”, Rute, por acaso, “veio parar no pedaço de campo que pertencia a Boaz”, indicando que Boaz possuía apenas uma parte daquela área. (Ru 2:2, 3) Ao passo que vinhedos e jardins, pelo visto, eram cercados, as indicações mostram que os campos não eram. (Núm 22:24; Cân 4:12) A Lei ordenava que ninguém mudasse os marcos divisórios do seu próximo, indicando que era relativamente fácil fazer isso. (De 19:14) Segundo a Lei, povoados sem muralhas eram considerados como parte do campo do país. — Le 25:31.

Incêndios podiam facilmente espalhar-se de um campo para outro, e era preciso ter cuidado de controlar os animais domésticos, para que não entrassem no campo de outrem. (Êx 22:5, 6) Em Isaías 28:25 menciona-se a espelta plantada no limite do terreno. Talvez por se plantarem esta espécie inferior de trigo nas beiradas dos seus campos, os lavradores, até certo ponto, podiam proteger suas safras mais valiosas, tais como trigo e cevada, contra o gado que porventura invadisse as beiradas do campo.

É provável que fosse possível atravessar os campos em veredas, e estas também podem ter servido para separar um terreno do outro, porque é bem pouco provável que Jesus e seus discípulos atravessassem o próprio campo, pisando no cereal ao caminharem. Se tivessem feito isso, os fariseus, sem dúvida, também teriam objetado a isso. (Lu 6:1-5) Talvez fosse com referência a tais veredas que Jesus, na sua ilustração a respeito do semeador, mencionou as sementes que caíram à beira da estrada. — Mt 13:4.

CAMPO DE SANGUE. Veja ACÉLDAMA.

CAMPO DO LAVADEIRO. Evidentemente uma área perto da cidade de Jerusalém, onde trabalhavam lavadeiros.

Isaías e seu filho Sear-Jasube deviam encontrar-se com o Rei Acaz junto “à estrada principal do campo do lavadeiro”; mais tarde, os emissários de Senaqueribe chegaram ao mesmo lugar. (2Rs 18:17; Is 7:3; 36:2) Embora esta “estrada principal do campo do lavadeiro” evidentemente se encontrava fora da cidade, era bastante perto para que as zombarias dos mensageiros de Senaqueribe pudessem ser ouvidas pelos que estavam nas muralhas da cidade. — 2Rs 18:18, 26, 27; Is 36:1, 2.

Um “aqueduto” é mencionado em conexão com a “estrada principal do campo do lavadeiro”. Isto não se pode referir ao chamado túnel de Ezequias, visto que ainda não havia sido construído nos dias de

Acaz. O aqueduto, portanto, parece ter sido um que percorria o vale da torrente do Cédron até a extremidade S da Cidade de Davi. O campo do lavadeiro parece ter sido situado quer nesta parte do vale, quer um pouco mais ao S, perto do sugerido lugar de En-Rogel.

CAMPO DO OLEIRO. Depois de Judas, de remorso, ter lançado no templo o preço da traição, de 30 moedas de prata (se foram siclos, US$ 66), os principais sacerdotes usaram o dinheiro para comprar "o campo do oleiro, para enterrar os estranhos". (Mt 27:3-10) O campo veio a ser conhecido como Acéldama, ou "Campo de Sangue". (At 1:18, 19; veja ACÉLDAMA.) Desde o quarto século EC, este campo tem sido identificado com um lugar na encosta S do vale de Hinom, pouco antes de se juntar ao vale do Cédron.

A expressão "o campo do oleiro" não indica especificamente se o campo simplesmente era da propriedade dum oleiro, ou se era chamado assim por ter sido, em algum ponto da sua história, uma área em que os oleiros desempenhavam o seu ofício. Este último caso, porém, parece provável, se o lugar tradicional for correto. Estaria perto do Portão dos Cacos (ou "Portão dos Oleiros", segundo J. Simons, na sua nota em *Jerusalem in the Old Testament* [Jerusalém no Antigo Testamento], Leiden, 1952, p. 230; "Portão dos Montes de Cinzas" em Neemias), mencionado em Jeremias 19:1, 2. (Veja Je 18:2.) A necessária matéria-prima, a argila, tem estado disponível na vizinhança dali. Também, a fabricação de cerâmica exigia um bom suprimento de água, e o lugar encontrava-se perto da fonte de En-Rogel e do reservatório de água de Siloé, bem como perto da água que se encontrava no vale de Hinom, no inverno.

CAMURÇA [hebr.: *zé·mer*]. Pequeno antílope, semelhante à cabra, caracterizado por chifres recurvados na ponta, e famoso por sua agilidade e seu passo firme em estonteantes alturas. O macho adulto pode medir até 80 cm no garrote, e pode pesar mais de 30 kg. A pele de verão da camurça é de cor castanho-amarelada, que fica cada vez mais escura com a chegada da estação hibernal. A camurça acha-se alistada entre os animais apropriados para alimento, segundo os requisitos da Lei. — De 14:5.

Há incerteza quanto ao animal visado pela palavra hebraica *zé·mer*, traduzida de forma diversa por "camurça" (*KJ, NM, PIB*), "cabra montês" (*CBC*), "cabra selvagem" (*BJ, BMD, LEB*), "camelo pardal" (*So*) ou simplesmente transliterada como "zemer" (*Kx*). A raiz hebraica, da qual a palavra *zé·mer* deriva, é considerada como aparentada com a palavra árabe *zamara* (pular; fugir), sugerindo um animal pulante, saltante e, por isso, parecido com a gazela. Alguns zoólogos sustentam que a camurça (*Rupicapra rupicapra*) nunca foi encontrada na Palestina. Entretanto, pode-se notar que variedades locais deste animal são encontradas nos montes Carpatos e Cáucaso, permitindo assim a possibilidade de que, em certa época, talvez existisse uma variedade de camurça na cordilheira do Líbano.

CANA, I [Cana; Caniço].

1. Vale de torrente que serviu de fronteira entre Efraim e Manassés. (Jos 16:8; 17:9) Hoje usualmente é relacionado com o uádi Qanah (Nahal Qana). Esta pequena corrente aflora na região montanhosa a poucos quilômetros ao SO de Nablus, e, como o uádi Ishkar, flui em direção SO e depois se junta ao uádi Yarkon (Nahal Yarqon), que desemboca no mar Mediterrâneo ao N de Tel Aviv-Yafo. Todavia, alguns peritos acreditam que, nos dias de Josué, o curso inferior do uádi Qanah talvez fluísse diretamente no Mediterrâneo, num ponto a uns 10 km mais ao N.

2. Cidade fronteiriça de Aser. (Jos 19:24, 28) É em geral identificada com a moderna Qana, a uns 12 km ao ESE de Tiro.

CANA, II [hebr.: *qa·néh;* gr.: *ká·la·mos*]. Estes termos evidentemente abrangem numerosas plantas canáceas que comumente crescem em lugares úmidos. (Jó 40:21; Sal 68:30; Is 19:6; 35:7; veja CÁLAMO, CANA.) Alguns peritos acreditam que, em muitos casos, a "cana" que se tem presente é a *Arundo donax* (cana-do-reino). Esta planta é comum no Egito, na Palestina e na Síria. Sua haste, que termina numa ampla pluma de flores brancas, tem um diâmetro de 5 a 8 cm na base, e atinge a altura de 2,5 a 5,5 m. As folhas têm de 30 a 90 cm de comprimento. A cana comum (*Phragmites australis*) também é encontrada em brejos e nas margens de rios em Israel. É uma gramínea folhosa de 1,5 a 5 m de altura, e tem no alto do seu caule rijo e liso uma pluma de flores.

Em zombaria, os soldados romanos colocaram uma cana, representando um cetro real, na mão direita de Jesus, e, mais tarde, golpearam-no com ela. Também foi usada uma cana para dar a Jesus, pendurado na estaca, uma esponja ensopada de vinho acre. — Mt 27:29, 30, 48; Jo 19:29; veja HISSOPO.

A cana era também usada para medições. O livro de Ezequiel (40:5) indica que uma cana de medir tinha 6 côvados de comprimento. De modo que a cana, baseada no côvado comum, tinha 2,67 m, e a baseada no côvado longo tinha 3,11 m. — Re 11:1; 21:15, 16; veja PESOS E MEDIDAS.

Uso Figurado. A "cana" é usada na Bíblia para representar instabilidade e fragilidade. (1Rs 14:15;

Ez 29:6, 7) Comparou-se o Egito a uma cana esmagada, cujas lascas pontiagudas penetrariam na palma da mão de qualquer que se apoiasse nela. (2Rs 18:21; Is 36:6) A respeito de João, o Batizador, Jesus disse: "O que fostes ver no ermo? Uma cana jogada pelo vento?" (Mt 11:7) Essas palavras talvez visassem mostrar que João, o Batizador, não era uma pessoa hesitante ou vacilante, mas era alguém firme, estável e reto. Em Mateus 12:20 (Is 42:3), a "cana machucada" parece representar as pessoas oprimidas, como o homem com a mão ressequida a quem Jesus curou no sábado. — Mt 12:10-14; veja Mt 23:4; Mr 6:34.

CANÁ [provavelmente do hebr. *qa·néh,* "cana", portanto, "Lugar de Canas"]. Cidade natal de Natanael. (Jo 21:2) Evidentemente, foi logo no terceiro dia depois da apresentação de Natanael a Jesus e de ele se ter tornado seu discípulo que Jesus esteve em Caná e compareceu a uma festa de casamento, ocasião em que a sua mãe e seus irmãos também estavam presentes. Foi aqui que Jesus realizou seu primeiro sinal milagroso, o da transformação da água em vinho excelente. Daqui, ele e sua família, e seus discípulos, "desceram para Cafarnaum". (Jo 1:43-49; 2:1-12) Mais tarde, quando estava novamente em Caná, um assistente do rei se aproximou de Jesus, suplicando-lhe que "descesse" a Cafarnaum, a fim de curar seu filho moribundo. Sem fazer essa viagem, Jesus realizou a cura. — Jo 4:46-54.

A cidade, em cada caso, é chamada de "Caná da Galileia", evidentemente para distingui-la de Cana (Kanna) em Aser. (Jos 19:28) Kafr Kanna, uma cidade a 6,5 km ao NE de Nazaré, é o lugar tradicional de Caná. Algumas fontes proveem um amplo suprimento de água ali. Todavia, lexicógrafos consideram a forma Kanna uma transição bem improvável de Caná, especialmente por causa do duplo "n" (na língua original). Há motivos para se crer que a afirmação de Kafr Kanna ser Caná deriva na maior parte de ela ser facilmente acessível aos peregrinos procedentes de Nazaré, o que faz com que seja favorecida na tradição eclesiástica.

A preponderância das opiniões e o peso da evidência favorecem a identificação com Khirbet Qana, a uns 13 km ao N de Nazaré. Aqui se encontram as ruínas duma antiga aldeia num morro à beira da planície de Asochis, atualmente chamada de el-Battuf (Biqʽat Bet Netofa). As canas abundam num brejo vizinho, tornando o nome Caná bem apropriado. Em árabe ainda é conhecida como Qana el-Jelil, equivalente a Caná da Galileia. Josefo, o historiador judaico do primeiro século EC, fala de morar "numa aldeia da Galileia, chamada Caná", e, mais tarde, menciona "a grande planície, chamada de planície de Asochis, onde se encontrava meu alojamento". (*The Life* [A Vida], 86 [16]; 207 [41]) Este testemunho favoreceria também a localização de Caná da Galileia no lugar de Khirbet Qana, em vez de em Kafr Kanna. Embora não se encontre nenhuma fonte em Khirbet Qana, as ruínas revelam os restos de antigas cisternas; e relatou-se terem sido encontrados ali cacos (fragmentos de vasos de barro) e moedas atribuídas ao primeiro século EC. — FOTO, Vol. 2, p. 738.

Em tempos antigos, uma estrada passando por Khirbet Qana descia até as margens do mar da Galileia e seguia pelo litoral até Cafarnaum, que se encontrava a uns 206 m abaixo do nível do mar; daí a expressão 'descer' a Cafarnaum. (Jo 4:47) Pela estrada, a distância era de cerca de 40 km.

CANAÃ [Terra de Mercador; Terra do Comerciante], **CANANEU.**

1. O quarto filho alistado de Cã, e neto de Noé. (Gên 9:18; 10:6; 1Cr 1:8) Era o progenitor de 11 tribos que, com o tempo, habitaram a região ao longo do leste do Mediterrâneo, entre o Egito e a Síria, desta forma dando à região o nome de "a terra de Canaã". — Gên 10:15-19; 1Cr 16:18; veja o N.º 2.

Depois do incidente da embriaguez de Noé, Canaã ficou sob a maldição profética de Noé, que predizia que Canaã se tornaria escravo tanto de Sem como de Jafé. (Gên 9:20-27) Visto que o registro menciona apenas que "Cã, pai de Canaã, viu a nudez de seu pai e foi contá-lo aos seus dois irmãos lá fora", surge a pergunta sobre a razão de ter sido Canaã, em vez de Cã, o objeto dessa maldição. Comentando Gênesis 9:24, que declara que, quando Noé despertou dos efeitos do vinho, "soube o que lhe havia feito seu *filho mais moço*", uma nota na tradução de Rotherham, em inglês, diz: "Sem dúvida Canaã, e não Cã: Sem e Jafé, por causa de sua piedade, são abençoados; Canaã, por causa de alguma baixeza não mencionada, é amaldiçoado; Cã, por causa de sua negligência, é negligenciado." Similarmente, uma publicação judaica, *The Pentateuch and Haftorahs* (O Pentateuco e as Haftorás), sugere que a breve narrativa "se refere a algum ato abominável em que Canaã parece ter estado envolvido". (Editado por J. H. Hertz, Londres, 1972, p. 34) E, depois de comentar que a palavra hebraica traduzida "filho", no versículo 24 , pode significar "neto", esta fonte declara: "A referência é evidentemente feita a Canaã." *The Soncino Chumash* (O Chumash de Soncino) também indica que alguns creem que Canaã "se tenha entregado a uma concupiscência pervertida quanto a [Noé]", e que a expressão "filho mais moço" se refere a Canaã, que era o filho mais moço de Cã. — Editado por A. Cohen, Londres, 1956, p. 47.

Tais conceitos são, necessariamente, conjecturais, visto que o registro bíblico não fornece

quaisquer pormenores sobre o envolvimento de Canaã na ofensa contra Noé. Todavia, algum envolvimento parece definitivamente tencionado pelo fato de que, pouco antes de se relatar o caso da embriaguez de Noé, introduz-se abruptamente Canaã no relato (Gên 9:18), e, ao descrever as ações de Cã, o registro se refere a ele como "Cã, pai de Canaã". (Gên 9:22) Que a expressão "viu a nudez de seu pai" talvez indique certo abuso ou perversão que envolvia Canaã, é uma conclusão razoável. Pois, na maioria dos casos em que a Bíblia fala de se 'descobrir a nudez' ou de se 'ver a nudez' de outrem, quer-se dizer incesto ou outros pecados sexuais. (Le 18:6-19; 20:17) Assim, é possível que Canaã tenha cometido ou tentado cometer algum abuso contra o inconsciente Noé, e que Cã, embora tivesse conhecimento disso, deixou de impedi-lo ou de tomar medidas disciplinares contra o ofensor, e agravou ainda mais o erro por falar a seus irmãos sobre a desonra de Noé.

Deve-se também considerar o elemento profético da maldição. Não existe evidência que indique que o próprio Canaã se tornasse escravo de Sem ou de Jafé durante sua vida. Mas, a presciência de Deus operava, e, visto que a maldição expressa por Noé fora divinamente inspirada, e visto que o desfavor de Deus não é expresso sem causa justa, é provável que Canaã já tivesse manifestado uma característica definitivamente corrupta, talvez uma natureza libidinosa, e que Deus previu os maus resultados em que, por fim, esta característica culminaria entre os descendentes de Canaã. No caso anterior de Caim, Jeová havia notado uma atitude errada de coração e ele havia avisado Caim do perigo de ser vencido pelo pecado (Gên 4:3-7); Deus discernira também a inclinação incorrigível para a iniquidade por parte da maioria da população antediluviana, justificando a destruição dela. (Gên 6:5) A evidência mais óbvia da justeza da maldição sobre Canaã assim é vista na posterior história dos seus descendentes, porque estabeleceram para si um especialmente sórdido registro de imoralidade e depravação, conforme atestado tanto pela história bíblica como pela secular. A maldição sobre Canaã teve seu cumprimento uns oito séculos após o seu proferimento, quando os descendentes de Canaã foram subjugados pelos israelitas semitas, vindo a estar posteriormente sob o domínio das potências jaféticas da Medo-Pérsia, Grécia e Roma.

2. O nome Canaã também se aplica à raça que descendeu do filho de Cã, e à terra em que residiram. Canaã era o nome mais antigo e nativo da parte da Palestina situada a O do rio Jordão (Núm 33:51; 35:10, 14), embora os amorreus cananeus invadissem a terra ao L do Jordão algum tempo antes da conquista pelos israelitas. — Núm 21:13, 26.

Limites e Primórdios Históricos. A mais antiga descrição dos limites de Canaã mostra que se estendia desde Sídon, no N, descendo até Gerar, perto de Gaza, no SO, e até Sodoma e as cidades vizinhas, no SE. (Gên 10:19) No tempo de Abraão, porém, Sodoma e as outras "cidades do Distrito" parecem ter sido consideradas como separadas de Canaã. (Gên 13:12) Os posteriores territórios de Edom e de Moabe, habitados pelos descendentes de Abraão e de Ló, evidentemente também eram considerados como fora da terra de Canaã. (Gên 36:6-8; Êx 15:15) O território de Canaã, conforme prometido à nação de Israel, acha-se delineado em mais pormenores em Números 34:2-12. Evidentemente começava mais ao N de Sídon e se estendia ao S até o "vale da torrente do Egito" e Cades-Barneia. Os filisteus, que não eram cananeus (Gên 10:13, 14), tinham ocupado a região costeira ao S da planície de Sarom, mas esta, também, tinha sido anteriormente "considerada" como terra cananeia. (Jos 13:3) Outras tribos, tais como os queneus (uma família deles sendo mais tarde associada com Midiã; Núm 10:29; Jz 1:16) e os amalequitas (descendentes de Esaú; Gên 36:12) também haviam penetrado neste território. — Gên 15:18-21; Núm 14:45.

A Bíblia não diz se os descendentes de Canaã migraram para esta terra e se estabeleceram nela logo após a dispersão em Babel (Gên 11:9), ou se primeiro acompanharam o grupo principal de camitas à África, e depois voltaram aos poucos para a região palestina. De qualquer modo, por volta de 1943 AEC, quando Abraão deixou Harã em Padã-Arã e se dirigiu para esta terra, os cananeus estavam estabelecidos ali, e Abraão tinha certos tratos tanto com amorreus como com hititas. (Gên 11:31; 12:5, 6; 13:7; 14:13; 23:2-20) Abraão recebeu repetidas promessas de Jeová Deus, de que sua semente, ou descendentes, herdariam esta terra, e foi instruído a 'percorrer o país no seu comprimento e na sua largura'. (Gên 12:7; 13:14-17; 15:7, 13-21; 17:8) À base desta promessa, e em respeito pela maldição de Deus, Abraão teve o cuidado de que a esposa de seu filho Isaque não fosse cananeia. — Gên 24:1-4.

A relativa facilidade com que Abraão, e, mais tarde, Isaque e Jacó, puderam movimentar-se nessa terra com seus grandes rebanhos e suas grandes manadas indica que a região ainda não era densamente povoada. (Veja Gên 34:21.) As investigações arqueológicas também suprem evidência de uma colonização um tanto esparsa naquele tempo, a maioria das cidades pequenas estando situadas ao longo da costa, na região do Mar Morto, no vale do Jordão e na planície de Jezreel. A respeito da Palestina na primeira parte do segundo milênio AEC,

W. F. Albright diz que a região montanhosa, na maior parte, não estava povoada por uma população fixa, de modo que a tradição bíblica está absolutamente certa em apresentar os patriarcas peregrinando pelos morros da Palestina central e pelas terras secas do sul, onde ainda havia bastante lugar para eles. (*Archaeology of Palestine and the Bible* [Arqueologia da Palestina e a Bíblia], 1933, pp. 131-133) Canaã, pelo visto, estava sob certa influência e domínio elamita (e, portanto semita) naquele período, conforme indicado pelo registro bíblico em Gênesis 14:1-7.

Entre as cidades em torno das quais Abraão, Isaque e Jacó acampavam estava Siquém (Gên 12:6), Betel e Ai (Gên 12:8), Hébron (Gên 13:18), Gerar (Gên 20:1) e Berseba (Gên 22:19). Embora os cananeus não pareçam ter demonstrado grande hostilidade para com os patriarcas hebreus, não obstante, a proteção divina foi o principal fator de estarem livres de ataques. (Sal 105:12-15) Assim, depois do ataque dos filhos de Jacó contra a cidade heveia de Siquém, foi porque "o terror de Deus" sobreveio às cidades vizinhas que "não foram no encalço dos filhos de Jacó". — Gên 33:18; 34:2; 35:5.

A história secular indica que o Egito exerceu suserania sobre Canaã por uns dois séculos antes da conquista pelos israelitas. Durante este período, mensagens (conhecidas como as tabuinhas de Amarna) enviadas por governantes vassalos na Síria e na Palestina aos faraós Amenotep III e Aquenatão, apresentam um quadro de muitas lutas e intrigas políticas entre as cidades naquela região. Na época da chegada de Israel à sua fronteira (1473 AEC), Canaã era uma terra de numerosas cidades-estados, ou pequeninos reinos, embora ainda mostrasse certa coesão, segundo as relações tribais. Os espias que sondaram a terra quase 40 anos antes acharam-na uma terra rica em frutos, e suas cidades bem fortificadas. — Núm 13:21-29; compare isso com De 9:1; Ne 9:25.

Distribuição das Tribos de Canaã. Dentre as 11 tribos cananeias (Gên 10:15-19), os amorreus parecem ter ocupado uma das posições principais naquela terra. (Veja AMORREU.) Além da terra conquistada por eles ao L do Jordão, em Basã e em Gileade, as referências aos amorreus mostram que eles eram fortes na região montanhosa de Canaã propriamente, tanto ao N como ao S. (Jos 10:5; 11:3; 13:4) Talvez em segundo lugar, quanto à força, estivessem os hititas, os quais, embora encontrados tanto ao S quanto Hébron, no tempo de Abraão (Gên 23:19, 20), mais tarde parecem ter-se fixado principalmente no N, na direção da Síria. — Jos 1:4; Jz 1:23-26; 1Rs 10:29.

Dentre as outras tribos, os jebuseus, os heveus e os girgaseus são as mais frequentemente mencionadas na época da conquista. Os jebuseus centralizavam-se evidentemente na região montanhosa em volta de Jerusalém. (Núm 13:29; Jos 18:16, 28) Os heveus estavam espalhados desde Gibeão, bem no sul (Jos 9:3, 7), até o sopé do monte Hermon, no N. (Jos 11:3) O território dos girgaseus não é indicado.

As 6 tribos restantes, os sidônios, os arvadeus, os hamateus, os arqueus, os sineus e os zemareus, bem que podem estar incluídas no termo abrangente "cananeus", frequentemente usado em associação com os nomes específicos de outras tribos, a menos que a expressão seja simplesmente usada para se referir a cidades ou a grupos que possuíam uma população cananeia mista. (Êx 23:23; 34:11; De 7:1; Núm 13:29) Todas essas 6 tribos parecem ter estado primariamente situadas ao N da região que originalmente foi conquistada pelos israelitas e não recebem menção específica no relato da conquista.

Conquista de Canaã por Israel. (MAPAS, Vol. 1, pp. 737, 738) No segundo ano depois do Êxodo, os israelitas fizeram uma tentativa inicial de penetrar nas fronteiras meridionais de Canaã, mas, fizeram isso sem apoio divino, e foram postos em debandada pelos cananeus e seus aliados amalequitas. (Núm 14:42-45) Perto do fim do período de 40 anos de peregrinação, Israel novamente avançou em direção aos cananeus e foi atacado pelo rei de Arade, no Negebe, mas, desta vez, as forças cananeias foram derrotadas e suas cidades foram destruídas. (Núm 21:1-3) Assim mesmo, os israelitas não deram sequência a esta vitória com uma invasão pelo S, mas deram a volta para aproximar-se pelo E. Isto os colocou em conflito com os reinos amorreus de Síon e de Ogue, e a derrota desses reis colocou toda Basã e Gileade sob controle israelita, inclusive 60 cidades "com muralha alta, portas e tranca", somente em Basã. (Núm 21:21-35; De 2:26-3:10) A derrota desses poderosos reis teve um efeito debilitante sobre os reinos cananeus ao O do Jordão, e a subsequente travessia milagrosa do Jordão, a pé enxuto, pela nação israelita, fez com que o coração dos cananeus 'começasse a derreter-se'. Assim, os cananeus não atacaram o acampamento israelita em Gilgal durante o período da recuperação de muitos dos varões israelitas que foram circuncidados, e durante a subsequente celebração da Páscoa. — Jos 2:9-11; 5:1-11.

Podendo então conseguir água em abundância do Jordão, e obter suprimentos alimentares da região conquistada ao L do Jordão, os israelitas em Gilgal tinham boa base para se lançar à conquista da terra. Jericó, a vizinha cidade de posto avançado, já rigorosamente fechada, foi seu primeiro alvo, e suas fortes muralhas caíram pelo poder de Jeová. (Jos 6:1-21) Daí, as forças invasoras subiram uns

1.000 m na região montanhosa ao N de Jerusalém, e, depois dum revés inicial, capturaram Ai e a incendiaram. (Jos 7:1-5; 8:18-28) Ao passo que os reinos cananeus em todo o país começaram a formar uma coalizão maciça para repelir os israelitas, certas cidades dos heveus procuraram então a paz com Israel por meio dum subterfúgio. Esta secessão por parte de Gibeão e de outras três cidades vizinhas foi, evidentemente, considerada pelos outros reinos cananeus como um ato de traição, pondo em perigo a unidade da inteira 'liga cananeia'. Cinco reis cananeus, portanto, uniram-se para lutar, não contra Israel, mas contra Gibeão, e as tropas israelitas, sob Josué, empreenderam uma marcha durante toda a noite para salvar a cidade sitiada. A derrota infligida por Josué aos cinco reis atacantes foi acompanhada por uma saraivada milagrosa de enormes pedras e também por Deus providenciar a demora do pôr do sol. — Jos 9:17, 24, 25; 10:1-27.

As vitoriosas forças israelitas investiram então contra toda a metade sul de Canaã (exceto as planícies da Filístia), conquistando as cidades da Sefelá, a região montanhosa e o Negebe, e então voltaram ao seu acampamento-base em Gilgal, junto ao Jordão. (Jos 10:28-43) Daí, os cananeus no setor norte, sob a liderança do rei de Hazor, começaram a juntar suas tropas e seus carros de guerra, unindo suas forças num encontro junto às águas de Merom, ao N do mar da Galileia. O exército de Josué, porém, fez um ataque de surpresa à confederação cananeia, e os pôs em fuga, após o que marchou para capturar as cidades deles, tanto ao N quanto Baal-Gade, ao sopé do monte Hermom. (Jos 11:1-20) A campanha evidentemente abrangeu considerável período de tempo e foi seguida por outra ofensiva na região montanhosa no S, ataque dirigido contra os gigantescos anaquins e suas cidades. — Jos 11:21, 22; veja ANAQUINS.

Já se haviam passado então uns seis anos desde o começo da luta. A parte principal da conquista de Canaã já tinha sido realizada, e a força das tribos cananeias tinha sido quebrantada, permitindo assim o início da distribuição da terra entre as tribos israelitas. (Veja TERMO.) No entanto, diversas regiões ainda precisavam ser subjugadas, inclusive setores importantes, tais como o território dos filisteus, os quais, embora não fossem cananeus, eram usurpadores da terra prometida aos israelitas; o território dos gesuritas (veja 1Sa 27:8); o território da região ao redor de Sídon, subindo até Gebal (Biblos), e toda a região do Líbano (Jos 13:2-6). Além destas, havia bolsões de resistência espalhados por todo o país, alguns dos quais foram mais tarde capturados pelas tribos herdeiras de Israel, ao passo que outros continuaram sem ser conquistados, ou se permitiu que permanecessem, sendo obrigados a fazer trabalhos forçados para os israelitas. — Jos 15:13-17; 16:10; 17:11-13, 16-18; Jz 1:17-21, 27-36.

Embora tantos cananeus sobrevivessem à principal conquista e resistissem à subjugação, ainda se podia dizer que "Jeová deu, pois, a Israel toda a terra que havia jurado dar aos seus antepassados", que lhes deu "descanso em todo o redor", e que "não falhou nem uma única de todas as boas promessas que Jeová fizera à casa de Israel; tudo se cumpriu". (Jos 21:43-45) Em todo o redor dos israelitas, os povos inimigos estavam amedrontados e não constituíam nenhuma genuína ameaça para a segurança deles. Deus havia declarado anteriormente que expulsaria os cananeus "pouco a pouco", para que os animais selvagens não se multiplicassem de repente numa terra desolada. (Êx 23:29, 30; De 7:22) Apesar do superior equipamento de guerra dos cananeus, inclusive carros de guerra com foices de ferro, qualquer falha dos israelitas, de finalmente não tomarem certas regiões, não podia ser atribuída a Jeová como falha da sua parte em cumprir a sua promessa. (Jos 17:16-18; Jz 4:13) Antes, o registro mostra que as poucas derrotas dos israelitas se deviam à infidelidade da sua parte. — Núm 14:44, 45; Jos 7:1-12.

Por que decretou Jeová o extermínio dos cananeus?

O relato histórico mostra que as populações das cidades cananeias conquistadas pelos israelitas foram submetidas à completa destruição. (Núm 21:1-3, 34, 35; Jos 6:20, 21; 8:21-27; 10:26-40; 11:10-14) Alguns críticos usam esse fato como meio de representar as Escrituras Hebraicas, ou "Antigo Testamento", como imbuído dum espírito de crueldade e de matança desenfreada. A questão envolvida, porém, é claramente a de se a soberania de Deus sobre a terra e seus habitantes é ou não reconhecida. Ele havia passado o direito de posse da terra de Canaã à 'descendência de Abraão', fazendo-o por meio dum pacto juramentado. (Gên 12:5-7; 15:17-21; compare isso com De 32:8; At 17:26.) O propósito de Deus, porém, envolvia mais do que a simples expulsão ou desalojamento dos ocupantes existentes dessa terra. Estava também envolvido seu direito de agir como "Juiz de toda a terra" (Gên 18:25), e de decretar a sentença de morte sobre os julgados merecedores dela, bem como Seu direito de implementar e impor a execução desse decreto.

A justeza da maldição profética de Deus sobre Canaã obteve plena confirmação nas condições que se haviam desenvolvido em Canaã até o tempo da conquista pelos israelitas. Jeová permitira que se passassem 400 anos desde o tempo de Abraão para

Colunas sagradas (estelas) e uma mesa de ofertas encontradas em Hazor. A inscrição na estela do centro talvez simbolize uma petição feita ao deus-lua.

que o 'erro dos amorreus se completasse'. (Gên 15:16) Serem as esposas hititas de Esaú uma "fonte de amargura de espírito para Isaque e Rebeca", a ponto de Rebeca 'chegar a abominar sua vida por causa delas', certamente é um indício da maldade já manifesta entre os cananeus. (Gên 26:34, 35; 27:46) Nos séculos que se seguiram, a terra de Canaã ficou saturada das práticas detestáveis de idolatria, imoralidade e derramamento de sangue. A religião cananeia era extraordinariamente vil e degradada, seus "postes sagrados" e "colunas sagradas" sendo evidentemente símbolos fálicos, e muitos dos ritos nos seus "altos" envolviam crassos excessos e depravações sexuais. (Êx 23:24; 34:12, 13; Núm 33:52; De 7:5) O incesto, a sodomia e a bestialidade eram parte 'do que faziam os da terra de Canaã', que tornava imunda a terra, a qual, por esses erros, estava para 'vomitar os seus habitantes'. (Le 18:2-25) A magia, a feitiçaria, o espiritismo e o sacrifício de seus filhos por meio do fogo achavam-se também entre as práticas abomináveis dos cananeus. — De 18:9-12.

Baal era a mais destacada das deidades adoradas pelos cananeus. (Jz 2:12, 13; compare isso com Jz 6:25-32; 1Rs 16:30-32.) As deusas cananeias Astorete (Jz 2:13; 10:6; 1Sa 7:3, 4), Axerá e Anate são apresentadas num texto egípcio tanto como deusas-mães, como quais prostitutas sagradas, as quais, em paradoxo, permaneciam sempre virgens (literalmente, "as grandes deusas que concebem, mas não dão à luz"). Pelo visto, a adoração delas envolvia invariavelmente os serviços de prostitutas de templo. Essas deusas simbolizavam não só a qualidade da lascívia sexual, mas também da sádica violência e guerra. Assim, a deusa Anate é retratada na Epopeia de Baal, de Ugarite, como realizando uma matança geral de homens e depois enfeitando-se com cabeças suspensas e prendendo mãos de homens à sua cinta, ao passo que alegremente anda no sangue deles. As estatuetas da deusa Astorete, descobertas na Palestina, são de uma mulher nua, com órgãos sexuais grosseiramente exagerados. O arqueólogo W. F. Albright observa a respeito da adoração fálica deles: "No pior, . . . o aspecto erótico de seu culto deve ter mergulhado a extremamente sórdidas profundezas da degradação social." — *Archaeology and the Religion of Israel* (Arqueologia e a Religião de Israel), 1968, pp. 76, 77; veja ASTORETE; BAAL N.º 4.

Além das suas outras práticas degradantes, havia a do sacrifício de crianças. Segundo Merrill F. Unger: "Escavações na Palestina descobriram pilhas de cinzas e de restos de esqueletos de crianças em cemitérios ao redor de altares pagãos, indicando a ampla prática desta abominação cruel." (*Archaeology and the Old Testament* [Arqueologia e o Velho Testamento], 1964, p. 279) O *Manual Bíblico* de H. H. Halley (reimpressão de 1987, Editora Vida Nova, p. 157) diz: "Era assim, praticando a licenciosidade como rito, que os cananeus prestavam seu culto aos deuses, e também assassinando seus primogênitos, como sacrifício aos mesmos deuses. Parece que, em grande escala, a terra de Canaã tornou-se uma espécie de Sodoma e Gomorra de âmbito nacional. . . . Teria direito de continuar por mais tempo uma civilização de tão abominável imundície e brutalidade? . . . Alguns arqueólogos

que têm escavado as ruínas das cidades dos cananeus admiram-se de Deus não as haver destruído há mais tempo." — FOTO, Vol. 1, p. 739.

Jeová exercera seu direito soberano de executar a sentença de morte na população iníqua do planeta inteiro, no tempo do Dilúvio global; ele o fizera com relação ao distrito inteiro das cidades de Sodoma e de Gomorra, por causa do 'alto clamor de queixa contra eles e seu pecado muito grave' (Gên 18:20; 19:13); ele executara um decreto de destruição nas forças militares de Faraó no Mar Vermelho; e também exterminara as casas de Corá e de outros rebeldes entre os próprios israelitas. No entanto, nestes casos, Deus empregara forças naturais para realizar essa destruição. Em contraste com isso, Jeová designara agora aos israelitas o dever sagrado de servirem quais principais executores do seu decreto divino, guiados pelo seu mensageiro angélico e apoiados pelo onipotente poder de Deus. (Êx 23:20-23, 27, 28; De 9:3, 4; 20:15-18; Jos 10:42) Todavia, os resultados foram precisamente os mesmos para os cananeus como seriam se Deus resolvesse destruí-los por meio de algum fenômeno, tal como uma enchente, uma explosão ardente ou um terremoto, e terem agentes humanos executado a sentença de morte nesses povos condenados, não importa quão desagradável possa parecer a tarefa deles, não pode alterar a justeza dessa medida divinamente ordenada. (Je 48:10) Por usar este instrumento humano, lançado contra "sete nações mais populosas e mais fortes" do que eles, magnificou-se o poder de Jeová e provou-se sua Divindade. — De 7:1; Le 25:38.

Os cananeus não eram ignorantes da poderosa evidência de que Israel era o povo e o instrumento escolhidos de Deus. (Jos 2:9-21, 24; 9:24-27) Entretanto, excetuando-se Raabe e sua família, e as cidades dos gibeonitas, aqueles que mereciam a destruição nem procuraram obter misericórdia, nem aproveitaram a oportunidade para fugir, mas, em vez disso, preferiram radicalizar sua rebelião contra Jeová. Ele não os obrigou a curvar-se e ceder à Sua vontade expressa, mas, antes, 'deixou seus corações ficarem obstinados para que declarassem guerra a Israel, a fim de os devotar à destruição, para que não obtivessem consideração favorável, mas para que os aniquilasse', em execução de seu julgamento contra eles. — Jos 11:19, 20.

Josué, sabiamente, "não tirou nenhuma palavra de tudo o que Jeová ordenara a Moisés" quanto à destruição dos cananeus. (Jos 11:15) Mas, a nação israelita deixou de seguir sua boa liderança nisso e de eliminar por completo a fonte de poluição daquela terra. A presença contínua dos cananeus entre eles infectou Israel, de modo que, com o passar do tempo, isso sem dúvida contribuiu para mais mortes (sem se mencionar o crime, a imoralidade e a idolatria) do que teriam resultado do extermínio decretado de todos os cananeus, caso tivesse sido fielmente executado. (Núm 33:55, 56; Jz 2:1-3, 11-23; Sal 106:34-43) Jeová tinha avisado os israelitas de que Sua justiça e Seus julgamentos não seriam parciais, e que, se os israelitas iniciassem relacionamentos com os cananeus, casando-se com eles, praticando ecumenismo, e adotando seus costumes religiosos e suas práticas degeneradas, isso inevitavelmente significaria trazerem sobre si mesmos o mesmo decreto de aniquilamento e resultaria em serem também 'vomitados da terra'. — Êx 23:32, 33; 34:12-17; Le 18:26-30; De 7:2-5, 25, 26.

Juízes 3:1, 2, declara que Jeová permitiu que algumas das nações cananeias permanecessem, "para por elas provar a Israel, isto é, a todos os que não tinham passado por nenhuma das guerras de Canaã; foi só para que as gerações dos filhos de Israel tivessem a experiência, para ensinar-lhes a guerra, isto é, somente aos que antes não tiveram experiência de tais coisas". Isto não contradiz a declaração anterior (Jz 2:20-22), de que Jeová deixou essas nações permanecer por causa da infidelidade de Israel, e para "provar a Israel, se guardarão ou não o caminho de Jeová". Antes, harmoniza-se com tal motivo e mostra que as gerações posteriores dos israelitas teriam destarte a oportunidade de demonstrar obediência às ordens de Deus com respeito aos cananeus, pondo à prova a sua fé, a ponto de porem sua vida em perigo na guerra, a fim de mostrar-se obedientes.

Em vista de tudo isso, torna-se evidente que as opiniões de alguns críticos da Bíblia, de que a destruição dos cananeus por parte de Israel não se harmoniza com o 'espírito' das Escrituras Gregas Cristãs, não se ajustam aos fatos, como demonstra uma comparação de textos tais como Mateus 3:7-12; 22:1-7; 23:33; 25:41-46; Marcos 12:1-9; Lucas 19:14, 27; Romanos 1:18-32; 2 Tessalonicenses 1:6-9; 2:3; e Revelação 19:11-21.

História Posterior. Após a conquista, a situação entre os cananeus e os israelitas tornou-se gradualmente de coexistência relativamente pacífica, embora para o prejuízo de Israel. (Jz 3:5, 6; compare isso com Jz 19:11-14.) Os governantes sírios, moabitas e filisteus obtiveram sucessivamente o domínio temporário sobre os israelitas, mas não foi senão no tempo de Jabim, chamado "rei de Canaã", que os cananeus recuperaram suficiente poder para conseguir subjugar Israel por 20 anos. (Jz 4:2, 3) Depois de Baraque ter finalmente derrotado Jabim, as dificuldades de Israel, durante o período anterior ao reinado, provieram mormente de fontes não cananeias, dos midianitas, dos amonitas e dos filisteus. Semelhantemente, durante o tempo

de Samuel, só são mencionados brevemente os amorreus, dentre as tribos cananeias. (1Sa 7:14) O Rei Davi expulsou os jebuseus de Jerusalém (2Sa 5:6-9), mas suas principais campanhas foram contra os filisteus, os amonitas, os moabitas, os edomitas, os amalequitas e os sírios. Assim, os cananeus, embora ainda possuíssem cidades e ocupassem terras no território de Israel (2Sa 24:7, 16-18), evidentemente haviam deixado de ser uma ameaça militar. Mencionam-se dois guerreiros hititas entre a força combatente de Davi. — 1Sa 26:6; 2Sa 23:39.

Durante seu governo, Salomão submeteu os remanescentes das tribos cananeias a trabalhos forçados em seus muitos projetos (1Rs 9:20, 21), ampliando sua obra de construções até mesmo à cidade cananeia de Hamate, bem ao N. (2Cr 8:4) Mas esposas cananeias contribuíram mais tarde para a queda de Salomão, para a perda de grande parte do reino do seu herdeiro, e para a corrupção religiosa da nação. (1Rs 11:1, 13, 31-33) Desde o reinado de Salomão (1037-998 AEC) até o governo de Jeorão, de Israel (c. 917-905 AEC), apenas os hititas parecem ter mantido considerável medida de destaque e força como tribo, embora evidentemente situados ao N do território de Israel e nas adjacências da Síria, ou dentro dela. — 1Rs 10:29; 2Rs 7:6.

O casamento misto com cananeias ainda era um problema entre os israelitas que voltaram do exílio babilônico (Esd 9:1, 2), mas os reinos cananeus, inclusive o dos hititas, evidentemente se haviam desintegrado sob o impacto da agressão síria, assíria e babilônica. O termo "Canaã" passou a referir-se primariamente à Fenícia, como na profecia de Isaías a respeito de Tiro (Is 23:1, 11 n.) e no caso da mulher "fenícia" (literalmente, "cananeia" [gr.: *Kha·na·naí·a*]), da região de Tiro e Sídon, que se dirigiu a Jesus. — Mt 15:22 n.; compare isso com Mr 7:26.

Importância Comercial e Geopolítica. Canaã formava uma ponte terrestre ligando o Egito com a Ásia, e, mais especificamente, com a Mesopotâmia. Embora a economia do país fosse basicamente agrícola, havia também intercâmbio comercial, e as cidades portuárias de Tiro e Sídon se tornaram importantes centros comerciais, com frotas de navios famosas em todo o mundo então conhecido. (Veja Ez 27.) Assim, desde o tempo de Jó, a palavra "cananeu" se tornou sinônimo de 'comerciante', e é assim traduzida. (Jó 41:6; Sof 1:11; note também a referência a Babilônia como "terra de Canaã", Ez 17:4, 12.) Canaã ocupava assim um lugar muitíssimo estratégico no Crescente Fértil, e era o alvo dos grandes impérios da Mesopotâmia, da Ásia Menor e da África, que procuravam controlar a passagem de forças militares e o tráfego comercial dentro dos limites de Canaã. Ter Deus colocado seu povo escolhido nessa terra, portanto, certamente atrairia a atenção das nações, e teria efeitos de longo alcance; em sentido geográfico, embora mais importante em sentido religioso, os israelitas podiam ser mencionados como habitando "no meio da terra". — Ez 38:12.

Língua. Embora o registro bíblico mostre claramente que os cananeus eram camitas, a maioria das obras de referências fala deles como tendo origem semítica. Esta classificação baseia-se na evidência duma língua semítica falada pelos cananeus. A evidência a que mais frequentemente se recorre é o grande número de textos encontrados em Ras Xamra (Ugarite), escritos numa língua ou dialeto semítico, e considerados como remontando até o século 14 AEC. Todavia, pelo visto, Ugarite não estava dentro dos limites bíblicos de Canaã. Um artigo de A. F. Rainey, publicado em *The Biblical Archaeologist* (O Arqueólogo Bíblico, 1965, p. 105), declara que, em bases étnicas, políticas e provavelmente linguísticas, "é agora claramente impróprio chamar Ugarite de cidade 'cananeia'". Ele apresenta evidência adicional para mostrar que "Ugarite e a terra de Canaã eram entidades políticas separadas e distintas". De modo que estas tabuinhas não estabelecem nenhuma regra clara para se saber a língua dos cananeus.

Muitas das tabuinhas de Amarna encontradas no Egito de fato procedem de cidades da própria Canaã, e estas tabuinhas, de data anterior à conquista israelita, foram escritas principalmente em cuneiforme na língua babilônica, uma língua semítica. Esta, porém, era a língua diplomática do inteiro Oriente Médio naquele tempo, de modo que era usada até mesmo ao se escrever à corte egípcia. Portanto, é de considerável interesse notar a declaração em *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete, editado por G. A. Buttrick, 1962, Vol. 1, p. 495), no sentido de que "as cartas de Amarna contêm evidência para a opinião de que *elementos étnicos não semíticos* se estabeleceram na Palestina e na Síria numa data bastante antiga, porque diversas dessas cartas mostram *uma notável influência de línguas não semíticas*". (O grifo é nosso.) Os fatos indicam que ainda há incerteza sobre a língua *original* falada pelos primitivos habitantes de Canaã.

É verdade, porém, que o próprio relato bíblico parece indicar que Abraão e seus descendentes podiam conversar com o povo de Canaã sem necessidade dum intérprete, e pode-se notar também que, ao passo que se usaram alguns nomes dum tipo não semítico para lugares, a maioria das vilas e cidades capturadas pelos israelitas já tinham nomes semíticos. Ainda assim, os reis filisteus no tempo de Abraão, e também, evidentemente, no tempo de

Davi, eram chamados de "Abimeleque" (Gên 20:2; 21:32; Sal 34:cab.), nome (ou título) inteiramente semítico, ao passo que em parte alguma se afirma que os filisteus fossem de raça semítica. Portanto, parece que as tribos cananeias, durante alguns séculos, desde o tempo da confusão das línguas em Babel (Gên 11:8, 9), evidentemente mudaram do seu original idioma camítico para uma língua semítica. Isto talvez tenha acontecido por causa da sua íntima associação com os povos de língua aramaica da Síria, em resultado do domínio mesopotâmico prevalecente por um período, ou por outros motivos agora não em evidência. Tal mudança não seria maior do que a de outras nações antigas, tais como os antigos persas, os quais, embora de descendência indo-europeia (jafética), mais tarde adotaram a língua e a escrita aramaica semítica.

"O idioma de Canaã", mencionado em Isaías 19:18, teria sido então (oitavo século AEC) a língua hebraica, principal idioma daquela terra.

CANAL. Veja NILO, CANAIS DO; RESERVATÓRIO DO CANAL.

CANANITA [do aramaico, significando "Zeloso; Entusiasta"]. Uma designação que diferenciava o apóstolo Simão do apóstolo Simão Pedro. (Mt 10:4; Mr 3:18) Pensa-se que o termo "Cananita" seja de origem aramaica, e, pelo que parece, corresponde à palavra grega *ze·lo·tés*, que significa "zeloso; entusiasta". — Lu 6:15; At 1:13.

CANDACE. Rainha da Etiópia, cujo tesoureiro se tornou cristão. (At 8:27) Em vez de ser um nome pessoal, específico, "Candace", como "Faraó" e "César", é considerado um título. Escritores antigos, inclusive Estrabão, Plínio, o Velho, e Eusébio, usaram essa designação para se referir às rainhas da Etiópia. Plínio, o Velho (c. 23-79 EC), escreveu que "a cidade [Méroe, capital da antiga Etiópia] possui poucos edifícios. Disseram que é governada por uma mulher, Candace, nome que tem sido transmitido por muitos anos através de uma sucessão de rainhas." — *Natural History* (História Natural), VI, xxxv, 186.

CANDELABRO. Base ou suporte para uma ou várias lâmpadas a óleo. Embora mencione candelabros em lares e em outros edifícios (2Rs 4:10; Da 5:5; Lu 8:16; 11:33), a Bíblia dá ênfase primariamente aos candelabros associados com a verdadeira adoração.

No Tabernáculo. Jeová orientou Moisés, numa visão, a fazer, para ser usado no tabernáculo, um candelabro (hebr.: *menoh·ráh;* gr.: *ly·khní·a*) 'de ouro puro, obra batida ao martelo'. Junto com suas lâmpadas e utensílios, devia pesar um talento. (Êx 25:31, 39, 40; 37:17, 24; Núm 8:4; He 9:2) Isto equivaleria a cerca de 34 kg, valendo, em termos modernos, uns US$ 385.350.

Formato. Esta luminária para o "Lugar Santo", o compartimento anterior do tabernáculo (He 9:2), compunha-se de uma coluna central, com seis hastes laterais. Estas hastes curvavam-se para cima, em lados opostos da coluna principal. A coluna, ou talo, central era decorada com quatro cálices esculpidos em forma de flores de amendoeira, alternando-se botões e flores. Não se tem certeza da espécie de flor representada ali; a palavra hebraica pode referir-se a qualquer flor. Cada uma das hastes laterais tinha três cálices, alternando-se botões e flores. A descrição talvez indique que os botões, na coluna central, ocorriam no ponto em que as hastes laterais se juntavam à coluna central. Lâmpadas que queimavam excelente azeite batido achavam-se colocadas no alto da coluna principal, e na extremidade de cada haste. Os acessórios consistiam em espevitadeiras, porta-lumes e vasos de azeite. — Êx 25:31-38; 37:18-23; Le 24:2; Núm 4:9.

A fabricação em si, do candelabro, foi feita sob a supervisão de Bezalel, da tribo de Judá, e Ooliabe, da tribo de Dã. (Êx 31:1-11; 35:30-35) Estes homens, sem dúvida, eram bons artífices, possivelmente tendo aprendido o ofício quando eram escravos no Egito. Mas, Jeová colocou então seu espírito sobre eles, para que o trabalho fosse feito com perfeição, exatamente segundo o modelo revelado e mencionado a Moisés. — Êx 25:9, 40; 39:43; 40:16.

Uso. Moisés "colocou o candelabro na tenda de reunião, defronte da mesa, do lado meridional do tabernáculo". Evidentemente, ficava paralelo ao lado sul da tenda (do lado esquerdo de quem entrava), defronte da mesa dos pães da proposição. A luz brilhava sobre a "área na frente do candelabro", iluminando assim o Lugar Santo, que continha também o altar de ouro para incenso. — Êx 40:22-26; Núm 8:2, 3.

Na ocasião em que Moisés terminou a montagem do tabernáculo, em 1.º de nisã de 1512 AEC, ele seguiu as instruções de Jeová, de acender as lâmpadas. (Êx 40:1, 2, 4, 25) Mais tarde, Arão fazia isso (Núm 8:3), e depois ele (e os futuros sumos sacerdotes) punham o candelabro em ordem, 'continuamente perante Jeová, desde a noitinha até à manhã'. (Le 24:3, 4) Quando Arão aprontava as lâmpadas "manhã após manhã", e quando as acendia "entre as duas noitinhas", ele oferecia também incenso no altar de ouro. — Êx 30:1, 7, 8.

O candelabro, junto com os outros utensílios do tabernáculo, durante a peregrinação no ermo, era transportado pela família coatita da tribo de Levi. Primeiro, porém, os sacerdotes tinham de cobrir os objetos, porque, conforme Jeová avisara, os que não

eram sacerdotes 'não deviam entrar para ver as coisas sagradas nem pelo mínimo instante de tempo, e assim ter de morrer'. O candelabro com os seus acessórios eram cobertos com um pano azul e depois envolvidos numa cobertura de peles de focas, e então era colocado sobre uma barra para ser carregado. — Núm 4:4, 9, 10, 15, 19, 20.

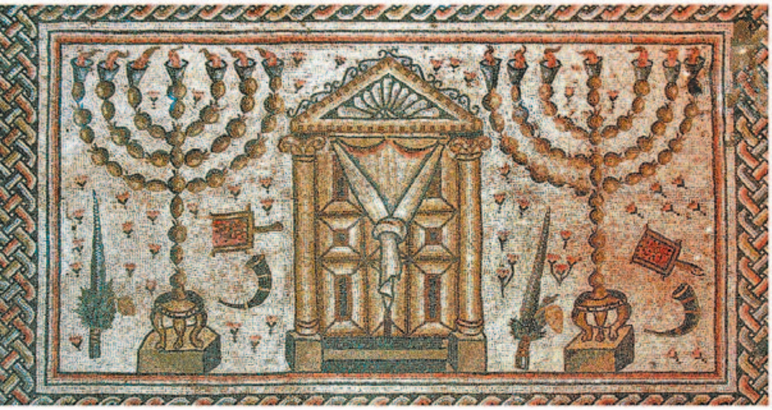
No relato sobre o Rei Davi trazer a Arca do Pacto ao monte Sião, não se faz menção do candelabro. Evidentemente, permaneceu no tabernáculo nos diversos lugares em que este passou a ficar.

Nos Templos. Davi deu a Salomão os planos arquitetônicos para o templo, planos que havia recebido por inspiração. Estes incluíam orientações para haver candelabros de ouro e candelabros de prata. (1Cr 28:11, 12, 15, 19) Havia dez candelabros de ouro, e eles foram colocados "cinco para a direita e cinco para a esquerda", ou cinco do lado meridional e cinco do lado setentrional, encarando-se o leste, no Santo do templo. (1Rs 7:48, 49; 2Cr 4:20) Todos os dez eram "do mesmo plano". (2Cr 4:7) Talvez fossem muito maiores do que aquele que havia estado no tabernáculo, em harmonia com as dimensões maiores do templo e dos seus outros apetrechos, tais como "o mar de fundição". (2Cr 3:3, 4; 1Rs 7:23-26) Os candelabros de prata, sem dúvida, eram usados nos pátios ou em outras salas, não no Santo e no Santíssimo, porque os objetos dessas duas salas eram de ouro. Assim como no tabernáculo, as lâmpadas dos candelabros de ouro eram acesas "noitinha após noitinha", constantemente. — 2Cr 13:11.

Quando o templo foi destruído pelos babilônios, em 607 AEC, os candelabros se achavam entre os objetos de ouro e de prata levados da casa de Jeová. — Je 52:19.

Templo reconstruído por Zorobabel. As Escrituras não fornecem nenhuma informação sobre candelabros no templo reconstruído por Zorobabel. Entretanto, Josefo diz que Antíoco (Epifânio) "despojou o templo, carregando com . . . os candelabros de ouro". (*Jewish Antiquities* [Antiguidades Judaicas], XII, 250 [v. 4]) O livro apócrifo de Macabeus menciona a remoção dum "candelabro", tornando necessário a fabricação de um novo. — 1 Macabeus 1:21-23; 4:49, 50, *BJ*.

Templo reconstruído por Herodes. A magnificência do templo reconstruído por Herodes forneceria base para se imaginar que esse templo também deve ter contido candelabros de igual beleza e custo que os do templo de Salomão. No entanto, as Escrituras não fazem menção deles. Evidência de tal candelabro é encontrada na sua menção por Josefo e na sua representação num baixo-relevo existente numa abóbada interior do arco triunfal de Tito, em Roma. Neste arco acham-se representados certos objetos tomados de Jerusalém, quando ela foi destruída pelos romanos em 70 EC. Josefo afirmava ter sido testemunha ocular desta procissão triunfal do imperador Vespasiano e de seu filho Tito. Josefo fala de a procissão carregar "um candelabro, igualmente feito de ouro, mas construído num formato diferente daqueles que usamos na nossa vida. Presa a um pedestal havia uma coluna central, da qual se estendiam hastes finas, arranjadas em feitio de tridente, com uma lâmpada trabalhada presa à extremidade de cada haste; havia sete delas". — *The Jewish War* (A Guerra Judaica), VII, 148, 149, (v. 5).



Representações judaicas do candelabro do templo **(*numa coluna, à direita; no piso duma sinagoga, acima*)** ***têm uma base de formato diferente daquela mostrada no Arco de Tito.***

Ninguém pode hoje dizer com certeza se o candelabro representado no Arco de Tito tem aspecto exatamente igual ao original no templo em Jerusalém. As diferenças de opinião referem-se principalmente ao formato da base, feita de duas formas poligonais, estando a menor acima da maior. Um conceito é que a representação romana, no arco, é exata, mas que o próprio Herodes mudara o formato, diferente da forma judaica duma base triangular, ou tripé, numa campanha de "ocidentalização" para agradar aos romanos. Outros peritos discordam de que a representação seja exata. Painéis decorativos na base retratam águias e monstros marinhos, que eles citam como aparente violação do segundo mandamento.

Alguns concluem que o candelabro original do templo erguia-se sobre um tripé, baseando isso, em parte, nas numerosas representações do candelabro, em diferentes partes da Europa e do Oriente Médio, datando do terceiro ao sexto século, que mostram um tripé como base, alguns tripés com pés de animal. A representação mais antiga do candelabro aparece em moedas de Antígono II, que reinou de 40-37 AEC. Um espécime, embora não muito bem preservado, parece indicar que a base consistia numa chapa com pés. Em 1969, encontrou-se uma representação do candelabro do templo, talhada em gesso, numa casa escavada na parte antiga de Jerusalém. O desenho esquemático indica sete hastes e uma base triangular, todas ornamentadas com botões separados por duas linhas paralelas. No Túmulo de Jasão, descoberto em Jerusalém em 1956 e remontando ao começo do primeiro século AEC, os arqueólogos encontraram desenhos dum candelabro de sete hastes riscados em gesso. A parte inferior parece estar fixa numa caixa ou pedestal.

Assim, à base destes achados arqueológicos, alguns objetam à aparência da base do candelabro no Arco de Tito e sugerem entre outras possibilidades que os entalhes são a concepção de um artista romano, influenciado por formatos judaicos que lhe eram familiares de outras fontes.

Uso Figurado. O profeta Zacarias viu, em visão, um incomum candelabro de ouro. Como no caso do candelabro preparado para o tabernáculo, tinha sete lâmpadas, mas tais lâmpadas tinham sete tubos, que os peritos entendem num sentido distributivo como significando um tubo para cada lâmpada. Também, no alto do candelabro havia uma tigela. Pelo que parece, as lâmpadas obtinham um suprimento constante de azeite através dos tubos que levavam a elas. O azeite, evidentemente, provinha das duas oliveiras que o profeta viu ao lado do candelabro. — Za 4:2, 3, 12.

Jeová Deus, mediante o glorificado Jesus Cristo, forneceu ao apóstolo João uma visão em que este viu "sete candelabros de ouro, e no meio dos candelabros alguém semelhante a um filho de homem". Este, cuja descrição revela ser Jesus Cristo, explicou a João que os candelabros significavam sete congregações. (Re 1:1, 12, 13, 20) Estes candelabros visionários eram provavelmente como aquele que iluminava o tabernáculo, para que os sacerdotes pudessem cumprir seus deveres ali. O uso deles para representar congregações se harmoniza com as palavras de Jesus àqueles que são servos dedicados de Deus: "Vós sois a luz do mundo." (Mt 5:14) Como aquele "que anda no meio dos sete candelabros de ouro", ele supervisiona toda a atividade deles como portadores de luz. — Re 2:1.

Ao aconselhar a congregação em Éfeso, Cristo avisou que removeria o candelabro do seu lugar, a menos que se arrependessem. Isto, sem dúvida, significaria que não mais seriam usados para difundir a luz da verdade naquela região, mas que sua luz se apagaria. — Re 2:1-5; compare isso com Mt 6:22, 23.

A menção final de candelabros na Bíblia tem certa semelhança com a visão de Zacarias. "Duas testemunhas", que haviam de profetizar trajadas de saco, são mencionadas como simbolizadas pelas "duas oliveiras e pelos dois candelabros". — Re 11:3, 4.

CANÉ. Lugar mencionado junto com Harã e Éden, como estando entre os negociantes da antiga Tiro. (Ez 27:23) Sua associação com Harã e Éden parece situá-lo na Mesopotâmia setentrional, no meio do curso do rio Eufrates. Alguns peritos encaram o nome como forma contrata de Calné.

CANELA [hebr.: *qin·na·móhn;* gr.: *kin·ná·mo·mon*]. A caneleira (*Cinnamomum zeylanicum*) faz parte da família das lauráceas, à qual pertencem tanto a cássia (canela-da-china) como a canforeira. Cresce melhor em solo leve, arenoso, úmido, e é abundante em Sri Lanka e em Java. O nome hebraico, possivelmente, tem origem estrangeira, e o produto parece ter sido importado na Terra da Promessa.

A caneleira atinge uma altura máxima de cerca de 9 m e tem casca lisa, de cor cinza, e ramos de ampla extensão. As folhas lanceoladas, sempre-verdes, são verdes na parte de cima, porém brancas na parte de baixo, e medem cerca de 20 a 23 cm de comprimento e tem uns 5 cm de largura. Suas flores pequenas, brancas ou amareladas, crescem em panículas. A casca exterior é quase inodora, e tem pouco valor. A canela comercializada é obtida da casca interna, mais escura. Extrai-se também um óleo aromático da casca.

A canela era usada na preparação do óleo de santa unção, como um dos "mais seletos perfumes". (Êx 30:23) Era borrifada sobre as camas (Pr 7:17), foi usada figuradamente para descrever a amada sulamita (Cân 4:13, 14), e acha-se incluída entre os produtos que os mercadores viajantes vendem a "Babilônia, a Grande", antes da destruição dela. — Re 18:2, 11-13.

CANELA-DA-CHINA. Veja CÁSSIA.

CÂNON (da Bíblia). Originalmente, a cana (hebr.: *qa·néh*) servia de régua ou instrumento de medir. (Ez 40:3-8; 41:8; 42:16-19) O apóstolo Paulo aplicou *ka·nón* ao "território" delineado como sua designação, e novamente à "regra de conduta", pela qual os cristãos deviam medir como estavam agindo. (2Co 10:13-16; Gál 6:16) O "cânon bíblico" passou a referir-se ao catálogo dos livros inspirados, dignos de serem usados como régua para medir a fé, a doutrina e a conduta. — Veja BÍBLIA.

A mera escrita de um livro religioso, sua preservação durante centenas de anos e ser estimado por milhões de pessoas não provam que ele seja de origem divina ou canônico. Precisa ter credenciais da Autoria Divina, demonstrando que foi inspirado por Deus. O apóstolo Pedro declara: "A profecia nunca foi produzida pela vontade do homem, mas os homens falaram da parte de Deus conforme eram movidos por espírito santo." (2Pe 1:21) O exame do cânon bíblico mostra que seu conteúdo está à altura deste critério, em todos os sentidos.

Escrituras Hebraicas. A Bíblia teve início com os escritos de Moisés, em 1513 AEC. Nestes se acham preservados os mandamentos e preceitos de Deus para Adão, Noé, Abraão, Isaque e Jacó, bem como os regulamentos do pacto da Lei. O que é chamado de *Pentateuco* inclui cinco livros: Gênesis, Êxodo, Levítico, Números e Deuteronômio. Jó, evidentemente também escrito por Moisés, preenche a história após a morte de José (1657 AEC) e antes de Moisés mostrar ser servo íntegro de Deus, um período em que 'não havia ninguém igual a Jó na terra'. (Jó 1:8; 2:3) Moisés escreveu também o Salmo 90, e, possivelmente, o 91.

De que esses escritos de Moisés eram de origem divina, inspirados por Deus, canônicos, e uma orientação segura para a adoração pura, não pode haver dúvida, à luz da evidência interna. Não foi por iniciativa de Moisés que ele se tornou o líder e comandante dos israelitas; no começo, Moisés recuou diante desta sugestão. (Êx 3:10, 11; 4:10-14) Antes, Deus suscitou Moisés e o investiu de poderes tão milagrosos, que até mesmo os sacerdotes-magos de Faraó se viram compelidos a reconhecer que aquilo que Moisés fazia originava-se de Deus. (Êx 4:1-9; 8:16-19) De modo que Moisés não tinha a ambição pessoal de ser orador e escritor. Antes, em obediência à ordem de Deus, e com as credenciais divinas do espírito santo, Moisés foi induzido primeiro a falar e depois a assentar por escrito parte do cânon bíblico. — Êx 17:14.

O próprio Jeová estabeleceu o precedente para que fossem assentados por escrito leis e mandamentos. Depois de falar a Moisés no monte Sinai, Jeová "passou a dar a Moisés duas tábuas do Testemunho, tábuas de pedra, inscritas pelo dedo de Deus". (Êx 31:18) Mais tarde, lemos: "E Jeová prosseguiu, dizendo a Moisés: 'Escreve para ti estas palavras.'" (Êx 34:27) Portanto, foi Jeová quem se comunicou com Moisés e lhe mandou que escrevesse e preservasse os primeiros cinco livros do cânon bíblico. Nenhum concílio de homens os tornou canônicos; desde o começo, eles tinham a aprovação divina.

"Assim que Moisés terminara de escrever as palavras desta lei num livro", ele deu ordens aos levitas, dizendo: "Tomando este livro da lei, tendes de colocá-lo ao lado da Arca do Pacto de Jeová, vosso Deus, e ali tem de servir de testemunha contra ti." (De 31:9, 24-26) É digno de nota que Israel reconheceu este registro dos tratos de Deus e não negou estes fatos. Visto que o conteúdo dos livros, em muitos casos, era um descrédito para a nação em geral, podia-se esperar que o povo os rejeitasse, se fosse possível, mas esta questão nunca parece ter surgido.

Igual a Moisés, a classe sacerdotal foi usada por Deus tanto para preservar estes mandamentos escritos, como para ensiná-los ao povo. Quando a Arca foi levada ao templo de Salomão (1026 AEC), quase 500 anos depois de Moisés começar a escrever o Pentateuco, as duas tábuas de pedra ainda se encontravam na Arca (1Rs 8:9), e 384 anos depois disso, quando "o próprio livro da lei" foi encontrado na casa de Jeová, durante o 18.º ano de Josias (642 AEC), ainda se mostrava a mesma alta estima por ele. (2Rs 22:3, 8-20) De modo similar, houve "muitíssima alegria" quando, depois do retorno do exílio babilônico, Esdras leu o livro da Lei durante uma assembleia de oito dias. — Ne 8:5-18.

Após a morte de Moisés, acrescentaram-se os escritos de Josué, Samuel, Gade e Natã (Josué, Juízes, Rute, 1 e 2 Samuel). Os reis Davi e Salomão também fizeram contribuições para o crescente cânon dos Escritos Sagrados. Depois vieram os profetas de Jonas a Malaquias, cada um contribuindo para o cânon bíblico, cada um dotado de milagrosa habilidade profética da parte de Deus, cada um por sua vez satisfazendo os requisitos de verdadeiros profetas, conforme delineados por Jeová, a saber, falaram em nome de Jeová, sua profecia se cumpriu e eles voltaram o povo para Deus. (De 13:1-3;

18:20-22) Quando Hananias e Jeremias foram testados nos últimos dois pontos (ambos falaram em nome de Jeová), apenas as palavras de Jeremias se cumpriram. Jeremias mostrou assim ser profeta de Jeová. — Je 28:10-17.

Assim como Jeová inspirou homens a escrever, segue-se logicamente que ele orientaria e supervisionaria a coleção e a preservação desses escritos inspirados, a fim de que a humanidade tivesse uma duradoura régua canônica para a verdadeira adoração. Segundo a tradição judaica, Esdras teve algo que ver com esta obra, depois que os judeus exilados se estabeleceram novamente em Judá. Ele certamente estava qualificado para a obra, sendo um dos escritores bíblicos inspirados, sacerdote, e também "copista destro da lei de Moisés". (Esd 7:1-11) Só faltavam os livros de Neemias e Malaquias a ser acrescentados. O cânon das Escrituras Hebraicas, portanto, estava bem estabelecido no fim do quinto século AEC, contendo os mesmos escritos que nós temos hoje.

O cânon das Escrituras Hebraicas era tradicionalmente dividido em três seções: a Lei, os Profetas e os Escritos, ou Hagiógrafos, contidos em 24 livros, conforme mostrado na tabela. Pela combinação adicional de Rute com Juízes, e Lamentações com Jeremias, algumas autoridades judaicas contam 22, o mesmo número que o das letras no alfabeto hebraico. Jerônimo, no seu prólogo dos livros de Samuel e Reis, embora parecendo favorecer a contagem de 22, disse: "Alguns incluiriam tanto Rute como Lamentações entre os Hagiógrafos . . . e assim obteriam vinte e quatro livros."

O historiador judaico Josefo, respondendo a opositores na sua obra *Against Apion* (Contra Apião, I, 38-40 [8]), por volta do ano 100 EC, confirma que até então o cânon das Escrituras Hebraicas há muito já estava estabelecido. Ele escreveu: "Não possuímos miríades de livros incoerentes, em conflito uns com os outros. Nossos livros, aqueles que são corretamente acreditados, são apenas dois e vinte, e contêm o registro de todos os tempos. Dentre estes, cinco são os livros de Moisés, abrangendo as leis e a história tradicional desde o nascimento do homem até a morte do legislador. . . . Desde a morte de Moisés até Artaxerxes, que sucedeu a Xerxes como rei da Pérsia, os profetas depois de Moisés escreveram a história dos eventos dos seus próprios tempos em treze livros. Os quatro livros remanescentes contêm hinos a Deus e preceitos para a conduta da vida humana."

A canonicidade de um livro, portanto, não depende inteiramente ou em parte de ter sido aceito ou rejeitado por algum concílio, uma comissão ou uma comunidade. A voz de tais homens não inspirados só tem valor como testemunha do que o próprio Deus já fizera por meio de seus representantes acreditados.

O *número* exato dos livros nas Escrituras Hebraicas não é importante (quer dois deles tenham sido combinados ou deixados separados), nem o é determinada ordem em que se seguem um ao outro, visto que os livros permaneceram como rolos separados muito depois de se encerrar o cânon. Antigos catálogos variam na ordem em que os livros estão alistados, como, por exemplo, uma lista colocando Isaías depois do livro de Ezequiel. O que é de máxima importância, porém, é *quais* são os livros incluídos. Na realidade, apenas os livros que agora se encontram no cânon têm alguma reivindicação sólida de canonicidade. Desde os tempos antigos houve resistência aos esforços de incluir outros escritos. Dois conselhos judaicos realizados em Yavne ou Jâmnia, um pouco ao S de Jope, respectivamente por volta de 90 e 118 EC, ao considerar as Escrituras Hebraicas, expressamente excluíram todos os escritos apócrifos.

Josefo dá testemunho desta opinião judaica geral sobre os escritos apócrifos, ao dizer: "Desde Artaxerxes até o nosso próprio tempo, escreveu-se a história completa, mas não tem sido considerada digna de receber crédito igual ao dos registros anteriores, por causa da falta da sucessão exata dos profetas. Apresentamos prova prática da nossa reverência pelas nossas próprias Escrituras. Pois, embora já se tenham passado eras tão longas, ninguém se aventurou quer a acrescentar, quer a remover, quer a alterar uma sílaba; e é um instinto em cada judeu, desde o dia do seu nascimento, considerá-las como os decretos de Deus, acatá-las, e, se for preciso, alegremente morrer por elas." — *Against Apion,* I, 41, 42 (8).

Esta atitude histórica de longa data, dos judeus, para com o cânon das Escrituras Hebraicas é muito importante, em vista do que Paulo escreveu aos romanos. Os judeus, diz o apóstolo, "foram incumbidos das proclamações sagradas de Deus", o que incluía escrever e proteger o cânon bíblico. — Ro 3:1, 2.

Antigos concílios (Laodiceia, 367 EC; Calcedônia, 451 EC) e os chamados pais da igreja, que na maior parte concordaram em aceitar o cânon judaico estabelecido e em rejeitar os livros apócrifos, reconheceram, mas de modo algum determinaram o cânon bíblico que o espírito santo de Deus havia autorizado. Exemplos de tais homens incluem: Justino, o Mártir, apologista cristão (falecido em c. 165 EC); Melito, "bispo" de Sardes (2.º século EC); Orígenes, erudito bíblico (185?-254? EC); Hilário, "bispo" de Poitiers (morreu em 367? EC); Epifânio, "bispo" de Constantia (Salamina; desde 367 EC); Gregório Nazianzeno (330?-389? EC); Ru-

fino de Aquileia, "o erudito tradutor de Orígenes" (345?-410 EC); Jerônimo (340?-420 EC), erudito bíblico da igreja latina e compilador da *Vulgata*. No seu prólogo dos livros de Samuel e Reis, depois de enumerar os 22 livros das Escrituras Hebraicas, Jerônimo diz: "Tudo o que houver além destes tem de ser posto nos apócrifos."

O testemunho mais conclusivo da canonicidade das Escrituras Hebraicas é a palavra incontestável de Jesus Cristo e dos escritores das Escrituras Gregas Cristãs. Embora eles, em parte alguma, indiquem o número exato de livros, a conclusão inconfundível tirada do que disseram é que o cânon das Escrituras Hebraicas não continha os livros apócrifos.

CÂNON JUDAICO DAS ESCRITURAS

A Lei	Os Profetas	Os Escritos (Hagiógrafos)
1. Gênesis	6. Josué	14. Salmos
2. Êxodo	7. Juízes	15. Provérbios
3. Levítico	8. 1, 2 Samuel	16. Jó
4. Números	9. 1, 2 Reis	17. Cântico de Salomão
5. Deuteronômio	10. Isaías	18. Rute
	11. Jeremias	19. Lamentações
	12. Ezequiel	20. Eclesiastes
	13. Os Doze Profetas (Oseias, Joel, Amós, Obadias, Jonas, Miqueias, Naum, Habacuque, Sofonias, Ageu, Zacarias, Malaquias)	21. Ester
		22. Daniel
		23. Esdras, Neemias
		24. 1, 2 Crônicas

Se não existisse uma coleção definida de Escritos Sagrados que eles e aqueles a quem falaram e escreveram conhecessem ou reconhecessem, eles não teriam usado expressões tais como "as Escrituras" (Mt 22:29; At 18:24); "Escrituras sagradas" (Ro 1:2); "os escritos sagrados" (2Ti 3:15); a "Lei", que muitas vezes se refere ao corpo inteiro das Escrituras (Jo 10:34; 12:34; 15:25); "a Lei e os Profetas", usado como termo genérico, referindo-se às inteiras Escrituras Hebraicas e não simplesmente à primeira e à segunda seção destas Escrituras (Mt 5:17; 7:12; 22:40; Lu 16:16). Quando Paulo se referiu à "Lei", ele citou Isaías. — 1Co 14:21; Is 28:11.

É mui pouco provável que a *Septuaginta* grega original contivesse os livros apócrifos. (Veja APÓCRIFOS.) No entanto, mesmo que alguns desses escritos de origem duvidosa se tivessem introduzido em cópias subsequentes da *Septuaginta* em uso nos dias de Jesus, nem ele, nem os escritores das Escrituras Gregas Cristãs citaram deles, embora usassem a *Septuaginta;* nunca citaram como "Escrituras", ou como produto do espírito santo, quaisquer escritos apócrifos. De modo que não só falta aos livros apócrifos a evidência interna de inspiração divina e a atestação de antigos escritores inspirados das Escrituras Hebraicas, mas falta-lhes também o cunho de aprovação de Jesus e dos seus apóstolos divinamente acreditados. Todavia, Jesus aprovou o cânon hebraico, referindo-se às inteiras Escrituras Hebraicas quando falou sobre "todas as coisas escritas na *lei* de Moisés, e nos *Profetas*, e nos *Salmos*", sendo os Salmos o primeiro e mais extenso livro na seção chamada de Hagiógrafos, ou Escritos Sagrados. — Lu 24:44.

As palavras de Jesus em Mateus 23:35 (e em Lu 11:50, 51) também são muito significativas: "Para que venha sobre vós todo o sangue justo derramado na terra, desde o sangue do justo Abel até o sangue de Zacarias, filho de Baraquias, a quem assassinastes entre o santuário e o altar." No que diz respeito à época, o profeta Urijá foi morto durante o reinado de Jeoiaquim, mais de dois séculos depois do assassinato de Zacarias, perto do fim do reinado de Jeoás. (Je 26:20-23) Portanto, se Jesus queria citar toda a lista de mártires, por que não disse 'de Abel a *Urijá'?* Evidentemente foi porque o caso de Zacarias é encontrado em 2 Crônicas 24:20, 21, e, portanto, perto do *fim* do tradicional cânon hebraico. Portanto, neste sentido, a declaração de Jesus abrangeu mesmo todas as testemunhas de Jeová assassinadas que são mencionadas nas Escrituras Hebraicas, desde Abel, alistado no primeiro livro (Gênesis), até Zacarias, mencionado no último livro (Crônicas), o que, como ilustração, equivaleria a dizermos "de Gênesis a Revelação".

Escrituras Gregas Cristãs. Tanto a escrita como a compilação dos 27 livros que constituem o cânon das Escrituras Gregas Cristãs foram similares às das Escrituras Hebraicas. Cristo "deu dádivas em homens", sim, "ele deu alguns como apóstolos, alguns como profetas, alguns como evangelizadores, alguns como pastores e instrutores". (Ef 4:8, 11-13) Tendo eles o espírito santo de Deus, apresentaram doutrinas sólidas à congregação cristã, e, "por meio dum lembrete", repetiram muitas coisas já escritas nas Escrituras. — 2Pe 1:12, 13; 3:1; Ro 15:15.

Fora das próprias Escrituras há evidência de que, já em 90-100 EC, pelo menos dez das cartas de Paulo tinham sido compiladas. É certo que, logo cedo, os cristãos compilavam os inspirados escritos cristãos.

Lemos que "perto do fim do 1.º séc., Clemente, bispo de Roma, estava familiarizado com a carta de

Paulo à igreja em Corinto. Depois dele, as cartas tanto de Inácio, bispo de Antioquia, como de Policarpo, bispo de Esmirna, atestam a disseminação das cartas paulinas por volta da segunda década do 2.º século". (*The International Standard Bible Encyclopedia* [A Enciclopédia Bíblica Padrão Internacional], editada por G. W. Bromiley, 1979, Vol. 1, p. 603) Todos estes eram escritores antigos — Clemente de Roma (30?-100? EC), Policarpo (69?-155? EC) e Inácio de Antioquia (fim do 1.º e começo do 2.º século EC) — que intercalaram citações e trechos de diversos livros das Escrituras Gregas Cristãs, mostrando que conheciam esses escritos canônicos.

Justino, o Mártir (morreu c. 165 EC), no seu "Diálogo com o Judeu Trífão" (XLIX), usou a expressão "está escrito" ao citar Mateus, do mesmo modo como fazem os próprios Evangelhos ao se referirem às Escrituras Hebraicas. O mesmo ocorre também numa anterior obra anônima, "A Epístola de Barnabé" (IV). Justino, o Mártir, em "A Primeira Apologia" (LXVI, LXVII) chama as "memórias dos apóstolos" de "Evangelhos". — *The Ante-Nicene Fathers* (Os Pais Antenicenos), Vol. I, pp. 220, 139, 185, 186.

Teófilo de Antioquia (2.º século EC) declarou: "A respeito da justiça ordenada pela lei, encontram-se expressões confirmatórias tanto nos profetas como nos Evangelhos, porque todos eles falaram inspirados por um só Espírito de Deus." Teófilo usa então expressões tais como 'diz o Evangelho' (citando Mt 5:28, 32, 44, 46; 6:3) e "a palavra divina nos dá instruções" (citando 1Ti 2:2 e Ro 13:7, 8). — *The Ante-Nicene Fathers*, 1962, Vol. II, pp. 114, 115, "Teófilo a Autólico" (XII, XIII).

Por volta do fim do segundo século não havia dúvida de que o cânon das Escrituras Gregas Cristãs estava completo, e encontramos homens tais como Irineu, Clemente de Alexandria, e Tertuliano, reconhecendo os escritos que constituem as Escrituras Cristãs como tendo autoridade igual à das Escrituras Hebraicas. Irineu, recorrendo às Escrituras, faz tantas quantas 200 citações das cartas de Paulo. Clemente diz que responderá aos seus oponentes com "as Escrituras que cremos serem válidas, em vista da sua onipotente autoridade", quer dizer, "pela lei e pelos profetas, e, além disso, pelo bendito Evangelho". — *The Ante-Nicene Fathers,* Vol. II, p. 409, "Os Estrômatos, ou Miscelâneas".

Alguns têm disputado a canonicidade de certos livros específicos das Escrituras Gregas Cristãs, mas os argumentos contra tais são muito fracos. Por exemplo, para os críticos rejeitarem o livro de Hebreus, simplesmente porque não leva o nome de Paulo e porque difere ligeiramente em estilo das suas outras cartas, é um argumento superficial. B. F. Westcott observou que "a autoridade canônica da Epístola é independente da sua autoria paulina". (*The Epistle to the Hebrews* [A Epístola aos Hebreus], 1892, p. lxxi) A objeção à base de não se saber o nome do escritor é sobrepujada em muito pela presença de Hebreus no Papiro Chester Beatty N.º 2 (P^{46}) (datado dentro de 150 anos após a morte de Paulo), que contém a carta junto com mais oito de Paulo.

Às vezes se questiona a canonicidade de livros pequenos tais como Tiago, Judas, a Segunda e a Terceira de João, e a Segunda de Pedro, à base de que estes livros são muito pouco citados pelos primitivos escritores. Todavia, todos juntos constituem apenas uma trigésima sexta parte das Escrituras Gregas Cristãs, e, por isso, era menos provável serem mencionados. Neste respeito, pode-se observar que a Segunda de Pedro é citada por Irineu como tendo a mesma evidência de canonicidade que as restantes das Escrituras Gregas. O mesmo se dá com a Segunda de João. (*The Ante-Nicene Fathers,* Vol. I, pp. 551, 557, 341, 443, "Irineu Contra Heresias") Revelação, também rejeitada por alguns, foi confirmada por muitos primitivos comentadores, inclusive Pápias, Justino, o Mártir, Melito e Irineu.

A verdadeira prova de canonicidade, porém, não consiste em quantas vezes ou por que escritores não apostólicos certo livro é citado. O conteúdo do próprio livro tem de dar evidência de ser produto do espírito santo. Por conseguinte, não pode conter superstições ou demonismo, nem pode incentivar à adoração de criaturas. Tem de estar em total harmonia e completa unidade com o restante da Bíblia, apoiando assim a autoria de Jeová Deus. Cada livro tem de harmonizar-se com o divino "modelo de palavras salutares" e estar em harmonia com os ensinos e as atividades de Cristo Jesus. (2Ti 1:13; 1Co 4:17) Os apóstolos claramente possuíam abonação divina e falavam em confirmação de outros escritores, tais como Lucas e Tiago, meio-irmão de Jesus. Por meio do espírito santo, os apóstolos tinham "discernimento de pronunciações inspiradas", quanto a se eram de Deus, ou não. (1Co 12:4, 10) Com a morte de João, o último dos apóstolos, esta corrente fidedigna de homens divinamente inspirados chegou ao fim, e, portanto, com a Revelação, o Evangelho de João e suas epístolas, o cânon bíblico foi encerrado.

Os 66 livros canônicos da nossa Bíblia, na sua harmoniosa unidade e equilíbrio, atestam a unicidade e inteireza da Bíblia e a recomendam a nós como de fato serem a Palavra de Jeová, de verdade inspirada, preservada até agora contra todos os seus inimigos. (1Pe 1:25) Para consultar a lista completa dos 66 livros que constituem o inteiro cânon bíblico, os escritores e quando os livros foram

completados, bem como o tempo abrangido por cada um deles, veja a "Tabela dos Livros da Bíblia na Ordem em Que Foram Terminados", sob BÍBLIA. — Veja também o artigo sobre cada livro específico da Bíblia.

CÂNTICO. Uma composição, incluindo música e letra; uma composição poética. (Veja MÚSICA.) Cerca de um décimo de toda a Bíblia compõe-se de cânticos, os exemplos mais destacados sendo os Salmos, O Cântico de Salomão e Lamentações. Ao passo que as Escrituras deveras se referem a cantos temporais, cantos de desprezo e de sedução, a maioria das cerca de 300 referências da Bíblia ao assunto se relacionam com a adoração de Jeová Deus. Na maior parte, o cantar está associado com a alegria, como quando o discípulo Tiago escreveu: "Há alguém bem animado? Cante salmos [cânticos de louvor a Deus]." (Tg 5:13) Cânticos que expressam pesar poderiam ser mais apropriadamente chamados de endechas. — Am 8:10; veja ENDECHA.

O primeiro cântico registrado na Bíblia foi o entoado por Moisés e pelos homens de Israel, ao qual Miriã e as mulheres responderam, após o seu livramento do Mar Vermelho. (Êx 15:1-21) Entre outros, há o cântico de despedida de Moisés, o cântico de vitória de Débora e Baraque, e a endecha de Davi, lamentando a morte de Saul e do querido amigo de Davi, Jonatã. (De 31:30; 32:1-43; Jz 5:1-31; 2Sa 1:17-27) Composições adicionais de Davi incluem pelo menos 73 dos Salmos. A Bíblia refere-se também ao "canto de Jeová", mencionado em conexão com o restabelecimento da adoração pura por Ezequias, bem como ao 'cântico de Moisés e do Cordeiro'. — 2Cr 29:27; Re 15:3, 4.

Referências a "um novo cântico" não só aparecem nos Salmos, mas também nos escritos de Isaías e do apóstolo João. (Sal 33:3; 40:3; 96:1; 98:1; 144:9; 149:1; Is 42:10; Re 5:9; 14:3) Um exame do contexto da maioria das ocorrências da expressão "novo cântico" revela que este é cantado por causa de um novo desenvolvimento no exercício da soberania universal por Jeová. Conforme proclamado alegremente no Salmo 96:10: "O próprio Jeová se tornou rei." Os novos desenvolvimentos na ampliação do seu reinado por Jeová, bem como o que estes significam para o céu e para a terra, parecem ser o assunto deste "novo cântico". — Sal 96:11-13; 98:9; Is 42:10, 13.

CÂNTICO DE SALOMÃO, O. Um livro poético das Escrituras Hebraicas, que fala do inabalável amor de uma jovem sulamita (uma camponesa de Suném, ou Sulém) por um pastor, e da tentativa frustrada do Rei Salomão, de conquistar o amor dela. As palavras iniciais do texto hebraico designam este poema de "cântico dos cânticos", isto é, um "cântico superlativo", o mais lindo, o mais excelente cântico. (Veja *NM*, n. sobre o título.) Trata-se apenas de um único cântico, e não de uma coleção de cânticos.

Logo no início, Salomão é identificado como o escritor. (Cân 1:1) A evidência interna concorda com isto, pois revela que o escritor era alguém bem familiarizado com a criação de Deus, como se dava com Salomão. (1Rs 4:29-33) Repetidas vezes, plantas, animais, pedras preciosas e metais figuram nas imagens vívidas do livro. (Cân 1:12-14, 17; 2:1, 3, 7, 9, 12-15; 4:8, 13, 14; 5:11-15; 7:2, 3, 7, 8, 11-13) O escritor, como se esperaria de um rei como Salomão, estava bem familiarizado com a terra habitada pelos israelitas — a planície costeira, as baixadas (2:1), as cadeias montanhosas do Líbano, Hermom, Antilíbano e Carmelo (4:8; 7:5), os vinhedos de En-Gedi (1:14) e "as lagoas de Hésbon, junto ao portão de Bate-Rabim" (7:4).

O poema foi composto quando Salomão possuía 60 rainhas e 80 concubinas. (Cân 6:8) Isto aponta para a parte inicial do seu reinado de 40 anos (1037-998 AEC), visto que Salomão finalmente veio a possuir 700 esposas e 300 concubinas. — 1Rs 11:3.

As expressões de afeto contidas em O Cântico de Salomão talvez pareçam muito incomuns para o leitor ocidental. Mas deve-se lembrar que o cenário para este cântico era um cenário oriental de cerca de 3.000 anos atrás.

Pessoas Envolvidas. A figura central do Cântico de Salomão é a sulamita. Outras pessoas mencionadas no poema são seu amado pastor (Cân 1:7), e sua mãe e seus irmãos (1:6; 8:2), o Rei Salomão (3:11), as "filhas de Jerusalém" (as damas da corte de Salomão) e as "filhas de Sião" (mulheres residentes em Jerusalém) (3:5, 11). As pessoas podem ser distinguidas pelo que dizem sobre si mesmas ou o que se diz a elas. No texto hebraico, as formas gramaticais amiúde dão a entender o gênero (masculino ou feminino), bem como o número (singular ou plural), destarte facilitando a identificação dos personagens. Para tornar mais evidente essa diferença em certas línguas, amiúde é necessário acrescentar palavras esclarecedoras para transmitir plenamente o sentido do original. Assim, em O Cântico de Salomão 1:5, o hebraico reza literalmente: "Preta eu e linda." As palavras hebraicas para "preta" e "linda" acham-se no gênero feminino, como em português. Para destacar isso, a *Tradução do Novo Mundo* reza: "Sou uma *moça* preta, mas linda."

O Drama. A sulamita conheceu o pastor no local do nascimento dele. (Cân 8:5b) Zelosos pela castidade de sua irmã, os irmãos da sulamita tentaram protegê-la da tentação. Portanto, quando ela queria

DESTAQUES DO CÂNTICO DE SALOMÃO

O inabalável amor duma donzela sulamita a um jovem pastor, apesar das tentativas do Rei Salomão de consegui-la para si.

Escrito por Salomão, evidentemente bastante cedo no seu reinado.

A donzela sulamita no acampamento de Salomão. (1:1–3:5)

Ela anela o amor de seu querido, um pastor, e deseja que ele a retire do ambiente régio.

Explica às mulheres da corte que o motivo de sua tez escura é a exposição ao sol, enquanto trabalhava nos vinhedos de seus irmãos.

Salomão promete-lhe enfeites de ouro e de prata, mas ela insiste que continuará a amar seu querido.

Aparece seu pastor e louva a beleza da sulamita, comparando-a a um lírio entre ervas daninhas.

A sulamita diz às mulheres da corte que o pastor dela é como uma macieira, cuja sombra ela deseja apaixonadamente; ela as põe sob juramento de não despertar nela amor a Salomão; lembra-se de quando seu amado a convidou a acompanhá-lo; entretanto, os irmãos dela disseram-lhe que era preciso proteger os vinhedos contra as pequenas raposas.

À noite, ela sonha que procura seu amado e o encontra.

Testada na cidade de Jerusalém. (3:6–8:4)

O magnificente cortejo de Salomão começa o regresso a Jerusalém.

O pastor entra novamente em contato com a sulamita (agora velada) e fala-lhe sobre a beleza dela, comparando-a a um jardim trancado, cheio de plantas aromáticas.

Ela o convida a entrar neste jardim e a deleitar-se com os seus frutos.

A sulamita conta às mulheres da corte o pesadelo que teve: Seu amado chegou quando ela estava na cama; ele partiu antes de ela poder abrir a porta; procurou-o em vão na cidade e foi maltratada pelos vigias da cidade.

As filhas de Jerusalém perguntam-lhe sobre o seu querido, e ela responde por dar-lhes uma descrição elogiosa dele.

Salomão expressa então seu amor à sulamita, dizendo que ela é mais bela do que suas 60 rainhas e 80 concubinas.

A sulamita fica impassível, indicando que ela só está ali porque a execução dum serviço a levara perto do acampamento dele.

Salomão descreve vividamente a beleza dela, mas a sulamita resiste à conversa hábil dele, insistindo em que ela pertencia ao seu querido.

A sulamita retorna, tendo provado sua lealdade. (8:5-14)

A sulamita volta para casa, apoiando-se no seu querido.

Anteriormente, seus irmãos se perguntaram se ela seria constante como uma muralha, ou instável como uma porta girante, que admite a qualquer um.

A sulamita rejeitou tudo o que Salomão podia oferecer, provando sua devoção exclusiva ao seu querido; o amor dela é tão forte como a morte, e as suas labaredas, como a chama de Jah.

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aceitar o convite de seu amado, de ir com ele ver as belezas do começo da primavera (2:8-14), eles ficaram irados com ela, e, aproveitando-se da necessidade sazonal, designaram-na para guardar os vinhedos contra as depredações das pequenas raposas. (1:6; 2:15) Exposta aos raios solares, a sulamita perdeu a alvura da sua pele. — 1:5, 6.

Mais tarde, quando estava a caminho do jardim das nogueiras, ela, sem querer, chegou ao acampamento do Rei Salomão. (Cân 6:11, 12) Quer tenha sido vista ali pelo próprio rei, quer observada por outrem e então recomendada a ele, a sulamita foi levada ao acampamento de Salomão. O Rei Salomão revelou sua admiração por ela. Mas ela não sentiu nenhuma atração por ele, e expressou saudades de seu amado pastor. (1:2-4, 7) As “filhas de Jerusalém”, por conseguinte, recomendaram que ela deixasse o acampamento e procurasse seu amado. (1:8) Salomão, porém, não estava disposto a deixá-la ir embora e começou a louvar-lhe a beleza, prometendo modelar argolinhas de ouro e botõezinhos de prata para ela. (1:9-11) A sulamita informou então o rei que o objeto de seu amor era outra pessoa. — 1:12-14.

Depois disso, o amado pastor da sulamita veio ao acampamento de Salomão e expressou seu afeto por ela. Ela também lhe assegurou o seu amor. (Cân 1:15-2:2) Ao falar às “filhas de Jerusalém”, a sulamita comparou seu amado a uma árvore frutífera entre as árvores da floresta, e solenemente as pôs sob juramento, pelo que era lindo e gracioso, a não tentarem suscitar nela um amor indesejado. (2:3-7) Sempre, mesmo durante as horas noturnas, ela continuava a ansiar o seu amado pastor, e relembrou às “filhas de Jerusalém” que elas estavam sob juramento de não tentarem despertar nela o amor até que estivesse disposto a isso. — 2:16-3:5.

Voltando a Jerusalém, Salomão levou junto a sulamita. Vendo o cortejo que se aproximava da cidade, várias “filhas de Sião” comentaram a aparência do cortejo. (Cân 3:6-11) Em Jerusalém, o amado pastor, tendo seguido o cortejo, entrou em contato com a sulamita e louvou a beleza dela, assegurando-lhe assim seu amor. (4:1-5) A sulamita expres-

sou seu desejo de partir da cidade (4:6), e ele continuou a expressar sua admiração por ela. (4:7-16a) "Entre meu querido no seu jardim e coma dos seus frutos seletos", disse ela. (4:16b) A resposta dele a este convite foi: "Entrei no meu jardim, ó minha irmã, noiva minha." (5:1a) As mulheres de Jerusalém os encorajaram, dizendo: "Comei, companheiros! Bebei e embriagai-vos com expressões de afeto!" — 5:1b.

Quando a sulamita, depois de um pesadelo, contou-o às "filhas de Jerusalém" e disse-lhes que estava desfalecida de amor (Cân 5:2-8), elas queriam saber o que havia de tão especial no seu querido. A sulamita passou então a descrever seu amado em termos elogiosos. (5:10-16) Perguntada por elas onde ele se encontrava, informou-as que ele estava pastoreando entre os jardins. (6:1-3) Mais uma vez, Salomão confrontou a sulamita com expressões de louvor. (6:4-10) Informado de que ela não procurara a companhia dele (6:11, 12), Salomão rogou que ela voltasse. (6:13a) Isto induziu-a a perguntar: "Que estais contemplando na sulamita?" (6:13b) Salomão aproveitou isso como oportunidade para expressar mais admiração por ela. (7:1-9) Mas a sulamita continuou imutável no seu amor e exortou as "filhas de Jerusalém" a não despertar nela o amor, quando este não estava disposto a surgir espontaneamente. — 7:10-8:4.

Evidentemente, Salomão permitiu então que a sulamita voltasse para casa. Vendo-a chegar, os irmãos dela perguntaram: "Quem é esta mulher subindo do ermo, encostando-se no seu querido?" (Cân 8:5a) Os irmãos da sulamita não se haviam dado conta de que sua irmã tinha tal constância no amor. Em anos anteriores, um irmão dissera a respeito dela: "Temos uma pequena irmã que não tem peitos. Que faremos por nossa irmã no dia em que for pedida?" (8:8) Outro irmão respondeu: "Se ela for uma muralha, construiremos sobre ela um parapeito de prata; mas se ela for uma porta, nós a bloquearemos com uma tábua de cedro." (8:9) No entanto, visto que a sulamita havia resistido com bom êxito a todos os induzimentos, satisfazendo-se com o seu próprio vinhedo e permanecendo leal no seu afeto ao seu amado (8:6, 7, 11, 12), ela podia dizer corretamente: "Sou uma muralha, e meus peitos são como torres. Neste caso me tornei aos seus olhos como aquela que acha paz." — 8:10.

O cântico conclui com uma expressão do desejo de seu pastor amado de ouvir a voz dela (Cân 8:13), e com a expressão do desejo dela, de que ele viesse pulando, cruzando os montes que os separavam. — 8:14.

Valor. O Cântico de Salomão ilustra a beleza do amor perseverante e constante. Tal amor inabalável é refletido na relação entre Cristo Jesus e sua noiva. (Ef 5:25-32) Assim, o Cântico de Salomão pode servir de encorajamento aos que professam ser da noiva de Cristo, para permanecerem fiéis ao seu noivo celestial. — Veja 2Co 11:2.

CANTORES, CANTAR. Veja MÚSICA.

CÃO [hebr.: *ké·lev;* gr.: *ký·on; ky·ná·ri·on,* 'cachorrinho' (Mt 15:26)]. Para os israelitas, este animal era cerimonialmente impuro, e, portanto, é improvável que pensassem em treinar cães. (Le 11:27; Is 66:3) Embora se mencionem muitas vezes ovelhas e pastores na Bíblia, apenas Jó, um não israelita, fala dos "cães do meu rebanho". — Jó 30:1.

Os cães (*Canis familiaris*), iguais às aves necrófagas, comiam carne em putrefação, especialmente nas cidades. A Lei mandava que se jogasse aos cães a carne dilacerada por um animal selvagem. (Êx 22:31) Às vezes, o julgamento de Jeová contra seus inimigos era que os cadáveres deles fossem consumidos ou seu sangue lambido por cães necrófagos. Por causa do proceder de grave infidelidade seguido pelos reis Jeroboão, Baasa e Acabe, todos os que pertencessem às suas respectivas famílias e que morressem na cidade haviam de ser devorados por cães. (1Rs 14:11; 16:4; 21:24) Em cumprimento da palavra de Jeová, os cães lamberam o sangue de Acabe, e a carne de sua esposa Jezabel tornou-se alimento para cães. (1Rs 21:19; 22:38; 21:23; 2Rs 9:10, 35, 36) Indicando que os cães lamberiam o sangue dos adversários do povo de Jeová, o salmista escreveu: "Para que a língua dos teus cães tenha a sua porção da parte dos inimigos." (Sal 68:23) Predisse-se que os cães participariam na ruína que sobreviria às infiéis Jerusalém e Judá. Os cães arrastariam os cadáveres, mutilando-os, devorando-os, e lambendo o sangue. — Je 15:3.

Uso Ilustrativo. O hábito repulsivo do cão, de regurgitar o alimento que havia engolido apressadamente, e daí passar de novo a comê-lo mais tarde, é usado para ilustrar o proceder dos que abandonam a vereda da justiça e voltam a seu anterior estado aviltado. (2Pe 2:20-22; Pr 26:11) As pessoas moralmente impuras são chamadas de cães. A lei de Deus para Israel declarava: "Não deves trazer a paga duma meretriz nem o preço dum cão ["homens destinados à prostituição", *BMD;* "provavelmente um pederasta; alguém praticando cópula anal, especialmente com um menino", *NM* n.] à casa de Jeová, teu Deus, para algum voto, porque são algo detestável para Jeová, teu Deus, sim, ambas estas coisas." (De 23:18) Todos aqueles que, semelhantes a cães necrófagos das ruas, praticam coisas repugnantes, tais como a sodomia, o lesbianismo, a depravação e a crueldade, têm barrado seu acesso à Nova Jerusalém. — Re 22:15; veja também Fil 3:2.

Um indício adicional do desprezo que se tinha destes cães selvagens, necrófagos, são os seguintes exemplos: "Sou eu algum cão?" berrou Golias para Davi, porque este último viera a ele com um bastão. (1Sa 17:43) "No encalço de quem vais? Atrás de um cão morto?" perguntou Davi ao Rei Saul, mostrando assim que ele era insignificante e não podia prejudicar Saul assim como um cão morto não o podia. (1Sa 24:14) De modo similar, Mefibosete, filho de Jonatã, ao falar ao Rei Davi, chamou a si mesmo de "cão morto", a condição mais baixa possível. (2Sa 9:8; veja também 2Sa 3:8; 16:9; 2Rs 8:13.) O profeta Isaías comparou os professos vigias espirituais de Deus a cães mudos, cochilantes, cheios de desejos de alma, totalmente ineficazes no caso dum perigo. (Is 56:10, 11) Os inimigos dos servos de Jeová eram comparados a cães, e assim também os gentios. (Sal 22:16, 20; 59:6, 14; Mt 15:26, 27; veja SIRO-FENÍCIA.) Jesus Cristo comparou as pessoas que não têm apreço pelas coisas espirituais a cães, dizendo: "Não deis aos cães o que é santo." — Mt 7:6.

À luz do sentido figurado desfavorável ligado ao cão, a condição muito baixa do Lázaro da ilustração de Jesus é claramente refletida nas palavras: "Os cães vinham e lambiam as suas úlceras." (Lu 16:21) Todavia, até mesmo o desprezado cão está em situação melhor do que um leão morto, porque o cão vivo está consciente, ao passo que o leão morto, o animal régio, não está consciente de absolutamente nada. — Ec 9:4, 5.

A maneira de o cão lamber a água, enquanto ao mesmo tempo mantém os olhos abertos para com as condições ao redor, foi mencionada quando Deus prescreveu uma prova aos voluntários do exército de Gideão. Apenas os que estavam atentos, lambendo a água da mão, "assim como lambe o cão", deviam ser escolhidos para a luta conta Midiã. — Jz 7:5.

CAPA. Veja VESTIMENTA.

CAPACETE. Veja ARMAS, ARMADURA.

CAPADÓCIA. Nos dias dos apóstolos, a Capadócia era uma grande região interiorana na parte oriental da Ásia Menor, com um clima predominantemente frio e com florestas esparsas. Ocupava um planalto com elevações de 900 m em grande parte da região. Embora seus limites se alterassem no decorrer da sua história, eram basicamente o Ponto ao N, a Galácia e a Licaônia no O, a Cilícia e os montes Tauro no S, e a Armênia e o alto rio Eufrates no L. Havia muita criação de ovelhas, e também eram abundantes o gado bovino e bons cavalos. O trigo era o principal cereal cultivado.

A Capadócia foi tornada parte do Império Persa sob Ciro, e a região original foi constituída nas duas satrapias do Ponto e da Capadócia. Durante a dinastia selêucida da Síria, permitia-se que governassem reis tributários. O imperador romano Tibério pôs fim a isso em 17 EC, e a Capadócia se tornou província romana, sob a administração de um procurador. Vespasiano ampliou a província em 70 EC, combinando-a com a Armênia, formando assim uma importante província fronteiriça no Leste. A Capadócia tinha importância estratégica por causa das estradas que atravessavam a região, uma delas indo de Tarso, junto ao Mediterrâneo, através do desfiladeiro conhecido como Portas Cilicianas, na cordilheira do Tauro, seguindo pela Capadócia até a província do Ponto, e até portos do Mar Negro.

Os naturais da Capadócia eram evidentemente arianos do ramo jafético, mas povoados judaicos estavam em evidência por volta do segundo século AEC. Judeus da Capadócia estavam presentes em Jerusalém em Pentecostes de 33 EC. (At 2:9) Provavelmente em resultado disso, o cristianismo espalhou-se na Capadócia já bastante cedo, e cristãos capadócios estavam entre aqueles a quem Pedro se dirigiu na sua primeira carta. — 1Pe 1:1.

CAPITÃO DO TEMPLO. O oficial, segundo em dignidade após o sumo sacerdote (At 4:1), encarregado do sacerdócio oficiante e dos levitas, os quais estavam organizados sob capitães de menor categoria para guardar o templo em Jerusalém e para manter a ordem. (Lu 22:4, 52) Havia 24 turmas de levitas, turmas que serviam uma semana por vez, em rodízio, duas vezes por ano. Cada turma provavelmente dispunha também de um capitão, havendo vários capitães de grupos menores.

Os capitães eram homens influentes. Conspiraram junto com os principais sacerdotes em contratar Judas para trair a Jesus. Trouxeram suas forças, junto com os sacerdotes, para prender Jesus. (Lu 22:3, 4, 52) Foi o capitão do templo quem deu caráter oficial à prisão de Pedro e de João no templo. (At 4:1, 3) Numa ocasião posterior, depois de Pedro e alguns dos apóstolos terem sido soltos da prisão por um anjo, o capitão do templo foi com seus oficiais para levá-los perante o Sinédrio dum modo aparentemente legal, sem violência. — At 5:24-26.

CAPITEL. A parte superior e a decoração de remate duma coluna dum edifício. Capitéis maciços encimavam Jaquim e Boaz, as colunas situadas na frente do templo de Salomão. (2Cr 3:15-17) Esses capitéis, e as colunas sobre as quais se assentavam, foram feitos sob a direção do artífice Hirão, por ocasião da construção do templo (1034-1027 AEC), e sobreviveram mais de 400 anos, até que Jerusalém foi saqueada pelos babilônios em 607 AEC. (2Cr 4:11-13; Je 52:17, 22) Em todas as referências a esses capitéis, exceto em uma, usa-se a palavra he-

braica *ko·thé·reth.* Deriva da raiz *ka·thár* ('cercar'; Jz 20:43) e é aparentada com *ké·ther* ("toucado"; Est 1:11). A palavra hebraica para "capitel", que ocorre em 2 Crônicas 3:15 (*tsé·feth*), deriva do verbo radical *tsa·fáh,* que significa "recobrir". — Êx 25:11.

As próprias colunas eram de cobre fundido, com cerca de 1,70 m de diâmetro e 18 côvados (8 m) de altura. Além disso, os capitéis tinham 5 côvados (2,20 m) de altura. (1Rs 7:15, 16) Em vista das passagens que indicam que os capitéis tinham cinco côvados de altura, diversos peritos concluíram que a referência a "três côvados", em 2 Reis 25:17, é um erro de escriba. Este é o motivo de algumas traduções da Bíblia (por exemplo: *BJ, PIB*) substituírem "três côvados" com "cinco côvados". Visto que as colunas eram ocas, com paredes de uns 7,5 cm de espessura, é razoável supor-se que os capitéis eram de construção similar e também foram fundidos em moldes de argila "no Distrito do Jordão". — 2Cr 4:17; Je 52:21.

Pela descrição limitada destes capitéis em forma de tigela é impossível descrever sua aparência ou formato exato. Ao redor da parte inferior de cada um havia sete redes de cobre entrelaçadas, e destas pendiam duas fileiras de 100 romãs de cobre cada uma, suspensas por correntes de cobre. Estas estavam dispostas como colares em torno dos capitéis. (1Rs 7:17, 18, 20, 42; 2Cr 3:16) Parece que do lado do capitel junto ao templo, quatro romãs em cada corrente de 100 ficavam um tanto fora da vista, pois Jeremias diz que "vieram a ser noventa e seis, aos lados" (literalmente, "do lado que sopra o vento"; "aos lados", *ALA;* "que se viam", *So*). (Je 52:23) Acima destas romãs decorativas havia "um trabalho de lírio" de 4 côvados (1,8 m). — 1Rs 7:19, 22.

Outros capitéis mencionados na Bíblia são os "capitéis" de Nínive (hebr.: *kaf·toh·rím*), condenados a ser frequentados por 'pelicanos e porco-espinhos'. — Sof 2:13, 14.

CAPRÍDEO. Veja CABRITO (BODE).

CARCA [Piso]. Lugar na fronteira S de Judá, entre Adar (N.º 2) e Azmom. (Jos 15:1-4) A localização exata hoje é incerta. Alguns peritos o identificam provisoriamente com um bem construído reservatório de água na confluência do uádi el-ʽAin e o uádi Umm Hashim, a uns 4 km ESE de Azmom (ʽAin el-Qeseimeh). — Veja CADES, CADES-BARNEIA.

CARCAS. Um dos sete oficiais da corte do Rei Assuero, por meio de quem fez a não atendida convocação da presença de Vasti. — Est 1:10-12; veja OFICIAL DA CORTE.

CARCEREIRO. Alguém que mantém, sob sua custódia, pessoas acusadas de terem violado a lei; um guarda carcerário. Duas palavras gregas são traduzidas nas Escrituras como carcereiro: *ba·sa·ni·stés,* que significa "atormentador" ou "torturador", e *de·smo·fý·lax,* composta de *de·smós* (banda, grilhão) e *fý·lax* (guarda).

Os carcereiros frequentemente infligiam torturas cruéis aos presos, daí serem chamados de *ba·sa·ni·stés.* Por exemplo, os devedores eram às vezes lançados na prisão por deixarem de pagar o que deviam. Ali, o carcereiro talvez os açoitasse e torturasse, e não seriam soltos até que, como Jesus disse, tivessem 'pago a última moeda de pouco valor'. (Mt 5:25, 26) Este era também o ponto da ilustração de Jesus sobre o escravo desapiedado. Quando o amo soube o que seu escravo ingrato fizera, "entregou-o aos carcereiros [*ba·sa·ni·stais*], até que pagasse de volta tudo o que devia". — Mt 18:34, 35; compare isso com Re 14:11, onde "tormento" é tradução de *ba·sa·ni·smoú.*

Se os presos escapassem, os carcereiros eram passíveis de sofrer a pena imposta ao fugitivo, segundo o costume romano. Por isso, quando Pedro foi liberto da prisão por um anjo, lemos que Herodes "examinou os guardas e mandou que fossem levados à punição". — At 12:19.

Em Filipos, Paulo e Silas foram arrastados perante os magistrados civis, que ordenaram que fossem espancados com varas, e "depois de lhes terem infligido muitos golpes, lançaram-nos na prisão, ordenando ao carcereiro [*de·smo·fý·la·ki*] que os mantivesse seguros. Ele, por ter recebido tal ordem, lançou-os na prisão interior e prendeu os seus pés no tronco". (At 16:22-24) Daí, no meio da noite, um grande terremoto abriu todas as portas da prisão. Isto fez com que o carcereiro imaginasse que os presos tinham escapado, e compreendendo o severo castigo que receberia neste caso, estava prestes a matar-se quando Paulo o avisou de que todos estavam ali. Estes acontecimentos, junto com as instruções de Paulo, moveram esse carcereiro a ter fé, e ele e os da sua casa se tornaram crentes batizados. — At 16:25-36.

CARCOR. O acampamento ao L do Jordão, do qual as remanescentes forças dos reis midianitas Zeba e Zalmuna foram desbaratadas pela manobra militar de surpresa do juiz Gideão. (Jz 8:10, 11) A localização exata de Carcor hoje é desconhecida.

CARDOS. Veja ABROLHO, CARDO.

CAREÁ [Calvo; Calvície]. Homem de Judá, cujos filhos Joanã e Jonatã eram chefes das forças militares em Judá. Isto era no tempo em que Gedalias foi comissionado pelo rei de Babilônia a governar os judeus que não haviam sido levados ao exílio babilônico, depois da destruição de Jerusalém em 607 AEC. — 2Rs 25:21-23; Je 40:7, 8.

CARGA. Veja FARDO.

CARMELITA. Veja CARMELO N.º 2.

CARMELO [Pomar]. O nome tanto de uma cadeia montanhosa como de uma cidade. A palavra hebraica *kar·mél* é usada para se referir a um "pomar". — Is 16:10; 32:15; Je 2:7.

1. A cadeia do Carmelo é um contraforte de aresta da cordilheira central de Israel, estendendo-se dali na direção NO, com seu promontório NO chegando a cerca de 180 m do mar Mediterrâneo. A cadeia inteira tem cerca de 50 km de comprimento, estendendo-se desde o Mediterrâneo até a planície de Dotã, além da qual estão as colinas de Samaria. A cadeia possui três seções distintas, estando as serras do NO e do SE separadas por uma bacia rochosa ou planalto de menor altitude no centro. A seção NO, situada ao NO de ʽIsfiya, possui o ponto mais elevado, uns 545 m acima do nível do mar. Não se tem certeza se o nome Carmelo, nos tempos bíblicos, se aplicava à inteira cadeia ou apenas à serra ao NO, que tem cerca de 21 km de extensão. Nos tempos modernos, o nome Monte Carmelo (Jebel el-Karmal; Har Karmel) é atribuído a essa última parte. Jocneão, cidade real cananeia, estava situada no extremo SE desta seção superior e é mencionada como estando "no Carmelo". Megido e Taanaque, nas encostas L da seção SE, não são chamadas assim. — Jos 12:22.

A terra para a qual Israel se mudou quando cruzou o Jordão pode ser dividida geograficamente em três seções básicas, cada uma estendendo-se por todo o comprimento da terra, de N a S: o vale do Jordão, a região das colinas e a planície costeira. A cadeia do Carmelo, porém, interrompe de forma definida este padrão geral. Interrompendo a continuidade das cadeias montanhosas N-S, produz o bem conhecido vale de Jezreel, ou Esdrelom, que flanqueia o lado SE da cadeia do Carmelo. Similarmente, o cabo ou promontório do Carmelo, projetando-se na planície costeira mediterrânea, separa a planície de Aser (ao N do Carmelo) das planícies de Sarom e da Filístia (ao S do Carmelo). Logo ao N do promontório do Carmelo, a orla marítima recua fortemente para formar a baía de Aco, onde a moderna Haifa é agora um importante porto marítimo. O Carmelo constituía um dos marcos limítrofes do território da tribo de Aser. — Jos 19:24-26.

O Carmelo constituía um bloqueio natural para as caravanas e os exércitos que viajavam entre a Mesopotâmia e o Egito. As encostas orientais (que dão para a planície de Aser e para o vale de Jezreel) elevam-se de forma muito íngreme, e, desde tempos antigos, a serra do Carmelo está coberta de densa vegetação, composta de árvores e arbustos, que torna a passagem difícil. Existe uma estreita faixa de terra entre o sopé do promontório do Carmelo e o mar, mas tomar esta rota significava um considerável desvio, e também colocava os exércitos em avanço numa posição vulnerável. Havia passos nas montanhas que levavam do vale de Jezreel através da serra, junto às cidades-fortalezas de Jocneão e Taanaque, mas o passo em Megido, entre essas duas, era muito mais fácil de atravessar, e, assim, era mais vital. Outra rota principal, porém, ia para o S, desde a cidade de Megido na encruzilhada, passava ao largo do restante da cadeia do Carmelo, e então virava para o O, para a costa, através da planície de Dotã.

O Carmelo muitas vezes é associado com regiões férteis, tais como o Líbano, Sarom e Basã. (Is 35:2; Je 50:19) O Rei Uzias, "amante da agricultura", tinha lavradores e vinhateiros no Carmelo (2Cr 26:10), e os restos de numerosos lagares de vinho e de azeite, de pedra lavrada, são ali encontrados. Os profetas simbolizaram os efeitos desastrosos do julgamento adverso de Jeová contra Israel com o secamento da abundante vegetação do Carmelo. (Is 33:9; Am 1:2; Na 1:4) Suas encostas, varridas pelos ventos marítimos, ainda têm pomares, olivais e vinhedos, e na primavera ficam atapetadas de magnífica exibição de flores. No Cântico de Salomão (7:5), a cabeça da donzela sulamita é assemelhada ao Carmelo, a semelhança referindo-se quer aos seus cabelos abundantes, quer à forma como sua cabeça bem modelada se erguia majestosamente sobre o pescoço. A aparência majestosa do Carmelo, em especial o promontório que se eleva dramaticamente da costa, assim como o monte Tabor ascende impressionantemente no vale de Jezreel, também foi usada para representar a imponente figura de Nabucodonosor, ao avançar para a conquista do Egito. — Je 46:18.

O Carmelo era, evidentemente, um dos principais lugares para onde fugia o povo de Samaria ao procurar refúgio. Embora não fosse de maneira alguma a cadeia de maior altitude, sua população esparsa, sua densa cobertura florestal, e também as numerosas cavernas existentes na macia rocha calcária das suas encostas rochosas, serviam para ocultar os refugiados. No entanto, o profeta Amós mostrou que tal refúgio resultaria em ser fútil para aqueles que fugissem do julgamento justo de Jeová. — Am 9:3.

Historicamente, o monte Carmelo figura mormente nas atividades dos profetas Elias e Eliseu. (FOTO, Vol. 1, p. 950) Foi ali que Elias fez que o Rei Acabe reunisse o povo para presenciar a prova entre Baal, representado pelos 450 profetas de Baal, e Jeová, o verdadeiro Deus, representado por Elias. (1Rs 18:19-39) Depois desta prova, Elias mandou levar os falsos profetas para o vale da torrente do

Quisom, que corre ao longo do sopé oriental do Carmelo, antes de terminar na baía de Aco, e ali os abateu. (1Rs 18:40) Do cume do Carmelo, Elias orou pedindo o fim da seca de três anos e meio, e dali seu ajudante viu a pequena nuvem que prenunciava o forte temporal que se seguiu. (1Rs 18:42-45; Tg 5:17) Dali Elias correu pelo menos 30 km até Jezreel, em todo o caminho, com a ajuda de Jeová, sempre à frente do carro de Acabe. — 1Rs 18:46.

Eliseu, sucessor de Elias, depois da separação deles junto ao rio Jordão, partindo de Jericó, via Betel foi até o Carmelo. (2Rs 2:15, 23, 25) Eliseu estava de novo no monte Carmelo, quando a mulher de Suném (a curta distância ao N de Jezreel) veio procurar sua ajuda para o filho dela que morrera. — 2Rs 4:8, 20, 25.

2. Cidade na região montanhosa de Judá (Jos 15:1, 48, 55), identificada pela maioria dos geógrafos como Khirbet el-Kirmil (Horvat Karmel), cerca de 11 km a SSE de Hébron.

O Rei Saul erigiu "um monumento [hebr.: *yadh*]" no Carmelo, evidentemente comemorando sua vitória sobre os amalequitas. (1Sa 15:12) Embora a palavra hebraica *yadh* que aparece neste texto usualmente seja traduzida por "mão", ela pode também referir-se a um "monumento" ou memorial erguido, conforme mostrado pelo uso da acompanhante frase verbal "estava erigindo", em conexão com o ato de Saul e pelo fato de que anos mais tarde o "Monumento de Absalão", ou *yadh* dele, é especificamente chamado de coluna. — 2Sa 18:18.

No tempo em que Davi era fugitivo diante do homicida Saul, "Nabal, o carmelita" (embora evidentemente morasse na vizinha Maom) apascentava seus grandes rebanhos nas pastagens das ondulantes regiões montanhosas do Carmelo. (1Sa 25:2; 30:5; 2Sa 2:2; 3:3) Quando Nabal se negou a compensar com merecidas provisões as forças protetoras de Davi, a iniciativa e o tato da esposa de Nabal, "Abigail, a carmelita", serviram para refrear Davi de ter culpa de sangue. (1Sa 25:2-35) Abigail tornou-se mais tarde esposa de Davi. — 1Sa 25:36-42; 27:3; 1Cr 3:1.

"Hezro, o carmelita", estava entre os poderosos das forças militares de Davi. — 2Sa 23:8, 35; 1Cr 11:26, 37.

CARMESIM. Veja CORES.

CARMI [possivelmente: Vinhateiro].

1. Filho de Rubem e irmão de Anoque, Palu e Esrom; antepassado dos carmitas. Carmi, com os demais da casa de Jacó, foi ao Egito. — Gên 46:9; Êx 6:14; Núm 26:6; 1Cr 5:3.

2. Pai de Acã; descendente de Judá e Tamar, por meio de Zerá e de Zabdi. (Jos 7:1, 18) A designação "filhos de Judá", em 1 Crônicas 4:1, onde se alista Carmi, evidentemente deve ser entendida como incluindo descendentes posteriores. — Veja 1Cr 2:4-7.

CARMITAS [De (Pertencente a) Carmi]. Uma família descendente de Carmi, filho de Rubem. — Núm 26:5, 6.

CARNE. A palavra hebraica *ba·sár* e a grega *sarx* referem-se primariamente à substância macia dum corpo físico, quer de homem, animal, ave, quer de peixe; mais especificamente, às partes compostas principalmente de músculo e de gordura. A Bíblia indica que a carne das várias espécies de coisas vivas difere. (1Co 15:39) Os pesquisadores comprovaram isto; notaram que a composição química e a estrutura celular da carne da humanidade, dos animais, das aves e dos peixes variam grandemente.

Jeová Deus, o Criador, é responsável pela existência de toda a carne, e por sua vida. A Bíblia se refere a ele como "Jeová, o Deus dos espíritos [inclusive a força de vida] de toda sorte de carne". (Núm 27:16; compare isso com Gên 6:17.) Ele declara que a alma (vida) da criatura carnal está no sangue. (Le 17:11-14) Originalmente, a vegetação e as frutas, e não a carne, foram dadas ao homem como sua alimentação. Mas, após o Dilúvio, Deus adicionou a carne animal à alimentação, ordenando, porém, que "a carne com a sua alma — seu sangue — não deveis comer". — Gên 9:3, 4.

Comer carne humana era mencionado como uma maldição de Deus. Os israelitas tinham aversão a isso, já que é uma prática naturalmente repulsiva para a mente humana. (De 28:45, 53-57; 2Rs 6:28-30) Tampouco podiam comer a carne de um animal dilacerado por um animal selvagem, ou a de um que simplesmente morrera. Estas seriam detestáveis, além de não se ter feito o devido sangramento. — Êx 22:31; Le 17:15, 16; De 14:21.

Deus ordenou que, antes de comer a carne dum animal, seu povo devia derramar o sangue dele no solo e cobri-lo com pó, tendo cuidado de não comer o sangue, sob pena de morte. (De 12:23-25; Le 7:27) O corpo governante da primitiva congregação cristã repetiu esta proibição, proscrevendo comer animais estrangulados ou não sangrados. Além disso, proibiu comer carne como parte duma oferta de participação em comum feita a ídolos, prática costumeira entre os pagãos daqueles dias. (At 15:19, 20, 28, 29) Os cristãos podem corretamente comer carne, mas o apóstolo Paulo salientou que a carne não é absolutamente essencial ao homem como alimento, ao dizer que, se comer ele carne

fosse motivo de tropeço para outros cristãos, 'nunca mais comeria carne alguma'. — Ro 14:21; 1Co 8:13; veja ALIMENTO; ÍDOLOS, CARNES OFERECIDAS AOS.

O corpo carnal dado ao homem devia ser considerado inviolável e não ser deliberadamente submetido a maus-tratos ou mutilado, quer pela própria pessoa, quer por outrem. — Le 19:28; De 14:1; Êx 21:12-27.

Parentesco. O parentesco é expresso pelo termo "carne". Eva era do parentesco mais achegado possível a Adão, no sentido de que era, como ele disse, "osso dos meus ossos e carne da minha carne". (Gên 2:23; veja também Gên 29:14; 37:27; 2Sa 5:1.) O íntimo relacionamento entre marido e mulher é vigorosamente declarado: "Têm de tornar-se uma só carne." (Gên 2:24; Mt 19:5, 6) Paulo chama Jesus de alguém que "procedeu do descendente [lit.: da semente] de Davi segundo a carne". — Ro 1:3; compare isso com 9:3.

A Pessoa, a Humanidade, a Criação Carnal. Uma extensão da ideia de que a carne constitui as partes visíveis e tangíveis do corpo é o uso da palavra "carne" para se referir, de modo geral, ao corpo inteiro. (Le 17:14; 1Rs 21:27; 2Rs 4:34) Também é usada para se referir à pessoa, ou ao indivíduo, como humano de carne. (Ro 7:18; Col 2:1, 5) Toda a humanidade, em especial do ponto de vista de Deus, o Espírito, é descrita como "carne" (Gên 6:12; Is 66:16; Lu 3:6), e, às vezes, a criação animal é incluída. (Gên 7:16, 21) A Bíblia frequentemente contrasta a carne com Deus, o Espírito, destacando em especial a relativa insignificância do homem. (Gên 6:3; 2Cr 32:8; Sal 56:4) Jeová, mesmo em sua posição superior, reconhece este fato, e, concordemente, leva-o em conta ao lidar com a humanidade com transcendente benevolência e misericordiosa longanimidade. — Sal 78:39; compare isso com Sal 103:13-15; 1Pe 1:24, 25.

A palavra "carne" pode referir-se também a uma parte do corpo, especialmente ao órgão genital masculino. Levítico 15:2 declara: "Caso algum homem venha a ter um fluxo do seu órgão genital [literalmente: "da sua carne"], seu fluxo é impuro." — Veja Gên 17:11; Êx 28:42; Ef 2:11; Col 2:13.

Corpos Espirituais. O apóstolo Paulo declara que, "se há corpo físico, há também um espiritual". (1Co 15:44) Isto é corroborado pelo apóstolo Pedro quando diz a pessoas de natureza carnal, humana, chamadas para serem co-herdeiros de Cristo, que elas hão de tornar-se parceiros "na natureza divina", a saber, da vida espiritual nos céus invisíveis. (2Pe 1:4) Isto requer uma mudança de organismo, porque "carne e sangue não podem herdar o reino de Deus, nem pode a corrupção herdar a incorrupção". — 1Co 15:50-54.

O Corpo Carnal de Jesus Cristo. Jesus, que era a "Palavra" de Deus, vindo "do céu", despojou-se da natureza espiritual e "se tornou carne". (Jo 1:1; 1Co 15:47; Fil 2:5-8; Jo 1:14; 1Ti 3:16) Que ele, ao nascer como humano, não era nenhum espírito, e que ele não assumiu simplesmente um corpo carnal, como anjos tinham feito no passado (Gên 18:1-3; 19:1; Jos 5:13-15), é atestado pelo apóstolo João, que diz ser anticristo aquele que nega que Jesus Cristo veio "na carne". (1Jo 4:2, 3) A fim de prover o resgate para a humanidade, e destarte ajudar aqueles que seriam seus associados na chamada celeste, a Palavra *tornou-se* carne, nascendo todo ele humano, não sendo nenhuma encarnação. A Bíblia nos diz o seguinte: "Visto que as 'criancinhas' são partícipes de sangue e carne, ele participou também similarmente das mesmas coisas." (He 2:14-16) Sua peregrinação terrestre foi mencionada como os "dias da sua carne". (He 5:7) "O pão que eu hei de dar é a minha carne a favor da vida do mundo", disse Jesus. Ele passou a declarar que aqueles que esperavam continuar em união com ele tinham de 'comer sua carne e beber seu sangue'. Não avaliando o significado espiritual, simbólico, de suas palavras, alguns interpretaram essa declaração como canibalística, e ficaram chocados. — Jo 6:50-60.

Durante o ministério terrestre de Jesus, embora ele soubesse que seria morto como sacrifício resgatador, sua carne 'residiu em esperança'. Isto se deu porque sabia que seu Pai o ressuscitaria, que seu sacrifício serviria com bom êxito ao propósito do resgate e que sua carne não veria a corrupção. (At 2:26, 31) Evidentemente, Jeová Deus deu fim ao corpo carnal de Jesus do seu próprio modo (possivelmente desintegrando-o nos átomos dos quais fora constituído). (Lu 24:2, 3, 22, 23; Jo 20:2) Jesus não tomou de volta seu corpo carnal e assim não cancelou o resgate pelo qual foi dado. O apóstolo Pedro atesta que Cristo foi para o céu, o domínio de espíritos, não em carne, "sendo morto na carne, mas vivificado no espírito". (1Pe 3:18) Antes da sua ascensão ao céu, Cristo, como poderosa e imortal pessoa espiritual, materializou de fato diversos corpos carnais, segundo a ocasião, a fim de dar aos seus apóstolos evidência visível, palpável, da sua ressurreição. — Jo 20:13-17, 25-27; 21:1, 4; Lu 24:15, 16.

Na carta de Paulo aos hebreus, a cortina no santuário, diante do Santíssimo, que representava o próprio céu, é mostrada como simbólica, representando a carne de Jesus, porque antes de ele sacrificar seu corpo carnal, o caminho para a vida no céu não estava aberto. — He 9:24; 10:19, 20.

O Homem na Sua Imperfeição. "Carne" é frequentemente usada na Bíblia para representar o

homem em sua condição imperfeita, 'concebido em pecado', como descendente do rebelde Adão. (Sal 51:5; Ro 5:12; Ef 2:3) Nos humanos que procuram servir a Deus, 'o espírito [a força impelente emanando do coração figurativo] está ansioso, mas a carne é fraca'. (Mt 26:41) Dentro destes servos de Deus ocorre um constante conflito; o espírito santo de Deus é uma força em prol da justiça, mas a carne pecaminosa guerreia continuamente contra a influência do espírito e exerce pressão para induzir a pessoa a fazer as obras da carne. (Ro 7:18-20; Gál 5:17) As obras da carne pecaminosa são contrastadas com os frutos do espírito, em Gálatas 5:19-23.

O apóstolo Paulo também nos diz que a Lei dada a Israel, mediante Moisés, era "fraca por intermédio da carne", a carne imperfeita daqueles que estavam sob a Lei. A Lei sob a qual servia o sacerdócio arônico era espiritual, provinda de Deus, mas, por meio dela, as pessoas carnais, 'vendidas sob o pecado', foram condenadas, em vez de serem declaradas justas. (Ro 8:3; 7:14; He 7:28) Os sumos sacerdotes da linhagem carnal de Arão, designados pela Lei, não conseguiam oferecer um sacrifício adequado pelo pecado. — He 7:11-14, 23; 10:1-4.

Ao dizer que "a carne . . . não está em sujeição à lei de Deus, de fato, nem pode estar", o apóstolo Paulo não está dizendo que a carne em si mesma necessariamente tem de ser corrupta. Ele nos diz que Jesus Cristo, embora participasse de sangue e carne, tornando-se "igual aos seus 'irmãos'", era "cândido, imaculado, separado dos pecadores", "provado em todos os sentidos como nós mesmos, porém, sem pecado". (Ro 8:7; He 2:14, 17; 4:15; 7:26) Jeová provou que a carne humana pode ser sem pecado: "Deus, por enviar o seu próprio Filho na semelhança da carne pecaminosa e concernente ao pecado, condenou o pecado na carne." (Ro 8:3) Por fim, mediante a provisão do sacrifício de Cristo, todos os que exercerem fé se tornarão perfeitos, e as leis justas de Deus serão então cumpridas perfeitamente pela humanidade. — Re 21:4.

Uma das tentações que influenciaram Eva a pecar era "o desejo da carne". O Diabo usou este contra Cristo, mas falhou. (1Jo 2:16; Gên 3:6; Lu 4:1-4) Os seguidores de Jesus, por permitirem que o espírito de Deus opere livremente na sua vida, e pela benignidade imerecida de Jeová, derrotam a carne pecaminosa. — Gál 5:16, 22-26; Ro 8:1-4.

Não Há Luta com os Que São de Carne. Não é o raciocínio carnal, mas sim o espírito de Jeová, que revela os propósitos de Deus aos homens de fé e os orienta. (Mt 16:17; 1Co 2:9, 14; Ef 3:5) Assim, os cristãos não travam seu combate cristão 'segundo a carne', e não precisam lutar com pessoas de carne e sangue; tampouco usam armas carnais contra alguém. Seu combate é com as "forças espirituais iníquas nos lugares celestiais". (2Co 10:3, 4; Ef 6:12) Confiam, não no 'braço de carne', mas em Jeová, o Espírito. (Je 17:5; 2Co 3:17) Empenham-se, com a ajuda de Deus, a purificar-se de "toda imundície da carne e do espírito", e Deus os encara e julga, não segundo o que são na carne, como o homem muitas vezes faz, mas segundo o que são em sentido espiritual. — 1Co 4:3-5; 2Co 5:16, 17; 7:1; 1Pe 4:6; veja ALMA; DECLARAR JUSTO; ESPÍRITO.

CARPINTEIRO. Artesão, artífice ou trabalhador em madeira. O termo hebraico *hha·rásh* é a designação geral dum "artífice", "trabalhador" ou "construtor", o qual usava diversos materiais, tais como madeira, metal ou pedra. (2Rs 12:11; 2Cr 24:12; Êx 28:11; 1Cr 14:1) O equivalente grego é *tékton*, traduzido "carpinteiro" em Mateus 13:55 e Marcos 6:3.

Noé e seus três filhos tiveram muito trabalho de carpintaria a fazer na construção da enorme arca, segundo o modelo dado por Jeová. — Gên 6:14-16.

O carpinteiro em Israel era contratado para construir casas, e, em tempos posteriores, edifícios tais como sinagogas. Embora os prédios na maior parte fossem feitos de pedra ou terra, usava-se madeira, por exemplo, nas vigas e nas portas. As coisas construídas pelo carpinteiro, nos tempos bíblicos, incluíam mobília, tal como mesas, assentos e bancos. Muitos implementos, tais como arados e trenós debulhadores eram parcial ou inteiramente feitos de madeira. (2Sa 24:22) Na construção do tabernáculo e da sua mobília, Bezalel e Ooliabe foram especialmente orientados por Jeová Deus. O espírito dele acentuava as suas habilidades para fazerem o melhor trabalho em madeira, bem como em outros materiais. (Êx 31:2-11) Peritos trabalhadores em madeira foram trazidos de Tiro para a construção da casa de Davi. (2Sa 5:11) Zorobabel usou carpinteiros na construção do segundo templo em Jerusalém. — Esd 3:7.

Jesus não só foi chamado de "o filho do carpinteiro" (Mt 13:55), mas também de "o carpinteiro". (Mr 6:3) Visto que o pai hebreu costumava ensinar ao filho seu próprio ofício, Jesus, sem dúvida, aprendeu o ofício da carpintaria do seu pai adotivo, José.

CARPO [Fruto]. Cristão que morava em Trôade, com quem Paulo deixara seu manto. É provável que Carpo tenha sido o hospedeiro de Paulo, quando o apóstolo esteve ali em visita. — 2Ti 4:13.

CARQUEMIS. Importante centro comercial situado na margem O do Eufrates superior, junto a um dos principais vaus daquele rio. De Nínive até Harã (a apenas uns 88 km ao L de Carquemis) passava uma das principais rotas comerciais, cruzando então o Eufrates em Carquemis e continuando até

o vale do Orontes, no Líbano, ponto do qual outras rotas levavam ao Mediterrâneo ou ao S, à Palestina e ao Egito. As caravanas que passavam por ali proviam recursos em forma de impostos, e a cidade, evidentemente, tornou-se bem opulenta.

Devido à sua posição estratégica, tanto comercial como militar, o controle de Carquemis era buscado por reinos agressores desde tempos antigos. O Faraó Tutmés III (de meados do segundo milênio AEC) a saqueou, e Ramsés III também registra um ataque a essa cidade. Assurnasirpal II (do nono século AEC) descreve sua travessia do Eufrates em balsas que boiavam graças a couros de cabra inflados, e afirma ter recebido tributo do rei de Carquemis, que incluía 20 talentos de prata, 100 talentos de cobre, 250 talentos de ferro, além de objetos de ouro, mobília marchetada de marfim, roupas de linho e de lã, e outros despojos.

Carquemis figura no relato bíblico de Isaías 10:9-11, onde Jeová predisse o ataque assírio contra Israel e Judá. O jactancioso governante assírio é descrito como alistando Carquemis entre os reinos que não puderam resistir ao seu poderio. Isto, sem dúvida, refere-se à conquista assíria do reino independente de Carquemis por Sargão II, contemporâneo do Rei Ezequias. Depois disso, Carquemis foi regida por um governador assírio.

Daí, depois da queda de Nínive, a capital assíria, o Faraó Neco levou seu exército para o N, para ajudar os assírios. O Rei Josias, de Judá, tentou insensatamente fazer recuar as forças egípcias em Megido, e foi morto nessa tentativa (c. 629 AEC). (2Cr 35:20-24) Em 625 AEC, travou-se uma decisiva batalha em Carquemis entre os exércitos egípcio e babilônio. Nabucodonosor conduziu os babilônios a uma esmagadora vitória sobre as forças do Faraó Neco, e avançou sobre a Síria e Canaã. Esta batalha assinalou o fim da força imperial egípcia nessas regiões. O relato das Crônicas Babilônicas (B.M. 21946) é paralelo ao relato bíblico em Jeremias 46:2, ambos descrevendo a derrota do exército egípcio.

Fizeram-se escavações no impressionante morro de Carquemis, que fica ao SE da pequena cidade turca de Karkamış (chamada antigamente de Cerablus ou Barak). A cidade síria de Jerablus, na fronteira entre a Turquia e a Síria, faz parte da área, que tem 93-ha. Encontrou-se grande número de documentos na língua atualmente chamada de "hieroglífica hitita", e crê-se que Carquemis foi dominada por cerca de dois séculos, durante a última parte do segundo milênio AEC, pelo império cuja capital era Hatusa. (Todavia, veja HITITAS.) Encontraram-se também relevos que traziam, entre outras coisas, a imagem duma esfinge, bem como o símbolo da cruz ansada, ou *ankh*, indicando forte influência egípcia.

CARRO. Veículo de duas rodas, puxado a cavalo, desenvolvido primariamente para o campo de batalha, ao invés de para o movimento de tropas por trás das linhas de frente. Todos os quatro termos hebraicos referentes a carro (*mer·káv* [1Rs 4:26]; *mer·ka·váh* [Gên 41:43]; *ré·khev* [1Rs 1:5]; *rekhúv* [Sal 104:3]) derivam do verbo radical *ra·kháv*, que significa "montar; seguir em carro". (Gên 24:61; 1Sa 25:42; 1Rs 18:45) O termo grego é *hár·ma*. (At 8:28) O carro fornecia transporte rápido em combate, dava aos soldados uma plataforma móvel de fogo, e lhes dava o poder de causar impacto psicológico quando se arremessavam sobre as fileiras dos soldados de infantaria. Carros de muitas variações em formato são amplamente ilustrados em antigos monumentos, atestando tanto a sua antiguidade como o seu amplo uso.

Basicamente, o carro em geral consistia numa plataforma montada sobre um único eixo, tendo laterais à altura da coxa; a traseira aberta do carro permitia a entrada rápida e fácil. O carro possuía uma lança e um tipo de canga a que se prendiam cavalos velozes. Não raro os carros eram dotados de equipamento auxiliar, que consistia em aljava e porta-arcos, escudos e lanças. Uma ameaça adicional para os soldados de infantaria era o costume de usar foices de ferro que se estendiam dos cubos das rodas de alguns carros de guerra. (Jos 17:16, 18; Jz 1:19) Quando havia apenas um auriga, as rédeas eram presas em torno da cintura ou dos quadris dele, na batalha, deixando-lhe as mãos livres para manejar as armas. Os carros maiores e mais pesados, com múltiplas parelhas de cavalos, possuíam equipes de dois, três ou quatro homens, tendo um condutor e um ou dois combatentes, e talvez um escudeiro. — Êx 14:7 n.

A velocidade, a maneabilidade e a estabilidade eram fatores fundamentais que foram aprimorados no seu contínuo desenvolvimento. Por exemplo, com a mudança do eixo para mais perto da traseira, conseguiu-se maior maneabilidade e estabilidade. A substituição das rodas maciças por rodas com raios reduziu seu peso e aumentou sua velocidade. (1Rs 7:33) A roda de seis raios se tornou a mais comum, embora algumas rodas fossem projetadas com quatro, oito ou mais raios. O uso de madeiras mais leves, tendo apenas os aprestos de couro, bronze ou ferro, tornou os carros suficientemente leves para que um ou dois homens pudessem transportá-los por terreno acidentado ou pequenos riachos.

Carros de guerra eram empregados por muitas nações pagãs que se opunham a Israel. No Mar Ver-

melho, em 1513 AEC, o inteiro exército de Faraó, inclusive seus 600 carros de guerra especiais, "e todos os outros carros do Egito", foram destruídos por Jeová. (Êx 14:6, 7; 15:4, 19; Jos 24:6) Na conquista da Terra da Promessa, os israelitas desbarataram os inimigos e queimaram muitos dos seus carros capturados. (Jos 11:4-9) Jabim, o rei de Canaã, manteve os israelitas em servidão por 20 anos, até que Jeová deteve e destruiu sua frota de 900 carros equipados com foices de ferro e comandados por Sísera, no vale da torrente do Quisom. (Jz 4:2, 3, 13, 15, 16; 5:28) Durante o período dos reis de Israel, numa ou noutra ocasião, os filisteus, os egípcios, os etíopes, os sírios, os assírios e os babilônios lutaram contra eles com grandes forças de carros, em certa ocasião com tantos quantos 32.000 carros. (1Sa 13:5; 2Sa 1:6; 1Cr 19:6, 7, 18; 2Cr 12:2, 3; 14:9; 16:8; Is 37:21, 24) Em pronúncias de condenação, os profetas às vezes mencionavam os carros de que essas nações se orgulhavam. — Je 50:37; 51:21; Miq 5:10, 15.

Os lugares mais planos, tais como as planícies da Filístia e o amplo vale de Jezreel, eram mais adequados para a guerra de carros do que as regiões colinosas. Em certa ocasião, os sírios se jactaram de que seus carros venceriam Israel, se este pudesse ser induzido a sair das montanhas para lutar em terreno plano, porque, conforme pensavam, "o Deus [de Israel] é um Deus de montes". No entanto, a grande derrota sofrida pelos sírios provou que Jeová também é "Deus de baixadas". — 1Rs 20:23-30.

Em Israel, não se criou nenhuma força nacional de carros de tamanho apreciável, senão no tempo de Salomão. Isto se devia em grande parte ao aviso de Deus, de que o rei não deveria multiplicar cavalos, como se a segurança daquela nação dependesse deles. Esta restrição limitava o uso de carros, visto que se usavam cavalos para puxar esses veículos. (De 17:16) Quando Samuel avisou sobre a carga que os reis humanos imporiam ao povo, ele lhes disse: "Tomará os vossos filhos e os porá como seus nos seus carros." (1Sa 8:11) Tanto Absalão como Adonias, ao tentarem usurpar o reinado, mandaram fazer para si um carro, com 50 homens para correr na frente dele. (2Sa 15:1; 1Rs 1:5) Quando Davi derrotou o rei de Zobá, preservou 100 cavalos de tiro. — 2Sa 8:3, 4; 10:18.

O Rei Salomão, ao reforçar o exército de Israel, aumentou o número de carros para 1.400. (1Rs 10:26, 29; 2Cr 1:14, 17) Além de Jerusalém, outras cidades conhecidas como "cidades para os carros" dispunham de instalações especiais para se cuidar de todo esse mecanizado equipamento de guerra. — 1Rs 9:19, 22; 2Cr 8:6, 9; 9:25.

Após a morte de Salomão, eram comuns os carros, tanto no reino setentrional como no meridional. O reino setentrional possuía um "chefe da metade dos carros", indicando que havia duas divisões principais de carros. (1Rs 16:9) O Rei Jeú era reconhecido pela maneira furiosa de guiar seu carro. (2Rs 9:20) Diversos reis, tanto de Judá como de Israel, a saber, Acabe, Jeorão, Acazias e Josias, foram fatalmente feridos nos seus carros. — 1Rs 22:34-38; 2Rs 9:21, 24, 27; 2Cr 18:33, 34; 35:23, 24.

O profeta Isaías declarou ao rebelde Israel: "Ai dos que descem ao Egito por auxílio, os que confiam em meros cavalos e os que põem a sua confiança em carros de guerra, por serem numerosos, e em corcéis, por serem muito fortes, mas que não atentaram para o Santo de Israel e que não buscaram o próprio Jeová." — Is 31:1.

O carro era principalmente um instrumento de guerra, e era útil para caçar animais selvagens. Havia também casos em que era usado para fins pacíficos. José, como administrador de alimentos do Egito, andava num carro de honra, secundário apenas ao de Faraó. Andou no seu carro ao encontro do seu pai, quando Jacó entrou no Egito. (Gên 41:43; 46:29) Quando Jacó morreu, muitos carros estavam no cortejo fúnebre que foi do Egito a Macpela, a sepultura que Abraão havia comprado. (Gên 50:7-14) Carros também eram empregados como meio de transporte pelos reis Roboão e Acabe, por Naamã, o chefe do exército sírio, e pelo oficial etíope, que convidou o evangelista Filipe a subir nele na estrada que descia a Gaza. (1Rs 12:18; 18:44, 45; 2Rs 5:21, 26; At 8:28-31, 38) Carros ricamente ornamentados e com guarda-sol levavam governantes vitoriosos em cortejos. Carros sagrados e os cavalos que os puxavam foram dedicados à adoração do sol por governantes apóstatas de Judá. — 2Rs 23:11.

Uso Figurado. Em sentido figurado e profético, os carros são símbolos de guerra, do mesmo modo que o arco e a espada. (Is 21:7, 9; Za 9:10) Diz-se que "os carros de guerra de Deus" são "dezenas de milhares, milhares repetidos vez após vez", denotando o poder invencível de Deus para destruir os seus inimigos. — Sal 68:17; 2Rs 6:17.

CARROÇA. A carroça ou carreta dos tempos antigos era um veículo simples, geralmente de madeira, tendo rodas com raios ou do tipo maciço. (1Sa 6:14) Algumas eram pouco mais do que tablados abertos sobre duas rodas, equipados com um timão ou lança horizontal na frente. Outras possuíam pranchas laterais, e algumas eram cobertas, tais como as seis carroças cobertas (puxadas por dois touros cada uma), usadas para o transporte dos objetos do tabernáculo. (Núm 7:2-9) Os "carros"

de Revelação 18:13 talvez indiquem carroças ou carruagens de quatro rodas.

Em Israel, especialmente nos primeiros tempos, a carroça era geralmente puxada por bois, em vez de por cavalos, estes sendo usados especialmente para carros e na guerra. (2Sa 6:3, 6; 15:1; 1Cr 13:7, 9; Pr 21:31) Empregavam-se carroças para transportar pessoas (Gên 45:19, 21, 27; 46:5), cereais e outras cargas. (1Sa 6:7-14; Am 2:13) As usadas na guerra (conforme mencionadas no Sal 46:9) podem ter sido carroças bagageiras militares. No tempo de Isaías, quando os israelitas possuíam muitos cavalos (Is 2:7), usavam-se carroças puxadas por cavalos para debulhar cereais. — Is 28:27, 28.

O profeta Isaías proferiu ai sobre as pessoas 'que puxavam o erro como que com cordas de carroça', indicando possivelmente que tais pessoas estavam tão presas ao pecado como os animais presos com cordas às carroças que puxavam. — Is 5:18.

CARSENA. O primeiro na lista dos sete príncipes da Média e da Pérsia consultados por Assuero sobre o assunto da desobediência de Vasti. — Est 1:14; veja MEMUCÃ.

CARTA [duma raiz que significa "cidade"]. Cidade dada aos levitas meraritas dentre a herança de Zebulão. (Jos 21:34) Alguns acham tratar-se de Catate. — Jos 19:15.

CARTÃ [forma de Quiriataim, significando "Cidade Dupla"]. Cidade de Naftali dada aos levitas gersonitas. (Jos 21:27, 32) Evidentemente, ela é chamada de Quiriataim em 1 Crônicas 6:76. Cartã costuma ser identificada com Khirbet el-Qureiyeh, a uns 21 km ao ONO da bacia de Hulé.

CARTAS. A escrita e o envio de cartas oficiais, comerciais ou pessoais era um meio de comunicação amplamente usado nos tempos antigos. — 2Sa 11:14; 2Rs 5:5-7; 10:1, 2; 2Cr 30:1; Esd 4:7; Is 37:14; Je 29:1; At 9:1, 2; 28:21; 2Te 2:2; He 13:22.

A palavra hebraica *sé·fer* refere-se a algo escrito e tem os diversos sentidos de "livro; carta; escrita; certificado; escritura; documento escrito". A palavra grega *grám·ma* pode denotar uma letra do alfabeto ou um documento escrito. (2Co 3:7; At 28:21) O termo grego *e·pi·sto·lé* é usado apenas com referência a uma mensagem escrita. — 1Co 5:9.

Cartas confidenciais usualmente eram lacradas. (1Rs 21:8) A ação desrespeitosa de Sambalá em enviar uma carta aberta a Neemias, pode ter tido a intenção de que as acusações falsas contidas nela se tornassem de conhecimento público. — Ne 6:5.

Em adição ao papiro, os materiais empregados para se escrever cartas nos tempos antigos incluíam óstracos (cacos de vasos de cerâmica ou de barro) e tabuinhas de argila. Encontraram-se milhares de tabuinhas de argila em Babilônia e em outras regiões. Argila lavada, limpa e lisa era usada para a fabricação da tabuinha, a qual, enquanto ainda úmida, era inscrita por meio dum estilo, imprimindo-se nela caracteres em forma de cunha (cuneiformes). Estas tabuinhas frequentemente eram encerradas em invólucros de argila. No caso de contratos, o texto às vezes era repetido no invólucro. Esses invólucros eram selados e depois cozidos num forno ou secados ao sol, para torná-los duros e resistentes. — Veja ARQUEOLOGIA.

A escrita das cartas muitas vezes era feita por escribas profissionais. Como se dava na corte persa, esses escribas usualmente estavam a postos para escrever a correspondência oficial do governo. (Est 8:9; Esd 4:8) Os escribas também eram encontrados nos mercados perto dos portões da cidade, onde podiam ser contratados pela população para escrever cartas e para registrar transações comerciais.

As cartas eram às vezes entregues por mensageiros (2Rs 19:14), ou por correios (2Cr 30:6; Est 3:13; 8:14). O serviço postal propriamente parece ter-se restringido à correspondência oficial até os tempos dos romanos. De modo que as pessoas medianas tinham de depender de conhecidos ou mercadores viajantes para entregar suas cartas.

Antigamente também se usavam cartas de recomendação. No entanto, o apóstolo Paulo não precisava de tais cartas para os cristãos de Corinto, ou da parte deles, a fim de provar que era ministro. Ele os havia ajudado a se tornarem cristãos, e, portanto, podia dizer-lhes: "Vós mesmos sois a nossa carta, inscrita nos nossos corações, e conhecida e lida por toda a humanidade." — 2Co 3:1-3.

No primeiro século EC, cartas de Paulo, Tiago, Pedro, João, Judas e do corpo governante em Jerusalém contribuíram para o crescimento e para a preservação da unidade e da pureza da congregação cristã. — At 15:22-31; 16:4, 5; 2Co 7:8, 9; 10:8-11.

CARVÃO DE LENHA. Forma negra, quebradiça e porosa de carbono, sendo geralmente o resíduo de lenha parcialmente queimada. Nos tempos antigos, era fabricado por se cobrir uma pilha de lenha com terra e deixá-la queimar lentamente por vários dias, apenas com ar suficiente para a queima dos gases. Isto produzia uma forma relativamente pura de carbono. Tratava-se dum processo lento, que exigia cuidadosa supervisão, mas o carvão de lenha era o combustível preferido quando se desejava obter calor intenso, uniforme, sem fumaça. Não há evidência do uso de carvão mineral, natural, no antigo Israel.

O carvão de lenha, numa fogueira ao ar livre ou num braseiro, era usado para aquecer a pessoa num tempo frio. (Is 47:14; Je 36:22; Jo 18:18) Seu calor uniforme, sem chamas ou fumaça, também o recomendava muito para cozinhar alimentos. (Jo 21:9) Para fundir e refinar metais, o carvão de lenha era indispensável; sem ele, dificilmente seria possível atingir e manter as elevadas temperaturas exigidas para se reduzir os minérios aos metais básicos. (Is 44:12; 54:16; veja REFINAÇÃO, REFINADOR.) Quase do mesmo modo como é feito hoje para se alimentar um alto-forno siderúrgico, o minério era colocado entre camadas de carvão de lenha. Esta prática evidentemente deu origem ao provérbio: A bondade para com um inimigo é como brasas vivas sobre a cabeça dele; amaina sua ira e faz surgir o que há de bom nele. (Pr 25:22; Ro 12:20) O fulgor do carvão de lenha que queima lentamente foi usado pela "mulher sábia" de Tecoa como ilustração da posteridade viva. — 2Sa 14:1-7.

No entanto, as palavras hebraicas *ga·hhé·leth* e *pe·hhám* nem sempre são traduzidas por "carvão de lenha", porque muitas vezes referem-se apenas a carvões, carvões acesos ou brasas. Usava-se lenha como combustível para o altar do tabernáculo (Le 1:7, 8; 3:5), e no Dia da Expiação "brasas de fogo de cima do altar" faziam o incenso espalhar-se sobre a Arca do Pacto como uma nuvem. (Le 16:12, 13) Isaías descreveu o idólatra que fabricava um deus com parte da mesma árvore com que acendia um fogo, cozendo pão com as brasas dela. — Is 44:14, 15, 19.

Em diversas passagens das Escrituras usam-se "carvões" em certo sentido figurado ou ilustrativo, indicando alguma espécie de substância incandescente, quente, acesa. (2Sa 22:9; Jó 41:21; Sal 18:8, 12, 13; 140:10; Is 6:6; Ez 1:13; 10:2; 24:11) Os quentes "carvões acesos de giestas-das-vassouras" foram usados para representar a retribuição dada àquele que tem "língua dolosa". — Sal 120:2-4.

CÃS. O embranquecimento da cor do cabelo causado pela redução dos pigmentos no cabelo, em resultado de mudanças na química do organismo. Há casos infrequentes do encanecer prematuro, mas usualmente o encanecer acompanha o envelhecimento. É com relação a este último aspecto que ocorrem na Bíblia o verbo hebraico *siv* (encanecer), e, mais frequentemente, o substantivo hebraico *seh·váh* (cãs, cabelos grisalhos, velhice). (Ru 4:15; 1Sa 12:2; 1Rs 2:6, 9; Jó 15:10; Sal 71:18) Abraão, Gideão e Davi viveram até uma "boa velhice [*seh·váh*]". — Gên 15:15; 25:8; Jz 8:32; 1Cr 29:28.

A Bíblia reconhece tanto a beleza da juventude como o esplendor da velhice. "A beleza dos jovens é o seu poder e o esplendor dos anciãos são as suas cãs." (Pr 20:29) Esta última parte é especialmente veraz se tais pessoas estiverem adorando e servindo a Jeová. "As cãs são uma coroa de beleza quando se acham no caminho da justiça." (Pr 16:31) "Os que foram plantados na casa de Jeová . . . continuarão ainda a medrar durante o encanecer." (Sal 92:13, 14) Não serão abandonados por seu Deus. (Is 46:4) A lei de Jeová é: "Deves levantar-te diante do cabelo grisalho e tens de mostrar consideração para com a pessoa dum homem idoso." — Le 19:32.

O encanecer nada tem que ver com o sexo dos indivíduos; nem constitui um fator a cor natural dos cabelos, quer louros, quer escuros, quer ruivos. O embranquecimento dos cabelos há muito tem sido reconhecido como além do poder do homem ou da ciência médica de impedir ou remediar. Este foi um ponto frisado por Jesus Cristo, depois de dizer que não devíamos jurar por nossa cabeça. — Mt 5:36.

Tingir o cabelo não é algo moderno, porque era praticado pelos gregos e pelos romanos. Segundo Josefo, relatou-se que Herodes, o Grande, tingia seu cabelo grisalho para ocultar a sua idade avançada. — *Jewish Antiquities* (Antiguidades Judaicas), XVI, 233 (viii, 1).

CASA. A palavra "casa", conforme usada na Bíblia (hebr.: *bá·yith;* gr.: *oí·kos* ou *oi·kí·a*), pode indicar, entre outras coisas: (1) uma família ou toda a descendência de um único homem (Gên 12:1; 17:13, 23; Ob 17, 18; Miq 1:5); (2) uma casa de moradia (Gên 19:2-4); (3) uma cadeia, ou, figuradamente, um país de escravização (Gên 40:3, 14; Êx 13:3); (4) um lugar de moradia de animais e de aves (Jó 39:6; Sal 104:17; (5) uma teia de aranha (Jó 8:14); (6) uma residência ou palácio real (2Sa 5:11; 7:2); (7) uma linhagem sacerdotal (1Sa 2:35); (8) uma dinastia real (1Sa 25:28; 2Sa 7:11); (9) o tabernáculo ou o templo de Jeová, tanto literais como mencionados em sentido ilustrativo (Êx 23:19; 34:26; 1Rs 6:1; 1Pe 2:5); (10) a morada de Jeová, o próprio céu (Jo 14:2); (11) o santuário de um deus falso (Jz 9:27; 1Sa 5:2; 1Rs 16:32; 2Rs 5:18); (12) o corpo físico, corruptível, de humanos (Ec 12:3; 2Co 5:1-4); (13) o corpo espiritual, incorruptível (2Co 5:1); (14) a sepultura comum (Jó 17:13; Ec 12:5); (15) uma associação de trabalhadores empenhados na mesma profissão (1Cr 4:21) e (16) um prédio para abrigar registros oficiais do estado (Esd 6:1).

Uma forma da palavra hebraica para casa (*bá·yith*) muitas vezes constitui parte dum nome próprio, como no caso de Betel (que significa "Casa de Deus") e Belém (que significa "Casa de Pão").

Materiais e Métodos de Construção. Antigamente, como hoje, existiam diferentes tipos de

moradias. As técnicas de construção variavam segundo a época, a situação econômica do construtor e os materiais disponíveis. Os construtores de Babel, por exemplo, usaram tijolos em vez de pedras, e o "betume servia-lhes de argamassa". — Gên 11:3.

Muitos dos israelitas começaram a morar nas casas dos cananeus desalojados, e, provavelmente, continuaram a utilizar métodos similares de construção por muitos anos depois. (De 6:10, 11) Pelo que parece, preferiam-se casas de pedra (Is 9:10; Am 5:11), visto que eram mais sólidas e mais seguras contra intrusos do que as feitas de tijolos de barro. Ladrões podiam penetrar facilmente em casas de barro por simplesmente abrirem um buraco na parede. (Veja Jó 24:16.) No entanto, nas baixadas, onde havia pouca disponibilidade de pedra calcária e de arenito de boa qualidade, usavam-se tijolos de barro secados ao sol, ou, às vezes, cozidos no forno, para as paredes das moradias. Usavam-se vigas e caibros de sicômoro, de junípero, e, especialmente nas casas melhores, de cedro. — Cân 1:17; Is 9:10.

Arqueólogos escavaram as ruínas de diversos tipos de antigas moradias palestinas. Frequentemente havia um forno no pátio e às vezes também um poço ou uma cisterna. (2Sa 17:18) As ruínas das casas encontradas indicam uma considerável variedade no tamanho. Uma era quadrada com apenas uns 5 m de cada lado, ao passo que outra media 32 por 30 m. Os aposentos frequentemente tinham cerca de 3,5 a 4,5 m de cada lado.

Algumas casas eram construídas no alto dos muros largos das cidades. (Jos 2:15) Mas, preferivelmente, eram construídas sobre rocha (Mt 7:24), e, em geral, não se assentavam os tijolos de barro senão depois de se colocarem duas ou três fiadas de pedras. Quando não se podia erguer uma casa sobre a rocha, com frequência se colocava um alicerce sólido, a sua profundidade abaixo do solo sendo equivalente à altura da parede de pedra acima do solo. Alguns alicerces eram construídos com grandes pedras brutas, e nas junções se colocavam pedras menores; outros eram construídos de pedras lavradas. As ruínas de certa casa de tijolos de barro, escavada por arqueólogos, possuía uma base de pedra da altura de mais de 50 cm; em outra, a construção de pedra se elevava à altura de cerca de 1 m. As paredes de algumas casas tinham cerca de 1 m de espessura. Não raro se aplicava às paredes externas uma espécie de cal (Ez 13:11, 15), e as paredes de tijolos de barro do lado da rua às vezes eram revestidas de seixos para proteger sua superfície.

As pedras de construção eram alinhadas e ligadas com pedras angulares cuidadosamente alisadas e ajustadas. (Veja Sal 118:22; Is 28:16.) Uma mistura de argila e palha comumente servia de argamassa. Às vezes, esta mistura incluía cal, cinzas, fragmentos pulverizados de cerâmica, conchas trituradas ou pedras calcárias. Aplicava-se esta mistura aos tijolos ou às pedras para ligá-los, e era também usada como reboco para as paredes internas. (Le 14:41, 42) Em alguns casos, porém, as pedras eram cortadas com tanta precisão que não era necessário usar argamassa.

Pisos. Os pisos, inclusive os do pátio, consistiam em terra batida ou eram pavimentados com pedra, tijolo ou reboco de cal. Uma depressão no piso costumava servir de lareira, mas usavam-se braseiros para aquecer casas melhores. (Je 36:22, 23) A fumaça saía por uma abertura no telhado. (Os 13:3) Os aposentos de casas palaciais talvez tivessem soalho, igual ao templo. — 1Rs 6:15.

Janelas. Aberturas retangulares nas paredes serviam de janelas. Pelo menos algumas delas eram suficientemente grandes para um homem passar por elas. (Jos 2:15; 1Sa 19:12; At 20:9) Especialmente as janelas que davam para a rua eram equipadas com gelosias. — Jz 5:28; Pr 7:6.

Portas. As portas costumavam ser feitas de madeira e giravam em gonzos (Pr 26:14) fixados em encaixes na madeira, ou na padieira e soleira de pedra. Dois postes eretos de madeira serviam de ombreiras. (Êx 12:22, 23) Embora algumas casas tivessem duas entradas, usualmente apenas uma porta levava da rua para o pátio, do qual se tinha acesso a todos os aposentos da casa.

Decoração interior e mobiliário. Nas casas luxuosas, as paredes dos aposentos eram revestidas de cedro ou de outras madeiras valiosas, e besuntadas de vermelhão. (Je 22:14; Ag 1:4) As "casas de marfim" de alguns abastados evidentemente possuíam aposentos revestidos de madeira incrustrada de marfim. (1Rs 22:39; Am 3:15) Além dos vários utensílios culinários, vasos, cestos e outros itens domésticos, a mobília da casa podia incluir camas ou divãs, cadeiras, banquinhos, mesas e candelabros. (Veja 2Sa 4:11; 2Rs 4:10; Sal 41:3; Mt 5:15.) A mobília das casas de algumas pessoas ricas era embelezada com incrustações de marfim, ouro e prata. — Veja Est 1:6; Am 3:12; 6:4.

Quarto de terraço e de andar superior. A maioria dos terraços ou eirados eram planos, e a Lei exigia que os terraços dos israelitas fossem cercados de um parapeito para impedir acidentes. (De 22:8) Quando se dava ao terraço uma pequena inclinação, esta permitia o escoamento da água da chuva. O terraço pousava sobre fortes vigas de madeira que iam de uma parede a outra. Colocavam-se caibros menores de madeira atravessados nestas vigas, que, por sua vez, eram cobertos de ramos,

juncos e coisas semelhantes. Em seguida havia uma camada de terra, de vários centímetros de espessura, que era reboco grosso de argila, ou de argila e cal. Podia-se facilmente fazer uma abertura nesse terraço de terra, como foi feita por alguns homens que se esforçaram a levar um paralítico à presença de Jesus, para que fosse curado. (Mr 2:4) As vigas do terraço costumavam ser sustentadas por uma fileira de postes retos de madeira que descansavam sobre bases de pedra. Em tais terraços ou telhados podia brotar grama (Sal 129:6), e era difícil impedir que tivessem goteiras. (Pr 19:13; 27:15; Ec 10:18) Provavelmente, antes de a estação chuvosa começar, consertavam-se e alisavam-se os terraços ou telhados para permitir melhor escoamento da água.

Os terraços eram pontos de considerável atividade, tanto em tempos pacíficos como em calamitosos. (Is 22:1; Je 48:38) Deles podiam ser feitos anúncios, ou se podia avisar rapidamente o público sobre certas ações. (2Sa 16:22; Mt 10:27) Secava-se o linho sobre os terraços (Jos 2:6), e as pessoas podiam ali conversar (1Sa 9:25), andar numa noitinha fresca (2Sa 11:2), empenhar-se na adoração verdadeira ou na falsa (Je 19:13; Sof 1:5; At 10:9), ou até mesmo dormir (1Sa 9:26). Na Festividade do Recolhimento, erigiam-se barracas sobre os terraços e nos pátios das casas. — Ne 8:16.

Com frequência se construía no alto da casa um quarto de terraço ou de andar superior. Este era um aposento agradável e fresco, que frequentemente servia de quarto de hóspede. (Jz 3:20; 1Rs 17:19; 2Rs 1:2; 4:10) Naturalmente, algumas casas eram prédios de dois pavimentos, com um andar superior normal. Numa grande sala de andar superior, quer um quarto de terraço ou uma sala de sobrado, Jesus celebrou a última Páscoa com seus discípulos e instituiu a comemoração da Refeição Noturna do Senhor. (Lu 22:11, 12, 19, 20) E, no dia de Pentecostes de 33 EC, cerca de 120 discípulos achavam-se, pelo que parece, numa sala de andar superior duma casa em Jerusalém, quando o espírito de Deus foi derramado sobre eles. — At 1:13-15; 2:1-4.

Geralmente, escadarias externas, ou, nas casas mais pobres, escadas de madeira levavam do pátio ao terraço. Portanto, quando necessário, alguém no terraço podia partir sem ter de entrar na casa. Visto que muitas casas eram construídas de modo contíguo, não raro era possível passar-se andando de terraço em terraço. Esses fatores talvez tivessem algo que ver com o significado do conselho de Jesus em Mateus 24:17 e em Marcos 13:15. Nas casas melhores, uma escada interna dava acesso ao pavimento superior.

A Lei Protegia Direitos de Propriedade. Era do propósito de Jeová que seu povo obediente tivesse a alegria de viver em casa própria. (Veja Is 65:21.) Ocupar outro a casa de quem a construiu era uma calamidade que havia de sobrevir aos desobedientes. (De 28:30; La 5:2) E o homem que ainda não tivesse inaugurado a sua nova casa estava isento do serviço militar. — De 20:5, 6.

Certas provisões da lei de Deus para Israel protegiam os direitos de propriedade. A Lei condenava a cobiça dos bens de outrem, inclusive a sua casa (Êx 20:17), e Jeová, por meio dos seus profetas, denunciou o confisco ilegal de casas. (Miq 2:2; compare isso com Ne 5:1-5, 11.) O credor não podia à força entrar na casa do seu devedor e apoderar-se dum penhor. (De 24:10, 11) O israelita que santificasse sua casa para Jeová podia comprá-la de volta por pagar ao santuário 120 por cento do valor calculado dela. (Le 27:14, 15) Também, os que tiveram de vender sua casa retinham os direitos da recompra, pelo menos por algum tempo. As casas em aldeias sem muros podiam ser compradas de volta pelos seus donos originais, e elas tinham de ser devolvidas a eles no ano do jubileu. Mas as casas em cidades muradas tornavam-se propriedade permanente do comprador, se não eram compradas de volta no prazo estipulado de um ano, durante o qual o direito da readquisição permanecia em vigor. O direito de readquisição era permanente no caso das casas situadas nas cidades muradas dos levitas. Se não eram compradas de volta mais cedo, todas as casas anteriormente pertencentes aos levitas tinham de ser devolvidas aos seus donos originais no ano do jubileu. — Le 25:29-33.

Lugar de Instrução Espiritual. Desde os tempos mais antigos, o lar funcionava como centro de instrução na adoração pura. A lei de Deus para Israel mandava especificamente que os pais ensinassem a seus filhos quando sentados em casa, bem como em outras ocasiões. (De 6:6, 7; 11:19) Também, a lei de Deus devia ser escrita, evidentemente em sentido figurado, nas ombreiras das portas das suas casas (De 6:9; 11:20), e o lar devia ser mantido livre de todos os acessórios da idolatria. (De 7:26) Visto que a casa era usada para tal propósito sagrado, as casas infectadas com "lepra maligna" deviam ser derrubadas. (Veja LEPRA.) A lei a respeito das casas leprosas lembraria aos israelitas que eles somente podiam morar em casas que estivessem limpas do ponto de vista de Deus. — Le 14:33-57.

Com o estabelecimento do cristianismo, a pregação e o ensino de casa em casa tornaram-se parte destacada da adoração verdadeira. (At 20:20) Os seguidores de Jesus valiam-se da hospitalidade que lhes era oferecida pelos 'merecedores' ou 'amigos

da paz', e ficavam na casa de tais pessoas até terminarem seu ministério em determinada cidade. (Mt 10:11; Lu 10:6, 7; veja PREGADOR, PREGAÇÃO ["De Casa em Casa"].) Com frequência, grupos ou congregações de cristãos se reuniam regularmente em casas para considerar a Palavra de Deus. (Ro 16:5; 1Co 16:19; Col 4:15; Flm 2) Mas, qualquer pessoa que se desviasse do ensino de Cristo não era bem-vinda em casas particulares. — 2Jo 10.

CASA DA FLORESTA DO LÍBANO. Parte do conjunto de prédios governamentais erguidos pelo Rei Salomão durante seu programa de edificações, de 13 anos, depois de ter concluído o templo de Jerusalém (1027-1014 AEC). O prédio era evidentemente usado para armazenagem, e para a exposição de valiosas armas e utensílios. Este edifício, situado ao S do templo, recebeu seu nome quer por ter sido construído de cedro-do-líbano, quer porque suas muitas grandes colunas de cedro faziam lembrar as florestas de lá.

A Casa da Floresta do Líbano tinha 100 côvados (44 m) de comprimento, 50 côvados (22 m) de largura e 30 côvados (13 m) de altura. Parece ter tido paredes de pedra (1Rs 7:9), tendo vigas de cedro, cujas extremidades estavam inseridas nas paredes e que eram adicionalmente apoiadas por quatro fileiras de colunas ("quatro", no texto hebraico; "três" na *Septuaginta* grega). Acima das colunas havia, evidentemente, aposentos revestidos de cedro. Algumas reconstituições sugeridas desta casa apresentam três níveis de aposentos acima das colunas, e estes dão para um pátio aberto no meio do prédio. Diz-se que os aposentos possuíam uma "abertura de iluminação defronte de outra abertura de iluminação, em três fileiras sobrepostas". Isto parece significar que, voltadas para o pátio, havia aberturas ou grandes janelas que davam para as janelas correspondentes nos aposentos do lado oposto do pátio. Ou, possivelmente significa que em cada aposento havia uma janela que dava para o pátio, e uma que dava para o lado externo. As entradas (provavelmente os vãos de portas que davam para os aposentos e talvez entre eles) "formavam retângulo com a guarnição". Assim, não tinham forma de arco, nem eram abobadadas. As janelas tinham formato similar. — 1Rs 7:2-5.

Surge um problema quanto ao número de fileiras de colunas, já mencionadas. Pois o texto hebraico diz que havia quatro fileiras, e, mais tarde, menciona 45 colunas, e então diz: "Eram quinze por fileira." (1Rs 7:2, 3) Alguns pensam que o texto se aplica neste caso aos aposentos em três níveis, 15 aposentos por fileira, e que pode ter havido um número maior de colunas colocadas nas quatro fileiras. Outros preferem a leitura da *Septuaginta,* de "três" fileiras de colunas. Diversas traduções alteram a versão do texto para que o número "quarenta e cinco" se refira às vigas, em vez de às colunas ou pilares eretos. — Veja *ALA, NE, NAB, AT, AS.*

Depois de Salomão ter terminado a casa, colocou nela 200 escudos grandes de liga de ouro, cada um revestido de 600 siclos de ouro (no valor de c. US$ 77.000), e 300 broquéis de liga de ouro, cada um revestido de três minas de ouro (no valor de c. US$ 19.300). Isto seria ouro no valor de mais de 21 milhões de dólares americanos nos escudos e nos broquéis. Além disso, havia um número não especificado de vasos de ouro usados na casa. (1Rs 10:16, 17, 21; 2Cr 9:15, 16, 20) Esses escudos de ouro foram levados pelo Rei Sisaque, do Egito, durante o reinado do filho de Salomão, Roboão. Roboão substituiu-os com escudos de cobre, os quais entregou aos cuidados dos chefes dos batedores, os guardas da entrada da casa do rei. — 1Rs 14:25-28; 2Cr 12:9-11.

A Casa da Floresta do Líbano é também chamada de "a armaria da casa da floresta" em Isaías 22:8.

CASA DE AMARRAÇÃO DOS PASTORES. Lugar na estrada de Jezreel a Samaria, onde Jeú, junto a uma cisterna, encontrou e matou os irmãos do Rei Acazias de Judá. (2Rs 10:12-14) O nome evidentemente indica uma casa em que se amarravam as ovelhas para facilitar o trabalho da tosquia. Algumas versões vertem *behth·ʽé·qedh* como "casa de reunião", indicando uma estalagem em que "os pastores" (*ha·ro·ʽím*) se reuniam; outras simplesmente transliteram o nome hebraico, considerando-o como nome duma cidade. Em geral é identificado com Beit Qad (Bet Qad), a uns 6 km ao ENE da moderna Jenin. Neste lugar há diversas cisternas.

CASAMENTO. A união de um homem e de uma mulher como esposo e esposa, segundo o padrão estabelecido por Deus. O casamento é uma instituição divina, autorizada e estabelecida por Jeová no Éden. O casamento traz à existência a unidade familiar, o círculo familiar. Sua finalidade básica era a reprodução dos membros da família humana, para trazer à existência mais criaturas da espécie humana. Jeová, o Criador, fez macho e fêmea, e ordenou o casamento como o arranjo apropriado para a multiplicação da raça humana. (Gên 1:27, 28) O primeiro casamento humano foi realizado por Jeová, conforme descrito em Gênesis 2:22-24.

O casamento visava formar um vínculo permanente de união entre o homem e a mulher, para que pudessem ser prestativos um ao outro. Vivendo juntos em amor e confiança, podiam usufruir grande felicidade. Jeová criou a mulher como cônjuge para o homem, por usar a costela do homem

como base, dessa maneira tornando a mulher a parenta carnal mais próxima do homem na Terra, sua própria carne. (Gên 2:21) Conforme Jesus indicou, não foi Adão, e sim Deus, quem disse: "Por isso é que o homem deixará seu pai e sua mãe, e tem de se apegar à sua esposa, e eles têm de tornar-se uma só carne." A fraseologia deste texto torna evidente que a monogamia era o padrão original para o casamento, aos olhos de Jeová Deus. — Mt 19:4-6; Gên 2:24.

O casamento era o modo normal de vida entre os hebreus. Não existe nenhuma palavra para celibatário nas Escrituras Hebraicas. Uma vez que o propósito básico do casamento era o de ter filhos, é compreensível a expressão de bênção da família de Rebeca: "Que tu . . . te tornes milhares de vezes dez mil" (Gên 24:60), também o apelo de Raquel a Jacó: "Dá-me filhos, senão serei uma mulher morta." — Gên 30:1.

O casamento era um assunto que afetava a família, e não somente a família, mas a inteira tribo ou comunidade patriarcal, porque podia influir na força da tribo, bem como na sua economia. Assim, era natural e aparentemente necessário que a escolha duma esposa, e o arranjo de todos os assuntos contratuais e financeiros relacionados com isso, fossem decididos pelos pais ou guardiães envolvidos, embora às vezes se procurasse obter o consentimento das partes envolvidas (Gên 24:8) e a atração romântica frequentemente acompanhasse esses arranjos. (Gên 29:20; 1Sa 18:20, 27, 28) Os passos iniciais ou pedidos de casamento geralmente eram feitos pelos pais do moço, mas às vezes pelo pai da moça, especialmente quando havia uma diferença de categoria social. — Jos 15:16, 17; 1Sa 18:20-27.

Parece ter sido geralmente costumeiro que o homem procurasse uma esposa no círculo de suas próprias relações ou tribo. Este princípio é indicado pela declaração de Labão a Jacó: "É melhor para mim dá-la [minha filha] a ti do que dá-la a outro homem." (Gên 29:19) Isto era especialmente observado entre os adoradores de Jeová, conforme exemplificado por Abraão, que mandou buscar uma esposa para seu filho Isaque dentre seus parentes em seu próprio país, em vez de tomar uma das filhas dos cananeus entre os quais morava. (Gên 24:3, 4) O casamento com os que não adoravam a Jeová não era visto com bons olhos, e era fortemente desencorajado. Era uma forma de deslealdade. (Gên 26:34, 35) Sob a Lei, foram proibidas as alianças matrimoniais com pessoas dentre as sete nações cananeias. (De 7:1-4) No entanto, um soldado talvez se casasse com uma virgem cativa de outra nação estrangeira, depois de ela ter passado por um período de purificação, durante o qual ela pranteava seus pais mortos e se livrava de todos os aspectos de suas anteriores conexões religiosas. — De 21:10-14.

Preço de Noiva. Antes de ser fechado o contrato de casamento, o moço, ou o pai do moço, tinha de pagar o preço de noiva ou preço de casamento ao pai da moça. (Gên 34:11, 12; Êx 22:16; 1Sa 18:23, 25) Isto era, sem dúvida, considerado como compensação pela perda dos serviços da filha, e pelos esforços e despesas incorridas pelos pais em cuidar dela e em educá-la. Às vezes, o preço de noiva era pago em serviços prestados ao pai. (Gên 29:18, 20, 27; 31:15) Na Lei, havia um preço de compra fixado para uma virgem não noiva que fosse seduzida por um homem. — Êx 22:16.

Cerimônia. Quanto ao próprio casamento, a modalidade central e característica era a de levar solenemente a noiva da casa do pai dela, na data combinada, para a casa do marido, ato em que se expressava o significado do casamento como representando a admissão da noiva na família de seu marido. (Mt 1:24) Isto constituía o casamento nos dias patriarcais, antes da Lei. Era um assunto inteiramente civil. Não havia nenhuma cerimônia ou formalidade religiosa, e nenhum sacerdote ou clérigo oficiava ou validava o casamento. O noivo levava a noiva para sua casa, ou para a tenda ou casa de seus pais. O assunto se tornava de conhecimento público, sendo reconhecido e registrado, e o casamento era válido. — Gên 24:67.

Todavia, assim que os arranjos de casamento eram concluídos e as partes ficavam noivas, eram consideradas como já estando vinculadas em casamento. As filhas de Ló ainda estavam na casa dele, sob a jurisdição dele, mas os homens que eram noivos delas foram chamados de "genros [de Ló], que haviam de tomar suas filhas". (Gên 19:14) Embora Sansão jamais se casasse com certa filisteia, mas fosse somente noivo dela, ela foi mencionada como sua esposa. (Jz 14:10, 17, 20) A Lei declarava que, se uma moça noiva cometesse fornicação, ela e o homem culpado deviam ser mortos. Se ela fosse violentada, contra sua vontade, o homem devia ser morto. No entanto, qualquer caso que envolvesse uma moça que não era noiva era resolvido de forma diferente. — De 22:22-27.

Os casamentos eram registrados. Sob a Lei, os casamentos, bem como os nascimentos resultantes dessa união, eram anotados nos registros oficiais da comunidade. Por este motivo, temos a genealogia exata de Jesus Cristo. — Mt 1:1-16; Lu 3:23-38; compare isso com Lucas 2:1-5.

Celebração. Ao passo que o próprio casamento não consistia em nenhuma cerimônia formal, a celebração dos casamentos em Israel, contudo, era muitíssimo alegre. No dia das núpcias, na sua própria casa, a noiva usualmente fazia preparativos

elaborados. Primeiro, ela se banhava e esfregava no corpo óleo perfumado. (Veja Ru 3:3; Ez 23:40.) Às vezes, auxiliada por mulheres ajudantes, ela colocava faixas para o busto e um manto branco, muitas vezes ricamente bordado, segundo sua condição financeira. (Je 2:32; Re 19:7, 8; Sal 45:13, 14) Ela se adornava com enfeites e joias, se tivesse os meios para isso (Is 49:18; 61:10; Re 21:2), e então se cobria com uma veste leve, uma forma de véu, que se estendia da cabeça aos pés. (Is 3:19, 23) Isto explica porque Labão pôde enganar tão facilmente a Jacó, de modo que Jacó não sabia que Labão lhe estava dando Leia, em vez de Raquel. (Gên 29:23, 25) Rebeca cobriu a cabeça com um lenço ao se aproximar de Isaque. (Gên 24:65) Isto simbolizava a sujeição da noiva ao noivo — à autoridade dele. — 1Co 11:5, 10.

O noivo, semelhantemente, vestia-se das suas melhores roupas e não raro tinha um lindo turbante e uma grinalda na cabeça. (Cân 3:11; Is 61:10) Escoltado por seus amigos, deixava sua casa à noitinha para se dirigir à casa dos pais da noiva. (Mt 9:15) Dali, o cortejo se dirigia à casa do noivo ou à casa de seu pai, acompanhado por músicos e cantores, e usualmente por pessoas que levavam lâmpadas.

As pessoas ao longo do trajeto se interessavam grandemente no cortejo. Podiam-se ouvir as vozes jubilantes da noiva e do noivo. Alguns se juntavam ao cortejo, especialmente donzelas que portavam lâmpadas. (Je 7:34; 16:9; Is 62:5; Mt 25:1) O noivo talvez gastasse considerável tempo na sua casa, e, por outro lado, talvez houvesse certa demora antes de o cortejo deixar a casa da noiva, de modo que já seria bem tarde, e alguns que esperavam ao longo do caminho talvez ficassem sonolentos e adormecessem, como na ilustração de Jesus a respeito das dez virgens. Talvez se pudesse ouvir o canto e a alegria a certa distância à frente, clamando aqueles que os ouviam: "Aqui está o noivo!" Os ajudantes estavam prontos para saudar o noivo quando ele chegasse, e os convidados para a ceia nupcial entrariam na casa. Depois que o noivo e seus acompanhantes entravam na casa e fechavam a porta, era tarde demais para entrarem os convidados atrasados. (Mt 25:1-12; 22:1-3; Gên 29:22) Era considerado grave insulto rejeitar o convite para a festa de casamento. (Mt 22:8) Talvez se fornecessem mantos para os convidados (Mt 22:11), e seus lugares respectivos na festa eram frequentemente designados por aquele que fazia o convite. — Lu 14:8-10.

Amigo do Noivo. "O amigo do noivo" tinha grande participação nos arranjos, e era considerado como ajuntando a noiva e o noivo. O amigo do noivo se regozijava em ouvir a voz do noivo conversando com a noiva, e podia então sentir-se contente por terem os seus deveres sido abençoados com um final bem-sucedido. — Jo 3:29.

Prova da Virgindade. Depois da ceia, o marido levava sua noiva para a câmara nupcial. (Sal 19:5; Jl 2:16) Na noite das núpcias, usava-se um lençol ou uma roupa, que era então guardado ou dado aos pais da esposa, de modo que as manchas de sangue da virgindade da moça constituíssem proteção legal para ela no caso de ela ser mais tarde acusada de não ter sido virgem, ou de ter sido prostituta antes de seu casamento. De outra forma, ela podia ser apedrejada até morrer, por ter-se apresentado no casamento como virgem imaculada, e por trazer grande vitupério à casa de seu pai. (De 22:13-21) Este costume de guardar o lençol continuou entre alguns povos do Oriente Médio até tempos recentes.

Privilégios e Deveres. O marido era cabeça da casa, e cabia-lhe a decisão final sobre assuntos que afetavam o bem-estar e a economia da família. Se julgasse que a família seria adversamente afetada, podia até anular um voto de sua esposa ou de sua filha. Esta autoridade, como é evidente, também era do homem que era noivo. (Núm 30:3-8, 10-15) O marido era o senhor, o amo da casa, e era considerado como dono (hebr.: *bá·ʽal*) da mulher. — De 22:22.

Provérbios 31 descreve alguns dos deveres da esposa para com seu marido, ou dono, os quais incluíam as tarefas domésticas, fazer roupas e cuidar delas, até mesmo parte das compras e vendas, e a supervisão geral da casa. A mulher, embora sujeita ao marido, e, em certo sentido, sendo propriedade dele, usufruía excelente situação e muitos privilégios. O marido dela devia amá-la, e isto se dava mesmo que ela fosse uma esposa secundária, ou uma esposa que tinha sido tomada como cativa. Não devia ser maltratada, e se lhe garantia o alimento, a roupa e o abrigo, e os deveres conjugais, sem diminuição. Também, o marido não podia constituir como seu primogênito o filho da esposa favorita, em detrimento do filho da esposa "odiada" (ou menos preferida). (Êx 21:7-11; De 21:11, 14-17) Os fiéis homens hebreus amavam suas esposas, e, se a esposa era sábia e agia em harmonia com a lei de Deus, não raro o marido lhe dava ouvidos ou aprovava as ações dela. — Gên 21:8-14; 27:41-46; 28:1-4.

Mesmo a virgem que não era noiva, mas que fosse seduzida por um homem não casado, era protegida, pois, caso o pai dela permitisse, o sedutor tinha de esposar a moça, e jamais podia divorciar-se dela durante toda a vida. (De 22:28, 29) Se a esposa fosse acusada formalmente pelo marido de não ter sido virgem na ocasião do casamento, e a acusação

se provasse falsa, o marido era multado e jamais podia divorciar-se dela. (De 22:17-19) A mulher acusada de adultério secreto, caso inocente, devia então ser engravidada pelo marido, de modo que pudesse ter um filho e assim dar testemunho público da sua inocência. A dignidade da pessoa da esposa era respeitada. Eram proibidas as relações sexuais com ela durante a menstruação. — Le 18:19; Núm 5:12-28.

Casamentos Proibidos. Além da proibição de alianças matrimoniais com os que não eram adoradores de Jeová, em especial com as sete nações na terra de Canaã (Êx 34:14-16; De 7:1-4), eram proibidos outros casamentos quando havia certo grau de consanguinidade ou afinidade. — Le 18:6-17.

Proibia-se ao sumo sacerdote casar-se com uma mulher viúva, divorciada ou violentada, ou com uma prostituta; ele devia casar-se apenas com uma virgem do seu povo. (Le 21:10, 13, 14) Os outros sacerdotes não podiam casar-se com uma prostituta ou com uma mulher violentada, nem com uma mulher divorciada do marido. (Le 21:1, 7) De acordo com Ezequiel 44:22, podiam casar-se com uma virgem da casa de Israel, ou com uma viúva que fosse viúva dum sacerdote.

Se uma filha herdasse uma propriedade, ela não devia casar-se com alguém de outra tribo. Isto impedia que a possessão hereditária circulasse de tribo em tribo. — Núm 36:8, 9.

Divórcio. Por ocasião da instituição do casamento pelo Criador, ele não fez nenhuma provisão para divórcio. O homem deve apegar-se à sua esposa, e "eles têm de tornar-se uma só carne". (Gên 2:24) Portanto, o homem teria uma só esposa, considerada como uma só carne com ele. Foi somente após a queda do homem, e as consequentes imperfeições e degradações, que surgiu o divórcio.

Ao dar a Lei a Israel, Deus não escolheu naquela ocasião impor o padrão original, mas regulou o divórcio para que não causasse a dissolução do arranjo familiar em Israel ou resultasse em indevida dificuldade. Todavia, no tempo devido de Deus, seu padrão original foi restabelecido. Jesus declarou o princípio que governa a congregação cristã — que a "fornicação" (gr.: *por·nei·a*) é a única base válida para um divórcio. Explicou que Deus não impôs esta norma por meio de Moisés em consideração da dureza de coração dos israelitas. — Mt 19:3-9; Mr 10:1-11.

Na congregação cristã, portanto, fora da morte, que automaticamente rompe o vínculo marital, a única outra maneira de ser rompido é por motivo de "fornicação", que faz com que a pessoa ofensora se torne uma só carne com um parceiro ou parceira ilícitos. Portanto, pode ser usada por parte da pessoa inocente como base para a dissolução do casamento, se quiser fazer isso, e a pessoa inocente pode então casar-se de novo. (Mt 5:32; Ro 7:2, 3) À parte de fazerem esta concessão no caso de "fornicação" (gr.: *por·nei·a*), as Escrituras Gregas aconselham aos cristãos nem mesmo separar-se de seu cônjuge, quer crente, quer incrédulo, e requerem que, caso façam isso, não tenham relações sexuais com outra pessoa. — 1Co 7:10, 11; Mt 19:9.

Sob a Lei, o marido podia divorciar-se da esposa por motivo de algo 'indecente' da parte dela. Isto, naturalmente, não incluiria o adultério, porque este acarretava a pena de morte. Podiam ser ofensas tais como grande desrespeito pelo marido ou pela casa do pai deste, ou algo que lançasse vitupério sobre a sua casa. Requeria-se que o marido lhe fornecesse por escrito um certificado de divórcio, o que subentendia que, aos olhos da comunidade, ele tinha de ter motivos suficientes para se divorciar dela. Visto que o certificado era um documento legal, subentende-se que envolvia uma consulta aos anciãos ou autoridades da sua cidade. A mulher podia então casar-se de novo, sendo protegida pelo certificado de qualquer subsequente acusação de adultério. Não se permitia o divórcio a um homem que havia seduzido a moça antes do casamento, ou quando ele, após o casamento, levantava a acusação falsa de ela o ter enganado ao afirmar ser virgem na época do seu casamento. — De 22:13-19, 28, 29.

Após o divórcio, se a mulher se casasse com outro homem e este mais tarde se divorciasse dela ou morresse, o primeiro marido não se podia casar de novo com ela. Isto servia para impedir qualquer trama de provocar um divórcio do segundo marido ou talvez até mesmo a sua morte, para que o casal original se pudesse casar de novo. — De 24:1-4.

Jeová odiava o divórcio injusto, especialmente quando uma adoradora fiel sua sofria traição com o fim de se conseguir outro casamento com uma mulher pagã que não era membro do seu escolhido povo pactuado. — Mal 2:14-16; veja DIVÓRCIO.

Poligamia. Visto que o padrão original de Deus para a humanidade era que o marido e a esposa se tornassem uma só carne, não se intencionava a poligamia, e esta é proibida na congregação cristã. Os superintendentes e os servos ministeriais, que devem dar o exemplo para a congregação, devem ser homens que não têm mais de uma esposa viva. (1Ti 3:2, 12; Tit 1:5, 6) Isto se harmoniza com aquilo que o verdadeiro casamento é usado para representar, a saber, o relacionamento de Jesus Cristo e sua congregação, a única esposa que Jesus possui. — Ef 5:21-33.

Como no caso do divórcio, a poligamia, embora não fosse o arranjo original de Deus, foi tolerada até

o tempo da congregação cristã. A poligamia começou não muito depois do desvio de Adão. A primeira menção dela na Bíblia refere-se a um descendente de Caim, Lameque, a respeito de quem ela diz: "[Ele] passou a tomar para si duas esposas." (Gên 4:19) Quanto a alguns anjos, a Bíblia menciona que, antes do Dilúvio, "os filhos do verdadeiro Deus . . . foram tomar para si esposas, a saber, todas as que escolheram". — Gên 6:2.

O concubinato era praticado sob a lei patriarcal e sob o pacto da Lei. A concubina tinha uma situação legal; a posição dela não era uma questão de fornicação ou de adultério. Sob a Lei, se o filho primogênito dum homem fosse filho da sua concubina, era este filho quem receberia a herança de primogênito. — De 21:15-17.

O concubinato e a poligamia, sem dúvida, habilitaram os israelitas a aumentar numericamente com muito mais rapidez, e, assim, ao passo que Deus não estabeleceu esses arranjos, mas apenas os permitiu e regulou, eles cumpriram certo objetivo naquele tempo. (Êx 1:7) Até mesmo Jacó, que foi logrado a entrar em poligamia por seu sogro, foi abençoado em ter 12 filhos e algumas filhas de suas duas esposas e as criadas delas, as quais se tornaram concubinas de Jacó. — Gên 29:23-29; 46:7-25.

Casamento Cristão. Jesus Cristo mostrou sua aprovação do casamento quando compareceu à festa de casamento em Caná da Galileia. (Jo 2:1, 2) Conforme já foi declarado, a monogamia é o padrão original de Deus, restabelecido por Jesus Cristo na congregação cristã. (Gên 2:24; Mt 19:4-8; Mr 10:2-9) Visto que o homem e a mulher foram originalmente dotados da faculdade de expressar amor e afeição, tal arranjo deveria ser feliz, abençoado e pacífico. O apóstolo Paulo usa a ilustração de Cristo como marido e cabeça da congregação, sua noiva. É um exemplo excelente da benevolência e dos cuidados ternos que o marido deve ter para com sua esposa, amando-a como ao seu próprio corpo. Ele salienta também que, por outro lado, a esposa deve ter profundo respeito pelo marido. (Ef 5:21-33) O apóstolo Pedro aconselha as esposas a estarem sujeitas a seu marido, agradando-o por meio de conduta casta, profundo respeito e um espírito quieto e brando. Usa Sara, que chamava de "senhor" o seu marido, Abraão, como exemplo a imitar. — 1Pe 3:1-6.

A pureza e a lealdade no vínculo matrimonial são enfatizadas em todas as Escrituras Gregas Cristãs. Paulo diz: "O matrimônio seja honroso entre todos e o leito conjugal imaculado, porque Deus julgará os fornicadores e os adúlteros." (He 13:4) Ele aconselha o respeito mútuo entre marido e mulher, e o cumprimento dos deveres conjugais.

'Casar no Senhor' é a admoestação do apóstolo, a qual se harmoniza com o costume dos antigos adoradores de Deus, de só se casarem com aqueles que eram igualmente adoradores verdadeiros. (1Co 7:39) No entanto, o apóstolo aconselha aqueles que não são casados, para que possam servir ao Senhor sem distração, caso permaneçam solteiros. Diz que, em vista do tempo, aqueles que se casam devem viver 'como se não tivessem esposa', em outras palavras, que não se deviam devotar aos privilégios e às responsabilidades matrimoniais a ponto de fazer toda a sua vida girar em torno disso, mas que deviam buscar e servir os interesses do Reino, ao passo que não excluem suas responsabilidades conjugais. — 1Co 7:29-38.

Paulo aconselhou que viúvas mais jovens, só porque diziam que pretendiam devotar-se exclusivamente às atividades ministeriais cristãs, não deviam ser colocadas na lista dos que eram cuidados pela congregação; era melhor que se casassem de novo. Isto porque, disse ele, seus impulsos sexuais podiam induzi-las a agir de forma contrária à sua expressão de fé, o que poderia levar a aceitarem o apoio financeiro da congregação como trabalhadoras árduas, ao passo que, ao mesmo tempo, tentavam conseguir um marido e se tornavam desocupadas e intrometidas. Desta forma fariam jus a um julgamento desfavorável. Casar-se, ter filhos e cuidar da casa, ao passo que conservavam a fé cristã, as manteria efetivamente ocupadas, protegendo-as da tagarelice e de falar de coisas de que não deviam. Isto possibilitaria a congregação a dar assistência àquelas que realmente eram viúvas e que se habilitavam a tal ajuda. — 1Ti 5:9-16; 2:15.

Celibato. O apóstolo Paulo adverte que uma das características identificadoras da apostasia que iria surgir era o celibato obrigatório, a 'proibição do casamento'. (1Ti 4:1, 3) Alguns dos apóstolos eram casados. (1Co 9:5; Lu 4:38) Paulo, ao delinear as habilitações para superintendentes e para servos ministeriais na congregação cristã, diz que tais homens (se casados) devem ter apenas uma única esposa. — 1Ti 3:1, 2, 12; Tit 1:5, 6.

Cristãos e Leis de Casamento Civil. Atualmente, na maioria dos países na terra, o casamento é governado por leis das autoridades civis, "César", e o cristão deve normalmente acatá-las. (Mt 22:21) Em parte alguma apresenta o registro bíblico o requisito de uma cerimônia religiosa ou dos serviços dum clérigo. Segundo o arranjo existente nos tempos bíblicos, o requisito coerente seria que o casamento seja legalizado segundo as leis do país, e que casamentos e nascimentos sejam registrados onde tal provisão existe por lei. Visto que os governos de "César" exercem tal controle sobre o casamento, o cristão está obrigado a recorrer a eles para

legalizar o casamento. E mesmo que desejasse usar o adultério do seu cônjuge como base bíblica para a terminação do matrimônio, ele teria de obter um divórcio legal, se isto fosse possível. O cristão que se casasse de novo sem o devido respeito pelos requisitos bíblicos e legais, portanto, violaria as leis de Deus. — Mt 19:9; Ro 13:1.

Casamento e a Ressurreição. Um grupo de opositores de Jesus, que não criam na ressurreição, fizeram uma pergunta a Jesus, visando embaraçá-lo. Ao responder-lhes, ele revelou que "os que têm sido contados dignos de ganhar aquele sistema de coisas e a ressurreição dentre os mortos nem se casam nem são dados em casamento". — Lu 20:34, 35; Mt 22:30.

Usos Simbólicos. Em todas as Escrituras, Jeová fala de si mesmo como marido. Ele se considerava casado com a nação de Israel. (Is 54:1, 5, 6; 62:4) Quando Israel se rebelou contra Deus por praticar a idolatria ou alguma outra forma de pecado contra ele, isto foi chamado de prostituição, igual a uma esposa infiel, dando motivos para Ele se divorciar da nação. — Is 1:21; Je 3:1-20; Os 2.

Em Gálatas, capítulo 4, o apóstolo Paulo assemelha a nação de Israel à escrava Agar, concubina de Abraão, e o povo judeu a Ismael, filho de Agar. Assim como Ismael era filho da esposa secundária de Abraão, assim também os judeus eram filhos da "esposa" secundária de Jeová. O vínculo que unia Israel a Jeová era o pacto da Lei. Paulo assemelha a "Jerusalém de cima", a "mulher" de Jeová, a Sara, a esposa livre de Abraão. Os cristãos são os filhos espirituais livres dessa mulher livre, a "Jerusalém de cima". — Gál 4:21-31; compare isso com Is 54:1-6.

Como o grande Pai, Jeová Deus, semelhante a Abraão, supervisiona a escolha duma noiva para seu filho, Jesus Cristo — não uma mulher terrestre, mas a congregação cristã. (Gên 24:1-4; 2Te 2:13; 1Pe 2:5) Os primeiros membros da congregação de Jesus lhe foram apresentados pelo "amigo do noivo", João, o Batizador, a quem Jeová enviou adiante do seu Filho. (Jo 3:28, 29) Esta noiva congregacional é "um só espírito" com Cristo, como corpo dele. (1Co 6:17; Ef 1:22, 23; 5:22, 23) Assim como a noiva em Israel se banhava e se adornava, Jesus Cristo se certifica de que sua noiva, em preparação para o casamento, esteja banhada, de modo que fique perfeitamente limpa, sem mancha ou defeito. (Ef 5:25-27) No Salmo 45 e em Revelação 21, ela é apresentada como estando belamente adornada para o casamento.

Também no livro de Revelação, Jeová prediz o tempo em que o casamento de seu Filho se aproximaria e a noiva seria preparada, vestida de linho resplandecente, puro e fino. Ele descreve os convidados à refeição noturna do casamento do Cordeiro como felizes. (Re 19:7-9; 21:2, 9-21) Na noite anterior à sua morte, Jesus instituiu a Refeição Noturna do Senhor, a Comemoração da sua morte, e instruiu seus discípulos a continuarem a observá-la. (Lu 22:19) Esta observância deve ser continuada "até que ele chegue". (1Co 11:26) Assim como, nos tempos antigos, o noivo chegava à casa da noiva, a fim de levá-la da casa dos pais dela para o lar que ele tinha preparado para ela na casa do pai dele, assim Jesus Cristo vem para levar seus seguidores ungidos do anterior lar terrestre deles, levando-os consigo, a fim de que, onde ele estiver, eles também estejam, na casa do seu Pai, no céu. — Jo 14:1-3.

Veja CASAMENTO DE CUNHADO.

CASAMENTO DE CUNHADO. Também conhecido como casamento levirato; o costume pelo qual um homem se casava com a viúva sem filhos varões de seu irmão falecido, a fim de produzir descendência para continuar a linhagem de seu irmão. O verbo hebraico significando "realizar um casamento de cunhado" é *ya·vám*, aparentado com os termos hebraicos para "cunhado" e "viúva de irmão". — Gên 38:8; De 25:5 n.; 25:7.

A lei a respeito do casamento de cunhado, em Deuteronômio 25:5, 6, reza: "Caso irmãos morem juntos e um deles morra sem ter filho, a esposa do morto não deve vir a pertencer a um homem estranho, alheio. Seu cunhado deve chegar-se a ela e tem de tomá-la por sua esposa, e tem de realizar com ela o casamento de cunhado. E tem de dar-se que o primogênito que ela der à luz deve suceder ao nome de seu falecido irmão, para que seu nome não seja extinto em Israel." Isto sem dúvida se aplicava, quer o irmão sobrevivente fosse casado, quer não.

Jeová é aquele "a quem toda família no céu e na terra deve o seu nome". (Ef 3:15) Ele mostra preocupação com a preservação do nome e da linhagem familiares. Este princípio era seguido nos tempos patriarcais e foi posteriormente incorporado no pacto da Lei com Israel. A mulher não devia "vir a pertencer a um homem estranho, alheio", isto é, ela não devia casar-se com alguém de fora da família. Quando seu cunhado a tomava, o primogênito levava, não o nome do cunhado, mas o do falecido. Isto não significa que o filho sempre levava o mesmo nome pessoal, mas que dava continuidade à linhagem familiar, e a possessão hereditária permanecia na família do falecido.

"Caso irmãos morem juntos", pelo que parece, não significava que moravam na mesma casa, mas na mesma vizinhança. Todavia, a Míxena (*Yevamot* 2:1, 2) diz que isto significava, não na mesma

comunidade, mas na mesma época. Naturalmente, morarem a grande distância um do outro dificultaria ao irmão cuidar da sua própria herança e da de seu irmão, até que um herdeiro pudesse fazê-lo. Mas, as heranças familiares usualmente ficavam na mesma região.

Um exemplo do casamento de cunhado nos tempos patriarcais é o caso de Judá. Ele tomou uma esposa, Tamar, para Er, seu primogênito, e quando Er mostrou ser iníquo aos olhos de Jeová, Jeová o entregou à morte. "Em vista disso, Judá disse a Onã [irmão de Er]: 'Tem relações com a esposa de teu irmão e realiza um casamento de cunhado com ela, e suscita descendência para teu irmão.' Mas Onã sabia que a descendência não se tornaria sua; e deu-se que, quando teve relações com a esposa de seu irmão, desperdiçou o seu sêmen na terra, para não dar descendência a seu irmão." (Gên 38:8, 9) Visto que Onã se negou a cumprir sua obrigação em conexão com o arranjo do casamento de cunhado, Jeová o entregou à morte. Judá disse então a Tamar que esperasse até que seu terceiro filho, Selá, amadurecesse, mas Judá não exigiu que Selá cumprisse com seu dever para com Tamar.

Após um tempo, depois da morte da esposa de Judá, Tamar manobrou as coisas de modo a obter um herdeiro de seu sogro. Fez isso por se disfarçar, cobrindo-se com um xale e um véu, e sentando-se à beira da estrada pela qual sabia que Judá passaria. Judá tomou-a por meretriz e teve relações sexuais com ela. Ela obteve dele objetos como evidência dessas relações, e quando se revelou a verdade, Judá não a culpou, mas declarou que ela era mais justa do que ele. O registro diz que não teve mais relações sexuais com ela, quando soube quem ela era. Deste modo, o próprio Judá, sem o saber, produziu um herdeiro para Er, por meio da sua nora. — Gên 38.

Sob a Lei, caso um cunhado não quisesse cumprir seu dever, a viúva devia levar o assunto aos anciãos da cidade e informá-los desse fato. Ele devia comparecer perante eles e declarar que não desejava casar-se com ela. Daí, a viúva retiraria a sandália do pé dele e lhe cuspiria no rosto. Depois disso, o 'nome daquele homem tinha de ser chamado em Israel: "A casa daquele a quem se tirou a sandália"', expressão de vitupério para com a sua casa. — De 25:7-10.

O costume de retirar a sandália pode ter surgido do fato de que, quando alguém tomava posse dum terreno, ele o fazia pisando no solo e afirmando seu direito de posse por ficar em pé sobre ele, de sandália. Ao retirar a sandália e a entregar a outrem, ele renunciava à sua posição e à sua propriedade perante as testemunhas constituídas, mais idosas, junto ao portão da cidade. — Ru 4:7.

No livro de Rute se lança luz adicional sobre este assunto. Um homem de Judá, chamado Elimeleque, morreu, assim como seus dois filhos, deixando viúva a Noemi, e duas noras enviuvadas. Havia um homem mencionado na Bíblia como "Fulano", que era parente próximo de Elimeleque, talvez irmão. Este, sendo o parente mais próximo, era o chamado *go·'él*, ou resgatador. Este se recusou a cumprir seu dever, mas tirou sua sandália e evidentemente a entregou a Boaz, deixando assim Boaz como o parente mais próximo que tinha o direito de resgate. Boaz comprou então a terra de Elimeleque, e assim tomou Noemi, mas, visto que Noemi era idosa demais para ter filhos, Rute, sua nora enviuvada, foi realmente aquela que se tornou esposa de Boaz, a fim de suscitar um filho para o nome de Elimeleque. Quando a criança, Obede, nasceu, as senhoras vizinhas disseram: "À Noemi nasceu um filho", considerando a criança como filho de Elimeleque e Noemi. Boaz e Rute prestaram um serviço a Jeová, o nome dado a seu filho significando "Servo; Servidor". Jeová abençoou este arranjo, pois Obede tornou-se antepassado de Davi e estava, portanto, na linhagem direta de Jesus Cristo. — Ru 4.

O direito ao casamento levirato evidentemente passava para o parente masculino mais próximo, conforme delineado na lei que governava a herança de propriedades, a saber, o irmão mais velho, outros irmãos conforme a idade, daí o tio paterno, e assim por diante. (Núm 27:5-11) Na referência feita ao casamento de cunhado, em Mateus 22:23-28 e Lucas 20:27-33, indica-se que o dever de se casar com a viúva de um homem que não deixou filhos passava de um irmão para o outro, no caso de suas mortes sucessivas. Outro irmão, evidentemente, não podia passar à frente do irmão mais velho, que tinha tal obrigação prioritariamente, a menos que o irmão mais velho se recusasse a exercê-la.

CASA PATERNA. A expressão hebraica *behth 'av* (plural: *behth 'a·vóhth*) podia referir-se (1) a uma moradia (De 22:21); (2) à família do pai da pessoa no lugar onde este morava (Gên 31:30; 38:11); (3) aos que constituíam a própria família, mesmo num lugar afastado do lar ancestral (Gên 46:31; Jz 9:18); ou (4), conforme diversamente traduzido, à "casa do pai", "casa principal", "casa ancestral", "casa paterna", a qual, em alguns casos, abrangia diversas famílias. Por exemplo, no tempo da contagem dos israelitas no ermo, quatro famílias eram consideradas como constituindo a casa paterna de Coate. (Núm 3:19, 30; veja também Êx 6:14; Núm 26:20-22; Jos 7:17.) Várias casas paternas juntas constituíam uma tribo (tal como a tribo de Levi, composta das casas paternas de Gérson, Coate e Merari).

Os termos "casa paterna", ou "casa do pai", "casa de nosso pai", e assim por diante, porém, nem sempre se limitavam aos usos acima. (Quanto a um uso mais amplo de "casa paterna", veja Núm 17:2, 6, onde uma casa paterna é uma tribo.)

Com o aumento da população de Israel, e ao passo que diversas regiões da Terra da Promessa foram colonizadas, as casas paternas também aumentavam em número. Os sacerdotes foram organizados por Davi em 24 turmas de serviço, segundo as suas casas paternas, 16 turmas para Eleazar e 8 para Itamar. Os 24 chefes foram chamados de "cabeças das suas casas paternas". (1Cr 24:4-6) O restante dos levitas foram escolhidos por sorte para determinados deveres, sem consideração de alguma prioridade de idade dos cabeças das suas casas paternas. — 1Cr 24:20-31.

Cada casa paterna israelita era representada por seu cabeça hereditário em conexão com negócios oficiais da tribo e na administração de justiça. (Ne 7:70, 71; 11:13) Por ocasião da celebração da Páscoa em Jerusalém, no tempo do Rei Josias, o povo, pelo visto, entrou no pátio do templo segundo as suas casas paternas para oferecer sacrifícios. Os levitas, pelas suas turmas baseadas nas casas paternas, receberam os sacrifícios do povo e os prepararam. — 2Cr 35:4, 5, 12.

Jesus Cristo prometeu aos seus seguidores que ele ia embora a fim de preparar para eles um lugar na 'casa de seu Pai', referindo-se com isso à morada celestial de Jeová. — Jo 14:2; veja FAMÍLIA.

CASAS DA ALMA. Esta expressão traduzida literalmente por "casas da alma" provavelmente se refere a "receptáculos para perfume". Elas talvez ficassem suspensas duma correntinha ou colar, e fossem usadas penduradas no pescoço pelas 'soberbas filhas de Sião'. — Is 3:16, 18, 20.

A expressão hebraica é *bot·téh han·né·fesh. Né·fesh* (alma), neste caso, pode significar "aquilo que é inalado" ou "cheirado", e *bot·téh* (casas de) pode significar "receptáculos de".

CASCALHO. Pedrinhas ou seixos. Nas Escrituras, usa-se "cascalho" em sentido ilustrativo. Os efeitos danosos posteriores de se ganhar o pão por meio de falsidade são comparados a se ter a boca cheia de cascalho. (Pr 20:17) Também, o tratamento severo a que Jeová submeteu a infiel Jerusalém por meio dos babilônios é assemelhado a 'quebrar os dentes com cascalho'. (La 3:16) De acordo com o pensamento judaico tradicional, os levados para o exílio babilônico realmente passaram por isso. A tradição afirma que eram obrigados a cozer pão em covas escavadas no solo, e que, em resultado disso, o pão continha areia grossa.

CASIFIA [possivelmente: Lugar de Prateiros]. Uma "localidade" evidentemente situada em Babilônia, e, pelo visto, perto do ponto de ajuntamento dos exilados que retornaram com Esdras a Jerusalém, em 468 AEC. (Esd 8:17-20) Além de dizer que era a região desde a qual Esdras recrutou levitas e netineus, enquanto estava acampado junto ao rio Aava, a Bíblia não identifica com precisão Casifia, quer como cidade, quer como distrito.

CASLUIM. Um filho ou povo descendente de Mizraim, filho de Cã. O registro bíblico mostra que foi de Casluim que "procederam os filisteus". (Gên 10:6, 13, 14; 1Cr 1:8, 11, 12) Visto que outros textos falam de os filisteus procederem de Caftor ou Creta (Je 47:4; Am 9:7), alguns peritos sugerem que a frase acima devia ser transposta, para vir depois do último descendente mencionado de Mizraim, Caftorim. Todavia, não é necessário presumir uma contradição nesses textos. O registro em Gênesis (acompanhado pelo de Crônicas) é genealógico. As outras referências aos filisteus como procedentes de Caftor provavelmente são geográficas, indicando uma migração desde o território dos caftorins.

Os casluins não aparecem em nenhum outro lugar na Bíblia e não deixaram nenhum sinal específico na história secular. Além de descenderem de Mizraim, cujo nome era equivalente a Egito, nos tempos bíblicos, não há nenhuma informação para mostrar onde se estabeleceram.

CÁSSIA (CANELA-DA-CHINA) [hebr.: *qid·dáh; qetsi·ʽáh*]. Embora sejam usadas duas palavras hebraicas para referir-se a esta planta na Bíblia, as versões Siríaca e do Targum indicam que se aplicam à mesma árvore ou a um produto dela. A canela-da-china (*Cinnamomum cassia*) cresce agora na Ásia oriental e é da mesma família da caneleira, ou cinamomo. Pode atingir uma altura de 12 m, e possui folhas lustrosas, coriáceas. A casca interna dos ramos (chamada *Cassia lignea*), quando cortada, seca-se e solta-se, enrolando-se em tubinhos, que são então comercializados. A casca da canela-da-china é mais tosca e mais pungente do que a casca do cinamomo. Os brotos são usados como cravos na preparação de pratos culinários, e as flores maduras, quando secadas, servem de incenso aromático.

Quando se preparava o óleo da santa unção, no tempo de se erguer o tabernáculo, a cássia (canela-da-china) foi incluída entre os ingredientes, como um dos "mais seletos perfumes". (Êx 30:23-25) A cássia tinha destaque entre os produtos com que lidavam os mercadores e os comerciantes da cidade de Tiro. (Ez 27:19) No Salmo 45:8, a palavra *qetsi·ʽáh* é usada para descrever as vestimentas do

rei como exalando deleitosa fragrância, na ocasião de seu casamento. A única outra ocorrência desta palavra é como nome da segunda filha de Jó, Quezia, nascida depois que ele se recuperou da sua doença. — Jó 42:14.

CASTELO. A palavra hebraica *bi·ráh,* traduzida "castelo" ou 'forte', ocorre apenas nos livros de Daniel, Ester, Crônicas e Neemias, que foram concluídos entre 536 e algum tempo depois de 443 AEC, após o exílio babilônico. — 1Cr 29:1 n.; 2Cr 17:12; Est 1:2 n.

Escrevendo na linguagem dos seus dias, Esdras registra que Davi chamou o templo de Salomão de "castelo", ao encorajar as pessoas a apoiar plenamente a sua construção. — 1Cr 29:1, 19.

Neemias construiu um castelo ou fortaleza um pouco ao NO do templo reconstruído, direção em que o terreno adjacente era mais vulnerável. (Ne 2:8; 7:2) Evidentemente, esse castelo foi substituído pelos macabeus e reconstruído por Herodes, o Grande, que o chamou de Torre (Fortaleza) de Antônia. Foi ali que Paulo foi interrogado pelo comandante militar romano. — At 21:31, 32, 37; 22:24; veja ANTÔNIA, TORRE DE.

"Susã, o castelo", cerca de 360 km ao L de Babilônia, era uma residência temporária do rei persa. Neemias trabalhava ali como copeiro real antes de partir para Jerusalém. (Ne 1:1) Este também foi o cenário de uma das visões de Daniel. (Da 8:2) Mas, "Susã, o castelo", é mais conhecido como o cenário para o livro de Ester. (Est 1:2, 5; 3:15; 8:14) "Susã, o castelo", pelo que parece, não era determinado prédio, mas sim um conjunto de edifícios reais dentro de uma área fortificada. Isto é apoiado por certos pormenores fornecidos no relato. A "casa das mulheres", onde as virgens foram preparadas para serem apresentadas a Assuero, estava situada ali. (Est 2:3, 8) Antes de sua elevação ao governo, Mordecai se punha diariamente "no portão do rei", situado em "Susã, o castelo". — Est 2:5, 21; 3:2-4; veja SUSÃ.

CATATE. Uma cidade de Zebulão (Jos 19:10, 15), muitas vezes considerada ser a mesma que Quitrom. — Jz 1:30.

CATIVEIRO. Na história bíblica, mencionam-se diversos cativeiros diferentes. (Núm 21:29; 2Cr 29:9; Is 46:2; Ez 30:17, 18; Da 11:33; Na 3:10; Re 13:10; veja CATIVO.) No entanto, "o cativeiro" refere-se, em geral, ao grande exílio dos judeus da Terra da Promessa, no oitavo e no sétimo século AEC, causado pelas Potências Mundiais Assíria e Babilônica, e é também chamado de "Exílio" e de "deportação". — Esd 3:8; 6:21; Mt 1:17; veja EXÍLIO.

Jeremias, Ezequiel e outros profetas avisaram sobre esta grande calamidade em declarações tais como estas: "Quem for para o cativeiro, para o cativeiro!" "No que se refere a ti, ó Pasur, e a todos os habitantes da tua casa, vós ireis ao cativeiro; e chegarás a Babilônia." "Há esta pronúncia contra Jerusalém e contra toda a casa de Israel . . . 'Irão para o exílio, para o cativeiro.' " (Je 15:2; 20:6; Ez 12:10, 11) Mais tarde, referente ao retorno do cativeiro babilônico, Neemias (7:6) relata: "Estes são os filhos do distrito jurisdicional, que subiram do cativeiro do povo exilado que Nabucodonosor, rei de Babilônia, tinha levado ao exílio e que mais tarde retornaram a Jerusalém e a Judá." — Veja também Esd 2:1; 3:8; 8:35; Ne 1:2, 3; 8:17.

Parece que a Assíria foi a primeira a introduzir a política de desarraigar e remover da terra natal a inteira população das cidades capturadas, repovoando o território com cativos de outras partes do império. Esta política de deportação, por parte da Assíria, não foi implementada somente contra os judeus, pois, quando Damasco, a capital da Síria, caiu sob a esmagadora investida militar desta segunda potência mundial, o seu povo foi banido para Quir, conforme predito pelo profeta Amós. (2Rs 16:8, 9; Am 1:5) Esta prática tinha um efeito duplo: Desencorajava os poucos remanescentes de empenhar-se em atividades subversivas; e as nações circunvizinhas, que talvez tivessem sido amigáveis com os levados cativos, ficavam menos inclinadas a ajudar e a socorrer o novo elemento estrangeiro trazido de lugares distantes.

Tanto no reino setentrional das dez tribos, de Israel, como no reino meridional das duas tribos, de Judá, a causa básica que resultou no cativeiro foi a mesma: o abandono da adoração verdadeira de Jeová em favor da adoração de deuses falsos. (De 28:15, 62-68; 2Rs 17:7-18; 21:10-15) Jeová, da sua parte, enviava continuamente seus profetas para avisar a ambos os reinos, mas isso de nada adiantou. (2Rs 17:13) Nenhum dentre os reis do reino das dez tribos, de Israel, chegou a fazer um expurgo completo da adoração falsa instituída por Jeroboão, o primeiro rei daquela nação. Judá, a nação-reino sua irmã ao S, deixou de acatar tanto os avisos diretos de Jeová como o exemplo do cativeiro em que Israel havia caído. (Je 3:6-10) Os habitantes de ambos esses reinos foram por fim levados para o exílio, cada nação sofrendo mais de uma deportação principal.

Início do Exílio. Durante o reinado do rei israelita Peca, em Samaria (c. 778-759 AEC), o rei assírio Pul (Tiglate-Pileser III) veio contra Israel, capturou um grande setor no N e deportou os habitantes para as partes orientais do seu império. (2Rs 15:29) Este mesmo monarca também captu-

rou algum território ao L do Jordão, e, dessa região, "levou ao exílio os dos rubenitas, e dos gaditas, e da meia tribo de Manassés, e os levou a Hala, e a Habor, e a Hara, e ao rio Gozã, ficando eles lá até o dia de hoje". — 1Cr 5:26.

Em 742 AEC, o exército assírio, sob Salmaneser V, sitiou Samaria. (2Rs 18:9, 10) Quando Samaria caiu, em 740 AEC, terminando assim o reino das dez tribos, seus habitantes foram levados ao exílio "em Hala e em Habor, junto ao rio Gozã, e nas cidades dos medos". Isto se deu porque, como dizem as Escrituras, "não tinham escutado a voz de Jeová, seu Deus, mas tinham persistido em infringir seu pacto, sim, tudo o que Moisés, servo de Jeová, ordenara. Não escutaram nem fizeram isso". — 2Rs 18:11, 12; 17:6; veja SARGÃO.

Cativos de outros lugares muito espalhados foram então trazidos e estabelecidos nas cidades de Samaria. "Subsequentemente, o rei da Assíria trouxe gente de Babilônia, e de Cuta, e de Ava, e de Hamate, e de Sefarvaim, e os fez morar nas cidades de Samaria, em lugar dos filhos de Israel; e começaram a tomar posse de Samaria e a morar nas suas cidades." (2Rs 17:24) Este elemento estrangeiro trouxe consigo sua religião pagã; "cada nação diferente veio a fazer o seu próprio deus". E por não mostrarem nenhuma consideração ou respeito para com Jeová, este "enviou no meio deles leões e estes vieram a ser matadores entre eles". O rei da Assíria fez então voltar um dos sacerdotes israelitas, "e ele veio a ser instrutor deles quanto a como deviam temer a Jeová". Assim, conforme diz então o relato: "Tornaram-se tementes de Jeová, porém, mostraram ser adoradores dos seus próprios deuses, segundo a religião das nações dentre as quais os tinham levado ao exílio." — 2Rs 17:25-33.

Durante o mais de um século que se seguiu à derrubada do reino setentrional, começaram outros notáveis exílios. Antes da derrota humilhante de Senaqueribe às mãos de Deus, em 732 AEC, ele atacou diversos lugares em Judá. Senaqueribe afirma, em seus anais, ter capturado 200.150 pessoas das cidades e fortalezas no território de Judá, embora, a julgar pelo tom dos anais, esse número é provavelmente exagerado. (2Rs 18:13) Tanto Esar-Hadom, sucessor dele, como o monarca assírio que o seguiu, Asenapar (Assurbanipal), transportaram cativos para territórios estrangeiros. — Esd 4:2, 10.

Em 628 AEC, o Faraó Neco, do Egito, mandou acorrentar Jeoacaz, filho de Josias, do reino meridional, e o levou como cativo para o Egito. (2Cr 36:1-5) No entanto, foi mais de uma década depois, em 617 AEC, que os primeiros cativos de Jerusalém foram levados ao exílio em Babilônia. Nabucodonosor avançou contra aquela cidade rebelde e levou embora dali a classe alta dentre a população, inclusive o Rei Joaquim e a mãe dele, e homens tais como Ezequiel, Daniel, Hananias, Misael e Azarias, junto com "os príncipes, e todos os poderosos, valentes — levando dez mil ao exílio — e também todo artífice e construtor de baluartes. Não se deixou ficar ninguém, exceto a classe de condição humilde do povo . . . Oficiais da corte, e os principais homens do país ele levou como povo exilado de Jerusalém a Babilônia. Quanto a todos os homens valentes, sete mil, e os artífices e os construtores de baluartes, mil, todos os poderosos que travavam guerra, o rei de Babilônia os passou a levar como povo exilado a Babilônia." Ele também se apoderou de grande parte do tesouro do templo. (2Rs 24:12-16; Est 2:6; Ez 1:1-3; Da 1:2, 6) Zedequias, tio de Joaquim, foi deixado como rei vassalo. Uns poucos outros de destaque, inclusive o profeta Jeremias, também permaneceram em Jerusalém. Em vista do grande número de cativos registrado em 2 Reis 24:14, o total de 3.023 fornecido em Jeremias 52:28 refere-se, pelo que parece, aos de certa categoria, ou aos que eram cabeças de famílias — não se incluindo nesse total as esposas e os filhos deles, que chegavam a milhares.

A captura final de Jerusalém por Nabucodonosor foi concluída em 607 AEC, depois de 18 meses de sítio. (2Rs 25:1-4) Desta vez, a cidade foi esvaziada da maioria de seus habitantes. Alguns dos humildes da terra tiveram permissão de ficar "como vinhateiros e como trabalhadores compulsórios", sob a governança de Gedalias, em Mispá. (Je 52:16; 40:7-10; 2Rs 25:22) Os levados cativos a Babilônia incluíam "alguns dos de condição humilde do povo, e o resto do povo que fora deixado na cidade, e os desertores . . . e o resto dos operários-mestres". A expressão "que fora deixado na cidade" indica, aparentemente, que grande número de pessoas havia morrido de fome, de doença, ou pelo fogo, ou que haviam sido mortas na guerra. (Je 52:15; 2Rs 25:11) Os filhos de Zedequias, os príncipes de Judá, os oficiais da corte, certos sacerdotes, e muitos outros cidadãos de destaque, foram mortos por ordem do rei de Babilônia. (2Rs 25:7, 18-21; Je 52:10, 24-27) Tudo isso poderia explicar o número um tanto reduzido daqueles que foram realmente incluídos na lista dos exilados levados embora, o número fornecido sendo de apenas 832, provavelmente cabeças das famílias, não se contando as esposas e os filhos deles. — Je 52:29.

Cerca de dois meses depois, após o assassinato de Gedalias, o restante dos judeus deixados em Judá fugiu para o Egito, levando consigo Jeremias e Baruque. (2Rs 25:8-12, 25, 26; Je 43:5-7) Alguns dos judeus talvez também tivessem fugido para outras nações circunvizinhas. É provável que procedessem

dessas nações os 745 cativos, como cabeças de família, que foram exilados cinco anos mais tarde, quando Nabucodonosor, como a clava simbólica de Jeová, espatifou as nações fronteiriças de Judá. (Je 51:20; 52:30) Josefo diz que, cinco anos após a queda de Jerusalém, Nabucodonosor conquistou rapidamente Amom e Moabe, e então desceu e se vingou do Egito. — *Jewish Antiquities* (Antiguidades Judaicas), X, 181, 182 (ix, 7).

A situação de Jerusalém diferia da de outras cidades conquistadas, tais como Samaria, que foram repovoadas por cativos trazidos de outras partes do Império Assírio. Em contraste com a usual política dos babilônios para com as cidades conquistadas, Jerusalém e sua vizinhança foram esvaziadas e deixadas desoladas, assim como Jeová predeterminara. Os críticos da Bíblia talvez questionem que a terra de Judá, outrora próspera, se tenha tornado subitamente "um baldio desolado, sem habitante", mas admitidamente não existe nenhuma evidência histórica, nenhum registro desse período, que prove o contrário. (Je 9:11; 32:43) O arqueólogo G. Ernest Wright declara: "A violência que sobreveio a Judá torna-se clara . . . pelas pesquisas arqueológicas que mostram que cidade após cidade deixou de ser habitada naquele tempo, muitas jamais sendo reocupadas." (*Biblical Archaeology* [Arqueologia Bíblica], 1962, p. 182) William F. Albright concorda: "Não existe um único caso conhecido de uma cidade de Judá propriamente dita ter sido continuamente ocupada durante todo o período do exílio." — *The Archaeology of Palestine* (A Arqueologia da Palestina), 1971, p. 142.

Situação dos Exilados. O cativeiro, em geral, era considerado como período de opressão e de servidão. Jeová disse que, em vez de mostrar misericórdia a Israel, 'Babilônia fez muito pesado o seu jugo sobre o homem idoso'. (Is 47:5, 6) Sem dúvida, eles eram obrigados a fazer certos pagamentos (de imposto, tributo, pedágio), baseados no que conseguiam produzir ou ganhar, da mesma forma que estes eram exigidos de outros cativos. Certamente constituía um estado de opressão o próprio fato de que o grandioso templo de Jeová em Jerusalém tinha sido despojado e destruído, seu sacerdócio, morto ou levado ao exílio, seus adoradores, levados ao cativeiro e tornados súditos duma potência estrangeira.

Todavia, ser exilado para uma terra estrangeira não era tão ruim quanto ser vendido à cruel escravidão perpétua, ou ser executado da forma sádica que era típica das conquistas feitas pelos assírios e pelos babilônios. (Is 14:4-6; Je 50:17) Os judeus exilados, pelo que parece, gozavam de certa medida de liberdade de locomoção e exerciam certo grau de administração interna dos seus assuntos. (Esd 8:1, 16, 17; Ez 1:1; 14:1; 20:1) "A todo o povo exilado que fiz ir ao exílio, de Jerusalém a Babilônia", disse Jeová: "Construí casas e habitai nelas, e plantai jardins e comei dos seus frutos. Tomai esposas e tornai-vos pais de filhos e de filhas; e tomai esposas para os vossos próprios filhos e dai as vossas próprias filhas a maridos, para que deem à luz filhos e filhas; e tornai-vos ali muitos e não vos torneis poucos. Também, buscai a paz da cidade à qual vos exilei e orai por ela a Jeová, porque na sua paz se mostrará haver paz para vós mesmos." (Je 29:4-7) Alguns deles desenvolveram habilidades em diversos ofícios que se mostraram úteis depois de terminado o exílio. (Ne 3:8, 31, 32) Empenhar-se em empreendimentos comerciais e no comércio em geral tornaram-se suas especialidades. Encontraram-se muitos nomes judaicos em registros comerciais. Em resultado deste intercâmbio comercial e contato social com não judeus, a língua hebraica começou a refletir influência aramaica.

O período de cativeiro, que chegou a ser de 80 anos para alguns, influiu naturalmente na adoração comunitária do verdadeiro Deus, Jeová. Não dispondo de templo, nem de altar, e não tendo sacerdócio organizado, não era possível ofertar os sacrifícios diários. No entanto, a prática da circuncisão, a abstenção de alimentos impuros, a observância do sábado e a constância na oração eram coisas que os fiéis podiam manter, apesar do desprezo e da zombaria de outros. O fato de o cativo Daniel 'servir com constância' a seu Deus era bem conhecido ao Rei Dario e a outros. Mesmo quando se legalizou um interdito que proibia, sob pena de morte, fazer uma petição a qualquer pessoa a não ser ao rei, "[Daniel] foi pôr-se de joelhos, até mesmo três vezes por dia, e orava e oferecia louvor perante seu Deus, assim como havia feito *regularmente* antes disso". (Da 6:4-23) Tal fidelidade na sua adoração limitada ajudou a impedir que esses exilados perdessem sua identidade nacional. Podiam também tirar proveito do contraste que observavam entre a simplicidade pura da adoração de Jeová e o ostentoso materialismo idólatra de Babilônia. Sem dúvida, também se beneficiaram da presença dos profetas de Jeová, Ezequiel e Daniel. — Ez 8:1; Da 1:6; 10:1, 2.

Ao se desenvolver entre os judeus o arranjo duma sinagoga local, intensificou-se a necessidade de cópias das Escrituras para as comunidades dos exilados judeus em toda a Média, Pérsia e Babilônia. Esdras era conhecido como "copista destro da lei de Moisés", indicando que cópias da lei de Jeová tinham sido trazidas de Judá, fazendo-se reproduções delas. (Esd 7:6) Sem dúvida, estes preciosos rolos de gerações passadas incluíam o livro de Sal-

mos, com a probabilidade de que o Salmo 137, e talvez também o Salmo 126, fossem compostos durante o cativeiro, ou pouco depois. Os seis chamados Salmos Hallel (113 a 118) eram entoados nas grandes festas da Páscoa, depois da volta do restante de Babilônia.

Restauração e a Dispersão. Na política de Babilônia, de não haver retorno, não se encontrava nenhuma esperança de soltura do cativeiro. O Egito, a quem Israel havia certa vez recorrido em busca de ajuda, não estava nem militarmente, nem de outro modo, em condições de ajudar, e as outras nações eram igualmente impotentes, se não francamente hostis aos judeus. Somente nas promessas proféticas de Jeová havia alguma base para esperança. Moisés e Salomão, séculos antes, haviam falado duma restauração após o cativeiro. (De 30:1-5; 1Rs 8:46-53) Outros profetas também asseguravam o livramento do exílio. (Je 30:10; 46:27; Ez 39:25-27; Am 9:13-15; Sof 2:7; 3:20) Isaías, nos últimos 18 capítulos (49-66) da sua profecia, desenvolveu este tema de restauração até um clímax arrebatador. Os falsos profetas, porém, mostraram estar errados ao predizerem um pronto livramento, e todos os que confiaram neles ficaram tristemente desapontados. — Je 28:1-17.

O fiel Jeremias mostrou ser aquele que indicou a duração correta da desolação de Jerusalém e de Judá como 70 anos, após o que viria o tempo de restauração. (Je 25:11, 12; 29:10-14; 30:3, 18) A respeito disso, Daniel, no primeiro ano de Dario, o medo, 'compreendeu pelos livros o número de anos a respeito dos quais viera a haver a palavra de Jeová para Jeremias, o profeta, para se cumprirem as devastações de Jerusalém, a saber, setenta anos'. — Da 9:1, 2.

Quantos exilados retornaram a Jerusalém de Babilônia em 537 AEC?

No começo de 537 AEC, o rei persa Ciro II emitiu um decreto, permitindo aos cativos retornar a Jerusalém e reconstruir o templo. (2Cr 36:20, 21; Esd 1:1-4) Logo houve preparativos em andamento. Sob a direção do governador Zorobabel e do sumo sacerdote Jesua, os exilados que retornaram, somando 42.360, além de 7.537 escravos e cantores, fizeram a viagem que durou uns quatro meses. Os livros de Esdras e Neemias registram números diferentes para a quantidade de famílias israelitas que retornaram, porém ambos concordam quanto ao número total delas. (Veja NEEMIAS, LIVRO DE.) Por volta do sétimo mês, no outono setentrional, estavam estabelecidos nas suas cidades. (Esd 1:5-3:1) Providencialmente, a linhagem real de Davi, levando a Cristo, havia sido preservada por meio de Joaquim (Jeconias) e de Zorobabel. Também, a linhagem do sumo sacerdote levítico continuou ininterrupta por meio de Jeozadaque, e, por sua vez, pelo seu filho Jesua. — Mt 1:11-16; 1Cr 6:15; Esd 3:2, 8.

Posteriormente, mais cativos retornaram à Palestina. Em 468 AEC, Esdras foi acompanhado por mais de 1.750 pessoas, número que aparentemente inclui apenas varões adultos. (Esd 7:1-8:32) Alguns anos mais tarde, Neemias fez pelo menos duas viagens de Babilônia a Jerusalém, mas não se revela quantos judeus retornaram com ele. — Ne 2:5, 6, 11; 13:6, 7.

O cativeiro pôs fim à separação de Judá e Israel. Os conquistadores não fizeram distinção segundo origens tribais, ao deportarem os exilados. "Os filhos de Israel e os filhos de Judá estão sendo oprimidos juntos", observou Jeová. (Je 50:33) Quando o primeiro contingente retornou em 537 AEC, havia entre eles representantes de todas as tribos de Israel. Mais tarde, ao terminar a reconstrução do templo, fez-se um sacrifício de 12 bodes, "segundo o número das tribos de Israel". (Esd 6:16, 17) Esta reunificação após o cativeiro foi indicada em profecia. Por exemplo, Jeová prometeu "trazer Israel de volta". (Je 50:19) Além disso, Jeová disse: "Vou trazer de volta os cativos de Judá e os cativos de Israel, e vou edificá-los assim como no princípio." (Je 33:7) A ilustração de Ezequiel, a respeito das duas varetas que se tornaram uma só (37:15-28), indicava que os dois reinos se tornariam novamente uma só nação. Isaías predisse que Jesus Cristo se tornaria uma pedra de tropeço "para ambas as casas de Israel", o que dificilmente significava que Jesus, ou os 12 que ele enviou durante a sua terceira viagem pela Galileia, teriam de visitar povoações na longínqua Média, a fim de pregar a descendentes de israelitas do reino setentrional. (Is 8:14; Mt 10:5, 6; 1Pe 2:8) A profetisa Ana, em Jerusalém, na época do nascimento de Jesus, era da tribo de Aser, a qual era antes contada com o reino setentrional. — Lu 2:36.

Nem todos os judeus retornaram a Jerusalém junto com Zorobabel, mas apenas "um mero restante". (Is 10:21, 22) Entre os que retornaram, havia muito poucos que tinham visto o templo original. A velhice impediu muitos de arriscar as penúrias da viagem. Outros, que dum ponto de vista físico poderiam ter feito a viagem, preferiram permanecer onde estavam. Muitos, sem dúvida, no decorrer dos anos, haviam conseguido certo êxito material e estavam satisfeitos de continuar onde se encontravam. Se a reconstrução do templo de Jeová não ocupasse o primeiro lugar na sua vida, não estariam inclinados a fazer a viagem perigosa, com

um futuro incerto à frente. E, naturalmente, os que se mostravam apóstatas não tinham nenhum incentivo para voltar.

Isto significa que, como povo, parte dos judeus permaneceu espalhada e veio a ser conhecida como a *Di·a·spo·rá*, ou "Dispersão". No quinto século AEC, havia comunidades de judeus em todos os 127 distritos jurisdicionais do Império Persa. (Est 1:1; 3:8) Certos descendentes dos exilados até mesmo obtiveram elevadas posições em cargos governamentais: por exemplo, Mordecai e Ester, sob o rei persa Assuero (Xerxes I), e Neemias, como copeiro real de Artaxerxes Longímano. (Est 9:29-31; 10:2, 3; Ne 1:11) Esdras, ao compilar Crônicas, escreveu que muitos daqueles dispersos em várias cidades no L 'ficam lá até o dia de hoje' (c. 460 AEC). (1Cr 5:26) Com a ascensão do Império Grego, alguns judeus foram levados por Alexandre Magno para a sua nova cidade egípcia de Alexandria, onde aprenderam a falar grego. Foi ali que, no terceiro século AEC, começou a tradução das Escrituras Hebraicas para o grego, para produzir a *Septuaginta*. A guerras siro-egípcias resultaram na transferência de muitos judeus respectivamente para a Ásia Menor e para o Egito. Pompeu, ao conquistar Jerusalém, em 63 AEC, levou judeus a Roma, como escravos.

A grande dispersão dos judeus através do Império Romano foi fator contribuinte para a rápida difusão do cristianismo. Jesus Cristo limitou sua própria pregação ao solo de Israel, mas ordenou que seus seguidores se espalhassem e estendessem seu ministério "até à parte mais distante da terra". (At 1:8) Judeus de diferentes partes do Império Romano estavam presentes em Jerusalém na festividade de Pentecostes de 33 EC, e eles ouviram os cristãos gerados pelo espírito pregar sobre Jesus nas línguas de Pártia, Média, Elão, Mesopotâmia, Capadócia, Ponto, o distrito da Ásia, Frígia, Panfília, Egito, Líbia, Creta, Arábia e Roma. Milhares deles, ao voltarem às suas terras, levaram consigo a sua recém-encontrada fé. (At 2:1-11) Na maioria das cidades visitadas por Paulo ele encontrou sinagogas em que podia prontamente falar aos judeus da Dispersão. Em Listra, Paulo conheceu Timóteo, cuja mãe era judia. Áquila e Priscila tinham recentemente chegado de Roma, quando Paulo chegou a Corinto, por volta de 50 EC. (At 13:14; 14:1; 16:1; 17:1, 2; 18:1, 2, 7; 19:8) O grande número de judeus em Babilônia e em seus arredores fez com que valesse a pena Pedro fazer empenho de ir para lá a fim de realizar seu ministério entre "os circuncisos". (Gál 2:8; 1Pe 5:13) Esta comunidade de judeus na região ao redor de Babilônia continuou como o mais importante centro do judaísmo por bastante tempo após a destruição de Jerusalém em 70 EC.

CATIVO. Alguém em servidão, exílio, confinamento ou sob restrição, especialmente alguém preso e levado em resultado duma guerra. (Núm 21:1) Nos tempos antigos, os despojos de guerra muitas vezes incluíam, além do gado capturado, a população das cidades e dos territórios conquistados. (1Cr 5:21; 2Cr 14:14, 15; Am 4:10) Numa ocasião, a Arca do Pacto foi levada como presa, com graves consequências para os seus captores filisteus. (1Sa 4:11–5:12) As referências a cativos remontam aos tempos patriarcais; o primeiro mencionado na Bíblia é Ló, que foi resgatado das forças de Quedorlaomer por Abraão. (Gên 14:14; 31:26; 34:25-29) Em certo sentido, Jó, embora não fosse vítima de guerra, estava numa "condição cativa", até que Jeová o resgatou do seu estado lastimável. — Jó 42:10.

Quando os israelitas entraram para tomar posse da Terra da Promessa, certas cidades, inclusive sua população, foram inteiramente devotadas à destruição, como, por exemplo, Jericó, as primícias da conquista. (Jos 6:17, 21) Quando capturaram outras cidades não devotadas à destruição, os israelitas, dessemelhantes das nações pagãs, não tinham permissão de estuprar as mulheres. Se desejassem uma mulher cativa por esposa, tinham de satisfazer primeiro certos requisitos. — La 5:11; Núm 31:9-19, 26, 27; De 21:10-14.

Entretanto, quando nações inimigas vinham contra os israelitas, Jeová às vezes permitia que seu povo fosse levado cativo, quando tinha sido infiel a ele. (2Cr 21:16, 17; 28:5, 17; 29:9) Os exemplos mais notáveis disso ocorreram no oitavo e no sétimo século AEC, quando milhares de israelitas foram exilados como cativos pelas Potências Mundiais Assíria e Babilônica. (Veja CATIVEIRO.) Aijá e Jeremias predisseram esta vindoura calamidade nacional. (1Rs 14:15; Je 15:2) Moisés também havia advertido que os filhos e as filhas deles iriam "ao cativeiro", como penalidade pela desobediência a Jeová, acrescentando que, se os cativos se arrependessem, com o tempo retornariam. (De 28:41; 30:3) Salomão previu o cativeiro resultante de infidelidade, e orou a Jeová para que livrasse os cativos, se eles se arrependessem. — 1Rs 8:46-52; 2Cr 6:36-39; veja também 2Cr 30:9; Esd 9:7.

O tratamento dispensado aos cativos variava muito, dependendo de muitas circunstâncias. Às vezes se lhes permitia permanecer na sua própria terra, sob a condição de pagarem tributo e de não se rebelarem contra o seu novo amo. (Gên 14:1-4; 2Sa 8:5, 6; 2Rs 17:1-4) Permitia-se, ocasionalmente, a um monarca vencido continuar a reinar como rei vassalo, ou talvez fosse substituído. (2Rs 23:34; 24:1, 17) Em alguns casos, grandes números de cativos eram mortos, como os 10.000 que foram lançados dum rochedo, de modo que "todos eles

rebentaram". (2Cr 25:12) Alguns conquistadores eram muito cruéis e perversos no seu tratamento dos cativos, pendurando-os "só pela sua mão" (La 5:12), cortando-lhes o nariz e as orelhas (Ez 23:25), cegando-os com ferros em brasa ou furando-lhes os olhos com lanças ou punhais (Jz 16:21; 1Sa 11:2; Je 52:11), ou por "estriparem as mulheres grávidas" duma cidade capturada. (Am 1:13) Os sádicos assírios, especialmente conhecidos pela sua extrema crueldade, são retratados em monumentos como amarrando cativos e depois os esfolando vivos.

Frequentemente, os cativos eram levados para trabalhos forçados (2Sa 12:29-31; 1Cr 20:3), levados para a escravidão ou vendidos como escravos (1Sa 30:1, 2; 2Rs 5:2; Is 14:3, 4). Muitas vezes, os conquistadores tinham prazer em amarrar juntos os cativos pelo pescoço ou pela cabeça (veja Is 52:2), ou prendê-los com grilhões (2Rs 25:7) e levá-los embora "nus e descalços, e com as nádegas desnudas", para a sua humilhação e vergonha. — Is 20:4.

A soltura e o retorno dos cativos judeus era o tema alegre de muitas profecias. (Is 49:24, 25; Je 29:14; 46:27; Ez 39:28; Os 6:11; Jl 3:1; Am 9:14; Sof 3:20) O salmista também aguardava o tempo de "Jeová ajuntar de volta os cativos do seu povo". (Sal 14:7; 53:6; 85:1; 126:1, 4) Muitas destas profecias se cumpriram em miniatura a partir de 537 AEC, quando um restante dos cativos que vieram a estar sob o controle do Império Persa começaram a afluir de volta a Jerusalém para reconstruir a cidade e seu grandioso templo. (Esd 2:1; 3:8; 8:35; Ne 1:2, 3; 7:6; 8:17) Certos inimigos do povo de Jeová foram especialmente mencionados como eles mesmos destinados ao cativeiro, nações tais como Babilônia (Is 46:1, 2; Je 50:1, 2), Egito (Je 43:11, 12; Ez 30:17, 18) e Moabe (Je 48:46).

Jesus citou Isaías 61:1, 2, aplicando-o a si mesmo como enviado por Jeová "para pregar livramento aos cativos e recuperação da vista aos cegos". (Lu 4:16-21) O apóstolo Paulo tira ilustrações da antiga prática de conquistadores tomarem cativos. (Ef 4:8; 2Co 10:5) No último livro da Bíblia apresenta-se o princípio: "Se alguém é destinado ao cativeiro, ele vai ao cativeiro." — Re 13:10.

CAUDA. Ilha ao largo da costa SO de Creta, pela qual passaram o apóstolo Paulo e Lucas em sua viagem para Roma, por volta de 58 EC. Tendo levantado âncora em Bons Portos, seu barco beirou a costa S de Creta até que, provavelmente depois de contornar o cabo Matala, foram apanhados e impelidos por um vento tempestuoso que podia ter empurrado o barco sobre as areias movediças ao largo das praias da África do Norte. No entanto, chegaram ao abrigo de "certa ilha pequena chamada Cauda", e a posição desta ilha evidentemente quebrantou a força do vento, fornecendo-lhes águas mais tranquilas, provavelmente ao longo de sua costa SO. Isto deu à tripulação tempo suficiente para içar o escaler, cingir o barco com cabos e arriar seus aparelhos. — At 27:13-17.

A Cauda da narrativa de Lucas é atualmente chamada Gavdos, uma ilha de 11 km de comprimento por 5 km de largura, que dista cerca de 65 km ao OSO de Bons Portos.

CAUDILHO. Homem que é designado, empossado, investido como príncipe ou o principal. Cinco maiorais midianitas, "caudilhos [ou: duques] de Síon", chamados "reis de Midiã" em Números 31:8, foram mortos quando Israel tomou vingança dos midianitas pela questão de Baal de Peor. (Jos 13:21) Os líderes dos inimigos do povo de Deus são chamados "caudilhos [duques]" ("príncipes", *Al, ALA, IBB*) no Salmo 83:11. O termo hebraico *na·sikh* (caudilho; duque) aparece também em Ezequiel 32:30.

Uma profecia messiânica declara que, quando os inimigos do povo de Deus vierem contra eles, "sete pastores, sim, oito caudilhos [duques] da humanidade ["príncipes dentre os homens", *Al; ALA*]" serão suscitados. Sendo que sete representa inteireza, os "oito caudilhos [duques]" evidentemente significariam um número considerável de homens capazes designados sob o Messias que tomariam a dianteira entre o povo de Jeová. — Miq 5:5.

CAUSA JURÍDICA. Assunto a ser resolvido num tribunal; audiência ou ação judicial. O principal verbo hebraico que tem que ver com causas jurídicas é *riv*, que significa "altercar; contender, pleitear causa jurídica". (Gên 26:20; De 33:8; Pr 25:8) A forma substantiva é vertida "controvérsia; disputa; causa jurídica". (Êx 23:2; De 17:8; Sal 35:23; Is 34:8) A palavra hebraica *din* (julgamento) às vezes é vertida "causa jurídica; demanda judicial; litígio". (Jó 35:14; Sal 140:12; Pr 22:10) Uma causa jurídica, entre os servos de Deus, tinha por objetivo primário satisfazer os requisitos divinos, e, em segundo lugar, fazer justiça à pessoa ou às pessoas envolvidas, junto com compensação, quando devida. Deus considerava-se envolvido até mesmo em ofensas pessoais entre humanos, como se observa nas palavras de Moisés aos juízes israelitas em Deuteronômio 1:16, 17.

Uma causa jurídica estava em ação no jardim do Éden, para trazer a lume os fatos desta causa e as questões envolvidas, e para fundamentá-los como caso de registro público, e também para sentenciar os ofensores. Jeová convocou Adão e Eva à sua presença para interrogá-los. Embora ele soubesse de tudo, realizou uma audiência, deixou bem claro quais eram as acusações, levantou os fatos por

interrogá-los e deu-lhes a oportunidade de se expressarem em sua própria defesa. Obteve uma confissão dos ofensores. Jeová fez então sua decisão no assunto, e, com justiça e benignidade imerecida, aplicou a lei, exercendo misericórdia para com a descendência ainda por nascer de Adão e Eva por adiar por algum tempo a execução da pena de morte nos ofensores. — Gên 3:6-19.

Jeová Deus, o Juiz Supremo, fixou aqui o padrão para todas as futuras ações jurídicas entre seu povo. (Gên 3:1-24) As causas jurídicas conduzidas segundo os regulamentos judiciais de Deus visavam descobrir os fatos e discuti-los, com o fim de fazer justiça — quando possível, justiça temperada com misericórdia. (De 16:20; Pr 28:13; compare isso com Mt 5:7; Tg 2:13.) Todo esse procedimento visava manter incontaminada a nação de Israel e promover o bem-estar individual de seus membros, bem como dos residentes forasteiros e colonos entre eles. (Le 19:33, 34; Núm 15:15, 16; De 1:16, 17) A Lei dada àquela nação estipulava o procedimento a ser seguido nos processos civis e também nos casos de contravenções ou de crimes (inclusive os perpetrados contra Deus e o Estado), mal-entendidos, disputas pessoais, e problemas nos níveis individual, familiar, tribal e nacional.

Procedimento. Se as disputas eram de natureza pessoal, incentivava-se os litigantes a evitar altercações e a resolver esses assuntos em particular. (Pr 17:14; 25:8, 9) Se não pudessem chegar a um acordo, podiam recorrer aos juízes. (Mt 5:25) Jesus ofereceu esse conselho. (Mt 18:15-17) Não havia nenhum procedimento formal ou complicado nas causas jurídicas, quer durante o período pré-mosaico, quer sob a Lei, embora se infiltrasse certo grau de formalismo depois do estabelecimento do Sinédrio. Não obstante, as causas eram conduzidas de modo ordeiro e objetivo. Os tribunais eram franqueados às mulheres, aos escravos e ao residente forasteiro, para que a justiça fosse administrada a todos. (Jó 31:13, 14; Núm 27:1-5; Le 24:22) O acusado estava presente quando se apresentava testemunho contra ele, e podia apresentar sua defesa. Não se evidencia nenhum equivalente a um promotor público, quer nos tribunais patriarcais, quer nos dos israelitas; tampouco se precisava dum advogado de defesa. Os trâmites legais não acarretavam custas para os litigantes.

A pessoa que tinha uma causa cível ou uma queixa de ordem criminal apresentava sua causa aos juízes. Convocava-se a outra parte, juntavam-se as testemunhas, e a audiência era realizada geralmente num local público, com mais frequência nos portões da cidade. (De 21:19; Ru 4:1) Os juízes interrogavam os litigantes e examinavam a evidência e o testemunho. Proferiam seu veredito sem demora, a menos que faltasse evidência, ou, se o assunto era difícil demais, os juízes transferiam a causa para um tribunal superior. As sentenças, tais como açoites e a pena de morte, eram executadas imediatamente. Na Lei não se ordenava o encarceramento. Só se utilizava a detenção no caso em que Jeová tinha de ser consultado para se obter uma decisão. — Le 24:12; veja CRIME E PUNIÇÃO; TRIBUNAL DE JUSTIÇA.

A culpa sempre trazia a imputabilidade; não havia exceções. A culpa não podia ser desconsiderada. Sempre que a Lei o exigia, era preciso administrar punição, ou, em alguns casos, fazer-se uma compensação. Daí o culpado, a fim de ficar em paz com Deus, tinha de apresentar uma oferta no santuário. Em qualquer caso de culpa exigiam-se sacrifícios expiatórios. (Le 5:1-19) Até mesmo o pecado desintencional resultava em culpa, e era preciso fazer ofertas para conseguir a expiação. (Le 4:1-35) Em certas transgressões, inclusive engano, fraude e extorsão, em que a pessoa se arrependia e confessava voluntariamente, ela tinha de fazer uma compensação e também apresentar uma oferta pela culpa. — Le 6:1-7.

Evidência. Quando alguém foi testemunha de atos apóstatas, de sedição, de homicídio, que poluíam a terra, e de determinados outros crimes graves, ele tinha a obrigação de relatar isso e de testificar o que sabia a respeito, ou ficaria sujeito à maldição divina, proclamada em público. (Le 5:1; De 13:8; compare isso com Pr 29:24; Est 6:2.) Contudo, não era suficiente uma única testemunha para atestar um assunto. Exigiam-se duas ou mais. (Núm 35:30; De 17:6; 19:15; compare isso com Jo 8:17, 18; 1Ti 5:19; He 10:28.) A Lei ordenava que as testemunhas falassem a verdade (Êx 20:16; 23:7), e, em alguns casos, elas eram colocadas sob juramento. (Mt 26:63) Isto se dava especialmente quando a pessoa que estava sob suspeita era a única testemunha do assunto. (Êx 22:10, 11) Visto que os envolvidos numa causa jurídica diante dos juízes, ou os que se apresentavam no santuário para julgamento dum assunto, eram considerados como em pé diante de Jeová, as testemunhas deviam reconhecer que tinham de prestar contas a Deus. (Êx 22:8; De 1:17; 19:17) A testemunha não devia aceitar suborno, nem permitir que alguém iníquo a persuadisse a falar de forma inverídica ou a tramar a violência. (Êx 23:1, 8) Não devia permitir que seu testemunho fosse deturpado pela pressão duma multidão, ou pela riqueza ou pobreza dos envolvidos no processo. (Êx 23:2, 3) Até mesmo o mais íntimo parentesco familiar não devia refrear a pessoa de testificar contra um iníquo violador da lei, tal como um apóstata ou um rebelde. — De 13:6-11; 21:18-21; Za 13:3.

Alguém que mostrava ser testemunha falsa recebia o castigo que o acusado teria recebido se fosse julgado culpado. (De 19:17-21) Exigia-se que as testemunhas, em todas as condenações à morte, atirassem a primeira pedra na execução do condenado. Assim, as testemunhas eram obrigadas por lei a demonstrar seu zelo pela adoração verdadeira e limpa, e pela eliminação do que era mau em Israel. Isto também atuava como fator dissuasório contra o falso testemunho. Teria de ser alguém bem empedernido para levantar uma acusação falsa, sabendo que teria de ser o primeiro a agir na execução do acusado. — De 17:7.

Evidência material e circunstancial. Quando se tinha confiado algum gado à custódia de outro, o responsável podia trazer a carcaça do animal dilacerado como evidência de que fora morto por uma fera, e assim ficava livre da responsabilidade. (Êx 22:10-13) Quando uma mulher casada era acusada pelo marido de falsamente ter afirmado ser virgem por ocasião do casamento, o pai da moça podia trazer o manto do leito nupcial como evidência da virgindade dela, a ser apresentada perante os juízes, a fim de livrá-la da acusação. (De 22:13-21) Mesmo sob a lei patriarcal, em alguns casos se aceitava evidência material. (Gên 38:24-26) As circunstâncias eram levadas em consideração, como evidência. Se uma moça noiva fosse atacada na cidade, deixar de gritar era considerado evidência de submissão voluntária e de culpa. — De 22:23-27.

Adultério secreto. O homem que suspeitava que a esposa tinha cometido adultério secreto, para o qual ele não tinha nenhuma confissão ou testemunha ocular, podia levá-la perante o sacerdote, onde ela seria julgada por Jeová, aquele que vê e conhece todos os fatos. Não se tratava dum julgamento por ordálio. Não havia nada no *próprio procedimento* que prejudicasse a mulher ou manifestasse a inocência ou a culpa dela, mas era Jeová que julgava a mulher e tornava conhecido o seu veredito. Se ela era inocente, ficava incólume e devia ser engravidada pelo marido. Se era culpada, seus órgãos reprodutivos ficavam afetados de modo que não podia ficar grávida. Se tivesse havido as duas testemunhas exigidas, o assunto não teria sido levado desta maneira perante Jeová, mas ela teria sido considerada culpada pelos juízes e teria sido apedrejada até morrer. — Núm 5:11-31.

Documentos. Usavam-se registros ou documentos de vários tipos. Exigia-se do marido dar à esposa um certificado de divórcio quando a despedia. (De 24:1; Je 3:8; compare isso com Is 50:1.) Estavam disponíveis registros genealógicos, como vemos especialmente em Primeiro Crônicas. Faz-se menção de escrituras que registravam a venda de imóveis. (Je 32:9-11) Escreveram-se muitas cartas, algumas das quais talvez fossem retidas e constassem em causas jurídicas. — 2Sa 11:14; 1Rs 21:8-14; 2Rs 10:1; Ne 2:7.

Julgamento de Jesus. A maior farsa judicial que já houve foi o julgamento e a condenação de Jesus Cristo. Antes de seu julgamento, os principais sacerdotes e anciãos do povo deliberaram entre si matar Jesus. Assim, os juízes nutriam preconceito e já tinham decidido qual seria o veredito antes de se efetuar o julgamento. (Mt 26:3, 4) Subornaram Judas para trair Jesus a eles. (Lu 22:2-6) Devido à ilicitude de suas ações, não prenderam Jesus no templo à luz do dia, mas esperaram até poder agir sob o manto da escuridão e então mandaram uma multidão armada de paus e espadas, para prendê-lo num lugar isolado, fora da cidade. — Lu 22:52, 53.

Jesus foi então levado primeiro à casa de Anás, o ex-sumo sacerdote, que ainda exercia grande autoridade, pois o seu genro, Caifás, era o sumo sacerdote naquele tempo. (Jo 18:13) Ali Jesus foi interrogado e esbofeteado. (Jo 18:22) Em seguida, foi conduzido amarrado até Caifás, o sumo sacerdote. Os principais sacerdotes e todo o Sinédrio procuraram falsas testemunhas. Muitas de tais testemunhas se apresentaram, mas não podiam concordar no seu testemunho, exceto duas que torceram as palavras de Jesus registradas em João 2:19. (Mt 26:59-61; Mr 14:56-59) Por fim, Jesus foi posto sob juramento pelo sumo sacerdote, e interrogado quanto a se era o Cristo, o Filho de Deus. Quando Jesus respondeu afirmativamente, e fez alusão à profecia de Daniel 7:13, o sumo sacerdote rasgou suas vestes e concitou o tribunal a declarar Jesus culpado de blasfêmia. Proferiu-se este veredito, e ele foi condenado à morte. Depois disso, cuspiram-lhe na face e o esmurraram, zombando dele, o que era contrário à Lei. — Mt 26:57-68; Lu 22:66-71; compare De 25:1, 2, com Jo 7:51 e At 23:3.

Depois deste julgamento noturno ilegal, o Sinédrio se reuniu bem cedo de manhã para confirmar seu julgamento e para uma consulta. (Mr 15:1) Jesus foi então conduzido, novamente amarrado, ao palácio do governador, a Pilatos, visto que disseram: "Não nos é lícito matar alguém." (Jo 18:31) Aí Jesus foi acusado de proibir o pagamento de impostos a César e de afirmar que ele mesmo era Cristo, um rei. Aos olhos dos romanos, a acusação de blasfêmia contra o Deus dos judeus não seria tão grave como seria a de sedição. Pilatos, depois de tentativas fúteis de conseguir que Jesus testificasse contra si mesmo, disse aos judeus que não encontrou nenhum crime nele. Descobrindo, porém, que Jesus era galileu, Pilatos ficou contente de enviá-lo a Herodes, que tinha jurisdição sobre a Galileia. Herodes interrogou Jesus, esperando vê-lo realizar

algum sinal, mas Jesus se recusou. Herodes então menosprezou Jesus, zombando dele, e o mandou de volta a Pilatos. — Lu 23:1-11.

Pilatos então tentou libertar Jesus, em harmonia com o costume daquela época, mas os judeus se recusaram a isso, clamando, ao invés, pela libertação de um sedicioso e assassino. (Jo 18:38-40) Assim, Pilatos mandou açoitar Jesus, e os soldados novamente o maltrataram. Depois disso, Pilatos trouxe Jesus para fora e tentou conseguir sua libertação, mas os judeus insistiram: "Para a estaca com ele! Para a estaca com ele!" Por fim, expediu a ordem para que Jesus fosse pregado numa estaca. — Mt 27:15-26; Lu 23:13-25; Jo 19:1-16.

Que leis de Deus violaram os sacerdotes judeus pela maneira em que realizaram o julgamento de Jesus Cristo?

As seguintes são algumas das leis de Deus que foram flagrantemente violadas pelos judeus no julgamento de Cristo: suborno (De 16:19; 27:25); conspiração e perversão do julgamento e da justiça (Êx 23:1, 2, 6, 7; Le 19:15, 35); falso testemunho, com a conivência dos juízes nesta questão (Êx 20:16); permitir que fosse solto um assassino (Barrabás), desta forma trazendo culpa de sangue sobre eles próprios e sobre a terra (Núm 35:31-34; De 19:11-13); agir em turba, ou 'acompanhar a multidão para fazer o mal' (Êx 23:2, 3); ao clamarem para que Jesus fosse pregado numa estaca, violaram a lei que proibia que se seguisse os estatutos de outras nações e que também não prescrevia a tortura, mas que provia que o criminoso fosse apedrejado até morrer ou fosse morto *antes* de ser pendurado numa estaca (Le 18:3-5; De 21:22); aceitaram como rei alguém que não era da sua própria nação, mas era pagão (César), e rejeitaram o Rei a quem Deus havia escolhido (De 17:14, 15); e, por último, foram culpados de assassínio (Êx 20:13).

CAVALO [hebr.: *sus; ré·khev* (cavalos de carros); *ré·khesh* (parelhas de cavalos; cavalos de posta); gr.: *híp·pos*]. Jeová, o Criador deste animal, ao repreender Jó, descreveu algumas das principais características do cavalo: sua grande força, seu resfolegar através de suas grandes narinas, seu escarvar o chão com impaciência, sua excitação diante da perspectiva de batalha, e não ficar aterrorizado diante do embate de armas. (Jó 39:19-25) Este animal conhecido, desde tempos antigos tem estado intimamente associado com o homem, o qual tem usado o freio e o chicote para controlá-lo. — Sal 32:9; Pr 26:3; Tg 3:3.

Uso Militar. Exceto por seu uso por reis, príncipes e autoridades do estado, ou para sistemas de comunicação rápida (2Sa 15:1; Ec 10:7; Est 6:7, 8; 8:14; Je 17:25; 22:4), o cavalo, nos tempos antigos, era usado principalmente na guerra. — Pr 21:31; Is 5:28; Je 4:13; 8:16; 46:4, 9.

Os cavalos, porém, não se prestam bem para uso militar em terreno montanhoso, escabroso. (Am 6:12) Por isso, quando o Rei Acabe, de Israel, derrotou o exército da Síria, os servos de Ben-Hadade apresentaram a desculpa de que isso aconteceu porque o Deus de Israel era "um Deus de montes", não de planícies, onde os cavalos e os carros operam com vantagem. Não obstante, Jeová deu a Israel a vitória mesmo nas planícies. — 1Rs 20:23-29.

O cavalo representava uma parte tão formidável duma força eficaz de combate, que o mero som dum grande número de cavalos e carros bastava para inspirar temor e fazer com que um exército que se considerava inferior em número recorresse à fuga em pânico. (2Rs 7:6, 7) O poderio militar do Egito, da Assíria, de Babilônia, da Medo-Pérsia e de outras nações, dependia mormente de cavalos. (Is 31:1, 3; Je 6:22, 23; 50:35, 37, 41, 42; 51:27, 28; Ez 23:5, 6, 23; 26:7, 10, 11; Na 3:1, 2; Hab 1:6, 8) Repetidas vezes, cavalos equipados de freios, rédeas, ornamentos na cabeça, xairéis e outros arreios são representados em monumentos antigos.

O povo escolhido de Deus dos tempos antigos, os israelitas, contudo, não devia ser semelhante aos egípcios e a outras nações contemporâneas, que consideravam os cavalos e os carros indispensáveis para a segurança e a independência. Proibia-se aos reis de Israel aumentar para si cavalos. (De 17:15, 16) Em vez de confiar no poderio militar, em cavalos e em carros, os israelitas deviam voltar-se para Jeová em busca de ajuda e jamais ficar com medo do equipamento de guerra dos seus inimigos. — De 20:1-4; Sal 20:7; 33:17; Os 1:7.

O Rei Davi, de Israel, mostrou-se consciente da proibição de Jeová contra a multiplicação de cavalos. Em sua vitória sobre Hadadezer, de Zobá, Davi podia ter acrescentado muitos cavalos ao seu exército, mas, em vez disso, conservou apenas o número julgado suficiente para seus fins imediatos, e ordenou que os restantes fossem jarretados. — 2Sa 8:3, 4; 1Cr 18:3, 4; compare isso com Jos 11:6, 9; veja JARRETE, JARRETAR.

De Salomão Até o Retorno do Exílio. Entretanto, Salomão, filho e sucessor de Davi, começou a acumular milhares de cavalos. (1Rs 4:26 [aqui, "quarenta mil baias para cavalos", segundo geralmente se crê, é erro de escriba, devendo ser "quatro mil"]; compare isso com 2Cr 9:25.) Do Egito, bem como de outras terras, o Rei Salomão recebia cavalos (2Cr 9:28), e cavalos achavam-se entre

os presentes trazidos por aqueles que desejavam ouvir a sabedoria dele. (1Rs 10:24, 25; 2Cr 9:23, 24) Os animais eram mantidos em estábulos em cidades especiais para carros, e também em Jerusalém. (1Rs 9:17-19; 10:26) Os prepostos regionais, encarregados de fornecer alimento para a mesa real, forneciam a cevada e a palha supridas como forragem para os cavalos. — 1Rs 4:27, 28.

Durante o reinado de Salomão, mercadores reais negociavam cavalos e carros. O preço dum cavalo era de 150 peças de prata (US$ 330, se as peças de prata eram siclos), e o preço dum carro era de 600 peças de prata (c. US$ 1.320, se eram siclos). — 1Rs 10:28, 29; 2Cr 1:16, 17.

Em anos posteriores, os reis de Judá e de Israel usavam cavalos na guerra. (1Rs 22:4; 2Rs 3:7) Com referência a Judá, o profeta Isaías declarou que a terra estava cheia de cavalos. (Is 2:1, 7) Embora, em determinadas épocas da história de Israel, as condições de seca, de fome e de reveses militares reduzissem grandemente o número de cavalos (1Rs 17:1; 18:1, 2, 5; 2Rs 7:13, 14; 13:7; Am 4:10), o povo ainda depositava sua confiança em cavalos, e se voltava para o Egito em busca de ajuda militar. (Is 30:16; 31:1, 3) Reis iníquos de Judá até mesmo dedicaram certos cavalos ao culto pagão do Sol, trazendo-os aos recintos sagrados do templo de Jeová. (2Rs 23:11) Zedequias, o último rei de Judá, rebelou-se contra o Rei Nabucodonosor, de Babilônia, e então recorreu ao Egito em busca de cavalos e de ajuda militar. (2Cr 36:11, 13; Ez 17:15) Em resultado disso, no cumprimento duma profecia, Judá foi para o exílio. — Ez 17:16-21; Je 52:11-14.

Os cavalos são mencionados entre os animais de carga que seriam usados para transportar o povo espalhado de Deus a Jerusalém. (Is 66:20) Por conseguinte, é digno de nota que, no primeiro cumprimento das profecias de restauração, os judeus que retornaram trouxeram consigo 736 cavalos. — Esd 2:1, 66; Ne 7:68.

Uso Ilustrativo. Na Escritura, o cavalo figura repetidas vezes num contexto ilustrativo. Os filhos adúlteros da infiel Jerusalém são assemelhados a “cavalos em cio”. (Je 5:7, 8) A infiel Jerusalém se prostituía com governantes das nações pagãs, apaixonada por eles à moda das concubinas pertencentes aos dotados de descomedida potência sexual, semelhantes a garanhões. (Ez 23:20, 21) A atitude teimosa, impenitente, dum povo apóstata é comparada à forma impetuosa de o cavalo lançar-se na batalha, sem considerar as consequências. — Je 8:6.

A atenção especial e os abundantes adornos colocados sobre um corcel real são a figura de retórica usada para representar Jeová voltando sua atenção favorável para seu povo arrependido, tornando-o como um vitorioso cavalo de guerra. — Za 10:3-6.

Quando Jeová, por meio do profeta Joel, predisse a penosa praga que sobreviria aos que professavam ser seu povo, mas que, de fato, eram apóstatas, ele descreveu pestes consumidoras como tendo “a aparência de cavalos”. (Jl 2:1-4) O apóstolo João recebeu uma visão similar duma grande praga de gafanhotos, os quais “pareciam cavalos preparados para a batalha”. — Re 9:7.

João também viu exércitos de cavalaria, no total de duas miríades de miríades (200.000.000), com poder para executar os julgamentos destrutivos da parte de Deus. Os cavalos tinham poder mortífero tanto na cabeça como na cauda. Todos esses cavalos estavam aparentemente sob a direção dos quatro anjos que tinham sido amarrados junto ao rio Eufrates. — Re 9:14-19.

O equipamento bélico celeste, invisível, de Jeová é representado por cavalos e carros, de fogo. (2Rs 2:11, 12) Eliseu, em certa ocasião, orou para que fossem abertos os olhos de seu ajudante aterrorizado, para que ele visse que “a região montanhosa estava cheia de cavalos e de carros de guerra, de fogo, em torno de Eliseu”, para protegê-lo das forças circundantes dos sírios, enviadas para capturá-lo. — 2Rs 6:17.

Séculos mais tarde, Zacarias recebeu uma visão que envolvia quatro carros, o primeiro com cavalos vermelhos, o segundo com cavalos pretos, o terceiro com cavalos brancos e o quarto com cavalos malhados, variegados. Estes são identificados como os “quatro espíritos dos céus”. — Za 6:1-8; veja também Za 1:8-11.

A profecia de Zacarias sobre aqueles que prestavam serviço militar contra Jerusalém indicava que Jeová iria socorrer Seu povo e traria destruição sobre o inimigo e os cavalos deste. (Za 14:12-15; veja também Ez 38 e 39.) Como um dos benditos resultados de tal ação, não mais se usaria o cavalo na guerra. Antes, seria empregado como instrumento de serviço para a glória de Deus, conforme subentendido nas palavras: “Virá a haver sobre as sinetas do cavalo: ‘A santidade pertence a Jeová!’” (Za 14:20; compare isso com Êx 28:36, 37.) Também, a eliminação de carros e cavalos de guerra denota a restauração da paz. — Za 9:10.

Na visão simbólica do apóstolo João, o glorificado Jesus Cristo é representado como cavalgando num cavalo branco, e como acompanhado por um exército, todos os membros dele montados em cavalos brancos. Esta visão foi revelada a João como representando a justiça e a retidão da guerra que Cristo travará contra todos os inimigos, a favor de seu Deus e Pai, Jeová. (Re 19:11, 14) Antes disso, agir Cristo de modo régio e as calamidades que se

seguem são representados por diferentes cavaleiros e suas montarias. — Re 6:2-8.

CAVALOS, PORTÃO DOS. Veja PORTA, PORTÃO.

CAVERNA. Uma cavidade subterrânea ou gruta com uma abertura para a superfície. A palavra "caverna" traduz a palavra hebraica *me'a·ráh* (Gên 19:30) e a grega *spé·lai·on*. (Jo 11:38) A palavra hebraica *hhor* ou *hhohr* denota um "buraco", às vezes suficientemente grande para humanos penetrarem nele. (1Sa 14:11; Jó 30:6; 2Rs 12:9) Outra palavra hebraica, para "cavidade", é *mehhil·láh*. — Is 2:19.

Há abundantes cavernas nas rochas calcárias da Palestina; o monte Carmelo e a vizinhança de Jerusalém, por exemplo, estavam minados de muitas cavernas. Portanto, são muitas vezes mencionadas nas Escrituras, às vezes em sentido figurativo. Algumas delas eram bastante grandes para conter centenas de pessoas e eram usadas como moradias permanentes, como em Petra, ou eram usadas como abrigos temporários, sepulcros, cisternas, estábulos ou armazéns. Destes abrigos naturais recuperaram-se muitos artefatos.

As cavernas ofereciam refúgio em tempos de perigo. A primeira menção de tal lugar tem que ver com Ló e suas duas filhas morando numa caverna depois de saírem de Zoar por medo. (Gên 19:30) Em Maquedá, cinco reis amorreus confederados esconderam-se de Josué numa caverna, que depois se tornou seu túmulo comum. (Jos 10:16-27) Alguns israelitas, fugindo dos filisteus nos dias do Rei Saul, esconderam-se em cavernas. (1Sa 13:6; 14:11) A fim de escapar da fúria de Saul, Davi se refugiou numa caverna perto de Adulão, e ali se juntaram a ele "cerca de quatrocentos homens". (1Sa 22:1, 2) Novamente perseguido por Saul, Davi ocultou-se numa caverna no ermo de En-Gedi, e foi ali que Davi cortou a aba da túnica de Saul, quando este entrou "para satisfazer uma necessidade natural". (1Sa 24:1-15) Talvez fossem as experiências de Davi nestas duas ocasiões que o induziram a compor os Salmos 57 e 142, conforme mostram os cabeçalhos. Depois de Davi ter sido feito rei, a caverna de Adulão parece ter servido de quartel-general durante uma campanha contra os filisteus. (2Sa 23:13; 1Cr 11:15) Quando a iníqua Jezabel tentou exterminar todos os profetas de Jeová, Obadias alimentou 100 deles que se esconderam em cavernas. (1Rs 18:4, 13) Também Elias fugiu diante da ira de Jezabel para uma caverna em Horebe, e foi ali que recebeu instruções divinas para voltar e ungir Hazael, bem como Jeú. (1Rs 19:1-17) De modo que Paulo, em vista destes exemplos, tinha ampla base para escrever que homens de fé "vagueavam . . . pelas cavernas, e pelas covas da terra". (He 11:38) Muitos anos depois, as catacumbas de Roma serviram de refúgio e lugar de reunião subterrâneos para os perseguidos cristãos.

Frequentemente, sepultavam-se os mortos em cavernas. O solo muito rochoso em grande parte da Palestina tornava difícil a escavação de sepulturas. A segunda menção duma caverna na Bíblia refere-se à de Macpela, em Hébron, que Abraão comprou e usou como sepultura, onde foram sepultados Sara, Abraão, Isaque, Rebeca, Jacó e Leia. (Gên 23:7-20; 25:9, 10; 49:29-32; 50:13) O túmulo memorial do amigo de Jesus, Lázaro, "era, de fato, uma caverna". — Jo 11:38.

As cavernas muitas vezes serviam de excelentes depósitos, especialmente em tempos de perigo. Assim, para proteger suas safras contra os incursores midianitas, nos dias de Gideão, "os filhos de Israel fizeram para si os depósitos subterrâneos que estavam nos montes, e as cavernas e os lugares de difícil acesso". (Jz 6:2) De modo similar, os Rolos do Mar Morto evidentemente foram escondidos, para salvaguarda, em cavernas perto do uádi Qumran, ao NO do Mar Morto, onde ficaram sem ser perturbados por muitos séculos, até começarem a ser descobertos em 1947.

Uso Figurado. Jesus acusou os cambistas de tornar o templo "um covil de salteadores". (Mt 21:13; Je 7:11) As profecias registradas por Isaías e em Revelação dizem que alguns tentarão escapar do julgamento de Deus, "o pavor de Jeová", por se esconderem em "cavernas", mas, segundo Ezequiel, as "cavernas" que eles transformam em baluartes não oferecerão nenhuma proteção contra Deus. — Is 2:19-21; Re 6:15-17; Ez 33:27.

CEBOLA [hebr.: *ba·tsál*]. Planta bulbosa bienal, de forte sabor, de folhas delgadas, cilíndricas. A cebola (*Allium cepa*) era um dos itens de alimentação que a multidão mista e os israelitas ansiavam no ermo, depois de serem libertos do Egito. (Núm 11:4, 5) Nesta terra do cativeiro de Israel, cultivavam-se cebolas de modo extensivo. O historiador grego Heródoto (II, 125) até mesmo fala de uma inscrição que alistava a cebola entre os alimentos providos aos trabalhadores em certa pirâmide egípcia. No Egito, as cebolas, usualmente trançadas em réstias, eram ofertadas às deidades, embora não se permitisse aos sacerdotes consumi-las. As cebolas do Egito têm sido descritas como macias, e por isso mais digestíveis do que outras variedades, bem como de gosto mais suave do que picante e acre.

CEDRO [hebr.: *'é·rez*]. Os cedros, especialmente os do Líbano, eram famosos nos tempos bíblicos, e se destacam especialmente no relato da construção do templo por Salomão.

O cedro-do-líbano (*Cedrus libani*) é uma majestosa árvore de gigantescas proporções, dotada de

raízes profundas e fortes. Houve época em que grandes florestas destes cedros recobriam as montanhas do Líbano, mas, atualmente, só restam alguns pequenos bosques deles, devido ao uso indiscriminado e à falta de reposição das árvores através da conservação e replantio adequados. As devastações da guerra, sem dúvida, também contribuíram para esse número reduzido. (Is 14:5-8) No entanto, as árvores remanescentes ainda apresentam um espetáculo impressionante. — Veja Cân 5:15.

Os cedros às vezes atingem a altura de 37 m, e o tronco pode ter uma circunferência de até 12 m. Os ramos longos, extensos, que se espalham horizontalmente do tronco, podem dar-lhes uma circunferência total de 60 a 90 m. As árvores têm uma forma um tanto piramidal, quando novas, mas tendem a achatar-se no topo ao amadurecerem. A folhagem cresce em camadas horizontais distintas (ao invés de se entrelaçarem), os galhos apresentando ramalhetes redondos, floriformes, de agulhas verde-vivas de cerca de 1,3 cm de comprimento, e cones de coloração castanho-amarelada que exsudam uma resina aromática. A casca é de cor marrom-avermelhada e bastante áspera. O tronco torna-se nodoso com a idade.

A madeira do cedro possui tonalidade vermelho-viva, sem nós, e era altamente apreciada para fins de construção, por causa da sua beleza, fragrância, durabilidade e resistência ao ataque de insetos. (Cân 1:17; 4:11) Os construtores fenícios de navios usavam-no para seus mastros. (Ez 27:5) O Rei Hirão, de Tiro, supriu homens e materiais para a construção de uma "casa de cedros" para Davi, em Jerusalém. (2Sa 5:11; 7:2; 2Cr 2:3) Mais tarde, Salomão usou madeira de cedro no templo, para vigas (1Rs 6:9), para recobrir o altar de incenso (1Rs 6:20) e para revestir todo o interior do templo, de modo que "não se via pedra". (1Rs 6:15-18) "A Casa da Floresta do Líbano", construída mais tarde, foi provavelmente chamada assim por causa das suas 45 colunas de cedro. (1Rs 7:2, 3) Usou-se também o cedro no Pórtico do Trono e no pátio do templo. — 1Rs 7:7-12.

Tal uso extensivo do cedro exigia o trabalho de milhares de trabalhadores para cortar as árvores, transportá-las até Tiro ou Sídon, na costa do Mediterrâneo, armá-las em jangadas e fazê-las flutuar costa abaixo, provavelmente até Jope. Eram então transportadas por terra até Jerusalém. Isto foi combinado através dum contrato entre Salomão e Hirão. (1Rs 5:6-18; 2Cr 2:3-10) Depois disso, o fluxo de madeira continuou, de modo que se podia dizer que Salomão tornou a 'madeira de cedro igual aos sicômoros, por causa da grande quantidade' dela durante seu reinado. — 1Rs 10:27; compare isso com Is 9:9, 10.

Após o exílio, obtiveram-se novamente madeiras de cedro do Líbano para a obra de reconstrução do templo. — Esd 3:7.

Uso Figurado. Nas Escrituras, o majestoso cedro é usado figuradamente para representar imponência, eminência e força, quer real, quer aparente. (Ez 31:2-14; Am 2:9; Za 11:1, 2) Assim, o Rei Jeoás, de Israel, tencionava que sua réplica ao Rei Amazias, de Judá, fosse um fulminante insulto, ao comparar o reino de Amazias a uma "planta espinhosa", enquanto assemelhava seu próprio reino a um maciço cedro-do-líbano. (2Rs 14:9; compare isso com Jz 9:15, 20.) O cedro figura de modo dramático no enigma de Ezequiel (cap. 17), em que o reino e os príncipes de Judá são assemelhados ao topo dum cedro-do-líbano levado para Babilônia. (Ez 17:1-4, 12, 13) Depois, o Messias é representado profeticamente como um rebento do próprio topo do cedro, que Jeová então planta num monte elevado. — Ez 17:22-24; compare isso com Is 11:1; Je 23:5; 33:15; Sal 2:6; Re 14:1; Da 4:17.

A madeira de cedro usada no ermo pelos israelitas evidentemente era dum tipo de cedro diferente daquele do Líbano. Sugeriram-se o zimbro de bagas castanho-avermelhadas (*Juniperus oxycedrus*) e o junípero fenício (*Juniperus phoenicia*), ambos bem conhecidos na região desértica do Sinai. Certos ritos de purificação exigiam o uso de lenha de cedro, e talvez, por causa da sua bem conhecida resistência à decomposição, fosse usada ali para simbolizar isenção de corrupção ou de doença. — Le 14:2-7, 49-53; Núm 19:6.

Que o cedro servia figuradamente, em sentido tanto adverso como favorável, é evidente. Tornou-se símbolo de posição social entre os infiéis reis materialistas de Judá, e simbolizava a exaltação de si mesmos e a falsa segurança. (Je 22:13-15, 23; Is 2:11-13) Todavia, o crescimento e o desenvolvimento do homem justo é assemelhado ao do cedro firmemente arraigado. (Sal 92:12; compare Is 61:3 com Sal 104:16.) Assim, ao passo que, por um lado, Jeová promete manifestar seu poder por destroçar os poderosos cedros do Líbano e fazê-los 'saltitar pelos montes como bezerros' (Sal 29:4-6), por outro lado, ele prediz o tempo em que fará com que o cedro cresça até mesmo nas regiões ermas (Is 41:19, 20) e o destaca entre as árvores como uma das muitas criações que louvarão Seu enaltecido nome. — Sal 148:9, 13.

CÉDRON, VALE DA TORRENTE DO [possivelmente duma raiz que significa "escuro"]. Vale profundo que separa Jerusalém do monte das Oliveiras e que corre primeiro para o sudeste e depois para o sul, ao longo da cidade. O vale do Cédron (Nahal Qidron), sem água mesmo no inverno,

exceto no caso de uma chuva especialmente forte, começa a certa distância ao N das muralhas de Jerusalém. Sendo no começo um vale amplo e raso, continua a estreitar-se e a aprofundar-se. Defronte da antiga área do templo, tem aproximadamente 30 m de profundeza e 120 m de largura. Mais para o S, juntavam-se ao vale do Cédron respectivamente o vale do Tiropeom e o vale de Hinom. Dali em diante, prosseguia para o sudeste através do árido ermo de Judá para o Mar Morto. O moderno nome aplicado ao curso inferior do vale é uádi en-Nar (que significa "Uádi de Fogo"), indicando que é quente e seco na maior parte do tempo.

Defronte de Jerusalém, túmulos escavados na rocha ocupam as encostas íngremes e rochosas do lado L do vale. No seu lado O, a meio caminho entre a anterior área do templo e a junção dos vales do Tiropeom e do Cédron, encontra-se a fonte de Giom. (Veja GIOM N.º 2.) Não muito longe desta fonte, o vale do Cédron alarga-se e forma um espaço aberto. Sugeriu-se que esta área aberta talvez correspondesse ao antigo "jardim do rei". — 2Rs 25:4.

O Rei Davi, ao fugir do rebelde Absalão, cruzou o vale do Cédron a pé. (2Sa 15:14, 23, 30) Simei, por amaldiçoar Davi nesta ocasião, foi mais tarde confinado a Jerusalém, por Salomão, e não tinha permissão de cruzar o vale do Cédron, sob pena de morte. (1Rs 2:8, 9, 36, 37) Foi este mesmo vale que Jesus atravessou em caminho para o jardim de Getsêmani. (Jo 18:1) Durante os reinados dos reis de Judá, Asa, Ezequias e Josias, o vale do Cédron foi usado como lugar para a eliminação dos apetrechos de idolatria. (1Rs 15:13; 2Rs 23:4, 6, 12; 2Cr 15:16; 29:16; 30:14) Serviu também de lugar de sepultamento. (2Rs 23:6) Isto tornou o vale do Cédron uma área impura, e, por isso, é significativo que a profecia de Jeremias apontou para um tempo em que, em contraste, "todos os socalcos até o vale da torrente do Cédron" seriam "algo sagrado para Jeová". — Je 31:40.

CEFAS. Veja PEDRO.

CEGONHA [hebr.: *hhasi·dháh*]. O nome desta ave é a forma feminina da palavra hebraica para "alguém leal; alguém de benevolência". (Veja 1Sa 2:9; Sal 18:25 n.) Esta descrição se ajusta bem à cegonha, visto que ela é conhecida pelos ternos cuidados dispensados aos seus filhotes e pela sua fidelidade ao seu par vitalício.

A cegonha é uma ave grande, pernalta, vadeante, similar ao íbis e à garça. A cegonha-branca (*Ciconia ciconia*) possui plumagem branca, exceto nas rêmiges das suas asas, que são de um negro lustroso. A cegonha adulta pode atingir a altura de tanto quanto 1,2 m, medindo quase 1,2 m de comprimento do corpo, com uma magnífica envergadura das asas, que podem estender-se até 2 m. Seu longo bico vermelho, amplo na base e pontiagudo, é usado pela cegonha para buscar no lodaçal rãs, peixes ou pequenos répteis. Além de pequenas criaturas aquáticas, alimenta-se de gafanhotos e locustas, e pode também recorrer a carniça e detritos. A cegonha foi incluída na lista das criaturas impuras, as quais, segundo o pacto da Lei, os israelitas eram proibidos de comer. — Le 11:19; De 14:18.

Ao repreender o povo apóstata de Judá, que deixou de discernir o tempo do julgamento por Jeová, o profeta Jeremias chamou atenção para a cegonha e para outras aves, que 'conhecem bem seus tempos designados'. (Je 8:7) A cegonha migra regularmente pela Palestina e Síria desde os seus ninhos hibernais na África, aparecendo em grandes bandos durante março e abril. Das duas espécies de cegonha encontradas em Israel, a cegonha-branca e a cegonha-preta (*Ciconia nigra*), a primeira apenas ocasionalmente permanece nesta região para procriar, usualmente fazendo seu ninho em árvores, mas também em estruturas erguidas pelo homem. A cegonha-preta, chamada assim por ter cabeça, pescoço e costas pretas, é mais comum nos vales Hulé e Bet She'an, e procura árvores, onde houver, para construir seu ninho. O salmista refere-se às cegonhas como fazendo ninhos em altos juníperos. — Sal 104:17.

Contrastando o avestruz, que não voa, com a cegonha, que voa alto, Jeová perguntou a Jó: "Acaso a asa da fêmea de avestruz bateu alegremente, ou tem ela as plumas duma cegonha e a plumagem?" (Jó 39:13) As rêmiges da cegonha são bem largas e fortes, as rêmiges secundárias e terciárias, quase tão compridas como as primárias, proveem à asa de uma enorme superfície e habilitam a cegonha a ser uma ave de voo alto e de longa duração. A cegonha planando alto nas suas poderosas asas, com pescoço esticado e suas longas pernas estendidas retas para trás, apresenta um espetáculo imponente. As duas mulheres observadas na visão de Zacarias (Za 5:6-11) carregando a medida de um efa, contendo uma mulher chamada "Iniquidade", são descritas como tendo "asas semelhantes às asas da cegonha". A referência ao "vento nas suas asas" (v. 9) harmoniza-se também com o ruído produzido pela passagem do ar através das rêmiges da cegonha. As rêmiges primárias são estendidas em leque durante o voo, de modo que se formam aberturas nas extremidades das asas, controlando-se assim a passagem do ar por cima das asas e melhorando o poder de sustentação.

CEGUEIRA. As palavras hebraica e grega para "cego" são *'iw·wér* e *ty·flós*, ambas usadas em sentido literal e figurativo. — De 27:18; Is 56:10; Mt 15:30; 23:16.

A cegueira parece ter sido um padecimento bastante comum no antigo Oriente Médio. Além de um considerável número de referências a ela na Bíblia, escritos seculares, tais como o Papiro Ebers, do Egito, frequentemente se referem a esta condição, descrevendo diversas formas dela e seus sintomas, prescrevendo colírios e mencionando alguns dos instrumentos cirúrgicos usados. A lei de retaliação, de Israel, que exigia alma por alma, *olho* por *olho,* dente por dente, mão por mão, pé por pé, não só enfatizava a santidade da vida, mas também incutia fortemente nos israelitas a necessidade de extraordinários cuidados para evitar ferir outrem. Salientava também a necessidade de as pessoas terem certeza de que qualquer testemunho que apresentassem no tribunal era verdadeiro e exato, visto que aquele que dava falso testemunho recebia a mesma punição que ele teria causado ao inocente. (Êx 21:23, 24; De 19:18-21; Le 24:19, 20) Quando um amo causava ao seu escravo a perda de um olho, não se tirava um dos olhos do próprio amo, mas o escravo ficava livre. (Êx 21:26) Embora se pudesse exigir que os escravos trabalhassem e eles pudessem ser espancados se fossem rebeldes, ainda assim o amo ficava deste modo cônscio da necessidade de se refrear de ser indevidamente severo.

Era uma prática comum dos assírios e dos babilônios furar os olhos dos que eles derrotaram na guerra. Sansão foi cegado pelos filisteus, e o rei Zedequias, por Nabucodonosor. (Jz 16:21; 2Rs 25:7; Je 39:7) Naás, rei dos amonitas, disse que aceitaria a rendição da cidade de Jabes de Gileade "na condição de se furar todo olho direito vosso, e terei de pô-lo como vitupério sobre todo o Israel". — 1Sa 11:2; veja NAÁS N.º 1.

A Bíblia registra diversos casos de cegueira por senilidade ou velhice, casos em que os olhos não estavam enfermos, mas 'turvos' ou "parados". Por causa disso, Isaque foi levado a conceder a bênção ao merecedor dela, Jacó. O sumo sacerdote Eli começou a perder a visão algum tempo antes da sua morte à idade de 98 anos. A esposa de Jeroboão maquinou tirar vantagem da cegueira do idoso profeta Aijá, mas Jeová frustrou a trama. (Gên 27:1; 1Sa 3:2; 4:14-18; 1Rs 14:4, 5) Relata-se, porém, a respeito de Moisés que, na idade avançada de 120 anos, "seu olho não se havia turvado". — De 34:7.

Jeová, que fez o olho, pode também causar cegueira. (Êx 4:11) Ele advertiu a nação de Israel de que, se rejeitasse os Seus estatutos e violasse o Seu pacto, traria sobre ela uma febre ardente, fazendo os olhos falhar. (Le 26:15, 16; De 28:28) Os homens iníquos de Sodoma e o feiticeiro Elimas foram golpeados com cegueira. (Gên 19:11; At 13:11) Saulo de Tarso foi cegado pelo brilho da luz, quando Jesus apareceu a ele "como a alguém nascido prematuramente". Ele recuperou a vista quando Ananias pôs as mãos nele e "caíram-lhe dos olhos o que parecia escamas". (1Co 15:8; At 9:3, 8, 9, 12, 17, 18) Numa pronunciação profética pelo profeta Zacarias, Jeová indica que os cavalos daqueles que vêm contra Jerusalém serão golpeados com a perda da vista (Za 12:4) e que, no dia pertencente a Jeová, todos os povos que realmente prestarem serviço militar contra Jerusalém sentirão um flagelo, em que os próprios olhos deles "apodrecerão nas suas órbitas". — Za 14:1, 12.

A cegueira que sobreveio à força militar dos sírios à palavra de Eliseu evidentemente era uma cegueira mental. Se todo o exército tivesse sido golpeado com cegueira física, todos teriam de ser levados pela mão. Mas o relato diz simplesmente que Eliseu lhes disse: "Este não é o caminho e esta não é a cidade. Segui-me." Sobre este fenômeno, William James, na sua obra *Principles of Psychology* (Princípios de Psicologia, 1981, Vol. 1, p. 59) declara: "*A cegueira mental* é um dos resultados mais curiosos de distúrbio funcional do córtice cerebral. Não é tanto a insensibilidade às impressões óticas como é a *incapacidade de compreendê-las.* Psicologicamente se interpreta isso como *perda de associações* entre as sensações óticas e o significado delas; e qualquer interrupção das vias entre os centros óticos e os centros de outras ideias deve causar isto." Esta foi evidentemente a espécie de cegueira removida por Jeová quando o exército sírio chegou a Samaria. (2Rs 6:18-20) Tal cegueira mental também pode ter estado envolvida no caso dos homens de Sodoma, visto que o relato mostra que, em vez de ficarem aflitos por causa da perda da faculdade da visão, eles persistiram em tentar achar a porta da casa de Ló. — Gên 19:11.

A cegueira desqualificava o homem de servir como sacerdote no santuário de Jeová. (Le 21:17, 18, 21-23) O sacrifício de um animal cego tampouco era aceitável a Jeová. (De 15:21; Mal 1:8) Mas a lei de Jeová refletia consideração e compaixão para com os cegos. Quem colocasse um obstáculo no caminho dum cego ou que o desencaminhasse era amaldiçoado. (Le 19:14; De 27:18) Jó, justo servo de Deus, disse: "Tornei-me olhos para o cego." (Jó 29:15) O próprio Jeová indica que, no tempo devido, acabará com a cegueira. — Is 35:5.

Quando Jesus Cristo esteve na terra, ele restaurou milagrosamente a visão de muitos cegos. (Mt 11:5; 15:30, 31; 21:14; Lu 7:21, 22) Quando Jesus esteve perto de Jericó, ele curou o cego Bartimeu e seu companheiro. (Mt 20:29-34; Mr 10:46-52; Lu 18:35-43) Em outra ocasião, curou dois cegos ao mesmo tempo. (Mt 9:27-31) Novamente, ele curou

um homem endemoninhado que tanto era cego como incapaz de falar. (Mt 12:22; compare isso com Lu 11:14.) A vista de um homem foi restabelecida gradualmente. Isto talvez fosse para habilitar o homem tão habituado a estar no escuro a acostumar seus olhos ao brilho da luz solar. (Mr 8:22-26) Outro homem, cego de nascença, quando se lhe deu visão, tornou-se crente em Jesus. (Jo 9:1, 35-38) Nos últimos dois casos, Jesus usou saliva ou saliva misturada com barro, mas esta suposta semelhança com remédios populares não diminui o aspecto milagroso das curas. No caso do homem cego de nascença, mandou-se-lhe que fosse lavar-se no reservatório de água de Siloé, antes de obter visão. (Jo 9:7) Sem dúvida, esta foi uma prova da sua fé, assim como se requereu de Naamã banhar-se no rio Jordão antes de ficar livre da sua lepra. — 2Rs 5:10-14.

Uso Figurado. Muitas vezes, o andar às apalpadelas dos cegos serve como ilustração de desamparo. (De 28:29; La 4:14; Is 59:10; Sof 1:17; Lu 6:39) Os jebuseus eram tão confiantes em que sua cidadela era inexpugnável, que escarneceram de Davi, dizendo que os cegos debilitados deles, embora fracos, poderiam defender a fortaleza de Sião contra Israel. — 2Sa 5:6, 8.

A desvirtuação da justiça por meio de corrupção judicial era simbolizada pela cegueira, e na Lei há muitas exortações contra suborno, presentes ou preconceito, visto que tais coisas podem cegar o juiz e impedir a aplicação imparcial da justiça. "O suborno cega os perspicazes." (Êx 23:8) "O suborno cega os olhos dos sábios." (De 16:19) O juiz, não importa quão reto e discernidor, pode consciente ou mesmo inconscientemente ser afetado por um presente dado pelos envolvidos no processo. A lei de Deus, refletidamente, considera o efeito cegante não só dum presente, mas também do sentimento, pois declara: "Não deves tratar com parcialidade ao de condição humilde e não deves dar preferência à pessoa do grande." (Le 19:15) Assim, por motivo de sentimentalismo ou pela popularidade junto à multidão, o juiz não devia dar o seu veredicto contra os ricos, apenas porque eram ricos. — Êx 23:2, 3.

Cegueira Espiritual. A Bíblia atribui muito maior importância à visão espiritual do que à física. Jesus aproveitou a ocasião da cura do cego de nascença para salientar quão repreensíveis eram os fariseus, porque professavam ter visão espiritual e ainda assim recusavam sair da sua condição cega. Eram iguais àqueles que amavam mais a escuridão do que a luz. (Jo 9:39-41; 3:19, 20) O apóstolo Paulo falou à congregação efésia sobre eles iluminarem os olhos do coração deles. (Ef 1:16, 18) Jesus salientou que aqueles que professam ser cristãos, mas que não estão cônscios da sua necessidade espiritual, estão cegos e nus, não discernindo sua condição lastimável, andando às apalpadelas. (Re 3:17) Assim como ficar no escuro por um longo período causa cegueira aos olhos naturais, assim o apóstolo João indica que o cristão que odeia seu irmão anda sem rumo numa escuridão cegante (1Jo 2:11); e Pedro adverte que aquele que não desenvolve frutos cristãos, o maior deles sendo o amor, "é cego, fechando os seus olhos à luz". (2Pe 1:5-9) A fonte de tal escuridão e cegueira espiritual é Satanás, o Diabo, o qual, transformando-se num anjo de luz, na realidade é "o deus deste sistema de coisas" e o deus da escuridão, que tem cegado a mente dos incrédulos, para que não discirnam as boas novas a respeito do Cristo. — Lu 22:53; 2Co 4:4; 11:14, 15.

CEIA, ÚLTIMA. Veja REFEIÇÃO NOTURNA DO SENHOR.

CEIFEIRO, CEIFAR. A ceifa de cereais, nos tempos antigos, era realizada por se cortar os cereais com uma foice (De 16:9; Mr 4:29), ou, às vezes, por arrancá-los do solo. Neste último caso, a haste inteira era ceifada por se arrancarem as raízes do solo, o que era importante em terras áridas, onde a palha era escassa e o cereal não crescia muito alto.

A antiga foice era feita de madeira ou de osso, e tinha lascas de pederneira incrustada, que serviam como fio de corte. Mais tarde, usava-se a mais conhecida lâmina curva de metal. O ceifeiro segurava as hastes com uma mão e as cortava com a outra.

Ordenou-se aos israelitas não ceifarem as beiradas dos seus campos. Antes, deviam deixar um pouco de cereal em pé, "para o atribulado e para o residente forasteiro". (Le 19:9, 10) Depois de ceifado o cereal, este era ajuntado, amarrado em feixes e empilhado em montes, talvez na eira. — Gên 37:6, 7; Ru 3:6, 7.

Uso Figurado. O ceifar é muitas vezes usado em sentido figurado, nas Escrituras, para ilustrar o resultado final das obras da pessoa, quer boas, quer más. O princípio divino é que "o que o homem semear, isso também ceifará". Paulo mostrou que, ao passo que aquele que semeia visando a carne ceifa disso a corrupção, "aquele que semeia visando o espírito, ceifará do espírito vida eterna", e assegurou aos cristãos gálatas que eles ceifariam se não desfalecessem. (Gál 6:7-9; Pr 22:8; Os 8:1, 7) Exortando à generosidade cristã para com os necessitados concrentes na Judeia, o apóstolo disse aos coríntios: "Quem semear parcimoniosamente, ceifará também parcimoniosamente; e quem semear generosamente, ceifará também generosamente." — 2Co 9:5-7.

Jesus Cristo enviou seus discípulos a 'ceifar', subentendendo-se que eles deviam ajuntar aqueles que reagissem favoravelmente como seus discípulos. (Jo 4:35-38) Segundo a ilustração de Jesus a respeito dos simbólicos "trigo" e "joio", "na terminação do sistema de coisas", o Filho do homem envia seus ceifeiros angélicos para reunir "dentre o seu reino todas as coisas que causam tropeço e os que fazem o que é contra a lei". Este "joio" ("os filhos do iníquo") é lançado numa figurativa fornalha ardente, ao passo que "o trigo" ("os filhos do reino") é preservado, e estes "brilharão tão claramente como o sol, no reino de seu Pai". — Mt 13:24-30, 36-43.

Que o glorificado e entronizado Jesus Cristo dirige esta obra de ceifar e separar é mostrado pela visão de João, em Revelação, onde Cristo é retratado como alguém "semelhante a um filho de homem, com uma coroa de ouro na cabeça e uma foice afiada na mão". Em resposta ao clamor angélico: "Mete a tua foice e ceifa, pois chegou a hora para ceifar, porque a colheita da terra está inteiramente madura", João viu como este "meteu a sua foice na terra e a terra foi ceifada". O apóstolo observou, depois, que "a videira da terra" foi ajuntada e lançada "no grande lagar da ira de Deus". — Re 14:14-20; compare isso com Re 19:11-16.

CELEIRO. Veja DEPÓSITO.

CENCREIA. O relato em Atos 18:18 conta que Paulo, em Cencreia, fez cortar rente seu cabelo por causa dum voto que fez, e, depois, parece que ele navegou de Cencreia para Éfeso, acompanhado por Priscila e Áquila (em c. 52 EC). Cerca de quatro anos depois, escrevendo a Roma, o apóstolo referiu-se à "congregação que está em Cencreia". A carta de Paulo aos romanos talvez tenha sido levada ao seu destino por Febe, da cidade de Cencreia. — Ro 16:1, 2.

Cencreia encontrava-se do lado do golfo Sarônico num estreito istmo a uns 11 km ao L de Corinto, e estava ligada àquela cidade por uma cadeia de fortificações militares. Cencreia era o porto de Corinto para os pontos ao L da Grécia, ao passo que Lecaion, no lado oposto do istmo, servia de porto de Corinto para a Itália e para o oeste. As ruínas nesta região incluem hoje prédios e quebra-mares perto da atual aldeia de Kechriais.

CENSO. Veja REGISTRO.

CENSURA, CENSURAR. A ideia de expressar forte desaprovação ou de frear por meio de palavras ou ações usualmente é transmitida pelo verbo hebraico *ga·ʽár*. (Gên 37:10) Outro verbo hebraico vertido 'censurar' ou 'reprovar' significa literalmente "humilhar" (Jó 11:3); um substantivo hebraico traduzido por 'censura' tem o sentido literal de "repreensão". (2Rs 19:3) Em grego, o sentido de "censurar" é transmitido por *e·pi·ti·má·o*, que pode significar também "advertir estritamente", "dizer severamente", "advertir". — Mt 12:16; Lu 18:39; 2Ti 4:2; veja REPREENSÃO.

Um sentido de censurar não limitado a pessoas é o de "impedir, frear", "fazer parar alguma coisa". Censurar Jeová a semente semeada denota ele impedir uma boa colheita. (Mal 2:3) Censurar ele insetos devoradores significa que põe fim a estes causarem sérios danos às safras. (Mal 3:11) O salmista, falando dos inimigos do povo de Deus sob a figura de animais, solicitou ao Altíssimo que freasse o poder deles de causarem dano: "Censura a fera do canavial, a assembleia dos touros." (Sal 68:30) Jesus Cristo censurou o vento e uma febre. — Mr 4:39; Lu 4:39.

Às vezes, "censura" transmite a ideia de "ameaça". De modo que as palavras "censura da tua face" podem indicar que o semblante havia assumido um aspecto ameaçador. — Sal 80:16.

O efeito duma censura pode trazer à atenção o grande poder de Jeová. Um exemplo notável disso foi a partição do Mar Vermelho. — Sal 106:9.

Válida ou Injustificada. A censura pode ser ou válida, ou injustificada. Visto que um sonho contado por José continha ideias que pareciam violar o senso natural de propriedade com respeito à relação entre pai e filho, seu pai Jacó o censurou. (Gên 37:10) Quando Jesus Cristo disse aos seus discípulos que o aguardavam sofrimento e uma morte por execução, Pedro o censurou com as palavras: "Sê benigno contigo mesmo, Senhor; não terás absolutamente tal destino." (Mt 16:22) Visto que Pedro estava errado, Jesus corretamente o censurou em termos bem fortes: "Para trás de mim, Satanás, porque não tens os pensamentos de Deus, mas os de homens." — Mr 8:33.

Proveitosa. Embora a censura dada por um sábio possa magoar, o conselho inspirado é: "Melhor é ouvir a censura de um sábio, do que ser o homem que ouve o canto dos estúpidos." (Ec 7:5) A censura de um sábio, quando aceita com o espírito correto e acatada, pode resultar num melhoramento na conduta da pessoa. A pessoa sensata é mais profundamente afetada por uma simples censura do que o insensato que recebe 100 golpes por uma má ação. (Pr 17:10) A censura congregacional, na forma de desassociação, pode fazer o transgressor cair em si, como parece ter acontecido no caso do homem incestuoso em Corinto. — 2Co 2:6, 7; 1Co 5:1-5.

CENTURIÃO. Veja OFICIAL DO EXÉRCITO.

CERA. As referências bíblicas à cera, pelo que parece, relacionam-se com a cera de abelha, uma

substância amarelo-escura que as abelhas usam para fazer as paredes das células dos favos, onde depositam mel ou larvas. A cera é produzida pelas abelhas operárias, as quais, depois de consumirem grande quantidade de mel, fabricam a cera em glândulas especiais em seu abdome. A cera é excretada através de diminutos poros e se forma em plaquinhas brancas no exterior do abdome. As plaquinhas de cera são então transferidas para a boca da abelha, onde são mascadas antes de seu uso na construção. A abelha tem controle sobre a produção de cera e a produz apenas quando se precisa dum suprimento dela. — Veja ABELHA.

A cera é facilmente separada do mel por se derretê-la em água quente. Isto faz a cera subir à superfície, onde pode ser retirada com escumadeira. O derretimento da cera é usado em ilustrações bíblicas poéticas para expressar a condição aflita do coração (Sal 22:14), a dissolução de montes e de baixadas (Sal 97:5; Miq 1:4) e a destruição dos inimigos de Deus; o salmista exclamou: "Como a cera se derrete por causa do fogo, assim pereçam os iníquos diante de Deus." — Sal 68:1, 2.

CERCO. Veja ESCARPA.

CERVA. Veja CORÇA.

CERVEJA. Bebida de baixo teor alcoólico, preparada por lenta fermentação de trigo ou de outros cereais. A palavra hebraica *só·ve'*, traduzida "cerveja de trigo", também pode ser vertida "bebida alcoólica". — Is 1:22 n.; Os 4:18 n.; Na 1:10 n.

Tabuinhas cuneiformes revelam que a arte da preparação de cerveja à base de cereais era praticada na antiga Mesopotâmia já no terceiro milênio AEC. Quando Abraão chegou ao Egito, ele provavelmente verificou que ali a cerveja já era uma bebida comum. Numa data posterior, segundo se diz, Ramsés III prezava tanto a cerveja, que ofertava uns 114.000 l por ano aos seus deuses. Encontraram-se muitas canecas de cerveja filisteias com bicos coadores. Parece que essas diversas nações possuíam uma grande variedade de cervejas para agradar a todos os gostos — cerveja doce, cerveja escura, cerveja perfumada, cerveja cintilante, cerveja aromatizada — servidas quentes ou frias, diluídas ou grossas e melosas. — Veja VINHO E BEBIDA FORTE.

CERVIZ. Veja PESCOÇO.

CERVO. Veja VEADO.

CÉSAR. Nome romano de família que se tornou título. Em 46 AEC, Caio Júlio César foi nomeado ditador de Roma por dez anos, mas foi assassinado em 44 AEC. César era o nome da sua família (sendo Caio seu nome pessoal e Júlio o do seu clã ou casa). O nome de família passou para o seu filho adotivo e depois sucessor, Caio Júlio César Otaviano. Otaviano estabeleceu seu governo sobre o domínio em 31 AEC, e em 27 AEC foi-lhe concedido o título de Augusto pelo Senado romano, passando a ser conhecido como César Augusto. — Lu 2:1-7.

Depois, os próximos quatro imperadores romanos (Tibério, Caio [Calígula], Cláudio e Nero) reivindicaram o nome à base quer dum verdadeiro parentesco, quer de adoção. O nome de família passou assim a ficar tão intimamente associado com a posição de governante soberano que, mesmo depois do fim da dinastia cesariana, o nome foi retido como título régio, equivalente ao de imperador, produzindo as formas posteriores de cáiser (alemã) e czar (russa).

Os césares que governavam durante o período abrangido pelas Escrituras Gregas Cristãs, junto com os seus reinados e os principais eventos da Bíblia que ocorreram durante estes, acham-se alistados na tabela acompanhante. Dentre estes, apenas três são mencionados por nome na própria Bíblia: Augusto, Tibério e Cláudio. Para uma consideração mais plena, veja artigos sob os seus respectivos nomes.

Deus e César. A única referência registrada de Jesus a César é a em que estabeleceu o princípio: "Portanto, pagai de volta a César as coisas de César, mas a Deus as coisas de Deus." (Mt 22:17-21; Mr 12:14-17; Lu 20:22-25) A pergunta que suscitou esta declaração foi com respeito ao pagamento do "imposto por cabeça" ao estado romano por parte dos judeus. Portanto, envolvia uma lei ou prática regular estabelecida, e assim nem a pergunta, nem a resposta, evidentemente visavam restringir-se a Tibério, que então governava. (Veja Mt 17:25.) "César" significava ou simbolizava a autoridade civil, o estado, representado pelos seus devidamente nomeados representantes, chamados por Paulo de "autoridades superiores" e expressos por Pedro como "rei" e seus "governadores". — Ro 13:1-7; Tit 3:1; 1Pe 2:13-17; veja AUTORIDADES SUPERIORES.

"As coisas" de César, portanto, eram o pagamento devido por serviços prestados pelo governo secular, serviços pelos quais o governo arrecadava impostos ou tributos. Apesar da sua natureza imperialista, o estado romano provia numerosos serviços aos seus povos subjugados, inclusive a construção de estradas principais, e uma forma de serviço postal, bem como a manutenção da ordem civil e a proteção contra elementos criminosos. O povo pagava impostos por estes serviços. Isto é sublinhado pela referência de Jesus à moeda de César, chamada de "moeda do imposto por cabeça". — Mt 22:19.

Que não se podia deixar que a autoridade de "César", de exigir pagamento mesmo dos cristãos, infringisse o serviço que o cristão prestava a Deus foi demonstrado pela declaração de Jesus, de que 'se deviam pagar de volta a Deus as coisas de Deus'. (Mt 22:21) Os apóstolos de Jesus mostraram que entenderam que seu dever para com as autoridades humanas era limitado, ou relativo, e não absoluto, porque, quando mais tarde foram levados perante a suprema corte judaica, eles declararam firmemente: "Temos de obedecer a Deus como governante antes que aos homens", isto é, quando as leis ou os requisitos humanos se chocam com os de Deus. — At 5:29.

Nome	Anos de Governo	Principais Eventos Bíblicos Durante o Reinado
Augusto (Otaviano)	31 AEC–14 EC	Nascimento de João (o Batizador); decreto de registro, e nascimento de Jesus em Belém (Lu 2:1); morte de Herodes, o Grande.
Tibério	14-37 EC	Ministérios tanto de João como de Jesus (Lu 3:1); também suas mortes. Pentecostes de 33 EC e a atividade inicial da recém-estabelecida congregação cristã. A conversão de Saulo (Paulo).
Caio (Calígula)	37-41 EC	
Cláudio	41-54 EC	As primeiras duas viagens missionárias de Paulo e parte da terceira. Uma grande fome; judeus banidos de Roma. (At 11:28; 18:2)
Nero	54-68 EC	Primeiro julgamento de Paulo em Roma. (At 25:21; 26:32) Início da forte perseguição oficial contra os cristãos, após o grande incêndio em Roma; provavelmente, também o segundo julgamento e a execução de Paulo. Começo da revolta judaica (66 EC).
Galba	68-69 EC	
Otão	69 EC	
Vitélio	69 EC	
Vespasiano	69-79 EC	Destruição de Jerusalém (70 EC).
Tito	79-81 EC	
Domiciano	81-96 EC	O apóstolo João exilado a Patmos. (Re 1:9)
Nerva	96-98 EC	
Trajano	98-117 EC	Cânon da Bíblia foi provavelmente completado no primeiro ano do seu reinado.

O Julgamento de Jesus. Quando Jesus foi levado a julgamento perante o governador romano Pôncio Pilatos, ele foi acusado pelos líderes religiosos de graves delitos: de estar "subvertendo a nossa nação [judaica] e proibindo o pagamento de impostos a César, e dizendo que ele mesmo é Cristo, um rei". (Lu 23:1, 2) Esta acusação tríplice na realidade significava que eles acusavam Jesus de alta traição, ou, conforme os romanos o expressavam, *crimen laesae majestatis* (hoje conhecido como crime de lesa-majestade). Pilatos reconheceu isto, porque, mais tarde, ele disse: "Trouxestes-me este homem como alguém que incita o povo à revolta." (Lu 23:13, 14) Em 48 AEC, a lei chamada *lex Julia majestatis* tornara delito empenhar-se em qualquer atividade contra o poder soberano de Roma. Esta lei teve uma aplicação ampla, de modo que, no tempo de Jesus, virtualmente qualquer insulto contra César ou qualquer atividade com aparência de sedição podia ser motivo para a acusação de traição. Tibério, o César que então reinava, era especialmente sensível a críticas ou oposição, e seu governo era famoso por estimular "informantes" que levantassem acusações contra supostos traidores.

Em todo o Império Romano, nenhum rei podia governar sem o consentimento de César. Portanto, Pilatos, ao interrogar Jesus, evidentemente concentrou seu interrogatório na questão do reinado de Jesus. (Mt 27:11; Mr 15:2; Lu 23:3; Jo 18:33-37) Pilatos esforçou-se a libertar Jesus como inculpe, mas os líderes judaicos clamaram: "Se livrares este homem, não és amigo de César. Todo homem que se faz rei fala contra César." (Jo 19:12) O termo "amigo de César" era um título de honra frequentemente concedido a governadores provinciais; mas os líderes judaicos, aqui, evidentemente o usaram de modo geral, dando a entender que Pilatos se expunha à acusação de tolerar alta traição. Temer um imperador ciumento foi um dos fatores que influenciaram Pilatos para proferir a sentença de morte contra um homem inocente. Entrementes, os sacerdotes proclamaram altamente sua lealdade ao trono imperial, dizendo: "Não temos rei senão César", rejeitando assim qualquer governo teocrático. (Jo 19:13-16; compare isso com Is 9:6, 7; 33:22.) Objetaram em vão ao título "Rei dos Judeus" que Pilatos colocara na estaca de Jesus. (Jo 19:19-22) Os romanos costumavam colocar um letreiro indicando o crime pelo qual o criminoso fora condenado.

Apelo e Prisão de Paulo. Quando os líderes religiosos judeus em Tessalônica formaram uma turba para tentar impedir a pregação de Paulo e Silas, também inventaram uma acusação similar de traição contra o trono imperial. (At 17:1-9)

Quem governava então como César era Cláudio (41-54 EC). — At 11:28.

As demais referências bíblicas a César aplicam-se a Nero, que governou de 54 a 68 EC, quando cometeu suicídio à idade de cerca de 31 anos. Foi a Nero que Paulo se referiu quando em julgamento em Cesareia, perante Festo, evidentemente por volta de 58 EC. Paulo negou ser culpado de atos contra César e recusou submeter-se a um julgamento em Jerusalém, dizendo: "Estou perante a cadeira de juiz de César, onde devo ser julgado. . . . Apelo para César!" (At 25:1, 6-11) Paulo exercia ali seus direitos de cidadão romano. Podia-se fazer tal apelação para César quer depois do proferimento da sentença, quer em qualquer ponto anterior durante o julgamento. Visto que Festo dava evidências de não querer ele mesmo decidir o assunto, e visto que um julgamento em Jerusalém virtualmente não apresentava nenhuma esperança de justiça, Paulo fez esta petição formal para ser julgado pelo tribunal mais alto do império. Parece que, em alguns casos, a apelação podia ser negada, como, por exemplo, no caso de um ladrão, um pirata ou um sedicioso apanhados em flagrante. Provavelmente por esta razão Festo consultou primeiro "a assembleia dos conselheiros", antes de admitir a apelação. A subsequente audiência perante o visitante Herodes Agripa II tinha por fim obter Festo informações mais claras para apresentar ao transferir o caso de Paulo ao "Augusto", Nero. (At 25:12-27; 26:32; 28:19) A apelação de Paulo serviu mais um propósito, o de levá-lo a Roma, cumprindo uma intenção expressa anteriormente. (At 19:21; Ro 15:22-28) A promessa profética de Jesus e a mensagem angélica recebida posteriormente mostraram ambas a direção divina neste assunto. — At 23:11; 27:23, 24.

Evidentemente, foi durante o primeiro encarceramento de Paulo em Roma que ele escreveu sua carta aos filipenses (c. 60-61 EC). No fim da carta, Paulo incluiu os cumprimentos de irmãos em Roma, e "especialmente os da família de César". (Fil 4:21, 22) O termo "família de César" não necessariamente se refere à família imediata de Nero, que então reinava, mas pode aplicar-se aos no serviço governamental, escravos e autoridades menores de César. Não se declara se estes cristãos da casa de César eram fruto da pregação de Paulo. Se o lugar em que estava preso ficava de algum modo ligado à Guarda Pretoriana (Fil 1:13), isto o colocava, bem como a pregação que fazia, nas proximidades do palácio de Nero, portanto, perto de muitos da família de César. (At 28:16, 30, 31) Não importa qual tenha sido a maneira de ele se encontrar com esses cristãos da família de César, estes evidentemente tinham interesse especial nos irmãos em Filipos. Visto que Filipos era colônia romana, com muitos soldados e servidores governamentais aposentados, pode ser que diversos dos cristãos ali fossem parentes ou amigos daqueles em nome de quem Paulo transmitiu cumprimentos.

Um grande incêndio assolou Roma em 64 EC, destruindo cerca de um quarto da cidade. Circulavam rumores de que Nero era responsável por ele, e, segundo o historiador romano Tácito, Nero tentou proteger-se por lançar a culpa sobre os cristãos. (*Anais*, XV, XLIV; Clássicos Jackson, Vol. XXV) Seguiram-se prisões em massa, e cristãos bem como os suspeitos de serem cristãos foram torturados, mortos em grandes números, e alguns até mesmo sendo queimados vivos em público. Isto parece ter assinalado o começo duma grande onda de perseguição, não da parte de opositores religiosos, mas de fontes políticas, decididas a exterminar a congregação cristã. É provável que Paulo, evidentemente solto depois de dois anos de encarceramento em Roma (c. 59-61 EC), tenha sofrido então o seu segundo encarceramento (c. 65 EC). Acredita-se geralmente que ele, depois, foi morto por ordem de Nero. — Veja 2Ti 1:16, 17; 4:6-8.

A revolta judaica começou em 66 EC, dois anos antes da morte de Nero, mas só foi suprimida em 70 EC, no reinado de Vespasiano (69-79 EC). Pensa-se que o apóstolo João tenha sido exilado para a ilha de Patmos durante o governo de Domiciano (81-96 EC), duro opositor do cristianismo. — Re 1:9.

CESAREIA [De (Pertencente a) César]. Importante cidade e porto marítimo, construída por Herodes, o Grande, na costa mediterrânea durante a segunda parte do primeiro século AEC. O lugar era anteriormente conhecido como Torre de Estratão ou Estrato, chamado segundo um governante sidônio, conforme se pensa. O antigo nome tem sido preservado no nome árabe Qaisariye (hoje chamada Horvat Qesari, em hebraico). Encontra-se a uns 40 km ao S do monte Carmelo e a uns 87 km ao NNO de Jerusalém.

O historiador judeu Josefo é a fonte primária de informações sobre a construção e a história inicial da cidade. Herodes, o Grande, recebera o lugar, junto com Samaria e outras cidades, como presente de César Augusto. Depois de reconstruir Samaria, que ele chamou de Sebaste (Sebástie), ele voltou sua atenção para o litoral e passou a construir um magnífico porto e cidade em Torre de Estratão, construção que abrangeu um período de 10 a 12 anos, ocorrendo a sua dedicação por volta do ano 10 AEC (segundo alguns peritos). A estes projetos Herodes deu nomes em honra de César Augusto — a cidade foi chamada de Cesareia, ao passo que

seu porto marítimo foi chamado de Sebastos (grego para Augusto). A cidade era muito bonita, tanto quanto aos materiais usados, como quanto à construção, e tinha um templo, um teatro, e um anfiteatro bastante amplo para acomodar uma grande multidão de pessoas. Um aqueduto supria Cesareia de água potável, e um sistema de drenagem por baixo da cidade levava a água servida e o esgoto para o mar. A maior façanha, porém, foi a construção do porto artificial da cidade.

Depois da destituição de Arquelau, filho de Herodes, o Grande, Cesareia tornou-se a residência oficial dos procuradores romanos que governavam a Judeia. No relato bíblico de Atos dos Apóstolos, a cidade tem destaque tanto como porto marítimo como qual sede de governo.

Filipe, que havia realizado um serviço missionário bem-sucedido em Samaria, empenhou-se subsequentemente em 'declarar as boas novas' no território litorâneo, desde a cidade de Asdode, por todas as cidades até Cesareia, a uns 90 km ao N. (At 8:5-8, 40) Pouco depois, ocorreu a conversão de Paulo, e, por causa de uma trama contra ele, quando começou a pregar em Jerusalém, os discípulos ali levaram seu novo irmão ao porto de Cesareia e o mandaram para a sua cidade natal, Tarso. — At 9:28-30.

Cesareia, como quartel-general das forças militares romanas, era um lugar lógico para o centurião Cornélio morar. A cidade, embora tivesse um número substancial de habitantes judeus, é considerada como tendo tido uma população principalmente gentia. Assim, no ano 36 EC, Pedro foi divinamente dirigido a um lugar apropriado para dar testemunho ao incircunciso Cornélio, seus parentes e amigos íntimos, e para estes serem batizados como os primeiros gentios incircuncisos a ser admitidos na congregação cristã. — At 10:1-48.

Foi para Cesareia que Herodes Agripa I se retirou depois do malogrado encarceramento de Pedro, e foi ali que recebeu as delegações de Tiro e de Sídon, e pouco depois faleceu (44 EC), como expressão do julgamento adverso de Deus. (At 12:18-23) Paulo passou por Cesareia ao voltar à Palestina, perto do fim das suas segunda e terceira viagens missionárias. (At 18:21, 22; 21:7, 8) Por ocasião da sua segunda visita, Paulo e seus companheiros se hospedaram com Filipe, o evangelizador, o qual possivelmente se estabelecera em Cesareia ao fim da sua anterior viagem de pregação. Alguns dos discípulos locais acompanharam então o apóstolo daquele porto marítimo a Jerusalém, embora Paulo, enquanto em Cesareia, fosse avisado pelo profeta Ágabo do perigo que o aguardava. — At 21:10-16.

Por causa de uma trama para assassiná-lo em Jerusalém, Paulo, como preso, foi depois levado a Cesareia sob forte guarda e entregue ao Governador Félix para ser julgado. (At 23:23, 24) O notável contraste entre o emocional preconceito religioso, acompanhado por condições de distúrbio, em Jerusalém, e as condições relativamente ordeiras em Cesareia, é tomado como evidência da forte influência romana nesta última cidade, bem como da sua posição de principal guarnição de tropas romanas. O Governador Festo, que sucedeu a Félix, obrigou os opositores judeus de Paulo em Jerusalém a descer a Cesareia para levantar suas acusações contra este, ocasião em que Paulo apelou para César, em vez de enfrentar um julgamento em Jerusalém. (At 25:1-12) Enquanto ainda estava em Cesareia esperando ser transferido para Roma, Paulo pôde dar um forte testemunho a respeito do cristianismo perante Festo e seus visitantes reais, o Rei Agripa II e sua irmã Berenice. (At 25:13, 22-27; 26:1-32) De Cesareia, Paulo, como prisioneiro, empreendeu a viagem que por fim o levaria a Roma. — At 27:1, 2.

Cesareia, com um quebra-mar (hoje coberto pela água) construído por Herodes, o Grande, para formar um porto artificial.

Durante o reinado de Nero, irrompeu uma amarga rivalidade entre os habitantes judeus e sírios de Cesareia, e os incidentes ocorridos ali são considerados como tendo servido de estopim para a revolta que finalmente levou à destruição de Jerusalém, em 70 EC.

Em 1961, encontrou-se no teatro de Cesareia uma pedra com uma inscrição em latim que inclui o nome de Pôncio Pilatos, a primeira de tais inscrições encontradas.

CESAREIA DE FILIPE. Cidade situada junto às cabeceiras do rio Jordão, hoje representada pela pequena vila de Bânias. Sua localização numa altitude de 350 m acima do nível do mar é de grande beleza natural. A vila está rodeada em três lados por montes, com o monte Hermom, de cume nevado, erguendo-se majestosamente ao NE, ao passo que ao O se estende uma luxuriante planície verde, regada por uma das principais fontes do Jordão, que nasce numa caverna próxima.

A cidade foi o palco duma batalha entre o Egito e as forças vitoriosas de Antíoco III (o Grande) (c. 200 AEC). Era então conhecida como Paneas, nome dado à cidade em homenagem ao deus pagão Pã, divindade da fertilidade, adorado ali. No ano 20 AEC, César Augusto deu Paneas a Herodes, o Grande, o qual depois construiu naquele lugar um templo de mármore branco, dedicando-o a Augusto. O filho de Herodes, Filipe, o tetrarca, ampliou e embelezou mais tarde a cidade em honra de Tibério César. Foi então que ela recebeu o nome de Cesareia, e, para diferenciá-la da cidade portuária do mesmo nome, foi chamada de Cesareia de Filipe. Ainda mais tarde, a cidade foi novamente ampliada e adornada por Herodes Agripa II, e o nome dela foi mudado para Nerônia, embora este nome logo deixasse de ser usado após a morte de Nero. Josefo relata que, após a destruição de Jerusalém, em 70 EC, o General Tito realizou ali eventos gladiatórios, usando judeus cativos como vítimas. (*The Jewish War* [A Guerra Judaica], VII, 23, 24 [ii, 1]) No decorrer do tempo, o nome da cidade reverteu para o seu antigo nome de Paneas, e, em árabe (que não usa o "p"), isto se tornou Banyas (Bânias).

Foi em caminho para "as aldeias de Cesareia de Filipe" que Jesus interrogou seus discípulos: "Quem dizem os homens ser o Filho do homem?" dando início à palestra significativa sobre o alicerce de rocha da congregação cristã e o uso das chaves do Reino dos céus. — Mr 8:27; Mt 16:13-20.

CESTO. Recipiente feito de materiais tais como fibras de folha de palmeira, canas, juncos, cordas, galhos, e varas de salgueiro, costumava ser usado pelas pessoas nos tempos antigos para fins agrícolas, domésticos e outros. Os cestos variavam grandemente em tamanho, formato e feitio. Havia os trançados abertos e outros fechados. Alguns tinham asas e tampas, ao passo que a outros faltava uma ou ambas estas coisas.

As Escrituras não fornecem descrições detalhadas dos diferentes tipos de cestos, ou cestas, usados na antiguidade, nas terras bíblicas, e usam-se diversas palavras hebraicas e gregas para cestos. A palavra hebraica mais empregada para indicar um cesto é *sal.* É usada para os três cestos de pão branco que o chefe dos padeiros de Faraó sonhou levar sobre a cabeça, sonho que José interpretou corretamente como significando a morte para o sonhador. (Gên 40:16-19, 22) *Sal* é também usado para o cesto em que se colocaram pão não fermentado, bolos e obreias, para serem usados na investidura do sacerdócio de Israel, sendo ele ainda chamado de "cesto da investidura". (Êx 29:3, 23, 32; Le 8:2, 26, 31) O mesmo termo hebraico foi usado para o cesto que continha os pães não fermentados e as obreias usados cerimonialmente no dia em que se completava o nazireado de alguém. (Núm 6:13, 15, 17, 19) Também, foi num *sal* que Gideão colocou a carne que pôs diante do anjo de Jeová. (Jz 6:19) Embora as Escrituras não descrevam o *sal,* parece que este tipo de cesto tinha trançado fino, e, pelo menos em tempos posteriores, era feito de varas descascadas de salgueiro ou de folhas de palmeira. Pode ter sido bastante grande e raso, sendo assim do tipo conveniente para carregar pão, como no sonho profético do padeiro real. No Museu Britânico existe um modelo pintado de madeira, de uma mulher egípcia equilibrando na cabeça um cesto grande, raso e aberto, cheio de provisões alimentícias supostamente para os mortos.

Durante a servidão dos israelitas no Egito e sua "dura escravidão, em argamassa argilosa e em tijolos" (Êx 1:14), eles evidentemente usavam cestos para carregar materiais de construção, argila para tijolos, e os próprios tijolos. Refletindo sobre a maneira em que Jeová realizou a libertação de Israel da escravidão egípcia, o salmista Asafe representa Deus como dizendo: "Suas próprias mãos ficaram livres da cesta [*mid·dúdh*]." (Sal 81:4-6) Este mesmo termo hebraico (*dudh*) é aplicado a uma cesta para carregar figos. (Je 24:1, 2) Denota também um tipo de panela ("caldeira de duas asas" [1Sa 2:14]); 'caldeirão' [2Cr 35:13]) e "uma fornalha". — Jó 41:20.

O *té·ne'* hebraico era um cesto em que se colocavam as primícias dos frutos colhidos para serem apresentados a Deus, sendo depositado perante o altar de Jeová. (De 26:2, 4) Este cesto servia de recipiente para os produtos do solo, e provavelmente

era um receptáculo grande e fundo. Moisés usou o termo hebraico *té·ne'* para "cesto", quando avisou Israel sobre as consequências da obediência e da desobediência a Jeová. Ele disse: "Bendito será teu cesto e tua amassadeira", quando se seguisse o proceder de obediência, mas: "Maldito será teu cesto e tua amassadeira" se Israel desobedecesse. — De 28:5, 17.

A palavra hebraica *kelúv* talvez denote um cesto trançado de juncos ou de folhas. Este termo é empregado para "cesto" em Amós 8:1, 2, onde o profeta relata que Jeová o fez ver "um cesto de frutas de verão". É também usado para se referir a uma "gaiola" para aves, em Jeremias 5:27.

Mais outra palavra hebraica que se refere a um tipo de cesto é *kar*, traduzida "cesto das mulheres da sela", em Gênesis 31:34.

Depois de Jesus Cristo ter milagrosamente multiplicado pães e peixes para alimentar cerca de 5.000 homens, além de mulheres e crianças, sobraram 12 cestos cheios de pedaços excedentes. (Mt 14:20; Mr 6:43; Lu 9:17; Jo 6:13) Para este tipo de cesto, usado para recolher as sobras, todos os quatro escritores dos Evangelhos usaram a palavra grega *kó·fi·nos*. Este tipo talvez fosse um cestinho de vime, relativamente pequeno, em que se podiam carregar provisões para uma viagem, ou que, possivelmente, tinha uma corda como alça, pela qual o cesto podia ser carregado nas costas. Sua capacidade geral pode ser deduzida do fato de que este termo grego é também usado para a medida beócia de aproximadamente 7,5 l.

Depois de Mateus e de Marcos contarem que Jesus alimentou cerca de 4.000 homens, além de mulheres e crianças, com os sete pães e uns poucos peixes pequenos, eles mostram que se recolheram sete cestos de sobras. Mas eles usam uma palavra grega diferente, *sfy·rís* (ou: *spy·rís*); esta indica um grande cesto de provisões ou um cabaz. (Mt 15:37; Mr 8:8) Ao passo que o *kó·fi·nos* menor bastaria para se viajar em território judeu e ficar apenas pouco tempo fora de casa, seria necessário um cesto maior para se empreender uma viagem extensa através de regiões estrangeiras. Às vezes, este tipo era bastante grande para conter um homem. Os escritores dos Evangelhos fazem uma distinção entre o *kó·fi·nos* e o *sfy·rís* (a *NM* usa "cestos" para o primeiro e "cabazes" para o último) ao relatar as posteriores referências de Jesus Cristo aos seus atos de milagrosamente multiplicar alimentos. — Mt 16:9, 10; Mr 8:19, 20.

O *sfy·rís* é o tipo de cesto em que Paulo foi baixado ao chão através de uma abertura no muro de Damasco. (At 9:25) Contando aos cristãos coríntios sobre essa fuga, o apóstolo usou a palavra grega *sar·gá·ne*, que indica um "cesto de vime" feito de corda ou vergas entrelaçadas. Ambos estes termos gregos podem ser usados para o mesmo tipo de cesto. — 2Co 11:32, 33.

Jesus Cristo, depois de identificar seus discípulos como "a luz do mundo", disse-lhes: "As pessoas acendem uma lâmpada e a colocam, não debaixo do cesto de medida, mas no velador, e ela brilha sobre todos na casa." Tal "cesto de medida" (gr.: *mó·di·os*) era uma medida para secos, com a capacidade de cerca de 9 l, mas Cristo o usou para ilustrar uma cobertura. Jesus incentivou seus discípulos a não ocultarem sua luz espiritual sob um figurativo "cesto de medida". Antes, admoestou-os: "Deixai brilhar a vossa luz perante os homens, para que vejam as vossas obras excelentes e deem glória ao vosso Pai, que está nos céus." — Mt 5:1, 2, 14-16; veja também Mr 4:21; Lu 11:33.

CETRO. Bastão ou vara empunhados por um governante como emblema de autoridade régia. Ocasionalmente, "cetro" é usado em sentido figurado para representar reis (Ez 19:10, 11, 14) ou autoridade (Za 10:11), especialmente autoridade régia.

Na antiga Pérsia, a menos que o monarca estendesse o cetro de ouro, todo aquele que se comparecesse perante o rei sem ter sido convidado era morto. — Est 4:11; 5:2; 8:4.

As palavras proféticas de Jacó, de que 'o cetro não se afastaria de Judá', indicavam que o reinado viria a pertencer à tribo de Judá e permaneceria assim até que viesse Siló. (Gên 49:10; veja COMANDANTE, BASTÃO DE.) Séculos mais tarde, os babilônios, atuando como "espada" executora de Jeová, destruíram o reino de Judá e levaram seu rei cativo. A isto aludiram as palavras de Jeová por meio de Ezequiel: "Uma espada, uma espada! Ela foi afiada e está também polida. . . . Acaso rejeita o cetro de meu próprio filho, assim como faz com toda árvore? . . . Pois, fez-se um extermínio, e que tem, se também rejeitar o cetro?" (Ez 21:9, 10, 13) De modo que a "espada" tratou o "cetro" de Judá da dinastia davídica igual a toda árvore (para ser abatida), ou igual a outros reis ou reinos que arruinou.

O Salmo 2, uma profecia que Pedro aplicou a Jesus Cristo (At 4:25-27), mostrava que o ungido de Jeová usaria um cetro de ferro para quebrantar as nações. (Sal 2:2, 6, 9; compare isso com Re 12:5; 19:15.) Visto que Jesus Cristo sempre usa sua autoridade real de modo correto, seu cetro é um de retidão. — Sal 45:6, 7; He 1:8, 9.

O Salmo 125:3 declara que "o cetro da iniquidade não continuará a pousar sobre a sorte dos justos". Estas palavras garantem que os justos não serão oprimidos para sempre por aqueles que exercem autoridade de modo iníquo.

CÉU, I. A palavra hebraica *sha·má·yim* (sempre no plural), traduzida "céu(s)", parece ter o sentido básico de algo alto ou elevado. (Sal 103:11; Pr 25:3; Is 55:9) A etimologia da palavra grega para céu (*ou·ra·nós*) é incerta.

Céus Físicos. O pleno alcance dos céus físicos é abrangido pelo termo da língua original. O contexto usualmente provê informações suficientes para se determinar a que área dos céus físicos se refere o termo.

Céus da atmosfera terrestre. "O(s) céu(s)" pode(m) aplicar-se à plena extensão da atmosfera da terra, em que se formam orvalho e geada (Gên 27:28; Jó 38:29), as aves voam (De 4:17; Pr 30:19; Mt 6:26), os ventos sopram (Sal 78:26), os raios lampejam (Lu 17:24), e as nuvens flutuam e deixam cair chuva, neve ou granizo (Jos 10:11; 1Rs 18:45; Is 55:10; At 14:17). A referência ao "céu" às vezes é à abóbada aparente ou visível, que se arqueia por cima da terra. — Mt 16:1-3; At 1:10, 11.

Esta região atmosférica corresponde em geral à "expansão [hebr.: *ra·qí·a'*]" formada durante o segundo período criativo, descrito em Gênesis 1:6-8. Evidentemente é a este 'céu' que Gênesis 2:4; Êxodo 20:11; 31:17 se referem ao falar da criação "dos céus e da terra". — Veja EXPANSÃO.

Quando foi formada a expansão da atmosfera, as águas na superfície da terra foram separadas de outras águas acima da expansão. Isto explica a expressão usada com respeito ao Dilúvio global dos dias de Noé, que "romperam-se todos os mananciais da vasta água de profundeza e abriram-se as comportas dos céus". (Gên 7:11; compare isso com Pr 8:27, 28.) No Dilúvio, as águas suspensas sobre a expansão evidentemente desceram como que por certos canais, bem como por chuva. Quando este enorme reservatório se esvaziara, essas "comportas dos céus" como que "fecharam-se". — Gên 8:2.

Espaço sideral. Os "céus" físicos estendem-se através da atmosfera da terra e mais além para as regiões do espaço sideral, com seus corpos estelares, "todo o exército dos céus" — sol, lua, estrelas e constelações. (De 4:19; Is 13:10; 1Co 15:40, 41; He 11:12) O primeiro versículo da Bíblia descreve a criação desses céus estrelados antes da preparação da terra para a habitação humana. (Gên 1:1) Esses céus mostram a glória de Deus, assim como faz a expansão da atmosfera, sendo a obra dos "dedos" de Deus. (Sal 8:3; 19:1-6) Os divinamente determinados "estatutos dos céus" controlam todos estes corpos celestes. Os astrônomos, apesar do seu equipamento moderno e do avançado conhecimento de matemática, ainda não conseguem compreender plenamente estes estatutos. (Jó 38:33; Je 33:25) Suas descobertas, porém, confirmam a impossibilidade de o homem pôr medida em tais céus ou de contar os corpos estelares. (Je 31:37; 33:22; veja ESTRELA.) Todavia, eles são contados por Deus, que os chama por nome. — Sal 147:4; Is 40:26.

O "meio do céu" e as "extremidades dos céus". A expressão "meio do céu" aplica-se à região dentro da expansão da atmosfera terrestre onde voam aves tais como a águia. (Re 8:13; 14:6; 19:17; De 4:11 [hebr.: "coração dos céus"]) Algo similar é a expressão "entre a terra e os céus". (1Cr 21:16; 2Sa 18:9) O avanço dos que atacariam Babilônia desde "a extremidade dos céus" evidentemente significa chegarem a ela desde o horizonte distante (onde a terra e o céu parecem encontrar-se, e o sol parece levantar-se e pôr-se). (Is 13:5; compare isso com Sal 19:4-6.) Similarmente, "das quatro extremidades dos céus" parece referir-se aos quatro pontos cardeais, indicando assim o abrangimento dos quatro cantos da terra. (Je 49:36; compare isso com Da 8:8; 11:4; Mt 24:31; Mr 13:27.) Assim como os céus rodeiam a terra em todos os lados, assim a visão de Jeová, de tudo "debaixo dos céus inteiros", abrange todo o globo. — Jó 28:24.

Os céus nublados. Outro termo, o hebraico *shá·hhaq,* também é usado para se referir aos "céus" ou às suas nuvens. (De 33:26; Pr 3:20; Is 45:8) Esta palavra tem o sentido básico de algo triturado ou pulverizado, como "a camada fina de pó" (*shá·hhaq*) em Isaías 40:15. É definitivamente apropriado este sentido, visto que as nuvens se formam quando o ar quente, subindo da terra, esfria ao que se conhece como ponto de orvalho, e o vapor de água nele se condensa em minúsculas partículas às vezes chamadas de poeira de água. (Compare isso com Jó 36:27, 28; veja NUVEM.) Acrescentando algo à exatidão disso, o efeito visual da abóbada azul do céu é causado pela difusão dos raios do sol por moléculas de gás e outras partículas (inclusive pó) que compõem a atmosfera. Por Deus formar essa atmosfera, ele, na realidade, 'achatou o céu nublado, duro como um espelho fundido', dando um limite definido, ou uma clara demarcação da abóbada atmosférica azul acima do homem. — Jó 37:18.

"Céus dos céus." A expressão "céus dos céus" é considerada como se referindo aos céus mais altos e abrangeria a plena extensão dos céus físicos, não importa quão vastos, visto que os céus se estendem da terra em todas as direções. — De 10:14; Ne 9:6.

Salomão, construtor do templo em Jerusalém, declarou que os "céus, sim, o céu dos céus", não podem conter a Deus. (1Rs 8:27) A posição de Jeová, como Criador dos céus, é muito acima de todos eles, e "só o seu nome é inalcançavelmente elevado. Sua dignidade está acima da terra e do céu". (Sal 148:13) Jeová mede os céus físicos com a mesma facilidade que um homem mediria um objeto por estender os dedos, para que o objeto ficasse entre a

ponta do polegar e a do mindinho. (Is 40:12) A declaração de Salomão não significa que Deus não tenha um lugar específico de residência. Tampouco significa que ele seja onipresente, no sentido de literalmente estar em toda a parte e em tudo. Isto se pode ver em Salomão falar também de Jeová como ouvindo "desde os céus, teu lugar estabelecido de morada", isto é, os céus do domínio espiritual. — 1Rs 8:30, 39.

Assim, em sentido físico, o termo "céus" tem grande latitude. Ao passo que pode referir-se aos mais distantes pontos do espaço universal, pode também referir-se a algo que simplesmente é alto, ou elevado, num grau fora do comum. Assim, diz-se que aqueles que se encontram em navios jogados pelo vento tempestuoso "sobem aos céus, descem às profundezas". (Sal 107:26) Neste respeito, também, os construtores da Torre de Babel pretendiam erguer um edifício "com o seu topo nos céus", como que um "arranha-céu". (Gên 11:4; compare isso com Je 51:53.) E a profecia em Amós 9:2 fala de homens como 'subindo aos céus' no esforço vão de escapar dos julgamentos de Jeová, o que evidentemente significa que tentariam refugiar-se nas regiões montanhosas elevadas.

Céus Espirituais. As mesmas palavras das línguas originais usadas para os céus físicos também são aplicadas aos céus espirituais. Conforme vimos, Jeová Deus não reside nos céus físicos, por ser Espírito. Todavia, visto que ele é "o Enaltecido e Elevado", que reside "no alto" (Is 57:15), o sentido básico daquilo que é "enaltecido" ou "elevado", expresso na palavra da língua hebraica, torna-a apropriada para descrever a "morada excelsa de santidade e beleza". (Is 63:15; Sal 33:13, 14; 115:3) Jeová, como Produtor dos céus físicos (Gên 14:19; Sal 33:6), é também seu Dono. (Sal 115:15, 16) Faz neles o que se agrada de fazer, inclusive atos milagrosos. — Sal 135:6.

Portanto, em muitos textos, os "céus" representam o próprio Deus e sua posição soberana. Seu trono está nos céus, quer dizer, no domínio espiritual que ele também governa. (Sal 103:19-21; 2Cr 20:6; Mt 23:22; At 7:49) Jeová, desde a sua posição suprema e máxima, realmente, 'olha para baixo', para os céus e a terra físicos (Sal 14:2; 102:19; 113:6), e também, da sua posição elevada, ele fala, atende petições e faz julgamentos. (1Rs 8:49; Sal 2:4-6; 76:8; Mt 3:17) De modo que lemos que Ezequias e Isaías, em face duma grave ameaça, "oravam . . . e clamavam aos céus por socorro". (2Cr 32:20; compare isso com 2Cr 30:27.) Também Jesus usou os céus como representativos de Deus ao perguntar aos líderes religiosos se a origem do batismo de João era "do céu ou dos homens". (Mt 21:25; compare isso com Jo 3:27.) O filho pródigo confessou ter pecado "contra o céu", bem como contra o seu próprio pai. (Lu 15:18, 21) "O reino dos céus", portanto, não significa apenas ele ter sua sede nos céus espirituais ou governar dali, mas também ser "o reino de Deus". — Da 2:44; Mt 4:17; 21:43; 2Ti 4:18.

Também, por causa da posição celestial de Deus, tanto homens como anjos elevavam mãos ou face para os céus ao pedir que ele atuasse (Êx 9:22, 23; 10:21, 22), ao fazer um juramento (Da 12:7) e em oração (1Rs 8:22, 23; La 3:41; Mt 14:19; Jo 17:1). Em Deuteronômio 32:40, Jeová fala de si mesmo como 'levantando a mão para o céu em juramento'. Em harmonia com Hebreus 6:13, isto evidentemente significa que Jeová jura por si mesmo. — Veja Is 45:23.

Moradia angélica. Os céus espirituais são também a "moradia correta" dos filhos espirituais de Deus. (Ju 6; Gên 28:12, 13; Mt 18:10; 24:36) A expressão "o exército dos céus", frequentemente aplicada à criação estelar, às vezes descreve esses filhos angélicos de Deus. (1Rs 22:19; compare isso com Sal 103:20, 21; Da 7:10; Lu 2:13; Re 19:14.) Assim, também, "os céus" são personificados como representando os anjos, a "congregação dos santos". — Sal 89:5-7; compare isso com Lu 15:7, 10; Re 12:12.

Representando Governo. Vimos que os céus podem referir-se a Jeová Deus na sua posição soberana. Assim, quando Daniel disse a Nabucodonosor que a experiência pela qual passaria esse imperador babilônio faria com que ele 'soubesse que são os *céus* que governam', isso queria dizer o mesmo que saber "que o *Altíssimo* é Governante no reino da humanidade". — Da 4:25, 26.

Todavia, fora da sua referência ao Soberano Supremo, o termo "céus" pode também referir-se a outros poderes governantes enaltecidos ou elevados acima dos seus povos sujeitos. A própria dinastia de reis babilônios, que Nabucodonosor representava, é descrita em Isaías 14:12 como estelar, um "brilhante, filho da alva". Por meio da conquista de Jerusalém, em 607 AEC, esta dinastia babilônica elevara seu trono "acima das estrelas de Deus", sendo que estas "estrelas" evidentemente se referem à linhagem davídica de reis de Judá (do mesmo modo que o Herdeiro do trono davídico, Cristo Jesus, é chamado de "a resplandecente estrela da manhã", em Re 22:16; compare isso com Núm 24:17). Por ter derrubado o divinamente autorizado trono davídico, a dinastia babilônica, na realidade, enalteceu-se até os céus. (Is 14:13, 14) Esta enaltecida grandiosidade e extenso domínio foram também representados no sonho de Nabucodonosor por uma árvore simbólica, cuja altura "atingiu os céus". — Da 4:20-22.

Novos céus e nova terra. A ligação dos "céus" com poder governante ajuda no entendimento do sentido da expressão "novos céus e uma nova terra", encontrada em Isaías 65:17; 66:22, e citada pelo apóstolo Pedro em 2 Pedro 3:13. Observando esta relação, a *Cyclopædia* (Ciclopédia, 1891, Vol. IV, p. 122) de M'Clintock e Strong comenta: "Em Isa. lxv, 17, um novo céu e um nova terra significam um novo governo, novo reino, novo povo."

Assim como a "terra" pode referir-se a uma sociedade de pessoas (Sal 96:1; veja TERRA); assim também "céus" pode simbolizar o superior poder dominante ou governo sobre essa "terra". A profecia que apresenta a promessa de "novos céus e uma nova terra", dada por meio de Isaías, tratava inicialmente da restauração de Israel do exílio babilônico. Quando os israelitas retornaram à sua pátria, eles entraram num novo sistema de coisas. Ciro, o Grande, foi destacadamente usado por Deus para realizar esta restauração. De volta em Jerusalém, Zorobabel (descendente de Davi) serviu como governador, e Josué, como sumo sacerdote. Em harmonia com o propósito de Jeová, este novo arranjo governamental, ou "novos céus", dirigia ou supervisionava o povo sujeito. (2Cr 36:23; Ag 1:1, 14) Assim, conforme predisse o versículo 18 do capítulo 65 de Isaías, Jerusalém tornou-se "causa para júbilo e seu povo como causa para exultação".

A citação de Pedro, porém, mostra que se devia aguardar um cumprimento futuro, à base da promessa de Deus. (2Pe 3:13) Visto que, neste caso, a promessa de Deus se relaciona com a presença de Cristo Jesus, conforme mostra o versículo 4, os "novos céus e uma nova terra" devem relacionar-se com o Reino messiânico de Deus e seu domínio sobre súditos obedientes. Cristo Jesus, por meio da sua ressurreição e ascensão à mão direita de Deus, passou a ser "mais alto do que os céus" (He 7:26), no sentido de que ele foi assim colocado "muito acima de todo governo, e autoridade, e poder, e senhorio . . . não só neste sistema de coisas, mas também no que há de vir". — Ef 1:19-21; Mt 28:18.

Os seguidores cristãos de Jesus, como "participantes da chamada celestial" (He 3:1), são designados por Deus "herdeiros" em união com Cristo, por meio de quem Deus se propôs "ajuntar novamente todas as coisas". "As coisas nos céus", quer dizer, os chamados para a vida celestial, são os primeiros a serem assim ajuntados em união com Deus por meio de Cristo. (Ef 1:8-11) Sua herança lhes é "reservada nos céus". (1Pe 1:3, 4; Col 1:5; compare isso com Jo 14:2, 3.) Estão "alistados" e têm sua "cidadania" nos céus. (He 12:20-23; Fil 3:20) Constituem a "Nova Jerusalém" observada na visão de João como "descendo do céu, da parte de Deus". (Re 21:2, 9, 10; compare isso com Ef 5:24-27.) Uma vez que esta visão é inicialmente declarada ser de "um novo céu e uma nova terra" (Re 21:1), segue-se que ambos são representados no que se descreve depois. Portanto, o "novo céu" deve corresponder a Cristo junto com sua "noiva", a "Nova Jerusalém", e a "nova terra" é vista nos 'povos da humanidade', que são seus súditos e que recebem as bênçãos do seu governo, conforme descrito nos versículos 3 e 4.

Terceiro céu. Em 2 Coríntios 12:2-4, o apóstolo Paulo fala de um homem que "foi arrebatado . . . até o terceiro céu" e "para o paraíso". As Escrituras não mencionam nenhuma outra pessoa que tenha tido uma experiência como essa. Por isso, parece lógico concluir que Paulo estava falando de sua própria experiência. Alguns têm buscado relacionar a referência de Paulo ao terceiro céu com o antigo conceito rabínico de que existem três estágios de céu, até mesmo "sete céus". No entanto, não há nada nas Escrituras que apoie esse ponto de vista. Como vimos, os céus não foram descritos aqui de modo específico como se estivessem divididos em níveis ou estágios. Por isso, deve-se levar em conta o contexto para determinar se Paulo estava falando dos céus dentro da atmosfera terrestre, dos céus no espaço sideral, dos céus espirituais ou de outra coisa. Assim, tudo indica que "o terceiro céu" se refere à superioridade do governo do Reino do Messias. Para dar ênfase, palavras e expressões são repetidas *três* vezes na Bíblia. Veja como isso ocorre em Isaías 6:3, Ezequiel 21:27, João 21:15-17 e Revelação 4:8.

O passar do céu e da terra anteriores. A visão de João menciona passarem "o céu anterior e a terra anterior". (Re 21:1; compare isso com 20:11.) Nas Escrituras Gregas Cristãs, os governos terrestres e seus povos são mostrados estarem sujeitos ao governo satânico. (Mt 4:8, 9; Jo 12:31; 2Co 4:3, 4; Re 12:9; 16:13, 14) O apóstolo Paulo referiu-se a "forças espirituais iníquas nos lugares celestiais", junto com seus governos, suas autoridades e seus governantes mundiais. (Ef 6:12) De modo que passar "o céu anterior" indica o fim de governos políticos influenciados por Satanás e seus demônios. Isso está de acordo com o que 2 Pedro 3:7-12 diz sobre a destruição, como que por fogo, dos "céus . . . que agora existem". O texto de Revelação (Apocalipse) 19:17-21 também descreve a destruição do sistema político mundial e de seus apoiadores. Lá diz que a fera simbólica será lançada "no lago ardente que queima com enxofre". (Veja Re 13:1, 2) Quanto a Satanás, Revelação 20:1-3 diz que ele será lançado "no abismo", onde ficará preso por mil anos, e depois será "solto por um pouco".

Rebaixamento do Que É Enaltecido. Visto que os céus representam o que é elevado, o rebaixamento dessas coisas enaltecidas é às vezes representado pela derrubada, ou pelo 'abalo' ou pela 'agi-

tação' dos céus. Diz-se que Jeová "lançou a beleza de Israel do céu para a terra" quando esse foi desolado. Esta beleza incluía o seu reino, e os seus governantes principescos, e o poder destes, e esta beleza foi como que devorada pelo fogo. (La 2:1-3) Mas o conquistador de Israel, Babilônia, mais tarde sofreu a agitação de seu próprio "céu" e o tremor da sua "terra", quando os medos e os persas derrubaram Babilônia, e os deuses celestiais dela mostraram-se falsos e incapazes de salvá-la da perda de seu domínio sobre o país. — Is 13:1, 10-13.

De modo similar, profetizou-se que a posição de Edom, alta como o céu, não o salvaria da destruição, e que a espada de julgamento de Jeová ficaria encharcada nas alturas, ou "céus", de Edom, sem que lhe viesse alguma ajuda de fonte celestial, ou enaltecida. (Is 34:4-7; compare isso com Ob 1-4, 8.) Aqueles que fazem grandes jactâncias, falando iniquamente num estilo elevado como que 'pondo sua boca nos próprios céus', certamente cairão em ruína. (Sal 73:8, 9, 18; compare isso com Re 13:5, 6.) A cidade de Cafarnaum tinha motivos para sentir-se muito favorecida, por causa da atenção que recebeu de Jesus e seu ministério. Entretanto, visto que deixou de aceitar as poderosas obras dele, Jesus perguntou: "Serás por acaso enaltecida ao céu?" e predisse, em vez disso: "Até o Hades descerás." — Mt 11:23.

Escurecimento dos Céus. O escurecimento dos céus ou dos corpos estelares é muitas vezes usado para representar a eliminação das condições prósperas, favoráveis, e sua substituição por perspectivas e condições ameaçadoras, tenebrosas, como quando nuvens escuras eclipsam toda a luz, dia e noite. (Veja Is 50:2, 3, 10.) Este uso dos céus físicos em conexão com a perspectiva mental dos humanos é um tanto similar à antiga expressão árabe: "O céu dele caiu por terra", significando que a superioridade ou prosperidade de alguém diminuiu muito. Em algumas ocasiões Deus usou fenômenos celestiais para demonstrar sua ira. Alguns desses fenômenos escureceram os céus de forma literal. — Êx 10:21-23; Jos 10:12-14; Lu 23:44, 45.

A Judá sobreveio tal dia de escuridão em cumprimento do julgamento feito por Jeová por meio do seu profeta Joel, e atingiu seu clímax na desolação de Judá por Babilônia. (Jl 2:1, 2, 10, 30, 31; compare isso com Je 4:23, 28.) Qualquer esperança de ajuda da parte duma fonte celestial parecia ter-se esgotado, e conforme predito em Deuteronômio 28:65-67, ficaram 'apavorados noite e dia', sem alívio ou esperança de luz do sol de manhã ou de luar à noite. No entanto, por meio do mesmo profeta, Joel, Jeová advertiu os inimigos de Judá que eles sofreriam a mesma situação quando ele executasse o julgamento neles. (Jl 3:12-16) Ezequiel e Isaías usaram este mesmo quadro figurativo ao predizer o julgamento de Deus sobre o Egito e sobre Babilônia, respectivamente. — Ez 32:7, 8, 12; Is 13:1, 10, 11.

O apóstolo Pedro citou a profecia de Joel no dia de Pentecostes, ao exortar uma multidão de ouvintes a 'serem salvos desta geração pervertida'. (At 2:1, 16-21, 40) Os daquela geração que não acataram isso presenciaram um tempo de grave escuridão, quando os romanos sitiaram e finalmente assolaram Jerusalém menos de 40 anos depois. Antes de Pentecostes, porém, Jesus fez uma profecia similar e mostrou que ela se cumpriria no tempo da sua presença. — Mt 24:29-31; Lu 21:25-27; compre isso com Re 6:12-17.

Permanência dos Céus Físicos. Elifaz, o temanita, disse a respeito de Deus: "Eis que não confia nem nos seus santos, e os próprios céus não são realmente puros aos seus olhos." Todavia, Jeová disse a Elifaz que este e seus dois companheiros 'não falaram a verdade a meu respeito assim como fez meu servo Jó'. (Jó 15:1, 15; 42:7) Em contraste, Êxodo 24:10 refere-se aos céus como representando pureza. De modo que, na Bíblia, não se menciona nenhum motivo para Deus destruir os céus físicos.

Que os céus físicos são permanentes é mostrado pelo fato de que são usados em símiles relacionados com coisas eternas, tais como os resultados pacíficos e justos do reino davídico herdado pelo Filho de Deus. (Sal 72:5-7; Lu 1:32, 33) De modo que textos tais como Salmo 102:25, 26, que falam de os céus 'perecerem' e serem 'substituídos assim como uma vestimenta gasta', não devem ser entendidos em sentido literal.

Em Lucas 21:33, Jesus diz que "céu e terra passarão, mas as minhas palavras de modo algum passarão". Outros textos mostram que "céu e terra" vão sempre existir. (Gên 9:16; Sal 104:5; Ec 1:4) Portanto, o "céu e terra" mencionados aqui podem muito bem ser simbólicos, assim como "o céu anterior e a terra anterior" em Revelação 21:1; compare isso com Mateus 24:35.

O Salmo 102:25-27 enfatiza a eternidade e a imperecibilidade de Deus, ao passo que a sua criação física dos céus e da terra é perecível, quer dizer, *poderia ser* destruída — se fosse do propósito de Deus. Dessemelhante da existência eterna de Deus, a permanência de qualquer parte da sua criação física não é independente. Conforme se vê na terra, a criação física tem de passar por um contínuo processo de renovação, se há de perdurar ou reter sua forma existente. Que os céus físicos dependem da vontade e do poder sustentador de Deus é indicado no Salmo 148, onde, depois de se referir ao sol, à lua e às estrelas, junto com outras partes da criação

de Deus, o versículo 6 declara que Deus "os mantém estabelecidos para sempre, por tempo indefinido. Deu um regulamento, e este não passará".

As palavras do Salmo 102:25, 26, aplicam-se a Jeová Deus, mas o apóstolo Paulo as cita com referência a Jesus Cristo. Isto se dá porque o Filho unigênito de Deus era o Agente pessoal de Deus usado na criação do universo físico. Paulo contrasta a permanência do Filho com a da criação física, a qual Deus, se intencionasse isso, poderia 'enrolar assim como a uma capa' e pôr de lado. — He 1:1, 2, 8, 10-12; compare isso com 1Pe 2:3 n.

Várias Expressões Poéticas e Figuradas. Visto que os céus físicos desempenham um papel vital em sustentar e fazer prosperar a vida na terra — pela luz do sol, a chuva, o orvalho, ventos refrescantes e outros benefícios atmosféricos — eles são mencionados poeticamente como "bom depósito" de Jeová. (De 28:11, 12; 33:13, 14) Jeová abre as "portas" desse para abençoar seus servos, assim como quando fez o maná, "o cereal do céu", descer para o solo. (Sal 78:23, 24; Jo 6:31) As nuvens são como "talhas de água" nas câmaras superiores desse depósito, e a chuva cai dali como que por "condutos", certos fatores, tais como montes ou mesmo a intervenção milagrosa de Deus, causando a condensação de água e a subsequente precipitação pluvial em regiões específicas. (Jó 38:37; Je 10:12, 13; 1Rs 18:41-45) Por outro lado, a retirada da bênção de Deus em certas ocasiões resultou em os céus sobre a terra de Canaã serem 'cerrados', tornando-se, na aparência, tão duros e não porosos como o ferro, e tendo um brilho metálico da cor de cobre, com uma atmosfera cheia de pó, sem chuva. — Le 26:19; De 11:16, 17; 28:23, 24; 1Rs 8:35, 36.

Isto ajuda a entender o quadro apresentado em Oseias 2:21-23. Depois de predizer os resultados devastadores da infidelidade de Israel, Jeová fala então do tempo do seu restabelecimento e das resultantes bênçãos. Naquele dia, ele diz, "responderei aos céus, e eles, da sua parte, responderão à terra; e a terra, da sua parte, responderá ao cereal, e ao vinho doce, e ao azeite; e eles, da sua parte, responderão a Jezreel". Evidentemente, isto representa pedir Israel a bênção de Jeová por meio da série de coisas da criação Dele mencionadas aqui. Por este motivo, essas coisas são encaradas como personificadas, e, por isso, como que capazes de fazer uma solicitação ou um pedido. Israel pede cereais, vinho e azeite; estes produtos, por sua vez, procuram sua nutrição e água da terra; a terra, a fim de suprir estas necessidades, requer (ou figuradamente solicita) sol, chuva e orvalho dos céus; e os céus (até então 'cerrados', por causa da retirada da bênção de Deus) podem responder somente se Deus aceitar o pedido e restabelecer seu favor à nação, pondo assim em movimento o ciclo de produção. A profecia oferece garantia de que ele fará isso.

Em 2 Samuel 22:8-15, Davi aparentemente usa a figura dum tremendo temporal para representar o efeito da intervenção de Deus em favor de Davi, libertando-o dos seus inimigos. A ferocidade deste temporal simbólico agita os alicerces dos céus, e estes 'se curvam para baixo' em nuvens escuras, baixas. Compare isso com as condições literais dum temporal descrito em Êxodo 19:16-18; também com as expressões poéticas em Isaías 64:1, 2.

Jeová, o "Pai das luzes celestiais" (Tg 1:17), é frequentemente mencionado como tendo 'estendido os céus', assim como se faria com um pano de tenda. (Sal 104:1, 2; Is 45:12) Os céus, tanto a expansão atmosférica de dia como os céus estrelados à noite, do ponto de vista dos humanos na terra, têm a aparência duma imensa abóbada. Em Isaías 40:22, o símile é de se estender "uma gaze fina", em vez de o pano de tenda mais grosso. Isto expressa a delicada ornamentação desta abóbada celeste. Numa noite clara, os milhares de estrelas, de fato, constituem um tecido rendado estendido sobre o fundo de veludo negro do espaço. Pode-se também notar que até mesmo a enorme galáxia conhecida como Via Láctea, na qual se encontra o nosso sistema solar, tem uma aparência de fina gaze, do ponto de vista da terra.

Do precedente se pode notar que sempre se precisa considerar o contexto para determinar o sentido das expressões figuradas. Assim, quando Moisés chamou "os céus e a terra" por testemunhas das coisas que declarava a Israel, é óbvio que ele não se referia à criação inanimada, mas, antes, aos habitantes inteligentes dos céus e da terra. (De 4:25, 26; 30:19; compare isso com Ef 1:9, 10; Fil 2:9, 10; Re 13:6.) Isto também se aplica à alegria dos céus e da terra com a queda de Babilônia, em Jeremias 51:48. (Veja Re 18:5; 19:1-3.) Igualmente, devem ser os céus espirituais que 'escoam justiça', conforme descrito em Isaías 45:8. Em outros casos, fala-se dos céus literais, mas eles são descritos figuradamente como alegrando-se ou bradando. Por ocasião da vinda de Jeová como juiz à terra, conforme descrito no Salmo 96:11-13, os céus, junto com a terra, o mar e a campina assumem aspecto alegre. (Veja Is 44:23.) Os céus físicos também louvam seu Criador, do mesmo modo que um produto de belo aspecto dá louvor ao artífice que o produz. Na realidade, falam do poder, da sabedoria e da majestade de Jeová. — Sal 19:1-4; 69:34.

Ascensão ao Céu. Em 2 Reis 2:11, 12, o profeta Elias é descrito como "subindo aos céus no vendaval". Os céus, aqui, referem-se aos céus atmosféricos, nos quais ocorrem vendavais, não aos céus espirituais da presença de Deus. Elias não

morreu por ocasião desta ascensão, mas continuou vivo por alguns anos após o seu transporte celestial para longe do seu sucessor Eliseu. Tampouco ascendeu Elias aos céus espirituais quando faleceu, visto que Jesus, enquanto na terra, disse claramente que "nenhum homem ascendeu ao céu". (Jo 3:13; veja ELIAS N.º 1 (Eliseu o Sucede).) Em Pentecostes, Pedro disse igualmente a respeito de Davi, que ele "não ascendeu aos céus". (At 2:34) Na realidade, nada nas Escrituras indica que se oferecesse aos servos de Deus uma esperança celestial antes da vinda de Cristo Jesus. Esta esperança surge pela primeira vez nas expressões de Jesus aos seus discípulos (Mt 19:21, 23-28; Lu 12:32; Jo 14:2, 3) e foi por eles plenamente compreendida apenas após Pentecostes de 33 EC. — At 1:6-8; 2:1-4, 29-36; Ro 8:16, 17.

As Escrituras mostram que Cristo Jesus foi o primeiro a ascender da terra aos céus da presença de Deus. (1Co 15:20; He 9:24) Por meio desta ascensão, e de ele apresentar ali o seu sacrifício de resgate, ele 'abriu o caminho' para os que seguiriam — os membros da sua congregação, gerados pelo espírito. (Jo 14:2, 3; He 6:19, 20; 10:19, 20) Estes, ao serem ressuscitados, têm de levar "a imagem do celestial", Cristo Jesus, a fim de ascender aos céus do plano espiritual, porque "carne e sangue" não podem herdar o Reino celestial. — 1Co 15:42-50.

Como podem pessoas "nos lugares celestiais" ainda estar na terra?

O apóstolo Paulo, na sua carta aos efésios, fala de cristãos então vivos na terra como se já estivessem usufruindo uma posição celestial, levantados e 'assentados junto nos lugares celestiais, em união com Cristo Jesus'. (Ef 1:3; 2:6) O contexto mostra que os cristãos ungidos são encarados assim por Deus, por ele os ter 'designado herdeiros' junto com seu Filho na herança celestial. Enquanto ainda na terra, eles foram enaltecidos, ou 'levantados', por meio desta designação. (Ef 1:11, 18-20; 2:4-7, 22) Estes pontos também lançam luz sobre a visão simbólica de Revelação 11:12. Fornecem também a chave para o entendimento do quadro profético de Daniel 8:9-12, onde aquilo que anteriormente foi mostrado representar um poder político é mencionado como 'tornando-se cada vez maior até atingir o exército dos céus', e até mesmo causando que alguns deste exército e das estrelas caíssem para a terra. Em Daniel 12:3, esses servos de Deus, na terra, no predito tempo do fim, são mencionados como raiando "como as estrelas por tempo indefinido". Note também o uso simbólico de estrelas no livro de Revelação, capítulos 1 a 3, onde o contexto mostra que essas "estrelas" se referem a pessoas que obviamente vivem na terra e passam por experiências e tentações terrenas, estrelas que são responsáveis pelas congregações aos seus cuidados. — Re 1:20; 2:1, 8, 12, 18; 3:1, 7, 14.

O caminho para a vida celestial. O caminho para a vida celestial envolve mais do que apenas ter fé no sacrifício resgatador de Cristo e obras de fé em obediência às instruções de Deus. Os escritos inspirados dos apóstolos e discípulos mostram que precisa haver também uma chamada e escolha da pessoa por Deus, mediante seu Filho. (2Ti 1:9, 10; Mt 22:14; 1Pe 2:9) Este convite envolve uma série de passos, ou ações, a fim de qualificar a pessoa para a herança celestial; muitos desses passos são dados por Deus, outros pela pessoa chamada. Entre esses passos, ou ações, encontram-se declarar justo o cristão chamado (Ro 3:23, 24, 28; 8:33, 34); produzi-lo ('gerá-lo') com espírito santo (Jo 1:12, 13; 3:3-6; Tg 1:18); ser ele batizado na morte de Cristo (Ro 6:3, 4; Fil 3:8-11); ungi-lo (2Co 1:21; 1Jo 2:20, 27); santificá-lo (Jo 17:17). O chamado tem de manter a integridade até a morte (2Ti 2:11-13; Re 2:10), e depois de se ter mostrado fiel na sua chamada e escolha (Re 17:14), ele finalmente é ressuscitado para a vida espiritual. — Jo 6:39, 40; Ro 6:5; 1Co 15:42-49; veja DECLARAR JUSTO; RESSURREIÇÃO; SANTIFICAÇÃO; UNGIDO, UNÇÃO.

CÉU, II. "Céu [hebr.: *shá·hhaq*]", conforme usado pelos escritores bíblicos, pode significar a expansão da atmosfera que cerca a terra, na qual flutuam as nuvens (Is 45:8), ou pode significar a aparente abóbada ou dossel sobre a terra que de dia é azul e de noite está cravejado de estrelas. (Sal 89:37) Na maioria dos casos, o escritor evidentemente apenas se refere àquilo que é alto acima do homem, sem especificar qual o aspecto do "céu" que está envolvido. — Sal 57:10; 108:4.

As finas partículas de pó na atmosfera, as moléculas de vapor de água, e, até certo ponto, as moléculas de outros gases na atmosfera, tais como oxigênio, nitrogênio e bióxido de carbono, difundem os raios de luz, os raios azuis sendo os mais difundidos, o que dá ao céu claro a sua característica cor azul. As finas partículas de pó também desempenham um grande papel na produção de nuvens, ajuntando-se o vapor de água em torno destas partículas.

A palavra hebraica *shá·hhaq* (céu) também é traduzida "camada fina de pó", "nuvem", "céu nublado"; evidentemente, deriva duma raiz que significa "pulverizar". (2Sa 22:43) Jeová fala de si mesmo como aquele que 'achatou o céu nublado, duro como um espelho fundido'. (Jó 37:18) As partículas que constituem a atmosfera de fato são

comprimidas pela força da gravidade, e seus limites superiores se encontram dentro de termos fixos, impedidos pela gravidade de escapar da terra. (Gên 1:6-8) Refletem a luz do sol à maneira de um espelho. Por causa disso, o céu parece luminoso, ao passo que sem a atmosfera o observador na terra veria apenas negrume no céu, com os corpos celestes reluzindo brilhantemente contra um fundo negro, como se dá com a lua desprovida de atmosfera. Os astronautas podem observar a atmosfera da terra desde o espaço sideral como halo iluminado, reluzente.

Jeová usou de linguagem figurada ao avisar Israel de que, em caso de desobediência, os céus acima se tornariam cobre e a terra debaixo, ferro, e a poeira e o pó seriam a chuva da sua terra. Sem dúvida, sob tais condições de falta de chuva, os céus 'cerrados', sem nuvens, se tornariam avermelhados, da cor de cobre, visto que o aumento das partículas de pó na atmosfera tende a difundir a luz azul a ponto de que as ondas vermelhas se destacam mais, assim como o sol, quando se põe, parece vermelho por causa da maior profundidade ou grossura da atmosfera que os raios solares têm de atravessar. — De 28:23, 24; compare isso com 1Rs 8:35, onde se usa "céu" com referência à expansão.

Outra palavra hebraica ocasionalmente traduzida "céus" é *sha·má·yim*. (De 28:23) Similarmente, a palavra grega *ou·ra·nós*, também é traduzida "céu".

Quando Jesus ascendeu em direção ao céu, uma nuvem o arrebatou da vista dos discípulos. Enquanto fitavam os olhos no céu, apareceram anjos e disseram: "Homens da Galileia, por que estais parados aí olhando para o céu? Este Jesus, que dentre vós foi acolhido em cima, no céu, virá assim da mesma maneira em que o observastes ir para o céu." (At 1:9-11 n.) Os anjos, na realidade, disseram aos discípulos que não adiantava fitarem o céu, esperando que aparecesse para o verem ali. Pois a nuvem o arrebatara, e ele se tornara invisível. Mas, ele voltaria *da mesma maneira*, invisivelmente, sem ser observado pelos olhos físicos.

Ocasionalmente, *shá·hhaq* ("céu") é usado como paralelo de *sha·má·yim* ("céu[s]"). — Veja Céu, I.

CEVA. Um "principal sacerdote" judeu. Seus sete filhos estavam entre "certos dos judeus itinerantes, que praticavam a expulsão dos demônios". Num caso, na cidade de Éfeso, tentaram exorcismar um demônio por dizer: "Eu vos advirto solenemente por Jesus, a quem Paulo prega." O espírito iníquo respondeu por dizer: "Eu sei de Jesus e estou familiarizado com Paulo; mas quem sois vós?" O homem possesso pelo espírito pulou então sobre os sete filhos de Ceva e os expulsou da casa nus e feridos. Isto resultou no enaltecimento do nome do Senhor e induziu muitos a dar atenção às boas novas pregadas por Paulo. — At 19:13-20.

Nenhum sacerdote judeu de nome Ceva é mencionado em outra parte, a menos que Ceva tenha sido o nome latino dum sacerdote também conhecido por um nome hebraico.

CEVADA [hebr.: *se'o·ráh;* gr.: *kri·thé*]. Um importante cereal do gênero *Hordeum*, de amplo cultivo desde os tempos antigos até agora. Era um dos produtos valiosos que aguardava os israelitas na Terra da Promessa, e aquela região continua a ser "uma terra de trigo e de cevada" até o dia de hoje. — De 8:8.

O nome hebraico da cevada (*se'o·ráh*) é aparentado com a palavra para "cabelo" (*se·'ár*) e é descritivo das longas e finas cerdas que formam a característica barba da espiga de cevada. É uma planta muito resistente, mais apta para resistir à seca e adaptada para uma gama mais ampla de climas do que qualquer outro cereal. Quando madura, atinge cerca de 1 m de altura, tendo folhas um pouco mais largas que as do trigo.

A colheita da cevada tem destaque nos eventos dramáticos do livro de Rute. Em Israel semeava-se a cevada no mês de bul (outubro-novembro) após terem começado as chuvas temporãs e o solo se tornar arável. (Is 28:24, 25) A cevada amadurece mais rápido do que o trigo (Êx 9:31, 32), e iniciava-se a colheita no começo da primavera, no mês de nisã (março-abril), começando no quente vale do Jordão e continuando depois nas partes mais elevadas, mais temperadas, até chegar à região planaltina ao L do Jordão, no mês de zive (abril-maio). A colheita da cevada marcava assim um período definido do ano (Ru 1:22; 2Sa 21:9), e seu início correspondia ao tempo da Páscoa, o molho de cereal movido pelo sacerdote no dia 16 de nisã sendo das primícias da cevada. — Le 23:10, 11.

Considerava-se a cevada de valor inferior ao do trigo, apenas um terço daquele do trigo na visão de João, em Revelação 6:6. Era bastante comum e abundante para poder ser usada como forragem para os cavalos de Salomão (1Rs 4:28), finalidade que ainda tem nos tempos modernos. Era moída, para farinha, e então usada na fabricação de pão, muitas vezes na forma de bolo redondo (2Rs 4:42; Ez 4:12; Jo 6:9, 13), e às vezes era misturada com outros cereais. — Ez 4:9.

Embora, sem dúvida, fosse usada mais frequentemente entre os pobres, por causa do seu custo inferior, não há nada que indique que a cevada fosse encarada com desprezo pelos israelitas, nem mesmo pelos que podiam comprar trigo. Assim, estava incluída nas provisões próprias para serem oferecidas à companhia do Rei Davi na sua chegada a Gi-

leade, durante o tempo da revolta de Absalão. (2Sa 17:27-29) Salomão proveu a Hirão 20.000 coros (4.400 kl) de cevada, junto com uma correspondente quantidade de trigo, e grandes quantidades de azeite e de vinho, como suprimentos para os servos do rei tírio, que preparavam materiais para o templo. (2Cr 2:10, 15) O Rei Jotão, de Judá, exigiu tributo do rei de Amom, inclusive 10.000 coros (2.200 kl) de cevada. (2Cr 27:5) Homens que procuravam evitar ser mortos às mãos do assassino Ismael, após a queda de Jerusalém, asseguraram-lhe que possuíam "tesouros escondidos no campo, trigo, e cevada, e azeite, e mel". — Je 41:8.

No entanto, a cevada era um alimento comum e inferior, e alguns comentadores sugerem que estas qualidades estão representadas na figura de "um bolo redondo de pão de cevada" visto no sonho do midianita e que simbolizava o exército humilde de Gideão. — Jz 7:13, 14.

Oseias pagou 15 peças de prata (se foram siclos, US$ 33), e um ômer e meio (330 l) de cevada para comprar de volta a adúltera Gômer como esposa (Os 1:3; 3:1, 2), preço que alguns comentadores consideram ser equivalente ao preço de um escravo, 30 siclos de prata (US$ 66). (Êx 21:32) A 'oferta do ciúme' que a Lei exigia no caso de um homem suspeitar infidelidade sexual da parte da sua esposa era um décimo de um efa (2,2 l) de farinha de cevada. (Núm 5:14, 15) A cevada era também usada na medição, sendo a quantidade necessária para se semear um campo o meio legal para se determinar o valor do campo. — Le 27:16.

CHACAL [hebr.: *tan*]. Uma espécie de cão selvagem com focinho comprido e pontudo, e basta cauda, e que se assemelha à raposa. Este animal (*Canis aureus*) ainda é encontrado na Palestina. Embora o chacal possa atacar e matar aves e até mesmo cordeiros, e, de fato, alimentar-se de quase tudo, inclusive de frutas, é basicamente um necrófago que se alimenta de carniça. Assim, este animal presta um serviço útil, visto que a carniça, de outro modo, poderia ser um foco de germes. Os chacais costumam caçar à noite, sozinhos, em pares ou em pequenas matilhas. Durante o dia, usualmente dormem em lugares desolados, em buracos no solo, em cavernas, em prédios abandonados ou em ruínas.

Visto que os chacais são habitantes de regiões ermas, solitárias e mesmo desérticas, o domínio do chacal é usado figuradamente nas Escrituras para representar um estado de completa desolação, sem habitante humano. Diversas profecias usam esta figura de retórica para predizer a desolação de Jerusalém, das cidades de Judá, de Hazor, de Babilônia e de Edom. (Je 9:11; 10:22; 49:33; 51:37; Is 34:5, 13; Mal 1:3) A Bíblia faz também referência ao uivo ou aulido lamuriento do chacal. (Is 13:22; Miq 1:8) O lamento do chacal começa ao pôr-do-sol e é um uivo prolongado, repetido três ou quatro vezes, cada vez sendo num diapasão um pouco mais elevado do que o anterior. O uivo finalmente termina numa série de latidos curtos, altos e esganiçados.

Nas Escrituras, o chacal figura repetidas vezes num cenário ilustrativo. Jó, ao descrever seu próprio estado lamentável, exclama que se tornou "irmão de chacais". (Jó 30:29) Com respeito à derrota humilhante do povo de Deus, o salmista, talvez com referência ao campo de batalha, onde os chacais se reúnem para se alimentar dos mortos (veja Sal 68:23), lamentou: "Tu nos quebrantaste no lugar dos chacais." (Sal 44:19) O sítio de Jerusalém por Babilônia, em 607 AEC, trouxe a tensão da fome, com o resultado de que mães tratavam cruelmente seus próprios filhos. Neste respeito, Jeremias apropriadamente contrastou a crueldade "do meu povo" com os cuidados maternos dos chacais. — La 4:3, 10.

Por causa das intensas secas na terra de Judá, quando não tinha a bênção de Jeová, as zebras são representadas como fungando o vento, isto é, respirando ofegantes, assim como os chacais. (Je 14:1, 2, 6) Por outro lado, com referência à restauração do seu povo, Jeová prometeu que o lugar de permanência de chacais passaria a ter grama, juncos e papiros. E prover Jeová água ao seu povo no ermo faria com que animais tais como o chacal o glorificassem. — Is 35:7; 43:20, 21.

CHAVE. Instrumento usado para trancar ou destrancar portas e portões. O termo "chave" é usado na Bíblia tanto literalmente como de modo figurado.

A chave dos tempos bíblicos frequentemente era uma peça chata de madeira, com pinos que correspondiam aos buracos na lingueta dentro da porta dum lar. Essa chave servia para empurrar a lingueta ou o ferrolho dentro da porta, em vez de girar na fechadura, assim como faz a chave moderna. A chave era frequentemente carregada no cinto, ou era presa a outro objeto e carregada sobre o ombro. — Is 22:22.

Encontraram-se chaves egípcias de bronze ou de ferro, consistindo numa haste reta de aproximadamente 13 cm de comprimento, com três ou mais dentes salientes na extremidade. Os romanos também usavam chaves de metal, inclusive algumas do tipo feito para girar na fechadura. Descobriram-se chaves de bronze na Palestina.

O rei moabita Eglom usava uma fechadura e chave para a porta do seu quarto de terraço. (Jz 3:15-17, 20-25) Certos levitas pós-exílicos foram

encarregados do serviço de guarda no templo, sendo "encarregados da chave, sim, para abrir de manhã em manhã". — 1Cr 9:26, 27.

Uso Figurado. Em sentido figurado, a Bíblia usa o termo "chave" para simbolizar autoridade, governo e poder. Eliaquim, elevado a uma posição de confiança e honra, teve "a chave da casa de Davi" posta sobre o seu ombro. (Is 22:20-22) No Oriente Médio, em tempos mais recentes, uma chave grande sobre o ombro de um homem o identificava como pessoa de destaque ou importância. Antigamente, o conselheiro do rei, encarregado do poder das chaves, talvez exercesse a supervisão geral dos aposentos reais e também pudesse determinar os candidatos hábeis para o serviço do rei. Na mensagem angélica à congregação em Filadélfia, fala-se do enaltecido Jesus Cristo como tendo "a chave de Davi", e é ele quem "abre de modo que ninguém feche, e fecha de modo que ninguém abra". (Re 3:7, 8) Como o Herdeiro do pacto para um Reino, feito com Davi, Jesus Cristo foi encarregado do governo da família da fé e da chefia do Israel espiritual. (Lu 1:32, 33) Pela sua autoridade, simbolizada pela "chave de Davi", ele pode abrir ou fechar portas figurativas, ou oportunidades e privilégios. — Veja 1Co 16:9; 2Co 2:12, 13.

Como usou Pedro "as chaves do reino" que lhe foram confiadas?

Jesus disse a Pedro: "Eu te darei as chaves do reino dos céus, e tudo o que amarrares na terra, será a coisa amarrada nos céus, e tudo o que soltares na terra será a coisa solta nos céus." (Mt 16:19) A identificação destas chaves logicamente tem de basear-se em outras informações bíblicas. Jesus fez outra referência ao assunto de chaves quando disse aos líderes religiosos, versados na Lei: "Tirastes a chave do conhecimento; vós mesmos não entrastes e impedistes os que estavam entrando!" (Lu 11:52) A comparação deste texto com Mateus 23:13 indica que o 'entrar' de que se falou refere-se à entrada no "reino dos céus". De modo que o uso da palavra "chave" na declaração de Jesus a Pedro indica que Pedro teria o privilégio de iniciar um programa de instrução, que abriria a porta para oportunidades especiais com respeito ao Reino dos céus.

Pedro, diferente dos líderes religiosos hipócritas daquele tempo, claramente usou o divinamente provido conhecimento para ajudar pessoas a 'entrar no reino', notavelmente em três ocasiões. Uma delas foi no dia de Pentecostes de 33 EC, quando Pedro, sob inspiração, revelou a uma multidão reunida que Jeová Deus ressuscitara a Jesus e o enaltecera à Sua própria mão direita nos céus, e que Jesus, naquela posição régia, derramara espírito santo sobre os seus discípulos reunidos. Em resultado deste conhecimento, e agindo em harmonia com a exortação de Pedro: "Arrependei-vos, e cada um de vós seja batizado no nome de Jesus Cristo, para o perdão de vossos pecados, e recebereis a dádiva gratuita do espírito santo", cerca de 3.000 judeus (e conversos judeus) deram o passo que levou a se tornarem prospectivos membros do "reino dos céus". Outros judeus, posteriormente, seguiram o exemplo deles. — At 2:1-41.

Em outra ocasião, Pedro e João foram enviados aos samaritanos, os quais não haviam recebido o espírito santo, embora tivessem sido batizados. No entanto, os dois apóstolos 'oraram por eles' e "impuseram-lhes então as suas mãos", e estes receberam espírito santo. — At 8:14-17.

A terceira ocasião em que Pedro foi usado de modo especial para abrir a pessoas o privilégio de ser herdeiros do Reino foi quando ele foi enviado ao lar do gentio Cornélio, um centurião italiano. Pedro, por revelação divina, reconheceu e declarou a imparcialidade de Deus com respeito aos judeus e aos gentios, e que pessoas das nações, se temessem a Deus e praticassem a justiça, eram então aceitáveis a Deus, assim como seus equivalentes judeus. Enquanto Pedro apresentava este conhecimento aos ouvintes gentios, veio sobre eles a dádiva celestial do espírito santo e eles falaram milagrosamente em línguas. Foram subsequentemente batizados e tornaram-se os primeiros prospectivos membros do "reino dos céus" dentre os gentios. A descerrada porta de oportunidade, para crentes gentios se tornarem membros da congregação cristã, permaneceu daí em diante aberta. — At 10:1-48; 15:7-9.

Mateus 16:19 pode ser vertido com precisão gramatical: "Tudo o que amarrares na terra, será a coisa amarrada [ou: a coisa já amarrada] nos céus, e tudo o que soltares na terra, será a coisa solta [ou: a coisa já solta] nos céus." A tradução, em inglês, de Charles B. Williams, reza aqui: "Seja o que for que proibires na terra tem de ser o que já é proibido no céu, e seja o que for que permitires na terra, tem de ser o que já é permitido no céu." A tradução literal do perito em grego Robert Young reza: "Seja o que for que possas ligar na terra, já terá sido ligado nos céus, e seja o que for que possas soltar na terra, já terá sido solto nos céus." Visto que outros textos tornam claro que o ressuscitado Jesus continuou sendo a única Cabeça verdadeira da congregação cristã, é óbvio que a sua promessa a Pedro não significava que Pedro ditaria ao céu o que devia ou não devia ser solto, mas, antes, que Pedro seria usado como instrumento do céu para descerrar, ou soltar, determinadas coisas. — 1Co 11:3; Ef 4:15, 16; 5:23; Col 2:8-10.

"Chave do abismo." Em Revelação 9:1-11, apresenta-se a visão de uma "estrela" desde o céu a que foi dada "a chave da cova do abismo" e que abre esta cova e solta um enxame de gafanhotos, cujo rei é "o anjo do abismo". Visto que o abismo, conforme mostrado em Romanos 10:6, 7, evidentemente inclui o Hades (embora não se limite ao Hades), parece que "a chave da cova do abismo" inclui "as chaves da morte e do Hades", na posse do ressuscitado Jesus Cristo, conforme declarado em Revelação 1:18. Estas "chaves", sem dúvida, são simbólicas da autoridade de Jesus, de libertar pessoas duma restrição que está além do poder de outrem, exceto Deus ou seu representante autorizado. Portanto, as "chaves" incluem a autoridade de ressuscitar literalmente pessoas, libertando-as das restrições da sepultura, bem como de livrar pessoas dum figurativo estado de morte. (Jo 5:24-29; compare isso com Re 11:3-12; veja MORTE [Mudança de estado ou condição espiritual].) O último uso registrado de "a chave do abismo" ocorre em Revelação 20:1-7, onde a visão descreve um anjo com essa chave lançando Satanás no abismo, fechando-o e selando-o sobre ele por mil anos. Ao fim deste período, Satanás é solto da sua "prisão", evidentemente pelo uso da "chave" de autoridade. — Veja ABISMO.

CHEFIA. Veja CABEÇA, SER.

CHESVÃ. Veja CALENDÁRIO.

CHIBATEAMENTO. Veja ESPANCAMENTO.

CHIBOLETE. Veja XIBOLETE.

CHICOTE. Usualmente uma corda ou um açoite de couro com cabo, flexíveis. Este instrumento tem sido usado desde tempos antigos para chicotear humanos (2Cr 10:11, 14), bem como para enxotar e dirigir animais. — Pr 26:3; Na 3:2.

O Rei Roboão gabou-se de que, ao passo que seu pai Salomão havia castigado os israelitas com "chicotes", ele o faria com "azorragues". A expressão de Roboão era figurativa, mas os azorragues mencionados talvez fossem açoites equipados com pontas agudas, visto que a palavra hebraica (*ʽaq·rab·bím*) para "azorragues" literalmente significa "escorpiões". — 1Rs 12:11, 14, n.; 2Cr 10:11, 14.

Elifaz, o temanita, falou "do chicote da língua". (Jó 4:1; 5:21) Evidentemente alude-se ao uso da língua para infligir feridas, como por calúnia ou ultraje. — Veja Pr 12:18; Tg 3:5-10.

No tempo da Páscoa de 30 EC, Jesus, "depois de fazer um chicote de cordas, expulsou do templo a todos com as ovelhas e o gado". O que indica que Jesus usou o chicote somente em animais, não nos homens com ovelhas e gado, é o fato de que expulsou os vendedores de pombas verbalmente, não com o chicote. Também, por expulsar o gado com o chicote, ele transtornou as atividades comerciais desses homens, e estes, naturalmente, iriam atrás do gado, para recuperá-lo. — Jo 2:13-17.

CHIFRE (BUZINA). Chifres de animais eram usados em Israel como recipientes para azeite, como vasos para beber, como tinteiros e como receptáculos para cosméticos, bem como quais instrumentos musicais ou de sinalização. — 1Sa 16:1, 13; 1Rs 1:39; Ez 9:2; veja TINTEIRO DE SECRETÁRIO.

Instrumentos Musicais e de Sinalização. A palavra hebraica *qé·ren* é a designação costumeira de chifre de animal. (Gên 22:13) É usada uma vez para se referir a um instrumento de sopro, a saber, na expressão "corno [hebr.: *qé·ren*] de carneiro", em Josué 6:5. Esta expressão é colocada em paralelo com a palavra hebraica *shoh·fár* (buzina), um termo que sempre se refere ao chifre de carneiro usado como instrumento musical. O moderno *shoh·fár* é um chifre oco de carneiro, de uns 36 cm de comprimento, desentortado por aquecimento, mas curvado para cima na ponta do pavilhão. Tem um bocal separado, para facilitar o sopro. O *shoh·fár* dos tempos bíblicos, segundo se pensa, não tinha bocal separado, e, de acordo com o Talmude, o chifre de carneiro não era endireitado, mas deixado curvo.

O *shoh·fár* era usado basicamente como instrumento de sinalização. Reunia as forças israelitas, às vezes tocava o "sinal de alarme" contra uma cidade a ser atacada, e dirigia outras manobras na guerra. (Jz 3:27; 6:34; 2Sa 2:28; Jl 2:1; Sof 1:16) No caso dum ataque inimigo, o *shoh·fár* dava o aviso. (Ne 4:18-20) Por ter sido apenas um instrumento de sinalização na batalha, o toque de 300 dessas buzinas, em circunstâncias normais, indicaria um exército de considerável tamanho. Portanto, quando os midianitas ouviram o toque de buzinas por todos os que compunham o grupo de 300 homens de Gideão, "o acampamento inteiro pôs-se a correr", aterrorizado. — Jz 7:15-22.

Além de a buzina anunciar toda lua nova, proclamava também o ano de jubileu e contribuía para o espírito alegre de outras ocasiões. (Sal 81:3; Le 25:8-10; 2Sa 6:15; 2Cr 15:14) Quando Jeová especificou os termos do pacto da Lei, o milagroso som duma buzina foi um dos aspectos do espetáculo no monte Sinai. (Êx 19:16-19; 20:18) Proclamar o começo e o fim do sábado com o *shoh·fár* parece ter sido um costume estabelecido antes da Era Comum.

Parece que israelitas de todas as posições sociais sabiam usar o *shoh·fár.* Os sacerdotes o tocavam ao marchar em volta de Jericó, e provavelmente eram os que anunciavam com ele o jubileu. (Jos 6:4, 5, 15, 16, 20; Le 25:8-10) Ser ele tocado por Eúde, por

Gideão e seus 300 homens, e por Joabe, bem como pelos vigias, que não necessariamente eram levitas, indica uma familiaridade geral com este instrumento. — Jz 3:27; 6:34; 7:22; 2Sa 2:28; Ez 33:2-6.

O termo hebraico *yoh·vél* (carneiro) é usado como sinônimo de *shoh·fár* em Êxodo 19:13, onde é vertido "buzina de carneiro". Em Daniel 3:5, 7, 10, 15, aparece *qé·ren* em aramaico como parte da orquestra babilônica. — Veja TROMBETA.

Chifres de Altares. Os chifres, tanto do altar de incenso como do altar de sacrifícios, no tabernáculo, eram projeções em forma de chifre, estendendo-se dos quatro cantos. Eram recobertos com o mesmo material que o altar, quer cobre, quer ouro. (Êx 27:2; 37:25, 26) Os altares no templo de Salomão provavelmente seguiam o modelo daqueles do tabernáculo. — 1Rs 6:20, 22.

Foi nos chifres do altar de sacrifícios que Moisés pôs um pouco do sangue do touro da oferta pelo pecado, por ocasião da investidura, a fim de "purificar de pecado o altar". (Le 8:14, 15) Segundo a orientação de Jeová, o sacerdote devia pôr o sangue de certos sacrifícios nos chifres quer de um altar, quer do outro, dependendo do sacrifício oferecido. — Le 4:7, 18, 25, 30, 34; 16:18.

Jeová disse que os pecados de Judá estavam gravados "nos chifres dos seus altares" (Je 17:1), tornando os altares impuros e seus sacrifícios inaceitáveis; e em Amós 3:14 Jeová declara seu propósito de dessagrar os altares da adoração do bezerro, em Betel, por cortar-lhes os chifres.

A declaração em Êxodo 21:14 talvez signifique que mesmo um sacerdote devia ser executado por assassínio, ou que o ato de agarrar os chifres do altar não protegeria nenhum assassino deliberado. — Veja 1Rs 2:28-34.

Os altares observados em visão por Ezequiel e por João tinham chifres. — Ez 43:15; Re 9:13, 14.

Uso Figurado. O chifre dum animal (hebr.: *qé·ren;* gr.: *ké·ras*) é uma arma terrível e foi biblicamente usado com bastante frequência em sentido figurado, especialmente nas Escrituras Hebraicas. Governantes e dinastias regentes, tanto justos como iníquos, eram simbolizados por chifres, e obterem eles conquistas era comparado a marrar com chifres. — De 33:17; Da 7:24; 8:2-10, 20-24; Za 1:18-21; Lu 1:69-71; Re 13:1, 11; 17:3, 12; veja ANIMAIS SIMBÓLICOS.

Num caso, Jeová, ao assegurar a seu povo a vitória, disse que 'mudaria o chifre da filha de Sião em ferro'. (Miq 4:13) Ao passo que Jeová enaltecia o chifre do seu povo, ou fazia que ficasse exaltado, os iníquos eram avisados a não exaltarem arrogantemente seu chifre, porque os chifres dos iníquos seriam cortados. (1Sa 2:1; Sal 75:4, 5, 10; 89:17; Am 6:12-14) Ao expressar seu sentimento de completo abandono, Jó declara em lamento: "Enfiei meu chifre no próprio pó." — Jó 16:15.

"Chifre" pode também ser usado para descrever um objeto em forma de chifre. Em Ezequiel 27:15, os "chifres de marfim" provavelmente se referem a defesas de elefante. Em Isaías 5:1, a frase hebraica "um chifre, filho de óleo [ou gordura]" evidentemente se refere a uma "ladeira fértil", usando-se o "chifre" para representar o aclive da colina. — *NM* n.

CHIPRE. Ilha no canto NE do mar Mediterrâneo, situada a uns 70 km da costa da Cilícia, na Ásia Menor, e a uns 100 km da costa síria. Chipre é a terceira maior ilha do Mediterrâneo, depois da Sicília e da Sardenha. A área principal de Chipre tem cerca de 160 km de comprimento, mas um braço estreito de terra estende-se no canto NE por mais uns 72 km. A ilha tem 97 km de largura no ponto mais amplo. As montanhas Tróodos no SO têm o pico mais alto, o monte Olimpo, que atinge 1.951 m. Outra cadeia de montanhas se estende ao longo da costa setentrional, e entre estas duas cadeias há a planície central. O inverno cobre os picos dos montes com neve, ao passo que o verão traz um tempo quente e seco às planícies. Desde tempos antigos, a ilha era famosa pelas suas ricas reservas de cobre, e o nome da ilha tornou-se sinônimo deste metal. (A palavra portuguesa "cobre" deriva da grega *Ký·pros.*)

A evidência histórica aponta principalmente Chipre como a "Quitim" das Escrituras Hebraicas. (Is 23:1, 12; Da 11:30) A ilha era famosa não somente por causa do cobre, mas também por sua excelente madeira, especialmente cipreste, o qual, pelo visto, era exportado para Tiro, na costa fenícia, para ser usado na construção de navios. — Ez 27:2, 6.

Em vista das suas associações com a Quitim bíblica, seria de esperar que a população original de Chipre evidenciasse alguma conexão com a Grécia. (Veja Gên 10:4; Javã era o progenitor dos jônios ou primitivos gregos.) E, conforme mostrado no artigo QUITIM, esta conexão existiu mesmo.

Os reis das cidades-estados de Chipre se aliaram a Alexandre Magno depois de sua vitória na batalha de Isso, em 333 AEC. Após a morte de Alexandre, a dinastia ptolomaica do Egito assumiu o controle, e Chipre permaneceu, de modo geral, dentro do domínio egípcio até 58 AEC, quando foi anexada por Roma. Embora não fossem especificamente alistados, é provável que judeus de Chipre estivessem presentes em Jerusalém na festa de Pentecostes de 33 EC. O levita José, mais conhecido como Barnabé, nasceu em Chipre. — At 4:36.

Cristianismo. Em resultado da perseguição movida aos cristãos após o martírio de Estêvão, os discípulos foram dispersos, e alguns deles foram para Chipre, onde testemunharam aos judeus residentes ali. Certos cristãos cipriotas foram à cidade de Antioquia, defronte de Chipre, na costa síria, e pregaram com muito êxito entre pessoas que, como eles, falavam grego. (At 11:19, 20) Quando Paulo e Barnabé, acompanhados por João Marcos, foram enviados de Antioquia na sua primeira viagem missionária (c. 47-48 EC), seu território inicial estava na ilha pátria de Barnabé, Chipre. Chegando à importante cidade comercial de Salamina, na costa E de Chipre, encontraram ali mais de uma sinagoga, indicando uma população judaica de substancial tamanho. Depois de publicarem a palavra de Deus ali, atravessaram a ilha inteira até Pafos, na costa O, naquele tempo a capital provincial romana. Ali se deu o encontro com o interessado procônsul, Sérgio Paulo, e com o feiticeiro opositor, Elimas (Barjesus). — At 13:1-12.

A referência do historiador Lucas a um procônsul em Chipre é correta. Chipre tinha sido transferida para o controle do Senado romano, em 22 AEC, e, portanto, o governador designado da ilha levava daí em diante o título, não de legado, mas de procônsul, governador adjunto, atuando como representante do Senado.

Do porto de Pafos, Paulo e seus companheiros navegaram para a Panfília, na costa da Ásia Menor. (At 13:13) Cerca de dois anos depois, Barnabé retornou à sua pátria com João Marcos, para mais trabalho de fazer discípulos, ao passo que Paulo empreendeu a sua segunda viagem missionária através da Ásia Menor (c. 49 EC). (At 15:36-41) No fim da terceira viagem de Paulo (c. 56 EC), navegando de Pátara, na costa SO da Ásia Menor, em caminho para a Fenícia, o apóstolo passou à vista de Chipre, mas 'deixando-a atrás, pela esquerda', evidentemente passando pela extremidade SO da ilha, visto que o navio se dirigia a Tiro. (At 21:1-3) Não muito tempo depois, ao chegar a Jerusalém, Paulo foi acolhido no lar de Mnáson, o qual, assim como Barnabé, era natural de Chipre. (At 21:15, 16) Na viagem de Paulo para Roma, seu navio velejou "sob o abrigo de Chipre, porque os ventos eram contrários". Visto que os ventos prevalecentes naquela época do ano são do O e do NO, o que dificultaria a travessia do mar aberto, isto evidentemente fez com que o navio velejasse em torno do extremo L de Chipre e depois ao longo da costa da Ásia Menor, onde as brisas vindas da terra o ajudariam a seguir seu rumo para o O. — At 27:4, 5, 9, 12.

CHOCALHO. Veja SISTRO.

CHORO. Uma expressão de forte emoção (tal como pesar) por se verterem lágrimas. Tanto homens como mulheres do passado, inclusive poderosos guerreiros, tais como Davi, choraram, não considerando isso um sinal de fraqueza. (Gên 42:24; 43:30; 45:2, 3, 14, 15; 46:29; Ru 1:9, 14; 2Sa 13:36; Jó 30:25; Sal 6:6-8) A morte de um ente querido ou de um amigo era uma das principais causas de choro. (2Sa 18:33-19:4; Lu 7:11-15; 8:49-56; Jo 20:11-15) E o falecimento de pessoas respeitadas e amadas podia dar origem a um choro nacional (2Sa 3:31-34), devotando-se às vezes longos períodos a tal expressão de pesar. (Gên 50:1-3, 10, 11; Núm 20:29; De 34:8) Outras circunstâncias que ocasionavam choro eram uma derrota na guerra (De 1:44, 45; Je 31:15; La 1:16), cativeiro (Sal 137:1), opressão (Ec 4:1), grande calamidade (Est 3:13, 14; 4:1-4) e remorso pelo pecado (Esd 10:1-4; Je 3:21, 22; 31:9; Jl 2:12; Lu 22:54-62; Tg 4:8, 9; veja PRANTO). Choro numa cerimônia religiosa era associado com a adoração do deus babilônico Tamuz. — Ez 8:14.

Além dos sentimentos de perda pessoal ou de aflição, uma profunda preocupação ou um intenso sentimento a favor de outros frequentemente provocava choro. Neste respeito, o apóstolo Paulo falou de ter admoestado e corrigido concrentes com lágrimas. (At 20:31; 2Co 2:4) Com choro, ele mencionou aqueles que estavam "andando como inimigos da estaca de tortura do Cristo". (Fil 3:18, 19) E por causa do íntimo vínculo de amor existente entre Paulo e os superintendentes da congregação de Éfeso, todos choraram ao saberem da possibilidade de nunca mais verem o rosto do apóstolo. — At 20:36-38.

Havia ocasiões em que os adoradores de Jeová choravam durante a oração, assim como fizeram Ana, Ezequias e Neemias. (1Sa 1:9-11; 2Rs 20:1-5; Ne 1:2-4; Sal 39:12) Até mesmo Jesus Cristo, enquanto na terra, suplicava e rogava ao seu Pai "com fortes clamores e lágrimas". — He 5:7.

CHOUPOS [hebr.: ‛*ara·vím* (plural)]. O nome hebraico desta árvore corresponde ao árabe *gharab*, que continua a ser usado para o choupo do Eufrates. Assim, embora o choupo e o salgueiro sejam da mesma família de árvores, e ambos sejam comuns no Oriente Médio, os modernos lexicógrafos favorecem o choupo (*Populus euphratica*) na tradução. — Veja *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento) de Koehler e Baumgartner, Leiden, 1958, p. 733; *Hebrew and English Lexicon of the Old Testament* (Léxico Hebraico e Inglês do Velho Testamento) de Brown, Driver e Briggs, 1980, p. 788; *The New Westminster Dictionary of the Bible* (O Novo Dicionário Bíblico de Westminster), editado por H. Gehman, 1970, p. 998.

O choupo é muito comum ao longo das margens do Eufrates (ao passo que o salgueiro é comparativamente raro ali), e assim se ajusta bem à referência no Salmo 137:1, 2, que descreve os exilados judeus em choro pendurando suas harpas nos choupos. As folhas pequenas, viçosas, em forma de coração, do choupo do Eufrates (também chamado álamo), têm pecíolos achatados, que pendem obliquamente do caule principal, e isto resulta em balouçarem com a mais leve brisa, movimento que poderia sugerir a agitação emocional de pessoas chorando de pesar.

Os choupos do Eufrates são também encontrados ao longo das margens de rios e correntes na Síria e na Palestina, e especialmente no vale do rio Jordão. Ali, junto com as tamargueiras, frequentemente constituem densos matagais, ao passo que em outros lugares talvez atinjam a altura de 9 a 14 m. Em todas as referências bíblicas, esses choupos são associados com cursos de água ou ‘vales de torrente’. Estavam incluídos nas árvores cujos galhos eram usados na Festividade das Barracas (Le 23:40); ofereciam abrigo para o poderoso “beemote” (hipopótamo) ao longo do rio (Jó 40:15, 22); e a facilidade com que brotam ao longo de lugares bem regados é usada em Isaías 44:3, 4, para descrever o rápido crescimento e aumento resultante de Jeová derramar bênçãos e espírito.

CHOUPOS, VALE DA TORRENTE DOS. Em Isaías 15:7, o profeta descreve os fugitivos moabitas como escapando, com seus bens, através do “vale da torrente dos choupos”. Se a fuga deles foi para o S, como é provável, então este vale de torrente parece referir-se ao “vale da torrente de Zerede” (Núm 21:12; De 2:13), que servia de fronteira entre Moabe e Edom, ao S. O vale da torrente de Zerede em geral é identificado com o uádi el-Hasa’, que desemboca na extremidade S do Mar Morto. No seu curso inferior passa através duma pequena planície que em alguns pontos é um pouco pantanosa, e assim poderia ser um lugar apropriado para choupos. — Veja ZEREDE, VALE DA TORRENTE DE.

CHUMBO. Um dos elementos metálicos mais pesados, com o peso específico de 11,34. O metal cinza-opaco era útil como peso nas linhas de pesca e nas redes, e para tampas ou coberturas pesadas. Moisés cantou poeticamente em triunfo que os egípcios “afundaram como chumbo [hebr.: ‛*o·fé·reth*]” no Mar Vermelho. (Êx 15:10) O verbo grego traduzido ‘sondar’ em At 27:28 (*bo·lí·zo*) significa literalmente “lançar o chumbo”. A palavra hebraica traduzida “prumo” em Amós 7:7, 8 (’*anákh*) talvez significasse “chumbo” ou “estanho”. Para dar-lhes permanência e legibilidade, às vezes derramava-se chumbo líquido nas gravuras em pedra — um costume que remonta pelo menos aos dias de Jó. (Jó 19:23, 24) “Soldadura” (hebr.: *dé·veq*) é mencionada em Isaías 41:7, em conexão com a fabricação de ídolos, mas não se sabe se a soldadura era feita com chumbo e estanho, como hoje.

A fonte mais comum de chumbo era galena, o minério sulfeto de chumbo. Era extraído no Arabá, entre a extremidade S do Mar Morto e o golfo de Acaba. Társis (Espanha) era outra fonte de fornecimento. (Ez 27:12) O minério de chumbo tinha de ser fundido num forno igual aos minérios de outros metais. (Je 6:29; Ez 22:18-20; compare isso com Núm 31:22, 23.) O primeiro passo no processo de refinamento convertia o sulfeto de chumbo em óxido de chumbo, que às vezes era usado como esmalte para cerâmica, conforme evidenciado nas ruínas do Egito e de Nínive. — Veja REFINAÇÃO, REFINADOR.

CHUVA. Parte vital do ciclo pelo qual a água que se eleva na atmosfera em forma de vapor, desde as superfícies de terra e de água do globo, mais tarde se condensa e cai para o solo, assim provendo a umidade necessária para a vida vegetal e animal. A Bíblia menciona a chuva em conexão com este ciclo sabiamente provido e confiável. — Jó 36:27, 28; Ec 1:7; Is 55:10.

Em adição às palavras comuns para chuva, vários termos hebraicos e gregos que se referem à chuva têm os sentidos diversos de “aguaceiro; chuvada” (1Rs 18:41; Ez 1:28), “chuva contínua” (Pr 27:15), “chuva outonal ou temporã” e “chuva primaveril ou serôdia” (De 11:14; Tg 5:7), “chuvas suaves” (De 32:2), “temporal” (Is 4:6) e “chuvas copiosas” (Sal 65:10).

Num ponto logo cedo na história da preparação da terra, “Deus não fizera chover sobre a terra”, mas “uma neblina subia da terra e regava toda a superfície do solo”. O tempo a que isso se refere evidentemente é cedo no terceiro “dia” criativo, antes de aparecer a vegetação. (Gên 1:9-13; 2:5, 6; veja BRUMA, NEBLINA, NÉVOA.) O primeiro caso, no registro bí-

blico, em que se menciona especificamente chuva caindo é no relato sobre o Dilúvio. Então, “abriram-se as comportas dos céus”, e “o aguaceiro sobre a terra continuou por quarenta dias e quarenta noites”. — Gên 7:11, 12; 8:2.

Formação. Entre as perguntas que Jeová fez a Jó, enfatizando o limitado entendimento do homem a respeito das forças e das leis da criação e da terra, estava a seguinte: “Acaso existe um pai para a chuva?” (Jó 38:28) Embora os meteorologistas tenham estudado extensamente a formação da chuva, o que surgiu disso são “teorias”, conforme diz *The World Book Encyclopedia* (A Enciclopédia do Livro Mundial, 1987, Vol. 16, pp. 123, 124). Ao passo que o ar quente, com vapor de água, ascende e esfria, a umidade se condensa formando gotículas de água. Uma teoria sustenta que, quando gotas maiores caem através da nuvem, colidem com as gotículas menores e as absorvem, até se tornarem pesadas demais para o ar sustentá-las. Outra teoria argumenta que cristais de gelo se formam no alto das nuvens, onde a temperatura é abaixo de zero, e se transformam em chuva ao cair através de ar mais quente.

Jeová Como Fonte. Jeová não era mero “deus da chuva” para Israel. Não era como Baal, que os cananeus achavam trazia a estação chuvosa ao despertar para a vida. Os israelitas fiéis reconheciam que Jeová, não Baal, podia reter a preciosa chuva. Isto foi claramente ilustrado quando Jeová causou uma seca em Israel na época em que a adoração de Baal estava no seu apogeu, no tempo do profeta Elias. — 1Rs 17:1, 7; Tg 5:17, 18.

Foi Jeová quem preparou a chuva para a terra. (Sal 147:8; Is 30:23) Ele “abriu um canal para a inundação”, referindo-se talvez ao modo em que Deus faz com que as nuvens canalizem a chuva para baixo, sobre certas partes do globo. (Jó 38:25-27; compare isso com Sal 135:7; Je 10:13.) Sua capacidade de controlar a chuva em harmonia com o seu propósito é uma das coisas que diferenciava Jeová dos deuses-ídolos sem vida, adorados pelas nações ao redor de Israel. (Je 14:22) Na Terra da Promessa, os israelitas tinham ainda maiores motivos para apreciar isso do que quando estavam no Egito, onde a chuva era bem infrequente. — De 11:10, 11.

Paulo e Barnabé, ao pregarem a gregos em Listra, explicaram que as chuvas serviam de testemunhas do “Deus vivente” e de demonstração da sua bondade. (At 14:14-17) Os benefícios da chuva são sentidos não apenas pelos bons e justos, mas por todas as pessoas; portanto, Jesus salientou que o amor de Deus, neste respeito, devia servir de modelo para os humanos. — Mt 5:43-48.

Chuva na Terra da Promessa. Uma particularidade distintiva do clima da Terra da Promessa é sua variedade na questão das chuvas. Dois fatores principais que determinam a quantidade de chuva são a proximidade do mar e a altitude do terreno. As planícies ao longo do Mediterrâneo recebem considerável chuva durante a estação chuvosa, decrescendo a quantidade do N para o S. Tende a haver mais chuvas nas colinas e nos montes, porque a umidade levada para o leste, desde o mar, se condensa mais ali. O vale do Jordão jaz numa espécie de “sombra da chuva”, porque o ar passando por cima dos montes já cedeu então a maior parte da sua umidade, e o ar é aquecido ao passar para o vale. Todavia, quando este ar se encontra com o elevado planalto ao L do Jordão, formam-se novamente nuvens, resultando em alguma chuva. Isto torna uma faixa de terra ao L do Jordão própria para pastagens ou para lavoura limitada. Mais ao L encontra-se o deserto, onde a chuva é leve e irregular demais para ser útil para as plantações ou para pastar manadas.

Estações. As duas estações principais na Terra da Promessa, o verão e o inverno, podem ser consideradas com bastante exatidão como estação seca e estação chuvosa. (Veja Sal 32:4; Cân 2:11 n.) Desde cerca de meados de abril até meados de outubro cai muito pouca chuva. A chuva é escassa neste período em que se faz a colheita. Provérbios 26:1 mostra que a chuva, na época da colheita, era considerada bastante inoportuna. (Veja 1Sa 12:17-19.) Durante a estação chuvosa, a chuva não é constante; alterna com dias claros. Visto que este também é o período frio, a exposição à chuva faz a pessoa sentir bastante frio. (Esd 10:9, 13) Portanto, um abrigo confortável é muito apreciado. — Is 4:6; 25:4; 32:2; Jó 24:8.

Chuva outonal e primaveril. A Bíblia menciona “a chuva outonal [temporã ou anterior] e a chuva primaveril [serôdia ou posterior]”, prometidas por Deus como bênção para os israelitas fiéis. (De 11:14 n.; Je 5:24; Jl 2:23, 24) O lavrador aguardava pacientemente as chuvas destes períodos entre o verão e o inverno. (Tg 5:7; compare isso com Jó 29:23.) A chuva temporã ou outonal (que começava por volta de meados de outubro) era ansiosamente aguardada para aliviar o calor e a secura do verão. Ela era necessária antes de se poder começar a plantar, porque a chuva amolecia o solo e permitia ao lavrador arar a sua terra. De modo similar, a chuva serôdia ou primaveril (por volta de meados de abril) era necessária para regar as plantações em crescimento, para que pudessem amadurecer, e especialmente para que os cereais pudessem sazonar. — Za 10:1; Am 4:7; Cân 2:11-13.

Uso Figurado. Quando Deus abençoava Israel com chuvas no tempo certo, resultava disso uma abundância. Portanto, Oseias podia prometer que Jeová ‘chegaria como um aguaceiro’, “como a chuva primaveril que satura a terra”, para aqueles que

buscassem conhecê-lo. (Os 6:3) As instruções de Deus haviam de 'gotejar como a chuva' e suas declarações "como chuvas suaves sobre a relva, e como chuvas copiosas sobre a vegetação". (De 32:2) Elas poderiam ser assimiladas aos poucos, mas o suficiente para prover pleno revigoramento, assim como as chuvadas sobre a vegetação. De modo similar, uma fonte de revigoramento e abundância foi retratada na comparação do ajuntado restante de Jacó com "chuvas copiosas sobre a vegetação". — Miq 5:7.

O reinado do rei de Deus, descrito no Salmo 72, ficaria marcado por prosperidade e bênção. Por conseguinte, ele foi representado descendo "como chuva sobre a grama cortada, como chuvas copiosas que molham a terra" e produzem nova vegetação. (Sal 72:1, 6; compare isso com 2Sa 23:3, 4.) A boa vontade de um rei era comparada à "nuvem da chuva primaveril", porque evidenciava vindouras condições agradáveis, assim como as nuvens de chuva asseguram a água necessária para as safras se desenvolverem. — Pr 16:15.

Todavia, a precipitação pluvial nem sempre resulta em vegetação que é uma bênção para o cultivador humano; a terra regada pode produzir espinhos e abrolhos. Paulo usou isso como exemplo, comparando o solo regado pela chuva a cristãos que "provaram a dádiva celestial gratuita, e que se tornaram participantes de espírito santo". Se não produzirem os frutos do espírito, mas se afastarem da verdade, eles hão de ser queimados, assim como um campo que produz apenas espinhos. — He 6:4-8.

Na visão de João, em Revelação, ele viu "duas testemunhas" com "autoridade para fechar o céu, para que não caia chuva durante os dias do seu profetizar". (Re 11:3-6) Estas "testemunhas" que representam a Deus como 'profetas', ou porta-vozes, não profeririam o favor ou a bênção de Deus sobre os planos e as obras dos homens iníquos na terra. Iguais a Elias, que anunciou uma seca de três anos e meio em Israel, por causa da sua prática da adoração de Baal promovida pelo Rei Acabe e sua esposa Jezabel, assim estas "duas testemunhas", em sentido figurado, 'fecharam o céu' para que nenhuma "chuva" refrescante da parte de Deus fizesse prosperar esses esforços dos homens. — 1Rs 17:1-18:45; Lu 4:25, 26; Tg 5:17, 18.

CIDADÃO, CIDADANIA. Cidadão é o habitante nativo ou naturalizado duma cidade ou dum estado, no gozo de certos direitos e privilégios negados a outros, e que, por sua vez, assume as responsabilidades relacionadas com tais direitos conforme determinadas pelas autoridades que concedem a cidadania. Na Bíblia, os termos "cidadão" e "cidadania" ocorrem apenas nas Escrituras Gregas Cristãs. As palavras gregas *po·lí·tes* (cidadão), *po·li·tei·a* (direitos de cidadão; cidadania; estado), *po·lí·teu·ma* (cidadania; vida como cidadãos), *syn·po·lí·tes* (concidadão), e *po·li·teú·o·mai* (agir como cidadão) são todas aparentadas com *pó·lis*, que significa "cidade".

Nas Escrituras Hebraicas, embora não se encontrem os termos "cidadão" e "cidadania", o conceito de cidadão e não cidadão existe ali nos termos "natural" e "residente forasteiro". (Le 24:22) Sob o arranjo da Lei mosaica, a congregação, na realidade, era uma comunidade em que forasteiros, com certas restrições, podiam ser admitidos, para usufruir ali muitos dos benefícios que os israelitas naturais desfrutavam. A naturalização, poderia dizer-se, ocorria quando o varão residente forasteiro era circuncidado, concedendo-se-lhe assim a oportunidade de ingressar plenamente nos privilégios maiores na adoração de Jeová, mesmo a ponto de participar da festividade anual da Páscoa. — Êx 12:43-49; Núm 9:14; veja ESTRANGEIRO; RESIDENTE FORASTEIRO.

Cidadania Romana. A cidadania romana garantia à pessoa direitos especiais e imunidades, reconhecidos e respeitados em todo o império. Por exemplo, era ilegal torturar ou açoitar um cidadão romano, com o fim de extrair dele uma confissão, formas de punição consideradas muito servis e apenas próprias para escravos. Em Jerusalém, soldados romanos resgataram Paulo duma turba judaica. Paulo, no começo, não se identificou como cidadão romano, mas, quando estava para ser açoitado, ele disse a um oficial romano parado ali: "É lícito que açoiteis um homem que é romano e que não está condenado?" "Pois bem", continua o relato, "ouvindo isso o oficial do exército, foi ter com o comandante militar e fez um relatório, dizendo: 'Que pretendes fazer? Ora, este homem é romano.'" Quando se soube da verdade do assunto, "os homens que estavam prestes a examiná-lo com tortura retiraram-se dele imediatamente; e o comandante militar ficou com medo ao averiguar que ele era romano e que o havia amarrado". — At 21:27-39; 22:25-29; veja também At 16:37-40.

Outra vantagem e privilégio usufruído sob a cidadania romana era o direito de apelar da decisão dum governador provincial para o imperador de Roma. No caso dum crime capital, o cidadão romano tinha o direito de ser enviado a Roma para ser julgado perante o próprio imperador. Foi assim que, quando defendeu seu caso perante Festo, Paulo declarou: "Estou perante a cadeira de juiz de César, onde devo ser julgado. . . . nenhum homem me pode entregar [aos judeus] como favor. Apelo para César!" (At 25:10-12) Uma vez recorrido ao direito de apelar para Roma, este não podia ser anulado. Assim, depois de examinar o caso de Paulo, o Rei Agripa II disse a Festo: "Este homem podia ter sido livrado, se não tivesse apelado para César." — At 26:32.

A cidadania romana podia ser adquirida de diversas maneiras. Às vezes, os imperadores concediam este favor especial a cidades ou distritos inteiros, ou a pessoas, por serviços prestados. Às vezes era também possível comprar a cidadania diretamente por uma soma de dinheiro, o que foi o caso do comandante militar Cláudio Lísias, que disse a Paulo: "Eu comprei estes direitos de cidadão por grande soma de dinheiro." Mas, Paulo replicou à resposta de Cláudio Lísias, de ter comprado os direitos de cidadão, dizendo: "Mas eu até nasci com eles." — At 22:28.

Cidadania Espiritual. Paulo, nas suas cartas, também se refere à cidadania espiritual. Descreve gentios incircuncisos, que se tornaram israelitas espirituais, como aqueles que antes estavam sem Cristo, apartados de Israel e estranhos aos pactos, sem esperança, sem Deus, mas, "agora, em união com Cristo Jesus". "Portanto", prossegue ele neste sentido, "certamente não sois mais estranhos e residentes forasteiros, mas sois concidadãos dos santos". (Ef 2:12, 13, 19) Era especialmente significativo quando Paulo escreveu aos cristãos em Filipos, uma das cidades a que se concedeu cidadania romana, onde dez anos antes sua cidadania romana havia sido violada: "Quanto a nós, nossa cidadania existe nos céus." (Fil 3:20) Nesta mesma carta, ele exortou concrentes a 'comportar-se da maneira digna das boas novas'. A palavra grega traduzida 'comportar-se' (*po·li·teú·o·mai*) significa literalmente "comportar-se como cidadão". — Fil 1:27; veja *Int.*

CIDADE. Área compacta, povoada, maior em tamanho, população ou importância que uma vila ou aldeia. A palavra hebraica *'ir*, traduzida "cidade", ocorre quase 1.100 vezes nas Escrituras. Às vezes se usa a palavra *qir·yáh* (vila) como sinônimo ou num paralelismo — por exemplo: "Depois serás chamada Cidade [*'ir*] de Justiça, Vila [*qir·yáh*] Fiel", ou: "Como é que não foi abandonada a cidade [*'ir*] de louvor, a vila [*qir·yáth*] de exultação?" — Is 1:26; Je 49:25.

"Povoados" (hebr.: *hhatse·rím*), "aldeias dependentes" (hebr.: *ba·nóth*) e "aldeias" (hebr.: *kefa·rím*), também mencionados nas Escrituras Hebraicas, eram diferenciados das "cidades" e das "vilas" por não serem comunidades muradas, mas estavam associados com o campo aberto. (1Sa 6:18) Estas comunidades, quando situadas nos subúrbios ou na vizinhança imediata duma cidade ou vila fortificada, eram descritas como "aldeias dependentes", literalmente, "filhas" da cidade murada. (Núm 21:25; veja ALDEIAS DEPENDENTES.) A Lei de Moisés também fazia uma distinção legal entre cidades e vilas muradas, e povoados e aldeias sem muros. Quando alguém que morava num povoado sem muros vendia sua casa, ele sempre retinha o direito de comprá-la de volta, mas, se não tivesse condições para isso, ela lhe era devolvida no ano do jubileu. Por outro lado, quando se vendia uma casa numa cidade murada, o vendedor tinha de comprá-la de volta durante o ano seguinte, senão ela se tornava irrevogavelmente propriedade do comprador, exceto no caso das cidades levitas. (Le 25:29-34) A mesma distinção é mantida nas Escrituras Gregas Cristãs, onde *pó·lis* usualmente indica uma "cidade" murada, e *kó·me* usualmente se refere a uma "aldeia" sem muros. A palavra grega *ko·mó·po·lis*, em Marcos 1:38, pode ser vertida 'cidade-vila' ou 'cidade-aldeia'. (Veja *Int.*) João chamou Belém de "aldeia onde Davi costumava estar", e Lucas (apercebido que Roboão tinha fortificado a aldeia) falou dela como cidade. — Jo 7:42; Lu 2:4; 2Cr 11:5, 6.

O primeiro construtor de cidade foi Caim, que deu à cidade o nome de seu filho, Enoque. (Gên 4:17) Caso tenha havido outras cidades antes do Dilúvio, seus nomes desapareceram junto com elas no Dilúvio, em 2370 AEC. Após o Dilúvio, as cidades de Babel, Ereque, Acade e Calné, na terra de Sinear, constituíam o núcleo inicial do reino de Ninrode. Ele o expandiu então por construir Nínive, Reobote-Ir, Calá e Resem (coletivamente descritas como "a grande cidade") ao N, no vale mesopotâmico. (Gên 10:10-12) Por outro lado, os patriarcas Abraão, Isaque e Jacó não construíram cidades, mas viviam como residentes forasteiros em tendas, mesmo quando visitavam cidades e aldeias em Canaã e no Egito. (He 11:9) Todavia, bem mais tarde, os espias que entraram em Canaã relataram que havia muitas cidades grandemente fortificadas no país. — Núm 13:28; De 9:1.

Objetivo da Construção. Começaram-se a construir cidades por diversos motivos: para proteção, indústria, comércio e religião. A julgar pela quantidade e pelo tamanho dos templos desenterrados pelos arqueólogos, a religião, sem dúvida, era uma das principais motivações por detrás da construção de muitas cidades antigas. A cidade de Babel, com sua torre religiosa, é um exemplo disso. "Vamos!" disseram seus construtores um ao outro: "Construamos para nós uma cidade e também uma torre com o seu topo nos céus, e façamos para nós um nome célebre, para que não sejamos espalhados por toda a superfície da terra." (Gên 11:4-9) O perigo de se tornar escravos de indivíduos guerreiros decididos a fazer conquistas era outro motivo compulsivo para pessoas temerosas se juntarem em cidades. Elas invariavelmente cercavam estas cidades com muros, e fechavam os portões à noite e em épocas de perigo. — Jos 2:5; 2Cr 26:6.

Os habitantes das cidades frequentemente trabalhavam na lavoura e na pecuária, atividades realizadas fora dos muros da cidade; o típico lavrador ainda morava na cidade, em vez de na fazenda. Outros empenhavam-se em indústrias artesanais. As cidades serviam de depósitos, centros comerciais e

mercados de distribuição. Cidades tais como Tiro, Sídon e Jope passaram a ser primariamente centros de navegação e de intercâmbio comercial entre o tráfego das vias marítimas e as caravanas terrestres. — Ez 27.

Muitas cidades começaram como simples aldeias, cresceram ao tamanho duma vila ou à condição de cidade, e às vezes tornaram-se grandes cidades-estados, controlando a vida de centenas de milhares de pessoas. Com tal aumento, o governo e o poder judicial passaram a ficar concentrados nas mãos de uns poucos líderes políticos e militares, e frequentemente o poder supremo que ditava o modo de vida urbano residia na hierarquia de déspotas sacerdotais. Portanto, constituía um nítido contraste quando começaram a surgir no cenário do mundo cidades israelitas, cujo regime estava nas mãos de administradores teocraticamente designados, com o dever de fazer vigorar as leis constitucionais dadas por Deus. Jeová era o Rei, Legislador e Juiz daquela nação, e quando seus representantes visíveis cumpriam fielmente com seus deveres, o povo se alegrava. — Is 33:22; Esd 7:25, 26; Pr 29:2.

Escolha de Lugares. A escolha dum lugar para uma cidade dependia de diversos fatores. Visto que a defesa geralmente era de importância primária, as cidades antigas usualmente eram situadas em grandes elevações. Embora ficassem assim bem à vista, o acesso a elas era difícil. (Mt 5:14) Cidades costeiras e aquelas situadas às margens de rios eram exceções. Além das barreiras naturais, muitas vezes construíam-se muralhas maciças ou um conjunto de muralhas e torres, e, em alguns casos, fossos em torno da cidade. (2Rs 9:17; Ne 3:1-4:23; 6:1-15; Da 9:25) Ao passo que as cidades cresciam, às vezes era necessário estender as muralhas para incluir perímetros maiores. As entradas pelas muralhas eram protegidas por fortes portões, que podiam resistir a um prolongado sítio. (Veja FORTIFICAÇÕES; MUROS; PORTA, PORTÃO.) Fora e além das muralhas havia campos, pastagens e subúrbios, que muitas vezes ficavam indefesos durante um ataque. — Núm 35:1-8; Jos 21:41, 42.

Um bom suprimento de água por perto era absolutamente essencial e não podia ser desconsiderado na escolha dum lugar para a cidade. Por isso, era considerado ideal quando as cidades tinham fontes ou poços dentro dos seus limites. Em certos casos, notavelmente em Megido, Gibeão e Jerusalém, havia túneis e condutos subterrâneos para levar para dentro das muralhas a água procedente de fontes externas. (2Sa 5:8; 2Rs 20:20; 2Cr 32:20) Frequentemente se construíam reservatórios e cisternas para captar e armazenar água durante a estação chuvosa, para uso numa época posterior. Em alguns casos, o terreno estava cheio de cisternas, visto que cada família se esforçava a ter o seu próprio suprimento de água. — 2Cr 26:10.

Objetivos e propósitos comuns na construção das cidades antigas também levaram a grandes similaridades no seu formato e na sua disposição. E, visto que a passagem de séculos causou poucas mudanças, certas cidades são hoje bem parecidas ao que eram há dois ou três milênios. Entrando pelos portões, encontrava-se um grande espaço aberto, o mercado da cidade, a praça pública, onde se realizavam todos os tipos de transações comerciais, e se fechavam e selavam contratos perante testemunhas. (Gên 23:10-18; 2Rs 7:1; Na 2:4) Ali era o foro público, onde se recebiam e transmitiam notícias (Ne 8:1, 3; Je 17:19), onde os anciãos faziam julgamentos (Ru 4:1-10), e onde o viajante podia passar a noite, se por acaso não se lhe oferecesse hospedagem particular. (Jz 19:15-21) Às vezes havia na cidade outras acomodações disponíveis para o visitante. — Jos 2:1; Jz 16:1; Lu 2:4-7; 10:35; veja HOSPEDARIA.

Certas cidades foram construídas para funções especiais, como, por exemplo, Pitom e Ramsés, construídas por trabalho escravo israelita como armazéns para Faraó (Êx 1:11), também as cidades-armazéns, cidades para carros e cidades para cavaleiros, de Salomão (1Rs 9:17-19), bem como as cidades-armazéns de Jeosafá. (2Cr 17:12) Quarenta e oito cidades foram reservadas para os levitas — 13 para sacerdotes, e 6 eram cidades de refúgio, para o homicida desintencional. — Núm 35:6-8; Jos 21:19, 41, 42; veja CIDADES DE CARROS; CIDADES DE REFÚGIO; CIDADES DOS SACERDOTES.

O tamanho de muitas cidades antigas pode ser calculado à base dos restos das suas muralhas, mas não se pode calcular com algum grau de certeza o número dos habitantes. A respeito de Nínive, somos informados que ela era uma metrópole muito grande: "Nínive, a grande cidade, em que há mais de cento e vinte mil homens que absolutamente não sabem a diferença entre a sua direita e a sua esquerda." — Jon 4:11; 3:3.

O nome dado na Bíblia às cidades mencionadas usualmente tinha algum sentido ou objetivo — localização, característica, ancestrais dos habitantes, e até mesmo significado profético é revelado por muitos de seus nomes. (Gên 11:9; 21:31; Jz 18:29) Às vezes, para distinguir uma cidade de outra do mesmo nome, acrescentava-se a localização tribal, como no caso de "Belém, em Judá", porque havia também uma Belém em Zebulão. (Jz 17:7; Jos 19:10, 15) Cidades encravadas eram as pertencentes a uma tribo, mas situadas no território de outra tribo. — Jos 16:9; veja CIDADES ENCRAVADAS.

Uso Figurado. Nas Escrituras Hebraicas, cidades são usadas em sentido figurado. (Pr 21:22; Je 1:18) Encontramos Jesus empregando cidades nas

suas ilustrações (Mt 12:25; Lu 19:17, 19), e também Paulo, em linguagem figurada. (He 11:10, 16; 12:22; 13:14) Em Revelação usam-se cidades para ilustrar diversas coisas: "a cidade santa" pisada pelas nações (Re 11:2), a "grande cidade" chamada Sodoma e Egito, em sentido espiritual (Re 11:8), a "grande cidade, Babilônia" (Re 18:10-21; 17:18), e "a cidade santa, Nova Jerusalém, descendo do céu, da parte de Deus, e preparada como noiva adornada para seu marido". — Re 21:2-27; 22:14, 19; 3:12.

CIDADE DE DAVI. Veja DAVI, CIDADE DE.

CIDADE DO SAL. Veja SAL, CIDADE DO.

CIDADES-ARMAZÉNS. Cidades projetadas especialmente como centros de armazenagem do governo. Reservas de provisões tais como cereais, bem como outras coisas, eram conservadas em depósitos e celeiros construídos nestes lugares.

Sob opressão egípcia, os israelitas foram obrigados a construir "cidades como lugares de armazenagem para Faraó, a saber, Pitom e Ramsés". (Êx 1:11) Cidades-armazéns foram também construídas por Salomão. (1Rs 9:17-19; 2Cr 8:4-6) Mais tarde, quando o Rei Jeosafá prosperou, "ele prosseguiu, construindo em Judá fortes e cidades-armazéns". — 2Cr 17:12; veja DEPÓSITO.

CIDADES DE CARROS. Cidades dos tempos antigos reservadas como lugares para manter carros, especialmente carros de guerra. (2Cr 1:14; 9:25) Salomão tinha tais cidades. — 1Rs 9:17-19; 10:26; 2Cr 8:5, 6.

CIDADES DE REFÚGIO. A lei de Jeová a respeito da santidade do sangue era bem explícita. O derramamento de sangue humano poluía a terra na qual os filhos de Israel viviam, no meio da qual Jeová residia, e só podia ser expiado com o sangue daquele que o derramou. (Gên 9:5, 6; Núm 35:33, 34) Portanto, no caso dum assassino, o sangue da sua vítima era vingado e a lei de 'vida por vida' era cumprida quando o assassino, "sem falta", era morto pelo vingador do sangue. (Êx 21:23; Núm 35:21) Mas, que dizer do homicida desintencional que, por exemplo, matou seu irmão quando o ferro do machado acidentalmente se soltou enquanto estava cortando lenha? (De 19:4, 5) Para tais infelizes, Jeová proveu amorosamente cidades de refúgio, seis em número, onde o derramador acidental de sangue podia encontrar proteção e asilo contra o vingador do sangue. — Núm 35:6-32; Jos 20:2-9.

Localizações. Antes de morrer, Moisés designou três dessas cidades ao L do Jordão. A primeira, *Bezer*, no S do planalto do território que pertencia à tribo de Rubem, encontrava-se ao L da extremidade setentrional do Mar Morto; a segunda, *Ramote*, em Gileade, pertencia à tribo de Gade, e encontrava-se aproximadamente no meio da parte oriental da terra ocupada por Israel; a terceira, *Golã*, em Basã, estava no N do território de Manassés. (De 4:43; Jos 21:27, 36, 38) Depois de os israelitas terem

cruzado para o lado O do Jordão, Josué designou mais três cidades de refúgio: *Hébron,* no S do território de Judá; *Siquém,* na região montanhosa central de Efraim; e, para o N, *Quedes,* no território de Naftali, que mais tarde era conhecido como a região da Galileia. (Jos 21:13, 21, 32) Todas essas cidades eram cidades levitas, e uma delas, Hébron, era cidade sacerdotal. Além disso, por terem sido postas à parte como cidades de refúgio, tinham categoria sagrada. — Jos 20:7.

Processo Legal. Chegando à cidade de refúgio, o fugitivo devia expor seu caso aos anciãos junto ao portão da cidade, e devia ser recebido hospitaleiramente. Para impedir que assassinos deliberados se aproveitassem desta provisão, o fugitivo, depois de ter entrado na cidade de refúgio, tinha de ser julgado junto aos portões da cidade que tinha jurisdição sobre o lugar onde ocorreu o homicídio, para provar a sua inocência. Quando julgado inocente, era devolvido à cidade de refúgio. Todavia, sua segurança só podia ser garantida se permanecesse na cidade pelo resto da sua vida, ou até a morte do sumo sacerdote. Não se podia aceitar nenhum resgate para alterar esses termos. (Núm 35:22-29, 32; Jos 20:4-6) Nem mesmo o altar sagrado de Jeová provia proteção aos assassinos, como foi ilustrado no caso de Joabe. — Êx 21:14; 1Rs 1:50; 2:28-34; veja VINGADOR DO SANGUE.

Quão diferente, então, era o arranjo de Jeová para a proteção de homicidas desintencionais daquele dos santuários providos pelas antigas nações pagãs, e pelas igrejas da cristandade no decorrer dos séculos! Ao passo que estes últimos santuários ofereciam abrigo a criminosos, junto com os inocentes, as cidades de refúgio de Israel só davam proteção ao homicida desintencional, e assim mesmo apenas sob restrições, e deste modo se promovia o respeito pela santidade da vida.

CIDADES DOS SACERDOTES. Lugares na Terra da Promessa reservados como locais de residência para os sacerdotes arônicos e suas famílias. Dentre as 48 cidades dadas à tribo de Levi pelas outras tribos de Israel, 13 foram designadas aos sacerdotes coatitas da família de Arão. (Jos 21:1-42; 1Cr 6:54-81) As tribos de Judá e de Simeão deram-lhes nove cidades, e quatro foram dadas pela tribo de Benjamim. Assim, "todas as cidades dos filhos de Arão, os sacerdotes, eram treze cidades e seus pastios". (Jos 21:4, 9-19) Estas cidades eram Hébron (uma cidade de refúgio), Libna, Jatir, Estemoa, Holom (evidentemente Hilém), Debir, Aim (Asã), Jutá, Bete-Semes, Gibeão, Geba, Anatote e Almom (Alemete), todas, com exceção de Jutá e Gibeão, são novamente mencionadas em 1 Crônicas 6:54-60.

Davi avisou os sacerdotes nas suas diversas cidades para que se reunissem, quando estava para levar a arca de Jeová para Jerusalém. (1Cr 13:1-5) E faz-se referência específica à designação de homens para distribuir as porções contribuídas entre seus irmãos sacerdotais que moravam nas cidades dos sacerdotes durante o reinado do Rei Ezequias. — 2Cr 31:11-19.

CIDADES ENCRAVADAS. Cidades de determinado povo ou tribo, encerradas no território de outra tribo. Entre os exemplos modernos de enclaves estão o que era a Berlim Ocidental, cercada pelo território da Alemanha Oriental, e a propriedade cedida às Nações Unidas, totalmente encerrada na cidade de Nova York. Parte da antiga Jerusalém permaneceu um enclave jebuseu dentro do território de Israel por quatro séculos, até que Davi finalmente a capturou. — Jos 15:63; Jz 1:21; 19:11, 12; 2Sa 5:6-9.

Na divisão da Terra da Promessa entre as 12 tribos, havia cidades dentro do território geral de uma tribo que pertenciam a outra tribo. Segundo Josué 16:9, "os filhos de Efraim possuíam cidades encravadas [ou: "separadas; isoladas"] no meio da herança dos filhos de Manassés" (*NM* n.), isto é, "cidades reservadas aos filhos de Efraim no meio da herança dos filhos de Manassés". (*BJ;* veja também Jos 17:8, 9.) Alguns dos filhos de Manassés moravam em cidades dentro dos limites de Issacar e de Aser. — Jos 17:11; 1Cr 7:29.

A herança de Simeão consistia em cidades situadas dentro do território de Judá, porque o quinhão desta última "mostrou ser grande demais para eles". (Jos 19:1-9; MAPAS, Vol. 1, pp. 744, 947) As 48 cidades administradas pelos levitas, inclusive as 6 cidades de refúgio, eram todas encravadas no território de outras tribos. (Jos 21:3-41) Desta maneira a profecia do leito de morte de Jacó, a respeito de Simeão e Levi, cumpriu-se, que 'teriam uma parte em Jacó, mas seriam espalhados em Israel'. — Gên 49:7.

CILÍCIA. Região relativamente pequena e estreita do SE da Ásia Menor. Ao S encontrava-se o mar Mediterrâneo, ao O estava a Panfília, ao N, a cordilheira do Tauro a separava da Licaônia e da Capadócia, e ao L, os montes Amanus (agora Nur) que constituem o ramo meridional dos montes Tauro, a separavam da Síria. Estas, pelo menos, eram as suas fronteiras durante grande parte da sua história antiga.

Basicamente, esta região estava dividida em duas partes naturais: a ocidental, chamada de Cilícia Traqueia (Cilícia, a Áspera) e a oriental, chamada de Cilícia Pedias (Cilícia Plana). A Cilícia Traqueia era uma região planaltina agreste dos montes Tauro, rica em florestas. Seu litoral acidentado, recor-

tado por cabos rochosos, fornecia numerosos portos e enseadas de abrigo. Desde tempos primitivos, era abrigo para assaltantes e para piratas, que pilhavam a navegação costeira. A Cilícia Pedias abrangia a vasta planície costeira, uma região bem regada e extremamente fértil. Nos tempos romanos, esta planície estava pontilhada de cidades semiautônomas, a mais destacada delas sendo Tarso, terra natal de Saulo (Paulo). — At 21:39; 22:3; 23:34.

Além de trigo, linho e frutas, a Cilícia produzia pelo de cabra, conhecido como *cilicium* nos tempos romanos. Seu uso na fabricação de tendas talvez explique parcialmente a experiência inicial de Paulo como fabricante de tendas.

A Cilícia ocupava uma posição estratégica, tanto militar como comercial. A principal rota comercial saindo da Síria passava pelas Portas Sírias, um elevado passo através dos montes Amanus (agora Nur), a uns 30 km ao N de Antioquia, e depois atravessava a Cilícia até Tarso, e subia os montes Tauro até as Portas Cilicianas, os íngremes desfiladeiros, ou fendas, que dão acesso à Ásia Menor central e ocidental.

Sob o primitivo Império Romano, a província foi dividida, sendo parte da seção ocidental entregue ao domínio de dinastias locais, ao passo que o restante evidentemente era administrado por reinos associados vizinhos. Foi só no tempo de Vespasiano (72 EC) que as partes orientais e ocidentais da Cilícia foram reunidas numa única província. Assim, durante a parte inicial dos tempos apostólicos, havia uma relação especialmente íntima entre a Cilícia e a Síria, e esta parece refletir-se em Atos 15:23, 41, e em Gálatas 1:21, sendo que alguns pesquisadores sugerem que a "Cilícia", nestes textos, refere-se à Cilícia Pedias. Por outro lado, quando Atos 27:5 diz que Paulo navegou "através do mar aberto ao longo de Cilícia e Panfília" em caminho para ser julgado em Roma, a "Cilícia", aqui, evidentemente inclui a região inteira da Cilícia oriental e ocidental.

Judeus da Cilícia estavam entre os que discutiam com Estêvão antes da morte deste. (At 6:9) Por volta de 49 EC, já havia congregações na Cilícia, às quais o conselho cristão em Jerusalém enviou uma carta. (At 15:23) O roteiro da segunda e da terceira viagem missionária de Paulo naturalmente o levaria através da Cilícia e das Portas Cilicianas.

CÍMBALOS. Nos tempos bíblicos, um instrumento de percussão similar aos címbalos modernos, usado para acompanhar a harpa, a trombeta e outros instrumentos. (2Sa 6:5; 1Cr 15:28; 2Cr 5:12, 13) As duas palavras hebraicas para címbalos (*tsel·tselím* e *metsil·tá·yim*) derivam da raiz *tsa·lál,* que significa "tinir; tremer". (1Sa 3:11; Hab 3:16) De acordo com 1 Crônicas 15:19, os címbalos para o templo de Jeová eram feitos de cobre, mas, além disso, não se fornece outra descrição bíblica. Encontrou-se um par de címbalos num antigo túmulo egípcio, que talvez sejam de certo modo representativos dos címbalos bíblicos. Têm cerca de 14 cm de diâmetro, com alças no centro, e foram feitos de uma liga de cobre com uma pequena quantidade de prata.

O Salmo 150:5 indica que talvez se conhecesse mais de um tipo de címbalo em Israel. A primeira ocorrência do termo neste texto descreve "címbalos de som melodioso", ao passo que a segunda referência é a "címbalos retumbantes". Visto que cada estrofe dos versículos 3 e 4, deste cântico, refere-se a um ou mais instrumentos musicais, as duas estrofes no versículo 5, de modo bem coerente, talvez se refiram primeiro a címbalos menores, tinintes e, segundo, a címbalos de maior diâmetro, que produziam sons mais altos e mais graves quando percutidos com força.

A figura de retórica, de "um címbalo que retine", é usada pelo apóstolo Paulo para ilustrar a superficialidade de se falar em línguas, se faltar a motivação do amor. (1Co 13:1) Entretanto, outras referências a címbalos, além das já mencionadas, relacionam-se com a adoração de Jeová. (1Cr 13:8; 16:5, 42; 25:1, 6; 2Cr 29:25; Esd 3:10; Ne 12:27) Sempre que envolvia o serviço do templo, levitas treinados eram os instrumentistas. (1Cr 16:4, 5, 42) Ao passo que alguns peritos estão inclinados a crer que os címbalos eram estritamente um instrumento levítico e até mesmo sacerdotal, o Salmo 150:1, 5, pode indicar um uso mais generalizado: "Louvai a Jah! . . . Louvai-o com os címbalos."

CINTO. Veja ARMAS, ARMADURA; VESTIMENTA.

CINZAS. Termo muitas vezes empregado nas Escrituras para os resíduos da queima de materiais, frequentemente tendo conotações simbólicas ou figuradas. A palavra "cinzas" traduz duas palavras hebraicas. Uma (*'é·fer;* Núm 19:9) também é traduzida "poeira". (Mal 4:3) *Dé·shen,* além de denotar "cinzas gordurosas", pode também referir-se a "gordura". (Le 1:16; Is 55:2) O substantivo grego *spo·dós* significa "cinzas" (Mt 11:21), ao passo que o verbo *te·fró·o* significa "reduzir a cinzas". (2Pe 2:6) Os resíduos da queima também poderiam ser chamados de "pó" (*'a·fár*). — Núm 19:17; 2Rs 23:4.

Todo dia, um sacerdote levítico removia as cinzas gordurosas (*dé·shen*) resultantes da queima dos sacrifícios de animais no altar e as levava "a um lugar limpo, fora do acampamento". (Le 6:9-11) De acordo com Números, capítulo 19, também se abatia e queimava fora do acampamento uma vaca

vermelha, sadia, sem defeito, e sobre a qual não se pusera ainda jugo. As cinzas desta "oferta pelo pecado" eram depositadas num lugar limpo fora do acampamento (Núm 19:9), e assim havia uma parte disponível para ser misturada com água, a fim de ser aspergida sobre pessoas ou coisas impuras para purificá-las. (Núm 19:17) O apóstolo Paulo referiu-se à figurativa purificação da carne por meio das "cinzas [gr.: *spo·dós*] duma novilha", para destacar a purificação muito maior de "consciências de obras mortas", possível pelo "sangue do Cristo". — He 9:13, 14.

Jeremias 31:40 refere-se à "baixada dos cadáveres e das cinzas gordurosas [*wehad·dé·shen*]", evidentemente uma parte do vale do filho de Hinom. Até tempos relativamente recentes, um monte de cinzas perto do vale do Cédron era um ponto característico conhecido. Diz-se que tinha cerca de 150 m de comprimento, 60 m de largura e 18 m de profundidade, e é considerado por alguns como relacionado com o lugar mencionado por Jeremias. Parte do vale do filho de Hinom talvez fosse reservada como depósito das cinzas que sobravam após a queima dos sacrifícios (Le 4:12), antes de Josias transformar Tofete em vale impróprio para adoração. (2Rs 23:10) Mas as carcaças de animais e os cadáveres de criminosos vis talvez fossem também lançados no vale, e o monte ali talvez incluísse até mesmo cinzas de humanos outrora sacrificados em ritos da religião falsa. — Je 32:35.

Nos tempos bíblicos era costume incendiar cidades capturadas, de modo que 'reduzir um lugar a cinzas' era indicativo da sua completa destruição, conforme mostrado nos casos de Tiro, Sodoma e Gomorra. — Ez 28:18; 2Pe 2:6.

Cinzas serviam também de figura de linguagem para indicar algo insignificante ou sem valor, sendo que Abraão, por exemplo, admitiu perante Jeová: "Eu [sou] pó e cinzas." (Gên 18:27; veja também Is 44:20; Jó 30:19.) E Jó comparou as declarações dos seus falsos consoladores a "provérbios de cinzas". — Jó 13:12.

Nos dias bíblicos era costume sentar-se nas cinzas ou espalhá-las sobre si mesmo em símbolo de luto, humilhação ou arrependimento. (Est 4:1-3; Je 6:26; 2Sa 13:19) Profunda angústia e aflição são relacionadas figurativamente com 'comer cinzas' (Sal 102:9), e o aflito Jó estava sentado "no meio de cinzas". — Jó 2:8.

Serapilheira e cinzas às vezes estavam associadas com jejum, choro ou tristeza. (Est 4:3; Is 58:5; Ez 27:30, 31; Da 9:3) Um exemplo nacional de humilhação e arrependimento é fornecido no caso de Nínive, nos dias de Jonas, quando até mesmo seu rei se cobriu de serapilheira e se assentou nas cinzas. (Jon 3:5, 6) Arrepender-se em saco (ou: serapilheira) e cinzas era uma situação mencionada por Jesus Cristo (Mt 11:21), e, ao responder a Jeová, Jó declarou contrito: "Deveras me arrependo em pó e cinzas." — Jó 42:6.

Durante os 70 anos de desolação de Judá, os judeus em Babilônia lamentavam a desolação de Sião ou Jerusalém, e do templo dela. Mas, através de Isaías dera-se-lhes garantia de que, sob o poder do espírito de Jeová, haveria uma ação "para designar aos que pranteiam por Sião, para dar-lhes uma cobertura para a cabeça em lugar de cinzas". Jesus Cristo aplicou a passagem de Isaías 61:1-3 a si mesmo, como o Libertador messiânico, que seria o meio de aliviar desolação e pranto espirituais maiores. (Lu 4:16-21) Foi também predito que os iníquos se tornariam como pulverizadas, poeirentas cinzas para os justos, porque Malaquias escreveu: "'E vós haveis de pisotear os iníquos, pois tornar-se-ão como poeira [*'é·fer*] sob a sola de vossos pés no dia em que eu agir', disse Jeová dos exércitos." — Mal 4:3.

CINZAS, PORTA DOS MONTES DE. Veja PORTA, PORTÃO.

CIPRESTE [hebr.: *te'ash·shúr*]. Árvore sempreverde da família das coníferas. O cipreste está incluído entre outras árvores como constituindo a "glória do Líbano", e isto indica o lugar onde crescia e também sugere uma árvore de qualidades desejáveis ou de aparência impressionante. O "buxo" mencionado na versão *Almeida*, atualizada, não é uma tradução viável, visto que, segundo alguns peritos, o buxo não cresce na Palestina, e na Síria é apenas um pequeno arbusto. (*Unger's Bible Dictionary* [Dicionário Bíblico de Unger], 1965, p. 1134; *The Interpreter's Dictionary of the Bible* [O Dicionário Bíblico do Intérprete], editado por G. Buttrick, 1962, Vol. 2, p. 292) O cipreste é considerado por muitos como a árvore a que provavelmente se refere esta palavra hebraica em Isaías 41:19; 60:13. — Veja a versão da Liga de Estudos Bíblicos e *A Bíblia de Jerusalém; A Dictionary of Life in Bible Times* (Dicionário da Vida nos Tempos Bíblicos), de W. Corswant, Suffolk, 1960, p. 55; *The Interpreter's Dictionary of the Bible*, Vol. 1, p. 459; Vol. 2, p. 292; *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento), de L. Koehler e W. Baumgartner, Leiden, 1958, p. 1017.

O cipreste (*Cupressus sempervirens*) tem folhagem verde-escura e ramos que se estendem para cima um tanto parecidos aos do choupo-preto. Tem altura média de 9 a 15 m, mas às vezes chega a atingir tantos quantos 24 m. Seu cultivo é comum na Palestina; alguns espécimes foram encontrados em estado silvestre em Gileade, Edom e nas encos-

tas do monte Líbano. A madeira tem uma rica tonalidade avermelhada, é fragrante e de grande durabilidade. Possivelmente foi empregada por fenícios, cretenses e gregos na construção de navios (Ez 27:6), e alguns têm sugerido que a "árvore resinosa" da qual Noé obteve a madeira para a arca era o cipreste. — Gên 6:14; veja ÁRVORE RESINOSA.

Em Isaías 41:19, Jeová promete fazer com que árvores que normalmente crescem em terras férteis vicejem também em regiões desérticas, e numa profecia a respeito do enaltecimento e da prosperidade futuros de Sião, prediz-se que o cipreste, junto com o freixo e o junípero, serão usados para embelezar o lugar do santuário de Deus. — Is 60:13.

Em Ezequiel 27:6, a expressão "em madeira de cipreste" está de acordo com os targuns. Entretanto, a palavra hebraica é *bath-'ashu·rím* e significa "a filha dos asuritas". Diversos peritos concluíram que estas duas palavras hebraicas deveriam ser lidas como uma só palavra, *bith·'ash·shu·rím,* significando "em madeira de cipreste".

CIRCUNCISÃO. A remoção da pele que cobre a glande, ou prepúcio, do pênis masculino. O verbo hebraico *mul* (circuncidar) é usado em sentido literal e figurativo. O substantivo grego *pe·ri·to·mé* (circuncisão) significa literalmente "um corte em volta". (Jo 7:22) "Incircuncisão" verte o termo grego *a·kro·by·stí·a,* usado na *Septuaginta* grega para traduzir a palavra hebraica para "prepúcio". — Ro 2:25; Gên 17:11, *LXX.*

Jeová Deus tornou obrigatória a circuncisão para Abraão, em 1919 AEC, um ano antes de nascer Isaque. Deus disse: "Este é o meu pacto que guardareis . . . Cada macho vosso terá de ser circuncidado." Todo varão na casa de Abraão, tanto dos seus descendentes como dos dependentes, estava incluído, e assim, Abraão, seu filho Ismael, de 13 anos, e todos os seus escravos receberam em si mesmos este "sinal do pacto". Escravos novos trazidos também tinham de ser circuncidados. Daí em diante, todo varão da casa, escravo ou livre, devia ser circuncidado no oitavo dia após o nascimento. A desconsideração deste requisito divino era punível com a morte. — Gên 17:1, 9-14, 23-27.

A circuncisão era praticada no Egito, conforme ilustrada em murais e observada em múmias, mas é incerto quando foi introduzida naquele país, e até que ponto era praticada. Alguns dizem que José, como administrador de alimentos, a introduziu no Egito. Outros citam Heródoto como autoridade para sua afirmação de que Abraão simplesmente imitou o costume dos egípcios. Respondendo a estas últimas afirmações, W. M. Thomson diz: "Quanto ao testemunho de Heródoto, que veio para o Egito quinze séculos depois, e, com grande erudição e pesquisa, muitas vezes escreve grande dose de tolices, recuso-me peremptoriamente a colocá-lo na mesma categoria que Moisés. O grande fundador da comunidade judaica — o maior legislador de que há registro — nascido e criado no Egito, declara os fatos relativos à introdução da circuncisão entre seu povo. Um simples viajante e historiador — estrangeiro e grego — aparece muito mais tarde e faz declarações que são parcialmente verídicas, parcialmente errôneas, como Josefo mostra na sua resposta a Apião; e então autores cépticos, mais de vinte séculos depois de Heródoto, apresentam as declarações imperfeitas dele, e, torcendo-as e ampliando-as, tentam provar que Abraão não recebeu de Deus a circuncisão (como Moisés diz claramente que recebeu), mas dos egípcios! Não será com tais armas que se poderá combater com êxito a veracidade de Moisés." — *The Land and the Book* (A Terra e o Livro), revisado por J. Grande, 1910, p. 593.

Não só os egípcios praticavam a circuncisão, mas também os moabitas, os amonitas e os edomitas. (Je 9:25, 26) Mais tarde, os samaritanos, que aderiram aos requisitos especificados no Pentateuco, também eram circuncidados. Por outro lado, os assírios, os babilônios, os gregos e notavelmente os filisteus não praticavam a circuncisão. Especialmente estes últimos, em vez de os cananeus em geral, são mencionados de modo depreciativo como "incircuncisos", e foi das lutas contra eles que se trouxeram troféus de prepúcios. — Jz 14:3; 15:18; 1Sa 14:6; 17:26; 18:25-27; 2Sa 1:20; 1Cr 10:4.

Os descendentes de Abraão por meio de Isaque e Jacó guardaram fielmente o pacto da circuncisão. "Abraão passou a circuncidar Isaque, seu filho, aos oito dias de idade, assim como Deus lhe mandara." (Gên 21:4; At 7:8; Ro 4:9-12) Os bisnetos de Abraão disseram a Siquém e seus concidadãos: "Não é possível . . . dar a nossa irmã [Diná] a um homem que tem prepúcio . . . Apenas nesta condição podemos dar-te consentimento, que *vos torneis como nós,* sendo circuncidado cada macho dos vossos." (Gên 34:13-24) Evidentemente, porque Moisés deixara de circuncidar seu filho, ele incorreu na ira de Deus, até que Zípora o fez por ele. — Êx 4:24-26; veja ZÍPORA.

A Circuncisão sob a Lei. A circuncisão foi tornada um requisito obrigatório da Lei mosaica. "No oitavo dia [após o nascimento dum menino] circuncidar-se-á a carne do prepúcio dele." (Le 12:2, 3) Isto era tão importante que, se o oitavo dia caísse no altamente respeitado sábado, ainda assim se devia realizar a circuncisão. (Jo 7:22, 23) Exemplos de pais sob a Lei, que fielmente providenciaram que seus filhos fossem circuncidados no oitavo

dia, incluem os pais de João, o Batizador, de Jesus e de Paulo. (Lu 1:59; 2:21; Fil 3:4, 5) A Lei exigia também que estrangeiros fossem circuncidados antes de se lhes permitir comer a páscoa. — Êx 12:43-48.

Por que especificava a Lei que a circuncisão fosse feita no oitavo dia?

Jeová não explicou isso, nem era necessário que o fizesse. Seus modos são sempre corretos; seus motivos, os melhores. (2Sa 22:31) Entretanto, nos últimos anos, o homem aprendeu alguns dos motivos físicos pelos quais o oitavo dia é um bom tempo para a circuncisão. Quantidades normais do elemento coagulador do sangue, chamado vitamina K, só são encontradas no sangue a partir do *quinto* ao *sétimo* dia após o nascimento. Outro fator coagulante conhecido como protrombina está presente no terceiro dia em quantidades de apenas 30 por cento do normal, mas no oitavo dia estas são mais elevadas do que em qualquer outro tempo na vida da criança — tantas quantas 110 por cento do normal. Portanto, seguir as instruções de Jeová ajudava a evitar o perigo duma hemorragia. Conforme observou o Dr. S. I. McMillen: "Com base na consideração das determinações de vitamina K e de protrombina, o dia perfeito para se realizar uma circuncisão é o *oitavo* dia . . . [o] dia escolhido pelo Criador da vitamina K." — *None of These Diseases* (Nenhuma Dessas Doenças), 1986, p. 21.

A circuncisão era usualmente, mas nem sempre, feita pelo chefe da casa. Em tempos posteriores, usava-se uma autoridade designada e treinada para esta operação. Já no primeiro século parece ter sido costumeiro dar nome ao menino quando era circuncidado. — Lu 1:59, 60; 2:21.

Durante a peregrinação de 40 anos no ermo, não se realizava a circuncisão de meninos. Assim, depois de cruzarem o Jordão, Josué fez com que todos os varões fossem circuncidados com facas de pederneira, em Gilgal, e Jeová os protegeu até se recuperarem. — Jos 5:2-9; veja VITUPÉRIO.

Após o Exílio. Dois séculos depois de os judeus voltarem de Babilônia, a influência grega começou a predominar no Oriente Médio, e muitos povos abandonaram a circuncisão. Mas, quando o rei sírio Antíoco IV (Epifânio) proscreveu a circuncisão, ele encontrou mães judias dispostas antes a morrer do que a negar aos seus filhos o "sinal do pacto". (Gên 17:11) Anos mais tarde, o imperador romano Adriano obteve os mesmos resultados quando proibiu aos judeus circuncidar seus meninos. Alguns atletas judeus, porém, que desejavam participar dos jogos helenísticos (em que os corredores não usavam roupa), esforçavam-se a se tornar "incircuncisos" por meio duma operação destinada a restabelecer certa semelhança de prepúcio, no empenho de evitar zombaria e ridículo. Paulo talvez aludisse a tal prática quando aconselhou aos cristãos: "Foi alguém chamado no estado circunciso? Que não se torne incircunciso." (1Co 7:18) O verbo grego aqui vertido por 'tornar-se incircunciso' (*e·pi·spá·o·mai*) significa literalmente "puxar sobre", evidentemente referindo-se a puxar o prepúcio para a frente, a fim de se tornar como incircunciso. — Veja *Int.*

Não Exigida dos Cristãos. Depois de Jeová ter demonstrado sua aceitação de gentios na congregação cristã, e visto que muitas pessoas das nações aceitavam a pregação das boas novas, o corpo governante em Jerusalém teve de tomar uma decisão sobre a questão: É necessário que os cristãos gentios sejam circuncidados na carne? A conclusão do assunto: As "coisas necessárias" tanto para gentios como para judeus não incluíam a circuncisão. — At 15:6-29.

Paulo circuncidou Timóteo pouco depois de se emitir este decreto, não como questão de fé, mas para evitar criar preconceito entre os judeus aos quais iam pregar. (At 16:1-3; 1Co 9:20) O apóstolo tratou do assunto em diversas cartas. (Ro 2:25-29; Gál 2:11-14; 5:2-6; 6:12-15; Col 2:11; 3:11) "Nós somos os que temos a *verdadeira circuncisão* [do coração], os que prestamos serviço sagrado pelo espírito de Deus", escreveu Paulo a cristãos gentios em Filipos. (Fil 3:3) E aos em Corinto ele escreveu: "A circuncisão não significa coisa alguma e a incircuncisão não significa coisa alguma, mas sim a observância dos mandamentos de Deus." — 1Co 7:19.

Uso Figurado. A "circuncisão" é usada de modo figurado em diversas maneiras. Por exemplo, depois de se plantar uma árvore na Terra da Promessa, dizia-se que ela 'continuava incircuncisa' por três anos; seu fruto era considerado como seu "prepúcio" e não devia ser consumido. (Le 19:23) Moisés disse a Jeová: "Eis que sou de lábios incircuncisos; portanto, como é que me escutará Faraó?" (Êx 6:12, 30) Em sentido figurado, o termo "incircuncisos" descreve com desprezo repulsivo aqueles que só merecem ser sepultados num lugar comum junto com os mortos da mais baixa espécie. — Ez 32:18-32.

A circuncisão do coração era um requisito divino até mesmo para os israelitas que já eram circuncisos na carne. Moisés disse a Israel: "Tendes de circuncidar o prepúcio dos vossos corações e não mais deveis endurecer a vossa cerviz." "Jeová, teu Deus, terá de circuncidar teu coração e o coração da tua descendência, para que ames a Jeová, teu Deus, de todo o teu coração e de toda a tua alma, no interes-

se da tua vida." (De 10:16; 30:6) Jeremias lembrou a mesma coisa à nação inconstante dos seus dias. (Je 4:4) A 'circuncisão do coração' significa livrar-se no pensamento, nas afeições ou nas motivações da pessoa de tudo o que é desagradável e impuro aos olhos de Jeová, e que torna o coração obtuso. De modo similar, os ouvidos que não são sensíveis ou atentos são chamados de "incircuncisos". — Je 6:10; At 7:51.

CIRENE, CIRENEU. Cirene era a antiga capital inicial do distrito de Cirenaica, na costa N da África, quase defronte da ilha de Creta. Estava situada a uns 16 km terra adentro e num planalto de 550 m acima do mar Mediterrâneo. A antiga Cirene é hoje um montão de escombros desabitados, perto da moderna Shahhat (anteriormente Cirene), na Líbia.

Pelo que parece, Cirene foi inicialmente povoada pelos gregos, no sétimo século AEC, e passou a ser considerada uma das suas maiores colônias. Por volta de 96 AEC, Cirene estava sob controle político romano, e em 67 AEC, o distrito de Cirenaica e a ilha de Creta foram unidos para constituir uma única província.

Simão, de Cirene (talvez um judeu helenístico), obrigado a ajudar a carregar a estaca de tortura de Jesus, é chamado de "nativo" daquela cidade. (Mt 27:32; Mr 15:21; Lu 23:26) Pode ser que Simão, embora nascido em Cirene, mais tarde se tenha fixado na Palestina. À base de Atos 6:9, a respeito dos "cireneus" que discutiam com Estêvão, muitos peritos acreditam que havia um número suficiente de judeus de Cirene regularmente morando na Palestina, para terem estabelecido sua própria sinagoga em Jerusalém.

Por outro lado, Simão, "um nativo de Cirene", pode ter sido um dos outros forasteiros que apinharam Jerusalém na época da Páscoa. De modo similar, 51 dias depois, um grande número de "homens reverentes, de toda nação", inclusive alguns de "partes da Líbia, do lado de Cirene", estavam presentes na festividade judaica de Pentecostes. (At 2:5, 10, 41) Alguns destes últimos provavelmente estavam entre as "cerca de três mil almas" que foram batizadas após o derramamento do espírito santo e o subsequente discurso de Pedro, e eles talvez levassem depois a mensagem do cristianismo consigo à sua pátria.

Cristianismo. Alguns anos mais tarde, depois de Cornélio se ter tornado cristão, homens de Cirene ajudaram a tomar a dianteira na apresentação das "boas novas do Senhor Jesus", na Antioquia da Síria, entre os chamados (pela maioria dos textos gregos de At 11:20) de *Hel·le·ni·stás.* Visto que esta mesma palavra grega é traduzida "judeus que falavam grego" (*AT, NM*), em Atos 6:1, alguns chegaram à conclusão de que aqueles a quem se pregava em Antioquia da Síria também devem ter sido judeus ou prosélitos circuncisos que falavam a língua grega. Todavia, embora a pregação a judeus e prosélitos de língua grega tivesse sido feita desde o dia de Pentecostes de 33 EC, a conversão de grande número de pessoas em Antioquia parece ter sido algo novo e incomum, visto que Barnabé foi mandado àquela cidade, provavelmente para investigar isso, bem como para incentivar a obra ali. (At 11:22, 23) Indicando também que se tratava duma mudança no processo de fazer discípulos há o fato de que a obra feita pelos cireneus e seus colaboradores parece ter sido contrastada com a pregação feita "senão a judeus" por outros que haviam viajado a Antioquia. (At 11:19, 20) Em vista disso, e também do fato de que vários manuscritos antigos, dignos de confiança, usam a palavra *Hél·le·nas* (significando "gregos"; veja At 16:3) em vez de *Hel·le·ni·stás,* a maioria dos modernos tradutores referem-se aos convertidos com a ajuda dos homens de Cirene como "gregos" (*Al, ALA, BJ, BV, CBC, IBB, LEB, PIB*), embora outros prefiram "pagãos" (*CK*) ou "não judeus" (*BLH, NTI*), termos que indicariam que aqueles em Antioquia não eram adeptos da religião judaica. Todavia, alguns peritos admitem a possibilidade de que estes, em Antioquia, talvez fossem *tanto* judeus *como* gentios que conheciam a língua grega, e assim os descrevem com a expressão "povo que falava grego". (*NM*) "Lúcio de Cirene" foi alistado entre os instrutores e profetas nesta congregação de Antioquia, quando Paulo iniciou sua primeira viagem missionária, por volta de 47 EC. — At 11:20; 13:1.

CIRO. O fundador do Império Persa e conquistador de Babilônia; chamado "Ciro, o Grande", para distingui-lo de Ciro I, seu avô.

Depois de ter conquistado o Império Babilônico, Ciro é apresentado no documento cuneiforme conhecido por Cilindro de Ciro como dizendo: "Eu sou Ciro, rei do mundo, grande rei, rei legítimo, rei de Babilônia, rei da Suméria e de Acade, rei das quatro extremidades (da Terra), filho de Cambises (*Ka-am-bu-zi-ia*), grande rei, rei de Anzã, neto de Ciro [I], . . . descendente de Teíspes . . . de uma família (que) sempre (exerceu) a realeza." (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], J. Pritchard, 1974, p. 316) Mostra-se assim que Ciro pertencia à linhagem real dos reis de Anzã, uma cidade e distrito de localização um tanto incerta, mas que hoje se acredita que ficava ao L de Elão. Esta linhagem de reis é chamada de aquemênida, segundo Aquêmenes, pai de Teíspes.

Os primórdios históricos de Ciro II são um tanto obscuros, dependendo na maior parte de relatos bastante fantasiosos de Heródoto (historiador grego do quinto século AEC) e de Xenofonte (outro escritor grego de aproximadamente meio século mais tarde). No entanto, ambos apresentam Ciro como filho do governante persa Cambises, com sua esposa Mandane, filha de Astíages, rei dos medos. (*História,* de Heródoto, Clássicos Jackson, Vol. XXIII, Livro I, sec. 107, 108; *Ciropedia,* de Xenofonte, Clássicos Jackson, Vol. I, Livro I, p. 7) Este parentesco de Ciro com os medos é negado por Ctésias, outro historiador grego do mesmo período, que afirma, ao invés, que Ciro se tornou genro de Astíages por casar-se com a filha deste, Amitis.

Ciro sucedeu ao seu pai Cambises I no trono de Anzã, que então estava sob a suserania do rei medo Astíages. Diodoro (do primeiro século AEC) coloca o início do reinado de Ciro no primeiro ano da 55.ª Olimpíada, ou em 560/559 AEC. Heródoto relata que Ciro se revoltou contra o domínio medo, e, por causa da defecção de tropas de Astíages, conseguiu uma vitória fácil e capturou a capital dos medos, Ecbátana. De acordo com a Crônica de Nabonido, o Rei Ishtumegu (Astíages) "convocou suas tropas e marchou contra Ciro, rei de Anzã, a fim de en[frentá-lo em batalha]. O exército de Ishtumegu revoltou-se contra ele e o en[tregou] em cadeias a Ciro". (*Ancient Near Eastern Texts,* p. 305) Ciro conseguiu granjear a lealdade dos medos, e assim os medos e os persas, depois disso, lutaram unidos sob a sua liderança. Nos anos seguintes, Ciro agiu para consolidar seu controle sobre o setor ocidental do Império Medo, avançando até a fronteira oriental do Império Lídio, no rio Hális, na Ásia Menor.

A seguir, Ciro derrotou o rico Rei Creso, da Lídia, e capturou Sardes. Depois subjugou as cidades jônicas e colocou toda a Ásia Menor dentro do domínio do Império Persa. Assim, em questão de poucos anos, Ciro tornara-se o maior rival de Babilônia e seu rei, Nabonido.

A Conquista de Babilônia. Ciro aprontou-se então para um confronto com a poderosa Babilônia, e especialmente deste ponto em diante ele figurou no cumprimento de profecias bíblicas. Na profecia inspirada de Isaías, sobre a restauração de Jerusalém e de seu templo, este governante persa havia sido mencionado por nome como o designado por Jeová Deus para realizar a derrubada de Babilônia e a libertação dos judeus que estariam exilados ali. (Is 44:26–45:7) Embora esta profecia tivesse sido registrada bem mais de um século e meio antes da ascensão de Ciro ao poder, e embora a desolação de Judá evidentemente ocorresse antes de Ciro até mesmo ter nascido, ainda assim Jeová declarou que Ciro atuaria como Seu "pastor" a favor do povo judeu. (Is 44:28; compare isso com Ro 4:17.) Em virtude desta designação antecipada, Ciro foi chamado de "ungido" (uma forma do hebraico *ma·shi·ahh,* messias, e do grego *khri·stós,* cristo) de Jeová. (Is 45:1) Ter Deus 'o chamado pelo seu nome' (Is 45:4) com tanta antecedência não significa que Ele tenha dado a Ciro o nome dele por ocasião do nascimento, mas significa que Jeová sabia de antemão que um homem com este nome surgiria e que a chamada dele por Jeová não seria anônima, mas direta, específica, por nome.

Assim, sem que o soubesse o Rei Ciro, que provavelmente era pagão devotado ao zoroastrismo, Jeová Deus, figurativamente, 'tomara a direita de Ciro' para guiá-lo e fortalecê-lo, cingindo-o, e preparando e aplainando o caminho para ele realizar o propósito divino: a conquista de Babilônia. (Is 45:1, 2, 5) Como Aquele "que desde o princípio conta o final e desde outrora as coisas que não se fizeram", o Deus Todo-Poderoso ajustara as circunstâncias dos assuntos humanos para executar plenamente o seu conselho. Chamara Ciro "desde o nascente", da Pérsia (ao L de Babilônia), onde foi construída a capital favorita de Ciro, Pasárgada, e Ciro havia de ser como "ave de rapina" ao mergulhar rapidamente sobre Babilônia. (Is 46:10, 11) É digno de nota, segundo *The Encyclopædia Britannica* (A Enciclopédia Britânica, 1910, Vol. X, p. 454), que "os persas traziam uma águia afixada na ponta duma lança, e o sol, como sua divindade, também estava representado em seus estandartes, que . . . eram guardados com o maior zelo pelos homens de maior bravura do exército".

Como desviou Ciro a água do Eufrates?

As profecias bíblicas relacionadas com a predita conquista de Babilônia por Ciro prediziam que os rios dela se secariam e que seus portões ficariam abertos, que haveria uma invasão repentina da cidade e que não haveria resistência por parte dos soldados de Babilônia. (Is 44:27; 45:1, 2; Je 50:35-38; 51:30-32) Heródoto descreve um fosso profundo e largo em volta de Babilônia, relatando que muitos portões de bronze (ou cobre) facultavam o acesso através das muralhas interiores ao longo do rio Eufrates, o qual cortava a cidade. Ao sitiar a cidade, segundo Heródoto (I, 191, 192), Ciro foi "desviar o rio por meio dum canal para o lago [o lago artificial alegadamente feito em época anterior pela Rainha Nitócris], o qual até então era um bre-

jo, fez o rio baixar até que seu anterior leito pudesse ser vadeado. Quando isto se deu, os persas, postados com este objetivo, entraram em Babilônia pelo leito do Eufrates, tendo a água baixado até cerca do meio da coxa de um homem. Ora, se os babilônios tivessem sabido ou percebido de antemão o que Ciro planejava, teriam deixado os persas entrar na cidade e acabado com eles; porque teriam então fechado todos os portões que davam para o rio e teriam subido às muralhas que beiravam as margens do rio, e assim apanhado seus inimigos como numa armadilha. Mas, conforme aconteceu, os persas os pegaram desprevenidos; e, em vista da grande extensão da cidade — assim dizem os que moram ali — aqueles que se encontravam mais afastados do centro dela foram vencidos, mas os habitantes na parte central não sabiam de nada; durante todo este tempo eles dançavam e se divertiam numa festa . . . até se darem bem conta da verdade. [Veja Da 5:1-4, 30; Je 50:24; 51:31, 32.] Assim foi Babilônia então tomada pela primeira vez."

O relato de Xenofonte difere um pouco nos pormenores, mas contém os mesmos elementos básicos do relato de Heródoto. Xenofonte descreve Ciro como achando quase impossível atacar as enormes muralhas de Babilônia, e daí passa a relatar que ele sitiou a cidade, desviou as águas do Eufrates para valas, e, enquanto a cidade estava em festa, mandou suas forças leito do rio acima, passando pelas muralhas da cidade. As tropas sob o comando de Gobrias e Gadatas apanharam os guardas desprevenidos e conseguiram entrar pelos próprios portões do palácio. Em uma só noite, "a cidade foi tomada e o rei foi morto", e os soldados babilônios que ocupavam as diversas cidadelas renderam-se na manhã seguinte. — *Cyropaedia* (Ciropedia), VII, v, 33; veja Je 51:30.

Josefo, historiador judeu, registra uma narração da conquista realizada por Ciro, escrita por Beroso, sacerdote babilônio (do terceiro século AEC), como segue: "No décimo sétimo ano do seu reinado [o de Nabonido], Ciro veio da Pérsia com um grande exército, e, depois de subjugar o restante do reino, marchou contra Babilônia. Informado sobre a sua vinda, Nabonedo [Nabonido] levou seu exército ao encontro dele, lutou e foi derrotado, fugindo depois com uns poucos acompanhantes e encerrando-se na cidade de Borsipa [a cidade gêmea de Babilônia]. Ciro tomou Babilônia, e depois de dar ordens para a demolição das muralhas externas da cidade, porque ela apresentava uma aparência temível e enorme, passou para Borsipa, para sitiar Nabonedo. Este rendeu-se, sem esperar a investida, foi tratado humanitariamente por Ciro, que o mandou embora de Babilônia, mas deu-lhe Carmânia como residência. Ali, Nabonedo passou o resto da sua vida, e ali morreu." (*Against Apion* [Contra Apião], I, 150-153 [20]) Este relato difere dos outros principalmente por causa das declarações feitas a respeito das ações de Nabonido e dos tratos de Ciro com ele. Entretanto, harmoniza-se com o relato bíblico, de que Belsazar, em vez de Nabonido, foi o rei morto na noite da queda de Babilônia. — Veja BELSAZAR.

As tabuinhas em escrita cuneiforme encontradas pelos arqueólogos, embora não forneçam pormenores sobre o modo exato da conquista, confirmam deveras a queda repentina de Babilônia diante de Ciro. Segundo a Crônica de Nabonido, no que resultou ser o último ano do reinado de Nabonido (539 AEC), no mês de tisri (setembro-outubro), Ciro atacou as forças babilônicas em Ópis e as derrotou. A inscrição prossegue: "No 14.º dia, Sipar foi capturada sem luta. Nabonido fugiu. No 16.º dia, Gobrias (*Ugbaru*), o governador de Gutium, e o exército de Ciro entraram em Babilônia sem luta. Depois disso, Nabonido foi preso em Babilônia ao voltar . . . No mês de arahshamnu [marchesvã, ou marquesvã (outubro-novembro)], no 3.º dia, Ciro entrou em Babilônia." (*Ancient Near Eastern Texts,* p. 306) Por meio desta inscrição pode-se fixar a data da queda de Babilônia em 16 de tisri de 539 AEC, Ciro entrando 17 dias depois, em 3 de marchesvã.

Começa o domínio ariano do mundo. Por meio desta vitória, Ciro pôs fim ao domínio da Mesopotâmia e do Oriente Médio por governantes semíticos, e produziu a primeira potência mundial dominante de origem ariana. O Cilindro de Ciro, um documento em escrita cuneiforme, que os historiadores consideram ter sido escrito para publicação em Babilônia, é fortemente religioso, e nele Ciro é representado como dando o crédito pela sua vitória a Marduque, principal deus de Babilônia, dizendo: "Ele [Marduque] vistoriou e inspecionou todos os países, à procura dum governante justo, disposto a liderá-lo . . . (na procissão anual). (Daí) pronunciou o nome de Ciro (*Ku-ra-as*), rei de Anzã, declarou-o (lit.: pronunciou [seu] nome) para se (tornar) o governante de todo o mundo. . . . Marduque, o grande senhor, um protetor de seu povo/adoradores, viu com prazer suas boas ações (i.e., as de Ciro) e sua mente (lit.: coração) reta, (e assim) ordenou-lhe que marchasse contra sua cidade, Babilônia (Ká.dingir.ra). Fez com que se pusesse na estrada para Babilônia (DIN.TIR^{ki}), seguindo ao seu lado como verdadeiro amigo. Suas tropas espalhadas — seu número, como o da água dum rio, não podia ser determinado — caminhavam junto dele, com as armas guardadas. Sem nenhuma batalha, ele o fez entrar na sua

cidade, Babilônia (Su.an.na), poupando Babilônia (Kádingir.ra[ki]) de qualquer calamidade." — *Ancient Near Eastern Texts*, p. 315.

Por que explica o Cilindro de Ciro a queda de Babilônia de modo diferente do feito pela Bíblia?

Apesar desta interpretação pagã dos eventos, a Bíblia mostra que, ao fazer sua proclamação que autorizava os judeus exilados a voltar a Jerusalém e a reconstruir ali o templo, Ciro reconheceu: "Jeová, o Deus dos céus, deu-me todos os reinos da terra, e ele mesmo me comissionou para lhe construir uma casa em Jerusalém, que está em Judá." (Esd 1:1, 2) Isto, naturalmente, não quer dizer que Ciro se tornou um converso judeu, mas simplesmente que ele sabia dos fatos bíblicos relacionados com a sua vitória. Em vista da elevada posição administrativa em que Daniel fora colocado, tanto antes como depois da queda de Babilônia (Da 5:29; 6:1-3, 28), seria muitíssimo incomum que Ciro não fosse informado das profecias que os profetas de Jeová haviam registrado e proferido, inclusive a profecia de Isaías que continha o próprio nome de Ciro. Quanto ao Cilindro de Ciro, já mencionado, reconhece-se que outros, além do rei, podem ter tido parte na preparação deste documento cuneiforme. O livro *Biblical Archaeology* (Arqueologia Bíblica), de G. Ernest Wright (1962, p. 203) fala do "rei, ou do conselho, que formulou o documento" (compare isso com o caso similar de Dario, em Da 6:6-9), ao passo que o Dr. Emil G. Kraeling (*Rand McNally Bible Atlas* [Atlas Bíblico de Rand McNally], 1966, p. 328) chama o Cilindro de Ciro de "um documento de propaganda, elaborado pelos sacerdotes babilônios". De fato, pode ter sido composto sob a influência do clero babilônio (*Ancient Near Eastern Texts,* p. 315, n. 1), servindo assim ao objetivo deste de atenuar o completo fracasso de Marduque (também conhecido como Bel) e de outros deuses babilônios em salvar a cidade, chegando mesmo a ponto de atribuir a Marduque justamente as coisas que Jeová havia feito. — Veja Is 46:1, 2; 47:11-15.

O Decreto de Ciro para a Volta dos Exilados. Por decretar o fim do exílio dos judeus, Ciro cumpriu sua comissão como 'pastor ungido' de Jeová para Israel. (2Cr 36:22, 23; Esd 1:1-4) A proclamação foi feita "no primeiro ano de Ciro, rei da Pérsia", significando seu primeiro ano como governante da conquistada Babilônia. O registro bíblico em Daniel 9:1 menciona o "primeiro ano de Dario", e este talvez ocorresse entre a queda de Babilônia e o "primeiro ano de Ciro" dominando Babilônia. Se for assim, significa que o escritor talvez tenha considerado o primeiro ano de Ciro como tendo começado em fins do ano 538 AEC. No entanto, se o governo de Dario sobre Babilônia for encarado como o dum vice-rei, de modo que o seu reinado era concomitante com o de Ciro, o costume babilônico terá colocado o primeiro ano *do reinado* de Ciro como transcorrendo de nisã de 538 a nisã de 537 AEC.

Em vista do registro bíblico, o decreto de Ciro que liberava os judeus para voltarem a Jerusalém provavelmente foi emitido em fins do ano 538 ou no começo de 537 AEC. Isto daria tempo para que os exilados judeus se preparassem para sair de Babilônia, e para empreender a longa viagem a Judá e Jerusalém (que talvez levasse cerca de quatro meses, segundo Esd 7:9), e ainda assim se estabelecerem "nas suas cidades" em Judá até o "sétimo mês" (tisri) do ano 537 AEC. (Esd 3:1, 6) Isto assinalou o fim dos profetizados 70 anos da desolação de Judá, que começaram no mesmo mês, tisri, em 607 AEC. — 2Rs 25:22-26; 2Cr 36:20, 21.

A cooperação de Ciro com os judeus estabelecia um notável contraste com o tratamento que receberam de anteriores governantes pagãos. Ele devolveu os preciosos utensílios do templo, que Nabucodonosor II levara para Babilônia, deu permissão real para eles importarem cedros do Líbano e autorizou a alocação de fundos da casa real para arcar com as despesas da construção. (Esd 1:7-11; 3:7; 6:3-5) De acordo com o Cilindro de Ciro (FOTO, Vol. 1, p. 332), o governante persa seguia uma política geralmente humanitária e tolerante para com os povos conquistados no seu domínio. A inscrição o cita como dizendo: "Devolvi a [certas anteriormente mencionadas] cidades sagradas, do outro lado do Tigre, cujos santuários ficaram arruinados por longo tempo, as imagens que (costumavam) viver neles, e estabeleci para elas santuários permanentes. Eu (também) reuni todos os seus (anteriores) habitantes e devolvi(-lhes) suas habitações." — *Ancient Near Eastern Texts,* p. 316.

Além da proclamação real citada em Esdras 1:1-4, o registro bíblico fala de outro documento emitido por Ciro, um "memorando", arquivado na casa de registros em Ecbátana, na Média, e descoberto ali durante o reinado de Dario, o persa. (Esd 5:13-17; 6:1-5) A respeito deste segundo documento, diz o Professor G. Ernest Wright que "[ele] é explicitamente intitulado de *dikrona,* termo aramaico oficial para o memorando que registrava uma decisão oral do rei ou de outra autoridade, e que dava início a uma ação administrativa. Jamais se visa-

va publicá-lo, mas era unicamente para ser visto pela autoridade devida, após o que era guardado nos arquivos governamentais". — *Biblical Archaeology*, p. 203.

Morte, e o Significado Profético. Crê-se que Ciro tenha morrido em batalha em 530 AEC, embora os pormenores sejam um tanto obscuros. Antes da sua morte, seu filho Cambises II evidentemente tornou-se seu corregente, sucedendo-lhe no trono persa como único governante, quando seu pai faleceu.

As profecias a respeito da repentina queda da simbólica Babilônia, a Grande, conforme apresentadas no livro de Revelação (Apocalipse), correspondem nos principais aspectos à descrição da conquista da cidade literal de Babilônia por Ciro. (Compare Re 16:12; 18:7, 8, com Is 44:27, 28; 47:8, 9.) O rei à frente das poderosas forças militares, descrito logo depois do relato sobre a queda da simbólica Babilônia, porém, não é um rei terreno, mas é a celestial "Palavra de Deus", o verdadeiro Pastor ungido de Jeová, Cristo Jesus. — Re 19:1-3, 11-16.

CISNE [hebr.: *tin·shé·meth*]. Ave aquática grande e graciosa, com um longo e delgado pescoço curvo. Alguns cisnes chegam a pesar até 18 kg e podem ter uma envergadura de uns 2,5 m.

O nome hebraico (*tin·shé·meth*), que aparece na lista das criaturas voadoras impuras (Le 11:13, 18; De 14:12, 16), deriva dum radical que significa "ofegar". (Is 42:14) Talvez descreva o cisne com seu alto grito sibilante, lançado quando a ave está excitada ou irada, e é assim vertido em diversas traduções (*BV, NM, PIB*). Esta identificação remonta pelo menos à *Vulgata* latina, na qual Jerônimo verteu a palavra hebraica *tin·shé·meth* (em Le 11:18) pela palavra latina *cycnus* (cisne). A anterior *Septuaginta* grega reza aqui "porfirião" (gr.: *por·fy·rí·on*), referindo-se evidentemente a um tipo de frango-d'água (*Porphyrio porphyrio*). Todavia, ambas estas antigas versões traduzem *tin·shé·meth* por "íbis", em Deuteronômio 14:16, mostrando assim incerteza.

O cisne, embora encontrado na Palestina, não é comum ali nos tempos modernos. Por causa disso, e também porque o cisne é primariamente vegetariano, muitos tradutores modernos preferem identificar o *tin·shé·meth* com a "galinha-d'água" (*RS, Mo*), o "mocho" (*AT*), o "íbis" (*MC*), ou com outras aves conhecidas como carnívoras ou necrófagas. Todavia, a raridade do aparecimento do cisne na Palestina, nos tempos modernos, não é evidência certa de que não era comum ali na antiguidade. Do mesmo modo, deve-se reconhecer que o conceito de que a classificação de certas aves como impuras dependia de serem quer aves de rapina quer necrófagas é apenas uma dedução, e não é diretamente declarado na Bíblia.

Além da sua alimentação costumeira de sementes, de raízes de plantas aquáticas e de minhocas, sabe-se que o cisne alimenta-se também de mariscos.

CISTERNA. Cavidade subterrânea artificial usada costumeiramente como depósito de água. As cisternas, diferentes dos poços escavados para captar a água subterrânea natural, destinam-se comumente a captar e reter a água da chuva, ou a água que escoa de fontes. Não sendo abertas como os reservatórios, costumam ser cobertas. A palavra hebraica *bohr*, traduzida por "cisterna", é também traduzida por "cova", especialmente quando parece que não continha água (Gên 37:20-29; 2Sa 23:20, *Al*), por "masmorra", quando usada para este fim (Gên 40:15), e por "poço", quando se refere ao "Seol" ou em paralelo a ele (Sal 30:3; Pr 1:12; Ez 31:14, 16).

As cisternas eram vitais na Terra da Promessa. Frequentemente, eram o único meio de manter um suprimento suficiente de água, porque os poços e as fontes não eram abundantes na região montanhosa, e, onde existiam, costumavam secar perto do fim do verão. Cisternas de água artificiais até mesmo permitiam que surgissem povoados em lugares onde o suprimento de água, de outro modo, era escasso demais, tais como o Negebe. Tranquilizadoramente, Jeová prometeu ao seu povo que este encontraria cisternas já escavadas ao entrar na Terra da Promessa. (De 6:10, 11; Ne 9:25) Menciona-se o Rei Uzias como escavando "muitas cisternas" em toda a Judá. (2Cr 26:1, 10) Desde a Galileia superior para baixo, até o Negebe, havia literalmente milhares de cisternas, e muitas delas foram descobertas, praticamente pontilhando partes do terreno. Parecia desejável que cada família tivesse a sua própria cisterna, mesmo entre os moabitas. De acordo com a Pedra Moabita, inscrita no nono século AEC, o Rei Mesa declarou: "Não havia nenhuma cisterna dentro da cidade de Qarhoh, assim, eu disse a todo o povo: 'Que cada um de vós cave uma cisterna para si mesmo em sua casa!'" (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, p. 320) Senaqueribe tentou seduzir os habitantes de Jerusalém por prometer que, se capitulassem diante dele, 'beberiam cada um a água da sua própria cisterna'. — 2Rs 18:31; Is 36:16.

As cisternas costumavam ser escavadas na rocha. Se a rocha era maciça e não tinha fendas, havia poucos problemas de vazamento, mas, na porosa pedra calcária que cobria grande parte da

Palestina, era necessário impermeabilizar as paredes internas com reboco. As cisternas escavadas em terra eram revestidas com tijolos ou com pedras, e então rebocadas para que tivessem paredes sólidas. Estas cisternas costumavam ter a forma de pera, sendo mais largas no fundo e estreitando-se no topo; às vezes, a boca tinha apenas uns 30 a 60 cm de diâmetro. Quando cavernas naturais eram modificadas ou ampliadas para servir de cisternas, deixava-se que colunas de rocha natural sustentassem o teto, ou, como no caso de algumas descobertas no Negebe, construíam-se arcos dentro da cisterna com o mesmo fim. Canais nas encostas das colinas levavam a água da chuva para o reservatório subterrâneo.

Eclesiastes 12:6 menciona "a roda de água para a cisterna", mas usualmente se retirava a água por meio de jarros suspensos em cordas. A quebra ocasional de tais jarros explica os fragmentos de cerâmica encontrados no fundo da maioria das cisternas. O costume primitivo de jogar terra numa cisterna de água estagnada ou poluída, para que a escuma se assentasse, sem dúvida explica em parte por que muitas delas estão parcialmente cheias de terra. Coberturas sobre a abertura até certo ponto impediam a contaminação da água, e que pessoas ou animais caíssem nelas, embora a queda acidental de um corpo morto não tornasse a água cerimonialmente impura; aquele que o tirasse, porém, tornava-se impuro. (Êx 21:33; Le 11:35, 36) Além disso, a cobertura sobre uma cisterna ajudava a manter a água fresca e reduzia a perda dela por evaporação. (Je 6:7) Algumas cisternas grandes possuíam diversas aberturas, por meio das quais se podia tirar água. Nas cisternas de grandes dimensões e profundidade havia escadas descendo tanto quanto 30 m ou mais.

Outros Usos. Há uns poucos casos em que as cisternas eram usadas para fins diferentes da armazenagem de água. Em localidades secas, e quando vedadas contra a umidade, ratos e insetos, eram bons depósitos para cereais, sendo também facilmente camuflados contra roubo; algumas cisternas encontradas em terreno onde não há fontes naturais de água evidentemente foram construídas em especial como celeiros. Cisternas vazias às vezes eram usadas como prisões. (Za 9:11) Os irmãos de José lançaram-no em uma de tais cisternas (Gên 37:20-24), e, mais tarde, ele se viu numa masmorra (literalmente: "cisterna"), lá no Egito. (Gên 40:15 n.; 41:14) A décima praga sobre o Egito atingiu "até o primogênito do cativo que se achava na masmorra [literalmente: "casa da cisterna"]". (Êx 12:29) Jeremias foi encarcerado "na casa da cisterna" e mais tarde lançado numa cova lamacenta. (Je 37:16; 38:6-13) Certa vez, quando os israelitas fugiam de diante dos filisteus, alguns deles esconderam-se nas cisternas (covas), e, em outra ocasião, a grande cisterna de Asa tornou-se o túmulo de 70 cadáveres. (1Sa 13:6; Je 41:4-9) Por causa da sua natureza permanente, algumas cisternas serviam de marcos geográficos. — 1Sa 19:22; 2Sa 3:26; 2Rs 10:14.

Uso Figurado. Em duas passagens dignas de nota, usa-se "cisterna" de modo figurado. Jeová diz que aqueles que o abandonaram e que procuraram outras fontes de proteção e ajuda, na realidade, abandonaram "a fonte de água viva, a fim de escavarem para si cisternas, cisternas rotas, que não podem conter água". (Je 2:13, 18) Salomão, admoestando manter a fidelidade marital, disse: "Bebe água da tua própria cisterna." — Pr 5:15.

CITA. Povo nômade, feroz, geralmente associado com a região ao N e ao NE do mar Negro. A evidência sugere que eles estenderam suas andanças até a Sibéria ocidental, perto da fronteira da Mongólia. No primeiro século EC, a palavra "cita" dava a entender o povo mais incivilizado. Todavia, mesmo tais pessoas podiam tornar-se cristãos e estar em pé de igualdade com os demais crentes como membros do corpo de Cristo. O apóstolo Paulo escreveu: "Não [há] nem grego nem judeu, circuncisão nem incircuncisão, estrangeiro, cita, escravo, homem livre, mas Cristo é todas as coisas e em todos." — Col 3:11; veja CORTES.

CÍTARA. A Bíblia não fornece nenhuma descrição do instrumento musical designado pela palavra aramaica *qath·róhs*, mas era provavelmente um tipo de instrumento de cordas. Se este termo estiver relacionado com o grego *ki·thá·ra* (um instrumento de cordas), do qual derivam diversas palavras portuguesas, inclusive "cítara", então "cítara" é uma transliteração aproximada. O *qath·róhs* era um dos instrumentos da orquestra de Nabucodonosor. — Da 3:5, 7, 10, 15.

CIUMENTO, CIÚME. Segundo o uso bíblico, o "ciúme" pode ser uma emoção positiva ou negativa. (Pr 14:30; Za 1:14) O substantivo hebraico *qin·'áh* tem os sentidos diversos de "insistência em devoção exclusiva; não tolerar rivalidade; zelo; fervor; ciúme [justo ou pecaminoso]; inveja". A palavra grega *zé·los* tem um significado similar. — 2Co 11:2; 12:20.

O Ciúme de Jeová. Jeová descreve a si próprio como "um deus que exige devoção exclusiva". (Êx 20:5 n.; De 4:24; 5:9; 6:15) Ele diz também: "Jeová, cujo nome é Ciumento, é um Deus ciumento." (Êx 34:14) Ciumento de que, e com que tipo de ciúme? Não o ciúme invejoso, egoísta, dos

humanos. Trata-se dum ciúme, zelo ou fervor pelo seu santo nome, a respeito do qual ele mesmo diz: "Vou mostrar devoção exclusiva ao meu santo nome." — Ez 39:25.

Pelo seu nome. Quando se considera o que o nome de Deus representa, torna-se clara a razão da sua "insistência em devoção exclusiva". (Ez 5:13) Seu nome representa tudo o que é correto e justo. Ele é santo, puro, reto, leal, em grau superlativo. (Is 6:3; Re 4:8; 16:5) Sua soberania é necessária para a existência do Universo, e a lealdade à sua soberania e às suas leis é essencial para a ordem e a paz de toda a criação. (Pr 29:2; 1Co 14:33) Seu ciúme, portanto, é um ciúme puro e limpo, e é inteiramente em benefício das suas criaturas, visto que a devoção delas não traz para ele — o Criador, Provedor e Dador de todas as boas coisas — nenhum lucro. (Jó 41:11; Sal 145:16; Ro 11:35; Tg 1:17; Re 4:11) Mas, na sua devoção à justiça, seu coração se alegra com apreço amoroso quando seus servos se mantêm firmes a favor da justiça e lhe prestam devoção exclusiva. — Pr 23:15, 16; 27:11.

Aqueles que servem a Deus podem confiar que ele estabelece a justiça, confiantes no Seu zelo a favor do Seu nome. Ele ilustrou seu zelo nos seus tratos com o antigo Israel, e nos informa a respeito da destruição de governos terrestres e do estabelecimento do governo do Príncipe da Paz, com justiça e equidade, dizendo: "O próprio zelo de Jeová dos exércitos fará isso." — Is 9:6, 7; Sof 3:8, 9.

Pela justiça. No seu amor à justiça e na sua insistência na devoção exclusiva, Jeová é imparcial. Moisés advertiu Israel, o povo pactuado de Deus, que, se alguém abandonasse o pacto, "a ira de Jeová e seu fervor [fumegariam] contra aquele homem . . . e Jeová deveras [extinguiria] seu nome de debaixo dos céus". (De 29:19-21) Deus disse à apóstata, idólatra e imoral cidade de Jerusalém que ele a julgaria e lhe daria "o sangue de furor e de ciúme". (Ez 16:38; 23:25) Isto ocorreu quando os babilônios destruíram a cidade e o templo sobre o qual se colocara o nome de Jeová, nome este que eles haviam crassamente difamado. Todavia, seu ciúme não obscureceu ou eliminou seus propósitos e sua misericórdia, porque Jeová poupou um restante, para que este voltasse e reconstruísse o templo.

Pelo seu povo. Por causa do Seu amor ao Seu povo, e porque este leva o Seu santo nome, Jeová é ciumento dele com zelo ardente. Assim como o marido protege com ciúme sua esposa, por lhe ser preciosa, assim Jeová diz: "Aquele que toca em vós, toca no globo do meu olho." (Za 2:8) Concordemente, por causa dos atos maldosos das nações para com o seu povo, Deus predisse: "Com grande ciúme vou ser ciumento de Sião e com grande furor vou ser ciumento dela", também, que ele seria zeloso pela sua terra e teria compaixão do seu povo. — Za 8:2; 1:14; Jl 2:18.

Provocar Jeová ao ciúme. Não se deve mofar de Jeová, porque ele insiste em devoção exclusiva. (Gál 6:7) Qualquer dos seus servos que se nega a dar-lhe devoção de todo o coração, deixando de amá-lo de todo o coração, mente, alma e força, está tentando servir a dois amos. Jesus explicou que o resultado de tal proceder seria desastroso, porque esse homem amaria um amo e desprezaria o outro. (Mt 6:24) Tal pessoa 'provoca Jeová ao ciúme'. (De 32:16; 1Rs 14:22) Numa visão dada a Ezequiel, Jeová mostrou-lhe um "símbolo de ciúme", evidentemente idólatra, no portão do templo. (Ez 8:3, 5) Por Judá se ter desviado da devoção exclusiva a Jeová, o ciúme dele ardeu contra eles.

O apóstolo Paulo diz aos cristãos: "Não podeis estar participando da 'mesa de Jeová' e da mesa de demônios. Ou 'estamos incitando Jeová ao ciúme'? Será que somos mais fortes do que ele?" (1Co 10:21, 22; De 32:21) Ele salienta que, quando um cristão pratica o pecado deliberadamente depois de ter recebido o conhecimento exato da verdade, ele pode esperar apenas o julgamento e "um ciúme ardente que vai consumir os que estão em oposição". — He 10:26, 27.

Jesus Cristo. O Filho de Deus, mais íntimo do Pai do que qualquer outra das suas criaturas, e mais habilitado a imitá-lo e a revelá-lo a outros, podia dizer: "Quem me tem visto, tem visto também o Pai." (Jo 14:9; Mt 11:27; Jo 1:18) Por conseguinte, seu zelo e seu ciúme a favor da justiça e do nome de seu Pai excediam os de todos os outros. (He 1:9; Sal 45:7) Ele sempre dava devoção exclusiva a Jeová. (Mt 4:10; Jo 8:19) Quando na Terra, seu coração ardia com fervoroso zelo, com ciúme por causa da difamação do nome de Jeová, causada pelos vendedores amantes do dinheiro, no templo. (Jo 2:13-17) Assim como ele cumpriu ali a profecia do Salmo 69:9: "Consumiu-me o puro zelo pela tua casa", assim seus seguidores podem ter certeza do zelo dele a favor do pleno estabelecimento de permanente justiça, equidade e respeito pelo nome e pela soberania de Jeová, em cumprimento da profecia do Salmo 45:3-6.

Os Que Adoram a Deus com Devoção Exclusiva. Todos os que têm sido verdadeiros adoradores de Deus têm tido zelo pelo serviço dele e ciúme pelo nome dele. O profeta Elias, que fez obras poderosas ao desviar muitos em Israel da adoração falsa para a adoração de Jeová, disse: "Fui absolutamente ciumento por Jeová, o Deus dos exércitos." (1Rs 19:10, 14) Fineias demonstrou

a devoção que agradou a Deus e salvou Israel do extermínio por seu zelo em matar um maioral de Israel, que havia contaminado o acampamento por introduzir nele a imunda adoração fálica de Baal. Isto se deu porque Fineias, como israelita e sacerdote, 'não tolerou nenhuma rivalidade para com' Jeová. — Núm 25:11; compare isso com 2Rs 10:16.

A congregação cristã tem de exercer a mesma vigilância ciumenta, para que nenhuma coisa impura surja como "raiz venenosa", de modo a causar dificuldades e aviltar a muitos. (He 12:15) Caso se infiltre alguém corrupto e tente aviltar outros, a congregação terá de 'exercer fervor, purificando-se diante de Jeová com indignação e zelo'. Terá de 'remover o homem iníquo de entre eles'. — 1Co 5:4, 5, 13; 2Co 7:11, 12.

Portanto, é bom que os cristãos exerçam "ciúme piedoso" a favor de concristãos. Quer dizer, devem ter o ardente desejo de fazer todo o possível para se ajudarem mutuamente a manter devoção exclusiva a Deus e obediência a Cristo. O apóstolo Paulo comparou os seus irmãos espirituais a uma virgem prometida em casamento a Cristo como prospectiva noiva dele. Protegia-os ciumentamente, para que pudessem permanecer imaculados para Cristo. (2Co 11:2; compare isso com Re 19:7, 8.) Seu zelo por eles é demonstrado em muitas expressões nas suas cartas, à congregação coríntia e a outros. E o ciúme que o próprio Cristo tem da sua "noiva" (Re 21:9) é demonstrado nas suas fortes declarações às congregações, conforme registradas em Revelação (Apocalipse), capítulos 1 a 3.

Incitar ao ciúme de modo correto. Jeová mostrou misericórdia para com a nação de Israel, depois de toda ela, com exceção dum restante, haver rejeitado o Messias. O restante de judeus crentes foi o começo da congregação cristã; o favor de Jeová estava agora sobre esta, em vez de sobre a rejeitada nação judaica. Jeová demonstrou esta mudança dos seus modos de agir por meio de sinais, portentos e obras poderosas. (He 2:3, 4) Abriu o caminho para gentios obterem seu favor. Mas ele 'não fechou totalmente a porta' para Israel. Conforme as Escrituras salientam: "Tropeçaram eles [todos os israelitas], de modo que caíram completamente? Que isso nunca aconteça! Mas, por seu passo em falso há salvação para pessoas das nações, para incitá-los ao ciúme." (Ro 11:11) Foi isto o que Jeová, com séculos de antecedência, disse que faria, resultando na salvação de alguns. (De 32:21; Ro 10:19) O apóstolo Paulo, que fervorosamente buscava o bem para os coisraelitas, seguiu este princípio, dizendo: "Visto que sou, na realidade, apóstolo para as nações, glorifico o meu ministério, para ver se de algum modo posso incitar ao ciúme os que são da minha própria carne e salvar alguns dentre eles." — Ro 11:13, 14; 10:1.

Zelo mal Aplicado. Alguém pode ser sinceramente zeloso, ou ciumento, de certa causa, e ainda assim estar errado e desagradar a Deus. Isto se dava com muitos dos judeus do primeiro século. Esperavam que a justiça resultasse das suas próprias obras sob a Lei mosaica. Mas, Paulo mostrou que o zelo deles era mal aplicado, por falta de conhecimento exato. Portanto não conseguiram a verdadeira justiça que provém de Deus. Teriam de reconhecer seu erro e voltar-se para Deus, por meio de Cristo, a fim de receber justiça e livramento da condenação da Lei. (Ro 10:1-10) Saulo de Tarso era um de tais, sendo extremamente zeloso pelo judaísmo, até o excesso, 'perseguindo a congregação e devastando-a'. Guardava escrupulosamente a Lei como "um que se mostrou inculpe". (Gál 1:13, 14; Fil 3:6) Todavia, seu ciúme do judaísmo era mal aplicado. Tinha coração sincero, motivo pelo qual Jeová exerceu benignidade imerecida, por meio de Cristo, por dirigi-lo ao caminho da verdadeira adoração. — 1Ti 1:12, 13.

Ciúme e Inveja. Quem tem ciúme incorreto suspeita dos outros sem motivo adequado, ou se ressente de se conceder a outro o que ele injustificadamente reivindica como seu. O invejoso, de modo descontente, deseja ou cobiça o bom êxito e as consecuções de outros. O contexto frequentemente determina o sentido em que se usam na Bíblia as palavras hebraicas usualmente traduzidas por "ciumento" ou "ciúme", mas às vezes por "inveja". O mesmo se dá com a palavra grega para "ciúme", mas a língua grega tem também uma palavra distinta para "inveja", *fthó·nos.*

Na congregação coríntia, do primeiro século, haviam penetrado homens ambiciosos que chamavam atenção para si mesmos, jactando-se de homens, e esses causavam rixas na congregação. A congregação estava dividida em facções, que ciumentamente se voltavam para homens, exaltando-os e seguindo-os. Paulo salientou que tal ciúme era carnal, não espiritual. (1Co 3:3; 2Co 12:20) Ele explicou que o amor piedoso não é ciumento de modo impróprio, mas, em vez disso, é confiante e esperançoso, sempre agindo nos interesses dos outros. — 1Co 13:4, 5, 7.

O tipo de ciúme condenado por Paulo na congregação coríntia não é direito. Não é a favor da devoção exclusiva a Jeová. Antes, é uma forma de idolatria, de origem demoníaca, e gera inveja e rixa. A Bíblia repetidas vezes adverte contra ele, mostrando que ele afeta o próprio coração. Tiago, meio-irmão de Jesus, escreveu: "Se tiverdes ciúme amargo e briga nos vossos corações, não vos jacteis e não mintais contra a verdade. Esta não é a

sabedoria que desce de cima, mas é a terrena, animalesca, demoníaca. Porque, onde há ciúme e briga, ali há desordem e toda coisa ruim." — Tg 3:14-16; Ro 13:13; Gál 5:19-21.

O ciúme do tipo errado tem efeito prejudicial sobre a saúde física, pois "o coração calmo é a vida do organismo carnal, mas o ciúme é podridão para os ossos". (Pr 14:30) O ciúme resulta de se abrigar suspeita e ressentimento no íntimo. Pode ser mais destrutivo do que o furor ou a ira, porque pode ter raízes mais profundas, ser mais duradouro e persistente, e menos facilmente aplacado. Rejeita geralmente o uso da razão. (Pr 27:4) E o ciúme de um homem, que de direito está enfurecido com outro que comete adultério com a sua esposa, não aceita nenhuma espécie de desculpa ou resgate! — Pr 6:32-35.

O tipo errado de ciúme pode levar a pessoa a ponto de pecar contra Deus, assim como fizeram os dez meios-irmãos de José. (Gên 37:11; At 7:9) Pode levar à perda da vida dessa pessoa e de outros envolvidos, assim como se deu no caso de Datã e Abirão, e os seus familiares. (Sal 106:16, 17) Pior ainda, o ciúme induziu os judeus descrentes a cometer crimes graves contra os apóstolos, e, ainda mais, blasfêmia e tentativa de assassinato. — At 13:45, 50; 14:19.

Ciúme Conjugal. O ciúme de alguém para com o seu cônjuge é bom, se for ciúme correto, zelo em prol do benefício e do bem-estar do cônjuge. Mas o ciúme incorreto, ou a desconfiança sem base, é errado e não demonstra amor, e pode arruinar o casamento. — 1Co 13:4, 7.

Sob a Lei mosaica faziam-se provisões para os casos de ciúme, em que o marido suspeitava dum adultério secreto da sua esposa. Não havendo as duas testemunhas exigidas para provar a acusação, a fim de que os juízes humanos pudessem agir na aplicação da sentença de morte, o procedimento determinado pela Lei era que o casal devia comparecer perante o representante de Jeová, o sacerdote. Esta ação constituía um apelo a Jeová, o qual se apercebia de todos os fatos, a fim de que desse seu julgamento. Se a mulher era adúltera, ela recebia, em punição direta da parte de Jeová, a perda da sua faculdade de procriação. Se o ciúme do marido não tinha base, então ele tinha de admitir a inocência dela por ter relações sexuais com ela, a fim de que ela tivesse um filho. — Núm 5:11-31.

Os Servos de Deus São Avisados Contra a Rivalidade. Rivalidade ou competição, tão comuns no atual sistema de coisas, não são próprias. O escritor do livro de Eclesiastes diz: "Eu mesmo vi todo o trabalho árduo e toda a proficiência no trabalho, que significa rivalidade [hebr.: *qin·'áth*] de um para com o outro; também isto é vaidade e um esforço para alcançar o vento." — Ec 4:4; compare isso com Gál 5:26.

Por ter ciúme do êxito, dos bens ou das realizações de outros, o servo de Deus pode ficar com inveja e cobiça, chegando até a ficar invejoso dos que são maus, mas que prosperam. As Escrituras advertem contra isso; embora pareça longo o tempo em que prosperam, no devido tempo de Deus receberão um pronto julgamento, conforme está escrito: "Não te acalores por causa dos malfeitores. Não invejes os que fazem injustiça. Pois murcharão rapidamente como a erva." (Sal 37:1, 2) Invejar a tais pode levar a pessoa a imitar os modos violentos deles, o que é detestável para Jeová. — Pr 3:31, 32; 23:17; 24:1, 19; compare isso com Sal 73:2, 3, 17-19, 21-23.

CLÃ. Grande grupo social que possui uma herança comum, e que, em sua magnitude, se assemelha a uma tribo.

Em todos os três casos em que ocorre a palavra hebraica *'um·máh,* ela se refere a um grande grupo de não israelitas e é traduzida por "clã". Por exemplo, descendentes dos 12 filhos de Ismael são descritos como "clãs" logo cedo na história desse grupo étnico. (Gên 25:16) O mesmo se dá com os descendentes de Midiã. (Núm 25:15) O termo é também encontrado na poesia hebraica, no Salmo 117:1, onde aparece num paralelismo com "nações".

A palavra hebraica *shé·vet*, que costuma ser vertida "tribo", é traduzida por "clã" em Números 18:2. Trata-se dum caso excepcional, para mostrar a diferença feita pelo texto hebraico, porque neste versículo aparecem as duas palavras *mat·téh* e *shé·vet,* ambas normalmente traduzidas por "tribo".

CLÁUDIA. Mulher cristã de Roma, cujos cumprimentos Paulo incluiu na sua segunda carta a Timóteo. — 2Ti 4:21.

CLÁUDIO. Quarto imperador de Roma; filho de Druso, irmão de Tibério, e tio de Calígula, a quem sucedeu no trono, em 41 EC. Cláudio não era fisicamente muito forte, nem tinha muita força de vontade, e embora estivesse interessado em história, em escrever e em outros empenhos acadêmicos, seus predecessores o julgaram mentalmente incompetente para manejar as rédeas do poder e por isso favoreceram outros como sucessores. No entanto, durante o tumulto que se seguiu ao assassinato de Calígula, a Guarda Pretoriana prevaleceu e fez com que Cláudio fosse proclamado Imperador. Um de seus apoiadores nesta luta pelo poder foi Herodes Agripa I, a quem Cláudio recompensou por confirmar-lhe o reinado, e por

acrescentar a Judeia e Samaria ao seu domínio. Cláudio conseguiu também granjear o favor do Senado. Sua quarta esposa supostamente o envenenou com cogumelos, em 54 EC, no 14.º ano do seu reinado. Nero assumiu então o poder.

"Uma grande fome . . . sobre toda a terra habitada" foi predita pelo profeta Ágabo, "a qual, de fato, ocorreu no tempo de Cláudio". Isto precipitou "uma subministração de socorros" por parte dos cristãos em Antioquia para seus irmãos em Jerusalém e na Judeia. (At 11:27-30) Tal fome na Palestina, no reinado de Cláudio, é chamada por Josefo (*Jewish Antiquities* [Antiguidades Judaicas], XX, 49-53 [ii, 5]; XX, 101 [v, 2]) de "grande fome", e é datada de por volta de 46 EC.

"Cláudio . . . ordenou que todos os judeus abandonassem Roma", emitindo seu decreto em 49 ou no começo de 50 EC, no nono ano do seu reinado. O biógrafo e historiador romano Suetônio corrobora o banimento dos judeus de Roma, por ordem de Cláudio. (The Lives of the Caesars [*A Vida dos Césares*], Cláudio, XXV, 4) Em consequência desta ordem de expulsão, dois judeus cristãos, Áquila e Priscila, partiram de Roma para Corinto, onde pouco depois da sua chegada se encontraram com o apóstolo Paulo, na chegada dele ali provavelmente no outono setentrional do ano 50 EC. (At 18:1-3) Perto do começo do seu reinado, Cláudio estivera favoravelmente disposto para com os judeus, até mesmo ordenando tolerância para com eles e concedendo-lhes diversas liberdades em todo o império. No entanto, parece que muitos judeus em Roma eram bastante tumultuosos, o que resultou em Cláudio expulsá-los da cidade.

CLÁUDIO LÍSIAS. Comandante militar da guarnição romana em Jerusalém quando o apóstolo Paulo esteve ali pela última vez, por volta de 56 EC. Como comandante militar (quiliarca), Cláudio Lísias tinha 1.000 homens sob o seu comando. Seu nome grego, Lísias, sugere que era grego de nascença. Adquiriu a cidadania romana por uma grande soma de dinheiro, provavelmente durante o reinado de Cláudio, época em que, como era costume entre os que procuravam obter a cidadania, ele adotou o nome do imperador governante. (At 22:28; 23:26) De acordo com o historiador romano Dio Cassius, logo cedo no reinado do Imperador Cláudio, a cidadania romana muitas vezes era vendida por grandes somas de dinheiro. — *Dio's Roman History* (História Romana de Dio), LX, 17, 5, 6.

Cláudio Lísias figura no relato de Atos por causa dos seus tratos com o apóstolo Paulo. Ele, os soldados e os oficiais do exército que o acompanhavam, resgataram Paulo da morte às mãos duma turba amotinada. Agarrando Paulo, Cláudio Lísias mandou que o apóstolo fosse amarrado, e quando, por causa do tumulto, não conseguiu averiguar a natureza da acusação contra ele, ordenou que o apóstolo fosse levado ao quartel, situado na Torre de Antônia. — At 21:30-34.

Cláudio Lísias concluiu erroneamente que Paulo era o egípcio que anteriormente havia provocado uma sedição e levado os 4.000 "faquistas" para o ermo. Mas, ao saber que não era assim, concedeu ao apóstolo permissão para se dirigir à multidão, da escadaria, provavelmente a da fortaleza. Quando a violência recomeçou logo depois de Paulo mencionar sua comissão de ir às nações, Cláudio Lísias ordenou que fosse levado para dentro, ao quartel, e que fosse examinado sob açoites. — At 21:35-40; 22:21-24.

Ao ser informado de que Paulo era cidadão romano e depois de fazer indagação pessoal, Cláudio Lísias ficou com medo, por ter violado os direitos dum romano por mandar amarrá-lo. (At 22:25-29) Aceitar ele a afirmação de Paulo, de ser cidadão romano, à base da própria declaração do apóstolo, pode ser entendido melhor quando se considera que havia pouca probabilidade de alguém falsamente afirmar possuir os direitos de cidadão romano, visto que isso o sujeitaria à pena capital. Diz o historiador Suetônio: O imperador "proibiu que homens de origem estrangeira usassem nomes romanos, no que se referia aos dos clãs. Aqueles que usurpavam os privilégios da cidadania romana ele executava no campo Esquilino". — *The Lives of the Caesars* (A Vida dos Césares), Cláudio XXV, 3.

Ainda querendo saber a verdade a respeito da acusação contra Paulo, Cláudio Lísias ordenou que o Sinédrio se reunisse. Nesta ocasião, Paulo introduziu o assunto da ressurreição, o que resultou em tanta dissensão entre os membros do Sinédrio, que Cláudio Lísias, temendo que Paulo fosse dilacerado por eles, mandou que os soldados arrebatassem o apóstolo do meio deles. — At 22:30; 23:6-10.

Mais tarde, ao ser informado pelo próprio sobrinho de Paulo sobre uma trama judaica para assassinar o apóstolo, Cláudio Lísias convocou dois de seus oficiais do exército e ordenou que aprontassem 200 soldados, 70 cavaleiros e 200 lanceiros, a fim de partirem para Cesareia por volta das 9 horas da noite, para levar Paulo ao Governador Félix. (At 23:16-24) De acordo com a lei romana, também enviou uma declaração do caso ao Governador Félix. Esta carta, porém, não era inteiramente segundo os fatos. Embora reconhecendo a inocência de Paulo, Cláudio Lísias dava a impressão de

que resgatara Paulo por ter sabido que o apóstolo era romano, quando na realidade ele havia violado os direitos de cidadão, de Paulo, por mandar amarrá-lo e até mesmo ordenar que fosse examinado sob açoites. — At 23:25-30.

No que se refere ao conhecimento do discípulo Lucas sobre o conteúdo da carta, é possível que a carta tenha sido lida por ocasião da audiência de Paulo. O apóstolo Paulo talvez tenha até mesmo recebido uma cópia dela, após o seu apelo para César.

CLAVA DE GUERRA. Veja ARMAS, ARMADURA.

CLEMENTE. Fiel cristão, que lutou lado a lado com o apóstolo Paulo, presumivelmente em Filipos, pela causa das "boas novas". (Fil 4:3) O nome Clemente era bastante comum, e, por isso, não fornece nenhuma base válida para ligá-lo com Clemente de Roma, conforme faz Orígenes.

CLÉOPAS [possivelmente uma contração de Cleópatro, significando "Famoso Pai"]. Um dos dois discípulos, nenhum dos quais apóstolo, que iam a Emaús no dia da ressurreição de Jesus. Quando Jesus se juntou a eles como estranho e perguntou sobre o que estavam falando, Cléopas respondeu: "Moras sozinho, como forasteiro, em Jerusalém, e não sabes as coisas que ocorreram nela nestes dias?" Depois de Jesus lhes explicar muitos textos e então se identificar, Cléopas e seu companheiro, em vez de pernoitarem em Emaús, apressaram-se a voltar a Jerusalém e relataram essas coisas aos outros. (Lu 24:13-35) Este nome grego, Cléopas, não deve ser confundido com Clopas, nome aramaico. — Jo 19:25.

CLOE [dum radical significando "verde"; provavelmente: Primeiro Rebento Verde das Plantas]. Mulher, pela casa de quem Paulo recebeu relatos a respeito de dissensões existentes na congregação coríntia. (1Co 1:11) Embora a carta de Paulo não declare que Cloe era cristã que morava em Corinto, ou em Éfeso, onde a carta foi escrita, em vista da referência do apóstolo a esta casa por nome, parece que pelo menos alguns membros dela, quer familiares, quer escravos, eram cristãos conhecidos dos coríntios.

CLOPAS. Marido de uma das Marias paradas perto de Jesus, quando ele estava pregado na estaca de tortura. (Jo 19:25) Presumivelmente, ele era marido da "outra Maria", e pai do apóstolo Tiago, o Menor, e do irmão deste, Josés. (Mt 27:56; 28:1; Mr 15:40; 16:1; Lu 24:10) É bem provável, e geralmente reconhecido, que Clopas e Alfeu fossem a mesma pessoa. (Mt 10:3; Mr 3:18; Lu 6:15; At 1:13) Os dois nomes talvez sejam variantes de pronúncia do radical aramaico, ou a mesma pessoa talvez tenha tido dois nomes, usados de modo intercambiável, costume nada incomum naquele tempo. Que Clopas era irmão de José, pai adotivo de Jesus, é uma conjectura baseada apenas em tradição.

CNIDO. Cidade situada na península Resadiye, que se estende do canto SO da Ásia Menor ao mar Egeu, entre as ilhas Rodes e Cós.

Embora Cnido não seja mencionada em nenhuma das duas ocasiões, o apóstolo Paulo provavelmente passou pela cidade quando retornou da sua segunda viagem missionária, por volta de 52 EC (At 18:21, 22), e novamente perto do fim da sua terceira viagem, por volta de 56 EC, quando seu navio fez escala em Rodes e em Cós. (At 21:1) Todavia, é especificamente mencionada em Atos 27, em conexão com a viagem de Paulo, aproximadamente em 58 EC, para comparecer perante o Imperador Nero em Roma. Partindo de Mirra, o navio em que Paulo e outros prisioneiros viajavam chegou a Cnido. (At 27:5-7) Com ventos favoráveis, esta viagem de cerca de 240 km, talvez durasse apenas um dia, mas o vento contrário mencionado no relato explica por que levaram "muitos dias" neste trecho específico. O "barco de Alexandria" em que viajavam era uma embarcação de cereais, talvez uma das muitas que regularmente levavam produtos agrícolas do Egito para Roma, e que talvez normalmente atravessassem o mar Mediterrâneo numa rota mais direta de Alexandria a Roma. (At 27:38) Todavia, o forte vento mencionado nos versículos 4 e 7 talvez obrigasse este navio a alterar a rota e a atracar em Mirra. Uma embarcação grande, de difícil manejo, carregada de cereais, avançaria devagar contra o vento, e, compreensivelmente, chegaria por fim, "com dificuldade", a Cnido. Recentes escavações nesta região revelaram muito sobre este sítio. *The Interpreter's Dictionary of the Bible* [O Dicionário Bíblico do Intérprete], Volume Suplementar, p. 169, descreve a localidade: "Um istmo baixo e estreito . . . junta-se à parte principal da península cnidiana num ponto elevado de terra, abrigando a sotavento, em ambos os lados do istmo, dois portos bons. O porto maior ao S deve ter sido o porto comercial, onde navios com destino ao oeste ou ao norte, tais como o de Paulo (Atos 27:7) podiam deixar o tempo desfavorável passar, antes de prosseguir viagem além do cabo ventoso. Às margens dos portos havia ancoradouros; armazéns . . ., mercados; pequenos teatros; e um templo de Dioniso." — Editado por K. Crim, 1976.

Depois de mencionar a chegada a Cnido, o registro declara que, "visto que o vento não nos deixava prosseguir, navegamos sob o abrigo de

Creta, na altura de Salmone". (At 27:7) Parece que não podiam "prosseguir" com a sua pretendida rota, de cruzar o mar Egeu passando pela extremidade meridional da Grécia e daí para Roma, sendo obrigados pelos ventos adversos a tomar uma rota meridional para Creta, e a velejar ao abrigo de seu litoral. Conforme Atos 27:9 mostra, era o outono do ano, e os encarregados do navio sem dúvida sentiam a urgência de fazer o máximo progresso possível antes de as condições sazonais tornarem a navegação ainda mais perigosa.

COA. Povo ou região mencionada junto com Pecode e Soa em Ezequiel 23:23, e predito por Jeová como fornecendo parte das forças inimigas que atacariam as infiéis Jerusalém e Judá. Coa provavelmente estava situado ao L de Babilônia, e geralmente tem sido relacionado com os *Qutu,* um povo que residia ao L do Tigre, nas estepes entre as partes superiores dos rios ʽAdhaim e Diyala. Os *Qutu* são frequentemente relacionados com os *Sutu* (talvez os Soa de Ez 23:23) em inscrições assírias, registros que os mostram lutando contra a Assíria.

COATE. Segundo filho mencionado dos três de Levi (Gên 46:11; Êx 6:16; 1Cr 6:1) e pai de Anrão, Izar, Hébron e Uziel. (Êx 6:18; Núm 3:19; 1Cr 6:2) Era o progenitor dos coatitas, uma das três divisões principais dos levitas. (Núm 3:17, 27) Nasceu provavelmente na terra de Canaã e está alistado entre as 66 almas que "vieram a Jacó ao Egito". (Gên 46:8, 11, 26; veja, porém, BENJAMIM N.º 1.) Os descendentes de Coate incluem Moisés, Arão, Miriã (Êx 6:18, 20; Núm 26:58, 59), e o rebelde Corá. (Núm 16:1-3) Coate viveu 133 anos. — Êx 6:18.

COATITA [De (Pertencente a) Coate]. Descendente do cabeça familiar Coate, um dos três filhos de Levi. (Gên 46:11; Núm 26:57) Os "coatitas", ou "filhos de Coate", estavam divididos em quatro famílias, descendentes dos quatro filhos de Coate: os anramitas, os izaritas, os hebronitas e os uzielitas. (Núm 3:19, 27) Seu maioral, por ocasião do acampamento de Israel junto ao monte Sinai (1513 AEC), era Elizafã, filho de Uziel. — Núm 3:30.

Moisés e Arão eram coatitas da família anramita (Êx 6:18, 20); o rebelde Corá era coatita da família dos izaritas (Núm 16:1), assim como também era o fiel profeta Samuel. — 1Sa 1:1, 19, 20; 1Cr 6:33-38.

O recenseamento feito no ermo do Sinai revelou que havia 8.600 varões de um mês de idade para cima pertencentes às famílias dos coatitas. (Núm 3:27, 28) Segundo alguns manuscritos da *Septuaginta* grega, a cifra é 8.300. Quando o número menor é adicionado aos 7.500 e aos 6.200 de Números 3:22, 34, o total é 22.000 — a mesma cifra encontrada em Números 3:39. Seus varões entre 30 e 50 anos de idade, "que entraram no grupo de serviço para o serviço na tenda de reunião", somaram 2.750. — Núm 4:34-37.

Durante a peregrinação no ermo, os coatitas tinham a designação de se acamparem ao lado S do tabernáculo (Núm 3:29), entre este e o acampamento das tribos de Rubem, Simeão e Gade. (Núm 2:10, 12, 14) Os coatitas tinham o privilégio e a responsabilidade de transportar a Arca do Pacto, a mesa dos pães da proposição, o candelabro, os altares e os utensílios do lugar santo, bem como o reposteiro do Santíssimo (Núm 3:30, 31), depois de estes itens terem sido acondicionados e cobertos por Arão e seus filhos, que também eram coatitas. Não se permitia aos outros coatitas, além de Arão e seus filhos, ver os utensílios nem mesmo por um instante, nem tocar o lugar santo, porque isso significaria morte. (Núm 4:4-15, 20) Embora Israel provesse aos levitas gado e carroças para o transporte do equipamento do tabernáculo, os coatitas não os receberam. Sem dúvida, por causa da santidade dos seus fardos, levavam a carga sobre os ombros. (Núm 7:2-9) Eram os últimos levitas a se afastar do acampamento. — Núm 10:17-21.

Depois da conquista de Canaã, quando se designaram certas cidades aos levitas, os coatitas receberam 23; aos "filhos" de Arão (isto é, os coatitas) foram designadas 13 cidades dos territórios de Judá, Simeão e Benjamim, e aos demais coatitas foram designadas outras 10 cidades dos territórios de Efraim, Dã e da meia tribo de Manassés. — Jos 21:1-5, 9-26; 1Cr 6:54-61, 66-70.

Hemã, coatita da família de Izar, recebeu de Davi um cargo relacionado com o canto no santuário de Jeová. (1Cr 6:31-38) Cento e vinte coatitas sob Uriel, seu chefe, estavam entre os designados por Davi para levar a arca de Jeová da casa de Obede-Edom para Jerusalém, ocasião em que Hemã se destacou na música e no canto. (1Cr 15:4, 5, 11-17, 19, 25) De acordo com Primeiro Crônicas, quando Davi separou os levitas em turmas, ou divisões, alguns coatitas eram cantores (25:1, 4-6) e porteiros (26:1-9); outros estavam encarregados dos depósitos e das coisas tornadas sagradas (26:23-28); e alguns atuavam como oficiais, juízes e administradores. (26:29-32) Certos coatitas cuidavam da cozedura e da preparação do pão de pilha para o sábado. — 1Cr 9:31, 32.

Os coatitas louvaram a Jeová quando souberam que ele daria a Judá, sob Jeosafá, a vitória sobre as forças conjuntas de Amom, Moabe e Seir. (2Cr 20:14-19) Levitas coatitas participaram da limpe-

za da casa de Jeová nos dias do Rei Ezequias. (2Cr 29:12-17) Também, os coatitas Zacarias e Mesulão estavam entre os que agiam como supervisores quando o Rei Josias mandou consertar o templo. — 2Cr 34:8-13.

COBERTURA PARA A CABEÇA. Entre os hebreus dava-se pouca ênfase à cobertura para a cabeça como peça regular do vestuário. Quando necessário, o povo comum talvez usasse ocasionalmente o manto ou a veste comprida para este fim. Coberturas ornamentais para a cabeça, porém, frequentemente eram usadas por homens em cargos oficiais, e tanto por homens como por mulheres em ocasiões festivas ou especiais. Os sacerdotes de Israel tinham sua forma prescrita de cobertura para a cabeça. — Êx 28:4, 39, 40; veja COROA; VESTIMENTA.

Tipos de Cobertura para a Cabeça nas Escrituras Hebraicas. A primeira cobertura para a cabeça mencionada na Bíblia é o lenço com que Rebeca cobriu a cabeça ao se encontrar com Isaque. (Gên 24:65) A palavra hebraica usada aqui é *tsa·ʽíf*, em outras partes traduzida por "xale". (Gên 38:14, 19) O uso deste "lenço para a cabeça" evidentemente significava a sujeição de Rebeca ao seu noivo Isaque.

O turbante (hebr.: *mits·né·feth*) do sumo sacerdote era de linho fino, enrolado na cabeça, com uma lâmina de ouro na parte da frente, amarrada com um cordel azul. (Êx 28:36-39; Le 16:4) A ornamental cobertura para a cabeça dos subsacerdotes também era 'enrolada' na cabeça, mas usa-se uma palavra hebraica diferente (*migh·ba·ʽáh*) para a sua cobertura para a cabeça, indicando que tinha forma diferente e talvez não fosse tão requintada como o turbante do sumo sacerdote. A cobertura para a cabeça, dos subsacerdotes, tampouco tinha uma lâmina de ouro. — Le 8:13.

Jó menciona o turbante em sentido figurado, comparando a justiça dele a um turbante. (Jó 29:14; compare isso com Pr 1:9; 4:7-9.) Mulheres às vezes usavam turbante. (Is 3:23) Neste caso, a palavra hebraica é *tsa·níf*. Ela é usada na expressão "turbante régio", em Isaías 62:3, e em Zacarias 3:5, referente à cobertura para a cabeça do sumo sacerdote.

O *pe'ér*, evidentemente em forma de turbante, era usado pelo noivo (Is 61:10) e era símbolo de alegria. (Is 61:3; compare isso com Ez 24:17, 23.) Esta palavra é também usada referente à cobertura para a cabeça das mulheres (Is 3:20) e para a dos sacerdotes. — Ez 44:18.

As fitas para a cabeça (hebr.: *shevi·sím*) parecem ter sido feitas de malha. (Is 3:18) Os "turbantes pendentes" (hebr.: *tevu·lím*), descritos por Ezequiel como usados na cabeça por guerreiros caldeus talvez fossem bem coloridos e decorados. — Ez 23:14, 15.

Os três jovens companheiros hebreus de Daniel, plenamente trajados e até mesmo usando gorros, foram lançados na fornalha de Nabucodonosor. Os gorros talvez fossem usados para indicar seu título ou categoria. Alguns acham que tinham forma cônica. — Da 3:21.

Coberturas Antigas e Modernas para a Cabeça. A maioria das representações em monumentos e altos-relevos do Egito, de Babilônia e da Assíria retratam cenas de guerra e de caça, ou do palácio real ou de templos. No entanto, especialmente os egípcios têm muitas ilustrações de artífices empenhados em diversas artes e ofícios. Nestas, os reis, os maiorais e os nobres são mostrados usando uma ampla variedade de coberturas para a cabeça, ao passo que o povo comum frequentemente é retratado sem nada na cabeça, ou às vezes com um gorro um tanto justo.

Uma forma bastante similar de cobertura para a cabeça usada hoje no Oriente Médio é o *kaffiyeh*, usado pelos beduínos. Consiste num pano quadrado, dobrado de tal modo que três pontas caiam sobre as costas e os ombros. É preso na cabeça por um cordão, deixando a face exposta, e protegendo a cabeça e o pescoço do sol e do vento. É possível que tal cobertura para a cabeça fosse usada antigamente pelos hebreus.

Cobrir a Cabeça e Sujeição Feminina. O apóstolo Paulo orientou que as mulheres cobrissem a cabeça ao orar ou ao profetizar na congregação cristã. A mulher reconhece assim o princípio da chefia, segundo o qual o homem é a cabeça da mulher, Cristo é a cabeça do homem, e Deus, por sua vez, é a cabeça do Cristo. Paulo disse que o cabelo comprido da mulher lhe é dado por natureza "em lugar de mantilha". O apóstolo escrevia então aos cristãos em Corinto, que viviam no meio de europeus e de semitas, entre os quais existia a diferença natural entre homens e mulheres quanto ao comprimento do cabelo. Rapava-se a cabeça de escravas e de mulheres apanhadas em fornicação ou adultério. Paulo salientou que o cabelo comprido da mulher era uma evidência natural da sua posição feminina sob a chefia do homem. A mulher, vendo este lembrete natural da sua sujeição, portanto, devia usar alguma forma de cobertura na cabeça, como "sinal de autoridade", ao orar ou profetizar na congregação, demonstrando assim perante outros, inclusive os anjos, seu reconhecimento pessoal do princípio da chefia. (1Co 11:3-16) Sem dúvida, este era o costume das profetisas dos tempos antigos, tais como Débora (Jz 4:4) e Ana (Lu 2:36-38), quando profetizavam. — Veja CABELO; COBRIR A CABEÇA.

COBIÇA. Veja GANÂNCIA.

COBRA. Veja COBRA-ARDENTE; COBRA-CUSPIDEIRA; SERPENTE, COBRA.

COBRA-ARDENTE. O substantivo hebraico *sa·ráf*, no plural, é traduzido por "serafins" em Isaías 6:2, 6, e significa literalmente "o ardente", ou "o abrasador". É também usado em conjunto com o termo hebraico geral para serpente (*na·hhásh*) e tem sido traduzido por 'venenoso', referindo-se talvez ao efeito ardente e inflamatório do veneno. (De 8:15) É primeiro mencionado na época de Deus infligir punição aos israelitas rebeldes por enviar "serpentes venenosas [*han·nehha·shím has·sera·fím*]" entre eles. Depois da intercessão de Moisés, Jeová mandou que esse fizesse "uma cobra-ardente" e a colocasse numa haste de sinal. Se os mordidos olhassem para ela, seriam curados e viveriam. Moisés fez tal serpente de cobre. (Núm 21:6-9; 1Co 10:9) Jesus deu a isso significado profético por declarar: "Assim como Moisés ergueu a serpente no ermo, assim tem de ser erguido o Filho do homem, para que todo o que nele crer tenha vida eterna." — Jo 3:14, 15.

Em Isaías 14:29 e 30:6, menciona-se uma "cobra-ardente, voadora", no julgamento de Deus contra a Filístia e na descrição da região do ermo ao S de Judá. A expressão "voadora" é por alguns considerada como se referindo ao movimento rápido ou aos botes relampagueantes pelo ar, de algumas das cobras venenosas quando atacam.

COBRA-CUSPIDEIRA [hebr.: *qip·póhz*]. Uma cobra, também conhecida como cobra-flecha, que dá botes e pula sobre sua presa, à maneira da cascavel. O radical hebraico de que o nome deriva parece ser aparentado com o verbo radical árabe que significa "saltar" ou "pular". A cobra-cuspideira é mencionada na profecia de Isaías (34:15) como uma das criaturas que habitariam Edom. Isto enfatizaria que Edom se tornaria uma ruína tão desolada, que seria um lugar seguro para a cobra-cuspideira 'fazer o seu ninho, e botar ovos, e chocá-los e ajuntá-los sob a sua sombra'. A maioria das cobras são ovíparas, e este texto talvez se refira ao costume de algumas cobras de se enroscarem em volta dos seus ovos. Diz o livro *Snakes: A Natural History* (Cobras: Uma História Natural, 1977, p. 55), de H. W. Parker: "O hábito de 'chocar' e o corpo enroscado proveem certa medida de controle de temperatura, bem como proteção, porque a mãe pode cobrir ou descobrir seus ovos à vontade, segundo a variação do tempo, e assim assegurar uma temperatura mais uniforme, e provavelmente mais alta; ao mesmo tempo, o enroscamento reduz as superfícies expostas."

Samuel Bochart (1599-1667), na sua obra *Hierozoicon* (Leipzig, 1796, Vol. 3, Parte II, Livro III, cap. XI, pp. 194-204), fez um estudo detalhado da palavra hebraica *qip·póhz*, e chegou à conclusão de que se refere à cobra chamada em grego de *a·kon·ti·as* e em latim de *jaculus* — a cobra-cuspideira, ou cobra-flecha. Todavia, modernos lexicógrafos não estão de acordo sobre o significado desta palavra hebraica.

COBRADOR DE IMPOSTOS. No Império Romano, oficiais imperiais coletavam impostos por cabeça e impostos territoriais como parte das suas funções oficiais. Mas a autorização para coletar impostos sobre exportações, importações e bens transportados por mercadores através do respectivo país era adquirido em hasta pública. Assim, o direito de coletar tais impostos ficava com os que davam o maior lance. Quando coletavam impostos, lucravam com a receita que ultrapassasse o total do seu lance. Esses homens, conhecidos como publicanos, subcontratavam o direito de coletar impostos em certas partes do seu território. Os subcontratantes, por sua vez, tinham ao seu cargo outros homens que faziam a coleta dos impostos propriamente dita. Zaqueu, por exemplo, parece ter sido o chefe dos cobradores de impostos em Jericó e arredores. (Lu 19:1, 2) E Mateus, a quem Jesus chamou para ser apóstolo, era um daqueles que faziam a coleta propriamente dita dos impostos, encontrando-se sua coletoria evidentemente em Cafarnaum ou perto dali. — Mt 10:3; Mr 2:1, 14.

De modo que na Palestina atuavam muitos cobradores judeus de impostos. Eram tidos em pouca estima pelos seus patrícios, visto que frequentemente exigiam mais do que a taxa do imposto. (Mt 5:46; Lu 3:12, 13; 19:7, 8) Os demais judeus geralmente evitavam a associação voluntária com cobradores de impostos e os classificavam com aqueles conhecidos como pecadores, inclusive as meretrizes. (Mt 9:11; 11:19; 21:32; Mr 2:15; Lu 5:30; 7:34) Tinham também ressentimento dos cobradores de impostos por estes estarem a serviço duma potência estrangeira, Roma, e em contato íntimo com gentios "impuros". Por isso, tratar um "irmão" que se mostrou transgressor impenitente como "cobrador de impostos" significava não ter nenhuma associação voluntária com ele. — Mt 18:15-17.

Cristo Jesus não compactuava com a corrupção prevalecente entre os cobradores de impostos. Estava disposto a ajudar espiritualmente aqueles que mostrassem o desejo de ouvi-lo, embora fosse criticado por isso. (Mt 9:9-13; Lu 15:1-7) Numa das suas ilustrações, Jesus mostrou que o cobrador de impostos que humildemente reconhecia que era pecador e se arrependia era mais justo do que o fa-

riseu que orgulhosamente se considerava justo. (Lu 18:9-14) E cobradores de impostos humildes, arrependidos (tais como Mateus e Zaqueu), tornaram-se prospectivos membros do Reino dos céus. — Mt 21:31, 32.

COBRA-FLECHA. Veja COBRA-CUSPIDEIRA.

COBRE, LATÃO, BRONZE. O cobre (hebr.: *nehhó·sheth;* gr.: *khal·kós*), um metal mole, era facilmente batido e moldado em muitas formas. Não há nenhuma evidência de que os antigos tivessem um método secreto para endurecer o cobre puro pela têmpera, mas sabiam endurecer o fio de corte de implementos pela simples malhada a frio. Em liga com outros metais, sua dureza aumenta em muito. Uma dessas ligas é o bronze, cobre que contém estanho (alguns achados antigos contêm de 2 a 18 por cento de estanho). O latão, uma liga de cobre e zinco, era usado pelos povos antigos, embora o método que usavam para produzi-lo seja diferente do usado hoje. Todavia, conforme usado na versão *Brasileira,* e em outras, o "latão", na sua definição mais antiga, pode incluir qualquer liga de cobre.

A palavra hebraica *hhash·man·ním,* traduzida por "objetos de bronze" (*NM, BLH* n.) e "bronze" (*RS*), é encontrada apenas uma vez na Bíblia. (Sal 68:31) Esta palavra hebraica é de sentido incerto e tem sido traduzida, de forma variada, por "embaixadores" (*Al, BLH, IBB*), "enviados" (*NIV*), "grandes" (v. 32, *BJ, MC*), "príncipes" (*ALA*) e "tributo" (*NE*).

O cobre, no estado nativo, não era abundante; minérios consistindo em óxidos, carbonatos ou sulfetos tinham de ser fundidos para liberarem o cobre metálico. Encontraram-se minas de cobre no uádi Arabá, aquela parte árida do vale de abatimento tectônico que se estende do Mar Morto para o S, até o golfo de ʽAqaba, na ponta L do Mar Vermelho. (Jó 28:2-4) Os montes da Terra da Promessa continham cobre. (De 8:9) Salomão fez fundições de objetos de cobre perto de Sucote. (1Rs 7:14-46; 2Cr 4:1-18) O cobre era encontrado em abundância em Chipre. A Bíblia fala também de Javã, Tubal e Meseque como fontes de cobre. — Ez 27:13.

O cobre e suas ligas tinham muitas utilidades práticas e variadas. Sendo um dos mais antigos metais conhecidos, Tubalcaim, antes do Dilúvio dos dias de Noé, forjava ferramentas de cobre. (Gên 4:22) Utensílios domésticos e do santuário incluíam potes, bacias, panelas, pás e garfos. (Êx 38:3; Le 6:28; Je 52:18) Usava-se o cobre para portas, portões, colunas e instrumentos musicais (2Rs 25:13; 1Cr 15:19; Sal 107:16; Is 45:2); armaduras, escudos, armas e grilhões (1Sa 17:5, 6, 38; 2Sa 22:35; 2Rs 25:7; 2Cr 12:10). Esse metal era usado na fabricação de ídolos. (Re 9:20) Moedas de cobre circulavam durante o ministério terrestre de Jesus. (Mt 10:9) As Escrituras falam também do cobre em sentido figurado ou simbólico. — Le 26:19; Jó 6:12; Is 48:4; 60:17; Je 1:18; Ez 1:7; Da 2:32; Re 1:15; 2:18.

Em 1 Coríntios 13:1, a palavra grega *khal·kós* é traduzida por "[pedaço de] latão", e pode ser entendida como referindo-se a um gongo.

Veja também MAR DE FUNDIÇÃO; MINAS, MINERAÇÃO; REFINAÇÃO, REFINADOR; TRABALHADOR EM METAL.

COBRIR A CABEÇA. Além de a cobertura para a cabeça ser uma peça do vestuário, ela tem também significância espiritual entre os servos de Deus, relacionada com a chefia (ou a posição como cabeça) e a sujeição. O apóstolo Paulo apresenta o princípio da chefia ordenado por Deus, vigente na congregação cristã, dizendo: "A cabeça de todo homem é o Cristo; por sua vez, a cabeça da mulher é o homem; por sua vez, a cabeça do Cristo é Deus." (1 Co 11:3) Paulo salienta que a cobertura na cabeça é "um sinal de autoridade", que a mulher deve usar em reconhecimento de o homem ser cabeça, sujeitando-se ela à devida autoridade teocrática quando ora ou profetiza na congregação. — 1Co 11:4-6, 10.

Inversamente, o apóstolo mostra que o homem não deve usar uma cobertura na cabeça quando toma a dianteira na congregação, como quando ora ou profetiza. Esta é a sua posição normal no arranjo de Deus. Se o homem, nestes casos, usasse uma cobertura na cabeça, ele envergonharia a sua própria cabeça. Indicaria também desrespeito para com Jesus Cristo, como cabeça, bem como para com a Cabeça Suprema, Jeová Deus, porque o homem é "imagem e glória de Deus", tendo sido originalmente constituído representante de Deus na Terra. Ele não deveria obscurecer este fato por usar uma cobertura na cabeça. O homem foi criado primeiro, antes da mulher; a mulher procede "do homem" e foi criada "por causa do homem". As qualidades dela são expressão da honra e dignidade do homem, assim como as qualidades do homem refletem a honra e dignidade de Deus. Portanto, a mulher cristã deve sentir-se feliz de reconhecer sua posição subordinada pela modéstia e sujeição que demonstra, e deve estar disposta a demonstrar isso visivelmente por usar um véu ou outro tipo de cobertura na cabeça. Não deve tentar usurpar o lugar do homem, mas, antes, deve defender a posição dele como cabeça. — 1Co 11:4, 7-10.

Paulo traz à atenção o cabelo, por natureza longo, das mulheres na congregação à qual escreveu, como contínuo lembrete dado por Deus de que a mulher, por natureza, está sujeita ao homem. Portanto, ela deve reconhecer isso ao realizar na congregação cristã tarefas que costumeiramente

cabem ao homem, e ela deve usar algum tipo de cobertura na cabeça, além do cabelo que sempre possui normalmente. Mostra assim que reconhece o princípio da chefia, ordenado por Deus, e que ela diferencia suas atividades diárias normais das tarefas especiais realizadas na congregação, quando, por exemplo, não há varão qualificado presente, ou quando ela individualmente ensina outros, numa sessão formal de estudo bíblico, na presença de seu marido ou dum varão da congregação. — 1Co 11:11-15.

Como forte motivo para a congregação de Deus seguir este proceder, o apóstolo indica os anjos de Deus, que são "enviados para ministrar aos que hão de herdar a salvação". (He 1:13, 14) Essas poderosas pessoas espirituais interessam-se e preocupam-se em que os cristãos mantenham seu lugar dentro do arranjo de Deus, para que se preserve a ordem teocrática e a adoração pura perante Deus. — 1Co 11:10.

Entendemos melhor a necessidade deste conselho dado à congregação na antiga Corinto quando nos damos conta de que era costume geral, naquele tempo, que as mulheres sempre andassem veladas em público. Apenas as de moral baixa andavam sem véu. E as sacerdotisas pagãs, nos templos, evidentemente seguiam a prática de tirar o véu e deixar seu cabelo cair desgrenhado, quando afirmavam estar sob inspiração divina. Uma prática assim, na congregação cristã, seria vergonhosa e escarneceria do arranjo de chefia e de sujeição, provido por Jeová Deus. Paulo concluiu seu argumento por dizer que, se alguém estivesse disputando a favor de outro costume, diferente do apresentado por Paulo, a congregação, todavia, devia seguir o conselho do apóstolo a respeito do uso duma cobertura para a cabeça. Isto torna essa instrução aplicável na congregação cristã em todas as épocas e em todos os lugares. — 1Co 11:16.

Os hebreus, na antiguidade, além de usarem uma cobertura para a cabeça como peça da vestimenta, cobriam a cabeça para indicar uma condição de pesar. (2Sa 15:30; Je 14:3) Também as mulheres mostravam assim modéstia. Quando Rebeca estava para se encontrar com Isaque, "ela passou a tomar um lenço para a cabeça e a cobrir-se", evidentemente em símbolo da sua sujeição a ele, como aquele que havia de tornar-se seu esposo. — Gên 24:65; veja CABEÇA, SER; COBERTURA PARA A CABEÇA.

CÓDICE. Veja LIVRO.

CODORNIZ [hebr.: *seláw*]. Ave pequena, de corpo rechonchudo, de uns 18 cm de comprimento, a qual passa a maior parte do seu tempo no solo. Sua carne é bem comestível, e relata-se que, por volta de 1920, o Egito exportava anualmente uns três milhões de codornizes para mercados estrangeiros, embora esta exportação tenha diminuído desde então.

As aves descritas na Bíblia evidentemente são as codornizes migratórias comuns (*Coturnix coturnix*), que na primavera partem do interior da África para o norte, chegando ao Egito por volta de março, passando então pela Arábia e pela Palestina, e retornam com a aproximação do inverno. Migram em grandes bandos, fazendo a migração em estágios, e frequentemente voam de noite. Suas asas lhes possibilitam um voo veloz, mas não a distâncias muito grandes. Devido ao peso do seu corpo em relação à força das suas asas, às vezes chegam ao seu destino num estado de esgotamento. As codornizes, portanto, voam com o vento e costumam voar em altitudes relativamente baixas. O Coronel Richard Meinertzhagen relata que em Port Said, Egito, os homens às vezes usam redes de caçar borboletas para apanhar codornizes quando as aves voam pelas ruas ao amanhecer. — *Birds of Arabia* (Aves da Arábia), Edimburgo, 1954, p. 569.

A primeira referência a codornizes no relato bíblico (Êx 16:13) relaciona-se com os eventos na primavera setentrional (Êx 16:1), de modo que as aves devem ter estado voando para o norte. Os israelitas estavam no ermo de Sim, na península de Sinai, queixando-se dos seus suprimentos de alimentos. Em resposta, Jeová assegurou a Moisés que "entre as duas noitinhas" eles comeriam carne, e de manhã se saciariam de pão. (Êx 16:12) Naquela noitinha, "começaram a vir codornizes e passaram a cobrir o acampamento", ao passo que de manhã apareceu o maná sobre a terra. (Êx 16:13-15; Sal 105:40) De novo, evidentemente na primavera (Núm 10:11, 33), cerca de um ano mais tarde, os resmungos dos israelitas, por causa da sua alimentação limitada ao maná, induziram Jeová a predizer que comeriam carne "até um mês de dias", até ficarem com aversão dela. (Núm 11:4, 18-23) Deus então fez que um vento, provavelmente do L ou SE, impelisse codornizes desde o mar e as fizesse "cair sobre o acampamento", abundantes "quais os grãos de areia", sobre uma ampla área de vários quilômetros em torno do perímetro do acampamento. — Núm 11:31; Sal 78:25-28.

A expressão "por cerca de dois côvados [c. 1 m] acima da superfície da terra" tem sido explicada de diversas maneiras. (Núm 11:31) Alguns acham que as codornizes realmente caíram ao solo e que, em alguns lugares, ficaram empilhadas até esta altura. Outros, objetando que tal ação, sem dúvida, resultaria em grande parte delas morrerem e assim se tornarem impróprias para o consumo pelos israelitas, entendem que o texto significa que as codornizes voavam nesta baixa altitude acima do solo, tornan-

do assim bastante fácil para os israelitas as abaterem e capturarem. Expressando uma ideia similar, a *Septuaginta* grega reza: "todo em volta do acampamento, a cerca de dois côvados da terra"; e a *Vulgata* latina diz: "todo em volta do acampamento, e voavam no ar numa altitude de dois côvados acima da terra".

Os israelitas passaram um dia e meio recolhendo as codornizes; "quem recolhia menos ajuntou dez ômeres [2.200 l]". (Núm 11:32) Em vista dos "seiscentos mil homens a pé", mencionados por Moisés (Núm 11:21), a quantidade de codornizes recolhidas deve ter sido de muitos milhões; de modo que não era uma simples caça resultante duma migração comum, mas, antes, era uma forte demonstração de poder divino. A quantidade recolhida era grande demais para eles comerem então; por isso, os cobiçosos israelitas "estendiam-nas para si por toda a parte, em volta do acampamento". (Núm 11:32) O objetivo disso talvez fosse secar a carne das codornizes abatidas, a fim de preservar o máximo número delas para consumo futuro. Tal medida seria similar ao antigo costume egípcio, descrito por Heródoto (II, 77), de pôr peixes ao sol para secar.

COENTRO, SEMENTE DE [hebr.: *gadh*]. O maná que os israelitas comeram no ermo, segundo se disse, era "branco como a semente de coentro" (Êx 16:31), evidentemente assemelhando-se a ela não só na cor, mas também na aparência geral. — Núm 11:7.

O coentro (*Coriandrum sativum*) é uma planta anual da família da cenoura ou salsa, atingindo cerca de 40 a 50 cm de altura, com folhas semelhantes às da salsa, e umbelas de flores róseas ou brancas. O fruto consiste em sementes globulosas de cor branco-acinzentada, e de 1 a 3 mm de diâmetro. As sementes contêm um óleo aromático de sabor agradável e são usadas como condimento, bem como medicinalmente, para leves distúrbios estomacais.

As sementes de coentro eram usadas no Egito desde tempos antigos, e assim, sem dúvida, eram bem conhecidas pelos israelitas desde antes do Êxodo. Ele cresce de forma silvestre naquele país, bem como na região palestina.

COFE [ק]. A 19.ª letra do alfabeto hebraico. Quando ocorre na tradução de nomes hebraicos, a letra cofe (*qohf*) usualmente é representada em português por "c" ou "qu", como em "Cainã" e "Quis". O som é mais forte do que o da letra cafe (*kaf* כ) e é pronunciada mais no fundo da garganta. No hebraico, é a letra inicial de cada um dos oito versículos do Salmo 119:145-152.

COISA ABOMINÁVEL. Veja ABOMINÁVEL, COISA.

COISA DEVOTADA. Veja DEVOTADA, COISA.

COISA RASTEJANTE. Veja RASTEJANTE, COISA.

COISA REPUGNANTE. Veja REPUGNANTE, COISA.

COLAÍAS.

1. Pai do falso profeta Acabe, que estava entre os judeus no exílio babilônico antes da destruição de Jerusalém em 607 AEC. — Je 29:21; veja ACABE N.º 2.

2. Benjamita, e evidentemente antepassado de um certo Salu, que morava em Jerusalém nos dias de Neemias, após o exílio babilônico. — Ne 11:4, 7.

COLAR. Corrente ou cordão ornamental de contas, de ouro, de prata, de corais, de pedras preciosas e de coisas semelhantes, usado em torno do pescoço. Antigamente, os colares eram usados por mulheres (Cân 1:10; 4:9; compare isso com Ez 16:11) e até por homens, especialmente os em alta posição. (Gên 41:41, 42; Da 5:7, 16, 17, 29) Os midianitas, nos dias de Gideão, colocavam colares no pescoço dos seus camelos, e nestes colares, pelo que parece, havia pendentes em forma de lua. (Jz 8:21, 26) Às vezes usavam-se correntes em estilo de colares quais ornamentos, como no caso das colunas do templo, Jaquim e Boaz. — 2Cr 3:15-17.

A respeito dos jactanciosos e iníquos, diz-se que "a altivez serviu-lhes de colar". (Sal 73:3, 6) Por outro lado, a disciplina do pai e a lei da mãe são como um fino colar para a garganta do filho. — Pr 1:8, 9.

COLETA. Enquanto Paulo estava em Éfeso, por volta de 55 EC, ele escreveu aos coríntios: "Agora, quanto à coleta que é para os santos, assim como dei ordens às congregações da Galácia, fazei do mesmo modo também vós." (1Co 16:1, 2) A palavra grega *lo·gí·a* ("coleta") estava em uso pelo menos a partir do terceiro século AEC. Ocorre apenas nestes dois versículos da Bíblia.

Mateus 17:24 descreve "homens que *cobravam* as duas dracmas de imposto", mas aqui se usa uma palavra diferente (*lam·bá·no*), que transmite a ideia de "receber". (Veja *Int*, *So*.) Igualmente, a expressão "cobrar dízimos", em Hebreus 7:5, deriva de outra palavra (*a·po·de·ka·tó·o*), bem diferente de *lo·gí·a*.

Todavia, a escolha de palavras por Paulo indica mesmo que a coleta provavelmente era de dinheiro, e não de alimentos ou vestuário, e quando ele diz "*à* coleta", isso indica uma coleta especial e já conhecida dos coríntios. As instruções de Paulo referiam-se apenas à maneira em que se devia fazer a coleta. Devia ser de modo particular, "na sua própria casa" de cada um deles, em base voluntária, conforme cada um 'tivesse prosperado', assim como se fazia nas "congregações da Galácia". — 1Co 16:1, 2.

Paulo estava dando "ordens", não no sentido de ordens arbitrárias, compulsórias, mas como alguém

que tomava a dianteira e supervisionava o assunto inteiro, que envolvia diversas congregações. (1Co 16:1) Ele e outros haviam cuidadosamente planejado este projeto. Além de se preocupar com as necessidades espirituais das congregações, Paulo sempre tomava em conta as necessidades físicas de cristãos pobres, e parece que esta coleta se fazia em especial a favor de cristãos da Judeia que estavam em apuros naquela época. (Gál 2:10) Em outras partes, Paulo referiu-se a esta coleta com expressões tais como "contribuição para os pobres que são dos santos em Jerusalém" (Ro 15:26), o "ministério que é para os santos" (2Co 9:1), "a vossa abundante dádiva, anteriormente prometida", este "serviço público" (2Co 9:5, 12), "dádivas de misericórdia" (At 24:17). Essa preocupação amorosa com as necessidades de concristãos era um dos sinais identificadores do cristianismo do primeiro século. — Jo 13:35; veja CONTRIBUIÇÃO.

COLHEITA. O recolhimento das safras; uma das coisas que nunca cessarão "por todos os dias que a terra continuar". (Gên 8:22) A época da colheita vem acompanhada de grande alegria, embora, naturalmente, requeira muito trabalho árduo recolher as safras. (Sal 126:5, 6; Is 9:3; 16:9, 10) Certos acontecimentos bíblicos foram mencionados como ocorrendo com relação à época da colheita. — Gên 30:14; Jos 3:15; Jz 15:1; Ru 1:22; 2:23; 1Sa 6:13; 2Sa 21:9; 23:13.

Sábados e o Jubileu. A lei de Deus dada a Israel especificava certos requisitos e provisões relacionados com a colheita. Embora ela fosse importante, os israelitas não ficavam desobrigados de observar o sábado, não se fazendo na Lei nenhuma provisão para se fazer colheita nesse dia, em caso de emergência. (Êx 34:21; compare isso com Ne 13:15.) Visto que não devia haver semeadura durante o ano sabático, nem no ano do jubileu, naturalmente, não haveria safras para recolher, com exceção do que crescera de grãos caídos na colheita anterior. No entanto, nem mesmo isso devia ser colhido pelo dono, embora ele, seus escravos e seus trabalhadores contratados, os colonos e os residentes forasteiros, bem como os animais domésticos e os animais selváticos pudessem comer os produtos da terra. — Êx 23:10, 11; Le 25:3-7, 11, 12, 20-22.

Primícias, e o Cuidado com os Pobres. As primícias de cada colheita deviam ser apresentadas a Jeová. (Le 23:10, 11; De 26:1-4) Os frutos duma árvore só deviam ser colhidos para uso pessoal a partir do quinto ano. — Le 19:23-25.

O israelita, quando faminto, podia entrar no campo ou no vinhedo de outro e comer do seu produto até se saciar, mas não podia levar nada consigo num recipiente, nem usar foice para cortar os cereais de seu próximo. — De 23:24, 25; compare isso com Mt 12:1; Lu 6:1; veja RESPIGA, REBUSCA.

Na época da colheita, os israelitas não deviam ceifar completamente os cantos dos seus campos, nem apanhar a respiga, visto que tais sobras de seus campos de cereais e de seus vinhedos eram para os aflitos e os residentes forasteiros. — Le 19:9, 10; 23:22; De 24:19.

Clima. Na Terra da Promessa, na antiguidade, bem como hoje, raras vezes chovia na época da colheita; de fato, quando Jeová fez com que chovesse e trovejasse em resposta à oração de Samuel, isto provou aos israelitas que eles tinham cometido um grande mal por pedirem um rei humano. (1Sa 12:17-19; veja também Pr 26:1.) Mas o rio Jordão transbordava suas margens por causa das chuvas tardias no começo da primavera e das neves derretidas dos montes do Líbano. — Jos 3:15; 5:10, 11.

O clima é quente na época da colheita, tornando uma nuvem de orvalho bem refrescante. (Is 18:4) Uma bebida refrigerada com neve procedente dos montes é bem-vinda, e é antes a isto, em vez de à nevada, que evidentemente se refere o paralelismo em Provérbios 25:13, visto que a neve durante a colheita seria uma calamidade.

Linho, Cevada, Trigo. Nas vizinhanças de Jericó, começava-se a colher o linho no 12.º mês, adar (fevereiro-março), ou em princípios de nisã (março-abril), o primeiro mês do ano sagrado dos hebreus. As hastes de linho eram arrancadas, ou retiradas com enxada, e depois estendidas para secar. Havia hastes de linho no terraço de Raabe, quando ela escondeu os espiões (Jos 2:6) nos primeiros dias de nisã. — Jos 2:16, 22, 23; 3:1, 2; 4:19.

A seguir vinha a colheita da cevada, no mês de nisã (março-abril). Os israelitas entraram na Terra da Promessa na época da colheita da cevada e começaram a comer dos produtos da terra em 15 de nisã. (Jos 3:15; 5:10, 11) Ao passo que a colheita da cevada continuava nas colinas da Palestina, nas planícies seguia-se a colheita do trigo (Ru 1:22; 2:23; 2Sa 21:9), começando durante o mês de zive, ou íiar (abril-maio).

Daí, no mês de sivã (maio-junho), realizava-se a colheita do trigo nas terras altas. O ceifeiro, segurando as hastes do cereal com uma mão, cortava-as com uma foice. — Veja De 23:25; Is 17:5.

Uvas, Tâmaras, Figos, Olivas. O mês de tamuz (junho-julho) trazia as primeiras uvas maduras, começando a vindima no mês de ab (julho-agosto), época em que as olivas (ou azeitonas) também estavam maduras nas baixadas. Durante o mês de elul (agosto-setembro), fazia-se a vindima geral, as tâmaras estavam maduras, as romãs estavam amadurecendo e os figos de verão eram colhi-

dos. (Núm 13:23) A colheita geralmente terminava por volta do mês de etanim, ou tisri (setembro-outubro), embora talvez ainda se recolhessem olivas na Galileia setentrional no mês de bul, ou chesvã (marchesvã, ou marquesvã) (outubro-novembro). Colhiam-se as olivas por bater os galhos da árvore com um pau. — De 24:20; veja CALENDÁRIO.

Festividades. As três principais festividades de Israel estavam diretamente associadas com a colheita. (Êx 23:14-17) A Festividade dos Pães Não Fermentados, começando em 15 de nisã, coincidia com a colheita da cevada. Em 16 de nisã, "no dia depois do sábado" (não necessariamente um sábado semanal, visto que o dia inicial da festividade era designado como sábado, sem tomar em conta em que dia caísse), o sumo sacerdote devia mover para lá e para cá um molho das primícias da colheita da cevada perante Jeová. — Le 23:6-11.

A Festividade das Semanas, ou Pentecostes, caía no 50.º dia a partir de 16 de nisã. Era a época da colheita do trigo. Dois pães fermentados das primícias do novo cereal deviam ser apresentados a Jeová como oferta movida. (Le 23:15-17) Evidentemente, com referência às sete semanas de colheita, entre a Festividade dos Pães Não Fermentados e a Festividade de Pentecostes, Jeremias descreve a Jeová como "Aquele que guarda até mesmo as semanas prescritas da colheita para nós", preservando este período como estação seca, visto que a chuva prejudicaria a colheita. — Je 5:24; compare isso com Am 4:7.

A Festividade das Barracas, ou do Recolhimento, que começava no 15.º dia do sétimo mês, etanim, ou tisri, encerrava a parte principal do ano agrícola de forma alegre, visto que a colheita, em geral, já havia sido então completada. — Le 23:33-36, 39-43; veja FESTIVIDADE, e as respectivas festividades sob o seu próprio tópico.

Uso Figurado. A volta do povo do exílio e o ajuntamento de pessoas para a vida são comparados à colheita (Os 6:11; Mt 9:37, 38; Lu 10:2; Jo 4:35-38), assim como também o ajuntamento e a destruição dos iníquos. (Je 51:33; Re 14:17-20) Cristo Jesus referiu-se à "terminação do sistema de coisas" como a uma colheita, ocasião em que os anjos, atuando na qualidade de ceifeiros, ajuntariam todos os semelhantes ao joio e os lançariam na "fornalha ardente", ao passo que os semelhantes ao trigo 'brilhariam tão claramente como o sol, no reino de seu Pai'. (Mt 13:24-30, 36-43) Esta obra de colheita é feita sob a direção de Jesus Cristo, porque no livro de Revelação (Apocalipse), ele, como "alguém semelhante a um filho de homem", é retratado com uma foice afiada na mão. — Re 14:14-16; veja AGRICULTURA.

COL-HOZÉ. Veja COLOZÉ.

COLINA. Veja MORRO.

COLINA DE MARTE. Veja AREÓPAGO.

COLONO. Veja RESIDENTE FORASTEIRO.

COLOSSENSES, CARTA AOS. A inspirada carta do apóstolo Paulo aos cristãos em Colossos. Da forma como usualmente é colocada nas atuais versões da Bíblia em português, é o 12.º livro das Escrituras Gregas Cristãs. Paulo identifica-se com o escritor desta carta inspirada por iniciá-la com as palavras: "Paulo, apóstolo de Cristo Jesus, pela vontade de Deus, e Timóteo, nosso irmão, aos santos e irmãos fiéis em união com Cristo, em Colossos." (Col 1:1, 2) Que o apóstolo foi o escritor é também confirmado pelo cumprimento final, escrito pelo próprio punho dele. — Col 4:18.

Existe uma similaridade bastante grande entre Colossenses e Efésios, outra das cartas de Paulo. Embora isso talvez se deva à proximidade na questão do tempo da escrita e à possibilidade de que prevaleciam situações similares em cada uma destas cidades, esta correspondência também significa que, se Paulo for aceito como escritor de Efésios, ele terá de ser aceito também como escritor de Colossenses. (Para ver exemplos, compare Col 1:24-29 com Ef 3:1-7; Col 2:13, 14, com Ef 2:1-5, 13-16; Col 2:19 com Ef 4:16; Col 3:8-10, 12, 13, com Ef 4:20-25, 31, 32; Col 3:18-25; 4:1 com Ef 5:21-23; 6:1-9.) Além disso, a inclusão da carta aos colossenses junto com as outras cartas de Paulo no Papiro Chester Beatty N.º 2 (P^{46}, de cerca de 200 EC) mostra claramente que os primitivos cristãos encaravam Colossenses como um dos escritos inspirados de Paulo.

Dois fatores evidentemente motivaram Paulo a escrever sua carta aos colossenses. Em primeiro lugar, Epafras trouxera ao apóstolo um relato sobre a condição espiritual da congregação. Parte da informação causava preocupação; mas havia também boas notícias, porque Paulo disse que Epafras "nos expôs também o vosso amor em sentido espiritual". (Col 1:7, 8) Embora houvesse problemas na congregação, a situação não era crítica, e havia também muita coisa a elogiar. Outrossim, também, Onésimo, escravo de Filêmon, estava retornando ao seu amo em Colossos. De modo que Paulo aproveitou esta situação para enviar sua carta à congregação ali por meio de Onésimo, e seu companheiro Tíquico. — Col 4:7-9.

Data e Lugar da Escrita. Não se declara diretamente onde Paulo se encontrava ao escrever aos colossenses. Alguns têm sugerido Éfeso. Todavia, a carta indica que o apóstolo estava na prisão (Col 1:24; 4:10, 18), e não há nenhum relato bíblico sobre ele estar preso em Éfeso. Os comentários que

Paulo faz em Colossenses 4:2-4, 11, parecem ser mais compatíveis com a situação do apóstolo durante o seu primeiro encarceramento em Roma (c. 59-61 EC). É verdade que Paulo esteve preso em Cesareia (At 23:33-35), e que Félix ordenou que houvesse algum abrandamento da detenção do apóstolo. (At 24:23) Mas, evidentemente, não era uma liberdade tão grande como a que Paulo teve durante o seu primeiro encarceramento em Roma, quando permaneceu por dois anos na sua própria casa alugada e pôde pregar o Reino de Deus aos que o visitavam ali. — At 28:16, 23, 30, 31.

Outro fator que parece indicar que a carta foi escrita em Roma é que Onésimo estava no lugar onde Paulo a escreveu, e ia acompanhar Tíquico na entrega dela em Colossos. Certamente, Roma, com sua numerosa população, proveria mui provavelmente refúgio a um escravo fugitivo. A carta aos colossenses foi evidentemente escrita perto do fim do primeiro encarceramento de Paulo em Roma, ou por volta de 60-61 EC, quando também escreveu a carta a Filêmon. Tíquico e Onésimo não só entregaram a carta aos colossenses, mas também a carta do apóstolo a Filêmon. (Flm 10-12) Visto que Paulo, na sua carta a Filêmon, expressa a esperança (v. 22) de ser liberto, pode-se concluir que, igual à dirigida a Filêmon, a carta aos colossenses foi escrita perto do fim do primeiro encarceramento de Paulo em Roma.

Rebatidos Falsos Conceitos. Uma filosofia enganosa estava sendo fomentada por falsos instrutores em Colossos. Dava-se ênfase à observância da Lei mosaica. Promovia-se também a prática do ascetismo. O apóstolo avisou os cristãos colossenses a cuidarem de que ninguém os levasse "como presa sua, por intermédio de filosofia e de vão engano, segundo a tradição de homens, segundo as coisas elementares do mundo e não segundo Cristo". (Col 2:8) Paulo exortou também seus concrentes a não permitir que alguém os julgasse pelo comer e pelo beber, "ou com respeito a uma festividade ou à observância da lua nova ou dum sábado; pois estas coisas são sombra das coisas vindouras, mas a realidade pertence ao Cristo". (Col 2:16, 17) O apóstolo reconheceu a humildade fingida pelo que realmente é, e expôs o ascetismo, dizendo: "Estas mesmas coisas, deveras, têm aparência de sabedoria numa forma de adoração imposta a si próprio e em humildade fingida, no tratamento severo do corpo; mas, não são de valor algum em combater a satisfação da carne." — Col 2:20-23.

Paulo deu ênfase à posição de superioridade, dada por Deus, que Cristo usufrui. (Col 1:13-20) Esta verdade neutralizaria a filosofia pagã, a tradição judaica e outra prática, uma "forma de adoração dos anjos". (Col 2:18) As Escrituras não esclarecem se os envolvidos nela pretendiam realizar a forma de adoração que os anjos supostamente rea-

DESTAQUES DE COLOSSENSES

A carta destaca o apreço pela posição de Cristo, dada por Deus, como o meio para neutralizar conceitos e práticas erradas.

Escrita por Paulo perto do fim do seu primeiro encarceramento em Roma.

Apreço pela posição de Cristo. (1:1–2:12)

Elogiada a fé em conexão com Cristo e o amor a todos os santos, com quem compartilhavam a esperança celestial.

Posição de destaque dada a Cristo: Ele é a imagem de Deus, o primogênito de toda a criação, aquele por intermédio de quem foram criadas todas as outras coisas, cabeça da congregação, primogênito dentre os mortos.

A reconciliação com Deus é realizada por meio de Cristo.

Ocultos em Cristo se acham todos os tesouros de verdadeira sabedoria e conhecimento.

Prossigam andando em união com ele; não se deixem levar por alguém como presa, por meio de filosofias humanas.

A Lei mosaica foi tirada do caminho por Deus mediante Cristo. (2:13-23)

Deus, figurativamente, pregou o pacto da Lei na estaca de tortura na qual Cristo morreu.

Os requisitos da Lei eram sombra; a realidade pertence ao Cristo.

Que nenhum homem o prive do prêmio por induzi-lo a seguir mandamentos e ensinos de homens, em vez de se apegar a Cristo como cabeça.

Revista-se da nova personalidade, sujeitando-se à autoridade de Cristo. (3:1-17)

Mantenha a mente fixa nas coisas de cima, não nas coisas na terra.

Amorteça os desejos impuros da carne; afaste de si atitudes e conversa erradas.

Revista-se de compaixão, benignidade, humildade mental, brandura, longanimidade, amor.

Deixe a paz de Cristo dominar no coração.

Faça tudo no nome do Senhor Jesus, agradecendo a Deus por meio dele.

As relações com outros devem ser influenciadas pelo apreço por Deus e Cristo. (3:18–4:18)

Esposas, maridos, filhos, escravos e amos devem cumprir com as responsabilidades, não como para agradar a homens, mas com temor de Jeová, reconhecendo que Cristo, no céu, é nosso Amo.

Persevere em oração; ande em sabedoria.

Cumprimentos pessoais a conservos do Senhor.

lizam, se pensavam estar imitando a atitude reverente dos anjos ou se realmente adoravam essas criaturas espirituais.

COLOSSOS [possivelmente: Colossal]. Uma cidade do SO da Ásia Menor. Nos dias do apóstolo Paulo, Colossos encontrava-se na província romana da Ásia, embora fosse parte da antiga região da Frígia. Atualmente, a localidade é desabitada. Ela se encontrava perto da extremidade superior do vale do rio Lico, a uns 18 km ao ESE de Laodiceia (perto da moderna Denizli). O vale do rio Lico é estreito na região de Colossos, ladeado por grandes penhascos, mas amplia-se à medida que segue para o NO e para a junção do Lico com o rio Meandro (Menderes). Por este vale passava a estrada principal que levava de Éfeso e a costa egeia para o L, até o Eufrates. Dali partia uma estrada para Sardes e Pérgamo, para o NO. Durante o período romano, porém, o sistema de estradas foi mudado, e Laodiceia e a vizinha Hierápolis (Col 4:13) ultrapassaram Colossos em importância. Não obstante, Colossos continuou a ser conhecida como centro têxtil, famosa pela sua excelente lã de tonalidade incomum, chamada *colossinus.* Encontrava-se à beira duma solitária região de estepe, onde pastavam rebanhos de ovelhas. A uns 5 km ao S, eleva-se Honaz Dagi (Mte. Cadmo) a 2.750 m, cujas neves alimentavam riachos que passavam por Colossos.

No dia de Pentecostes de 33 EC havia frígios presentes em Jerusalém, alguns deles talvez de Colossos. (At 2:10) Embora Colossos estivesse na principal rota E-O, a maioria dos peritos acredita que Paulo seguiu uma rota mais setentrional na sua terceira viagem missionária, levando-o por terra a Éfeso. (At 18:22, 23; 19:1) Sua carta aos colossenses indica que não havia visitado Colossos e que a congregação ali era fruto da obra de Epafras, a quem Paulo descreve como representante seu e dos seus colaboradores, por fielmente ministrar aos crentes em Colossos. (Col 1:7, 8; 2:1; 4:12) No entanto, Paulo conhecia diversos cristãos de Colossos. Ele menciona Onésimo, Arquipo, Filêmon e Áfia. — Col 4:9, 17; Flm 1, 2, 10-12.

Além da população frígia original de Colossos havia nela elementos gregos e judeus. (Veja Col 3:11.) Os antigos frígios demonstravam ter uma forte tendência para o fanatismo espírita, os gregos entregavam-se a muita especulação e a argumentos filosóficos, e os judeus advogavam a Lei mosaica e os requisitos alimentares e sabáticos desta. Paulo tratou de todas estas atitudes no conselho que deu à congregação colossense. — Col 2:4, 8, 16, 18, 20-23.

COLOZÉ [Todo (Cada) Visionário; ou: Ele Visiona Tudo].

1. Israelita, cujo filho Salune ajudou a consertar a muralha de Jerusalém nos dias de Neemias. — Ne 3:15.

2. Filho de Hazaías, da tribo de Judá. (Ne 11:4, 5) Talvez o mesmo que o N.º 1.

COLUNA. Estrutura ereta de sustentação, ou pilar, ou algo semelhante ou comparável a tal pilar de sustentação.

Alguns povos antigos do Oriente Médio erguiam colunas sagradas relacionadas com a sua religião falsa; é bem provável que elas envolvessem o simbolismo fálico. Os israelitas, ao entrarem na Terra da Promessa, deviam destruir essas colunas sagradas, e foram proibidos de erguer colunas deste tipo. (De 7:5; 16:22) Todavia, em certas épocas, adotaram a religião pagã e usaram colunas sagradas. — 1Rs 14:23; 2Rs 3:2; veja COLUNA SAGRADA.

Bem diferente da utilização imprópria de colunas odiadas por Deus, as Escrituras Hebraicas mencionam a ereção de colunas ou pedras de natureza comemorativa. Estas colunas não eram nem objetos de adoração idólatra, nem simbólicas de órgãos sexuais. Serviam para relembrar atos ou eventos históricos.

Jacó, em duas ocasiões, erigiu colunas de pedra em Betel. Ambos os casos envolviam aperceber-se de como Jeová lidou de modo especial com Jacó naquele lugar. (Gên 28:18, 19, 22; 31:13; 35:14, 15) A coluna que Jacó postou sobre a sepultura de Raquel, sem dúvida, era de pedra e ainda existia nos dias de Moisés. (Gên 35:19, 20) Quando os israelitas aceitaram as leis que Moisés recebera de Deus, Moisés construiu um altar e "doze colunas correspondentes às doze tribos de Israel". (Êx 24:4) Josué deu instruções similares, envolvendo pedras para representar as tribos, embora o relato não as chame de colunas. Essas deviam servir de marco comemorativo para Israel e ofereceriam a oportunidade para os pais explicarem aos filhos o significado das doze pedras. — Jos 4:1-9, 20-24.

Um pacto ou uma vitória podiam ser assinalados pela ereção duma pedra, frequentemente uma coluna. (Gên 31:44-53; Jos 24:26; 1Sa 7:10-12) O Rei Saul, depois da sua vitória sobre os amalequitas, 'erigiu para si um monumento em Carmelo'. (1Sa 15:12) A palavra hebraica aqui traduzida por "monumento" usualmente é vertida por "mão", mas ela também é usada em 2 Samuel 18:18, em conexão com a "coluna" que Absalão erigiu, chamada de "Monumento de Absalão" (*NM, ALA, CBC*), de modo que Saul, evidentemente, erigiu um monumento ou coluna de vitória. — Compare isso com Is 56:5; veja ABSALÃO.

A ideia de uma coluna como monumento comemorativo talvez esteja envolvida na profecia de Isaías 19:19. Escrita no oitavo século AEC, ela tratava das circunstâncias existentes após a destruição de Jerusalém, em 607 AEC. Alguns dos judeus deixados no país pelos babilônios fugiram para o Egito e moraram em cidades egípcias, conforme predito em Isaías 19:18. (Je 43:4-7; 44:1) De modo que a promessa, de que haveria "uma coluna a Jeová" ao lado do termo do Egito, tem sido entendida por muitos comentadores como significando que Jeová seria notado ou comemorado no Egito, quer houvesse uma coluna literal, quer não. — Veja Is 19:20-22.

Colunas Estruturais. As referências bíblicas e as descobertas arqueológicas mostram colunas de madeira, de pedra e de tijolo usadas no Oriente Médio como estruturas de sustentação. Frequentemente, as vigas do teto ou os andares superiores dum prédio eram sustentados por colunas verticais. (Pr 9:1; Jz 16:25, 29; 1Rs 7:2) As colunas de madeira ou de tijolo talvez descansassem em bases de pedra. A Casa da Floresta do Líbano, de Salomão, tinha fileiras de colunas de cedro que sustentavam as vigas e as câmaras superiores. Evidentemente, proceder o cedro do Líbano, ou a semelhança das colunas com uma floresta, resultou no nome dado ao edifício. O vizinho Pórtico das Colunas obviamente também era famoso pelas suas abundantes colunas, embora o registro não forneça nem o número delas nem o material de que eram feitas. (1Rs 7:1-6; compare isso com Ez 40:16, 48, 49.) Colunas de mármore foram usadas no pátio do palácio de Assuero. — Est 1:6.

As colunas mais dignas de nota no templo de Salomão eram duas enormes colunas de cobre, chamadas Jaquim e Boaz, na frente do pórtico. (1Rs 7:15; 2Rs 25:17; Je 52:21; veja CAPITEL.) *O Novo Dicionário da Bíblia*, editado por J. D. Douglas (1966, tradução de João Bentes, p. 304) sugere que o rei se punha de pé perto de uma dessas colunas durante ocasiões cerimoniais, mas isso não pode ser confirmado, porque a Bíblia só diz que o rei estava "de pé junto à sua coluna na entrada". (2Cr 23:13; 2Rs 11:14; 23:3) Pode ter estado de pé no portão do pátio interno ou em outro lugar elevado para falar ao povo.

Colunas menores foram usadas no tabernáculo, quatro de acácia, para sustentar a cortina entre o Santo e o Santíssimo, e cinco para sustentar o reposteiro da entrada. (Êx 26:32-37) Mais sessenta colunas sustentavam os cortinados de linho em torno do pátio e o reposteiro do portão do pátio. — Êx 27:9-16.

Pequenas colunas decorativas de prata evidentemente sustentavam o baldaquino da liteira de Salomão. — Cân 3:9, 10.

Uso Figurado. O material e a função de colunas estruturais tornavam-nas símbolos apropriados de firme apoio. Ilustravam aquilo que sustenta com segurança. A congregação cristã podia ser chamada de "coluna e amparo da verdade", porque sustenta a verdade em contraste com o erro religioso. (1Ti 3:15) Tiago, Cefas e João foram chamados de aqueles "que pareciam ser colunas" na primitiva congregação; estavam solidamente estabelecidos e eram fortes apoiadores dela. (Gál 2:9) Os cristãos vencedores serão constituídos em colunas no "templo" de Deus, obtendo uma posição permanente na estrutura espiritual. (Re 3:12) A ideia da firmeza duma coluna é encontrada nas alusões a colunas na descrição dos pés dum anjo forte. (Re 10:1) As pernas do pastor amado pela sulamita eram como "colunas de mármore", tanto belas como fortes. — Cân 5:15.

Quanto tempo permaneceram com o acampamento de Israel as colunas miraculosas de nuvem e de fogo?

Jeová guiou milagrosamente os israelitas para fora do Egito e através do ermo, indo "na frente deles, de dia numa coluna de nuvem, . . . e de noite numa coluna de fogo, para dar-lhes luz". (Êx 13:21) Não se tratava de duas colunas, mas de uma só "coluna de fogo e de nuvem", que de dia pareceria normalmente como nuvem, e de noite, como fogo. (Êx 14:24) Quando os egípcios perseguiram os israelitas, a coluna passou para a retaguarda, estendendo-se talvez como parede. (Sal 105:38, 39) Produzia escuridão do lado egípcio, mas lançava luz do lado israelita. (Êx 14:19, 20) Quando o tabernáculo foi erguido, a coluna acima dele servia de sinal de que Jeová estava no seu lugar santo. (Êx 40:35) A coluna representava a Jeová, e ele falava de dentro dela. (Núm 14:14; 12:5; Sal 99:7) A última observação histórica a respeito da coluna ocorreu pouco antes de Israel entrar na Terra da Promessa. (De 31:15) Quando se estabeleceram na sua terra, a coluna de guia não era mais necessária, assim como fora durante a sua peregrinação. — Veja Êx 40:38; Is 4:5.

COLUNA SAGRADA. O termo hebraico assim traduzido refere-se basicamente a algo erigido ou postado. Evidentemente, era um símbolo fálico de Baal, ou, às vezes, de outros deuses falsos. (Êx 23:24; 2Rs 3:2; 10:27) Encontraram-se em diversos lugares do Oriente Médio colunas de pedra, eretas, sem aparente função estrutural. Serem descobertas junto com artefatos de natureza religiosa sugere que eram colunas sagradas. Algumas delas são toscas e têm 1,8 m ou mais de altura.

Antes de os israelitas entrarem na Terra da Promessa, ordenou-se-lhes não erigir nenhuma coluna sagrada, e eles foram instruídos a derrubar ou destroçar as colunas sagradas existentes dos cananeus. (Êx 34:13; Le 26:1; De 12:3; 16:22) A maneira em que estas deviam ser destruídas indica que provavelmente eram de pedra. Em 2 Reis 10:26, porém, menciona-se a queima de colunas sagradas, sugerindo que algumas eram de madeira. Neste caso, porém, a referência talvez seja ao poste sagrado, ou Axerá. — Veja POSTE SAGRADO.

Israel desconsiderou os claros avisos de Deus, dados por meio de Moisés. O território do reino de Judá e o do reino das dez tribos ficaram cheios de colunas sagradas. (1Rs 14:22, 23; 2Rs 17:10) No entanto, reis fiéis de Judá, tais como Asa, Ezequias e Josias, destroçaram as colunas sagradas (2Rs 18:4; 23:14; 2Cr 14:3), e quando Jeú erradicou a adoração de Baal do reino das dez tribos, demoliu-se a coluna sagrada de Baal. — 2Rs 10:27, 28.

COLUNATA DE SALOMÃO. Segundo os escritos de Josefo, esta colunata foi originalmente construída por Salomão sobre um aterro do lado L do templo. A colunata existente no primeiro século EC, porém, é atribuída à obra de reconstrução de Herodes. (*Jewish Antiquities* [Antiguidades Judaicas] VIII, 95-98 [iii, 9]; XX, 219-221 [ix, 7]; *The Jewish War* [A Guerra Judaica], I, 401 [xxi, 1]; V, 184-189 [v, 1]) Na Festividade da Dedicação, no inverno setentrional de 32 EC, Jesus foi confrontado pelos judeus na colunata de Salomão com a demanda de que se identificasse como o Cristo. (Jo 10:22-24) Depois da ascensão de Jesus aos céus, seus discípulos continuaram a frequentar esta área, evidentemente para pregar aos judeus ali. — At 3:11; 5:12; FOTO, Vol. 2, p. 745.

COMANDANTE. Veja COMANDANTE MILITAR.

COMANDANTE, BASTÃO DE. Uma longa vara que servia de símbolo do direito do comandante de emitir ordens. A expressão "bastão de comandante" ocorre quatro vezes na *Tradução do Novo Mundo*, traduzindo o particípio *mehho·qéq*, que vem do radical hebraico *hha·qáq*, significando "inscrever" ou "gravar", e, portanto, "decretar" ou "legislar". (Is 30:8; Ez 4:1; Pr 8:27; Is 10:1) Na antiguidade, as leis sancionadas eram inscritas ou gravadas em tabuinhas de pedra ou de metal. A mesma palavra hebraica pode aplicar-se a um comandante que emite decretos, um "legislador". (De 33:21) Jeová não tem igual entre os legisladores, sendo o supremo "Legislador". — Is 33:22.

Quando um comandante estava sentado, seu longo bastão frequentemente pousava no chão e ficava encostado na dobra da sua veste comprida, entre os joelhos. Este fato dá significado à bênção que Jacó, no leito de morte, conferiu a Judá: "O cetro não se afastará de Judá, nem o bastão de comandante de entre os seus pés, até que venha Siló." (Gên 49:10) Aqui, a palavra hebraica *mehho·qéq* foi vertida por "legislador" em algumas traduções (*Al; Tr*), mas o seu outro significado, "bastão de comandante" (*NM; Ro*), é mais apropriado neste caso e tem o apoio de modernos lexicógrafos. (*Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], de Koehler e Baumgartner, Leiden, 1958, p. 328; *A Hebrew and English Lexicon of the Old Testament* [Léxico Hebraico e Inglês do Velho Testamento], de Brown, Driver e Briggs, 1980, p. 349) Que em Gênesis 49:10 a referência evidentemente é a um objeto, e não a uma pessoa, é o entendimento transmitido por diversas traduções, com versões tais como "bastão de chefe" (*BJ*), "bastão de comando" (*BMD; BV; CBC; PIB*) e "bastão" (*AT*). Algum tipo de bastão, um "bastão de comandante", é também um bom paralelo para o "cetro" e se harmoniza com a frase "de entre os seus pés", que aparece no mesmo versículo. Um uso similar é encontrado em Números 21:17, 18, onde se fala de um poço escavado "com bastão de comandante, com seus próprios bastões", embora uma possível versão seja "com um comandante, com seus governantes". Em Gênesis 49:10, uma versão alternativa para "nem o bastão de comandante" é "nem um comandante".

Visto que um cetro é um bastão ou uma vara, alguns talvez concluam que não há diferença entre "o cetro" e "o bastão de comandante", de Gênesis 49:10. Todavia, parece que Jacó pretendeu fazer uma distinção entre eles. Termos paralelos são muitas vezes usados em expressões poéticas. Embora sejam similares, num exame mais de perto, um termo parece transmitir à mente uma ideia ligeiramente diferente daquela que o outro transmite, e isso frequentemente aumenta o entendimento que se tem do que foi dito. Jacó parece ter usado este artifício ao abençoar seus filhos. Por exemplo, ele declarou que Dã 'mostrar-se-ia uma *serpente* à beira da estrada, uma *cobra-cornuda* à beira da vereda' (Gên 49:17), usando estas expressões paralelas num sentido bom, para indicar que Dã constituiria um perigo para os adversários de Israel.

O próprio Deus é identificado como dizendo: "Judá é meu bastão de comandante." (Sal 60:7; 108:8) Ao passo que segurar um bastão de comandante indica que o possuidor dele seria líder, com o poder de mandar, o cetro na mão dum monarca significa estar ele de posse da soberania régia ou da prerrogativa como governante real. (Sal 45:6) Portanto, o uso dos termos "cetro" e "bastão de comandante" em Gênesis 49:10 evidentemente indica que

a tribo de Judá possuiria significativa autoridade e poder. No entanto, que estava envolvido mais do que apenas autoridade e dominância tribal é evidente visto que Siló, a quem "pertencerá a obediência dos povos", havia de vir da tribo de Judá. Esta circunstância indica autoridade e poder régio sobre o povo. Quando Davi, descendente de Judá, se tornou rei de Israel, o cetro e o bastão de comandante mostraram estar na posse da tribo de Judá, e eles não se afastariam dela até a vinda de Siló, o Messias. (2Sa 7:8-16) Deus deveras deu o Siló vindouro, Jesus Cristo, descendente de Judá e de Davi, como "líder e comandante para os grupos nacionais". (Is 55:4) Predisse-se que o Governante messiânico exerceria domínio e poder sobre nações e povos. (Sal 2:8, 9; Da 7:13, 14) Portanto, ele não somente segura "o cetro", ou a soberania régia, mas possui também "o bastão de comandante", tendo o poder de comandar. — Veja SILÓ.

COMANDANTE MILITAR. A palavra grega *khi·lí·ar·khos* (quiliarco) significa "comandante de 1.000 soldados". Com a exceção de seu uso em Revelação (Apocalipse), refere-se a um tribuno militar romano. Havia seis tribunos em cada legião romana. A legião, porém, não ficava dividida em seis comandos diferentes; antes, cada tribuno comandava a legião inteira um sexto do tempo. Em cada período de dois meses, dois tribunos serviam em dias alternados. — Veja EXÉRCITO (Romano).

Tal comandante militar estava investido de grande autoridade. Ele nomeava e designava centuriões. Presidia a cortes marciais e podia aplicar a pena capital. Tinha um corpo de assistentes servindo como ajudantes. Sua categoria era reconhecida pelo seu traje: uma faixa púrpura na sua toga e um anel de ouro, de distinção. Houve época em que tais tribunos eram eleitos pelo povo; mais tarde, o Senado e outro pessoal civil ou militar eram os principais responsáveis pela sua designação. Normalmente, requeria dez anos de serviço na infantaria ou cinco anos na cavalaria. Augusto permitiu que filhos de senadores iniciassem sua carreira como tribunos. Tibério reservava para si o direito da nomeação.

Por ocasião da celebração do aniversário natalício de Herodes, estes comandantes estavam entre os convidados de honra entretidos pela dançarina Salomé. Na presença de tais homens de categoria, Herodes sentiu-se obrigado a cumprir seu juramento, e, assim, ordenou que João, o Batizador, fosse decapitado. (Mr 6:21-26) Um comandante militar (quiliarco) acompanhou os soldados que prenderam Jesus. — Jo 18:12.

Por volta de 56 EC, Cláudio Lísias era o comandante militar da guarnição de Jerusalém. Foi ele quem resgatou Paulo tanto da turba de rua, como do Sinédrio amotinado, e que escreveu uma carta de explicação ao Governador Félix, quando Paulo foi secretamente enviado para Cesareia. (At 21:30-24:22) Muitos comandantes militares estavam presentes quando Paulo compareceu perante Herodes Agripa II. — At 25:23.

"Comandantes militares" são também mencionados na visão de João, no livro de Revelação, como estando entre aqueles em quem se executam os julgamentos de Deus. — Re 6:15; 19:18.

COMBUSTÍVEL. Literalmente, "alimento" para o fogo. (Is 9:5, 19; Ez 15:4) Carvão (Is 47:14; Jo 18:18), pedaços de pau (Je 7:18), juncos (Jó 41:20), espinhos (Ec 7:6), lenha (Jos 9:27; Is 44:14-16), bem como pau de videira (Ez 15:6), estão entre os combustíveis especificamente mencionados na Bíblia. Adicionalmente, era comum usar azeite de oliveira como combustível para lâmpadas. (Êx 27:20; Mt 25:3, 4) A lenha, em seu estado natural ou na forma de carvão, provavelmente era o combustível mais comum dos israelitas. Para fins de aquecimento, costumava-se queimar carvão de lenha num braseiro. (Je 36:22) Em outras ocasiões, era queimado sem recipiente, como sem dúvida foi o caso quando Jesus Cristo, depois da sua ressurreição, preparou um desjejum sobre um fogo de brasas. — Jo 21:9, 10; veja CARVÃO DE LENHA.

Para retratar a severidade do sítio de Jerusalém, mandou-se que Ezequiel usasse excremento humano como combustível, mas quando ele objetou, Jeová permitiu-lhe usar em vez disso estrume de gado. (Ez 4:8, 12-15) Embora estrume de gado, seco, seja hoje usado por alguns no Oriente Médio, por causa da escassez de lenha, isto não necessariamente significa que os israelitas o usassem comumente, em especial visto que a antiga Palestina tinha mais florestas do que agora.

COMEMORAÇÃO DA MORTE DE CRISTO. Veja REFEIÇÃO NOTURNA DO SENHOR.

COMERCIANTE. Veja MERCADOR, COMERCIANTE.

COMINHO [hebr.: *kam·món,* gr.: *ký·mi·non*], **COMINHO-PRETO (NIGELA)** [hebr.: *qé·tsahh*]. O cominho (*Cuminum cyminum*) é da família da cenoura ou da salsa, crescendo até uns 30 a 60 cm, tendo folhas longas, delgadas e umbelas (inflorescências parecidas a um buquê) de pequenas flores rosadas ou brancas, que brotam nas pontas dos ramos voltados para cima. A planta é mais conhecida pelas suas sementes pungentemente aromáticas, usadas no Oriente Médio e em outros países como especiaria para aromatizar pão, bolos, cozidos e até mesmo licores. As sementes de cariz (alcaravia), a que as sementes do cominho se assemelham

em sabor e aparência, têm-se tornado de uso mais comum do que o cominho, por seu sabor mais brando e seu maior valor nutritivo.

Junto com o cominho menciona-se em Isaías 28:25, 27, a planta descrita pela palavra hebraica *qé·tsahh.* Os tradutores a identificam de forma variada como "ervilhaca" (*Al*), "endro" (*ALA*); mas o contexto e também o nome correspondente em árabe (*qazha*) parecem favorecer a "nigela" (*BJ; CBC; IBB; PIB*), "cominho-preto" (*NM*). Apesar de chamada por alguns de cominho-preto, a nigela (*Nigella sativa*) não é botanicamente classificada como cominho, e embora seja conhecida como "a flor da noz-moscada", difere igualmente da noz-moscada cultivada. Pertence à família das ranunculáceas (ranúnculos), cresce mais ou menos até a mesma altura do cominho, tem folhas penadas similares, mas tem atrativas flores individuais, com pétalas que vão do branco ao azul. Os pericarpos têm compartimentos interiores, e as pequeninas sementes pretas, menores do que as do cominho, são acres, bem como aromáticas, e são usadas nos alimentos como tempero um tanto apimentado. Era um tempero favorito dos antigos gregos e romanos. — FOTO, Vol. 1, p. 543.

Embora nem o cominho, nem a nigela (cominho-preto) sejam hoje amplamente cultivados na região da Palestina, nos tempos bíblicos, ambos eram ali mais populares. Jeová, por meio do seu profeta Isaías, descreve como o lavrador israelita esparrama as sementes sobre o solo arado, ao passo que dá maior cuidado à semeadura de grãos mais valiosos, tais como trigo, painço e cevada. Mostra igualmente que, depois da colheita, a debulha das sementes do cominho e da nigela não era feita com pesadas rodas ou rolos de instrumentos de debulha, mas por malhar as cápsulas das sementes com uma vara, ou, no caso das cascas mais resistentes da nigela, com um bastão, para que estas sementes mais tenras e menores não fossem danificadas. Vindo logo depois da exortação de Jeová ao povo de Israel, de parar de zombar, em vista do iminente extermínio que confrontava o reino setentrional, esta ilustração, pelo visto, foi dada para mostrar que as pessoas tinham a opção de aceitar o espancamento disciplinar pela vara de Jeová, ou de ficar sujeitas à severa e incessante debulha sob o peso esmagador duma pesada carroça de rolos. — Is 28:22-29.

Sob a Lei mosaica, os israelitas deviam pagar o dízimo ou o décimo "de todos os produtos da tua semente", o que parece incluir tudo o que era cultivado. (De 14:22; Le 27:30) Nos dias de Jesus, os fariseus eram escrupulosos em pagar o décimo de produtos tão pequenos como a hortelã, o endro e o cominho (todos produtos negociáveis), mas eram culpados de desconsiderar as obrigações mais sérias. — Mt 23:23; compare isso com Lu 11:42.

COMPAIXÃO. Percepção bondosa do sofrimento, ou adversidade, de outrem, junto com o desejo de aliviá-lo. Uma das palavras hebraicas que transmitem a ideia de compaixão é o verbo *hhamál,* que significa "ter (mostrar ou sentir) compaixão; poupar". (Êx 2:6; Mal 3:17; Je 50:14) O verbo grego *oi·ktei·ro* significa "compadecer-se" ou "mostrar compaixão", ao passo que o substantivo *oi·ktirmós* descreve o sentimento íntimo da compaixão, ou terna misericórdia. (Ro 9:15; 12:1; 2Co 1:3; Fil 2:1; Col 3:12; He 10:28) A palavra grega *splág·khna* (intestinos) pode ter o sentido de ternas compaixões. — 1Jo 3:17.

O mais notável exemplo de compaixão é o próprio Jeová. Isto é bem ilustrado nos seus tratos com os israelitas. Ele não somente se compadecia vivamente deles durante as aflições que sofriam no Egito, mas finalmente os resgatou das mãos dos seus opressores e amorosamente cuidou deles no ermo. (Is 63:7-9) Apesar das repetidas recaídas deles na infidelidade depois de se terem estabelecido na Terra da Promessa, ele vez após vez os libertou das mãos dos seus inimigos, respondendo ao seu clamor por ajuda. — Jz 2:11-19.

Finalmente, porém, os israelitas atingiram o ponto além da possibilidade de arrependimento. Praticaram a idolatria em larga escala, levando ídolos para dentro do próprio santuário de Jeová e profanando-o. O povo continuou a zombar dos profetas e a desprezar a palavra de Jeová. O Altíssimo não mais podia ser compassivo para com eles. De modo que os entregou nas mãos do Rei Nabucodonosor, cumprindo o julgamento anunciado de antemão por meio dos profetas. — 2Cr 36:15-17; Je 13:14; 21:7; Ez 5:11; 8:17, 18.

Quando Não Ter Compaixão. Imitando a Jeová, todos os que realmente chegam a conhecê-lo esforçam-se a ser compassivos. (Ef 4:32-5:1) Todavia, há ocasiões em que a compaixão é imprópria. No caso das pessoas que persistem no pecado e que se colocam deliberadamente contra os caminhos justos de Jeová, seria errado protegê-las compassivamente contra a penalidade que seu proceder merece. — De 13:6-11; He 10:28.

Ceder à pressão para ter compaixão quando isso é contrário à vontade de Deus pode ter sérias consequências. Isto é revelado por aquilo que aconteceu com o Rei Saul. Chegara o tempo para a execução do julgamento divino contra os amalequitas, o primeiro povo a lançar um ataque não provocado contra os israelitas, depois da partida destes do Egito. Ordenou-se a Saul a não ter compaixão deles. Cedendo à pressão dos seus súditos, não cumpriu

plenamente a ordem de Jeová. Por isso, Jeová rejeitou Saul de ser rei. (1Sa 15:2-24) Quem cultiva profundo apreço pela justeza dos caminhos de Jeová e coloca a lealdade a Ele acima de tudo pode evitar errar assim como Saul e perder a aprovação divina.

COMPANHIA. Veja ASSOCIAÇÃO.

COMPASSO. Instrumento usado por um carpinteiro ou outro artífice para marcar ou inscrever um círculo ou um arco em madeira ou em outro material. A única referência bíblica a um compasso ocorre em Isaías 44:13. Ali diz que o idólatra escultor de madeira usa o cordel de medir, giz vermelho e uma raspadeira para talhar um ídolo. E "continua a demarcá-la com o compasso [evidentemente, para certificar-se de que fique bem proporcionada], e aos poucos a faz semelhante à representação de um homem, semelhante à beleza da humanidade, para ficar assentada numa casa". A palavra hebraica para "compasso" (*mehhu·gháh*) é aparentada com *hhugh* (círculo). — Pr 8:27; Is 40:22..

COMPENSAÇÃO. O equivalente dado ou recebido por serviços prestados, perdas ou ferimentos. O verbo hebraico traduzido por 'dar compensação' (*sha·lém*) é aparentado com *sha·lóhm*, que significa "paz". (Êx 21:36; 1Rs 5:12) Assim, o verbo subentende um restabelecimento da paz por meio de pagamento ou restituição. Sob a lei dada a Israel mediante Moisés, exigia-se uma compensação quando havia danos ou perdas em qualquer campo das relações humanas. Também se tinha de dar compensação por trabalhos feitos ou serviços prestados. Trabalhadores contratados, quer israelitas, quer residentes forasteiros, quer outros, deviam receber seu salário no mesmo dia. — Le 19:13; De 24:14, 15.

Ferimentos Causados a Pessoas. Quem ferisse outro numa briga por golpeá-lo tinha de darlhe compensação pelo tempo de trabalho perdido, até que ele sarasse completamente. — Êx 21:18, 19.

Se, no decorrer duma luta entre homens, uma gestante fosse ferida ou seu(s) filho(s) 'saíssem', mas não houvesse acidente fatal, o dono da mulher devia cobrar uma indenização do homem culpado. (Se o marido fizesse uma exigência exorbitante, os juízes determinariam a soma a ser paga.) — Êx 21:22.

Se um touro tinha o hábito de escornar e seu dono tivesse sido avisado disso, mas não mantivesse o animal sob guarda, então, se este escornasse fatalmente um escravo, o amo do escravo devia receber do dono do touro 30 siclos (US$ 66) em compensação. Segundo comentadores judeus, isto se aplicava a escravos estrangeiros, não hebreus. Se o touro escornasse uma pessoa livre, então o dono dele devia morrer. Todavia, se aos olhos dos juízes as circunstâncias ou outros fatores permitissem uma pena mais leve, podia-se-lhe impor um resgate. Neste caso, o dono do touro escornante tinha de pagar a quantia imposta pelos juízes. Além disso, o dono sofria a perda do touro, o qual era apedrejado até morrer. A carne dele não podia ser consumida. (Êx 21:28-32) Esta lei evidentemente aplicava-se também no caso de outros animais capazes de causar ferimentos mortais.

Se um homem seduzisse uma virgem não prometida em casamento, ele tinha de tomá-la por esposa; mesmo que o pai terminantemente se recusasse a entregá-la a ele, tinha de pagar ao pai dela o preço de compra de virgens (50 siclos; US$ 110), o costumeiro preço de noiva, porque se teria de compensar agora o valor reduzido dela como noiva. — Êx 22:16, 17; De 22:28, 29.

Calúnia. O homem que acusasse falsamente a esposa de alegar enganosamente ser virgem por ocasião do seu casamento tinha de pagar ao pai dela em dobro o preço de virgens (2 x 50 siclos; US$ 220), por dar má reputação a uma virgem de Israel. — De 22:13-19.

Também estava envolvida uma forma de compensação no caso de um homem acusar falsamente a esposa de infidelidade. Se a acusação fosse verdade, ela sofreria o definhamento dos seus órgãos reprodutivos, perdendo o privilégio de ter filhos, ao passo que, quando achada inocente, seu marido tinha de engravidá-la. Assim ela podia ser abençoada com um filho. — Núm 5:11-15, 22, 28.

Furto. A Lei dissuadia o furto. A respeito do ladrão, ela rezava: "Sem falta deve dar uma compensação. Se não tiver nada, então terá de ser vendido pelas coisas que furtou. Se aquilo que foi furtado for indubitavelmente achado vivo na sua mão, desde o touro até o jumento e o ovídeo, deve dar dupla compensação." Isto incluía dinheiro ou outros objetos, bem como animais. Se o ladrão tivesse abatido o animal furtado ou o tivesse vendido, então teria de fazer uma compensação mais pesada, a saber, por um touro, cinco da manada, e por uma ovelha, quatro do rebanho. (Êx 22:1, 3, 4, 7) Esta lei tinha por efeito proteger e recompensar a vítima, e fazer o ladrão trabalhar para pagar pelo seu crime, em vez de ficar sentado numa cadeia, como fardo econômico para a comunidade, sem a vítima ser compensada pela sua perda.

Danos Físicos e à Propriedade. O homem que matasse o animal de outro tinha de pagar por ele. (Le 24:18, 21) Quando um touro havia matado outro, vendia-se o vivo, e tanto o preço obtido por ele como o do animal morto eram divididos em

partes iguais entre os donos. Todavia, se se sabia que o touro era feroz, o dono compensava o outro por dar-lhe um touro vivo e ficar com o morto, que, consequentemente, valia muito menos. — Êx 21:35, 36.

A melhor parte do próprio campo ou vinhedo de alguém devia ser dada em compensação pelos danos causados por um animal que invadiu o campo de outro e pastou nele. Se alguém causasse um incêndio que então passasse para o campo de outro e causasse danos, o dono tinha de ser compensado de forma equânime. O julgamento mais pesado pelos danos causados por um animal invasor se devia a que animais são mais facilmente controláveis do que o fogo, e também porque o animal, ao pastar, derivou disso benefícios injustos, igual ao ladrão; por isso, exigia-se mais do que uma compensação equânime. — Êx 22:5, 6.

Bens em Depósito. Quando objetos ou bens eram deixados aos cuidados de outro e eram furtados neste tempo, o ladrão, quando encontrado, tinha de dar a usual dupla compensação. Dinheiro e objetos deixados com alguém não precisavam receber cuidados especiais, mas deviam ser guardados num lugar seguro. No caso de um animal doméstico guardado para outro, aquele que guardava o animal (depositário) tinha de ter o mesmo cuidado com ele como com o seu próprio rebanho ou manada. Tais depositários usualmente eram pagos pelo alimento necessitado pelos animais, e às vezes provavelmente eram também pagos pelo trabalho extra de guardar os animais. Se um animal morresse por si só, fosse dilacerado por uma fera ou fosse levado por um bando de saqueadores, o depositário estava livre de culpa. A perda estava além do seu controle. Poderia ter acontecido com os seus próprios animais, mas se fosse furtado (por alguém a quem o depositário poderia ter impedido, ou devido à sua negligência), então o depositário era responsável e tinha de fazer compensação. — Êx 22:7-13; veja Gên 31:38-42.

O homem que tomasse emprestado um animal de outro para seu próprio uso tinha de compensar quaisquer danos. (Êx 22:14) Se o dono dele o acompanhasse, não se requeria nenhuma compensação, à base do princípio de que a pessoa poderia ter cuidado da sua própria propriedade. Se fosse um item alugado, o dono sofria a perda, porque supostamente considerou o risco ao fixar o preço do aluguel. — Êx 22:15.

COMPRA. Algo adquirido em troca de itens de valor — dinheiro, bens, serviços ou mesmo uma vida.

Já nos dias de Abraão, as pessoas compravam e vendiam formalmente bens, propriedades ou serviços, usando um meio de troca tal como dinheiro, bem similar a hoje. Abraão 'comprou com dinheiro' escravos. (Gên 17:12, 13) Por ocasião da morte de Sara, Abraão comprou formalmente de Efrom, um dos filhos de Hete, um lote para sepultamento familiar. (Gên 23:3-20; 49:29-32) Os pormenores deste primeiro contrato legal da história, registrado nas Escrituras, são interessantes.

Numa genuína demonstração de cortesia, Abraão curvou-se ao fazer a sua oferta. Não era o campo, mas apenas a caverna que 'se achava na extremidade do campo' de Efrom que Abraão queria comprar. Efrom fez uma contraproposta. Não se sabe ao certo se ele fingia liberalidade oriental ao dizer que daria a propriedade a Abraão (Gên 23:7-11), ou, conforme alguns pensam, estava apenas expressando sua disposição de cedê-la, isto é, 'dá-la' por um preço. O que é certo é sua insistência em que tanto a caverna como o campo fossem incluídos na transação. Chegou-se a um acordo final, mencionou-se o preço, fez-se a transação e pesou-se cuidadosamente o dinheiro, "quatrocentos siclos de prata, moeda corrente entre os mercadores". (c. US$ 880) (Gên 23:16) Naqueles dias, o dinheiro não era cunhado em forma de moeda de dinheiro, mas pesado em balanças. Assim, "o campo e a caverna que havia nele, e todas as árvores que havia no campo, que estavam dentro de todos os seus termos ao redor, foram confirmados a Abraão como sua compra". Toda esta transação legal se deu na presença de ambas as partes e de testemunhas, sim, "diante dos olhos dos filhos de Hete, entre todos os que entravam pelo portão de sua cidade". (Gên 23:17, 18) De modo similar, Jacó comprou mais tarde um lote de terra dos siquemitas. — Gên 33:18, 19.

Durante uma fome de sete anos, José, como primeiro-ministro do Egito, vendeu cereais, primeiro por dinheiro, e quando este se esgotou, aceitou como pagamento os animais domésticos das pessoas, a seguir a terra delas e finalmente elas próprias. — Gên 42:2-25; 47:13-23.

A Lei de Moisés proibia estritamente as compras e as vendas no sábado, assim como proibia também tratos comerciais escusos. Durante a apostasia de Israel, essas leis eram com frequência violadas. — Le 25:14-17; Ne 10:31; 13:15-18; Am 8:4-6.

Quando o Rei Davi quis comprar a eira de Araúna (Ornã), este homem bondosamente tentou dá-la ao rei. Todavia, Davi insistiu em pagar a soma de 50 siclos de prata (US$ 110) pelo próprio lugar do altar, mais os materiais necessários para o sacrifício. Parece que, posteriormente, acrescentaram-se outras propriedades vizinhas, para abranger uma área suficientemente grande para todo o local do templo, o preço de compra sendo 600 siclos de

ouro por peso (c. US$ 77.070). (2Sa 24:21-24; 1Cr 21:22-25) Durante os reinados tanto do Rei Jeoás como do Rei Josias, faziam-se compras de materiais e contratos de serviço para o conserto do templo. — 2Rs 12:9-12; 22:3-7.

Jeremias comprou um campo na sua cidade de Anatote, descrevendo a transação legal do seguinte modo: "Escrevi então numa escritura e apus o selo, e tomei testemunhas ao pesar o dinheiro na balança." — Je 32:9-16, 25, 44.

Nas Escrituras Gregas Cristãs há também diversas referências a compra de bens e de materiais — comestíveis, óleo, vestimentas, pérolas, campos, casas, ouro, unguento para os olhos, mercadorias em geral, animais, e até humanos. (Mt 13:44-46; 25:8-10; 27:7; Mr 6:37; Jo 4:8; 13:29; At 1:18; 4:34-37; 5:1-3; Re 3:18; 13:17; 18:11-13; veja BANCO, BANQUEIRO.) Os judeus crentes foram por meio duma compra libertos da maldição da Lei, mediante Cristo, o qual se tornou maldição em lugar deles, quando ele, embora inocente, foi pendurado numa estaca. (Gál 3:13; 4:5) "Com o sangue do seu próprio Filho", Jeová comprou a inteira "congregação de Deus". — At 20:28.

COMPREENSÃO. Veja ENTENDIMENTO.

COMUNICAÇÃO. Informações e ideias eram transmitidas de pessoa a pessoa numa variedade de maneiras, nas terras bíblicas da antiguidade. Em grande parte, notícias comuns locais e estrangeiras eram transmitidas oralmente. (2Sa 3:17, 19; Jó 37:20) Viajantes, que muitas vezes acompanhavam caravanas, contavam notícias de lugares distantes quando paravam para obter comida, água e outras provisões em cidades ou paradas ao longo das rotas das caravanas. A terra da Palestina, em vista da sua posição peculiar com relação à Ásia, África e Europa, era atravessada por caravanas que iam e vinham de pontos distantes. De modo que seus habitantes podiam prontamente obter informações a respeito de eventos significativos em terras estrangeiras. Notícias, tanto nacionais como estrangeiras, frequentemente podiam ser obtidas no mercado da cidade.

A comunicação a curta distância era às vezes conseguida pelo uso de sinais audíveis ou visuais, ou oralmente. (Jos 8:18, 19; 1Sa 20:20-22, 35-39) Depois de Israel ter partido do Egito, Moisés recebeu instruções para fazer duas trombetas de prata para fins de comunicação. Os toques destas trombetas pelos sacerdotes arônicos assinalavam coisas tais como a convocação da assembleia, a reunião dos maiorais, o levantamento ordeiro do acampamento, ou uma convocação para a guerra contra o inimigo. (Núm 10:1-10) O toque duma buzina de chifre, por Gideão, serviu de sinal para seus homens começarem a batalha vitoriosa contra Midiã. — Jz 7:18-22; Veja CHIFRE (BUZINA); TROMBETA.

Mensagens orais ou escritas enviadas por oficiais frequentemente eram levadas por correios. (2Sa 18:19-32) Correios levaram as cartas do Rei Ezequias por todo o Israel e Judá, convocando o povo a Jerusalém para uma celebração da Páscoa. (2Cr 30:6-12) Os correios a serviço do rei persa Assuero montavam velozes cavalos de posta, e assim se divulgou o decreto real em contrário, que frustrou a trama de Hamã, de aniquilar os judeus no Império Persa. (Est 8:10-17) Cartas e documentos escritos eram usados pela maioria dos governos da antiguidade para uma administração eficiente. Dependendo do tempo e do lugar, usualmente eram escritos em materiais tais como tabuinhas de argila, papiro e peles de animais. Arqueólogos têm encontrado muitas antigas comunicações governamentais ou documentos comerciais. Decretos reais eram proclamados por arautos. (Da 3:4-6) Naturalmente, outras pessoas, além de governantes, também usavam mensageiros. — Veja ARAUTO; CORREIO; MENSAGEIRO.

A comunicação dentro de um país, ou mesmo a uma distância maior, passou a depender em grande parte de vias ou estradas. No primitivo Israel e Judá havia boas estradas, e estas eram mantidas em boas condições. Mais tarde, os romanos construíram excelentes estradas de Roma a todas as partes do Império, facilitando assim a comunicação oficial e o movimento de tropas. Quando Jesus Cristo estava na Terra, grande número de pessoas viajavam por essas estradas. Cristãos, em especial Paulo e seus comissionários, fizeram uso delas ao viajarem à Ásia Menor e à Europa, para estabelecer e revisitar congregações cristãs.

Comunicações oficiais junto com notícias em geral também eram levadas por navios, que velejavam pelo mar Mediterrâneo, atracando em diversos portos. O governo romano usava navios em certas ocasiões (usualmente no verão) para levar mensagens oficiais, mas parece que o grosso de tais comunicações era transmitido por vias terrestres. Estas eram mais confiáveis.

Os romanos desenvolveram um serviço postal oficial, mas este era usado apenas para comunicações governamentais. O povo em geral tinha de depender de conhecidos para entregar suas cartas. Quando o corpo governante em Jerusalém resolveu a questão da circuncisão e enviou uma carta como meio de comunicação, esta foi entregue de modo pessoal, em mãos. (At 15:22-31) Isto se deu também com cartas inspiradas tais como a que Paulo enviou aos cristãos em Colossos, que foi levada por Tíquico e Onésimo. — Col 4:7-9; veja CARTAS.

Jeová é um Deus comunicativo, e reconheceu a necessidade de seu povo ter uma comunicação escrita. Ele mesmo foi responsável pela composição dos Dez Mandamentos em tábuas de pedra. (Êx 31:18) Por inspiração divina, diversos fiéis homens hebreus (começando com Moisés, em 1513 AEC) foram induzidos a assentar por escrito as comunicações de Jeová.

CONANIAS [Jeová Estabeleceu Firmemente].

1. Levita encarregado das contribuições para o serviço do templo durante o reinado de Ezequias. — 2Cr 31:4, 12, 13.

2. Chefe levita dentre aqueles que generosamente contribuíram ovelhas, cabritos e gado para a grande celebração de Páscoa realizada no 18.º ano do reinado de Josias. — 2Cr 35:9, 19.

CONCUBINA. Entre os hebreus, a concubina ocupava uma posição de natureza comparável à duma esposa secundária e era às vezes chamada de esposa. Parece que as concubinas eram escravas de um de três tipos: (1) moça hebreia vendida pelo pai (Êx 21:7-9), (2) escrava estrangeira comprada, ou (3) moça estrangeira capturada na guerra (De 21:10-14). Algumas eram escravas ou servas da esposa livre, como nos casos de Sara, Leia e Raquel. — Gên 16:3, 4; 30:3-13; Jz 8:31; 9:18.

O concubinato já existia antes do pacto da Lei, e foi reconhecido e regulamentado pela Lei, que protegia os direitos tanto das esposas como das concubinas. (Êx 21:7-11; De 21:14-17) As concubinas não possuíam todos os direitos na casa, que a esposa possuía, e o homem talvez tivesse uma pluralidade de esposas, junto com concubinas. (1Rs 11:3; 2Cr 11:21) Nos casos em que a esposa era estéril, ela às vezes dava sua serva ao marido como concubina, e o filho nascido da concubina era então considerado como filho da esposa livre, a senhora dela. (Gên 16:2; 30:3) Os filhos das concubinas eram legítimos e podiam receber herança. — Gên 49:16-21; compare isso com Gên 30:3-12.

Visto que, por costume oriental, as esposas e as concubinas de um rei só podiam passar a pertencer ao seu sucessor legítimo, Absalão, que demonstrou o maior desrespeito por Davi, tentou reforçar seus empenhos para obter o reinado por ter relações sexuais com as dez concubinas de seu pai, Davi. (2Sa 16:21, 22) Depois que o Rei Salomão foi entronizado, Adonias, irmão mais velho de Salomão, que já havia tentado conseguir o reinado, dirigiu-se à mãe de Salomão, Bate-Seba, dizendo: "Tu mesma bem sabes que o reinado ia tornar-se meu", e então pediu que ela solicitasse a Salomão Abisague, a sunamita, que parece ter sido encarada como esposa ou concubina de Davi. Salomão respondeu irado: "Pede também para ele o reinado", e então ordenou que Adonias fosse morto, indicando que encarava a solicitação de Adonias como esforço para conseguir o reino. — 1Rs 1:5-7; 2:13-25.

Deus só achou próprio restabelecer a norma original de monogamia, que estabelecera no jardim do Éden, com o aparecimento de Jesus Cristo, mas protegeu a concubina por meio duma legislação. Logicamente, o concubinato contribuiu para um aumento mais rápido da população de Israel. — Mt 19:5, 6; 1Co 7:2; 1Ti 3:2; veja CASAMENTO (Poligamia).

Uso Figurado. O apóstolo Paulo compara Jeová ao marido duma esposa livre, a "Jerusalém de cima", que é a "mãe" de cristãos gerados pelo espírito, assim como Abraão era marido de Sara. Compara a relação de Jeová com a nação de Israel, representada pela sua capital Jerusalém, à de um marido com uma concubina. Por meio do pacto da Lei, Jeová estava 'casado' com Jerusalém qual "serva", 'concubina', análogo à relação de Abraão com a escrava e concubina Agar. — Gál 4:22-29; compare isso com Is 54:1-6.

CONDUTA DESENFREADA. Atos que refletem uma atitude descarada, uma atitude que mostra desrespeito, até mesmo desprezo, para com a lei e a autoridade. A palavra hebraica *zim·máh* é traduzida por "conduta desenfreada" e "moral desenfreada". (Le 18:17; 19:29) O termo grego *a·sél·gei·a* (conduta desenfreada) também pode ser vertido por "licenciosidade; libertinagem; impudicícia; conduta lasciva". (Gál 5:19, n.; 2Pe 2:7, n.) Nenhum destes termos se restringe à imoralidade sexual. As Escrituras classificam como conduta desenfreada coisas tais como estupro por bando (Jz 19:25; 20:6), prostituição (Je 13:27; Ez 23:44) e derramamento de sangue (Sal 26:9, 10; Ez 22:9; Os 6:9). "Homem sem princípios" é aquele de quem se diz que trama conduta desenfreada, e aqueles para quem tal conduta é "como um divertimento" são classificados como estúpidos, ou moralmente imprestáveis. — Is 32:7; Pr 10:23.

'Do Coração.' Jesus salienta que a conduta desenfreada reflete o que a pessoa é por dentro. Ele diz: "De dentro, dos corações dos homens, saem raciocínios prejudiciais: fornicações, . . . adultérios, . . . conduta desenfreada . . . Todas estas coisas iníquas saem de dentro e aviltam o homem." (Mr 7:20-23) A conduta desenfreada é uma das "obras da carne", um dos desejos carnais que "travam um combate contra a alma". "Os que praticam tais coisas não herdarão o reino de Deus", diz a Palavra de Deus. — Gál 5:19, 21; 1Pe 2:11.

Diz-se aos cristãos que amam a luz da verdade: "Andemos decentemente, como em pleno dia, não

em festanças e em bebedeiras, nem em relações ilícitas e em conduta desenfreada." (Ro 13:13; Jo 3:19-21) O apóstolo Pedro argumenta: "Porque já basta o tempo decorrido [antes de vos tornardes servos de Deus] para terdes feito a vontade das nações, quando procedestes em ações de conduta desenfreada." (1Pe 4:3) O apóstolo Paulo também admoesta os cristãos, descrevendo o proceder das nações mundanas, com as quais eles anteriormente se associavam, como estando 'mentalmente em escuridão e apartadas da vida que pertence a Deus . . . Tendo ficado além de todo o senso moral, entregaram-se à conduta desenfreada para fazerem com ganância toda sorte de impureza'. — Ef 4:17-19.

Não obstante, alguns que afirmam ser servos de Deus e de Cristo desviam-se do caminho da luz e demonstram uma atitude descarada, desafiante, para com a lei e autoridade divinas. Paulo foi entristecido por aqueles da congregação coríntia que não se haviam arrependido da "impureza, e fornicação, e conduta desenfreada que praticaram", apesar da admoestação em contrário. (2Co 12:21) Pedro advertiu os primitivos cristãos que falsos instrutores viriam das próprias fileiras deles e que muitos seguiriam os seus atos de conduta desenfreada, lançando vitupério sobre o caminho da verdade. (2Pe 2:1, 2) As palavras de Jesus às congregações de Pérgamo e de Tiatira, registradas pelo apóstolo João por volta de 96 EC, indicam que a profecia de Pedro, até certo ponto, se cumpria naquele tempo. (Re 2:12, 14, 18, 20) Tanto Pedro como Judas expressaram o vindouro julgamento que sobreviria aos praticantes da conduta desenfreada. — 2Pe 2:17-22; Ju 7.

O argumento de alguns dos que praticam a conduta desenfreada, na sua tentativa de engodar e enganar outros na congregação cristã, é que a benignidade imerecida de Deus é grande e que ele desconsiderará os pecados deles, visto que reconhece suas imperfeições e fraquezas carnais. Mas o meio-irmão de Jesus, Judas, falou a respeito de tais como "homens ímpios, que transformam a benignidade imerecida de nosso Deus numa desculpa para conduta desenfreada e que se mostram falsos para com o nosso único Dono e Senhor, Jesus Cristo". (Ju 4) O professo cristianismo de tais é sem valor. Seu serviço não é aceitável a Deus; é assim como disse o escritor sábio de Israel: "O sacrifício dos iníquos é algo detestável. Quanto mais quando é trazido junto com conduta desenfreada." — Pr 21:27.

Sob a Lei, expressou-se o mesmo ponto de vista contra a conduta desenfreada. Deus não mudou neste respeito. Legislou-se contra a conduta desenfreada, e a penalidade era a morte. (Le 18:17; 20:14) Davi apelou para Deus, para não lhe tirar a vida junto com "os homens culpados de sangue, em cujas mãos há conduta desenfreada". — Sal 26:9, 10.

Jeová, por meio de seus profetas Jeremias e Ezequiel, avisou os de Israel sobre os Seus julgamentos contra eles, por praticarem a conduta desenfreada tanto em sentido físico como espiritual. — Je 13:26, 27; Ez 16:27, 43, 58; 22:9; 23:21-49; 24:13.

CONFLITO. Veja ALTERCAÇÃO.

CONGREGAÇÃO. Um grupo de pessoas reunidas para determinado propósito ou atividade. A palavra hebraica usualmente traduzida por "congregação", na *Tradução do Novo Mundo*, é *qa·hál*, que deriva dum radical que significa "convocar; congregar". (Núm 20:8; De 4:10) É frequentemente usada para um grupo organizado, encontrada nas expressões "congregação de Israel" (Le 16:17; Jos 8:35; 1Rs 8:14), "congregação do verdadeiro Deus" (Ne 13:1) e "congregação de Jeová" (Núm 20:4; De 23:2, 3; 1Cr 28:8; Miq 2:5). *Qa·hál* designa diversos tipos de reuniões humanas, como para fins religiosos (De 9:10; 18:16; 1Rs 8:65; Sal 22:25; 107:32), para tratar de assuntos civis (1Rs 12:3), e para guerra (1Sa 17:47; Ez 16:40). No livro de Eclesiastes, Salomão é identificado como "o congregante" (hebr.: *qo·hé·leth*). (Ec 1:1, 12) Ele, como rei, congregava ou reunia o povo para a adoração de Jeová, um caso notável disso sendo quando reuniu seus súditos ao recém-construído templo em Jerusalém. — 1Rs 8:1-5; 2Cr 5:2-6.

Nas Escrituras Gregas Cristãs, a palavra grega traduzida por "congregação" é *ek·kle·sí·a*, da qual deriva a palavra portuguesa "eclésia". *Ek·kle·sí·a* deriva de duas palavras gregas, *ek*, que significa "para fora", e *ka·lé·o*, que significa "chamar". Portanto, refere-se a um grupo de pessoas chamadas para fora, ou convocadas, quer oficial quer extraoficialmente. É a palavra usada com referência à congregação de Israel, em Atos 7:38, e é também empregada para a "assembleia" convocada pelo prateiro Demétrio contra Paulo e seus associados, em Éfeso. (At 19:23, 24, 29, 32, 41) Na maioria das vezes, porém, é usada com referência à congregação cristã. É aplicada à congregação cristã em geral (1Co 12:28); a uma congregação numa cidade específica, tal como Jerusalém (At 8:1), Antioquia (At 13:1) ou Corinto (2Co 1:1); ou a um grupo específico que se reunia na casa de alguém (Ro 16:5; Flm 2). Concordemente, mencionam-se também determinadas congregações cristãs ou "congregações de Deus". (At 15:41; 1Co 11:16) Versões em português costumam usar "igreja" em textos refe-

rentes à congregação cristã, como em 1 Coríntios 16:19. (Ex.: *Al; PIB*) Visto que muitos consideram que uma igreja seja um edifício para ofícios religiosos, em vez de uma congregação empenhada num culto, traduzir a palavra por "igreja" pode ser enganoso.

A palavra grega *ek·kle·sí·a frequentemente* é usada na *Septuaginta* para traduzir a palavra hebraica *qa·hál,* como no Salmo 22:22 (21:23, *LXX*). — Veja *NM* n.

A Congregação de Israel. Desde o tempo de Moisés, a nação de Israel era chamada de congregação. Jeová providenciou que a congregação fosse governada, não democraticamente pelo povo, mas teocraticamente, pelo próprio Deus. Para este fim, a nação foi introduzida no pacto da Lei. (Êx 19:3-9; 24:6-8) Visto que Moisés era o mediador deste pacto, podia-se dizer: "Moisés nos ordenou uma lei, possessão da congregação de Jacó." (De 33:4) Jeová era seu Juiz, Legislador e Rei. (Is 33:22) Assim, a nação era uma congregação de Deus e podia ser chamada de "congregação de Jeová". — Núm 16:3; 1Cr 28:8.

Ocasionalmente, a palavra hebraica *qa·hál* (congregação) é usada em conjunto com a palavra hebraica *ʽe·dháh* (assembleia). (Le 4:13; Núm 20:8, 10) *ʽE·dháh* deriva dum radical que significa "designar", indicando assim um grupo reunido por designação, e é frequentemente aplicado à comunidade de Israel, como na expressão 'assembleia de Israel'. (Êx 12:3) Na nação de Israel, aqueles que realmente constituíam a população hebraica compunham a congregação (*qa·hál;* Núm 15:15), ao passo que a assembleia (*ʽe·dháh*) parece ter abrangido tanto os israelitas como os residentes forasteiros associados com eles. (Êx 12:19) De modo que o rol de membros da congregação, numa aplicação geral, ampliada, parece ter incluído os residentes forasteiros circuncisos. — Núm 15:14-16.

Todavia, havia exceções quanto a alguém ser membro da "congregação de Jeová". Nenhum homem castrado ou alguém a quem "se cortou o membro viril" podia ingressar nela; filhos ilegítimos, varões amonitas e varões moabitas estavam excluídos dela, "mesmo até a décima geração". Mas os filhos nascidos a edomitas e egípcios "como a terceira geração" podiam "por si mesmos entrar na congregação de Jeová". (De 23:1-8) A exclusão "até a décima geração" dos filhos de alguém ilegítimo apoiava a lei de Jeová contra o adultério. (Êx 20:14) E embora os sexualmente mutilados fossem excluídos da "congregação de Jeová", esses podiam consolar-se com as palavras registradas por Isaías, conforme encontradas em Isaías 56:1-7. Naturalmente, os excluídos da "congregação de Jeová", no antigo Israel, tinham a possibilidade de beneficiar-se das provisões e bênçãos que Jeová fez para os povos das nações em geral. — Gên 22:15-18.

Mostrava-se misericórdia àqueles que eram membros da congregação de Israel, se pecassem por engano. Mas eles eram decepados na morte por deliberadamente fazerem algo de errado. (Núm 15:27-31) Por exemplo, a pessoa seria decepada da congregação, e da própria vida, por negar-se a se purificar quando estava cerimonialmente impura, por comer da carne do sacrifício de participação em comum enquanto em tal condição, por comer a gordura das ofertas, ou sangue, ou por comer coisas sagradas enquanto impuro. (Núm 19:20; Le 7:21-27; 17:10, 14; 22:3) As pessoas também eram decepadas por trabalhar no sábado (Êx 31:14), por dar seus filhos a Moloque, por recorrer a médiuns espíritas e a prognosticadores profissionais de eventos, por certos tipos de imoralidade sexual, e por não se 'afligirem' no Dia da Expiação anual. — Le 20:1-6, 17, 18; 23:27-30; veja também Êx 30:31-33; Le 17:3, 4, 8, 9; 18:29; 19:5-8.

Ao passo que pessoas compunham a congregação de Israel, a própria nação consistia em tribos, famílias e casas. O incidente que envolveu Acã parece mostrar este arranjo organizacional, porque, neste caso, Israel se apresentou, primeiro por tribo, depois por família, a seguir por casa, e finalmente por varão vigoroso, até que Acã foi indicado como o transgressor. — Jos 7:10-19.

Em Israel, representantes responsáveis frequentemente atuavam em nome do povo. (Esd 10:14) Assim, "maiorais das tribos" fizeram oferendas depois de se erigir o tabernáculo. (Núm 7:1-11) Também, quem representativamente atestou por selo o "arranjo fidedigno" nos dias de Neemias foram sacerdotes, levitas e "os cabeças do povo". (Ne 9:38-10:27) Durante a peregrinação de Israel pelo ermo, havia "maiorais da assembleia, convocados da reunião, homens de fama", sendo que 250 deles se juntaram a Corá, Datã, Abirão e Om, em congregar-se contra Moisés e Arão. (Núm 16:1-3) Em harmonia com a orientação divina, Moisés selecionou 70 dos anciãos de Israel, que eram oficiais, para ajudá-lo a levar "a carga do povo", que ele era incapaz de levar sozinho. (Núm 11:16, 17, 24, 25) Levítico 4:15 menciona "os anciãos da assembleia", e parece que os representantes do povo eram os anciãos da nação, seus cabeças, seus juízes e seus oficiais. — Núm 1:4, 16; Jos 23:2; 24:1.

No ermo, usavam-se duas trombetas de prata para convocar a assembleia e para levantar o acampamento. A assembleia mantinha seus encontros com Moisés à entrada da tenda de reunião quando se tocavam ambas essas trombetas. Quando se tocava apenas uma, "os maiorais como cabeças dos milhares de Israel" compareciam ali.

(Núm 10:1-4) Às vezes, reis convocavam reuniões (1Rs 8:5; 2Cr 20:4, 5), Ezequias usando correios para convocar o povo a Jerusalém para a grandiosa celebração da Páscoa, nos seus dias. — 2Cr 30:1, 2, 10-13.

Em tempos posteriores, considerável poder era exercido por um corpo judicial conhecido como Sinédrio, composto de 71 membros — o sumo sacerdote e mais 70 dos homens principais da nação, "a assembleia dos anciãos do povo". — Mt 26:59; Lu 22:66.

Durante o exílio dos judeus em Babilônia, ou pouco depois, entraram em uso geral as sinagogas, como prédios em que os judeus se congregavam. Com o tempo, estabeleceram-se sinagogas em diversos lugares; Jesus, por exemplo, transmitiu instruções na sinagoga de Nazaré. (Lu 4:16-21) As sinagogas, na realidade, eram escolas em que se liam e ensinavam as Escrituras, e eram lugares de oração e de se dar louvor a Deus. — At 15:21; veja SINAGOGA.

A congregação de Israel estava numa situação ímpar. Moisés lembrou-lhe: "És um povo santo para Jeová, teu Deus. Foi a ti que Jeová, teu Deus, escolheu para te tornares seu povo, uma propriedade especial dentre todos os povos que há na superfície do solo." (De 7:6) Mas a congregação judaica deixou de ser a congregação de Deus, repudiada por ter rejeitado o Filho dele. — At 4:24-28; 13:23-29; Mt 21:43; 23:37, 38; Lu 19:41-44.

A Congregação Cristã de Deus. Antes da rejeição da nação judaica e do fim da sua posição como congregação de Deus, Jesus Cristo identificou-se como a "rocha" sobre a qual edificaria o que classificou como "a minha congregação". (Mt 16:18) Foi assim que Pedro, a quem falou, entendeu o assunto, porque o apóstolo, mais tarde, identificou Jesus como a figurativa "pedra", rejeitada pelos homens, mas "escolhida e preciosa para Deus", e como "pedra angular de alicerce", na qual se podia basear a fé sem desapontamento. (1Pe 2:4-6; Sal 118:22; Is 28:16) Paulo identificou também definitivamente a Jesus Cristo como o alicerce sobre o qual a congregação cristã é edificada. (Ef 2:19-22; 1Co 3:11) E, visto que ela pertence a Jeová, é apropriadamente chamada de "a congregação de Deus". — At 20:28; Gál 1:13.

Esta congregação cristã (gr.: *ek·kle·sí·a*), fundada em Cristo, o tem também como cabeça. De modo que se declara: "[Deus] sujeitou também todas as coisas debaixo dos pés dele, e o fez cabeça sobre todas as coisas para a congregação, a qual é o seu corpo, a plenitude daquele que em tudo preenche todas as coisas." — Ef 1:22, 23; veja também Col 1:18.

A congregação cristã de Deus passou a ocupar o lugar da congregação de Israel em Pentecostes de 33 EC, quando se derramou espírito santo sobre os seguidores de Jesus em Jerusalém. Os primeiros prospectivos membros dessa congregação foram escolhidos pouco depois do batismo de Jesus, no começo do seu ministério na terra. (At 2:1-4; Jo 1:35-43) Dentre seus primitivos seguidores, Jesus escolheu 12 apóstolos (Lu 6:12-16), e, mais tarde, escolheu Saulo de Tarso, o qual se tornou "apóstolo para as nações". (At 9:1-19; Ro 11:13) Os 12 apóstolos fiéis do Cordeiro, Jesus Cristo, incluindo Matias, que substituiu Judas, constituem alicerces secundários da congregação cristã. — At 1:23-26; Re 21:1, 2, 14.

Esta congregação é mencionada como a "congregação dos primogênitos que foram alistados nos céus", cujo pleno número, sob Cristo, a cabeça, é 144.000. (He 12:23; Re 7:4) Estes chamados são "comprados dentre a humanidade" para executar uma obra especial aqui na terra, e para então estar com Cristo no céu, como sua noiva. Assim como havia requisitos para alguém ser membro da congregação hebraica de Deus, assim há requisitos para ser membro da cristã "congregação de Deus". Aqueles que a constituem são virgens espirituais que continuam a seguir o Cordeiro, Jesus Cristo, para onde quer que ele vá, "e não se achou falsidade na sua boca; não têm mácula". — Re 14:1-5.

Os membros da congregação cristã de Deus são selecionados por Jeová. (Ro 8:30; 2Te 2:13) Os primeiros membros dela foram chamados dentre a rejeitada congregação judaica, que não havia aceito o Filho de Deus como seu Messias. Todavia, a começar com Cornélio, em 36 EC, membros da congregação cristã foram também chamados dentre as nações em geral, de modo que Paulo podia dizer: "Não há nem judeu nem grego, não há nem escravo nem homem livre, não há nem macho nem fêmea; pois todos vós sois um só em união com Cristo Jesus." (Gál 3:28; At 10:34, 35; Ro 10:12; Ef 2:11-16) E ao passo que o pacto da Lei, mediado por Moisés e sob o qual a congregação de Israel era regulamentada, foi cumprido por Cristo e foi tirado do caminho por Jeová Deus (Mt 5:17; 2Co 3:14; Col 2:13, 14), os membros da congregação cristã de Deus participam dos benefícios do novo pacto mediado pelo Moisés Maior, Jesus Cristo. (Mt 26:28; He 12:22-24; At 3:19-23) Também, ao passo que os sacerdotes e os reis de Israel eram ungidos com óleo (Êx 30:22-30; 2Rs 9:6), os escolhidos por Deus para ser membros da congregação cristã são ungidos com espírito santo (2Co 1:21, 22; 1Jo 2:20) e são adotados por Jeová Deus como seus filhos. — Ef 1:5.

A congregação hebraica compunha-se basicamente de israelitas naturais. Os que constituem a

ungida congregação cristã de Deus são israelitas espirituais, formando as tribos do Israel espiritual. (Re 7:4-8) Visto que a maioria dos israelitas naturais rejeitou a Jesus Cristo, "nem todos os que procedem de Israel são realmente 'Israel' ", quer dizer, Israel espiritual. (Ro 9:6-9) E a respeito da congregação cristã de Deus, composta de judeus espirituais, Paulo declarou: "Não é judeu aquele que o é por fora, nem é circuncisão aquela que a é por fora, na carne. Mas judeu é aquele que o é no íntimo, e a sua circuncisão é a do coração, por espírito." — Ro 2:28, 29.

Usualmente, quando as Escrituras Gregas Cristãs mencionam "a congregação" em sentido geral, a referência é aos 144.000 membros dela, os seguidores ungidos de Cristo, não incluindo o próprio Jesus. (Ef 5:32; He 12:23, 24) Todavia, a inspirada aplicação a Jesus Cristo, das palavras de Davi registradas no Salmo 22:22, feita em Hebreus 2:12, mostra que o termo "congregação" pode ser aplicado para incluir a própria cabeça dela, Jesus Cristo. Citando parcialmente Davi, o escritor aos hebreus declarou: "Porque tanto aquele que santifica como os que estão sendo santificados provêm todos de um só, e por esta causa ele [Jesus Cristo] não se envergonha de chamá-los 'irmãos', dizendo: 'Declararei o teu nome a meus irmãos; no meio da congregação louvar-te-ei com cântico.' " (He 2:11, 12) Igual a Davi, que era membro da congregação de Israel, no meio da qual louvava a Jeová, Jesus Cristo, neste caso, pode ser encarado como parte da congregação espiritual, os outros nela sendo chamados de seus "irmãos". (Veja Mt 25:39, 40.) Davi pertencia à congregação israelita de Jeová Deus, e também Jesus Cristo era membro dela enquanto na terra, pregando no meio dos seus membros. Um restante daquela congregação tornou-se parte da congregação de Jesus.

Organização da Congregação Cristã. Embora se estabelecessem congregações cristãs de Deus em diversos lugares, elas não funcionavam de modo independente uma da outra. Antes, todas reconheciam a autoridade do corpo governante cristão em Jerusalém. Este corpo governante compunha-se dos apóstolos e anciãos da congregação de Jerusalém, não havendo nenhum corpo rival em outra parte que procurasse supervisionar a congregação. Foi ao fiel corpo governante cristão do primeiro século EC que se apresentou a questão da circuncisão para consideração. Quando o corpo governante tomou a sua decisão, conforme dirigido pelo espírito santo, esta decisão foi aceita e tornou-se obrigatória para todas as congregações cristãs, as quais se sujeitaram voluntariamente a ela. — At 15:22-31.

O corpo governante cristão, em Jerusalém, enviava representantes viajantes. Assim, Paulo e outros entregaram a decisão do corpo governante, que acabamos de mencionar, declarando-se: "Ora, enquanto viajavam através das cidades, entregavam aos que estavam ali, para a sua observância, os decretos decididos pelos apóstolos e anciãos, que estavam em Jerusalém." Diz-se sobre o efeito produzido: "Portanto, as congregações continuavam deveras a ser firmadas na fé e a aumentar em número, dia a dia." (At 16:4, 5) Anteriormente, quando os apóstolos em Jerusalém "ouviram que Samaria havia aceito a palavra de Deus, mandaram-lhes Pedro e João; e estes desceram e oraram para que recebessem espírito santo". — At 8:14, 15.

As congregações individuais aderiam de perto à direção do corpo governante cristão, o qual supervisionava a designação de anciãos. (Tit 1:1, 5) Era assim, conforme dirigidos pelo corpo governante cristão, sob a influência do espírito santo, que se designavam superintendentes, bem como ajudantes, servos ministeriais, para cada congregação. Os homens colocados nestes cargos de confiança e responsabilidade tinham de satisfazer qualificações específicas. (1Ti 3:1-13; Tit 1:5-9) Representantes viajantes do corpo governante, tais como Paulo, seguiam a Cristo e davam um excelente exemplo a ser imitado. (1Co 11:1; Fil 4:9) De fato, todos os que ocupavam posição de pastores espirituais deviam tornar-se "exemplos para o rebanho" (1Pe 5:2, 3), mostrar amorosa preocupação com as pessoas dentro da congregação (1Te 2:5-12) e ser de real ajuda aos espiritualmente doentes. — Gál 6:1; Tg 5:13-16; veja ANCIÃO; MINISTRO; SUPERINTENDENTE.

Portanto, assim como Jeová organizou a congregação de Israel sob anciãos, cabeças, juízes e oficiais (Jos 23:2), assim Ele cuidou da supervisão da congregação cristã, por fazer com que se designassem anciãos para cargos de confiança nela. (At 14:23) E, assim como homens de responsabilidade às vezes atuavam de modo representativo pela inteira congregação de Israel, como em casos judiciais (De 16:18), Deus providenciou que cada congregação cristã individual fosse similarmente representada em tais assuntos por homens de responsabilidade, colocados em cargos de autoridade pelo espírito santo. (At 20:28; 1Co 5:1-5) No entanto, se surgissem dificuldades entre membros da congregação cristã de Deus, as palavras de Jesus Cristo registradas em Mateus 18:15-17 (proferidas antes de a congregação judaica de Deus ter sido rejeitada por Jeová, e assim inicialmente aplicáveis a ela) serviriam de base para resolver tais problemas.

Jeová Deus tem posto os membros no "corpo" espiritual de Cristo "assim como lhe agradou". E Paulo declarou: "Deus tem colocado os respectivos na

congregação, primeiro apóstolos; segundo profetas; terceiro instrutores; depois obras poderosas; depois dons de curar; serviços prestimosos, capacidades de dirigir, línguas diferentes." Nem todos realizavam as mesmas funções, mas todos eram necessários para a congregação cristã. (1Co 12:12-31) Paulo explicou que a provisão de apóstolos, profetas, evangelizadores, pastores e instrutores para a congregação cristã estava "visando o reajustamento dos santos para a obra ministerial, para a edificação do corpo do Cristo, até que todos alcancemos a unidade na fé e no conhecimento exato do Filho de Deus, como homem plenamente desenvolvido, à medida da estatura que pertence à plenitude do Cristo". — Ef 4:11-16.

Proveram-se à congregação de Israel as leis de Deus e ela chegou a reconhecer que "o homem não vive somente de pão, mas que o homem vive de toda expressão da boca de Jeová". (De 8:1-3) Também Jesus Cristo reconheceu que o homem não pode viver só de pão, "mas de cada pronunciação procedente da boca de Jeová". (Mt 4:1-4) Portanto, fez-se provisão adequada para que a congregação cristã tivesse o necessário alimento espiritual, o próprio Cristo mencionando o "escravo" por meio de quem esse alimento seria servido aos "domésticos" cristãos. Jesus, como parte da sua profecia sobre a sua própria presença e a "terminação do sistema de coisas", mostrou que, ao chegar, o "amo" designaria este "escravo fiel e discreto" "sobre todos os seus bens". — Mt 24:3, 45-47.

As reuniões para a adoração de Jeová e a consideração da sua lei eram importantes na congregação de Israel. (De 31:12; Ne 8:1-8) De modo similar, as reuniões para a adoração de Jeová e o estudo das Escrituras são um aspecto essencial da congregação cristã de Deus, sendo que o escritor da carta aos hebreus admoestou os destinatários da sua carta a não deixarem de se ajuntar assim. (He 10:24, 25) As atividades nas sinagogas da posterior história judaica incluíam a leitura e o ensino das Escrituras, o proferimento de orações e a apresentação de louvor a Deus. Esses aspectos passaram a ser adotados em lugares de reunião cristã, embora sem os acréscimos ritualistas que com o tempo se desenvolveram nos serviços na sinagoga. Na sinagoga não se distinguia nenhuma classe sacerdotal, estando a participação na leitura e na explanação das Escrituras franqueada a qualquer varão judeu devoto. De modo comparável, não existia nenhuma divisão entre clérigos e leigos, ou algo similar, na primitiva congregação cristã. Naturalmente, nem nela, nem na sinagoga, as mulheres ensinavam ou exerciam autoridade sobre os homens. — 1Ti 2:11, 12.

A manutenção da devida ordem nas reuniões da congregação cristã de Deus harmonizava-se com o fato de que Jeová, que fez a provisão do arranjo congregacional entre os seguidores de Cristo, "não é Deus de desordem, mas de paz". Este arranjo ordeiro resultou também em grandes benefícios espirituais para todos os presentes. — 1Co 14:26-35, 40; veja ASSEMBLEIA.

CONGRESSO. Ajuntamento ou reunião de pessoas para um fim específico; uma assembleia. Nas Escrituras, o termo "congresso" é a tradução da palavra hebraica *miq·rá'*, que significa o ato de "reunir", ou "ajuntar; convocar". Uma tradução alternativa desta palavra hebraica é "convocação". Confirmando o sentido básico, há o uso dela em Números 10:2, que transmite a ideia de convocar a assembleia de Israel. — Veja Is 1:13 n.

Os "santos congressos" foram programados do seguinte modo: (1) Todo sábado (Le 23:3); (2) o primeiro e o sétimo dia da Festividade dos Pães Não Fermentados, durante nisã, o primeiro mês (março-abril) (Núm 28:18, 25; Le 23:6-8); (3) A Festividade das Semanas ou Festividade da Colheita, mais tarde conhecida por Pentecostes, realizada no terceiro mês, sivã (maio-junho) (Le 23:15-21); (4) o primeiro e o décimo dia do sétimo mês, etanim ou tisri (setembro-outubro), sendo este último dia o Dia da Expiação (Le 23:23-27; Núm 29:1, 7); (5) o primeiro dia da Festividade das Barracas, que começava no 15.º dia do sétimo mês, etanim ou tisri, também o dia depois desta festividade de sete dias. — Le 23:33-36.

Uma particularidade única de todos estes "santos congressos" era que durante eles o povo não devia fazer nenhum trabalho laborioso. Por exemplo, o primeiro e o sétimo dia da Festividade dos Pães Não Fermentados eram "santos congressos", a respeito dos quais Jeová declarara: "Não se deve fazer nenhuma obra neles. Somente o que cada alma necessitar para comer, só isto pode ser feito para vós." (Êx 12:15, 16) No entanto, durante os "santos congressos", os sacerdotes estavam atarefados em oferecer sacrifícios a Jeová (Le 23:37, 38), o que certamente não era nenhuma violação da ordem contra se fazer o trabalho cotidiano normal. Essas ocasiões tampouco eram períodos de ociosidade para o povo em geral, mas eram tempos de grandes benefícios espirituais. No sábado semanal, o povo se reunia para adoração e instrução públicas. Era assim edificado pela leitura e explicação públicas da Palavra escrita de Deus, assim como se fazia nas sinagogas posteriores. (At 15:21) Portanto, embora o povo não fizesse nenhum trabalho laborioso no sábado ou nos outros "santos congressos", devotava-se então à oração e à meditação sobre o Criador e seus propósitos. — Veja ASSEMBLEIA.

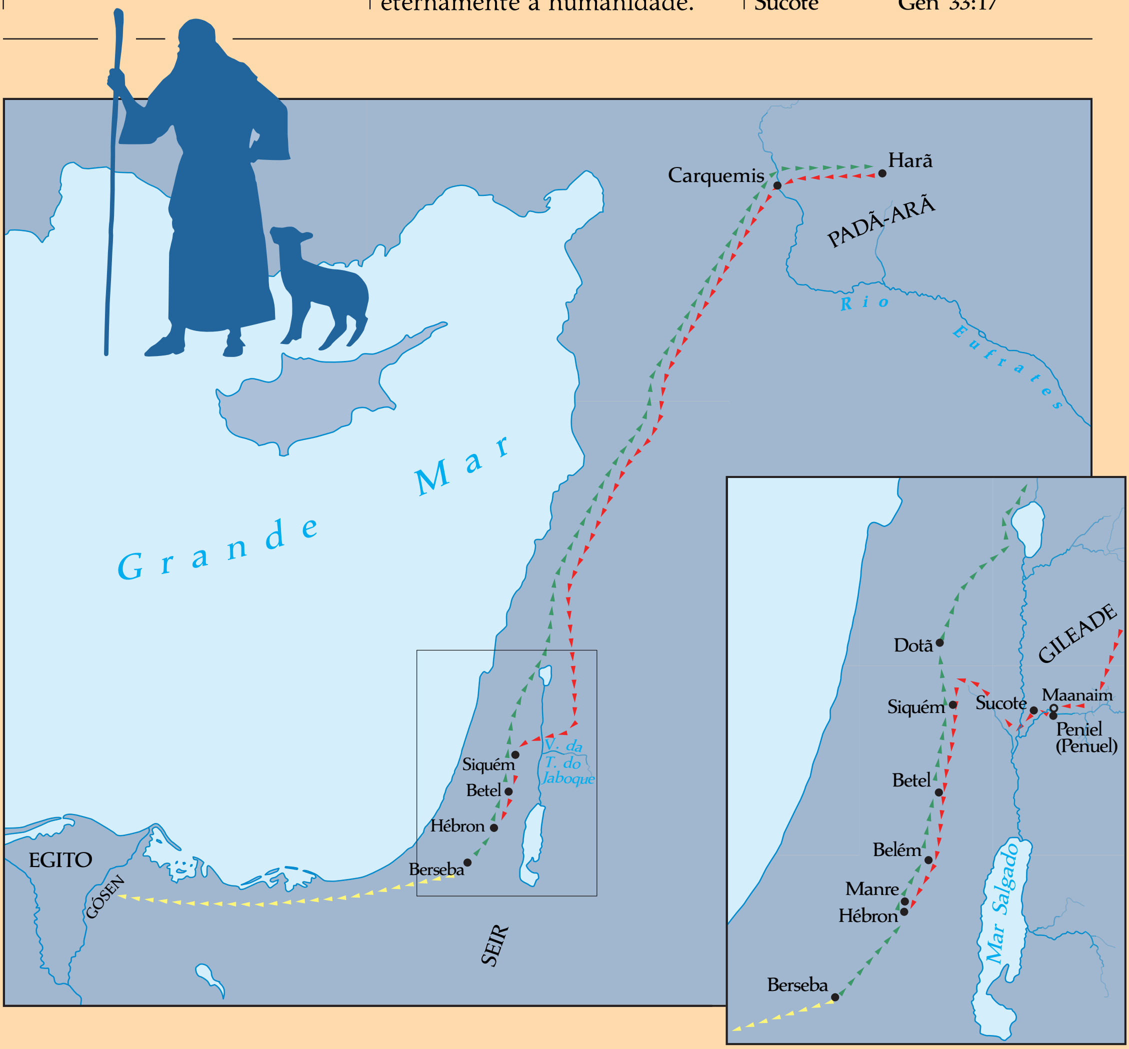
Eventos na Vida de Jacó

JACÓ foi favorecido por Deus porque demonstrou profundo apreço pelas coisas sagradas. (He 12:16, 17) Jeová assegurou a Jacó que a descendência dele herdaria a terra prometida a Abraão, e acrescentou: "Todas as famílias do solo hão de abençoar a si mesmas . . . por meio de tua descendência." — Gên 28:4, 10-15.

Embora Jacó fosse abençoado com riqueza material e com 12 filhos, a vida dele não era sem dificuldades. Todavia, Jacó nunca perdeu sua fé em Jeová e na confiabilidade da Sua palavra. Mesmo no seu leito de morte, expressou fé na promessa messiânica. (Gên 49:10) Dentre os descendentes de Jacó nasceu Jesus Cristo, por meio de quem Deus abençoará eternamente a humanidade.

LUGARES NO MAPA
Com Textos Relacionados

Lugar	Textos
Belém	Gên 35:16-20
Berseba	Gên 28:10
Betel	Gên 28:11-19; 35:6-15
Dotã	Gên 37:13, 17-36
Egito	Gên 46:5-7, 28-30; 48:1–49:33
Harã	Gên 29:4–31:18
Maanaim	Gên 32:1, 2
Manre	Gên 35:27
Penuel	Gên 32:24-32
Siquém	Gên 33:18–34:31
Sucote	Gên 33:17



Ruínas da antiga Siquém. Ali, a associação da filha de Jacó com moças cananeias levou a ser ela violentada. (Gên 34:1, 2)

Beitin, perto das ruínas da antiga Betel. Em Betel, Deus disse duas vezes a Jacó que ele era herdeiro do pacto abraâmico. (Gên 28:13-19; 35:6-13)

Pirâmide dos Degraus em Sacara, no Egito; ela evidentemente existia nos dias de Jacó. Jacó passou os últimos 17 anos da sua vida no Egito.

O Antigo Egito

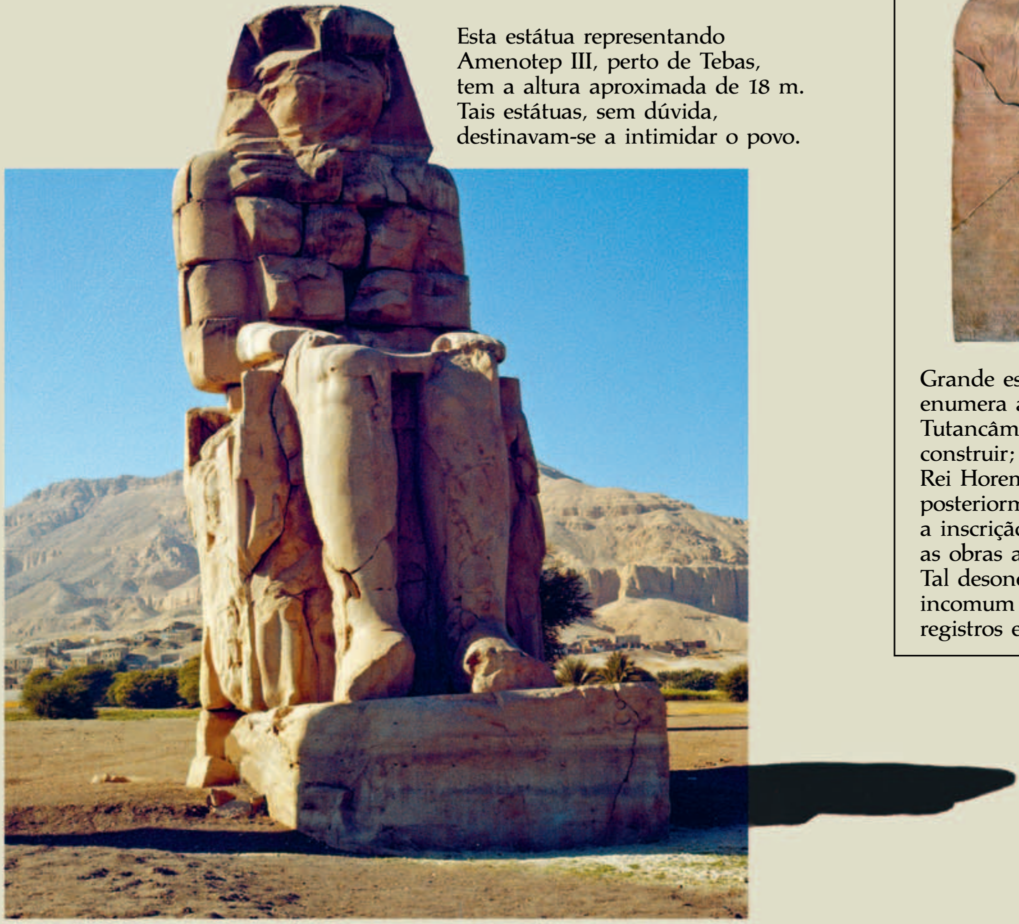
EM VISTA do repetido contato de Israel com o Egito, a Bíblia contém muitos pormenores a respeito desta terra. O próprio nome de Jeová foi maravilhosamente magnificado por acontecimentos ocorridos no Egito.

O Egito era uma terra em que se adoravam muitos deuses. Certos animais eram encarados como deuses; outros eram considerados como sagrados para deuses egípcios específicos. É de admirar que Moisés dissesse que, se Israel oferecesse a Jeová sacrifícios de animais no Egito, isso resultaria em violência pela mão do povo? (Êx 8:26) Podemos também compreender por que, quando o coração de Israel, no ermo, se voltou para o Egito, os israelitas usaram a estátua fundida dum bezerro no que chamaram de "festividade para Jeová". — Êx 32:1-5.

Outro aspecto destacado da adoração egípcia era a crença na vida após a morte. Esta crença se manifestava na prática do embalsamamento dos mortos e na construção de enormes túmulos em honra deles.

Apesar de Moisés ter sido "instruído em toda a sabedoria dos egípcios", os mandamentos a respeito da adoração de Jeová, registrados por ele, de modo algum foram manchados pelas crenças egípcias. (At 7:22) O que ele escreveu não era de origem humana, mas fora inspirado por Deus.

Esta estátua representando Amenotep III, perto de Tebas, tem a altura aproximada de 18 m. Tais estátuas, sem dúvida, destinavam-se a intimidar o povo.



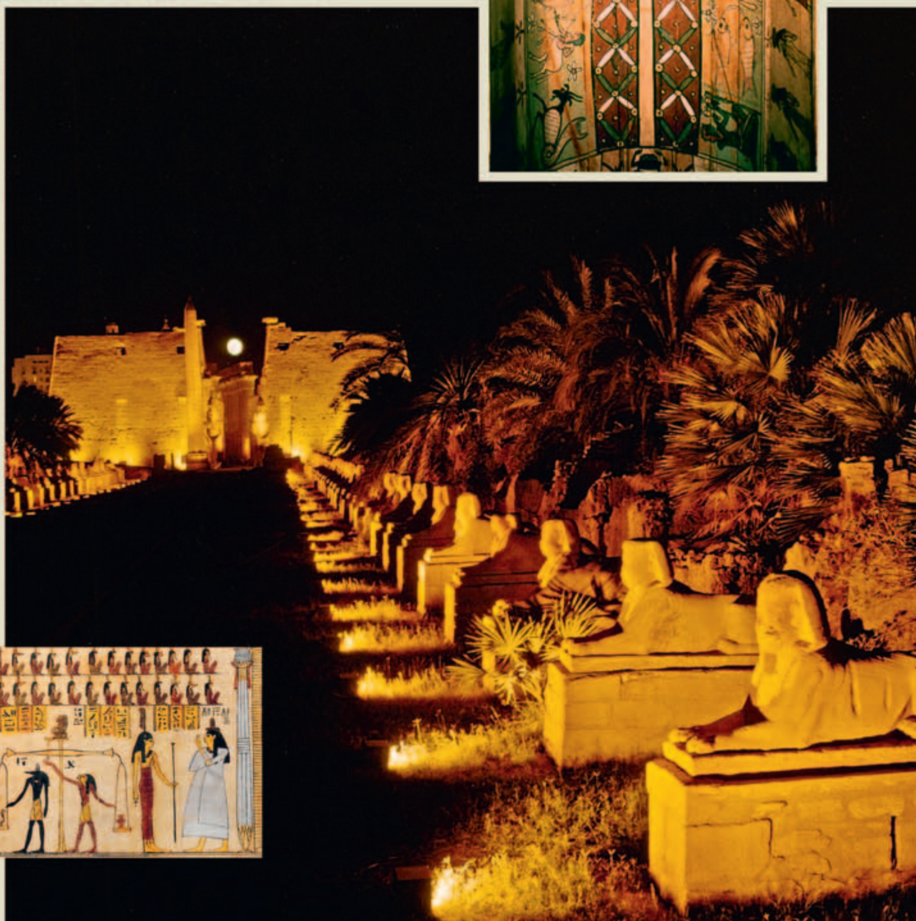
Grande estela que enumera as obras que Tutancâmen mandou construir; mas o Rei Horemheb mandou posteriormente alterar a inscrição para atribuir as obras a si mesmo. Tal desonestidade não é incomum nos antigos registros egípcios.

Uma tríade, mostrando Ramsés II entre o deus Amon e a deusa Mut. Faraó era encarado como deus, o Hórus vivo.

O Faraó Taarca curvando-se diante de Hórus, cuja encarnação professava ser. Os animais tinham destaque na religião do Egito.

Abaixo: As impressionantes colunas de templo em Lúxor.
Abaixo, à direita: Uma avenida de esfinges levando ao templo de Amon-Rá, em Lúxor.

A deusa do céu, Nut, cercada pelos signos do zodíaco. A astrologia, originária de Babilônia, tornou-se elemento da religião egípcia.



Uma parte do "Livro dos Mortos" (abaixo), colocado junto a uma múmia; ele continha encantamentos escritos, destinados a ser recitados pelo falecido para a sua proteção e para guiá-lo no julgamento na vida após a morte.

O Egito dependia do estreito vale fértil ao longo do rio Nilo. (Esta região fértil está em verde no mapa da página 531.) No fundo pode-se ver a mudança abrupta de vegetação para deserto.

Um faraó no seu carro. Tais carros faziam parte do equipamento militar do Egito e até mesmo eram vendidos a outras nações.

Nas paredes do templo de Amon-Rá em Karnak, Seti I registrou seus triunfos militares; mostram-se cativos agarrados pelo cabelo. Conforme é de esperar, as vitórias eram orgulhosamente registradas em monumentos egípcios.

OS EVENTOS durante o período de mais de dois séculos em que os antepassados da nação de Israel estavam no Egito constituem uma parte importante do registro bíblico.

José, filho de Jacó, foi vendido como escravo e levado ao Egito. (Gên 37:28, 36) Alguns anos mais tarde, por motivo duma intervenção divina, ele veio à atenção do Faraó, e, como administrador de alimentos, recebeu autoridade secundária apenas à do próprio Faraó. (Gên 41:38-45) Mas, com o tempo, ascendeu no Egito um novo rei que não respeitou a lembrança de José e que impôs uma escravidão tirânica aos descendentes de Jacó (Israel). (Êx 1:8-14) A história egípcia, secular, omite completamente tudo isso, inclusive a posição destacada de José. Deve isso surpreender?

Esta falta de qualquer menção do destaque de José e da servidão de Israel não surpreende os familiarizados com os registros inscritos nos monumentos do antigo Egito. Era comum governantes ou escribas religiosos posteriores removerem nomes inscritos em monumentos anteriores, ou por considerá-los indesejáveis, ou para aumentar sua própria proeminência. Por exemplo, o Rei Horemheb alterou inscrições, a fim de atribuir a si mesmo as construções feitas por Tutancâmen. (FOTO, Vol. 1, p. 532) O Museu do Cairo, no Egito, e o Instituto Oriental na Universidade de Chicago (EUA) contêm numerosos exemplos de tal desonestidade.

Em contraste com isso, o registro bíblico fornece todos os indícios de autenticidade. É bem pouco provável que alguma nação afirmasse que sua origem remontava a escravos num país estrangeiro, se não fosse verdade. O relato bíblico a respeito destes eventos contém uma abundância de pormenores sobre a vida egípcia, que só poderiam ter sido transmitidos por alguém que viveu ali. Além disso, a Páscoa é anualmente celebrada pelos judeus até o dia de hoje, celebração que a Bíblia relata como tendo início enquanto os antepassados deles estavam no Egito, e em resultado do que ocorrera ali. Qualquer afirmação de que o verdadeiro relato sobre estes assuntos desapareceu e que o único registro em existência é falso é contrário a toda a razão.

Tijolos secados ao sol, feitos com palha, no Egito, assim como no tempo da escravidão de Israel ali. (Êx 1:14; 5:7)

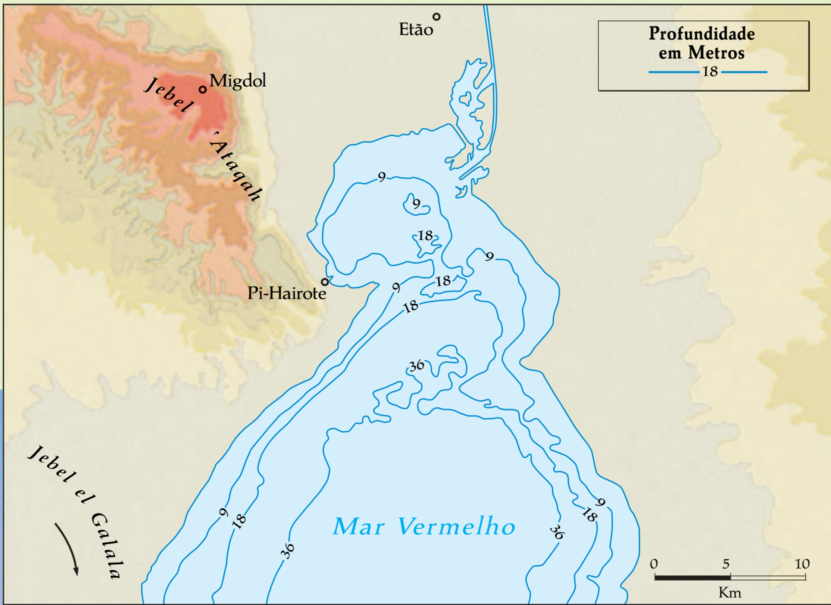
O Êxodo do Egito

JEOVÁ determinou que Moisés comparecesse perante Faraó, e, falando em nome de Jeová, dissesse: "Manda embora meu povo." (Êx 5:1) Faraó negou-se a isso. Não queria perder uma nação de escravos. Além disso, Faraó não conhecia ou não reconhecia a Jeová como o verdadeiro Deus. (Êx 5:2) Faraó adorava os deuses do Egito e até considerava a si mesmo um deus! Assim se levantou a questão: Quem é o verdadeiro Deus? Jeová, por meio de dez pragas, executou julgamento "em todos os deuses do Egito", o que resultou na libertação de Israel e forneceu evidência de que Jeová é o Deus vivo e verdadeiro. — Êx 12:12.

Israel, como grupo, partiu de Ramessés, no Egito, em 15 de nisã de 1513 AEC. Ao passo que a multidão avançava para o leste, sem dúvida se juntaram a ela outros de Gósen. Depois de chegarem a Etão, Jeová ordenou que 'voltassem e se acampassem diante de Pi-Hairote junto ao mar'. Aos egípcios parecia que o povo se havia perdido. (Êx 13:20; 14:1-3) Parecia estar encurralado entre o Mar Vermelho e as montanhas. Tendo atrás de si os carros de guerra do Egito, não parecia haver saída! Foi nestas circunstâncias que Jeová libertou Israel, e destruiu Faraó e seu exército. (Êx 14:13-31) Jeová demonstrou assim seu grande poder e causou que se falasse "em toda a terra" daquilo que fez por Israel. — Êx 9:16; Jos 2:10; 9:9.

LUGARES NO MAPA
Com Textos Relacionados

Etão	Êx 13:20; Núm 33:6
Gósen	Gên 47:27; Êx 8:22
Mar Vermelho	Êx 14:9, 16, 21-30
Mênfis (?)	Êx 12:30-32
Migdol	Êx 14:2; Núm 33:7
Pi-Hairote	Êx 14:2, 9
Ramessés	Êx 12:37
Sucote	Êx 12:37; 13:20

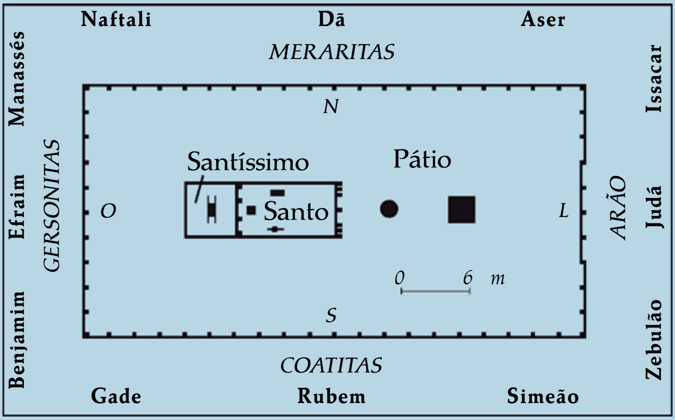


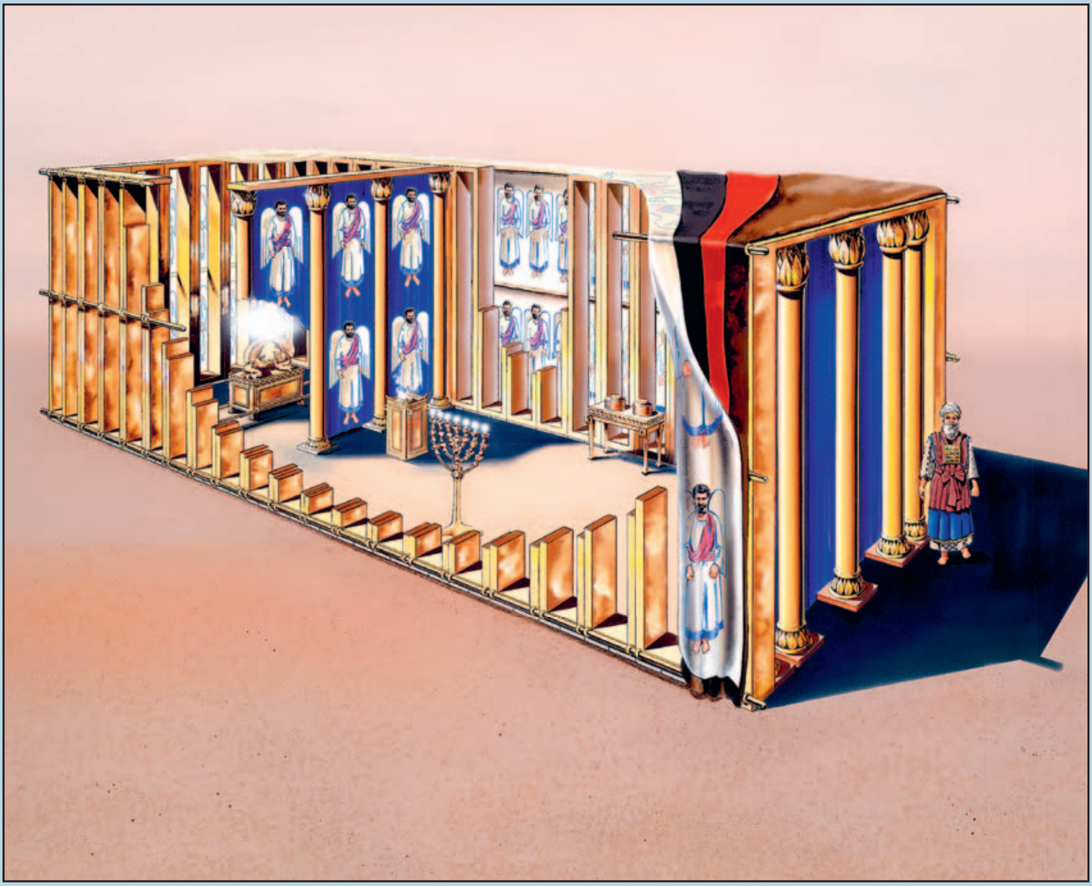
Atual topografia do leito do Mar Vermelho onde Israel evidentemente o atravessou. Fizeram-se algumas dragagens para aprofundar o canal, mas o leito do mar desce gradualmente em ambas as margens. De margem a margem, a distância é de cerca de 10 km.

Vista do Mar Vermelho no provável lugar em que Jeová dividiu as águas para que Israel pudesse atravessá-lo em terra seca.

O Tabernáculo

ÀS ORDENS de Jeová, o tabernáculo foi pela primeira vez erigido em 1512 AEC, no ermo junto ao monte Sinai. Era para Israel o centro da verdadeira adoração; encontrava-se também no centro do acampamento israelita. O apóstolo Paulo explica que o tabernáculo era uma ilustração profética “da tenda maior e mais perfeita”, o grandioso lugar de adoração de Deus. — He 9:9, 11.

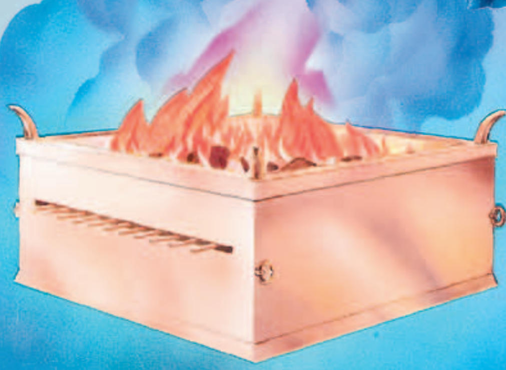




O sumo sacerdote prefigurava Jesus Cristo. (He 4:14; 9:11)

O sumo sacerdote aspergia o sangue dos sacrifícios de animais diante da Arca do Pacto. Isto prefigurava apresentar Jesus o valor de seu perfeito sacrifício humano no céu, na presença de Deus. (He 9:13, 14, 24)

Os sacrifícios de animais, ordenados por Deus, apontavam para a morte sacrificial de Jesus Cristo como resgate para a humanidade. (Mt 20:28; He 10:5-10)



As Peregrinações de Israel no Ermo

DEPOIS da sua libertação do Egito, Israel peregrinou por 40 anos no Sinai, na maior parte do tempo bem afastado das movimentadas rotas comerciais. Era um "grande e atemorizante ermo de serpentes venenosas e de escorpiões, e de terra sedenta sem água". (De 8:15) Por que tiveram de passar por tal experiência penosa?

Junto ao monte Sinai (no provável lugar mostrado abaixo), Jeová reuniu os israelitas após a partida deles do Egito, deu-lhes as suas leis por meio de Moisés e organizou-os numa nação. A seguir, dentro de pouco tempo, poderiam ter entrado na Terra da Promessa, mas não o fizeram. Por que não? Apesar de tudo o que Jeová fizera por eles, deixaram de exercer fé e se rebelaram contra Moisés, a quem Deus designara para guiá-los. Preferindo crer num relato mau sobre Canaã, os israelitas ansiavam ser levados de volta ao Egito! (Núm 14:1-4) Isto trouxe o pronto julgamento de Jeová: Passar-se-iam quarenta anos antes de a nação entrar na Terra da Promessa. Naquele tempo, os membros sem fé daquela geração já teriam morrido.

O que se passou com Israel no ermo é um forte aviso para os atuais cristãos, no sentido de evitarem o laço da falta de fé. — He 3:7-12.

Grande Mar
Rio Jordão
Planícies de Moabe
Mte. Nebo
Almom-Diblataim
Mar Salgado
Díbon (Díbon-Gade)
Arade
Ermo de Zim
Caminho para a terra dos filisteus
Ijé-Abarim
Mte. Hor
Zalmona
Bene-Jaacã
Punom
Cades
Caminho para Sur
Estrada Real
Ermo de Etão
Ermo de Parã
Hor-Hagidgade
Rissa
Jotbata
Rota El Haj
Abrona
Eziom-Géber
Rimom-Peres
Mara
Elim
Ermo de Zim
Dofca
Hazerote
Quibrote-Ataavá
Refidim
Mte. Sinai
Mar Vermelho
Rota Seguida pelos Israelitas
Principais Rotas Comerciais
0 20 40 50
Km
OS PRINCIPAIS LUGARES
Com Textos Relacionados
Cades Núm 12:16–14:35; 20:1-21
Ermo de Sim Êx 16:1-36
Hazerote Núm 12:1-16
Mara Êx 15:23-26
Monte Hor Núm 20:22-29; 33:37-39
Monte Nebo De 34:1-4
Monte Sinai Êx 18:5–40:38; Le 1:1–27:34; Núm 1:1–10:32
Planícies de Moabe Núm 22:1–36:13; De 1:1–33:29
Quibrote-Ataavá Núm 11:4-34
Refidim Êx 17:1-16

Os oásis eram poucos e distantes um do outro nesta terra descrita como "sem água".

Era um "grande e atemorizante ermo" no qual Israel peregrinou por 40 anos.

A cabeceira do golfo de Acaba. Os israelitas acamparam aqui perto do fim dos seus 40 anos no deserto.

Plantas da Bíblia

OLIVEIRAS, amendoeiras, alcaparreiras, tamareiras — estas são apenas algumas das quase cem plantas e árvores mencionadas nas Escrituras Sagradas. Sabermos algo a respeito destas plantas da Bíblia fornece-nos uma base útil, lançando luz sobre o sentido de certas declarações bíblicas.

Tome, por exemplo, a oliveira — uma das mais valiosas plantas nos tempos bíblicos (veja a ilustração à direita). Esta bela árvore, amiúde retorcida, nodosa e calosa, é bastante resistente, frequentemente vivendo por séculos. Ela é mencionada logo cedo nas Escrituras. Após o Dilúvio, uma pomba retornou a Noé na arca, "e eis que havia no seu bico uma folha de oliveira, recém-arrancada". Isto indicou a Noé que as águas do Dilúvio haviam retrocedido. — Gên 8:11.

O salmista bíblico aludiu a algumas das características da oliveira ao prometer àqueles que temem a Jeová: "Teus filhos serão como mudas de oliveiras ao redor da tua mesa." (Sal 128:1-3) Mudas cortadas duma oliveira crescida muitas vezes são usadas para plantar novas árvores. Além disso, nas oliveiras velhas talvez brotem rebentos das suas raízes, perpetuando-se elas assim a si mesmas. Os filhos, semelhantes a tais rebentos, rodeariam o pai, contribuindo a sua parte para a felicidade da família.

A sempre-verde oliveira era especialmente apreciada pelo seu óleo. O azeite de oliva constituía um alimento básico da comida israelita, e era amplamente usado como cosmético e como combustível, e era uma mercadoria importante. Costumava ser aplicado a machucaduras e feridas para suavizá-las e mitigá-las. (Lu 10:33, 34) Aplicado na cabeça, o azeite é igualmente calmante e refrescante. Neste respeito, admoesta-se os anciãos da congregação cristã a orar por alguém espiritualmente doente, de modo figurativo "untando-o com óleo em nome de Jeová" — aplicando a Palavra de Deus para acalmar, corrigir e consolar a pessoa. — Tg 5:13-15.

Malva

Cominho-Preto (Nigela)

Flor de Alcaparra

A amendoeira é uma das primeiras árvores frutíferas a florescer em Israel. Suas amêndoas são uma iguaria apreciada.

A mandrágora, da família da batata, tem um fruto amarelo aproximadamente do tamanho duma ameixa.

A sulamita comparou os cachos de cabelo de seu amado pastor a cachos de tâmaras.

O papiro, uma alta planta aquática da qual se fabricava papel.

Uma das muitas variedades de bálsamo, que produz um óleo aromático.

Linho, a planta usada para fazer o tecido de linho.

CONHECIMENTO. Essencialmente, conhecimento significa a familiaridade com fatos colhidos por experiência pessoal, observação ou estudo. A Bíblia insta fortemente que se busque e entesoure o conhecimento correto, recomendando este em vez de o ouro. (Pr 8:10; 20:15) Jesus enfatizou a importância de se realmente conhecer a ele e seu Pai, e o conhecimento é repetidamente salientado nos livros das Escrituras Gregas Cristãs. — Jo 17:3; Fil 1:9; 2Pe 3:18.

Fonte do Conhecimento. Jeová é realmente a Fonte básica do conhecimento. A vida, naturalmente, procede dele, e a vida é essencial para que se tenha algum conhecimento. (Sal 36:9; At 17:25, 28) Além disso, Deus criou todas as coisas, de modo que o conhecimento humano se baseia num estudo da obra de Deus. (Re 4:11; Sal 19:1, 2) Deus inspirou também a sua Palavra escrita, da qual o homem pode aprender a vontade e os propósitos divinos. (2Ti 3:16, 17) De modo que o ponto focal de todo o verdadeiro conhecimento é Jeová, e aquele que o busca deve ter um temor de Deus, que o torne cuidadoso para não incorrer no desagrado de Jeová. Tal temor é o princípio do conhecimento. (Pr 1:7) Esse temor piedoso coloca a pessoa em condições de obter conhecimento exato, ao passo que aqueles que não tomam a Deus em consideração prontamente tiram conclusões erradas das coisas que observam.

A Bíblia repetidas vezes vincula Jeová e o conhecimento, chamando-o de "Deus de conhecimento" e descrevendo-o como "perfeito em conhecimento". — 1Sa 2:3; Jó 36:4; 37:14, 16.

O papel que Jeová designou ao seu Filho na realização dos Seus propósitos é de tal importância, que se pode dizer de Jesus: "Cuidadosamente ocultos nele se acham todos os tesouros da sabedoria e do conhecimento." (Col 2:3) A menos que se exerça fé em Jesus Cristo como o Filho de Deus, não se pode compreender o sentido real das Escrituras, nem ver como os propósitos de Deus se cumprem em harmonia com o que Ele predisse.

Para reconhecer mais plenamente o significado e a importância do conhecimento, é de ajuda examinar as palavras hebraicas e gregas frequentemente traduzidas por "conhecimento", bem como notar a relação entre o conhecimento e a sabedoria, o entendimento, o raciocínio e o discernimento.

Significado do Termo. Nas Escrituras Hebraicas, diversas palavras (substantivos) que podem ser traduzidas por "conhecimento" são aparentadas com o verbo básico *ya·dháʽ*, que significa "conhecer [ou: saber] (por ser informado)", "conhecer (por observar)", "conhecer (por estar a par ou por experiência pessoal)" ou "ser experiente, perito". A nuança exata do significado, e muitas vezes a maneira em que cada palavra deve ser traduzida, têm de ser deduzidas do contexto. Por exemplo, Deus disse que ele 'conhecia' Abraão e assim tinha certeza de que esse homem de fé daria ordens corretas à sua descendência. Jeová não disse simplesmente que se apercebia da existência de Abraão, mas, antes, que Ele se familiarizara bem com Abraão, por ter observado por muitos anos a obediência de Abraão e seu interesse na verdadeira adoração. — Gên 18:19, *NM, Al;* Gên 22:12; veja JEOVÁ (Emprego Inicial do Nome e Seu Significado).

Assim como se dá com o verbo *ya·dháʽ* (conhecer), a principal palavra hebraica traduzida por "conhecimento" (*dá·ʽath*) contém a ideia básica de conhecer fatos ou de ter informação, mas às vezes inclui mais do que isso. Por exemplo, Oseias 4:1, 6, diz que, em certa época, não havia "conhecimento de Deus" em Israel. Isto não significa que o povo não sabia que Jeová era Deus, e que ele libertara e guiara os israelitas no passado. (Os 8:2) Mas, pelo seu proceder de assassínio, furto e adultério, mostravam que rejeitavam o verdadeiro conhecimento, visto que não agiam em harmonia com ele. — Os 4:2.

Ya·dháʽ às vezes denota relações sexuais, como em Gênesis 4:17, onde algumas traduções a vertem literalmente por "conhecer" (*Al; BJ; CBC; IBB*), ao passo que outras dizem apropriadamente que Caim "coabitou" ou 'teve relações' com sua esposa. (*ALA; AT; NM*) O verbo grego *gi·nó·sko* é usado de modo similar em Mateus 1:25 e Lucas 1:34.

Depois que Adão e Eva comeram do fruto proibido (Gên 2:17; 3:5, 6), Jeová disse ao seu associado na obra criativa (Jo 1:1-3): "Eis que o homem se tem tornado como um de nós, *sabendo* o que é bom e o que é mau." (Gên 3:22) Isto evidentemente não significava apenas ter conhecimento do que era bom e do que era mau para eles, porque o primeiro homem e a primeira mulher tinham este conhecimento em razão das ordens que Deus lhes dera. Outrossim, as palavras de Deus em Gênesis 3:22 não se podem referir a passarem a saber então por experiência própria o que era mau, porque Jeová disse que se haviam tornado como ele, e ele não tinha aprendido o que é mau por praticá-lo. (Sal 92:14, 15) Evidentemente, Adão e Eva chegaram a saber o que era bom e o que era mau no sentido especial de então julgarem por si mesmos o que era bom e o que era mau. De forma idólatra, colocaram seu próprio critério acima do de Deus, desobedientemente estabelecendo como que a sua própria lei, em vez de obedecer a Jeová, que tem tanto o direito como a sabedoria necessários para determinar o que é bom e o que é mau. De modo que o conhecimento, ou padrão, independente deles quanto ao

que era bom e o que era mau diferia do de Jeová. Antes, só lhes trouxe miséria. — Je 10:23.

Nas Escrituras Gregas Cristãs há duas palavras comumente traduzidas por "conhecimento", *gnó·sis* e *e·pí·gno·sis*. Ambas são aparentadas com o verbo *gi·nó·sko*, que significa "conhecer; saber; entender; perceber". O modo em que este verbo é usado na Bíblia, porém, mostra que pode indicar uma relação favorável entre a pessoa e aquele a quem "conhece". (1Co 8:3; 2Ti 2:19) O conhecimento (*gnó·sis*) é colocado numa luz bem favorável nas Escrituras Gregas Cristãs. No entanto, nem tudo aquilo que os homens possam chamar de "conhecimento" deve ser buscado, porque existem filosofias e conceitos que são um "falsamente chamado 'conhecimento' ". (1Ti 6:20) O conhecimento recomendado é sobre Deus e seus propósitos. (2Pe 1:5) Este envolve mais do que apenas conhecer os fatos, que muitos ateus conhecem; subentende uma devoção pessoal a Deus e a Cristo. (Jo 17:3; 6:68, 69) Ao passo que o conhecimento (apenas a informação) poderia produzir um sentimento de superioridade, nosso conhecimento do "amor do Cristo, que ultrapassa o conhecimento", isto é, conhecer este amor por experiência, porque pessoalmente imitamos os seus modos amorosos, equilibrará e dará direção sadia ao nosso uso de qualquer informação que tenhamos obtido. — Ef 3:19.

E·pí·gno·sis, uma forma reforçada de *gnó·sis* (*e·pí* significando "adicional"), muitas vezes pode ser entendida do contexto como significando "conhecimento preciso, exato ou pleno". De modo que Paulo escreveu a respeito de alguns que estavam aprendendo (obtendo conhecimento), "contudo, nunca podendo chegar a um conhecimento exato ["conhecimento real", *TC;* "conhecimento pessoal", *Ro;* "pleno conhecimento", *IBB*] da verdade". (2Ti 3:6, 7) Ele orou também para que os da congregação colossense, que obviamente tinham algum conhecimento da vontade de Deus, pois tornaram-se cristãos, ficassem "cheios do conhecimento exato da sua vontade, em toda a sabedoria e compreensão espiritual". (Col 1:9) Tal conhecimento exato deve ser buscado por todos os cristãos (Ef 1:15-17; Fil 1:9; 1Ti 2:3, 4), sendo importante para se revestirem da "nova personalidade" e obterem paz. — Col 3:10; 2Pe 1:2.

Atributos Relacionados. Frequentemente, na Bíblia, o conhecimento é relacionado com outros atributos, tais como sabedoria, entendimento, discernimento e raciocínio. (Pr 2:1-6, 10, 11) Compreender as diferenças básicas entre estas palavras ilumina grandemente muitos textos. Deve-se reconhecer, porém, que não se pode dizer que as palavras originais envolvidas tenham invariavelmente seu correspondente em certas palavras portuguesas. As circunstâncias e o uso da palavra afetam o sentido. Todavia, certas diferenças interessantes surgem quando se notam as referências bíblicas a conhecimento, sabedoria, entendimento, discernimento e raciocínio.

Sabedoria. A sabedoria é a habilidade de pôr o conhecimento em prática, ou de usá-lo, sendo a aplicação inteligente do que se aprendeu. Alguém talvez tenha considerável conhecimento, mas não sabe usá-lo, por lhe faltar sabedoria. Jesus relacionou a sabedoria com a consecução ao dizer: "A sabedoria é provada justa pelas suas obras." (Mt 11:19) Salomão pediu e recebeu de Deus não só conhecimento, mas também sabedoria. (2Cr 1:10; 1Rs 4:29-34) No caso de duas mulheres que reivindicavam a mesma criança, Salomão conhecia a devoção duma mãe ao filho; demonstrou sabedoria por usar seu conhecimento para resolver a disputa. (1Rs 3:16-28) "Sabedoria é a coisa principal", porque sem ela, o conhecimento é de pouco valor. (Pr 4:7; 15:2) Jeová abunda tanto em conhecimento como em sabedoria, e os provê. — Ro 11:33; Tg 1:5.

Entendimento (Compreensão). O entendimento (ou a compreensão) é a habilidade de ver como as partes ou os aspectos de determinada coisa se relacionam entre si, de ver o assunto inteiro e não apenas fatos isolados. O radical do verbo hebraico *bin* tem o sentido básico de "diferenciar" ou "distinguir", e frequentemente é traduzido por "entender" ou "discernir". Algo similar se dá com a palavra grega *sy·ní·e·mi.* Assim, em Atos 28:26 (citando Is 6:9, 10) poder-se-ia dizer que os judeus ouviram, mas não entenderam, ou não associaram as coisas. Não compreenderam como os pontos ou as ideias se ajustavam a fim de ter sentido para eles. Provérbios 9:10, ao dizer que "o conhecimento do Santíssimo é o que é entendimento", mostra que o verdadeiro entendimento de alguma coisa envolve o apreço da sua relação com Deus e dos propósitos dele. Visto que alguém com entendimento é capaz de relacionar novas informações com o que já sabe, pode-se dizer que "para o entendido o conhecimento é coisa fácil". (Pr 14:6) O conhecimento e o entendimento se aliam, e ambos devem ser buscados. — Pr 2:5; 18:15.

Discernimento. A palavra hebraica frequentemente traduzida por "discernimento" (*tevu·náh*) é aparentada com a palavra *bi·náh*, traduzida "entendimento" ou "compreensão". Ambas aparecem em Provérbios 2:3, que a *Tradução do Novo Mundo* verte: "Se . . . clamares pela própria compreensão e emitires a tua voz pelo próprio discernimento . . ." Como no caso da compreensão ou entendimento, o discernimento envolve ver ou reconhecer coisas, mas dá ênfase a se diferenciar as partes, pesando ou avaliando uma à luz das outras. Quem une o conhecimento com o discernimento controla aquilo

que diz e é de espírito frio. (Pr 17:27) Quem se opõe a Jeová demonstra falta de discernimento. (Pr 21:30) Deus, por meio do seu Filho, dá discernimento (pleno entendimento ou perspicácia). — 2Ti 2:1, 7, *NM*, *NE*.

Raciocínio. O conhecimento relaciona-se também com o que às vezes é traduzido por "raciocínio" (hebr.: *mezim·máh*). A palavra hebraica pode ser usada em mau sentido (ideias, tramas, ardis maldosos) ou em sentido favorável (argúcia, sagacidade). (Sal 10:2; Pr 1:4) Assim, a mente e os pensamentos podem ser orientados para um fim admirável, reto, ou exatamente para o contrário. Por se prestar detida atenção a como Jeová faz as coisas e por se inclinar os ouvidos a todos os diversos aspectos da Sua vontade e propósitos, salvaguarda-se o próprio raciocínio, orientando-o para os canais corretos. (Pr 5:1, 2) O raciocínio corretamente usado, harmonioso com a sabedoria e o conhecimento piedosos, guardará a pessoa contra ser enlaçada por engodos imorais. — Pr 2:10-12.

Cautela na Adquisição de Conhecimento. Aparentemente, Salomão colocou o conhecimento numa luz negativa, ao dizer: "Porque na abundância de sabedoria há abundância de vexame, de modo que aquele que incrementa o conhecimento incrementa a dor." (Ec 1:18) Isto pareceria contrário ao conceito geral sobre o conhecimento que se encontra na Bíblia. No entanto, aqui, Salomão enfatiza de novo a vaidade dos empenhos humanos em todos os assuntos que não se relacionam com o cumprimento das ordens de Deus. (Ec 1:13, 14) Assim, alguém talvez obtenha conhecimento e sabedoria em muitos campos, ou talvez explore a fundo algum campo especializado, e esse conhecimento e sabedoria talvez sejam corretos em si mesmos, embora não diretamente relacionados com o propósito declarado de Deus. No entanto, com tal conhecimento e sabedoria aumentados, ele talvez se aperceba mais vivamente quão limitadas são as suas oportunidades de usar seu conhecimento e sabedoria em vista da curta duração da sua vida, e por causa dos problemas e das más condições que o confrontam e se lhe opõem na sociedade humana imperfeita. Isto é vexame, dando uma penosa sensação de frustração. (Compare isso com Ro 8:20-22; Ec 12:13, 14; veja ECLESIASTES.) Assim, também, o conhecimento obtido pela 'devoção a muitos livros', a menos que seja relacionado e usado no cumprimento das ordens de Deus, "é fadiga para a carne". — Ec 12:12.

CONIAS. Veja JOAQUIM.

CONJURADOR. A palavra hebraica *'ash·sháf* (aramaica: *'a·sháf;* vertida "astrólogos", *Al*) é corretamente definida como "conjurador, necromante, encantador". (*A Hebrew and English Lexicon of the Old Testament* [Léxico Hebraico e Inglês do Velho Testamento], de Brown, Driver e Briggs, 1980, pp. 80, 1083; *Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], de Koehler e Baumgartner, Leiden, 1958, pp. 95, 1055) Conjurar significa "jurar junto", por juramento ou invocação, como quando se convoca ou invoca solenemente os assim chamados espíritos de mortos. Necromante literalmente significa "adivinho dos mortos", alguém que procura predizer e influenciar eventos futuros por meio da comunicação com os mortos.

Qualquer forma de pretensa comunicação com os mortos era condenada por Deus. "E caso vos digam: 'Recorrei aos médiuns espíritas ou aos que têm espírito de predição, que chilram e fazem pronunciações em voz baixa', não é a seu Deus que qualquer povo devia recorrer? Acaso se deve recorrer a pessoas mortas a favor de pessoas vivas?" (Is 8:19) Embora proscrita em Israel, a 'dona de mediunidade espírita em En-Dor', que o infiel Rei Saul visitou, era alguém que contatava os demônios como conjuradora dos mortos. — 1Sa 28:7; Le 20:27.

Os conjuradores proliferavam especialmente entre os babilônios. Daniel e seus três companheiros, que haviam sido levados cativos a Babilônia, depois de um treinamento especial de três anos na língua caldeia, mostraram ser "dez vezes melhores [em sabedoria e compreensão] do que todos os sacerdotes-magos e os conjuradores" no domínio. — Da 1:3-20.

Cerca de oito anos mais tarde, Nabucodonosor convocou todos os ramos de adivinhos, não apenas os conjuradores, e exigiu que primeiro lhe revelassem certo sonho que tivera e depois lhe fornecessem a interpretação. (Da 2:1-3, 27) O rei tinha suspeita deles, porque disse: "Concordastes em dizer-me uma palavra mentirosa e errada." Estava igualmente bem apercebido que eles queriam ganhar tempo, esperando que a situação mudasse. Assim, para ter alguma garantia de que seus sábios podiam prover uma interpretação real da sua espantosa visão, Nabucodonosor insistiu em que primeiro lhe contassem o sonho. "Dizei-me o próprio sonho", declarou o rei, "e saberei que podeis mostrar a própria interpretação dele". (Da 2:4-9) Quando os conjuradores e seus coadivinhos não puderam dar a resposta, o rei, irado, ordenou que todos os sábios de Babilônia fossem destruídos. Todavia, Daniel soube do edito do rei (que teria incluído Daniel e seus companheiros), de modo que, depois que Deus 'revelou-lhe o segredo', Daniel apressou-se a contá-lo ao rei, rejeitando qualquer crédito para si mesmo, porque, conforme disse, "não é por meio de qualquer sabedoria que haja em mim mais

do que em quaisquer outros viventes que este segredo me foi revelado". — Da 2:19-30.

Décadas mais tarde, Belsazar ficou chocado com a 'escrita na parede', que ele não conseguia ler. Depois que o rei "clamou em voz alta que fizessem chegar os conjuradores, os caldeus e os astrólogos", ele fez uma generosíssima oferta: "Qualquer homem que ler esta escrita e que me mostrar a própria interpretação dela será vestido de púrpura, com um colar de ouro em volta do pescoço, e ele dominará como o terceiro no reino." (Da 5:5-7) Esses conjuradores, junto com os demais adivinhos espíritas, fracassaram, e novamente foi o Deus de Daniel, Jeová, quem forneceu a interpretação. — Da 5:8-29.

CONSCIÊNCIA. Esta palavra traduz a grega *sy·nei·de·sis*, que deriva de *syn* (com) e *ei·de·sis* (conhecimento), e assim significa coconhecimento, ou conhecimento consigo mesmo. A consciência é a capacidade de examinar a si mesmo e fazer um julgamento sobre si mesmo, dar testemunho de si mesmo. O apóstolo Paulo expressa a operação da sua consciência do seguinte modo: "A minha consciência dá testemunho comigo, em espírito santo." — Ro 9:1.

A consciência é inerente no homem, tendo sido feita parte dele por Deus. É uma percepção ou senso íntimo do que é certo e do que é errado, que desculpa ou acusa a pessoa. Portanto, a consciência julga. Ela pode também ser treinada por pensamentos e atos, convicções e regras, implantados na mente da pessoa por estudo e experiência. Baseada nestas coisas, a consciência faz uma comparação com o proceder adotado ou pretendido. Daí soa o alarme quando as regras e o proceder estão em conflito, a menos que a consciência esteja "cauterizada", tornada insensível por contínuas violações dos seus avisos. A consciência pode ser um instrumento de segurança moral, no sentido de que gera prazer ou inflige dor pela conduta boa ou má da própria pessoa.

Desde o início, o homem tem tido uma consciência. Adão e Eva manifestaram isso assim que violaram a lei de Deus e se esconderam. (Gên 3:8) Lemos em Romanos 2:14, 15: "Pois, sempre que pessoas das nações, que não têm lei, fazem por natureza as coisas da lei, tais pessoas, embora não tenham lei, são uma lei para si mesmas. Elas é que são quem demonstra que a matéria da lei está escrita nos seus corações, ao passo que a sua consciência lhes dá testemunho e nos seus próprios pensamentos são acusadas ou até mesmo desculpadas." Pode-se assim ver que a consciência não foi eliminada nem mesmo entre não cristãos. Isto se dá porque toda a humanidade descende de Adão e Eva, em quem a consciência era inerente. Muitas leis das nações estão em harmonia com a consciência do cristão, no entanto, essas nações e seus legisladores talvez não tenham sido absolutamente influenciados pelo cristianismo. As leis foram feitas segundo a orientação da própria consciência deles. Todos têm a faculdade da consciência, e é para esta que o proceder de vida e a pregação dos cristãos apelam. — 2Co 4:2.

A consciência precisa ser esclarecida; do contrário, pode ser enganosa. Ela não é guia seguro se não tiver sido treinada nas normas justas, segundo a verdade. Seu desenvolvimento pode ser influenciado de modo errado pelo ambiente, pelos costumes, pela adoração e pelos hábitos locais. Poderá julgar as coisas como certas ou erradas segundo estas normas ou valores incorretos. Um exemplo disso é dado em João 16:2, onde Jesus predisse que homens até mesmo matariam servos de Deus, pensando prestar um serviço a Ele. Saulo (mais tarde Paulo, o apóstolo) realmente saiu com intenções assassinas contra discípulos de Cristo, achando que estava servindo zelosamente a Deus. (At 9:1; Gál 1:13-16) Os judeus foram seriamente desencaminhados para lutar contra Deus, por falta de apreço pela Palavra de Deus. (Ro 10:2, 3; Os 4:1-3; At 5:39, 40) Somente uma consciência devidamente treinada pela Palavra de Deus pode corretamente avaliar e endireitar cabalmente assuntos da vida. (2Ti 3:16; He 4:12) O cristão precisa ter uma norma estável, correta — a norma de Deus.

Boa Consciência. Precisa-se chegar a Jeová com uma consciência limpa. (He 10:22) O cristão precisa constantemente esforçar-se a ter uma consciência honesta em todas as coisas. (He 13:18) Quando Paulo declarou: "Exercito-me continuamente para ter a consciência de não ter cometido ofensa contra Deus e homens" (At 24:16), ele queria dizer que continuamente orientava e corrigia seu rumo na vida segundo a Palavra de Deus e os ensinos de Cristo, porque sabia que, afinal de contas, Deus, e não a sua própria consciência, seria o derradeiro juiz. (1Co 4:4) Seguir a consciência treinada pela Bíblia pode resultar em perseguição, mas Pedro aconselha consoladoramente: "Porque, se alguém, por causa da consciência para com Deus, aguenta coisas penosas e sofre injustamente, isto é algo agradável." (1Pe 2:19) O cristão precisa 'ter uma boa consciência' em face de oposição. — 1Pe 3:16.

A Lei, com seus sacrifícios de animais, não podia aperfeiçoar alguém quanto à sua consciência a ponto de ele se considerar livre de culpa; todavia, por meio da aplicação do resgate de Cristo aos que têm fé, a consciência da pessoa pode ser purificada. (He 9:9, 14) Pedro indica que aqueles que recebem a

salvação têm de ter esta consciência boa, limpa e correta. — 1Pe 3:21.

Consideração com a Consciência de Outros. Visto que a consciência precisa ser plena e precisamente treinada pela Palavra de Deus para fazer avaliações corretas, a consciência não treinada pode ser fraca. Quer dizer, pode ser fácil e imprudentemente suprimida, ou a pessoa pode ofender-se com as ações ou palavras de outros, mesmo em casos em que talvez não haja transgressão. Paulo apresentou exemplos disso em conexão com comer, beber e a consideração de certos dias superiores a outros. (Ro 14:1-23; 1Co 8:1-13) Ordena-se ao cristão que tem conhecimento e uma consciência treinada que ele dê consideração e faça concessões a alguém com consciência fraca, não usando toda a sua liberdade, nem insistindo em todos os seus "direitos" pessoais, ou sempre fazendo o que bem quiser. (Ro 15:1) Quem fere a consciência fraca dum concristão está "pecando contra Cristo". (1Co 8:12) Por outro lado, Paulo dá a entender que, embora não quisesse fazer nada para ofender o irmão fraco, induzindo-o assim a julgar Paulo, o fraco também deve ter consideração com seu irmão, esforçando-se a atingir a madureza por obter mais conhecimento e treinamento, para que a sua consciência não se ofenda facilmente, induzindo-o a encarar os outros de modo errado. — 1Co 10:29, 30; Ro 14:10.

Má Consciência. É possível violar a consciência a ponto de ela não mais ser limpa e sensível. Quando isso acontece, ela não pode dar avisos, nem prover orientação segura. (Tit 1:15) A conduta do homem é então controlada pelo temor de ser exposto e de sofrer punição, em vez de pela boa consciência. (Ro 13:5) A referência de Paulo a uma consciência marcada como que por um ferro de marcar indica que ela ficaria como carne cauterizada, coberta por tecido cicatrizado e desprovido de terminais nervosos, e, portanto, sem o sentido do tato. (1Ti 4:2) Quem tem tal consciência não pode perceber o certo ou o errado. Não reconhece a liberdade que Deus lhe concede, e, rebelando-se, torna-se escravo da má consciência. É fácil macular a consciência. O objetivo do cristão deve ser o indicado em Atos 23:1: "Irmãos, eu me comportei perante Deus com uma consciência perfeitamente limpa, até o dia de hoje."

CONSELHO, CONSELHEIRO. Alguém que faz recomendações é conselheiro. Conselho é a recomendação que ele faz.

Dentre as diversas palavras hebraicas e aramaicas usadas nas Escrituras para expressar a ideia de "conselho", o substantivo hebraico *ʽe·tsáh* e o verbo aparentado *ya·ʽáts* aparecem mais vezes. Embora usualmente traduzido por "conselho", *ʽe·tsáh* também foi vertido por "plano". (Is 8:10) Nas Escrituras Gregas Cristãs, o conceito de "conselho" como substantivo é expresso por *bou·lé* e *sym·boú·li·on*. *Bou·lé* é também traduzido por "desígnio" (Lu 23:51; At 5:38), "vontade expressa" (At 13:36) e "resolução" (At 27:42).

De modo que o termo "conselho" pode também indicar "vontade", "propósito", "resolução", "desígnio", como no caso em que Jeová declara: "Meu próprio conselho ficará de pé." (Is 46:10) São os "conselhos dos corações", a saber, os planos, desígnios, propósitos ou resoluções do íntimo da pessoa, que são expostos quando o Senhor Jesus Cristo vem para fazer o julgamento. (1Co 4:5) Em Efésios 1:11, a frase "segundo o modo aconselhado por sua vontade" (literalmente: "segundo o conselho da vontade dele") pode ser entendida como significando "segundo o propósito, ou resolução, que é expressão da vontade de Deus". O apóstolo Paulo disse que estava livre da culpa de sangue porque não se refreara de ensinar "todo o conselho de Deus" ("todo o desígnio de Deus", *ALA;* "integralmente a vontade de Deus", *LEB*), isto é, tudo o que é essencial para a salvação. — At 20:27.

Homens conhecidos pela sua sabedoria eram muito apreciados como conselheiros reais. (Veja 2Sa 16:23.) Por causa da sua posição, ofereciam-selhes às vezes subornos, a fim de que usassem a sua influência de modo corrupto. Quando os inimigos dos judeus contrataram conselheiros, talvez fizessem isso por subornar persas que serviam nesta qualidade. — Esd 4:5.

Nenhum humano é repositório de todo o conhecimento. Portanto, quem acata conselho sadio é sábio. (Pr 12:15) Rejeitar o bom conselho de conselheiros experientes, como fez o Rei Roboão, é o cúmulo da tolice. — 1Rs 12:8.

Jeová é dono da sabedoria em sentido absoluto. Só ele não precisa que se lhe aconselhe. (Is 40:13; Ro 11:34) Seu Filho é capaz de agir como "Maravilhoso Conselheiro", provendo orientação e direção, porque recebeu e seguiu conselho do seu Pai e tem o espírito de Deus. (Is 9:6; 11:2; Jo 5:19, 30) Isto enfatiza que, se o conselho há de ser de proveito, tem de tomar a Jeová em consideração. Qualquer conselho que está em oposição ao Altíssimo não tem valor. Não é conselho. — Pr 19:21; 21:30.

CONSTRUTOR, CONSTRUÇÃO. O verbo "construir" significa edificar ou fabricar por reunir materiais. A palavra hebraica para "construir" é *ba·náh.* Dela deriva *bin·yán* ("edifício"; Ez 41:12), *miv·néh* ("estrutura"; Ez 40:2) e *tav·níth* ("modelo" [Êx 25:40]; "representação" [De 4:16]; "plano arquitetônico" [1Cr 28:11]). *Oi·ko·do·mé·o* é o verbo grego costumeiro para "construir"; a forma substantiva

aparentada, *oi·ko·do·mé*, significa "edifício". — Mt 16:18; 1Co 3:9.

Jeová Deus, como Criador de todas as coisas, é o Construtor por excelência. (He 3:4; Jó 38:4-6) O Logos (Palavra), que se tornou Jesus Cristo, foi o Mestre de obras que Ele usou na criação de todas as coisas. (Jo 1:1-3; Col 1:13-16; Pr 8:30) O homem não pode criar, mas tem de construir com materiais já existentes. A capacidade de planejar, de fabricar instrumentos e de construir foi implantada no homem por ocasião da sua criação e se manifestou logo cedo na história humana. — Gên 1:26; 4:20-22.

Caim, primeiro filho de Adão e Eva, é o primeiro homem mencionado na Bíblia como construtor duma cidade, dando-lhe o nome de seu filho, Enoque. (Gên 4:17) Noé foi o construtor duma arca, cujo modelo lhe fora dado por Jeová. (Gên 6:13, 14) Ninrode, "poderoso caçador em oposição a Jeová", foi o construtor de diversas cidades, a saber, Babel, Ereque, Acade, Calné, bem como Nínive, Reobote-Ir, Calá e Resem. — Gên 10:9-12.

Quando os israelitas eram escravos no Egito, construíram cidades como lugares de armazenagem para Faraó, a saber, Pitom e Ramsés. (Êx 1:11) Quando foram conduzidos por Jeová para a Terra da Promessa, encontraram ali cidades construídas pelos habitantes cananeus. Muitas destas cidades, com suas casas, foram tomadas e usadas pelos israelitas. — De 6:10, 11.

No ermo, Moisés supervisionou a construção do tabernáculo com todos os seus utensílios, sendo o modelo divinamente provido. (Êx 25:9) Quem tomou a dianteira na fabricação e construção foram Bezalel e Ooliabe, cujas habilidades foram acentuadas pelo espírito santo de Deus, de modo que a obra acabada era exatamente assim como Deus ordenara a Moisés. — Êx 25:40; 35:30-36:1.

Depois de Davi tomar a cidade de Jerusalém dos jebuseus, ele fez muitas construções ali, inclusive construindo uma casa para si mesmo. (2Sa 5:9-11) Seu filho Salomão foi construtor de renome, sendo o templo de Jeová seu projeto principal. Os planos arquitetônicos para este templo haviam sido dados a Davi por inspiração. (1Cr 28:11, 12) Davi ajuntara muitos materiais para a construção do templo, ouro, prata, cobre, ferro, madeira, pedra e pedras preciosas, contribuídos pelo povo e também dos próprios recursos de Davi. (1Cr 22:14-16; 29:2-8) Hirão, rei de Tiro, agiu para com Salomão assim como fizera para com Davi, suprindo materiais, especialmente madeira de cedro e de junípero, bem como muitos trabalhadores. (1Rs 5:7-10, 18; 2Cr 2:3) O Rei Hirão mandou também um homem chamado Hirão (Hirão-Abi), filho dum homem tírio e duma mulher israelita, um trabalhador muito perito em ouro, prata, cobre, ferro, pedras, madeira e tecidos. — 1Rs 7:13, 14; 2Cr 2:13, 14.

Salomão fez outras extensas obras de construção, inclusive uma casa para si mesmo, bem como a Casa da Floresta do Líbano, o Pórtico das Colunas e o Pórtico do Trono. A construção do templo e de outros edifícios governamentais levou 20 anos. (1Rs 6:1; 7:1, 2, 6, 7; 9:10) Depois, Salomão empreendeu um programa nacional de construção, inclusive de Gezer e Bete-Horom Baixa, Baalate e Tamar no ermo, junto com cidades-armazéns, cidades para carros e cidades para cavaleiros. (1Rs 9:17-19) Escavações feitas na Palestina, especialmente em Hazor, Megido e Gezer, descobriram portões de cidade e fortificações que os arqueólogos atribuem a Salomão.

Um notável construtor entre os reis de Israel e de Judá foi o filho de Salomão, Roboão. Suas obras incluíam a reconstrução de Belém, Étão, Tecoa, Bete-Zur, Soco, Adulão, Gate, Maressa, Zife, Adoraim, Laquis, Azeca, Zorá, Aijalom e Hébron. Roboão também reforçou e aprovisionou as fortificações. (2Cr 11:5-11) Outros construtores foram o Rei Baasa, de Israel, que "começou a construir Ramá"; o Rei Asa, de Judá, que construiu Geba, em Benjamim, e Mispá; Hiel, o betelita, que perdeu dois filhos quando reconstruiu a arruinada Jericó — Abirão, seu primogênito, ao lançar os alicerces dela, e Segube, seu mais moço, ao pôr-lhe as portas — conforme Josué havia profetizado (1Rs 15:17, 22; 16:34; Jos 6:26); e o Rei Acabe, de Israel, que construiu uma casa de marfim, além de diversas cidades (1Rs 22:39).

O Rei Uzias, de Judá, foi um grande construtor. (2Cr 26:9, 10) Uzias deu evidências de ser um gênio militar ao fortificar Jerusalém com "máquinas de guerras, invenção de engenheiros". (2Cr 26:15) Cenas em relevos murais, retratando o ataque de Senaqueribe contra Laquis, mostram um tipo especial de fortificações nas torres, atribuído pelos arqueólogos a Uzias.

Jotão fez muitas construções. (2Cr 27:3, 4) E Ezequias fortificou consideravelmente Jerusalém, escavando em conexão com isso um túnel de água desde a fonte de Giom, para levar água para dentro da cidade. (2Cr 32:2-5, 30) Este túnel de água ainda pode ser visto pelos que visitam Jerusalém.

Após o exílio, Zorobabel viajou de Babilônia com cerca de 50.000 homens e começou a reconstruir o templo de Jeová em Jerusalém. Este foi completado em 6 de março de 515 AEC. Mais tarde, em 455 AEC, Neemias veio de Susã para reconstruir a muralha da cidade. — Esd 2:1, 2, 64, 65; 6:15; Ne 6:1; 7:1.

O Rei Nabucodonosor, de Babilônia, é conhecido principalmente por suas façanhas militares. Não

obstante, ele foi um grande construtor. Em Babilônia, ele construiu muitos templos a falsos deuses. Foi também notável construtor de obras públicas. Suas inscrições não se referem às suas façanhas militares, mas aos seus projetos de construção, incluindo templos, palácios, ruas, diques e muralhas. Ele tornou Babilônia a cidade maravilhosa do mundo antigo, e em toda a terra de Babilônia não havia edifício que se comparasse com os famosos Jardins Suspensos que o Rei Nabucodonosor construiu para amainar as saudades que sua rainha meda tinha da terra dela. Esses jardins foram classificados como uma das sete maravilhas do mundo antigo.

O Rei Herodes, o Grande, reconstruiu o segundo templo de Jeová em Jerusalém. Por causa da desconfiança por parte dos judeus, ele se viu obrigado a trazer primeiro os materiais, depois nivelar o segundo templo aos poucos, ao passo que construía o novo. Os judeus, por causa da sua desconfiança e aversão a Herodes, não o consideram como o terceiro templo, embora muitas vezes seja assim chamado por outros. No ano 30 EC, a reconstrução na área do templo já estava em andamento por 46 anos (Jo 2:20), e continuou ainda por muitos anos. Herodes construiu também uma cidade portuária artificial, Cesareia, e reconstruiu Samaria, realizando outros vastos projetos de construção dentro da Palestina, bem como em outras terras.

Jesus, enquanto na terra, tinha por ofício a construção, sendo chamado de "carpinteiro". — Mr 6:3.

Os materiais de construção usados nos tempos bíblicos eram terra, madeira de diversos tipos, pedra, pedras preciosas, metais, tecidos, estuque, argamassa e betume. Usava-se também cal para caiação, bem como tintas para decorar madeira, e corantes para tecidos. Às vezes, tijolos eram pintados ou esmaltados. — Veja TIJOLO.

Diversas ferramentas e instrumentos para construção são mencionados na Bíblia, inclusive o machado (De 19:5), o martelo (Jz 4:21), o malho, a bigorna, pregos (Is 41:7), a serra (Is 10:15), a serra de pedra (1Rs 7:9), o cordel ou a corda de medir (Za 1:16; 2:1), a cana de medir (Ez 40:3; Re 21:15), o prumo (Am 7:7, 8; Za 4:9, 10), o nível (2Rs 21:13; Is 28:17), a raspadeira, o compasso (Is 44:13), o podão (Is 44:12; Je 10:3), a talhadeira (Êx 20:25) e a balança (Is 40:12).

Uso Figurado. A congregação cristã é considerada como casa ou templo construído sobre o alicerce dos apóstolos e profetas, tendo a Cristo Jesus por pedra angular de alicerce. É chamada de "edifício de Deus", "lugar para Deus habitar por espírito". (1Co 3:9; Ef 2:20-22) Jesus aplicou o cumprimento do Salmo 118:22 a si mesmo, como "a pedra" que os líderes religiosos judaicos e seus seguidores, como "construtores", haviam rejeitado. (Mt 21:42; Lu 20:17; At 4:11; 1Pe 2:7) Os membros individuais da congregação são chamados de "pedras viventes". (1Pe 2:5) A glorificada congregação, também conhecida como a noiva de Jesus Cristo, é retratada como cidade, a Nova Jerusalém. — Re 21:2, 9-21.

Jesus comparou seus ouvintes a dois tipos de construtores, dos quais um construiu sua personalidade e seu modo de vida sobre a rocha de obediência a Cristo, e, portanto, era capaz de suportar as tormentas da oposição e tribulação. O outro, construindo sobre areia, era incapaz de resistir ao surgirem pressões. (Mt 7:24-27) A edificação da personalidade cristã de outros também é considerada pelo apóstolo Paulo, 'diretor de obras'. (1Co 3:10-15) Em certa ocasião, Jesus disse aos judeus: "Demoli este templo, e em três dias o levantarei." (Jo 2:19) Os judeus pensavam que estivesse falando do templo de Herodes e usaram isto contra ele no seu julgamento, testemunhando contra ele por dizer: "Nós o ouvimos dizer: 'Derrubarei este templo feito por mãos e em três dias construirei outro, não feito por mãos.'" (Mr 14:58) Jesus usava de linguagem figurada, falando "do templo do seu corpo". Ele foi morto e depois ressuscitado no terceiro dia. (Jo 2:21; Mt 16:21; Lu 24:7, 21, 46) Ele foi ressuscitado pelo seu Pai, Jeová Deus, em outro corpo, não feito por mãos, como o templo de Jerusalém, mas um corpo espiritual feito (construído) pelo seu Pai. (At 2:24; 1Pe 3:18) Este uso de construção como aplicando-se ao corpo da pessoa não é extraordinário, pois, falando-se a respeito da criação de Eva, foi dito: "E da costela que havia tirado do homem, Jeová Deus passou a construir uma mulher." — Gên 2:22.

Jesus Cristo predisse que, nos "últimos dias", as pessoas estariam envolvidas em construções e em outras atividades da vida, indiferentes ao verdadeiro significado dos tempos, assim como eram nos dias de Ló, e que a destruição as apanharia desprevenidas no meio destas atividades. — Lu 17:28-30; veja ARQUITETURA; FORTIFICAÇÕES.

CONTAS. Pequenos ornamentos perfurados, feitos de materiais tais como vidro, gemas, ouro e prata. São geralmente usadas como colares e têm sido encontradas em múmias egípcias, em sepulturas gregas e romanas, e em ruínas de templos assírios, bem como em Megido, Asdode e Bete-Semes.

Diz-se a respeito da linda moça sulamita, de O Cântico de Salomão: "Lindas são as tuas faces entre as tranças de cabelo, teu pescoço num colar de contas." (Cân 1:10) É evidente, pois, que colares de contas faziam parte dos adornos usados pelas mulheres hebreias dos tempos antigos. — Veja ENFEITES (ORNAMENTOS).

CONTENDA. Veja RIXA.

CONTRIBUIÇÃO. Dádiva, dinheiro ou ajuda dada por uma ou mais pessoas a outrem. A palavra hebraica *teru·máh* significa "contribuição; porção sagrada; oferta movida". (Êx 25:2, n.; 29:27, n.) Deriva do verbo *rum*, que literalmente significa "ser alto; estar exaltado; erguer" (Jó 22:12; 1Sa 2:1; Gên 14:22), e que, na forma causativa, pode significar "fazer erguer [como contribuição]", portanto, "contribuir". — Le 22:15.

Uma contribuição pode, ou não, envolver uma dádiva material. Paulo agradeceu a Deus a contribuição que os cristãos filipenses fizeram para as boas novas. Além da sua participação pessoal na divulgação das boas novas, eles haviam ajudado de modo material a Paulo e provavelmente a outros, apoiando assim lealmente a pregação das boas novas também desta maneira. — Fil 1:3-5; 4:16-18.

Os israelitas tiveram o privilégio de fazer contribuições para erguer e equipar construções para a verdadeira adoração. Doaram materiais para o tabernáculo e sua mobília (Êx 25:1-9; 35:4-9), "uma oferta voluntária a Jeová", que teve de ser sustada porque a doação "mostrou-se suficiente para toda a obra a ser feita, e mais do que suficiente". (Êx 35:20-29; 36:3-7) As contribuições do Rei Davi para a construção do prospectivo templo incluíam sua "propriedade especial" de ouro e prata, numa quantia superior a US$ 1.202.000.000. Os príncipes e os chefes do povo, por sua vez, tiveram prazer em contribuir mais de US$ 1.993.000.000 em ouro e prata, além de cobre, ferro e pedras. — 1Cr 29:1-9.

Algumas contribuições eram exigidas sob a Lei. Quando Moisés fez o recenseamento dos israelitas, todo varão de 20 anos de idade para cima tinha de dar um resgate pela sua alma, "meio siclo [provavelmente US$ 1,10] segundo o siclo do lugar santo". Era a "contribuição pertencente a Jeová", a fim de fazer expiação pelas suas almas e "em benefício do serviço da tenda de reunião". (Êx 30:11-16) Segundo o historiador judeu Josefo (*The Jewish War* [A Guerra Judaica], VII, 218 [vi, 6]), este "imposto sagrado" foi dali em diante pago anualmente. — 2Cr 24:6-10; Mt 17:24; veja IMPOSTO.

Para o sustento dos levitas, a tribo sacerdotal, Deus providenciou que os israelitas contribuíssem as "décimas partes" dos produtos da terra. Os levitas, por sua vez, contribuíam uma décima parte ao sumo sacerdote, para o sustento dele e sua família. (Núm 18:26-28; veja DÍZIMO.) Jeová confiou a Arão, o sumo sacerdote, a custódia das contribuições que os israelitas faziam a Deus, permitindo a ele e aos seus filhos comer e beber dessas ofertas, e do azeite, do vinho, dos cereais e das primícias maduras da terra, que o povo dava a Jeová, concedendo-lhes também porções dos sacrifícios de animais. Entregava-se ao sumo sacerdote um imposto sobre os despojos de guerra como "contribuição pertencente a Jeová", e uma porção dos despojos também era destinada aos levitas. — Núm 31:1, 2, 28-30.

Os israelitas faziam diversas ofertas e sacrifícios a Jeová, alguns deles especificamente requeridos pela Lei. Outras ofertas, porém, eram inteiramente voluntárias, tais como as ofertas de agradecimento e de voto. — Le 7:15, 16; veja OFERTAS.

Nos dias do Rei Jeoás, colocou-se um cofre no portão da casa de Jeová, para receber as contribuições para o extenso trabalho de conserto no templo. Os príncipes e o povo alegraram-se então em trazer "o imposto sagrado", com o qual foi possível fazer forte a casa de Deus, e fazer utensílios para o templo. — 2Cr 24:4-14.

Não israelitas também contribuíam para a adoração verdadeira. Quando Esdras e o restante judaico partiram de Babilônia para Jerusalém, em 468 AEC, levaram consigo prata, ouro e utensílios, uma contribuição para a casa de Deus, feita pelo Rei Artaxerxes, da Pérsia, seus conselheiros, seus príncipes e os israelitas em Babilônia. Esses objetos valiosos foram confiados aos cuidados de homens escolhidos, durante a viagem. — Esd 7:12-20; 8:24-30.

Na realização do ministério, Jesus Cristo e seus apóstolos aceitavam ajuda material contribuída. (Lu 8:1-3) Especialmente cristãos na Macedônia e na Acaia demonstraram grande disposição de ajudar seus irmãos necessitados, 'agradando-se em partilhar as suas coisas por meio duma contribuição para os pobres que são dos santos em Jerusalém', evidentemente por contribuir dinheiro. — Ro 15:26; veja COLETA.

Em Romanos 15:26 e 2 Coríntios 9:13, a palavra grega para "contribuição" (*koi·no·ní·a*) pode ser encarada como significando literalmente "partilhar". Esta mesma palavra grega é usada em Hebreus 13:16: "Não vos esqueçais de fazer o bem e de *partilhar as coisas com outros,* porque Deus se agrada bem de tais sacrifícios."

Muitos judeus e prosélitos de outros lugares, que se haviam tornado cristãos na época de Pentecostes de 33 EC, evidentemente permaneceram por algum tempo em Jerusalém para aprender mais sobre a fé. A fim de que ninguém passasse necessidades, eles contribuíram voluntariamente seus pertences; "tinham todas as coisas em comum". (At 4:32-37; compare isso com At 5:1-4.) Mais tarde, a congregação de Jerusalém fazia uma distribuição diária de alimentos para as viúvas necessitadas. (At 6:1-3) Paulo deu instruções sobre o uso dos fundos contribuídos para se cuidar das viúvas que realmente mereciam ajuda. — 1Ti 5:9, 10; veja SOCORROS.

Não era compulsório fazer contribuições na primitiva congregação cristã. Neste respeito, Paulo escreveu: "Faça cada um conforme tem resolvido no seu coração, não de modo ressentido, nem sob compulsão, pois Deus ama o dador animado." — 2Co 9:7.

O montante duma contribuição não necessariamente fornece o quadro verdadeiro da generosidade do dador. Certa vez, Jesus Cristo observava as pessoas depositar dinheiro nos cofres do tesouro do templo. Os ricos lançavam neles muitas moedas, mas Jesus ficou impressionado com a generosidade de todo o coração duma viúva necessitada, que lançou neles apenas duas pequenas moedas de muito pouco valor, dizendo ele: "Esta viúva, embora pobre, lançou neles mais do que todos eles. Porque todos estes lançaram neles dádivas do que lhes sobrava, mas esta mulher, de sua carência, lançou neles todo o seu meio de vida." (Lu 21:1-4; Mr 12:41-44) No que se referia a fazer contribuições para ajudar pobres concrentes, Paulo observou: "Se houver primeiro a prontidão, é especialmente aceitável segundo o que a pessoa tem, não segundo o que a pessoa não tem." — 2Co 8:12.

Embora ninguém possa realmente enriquecer a Jeová, a quem pertencem todas as coisas (1Cr 29:14-17), fazer contribuições é um privilégio que oferece ao adorador a oportunidade de demonstrar seu amor a Jeová. As contribuições feitas, não para publicidade ou por motivos egoístas, mas com a atitude correta e para promover a verdadeira adoração, resultam em felicidade, junto com a bênção de Deus. (At 20:35; Mt 6:1-4; Pr 3:9, 10) A pessoa pode assegurar-se parte nesta felicidade por regularmente pôr de lado algo de seus bens materiais, para apoiar a adoração verdadeira e ajudar os merecedores. — 1Co 16:1, 2.

Jeová oferece o melhor exemplo de dar, porque concedeu à humanidade "vida, e fôlego, e todas as coisas" (At 17:25), deu seu Filho unigênito a favor da humanidade (Jo 3:16), e enriquece os cristãos para todo tipo de generosidade (2Co 9:10-15). De fato, "toda boa dádiva e todo presente perfeito vem de cima, pois desce do Pai das luzes celestiais". — Tg 1:17; veja DÁDIVAS, PRESENTES.

Veja também CONTRIBUIÇÃO SAGRADA.

CONTRIBUIÇÃO SAGRADA. Um lote de terra na visão de Ezequiel sobre a divisão da Terra da Promessa.

Cada uma das 12 tribos, exceto a de Levi (Efraim e Manassés representando José, perfazendo assim as 12), recebeu um lote que atravessava o país de L a O. Ao S do lote de Judá, que era o sétimo a partir da extremidade setentrional, encontrava-se uma faixa administrativa. (Ez 48:1-8) O termo setentrional desta faixa de terra estendia-se ao longo do termo meridional do lote de Judá; era limitado ao S pela parte de Benjamim, que era o quinto lote a partir da extremidade meridional. (Ez 48:23-28) Esta faixa administrativa tinha 25.000 côvados (13 km) de largura, de N a S. Devia ser doada pelo povo para uso governamental. — Ez 48:8.

O santuário de Jeová estava situado no meio duma "contribuição" quadrada de 25.000 côvados de cada lado dentro da faixa administrativa. O restante da faixa, ao L e ao O desta "contribuição", consistia em duas partes para o maioral. (Ez 48:20-22; veja MAIORAL.) A "contribuição" quadrada estava dividida do seguinte modo: uma faixa ao longo do termo setentrional, de 10.000 côvados (5,2 km) de largura, para os levitas não sacerdotais. Nada desta designação de terra devia ser vendido ou trocado, "pois é algo sagrado para Jeová". (Ez 48:13, 14) Beirando a parte levita ao S havia uma faixa de 10.000 côvados, uma "contribuição sagrada para os sacerdotes". Esta parte sacerdotal continha o santuário ou templo de Jeová. (Ez 48:9-12) Isto deixava sobrar uma faixa de 5.000 côvados (2,6 km) de largura ao sul. Esta parte era "algo profano para a cidade, para morada e para pastio". (Ez 48:15) No centro desta parte havia de estar a cidade chamada "O Próprio Jeová Está Ali". Esta cidade quadrada tinha 4.500 côvados (2,3 km) de cada lado, 12 portões, e um pastio de 250 côvados (130 m) de largura ao redor. A parte remanescente do quadrado de 25.000 côvados de cada lado, a saber, 10.000 côvados ao L da cidade e 10.000 côvados ao O (de 5.000 côvados de largura), também era considerada profana e devia ser cultivada pelas tribos de Israel, a fim de prover alimento à cidade. — Ez 48:15-19, 30-35.

Assim, "a contribuição sagrada" tinha realmente 25.000 côvados de L a O, e 20.000 côvados de N a S. Consistia em duas faixas de 10.000 côvados de largura, uma designada aos sacerdotes e a outra aos levitas. O restante da contribuição de 25.000 côvados de cada lado era "algo profano", usado "para a cidade, para morada e para pastio". — Ez 48:10, 13-15, 18, 20, 21.

CONVERSÃO. Veja ARREPENDIMENTO (Conversão — Um Retorno).

COPEIRO. Oficial da corte real que servia vinho e outras bebidas ao rei. (Gên 40:1, 2, 11; Ne 1:11; 2:1) Os deveres do copeiro-mor incluíam às vezes provar o vinho antes de dá-lo ao rei. Isto se dava porque sempre havia a possibilidade de um atentado contra a vida do rei por envenenar-lhe o vinho.

A principal qualificação para este cargo era ser inteiramente digno de confiança, visto que a vida do rei estava em jogo. O cargo era um dos mais

honrosos na corte. O copeiro-mor frequentemente estava presente em conferências e palestras reais. Por ter uma relação íntima e usualmente de confiança com o rei, ele muitas vezes exercia considerável influência junto ao monarca. Foi o copeiro de Faraó quem recomendou José. (Gên 41:9-13) O Rei Artaxerxes da Pérsia, tinha em alta estima o seu copeiro, Neemias. (Ne 2:6-8) Quando Neemias viajou a Jerusalém, Artaxerxes proveu-lhe uma escolta militar. — Ne 2:9.

Figurarem muitas vezes copeiros em antigas ilustrações indica a importância do seu cargo. A rainha de Sabá ficou muito impressionada com o "serviço de bebida e o vestuário deles" na corte de Salomão. — 2Cr 9:4.

COPISTA. Em linguagem bíblica, o termo "copista" aplica-se a alguém que transcrevia matéria escrita ou fazia cópias dela, especificamente das Escrituras. A palavra hebraica traduzida por "copista" é *so·fér*, que tem que ver com contagem e registro. Tem diversos significados. Pode denotar um escriba (Jz 5:14) ou um secretário. (Je 36:32; Ez 9:2, 3) O escriba era um escrevente público que assentava por escrito o que outras pessoas ditavam, ou secretário, ou copista, ou então instrutor da Lei. Todavia, o termo "copista" é especialmente apropriado quando aplicado a alguém que trabalhava em copiar a Lei e outras partes das Escrituras Sagradas. Especificamente identificados como copistas são Safã, certo Zadoque e o sacerdote Esdras. — Je 36:10; Ne 13:13; 12:26, 36.

O sacerdote Esdras, que foi de Babilônia a Jerusalém junto com o restante judaico, no sétimo ano do rei persa Artaxerxes (468 AEC), é identificado como "copista destro da lei de Moisés" e como "copista das palavras dos mandamentos de Jeová e dos seus regulamentos para com Israel". (Esd 7:6, 7, 11) No seu tempo, os escribas judeus passaram a destacar-se como grupo de copistas das Escrituras. Milhares de judeus haviam permanecido em Babilônia, e outros haviam sido espalhados por migrações e por motivos de negócios. Salões de assembleia locais, conhecidos como sinagogas, surgiram em diversos lugares, e para estes os copistas tinham de fazer a mão cópias dos manuscritos bíblicos. Faziam isso com grande cuidado. — Veja ESCRIBA.

Foi Esdras, o destro copista sacerdotal, quem leu "o livro da lei de Moisés" para a congregação na restaurada Jerusalém. A competente explanação e instrução dada por Esdras e seus ajudantes, naquela ocasião, resultaram em "grande alegria" e em ricas bênçãos para o povo reunido. — Ne 8.

O salmista, com o coração 'palpitante por causa de um assunto bom' a respeito do Rei messiânico de Deus, disse: "Seja a minha língua o estilo de um destro copista." (Sal 45:1-5) Tinha o desejo de que a sua língua se mostrasse eloquente, à altura do enaltecido tema da sua composição, inspirada por Deus. Assim, o salmista desejava que sua língua funcionasse com eficiência, igual ao estilo na mão dum treinado e destro copista, alguém habilidoso.

COPO. Veja VASOS.

CORÁ [possivelmente: Calvo; Calvície].

1. Um dos três filhos de Esaú com sua esposa heveia, Oolibama; nasceu em Canaã antes da retirada de Esaú para a região montanhosa de Seir. (Gên 36:2, 5-8, 14; 1Cr 1:35) Corá era xeque na terra de Edom. — Gên 36:18.

Um "Xeque Corá" está alistado em Gênesis 36:16 como filho de Elifaz e neto de Esaú. No entanto, o nome não aparece entre os descendentes de Elifaz, em Gênesis 36:11, 12, ou 1 Crônicas 1:36. O Pentateuco Samaritano omite o nome em Gênesis 36:16, e alguns peritos sugerem que seu aparecimento no texto massorético talvez seja erro de copista.

2. Um dos filhos de Hébron, da tribo de Judá. — 1Cr 2:43.

3. Levita coatita, da família de Izar. (Êx 6:16, 18, 21; 1Cr 6:1, 2, 22 [Aminadabe talvez fosse nome alternativo de Izar.]) Durante a peregrinação de Israel pelo ermo, Corá rebelou-se contra a autoridade de Moisés e Arão, fazendo-o em conluio com os rubenitas Datã, Abirão e Om, e também com 250 "maiorais da assembleia" ou "homens de fama". (Núm 16:1, 2) Eles sustentavam que "a assembleia inteira, todos eles, são santos e Jeová está no seu meio", perguntando: "Então, por que vos devíeis erguer acima da congregação de Jeová?" (Núm 16:3-11) Mais tarde, Moisés mandou chamar Datã e Abirão, mas eles se negaram a comparecer, achando que Moisés não tinha direito de convocá-los. (Núm 16:12-15) Disse-se a Corá, à sua assembleia e ao Sumo Sacerdote Arão que se apresentassem perante Jeová, todos supridos de porta-lumes e queimando incenso. — Núm 16:16, 17.

No dia seguinte, Corá e os 250 homens com ele, todos levando porta-lumes com incenso queimando, ficaram de pé à entrada da tenda de reunião, junto com Moisés e Arão. A glória de Jeová apareceu a toda a assembleia, e Deus falou a Moisés e a Arão, dizendo-lhes que se separassem do meio da assembleia, "para que eu os extermine num instante". Todavia, Moisés e Arão intercederam pelo povo, e Deus mandou então que Moisés fizesse a assembleia afastar-se dos tabernáculos de Corá, Datã e Abirão. Isto foi feito. (Núm 16:18-27) Pouco depois, "a terra passou a abrir a sua boca e a tragar tanto a eles como os da sua casa, e todo o gênero huma-

no que pertencia a Corá, e todos os bens". Eles, e todos os que lhes pertenciam, desceram vivos ao Seol, e a terra os cobriu. — Núm 16:28-34.

Aqueles que se encontravam diante da tenda de reunião com os porta-lumes cheios de incenso não escaparam, porque "saiu fogo da parte de Jeová e passou a consumir os duzentos e cinquenta homens que ofereciam incenso". (Núm 16:35) O próprio Corá se encontrava com eles na ocasião, e assim pereceu naquele fogo da parte de Deus. — Núm 26:10.

Os porta-lumes daqueles que haviam conspirado com Corá foram transformados em lâminas de metal com que se revestiu o altar. Isto foi feito "porque os apresentaram perante Jeová, de modo que se tornaram sagrados; e devem servir de sinal para os filhos de Israel". (Núm 16:36-40) Apesar desta poderosa evidência de julgamento divino, logo no dia seguinte toda a assembleia de Israel resmungou contra Moisés e Arão, queixando-se: "Vós é que fizestes morrer o povo de Jeová." Isto suscitou indignação da parte de Deus, e, apesar dos rogos de Moisés e Arão, 14.700 morreram em resultado dum flagelo da parte de Jeová, que só cessou depois de Arão ter feito expiação pelo povo. (Núm 16:41-50) Depois, o cargo sacerdotal de Arão foi confirmado por florescer o bastão dele. — Núm 17.

Que os filhos de Corá não acompanharam seu pai na rebelião parece evidente do registro bíblico, que declara: "No entanto, os filhos de Corá não morreram." (Núm 26:9-11) Os descendentes de Corá obtiveram mais tarde destaque no serviço levítico. — Veja CORAÍTA.

O escritor do livro de Judas relaciona Caim, Balaão e Corá, ao advertir os cristãos para que se guardassem contra homens animalescos que "pereceram na conversa rebelde de Corá". Evidentemente, Corá procurava obter glória para si mesmo. Desafiou os designados por Jeová, tornando-se rebelde, e assim sofreu com justiça a morte, em consequência do seu proceder impróprio. — Ju 10, 11.

CORAÇÃO. Órgão importante do corpo, cuja função principal é bombear o sangue para nutrir as células do organismo. — Le 17:14.

O coração recebe destaque nas Escrituras, sendo mencionado cerca de mil vezes, de uma ou outra maneira. As palavras hebraicas (*lev, le·váv*) e a grega (*kar·dí·a*) para "coração" são usadas pelos escritores bíblicos tanto de modo literal como figurativo.

O Coração Literal. Em comparativamente poucos casos referem-se os escritores bíblicos ao órgão literal, o coração. Assim, quando Jeú passou a flechar Jeorão "entre os braços . . . a flecha lhe saiu pelo coração". — 2Rs 9:24; veja também Êx 28:30.

O Coração Figurativo. Na grande maioria das suas ocorrências nas Escrituras, a palavra "coração" é usada *figurativamente*. Diz-se que representa "a parte central em geral, o íntimo, e assim *o homem interior*, conforme se manifesta em todas as suas diversas atividades, nos seus desejos, afeições, emoções, paixões, objetivos, seus pensamentos, percepções, imaginações, sua sabedoria, conhecimento, habilidade, suas crenças e seus raciocínios, sua memória e sua consciência de si mesmo". — *Journal of the Society of Biblical Literature and Exegesis* (Revista da Sociedade de Literatura e Exegese Bíblicas), 1882, p. 67.

Portanto, nas Escrituras, o coração figurativo não se restringe a ser a sede das afeições e motivações, nem se limita ao intelecto. "Entre os semitas . . . tudo o que era peculiar do homem, tanto na categoria dos sentimentos como do intelecto e da vontade, era atribuído ao coração." Ele é "a totalidade do homem interior, em contraste com a carne, que é o homem exterior e tangível". — *O Uso Metafórico dos Nomes das Partes do Corpo no Hebraico e no Acadiano*, de E. Dhorme, Paris, 1963, pp. 113, 114, 128 (em francês).

O que conta para Deus, que examina o coração, não é a mera aparência externa, mas o que a pessoa realmente é no íntimo. (Pr 17:3; 24:12; Sal 17:3; 1Sa 16:7) De modo que as Escrituras aconselham: "Mais do que qualquer outra coisa a ser guardada, resguarda teu coração [o inteiro homem interior], pois dele procedem as fontes da vida." (Pr 4:23) E insta-se com as esposas cristãs a dar atenção primária, não ao adorno externo, mas à "*pessoa secreta do coração*, na vestimenta incorruptível dum espírito quieto e brando, que é de grande valor aos olhos de Deus". — 1Pe 3:3, 4.

Na Bíblia, em diversos casos em que ocorre o termo "coração", evidentemente chama-se atenção para a *faculdade de pensar*, mas não num sentido que isolaria esta faculdade de tudo o mais que constitui a pessoa interior. Moisés exortou os israelitas: "Tens de recordar no teu coração ["tens de recordar na mente", n.] que Jeová é o verdadeiro Deus." E, mais tarde, disse-lhes: "Jeová não vos deu um coração ["mente", n.] para saber." (De 4:39; 29:4) Mostrando que o coração, às vezes, conforme mencionado tanto nas Escrituras Hebraicas como nas Escrituras Gregas Cristãs, inclui o intelecto, há casos em que ele é associado com "imaginar" (Mt 9:4), "raciocinar" (Mr 2:6), "entender, compreender" (1Rs 3:12; Mr 6:52) e "conhecimento" (Pr 15:14).

Motivação, a força impulsora por trás de nossa conduta, é mais um aspecto vital da pessoa interior, conforme representado pelo "coração". Assim, aqueles que faziam contribuições para a construção do tabernáculo "vieram então, todo aquele cujo

coração o impelia". (Êx 35:21, 26, 29; 36:2) O iníquo Hamã "se afoitou" (literalmente: o encheu quanto ao seu coração) a tramar contra os judeus. (Est 7:5 n.; At 5:3) Hebreus 4:12 explica que a palavra de promessa de Deus, igual a uma espada afiada, é capaz de "discernir os pensamentos e as intenções do coração". Também Jesus indicou que do coração procede a força motivadora por trás da nossa conduta, quer boa, quer má. (Mt 15:19; Lu 6:45) Visando cultivarmos as motivações corretas, a Bíblia nos adverte a não permitir que nossos tratos com outros sejam maculados por um desejo de lucro egoísta (Ju 16), nem deixar que o amor ao dinheiro, a ânsia de obter riquezas, determine nosso proceder na vida. (1Ti 6:9, 10; Pr 23:4, 5) Antes, ela nos exorta a cultivar genuíno amor a Deus como base para nosso serviço prestado a ele (1Jo 5:3; De 11:13) e amor altruísta como guia nos tratos com concrentes (Jo 15:12, 13); incentiva-nos também a ter por hábito amar o próximo assim como a nós mesmos (Lu 10:27-37; Gál 6:10). Obviamente, cultivar tais motivações envolve o uso da faculdade de pensar. — Sal 119:2, 24, 111.

A condição de nosso coração figurativo se reflete na *nossa disposição, nossa atitude,* quer orgulhosa, quer humilde. (Pr 16:5; Mt 11:29) Nossos *sentimentos e emoções* também fazem parte desse homem interior. Estes incluem amor (De 6:5; 1Pe 1:22), alegria (De 28:47; Jo 16:22), dor e tristeza (Ne 2:2; Ro 9:2), ódio (Le 19:17). Assim, o coração pode estar "ansioso" (Is 35:4), "traspassado" de aflição (Sal 109:22), "derreter-se" de medo de aflições (De 20:8). Nas Escrituras Gregas Cristãs, quando se menciona a mente junto com o coração, "mente" refere-se ao intelecto, ao passo que "coração" se refere às emoções, aos desejos e aos sentimentos da pessoa interior. Por exemplo, Jesus disse: "Tens de amar a Jeová, teu Deus, de todo o teu coração, de toda a tua alma e de toda a tua mente." (Mt 22:37) Mostrou assim que os desejos, sentimentos e emoções da pessoa têm de expressar seu amor a Deus, mas que ela também tem de expressar este amor pela maneira em que usa sua faculdade de pensar, como por absorver conhecimento de Deus e de Cristo. — Jo 17:3.

Todas essas funções, capacidades, emoções e qualidades são atribuídas, não ao coração como órgão literal, mas ao coração figurativo, representando a inteira personalidade interior.

O Coração Pode Ser "Traiçoeiro". Adão, embora perfeito, deixou seu coração ser engodado; ele rejeitou a verdade e se desviou de Deus. (Veja Tg 1:14, 15.) Em consequência, todos os humanos, os descendentes do decaído Adão, foram concebidos em pecado e dados à luz em erro. (Sal 51:5) Depois do Dilúvio, Deus disse a respeito da pecaminosa humanidade em geral: "A inclinação do coração do homem é má desde a sua mocidade." — Gên 8:21.

Deus disse à rebelde nação de Judá: "O coração é mais traiçoeiro do que qualquer outra coisa e está desesperado." (Je 17:9) Isto constitui um sério aviso no sentido de que aqueles que buscam agradar a Deus têm de dar atenção não apenas ao que outros humanos veem neles, mas à espécie de pessoa que realmente são, o homem interior. Alguém talvez tenha sido cristão por muitos anos, tenha bom conhecimento da Bíblia e se sinta confiante quanto a saber lidar com qualquer situação que possa surgir. No entanto, embora saiba muito bem que certo ato é errado e especificamente condenado pela lei de Deus, os pensamentos e desejos que secretamente vem nutrindo podem induzi-lo a uma ação pecaminosa.

Por estes motivos, o cristão, embora conheça a verdade e possa considerar-se maduro, tem de lembrar-se da traição que seu coração pode revelar e, por isso, precisa ter muito cuidado de não se colocar no caminho duma tentação. — Mt 6:13; 1Co 10:8-12.

Servir de "Pleno Coração". O coração literal tem de estar inteiro para funcionar normalmente, mas o coração figurativo pode estar dividido. Davi orou: "*Unifica meu coração* para temer o teu nome", o que sugere que o coração da pessoa pode ficar dividido com respeito às suas afeições e aos seus temores. (Sal 86:11) Tais pessoas podem ter "corações divididos" — ser mornas na adoração de Deus. (Sal 119:113, *BJ;* Re 3:16) Alguém pode também ter "coração dúplice" (literalmente: com um coração e um coração), tentando servir a dois amos, ou dizendo enganosamente uma coisa, ao passo que pensa outra. (1Cr 12:33; Sal 12:2 n.) Jesus denunciou fortemente tal hipocrisia dúplice. — Mt 15:7, 8.

Quem procura agradar a Deus não deve ser nem dúbio, nem dúplice, mas tem de servi-lo de *pleno* coração. (1Cr 28:9) Isto exige esforço diligente, visto que o coração está desesperado e inclinado à maldade. (Je 17:9, 10; Gên 8:21) As ajudas para manter o coração pleno são: oração feita de coração (Sal 119:145; La 3:41), estudo regular da Palavra de Deus (Esd 7:10; Pr 15:28), participação zelosa na pregação das boas novas (veja Je 20:9) e a associação com outros, cujo coração é pleno para com Jeová. — Veja 2Rs 10:15, 16.

O que significa ser "falto de coração"?

As Escrituras falam diversas vezes de alguém ser "falto de coração". O *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento, de Koehler e Baumgartner, Leiden 1958, p. 470) diz que isto significa ser "sem inteligência". *A Hebrew*

and English Lexicon of the Old Testament (Léxico Hebraico e Inglês do Velho Testamento), de William Gesenius (traduzido por E. Robinson, 1836, p. 517), diz que tal pessoa tem "falta de entendimento". "Falto de coração" é aquele que não tem bom juízo ou discernimento. Neste respeito, o "falto de coração" é contrastado com o "entendido" (Pr 10:13), e com o de "discernimento". (Pr 11:12, 15:21) Em outros casos, o "falto de coração" mostra ser "inexperiente", 'tolo', sem sabedoria. (Pr 7:7; 9:1-9, 16; 10:21) Por usar o termo "coração", estes textos mostram que as qualidades positivas da inteira pessoa interior são deficientes.

Que a expressão "falto de coração" inclui a ideia de falta de bom senso ou discernimento é evidente do contexto em que é usada nas Escrituras. Em Provérbios 6:32, o sábio diz que quem comete adultério "é falto de coração". Outras traduções rezam aqui: "carece de senso" (*CBC*), "sem juízo" (*BJ, BLH*), "falto de entendimento" (*Al, IBB*), "insensato" (*MC, PIB*). O adúltero é "insensato" em vista dos frutos amargos de tal imoralidade sexual. (Pr 1:2-4; 6:23-35; 7:7, 21-27) Por fora ele talvez pareça ser alguém de boa reputação, mas o homem interior tem séria falta de desenvolvimento correto.

Outro provérbio diz: "O homem falto de coração ["destituído de senso", *CBC*] dá apertos de mão [gesto usado para ratificar um acordo], prestando plena fiança diante do seu companheiro." (Pr 17:18) Talvez levado pelo sentimentalismo, tal homem entra num acordo que poderá muito bem resultar em perda de dinheiro e em sérias dificuldades econômicas para ele. Embora talvez seja bem intencionado ou tenha motivação louvável, não obstante revela falta de bom senso.

Em contraste com alguém "falto de coração", os provérbios também falam daquele que "adquire coração". Conforme diz Provérbios 19:8: "Quem adquire coração ama a sua própria alma. Quem guarda o discernimento vai achar o bem." É alguém que dá séria consideração ao que ele realmente é bem no íntimo. Usa a mente para obter conhecimento exato de Deus e dos caminhos dele; medita nessas coisas e procura aplicá-las. Amolda cuidadosamente seus desejos, suas afeições, suas emoções e seus objetivos na vida em harmonia com aquilo de que se dá conta que será aprovado por Deus. Por fazer isso, beneficia-se a si mesmo, demonstrando que "ama a sua própria alma". Edificando assim a pessoa interior, "guarda o discernimento", porque fortifica de modo sadio os fatores que fortemente influenciam sua própria capacidade de pensar claramente e agir sabiamente.

O Coração de Deus. Jeová revela que ele tem afeições e emoções, sendo descrito na Bíblia como tendo "coração". No tempo do Dilúvio, "sentiu-se magoado no coração", deplorando que os homens haviam rejeitado Seu governo justo, tornando necessário que ele deixasse de ser benfeitor para se tornar destruidor deles. (Gên 6:6) Em contraste, o "coração" de Deus 'alegra-se' quando seus servos são fiéis. (Pr 27:11) Coisas tais como a cruel oferta de humanos como sacrifícios queimados, praticada por alguns dos israelitas desviados, nunca subiram ao coração de Deus, mostrando também que ele não pode ser um Deus de tormento eterno. — Je 7:31; 19:5.

Centro ou Meio de Algo. Visto que o coração literal é um órgão central do organismo, o termo "coração" é às vezes aplicado ao centro ou meio de alguma coisa, como o "coração da terra" (Mt 12:40), o "coração do mar" (Êx 15:8; Jon 2:3), e o "coração da grande árvore" (2Sa 18:14). Em Deuteronômio 4:11, a expressão "o meio do céu" significa literalmente "o coração dos céus". — Veja *NM* n.

Profético. O uso simbólico do "coração" ocorre de modo profético em Daniel 7:4, onde um animal leonino, representando o reino de Babilônia, foi posto em dois pés e foi-lhe dado "um coração de homem", querendo dizer que não mais possuía o corajoso "coração do leão". (2Sa 17:10) Foi então derrotado pelo simbólico "urso", a Medo-Pérsia. — Da 7:5; veja ANIMAIS SIMBÓLICOS.

CORAGEM. A qualidade de ser forte, destemido, ousado e valente. A coragem é o contrário do medo, da timidez e da covardia. — Mr 6:49, 50; 2Ti 1:7.

O verbo hebraico que mais frequentemente expressa o sentido de ser corajoso é *hha·záq*. Significa basicamente "ser forte". (2Sa 13:28; 2Cr 19:11; Ez 3:14) Muitas vezes, *hha·záq* é usado junto com *'a·máts*, que também significa "ser forte". Ambos os verbos são encontrados nas expressões: "Sede corajosos e fortes" (Jos 10:25) e: "Sede corajosos e fortifique-se o vosso coração." — Sal 31:24.

A ideia de enfraquecer ou debilitar é expressa pelo termo hebraico *ra·fáh*, que às vezes pode significar 'perder a coragem' (Je 49:24) ou 'mostrar-se desanimado'. (Pr 24:10) Quando traduzido por 'abaixar-se', como na frase: "Não se abaixem as tuas mãos", tem o sentido de "perder a coragem, tornar-se fraco demais para agir". — Sof 3:16; Is 13:7; Ez 7:17.

Em grego, a condição de ser destemido ou corajoso é expressa pelos verbos *thar·ré·o* (2Co 5:8) e *thar·sé·o*. (Mt 9:2) O verbo *tol·má·o* é diversamente traduzido por 'atrever-se' (Ju 9), 'ter coragem' (Mr 12:34), 'aventurar-se' (Ro 15:18), 'ser ousado' (2Co 11:21), dando ênfase à manifestação de coragem ou destemor num empreendimento.

Os servos de Deus sempre tiveram necessidade de coragem para permanecer fiéis ao Altíssimo. Assim, quando os israelitas estavam prontos para entrar na Terra da Promessa, Moisés disse-lhes: "Sede corajosos e fortes", e ele repetiu a mesma admoestação ao seu sucessor designado, Josué. (De 31:6, 7) Reforçando estas palavras de Moisés, o próprio Jeová disse mais tarde a Josué: "Sê corajoso e forte . . . Somente sê corajoso e muito forte." (Jos 1:6, 7, 9) Para ter a necessária coragem, a nação tinha de escutar e aprender a lei de Jeová, e obedecer a ela. (De 31:9-12) De modo similar, para se tornar corajoso e forte, mandou-se que Josué lesse regularmente a lei de Deus e cuidasse em aplicá-la. — Jos 1:8.

As Escrituras contêm muitas ordens expressas para se ter coragem, e elas mostram também como obtê-la. (Sal 31:24) A associação com coadoradores pode ser de grande ajuda. (At 28:15) No Salmo 27:14, Davi, ele mesmo homem de coragem, disse: "Sê corajoso e fortifique-se o teu coração." Nos versículos precedentes do Salmo 27, ele revela o que o ajudou a ser corajoso: Estribar-se em Jeová como "o baluarte" da sua vida (v. 1), experiências anteriores de como Jeová lidou com os adversários dele (vv. 2, 3), apreço pelo templo de adoração de Jeová (v. 4), confiar na proteção de Jeová, e na sua ajuda e na libertação por ele (vv. 5-10), instrução contínua nos princípios dos caminhos justos de Deus (v. 11), e as qualidades de fé e esperança (vv. 13, 14).

O cristão precisa ter coragem para continuar incontaminado pelas atitudes e ações do mundo em inimizade com Jeová Deus, e para permanecer fiel a Ele, apesar de ter de enfrentar o ódio do mundo. Jesus Cristo disse aos seus discípulos: "No mundo tereis tribulação, mas, coragem! eu venci o mundo." (Jo 16:33) O Filho de Deus nunca cedeu à influência do mundo, mas triunfou sobre o mundo por não se tornar em nenhum sentido igual a ele. O exemplo primoroso de Jesus Cristo, como vencedor, e o resultado do seu proceder impecável pode encher a pessoa da necessária coragem para imitá-lo em permanecer separada do mundo e sem mácula dele. — Jo 17:16.

CORAÍTA [De (Pertencente a) Corá]. Descendente do Corá que se rebelou nos dias de Moisés. Os coraítas eram uma casa paterna dos levitas coatitas e descendiam de Corá por meio dos seus três filhos, Assir, Elcana e Abiasafe. (Êx 6:18, 21, 24; Núm 16:1-3) "Os filhos de Corá não morreram" junto com seu pai (Núm 26:10, 11), evidentemente porque não o acompanharam na rebelião.

No recenseamento de Israel feito nas planícies de Moabe, "a família dos coraítas" foi registrada junto com as famílias levitas. (Núm 26:57, 58) Enquanto Davi ainda estava sob as restrições impostas pelo Rei Saul, certos coraítas estavam entre os poderosos que se juntaram a ele em Ziclague. (1Cr 12:1, 6) O cantor levita Hemã e o profeta Samuel eram coraítas (1Cr 6:33-38), e o Rei Davi organizou membros da família de Hemã como cantores. (1Cr 15:16, 17; 16:37, 41, 42; 25:1, 4-6) Havia coraítas entre os porteiros da casa de Jeová (1Cr 26:1-9, 19), e, nos dias de Jeosafá, "se levantaram os levitas dos filhos dos coatitas e dos filhos dos coraítas para louvar a Jeová, o Deus de Israel, com voz extraordinariamente alta", por causa da promessa de serem libertos das forças conjuntas de Moabe, Amom e Seir. — 2Cr 20:14-19.

Os cabeçalhos dos Salmos 42, 44-49, 84, 85, 87 e 88 mencionam especificamente os filhos de Corá. Embora seu antepassado tivesse sido rebelde, Jeová não culpou os filhos de Corá pelo erro dele, e por causa da fidelidade deles, foram abençoados e honrados com serviço no templo.

CORAL. Depósitos calcários de certos organismos marinhos chamados pólipos. Vivendo em colônias, estas diminutas criaturas de águas tépidas absorvem do mar os sais de cálcio e com eles constroem estruturas arbustivas, belamente ramificadas, que são duras como pedra. Com o tempo, as formações de alguns tipos de coral podem constituir grandes recifes coralinos e os alicerces de ilhas coralinas. Há corais de cores diferentes, havendo variedades de branco, preto e vermelho, estas últimas sendo os corais mais caros e os mais desejados nos tempos antigos. (Veja La 4:7.) Tiro, em certa época, era famosa por seu comércio de corais, colhidos do Mediterrâneo, do Mar Vermelho e do oceano Índico. (Ez 27:16) Do coral natural, artesãos modelavam artisticamente diversos adornos muito apreciados.

Por causa do grande valor dado ao coral, a Bíblia faz diversas comparações interessantes. O conhecimento e a sabedoria certamente ultrapassam o valor dos corais. (Jó 28:18; Pr 3:15; 8:11; 20:15) O mesmo se dá com a esposa capaz; "seu valor é muito maior do que o de corais". — Pr 31:10.

CORANTES, TINGIR. A arte de repassar determinadas tonalidades e matizes a fios, tecidos e outros materiais por meio de corantes era conhecida e praticada antes dos dias de Abraão, e provavelmente é tão antiga como a arte de tecelagem. Os israelitas usavam materiais tais como fio azul, fibras carmíneas e lã tingida de roxo para o tabernáculo e para as vestimentas sacerdotais. (Êx caps. 25-28, 35, 38, 39) A tingidura, mormente uma atividade doméstica nos tempos primitivos, com o tempo tornou-se um empreendimento comercial de vulto em diversos lugares. Os antigos egípcios

eram famosos pelos seus tecidos tingidos de cores especialmente brilhantes (Ez 27:7), e após o declínio do Egito, Tiro e outras cidades fenícias tornaram-se importantes centros de tingidura.

Processos Antigos. Os processos de tingidura variavam de lugar em lugar. Às vezes tingia-se o fio, ao passo que em outros casos o corante era aplicado ao tecido. Parece que o fio era banhado duas vezes no corante, sendo espremido depois da segunda remoção do tanque, para que se pudesse conservar o valioso corante. O fio era então estendido para secar.

Conchas do múrice; o molusco no interior era fonte dum altamente prezado corante roxo ou púrpuro.

Cada tecido tinha de ser tratado de modo diferente. Às vezes, embora raramente, o corante tinha uma afinidade natural com a fibra a ser tingida. Mas, quando isso não acontecia, era necessário tratar o tecido primeiro com um mordente, uma substância que possui atração tanto pela fibra como pelo corante. Para servir como mordente, a substância precisa pelo menos ter atração pelo corante, para combinar com ele, a fim de formar um composto colorido insolúvel. As descobertas revelam que os egípcios usavam mordentes nos processos de tingidura. Por exemplo, o vermelho, o amarelo e o azul eram três das cores que eles usavam, e diz-se que esses corantes não podiam ter sido fixados sem o uso de óxidos de arsênico, ferro e estanho como mordentes.

Evidentemente, peles de animais eram primeiro curtidas e depois tingidas. Até mesmo recentemente, na Síria, peles de carneiro têm sido curtidas em sumagre e depois tingidas. Depois de o corante secar, as peles eram esfregadas com óleo e então polidas. Sapatos e outros artigos de couro usados pelos beduínos têm sido tingidos de vermelho assim, e bem que nos podem lembrar as "peles de carneiros tingidas de vermelho" usadas no tabernáculo. — Êx 25:5.

Relacionado com materiais tingidos, é interessante a inscrição num prédio do rei assírio Tiglate-Pileser III. Depois de contar as suas campanhas militares contra a Palestina e contra a Síria, ele declara que recebeu tributo de certo Hirão, de Tiro, e de outros governantes. Os objetos alistados incluem "vestes de linho com enfeites multicoloridos, lã tingida de azul, lã tingida de roxo, . . . também cordeiros, cujas peles esticadas eram tingidas de roxo, (e) aves silvestres, cujas asas estendidas eram tingidas de azul". — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, pp. 282, 283.

Fontes de Corantes. Os corantes eram adquiridos de diversas fontes. Na Palestina, os corantes amarelos eram obtidos das folhas de amendoeira e da casca moída de romã, embora os fenícios usassem também curcumina e açafroa. Os hebreus podiam obter corante preto da casca da romãzeira, e o vermelho das raízes da garança (*Rubia tinctorum*). Anileiras (*Indigofera tinctoria*) que provavelmente foram introduzidas na Palestina procedentes do Egito ou da Síria, podiam ser usadas para obter o corante azul. Parte de um método usado para tingir a lã de tonalidades púrpuras consistia em deixar a lã de molho em suco de uva por uma noite e polvilhar sobre ela garança pulverizada.

Corantes carmíneos e carmesins tinham por fonte o corante mais antigo conhecido, um inseto parasítico homóptero da família dos coccídeos (o *Coccus ilicis*). Visto que a fêmea viva, aproximadamente do tamanho dum caroço de cereja, parece uma frutinha, os gregos aplicavam-lhe sua palavra *kók·kos*, que significa "baga", ou "grão". O nome árabe do inseto é *qirmiz* ou *kermez*, da qual deriva a palavra "carmesim". Este inseto é encontrado em todo o Oriente Médio. Apenas seus ovos contêm o corante carmíneo, rico em ácido quermésico. Perto do fim de abril, a fêmea sem asas, cheia de ovos, prende-se por meio do seu probóscide a galhos, e às vezes a folhas, do carvalho-quermes (*Quercus coccifera*). As larvas, ou quermes, são ajuntadas e secas, e o valioso corante é obtido por fervê-las em água. Este é o corante vermelho que foi extensivamente usado para os acessórios do tabernáculo e para as vestes usadas pelo sumo sacerdote de Israel.

O corante roxo ou púrpuro era obtido de mariscos ou moluscos tais como o *Murex trunculus* e o *Murex brandaris.* No pescoço destas criaturas existe uma pequena glândula que contém apenas uma gota do fluido chamado de a flor. Inicialmente tem a aparência e a consistência de creme, mas exposto ao ar e à luz, muda gradualmente para uma intensa cor violeta ou roxa. Esses mariscos são encontrados ao longo do litoral do mar Mediterrâneo, e os matizes adquiridos deles variam segundo a sua localização. Os espécimes maiores eram abertos individualmente, e o precioso fluido era removido com cuidado, ao passo que os menores eram triturados com pilão. Visto que a quantidade de fluido retirado de cada marisco era bem pequena, acumular uma quantidade considerável era um processo dispendioso. Por isso, este corante era caro, e vestimentas tingidas de roxo tornaram-se distintivo de pessoas abastadas ou dos em alta posição. (Est 8:15; Lu 16:19) Sugeriu-se outro marisco (o mexilhão cerúleo) como fonte do corante azul.

A antiga Tiro ficou famosa pelo corante púrpuro ou roxo conhecido como púrpura tíria ou imperial. Embora se diga que os tírios empregavam um método de tingimento duplo, desconhece-se a fórmula exata usada para obter esta cor. O corante era evidentemente obtido dos moluscos *Murex* e *Purpura,* tendo sido encontradas pilhas de conchas vazias do *Murex trunculus* ao longo do litoral de Tiro e na vizinhança de Sídon. A cidade fenícia de Tiro é descrita por Jeová como tendo lã tingida de roxo e outros materiais coloridos, bem como negociando com tais mercadorias. — Ez 27:2, 7, 24; veja CORES.

CORAZIM. Cidade entre as que foram repreendidas por Jesus, situada junto à extremidade N do mar da Galileia. (Mt 11:21; FOTO, Vol. 2, p. 739) Os peritos costumam identificá-la com Khirbet Kerazeh (Korazim), apenas a uns 3 km ao NNO do lugar sugerido para a antiga Cafarnaum (Mt 11:23), cidade que Jesus evidentemente usava como base de operações durante o seu grande ministério galileu, de mais de dois anos de duração. Jesus proferiu um vindouro "ai" para os habitantes judeus de Corazim, os quais, durante aquele período, eram testemunhas de "obras poderosas" que teriam induzido os pagãos de Tiro e de Sídon ao arrependimento, e que, não obstante, deixaram de agir em harmonia com a mensagem de Jesus. Depois disso, no outono setentrional de 32 EC, quando Jesus enviou os 70 discípulos durante a última parte do seu ministério na Judeia, ele inseriu na sua palestra uma referência à atitude impenitente de Corazim, evidentemente para salientar o grande mal que sobreviria às cidades indiferentes, contra as quais os seus discípulos deviam 'tirar o pó' dos pés. — Lu 10:10-16.

CORBÃ. Conforme explicado em Marcos 7:11, "corbã" é "uma dádiva dedicada a Deus". A palavra grega aqui traduzida "corbã" é *kor·bán,* o equivalente da palavra hebraica *qor·bán,* que significa uma oferta. *Qor·bán* é usada em Levítico e em Números, e aplica-se tanto às ofertas com sangue como às exangues. (Le 1:2, 3; 2:1; Núm 5:15; 6:14, 21) Esta palavra hebraica é também usada em Ezequiel 20:28 e 40:43. Aparentada com a palavra grega *kor·bán* é *kor·ba·nás,* que aparece em Mateus 27:6, onde se relata que os principais sacerdotes disseram que seria ilícito tomar o dinheiro de traição, que Judas havia lançado dentro do templo, e deitar estas peças de prata "no tesouro sagrado [uma forma de *kor·ba·nás*]", porque eram "o preço de sangue".

Na época do ministério de Jesus Cristo na Terra, já se desenvolvera uma prática condenável com relação a dádivas dedicadas a Deus. Neste respeito, Jesus denunciou os fariseus como hipócritas, porque punham as suas próprias tradições à frente da lei de Deus. Professando resguardar para Deus aquilo que havia sido declarado "corbã", eles desconsideravam o requisito divino de honrar os pais. (Mt 15:3-6) Alguém talvez simplesmente dissesse: 'Seja corbã', ou: 'Isto é corbã', a respeito da sua propriedade ou de parte dela. Os fariseus daquela época ensinavam que, uma vez que alguém tivesse declarado seus bens como "corbã", ou uma dádiva dedicada a Deus, ele não podia usá-los para satisfazer as necessidades de seus pais, não importando quão necessitados eles estivessem, embora ele mesmo pudesse usufruir esses bens até a sua própria morte, se quisesse fazer isso. Assim, embora esses fariseus professassem honrar a Deus, seu coração não estava em harmonia com os requisitos justos dele. — Mr 7:9-13.

O historiador Josefo associou "corbã" com pessoas, declarando: "Aqueles que se descrevem como 'Corbã' para Deus — significando o que os gregos chamariam de 'dádiva' — quando se querem livrar desta obrigação, têm de pagar um preço estipulado aos sacerdotes." (*Jewish Antiquities* [Antiguidades Judaicas], IV, 73 [iv, 4]) Todavia, o termo "corbã" era geralmente aplicado mais à propriedade dedicada como dádiva a Deus.

CORÇA [hebr.: *'ai·ya·láh; 'ai·yé·leth*]. A fêmea do corço (gamo); membro da família dos cervídeos. A corça é uma criatura esbelta e graciosa, tímida, de andar seguro e veloz. Quando prestes a dar à luz, as corças se retiram para os recessos da floresta, e depois continuam em retiro, cuidando ternamente dos filhotes e protegendo-os até que possam cuidar de si mesmos. — Jó 39:1; Sal 29:9.

A graciosa e mansa corça consta das metáforas vívidas da Bíblia. (Pr 5:18, 19; Cân 2:7; 3:5; veja

GAZELA.) Faz-se alusão à velocidade e ao andar seguro deste animal, que o habilitam a fugir dos seus inimigos. (2Sa 22:1, 34; Sal 18:32, 33; Hab 3:19) Possivelmente uma alusão à habilidade e rapidez na guerra, Jacó descreveu profeticamente a tribo de Naftali como "corça esbelta". (Gên 49:21) O salmista, quando privado do livre acesso ao santuário, compara seu anseio por Deus ao da cerva por regos de água. (Sal 42:1-4) O quadro da corça, ou gama, abandonar seu filhote, algo tão contrário à sua bem conhecida solicitude para com os seus filhotes em condições normais, indica a severidade das secas que sobreviriam a Judá. — Je 14:1, 2, 5.

CORÇO [hebr.: *yahh·múr*]. Macho da corça, duma variedade de pequeno porte, parecida com a gazela. O corço (*Capreolus capreolus*) atinge mais de 60 cm na espádua e tem cerca de 1,2 m de comprimento. Só os machos possuem armações, e estas caem todo ano. No verão, o corço tem pele castanho-avermelhada, e isto talvez tenha sido a base para o seu nome hebraico, *yahh·múr*, que se considera derivar dum radical que significa "ser vermelho". Este animal não costuma ser gregário. Pequenos grupos de três ou quatro, o macho, a fêmea e um ou dois filhotes podem ser vistos pastando juntos. O corço tem apenas uma fêmea para toda a vida.

Sendo ruminante e tendo casco partido, o corço era aceitável como alimento, segundo os termos da Lei mosaica. (De 14:5, 6) A carne desta criatura era uma das regularmente providas para a mesa do Rei Salomão. — 1Rs 4:22, 23.

CORDÃO, CORDA. Diversas palavras hebraicas e uma grega são usadas nas Escrituras para indicar linha, cordel, cordão e corda, de diversos tipos. A palavra hebraica mais empregada é *hhé·vel*. A palavra *hhé·vel* é usada tanto em sentido literal como figurativo para indicar cordão e corda. (2Sa 17:13; Ec 12:6; Os 11:4) Entre outras coisas, pode indicar uma "corda" para medir (2Sa 8:2) e assim é às vezes usada como termo topográfico para uma área medida, um "lote" (Jos 17:5, 14; 19:9), ou para uma "região". — De 3:4, 13, 14.

A única palavra grega usada nas Escrituras para indicar uma corda é *skhoi·ní·on*, aplicada a um cordão ou a uma corda, e pode denotar uma corda feita de canas ou juncos. Jesus Cristo, em justa indignação, "depois de fazer um chicote de cordas, expulsou do templo a todos com as ovelhas e o gado", evidentemente não usando o chicote de cordas em homens, mas nos animais. — Jo 2:13-17.

Alguns cordões e cordas dos tempos antigos eram feitos de linho, outros de fibras de cânhamo, de fibras de rami, ou das da tamareira. Cordas fortes, grossas, feitas de fibras de casca de palmeira, foram descobertas em Eziom-Géber. Juncos e canas de vários tipos evidentemente também eram usados, e entre os materiais empregados pelos egípcios havia tiras entrelaçadas de couro, que constituíam uma corda muito forte. As fibras de rami (*Boehmeria nivea*, uma planta asiática da família das urticáceas) produziam cordas muito fortes, bastante úteis para redes de pesca.

Cordões eram às vezes usados como acessórios da roupa. Por exemplo, Judá parece ter levado seu anel de chancela num "cordão". (Hebr.: *pa·thíl* [Gên 38:18, 25]) "Correntinhas trançadas, como trabalho de cordas, de ouro puro", foram enfiadas nas duas argolas nas extremidades do peitoral usado pelo sumo sacerdote de Israel. (Êx 39:15-18) Objetos palaciais do rei persa Assuero incluíam "linho, fino algodão e pano azul, seguros com cordas de tecido fino". — Est 1:6.

"Cordões de tenda" (do hebr.: *meh·thár*) eram usados para segurar tendas. (Is 54:2; Êx 39:40) Havia "cordas" de carroça (hebr.: *ʽavóth* [Is 5:18]) e cordões para ser usados como "corda de arco". (Hebr.: *yetha·rím* [Jó 30:11; Sal 11:2]) Cordas e cordões eram também usados para amarrar cativos. (Jz 15:13-15; Ez 3:25) Cordas serviam para aprestar navios. (Is 33:23) Raabe foi mandada atar um "cordão [do hebr.: *tiq·wáh*] de fio [hebr.: *hhut*] escarlate" na janela, para que ela e os da sua casa fossem poupados durante a destruição de Jericó. — Jos 2:18-21.

Uso Figurado. O congregante disse: "Um cordão tríplice não pode ser prontamente rompido em dois." (Ec 4:12) Desfiando-se um cordão tríplice, é possível romper prontamente cada fio. Mas, se continuam trançados, o resultante "cordão tríplice" não pode ser facilmente rompido em dois. De modo similar, os servos de Deus, como que entrelaçados um com o outro em união de conceito e de objetivo, têm maior força espiritual, tal qual é necessária para lidar com oposição. O congregante instou também a lembrar o Criador na juventude, "antes que se remova a corda de prata" (Ec 12:1, 6), "a corda de prata" evidentemente referindo-se à medula espinhal, cuja ruptura resulta na morte.

Davi, referindo-se a um tempo em que a morte violenta parecia iminente e parecia certo que o Seol o aguardava, disse que "cercaram-me as cordas da morte" e "rodearam-me as próprias cordas do Seol". Evidentemente, ele se sentia como se tivesse sido envolto por cordas que o puxavam para a sepultura, levando-o à morte e ao Seol. — Sal 18:4, 5.

Isaías disse: "Ai dos que puxam o erro com cordas de inveracidade, e o pecado como que com cordas de carroça", talvez para indicar o apego deles ao erro e ao pecado de maneira similar à em que

animais são amarrados com cordas, ou com cordões, às carroças que puxam. — Is 5:18.

Num ato evidentemente simbólico de servil sujeição e humilhação, os sírios derrotados "cingiram-se de serapilheira sobre os seus lombos, com cordas sobre as suas cabeças, e entraram até o rei de Israel", procurando a indulgência de Acabe para com o rei sírio Ben-Hadade II. Cada um deles talvez usasse uma corda como tira em volta da cabeça ou do pescoço. — 1Rs 20:31-34.

Assim como governantes e nações pagãos, que não queriam tornar-se vassalos dos israelitas, ajuntaram-se contra Deus e seu ungido, nos tempos antigos, assim a profecia messiânica predisse que os reis da terra e os dignitários se aglomerariam "à uma contra Jeová e contra o seu ungido, dizendo: 'Rompamos as suas ligaduras e lancemos de nós as suas cordas!'" Quaisquer restrições impostas por Jeová e seu Ungido sofreriam oposição por parte dos governantes e das nações. Todavia, seus esforços de romper tais ligaduras e lançar de si tais cordas haviam de ser fúteis. — Sal 2:1-9.

Cordões de tenda rompidos e assim não mais podendo manter a tenda em pé são usados de modo figurativo numa descrição de desolação. (Je 10:20) Mas, há uma garantia profética de exatamente o oposto, de restauração e favor de Jeová, nas seguintes palavras: "Contempla Sião, a vila de nossas festividades! Teus próprios olhos verão Jerusalém, lugar de permanência sem perturbação, tenda que ninguém enfardará. Nunca serão arrancadas as suas estacas de tenda, e nenhuma das suas cordas se romperá." — Is 33:20.

CORDEIRO. Veja OVELHA.

CORDEL DE MEDIR. Linha, corda ou cordel usado para medir. (1Rs 7:15, 23; Am 7:17; Za 2:1, 2) Alguns cordéis de medir, pelo que parece, estavam marcados em côvados. (2Cr 4:2) A extensão de determinado terreno era medida por se estender ou lançar um cordel de medir sobre a sua superfície. (Veja Jó 38:4, 5; Sal 78:55; Miq 2:4, 5.) Construtores o usavam, por exemplo, para planejar uma cidade (Je 31:38, 39; Za 1:16), e o escultor de madeira talvez o usasse para fixar as dimensões dum objeto. (Is 44:13) Em certa ocasião, o Rei Davi parece ter medido os derrotados moabitas para separar aqueles que deviam ser mortos daqueles que deviam ser preservados vivos. — 2Sa 8:2.

Uso Figurado. Em sentido figurado, o "cordel de medir" indica uma regra ou norma de ação. (Is 28:10, 13) Por exemplo, Jeová fez do "juízo [justiça] o cordel de medir" ao lidar com seu povo infiel. (Is 28:17) Aplicar ele a Jerusalém o mesmo cordel de medir que aplicara a Samaria indicou para Jerusalém uma desolação similar. (2Rs 21:13; La 2:8) Estender ele sobre Edom "o cordel de medir do vácuo" igualmente pressagiava destruição, e o uso deste cordel de medir significava repartir a terra aos animais que começariam a morar nas regiões desoladas de Edom. — Is 34:5-17.

Davi considerava a sua relação com Jeová como seu quinhão na vida. Esta era uma herança muito satisfatória, induzindo-o a dizer: "As próprias cordas para medir caíram para mim em lugares aprazíveis." — Sal 16:5, 6; compare isso com Núm 18:20.

Os corpos celestes atestam a atividade criativa de Deus, e visto que seu testemunho silencioso enche a terra, o salmista podia dizer a respeito deles: "Seu cordel de medir saiu por toda a terra." — Sal 19:1-4; Ro 1:20.

Veja CANA, II.

CORE.

1. Levita coatita "dos filhos de Asafe", e descendente de Corá. (Êx 6:16, 18, 21; 1Cr 9:19; 26:1) Salum, um dos "guardas das portas da tenda", é descrito como "filho de Core, filho de Ebiasafe, filho de Corá", em 1 Crônicas 9:19. Este texto não menciona todas as gerações entre Salum e Ebiasafe, mas os nomes fornecidos pertencem a esta mesma genealogia. Primeiro Crônicas 26:1 chama o porteiro Meselemias de "filho de Core".

2. Levita, "filho de Imná" e "porteiro ao leste" do templo nos dias do Rei Ezequias. Ele estava "encarregado das ofertas voluntárias do verdadeiro Deus, para dar a contribuição de Jeová e as coisas santíssimas", e tinha outros homens sob o seu controle. — 2Cr 31:14-16.

CORES. As palavras e expressões bíblicas que indicam a cor não usam as dezenas de termos precisos encontrados nas modernas tabelas de cores. Os escritores bíblicos transmitiam a ideia da cor por descrever o objeto em consideração, ou por comparar coisas pouco conhecidas com outras bem conhecidas. (Êx 16:31; Re 1:14) A aparência de coisas comuns, tais como sangue, neve, certas aves, fogo, pedras preciosas, e assim por diante, era usada como referência a cores. (2Rs 3:22; Sal 51:7; Cân 5:11; Mt 16:2, 3; Re 9:17) Cores eram também empregadas em sentido figurado, e ideias específicas às vezes eram associadas com cores específicas.

Amarelo e *amarelo sulfurino* são mencionados. — Le 13:30, 32, 36; Re 9:17.

Azul descreve diversos tipos de materiais tingidos, tais como linha, cordéis, pano e vestimenta. (Êx 26:4, 31, 36; 39:22; Núm 4:7) Um cordel azul devia ser colocado acima das franjas da aba da veste de todo israelita. (Núm 15:38, 39) *Azul jacintino*

é uma das belas cores que decoravam as couraças mencionadas em Revelação 9:17.

Branco é a cor mais mencionada nas Escrituras. Além de seu uso descritivo, serve também de símbolo da justiça e da pureza espiritual. (Re 3:4; 7:9, 13, 14) O cavalo branco, conforme retratado em Revelação (Apocalipse) 6:2 e 19:11, simboliza guerra limpa, justa, travada sob a direção de Jesus Cristo.

Vestes brancas eram usadas pelos pobres e também pelos de posição superior. Quando se menciona a vestimenta dos anjos, usualmente eles são retratados trajados de branco. (Mr 16:5; Jo 20:12; Re 19:14) Algumas outras coisas descritas como brancas são cabelos (Le 13:3; Mt 5:36), carne (Le 13:16), campos de cereais prontos para a colheita (Jo 4:35) e o trono de julgamento justo, de Deus (Re 20:11). Jesus comparou os escribas e os fariseus a sepulcros caiados. (Mt 23:27) Ele tirou esta ilustração do costume de caiar os sepulcros na vizinhança de Jerusalém antes da Páscoa, para proteger o povo que vinha celebrar a Páscoa contra tornar-se impuro por tocar neles. Diferenciam-se na Bíblia graus de brancura, como, por exemplo, branco avermelhado (Le 13:19, 24) e branco baço. — Le 13:39.

Carmesim era uma das cores de dispendiosos panos tingidos. (2Cr 2:7, 14; 3:14; Na 2:3) Os pecados são também comparados à viva cor carmesim. — Is 1:18.

Cor de fogo simbolicamente descreve a aparência do grande dragão, Satanás, o Diabo. (Re 12:3) Um cavalo desta cor simboliza guerra entre nações, conforme retratado em Revelação 6:4.

Escarlate, um vermelho de matiz muito vivo, é encontrado em referências a cordões ou linhas, panos e vestes; também para o pecado. (Gên 38:28, 30; Núm 4:8; Jos 2:18; Je 4:30; Mt 27:28; Is 1:18) A “fera” descrita em Revelação 17 é de cor escarlate (v. 3), diferente da “fera” do capítulo 13 A meretriz sentada na fera cor de escarlate está vestida de púrpura e de escarlate. (Re 17:3-5) A visão simboliza assim num quadro as reivindicações régias feitas pela “fera”, e o luxo e a realeza usufruídos pela mulher montada nela.

Grisalho (ou cãs) é usualmente empregado com referência ao cabelo de pessoas idosas. (Gên 42:38; Le 19:32; Pr 20:29) Lã cara às vezes era de cor *cinzento-avermelhada*. — Ez 27:18.

Marrom é encontrado apenas numa descrição de carneiros. — Gên 30:32, 33, 35, 40.

Preto é mencionado na descrição de cabelos (Le 13:31; Mt 5:36), de cavalos (Za 6:2, 6), da pele (Jó 30:30) e do sol (Re 6:12). Em Revelação 6:5, 6, o cavalo preto representa a fome. As Escrituras mencionam também “mármore negro” e “pintura preta”. — Est 1:6; Je 4:30.

Púrpura e *roxo* são muitas vezes mencionados nas Escrituras, embora não se faça distinção entre as muitas variedades de matizes de púrpura produzidas por diferentes corantes ou métodos de tingimento. (Êx 25:4; Núm 4:13; Ez 27:7, 16; Da 5:7, 29; Mr 15:17, 20; Lu 16:19; Re 17:4) Por ser dispendiosa, esta cor frequentemente era associada com riqueza, honra e majestade régia, ou as simbolizava.

Verde é frequentemente encontrado nas Escrituras, mas raras vezes se refere estritamente à cor. Antes, traz à mente o frescor e o vigor de vegetação em crescimento, ou denota a condição saudável e próspera de coisas. (Gên 1:30; 9:3; Êx 10:15; 2Rs 19:26; Re 8:7) *Verde-amarelado* é usado com referência à cor de coisas tais como manchas leprosas em panos ou em casas de pedra e argamassa, ou na descrição de ouro refinado. — Le 13:49; 14:37; Sal 68:13.

Vermelhão (Je 22:14; Ez 23:14) refere-se a um tipo de tinta avermelhada feita de óxidos de ferro ou de chumbo. Parece ter sido introduzido primeiro pelos fenícios, que o importavam de depósitos naturais encontrados na África do Norte. Numa época posterior, exploraram-se depósitos similares no Oriente Médio.

Vermelho, *rubro* e *baio* são termos usados para descrever diversas coisas, tais como cabelo (Gên 25:25), peles de carneiro tingidas (Êx 25:5), animais (Núm 19:2; Jz 5:10; Za 1:8), vestimenta (Is 63:2) e o céu vespertino (Mt 16:2, 3). A palavra hebraica para “vermelho” (*’a·dhóm*) deriva de *dam*, que significa “sangue”. — Gên 25:30; 9:6.

Cores mistas. Além das cores mais específicas, há diversas expressões na Bíblia que descrevem objetos com cores bastante indefinidas ou com uma mistura de cores — por exemplo: cor malhada (Gên 30:32, 33; 31:10, 12; Za 6:3, 6), cores brilhantes (Is 63:1), cores variadas (Je 12:9; Ez 16:16; 17:3; 27:7, 16, 24), cores variegadas (Za 6:3, 7), ruivo (1Sa 16:12), corado (Cân 5:10), listrado (Gên 37:3; 2Sa 13:19), trigueiro (Cân 1:6) e duas cores (Ez 27:24). — Veja CORANTES, TINGIR.

O Manto de Cristo. A cor do manto com que Jesus Cristo foi vestido no dia da sua execução tem induzido alguns a argumentar que existe uma discrepância no registro bíblico com referência a esta veste. Mateus disse que os soldados “puseram sobre ele um manto *escarlate*” (Mt 27:28), ao passo que Marcos e João dizem que era púrpuro. (Mr 15:17; Jo 19:2) No entanto, em vez de ser uma discrepância, esta variação na descrição da cor da veste apenas fornece evidência da individualidade dos escritores dos Evangelhos e do fato de que não estavam em conluio. Mateus descreveu o manto assim como lhe parecia, isto é, segundo a sua avaliação da cor, e ele enfatizou a tonalidade vermelha da

veste. João e Marcos amenizaram a tonalidade vermelha, chamando-a de púrpura. "Púrpuro" pode ser aplicado a qualquer cor de componentes tanto azul como vermelho. De modo que Marcos e João concordam com Mateus no sentido de que a veste até certo ponto era vermelha. Naturalmente, o fundo ambiental e o reflexo da luz podem ter-lhe dado matizes diferentes. Uma massa de água muda de cor em ocasiões diferentes, dependendo da cor específica do céu e do reflexo da luz em determinado momento. Portanto, considerando-se esses fatores, vê-se que os escritores dos Evangelhos não estavam em conflito ao descrever a cor do manto com que os zombadores soldados romanos vestiram Cristo, no último dia da sua vida humana.

CORÍNTIOS, CARTAS AOS. Duas cartas canônicas inspiradas, escritas pelo apóstolo Paulo aos cristãos na Grécia, durante o primeiro século EC. As cartas ocupam respectivamente o sétimo e o oitavo lugar na maioria das versões em português das Escrituras Gregas Cristãs. Paulo identifica-se como escritor de ambas as cartas, dirigindo a Primeira aos Coríntios "à congregação de Deus que está em Corinto", e a Segunda aos Coríntios "à congregação de Deus que está em Corinto, junto com todos os santos que estão em toda a Acaia". — 1Co 1:1, 2; 2Co 1:1.

Que Paulo realmente escreveu Primeira e Segunda Coríntios não pode ser seriamente questionado. Além do testemunho do próprio apóstolo, a autenticidade e a aceitação geral de ambas as cartas são atestadas por testemunho externo. As duas cartas são atribuídas a Paulo e citadas por escritores do primeiro ao terceiro séculos. Também, o que se conhece por "O Cânon de Atanásio" (367 EC) alista, entre "quatorze cartas de Paulo, o apóstolo", "duas aos coríntios". Esta lista é o primeiro exemplo do catálogo de livros das Escrituras Gregas Cristãs como os temos hoje, antecedendo em 30 anos a lista publicada pelo Concílio, ou Sínodo, de Cartago, África, em 397 EC.

O Ministério de Paulo em Corinto. Paulo chegou a Corinto por volta de 50 EC. Inicialmente, ele proferia todo sábado um discurso na sinagoga

DESTAQUES DE PRIMEIRA CORÍNTIOS

Carta enviada por Paulo à congregação em Corinto, depois de ele ter recebido relatórios chocantes sobre dissensões e imoralidade, e em resposta a uma indagação sobre casamento.

Escrita de Éfeso, por volta de 55 EC.

Exortação à união. (1:1–4:21)

- Seguir homens resulta em divisões.
- O que conta é o conceito de Deus sobre o que é sábio e o que é tolo.
- Não se jactar de homens, mas de Jeová, que supre todas as coisas por meio de Cristo.
- Ser pessoas espirituais, maduras, reconhecendo que Deus causa o crescimento espiritual e que Cristo é o alicerce sobre o qual se edifica a personalidade cristã.
- Que ninguém se enfune, pensando que é melhor do que os concristãos.

Manter a congregação moralmente limpa. (5:1–6:20)

- Desassociar todos os que se tornam fornicadores, gananciosos, idólatras, injuriadores, beberrões ou extorsores.
- Melhor deixar-se defraudar do que levar um concristão ao tribunal perante incrédulos.
- A impureza moral avilta o templo de Deus, impede que alguém entre no Reino.

Conselho a respeito do casamento e do estado de solteiro. (7:1-40)

- Cumprir com os deveres conjugais, mas com consideração.
- O casamento é melhor do que o estado de solteiro para os inflamados de paixão.
- Os cristãos casados não se devem separar do cônjuge incrédulo; talvez se ajude, por fim, o cônjuge a alcançar a salvação.
- Não é necessário mudar de estado civil ao se tornar cristão.
- O casamento traz maior ansiedade; o estado de solteiro pode ser vantajoso para aquele que deseja servir ao Senhor sem distração.

Consideração para com o bem-estar espiritual dos outros. (8:1–10:33)

- Não fazer outros tropeçar por comer alimentos que foram oferecidos a ídolos.
- Para evitar impedir alguém de aceitar as boas novas, Paulo não usou de seu direito de receber ajuda material.
- Tomar a peito os exemplos de aviso do que se passou com Israel no ermo — em proveito próprio e para não fazer outros tropeçar.
- Embora lícitas, nem todas as coisas edificam.

Ordem congregacional. (11:1–14:40)

- Respeito pela chefia cristã; o uso de cobertura na cabeça pelas mulheres.
- Mostrar respeito pela Refeição Noturna do Senhor.
- Usar os dons do espírito com apreço pela sua fonte e seu objetivo.
- O amor é um caminho que ultrapassa tudo.
- Manter ordem nas reuniões congregacionais.

Certeza da esperança da ressurreição. (15:1–16:24)

- A ressurreição de Cristo constitui garantia.
- Cristãos ungidos têm de morrer para ser ressuscitados para a imortalidade e incorrupção.
- Seu labor não é em vão em conexão com o Senhor; manter-se firmes na fé.

"e persuadia judeus e gregos". (At 18:1-4) Todavia, depois de enfrentar oposição e linguagem ultrajante entre os presentes na sinagoga, o apóstolo voltou sua atenção para "pessoas das nações", os gentios em Corinto. As reuniões de Paulo com eles foram transferidas para uma casa ao lado da sinagoga, e muitos "começaram a crer e a ser batizados". Informado pelo Senhor numa visão: "Tenho muito povo nesta cidade", o apóstolo permaneceu ali por um ano e seis meses, "ensinando entre eles a palavra de Deus". (At 18:5-11) Visto que Paulo atuara em estabelecer uma congregação cristã em Corinto, ele podia dizer-lhes: "Pois, embora tenhais dez mil tutores em Cristo, certamente não tendes muitos pais; porque eu me tornei vosso pai em Cristo Jesus por intermédio das boas novas." — 1Co 4:15.

Em Corinto praticava-se crassa imoralidade, e, com o tempo, isso até afetou a congregação cristã naquela cidade. Paulo achou necessário censurar a congregação numa carta, porque entre eles surgira um caso de "fornicação tal como nem há entre as nações", porque certo homem havia tomado a esposa de seu pai. (1Co 5:1-5) Usando uma ilustração que eles podiam entender, ele os exortou também à fidelidade. Sabia que eles conheciam as competições atléticas nos Jogos Ístmicos realizados perto de Corinto. De modo que escreveu: "Não sabeis que os corredores numa corrida correm todos, mas apenas um recebe o prêmio? Correi de tal modo, que o possais alcançar. Além disso, cada homem que toma parte numa competição exerce autodomínio em todas as coisas. Ora eles, naturalmente, fazem isso para obterem uma coroa corruptível, mas nós, uma incorruptível." — 1Co 9:24, 25.

Primeira Coríntios. Durante a sua terceira viagem missionária, Paulo passou bastante tempo em Éfeso. (At 19:1) Provavelmente durante o último ano da sua estada ali, o apóstolo recebeu notícias perturbadoras sobre as condições na congregação coríntia. Paulo fora informado "pelos da casa de Cloe" de que havia dissensões entre os coríntios. (1Co 1:11) Estéfanas, Fortunato e Acaico também chegaram de Corinto e talvez fornecessem algumas informações sobre a situação ali. (1Co 16:17, 18)

DESTAQUES DE SEGUNDA CORÍNTIOS

Uma carta subsequente a respeito da ação tomada para manter a congregação limpa, para estimular o desejo de ajudar os irmãos na Judeia e para frustrar a influência de falsos apóstolos.

Escrita por Paulo em 55 EC, alguns meses antes de ele chegar a Corinto para sua segunda e última visita.

A preocupação amorosa de Paulo, e a posição de Paulo e de Timóteo com relação aos seus irmãos. (1:1–7:16)

- A tribulação sofrida por Paulo e Timóteo como cristãos levou-os perto da morte, mas a libertação deles por Deus pode consolar outros.
- Comportaram-se com santidade e sinceridade piedosa; não amos da fé dos outros, mas colaboradores para a alegria deles.
- A primeira carta foi escrita em amor e com muitas lágrimas; agora, o homem anteriormente imoral devia ser perdoado e consolado.
- Paulo e seus associados são habilitados por Deus como ministros do novo pacto; os coríntios são sua carta de recomendação, escrita no coração destes ministros.
- No cumprimento deste ministério, eles não adulteram a palavra de Deus, mas pregam Cristo como Senhor; essas boas novas estão veladas somente entre os cegados pelo deus deste sistema de coisas.
- Embora em tendas terrestres, Paulo e Timóteo, bem como os coríntios, compartilham a esperança de eternas moradias celestiais; mas cada um tem de ser manifestado perante a cadeira de juiz do Cristo.
- Quem está em união com Cristo é uma nova criação; todos esses participam no ministério da reconciliação; todos, como embaixadores, exortam: "Sede reconciliados com Deus."
- Paulo e seus associados são recomendados como ministros de Deus por aquilo que suportaram no seu ministério, por darem evidência do espírito de Deus na sua vida.
- Com coração alargado apelam para que seus irmãos se alarguem nas suas afeições, para que evitem entrar em jugo desigual com incrédulos, para que se limpem de todo o aviltamento da carne e do espírito.
- O grande consolo de Paulo diante do relatório da excelente reação deles ao conselho na sua primeira carta.

Encorajamento para ajudar irmãos que sofrem adversidade na Judeia. (8:1–9:15)

- Os macedônios, embora muito pobres, rogaram poder participar.
- Cristo tornou-se pobre para que os coríntios (e outros) pudessem tornar-se ricos.
- Os coríntios são elogiados pela sua prontidão de participar.
- Faça cada um conforme resolveu no coração; Deus ama o dador animado.

Argumentos para anular a influência dos falsos apóstolos. (10:1–13:14)

- Respostas a opositores quanto a Paulo ser 'fraco', 'em território que pertencia a eles', "inferior", "imperito na palavra", "desarrazoado", e à afirmação deles, de que ele mostrara não ser apóstolo igual a eles quando se humilhou para fazer trabalho secular.
- Paulo igual em genealogia; superior em antecedentes de suportar perseguição e dificuldades pela causa de Cristo, em preocupação amorosa para com as congregações, em visões, em sinais de apostolado.
- Persistam em examinar se estão na fé.

Paulo recebera também uma carta de indagação da congregação cristã em Corinto. (1Co 7:1) Assim, com profunda consideração pelo bem-estar espiritual de seus concrentes ali, Paulo escreveu esta primeira carta à congregação cristã em Corinto, por volta de 55 EC. Que Éfeso era o lugar da escrita é confirmado pelas palavras de Paulo registradas em 1 Coríntios 16:8: "Mas, vou *permanecer* em Éfeso até a festividade de Pentecostes."

Na introdução da Primeira aos Coríntios, Paulo menciona um associado, Sóstenes, que talvez escrevesse a carta conforme ditada por Paulo. Isto é provável, visto que perto da sua conclusão lemos: "Aqui está o meu cumprimento, o de Paulo, pela minha própria mão." — 1Co 1:1; 16:21.

Segunda Coríntios. Paulo escreveu a sua segunda carta aos coríntios provavelmente durante o fim do verão ou começo do outono setentrionais de 55 EC. O apóstolo escrevera a primeira carta em Éfeso, onde provavelmente ficou, assim como planejara, até Pentecostes daquele ano, ou ainda mais tempo. (1Co 16:8) Paulo partiu então para Trôade, onde ficou desapontado por não se encontrar ali com Tito, que havia sido enviado a Corinto para ajudar na coleta para os santos na Judeia. De modo que Paulo passou para a Macedônia, onde Tito se juntou a ele com um relatório sobre a reação dos coríntios à sua primeira carta. (2Co 2:12, 13; 7:5-7) Paulo escreveu-lhes então a segunda carta, da Macedônia, evidentemente enviando-a pela mão de Tito. Daí, depois de alguns meses, tiveram êxito seus esforços de visitar Corinto. De modo que Paulo realmente visitou os coríntios duas vezes. Após a sua primeira visita, ocasião em que estabeleceu a congregação, fez planos para uma segunda visita, que não se realizou. Mas, na "terceira vez" que planejou ou 'estava pronto' foi bem-sucedido, porque conseguiu vê-los de novo, por volta de 56 EC. (2Co 1:15; 12:14; 13:1) Durante esta segunda visita a Corinto, ele escreveu sua carta aos romanos.

Razões da escrita. Tito trouxera a Paulo um relatório favorável. A primeira carta aos coríntios despertara neles uma tristeza de modo piedoso, arrependimento, seriedade, o desejo de se limparem, indignação, temor e o endireitamento do erro. Paulo respondeu na sua segunda carta elogiando-os por sua aceitação favorável e aplicação do conselho, exortando-os a 'perdoar bondosamente e a consolar' o homem arrependido, ao qual evidentemente haviam expulsado da congregação. (2Co 7:8-12; 2:1-11; compare isso com 1Co 5:1-5.) Paulo quis também encorajá-los a continuar com a obra de socorros para os seus concrentes necessitados na Judeia. (2Co 8:1-15) Também, havia alguns na congregação que continuavam a desafiar a posição e a autoridade de Paulo como apóstolo, tornando necessário que ele defendesse a sua posição apostólica; na realidade, não foi para si mesmo, mas "foi para Deus", quer dizer, para salvar a congregação que pertencia a Deus, que Paulo falou em termos bem fortes na sua carta e 'jactou-se' das suas credenciais como apóstolo. — 2Co 5:12, 13; 10:7-12; 11:16-20, 30-33; 12:11-13.

Lançada Luz sobre Escrituras Anteriores. Paulo reforçou seus argumentos por usar as Escrituras Hebraicas nas suas inspiradas cartas aos coríntios. Ao expor a tolice da sabedoria mundana, conforme exibida pelos falsos apóstolos, ele provou a importância de se obter a sabedoria superior de Deus. Fez isso por salientar o que o salmista havia dito séculos antes a uma geração, que "os pensamentos dos homens . . . são apenas como exalação" (Sal 94:11; 1Co 3:20), e por perguntar o que Isaías havia perguntado aos judeus rebeldes: "Quem mediu as proporções do espírito de Jeová, e quem . . . pode fazê-lo saber alguma coisa?" (Is 40:13; 1Co 2:16) Paulo provou que o ministro cristão tem o direito de receber ajuda material, por mostrar que Deuteronômio 25:4: "Não deves açaimar o touro quando debulha", na realidade foi escrito primariamente por causa dos ministros. (1Co 9:9, 10) Demonstrou que Deus há muito prometeu uma ressurreição, por recorrer às declarações em Isaías 25:8 e Oseias 13:14, a respeito de a morte ser tragada. (1Co 15:54, 55) Além disso, lançou muita luz sobre a Refeição Noturna do Senhor, por sua consideração detalhada das palavras de Jesus proferidas na ocasião em que Ele estabeleceu a observância. — Lu 22:19, 20; 1Co 11:23-34.

Paulo demonstrou qual a atitude que Deus sempre teve para com a pureza espiritual, por citar ou aludir a Deuteronômio 17:7; Levítico 26:11, 12; Isaías 43:6; 52:11; e Oseias 1:10. (1Co 5:13; 2Co 6:14-18) Mostrou que o assunto da dádiva material não havia sido desconsiderado pelos servos de Deus no passado, e que o cristão generoso é encarado com favor por Jeová. (Sal 112:9; 2Co 9:9) E indicou que o princípio expresso na Lei, de se estabelecer todo assunto pela boca de duas ou três testemunhas, tem aplicação na congregação cristã. (De 19:15; 2Co 13:1) Estas e outras referências a escrituras anteriores ilustram esses textos e nos esclarecem a sua aplicação.

CORINTO. Uma das mais antigas e mais destacadas cidades da antiga Grécia, situada a uns 5 km ao SO da cidade moderna. A importância de Corinto resultara em grande parte da sua localização estratégica na extremidade ocidental do istmo, ou faixa estreita de terra, que liga a parte central ou continental da Grécia com a península meridional, o Peloponeso. Todo o tráfego terrestre norte-sul, co-

mercial ou não, tinha de passar por Corinto ao atravessar o istmo, o qual, no seu ponto mais estreito, tem apenas uns 6 km de largura. Mas o tráfego marítimo internacional também era atraído a Corinto, porque os navegadores geralmente preferiam utilizar este istmo entre o golfo de Corinto e o golfo Sarônico, em vez de arriscar a longa e perigosa viagem em torno dos cabos tempestuosos na extremidade meridional da península. Assim, navios da Itália, da Sicília e da Espanha velejavam através do mar Jônico, pelo golfo de Corinto, e atracavam no porto de águas fundas de Lecaion, cidade portuária ocidental ligada a Corinto por duas muralhas contínuas. Os navios procedentes da Ásia Menor, da Síria e do Egito atravessavam o mar Egeu e ancoravam no porto oriental de Cencreia, ou talvez no porto menor de Schoenus. (Ro 16:1) As mercadorias de navios grandes eram descarregadas num porto e transportadas por terra os poucos quilômetros até o outro porto, onde eram reembarcadas. Barcos menores, com a sua carga a bordo, eram puxados através do istmo numa espécie de via para barcos chamada *dí·ol·kos* (literalmente: "puxar para o outro lado"). Com boa razão, o istmo de Corinto era conhecido como a ponte do mar.

História. Corinto já florescia no sétimo século AEC, quando os Jogos Ístmicos, celebrados cada dois anos e usados pelo apóstolo Paulo para algumas das suas mais notáveis ilustrações, foram estabelecidos no templo de Posseidon (o deus grego do mar e equivalente ao Netuno romano). (1Co 9:24-27) A partir do quarto século AEC, Corinto encontrava-se geralmente sob domínio macedônio, até a sua libertação pelos romanos, em 196 AEC. Como cidade-estado independente, juntou-se a outras cidades na Liga Acaiana (ou Acaia), ficou envolvida na oposição a Roma e foi destruída pelo cônsul romano L. Múmio, em 146 AEC; seus homens foram massacrados, e suas mulheres e os filhos foram vendidos como escravos. Durante um século, ficou relativamente desolada, até que Júlio César, em 44 AEC (alguns dizem 46 AEC), fundou de novo a cidade como colônia romana, Colonia Laus Julia Corinthiensis. A Acaia, conforme os romanos chamavam a Grécia à parte da Macedônia, tornou-se província senatorial romana durante o reinado de César Augusto, e Corinto foi constituída em sua capital.

Indústria e Edificações. A cidade de Corinto, à qual Paulo chegou por volta do ano 50 EC, portanto, era uma movimentada encruzilhada de comércio e centro político. Os pedágios cobrados sobre as cargas que atravessavam o istmo contribuíam muito para a riqueza de Corinto, mas ela era também um centro industrial, famoso por sua cerâmica e seus artefatos de bronze. A própria cidade foi construída em dois terraços, um deles a uns 30 m acima do outro. No seu centro havia a espaçosa ágora, ou praça de mercado, ladeada por colunatas e edifícios públicos. Fileiras de lojas davam para a praça, sendo que algumas das ruínas descobertas dão evidência de lojas usadas para a venda de carne e de outros comestíveis, bem como de vinho. A palavra *macellum* foi aplicada numa inscrição a uma das lojas. Este termo é o equivalente latino da palavra grega *má·kel·lon,* usada por Paulo ao se referir ao "açougue", em 1 Coríntios 10:25. Outra inscrição encontrada num degrau rezava "Lúcio, o açougueiro".

Perto do centro da ágora, as escavações revelaram uma tribuna oratória, elevada, ao ar livre, chamada de bema, ou rostra, estendendo-se do terraço que dividia os níveis superior e inferior da ágora. Construída de mármore branco e azul, e ricamente decorada com entalhes delicados, a tribuna tinha duas salas de espera ao lado, com pisos de mosaico e assentos de mármore. Acredita-se que o bema seja "a cadeira de juiz" à qual os judeus opostos à mensagem cristã levaram Paulo para uma audiência perante o Procônsul Gálio. (At 18:12-16) Uma inscrição encontrada em Delfos, uma cidade ao lado N da baía de Corinto, leva o nome de Gálio e indica que ele era procônsul. — Veja GÁLIO.

Ao NO da praça de mercado havia um teatro com capacidade para umas 15.000 pessoas. Ao NE também havia um anfiteatro. Os cristãos coríntios podiam bem avaliar a referência de Paulo a serem os apóstolos "um espetáculo teatral para o mundo". (1Co 4:9) Numa praça pública perto do teatro, arqueólogos encontraram uma inscrição mencionando certo Erasto, que tinha o título latino de *aedile,* palavra traduzida por alguns como "comissário de obras públicas". Este Erasto talvez fosse "o mordomo da cidade", com o mesmo nome mencionado por Paulo ao escrever de Corinto aos romanos. (Ro 16:23) O termo grego usado por Paulo para "mordomo" (*oi·ko·nó·mos*) significa basicamente "administrador ou gerente doméstico". — Compare isso com Gál 4:2 n. e *Int;* veja ERASTO N.º 2.

Religião e Cultura. Não importa quão notável tenha sido Corinto como sede de autoridade governamental e como principal cidade comercial da Grécia, na mente de muitos a cidade simbolizava a licenciosidade e a luxúria dissoluta, tanto assim, que a expressão "corintianizar" passou a ser usada no sentido de "praticar imoralidade". Esta sensualidade era produto da adoração coríntia, especialmente da deusa Afrodite (equivalente à Vênus romana, à Astarte [Astarteia] fenícia e cananeia, e à Istar babilônica). Um templo dedicado à adoração dela encimava o Acrocorinto, um íngreme morro rochoso elevando-se a 513 m acima da ágora.

(FOTO, Vol. 2, p. 336) Paulo tinha bons motivos para dar aos cristãos coríntios fortes conselhos e avisos a respeito da conduta moral. (1Co 6:9-7:11; 2Co 12:21) Corinto, naturalmente, tinha templos dedicados a muitos outros deuses e deusas. No templo de Asclépio, o deus da medicina, arqueólogos encontraram representações, de terracota cor de carne, de partes do corpo humano. Estas eram deixadas no templo como ofertas votivas pelos adoradores, cada oferta representando o membro específico afligido (mão, pé, olho, e assim por diante) do adorador.

Além dos gregos, havia um considerável segmento de italianos, descendentes de anteriores colonizadores. Muitos dos discípulos coríntios tinham nome latino, tal como Justo, Tércio, Quarto, Gaio, Crispo, Fortunato e Acaico. (At 18:7; Ro 16:22, 23; 1Co 1:14; 16:17) Grande número de judeus se fixara ali e estabelecera uma sinagoga, atraindo alguns adeptos gregos. (At 18:4) A presença de judeus em Corinto é indicada por uma inscrição grega num dintel de mármore encontrado perto do portão que dava para Lecaion. A inscrição, que reza "[*Sy·na·*]*gogé He·br*[*ai·on*]", significa "Sinagoga dos Hebreus". Havia também um constante fluxo de viajantes e comerciantes, além daqueles que buscavam prazeres neste centro de diversão e atletismo. Sem dúvida, isto contribuiu para uma atitude mais liberal do que a prevalecente em outras cidades visitadas pelo apóstolo, inclusive Atenas, centro da cultura grega. Paulo recebeu uma visão que lhe assegurou que em Corinto havia muitas pessoas de disposição justa, e assim passou um ano e seis meses neste estratégico lugar de encontro entre o Oriente e o Ocidente. (At 18:9-11) Durante este tempo, provavelmente, escreveu as suas duas cartas aos tessalonicenses.

Congregação Cristã. Os associados de Paulo na fabricação de tendas, e concristãos, Áquila e Priscila, acompanharam-no quando ele finalmente navegou do porto oriental de Cencreia através do mar Egeu para Éfeso, na Ásia Menor. (At 18:18, 19) O eloquente Apolo, por outro lado, deu prosseguimento à atividade de Paulo, regando as sementes lançadas em Corinto. (At 18:24-28; 19:1; 1Co 3:6) Paulo mostrou profunda preocupação com a congregação que havia formado em Corinto, enviando Tito para representá-lo ali em duas visitas, bem como escrevendo as suas duas ponderosas cartas à congregação coríntia. (2Co 7:6, 7, 13; 8:6, 16, 17; 12:17, 18) Não podendo fazer uma planejada escala para visitá-los em caminho para a Macedônia (2Co 1:15, 16, 23), Paulo, não obstante, passou mais tarde três meses na Grécia, provavelmente em 55-56 EC, e passou parte desse tempo em Corinto, escrevendo dali a sua carta aos romanos. — At 20:2, 3; Ro 16:1, 23; 1Co 1:14.

CORNÉLIO. Oficial do exército (centurião, *Al*) no comando de 100 soldados do destacamento italiano. (Veja OFICIAL DO EXÉRCITO.) Lotado em Cesareia, ele tinha a sua própria casa. Seu nome romano sugere que talvez tenha pertencido a uma família nobre na cidade imperial. Era "homem devoto", que "fazia muitas dádivas de misericórdia ao povo e fazia continuamente súplica a Deus", "homem justo e temente a Deus, de boa reputação da parte de toda a nação dos judeus". Foi a este homem que apareceu em visão um anjo, no outono setentrional de 36 EC, dizendo: "Tuas orações e dádivas de misericórdia têm ascendido como memória perante Deus." O anjo disse também a Cornélio que mandasse alguém a Jope para buscar Pedro. — At 10:1-22.

Quando Pedro chegou, Cornélio, na presença de "seus parentes e amigos íntimos", disse ao apóstolo: "Estamos aqui todos presentes perante Deus para ouvir todas as coisas que foste mandado dizer por Jeová." (At 10:24, 33) "Enquanto Pedro ainda falava . . . caiu o espírito santo sobre todos os que ouviam a palavra." Assim, os deste grupo do qual Cornélio é mencionado como o mais notável, tornaram-se os primeiros gentios incircuncisos, ou não judeus, a receber "a dádiva gratuita do espírito santo". (At 10:44, 45) Seguiu-se imediatamente o batismo em água. Nada mais se sabe sobre a vida e a atividade de Cornélio depois disso.

Por que foi a conversão de Cornélio um evento especialmente digno de nota?

Cornélio não era membro prosélito da comunidade judaica, conforme alguns afirmam, embora conhecesse os escritos dos profetas, desse dádivas de misericórdia aos judeus, temesse a Deus, orasse continuamente e usasse o nome de Jeová. As Escrituras provam conclusivamente que este oficial do exército era gentio incircunciso no mais pleno sentido. Se Cornélio tivesse sido prosélito, Pedro não teria dito que não era lícito que ele, um judeu, se associasse com este "homem de outra raça", em vista do que estava escrito na Lei a respeito dum residente forasteiro. (Le 19:33, 34; At 10:28) Se tivesse sido prosélito, os outros seis judeus com Pedro não teriam ficado "pasmados" ao ver o espírito santo derramado "sobre pessoas das nações". (At 10:45; 11:12) Se tivesse sido prosélito, então por que contenderiam com Pedro "os patrocinadores da circuncisão" sobre este assunto? — At 11:2.

Na realidade, Cornélio foi as primícias dos não judeus incircuncisos a tornar-se cristão, mostrando que, naquele tempo, não era necessário que os gentios se tornassem prosélitos judaicos, assim

como o eunuco etíope, antes de serem aceitos na congregação cristã. "Certamente", exclamou Pedro nesta ocasião histórica, "percebo que Deus não é parcial, mas, em cada nação, o homem que o teme e que faz a justiça lhe é aceitável". (At 10:34, 35) Visto que Pedro fora o primeiro a abrir O Caminho para os judeus, em Pentecostes, assim, neste caso, ele foi o primeiro a levar as boas novas de salvação a gentios incircuncisos. Tiago também concordou que foi "pela primeira vez" que Deus voltara sua atenção para "as nações". — At 15:7, 14.

CORO. Medida de secos e também usada para medir azeite. O coro correspondia ao ômer e continha dez batos. (1Rs 4:22; 5:11; 2Cr 2:10; Ez 45:14) Calculando o bato equivalente a 22l, o coro equivalia a 220l.

COROA. Adorno ou cobertura para a cabeça, simples ou ornada, usada por pessoas de distinção, tais como reis, rainhas, outros governantes, sacerdotes e pessoas a serem especialmente honradas ou recompensadas. Depois do Dilúvio, as coroas vieram a ser usadas como símbolos de autoridade, dignidade, poder, honra e recompensa.

A forma mais primitiva da coroa, evidentemente, era a do diadema (hebr.: *né·zer*), uma simples faixa, provavelmente no começo usada para segurar o cabelo longo de quem a usava. No entanto, foi adotada como ornato régio para a cabeça mesmo entre povos que usavam cabelo curto. Tais fitas são representadas em esculturas do Egito, de Nínive e de Persépolis. Em tempos posteriores, fazia-se uma diferenciação quanto a quem era honrado pelo uso de diademas de diversas cores e tipos de trançado ou desenho. Algumas destas faixas tinham cerca de 5 cm de largura e eram feitas de linho, de seda, e até de prata e de ouro. O diadema era às vezes usado por cima dum gorro. Havia também diademas radiados (tendo em todo o redor pontas que se projetavam como raios), e havia os engastados com pedras preciosas.

A palavra hebraica *né·zer*, além de significar "diadema" (2Cr 23:11), pode referir-se a algo seleto, separado ou dedicado, como no caso do sumo sacerdote, que tinha sobre si "o sinal de dedicação, o óleo de unção de seu Deus". (Le 21:10-12; compare isso com De 33:16 n.) Em vista deste significado básico, a *Tradução do Novo Mundo* apropriadamente verte *né·zer* às vezes por 'sinal de dedicação', com referência à lâmina de ouro usada pelo sumo sacerdote de Israel sobre o seu turbante. Nesta lâmina de ouro havia inscritas as palavras: "A santidade pertence a Jeová." — Êx 29:6; 39:30 n.; Le 8:9.

Diademas como símbolos de realeza foram usados por reis hebreus tais como Saul. (2Sa 1:10) No entanto, a principal palavra hebraica denotando uma coroa, no sentido costumeiro, e geralmente traduzida por "coroa" é *'ata·ráh,* de *'a·tár,* que significa "cercar". (Veja Sal 5:12.) Não se refere necessariamente a um diadema. A coroa (*'ata·ráh*) que Davi tomou como prêmio de guerra dos amonitas, em Rabá, originalmente era mantida na cabeça do ídolo Malcão. A forma desta coroa não é revelada, mas era de "um talento de ouro em peso [c. 34 kg], e nela havia pedras preciosas". "Ela veio a ficar na cabeça de Davi", sendo que ele possivelmente colocou esta coroa pesada apenas brevemente na cabeça, talvez para indicar seu triunfo sobre a falsa deidade. — 1Cr 20:2; veja MOLOQUE.

Algumas coroas eram feitas de ouro refinado (Sal 21:3); outras eram adicionalmente cravejadas de pedras preciosas. (2Sa 12:30) Ocasionalmente, diversas faixas, ou diademas, eram conjugadas, e isto parece ter sido a usual natureza de "uma grandiosa coroa". (Jó 31:36) A expressão "grandiosa coroa", em Zacarias 6:14, literalmente é "coroas", no hebraico, mas está acompanhada por um verbo no singular. Portanto, parece estar no plural de excelência ou grandiosidade.

Jeová decretou a respeito do infiel Zedequias, último rei de Judá: "Remove o turbante e retira a coroa." Isto talvez se refira ao turbante régio, sobre o qual se usava uma coroa de ouro. (Veja Sal 21:3; Is 62:3.) Ambos estes símbolos de poder real ativo foram removidos, e o decreto de Deus indicava que o governo ativo sobre o "trono de Jeová" (1Cr 29:23) ficaria suspenso até a vinda do Rei messiânico de Deus. — Ez 21:25-27; Gên 49:10.

Em Ester 1:11; 2:17; 6:6-10, menciona-se um "toucado real" do Império Persa. A palavra hebraica para "toucado" (*ké·ther*), neste relato, deriva de *ka·thár* (cercar). (Veja Jz 20:43.) A Bíblia não descreve o "toucado real" persa, embora o próprio monarca persa costumasse usar um que consistia num barrete firme, talvez de pano ou de feltro, com uma faixa azul e branca em volta, sendo a faixa realmente um diadema.

Quando o Alto e o Baixo Egito foram unidos sob um só monarca, a cobertura real, egípcia, para a cabeça tornou-se uma coroa combinada. A coroa do Baixo Egito (um barrete vermelho, chato, com um ponto elevado na parte de trás e uma projeção de ponta espiralada estendendo-se diagonalmente para a frente) foi sobreposta à do Alto Egito (um barrete cônico redondo, alto, branco, com um botão na ponta). Usualmente, na frente da coroa aparece o uraeus (a áspide sagrada dos egípcios). A cobertura real para a cabeça do rei assírio, que tem sido descrita como uma mitra alta, frequentemente era adornada com figuras tais como flores, e arranjada em tiras de seda ou de linho. Era uma espécie de barrete cônico, algo similar ao moderno fez,

embora mais alto. As coroas gregas e romanas eram mais simples; às vezes eram diademas radiados ou tinham forma de grinalda.

Jeová falou de homens pondo pulseiras nas mãos de Oolá e Oolibá, e "belas coroas" sobre as suas cabeças. (Ez 23:36, 42) Em séculos recentes, mulheres árabes de destaque e riquezas têm usado coroas de aros de ouro com joias (em volta de barretes de forma abobadada). Um tipo similar de toucado talvez tenha sido usado por certas mulheres da antiguidade.

A palavra grega *sté·fa·nos* é traduzida por "coroa". Soldados romanos, zombando da posição régia de Cristo, e provavelmente também para aumentar a sua agonia, trançaram uma coroa de espinhos e a colocaram na cabeça de Jesus. (Mt 27:29; Mr 15:17; Jo 19:2) Fizeram-se diversas sugestões quanto à planta usada. Todavia, os escritores dos Evangelhos não mencionam a planta.

Coroas ou grinaldas de flores eram usadas em conexão com eventos atléticos. (2Ti 2:5) Os vencedores nos jogos gregos recebiam coroas ou grinaldas usualmente feitas de folhas de árvores. Por exemplo, nos Jogos Píticos, os vencedores recebiam uma coroa de louros; os vencedores nos Jogos Olímpicos recebiam coroas de folhas de oliveira brava; e os vitoriosos nos Jogos Ístmicos (realizados perto de Corinto) recebiam coroas feitas de pinheiro ou de aipo seco.

A palavra inglesa para "coroa" também é aplicada, entre outras coisas, ao alto da cabeça. Neste sentido é usada em certas versões das Escrituras. — Gên 49:26; De 28:35; Sal 68:21.

Uso Figurado. A esposa capaz é considerada "uma coroa para o seu dono", porque sua boa conduta dá honra ao seu marido, elevando-o na estima dos outros. (Pr 12:4) A simbólica mulher Sião havia de tornar-se "uma coroa de beleza" na mão de Jeová, possivelmente indicando que ela era produto do seu trabalho, erguido como que na sua mão para que outros pudessem vê-la com admiração. — Is 62:1-3.

O ministério de Paulo e de seus companheiros viajantes resultou na formação duma congregação cristã em Tessalônica, de que Paulo se alegrou como se fosse uma "coroa de exultação", sendo ela um dos principais motivos de alegria para ele. — 1Te 2:19, 20; veja Fil 4:1.

As cãs são como uma gloriosa "coroa de beleza quando se acham no caminho da justiça", uma vida gasta no temor de Jeová, bela do ponto de vista dele e merecendo o respeito de todos os humanos, como bom exemplo. (Pr 16:31; veja Le 19:32.) A sabedoria, qual coroa, enaltece seu possuidor e lhe granjeia respeito. (Pr 4:7-9) Jesus Cristo, que havia sido feito "um pouco menor que os anjos", foi "coroado de glória e de honra [como criatura espiritual, celestial, enaltecida muito acima dos anjos] por ter sofrido a morte". (He 2:5-9; Fil 2:5-11) No céu, os seguidores ungidos de Jesus recebem como recompensa pela fidelidade "a coroa imarcescível da glória", uma "incorruptível". (1Pe 5:4; 1Co 9:24-27; 2Ti 4:7, 8; Re 2:10) Mas a infidelidade que resulta em alguém perder os interesses do Reino na Terra também significa para ele perder a coroa celestial. Por isso, o glorificado Jesus Cristo admoestou: "Persiste em apegar-te ao que tens, para que ninguém tome a tua coroa." — Re 3:11.

Nas Escrituras Gregas Cristãs, a palavra grega *di·á·de·ma* é traduzida por "diadema" em traduções modernas. Este é sempre usado como símbolo de dignidade régia, quer real, quer apenas pretensa. O "grande dragão cor de fogo" (Satanás, o Diabo) tem um diadema em cada uma das suas sete cabeças. (Re 12:3, 9) Um diadema adorna cada um dos dez chifres da simbólica "fera" de sete cabeças, que ascende do "mar". (Re 13:1) Aquele que é chamado de Fiel e Verdadeiro, a saber, Jesus Cristo, tem na cabeça "*muitos* diademas", procedentes de Jeová, a legítima Fonte de autoridade e poder. (Re 19:11-13; 12:5, 10) Também em Revelação (Apocalipse) 6:2 e 14:14, Jesus Cristo é retratado como usando uma coroa (*sté·fa·nos*).

CORPO. A estrutura física dum humano ou dum animal. A palavra hebraica *gewi·yáh* refere-se a um corpo, quer vivo (Gên 47:18), quer morto. (1Sa 31:10; Sal 110:6) A palavra hebraica *neve·láh* deriva do verbo radical *na·vél* ("murchar"; Sal 1:3) e é traduzida variadamente por "corpo morto" e "cadáver". (Le 5:2; De 14:8; Is 26:19) *Ba·sár,* a palavra hebraica para carne, pode representar o corpo inteiro. (Compare isso com Sal 16:9; veja CARNE.) A costumeira palavra grega para "corpo" é *só·ma* (Mt 5:29), mas *khros,* literalmente "pele", é traduzido por "corpo" em Atos 19:12. A palavra grega *ptó·ma,* que deriva do verbo radical *pí·pto* (cair), refere-se a um corpo caído, ou "cadáver". (Mt 14:12) As diferentes espécies de corpos físicos são compostas de diferentes espécies de carne, junto com a força da vida. — 1Co 15:39; Tg 2:26; Gên 7:22; veja ALMA.

Corpos Espirituais. Assim como há corpos físicos, visíveis e palpáveis, há também corpos espirituais, invisíveis aos olhos humanos e inteiramente além do alcance dos sentidos humanos. (1Co 15:44) Os corpos de pessoas espirituais (Deus, Cristo, os anjos) são gloriosos. "Ninguém jamais viu a Deus." (1Jo 4:12) O homem não pode ver a Deus e continuar vivo. (Êx 33:20) Quando o apóstolo Paulo teve apenas um relance da manifestação de Jesus Cristo após a ressurreição deste, ele caiu ao solo e

foi cegado pelo brilho, sendo preciso um milagre para lhe restaurar a vista. (At 9:3-5, 17, 18; 26:13, 14) Igualmente, os anjos são muito mais poderosos do que os homens. (2Pe 2:11) São entes gloriosos, brilhantes, e apareceram assim em manifestações físicas. (Mt 28:2-4; Lu 2:9) Estes filhos espirituais de Deus possuem uma visão suficientemente forte para ver e suportar o brilho do Deus Todo-Poderoso. — Lu 1:19.

Visto que não podemos ver a Deus com nossos olhos físicos, ele usa certas expressões antropomorfas para nos ajudar a entender e a apreciar coisas sobre ele próprio. A Bíblia fala dele como tendo olhos (Sal 34:15; He 4:13); braços (Jó 40:9; Jo 12:38); pés (Sal 18:9; Za 14:4); coração (Gên 8:21; Pr 27:11); mãos (Êx 3:20; Ro 10:21); dedos (Êx 31:18; Lu 11:20); nariz, narinas (Ez 8:17; Êx 15:8); e ouvidos (1Sa 8:21; Sal 10:17). Não se deve supor que ele possua literalmente esses órgãos do modo como nós os conhecemos. O apóstolo João, que tinha esperança de vida no céu, disse a co-herdeiros da vida celestial: "Amados, agora somos filhos de Deus, mas ainda não está manifesto o que havemos de ser. Sabemos que, quando ele for manifestado, seremos semelhantes a ele, porque o veremos assim como ele é." (1Jo 3:2) Será um corpo conforme o "corpo glorioso" de Jesus Cristo (Fil 3:21), que é "a imagem do Deus invisível", "o reflexo da sua glória e a representação exata do seu próprio ser". (Col 1:15; He 1:3) Portanto, receberão corpos incorruptíveis, com imortalidade, diferentes daqueles dos anjos em geral e da humanidade, os quais são mortais. — 1Co 15:53; 1Ti 1:17; 6:16; Mr 1:23, 24; He 2:14.

O Corpo Carnal de Cristo. Na instituição da Refeição Noturna do Senhor, Jesus ofereceu o pão não fermentado aos 11 apóstolos fiéis, dizendo: "Isto significa meu corpo que há de ser dado em vosso benefício." (Lu 22:19) O apóstolo Pedro disse mais tarde: "Ele mesmo [Jesus] levou os nossos pecados no seu próprio corpo, no madeiro." — 1Pe 2:24; He 10:10; veja REFEIÇÃO NOTURNA DO SENHOR.

Para Jesus ser "o último Adão" (1Co 15:45) e ser um "resgate correspondente por [toda a humanidade]", seu corpo carnal tinha de ser um verdadeiro corpo humano, não uma encarnação. (1Ti 2:5, 6; Mt 20:28) Tinha de ser perfeito, pois devia ser sacrificado, a fim de se apresentar a Jeová Deus o valor de compra. (1Pe 1:18, 19; He 9:14) Nenhum humano imperfeito podia prover o valor necessário. (Sal 49:7-9) Por este motivo, Jesus disse a seu Pai, quando se apresentou para o batismo, a fim de iniciar seu proceder sacrificial: "Preparaste-me um corpo." — He 10:5.

Não se permitiu que o corpo físico de Jesus Cristo se decompusesse em pó, assim como aconteceu com os corpos de Moisés e de Davi, homens usados para prefigurar a Cristo. (De 34:5, 6; At 13:35, 36; 2:27, 31) Quando seus discípulos foram ao túmulo, bem cedo no primeiro dia da semana, o corpo de Jesus havia desaparecido, e as faixas com que seu corpo fora enrolado foram deixadas no túmulo, seu corpo, sem dúvida, tendo-se desintegrado sem passar pelo processo da decomposição. — Jo 20:2-9; Lu 24:3-6.

Depois da sua ressurreição, Jesus apareceu em corpos diferentes. Maria confundiu-o com o jardineiro. (Jo 20:14, 15) Ele apareceu de novo, entrando numa sala de portas trancadas, em um corpo que tinha marcas de feridas. (Jo 20:24-29) Diversas vezes manifestou-se e foi reconhecido, não por sua aparência, mas por suas palavras e ações. (Lu 24:15, 16, 30, 31, 36-45; Mt 28:16-18) Certa vez, um milagre realizado sob a sua direção abriu os olhos dos seus discípulos para com sua identidade. (Jo 21:4-7, 12) Jesus, depois de ressuscitado como espírito (1Pe 3:18), podia materializar um corpo para a ocasião específica, assim como anjos fizeram em tempos passados, quando apareceram quais mensageiros. (Gên 18:2; 19:1, 12; Jos 5:13, 14; Jz 13:3, 6; He 13:2) Durante os dias antes do Dilúvio, os anjos "que não conservaram a sua posição original, mas abandonaram a sua própria moradia correta", realizaram uma encarnação e tomaram esposas humanas. Que estes filhos angélicos de Deus não eram realmente humanos, mas haviam materializado corpos, é demonstrado pelo fato de que o Dilúvio não destruiu esses anjos, mas eles se desmaterializaram e retornaram ao domínio espiritual. — Ju 6; Gên 6:4; 1Pe 3:19, 20; 2Pe 2:4.

Uso Simbólico. Fala-se de Jesus Cristo como a Cabeça da "congregação, a qual é o seu corpo". (Ef 1:22, 23; Col 1:18) Este corpo cristão de pessoas não apresenta divisões raciais, nacionais ou outras, havendo representados nele judeus e pessoas de todas as nações. (Gál 3:28; Ef 2:16; 4:4) Todos são batizados por espírito santo em Cristo e na sua morte. Portanto, todos são batizados em um só corpo. (1Co 12:13) Assim, todo o corpo segue a cabeça, tendo a mesma espécie de morte e recebendo a espécie de ressurreição que Ele teve. — Ro 6:3-5; veja BATISMO (Batismo em Cristo Jesus, na Sua Morte).

O apóstolo Paulo usa o funcionamento do corpo humano para ilustrar a operação da congregação cristã, comparando os membros vivos na terra, em qualquer tempo específico, a um corpo, tendo a Cristo como Cabeça invisível. (Ro 12:4, 5; 1Co 12) Ele enfatiza a importância do lugar que cada membro ocupa, a interdependência, o amor e o cuidado mútuos, e a realização de trabalho. Deus colocou cada um na sua respectiva posição no corpo, e, por meio das várias operações do espírito santo, o corpo

realiza o que é necessário. A Cabeça, Jesus Cristo, como membro de ligação, por meio das “juntas e ligamentos”, supre aos membros do corpo as coisas de que precisam, os meios e arranjos para prover alimento espiritual, bem como comunicação e coordenação, para que “o corpo” seja espiritualmente bem nutrido e cada parte dele seja informada sobre a tarefa a executar. — Col 2:19; Ef 4:16.

Uso Correto do Nosso Corpo. O cristão deve ter apreço pelo corpo que Deus lhe deu e deve amar a si mesmo a ponto de cuidar devidamente do seu corpo, a fim de que possa apresentá-lo em serviço sagrado, aceitável a Deus. (Ro 12:1) Isto requer usar o raciocínio e sustentar o corpo com alimento e outras necessidades, bem como manter asseio físico, mas outros tipos de cuidados são ainda mais importantes. Estes envolvem a espiritualidade, buscar o Reino e a justiça de Deus, e praticar a retidão moral. (Mt 6:25, 31-33; Col 2:20-23; 3:5) O apóstolo aconselha: “O treinamento corporal é proveitoso para pouca coisa, mas a devoção piedosa é proveitosa para todas as coisas, visto que tem a promessa da vida agora e daquela que há de vir.” — 1Ti 4:8.

Alguém que é membro ungido da congregação cristã, o corpo de Cristo, e que comete fornicação, retira um membro do Cristo e o torna membro duma meretriz. Qualquer cristão desses que comete fornicação está introduzindo aviltamento moral e também “está pecando contra o seu próprio corpo” carnal. Coloca-se em perigo de ser removido do corpo de Cristo, a organização-templo, e expõe-se ao perigo de contrair doenças repugnantes. (1Co 6:13, 15-20; Pr 7:1-27) Pode ser ‘entregue pela congregação a Satanás, para a destruição da carne’. — 1Co 5:5.

Quem é membro do corpo de Cristo, bem como outras pessoas dedicadas, associadas com estes espiritualmente gerados membros do corpo, têm de evitar não apenas a fornicação física, mas também a fornicação espiritual. As Escrituras chamam aquele que tem amizade com o mundo de ‘adúltera’. (Tg 4:4) Jesus disse a respeito de seus discípulos: “Não fazem parte do mundo, assim como eu não faço parte do mundo.” (Jo 17:16) Portanto, Jesus cuida de que os membros do seu corpo sejam moral e espiritualmente limpos. (Ef 5:26, 27) Diz-se deles que têm seus “corpos banhados com água limpa”. (He 10:22) Conforme diz o apóstolo Paulo, ao falar sobre maridos: “Deste modo, os maridos devem estar amando as suas esposas como aos seus próprios corpos. Quem ama a sua esposa, ama a si próprio, pois nenhum homem jamais odiou a sua própria carne; mas ele a alimenta e acalenta, assim como também o Cristo faz com a congregação, porque somos membros de seu corpo. ‘Por esta razão deixará o homem seu pai e sua mãe e se apegará à sua esposa, e os dois se tornarão uma só carne.’ É grande este segredo sagrado. Agora estou falando com respeito a Cristo e à congregação.” — Ef 5:28-32.

Veja as partes do corpo sob os seus respectivos nomes.

CORREDORES (BATEDORES). Velozes correios a pé, ou servos duma pessoa proeminente, que corriam à frente do seu carro. A palavra traduz uma forma participial da palavra hebraica *ruts*, que significa “correr”. Ela é vertida “soldados (de infantaria)”, “guardas” e “cursores” em algumas traduções. Mas existe outra palavra para “soldados (de infantaria)” ou “os que vão a pé”, a saber, *ragh·lí*, ou mais plenamente, *’ish ragh·lí*.

“Corredores” pode referir-se a quaisquer mensageiros rápidos ou pessoas velozes, tais como Asael, irmão de Joabe, e Aimaás, filho de Zadoque. (2Sa 2:18; 18:19, 23, 27) Em certa ocasião, Elias correu talvez pelo menos 30 km para chegar do Carmelo a Jezreel antes do carro do Rei Acabe. Isto se deu porque “a própria mão de Jeová mostrou estar sobre Elias”. — 1Rs 18:46.

Em sentido oficial, batedores eram homens velozes escolhidos para correr à frente do carro do rei. Quando Absalão e mais tarde Adonias conspiraram para usurpar o reinado, cada um deles empregou 50 batedores à frente do seu carro, para aumentar o prestígio e a dignidade do seu complô. (2Sa 15:1; 1Rs 1:5) Batedores serviam como força pessoal do rei, um tanto parecido aos atuais guarda-costas. (1Sa 22:17; 2Rs 10:25) Serviam de guardas à entrada da casa do rei e acompanhavam o rei da sua casa ao templo. (1Rs 14:27, 28; 2Rs 11:6-8, 11; 2Cr 12:10) Levavam mensagens para o rei. (2Cr 30:6) Nos dias do rei persa Assuero, correios a pé foram evidentemente substituídos por homens montados em velozes cavalos de posta. — Est 3:13, 15; 8:10, 14.

Uso Ilustrativo. Nas Escrituras Gregas Cristãs, há algumas referências a se correr simplesmente com pressa. (Mt 28:8; Mr 9:15, 25; 10:17; Jo 20:2) Todavia, o apóstolo Paulo usou a corrida de modo ilustrativo. Ele escreveu à congregação de Corinto: “Não sabeis que os corredores numa corrida correm todos, mas apenas um recebe o prêmio? Correi de tal modo, que o possais alcançar. Além disso, cada homem que toma parte numa competição exerce autodomínio em todas as coisas. Ora eles, naturalmente, fazem isso para obterem uma coroa corruptível, mas nós, uma incorruptível. Portanto, corro de modo nada incerto; dirijo os meus golpes de modo a não golpear o ar; mas, surro o meu corpo e o conduzo como escravo, para que, de-

pois de ter pregado a outros, eu mesmo não venha a ser de algum modo reprovado." — 1Co 9:24-27.

Os competidores nos jogos gregos recebiam estrênuo treinamento, e a disciplina era rígida; observavam-se de perto a alimentação e o comportamento. As regras da corrida eram rigidamente aplicadas pelos juízes. Se um corredor chegasse primeiro, mas tivesse violado as regras, sua corrida foi em vão; conforme o apóstolo o expressou: "Além disso, quando alguém compete, mesmo nos jogos, não é coroado a menos que tenha competido segundo as regras." (2Ti 2:5) Os corredores fixavam os olhos no prêmio situado na linha de chegada. Paulo 'corria' deste modo singelo, de todo o coração. (Gál 2:2; Fil 2:16; 3:14) Perto do fim da sua vida, ele pôde dizer: "Tenho travado a luta excelente, tenho corrido até o fim da carreira, tenho observado a fé. Doravante me está reservada a coroa da justiça." — 2Ti 4:7, 8.

Ao considerar os modos como Deus lidou na escolha dos que constituem o Israel espiritual, Paulo explicou que o Israel segundo a carne contava com seu parentesco carnal com Abraão. (Ro 9:6, 7, 30-32) Imaginavam que eram os escolhidos e 'corriam', ou buscavam a justiça, mas de modo errado. Procurando estabelecer a sua justiça pelas suas próprias obras, não se sujeitavam à justiça de Deus. (Ro 10:1-3) Paulo chama atenção para a justiça de Deus em rejeitar o Israel carnal como nação e em formar um Israel espiritual. Em conexão com esta consideração, ele faz a declaração de que "depende, então, não daquele que deseja, nem daquele que corre, mas de Deus, que tem misericórdia". — Ro 9:15, 16.

CORREIO. Homem especialmente escolhido dentre a guarda pessoal real para entregar decretos reais e outra correspondência urgente do rei a regiões distantes do seu domínio. A rapidez da entrega, por parte dos correios (hebr.: *ra·tsím;* literalmente: corredores) era de importância primária. Desde os tempos antigos, tais homens eram chamados de "correios". São chamados assim em 2 Crônicas 30:6, 10; Jeremias 51:31.

No Império Persa usavam-se cavalos velozes, junto com estações de muda, ou postas, onde novos correios e cavalos descansados aguardavam levar avante as mensagens importantes. (Est 3:13-15; 8:10, 14) Levavam correndo as mensagens ao seu destino, noite e dia, e em qualquer tempo. No Império Romano havia a cada poucos quilômetros postas para os correios, onde se mantinham constantemente 40 cavalos. Os correios romanos podiam percorrer uns 160 km por dia, o que era uma velocidade considerável naqueles tempos. Com tal sistema de cavalos de posta, as mensagens reais podiam ser despachadas até os confins dum império num período relativamente curto.

CORTES. Entre os antigos era evidentemente uma prática comum fazer cortes na carne, ou arranhar os braços, as mãos e a face em ocasiões de luto. (Je 47:5; 48:37) Talvez se fizesse isso com o objetivo de apaziguar ou propiciar as deidades que se cria presidirem aos mortos. Com referência a esta prática entre os citas, por ocasião da morte de seu rei, o historiador grego Heródoto (IV, 71, *Clássicos Jackson,* Vol. XXIII) escreveu: "Cortam uma parte da orelha, raspam o cabelo em torno da cabeça, fazem incisões nos braços, fendem a fronte e o nariz e passam flechas através da mão esquerda."

Infligir lacerações na carne, porém, não se limitava a ritos de luto. Na esperança de que seu deus respondesse a seus apelos, os profetas de Baal cortaram-se "com punhais e com lanças, segundo o seu costume, até derramarem sangue sobre si". (1Rs 18:28) Ritos similares também eram praticados por outros povos antigos. Por exemplo, Heródoto (II, 61) menciona que durante a festa de Ísis, os carianos, ou cários, residentes no Egito cortavam a fronte com facas ou espadas.

A Lei de Deus proibia especificamente que se fizessem cortes na carne por causa dos mortos. (Le 19:28; 21:5; De 14:1) O motivo disso era que Israel era um povo santo para Jeová, uma propriedade especial. (De 14:2) Como tal, Israel devia permanecer livre de todas as práticas idólatras. Outrossim, tais demonstrações extremas de luto, acompanhadas por lacerações infligidas pela pessoa em si mesma, eram bem impróprias para um povo plenamente apercebido da verdadeira condição dos mortos, bem como da esperança da ressurreição. (Da 12:13; He 11:19) Também, a proibição da automutilação inculcaria nos israelitas o devido respeito pela criação de Deus, o corpo humano.

Evidentemente, porém, os israelitas ocasionalmente desconsideravam a lei de Deus com respeito a fazerem cortes na sua carne. — Je 41:5; compare isso com Miq 5:1.

CORUJA (MOCHO) [hebr.: *tahh·más; kohs* (mocho); *yan·shúf* (mocho-orelhudo); *'ó·ahh* (corujão)]. Ave de rapina noturna, mencionada várias vezes no relato bíblico. Antigamente considerada parte da família dos falcões, as corujas são hoje geralmente associadas com outras aves que se alimentam à noite, tais como uma espécie de bacurau e o curiango, ou noitibó.

A coruja tem bico curto, curvo, e fortes garras aduncas, parecidas às do falcão, mas difere por ter uma cabeça larga, grandes olhos e orelhas, bem como em cada pé um dedo reversível, de modo que, ao passo que os outros dedos apontam para a

frente, este dedo externo pode ser virado para fora ou mesmo para trás, habilitando assim essa ave a agarrar firmemente objetos diversos. Os olhos grandes, com sua íris que se expande, aproveitam ao máximo possível a fraca luz à noite, e, dessemelhante da maioria das outras aves, ambos os olhos da coruja encaram a frente, habilitando-a a ver um objeto com ambos os olhos ao mesmo tempo. Sua plumagem macia é uma mistura de matizes de marrom, cinza, preto e branco, com uma intricada disposição das penas, e geralmente dá ao corpo da ave a impressão de um volume exagerado. Segundo um artigo na revista *Scientific American* (abril de 1962, p. 78), as asas da coruja são ultrassonicamente silenciosas; a penugem nas superfícies superiores e as franjas plumosas nas bordas dianteiras e traseiras das asas evidentemente servem para reduzir a turbulência do fluxo de ar. Assim, a coruja investe sem barulho através da escuridão e mergulha silenciosamente sobre a sua insuspeita presa, matando principalmente roedores, embora algumas também comam aves menores e insetos. Os gritos da coruja vão desde um guincho estridente até um som retumbante.

A palavra hebraica *tahh·más* denota uma espécie de coruja e está incluída na lista das aves 'impuras'. (Le 11:13, 16; De 14:15) Esta palavra hebraica, aparentada com um verbo que significa "fazer violência", é apropriada para a coruja, que vive da caça de pequenos roedores e aves. Esta espécie de coruja tem sido identificada com o mocho-pequeno-de-orelhas (*Otus brucei*).

Igualmente incluída entre as aves 'impuras' está a hebraica *kohs*, palavra vertida por alguns como "mocho", e designada como *Athene noctua*. (De 14:16, *ALA, CBC, NM;* veja também *Lexicon in Veteris Testamenti Livros* [Léxico dos Livros do Velho Testamento], de L. Koehler e W. Baumgartner, Leiden, 1958, p. 428.) Este mocho (conhecido hoje também como mocho-galego), de uns 25 cm de comprimento, é uma das corujas mais difundidas na Palestina, encontrada em moitas, olivais e ruínas desoladas. O salmista, na sua solitária aflição, sentiu-se como "o mocho dos lugares desolados". (Sal 102:6) Apropriadamente, o nome árabe desta variedade de coruja significa "mãe de ruínas".

Outra ave alistada na Lei mosaica como 'impura' é a hebraica *yan·shúf*, nome considerado por alguns como indicando um som de "bufo" ou "forte sopro" (a palavra hebr. para "sopro" é *na·sháf*). Outros a relacionam com o "crepúsculo" (hebr.: *né·shef*), como indicando simplesmente uma ave noturna. (Le 11:17; De 14:16) *Lexicon in Veteris Testamenti Libros* (p. 386) identifica esta ave com o "mocho-orelhudo" (*Asio otus*). O mocho-orelhudo, uma ave pequena de uns 38 cm de comprimento, é chamado assim por causa de tufos eréteis de penas semelhantes a orelhas em ambos os lados da sua larga cabeça. Frequenta áreas arborizadas e desoladas, e é descrito como uma das criaturas a habitar as ruínas de Edom. — Is 34:11.

Predisse-se que as casas abandonadas nas ruínas de Babilônia 'encher-se-iam de corujões [plural de *'ó·ahh*]'. (Is 13:21) Estas circunstâncias e o nome hebraico, entendido como indicando uma criatura que "uiva" com um pio plangente, se ajusta bem ao corujão. Alguns identificariam *'ó·ahh* com o *Bubo bubo aharonii*, uma variedade de corujão que habita as regiões desérticas da Palestina. Todavia, a identificação com o corujão egípcio (ou de deserto escuro) (*Bubo bubo ascalaphus*), encontrado desde o Marrocos até o Iraque, harmoniza-se bem com o lugar registrado na profecia de Isaías 13. O corujão é a maior e mais forte das corujas destas regiões. Seu grito é um alto, prolongado e forte pio. Igual a outras corujas, à noite, seus grandes olhos têm um brilho luminescente, vermelho-amarelado, quando refletem luz, e, junto com seu grito lamentoso, esta característica sem dúvida contribuiu para ele servir de símbolo de mau agouro entre supersticiosos povos pagãos.

Alguns peritos acreditam que o termo *li·líth*, usado em Isaías 34:14 como estando entre as criaturas que frequentariam as ruínas de Edom, aplica-se a algum tipo de coruja. Diz-se que o nome é hoje usado "para *Strix*, a coruja fulva". (*The Interpreter's Dictionary of the Bible* [O Dicionário Bíblico do Intérprete], editado por G. A. Buttrick, 1962, Vol. 2; p. 252) Todavia, veja o artigo CURIANGO (NOITIBÓ).

CORVO [hebr.: *'o·rév;* gr.: *kó·rax*]. A primeira ave especificamente mencionada na Bíblia. (Gên 8:7) Sendo a maior das aves corvídeas, o corvo tem cerca de 60 cm de comprimento e pode ter uma envergadura de asas de mais de 1 m. Sua plumagem lustrosa é notável pela sua cor preta retinta (Cân 5:11), com tonalidades iridescentes de azul-metálico e púrpura, tendo as partes inferiores às vezes um toque de verde. Sua alimentação é extremamente variada, comendo tudo, desde nozes, frutinhas e cereais, até roedores, répteis, peixes e filhotes de aves. Embora ataque os jovens e os fracos entre os animais menores, é primariamente necrófago. Quando consome um cadáver, tem por hábito comer os olhos e outras partes moles da vítima, antes de rasgar o abdome com seu bico forte. (Pr 30:17) É um poderoso voador, batendo forte e constantemente suas asas, ou planando sem esforço em amplos círculos, ao passo que espreita a área embaixo em busca de alimento. Sua contínua busca de alimento o leva a sobrevoar uma área extraordinariamente grande.

Corvo-marinho; uma ave que não devia ser consumida, segundo a Lei mosaica.

Os naturalistas consideram o astucioso corvo uma das aves mais adaptáveis e engenhosas. Em vista disso, bem como por sua força de voo e habilidade de sobreviver com uma ampla variedade de alimentos, inclusive carniça, o corvo era candidato adequado para ser a primeira criatura a ser enviada por Noé para fora da arca, quando as águas do Dilúvio haviam começado a baixar. O texto indica que o corvo, depois, permaneceu fora da arca, usando-a apenas como lugar de pouso. — Gên 8:5-7.

O corvo foi declarado impuro no pacto da Lei (Le 11:13, 15; De 14:12, 14), e a frase "segundo a sua espécie" é entendida como abrangendo as gralhas e outras aves corvídeas, evidentemente aparentadas, tais como a gralha-calva, a gralha-de-nuca-cinzenta e a gralha-de-bico-vermelho, uma vez que todas são encontradas na Palestina.

O corvo, diferente da gralha, usualmente é ave de regiões agrestes, frequentemente habitando em regiões montanhosas e até mesmo em desertos. Estava entre as criaturas visionadas por Isaías como habitando o vácuo e o vazio do arruinado Edom. (Is 34:11) O corvo tem também por hábito armazenar sobras de alimento em fendas de rochas ou enterrá-las debaixo de folhas. Estas aves foram assim uma escolha apropriada quando Deus as usou milagrosamente para levar pão e carne duas vezes por dia a Elias, enquanto o profeta se escondia no vale da torrente de Querite. — 1Rs 17:2-6.

Os corvos nidificam em penhascos ou em promontórios rochosos, bem como em árvores altas; acasalam-se por toda a vida e são pais devotos. Jeová Deus, o verdadeiro Provisor para todas as Suas criaturas, dirigiu a atenção de Jó a si mesmo com a pergunta: "Quem prepara para o corvo o seu alimento quando seus próprios filhotes clamam a Deus por ajuda, vagueando por não haver nada para comer?" (Jó 38:41) O salmista mostrou também que o alimento trazido pelas aves paternas em voos longínquos para satisfazer os estridentes pios da sua cria faminta se deve às provisões bondosas do Criador (Sal 147:7-9), ao passo que Jesus se referiu aos corvos em sentido similar, para assegurar aos seus seguidores que Aquele que cuida de tais aves do ar certamente proveria as necessidades de Seus servos humanos. — Lu 12:24; compare isso com Sal 104:27, 28; Mt 6:26.

Evidentemente, por causa do seu impressionante tamanho, suas cores sombrias e seu grasnido lamentoso, povos pagãos encaravam antigamente o corvo como uma espécie de ave de mau agouro e de presságio da morte. Entre os gregos, o atrevido e muitas vezes impudente corvo era encarado como ave profética, talvez por causa da sua reputação de astúcia e sagacidade. Era tido como sagrado para o deus Apolo e para uma ordem oracular de sacerdotes, alguns dos quais se trajavam de preto.

Um príncipe de Midiã, nos dias do juiz Gideão, tinha o nome de Orebe, que significa "Corvo". — Jz 7:25.

CORVO-MARINHO [hebr.: *sha·lákh*]. Grande ave aquática palmípede que apanha peixes por mergulhar. Esta ave só aparece na lista de aves impuras sob a Lei mosaica, lista esta que proíbe o consumo de aves que na maioria são essencialmente aves de rapina e necrófagas. (Le 11:17; De 14:17) Os tradutores da *Septuaginta* grega entenderam que a ave era o *ka·tar·rá·ktes*, nome grego para o corvo-marinho, ao passo que a *Vulgata* latina usa *mergulus* ("mergulhador") para indicar essa ave. O corvo-marinho (*Phalacrocorax*) é bastante comum na Palestina, especialmente ao longo da costa do Mediterrâneo e também em certas águas interioranas, tais como o mar da Galileia. O corvo-marinho é aparentado com aves da família dos pelicanos. Tendo usualmente um corpo alongado e de cor escura, o corvo-marinho é veloz e ágil na água, nadando sob a água principalmente pelo uso de seus pés palmados. Seu bico aguçado e curvo na ponta o torna um bom pescador, e, desde tempos antigos, os corvos-marinhos têm sido treinados por pescadores do Oriente e de partes da Índia para pescar peixes

para o seu dono, colocando-se um anel razoavelmente folgado em volta do pescoço da ave, para impedir que engula algo mais do que peixes muito pequenos.

CÓS. Capital da ilha do mesmo nome, situada na extremidade NE dela. Encontra-se ao SO da costa da Ásia Menor. Sua posição vantajosa dava a Cós uma elevada importância comercial e naval desde tempos antigos.

Embora o apóstolo Paulo, pelo visto, navegasse ao largo desta cidade, quando viajou de Éfeso para Cesareia, no fim da sua segunda viagem missionária, por volta de 52 EC (At 18:21, 22), é só no fim da sua terceira viagem, uns quatro anos mais tarde, que a ilha é mencionada por nome, em Atos. Depois que Paulo conseguiu 'separar-se a muito custo' dos superintendentes efésios, a quem havia falado em Mileto (At 20:17, 36-38), o navio em que ele e Lucas embarcaram 'tomou um rumo direto', isto é, velejou de vento em popa, sem ziguezaguear, e com ventos favoráveis, até 'chegar a Cós', uma viagem de uns 75 km costa abaixo. Alguns comentadores calcularam que, com os costumeiros ventos NO prevalecentes no Egeu, essa distância podia ser coberta em cerca de seis horas, permitindo assim, conforme Lucas indica, que o navio de Paulo chegasse a Cós no mesmo dia em que partiu de Mileto. Parece provável que este navio passasse a noite ancorado ao largo da costa L de Cós e que chegasse a Rodes "no dia seguinte", depois de partir de manhã numa viagem de uns 120 km. — At 21:1.

A ilha de Cós tem fama de já ter sido por longo tempo um centro judaico no Egeu. Era um estado romano livre na província da Ásia, e, segundo Tácito, recebera de Cláudio, em 53 EC, eximição da tributação.

COSÃ. Descendente de Natã, filho de Davi; filho de Elmadã e pai de Adi; e antepassado de Maria, mãe de Jesus. — Lu 3:28.

COSBI. Filha de Zur, maioral midianita. Na ocasião em que 24.000 israelitas morreram por causa de imoralidade, em conexão com Baal de Peor, Cosbi, junto com o simeonita Zinri, que a havia levado à sua tenda, foi morta por Fineias traspassar-lhe as partes genitais. (Núm 25:1, 6-9, 15, 18) Pouco depois, o pai de Cosbi também foi morto. — Núm 31:7.

COSMÉTICOS. Substâncias ou tratamentos aplicados à face ou a outras partes do corpo humano para alterar a aparência, para embelezar ou realçar o atrativo da pessoa. Tais preparados podem ser aplicados à pele, às unhas ou ao cabelo. A palavra portuguesa "cosmético" deriva da palavra grega *ko·sme·ti·kós,* que significa "hábil em adornar".

Havia fabricantes e misturadores de unguentos entre os israelitas (Êx 30:25; 1Sa 8:13; Ne 3:8), e unguentos (muitas vezes perfumados) eram amplamente usados, talvez mais do que outros cosméticos. Quando aplicados à pele ou ao cabelo em clima quente e seco, os unguentos ajudavam a lidar com a secura. Usavam-se óleos perfumados, sendo que uma pecadora certa vez ungiu os pés de Jesus Cristo com tal óleo. (Lu 7:37, 38) Também, poucos dias antes da morte de Jesus, Maria, irmã de Lázaro, "veio . . . com um vaso de alabastro com óleo perfumado, nardo genuíno, muito dispendioso", e ungiu-o. — Mr 14:3; Jo 12:3; Mt 26:6, 7; veja UNGUENTO E PERFUMES.

Quando Jeú veio a Jezreel, Jezabel, além de pentear o cabelo ou de arrumar belamente a cabeça, "passou a pintar os seus olhos de preto". (2Rs 9:30) Pelo menos algumas mulheres em Israel, iguais às de outras terras do Oriente Médio da antiguidade, costumavam pintar os olhos. (Ez 23:40) A pintura para os olhos frequentemente era preta, cor que criaria um contraste com o branco dos olhos e faria os olhos parecer maiores. (Je 4:30) As referências bíblicas a pintar os olhos não associam este costume com mulheres fiéis de Israel em geral, embora uma das filhas de Jó fosse chamada de Querém-Hapuque, que possivelmente significa "Chifre de Pintura Preta (Para os Olhos) [quer dizer, recipiente para maquiagem]". — Jó 42:14.

As Escrituras não condenam o uso modesto e com bom gosto de cosméticos e objetos de adorno. Todavia, Paulo e Pedro admoestaram as mulheres cristãs a se adornarem "com modéstia e bom juízo, . . . dum modo próprio das mulheres que professam reverenciar a Deus", e a deixar que o seu adorno seja "a pessoa secreta do coração, na vestimenta incorruptível dum espírito quieto e brando, que é de grande valor aos olhos de Deus". (1Ti 2:9, 10; 1Pe 3:3, 4) E, na avaliação inspirada duma boa esposa, declara-se apropriadamente: "O encanto talvez seja falso e a lindeza talvez seja vã; mas a mulher que teme a Jeová é a que procura louvor para si." — Pr 31:30.

COSTELA. Há no corpo humano 24 destes longos, delgados e curvos ossos que encerram a cavidade torácica. Dispostos em 12 pares, constituem uma caixa que protege o coração e os pulmões. Sangue é produzido no tutano das costelas.

Ao criar a mulher, Deus não a fez separada e distinta do homem por formá-la do pó do solo, assim como fizera na criação de Adão. Ele tomou uma costela do lado de Adão, e dela construiu para Adão um perfeito equivalente, a mulher Eva. (Gên

2:21, 22) No entanto, Adão continuou a ser homem perfeito, agora unido como 'osso do osso e carne da carne' com sua esposa. (Gên 2:23; De 32:4) Outrossim, isso não afetou as células reprodutivas de Adão, a ponto de influir na estrutura das costelas de seus filhos, meninos ou meninas. Tanto o homem como a mulher têm 24 costelas.

É de interesse notar que uma costela que foi removida volta a crescer, substituindo-se, desde que permaneça o periósteo (a membrana de tecido conjuntivo que envolve o osso). O registro não declara se Jeová Deus seguiu este proceder ou não; no entanto, como Criador do homem, Deus certamente estava a par desta qualidade incomum das costelas.

A palavra 'costela' é encontrada novamente na Bíblia no relato de Daniel sobre uma visão que Deus lhe dera durante o governo do Rei Belsazar, de Babilônia. Surgiu um primeiro animal, representando a dinastia de governantes de Babilônia, seguido por um animal semelhante a um urso, que representava o próximo 'rei', ou linhagem de governantes mundiais, a saber, os da Medo-Pérsia. Este animal ursino tinha três costelas na boca. Estas costelas podem indicar que o 'rei' simbolizado pelo urso avançou nas suas conquistas em três direções, assim como fez a Medo-Pérsia. Visto que o número três é usado nas Escrituras como símbolo de intensidade ou ênfase, as três costelas podem também enfatizar a avidez deste urso simbólico por conquistas territoriais. — Da 7:5, 17; veja ANIMAIS SIMBÓLICOS.

COSTURA. Ato de unir com pontos de agulha; cosedura. Desde os tempos mais antigos, a costura, inclusive a bordadura, tem desempenhado um papel destacado nas atividades da humanidade. (Êx 26:1; 35:35; Jó 16:15; Ec 3:7; Ez 13:18) O primeiro homem e a primeira mulher, Adão e Eva, "coseram folhas de figueira e fizeram para si coberturas". (Gên 3:7) Isto talvez signifique simplesmente que prenderam juntas grandes folhas de figueira, usando para isso raminhos de figueira.

Cristo Jesus, ao explicar por que seus discípulos não jejuavam assim como os fariseus e os discípulos de João, salientou que costurar um remendo de pano não pré-encolhido numa roupa velha só pioraria o rasgão. (Mr 2:18, 21) Ao ser lavado, o remendo encolheria, e, nesse processo, esgarçaria a roupa velha, rasgando-a. Esta ilustração deveria ter ajudado os que ouviram as palavras de Jesus a entender que era então tempo de se tornarem seus seguidores e que era errado tentarem impor as práticas deles aos discípulos de Jesus. O próprio João explicara anteriormente que sua obra era preparatória para a vinda de Cristo, e, portanto, era de natureza temporária. — Jo 3:27-30.

COTA DE MALHA. Veja ARMAS, ARMADURA.

COURAÇA. Veja ARMAS, ARMADURA.

COVA (POÇO). Um lugar fundo ou buraco, quer natural, quer artificial. Os poços de betume nos quais caíram os reis de Sodoma e de Gomorra evidentemente eram buracos naturais da região (Gên 14:10); ao passo que a cova em que os irmãos de José o lançaram evidentemente era uma cisterna escavada por homens. (Gên 37:20-29) As duas palavras hebraicas principais para cova (poço) são *bohr* (que também significa "cisterna") e *shá·hhath.*

A palavra hebraica *she'óhl* é traduzida por "cova" na versão *Figueiredo.* (Gên 44:31) No entanto, Seol realmente se refere à sepultura comum da humanidade, em vez de a uma sepultura individual. Em Jó 17:13-16, encontramos Seol e cova (hebr.: *shá·hhath*) usados em paralelo por Jó, como lugares de escuridão e pó. De modo similar, a oração de Davi a Deus, no Salmo 30:3, diz: "Ó Jeová, fizeste subir a minha alma do próprio Seol; mantiveste-me vivo, para que eu não descesse ao poço." No Salmo 88:3-5 se faz referência ao Seol, ao poço e à sepultura, nesta ordem. — Veja também Jó 33:18-30; Sal 30:3, 9; 49:7-10, 15; 88:6; 143:7; Pr 1:12; Is 14:9-15; 38:17, 18; 51:14; veja SEOL; SEPULTURA (SEPULCRO).

Jonas também usou a palavra para "cova" em sentido figurado, quando comparou o interior do peixe com o "ventre do Seol" e também com a "cova". (Jon 2:2, 6) Esta associação da cova com a morte e a sepultura era bastante natural, em vista do antigo costume de usar ou escavar uma cova como lugar de sepultamento.

Covas evidentemente eram usadas como armadilha para pegar ou apanhar desprevenido um inimigo, ou para capturar animais, e por isso são usadas em sentido figurado para representar perigosas situações ou intrigas que afligem os servos de Deus. (Sal 7:15; 40:2; 57:6; Pr 26:27; 28:10; Je 18:20, 22) Às vezes, as covas tinham redes para enlaçar a vítima apanhada nelas. (Sal 35:7, 8) Segundo a Lei, se um animal doméstico caísse num poço escavado e morresse, o dono do poço tinha de fazer compensação ao dono do animal. — Êx 21:33, 34.

A prostituta e "a boca da mulher estranha" são chamadas de "cova funda". Isto se dá porque a prostituta, muitas vezes por conversa persuasiva, enlaça homens para terem relações sexuais com ela. — Pr 22:14; 23:27.

As cisternas usadas pelos hebreus e por outros orientais para armazenar água eram basicamente poços escavados. Muitas vezes tinham forma de garrafa; a boca geralmente era estreita, de apenas uns 30 cm de diâmetro no primeiro metro, e,

depois, a parte inferior abria-se numa cavidade bulbosa. — Veja CISTERNA.

A palavra grega *fré·ar*, "cova", na expressão usada em Revelação (Apocalipse) 9:1, 2, "cova do abismo", é a mesma palavra que João usa no seu relato evangélico para descrever "o poço" na fonte de Jacó, onde Jesus encontrou a mulher samaritana. (Jo 4:11, 12) *Fré·ar* no seu sentido mais simples refere-se a tal poço ou cova escavada na terra; no entanto, pode ser usada para se referir a qualquer cova ou abismo, inclusive aquela de fundura insondável de que ascendem os gafanhotos de Revelação. (Re 9:3; veja ABISMO.) A palavra grega *bó·thy·nos*, vertida "cova" também pode significar "vala". (Mt 12:11; 15:14, n.; Lu 6:39) Pedro, em 2 Pedro 2:4, fala dos anjos demoníacos como restritos em "covas [gr.: *sei·rois*] de profunda escuridão". — Veja TÁRTARO.

Veja também COVA DOS LEÕES.

COVA DOS LEÕES. Lugar de execução no qual o profeta Daniel foi lançado, mas do qual, mais tarde, foi retirado incólume, tendo tido proteção angélica. (Da 6:7, 12, 13, 16-24) Esta cova tinha uma abertura que podia ser coberta com uma pedra. (Da 6:17) Evidentemente, era um lugar fundo ou subterrâneo, porque Daniel "foi retirado da cova". — Da 6:23.

CÔVADO. Medida linear que corresponde aproximadamente à distância entre o cotovelo e a ponta do dedo médio. (De 3:11) Há indícios de que os israelitas usavam comumente um côvado de cerca de 44,5 cm, e os cálculos apresentados nesta publicação são feitos de acordo com isso. A Inscrição de Siloé, por exemplo, dá como 1.200 côvados o comprimento do túnel de água construído pelo Rei Ezequias. Segundo medições modernas, este túnel tem 533 m de comprimento. Assim, pelo valor nominal, este algarismo representa um côvado de 44,4 cm. Também, diversos prédios e recintos escavados na Palestina podem ser medidos em números redondos desta unidade, fornecendo uma base adicional para se calcular o côvado como tendo uns 44,5 cm.

Evidentemente, os israelitas usavam também um côvado maior, que era uma largura de mão (7,5 cm) mais comprido do que o côvado "comum". Este côvado maior, de uns 51,8 cm, consta na medição do templo visionário de Ezequiel. (Ez 40:5) Pode ter havido também um côvado menor, de uns 38 cm, medido desde o cotovelo até os nós dos dedos da mão fechada. — Jz 3:16 n.

COXA. Aquela parte da perna que vai dos quadris até o joelho. Visto que se acha na parte lateral da pessoa, a palavra hebraica também pode referir-se ao lado de alguma coisa, como o "lado" do tabernáculo, ou dum altar. — Êx 40:24; 2Rs 16:14.

A espada era usada do lado, sobre a coxa. (Êx 32:27; Jz 3:16, 21; Cân 3:8; Sal 45:3) Em Revelação (Apocalipse) 19:11-21, Cristo Jesus é representado como cavalgando uma montaria branca de guerra para batalhar contra a "fera" e os reis da terra com seus exércitos. Seu título "Rei dos reis e Senhor dos senhores" é claramente anunciado por escrito na sua roupa exterior, sobre a coxa, onde geralmente se usa a espada de autoridade.

Os calções dos sacerdotes em Israel iam dos quadris até a coxa, isto é, até o fim da coxa, de modo que sua nudez estava bem coberta, quando serviam no santuário e no altar de Jeová. Do contrário, morreriam. — Êx 28:42, 43.

Ao fazer um juramento, o costume ocasionalmente seguido era de o jurador colocar sua mão sob a coxa da pessoa a quem jurava. (Gên 24:2-4, 9; 47:29-31) Quanto ao significado disso, veja ATITUDES, POSTURAS E GESTOS (Juramento). O costume de bater na coxa indicava pesar, tristeza ou remorso. — Je 31:19; Ez 21:12.

Órgãos Reprodutivos. Estando a coxa situada na parte geral do corpo em que se encontram os órgãos reprodutivos, diz-se que a prole procede 'da parte superior da coxa'. (Gên 46:26; Êx 1:5; Jz 8:30) Isto lança luz sobre a natureza da punição que sobreviria à mulher culpada de adultério secreto.

Se um marido suspeitasse infidelidade da parte da sua esposa, ele devia levá-la perante o sacerdote. O sacerdote fazia a mulher ficar de pé perante Jeová, apanhava um pouco de água santa (evidentemente água fresca, pura), punha dentro desta um pouco do pó do chão do tabernáculo, e lavava ou esfregava para dentro dela as maldições que ele havia escrito. Depois de ela jurar a sua inocência, ela tinha de beber a água. Se era culpada, 'sua coxa decaía' e seu ventre inchava. Se era inocente, não lhe sobrevinha nenhum dano. — Núm 5:12-31.

O que significava 'decair a coxa' duma mulher adúltera?

Evidentemente, a coxa é usada nesta passagem como substituto eufemístico para se referir aos órgãos sexuais. (Veja Gên 46:26.) Logicamente, a punição afetava estes órgãos envolvidos na transgressão. (Veja Mr 9:43-47.) A expressão "decair" é entendida como significando "definhar" (*MC*), 'consumir-se' (*IBB*) ou 'murchar' (*BJ*), e pode sugerir que os órgãos sexuais se atrofiavam, e que havia perda da fertilidade e da capacidade de conceber. O fato de que a esposa inocente tinha de ser engravidada pelo marido parece indicar que uma futura gravidez seria negada à mulher adúltera. (Núm 5:28) Outrossim, o ventre da esposa culpada incha-

ria por causa da maldição, mas não em resultado da bênção da gravidez.

De modo algum se tratava dum julgamento por ordálio, que às vezes exigia um verdadeiro milagre para se sobreviver, assim como se praticava na Era do Obscurantismo. Não havia nada na própria água que causasse a aflição. Todavia, era água santa e tinha nela terra ou pó santo, e a escrita da maldição lavada para dentro dela. Portanto, continha poderosos simbolismos, e era bebida perante Jeová e com um solene juramento a ele. Não havia incerteza quanto ao resultado da questão. Se a mulher era culpada, Jeová fazia com que a bebida tivesse poder milagroso para produzir o resultado merecido. O adultério acarretava a pena de morte, mas, neste caso, não havia as duas testemunhas exigidas. (Núm 35:30; De 19:15) Também, usualmente, em tal caso, não se revelara a identidade do homem culpado, que igualmente mereceria a morte.

COXO, CLAUDICAÇÃO. Deficiência física que impede a pessoa de andar normalmente. A claudicação pode ser de nascença, por defeitos congênitos (At 3:2; 14:8), mas, na maioria dos casos é causada por acidente ou por doença.

Sacerdócio Arônico. Qualquer coxo descendente de Arão não podia servir no sacerdócio, embora se lhe permitisse comer das coisas providas para o sustento do sacerdócio. (Le 21:16-23) Jeová fixou um padrão elevado de aptidão física para seu sacerdócio, porque este o representava no seu santuário. Do mesmo modo, também Cristo, o grande Sumo Sacerdote, era "leal, cândido, imaculado, separado dos pecadores". — He 7:26.

Sacrifícios. Sob a Lei, também era proibido oferecer como sacrifício um animal que tivesse o defeito de ser coxo, pois prefigurava o sacrifício perfeito de Cristo. (De 15:21; Le 22:19, 20) Esta lei era violada pelos israelitas apóstatas, motivo pelo qual Deus os repreendeu, dizendo: "Ao apresentardes um animal coxo . . . [para ser sacrificado, dizeis]: 'Não é mau.' Leva-o perto ao teu governador, por favor. Terá ele prazer em ti ou receber-te-á bondosamente? . . . Posso eu ter prazer nele da vossa mão?" (Mal 1:8, 13) O apóstolo evidentemente aplica este requisito em sentido espiritual aos cristãos, suplicando-lhes: "[Apresentai] os vossos corpos como sacrifício vivo, santo e aceitável a Deus, um serviço sagrado com a vossa faculdade de raciocínio." — Ro 12:1.

A Claudicação de Jacó. Quando Jacó tinha cerca de 97 anos de idade, passou pela experiência de engalfinhar-se a noite inteira com um materializado anjo de Deus. Conseguiu deter o anjo até que este lhe deu uma bênção. Durante a luta, o anjo tocou na concavidade da articulação da coxa de Jacó, deslocando-a. Em resultado disso, Jacó andava mancando. (Gên 32:24-32; Os 12:2-4) Depois disso, Jacó tinha o lembrete de que, embora tivesse 'contendido com Deus [o anjo de Deus] e com homens, de modo que [ele] por fim prevaleceu', como disse o anjo, realmente não derrotara um poderoso anjo de Deus. Foi apenas segundo o propósito e a permissão de Deus que se permitiu a Jacó contender com o anjo, a fim de fornecer prova do grande apreço de Jacó pela necessidade que tinha da bênção de Deus.

Consideração. As Escrituras inculcam a consideração para com os coxos. Jó observou que, mesmo na sua condição próspera, "tornei-me . . . pés para o coxo". (Jó 29:15) Jesus e seus discípulos tinham compaixão pelos doentes e coxos, realizando muitas curas de tais pessoas. — Mt 11:4, 5; 15:30, 31; 21:14; At 3:1-10; 8:5-7; 14:8-10.

Usos Ilustrativos e Figurados. Os jebuseus ilustraram sua confiança jactanciosa na segurança da sua cidadela quando escarneceram de Davi: "'Aqui não entrarás, mas os cegos e os coxos hão de repelir-te', pensando: 'Davi não entrará aqui.'" Talvez colocassem realmente tais pessoas na muralha como defensores, conforme declarado por Josefo (*Jewish Antiquities* [Antiguidades Judaicas], VII, 61 [iii, 1]), e este talvez fosse o motivo de Davi dizer: "Aquele que golpear os jebuseus estabeleça contato por meio do túnel de água tanto com os coxos como com os cegos que são odiosos para a alma de Davi!" Esses coxos e cegos eram símbolo do insulto dos jebuseus contra Davi, e, o que era mais sério, seu escárnio contra os exércitos de Jeová. Davi odiava os jebuseus, junto com seus coxos e cegos, por causa dessa arrogância. Talvez até mesmo chamasse os próprios líderes jebuseus de 'coxos e cegos', em desprezo. — 2Sa 5:6-8.

Sobre a declaração no versículo 8: "Por isso é que se diz: 'O cego e o coxo não entrarão na casa'", foram oferecidas diversas explicações. No texto, esta declaração não é atribuída a Davi, e pode significar que outros criaram este dito proverbial com respeito àqueles que, iguais aos jebuseus, se jactavam ou tinham confiança excessiva na sua posição segura. Ou, o ditado pode ter significado: 'Ninguém que mantém relações com gente desagradável assim como os jebuseus entrará.' Outros verteriam o texto: "Porque os cegos e os coxos continuaram a dizer: Ele não entrará nesta casa", ou: "Porque disseram, sim, os cegos e os coxos: Ele não entrará na casa." — *Synopsis of Criticism* (Sinopse de Crítica), de Barrett, Londres, 1847, Vol. II, Parte II, p. 518; *KJ* margem.

Numa ocasião posterior, Elias perguntou aos israelitas: "Até quando ficareis mancando em duas opiniões diferentes? Se Jeová é o verdadeiro Deus,

ide segui-lo; mas se é Baal, ide segui-lo.” Naquela ocasião, os israelitas afirmavam adorar a Jeová, mas ao mesmo tempo adoravam a Baal. Seu rumo era instável e vacilante, como o dum homem coxo. Na competição resultante, quando os profetas de Baal tentaram em vão, desde a manhã até o meio-dia, conseguir uma resposta de seu deus, “eles continuaram a mancar em volta do altar que tinham feito”. Isto talvez fosse uma descrição zombeteira da ritualística dança ou coxeadura dos fanáticos adoradores de Baal, ou talvez manquejassem de cansaço em vista do seu longo e fútil rito. — 1Rs 18:21-29.

O mancar, o coxear e o tropeçar são usados em linguagem figurada para indicar uma vacilante irregularidade ou instabilidade no proceder de vida, objetivo ou fala da pessoa. Bildade, supostamente avisando Jó sobre os perigos que o aguardavam, disse a respeito de alguém que adotava um proceder iníquo: “O desastre está pronto para fazê-lo mancar.” (Jó 18:12) Em linguagem figurada similar, Davi e Jeremias falaram sobre seus inimigos como esperando que dessem um passo vacilante, a espreita de que manquejassem, para que, conforme os adversários de Jeremias diziam, “possamos prevalecer contra ele e vingar-nos dele”. (Je 20:10; Sal 38:16, 17) Os inimigos de Jesus Cristo queriam vê-lo tropeçar, ou mancar, na sua fala, a fim de enlaçá-lo. — Mt 22:15.

Uso proverbial. “Como alguém que mutila seus pés [o que o tornaria coxo], como alguém que bebe apenas violência, é aquele que confia assuntos à mão de um estúpido”, disse o sábio Rei Salomão. Deveras, o homem que emprega alguém estúpido para cuidar de um projeto dele faz violência aleijadora aos seus próprios interesses. Com certeza verá entrar em colapso a obra que se propõe fazer, com dano para si mesmo. — Pr 26:6.

Os Provérbios continuam com uma ilustração similar: “Acaso as pernas do coxo puxaram água? Então há um provérbio na boca de gente estúpida.” (Pr 26:7) Nos tempos antigos, especialmente nas cidades construídas sobre aterros, muitas vezes era necessário descer uma escada ou escadaria longa para tirar água dum poço. Tentar o estúpido falar ou aplicar um provérbio é tão desajeitado e ineficaz como um coxo tentar carregar água escadaria acima.

A nação antiga de Deus. Ao falar da restauração de seu povo, Jeová prometeu fortalecê-lo para partir de Babilônia e empreender a perigosa viagem de volta para a desolada Jerusalém. Qualquer claudicação, hesitação ou indecisão espiritual seria removida. Deus os incentivou por meio do profeta Isaías: “Naquele tempo o coxo estará escalando como o veado.” (Is 35:6) A nação de Deus havia mancado e havia caído no cativeiro, mas, “naquele dia”, disse Jeová, “vou ajuntar aquela que manquejava; . . . e certamente constituirei aquela que manquejava em um restante e aquela que fora removida para longe em uma nação poderosa”. — Miq 4:6, 7; Sof 3:19.

Consolando adicionalmente seu povo, Jeová prometeu, como seu Rei, protegê-los contra agressores. Descreveu a impotência dos inimigos de Sião como navio com seu cordame solto, seu mastro balouçando e sem velas. Daí, ele disse: “Naquele tempo, até mesmo o despojo [do inimigo] em abundância terá de ser dividido; os próprios coxos tomarão realmente um grande saque.” Haveria tanto despojo, que mesmo aqueles que usualmente não poderiam ter parte no saque poderiam naquele tempo participar nele. — Is 33:23.

Consideração com os espiritualmente coxos. O escritor cristão da carta aos hebreus salientou que entre eles havia muitos espiritualmente imaturos, que deveriam fazer mais progresso. (He 5:12-14) Daí, depois de falar sobre a disciplina, ele disse: “Persisti em endireitar as veredas para os vossos pés, para que o coxo não fique desconjuntado, mas, antes, para que sare.” (He 12:13) Até mesmo os mais fortes deveriam vigiar cuidadosamente como andam no seu proceder cristão, para que os mais fracos, os espiritualmente “coxos”, não tropeçassem ou se ferissem. Se os mais fortes na fé usassem sua liberdade espiritual para fazer certas coisas que eram lícitas, os mais fracos na fé poderiam tropeçar por causa das ações deles. — Ro 15:1.

O apóstolo Paulo apresenta como exemplo deste princípio a questão de comer e beber. (Ro 14:13-18, 21) Nesta passagem, ele aconselha, em parte: “Tomai esta decisão, de não pordes diante dum irmão uma pedra de tropeço ou uma causa para cair.” Ele diz: “É bom não comer carne, nem beber vinho, nem fazer algo que faça teu irmão tropeçar.” — Veja 1Co 8:7-13.

Por outro lado, conforme o apóstolo mostra, o cristão deve fortalecer suas próprias ‘pernas’ espirituais para não mancar ou tropeçar por causa do que ocorre ou do que outro faz. Deve tornar-se forte, para manter-se firme no proceder cristão. Paulo diz: “Quem come não menospreze ao que não come, e quem não come não julgue aquele que come, pois Deus tem acolhido a esse.” (Ro 14:3) Este princípio foi expresso pelo salmista: “Paz abundante pertence aos que amam a tua lei, e para eles não há pedra de tropeço.” (Sal 119:165) Não há coisa alguma que faça os que amam a lei de Deus mancar com claudicação espiritual.

Cura Completa. A claudicação tem provocado muitas lágrimas. Assim como Jesus Cristo curou

muitos mancos e aleijados quando estava na terra, até mesmo restaurando partes ressequidas do corpo (Mr 3:1, 5; compare isso com Lu 22:50, 51), o Filho de Deus, por meio dum "novo céu", realizará novamente curas similares. Fará isso cabalmente como Sumo Sacerdote e Rei designado por Deus, enxugando toda lágrima dos olhos da humanidade. — Mt 8:16, 17; Re 21:1, 4.

COZ [Espinho]. Descendente de Judá. Coz "tornou-se pai de Anube, e de Zobeba, e das famílias de Aarel, filho de Harum". — 1Cr 4:1, 8.

COZEBA [provavelmente: Mentiroso]. Lugar em Judá onde descendentes de Selá, filho de Judá, residiam. (1Cr 4:21, 22) A maioria dos peritos acha que Cozeba é Aczibe ("Quezibe" em algumas versões), mencionada em Gênesis 38:5 e em Josué 15:44, e nesta base é tentativamente identificado com Tell el-Beida (Horvat Lavnin), a 5 km ao OSO de Adulão. Os homens de Cozeba parecem ter sido incluídos na expressão "eles foram os oleiros". — 1Cr 4:23; veja ACZIBE N.º 1.

COZER (ASSAR), PADEIRO. "Cozer" ou "assar" significa submeter à ação do fogo (em seco; tostar). O termo hebraico mais comum para "cozer" é *'a·fáh,* raiz de *'o·féh* (padeiro). (Gên 19:3; 40:2) Outra palavra hebraica para "cozer" (*'ugh;* Ez 4:12) evidentemente é aparentada com *'u·gháh,* que significa "bolo redondo". — Gên 18:6; veja BOLO.

No lar hebraico, cozer pão e bolos era um dos principais deveres das mulheres, embora escravos o fizessem em lares maiores. Falando por Jeová, Samuel disse aos israelitas, que haviam solicitado um rei humano: "Tomará as vossas filhas para misturadoras de unguento, e cozinheiras, e padeiras." (1Sa 8:13) Todavia, homens talvez supervisionassem esse trabalho ou o fizessem eles mesmos, conforme indicado pelas ações de Ló quando dois anjos o visitaram em Sodoma. "Cozeu pães não fermentados, e eles passaram a comer" o banquete preparado. — Gên 19:1-3.

O pão, nos tempos bíblicos, era geralmente cozido em fornos. (Veja FORNO.) Ocasionalmente, porém, o cozimento era feito por se acender um fogo sobre pedras ajuntadas. Quando estas estavam bem quentes, retiravam-se as cinzas e colocava-se a massa nas pedras. Depois de um tempo, a massa era virada e deixada nas pedras até que o pão estivesse cabalmente cozido. (Os 7:8) Os viajantes talvez cozessem pão simples em covas rasas cheias de pedrinhas quentes, sobre as quais se acendera um fogo. Depois de remover as brasas, colocava-se a massa nas pedras quentes, sendo talvez virada diversas vezes enquanto o pão cozia. — 1Rs 19:6.

As ofertas de cereais feitas pelos israelitas frequentemente eram "algo cozido no forno", tiradas "de cima da assadeira" ou "da frigideira funda". (Le 2:4-7) A assadeira era um prato grosso de cerâmica com depressões (similares ao moderno *grill*), embora se usassem também assadeiras de ferro. — Ez 4:3.

Padeiros profissionais operavam nas cidades. Enquanto Jeremias estava em detenção no Pátio da Guarda, em Jerusalém, na época de escassez antes da queda desta cidade, em 607 AEC, ele recebia uma ração diária de um pão redondo "da rua dos padeiros", enquanto o suprimento durou. (Je 37:21) Portanto, os padeiros comerciais, evidentemente, ocupavam determinada rua em Jerusalém. Anos mais tarde, quando as muralhas de Jerusalém foram restauradas sob a supervisão de Neemias, também foi consertada a "Torre dos Fornos". (Ne 3:11; 12:38) É incerto exatamente como esta torre veio a ser chamada assim, mas é possível que recebesse este nome incomum porque se encontravam ali os fornos dos padeiros comerciais.

O padeiro real evidentemente era homem de certa importância no antigo Egito. Um mural no túmulo de Ramsés III, no Vale dos Reis, em Tebas, retrata uma padaria real egípcia em pleno funcionamento, mostrando a massa ser trabalhada com os pés, a produção de pães e a preparação do forno. Conforme relatado em Gênesis, um padeiro real egípcio ficou especialmente notório por ter pecado contra o rei e ter sido lançado na prisão. Ali teve um sonho, no qual viu a si mesmo carregando três cestos de pão na cabeça, com aves comendo do cesto superior. Este "chefe dos padeiros" foi retirado no terceiro dia e 'pendurado', cumprindo assim a interpretação de José: "Os três cestos são três dias. Daqui a três dias, Faraó te levantará a cabeça de cima de ti e certamente te pendurará num madeiro; e as aves hão de comer a tua carne de cima de ti." — Gên 40:1-3, 16-22.

COZINHAR, UTENSÍLIOS DE COZINHA. A preparação de alimentos por ferver, assar ou cozer era usualmente considerada dever das mulheres na casa hebraica, mas, em certas ocasiões, as refeições eram preparadas por homens. (Gên 18:6-8; 27:3-9, 14, 30, 31; 1Sa 8:13; 2Sa 13:8) Quando moravam em tendas, os hebreus provavelmente cozinhavam na maior parte ao ar livre. Quando se fixaram em Canaã, morando em casas de pedra, cozinhavam em parte dentro de casa, especialmente durante tempo inclemente. (Jz 6:19; 2Sa 13:7-11) Cozinhava-se principalmente para a refeição noturna, a mais importante refeição do dia. (Lu 14:12; Re 3:20) Nada podia ser cozinhado no sábado regular, porque a Lei proibia até mesmo acender fogo. — Êx 35:3.

Os hebreus empregavam diversos utensílios e equipamentos na preparação de alimentos. Havia o moinho manual, operado pelas mulheres no lar. (De 24:6; Mt 24:41; veja MOINHO, MÓ.) Para especiarias ou pequenas quantidades de cereais bastava o gral e o pilão. (Núm 11:8; veja GRAL.) A massa de pão era misturada numa amassadeira (Êx 12:34) e cozida num fogão ou num forno. — Êx 8:3; 1Cr 9:31.

No tabernáculo e mais tarde no templo usavam-se garfos. (Êx 27:3; 2Cr 4:16) Faz-se menção dum garfo de três dentes usado pelos sacerdotes. (1Sa 2:12-14) As cozinheiras domésticas talvez usassem um garfo similar para tirar carne duma panela. Dispunham de diversos tipos de faca para cortar a carne a ser cozinhada. Não há nenhum indício bíblico de que usavam facas e garfos para comer.

As panelas usadas para cozinhar em geral eram de barro, embora algumas fossem de cobre, as quais são mencionadas em especial em conexão com o santuário. (Le 6:28) Entre os utensílios domésticos de cozinha havia panelas, vasilhas redondas, variando consideravelmente em tamanho. Panelas de bronze com pernas são retratadas em pinturas em túmulos egípcios, e é possível que os israelitas queixosos, no ermo, pensassem em tais panelas quando falaram de estar "sentados junto às panelas de carne", no Egito. (Êx 16:3) A palavra hebraica traduzida por "panelas", nesta passagem, é a geralmente usada para indicar a panela de boca larga, que podia ser usada para lavar (Sal 60:8) ou para cozinhar nela. (2Rs 4:38-41; Ez 24:3-5) Estas tinham diversos tamanhos, desde o tamanho médio, de uns 30 cm de diâmetro, até as bem grandes. Antigas amostras deste tipo relativamente raso de panela não apresentam alças, mas durante o tempo do reino dividido, em Israel, passou a ser usado um tipo com duas alças.

Têm sido encontradas panelas de boca estreita, de uma ou duas alças. Tinham uma forma mais ou menos redonda, de uns 10 a 36 cm de diâmetro.

Os israelitas possuíam também potes ou panelas fundas, e também assadeiras. Frequentemente, as ofertas de cereais eram preparadas nelas. (Le 2:5, 7; 7:9; 1Cr 23:29) Exemplos de assadeiras de barro foram descobertos em Gezer. Estas tinham pequenas depressões, comparáveis às dos atuais pequenos *grills*. Usavam-se também assadeiras de ferro. — Ez 4:1-3.

As Escrituras às vezes usam panelas em sentido figurado. Jerusalém, que estava para ser destruída em 607 AEC, foi comparada a uma panela de boca larga, tendo nela seus habitantes como carne. — Ez 11:1-12; 24:6-14; veja VASOS.

CRESCENTE [do lat., significando: "Que Cresce; Que Aumenta"]. Um homem mencionado por Paulo na sua segunda carta a Timóteo como tendo ido à Galácia. — 2Ti 4:10.

CRETA, CRETENSES. A quinta maior ilha do Mediterrâneo, e seus habitantes. A ilha tem uns 250 km de comprimento e varia em largura de 13 a 56 km. Creta está situada na extremidade meridional do mar Egeu, a uns 100 km ao SE da Grécia. Montes, alguns cobertos de neve durante parte do ano, estendem-se por toda a extensão da ilha estreita. Perto do centro de Creta, o monte Ida elevase a 2.456 m acima do nível do mar. A costa N tem alguns bons portos, mas o litoral meridional é mais regular e em grande parte dele os montes descem de forma íngreme até o mar. Assim, a costa S provê poucos lugares adequados para portos, conforme indicado no relato da viagem de Paulo a Roma, considerada mais adiante.

Aceita-se em geral que Creta era a "Caftor" mencionada nas Escrituras Hebraicas, e portanto, o lugar do qual os filisteus emigraram para Canaã. (Je 47:4; Am 9:7) Alguns peritos relacionam também os "queretitas" com os cretenses; a *Septuaginta* grega reza "cretenses", em vez de "queretitas", tanto em Ezequiel 25: 15-17 como em Sofonias 2:5-7. (Veja QUERETITAS.) Se a identificação de Caftor com Creta for aceita, conforme parece razoável, então os primitivos habitantes da ilha eram descendentes de Mizraim, cujo nome é biblicamente equivalente a Egito. — Gên 10:13, 14.

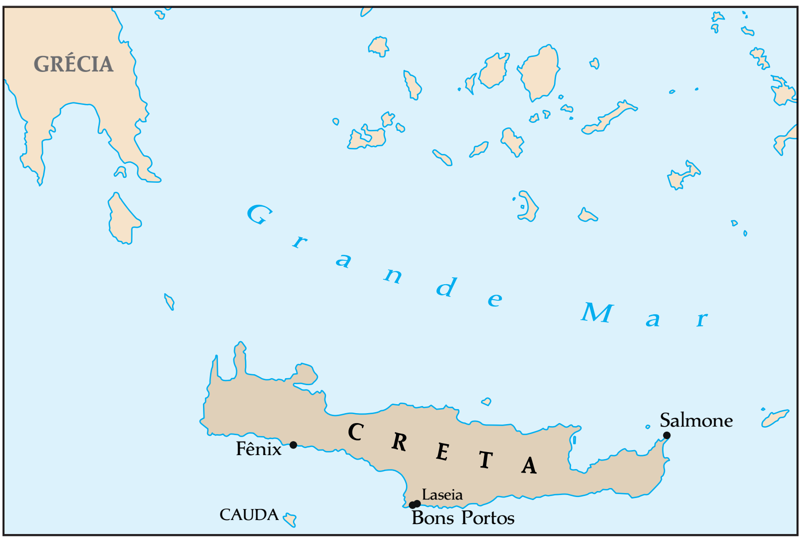
A civilização desenvolvida pelos cretenses era bem distinta daquelas da Mesopotâmia e do Egito, mas igualmente resplendente. A religião cretense dava ênfase ao elemento feminino, recebendo uma deusa-mãe o maior destaque. Assim como em outras religiões de fertilidade, a serpente está regularmente presente nas representações da deusa, quer segurada nas mãos dela, quer enroscada no corpo dela. Uma inferior deidade masculina é usualmente associada com ela, talvez na relação de mãe e filho frequentemente encontrada neste tipo de culto. Em Cnosso foi encontrada uma cruz de mármore, sendo a cruz igualmente um antigo símbolo sexual. A civilização antiga desapareceu perto dos últimos séculos do segundo milênio. Durante o primeiro milênio AEC, Creta, por fim, veio a estar sob domínio grego. Por volta do segundo século AEC, a ilha se havia tornado reduto e esconderijo de piratas, que atacavam a navegação no Mediterrâneo. Daí, em 67 AEC, Pompeu subjugou Creta, e ela tornou-se província romana, junto com Cirene, na África do Norte.

A Atividade de Paulo Ali. Judeus ou prosélitos cretenses estavam entre os presentes em Jerusalém em Pentecostes de 33 EC. (At 2:5, 11) Tal-

vez em resultado disso introduziu-se o cristianismo em Creta.

O apóstolo Paulo, em caminho a Roma para ser julgado, passou por Creta a bordo dum navio graneleiro de Alexandria, aproximadamente no outono setentrional do ano 58 EC. O navio, com 276 pessoas a bordo, navegou "sob o abrigo de Creta", quer dizer, ao largo do lado meridional da ilha, a sota-vento, onde o navio estava protegido contra os ventos adversos do NO. De Salmone, na costa L de Creta, o navio avançou devagar em direção ao O até chegar a Bons Portos, uma pequena baía que provia ancoragem num ponto pouco antes de o litoral meridional curvar-se agudamente para o N. Ali, contrário ao conselho de Paulo, tomou-se a decisão de tentar chegar a Fênix, outro porto a uns 65 km costa acima. Contornando o cabo Littinos (Matala), o navio 'costeou o litoral de Creta', quando um tempestuoso vento ENE, de repente soprando desde as alturas motanhosas, se abateu sobre o navio, obrigando-o a pôr-se à capa e tomar o rumo do vento. Dali, o navio foi impelido para além da ilha de Cauda, a uns 65 km de Bons Portos. — At 27:6-16, 37, 38.

A evidência é que, depois de dois anos de encarceramento em Roma, Paulo visitou Creta e se empenhou em atividade cristã ali durante o período final do seu ministério. Ao partir, ele designou Tito para permanecer em Creta, a fim de corrigir certas condições existentes nas congregações, fazendo designações de anciãos "numa cidade após outra". (Tit 1:5) Mais tarde, ao considerar problemas congregacionais numa carta a Tito, Paulo citou as palavras dum profeta cretense, no sentido de que "os cretenses são sempre mentirosos, feras prejudiciais, glutões desempregados". (Tit 1:10-12) Pensa-se que estas palavras sejam de Epimênides, poeta cretense do sexto século AEC. Esta avaliação dos antigos cretenses era compartilhada pelos gregos, entre os quais o nome cretense tornou-se sinônimo de mentiroso.



CRIAÇÃO. O ato de criar, ou trazer à existência, alguém ou alguma coisa. Pode também referir-se àquilo que foi criado ou trazido à existência. A palavra hebraica *ba·rá'* e a grega *ktí·zo*, ambas significando "criar", são usadas exclusivamente com referência à criação divina.

Em todas as Escrituras, Jeová Deus é identificado como o Criador. Ele é "o Criador dos céus, . . . o Formador da terra e Aquele que a fez". (Is 45:18) Ele é "o Formador dos montes e o Criador do vento" (Am 4:13) e é "Aquele que fez o céu e a terra, e o mar, e todas as coisas neles". (At 4:24; 14:15; 17:24) "Deus . . . criou todas as coisas." (Ef 3:9) Jesus Cristo reconheceu a Jeová como Aquele que criou os humanos, fazendo-os macho e fêmea. (Mt 19:4; Mr 10:6) Portanto, Jeová é apropriada e exclusivamente chamado de "o Criador". — Is 40:28.

É por causa da vontade de Deus que todas as coisas "existiram e foram criadas". (Re 4:11) Jeová, que tem existido por todo o tempo, estava sozinho antes de a criação ter começo. — Sal 90:1, 2; 1Ti 1:17.

Ao passo que Jeová, que é Espírito (Jo 4:24; 2Co 3:17), sempre tem existido, isto não se dá com a matéria da qual o universo é feito. Portanto, ao criar os literais céus e terra, Jeová não usou material preexistente. Isto é evidente de Gênesis 1:1, que diz: "No princípio Deus criou os céus e a terra." Se a matéria sempre tivesse existido, teria sido impróprio usar o termo "princípio" com respeito às coisas materiais. Todavia, depois de criar a terra, Deus formou "do solo todo animal selvático do campo e toda criatura voadora dos céus." (Gên 2:19) Ele formou também o homem "do pó do solo", soprando nas narinas dele o fôlego de vida, de modo que o homem se tornou uma alma vivente. — Gên 2:7.

O Salmo 33:6 diz apropriadamente: "Pela palavra de Jeová foram feitos os próprios céus, e pelo

espírito de sua boca, todo o exército deles." Quando a terra ainda estava "sem forma e vazia", havendo "escuridão sobre a superfície da água de profundeza", era a força ativa de Deus que se movia por cima da superfície das águas. (Gên 1:2) Deus usou assim a sua força ativa, ou "espírito" (hebr.: *rú·ahh*), para realizar seu propósito criativo. As coisas que ele criou testificam não só o seu poder, mas também a sua Divindade. (Je 10:12; Ro 1:19, 20) E, visto que Jeová "não é Deus de desordem, mas de paz" (1Co 14:33), sua obra criativa é assinalada pela ordem, em vez de por caos ou acaso. Jeová lembrou a Jó que Ele havia tomado medidas específicas ao fundar a terra e ao bloquear o mar, e indicou que existem "estatutos dos céus". (Jó 38:1, 4-11, 31-33) Além disso, as obras criativas e outras obras de Deus são perfeitas. — De 32:4; Ec 3:14.

A primeira criação de Jeová foi seu "Filho unigênito" (Jo 3:16), "o princípio da criação de Deus". (Re 3:14) Este, "o primogênito de toda a criação", foi usado por Jeová na criação de todas as outras coisas, as nos céus e as na terra, "as coisas visíveis e as coisas invisíveis". (Col 1:15-17) O testemunho inspirado de João a respeito deste Filho, a Palavra, é que "todas as coisas vieram à existência por intermédio dele, e à parte dele nem mesmo uma só coisa veio à existência", e o apóstolo identifica a Palavra como Jesus Cristo, que se havia tornado carne. (Jo 1:1-4, 10, 14, 17) Como a sabedoria personificada, Este é representado como dizendo: "O próprio Jeová me produziu como princípio do seu caminho", e falando sobre a sua associação com Deus, o Criador, como "mestre de obras" de Jeová. (Pr 8:12, 22-31) Em vista da íntima associação de Jeová e seu Filho unigênito na atividade criativa, e porque este Filho é "a imagem do Deus invisível" (Col 1:15; 2Co 4:4), foi evidentemente ao Seu Filho unigênito e mestre de obras (ou mestre em obras) que Jeová falou, dizendo: "Façamos o homem à nossa imagem." — Gên 1:26.

Depois de criar seu Filho unigênito, Jeová usou-o para trazer à existência os anjos celestiais. Isto antecedeu à fundação da terra, conforme Jeová revelou ao interrogar Jó e perguntar-lhe: "Onde vieste a estar quando fundei a terra . . . quando as estrelas da manhã juntas gritavam de júbilo e todos os filhos de Deus começaram a bradar em aplauso?" (Jó 38:4-7) Foi depois da criação destas criaturas espirituais, celestiais, que foram feitos ou trazidos à existência os céus e a terra materiais, e todos os elementos. E, visto que Jeová é o primariamente responsável por todas essas obras criativas, estas são atribuídas a ele. — Ne 9:6; Sal 136:1, 5-9.

As Escrituras, ao declararem: "No princípio Deus criou os céus e a terra" (Gên 1:1), deixam o assunto indefinido quanto ao tempo. Este uso do termo "princípio", portanto, é inatacável, não importa que idade os cientistas queiram atribuir ao globo terrestre, aos diversos planetas e a outros corpos celestes. O próprio tempo da criação dos céus e da terra materiais pode ter sido há bilhões de anos.

Outras Atividades Criativas Que Envolviam a Terra. Gênesis, capítulo 1, até capítulo 2, versículo 3, depois de falar da criação dos céus e da terra materiais (Gên 1:1, 2), fornece um esboço de outras atividades criativas na terra. O capítulo 2 de Gênesis, começando no versículo 5, contém um relato paralelo a partir de um ponto no terceiro "dia", depois do surgimento da terra seca, mas antes de se criarem plantas terrestres. Apresenta pormenores não fornecidos no esboço geral encontrado no capítulo 1 de Gênesis. O Registro inspirado fala de seis períodos criativos chamados "dias", e de um sétimo período, ou "sétimo dia", em que Deus parou com as suas obras criativas terrestres e passou a repousar. (Gên 2:1-3) Embora o relato de Gênesis sobre a atividade criativa relacionada com a terra não apresente especificações botânicas e zoológicas pormenorizadas, conforme são comuns hoje em dia, os termos empregados nele abrangem adequadamente as principais categorias de vida, e mostram que estas foram criadas e feitas para se reproduzirem apenas segundo as suas respectivas "espécies". — Gên 1:11, 12, 21, 24, 25; veja ESPÉCIE.

A tabela que segue apresenta as atividades criativas de Deus durante os seis "dias" esboçados em Gênesis.

OBRAS CRIATIVAS TERRESTRES DE JEOVÁ

Dia N.º	Obras Criativas	Textos
1	Luz; separação entre dia e noite.	Gên 1:3-5
2	Expansão, separação das águas debaixo da expansão das águas por cima dela.	Gên 1:6-8
3	Terra seca; vegetação.	Gên 1:9-13
4	Luzeiros celestes tornam-se discerníveis da Terra.	Gên 1:14-19
5	Almas aquáticas e criaturas voadoras.	Gên 1:20-23
6	Animais terrestres; homem.	Gên 1:24-31

Gênesis 1:1, 2, refere-se a um tempo anterior aos seis "dias" esboçados acima. Quando estes "dias" começaram, o sol, a lua e as estrelas já existiam, mencionando-se a sua criação em Gênesis 1:1. No entanto, antes destes seis "dias" de atividade criativa, "a terra mostrava ser sem forma e vazia, e havia escuridão sobre a superfície da água de profundeza". (Gên 1:2) Pelo visto, uma faixa de camadas de nuvens ainda envolvia a terra, impedindo que a luz atingisse a sua superfície.

Quando Deus disse no Primeiro Dia: "Venha a haver luz", evidentemente uma luz difusa passou a atravessar as camadas de nuvens, embora as fontes desta luz ainda não pudessem ser discernidas da superfície da terra. Parece ter-se tratado dum processo gradativo, conforme indicado pelo tradutor J. W. Watts: "E a luz veio gradualmente à existência." (Gên 1:3, *A Distinctive Translation of Genesis* [Tradução Distintiva de Gênesis]) Deus fez com que houvesse uma separação entre a luz e a escuridão, chamando a luz de Dia e a escuridão de Noite. Isto indica que a terra girava em torno do seu eixo, ao orbitar em torno do sol, de modo que seus hemisférios, oriental e ocidental, podiam usufruir períodos de luz e de escuridão. — Gên 1:3, 4.

No Segundo Dia, Deus fez uma expansão por causar uma separação "entre águas e águas". Algumas águas permaneceram na terra, mas uma grande quantidade de água foi elevada muito acima da superfície da terra, e no espaço intermediário entre elas veio a haver uma expansão. Deus chamou a expansão de Céu, mas isto com relação à terra, visto que não se diz que as águas suspensas acima da expansão envolvessem estrelas ou outros corpos dos céus externos. — Gên 1:6-8; veja EXPANSÃO.

No Terceiro Dia, pelo poder operador de milagres de Deus, as águas na terra foram ajuntadas e apareceu a terra seca, chamando-a Deus de Terra. Foi também neste dia que Deus, por nenhum fator casual ou processos evolutivos, agiu para sobrepor o princípio de vida a átomos de matéria, de modo que se trouxeram à existência relva, vegetação e árvores frutíferas. Cada uma destas três categorias gerais era capaz de reproduzir-se segundo a sua "espécie". — Gên 1:9-13.

A vontade divina a respeito dos luzeiros foi realizada no Quarto Dia, declarando-se: "Deus passou a fazer os dois grandes luzeiros, o luzeiro maior para dominar o dia e o luzeiro menor para dominar a noite, e também as estrelas. Assim, Deus os pôs na expansão dos céus para iluminarem a terra e para dominarem de dia e de noite, e para fazerem separação entre a luz e a escuridão." (Gên 1:16-18) Em vista da descrição desses luzeiros, o luzeiro maior evidentemente era o sol, e o luzeiro menor, a lua, embora o sol e a lua só sejam especificamente mencionados na Bíblia depois do seu relato do Dilúvio dos dias de Noé. — Gên 15:12; 37:9.

Anteriormente, no primeiro "dia", usou-se a expressão: "Venha a haver luz." A palavra hebraica para "luz" ali é *'ohr*, significando luz em sentido geral. Mas, no quarto "dia", a palavra hebraica muda para *ma·'óhr*, que se refere a um luzeiro ou fonte de luz. (Gên 1:14) Portanto, no primeiro "dia", uma luz difusa evidentemente atravessava as faixas envolventes, mas as fontes desta luz não poderiam ser vistas por um observador terrestre. Agora, no quarto "dia", as coisas evidentemente mudaram.

É também digno de nota que em Gênesis 1:16 não se usa o verbo hebraico *ba·rá'*, que significa "criar". Antes, emprega-se o verbo hebraico *'a·sáh*, que significa "fazer". Visto que o sol, a lua e as estrelas estão incluídos nos "céus" mencionados em Gênesis 1:1, eles foram criados muito antes do Quarto Dia. No quarto dia, Deus passou a "fazer" com que esses corpos celestes ocupassem uma nova relação para com a superfície da terra e a expansão por cima dela. Quando se diz: "Deus os pôs na expansão dos céus para iluminarem a terra", isto indica que se tornaram então discerníveis da superfície da terra, como se estivessem na expansão. Também, os luzeiros deviam "servir de sinais, e para épocas, e para dias, e para anos", provendo assim mais tarde diversas maneiras de orientação para o homem. — Gên 1:14.

O Quinto Dia ficou marcado pela criação das primeiras almas não humanas na terra. Pelo poder divino não foi produzida apenas *uma* criatura que Deus tivesse o propósito que evoluísse para outras formas, mas literalmente *enxames* de almas viventes. Declara-se: "Deus passou a criar os grandes monstros marinhos e toda alma vivente que se move, que as águas produziram em enxames segundo as suas espécies, e toda criatura voadora alada segundo a sua espécie." Satisfeito com o que Ele tinha produzido, Deus os abençoou, e, na realidade, disse-lhes que 'se tornassem muitos', o que era possível, porque estas criaturas, de muitas famílias de espécies diferentes, foram divinamente dotadas da faculdade de reproduzir-se "segundo as suas espécies". — Gên 1:20-23.

No Sexto Dia, "Deus passou a fazer o animal selvático da terra segundo a sua espécie, e o animal doméstico segundo a sua espécie, e todo animal movente do solo segundo a sua espécie", obra que era boa, assim como todas as anteriores obras criativas de Deus. — Gên 1:24, 25.

Perto do fim do sexto dia de atividade criativa, Deus trouxe à existência uma espécie inteiramente nova de criatura, superior aos animais, embora inferior aos anjos. Tratava-se do homem, criado à imagem de Deus e segundo a Sua semelhança. Ao passo que Gênesis 1:27 declara brevemente a respeito da humanidade que Deus 'os criou macho e fêmea', o relato paralelo de Gênesis 2:7-9 mostra que Jeová Deus formou o homem do pó do solo, soprou nas narinas dele o fôlego de vida, e o homem tornou-se uma alma vivente, provendo-se-lhe um lar paradísico e alimento. Neste caso, Jeová usou os elementos da terra na obra criativa, e então, tendo formado o homem, Ele criou a fêmea do gênero

humano, usando uma das costelas de Adão como base. (Gên 2:18-25) Com a criação da mulher, o homem estava completo como "espécie". — Gên 5:1, 2.

Deus abençoou então a humanidade, dizendo ao primeiro homem e sua mulher: "Sede fecundos e tornai-vos muitos, e enchei a terra, e sujeitai-a, e tende em sujeição os peixes do mar, e as criaturas voadoras dos céus, e toda criatura vivente que se move na terra." (Gên 1:28; compare isso com Sal 8:4-8.) Para a humanidade e para as outras criaturas terrestres, Deus fez provisões adequadas por dar-lhes "toda a vegetação verde por alimento". Relatando o resultado de tal obra criativa, o Registro inspirado declara: "Depois, Deus viu tudo o que tinha feito, e eis que era muito bom." (Gên 1:29-31) Tendo o sexto dia chegado com bom êxito ao seu término e tendo Deus completado esta obra criativa, "passou a repousar no sétimo dia de toda a sua obra que fizera". — Gên 2:1-3.

Na conclusão do retrospecto das realizações em cada um dos seis dias de atividade criativa ocorre a declaração: "E veio a ser noitinha e veio a ser manhã" do primeiro, segundo, terceiro dia, e assim por diante. (Gên 1:5, 8, 13, 19, 23, 31) Visto que a duração de cada dia criativo era maior do que 24 horas (conforme será considerado mais adiante), esta expressão não se aplica a noite e dia literais, mas é figurativa. Durante o período noturno, as coisas estariam indistintas; mas na manhã tornar-se-iam claramente discerníveis. Durante a "noitinha", ou começo, de cada período ou "dia" criativo, o propósito de Deus para com aquele dia, embora plenamente conhecido a ele, estaria indistinto para quaisquer observadores angélicos. Todavia, com a chegada da "manhã", haveria plena luz para ver o que Deus se havia proposto para aquele dia, tendo-o já realizado nesta ocasião. — Veja Pr 4:18.

Duração dos Dias Criativos. A Bíblia não especifica a duração de cada um dos períodos criativos. No entanto, todos os seis já terminaram, dizendo-se com respeito ao sexto dia (como no caso de cada um dos cinco dias precedentes): "E veio a ser noitinha e veio a ser manhã, sexto dia." (Gên 1:31) Entretanto, não se faz esta declaração com respeito ao sétimo dia, em que Deus passou a repousar, indicando que este continuava. (Gên 2:1-3) Também, mais de 4.000 anos depois do começo do sétimo dia, ou dia de repouso de Deus, Paulo indicou que esse ainda estava em andamento. Em Hebreus 4:1-11, ele recorreu às anteriores palavras de Davi (Sal 95:7, 8, 11) e a Gênesis 2:2, instando: "Façamos, portanto, o máximo para entrar naquele descanso." No tempo do apóstolo, o sétimo dia já havia continuado por milhares de anos e ainda não havia terminado. O Reinado Milenar de Jesus Cristo, o qual biblicamente é identificado como "Senhor do sábado" (Mt 12:8), evidentemente faz parte do grande sábado, o dia de repouso de Deus. (Re 20:1-6) Isto indica a passagem de milhares de anos desde o começo do dia de repouso de Deus até o seu fim. A semana de dias, apresentada em Gênesis 1:3 a 2:3, dos quais o último é um sábado, parece paralelizar a semana em que os israelitas dividiam seu tempo, observando o sábado no sétimo dia dela, em harmonia com a vontade divina. (Êx 20:8-11) E, visto que o sétimo dia tem continuado por milhares de anos, pode-se razoavelmente concluir que cada um dos seis períodos, ou dias, criativos era de pelo menos milhares de anos de duração.

Que um dia pode ter mais de 24 horas de duração é indicado em Gênesis 2:4, que fala de *todos* os períodos criativos como *um só* "dia". Isto também é indicado pela observação inspirada de Pedro, de que "um só dia é para Jeová como mil anos, e mil anos, como um só dia". (2Pe 3:8) Atribuir-se não apenas 24 horas, mas um período mais longo, milhares de anos, a cada um dos dias criativos harmoniza-se melhor com a evidência encontrada na própria terra.

Coisas Criadas Antecederam às Invenções do Homem. Milhares de anos antes de aparecerem em cena muitas das invenções do homem, Jeová já havia provido suas criações com suas próprias versões delas. Por exemplo, o voo das aves precedeu em milênios o desenvolvimento de aviões. O náutilo, dotado de câmaras, e o siba usam tanques de flutuação para descer e subir no oceano, assim como fazem os submarinos. O polvo e a lula recorrem à propulsão a jato. Morcegos e golfinhos são peritos no uso do sonar. Diversos répteis e aves marinhas têm embutidos neles suas próprias "usinas de dessalinização", que os habilitam a beber a água do mar.

Pelos ninhos engenhosamente projetados e pelo uso de água, os cupins refrigeram o ar das suas moradias. Plantas microscópicas, insetos, peixes e árvores usam sua própria forma de "anticongelante". Pequenas frações de mudança de temperatura são registrados pelos termômetros embutidos de algumas serpentes, mosquitos, e as aves leipoa e megápode. Marimbondos, vespas e vespas amarelas produzem papel.

Thomas Edison recebe o crédito pela invenção da lâmpada elétrica, mas a perda de energia dela por causa do calor é um inconveniente. As criações de Jeová — esponjas, fungos, bactérias, vaga-lumes, insetos, peixes — produzem luz fria e em muitas cores.

Muitas aves migratórias não somente têm bússola na cabeça, mas possuem também relógio bioló-

gico. Algumas bactérias microscópicas possuem motor rotativo que podem fazer funcionar para a frente ou no reverso.

Não é sem bom motivo que o Salmo 104:24 diz: "Quantos são os teus trabalhos, ó Jeová! A todos eles fizeste em sabedoria. A terra está cheia das tuas produções."

Alguns procuram associar o relato bíblico da criação com relatos mitológicos, pagãos, tais como a bem conhecida Epopeia da Criação babilônica. Na realidade, havia diversas histórias sobre a criação na antiga Babilônia, mas aquela que ficou bem conhecida é um mito relacionado com Marduque, deus nacional de Babilônia. Em suma, a história fala sobre a existência da deusa Tiamat e do deus Apsu, que se tornaram os pais de outras deidades. As atividades destes deuses tornaram-se tão aflitivas para Apsu, que ele decidiu destruí-los. Todavia, Apsu foi morto por um desses deuses, Ea, e quando Tiamat procurou vingar Apsu, ela foi morta pelo filho de Ea, Marduque, o qual partiu então o corpo dela, usando metade deste para formar o céu e a outra metade em conexão com o estabelecimento da terra. Os atos subsequentes de Marduque incluíam a criação da humanidade (com a ajuda de Ea), usando o sangue de outro deus, Quingu, diretor das hostes de Tiamat.

Aproveitou-se a Bíblia das histórias babilônicas sobre a criação?

P. J. Wiseman salienta no seu livro que, quando as tabuinhas babilônicas da criação foram descobertas, alguns peritos esperavam que descobertas e pesquisas adicionais mostrassem que havia uma correspondência entre elas e o relato da criação em Gênesis. Alguns achavam que se tornaria evidente que o relato de Gênesis aproveitou algo do babilônico. Entretanto, descobertas e pesquisas adicionais apenas tornaram evidente que existe uma grande lacuna entre os dois relatos. Não há paralelo entre eles. Wiseman cita *The Babylonian Legends of the Creation and the Fight Between Bel and the Dragon* (As Lendas Babilônicas sobre a Criação e a Luta Entre Bel e o Dragão), publicado pelos Curadores do Museu Britânico, que afirmam que "os conceitos fundamentais dos relatos babilônico e hebraico são essencialmente diferentes". Ele mesmo observa: "É muitíssimo lamentável que muitos teólogos, ao invés de se manterem em dia com a moderna pesquisa arqueológica, continuem a repetir a teoria, já refutada, de que os hebreus 'se aproveitaram' das fontes babilônicas." — *Creation Revealed in Six Days* (Criação Revelada em Seis Dias), Londres, 1949, p. 58.

Embora alguns tenham indicado o que para eles pareciam ser similaridades entre a epopeia babilônica e o relato de Gênesis sobre a criação, em vista da consideração da narrativa bíblica da criação, que se acaba de fazer, e do epítome acima, do mito babilônico, é prontamente evidente que realmente não são nada similares. Portanto, é desnecessária uma detalhada análise comparativa entre eles. Todavia, ao considerar aparentes similaridades e diferenças (tais como a ordem dos eventos) nesses relatos, o Professor George A. Barton observou: "Uma diferença mais importante está nos conceitos religiosos dos dois. O poema babilônico é mitológico e politeísta. Seu conceito sobre a deidade de modo algum é elevado. Seus deuses amam e odeiam, tramam e maquinam, lutam e destroem. Marduque, o campeão, vence apenas depois duma feroz luta, que exige o máximo dos seus poderes. Gênesis, por outro lado, reflete o mais enaltecido monoteísmo. Deus domina tão cabalmente todos os elementos do universo, que estes lhe obedecem à mínima palavra. Ele controla tudo sem esforço. Diz uma coisa, e ela é feita. Admitindo-se, como faz a maioria dos peritos, que há uma conexão entre as duas narrativas, não há melhor medida da inspiração do relato bíblico do que colocá-lo lado a lado com o babilônico. Ao lermos hoje o capítulo em Gênesis, este ainda nos revela a majestade e o poder de um só Deus, e cria no homem moderno, assim como fazia nos antigos hebreus, uma atitude de adoração para com o Criador." — *Archaeology and the Bible* (Arqueologia e a Bíblia), 1949, pp. 297, 298.

Declarou-se a respeito de antigos mitos de criação em geral: "Nenhum mito foi ainda encontrado que se refira explicitamente à criação do universo, e aqueles que falam sobre a organização do universo e seu processo cultural, sobre a criação do homem e o estabelecimento da civilização são caracterizados pelo politeísmo e pelas lutas entre deidades visando a supremacia, o que faz notório contraste com o monoteísmo hebreu dos capítulos primeiro e segundo do livro de Gênesis." — *O Novo Dicionário da Bíblia,* editado por J. Douglas, em português por R. P. Shedd, 1966, Edições Vida Nova, p. 348.

"Uma Nova Criação." Depois do sexto período ou "dia" criativo, Jeová cessou sua atividade criativa terrestre. (Gên 2:2) Mas ele tem realizado coisas grandiosas em sentido espiritual. Por exemplo, o apóstolo Paulo escreveu: "Se alguém estiver em união com Cristo, ele é uma nova criação." (2Co 5:17) Estar "em" ou "em união com" Cristo aqui significa usufruir união com ele como membro do seu corpo, sua noiva. (Jo 17:21; 1Co 12:27) Para tal relação vir à existência, Jeová Deus atrai a pessoa ao seu Filho e a gera com espírito santo. Como filho de

Deus, gerado pelo espírito, tal pessoa é "uma nova criação", tendo a perspectiva de compartilhar com Jesus Cristo o Reino celestial. — Jo 3:3-8; 6:44.

Recriação. Jesus falou aos seus apóstolos também sobre uma "recriação" e associou esta com o tempo em que "o Filho do homem se assentar no seu glorioso trono". (Mt 19:28; Lu 22:28-30) A palavra grega traduzida por "recriação" é *pa·lin·ge·ne·si·a,* composta de elementos que significam "novamente; de novo; mais uma vez", e "nascimento; origem". Filo usou o termo com referência à reconstituição do mundo após o Dilúvio. Josefo usou-o com respeito ao restabelecimento de Israel após o exílio. O *Theological Dictionary of the New Testament* (Dicionário Teológico do Novo Testamento), editado por G. Kittel, diz que o uso de *pa·lin·ge·ne·si·a,* em Mateus 19:28, "está de pleno acordo com o de Filo e Josefo". (Traduzido para o inglês por G. Bromiley, 1964, Vol. I, p. 688) De modo que a referência não é feita a uma nova criação, mas a uma regeneração, ou renovação, por meio da qual se realiza plenamente o propósito de Jeová para com a terra. — Veja TRIBO ("Julgando as Doze Tribos de Israel").

Sob o domínio do Reino, asseguram-se grandiosas bênçãos à humanidade obediente, "a criação" que "será liberta da escravização à corrupção e terá a liberdade gloriosa dos filhos de Deus". (Ro 8:19-21; veja FILHO[S] DE DEUS [Liberdade Gloriosa dos Filhos de Deus].) No sistema de coisas prometido e criado por Deus "há de morar a justiça". (2Pe 3:13) A certeza do seu estabelecimento é enfatizado pela visão apocalíptica de João e sua declaração: "Eu *vi* um novo céu e uma nova terra." — Re 21:1-5.

CRIANÇA (FILHO), CRIANCINHAS. Para se referir à prole humana, usam-se termos hebraicos e gregos que transmitem uma variedade de pormenores úteis. O termo hebraico comum para criança (em português também "filho", "menino") é *yé·ledh.* (Gên 21:8) A palavra aparentada *yal·dáh* refere-se a uma "menina" ou a uma "jovem". (Jl 3:3; Gên 34:4; Za 8:5) Ambas as palavras derivam do radical *ya·ládh,* que tem o sentido de "produzir; dar à luz; parir". Duas outras palavras hebraicas para criança, filho ou bebê (*'oh·lél* e *'oh·lál*), derivam da raiz verbal *'ul,* que significa "amamentar; aleitar". (1Sa 22:19; Je 6:11; Gên 33:13) O costumeiro termo hebraico para rapaz, jovem ou moço, é *ná·'ar.* (Gên 19:4; Jz 8:20) No entanto, este termo é também usado com referência a bebês tais como Moisés, de três meses de idade. (Êx 2:6; compare isso com 2Sa 12:16.) A palavra hebraica *taf* (criancinhas; pequeninos) transmite a ideia básica de quem anda "com passinhos miúdos". (Gên 43:8; 45:19; Is 3:16) Entre os termos gregos estão *té·knon* (filho), *te·kní·on* (filhinho), *pai·dí·on* (criancinha) e *ár·sen* (filho varão). (Mt 10:21; Jo 13:33; Mt 2:8; Re 12:13) A palavra grega *né·pi·os* refere-se a um "pequenino" (1Co 13:11), e a palavra grega *bré·fos* refere-se a uma "criança". — Lu 1:41; veja FILHO.

O Criador, Jeová, providenciou que houvesse a multiplicação da raça humana pelo nascimento de crianças, as quais, por sua vez, se tornariam adultos, e, com o tempo, também se tornariam pais. O mandato de procriação está expresso em Gênesis 1:28. É um desejo normal das pessoas ter filhos. Os antigos israelitas estavam especialmente interessados em ter filhos, por causa da promessa de Deus, de torná-los uma nação poderosa, e porque, por meio deles, viria a semente (ou descendente) de Abraão, mediante quem todas as famílias da terra abençoariam a si mesmas. (Gên 28:14) Ter muitos filhos era considerado uma bênção de Deus. (Sal 127:3-5; 128:3-6) A esterilidade era considerada como vitupério. — Gên 30:23.

Nos tempos bíblicos, o nascimento dum menino usualmente era uma ocasião mais feliz do que o duma menina, embora no círculo familiar a menina fosse amada pelos pais tanto quanto o menino. A preferência pelo menino residia no fato de que este assegurava a continuação da linhagem e do nome da família, e assegurava a retenção da propriedade dela. A prioridade do varão é também indicada pelo fato de que o período de purificação, sob a Lei, era duas vezes maior no caso do nascimento de meninas. (Le 12:2-5) O filho primogênito pertencia a Jeová e devia ser remido com uma oferta. — Êx 13:12, 13; Núm 18:15.

Antigamente, o bebê, por ocasião do nascimento, era primeiro lavado com água e então esfregado com sal. (Ez 16:4) Fazia-se isso para tornar a pele seca, rija e firme. O bebê era envolto firmemente em cueiros ou faixas. (Jó 38:9; Lu 2:12) A mãe amamentava-o por dois anos e meio ou três anos, ou mais tempo. Em circunstâncias excepcionais, como no caso de a mãe falecer ou não poder suprir leite, usavam-se amas.

Na antiguidade, o nome era dado às crianças por ocasião do nascimento, quer pelo pai (Gên 5:29; 16:15; 21:3; 35:18), quer pela mãe (Gên 4:25; 29:32; 1Sa 1:20), mas em tempos posteriores, em Israel, os meninos recebiam o nome por ocasião da circuncisão, que era feita no oitavo dia. (Lu 1:59; 2:21) Às vezes, o nome do menino era o mesmo que o do pai, mas usualmente o nome tinha de ver com as circunstâncias que precediam ou acompanhavam o nascimento, ou era um nome relacionado com o nome de Jeová. Com o passar do tempo, certos nomes passaram a ser meramente tradicionais e não tinham nada que ver com o significado original.

As mães usavam diversos métodos de carregar os filhinhos. Às vezes, a criança era amarrada nas costas ou carregada sobre o ombro. Jeová, por meio de Isaías, alude a mães segurando o filho no colo, levando-o sobre o ombro ou carregando-o sobre o lado, um pouco acima do quadril. (Is 49:22; 66:12) As palavras de Moisés também indicam que crianças eram carregadas ao colo. — Núm 11:12.

Os meninos eram cuidados mormente pela mãe até uns cinco anos de idade. Naturalmente, cabia ao pai a responsabilidade principal de ensinar ao filho as Escrituras desde a infância, e a mãe ajudava nisso. (De 6:7; Pr 1:8; Ef 6:4; 2Ti 3:15) Ao passo que os filhos ficavam mais velhos, recebiam treinamento prático do pai em lavoura, em pecuária ou num ofício tal como a carpintaria. Tanto José como Davi eram pastores enquanto meninos. — Gên 37:2; 1Sa 16:11.

As meninas estavam sob os cuidados diretos da mãe, naturalmente, sujeitas à jurisdição do pai. Enquanto em casa, ensinavam-se-lhes prendas domésticas que seriam de valor na vida adulta. Raquel era pastora. (Gên 29:6-9) Moças trabalhavam nos campos durante a ceifa de cereais (Ru 2:5-9), e a sulamita diz que seus irmãos fizeram dela guardiã dos vinhedos. — Cân 1:6.

As crianças em Israel conheciam a alegria da descontração e diversão, às vezes brincando nas feiras, imitando coisas que haviam observado adultos fazer. — Mt 11:16, 17; Za 8:5.

Mas os bem treinados jovens israelitas lembravam-se do seu Criador nos dias da sua idade viril, e alguns até mesmo serviam-no como ministros. Samuel, como menino, foi usado para ministrar a Jeová no tabernáculo. (1Sa 2:11) Jesus interessava-se muito no serviço do seu Pai quando tinha apenas 12 anos de idade, aprendendo tudo o que podia por conversar com os instrutores no templo. (Lu 2:41-49) Uma mocinha hebreia, que tinha fé implícita em Jeová e no seu profeta Eliseu, foi responsável por encaminhar Naamã a Eliseu, a fim de ser curado da lepra. (2Rs 5:2, 3) No Salmo 148:12, 13, ordena-se tanto a rapazes como a moças louvar a Jeová. Meninos, por causa do treinamento que receberam na Bíblia, puderam clamar ao verem Jesus no templo, dizendo: "Salva, rogamos, o Filho de Davi!" e Jesus os elogiou. — Mt 21:15, 16.

Os pais eram responsáveis pela educação e treinamento de seus filhos, sendo eles mesmos os instrutores e orientadores, tanto por palavra como por exemplo. O programa educativo era o seguinte: (1) Ensinava-se o temor a Jeová. (Sal 34:11; Pr 9:10) (2) O filho era admoestado a honrar pai e mãe. (Êx 20:12; Le 19:3; De 27:16) (3) Disciplina ou instrução na Lei, seus mandamentos e ensinos, e a educação em atividades e verdades reveladas de Jeová eram diligentemente inculcados na mente impressionável dos filhos jovens. (De 4:5, 9; 6:7-21; Sal 78:5) (4) Enfatizava-se o respeito pelos mais velhos. (Le 19:32) (5) Incutia-se indelevelmente na mente do jovem a importância da obediência. (Pr 4:1; 19:20; 23:22-25) (6) Dava-se ênfase ao treinamento prático para a vida adulta, tal como ensinar às meninas fazer coisas no lar, ou ensinar aos meninos o ofício do pai, ou outro. (7) Ensinava-se ler e escrever.

Após o exílio babilônico, existiam sinagogas na maioria das cidades, e, em tempos posteriores, os meninos eram ali ensinados por instrutores. Além disso, dava-se instrução religiosa quando os pais levavam os filhos consigo a assembleias, realizadas com o objetivo de adorar e louvar a Jeová. (De 31:12, 13; Ne 12:43) Os pais de Jesus levaram-no a Jerusalém para a Páscoa. Na viagem de volta, deram pela falta dele e encontraram-no no templo, "sentado no meio dos instrutores, e escutando-os e interrogando-os". — Lu 2:41-50; veja EDUCAÇÃO.

Quando acontecia que um filho se tornava absolutamente rebelde e incorrigível, depois de repetidas advertências e a necessária disciplina, adotava-se uma medida ainda mais rigorosa. O filho era levado perante os anciãos da cidade, e depois do testemunho dos pais, de que ele era ofensor incorrigível, o delinquente sofria a pena capital por apedrejamento. Este arranjo evidentemente se referia ao filho além da idade usualmente atribuída a uma criança, porque as Escrituras o descrevem como "glutão e beberrão". (De 21:18-21) Quem espancasse o pai ou a mãe, ou invocasse o mal sobre eles, era morto. O motivo de tais medidas fortes era que a nação eliminasse do seu meio o que era mau, e que 'todo o Israel ouvisse e deveras ficasse com medo'. Portanto, a punição aplicada a tais ofensores seria um grande fator dissuasório na nação para a tendência de delinquência juvenil ou de desrespeito pela autoridade parental. — Êx 21:15, 17; Mt 15:4; Mr 7:10.

Grande desrespeito foi demonstrado para com Eliseu, profeta designado de Deus, por um grupo de pequenos rapazes que faziam troça dele, clamando: "Sobe, careca! Sobe, careca!" Eles queriam que Eliseu, que usava a vestimenta conhecida de Elias, subisse até Betel, ou então subisse da terra assim como Elias supostamente havia feito. (2Rs 2:11) Não o queriam por perto. Eliseu finalmente se voltou e invocou o mal sobre eles, em nome de Jeová. "Saíram então da floresta duas ursas e dilaceraram quarenta e dois meninos deles." — 2Rs 2:23, 24.

Jesus profetizou que filhos se levantariam contra os pais e os pais contra os filhos, por causa da posição que tomariam como seguidores dele. (Mt 10:21;

Mr 13:12) O apóstolo Paulo predisse que os grandes problemas que marcariam os "últimos dias" incluiriam filhos desobedientes aos pais e a ausência de afeição natural. — 2Ti 3:1-3.

Ao apresentar as qualificações para superintendentes e servos ministeriais na congregação cristã, o apóstolo Paulo especificou que os filhos dos homens escolhidos para estes cargos deviam ser "filhos crentes, não acusados de devassidão nem indisciplinados", e que estes tinham de estar em sujeição com toda a seriedade; pois, disse Paulo, "deveras, se um homem não souber presidir à sua própria família, como tomará conta da congregação de Deus"? — Tit 1:6; 1Ti 3:4, 5, 12.

Autoridade Parental. A autoridade dos pais, especialmente do pai na família, tinha alcance bastante amplo. Enquanto o pai vivia e podia administrar a família, os filhos varões estavam sujeitos a ele. Todavia, se um filho por fim estabelecia um lar independente, então ele se tornava o chefe da sua própria família. Os filhos podiam ser vendidos em servidão temporária pelo pai, em pagamento de dívidas contraídas. (Êx 21:7; 2Rs 4:1; Mt 18:25) A autoridade do pai sobre a filha era tal, que ele podia anular um voto feito pela filha. Entretanto, sua autoridade não podia ser usada para proibir que sua filha adorasse a Jeová, ou para que não obedecesse às ordens de Jeová, visto que o pai, como membro da nação de Israel, estava dedicado a Deus e plenamente sob a lei de Deus. (Núm 30:3-5, 16) A autoridade parental manifestava-se também no casamento, visto que os pais escolhiam a esposa para seus filhos, ou faziam os arranjos para o casamento. (Gên 21:21; Êx 21:8-11; Jz 14:1-3) A viúva ou a divorciada podia voltar para a casa do pai e tornar-se novamente sujeita a ele. — Gên 38:11.

Os direitos de herança passavam pelo pai. Quando nasciam gêmeos, tomava-se muito cuidado de distinguir o filho que vinha primeiro ao mundo (Gên 38:28), visto que o primogênito recebia duas partes da herança do pai, ao passo que o outro filho só recebia uma parte. (De 21:17; Gên 25:1-6) Usualmente, o filho mais velho assumia a responsabilidade pelo sustento das mulheres na família, após a morte do pai. O filho nascido por meio dum casamento levirato era criado como filho do homem falecido e herdava a propriedade dele. — De 25:6; Ru 4:10, 17.

Usos Figurados. As palavras "criança", "filho" e "criancinhas", conforme usadas na Bíblia, têm uma considerável latitude de significado. Os descendentes de Israel eram chamados de "filhos na carne", também "filhos da transgressão", por Isaías, por causa do seu proceder rebelde contra Jeová. (Ro 9:8; Is 57:4) Nos dias dos apóstolos, os iníquos eram classificados como "filhos amaldiçoados" e "filhos do Diabo". (2Pe 2:14; 1Jo 3:10) Em contraste, os que exercem fé em Cristo e se tornam gerados pelo espírito são chamados de "filhos de Deus". (Jo 1:12; Ro 8:16) Discípulos muitas vezes são chamados de filhinhos ou criancinhas. — Jo 13:33; He 2:13.

Os privilegiados a receber a ressurreição dentre os mortos são chamados de "filhos da ressurreição" (Lu 20:36); também, aqueles que são co-herdeiros de Cristo são "os filhos da promessa" (Ro 9:8) ou filhos "da livre" (Gál 4:31). Todos os que querem obter a vida no Reino do céu têm de demonstrar as qualidades juvenis de humildade, docilidade e confiança. (Mt 18:2-4) Homens e mulheres que se esforçam a obedecer a Deus por manifestar a luz da verdade na sua vida são descritos como "filhos obedientes" e como "filhos da luz". — 1Pe 1:14; Ef 5:8.

Paulo aconselhou os da congregação em Corinto assim como a filhos, para que se 'alargassem' na afeição; antes disso, ele os havia incentivado a não se tornar criancinhas na capacidade de entendimento. — 2Co 6:13; 1Co 14:20.

CRIATURA PULULANTE. [hebr.: *shé·rets*]. O radical de que este termo é derivado significa "pulular" ou "proliferar". (Gên 8:17; Êx 8:3) O substantivo parece aplicar-se a pequenas criaturas encontradas em grandes números. (Êx 8:3; Sal 105:30; compare isso com Êx 1:7.) Ocorre primeiro em Gênesis 1:20, com o aparecimento inicial de almas viventes, no quinto dia criativo, quando as águas começaram a pulular com almas viventes. O Dilúvio destruiu 'criaturas pululantes' terrestres fora da arca. — Gên 7:21.

A lei a respeito das coisas puras e impuras mostra que o termo pode ser aplicado a criaturas aquáticas (Le 11:10); criaturas aladas, inclusive morcegos e insetos (Le 11:19-23; De 14:19); criaturas terrestres, inclusive roedores, lagartos, camaleões (Le 11:29-31); bem como criaturas que se locomovem sobre o "ventre" e criaturas de muitos pés (Le 11:41-44). Muitas destas, mas não todas elas, eram "impuras" como alimento, sob a Lei.

CRIATURAS VOADORAS. Veja AVES N.º 2.

CRIME E PUNIÇÃO. Desde os tempos mais primitivos, o homem, feito à imagem do Deus de justiça (Gên 1:26; Sal 37:28; Mal 2:17), possui o atributo da justiça. (Is 58:2; Ro 2:13-15) A primeira sentença proferida por Jeová, para aplicar a justiça, foi dada ao primeiro casal humano e à serpente, que representava o Diabo. A sanção imposta pela desobediência a Deus, que equivalia a uma rebelião contra a soberania do Governante do universo, era a morte. (Gên 2:17) Mais tarde, sabendo que os homens possuíam o atributo da justiça, Caim se deu

conta de que eles iriam querer matá-lo para vingar a morte do seu irmão Abel. Mas, Jeová não designou nem autorizou ninguém a executar Caim, reservando a si mesmo a administração da retribuição. Fez isto por cortar a linhagem de Caim no Dilúvio. (Gên 4:14, 15) Cerca de 700 anos antes do Dilúvio, Enoque declarou a vindoura execução, por parte de Deus, daqueles que haviam cometido atos ímpios. — Gên 5:21-24; Ju 14, 15.

Após o Dilúvio. Após o Dilúvio, Deus emitiu leis adicionais, entre elas a primeira autorização dada ao homem de executar a pena por assassínio. (Gên 9:3-6) Mais tarde, Jeová declarou a respeito de Abraão: "Pois fui familiarizar-me com ele, para que ordenasse aos seus filhos e aos da sua casa depois dele que guardassem o caminho de Jeová para fazer a justiça e o juízo." (Gên 18:19) Isto mostra que a sociedade patriarcal estava sob as leis de Deus, com as quais estava familiarizada.

Jeová revelou seu conceito sobre o adultério e a punição dele quando disse a Abimeleque que a bem dizer já estava morto por tomar Sara com a intenção de torná-la sua esposa (embora Abimeleque não soubesse que ela pertencia a Abraão). (Gên 20:2-7) Judá decretou a pena de morte para Tamar, por meretrício. — Gên 38:24.

A Lei de Deus para Israel. Quando Israel foi organizado como nação, Deus tornou-se seu Rei, Legislador e Juiz. (Is 33:22) Deu-lhe as "Dez Palavras", ou "Dez Mandamentos", como costumam ser chamados, especificando princípios nos quais se baseava o conjunto de mais umas 600 leis. Ele iniciou as "Dez Palavras" com a declaração: "Eu sou Jeová, teu Deus, que te fiz sair da terra do Egito." (Êx 20:2) Isto serve como motivo básico para se obedecer a toda a Lei. A desobediência não somente era uma violação da lei do Chefe do governo, mas também uma ofensa contra o Chefe da religião, seu Deus, e blasfemar a Deus era lesa-majestade, traição.

Sob a Lei, aplicavam-se os mesmos princípios que governaram a sociedade patriarcal. A Lei, porém, era mais detalhada e abrangia todas as esferas das atividades do homem. A Lei inteira, que é apresentada no Pentateuco, era de uma tão *elevada norma de moral,* que nenhum homem podia tentar seguir a Lei inteira sem achar que ela o condenava como pecador, imperfeito. "O mandamento é santo, e justo, e bom", e "a Lei é espiritual", diz o apóstolo Paulo. "Ela foi acrescentada para tornar manifestas as transgressões." (Ro 7:12, 14; Gál 3:19) Era a inteira lei de Deus para Israel, especificando os princípios e as decisões oficiais de Jeová, não apenas uma simples coletânea dum conjunto de casos que poderiam surgir ou que já haviam surgido.

As sanções sob a Lei, portanto, ajudariam a mostrar que o pecado era "muito mais pecaminoso". (Ro 7:13) A pena de talião, exigindo igual por igual, estabelecia uma norma de justiça exata. A Lei servia para dar paz e tranquilidade à nação, preservando-a quando Israel obedecia, e protegia a pessoa contra o malfeitor, compensando-a quando sua propriedade era furtada ou destruída.

Os Dez Mandamentos, conforme declarados em Êxodo 20 e Deuteronômio 5, não especificam expressamente a sanção para cada violação. No entanto, essas penalidades são definitivamente declaradas em outros lugares. Para a violação dos primeiros sete mandamentos, a penalidade era a morte. A punição por furto era a restituição e a compensação àquele de quem se furtara a propriedade; para o testemunho falso, a retribuição. O último mandamento, contra a cobiça ou o desejo errado, não acarretava uma sanção aplicável pelos juízes. Transcendia as leis humanas no sentido de fazer todo homem seu próprio policial espiritual, e atingia a raiz, ou fonte, da violação de todos os mandamentos. Se alguém se entregasse ao desejo errado, este finalmente se manifestaria numa violação de um dos outros nove mandamentos.

Os principais crimes sob a Lei. *Crimes capitais.* Sob a Lei, a pena de morte era aplicada por (1) blasfêmia (Le 24:14, 16, 23); (2) adoração de qualquer outro deus, em vez de a Jeová, idolatria em qualquer forma (Le 20:2; De 13:6, 10, 13-15; 17:2-7; Núm 25:1-9); (3) feitiçaria, espiritismo (Êx 22:18; Le 20:27); (4) profecia falsa (De 13:5; 18:20); (5) violação do sábado (Núm 15:32-36; Êx 31:14; 35:2); (6) assassínio (Núm 35:30, 31); (7) adultério (Le 20:10; De 22:22); (8) mulher que se casava afirmando falsamente ser virgem (De 22:21); (9) relações sexuais com moça noiva (De 22:23-27); (10) incesto (Le 18:6-17, 29; 20:11, 12, 14); (11) sodomia (Le 18:22; 20:13); (12) bestialidade (Le 18:23; 20:15, 16); (13) sequestro (Êx 21:16; De 24:7); (14) espancar ou vituperar pai ou mãe (Êx 21:15, 17); (15) dar falso testemunho, num caso em que acarretaria a pena de morte para aquele contra quem se testemunhava (De 19:16-21); (16) aproximar-se do tabernáculo sem autorização (Núm 17:13; 18:7).

Em muitos casos, a pena mencionada é 'decepamento', usualmente executada por apedrejamento. Além de se ordenar isso para um pecado deliberado, e falatório ultrajante e desrespeitoso contra Jeová (Núm 15:30, 31), mencionam-se muitas outras coisas que acarretavam esta penalidade. Algumas delas são: deixar de ser circuncidado (Gên 17:14; Êx 4:24); deliberada inobservância da Páscoa (Núm 9:13); inobservância do Dia da Expiação (Le 23:29, 30); fabricar ou usar o óleo de santa unção

para fins comuns (Êx 30:31-33, 38); consumir sangue (Le 17:10, 14); comer um sacrifício numa condição impura (Le 7:20, 21; 22:3, 4, 9); comer pão levedado durante a Festividade dos Pães Não Fermentados (Êx 12:15, 19); oferecer um sacrifício em qualquer outro lugar, em vez de no tabernáculo (Le 17:8, 9); comer a oferta de participação em comum no terceiro dia depois do dia do sacrifício (Le 19:7, 8); inobservância da purificação (Núm 19:13-20); tocar ilegalmente em coisas sagradas (Núm 4:15, 18, 20); ter relações sexuais com uma mulher durante a menstruação (Le 20:18); comer a gordura dos sacrifícios. — Le 7:25; veja DECEPAMENTO.

Punições impostas pela Lei. As punições sob a Lei dada por Jeová mediante Moisés serviam para manter a terra livre de aviltamento à vista de Deus; aqueles que praticavam coisas detestáveis eram eliminados dentre o povo. Também, as punições dissuadiam do crime e mantinham o respeito pela santidade da vida, pela lei do país, pelo Legislador, Deus, e pelo próximo. E, quando obedecida, a Lei preservava a nação do fracasso econômico e da decadência moral, com suas subsequentes doenças repugnantes e degeneração física.

Não havia punições bárbaras prescritas pela Lei. Ninguém podia ser punido pelos delitos de outro. Os princípios estavam claramente especificados. Concedia-se certa latitude aos juízes, que consideravam cada caso pelos seus próprios méritos, examinando as circunstâncias, bem como os motivos e as atitudes dos acusados. A justiça tinha de ser aplicada estritamente. (He 2:2) O assassino deliberado de modo algum podia escapar da pena de morte por pagar dinheiro. (Núm 35:31) Quando um homem era homicida acidental, ele podia fugir para uma das cidades de refúgio providas. Confinado dentro dos limites da cidade, ele era obrigado a reconhecer que a vida é sagrada e que mesmo o homicídio acidental não podia ser encarado levianamente, mas exigia uma compensação. Todavia, por trabalhar produtivamente na cidade de refúgio, ele não era um encargo financeiro para a comunidade. — Núm 35:26-28.

As sanções por delitos destinavam-se a aliviar e compensar a vítima dum ladrão ou de alguém que danificou sua propriedade. Se o ladrão não podia pagar a quantia estipulada, ele podia ser vendido como escravo, quer à vítima, quer a outro, reembolsando assim a vítima e obrigando o criminoso a trabalhar para o seu sustento, de modo que o estado não precisava cuidar dele, como quando se pratica o encarceramento. Essas leis eram justas e serviam para reabilitar o criminoso. — Êx 22:1-6.

Sob a Lei, a sentença de morte era executada por apedrejamento. (Le 20:2, 27) Ocasionalmente usava-se a espada, em especial quando era grande o número dos a serem executados. (Êx 32:27; 1Rs 2:25, 31, 32, 34) Quando uma cidade se tornava apóstata, todos os habitantes da cidade deviam ser devotados à destruição pela espada. (De 13:15) Em Êxodo 19:13 alude-se à morte por lança ou possivelmente por flecha. (Veja Núm 25:7, 8.) Menciona-se a decapitação, embora talvez a execução fosse realizada por outros meios e o cadáver decapitado. (2Sa 20:21, 22; 2Rs 10:6-8) Para os crimes mais detestáveis, a Lei prescrevia a queima e pendurar em madeiro. (Le 20:14; 21:9; Jos 7:25; Núm 25:4, 5; De 21:22, 23) Estas sentenças eram executadas só depois de a pessoa primeiro ter sido morta, conforme os textos mencionados claramente indicam.

Cativos de guerra usualmente eram executados pela espada, se eram pessoas devotadas à destruição por ordem de Deus. (1Sa 15:2, 3, 33) Outros, que se rendiam, eram submetidos a trabalhos forçados. (De 20:10, 11) Traduções mais antigas da passagem de 2 Samuel 12:31 dão a entender que Davi havia torturado os habitantes de Rabá de Amom, mas, traduções modernas indicam que ele apenas os submeteu a trabalhos forçados. — Veja *NM; CBC; IBB.*

Lançar alguém de cima dum penhasco ou lugar alto não era ordenado por lei, mas o Rei Amazias, de Judá, aplicou esta punição a 10.000 homens de Seir. (2Cr 25:12) O povo de Nazaré tentou fazer isso com Jesus. — Lu 4:29.

A justiça estrita era feita vigorar pela pena de talião, ou retaliação, igual por igual, quando os ferimentos tinham sido causados deliberadamente. (De 19:21) Há pelo menos um caso registrado da execução desta penalidade. (Jz 1:6, 7) Mas os juízes tinham de decidir, à base da evidência, se o crime era deliberado ou se era devido a negligência ou acidente, e assim por diante. Uma exceção à pena de talião era a lei que tratava da situação em que uma mulher tentou ajudar o marido numa luta por agarrar os testículos do outro homem. Neste caso, em vez de se destruir os órgãos reprodutivos dela, amputava-se-lhe a mão. (De 25:11, 12) Esta lei demonstra a consideração de Deus para com os órgãos reprodutivos. Também, visto que a mulher pertencia a um marido, esta lei misericordiosamente tomava em consideração o direito do marido, de ter filhos com a esposa.

A Míxena menciona quatro métodos de aplicar a pena de morte: apedrejamento, queima, decapitação e estrangulamento. Mas, estes últimos três métodos nunca foram autorizados, nem ordenados sob a Lei. Os métodos prescritos na Míxena fazem parte das tradições acrescentadas, excedendo os mandamentos de Deus. (Mt 15:3, 9) Um exemplo das práticas bárbaras a que isso levou os judeus é seu

método de executar a pena da queima. "A ordenança daqueles que devem ser queimados [é a seguinte]: colocam-no em esterco até os joelhos e põem uma toalha de pano grosso dentro de outra de pano macio, e a enrolam no seu pescoço; uma [testemunha] puxa uma extremidade para si e a outra puxa a outra extremidade para si, até que ele abra a boca; uma mecha [segundo a Guemara (52a) era uma tira de chumbo] é acesa e lançada na sua boca, e ela desce ao seu estômago e queima suas entranhas." — *Sanhedrin* (Sinédrio) 7:2; traduzido ao inglês por H. Danby.

Visto que o homem, desde o início, tem sido governado por lei, quer por lei divina, quer pela lei da consciência divinamente implantada, a verdade é que, quanto mais os homens se apegavam à verdadeira adoração, tanto mais razoáveis e humanitárias eram as punições aplicadas pelas suas leis, e quanto mais se afastavam dela, tanto mais se corrompia seu senso de justiça. Isto se torna evidente quando se comparam as leis de nações antigas com as de Israel.

Egípcias. Pouco se sabe sobre as punições aplicadas pelos egípcios. Eles administravam espancamentos (Êx 5:14, 16), afogamento (Êx 1:22), decapitação e subsequente suspensão numa estaca (Gên 40:19, 22), e a execução pela espada, bem como o encarceramento. — Gên 39:20.

Assírias. As punições sob o Império Assírio eram bem severas. Incluíam a morte, a mutilação (como por cortar orelhas, nariz, lábios, ou por castração), pendurar em estaca, vetar o enterro, golpes com vara, pagamento de certo peso de chumbo, e corveia real (trabalho forçado). Sob a lei assíria, o assassino era entregue ao parente mais próximo do assassinado, e segundo a sua escolha, este podia matar o assassino ou tomar a sua propriedade. Isto podia levar a vendetas sangrentas, porque havia pouco controle sobre a questão, e não havia cidades de refúgio, como em Israel. A punição do adultério ficava ao critério do marido. Ele podia matar a esposa, mutilá-la, puni-la conforme achasse apropriado, ou deixá-la ir livre. O que fazia à esposa, ele também tinha de fazer ao homem adúltero. Muitos prisioneiros de guerra eram esfolados vivos, cegados, ou se lhes arrancava a língua; eram pendurados em estaca, queimados, e mortos de outra maneira.

Babilônicas. O código de Hamurábi (chamado assim, mas não um código como os juristas o definem hoje), admitidamente baseado em legislação anterior, é uma coleção de decisões ou "registros de casos" em tabuinhas de argila, mais tarde copiadas (talvez em estilo diferente de escrita) numa estela colocada no templo de Marduque em Babilônia. Provavelmente se guardavam cópias em outras cidades. Esta estela, mais tarde levada a Susa por um conquistador, foi descoberta ali em 1902.

Era o código de Hamurábi um "ancestral" da Lei mosaica?

Dessemelhante da Lei mosaica, não procura estabelecer princípios. Antes, seu objetivo parece ser o de ajudar os juízes a decidir certos casos por fornecer-lhes precedentes ou alterar decisões anteriores para mostrar o que se devia fazer em casos futuros. Por exemplo, não especifica uma sanção para o assassínio, porque já havia uma punição reconhecida para este e sem dúvida para outros crimes comuns. Hamurábi não tentava abranger todo o escopo da lei. Cada uma das regras do "código" começa com a fórmula: 'Se um homem fizer assim e assim.' Visto que se relaciona com casos específicos, em vez de estabelecer princípios, apenas estipula que julgamento se tem de fazer para se enquadrar num certo conjunto simples de fatos. Baseia-se principalmente em leis já existentes, apenas pormenorizando-as para se ajustar a determinadas situações difíceis, comuns na civilização babilônica daquele tempo.

O código de Hamurábi de modo algum mostra ser ancestral da Lei mosaica. Por exemplo, existia no código de Hamurábi uma punição "solidária". Uma das regras declara: "Se [um pedreiro] causou a morte do filho do dono da casa [porque a casa é falha e desmorona], matarão o filho desse pedreiro." A lei de Deus dada por meio de Moisés, ao contrário, declarava: "Os pais não devem ser mortos por causa dos filhos e os filhos não devem ser mortos por causa dos pais." (De 24:16) A penalidade pelo furto de objetos de valor geralmente não era a restituição, como na Lei mosaica, mas a morte. Em certos casos de furto, exigia-se a restituição de até 30 vezes mais. Quando um homem não podia pagar, ele devia ser morto. Nabucodonosor empregou o desmembramento, também usou a punição por fogo, como no caso dos três jovens hebreus, que mandou lançar vivos numa fornalha superaquecida. — Da 2:5; 3:19, 21, 29; Je 29:22.

Persas. Sob Dario, o Medo, Daniel foi sentenciado à cova dos leões, e os que o acusaram falsamente sofreram a retribuição quando eles, seus filhos e suas esposas morreram por este meio. (Da 6:24) Mais tarde, o Rei Artaxerxes, da Pérsia, instruiu Esdras no sentido de que podia executar o julgamento em todo aquele que não cumprisse a lei do Deus de Esdras ou a do rei, "quer para a morte, quer para o desterro, quer para uma multa de dinheiro, quer para o encarceramento". (Esd 7:26)

Assuero usou um madeiro de 50 côvados (22 m) de altura para pendurar Hamã. Assuero pendurou também os dois porteiros que haviam conspirado contra a sua vida. — Est 7:9, 10; 2:21-23.

Encontraram-se algumas tabuinhas que contêm as leis determinadas por Dario I, da Pérsia. Nelas, a punição prescrita para o homem que atacou outro com uma arma e o feriu ou o matou era o açoitamento, com 5 até 200 chicotadas. Pendurar a pessoa numa estaca era a punição às vezes administrada. De acordo com escritores gregos sobre leis persas, os delitos contra o estado, o rei, sua família ou sua propriedade usualmente acarretavam a pena de morte. Estas punições às vezes eram horríveis. Não há muita informação sobre crimes comuns, mas a mutilação das mãos ou dos pés, ou cegar a pessoa, parecem ter sido punições comuns.

Outras Nações na Região da Palestina. À parte de Israel, as outras nações dentro e ao redor da Terra da Promessa, usavam encarceramento e laços, mutilação, cegar, matar cativos de guerra pela espada, estripar mulheres grávidas e despedaçar criancinhas contra um muro ou uma pedra para morrer. — Jz 1:7; 16:21; 1Sa 11:1, 2; 2Rs 8:12.

Romanas. Além da execução pela espada, que incluía a decapitação (Mt 14:10), entre as punições mais comuns havia: espancamento; açoitamento com açoite que às vezes tinha ossos ou pedaços pesados de metal amarrados nele, ou tinha ganchos nas extremidades; enforcamento; lançar a pessoa do alto dum rochedo; afogamento; exposição a feras na arena; obrigar à participação em competições gladiatoriais; e queimar. Os prisioneiros muitas vezes eram presos em troncos (At 16:24) ou acorrentados a um soldado de guarda. (At 12:6; 28:20) A *Lex Valeria* e a *Lex Porcia* isentavam os cidadãos romanos do açoitamento — a *Lex Valeria,* quando o cidadão apelava para o povo; a *Lex Porcia,* sem este apelo.

Gregas. As punições gregas em muitos casos eram as mesmas que as impostas pelos romanos. Jogar a pessoa dum penhasco ou dentro duma caverna funda, espancamento até a morte, afogamento, envenenamento e a morte pela espada eram punições infligidas aos criminosos.

Para mais detalhes, veja crimes e punições sob os respectivos nomes.

CRISÓLITO. Pedra semipreciosa, transparente ou transluzente, amarela ou verde, composta de silicatos de magnésio e de ferro. Ocorre geralmente em rochas vulcânicas (também em dolomito e em alguns tipos de pedra calcária) em forma sólida, cristalina ou granular. "Crisólito" deriva da palavra grega *khry·só·li·thos,* significando "pedra de ouro", e parece que pelo menos alguns dos antigos aplicavam este nome a diversas gemas de cor amarela. Cristais de crisólito de fina qualidade são encontrados no Egito.

Em acatamento das instruções de Jeová, colocou-se um crisólito (hebr.: *tar·shísh; LXX: khry·só·li·thos*) na primeira posição na quarta fileira do "peitoral do julgamento" de Arão, para representar uma das 12 tribos de Israel. (Êx 28:2, 15, 20, 21; 39:13) O crisólito estava também incluído nas pedras preciosas que serviam de "cobertura" para o rei de Tiro. — Ez 28:12, 13.

Quando Ezequiel recebeu duas visões separadas, envolvendo quatro rodas, ele notou que a aparência das rodas era "como o brilho de crisólito". (Ez 1:15-21; 10:9) A donzela sulamita comparou as mãos do seu amado pastor a "cilindros de ouro, cheios de crisólito". Talvez os cilindros de ouro se referissem aos dedos, e o enchimento de crisólito, às unhas. (Cân 5:14) De modo similar, Daniel usou crisólito para descrever o corpo de "certo homem vestido de linho" que veio contar ao profeta o que sobreviria ao povo dele "na parte final dos dias". (Da 10:5, 6, 14) O apóstolo João, na sua visão da Nova Jerusalém, observou que o sétimo alicerce da muralha da cidade era de crisólito, e que havia gravado nele o nome de um "dos doze apóstolos do Cordeiro". — Re 21:2, 10, 14, 20; veja JOIAS E PEDRAS PRECIOSAS.

CRISÓPRASO. Gema semipreciosa, transluzente, variedade verde-maçã de calcedônia. A cor é produzida por traços de níquel no minério. A única referência bíblica ao crisópraso (gr.: *khry·só·pra·sos*) encontra-se em Revelação (Apocalipse), onde é mencionado como constituindo o décimo alicerce da muralha da "cidade santa, Nova Jerusalém". — Re 21:2, 20.

CRISPO [do lat., significando: "Crespo"]. Presidente da sinagoga em Corinto, a quem o apóstolo Paulo batizou pessoalmente e cuja família inteira se tornou cristã. — At 18:8; 1Co 1:14.

CRISTAL. Conforme usado na Bíblia, o cristal refere-se a um mineral claro, transparente, provavelmente uma variedade de quartzo, atualmente chamado de cristal de rocha. O cristal de rocha é quartzo na sua forma mais pura, composto de silício e de oxigênio. É encontrado na sua característica forma hexagonal em quase todos os tipos de rocha, e tem aspecto incolor, claro e vítreo. O cristal de rocha é muito mais duro do que outros minerais comuns, e às vezes é lapidado para servir de joia.

O valor comparativo do "cristal de rocha" (hebr.: *ga·vísh*), nos dias de Jó, pode ser deduzido pela sua avaliação dele junto com corais e pérolas, e, no entanto, ele considerou a todos estes de valor inferior ao da sabedoria. (Jó 28:18) Revelação (Apocalipse)

usa cristal claro, brilhante e puro (gr.: *krý·stal·los*), para descrever "um mar vítreo, semelhante a cristal", o brilho da cidade santa, Nova Jerusalém, como "pedra de jaspe, brilhando como cristal", e "um rio de água da vida, límpido como cristal". — Re 4:6; 21:11; 22:1.

CRISTÃO. O latinizado termo grego *Khri·sti·a·nós,* encontrado apenas três vezes nas Escrituras Gregas Cristãs, designa os seguidores de Cristo Jesus, os exponentes do cristianismo. — At 11:26; 26:28; 1Pe 4:16.

"Foi primeiro em Antioquia [Síria] que os discípulos, por providência divina, foram chamados cristãos." (At 11:26) É possível, então, que este nome já fosse usado desde 44 EC, quando ocorreram os eventos que cercam este texto, embora a estrutura gramatical desta frase não necessariamente indique isso; alguns acham que foi um pouco mais tarde. De qualquer modo, por volta de 58 EC, na cidade de Cesareia, o termo era bem conhecido e usado até mesmo por autoridades públicas, porque, naquela época, o Rei Herodes Agripa II disse a Paulo: "Em pouco tempo me persuadirias a tornar-me cristão." — At 26:28.

Os escritores bíblicos, dirigindo-se a concrentes ou descrevendo seguidores de Cristo, usaram expressões tais como "crentes no Senhor", "irmãos" e "discípulos" (At 5:14; 6:3; 15:10), "escolhidos" e "fiéis" (Col 3:12; 1Ti 4:12), "escravos de Deus" e "escravos de Cristo Jesus" (Ro 6:22; Fil 1:1), "santos", "congregação de Deus" e os "que invocam o Senhor". (At 9:13; 20:28; 1Co 1:2; 2Ti 2:22) Estes termos com sentido doutrinal eram usados primariamente como designações congregacionais internas. Para os de fora, o cristianismo era chamado de "O Caminho" (At 9:2; 19:9, 23; 22:4), e os opositores chamavam-no de "seita dos nazarenos" ou simplesmente de "esta seita". — At 24:5; 28:22.

Foi primeiro na Antioquia da Síria que os seguidores de Cristo ficaram conhecidos como cristãos. É bem pouco provável que os judeus fossem os primeiros a chamar os seguidores de Jesus de "cristãos" (em grego) ou "messianistas" (em hebraico), porque não rejeitariam a Jesus como o Messias, ou Cristo, para depois reconhecê-lo tacitamente como o Ungido, ou Cristo, por classificar os seguidores dele de "cristãos". Alguns acham que a população pagã talvez os apelidasse de cristãos por brincadeira ou desprezo, mas a Bíblia mostra que se tratava dum nome dado por Deus; eles, "*por providência divina,* foram chamados cristãos". — At 11:26.

O verbo grego *khre·ma·tí·zo,* neste texto, costuma ser traduzido simplesmente "foram chamados", e isto é o que se faz em Atos 11:26 na maioria das traduções. Todavia, há traduções que indicam que Deus tinha algo que ver com a escolha do nome "cristão". Dignas de nota, neste respeito, são a *Tradução do Novo Mundo, Young's Literal Translation* e *The Simple English Bible.* A tradução de *Young* reza: "Os discípulos também foram divinamente chamados de cristãos pela primeira vez em Antioquia."

A palavra grega *khre·ma·tí·zo,* conforme usada nas Escrituras Gregas Cristãs, é sempre associada com algo sobrenatural, oracular ou divino. A *Exhaustive Concordance of the Bible* (Concordância Exaustiva da Bíblia), de Strong, no seu dicionário grego (1890, p. 78 [105]) define-a como "proferir um oráculo . . . i.e., intimar divinamente". O *Greek and English Lexicon* (Léxico Grego e Inglês, 1885, p. 786) de Edward Robinson, dá o sentido: "Falada em relação a uma resposta, um oráculo, uma declaração divinos, dar resposta, falar como oráculo, avisar da parte de Deus." O *Greek-English Lexicon of the New Testament* (Léxico Grego-Inglês do Novo Testamento, 1889, p. 671), de Thayer: "Dar uma ordem ou admoestação divina, ensinar desde o céu . . . ser divinamente ordenado, admoestado, instruído . . . ser o porta-voz de revelações divinas, promulgar as ordens de Deus." Thomas Scott, nas suas *Explanatory Notes* (Notas Explanatórias, 1832, Vol. III, p. 419), diz o seguinte sobre este texto: "A palavra dá a entender que isto foi feito por revelação divina: pois geralmente possui este significado no Novo Testamento, e é traduzida 'avisado da parte de Deus' ou 'avisado por Deus', mesmo quando não existe nenhuma palavra para DEUS no grego." A respeito de Atos 11:26, o *Commentary* (Comentário) de Clarke diz: "A palavra [*khre·ma·tí·sai*] em nosso texto comum, que traduzimos *foram chamados,* significa no Novo Testamento: *designar, avisar* ou *nomear*, por *direção divina.* É neste sentido que a palavra é usada em Mat. ii. 12 . . . Se, portanto, o nome foi dado por *designação divina,* é bem provável que Saulo e Barnabé fossem mandados aplicá-lo; e que, assim sendo, o nome *cristão* procede de Deus." — Veja Mt 2:12, 22; Lu 2:26; At 10:22; Ro 7:3, *Int;* He 8:5; 11:7; 12:25, onde este verbo grego ocorre.

As Escrituras falam de Jesus Cristo como Noivo, Cabeça e Marido dos seus seguidores ungidos. (2Co 11:2; Ef 5:23) Apropriadamente, pois, assim como a esposa tem prazer em levar o nome do esposo, assim esta classe da "noiva" de Cristo teve prazer em receber um nome que identificava seus membros como pertencentes a ele. Deste modo, os que observavam estes cristãos do primeiro século prontamente os reconheciam não só pela sua atividade, mas também pelo seu nome, como inteiramente diferentes dos praticantes do judaísmo; era uma crescente associação em que não havia nem judeu, nem grego, mas todos eram um só debaixo

de seu Cabeça e Líder, Jesus Cristo. — Gál 3:26-28; Col 3:11.

O Que Significa Ser Cristão. Jesus fez o convite de se ser seu seguidor, dizendo: "Se alguém quer vir após mim negue-se a si mesmo e apanhe a sua estaca de tortura, e siga-me continuamente." (Mt 16:24) Aqueles que são verdadeiros cristãos têm plena fé em que Jesus Cristo é o especialmente Ungido e o unigênito Filho de Deus, a Semente [Descendente] Prometida, que sacrificou sua vida humana como resgate, foi ressuscitado e enaltecido para a mão direita de Jeová, e recebeu autoridade para subjugar seus inimigos e defender a soberania de Jeová. (Mt 20:28; Lu 24:46; Jo 3:16; Gál 3:16; Fil 2:9-11; He 10:12, 13) Os cristãos encaram a Bíblia como a inspirada Palavra de Deus, a verdade absoluta, proveitosa para ensinar e para disciplinar a humanidade. — Jo 17:17; 2Ti 3:16; 2Pe 1:21.

Dos verdadeiros cristãos exige-se mais do que a mera profissão de fé. É necessário que a crença seja demonstrada por obras. (Ro 10:10; Tg 2:17, 26) Nascidos pecadores, os que se tornam cristãos arrependem-se, dão meia-volta, dedicam a vida a Jeová para adorá-lo e servi-lo, e então se submetem ao batismo em água. (Mt 28:19; At 2:38; 3:19) Precisam manter-se livres da fornicação, da idolatria e de comer sangue. (At 15:20, 29) Despem-se da velha personalidade com seus acessos de ira, conversa obscena, mentira, furto, bebedice e "coisas semelhantes a estas", e harmonizam sua vida com os princípios bíblicos. (Gál 5:19-21; 1Co 6:9-11; Ef 4:17-24; Col 3:5-10) Que "nenhum de vós", escreveu Pedro aos cristãos, "sofra como assassino, ou como ladrão, ou como malfeitor, ou como intrometido nos assuntos dos outros". (1Pe 4:15) Os cristãos devem ser bondosos e mostrar consideração, ser brandos e longânimes, exercendo amorosamente autodomínio. (Gál 5:22, 23; Col 3:12-14) Fazem provisões para os seus e cuidam deles, e amam seu próximo como a si mesmos. (1Ti 5:8; Gál 6:10; Mt 22:36-40; Ro 13:8-10) A principal qualidade identificadora pela qual os verdadeiros cristãos são reconhecidos é o notável amor que têm entre si. "Por meio disso", disse Jesus, "saberão todos que sois meus discípulos, se tiverdes amor entre vós". — Jo 13:34, 35; 15:12, 13.

Os verdadeiros cristãos imitam o exemplo de Jesus como o Grande Instrutor e Testemunha Fiel de Jeová. (Jo 18:37; Re 1:5; 3:14) "Ide . . . fazei discípulos de pessoas de todas as nações" é a ordem do seu Líder. (Mt 28:19, 20) Cumprindo-a, os cristãos 'dão testemunho publicamente e de casa em casa', instando com as pessoas em toda a parte a fugir de Babilônia, a Grande, e a depositar sua esperança e confiança no Reino de Deus. (At 5:42; 20:20, 21; Re 18:2-4) Estas são realmente boas novas, mas a proclamação de tal mensagem acarreta para os cristãos grande perseguição e sofrimento, assim como aconteceu com Jesus Cristo. Seus seguidores não estão acima dele; basta serem semelhantes a ele. (Mt 10:24, 25; 16:21; 24:9; Jo 15:20; 2Ti 3:12; 1Pe 2:21) Se alguém "sofrer como cristão, não se envergonhe, mas persista em glorificar a Deus neste nome", aconselhou Pedro. (1Pe 4:16) Os cristãos dão a "César" o que é das autoridades superiores deste mundo — honra, respeito, impostos — mas ao mesmo tempo permanecem separados dos assuntos deste mundo (Mt 22:21; Jo 17:16; Ro 13:1-7), e o mundo os odeia por isso. — Jo 15:19; 18:36; 1Pe 4:3, 4; Tg 4:4; 1Jo 2:15-17.

É compreensível por que pessoas de tão elevados princípios de moral e de integridade, acompanhados duma eletrizante mensagem transmitida com ardente zelo e franqueza, prontamente atraíram a atenção no primeiro século. As viagens missionárias de Paulo, por exemplo, eram como um fogo de pradaria que se espalha rapidamente, incendiando cidade após cidade — Antioquia, na Pisídia, Icônio, Listra, Derbe e Perge, em uma viagem; Filipos, Tessalônica, Bereia, Atenas e Corinto, em outra — fazendo as pessoas parar, pensar e tomar sua posição, quer aceitando quer rejeitando as boas novas do Reino de Deus. (At 13:14-14:26; 16:11-18:17) Muitos milhares abandonaram suas organizações de religião falsa, abraçando de todo o coração o cristianismo, e empreenderam zelosamente a atividade de pregação em imitação de Cristo Jesus e dos apóstolos. Isto, por sua vez, os tornou objeto de ódio e perseguição, instigados principalmente por líderes da religião falsa e por governantes políticos mal informados. Seu líder, Jesus Cristo, o Príncipe da Paz, fora morto sob a acusação de sedição; agora, os cristãos amantes da paz eram acusados de 'perturbar nossa cidade', de 'subverter a terra habitada' e de serem gente "que em toda a parte se fala contra ela". (At 16:20; 17:6; 28:22) Na época em que Pedro escreveu a sua primeira carta (c. 62-64 EC) parece que a atividade dos cristãos já era bem conhecida em lugares tais como "Ponto, Galácia, Capadócia, Ásia e Bitínia". — 1Pe 1:1.

Testemunho Não Cristão. Escritores seculares dos primeiros dois séculos também reconheceram a presença e influência dos primitivos cristãos no seu mundo pagão. Por exemplo, Tácito, historiador romano nascido por volta de 55 EC, fala do rumor que acusava Nero de ser o responsável pelo incêndio de Roma (64 EC), e então diz: "Assim Nero, para desviar as suspeitas, procurou achar culpados, e castigou com as penas mais horrorosas a certos homens que, já dantes odiados por seus crimes [conforme os romanos encaravam a questão],

o vulgo chamava cristãos. . . . Em primeiro lugar se prenderam os que confessavam ser cristãos, e depois pelas denúncias destes uma multidão inumerável, os quais todos não tanto foram convencidos de haverem tido parte no incêndio como de serem os inimigos do gênero humano. O suplício destes miseráveis foi ainda acompanhado de insultos, porque ou os cobriram com peles de animais ferozes para serem devorados pelos cães, ou foram crucificados, ou os queimaram de noite para servirem como de archotes e tochas ao público." (*Anais,* XV, XLIV, em *Clássicos Jackson,* Vol. XXV, pp. 408, 409) Suetônio, outro historiador romano, nascido perto do fim do primeiro século EC, relata eventos que ocorreram durante o reinado de Nero, dizendo: "Punições foram infligidas aos cristãos, uma classe de homens dada a uma superstição nova e nociva." — *The Lives of the Caesars* (A Vida dos Césares; Nero, XVI, 2).

Flávio Josefo, na sua obra *Jewish Antiquities* (Antiguidades Judaicas, XVIII, 64 [iii, 3]), menciona certos eventos na vida de Jesus, acrescentando: "E a tribo dos cristãos, chamados segundo ele, ainda não desapareceu até o dia de hoje [cerca de 93 EC]." Plínio, o Moço, governador da Bitínia em 111 ou 112 EC, confrontado com o 'problema cristão', escreveu ao Imperador Trajano, delineando os métodos que ele usava e pedindo conselhos. "Tenho-lhes perguntado pessoalmente se são cristãos", escreveu Plínio. Se admitiam sê-los, eram punidos. Todavia, outros "negaram que eram ou haviam sido cristãos". Postos à prova, estes não somente ofereceram sacrifícios pagãos, mas até mesmo "injuriaram o nome de Cristo: nenhuma das coisas, segundo entendo, se consegue induzir o verdadeiro cristão a fazer". Respondendo a esta carta, Trajano elogiou Plínio pelo modo em que cuidava do assunto: "Seguiste o proceder certo . . . no seu exame dos casos dos acusados de serem cristãos." — *The Letters of Pliny* (As Cartas de Plínio), X, XCVI, 3, 5; XCVII, 1.

O cristianismo do primeiro século não possuía templos, não construía altares, não usava crucifixos, e não patrocinava clérigos de batina e com títulos. Os primitivos cristãos não celebravam feriados estatais e recusavam todo serviço militar. "Uma cuidadosa análise de toda a informação disponível mostra que, até o tempo de Marco Aurélio [que governou em 161-180 EC], nenhum cristão tornou-se soldado; e nenhum soldado, depois de tornar-se cristão, permanecia no serviço militar." — *The Rise of Christianity* (A Ascensão do Cristianismo), de E. Barnes, 1947, p. 333.

Não obstante, conforme indicado na carta de Plínio, nem todos os que levavam o nome cristão o eram de modo intransigente quando postos à prova. Exatamente conforme fora predito, o espírito de apostasia já operava antes de os apóstolos adormecerem na morte. (At 20:29, 30; 2Pe 2:1-3; 1Jo 2:18, 19, 22) Dentro dum período de menos de 300 anos, o campo de trigo do cristianismo havia sido invadido pelo joio de anticristos apóstatas a ponto de o iníquo Constantino, o Grande (ele mesmo incriminado de assassinar nada menos do que sete de seus amigos íntimos e parentes), figurar nos eventos que levaram ao desenvolvimento duma religião estatal, disfarçada de "cristianismo".

CRISTO. Este título, derivado do grego *Khristós,* equivale ao hebraico *Ma·shí·ahh,* "Messias; Ungido". (Veja Mt 2:4, n.) "Cristo" não é mero apelido acrescentado para diferenciar o Senhor Jesus de outros do mesmo nome; é um título oficial. — Veja JESUS CRISTO; MESSIAS.

A vinda de Cristo, aquele a quem Jeová ungiria com seu espírito para ser o Rei messiânico, havia sido predita séculos antes de Jesus nascer. (Da 9:25, 26) Todavia, por ocasião do seu nascimento, Jesus não era ainda o Ungido, ou Cristo. Predizendo seu nascimento, o anjo instruiu José: "Terás de dar-lhe o nome de Jesus." (Mt 1:21) Mas, quando os pastores perto de Belém receberam o anúncio angélico, em antecipação do papel futuro desempenhado por Jesus, disse-se-lhes: "Hoje vos nasceu . . . um Salvador, que é Cristo, o Senhor", isto é, "que *há de ser* Cristo, o Senhor". — Lu 2:11, n.

O nome pessoal de Jesus, seguido pelo título Cristo, pode chamar atenção para a própria pessoa, e que ele é aquele que se tornou o Ungido de Jeová. Isto ocorreu quando ele atingiu cerca de 30 anos de idade, foi batizado em água e foi ungido com o espírito de Jeová, observado visivelmente na forma duma pomba descendo sobre ele. (Mt 3:13-17) Este é o ponto frisado por Pedro em Pentecostes: "Deus o fez tanto Senhor como Cristo, a este Jesus", evidentemente relembrando a expressão que ouvira dos lábios de Jesus, quem primeiro usou o termo "Jesus Cristo". (At 2:36-38; Jo 17:3) Esta expressão, "Jesus Cristo", é também usada nas palavras iniciais das Escrituras Gregas Cristãs. — Mt 1:1.

Por outro lado, colocar o título à frente do nome e dizer "Cristo Jesus", em vez de "Jesus Cristo", dá maior ênfase ao cargo ou posição ocupada por Jesus. Chama atenção primariamente para o cargo, e secundariamente para o detentor dele, como ao se dizer Rei Davi ou Governador Zorobabel. Lembraria a posição oficial singular ocupada por Jesus como o Ungido de Jeová, posição honrosa não compartilhada com outros dos seus seguidores, que também são ungidos. Apenas o Filho amado de Jeová tem o título "Cristo Jesus". Paulo usou esta expressão na sua primeira carta inspirada.

(1Te 2:14) Lucas também a usou, uma vez, em Atos 24:24 (*NM; ALA*), ao falar sobre Paulo dar testemunho.

O uso do artigo "o" junto com o título ("o Cristo") é outra maneira de se às vezes chamar atenção para o cargo ocupado por Jesus. (Mt 16:16; Mr 14:61) A estrutura gramatical da sentença, porém, pode ser um fator que determina o uso, ou não, do artigo, porque W. E. Vine diz: "Falando-se em geral, quando o título [Cristo] é o sujeito duma sentença, leva o artigo; quando constitui parte do predicado, inexiste o artigo." — *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine), 1981, Vol. 1, p. 190.

Nas Escrituras, nunca se multiplicam títulos antes ou depois do nome de Jesus; mas, quando um título precede o nome pessoal, então qualquer outro título é acrescentado somente depois do nome. Nunca encontramos uma combinação tal como o *Senhor Cristo* Jesus, ou o *Rei Cristo* Jesus, mas encontramos o *Senhor* Jesus *Cristo*. A expressão, "nosso Salvador, Cristo Jesus", em 2 Timóteo 1:10, no texto grego tem a expressão "de nós" entre "Salvador" e "Cristo", para identificar quem é o Salvador, em harmonia com a expressão "Cristo Jesus, nosso Salvador [literalmente: "Cristo Jesus, o Salvador de nós"]". (Tit 1:4) No texto de 1 Timóteo 2:5 faz-se menção de "um homem, Cristo Jesus", como o Mediador, mas "um homem", não é título. A expressão apenas explica que Cristo Jesus foi certa vez homem na Terra.

Um emprego excepcional do título "Cristo" ocorre na referência de Paulo a Moisés, em vez de a Jesus, ao escrever: "[Moisés] estimava o vitupério do Cristo [*Khri·stoú,* "Ungido"] como riqueza maior do que os tesouros do Egito, pois olhava atentamente para o pagamento da recompensa." (He 11:26) Moisés nunca foi ungido com algum óleo literal, assim como foram os sumos sacerdotes e reis de Israel. (Êx 30:22-30; Le 8:12; 1Sa 10:1; 16:13) Mas tampouco o foram Jesus ou seus seguidores, e ainda assim as Escrituras falam deles como tendo sido ungidos. (At 10:38; 2Co 1:21) Nestes últimos casos, sua unção com o espírito santo de Deus serviu de designação por Deus, ou uma comissão, embora não se usasse literal óleo de unção. Assim, num sentido similar, Moisés recebeu uma designação especial. Portanto, Paulo podia dizer a respeito de Moisés que este era o ungido, ou Cristo, de Jeová, designatário da comissão que lhe foi dada junto ao espinheiro ardente, designação que considerou como riqueza maior do que todos os tesouros do Egito. — Êx 3:2-4:17.

O termo "Cristo" também é usado ao se falar da congregação cristã e da sua relação com o Senhor Jesus Cristo. "Ora, vós sois corpo de Cristo e membros individualmente", em sentido espiritual. (1Co 12:27) Os 'batizados em Cristo Jesus foram batizados na sua morte', com a esperança de serem "coherdeiros de Cristo" do Reino celestial. (Ro 6:3-5; 8:17) Compartilham os "sofrimentos do Cristo", sendo "vituperados pelo nome de Cristo". (1Pe 4:13, 14; 5:1) Esta relação é diversas vezes descrita como "união com Cristo" ou "em Cristo", e usa-se também a expressão inversa, "Cristo em união convosco", com suas implicações diferentes. (Ro 8:1, 2; 16:10; 1Co 15:18; 1Te 4:16; Col 1:27) Os fracos nesta associação, que deviam ser fortes, são chamados de "pequeninos em Cristo". (1Co 3:1) No decorrer do tempo, todas as coisas no céu e na Terra são ajuntadas novamente "no Cristo". — Ef 1:10.

Falsos Cristos. Nas suas profecias sobre a terminação do sistema de coisas, Cristo avisou seus seguidores: "Olhai para que ninguém vos desencaminhe; pois muitos virão à base do meu nome, dizendo: 'Eu sou o Cristo', e desencaminharão a muitos. Porque surgirão falsos cristos [gr.: *pseu·dó-khri·stoi*] e falsos profetas, e farão grandes sinais e prodígios, a fim de desencaminhar, se possível, até mesmo os escolhidos." (Mt 24:4, 5, 24) Tais iníquos, que falsamente reivindicam o título e cargo do Senhor Jesus Cristo, estão incluídos no *an·ti·khri·stos* (grego para "anticristo"), mencionado cinco vezes pelo apóstolo João. — 1Jo 2:18, 22; 4:3; 2Jo 7; veja ANTICRISTO.

Outros Usos do Termo "Cristo". A tradução *Septuaginta* das Escrituras Hebraicas usa a mesma palavra grega *khri·stós* mais de 40 vezes, frequentemente como título de sacerdotes, reis e profetas ungidos. Arão, o sumo sacerdote, era "o ungido", comissionado e "designado a favor dos homens sobre as coisas referentes a Deus". (Le 4:3, 5, 16; 8:12; He 5:1) Jeová, ao expressar seu julgamento sobre a casa de Eli, prometeu suscitar um sacerdote fiel que andaria perante o ungido (*khri·stós*) de Deus para sempre. — 1Sa 2:35.

Os reis compartilhavam este mesmo título honroso por causa da sua relação com Jeová no seu cargo régio. De modo que Samuel falou de Saul como *khri·stós*, em 1 Samuel 12:3, na *Septuaginta* grega. "É inconcebível, da minha parte", exclamou Davi, "estender a minha mão contra [Saul] o ungido [*LXX: khri·stón*] de Jeová!" (1Sa 26:11) E Davi não permitiu que seu sobrinho Abisai tocasse em Saul. (1Sa 26:8, 9) Davi mandou também matar o amalequita por este ter dito que havia matado Saul, "o ungido [*LXX: khri·stón*] de Jeová". (2Sa 1:13-16) Este título e a comissão de ser rei também foram conferidos a Davi, e depois ele falava de si mesmo como o "ungido [*LXX: khri·stoi*]" de Jeová. (1Sa 16:12, 13; 2Sa 22:51) O Rei Zedequias, que se

sentou no trono como herdeiro de Davi, também foi chamado de "o ungido [*khri·stós*] de Jeová". — La 4:20.

Também os profetas receberam o título de ungidos de Jeová, conforme indicado pelo paralelismo no Salmo 105:15. Jeová deu ao seu profeta Elias a ordem: "A Eliseu . . . deves ungir como profeta em teu lugar", embora não se registrassem os pormenores da própria unção. — 1Rs 19:16.

Há outros casos em que a *Septuaginta* grega usa *khri·stós* em sentido profético. Há dez referências a *khri·stós* no livro dos Salmos, sendo especialmente digna de nota a do Salmo 2:1, 2: Nações em tumulto e reis da terra aglomerando-se "contra Jeová e contra o seu ungido". Os apóstolos citaram esta profecia e aplicaram o título ao 'santo servo Jesus, a quem Jeová havia ungido'. (At 4:24-27) Um exemplo mais incomum é a aplicação do termo ao rei persa Ciro. Antes do seu nascimento, a profecia de Isaías (45:1-3) declarava: "Assim disse Jeová ao seu ungido [*LXX: khri·stoi*], a Ciro, cuja direita tomei." Ciro nunca foi ungido literalmente com óleo santo assim como foram os reis de Israel, mas, como em outros casos na Bíblia, a expressão "ungido" é uma forma de título que lhe foi dada por causa da sua comissão e designação por Deus. — Veja UNGIDO, UNÇÃO.

CROCODILO. Veja LEVIATÃ.

CRÔNICAS, OS LIVROS DAS. Dois livros inspirados das Escrituras Hebraicas, os quais, pelo visto, constituíam um único volume no original cânon hebraico. Os massoretas os consideravam uma única obra, e são considerados como um só livro nas relações que consideram as Escrituras Hebraicas como compostas de 22 ou 24 livros, e como dois livros na relação que considera o número total de livros como 39. A divisão em dois livros parece ter-se originado com os tradutores da *Septuaginta* grega. Nos manuscritos hebraicos, a divisão em dois começou no século 15. No texto hebraico, Crônicas aparece no fim da seção chamada de Escritos. O nome hebraico, *Div·réh Hai·ya·mím*, significa "Os Assuntos dos Dias". Jerônimo sugeriu o nome de *Khro·ni·kón*, do qual deriva Crônicas, na Bíblia em português. Uma crônica é um registro de acontecimentos na ordem em que ocorreram. O título grego (na *Septuaginta*) é *Pa·ra·lei·po·mé·non*, que significa "Coisas Passadas por Alto (Não Ditas; Omitidas)", isto é, dos livros de Samuel e dos Reis. No entanto, deve-se notar que as Crônicas de modo algum são mero suplemento destes livros.

Escritor, Tempo, e Período Abrangido. Por várias razões, considera-se o sacerdote judeu Esdras como o escritor. A tradição judaica há muito tem sustentado este conceito. É também apoiado pela notável semelhança entre o estilo de escrita de Crônicas e o estilo do livro de Esdras. Há uma repetição no fim de Segundo Crônicas e no começo de Esdras, virtualmente palavra por palavra. Além disso, a declaração do decreto de Ciro encontrada no fim de Segundo Crônicas é apresentada na íntegra no livro de Esdras, indicando que o escritor encerrou o livro de Crônicas com a intenção de escrever outro livro (Esdras), que trataria mais plenamente do decreto e da sua execução. Crônicas foi concluído por volta de 460 AEC. Evidentemente, apenas dois livros do cânon hebraico foram terminados depois de 460 AEC, a saber, Neemias e Malaquias.

Além das listas genealógicas, que começam com Adão, as Crônicas abrangem o período desde a morte do Rei Saul até os exilados serem levados para Babilônia, falando a conclusão do decreto de Ciro, no fim do exílio de 70 anos.

Fontes. Esdras presumiu que seus leitores estivessem a par dos livros de Reis, e, portanto, não tentou abranger os mesmos assuntos. A matéria que usou, que em alguns casos reza exatamente ou quase que igual a partes de Reis, está incluída apenas para reter aquilo que, pela sua relação com o assunto, dá sentido às informações adicionais em Crônicas. Esdras talvez usasse como fontes os livros de Samuel e Reis, bem como outras partes da Bíblia, mas parece que, na maioria dos casos, se não em todos, ele teve acesso a escritos cuja existência se desconhece agora. Alguns destes talvez fossem documentos de estado, tanto de Israel como de Judá, registros genealógicos, e obras históricas escritas por profetas, bem como documentos de posse de chefes tribais ou familiares. Parte das fontes usadas, sem dúvida, era obra de cronistas profissionais. — 1Rs 4:3.

Esdras cita ou descreve algumas das fontes que usou, do seguinte modo:

(1) O Livro dos Reis de Judá e de Israel (2Cr 16:11; 25:26).

(2) O Livro dos Reis de Israel e de Judá (2Cr 27:7; 35:27).

(3) O Livro dos Reis de Israel (2Cr 20:34). (As fontes supracitadas talvez fossem a mesma coleção de documentos estatais, com formas variadas de se indicar o título, ou poderiam referir-se aos livros dos Reis na Bíblia.)

(4) O Livro dos Reis de Israel (evidentemente uma obra genealógica) (1Cr 9:1).

(5) A explanação do Livro dos Reis (2Cr 24:27) (para informações sobre Jeoás, de Judá).

(6) Os assuntos dos reis de Israel (2Cr 33:18) (para informações sobre Manassés).

(7) As palavras de Samuel, o vidente, e de Natã, o profeta, e de Gade, o visionário (1Cr 29:29) (para informações sobre Davi). (Esta talvez fosse uma só obra, ou duas ou três; ou talvez se referisse a Juízes e aos livros de Samuel.)

(8) As palavras de Natã, o profeta (2Cr 9:29) (para informações sobre Salomão).

(9) A profecia de Aijá, o silonita (2Cr 9:29) (sobre Salomão).

(10) "Semaías . . . assentou . . . por escrito" (1Cr 24:6) (sobre Davi), e as palavras de Semaías, o profeta, e de Ido, o visionário, segundo o registro genealógico (2Cr 12:15) (sobre Roboão) (talvez duas ou três fontes).

(11) As palavras de Jeú, filho de Hanani, que foram incluídas no Livro dos Reis de Israel (2Cr 20:34) (sobre Jeosafá).

(12) O resto dos assuntos de Uzias, por Isaías, filho de Amoz, o profeta (2Cr 26:22).

(13) As palavras dos visionários (de Manassés) (2Cr 33:19).

(14) Endechas (de Jeremias e possivelmente de cantores) (2Cr 35:25) (sobre Josias).

(15) A explanação do profeta Ido (2Cr 13:22) (sobre Abias).

(16) A narração dos assuntos dos dias do Rei Davi (1Cr 27:24).

(17) O mandamento de Davi e de Gade, e de Natã, o profeta (2Cr 29:25) (conforme feito vigorar por Ezequias).

(18) O que foi escrito por Davi e por Salomão, seu filho (2Cr 35:4) (conforme mencionado por Josias).

(19) O mandamento de Davi, e de Asafe, e de Hemã, e de Jedutum, visionário do rei (2Cr 35:15) (mencionado em conexão com os atos de Josias).

(20) O escrito de Elias ao Rei Jeorão, de Judá (2Cr 21:12-15).

(Em Crônicas, há também referências a escritos, especialmente genealogias, que talvez indiquem outras fontes usadas por Esdras.)

É evidente que Esdras era extremamente cuidadoso, fazendo pesquisa meticulosa, repassando todas as fontes documentárias a que tinha acesso, evidentemente investigando todo documento que lançasse luz sobre o assunto. Ele documenta seus escritos não apenas como prova de exatidão quanto ao que escreveu, mas também para indicar ao leitor daquela época outras fontes para obter mais pormenores. A extrema meticulosidade de Esdras devia recomendar as Crônicas como dignas de nossa máxima confiança na sua exatidão e autenticidade histórica. Mas, acima de tudo, saber que Esdras escreveu sob inspiração (2Ti 3:16) e o fato de que as Crônicas estão incluídas no cânon hebraico, plenamente aceito por Jesus e os apóstolos (Lu 24:27, 44), asseguram a sua fidedignidade. Além disso, as Crônicas constituem parte da completa Palavra escrita de Deus, cuja pureza ele protegeu para os seguidores do seu Filho, Jesus Cristo. Estes fatos recomendam altamente Crônicas como fonte de fé.

Objetivo. A obra de Esdras não visava meramente preencher o que fora omitido nos livros de Samuel e dos Reis; antes, ele discerniu entre os exilados que voltaram a necessidade de tal sumário da sua história nacional. A obra, sem dúvida, foi

DESTAQUES DE PRIMEIRO CRÔNICAS

Genealogia e pormenores sobre a verdadeira adoração no templo de Jeová, especialmente necessários após o exílio em Babilônia.

Escrito talvez 55 anos depois de Zorobabel reconstruir o templo, e antes da restauração das muralhas de Jerusalém.

Genealogias de Adão em diante. (1:1–9:44)

A posteridade de Judá através de Davi e Salomão (vital para a identificação do Messias).

A posteridade de Levi (necessária para identificar aqueles que corretamente podiam servir no templo) e seus diversos deveres no templo.

A infidelidade de Saul resulta na sua morte. (10:1-14)

Aspectos do reinado de Davi. (11:1–29:30)

Novamente ungido rei enquanto em Hébron; captura Sião; mais tarde constituído rei sobre todo o Israel.

Arca do Pacto mudada incorretamente, em carroça; Uzá morre por tocar na Arca; a Arca é finalmente levada à Cidade de Davi com regozijo.

Davi expressa o desejo de construir um templo para Jeová; em vez disso, Jeová faz com Davi um pacto para a casa real por tempo indefinido.

Inimigos de Israel são derrotados em todos os lados.

Davi é instigado por Satanás a fazer um censo de Israel; 70.000 morrem.

Extensos preparativos para a construção do templo; Davi organiza os levitas, providencia 24 turmas de sacerdotes, designa também cantores, porteiros; entrega os planos arquitetônicos inspirados a Salomão; Davi e o povo contribuem generosamente.

Davi morre depois de Salomão começar a sentar-se no "trono de Jeová".

DESTAQUES DE SEGUNDO CRÔNICAS

Vívido resumo da história sob reis da casa real de Davi, destacando as consequências da obediência a Deus e da desobediência.

Originalmente parte de um único rolo junto com Primeiro Crônicas.

O reinado de Salomão. (1:1–9:31)

Sua sabedoria, prosperidade; mas, imprudentemente, adquire muitos cavalos do Egito e toma por esposa a filha de Faraó.

Construção do templo; oração de dedicação de Salomão.

Visita da rainha de Sabá.

Eventos associados com o reinado de outros reis da casa real de Davi, e seu resultado. (10:1–36:23)

Após a resposta rude de Roboão, dez tribos separam-se sob Jeroboão e voltam-se para a adoração do bezerro; Roboão também abandona a lei de Deus, sendo deixado à mercê de Sisaque, do Egito.

Por Abias estribar-se em Jeová, Judá é vitorioso contra o exército de Israel, que confia na superioridade numérica e na adoração de bezerros de ouro; 500.000 são mortos.

Quando Asa se estriba em Jeová, derrota um milhão de etíopes invasores; Asa tolamente faz aliança com a Síria e fica irado ao ser censurado pelo profeta de Jeová.

Jeosafá institui programa de educação na lei de Deus; imprudentemente faz aliança matrimonial com Acabe.

Moabe, Amom e Seir invadem Judá; Jeosafá recorre a Jeová em busca de ajuda; é lembrado: ‘A batalha é de Deus!’

Jeorão (cuja esposa é filha de Acabe e Jezabel) age de modo iníquo, assim como seu filho Acazias; daí, a assassina Atalia, viúva de Jeorão, usurpa o trono.

Jeoás começa bem, sob a influência do sumo sacerdote Jeoiada; mais tarde torna-se apóstata e manda apedrejar o fiel Zacarias.

Amazias começa bem, depois adora ídolos de Seir; derrotado por Israel, é assassinado.

Uzias também começa bem; mais tarde, orgulhosamente tenta oferecer incenso no templo, é atacado de lepra.

Jotão procede bem, mas o povo age ruinosamente.

Acaz se volta para a adoração de Baal; a nação sofre severamente.

Ezequias limpa o templo; Senaqueribe invade Judá, zomba de Jeová; Ezequias estriba-se em Jeová; 185.000 assírios são mortos por um anjo.

Manassés pratica crassa idolatria e derrama muito sangue inocente; levado cativo pelos assírios; arrepende-se, é restabelecido no seu trono por Jeová.

Amom segue o mau exemplo do seu pai Manassés; não se humilha.

Josias dirige reforma religiosa zelosa, conserta templo; insiste em combater o Faraó Neco e é morto.

Jeoacaz governa brevemente, depois é levado cativo para o Egito.

Jeoiaquim age de modo detestável; seu filho e sucessor, Joaquim, é levado cativo para Babilônia.

Zedequias rebela-se contra o jugo de Babilônia; judeus são levados ao exílio; terra fica desolada por 70 anos.

Ciro, da Pérsia, emite decreto libertando os judeus para retornarem a Jerusalém a fim de reconstruir o templo.

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preparada para os recém-retornados do exílio, visto que lhes faltava grande parte do conhecimento da sua história e costumes sagrados. Precisavam saber da adoração no templo e dos deveres dos levitas, e Esdras proveu estas informações. E para os exilados retornados, poucas coisas poderiam ser de maior interesse do que suas genealogias ancestrais, às quais Esdras devotou muita atenção. Israel funcionava novamente como nação, na sua terra, com templo, sacerdócio e governador, embora não tivesse rei. Continuaria como nação até a vinda do Messias. Precisavam das informações que Crônicas lhes fornecia, a bem da unidade e da verdadeira adoração.

Tanto Samuel como Jeremias eram historiadores, mas eram também levitas. Jeremias era profeta e sacerdote. Esdras era sacerdote. Mas é um engano dizer que Jeremias estaria especialmente interessado no cumprimento de profecias e não tanto nos assuntos da adoração no templo, e que Esdras estaria especialmente interessado no serviço dos levitas e não tanto nas profecias. Ambos eram servos de Deus e preocupavam-se com as palavras dele, seus tratos com seu povo e todo aspecto da sua adoração. O fato é que Esdras foi inspirado por Jeová para produzir os livros de Crônicas e de Esdras com um objetivo especial.

Os judeus que retornaram de Babilônia em 537 AEC não fizeram isso para estabelecer independência política, mas para restabelecer a verdadeira adoração, seu primeiro trabalho sendo erigir o altar e então reconstruir o templo. Portanto, era apropriado que Esdras falasse muito sobre a adoração, e os serviços do sacerdócio e dos levitas. As genealogias também eram importantes. Esdras 2:59-63 mostra que alguns, inclusive certos filhos de sacerdotes, não conseguiram encontrar seu registro para confirmar publicamente sua genealogia. Lá em Babilônia, essas genealogias talvez não fossem tão importantes, mas agora eram o meio de recuperar os bens de herança de seus antepassados. Este é um dos motivos das listas de genealogia compiladas por Esdras, que também são hoje de grande valor para os estudantes da Bíblia.

Vemos assim que Esdras, ao escrever Crônicas, queria fortalecer seus contemporâneos na fidelidade a Jeová. Incentivou-os a cumprir com seus deveres pactuados por enfocar a história passada de Israel, e, especialmente pelo uso de exemplos históricos reais ele salientou, por um lado, o resultado da aderência fiel à verdadeira adoração, e, por outro lado, a calamidade de se abandonar a adoração de Jeová Deus.

Valor dos Livros. É muito bom para a nossa fé e o nosso entendimento da Bíblia que os livros de Crônicas foram escritos. Esdras acrescentou muito a respeito da adoração no templo e os arranjos dos sacerdotes, levitas, porteiros, cantores e músicos. Ele nos forneceu muitos pormenores que têm que ver com a verdadeira adoração: ser a Arca levada por Davi a Jerusalém (1Cr caps. 15, 16); os preparativos de Davi para o templo e o serviço nele (1Cr caps. 22-29); permanecerem os sacerdotes com Roboão na época da secessão das dez tribos (2Cr 11:13-17); a guerra entre Abias e Jeroboão (2Cr 13); as reformas em favor da verdadeira religião, sob Asa (2Cr caps. 14, 15), Jeosafá (2Cr caps. 17, 19, 20), Ezequias (2Cr caps. 29-31) e Josias (2Cr caps. 34, 35); ser Uzias atacado de lepra por sua presunção (2Cr 26:16-21) e o arrependimento de Manassés (2Cr 33:10-20).

Esdras mostra que não se interessa apenas nos assuntos sacerdotais, mas também nos profetas. (2Cr 20:20; 36:12, 16) Ele usa as palavras "profeta", "vidente" ou "visionário" cerca de 45 vezes, e fornece informações adicionais sobre muitos profetas e pessoas cujos nomes, de outra maneira, não são mencionados nas Escrituras. Uns poucos desses são Ido, Eliézer, filho de Dodavaú, Jaaziel, filho de Zacarias, diversas pessoas chamadas Zacarias, e o Odede do tempo do Rei Acaz, de Judá.

Nas Crônicas há muitas informações que ajudam a complementar nosso conhecimento da história de Judá; por exemplo, o registro sobre a doença e o sepultamento de Asa, e sobre a má conduta de Jeoás, depois da morte de Jeoiada, o sumo sacerdote. Depois há as genealogias vitais para se determinar a linhagem de Cristo. Os livros são também de ajuda em determinar uma cronologia exata. Podemos ver nisso a sabedoria de Jeová, o Autor da Bíblia, em fazer com que seu servo Esdras escrevesse estas coisas para complementar o necessário para os crentes na Bíblia terem o mais completo e harmonioso registro da história do homem.

CRONISTA. Oficial de muita responsabilidade na corte real de Israel. O título traduz uma forma da palavra hebraica *za·khár* (recordar) e significa literalmente "recordador". (2Sa 8:16 n.) A Bíblia não descreve os deveres dele, mas parece que era o cronista oficial do reino, fornecendo ao rei informações sobre os acontecimentos no domínio, e também lembrando-lhe assuntos importantes que exigiam a atenção dele, oferecendo conselho sobre estes.

Ocasionalmente, o cronista representava o rei em importantes assuntos nacionais. Joá, filho de Asafe, foi um dos oficiais do Rei Ezequias que saíram para falar ao assírio Rabsaqué, quando este ameaçou Jerusalém. (2Rs 18:18, 37) Outro cronista, Joá, filho de Joacaz, oficiava em conexão com o conserto do templo. (2Cr 34:8) Menciona-se também um cronista nas cortes de Davi e de Salomão. — 2Sa 8:16; 20:24; 1Rs 4:3; veja ESCRIVÃO DA CIDADE.

CRONOLOGIA. A palavra portuguesa "cronologia" vem da grega *khro·no·lo·gí·a* (de *khró·nos*, tempo, e *lé·go*, dizer ou contar), isto é, "o cômputo do tempo". A cronologia torna possível situar os eventos na sua sequência ou associação ordeira, e atribuir datas corretas a eventos específicos.

Jeová é "o Antigo de Dias" e o Deus da Eternidade. (Da 7:9; Sal 90:2; 93:2) Que ele é um Cronometrista exato é evidente não só na magnífica precisão manifesta nos movimentos dos corpos estelares, mas também no registro divino dos seus atos. No cumprimento das suas promessas ou profecias, ele fez ocorrer eventos no momento preciso conforme predito, quer o tempo decorrido fosse apenas um dia (Êx 9:5, 6), um ano (Gên 17:21; 18:14; 21:1, 2; 2Rs 4:16, 17), décadas (Núm 14:34; 2Cr 36:20-23; Da 9:2), séculos (Gên 12:4, 7; 15:13-16; Êx 12:40, 41; Gál 3:17) ou milênios (Lu 21:24; veja TEMPOS DESIGNADOS DAS NAÇÕES). Assegura-se-nos que seus propósitos para o futuro terão cumprimento certo no tempo predeterminado, precisamente no dia e na hora determinados. — Hab 2:3; Mt 24:36.

Deus se propôs que o homem, feito à imagem e semelhança do Criador dele (Gên 1:26), medisse o fluxo do tempo. A Bíblia logo cedo declara que os "luzeiros na expansão dos céus" deviam servir para "fazerem separação entre o dia e a noite; e . . . servir de sinais, e para épocas, e para dias, e para anos". (Gên 1:14, 15; Sal 104:19) (Uma consideração do modo em que estas separações têm sido observadas desde o começo da história do homem pode ser encontrada nos artigos ANO; CALENDÁRIO; DIA; LUA; SEMANA.) O cálculo e o registro de períodos de tempo pelos homens têm continuado desde os dias de Adão até agora. — Gên 5:1, 3-5.

Eras. A cronologia exata exige que se fixe determinado ponto na corrente do tempo como marco a partir do qual contar quer para a frente, quer para trás, em unidades de tempo (tais como horas,

dias, meses, anos). Este ponto inicial poderia ser simplesmente o nascer do sol (para medir as horas do dia), ou uma lua nova (para medir os dias de um mês), ou o início da primavera (para medir o espaço de um ano). Para a contagem de períodos mais longos, os homens têm recorrido à fixação de determinada "era", usando algum evento notável como ponto inicial, a partir do qual medem períodos de muitos anos. Assim, nas nações da cristandade, quando alguém diz que 'hoje é o 1.º de outubro de 1987 EC (Era Comum)', ele quer dizer que 'hoje é o primeiro dia do décimo mês do ano mil novecentos e oitenta e sete, contado a partir do que alguns creem ter sido o tempo do nascimento de Jesus'.

Essa utilização de eras na história secular é relativamente recente. A era grega, supostamente o mais antigo caso secular de tal cômputo cronológico, aparentemente só foi posta em prática por volta do quarto século AEC (Antes da Era Comum). Os gregos calculavam o tempo por meio de períodos de quatro anos, chamados Olimpíadas, a partir da primeira Olimpíada, que se calcula ter ocorrido em 776 AEC. Adicionalmente, eles às vezes identificavam anos específicos pelo período de gestão de determinada autoridade. Os romanos, com o tempo, estabeleceram uma era, calculando os anos desde a data tradicional da fundação da cidade de Roma (753 AEC). Também designavam anos específicos pelos nomes de dois cônsules que ocupavam cargos naquele ano. Foi somente no sexto século EC que um monge chamado Dionísio Exíguo calculou o que agora é popularmente conhecido como Era Cristã, ou mais corretamente, Era Comum. Entre os povos maometanos (muçulmanos; islâmicos), os anos são contados a partir da Hégira (fuga de Maomé de Meca, em 622 EC). Os antigos egípcios, assírios e babilônios, porém, não fornecem nenhuma evidência de terem usado constantemente tal sistema de eras durante um longo período de tempo.

No que se refere ao registro bíblico, não se apresenta nenhum arranjo específico de era como ponto de partida, pelo qual se datassem todos os eventos posteriores. Isto por si só não significa que não havia tabela cronológica para atribuir a eventos passados sua localização específica e exata na corrente do tempo. Poderem os escritores bíblicos, ao relatar eventos específicos, citar dados precisos referentes a períodos de vários séculos demonstra que não faltava interesse na cronologia entre o povo de Israel ou seus antepassados. Assim, Moisés pôde escrever que "sucedeu, ao fim dos quatrocentos e trinta anos [a contar do tempo de Abraão atravessar o Eufrates em caminho para a terra de Canaã, ocasião em que, evidentemente, Deus validou o pacto com Abraão], sim, sucedeu neste mesmo dia que todos os exércitos de Jeová saíram da terra do Egito". (Êx 12:41; veja ÊXODO; compare isso com Gál 3:16, 17.) Novamente, em 1 Reis 6:1, o registro declara que foi "no quadringentésimo octogésimo ano depois da saída dos filhos de Israel da terra do Egito" que o Rei Salomão começou a construir o templo em Jerusalém. Ainda assim, nem a validação do pacto abraâmico, nem o Êxodo, passaram a ser usados de modo geral como início de eras, ao se registrarem outros eventos.

Portanto, não se deve esperar que fatores cronológicos, na Bíblia, se harmonizem com exatidão com os sistemas modernos pelos quais todos os eventos são datados matematicamente em relação a determinado ponto fixo do passado, tal como o início da Era Comum. Na maioria das vezes, os eventos eram situados na corrente do tempo de maneira bastante similar a como as pessoas costumam fazer na vida cotidiana. Assim como hoje talvez se fixe um evento por se dizer que ocorreu "no ano depois da seca", ou "cinco anos depois da Segunda Guerra Mundial", assim os escritores bíblicos relacionavam os acontecimentos que registraram com marcos de tempo relativamente recentes da época.

Com respeito a alguns pontos cronológicos, não se pode chegar a uma conclusão definitiva, visto que nem sempre sabemos exatamente qual o ponto de partida ou marco de tempo usado pelo escritor bíblico. Por outro lado, também, o escritor talvez usasse mais de um de tais pontos de partida para datar eventos ao tratar de determinado período histórico. Esta variação nos pontos de partida não significa indefinição ou confusão da parte do escritor; não podemos adequadamente julgar os métodos dele simplesmente à base da nossa própria opinião sobre a maneira correta de se registrarem eventos, baseados em procedimentos atuais. E embora erros de copistas possam estar envolvidos em alguns dos pontos mais difíceis, não é sábio presumi-los, quando não há evidência sólida na forma de variantes em antigas cópias de manuscritos das Escrituras. A evidência disponível demonstra convincentemente a notável exatidão e cuidado que distinguiram a produção de cópias dos livros bíblicos, resultando na preservação da sua integridade interna. — Veja ESCRIBA; MANUSCRITOS DA BÍBLIA.

Cronologia Bíblica e História Secular. Muitas vezes se expressa preocupação com a necessidade de tentar "harmonizar" ou "conciliar" o relato bíblico com a cronologia encontrada em antigos registros seculares. Visto que a verdade é aquilo que se harmoniza com fatos ou realidades, tal coordenação seria deveras vital — *se* se pudesse

demonstrar que os antigos registros seculares são inequivocamente exatos e coerentemente fidedignos, sendo assim um padrão de exatidão que serve de base para se julgar. Visto que a cronologia bíblica foi tantas vezes representada pelos críticos como inferior àquela das nações pagãs, vale a pena examinar alguns dos antigos registros de nações e povos, cujas atividades e vida se interligavam com as pessoas e os eventos registrados na Bíblia.

A Bíblia é um livro histórico, destacando-se nisso entre escritos antigos. As histórias dos antigos egípcios, assírios, babilônios, medos, persas e outros são, na maior parte, fragmentárias; seus primórdios ou são obscuros ou são obviamente míticos, da forma como são apresentados por eles. Assim, o antigo documento conhecido como A Lista dos Reis Sumerianos começa: "Quando o reinado foi baixado do céu, o reinado estava (primeiro) em Eridu. (Em) Eridu, A-lulim (tornou-se) rei e regeu 28.800 anos. Alalgar regeu 36.000 anos. Dois reis o regeram (assim) por 64.800 anos. . . . (Em) Bad-tibira, En-men-lu-Anna regeu 43.200 anos; En-men-gal-Anna regeu 28.800 anos; o deus Dumu-zi, um pastor, regeu 36.000 anos. Três reis o regeram (assim) por 108.000 anos." — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. B. Pritchard, 1974, p. 265.

O que se sabe, de fontes seculares, sobre estas nações antigas tem sido laboriosamente ajuntado de migalhas de informações obtidas de monumentos e tabuinhas, ou de escritos posteriores dos chamados historiógrafos clássicos, dos períodos grego e romano. Embora os arqueólogos tenham recuperado dezenas de milhares de tabuinhas de argila com inscrições cuneiformes assiro-babilônicas, bem como grande número de rolos de papiro do Egito, a vasta maioria destes são textos religiosos ou documentos comerciais, consistindo em contratos, notas de venda, escrituras e matéria similar. O número consideravelmente menor de escritos *históricos* das nações pagãs, preservados quer em forma de tabuinhas, cilindros, estelas, quer em inscrições em monumentos, consiste principalmente em matéria que glorifica seus imperadores e relata as campanhas militares deles em termos grandiloquentes.

A Bíblia, em contraste, fornece uma história extraordinariamente coerente e pormenorizada, que se estende por uns 4.000 anos, pois, não somente registra eventos com notável continuidade, desde o começo da existência do homem até o tempo da governança de Neemias, no quinto século AEC, mas também pode ser considerada como provendo uma cobertura básica do período entre Neemias e o tempo de Jesus e dos seus apóstolos, por meio da profecia (história escrita de antemão) de Daniel, no capítulo 11 de Daniel. A Bíblia apresenta um relato vívido e fiel à realidade sobre a nação de Israel, desde o seu nascimento, retratando com candura sua força e suas fraquezas, seus êxitos e seus fracassos, sua adoração correta e sua adoração falsa, suas bênçãos e seus julgamentos adversos, e suas calamidades. Embora esta honestidade, por si só, não garanta uma cronologia exata, oferece deveras uma base sólida para se ter confiança na integridade dos escritores bíblicos e na sua sincera preocupação de registrar a verdade.

É evidente que registros pormenorizados estavam à disposição dos cronistas bíblicos, tais como os escritores de Primeiro e Segundo Reis, e de Primeiro e Segundo Crônicas. Isto se evidencia nas extensas genealogias que puderam compilar, ascendendo a muitas centenas de nomes; também a apresentação interligada e factual dos reinados de cada um dos reis de Judá e de Israel, inclusive seu relacionamento com outras nações e entre si. Historiadores hodiernos ainda expressam incerteza sobre o posicionamento correto de certos reis assírios e babilônios, mesmo de alguns em dinastias posteriores. Mas, não há tal incerteza com respeito à sequência dos reis de Judá e de Israel.

Há referências ao "livro das Guerras de Jeová" (Núm 21:14, 15), ao "livro dos assuntos dos dias dos reis de Israel" (1Rs 14:19; 2Rs 15:31), ao "livro dos assuntos dos dias dos reis de Judá" (1Rs 15:23; 2Rs 24:5), ao "livro dos assuntos de Salomão" (1Rs 11:41), bem como numerosas referências a anais ou registros oficiais similares, citados por Esdras e por Neemias. Estas mostram que as informações registradas não se baseavam em mera recordação ou tradição oral, mas foram cuidadosamente pesquisadas e plenamente documentadas. Os historiadores bíblicos citam também registros governamentais de outras nações, assim como partes da Bíblia foram escritas em terras fora de Israel, inclusive o Egito, Babilônia e a Pérsia. — Veja ESDRAS, LIVRO DE; ESTER, LIVRO DE; LIVRO.

Um fator que, sem dúvida, contribuiu para a contagem exata da passagem dos anos, pelo menos ao ponto em que os israelitas guardavam fielmente a Lei mosaica, foi a sua observância dos anos sabáticos e de jubileu, dividindo assim o tempo em períodos de 7 e de 50 anos. — Le 25:2-5, 8-16, 25-31.

O que especialmente distingue o registro bíblico dos escritos contemporâneos das nações pagãs é o senso do tempo, não apenas do passado e do presente, mas também do futuro, que permeia suas páginas. (Da 2:28; 7:22; 8:18, 19; Mr 1:15; Re 22:10) O elemento profético ímpar tornava a exatidão cronológica uma questão de importância mui-

to maior para os israelitas do que para quaisquer das nações pagãs, visto que as profecias frequentemente envolviam períodos de tempo específicos. A Bíblia, como Livro de Deus, destaca a pontualidade dele no cumprimento da Sua palavra (Ez 12:27, 28; Gál 4:4) e mostra que profecias exatas eram prova da sua Divindade. — Is 41:21-26; 48:3-7.

É verdade que alguns dos documentos não bíblicos são vários séculos mais antigos do que as cópias manuscritas mais antigas da Bíblia até agora descobertas. Gravados em pedra e inscritos em argila, alguns dos antigos documentos pagãos talvez pareçam muito impressionantes, mas isto não assegura sua exatidão, nem sua isenção de falsidades. Não é o material usado na escrita, mas o escritor, seu objetivo, seu respeito pela verdade e sua devoção a princípios justos — estes são os fatores importantes que fornecem uma base sólida para se ter confiança tanto em assuntos cronológicos como em outros. A grande antiguidade dos documentos seculares certamente é sobrepujada pela qualidade vastamente inferior do seu conteúdo, quando comparados com a Bíblia. Visto que os registros bíblicos evidentemente foram feitos em materiais perecíveis, tais como papiro e velino, seu contínuo uso e o efeito deteriorante das condições climáticas em grande parte de Israel (diferente do clima extraordinariamente seco do Egito) pode muito bem explicar a ausência da existência de cópias originais hoje em dia. Todavia, visto que a Bíblia é o Livro inspirado de Jeová, ela foi cuidadosamente copiada e preservada integralmente até hoje. (1Pe 1:24, 25) A inspiração divina, por meio da qual os historiadores bíblicos conseguiram escrever seus registros, assegura a fidedignidade da cronologia bíblica. — 2Pe 1:19-21.

Ilustrando bem por que as histórias seculares não se habilitam como norma de exatidão pela qual julgar a cronologia bíblica há a declaração do escritor arqueológico C. W. Ceram, comentando a ciência moderna da datação histórica: "Quem quer que se ponha a estudar a história antiga pela primeira vez deve ficar impressionado com o modo positivo pelo qual os historiadores modernos datam acontecimentos que se verificaram há milhares de anos. No decurso de maiores estudos, essa admiração só poderá aumentar. Pois, se examinarmos as fontes da história antiga, veremos quão escassos, inexatos ou inteiramente falsos eram os registros, mesmo na época em que foram escritos pela primeira vez. E, se originalmente eram pobres, mais pobres ainda foram ficando até chegar a nós: semidestruídos pelos dentes do tempo, ou pelo descuido e tosco uso dos homens." Ele descreve adicionalmente a estrutura da história cronológica como "puramente hipotética, e que, além disso, ameaça desmoronar em cada junção". — *O Segredo dos Hititas*, trad. de Milton Amado, p. 134, Ed. Itatiaia Ltda.

Esta avaliação pode parecer extrema, mas, no que se refere a registros seculares, não é sem fundamento. As informações que se seguem tornarão claro por que não há motivo de se duvidar da exatidão da cronologia bíblica simplesmente porque certos registros seculares divergem dela. Ao contrário, é somente quando a cronologia secular se harmoniza com o registro bíblico que se pode ter certa medida de confiança nessa datação secular antiga. Ao se considerarem os registros dessas nações pagãs, que tiveram relacionamentos com a nação de Israel, deve-se ter em mente que algumas das aparentes discrepâncias nos seus registros talvez se devam simplesmente à incapacidade dos hodiernos historiadores de interpretar corretamente os métodos usados antigamente, similar à sua incapacidade de interpretar corretamente os métodos usados pelos historiadores bíblicos. No entanto, há consideráveis evidências de definitiva negligência e inexatidão, ou mesmo de deliberada falsificação, por parte dos historiadores e cronólogos pagãos.

Cronologia Egípcia. A história egípcia mistura-se com a de Israel em diversos pontos. Nesta publicação, mostramos a data de 1728 AEC para a entrada de Israel no Egito, e para o Êxodo, 215 anos mais tarde, 1513 AEC. O ataque do Faraó Sisaque contra Jerusalém ocorreu durante o quinto ano de Roboão, em 993 AEC; o Rei Sô, do Egito, era contemporâneo do reinado de Oseias (c. 758-740 AEC); e a batalha do Faraó Neco que resultou na morte de Josias provavelmente ocorreu em 629 AEC. (1Rs 14:25; 2Rs 17:4; 2Cr 35:20-24) A diferença entre as datas acima e as geralmente atribuídas pelos historiadores hodiernos chega a um século, ou mais, quanto ao Êxodo, e depois se reduz a uns 20 anos no tempo do Faraó Neco. A seguinte informação mostra por que preferimos apegar-nos à cronologia baseada no cálculo bíblico.

Os historiadores hodiernos baseiam-se principalmente em certos documentos na forma de listas ou anais de reis egípcios. Entre estas estão: a fragmentária Pedra de Palermo, apresentando o que se considera serem as primeiras cinco "dinastias" da história egípcia; o Papiro de Turim, muito fragmentário, apresentando uma lista de reis e seus reinados desde o "Antigo Império" até mesmo no "Novo Império"; e inscrições adicionais em pedra, igualmente fragmentárias. Estas listas separadas e outras inscrições independentes foram coordenadas em ordem cronológica por meio dos escritos de Mâneto (Manetão, Maneton), sacerdote egípcio do

terceiro século AEC. As obras dele, tratando da história e da religião egípcias, agrupam os reinados dos monarcas egípcios em 30 dinastias, arranjo ainda usado por egiptólogos hodiernos. Estas fontes, junto com cálculos astronômicos, baseados em textos egípcios que tratam das fases lunares e do nascimento da Estrela do Cão (Sírio; Sothis), têm sido usadas para produzir uma tabela cronológica.

Problemas da cronologia egípcia. As incertezas são muitas. As obras de Mâneto, usadas para estabelecer ordem nas listas fragmentárias e outras inscrições, são preservadas apenas nos escritos de historiadores posteriores, tais como Josefo (primeiro século EC), Sexto Júlio Africano (terceiro século EC, portanto, mais de 500 anos depois do tempo de Mâneto), Eusébio (quarto século EC) e Sincelo (de fins do oitavo ou começo do nono século EC). Conforme declarou W. G. Waddell, as citações deles dos escritos de Mâneto são fragmentárias e muitas vezes distorcidas, e, portanto, "é extremamente difícil chegar-se a ter certeza quanto ao que é Mâneto autêntico e ao que é espúrio ou corrupto". Depois de mostrar que a matéria de fonte de Mâneto incluía algumas tradições e lendas não históricas, que "introduziam reis como seus heróis, sem considerar a ordem cronológica", ele diz: "Desde o princípio havia muitos erros na obra de Mâneto: nem todos eles se devem às deturpações de escribas e revisores. Verificou-se que muitas das durações de reinados são impossíveis: em alguns casos, os nomes e a sequência dos reis, conforme apresentados por Mâneto, mostraram-se insustentáveis à luz de evidência monumental." — *Manetho* (Mâneto), introdução, pp. vii, xvii, xx, xxi, xxv.

A probabilidade de que reinos *coincidentes* em vez de *sucessivos* sejam responsáveis por muitos dos períodos excessivamente longos de Mâneto é demonstrada no livro *Studies in Egyptian Chronology* (Estudos de Cronologia Egípcia), de T. Nicklin (Blackburn, Ingl., 1928, p. 39): "As dinastias manetonianas . . . não são listas de governantes de todo o Egito, mas listas parcialmente de príncipes mais ou menos independentes, parcialmente . . . de linhagens principescas das quais surgiram posteriormente governantes de todo o Egito." O Professor Waddell (pp. 1-9) observa que "talvez diversos reis egípcios governassem ao mesmo tempo; . . . de modo que não se tratava duma sucessão de reis, ocupando o trono um após outro, mas diversos reis reinando ao mesmo tempo em regiões diferentes. Daí surgiu o grande total de anos."

Visto que a Bíblia aponta o ano 2370 AEC como a data do Dilúvio global, a história egípcia deve ter começado depois dessa data. Os problemas da cronologia egípcia mostrados acima sem dúvida são responsáveis pelos algarismos apresentados por hodiernos historiadores, que remontariam a história egípcia até o ano 3000 AEC.

Maior confiança é depositada por egiptólogos nas próprias inscrições antigas. No entanto, o cuidado, a veracidade e a integridade moral dos escribas egípcios de modo algum estão acima de suspeita. Conforme declara o Professor J. A. Wilson: "É preciso que se faça uma advertência sobre o valor histórico exato das inscrições egípcias. Aquele era um mundo de . . . mitos e milagres divinos." Daí, após sugerir que os escribas não estavam acima de alterar a cronologia dos eventos para aumentar o louvor ao monarca específico no poder, ele diz: "O historiador aceitará seus dados segundo o seu valor aparente, a menos que haja uma razão clara para desconfiança; mas, ele precisa estar pronto para modificar a sua aceitação assim que alguma nova matéria coloque a interpretação anterior numa nova luz." — *The World History of the Jewish People* (A História Mundial do Povo Judaico), 1964, Vol. 1, pp. 280, 281.

Ausência de informações sobre Israel. Isto não surpreende, visto que os egípcios não somente se negavam a registrar assuntos desabonadores para eles, mas também não estavam acima de apagar registros dum monarca anterior, se a informação nestes registros se mostrava desagradável para o então reinante faraó. Assim, depois da morte da Rainha Hatshepsut, Tutmés III mandou retirar com cinzel o nome e as representações dela dos relevos monumentais. Esta prática, sem dúvida, explica por que não há registros egípcios conhecidos sobre os 215 anos da residência dos israelitas no Egito, nem sobre o seu Êxodo.

Não se dá na Bíblia o nome do faraó que governava na época do Êxodo; portanto, os esforços para identificá-lo baseiam-se em conjecturas. Isto explica parcialmente por que os cálculos dos hodiernos historiadores a respeito da data do Êxodo variam de 1441 a 1225 AEC, uma diferença de mais de 200 anos.

Cronologia Assíria. Desde o tempo de Salmaneser III (primeira parte do primeiro milênio AEC), inscrições assírias mencionam contatos com os israelitas, às vezes fornecendo o nome de certos reis de Judá e de Israel. As inscrições assírias incluem epígrafes, tais como as encontradas em paredes de palácios; anais régios; listas de reis, como a de Corsabade; e as listas de *limmu,* ou epônimos.

Epígrafes e anais assírios. Albert Olmstead, na sua obra *Assyrian Historiography* (Historiografia Assíria, 1916, pp. 5, 6), descreve as epígrafes assírias como segue: "Podemos . . . usar a Epígrafe

para preencher lacunas nos Anais [crônicas reais alistando ano por ano os eventos], mas ela não tem a mínima autoridade quando discorda com seu original.” Depois de mostrar que o objetivo principal dessas epígrafes não era prover uma história coerente do reinado, ele acrescenta: “Igualmente sério é que raras vezes estão em ordem cronológica. . . . É óbvio que devem ser usadas com cautela.”

Ele diz a respeito dos anais: “Temos aqui uma cronologia regular, e caso às vezes se encontrem erros, intencionais ou não, pelo menos a cronologia relativa é geralmente correta. . . . Mas, seria um grave erro presumir que os anais sempre são dignos de confiança. Os primitivos historiadores aceitaram suas declarações de modo demasiado geral, a menos que tivessem prova definitiva de inexatidão. Nos últimos poucos anos, descobriu-se uma enorme quantidade de material novo, que podemos usar para a crítica dos documentos referentes a Sargão. . . . Acrescente-se a isso as referências de fontes estrangeiras, tais como as hebraicas ou babilônicas, e dificilmente precisamos fazer um estudo interno para nos convencer de que os anais estão longe de serem dignos de confiança.”

A isto se pode acrescentar o testemunho de D. D. Luckenbill: “Descobre-se logo que a transcrição exata dos eventos conforme ocorreram, ano após ano, durante o reinado do rei, não era a motivação orientadora dos escribas reais. Às vezes, as diferentes campanhas parecem ter sido deslocadas sem motivo aparente, mas, na maioria das vezes, torna-se claro que a vaidade real exigia que se tomassem liberdades com a exatidão histórica.” — *Ancient Records of Assyria and Babylonia* (Registros Antigos da Assíria e de Babilônia), 1926, Vol. I, p. 7.

Os anais reais tiveram usualmente uma série de edições, conforme a progressão do reinado do rei. Edições posteriores apresentavam novos eventos, mas também parecem ter alterado fatos e algarismos dos anos anteriores para satisfazer o capricho do rei. O Professor Olmstead faz referência a “[Assurbanipal] inescrupulosamente atribuir a si mesmo pouco a pouco as últimas duas campanhas egípcias de seu pai, até que, na edição final, não há nada que ele não atribua a si mesmo”. — *Assyrian Historiography*, p. 7.

Exemplos de tal evidente falta de fidedignidade, deliberada ou não, poderiam ser multiplicados muitas vezes. Os compiladores das listas tributárias não estavam acima de alistar um rei vassalo como pagando tributo, embora os registros mostrassem que na época ele já estava morto. George Smith, depois de citar um caso em que a mesma lista tributária de Esar-Hadom é atribuída ao seu filho, Assurbanipal, 13 anos mais tarde, diz que esta lista posterior é “mui provavelmente uma cópia literal do documento anterior, sem nenhuma tentativa de determinar se esses reis ainda reinavam e se realmente pagavam tributo”. — *The Assyrian Eponym Canon* (O Cânon de Epônimos Assírios), Londres, 1875, p. 179.

***Listas de epônimos* (*limmu*).** Apesar da evidência supracitada, os cronólogos hodiernos, em geral, afirmam que as listas de epônimos, ou *limmu*, de algum modo ficaram isentas de tal corrupção, de modo a serem virtualmente impecáveis na sua isenção de erros. Estas listas de epônimos são simples listas de nomes e cargos de autoridades, ou listas desses nomes acompanhados por uma breve menção duma campanha guerreira ou de outro evento digno de nota. Por exemplo, um trecho duma lista de epônimos reza:

Bel-Harran-Bel-Usur	(governador) de Guzana	contra Damasco
	Salmaneser	assentou-se no trono
Marduque-Bel-Usur	(governador) de Amedi	no país
Mahde	(governador) de Nínive	contra [Samaria]
Assur-Ishmeani	(governador) de [Kakzi]	contra [Samaria]
Salmaneser	rei da Assíria	contra [Samaria]

Pode-se ver disso que não se fornecem propriamente datas, mas acha-se que cada nome represente um ano, aparentemente permitindo assim uma contagem de ano após ano. Historiadores hodiernos empenham-se em sincronizar a história assíria com a bíblica por meio destas listas de epônimos, especialmente referentes ao período de 911 a 649 AEC, ao qual dão os nomes ou epônimos que aparecem nas listas. Como ponto fundamental, baseiam-se na referência a um eclipse do sol, mencionado numa anotação ao lado do nome de certo Bur-Sagale, governador de Guzana. O eclipse ocorreu no mês de sivã (maio-junho) e os historiadores costumam fixá-lo como ocorrido em 15 de junho de 763 AEC. A fidedignidade desta data, e a sincronização da história assíria com a de Judá e Israel, que basearam nela, será considerada mais adiante, sob o título “Cálculos Astronômicos”.

Em vista das extremamente escassas informações contidas nas listas de epônimos (em comparação com os anais e outras inscrições), é óbvio que diminuem consideravelmente os meios de se descobrirem erros. Quando se encontram aparentes contradições entre as listas de epônimos e os anais, tais como a colocação de certa campanha num ano diferente do reinado do rei, ou durante um epônimo diferente, os historiadores hodiernos

usualmente atribuem o erro aos anais, em vez de às listas de epônimos. Todavia, nem mesmo quanto à chamada história sincronística assíria, uma famosa tabuinha contendo um relato conciso do relacionamento entre a Assíria e Babilônia num período de séculos, se reivindica uma exatidão positiva. A. T. Olmstead, depois de apresentar evidência para mostrar que este documento é apenas uma cópia de uma epígrafe anterior, diz: "De modo que não podemos considerar nosso documento nem mesmo como história no verdadeiro sentido da palavra, mas apenas uma inscrição erguida para a glória de Assur [principal deus da Assíria] e do seu povo . . . Quando adotamos este conceito, não nos perturbam mais os numerosos erros, mesmo no que diz respeito à ordem dos reis, erros que reduzem tão grandemente o valor do documento onde seu testemunho é mais necessário." — *Assyrian Historiography*, p. 32.

Deve ser evidente que tal arranjo variável, conforme se apresenta nas listas de epônimos, tornaria extremamente difícil para os peritos hodiernos chegarem a uma cronologia exata, especialmente quando a compilação de dados que abrangem diversos séculos foi feita por escribas aos quais evidentemente pouco importava a meticulosidade e a exatidão histórica. É também evidente que os historiadores hodiernos se sentem justificados em ajustar ou desconsiderar a contagem das listas assírias de epônimos quando outros fatores ou evidências tornam isso aconselhável.

As informações acima levam à conclusão de que a historiografia assíria ou não é corretamente entendida pelos historiadores hodiernos, ou é de qualidade bem inferior. De qualquer modo, não nos sentimos compelidos a coordenar a cronologia bíblica com a história conforme apresentada nos registros assírios. Portanto, mostramos apenas os sincronismos mais específicos entre a Assíria, e Israel e Judá, conforme indicados no relato bíblico.

Cronologia Babilônica. A Babilônia entra no quadro bíblico principalmente a partir do tempo de Nabucodonosor II. O reinado de Nabopolassar, pai de Nabucodonosor, marcou o início do que é conhecido como Império Neobabilônico; terminou com os reinados de Nabonido e de seu filho Belsazar, e a derrubada de Babilônia por Ciro, o persa. Este período é de grande interesse para os peritos bíblicos, visto que abrange o tempo da destruição de Jerusalém por Babilônia e a maior parte do período de 70 anos do exílio dos judeus.

Jeremias 52:28 diz que, no sétimo ano de Nabucodonosor (ou Nabucodorosor), o primeiro grupo de exilados judaicos foi levado para Babilônia. Em harmonia com isso, uma inscrição cuneiforme da Crônica Babilônica (Museu Britânico 21946) declara: "O sétimo ano: No mês de quisleu, o rei de Acade reuniu seu exército e marchou até Hatu. Acampou-se contra a cidade de Judá, e no segundo dia do mês de adar ele capturou a cidade (e) capturou (seu) rei [Joaquim]. A um rei da sua própria escolha [Zedequias] ele designou na cidade (e) tomando o enorme tributo, ele levou este a Babilônia." (*Assyrian and Babylonian Chronicles* [Crônicas Assírias e Babilônicas], de A. K. Grayson, 1975, p. 102; veja 2Rs 24:1-17; 2Cr 36:5-10.) (FOTO, Vol. 2, p. 326) Para os últimos 32 anos do reinado de Nabucodonosor não há registros históricos em forma de crônica, exceto uma inscrição fragmentária sobre uma campanha contra o Egito, no 37.º ano de Nabucodonosor.

Referente a Avil-Marduque (Evil-Merodaque, 2Rs 25:27, 28), encontraram-se tabuinhas que datam até o seu segundo ano de governo. Referente a Neriglissar, considerado ser o sucessor de Avil-Marduque, sabe-se de tabuinhas de contratos datados do seu quarto ano.

Certa tabuinha babilônica de argila é útil para relacionar a cronologia babilônica com a cronologia bíblica. Esta tabuinha contém a seguinte informação astronômica sobre o sétimo ano de Cambises II, filho de Ciro II: "Ano 7, tamuz, noite de 14, 1⅔ hora dupla [três horas e vinte minutos] após o cair da noite, um eclipse lunar; visível no seu trajeto inteiro; abrangeu a parte setentrional do disco [da lua]. Tebete, noite de 14, duas e meia horas duplas [cinco horas] à noite, antes da madrugada [na última parte da noite], o disco da lua ficou eclipsado; o trajeto inteiro visível; o eclipse atingiu as partes meridional e setentrional." (*Inschriften von Cambyses, König von Babylon* [Inscrições de Cambises, Rei de Babilônia], de J. N. Strassmaier, Leipzig, 1890, N.º 400, linhas 45-48; *Sternkunde und Sterndienst in Babel* [Astronomia e Veneração das Estrelas em Babel], de F. X. Kugler, Münster, 1907, Vol. I, pp. 70, 71) É evidente que estes dois eclipses lunares podem ser identificados com os eclipses lunares visíveis em Babilônia em 16 de julho de 523 AEC e em 10 de janeiro de 522 AEC. (*Canon of Eclipses* [Cânon de Eclipses], de Oppolzer, traduzido para o inglês por O. Gingerich, 1962, p. 335) De modo que essa tabuinha indica que foi na primavera de 523 AEC que começou o sétimo ano de Cambises II.

Visto que o sétimo ano de Cambises II começou na primavera de 523 AEC, seu primeiro ano de governo foi 529 AEC, e seu ano de ascensão, e o último ano de Ciro II como rei de Babilônia, foi 530 AEC. A mais recente tabuinha datada no reinado de Ciro II é do 5.º mês, do 23.º dia do seu 9.º ano. (*Babylonian Chronology, 626 B.C.–A.D. 75* [Cronologia Babilônica, 626 A.C.–A.D. 75], de

R. Parker e W. Dubberstein, 1971, p. 14) Visto que o nono ano de Ciro II como rei de Babilônia foi 530 AEC, seu primeiro ano, segundo este cálculo, foi 538 AEC, e seu ano de ascensão foi 539 AEC.

Beroso. No terceiro século AEC, Beroso, sacerdote babilônio, escreveu uma história de Babilônia na língua grega, evidentemente baseada em registros cuneiformes. O Professor Olmstead disse a respeito dos escritos dele: "Apenas meros fragmentos, abstratos ou traços chegaram até nós. E os mais importantes destes fragmentos foram transmitidos por uma tradição quase sem paralelo. Hoje em dia, precisamos consultar uma tradução latina moderna de uma tradução armênia do original grego perdido da Crônica de Eusébio, que se aproveitou em parte de Alexandre Polistor, que se aproveitou diretamente de Beroso, e em parte de Abideno, o qual, evidentemente, se aproveitou de Juba, que se aproveitou de Alexandre Polistor, e, portanto, de Beroso. Para tornar ainda pior a confusão, em alguns casos, Eusébio não reconheceu o fato de que Abideno é apenas um fraco eco de Polistor, e citou os relatos de ambos lado a lado! E isso ainda não é o pior. Embora seu relato de Polistor seja em geral preferível, Eusébio parece ter usado um manuscrito inferior daquele autor." (*Assyrian Historiography*, pp. 62, 63) Josefo, historiador judeu do primeiro século EC, também afirma citar Beroso. Mas, parece evidente que os dados cronológicos supostamente procedentes de Beroso dificilmente podem ser considerados como conclusivos.

Outros fatores que admitem diferenças. Estudantes casuais da história antiga muitas vezes têm o conceito errôneo de que as tabuinhas cuneiformes (tais como talvez fossem usadas por Beroso) foram sempre escritas no mesmo período ou pouco depois dos eventos que registram. Mas, exceto os muitos documentos comerciais cuneiformes realmente contemporâneos, os textos históricos babilônicos e até mesmo muitos textos astronômicos frequentemente dão evidência de serem dum período bem posterior. Assim, segundo o assiriólogo D. J. Wiseman, uma parte da chamada Crônica Babilônica, abrangendo o período desde o governo de Nabu-nasir até Samas-sum-iuquin (período datado por historiadores seculares como 747-648 AEC), é "uma cópia feita no vigésimo segundo ano de Dario [a nota de rodapé diz: I.e., 500/499 A.C. se for Dario I], de um texto mais antigo e danificado". (*Chronicles of Chaldaean Kings* [Crônicas de Reis Caldeus], Londres, 1956, p. 1) Portanto, este escrito não só estava separado dos eventos registrados nele por uns 150 a 250 anos, mas também era uma cópia de um documento anterior, defeituoso, que talvez fosse ou não um original. A respeito dos textos da Crônica Neobabilônica, abrangendo o período de Nabopolassar até Nabonido, o mesmo autor declara: "Os textos da Crônica Neobabilônica se acham escritos numa escrita pequena de um tipo que não admite em si mesmo qualquer data precisa, mas que pode significar que foram escritos em qualquer tempo desde quase que contemporaneamente com os próprios eventos até o fim da regência dos aquemênidas." Isto admite a possibilidade de terem sido escritos só no fim do Império Persa, que ocorreu em 331 AEC, uns 200 anos depois da queda de Babilônia. Já vimos que dados, inclusive números, podem facilmente sofrer alteração ou mesmo deturpação às mãos de escribas pagãos, no decorrer de uns poucos séculos. Em vista de todos esses fatores, certamente não é sábio insistir em que as cifras tradicionais para os reinados dos reis neobabilônicos sejam aceitas como definitivas.

Tanto a falta de registros históricos contemporâneos como a facilidade com que dados podem ser alterados, definitivamente admitem a possibilidade de um ou mais dos governantes neobabilônicos terem tido um reinado mais longo do que mostram os algarismos tradicionais. Não se terem encontrado tabuinhas que abrangessem os últimos anos de tal reinado não pode sempre ser usado como forte argumento contra tal possibilidade. Há casos de reis cujos reinados ocorreram muito mais tarde na corrente do tempo e para os quais não se encontraram tais tabuinhas confirmadoras. Por exemplo, referente tanto a Artaxerxes III (Oco) (o qual, segundo os historiadores, governou por 21 anos [358 a 338 AEC]) como a Arses (a quem se atribui um governo de 2 anos [337 a 336 AEC]) não existe nenhuma evidência cuneiforme contemporânea que ajude a determinar a duração dos seus reinados.

Na realidade, os historiadores não sabem onde colocar certos reis babilônicos a respeito dos quais existem registros. O Professor A. W. Ahl (*Outline of Persian History* [Bosquejo da História Persa], 1922, p. 84) declara: "Nas Tabuinhas de Contratos, encontradas em Borsipa, aparecem os nomes de reis babilônicos que não ocorrem em nenhum outro lugar. Com toda a probabilidade, pertencem aos últimos dias de Dario I, estendendo-se até os primeiros dias de Xerxes I, conforme conjectura Ungnad." Todavia, continua sendo apenas conjectura.

Cronologia Persa. Diversos eventos bíblicos importantes ocorreram durante o período persa: a queda de Babilônia, seguida pela soltura dos judeus por Ciro e o fim dos 70 anos de desolação de Judá; a reconstrução do templo em Jerusalém, completada "no sexto ano do reinado de Dario [I, o persa]"; a reconstrução das muralhas de Jerusalém por Neemias, de acordo com o decreto emitido no 20.° ano de Artaxerxes Longímano. — 2Cr

36:20-23; Esd 3:8-10; 4:23, 24; 6:14, 15; Ne 2:1, 7, 8.

Pode-se chegar à data de 539 AEC para a queda de Babilônia não somente pelo cânon de Ptolomeu, mas também por outras fontes. O historiador Diodoro, bem como Africano e Eusébio, mostram que o primeiro ano de Ciro, como rei da Pérsia, correspondia à Olimpíada 55, ano 1 (560/559 AEC), ao passo que o último ano de Ciro é situado na Olimpíada 62, ano 2 (531/530 AEC). Tabuinhas cuneiformes atribuem a Ciro um governo de nove anos sobre Babilônia, o que, portanto, corroboraria o ano 539 como a data em que ele conquistou Babilônia. — *Handbook of Biblical Chronology* (Manual de Cronologia Bíblica), de Jack Finegan, 1964, pp. 112, 168-170; *Babylonian Chronology, 626 B.C.–A.D. 75*, p. 14; veja os comentários acima sob "Cronologia Babilônica", também PÉRSIA, PERSAS.

Diversas inscrições de reis persas chegaram até nós, mas não são úteis para se determinar a duração dos reinados dos reis persas. Por exemplo, várias tabuinhas datadas foram encontradas em Persépolis, mas elas não incluem os nomes dos reis.

Cálculos Astronômicos. Faz-se a afirmação de que "confirmações astronômicas podem converter uma cronologia relativa [que apenas estabelece a sequência dos eventos] numa cronologia absoluta, especificamente, um sistema de datas relacionadas com o nosso calendário". (*The Old Testament World* [O Mundo do Antigo Testamento], de Martin Noth, 1966, p. 272) Embora os corpos celestes sejam o meio provido pelo Criador do homem para a medição do tempo pelos humanos, não obstante, a correlação entre os dados astronômicos e os eventos humanos no passado está sujeita a diversos fatores e interpretações humanas que admitem uma margem de erro.

Muitas das chamadas sincronizações de dados astronômicos com acontecimentos ou datas da história antiga baseiam-se em eclipses solares ou lunares. No entanto, qualquer "vila ou cidade tinha em média cerca de 40 eclipses lunares e 20 eclipses solares parciais num período de 50 anos, [embora] apenas um eclipse solar total em 400 anos". (*Encyclopædia Britannica* [Enciclopédia Britânica], 1971, Vol. 7; p. 907) Portanto, apenas no caso de um eclipse solar total *especificamente mencionado*, visível numa *área específica*, havia poucos motivos para dúvida na determinação duma data histórica específica por tais meios. Em muitos casos, a matéria de antigos textos cuneiformes (ou de outras fontes) a respeito de eclipses não fornece informações específicas deste tipo.

Um exemplo disso é o eclipse solar em que historiadores se baseiam para correlacionar a cronologia assíria com a cronologia bíblica. Ele é mencionado nas listas de epônimos assírios como tendo ocorrido no terceiro mês (a contar da primavera setentrional) durante o epônimo de Bur-Sagale. Os cronologistas hodiernos calculam tratar-se do eclipse ocorrido em 15 de junho de 763 AEC. Contando para trás 90 anos (ou 90 nomes nas listas de epônimos) a partir desta data, chegam a 853 AEC como data para a batalha de Carcar, no sexto ano de Salmaneser III. Afirmam que Salmaneser alista o Rei Acabe, de Israel, na coalizão inimiga que confrontava a Assíria naquela batalha, e que 12 anos depois (o 18.º ano de Salmaneser), o rei assírio menciona o Rei Jeú, de Israel, como pagando tributo. Deduzem então que o ano 853 AEC assinalou a data do último ano de Acabe e 841 AEC como o início do reinado de Jeú. Quão abalizados são estes cálculos?

Primeiro, embora se presuma que o eclipse solar tenha sido total, a lista de epônimos não diz isso. E, ao passo que a maioria dos historiadores, hoje, aplicaria esta referência ao eclipse de 763 AEC, nem todos os peritos o fizeram, alguns preferindo o ano 809 AEC, ano em que ocorreu um eclipse que pelo menos teria sido parcialmente visível na Assíria (assim como se deu também em 857 e em 817 AEC, etc.). (*Canon of Eclipses*, de Oppolzer, tabelas 17, 19, 21) Embora os historiadores hodiernos objetem a qualquer desvio da ideia do eclipse solar de 763 AEC, seguindo o argumento de que isso 'introduziria confusão na história assíria', já observamos que os próprios assírios introduziram considerável confusão na sua própria história.

Além disso, a presença do Rei Acabe na batalha de Carcar é bem improvável. Assim, mesmo que os reinados de Acazias e de Jeorão (que transcorreram entre Acabe e Jeú) pudessem ser reduzidos a apenas 12 anos (veja 1Rs 22:40, 51; 2Rs 1:2, 17; 3:1), a evidência é contrária a qualquer sincronização precisa da batalha de Carcar com Acabe. A menção de Jeú por Salmaneser, portanto, pode muito bem não se referir ao primeiro ano do governo de Jeú. A acusação de que os assírios alteraram os anos das suas campanhas e creditaram reis com o recebimento de tributos de pessoas que não mais viviam poderia reduzir ainda mais o suposto valor da sincronização. A tabela de "Datas de Destaque Durante o Período dos Reis de Judá e de Israel", que acompanha este artigo, mostra que a morte de Acabe ocorreu aproximadamente em 920 AEC, contando-se o reinado de Jeú mais ou menos a partir de 904 AEC.

O cânon de Ptolomeu. Cláudio Ptolomeu foi um astrônomo grego que viveu no segundo século EC, ou mais de 600 anos depois do fim do período neobabilônico. Seu cânon, ou lista de reis,

relaciona-se com uma obra sobre astronomia produzida por ele. A maioria dos historiadores hodiernos aceita as informações de Ptolomeu sobre os reis neobabilônicos e a duração dos seus reinados.

Evidentemente, Ptolomeu baseou suas informações históricas em fontes que remontam ao período selêucida, que começou mais de 250 anos depois de Ciro capturar Babilônia. Portanto, não surpreende que as cifras de Ptolomeu concordem com as de Beroso, um sacerdote babilônio do período selêucida.

Eclipses lunares. Estes têm sido usados na tentativa de consubstanciar as datas apresentadas para determinados anos dos reis neobabilônicos à base do cânon de Ptolomeu e de dados nos registros cuneiformes. Mas, embora Ptolomeu talvez computasse com exatidão ou registrasse as datas de certos eclipses no passado (um astrônomo hodierno verificou que três quintos das datas de Ptolomeu são corretos), isto não prova que sua transmissão de dados históricos seja correta, quer dizer, que sua correlação de eclipses com os reinados de certos reis seja sempre baseada em fatos históricos verídicos.

A data da morte de Herodes, o Grande, fornece uma ilustração dos problemas que se podem encontrar na datação de eclipses lunares. Os escritos de Josefo (*Jewish Antiquities* [Antiguidades Judaicas], XVII, 167 [vi, 4]; XVII, 188-214 [viii, 1–ix, 3]) mostram que a morte de Herodes ocorreu pouco depois dum eclipse lunar e não muito tempo antes da época da Páscoa. Muitos peritos datam a morte de Herodes em 4 AEC e citam como prova o eclipse lunar de 11 de março (13 de março, calendário juliano) daquele ano. Por causa deste cálculo, muitos cronologistas hodiernos situam o nascimento de Jesus já em 5 AEC.

No entanto, esse eclipse em 4 AEC era da magnitude de apenas 36 por cento e teria atraído a atenção de poucos no início da madrugada em que ocorreu. Dois outros eclipses ocorreram em 1 AEC, sendo que qualquer um deles se ajustaria ao requisito de ter ocorrido um eclipse pouco antes da Páscoa. O eclipse lunar parcial de 27 de dezembro (29 de dezembro, calendário juliano) daquele ano talvez pudesse ser observado em Jerusalém, mas provavelmente não era um evento que se destacasse. Segundo os cômputos no *Canon of Eclipses*, de Oppolzer (p. 343), a lua saía da sombra da terra quando o crepúsculo caía sobre Jerusalém, e, quando já era escuro, a lua brilhava de novo integralmente. Por outro lado, este não se encontra incluído na lista abrangente de Manfred Kudlek e Erich Mickler. Portanto, até que ponto esse eclipse era visível em Jerusalém, ou se era mesmo visível, não é certo neste ponto na história. Mais notável do que qualquer dos dois já mencionados foi o eclipse lunar, tarde da noite, que ocorreu nas primeiras horas de 8 de janeiro de 1 AEC (10 de janeiro, calendário juliano). Era um eclipse total, em que a lua ficou obscurecida por 1 hora e 41 minutos. Teria sido notado por qualquer pessoa acordada, mesmo que o céu estivesse encoberto. De modo que, durante os anos considerados aqui, mais de um eclipse ocorreu pouco antes da Páscoa. Encarado à base das informações agora disponíveis, parece que o eclipse mais provável a ter sido notado foi o de 8 de janeiro de 1 AEC. — *Solar and Lunar Eclipses of the Ancient Near East From 3000 B.C. to 0 With Maps* (Eclipses Solares e Lunares do Antigo Oriente Próximo de 3000 A.C. a 0 com Mapas), de M. Kudlek e E. H. Mickler; Neukirchen-Vluyn, Alemanha; 1971, Vol. I, p. 156.

Todavia, nem todos os textos usados pelos historiadores para datar eventos e períodos da história antiga se baseiam em eclipses. Encontraram-se diários astronômicos que indicam a posição da lua (em relação com certas estrelas ou constelações) no princípio e no fim da sua visibilidade num dia específico em Babilônia (por exemplo: "a lua encontrava-se a um côvado adiante da pata traseira do leão"), junto com a posição de certos planetas na mesma ocasião. Cronologistas hodiernos salientam que tal combinação de posições astronômicas não se repetiria em milhares de anos. Esses diários astronômicos contêm referências aos reinados de certos reis e parecem coincidir com as cifras fornecidas no cânon de Ptolomeu. Embora, para alguns, isso talvez pareça ser evidência incontestável, há fatores que reduzem grandemente o seu peso.

O primeiro é que as observações feitas em Babilônia podem ter contido erros. Os astrônomos babilônios mostraram a maior preocupação com eventos ou fenômenos celestes que ocorriam perto do horizonte, ao nascer ou ao pôr da lua ou do sol. No entanto, o horizonte, conforme visto de Babilônia, frequentemente é obscurecido por tempestades de areia. Comentando este fato, o Professor O. Neugebauer declara que Ptolomeu se queixou da "falta de observações planetárias fidedignas [da antiga Babilônia]. Ele [Ptolomeu] comenta que as observações antigas foram feitas com pouca competência, porque se preocupavam com aparecimentos e desaparecimentos, e com pontos estacionários, fenômenos que pela sua própria natureza são muito difíceis de observar". — *The Exact Sciences in Antiquity* (As Ciências Exatas na Antiguidade), 1957, p. 98.

Segundo, é fato que a grande maioria dos diários astronômicos encontrados não foram escritos na época dos impérios neobabilônicos ou persas, mas no período selêucida (312-65 AEC), embora

contenham dados relacionados com aqueles períodos anteriores. Os historiadores presumem que se trata de cópias de documentos anteriores. Na realidade, faltam textos astronômicos *contemporâneos* pelas quais se possa determinar a plena cronologia dos períodos neobabilônico e persa (desde os fins do sétimo até os fins do quarto século).

Finalmente, como no caso de Ptolomeu, embora as informações astronômicas (como agora interpretadas e entendidas) nos textos descobertos sejam basicamente exatas, isto não prova que a informação histórica acompanhante seja exata. Assim como Ptolomeu usou os reinados de reis antigos (conforme ele os entendia) simplesmente como estrutura em que colocar seus dados astronômicos, assim também os escritores (ou copistas) dos textos astronômicos do período selêucida talvez simplesmente inserissem nos seus textos astronômicos aquilo que então era a cronologia aceita, ou "popular", daquele tempo. Esta cronologia aceita, ou popular, talvez contivesse erros nos pontos críticos já considerados neste artigo. Para ilustrar isso, certo astrônomo (ou escriba) antigo talvez declarasse que certo evento celeste ocorreu no ano que, segundo nosso calendário, seria 465 AEC, e a declaração dele talvez se mostre correta quando se fazem computações exatas para verificá-la. Mas ele talvez também declarasse que o ano em que o evento celestial ocorreu (465 AEC) era o 21.º ano do Rei Xerxes, e nisso estar inteiramente errado. Em termos simples, a exatidão na astronomia não prova exatidão na história.

Datação Arqueológica. Problemas que envolvem a datação baseada em artefatos encontrados em escavações são considerados sob o verbete ARQUEOLOGIA. Em suma, pode-se dizer que, na ausência de inscrições realmente datadas, a datação por artefatos, tais como cacos de cerâmica, nunca pode ser mais do que algo comparativo. Isto é, o arqueólogo só pode dizer que 'este estrato específico e seu conteúdo *nesta* elevação evidentemente pertence ao mesmo período geral de um certo estrato *naquela* elevação (ou antes ou depois dele)'. Assim se desenvolve uma sequência cronológica geral, mas sempre sujeita a correções e mudanças, mudanças que às vezes ascendem a centenas de anos. Por exemplo, em 1937, o arqueólogo Barton atribuiu cerâmica da "Primitiva Idade do Bronze" ao período de 2500-2000 AEC, ao passo que, no ano seguinte, W. F. Albright alistou o mesmo período como 3200-2200 AEC.

Por isso, conforme declarou G. Ernest Wright: "Neste campo, raras vezes podemos trabalhar com certezas. Antes, é necessário elaborar hipóteses, as quais sempre possuem maior ou menor grau de probabilidade. A verdade nelas baseia-se na habilidade deles [dos arqueólogos] de interpretar e conjugar uma variedade de dados discrepantes, mas, a qualquer momento, uma informação nova pode tornar necessário mudar determinada hipótese, ou fazer o perito expressá-la de modo um pouco diferente." — *Shechem, The Biography of a Biblical City* (Siquém, a Biografia Duma Cidade Bíblica), 1965, prefácio, p. xvi.

O que ilustra isso ainda mais é uma declaração feita em *Chronologies in Old World Archaeology* (Cronologias na Arqueologia do Velho Mundo), editado por Robert Ehrich, impresso em 1965 para substituir uma obra anterior de 1954, e contendo um compêndio de conceitos sobre "a rede flutuante de cronologias relativas", conforme expressos por destacados arqueólogos. O prefácio (p. vii) diz: "O objetivo deste livro é apresentar, em série, as cronologias de diversas áreas contíguas, conforme parecem em 1964 aos olhos de especialistas regionais. Apesar das novas informações, a situação geral ainda é instável, e novos dados tornarão obsoletas algumas das conclusões, possivelmente até mesmo antes de este volume sair impresso." Deve-se ter isto em mente quando se avaliam datas que arqueólogos atribuem à idade de certas cidades, tais como Jericó, ou ao período a que atribuem a conquista da Palestina por Israel.

Historiadores do Período Clássico. O termo "clássico", aqui, aplica-se ao período e à cultura dos antigos gregos e romanos. Além de serem fonte da história grega e romana, os escritos de certos historiadores clássicos são tomados por historiadores hodiernos como base para preencher lacunas ou para confirmar certos dados no registro dos antigos Egito, Assíria, Babilônia, Pérsia, Síria e Palestina. Os antigos historiadores gregos incluem: Heródoto (c. 484-425 AEC); Tucídides (c. 471-401 AEC); Xenofonte (c. 431-352 AEC); Ctésias (quinto-quarto século AEC); e, mais tarde, Estrabão, Diodoro da Sicília e Alexandre Polistor, do primeiro século AEC; e Plutarco, do primeiro e segundo séculos EC. Os historiadores romanos incluem Tito Lívio (59 AEC–17 EC); Cneu Pompeio Trogo, contemporâneo de Lívio; Plínio, o Velho (23-79 EC); e Sexto Júlio Africano (terceiro século EC), provavelmente nascido na Líbia. Além destes, principais fontes de informações são Mâneto e Beroso (já considerados); Josefo, historiador judeu, cujos escritos (embora às vezes contraditórios na sua forma atual) são bastante úteis para informações sobre o primeiro século EC; e Eusébio, historiador eclesiástico e bispo de Cesareia (c. 260-340 EC).

Todos estes viveram depois do período assírio e neobabilônico, e apenas os primeiros quatro mencionados viveram durante o período do Impé-

rio Persa. Para os períodos assírio e neobabilônico, portanto, nenhum destes escritores apresenta informações baseadas em conhecimento pessoal, mas, antes, eles registram os conceitos tradicionais de que souberam, ou, em alguns casos, talvez lessem e copiassem. A exatidão de seus dados obviamente depende da exatidão das fontes usadas.

Não só isso, mas aquilo que sabemos sobre os escritos deles depende atualmente de cópias de cópias, a cópia mais antiga remontando às vezes apenas ao período medieval da Era Comum. Já notamos como as cronologias de Mâneto e de Beroso foram mutiladas pelos copistas. A respeito das qualificações e da fidedignidade dos outros historiadores antigos do período clássico, merece ser notado o seguinte:

A maneira de Heródoto tratar da história — fazer perguntas, procurar informações relevantes e depois tirar uma conclusão — é tida em alta conta. Mas, diz-se também que, às vezes, "seus dados eram insatisfatórios", e que "ele oferece uma explanação racional lado a lado da irracional". Diz-se também que ele pertence "nitidamente à escola romântica", e assim era tanto contador de histórias como historiador. (*The New Encyclopædia Britannica* [A Nova Enciclopédia Britânica], edição de 1985, Vol. 5, pp. 881, 882; edição de 1910, Vol. XIII, p. 383) Quanto a Xenofonte, diz-se que "objetividade, meticulosidade e pesquisa não eram seu forte", e que ele enfeitava suas narrativas com "conversas fictícias". (*The New Encyclopædia Britannica*, 1987, Vol. 12, p. 796) George Rawlinson acusa Ctésias de deliberadamente estender o período da monarquia média "pelo uso consciente de um sistema de duplicação". Declara adicionalmente: "Cada rei, ou período, em Heródoto, ocorre duas vezes na lista de Ctésias — um artifício óbvio, desajeitadamente encoberto pelo expediente vulgar da invenção liberal de nomes." — *The Seven Great Monarchies of the Ancient Eastern World* (As Sete Grandes Monarquias do Antigo Mundo Oriental), 1885, Vol. II, p. 85.

Sobre a história romana do período dos reis (que precedeu ao estabelecimento da república) lemos que ela "remonta aos domínios de pura mitologia. É pouco mais do que uma coleção de fábulas contadas com quase nenhuma tentativa de crítica, e sem mais consideração para com a sequência cronológica do que era necessário para fazer o conto seguir suavemente ou para preencher lacunas tais como as existentes entre a fuga de Eneias de Troia e o suposto ano da fundação de Roma". Mesmo no período depois do estabelecimento da república (c. 509 AEC), os historiadores ainda estavam prontos para assentar por escrito tradições populares ao lado de fatos históricos, sem fazer questão e diferenciá-los. "Inventaram-se linhagens, inseriram-se exercícios de consulados [a datação romana frequentemente era feita por consulados [tempo do exercício deste cargo]] e triunfos fictícios, e tradições familiares . . . foram formalmente incorporadas na história do estado." Somos informados sobre os escritores romanos de anais: "Copiavam aquilo que encontravam escrito; as lacunas eram preenchidas pela imaginação, quando não havia experiência pessoal." — *The Encyclopædia Britannica*, 1911, Vol. XVI, pp. 820, 821.

Tucídides. Tucídides é amplamente considerado como exceção à regra geral de inexatidão e descuido de que se acusam tantas vezes os historiadores clássicos. Tucídides se destaca pela sua meticulosa pesquisa. *The New Encyclopædia Britannica* (1987, Vol. 11, p. 741) diz a respeito dele: "Sua autoridade dificilmente é igualada pela de qualquer outro historiador. Ele se ateve a um esquema estritamente cronológico, e, nos pontos em que este pode ser testado com exatidão pelos eclipses que ele menciona, ajusta-se muito bem."

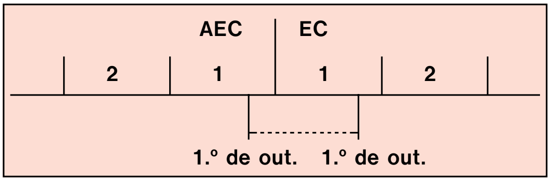
Precisa-se às vezes recorrer aos historiadores clássicos para obter informações necessárias, especialmente para o período persa (conforme tratado nos livros de Esdras, Neemias e Ester) e até os tempos apostólicos. Os escritos deles são também de ajuda na determinação do tempo e dos eventos em cumprimento de partes das visões proféticas de Daniel (caps. 7-9, 11), que se estendem até mesmo além do período apostólico. No entanto, as informações apresentadas anteriormente mostram que não há motivo para se colocarem as histórias e as cronologias deles no mesmo nível da própria Bíblia. Quando surgem diferenças, pode-se confiantemente depender do registro bíblico, escrito quer por testemunhas oculares, quer por aqueles que, iguais a Lucas, têm "pesquisado todas as coisas com exatidão, desde o início". (Lu 1:1-4) As informações cronológicas exatas nos relatos de Lucas e de outros tornam possível fixar as datas dos principais eventos na vida de Jesus e do período apostólico. — Mt 2:1, 19-22; Lu 3:1-3, 21-23; e muitos outros.

A Contagem Bíblica do Tempo. Os antigos registros seculares obviamente precisam todos ser usados com a devida cautela. Sabe-se que contêm inexatidões em muitos assuntos, e é bem pouco provável que suas cronologias de algum modo tenham ficado isentas de tais inexatidões. A Bíblia, em contraste, mostrou-se fiel em todos os campos envolvidos, apresentando em muito o quadro mais exato dos tempos antigos de que trata. Sua cronologia também é fidedigna. — Veja BÍBLIA (Autenticidade).

Na medição dos períodos bíblicos em harmonia com os métodos modernos de datação, é preciso

lembrar que números cardinais e ordinais diferem. Os números cardinais, tais como 1, 2, 3, 10, 100, e assim por diante, têm valor pleno. Mas, no caso dos números ordinais, tais como 3.º, 5.º e 22.º, é necessário subtrair um para se obter o número pleno. Assim, na referência ao "décimo oitavo ano de Nabucodorosor", o termo "décimo oitavo" é um número ordinal e representa 17 anos plenos, mais alguns dias, semanas ou meses (conforme o tempo decorrido desde o fim do 17.º ano). — Je 52:29.

Quando se conta certo número de anos a partir duma data do calendário no período "AEC" até uma no período "EC", deve-se ter presente que de uma data tal como 1.º de outubro do ano 1 AEC até 1.º de outubro do ano 1 EC decorreu apenas um ano, não dois, como se pode ver no seguinte diagrama:



Isto se dá porque as datas dos anos são números ordinais. Assim, de 1.º de outubro do ano 2 AEC (tempo aproximado do nascimento de Jesus) até 1.º de outubro de 29 EC (data aproximada do batismo de Jesus) há um total de 30 anos, quer dizer, um ano inteiro e mais 3 meses no período AEC, e 28 anos inteiros mais 9 meses no período EC. — Lu 3:21-23.

Desde a Criação Humana Até o Presente. Historiadores hodiernos não conseguem determinar qualquer data certa para o início do "período histórico" da humanidade. Quer recorram à história da Assíria, de Babilônia ou do Egito, a cronologia se torna cada vez mais incerta e instável ao remontarem ao segundo milênio AEC, e, no terceiro milênio AEC, veem-se confrontados com confusão e trevas. A Bíblia, em contraste, fornece uma história interligada, que permite uma contagem metódica para trás, até o início da história humana, contagem facilitada por referências bíblicas a certos períodos grandes, tais como o período de 479 anos inteiros desde o Êxodo até o começo da construção do templo durante o reinado de Salomão. — 1Rs 6:1.

Para fazer essa contagem em termos de datação do moderno calendário, temos de usar algum ponto fixo ou data fundamental com que começar, quer dizer, uma data na história que tenha uma sólida base de aceitação e que corresponda a determinado evento registrado na Bíblia. A partir de tal data como ponto fixo podemos computar para trás e para a frente, e atribuir datas do calendário a muitos dos eventos mencionados na Bíblia.

Uma dessas datas, que se harmoniza tanto com a história bíblica como com a secular, é o ano 29 EC, cujos primeiros meses estavam no 15.º ano de Tibério César, que foi nomeado imperador pelo Senado romano em 15 de setembro de 14 EC (calendário gregoriano). Foi no ano 29 EC que João, o Batizador, iniciou sua pregação, e também quando ele batizou Jesus, talvez uns seis meses mais tarde. — Lu 3:1-3, 21, 23; 1:36.

Outra data que pode ser usada como ponto fixo é o ano 539 AEC, apoiada por diversas fontes históricas como o ano da derrubada de Babilônia por Ciro, o persa. (Fontes seculares para o reinado de Ciro incluem Diodoro, Africano, Eusébio e Ptolomeu, bem como as tabuinhas babilônicas.) Durante o primeiro ano de Ciro emitiu-se seu decreto de livrar os judeus do exílio. E, conforme considerado no artigo sobre CIRO, é bem provável que o decreto fosse emitido no inverno setentrional de 538 AEC, ou perto da primavera de 537 AEC. Isto permitiria que os judeus tivessem tempo para os necessários preparativos, fizessem a viagem de quatro meses até Jerusalém e ainda chegassem ali no sétimo mês (tisri, ou por volta de 1.º de outubro) de 537 AEC. — Esd 1:1-11; 2:64-70; 3:1.

Recorrendo a tais datas fundamentais, podemos então relacionar um número muito grande de eventos bíblicos com datas específicas do calendário. O esquema básico em que essa cronologia se enquadra é o seguinte:

Evento	Data do Calendário	Período Entre os Eventos
Desde a criação de Adão	4026 AEC	
Até o início do Dilúvio	2370 AEC	1.656 anos
Até a validação do pacto abraâmico	1943 AEC	427 anos
Até o Êxodo do Egito	1513 AEC	430 anos
Até o início da construção do templo	1034 AEC	479 anos
Até a divisão do reino	997 AEC	37 anos
Até a desolação de Judá	607 AEC	390 anos
Até a volta dos judeus do exílio	537 AEC	70 anos
Até a reconstrução das muralhas de Jerusalém	455 AEC	82 anos
Até o batismo de Jesus	29 EC	483 anos
Até a atualidade	1987 EC	1.958 anos
Período total desde a criação de Adão até 1987 EC		6.012 anos

Então, qual é a base bíblica, e, em alguns casos, a história secular que apoia tal cronologia? Fornecemos aqui outros pormenores que mostram como se determina cada período alistado.

Desde a criação de Adão até o Dilúvio. Os 1.656 anos deste período são delineados em Gênesis 5:1-29; 7:6, e podem ser esquematizados como mostrado na tabela que segue:

Desde a criação de Adão até o nascimento de Sete	130 anos
Daí até o nascimento de Enos	105 anos
Até o nascimento de Quenã	90 anos
Até o nascimento de Malalel	70 anos
Até o nascimento de Jarede	65 anos
Até o nascimento de Enoque	162 anos
Até o nascimento de Metusalém	65 anos
Até o nascimento de Lameque	187 anos
Até o nascimento de Noé	182 anos
Até o Dilúvio	600 anos
Total	1.656 anos

Os dados apresentados para o período antediluviano são os encontrados no texto massorético, em que se baseiam as modernas traduções das Escrituras Hebraicas. Estes dados diferem dos encontrados na *Septuaginta* grega, mas a evidência de exatidão claramente favorece o texto massorético.

A obra *Commentary on the Holy Scriptures* (Comentário sobre as Escrituras Sagradas; Gênesis, p. 272 n.), de Lange, diz: "Mostra-se que a evidência interna está decididamente a favor do hebraico em vista da sua proporcional coerência. Os dados na LXX evidentemente seguem um plano ao qual foram ajustados. Isto não parece ser o caso no hebraico, e favorece grandemente ser ele um autêntico registro genealógico. . . . Também em bases fisiológicas, deve-se preferir o hebraico; visto que a duração da vida de modo algum exige uma humanidade tão tardia como esses dados [na *Septuaginta*] parecem dar a entender. . . . Os 100 anos acrescentados, em cada caso, pela Septuaginta, mostram a intenção de achegá-los a uma norma proporcional mais próxima, baseada em alguma suposta noção fisiológica. . . . A tudo isso tem de se acrescentar o fato de que o hebraico tem mais direito de ser considerado o texto original, em vista do cuidado escrupuloso, e até supersticioso, com que tem sido textualmente preservado." — Traduzido para o inglês e editado por P. Schaff, 1976.

Ao passo que historiadores hodiernos tendem a estender o período da habitação humana na terra muito mais para trás do que 4026 AEC, os fatos são decididamente contra a posição que adotam. Os milhares de anos de "pré-história" a favor dos quais argumentam dependem de especulação, conforme se pode ver da seguinte declaração do famoso cientista P. E. Klopsteg, que declarou: "Acompanhe-nos agora, se assim desejar, numa excursão *especulativa* à pré-história. *Faça de conta* que está na era em que a espécie sapiens emergiu do gênero Homo . . . avance velozmente através dos milênios, sobre os quais as informações atuais dependem na maior parte de *conjectura* e de *interpretação*, até a era dos primeiros registros escritos, dos quais se podem colher alguns fatos." (O grifo é nosso.) — *Science*, 30 de dezembro de 1960, p. 1914.

O período da era pós-diluviana começa com o ano 2369 AEC. Ao passo que alguns gostariam de atribuir certos escritos pictográficos ao período de 3300 a 2800 AEC (*New Discoveries in Babylonia About Genesis* [Novas Descobertas em Babilônia sobre Gênesis], de P. J. Wiseman, 1949, p. 36), não se trata realmente de documentos datados, e sua suposta idade baseia-se apenas em conjecturas arqueológicas.

Ao passo que às vezes se apela para datações baseadas na técnica do radiocarbono (C-14), este método de datação tem definitivamente limitações. A revista *Science*, de 11 de dezembro de 1959, p. 1630, noticiou: "O que está para tornar-se um exemplo clássico da 'irresponsabilidade com o C^{14}', é a extensão de 6000 anos de 11 determinações para Jarmo . . ., uma aldeia pré-histórica no nordeste do Iraque, que, à base de toda evidência arqueológica, não foi ocupada por mais de 500 anos consecutivos." De modo que não há nenhuma evidência sólida ou comprovável a favor de uma data anterior a 2369 AEC para o início da sociedade humana pós-diluviana.

Desde 2370 AEC até o pacto com Abraão. A estrutura cronológica deste período pode ser resumida como segue:

Desde o início do Dilúvio até o nascimento de Arpaxade	2 anos
Daí até o nascimento de Selá	35 anos
Até o nascimento de Éber	30 anos
Até o nascimento de Pelegue	34 anos
Até o nascimento de Reú	30 anos
Até o nascimento de Serugue	32 anos
Até o nascimento de Naor	30 anos
Até o nascimento de Tera	29 anos
Até a morte de Tera, quando Abraão tinha 75 anos	205 anos
Total	427 anos

A base para estes dados é Gênesis 11:10 a 12:4. A expressão "após o dilúvio" (Gên 11:10), usada com relação ao nascimento de Arpaxade, logicamente se referia à própria queda das águas, que

marcou o *início* do Dilúvio (2370 AEC), em vez de simplesmente à continuação das águas sobre a terra por algum período depois. O termo hebraico para "dilúvio" também indica isso. — Veja Gên 6:17; 7:4-6, 10-12, 17; 9:11.

A data da tentativa da construção da Torre de Babel não consta no registro. Gênesis 10:25 indica que, em algum ponto durante 'os dias de Pelegue', ocorreu a divisão resultante da confusão de línguas ali. Não se segue necessariamente que este evento ocorreu quando Pelegue nasceu. A expressão "nos seus dias", de fato, indicaria que esta divisão não ocorreu por ocasião do nascimento de Pelegue ou logo depois, mas em algum tempo durante a sua vida, que se estendeu de 2269 a 2030 AEC. Se cada genitor varão pós-diluviano aos 30 anos começasse a gerar filhos na proporção de um filho a cada três anos, com a média de um filho varão a cada seis anos, e se continuasse assim até os 90 anos, então num período de cerca de 180 anos, desde o fim do Dilúvio (isto é, por volta de 2189 AEC), a população poderia ter aumentado até o total de mais de 4.000 varões adultos. Este total conservador seria suficiente para se enquadrar nas circunstâncias que cercaram a construção da torre e a dispersão dos povos.

Evidentemente, na época em que Abraão cruzou o Eufrates em caminho para a terra de Canaã, Jeová validou com ele o que passou a ser conhecido como o pacto abraâmico. Visto que a partida de Abraão de Harã e sua entrada em Canaã seguiram-se à morte de seu pai Tera, a data da validação deste pacto é fixada em 1943 AEC. — Gên 11:32; 12:1-5.

Desde 1943 AEC até o Êxodo. Êxodo 12:40, 41, declara que "a morada dos filhos de Israel, que haviam morado no Egito, foi de quatrocentos e trinta anos. E sucedeu, ao fim dos quatrocentos e trinta anos, sim, sucedeu neste mesmo dia que todos os exércitos de Jeová saíram da terra do Egito". Ao passo que a maioria das traduções verte o versículo 40 de modo a fazer que os 430 anos se apliquem inteiramente à morada no Egito, o original hebraico admite a tradução acima. Também, em Gálatas 3:16, 17, Paulo associa este período de 430 anos com o tempo entre a validação do pacto abraâmico e a celebração do pacto da Lei. Evidentemente, quando Abraão atuou segundo a promessa de Deus, cruzando o Eufrates em 1943 AEC, em caminho para Canaã, e realmente entrou nesta "terra" à qual Deus o dirigiu, foi validado o pacto abraâmico. (Gên 12:1; 15:18-21) Exatamente 430 anos depois deste evento, seus descendentes foram libertos do Egito, em 1513 AEC, e naquele mesmo ano se fez com eles o pacto da Lei. Evidência de que, desde tempos primitivos, se entendeu que o período mencionado em Êxodo 12:40, 41, começou a contar desde o tempo em que os antepassados da nação passaram a ir para Canaã é indicada pela versão da *Septuaginta* grega: "Mas a morada dos filhos de Israel, que moraram na terra do Egito e na terra de Canaã, [foi] de quatrocentos e trinta anos de duração."

O período desde a mudança de Abraão para Canaã até Jacó descer ao Egito foi de 215 anos. Este dado deriva dos seguintes fatos: Passaram-se 25 anos desde a partida de Abraão de Harã até o nascimento de Isaque (Gên 12:4; 21:5); desde então, até o nascimento de Jacó, decorreram 60 anos (Gên 25:26); e Jacó tinha 130 anos quando entrou no Egito (Gên 47:9); resultando assim no total de 215 anos (desde 1943 a 1728 AEC). Isto significa que os israelitas passaram então no Egito um período igual de 215 anos (desde 1728 a 1513 AEC). Que era possível os israelitas se terem multiplicado suficientemente em 215 anos para ter uma população com 600.000 "varões vigorosos" é demonstrado sob o verbete ÊXODO. — Êx 12:37.

Jeová disse a Abrão (Abraão): "Sabe com certeza de que o teu descendente [lit.: semente] se tornará residente forasteiro numa terra que não é sua; e eles terão de servir-lhes, e estes certamente os atribularão por quatrocentos anos." (Gên 15:13; veja também At 7:6, 7.) Isto foi declarado antes do nascimento do prometido herdeiro, ou "descendente [semente]", Isaque. Em 1932 AEC, nasceu a Abraão Ismael, da serva egípcia Agar, e em 1918 AEC nasceu Isaque. (Gên 16:16; 21:5) Contar para trás 400 anos, desde o Êxodo, que marcou o fim da 'atribulação' (Gên 15:14), nos leva a 1913 AEC, e naquele tempo Isaque tinha cerca de cinco anos de idade. Parece que foi então que Isaque foi desmamado, e, já sendo "residente forasteiro" numa terra que não era dele, passou a sofrer o começo da predita atribulação na forma de Ismael 'fazer caçoada' dele, quando Ismael tinha cerca de 19 anos. (Gên 21:8, 9) Embora, nos tempos modernos, caçoar Ismael do herdeiro de Abraão talvez seja encarado como sem importância, não era assim nos tempos patriarcais. Isto é evidenciado pela reação de Sara e pela aprovação de Deus dada à insistência dela de que Agar e seu filho Ismael fossem mandados embora. (Gên 21:10-13) O mero fato de que este incidente foi registrado em pormenores, no registro divino, também indica que isso marcou o começo do profetizado período de 400 anos de atribulação que só terminaria com o Êxodo. — Gál 4:29.

Desde 1513 AEC até a divisão do reino. Foi no "quadringentésimo octogésimo ano depois da saída dos filhos de Israel da terra do Egito", no quarto ano do reinado de Salomão, que foi iniciada a

construção do templo em Jerusalém. (1Rs 6:1) "Quadringentésimo octogésimo" é número ordinal, representando 479 anos inteiros, mais algum tempo adicional, neste caso, um mês. Contar 479 anos desde o Êxodo (em nisã de 1513 AEC) leva-nos a 1034 AEC, iniciando-se a construção do templo no segundo mês, zive (correspondendo a parte de abril e parte de maio). Visto ter sido este o quarto ano (outro número ordinal) do governo de Salomão, seu reinado começou três anos inteiros antes, em 1037 AEC. Seu governo de 40 anos evidentemente se estendeu de nisã de 1037 a nisã de 997 AEC, ocorrendo a divisão do reino neste último ano. O esquema cronológico para este período, portanto, seria conforme indicado na tabela abaixo.

Evento	Data	Período Entre os Eventos
Desde o Êxodo	1513 AEC	
até		
a entrada de Israel em Canaã	1473 AEC	40 anos
até		
o fim do período dos juízes e o início do reinado de Saul	1117 AEC	356 anos
até		
o início do reinado de Davi	1077 AEC	40 anos
até		
o início do reinado de Salomão	1037 AEC	40 anos
até		
a divisão do reino	997 AEC	40 anos
Total de anos desde o Êxodo até a divisão do reino (1513 a 997 AEC)		516 anos

Estes dados têm por base textos tais como Deuteronômio 2:7; 29:5; Atos 13:21; 2 Samuel 5:4; 1 Reis 11:42, 43; 12:1-20. Alguns críticos trazem à atenção os quatro períodos de 40 anos cada um, ocorrendo neste espaço de tempo, afirmando que isto é evidência de 'mera busca de simetria' por parte dos escritores bíblicos, em vez de cronologia exata. Ao contrário, ao passo que a peregrinação dos israelitas antes da sua entrada em Canaã foi de quase exatamente 40 anos, em cumprimento do julgamento divino registrado em Números 14:33, 34 (veja Êx 12:2, 3, 6, 17; De 1:31; 8:2-4; Jos 4:19), os outros três períodos podem todos ter incluído frações. Assim, mostra-se que o reinado de Davi durou realmente 40½ anos, de acordo com 2 Samuel 5:5. Caso se tenham calculado anos de reinado destes reis à base de nisã a nisã, conforme parece ter sido o costume, isto significaria que o reinado do Rei Saul durou apenas 39½ anos, mas atribuindo-se os meses restantes até o próximo nisã ao reinado de Saul, e, assim, não incluídos *oficialmente* nos 40 anos de reinado de Davi. Este, pelo menos, é o costume conhecido existente entre governantes semíticos na Mesopotâmia, chamando-se os meses intermediários, entre a morte de um rei e o nisã seguinte, de "período de ascensão" do rei sucessor, mas o primeiro ano oficial de governo dele só começava a ser contado com a chegada do mês de nisã.

O espaço de tempo decorrido entre a entrada em Canaã até o fim do período dos juízes não é especificamente declarado, chegando-se a ele apenas por dedução. Quer dizer, por se subtraírem os 123 anos dos períodos conhecidos (da peregrinação no ermo, de Saul e de Davi, e dos primeiros três anos do reinado de Salomão) dos 479 anos intermediários entre o Êxodo e o quarto ano de Salomão, restam 356 anos.

Como estes 356 anos (desde a entrada de Israel em Canaã, em 1473 AEC, até o início do reinado de Saul, em 1117 AEC) devem ser repartidos não é declarado nas Escrituras. Evidentemente, porém, há uma considerável sobreposição de períodos. Por quê? Contados em sucessão, os diversos períodos de opressão, de juízes e de paz, conforme alistados no livro de Juízes, somariam 410 anos. Para estes períodos se enquadrarem no espaço de tempo de 356 anos já mencionado, alguns períodos devem ter sido coincidentes, em vez de sucessivos, e esta é a opinião da maioria dos comentadores. As circunstâncias descritas nos relatos bíblicos ajustam-se a esta explicação. As opressões envolviam diferentes regiões daquela terra e afetavam tribos diferentes. (MAPA, Vol. 1, p. 743) De modo que a expressão "o país teve sossego", usada depois dos relatos de vitórias dos israelitas sobre seus opressores, talvez não abrangesse em todo caso a região inteira ocupada por todas as 12 tribos, mas pode aplicar-se à parte primariamente afetada por determinada opressão. — Jz 3:11, 30; 5:31; 8:28; compare isso com Jos 14:13-15.

Em Atos, capítulo 13, o apóstolo Paulo recapitulou os tratos de Deus com Israel desde a 'escolha dos seus antepassados' e durante o período no Egito, o Êxodo, a peregrinação no ermo, a conquista de Canaã e a distribuição da terra, e depois declarou: "Tudo isso durante cerca de quatrocentos e cinquenta anos. E, depois destas coisas, deu-lhes juízes, até Samuel, o profeta." (At 13:20) Considerável mal-entendido resultou da tradução deste

texto na versão *Almeida* (revista e corrigida), que reza: "E, depois disto por quase quatrocentos e cinquenta anos, lhes deu juízes, até ao profeta Samuel." Entretanto, os manuscritos mais antigos (inclusive o Sinaítico, o Manuscrito Vaticano N.º 1209 e o Alexandrino), bem como a maioria das traduções modernas (tais como *ALA, BJ, BLH,* e outras; vv. 19, 20, *CBC, IBB*), favorecem todos a primeira tradução, que mostra que o período dos juízes ocorreu *depois* dos 450 anos. Visto que o período de "cerca de quatrocentos e cinquenta anos" teve seu início com a 'escolha dos antepassados' de Israel por Deus, parece que teve início no ano 1918 AEC, com o nascimento de Isaque, a 'semente' original prometida a Abraão. Portanto, terminaria aproximadamente em 1467 AEC, quando a conquista inicial de Canaã chegou ao seu término, permitindo passar-se à distribuição de terras. Visto que se declara que o número é aproximado, a diferença de um ou dois anos não teria importância.

Desde 997 AEC até a desolação de Jerusalém. Uma ajuda útil para se saber a duração geral deste período dos reis é encontrada em Ezequiel 4:1-7, na simulação do sítio de Jerusalém, realizada pelo profeta Ezequiel a mando de Deus. Ezequiel devia deitar-se sobre o seu lado esquerdo por 390 dias, a fim de "levar o erro da casa de Israel", e sobre o seu lado direito por 40 dias, a fim de "levar o erro da casa de Judá", e mostrou-se que cada dia representava um ano. Os dois períodos (de 390 anos e de 40 anos) assim simbolizados evidentemente representavam a duração da tolerância de Jeová para com os dois reinos no proceder idólatra deles. O entendimento judaico desta profecia, conforme apresentado na obra *Soncino Books of the Bible* (Livros da Bíblia, de Soncino; comentário sobre Ezequiel, pp. 20, 21), é: "A culpa do Reino Setentrional se estendeu por um período de 390 anos ([de acordo com] Seder Olam [a crônica pós-exílica mais antiga preservada na língua hebraica], [e os Rabinos] Rashi e Ibn Ezra). Abarbanel, citado por Malbim, calcula o período da culpa de Samaria desde o tempo em que ocorreu o cisma, sob Roboão . . . até a queda de Jerusalém. . . . O *direito* [lado em que Ezequiel se deitou] indica o sul, i.e., o Reino de Judá, situado ao sul ou à direita. . . . A corrupção de Judá durou quarenta anos, começando logo depois da queda de Samaria. De acordo com Malbim, o tempo é contado a partir do décimo terceiro ano do reinado de Josias . . . quando Jeremias começou seu ministério. (Jer. i. 2)." — Editada por A. Cohen, Londres, 1950.

Desde a divisão do reino, em 997 AEC, até a queda de Jerusalém, em 607 AEC, passaram-se 390 anos. Embora seja verdade que Samaria, a capital do reino setentrional, já tinha caído diante da Assíria em 740 AEC, no sexto ano de Ezequias (2Rs 18:9, 10), é provável que parte da população já tivesse fugido para o reino meridional antes do avanço dos assírios. (Note também a situação em Judá depois da divisão do reino, conforme descrita em 2Cr 10:16, 17.) No entanto, o que é mais importante, o fato de que Jeová Deus continuou a manter em vista os israelitas do exilado reino setentrional, e que as mensagens dos Seus profetas continuaram a incluí-los muito tempo depois da queda de Samaria, mostra que os interesses deles ainda estavam sendo representados na capital, Jerusalém, e que a queda desta, em 607 AEC, foi expressão do julgamento de Jeová não apenas contra Judá, mas contra a nação de Israel como um todo. (Je 3:11-22; 11:10-12, 17; Ez 9:9, 10) Quando a cidade caiu, a esperança da nação inteira (com exceção dos poucos que mantiveram a verdadeira fé) entrou em colapso. — Ez 37:11-14, 21, 22.

Na tabela que segue, adere-se a este período de 390 anos como válido guia cronológico. A soma dos anos alistados referentes a todos os reinos dos reis de Judá, desde Roboão até Zedequias, apresenta o total de 393 anos. Ao passo que alguns cronólogos bíblicos procuram sincronizar os dados a respeito dos reis por meio de numerosas corregências e "interregnos" do lado de Judá, parece necessário mostrar apenas uma corregência. Trata-se do caso de Jeorão, a respeito de quem se declara (pelo menos no texto massorético e em alguns dos manuscritos mais antigos da Bíblia) ter-se tornado rei "enquanto Jeosafá era rei de Judá", fornecendo assim alguma base para se presumir uma corregência. (2Rs 8:16) Deste modo, o período geral cai dentro do limite dos 390 anos.

Não se pretende que a tabela seja encarada como cronologia absoluta, mas, antes, como apresentação sugerida dos reinados dos dois reinos. Os antigos escritores inspirados tratavam de fatos e de números bem conhecidos por eles e pelo povo judeu de então, e os diferentes conceitos cronológicos adotados pelos escritores em certos pontos não apresentavam problema. Isso não se dá hoje, e por isso podemos satisfazer-nos com simplesmente apresentar um arranjo que se harmoniza razoavelmente com o registro bíblico.

Desde 607 AEC até o retorno do exílio. A duração deste período é fixada pelo próprio decreto de Deus a respeito de Judá, de que "toda esta terra terá de tornar-se um lugar devastado, um assombro, e estas nações terão de servir ao rei de Babilônia por setenta anos". — Je 25:8-11.

A profecia bíblica não permite a aplicação desse período de 70 anos a qualquer outro tempo, senão ao situado entre a desolação de Judá, acompanhada pela destruição de Jerusalém, e o retorno dos

exilados judaicos à sua pátria, em resultado do decreto de Ciro. Especifica claramente que os 70 anos seriam anos de *devastação da terra de Judá.* O profeta Daniel entendeu a profecia assim, porque declarou: "Eu, Daniel, compreendi pelos livros o número de anos a respeito dos quais viera a haver a palavra de Jeová para Jeremias, o profeta, para se cumprirem as *devastações* de Jerusalém, a saber, setenta anos." (Da 9:2) Depois de descrever a conquista de Jerusalém por Nabucodonosor, 2 Crônicas 36:20, 21, declara: "Além disso, ele levou cativos a Babilônia os que foram deixados pela espada, e eles vieram a ser servos dele e dos seus filhos até o começo do reinado da realeza da Pérsia; para se cumprir a palavra de Jeová pela boca de Jeremias, *até que a terra tivesse saldado os seus sábados.* Todos os dias em que jazia desolada, guardava o sábado, para cumprir setenta anos."

Jerusalém passou a sofrer o sítio final no 9.º ano de Zedequias (609 AEC), e a cidade caiu no seu 11.º ano (607 AEC), correspondendo ao 19.º ano de governo real de Nabucodonosor (contado a partir do seu ano de ascensão, em 625 AEC). (2Rs 25:1-8) No quinto mês daquele ano (o mês de ab, correspondente a partes de julho e de agosto), a cidade foi incendiada, as muralhas foram demolidas e a maioria do povo foi levada ao exílio. No entanto, permitiu-se que "alguns do povo da terra, de condição humilde", permanecessem ali, e estes ficaram até o assassínio de Gedalias, a quem Nabucodonosor designou, fugindo depois para o Egito, deixando assim, por fim, Judá completamente desolada. (2Rs 25:9-12, 22-26) Isto ocorreu no sétimo mês, etanim (ou tisri, correspondendo a partes de setembro e de outubro). Portanto, a contagem dos 70 anos de desolação deve ter começado por volta de 1.º de outubro de 607 AEC, terminando em 537 AEC. Foi por volta do sétimo mês deste último ano que os primeiros judeus repatriados chegaram novamente a Judá, 70 anos desde que começou a desolação total da terra. — 2Cr 36:21-23; Esd 3:1.

Desde 537 AEC até a conversão de Cornélio. No segundo ano após o retorno do exílio (536 AEC), foi novamente lançado o alicerce do templo em Jerusalém, mas o templo reconstruído só ficou pronto no sexto ano do reinado de Dario I (persa). (Esd 3:8-10; 6:14, 15) Visto que Dario só se estabeleceu em Babilônia depois de derrotar o rebelde Nabucodonosor III em dezembro de 522, e pouco depois capturá-lo e matá-lo em Babilônia, pode-se encarar o ano de 522 AEC como ano de ascensão do Rei Dario I. Seu primeiro ano de reinado, portanto, começou na primavera setentrional de 521 AEC. (*Babylonian Chronology, 626 B.C.–A.D. 75,* p. 30) Assim, o sexto ano de Dario começou em 12 de abril de 516 AEC e continuou até o fim de março de 515 AEC. Nesta base, a reconstrução do templo de Jeová por Zorobabel foi completada em 6 de março de 515 AEC.

A próxima data de grande importância é o 20.º ano de Artaxerxes (Longímano), o ano em que Neemias recebeu permissão para ir e reconstruir Jerusalém. (Ne 2:1, 5-8) O motivo de se preferir a data de 455 AEC para tal ano, em contraste com a data popular de 445 AEC, é considerado no artigo PÉRSIA, PERSAS. Os eventos desse ano, envolvendo a reconstrução de Jerusalém e da sua muralha, marcam o ponto de partida da profecia a respeito das "setenta semanas" de Daniel 9:24-27. Estas semanas são claramente "semanas de anos" (Da 9:24, *BJ*, *CBC*, *MC* notas), totalizando 490 anos. Conforme demonstrado sob o artigo SETENTA SEMANAS, a profecia apontava para o aparecimento de Jesus como o Messias no ano 29 EC; sua morte "na metade da semana", ou no meio da última semana de anos, quer dizer, em 33 EC; e o fim do período de favor especial de Deus para com os judeus, em 36 EC. Assim, as 70 semanas de anos terminaram com a conversão de Cornélio, 490 anos contados a partir do ano 455 AEC. — At 10:30-33, 44-48; 11:1.

O aparecimento de Jesus como o Messias se deu exatamente no ano predito, talvez cerca de seis meses depois de João, o Batizador, ter começado a sua pregação "no décimo quinto ano do reinado de Tibério César". (Lu 1:36; 3:1, 2, 21-23) Visto que o Senado romano nomeou Tibério imperador em 15 de setembro de 14 EC, seu 15.º ano estendeu-se desde a última parte de 28 EC e até 29 EC adentro. (Veja TIBÉRIO.) Portanto, a evidência indica que o batismo e a unção de Jesus ocorreram no outono setentrional do ano 29 EC.

Visto que Jesus tinha "cerca de trinta anos de idade" por ocasião do seu batismo em 29 EC (Lu 3:23), seu nascimento se deu 30 anos antes, ou por volta do outono do ano 2 AEC. Ele nasceu durante o reinado de César Augusto e a governança síria de Quirino. (Lu 2:1, 2) O governo de Augusto estendeu-se de 27 AEC até 14 EC. O senador romano P. Sulpício Quirino foi duas vezes governador da Síria, a primeira vez evidentemente depois de P. Quintílio Varo, cujo termo como legado da Síria terminou em 4 AEC. Alguns peritos colocam a primeira governança de Quirino em 3-2 AEC. (Veja REGISTRO.) Herodes, o Grande, era então rei da Judeia, e já vimos que há evidência indicando o ano 1 AEC como provável tempo da sua morte. Assim, todas as evidências disponíveis, e especialmente as referências bíblicas, indicam o outono setentrional de 2 AEC como época do nascimento humano do Filho de Deus.

DATAS DE DESTAQUE
Durante o Período dos Reis de Judá e de Israel

O REINO DAS DOZE TRIBOS

	Datas AEC
SAUL começou a reinar sobre todas as 12 tribos (40 anos)	1117
Profeta: Samuel	
Sumos sacerdotes: Aijá, Aimeleque	
Nascimento de Davi	1107
Samuel completou o livro de Juízes	c. 1100
Samuel completou o livro de Rute	c. 1090
Completado o livro de 1 Samuel	c. 1078
DAVI começou a reinar sobre Judá, em Hébron (40)	1077
Profetas: Natã, Gade, Zadoque	
Sumo sacerdote: Abiatar	
Davi tornou-se rei sobre todo o Israel; fez de Jerusalém sua capital	1070
Gade e Natã completaram 2 Samuel	c. 1040
SALOMÃO começou a reinar (40)	1037
Profetas: Natã, Aijá, Ido	
Sumos sacerdotes: Abiatar, Zadoque	
Iniciada a construção do templo de Salomão	1034
Completado o templo construído por Salomão em Jerusalém	1027
Salomão escreveu o Cântico de Salomão	c. 1020
Salomão escreveu o livro de Eclesiastes	a. 1000

NOTA: Esta tabela destina-se a fornecer um esboço útil dos eventos principais relacionados com os reis de Judá e de Israel. Deixou-se que o registro bíblico a respeito dos anos que os reis de Judá governaram regesse a fixação de outras datas. As datas apresentadas para o governo dos reis de Judá vão da primavera setentrional do ano mencionado, até a primavera do ano seguinte. As datas para os reinados dos reis do reino de Israel foram coordenadas com as de Judá. Proveem-se na Bíblia diversos sincronismos, e estes foram tomados em conta para se chegar a essas datas.

Sumos sacerdotes e profetas mencionados no registro bíblico em conexão com os diversos reis estão alistados aqui. Mas a lista de modo algum é completa. O sacerdócio arônico oficiava primeiro no tabernáculo e depois no templo, evidentemente sem interrupção na linhagem até o tempo do exílio babilônico. E a Bíblia indica que, além dos profetas mencionados, muitos outros serviram neste cargo sagrado. — 1Rs 18:4; 2Cr 36:15, 16.

REINO DE JUDÁ		REINO DE ISRAEL
ROBOÃO começou a reinar (17 anos); nação dividida em dois reinos	997	JEROBOÃO começou a reinar sobre as 10 tribos setentrionais, pelo visto primeiro em Siquém, depois em Tirza (22 anos)
Profetas: Semaías, Ido		Profeta: Aijá
Sisaque, do Egito, invadiu Judá e apoderou-se dos tesouros do templo em Jerusalém	993	
ABIAS (ABIJÃO) começou a reinar (3)	980	
Profeta: Ido		
ASA evidentemente começou a reinar (41), mas seu primeiro ano de reinado conta a partir de 977	978	
Profetas: Azarias, Odede, Hanani		
	c. 976	NADABE começou a reinar (2)
	c. 975	BAASA assassinou Nadabe e começou então a reinar (24)
		Profeta: Jeú (filho de Hanani)
Zerá, o etíope, veio guerrear contra Judá	967	
	c. 952	ELÁ começou a reinar (2)
	c. 951	ZINRI, chefe militar, assassinou Elá e reinou então (7 dias)
	c. 951	ONRI, chefe do exército, começou a reinar (12)
	c. 951	Tibni tornou-se rei sobre parte do povo, dividindo ainda mais a nação
	c. 947	Onri vence oposição de Tibni e tornou-se único governante em Israel
	c. 945	Onri comprou o monte de Samaria e construiu ali sua capital
	c. 940	ACABE começou a reinar (22)
		Profetas: Elias, Micaías

REINO DE JUDÁ	Datas AEC	REINO DE ISRAEL
JEOSAFÁ evidentemente começou a governar (25), mas o seu primeiro ano de reinado conta a partir de 936	937	
Profetas: Jeú (filho de Hanani), Eliézer, Jaaziel		
Sumo sacerdote: Amarias		
	c. 920	ACAZIAS, filho de Acabe, 'tornou-se rei' (2); evidentemente seu pai ainda vivia;
		Os anos de governo de Acazias talvez contem a partir de c. 919
		Profeta: Elias
Jeorão, filho de Jeosafá, ficou de algum modo associado com seu pai no governo	c. 919	
	c. 917	JEORÃO, filho de Acabe, começou a governar como rei único de Israel (12); mas, pelo menos em um texto, o breve reinado do seu irmão Acazias, que morreu sem filhos varões, talvez também fosse creditado a Jeorão
		Profeta: Eliseu
JEORÃO tornou-se oficialmente corregente de Jeosafá, ponto em que se pode contar o reinado de Jeorão (8)	913	
Profeta: Elias		
Jeosafá morreu e Jeorão tornou-se governante único	c. 911	
ACAZIAS, filho de Jeorão, começou a governar (1) embora talvez fosse ungido para o reinado em c. 907	c. 906	
Sumo sacerdote: Jeoiada		
ATALIA usurpou o trono (6)	c. 905	JEÚ, chefe militar, assassinou Jeorão e então começou a governar (28); mas parece que seus anos de reinado só contam a partir de c. 904
		Profeta: Eliseu
JEOÁS, filho de Acazias, começou a reinar (40)	898	
Sumo sacerdote: Jeoiada		
	876	JEOACAZ começou a reinar (17)
	c. 862	Jeoás, evidentemente, ficou associado no reinado com seu pai, Jeoacaz
	c. 859	JEOÁS, filho de Jeoacaz, começou a governar como rei único de Israel (16)
		Profeta: Eliseu
AMAZIAS começou a reinar (29)	858	
Jeoás, de Israel, capturou Amazias, brechou a muralha de Jerusalém, e levou tesouros do templo	d. 858	
	c. 844	JEROBOÃO II começou a reinar (41)
		Profetas: Jonas, Oseias, Amós
		Escrito o livro de Jonas
UZIAS (AZARIAS) começou a reinar (52)	829	
Profetas: Oseias, Joel (?), Isaías		
Sumo sacerdote: Azarias (II)		
Possível escrita do livro de Joel	c. 820	
Uzias 'tornou-se rei' em algum sentido especial, possivelmente então livre do domínio de Jeroboão II	c. 818	
Escrito o livro de Amós	c. 804	
	c. 803	ZACARIAS 'começou a reinar' em algum sentido, mas evidentemente, o reinado só foi plenamente confirmado como seu em c. 792 (6 meses)
	c. 791	SALUM assassinou Zacarias e então reinou (1 mês)
	c. 791	MENAÉM assassinou Salum e então começou a governar, mas parece que seus anos de reinado só contam a partir de c. 790 (10)
	c. 780	PECAÍAS começou a reinar (2)
	c. 778	PECA assassinou Pecaías e então começou a reinar (20)
		Profeta: Odede

REINO DE JUDÁ	Datas AEC	REINO DE ISRAEL
JOTÃO começou a reinar (16)	777	
Profetas: Miqueias, Oseias, Isaías		
ACAZ, evidentemente, começou a reinar (16), mas o seu primeiro ano de reinado só conta a partir de 761	762	
Profetas: Miqueias, Oseias, Isaías		
Sumo sacerdote: Urija (?)		
Acaz, evidentemente, tornou-se tributário de Tiglate-Pileser III da Assíria	c. 759	
	c. 758	OSEIAS assassinou Peca e então 'começou a reinar' em lugar dele, mas parece que seu controle ficou firmemente estabelecido ou, possivelmente, ele recebeu o apoio do monarca assírio, Tiglate-Pileser III, em c. 748 (9 anos)
EZEQUIAS evidentemente começou a governar (29), mas o seu primeiro ano de reinado só conta a partir de 745	746	
Profetas: Miqueias, Oseias, Isaías		
Sumo sacerdote: Azarias (II ou III)		
	d. 745	Completado o livro de Oseias
	742	O exército assírio começou a sitiar Samaria
	740	A Assíria conquistou Samaria, subjugou Israel; fim do reino setentrional
Senaqueribe invadiu Judá	732	
Completado o livro de Isaías	d. 732	
Completado o livro de Miqueias	a. 717	
Completada a compilação de Provérbios	c. 717	
MANASSÉS começou a reinar (55)	716	
AMOM começou a reinar (2)	661	
JOSIAS começou a reinar (31)	659	
Profetas: Sofonias, Jeremias, a profetisa Hulda		
Sumo sacerdote: Hilquias		
Escrito o livro de Sofonias	a. 648	
Escrito o livro de Naum	a. 632	**NOTA:** Após a captura de Samaria, as dez tribos do reino de Israel foram levadas ao exílio. Mas a terra não foi deixada desolada, como no caso de Judá após a destruição de Jerusalém em 607 AEC. O rei da Assíria transferiu pessoas de Babilônia, Cuta, Ava, Hamate e Sefarvaim para morarem nas cidades de Israel. Os descendentes deles ainda se encontravam ali quando os judeus retornaram a Jerusalém, em 537 AEC, para reconstruir o templo. — 2Rs 17:6, 24; Esd 4:1, 2.
JEOACAZ reinou (3 meses)	628	
JEOIAQUIM começou a reinar, tributário do Egito (11)	628	
Profetas: Habacuque (?), Jeremias		
Possível escrita do livro de Habacuque	c. 628	
Nabucodonosor II torna Jeoiaquim tributário de Babilônia	620	
JOAQUIM começou a reinar (3 meses, 10 dias)	618	
Nabucodonosor II levou cativos judeus, e tesouros do templo, para Babilônia	617	
ZEDEQUIAS começou a reinar (11)	617	
Profetas: Jeremias, Ezequiel		
Sumo sacerdote: Seraías		
Nabucodonosor II invadiu novamente Judá; começou sítio de Jerusalém	609	
Brechadas as muralhas de Jerusalém no 9.º dia do 4.º mês	607	
Incendiada Jerusalém e o templo no 10.º dia do 5.º mês	607	
Últimos judeus abandonaram Judá em meados do 7.º mês	607	
Jeremias escreveu o livro de Lamentações	607	
Escrito o livro de Obadias	c. 607	

O posterior período apostólico. É possível fixar datas aproximadas para diversos eventos ocorridos neste período. A profecia sobre uma grande fome, proferida pelo profeta cristão Ágabo, e a subsequente perseguição instigada por Herodes Agripa I, resultando na morte do apóstolo Tiago e no encarceramento de Pedro, evidentemente ocorreram por volta de 44 EC. (At 11:27-30; 12:1-4) Herodes Agripa morreu naquele ano, e existe evidência que indica que a fome predita ocorreu por volta do ano 46 EC. Esta última data provavelmente assinala o tempo da subministração de socorros executada por Paulo e Barnabé. — At 12:25.

A primeira visita de Paulo a Corinto pode ser datada mediante o proconsulado de Gálio. (At 18:1, 11-18) Conforme explicado no artigo GÁLIO, este proconsulado parece ter decorrido do verão setentrional de 51 EC até o verão de 52 EC, embora alguns peritos prefiram 52/53 EC. Assim, os 18 meses de atividade de Paulo em Corinto provavelmente começaram no outono de 50 EC, terminando na primavera de 52 EC. Isto é adicionalmente confirmado pelo fato de dois dos associados de Paulo em Corinto, Áquila e Priscila, terem chegado ali pouco antes da Itália, por causa do edito do imperador Cláudio, exigindo que todos os judeus saíssem de Roma. (At 18:2) Paulo Orósio, historiador do quinto século, declara que esta ordem foi dada no nono ano de Cláudio, isto é, em 49 ou no começo de 50 EC.

Os dois anos que Paulo passou na prisão em Cesareia ocorreram durante os últimos dois anos da governança de Félix, sendo Paulo depois enviado a Roma pelo sucessor de Félix, Pórcio Festo. (At 21:33; 23:23-35; 24:27) A data da ascensão de Festo é um tanto incerta, visto que nem todas as evidências históricas levam à mesma conclusão. Todavia, o ano 58 EC parece ser o mais provável. A subsequente chegada de Paulo a Roma pode ser fixada entre 59 e 61 EC.

O grande incêndio que assolou Roma ocorreu em julho de 64 EC e foi seguido por feroz perseguição movida aos cristãos, às instâncias de Nero. É provável que o segundo encarceramento de Paulo e sua execução tenham ocorrido pouco depois. (2Ti 1:16; 4:6, 7) O exílio de João para a ilha de Patmos é em geral considerado como tendo ocorrido durante o reinado do imperador Domiciano. (Re 1:9) A perseguição movida aos cristãos atingiu o auge durante o governo dele (81-96 EC), especialmente nos últimos três anos. O conceito tradicional é de que João foi solto do exílio após a morte de Domiciano, e de que ele faleceu em Éfeso, por volta do fim do primeiro século EC. Assim, escrever João as suas epístolas, por volta deste tempo, completou o cânon bíblico e encerrou o período apostólico.

CRUZ. Veja ESTACA DE TORTURA.

CUBE. Povo não identificado, incluído entre os aliados do Egito. Cube está alistado junto com a Etiópia, Pute, Lude e "os filhos da terra do pacto" (que talvez se refira aos israelitas que fugiram para o Egito após o assassínio de Gedalias, em 607 AEC), todos eles destinados a 'cair pela própria espada'. (Ez 30:4, 5) Alguns acham que Cube se refira à Líbia, e é vertido assim em algumas traduções. — *LXX; RS.*

CUCHE. Veja CUS.

CUCHITA. Veja CUSITA.

CUCO [hebr., plural: *bar·bu·rím*]. Na Bíblia, este nome ocorre apenas uma vez, em 1 Reis 4:23, onde a lista das provisões diárias de alimentos para a corte de Salomão inclui "cucos [*bar·bu·rím*]". (*BJ; NM*) Ao passo que outras versões (*Al, ALA, MC*) rezam aqui "aves", *bar·bu·rím* parece referir-se a um tipo específico de ave, em vez de simplesmente ser um termo geral. Embora alguns a tenham identificado com o capão, com a galinha d'angola ou com o ganso, o lexicógrafo W. Baumgartner (*Hebräisches und Aramäisches Lexikon zum Alten Testament* [Léxico Hebraico e Aramaico do Velho Testamento], Leiden, 1967, p. 147) sugere o "cuco", e isto parece ser indicado pelo nome árabe desta ave, *abu burbur.*

Tanto o cuco comum (*Cuculus canorus*) como o cuco-rabilongo (*Clamator glandarius*) passam pela Palestina na sua migração para o N, chegando ali no começo de março. O cuco é uma ave de tamanho moderado, parecendo-se a um pequeno gavião, com bico ligeiramente curvo, afiado e pontudo. Os cucos costumam ter cor inconspícua, tal como cinza-claro, ou de marrom-claro a marrom-avermelhado, ou preta. As partes inferiores frequentemente são esbranquiçadas, com estreitas listras pretas.

Ao passo que alguns consideram o cuco como ave um tanto pequena para ser usada no cardápio de Salomão, deve-se notar que mesmo pardais depenados eram antigamente vendidos nos mercados do Oriente Médio. (Mt 10:29) Além disso, esses cucos eram "cevados", e sobre esses diz *The American Cyclopædia* (A Ciclopédia Americana): "No outono estão gordinhos e são muito apreciados como alimento; os antigos eram grandes apreciadores deles, e supunha-se que a carne deles tinha valiosas propriedades medicinais." — 1883, Vol. V, p. 557.

O cuco não come carniça, nem é ave de rapina, mas é valioso insetívoro. Era legalmente "puro" e próprio para uso na mesa real de Salomão. Embora "o cuco" esteja incluído na versão *Almeida,* revista e

corrigida, entre as aves impuras, em Levítico 11:16 e em Deuteronômio 14:15, tal tradução (da palavra hebraica *shá·hhaf*) não é mais considerada aceitável. — Veja GAIVOTA.

CULPA. Veja CAUSA JURÍDICA.

CULPA DE SANGUE. A palavra hebraica para "sangue" (*dam;* plural: *da·mím*) às vezes refere-se à culpa incorrida por se derramar sangue inocente, e assim é traduzida por "culpa de sangue". — Êx 22:2 n.; 1Rs 2:37 n.

"Mãos que derramam sangue inocente" têm sido uma das coisas mais detestáveis para Jeová, desde que o sangue do justo Abel clamou do solo. (Pr 6:16, 17; Gên 4:10; Sal 5:6) Também os homens já por muito tempo estão apercebidos da santidade do sangue; quando Noé e sua família saíram da arca, foram informados das graves consequências que sobreviriam àqueles que tivessem culpa de sangue. — Gên 9:6; 37:21, 22; 42:22.

No devido tempo, divulgaram-se leis que especificavam o que constituía crime que acarretava a morte, e, deste modo, todos podiam evitar aquilo que faria recair culpa de sangue sobre a sua própria cabeça. Decretou-se legislação adicional como salvaguarda preventiva para que não se derramasse sangue inocente. Tinham de construir parapeitos na beira dos terraços das casas, para que ninguém caísse dali. (De 22:8) O homem tinha de tomar medidas para impedir que seu touro escornasse alguém. (Êx 21:29) Se um ladrão fosse morto enquanto arrombava à noite, não havia culpa de sangue; mas, se fosse morto à luz do dia, o caso era diferente. (Êx 22:2, 3) Estabeleceram-se cidades de refúgio para proteger o homicida involuntário contra o vingador do sangue. (Núm 35:25; De 19:9, 10; Jos 20:2, 3; veja VINGADOR DO SANGUE.) Se Ezequiel não cumprisse o seu dever como vigia de Israel, o sangue dos habitantes recairia sobre ele. (Ez 3:18, 20; 33:6, 8) Com isto em mente, podemos compreender o que o apóstolo Paulo queria indicar ao dizer que estava isento da culpa de sangue. — At 18:6; 20:26.

A Bíblia alista tanto aqueles que estavam livres da culpa de sangue como os que não estavam livres dela, e estes servem muito bem de exemplos de aviso. Houve o caso de Saul, que em certa ocasião escapou da culpa de sangue por se refrear de matar Davi; no entanto, mais tarde, Saul trouxe culpa de sangue sobre toda a sua casa quando tolamente matou alguns dos gibeonitas. (1Sa 19:5, 6; 2Sa 21:1) Houve também outros que de um ou outro modo tiveram culpa de sangue. (Jz 9:24; 2Sa 1:16; 4:6-12) Davi, por outro lado, escapou de tal culpa quando acatou o aviso de Jeová dado a ele por meio de Abigail. (1Sa 25:24-26, 31, 33) A cidade de Jerusalém foi destruída em 607 AEC por motivo de grave culpa de sangue. (Ez 22:2-4; 23:37, 45) Os líderes religiosos falsos dos dias de Jesus não podiam negar sua culpa de sangue assim como tampouco podiam os líderes do tempo de Jeremias, porque, em ambos os casos, suas saias estavam vermelhas do sangue dos fiéis a Jeová. (Je 2:34; Mt 23:35, 36; 27:24, 25; Lu 11:50, 51) A grande "meretriz", Babilônia, a Grande, é tão culpada de sangue, que se diz que ela está embriagada com o sangue do povo de Jeová. — Re 17:5, 6; 18:24.

Deveras, esses culpados de sangue não merecem nem viver metade da sua vida, como disse Davi. (Sal 55:23) Assim como Davi, todos devem igualmente orar para que Jeová os livre tanto da culpa de sangue como dos culpados de sangue. (Sal 51:14; 59:2; 139:19) Conforme predisse a profecia de Revelação, em breve virá o tempo em que um poderoso coro de louvor ascenderá a Jeová, porque os últimos elementos de Babilônia, a Grande, terão sido destruídos e o sangue de todos esses inocentes terá sido vingado para sempre. — Re 19:1, 2.

As Escrituras Gregas Cristãs delineiam três modos distintos em que o cristão poderia ter culpa de sangue perante Deus: (1) por derramamento de sangue, assassinato — isto incluiria os que ativa ou tacitamente apoiam as atividades duma organização culpada de sangue (tal como Babilônia, a Grande [Re 17:6; 18:2, 4], ou outras organizações que derramaram muito sangue inocente [Re 16:5, 6; compare isso com Is 26:20, 21]); (2) por, de alguma forma, comer ou beber sangue (At 15:20); e (3) por deixar de pregar as boas novas do Reino, retendo assim as informações salvadoras de vida que elas contêm. — At 18:6; 20:26, 27; compare isso com Ez 33:6-8.

CUM. Uma das cidades do Rei Hadadezer, de Zobá, da qual Davi tomou grande quantidade de cobre, mais tarde usado na construção do templo. (1Cr 18:8) No relato paralelo, em 2 Samuel 8:8, aparece em seu lugar o nome Berotai, e talvez se refira ao mesmo lugar. Outros sugerem que Kuna, em Ras Baʽalbek, 43 km ao NE de Bereitan, localização sugerida de Berotai, possivelmente deva ser identificada com a Cum bíblica. — Veja BEROTA, BEROTAI.

CUMPRIMENTO. Veja ATITUDES, POSTURAS E GESTOS.

CURA. O restabelecimento da saúde dos doentes; tornar sadio, ou inteiro, aquilo que foi quebrado ou ferido; sarar diversas doenças e defeitos; fazer a pessoa retornar ao estado de bem-estar geral. O verbo hebraico *ra·fá'* e o verbo grego *i·á·o·mai* são as palavras principais, na Bíblia, que descrevem essa cura, tanto em sentido literal como figurativo.

O verbo grego *the·ra·peú·o* é traduzido por 'curar'. (Mt 4:23, 24) Às vezes, a cura era um processo gradual; em outras ocasiões, era instantânea.

Entre as bênçãos que Jeová concedeu a todos os humanos está a faculdade regeneradora do seu organismo físico, a capacidade do corpo de curar a si mesmo quando ferido ou enfermo. O médico talvez recomende certas medidas para acelerar a recuperação, mas, na realidade, é a faculdade recuperadora dada por Deus, inerente ao corpo, que efetua a cura. Por isso, o salmista Davi reconheceu que, embora ele nascesse imperfeito, seu Criador era capaz de sustentá-lo durante enfermidades e curá-lo de todos os seus males. (Sal 51:5; 41:1-3; 103:2-4) Jeová restabeleceu a saúde física do afligido Jó (Jó 42:10) e Ele proveu também curas físicas para o seu povo Israel. — Êx 15:26.

A respeito de Jeová está escrito que ele tanto fere como cura, e que faz isso literal e figurativamente. Portanto, para ele há um tempo para ferir e um tempo para curar. (De 32:39; compare isso com Ec 3:1, 3.) O infiel Jeorão, rei de Judá, por exemplo, foi punido por Jeová com um distúrbio físico, intestinal, para o qual não havia cura. (2Cr 21:16, 18, 19) Moisés reconheceu que foi Jeová quem golpeou Miriã com lepra; por isso, suplicou ao Único que podia curá-la, dizendo: "Ó Deus, por favor! Sara-a, por favor!" (Núm 12:10, 13) Na questão de ter filhos, Jeová curou o Rei Abimeleque, sua esposa e suas escravas, depois de ter passado a crise envolvendo Sara e o descendente, ou semente, da promessa. — Gên 20:17, 18.

Na Bíblia, o quebrantamento espiritual, mais do que o quebrantamento físico, e, por sua vez, a cura espiritual, são assuntos de especial significância. Traz-se à atenção a responsabilidade dos líderes do Israel natural nestes assuntos. "Desde o profeta até mesmo ao sacerdote, cada um [agia] de modo falso" nos dias de Jeremias, fingindo ao mesmo tempo sarar o quebrantamento do povo de Deus, afirmando que tudo estava bem. (Je 6:13, 14; 8:11) Neste respeito, eram muito semelhantes aos consoladores de Jó, "médicos sem valor algum". — Jó 13:4.

Em poucos casos, objetos inanimados eram curados, no sentido de serem recuperados outra vez, assim como o altar derrubado que Elias restaurou. (1Rs 18:30) Também, o profeta Eliseu curou as águas perto de Jericó, de modo que não mais causaram abortos. (2Rs 2:19-22) Jeremias, porém, destroçou a botija de oleiro tão completamente, que não podia ser consertada, isto é, estava além de restauração, e deste modo proveu uma bela ilustração. "Assim", declarou Jeová, "destroçarei este povo e esta cidade, como alguém destroça o vaso do oleiro de modo que não possa ser consertado [uma forma de *ra·fá'*; literalmente: curado]". — Je 19:11; compare isso com 2Cr 36:15-17.

Jesus e Seus Cocuradores. Jesus Cristo reconheceu que 'ensinar e pregar as boas novas do reino' era de importância primária no seu ministério, e que 'curar toda sorte de moléstias e toda sorte de enfermidades entre o povo' era secundário. Era por isso que sentia pena das multidões, primariamente "porque andavam esfoladas e empurradas dum lado para outro como ovelhas sem pastor". — Mt 4:23; 9:35, 36; Lu 9:11.

Este Grande Instrutor teve também compaixão para com as multidões que o seguiam porque esperavam que lhes curasse os padecimentos físicos. (Mt 12:15; 14:14; 19:2; Lu 5:15) Sua obra de curas milagrosas servia de sinal visível para a sua geração e fornecia evidência adicional do seu messiado, conforme profetizado. (Mt 8:16, 17) Prefigurava também as bênçãos de cura concedidas à humanidade sob o governo do Reino de Deus. (Re 21:3, 4) Jesus, em sentido bem real, curou e restabeleceu a saúde de muitas pessoas — coxos, aleijados, cegos, mudos (Mt 15:30, 31), epilépticos, paralíticos (Mt 4:24), uma mulher que sofria de hemorragia (Mr 5:25-29), alguém com uma mão ressequida (Mr 3:3-5), um homem com hidropisia (Lu 14:2-4), e, em muitas ocasiões, os possessos por demônios foram libertos da sua escravização e servidão satânica. — Mt 12:22; 15:22-28; 17:15, 18; Mr 1:34; Lu 6:18; 8:26-36; 9:38-42; At 10:37, 38.

A maneira de Jesus curar as pessoas assumiu várias formas, em ocasiões diferentes. "Levanta-te, apanha a tua maca e anda", foi tudo o que Jesus disse em certa ocasião, e o homem doente, perto do reservatório de água de Betsata foi curado. (Jo 5:2-9) Em outro caso, Jesus apenas proferiu a palavra e o enfermo, embora a certa distância, foi curado. (Mt 8:5-13) Em outras ocasiões, ele tocava no doente com a mão (Mt 8:14, 15), ou tocava na ferida e curava-a. (Lu 22:50, 51) Diversos doentes simplesmente tocaram em Jesus, ou mesmo só na aba da sua veste, e foram curados. (Mt 14:36; Mr 6:56; Lu 6:19; 8:43-47) E não fazia diferença que a pessoa já estivesse sofrendo muitos anos da doença. — Mt 9:20-22; Lu 13:11-13; Jo 5:5-9.

Alguns opunham-se a Jesus, não reconhecendo a maravilhosa obra de cura que ele fazia. Os líderes religiosos ficavam muito irados quando Jesus curava pessoas no sábado. (Mt 12:9-14; Lu 14:1-6; Jo 5:10-16) Numa dessas ocasiões, Jesus silenciou os oponentes por dizer: "Hipócritas, não é que cada um de vós, no sábado, desata da baia o seu touro ou o seu jumento e o leva para dar-lhe de beber? Não era então apropriado que esta mulher, que é filha de Abraão, e a quem Satanás manteve amarrada,

ora! por dezoito anos, fosse solta deste laço no dia de sábado?" — Lu 13:10-17.

O que curava os doentes não era a aplicação do poder, do conhecimento ou da sabedoria do próprio Jesus. Tampouco era a hipnoterapia, a psicoterapia ou algum método similar. Antes, era o espírito e o poder de Jeová que realizava essas curas. (Lu 5:17; 9:43) Nem todos, porém, eram suficientemente gratos a ponto de dar a Deus a glória por essas curas. (Lu 17:12-18) Hoje, nem todos reconhecem os benefícios eternos de cura disponíveis por meio do sacrifício de resgate de Cristo. — 1Pe 2:24.

Jesus delegou esse poder divino de cura a outros, intimamente associados com ele no seu ministério. Quando enviou os 12 apóstolos, e, mais tarde, os 70 discípulos, estes receberam o poder de curar os doentes. (Mt 10:5, 8; Lu 10:1, 8, 9) Depois de Pentecostes de 33 EC, alguns, inclusive Pedro, João, Filipe e Paulo, receberam este poder divino de curar completamente. (At 3:1-16; 4:14; 5:15, 16; 8:6, 7; 9:32-34; 28:8, 9) Depois de o cristianismo ficar firmemente arraigado, e com o desaparecimento dos apóstolos do cenário, cessaram também esses "dons de curar". — 1Co 12:8, 9, 28, 30; 13:8, 13.

Era importante que aquele que realizasse a cura tivesse plena fé e confiança em Jeová, e reconhecesse, assim como Jesus fazia, que a cura era realizada pelo poder de Deus. (Mt 17:14-20; Jo 5:19) Não era necessário, porém, que os que padeciam tivessem fé antes de ser curados. (Jo 5:5-9, 13) Muitos, porém, tinham deveras forte fé. — Mt 8:5-13; 15:28; Mr 5:34; Lu 7:1-10; 17:19; At 14:8-10; veja FÉ.

A cura milagrosa devia servir de "sinal" do apoio divino. (At 4:22, 29, 30) Aqueles que se negavam a reconhecer e admitir este sinal eram espiritualmente cegos e surdos. (Is 6:10; Jo 12:37-41) Portanto, visto que as curas divinas deviam servir de sinal para os incrédulos, não costumavam ser realizadas a favor dos que já eram cristãos gerados pelo espírito. Assim, quando Timóteo tinha problemas estomacais, em vez de realizar uma cura milagrosa, Paulo recomendou-lhe tomar um pouco de vinho para o seu padecimento. — 1Ti 5:23.

Cura Espiritual. Por outro lado, a verdadeira cura espiritual provém de Jeová para os arrependidos. Significa retornar ao Seu favor e usufruir novamente Suas bênçãos. (Is 19:22; 57:17-19; Je 33:6) Tal cura tem o efeito de fortalecer as mãos fracas e os joelhos vacilantes, abrir olhos cegos, restaurar a audição aos surdos, curar os coxos e dar fala aos mudos, em sentido espiritual. (Is 35:3-6) Mas os que são incorrigíveis na sua apostasia nunca recebem cura, ou restabelecimento da boa saúde e prosperidade espiritual. (2Cr 36:15-17; Is 6:10; Je 30:12, 13; At 28:24-28) De modo similar, não haveria cura para o Egito, para o seu Faraó e para o "rei da Assíria". — Je 46:11; Ez 30:21; Na 3:18, 19.

As Escrituras receitam o remédio para as pessoas espiritualmente doentes. — He 12:12, 13; Tg 5:14-16; Re 3:18.

CURIANGO (NOITIBÓ) [hebr.: *li·lith*]. Criatura que aparece na descrição da completa desolação de Edom e das coisas que habitariam suas ruínas. (Is 34:14) A palavra hebraica tem sido traduzida de forma diversa por "corujas" (*PIB*), "fantasmas" (*ALA*), "curiango" (*NE, NM*) e "espectro noturno" (*CBC*), ao passo que *A Bíblia de Jerusalém* prefere simplesmente transliterar o nome como "Lilit".

Muitos peritos esforçam-se a mostrar que o termo hebraico é uma palavra tomada do antigo sumeriano e acadiano, e que deriva do nome duma mitológica demônia do ar (*Lilitu*). O Professor G. R. Driver, porém, considera que a palavra hebraica (*li·lith*) deriva dum radical denotando "toda espécie de movimento de torcedura ou objeto retorcido", assim como a palavra hebraica *lá·yil* (ou *lai·lah*), significando "noite", sugere "enrolar-se ao redor de ou envolver a terra". Esta derivação de *li·líth,* sugere ele, provavelmente indica o curiango (ou noitibó), tanto como ave que se alimenta à noite, como notável pelo seu rápido voo de contorção e reviravolta, ao perseguir traças, besouros e outros insetos de voo noturno. Conforme citado por Driver, o naturalista Tristram descreveu os curiangos como "bem ativos ao anoitecer, quando caçam como o falcão a grande velocidade e dão intricadas reviravoltas ao procurar seu alimento". — *Palestine Exploration Quarterly* (Revista Trimestral sobre a Exploração da Palestina), Londres, 1959, pp. 55, 56.

O curiango tem quase 30 cm de comprimento, com uma envergadura de 50 cm, ou mais; sua plumagem se parece à da coruja, macia e delicadamente salpicada de cinza e marrom. As penas macias das asas permitem um voo sem ruído. Sua grande boca evidentemente é o motivo de ser também chamado de munge-cabra, uma antiga lenda sustentando que a ave mamava o leite das cabras.

Quanto à probabilidade de a ave ser encontrada na região árida de Edom, sabe-se que certas variedades desta ave habitam lugares incultos. Um noitibó egípcio (*Caprimulgus aegyptius*) vive quase que exclusivamente no deserto, ocupando bosquetes de acácias e de tamargueiras, buscando seu alimento no crepúsculo. Outro (*Caprimulgus nubicus*) é encontrado à beira do deserto entre Jericó e o Mar Vermelho, portanto, em regiões parecidas à de Edom.

CURTIDOR. Alguém perito na profissão de curtir, a arte de converter peles de animais em couros que possam ser usados na fabricação de artigos

de várias espécies. (2Rs 1:8; Mt 3:4) Sem dúvida, o processo de curtimento, no passado, era realizado assim como recentemente no Oriente Médio — num curtume de uma ou duas peças, que abrigavam ferramentas e tonéis para a preparação das peles. O processo básico do curtimento envolvia (1) soltar os pelos, usualmente com uma solução de cal, (2) remover os pelos, pedacinhos de carne e de gordura aderentes às peles, e (3) curtir o couro com uma solução feita de coisas tais como casca de sumagre ou de carvalho, ou de outras espécies de planta.

Pedro passou "muitos dias em Jope com um certo Simão, que era curtidor", cuja casa ficava à beira do mar. — At 9:43; 10:32.

CURVAR-SE. Veja ATITUDES, POSTURAS E GESTOS.

CUS.

1. Primeiro filho mencionado de Cã e pai de seis filhos: Sebá, Havilá, Sabtá, Raamá, Sabteca e Ninrode. (Gên 10:6-8; 1Cr 1:8-10) Cus e seus descendentes citados por nome estão incluídos entre aqueles de quem "as nações se espalharam pela terra, depois do dilúvio". (Gên 10:32) Assim, embora no relato de Gênesis não se forneçam pormenores sobre a pessoa de Cus, seu nome é usado em todas as Escrituras Hebraicas como representando seus descendentes e as terras ou regiões que povoaram, conforme descrito no N.º 2.

Pode-se notar aqui, porém, que Cus bem evidentemente é o principal progenitor (talvez junto com Pute) do ramo de tez escura da família humana (Je 13:23), conforme indicado pelas regiões de colonização de certos dos seus descendentes. Isto refuta a teoria proposta por aqueles que incorretamente procuram aplicar aos povos negros a maldição proferida sobre Canaã, porque Canaã, irmão de Cus, não produziu nenhuns descendentes negroides, mas, antes, foi o antepassado das diversas tribos cananeias da Palestina. (Gên 9:24, 25; 10:6) Portanto, não há nenhuma ligação bíblica entre a tez escura de certos descendentes de Cus e a maldição proferida sobre Canaã.

2. Além dos relatos genealógicos no capítulo 10 de Gênesis e no capítulo 1 de 1 Crônicas, e o uso do nome no cabeçalho do Salmo 7, considerado no N.º 3, o nome Cus é usado em todos os outros textos para se referir à progênie daquele filho de Cã e ao lugar da sua morada.

O nome Cus, através do seu filho Ninrode, é associado com Babel, e o reino que Ninrode estabeleceu nos tempos pós-diluvianos. (Gên 10:8-12) Alguns relacionam o nome de Cus com a cidade antiga de Quis, revelada por escavações feitas na baixa Mesopotâmia, perto de Babilônia, e supostamente a cidade da qual imperadores do terceiro milênio AEC, em Babilônia, assumiram o título de "rei do mundo". "A Lista dos Reis Sumerianos", um registro antigo, embora altamente lendário, contém a declaração: "Depois de o Dilúvio ter assolado (a terra) (e) quando o reinado novamente foi baixado do céu, o reinado estava (primeiro) em Quis." (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, p. 265) Referindo-se a esta antiga cidade, o Professor Albright comenta: "A menos que Quis seja o protótipo do Cus de Gên. 10:8, como é bem possível, não é mencionada na Bíblia. Ninrode, de qualquer modo, foi provavelmente considerado como o primeiro governante de Quis." (*Analytical Concordance to the Bible* [Concordância Analítica da Bíblia], de Young, Suplemento sobre "Descobertas Recentes em Terras Bíblicas", de W. Albright, 1955, p. 14) Assim, embora Babilônia viesse depois totalmente sob domínio semítico, parece haver alguma evidência histórica que se harmoniza com o registro bíblico sobre o domínio cusita naquela região, numa época primitiva.

A "Terra de Cus". A "terra de Cus", mencionada em Gênesis 2:13 como a terra originalmente circundada pelo rio Giom, uma das quatro cabeceiras do "rio saindo do Éden", é de localização incerta. (Gên 2:10) Os tradutores da *Septuaginta* verteram a palavra hebraica para "Cus" pelo nome grego de Etiópia, neste texto. O nome Cus tornou-se mais ou menos sinônimo da antiga Etiópia, já bem cedo, no entanto, não se pode dizer arbitrariamente que este seja mesmo o caso em Gênesis 2:13. Josefo, seguindo a versão da *Septuaginta*, associou o rio Giom com o Nilo. (*Jewish Antiquities* [Antiguidades Judaicas], I, 39 [i, 3]) Todavia, visto que o Giom tinha nascente comum com os rios Eufrates e Tigre, isto certamente não parece permitir tal identificação, a menos que se presuma que o Dilúvio global tenha realizado mudanças extremas na topografia daquela região.

O termo "Cus", em Gênesis 2:13, portanto, é relacionado por alguns peritos com os kassu ou cassitas das inscrições assírias, povo de origem incerta que habitava a região planaltina da Ásia central. Um artigo de P. English, em *Journal of Near Eastern Studies* (Revista de Estudos do Oriente Próximo; 1959, Vol. XVIII, pp. 49-53) apresenta evidência de uma população negra, nos tempos antigos, na região da extremidade SE do Mar Negro, e, mais tarde, na região do Cáucaso, mais ao N. Ela sugere uma relação entre os nomes das regiões de Abcásia e Cazaria, habitadas por tais tribos, e a bíblica Cus. Naturalmente, existe a possibilidade de que a referência a Cus, em Gênesis 2:13, se aplique a algum segmento da família cusita, que não

migrou para o sul, junto com o grupo principal dos cusitas, mas que se fixou na região da Ásia Menor, acima descrita.

Ainda outros sugerem que a “terra de Cus”, circundada pelo Giom, encontrava-se na península Arábica, visto que o nome “Cusã” é usado em paralelo com a “terra de Midiã”, em Habacuque 3:7, localizando-se Midiã em geral na vizinhança do golfo de ʽAqaba. Possivelmente é com referência a tal “Cus” árabe que a esposa midianita de Moisés, Zípora, era chamada de “cusita”. — Êx 18:1-5; Núm 12:1.

Após a Torre de Babel. Depois da dispersão em Babel, por causa da confusão das línguas, o grupo principal dos descendentes de Cus parece ter migrado para o sul. Não é certo se chegaram à África por primeiro passarem para a península Arábica e depois atravessarem o pequeno estreito conhecido como Bab el-Mandeb, ou se inicialmente se estabeleceram na África e depois passaram para a Arábia, embora a associação básica de “Cus” com a África talvez favoreça esta migração posterior. O nome de Sebá, filho de Cus, é associado com a África Oriental, ao passo que os de Havilá, Sabtá, Raamá e Sabteca em geral são associados com regiões da península Arábica. (Veja os artigos respectivos, sob os nomes dos filhos.) Deve-se notar que, embora os nomes desses filhos parecem ter sido perpetuados por tribos descendentes deles, este não parece ser o caso com o nome de Ninrode, cujo nome aparece na história antiga apenas como o duma pessoa. Isto talvez indique que Ninrode não teve filhos.

Embora cusitas pudessem ser encontrados na Arábia, o nome Cus, conforme usado na Bíblia, na maioria dos casos se refere claramente a uma região na África, e, onde esta relação é óbvia, os tradutores vertem “Cus” simplesmente por “Etiópia”. É regularmente associado com o Egito (Is 20:3-5; 43:3; Je 46:7-9) e também com a Líbia. (2Cr 12:2, 3; Da 11:43; Na 3:9) Isaías 11:11 apresenta as antigas designações geográficas das divisões regionais que se estendiam para o sul a partir do delta do Nilo: “Egito” (ou “Mizraim”, aqui, Baixo Egito), “Patros” (Alto Egito) e “Cus” (Núbia-Etiópia). Ezequiel 29:10 fala da devastação do Egito “desde Migdol até Siene, e até o termo da Etiópia [Cus]”. De modo que Cus, ou a antiga Etiópia, parece ter estado situada além de Siene (a moderna Assuã), e, segundo a evidência arqueológica, prosseguia para o S, talvez até a moderna Cartum. Cus abrangia assim o que hoje é o Sudão e a parte mais ao sul do Egito moderno. Sugeriu-se que os “rios da Etiópia [Cus]” tenham sido o Nilo Azul e o Nilo Branco, que confluem em Cartum, e também o rio Atbara, que se junta ao Nilo ao S da quinta catarata. — Sof 3:10.

Os “árabes que estavam do lado dos etíopes [*Kushím*]” (2Cr 21:16) possivelmente eram aquelas tribos árabes que ocupavam a costa SO da península Arábica e assim se defrontavam com a África através do Mar Vermelho.

Grande parte da terra de Cus evidentemente era deserto árido. A “região dos rios da Etiópia” é descrita como “terra dos insetos zumbidores com asas” (Is 18:1), talvez referindo-se aos gafanhotos que voam em enxames na Etiópia e no Egito; todavia, alguns sugerem os mosquitos, e outros salientam que a palavra hebraica para “zumbidores” (*tselatsál*) se parece ao som do nome dado à mosca tsé-tsé (*tsaltsalya*) pelas tribos oromo (povo camítico que vive na moderna Etiópia). Marfim, ébano, ouro, pedras preciosas, ferro e substâncias aromáticas eram produtos do país, e a Bíblia faz menção de “mercadores da Etiópia” (Is 45:14) e do “topázio de Cus”. — Jó 28:19.

História Posterior. Cus, ou Etiópia, passou a estar sob domínio egípcio por volta do tempo do Êxodo de Israel do Egito, e continuou assim por uns 500 anos. O vice-rei que administrava este domínio sob o faraó egípcio era conhecido pelo título de “Filho do Rei, de Cus”. Evidentemente, perto do fim do segundo milênio AEC, a Etiópia libertou-se do controle egípcio. A capital etíope ficou depois situada primeiro em Napata, perto da quarta catarata, e mais tarde em Méroe, a uns 210 km a NNE de Cartum.

Guerreiros etíopes constituíam parte das forças do Faraó Sisaque que atacaram Judá no quinto ano de Roboão (993 AEC). (2Cr 12:2, 3) Após o décimo ano do Rei Asa, ou por volta de 967 AEC, o etíope Zerá marchou contra Judá com um milhão de homens, mas sofreu uma derrota total em Maressa. — 2Cr 14:1, 9-15; 16:8.

A história secular mostra que na última parte do oitavo século AEC a Etiópia conquistou o Egito e dominou-o por uns 60 anos. Isto ocorreu durante a “Vigésima Quinta Dinastia (Etíope)”, que incluía nos seus governantes o Rei Taarca, chamado Tiraca na Bíblia. Este rei veio contra as forças de Senaqueribe, durante a invasão deste de Judá (732 AEC), mas, segundo inscrições assírias, foi derrotado em Eltequé. — 2Rs 19:9; Is 37:8, 9.

Os imperadores assírios Esar-Hadom e Assurbanipal invadiram o Egito durante os seus respectivos reinados, e a destruição de Tebas, no Alto Egito (chamada Nô-Amom em Na 3:8-10), por Assurbanipal (c. 684 AEC), subjugou totalmente o Egito e acabou também com o domínio etíope sobre o vale do Nilo. Isto cumpriu a profecia proferida cerca de meio século antes pelo profeta Isaías. — Is 20:3-6.

Na batalha de Carquemis, em 625 AEC, as forças etíopes faziam parte do exército do Faraó Neco, o

qual sofreu ali derrota às mãos de Nabucodonosor. (Je 46:2, 9) A posterior invasão do Egito por Nabucodonosor (possivelmente em 588 AEC) causou "dores agudas" em Cus e foi "fazer tremer a Etiópia [Cus] confiante em si própria". — Ez 29:19; 30:4-9.

O rei persa Cambises II (529-522 AEC) conquistou o Egito durante os dias do Faraó Psamético III, e isto abriu o caminho para levar a Etiópia sob controle persa; assim, podia-se dizer que Assuero (Xerxes I) governava "desde a Índia até a Etiópia [Cus]". (Est 1:1; 8:9) Confirmando isso, Xerxes declara numa inscrição: "Estes são os países — em adição à Pérsia — sobre os quais sou rei . . . Índia . . . (e) Cus." — *Ancient Near Eastern Texts,* p. 316.

Predisse-se que os exilados de Judá retornariam à sua pátria procedentes de países longínquos, inclusive Cus. (Is 11:11, 12; veja Sof 3:10.) Na profecia de Daniel a respeito do "tempo do fim", o agressivo "rei do norte" é descrito como tendo a Etiópia e a Líbia 'acompanhando os seus passos', isto é, acatando suas ordens. (Da 11:40-43) A Etiópia (Cus) também tem lugar nas iníquas forças de batalha de "Gogue da terra de Magogue", no seu tempestuoso ataque contra os reajuntados de Jeová, "na parte final dos anos". (Ez 38:2-5, 8) Todavia, o salmista prediz favoravelmente que Cus seria contado entre os que trariam dádivas a Deus. — Sal 68:29-32.

3. O cabeçalho do Salmo 7 declara que este salmo é "referente às palavras de Cus, o benjaminita". Não se faz outra menção desta pessoa. Se o salmo se referir ao período inicial da história de Davi, a referência talvez seja a um opositor de Davi na corte de Saul; se se referir a um período posterior, o nome talvez tenha sido usado para se referir enigmaticamente a Simei, o benjaminita, que amaldiçoou a Davi. — 2Sa 16:5-8.

CUSÃ. Cusã aparece em Habacuque 3:7 em paralelo com a "terra de Midiã", e, por isso, evidentemente é outro nome de Midiã, ou se relaciona com um país vizinho. Conforme mostrado no artigo CUS (N.º 2), alguns descendentes de Cus parecem ter-se estabelecido na península Arábica; e o nome *Kusi* ou *Kushim* era antigamente usado para descrever certos povos árabes daquela região.

CUSAÍAS. Levita da família de Merari e pai ou antepassado de Etã, um do grupo dos cantores e músicos levitas nos dias de Davi. (1Cr 15:16, 17) Cusaías evidentemente é chamado Quisi em 1 Crônicas 6:44.

CUSÃ-RISATAIM [possivelmente: Cusita (Etíope) da Dupla Iniquidade]. Rei da Mesopotâmia, de cujo domínio Otniel libertou os israelitas depois de oito anos de servidão. Ele é também chamado de "o rei da Síria". (Jz 3:7-11) Alguns consideram a segunda metade ("Risataim") deste nome composto como nome dum lugar ou duma região, ao passo que outros o traduzem no sentido de "Dupla Iniquidade". "Cusã" é usado em Habacuque 3:7 em paralelo com Midiã; todavia, declara-se que o Rei Cusã-Risataim era da Mesopotâmia (hebr.: *'Arám na·hará·yim,* veja Gên 24:10, onde o mesmo termo é usado para descrever a localização da cidade de Naor, na Síria). Uma lista do Faraó Ramsés III menciona um distrito na Síria setentrional chamado Qusanaruma, e alguns peritos sugerem ter este sido a possível sede do domínio deste rei. Cusã-Risataim foi o primeiro grande opressor de Israel durante o período dos juízes.

CUSI [Cusita, Etíope].

1. Pai do profeta Sofonias. — Sof 1:1.

2. Antepassado de Jeudi, que serviu na corte do Rei Jeoiaquim. — Je 36:14.

CUSITA [De (Pertencente a) Cus (Etiópia)]. O termo cusita pode referir-se aos habitantes da terra de Cus, na África, ou pode, em alguns casos, aplicar-se a pessoas residentes na península Arábica. Esta última identificação evidentemente se aplica à esposa de Moisés, Zípora. (Êx 18:1-5; Núm 12:1) Zípora era queneia, cuja linhagem ancestral não está definida. (Gên 15:18, 19; Jz 4:11) A expressão, em 2 Crônicas 21:16, "do lado dos etíopes [cusitas]", como aplicando-se a certos árabes, pode também significar "sob o controle dos etíopes", e isto talvez forneça uma base para se aplicar o nome "cusita" a pessoas que não descendiam de Cus. Crê-se que diversos dos filhos de Cus se estabeleceram na península Arábica. — Veja HAVILÁ N.º 3; SABTÁ.

Basicamente, porém, "cusita" refere-se a africanos residentes na região antigamente chamada Etiópia. Além de "Zerá, o etíope [cusita]" e "Tiraca, rei da Etiópia" (2Cr 14:9; 2Rs 19:9), outros cusitas mencionados na Bíblia são Ebede-Meleque (Je 38:7-12; 39:16-18), o eunuco etíope que se tornou converso do cristianismo, e a rainha a que ele servia, Candace. (At 8:26, 27) O general Joabe escolheu um corredor cusita, cujo nome não é mencionado, (chamado Cusi, na *Al*) em vez de um israelita, para levar a Davi a notícia da derrota e morte do filho deste, Absalão. — 2Sa 18:19-32; veja CUS N.º 2.

CUSTÓDIA, DETENÇÃO. A guarda e retenção de alguma coisa; a detenção de alguém por processo legal ou por autoridade; o próprio encarceramento.

A lei bíblica que mais claramente explica as responsabilidades do guardião encontra-se delineada em Êxodo 22:10-13, envolvendo animais confiados aos cuidados de outra pessoa. Esta lei, sem dúvida

baseada numa anterior lei patriarcal (Gên 31:39), declara: "Caso um homem dê ao seu próximo . . . qualquer animal doméstico para guardar, e este deveras morra ou fique aleijado, ou seja levado embora quando ninguém está olhando, . . . o outro não deve dar compensação. Mas, se de fato lhe foram roubados, deve dar uma compensação ao seu dono. Se de fato foi dilacerado por uma fera, deve trazê-lo como evidência. Não deve dar compensação por algo dilacerado por uma fera." — Veja Gên 30:31.

Quando um pastor ou vaqueiro dizia que cuidaria ou guardaria um rebanho ou uma manada, ele indicava a aceitação legal da custódia destes animais. Garantia assim ao dono que esses seriam alimentados e não roubados, senão pagaria uma compensação. Todavia, a responsabilidade dele não era absoluta, porque a lei acima absolvia o guardião da responsabilidade em caso duma ocorrência além de controle humano normal, tal como ataques por animais selvagens. Para ficar livre da responsabilidade da custódia, porém, ele tinha de apresentar ao dono uma evidência tal como, por exemplo, a carcaça dilacerada. O dono, ao examinar essa evidência, era obrigado a declarar inocente o guardião.

O mesmo princípio se aplicava, em geral, a qualquer propriedade dada em custódia, mesmo nos relacionamentos familiares, sendo, por exemplo, o irmão mais velho considerado o guardião legal dos seus irmãos e irmãs mais novos. Por isso podemos entender a preocupação que Rubem, como filho mais velho, tinha com a vida de José, conforme registrado em Gênesis 37:18-30, quando os outros irmãos falaram em matá-lo. "Disse: 'Não golpeemos fatalmente a sua alma.' . . . 'Não derrameis sangue. . . . não deiteis mão violenta nele.' Seu objetivo era livrá-lo da mão deles, a fim de o restituir a seu pai." E quando Rubem se deu conta da ausência de José, sua ansiedade foi tão grande, que 'rasgou as suas vestes' e exclamou: "O menino despareceu! E eu — para onde é que irei eu?" Ele sabia que podia ser considerado responsável pela perda de José. A fim de escapar da responsabilidade, os irmãos astutamente forjaram evidência no sentido de que José tinha sido morto por uma fera selvagem. Fizeram isso por mergulhar a túnica listrada de José no sangue dum bode. Depois apresentaram a evidência a Jacó, seu pai e juiz patriarcal, o qual absolveu Rubem de qualquer responsabilidade, porque, à base da veste de José, manchada de sangue, que os irmãos deste apresentaram como evidência, Jacó concluiu que José havia sido morto. — Gên 37:31-33.

Em Gálatas 3:19-25, faz-se uma aplicação espiritual dos termos "guardados" e "detenção". Paulo diz que a Lei tornava as transgressões manifestas e que "a Escritura entregou todas as coisas juntas à detenção pelo pecado". Mas, ele continua: "No entanto, antes de chegar a fé, estávamos sendo guardados debaixo de lei, entregues junto à detenção, aguardando a fé que estava destinada a ser revelada." Ele enfatizou assim como o Israel natural se encontrava em detenção ou custódia espiritual, sendo guardado ou mantido pela Lei, até que chegasse a fé para com Cristo.

A custódia, em alguns casos, conforme usada na Bíblia, refere-se à detenção duma pessoa. Um exemplo disso é o meio-israelita que ultrajou o nome de Jeová enquanto estava no acampamento de Israel. Depois de ele ter transgredido a Lei, o relato declara: "Puseram-no então em detenção até que se lhes desse um esclarecimento segundo a declaração de Jeová." (Le 24:10-16, 23) Por via de regra, Israel não mantinha os criminosos em prolongada detenção, porque tinha de executar prontamente a justiça. (Jos 7:20, 22-25) Todavia, neste caso, bem como no caso do violador do sábado, em Números 15:32-36, aguardava-se um esclarecimento da lei; mas, assim que a declaração de Jeová sobre o assunto ficou clara, a sentença foi executada imediatamente. De modo similar, Pedro e os outros apóstolos foram postos em detenção, embora injustamente, à espera do julgamento perante o Sinédrio, no dia seguinte. (At 4:3; 5:17, 18) As Escrituras mencionam também que Jeremias foi injustamente posto em custódia, não apenas à espera dum julgamento, mas realmente encarcerado. — Je 37:21.

CUTE, CUTA. Tanto "Cute" como "Cuta" referem-se à mesma pátria original dum povo trasladado pelo rei da Assíria para as cidades de Samaria, após o exílio de Israel em 740 AEC. (2Rs 17:23, 24, 30) Os deportados de Cuta e de outros lugares, porém, foram afligidos por leões que matavam gente, e, ao apelarem para o rei assírio para dar ajuda, deu-se-lhes um sacerdote que anteriormente era do reino setentrional de Israel. Visto que a adoração praticada em Israel já por muito tempo tinha sido desaprovada por Deus (1Rs 13:33, 34; 16:31-33), os ofícios deste sacerdote não produziram genuínos adoradores de Jeová, de modo que esses colonos "mostraram ser adoradores dos seus próprios deuses", sendo que os de Cuta continuaram a servir seu deus Nergal. A raça constituída por casamentos mistos do 'povo de Cuta' e de outras nações com os israelitas remanescentes passou a ser chamada em geral de "samaritanos". De acordo com Josefo, eram "chamados de chuthaioi (cutins) na língua hebraica, e samareitai (samaritanos) pelos gregos". (*Jewish Antiquities* [Antiguidades Judaicas], IX, 290 [xiv, 3]) A designação

"cutins" evidentemente foi usada por causa da predominância do povo de Cuta entre os colonos originais. — 2Rs 17:24-41.

A descoberta de tabuinhas de contratos em Tell Ibrahim (Imam Ibrahim), a uns 50 km ao NE de Babilônia, que contêm o nome *Kutu* (equivalente acadiano de Cute), tem levado a maioria dos geógrafos a identificar Tell Ibrahim com a Cuta bíblica. Há indícios de que Cuta, antigamente, estava entre as mais importantes cidades do Império Babilônico e provavelmente era também bastante grande, visto que a elevação que hoje indica sua localização tem uns 18 m de altura e 3 km de circunferência. O lugar que se pensa ter sido ocupado por um antigo templo dedicado a Nergal é indicado no meio dessas ruínas, em harmonia com a declaração bíblica de que "os homens de Cute" eram devotos deste deus. — 2Rs 17:29, 30.

CUTELO. Veja FACA, CUTELO.

CUZA. "Encarregado" de Herodes Ântipas, possivelmente de assuntos domésticos. A esposa de Cuza, Joana, ministrava a Jesus. — Lu 8:3; veja JOANA.

D

DÃ [Juiz].

1. O 5.º dos 12 filhos varões de Jacó; nascido em Padã-Arã. (Gên 35:25, 26) Dã era o primogênito de sua mãe Bila, serva da sua senhora estéril, Raquel, substituindo-a como esposa secundária de Jacó. Foi por esta razão que Raquel adotou logo o menino e lhe deu o nome de Dã, dizendo: "Deus tem agido como meu juiz . . . de modo que me deu um filho." (Gên 30:6) O nome do irmão germano de Dã era Naftali. Na época em que Jacó se mudou para o Egito, levando consigo todos os da sua casa, o próprio Dã já tinha um filho de nome Husim (chamado Suão em Núm 26:42). (Gên 46:7, 23, 26) Dezessete anos mais tarde, quando o moribundo Jacó chamou os filhos à sua cabeceira, Dã tinha plena condição legal ao lado dos outros 11 como chefes de família das 12 tribos de Israel. Abençoando-o, Jacó disse: "Dã julgará seu povo como uma das tribos de Israel. Mostre-se Dã uma serpente à beira da estrada, uma cobra cornuda à beira da vereda, que morde os talões do cavalo, de modo que o seu cavaleiro cai para trás. Deveras aguardarei a salvação procedente de ti, ó Jeová." — Gên 49:16-18.

2. Uma das tribos de Israel, levando o nome do 5.º filho de Jacó. Husim, filho de Dã, era também chamado de Suão, e os suamitas eram a única família alistada de Dã. (Núm 26:42) Quando entrou no Egito, Dã tinha apenas este único filho, mas, uns dois séculos mais tarde, depois de sair da escravidão, a tribo somava 62.700 homens de 20 anos de idade para cima. (Gên 46:23; Núm 1:1, 38, 39) Era a segunda tribo mais populosa quanto a homens em idade de ir à guerra. No ermo, a tribo de Dã, tendo a Aiezer por maioral, foi designada para acampar ao N do tabernáculo, ao lado das tribos de Aser e Naftali. Ao partirem, a tribo marchava na importantíssima posição de retaguarda, um elogio à sua coragem, lealdade e confiabilidade. — Núm 2:25-31; 10:25.

Quando a Terra da Promessa foi repartida, sendo Dã representada pelo maioral Buqui, filho de Jogli, resultou que esta tribo recebeu um dos menores territórios, apesar de numericamente ainda ser a segunda maior. Sua sorte, porém, a sétima, saiu para um solo bem desejável, fronteiro às tribos de Judá, Efraim e Benjamim, uma terra que se estendia desde os vales férteis da Sefelá até as planícies costeiras do Mediterrâneo. Mas, por não ter expulsado as nações que a ocupavam, conforme Jeová ordenara, Dã sofreu severamente. (Núm 26:43; 34:22; Jos 19:40-46; Jz 1:34) Foi por este motivo que parte da tribo se mudou para a extremidade setentrional da Palestina e tomou a cidade de Lesem, ou Laís, e chamou-a de "Dã". (Jos 19:47, 48; Jz 18:11-31) No decorrer desta façanha, os danitas roubaram dum homem chamado Micá a sua imagem esculpida e a estabeleceram como seu próprio deus, apesar de que membros de Dã, anos antes, haviam sido escolhidos para ficar de pé para as maldições proclamadas desde o monte Ebal, as quais incluíam: "Maldito o homem que fizer uma imagem esculpida ou uma estátua fundida, uma coisa detestável para Jeová." (De 27:13-15) Dã ficou conspícuo por não dar apoio ao juiz Baraque contra as forças de Sísera. — Jz 5:17.

Na história bíblica, certas pessoas da tribo de Dã destacaram-se. Havia Ooliabe, filho de Aisamaque, que recebeu sabedoria divina para ajudar Bezalel; era um homem muito hábil como bordador e tecelão de materiais caros para guarnecer o tabernáculo. (Êx 31:1-6; 35:34, 35; 38:22, 23) Sansão, fiel servo de Jeová como juiz de Israel durante 20 anos, mostrou ser verdadeira tanto a profecia de leito de morte de Jacó ("Dã julgará seu povo") como a

predição de Moisés ("Dã é filhote de leão"). (Gên 49:16; De 33:22; Jz 13:2, 24, 25; 15:20) Quando Davi se tornou rei, 28.600 danitas faziam parte das suas tropas leais. Mais tarde menciona-se Azarel, filho de Jeroão, como destacado príncipe da tribo. (1Cr 12:35; 27:22) A mãe do "homem hábil" que o rei de Tiro enviou para ajudar Salomão na construção do templo era da tribo de Dã. — 2Cr 2:13, 14.

3. Cidade no extremo N da Palestina. Antes de sua captura pela tribo de Dã era chamada de Lesem, ou Laís, pelos habitantes pagãos. (Jos 19:47; Jz 18:7, 27) Os danitas reconstruíram a cidade destruída e chamaram-na de "Dã, segundo o nome de seu pai, Dã". (Jz 18:28, 29) No entanto, a cidade é mencionada cerca de quatro séculos antes pelo nome de Dã, no relato sobre Abraão ir "até Dã" no encalço de Quedorlaomer e seus aliados. (Gên 14:14) Não há nenhum argumento contrário à existência deste nome, Dã, como aplicado à região indicada no tempo de Abraão. A correspondência deste nome primitivo com o do antepassado da tribo de Dã pode ter sido coincidência ou mesmo ter sido divinamente dirigida.

O nome Dã aparece de novo no Pentateuco, em Deuteronômio 34:1, onde está incluído entre as extremidades do território visto por Moisés na sua última vista da Terra da Promessa, da sua posição no monte Nebo. Visto que Dã ficava ao sopé das montanhas Antilíbano (e não muito longe do monte Hermom), isto talvez signifique que Moisés podia enxergar aquela cadeia de montanhas. O uso do nome de Dã, aqui, talvez corresponda ao seu uso no caso de Abraão, ou simplesmente seja resultado de Josué ter registrado a parte final do livro, que inclui eventos ocorridos depois da morte de Moisés.

Dã ficava "na baixada que pertencia a Bete-Reobe", e, esta região, ao N das águas de Merom e pouco abaixo do Líbano, era fértil e muito desejável, bem regada. (Jz 18:28) O lugar tem sido identificado com Tell el-Qadi (Tel Dan), nome árabe que significa "Outeiro do Juiz", preservando assim o significado do hebraico "Dã". Duas nascentes ali se juntam para formar o Nahr el-Leddan, que é a mais caudalosa das correntes que se unem uns poucos quilômetros mais abaixo para formar o Jordão. A cidade encontrava-se numa grande elevação perto do sopé meridional do monte Hermom e dominava a espaçosa bacia de Hulé. Sua posição era também estratégica, visto que se encontrava na importante rota comercial entre Tiro e Damasco.

Dã passou a ser sinônimo do extremo N de Israel, conforme mostra a frequente expressão "desde Dã até Berseba". (Jz 20:1; 1Sa 3:20; 2Sa 3:10; 1Rs 4:25; 2Cr 30:5) Na realidade, havia outras cidades mais ao N de Dã, assim como havia diversas cidades mais ao S de Berseba, mas, pelo que parece, Dã era uma cidade de grande importância no N, assim como Berseba era no S. Por causa da sua posição, era logicamente uma das primeiras a sofrer quando o país era invadido desde o N, como na invasão pelo sírio Ben-Hadade. (1Rs 15:20; 2Cr 16:4) Isto, sem dúvida, é refletido nas expressões proféticas de Jeremias, em Jeremias 4:15; 8:16. Após a divisão do reino, Jeroboão erigiu bezerros de ouro em Dã e em Betel, no empenho de manter seus súditos afastados do templo em Jerusalém. — 1Rs 12:28-30; 2Rs 10:29.

DABERATE [Pasto]. Cidade mencionada na lista da fronteira de Zebulão (Jos 19:10, 12), mas considerada como pertencente à tribo vizinha de Issa-

Ruínas da área do santuário e um altar reconstruído na cidade de Dã. Aqui no norte, perto das nascentes do rio Jordão, Jeroboão estabeleceu o segundo centro para a adoração de bezerros.

car, ao ser mais tarde aquinhoada, junto com seus pastios, aos levitas da família de Gérson (Gersom). (Jos 21:27, 28; 1Cr 6:71, 72) Daberate não está incluída na lista dos lugares designados a Issacar, mas, muitos geógrafos acham provável ser ela representada por Rabite, em Josué 19:20, conceito que encontra apoio no texto do Manuscrito Vaticano N.º 1209. — Veja RABITE.

Daberate é hoje identificada com as ruínas em Khirbet Dabura (Horvat Devora), perto da aldeia de Dabburiya, no sopé NO do monte Tabor.

DABESETE [Corcova]. Cidade de Zebulão. (Jos 19:11) Sua localização exata é desconhecida; no entanto, o lugar de Tell esh-Shammam (Tel Shem), a uns 5 km ao L de Jocneão, na planície de Jezreel, parece enquadrar-se no contexto bíblico.

DÁDIVAS, PRESENTES. Desde os tempos mais remotos, dar presentes tem desempenhado um papel importante na vida diária. O servo idoso de Abraão deu joias de presente a Rebeca, após ter visto a evidência de que Jeová a escolhera como esposa para Isaque. (Gên 24:13-22) Daí, ao receber de Labão e Betuel a aprovação do casamento, o servo de Abraão deu presentes adicionais a Rebeca e também "coisas seletas ao irmão dela e à mãe dela". (Gên 24:50-53) Mais tarde, Abraão entregou a Isaque todos os seus bens, mas deu dádivas aos filhos das suas concubinas e mandou-os embora. — Gên 25:5, 6; compare isso com 2Cr 21:3.

Talvez fosse costume nos tempos patriarcais dar presentes aos que tivessem sofrido adversidade. Quando Jeová fez recuar a condição cativa de Jó, seus irmãos, suas irmãs e seus anteriores conhecidos não só vieram consolá-lo, mas cada um deles deu-lhe "uma peça de dinheiro, e, cada um, uma argola de ouro". — Jó 42:10, 11.

Dar Presentes Como Meio de Obter Benefícios. Muitas vezes davam-se presentes com o objetivo de obter algo desejável. Jacó aprontou um impressionante presente de gado para Esaú, a fim de obter favor aos olhos do seu irmão. (Gên 32:13-18; 33:8) A insistência de Jacó em que Esaú aceitasse este presente pode ser entendida melhor quando se considera que, segundo o costume oriental, recusar um presente indicava que não se concederia nenhum favor. (Gên 33:10) Também, para granjear a boa vontade do ríspido administrador de alimentos do Egito (que na realidade era seu próprio irmão José), os filhos de Jacó acataram a recomendação de seu pai, de levar um presente dos melhores produtos do país. (Gên 42:30; 43:11, 25, 26) O Rei Asa enviou um presente de prata e ouro a Ben-Hadade, a fim de induzi-lo a romper seu pacto com Baasa, rei de Israel. — 1Rs 15:18, 19.

A respeito dos benefícios advindos para o presenteador, o provérbio diz: "A dádiva do homem fará para ele uma grande abertura e o guiará até mesmo perante gente grande." (Pr 18:16) Uma dádiva pode aplacar a ira, mas não abrandará o furor dum varão vigoroso contra aquele que cometeu adultério com a sua esposa, não importa quão grandioso seja o presente oferecido pelo adúltero. — Pr 21:14; 6:32-35.

Dádivas a Reis, Profetas e Outros. Há indícios de que era costume que aqueles que iam à presença dum rei levassem presentes. "Homens imprestáveis", que não tinham nenhum respeito por Saul, são destacados como não lhe trazendo nenhum presente. Salomão, em especial, recebeu presentes em grande abundância daqueles que vinham de terras distantes para ouvir a sabedoria dele. Os astrólogos que vieram ver "aquele que nasceu rei dos judeus" simplesmente seguiam este costume quando presentearam o menino Jesus com dádivas. (1Sa 10:27; 1Rs 10:10, 24, 25; Mt 2:1, 2, 11; veja também 2Rs 20:12; 2Cr 17:5.) Similarmente, os que consultavam um profeta às vezes levavam consigo uma dádiva. (1Sa 9:7; 2Rs 8:8, 9) Mas os profetas de Deus não esperavam nem buscavam um presente pelos seus serviços, conforme se evidencia na recusa de Eliseu, de aceitar "um presente de bênção" da mão de Naamã. — 2Rs 5:15, 16.

Frequentemente se davam presentes para recompensar os que realizaram com bom êxito certa tarefa. (2Sa 18:11; Da 2:6, 48; 5:16, 17, 29) Segundo a Lei, o escravo emancipado não devia ser mandado embora de mãos vazias, mas devia receber um presente, algo do rebanho, da eira, e do lagar de azeite e de vinho. (De 15:13, 14) Também, ocasiões de grande regozijo talvez fossem acompanhadas por se darem presentes. — Est 9:20-22; compare isso com Re 11:10.

Em Relação ao Santuário. Deus tomou os levitas como dádiva para a casa de Arão, como os dados a Jeová para executar os serviços no santuário. (Núm 18:6, 7) Também os gibeonitas e outros, constituídos servos no santuário, eram chamados netineus, que significa "Os Dados". (Jos 9:27; 1Cr 9:2; Esd 8:20) Além disso, as contribuições pela execução do serviço no santuário e também os sacrifícios eram chamados de dádivas. — Êx 28:38; Le 23:37, 38; Núm 18:29; Mt 5:23, 24; Lu 21:1.

Por Jeová ser o Criador, ele é dono de tudo. Portanto, quando o dador dá coisas materiais para a promoção da verdadeira adoração, ele apenas devolve uma parte do que originalmente recebeu de Deus. — Sal 50:10; 1Cr 29:14.

Admoestação a Respeito de Dádivas. Visto que dádivas em forma de subornos podem destruir o coração e perverter a justiça, as

Escrituras admoestam que se odeiem tais dádivas. Os que correm atrás de dádivas são condenados. (De 16:19, 20; Ec 7:7; Pr 15:27; Is 1:23; veja SUBORNO.) Além disso, o "homem que se jacta falsamente de uma dádiva", não agindo em harmonia com a sua jactância, é comparado a nuvens vaporosas e ao vento sem aguaceiro. (Pr 25:14) Aquele que dá presentes talvez tenha muitos companheiros, mas as suas dádivas não lhe podem assegurar uma amizade duradoura. — Pr 19:6.

As Escrituras Gregas Cristãs censuram fortemente certas práticas relacionadas com dar presentes. Jesus condenou os escribas e os fariseus por violarem o mandamento de honrar pai e mãe. Segundo eles, quando alguém declarava que suas coisas materiais eram uma dádiva dedicada a Deus, ele estava livre da obrigação de usá-las para ajudar seus pais, embora ele mesmo pudesse continuar a usá-las. (Mt 15:1-6; veja CORBÃ.) Não há nenhum mérito em dar presentes quando se espera algo em troca. (Lu 6:30-36; 14:12-14) Para se agradar a Jeová, os presentes devem ser dados altruistamente e sem ostentação. — Mt 6:2-4; 1Co 13:3.

Dádivas Cristãs. Os primitivos cristãos faziam dádivas, ou contribuições, para seus irmãos necessitados. (Ro 15:26; 1Co 16:1, 2) Todavia, todas essas dádivas eram voluntárias, conforme indicado pelas palavras de Paulo: "Faça cada um conforme tem resolvido no seu coração, não de modo ressentido, nem sob compulsão, pois Deus ama o dador animado." (2Co 9:7) Adicionalmente, ajudavam aqueles que se devotavam inteiramente ao ministério cristão, como fazia o apóstolo Paulo. Entretanto, embora apreciasse muito as dádivas que seus irmãos lhe enviavam, Paulo não buscava receber presentes. — Fil 4:15-17.

Os cristãos podem dar coisas mais valiosas do que presentes materiais. Podem dar de seu tempo e de suas habilidades para edificar e fortalecer outros mental e espiritualmente, o que dá maior felicidade. A maior dádiva que se pode oferecer a outro é o entendimento da Palavra de Deus, porque este pode conduzir o beneficiado à vida eterna. — Jo 6:26, 27; 17:3; At 20:35; 2Co 12:15; Re 22:17; veja DÁDIVAS DE MISERICÓRDIA.

DÁDIVAS DE DEUS. Veja DONS DADOS POR DEUS.

DÁDIVAS DE MISERICÓRDIA. Trata-se de coisas dadas a alguém necessitado para aliviar a situação dele. Embora "dádivas de misericórdia" (em algumas traduções: "esmolas" ou "atos de caridade") não sejam mencionadas por este nome nas Escrituras Hebraicas, a Lei dava orientações específicas aos israelitas sobre as suas obrigações para com os pobres. Não deviam ter mão fechada, mas sim ser generosos ao lidarem com seus irmãos necessitados. — De 15:7-10.

Provisões para os Pobres em Israel. A Lei permitia que se entrasse no vinhedo e no campo de cereais de outro, comendo ali para satisfazer a fome; mas não se devia levar nada embora. (De 23:24, 25) Na colheita, os israelitas não deviam ceifar totalmente as beiradas dos seus campos, nem respigar seus campos, seus olivais e seus vinhedos, porque a respiga era para o residente forasteiro, para o menino órfão de pai e para a viúva. — Le 19:9, 10; De 24:19-21.

Cada terceiro ano, os israelitas deviam trazer toda a décima parte dos seus produtos naquele ano e depositá-la dentro dos seus portões, para o sustento dos levitas, dos residentes forasteiros, dos órfãos e das viúvas. — De 14:28, 29; veja DÍZIMO.

Todo 7.º e todo 50.º ano, ou ano de jubileu, a terra devia ficar de pousio, para usufruir um inteiro sábado de descanso, e não havia colheita regular das safras. Neste caso, o que quer que crescesse por si só devia servir de alimento para os pobres, embora o proprietário do terreno, seus escravos e seus trabalhadores contratados também tivessem direito de comer disso. Evidentemente, porém, os israelitas em geral, durante o ano sabático, recorriam aos seus suprimentos armazenados. — Êx 23:10, 11; Le 25:1-7, 11, 12, 20-22.

Os princípios relativos às obrigações de Israel para com os pobres, conforme especificados na Lei, são repetidos em outras partes das Escrituras Hebraicas. (Jó 31:16-22; Sal 37:21; 112:9; Pr 19:17; Ec 11:1, 2) Aqueles que agiam com consideração para com os de condição humilde eram chamados felizes e garantia-se-lhes uma bênção. (Sal 41:1, 2; Pr 22:9) Nos dias de Isaías, exortou-se os israelitas infiéis a repartir seu pão com os famintos, a levar para sua casa os desabrigados e a vestir os despidos — proceder que traria o favor divino. (Is 58:6, 7) Jeová disse por meio de Ezequiel a respeito do homem justo: "Deu o seu próprio pão ao faminto e cobriu com roupa ao que estava nu." — Ez 18:7-9.

Na realidade, não deveria ter havido pobres entre os israelitas, porque Jeová prometera abençoar seu povo. Mas a ausência da pobreza dependia da obediência à Lei. Portanto, em vista da imperfeição humana e da desobediência à lei de Deus, os israelitas sempre teriam pobres no seu meio. (De 15:4, 5, 11) Não obstante, a mendicância evidentemente era rara em Israel, porque uma das calamidades preditas a sobrevir ao iníquo era que seus filhos se veriam obrigados a mendigar. — Sal 109:10; compare isso com Sal 37:25; veja POBRE.

Conceitos Incorretos sobre Dádivas. Com o tempo, oferecer dádivas de misericórdia passou a ser encarado pelos judeus não só como meritório

em si, mas também como tendo poder de expiar pecados. Provérbios 11:4, que diz: "Coisas valiosas de nada aproveitarão no dia da fúria, mas a justiça é que livrará da morte", passou a ser explicado como significando, em harmonia com a concepção talmúdica: "Água apaga o fogo chamejante; assim dar esmolas expia pecados." (*The Jewish Encyclopedia* [A Enciclopédia Judaica], 1976, Vol. I, p. 435) Evidentemente, quando Jesus Cristo estava na terra, havia os que faziam dádivas com muita ostentação, o que o induziu a falar contra tal prática no Sermão do Monte. — Mt 6:2-4.

Dádivas de Misericórdia Cristãs. Os do "pequeno rebanho" de Jesus foram incentivados a 'vender as coisas que lhes pertenciam e fazer dádivas de misericórdia'. (Lu 12:32, 33) Jesus deu ao jovem governador rico um conselho similar, acrescentando: "E vem, sê meu seguidor." (Mt 19:16-22; Lu 18:18-23; veja também Jo 13:29.) Jesus colocou ênfase em se darem "como dádivas de misericórdia as coisas que estão no íntimo". Referiu-se com isso talvez às qualidades do coração, em vista da ênfase que deu à justiça e ao amor logo depois. — Lu 11:39-42.

Medidas de socorro organizadas. Em resultado do acréscimo de uns 3.000 judeus e prosélitos à congregação cristã, no dia de Pentecostes, e do contínuo aumento numérico pouco depois, surgiu entre os cristãos uma situação incomum, que exigiu uma conjugação temporária de recursos financeiros. Destinava-se a ajudar os que tinham vindo à festividade procedentes de terras distantes a permanecer mais tempo do que haviam planejado, a fim de que pudessem aprender mais sobre a sua nova fé. Assim, os que tinham bens os venderam e entregaram o produto da venda aos apóstolos, para ser distribuído entre os necessitados. "Todos os que se tornavam crentes estavam unidos em terem todas as coisas em comum." Mas, todo este arranjo era voluntário, conforme evidencia a pergunta que Pedro fez a Ananias: "Enquanto permanecia contigo, não permanecia teu, e depois de ter sido vendido, não continuou a estar sob o teu controle?" — At 2:41-47; 4:4, 34, 35; 5:4.

Parece que, com o tempo, o alcance destas medidas de socorro diminuiu, mas ainda se distribuíam alimentos às viúvas necessitadas na congregação. Em conexão com isso, os judeus que falavam grego começaram a resmungar contra os judeus que falavam hebraico, "porque as suas viúvas estavam sendo passadas por alto na distribuição diária". Para remediar a situação, os apóstolos recomendaram que a congregação escolhesse sete homens qualificados, "cheios de espírito e de sabedoria", para distribuir os alimentos. Os homens escolhidos foram apresentados aos apóstolos, os quais, depois de oração, os designaram. O trabalho deles, sem dúvida, envolvia o manejo de dinheiro, compras e a guarda de certos registros na distribuição de alimentos. (At 6:1-6) Quando Paulo escreveu a sua primeira carta a Timóteo, ainda estava em operação um arranjo de cuidar das viúvas, conforme evidenciam as suas instruções a Timóteo sobre as qualificadas para receber tal ajuda financeira. — 1Ti 5:3-16.

Além de cuidar de viúvas, a congregação do primeiro século organizava medidas de socorro a favor de outros crentes necessitados. De novo, tais doações organizadas, embora dirigidas por homens designados da congregação, eram inteiramente voluntárias. — At 11:28-30; Ro 15:25-27; 1Co 16:1-3; 2Co 9:5, 7; veja SOCORROS.

Importância relativa da doação material. Nas Escrituras Gregas Cristãs dá-se incentivo a ser hospitaleiro e a compartilhar com outros, mas, além disso, mostra-se que prover para os membros da própria família e ajudar irmãos necessitados são requisitos cristãos. (Ro 12:13; 1Ti 5:4, 8; Tg 2:15, 16; 1Jo 3:17, 18) A preocupação sincera para com os pobres caracteriza a religião verdadeira. (Tg 1:27; 2:1-4) De fato, conforme indicado por Jesus, fazer bem aos "mínimos destes [seus] irmãos" é o que diferencia as "ovelhas" dos "cabritos". (Mt 25:31-46) Todavia, em vez de serem meros atos de humanitarismo, as ajudas dadas pelas "ovelhas" são motivadas por reconhecerem a posição dos seguidores de Cristo. — Mt 10:40-42.

Para que a dádiva resulte em verdadeira felicidade para o dador, ela tem de ser feita sem resmungar, não de modo ressentido ou sob compulsão. "Deus ama o dador animado." (2Co 9:7; At 20:35; 1Pe 4:9) Também, as dádivas materiais de misericórdia não bastam em si mesmas para se ganhar a vida eterna, e Jesus Cristo não lhes dava importância primária. — Jo 17:3; 12:1-8.

DAGOM. Deus dos filisteus. A existência de cidades chamadas "Bete-Dagom" (provavelmente chamadas pelo nome do deus Dagom) nos territórios de Judá e de Aser, sugere que a adoração desta deidade estava bem estabelecida em Canaã na época da conquista da Terra da Promessa por Israel. (Jos 15:41; 19:27) Crê-se que os filisteus adotaram dos cananeus a adoração de Dagom.

Não há acordo sobre a derivação do nome Dagom. Alguns peritos associam-no com a palavra hebraica *dagh* (peixe), ao passo que outros preferem relacionar o nome com a palavra hebraica *daghán* (cereal). Em 1 Samuel 5:4 declara-se a respeito do Dagom caído: "Só se deixara nele a parte de peixe [literalmente: "Somente Dagom"]", tendo sido decepadas a cabeça e as palmas das mãos dele.

A palavra hebraica que literalmente significa "Dagom", neste texto, tem sido vertida variadamente por alguns tradutores como "corpo" (*BLH*), "tronco" (*Al; ALA; CBC*), "o tronco de Dagon" (*BJ; PIB*), "o próprio Dagom" (*Ro*), ao passo que outros a traduziram por "tronco de peixe" (*Da*), "parte píscea" (*Yg*) ou "parte de peixe" (*NM*).

Às vezes, Dagom consta nas narrativas bíblicas. Sansão, apoiando-se nas duas colunas sustentadoras centrais, causou em Gaza o colapso da casa usada para a adoração de Dagom, matando os filisteus reunidos ali. (Jz 16:21-30) Os filisteus depositaram a Arca sagrada de Jeová na casa de Dagom em Asdode, como troféu de guerra. A imagem de Dagom caiu duas vezes com a face por terra diante da Arca. Na segunda vez, o próprio ídolo se quebrou. Talvez para não profanar o lugar em que os pedaços de seu deus caíram, os sacerdotes e outros, entrando no templo de Dagom, em Asdode, exerciam cuidado para não pisar no limiar. (1Sa 5:2-5) Sofrendo os dolorosos efeitos de hemorroidas e da ruína na sua terra por gerbos, os filisteus chegaram a reconhecer que a mão do Deus de Israel fora dura contra eles e seu deus Dagom. (1Sa 5:6, 7; 6:5) Quando o Rei Saul foi achado entre os mortos em Gilboa, os filisteus cortaram-lhe a cabeça. Depois de informar as casas de seus ídolos, bem como o povo na sua terra, prenderam o crânio de Saul à casa de Dagom. — 1Sa 31:8-10; 1Cr 10:8-10.

É possível que os filisteus carregassem ídolos de seu deus Dagom à batalha. — 2Sa 5:21.

DÃ-JAÃ. Lugar mencionado apenas uma vez, na rota seguida por Joabe quando fez o censo ordenado por Davi. (2Sa 24:1-6) A descrição parece situá-lo no extremo N de Israel, visto que se declara que "seguiram para Dã-Jaã e deram volta até Sídon". Mencionar-se Berseba no versículo seguinte (2Sa 24:7) traz à mente a expressão costumeira "desde Berseba até Dã", usada por Davi ao instruir Joabe a respeito do censo. (1Cr 21:2) Portanto, Dã-Jaã talvez se refira à cidade de Dã ou possivelmente a um subúrbio desta cidade setentrional. — Compare isso com Jz 18:28, 29, onde Dã e Sídon também são mencionadas juntas; veja também DÃ N.º 3.

DÁLETE [ד]. Quarta letra do alfabeto hebraico. Há uma considerável similaridade entre as letras *dálete* [ד] e *rexe* [ר], admitindo possíveis erros de escribas ao fazerem cópias. Isto talvez explique algumas diferenças de grafia, tais como a de "Rodanim" em 1 Crônicas 1:7 e a de "Dodanim" em Gênesis 10:4.

No hebraico, esta quarta letra é usada como letra inicial da primeira palavra de cada um dos oito versículos do Salmo 119:25-32. — Veja HEBRAICO.

DALFOM. Um dos dez filhos varões de Hamã. — Est 9:7, 10; veja HAMÃ.

DALILA [possivelmente: Oscilante; Pendente]. Mulher que morava no vale da torrente de Soreque. Dalila aparece no relato bíblico perto do fim dos 20 anos de juizado de Sansão, como objeto do amor dele. — Jz 16:31.

Os senhores do eixo dos filisteus, ansiosos de destruir Sansão, ofereceram cada um 1.100 peças de prata (se foram siclos, US$ 2.422) a Dalila para que descobrisse para eles em que consistia o grande poder de Sansão. Ela cooperou por interrogar Sansão sobre o que o deixaria sem forças. Cada vez que Sansão respondia, ela avisava os filisteus e ocultava guerreiros filisteus na sua casa, prontos para dominar Sansão, se perdesse a sua força. Depois de três respostas enganosas de Sansão, Dalila continuou a importuná-lo, e 'assediava-o todo o tempo com as suas palavras e instava com ele, [a ponto de que] a alma dele ficou impaciente até à morte'. Ele falou-lhe então sobre o seu nazireado, e que nunca viera navalha sobre a sua cabeça. Certa de que desta vez soubera da verdade, ela mandou chamar os senhores do eixo filisteus, e eles vieram trazer-lhe o dinheiro. Enquanto Sansão dormia sobre os joelhos dela, um ajudante cortou-lhe as sete tranças. Ao acordar, Sansão descobriu que esta vez perdera seu divinamente provido poder. Os filisteus escondidos agarraram-no, cegaram-no e levaram-no preso. (Jz 16:4-21) Dalila não mais é mencionada no relato bíblico.

A Bíblia não diz que tivesse havido relações sexuais entre Dalila e Sansão, ou que ela fosse prostituta. A prostituta mencionada em Juízes 16:1, 2, não era Dalila. Essa prostituta morava em Gaza, ao passo que Dalila morava no vale da torrente de Soreque. Também, a seguinte evidência indica que Dalila possivelmente fosse israelita, não filisteia: Quando os senhores do eixo fizeram a sua proposta, esta se baseava numa extraordinária soma de dinheiro, e não em sentimentos patrióticos. — Jz 16:5.

DALMÁCIA. Área na região montanhosa ao L do mar Adriático na península Balcânica. O nome era usado para descrever o ponto mais ao sul da província romana de Ilírico. Depois de 9 AEC, quando essa região se tornou uma província separada, tanto "Dalmácia" como "Ilírico" eram usados para se referir ao mesmo lugar. Com o tempo, "Dalmácia" passou a ser o novo nome da província. Tito, companheiro de Paulo, partiu para a Dalmácia algum tempo antes da execução do apóstolo, que se presume ter ocorrido por volta de 65 EC. (2Ti 4:6-10) No mesmo versículo em que se diz que Demas "abandonou" Paulo, menciona-se Tito como indo

para lá. Todavia, embora não existam declarações específicas sobre o objetivo da missão de Tito na Dalmácia, parece que partiu com a aprovação de Paulo. Visto que Paulo, perto do fim da sua terceira viagem missionária, uns nove anos antes, dissera que seu circuito se estendia ao N até o Ilírico (Ro 15:19), alguns peritos arrazoam que Tito estava agora sendo mandado para essa região para regular seus assuntos congregacionais e empenhar-se em atividades missionárias. Neste caso, agiria numa qualidade similar à exercida por ele em Creta. (Tit 1:5) Paulo, na sua carta a Tito, pedira-lhe que deixasse Creta (Tit 3:12), e parece provável que Tito esteve com o apóstolo até a sua designação para a Dalmácia.

DALMANUTA. Uma área para a qual Jesus se retirou com seus discípulos de barco, após a alimentação milagrosa de 4.000 homens, perto do mar da Galileia. (Mr 8:1-10) Embora se tenham sugerido diversos lugares para Dalmanuta, o nome não ocorre em outras fontes bíblicas ou não bíblicas, de modo que a sua localização exata permanece incerta. Alguns peritos acham que Dalmanuta talvez seja uma alteração de escriba, visto que a narrativa paralela em Mateus 15:29-39 dá "Magadã", e certos manuscritos antigos do relato de Marcos também usam "Magadã" ou "Magdala", em vez de Dalmanuta. Todavia, visto que os melhores manuscritos gregos têm Dalmanuta, parece melhor preservar Dalmanuta, do que considerar o termo um erro de texto. Pode ser que Dalmanuta simplesmente tenha sido outro nome para Magadã, ou talvez fosse uma área vizinha, cujo nome, embora pouco usado ou não muito conhecido, não obstante foi preservado para nós no Evangelho de Marcos.

DÂMARIS. Mulher que ouviu a defesa de Paulo no Areópago (Colina de Marte) ateniense e se tornou crente. (At 17:33, 34) É possível que Dâmaris não fosse grega, visto que na sociedade ateniense as mulheres costumavam ficar reclusas. Por ser Dâmaris a única mulher mencionada, talvez ela fosse uma pessoa de certo destaque. Não há nenhuma base válida para se concluir que ela estava casada com Dionísio, só porque os dois são mencionados juntos.

DAMASCENOS [De (Pertencentes a) Damasco]. Habitantes de Damasco. (2Co 11:32) Paulo usou este termo ao relatar, uns 20 anos depois de ocorrido, como escapou por um triz daquela cidade, conforme narrado em Atos 9:23-25.

DAMASCO. Antiga e importante cidade da Síria. Damasco (a atual esh-Sham, ou Dimashq) encontra-se ao sopé da cordilheira do Antilíbano, estendendo-se diante dela para o L o vizinho deserto siro-árabe. (Cân 7:4) Ao SO da cidade, eleva-se o monte Hermom, de cume nevado, a 2.814 m, marcando a extremidade meridional da cordilheira do Antilíbano.

As encostas atrás de Damasco, na direção O, são bastante descampadas, mas as águas frescas do rio Barada (o Abana de 2Rs 5:12) descem velozmente através duma garganta nas montanhas e fluem para a planície onde se encontra a cidade. Depois, a irrigação cria um oásis luxuriante de uns 16 km de largura e 48 km de comprimento. Este abundante suprimento de água fez de Damasco um ponto-chave nas antigas rotas militares e comerciais entre as terras mediterrâneas orientais, os países da Mesopotâmia e o Oriente. O que também canaliza o tráfego por Damasco são as cordilheiras do Líbano e do Antilíbano, visto que atuam como barreiras naturais para o tráfego de caravanas na viagem ida e volta à costa do Mediterrâneo.

À NE da cidade há uma passagem que corta a cordilheira do Antilíbano. Desde tempos antigos, essa passagem se conectava à estrada principal pelo vale Coele-Syria (Beqaʽ). Essa estrada ia para o S até Hazor, daí descia ao longo do lado O do mar da Galileia, passando pelas planícies de Megido até o litoral, e continuava para o S atravessando a Filístia até chegar ao Egito. À L da cordilheira do Antilíbano, havia uma estrada que ia de Damasco até Hazor (na direção S) e uma estrada que ia de Damasco até Hamate, Alepo e Carquemis (na direção N). Outra estrada importante, normalmente chamada de Estrada Real (veja Núm 21:22), passava ao S de Damasco, acompanhando a beira do planalto ao L do Jordão e indo até o Mar Vermelho e a península Arábica. Por essas estradas marcharam os exércitos do Egito, da Assíria, de Babilônia e da Pérsia. Em ainda outra direção, caravanas que iam para a Mesopotâmia primeiro passavam pelo L de Damasco em direção a Tadmor, e dali para a região do Eufrates.

A planície onde se encontra Damasco é uma região planaltina de uns 700 m acima do nível do mar, e a cidade tem um clima agradável, com temperaturas médias que variam de cerca de 7°C no inverno a 29°C no verão. A terra muito fértil produz bons pomares de oliveiras, figueiras e damasqueiras, bem como ricos campos de cereais. A prosperidade da cidade, porém, resultou primariamente do tráfego comercial e também porque ela era o centro natural de negócios para as tribos nômades. Damasco é chamada de 'mercador de Tiro' pelo profeta Ezequiel, evidentemente cambiando vinho procedente da vizinha cidade de Helbom e lã de cor cinzento-avermelhada pelos produtos manufaturados exportados por Tiro. (Ez 27:18) As "ruas" que Ben-Hadade II ofereceu designar a Acabe em

Damasco evidentemente se destinavam ao estabelecimento de bazares, ou mercados, para promover os interesses comerciais de Acabe na capital síria. — 1Rs 20:34.

História. Desconhece-se o início da história de Damasco. Josefo (*Jewish Antiquities* [Antiguidades Judaicas], I, 145 [vi, 4]) apresenta o conceito judaico tradicional de que Damasco foi fundada por Uz, filho de Arã e neto de Sem, embora haja indicações duma localização mais sulina dos descendentes de Uz. (Gên 10:21-23; veja Uz N.º 4.) Abraão provavelmente passou perto de Damasco ou a atravessou em caminho para a Terra da Promessa. Eliézer, servo de Abraão que não tinha filhos, era "um homem de Damasco". (Gên 15:2) Abraão perseguiu os reis invasores até um lugar ao N de Damasco, chamado Hobá, para recuperar Ló, seu cativo sobrinho. — Gên 14:1-16.

Opõe-se a Israel. Depois disso, Damasco desaparece do relato bíblico por quase mil anos, e quando reaparece é geralmente como opositora da nação de Israel. Então já era centro de um dos muitos reinos arameus da Síria. Quando Davi combateu e derrotou o rei de Zobá, "a Síria de Damasco" veio ajudar os vencidos. Davi também a derrotou, estabeleceu guarnições no reino damasceno e tornou Damasco tributário de Israel. (2Sa 8:3-6; 1Cr 18:5, 6) Durante o reinado de Salomão, porém, um fugitivo de nome Rezom, do reino arameu de Zobá, obteve o controle sobre Damasco, estabelecendo-se como rei. Deu vazão ao seu ódio a Israel por meio de atos de agressão. — 1Rs 11:23-25.

O Rei Ben-Hadade I, de Damasco, depois de primeiro ter feito um pacto com Baasa, do reino setentrional de Israel, bandeou-se para Asa, de Judá (977-937 AEC) e invadiu o território do seu anterior aliado. (1Rs 15:18-20; 2Cr 16:2-4) Seu sucessor, Ben-Hadade II, à frente de uma coalizão de 32 reis, também invadiu o reino setentrional de Israel. Ele tentou novamente, com seu exército reorganizado debaixo de 32 governadores, mas foi derrotado nas duas vezes. (1Rs 20:1, 16-34) Embora capturado na segunda tentativa, foi solto pelo Rei Acabe (c. 940-920 AEC), e, mais tarde, na batalha de Ramote-Gileade, dirigiu sua força de carros de guerra contra as forças conjuntas de Judá e Israel, derrotando-as e causando a morte de Acabe. (1Rs 22:29-37) Durante o reinado de Jeorão, de Israel (c. 917-905 AEC), Ben-Hadade II fez uma tentativa final de capturar Samaria, mas foi milagrosamente posto em debandada. — 2Rs 6:24; 7:6, 7.

Cumprindo a comissão dada ao seu predecessor Elias, o profeta Eliseu foi a Damasco e disse a Hazael que este substituiria a Ben-Hadade II como rei da Síria. (1Rs 19:15; 2Rs 8:7-13) Antes da morte de Ben-Hadade, Damasco havia sido o ponto focal da resistência síria à expansão do Império Assírio, que estava determinado a dominar as terras às margens do Mediterrâneo. Como entroncamento vital na rota principal da Mesopotâmia para o Mediterrâneo, Damasco era o alvo principal. Encabeçando uma coalizão de reinos vizinhos, Damasco resistiu com algum êxito a uma série de ataques de Salmaneser III, da Assíria. Uma das inscrições de Salmaneser registra a tomada do trono sírio por Hazael. Depois dum grande confronto, Salmaneser encurralou Hazael em Damasco, sitiou a cidade, mas não conseguiu tomá-la.

Hazael, como rei de Damasco, continuou uma política de agressão contra Israel. (2Rs 10:32) Estendendo o poder damasceno até a cidade filisteia de Gate, invadiu até mesmo Judá, intimidando o Rei Jeoás (898-859 AEC), de modo que o rei de Judá pagou um enorme tributo para poupar Jerusalém dum ataque sírio. (2Rs 12:17, 18; 13:3, 22; 2Cr 24:23, 24) Sob o sucessor de Hazael, Ben-Hadade III, aliviou-se o jugo de Damasco sobre o território de Israel quando Jeoás, de Israel (c. 859-845 AEC) infligiu três derrotas à Síria. (2Rs 13:24, 25) Daí, Jeroboão II, de Israel (c. 844-804 AEC), penetrou bem fundo na Síria, até "a entrada de Hamate" e "restaurou Damasco e Hamate a Judá, em Israel". (2Rs 14:23-28) Entende-se, em geral, que isto significa que fez destes reinos tributários, similar à condição deles sob Salomão. — 1Rs 4:21.

Julgamentos de Jeová contra Damasco. Todavia, um século mais tarde, Damasco aparece novamente na condição de "a cabeça da Síria". (Is 7:8) Durante o reinado do Rei Acaz, de Judá (761-746 AEC), Rezim, de Damasco, coligado com Peca, de Israel, irrompeu através de Judá até Elate, no golfo de ʽAqaba. Isto amedrontou tanto o Rei Acaz, que ele enviou um suborno a Tiglate-Pileser III, da Assíria, pedindo-lhe que desviasse de Judá a pressão síria. Com presteza, o assírio atacou Damasco, capturou-a, matou Rezim e exilou muitos dos damascenos. (2Rs 16:5-9; 2Cr 28:5, 16) Assim se cumpriram as profecias de Jeová dadas por meio de Isaías e de Amós (Is 8:4; 10:5, 8, 9; Am 1:3-5), todavia, Acaz, indo a Damasco para se encontrar com Tiglate-Pileser (e provavelmente prestar-lhe homenagem), insensatamente mandou fazer uma cópia do altar damasceno destinado à adoração falsa, que viu ali, e mais tarde sacrificou sobre ele aos "deuses de Damasco". — 2Rs 16:10-13; 2Cr 28:23.

Depois disso, Damasco nunca mais foi uma ameaça para Israel. Embora militarmente fraca, a cidade parece que recobrou sua força comercial, conforme indicado pela profecia de Ezequiel. (Ez 27:18) Mas Damasco, outrora tão altamente louvada, também estava destinada a sofrer aflição, con-

forme predito por Jeremias, em resultado da má notícia vinda de Hamate e Arpade, na Síria setentrional, notícia provavelmente relacionada com a conquista cruel dos reinos arameus pelo avanço dos exércitos babilônicos de Nabucodonosor. (Je 49:23-27) Damasco, a joia do deserto, não escaparia dos efeitos desta conquista. Ainda mais tarde, Damasco é incluída na pronúncia adversa feita por meio do profeta de Jeová, Zacarias, cuja profecia foi escrita em 518 AEC. Esta profecia provavelmente teve seu cumprimento no tempo de Alexandre, o Grande, que ocupou a Síria e a Fenícia após a sua vitória na batalha de Isso, em 333 AEC. — Za 9:1-4.

Durante o período selêucida, Damasco foi substituída por Antioquia como capital provincial síria. O Rei Aretas III, do reino nabateu árabe, capturou a cidade em 85 AEC. Roma conquistou toda a Síria em 64-63 AEC, e Damasco continuou como cidade romana até 33 EC. Foi alistada por Plínio (historiador romano do primeiro século EC) como uma das dez cidades originais de Decápolis.

No primeiro século EC. Quando Saulo de Tarso rumou para Damasco, na sua campanha de perseguir os cristãos, a cidade tinha diversas sinagogas judaicas. (At 9:1, 2) Evidentemente, fazia então parte do domínio do rei nabateu Aretas IV e era regida por um governador designado. (2Co 11:32, 33) Após a sua conversão, o cegado Saulo foi conduzido a uma casa na rua chamada Direita. (Veja DIREITA.) Paulo (Saulo) pregou por algum tempo nas sinagogas de Damasco, mas uma trama para assassiná-lo tornou necessário que fugisse de noite por uma abertura na muralha da cidade. — At 9:11, 17-25; 26:20; Gál 1:16, 17.

DANÁ. Cidade situada na região montanhosa de Judá. (Jos 15:49) Sua localização exata é hoje desconhecida.

DANÇA. Execução rítmica de movimentos do corpo, em geral acompanhada por música, variando desde um ritmo lento até um frenesi violento. A dança é uma expressão exterior das emoções e atitudes da pessoa, muitas vezes as de alegria e êxtase, e raras vezes de ódio e de vingança (conforme exibido nas danças de guerra). As emoções e os sentimentos expressos na dança são realçados por trajes apropriadamente coloridos ou por acessórios simbólicos.

A arte da dança é de origem muito antiga, e desde os tempos mais primitivos tem sido usada por quase todas as raças como meio de expressão emocional, especialmente na adoração. Nas Escrituras Hebraicas ocorrem diversas expressões traduzidas por "dançar", "dança de rodas", "dançar em rodas" e 'saltitar'. O verbo hebraico *hhul*, que basicamente significa "rodopiar; girar", também é traduzido por "dançar". (Jz 21:21; veja Je 30:23; La 4:6.) Dois substantivos que significam "dança; dança de rodas", derivam deste verbo, a saber, *ma·hhól* (Je 31:4; Sal 150:4) e *mehho·láh.* — Cân 6:13; Jz 21:21.

Danças de Vitória e de Festa. Dançarinos expressaram seu sincero louvor e agradecimento a Jeová depois que Israel presenciou a demonstração inspiradora de fé do poder de Jeová, ao destruir os egípcios. Assim, enquanto os homens se juntavam a Moisés num cântico de vitória, Miriã liderava as mulheres em danças ao acompanhamento de pandeiros. (Êx 15:1, 20, 21) Outra dança de vitória motivada por profundos sentimentos religiosos foi a da filha de Jefté, que saiu para se juntar ao pai em louvar a Jeová, por este ter entregue os amonitas na mão dele. (Jz 11:34) As mulheres de Israel, dançando ao som de alaúdes e de pandeiros, aclamaram a volta de Saul e Davi após a vitória de Jeová sobre os filisteus. (1Sa 18:6, 7; 21:11; 29:5) A dança fazia parte de certas festividades anuais relacionadas com a adoração de Jeová. (Jz 21:19-21, 23) Os Salmos também endossam a dança como meio de honrar e louvar a Jeová. "Louvai a Jah! . . . Louvem eles seu nome com danças. Entoem-lhe melodias com o pandeiro e com a harpa." "Louvai-o com o pandeiro e com a dança de rodas." — Sal 149:1, 3; 150:4.

Foi uma grandiosa ocasião quando a Arca do Pacto finalmente chegou a Jerusalém, especialmente para o Rei Davi, que deu vazão às suas emoções numa bem vigorosa dança. "E Davi estava dançando diante de Jeová, com todo o seu poder, . . . pulando e dançando diante de Jeová." (2Sa 6:14-17) Na passagem paralela, Davi é descrito como "saltitando". — 1Cr 15:29.

A dança tinha também significado religioso entre o povo das nações pagãs. As procissões na antiga Babilônia e em outras nações usualmente eram de natureza religiosa, e muitas vezes realizavam-se danças de cortejo como parte do acontecimento. As danças na Grécia usualmente encenavam alguma lenda relacionada com os seus deuses, os quais também eram representados dançando. Danças de fertilidade destinavam-se a estimular as paixões sexuais tanto dos participantes como dos espectadores. Os cananeus realizavam danças de roda ao redor dos seus ídolos e postes sagrados honrando as forças de fertilidade da natureza. A adoração de Baal estava associada com danças frenéticas, desenfreadas. No tempo de Elias houve tal demonstração por parte dos sacerdotes de Baal, os quais, no decorrer da dança demoníaca, cortaram-se com facas, ao passo que continuaram "a mancar em volta" do altar. (1Rs 18:26-29) Outras traduções dizem que "rodeavam manquejando" (*VB*),

"dançavam dobrando o joelho" (*BJ; BV*), "dançavam com genuflexões" (*BMD*). Quando os israelitas fizeram o bezerro de ouro, eles também se entregaram a uma forma de dança pagã diante do ídolo, merecendo assim a condenação de Jeová. — Êx 32:6, 17-19.

Outras Menções Bíblicas de Dança. Em Israel dançava-se na maior parte em grupo, especialmente as mulheres. Quando homens participavam da dança, faziam isso em grupos separados; pelo visto, os sexos não se misturavam nas danças. As danças eram feitas tanto em cortejo como em roda (Jz 21:21; 2Sa 6:14-16), mas esses tipos de dança não as tornavam parecidas às danças de cortejo ou de roda dos pagãos. Os motivos e objetivos das próprias danças, a finalidade anunciada das danças, os movimentos dos corpos dançantes e as ideias transmitidas por eles aos espectadores são as coisas importantes a considerar e a comparar para se determinar semelhanças nos modelos de dança.

Nas Escrituras Gregas Cristãs, a palavra *or·khé·o·mai* é traduzida por "dançar". De acordo com W. E. Vine, "é provável que originalmente significasse levantar, como que os pés; daí, pular com movimento regular". (*An Expository Dictionary of New Testament Words* [Dicionário Expositivo de Palavras do Novo Testamento], 1962, Vol. 1, p. 266) Herodes agradou-se tanto da dança de Salomé na festa de aniversário natalício dele, que lhe concedeu o pedido e mandou decapitar João, o Batizador. (Mt 14:6-11; Mr 6:21-28; veja SALOMÉ N.º 2.) Jesus Cristo comparou a sua geração às criancinhas que ele observava brincar e dançar na feira. (Mt 11:16-19; Lu 7:31-35) Na ilustração de Jesus a respeito do filho pródigo, porém, usa-se uma palavra grega diferente, *kho·rós,* da qual deriva a palavra portuguesa "coro", no sentido de um conjunto de dançarinos. Esta palavra grega tem referência a um grupo de dançarinos, evidentemente a um conjunto de dançarinos contratado como diversão para tal ocasião festiva. — Lu 15:25.

DANIEL

[Meu Juiz É Deus].

1. Segundo filho de Davi, que lhe nasceu em Hébron de Abigail. (1Cr 3:1) É chamado Quileabe em 2 Samuel 3:3. Em vista do assassínio do primogênito, Amnom, ele podia pensar em ser candidato ao reinado após Davi, mas não se faz nenhuma menção duma usurpação, sugerindo que ele respeitava a designação de Salomão por Deus, ou então que faleceu antes de seu pai.

2. Destacado profeta de Jeová, da tribo de Judá. Escritor do livro que leva seu nome. Muito pouco se sabe sobre os primeiros anos da sua vida, mas ele conta que foi levado para Babilônia, provavelmente como príncipe adolescente, junto com outros de descendência real e os nobres. (Da 1:3-6) Isto ocorreu no terceiro ano de Jeoiaquim (como rei tributário de Babilônia), ano que começou na primavera de 618 AEC. (Da 1:1) Após a morte inglória de Jeoiaquim, Joaquim, seu filho, governou por alguns meses antes de se render. Logo cedo em 617 AEC, Joaquim e outros dos "principais homens", bem como o jovem Daniel (2Rs 24:15), foram levados ao cativeiro por Nabucodonosor.

Sob Domínio Babilônico. Ao passo que muitos dos exilados foram estabelecidos junto ao rio Quebar, fora da cidade de Babilônia, Daniel e seus três companheiros foram escolhidos para receber treinamento especial na escrita e na língua dos caldeus, a fim de prepará-los para serviço governamental. Segundo o costume, receberam nomes babilônicos, sendo Beltessazar o de Daniel, em harmonia com o nome do deus de Nabucodonosor. (Da 1:7; 4:8; veja BELTESSAZAR.) Não querendo poluir-se com os alimentos aquinhoados, que poderiam incluir alguns proibidos pela Lei mosaica ou estar aviltados por ritos pagãos, ele pediu que a alimentação deles fosse limitada a legumes e água. Jeová Deus deu-lhes "conhecimento e perspicácia em toda a escrita e sabedoria; e o próprio Daniel tinha entendimento de toda sorte de visões e sonhos". (Da 1:17) Quando examinados pelo rei, ao fim de três anos, achou-se que eles eram "dez vezes melhores do que todos os sacerdotes-magos e os conjuradores que havia em todo o seu domínio real". — Da 1:20.

Daniel continuou no serviço da corte até a queda de Babilônia. Em Daniel, capítulo 1, versículo 19, declara-se que seus três companheiros também "continuaram de pé perante o rei" (de Babilônia). Não se declara se chegaram a ocupar este cargo até a queda de Babilônia, mas Daniel o fez; e depois ele ficou na corte persa até pelo menos o terceiro ano de Ciro. — Da 10:1.

Os sonhos de Nabucodonosor. No segundo ano de Nabucodonosor (provavelmente contado a partir da derrubada de Jerusalém, em 607 AEC), ele teve um sonho que 'agitou o seu espírito'. Visto que todos os sábios eram incapazes de revelá-lo, Daniel apresentou-se ao rei e não somente lhe contou o sonho, por revelação divina, mas também o interpretou, assim salvando da execução a si mesmo e os outros sábios. Isto induziu Nabucodonosor a fazer de Daniel "governante de todo o distrito jurisdicional de Babilônia e prefeito supremo sobre todos os sábios de Babilônia". (Da 2:48) Seus três companheiros receberam altos cargos fora da corte, ao passo que Daniel serviu na corte do rei.

Não se sabe ao certo por que Daniel não estava também envolvido na questão da integridade com que se confrontaram seus companheiros, Sadra-

que, Mesaque e Abednego, quando mandados adorar a imagem de ouro erigida na planície de Dura. (Da 3) A Bíblia não comenta este assunto. O proceder anterior de Daniel, bem como sua posterior lealdade a Deus, mesmo sob risco de vida, conforme descrita no capítulo 6, dão plena certeza de que, se é que esteve presente, e em quaisquer circunstâncias, Daniel não transigiu por se curvar diante da imagem. Também, a Palavra de Jeová expressa Sua aprovação de Daniel como alguém plenamente devotado, alistando-o ao lado de Noé e de Jó. — Ez 14:14, 20; Mt 24:15; He 11:32, 33.

Mais tarde, Daniel interpretou o sonho de Nabucodonosor a respeito da imensa árvore que foi cortada e que depois se permitiu que brotasse de novo, como representando o próprio grande monarca babilônico (no primeiro cumprimento desta profecia). (Da 4:20-22) Nabucodonosor ficaria demente por sete anos e depois recuperaria a sua sanidade e seu reino. Nabucodonosor confirmou o cumprimento nele mesmo do sonho divinamente enviado, porque achou próprio divulgar a ocorrência em todo o seu domínio. — Da 4:1, 2.

Visões. Durante o primeiro e o terceiro ano de Belsazar, Daniel recebeu duas visões (Da caps. 7, 8), nas quais diversos animais representavam potências mundiais sucessivas, levando ao tempo em que estas seriam forçosamente dissolvidas e em que o domínio celestial seria dado a "alguém semelhante a um filho de homem". (Da 7:11-14) Não há certeza sobre se Daniel realmente estava em Susã quando recebeu a visão registrada no capítulo 8, ou se ele viu a si mesmo ali em visão. Parece que por muitos anos após a morte de Nabucodonosor Daniel foi pouco usado, se é que foi, como conselheiro, de modo que a rainha (provavelmente a rainha-mãe) achou necessário trazê-lo à atenção de Belsazar quando nenhum dos sábios foi capaz de interpretar a ominosa escrita à mão na parede do palácio, por ocasião da festa ruidosa e blasfema de Belsazar. Conforme prometido, 'proclamaram a respeito de Daniel que ele se tornaria o terceiro governante no reino', sendo Nabonido o primeiro e seu filho, Belsazar, o segundo governante. Naquela mesma noite, a cidade caiu diante dos medos e dos persas, e Belsazar foi morto. — Da 5:1, 10-31.

Sob Domínio Medo-Persa. Durante o reinado de Dario, o Medo, Daniel era um dos três altos funcionários designados sobre os 120 sátrapas que governavam o reino. Sobressaindo extraordinariamente no serviço governamental por causa do favor divino, Daniel estava prestes a ser promovido sobre todo o reino, quando a inveja e o ciúme induziram os outros funcionários a tramar a sua execução. A lei que induziram o rei a decretar tinha de envolver a adoração de Deus por Daniel, visto que não podiam achar outra falta nele. O rei agiu com relutância na execução da lei, a qual, segundo o costume, não podia ser alterada, no entanto, lançou Daniel na cova dos leões. Por causa da firme integridade e fé de Daniel, Jeová enviou Seu anjo para libertá-lo da boca dos leões. Dario executou então justiça nos conspiradores, mandando que fossem destruídos pelos mesmos leões. — Da 6.

No primeiro ano de Dario, Daniel discerniu a aproximação do fim dos 70 anos de desolação de Jerusalém, de acordo com os escritos de Jeremias. (Je 25:11, 12) Daniel admitiu humildemente os pecados do seu povo e orou para que Jeová fizesse Sua face brilhar sobre o santuário desolado em Jerusalém. (Da 9:1, 2, 17) Ele foi favorecido com uma revelação por meio de Gabriel, que lhe deu a profecia das 70 semanas, indicando com precisão o ano da chegada do Messias. Daniel teve a felicidade de viver para ver o retorno dos judeus sob Zorobabel, em 537 AEC, mas não se declara que os tenha acompanhado. No terceiro ano de Ciro (536 AEC), Daniel recebeu uma visão dum anjo, o qual, na sua missão de visitar Daniel, tivera de lutar com o príncipe da Pérsia. O anjo passou a revelar o que havia de 'sobrevir ao povo de Daniel na parte final dos dias, porque era uma visão ainda para dias vindouros'. (Da 10:14) Começando com os reis da Pérsia, ele registrou história com antecedência. A profecia revelava que o cenário mundial passaria a ser dominado por duas principais potências políticas, opostas, chamadas de "o rei do norte" e "o rei do sul", situação que prevaleceria até Miguel pôr-se de pé, a que se seguiria um tempo de grande aflição. — Da caps. 11, 12.

É possível que Daniel não vivesse ainda muito tempo depois do terceiro ano de Ciro. Se ele era adolescente quando foi levado a Babilônia, em 617 AEC, então tinha quase 100 anos de idade quando recebeu a visão registrada nos capítulos 10 a 12. A declaração do anjo a Daniel: "Quanto a ti mesmo, vai para o fim; e descansarás, porém, no fim dos dias erguer-te-ás para receber a tua sorte", parece indicar que sua vida estava chegando ao fim, tendo ele a certeza de ser ressuscitado. — Da 12:13.

Daniel Como Escritor. Daniel é mencionado por Cristo (Mt 24:15) e se alude a ele em Hebreus 11:33. Os críticos não podem argumentar com êxito que um ou mais escritores posteriores, do tempo dos macabeus, tiveram algo que ver com a escrita de todo ou de partes do livro canônico de Daniel. Entretanto, três adições chamadas de "Cântico dos Três Jovens", "Susana e os Anciãos" e "A Destruição de Bel e do Dragão" são apócrifos e foram escritos posteriormente. Estes e outros escritos que afirmam ter Daniel por escritor, ou que

apresentam extraordinárias façanhas ou ensinos dele, são mais do domínio das fábulas, girando em torno da grande fama de Daniel, e não são dignos de confiança. — Veja APÓCRIFOS; também DANIEL, LIVRO DE.

3. Sacerdote da casa levítica de Itamar, que acompanhou Esdras a Jerusalém, em 468 AEC. (Esd 8:2) Possivelmente é o mesmo sacerdote, ou seu descendente, que assinou o contrato de confissão durante a governadoria de Neemias (Ne 10:6), mas não era o próprio profeta Daniel, que era da tribo de Judá. — Da 1:6.

DANIEL, LIVRO DE. Livro profético colocado nas Bíblias em português entre os profetas maiores, logo depois de Ezequiel. Esta é a ordem seguida na *Septuaginta* grega e na *Vulgata* latina. No cânon hebraico, Daniel está entre os "Escritos" ou "Hagiógrafos".

Escritor. Que Daniel foi o escritor é evidenciado pelo próprio livro. Este relata: "No primeiro ano de Belsazar, rei de Babilônia, o próprio Daniel teve um sonho e visões da sua cabeça, sobre a sua cama. Naquele tempo ele anotou o próprio sonho. Fez o relato completo dos assuntos." (Da 7:1) Ser ele o escritor é também evidente de os capítulos 7 a 12 terem sido escritos na primeira pessoa.

Os capítulos 1 a 6 são escritos na terceira pessoa, mas isso não argumenta contra terem sido escritos por Daniel. Ele assumiu a posição de observador que relatava o que acontecia a ele e a outros. Outro escritor bíblico, Jeremias, faz isso frequentemente. (Veja Je 20:1-6; 21:1-3; e caps. 26, 36.) Também Jeremias escreve na primeira pessoa. — Je 1, 13, 15, 18; veja DANIEL N.º 2.

Cenário e Tempo da Escrita. O cenário do livro é Babilônia, com uma das visões ocorrendo em Susã, junto ao rio Ulai. Não está claro se Daniel estava mesmo em Susã ou se estava ali de modo visionário. A escrita foi completada por volta de 536 AEC, e o livro abrange o período de 618 a cerca de 536 AEC. — Da 8:1, 2.

Autenticidade. Alguns críticos questionam a autenticidade de Daniel, adotando a posição de um filósofo pagão e inimigo do cristianismo, do terceiro século, Porfírio, que afirmava que o livro de Daniel foi forjado por um judeu palestino do tempo de Antíoco Epifânio. Este forjador, teorizava ele, tomou eventos passados e os fez parecer profecias. A genuinidade do livro de Daniel, porém, nunca foi seriamente questionada, desde aquele tempo até o princípio do século 18. A aceitação do próprio Jesus Cristo da profecia de Daniel é evidência ainda mais significativa da autenticidade do livro. — Mt 24:15; Da 11:31.

Historicidade. Diversos manuscritos de partes do livro de Daniel foram encontrados nas cavernas do Mar Morto. O manuscrito mais antigo data da primeira metade do primeiro século AEC; o livro de Daniel era uma parte aceita das Escrituras naquele tempo e era tão bem conhecido aos judeus, que já se haviam feito muitas cópias dele. Que era reconhecido como livro canônico daquele tempo é apoiado pelo escritor do livro apócrifo, mas histórico, de Primeiro Macabeus (2:59, 60), que faz referência ao livramento de Daniel da cova dos leões, e àquele dos três hebreus da fornalha ardente.

Dispomos também do testemunho do historiador judeu Josefo, que declara que as profecias de Daniel foram mostradas a Alexandre, o Grande, quando entrou em Jerusalém. Isto ocorreu por volta de 332 AEC, mais de 150 anos antes do período macabeu. Josefo diz a respeito deste evento: "Quando lhe foi mostrado o livro de Daniel, onde Daniel declarava que um dos gregos destruiria o império dos persas, ele supôs ser ele próprio a pessoa indicada." (*Jewish Antiquities* [Antiguidades Judaicas], XI, 337 [viii, 5]) A história relata também que Alexandre concedeu grandes favores aos judeus, e crê-se que isto se deu por causa do que Daniel disse sobre ele na profecia.

Língua. Daniel 1:1–2:4a e 8:1–12:13 foram escritos em hebraico, ao passo que Daniel 2:4b–7:28 foi escrito em aramaico. A respeito do vocabulário usado na parte aramaica de Daniel, *The International Standard Bible Encyclopedia* (A Enciclopédia Bíblica Padrão Internacional; Vol. 1, p. 860) diz: "Examinando-se o vocabulário aramaico de Daniel, podem-se atestar logo nove décimos dele à base de inscrições semíticas ocidentais, ou de papiros do 5.º séc. A.C., ou anteriores. As palavras remanescentes foram encontradas em fontes tais como o aramaico nabateu ou palmireno, que são posteriores ao 5.º séc. A.C. Embora seja pelo menos teoricamente possível que este pequeno restante do vocabulário se tenha originado repentinamente após o 5.º séc. A.C., pode-se igualmente argumentar a favor desde uma forma escrita do 5.º século A.C. até uma anterior forma oral. A explanação bem mais provável, porém, é que o décimo faltante não representa nada mais sério do que uma lacuna no nosso conhecimento atual da situação linguística, que podemos confiantemente esperar ser preenchida no decorrer do tempo." — Editada por G. Bromiley, 1979.

Há algumas palavras chamadas persas em Daniel, mas, em vista dos frequentes contatos dos judeus com babilônios, medos, persas e outros, isto não é incomum. Além disso, a maioria dos nomes estrangeiros usados por Daniel são nomes de altos funcionários, artigos de vestimenta, termos jurídi-

DESTAQUES DE DANIEL

Profecias sobre a ascensão e a queda de governos humanos, desde a antiga Babilônia até que o Reino de Deus esmague a todos eles e assuma o governo do mundo.

Escrito por Daniel, que estava em Babilônia a partir de 617 AEC, até depois que os exilados judeus retornaram a Jerusalém, em 537 AEC.

Daniel e três companheiros dele, exilados em Babilônia, demonstram integridade para com Jeová.

Enquanto são preparados para servir na corte de Nabucodonosor, abstêm-se do vinho e das iguarias dele; Deus os favorece com conhecimento e perspicácia. (1:1-21)

Sadraque, Mesaque e Abednego negam-se a participar na adoração da gigantesca imagem de Nabucodonosor; dizem firmemente ao rei irado que não adorarão os deuses dele; ele manda que sejam amarrados e lançados na fornalha superaquecida; anjo liberta-os ilesos. (3:1-30)

Altos funcionários ciumentos tramam contra Daniel; apesar de um interdito proibi-lo, este continua a orar ao seu Deus e não procura esconder isso; ele é lançado na cova dos leões; anjo liberta-o ileso. (6:1-28)

Sonhos e visões proféticos apontam para o Reino de Deus nas mãos do Seu Messias.

Uma imensa estátua é esmagada por uma pedra cortada, sem mãos, dum monte; a estátua retrata a sucessão de potências mundiais começando com Babilônia e terminando com todas elas serem esmiuçadas e substituídas pelo Reino de Deus. (2:1-49)

Uma enorme árvore é cortada e enfaixada por sete tempos; cumpre-se inicialmente quando o rei fica demente e vive como animal, por sete anos, até que reconhece que o Altíssimo é Governante no reino da humanidade, e que Ele dá o domínio a quem quiser. (4:1-37)

Uma escrita à mão aparece na parede quando Belsazar usa vasos do templo de Jeová para brindar seus deuses ídolos; Daniel é chamado, censura destemidamente o rei, explica a escrita, dizendo-lhe que o reino dele foi entregue aos medos e aos persas. (5:1-31)

A marcha das potências mundiais é retratada por leão, urso, leopardo, animal atemorizante com dez chifres, e por um chifre pequeno saindo da cabeça deste último animal; daí, o Antigo de Dias dá o domínio sobre todos os povos a alguém semelhante a um filho de homem. (7:1-28)

Carneiro, bode e chifre pequeno representam potências mundiais que sucedem a Babilônia; chifre pequeno desafia o Príncipe do exército dos céus, depois é quebrado sem mão. (8:1-27)

Setenta semanas (de anos); depois de 7 + 62 semanas, o Messias há de aparecer e depois ser decepado; pacto (abraâmico) a ser mantido em vigor, por uma semana, exclusivamente para com os judeus. (9:1-27)

Luta entre o rei do norte e o rei do sul, Miguel põe-se de pé como libertador, e eventos que se seguem. (10:1–12:13)

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cos e coisas assim, para os quais o hebraico ou o aramaico daquele tempo evidentemente não tinham adequados termos correspondentes. Daniel escreveu para os do seu povo, que se encontravam na maior parte em Babilônia, e muitos deles estavam na época espalhados em outros lugares. Portanto, escreveu numa linguagem entendida por eles.

Doutrinal. Alguns críticos objetam a que Daniel aluda à ressurreição. (Da 12:13) Eles presumem que se trata duma doutrina desenvolvida mais tarde, ou adotada duma crença pagã, mas a referência em Daniel está de acordo com o restante das Escrituras Hebraicas, que contêm declarações de crença na ressurreição. (Jó 14:13, 15; Sal 16:10) Houve também casos reais de ressurreição. (1Rs 17:21, 22; 2Rs 4:22-37; 13:20, 21) E em nada menos do que a autoridade do apóstolo Paulo temos a declaração de que Abraão tinha fé na ressurreição dos mortos (He 11:17-19) e que também outros servos fiéis de Deus, da antiguidade, aguardavam a ressurreição. (He 11:13, 35-40; Ro 4:16, 17) O próprio Jesus disse: "Mas, que os mortos são levantados, até mesmo Moisés expôs, no relato sobre o espinheiro, quando ele chama Jeová de 'o Deus de Abraão, e o Deus de Isaque, e o Deus de Jacó'." — Lu 20:37.

Aqueles que afirmam que o livro realmente não é profético, mas foi escrito depois da ocorrência dos eventos, teriam de avançar o tempo da escrita para depois dos dias do ministério de Jesus na Terra, porque o nono capítulo admitidamente contém uma profecia a respeito do aparecimento e do sacrifício do Messias. (Da 9:25-27) Também, a profecia prossegue e relata a história dos reinos que estariam governando até o "tempo do fim", quando seriam destruídos pelo Reino de Deus nas mãos do Seu Messias. — Da 7:9-14, 25-27; 2:44; 11:35, 40.

Valor do Livro. Daniel é notável no seu registro de períodos proféticos: As 69 semanas (de anos) desde o decreto da reconstrução de Jerusalém até a vinda do Messias; os eventos a ocorrer dentro da 70.ª semana, e a destruição de Jerusalém logo depois (Da 9:24-27); os "sete tempos", que Jesus chamou de "os tempos designados das nações" e indicou que ainda vigoravam no tempo em que ele estava na Terra, os quais terminariam num tempo muito posterior (Da 4:25; Lu 21:24); os períodos de 1.290, 1.335 e 2.300 dias; e "um tempo designado, tempos designados e uma metade". Todas estas

profecias a respeito de tempos são vitais para o entendimento dos tratos de Deus com o seu povo. — Da 12:7, 11, 12; 8:14; veja SETENTA SEMANAS; TEMPOS DESIGNADOS DAS NAÇÕES.

Daniel fornece-nos também pormenores sobre a ascensão e a queda de potências mundiais, desde o tempo da antiga Babilônia até o tempo em que o Reino de Deus as esmagará, eliminando-as para sempre. A profecia chama atenção para o Reino de Deus, nas mãos do Seu Rei designado e dos "santos" associados deste, como o governo que durará para sempre, para a bênção de todos os que servem a Deus. — Da 2:44; 7:13, 14, 27.

A interpretação inspirada do anjo a respeito da profecia referente a animais representando potências mundiais (Da 7:3-7, 17, 23; 8:20, 21) é de grande ajuda para o entendimento dos simbolismos das feras em Revelação (Apocalipse). — Re 13:1-18; veja ANIMAIS SIMBÓLICOS.

O registro de Daniel sobre a libertação dos seus três companheiros da fornalha ardente, por se negarem a se curvar diante da grande imagem de ouro, erigida por Nabucodonosor (Da 3), é um relato sobre o estabelecimento legal do direito dos adoradores de Jeová, de dar devoção exclusiva a Ele, no domínio da primeira potência mundial durante os "tempos dos gentios". Ajuda também os cristãos a discernir que sua sujeição às autoridades superiores, conforme mencionada em Romanos 13:1, é relativa, o que está também em harmonia com a atuação dos apóstolos em Atos 4:19, 20, e 5:29. Fortalece os cristãos na sua posição de neutralidade com respeito aos assuntos das nações, revelando que sua neutralidade pode causar-lhes dificuldades, mas, quer Deus os liberte naquela ocasião, quer mesmo permita que sejam mortos por causa da sua integridade, a posição dos cristãos é que adorarão e servirão apenas a Jeová Deus. — Da 3:16-18.

DANITAS. Veja DÃ N.º 2.

DARA, DARDA. Descendente de Judá por meio de Zerá (1Cr 2:4, 6); sua sabedoria, embora grande, não era igual à de Salomão. — 1Rs 4:31; veja MAOL.

DAR À LUZ FILHOS. Privilégio concedido pelo Criador exclusivamente às mulheres, para o que ele as projetou e dotou de modo especial. O mandato edênico dado ao primeiro casal humano e mais tarde repetido aos sobreviventes do Dilúvio incluía conceber e dar à luz filhos. (Gên 1:28; 9:7) Todavia, por causa do pecado e da desobediência, Jeová disse a Eva, relacionado com dar à luz: "Aumentarei grandemente a dor da tua gravidez; em dores de parto darás à luz filhos." — Gên 3:16; veja DORES DE PARTO; NASCIMENTO.

A respeito de dar à luz e ser mãe, o apóstolo Paulo recomendou que as viúvas mais jovens, que talvez ficassem muito perturbadas se os seus instintos maternais não fossem satisfeitos, se casassem e tivessem filhos, em vez de passar seu tempo andando por aí como "tagarelas e intrometidas nos assuntos dos outros". (1Ti 5:11-15) A respeito das mulheres na congregação cristã, Paulo disse que ficarão "a salvo por dar à luz filhos, desde que continuem na fé, e no amor, e na santificação junto com bom juízo". — 1Ti 2:15.

DARCOM. Homem cujos descendentes estavam representados entre "os filhos dos servos de Salomão" que retornaram com Zorobabel do exílio babilônico. — Esd 2:1, 2, 55, 56; Ne 7:6, 7, 57, 58.

DARDO. Veja ARMAS, ARMADURA.

DARICO. Moeda persa de ouro, que pesava 8,4 g, e assim com o valor atual de US$ 94,50. O anverso do darico cunhado durante dois séculos, a partir da última parte do sexto século AEC, retrata um rei ajoelhado em uma perna, com uma lança na mão direita e um arco na esquerda. O outro lado mostra a impressão oblonga feita quando a moeda foi cunhada. Em 1 Crônicas 29:7, uma das cifras da contribuição para o templo, durante o reinado de Davi, é declarada em termos de daricos, embora o darico persa fosse desconhecido no tempo de Davi. Evidentemente, o escritor de Crônicas converteu a cifra original em termos então atuais e conhecidos aos seus leitores. — Esd 8:27.

Darico de ouro.

DARIO. No registro bíblico, o nome é aplicado a três reis, um medo e os outros dois persas. Alguns acham possível que "Dario" talvez tivesse sido usado, pelo menos no caso de Dario, o medo, como título ou nome no trono, em vez de como nome pessoal.

1. Dario, o medo, sucessor no reino do rei caldeu Belsazar, após a conquista de Babilônia pelas forças de Ciro, o persa, época em que Dario tinha cerca de 62 anos de idade. (Da 5:30, 31) Ele é adicionalmente identificado como "filho de Assuero, da descendência dos medos". — Da 9:1.

Na sua qualidade administrativa, Dario designou 120 sátrapas para servirem no domínio, e nomeou também três altos funcionários que, atuando nos interesses do rei, tinham jurisdição sobre os sátrapas. O principal ponto visado por este arranjo talvez fosse mesmo financeiro, visto que a coleta de tarifas e tributos para os cofres reais era um dos principais deveres dos sátrapas. (Veja Esd 4:13.) Um membro do triunvirato de altos funcionários designados era Daniel, que se distinguiu tanto dos outros funcionários e sátrapas, que Dario pensou em fazê-lo primeiro-ministro. Evidentemente por inveja, embora talvez também por ressentimento da restrição sem dúvida imposta pela integridade de Daniel à corrupção e ao suborno, os outros dois altos funcionários, coligados com os sátrapas, arquitetaram uma armadilha legal. Comparecendo em conjunto perante o rei, submeteram à assinatura dele um edito, ostensivamente apoiado pelo grupo inteiro dos altos funcionários governamentais (não se mencionando, porém, Daniel). O edito proibia por 30 dias fazer "petição a qualquer deus ou homem", a não ser a Dario. A pena proposta seria lançar o infrator na cova dos leões. O decreto parecia em tudo servir para firmar Dario, um estrangeiro, na sua recém-adquirida posição de rei do domínio, e de ser uma expressão de lealdade e apoio por parte dos funcionários governamentais que promoviam isso. — Da 6:1-3, 6-8.

Dario assinou o decreto e logo se confrontou com o resultado, que devia ter-lhe revelado o objetivo oculto atrás do edito. Por continuar a orar a Jeová Deus, Daniel, como primeiro infrator do edito (veja At 5:29), foi lançado na cova dos leões, apesar dos esforços sinceros de Dario de achar um meio de contornar o estatuto imutável. Dario expressou confiança no poder do Deus de Daniel, de preservá-lo, e, depois de uma noite de insônia e de jejum, apressou-se em ir até a cova dos leões e alegrou-se de encontrar Daniel ainda vivo e ileso. O rei, então, não somente mandou que os acusadores de Daniel e as famílias deles fossem lançados na cova dos leões, em justiça retributiva, mas também mandou em todo o domínio fazer uma proclamação no sentido de que "em todo o domínio do meu reino as pessoas tremam e temam diante do Deus de Daniel". — Da 6:9-27.

Os registros históricos mostram que, desde tempos antigos, os reis mesopotâmios eram encarados como divinos, e que se lhes rendia adoração. Muitos comentadores julgam que a restrição quanto a fazer 'petições', especificada no edito de Dario, referia-se inteiramente a petições de natureza religiosa, não se aplicando a pedidos de natureza geral. A existência duma "cova de leões" em Babilônia está em conformidade com o testemunho de inscrições antigas, que mostram que governantes orientais frequentemente tinham coleções de animais selvagens. A obra *Soncino Books of the Bible* (Livros da Bíblia, de Soncino; Daniel, Esdras e Neemias, p. 49), comentando isso, declara: "Sabe-se que os persas herdaram dos reis assírios o costume de manter tais animais em seus jardins zoológicos." — Editada por A. Cohen, Londres, 1951.

Depois do capítulo 6 de Daniel, a única menção adicional de Dario é com respeito a acontecimentos no seu "primeiro ano" de governo. Foi durante aquele ano que Daniel 'compreendeu' o limite de 70 anos da desolação de Judá, e recebeu a revelação a respeito das 70 semanas proféticas e da vinda do Messias. (Da 9:1, 2, 24-27) O anjo que trouxe a Daniel a visão que retratava os empenhos do "rei do norte" e do "rei do sul", revelou também que ele já havia anteriormente atuado como fortalecedor angélico e baluarte durante o primeiro ano de Dario, o medo. (Da 11:1, 6) Os comentadores, em geral, entendem que o anjo prestou este serviço a Dario, mas parece mais provável que tal auxílio tenha sido dado a Miguel, mencionado no versículo precedente (Da 10:21) como tendo lutado ao lado deste específico mensageiro angélico. De modo que havia cooperação e colaboração angélica na luta contra o demoníaco 'príncipe da Pérsia', que se esforçara a frustrar o cumprimento dos propósitos de Jeová. — Da 10:13, 14.

Identificação de Dario, o Medo. Ainda não se encontrou nenhuma referência a "Dario, o medo", em qualquer inscrição não bíblica, nem é ele mencionado por antigos historiadores seculares, anteriores a Josefo (historiador judaico do primeiro século EC). Isto tem servido de base ou pretexto para muitos críticos tacharem Dario, o medo, de personagem fictício.

Alguns peritos apresentam Cambises (II) como constituído "Rei de Babilônia" por seu pai Ciro, logo depois da conquista de Babilônia. Embora Cambises, evidentemente, representasse seu pai anualmente na festividade do "Ano-Novo" em Babilônia, parece ter residido em Sipar o restante do tempo. Pesquisas baseadas no estudo de textos cuneiformes indicam que Cambises, evidentemente, só assumiu o título de "Rei de Babilônia" em 1.º de nisã de 530 AEC ao ser feito corregente de Ciro, que então empreendia a campanha que resultou na sua morte. Os empenhos de associar Dario com o filho de Ciro, Cambises II, não concordam com Dario ter

"cerca de sessenta e dois anos de idade" por ocasião da queda de Babilônia. — Da 5:31.

A opinião de que Dario talvez fosse outro nome do próprio Ciro não se harmoniza com Dario ter sido medo e "da descendência dos medos", esta última expressão indicando que seu pai, Assuero, era medo. Ciro, definitivamente, é chamado de "persa", e embora sua mãe talvez fosse meda, conforme alguns historiadores afirmam, seu pai, de acordo com o Cilindro de Ciro, foi Cambises I, persa. — Da 9:1; 6:28.

Outros identificariam Dario com um suposto "tio" de Ciro, apresentado pelo historiador grego Xenofonte como "Ciaxares, filho de Astíages". Xenofonte conta que Ciaxares sucedeu ao trono de Astíages, rei medo, mas que Ciaxares, mais tarde, entregou tanto a sua filha como toda a Média ao seu sobrinho Ciro. (*Ciropedia,* I; VIII; Clássicos Jackson, Vol. I, pp. 36, 320, 321.) Tanto Heródoto como Ctésias (historiadores gregos mais ou menos contemporâneos de Xenofonte), porém, apresentam relatos que contradizem o de Xenofonte, e Heródoto afirma que Astíages morreu sem filho varão. A Crônica de Nabonido mostra que Ciro obteve o reinado sobre os medos por capturar Astíages. Além disso, esta identificação de Dario com Ciaxares II exigiria presumir que Astíages também era conhecido como Assuero, visto que Dario, o medo, era "filho de Assuero". (Da 9:1) De modo que este conceito não tem confirmação.

Quem realmente era Dario, o medo?

Mais recentemente, diversas obras de referência têm favorecido a identificação de Dario com Gubaru (comumente identificado com o Gobrias mencionado na *Ciropedia* de Xenofonte), que se tornou governador de Babilônia após a conquista desta cidade pelos medo-persas. Basicamente, a evidência que apresentam é a seguinte:

O antigo texto cuneiforme conhecido como a Crônica de Nabonido, relatando a queda de Babilônia, diz que *Ugbaru*, "governador de Gutium, e o exército de Ciro, entraram em Babilônia sem batalha". Daí, depois de relatar a entrada de Ciro na cidade, 17 dias mais tarde, a inscrição declara que *Gubaru,* "seu governador, empossou (sub-)governadores em Babilônia". (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, p. 306; compare isso com *Darius the Mede* [Dario, o Medo], de J. C. Whitcomb, 1959, p. 17.) Note que os nomes *"Ugbaru"* e *"Gubaru"* não são iguais. Embora pareçam similares, no estilo de escrita cuneiforme o sinal para a primeira sílaba do nome de Ugbaru é bem diferente daquele de Gubaru. A Crônica declara que Ugbaru, governador de Gutium, morreu poucas semanas depois da conquista. Outros textos cuneiformes mostram que Gubaru continuou vivo e serviu durante 14 anos como governador, não somente da cidade de Babilônia, mas da inteira região de Babilônia, bem como da "Região além do Rio", que incluía a Síria, a Fenícia e a Palestina, até a fronteira do Egito. De modo que Gubaru era governante duma região que se estendia por todo o Crescente Fértil, basicamente a mesma área que a do Império Babilônico. Dario, o medo, deve ser lembrado, é mencionado como sendo "constituído rei sobre o reino dos caldeus" (Da 5:31; 9:1), mas não como "rei da Pérsia", forma usual de se mencionar o Rei Ciro. (Da 10:1; Esd 1:1, 2; 3:7; 4:3) De modo que a região governada por Gubaru pelo menos parece ser a mesma que a governada por Dario.

Visto que Gubaru em parte alguma é chamado "Dario", faz-se a sugestão de que "Dario" era seu título ou nome no trono. W. F. Albright declara: "Parece-me altamente provável que Gobrias [Gubaru] realmente assumiu a dignidade real, junto com o nome 'Dario', talvez um antigo título real iraniano, enquanto Ciro estava ausente numa campanha oriental." (*Journal of Biblical Literature* [Revista de Literatura Bíblica], 1921, Vol. XL, p. 112, n. 19) Em resposta à objeção de que as tabuinhas cuneiformes em parte alguma falam de Gubaru como "rei", os que favorecem a identificação de Gubaru com o Rei Dario apontam para o fato de que o título de rei tampouco é aplicado a Belsazar, nas tabuinhas cuneiformes, todavia, o documento cuneiforme conhecido como "Relato Versificado de Nabonido" declara definitivamente que Nabonido 'confiou o reinado' ao seu filho.

Neste sentido, o Professor Whitcomb salienta que, segundo a Crônica de Nabonido, *Gubaru,* como governador distrital de Ciro, "designou . . . (governadores distritais) em Babilônia", assim como Daniel 6:1, 2, mostra que Dario "estabeleceu sobre o reino cento e vinte sátrapas". Whitcomb, por isso, afirma que Gubaru, como governador de governadores, provavelmente era chamado de rei pelos seus subordinados. (*Darius the Mede*, pp. 31-33) E, referindo-se à região extensa sobre a qual Gubaru (Gobrias) exercia domínio, A. T. Olmstead diz: "Sobre toda esta vasta extensão de terras férteis, Gobrias [Gubaru] governava quase que como monarca independente." — *History of the Persian Empire* (História do Império Persa), 1948, p. 56.

Em harmonia com o acima, alguns peritos acham provável que Dario, o medo, na realidade fosse vice-rei que governava o reino dos caldeus, mas como subordinado a Ciro, monarca supremo

do Império Persa. A. T. Olmstead observa: "Nos seus tratos com os seus súditos babilônios, Ciro era 'rei de Babilônia, rei de terras'. Por assim insistir que a antiga linhagem de monarcas permanecia ininterrupta, ele bajulou a vaidade deles, granjeou a sua lealdade . . . Mas era Gobrias, o sátrapa, quem representava a autoridade real após a partida do rei." (*History of the Persian Empire*, p. 71) Aqueles que afirmam que o Dario bíblico foi de fato tal vice-governante apontam para o fato de que se diz que Dario "*recebeu* o reino" e que ele foi "*constituído* rei sobre o reino dos caldeus" como evidência de que ele, de fato, estava subordinado a um monarca superior. — Da 5:31; 9:1; compare isso com 7:27, onde diz que o "Supremo", Jeová Deus, *entrega* o Reino aos "santos".

Ao passo que, em muitos sentidos, as informações disponíveis a respeito de Gubaru parecem ser paralelas àquelas a respeito de Dario, e embora Dario talvez tenha sido vice-rei sob Ciro, esta identificação ainda assim não pode ser considerada conclusiva. Os registros históricos não nos falam sobre a nacionalidade de Gubaru, nem a sua ascendência, para assim indicar se era "medo" e "filho de Assuero". Não mostram que tinha autoridade régia a ponto de poder fazer uma proclamação ou um edito da natureza descrita em Daniel 6:6-9. Adicionalmente, o registro bíblico parece indicar que o governo de Dario sobre Babilônia não durou muito, e que Ciro, depois, assumiu o reinado sobre Babilônia, embora seja possível que governassem simultaneamente, e que Daniel fez menção especial apenas do ano em que Dario passou a ter destaque em Babilônia. (Da 6:28; 9:1; 2Cr 36:20-23) Gubaru continuou no seu posto por 14 anos.

Por que a identificação histórica é incerta. A verdade do relato da Bíblia, naturalmente, não depende da confirmação de fontes seculares. Os numerosos casos em que pessoas ou eventos registrados na Bíblia, anteriormente rejeitados pelos críticos como 'não históricos', por fim demonstraram, além de refutação, ser históricos, devem proteger os estudantes da Palavra de Deus contra dar indevida importância a críticas adversas. (Veja BELSAZAR; SARGÃO.) As centenas de milhares de tabuinhas cuneiformes descobertas no Oriente Médio ainda apresentam uma história bem imperfeita, com várias lacunas e espaços em branco. Quanto a outras fontes, os antigos historiadores seculares, de cujos escritos restam cópias (embora não raro em forma fragmentária), eram poucos, a maioria deles gregos, e eles estavam distantes dos eventos registrados no livro de Daniel por um, dois ou mais séculos.

Um motivo muito mais convincente, porém, para a falta de informações a respeito de Dario nos registros babilônicos é fornecido pelo próprio livro de Daniel. Ele mostra que Dario designou Daniel para um alto cargo no governo, para o grande desgosto de outros altos funcionários. A trama deles contra Daniel fracassou, e Dario executou os acusadores de Daniel e as famílias deles, o que provavelmente provocou a hostilidade dos demais funcionários. A proclamação de Dario, ordenando que todos no reino 'temessem diante do Deus de Daniel', inevitavelmente deve ter causado profunda dessatisfação e ressentimento entre os poderosos clérigos babilônios. Visto que os escribas seguramente estavam sob a direção desses elementos, não seria nada de estranhar que os registros fossem posteriormente alterados e a evidência a respeito dele eliminada. Sabe-se de ações similares tomadas na história daqueles tempos.

A forma dupla de governo medo-persa apresentada na Bíblia, portanto, precisa ser devidamente tomada em consideração. (Da 5:28; 8:3, 4, 20) Embora a história secular dê preponderante destaque a Ciro e os persas, o registro bíblico mostra que os medos continuavam num aparente arranjo de parceria com os persas, e as leis continuavam a ser aquelas "dos medos e dos persas". (Da 6:8; Est 1:19) Os medos desempenharam o papel principal na derrubada de Babilônia. (Is 13:17-19) Note, também, que Jeremias (51:11) predisse que os "reis [plural] dos medos" estariam entre os que atacariam Babilônia. É bem possível que Dario tenha sido um desses reis.

2. Dario Histaspes, também chamado Dario, o Grande, ou Dario I (persa). É considerado um dos governantes destacados do Império Persa. Dario descreve a si mesmo como "filho de Histaspes, aquemênida, persa, filho dum persa, ariano, de descendência ariana". (*History of the Persian Empire*, pp. 122, 123) Deste modo reivindicava ter ascendência real do mesmo ancestral que Ciro, o Grande, embora dum ramo familiar diferente do de Ciro.

Depois da morte de Cambises II em 522 AEC, ocorrida enquanto retornava do Egito, o trono persa foi ocupado durante curto período por seu irmão Bardiia (ou possivelmente por um mago chamado Gaumata). Dario, auxiliado por seis outros nobres persas, matou o ocupante do trono e o obteve para si mesmo. A versão de Dario disso é apresentada em três idiomas na imensa inscrição que havia mandado gravar nos penhascos escarpados em Behistun, defronte duma planície atravessada pela principal rota de caravanas de Bagdá a Teerã. Segundo a inscrição, Gaumata era usurpador, fazendo-se passar pelo irmão de Cambises, que havia sido morto. A maioria dos peritos modernos aceita este relato (permeada de repetidas afirmações

feitas por Dario de que "é verdade e não mentiras") como basicamente factual, ao passo que alguns creem que Dario era um "monumental mentiroso" e que a evidência o aponta como o verdadeiro usurpador. Qualquer que seja o caso, Dario viu-se confrontado com um império em revolta ao assumir o reinado, e pensa-se que gastou os dois anos seguintes em subjugar os elementos insurretos em todo o domínio. O Egito, que se libertara do jugo persa, foi reconquistado por Dario em cerca de 519-518 AEC. Depois disso, ele estendeu os limites imperiais até a Índia, no L, e até a Trácia e a Macedônia, no O. É conhecido também por sua eficiente reorganização da estrutura administrativa em todo o império, pela criação dum código de leis imperial, chamado Estatuto dos Bons Regulamentos, e por ter reaberto o canal ligando o rio Nilo do Egito ao Mar Vermelho.

É especialmente com respeito à reconstrução do templo em Jerusalém que Dario Histaspes consta no registro bíblico. O alicerce do templo foi lançado em 536 AEC, mas a obra de reconstrução foi proibida em 522 AEC e "continuou parada até o segundo ano do reinado de Dario" (520 AEC). (Esd 4:4, 5, 24) Durante esse ano, os profetas Ageu e Zacarias incitaram os judeus a recomeçarem a construção, e a obra foi empreendida novamente. (Esd 5:1, 2; Ag 1:1, 14, 15; Za 1:1) Isto resultou numa investigação e no envio duma carta de Tatenai, o governador que representava os interesses imperiais na região ao O do Eufrates, e de outros altos funcionários, ao rei persa Dario. A carta informava-o sobre a obra de construção, expondo a reivindicação dos judeus quanto à legalidade do projeto e solicitando uma investigação nos arquivos reais, para ver se existia evidência escrita para confirmar essa reivindicação. (Esd 5:3-17) A declaração judaica, que contrastava as ações do caldeu Nabucodonosor, como o destruidor do templo, com as do persa Ciro, como aquele que autorizou sua reconstrução, deve ter exercido um efeito apropriado e oportuno sobre Dario, visto que nos primeiros anos do seu reinado teve de subjugar duas revoltas de rebeldes que assumiram o nome de Nabucodonosor (chamados de Nabucodonosor III e Nabucodonosor IV pelos historiadores), afirmando ser filhos de Nabonido e empenhando-se em tornar Babilônia independente do Império Persa.

A pesquisa oficial nos registros dos arquivos de Ecbátana, antiga capital meda, resultou na descoberta do documento de Ciro. Em vista disso, Dario mandou ordens ao governador Tatenai para que ele e os outros altos funcionários não somente deixassem de interferir na obra do templo, mas também fornecessem fundos para a construção, da "tesouraria real do imposto de além do Rio", bem como animais e outras coisas necessárias para as ofertas sacrificiais. Quem violasse a ordem do rei devia ser pregado numa estaca e sua casa 'tornada latrina pública'. — Esd 6:1-12.

Com esta cooperação oficial e contínuo encorajamento profético (Za 7:1; 8:1-9, 20-23), a obra do templo prosseguiu até ser completada com bom êxito no "terceiro dia do mês lunar de adar, isto é, no sexto ano do reinado de Dario" (Esd 6:13-15; por volta de 6 de março de 515 AEC). Visto que as inscrições de Dario indicam ter sido ele um devoto adorador de Auramazda (ou Ahura Mazda), é evidente que sua ação, embora servindo ao propósito de Jeová Deus, e, sem dúvida, sob Sua direção, foi basicamente tomada por respeito à natureza irrevogável das leis medo-persas e em harmonia com uma política de tolerância exercida pelo governo de Dario, encontrando-se evidência de tal tolerância em algumas de suas inscrições.

Campanhas Posteriores na Grécia. Perto da virada do século, várias cidades gregas da Jônia revoltaram-se contra a dominação persa, e, embora seu levante fosse subjugado, Dario decidiu punir Atenas e Erétria por terem ajudado as cidades rebeldes. Isto levou a uma invasão persa da Grécia, resultando, porém, na derrota das forças de Dario na batalha de Maratona, em 490 AEC. Embora Dario fizesse cuidadosa preparação para outra campanha contra a Grécia, não pôde executá-la antes da sua morte em 486 AEC. Foi sucedido por seu filho, Xerxes.

3. Neemias 12:22 menciona o registro dos cabeças de casas paternas levitas "nos dias de Eliasibe, Joiada e Joanã, e Jadua . . . até o reinado de Dario, o persa". Visto que Eliasibe era sumo sacerdote na época do retorno de Neemias a Jerusalém (Ne 3:1), e visto que, por ocasião da segunda visita de Neemias a esta cidade (após o 32.º ano de Artaxerxes [443 AEC]), Joiada tinha um filho casado (Ne 13:28), é provável que o "Dario" mencionado fosse Dario Oco (também chamado Noto), que governou de 423 a 405 AEC.

Uma carta encontrada entre os Papiros Elefantinos, reconhecida como datando dos últimos anos do quinto século AEC, refere-se a "Joanã" como sumo sacerdote em Jerusalém naquela época.

DAR MEIA-VOLTA. Veja ARREPENDIMENTO.

DATÃ. Filho de Eliabe, da tribo de Rubem, e irmão de Abirão e Nemuel. Datã e Abirão apoiaram o levita Corá na sua rebelião contra a autoridade de Moisés e Arão, e, na realidade, desafiaram as promessas de Jeová, por referir-se ao Egito como "terra que manava leite e mel". Por causa da rebelião deles, Datã e Abirão, bem como os da sua casa, pe-

receram quando o solo os tragou. — Núm 16:1-35; 26:7-11; De 11:6; Sal 106:17; veja ABIRÃO N.º 1.

DAVI [provavelmente: Amado]. Na *Tradução do Novo Mundo*, este nome ocorre 1.079 vezes nas Escrituras Hebraicas, inclusive 75 vezes no cabeçalho de 73 salmos, e 59 vezes nas Escrituras Gregas Cristãs. Dentre todos os personagens das Escrituras Hebraicas, apenas Moisés e Abraão são mencionados com mais frequência por escritores cristãos da Bíblia. Nos 1.138 lugares em que ocorre o nome Davi, a referência é apenas a uma só pessoa, o segundo rei de Israel, ou àquele de quem Davi, às vezes, era quadro típico: "Jesus Cristo, filho de Davi." — Mt 1:1.

Este pastor, músico, poeta, soldado, estadista, profeta e rei destaca-se nas Escrituras Hebraicas com muita proeminência. Tratava-se de um lutador intrépido no campo de batalha, que demonstrou perseverança sob adversidades, um líder e comandante dotado de forte e inquebrantável coragem, não obstante, suficientemente humilde para reconhecer seus erros e arrepender-se de seus graves pecados, homem capaz de mostrar terna compaixão e misericórdia, amante da verdade e da justiça, e, acima de tudo, alguém com fé e confiança implícitas em seu Deus, Jeová.

Davi, descendente de Boaz e Rute, tinha uma ascendência que remontava a Judá, por intermédio de Peres. (Ru 4:18-22; Mt 1:3-6) Este caçula dentre os oito filhos homens de Jessé também tinha duas irmãs ou meias-irmãs. (1Sa 16:10, 11; 17:12; 1Cr 2:16) Um dos irmãos de Davi evidentemente morreu sem ter filhos e foi assim omitido em registros genealógicos posteriores. (1Cr 2:13-16) O nome da mãe de Davi não é fornecido. Alguns têm sugerido que sua mãe foi Naás, mas é mais provável que Naás tenha sido o pai das meias-irmãs de Davi. — 2Sa 17:25; veja NAÁS N.º 2.

Belém, situada a cerca de 9 km ao SSO de Jerusalém, era a cidade natal de Davi, a cidade onde haviam morado seus antepassados Jessé, Obede e Boaz, e que, às vezes, era chamada de "cidade de Davi" (Lu 2:4, 11; Jo 7:42), mas que não deve ser confundida com a "Cidade de Davi", isto é, Sião, em Jerusalém. — 2Sa 5:7.

Como Jovem. Deparamo-nos com Davi pela primeira vez quando cuidava das ovelhas de seu pai, num campo perto de Belém, o que nos faz lembrar que foi também num campo perto de Belém que pastores, mais de um milênio depois, ficaram espantados de serem escolhidos para ouvir o anjo de Jeová anunciar o nascimento de Jesus. (Lu 2:8-14) Samuel, enviado por Deus à casa de Jessé, a fim de ungir um dos filhos deste para ser o futuro rei, rejeitou os sete irmãos mais velhos de Davi, dizendo: "Jeová não escolheu a estes." Por fim, foram buscar Davi do campo. Pairava uma atmosfera de suspense quando ele entrou — "ruivo, rapaz de belos olhos e bem-parecido" — pois até então ninguém sabia por que Samuel tinha vindo. "Levanta-te", ordenou Jeová a Samuel, "unge-o, pois é este"! Davi foi aquele de quem Jeová disse: "Achei Davi, filho de Jessé, homem agradável ao meu coração, que fará todas as coisas que desejo." — 1Sa 16:1-13; 13:14; At 13:22.

Os anos que Davi passou como jovem pastor de ovelhas exerceram profunda influência no resto de sua vida. A vida ao ar livre preparou-o para viver qual fugitivo, quando, mais tarde na vida, fugia da ira de Saul. Também adquiriu perícia em atirar pedras de funda, e desenvolveu perseverança, coragem e disposição de procurar e socorrer as ovelhas que se separaram do rebanho, não hesitando em matar um urso ou um leão, quando necessário. — 1Sa 17:34-36.

Mas, apesar de sua intrepidez qual guerreiro, Davi será também lembrado como exímio harpista e como compositor de cânticos, habilidades que talvez adquirisse nas longas horas gastas cuidando das ovelhas. Davi tinha também a reputação de ser inventor de instrumentos musicais. (2Cr 7:6; 29:26, 27; Am 6:5) O amor de Davi por Jeová elevou seus versos líricos muito acima do nível comum de simples entretenimento e fez deles obras-primas clássicas, dedicadas à adoração e ao louvor de Jeová. Os cabeçalhos de nada menos que 73 salmos indicam que Davi foi o seu compositor, mas ainda outros salmos são em outras partes atribuídos a Davi. (Compare Sal 2:1 com At 4:25; Sal 95:7, 8 com He 4:7.) Alguns, como por exemplo os Salmos 8, 19, 23, 29, bem provavelmente refletem as experiências de Davi qual pastor.

Todo este treinamento enquanto cuidava das ovelhas preparou Davi para o papel maior de pastorear o povo de Jeová, conforme está escrito: "[Jeová] escolheu a Davi, seu servo, e tomou-o dos redis do rebanho. De andar atrás das fêmeas lactantes Ele o trouxe para ser pastor de Jacó, seu povo, e de Israel, sua herança." (Sal 78:70, 71; 2Sa 7:8) Todavia, quando Davi deixou as ovelhas de seu pai pela primeira vez, não foi para assumir o reinado. Antes, serviu como músico da corte, à recomendação de um conselheiro de Saul, que descreveu Davi como não apenas "perito em tocar", mas também como "homem poderoso, valente, e homem de guerra, e conversador inteligente, e homem de bom porte, e Jeová está com ele". (1Sa 16:18) De modo que Davi se tornou o harpista para o perturbado Saul, bem como seu escudeiro. — 1Sa 16:19-23.

Mais tarde, por motivos não revelados, Davi voltou à casa de seu pai por um período indeterminado. Ao levar provisões para seus irmãos no exército de Saul, que nessa ocasião se encontrava num impasse com os filisteus, ele ficou enfurecido ao ver e ouvir Golias vituperar a Jeová. "Quem é este filisteu incircunciso [para] que venha escarnecer das fileiras combatentes do Deus vivente?" perguntou Davi. (1Sa 17:26) "Jeová", acrescentou, "que me livrou da pata do leão e da pata do urso, ele é quem me livrará da mão deste filisteu". (1Sa 17:37) Concedida a permissão, o matador do leão e do urso aproximou-se de Golias com as palavras: "Eu chego a ti com o nome de Jeová dos exércitos, o Deus das fileiras combatentes de Israel, de quem escarneceste." Subitamente, Davi atirou a pedra com a funda e abateu o campeão inimigo. Daí, com a espada do próprio Golias, Davi decapitou-o e retornou ao acampamento com os troféus de guerra: a cabeça e a espada do gigante. — 1Sa 17:45-54; GRAVURA, Vol. 1, p. 745.

É digno de nota que a *Septuaginta,* conforme aparece no manuscrito grego Vaticano 1209, do quarto século, omite 1 Samuel 17:55 até a palavra "filisteus", em 18:6a. Por isso, a versão *Moffatt* coloca todos esses versículos, exceto o último, entre colchetes duplos, chamando-os de "ou acréscimos editoriais, ou interpolações posteriores". Todavia, existe evidência que favorece a versão do texto massorético. — Veja SAMUEL, LIVROS DE (Trechos Que Faltam na *Septuaginta* Grega).

Como Fugitivo. (MAPA, Vol. 1, p. 746) Esses acontecimentos em rápida sucessão projetaram Davi da obscuridade do ermo para a notoriedade pública aos olhos de todo o Israel. Encarregado dos homens de guerra, Davi foi saudado com danças e regozijo ao retornar duma expedição vitoriosa contra os filisteus, sendo a canção em voga naqueles dias: "Saul golpeou os seus milhares, e Davi as suas dezenas de milhares." (1Sa 18:5-7) "Todo o Israel e Judá amavam a Davi", e o próprio filho de Saul, Jonatã, fez com ele um pacto vitalício de amor e de amizade mútua, cujos benefícios estenderam-se ao filho de Jonatã, Mefibosete, e ao seu neto, Mica. — 1Sa 18:1-4, 16; 20:1-42; 23:18; 2Sa 9:1-13.

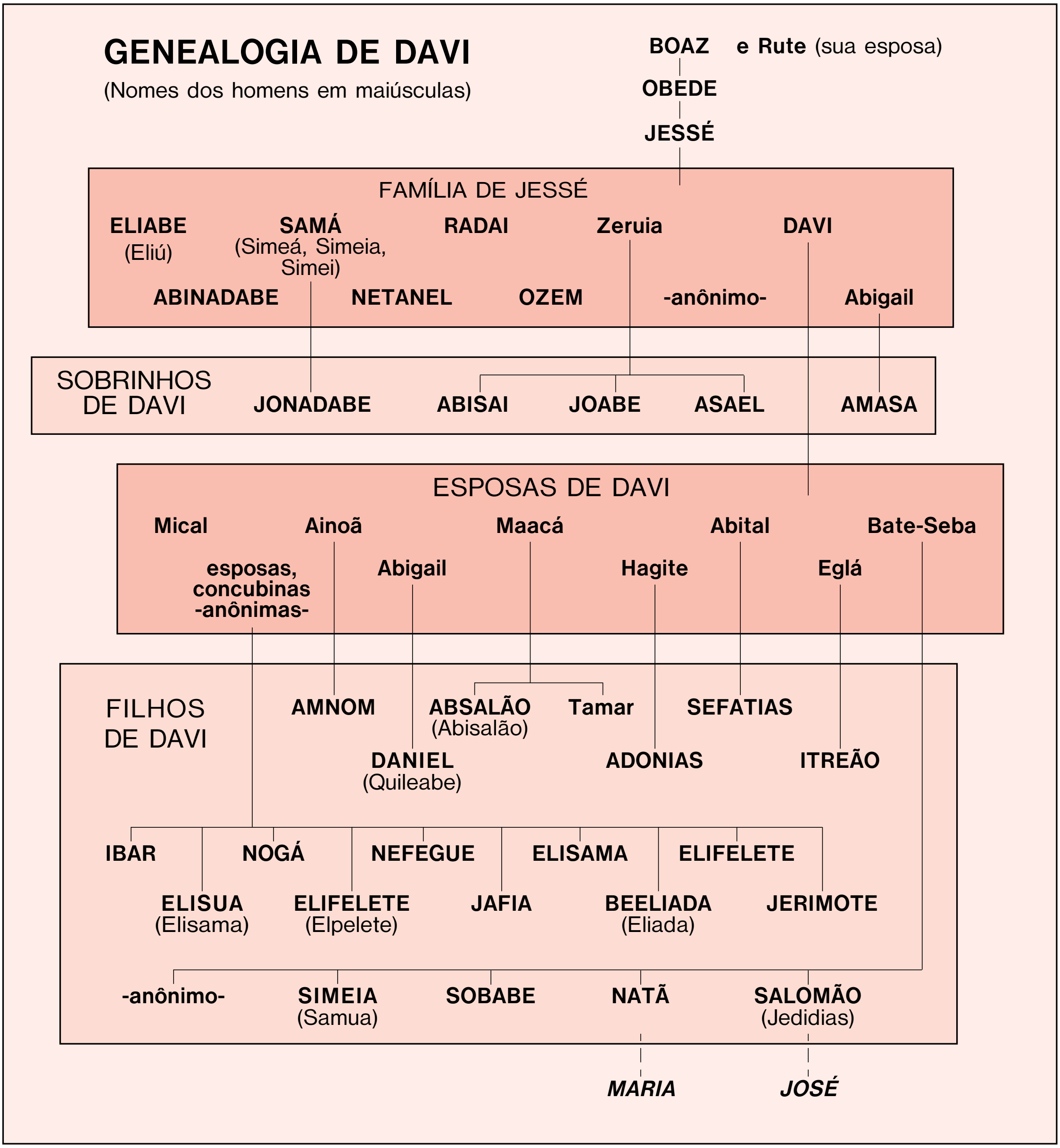
Esta popularidade provocou inveja em Saul, que 'daquele dia em diante olhava continuamente com suspeita para Davi'. Duas vezes, quando Davi tocava música como em ocasiões anteriores, Saul atirou uma lança com a intenção de cravá-lo na parede, e em ambos os casos Jeová o livrou. Saul prometera dar sua filha a quem quer que matasse Golias, mas agora relutava em dá-la a Davi. Por fim, Saul concordou com o casamento de uma segunda filha, contanto que Davi lhe trouxesse "cem prepúcios dos filisteus", uma exigência desarrazoada, que Saul calculava significaria a morte de Davi. O corajoso Davi, entretanto, dobrou o dote, ofertando a Saul 200 prepúcios e casou-se com Mical. De modo que agora dois dos filhos de Saul haviam feito amorosamente pactos com Davi, circunstâncias que fizeram com que Saul o odiasse ainda mais. (1Sa 18:9-29) Quando Davi novamente tocava na presença de Saul, o rei pela terceira vez tentou cravá-lo na parede com a lança. Protegido pela escuridão da noite, Davi fugiu, vendo Saul de novo apenas em circunstâncias diferentes e bem estranhas. — 1Sa 19:10.

Nos vários anos seguintes, Davi viveu qual foragido, fugindo constantemente de um lugar a outro, implacavelmente perseguido por um rei obstinado e iníquo, decidido a matá-lo. De início, Davi refugiou-se junto ao profeta Samuel, em Ramá (1Sa 19:18-24), mas, quando este lugar deixou de ser esconderijo, rumou para a cidade filisteia de Gate, parando em caminho para encontrar-se com o sumo sacerdote Aimeleque, em Nobe, onde obteve a espada de Golias. (1Sa 21:1-9; 22:9-23; Mt 12:3, 4) No entanto, foi apenas por fingir-se de demente, fazendo cruzinhas no portão, como uma criança, e deixando a saliva escorrer sobre a barba, que conseguiu escapar de Gate. (1Sa 21:10-15) Baseado nesta experiência, Davi compôs os Salmos 34 e 56. Em seguida fugiu para a caverna de Adulão, onde sua família e cerca de 400 homens desafortunados e aflitos juntaram-se a ele. O Salmo 57 ou o 142, ou ambos, talvez sejam comemorativos de sua estada nessa caverna. Davi prosseguiu movimentando-se — dali para Mispé, em Moabe, e então de volta para a floresta de Herete, em Judá. (1Sa 22:1-5) Enquanto morava em Queila, ficou sabendo que Saul se preparava para atacar, ao que ele e seus homens, que agora somavam cerca de 600, partiram para o ermo de Zife. Saul continuou a perseguição, num lugar após outro, do ermo de Zife, em Horesa, até o ermo de Maom. Quando Saul estava prestes a agarrar a sua presa, veio a notícia de um ataque filisteu, de modo que Saul abandonou a perseguição por algum tempo, possibilitando que o fugitivo escapasse para En-Gedi. (1Sa 23:1-29) Belos salmos, louvando a Jeová por prover o escape milagroso (18, 59, 63, 70), originaram-se de experiências similares.

Em En-Gedi, Saul entrou numa caverna para satisfazer uma necessidade natural. Davi, que estava escondido nos fundos da caverna, aproximou-se furtivamente e cortou a aba da veste de Saul, mas poupou-lhe a vida, dizendo ser inconcebível da sua parte ferir o rei, "pois ele é o ungido de Jeová". — 1Sa 24:1-22.

Após a morte de Samuel. Após a morte de Samuel, ainda na condição de exilado, Davi passou a morar no ermo de Parã. (Veja PARÃ.) Ali, ele e seus homens demonstraram bondade para com um rico criador de gado, Nabal, cujo serviço era realizado em Carmelo, ao S de Hébron, apenas para serem repelidos por este ingrato. O raciocínio rápido da esposa de Nabal, Abigail, conteve Davi de exterminar os varões da família, mas Nabal foi golpeado por Jeová e morreu. Depois disso, Davi casou-se com a viúva, de modo que agora, além de Ainoã, de Jezreel, Davi tinha mais outra esposa, Abigail, de Carmelo; durante a longa ausência de Davi, Saul havia dado Mical a outro homem. — 1Sa 25:1-44; 27:3.

Pela segunda vez, Davi refugiou-se no ermo de Zife, e a caçada recomeçou. Davi comparou Saul e seus 3.000 homens aos que saem à procura duma



"única pulga, assim como se vai no encalço da perdiz sobre os montes". Certa noite, Davi e Abisai entraram furtivamente no acampamento adormecido de Saul e tiraram dali a lança e a bilha de água dele. Abisai queria matar Saul, mas Davi poupou a vida de Saul pela segunda vez, dizendo que, do ponto de vista de Jeová, era-lhe inconcebível estender a mão contra o ungido de Deus. (1Sa 26:1-25) Esta foi a última ocasião em que Davi viu seu adversário.

Davi fixou-se em Ziclague, em território filisteu, fora do alcance de Saul, por um período de 16 meses. Numerosos homens poderosos desertaram das forças de Saul e juntaram-se aos exilados em Ziclague, tornando possível que Davi fizesse incursões em cidades inimigas de Israel, ao S, deste modo consolidando as fronteiras de Judá e fortalecendo sua posição futura qual rei. (1Sa 27:12; 1Cr 12:1-7, 19-22) Quando os filisteus se prepararam para atacar as forças de Saul, o Rei Aquis, pensando que Davi fosse "mau cheiro entre o seu povo de Israel", convidou-o para juntar-se a ele. Todavia, os outros senhores do eixo rejeitaram Davi como risco para a segurança. (1Sa 29:1-11) Na batalha que culminou no monte Gilboa, morreram Saul e três de seus filhos, Jonatã inclusive. — 1Sa 31:1-7.

No ínterim, os amalequitas pilharam e incendiaram Ziclague, levando consigo todas as mulheres e crianças. As forças de Davi foram imediatamente no seu encalço, alcançaram os saqueadores e recuperaram as suas esposas e os seus filhos, e todos os bens. (1Sa 30:1-31) Três dias mais tarde, um amalequita trouxe o diadema e o bracelete de Saul, jactando-se enganosamente de que matara o rei ferido, esperando receber uma recompensa. Embora tivesse mentido sobre o assunto, Davi mandou matá-lo por ter afirmado 'que entregou o ungido de Jeová à morte'. — 2Sa 1:1-16; 1Sa 31:4, 5.

Como Rei. (MAPA, Vol. 1, p. 746) A notícia trágica da morte de Saul afligiu muito a Davi. Que o seu arqui-inimigo estava morto não o atingiu tanto como o fato de que caíra o ungido de Jeová. Em lamentação, Davi compôs uma endecha, intitulada "O Arco". Nela ele lamenta que seu pior inimigo e seu melhor amigo haviam caído juntos em batalha — "Saul e Jonatã, os amáveis e os agradáveis durante a sua vida, e não foram separados na sua morte". — 2Sa 1:17-27.

Davi mudou-se então para Hébron, onde, à idade de 30 anos, os anciãos de Judá o ungiram rei sobre a tribo deles, em 1077 AEC. O filho de Saul, Is-Bosete, foi constituído rei sobre as outras tribos. Cerca de dois anos mais tarde, porém, Is-Bosete foi assassinado, seus agressores levando a cabeça dele a Davi, esperando receber uma recompensa, mas eles também foram mortos, assim como fora o pretenso matador de Saul. (2Sa 2:1-4, 8-10; 4:5-12) Isto pavimentou o caminho para que as tribos que até então haviam apoiado o filho de Saul se juntassem a Judá, e, com o tempo, juntou-se uma força de 340.822, e Davi foi constituído rei de todo o Israel. — 2Sa 5:1-3; 1Cr 11:1-3; 12:23-40.

Governo em Jerusalém. Davi governou sete anos e meio em Hébron, antes de mudar sua capital, sob a direção de Jeová, para a capturada fortaleza jebusita, Jerusalém. Ali construiu a Cidade de Davi, em Sião, e continuou a governar por mais 33 anos. (2Sa 5:4-10; 1Cr 11:4-9; 2Cr 6:6) Enquanto morava em Hébron, o Rei Davi tomou mais esposas, fez com que Mical lhe fosse devolvida, e gerou numerosos filhos e filhas. (2Sa 3:2-5, 13-16; 1Cr 3:1-4) Depois de mudar-se para Jerusalém, Davi tomou ainda mais esposas e concubinas, as quais, por sua vez, lhe deram mais filhos. — 2Sa 5:13-16; 1Cr 3:5-9; 14:3-7.

Quando os filisteus souberam que Davi era rei de todo o Israel, vieram para depô-lo. Como no passado (1Sa 23:2, 4, 10-12; 30:8), Davi indagou a Jeová quanto a se devia subir contra eles. "Sobe", foi a resposta, e Jeová lançou-se com tal sobrepujante destruição sobre o inimigo, que Davi chamou o lugar de Baal-Perazim, que significa "Senhor [Dono] das Rupturas". Num novo confronto, a estratégia de Jeová mudou, e ele ordenou a Davi contornar os filisteus e golpeá-los pela retaguarda. — 2Sa 5:17-25; 1Cr 14:8-17.

Davi tentou trazer a Arca do Pacto para Jerusalém, mas isto falhou quando Uzá tocou nela e foi golpeado. (2Sa 6:2-10; 1Cr 13:1-14) Uns três meses mais tarde, com preparativos cuidadosos, que incluíam a santificação dos sacerdotes e dos levitas, e certificando-se de que a Arca fosse carregada nos ombros deles, em vez de ser colocada numa carroça, como da primeira vez, ela foi levada para Jerusalém. Davi, trajado de modo simples, externou sua alegria e entusiasmo nessa importante ocasião, "pulando e dançando diante de Jeová". Mas a sua esposa Mical censurou a Davi, dizendo que ele se comportara "assim como um dos homens inanes". Por causa desta queixa injustificada, Mical "não veio a ter nenhum filho até o dia da sua morte". — 2Sa 6:11-23; 1Cr 15:1-29.

Davi também tomou medidas para expandir a adoração de Jeová na nova localização da Arca por designar porteiros e músicos, e por providenciar que fossem feitas "ofertas queimadas . . . constantemente, de manhã e à noitinha". (1Cr 16:1-6, 37-43) Ademais, Davi pensou em construir um templo-palácio de cedro para abrigar a Arca, em lugar da sua tenda. Mas Davi não recebeu permissão para

construir tal casa, pois Deus disse: "Derramaste sangue em grande quantidade e travaste grandes guerras. Não construirás uma casa ao meu nome, porque derramaste diante de mim grande quantidade de sangue na terra." (1Cr 22:8; 28:3) No entanto, Jeová fez um pacto com ele, prometendo que o reinado permaneceria para sempre na sua família, e, em conexão com este pacto, Deus assegurou-lhe que seu filho Salomão, cujo nome deriva duma raiz que significa "paz", construiria o templo. — 2Sa 7:1-16, 25-29; 1Cr 17:1-27; 2Cr 6:7-9; Sal 89:3, 4, 35, 36.

Foi, portanto, em harmonia com este pacto do reino que Jeová permitiu que Davi expandisse seu domínio territorial desde o rio do Egito até o Eufrates, consolidando suas fronteiras, conservando a paz com o rei de Tiro, combatendo e conquistando inimigos por todos os lados — filisteus, sírios, moabitas, edomitas, amalequitas e amonitas. (2Sa 8:1-14; 10:6-19; 1Rs 5:3; 1Cr 13:5; 14:1, 2; 18:1–20:8) Essas vitórias, concedidas por Deus, fizeram de Davi um governante muito poderoso. (1Cr 14:17) Contudo, Davi sempre estava cônscio de que esta posição não fora adquirida por conquista ou por herança, mas provinha de Jeová, que o colocara no trono desta teocracia típica. — 1Cr 10:14; 29:10-13.

Pecados trazem calamidades. Durante a campanha contínua contra os amonitas, ocorreu um dos mais tristes episódios da vida de Davi. Tudo começou quando o rei, ao observar do seu terraço a bela Bate-Seba banhar-se, entreteve desejos errados. (Tg 1:14, 15) Depois de saber que o marido dela, Urias, havia ido participar na guerra, Davi providenciou que a mulher fosse trazida ao seu palácio, onde teve relações sexuais com ela. Com o tempo, o rei foi informado de que ela estava grávida. Sem dúvida, temendo que Bate-Seba fosse publicamente exposta e morta por conduta imoral, Davi imediatamente avisou o exército para que Urias se apresentasse a ele em Jerusalém, na esperança de que Urias passasse a noite com sua esposa. Mas, embora Davi o tivesse embebedado, Urias recusou-se a dormir com Bate-Seba. Em desespero, Davi o enviou de volta às tropas, com instruções secretas ao comandante Joabe para que Urias fosse destacado para as linhas de frente, onde certamente seria morto. A trama deu certo. Urias morreu em batalha, sua viúva guardou o costumeiro período de luto, e então Davi casou-se com a viúva antes que o povo da cidade soubesse que ela estava grávida. — 2Sa 11:1-27.

Todavia, Jeová estava atento, e expôs todo este caso repreensível. Se Jeová tivesse permitido que o caso envolvendo Davi e Bate-Seba fosse tratado por juízes humanos, sob a Lei mosaica, ambos os transgressores teriam sido mortos, e, naturalmente, a prole do seu adultério, ainda por nascer, teria morrido junto com a mãe. (De 5:18; 22:22) No entanto, Jeová mesmo tratou do caso e teve misericórdia com Davi, por causa do pacto do Reino (2Sa 7:11-16), sem dúvida, porque o próprio Davi mostrara misericórdia (1Sa 24:4-7; compare isso com Tg 2:13) e por causa do arrependimento que Deus observava por parte dos transgressores. (Sal 51:1-4) Mas, eles não ficaram livres de toda punição. Pela boca do profeta Natã, Jeová pronunciou: "Eis que suscito contra ti uma calamidade provinda da tua própria casa." — 2Sa 12:1-12.

E assim veio a ser. O filho adulterino nascido a Bate-Seba logo morreu, embora Davi jejuasse e chorasse sete dias por causa do filho doente. (2Sa 12:15-23) Em seguida, o filho primogênito de Davi, Amnom, violentou sua própria meia-irmã Tamar e foi posteriormente assassinado pelo irmão dela, para o pesar do pai deste. (2Sa 13:1-33) Mais tarde, Absalão, o terceiro e amado filho de Davi, não apenas tentou usurpar o trono, mas abertamente desprezou e publicamente desonrou seu pai por ter relações sexuais com as concubinas de Davi. (2Sa 15:1–16:22) Por fim, a humilhação chegou ao clímax quando a guerra civil mergulhou o país numa luta de filho contra pai, resultando na morte de Absalão, contrário aos desejos de Davi e para o seu grande pesar. (2Sa 17:1–18:33) Enquanto fugia de Absalão, Davi compôs o Salmo 3, no qual diz: "A salvação pertence a Jeová." — Sal 3:8.

Mas, apesar de todas as suas falhas e pecados graves, Davi sempre mostrou a condição correta de coração por se arrepender e por implorar o perdão de Jeová. Isto foi demonstrado no caso que envolveu Bate-Seba, depois do qual Davi escreveu o Salmo 51, declarando: "Em erro fui dado à luz . . . em pecado me concebeu minha mãe." (Sal 51:5) Outro exemplo em que Davi humildemente confessou seus pecados foi quando Satanás o incitou a fazer um censo dos homens habilitados para as forças militares. — 2Sa 24:1-17; 1Cr 21:1-17; 27:24; veja REGISTRO.

Compra do lugar para o templo. Quando terminou a pestilência resultante do erro do rei nesse último exemplo, Davi comprou a eira de Ornã, e, como sacrifício a Jeová, ofereceu o gado bovino junto com o trenó usado na debulha. Foi neste local que Salomão mais tarde construiu o magnífico templo. (2Sa 24:18-25; 1Cr 21:18-30; 2Cr 3:1) Davi sempre acalentou no coração o desejo de construir esse templo, e, embora isso não lhe fosse permitido, foi-lhe concedido constituir uma grande força-tarefa para talhar pedras e reunir materiais que incluíam 100.000

talentos de ouro (US$ 38.535.000.000) e 1.000.000 de talentos de prata (US$ 6.606.000.000), e cobre e ferro em quantidade impossível de se calcular. (1Cr 22:2-16) De sua fortuna pessoal, Davi contribuiu ouro de Ofir e prata refinada no valor de mais de US$ 1.202.000.000. Davi forneceu também os planos arquitetônicos, recebidos por inspiração, e organizou as dezenas de milhares de levitas em suas muitas turmas de serviço, incluindo um grande coro de cantores e de músicos. — 1Cr 23:1-29:19; 2Cr 8:14; 23:18; 29:25; Esd 3:10.

Fim do reinado. Nos dias finais da vida de Davi, o rei, já com 70 anos, confinado ao leito, continuou a colher a calamidade na sua família. Seu quarto filho, Adonias, sem o conhecimento ou o consentimento de seu pai, e, pior, sem a aprovação de Jeová, tentou constituir-se rei. Quando esta notícia chegou a Davi, ele agiu rapidamente para que seu filho Salomão, o escolhido de Jeová, fosse empossado oficialmente como rei e se sentasse no trono. (1Rs 1:5-48; 1Cr 28:5; 29:20-25; 2Cr 1:8) Davi aconselhou então Salomão a andar nos caminhos de Jeová, a guardar os Seus estatutos e os Seus mandamentos, a agir com circunspeção em tudo, pois assim haveria de prosperar. — 1Rs 2:1-9.

Após um reinado de 40 anos, Davi morreu e foi sepultado na Cidade de Davi, tendo-se mostrado digno de ser incluído na lista honrosa, feita por Paulo, das testemunhas que se notabilizaram pela fé. (1Rs 2:10, 11; 1Cr 29:26-30; At 13:36; He 11:32) Ao citar o Salmo 110, Jesus disse que Davi o escrevera "por inspiração". (Mt 22:43, 44; Mr 12:36) Os apóstolos e outros escritores bíblicos frequentemente reconheceram Davi como profeta inspirado de Deus. — Compare Sal 16:8 com At 2:25; Sal 32:1, 2, com Ro 4:6-8; Sal 41:9 com Jo 13:18; Sal 69:22, 23, com Ro 11:9, 10; Sal 69:25 e 109:8 com At 1:16, 20.

Pictórico. Os profetas frequentemente se referiam a Davi e à sua casa real, às vezes em conexão com os últimos reis de Israel que se sentaram no "trono de Davi" (Je 13:13; 22:2, 30; 29:16; 36:30), e às vezes num sentido profético. (Je 17:25; 22:4; Am 9:11; Za 12:7-12) Em certas profecias messiânicas focaliza-se a atenção no pacto do reino que Jeová fez com Davi. Por exemplo, Isaías diz que aquele chamado "Maravilhoso Conselheiro, Deus Poderoso, Pai Eterno, Príncipe da Paz", será firmemente estabelecido no "trono de Davi" por tempo indefinido. (Is 9:6, 7; veja também 16:5.) Jeremias assemelhou o Messias a "um renovo justo" que Jeová 'suscitaria a Davi'. (Je 23:5, 6; 33:15-17) Por meio de Ezequiel, Jeová fala do Pastor messiânico como "meu servo Davi". — Ez 34:23, 24; 37:24, 25.

Ao informar Maria de que ela teria um filho chamado Jesus, o anjo declarou que "Jeová Deus lhe dará o trono de Davi, seu pai". (Lu 1:32) "Jesus Cristo, filho de Davi", era o herdeiro tanto legal como natural do trono de Davi. (Mt 1:1, 17; Lu 3:23-31) Paulo disse que Jesus era o descendente de Davi segundo a carne. (Ro 1:3; 2Ti 2:8) O povo comum também identificou Jesus como o "Filho de Davi". (Mt 9:27; 12:23; 15:22; 21:9, 15; Mr 10:47, 48; Lu 18:38, 39) Era importante estabelecer isso, pois, conforme os fariseus admitiram, o Messias seria filho de Davi. (Mt 22:42) O próprio ressuscitado Jesus também deu testemunho, dizendo: "Eu, Jesus, . . . sou a raiz e a descendência de Davi." — Re 22:16; também Re 3:7; 5:5.

DAVI, CIDADE DE.

Nome dado à "fortaleza de Sião" após ter sido capturada dos jebuseus. (2Sa 5:6-9) Entende-se que este lugar seja o espigão ou cumeeira longa e estreita que se estende do monte Moriá para o S. De modo que ficava situada ao S do lugar onde mais tarde foi construído o templo por Salomão. Atualmente é um estreito planalto sulino bem mais baixo do que o monte Moriá. Nesta área foram realizadas extensas operações de pedreira, especialmente durante o reinado do Imperador Adriano e a construção da cidade romana Aelia Capitolina, por volta de 135 EC. Assim, evidentemente, nos tempos antigos, sua altitude era mais comparável à do monte Moriá, embora ainda ficasse abaixo da elevação do lugar do templo. — FOTOS, Vol. 1, p. 747, e Vol. 2, p. 947.

Este lugar era muito apropriado para uma "fortaleza", visto que era protegido em três lados por vales profundos, ao O pelo vale de Tiropeom e ao L pelo do Cédron, que se une ao vale de Hinom, na extremidade S do espigão. (1Cr 11:7) A cidade exigia mais proteção apenas ao N, e ali a cumeeira estreitava-se ainda mais, fazendo com que um ataque fosse extremamente difícil. O limite setentrional desta "Cidade de Davi" ainda não foi definitivamente estabelecido, embora alguns peritos sugiram como provável o acima mencionado estreitamento. Com o passar dos séculos, entulho encheu grandemente os vales, a ponto de tornar menos evidente a posição estratégica e inexpugnável deste lugar. Calcula-se que a área total da antiga Cidade de Davi tenha sido de 4 a 6 hectares.

No vale do Cédron, perto do sopé do lado oriental do espigão em que se encontrava a fortaleza, há uma fonte chamada Giom. (1Rs 1:33) Escavações arqueológicas indicam que, em tempos antigos, cortara-se um túnel que dava para um poço de mina através da rocha, tornando possível o acesso à fonte sem sair das muralhas da cidade. Sugeriu-

se que foi por subir por este poço que Joabe e seus homens conseguiram penetrar na fortaleza e tomá-la. — 2Sa 5:8; 1Cr 11:5, 6.

O nome "Cidade de Davi" resultou de Davi estabelecer ali a sua residência real, depois de governar por sete anos e meio em Hébron. Ali, com contribuições de Hirão, de Tiro, foi construída a "casa de cedros" de Davi. (2Sa 5:5, 9, 11; 7:2) Davi fez trazer a Arca do Pacto da casa de Obede-Edom para a Cidade de Davi, podendo sua esposa, Mical, ver da janela da casa de Davi a chegada do cortejo. (2Sa 6:10-16; 1Cr 15:1, 29) Ao falecer, o rei foi sepultado nesta cidade, costume seguido com muitos outros monarcas da linhagem de Davi. — 1Rs 2:10.

Do Reinado de Salomão em Diante. Salomão transferiu a Arca para o recém-construído templo no planalto mais espaçoso ao N da Cidade de Davi. A expressão de que 'fizeram a Arca do Pacto de Jeová subir da Cidade de Davi' mostra que a área do templo ficava numa elevação maior, sendo o monte Moriá mais alto do que o espigão meridional. (1Rs 8:1) Depois de se casar com a filha de Faraó, Salomão a estabeleceu na Cidade de Davi. (1Rs 3:1) Mas, ao terminar uma residência nova, mais perto da área do templo, ele a mudou da Cidade de Davi, porque esta era encarada como sagrada, visto a Arca ter ficado ali. (1Rs 9:24; 2Cr 8:11) Salomão fez construções adicionais na Cidade de Davi, e Ezequias fez ali trabalhos de conserto em preparação para o ataque do assírio Senaqueribe. (1Rs 11:27; 2Cr 32:5) Ezequias desviou também as águas da fonte de Giom, trazendo-as para o lado O da Cidade de Davi, evidentemente, por cortar um túnel através da rocha, descoberto estar ligado com o reservatório de água de Siloé, na encosta SO do espigão. (2Cr 32:30) Seu filho e sucessor, Manassés, construiu uma muralha externa ao longo da encosta oriental do lado do vale do Cédron. — 2Cr 33:14.

Dos textos acima é evidente que, embora a área de Jerusalém se expandisse no decorrer do tempo, a Cidade de Davi continuou a ser um setor separado. Isto perdurou mesmo depois do retorno do exílio babilônico, mencionando-se certos aspectos da cidade em conexão com as turmas do conserto das muralhas da cidade. (Ne 3:15, 16) A "Escadaria da Cidade de Davi" evidentemente levava da extremidade sul da cidade para baixo. (Ne 12:37) Escavações feitas ali revelaram partes de tal escadaria, e um lance de degraus cortados toscamente na rocha neste ponto desce morro abaixo.

Nas Escrituras Gregas Cristãs, o termo "cidade de Davi" é aplicado a Belém, lugar de nascimento de Davi e de Jesus. — Lu 2:4, 11; Jo 7:42; veja JERUSALÉM.

DEBIR [Mais Recôndito; Mais Retirado].

1. Rei de Eglom, um dos quatro pequenos reinos aliados com o rei de Jerusalém para atacar a cidade de Gibeão por ter feito paz com Josué. (Jos 10:1-5) Render-se Gibeão a Josué causou temor, visto que provavelmente enfraqueceu qualquer frente unida contra Israel (Jos 9:1, 2), e ao mesmo tempo, pelo visto, deu a Josué maior mobilidade entre as partes setentrional e meridional da Terra da Promessa, permitindo a conquista do país setor por setor. O sítio de Gibeão fez com que o exército de Josué viesse em socorro dela, e, ajudado por milagres, Josué derrotou as forças militares cananeias, obrigando Debir e os outros reis a refugiar-se numa caverna. Ali ficaram encurralados até serem mais tarde executados. — Jos 10:6-27.

2. Cidade real cananeia (Jos 10:38, 39), também conhecida como Quiriate-Sefer e Quiriate-Sana. (Jos 15:15, 49; Jz 1:11) Ficava na herança de Judá, mas tornou-se uma cidade levítica dos coatitas. — Jos 21:9, 15; 1Cr 6:54, 58.

Existem aparentemente dois relatos a respeito da primeira conquista de Debir por Israel, como parte das operações militares de Josué. O primeiro relato registra simplesmente a aniquilação da população de Debir. (Jos 10:38, 39) O segundo, em Josué 11:21-23, é provavelmente uma recapitulação da mesma conquista (visto que o versículo 18 se refere aos "muitos dias que Josué travou guerra com todos estes reis"), ao mesmo tempo fornecendo a informação adicional de que Josué "decepou os anaquins . . . de Debir" e de outras cidades. Esta informação suplementar talvez tenha sido incluída para mostrar que mesmo os anaquins, de elevada estatura, que haviam infundido tanto medo no coração dos espias de Israel mais de 40 anos antes (Núm 13:28, 31-33; De 9:2), não se mostraram invulneráveis.

Não obstante, parece que os anaquins se estabeleceram novamente na cidade de Debir, talvez vindo da costa filisteia (Jos 11:22), enquanto Israel estava temporariamente no seu campo em Gilgal ou enquanto guerreava no N. (Jos 10:43-11:15) Embora as campanhas iniciais de Josué tivessem servido para subjugar a resistência unificada das forças inimigas na terra de Canaã, demolindo rapidamente todas as principais fortalezas, evidentemente este tipo de campanha militar não permitia o estabelecimento de guarnições para garantir a posse de todas as cidades destruídas. Assim, fez-se uma segunda conquista ou "operação de limpeza" em Debir, por Otniel, a quem, por ter-se distinguido na conquista da cidade, foi dada como esposa Acsa, a filha do veterano guerreiro Calebe. — Jos 15:13-19; Jz 1:11-15.

Não se pode determinar com exatidão quando, na história de Israel, ocorreu esta segunda conquista. O livro de Juízes começa com a frase "*depois* da morte de Josué", e então segue o relato da captura de Debir, por Calebe. (Jz 1:11-15) Isto, de acordo com alguns, faria com que a conquista de Debir, por Judá, fosse um acontecimento posterior à morte de Josué e significaria que o relato similar, encontrado em Josué 15:13-19, fosse um acréscimo posterior ao livro que leva o nome de Josué. Contudo, outros consideram Juízes 1:1 apenas qual introdução formal para ligá-lo ao livro de Josué, argumentando que dificilmente Calebe esperaria anos, até que Josué morresse, para só depois desalojar os anaquins da sua propriedade prometida. Assim, consideram o relato de Juízes como repetição do fornecido em Josué.

Peritos bíblicos apresentaram diversas sugestões a respeito da localização de Debir na região montanhosa de Judá. No passado, foi identificada com Tell Beit Mirsim, a uns 20 km ao OSO de Hébron. Todavia, agora é identificada com Khirbet Rabud, a uns 13 km ao SO de Hébron.

O nome antigo de Debir, Quiriate-Sefer (Jos 15:15; Jz 1:11), significa "Cidade do Livro". Isso tem levado alguns a conjecturar que Debir era o centro cananeu de aprendizado religioso e jurídico, e o lugar onde se guardavam registros públicos.

3. Lugar "na baixada de Acor", que aparece na lista das fronteiras de Judá. (Jos 15:7) Embora se desconheça sua localização exata, alguns geógrafos acreditam que o nome sobreviveu em Thogheret ed-Debr, ao SO de Jericó, e no uádi Debr, mais perto da localização aproximada do vale de Acor.

4. Lugar na fronteira de Gade, em Gileade. (Jos 13:26) Esta Debir costuma ser considerada a mesma que Lo-Debar, onde ficava o lar de Maquir (que hospedou Mefibosete, e, posteriormente, Davi). (2Sa 9:4-6; 17:27-29) Alguns procuram identificar Debir em Gade com Umm ed-Dabar, a 16 km ao S do mar da Galileia.

DÉBORA [Abelha].

1. Ama de Rebeca. Quando Rebeca deixou a casa de seu pai, Betuel, a fim de ir para a Palestina e casar-se com Isaque, Débora a acompanhou. (Gên 24:59) Depois de anos de serviço na casa de Isaque, Débora veio a achar-se na casa de Jacó, talvez depois da morte de Rebeca. Evidentemente uns 125 anos depois do casamento de Rebeca com Isaque, Débora faleceu e foi sepultada sob uma grande árvore, em Betel. O nome dado a essa árvore (Alom-Bacute, que significa "Árvore Maciça de Choro") indica quão amada ela se tornara para Jacó e sua família. — Gên 35:8.

2. Profetisa em Israel; esposa de Lapidote. (Jz 4:4) Não há evidência de que Lapidote e Baraque fossem a mesma pessoa, conforme alguns sugerem. A associação entre Débora e Baraque deu-se meramente por causa do seu interesse comum em libertar Israel da opressão cananeia. Débora morava sob uma palmeira situada na região montanhosa de Efraim, entre Ramá e Betel; "os filhos de Israel subiam até ela para julgamento". — Jz 4:5.

Jeová usou Débora para convocar Baraque de Quedes-Naftali e informá-lo do propósito de Deus, de usar 10.000 homens para derrotar o enorme exército do rei cananeu Jabim, sob o comando de seu chefe do exército, Sísera. Baraque tinha a promessa de Jeová de que Ele entregaria o inimigo nas suas mãos. Mas, além disso, ao juntar as tropas e conduzi-las ao monte Tabor, ele fez questão da presença de Débora como representante de Deus, embora ela fosse mulher. Débora mostrou-se disposta a deixar o seu lugar de maior segurança e a acompanhar Baraque. No entanto, ela profetizou que 'a coisa que embelezaria' a vitória seria de uma mulher. Essas palavras cumpriram-se quando a mulher Jael matou Sísera. — Jz 4:6-10, 17-22.

Débora e Baraque entoaram juntos um cântico no dia da vitória. Parte do cântico está escrito na primeira pessoa, indicando que foi Débora quem o compôs, em parte, se não integralmente. (Jz 5:7) Era costumeiro as mulheres comemorarem vitórias com cânticos e danças. (Êx 15:20, 21; Jz 11:34; 1Sa 18:6, 7; Sal 68:11) O cântico dá a Jeová todo o crédito e o louvor pela vitória em favor do seu povo. Acrescenta consideráveis informações à narrativa que o precede, e, para se obter um quadro completo, os dois devem ser considerados juntos. Após descrever o poder e a majestade de Jeová, e lembrar a condição de Israel antes da luta de Baraque, elogia as tribos que atenderam à convocação e indaga sobre outras que não o fizeram. Acrescenta vividamente alguns detalhes a respeito da batalha e da derrota dos cananeus, do ato corajoso de Jael de matar Sísera, e o desapontamento da mãe de Sísera, que esperou em vão os despojos e os escravos tomados a Israel, a serem trazidos após a esperada vitória de seu filho, Sísera. — Jz 5.

DEBULHA. Processo de separar os grãos das hastes e da palha. Se os respigadores tinham uma quantidade pequena para debulhar, ou se os grãos eram pequenos, como o cominho, ou se a debulha era feita secretamente em tempos perigosos, usava-se uma vara ou mangual para bater no cereal manualmente, no chão ou num lagar de vinho. — Jz 6:11; Ru 2:17; Is 28:27.

O local para as operações normais de debulha, no entanto, era a eira. Situada em geral num lugar mais alto, exposto ao vento, consistia numa área circular plana, com até 15 m de diâmetro, feita de pedra ou de terra batida. As eiras que não eram de propriedade particular muitas vezes eram agrupadas, perto de uma vila, para uso comum. Os feixes de cevada ou de trigo, os principais cereais da Palestina, eram espalhados no chão (atualmente, em geral, numa profundidade de 30 a 45 cm). O calcar de touros ou de outros animais, ao andarem constantemente em círculos na eira, gradualmente quebrava a palha e soltava os grãos da palha. Os animais não eram açaimados enquanto pisavam os grãos. — De 25:4; Os 10:11; 1Co 9:9, 10.

Instrumentos de debulha puxados por animais aceleravam o processo e faziam um serviço mais cabal do que o feito só com os cascos de animais. (Is 41:15; Am 1:3) Modelos usados em tempos mais modernos são de um pesado trenó, largo e chato, com dentes afiados de pedra ou de ferro fixados na face inferior, ou então de grades que arrastam pesados rolos cilíndricos com facas para cortar e quebrar as hastes do cereal. Tais trenós e instrumentos rolantes cobriam uma faixa adicional a cada volta, e o peso adicional do operador em cima deles aumentava sua eficiência. — Compare isso com Is 28:28.

Após o cereal ter sido bem debulhado e revirado várias vezes durante esse processo, os grãos eram joeirados. — Veja JOEIRAR.

Visto que seu espaço era aberto e plano, muitas vezes as eiras eram usadas para outras finalidades. Os ritos de pranto por Jacó foram realizados na eira de Atade, perto do Jordão. (Gên 50:10, 11) Sob a direção de Jeová, Davi comprou a eira de Araúna (Ornã), construiu ali um altar e ofereceu um sacrifício a Jeová. (2Sa 24:16-25; 1Cr 21:15-28) Mais tarde esta eira tornou-se o lugar do templo de Salomão. (2Cr 3:1) Quando Jeosafá e Acabe conferenciaram a respeito de guerrear contra a Síria, seus tronos foram colocados numa eira à entrada do portão de Samaria. — 1Rs 22:10.

Uso Figurado. Em sentido figurado, o tratamento que as hastes de cereais recebem na eira é um símbolo bem apropriado de como os inimigos de Jeová serão golpeados e despedaçados. (Is 41:15; Je 51:33; Miq 4:12, 13; Hab 3:12) A debulha ilustra também o tratamento esmagador que os homens às vezes impingem a outros. (2Rs 13:7) Ou, a separação do trigo da palha pode retratar a separação dos justos dos iníquos, por meio do julgamento de Jeová. (Mt 3:12) Em ainda outro sentido, uma debulha longa e abundante denota prosperidade e a bênção de Jeová. — Le 26:5; Jl 2:24.

DECÁLOGO. Veja DEZ PALAVRAS.

DECAPITAÇÃO. Modalidade de pena capital não prescrita na Lei mosaica. Tratava-se duma forma de execução existente na maioria das nações. Em Israel, quando se realizava uma decapitação, ocorria usualmente depois de a pessoa ter sido morta, e em geral era feita para trazer a morte da pessoa à atenção do público como vitupério ou como aviso de julgamento, ou advertência.

Faraó 'levantou a cabeça de cima do' chefe dos padeiros, evidentemente decapitando-o. (Gên 40:19) Davi, depois de abater Golias com uma pedra de funda, tomou a espada de Golias e "entregou-o definitivamente à morte" por decapitá-lo diante dos exércitos de Israel e dos filisteus. Isto causou grande medo no exército filisteu e resultou numa debandada geral. (1Sa 17:51, 52) Os filisteus cortaram a cabeça de Saul após a morte dele, depois prenderam seu cadáver, junto com os de seus filhos, à muralha da cidade de Bete-Sã. (1Sa 31:9, 12) Recabe e Baaná, homens iníquos, mataram o filho de Saul, Is-Bosete, e decapitaram-no, para levar a cabeça dele a Davi, pensando granjear o favor de Davi. Davi mandou matá-los por isso. (2Sa 4:5-12) O povo da cidade de Abel de Bete-Maacá, a fim de salvar a sua cidade, acatou o conselho duma mulher sábia e decepou a cabeça de Seba, filho de Bicri, lançando-a por cima do muro para Joabe. Não se declara se Seba foi morto antes de ser decapitado. (2Sa 20:15, 21, 22) Os homens mais idosos e de destaque de Samaria mataram os 70 filhos de Acabe e enviaram as cabeças deles em cestas a Jeú, em Jezreel, onde foram expostas em duas pilhas junto ao portão da cidade, como evidência do cumprimento do julgamento de Jeová declarado por meio de Elias. — 2Rs 10:6-10; 1Rs 21:20-22.

A Bíblia registra que Herodes Ântipas mandou que João, o Batizador, fosse decapitado na prisão a pedido da filha de Herodias. (Mt 14:8-11; Mr 6:24-28; Lu 9:9) João, numa visão, viu "as almas dos executados com o machado, pelo testemunho que deram de Jesus e por terem falado a respeito de Deus". — Re 20:4; veja CRIME E PUNIÇÃO.

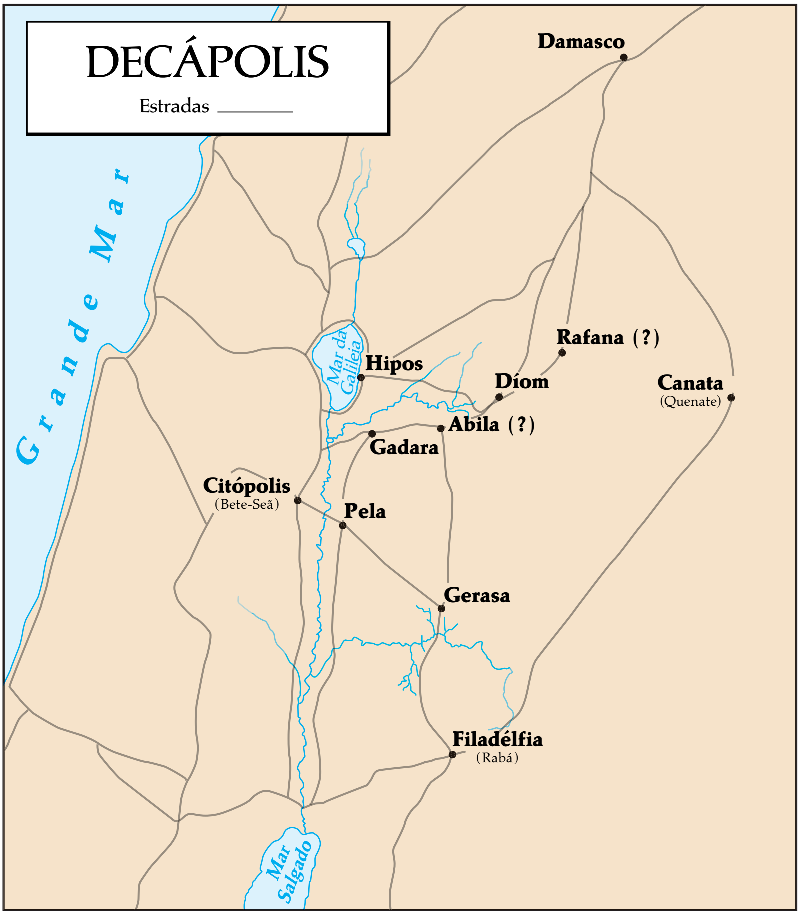
DECÁPOLIS [Região das Dez Cidades]. Coalizão ou confederação de dez cidades (do grego *dé·ka*, que significa "dez", e *pó·lis*, "cidade"). O nome aplicava-se também à região na qual se concentrava a maioria dessas cidades. — Mt 4:25.

Depois da conquista de Alexandre, o Grande (Magno), por volta de 332 AEC, estabeleceram-se colônias gregas na Síria e na Palestina, evidentemente povoadas por veteranos dos exércitos de Alexandre, aos quais seguiram depois imigrantes de língua grega. Em muitos casos, essas colônias se desenvolveram no lugar de anteriores cidades

judaicas, ao passo que outras foram construídas em lugares novos, especialmente a L do rio Jordão. Floresceram durante o domínio dos selêucidas da Síria e dos ptolomeus do Egito, mas o surgimento do estado macabeu-judaico (a partir de c. 168 AEC) pôs em grande perigo a sua posição relativamente independente. Embora as populações dessas cidades, sem dúvida, incluíssem muitos judeus, ainda assim elas eram centros de cultura e organização gregas, e por isso estavam em desarmonia com os objetivos macabeus. Quando Pompeu conquistou e reorganizou a Palestina, em 65 AEC, estas cidades helenísticas receberam proteção romana e condição favorecida. Permitiu-se-lhes cunhar suas próprias moedas, e, em grande parte, exercer um governo autônomo, embora ainda devessem lealdade a Roma e ao governo provincial sírio, e se requeresse delas pagar impostos e fornecer homens para o serviço militar.

Formação da Liga. Provavelmente em alguma época entre a conquista feita por Pompeu e a morte de Herodes, o Grande (c. 1 AEC), dez dessas cidades helenísticas juntaram-se na federação livre conhecida como Decápolis. O objetivo por trás dessa união parece ter sido o interesse mútuo em estreitas relações comerciais e também a proteção contra forças anti-helenísticas na Palestina ou contra agressivas tribos nômades nas regiões desérticas ao L. O termo “Decápolis” aparece pela primeira vez nas Escrituras Gregas Cristãs e nos escritos de Josefo e de Plínio, o Velho (ambos do primeiro século da EC). Plínio, embora admitindo que algumas diferenças de opinião já existiam, alistou as seguintes cidades como figurando entre as dez originais: Damasco, Filadélfia, Rafana, Citópolis, Gadara, Hipo (Hipos), Díom, Pela, Galasa (Gerasa) e Canata. (*Natural History* [História Natural], V, XVI, 74) Dessas, só Citópolis (Bete-Seã) ficava ao O do Jordão; por causa da posição estratégica do vale de Esdrelom (Jezreel), este servia de ligação importante com a costa e os portos marítimos do Mediterrâneo. Damasco, bem ao N, na Síria, evidentemente foi incluída por causa de sua importância qual centro comercial. Filadélfia (antiga Rabá, moderna ʽAmman) era a mais meridional das dez cidades, situada a apenas c. 40 km a NE da extremidade setentrional do Mar Morto. As demais cidades ficavam na região fértil de Gileade ou na vizinha Basã. Crê-se que a maioria delas ficava junto a estradas principais daquela região, ou perto delas. Canata é, provavelmente, a Quenate de Números 32:42.

No segundo século da EC, Ptolomeu mencionou 18 cidades como fazendo parte de “Decápolis”, o que pode indicar que o nome passou a ser usado em sentido geral e que o número de cidades variava. Alguns peritos incluiriam Abila, alistada por Ptolomeu, em lugar de Rafana, entre as dez originais. De qualquer modo, parece evidente que a região de Decápolis não tinha limites bem definidos



e que a autoridade das cidades de Decápolis não se estendia a todo o território intermediário, mas limitava-se apenas ao distrito de cada cidade específica.

O Ministério de Jesus e Decápolis. Embora pessoas de Decápolis estivessem entre as multidões que afluíram para ouvir o ensino de Jesus na Galileia (Mt 4:25), não existe menção específica de ele ter devotado tempo a qualquer uma de suas cidades helenísticas. Jesus realmente entrou na região de Decápolis durante seu ministério na Galileia quando cruzou o mar da Galileia e entrou no país dos gerasenos (ou gadarenos, segundo Mt 8:28). (Mr 5:1) Ali, porém, após ter expulsado demônios e permitido que entrassem numa manada de porcos, resultando na destruição da manada, as pessoas da cidade e da zona rural próximas suplicaram a Jesus que "saísse dos seus distritos". Ele aquiesceu, mas o homem a quem livrara da possessão demoníaca obedeceu à instrução de Jesus de ir dar testemunho a seus parentes, e ele proclamou em Decápolis as obras curativas de Jesus. (Mr 5:2-20) Alguns peritos acreditam que a manada de porcos ali era evidência adicional da influência não judaica prevalecente naquela região.

Depois da Páscoa de 32 EC, e ao retornar duma viagem às regiões de Tiro e de Sídon, na Fenícia, Jesus veio ao "mar da Galileia, subindo através das regiões de Decápolis". (Mr 7:31) Em alguma parte desta região ele curou um homem surdo que tinha um impedimento de fala, e, mais tarde, alimentou milagrosamente uma multidão de 4.000. — Mr 7:32-8:9.

História Posterior. Segundo Eusébio, antes da destruição de Jerusalém, em 70 EC, os cristãos da Judeia fugiram para a cidade decapolitana de Pela, na região montanhosa de Gileade, acatando assim o aviso profético de Jesus. — Lu 21:20, 21; *The Ecclesiastical History* (A História Eclesiástica), III, v, 3.

De modo algum sendo as únicas cidades da Palestina nas suas inclinações helenísticas, as cidades de Decápolis refletiam a mais forte expressão da influência grega. Acredita-se terem atingido seu auge durante o segundo século EC, e no século seguinte, a liga começou a desfazer-se. A evidência da forte influência grega, bem como da riqueza das cidades de Decápolis, pode ser vista nos restos impressionantes de teatros, anfiteatros, templos, banhos, aquedutos e outras construções em Gerasa (a moderna Jeraxe), bem como em outras cidades.

DECEPAMENTO. Em Israel, quando usado em relação a uma punição por violação da Lei, este termo significava um decepamento da vida. Alguns peritos rabínicos creem que se tratava apenas da expulsão de alguém da congregação de Israel, embora divirjam muito de opinião.

Por examinar os textos das Escrituras que alistam os delitos para os quais esta pena era aplicada, pode-se determinar que tem referência à pena de morte, executada quer pelas autoridades em Israel, quer pelo próprio Deus. Os crimes para os quais era prescrito o decepamento da vida são os de natureza muito séria. Incluem o desrespeito por Jeová (Deus e Rei de Israel), idolatria, sacrifício de crianças, espiritismo, dessacração de coisas sagradas, e práticas repugnantes tais como incesto, bestialidade e sodomia. Em alguns casos, a pena de morte é especificamente mencionada em conexão com o delito para o qual se decretava o 'decepamento' como sanção. — Êx 31:14; Le 7:27; 18:6, 22, 23, 29; 20:3-6; 22:3, 4, 9; 23:28-30; Núm 4:15, 18, 20; 15:30, 31; veja também Êx 30:31-33, 38.

O escritor da carta aos hebreus pelo visto tinha em mente a declaração de Números 15:30: "A alma que fizer algo deliberadamente . . . essa alma terá de ser decepada dentre seu povo", quando disse: "Qualquer homem que tiver desconsiderado a lei de Moisés morre sem compaixão, pelo testemunho de dois ou três." (He 10:28) Jesus usou esta expressão ao definir a punição para os "cabritos" simbólicos: "Estes partirão para o decepamento [gr.: *kó·la·sin;* literalmente: "truncamento; poda"] eterno, mas os justos, para a vida eterna." (Mt 25:46) O contraste aqui é entre a vida e a morte.

DÉCIMA PARTE. Veja DÍZIMO.

DECISÕES JUDICIAIS. Julgamento feito por pessoa(s) em autoridade. (2Sa 8:15; 1Rs 3:16-28; 10:9; 2Rs 25:6; 2Cr 19:8-10) Jeová Deus, qual Juiz, Legislador e Rei (Is 33:22), deu à nação de Israel um extenso código de leis. Suas decisões em assuntos jurídicos forneceram diretrizes para decidir assuntos envolvendo pessoas, bem como as questões internas e externas da nação. — Veja CAUSA JURÍDICA; LEI; TRIBUNAL DE JUSTIÇA.

Muitas dessas decisões judiciais foram fornecidas à nação de Israel no monte Sinai. (Ne 9:13) Às vezes, porém, certas situações exigiam uma decisão judicial especial. Por exemplo, no caso do manassita Zelofeade, que ao morrer deixou apenas filhas, surgiu a questão de se elas deveriam receber uma herança. Jeová fez então uma decisão que resolveu o caso e que depois serviu de estatuto para lidar com situações semelhantes. (Núm 27:1-11; 36:1-12; veja também Le 24:10-16.) Similarmente, uma decisão judicial feita por Davi a respeito da distribuição de despojos de guerra estabeleceu um precedente legal. — 1Sa 30:23-25.

Por classificar como delitos capitais certos atos comuns, mas extremamente prejudiciais, as decisões judiciais divinamente fornecidas destacavam-se como ímpares entre as leis das nações contemporâneas. Os povos vizinhos empenhavam-se em bestialidade, sodomia, incesto e outras práticas degradantes, prejudiciais ao bem-estar mental, físico e espiritual. (Le 18:6-30; 20:10-23) Portanto, as decisões judiciais de Jeová, se obedecidas, teriam enaltecido a nação de Israel. Com a bênção de Jeová, a estrita aderência de Israel aos mandamentos Dele teria resultado em benefícios tangíveis, fazendo com que outras nações dissessem: "Esta grande nação é indubitavelmente um povo sábio e entendido." (De 4:4-6) Visto que elas constituíam realmente uma bênção para Israel (Le 25:18, 19; De 4:1; 7:12-15; 30:16), não é de surpreender que o salmista orasse para que se lhe ensinasse as decisões judiciais de Jeová. (Sal 119:108) Ele as prezava tanto, que louvava a Jeová por Suas decisões judiciais sete vezes por dia (Sal 119:164), chegando mesmo a levantar-se à meia-noite para agradecer a Deus por elas. — Sal 119:62.

Contudo, embora boas, justas e santas, as decisões judiciais da Lei serviram meramente qual tutor que conduziu a Cristo. O pacto da Lei foi substituído pelo novo pacto. (Ro 7:12; Gál 3:24; He 8:7-13) Assim, é de esperar que a obediência às ordens ou decisões judiciais associadas ao novo pacto resulte em bênçãos muito maiores do que as usufruídas pelo Israel natural sob a Lei. — Jo 13:34, 35; 1Co 6:9-11; 1Pe 1:14, 15, 22, 23; 2:9, 10; 1Jo 5:3.

DECLARAR JUSTO. O verbo hebraico *tsa·dhéq* (aparentado com *tsé·dheq*, que significa "justiça; retidão") às vezes é traduzido por "declarar justo". (Êx 23:7; De 25:1) Esta expressão bíblica também é traduzida por "justificar", e as formas substantivas, por "justificação". As palavras originais (*di·kai·ó·o* [verbo], *di·kai·o·ma* e *di·kai·o·sis* [substantivos]) nas Escrituras Gregas Cristãs, onde se encontra a mais completa explicação do assunto, basicamente transmitem a ideia de absolver ou inocentar de toda acusação, julgar inocente, e, assim, justificar, ou declarar e considerar justo. — Veja *Léxico do Novo Testamento Grego/Português* (de F. Wilbur Gingrich e Frederick W. Danker; tradução de J. P. T. Zabatiero, Ed. Vida Nova), 1986, p. 57; também *A Greek-English Lexicon* (Léxico Grego-Inglês), de H. Liddell e R. Scott (revisado por H. Jones), Oxford, 1968, p. 429.

Assim, o apóstolo Paulo fala de Deus como "mostrado justo [forma de *di·kai·ó·o*]" em Suas palavras e vencendo ao ser julgado por difamadores. (Ro 3:4) Jesus disse que "a sabedoria é provada justa pelas suas obras", e que, ao prestarem contas no Dia do Juízo, os homens seriam 'declarados justos [forma de *di·kai·ó·o*]' ou condenados pelas suas próprias palavras. (Mt 11:19; 12:36, 37) Jesus disse a respeito do humilde cobrador de impostos que orou arrependido no templo, que ele "desceu para sua casa provado mais justo" do que o jactancioso fariseu que orava na mesma ocasião. (Lu 18:9-14; 16:15) O apóstolo Paulo declarou que aquele que morre foi "absolvido [forma de *di·kai·ó·o*] do seu pecado", tendo pago a pena de morte. — Ro 6:7, 23.

Além de tais usos, no entanto, essas palavras gregas são usadas em sentido especial como se referindo a um ato de Deus, pelo qual alguém é considerado inculpe (At 13:38, 39; Ro 8:33), e também ao ato de Deus, de declarar alguém perfeito em integridade e julgado digno do direito à vida, conforme se verá.

Em Tempos Pré-Cristãos. Originalmente, Adão era homem perfeito, justo, 'filho humano de Deus'. (Lu 3:38) Era justo em virtude de ter sido criado por Deus e declarado "muito bom" pelo seu Criador. (Gên 1:31) Mas ele deixou de manter a integridade perante Deus e perdeu a qualidade de justiça para si mesmo e sua descendência futura. — Gên 3:17-19; Ro 5:12.

Não obstante, dentre seus descendentes havia homens de fé que 'andavam com o verdadeiro Deus', tais como Noé, Enoque e Jó. (Gên 5:22; 6:9; 7:1; Jó 1:1, 8; 2:3) A respeito de Abraão declara-se que ele exercia fé em Deus e foi "declarado justo"; escreveu-se também que Raabe, de Jericó, manifestou a sua fé por obras e por isso foi "declarada justa", poupando-se-lhe a vida quando a cidade de Jericó foi destruída. (Tg 2:21-23, 25) Pode-se notar que na epístola de Tiago (conforme citada) e também na carta de Paulo aos Romanos (4:3-5, 9-11), na qual ele cita Gênesis 15:6, declara-se que a fé de Abraão 'lhe foi contada como justiça'. Esta expressão é melhor entendida quando se considera o sentido da palavra grega *lo·gi·zo·mai*, "contar", usada aqui.

Como 'contados' justos. Este verbo grego, *lo·gí·zo·mai*, era usado regularmente nos tempos antigos para cálculos ou computações numéricas, tais como em contabilidade, sendo usado ao se referir tanto a algo lançado como débito numa conta, como a algo lançado como crédito nela. Na Bíblia, é usado para significar 'considerar [contar como, imputar], creditar, contar, ou tomar em conta'. Assim, 1 Coríntios 13:5 diz que o amor "não leva em conta [forma de *lo·gí·zo·mai*] o dano" (compare isso com 2Ti 4:16); e cita-se o salmista Davi como dizendo: "Feliz o homem cujo pecado Jeová de modo algum levará em conta." (Ro 4:8) Paulo mostrou àqueles que encaravam as coisas segundo o seu valor aparente a necessidade de fazer uma avaliação correta da questão, de examinar como que ambos os lados do

balanço contábil. (2Co 10:2, 7, 10-12) Ao mesmo tempo, Paulo se preocupava com que 'ninguém pusesse para o seu crédito [forma de *lo·gí·zo·mai*]' mais do que era correto quanto ao seu ministério. — 2Co 12:6, 7.

A palavra *lo·gí·zo·mai* também pode significar "estimar, avaliar, considerar, classificar ou contar (com um grupo, classe ou tipo)". (1Co 4:1) Neste respeito, Jesus disse que seria "contado [forma de *lo·gí·zo·mai*] com os que são contra a lei", isto é, considerado ou classificado como estando entre estes, ou como um deles. (Lu 22:37) O apóstolo, na sua carta aos romanos, diz que, quando o incircunciso guarda a Lei, "será sua incircuncisão considerada como circuncisão", isto é, avaliada ou encarada como se fosse circuncisão. (Ro 2:26) Em sentido similar, os cristãos foram exortados a 'considerar-se deveras mortos no que se refere ao pecado, mas vivos no que se refere a Deus, por Cristo Jesus'. (Ro 6:11) E os cristãos ungidos dentre os gentios, embora não fossem descendentes carnais de Abraão, foram "contados como o descendente [literalmente: semente]" de Abraão. — Ro 9:8.

Como podia Abraão ser declarado justo antes da morte de Cristo?

Assim, também, a fé de Abraão, conjugada com obras, 'foi-lhe contada [considerada, creditada ou imputada] como justiça'. (Ro 4:20-22) Naturalmente, isto não significa que ele e outros homens fiéis dos tempos pré-cristãos fossem perfeitos ou livres do pecado; no entanto, em virtude de exercerem fé na promessa de Deus a respeito da 'semente', e por se esforçarem a seguir as ordens de Deus, eles não eram classificados como injustos, sem boa reputação perante Deus, como os demais do mundo da humanidade. (Gên 3:15; Sal 119:2, 3) Amorosamente, Jeová os considerava inculpes, em comparação com o mundo da humanidade, apartado de Deus. (Sal 32:1, 2; Ef 2:12) Deste modo, Deus podia, em razão da fé que tinham, lidar com tais homens imperfeitos e abençoá-los, ao mesmo tempo permanecendo fiel às suas próprias normas perfeitas de justiça. (Sal 36:10) Todavia, esses homens reconheciam sua necessidade duma redenção do pecado e aguardavam o tempo devido de Deus para fornecê-la. — Sal 49:7-9; He 9:26.

O "Um só Ato de Justificação" de Cristo Jesus. As Escrituras mostram que, quando Jesus Cristo estava na terra, ele realmente tinha um organismo humano perfeito (1Pe 1:18, 19) e manteve a sua perfeição por continuar a reter e a fortalecer sua integridade sob prova. Isto estava em harmonia com o propósito de Deus, de tornar o Agente Principal da salvação 'aperfeiçoado por sofrimentos'. (He 2:10) Quer dizer, Jesus foi aperfeiçoado quanto à obediência e quanto a manter a integridade, e foi aperfeiçoado para a sua posição como Sumo Sacerdote de salvação, da parte de Deus, conforme Paulo mostra em Hebreus 5:7-10. Por terminar sua carreira terrestre livre de defeitos, em todos os sentidos da palavra, Jesus foi reconhecido por Deus como justificado. Foi assim o único homem que, através de prova, se manteve firme e positivamente justo, ou reto, perante Deus *por mérito próprio*. Por este "um só ato de justificação [forma de *di·kaí·o·ma*]", isto é, por Jesus mostrar-se perfeitamente justo por todo o seu proceder imaculado, inclusive seu sacrifício, ele proveu a base para que aqueles que têm fé em Cristo sejam declarados justos. — Ro 5:17-19; 3:25, 26; 4:25.

Na Congregação Cristã. Com a vinda do Filho de Deus qual prometido Redentor, veio a existir um fator novo em que Deus podia basear seu modo de lidar com seus servos humanos. Os seguidores de Jesus Cristo chamados para serem seus irmãos espirituais, com a perspectiva de ser co-herdeiros com ele no Reino celestial (Ro 8:17), são primeiro declarados justos por Deus à base da sua fé em Jesus Cristo. (Ro 3:24, 28) Este é um ato judicial de Jeová Deus; portanto, diante dele como Juiz Supremo, ninguém pode 'levantar acusação' contra Seus escolhidos. (Ro 8:33, 34) Por que toma Deus tal ação para com eles?

Em primeiro lugar, porque Jeová é perfeito e santo (Is 6:3); assim, em harmonia com a sua santidade, aqueles a quem ele aceita como seus filhos precisam ser perfeitos. (De 32:4, 5) Jesus Cristo, o principal Filho de Deus, mostrou ser perfeito, "leal, cândido, imaculado, separado dos pecadores". (He 7:26) Seus seguidores, entretanto, são tirados dentre os filhos de Adão, o qual, por causa do pecado, gerou uma família imperfeita, pecaminosa. (Ro 5:12; 1Co 15:22) Assim, conforme mostra João 1:12, 13, os seguidores de Jesus, para começar, não eram filhos de Deus. Jeová Deus, graças à bondade imerecida, providenciou um processo de "adoção", por meio do qual ele aceita tais favorecidos e os traz a uma relação espiritual como parte da sua família de filhos. (Ro 8:15, 16; 1Jo 3:1) Consequentemente, Deus estabelece a base para a admissão ou a adoção deles na qualidade de filhos por declará-los justos por meio do mérito do sacrifício de resgate de Cristo, no qual exercem fé, inocentando-os de toda culpa devida ao pecado. (Ro 5:1, 2, 8-11; compare isso com Jo 1:12.) Eles, portanto, são "contados" ou creditados como pessoas completamente justas,

todos os seus pecados sendo perdoados e não imputados a eles. — Ro 4:6-8; 8:1, 2; He 10:12, 14.

Serem estes cristãos declarados justos, portanto, tem alcance muito maior do que no caso de Abraão (e de outros servos pré-cristãos de Jeová), já considerados. Indicando o alcance da justificação de Abraão, o discípulo Tiago escreveu: "Cumpriu-se a escritura que diz: 'Abraão depositou fé em Jeová, e isso lhe foi contado como justiça', e ele veio a ser chamado 'amigo de Jeová'." (Tg 2:20-23) Assim, por causa da sua fé, Abraão foi declarado justo *como amigo de Deus*, não como filho de Deus por "nascer de novo", visando a vida celestial. (Jo 3:3) O registro bíblico torna claro que, antes da vinda de Cristo, não se abrira para os homens nem tal filiação, nem tal esperança celestial. — Jo 1:12, 17, 18; 2Ti 1:10; 1Pe 1:3; 1Jo 3:1.

Pode-se ver assim que, embora gozem a condição de pessoas justas perante Deus, esses cristãos não são dotados de perfeição real ou literal na carne. (1Jo 1:8; 2:1) Em vista da perspectiva de vida celestial que esses seguidores de Cristo têm, essa perfeição literal num organismo carnal realmente não é necessária agora. (1Co 15:42-44, 50; He 3:1; 1Pe 1:3, 4) No entanto, por terem sido declarados justos, tendo-lhes sido "contada" ou creditada a justiça, os requisitos de justiça, de Deus, são satisfeitos, e ele introduz estes adotados no "novo pacto", validado pelo sangue de Jesus Cristo. (Lu 22:20; Mt 26:28) Esses adotados filhos espirituais no novo pacto, feito com o Israel espiritual, são 'batizados na morte de Cristo', tendo, no fim, uma morte semelhante à dele. — Ro 6:3-5; Fil 3:10, 11.

Embora Jeová lhes perdoe seus pecados de fraqueza e imperfeição carnais, todavia existe um conflito nestes cristãos, conforme ilustrado na carta de Paulo aos Romanos (7:21-25). Esse é entre a lei da sua mente reformada (Ro 12:2; Ef 4:23), ou a "lei de Deus", e a "lei do pecado" existente nos seus membros. Isto se dá porque seus corpos carnais não são aperfeiçoados, embora eles próprios sejam contados justos e se perdoem seus pecados. Este conflito contribui para a prova da sua integridade para com Deus. Eles podem vencer este conflito com a ajuda do espírito de Deus e o auxílio do seu misericordioso Sumo Sacerdote, Cristo Jesus. (Ro 7:25; He 2:17, 18) Para vencerem, porém, têm de constantemente exercer fé no sacrifício resgatador de Cristo e têm de segui-lo, mantendo assim sua justiça aos olhos de Deus. (Veja Re 22:11.) Deste modo 'se asseguram da sua chamada e escolha'. (2Pe 1:10; Ro 5:1, 9; 8:23-34; Tit 3:6, 7) Por outro lado, se empreenderem fazer do pecado uma *prática*, desviando-se da fé, perdem sua posição favorecida perante Deus como pessoas justas, porque "eles de novo pregam para si mesmos o Filho de Deus numa estaca e o expõem ao opróbrio público". (He 6:4-8) Estes se confrontam com a destruição. (He 10:26-31, 38, 39) Neste respeito, Jesus falou do pecado para o qual não há perdão, e o apóstolo João fez uma distinção entre o pecado "que não incorre em morte" e o pecado "que incorre em morte". — Mt 12:31, 32; 1Jo 5:16, 17.

Jesus Cristo, depois de manter a sua fidelidade até a morte, foi "vivificado no espírito", recebendo imortalidade e incorrupção. (1Pe 3:18; 1Co 15:42, 45; 1Ti 6:16) Foi assim "declarado [ou pronunciado] justo em espírito" (1Ti 3:16; Ro 1:2-4) e sentou-se à mão direita de Deus nos céus. (He 8:1; Fil 2:9-11) Os seguidores fiéis das pisadas de Cristo aguardam uma ressurreição semelhante à dele (Ro 6:5), na expectativa de se tornarem recebedores da "natureza divina". — 2Pe 1:4.

Outros Justos. Numa das ilustrações, ou parábolas, de Jesus, referente ao tempo da sua vinda na glória do Reino, aqueles que são semelhantes a ovelhas são chamados de "justos". (Mt 25:31-46) É notável, porém, que nesta ilustração esses "justos" são apresentados como separados e distintos daqueles que Cristo chama de "meus irmãos". (Mt 25:34, 37, 40, 46; compare isso com He 2:10, 11.) Visto que esses semelhantes a ovelhas dão ajuda aos "irmãos" espirituais de Cristo, demonstrando com isso fé no próprio Cristo, são abençoados por Deus e chamados de "justos". Iguais a Abraão, são contados, ou declarados, justos como amigos de Deus. (Tg 2:23) Esta posição justa significará sua sobrevivência quando os "cabritos" partirem "para o decepamento eterno". — Mt 25:46.

Uma situação paralela pode ser observada na visão registrada em Revelação (Apocalipse) 7:3-17. Ali, uma "grande multidão" de número indefinido é mostrada como distinta dos 144.000 "selados". (Veja Ef 1:13, 14; 2Co 5:1.) Que os desta "grande multidão" usufruem uma condição justa perante Deus é indicado por serem descritos como tendo 'lavado as suas vestes compridas e as embranquecido no sangue do Cordeiro'. — Re 7:14.

Os da "grande multidão", que sobrevivem à "grande tribulação", ainda não são declarados justos *para a vida* — quer dizer, como dignos do direito à vida eterna na terra. Precisam continuar a recorrer às "fontes de águas da vida", conforme guiados pelo Cordeiro, Cristo Jesus. Terão de fazer isso durante o Reinado Milenar de Cristo. (Re 7:17; 22:1, 2) Se se mostrarem leais a Jeová durante uma prova final, no fim dos mil anos, terão seu nome permanentemente registrado no livro da vida de Deus, Jeová assim declarando, ou reconhecendo, que eles finalmente são justos em sentido completo. — Re 20:7, 8; veja VIDA (Árvores da Vida).

Deus Provado Justo em Todos os Seus Atos. Pode-se ver que Deus, nos seus tratos com humanos imperfeitos, nunca viola suas próprias normas de retidão e justiça. Ele não declara pessoas pecadoras justas pelos próprios méritos delas, desconsiderando ou tolerando assim o pecado. (Sal 143:1, 2) Conforme o apóstolo Paulo explica: "Todos pecaram e não atingem a glória de Deus, e é como dádiva gratuita que estão sendo declarados justos pela benignidade imerecida dele, por intermédio do livramento pelo resgate pago por Cristo Jesus. Deus o apresentou como oferta de propiciação por intermédio da fé no seu sangue. Isto se deu, a fim de exibir a sua própria justiça, porque ele estava perdoando os pecados que ocorreram no passado, enquanto Deus exercia indulgência; a fim de exibir a sua própria justiça nesta época atual, para que fosse justo, mesmo ao declarar justo o homem que tem fé em Jesus." (Ro 3:23-26) Assim, Deus, mediante benignidade imerecida, proveu um arranjo legal, à base do sacrifício de Cristo, por meio do qual pode ser completamente justo e reto ao perdoar os pecados daqueles que exercem fé.

Tentativas de Mostrar-se Justo. Visto que apenas Deus pode declarar justo um homem, as tentativas de se mostrar justo à base de méritos próprios ou por aceitar o julgamento de outros quanto à justiça da pessoa, não têm nenhum valor. Jó foi repreendido porque, embora não acusasse Deus de algum mal, ele 'declarava justa a sua própria alma em vez de a Deus'. (Jó 32:1, 2) O homem versado na Lei, que interrogou Jesus a respeito do caminho para a vida eterna, foi indiretamente repreendido por Jesus pela sua tentativa de se mostrar justo. (Lu 10:25-37) Jesus condenou os fariseus por procurarem declarar-se justos perante os homens. (Lu 16:15) O apóstolo Paulo, em especial, mostrou que, por causa do estado imperfeito e pecaminoso de toda a humanidade, ninguém pode ser declarado justo pela tentativa de estabelecer a sua própria justiça por meio de obras da Lei mosaica. (Ro 3:19-24; Gál 3:10-12) Em vez disso, enfatizou a fé em Cristo Jesus como a verdadeira base para se ser declarado justo. (Ro 10:3, 4) A carta inspirada de Tiago complementa a declaração de Paulo por mostrar que essa fé tem de ser feita viver, não por obras da Lei, mas por obras de fé, como nos casos de Abraão e de Raabe. — Tg 2:24, 26.

Certos homens, afirmando falsamente ser apóstolos, desafiaram injustamente o apostolado e as obras cristãs de Paulo, procurando assim atrair a si a congregação coríntia. (2Co 11:12, 13) Paulo, sabendo que era fiel no cumprimento do serviço de mordomo para Cristo, declarou que ele não se preocupava com o julgamento de homens que, totalmente desautorizados, na realidade se arvoravam em "tribunal humano" para julgá-lo. Ele nem mesmo se estribava na sua própria avaliação de si mesmo, mas olhava para Jeová como seu Examinador. (1Co 4:1-4) Assim se estabelece o princípio de que não se pode confiar no julgamento de homens quanto à justiça da própria pessoa, ou a falta dela, a menos que o julgamento deles seja apoiado pela Palavra de Deus. A pessoa precisa recorrer à Palavra de Deus e deixar que ela a examine. (He 4:12) Entretanto, quando o apoio da Palavra de Deus é evidente, a pessoa repreendida por um irmão cristão, especialmente por um ancião na congregação, não agiria bem se rejeitasse tal repreensão por tentar mostrar-se justa. (Pr 12:1; He 12:11; 13:17) E todo aquele que ocupa um cargo de responsabilidade e que deve julgar um assunto ou uma disputa seria condenado por Deus se declarasse "justo ao iníquo em troca de suborno". — Is 5:23; Tg 2:8, 9.

DEDÃ.

1. Cusita da linhagem de Raamá. (Gên 10:7; 1Cr 1:9) Parece que sua posteridade povoou parte da Arábia.

2. Descendente de Abraão por meio de Jocsã. (Gên 25:3; 1Cr 1:32) Os dedanitas descendentes de Jocsã evidentemente estabeleceram-se ao S e ao SE da Terra da Promessa, na mesma vizinhança geral para onde Abraão mandou todos os filhos que teve com Quetura. — Gên 25:6.

Visto que ambas as famílias de dedanitas (a de Raamá e a de Jocsã) evidentemente povoaram partes da Arábia, surge a pergunta de que Dedã se fala quando o nome ocorre em escritos bíblicos posteriores. No entanto, a conexão às vezes estabelecida com outros povos semíticos, tais como Edom, Tema e Buz, indica o Dedã descendente de Jocsã. Por exemplo, Dedã é alistado como estando numa extremidade de Edom, cuja terra estava para ser devastada. (Ez 25:13) Dedã, na "planície desértica", também é mandado fugir diante das forças invasoras. As caravanas dedanitas devem procurar um lugar na floresta, ao passo que Tema, através de cujo território evidentemente fogem, é convocado para prover alimento e água para o sustento dos fugitivos. (Is 21:11-15; Je 49:8) Igual a Edom, Dedã, por fim, também se veria obrigado a tomar o copo do vinho do furor de Jeová. — Je 25:15, 21, 23.

Os peritos relacionam Dedã com o oásis de el-Ula, a uns 120 km ao SO de Taima.

Outras referências a Dedã não fornecem indícios sobre se a referência é a um povo camítico ou semítico. Por exemplo, Dedã é mencionado em Ezequiel 27:15, 20, como negociando com Tiro. Dedã

também encara com interesses egoístas o planejado saque do povo de Deus por Gogue de Magogue. — Ez 38:13.

DEDICAÇÃO. Separar ou pôr à parte para um fim sagrado. O verbo hebraico *na·zár* (dedicar) tem o sentido básico de "manter apartado (separado); estar apartado; recolher-se". (Le 15:31; 22:2; Ez 14:7; compare isso com Os 9:10, n.) A palavra hebraica aparentada, *né·zer*, refere-se ao sinal ou símbolo de santa dedicação usado como coroa na cabeça santificada do sumo sacerdote ou na cabeça do rei ungido; referia-se também ao nazireado. — Núm 6:4-6; compare isso com Gên 49:26, n.

Na investidura de Arão como sumo sacerdote, colocou-se na cabeça dele um turbante de linho fino. Preso na frente deste turbante com um cordel de linha azul, para todos verem, havia "o sinal sagrado de dedicação [*né·zer*]", uma brilhante lâmina de ouro puro, tendo gravadas nela como selo as palavras, em hebraico: "Santidade pertence a Jeová." A seguir, derramava-se o santo óleo de unção sobre o sumo sacerdote na cerimônia de investidura. (Êx 29:6, 7; 39:30, 31 n.; Le 8:9, 12) Concordemente, o sumo sacerdote tinha de ter cuidado de evitar fazer algo que profanasse o santuário, "porque há sobre ele o sinal de dedicação, o óleo de unção de seu Deus". — Le 21:12.

De modo similar, a palavra *né·zer* tinha referência ao "diadema", ornato oficial usado na cabeça pelos reis ungidos de Israel, como símbolo do seu cargo sagrado. — 2Sa 1:10; 2Rs 11:12; 2Cr 23:11; Sal 89:39; 132:18; Pr 27:24.

Quando alguém fazia um voto de nazireu a Jeová, ele não devia cortar o cabelo, nem rapar a barba, enquanto estivesse sob o voto. De modo que o seu cabelo comprido tornava-se um sinal coroante do seu nazireado (*né·zer*). (Núm 6:4-21) Personificando Jerusalém como alguém que havia violado seus votos sagrados de santidade para com Jeová, o profeta Jeremias exclamou: "Raspa o teu cabelo não cortado [ou "cabelo dedicado"; *niz·rékh*, forma de *né·zer*] e lança-o fora." (Je 7:29) Jeová, por meio de outro profeta, descreve como os inconstantes israelitas "entraram até Baal de Peor e passaram a dedicar-se [*wai·yin·na·zerú*, forma do verbo *na·zár*] à coisa vergonhosa". — Os 9:10.

Nas Escrituras Gregas Cristãs faz-se referência a certas coisas dedicadas. A "festividade da dedicação" (*en·kaí·ni·a*) do inverno é mencionada em conexão com o ministério terrestre de Jesus. (Jo 10:22; veja FESTIVIDADE DA DEDICAÇÃO.) Esta palavra grega, *en·kaí·ni·a*, tem a mesma raiz que *en·kai·ní·zo*, que em Hebreus 9:18 é vertida por "dedicar" em certas traduções (*AS*, *KJ*, *Dy*, *Sp*), mas "inaugurar" em outras. (*BJ*, *CBC*, *MC*, *NM*, *PIB*) De modo similar, em Hebreus 10:20, algumas a traduzem por "dedicar" (*AS*, *Dy*, *Sp*), outras por "inaugurar". (*BJ*, *IBB*, *NM*) Jesus chamou atenção para os ensinos tradicionais dos fariseus com respeito a "corbã", isto é, uma dádiva dedicada a Deus. (Mr 7:11; Mt 15:5; veja CORBÃ.) Jesus advertiu também que viria o tempo em que o templo de Herodes, junto com as suas "pedras excelentes e com coisas dedicadas [*a·na·thé·ma·sin*]", seria derrubado. — Lu 21:5, 6.

DEDO DA MÃO. Como instrumento da mão e do braço, o dedo da mão tem muito a ver com a direção e os detalhes mais finos do trabalho feito por uma pessoa. Visto que fazem parte da mão, os dedos são às vezes usados como sinônimo de "mão", na Bíblia. As duas palavras, "dedos" e "mãos" são usadas em declarações paralelas na descrição da fabricação de ídolos. — Is 2:8.

Figuradamente, fala-se de Deus como realizando obras com "o(s) dedo(s)", tais como escrever os Dez Mandamentos em tábuas de pedra (Êx 31:18; De 9:10), fazer milagres (Êx 8:18, 19) e criar os céus (Sal 8:3). Que os "dedos" de Deus, empregados na atividade criativa, referem-se ao seu espírito santo, ou força ativa, é indicado no relato de Gênesis sobre a criação, onde se diz que a força ativa de Deus (*rú·ahh*, "espírito") movia-se sobre a superfície das águas. (Gên 1:2) Todavia, as Escrituras Gregas Cristãs fornecem a chave para o entendimento correto desse uso simbólico, pois o relato de Mateus explica que Jesus expulsava demônios por meio do 'espírito santo de Deus' e Lucas nos informa de que isso se dava por meio do "dedo de Deus". — Mt 12:28; Lu 11:20.

Os gestos são especialmente expressivos entre os orientais; um pequeno movimento muitas vezes tem significado importante. A Bíblia retrata o homem imprestável como "dando indicações com os dedos". (Pr 6:12, 13) Os israelitas teriam de eliminar do seu meio coisas tais como "o apontar com o dedo" (possivelmente em desprezo ou em acusação falsa), junto com o falar o que fosse prejudicial, se quisessem obter o favor de Deus. (Is 58:9-11) Visto que os dedos se destacam de modo proeminente diante dos olhos e são vitais para a realização dos propósitos da pessoa, o povo de Deus devia figuradamente 'atar Seus mandamentos aos seus dedos', como constante lembrete e guia em tudo o que fizesse. — Pr 7:2, 3; compare isso com Sal 144:1.

Quando uma delegação pediu ao Rei Roboão uma carga de serviço mais leve do que aquela que seu pai Salomão colocara sobre o povo, o rei foi aconselhado pelos seus jovens assistentes a responder que 'seu próprio dedo mínimo seria mais grosso do que os quadris de seu pai'; significando

esta metáfora que ele colocaria sobre o povo uma carga ainda mais pesada. (1Rs 12:4, 10, 11) A palavra hebraica aqui empregada para "dedo mínimo" vem duma raiz que significa "ser miúdo, pequeno, mínimo".

Jesus Cristo usou uma figura de retórica semelhante ao ilustrar a dura e arrogante dominação exercida pelos escribas e pelos fariseus. Mostrando a completa indisposição desses líderes religiosos em ajudar o povo sobrecarregado, no mínimo que fosse, Jesus disse que 'amarravam cargas pesadas e as punham nos ombros dos homens, mas eles mesmos não estavam dispostos nem a movê-las com o dedo'. (Mt 23:2-4) Em outra metáfora, Jesus retratou "o rico" como desejando que Lázaro fizesse a coisa mínima por ele (trazer apenas água na "ponta do seu dedo"), pedido destinado a afastar Lázaro da sua posição favorecida junto a Abraão. — Lu 16:22, 24.

Um dos refains que lutou contra Israel era homem de tamanho extraordinário, uma anormalidade genética, tendo os dedos das mãos e dos pés aos seis, 24 ao todo. — 2Sa 21:20; 1Cr 20:6; veja também POLEGAR.

DEDO DO PÉ. Cada um dos membros terminais do pé humano. As palavras hebraica e aramaica usadas nas Escrituras para dedo da mão referem-se também, às vezes, ao dedo do pé. (2Sa 21:20; 1Cr 20:6; Da 2:41, 42) Em outros trechos, a palavra hebraica para "polegar" é usada também para 'dedo grande do pé'. — Êx 29:20; Le 8:23, 24; 14:14, 17, 25, 28.

Os dedos dos pés, sendo importantes para o equilíbrio e a direção do corpo ao caminhar, são mencionados nas Escrituras em sentido tanto literal como figurativo. Um costume praticado ocasionalmente com o fim de incapacitar para a batalha um inimigo capturado era cortar-lhe os polegares e os dedos grandes dos pés. — Jz 1:6, 7.

Na investidura do sacerdócio em Israel, Moisés tomou parte do sangue do carneiro da investidura e colocou-o sobre a orelha direita, sobre o polegar direito e sobre o dedo grande do pé direito de Arão, e de cada um de seus filhos. (Le 8:23, 24) O sangue do sacrifício sobre este importante membro do pé direito significava que eles tinham de traçar seu rumo e andar sem se desviar, usando da melhor forma suas habilidades nos deveres sacrificiais do sacerdócio. Jesus Cristo, o grande Sumo Sacerdote, cumpriu este tipo profético quando na terra (Mt 16:21-23), e seus subsacerdotes, seus irmãos gerados pelo espírito, precisam seguir de perto as suas pisadas. — He 7:26; 1Pe 2:5, 8; Re 20:6.

DEFEITO. Veja MÁCULA.

DELAÍAS [Jeová Puxou para Cima [para libertar]].

1. Sacerdote arônico do tempo de Davi, designado por sorte como chefe da 23.ª turma sacerdotal. — 1Cr 24:1, 5, 18.

2. Filho de Semaías; um dos príncipes da corte do Rei Jeoiaquim, que ouviu Baruque ler o livro escrito por Jeremias e que depois, pelo visto, apresentou um relatório ao rei. Daí, na ocasião em que o rolo foi lido perante Jeoiaquim, Delaías e outros dois príncipes instaram em vão com o rei para que não o queimasse. — Je 36:11-26.

3. Antepassado de certos homens que vieram a Jerusalém junto com Zorobabel, em 537 AEC, mas que não puderam provar que eram israelitas. — Esd 2:1, 59, 60; Ne 7:61, 62.

4. Filho de Meetabel e pai do Semaías que foi contratado por Sambalá e Tobias para intimidar Neemias, o governador. — Ne 6:10-13.

5. Um dos sete filhos de Elioenai; descendente de Davi por Salomão. — 1Cr 3:10, 24.

DELEGADOS GOVERNANTES. "Delegados governantes" (hebr.: *segha·ním,* sempre usado no plural) ocorre 17 vezes na Bíblia, como, por exemplo, em Esdras 9:2; Neemias 2:16; Is 41:25; Jeremias 51:23 e Ezequiel 23:6. Referia-se a governantes subordinados ou oficiais inferiores, diferenciados de nobres, príncipes e governadores. Alguns tradutores vertem a palavra como "magistrados" (*Al, BJ, CBC*) ou "prefeitos" (*PIB*).

DEMAS [possivelmente uma forma abreviada de "Demétrio", que significa "De (Pertencente a) Deméter"]. Foi certa vez colaborador do apóstolo Paulo. Demas estava em Roma com o apóstolo durante o primeiro aprisionamento deste ali, e seus cumprimentos foram incluídos nas cartas aos colossenses e a Filêmon. (Col 4:14; Flm 24) Quando Paulo escreveu a Timóteo, durante seu segundo aprisionamento, Demas havia abandonado o apóstolo e partido para Tessalônica, talvez sua cidade natal. — 2Ti 4:10.

Não se revela exatamente como Demas abandonou Paulo 'por causa de seu amor ao atual sistema de coisas'. O apóstolo não diz que Demas se tornou apóstata ou opositor. Talvez o amor de Demas às coisas materiais e aos prazeres mundanos se tenha tornado mais forte do que seu amor aos assuntos espirituais. O temor de sofrer martírio junto com Paulo talvez tenha feito com que Demas procurasse um lugar mais seguro para assim preservar sua vida no então existente sistema de coisas. De qualquer modo, quando as condições se tornaram desfavoráveis, Demas deixou de aproveitar sua maravilhosa oportunidade de fortalecer seu irmão Paulo.

DEMÉTRIO [De (Pertencente a) Deméter [deusa grega da agricultura]].

1. Prateiro da cidade de Éfeso, na Ásia Menor, que instigou um tumulto contra o apóstolo Paulo e seus companheiros, no fim da estada de dois a três anos de Paulo em Éfeso (c. 53-55 EC), no decurso da sua terceira viagem missionária. A pregação de Paulo havia sido abençoada com êxito, fazendo com que muitos se desviassem da prática da magia e queimassem seus livros. Demétrio, que tinha um próspero negócio de fabricar santuários de prata da deusa Ártemis, ficando alarmado diante da perspectiva de perder a renda por causa do êxito de Paulo em fazer discípulos de Cristo, instigou os artífices e outros. Com um argumento duplo, da ameaça de perder o negócio e do perigo de o templo de Ártemis cair em descrédito, ele conseguiu lançar a cidade inteira em confusão.

Depois de cerca de duas horas, o escrivão da cidade conseguiu sufocar o alvoroço; salientou que, se Demétrio e os artífices tinham alguma acusação contra Paulo e seus companheiros, havia tribunais para cuidar do assunto legalmente, mas que aquela manifestação desordeira expunha a cidade à acusação de sedição por parte do governo romano. A multidão sossegou então, soltando os colaboradores de Paulo e deixando o teatro, cenário do distúrbio vergonhoso. Pouco depois, Paulo partiu para a Macedônia. — At 19:18, 19, 23-41; 20:1.

2. Cristão mencionado favoravelmente pelo apóstolo João numa carta enviada a Gaio, por volta de 98 EC. Demétrio talvez tenha sido o portador da carta para Gaio. A menção elogiosa de Demétrio, por João, talvez tenha sido feita para incentivar a hospitalidade da parte de Gaio, uma vez que parece ter sido costume das congregações ajudarem em prover de casa e comida os irmãos fiéis que viajavam pela causa das boas novas. — 3Jo 1, 12.

DEMÔNIO. Iníqua criatura espiritual, invisível, com poderes sobre-humanos. A costumeira palavra grega para demônio (*dai·mon*) ocorre apenas uma vez nas Escrituras Gregas Cristãs, em Mateus 8:31; em outros lugares aparece a palavra *dai·mó·ni·on. Pneú·ma,* a palavra grega para "espírito", às vezes é aplicada a espíritos iníquos, ou demônios. (Mt 8:16) Ocorre também acompanhada por termos qualificativos tais como 'iníquo', 'impuro', "sem fala" e "surdo". — Lu 7:21; Mt 10:1; Mr 9:17, 25; veja ESPÍRITO (Pessoas Espirituais).

Os demônios, como tais, não foram criados por Deus. O primeiro a se transformar num deles foi Satanás, o Diabo (veja SATANÁS), que se tornou o governante de outros filhos angélicos de Deus, os quais também se transformaram em demônios. (Mt 12:24, 26) Nos dias de Noé, anjos desobedientes se materializaram, casaram-se com mulheres, produziram uma geração híbrida, conhecida como os nefilins (veja NEFILINS), e depois se desmaterializaram quando veio o Dilúvio. (Gên 6:1-4) Todavia, ao retornarem ao domínio espiritual, eles não recuperaram a sua elevada posição original, pois Judas 6 diz: "Os anjos que não conservaram a sua posição original, mas abandonaram a sua própria moradia correta, ele reservou com laços sempiternos, em profunda escuridão, para o julgamento do grande dia." (1Pe 3:19, 20) De modo que é a esta condição de densa escuridão espiritual que são obrigados agora a confinar suas operações. (2Pe 2:4) Embora evidentemente impedidos de se materializarem, ainda têm grande poder e influência sobre a mente e a vida dos homens, tendo até mesmo a capacidade de entrar em homens e animais e possuí-los, e os fatos mostram que também usam coisas inanimadas, tais como casas, fetiches e amuletos. — Mt 12:43-45; Lu 8:27-33; veja POSSESSÃO DEMONÍACA.

O objetivo de toda esta atividade demoníaca é voltar as pessoas contra Jeová e a adoração pura Dele. A lei de Jeová, portanto, proíbe estritamente o demonismo em qualquer forma. (De 18:10-12) No entanto, o Israel refratário desviou-se tanto, que passou a sacrificar seus filhos e filhas aos demônios. (Sal 106:37; De 32:17; 2Cr 11:15) Quando Jesus estava na Terra, a influência demoníaca era muito prevalecente, e alguns dos seus maiores milagres consistiam em expulsar espíritos iníquos de pessoas vitimadas. (Mt 8:31, 32; 9:33, 34; Mr 1:39; 7:26-30; Lu 8:2; 13:32) Jesus concedeu este mesmo poder aos seus 12 apóstolos e aos 70 que enviou, de modo que, em nome de Jesus, eles também pudessem expulsar demônios. — Mt 10:8; Mr 3:14, 15; 6:13; Lu 9:1; 10:17.

A influência demoníaca nos assuntos humanos é igualmente manifesta hoje. Ainda é verdade que "as coisas sacrificadas pelas nações, elas sacrificam a demônios, e não a Deus". (1Co 10:20) No último livro da Bíblia, a "revelação de Jesus Cristo, que Deus lhe deu, para mostrar aos seus escravos as coisas que têm de ocorrer em breve", dá-se um aviso profético a respeito da acelerada atividade demoníaca na Terra. (Re 1:1) "Foi lançado para baixo o grande dragão, a serpente original, o chamado Diabo e Satanás, que está desencaminhando toda a terra habitada; ele foi lançado para baixo, à terra, e os seus anjos [*demônios*] foram lançados para baixo junto com ele. Por esta razão, . . . ai da terra e do mar, porque desceu a vós o Diabo, tendo grande ira, sabendo que ele tem um curto período de tempo." (Re 12:9, 12) Impuras expressões inspiradas, semelhantes a rãs, "são, de fato, expressões inspiradas por *demônios* e realizam sinais, e vão aos reis de toda a terra habitada, a fim de ajuntá-los para a guerra do grande dia de Deus, o Todo-Poderoso". — Re 16:13, 14.

Portanto, os cristãos têm de travar uma luta árdua contra esses invisíveis espíritos iníquos. Tiago, argu-

mentando que apenas a crença não basta, diz: "Crês tu que há um só Deus? Fazes muito bem. Contudo, os demônios creem e estremecem." (Tg 2:19) "Nos períodos posteriores de tempo", advertiu Paulo, "alguns se desviarão da fé, prestando atenção a desencaminhantes pronunciações inspiradas e a ensinos de demônios". (1Ti 4:1) Não se pode ao mesmo tempo comer à mesa de Jeová e à mesa dos demônios. (1Co 10:21) Por isso, os fiéis têm de travar uma luta árdua contra o Diabo e seus demônios, "contra os governantes mundiais desta escuridão, contra as forças espirituais iníquas nos lugares celestiais". — Ef 6:12.

O que eram os demônios para os gregos aos quais Paulo pregava?

Este uso da palavra "demônio" é limitado e específico em comparação com as noções dos antigos filósofos e o modo em que esta palavra era usada no grego clássico. Neste respeito, o *Theological Dictionary of the New Testament* (Dicionário Teológico do Novo Testamento), editado por G. Kittel (Vol. II, p. 8) observa: "O sentido do adj[etivo *dai·mó·ni·os*] destaca bem claramente as particularidades distintivas do conceito gr[ego] sobre os demônios, porque denota aquilo que está fora da capacidade humana e assim deve ser atribuído à intervenção de poderes superiores, quer para o bem, quer para o mal. [*To dai·mó·ni·on*] nos escritores pré-cristãos pode ser usado no sentido de 'divino'." (Traduzido para o inglês e editado por G. Bromiley, 1971) Discutindo com Paulo, alguns filósofos epicureus e estoicos concluíram: "Ele parece ser publicador de deidades [gr.: *dai·mo·ní·on*] estrangeiras." — At 17:18.

Falando aos atenienses, Paulo usou uma forma composta da palavra grega *dai·mon,* dizendo: "Pareceis mais dados ao temor das deidades [gr.: *dei·si·dai·mo·ne·sté·rous;* na *Vulgata* latina, 'mais supersticiosos'] do que os outros." (At 17:22) Comentando esta palavra composta, F. F. Bruce observa: "O contexto tem de decidir se esta palavra é usada no seu sentido melhor ou pior. De fato, era tão vaga como 'religiosos' em ingl[ês], e aqui seria melhor traduzida por 'muito religiosos'. Mas o 'supersticiosos' da AV [*Versão Autorizada,* em inglês] não é inteiramente errado; para Paulo, a religião deles era mormente supersticiosa, como também era, embora por outros motivos, para os epicureus." — *The Acts of the Apostles* (Os Atos dos Apóstolos), 1970, p. 335.

Ao falar ao Rei Herodes Agripa II, Festo disse que os judeus tinham certas disputas com Paulo a respeito da "adoração da deidade [gr.: *dei·si·dai·mo·ní·as;* na *Vulgata* latina: 'superstição']" por parte deles. (At 25:19) F. F. Bruce observou que esta palavra grega "poderia ser vertida com menos polidez como 'superstição' (como na AV). O adjetivo correspondente aparece com a mesma ambiguidade em [Atos] 17:22". — *Commentary on the Book of the Acts* (Comentário sobre o Livro dos Atos), 1971, p. 483.

Veja DEMÔNIO CAPRINO.

DEMÔNIO CAPRINO. A palavra hebraica *sa·ʽír* (literalmente: peludo) refere-se a um bode ou a um cabritinho. (Le 16:18; Núm 7:16) No entanto, em quatro textos (Le 17:7; 2Cr 11:15; Is 13:21; 34:14), a palavra é geralmente considerada por tradutores como tendo um sentido além do significado comum de "bode" ou "cabritinho".

Tanto em Levítico 17:7 como em 2 Crônicas 11:15, é claro que o termo (*se·ʽi·rím,* plural) é usado para referir-se a coisas às quais é prestada adoração e são oferecidos sacrifícios, e isto em relação à religião falsa. Os tradutores das versões *Septuaginta* grega e da *Vulgata* latina, portanto, traduziram a

Segundo Heródoto, a crença grega em Pã, deus de aspecto caprino, pode ter sido influenciada pela adoração egípcia do bode.

palavra hebraica por "as coisas insensatas" (*LXX*) e "os demônios" (*Vg*). Tradutores e lexicógrafos modernos, em geral, adotam o mesmo conceito nesses dois textos, usando "demônios" (*Al, So*), "sátiros" (*BJ, CBC, IBB, PIB*) ou "demônios caprinos" (*NM;* veja também *Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], de Koehler e Baumgartner, Leiden, 1958, p. 926, e *A Hebrew and English Lexicon of the Old Testament* [Léxico Hebraico e Inglês do Velho Testamento], de Brown, Driver e Briggs, 1980, p. 972), sendo exceções a tradução da Liga de Estudos Bíblicos, a versão dos Missionários Capuchinhos, a *Bíblia Vozes* e a *Versão Brasileira,* que vertem o termo literalmente como "bodes" em 2 Crônicas 11:15.

As palavras de Josué, em Josué 24:14, mostram que os israelitas tinham sido até certo ponto influenciados pela adoração falsa do Egito durante sua permanência ali, ao passo que Ezequiel indica que tais práticas pagãs continuaram a afligi-los por muito tempo depois. (Ez 23:8, 21) Por esta razão, alguns peritos acham que o decreto divino, emitido no ermo para impedir que os israelitas oferecessem "sacrifícios aos demônios caprinos" (Le 17:1-7), e constituir Jeroboão sacerdotes "para os altos, e para os demônios caprinos, e para os bezerros que tinha feito" (2Cr 11:15), indicam que havia alguma forma de adoração do bode entre os israelitas, tal como a que era proeminente no Egito, especialmente no Baixo Egito. Heródoto (II, 46) afirma que foi de tal adoração egípcia que os gregos derivaram sua crença em Pã e também nos sátiros, deuses de natureza lasciva que habitavam as florestas, posteriormente representados como tendo chifres, rabo e pernas de bode. Alguns sugerem que essa forma de meio-animal, desses deuses pagãos, é a origem da prática de retratar Satanás com rabo, chifre e cascos fendidos, costume prevalecente entre professos cristãos na Era do Obscurantismo.

Não se declara, porém, exatamente o que eram tais "peludos" (*se'i·rím*). Ao passo que alguns consideram ser bodes literais ou ídolos em forma de bode, isto não necessariamente parece ser indicado; tampouco outros textos fornecem evidência desta natureza. O termo usado talvez simplesmente indique que *na mente daqueles que os adoravam,* esses deuses falsos eram concebidos como tendo forma caprina ou aparência peluda. Ou, pode ser que o uso de "bodes", nessas referências, apenas seja uma forma de desprezo por todos os objetos idólatras em geral, do mesmo modo como a palavra para ídolos, em diversos textos, deriva dum termo que originalmente significava "bolotas de esterco", não denotando, porém, que os ídolos fossem literalmente feitos de esterco. — Le 26:30; De 29:17.

O sentido de *sa·'ír* e *se·'i·rím* nos outros dois textos (Is 13:21; 34:14) não goza de aceitação tão geral como tendo relação com a adoração falsa. Nesses textos, as ruínas desoladas de Babilônia e de Edom são representadas como habitadas por criaturas selvagens, inclusive por *se'i·rím.* Algumas traduções vertem o termo no seu sentido comum como "bodes" (*BJ* [13:21]; *Fi* [34:14]; *Yg*) ou como "cabras selvagens" (*BLH* [13:21]; *AS*), ao passo que a versão *Figueiredo,* embora use "demônios" em Levítico e em Segundo Crônicas (Paralipômenos), prefere "peludos" em Isaías 13:21. Aqueles que preferem tais traduções nesses textos indicam que a palavra aparece entre outras criaturas conhecidas como animais ou aves literais. Objetando à tradução de *sa·'ir* por "sátiro" em Isaías 34:14, G. R. Driver (*Palestine Exploration Quarterly* [Revista Trimestral sobre a Exploração da Palestina], Londres, 1959, p. 57) salienta que o sátiro em parte alguma era usado na mitologia como símbolo de desolação, mas, antes, de lascívia e folia; favorecendo considerar o *sa·'ir* como bode literal, ele mostra que os bodes se dão bem em lugares ermos, e que se relata que cabras-selvagens são comuns na extremidade S do Mar Morto, e assim na direção do desolado Edom, contra quem se proferiu a profecia de Isaías (34:14).

Aqueles que favorecem a tradução em Isaías igual à indicada pelos textos de Levítico e Segundo Crônicas mostram que a tradução da *Septuaginta* usa "demônios" para *se'i·rím* em Isaías, e que João usa a mesma linguagem da *Septuaginta* (Is 13:21) ao descrever a desolada Babilônia, a Grande, como guarida de toda ave impura e de "demônios". (Re 18:2) Naturalmente, não se pode declarar definitivamente que o apóstolo João aqui citou realmente a *Septuaginta.* É digno de nota, porém, que, conforme declarado no *Theological Dictionary of the New Testament* (Dicionário Teológico do Novo Testamento), "a *LXX* presume . . . que [*dai·mó·ni·on,* traduzido por "demônio"] seja um termo depreciativo aplicado a deuses pagãos". — Editado por Gerhard Kittel, 1971, Vol. II, p. 12.

Portanto, este assunto não permite uma certeza absoluta. Isaías talvez injetasse na sua lista de animais e aves referências literais a demônios, não querendo dizer que tais demônios se materializassem realmente na forma de bodes, mas, antes, que a mente dos pagãos em volta desses lugares imaginaria os sítios desolados povoados por tais habitantes demoníacos. A história mostra que o povo da Síria e da Arábia já por muito tempo tem associado criaturas monstruosas com ruínas similares, e os *jinn* dos árabes são representados como tendo monstruosas formas peludas. Por outro lado, os *se'i·rím* que ocupavam as ruínas desoladas de Edom e Babilônia bem que podem ter sido animais reais, peludos e talvez de uma aparência que induzisse os observadores a pensar em demônios.

DENÁRIO. Moeda romana de prata, que pesava cerca de 3,85 g, e assim teria um valor atual de uns US$ 0,74. Levava a imagem da cabeça de César e era a "moeda do imposto por cabeça", que os romanos exigiam dos judeus. (Mt 22:19-21) Nos dias do ministério terrestre de Jesus, os lavradores recebiam em geral um denário por um dia de 12 horas de trabalho. (Mt 20:2) Assim, Revelação (Apocalipse) 6:6 retrata uma condição extrema ao declarar que um litro de trigo ou três de cevada custariam um denário (o salário de um dia inteiro).

Se o dispendioso nardo que Maria, irmã de Lázaro, usou para untar a Jesus Cristo tivesse sido vendido por 300 denários (aproximadamente o salário de um ano), provavelmente isto significaria que uma considerável soma de dinheiro teria sido depositada na caixa de dinheiro guardada por Judas Iscariotes. Não é de admirar que o desonesto Judas Iscariotes levantasse fortes objeções, visto que ficou sem poder apropriar-se indevidamente de uma fração sequer desta grande soma. — Jo 12:3-6; 13:29; Mr 14:3-11.

As duas faces de um denário romano. Observe, à esquerda, a efígie de Tibério César.

O prestimoso samaritano, da ilustração de Jesus, gastou dois denários (o salário de dois dias) para ajudar a um forasteiro desconhecido e declarou-se disposto a pagar as despesas adicionais em favor dele. (Lu 10:33-35) Em contraste, numa das ilustrações de Jesus, destacando a necessidade de ser perdoador, um escravo, cuja dívida de 60.000.000 de denários tinha sido cancelada, não estava disposto a perdoar a dívida de 100 denários de um coescravo. — Mt 18:24-33.

DENTES. Órgãos duros, ósseos, na boca, usados para mastigar o alimento, e, no caso dos animais, também como arma.

Jó, servo fiel de Deus, escapando por pouco da morte nos seus sofrimentos, disse: "Eu escapo com a *pele dos meus dentes.*" (Jó 19:20) Parece que Jó simplesmente queria dizer que escapara com nada ou quase nada sobrando. Escapara com a pele dos seus dentes, isto é, com a "pele" daquilo que evidentemente não tem pele.

Ranger os dentes é usado frequentemente para indicar ira (Jó 16:9; At 7:54) ou angústia e desespero. (Mt 8:12; 13:42, 50; 22:13; 24:51; 25:30) Tal ranger de dentes pode vir acompanhado de palavras amargas e de ação violenta contra o objeto da ira.

Em Amós 4:6, a expressão *"limpeza de dentes"* é paralelizada com "carência de pão", representando condições de fome.

Os dentes simbolizam também o poder destrutivo duma nação ou de um povo. (Da 7:5, 7, 19; Jl 1:6; Re 9:8) Davi assemelhou os inimigos iníquos dos justos a leões ferozes, e pediu a Deus que os socasse no queixo e *quebrasse os seus dentes.* Isto os deixaria incapazes de causar dano. (Sal 3:7; 58:6) Os falsos profetas de Israel são apresentados como gananciosos e vorazes, *"que mordem com os seus dentes"* e que santificam a guerra contra todo aquele que não os alimente. — Miq 3:5; compare isso com Ez 34:2, 3; Mt 7:15; At 20:29.

Nos dias anteriores à destruição de Jerusalém, um dito comum entre o povo era: "Os pais foram os que comeram a uva verde, mas foram os *dentes* dos filhos que *ficaram embotados.*" (Je 31:29; Ez 18:2-4) Dessa maneira tentavam escusar-se da culpa pelas condições adversas sobrevindas à nação por causa da iniquidade dela, alegando que o que lhes acontecia era o resultado daquilo que seus pais haviam feito.

DEPLORAR. Veja ARREPEPNDIMENTO.

DEPÓSITO. Armazém ou prédio no qual se guardavam gêneros alimentícios — vinho e azeite — bem como metais ou pedras preciosos, e outros artigos. Celeiro é o depósito usado para armazenar cereais em grão. Palheiros, torres e outras instalações para armazenagem eram comuns na antiguidade (1Cr 27:25; 2Cr 32:27, 28; Jl 1:17; Ag 2:19), e certas cidades serviam principalmente como centros de armazenagem. — Êx 1:11.

Havia necessidade de depósitos relacionados com o santuário, para se cuidar dos dízimos e das contribuições procedentes de campos, pomares e vinhedos, trazidos por Israel aos levitas. (Mal 3:10) Certos levitas eram encarregados dos depósitos e distribuíam essas provisões aos seus irmãos. — 1Cr 26:15, 17; Ne 12:44; 13:12, 13.

No antigo Egito, os celeiros eram de diversas estruturas, um tipo delas sendo similar ao atual silo. Tinha no alto uma porta para se depositar o cereal (por se subir uma escada) e pequenas

portas corrediças ao nível do chão para a sua retirada. Celeiros subterrâneos também já são de longo uso no Oriente Médio, evidentemente sendo preferidos em regiões esparsamente povoadas, por ficarem ocultos a bandos de saqueadores.

Uso Ilustrativo. Jesus Cristo, ao exortar seus discípulos a não estarem ansiosos pelas necessidades materiais, mas a buscarem apenas o "pão para este dia", lembrou-lhes que Deus alimenta as aves, embora estas não ajuntem coisas em depósitos ou celeiros. (Mt 6:11, 25, 26; Lu 12:22, 24) Para mostrar que a vida não resulta das coisas que se possuem, Jesus apresentou uma ilustração a respeito de um rico que pensava em substituir seus depósitos por maiores, para guardar os seus muitos bens, mas apenas se confrontou com a morte; portanto, suas riquezas materiais não lhe foram de nenhum proveito. — Lu 12:13-21.

Em vez de incentivar-nos a procurar bens terrestres e assim acumular uma grande quantidade deles, o sábio escritor de Provérbios diz: "Honra a Jeová com as tuas coisas valiosas . . . Então os teus depósitos de suprimentos se encherão de fartura." (Pr 3:9, 10) Isto foi exemplificado por aquilo que se deu com a nação de Israel, a qual, quando servia obedientemente a Jeová e trazia os plenos dízimos ao santuário, era abençoada com abundância. (De 28:1, 8; 1Rs 4:20; 2Cr 31:4-10; Mal 3:10) Pelo visto, o Rei Davi se referiu a essas bênçãos materiais que Jeová dá a quem lhe obedece no Salmo 144:13-15. Depois de salvar Davi e seu povo e de dar a eles a vitória sobre os inimigos, Jeová abençoou o povo enchendo seus depósitos e dando a eles prosperidade material. Mostrando que Jeová era a fonte dessa prosperidade e felicidade, Davi termina esse salmo com as palavras: "Feliz o povo cujo Deus é Jeová!"

Uso Figurado. João, o Batizador, advertiu os fariseus e os saduceus a respeito da situação perigosa deles, comparando os verdadeiramente arrependidos a trigo a ser ajuntado, mas comparando aqueles líderes a palha. Disse-lhes: "O que vem depois de mim . . . [ajuntará] seu trigo no celeiro, mas a palha ele queimará em fogo inextinguível." (Mt 3:7-12; Lu 3:16, 17) Jesus predisse uma "colheita", que ele comparou à "terminação dum sistema de coisas", e em que os "ceifeiros" angélicos reuniriam o simbólico "joio" para ser queimado, ao passo que "o trigo" seria ajuntado no "celeiro" de Deus, a restabelecida congregação cristã, onde teria o favor e a proteção de Deus. — Mt 13:24-30, 36-43.

Jeová fala das coisas em torno das quais colocou limites por meio das forças criadas, ou leis naturais, bem como as coisas que reservou sob o Seu controle para fins especiais, como estando em "depósitos". Fala-se do mar 'recolhido como que por um dique, posto em depósitos'. (Sal 33:7) Também perguntou a Jó a respeito de outros fenômenos naturais que Ele às vezes tem usado contra seus inimigos: "Acaso entraste nos depósitos da neve, ou vês mesmo os depósitos da saraiva, que reservei para o tempo de aflição, para o dia de peleja e de guerra?" (Jó 38:22, 23; compare isso com Jos 10:8-11; Jz 5:20, 21; Sal 105:32; 135:7.) Até mesmo os exércitos dos medos e dos persas, sob o Rei Ciro, foram incluídos por Jeová entre "as armas da sua verberação" trazidas do Seu "depósito" contra Babilônia. — Je 50:25, 26.

DEQUER [Perfurante]. Pai de um dos 12 prepostos de Salomão. O filho de Dequer provia Salomão e sua casa de alimentos durante um mês do ano, evidentemente da região meridional de Dã. — 1Rs 4:7, 9.

DERBE. 'Cidade da Licaônia', na Ásia Menor, visitada pessoalmente duas ou talvez três vezes pelo apóstolo Paulo.

Provavelmente algum tempo antes do inverno setentrional de 47-48 EC, durante sua primeira viagem missionária, Paulo chegou a Derbe, após sofrer grave apedrejamento na vizinha Listra. Em Derbe, ele e Barnabé 'declararam as boas novas' e fizeram "não poucos discípulos", incluindo possivelmente "Gaio, de Derbe", mencionado mais tarde qual companheiro de viagem do apóstolo. Embora a história secular indique que Derbe, após 41 EC, era a cidade mais oriental da província *política* da Galácia, a descrição dela por Lucas, nesse relato, como 'uma cidade da Licaônia', tem, aparentemente, sentido regional ou etnográfico. (At 14:6, 19-21; 20:4) Meses mais tarde, após o concílio de Jerusalém a respeito da circuncisão (c. 49 EC), e no decorrer da sua segunda viagem, Paulo voltou a Derbe. (At 15:36; 16:1) Embora não mencionada diretamente por nome, Derbe talvez fosse também ponto de parada de Paulo na sua terceira viagem, quando fortaleceu os discípulos no "país da Galácia". (At 18:23) Não há registro de Paulo ter encontrado resistência física em Derbe, e ele não menciona a cidade, muitos anos depois, ao relatar seus sofrimentos em outros lugares na vizinhança dela. — 2Ti 3:11.

Derbe é agora identificada com Kerti Hüyük, a 21 km ao NNE de Karaman (a antiga Laranda), e a uns 100 km ao SE de Konya (a antiga Icônio). Sobre se Derbe estava incluída na carta de Paulo dirigida "às congregações da Galácia", veja GÁLATAS, CARTA AOS. — Gál 1:2.

DESASSOCIAÇÃO. Veja EXPULSÃO.

DESCENDENTE. Veja SEMENTE (DESCENDENTE).

DESCENDENTE DE CALEBE. Veja CALEBITA.

DESERTO. Veja ERMO.

DESMAMA. Processo de treinamento duma criança amamentada ao peito para ingerir alimentos de outro modo. Nos tempos antigos, a mãe em geral amamentava o filho por bastante tempo, a menos que circunstâncias, tais como a incapacidade de produzir leite suficiente ou sua morte prematura, exigissem que fosse contratada uma ama de leite para tal finalidade. (Êx 2:5-10) A época em que a amamentação ao peito era descontinuada assinalava um marco significativo na vida da criança. (Is 11:8; 28:9) Este acontecimento feliz podia ser motivo de festa, tal como aquela que Abraão providenciou na desmama de Isaque. — Gên 21:8.

Naqueles dias, as mulheres amamentavam os filhos por muito mais tempo do que fazem agora na maior parte da terra. Ao ser desmamado, Samuel tinha idade suficiente para ser entregue aos cuidados do sumo sacerdote Eli e para servir no tabernáculo. (1Sa 1:24-28) Ele devia ter então no mínimo três anos de idade, pois o registro dos varões levitas começava nessa idade. (2Cr 31:16) Raphael Patai, no seu livro *Family, Love and the Bible* (A Família, o Amor e a Bíblia; Londres, 1960, p. 175) diz a respeito de crianças árabes: "São conhecidos casos em que uma criança foi amamentada até o seu décimo ano." A evidência indica que Isaque tinha cerca de cinco anos de idade quando foi desmamado. — Veja ISAQUE.

A criança desmamada, embora não mais anseie a nutrição da mãe, ainda encontra segurança e satisfação nos braços dela. Comparavelmente, Davi acalmara e aquietara sua alma "como uma criança recém-desmamada sobre sua mãe", e sua alma estava 'sobre ele como uma criança recém-desmamada'. Evidentemente, sua alma ficou acalmada, aquietada e satisfeita porque ele não desejara destaque, manifestara humildade, evitara a soberba e se refreara de andar em coisas grandes demais para ele. Instou com Israel a agir de modo similar, humildemente 'esperando por Jeová por tempo indefinido'. — Sal 131:1-3.

DESONRA. Veja VITUPÉRIO.

DESPOJO. Saque ou presa tirados dum inimigo derrotado, costumeiramente pertencentes aos vitoriosos na guerra, ou, menos frequentemente, aquilo de que se apossaram bandidos ou assaltantes. (Lu 11:21, 22) Embora os israelitas obtivessem despojos nas suas vitórias, conseguir despojos não era o motivo das suas batalhas, mas constituíam parte da recompensa que Jeová lhes dava por cumprirem a Sua vontade, como executores usados por Ele.

Abraão, quando resgatou Ló das forças de Quedorlaomer, recusou aceitar do rei de Sodoma algum despojo para si mesmo, para que ninguém pudesse dizer que este, não Jeová, enriquecera Abraão. — Gên 14:1-24; He 7:4.

Repartição do Despojo. Quando se executou vingança nos midianitas por terem causado o pecado e a destruição de muitos de Israel (Núm 25), tomou-se muito despojo. Este foi repartido de modo que os 12.000 homens combatentes receberam metade, e os que ficaram em casa, a outra metade. Daí, uma parte dentre 500, do quinhão dos combatentes, foi para os sacerdotes, e uma parte dentre 50 da outra metade para os levitas. Os soldados deram voluntariamente grande parte do despojo de ouro, especialmente na forma de joias e ornamentos, ao santuário, em apreço pela proteção de Jeová na luta, na qual não perderam nem sequer um homem. — Núm 31:3-5, 21-54.

Esta fórmula talvez não tenha sido seguida à risca em casos posteriores, mas parece ter constituído a base geral para a repartição do despojo. (1Sa 30:16-20, 22-25; Sal 68:12) Posteriormente, sob o reinado, uma parte do despojo era separada para o rei ou para o santuário. — 2Sa 8:7, 8, 11, 12; 2Rs 14:14; 1Cr 18:7, 11.

Na Conquista de Canaã. Cidades das sete nações de Canaã deviam ser devotadas à destruição; todos os habitantes deviam ser mortos; apenas o gado e outros objetos podiam ser tomados. (De 20:16-18; 7:1, 2; Jos 11:14) Jericó, como primícia da conquista de Canaã, foi exceção; apenas os metais foram poupados e devotados ao santuário. (Jos 6:21, 24) A família de Raabe foi poupada por causa da fé que ela tinha. (Jos 6:25) Nas cidades pertencentes a povos de outras nações, se tinham de ser tomadas em guerra, as virgens e as crianças eram poupadas. (De 20:10-15) Todo o despojo em forma de bens ou outros artigos tinha de ser purificado: Se era de tecido, de pele ou de madeira, então tinha de ser lavado; se era de metal, tinha de ser processado por fogo. — Núm 31:20-23.

Cidades Apóstatas. Cidades israelitas que se tornassem apóstatas deviam ser completamente aniquiladas, junto com todos os seus habitantes, o despojo devia ser queimado na praça pública e a cidade devia ser deixada "um monte de ruínas por tempo indefinido". — De 13:12-17.

Cristo Despoja a Casa de Satanás. Jesus Cristo, quando estava na terra, despojou ou 'saqueou' a casa de Satanás por libertar os mantidos em servidão por demônios, curando os padecimentos que os demônios lhes tinham causado. (Mt 12:22-29) Também, "quando ele ascendeu ao alto, levou consigo cativos; deu dádivas em homens". Tirou estes do controle de Satanás como dádivas para a edificação da sua própria congregação. — Ef 4:8, 11, 12.

Despojadores Pertencentes à Religião Falsa. Cristo declarou que os escribas e os fariseus, iguais a assaltantes, eram "cheios de saque", evidentemente

adquirido por extorquir viúvas e outras pessoas indefesas; e também porque mantinham o povo em servidão religiosa por subtrair "a chave do conhecimento". (Mt 23:25; Lu 11:52) Os líderes religiosos dos judeus destacavam-se igualmente em saquear os bens dos cristãos. — He 10:34.

DESTACAMENTO ITALIANO. Unidade do exército romano na qual Cornélio, de Cesareia, servia como centurião. Na única menção dela na Bíblia, fala-se de Cornélio como tendo sido "oficial do exército do chamado destacamento italiano". (At 10:1) Tratava-se provavelmente duma coorte, assim chamada para diferençá-la das legiões romanas regulares. Uma coorte, com o seu quadro completo, consistia em cerca de 600 homens, isto é, aproximadamente um décimo do tamanho de uma legião. Conforme o nome indica, esta coorte era provavelmente composta de voluntários recrutados na Itália, tendo estes a cidadania romana, quer por terem nascido como cidadãos livres, quer por liberdade adquirida.

O texto não diz que este destacamento italiano estava aquartelado em Cesareia. Diz apenas que Cornélio, um de seus oficiais de exército, morava em Cesareia. — At 10:1, 2, 22, 24.

DESTRUIÇÃO. Ato de destruir, arruinar ou aniquilar. A destruição usualmente se refere ao fim físico de um objeto ou de uma criatura vivente. (2Rs 21:3; Je 18:7; Da 2:12, 14, 18) Pode também referir-se à ruína espiritual. — 1Co 3:17; veja TEMPLO (Cristãos Ungidos — Templo Espiritual).

Uma palavra hebraica costumeiramente traduzida por "destruir" é *'a·vádh.* (Le 23:30; Sal 21:8, 10) Tem o sentido básico de "perder-se" ou "perecer", e corresponde ao termo grego *a·pól·ly·mi.* (Êx 10:7; 1Sa 9:20; Mr 3:6; 4:38; Lu 15:4) A forma substantiva de *'a·vádh* é *'avad·dóhn,* significando "destruição". (Jó 26:6 n.; veja ABADON; APOLION.) O termo hebraico *hha·rám* significa "devotar à destruição", ou colocar sob proscrição sagrada, quer dizer, vetado para uso comum ou profano. — Êx 22:20 n; veja DEVOTADA, COISA.

Às vezes, Jeová achava necessário executar julgamento nos que mereciam a destruição, a fim de defender Seu nome e Suas normas de justiça. Em resultado da conduta iníqua das pessoas nos dias de Noé, Jeová executou um julgamento de destruição ao fazer com que um dilúvio global destruísse o mundo daquele tempo. (2Pe 3:5, 6) De modo similar, por causa do 'alto clamor de queixa a respeito de Sodoma e Gomorra', e de seu 'grave pecado', Jeová destruiu essas cidades e seus habitantes. (Gên 18:20; 19:13, 24, 25) Além de recorrer a forças naturais, Jeová às vezes usou agentes humanos para executar uma sentença de destruição. No caso das nações iníquas de Canaã, Jeová usou seu povo Israel como executor principal do seu decreto condenatório. — De 9:1, 3, 4; 20:15-18.

Jeová destrói com justiça os violadores deliberados da lei, os mentirosos e aqueles que são hostis aos seus servos. (Le 23:30; Sal 5:6; 143:12) Age contra a religião falsa e seus ídolos. (Núm 33:52; De 12:2, 3) Jeová até mesmo tomou ação destrutiva contra o seu povo Israel quando este se mostrou desobediente ao Seu pacto. — De 8:19, 20; 28:63; Je 31:28.

Será que todos os destruídos por Deus no passado permanecerão mortos para sempre?

A Bíblia indica que nem toda destruição é eterna. Isto é demonstrado pelo fato de que a palavra hebraica *'avad·dhón* (destruição) é usada duas vezes em paralelo com "Seol". (Jó 26:6; Pr 15:11) O profeta Sofonias falou da destruição da Assíria, ao passo que Ezequiel disse que os assírios desceriam ao Seol. (Sof 2:13; Ez 32:21, 22) Moisés, ao falar da destruição dos rebeldes Datã e Abirão, escreveu que desceram "vivos ao Seol". (Núm 16:31, 33) Visto que Seol, na Bíblia, denota a sepultura comum da humanidade, da qual haverá uma ressurreição, é evidente que nem toda a destruição — nem mesmo toda a destruição às mãos de Deus — necessariamente é eterna.

Destruição Eterna. A Bíblia não indica que todos os mortos serão ressuscitados. Jesus deu a entender isso ao falar sobre "os que têm sido contados dignos de ganhar aquele sistema de coisas e a ressurreição dentre os mortos". (Lu 20:35) A possibilidade da destruição eterna de alguns é também indicada pelas palavras de Jesus em Mateus 10:28: "Não fiqueis temerosos dos que matam o corpo, mas não podem matar a alma; antes, temei aquele que pode destruir na Geena tanto a alma como o corpo." Sobre este texto diz *The New International Dictionary of New Testament Theology* (O Novo Dicionário Internacional da Teologia do Novo Testamento; editado por C. Brown, 1978, Vol. 3, p. 304): "Mat. 10:28 não ensina a potencial imortalidade da alma, mas a irreversibilidade do julgamento divino dos impenitentes." Também, o *Greek-English Lexicon of the New Testament* (Léxico Grego-Inglês do Novo Testamento; de Bauer, revisado por F. W. Gingrich e F. Danker, 1979, p. 95) dá o sentido de "morte eterna" à frase grega de Mateus 10:28, traduzida por "destruir na Geena tanto a alma como o corpo". Assim, ser consignado à Geena refere-se à total destruição, da qual a ressurreição é impossível. — Veja GEENA.

"Sodoma e Gomorra, e as cidades em volta delas, . . . são postas diante de nós como exemplo de aviso por sofrerem a punição judicial do fogo eterno." (Ju 7) Esta punição, evidentemente, aplica-se não apenas às cidades físicas, mas também aos seus habitantes, porque foram as próprias pessoas que cometeram os graves pecados que levaram à sua aniquilação.

A possibilidade da destruição eterna é uma questão que se apresenta especialmente durante a terminação do sistema de coisas. Quando os discípulos perguntaram a Jesus qual seria o 'sinal da sua presença e da terminação do sistema de coisas', ele incluiu como parte da sua resposta a parábola das ovelhas e dos cabritos. (Mt 24:3; 25:31-46) A respeito dos "cabritos" foi predito que o Rei celestial diria: "Afastai-vos de mim, vós os que tendes sido amaldiçoados, para o fogo eterno, preparado para o Diabo e seus anjos", e Jesus acrescentou: "Estes partirão para o decepamento eterno." É evidente que a atitude e as ações de alguns resultarão na sua destruição eterna.

Todavia, Jeová "não deseja que alguém seja destruído, mas deseja que todos alcancem o arrependimento". (2Pe 3:9; compare isso com Ez 18:23, 32.) De fato, Jeová amou tanto os humanos, que proveu o sacrifício resgatador do seu próprio Filho, Jesus Cristo. (Jo 3:16; compare isso com Tg 4:12.) Apesar desta amorosa provisão, a maioria nega-se a seguir "a estrada que conduz à vida", mas continua na "estrada que conduz à destruição". — Mt 7:13, 14.

A Bíblia indica que diversas coisas, pessoas e organizações hão de ser eternamente destruídas. Jesus chamou Judas de "o filho da destruição". (Jo 17:12) Trair Judas deliberadamente o Filho de Deus tornou-o sujeito à destruição eterna. O mesmo se dá com aqueles que blasfemam o espírito santo. Eles são culpados de "pecado eterno" e não terão perdão, "nem neste sistema de coisas, nem no que há de vir". (Mr 3:28, 29; Mt 12:32; veja BLASFÊMIA.) A destruição permanente aguarda também aqueles que, por livre vontade, "não conhecem a Deus e os que não obedecem às boas novas". (2Te 1:8, 9) O composto e apóstata "homem que é contra a lei" é também chamado de "o filho da destruição". (2Te 2:3; veja HOMEM QUE É CONTRA A LEI.) A sentença de destruição eterna foi determinada para Satanás, seus demônios, a "fera" e o "falso profeta" simbólicos, e até mesmo para a morte e o Hades. (Mt 25:41; Re 20:10, 14, 15; 21:8) Todos estes são consignados ao "lago de fogo", quer dizer, sofrerão a destruição eterna. — Veja LAGO DE FOGO.

Nos tempos bíblicos, o fogo era usado como o meio mais cabal de destruição. Portanto, Jesus usou fogo para ilustrar a destruição completa dos iníquos. — Mt 13:40-42, 49, 50; veja FOGO.

DETENÇÃO. Veja CUSTÓDIA, DETENÇÃO.

DETESTÁVEL, ALGO (COISA). A palavra *ta·ʽáv* (detestar) e a aparentada *toh·ʽe·váh* (algo [coisa] detestável) ocorrem umas 140 vezes nas Escrituras Hebraicas. Seu uso na Bíblia indica forte aversão ou rejeição de coisas ou pessoas à base da violação, por parte delas, de certos princípios ou de não satisfazerem normas específicas daquele que as encara assim.

De modo que lemos em Gênesis 43:32 que era "algo detestável" ("abominação", *Al;* "horror", *BJ*) para os egípcios comer com os hebreus, e, em Gênesis 46:34, que "todo pastor de ovelhas é algo detestável ["abominação", *Al;* "horror", *BJ*] para o Egito". Segundo G. Rawlinson, esta aversão baseava-se no desprezo dos egípcios pelos estrangeiros em geral e pelos pastores em especial. Novamente, em Êxodo 8:25-27, encontramos Moisés, plenamente apercebido da adoração de certos animais pelos egípcios (e especialmente da vaca) como sagrados, insistindo que Faraó permitisse que os israelitas partissem para o ermo para fazer seus sacrifícios, porque isso seria "algo detestável para os egípcios". (*Egypt and Babylon From Sacred and Profane Sources* [Egito e Babilônia de Fontes Sagradas e Profanas], 1885, p. 182) Essas normas egípcias, naturalmente, não foram divinamente determinadas ou aprovadas por Jeová Deus. — Veja ABOMINÁVEL, COISA.

As normas, os princípios e os requisitos do próprio Deus mostram ser a devida base para a detestação. (Le 18:1-5; De 23:7) Assim, o Salmo 14:1 diz: "O insensato disse no seu coração: 'Não há Jeová.' Agiram ruinosamente, agiram de modo detestável (uma forma de *ta·ʽáv*) na sua ação. Não há quem faça o bem." Portanto, um exame dos textos que usam as palavras hebraicas *ta·ʽáv* e *toh·ʽe·váh* dá compreensão do modo de pensar de Deus sobre os assuntos. Mostra também por que há um nítido contraste ou conflito aberto entre a posição ou atitude mental daqueles que seguem a Palavra de Deus e daqueles que a desconsideram ou rejeitam em favor das suas próprias normas ou das de outros. — Pr 29:27.

Entre os Cananeus. Antes de os israelitas entrarem em Canaã, Jeová esclareceu-lhes quais as práticas e os costumes dos povos de Canaã que lhe eram detestáveis, e estes eles deviam detestar. (Le 18:26-30) Notável era a prática da idolatria pelos cananeus. Deus disse: "Deves queimar em fogo as imagens entalhadas de seus deuses. Não deves desejar a prata e o ouro sobre elas, nem tampouco tomá-lo para ti, para que não sejas enlaçado por ele; pois é algo detestável [*thoh·ʽaváth*] para Jeová, teu Deus. E não deves introduzir algo detestável

[*thoh·ʽe·váh*] na tua casa e assim realmente tornar-te algo devotado à destruição, igual a ele. Deves ter completa repugnância dele e absolutamente detestá-lo [*wetha·ʽév tetha·ʽavén·nu*], porque é algo devotado à destruição." (De 7:25, 26) O israelita culpado de fazer imagens para adoração religiosa devia ser amaldiçoado. (De 27:15) Não importava o artesanato que essas imagens refletissem, elas deviam ser moralmente repugnantes para o povo de Deus. — Ez 7:20; compare isso com Is 44:18-20.

Outras práticas dos cananeus a serem detestadas por Israel eram: o espiritismo com as suas sessões, encantamentos, adivinhação (De 18:9-12), sacrificar crianças em fogo aos seus deuses (De 12:31; Je 32:35; 2Rs 16:3), incesto, sodomia e bestialidade. (Le 18:6, 22-30; 20:13) Sem dúvida, a moralmente repulsiva prática da sodomia foi o motivo da severidade da regra que declarava que usar vestimenta do sexo oposto era "detestável". (De 22:5) Os cananeus praticavam também a prostituição "sagrada" de homens e mulheres que se prostituíam no serviço dum templo, mas Jeová proibiu trazer "a paga duma meretriz nem o preço dum cão" à sua casa, "porque são algo detestável". — De 23:17, 18; 1Rs 14:24.

À base destas e de outras práticas "abomináveis" ou "detestáveis", Jeová Deus ordenou a Israel devotar os cananeus à destruição, para que não houvesse nenhuma contaminação pela religião falsa. (De 20:17, 18) O israelita que praticasse essas mesmas coisas ou promovesse tal apostasia devia sofrer exatamente a mesma penalidade. — De 13:12-15; 17:2-7; Esd 9:1, 11-14.

Israel Contaminado. No restante das Escrituras Hebraicas, *ta·ʽáv* e *toh·ʽe·váh* são usados para descrever falcatruas ou fraudes comerciais (De 25:13-16; Pr 11:1; 20:10, 23), mentira (Sal 5:6; 119:163; Pr 12:19, 22), adultério (Ez 33:26), roubo, ganância, opressão dos pobres (Ez 18:10-13), altivez, derramamento de sangue inocente, ardis prejudiciais, dar falso testemunho e criar contendas entre irmãos; todos esses são classificados por Deus como "detestáveis". — Pr 3:32; 6:16-19; 11:20; 15:26; 24:9; 26:24-26.

A prática dessas coisas torna também a adoração prestada pela pessoa inaceitável para Deus, fazendo com que os sacrifícios e até mesmo as orações dela sejam "detestáveis" para Ele. (Pr 15:8, 9; 21:27; 28:9) Por este motivo, Jeová, mais tarde, classificou de 'detestáveis' os sacrifícios, o incenso, bem como as celebrações da lua nova e de sábados, por parte dos israelitas apóstatas. (Is 1:11-17) Perguntou-lhes: "Pode haver furto, assassinato, e adultério, e perjúrio, e oferta de fumaça sacrificial a Baal, e a ida atrás de outros deuses que não conhecestes, e é preciso que chegueis e que fiqueis de pé diante de mim nesta casa sobre a qual se invocou meu nome e que digais: 'Havemos de ser livrados', visto que fazeis todas estas coisas detestáveis ["abominações", *Al*]? Tornou-se esta casa sobre a qual se invocou meu nome um mero covil de salteadores aos vossos olhos?" (Je 7:9-11) Não sentiam mais vergonha ou humilhação pelos seus atos detestáveis. — Je 6:15; 8:12.

Embora os líderes de Israel, os reis e os sacerdotes, fossem culpados desses atos ou os tolerassem (1Rs 21:25, 26; 2Rs 21:2-12; 2Cr 28:1, 3; 33:2-6; 36:8, 14; Ez 8:6-17; 43:7, 8), ordenou-se aos profetas fiéis de Deus fazer os do povo saber que Jeová detestava seu proceder rebelde e avisá-los das consequências. (Ez 16:2, 51, 52; 20:4; 22:2; 23:36) Exortou-se o povo a rejeitar tais práticas detestáveis e a retornar aos estatutos e às normas de conduta de Deus. (Ez 14:6) Continuar a praticar aquilo que Deus detestava só podia resultar por fim em desolação e destruição. (Je 44:4, 22; Ez 6:11; 7:3-9; 11:21; 12:16; 33:29) Após o exílio, alguns se envergonhariam dos seus maus caminhos e Jeová lhes daria "um espírito novo". — Ez 6:9; 11:18-21; 36:31.

O que se passou com Jó mostra que aqueles que defendem as normas de Deus talvez sejam escarnecidos (Jó 30:9, 10) e rejeitados pelos anteriores conhecidos (Jó 19:19; Sal 88:8), porque esses "odiaram o repreendedor e detestaram o orador de coisas perfeitas". (Am 5:10) "Para os estúpidos é algo detestável desviar-se do mal." (Pr 13:19) Mas, Deus detesta aqueles que torcem Suas normas de modo a declarar "justo ao iníquo" e pronunciar "iníquo ao justo". (Pr 17:15) Ele promete no futuro a completa inversão da situação para os seus servos que são detestados assim. — Is 49:7; compare isso com Mt 5:10-12; 1Pe 3:16; 4:1-5; veja REPUGNANTE, COISA.

DEUEL [Conhecimento de Deus; Deus Conhece]. Aquele cujo filho Eliasafe serviu como maioral da tribo de Gade durante as peregrinações de Israel no ermo. (Núm 1:14; 7:42, 47; 10:20) No texto massorético e na *Pesito* siríaca, ele é chamado de "Reuel" em Números 2:14. Isto talvez se deva a um erro de escriba, visto que as letras hebraicas para "D" e "R" são muito similares, e o nome "Deuel", de fato, aparece em Números 2:14 no *Pentateuco* samaritano, na *Vulgata* latina e em mais de cem manuscritos hebraicos.

DEUS. Qualquer coisa adorada pode ser chamada de deus, visto que o adorador atribui a ela poder maior do que o seu próprio e a venera. Alguém pode até mesmo fazer de seu ventre um deus. (Ro 16:18; Fil 3:18, 19) A Bíblia faz menção de muitos deuses (Sal 86:8; 1Co 8:5, 6), mas ela mostra que os deuses das nações são deuses que nada valem. — Sal 96:5; veja DEUSES E DEUSAS.

Termos Hebraicos. Entre as palavras hebraicas traduzidas por "Deus" está *'El,* provavelmente significando "Poderoso; Forte". (Gên 14:18) Ela é usada com referência a Jeová, a outros deuses e a homens. É também usada extensivamente na composição de nomes próprios, tais como Eliseu (que significa "Deus É Salvação") e Miguel ("Quem É Semelhante a Deus?"). Em alguns lugares, *'El* aparece com o artigo definido (*ha·'Él,* literalmente: "o Deus"), com referência a Jeová, diferenciando-o assim de outros deuses. — Gên 46:3; 2Sa 22:31; veja apêndice na *NM,* p. 1507.

Em Isaías 9:6, Jesus Cristo é profeticamente chamado de *'El Gib·bóhr,* "Deus Poderoso" (não *'El Shad·dai* [Deus Todo-Poderoso], que é aplicado a Jeová em Gênesis 17:1).

A forma plural, *'e·lím,* é usada com referência a outros deuses, tal como em Êxodo 15:11 ("deuses"). É também usada como plural de majestade e excelência, como no Salmo 89:6: "Quem entre os filhos de Deus [*bi·venéh 'E·lím*] pode assemelhar-se a Jeová?" Que se usa a forma plural para denotar aqui uma única pessoa, e em numerosos outros lugares, é apoiado pela tradução de *'E·lím* pela forma singular *The·ós* na *Septuaginta* grega; igualmente por *Deus* na *Vulgata* latina.

A palavra hebraica *'elo·hím* (deuses) parece derivar duma raiz que significa "ser forte". *'Elo·hím* é o plural de *'elóh·ah* (deus). Este plural, às vezes, refere-se a diversos deuses (Gên 31:30, 32; 35:2), com mais frequência, porém, é usado como plural de majestade, dignidade ou excelência. *'Elo·hím* é usado nas Escrituras com referência ao próprio Jeová, a anjos, a deuses-ídolos (singular e plural) e a homens.

Quando aplicado a Jeová, *'Elo·hím* é usado como plural de majestade, dignidade ou excelência. (Gên 1:1) Sobre isso escreveu Aaron Ember: "Que a linguagem do A[ntigo] T[estamento] renunciou inteiramente à ideia de pluralidade em . . . [*'Elo·hím*] (conforme aplicado ao Deus de Israel) evidencia-se especialmente no fato de que é quase invariavelmente construído com um predicado verbal no singular e tem atributo adjetival singular. . . . [*'Elo·hím*] deve ser antes explicado como *plural intensivo,* denotando *grandiosidade* e *majestade,* igual a O Grande Deus." — *The American Journal of Semitic Languages and Literatures* (A Revista Americana de Línguas e Literaturas Semíticas), Vol. XXI, 1905, p. 208.

O título *'Elo·hím* traz à atenção a força de Jeová como Criador. Aparece 35 vezes sozinho no relato da criação, e toda vez o verbo que descreve o que ele disse e fez está no singular. (Gên 1:1-2:4) Nele reside a essência de forças infinitas.

No Salmo 8:5, os anjos também são chamados de *'elo·hím,* segundo é confirmado pela citação desta passagem por Paulo, em Hebreus 2:6-8. São chamados de *benéh ha·'Elo·hím,* "filhos de Deus" (*Al*); "filhos do verdadeiro Deus" (*NM*), em Gênesis 6:2, 4; Jó 1:6; 2:1. O *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento), de Koehler e Baumgartner (1958), página 134, diz: "seres divinos, deuses (individuais)". E a página 51 diz: "os singulares deuses", e menciona Gênesis 6:2; Jó 1:6; 2:1; 38:7. Por isso, no Salmo 8:5, *'elo·hím* é vertido por "anjos" (*LXX*); "semelhantes a Deus" (*NM*).

A palavra *'elo·hím* é também usada com referência a deuses-ídolos. Às vezes, esta forma plural significa simplesmente "deuses". (Êx 12:12; 20:23) Outras vezes é o plural de excelência, e a referência é a um único deus (ou deusa). Todavia, é claramente evidente que esses deuses não eram trindades. — 1Sa 5:7b (Dagom); 1Rs 11:5 (a "deusa" Astorete); Da 1:2b (Marduque).

No Salmo 82:1, 6, *'elo·hím* é usado referente a homens, juízes humanos, em Israel. Jesus citou este Salmo em João 10:34, 35. Eram deuses na sua qualidade de representantes e porta-vozes de Jeová. De modo similar, disse-se a Moisés que ele devia servir de "Deus" para Arão e para Faraó. — Êx 4:16 n.; 7:1.

Em muitos lugares nas Escrituras, *'Elo·hím* é também encontrado precedido pelo artigo definido *ha.* (Gên 5:22) A respeito do uso de *ha·'Elo·hím,* F. Zorell diz: "Nas Escrituras Sagradas, especialmente o *único verdadeiro Deus,* Jahve, é chamado por esta palavra; . . . 'Jahve é o [único verdadeiro] Deus' De 4:35; 4:39; Jos 22:34; 2Sa 7:28; 1Rs 8:60 etc." — *Lexicon Hebraicum Veteris Testamenti* (Léxico Hebraico do Velho Testamento), Roma, 1984, p. 54; os colchetes são dele.

O Termo Grego. O costumeiro equivalente grego de *'El* e *'Elo·hím* na tradução *Septuaginta,* e a palavra para "Deus" ou "deus" nas Escrituras Gregas Cristãs, é *the·ós.*

O Verdadeiro Deus, Jeová. O verdadeiro Deus não é Deus sem nome. Seu nome é Jeová. (De 6:4; Sal 83:18) Ele é Deus em razão da sua qualidade de Criador. (Gên 1:1; Re 4:11) O verdadeiro Deus é real (Jo 7:28), é uma pessoa (At 3:19; He 9:24) e não é uma lei natural sem vida operando sem um legislador vivo, nem é uma força cega operando por meio duma série de acasos para desenvolver uma ou outra coisa. A edição de 1956 de *The Encyclopedia Americana* (A Enciclopédia Americana; Vol. XII, p. 743) comentava sob o verbete "Deus": "No sentido cristão, muçulmano e judeu, o Ser Supremo, a Causa Primária, e em sentido geral, conforme é considerado atualmente em todo o mundo civilizado, um ser espiritual, autoexistente, eterno, e absolutamente livre e Todo-Poderoso, distinto da matéria que ele criou em muitas formas e que ele

conserva e controla. Não parece ter havido nenhum período na história em que a humanidade tivesse estado sem alguma crença num autor e governante sobrenatural do Universo."

Prova da existência do "Deus vivente". A existência de Deus é provada pela ordem, pelo poder e pela complexidade da criação, macroscópica e microscópica, e pelos Seus tratos com o seu povo no decorrer da história. Os cientistas aprendem muito pelo exame do que se poderia chamar de Livro da Criação Divina. Pode-se aprender dum livro somente quando seu autor investiu nele pensamentos e preparação inteligentes.

Em contraste com os deuses inanimados das nações, Jeová é "o Deus vivente". (Je 10:10; 2Co 6:16) Em toda a parte há testemunho da sua atividade e da sua grandeza. "Os céus declaram a glória de Deus; e a expansão está contando o trabalho das suas mãos." (Sal 19:1) Os homens não têm nenhum motivo ou desculpa para negar a existência de Deus, porque "aquilo que se pode saber sobre Deus é manifesto entre eles, porque Deus lho manifestou. Pois as suas qualidades invisíveis são claramente vistas desde a criação do mundo em diante, porque são percebidas por meio das coisas feitas, mesmo seu sempiterno poder e Divindade, de modo que eles são inescusáveis." — Ro 1:18-20.

Jeová Deus é descrito na Bíblia como vivendo de tempo indefinido a tempo indefinido, para sempre (Sal 90:2, 4; Re 10:6), e como Rei da eternidade, incorruptível, invisível, o único Deus verdadeiro. (1Ti 1:17) Nunca houve outro deus antes dele. — Is 43:10, 11.

Infinito, mas acessível. O verdadeiro Deus é infinito e está além de ser plenamente compreendido pela mente do homem. A criatura nunca poderia esperar tornar-se igual ao seu Criador ou compreender como funciona a Sua mente. (Ro 11:33-36) Mas Ele pode ser encontrado e é acessível, e supre aos seus adoradores todo o necessário para o bem-estar e a felicidade deles. (At 17:26, 27; Sal 145:16) Ele está sempre no apogeu da sua capacidade e disposição de dar boas dádivas e presentes às suas criaturas, conforme está escrito: "Toda boa dádiva e todo presente perfeito vem de cima, pois desce do Pai das luzes celestiais, com quem não há variação da virada da sombra." (Tg 1:17) Jeová sempre age no âmbito dos seus próprios arranjos justos, fazendo tudo em base legal. (Ro 3:4, 23-26) Por este motivo, todas as suas criaturas podem ter plena confiança nele, sabendo que ele sempre se apega aos princípios que estabelece. Ele não muda (Mal 3:6), e não há "variação" nele na aplicação dos seus princípios. Não há parcialidade da parte dele (De 10:17, 18; Ro 2:11), e é impossível que ele minta. — Núm 23:16, 19; Tit 1:1, 2; He 6:17, 18.

Seus atributos. O verdadeiro Deus não é onipresente, porque se fala dele como tendo localização. (1Rs 8:49; Jo 16:28; He 9:24) Seu trono está no céu. (Is 66:1) Ele é onipotente, sendo o Deus Todo-Poderoso. (Gên 17:1; Re 16:14) "Todas as coisas estão nuas e abertamente expostas aos olhos" dele, e ele é "Aquele que desde o princípio conta o final". (He 4:13; Is 46:10, 11; 1Sa 2:3) Seu poder e seu conhecimento se estendem a toda a parte, atingindo todo canto do universo. — 2Cr 16:9; Sal 139:7-12; Am 9:2-4.

O verdadeiro Deus é espírito, não carne (Jo 4:24; 2Co 3:17), embora ele às vezes compare seus atributos de visão, poder, e assim por diante, a faculdades humanas. De modo que fala figuradamente de seu "braço" (Êx 6:6), de seus "olhos" e de seus "ouvidos" (Sal 34:15), e indica que, visto ser o Criador dos olhos e dos ouvidos humanos, certamente pode ver e ouvir. — Sal 94:9.

Alguns dos atributos primários de Deus são amor (1Jo 4:8), sabedoria (Pr 2:6; Ro 11:33), justiça (De 32:4; Lu 18:7, 8) e poder (Jó 37:23; Lu 1:35). Ele é Deus de ordem e de paz. (1Co 14:33) É inteiramente santo, limpo e puro (Is 6:3; Hab 1:13; Re 4:8); feliz (1Ti 1:11) e misericordioso (Êx 34:6; Lu 6:36). As Escrituras descrevem muitas outras qualidades da sua personalidade.

Sua posição. Jeová é o Soberano Supremo do Universo, o Rei eterno. (Sal 68:20; Da 4:25, 35; At 4:24; 1Ti 1:17) A posição de seu trono é de derradeira superioridade. (Ez 1:4-28; Da 4:9-14; Re 4:1-8) Ele é a Majestade (He 1:3; 8:1), o Deus Majestoso, o Majestoso. (1Sa 4:8; Is 33:21) Ele é a Fonte de toda a vida. — Jó 33:4; Sal 36:9; At 17:24, 25.

Sua justiça e glória. O verdadeiro Deus é Deus justo. (Sal 7:9) Ele é o Deus glorioso. (Sal 29:3; At 7:2) Sua eminência está acima de todos (De 33:26), estando ele revestido de alteza e de força (Sal 93:1; 68:34), e de dignidade e esplendor. (Sal 104:1; 1Cr 16:27; Jó 37:22; Sal 8:1) "Sua atuação é a própria dignidade e esplendor." (Sal 111:3) Seu Reinado tem a glória do esplendor. — Sal 145:11, 12.

Seu propósito. Deus tem um propósito que ele executará e que não pode ser frustrado. (Is 46:10; 55:8-11) Seu propósito, conforme expresso em Efésios 1:9, 10, é "ajuntar novamente todas as coisas no Cristo, as coisas nos céus e as coisas na terra". Por meio de Cristo, toda a criação inteligente será trazida à plena harmonia com Deus. (Veja Mt 6:9, 10.) Ninguém existiu antes de Jeová; portanto, ele precedeu a tudo. (Is 44:6) Sendo o Criador, existiu antes de quaisquer outros deuses, e 'depois dele não haverá nenhum', porque as nações nunca produzirão um deus real, vivo, capaz de profetizar. (Is 43:10; 46:9, 10) Sendo o Alfa e o Ômega (Re 22:13), ele é o único e exclusivo Deus Todo-Poderoso; leva-

rá a um término bem-sucedido a questão da Divindade, sendo para sempre vindicado como único Deus Todo-Poderoso. (Re 1:8; 21:5, 6) Ele nunca se esquece de seus propósitos ou pactos, nem os abandona, o que faz dele um Deus de confiança e lealdade. — Sal 105:8.

Um Deus comunicativo. Tendo grande amor às suas criaturas, Deus dá-lhes ampla oportunidade de conhecer a ele e seus propósitos. Sua própria voz foi ouvida em três ocasiões por homens na Terra. (Mt 3:17; 17:5; Jo 12:28) Comunicou-se por meio de anjos (Lu 2:9-12; At 7:52, 53) e por meio de homens aos quais deu orientações e revelações, tais como Moisés, e especialmente por meio de seu Filho, Jesus Cristo. (He 1:1, 2; Re 1:1) Sua Palavra escrita é sua comunicação aos do seu povo, habilitando-os a estarem plenamente equipados como seus servos e ministros, e dirigindo-os no caminho da vida. — 2Pe 1:19-21; 2Ti 3:16, 17; Jo 17:3.

Contrastado com os deuses das nações. O verdadeiro Deus, o Criador dos gloriosos corpos celestes, tem glória e brilho além da capacidade de a vista humana suportar, porque "homem algum pode ver [a Deus] e continuar vivo". (Êx 33:20) Somente os anjos, criaturas espirituais, têm visão capaz de observar a Sua face em sentido literal. (Mt 18:10; Lu 1:19) Não obstante, ele não expõe os homens a tal experiência. Em benevolência, habilita os homens a ver suas belas qualidades por meio da sua Palavra, inclusive a revelação de si mesmo por meio do seu Filho, Cristo Jesus. — Mt 11:27; Jo 1:18; 14:9.

Deus nos dá no livro de Revelação (Apocalipse) uma ideia do efeito da sua presença. O apóstolo João teve uma visão que era como que ver ele a Deus, no sentido de que ela revelou o efeito de se vê-lo no Seu trono. Deus não era como homem em aparência, porque nunca revelou alguma figura sua ao homem, conforme o próprio João disse mais tarde: "Nenhum homem jamais viu a Deus." (Jo 1:18) Antes, mostrou-se que Deus era semelhante a gemas altamente polidas, preciosas, fulgurantes, belas, que atraem o olho e suscitam deleitada admiração. Era, "em aparência, semelhante à pedra de jaspe e a uma pedra preciosa de cor vermelha, e ao redor do trono [havia] um arco-íris, em aparência semelhante à esmeralda". (Re 4:3) De modo que ele tem aparência linda e é agradável de se ver, causando enorme admiração. Em volta do seu trono há glória adicional e um ambiente de calma, serenidade; a aparência de um perfeito arco-íris de esmeralda indica isso, lembrando a agradável calma tranquilizante após uma tormenta. — Veja Gên 9:12-16.

Portanto, quão diferente é o verdadeiro Deus dos deuses das nações, os quais frequentemente são retratados como grotescos, irados, ferozes, implacáveis, impiedosos, excêntricos nos seus favores e desfavores, horrendos e perversos, e prontos para torturar criaturas terrestres em alguma espécie de inferno.

"Um Deus que exige devoção exclusiva." "Embora haja os que se chamem 'deuses', quer no céu, quer na terra, assim como há muitos 'deuses' e muitos 'senhores', para nós há realmente um só Deus, o Pai." (1Co 8:5, 6) Jeová é o Deus Todo-Poderoso, o único Deus verdadeiro, e ele exige de direito devoção exclusiva. (Êx 20:5) Seus servos têm de manter fora ou excluir os outros do Seu devido lugar no coração e nas ações deles. Ele requer que seus adoradores o adorem com espírito e verdade. (Jo 4:24) Devem ter espanto reverente apenas diante dele. — Is 8:13; He 12:28, 29.

Na Bíblia, entre outros poderosos chamados de "deuses", está Jesus Cristo, que é "o deus unigênito". Mas ele mesmo disse claramente: "É a Jeová, teu Deus, que tens de adorar e é somente a ele que tens de prestar serviço sagrado." (Jo 1:18; Lu 4:8; De 10:20) Os anjos são "os semelhantes a Deus", mas um deles impediu que João o adorasse, dizendo: "Toma cuidado! Não faças isso! . . . Adora a Deus." (Sal 8:5; He 2:7; Re 19:10) Homens poderosos entre os israelitas eram chamados de "deuses" (Sal 82:1-7); mas Deus não teve por propósito que algum homem fosse adorado. Quando Cornélio começou a prestar homenagem a Pedro, este apóstolo impediu-o com as palavras: "Levanta-te; eu mesmo também sou homem." (At 10:25, 26) Decerto, os deuses falsos inventados e formados pelos homens no decorrer dos séculos, desde a rebelião no Éden, não devem ser adorados. A Lei mosaica adverte fortemente contra se desviar de Jeová para eles. (Êx 20:3-5) Jeová, o verdadeiro Deus, não tolerará para sempre a rivalidade de deuses falsos, sem valor. — Je 10:10, 11.

Depois do Reinado Milenar de Cristo, durante o qual ele reduzirá a nada toda autoridade e poder em oposição a Deus, ele entregará o Reino ao seu Deus e Pai, que se tornará então "todas as coisas para com todos". (Ro 8:33; 1Co 15:23-28) Por fim, todos os viventes reconhecerão a soberania de Deus e louvarão seu nome continuamente. — Sal 150; Fil 2:9-11; Re 21:22-27; veja JEOVÁ.

DEUS, O DEUS DE ISRAEL. Nome dado por Jacó ao primeiro altar que ele construiu depois de retornar de Harã. Em resultado do seu encontro em Peniel com o anjo de Jeová, Jacó recebeu o nome de Israel, e depois duma reunião pacífica com seu irmão Esaú, ele passou a morar em Sucote e então em Siquém. Adquiriu ali um terreno dos filhos de Hamor e armou nele a sua tenda. (Gên 32:24-30;

33:1-4, 17-19) "Depois erigiu ali um altar e chamou-o de Deus, o Deus de Israel", ou "Deus É o Deus de Israel". (Gên 33:20) Identificando-se por meio de seu recém-recebido nome com o nome do altar, Jacó indicava sua aceitação e seu apreço desse nome, e de Deus o ter guiado a salvo de volta à Terra da Promessa. Esta expressão ocorre apenas uma vez nas Escrituras.

DEUS DA BOA SORTE, DEUS DO DESTINO. Na época de Isaías, os judeus apóstatas estavam envolvidos na adoração do "deus da Boa Sorte" (hebr.: *gadh*) e do "deus do Destino" (hebr.: *mení*). Os adoradores destas deidades punham diante delas uma mesa de alimentos e bebidas. Jeová disse a tais adoradores que ele os destinaria à matança pela espada. — Is 65:11, 12.

Os assírios e os babilônios frequentemente preparavam alimentos e bebidas para os seus deuses. O povo de Harã fazia votos e esperava ser aceito pelo "Senhor da Sorte". Jerônimo, no seu comentário sobre Isaías 65:11, escreveu que "em todas as cidades, e especialmente no Egito e em Alexandria, havia um antigo costume idólatra, que no último dia do último mês do seu ano eles punham uma mesa coberta de diversas espécies de alimentos, e um copo duma mistura de vinho doce, para assegurar a boa sorte da fertilidade quer do ano que passou, quer do próximo". — *Corpus Christianorum, Series Latina, LXXIII A, S. Hieronymi presbyteri opera, Pars. 1, 2A,* Turnhout, Bélgica, 1963, p. 754.

DEUS DESCONHECIDO. Parte de uma inscrição num altar, vista pelo apóstolo Paulo quando esteve em Atenas. Os atenienses expressavam seu medo das deidades por construírem muitos templos e altares. Foram até mesmo a ponto de deificarem o abstrato, erigindo altares à Fama, à Modéstia, à Energia, à Persuasão e à Piedade. Talvez temendo que pudessem esquecer algum deus, e, por conseguinte, incorrer no desfavor dele, os homens de Atenas haviam erigido um altar inscrito com as palavras: "A um Deus Desconhecido." Na abertura do seu discurso aos estoicos, aos epicureus e a outros reunidos no Areópago (Colina de Marte), Paulo jeitosamente dirigiu a atenção deles para esse altar, dizendo-lhes que era a respeito desse Deus, até então desconhecido a eles, que lhes pregava. — At 17:18, 19, 22-34.

Que existiam na Grécia altares desta natureza é comprovado pelos escritores gregos Filostrato (170?-245 EC) e Pausânias (segundo século EC). Pausânias menciona altares de "deuses chamados Desconhecidos". (*Description of Greece* [Descrição da Grécia], Ática I, 4) Filostrato, na sua obra *Life of Apollonius of Tyana* (Vida de Apolônio de Tiana; VI, III), escreve: "É prova muito maior de sabedoria e sobriedade falar bem de todos os deuses, especialmente em Atenas, onde se erguem altares em honra até mesmo de deuses desconhecidos."

DEUSES E DEUSAS. As deidades que têm sido e ainda são adoradas pelas nações são criações humanas, produtos de homens imperfeitos, "inanes", que "transformaram a glória do Deus incorruptível em algo semelhante à imagem do homem corruptível, e de aves, e de quadrúpedes, e de bichos rastejantes". (Ro 1:21-23) Não surpreende, portanto, observarmos que tais deidades refletem as mesmas características e fraquezas de seus adoradores imperfeitos. Um termo hebraico usado para se referir a ídolos ou deuses falsos significa literalmente "coisas sem valor" ou "coisa inútil". — Le 19:4; Is 2:20.

A Bíblia refere-se a Satanás, o Diabo, como "o deus deste sistema de coisas". (2Co 4:4) Que Satanás é o "deus" mencionado aqui é claramente indicado mais adiante no versículo 4, onde diz que este deus "tem cegado as mentes dos incrédulos". Em Revelação (Apocalipse) 12:9, diz-se que ele "está desencaminhando toda a terra habitada". O controle que Satanás exerce sobre o atual sistema de coisas, inclusive os governos deste, foi indicado quando ele ofereceu a Jesus "todos os reinos do mundo" em troca de "um ato de adoração". — Mt 4:8, 9.

A adoração veneradora dos homens aos seus deuses-ídolos na realidade é dirigida "a demônios, e não a Deus". (1Co 10:20; Sal 106:36, 37) Jeová Deus requer devoção exclusiva. (Is 42:8) Quem adora um deus-ídolo repudia o verdadeiro Deus e assim serve os interesses do principal Adversário de Jeová, Satanás, e seus demônios.

Embora a Bíblia mencione diversos deuses e deusas dos povos antigos, nem sempre é possível identificar especificamente tais deuses.

Origem de Deuses e Deusas. Dificilmente podem-se atribuir ao acaso as notáveis similaridades prontamente observáveis quando se comparam os deuses e as deusas dos povos antigos. Concernente a isto, J. Garnier escreveu: "Não apenas os egípcios, os caldeus, os fenícios, os gregos e os romanos, mas também os hindus, os budistas da China e do Tibete, os godos, os anglo-saxões, os druidas, os mexicanos e os peruanos, os aborígines da Austrália e até mesmo os selvagens das ilhas dos Mares do Sul, devem todos ter derivado suas ideias religiosas de uma fonte comum e de um centro comum. Em toda a parte deparamo-nos com as mais surpreendentes coincidências nos rituais, nas cerimônias, nos costumes, nas tradições, e nos nomes e nas relações de seus respectivos deuses e deusas." — *The Worship of the Dead* (A Adoração dos Mortos), Londres, 1904, p. 3.

A evidência das Escrituras aponta para a terra de Sinear como o berço pós-diluviano dos conceitos religiosos falsos. Sem dúvida sob a direção de Ninrode, "poderoso caçador em oposição a Jeová", começou a construção da cidade de Babel e da sua torre, provavelmente um zigurate a ser usado na adoração falsa. Empreendeu-se este projeto de construção, não para dar honra a Jeová Deus, mas para a autoglorificação dos construtores, que desejavam fazer para si mesmos um "nome célebre". Também, era diametralmente oposto ao propósito de Deus, de que a humanidade se espalhasse sobre a Terra. O Todo-Poderoso frustrou os planos desses construtores por confundir a língua deles. Não mais podendo entender-se, gradualmente desistiram de construir a cidade e se dispersaram. (Gên 10:8-10; 11:2-9) No entanto, Ninrode aparentemente ficou em Babel e expandiu o seu domínio, fundando o primeiro Império Babilônico. — Gên 10:11, 12.

Quanto aos povos dispersos, para onde quer que tenham ido levaram junto a sua religião falsa, que seria praticada sob novos termos, na nova língua deles e em novos lugares. O povo foi disperso nos dias de Pelegue, que nasceu cerca de um século após o Dilúvio e morreu à idade de 239 anos. Visto que tanto Noé como seu filho Sem sobreviveram a Pelegue, a dispersão ocorreu numa época em que eram conhecidos os fatos a respeito de acontecimentos anteriores, tais como o Dilúvio. (Gên 9:28; 10:25; 11:10-19) Este conhecimento, sem dúvida, perdurava em alguma forma na memória do povo disperso. Isto é indicado pelo fato de que as mitologias dos antigos refletem várias partes do registro bíblico, porém, de forma distorcida e politeísta. As lendas descrevem certos deuses como matadores de serpentes; também, as religiões de muitos povos antigos incluíam a adoração de um deus colocado no papel de benfeitor, que sofre morte violenta na Terra e é então trazido de volta à vida. Isto talvez sugira que tal deus era, na realidade, um humano deificado, erroneamente considerado como o 'descendente [semente] prometido'. (Veja Gên 3:15.) Os mitos falam a respeito de casos amorosos entre deuses e mulheres terrenas, e dos feitos heroicos de sua descendência híbrida. (Veja Gên 6:1, 2, 4; Ju 6.) Dificilmente existe uma nação na Terra que não tenha uma lenda a respeito dum dilúvio global, e, nas lendas da humanidade, são também encontrados vestígios do relato da construção da torre.

Deidades Babilônicas. Após a morte de Ninrode, os babilônios sem dúvida estavam propensos a tê-lo em alta estima qual fundador, construtor e primeiro rei da sua cidade, e como organizador do Império Babilônico original. Segundo a tradição, Ninrode sofreu morte violenta. Visto que o deus Marduque (Merodaque) era considerado como fundador de Babilônia, alguns têm sugerido que Marduque representa o deificado Ninrode. Todavia, as opiniões dos peritos divergem muito quanto à identificação de deidades com humanos específicos.

Com o passar do tempo, os deuses do primeiro Império Babilônico começaram a se multiplicar. O panteão veio a ter numerosas tríades de deuses, ou deidades. Uma de tais tríades era composta de Anu (o deus do céu), Enlil (o deus da terra, do ar e da tempestade) e Ea (o deus que presidia as águas). Outra tríade era composta do deus-lua, Sin, do deus-sol, Xamaxe, e da deusa de fertilidade, Istar, amante ou consorte de Tamuz. (FOTO, Vol. 2, p. 529) Os babilônios tinham até mesmo tríades de demônios, tais como a tríade de Labartu, Labasu e Akhkhazu. A adoração de corpos celestiais tornou-se proeminente (Is 47:13), e diversos planetas vieram a ser associados a certas deidades. O planeta Júpiter foi identificado com o deus principal de Babilônia, Marduque; Vênus com Istar, deusa do amor e da fertilidade; Saturno com Ninurta, deus da guerra e da caça, e padroeiro da agricultura; Mercúrio com Nebo, deus da sabedoria e da agricultura; Marte com Nergal, deus da guerra e da pestilência, e senhor do além.

As cidades da antiga Babilônia passaram a ter as suas próprias divindades guardiãs especiais, algo parecido a "santos padroeiros". Em Ur, era Sin; em Eridu, Ea; em Nipur, Enlil; em Cuta, Nergal; em Borsipa, Nebo, e na cidade de Babilônia, Marduque (Merodaque). Na época em que Hamurábi tornou Babilônia a capital do império babilônico, aumentou, naturalmente, a importância do deus favorito da cidade, Marduque. Por fim, Marduque recebeu os atributos de anteriores deuses e substituiu estes nos mitos babilônicos. Em períodos posteriores, seu nome próprio, "Marduque", foi substituído pelo título "Belu" ("Dono"), de modo que finalmente passou a ser chamado de Bel. A esposa dele chamava-se Belit ("Senhora", por excelência). — Veja BEL; NEBO N.º 4.

O quadro de deuses e deusas apresentado em antigos textos babilônicos apenas reflete o pecaminoso homem mortal. Estes relatos dizem que as divindades nasciam, amavam, geravam filhos, lutavam e até morriam, assim como Tamuz. Diz-se que elas, aterrorizadas pelo Dilúvio, 'agacharam-se como cães'. As deidades são também retratadas como cobiçosas, frequentemente comendo como glutões e bebendo a ponto de ficar embriagadas. Tinham gênio furioso, e eram vingativas e suspeitosas umas das outras. Havia entre elas ódios amargos. Para ilustrar isso: Tiamat, decidida a destruir os outros deuses, foi vencida por Marduque, que a partiu ao meio, formando com uma metade o céu e usando a outra metade com relação

ao estabelecimento da Terra. Eresquigal, deusa do além, mandou que Namtar, deus da pestilência, encarcerasse a irmã dela, Istar, e a afligisse com 60 misérias. — Veja NERGAL.

O acima fornece algumas indicações sobre o ambiente que o fiel Abraão deixou para trás quando partiu da cidade caldeia de Ur, que então estava mergulhada na idolatria babilônica. (Gên 11:31; 12:1; Jos 24:2, 14, 15) Séculos mais tarde, foi para Babilônia, "uma terra de imagens entalhadas" e de imundos "ídolos sórdidos", que milhares de cativos judeus foram mandados. — Je 50:1, 2, 38; 2Rs cap. 25.

Deidades Assírias. Falando-se de modo geral, os deuses e as deusas assírios são idênticos às deidades babilônicas. No entanto, uma deidade, Assur, o deus principal, parece ter sido exclusivo do panteão assírio. Visto que a Assíria derivou seu nome de Assur, tem-se sugerido que este deus, na realidade, seja o filho de Sem, chamado Assur, deificado por praticantes da adoração falsa. — Gên 10:21, 22.

Dessemelhante do Marduque babilônico, que também era adorado na Assíria, mas cuja sede de adoração sempre permaneceu na cidade de Babilônia, a sede da adoração de Assur mudava conforme os reis da Assíria passavam a fixar residência oficial em outras cidades. Também, construíram-se santuários de Assur em diversos lugares da Assíria. Um estandarte militar era símbolo primário de Assur, e era levado para o grosso da batalha. O círculo ou disco alado, do qual frequentemente emerge um homem barbudo, representava o deus Assur. Às vezes mostra-se a figura humana segurando um arco, ou no ato de atirar uma flecha. Outra representação de Assur sugere o conceito duma tríade. Além da figura central emergindo do círculo, mostram-se duas cabeças humanas por cima das asas, uma de cada lado da figura central. — Veja FOTO, Vol. 2, p. 529; ASSÍRIA; NISROQUE.

Era entre tais assírios que exilados do reino setentrional das dez tribos se encontravam após a queda de Samaria em 740 AEC. (2Rs 17:1-6) Mais tarde, o profeta Naum predisse a queda de Nínive (capital da Assíria) e de seus deuses, destruição que ocorreu em 632 AEC. — Na 1:1, 14.

Deidades Egípcias. Os deuses e deusas adorados pelos egípcios evidenciam uma herança basicamente babilônica. Havia tríades de deidades e até mesmo tríades triplas, ou "enéades". Uma das tríades populares consistia em Osíris, sua consorte Ísis e o filho deles, Hórus. — FOTO, Vol. 2, p. 529.

Osíris era o mais popular dos deuses egípcios e era considerado filho do deus-terra, Geb, e da deusa-céu, Nut. Dizia-se que Osíris tornou-se marido de Ísis e reinou sobre o Egito. Os relatos mitológicos contam que Osíris foi assassinado pelo seu irmão, Set, e então trazido à vida, tornando-se o juiz e o rei dos mortos. O relacionamento entre Osíris e Ísis, e as respectivas características deles, correspondem notavelmente ao relacionamento e às características dos babilônios Tamuz e Istar. Assim, muitos peritos acham que eles são os mesmos.

A adoração de mãe e filho era também muito popular no Egito. Ísis é muitas vezes retratada com o menino Hórus no colo. Esta figura é tão parecida com a da Madona ("Nossa Senhora") e o filho, que certas pessoas na cristandade às vezes a têm venerado em ignorância. (FOTO, Vol. 2, p. 529) Com respeito ao deus Hórus, existe evidência da distorção da promessa edênica concernente ao descendente, ou semente, que havia de machucar a cabeça da serpente. (Gên 3:15) Hórus, às vezes, é retratado pisoteando crocodilos, e agarrando cobras e escorpiões. Segundo certo relato, quando Hórus passou a vingar a morte de seu pai Osíris, Set, que assassinara Osíris, transformou-se numa serpente.

Em esculturas e pinturas egípcias, o símbolo sagrado, a cruz ansada, aparece muitas vezes. Este chamado símbolo da vida assemelha-se à letra "T", com uma asa oval na parte superior, e provavelmente representava os órgãos de reprodução masculino e feminino combinados. Muitas vezes as deidades egípcias são representadas segurando a cruz ansada. — FOTO, Vol. 2, p. 530.

Muitas eram as criaturas veneradas como sagradas pelos egípcios. Incluíam o abutre, o carneiro, o chacal, o crocodilo, o escaravelho, o escorpião, o falcão, o gato, o hipopótamo, o íbis, o leão, o lobo, a rã, a serpente, o touro e a vaca. Todavia, algumas delas eram sagradas em uma parte do Egito, mas não em outra, resultando isto, às vezes, até em irrompimento de guerras civis. Os animais não só eram sagrados para certos deuses, mas alguns deles eram até mesmo considerados como encarnação de um deus ou uma deusa. Por exemplo, o touro Ápis era considerado como a própria encarnação do deus Osíris, e também uma emanação do deus Ptá.

Segundo Heródoto (II, 65-67), quem matasse deliberadamente um animal sagrado era morto; se o animal fosse morto acidentalmente, os sacerdotes estipulavam uma multa. No entanto, quem matasse um íbis ou um gavião, quer intencionalmente quer não, era morto, usualmente às mãos duma turba enfurecida. Quando morria um gato, todos os da casa rapavam as sobrancelhas, ao passo que por ocasião da morte dum cão, rapavam o corpo inteiro. Animais sagrados eram mumificados e recebiam sepultamento suntuoso. Entre os animais mumificados foram encontrados o crocodilo, o falcão, o gato e o touro, para se mencionarem apenas alguns.

As narrativas mitológicas retratam as deidades egípcias com fraquezas e imperfeições humanas. Dizia-se delas que sentiam angústia e medo, e que repetidas vezes se viam em perigo. O deus Osíris foi morto. Hórus, na infância, supostamente sofria de dores internas, dores de cabeça e disenteria, e morreu duma picada de escorpião, mas diz-se que depois foi trazido de volta à vida. Cria-se que Ísis sofria dum abscesso no seio. Ensinava-se que, com o passar dos anos, a força do deus-sol Rá diminuía e que escorria saliva da sua boca. A própria vida dele estava em perigo depois de ter sido picado por uma serpente mágica, formada por Ísis, embora se restabelecesse em resultado de palavras mágicas de Ísis. Secmet, deusa que representava o poder destrutivo do Sol, era representada como sanguinária. Ela se agradava tanto em matar homens, que se diz que Rá temia pelo futuro da raça humana. Para salvar a humanidade do extermínio, Rá distribuiu 7.000 jarros duma mistura de cerveja com romã sobre o campo de batalha. Pensando tratar-se de sangue humano, Secmet bebeu-a avidamente, até ficar embriagada demais para continuar com sua matança. Diz-se que Néftis embriagou seu irmão Osíris, marido da sua irmã Ísis, e depois teve relações sexuais com ele. Os deuses-sol Tem e Hórus eram retratados como masturbadores.

É interessante que, quando Faraó constituiu José em segundo governante da terra do Egito, José foi com isso elevado acima dos adoradores dos deuses falsos do Egito. — Gên 41:37-44.

As Dez Pragas. Por meio das pragas com as quais afligiu os egípcios, Jeová humilhou e executou julgamento nos deuses deles. (Êx 12:12; Núm 33:4; FOTOS, Vol. 2, p. 530) A primeira praga, a transformação do Nilo e de todas as águas do Egito em sangue, causou desonra ao deus-Nilo, Hápi. A morte dos peixes no Nilo foi também um golpe contra a religião do Egito, pois certas espécies de peixes eram realmente veneradas e até mesmo mumificadas. (Êx 7:19-21) A rã, tida como símbolo da fertilidade e do conceito egípcio da ressurreição, era considerada sagrada para a deusa-rã, Heqt. Assim, a praga das rãs trouxe desonra a esta deusa. (Êx 8:5-14) A terceira praga resultou em os sacerdotes-magos reconhecerem a derrota, quando se viram incapazes de transformar o pó em borrachudos, por meio de suas artes secretas. (Êx 8:16-19) Atribuía-se ao deus Tot a invenção da magia ou das artes secretas, mas nem mesmo este deus pôde ajudar os sacerdotes-magos a imitar a terceira praga.

A linha de demarcação entre os egípcios e os adoradores do verdadeiro Deus veio a ficar nitidamente traçada da quarta praga em diante. Enquanto enxames de moscões invadiam os lares dos egípcios, os israelitas na terra de Gósen não foram atingidos. (Êx 8:23; 24) A praga seguinte, a pestilência no gado, humilhou deidades tais como a deusa-vaca, Hator, Ápis e a deusa-céu, Nut, imaginada como uma vaca, com as estrelas afixadas na sua barriga. (Êx 9:1-6) A praga dos furúnculos causou desonra aos deuses e às deusas considerados como possuindo habilidades curativas, tais como Tot, Ísis e Ptá. (Êx 9:8-11) A forte saraivada envergonhou os deuses considerados como tendo controle sobre os elementos naturais; por exemplo, Reshpu, o qual, pelo que parece, cria-se que controlava os raios, e Tot, do qual se dizia ter poder sobre a chuva e os trovões. (Êx 9:22-26) A praga dos gafanhotos significava uma derrota dos deuses que, segundo se pensava, garantiam abundante colheita, um destes sendo o deus da fertilidade, Min, o qual era encarado como protetor das colheitas. (Êx 10:12-15) Dentre as deidades desonradas pela praga da escuridão achavam-se os deuses-sol, tais como Rá e Hórus, e também Tot, o deus da Lua, tido como o sistematizador do Sol, da Lua e das estrelas. — Êx 10:21-23.

A morte dos primogênitos resultou na maior humilhação para os deuses e as deusas egípcios. (Êx 12:12) Os governantes do Egito realmente chamavam a si mesmos de deuses, filhos de Rá ou Amom-Rá. Afirmava-se que Rá, ou Amom-Rá, tinha relações sexuais com a rainha. O filho nascido era, portanto, considerado como um deus encarnado e era dedicado a Rá, ou Amom-Rá, no seu templo. Assim, com efeito, a morte do primogênito de Faraó realmente significava a morte de um deus. (Êx 12:29) Isto já por si só teria sido um duro golpe na religião do Egito, e a completa incapacidade de todas as deidades se evidenciou em serem incapazes de salvar da morte os primogênitos dos egípcios. — Veja AMOM, II N.º 4.

Deidades Cananeias. Fontes extrabíblicas indicam que o deus El era considerado o criador e soberano. Embora El parece ter ficado um tanto afastado dos assuntos terrestres, ele é repetidas vezes mostrado como contatado por outras divindades com solicitações. El é retratado como filho rebelde que destronou e castrou seu próprio pai, e também como tirano sanguinário, assassino e adúltero. Nos textos de Ras Xamra, El é mencionado como "pai touro" e é representado com cabelo e barba grisalhos. Sua consorte era Axerá, mencionada como progenitora dos deuses, ao passo que El é colocado no papel de progenitor dos deuses.

O mais proeminente dos deuses cananeus, porém, era Baal, o deus da fertilidade, deidade do céu, da chuva e da tempestade. (Jz 2:12, 13) Nos textos de Ras Xamra, Baal muitas vezes é chamado de filho de Dagom, embora se fale também de El como seu pai. Anate, irmã de Baal, aparece como

referindo-se a El como seu pai, e este, por sua vez, chama-a de sua filha. Assim, provavelmente, Baal era considerado filho de El, embora pudesse também ter sido encarado como neto de El. Nos relatos mitológicos, descreve-se a Baal como atacando e vencendo a Iam, deus que presidia às águas e que parece ter sido o filho favorito ou amado de El. Mas, Baal é morto na sua luta com Mot, encarado como um filho de El e deus da morte e da aridez. De modo que Canaã, tal qual Babilônia, tinha seu deus que sofrera morte violenta e fora depois trazido de volta à vida. — Veja BAAL N.º 4.

Anate, Axerá e Astorete são as principais deusas mencionadas nos textos de Ras Xamra. Todavia, parece ter havido considerável coincidência nas funções dessas deusas. Na Síria, onde os textos de Ras Xamra foram achados, Anate talvez fosse considerada esposa de Baal, visto que ela, embora repetidas vezes mencionada como "donzela", é apresentada como tendo relações sexuais com Baal. Em conexão com Baal, porém, o registro das Escrituras menciona apenas Astorete e o poste sagrado, ou Axerá. Assim, às vezes, Axerá, ou então Astorete, talvez fossem consideradas esposas de Baal. — Jz 2:13; 3:7; 10:6; 1Sa 7:4; 12:10; 1Rs 18:19; veja ASTORETE; COLUNA SAGRADA; POSTE SAGRADO.

As referências a Anate, nos textos de Ras Xamra, fornecem alguns indícios do conceito degenerado sobre as divindades que os cananeus, sem dúvida, compartilhavam com os sírios. Anate é descrita como a mais bonita das irmãs de Baal, mas como tendo um gênio extremamente violento. Ela é retratada como ameaçando esmagar o crânio de seu pai, El, fazer o cabelo grisalho dele jorrar sangue e sua barba grisalha ficar com sangue coagulante, se ele não acedesse aos desejos dela. Em outra ocasião, mostra-se Anate numa orgia de matança. Ela prendia cabeças nas suas costas, e mãos no seu cinto, e mergulhava até os joelhos em sangue e até os quadris em sangue coagulante dos valentes. Seu prazer em tal derramamento de sangue é refletido nas palavras: "O fígado dela incha de riso, o coração dela enche-se de alegria." — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, pp. 136, 137, 142, 152.

A natureza extremamente torpe e degradada da adoração cananeia destaca a justeza de Deus executar um decreto de destruição nos habitantes daquela terra. (Le 18; De 9:3, 4) Todavia, visto que os israelitas deixaram de executar completamente esse decreto divino, foram por fim enlaçados pelas práticas degeneradas associadas com a adoração dos deuses cananeus. — Sal 106:34-43; veja também CANAÃ, CANANEU N.º 2.

Deidades da Medo-Pérsia. Há indícios de que os reis do Império Medo-Persa eram zoroastristas. Embora não se possa provar nem refutar que Ciro, o Grande, tenha aderido aos ensinamentos de Zoroastro, desde a época de Dario I as inscrições dos monarcas repetidas vezes referem-se a Auramazda (Ahura Mazda), a principal deidade do zoroastrismo. Dario I referiu-se a Auramazda como criador do céu, da Terra e do homem, e considerava este deus como aquele que lhe conferira sabedoria, destreza física e o reino.

Um aspecto característico do zoroastrismo é o dualismo, isto é, a crença em dois seres divinos independentes, um bom e o outro mau. Auramazda era considerado criador de todas as coisas boas, ao passo que Angra-Mainyu era considerado o criador de tudo o que é mau. Pensava-se que este último pudesse provocar terremotos, tempestades, doença e morte, bem como instigar tumultos e a guerra. Acreditava-se que espíritos inferiores ajudavam a esses dois deuses a se desincumbirem de suas funções.

O símbolo do deus Auramazda era bem parecido à representação do assírio Assur, a saber, um círculo alado, do qual, às vezes, emergia um homem barbudo com o rabo vertical duma ave.

Auramazda talvez figurasse numa tríade. Isto é sugerido pelo fato de que Artaxerxes Mnemon invocou a proteção de Auramazda, Anaíta (deusa da água e da fertilidade) e Mitra (deus da luz), e que atribuiu a reconstrução da Sala das Colunas em Susa à graça dessas três deidades.

Diversos peritos relacionam Anaíta com a Istar babilônica. E. O. James observa no seu livro *The Cult of the Mother-Goddess* (O Culto da Deusa-Mãe; 1959, p. 94): "Ela era adorada como 'a Grande Deusa cujo nome é Dama', a 'todo-poderosa imaculada', purificando 'o sêmen dos machos, e o ventre e o leite das fêmeas'. . . . Ela era, de fato, o equivalente iraniano da Anate síria, da Nana-Istar babilônica, da deusa hitita de Comana, e da Afrodite grega."

Segundo o historiador grego Heródoto (I, 131), os persas adoravam também os elementos naturais e os corpos celestes. Ele escreve: "Quanto aos usos dos persas, sei dos seguintes. Não costumam construir e erguer estátuas, nem templos, nem altares, mas consideram insensatos os que os constroem, e isso, suponho, porque nunca acreditaram, como os gregos acreditam, terem os deuses forma humana; mas chamam todo o círculo dos céus de Zeus, e a ele oferecem sacrifícios nos picos mais altos das montanhas; fazem também sacrifícios ao Sol, e à Lua, e à Terra, e ao fogo, e à água, e aos ventos. Estes são os únicos deuses aos quais têm oferecido sacrifícios desde o começo; aprenderam mais tarde, dos assírios e dos árabes, oferecer sacrifícios à Afrodite 'celestial'. Ela é chamada pelos assírios de

Milita, pelos árabes, de Alilat, pelos persas, de Mitra."

O Zendavesta, escritos zoroastristas sagrados, realmente contém orações ao fogo, à água e aos planetas, bem como à luz do Sol, da Lua e das estrelas. O fogo até mesmo é chamado de filho de Auramazda.

Embora talvez fosse zoroastrista, o Rei Ciro foi citado por nome na profecia bíblica como o designado por Jeová para derrubar Babilônia e efetuar a soltura dos cativos judeus. (Is 44:26-45:7; compare isso com Pr 21:1.) Após a destruição de Babilônia, em 539 AEC, os israelitas passaram a estar sob o controle de zoroastristas medo-persas.

Deidades Gregas. Um exame dos deuses e das deusas da antiga Grécia revela os traços da influência babilônica. O professor George Rawlinson, da Universidade de Oxford, comentou: "A notável semelhança entre o sistema caldeu e o da Mitologia Clássica parece merecer atenção especial. Esta semelhança é geral demais, e demasiado similar em alguns aspectos, para permitir a suposição de que a coincidência foi produzida por mero acaso. Nos Panteões da Grécia e de Roma, e no da Caldeia, pode-se reconhecer o mesmo agrupamento geral; não é incomum verificar-se a mesma sucessão genealógica; e, em alguns casos, até mesmo os nomes e títulos conhecidos das deidades clássicas admitem a mais curiosa ilustração e explicação de fontes caldeias. Dificilmente podemos duvidar de que, de um modo ou de outro, houve uma comunicação de crenças — uma transmissão em tempos bem primitivos, desde as margens do golfo Pérsico até as terras banhadas pelo Mediterrâneo, de noções e de ideias mitológicas." — *The Seven Great Monarchies of the Ancient Eastern World* (As Sete Grandes Monarquias do Antigo Mundo Oriental), 1885, Vol. I, pp. 71, 72.

Uma distorção da declaração de Deus a respeito da semente, ou descendente, da promessa talvez possa ser percebida nos contos mitológicos que falam de o deus Apolo matar a serpente Píton, e de o infante Hércules (filho de Zeus e de uma mulher terrena, Alcmena) esganar duas serpentes. Novamente nos confrontamos com o conhecido tema de um deus que morre e em seguida é trazido de volta à vida. Anualmente era comemorada a morte violenta de Adônis e o retorno dele à vida; eram principalmente mulheres que choravam sua morte e que conduziam imagens do seu corpo como numa procissão fúnebre, e mais tarde as atiravam no mar ou em fontes de água. Outra deidade, cuja morte violenta e retorno à vida costumavam ser celebrados pelos gregos, era Dioniso, ou Baco; ele, como Adônis, tem sido identificado com o babilônico Tamuz.

Os relatos mitológicos fazem os deuses e deusas gregos parecer bem semelhantes a homens e mulheres. Embora se imaginasse os deuses de tamanho muito maior, e como ultrapassando os homens em beleza e força, seus corpos eram retratados como corpos humanos. Visto que nas suas veias supostamente fluía "icor", em vez de sangue, achava-se que os corpos das deidades eram incorruptíveis. Não obstante, cria-se que homens, por meio das suas armas, podiam realmente infligir feridas dolorosas aos deuses. Todavia, dizia-se que as feridas sempre saravam e que os deuses permaneciam jovens.

Na maior parte, as deidades dos gregos eram retratadas como muito imorais e tendo fraquezas humanas. Brigavam entre si, lutavam entre si, e até mesmo conspiravam umas contra as outras. Diz-se que Zeus, deus supremo dos gregos, destronou seu próprio pai, Cronos. Antes disso, o próprio Cronos depusera e até mesmo castrara seu pai Urano. Tanto Urano como Cronos são retratados como pais cruéis. Urano imediatamente escondia na terra a prole que lhe nascia de sua esposa Geia, nem permitindo que vissem a luz. Cronos, por outro lado, engoliu os filhos que lhe nasceram de Reia. Entre as práticas detestáveis atribuídas a certas deidades estão adultério, fornicação, incesto, estupro, mentira, roubalheira, embriaguez e assassinato. Aqueles que incorriam no desfavor de um deus ou deusa são retratados como punidos na maneira mais cruel. Por exemplo, o sátiro Mársias, que desafiou o deus Apolo num concurso musical, foi preso por este ao tronco duma árvore e esfolado vivo. Diz-se que a deusa Ártemis transformou o caçador Acteão num cervo e então fez com que os próprios cães dele o devorassem, porque ele havia visto a nudez dela.

Naturalmente, alguns afirmam que estas narrativas mitológicas eram apenas imaginações de poetas. Mas, sobre isto Agostinho escreveu no quinto século EC: "Embora se diga em defesa deles que esses contos sobre os seus deuses não eram verdadeiros, mas apenas invenções poéticas, e ficções falsas, ora, isso o torna ainda mais abominável, se respeitares a pureza da tua religião: e se observares a malícia do diabo, acaso pode haver mais astúcia ou mais malícia enganosa? Pois, quando se calunia o governante honesto e digno dum país, não é a calúnia tanto mais iníqua e imperdoável, visto que a vida desta pessoa caluniada é mais clara e isenta do toque de quaisquer dessas coisas?" (*The City of God* [A Cidade de Deus], Livro II, cap. IX) No entanto, a popularidade das narrativas poéticas, conforme encenadas nos palcos gregos, indica que a maioria não as considerava como calúnia, mas estava em harmonia com eles. A imoralidade dos deuses

servia para justificar os delitos do homem, e o povo estava a favor disso. — Veja GRÉCIA, GREGOS (Religião Grega).

O ministério do apóstolo Paulo o trouxe em contato com adoradores dos deuses gregos Zeus e Hermes. (At 14:12, 13) Os atenienses expressavam seu temor das deidades por construir muitos templos e altares. (At 17:22-29) A crassa imoralidade sexual, que fazia parte da adoração grega, até mesmo afetou a congregação cristã em Corinto, achando o apóstolo Paulo necessário censurar esta congregação. — 1Co cap. 5.

Deidades Romanas. A religião dos romanos foi grandemente influenciada pelos etruscos, um povo que em geral se pensa ter vindo da Ásia Menor. A prática da adivinhação liga definitivamente a religião dos etruscos à dos babilônios. Por exemplo, os modelos de fígados de barro usados para adivinhação, encontrados na Mesopotâmia, são parecidos ao modelo de um fígado de bronze encontrado em Piacenza, na província de Emília-Romagna, Itália. De modo que, quando os romanos adotaram as deidades etruscas, eles estavam, na realidade, recebendo uma herança babilônica. (Veja ASTRÓLOGOS.) A tríade romana de Júpiter (o deus supremo, deus do céu e da luz), Juno (a consorte de Júpiter, considerada como presidindo aos assuntos de interesse especial para as mulheres) e Minerva (deusa que presidia a todas as artes e ofícios), corresponde aos etruscos Tínia, Uni e Menrva.

Com o passar do tempo, os principais deuses gregos introduziram-se no panteão romano, embora conhecidos por outros nomes. Também, deidades de ainda outros países foram adotadas pelos romanos, incluindo a persa Mitra (cujo aniversário era celebrado em 25 de dezembro), a deusa frígia da fertilidade, Cibele, e a egípcia Ísis, as duas últimas sendo identificadas com a babilônica Istar. Também, os próprios imperadores romanos eram deificados.

Saturno era adorado por ter dado a Roma uma era áurea. As saturnais, originalmente uma festa de um dia em sua honra, foram mais tarde prolongadas para uma celebração de sete dias, na última parte de dezembro. O evento era marcado por uma grande orgia. Eram trocados presentes, tais como frutas de cera e velas, e as crianças, em especial, eram presenteadas com bonecas de barro. Durante a festividade, nenhuma punição era aplicada. As escolas e os tribunais tinham feriado; até mesmo as operações de guerra eram suspensas. Os escravos trocavam de lugar com os seus amos e lhes era permitido falar o que quisessem, sem necessidade de temerem castigo.

Os primitivos cristãos negaram-se a participar na adoração romana, especialmente na adoração do imperador, o que os tornou alvo de intensa perseguição. Não transigiam na sua posição "de obedecer a Deus como governante antes que aos homens", negando-se a prestar aos governantes romanos a adoração que legitimamente pertencia a Deus. — At 5:29; Mr 12:17; veja ROMA (Religião).

Deuses de Nações Contrastados com Jeová. Atualmente, muitos dos deuses mencionados na Bíblia não são nada mais do que um nome. Embora seus adoradores às vezes até mesmo sacrificassem seus próprios filhos a eles, os deuses falsos eram incapazes de salvar os que recorriam a eles em busca de ajuda, em seus momentos de maior necessidade. (2Rs 17:31) Assim, por causa de seus sucessos militares, o rei da Assíria, por meio de seu porta-voz, Rabsaqué, jactou-se: "Livraram deveras os deuses das nações cada um a sua própria terra da mão do rei da Assíria? Onde estão os deuses de Hamate e de Arpade? Onde estão os deuses de Sefarvaim, de Hena e de Iva? Livraram eles a Samaria da minha mão? Quais dentre todos os deuses dos países livraram a sua terra da minha mão, de modo que Jeová livre Jerusalém da minha mão?" (2Rs 18:28, 31-35) Mas Jeová não desapontou seu povo, como fizeram aqueles deuses falsos. Numa só noite, o anjo de Jeová matou 185.000 no acampamento dos assírios. Humilhado, o orgulhoso monarca assírio, Senaqueribe, voltou a Nínive, onde mais tarde foi assassinado por dois de seus filhos, no templo de seu deus, Nisroque. (2Rs 19:17-19, 35-37) Na verdade, "todos os deuses dos povos são deuses que nada valem; mas, quanto a Jeová, ele fez os próprios céus". — Sal 96:5.

Os deuses falsos não só têm as características dos seus criadores, mas as pessoas também se tornam muito semelhantes aos deuses que adoram. Para ilustrar: O Rei Manassés, de Judá, era devoto de deuses falsos, mesmo a ponto de fazer seu filho passar pelo fogo. O zeloso empenho de Manassés na adoração falsa, porém, não fez dele um rei melhor. Antes, por derramar sangue inocente em quantidade muito grande, mostrou ser semelhante às deidades sedentas de sangue que adorava. (2Rs 21:1-6, 16) Em nítido contraste com isso, os adoradores do verdadeiro Deus diligenciam ser imitadores do seu Criador perfeito, exibindo os frutos do Seu espírito: amor, alegria, paz, longanimidade, benignidade, bondade, fé, brandura e autodomínio. — Ef 5:1; Gál 5:22, 23.

DEUTERONÔMIO. O nome hebraico deste quinto livro do Pentateuco é *Deva·rím* (Palavras), tirado da frase inicial do texto hebraico. O nome "Deuteronômio" deriva do título grego na *Septuaginta, Deu·te·ro·nó·mi·on,* que significa literalmente "Segunda Lei; Repetição da Lei". Vem da tradu-

ção grega duma frase hebraica em Deuteronômio 17:18, *mish·néh hat·toh·ráh,* corretamente traduzida por 'cópia da lei'.

A autenticidade de Deuteronômio como livro do cânon da Bíblia e de Moisés ser o escritor dele acha-se bem alicerçada no fato de que Deuteronômio sempre foi reputado pelos judeus como parte da Lei de Moisés. A evidência da autenticidade de Deuteronômio, em geral, é a mesma que a dos outros quatro livros do Pentateuco. (Veja PENTATEUCO; também esses livros sob os seus respectivos nomes.) Jesus é a principal autoridade que atesta a autenticidade de Deuteronômio, citando-o três vezes ao repelir as tentações de Satanás, o Diabo. (Mt 4:1-11; De 6:13, 16; 8:3) Também, Jesus respondeu à pergunta quanto a qual era o maior e o primeiro mandamento por citar Deuteronômio 6:5. (Mr 12:30) E Paulo cita Deuteronômio 30:12-14; 32:35, 36. — Ro 10:6-8; He 10:30.

O tempo abrangido pelo livro de Deuteronômio é um pouco superior a dois meses, no ano de 1473 AEC. Foi escrito nas planícies de Moabe, e consiste em quatro discursos, um cântico e uma bênção, da parte de Moisés, enquanto Israel acampava nas fronteiras de Canaã, antes de entrar nessa terra. — De 1:3; Jos 1:11; 4:19.

Objetivo. Apesar do significado do nome Deuteronômio, este livro não é uma segunda lei, nem uma repetição da Lei inteira, mas é antes uma explicação dela, como diz Deuteronômio 1:5. Exorta Israel à fidelidade a Jeová, usando a geração que

DESTAQUES DE DEUTERONÔMIO

Discursos explicando partes da Lei e exortando Israel a amar e a obedecer a Jeová na terra em que estavam para entrar.

Escrito por Moisés pouco antes de Israel entrar na Terra da Promessa, em 1473 AEC.

Exortação a se lembrar do que Jeová havia feito e a servir somente a ele. (1:1–4:49)

Moisés relembra o envio de espias, a reação sem fé e rebelde ao relatório deles, o juramento de Jeová, de que aquela geração morreria no ermo.

Israel não devia molestar os filhos de Esaú (descendentes do irmão de Jacó), nem Moabe e Amom (prole do sobrinho de Abraão, Ló); mas Jeová deu a Israel a terra ocupada pelos reis amorreus Síon e Ogue, ao L do Jordão.

Moisés roga a Jeová para permitir-lhe cruzar o Jordão; em vez disso, Jeová manda-lhe comissionar e fortalecer Josué para liderar a nação.

Moisés lembra à nação a ira ardente de Jeová com respeito a Baal de Peor; não deve esquecer-se do que testemunhou em Horebe, nunca fazendo uma imagem esculpida para adoração; Jeová, o único Deus verdadeiro, exige devoção exclusiva.

Admoestação a amar a Jeová e a obedecer a todos os seus mandamentos. (5:1–26:19)

Moisés recapitula como a Lei foi dada em Horebe, repete as Dez Palavras, insta com Israel a fazer exatamente o que Jeová ordenou.

Têm de amar a Jeová de todo o coração, alma e força vital; as ordens de Deus têm de estar constantemente diante deles; devem explicar aos filhos o motivo dos regulamentos de Jeová.

Sete nações a serem extirpadas do país, junto com seus altares e imagens; nenhuma aliança matrimonial com elas.

Não se devem esquecer de como Deus lidou com eles no ermo, a fim de que soubessem que o homem não vive só de pão, mas de toda expressão da boca de Jeová.

Devem lembrar-se de como provocaram a Jeová por fazer um bezerro fundido; agora devem temê-lo, servi-lo e apegar-se a ele; cumprir todo o mandamento.

Regulamentos a serem obedecidos na Terra da Promessa: Eliminar a religião falsa de Canaã; adorar no lugar que Jeová escolher; não comer sangue; matar os apóstatas; comer alimentos puros; dar o décimo dos produtos a Jeová; ter consideração com os pobres; guardar as festividades anuais; seguir a justiça; evitar o espiritismo; escutar o suscitado por Jeová como profeta; respeitar marcos divisórios; manter a terra livre de culpa de sangue; mostrar compaixão; manter-se livre da imoralidade sexual; dar as primícias da terra a Jeová; mostrar-se santo para com Jeová.

Bênçãos pela obediência a Jeová, maldições pela desobediência. (27:1–28:68)

Depois de a nação cruzar o Jordão, a Lei devia ser inscrita em grandes pedras.

Maldições pela desobediência devem ser proferidas no monte Ebal.

Bênçãos pela obediência a todas as ordens de Jeová devem ser proferidas no monte Gerizim.

Pacto feito nas planícies de Moabe (29:1–30:20)

Recapitula o cuidado de Jeová no Egito e durante os 40 anos de Israel no ermo; adverte contra a desobediência obstinada.

Prediz a misericórdia de Jeová para com os arrependidos.

Apresenta-lhes a escolha entre a vida e a morte; exorta-os a escolher a vida por amar a Jeová, escutar a Sua voz e apegar-se a ele.

Transferência da liderança para Josué e últimas bênçãos de Moisés. (31:1–34:12)

Josué é comissionado para liderar Israel.

Moisés ensina a Israel um cântico que será testemunho contra eles caso abandonem a Jeová.

Moisés abençoa as tribos de Israel, depois morre no monte Nebo.

peregrinou por 40 anos como exemplo a ser evitado. Moisés explica e discorre sobre alguns dos pontos essenciais da Lei e os princípios nela contidos, tendo em vista as circunstâncias mudadas de Israel quando se fixasse de forma permanente naquela terra. Faz concordemente ajustes em algumas das leis, e provê outros regulamentos concernentes à administração do governo em sua condição de povo fixado na Terra da Promessa.

Ao exortá-los e convocá-los a entrar neste pacto renovado com Jeová, mediante Moisés, o livro de Deuteronômio destaca notavelmente o conhecimento, o ensino e a instrução. As palavras "ensinar", "ensino" e "ensinado" ocorrem com muito mais frequência em Deuteronômio do que em Êxodo, Levítico ou Números. Moisés explicou que Jeová estava ensinando Israel por alimentá-los com o maná. (De 8:3) Disse aos israelitas que colocassem a lei de Deus, figuradamente, como frontal entre os olhos, e nos umbrais de suas casas e nos seus portões. (6:8, 9) Mandou-os inculcar Sua Lei nos filhos deles. (6:6, 7) Foram dadas instruções para que a Lei fosse lida a cada sétimo ano, durante a época da (anual) Festividade das Barracas. (31:10-13) Instruções especiais foram dadas para o rei que Israel pudesse vir a ter no futuro. Ele devia escrever para si mesmo uma cópia da Lei, e devia ler nela todo dia. (17:18-20) Toda vez que Israel saísse em combate, os sacerdotes deviam admoestar o povo a ter fé e coragem, e assegurar-lhe a vitória, pois Jeová, seu Deus, marchava junto com ele. (20:1-4) Quando entrassem na Terra da Promessa, deviam dividir as tribos em dois grupos, um grupo no monte Ebal e o outro no monte Gerizim, e então fazer que a lei de Deus fosse lida para eles. — 27:11-26; compare isso com Jos 8:33-35.

Destacado o Amor. O amor, a benignidade e a consideração também são destacados em Deuteronômio. As próprias palavras "amor" e "amar" ocorrem cinco vezes mais em Deuteronômio do que em Êxodo, Levítico e Números juntos. É aqui também que temos o maior mandamento, ao qual Jesus se referiu (Mt 22:36, 37), declarado de forma ímpar: "Tens de amar a Jeová, teu Deus, de todo o teu coração, e de toda a tua alma, e de toda a tua força vital." (De 6:5; veja também 10:12; 11:13.) Jeová repetidas vezes expressa seu amor por Israel. (7:7-9; 23:5; 33:3) A própria tônica de Deuteronômio destaca o amor de Jeová ao seu povo. "Se somente desenvolvessem este coração seu para me temerem e para guardarem sempre todos os meus mandamentos, para que lhes fosse bem a eles e a seus filhos, por tempo indefinido!" (5:29) Efetivamente, em Deuteronômio, vez após vez encontramos expressões tais como "para que te vá bem", e 'para ficares vivo'. — 4:40; 5:16; 6:3; 22:7; 30:19, 20.

Embora Israel se confrontasse com a guerra ao tomar aquela terra, Jeová não deixou de mostrar amorosa consideração. A vitória não era tão importante, nem tão urgente, que se devessem fazer exigências impiedosas. Um homem noivo ficava isento. (De 20:7) Isentava-se um homem recém-casado, de modo que pudesse tratar com carinho sua esposa e ela tivesse seu marido presente pelo menos por um ano inteiro. (24:5) Caso um homem tivesse plantado um vinhedo e ainda não tivesse comido o fruto dele, ou se tivesse construído uma casa e não a tivesse inaugurado, estava dispensado da guerra, para que pudesse usufruir os frutos de seus labores. — 20:5, 6.

Deram-se pormenores explícitos com respeito a travar guerra e tomar a terra de Canaã. Os temerosos deviam ser mandados para casa, a fim de que não enfraquecessem também o coração de seus irmãos. (De 20:8) As cidades das nações especificadas de Canaã, cuja iniquidade se tornara plena, sem falta deviam ser devotadas à destruição, mas às cidades que não fossem destas nações especificadas se devia oferecer a alternativa da rendição ou da destruição. Se se rendessem, deviam ser postas a trabalhos forçados, mas a Lei exigia que até mesmo escravos fossem tratados com benignidade, e os mandamentos dela protegiam as mulheres contra serem molestadas mesmo nas cidades tomadas em guerra. Nos casos das cidades que se negassem a se render, todos os varões deviam ser mortos, sendo poupadas apenas as crianças e as mulheres que ainda não haviam tido relações sexuais com homens. (20:10-18; compare isso com Núm 31:17, 18.) Ao construir obras de sítio em torno duma cidade, os israelitas não tinham permissão de cortar árvores frutíferas. — De 20:19, 20.

Os animais também receberam consideração amorosa no livro de Deuteronômio. Proibia-se aos israelitas tirar uma ave pousada no ninho, porque era o instinto protetor para com os seus filhotes que a tornava vulnerável. Permitia-se-lhe escapar, mas os filhotes podiam ser tomados pelos israelitas. A mãe estava assim livre para criar outra ninhada. (De 22:6, 7) Não se permitia ao lavrador atrelar um jumento junto com um touro, para impedir dificuldades para o animal mais fraco. (22:10) Não se devia açaimar o touro enquanto debulhava grãos, a fim de que não fosse atormentado pela fome enquanto havia cereais tão perto e ele gastava sua energia em debulhá-los. — 25:4.

Mostrou-se consideração na vida familiar e social. Ao filho primogênito cabia uma porção dupla, sem considerar se era ou não filho da esposa favorita. (De 21:15-17) Pela primeira vez se declarou, como lei, o casamento de cunhado, e especificaram-se as penalidades para fazê-la vigorar. (25:5-

10) Eram obrigatórios os pesos e as medidas honestos. (25:13-16) O valor da vida foi enfatizado pela ordem de construir um parapeito em volta de todo o terraço da casa. (22:8) A consideração até mesmo para com um transgressor, que devia ser espancado, foi demonstrada pela Lei que limitava os golpes a 40. (25:1-3) Todos esses regulamentos forneciam minúcias à Lei, ao passo que também mostravam grande consideração. Ao mesmo tempo, havia mais rigidez.

Avisos e Leis. Deuteronômio está repleto de avisos contra a adoração falsa e a infidelidade, bem como de instruções sobre a maneira de lidar com tais, de modo a preservar a adoração pura. Algo notável em Deuteronômio é a exortação à santidade. Admoestava-se os israelitas a não se casarem com pessoas das nações em sua volta, porque isto representaria uma ameaça para a adoração pura e a lealdade a Jeová. (De 7:3, 4) Foram avisados contra o materialismo e a autojustiça. (8:11-18; 9:4-6) Foram feitas fortes leis referentes à apostasia. Eles deviam cuidar-se bem, a fim de que não se desviassem para outros deuses. (11:16, 17) Foram avisados contra os falsos profetas. Foram dadas instruções, em dois lugares, sobre como identificar um falso profeta e como lidar com ele. (13:1-5; 18:20-22) Até mesmo se um membro da própria família se tornasse apóstata, a família não devia ter pena dele, mas devia tomar parte em apedrejá-lo até a morte. — 13:6-11.

As cidades de Israel que apostatassem deviam ser devotadas à destruição e nada delas devia ser preservado para benefício pessoal de alguém. Tal cidade nunca deveria ser reconstruída. (De 13:12-17) Os delinquentes cujos pais não conseguissem controlá-los deviam ser apedrejados até morrerem. — 21:18-21.

A santidade e o isentar-se da culpa de sangue foram destacados pela lei relativa ao modo de se lidar com um caso de homicídio não solucionado. (De 21:1-9) Indicando o zelo pela adoração pura, Deuteronômio continha regulamentos sobre quem podia tornar-se membro da congregação de Jeová, e quando. Nenhum filho ilegítimo, até a décima geração, nem moabita ou amonita, por tempo indefinido, e nenhum eunuco podia ser admitido. Todavia, egípcios e edomitas da terceira geração podiam tornar-se membros da congregação. — 23:1-8.

Deuteronômio esquematiza o arranjo judicial para Israel, quando se fixasse na Terra da Promessa. Delineia as habilitações para juízes, e o arranjo de tribunais nos portões das cidades, sendo o santuário o supremo tribunal do país, cujos julgamentos deviam ser seguidos por todo o Israel. — De 16:18-17:13.

Deuteronômio ressalta a posição de Jeová como o único Deus (De 6:4), a posição de Israel como seu povo único (4:7, 8), e o estabelecimento dum único local central de adoração (12:4-7). Prediz aquele que seria suscitado como profeta semelhante a Moisés e que falaria em nome de Jeová, alguém a quem todos deveriam estar sujeitos. — 18:18, 19.

DEVOÇÃO A DEUS. Veja DEVOÇÃO PIEDOSA.

DEVOÇÃO EXCLUSIVA. Esta expressão refere-se ao fato de que Jeová não tolera nenhuma rivalidade, não tolera a adoração de quaisquer outros deuses. A palavra hebraica *qan·ná'* é usada apenas referente a Deus; significa "exigir devoção exclusiva; ciumento (zeloso)". — Êx 20:5, n.; veja CIUMENTO, CIÚME.

Deus não transfere para outro a honra devida a ele. (Is 42:8) Afastar-se da devoção exclusiva a Ele provocaria Sua ira zelosa. (De 4:24; 5:9; 6:15) A nação de Israel era considerada como casada com Jeová. Jeová, como marido, reivindicava de Israel devoção exclusiva, lealdade e fidelidade. Ele seria zeloso, cheio de ardor a favor dela, em defesa dela. (Ez 36:5) Inversamente, a desobediência, ir atrás de outros deuses, seria adultério, merecendo assim a justa ira de Jeová e seu ciúme pelo seu próprio nome. — De 32:16, 21; Ez 16:38, 42.

O que é a devoção exclusiva que Jeová requer de seus servos?

A palavra "exclusivo" vem da latina *exclusus*, que significa "totalmente excluído". Devoção significa forte apego e ardente amor. Portanto, a devoção exclusiva significa manter outros fora ou excluídos da posição de Deus no nosso coração e nas nossas ações. Todos e tudo o mais fica excluído da posição honrosa que apenas Ele pode ocupar.

Jeová Deus não Tolera Rivalidade. Jeová exige devoção exclusiva na segunda das "Dez Palavras", ou Dez Mandamentos, escritas pelo dedo de Deus: "Eu sou Jeová, teu Deus . . . Nunca deves ter quaisquer outros deuses em oposição à minha pessoa [ou: "quaisquer outros deuses em desafio a mim"]. . . . porque eu, Jeová, teu Deus, sou um Deus que exige devoção exclusiva." (De 5:6-9) Em Êxodo 34:14, a versão francesa *Drioux* (1884) diz: "Deus quer ser amado exclusivamente", isto é, numa classe por si só, singularmente. Jesus apoiou este conceito ao falar a um judeu que tentou testá-lo. (Mt 22:37) Jeová era tanto Deus como Rei de Israel, Chefe de religião e de Estado. Portanto, violar um israelita o primeiro e o segundo mandamento por servir a outros deuses significava que cometia lesa-majestade, ou traição, o mais grave dos

crimes, merecendo a punição mais pesada. Em certa ocasião, Israel estava empenhado na adoração dum deus falso, bem como praticando imoralidade, e, visto que Jeová insiste plenamente na devoção exclusiva, ele estava prestes a exterminar esta nação. Mas, porque Fineias, neto de Arão, agiu prontamente em "não tolerar nenhuma rivalidade" com Jeová, Israel foi poupado. — Núm 25:11.

O motivo de Jeová restabelecer seu povo após o exílio babilônico era seu nome. (Ez 39:25-28) Em Êxodo 34:14, a tradução de Fenton reza: "O SEMPRE-VIVO é ciumento do SEU NOME." Visto que ele é ciumento do seu nome, ou exclusivamente devotado a ele, não tolerava entre o seu povo nenhuma rivalidade por parte do nome de qualquer outro deus.

Relação Entre Amo e Escravo. A devoção exclusiva sugere também a relação entre amo e escravo. Jeová, como Criador, é Dono e Amo. Ele é Deus por ser o Criador; tem o direito de receber devoção exclusiva dos seus súditos criados, e estes têm de fazer a vontade dele. A pessoa ajuizada, ao ser informada sobre Jeová e reconhecer sua relação com Ele, voluntariamente presta devoção exclusiva de coração, exatamente o que Jeová deseja. Ele odeia a mera devoção ou adoração formal. (Mt 15:8, 9) Esta relação e a devoção de livre vontade, que Jeová deseja, foram ilustradas na Lei mosaica. O escravo hebreu devia ser liberto no sétimo ano de sua servidão. "Mas, se o escravo disser com insistência: 'Eu amo realmente meu amo, minha esposa e meus filhos; não quero sair como alguém liberto', então seu amo terá de levá-lo perto do verdadeiro Deus e terá de encostá-lo à porta ou à ombreira; e seu amo terá de furar-lhe a orelha com uma sovela, e ele terá de ser seu escravo por tempo indefinido." (Êx 21:2, 5, 6) Paulo falou a não judeus na congregação tessalonicense sobre a mudança voluntária de devoção feita por eles quando se tornaram cristãos. Deixaram de ser escravos de ídolos e começaram a "trabalhar como escravos para um Deus vivente e verdadeiro". — 1Te 1:9.

A Devoção Exclusiva de Jesus a Deus. Conforme mostra Filipenses 2:5-8, tanto quando estava no céu, como quando estava na Terra, Jesus reconhecia a posição exclusiva de seu Pai e prestava-lhe devoção exclusiva. Jesus salientou que o mandamento mais importante na Lei exigia amor de todo o coração a Deus. (Mt 22:37) Além disso, Jesus manifestou devoção exclusiva ao nome de Jeová e enfatizou que seus discípulos deviam ter a mesma atitude. Na oração que ensinou aos seus discípulos, ele iniciou com as palavras: "Nosso Pai nos céus, santificado seja o teu nome." (Mt 6:9) Esta devoção de Jesus estava conjugada com um ardente zelo, conforme manifestado em ele limpar o templo, onde cumpriu a profecia: "O zelo da tua casa me devorará." (Jo 2:17; Sal 69:9) Em parte alguma é a devoção exclusiva de Jesus ao seu Pai melhor exemplificada do que no que se acha escrito a seu respeito em 1 Coríntios 15:24-28, onde diz que, depois de seu Reinado celestial ter reduzido a nada toda outra autoridade e todos os inimigos, ele entrega o Reino ao Pai e se sujeita a Ele, a fim de que "Deus seja todas as coisas para com todos".

DEVOÇÃO PIEDOSA. Reverência, adoração e serviço prestado a Deus, com lealdade à sua soberania universal. As Escrituras usam a palavra grega *eu·sé·bei·a* e as formas adjetiva, adverbial e verbal, aparentadas. O substantivo, conforme usado na Bíblia, pode ser traduzido literalmente por "bem-reverência" e aplica-se à reverência ou devoção para com o que é genuinamente santo e justo. (Veja 2Pe 1:6, *Int.*) O antônimo de "devoção piedosa" é "impiedade" ou "irreverência" (gr.: *a·sé·bei·a*).

Em *Christian Words* (Palavras Cristãs), Nigel Turner escreveu: "*Eusebeia* ocorre ocasionalmente num sentido que sugere devoção religiosa pessoal, nas inscrições contemporâneas . . . mas o seu sentido mais geral, no grego popular do período romano, era 'lealdade'. . . . Para os cristãos, *eusebeia* é a espécie mais elevada de *devoção* a Deus." (1981, p. 111) O uso bíblico da expressão "devoção piedosa" refere-se à devoção com lealdade a Jeová Deus pessoalmente.

O adjetivo aparentado, *eu·se·bés*, que significa "devoto; de devoção piedosa", ocorre em Atos 10:2, 7; 2 Pedro 2:9. Segundo John A. H. Tittmann, *eu·se·bés* "expressa aquela reverência pela Deidade que se mostra em ações, especialmente na adoração de Deus; . . . [*eu·se·bés*] é aquele que mostra essa piedade por ação". — *Remarks on the Synonyms of the New Testament* (Observações sobre os Sinônimos do Novo Testamento), Edimburgo, 1833, Vol. I, pp. 253, 254.

O verbo *eu·se·bé·o* é usado em 1 Timóteo 5:4 com referência à conduta de filhos ou netos para com sua mãe ou avó enviuvadas. *A Greek and English Lexicon of the New Testament* (Um Léxico Grego e Inglês do Novo Testamento; 1885, p. 307), de Edward Robinson, declara que *eu·se·bé·o* pode ter o sentido de ser piedoso para com alguém. Por este motivo, algumas traduções vertem esta passagem: "Estes aprendam primeiramente a cumprir seus deveres para com a própria família." (*NTP;* veja *A Bíblia na Linguagem de Hoje*.) Mas Deus é o Estabelecedor do arranjo familiar (Ef 3:14, 15), e a Bíblia compara a família de Deus à unidade familiar. Portanto, a reverência, ou devoção piedosa, nos relacionamentos familiares no lar cristão realmente constituiria reverência a Deus e obediência às ordens de Deus a respeito da família e da conduta correta dos seus membros. Verter-se este texto: "Se

alguma viúva tiver filhos ou netos, que estes aprendam primeiro a praticar a devoção piedosa na sua própria família" (*NM*), está em harmonia com este entendimento.

O 'Segredo Sagrado da Devoção Piedosa'. O exemplo primário de devoção piedosa é Jesus Cristo. O apóstolo Paulo escreveu a Timóteo: "Deveras, o segredo sagrado desta devoção piedosa é admitidamente grande: 'Ele foi manifestado em carne, foi declarado justo em espírito, apareceu a anjos, foi pregado entre nações, foi crido no mundo, foi recebido acima em glória.'" (1Ti 3:16) Adão, o homem perfeito, não dera o exemplo perfeito de devoção piedosa. Nenhum de seus filhos, nascidos imperfeitos, podia fazer isso. Quem seria capaz disso? A vinda do Filho de Deus à Terra e seu proceder de integridade forneceu a resposta, revelando a solução do segredo sagrado. Era para ele que Timóteo devia olhar para ver o exemplo perfeito de conduta que manifestava devoção piedosa. — 1Ti 3:15.

Jesus Cristo foi o único homem a demonstrar perfeitamente a devoção piedosa, em todo sentido, provando que o homem na carne pode manter tal devoção. Até o fim da sua carreira terrestre, marcada por severas provações, Jesus foi "leal, cândido, imaculado, separado dos pecadores". (He 7:26) Era impossível encontrar alguma falha na sua integridade, a fim de acusá-lo perante Deus. Ele disse, antes da sua morte: "Eu venci o mundo", também: "O governante do mundo está chegando. E ele não tem nenhum poder sobre mim." (Jo 16:33; 14:30) Não se podia achar nele nenhuma injustiça. Pôde com razão dizer aos seus inimigos: "Quem de vós me declara culpado de pecado?" (Jo 8:46) A solução do "segredo sagrado desta devoção piedosa" é tão grandiosa e significa tanto para a humanidade, que deve ser proclamada mundialmente. O próprio Jesus Cristo é a base segundo a qual a devoção piedosa e a conduta cristãs na congregação são padronizadas.

Treinamento, com Contentamento, É Essencial. É necessário um treinamento árduo da parte do cristão, a fim de conseguir plena devoção piedosa. Isto acarreta suportar oposição e perseguição. (2Ti 3:12) A intenção ou o objetivo da pessoa ao treinar-se não é obter ganho materialista egoísta. Mas há um ganho para aquele que está contente com a sua sorte, aquele que persiste na devoção piedosa junto com autossuficiência. "[A devoção piedosa] tem a promessa da vida agora", a saber, saúde espiritual, satisfação, felicidade e um objetivo na vida. Tem também a promessa da vida que "há de vir". — 1Ti 4:7, 8; 6:6-8; compare isso com Pr 3:7, 8; 4:20-22.

Embora perseguições e dificuldades possam sobrevir àquele que manifesta devoção piedosa, ele não precisa temer, pois "Jeová sabe livrar da provação os de devoção piedosa". (2Pe 2:9) O apóstolo Pedro aconselha os cristãos a suprirem à sua perseverança a devoção piedosa. (2Pe 1:5, 6) Admoesta-os a serem pessoas de 'atos santos de conduta e de ações de devoção piedosa', a fim de sobreviverem ao julgamento do dia de Jeová. — 2Pe 3:7, 10, 11; 1Pe 4:18.

O Poder da Devoção Piedosa. Quem professa devoção piedosa tem de reconhecer o poder que esta tem para mudar a sua personalidade, e deve ser fiel e genuíno ao guiar-se pela piedade. (1Ti 6:11; Ef 4:20-24) Precisa reconhecer que a Palavra de Deus é a expressão Dele quanto ao proceder da devoção piedosa, e por isso tem de sujeitar-se aos preceitos dela. (Tit 1:1; 2Pe 1:3) Visto que a devoção piedosa é demonstrada para com Deus pessoalmente, Sua Palavra e Seu espírito levarão a pessoa a conhecer a Jeová pessoal e intimamente, e a se tornar mais parecido com Ele — a ser imitador e copiador Dele. (Ef 5:1) Tal pessoa refletirá mais e mais as excelentes qualidades de Jeová Deus. — 2Co 3:18.

Se alguém que professa servir a Deus se estribar nas suas próprias ideias, em vez de aderir à Bíblia, e se seu ensino não for "concordante com a devoção piedosa", deixando assim de refletir a devoção do instrutor a Deus, ele passará a 'ter manias'. (1Ti 6:3, 4) O apóstolo Paulo alertou seu coministro mais jovem, Timóteo, a respeito de indivíduos impiedosos que professavam devoção a Deus. Acautelou Timóteo a manejar corretamente a Palavra da verdade, esquivando-se dos falatórios vãos que violam o que é santo, para que Timóteo não se desviasse do proceder da devoção piedosa. Em seguida salientou que haveria os que praticariam toda sorte de iniquidade, tendo hipocritamente uma forma de devoção piedosa, mostrando-se, porém, falsos para com o seu poder. (2Ti 2:15, 16; 3:1-5) Judas, da mesma forma, mostra que tais não demonstrariam genuína reverência ou devoção a Deus, nem respeito ou apreço por Sua benignidade imerecida. Seriam pessoas que usariam a piedade para ganhos materialistas ou sensuais. A hipocrisia delas revela-se na sua prática de atos de conduta desenfreada. — Ju 4.

O que é "o mistério daquilo que é contra a lei" a que Paulo se refere?

Nisto há outro mistério, diametralmente oposto ao "segredo sagrado" de Jeová. Trata-se do "mistério daquilo que é contra a lei". Este era um mistério para os verdadeiros cristãos, porque, nos dias do apóstolo Paulo, a identidade do "homem que é

contra a lei" ainda não tinha tomado forma numa classe definitivamente estabelecida e claramente identificável. Mesmo depois de este "homem" assumir forma, sua identidade continuaria a ser um mistério para a maioria das pessoas, porque a iniquidade dele seria praticada sob o disfarce e em nome da devoção piedosa. De fato, seria uma apostasia da genuína devoção piedosa. Paulo disse que "o mistério daquilo que é contra a lei" já estava em operação nos dias dele, porque havia uma influência contrária à lei na congregação cristã, que finalmente resultaria na formação desta classe apóstata. Por fim, esta seria eliminada por Jesus Cristo na manifestação da sua presença. Este apóstata "homem" manipulado por Satanás se ergueria acima 'de todo aquele que se chamasse "deus" ou objeto de reverência' (gr.: *sé·ba·sma*). De modo que este grande opositor de Deus, como instrumento satânico, seria extremamente enganoso e causaria a destruição daqueles que adotassem as práticas dele. A eficácia do "homem que é contra a lei" se originaria do fato de que sua iniquidade seria camuflada por uma devoção piedosa hipócrita. — 2Te 2:3-12; compare isso com Mt 7:15, 21-23.

DEVOTADA, COISA. Jeová Deus, nos seus tratos com a nação de Israel, decretou que certas coisas, pessoas ou até mesmo cidades inteiras fossem colocadas sob proscrição sagrada, impedindo assim seu uso comum ou profano. Koehler e Baumgartner definem *hhé·rem* como "coisa ou pessoa devotada (à destruição ou a uso sagrado [e] assim excluída de uso profano)", e a forma causativa do verbo *hha·rám* como "banir (por proscrever . . . excluir da sociedade [e] da vida, devotar à destruição)". (*Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], Leiden, 1958, p. 334) Em certo sentido, portanto, coisas devotadas assim tornavam-se "tabu" para os israelitas. A palavra árabe aparentada retém até hoje um sentido similar. Para os muçulmanos árabes, o território sagrado de Meca e Medina é considerado *haram;* e o *harim* dum xeque já por muito tempo é lugar proibido para todas as pessoas exceto o dono do harém ou os eunucos dele.

Foi na declaração da Lei que se expressou pela primeira vez a proscrição sagrada. Lemos em Êxodo 22:20: "Quem oferecer sacrifícios a quaisquer deuses, e não somente a Jeová, deve ser devotado à destruição [uma forma de *hha·rám*]." Este decreto era aplicado imparcialmente contra os próprios israelitas, como no caso da idolatria praticada em Sitim, que resultou na morte de uns 24.000 da nação. (Núm 25:1-9) A posse de algo devotado à destruição também podia sujeitar o possuidor a tal proscrição. Assim, Deus advertiu os israelitas a respeito das imagens religiosas das nações de Canaã: "Não deves introduzir algo [imagem] detestável na tua casa e assim realmente tornar-te algo devotado à destruição [*hhé·rem*], igual a ele. Deves ter completa repugnância dele e absolutamente detestá-lo, porque é algo devotado à destruição." — De 7:25, 26.

A proscrição sagrada nem sempre significava destruição. Objetos, animais e até mesmo campos podiam ser devotados a Jeová e assim tornar-se itens santos para uso sagrado pelo sacerdócio ou no serviço do templo. Todavia, pessoas que sofreram a proscrição sagrada tinham de ser mortas sem falha. Nenhuma coisa devotada era remível por qualquer preço que fosse, e esta era uma das principais diferenças entre a coisa devotada e algo de outro modo santificado. — Le 27:21, 28, 29; compare isso com os versículos 19, 27, 30, 31; Núm 18:14; Jos 6:18, 19, 24; Ez 44:29; Esd 10:8.

Cananeus. Foi na conquista de Canaã que esta proscrição sagrada atingiu seu maior destaque. Antes da entrada oficial naquela terra, quando o rei cananeu de Arade atacou Israel lá no Negebe, Jeová aprovou o voto dos israelitas, de devotar as cidades do reino daquele rei à destruição. (Núm 21:1-3) Os reinos de Síon e Ogue, ao L do Jordão, depois dos seus ataques contra Israel, foram os próximos a sofrer a proscrição, resultando na destruição de todas as pessoas nas cidades deles e na preservação de apenas os animais domésticos e de outros despojos. (De 2:31-35; 3:1-7) Mais tarde, nas planícies de Moabe, pouco antes de os israelitas cruzarem o Jordão, Jeová enfatizou de novo a necessidade vital da adoração pura e de evitar todas as influências corrompedoras. Decretou que sete nações na Terra da Promessa fossem colocadas sob proscrição sagrada e que suas populações idólatras fossem devotadas à destruição pelos israelitas, os quais deviam agir como Seus executores. (De 7:1-6, 16, 22-26) Apenas cidades longínquas, que não eram dessas nações, deviam receber a opção de buscar paz; mas as nações designadas por Deus como devotadas à destruição deviam ser aniquiladas, "a fim de que não te ensinem fazer segundo todas as suas coisas detestáveis que fizeram com os seus deuses e deveras pequeis contra Jeová, vosso Deus". (De 20:10-18) Pouparem a quaisquer delas levaria inevitavelmente à infecção e contaminação pelas religiões falsas delas. O extermínio delas podia servir para preservar a vida dos próprios israelitas; mas, de importância maior, era que manteria a pureza da adoração do Soberano Universal, Jeová Deus. A mesma proscrição devia aplicar-se a qualquer membro apóstata das famílias deles ou aos futuros habitantes de qualquer das cidades israelitas que fossem estabelecidas na Terra da Promessa. — De 13:6-17.

Ao oeste do Jordão, Jericó foi a primeira cidade a ser devotada à destruição, não se preservando nada exceto os objetos de metal, para uso no templo. Por causa da sua fé, Raabe e sua família foram eximidas da proscrição. Apesar do forte aviso de Josué, de que a não observância da proscrição podia resultar em toda a nação ser devotada à destruição, Acã apoderou-se de alguns objetos proscritos e assim fez de si "uma coisa devotada à destruição". Somente a morte dele livrou a nação inteira de cair sob a mesma proscrição. — Jos 6:17-19; 7:10-15, 24-26.

Gibeonitas. Depois disso, diversas cidades foram devotadas à destruição. (Jos 8:26, 27; 10:28-42; 11:11, 12) A respeito dessas cidades, o registro declara: "Não se mostrou haver nenhuma cidade que fizesse paz com os filhos de Israel, exceto os heveus que habitavam em Gibeão. A todas as outras tomaram por meio de guerra. Pois, mostrou ser a maneira de agir de Jeová, deixar seus corações ficar obstinados para que declarassem guerra a Israel, a fim de que os devotasse à destruição, para que não obtivessem consideração favorável, mas para que os aniquilasse, assim como Jeová ordenara a Moisés." — Jos 11:19, 20.

Fracasso Assírio. O assírio Senaqueribe jactou-se de que nenhum deus conseguira salvar as nações que os antepassados dele haviam devotado à destruição. (2Cr 32:14) Os deuses falsos da Assíria, porém, não puderam tornar realidade esta proscrição com respeito a Jerusalém, e o verdadeiro Deus, Jeová, mostrou que a ameaça de Senaqueribe era impotente. Todavia, a própria terra de Judá, por causa da obstinação e rebelião do povo, finalmente tornou-se uma terra devotada por Deus à destruição, e sofreu a devastação às mãos de Nabucodonosor. (Je 25:1-11; Is 43:28) Babilônia sofreu depois a devoção à destruição no mais pleno sentido da palavra. — Je 50:21-27; 51:1-3; veja Re 18:2-8.

Outras Menções. Depois de Israel se fixar naquela terra, os israelitas que residiam em Jabes-Gileade sofreram a proscrição por não apoiarem uma ação unida contra a tribo de Benjamim, em punição pela iniquidade desta. (Jz 21:8-12) O Rei Saul deixou de executar completamente os termos da proscrição imposta a Amaleque e seu rei, apresentando como pretexto que as coisas preservadas iriam ser oferecidas em sacrifício a Jeová. Foi-lhe dito que "obedecer é melhor do que um sacrifício" e que o reinado seria então dado a outro. (1Sa 15:1-23) O Rei Acabe foi culpado duma ação similar com respeito ao sírio Ben-Hadade II. (1Rs 20:42) Os habitantes do monte Seir foram devotados à destruição pelos amonitas e pelos moabitas. — 2Cr 20:22, 23.

Proscrições sagradas constam em diversas profecias. Malaquias 4:5, 6, prediz a obra de "Elias, o profeta, antes de chegar o grande e atemorizante dia de Jeová", a fim de que Jeová "não venha e realmente golpeie a terra, devotando-a à destruição". (Veja Mt 24:21, 22.) Daniel 11:44 descreve que o simbólico "rei do norte" sairia em grande furor "para aniquilar e para devotar muitos à destruição". Jeová, por causa da sua indignação, é descrito como devotando "todas as nações" à destruição. (Is 34:2; compare isso com Re 19:15-21.) Diz-se que a triunfante "filha de Sião", por uma proscrição, devota todo o lucro injusto e os recursos dos povos inimigos "ao verdadeiro Senhor de toda a terra". (Miq 4:13) Prediz-se que Jerusalém, liberta de todos os seus inimigos, será habitada e que, daí em diante, "não virá a haver mais nenhuma condenação à destruição". — Za 14:11; compare isso com Re 22:3.

Todos estes textos servem para enfatizar a declaração divina de Deuteronômio 7:9, 10: "E bem sabes que Jeová, teu Deus, é o verdadeiro Deus, o Deus fiel, guardando o pacto e a benevolência no caso dos que o amam e dos que guardam seus mandamentos, até mil gerações, mas retribuindo na sua face àquele que o odeia, destruindo-o. Não hesitará para com aquele que o odeia; retribuindo-lhe na sua face." O Filho de Deus, que deu sua vida como resgate, declarou: "Quem exerce fé no Filho tem vida eterna; quem desobedece ao Filho não verá a vida, mas o furor de Deus permanece sobre ele." (Jo 3:36) Os "cabritos" amaldiçoados, na parábola profética de Mateus 25:31-46, claramente são tais pessoas sobre as quais o furor de Deus permanece e que, portanto, são devotadas à destruição eterna.

Na *Septuaginta*, a palavra *hhé·rem* geralmente é traduzida pela palavra grega *a·ná·the·ma*. — Veja MALDIÇÃO; VOTO.

DEZ. Veja NÚMERO, NUMERAL.

DEZ MANDAMENTOS. Veja DEZ PALAVRAS.

DEZ PALAVRAS. Esta tradução da expressão hebraica *'asé·reth had·deva·rím*, encontrada apenas no Pentateuco, designa as dez leis básicas do pacto da Lei; comumente chamadas de Dez Mandamentos. (Êx 34:28; De 4:13; 10:4) Este código especial de leis é também chamado de "Palavras" (De 5:22) e de "as palavras do pacto". (Êx 34:28) A *Septuaginta* grega (Êx 34:28; De 10:4) reza *dé·ka* (dez) *ló·gous* (palavras), combinação da qual deriva a palavra "Decálogo".

Origem das Tábuas. As Dez Palavras foram originalmente fornecidas, de forma oral, no monte Sinai, pelo anjo de Jeová. (Êx 20:1; 31:18; De 5:22; 9:10; At 7:38, 53; veja também Gál 3:19; He 2:2.) Em seguida Moisés subiu ao monte, a fim de receber as Dez Palavras em forma escrita, em duas

tábuas de pedra, junto com outros mandamentos e instruções. Durante a sua prolongada estada de 40 dias, o povo ficou impaciente e fez a estátua fundida dum bezerro, para adorar. Ao descer do monte, Moisés viu este espetáculo de idolatria e atirou ao chão "as tábuas [que] eram o trabalho de Deus", as próprias tábuas sobre as quais haviam sido escritas as Dez Palavras, destroçando-as. — Êx 24:12; 31:18-32:19; De 9:8-17; compare isso com Lu 11:20.

Mais tarde, Jeová disse a Moisés: "Lavra para ti duas tábuas de pedra iguais às primeiras, e eu terei de escrever nas tábuas as palavras que apareceram nas primeiras tábuas que destroçaste." (Êx 34:1-4) E assim, depois de passar mais 40 dias no monte, obteve uma cópia idêntica das Dez Palavras. Estas foram guardadas por Moisés numa arca de madeira de acácia. (De 10:1-5) As duas tábuas foram chamadas de "as tábuas do pacto". (De 9:9, 11, 15) Evidentemente, foi por esta razão que a arca revestida de ouro, feita mais tarde por Bezalel, na qual as tábuas foram por fim guardadas, era chamada de "Arca do Pacto". (Jos 3:6, 11; 8:33; Jz 20:27; He 9:4) Esta legislação das Dez Palavras também era chamada de "o testemunho" (Êx 25:16, 21; 40:20), e de "tábuas do Testemunho" (Êx 31:18; 34:29), daí as expressões "a arca do testemunho" (Êx 25:22; Núm 4:5), e também "o tabernáculo do Testemunho", isto é, a tenda na qual a Arca era abrigada. — Êx 38:21.

A respeito do primeiro conjunto de tábuas, declara-se que não apenas foram feitas por Jeová, mas que também foram "inscritas pelo dedo de Deus", evidentemente, denotando o espírito de Deus. (Êx 31:18; De 4:13; 5:22; 9:10) Da mesma forma, Jeová fez as inscrições no segundo conjunto de tábuas, embora lavradas por Moisés. Quando se disse a Moisés, em Êxodo 34:27: "Escreve para ti estas palavras", não se aludiu às próprias Dez Palavras, mas, antes, como numa ocasião anterior (Êx 24:3, 4), que ele devia escrever alguns dos outros detalhes pertinentes aos regulamentos do pacto. Assim, o pronome "ele", em Êxodo 34:28b, refere-se a Jeová, quando diz: "E ele [Jeová, e não Moisés] passou a escrever nas tábuas as palavras do pacto, as Dez Palavras." O versículo 1 mostra que foi assim. Mais tarde, ao lembrar tais acontecimentos, Moisés confirma que foi Jeová quem reproduziu as tábuas. — De 10:1-4.

Conteúdo dos Mandamentos. Como introdução a estas Dez Palavras figura a seguinte declaração direta, feita na primeira pessoa: "Eu sou Jeová, teu Deus, que te fiz sair da terra do Egito, da casa dos escravos." (Êx 20:2) Isto não apenas estabelece quem está falando a quem, mas mostra por que o Decálogo foi dado especialmente aos judeus, naquela época. Não foi dado a Abraão. — De 5:2, 3.

O *primeiro* mandamento: "Não deves ter quaisquer outros deuses em oposição à minha pessoa", dava primazia a Jeová. (Êx 20:3) Envolvia sua elevada função e sua posição ímpar como Deus Todo-Poderoso, o Altíssimo, o Soberano Supremo. Este mandamento indicava que os israelitas não deviam ter quaisquer outros deuses como rivais de Jeová.

O *segundo* mandamento era uma sequência natural do primeiro, visto que proibia a idolatria de qualquer forma ou estilo, considerando-a uma afronta aberta à glória e à Personagem de Jeová. 'Não deves fazer imagem esculpida, nem semelhança de algo que há nos céus, na terra, ou nas águas abaixo da terra, nem deves curvar-te diante delas ou servi-las.' Esta proibição é acentuada com a declaração: "Porque eu, Jeová, teu Deus, sou um Deus que exige devoção exclusiva." — Êx 20:4-6.

O *terceiro* mandamento, em sequência apropriada e lógica, rezava: "Não deves tomar o nome de Jeová, teu Deus, dum modo fútil." (Êx 20:7) Isto se harmoniza com a proeminência vinculada ao nome de Jeová nas Escrituras Hebraicas (6.979 vezes na *NM;* veja JEOVÁ [Importância do Nome]). Apenas nesses poucos versículos das Dez Palavras (Êx 20:2-17), o nome ocorre oito vezes. A expressão "não deves tomar" tem o sentido de "não proferir" ou "não erguer (carregar)". Fazer isso com o nome de Deus dum "modo fútil" seria erguer esse nome para uma falsidade, ou "em vão". Os israelitas, que eram privilegiados de levar o nome de Jeová como suas testemunhas e que se tornaram apóstatas, na realidade estavam erguendo ou carregando o nome de Jeová de um modo fútil. — Is 43:10; Ez 36:20, 21.

O *quarto* mandamento declarava: "Lembrando o dia de sábado para o manteres sagrado, deves prestar serviço e tens de fazer toda a tua obra por seis dias. Mas o sétimo dia é um sábado para Jeová, teu Deus. Não deves fazer nenhuma obra, nem tu, nem teu filho, nem tua filha, nem teu escravo, nem tua escrava, nem teu animal doméstico, nem teu residente forasteiro que está dentro dos teus portões." (Êx 20:8-10) Por considerarem esse dia como santo para Jeová, todos, mesmo os escravos e os animais domésticos, teriam o benefício de um descanso reparador. O dia de sábado propiciava também a oportunidade para as pessoas se concentrarem em assuntos espirituais, sem distração.

O *quinto* mandamento: "Honra a teu pai e a tua mãe", pode ser considerado como um elo de ligação entre os primeiros quatro, que definem os deveres do homem para com Deus, e os mandamentos restantes, que especificam as obrigações do homem para com suas concriaturas. Uma vez que os pais servem quais representantes de Deus, por obedecer ao quinto mandamento, a pessoa está honran-

do e obedecendo tanto ao Criador como às criaturas a quem Deus conferiu autoridade. Este mandamento era o único, dentre os dez, que vinha acompanhado duma promessa: "A fim de que os teus dias se prolonguem sobre o solo que Jeová, teu Deus, te dá." — Êx 20:12; De 5:16; Ef 6:2, 3.

Os mandamentos seguintes no código foram declarados de modo bem conciso: o *sexto:* "Não deves assassinar"; o *sétimo:* "Não deves cometer adultério"; o *oitavo:* "Não deves furtar". (Êx 20:13-15) É assim que essas leis estão alistadas no texto massorético — desde leis que tratam de crimes que causam o maior dano ao próximo até os que causam o menor, nesta ordem. Em alguns manuscritos gregos (Códice Alexandrino, Códice Ambrosiano), a ordem é 'assassinato, furto, adultério'; Filo (*The Decalogue* [O Decálogo], XII, 51) tem 'adultério, assassinato, furto'; o Códice Vaticano, 'adultério, furto, assassinato'. Passando em seguida de ações para palavras, o *nono* diz: "Não deves testificar uma falsidade contra o teu próximo." — Êx 20:16.

O *décimo* mandamento (Êx 20:17) era ímpar no sentido de que proibia a cobiça, isto é, o desejo errado de possuir a propriedade e os bens, inclusive a esposa, pertencentes ao próximo. Legislador humano algum produziu tal lei, pois, deveras, humanamente não seria possível impô-la. Jeová, por outro lado, por meio deste décimo mandamento, fez com que cada um se tornasse diretamente responsável diante Dele, que vê e conhece todos os pensamentos secretos do coração da pessoa. — 1Sa 16:7; Pr 21:2; Je 17:10

Outras Maneiras de Alistar Estas Leis. A divisão acima das Dez Palavras, conforme se encontra em Êxodo 20:2-17, é a natural. É a mesma fornecida por Josefo, historiador judeu do primeiro século EC (*Antiquities of the Jews* [Antiguidades Judaicas], III, 91, 92 [v, 5]), e pelo filósofo judeu Filo, também do primeiro século EC, em *The Decalogue* (XII, 51). Outros, porém, inclusive Agostinho, juntaram as duas leis contra deuses estranhos e contra imagens (Êx 20:3-6; De 5:7-10) num só mandamento, e, então, a fim de ainda ter dez, dividiram Êxodo 20:17 (De 5:21) em dois mandamentos, criando assim um nono contra cobiçar a esposa do próximo e um décimo contra cobiçar sua casa, e assim por diante. Agostinho buscou apoio para a sua divisão teórica no alistamento paralelo posterior do Decálogo, em Deuteronômio 5:6-21, onde se encontram duas palavras hebraicas diferentes no versículo 21 ("Nem deves *desejar* [forma da hebr. *hha·mádh*] . . . Nem deves *almejar egoistamente* [forma da hebr. *'a·wáh*]"), ao invés de no texto anterior de Êxodo 20:17, onde apenas o único verbo (desejar) ocorre duas vezes.

Na fraseologia usada nas enumerações paralelas dos Dez Mandamentos, em Êxodo e em Deuteronômio, existem outras pequenas diferenças, mas estas, de modo algum, influem na força ou no sentido das leis. Ao passo que, na listagem anterior, as Dez Palavras são declaradas em estilo legislativo formal, na sua repetição posterior usa-se a forma mais narrativa, pois, nesta última ocasião, Moisés estava apenas repassando o mandamento de Deus, como lembrete. As Dez Palavras aparecem também em outros trechos com ainda outras variações, pois foram muitas vezes mencionadas ou citadas, junto com outras instruções, por escritores bíblicos tanto das Escrituras Hebraicas como das Gregas Cristãs. — Êx 31:14; 34:14, 17, 21; Le 19:3, 11, 12; De 4:15-19; 6:14, 15; Mt 5:27; 15:4; Lu 18:20; Ro 13:9; Ef 6:2, 3.

As Dez Palavras foram dadas por Deus, de modo que consistem num código de lei perfeito. Quando certo homem "versado na Lei" perguntou a Jesus Cristo: "Instrutor, qual é o maior mandamento na Lei?", Jesus citou um mandamento que, na realidade, epitomou os primeiros quatro (ou possivelmente cinco) dos Dez Mandamentos, dizendo: "Tens de amar a Jeová, teu Deus, de todo o teu coração, de toda a tua alma e de toda a tua mente." O restante do Decálogo, Jesus resumiu então nas poucas palavras de outro mandamento: "Tens de amar o teu próximo como a ti mesmo." — Mt 22:35-40; De 6:5; Le 19:18.

Os Cristãos não Estão sob o Decálogo. Jesus nasceu sujeito à Lei e obedeceu-a perfeitamente, dando por fim sua vida qual resgate pela humanidade. (Gál 4:4; 1Jo 2:2) Ainda mais, por meio da sua morte na estaca de tortura, ele livrou os que estavam sujeitos à Lei (inclusive as Dez Palavras ou Mandamentos básicos) "por se tornar maldição" em lugar deles. Sua morte possibilitou 'apagar o documento manuscrito', sendo este pregado na estaca de tortura. — Gál 3:13; Col 2:13, 14.

No entanto, um estudo da Lei com suas Dez Palavras é essencial para os cristãos, pois revela o ponto de vista de Deus sobre os assuntos, e tinha "uma sombra das boas coisas vindouras" da realidade que pertence ao Cristo. (He 10:1; Col 2:17; Gál 6:2) Os cristãos 'não estão sem lei para com Deus, mas estão debaixo de lei para com Cristo'. (1Co 9:21) Mas essa lei não os condena quais pecadores, pois a benignidade imerecida de Deus por meio de Cristo os provê do perdão dos erros praticados devido às fraquezas carnais. — Ro 3:23, 24.

DIA. Jeová Deus introduziu esta divisão fundamental do tempo no primeiro "dia" do período durante o qual preparou a terra para a humanidade, quando a luz difusa evidentemente atravessou as

faixas que rodeavam a terra, fazendo com que a terra coberta de umidade tivesse seu primeiro dia e sua primeira noite, à medida que girava em torno do seu eixo, por receber a luz do sol. "Deus fez separação entre a luz e a escuridão. E Deus começou a chamar a luz de Dia, mas a escuridão chamou de Noite." (Gên 1:4, 5) Aqui a palavra "Dia" refere-se às horas de claridade do dia, em contraste com as do período noturno. No entanto, o registro depois usa a palavra "dia" com referência a outras unidades de tempo, de duração variada. Tanto nas Escrituras Hebraicas como nas Gregas a palavra "dia" (hebr.: *yohm*; gr.: *he·mé·ra*) é usada em sentido literal e também figurativo, ou até mesmo simbólico.

O *dia solar,* a unidade fundamental do tempo, é determinado por uma rotação completa da terra em torno do seu eixo, desde o momento em que o sol deixa o meridiano, o ponto mais alto que atinge ao meio-dia, até que volta a ele. Este dia solar ou civil, em certos países, é atualmente dividido em dois períodos de 12 horas cada um, e em outros é calculado como um período de 24 horas. Entretanto, nos tempos bíblicos, usavam-se diversos outros métodos para dividir o dia.

O dia dos hebreus começava à noitinha, após o pôr do sol, e terminava no dia seguinte, ao pôr do sol. O dia, portanto, ia de noitinha a noitinha. "Deveis observar o vosso sábado de noitinha a noitinha." (Le 23:32) Isto segue o padrão dos dias criativos de Jeová, conforme indicado em Gênesis 1:5: "Veio a ser noitinha e veio a ser manhã, primeiro dia." — Veja Da 8:14.

Os hebreus não eram os únicos a contar o dia de noitinha a noitinha; também os fenícios, os númidas e os atenienses o faziam. Os babilônios, por outro lado, contavam o dia do nascer do sol ao nascer do sol, ao passo que os egípcios e os romanos o contavam de meia-noite a meia-noite (conforme é comum hoje em dia).

Embora os hebreus oficialmente iniciassem o seu dia à noitinha, às vezes falavam dele como começando de manhã. Por exemplo, Levítico 7:15 diz: "A carne do sacrifício de agradecimento dos seus sacrifícios de participação em comum deve ser comida no dia em que a oferece. Nada deve guardar dela até à manhã." Este uso, sem dúvida, era uma simples questão de conveniência de expressão, para indicar a passagem da noite.

Conforme mencionado no relato da criação, o *período de claridade* do dia é também chamado de dia. (Gên 1:5; 8:22) Na Bíblia, ele é dividido em períodos naturais: o crepúsculo matutino ou a alvorada, pouco antes de o dia começar (Sal 119:147; 1Sa 30:17); o alvorecer ou nascer do sol (Jó 3:9); a manhã (Gên 24:54); o meio-dia (De 28:29; 1Rs 18:27; Is 16:3; At 22:6); o período do pôr do sol, marcando o fim do dia (Gên 15:12; Jos 8:29); e o crepúsculo vespertino ou anoitecer (2Rs 7:5, 7). As ocasiões para os sacerdotes fazerem certas ofertas ou queimarem incenso também eram períodos conhecidos ao povo. — 1Rs 18:29, 36; Lu 1:10.

A que período se refere a expressão "entre as duas noitinhas"?

Com referência ao abate do cordeiro pascoal, em 14 de nisã, as Escrituras mencionam "as duas noitinhas". (Êx 12:6) Mesmo que alguns comentários sobre a tradição judaica apresente isso como o espaço de tempo desde o meio-dia (quando o sol começa a declinar) até o pôr do sol, parece que o sentido correto é que a primeira noitinha corresponde ao pôr do sol e a segunda noitinha à hora em que a luz refletida do sol, ou arrebol da tarde, acaba e a escuridão sobrevém. (De 16:6; Sal 104:19, 20) Este era também o entendimento do rabino espanhol Aben-Ezra (1092-1167), bem como dos samaritanos e dos judeus caraítas. É o conceito apresentado por peritos tais como Michaelis, Rosenmueller, Gesenius, Maurer, Kalisch, Knobel e Keil.

Não há nenhuma indicação de que os hebreus, antes do exílio babilônico, usassem horas para dividir o dia. A palavra "hora" encontrada em Daniel 3:6, 15; 4:19, 33; 5:5, na versão *Almeida,* edição revista e corrigida, traduz a palavra aramaica *sha·ʽáh,* a qual, literalmente, significa "uma olhada" e é traduzida mais corretamente por "instante". O uso de horas por parte dos judeus, porém, passou a ser costumeiro após o exílio. Quanto à "sombra dos degraus", mencionada em Isaías 38:8 e 2 Reis 20:8-11, isto talvez se refira ao método de calcular o tempo por meio dum relógio de sol, no qual o sol projetava sombras numa série de degraus. — Veja Sol (A Sombra Que Retrocedeu Dez Degraus).

Os primitivos babilônios usavam o sistema sexagesimal baseado na escala matemática de 60. Deste sistema obtivemos a nossa divisão do tempo, pela qual o dia é repartido em 24 horas (ou, em certos países, em dois períodos de 12 horas cada um), e a hora em 60 minutos de 60 segundos cada um.

Nos dias do ministério terrestre de Jesus, era comum o costume de dividir em horas o período de claridade do dia. Assim, em João 11:9, Jesus disse: "Não há doze horas de luz no dia?" Estas eram, em geral, contadas do nascer até o pôr do sol, ou de cerca das 6 às 18 horas. A "terceira hora", pois, seria por volta das 9 horas, e foi nesta hora que o espírito santo foi derramado em Pentecostes. (Mt 20:3; At 2:15) Quando Jesus, cansado de uma viagem, estava sentado junto à fonte de Jacó, era cerca da "sexta hora", ou meio-dia, que foi também a

hora em que Pedro ficou com muita fome, em Jope. (Jo 4:6; At 10:9, 10) Foi também por volta do meio-dia que uma escuridão caiu sobre toda a terra, até a "nona hora", ou por volta das 15 horas, quando Jesus expirou na estaca de tortura. (Mt 27:45, 46; Lu 23:44, 46) Esta nona hora era também chamada "a hora da oração". (At 3:1; 10:3, 4, 30) Assim, a "sétima hora" seria por volta das 13 horas, e a "décima primeira hora", por volta das 17 horas. (Jo 4:52; Mt 20:6-12) A noite também era dividida em horas, naquele tempo. — At 23:23; veja NOITE.

Há casos em que os hebreus usavam 'dia e noite' para referir-se apenas a uma *parte de um dia solar* de 24 horas. Por exemplo, 1 Reis 12:5, 12 fala de Roboão pedir a Jeroboão e aos israelitas que 'fossem embora por três dias' e então retornassem a ele. Que Roboão não se referia a três dias completos de 24 horas, mas sim, a partes de três dias, pode-se depreender do fato de que o povo retornou a ele "no terceiro dia". Em Mateus 12:40, o mesmo sentido é conferido aos "três dias e três noites" da permanência de Jesus no Seol. Conforme mostra o registro, ele foi levantado à vida no "terceiro dia". Os sacerdotes judaicos entendiam claramente que este era o sentido das palavras de Jesus, visto que, no seu esforço de impedir a sua ressurreição, citaram Jesus como tendo dito: "Depois de três dias eu hei de ser levantado", e em seguida pediram a Pilatos que desse a ordem que 'o sepulcro fosse feito seguro até o terceiro dia'. — Mt 27:62-66; 28:1-6; note outros exemplos em Gên 42:17, 18; Est 4:16; 5:1.

Os hebreus não usavam nomes para os dias da semana, exceto para o sétimo dia, chamado de sábado. (Veja SÁBADO.) Fazia-se referência aos diversos dias por sua ordem numérica. Nos dias de Jesus e dos seus apóstolos, o dia antes do sábado era chamado de Preparação. (Mt 28:1; At 20:7; Mr 15:42; Jo 19:31; veja SEMANA.) O costume de dar aos dias os nomes dos planetas e de outros corpos celestes era pagão. Os romanos chamavam os dias pelos nomes do sol, da lua, de Marte, de Mercúrio, de Júpiter, de Vênus e de Saturno, mas no norte da Europa, quatro destes nomes foram mais tarde mudados para os equivalentes germânicos dos deuses romanos, representados por estes dias.

A palavra "dia" é às vezes usada para indicar certa *medida de distância,* como nas expressões "um dia de jornada" e a "distância da jornada de um sábado". — Núm 11:31; At 1:12; veja PESOS E MEDIDAS.

Em *profecia,* um dia representa às vezes um ano. Isto pode ser observado em Ezequiel 4:6: "Tens de deitar-te sobre o teu lado direito, no segundo caso, e tens de levar o erro da casa de Judá por quarenta dias. Um dia por um ano, um dia por um ano é o que te dei." — Veja também Núm 14:34.

Certos números específicos de dias dados com relação a profecias são: três dias e meio (Re 11:9); 10 dias (Re 2:10); 40 dias (Ez 4:6); 390 dias (Ez 4:5); 1.260 dias (Re 11:3; 12:6); 1.290 dias (Da 12:11); 1.335 dias (Da 12:12); e 2.300 dias (Da 8:14).

O termo "dia(s)" também é usado referindo-se a *um período de tempo contemporâneo a determinada pessoa,* como, por exemplo, os "dias de Noé" e os "dias de Ló". — Lu 17:26-30; Is 1:1.

Outros casos em que a palavra "dia" é usada em sentido flexível ou figurativo são: o "dia em que Deus criou Adão" (Gên 5:1), "o dia de Jeová" (Sof 1:7), o "dia de fúria" (Sof 1:15), o "dia de salvação" (2Co 6:2), "o dia do julgamento" (2Pe 3:7), o "grande dia de Deus, o Todo-Poderoso" (Re 16:14), e outros.

Este uso flexível da palavra "dia" para expressar unidades de tempo de duração variada é claramente evidente no relato de Gênesis sobre a criação. Lá se menciona uma semana de seis *dias criativos,* seguidos de um sétimo dia de descanso. A semana que os judeus deviam observar sob o pacto da Lei que lhes foi dado por Deus era uma cópia em miniatura daquela semana criativa. (Êx 20:8-11) No registro bíblico, o relato de cada um dos seis dias criativos conclui com a declaração: "E veio a ser noitinha e veio a ser manhã", primeiro, segundo, terceiro, quarto, quinto e sexto dia. (Gên 1:5, 8, 13, 19, 23, 31) O sétimo dia, porém, não tem esta conclusão, indicando que este período, durante o qual Deus tem estado descansando das suas obras criativas com respeito à terra, prosseguia. Em Hebreus 4:1-10, o apóstolo Paulo indicou que o dia de descanso de Deus ainda continuava na geração dele, e isso já era mais de 4.000 anos depois do início daquele período de descanso do sétimo dia. Isto torna claro que cada dia criativo, ou período de trabalho, tinha pelo menos milhares de anos de duração. Conforme observa *A Religious Encyclopædia* (Enciclopédia Religiosa; Vol. I, p. 613): "Os dias da criação eram dias criativos, estágios no processo, mas não dias de vinte e quatro horas cada um." — Editada por P. Schaff, 1894.

O inteiro período das seis unidades de tempo, ou "dias" criativos, dedicado à preparação do planeta Terra, é resumido num único todo-abrangente "dia", em Gênesis 2:4: "Esta é uma história dos céus e da terra no tempo em que foram criados, no *dia* em que Jeová Deus fez a terra e o céu."

A situação do homem não tem comparação com a do Criador, que não reside dentro do nosso sistema solar, e que não é afetado pelos diversos ciclos e órbitas deste. O salmista diz a respeito de Deus, que é de tempo indefinido a tempo indefinido: "Pois mil anos aos teus olhos são apenas como o ontem que passou e como uma vigília durante a noite."

(Sal 90:2, 4) De modo correspondente, o apóstolo Pedro escreve que "um só dia é para Jeová como mil anos, e mil anos, como um só dia". (2Pe 3:8) Para o homem, um período de 1.000 anos representa 365.242 unidades individuais de tempo, dia e noite, mas para o Criador pode ser apenas um só período ininterrupto em que ele começa a executar alguma atividade objetiva e a leva à sua conclusão bem-sucedida, muito parecido ao homem que começa uma tarefa de manhã e a termina até o fim do dia.

Jeová é o Originador de nosso universo, no qual o tempo, o espaço, o movimento, a massa e a energia se mostraram todos inescapavelmente relacionados entre si. Ele controla todos segundo o Seu propósito, e ao lidar com as Suas criaturas na terra, especifica tempos definidos para as Suas próprias ações para com elas, até mesmo 'o dia e a hora'. (Mt 24:36; Gál 4:4) Ele mantém estas especificações com a máxima pontualidade.

DIABO. Este nome descritivo foi dado a Satanás por este ser o principal caluniador e difamador de Jeová, da boa palavra e do santo nome Dele. A palavra grega *di·á·bo·los* significa "caluniador". (Veja Lu 16:1, onde ocorre o verbo aparentado *di·a·bál·lo*.) — Veja SATANÁS.

No decorrer dos séculos, o Diabo demonstrou ser o arquiopositor tanto de Deus como do homem. Ele disputou com Miguel o corpo de Moisés (Ju 9); mostrou que tem poder para enlaçar outros (1Ti 3:7; 2Ti 2:26); usou pessoas tais como os líderes da religião falsa, Judas Iscariotes e Barjesus como filhos seus (Jo 8:44; 13:2; At 13:6, 10); oprimiu pessoas a ponto de não poderem ser curadas por médicos (At 10:38); fez com que justos fossem lançados na prisão (Re 2:10); até mesmo teve os meios de causar a morte prematura (He 2:14). Os cristãos, portanto, são admoestados a não darem margem a este Caluniador de Deus por continuarem encolerizados. (Ef 4:27) "Mantende os vossos sentidos, sede vigilantes", adverte Pedro. "Vosso adversário, o Diabo, anda em volta como leão que ruge, procurando a quem devorar." — 1Pe 5:8.

Há outros casos no texto original das Escrituras Gregas Cristãs em que ocorre a palavra *di·á·bo·los*, mas sem se referir a Satanás, de modo que a palavra é corretamente vertida por "caluniador". Por exemplo, referindo-se a Judas, Jesus disse aos 12: "Um de vós é um caluniador" (Jo 6:70); mulheres na congregação foram acauteladas a não serem caluniadoras (1Ti 3:11; Tit 2:3); que "os homens serão . . . caluniadores" é uma das evidências dos "últimos dias". — 2Ti 3:1-5.

A lei que Jeová deu aos da nação de Israel proibia-lhes caluniarem uns aos outros. (Le 19:16) O teor de toda a Bíblia é contra tal mau uso da língua. — 2Sa 19:27; Sal 15:3; 101:5; Pr 11:13; 20:19; 30:10; Je 6:28; 9:4.

DIA DE JEOVÁ. Período especial de tempo, não de 24 horas, no qual Jeová se manifesta ativamente contra os seus inimigos e a favor do seu povo. Executado o julgamento divino nos iníquos, Jeová é vitorioso sobre os seus opositores durante este "dia". É também um tempo de salvação e libertação para os justos, o dia em que o próprio Jeová é grandemente enaltecido como o Supremo. Assim, de duas maneiras, é única e exclusivamente o grande dia de Jeová.

Este dia é detalhado nas Escrituras como tempo de batalha, um grande e atemorizante dia de escuridão e de ira ardente, dia de fúria, aflição, angústia, desolação e sobressalto. "Então, que significará para vós o dia de Jeová?" perguntou Deus ao inconstante Israel por meio do seu profeta Amós. O seguinte: "Será escuridão, e não luz, assim como quando algum homem foge do leão e o urso realmente vem ao seu encontro; e como quando ele entrou na casa e apoiou sua mão na parede e a serpente o mordeu." (Am 5:18-20) Disse-se a Isaías: "Eis que está chegando o próprio dia de Jeová, cruel, tanto com fúria como com ira ardente." (Is 13:9) "Este dia é dia de fúria, dia de aflição e de angústia, dia de tempestade e de desolação, dia de escuridão e de trevas, dia de nuvens e de densas trevas." (Sof 1:15) Durante esse tempo de dificuldade, o dinheiro não terá absolutamente nenhum valor. "A própria prata deles lançarão nas ruas . . . Nem a sua prata nem o seu ouro poderá livrá-los no dia da fúria de Jeová." — Ez 7:19; Sof 1:18.

Um senso de urgência está relacionado com o dia de Jeová pelos profetas que repetidas vezes avisaram sobre a proximidade dele. "Está próximo o grande dia de Jeová. Está próximo e se apressa muitíssimo." (Sof 1:14) "Ai do dia; porque está próximo o dia de Jeová." "Fiquem agitados todos os habitantes da terra; pois está chegando o dia de Jeová, pois está perto!" — Jl 1:15; 2:1, 2.

Tempos de Julgamento Destrutivo. À base de certos aspectos das profecias e em vista de eventos subsequentes, parece que a expressão "o dia de Jeová", pelo menos em miniatura, refere-se a diferentes tempos de julgamento destrutivo que ocorreram há muito tempo às mãos do Altíssimo. Por exemplo, Isaías teve visão do que sobreviria a Judá e Jerusalém infiéis no "dia pertencente a Jeová dos exércitos", que viria "sobre todo o altivo e altaneiro" entre elas. (Is 2:11-17) Ezequiel dirigiu-se aos profetas infiéis de Israel, advertindo que eles de modo algum serviriam para fortificar suas cidades, "para ficar de pé na batalha no dia de Jeová".

(Ez 13:5) Jeová predisse pela boca do seu profeta Sofonias que estava prestes a estender a sua mão contra Judá e contra Jerusalém, dando atenção especial para que nem mesmo os príncipes ou os filhos do rei escapassem. (Sof 1:4-8) Conforme mostrado pelos fatos, aquele "dia de Jeová" sobreveio aos habitantes de Jerusalém em 607 AEC.

Naquele tempo aflitivo de dificuldades para Judá e Jerusalém, suas nações vizinhas, tais como Edom, mostraram seu ódio a Jeová e ao povo dele, o que fez com que o profeta Obadias (vv. 1, 15) profetizasse contra elas: "Pois está próximo o dia de Jeová contra todas as nações. Assim como fizeste, será feito a ti." De modo similar, "o dia de Jeová", e toda a destruição ardente abrangida por esta expressão sobreveio a Babilônia e ao Egito exatamente como predito. — Is 13:1, 6; Je 46:1, 2, 10.

Mais tarde, por meio do profeta Malaquias, foi predito outro "grande e atemorizante dia de Jeová" e foi dito que seria precedido pela chegada de "Elias, o profeta". (Mal 4:5, 6) O Elias original vivera cerca de 500 anos antes de esta profecia ter sido feita, mas, no primeiro século EC, Jesus mencionou que João, o Batizador, era o predito que correspondia a Elias. (Mt 11:12-14; Mr 9:11-13) Assim, naquele tempo, um "dia de Jeová" estava próximo. Em Pentecostes de 33 EC, Pedro explicou que aquilo que acontecia era o cumprimento da profecia de Joel (Jl 2:28-32) a respeito do derramamento do espírito de Deus, e que isto também estava destinado a acontecer antes do "grande e ilustre dia de Jeová". (At 2:16-21) Aquele "dia de Jeová" veio em 70 EC, quando Jeová, em cumprimento de sua Palavra, fez com que os exércitos de Roma executassem o julgamento divino na nação que rejeitara o Filho de Deus e bradara desafiadoramente: "Não temos rei senão César." — Jo 19:15; Da 9:24-27.

Contudo, as Escrituras indicam para o futuro ainda outro "dia de Jeová". Depois que os judeus foram restabelecidos em Jerusalém, após o exílio babilônico, Jeová fez com que seu profeta Zacarias (14:1-3) predissesse "um dia pertencente a Jeová", em que reuniria não apenas uma nação, mas "todas as nações contra Jerusalém", no clímax do qual "Jeová há de sair e guerrear contra essas nações", acabando com elas. O apóstolo Paulo, sob inspiração, ligou o vindouro "dia de Jeová" com a presença de Cristo. (2Te 2:1, 2) E Pedro falou dele em conexão com o estabelecimento de 'novos céus e uma nova terra, nos quais há de morar a justiça'. — 2Pe 3:10-13.

A segurança e a proteção durante o grande dia de Jeová devem interessar a cada um. Após perguntar: "Quem poderá resistir nele?", Joel diz: "Jeová será refúgio para o seu povo." (Jl 2:11; 3:16) O convite é bondosamente feito a todos, mas poucos aproveitam esta provisão de refúgio por acatarem o conselho de Sofonias: "Antes de o estatuto dar algo à luz, antes que tenha passado o dia como a pragana, antes que venha sobre vós a ira ardente de Jeová, antes que venha sobre vós o dia da ira ardente de Jeová, procurai a Jeová, todos os mansos da terra, que tendes praticado a Sua própria decisão judicial. Procurai a justiça, procurai a mansidão. Provavelmente sereis escondidos no dia da ira de Jeová." — Sof 2:2, 3.

DIADEMA. Veja COROA.

DIA DO JULGAMENTO (JUÍZO). "Dia" ou período específico em que determinados grupos, nações, ou a humanidade em geral, têm de prestar contas a Deus. Pode ser um tempo em que os já julgados merecedores da morte são executados, ou o julgamento pode proporcionar, para alguns, a oportunidade de serem libertos, mesmo para a vida eterna. Jesus Cristo e seus apóstolos apontaram para um futuro "Dia do Juízo" que envolveria, não apenas os vivos, mas também os que morreram no passado. — Mt 10:15; 11:21-24; 12:41, 42; 2Ti 4:1, 2.

Tempos de Julgamento no Passado. Em várias épocas, no passado, Jeová convocou pessoas e nações a prestarem contas de suas ações e executou os seus julgamentos por lhes causar destruição. Tais julgamentos executórios não eram demonstrações arbitrárias de força bruta ou de poder sobrepujante. Em alguns casos, a palavra hebraica traduzida "julgamento" ou "juízo" [*mish·pát*] é também traduzida "justiça" e "o que é direito". (Esd 7:10; Gên 18:25) A Bíblia destaca que Jeová "ama a justiça e o juízo", de modo que seus julgamentos executórios envolvem ambas essas qualidades. — Sal 33:5.

Às vezes, os julgamentos executórios sobrevinham em consequência da conduta iníqua das pessoas na sua vida cotidiana. Sodoma e Gomorra são um exemplo disso. Jeová inspecionou estas cidades e concluiu que o pecado dos habitantes era muito grave; ele decidiu arruinar essas cidades. (Gên 18:20, 21; 19:14) Mais tarde Judas escreveu que essas cidades sofreram "a punição judicial [gr.: *di·ken;* "julgamento", *Da*; "justiça", *Yg*; "pena", *Al, CBC, MC, PIB, So;* "castigo", *BJ, BLH*] do fogo eterno". (Ju 7) Assim, essas cidades sofreram um "dia" de julgamento.

Jeová moveu uma ação judicial contra a antiga Babilônia, perene inimiga de Deus e do povo dele. Por ser desnecessariamente cruel com os judeus, por não pretender libertá-los após o exílio de 70 anos e por atribuir a Marduque a vitória sobre o povo de Deus, Babilônia merecia ser sentenciada à execução. (Je 51:36; Is 14:3-6, 17; Da 5:1-4) Esta sobreveio a Babilônia em 539 AEC, quando foi

derrotada pelos medos e persas. Visto que o julgamento a ser executado era o de Jeová, podia-se referir a esse período como "o dia de Jeová". — Is 13:1, 6, 9.

Similarmente, Jeremias profetizou que Deus iria 'pôr-se em julgamento' com Edom, entre outros. (Je 25:17-31) Portanto, essa nação que demonstrara ódio a Jeová e ao povo dele sofreu julgamento destrutivo no "dia de Jeová". — Ob 1, 15, 16.

Quando Judá e Jerusalém se tornaram infiéis, merecendo a reprovação de Deus, ele prometeu "executar no . . . meio [delas] decisões judiciais". (Ez 5:8) Em 607 AEC o "dia da fúria de Jeová" veio com a execução do Seu julgamento destrutivo. (Ez 7:19) No entanto, predisse-se outro "dia" ou tempo de julgamento de Jerusalém. Joel profetizou um derramamento de espírito antes do "grande e atemorizante dia de Jeová". (Jl 2:28-31) Pedro, sob inspiração, no dia de Pentecostes de 33 EC, explicou que estavam tendo naquela ocasião um cumprimento dessa profecia. (At 2:16-20) O destrutivo "dia de Jeová" veio em 70 EC, quando os exércitos romanos executaram nos judeus o julgamento divino. Conforme Jesus predissera, aqueles eram "dias para se executar a justiça". — Lu 21:22; veja DESTRUIÇÃO.

Tempos Futuros de Julgamento Executório. À parte das profecias das Escrituras Hebraicas, a Bíblia menciona explicitamente vários futuros dias de julgamento que envolvem execuções. Revelação (Apocalipse) aponta a ocasião em que "Babilônia, a Grande", será completamente queimada. Esta punição judicial deve-se à sua fornicação com as nações e por ela estar embriagada com o sangue das testemunhas de Jesus. (Re 17:1-6; 18:8, 20; 19:1, 2) Mencionando outro julgamento executório, Pedro referiu-se ao que ocorreu nos dias de Noé e predisse um "dia do julgamento e da destruição dos homens ímpios". (2Pe 3:7) Revelação fala de tal destruição como executada pela "Palavra de Deus", que golpeará as nações com uma longa espada. (Re 19:11-16; compare isso com Ju 14, 15.) Também, no primeiro século, o Diabo já tinha sido julgado, e os demônios que ele lidera sabiam que seriam lançados no abismo, assim como Satanás. (1Ti 3:6; Lu 8:31; Re 20:1-3) Assim, segue-se que o julgamento que os aguarda é simplesmente a execução de um julgamento já feito. — Ju 6; 2Pe 2:4; 1Co 6:3.

Pode ou não Ser Condenatório. A maioria das ocorrências de "julgamento" (gr.: *krí·sis* e *krí·ma*) nas Escrituras Gregas Cristãs tem claramente a conotação de um julgamento condenatório ou adverso. Em João 5:24, 29, "julgamento" é contrastado com "vida" e "vida eterna", evidentemente querendo dizer um julgamento condenatório que significa a perda total da vida — a morte. (2Pe 2:9; 3:7; Jo 3:18, 19) Todavia, nem todo julgamento adverso leva inevitavelmente à destruição. As observações de Paulo em 1 Coríntios 11:27-32, a respeito da celebração da Refeição Noturna do Senhor, ilustram isso. Quem não discernisse corretamente o que estava fazendo, poderia comer ou beber "julgamento contra si mesmo". Daí, Paulo acrescenta: "Quando somos julgados, somos disciplinados por Jeová, para não ficarmos condenados com o mundo." Assim, alguém talvez receba um julgamento adverso, mas, por arrepender-se, talvez não seja destruído para sempre.

Outrossim, a possibilidade de haver um julgamento que não seja condenatório é óbvia em 2 Coríntios 5:10. A respeito dos manifestados perante a cadeira de juiz, o texto diz: "Cada um [receberá] o seu prêmio . . . segundo as coisas que praticou, quer boas, quer ruins." O julgamento mencionado em Revelação 20:13 evidentemente termina com resultado favorável para muitos. Dentre os mortos julgados, aqueles que recebem um julgamento adverso são lançados no "lago de fogo". Os demais, porém, saem do julgamento 'achados inscritos no livro da vida'. — Re 20:15.

Dia de Julgamento de Prestação de Contas Pessoal. Os hebreus pré-cristãos estavam familiarizados com a ideia de que Deus os considerava pessoalmente responsáveis por sua conduta. (Ec 11:9; 12:14) As Escrituras Gregas Cristãs explicam que haverá um futuro período ou "dia" específico em que a humanidade, tanto os vivos como os que morreram no passado, serão julgados individualmente. — 2Ti 4:1, 2.

Identidade dos juízes. Nas Escrituras Hebraicas, Jeová é identificado como "o Juiz de toda a terra". (Gên 18:25) Similarmente, nas Escrituras Gregas Cristãs, ele é chamado de "o Juiz de todos". (He 12:23) No entanto, delegou poderes a seu Filho para julgar por ele. (Jo 5:22) A Bíblia fala de Jesus como 'designado', "decretado" e "destinado" a julgar. (At 10:42; 17:31; 2Ti 4:1) Ter sido Jesus assim autorizado por Deus resolve qualquer aparente contradição entre o texto que diz que os indivíduos ficarão "postados diante da cadeira de juiz de Deus" e o versículo que diz que serão "manifestados perante a cadeira de juiz do Cristo". — Ro 14:10; 2Co 5:10.

Jesus disse também aos seus apóstolos que, quando se assentasse no seu trono, na "recriação", eles estariam "sentados em doze tronos" para julgar. (Mt 19:28; Lu 22:28-30) Paulo mostrou que os cristãos "chamados para ser santos" julgarão o mundo. (1Co 1:2; 6:2) Também, o apóstolo João viu em visão o tempo em que alguns receberam "poder para julgar". (Re 20:4) Em vista dos textos acima, isto evidentemente inclui os apóstolos e os outros

santos. Tal conclusão é confirmada pelo restante do versículo, que fala dos que reinam com Cristo durante o Milênio. Estes serão então juízes reais junto com Jesus.

A excelente qualidade do julgamento que ocorrerá no Dia do Juízo está assegurada, pois os "julgamentos [de Jeová] são verdadeiros e justos". (Re 19:1, 2) O tipo de julgamento que ele autoriza também é justo e veraz. (Jo 5:30; 8:16; Re 1:1; 2:23) Não haverá deturpação da justiça, nem a ocultação dos fatos.

Envolve a ressurreição. Ao usar a expressão "Dia do Juízo", Jesus introduziu no cenário a ressurreição dos mortos. Mencionou que certa cidade talvez rejeitasse os apóstolos e sua mensagem, e disse: "No Dia do Juízo será mais suportável para a terra de Sodoma e Gomorra do que para essa cidade." (Mt 10:15) Embora evidentemente ele usasse uma hipérbole (visto que Sodoma e Gomorra haviam sofrido destruição eterna), sua declaração na realidade apontava para um julgamento futuro pelo menos para alguns procedentes de tal cidade judaica do primeiro século. (Veja Mt 11:22-24; Lu 10:13-15; Ju 7.) Ainda mais clara é a declaração de Jesus de que "a rainha do sul será levantada no julgamento". (Mt 12:41, 42; Lu 11:31, 32) As declarações bíblicas a respeito de Jesus julgar 'os vivos e os mortos' podem ser encaradas à luz do fato de que o Dia do Juízo envolve a ressurreição. — At 10:42; 2Ti 4:1.

Uma última indicação de que muitos dos que serão examinados no Dia do Juízo serão pessoas ressuscitadas é a informação em Revelação 20:12, 13. São vistas pessoas "em pé diante do trono". Mencionam-se os mortos, e também que a morte e o Hades entregaram os mortos neles. Tais pessoas são julgadas.

Tempo do Dia do Juízo. Em João 12:48, Cristo associou o julgamento de pessoas com 'o último dia'. Revelação 11:17, 18, situa a ocorrência dum julgamento dos mortos depois de Deus assumir seu grande poder e começar a reinar de modo especial. Luz adicional sobre o assunto decorre da sequência de acontecimentos registrados em Revelação, capítulos 19 e 20. Lê-se ali a respeito duma guerra, na qual o "Rei dos reis" mata "os reis da terra, e os seus exércitos". (Já antes, em Revelação [16:14], esta é chamada de "a guerra do grande dia de Deus, o Todo-Poderoso".) A seguir, Satanás é amarrado por mil anos. Durante esses mil anos, juízes reais prestam serviços junto com Cristo. No mesmo contexto são mencionados a ressurreição e o julgamento dos mortos. Isto, então, é uma indicação do tempo em que ocorre o Dia do Juízo. E, do ponto de vista bíblico, não é impossível considerar um período de mil anos como um "dia", porque tal equiparação é declarada na Bíblia. — 2Pe 3:8; Sal 90:4.

Base para o julgamento. Descrevendo o que ocorrerá na terra durante o tempo do julgamento, Revelação 20:12 diz que os mortos ressuscitados serão então "julgados pelas coisas escritas nos rolos, segundo as suas ações". Esses ressuscitados não serão julgados à base das ações praticadas na sua vida anterior, porque a regra em Romanos 6:7 diz: "Aquele que morreu foi absolvido do seu pecado."

No entanto, Jesus disse que a relutância em reconhecer as suas obras poderosas e arrepender-se, ou deixar de acatar a mensagem de Deus, tornaria para alguns difícil suportar o Dia do Juízo. — Mt 10:14, 15; 11:21-24.

DIA DO SENHOR. Período específico em que o Senhor Jesus Cristo leva a um término bem-sucedido certas coisas relacionadas com o propósito de Deus.

No uso bíblico, a palavra "dia" pode significar um período bem mais longo do que 24 horas. (Gên 2:4; Jo 8:56; 2Pe 3:8) A evidência do contexto indica que o "dia do Senhor", de Revelação (Apocalipse) 1:10, não é um dia específico de 24 horas. Visto que foi "por inspiração" que João veio a estar "no dia do Senhor", não poderia referir-se a um específico dia da semana. Para chegar a um específico dia da semana, não teria sido necessário que João fosse inspirado. Portanto, o "dia do Senhor" deve ser aquele tempo futuro em que ocorreriam os acontecimentos que João foi privilegiado em presenciar em visão. Isto incluía acontecimentos tais como a guerra no céu e a expulsão de Satanás, a destruição de Babilônia, a Grande, e dos reis da terra e seus exércitos, o acorrentamento de Satanás e seu lançamento no abismo, a ressurreição dos mortos e o Reinado Milenar de Cristo.

O contexto aponta para Jesus Cristo como o Senhor a quem pertence tal "dia". Imediatamente após vir a estar "no dia do Senhor", João ouviu, não a voz do Deus Todo-Poderoso, mas a do ressuscitado Filho de Deus. (Re 1:10-18) Também, o "dia do Senhor" mencionado em 1 Coríntios 1:8; 5:5, e em 2 Coríntios 1:14, é o de Jesus Cristo.

DIAMANTE. Pedra preciosa, brilhosa, o mais duro mineral natural já descoberto e uma das mais valiosas gemas. Embora os diamantes em geral sejam incolores, alguns têm matizes tais como amarelo, verde, vermelho, marrom, azul e preto. A maioria dos diamantes brutos são cristais transparentes ou translúcidos, de oito faces, e compostos de carbono quase puro. Pensa-se que os diamantes se formaram há muito, quando o carbono da terra foi sujeito a grande pressão e intenso calor. Os

primitivos diamantes eram encontrados no leito de rios, mas, em tempos modernos, são em geral extraídos de formações rochosas das profundezas da terra.

A palavra hebraica *sha·mír* (traduzida duas vezes por "diamante" e uma vez por "pedra de esmeril", na *NM*) evidentemente é aparentada com a palavra acadiana *ashmur*, que significa "esmeril". Alguns opinam que *sha·mír* talvez se aplique a um mineral duríssimo vagamente identificado pelo termo geral "adamantino" (do gr. *a·dá·mas*, que significa "invencível; indomável"), que pode referir-se ao diamante ou diversas substâncias muito duras, tais como coríndon e esmeril.

Jeová referiu-se a uso de diamantes para riscar ou gravar materiais duros, ao dizer: "O pecado de Judá está assentado por escrito com um estilo de ferro. Com ponta de diamante foi gravado na tábua do seu coração e nos chifres dos seus altares." (Je 17:1, 2) A casa de Israel também se tornou obstinada e de coração endurecido. Por isso, Jeová disse a Ezequiel: "Eis que fiz a tua face tão dura como as faces deles e a tua testa tão dura como as testas deles. Igual ao diamante, mais dura do que a pederneira fiz a tua testa." (Ez 3:7-9) De modo similar, por causa da obstinação dos judeus, Jeová declarou por meio de Zacarias: "Tornaram seu coração como pedra de esmeril [hebr.: *sha·mír*] para não obedecer à lei e às palavras que Jeová dos exércitos enviara por meio do seu espírito, por intermédio dos profetas anteriores." — Za 7:12; veja JOIAS E PEDRAS PRECIOSAS.

DIBLA. Lugar mencionado por Ezequiel (6:14) quando registrou a profecia de Jeová a respeito da desolação que sobreviria à terra de Israel em retribuição pela sua adoração idólatra. Desconhece-se qualquer lugar antigo com este nome, e a maioria dos peritos hodiernos, portanto, acha que "Dibla" seja erro de copista em lugar de "Ribla", sendo fácil confundir a letra hebraica inicial "R" (ר) com a letra hebraica "D" (ד). Neste caso, pode ser identificada com a Ribla bíblica (ruínas perto da moderna Ribleh) às margens do rio Orontes, "na terra de Hamate" (2Rs 23:33), e "o ermo na direção de Dibla [Ribla]" talvez se refira à ininterrupta planície pedregosa do Deserto Sírio ao S e ao SE de Ribla. Alguns tradutores, porém, fazem as palavras de Ezequiel rezar "desde o deserto até Ribla". (*CBC*) De acordo com tal tradução, o sentido talvez seja que o julgamento de Jeová se estenderia desde "o ermo", tradicional fronteira meridional da Terra da Promessa (Êx 23:31) até a região de "Hamate" (representada por Ribla) no norte longínquo. (1Rs 8:65) Usar Ezequiel tal frase seria equivalente à melhor conhecida "desde Dã para baixo até Berseba". — Jz 20:1; veja RIBLA N.º 2.

DIBLAIM [Dois Bolos de Figos Prensados]. Genitor(a) de Gômer, esposa de Oseias. — Os 1:2, 3.

DIBOM. Veja DÍBON.

DÍBON.

1. Cidade ao L do Mar Morto, arrebatada dos moabitas por Síon, o amorreu, porém, mais tarde tomada dele por Israel, na época da entrada dos israelitas nessa terra, sob Moisés. — Núm 21:25-30.

A antiga Díbon é hoje identificada com Dhiban, 5 km ao N do Árnon, 21 km ao L do Mar Morto. Tem sido área de recentes e intensas pesquisas arqueológicas, e ganhou alguma fama como local da descoberta da famosa Pedra Moabita, em 1868. As declarações nesta estela, erigida por Mesa, rei de Moabe, têm sido interpretadas por alguns como identificando Díbon qual capital (incluindo Qarhah) e "principal cidade de Moabe" em certa época.

Pouco depois da conquista original desta região pelos israelitas, a tribo de Gade viveu ali e eles "passaram a construir [ou, reconstruir] Díbon", aparentemente dando-lhe o nome mais extenso de Díbon-Gade, ponto alistado como um dos locais de acampamento da nação. (Núm 32:34; 33:45, 46) Todavia, Díbon era considerada parte da herança de Rubem. (Núm 32:2, 3; Jos 13:8, 9, 15-17) Díbon provavelmente sofreu sob o ressurgimento do poder moabita, durante o reinado do Rei Eglom, até que obteve alívio em resultado da vitória do juiz Eúde. (Jz 3:12-30) Mesa, rei de Moabe, revoltou-se contra a dominação israelita muitos séculos mais tarde, "assim que Acabe morreu", segundo o relato bíblico em 2 Reis 3:4, 5. A Bíblia não diz exatamente quanto tempo durou este levante, e é possível, conforme Mesa alardeia na Pedra Moabita, que ele tenha conseguido anexar várias cidades israelitas a "Qarhah", naquela época. No entanto, dessemelhante da inscrição propagandística de Mesa, o registro bíblico deixa claro que Moabe foi totalmente derrotado quando as suas forças entraram em combate contra os exércitos conjuntos de Israel, Judá e Edom. — 2Rs 3:4-27.

Menos de 200 anos depois, Díbon ficou mais uma vez conhecida como cidade moabita, e Isaías (15:2) fez contra ela uma pronúncia de condenação. A respeito dos habitantes da região, portanto, diz-se profeticamente que sobem "até A Casa e a Díbon, aos altos", chorando a desolação de Moabe.

Certos peritos apresentaram a teoria de que Isaías aludiu à iminente ameaça assíria como causa do "choro" nos "altos" perto de Díbon; todavia, não há registro duma devastação dessa região pelos assírios. Quando Jeremias, servo de Jeová, profetizou cerca de cem anos mais tarde que Díbon 'desceria da glória e se sentaria com sede'

(Je 48:18), a anterior profecia de Isaías pelo visto ainda não se cumprira. Portanto, a profecia posterior evidentemente apresentava de novo uma mensagem similar e assim tornava duplamente certa a predição da condenação de Moabe. Algum tempo depois da queda de Jerusalém em 607 AEC, quando Nabucodonosor devastou totalmente Moabe, ele talvez deixasse os cidadãos de Díbon não somente "com sede" dos luxos da sua anterior glória, mas também abandonados como cativos humilhados, literalmente sedentos de água e de outras necessidades comuns. — Je 25:9, 17-21.

Encontrarem-se em Díbon grandes depósitos de cereais notavelmente conservados, que se acha datarem aproximadamente da segunda metade do primeiro milênio AEC, parece confirmar o conceito de alguns, de que a região de Díbon, que mesmo hoje é uma região de boa produção agrícola, talvez tenha sido outrora o celeiro da Palestina.

Alguns comentadores acham que Díbon é a Dimom mencionada em Isaías 15:9. — Veja DIMOM.

2. Lugar em Judá (Ne 11:25), que alguns acham ser o mesmo que Dimona. — Jos 15:22; veja DIMONA.

DÍBON-GADE. Veja DÍBON N.º 1.

DIBRI [provavelmente: Verboso]. Israelita da tribo de Dã, cuja filha Selomite casou-se com um egípcio. Pouco depois do Êxodo do Egito, o filho resultante desta união foi apedrejado até morrer por ter ultrajado o nome de Jeová. — Le 24:10-16, 23.

DICLA. Descendente de Sem por meio de Joctã. (Gên 10:21, 26, 27; 1Cr 1:17, 20, 21) Alguns peritos acreditam que sua tribo se fixou na Arábia meridional. No entanto, isto não pode ser determinado com certeza.

DIDRACMA. Moeda grega de prata no valor de duas dracmas, ou US$ 1,31 segundo valores modernos. Os judeus pagavam para o templo um imposto anual de duas dracmas ou uma didracma. — Mt 17:24 n.

DIFÁ. Descendente de Noé por meio de Jafé e de Gômer; chamado Rifá na *Vulgata* latina, na *Septuaginta* grega e em cerca de 30 manuscritos hebraicos, bem como em Gênesis 10:3. (1Cr 1:4-6 n.) A grafia "Difá" encontrada no texto massorético, em 1 Crônicas 1:6, talvez tenha surgido dum erro de copista, visto que as letras hebraicas "R" (ר) e "D" (ד) são muito parecidas.

DILEÃ. Cidade da Judeia, na Sefelá. (Jos 15:20, 33, 38) Embora sua localização exata seja incerta, alguns geógrafos a situam em Tell en-Najileh (Tel Nagila), a uns 10 km ao SO de Laquis.

DILIGÊNCIA. Atividade constante e perseverante; esforço laborioso; empenho; zelo. Costumeiramente o termo infere trabalho lícito e útil. É o oposto da indolência ou ociosidade.

Na Bíblia, a palavra grega traduzida por "diligência" é na maioria das vezes traduzida por "seriedade", "verdadeira seriedade" ou "esforço sério". O sentido da palavra é também às vezes transmitido pela tradução por "pressa", "velocidade" ou "quefazeres".

Os cristãos são admoestados a não afrouxar as mãos ou cansar-se em fazer o bem. Paulo disse: "Desejamos que cada um de vós mostre a mesma diligência [literalmente: "pressa"], para ter a plena certeza da esperança até o fim, para que não fiqueis indolentes, mas sejais imitadores daqueles que pela fé e pela paciência herdam as promessas." (He 6:11, 12; compare isso com Pr 10:4; 12:24; 18:9.) Jesus Cristo disse aos seus discípulos: "Esforçai-vos vigorosamente a entrar pela porta estreita, porque eu vos digo que muitos buscarão entrar, mas não poderão." (Lu 13:24) O próprio Paulo foi exemplo de tal empenho vigoroso. (Col 1:29; 2Te 3:7-9) Naturalmente, Jeová e seu Filho são os exemplos mais destacados de diligência. — Jo 5:17; Is 40:26.

A fim de não serem inativos ou infrutíferos, os cristãos precisam 'contribuir em resposta [às promessas de Deus] todo esforço sério' para suprir à sua fé virtude, conhecimento, autodomínio, perseverança, devoção piedosa, afeição fraternal e amor. (2Pe 1:4-8) Isto requer empenho constante em perseverança diligente (2Ti 2:15; He 4:11) e persistente atenção. (He 2:1) Grande parte da força necessária para isso vem por meio da ajuda do espírito de Jeová. O que poderia expressar mais vigorosamente a necessidade de diligência do que o conselho do apóstolo Paulo: "Não sejais indolentes nos vossos quefazeres. Sede fervorosos de espírito. Trabalhai como escravos para Jeová"? Esta exigência de ser diligente aplica-se a todos os ministros ("ocupemonos neste ministério"), mas com força especial aos em cargos em que presidem as reuniões e as atividades da congregação, pois "aquele que preside, faça-o em verdadeira seriedade". — Ro 12:7, 8, 11.

Na congregação cristã, os necessitados que recebem ajuda material da congregação têm de ser pessoas diligentes. A regra bíblica é: "Se alguém não quiser trabalhar, tampouco coma." A exortação aos que não trabalham é que procurem atarefar-se, para que, "por trabalharem com sossego, comam o alimento que eles mesmos ganham". (2Te 3:10-12) O professo cristão que se recusa, ou que negligencia, prover a sua família das necessidades "tem repudiado a fé e é pior do que alguém sem fé". (1Ti 5:8) Mesmo as viúvas necessitadas, antes de serem incluídas na lista da congregação para o recebimento regular de ajuda material, tinham de ter um

registro de atividades cristãs, tendo "seguido diligentemente toda boa obra". — 1Ti 5:9, 10.

Recompensas da Diligência. Ricas recompensas resultam para a pessoa diligente, tanto agora como no futuro. "A mão do diligente é a que enriquecerá a pessoa." (Pr 10:4) "A mão dos diligentes é a que governará." (Pr 12:24) 'Far-se-á engordar' a sua alma. (Pr 13:4) A esposa diligente é aquela cujos "filhos se levantaram e passaram a chamá-la feliz; seu dono se levanta e a louva". Sobre ela se diz o seguinte: "Dai-lhe dos frutos das suas mãos e louvem-na os seus trabalhos até mesmo nos portões." (Pr 31:28, 31) Sobretudo, diz-se aos irmãos espirituais de Cristo: "Fazei . . . o vosso máximo para vos assegurar da vossa chamada e escolha; pois, se persistirdes em fazer estas coisas, de nenhum modo falhareis jamais. De fato, assim vos será ricamente suprida a entrada no reino eterno de nosso Senhor e Salvador Jesus Cristo." — 2Pe 1:10, 11.

DILÚVIO. A destruição catastrófica de homens e animais por uma esmagadora inundação nos dias de Noé, em 2370 AEC. Este maior cataclismo de toda a história humana foi causado por Jeová, visto que homens iníquos haviam enchido a terra de violência. A sobrevivência do justo Noé e sua família, oito almas ao todo, junto com animais selecionados, foi por meio de uma enorme arca, ou caixa. — Gên 6:9-9:19; 1Pe 3:20; veja ARCA N.º 1; NOÉ.

Extensão do Dilúvio. Não se tratava de um aguaceiro ou uma chuvarada local. De fato, a palavra grega usada na Bíblia para se referir ao Dilúvio é *ka·ta·kly·smós*, cataclismo. (Lu 17:27 n.) As inundações locais ocorrem e desaparecem em questão de dias; esta durou mais de um ano, sendo que a maior parte desse período foi necessária para que as águas baixassem. Quão desarrazoado é crer que Noé tenha gasto talvez 50 anos construindo uma enorme embarcação, com capacidade de cerca de 40.000 m^3, para a sobrevivência da sua família e de poucos animais durante uma simples inundação local! Se apenas uma região comparativamente pequena fosse atingida, por que a necessidade de levar para dentro da arca espécimes de "toda criatura vivente, de toda sorte de carne", a fim de "preservar viva alguma descendência na superfície de toda a terra"? (Gên 6:19; 7:3) Este foi definitivamente um dilúvio global, como jamais ocorreu, antes ou depois. "As águas predominaram tão grandemente sobre a terra, que ficaram cobertos todos os altos montes que havia debaixo de todos os céus. Até quinze côvados [c. 6,5 m] predominaram as águas sobre eles, e os montes ficaram cobertos." (Gên 7:19, 20) "Chegou o fim de toda a carne diante de mim", disse Jeová, assim "vou obliterar da superfície do solo toda coisa existente que tenho feito". E assim aconteceu. "Morreu tudo em que o fôlego da força da vida estava ativo nas suas narinas, a saber, todos os que estavam em solo seco . . . e sobreviviam somente Noé e os com ele na arca." — Gên 6:13; 7:4, 22, 23.

Cronometragem do Dilúvio. O Dilúvio não veio de repente, sem aviso. Gastaram-se anos na construção da arca, tempo que Noé, "pregador da justiça", também usou para avisar aquela geração iníqua. (2Pe 2:5) Finalmente, o prazo esgotou-se "no seiscentésimo ano da vida de Noé, no segundo mês, no dia dezessete do mês". "Macho e fêmea de toda sorte de carne" haviam sido levados para dentro da arca, junto com a família de Noé, bem como alimentos suficientes para todos, e "depois Jeová fechou a porta". Então, "abriram-se as comportas dos céus". (Gên 7:11, 16) Houve uma incessante chuva torrencial durante "quarenta dias e quarenta noites"; "as águas continuaram a predominar sobre a terra" por cento e cinquenta dias. (Gên 7:4, 12, 24) Cinco meses após o começo do aguaceiro, a arca "veio a pousar nos montes de Ararate". (Gên 8:4) Ainda levou quase dois meses e meio antes que "apareceram os cumes dos montes" (Gên 8:5), depois mais três meses antes de Noé remover a cobertura da arca para notar que a terra praticamente ficara drenada (Gên 8:13), e foi quase dois meses mais tarde que a porta foi aberta e os sobreviventes novamente puseram pé em solo seco. — Gên 8:14-18.

Noé e sua família entraram na arca no 600.º ano da vida de Noé, no 2.º mês (outubro-novembro), no dia 17. (Gên 7:11) Um ano mais tarde (o ano consistindo em 360 dias) chegou-se ao dia 17 do 2.º mês do 601.º ano. Dez dias depois, seria o dia 27 do 2.º mês, quando saíram; passaram na arca o total de 370 dias, ou partes de 371 dias diferentes. (Gên 8:13, 14) No diário de bordo mantido por Noé, parece que ele usou meses de 30 dias cada um, 12 desses meses equivalendo a 360 dias. Assim evitou todas as frações complicadas que estariam envolvidas se tivesse usado meses estritamente lunares, que consistem em um pouco mais de 29½ dias. Que tais cálculos foram usados no relato é evidente no fato de que um período de cinco meses equivalia a 150 dias. — Gên 7:11, 24; 8:3, 4.

As Águas do Dilúvio. Tem-se dito que, se toda a umidade na atmosfera caísse subitamente em forma de chuva, não passaria de algumas dezenas de milímetros, se fosse distribuída sobre a superfície da terra. Assim, qual seria a origem deste enorme dilúvio dos dias de Noé? Segundo o relato de Gênesis, Deus disse a Noé: "Eis que [eu, Jeová] estou trazendo o dilúvio [ou: "oceano celeste"; hebr.: *mab·búl*] de águas sobre a terra." (Gên 6:17 n.) Descrevendo o que aconteceu, o capítulo seguinte diz: "Romperam-se todos os mananciais da vasta

água de profundeza e abriram-se as comportas dos céus." (Gên 7:11) Tão esmagador foi o Dilúvio, que "ficaram cobertos todos os altos montes que havia debaixo de todos os céus". — Gên 7:19.

Donde veio este "oceano celeste"? O relato da criação, em Gênesis, conta que, no segundo "dia", Jeová fez uma expansão em volta da terra, e esta expansão (chamada "Céu") produziu uma separação entre as águas abaixo dela, isto é, os oceanos, e as águas acima dela. (Gên 1:6-8) As águas acima da expansão evidentemente permaneceram ali desde o segundo "dia" criativo até o Dilúvio. Foi a isto que o apóstolo Pedro se referiu quando relatou que "desde a antiguidade havia céus, e uma terra sobressaindo compactamente à água e no meio da água, pela palavra de Deus". Estes "céus" e as águas acima e abaixo deles, foram os meios que a palavra de Deus pôs em operação, e, "por esses meios, o mundo daquele tempo sofreu destruição, ao ser inundado pela água". (2Pe 3:5, 6) Ofereceram-se diversas explicações sobre como a água fora mantida suspensa até o Dilúvio e sobre os processos que resultaram na sua queda. Mas essas são apenas especulativas. A Bíblia simplesmente diz que Deus fez a expansão com as águas acima dela e que ele causou o Dilúvio. Sua onipotência pôde facilmente fazer isso.

Visto que, conforme diz o relato de Gênesis, "todos os altos montes" foram cobertos pela água, onde está agora toda esta água? Evidentemente, bem aqui na terra. Acredita-se que houve época em que os oceanos eram menores e os continentes maiores do que agora, conforme evidenciam canais de rios estendendo-se longe sob os oceanos. Deve-se notar também que cientistas têm declarado que os montes, no passado, eram muito mais baixos do que atualmente, e que até alguns montes foram empurrados para cima de dentro dos mares. Quanto à situação atual, diz-se que "há no oceano um volume dez vezes maior de água do que há terra acima do nível do mar. Lance-se toda esta terra uniformemente no mar, e a água cobrirá a terra inteira com a profundidade de uma milha e meia". (Revista *National Geographic*, janeiro de 1945, p. 105) Portanto, após a queda das águas do Dilúvio, mas antes do levantamento dos montes e abaixamento dos leitos dos mares, e antes de se criarem as calotas polares, havia mais do que suficiente água para cobrir "todos os altos montes", conforme o registro inspirado diz que aconteceu. — Gên 7:19.

Efeito na Terra. O Dilúvio trouxe grandes mudanças, como, por exemplo, a diminuição muito rápida da duração da vida humana. Alguns têm sugerido que, antes do Dilúvio, as águas acima da expansão filtravam parte da radiação prejudicial, e que, com o desaparecimento dessas águas, aumentou a radiação cósmica geneticamente prejudicial para o homem. Todavia, a Bíblia não trata deste assunto. Incidentalmente, qualquer mudança na radiação alteraria a taxa de formação do radioativo carbono-14 a tal ponto, que invalidaria todas as datas radiocarbônicas anteriores ao Dilúvio.

Com a repentina abertura dos 'mananciais da água de profundeza' e das "comportas dos céus", incontáveis bilhões de toneladas de água inundaram a terra. (Gên 7:11) Isto pode ter causado tremendas mudanças na superfície da terra. A crosta da terra, que de certo modo é fina e de espessura variada, está estendida sobre uma massa bastante plástica de milhares de quilômetros de diâmetro. Portanto, com o peso adicional da água, houve provavelmente grandes deslocamentos nesta crosta. Com o tempo, evidentemente novos montes se elevaram, antigos montes aumentaram em altura, bacias rasas de mares se aprofundaram e estabeleceram-se novos litorais, com o resultado de que agora cerca de 70 por cento da superfície é coberta de água. Estes deslocamentos na crosta da terra talvez expliquem muitos dos fenômenos geológicos, tais como a elevação de antigos litorais a novas alturas. Alguns têm calculado que somente a pressão da água foi igual a "2 toneladas por polegada quadrada", suficiente para fossilizar rapidamente fauna e flora. — Veja *The Biblical Flood and the Ice Epoch* (O Dilúvio Bíblico e a Época Glaciária), de D. Patten, 1966, p. 62.

Que evidência prova que realmente houve um dilúvio global?

Outra possível evidência duma mudança drástica: Em várias partes da terra foram encontrados restos de mamutes e de rinocerontes. Alguns destes foram encontrados em penhascos siberianos; outros foram preservados no gelo da Sibéria e do Alasca. (FOTO, Vol. 1, p. 328) De fato, alguns foram encontrados com alimento não digerido no estômago ou ainda não mastigado, nos dentes, indicando que morreram subitamente. Calcula-se, à base do comércio de presas de marfim, que se encontraram os ossos de dezenas de milhares de tais mamutes. Os restos fósseis de muitos outros animais, tais como leões, tigres, ursos e alces, foram encontrados nas mesmas camadas, indicando talvez que todas essas criaturas foram destruídas simultaneamente. Alguns têm indicado tais achados como prova física inequívoca duma rápida mudança no clima e duma destruição repentina causada por uma inundação universal. Outros, porém, são a favor de explicações da morte desses animais que não

envolvam uma catástrofe global. A prova de que o Dilúvio ocorreu não depende de tais fósseis e restos de animais congelados.

Lendas do Dilúvio. Um cataclismo tal como o Dilúvio, que acabou com a existência do inteiro mundo daquele tempo, nunca seria esquecido pelos sobreviventes. Falariam dele a seus filhos e aos filhos de seus filhos. Depois do Dilúvio, Sem ainda viveu 500 anos, podendo relatar o acontecimento a muitas gerações. Morreu apenas dez anos antes do nascimento de Jacó. Moisés preservou o relato autêntico em Gênesis. Algum tempo após o Dilúvio, quando pessoas que desafiavam a Deus construíram a Torre de Babel, Jeová confundiu a língua deles e os espalhou "por toda a superfície da terra". (Gên 11:9) Era só natural que essas pessoas levassem consigo histórias do Dilúvio e as transmitissem de pai para filho. O fato de que não existem apenas poucas, mas talvez centenas de histórias diferentes sobre aquele grande Dilúvio, e que essas histórias se encontram entre as tradições de muitas raças primitivas no mundo todo, é uma prova forte de que todos esses povos tiveram uma origem comum e de que seus antepassados iniciais compartilharam aquele acontecimento, o Dilúvio. — TABELA, Vol. 1, p. 328.

Esses relatos folclóricos do Dilúvio harmonizam-se com alguns dos principais aspectos do relato bíblico: (1) um lugar de refúgio para uns poucos sobreviventes, (2) também, uma destruição global da vida por meio de água, e (3) a preservação duma semente da humanidade. Os egípcios, os gregos, os chineses, os druidas da Britânia, os polinésios, os esquimós e os groenlandeses, os africanos, os hindus, os índios americanos — todos esses têm suas histórias dum Dilúvio. *The International Standard Bible Encyclopedia* (A Enciclopédia Bíblica Padrão Internacional; Vol. 2, p. 319) declara: "Descobriram-se histórias sobre o dilúvio entre quase todas as nações e tribos. Embora sejam mais comuns no continente asiático e nas ilhas logo ao sul dele, bem como no continente norte-americano, foram encontradas em todos os continentes. O número das histórias conhecidas ascende a cerca de 270 . . . A universalidade dos relatos sobre o dilúvio costuma ser tomada como evidência da destruição universal da humanidade por um dilúvio e a dispersão da raça humana a partir de um único lugar, e mesmo de uma única família. Embora as tradições talvez nem sempre se refiram ao mesmo dilúvio, parece que a vasta maioria o faz. A asserção de que muitas destas histórias de dilúvio originaram-se dos contatos com missionários não procede, porque a maioria delas foi coletada por antropólogos não interessados em vindicar a Bíblia, e elas estão cheias de elementos fantasiosos e pagãos, evidentemente em resultado da transmissão durante períodos extensos numa sociedade humana pagã. Outrossim, alguns dos relatos antigos foram escritos por pessoas bem opostas à tradição hebraico-cristã." — Editada por G. Bromiley, 1982.

Em tempos passados, certos povos primitivos (na Austrália, no Egito, em Fiji, nas Ilhas da Sociedade, no Peru, no México e em outros lugares) preservavam um possível resto dessas tradições sobre o Dilúvio por celebrar em novembro uma 'Festa dos Antepassados' ou 'Festa de Finados'. Esses costumes refletem uma lembrança da destruição causada pelo Dilúvio. Segundo o livro *Life and Work at the Great Pyramid* (Vida e Obra na Grande Pirâmide), a festividade no México era realizada em 17 de novembro, porque eles "tinham uma tradição de que, naquela época, o mundo fora previamente destruído, e temiam que uma catástrofe similar no fim de um ciclo aniquilasse a raça humana". (Do Professor C. Piazzi Smyth, Edimburgo, 1867, Vol. II, pp. 390, 391) O livro *The Worship of the Dead* (A Adoração dos Mortos) observa: "Esta festa [de finados] é . . . realizada por todos no próprio dia ou quase no dia em que, segundo o relato mosaico, ocorreu o Dilúvio, a saber, *o décimo sétimo dia do segundo mês* — o mês quase correspondente ao nosso novembro." (De J. Garnier, Londres, 1904, p. 4) É interessante notar que a Bíblia relata que o Dilúvio começou "no segundo mês, no dia dezessete do mês". (Gên 7:11) Este "segundo mês" corresponde à última parte de outubro e à primeira parte de novembro de nosso calendário.

Confirmação Bíblica. Evidência mais forte do que as tradições pagãs de povos primitivos quanto à historicidade do Dilúvio é o endosso que outros escritores bíblicos deram sob inspiração. O único outro lugar onde a mesma palavra hebraica (*mab·búl,* dilúvio) ocorre, além de no relato em Gênesis, é na melodia de Davi em que ele descreve Jeová como que assentado "sobre o dilúvio". (Sal 29:10) No entanto, outros escritores referem-se ao relato de Gênesis e confirmam-no, como, por exemplo, Isaías. (Is 54:9) Ezequiel também endossa a historicidade de Noé. (Ez 14:14, 18, 20) Pedro, nas suas cartas, refere-se extensivamente ao relato do Dilúvio. (1Pe 3:20; 2Pe 2:5; 3:5, 6) Paulo atesta a grande fé que Noé demonstrou ao construir a arca para a sobrevivência da sua família. (He 11:7) Lucas alista Noé na linhagem dos antepassados do Messias. — Lu 3:36.

Ainda mais significativo é o que Jesus disse a respeito dos dias do Dilúvio, conforme registrado tanto por Lucas como por Mateus. Sendo muito mais do que um simples endosso da veracidade do relato do Dilúvio, as palavras de Jesus mostram o significado pictórico e profético desses antigos

acontecimentos. Em resposta à pergunta dos discípulos: "Qual será o sinal da tua presença e da terminação do sistema de coisas?", Jesus disse, entre outras coisas: "Pois assim como eram os dias de Noé, assim será a presença do Filho do homem. Porque assim como eles eram naqueles dias antes do dilúvio, comendo e bebendo, os homens casando-se e as mulheres sendo dadas em casamento, até o dia em que Noé entrou na arca, e não fizeram caso, até que veio o dilúvio e os varreu a todos, assim será a presença do Filho do homem." (Mt 24:3, 37-39; Lu 17:26, 27) Existe, portanto, evidência abundante das próprias Escrituras Sagradas inspiradas para confirmar a autenticidade e genuinidade do relato do Dilúvio. Não se baseia em meras tradições de homens, nem no folclore de povos primitivos, nem nas descobertas geológicas ou arqueológicas.

DIMNA. Evidentemente a mesma cidade que Rimom (Jos 19:13) e Rimono (1Cr 6:77), uma cidade na fronteira L do território de Zebulão, dada aos levitas meraritas. (Jos 21:34, 35) Dimna costuma ser identificada com a moderna Rummana (Rimmon), a uns 10 km ao N de Nazaré.

DIMOM. Lugar mencionado por Isaías na sua pronúncia de ruína contra Moabe; o massacre de moabitas faz as águas de Dimom ficar "cheias de sangue". — Is 15:9.

Alguns comentadores acham que Dimom é outra forma de Díbon (mencionada no versículo 2 da mesma profecia), usando-se Dimom para se fazer uma aliteração, ou repetição de fonema, da palavra hebraica para "sangue" (*dam*), resultando em "Dimom . . . cheias de *dam*". O que favorece tal conceito é o fato de que os Rolos do Mar Morto rezam "Díbon" em vez de "Dimom" neste versículo 9, e a declaração de Jerônimo, de que nos seus dias (c. 347-420 EC) esses dois nomes eram intercambiáveis.

Outros, porém, acham improvável que o nome de Díbon fosse apresentado de dois modos diferentes dentro da curta declaração, e eles observam também que nenhum outro lugar da declaração recebe menção dupla. Salientam adicionalmente que Díbon não ficava junto a grandes "águas", estando situada a uma considerável distância do uádi mais próximo, o Árnon. Eles sugerem, portanto, que Dimom seja uma alteração, por escribas, de Madmém, mencionada na condenação de Moabe por Jeremias (Je 48:2), e usualmente identificada com Dimna, a uns 4 km ao ONO de Rabbath-Moab, numa elevação que domina as águas de ʽAin el-Megheisil, ao SE.

Ambos os conceitos são apenas conjecturas, tendo o segundo a seu favor a identificação com um lugar associado com águas, que o contexto parece exigir.

DIMONA. Cidade meridional de Judá, perto da fronteira de Edom. (Jos 15:21, 22) Alguns sugerem tratar-se da "Díbon" mencionada em Neemias 11:25, mas a sua localização exata permanece incerta.

DINÁ [Julgada [isto é: absolvida; vindicada]]. Filha de Jacó e Leia. Diná tinha talvez cerca de seis anos de idade quando Jacó voltou a Canaã e se estabeleceu em Sucote, visto que ela nasceu em Harã, quando seu pai morava lá. — Gên 30:21, 22, 25; 31:41.

Na época em que Jacó e sua família acampavam fora da cidade de Siquém, a jovem Diná, imprudentemente, costumava visitar as moças cananeias locais. Numa destas visitas, ela foi violentada por Siquém, filho de Hamor, o maioral heveu. Siquém enamorou-se dela e Diná ficou na casa dele até ser vingada por seus irmãos germanos, Simeão e Levi. (Gên 34:1-31) Alguns argumentam que Diná deve ter sido apenas menina quando foi violentada. Contudo, deve-se ter em mente que, antes de vir a Siquém, Jacó construíra uma casa e barracas em Sucote, indicando que residiu ali por algum tempo. (Gên 33:17) Em Siquém, comprou um lote de terreno e aparentemente se fixou ali por algum tempo. Tudo isso, junto com o fato de que Siquém se enamorou de Diná, a "moça", argumentaria que Diná, embora ainda jovem, não era apenas uma menina na época da sua associação com Siquém. — Gên 33:18, 19; 34:12.

Anos mais tarde, Diná, acompanhada pelos demais da família de Jacó, foi para o Egito a convite de José. — Gên 46:7, 15.

DINABÁ. Cidade de Bela, rei de Edom. (Gên 36:32; 1Cr 1:43) Sua localização atual é desconhecida.

DINHEIRO. Meio de troca. Na antiguidade, o gado era um elemento constante da permuta, isto é, a troca de um item por outro, e, evidentemente, o mais velho método de transação comercial. Indicativo disso é que a palavra latina para dinheiro (*pecunia*) deriva de *pecus*, que significa "gado". Todavia, gado (Gên 47:17) e mantimentos (1Rs 5:10, 11) nem sempre eram meios convenientes de troca. Portanto, vieram a ser usados metais, como o ouro e a prata. Já nos dias de Abraão, metais preciosos serviam de dinheiro. Mas não se tratava de moeda-padrão, cunhada. Consistia em prata e em ouro, sem dúvida moldados por conveniência no feitio de lingotes, argolas, pulseiras ou outras formas convencionais, com um peso específico.

(Veja Gên 24:22; Jos 7:21.) O termo hebraico costumeiro traduzido "dinheiro" significa literalmente "prata". (Gên 17:12 n.) Frequentemente, os objetos de metal eram pesados na hora do pagamento pelas pessoas envolvidas. — Gên 23:15, 16; Je 32:10.

Visto que as transações comerciais envolviam a pesagem, é compreensível que as designações de pesos fossem também designações monetárias. (Veja PESOS E MEDIDAS.) Entre os israelitas, havia cinco divisões principais: o gera, o meio siclo (beca), o siclo, a mina (mané) e o talento. (Êx 25:39; 30:13; 38:25, 26; 1Rs 10:17; Ez 45:12; veja GERA; MINA; SICLO; TALENTO.) A correspondência entre eles e os valores comparativos modernos, em ouro e prata, são apresentados a seguir. (O preço do ouro e da prata tem variado nos últimos anos. Nesta publicação, o ouro é de modo conservativo calculado a US$ 11,25 o grama e a prata a US$ 0,19 o grama; antigamente, a proporção entre o ouro e a prata, porém, é considerada ter sido de 13 para 1.)

		Ouro	Prata
1 gera	= 1/20 siclo	US$ 6,42	US$ 0,11
1 beca	= 10 geras	64,23	1,10
1 siclo	= 2 becas	128,45	2,20
1 mina	= 50 siclos	6.422,50	110,10
1 talento	= 60 minas	385.350,00	6.606,00

O valor da(s) "peça(s) de dinheiro" (hebr.: *qesitáh*) mencionada(s) em Gênesis 33:19; Josué 24:32 e Jó 42:11 não pode ser fixado definitivamente. Da mesma forma, o valor do pim é incerto. Pode ter sido de cerca de dois terços de um siclo. — 1Sa 13:21; veja PIM.

Moedas nas Escrituras Hebraicas. Crê-se em geral que as primeiras moedas foram cunhadas por volta de 700 AEC. Os israelitas talvez usassem pela primeira vez moedas na sua pátria após retornarem do exílio em Babilônia. Livros bíblicos pós-exílicos mencionam o darico persa (1Cr 29:7; Esd 8:27) e dracmas (hebr.: *dar·kemoh·nim*), geralmente consideradas equivalentes ao darico. (Esd 2:69; Ne 7:70-72) O darico persa de ouro pesava cerca de 8,4 g e é assim atualmente avaliado em US$ 94,50. — Veja DARICO; DRACMA.

Dinheiro no Período das Escrituras Cristãs. O lépton (judaico), o quadrante (romano), o asse ou assário (romano e provincial), o denário (romano), a dracma (grega), a didracma (grega) e o estáter (grego; considerado por muitos como a tetradracma de Antioquia ou Tiro) são moedas especificamente mencionadas nas Escrituras Gregas Cristãs. (Mt 5:26; 10:29; 17:24, 27; 20:10; Mr 12:42; Lu 12:6, 59; 15:8; 21:2, *Int;* veja DENÁRIO; ESTÁTER.) Os valores monetários bem mais elevados, conhecidos como minas e talentos, eram pesos, não moedas. (Mt 18:24; Lu 19:13-25) A tabela que segue mostra a relação entre as várias unidades monetárias e as converte em atuais valores aproximados.

		Valor Moderno
1 lépton (cobre ou bronze)	= ½ quadrante	US$ 0,006
1 quadrante (cobre ou bronze)	= 2 leptas	0,012
1 asse (assário) (cobre ou bronze)	= 4 quadrantes	0,046
1 denário (prata)	= 16 asses	0,74
1 dracma (prata)	=	0,65
1 didracma (prata)	= 2 dracmas	1,31
1 tetradracma*	= 4 dracmas	2,62
1 mina (prata)	= 100 dracmas	65,40
1 talento (prata)	= 60 minas	3.924,00
1 talento (ouro)	=	228.900,00

*Considerada ser o próprio estáter (prata).

Poder Aquisitivo. Os valores modernos atribuídos ao dinheiro antigo não dão uma ideia exata do seu valor. A Bíblia, porém, fornece algum indício do poder aquisitivo, e isto é útil para se entender os valores antigos. Na época do ministério terrestre de Jesus, os trabalhadores agrícolas recebiam em geral um denário por um dia de trabalho de 12 horas. (Mt 20:2) Pode-se presumir que no período abrangido pelas Escrituras Hebraicas os salários eram mais ou menos os mesmos. Neste caso, um siclo de prata era equivalente ao salário de três dias.

O preço de um escravo era de 30 siclos de prata (talvez o salário de 90 dias). (Êx 21:32; compare isso com Le 27:2-7.) Oseias, o profeta, adquiriu uma mulher por 15 peças de prata e um ômer e meio (15 efas) de cevada. Provavelmente, este pagamento constituía o preço integral de um escravo. Neste caso, um efa (22 l) de cevada valia então um siclo. — Os 3:2.

Em épocas de escassez, os preços subiam vertiginosamente. As 80 peças de prata (salário de c. de 240 dias de trabalho) que antes poderiam ter comprado oito ômeres (1.760 l) de cevada, em época de sítio davam apenas para adquirir a cabeça de pouca carne de um jumento, animal impróprio para alimento segundo os termos da Lei mosaica. — 2Rs 6:25; compare isso com Os 3:2.

No primeiro século da EC, dois pardais custavam um asse (salário de 45 minutos), e cinco pardais poderiam ser obtidos pelo dobro desse preço. (Mt 10:29; Lu 12:6) A contribuição para o templo da viúva necessitada, observada por Jesus, foi ainda menor, apenas dois leptas (1 quadrante) ou 1/64 do

salário de um dia. Contudo, Cristo Jesus elogiou o donativo dela como tendo sido maior do que o daqueles que haviam doado muito, pois ela contribuiu, não parte do que lhe sobrava, mas, "tudo o que tinha, todo o seu meio de vida". (Mr 12:42-44; Lu 21:2-4) O imposto anual do templo, pago pelos judeus, era de duas dracmas ou uma didracma (salário de cerca de dois dias de trabalho). (Mt 17:24) Sendo a dracma equivalente a aproximadamente o salário de um dia de trabalho, uma mulher iria razoavelmente varrer sua casa inteira e procurar diligentemente uma moeda de dracma perdida. — Lu 15:8, 9.

Judas Iscariotes traiu Jesus por 30 moedas de prata, evidentemente o preço de um escravo. (Mt 26:14-16, 47-50) Essas moedas de prata, sem dúvida, eram siclos ou outras moedas de valor similar. O tipo de moeda, porém, não é especificado no relato, exceto que eram de prata.

Dinheiro Pode Ser Tanto Benéfico Como Prejudicial. O dinheiro constitui proteção contra a pobreza e os problemas acompanhantes, possibilitando às pessoas adquirir tanto o essencial como o supérfluo. (Veja Ec 7:12; 10:19.) Por esta razão, existe a possibilidade de a pessoa passar a confiar no dinheiro como fonte de segurança e a esquecer-se do seu Criador. (Veja De 8:10-14.) "O amor ao dinheiro [literalmente, gosto pela prata] é raiz de toda sorte de coisas prejudiciais, e alguns, por procurarem alcançar este amor, foram desviados da fé e se traspassaram todo com muitas dores." (1Ti 6:10) Por dinheiro, as pessoas têm pervertido a justiça, têm-se prostituído, têm cometido assassinato, têm traído outros e falsificado a verdade. — De 16:19; 23:18; 27:25; Ez 22:12; Mt 26:14, 15; 28:11-15.

Por outro lado, o uso correto do dinheiro é aprovado por Deus. (Lu 16:1-9) Isto inclui contribuir para o progresso da adoração pura e dar ajuda material aos necessitados. (Veja 2Cr 24:4-14; Ro 12:13; 1Jo 3:17, 18; veja CONTRIBUIÇÃO; DÁDIVAS DE MISERICÓRDIA.) Embora, dessa maneira, muita coisa boa possa ser realizada com dinheiro, as coisas mais valiosas — o alimento e a bebida espirituais, e a própria vida eterna — podem ser obtidas sem ele. — Is 55:1, 2; Re 22:17.

DIONÍSIO [De (Pertencente a) Dioniso [o deus do vinho]]. Areopagita, ou juiz do Areópago ateniense, que ouviu a defesa de Paulo e se tornou cristão. — At 17:34; veja AREÓPAGO.

DIÓTREFES [Nutrido por Zeus]. Homem mencionado pelo apóstolo João na sua carta a Gaio. Além de Diótrefes ser ambicioso, orgulhoso, desrespeitador da autoridade apostólica, rebelde e inospitaleiro, ele procurava impedir os que desejavam mostrar hospitalidade aos irmãos e expulsá-los da congregação. — 3Jo 9, 10.

DIREITA. Rua em Damasco, na Síria. (At 9:10, 11; FOTO, Vol. 2, 748) Durante o período romano, era uma avenida principal que ia de leste a oeste atravessando a cidade por cerca de 1,5 km. A pista central era para o tráfego de veículos e tinha 15 m de largura. Dos dois lados dessa pista havia passagens para pedestres rodeadas de colunas, formando uma grande avenida de uns 26 m de largura. Ainda levando um equivalente árabe do nome anterior (Darb al-Mustaqim), mas não mais inteiramente reta, estende-se do Portão Oriental da cidade para o O. Nesta rua antiga, na casa dum homem chamado Judas, Saulo de Tarso ficou por algum tempo depois de lhe ter aparecido o glorificado Jesus Cristo. Numa visão, Jesus encaminhou o discípulo Ananias a esta casa na "rua chamada Direita", para restabelecer a visão de Saulo. — At 9:3-12, 17-19.

DISÃ [possivelmente: Antílope]. Seirita, xeque dos horeus na terra de Edom. (Gên 36:20, 21; 1Cr 1:38) Gênesis 36:28 diz que os filhos de "Disã" eram Uz e Árã, ao passo que 1 Crônicas 1:42, no texto massorético, hebraico, na *Septuaginta* grega e na *Pesito* siríaca, menciona "Disom" como progenitor deles. Esta diferença na vocalização, evidentemente em resultado do erro dum copista, é solucionada em muitas traduções em português (*Al, ALA, BJ, BLH, CBC, IBB, MC, NM, So*) por usarem o mesmo nome em ambos os textos, assim como faz também a recensão clementina da *Vulgata* latina.

DISCIPLINA. O substantivo hebraico *mu·sár* e a forma verbal *ya·sár* transmitem o sentido de "disciplina", "castigo", "correção" e "exortação". Na *Septuaginta* grega e nas Escrituras Gregas Cristãs, o substantivo correspondente, *pai·deí·a,* e o verbo *pai·deú·o* têm basicamente o mesmo sentido. Derivada de *pais,* que significa "criança (filho, filha, menino, menina)", *pai·deí·a* refere-se primariamente ao que é necessário para criar filhos — disciplina, instrução, educação, correção e castigo.

Fontes e Objetivo. Expressando seu amor, Jeová dá disciplina ao seu povo. (Pr 3:11, 12) Dá-lhe instrução que corrige conceitos errados, bem como amolda suas faculdades mentais e seu proceder. Para os israelitas, no tempo de Moisés, a disciplina incluía presenciarem manifestações da grandiosidade de Deus. Houve demonstrações de inigualável poder, quando Jeová executou julgamento em todos os deuses do Egito, libertou seu povo e destruiu o exército egípcio no Mar Vermelho. Houve temíveis julgamentos executados nos israelitas desobedientes. E houve a milagrosa provisão de alimento e água, junto com lições sobre a importância de se

tomar a peito e aplicar *tudo* o que Jeová diz. Toda esta disciplina serviu para torná-los humildes e incutir neles a necessidade de terem o devido temor de Jeová, a ser mostrado por fé e obediência. — De 8:3-5; 11:2-7.

Frequentemente, a disciplina de Jeová é dada por meio dos seus representantes, as autoridades devidamente constituídas. O israelita que acusasse falsamente sua esposa de não ter sido virgem por ocasião do casamento devia ser disciplinado pelos anciãos que serviam de juízes. (De 22:13-19) Os pais representam a Jeová quando disciplinam devidamente seus filhos. E os filhos devem acatar tal disciplina como expressão de amor parental, destinada a promover o seu bem-estar duradouro. (Pr 1:8; 4:1, 13; 6:20-23; 13:1, 24; 15:5; 22:15; 23:13, 14; Ef 6:4) Na congregação cristã, a Palavra de Deus é usada por anciãos para prover disciplina — admoestação, correção, repreensão. (2Ti 3:16) O objetivo da disciplina da parte de Jeová, aplicada aos cristãos em casos de transgressão, é recuperá-los da queda no pecado e impedir que compartilhem o julgamento condenatório a ser expresso contra o mundo ímpio. (1Co 11:32) Jesus Cristo, como cabeça da congregação cristã, numa expressão de sua afeição, cuida de que se proveja a necessária disciplina. — Re 3:14, 19.

Uma forma severa de disciplina é a expulsão da congregação. O apóstolo Paulo recorreu a ela quando entregou Alexandre e Himeneu "a Satanás". (1Ti 1:20) Cortados da congregação, eles faziam novamente parte do mundo sob o controle de Satanás. — 1Co 5:5, 11-13.

Aquilo que Jeová talvez permita que sobrevenha aos seus servos em forma de perseguição pode servir de disciplina, ou treinamento, produzindo o fruto desejável da justiça, a ser usufruído em paz após acabar a provação. (He 12:4-11) Até mesmo o Filho de Deus foi preparado para ser sumo sacerdote compassivo e compreensivo, em razão do sofrimento que seu Pai permitiu que lhe sobreviesse. — He 4:15.

Resultados do Acatamento e da Desconsideração. Os iníquos, os tolos ou os moralmente imprestáveis mostram seu ódio à disciplina de Jeová por rejeitá-la totalmente. (Sal 50:16, 17; Pr 1:7) O mau resultado de tal tolice constitui disciplina adicional, frequentemente punição severa. Conforme o expressa o provérbio: "A disciplina dos tolos é tolice." (Pr 16:22) Eles podem trazer a si próprios pobreza, desonra, doença e até a morte prematura. A história dos israelitas ilustra quão grande pode ser esta perda. Não prestaram atenção à disciplina dada na forma de repreensão e correção, expressa por meio dos profetas. Não acataram a disciplina dada na forma de Jeová reter Sua proteção e bênção. Por fim, sentiram a severa disciplina anunciada com antecedência — serem conquistados e exilados. — Je 2:30; 5:3; 7:28; 17:23; 32:33; Os 7:12-16; 10:10; Sof 3:2.

Em contraste, a aceitação da disciplina, junto com um temor salutar de Jeová, torna a pessoa sábia, capaz de usar corretamente o conhecimento, e assim ajuda-lhe a evitar muita dor e sofrimento. Quando acatada, a disciplina aceita com apreço pode contribuir para o prolongamento da vida atual e oferece a promessa de um futuro duradouro. Portanto, de direito, a disciplina deve ser altamente estimada. — Pr 8:10, 33-35; 10:17.

DISCÍPULO. Alguém ensinado, aprendiz, aluno. A palavra hebraica para discípulo (*lim·múdh*) refere-se basicamente a alguém que aprende, é ensinado ou é treinado. (Veja Is 8:16, n.) A palavra aparentada *mal·mádh* denota uma "aguilhada" usada para treinar gado. (Jz 3:31; veja Os 10:11.) A palavra grega *ma·the·tés* (discípulo) denota primariamente alguém que fixa sua mente em alguma coisa.

Nas Escrituras Gregas lemos a respeito de discípulos de Jesus, de João, o Batizador, dos fariseus e de Moisés. (Mt 9:14; Lu 5:33; Jo 9:28) Os primeiros discípulos de Jesus procederam dentre os discípulos de João. (Jo 1:35-42) Os 12 escolhidos como apóstolos são chamados de discípulos em Mateus 10:1 e 11:1. Em sentido amplo, a palavra "discípulo" aplicava-se aos que criam nos ensinos de Jesus, pelo menos um deles sendo discípulo secreto. (Lu 6:17; Jo 19:38) No entanto, nos relatos evangélicos, ela usualmente se aplica ao corpo de seguidores íntimos de Jesus, que o acompanhavam nas suas viagens de pregação, sendo ensinados e instruídos por ele. O termo se aplica principalmente a todos os que não somente creem nos ensinos de Cristo, mas também os seguem de perto. Têm de ser ensinados a "observar todas as coisas" ordenadas por Jesus. — Mt 28:19, 20.

O objetivo de Jesus ensinar seus discípulos era torná-los semelhantes a si mesmo, pregadores e instrutores das boas novas do Reino. "O aluno não está acima do seu instrutor, mas, todo aquele que for perfeitamente instruído será semelhante ao seu instrutor", disse Jesus. (Lu 6:40) A eficácia do ensino de Cristo foi provada pela história posterior. Seus discípulos continuaram a obra que ele lhes ensinara e fizeram discípulos em toda a parte do Império Romano, na Ásia, na Europa e na África, antes do fim do primeiro século. Esta foi sua obra principal, em harmonia com a ordem de Jesus Cristo, em Mateus 28:19, 20.

Que os cristãos até hoje têm o dever de fazer discípulos de pessoas das nações é tornado claro pelas

palavras finais da ordem de Jesus: "E eis que estou convosco todos os dias, até à terminação do sistema de coisas." Não fazem discípulos para si mesmos, uma vez que os ensinados são, na realidade, discípulos de Jesus Cristo, pois seguem o ensino, não de homens, mas de Cristo. Por esta razão, por providência divina, os discípulos foram chamados de cristãos. (At 11:26) De modo similar, o profeta Isaías tinha discípulos, mas não para si mesmo. Os discípulos de Isaías conheciam a lei de Jeová, e o testemunho da lei residia com eles. — Is 8:16.

Ser discípulo de Jesus não significa adotar um modo folgado de vida. Jesus não agradava a si mesmo, mas seguia um caminho que envolvia sofrer a maior oposição da parte do Diabo e seus agentes. (Ro 15:3) Ele disse que seus discípulos têm de amá-lo mais do que aos parentes mais achegados deles na Terra, e ainda mais do que a sua própria alma. Têm de amar seus condiscípulos cristãos. Têm de produzir os frutos do espírito. Quem deseja ser discípulo de Jesus tem de apanhar sua estaca de tortura e seguir o caminho percorrido por Cristo. Ao fazer isso, terá de "se despedir de todos os seus bens", mas receberá muito mais coisas valiosas agora, com perseguições, e receberá a vida eterna. — Lu 14:26, 27, 33; Jo 13:35; 15:8; Mr 10:29, 30; veja CRISTÃO.

DISCUSSÃO. Veja ALTERCAÇÃO.

DISOM [possivelmente: Antílope]. Nome de um ou possivelmente dois homens diferentes, nas genealogias registradas em Gênesis 36:20-28 e 1 Crônicas 1:38-42.

Em Gênesis 36:20, 21 (também nos vv. 29, 30), alistam-se sete "filhos de Seir, o horeu", como xeques, a saber, Lotã, Sobal, Zibeão, Aná, Disom, Ezer e Disã. Daí, nos versículos 22 a 28 , alista-se cada um dos sete xeques junto com seus filhos. No versículo 25 , um dos filhos de Aná é chamado Disom. Alguns acham que este Disom seja neto de Seir e sobrinho do xeque Disom, visto que todos os sete xeques eram "filhos" de Seir, no sentido estrito da palavra, quer dizer, da mesma geração.

Outros, porém, acreditam que este relato apresenta os sete xeques apenas como *descendentes* de Seir, não da mesma geração, portanto, "filhos" em sentido lato. Portanto, sugerem que o Disom do versículo 25 é o próprio xeque Disom (Gên 36:21, 26), não seu sobrinho. De acordo com este conceito, embora realmente fosse filho do xeque Aná, Disom é mencionado junto com os outros seis xeques, não por ser irmão deles, mas por ser igual a eles no sentido de ser xeque.

DISTRITO. A palavra "distrito" indica uma unidade administrativa, uma região em torno duma cidade ou uma região com certos limites.

Quando Neemias organizou a reconstrução da muralha de Jerusalém, ele designou determinados trechos aos líderes, ou 'príncipes', e aos habitantes de certos 'distritos'. Estes distritos levavam o nome da sua cidade principal, e alguns (Jerusalém, Bete-Zur, Queila) eram duplos. (Ne 3:9, 12, 14-18) Tratava-se evidentemente de subdivisões do "distrito jurisdicional", ou "província", persa de Judá. (Ne 1:3; *Al, ALA, CBC*) Diz-se que a palavra hebraica que designa esses distritos (*pé·lekh*) deriva da palavra acadiana *pilku*, possivelmente indicando que foram instituídos pelos babilônios depois da queda de Jerusalém. — Veja DISTRITO JURISDICIONAL.

O termo hebraico *kik·kár* transmite a ideia de algo redondo. É usado para indicar um pão "redondo" (Êx 29:23), uma "tampa circular" de chumbo (Za 5:7), um "talento" de ouro ou de prata (Êx 25:39; 1Rs 20:39), e um "distrito", ou "bacia", mais ou menos redondo. — Gên 13:10 n.; Ne 12:28.

Nas Escrituras Gregas Cristãs, a palavra *hó·ri·on* (sempre no plural) indica literalmente os "termos", ou "fronteiras", duma região geográfica (At 13:50; Mt 19:1), mas pode também indicar aquilo que eles cercam, a saber, um "distrito" ou uma "região". (Mt 2:16; 15:22) O termo *me·rís*, usado para se referir ao "distrito" da Macedônia, em Atos 16:12, literalmente indica uma "parte". — Veja *Int;* At 8:21.

DISTRITO DO JORDÃO. Bacia mais ou menos redonda, ou região oval, na qual deságua o rio Jordão. Inclui a parte inferior do vale do Jordão, conforme se pode ver na menção do "Distrito do Jordão" em conexão com as atividades de fundição de cobre, de Salomão, entre Sucote e Zaretã. (1Rs 7:46; 2Cr 4:17; compare isso com 2Sa 18:23.) No entanto, "o Distrito" parece também estender-se à extremidade meridional do Mar Morto, onde evidentemente se encontravam "as cidades do Distrito". (Gên 13:10-12) De modo que abrangia não somente a planície de Jericó, mas estendia-se até Zoar, cidade para a qual fugiram Ló e suas filhas. — Gên 19:17-25; De 34:3.

Pesquisas realizadas na extremidade meridional do Mar Morto indicam que uma grande parte de terra logo ao S da península chamada Lisan ficou coberta pelas águas do mar. Muitos peritos acreditam que "as cidades do Distrito" jazam submersas nesta região. Anteriormente era uma região "bem regada" e semelhante "ao jardim de Jeová". (Gên 13:10) Isto não só se aplicava à região ao N do Mar Morto, onde hoje apenas as planícies de Moabe e o oásis de Jericó retêm considerável fertilidade, mas também à parte meridional do Distrito. Mesmo hoje, a planície que se estende ao longo de Lisan é descrita como "oásis prolongado", onde se podem cultivar cevada, trigo, tâmaras e videiras. A região

do delta do rio Zerede, que deságua na extremidade meridional do Mar Morto, também é chamada de "oásis fértil".

DISTRITO JURISDICIONAL. Divisão administrativa de um domínio sob controle dum governo central. (Est 1:16; 2:3, 18) A Bíblia menciona distritos jurisdicionais em relação a Israel, Babilônia e Medo-Pérsia. (1Rs 20:14-19; Est 1:1-3; Da 3:1, 3, 30) A palavra hebraica e aramaica para "distrito jurisdicional" (*medhi·náh*) deriva do verbo radical *din,* que significa "julgar".

Daniel, o profeta, foi nomeado governante sobre todo o distrito jurisdicional de Babilônia, talvez o distrito principal, que incluía a cidade de Babilônia. (Da 2:48) Seus três companheiros hebreus, Sadraque, Mesaque e Abednego, também foram nomeados para servir em cargos administrativos neste distrito. (Da 2:49; 3:12) Elão parece ter sido outro distrito jurisdicional de Babilônia. (Da 8:2) Talvez por terem morado no distrito jurisdicional de Babilônia, os exilados judeus repatriados são chamados de "filhos do distrito jurisdicional". (Esd 2:1; Ne 7:6) Ou, esta especificação pode aludir a eles serem habitantes do distrito jurisdicional medo-persa de Judá. — Ne 1:3.

Pelo menos durante o reinado de Assuero (Xerxes I), o Império Medo-Persa consistia em 127 distritos jurisdicionais, da Índia à Etiópia. Os judeus estavam espalhados por todo este vasto domínio. (Est 1:1; 3:8; 4:3; 8:17; 9:2, 30) A terra de Judá, com seu próprio governador e chefes administrativos inferiores, era ela mesma um dos 127 distritos jurisdicionais. (Ne 1:3; 11:3) Aparentemente, porém, Judá fazia parte duma divisão política ainda maior, administrada por uma autoridade governamental superior. Parece que esta autoridade encaminhava ao rei quaisquer denúncias sérias concernentes aos distritos sob sua jurisdição e então aguardava autorização real para agir. Também, funcionários de escalão inferior podiam pedir que as atividades de determinado distrito jurisdicional fossem investigadas. (Esd 4:8-23; 5:3-17) Quando autorizados pelo rei, os distritos jurisdicionais podiam receber verbas da tesouraria real, e os decretos reais eram enviados por correios às diversas partes do império. (Esd 6:6-12; Est 1:22; 3:12-15; 8:10-14) Portanto, todos os habitantes dos distritos jurisdicionais estavam familiarizados com as leis e os decretos do governo central. — Veja Est 4:11.

O sistema de distritos jurisdicionais existente nas nações da antiguidade frequentemente tornava mais difícil a sorte dos povos subjugados. Este fato é reconhecido pelo sábio escritor de Eclesiastes (5:8). — Veja PROVÍNCIA.

DIVÃ. Veja CAMA.

DIVERTIMENTOS. Conforme expresso pelo escritor de Eclesiastes: "Para tudo há um tempo determinado, . . . tempo para chorar e tempo para rir; tempo para lamentar e tempo para saltitar." (Ec 3:1, 4) A palavra "rir" traduz aqui o verbo hebraico *sa·hháq.* Embora seu sentido básico seja o de "rir", esta palavra e a palavra relacionada *tsa·hháq* também são traduzidas por expressões tais como "festejar", 'divertir-se' e "servir de diversão". (2Sa 6:21; Jó 41:5; Jz 16:25; Êx 32:6; Gên 26:8) Em Provérbios 8:30, 31, usam-se formas do verbo *sa·hháq* com referência ao "mestre de obras" 'regozijar-se' perante Jeová após a criação da terra, bem como para descrever o "brincar" ou "divertir-se" da criação animal no mar e nos campos. — Sal 104:26; Jó 40:20.

Expressões de Alegria e Prazer. Os divertimentos e diversões dos israelitas não são muito destacados no registro bíblico. Não obstante, ele mostra que são encarados como corretos e também como desejáveis, quando em harmonia com os princípios religiosos da nação. As formas principais de recreação eram tocar instrumentos musicais, cantar, dançar, conversar, bem como alguns jogos. Propor enigmas e fazer perguntas difíceis era muito estimado. — Jz 14:12.

Irromperam cantos, danças e o uso de pandeiros logo após a libertação de Israel no Mar Vermelho. (Êx 15:20, 21) Mais tarde, quando Arão proclamou "uma festividade para Jeová", depois de ter feito o bezerro de ouro, o povo comeu e bebeu, e depois se levantou "para se divertir [*letsa·hhéq*]". Neste caso, porém, sua dança e seu canto estavam relacionados com a adoração falsa, causando desgraça. — Êx 32:5, 6, 18, 19, 25.

As três festividades anuais ofereciam a oportunidade de diversão junto com a observância dos requisitos da adoração, especificados na Lei. "Dançar em rodas" é mencionado com relação à festividade anual realizada em Silo. (Jz 21:21) Outras ocasiões eram as celebrações de vitória (Jz 11:34; 1Sa 18:6, 7) e a coroação de um rei. (1Rs 1:40) Embora fossem as mulheres quem mais se empenhava em danças, ocasionalmente os homens também dançavam, assim como fez Davi ao levar a Arca para cima, a Jerusalém. (2Sa 6:5, 14, 21; 1Cr 13:8; 15:29) A vindima e também a tosquia das ovelhas eram ocasiões de alegria e festejos. (Je 25:30; 2Sa 13:23-28) Igualmente, os casamentos eram ocasiões de divertimento, e Jesus contribuiu para isso no casamento em Caná. (Je 7:34; 16:9; Jo 2:1-10) Em Lucas 15:25 mencionam-se um concerto de música e dança como parte da festa que celebrava o retorno do filho pródigo.

No Egito, ensinava-se música e dança aos escravos, para divertir a família e seus convidados. Tam-

bém os gregos empregavam dançarinas e músicos profissionais para divertir convidados. Houve dança para diversão no aniversário natalício de Herodes, ocasião em que se lhe pediu a cabeça de João, o Batizador. (Mt 14:6-8) A dança era popular entre os gregos como divertimento, embora as danças gregas originalmente estivessem associadas com a adoração religiosa.

Equilíbrio Apropriado no Divertimento. Certos textos apresentam avisos contra formas impróprias de divertimento e sobre a necessidade de manter a diversão no seu devido lugar. Provérbios descreve o estúpido, para quem entregar-se à conduta desenfreada é como um "divertimento [*seh·hóhq*]", e o homem que engana seu próximo e diz: "Não me diverti [*mesa·hhéq*]?" (Pr 10:23; 26:19) Mostrando o valor relativamente pequeno do divertimento, Provérbios 14:13 diz: "Mesmo no riso [*bisehhóhq*] o coração talvez sinta dor; e é em pesar que acaba a alegria." (Veja Ec 2:2; 7:2, 3, 6.) Os alegres filisteus mandaram chamar o cego Sansão para servir-lhes de divertimento (*sa·hháq*), o que resultou apenas em ele fazer a casa cair sobre eles. — Jz 16:25-30.

Jeremias, apercebido da seriedade daqueles tempos e sofrendo perseguição por causa da sua pregação, declarou que não se assentara com os 'que faziam pilhérias [*mesa·hhaqím*]' e rejubilavam. (Je 15:17) Embora predissesse a ruína de Jerusalém, também profetizou sobre o tempo em que os habitantes dela sairiam novamente com alegria na dança dos que estão rindo, ataviados com pandeiros. (Je 30:19; 31:4) Zacarias, de modo similar, predisse o dia em que as praças públicas da restaurada Jerusalém encher-se-iam de crianças brincando. — Za 8:5; veja DANÇA; JOGOS; TEATRO.

DÍVIDA, DEVEDOR. Dívida refere-se àquilo que se deve a outro, a obrigação de pagar ou de dar alguma coisa em troca. No antigo Israel, incorria-se em dívidas primariamente devido a reveses financeiros. Tornar-se devedor era um infortúnio para o israelita; aquele que tomava emprestado se tornava, na realidade, servo do credor. (Pr 22:7) Ordenou-se aos do povo de Deus, portanto, que fossem generosos e altruístas ao emprestar a coisraelitas necessitados, não tentando lucrar às custas das adversidades deles por cobrar juros. (Êx 22:25; De 15:7, 8; Sal 37:26; 112:5) Mas podiam-se cobrar juros dos estrangeiros. (De 23:20) Comentaristas judeus entendem que esta provisão se aplicava a empréstimos comerciais, não a casos de necessidade. Via de regra, os estrangeiros estavam em Israel apenas temporariamente, muitas vezes como negociantes, e seria razoável esperar que pagassem juros, especialmente visto que eles também emprestariam a outros com juros.

Às vezes, um terceiro assumia a responsabilidade ou era fiador do devedor. No livro de Provérbios (6:1-3; 11:15; 17:18; 22:26) adverte-se diversas vezes contra esta prática, visto que aquele que era fiador seria o perdedor, caso o devedor não pagasse a dívida.

O conceito cristão a respeito de dívidas, no primeiro século, é expresso em Romanos 13:8: "A ninguém fiqueis devendo coisa alguma, exceto que vos ameis uns aos outros."

A Lei Protegia Credores e Devedores. Sob a Lei mosaica, até do ladrão se exigia que pagasse a dívida que contraiu com o seu delito. Se não pudesse pagar, devia ser vendido como escravo. (Êx 22:1, 3) Deste modo, a vítima tinha certeza de que seu prejuízo seria compensado.

Os israelitas fiéis reconheciam que saldarem suas dívidas era uma exigência divina. (Sal 37:21) Assim, o credor podia ficar tranquilo quanto a receber a restituição. O israelita que não tivesse bens materiais podia vender a si mesmo ou a seus filhos como escravos, para saldar suas dívidas. — Êx 21:7; Le 25:39; compare isso com 2Rs 4:1-7.

Por outro lado, a Lei também protegia o devedor. O credor não podia entrar na casa do devedor e apoderar-se de algo que fora empenhado, mas tinha de esperar do lado de fora até que o devedor o trouxesse a ele. (De 24:10, 11) Nem a roupa duma viúva, nem utensílios de primeira necessidade, tais como um moinho manual ou sua mó superior, podiam ser tomados como penhores. (De 24:6, 17) Visto que era comum os pobres terem apenas uma peça de roupa exterior (manto), com a qual também dormiam, esta vestimenta, se tomada como penhor, tinha de ser devolvida pelo credor ao pôr do sol. — Êx 22:26, 27; De 24:12, 13.

De acordo com Deuteronômio 15:1-3, parece que, durante o ano sabático (cada sétimo ano), o credor não podia pressionar um coisraelita a pagar uma dívida. Dessemelhante do israelita que observava o sábado e virtualmente não lucrava nada da sua terra, o estrangeiro continuava a ter uma renda de seu trabalho não agrícola. Razoavelmente, portanto, poderia ser pressionado a pagar uma dívida no ano sabático. Ao se aproximar o ano sabático, alguns israelitas, sabendo que não poderiam insistir na questão, talvez tivessem deixado de emprestar a seus irmãos necessitados. Mas a Lei condenava tal egoísmo. — De 15:9.

No ano do jubileu (cada 50.º ano), os escravos hebreus eram libertados; todos os bens hereditários, com exceção das casas nas cidades muradas que não tivessem antes pertencido aos levitas, eram devolvidos aos seus proprietários originais. Este arranjo impedia que famílias israelitas afundassem sem esperança em dívidas e pobreza. Mesmo quem

administrasse mal seus bens não perdia para sempre a herança para sua família. — Le 25:10-41.

A estrita aderência à lei de Deus teria resultado numa economia estável, livre de grandes dívidas nacionais e internas. Garantiu-se aos israelitas: "Pois, Jeová, teu Deus, deveras te abençoará assim como te prometeu, e certamente emprestarás sob caução a muitas nações, ao passo que tu mesmo não tomarás empréstimo." — De 15:6.

Abusos. À medida que os israelitas se entregavam a um proceder de infidelidade, devedores necessitados figuravam entre os que sofriam. O fato de que devedores se juntaram a Davi quando este era foragido dá a entender que eles eram duramente pressionados pelos seus credores. (1Sa 22:2) Parece que emprestar a juros a coisraelitas tornou-se comum. (Is 24:2) Jeová, por meio de seu profeta Amós, condenou Israel por vender "o pobre pelo preço de um par de sandálias". (Am 2:6) E, mediante Ezequiel, Ele condenou os israelitas por cobrarem juros e lucrarem fraudulentamente às custas de seus companheiros. — Ez 22:12.

Após o retorno do exílio babilônico, desenvolveu-se entre os judeus uma situação deplorável, por deixarem de obedecer à lei de Deus a respeito de conceder empréstimos sem juros a coisraelitas necessitados. No tempo de Neemias, muitos judeus haviam sido obrigados a empenhar suas casas, seus campos, e até mesmo seus filhos e suas filhas, como garantia. No entanto, após a exortação de Neemias para que se corrigisse a situação, os credores concordaram em fazer a devolução a seus devedores e a emprestar sem juros. — Ne 5:1-13.

Ilustrações de Jesus. No primeiro século da EC, a relação entre credores e devedores era bem conhecida pelos judeus, e Jesus às vezes utilizava isso nas suas ilustrações. Acentuou a necessidade de se ser perdoador por falar a respeito dum escravo iníquo que, embora tendo sido desobrigado de uma dívida de 60.000.000 de denários (c. US$ 40.000.000), mandou lançar na prisão um coescravo por causa de uma dívida de 100 denários (c. US$ 70). (Mt 18:23-33) A ilustração de dois devedores, a um dos quais se perdoou uma dívida de 500 denários (c. US$ 350) e ao outro uma de 50 denários (c. US$ 35), salientou o princípio: "Aquele a quem se perdoa pouco, ama pouco." (Lu 7:41-47) O uso sábio de riquezas (materiais) "injustas", para tornar-se amigo de Deus, é ilustrado pelo mordomo injusto que, quando prestes a perder seu cargo, usou astutamente sua autoridade para tornar-se amigo dos devedores de seu amo por reduzir as dívidas deles. — Lu 16:1-9.

Outras Dívidas. Nas Escrituras, as palavras "dívida" e "devedor" são também usadas com referência a outras obrigações, além das resultantes de se tomar empréstimo. O salário devido a um trabalhador é chamado de "dívida". (Ro 4:4) Os pecadores são "devedores" dos contra quem transgrediram, e, portanto, têm de procurar seu perdão. O perdão das "dívidas", por Deus, depende de a pessoa ter perdoado ou não aos seus "devedores" pessoais. (Mt 6:12, 14, 15; Lu 13:4) Em virtude da sua obrigação de pregar as "boas novas", o apóstolo Paulo falou de si mesmo como "devedor" de todas as pessoas. (Ro 1:14, 15) Os crentes gentios, de fato, eram "devedores" dos cristãos judeus de Jerusalém, por terem sido beneficiados espiritualmente por estes. Portanto, era apenas correto que ajudassem materialmente seus irmãos judeus pobres. — Ro 15:26, 27.

DIVINO. Aquilo que pertence a Deus ou se refere a ele, aquilo que é semelhante a Deus ou celestial.

Em alguns lugares, nas Escrituras Hebraicas, as palavras *'El* (forma singular da palavra "Deus") e *'Elo·hím* (forma plural majestático da palavra "Deus") são usadas lado a lado. Assim, em Josué 22:22 e no Salmo 50:1, o texto hebraico reza *'El 'Elo·hím Yehwáh.* Ao passo que algumas traduções (*Ro;* Sal 49:1, *BC* [em espanhol]) simplesmente transliteram as primeiras duas palavras desta frase, outras a vertem por "o Deus dos deuses" (*BJ*, *BV*, *MC*, *Tr*), ou, mais exatamente, 'O Poderoso, Deus' (*ALA*, *AS*, *IBB*, *Mo*, *VB*), e "Divino, Deus" (*NM*). — Veja DEUS.

Nas Escrituras Gregas Cristãs, certas palavras derivadas de *the·ós* (deus) aparecem e se relacionam com aquilo que é divino. As palavras aparentadas *thei·os, thei·ó·tes* e *the·ó·tes* ocorrem em Atos 17:29, Romanos 1:20; Colossenses 2:9 e 2 Pedro 1:3, 4.

Em Atos 17:29, Paulo, em Atenas, mostrou que não é lógico que os humanos imaginem que "o Ser Divino [*to thei·on,* forma de *thei·os*] seja semelhante a ouro, ou prata, ou pedra". Muitos tradutores usam aqui termos tais como "a Divindade" (*Al, BJ, CBC, MC, PIB*), ao passo que a tradução, em inglês, de E. J. Goodspeed diz "a natureza divina". Segundo *The International Standard Bible Encyclopedia* (A Enciclopédia Bíblica Padrão Internacional), a expressão *to thei·on* "deriva do adjetivo *theios,* que significa 'pertencente a Deus', 'divino'". (Editada por G. Bromiley, 1979, Vol. 1, p. 913) O *Greek-English Lexicon* (Léxico Grego-Inglês) de Liddell e Scott dá como sentido "a Divindade". (Revisado por H. Jones, Oxford, 1968, pp. 787, 788) De modo que a frase *to thei·on* pode ser entendida como se referindo a uma pessoa ou a uma qualidade. Obviamente, pois, o contexto tem de orientar o tradutor na sua escolha de palavras. Aqui, em Atos 17:29, o

contexto claramente mostra que se descreve a pessoa de Deus, e, portanto, a expressão é traduzida corretamente por "Ser Divino", na *Tradução do Novo Mundo.* — Veja *NIV.*

Em Romanos 1:20, o apóstolo menciona a inegável evidência visível das "qualidades invisíveis" de Deus, especialmente seu "sempiterno poder e *Divindade* [*Thei·ó·tes*]". Outras traduções rezam "deidade" (*NE, RS, JB*), transmitindo a muitos a ideia de personalidade, a condição de pessoa. No entanto, segundo o *Greek-English Lexicon,* de Liddell e Scott, a palavra grega *thei·ó·tes* significa "natureza divina, divindade". (P. 788) Portanto, há base para se traduzir *thei·ó·tes* de modo a se referir à qualidade de ser deus, não à pessoa de Deus, e isto é apoiado pelo contexto. O apóstolo trata de coisas que são discerníveis na criação física. Por exemplo, embora a criação não revele o nome de Deus, ela realmente fornece evidência do seu "sempiterno poder" — necessário para criar e sustentar o Universo. A criação física também demonstra sua "Divindade", o fato de que o Criador deveras é Deus e digno da nossa adoração.

Daí, em Colossenses 2:9, o apóstolo Paulo diz que em Cristo "mora corporalmente toda a plenitude da *qualidade divina* [forma de *the·ó·tes*]". Novamente, algumas traduções rezam aqui "divindade", o que os trinitaristas interpretam como significando que Deus mora corporalmente em Cristo. (*Al, ALA, BJ, CBC*) No entanto, o *Greek-English Lexicon* de Liddell e Scott define *thei·ó·tes* basicamente do mesmo modo que *the·ó·tes,* com o significado de "divindade, natureza divina". (P. 792) A *Pesito* siríaca e a *Vulgata* latina vertem esta palavra por "divindade". De modo que aqui, também, há base sólida para se verter *the·ó·tes* como se referindo à qualidade, não à personalidade.

A consideração do contexto de Colossenses 2:9 mostra claramente que possuir Cristo "divindade" ou "natureza divina" não o torna igual ao Deus Todo-Poderoso. No capítulo anterior, Paulo diz: "Deus achou bom que morasse nele toda a plenitude." (Col 1:19) Portanto, toda a plenitude mora em Cristo porque isso "foi do agrado do Pai" (*Al, So*), porque foi "pela própria escolha de Deus". (*NE*) Portanto, a plenitude da "divindade" que mora em Cristo é dele em resultado duma decisão do Pai. Mostrando adicionalmente que ter Cristo tal "plenitude" não o torna a mesma pessoa do Deus Todo-Poderoso há o fato de Paulo, mais tarde, falar de Cristo como estar "sentado à direita de Deus". — Col 3:1.

Quando se toma em consideração o contexto imediato de Colossenses 2:9, nota-se que no versículo 8 se adverte os cristãos a não se deixarem desencaminhar por aqueles que advogam filosofias e tradições humanas. Diz-se-lhes também que "cuidadosamente ocultos [em Cristo] se acham todos os tesouros da sabedoria e do conhecimento", e eles são exortados a prosseguir "andando em união com ele, arraigados, e sendo edificados nele e estabilizados na fé". (Col 2:3, 6, 7) Além disso, os versículos 13 a 15 explicam que eles são vivificados pela fé, sendo libertos do pacto da Lei. Paulo argumenta, portanto, que os cristãos não necessitam da Lei (que foi removida por meio de Cristo), nem de filosofias e tradições humanas. Eles já têm todo o necessário, uma "plenitude" preciosa, em Cristo. — Col 2:10-12.

Por fim, em 2 Pedro 1:3, 4, o apóstolo mostra que em virtude das "promessas preciosas e mui grandiosas" feitas aos fiéis cristãos ungidos, estes podem 'tornar-se parceiros na natureza divina, tendo escapado da corrupção que há no mundo pela concupiscência'. Outras partes das Escrituras mencionam cristãos como "parceiros" de Cristo nos seus sofrimentos, numa morte semelhante à dele e numa ressurreição semelhante à dele para a imortalidade como criaturas espirituais, tornando-se coherdeiros com ele no Reino celestial. (1Co 15:50-54; Fil 3:10, 11; 1Pe 5:1; 2Pe 1:2-4; Re 20:6) Assim é evidente que a participação de cristãos na "natureza divina" é a participação com Cristo na sua glória.

DIVÓRCIO. Dissolução legal da união marital. Portanto, a ruptura do vínculo matrimonial entre marido e esposa. Diversos termos das línguas originais para "divórcio" significam literalmente "mandar embora" (De 22:19 n.), "soltar" ou "liberar" (Mt 1:19, *Int;* 19:3 n.), "expulsar; mandar embora" (Le 22:13 n.) e "decepar". — Veja De 24:1, 3, onde a expressão "certificado de divórcio" significa literalmente "livro de decepamento".

Quando Jeová uniu Adão e Eva em casamento, ele não fez nenhuma provisão para divórcio. Jesus Cristo tornou isto claro quando respondeu à pergunta dos fariseus: "É lícito que um homem se divorcie de sua esposa por qualquer motivo?" Cristo mostrou que o propósito de Deus para com o homem era que este deixasse pai e mãe e se apegasse à sua esposa, tornando-se os dois uma só carne. Daí, Jesus acrescentou: "De modo que não são mais dois, mas uma só carne. Portanto, o que Deus pôs sob o mesmo jugo, não o separe o homem." (Mt 19:3-6; veja Gên 2:22-24.) A seguir, os fariseus perguntaram: "Então, por que prescreveu Moisés que se desse um certificado de repúdio e que ela fosse divorciada?" Em resposta, Cristo disse: "Moisés, por causa da dureza dos vossos corações, vos fez a concessão de vos divorciardes de vossas esposas, mas este não foi o caso desde o princípio." — Mt 19:7, 8.

Embora o divórcio, com base em vários motivos, fosse permitido entre os israelitas como concessão, Jeová Deus regulamentou-o na sua Lei dada a Israel por meio de Moisés. Deuteronômio 24:1 diz: "Caso um homem tome uma mulher e faça dela sua propriedade, como esposa, então tem de suceder que, se ela não achar favor aos seus olhos por ele ter encontrado alguma coisa indecente da parte dela, então tem de escrever-lhe um certificado de divórcio e pô-lo na mão dela, e tem de despedi-la de sua casa." Exatamente o que era "alguma coisa indecente" (literalmente: "a nudez duma coisa") não é especificamente declarado. Que não se tratava de adultério é indicado pelo fato de que a lei de Deus dada a Israel decretava que os culpados de adultério fossem mortos, e não simplesmente divorciados. (De 22:22-24) Sem dúvida, originalmente, a 'indecência' que teria dado ao marido hebreu alguma base para se divorciar da esposa envolvia algo sério, talvez a esposa demonstrando grave desrespeito pelo marido ou envergonhando sua família. Visto que a Lei especificava "tens de amar o teu próximo como a ti mesmo", não é razoável presumir que pequenas faltas pudessem ser usadas com impunidade qual desculpa para alguém se divorciar da esposa. — Le 19:18.

Nos dias de Malaquias, muitos maridos judeus agiam traiçoeiramente com sua esposa, divorciando-se dela por toda sorte de motivos, livrando-se da esposa da sua mocidade, possivelmente a fim de se casar com mulheres pagãs mais jovens. Em vez de sustentarem a lei de Deus, os sacerdotes permitiam isso, o que desagradava muito a Jeová. (Mal 2:10-16) Que os homens judeus recorriam a muitos motivos para o divórcio, quando Jesus Cristo estava na terra, é indicado pela pergunta que os fariseus fizeram a Jesus: "É lícito que um homem se divorcie de sua esposa por *qualquer* motivo?" — Mt 19:3.

Entre os israelitas, o homem costumeiramente pagava um dote pela mulher que se tornava sua esposa, e ela era considerada sua propriedade. Embora usufruísse muitas bênçãos e privilégios, cabia a ela o papel subordinado na união marital. A situação dela é adicionalmente esclarecida em Deuteronômio 24:1-4, que indica que o marido podia divorciar-se da esposa, mas não diz nada a respeito de a esposa divorciar-se do marido. Sendo considerada propriedade dele, ela não podia divorciar-se dele. Na história secular, o primeiro caso registrado de uma mulher em Israel tentar divorciar-se do marido foi quando Salomé, irmã do Rei Herodes, enviou a seu esposo, o governador da Idumeia, um documento de divórcio dissolvendo seu casamento. (*Jewish Antiquities* [Antiguidades Judaicas], XV, 259 [vii, 10]) Que tais ações de divórcio por iniciativa da mulher já começavam a aflorar quando Jesus estava na terra, ou que ele previa tal ocorrência, pode ser indicado pelas palavras de Cristo: "Se uma mulher, depois de divorciar-se de seu marido, se casar com outro, ela comete adultério." — Mr 10:12.

Certificado de Divórcio. Não se deve concluir, à base dos abusos posteriores, que a concessão mosaica original do divórcio tornasse fácil para o marido israelita divorciar-se da esposa. Para isso, tinha de tomar medidas formais. Era necessário redigir um documento, "escrever-lhe um certificado de divórcio". O marido que se divorciava tinha de 'pô-lo na mão dela e despedi-la de sua casa'. (De 24:1) Embora as Escrituras não forneçam detalhes adicionais a respeito desse procedimento, esta medida legal aparentemente envolvia uma consulta com homens devidamente autorizados, que talvez primeiro se empenhassem em conseguir uma reconciliação. O tempo envolvido para preparar o certificado e completar legalmente o divórcio daria ao marido que movia a ação de divórcio uma oportunidade para reconsiderar sua decisão. Tinha de haver base para divórcio, e, quando o regulamento era aplicado corretamente, servia logicamente como fator dissuasivo contra ações precipitadas para obter divórcio. Ademais, os direitos e os interesses da esposa eram também protegidos. As Escrituras não revelam o conteúdo do "certificado de divórcio".

Novo Casamento de Cônjuges Divorciados. Deuteronômio 24:1-4 estipulava também que a mulher divorciada 'tinha de sair de sua casa, e tinha de ir e tornar-se de outro homem', o que significava que ela era elegível para novo casamento. Declarava-se também: "Se este último homem veio a odiá-la e lhe tiver escrito um certificado de divórcio e lho tiver posto na mão, e a tiver despedido da sua casa, ou caso morra o último homem que a tomou por sua esposa, não se permitirá ao primeiro dono dela, que a despediu, tomá-la novamente de volta para se tornar sua esposa depois de ela ter sido aviltada; pois isso é algo detestável perante Jeová e não deves levar ao pecado a terra que Jeová, teu Deus, te dá por herança." O ex-marido estava impedido de retomar a esposa divorciada, talvez para evitar a possibilidade de qualquer trama, entre ele e esta esposa que se casou de novo, a fim de provocar o divórcio de seu segundo marido, ou causar a sua morte, para assim poder casar-se novamente com seu marido anterior. Se seu ex-cônjuge a retomasse, isso seria impuro aos olhos de Deus; o primeiro marido ridicularizaria a si mesmo, porque a repudiara como mulher na qual encontrara "alguma coisa indecente", e, daí, depois de ela ter-se juntado legalmente a outro homem e servido como esposa dele, a tomava de volta.

Sem dúvida, o mero fato de que o marido original não poderia casar-se de novo com sua esposa divorciada, depois de ela ter passado a pertencer a outro homem, mesmo que este homem se divorciasse dela ou morresse, fazia com que o marido que cogitasse a ação do divórcio pensasse seriamente antes de agir para terminar o casamento. (Je 3:1) Contudo, nada foi dito que o proibisse casar-se ele outra vez com sua esposa divorciada *se ela não se casasse de novo* depois da dissolução legal do seu laço marital.

Despedir Esposas Pagãs. Antes de os israelitas entrarem na Terra da Promessa, foi-lhes dito que não formassem alianças matrimoniais com seus habitantes pagãos. (De 7:3, 4) Não obstante, nos dias de Esdras, os judeus haviam tomado esposas estrangeiras, e, em oração a Deus, Esdras admitiu a culpa deles neste respeito. Em resposta ao apelo dele e em reconhecimento de seu erro, os homens de Israel, que haviam tomado esposas estrangeiras, as despediram "junto com os filhos". — Esd 9:10-10:44.

Todavia, os cristãos, procedentes de todas as diferentes nações (Mt 28:19), não deviam divorciar-se de cônjuges que não fossem adoradores de Jeová, nem era aconselhável que se separassem de tais cônjuges, conforme mostra o conselho inspirado de Paulo. (1Co 7:10-28) Contudo, quando se tratava de contrair um novo casamento, os cristãos foram aconselhados a se casarem "somente no Senhor". — 1Co 7:39.

O Divórcio Cogitado por José. No período em que Maria estava prometida em casamento a José, mas antes de se unirem, ela engravidou por espírito santo, e o relato diz: "No entanto, José, seu marido, porque era justo e não queria fazer dela um espetáculo público, pretendeu divorciar-se dela secretamente." (Mt 1:18, 19) Visto que o noivado era um compromisso tão obrigatório assim entre os judeus naquela época, a palavra "divórcio" é usada corretamente aqui.

Quando uma moça noiva concordava em ter relações sexuais com outro homem, ela era apedrejada até morrer, igual a uma adúltera. (De 22:22-29) Nos casos que resultariam no apedrejamento de alguém até a morte, eram necessárias duas testemunhas para confirmar a culpa da pessoa. (De 17:6, 7) Obviamente, José não tinha testemunhas contra Maria. Maria estava grávida, mas José não entendeu bem o assunto, até que o anjo de Jeová lhe deu a explicação. (Mt 1:20, 21) Não se declara se o 'divórcio secreto' que cogitava incluiria ele dar um certificado de divórcio; mas é provável que José agiria segundo os princípios declarados em Deuteronômio 24:1-4, possivelmente concedendo-lhe o divórcio diante de apenas duas testemunhas, para resolver a questão, sem expô-la indevidamente à vergonha. Embora Mateus não forneça todos os detalhes a respeito do proceder intencionado de José, ele deveras indica que José queria lidar com Maria de modo misericordioso. José não é considerado injusto por causa disso, mas, antes, foi "porque era *justo* e não queria fazer dela um espetáculo público" que "pretendeu divorciar-se dela secretamente". — Mt 1:19.

Circunstâncias Que Impediam o Divórcio em Israel. Segundo a lei de Deus dada a Israel, havia situações em que o divórcio era impossível. Podia acontecer que um homem tomasse uma esposa, tivesse relações sexuais com ela e depois viesse a odiá-la. Poderia declarar falsamente que ela não era virgem quando se casou com ele, deste modo acusando-a incorretamente de comportamento escandaloso, dando-lhe má reputação. Se os pais da moça apresentassem evidência de que a filha deles era virgem por ocasião do casamento, os homens da cidade teriam de punir o acusador falso. Eles o multariam em cem siclos de prata (US$ 220), entregando-os ao pai da moça, e ela continuaria sendo a esposa desse homem, declarando-se: "Não se lhe permitirá divorciar-se dela em todos os seus dias." (De 22:13-19) Também, se fosse descoberto que um homem se apoderara duma virgem que não era noiva e tivera relações sexuais com ela, estipulava-se: "O homem que se deitou com ela tem de dar cinquenta siclos de prata [US$ 110] ao pai da moça e ela se tornará sua esposa devido ao fato de que a humilhou. Não se lhe permitirá divorciar-se dela em todos os seu dias." — De 22:28, 29.

Entre os cristãos, qual é a única base bíblica para um divórcio?

Jesus Cristo, no seu Sermão do Monte, declarou: "Outrossim, foi dito: 'Quem se divorciar de sua esposa, dê-lhe certificado de divórcio.' No entanto, eu vos digo que todo aquele que se divorciar de sua esposa, a não ser por causa de fornicação, expõe-na ao adultério, e quem se casar com uma mulher divorciada comete adultério." (Mt 5:31, 32) Também, depois de dizer aos fariseus que a concessão mosaica, de eles se divorciarem de suas esposas, não era o arranjo que prevalecia "desde o princípio", Jesus disse: "Eu vos digo que todo aquele que se divorciar de sua esposa, exceto em razão de fornicação, e se casar com outra, comete adultério." (Mt 19:8, 9) Hoje em dia, de modo geral, faz-se uma distinção entre "fornicadores" e "adúlteros". De acordo com o uso moderno, os culpados de fornicação são pessoas não casadas que voluntariamente têm relações sexuais com alguém do sexo oposto. Adúlteros são os casados que deliberadamente têm relações sexuais

com alguém do sexo oposto, que não é seu cônjuge legal. Conforme se mostra no artigo FORNICAÇÃO, porém, o termo "fornicação" traduz a palavra grega *por·nei·a* e inclui todas as formas de relações sexuais ilícitas fora do casamento bíblico. Portanto, as palavras de Jesus em Mateus 5:32 e 19:9 significam que a única base para o divórcio, que realmente rompe o laço matrimonial, é *por·nei·a* por parte de um dos cônjuges. O seguidor ou seguidora de Cristo pode recorrer a esta provisão de divórcio, se assim desejar, e esse divórcio permite-lhe casar-se com uma cristã ou um cristão elegível. — 1Co 7:39.

Atos sexuais imorais cometidos por alguém casado com outra pessoa do mesmo sexo (homossexualismo) são imundos e repugnantes. Os impenitentes deste tipo não herdarão o Reino de Deus. E, naturalmente, a bestialidade é biblicamente condenada. (Le 18:22, 23; Ro 1:24-27; 1Co 6:9, 10) Esses atos crassamente imundos caem sob a designação ampla de *por·nei·a*. É também digno de nota que, sob a Lei mosaica, o homossexualismo e a bestialidade acarretavam a pena de morte, livrando o cônjuge inocente para novo casamento. — Le 20:13, 15, 16.

Jesus Cristo salientou que "todo aquele que persiste em olhar para uma mulher, a ponto de ter paixão por ela, já cometeu no coração adultério com ela". (Mt 5:28) Mas Jesus não disse que aquilo que estava no coração, mas não era transformado em ação, constituísse base para um divórcio. As palavras de Cristo mostram que se deve manter o coração puro, e que não se deve entreter pensamentos e desejos impróprios. — Fil 4:8; Tg 1:14, 15.

A lei rabínica dos judeus dava ênfase ao dever da pessoa casada de realizar o ato marital e permitia ao marido divorciar-se da esposa, se ela não pudesse ter filhos. Todavia, as Escrituras não dão aos cristãos o direito de divorciar-se de seu cônjuge por tal motivo. A esterilidade da esposa, durante muitos anos, não fez que Abraão se divorciasse de Sara, que Isaque se divorciasse de Rebeca, que Jacó se divorciasse de Raquel ou que o sacerdote Zacarias se divorciasse de Elisabete. — Gên 11:30; 17:17; 25:19-26; 29:31; 30:1, 2, 22-25; Lu 1:5-7, 18, 24, 57.

As Escrituras não dizem nada que permita ao cristão ou à cristã divorciar-se do cônjuge por este ser incapaz de realizar o ato marital, ou por ter ficado demente, ou por ter contraído uma doença incurável ou repugnante. O amor que os cristãos devem mostrar requereria, não o divórcio, mas tratar esse cônjuge com misericórdia. (Ef 5:28-31) A Bíblia tampouco dá aos cristãos o direito de se divorciarem do cônjuge por diferenças de religião; antes, ela mostra que, por permanecer com o cônjuge incrédulo, o cristão, ou a cristã, talvez ganhe a tal para a verdadeira fé. — 1Co 7:12-16; 1Pe 3:1-7.

No seu Sermão do Monte, Jesus disse que "todo aquele que se divorciar de sua esposa, a não ser por causa de fornicação, expõe-na ao adultério, e quem se casar com uma mulher divorciada comete adultério". (Mt 5:32) Com isso, Cristo mostrou que, se um marido se divorcia de sua esposa por razões outras do que a "fornicação" (*por·nei·a*) por parte dela, ele a expõe a adultério no futuro. Isto se dá porque a esposa não adúltera não fica devidamente desvinculada do seu esposo por tal divórcio, e não está livre para se casar com outro homem e ter relações sexuais com outro marido. Quando Cristo disse que "quem se casar com uma mulher divorciada comete adultério", ele se referia a uma mulher divorciada por motivos que não fossem "por causa de fornicação" (*por·nei·a*). Tal mulher, embora legalmente divorciada, não estaria biblicamente divorciada.

Marcos, assim como Mateus (Mt 19:3-9), registrou as declarações de Jesus aos fariseus a respeito do divórcio e o citou como dizendo: "Quem se divorciar de sua esposa e se casar com outra, comete adultério contra ela, e, se uma mulher, depois de divorciar-se de seu marido, se casar com outro, ela comete adultério." (Mr 10:11, 12) Uma declaração similar é feita em Lucas 16:18, que reza: "Todo aquele que se divorciar de sua esposa e se casar com outra, comete adultério, e quem se casar com uma mulher divorciada do marido, comete adultério." Considerados isoladamente, esses versículos parecem proibir todo e qualquer divórcio para os seguidores de Cristo, ou pelo menos indicar que uma pessoa divorciada não teria o direito de se casar de novo, a não ser após a morte do cônjuge divorciado. Contudo, as palavras de Jesus, conforme registradas por Marcos e por Lucas, devem ser entendidas à luz da declaração mais completa registrada por Mateus. Este incluiu a frase "exceto em razão de fornicação" (Mt 19:9; veja também Mt 5:32), mostrando que aquilo que Marcos e Lucas escreveram, ao citar Jesus sobre o divórcio, se aplica quando o motivo do divórcio não é a "fornicação" (*por·nei·a*) praticada pelo cônjuge infiel.

A pessoa, porém, não é biblicamente obrigada a se divorciar dum cônjuge adúltero arrependido. Em tal caso, o marido ou a esposa cristãos podem conceder misericórdia, assim como Oseias, que aparentemente retomou sua esposa adúltera Gômer, e como Jeová, que concedeu misericórdia ao Israel arrependido, que havia sido culpado de adultério espiritual. — Os 3.

Restabelecida a norma original de Deus. É evidente que a declaração de Jesus Cristo indicava o retorno à elevada norma de casamento originalmente estabelecida por Jeová Deus, e mostrava que aqueles que quisessem tornar-se discípulos de Jesus teriam de aderir a esta norma elevada. Embo-

ra ainda vigorassem as concessões providas pela Lei mosaica, aqueles que fossem verdadeiros discípulos de Jesus, fazendo a vontade do Seu Pai e 'fazendo', ou pondo em prática, as declarações de Jesus (Mt 7:21-29), não mais se aproveitariam de tais concessões para usar de 'dureza de coração' para com o seu cônjuge. (Mt 19:8) Por serem discípulos genuínos, não violariam os princípios divinos originais que regem o casamento por se divorciarem de seu cônjuge por qualquer motivo, sem ser o especificado por Jesus, a saber, a "fornicação" (*por·nei·a*).

A pessoa solteira que comete fornicação com uma prostituta torna-se "um só corpo" com ela. De modo similar, o adúltero torna-se "um só corpo", não com a sua esposa legal, mas com a pessoa imoral com quem tem relações sexuais. O adúltero peca assim não só contra a sua própria carne, mas também contra a sua esposa legítima, que até então fora "uma só carne" com ele. (1Co 6:16-18) Por este motivo, o adultério fornece uma base real para o rompimento do laço marital de acordo com os princípios divinos, e quando existe tal base, o divórcio conseguido resulta na dissolução formal e definitiva da união matrimonial legal, libertando o cônjuge inocente para um novo casamento honroso. — He 13:4.

Divórcio Figurativo. A relação matrimonial é usada de modo simbólico nas Escrituras. (Is 54:1, 5, 6; 62:1-6) Faz-se também referência ao divórcio, ou despedida da esposa, em sentido simbólico. — Je 3:8.

O reino de Judá foi derrubado e Jerusalém foi destruída em 607 AEC, sendo os habitantes do país levados ao exílio babilônico. Anos antes, Jeová dissera profeticamente aos judeus que então estariam no exílio: "Onde está então o certificado de divórcio da vossa mãe, que eu mandei embora?" (Is 50:1) A "mãe" ou organização nacional deles havia sido repelida por justa causa, não porque Jeová rompera seu pacto e iniciara o processo de divórcio, mas por causa da transgressão dela contra o pacto da Lei. Mas um restante dos israelitas se arrependeu e orou pela renovação da relação marital de Jeová com eles na sua pátria. Jeová, por causa do seu próprio nome, restabeleceu seu povo na sua pátria em 537 AEC, ao fim dos 70 anos de desolação, conforme prometido. — Sal 137:1-9; veja CASAMENTO.

DIZAABE [possivelmente: Lugar de Ouro]. Lugar, ao L do rio Jordão, mencionado junto com outros como uma ajuda para localizar o local onde Moisés proferiu seu discurso de despedida. Sua localização exata é hoje desconhecida. — De 1:1.

DÍZIMO. Décima parte, ou 10 por cento, entregue ou paga como tributo, especialmente para fins religiosos.

A Bíblia fala de dois casos ocorridos antes de entrar em vigor o pacto da Lei, em que uma décima parte de bens foi paga a Deus ou ao seu representante. O primeiro deles foi quando Abraão deu a Melquisedeque um décimo dos despojos da sua vitória sobre Quedorlaomer e os aliados deste. (Gên 14:18-20) O apóstolo Paulo cita este episódio como prova de que o sacerdócio de Cristo, à maneira de Melquisedeque, é superior ao de Levi, visto que Levi, estando nos lombos de Abraão, na realidade pagou assim dízimos a Melquisedeque. (He 7:4-10) O segundo caso diz respeito a Jacó, que em Betel fez um voto de dar a Deus um décimo dos seus recursos. — Gên 28:20-22.

Contudo, esses dois relatos são simples exemplos de se dar um décimo voluntariamente. Não há registro no sentido de que Abraão ou Jacó ordenassem a seus descendentes seguir esses exemplos, promulgando assim uma prática, um costume ou uma lei religiosa. Se Jacó já estivesse sob a obrigação compulsória de pagar dízimos, o voto que fez quanto a isso teria sido supérfluo. Portanto, é evidente que o sistema do dízimo não era costume ou lei entre os primitivos hebreus. Foi instituído com a implantação do pacto da Lei, não antes.

Leis Mosaicas Referentes ao Dízimo. Jeová deu a Israel leis referentes ao dízimo para fins específicos, aparentemente envolvendo o uso de *dois* décimos da sua renda anual, exceto durante os anos sabáticos, quando não se pagava dízimo, visto que não se previa renda. (Le 25:1-12) Todavia, alguns peritos creem que existia apenas um dízimo. Esses dízimos eram adicionais às primícias que obrigatoriamente se ofereciam a Jeová. — Êx 23:19; 34:26.

O primeiro dízimo, que consistia em um décimo dos produtos da terra e das árvores frutíferas, e (evidentemente do *aumento*) das manadas e dos rebanhos, era levado ao santuário e entregue aos levitas, visto que estes não tinham herança naquela terra, mas eram devotados ao serviço do santuário. (Le 27:30-32; Núm 18:21, 24) Os levitas, por sua vez, davam um décimo do que recebiam ao sacerdócio arônico, para o sustento deste. — Núm 18:25-29.

Evidentemente, antes de se tirar a décima parte, o cereal era debulhado, e o fruto da videira e da oliveira era convertido em vinho e em azeite. (Núm 18:27, 30; Ne 10:37) Se um israelita preferisse dar dinheiro em vez de produtos, podia fazer isso, estipulando-se neste caso que acrescentasse ao valor um quinto adicional. (Le 27:31) Era diferente, porém, no caso do rebanho e da manada. À medida que os animais iam saindo um a um do curral, através dum portão, o proprietário postava-se com uma vara no portão e marcava todo décimo

como dízimo, sem examinar ou selecionar. — Le 27:32, 33.

Parece que havia um dízimo adicional, um segundo décimo, reservado cada ano para outras finalidades, sem ser em apoio direto ao sacerdócio levítico, embora os levitas se beneficiassem dele. Normalmente era usado e usufruído em grande parte pela família israelita quando ela comparecia às festividades nacionais. Nos casos em que a distância até Jerusalém era grande demais para o transporte prático deste dízimo, o produto era convertido em dinheiro e este, por sua vez, era usado em Jerusalém para o sustento e o deleite dos membros da família durante o santo congresso realizado ali. (De 12:4-7, 11, 17, 18; 14:22-27) Daí, no fim de cada terceiro e de cada sexto ano do ciclo sabático de sete anos, este dízimo, em vez de ser usado para custear as despesas nas assembleias nacionais, era destinado aos levitas, aos residentes forasteiros, às viúvas e aos meninos órfãos de pai na comunidade local. — De 14:28, 29; 26:12.

Essas leis do dízimo que recaíam sobre Israel não eram excessivas. Nem deve ser despercebido que Deus prometeu prosperar Israel por abrir "as comportas dos céus", se suas leis do dízimo fossem obedecidas. (Mal 3:10; De 28:1, 2, 11-14) Quando o povo se tornava negligente quanto a dar o dízimo, o sacerdócio sofria, porque os sacerdotes e os levitas se viam obrigados a gastar seu tempo em serviço secular, e, consequentemente, negligenciavam seus serviços ministeriais. (Ne 13:10) Tal infidelidade tendia a produzir um declínio na adoração verdadeira. Lamentavelmente, quando as dez tribos sucumbiram à adoração do bezerro, elas usaram o dízimo para apoiar essa religião falsa. (Am 4:4, 5) Por outro lado, quando Israel era fiel a Jeová e estava sob o governo de administradores justos, o dízimo para os levitas era restabelecido, e, fiel à promessa de Jeová, não havia escassez. — 2Cr 31:4-12; Ne 10:37, 38; 12:44; 13:11-13.

Sob a Lei não existia pena estipulada para ser aplicada à pessoa que deixasse de pagar o dízimo. Jeová colocou todos sob forte obrigação moral de dar o dízimo; no fim do ciclo de três anos de pagamento de dízimos, exigia-se deles confessar perante Ele que os dízimos haviam sido pagos integralmente. (De 26:12-15) Qualquer coisa retida incorretamente era considerada algo roubado de Deus. — Mal 3:7-9.

Já no primeiro século EC, os líderes religiosos judeus, especialmente entre os escribas e os fariseus, faziam do pagamento de dízimos e de outras obras exteriores uma ostentação santimoniosa, em forma de adoração, mas o coração deles estava muito longe de Deus. (Mt 15:1-9) Jesus repreendeu-os por sua atitude egoísta, hipócrita, chamando atenção para a meticulosidade deles em dar o décimo até mesmo da "hortelã, e do endro e do cominho" — algo que estavam sob a obrigação de fazer — contudo, ao mesmo tempo, desconsideravam "os assuntos mais importantes da Lei, a saber, a justiça, a misericórdia e a fidelidade". (Mt 23:23; Lu 11:42) Como ilustração, Jesus contrastou o fariseu que jactanciosamente se considerava autojusto, devido às suas próprias obras de jejuar e de dar o dízimo, com o cobrador de impostos que, embora considerado insignificante pelo fariseu, humilhou-se, confessou seus pecados a Deus e implorou a misericórdia divina. — Lu 18:9-14.

Cristãos não Sujeitos a Pagar Dízimos. Em nenhuma ocasião se ordenou aos cristãos do primeiro século pagar dízimos. O objetivo primário do arranjo de dízimos, sob a Lei, era sustentar o templo e o sacerdócio de Israel; consequentemente, a obrigação de pagar dízimos cessaria quando aquele pacto da Lei mosaica chegasse ao fim, por estar cumprido, por meio da morte de Cristo na estaca de tortura. (Ef 2:15; Col 2:13, 14) É verdade que os sacerdotes levitas continuaram a servir no templo em Jerusalém até que este foi destruído em 70 EC, mas os cristãos, a partir de 33 EC, tornaram-se parte de um novo sacerdócio espiritual que não era sustentado por dízimos. — Ro 6:14; He 7:12; 1Pe 2:9.

Como cristãos, foram incentivados a dar apoio ao ministério cristão, tanto por sua própria atividade ministerial como por contribuições materiais. Em vez de darem quantias fixas, especificadas, para custear as despesas congregacionais, deviam contribuir "segundo o que a pessoa tem", dando "conforme tem resolvido no seu coração, não de modo ressentido, nem sob compulsão, pois Deus ama o dador animado". (2Co 8:12; 9:7) Foram incentivados a seguir o princípio: "Os anciãos, que presidem de modo excelente, sejam contados dignos de dupla honra, especialmente os que trabalham arduamente no falar e no ensinar. Porque a escritura diz: 'Não deves açaimar o touro quando debulha o grão'; também: 'O trabalhador é digno do seu salário.'" (1Ti 5:17, 18) Contudo, o apóstolo Paulo deu exemplo, procurando não acarretar à congregação uma carga financeira indevida. — At 18:3; 1Te 2:9.

DODAI. Veja DODO N.º 2.

DODANIM. Este nome aparece em Gênesis 10:4 como o quarto filho alistado de Javã. A *Septuaginta* grega e o Pentateuco Samaritano rezam aqui "Rodanim". "Rodanim" é também encontrado no texto massorético hebraico em 1 Crônicas 1:7, embora muitos manuscritos hebraicos, bem como a *Pesito* siríaca e a *Vulgata* latina rezem ali "Dodanim". — Veja RODANIM.

DODAVAÚ [possivelmente: Amado por Jeová]. Homem de Maressa, cujo filho Eliézer profetizou desastre para os navios de Jeosafá, construídos em sociedade com o iníquo Rei Acazias, de Israel. — 2Cr 20:36, 37.

DODO [duma raiz que significa "amado"].

1. Antepassado, provavelmente avô, do juiz Tola, da tribo de Issacar. — Jz 10:1.

2. Descendente de Benjamim através de Aoí. Eleazar, filho de Dodo, era um dos três poderosos de Davi. (2Sa 23:9; 1Cr 11:12) Dodai (forma alternativa de Dodo) serviu, talvez em sentido representativo por meio do seu filho Eleazar, como chefe da turma do exército do segundo mês. — 1Cr 27:4.

3. Residente de Belém, cujo filho Elanã era um dos poderosos de Davi. — 2Sa 23:24; 1Cr 11:26.

DOEGUE [possivelmente: Ansioso; Medroso]. Edomita que servia como pastor principal do Rei Saul, um cargo de supervisão, de responsabilidade. (1Sa 21:7; 22:9) Doegue evidentemente era prosélito. Por estar "retido perante Jeová" em Nobe, possivelmente por causa de um voto, de alguma impureza ou duma suspeita de lepra, Doegue presenciou quando o sumo sacerdote Aimeleque entregou a Davi os pães da proposição e a espada de Golias. Mais tarde, quando Saul, ao dirigir-se aos seus servos, externou a opinião de que eles conspiravam contra ele, Doegue contou o que vira em Nobe. Depois de convocar o sumo sacerdote, bem como os outros sacerdotes de Nobe, e então interrogar Aimeleque, Saul deu ordens aos batedores que matassem os sacerdotes. Quando estes se recusaram, Doegue, às ordens de Saul, sem hesitação matou um total de 85 sacerdotes. Depois deste ato iníquo, Doegue devotou Nobe à destruição, matando todos os seus habitantes, tanto jovens como idosos, bem como o gado. — 1Sa 22:6-20.

Conforme indicado no cabeçalho do Salmo 52, Davi escreveu a respeito de Doegue: "Tua língua maquina adversidades, afiada como navalha, trabalhando com dolo. Amaste o mal mais do que o bem, a falsidade mais do que falar justiça. Amaste todas as palavras devoradoras, ó língua enganosa." — Sal 52:2-4.

DOENÇAS E TRATAMENTO. As Escrituras frequentemente se referem a enfermidades, uma condição não salutar do corpo ou da mente, e também à doença espiritual, ou à condição de se estar figurativamente doente. Embora a Bíblia não tenha sido escrita primariamente como manual de instruções médicas ou de outras formas de tratamento para vários males, as informações que apresenta sobre esses assuntos são cientificamente exatas. Significativamente, ela mostra como superar a doença espiritual.

As doenças são consequência da imperfeição, que resulta em morte, e que foi transmitida à raça humana pelo pecador Adão. (Gên 3:17-19; Ro 5:12) Contudo, Jeová diretamente "tocou . . . Faraó e os da sua casa com grandes pragas, por causa de Sarai, esposa de Abrão". (Gên 12:17) Deus foi responsável pelos "furúnculos com bolhas" que surgiram em homens e animais durante o sexto golpe que infligiu ao antigo Egito. (Êx 9:8-11) Atingiu a presunçosa Miriã com lepra (Núm 12:9-15), aplicou um golpe no filho ilegítimo de Davi e Bate-Seba, de modo que ele adoeceu e finalmente morreu (2Sa 12:15-18), e "deu . . . uma pestilência em Israel", nos dias de Davi (2Sa 24:15). Todos esses atos de Deus foram em defesa de seu nome e de sua lei, e para proteção, libertação ou disciplina paternal de seu povo escolhido.

Entretanto, por permissão de Jeová, Satanás "golpeou a Jó com um furúnculo maligno, desde a sola de seu pé até o alto de sua cabeça". (Jó 2:6, 7) Isto permitiu a Jó ser exemplo para o povo de Deus na questão de manter a integridade. Jó foi posteriormente curado por Deus, e sua vida foi prolongada por 140 anos, devido à sua fidelidade. (Jó 42:10, 16) Os demônios foram às vezes responsáveis por enfermidades, como no caso de um homem cego e mudo, possesso de demônio, curado por Jesus Cristo. (Mt 12:22) Mas as Escrituras fazem distinção entre os males comuns e os causados por possessão demoníaca. — Mt 4:24; Mr 1:32-34; At 5:16; veja POSSESSÃO DEMONÍACA.

Deixar de obedecer à Palavra de Deus, como em assuntos que envolvem a moralidade sexual, pode levar a doença e até à morte. (Pr 7:21-27) Os israelitas foram avisados de que, se desobedecessem a Jeová, ele os golpearia com várias doenças. — De 28:58-61.

A Bíblia menciona diversas doenças e distúrbios. Por exemplo, os israelitas, se fossem desobedientes, sofreriam enfermidades tais como a tuberculose, furúnculos, hemorroidas, eczemas e loucura. (De 28:22, 27, 28, 35) A Lei fornecia informações para se diagnosticar casos de lepra e sobre como lidar com ela. (Le caps. 13, 14) O descendente de Arão que contraísse tinha favosa era impedido de desempenhar as funções sacerdotais, e um animal atacado dela não era aceitável para sacrifício. (Le 21:17, 20; 22:22) Jesus Cristo, pelo poder de Deus, curou cegueira congênita (Jo 9:1-7), surdez (Lu 7:22), hidropisia (Lu 14:1-4), lepra (Lu 5:12, 13), epilepsia, paralisia e outras doenças e enfermidades (Mt 4:23, 24). Em Malta, Paulo curou o pai de Públio, que estava "afligido por febre e disenteria". — At 28:1-8.

Pesquisadores atuais, às vezes, procuram ser mais específicos do que a Bíblia na descrição dos

sintomas e das enfermidades que ela menciona, mas, frequentemente, seus conceitos variam muito. Todavia, visto que a Bíblia é a inspirada Palavra de Deus, quando seus escritores mencionavam uma doença, eles eram exatos. No entanto, às vezes não se identificam os padecimentos. Por exemplo, a Bíblia não identifica as doenças que custaram a vida de dois meninos, depois vivificados por Jeová mediante Elias e Eliseu. (1Rs 17:17-24; 2Rs 4:17-37) Ela não revela a natureza da "doença de que [Eliseu] havia de morrer" (2Rs 13:14, 20), nem revela a enfermidade que resultou na morte de Lázaro. — Jo 11:1-4.

Tratamentos nos Tempos Antigos. Médicos, praticantes da medicina ou de diversas artes de cura, eram comuns no antigo Israel e em outras terras bíblicas. No Egito, "os médicos embalsamaram Israel", o falecido Jacó. (Gên 50:1-3) O discípulo Lucas é chamado de "o médico amado". (Col 4:14) Marcos fala sobre uma mulher que "já por doze anos padecia dum fluxo de sangue" e que "tinha sido submetida a muitas dores, por muitos médicos, e tinha gasto todos os seus recursos, sem ter sido beneficiada, mas, antes, tinha ficado pior". — Mr 5:25-29.

Médicos hebreus, pelo visto, usavam algumas ervas e talvez certos remédios dietéticos. 'Bálsamo de Gileade', um óleo perfumado obtido de plantas na antiga Gileade, às vezes era aplicado a feridas, talvez com fins antissépticos ou para produzir um efeito suavizante e mitigante da dor. (Je 46:11; 51:8) Pelo que parece, indica-se também o uso de folhas para fins medicinais. (Ez 47:12; Re 22:1, 2) Pelo visto, usavam-se cataplasmas. (2Rs 20:7; Is 38:21) Às vezes aplicava-se óleo para suavizar feridas e machucaduras (Is 1:6), aplicando-se ocasionalmente tanto óleo como vinho às feridas. (Lu 10:34) O consumo moderado de vinho era ocasionalmente recomendado por causa do seu efeito animador e pelas suas propriedades medicinais. — Pr 31:6; 1Ti 5:23.

Medicina e cirurgia eram praticadas pelos antigos egípcios, a respeito dos quais escreveu o historiador Heródoto (II, 84): "A medicina está de tal maneira organizada no Egito, que um médico não cuida senão de uma especialidade. Há médicos por toda parte. Uns, para a vista; outros, para a cabeça; estes, para os dentes; aqueles, para os males do ventre; outros, enfim, para as doenças internas."

No Egito, técnicas cirúrgicas incluíam a cauterização para controlar a hemorragia, e o afastamento dum fragmento de osso que talvez comprimisse o cérebro da pessoa, em casos de fratura de crânio. Usavam-se talas para ossos quebrados, tendo-se até mesmo descoberto algumas múmias com talas feitas de casca de árvore, presas com ataduras. (Veja Ez 30:20, 21.) Que na primitiva Babilônia havia cirurgiões é indicado no Código de Hamurábi, que especificava certos honorários de médico e fazia referência a "uma faca de bronze" para incisões.

A odontologia era praticada na Fenícia. Um espécime de trabalho dentário encontrado envolvia o uso de fio de ouro para ligar seis dentes no maxilar inferior. Em outro, uma prótese de fios de ouro serviu para fazer uma "ponte" com dentes de outra pessoa.

Influência da Magia e da Religião Falsa. A respeito dos médicos do Egito e seus remédios diz *The International Standard Bible Encyclopaedia* (A Enciclopédia Bíblica Padrão Internacional; Vol. IV, p. 2393): "À base dos antigos papiros médicos preservados, o maior deles sendo o Papiro Ebers, sabemos que o conhecimento de medicina desses médicos era puramente empírico, na maior parte mágico e inteiramente não científico. Apesar das amplas oportunidades que tinham, sabiam quase nada da anatomia humana, suas descrições de doenças são irremediavelmente rudimentares, e três quartos das centenas de receitas nos papiros são totalmente inertes. Mesmo a sua arte de embalsamação era tão imperfeita, que poucas das suas múmias teriam restado em qualquer outro clima a não ser no do Egito." — Editada por J. Orr, 1960.

O médico e erudito francês Georges Roux (no seu livro *Ancient Iraq* [O Iraque Antigo], 1964, pp. 305-309) declara: "A diagnose e prognose dos médicos mesopotâmios eram uma mistura de superstição e de observações exatas." Havia médicos profissionais treinados que acreditavam que a maioria das doenças tinha origem sobrenatural, mas que também tomavam em consideração outras causas, tais como contágio, alimentos e bebidas. O médico, às vezes, indicava aos pacientes um adivinho, o sacerdote-*baru*, que procurava descobrir o pecado oculto responsável pela enfermidade. Ou, o médico encaminhava o paciente ao sacerdote-*ashipu*, que empregava encantamentos e ritos mágicos para exorcismar demônios. Roux observa: "Os médicos da Mesopotâmia, iguais aos astrônomos dela, baseavam sua arte em doutrinas metafísicas e com isso fechavam a porta à busca frutífera de explicações racionais."

Os babilônios consideravam Ea como o principal deus da medicina. Como proteção contra espíritos maus, usavam objetos tais como amuletos e talismãs. Os gregos achavam que Higia era a deusa que protegia a saúde, e os médicos da antiga Grécia derivavam sua inspiração de Asclépio (Esculápio). Os romanos associavam certas deidades com a cura de determinados padecimentos. Por exemplo, para febres havia Febris. É de interesse que um bastão com uma única serpente enroscada nele era símbo-

lo associado com o deus grego Asclépio. (FOTO, Vol. 2, p. 530) O algo similar caduceu, bastão alado com serpentes enroscadas, emblema da medicina, é cópia do bastão mostrado na arte romana como carregado pelo deus Mercúrio.

Sobre antigos conceitos patológicos em geral diz *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete; Vol. 1, p. 847): "Entre as raças primitivas, a doença era encarada ou como resultado de magia hostil dominando a pessoa, ou sua incidência era atribuída à violação de algum tabu. Em qualquer dos casos, pressupunha-se que, nos casos de enfermidades não tratáveis, havia por detrás magia, feitiçaria e bruxaria, e as medidas curativas aplicadas inevitavelmente envolviam o xamã, ou curandeiro. A função dele era descobrir por adivinhação a causa sobrenatural da doença, e tentar bani-la por meio de despachos, feitiços, drogas e encantamentos." — Editado por G. Buttrick, 1962.

As Escrituras mostram que Satanás afligiu Jó (Jó 2:7) e que ocasionalmente havia possessão demoníaca vinculada com as doenças. (Mt 17:14-18) De modo que os antigos pagãos tinham motivo para associar pelo menos algumas enfermidades com a possessão demoníaca. Mas, dessemelhantes deles, os fiéis sacerdotes e médicos hebreus nunca recorriam à magia na tentativa de realizar curas. (De 18:9-13) Nem Jesus Cristo, nem seus verdadeiros seguidores, proferiam encantamentos mágicos, mesmo quando expulsavam demônios para realizar curas. Ex-praticantes de magia, ao aceitarem o cristianismo, abandonavam tais atividades demoníacas, e, certamente, o médico cristão nem empregaria o ocultismo, nem encaminharia o paciente a um praticante da magia. — At 19:18, 19.

Exatidão dos Conceitos Bíblicos. Diz-se a respeito de Hipócrates, médico grego do quinto e quarto séculos AEC, que se tornou conhecido como "o pai da medicina moderna": "Não tinha ligação com os hospitais-templos de sua época, controlados pelos sacerdotes de Asclépio, o deus grego da medicina." (*Enciclopédia Delta Universal*, 1987, Vol. 7, p. 3986) Hipócrates era virtualmente contemporâneo de Malaquias, mas, grande parte do que a Bíblia fala sobre doenças foi escrita por Moisés, cerca de mil anos antes. Todavia, é significativo que se tenha dito: "Os pesquisadores médicos mais bem informados que agora fazem o melhor trabalho estão chegando à conclusão de que a Bíblia é um bem exato livro científico. . . . Os fatos da vida, os diagnósticos, os tratamentos e a medicina preventiva, conforme apresentados na Bíblia, são muito mais avançados e confiáveis do que as teorias de Hipócrates, muitas ainda sem comprovação, e algumas já provadas como totalmente inexatas." — Dr. H. O. Philips, numa carta dirigida a *The AMA News* (Notícias da AMA [Associação Médica Americana]), publicada no número de 10 de julho de 1967.

Concernente ao médico cristão Lucas, que escreveu um Evangelho e o livro de Atos, o Dr. C. Truman Davis declarou: "Onde é dada uma descrição médica, ela é meticulosamente exata. Lucas usa um total de vinte e três palavras técnicas gregas, encontradas em Hipócrates, Galeno e outros escritos médicos daquela época." — *Arizona Medicine* (Medicina do Arizona), março de 1966, "Medicine and the Bible" (A Medicina e a Bíblia), p. 177.

Da observância à Lei, frequentemente resultavam benefícios para a saúde. Por exemplo, ela exigia que o excremento humano num acampamento militar fosse coberto (De 23:9-14), assim provendo considerável proteção contra doenças infecciosas transmitidas por moscas, tais como a disenteria e a febre tifoide. Prevenia-se a contaminação dos alimentos e da água, sendo que a Lei especificava que qualquer coisa sobre a qual caísse uma criatura "impura" ao morrer devia ser considerada impura, exigindo que se tomassem certas medidas, inclusive a destruição do vaso de barro assim contaminado. — Le 11:32-38.

Significativamente, foi declarado: "Os cuidados profiláticos eram básicos para esta legislação, os quais, quando observados, contribuiriam muito para a prevenção da incidência de polioencefalite transmitida pela comida, das febres entéricas, da intoxicação alimentar e da verminose. A insistência na proteção de um suprimento de água limpa era o meio mais eficiente de evitar o aparecimento e a disseminação de doenças tais como a amebíase, as febres do grupo entérico, a cólera, a esquistossomíase, e a icterícia espiroquética. Essas medidas profiláticas, que constituem parte fundamental de qualquer sistema de saúde pública, eram de particular importância para o bem-estar de uma nação que vivia, sob condições primitivas, numa região subtropical da terra." — *The Interpreter's Dictionary of the Bible*, editado por G. Buttrick, 1962, Vol. 2, pp. 544, 545.

No seu livro *The Bible and Modern Medicine* (A Bíblia e a Medicina Moderna), A. Rendle Short, M.D., salientou que leis de saneamento público só existiam, se é que existiam, de forma elementar entre as nações que rodeavam o antigo Israel, e declarou: "É bem surpreendente, portanto, que num livro como a Bíblia, que se afirma não ser científico, haja um código sanitário, e é igualmente surpreendente que uma nação que acabava de ser liberta da escravidão, tendo sido frequentemente devastada por inimigos e levada ao cativeiro de tempos em tempos, tenha em seus livros de

estatutos um código tão sábio e razoável de regras de saúde. Isto tem sido reconhecido por autoridades fidedignas, mesmo aquelas com pouco interesse nos aspectos religiosos da Bíblia." — Londres, 1953, p. 37.

De acordo com a Lei, a lebre e o porco estavam entre os animais que os israelitas não tinham permissão de comer. (Le 11:4-8) Quanto a isso, o Dr. Short declara: "Sim, comemos porco, coelho e lebre, mas estes animais são sujeitos a infecções parasitárias e só são seguros se o alimento estiver bem cozido. O porco não possui hábitos limpos de alimentação, e abriga dois vermes, a triquina e a tênia, os quais podem ser transmitidos ao homem. O perigo é mínimo sob as presentes condições neste país, mas seria muito diferente na antiga Palestina, e era melhor evitar tal alimento." — *The Bible and Modern Medicine*, pp. 40, 41.

A aderência aos justos requisitos de Jeová quanto à moralidade sexual tinha também um bom efeito sobre os israelitas em sentido espiritual, mental e físico. (Êx 20:14; Le 18) Benefícios quanto à saúde são similarmente desfrutados pelos cristãos que mantêm limpeza moral. (Mt 5:27, 28; 1Co 6:9-11; Re 21:8) Obedecer aos altos padrões morais da Bíblia oferece proteção contra as doenças sexualmente transmissíveis.

Paulo recomendou que Timóteo tomasse um pouco de vinho por causa do seu estômago e dos seus frequentes casos de doença. (1Ti 5:23) Que o vinho tem propriedades medicinais é confirmado pela pesquisa hodierna. O Dr. Salvatore P. Lucia, professor de medicina da Faculdade de Medicina da Universidade da Califórnia, declarou: "O vinho é amplamente usado no tratamento dos distúrbios do sistema digestivo. . . . O teor de tanino e as moderadas propriedades antissépticas do vinho o tornam valioso no tratamento das cólicas intestinais, da colite mucosa, da constipação espástica, da diarreia e de muitas doenças infecciosas do trato gastrointestinal." (*Wine as Food and Medicine* [Vinho Como Alimento e Remédio], 1954, p. 58) Naturalmente, Paulo sugeriu que Timóteo 'usasse de um pouco de vinho', não de muito vinho, e a Bíblia condena a bebedice. — Pr 23:20; veja BEBEDICE, EMBRIAGUEZ.

As Escrituras reconhecem o princípio psicossomático, embora só em tempos relativamente recentes os pesquisadores médicos em geral se tenham dado conta de que há alguma conexão entre as condições patológicas do corpo e o estado emocional da pessoa. Provérbios 17:22 declara: "O coração alegre faz bem como o que cura, mas o espírito abatido resseca os ossos." Emoções tais como a inveja, o medo, a cobiça, o ódio e a ambição egoísta são prejudiciais, ao passo que efeitos bons e às vezes terapêuticos são produzidos através do cultivo e da demonstração de amor, alegria, paz, longanimidade, benignidade, bondade, fé, brandura e autodomínio — os frutos do espírito de Deus. (Gál 5:22, 23) As Escrituras, é claro, não classificam todas as enfermidades como psicossomáticas, nem excluem como objetáveis toda consulta a médicos ou todo tratamento feito por eles. Paulo chamou o fiel cristão Lucas de "o médico amado". — Col 4:14.

Quarentena. De acordo com a Lei, quem tivesse, ou fosse suspeito de ter, uma doença contagiosa era posto em quarentena, isto é, mantido distante ou isolado de outros por certo tempo. Períodos de sete dias de quarentena eram impostos em testes de averiguação da lepra, no caso de pessoas, de roupa e de outros itens, ou de casas. (Le 13:1-59; 14:38, 46) Também, a pessoa era considerada impura por sete dias se tocasse num cadáver humano. (Núm 19:11-13) Embora as Escrituras não digam que este último regulamento foi dado por razões de saúde, dava-se assim alguma proteção a outros, caso o cadáver fosse de alguém que morreu de doença contagiosa.

Aplicação Figurativa. Judá e Jerusalém tornaram-se espiritualmente doentes por causa da sua pecaminosidade. (Is 1:1, 4-6) Embora os líderes religiosos de Jerusalém tentassem em vão sarar o quebrantamento do povo, dizendo falsamente que havia paz (Je 6:13, 14), não puderam impedir a destruição da cidade em 607 AEC. Mas, Jeová prometeu realizar a recuperação de Sião, ou Jerusalém (Je 30:12-17; 33:6-9), cura realizada com o retorno do restante judaico à sua pátria, em 537 AEC.

Jesus Cristo reconhecia o estado espiritualmente doente dos pecadores e procurava fazê-los recorrer a Jeová em busca de cura espiritual. Por isso, quando foi criticado por comer e beber com cobradores de impostos e pecadores, Jesus disse: "Os que têm saúde não precisam de médico, mas sim os que estão adoentados. Eu não vim chamar os que são justos, mas sim pecadores ao arrependimento." — Lu 5:29-32.

O tratamento da doença espiritual que aflige um membro da congregação cristã é considerado em Tiago 5:13-20. O contexto, que contrasta o estar doente com o ter bom ânimo, mostra que Tiago considerava, não a enfermidade física, mas a doença espiritual. Concernente às medidas terapêuticas e sua eficácia, Tiago escreveu: "Há alguém [espiritualmente] doente entre vós? Chame a si os anciãos da congregação, e orem sobre ele [de modo que ele possa ouvir a oração e mostrar que concorda por dizer "Amém"], untando-o com óleo [estimulando-o com confortadora e tranquilizadora instrução da Palavra de Deus, para trazê-lo de volta à união com a congregação (Sal 133:1, 2; 141:5)] em

nome de Jeová [com fidelidade a Deus e de acordo com Seu propósito]. E a oração de fé [feita pelos anciãos em favor da pessoa espiritualmente doente] fará que o indisposto fique [espiritualmente] bom, e Jeová o levantará [como que do desânimo e do sentimento de estar abandonado por Deus, fortalecendo-o Jeová para andar no caminho da verdade e da justiça (Fil 4:13)]. Também, se ele tiver cometido pecados, ser-lhe-á isso perdoado [por Jeová (Sal 32:5; 103:10-14), se a pessoa reagir favoravelmente às orações e à repreensão, à correção e à exortação da Palavra de Jeová, dadas pelos anciãos, se ela, arrependida, der meia-volta e trilhar a vereda correta (Sal 119:9-16)]."

Lidar com Enfermidades. A doença é uma calamidade que pode sobrevir a alguém mesmo que seja materialmente rico. (Ec 5:16, 17; compare isso com Mt 16:26.) Algumas pessoas têm abundância de alimentos deliciosos, mas não podem saboreá-los por causa de distúrbios estomacais ou intestinais. (Ec 6:1, 2) Também se fala dos irmãos espirituais de Jesus Cristo como às vezes estando fisicamente doentes. (Mt 25:39, 40) Cristãos tais como Epafrodito, Timóteo e Trófimo sofreram doenças físicas (Fil 2:25-30; 1Ti 5:23; 2Ti 4:20), mas a Bíblia não relata ter havido curas milagrosas desses homens cristãos, realizadas pelos apóstolos.

No entanto, quando um dos servos de Deus fica fisicamente doente, é correto que ele ore a Jeová pedindo a necessária fortitude para suportar o padecimento e força espiritual para manter a integridade durante este período de fraqueza na carne. "O próprio Jeová o amparará no divã de enfermidade." — Sal 41:1-3; veja também 1Rs 8:37-40.

Entretanto, se alguém aceitasse sangue no seu organismo, como tratamento da doença, isto violaria a lei de Deus. — Gên 9:3, 4; At 15:28, 29; veja SANGUE.

Jeová pode eliminar doenças. (Êx 15:26; 23:25; De 7:15) Isaías escreveu sobre o tempo em que "nenhum residente dirá: 'Estou doente' " (Is 33:24), e a respeito da cura espiritual dos cegos, surdos, coxos e mudos, profecias que também prometem cura física. (Is 35:5, 6) Jesus Cristo, quando estava na terra, realizou curas tanto físicas como espirituais dos enfermos por cumprir a profecia messiânica: "Ele mesmo tomou as nossas doenças e levou as nossas moléstias." (Mt 8:14-17; Is 53:4) A base destas curas era o sacrifício da sua vida humana, o qual seria o clímax da carreira que tinha seguido desde que o espírito de Deus viera sobre ele no rio Jordão, em 29 EC. Os cristãos têm assim uma base para ter esperança e têm prova abundante de que, por meio do ressuscitado Jesus Cristo e por meio do Reino de Deus, a humanidade obediente receberá, não apenas tratamento temporário das doenças, mas o livramento permanente do pecado, das doenças e da morte atribuíveis a Adão. Todo o louvor por isso cabe a Jeová, identificado por Davi como aquele "que cura todas as tuas enfermidades". — Sal 103:1-3; Re 21:1-5.

DOFCA [possivelmente: Impelida; Empurrada]. A primeira parada dos israelitas depois de partirem do ermo de Sim em caminho para a Terra da Promessa. (Núm 33:12, 13) A Bíblia não indica sua localização geográfica exata. Todavia, muitos peritos associam Dofca com a *Mafqat* egípcia, um distrito que leva o nome da turquesa minerada desde tempos antigos em volta de Sarabit el-Khadim, a uns 34 km ao L da atual Abu Zanima, na península do Sinai.

DONS DADOS POR DEUS. Os dons, ou dádivas, que Deus concede a homens são expressão da sua benignidade imerecida. A própria palavra *khá·ri·sma* (literalmente: graça), que aparece 17 vezes nas Escrituras Gregas Cristãs, subentende uma dádiva que envolve "benignidade imerecida" (*khá·ris*) da parte de Deus. (Ro 6:23 n.; 1Co 12:4; 2Ti 1:6; 1Pe 4:10) Portanto, é somente correto que os dons recebidos de Jeová sejam usados em benefício do próximo e para a glória de Deus, o dador. (1Pe 4:10, 11) Esses dons não se destinam a dar lucro egoísta ao recebedor. Visto que tal pessoa 'recebeu de graça', tem a obrigação de 'dar de graça'. — Mt 10:8.

"Toda boa dádiva e todo presente perfeito vem de cima." (Tg 1:17) Jeová é generoso nas dádivas, permitindo que tanto os justos como os iníquos se beneficiem da luz solar e a chuva. De fato, ele "dá a todos vida, e fôlego, e todas as coisas". As dádivas de Deus, inclusive o alimento e a bebida, e ver o que é bom por todo o trabalho árduo que o homem faz, são para o seu usufruto. (Mt 5:45; At 17:24, 25; Ec 3:12, 13; 5:19; 1Ti 6:17) Tanto o estado de solteiro como o casamento são dons de Deus a serem usufruídos dentro dos limites dos Seus requisitos. Visto que a pessoa não casada está mais livre para se devotar ao serviço de Jeová sem distração, o estado de solteiro é o melhor dos dois dons. — Pr 18:22; Mt 19:11, 12; 1Co 7:7, 17, 32-38; He 13:4.

Dádiva de Deus por meio do Sacrifício de Jesus. A benignidade imerecida de Jeová em prover seu Filho como sacrifício resgatador é uma dádiva inestimável, e os que exercem fé no sacrifício de Jesus Cristo podem assim obter o dom da vida eterna. (Ro 6:23; Jo 3:16) A "indescritível dádiva gratuita" de Deus evidentemente inclui toda a bondade e benevolência que Ele estende ao seu povo por meio de Jesus Cristo. — 2Co 9:15; compare isso com Ro 5:15-17.

Espírito Santo. Deus confere seu espírito como dom ao seu povo, habilitando este a evitar as

obras degradantes da carne e a cultivar em vez disso os frutos do espírito, a saber, amor, alegria, paz, longanimidade, benignidade, bondade, fé, brandura e autodomínio. (At 2:38; Ro 8:2-10; Gál 5:16-25) O espírito de Jeová é guia seguro e supre poder além do normal, ajudando o cristão a cumprir com as designações dadas por Deus, não importa que pressões se exerçam sobre ele. (Jo 16:13; 2Co 4:7-10) Jesus assegurou aos seus discípulos que o espírito de Deus lhes ensinaria todas as coisas, lembrar-lhes-ia as coisas que ele lhes ensinara e ajudá-los-ia a fazer uma defesa mesmo perante governantes. — Jo 14:26; Mr 13:9-11.

Sabedoria e Conhecimento. Verdadeira sabedoria e conhecimento são dons de Deus. Jeová realmente convida seus servos a orar por sabedoria e conhecimento, assim como Salomão fez. (Tg 1:5; 2Cr 1:8-12) No entanto, obter conhecimento requer esforço em estudar o que Deus tornou disponível por meio da sua Palavra, que é dádiva Sua. (Pr 2:1-6; 2Ti 2:15; 3:15) Mas o estudo da Palavra de Deus por si só não garante que se receba os dons do conhecimento e da sabedoria. Verdadeiro conhecimento e sabedoria estão disponíveis apenas por meio de Jesus Cristo e com a ajuda do espírito de Deus. — 1Co 2:10-16; Col 2:3.

A sabedoria piedosa serve de proteção e de guia nos caminhos da vida. (Ec 7:12; Pr 4:5-7) A sabedoria originária de Deus é nitidamente diferente da sabedoria mundana, que é tolice do ponto de vista de Jeová e também prejudicial, visto que deixa Deus fora de cogitação. (1Co 1:18-21) "Mas a sabedoria de cima é primeiramente casta, depois pacífica, razoável, pronta para obedecer, cheia de misericórdia e de bons frutos, sem parcialidade, sem hipocrisia." — Tg 3:17.

O conhecimento exato da vontade de Jeová ajuda quem o possui a 'certificar-se das coisas mais importantes', a evitar fazer outros tropeçar e a 'andar dignamente de Jeová, com o fim de lhe agradar plenamente'. (Fil 1:9-11; Col 1:9, 10) Além disso, o conhecimento é uma das coisas que ajudam o cristão a ser ativo e produtivo no serviço que presta a Deus. (2Pe 1:5-8) Este dom da parte de Deus envolve mais do que apenas conhecer os fatos. Abrange entender estes fatos e saber como usá-los ao "responder a cada um". — Col 4:6.

Dons de Serviço e "Dádivas em Homens". Designações de serviço no arranjo terrestre de Deus são realmente dons concedidos por Jeová. (Núm 18:7; Ro 12:6-8; Ef 3:2, 7) Os favorecidos com designações de serviço pela benignidade imerecida de Deus são também chamados de "*dádivas em homens*", e Jesus Cristo, como representante de Deus e cabeça da congregação, os tem dado à congregação para que seus membros individuais sejam edificados e atinjam a madureza. (Ef 4:8, 11, 12) Para poder desincumbir-se fielmente das suas responsabilidades para a bênção de outros, aquele que possui o dom tem de continuar a cultivá-lo, nunca o negligenciando. (1Ti 4:14; 2Ti 1:6) Com a ajuda de Jeová, aquele que fizer decidido empenho de aproveitar plenamente suas capacidades e de vencer obstáculos que talvez surjam poderá cultivar a habilidade de realizar qualquer serviço divinamente designado. — Fil 4:13.

Dons do Espírito. No primeiro século EC, dons milagrosos acompanhavam o batismo com espírito santo. Estes serviram de sinais de que Deus não mais usava a congregação judaica no Seu serviço, mas que Sua aprovação repousava sobre a congregação cristã, estabelecida por seu Filho. (He 2:2-4) No dia de Pentecostes, dons milagrosos acompanhavam o derramamento do espírito santo, e, em cada caso mencionado depois nas Escrituras, em que se transmitiram dons milagrosos do espírito, estava presente pelo menos um dos 12 apóstolos, ou Paulo, diretamente escolhido por Jesus. (At 2:1, 4, 14; 8:9-20; 10:44-46; 19:6) Evidentemente, com a morte dos apóstolos, a transmissão dos dons do espírito findou, e os dons milagrosos do espírito cessaram totalmente, ao passo que aqueles que haviam recebido esses dons deixaram o cenário terrestre.

A realização de obras aparentemente milagrosas não provava por si só que havia autorização divina, nem a incapacidade de servos de Deus realizarem milagres com a ajuda do espírito de Deus lançava dúvida sobre o fato de que eles estavam sendo usados por ele. (Mt 7:21-23) Nem todo cristão do primeiro século podia realizar obras poderosas, curar, falar em línguas e interpretar. Paulo, e sem dúvida outros, pela benignidade imerecida de Deus, receberam diversos destes dons do espírito. Todavia, esses dons milagrosos assinalavam a infância da congregação cristã e se predisse que cessariam. De fato, até mesmo Jesus indicou que seus seguidores seriam identificados, não por realizarem obras poderosas, mas por seu amor entre si. — 1Co 12:29, 30; 13:2, 8-13; Jo 13:35.

Paulo enumera nove diferentes manifestações ou operações do espírito: (1) palavra de sabedoria, (2) palavra de conhecimento, (3) fé, (4) dons de curar, (5) obras poderosas, (6) profetizar, (7) discernimento de pronunciações inspiradas, (8) línguas diferentes, e (9) interpretação de línguas. Todos esses dons do espírito tinham um objetivo benéfico, que não somente contribuiu para o crescimento numérico da congregação, mas também resultou na sua edificação espiritual. — 1Co 12:7-11; 14:24-26.

"Palavra de sabedoria." Embora se possa obter sabedoria por estudo, empenho e experiência, a

"palavra de sabedoria" mencionada aqui evidentemente era a capacidade milagrosa de *aplicar conhecimento de forma bem-sucedida* na solução de problemas que surgissem na congregação. (1Co 12:8) Foi "segundo a sabedoria que lhe foi dada" que Paulo escreveu cartas que se tornaram parte da Palavra inspirada de Deus. (2Pe 3:15, 16) Este dom também parece ter-se manifestado na capacidade da pessoa de fazer uma defesa que os opositores não podiam refutar ou disputar. — At 6:9, 10.

"Palavra de conhecimento" e "fé". Todos na congregação cristã do primeiro século tinham conhecimento básico a respeito de Jeová e de Seu Filho, bem como a respeito da vontade e dos requisitos de Deus para a vida. Portanto, a "palavra de conhecimento" era algo além e acima do conhecimento compartilhado pelos cristãos em geral; era conhecimento milagroso. Do mesmo modo, a "fé" como dom do espírito evidentemente era fé milagrosa, que ajudava a pessoa a vencer obstáculos montanhescos, que de outra maneira estorvariam o serviço a Deus. — 1Co 12:8, 9; 13:2.

"Curar." O dom de curar manifestava-se na capacidade de curar doenças totalmente, não importando a natureza do padecimento. (At 5:15, 16; 9:33, 34; 28:8, 9) Antes de Pentecostes, curas haviam sido feitas por Jesus e pelos seus discípulos. Ao passo que algumas pessoas curadas obviamente manifestavam fé, não se exigia dos enfermos fazer uma expressão de fé, a fim de serem curados. (Veja Jo 5:5-9, 13.) Jesus, em certa ocasião, atribuiu a incapacidade de seus discípulos curarem um epiléptico não à falta de fé daquele que procurava a cura de seu filho, mas à pouca fé dos seus discípulos. (Mt 17:14-16, 18-20) Nem uma única vez citam as Escrituras um caso em que Jesus ou seus apóstolos fossem incapazes de curar outros, por falta de fé daqueles que buscavam a cura. Além disso, em vez de usar o dom da cura para curar Timóteo do seu distúrbio estomacal, ou de atribuir os seus frequentes casos de doença à sua falta de fé, o apóstolo Paulo recomendou que Timóteo usasse de um pouco de vinho por causa do seu estômago. — 1Ti 5:23; veja CURA; FÉ.

"Obras poderosas." As obras poderosas incluíam ressuscitar mortos, expulsar demônios e até mesmo golpear opositores com cegueira. (1Co 12:10) A manifestação de tais obras poderosas resultava na adição de crentes à congregação. — At 9:40, 42; 13:8-12; 19:11, 12, 20.

"Profetizar." Profetizar era um dom maior do que falar em línguas, visto que edificava a congregação. Além disso, os incrédulos eram assim ajudados a reconhecer que Deus realmente estava entre os cristãos. (1Co 14:3-5, 24, 25) Todos na congregação cristã falavam sobre o cumprimento das profecias registradas na Palavra de Deus. (At 2:17, 18) Entretanto, os respectivos que tinham o dom milagroso de profetizar podiam predizer eventos futuros, assim como fez Ágabo. — At 11:27, 28; veja PROFECIA; PROFETA (Profetas nas Escrituras Gregas Cristãs).

"Discernimento de pronunciações inspiradas." O discernimento de pronunciações inspiradas evidentemente envolvia a capacidade de discernir se uma expressão inspirada se originava de Deus, ou não. (1Co 12:10) Este dom impediria que aquele que o possuía fosse enganado e desviado da verdade, e protegeria a congregação contra falsos profetas. — 1Jo 4:1; compare isso com 2Co 11:3, 4.

"Línguas." O milagroso dom de línguas acompanhou o derramamento do espírito de Deus em Pentecostes de 33 EC. Os aproximadamente 120 discípulos reunidos numa sala de andar superior (possivelmente perto do templo) foram assim habilitados a falar sobre "as coisas magníficas de Deus" nas línguas nativas dos judeus e dos prosélitos que haviam chegado a Jerusalém de lugares longínquos para a celebração da festividade. Este cumprimento da profecia de Joel provou que Deus usava a nova congregação cristã e não mais a congregação judaica. Para poderem receber a dádiva gratuita do espírito santo, os judeus e os prosélitos tinham de se arrepender e ser batizados no nome de Jesus. — At 1:13-15; 2:1-47.

O dom de línguas mostrou-se muito útil para os cristãos do primeiro século na pregação àqueles que falavam outras línguas. Na realidade, era um sinal para os incrédulos. No entanto, Paulo, escrevendo à congregação cristã em Corinto, mandou que, quando se reunissem, nem todos falassem em línguas, visto que estranhos e incrédulos, entrando e não entendendo nada, concluiriam que eles estavam loucos. Recomendou também que falar em línguas fosse "limitado a dois ou no máximo três, e por turnos". Todavia, se não houvesse intérprete, então aquele que falava numa língua devia ficar calado na congregação, falando consigo mesmo e com Deus. (1Co 14:22-33) Não havendo tradução, falar ele numa língua não resultaria na edificação dos outros, porque ninguém escutaria as suas palavras, por não poder entendê-las. — 1Co 14:2, 4.

Quando aquele que falava numa língua não a podia traduzir, então ele não entendia o que ele mesmo estava dizendo, nem os outros que não conheciam essa língua, ou esse idioma. Portanto, Paulo incentivou aqueles que tinham o dom de línguas a orar para que também a pudessem traduzir e assim edificar todos os ouvintes. Em vista do precedente, pode-se facilmente ver por que Paulo, sob inspiração, classificou o falar em línguas como dom inferior e salientou que, numa congregação, ele

antes queria falar cinco palavras com a sua mente (entendimento) do que 10.000 palavras numa língua. — 1Co 14:11, 13-19.

"Interpretação de línguas." O dom da interpretação de línguas manifestava-se em a pessoa ser capaz de traduzir uma língua desconhecida àquele que tinha tal dom. (1Co 12:10) Este dom realmente realçava o dom de falar em línguas, visto que a congregação inteira seria edificada por ouvir a tradução. — 1Co 14:5.

Outras Operações do Espírito. Ao mencionar algumas das operações do espírito em conjunto com a colocação dos respectivos membros no corpo de Cristo, Paulo declara: "Deus tem colocado os respectivos na congregação, primeiro apóstolos; segundo profetas; terceiro instrutores; depois obras poderosas; depois dons de curar, serviços prestimosos, capacidades de dirigir, línguas diferentes." (1Co 12:27, 28) "Serviços prestimosos" talvez incluíssem os arranjos organizados para se ajudar materialmente irmãos necessitados, tais como a distribuição de alimentos a viúvas necessitadas, para a qual sete homens "cheios de espírito e de sabedoria" foram designados na congregação de Jerusalém. (At 6:1-6) "Capacidades de dirigir" eram necessárias para se realizar a comissão de fazer discípulos, esboçada por Jesus. (Mt 28:19, 20) A obra missionária, bem como o estabelecimento de novas congregações, e depois orientar as atividades dessas congregações, exigia direção perita. Neste respeito, é digno de nota que Paulo, com referência à sua parte no programa de edificação de Deus, fala de si mesmo como "diretor sábio de obras". — 1Co 3:10.

Controle dos Dons do Espírito. Evidentemente, aqueles que tinham os dons do espírito só podiam usá-los quando o espírito de Jeová se tornava operativo neles para usar o dom. Por exemplo, em Cesareia, embora Paulo ficasse no lar de Filipe, o qual "tinha quatro filhas, virgens, que profetizavam", não foi uma destas filhas, mas sim Ágabo, um profeta que viera da Judeia, quem predisse a prisão de Paulo. (At 21:8-11) Numa reunião de congregação, um profeta talvez recebesse uma revelação enquanto outro profeta falava; mas aqueles que tinham os dons do espírito tinham controle sobre estes quando o espírito de Deus os envolvia, quer dizer, podiam refrear-se de falar até surgir a oportunidade. Portanto, profetizar, falar em línguas e traduzir podiam ser feitos de modo ordeiro na congregação, para a edificação de todos. — 1Co 14:26-33.

DONZELA. Veja VIRGEM.

DOR, I. Uma das cidades palestinas que se aliaram com o rei cananeu Jabim, de Hazor, para lutar contra Josué (Jos 11:1, 2) e que foi sumariamente derrotada. (Jos 11:12; 12:23) Embora Dor e suas aldeias dependentes ficassem realmente no território de Aser, elas foram dadas à tribo de Manassés, que se mostrou incapaz de desapossar os habitantes remanescentes ali. (Jos 17:11-13; 1Cr 7:29) Mais tarde, o território de Dor, supervisionado por um dos genros de Salomão, fornecia alimentos em um mês do ano para a casa de Salomão. — 1Rs 4:11.

A cidade de Dor usualmente é identificada com Khirbet el-Burj (Tel Dor), 13 km ao N de Cesareia, na extensa e estreita planície costeira ao longo do mar Mediterrâneo. Esta localização na planície costeira tem provocado alguns debates sobre o significado da frequentemente usada frase "nos serros [do hebr.: *na·fáh*] de Dor". (Jos 11:2) Alguns peritos acreditam que isto se refere aos penhascos ao longo de grande parte do litoral desta região, associando assim o termo hebraico *na·fáh* com o árabe *nafnaf*, significando "penhasco, precipício". Outros acreditam que talvez indique as encostas montanhosas que começam 3 km terra adentro de Dor e culminam na elevação do monte Carmelo.

DOR, II. Sensação de desconforto físico, quer moderada, quer severa; também, aguda aflição mental ou emocional.

Por motivo de trabalho fatigante de cultivar o solo amaldiçoado (Gên 3:17-19; 5:29), palavras injuriosas (Pr 15:1), a insensibilidade de outros quanto a corresponder ao bem que lhes é feito (Ro 9:2), doenças e outras adversidades (Jó 2:13; 16:6), os humanos têm sofrido dor mental, emocional e física. Situações horríveis ou aflitivas, quer reais, quer imaginárias, têm similarmente dado origem a dor. — Sal 55:3, 4; Is 21:1-3; Je 4:19, 20; Ez 30:4, 9; veja também DORES DE PARTO.

'Não Haverá Mais Dor.' Embora desagradável, a sensação física da dor serve a um objetivo benéfico por alertar a pessoa a perigos de dano corporal, e desse modo a capacita a tomar medidas para evitar danos sérios. Portanto, o cumprimento da promessa de Deus, de que "não haverá mais . . . dor" (Re 21:4), não pode significar que os humanos se tornarão insensíveis ou incapazes de sentir dor. Antes, 'não haverá mais' dor mental, emocional e física resultante do pecado e da imperfeição (Ro 8:21, 22), no sentido de que suas causas (tais como a doença e a morte) serão removidas. Que a perfeição física não exige por si só a absoluta ausência da sensação de dor é confirmado pelo fato de que até mesmo o homem perfeito, Jesus, sofreu dor física e emocional em conexão com sua morte e a insensibilidade daqueles a quem ministrou. (Mt 26:37; Lu 19:41) Fora inclusive predito que ele seria um "homem para ter dores". (Is 53:3) Por curar os "afligi-

dos por várias moléstias e padecimentos" (Mt 4:24), Jesus carregou as dores de outros. — Is 53:4.

Uso Figurado. Frequentemente, as Escrituras mencionam a dor em sentido figurado. Dependendo do contexto, ela pode significar trabalho árduo (Pr 5:10) ou temor salutar e respeito reverente por Jeová Deus. (1Cr 16:30; Sal 96:9; 114:7) Águas, montanhas e a terra, quando num estado de agitação, são descritas como sofrendo dores. (Sal 77:16; 97:4; Je 51:29; Hab 3:10) Jeová considerou a infiel Judá como tendo uma dor incurável, uma dor que ameaçava matá-la. — Je 30:15.

Dores ou ânsias também podem denotar circunstâncias aflitivas. Referindo-se a Jesus Cristo, o apóstolo Pedro declarou: "Deus o ressuscitou por afrouxar as ânsias da morte, porque não era possível que ele continuasse a ser segurado por ela." (At 2:24) Embora os mortos não estejam cônscios, a morte é uma situação amarga e aflitiva, tanto na dor que muitas vezes a precede como na perda de toda atividade e liberdade causada pelas suas garras paralisantes. — Veja Sal 116:3.

DORCAS [Gazela]. Mulher cristã da congregação de Jope, que abundava em "boas ações e nas dádivas de misericórdia", evidentemente incluindo fazer roupas interiores e exteriores para viúvas necessitadas. (At 9:36, 39) "Dorcas" corresponde ao aramaico "Tabita", nomes que ambos significam "Gazela". Possivelmente Dorcas era conhecida pelos dois nomes, uma vez que naquela época não era incomum que os judeus, especialmente aqueles que moravam em um porto marítimo tal como Jope, com sua população mista de judeus e gentios, tivessem um nome hebraico, bem como um nome grego ou latino. Ou, Lucas pode ter traduzido o nome em benefício dos leitores gentios. Dorcas é a única mulher mencionada nas Escrituras a quem se aplica a forma feminina da palavra "discípulo". Isto, entretanto, não significa que tenha ocupado uma posição especial na congregação, visto que todos os cristãos, na realidade, eram discípulos de Jesus Cristo. (Mt 28:19, 20) Embora sua morte, em 36 EC, provocasse muito pranto entre as viúvas que aparentemente se haviam beneficiado bastante da sua bondade, não se fazer menção alguma de pesar da parte dum marido sugere que Dorcas não era casada naquele tempo.

Quando ela morreu, os discípulos em Jope prepararam-na para o enterro, e, ao saberem que Pedro estava em Lida, uns 18 km ao SE de Jope, mandaram chamá-lo. Sem dúvida, tinham ouvido falar da cura do paralítico Eneias, feita ali por Pedro, e isto pode ter-lhes dado uma base para pensar que o apóstolo poderia ressuscitar Dorcas. Por outro lado, podem ter recorrido a Pedro apenas em busca de consolo. — At 9:32-38.

Seguindo um proceder similar àquele usado por Jesus ao ressuscitar a filha de Jairo (Mr 5:38-41; Lu 8:51-55), Pedro, depois de pedir a todos que saíssem do quarto de andar superior, orou e então disse: "Tabita, levanta-te!" Dorcas abriu os olhos, sentou-se e tomou a mão de Pedro para levantar-se. Esta é a primeira ressurreição relatada como realizada por um apóstolo, resultando em muitos se tornarem crentes em toda a Jope. — At 9:39-42.

DORES DE PARTO. Tribulação associada com o dar à luz. Deus disse à primeira mulher, Eva, depois de ela ter pecado, qual seria o resultado quanto a dar à luz. Se tivesse permanecido obediente, a bênção de Deus teria continuado sobre ela e dar à luz teria sido pura alegria, visto que "a bênção de Jeová — esta é o que enriquece, e ele não lhe acrescenta dor alguma". (Pr 10:22) Agora, porém, como regra geral, o funcionamento imperfeito do corpo traria dor. Concordemente, Deus disse (uma vez que, com frequência, as coisas que Ele *permite* são mencionadas como sendo *feitas* por ele): "Aumentarei grandemente a dor da tua gravidez; em dores de parto darás à luz filhos." — Gên 3:16.

A expressão hebraica nesta passagem da Escritura é, literalmente, "a tua dor e a tua gravidez", e é vertida por algumas traduções "a tua dor, e a tua conceição". (*Al; Tr*) Mas a forma gramatical utilizada é chamada hendíadis, em que duas palavras são ligadas por "e", embora se fale de uma só coisa. Traduções modernas vertem a expressão concordemente. (*ALA; BJ; CBC; MC*) Assim, não se declara que a concepção seria necessariamente aumentada, mas a dor seria.

É verdade que a dor da gravidez e do parto pode ser aliviada por tratamento médico, e até mesmo evitada, até certo ponto, por cuidados e métodos preparatórios. Geralmente, porém, o parto continua sendo uma experiência fisicamente aflitiva. — Gên 35:16-20; Is 26:17.

Uso Simbólico. Apesar de dores de parto estarem associadas ao dar à luz, há alegria associada com o nascimento de uma criança. Quando Jesus Cristo falou intimamente com seus apóstolos, na noite antes da sua morte, ele usou essa circunstância como ilustração. Explicou-lhes que ia deixá-los, e então passou a dizer: "Digo-vos em toda a verdade: Chorareis e lamentareis, mas o mundo se alegrará; vós sereis contristados, mas o vosso pesar será transformado em alegria. Uma mulher, quando dá à luz, tem pesar, porque chegou a sua hora; mas, quando ela deu à luz a criancinha, não se lembra mais da tribulação, por causa da alegria de que um homem tem nascido no mundo. Portanto, vós também, deveras, tendes agora pesar; mas, hei de ver-vos novamente e os vossos corações se

alegrarão, e ninguém vos tirará a vossa alegria." — Jo 16:20-22.

Passaram realmente por este período doloroso durante partes de três dias, quando eles, sem dúvida, prantearam e 'atribularam suas almas' com jejum. (Lu 5:35; compare isso com Sal 35:13.) Contudo, cedo na manhã do terceiro dia, 16 de nisã, e por 40 dias depois disso, o ressuscitado Jesus apareceu a certos discípulos. Imagine só a alegria deles! No dia de Pentecostes, o 50.º dia a partir da ressurreição de Jesus, foi derramado sobre eles o espírito santo de Deus e eles se tornaram testemunhas alegres da Sua ressurreição, primeiro em Jerusalém e depois em partes distantes da terra. (At 1:3, 8) E ninguém lhes podia tirar sua alegria. — Jo 16:22.

O salmista descreveu um encontro de reis, ao verem o esplendor e a magnificência da cidade santa de Deus, Sião, com suas fortes torres e escarpas. Ele disse: "Eles mesmos viram; por isso ficaram pasmados. Ficaram perturbados, foram postos a correr em pânico. Ali se apoderou deles o próprio tremor, dores de parto como as da mulher que dá à luz." (Sal 48:1-6) O salmo parece descrever um acontecimento real em que reis inimigos ficaram tomados de pânico num planejado ataque a Jerusalém.

Jeremias, ao profetizar a derrota que viria sobre a poderosa Babilônia, falou de um povo vindo do norte, sendo que o relato a respeito disso faria o rei de Babilônia ter fortes dores, como uma mulher ao dar à luz. Isto se cumpriu quando Ciro avançou contra Babilônia e especialmente quando a misteriosa escrita à mão apareceu na parede, durante o banquete do babilônio Rei Belsazar. O profeta Daniel a interpretou para Belsazar como pressagiando a imediata queda de Babilônia diante dos medos e dos persas. — Je 50:41-43; Da 5:5, 6, 28.

Concernente à vinda do "dia de Jeová", o apóstolo Paulo explicou que esta se daria quando o clamor: "Paz e segurança!" estivesse sendo proclamado. Então "lhes há de sobrevir instantaneamente a repentina destruição, assim como as dores de aflição vêm sobre a mulher grávida, e de modo algum escaparão". (1Te 5:2, 3) As dores de parto sobrevêm repentinamente, não se prevendo com exatidão o dia e a hora. As dores primeiro ocorrem a intervalos de aproximadamente 15 a 20 minutos, tornando-se mais frequentes à medida que o trabalho de parto progride. Na maioria dos casos, o tempo do trabalho de parto é relativamente curto, especialmente em seu segundo estágio, mas uma vez que as dores de parto começam, a mulher sabe que o nascimento está-se aproximando e que é preciso passar por esta experiência dolorosa. Não há 'escapatória'.

Na visão do apóstolo João, em Revelação (Apocalipse), ele viu uma mulher celestial clamando "nas suas dores e na sua agonia de dar à luz". A criança que nasceu era "um filho, um varão, que há de pastorear todas as nações com vara de ferro". Apesar dos esforços do dragão para devorá-lo, "o filho dela foi arrebatado para Deus e para o seu trono". (Re 12:1, 2, 4-6) O arrebatamento do filho por parte de Deus denotaria aceitar Ele a criança como sua, assim como era costume nos tempos antigos apresentar a criança recém-nascida ao pai para aceitação. (Veja NASCIMENTO.) Concluir-se-ia que a "mulher" é a "esposa" de Deus, a "Jerusalém de cima", a "mãe" de Cristo e de seus irmãos espirituais. — Gál 4:26; He 2:11, 12, 17.

A "mulher" celestial de Deus, naturalmente, seria perfeita, e o nascimento seria sem dor literal. As dores de parto, portanto, representariam simbolicamente que a "mulher" entendia que o nascimento estava próximo; ficaria na expectativa dele em breve. — Re 12:2.

Quem seria este "filho, um varão"? Ele iria "pastorear todas as nações com vara de ferro". Isto foi predito referente ao rei messiânico de Deus, no Salmo 2:6-9. Mas João teve esta visão muito depois do nascimento de Cristo na terra, e de sua morte e ressurreição. A visão, portanto, pareceria referir-se ao nascimento do Reino Messiânico nas mãos do Filho de Deus, Jesus Cristo, o qual, tendo sido levantado dentre os mortos, 'se assentou à direita de Deus, daí em diante esperando até que os seus inimigos fossem postos por escabelo dos seus pés'. — He 10:12, 13; Sal 110:1; Re 12:10.

Este era um evento aguardado, e, à medida que o tempo se aproximava, a expectativa dele no céu e na terra se tornaria grande, visto que o cumprimento de profecia seria uma indicação segura de sua proximidade. Assim também seria, conforme o apóstolo indicou aos cristãos, a vinda do "dia de Jeová": "Ora, quanto aos tempos e às épocas, irmãos, não necessitais de que se vos escreva." "Vós, irmãos, não estais em escuridão, de modo que aquele dia vos sobrevenha assim como a ladrões." — 1Te 5:1, 4.

DOTÃ. Cidade que figura em duas narrativas bíblicas. Dotã é hoje identificada com Tell Dothan (Tel Dotan), situada numa colina em uma pequena planície semelhante a uma bacia, localizada entre as colinas de Samaria e a cordilheira do Carmelo, 16 km ao NNE de Samaria. — FOTO, Vol. 1, p. 950.

O jovem José encontrou seus irmãos e os rebanhos deles "em Dotã". Pensa-se que provavelmente eles estavam ao N daquela cidade, na pastagem através da qual passava a estrada que ligava Gileade (ao L do Jordão) com a costa mediterrânea e o Egito. Esta pode ter sido a rota feita pela "caravana de ismaelitas" que compraram José. — Gên 37:17-36.

Séculos mais tarde, o rei da Síria enviou uma poderosa força militar a Dotã para prender Eliseu. Ali, o amedrontado ajudante do profeta teve seus olhos miraculosamente abertos para ver o equipamento de guerra, de fogo, de Deus, na "região montanhosa . . . em torno de Eliseu", isto é, ou na mesma colina onde ficava Dotã, ou nas colinas vizinhas ao L, S e O de Dotã. (2Rs 6:11-17) Os sírios, ao cercar a cidade, podem também ter-se postado nestas colinas circundantes, das quais então 'desceram' quando Eliseu saiu da cidade ao encontro deles. As forças inimigas, no entanto, foram tornadas inofensivas quando atingidas miraculosamente por um tipo de cegueira, Jeová usando talvez as forças angélicas para realizar isso. — 2Rs 6:18, 19; compare isso com Gên 19:1, 10, 11.

DOZE, OS. Veja APÓSTOLO.

DRACMA. Moeda grega de prata ainda em uso no primeiro século EC. (Lu 15:8, 9) A dracma ática estampava a cabeça da deusa Atena num lado e uma coruja no outro. No tempo do ministério terrestre de Jesus, a dracma provavelmente já tinha seu peso reduzido para cerca de 3,4 gramas, e assim seria hoje avaliada em US$ 0,65. No primeiro século EC, os gregos equiparavam a dracma ao denário, mas o governo romano calculava o valor oficial da dracma como de três quartos de um denário. Os judeus pagavam ao templo um imposto anual de duas dracmas (uma didracma). — Mt 17:24.

A dracma grega de prata não deve ser confundida com a "dracma" de ouro (*dar·kemóhn*) das Escrituras Hebraicas, uma moeda geralmente equiparada ao darico persa (8,4 gramas; US$ 94,50 segundo valores modernos). — Esd 2:69; Ne 7:70-72.

DRAGÃO. Do grego *drá·kon,* significando um monstro terrificante, um devorador semelhante a uma serpente. Esta palavra ocorre 13 vezes na Bíblia, mas apenas no altamente simbólico livro de Revelação (Apocalipse), e representa Satanás, o Diabo. Ele é o "grande dragão cor de fogo, com sete cabeças e dez chifres", que tem uma cauda que arrasta atrás de si "um terço das estrelas do céu", as quais primeiro foram induzidas a se materializar como humanos, antes do Dilúvio, e depois se tornaram demônios. (Re 12:3, 4; Ju 6) Junto com esses demônios, Satanás, o Dragão, é expulso dos céus para a vizinhança da Terra. "Assim foi lançado para baixo o grande dragão, a serpente original, o chamado Diabo e Satanás." (Re 12:7-9) Neste estado rebaixado, ele persegue o restante da "mulher" de Deus, aqueles que têm "a obra de dar testemunho". — Re 12:13-17.

O dragontino Satanás é também aquele que dá poder e grande autoridade à simbólica fera de sete cabeças e dez chifres, e, por sua vez, ele é adorado pelas pessoas de "toda a terra". (Re 13:2-4) Em visão, João também observa que as coaxantes "expressões inspiradas por demônios", semelhantes a rãs, que vão aos "reis de toda a terra habitada", saem da boca do Dragão, ou Satanás, bem como da boca da "fera" e do "falso profeta". O efeito disso é ajuntar esses governantes e seus apoiadores "para a guerra do grande dia de Deus, o Todo-Poderoso . . . ao lugar que em hebraico se chama Har-Magedon [Armagedom]". (Re 16:13-16) Logo depois desta maior de todas as guerras, o "anjo" que desce do céu se apoderará do "dragão, a serpente original, que é o Diabo e Satanás", e o acorrentará e lançará no abismo por mil anos. — Re 20:1-3; veja SATANÁS.

DRUSILA. Terceira e mais jovem filha de Herodes Agripa I, nascida por volta de 38 EC; irmã de Agripa II, Berenice e Mariamne III. O nome de sua mãe era Cipros. Antes de ela ter seis anos de idade, foi arranjado seu casamento com o príncipe Epifânio, de Comagena, mas esse nunca se concretizou, devido à recusa do prospectivo esposo de converter-se ao judaísmo. Um rei sírio, Aziz de Emesa, satisfez os termos da circuncisão e Drusila tornou-se sua esposa aos 14 anos. Exasperada pela crueldade dele, e irritada pela inveja de sua irmã menos atraente, Berenice, Drusila foi facilmente induzida a divorciar-se de Aziz, contrário à lei judaica, e desposar o governador Félix por volta de 54 EC. Ela talvez estivesse presente quando o prisioneiro Paulo "falava sobre a justiça e o autodomínio, e o julgamento por vir", os quais mostraram ser assuntos muito inquietantes para o governador Félix. Depois de dois anos, quando Félix entregou a governança a Festo, ele deixou Paulo em cadeias para "ganhar o favor dos judeus", o que alguns acham que fez para agradar sua jovem esposa, "que era judia". (At 24:24-27) O filho de Drusila com Félix era outro Agripa, que se afirma ter sido morto na grande erupção do monte Vesúvio, em 79 EC.

DUMÁ.

1. Sexto na lista dos 12 filhos de Ismael. Com o casamento de sua irmã Maalate, Dumá tornou-se cunhado de seu primo Esaú. Dumá tornou-se também maioral e chefe de clã, ou nação, em cumprimento da promessa de Jeová a Abraão. — Gên 17:20; 25:14-16; 28:9; 1Cr 1:30.

O ismaelita Dumá, evidentemente, deu seu nome à região na Arábia setentrional, a cerca de meio-caminho entre a Terra da Promessa e Babilônia meridional. O nome persiste no do oásis Dumat al-Ghandal (agora conhecido como Al-Jawf). O rei assírio Senaqueribe menciona uma *Adummatu,* "situada no deserto". Esar-Hadom diz que uma *Adumu* foi conquistada pelo seu pai Senaqueribe.

2. Cidade alistada entre as designadas à tribo de Judá depois da conquista daquela terra por Josué. (Jos 15:52) Ficava na região montanhosa e é identificada com Khirbet Domeh ed-Deir (Duma), a uns 15 km ao SO de Hébron.

3. Em Isaías 21:11, faz-se uma pronúncia contra "Dumá". Todavia, logo se menciona "Seir", e isto talvez indique que a mensagem é dirigida contra Edom. (Gên 32:3) A *Septuaginta* grega, em Isaías 21:11, diz "Idumeia" (terra dos edomitas) em vez de "Dumá".

DUQUE. Veja CAUDILHO.

DURA. Planície onde Nabucodonosor erigiu uma imagem de ouro. — Da 3:1.

É biblicamente descrita como situada "no distrito jurisdicional de Babilônia", de modo que, pelo visto, ficava perto desta cidade. Por este motivo, alguns peritos aceitam hoje Tulul Dura, a 10 km ao SE de Babilônia, como o lugar mais provável dos muitos propostos. Descobriram-se ali as ruínas duma elevação feita de tijolos cozidos ao sol, de 14 m de cada lado, ruínas que alguns conjecturam ser a base da imagem de Nabucodonosor. Todavia, o termo acadiano *duru,* que significa "circuito", "muro" ou "lugar murado", aparece frequentemente em nomes de lugares mesopotâmios, tornando presentemente impossível uma identificação positiva.

DURAÇÃO DA VIDA. Veja VIDA, DURAÇÃO DA.

E

EBAL. Terceiro filho mencionado do xeque horeu Sobal, descendente de Seir. (Gên 36:20, 23; 1Cr 1:40) Os horeus moravam em Seir antes de serem desapossados e aniquilados pelos filhos de Esaú. — De 2:12.

EBAL, MONTE. Monte agora identificado como Jebel Eslamiyeh (Har ʽEval), situado no distrito de Samaria. O monte Ebal defronta com o monte Gerizim, estando estes montes separados por um lindo vale estreito, o vale de Siquém (vale de Nablus), no qual se aninha a cidade de Nablus, não muito longe da antiga Siquém. Apenas a parte inferior das suas encostas apresenta vegetação, tal como vinhedos e olivais, sendo a parte superior bastante despida de vegetação, e rochosa. Assim como outros montes em Samaria, o Ebal é de pedra calcária com crosta de giz. Está situado ao NE do monte Gerizim e eleva-se a mais de 900 m acima do nível do Mediterrâneo. Os montes Ebal e Gerizim ficam ao O do rio Jordão. — De 11:29, 30.

Olhando do cume do Ebal para o N, pode-se ver a maior parte da terra da Galileia e também o monte Hermom. As elevações na vizinhança de Jerusalém podem ser vistas olhando-se para o S, e a planície de Sarom e o Mediterrâneo, para o O. Olhando-se para o L, pode-se enxergar até Haurã, do outro lado do Jordão. Abrão (Abraão) certa vez acampou no vale entre estes dois montes, perto das árvores grandes de Moré. — Gên 12:6.

Moisés disse aos israelitas que, quando Jeová os levasse à terra de que iriam tomar posse, eles tinham "de dar a bênção sobre o monte Gerizim e a invocação do mal sobre o monte Ebal". (De 11:29, 30) Mandou também que se escolhessem grandes pedras não lavradas, que estas fossem caiadas e colocadas no monte Ebal. Devia-se erigir ali um altar em que se deviam apresentar sacrifícios a Jeová. Moisés disse também: "Terás de escrever sobre as pedras todas as palavras desta lei, tornando-as bem claras." — De 27:1-8.

Depois que Israel cruzou o Jordão, as tribos de Rubem, Gade, Aser, Zebulão, Dã e Naftali deviam ficar "de pé para a invocação do mal no monte Ebal", e as outras tribos deviam ficar "de pé para abençoar o povo no monte Gerizim". Nesta ocasião se recitariam as bênçãos a serem usufruídas pelos que obedecessem à lei de Deus, bem como as maldições, ou invocações do mal, a serem sofridas pelos violadores da lei. (De 27:12-14) Ao se proferirem as maldições pela desobediência, todo o povo devia dizer: "Amém!" isto é: "Assim seja!" para mostrar que concordava que os praticantes da iniquidade mereciam a condenação. — De 27:15-26.

Depois da vitória de Israel em Ai, Josué obedeceu às instruções de Moisés, construindo um altar para Jeová no monte Ebal. Sobre pedras (talvez, mas não necessariamente, as do próprio altar), ele escreveu "uma cópia da lei de Moisés, que havia escrito perante os filhos de Israel". Daí, diante da congregação de Israel (inclusive os residentes estrangeiros), reunida conforme Moisés havia ordenado, Josué "leu em voz alta todas as palavras da lei, a bênção e a invocação do mal, segundo tudo o que está escrito no livro da lei". Metade da congregação se pôs defronte do monte Ebal, e a outra metade defronte do monte Gerizim, a Arca do Pacto e os le-

vitas ficando entre os dois grupos. (Jos 8:30-35) As encostas do monte Ebal em relação às encostas do monte Gerizim forneciam uma excelente acústica para esta ocasião. É notável, também, que essas coisas ocorressem quase que no coração da terra da promessa, e nas proximidades do local em que Jeová prometeu essa terra a Abrão (Abraão), antepassado de Israel. — Gên 12:6, 7.

Segundo a tradição judaica, os levitas de pé entre os montes Ebal e Gerizim encaravam o monte Gerizim quando proferiam uma bênção, à qual o povo reunido ali devia responder: "Amém!" Daí, diz-se que se viravam para encarar o monte Ebal e proferiam uma das maldições, à qual os reunidos naquele lado diziam: "Amém!" As Escrituras, porém, não especificam o procedimento exato seguido naquela ocasião notável.

Segundo o Pentateuco Samaritano, em Deuteronômio 27:4, as pedras deviam ser erguidas no monte "Gerizim". Todavia, deve-se ler ali "Ebal", segundo o texto massorético, a *Vulgata* latina, a *Pesito* siríaca e a *Septuaginta* grega. Josué 8:30-32 indica que foi no monte Ebal que Josué erigiu as pedras em que se escreveu "uma cópia da lei de Moisés". — Veja GERIZIM, MONTE.

ÉBANO [hebr.: *hov·ním*]. Crê-se que o termo se aplica à madeira do *Diospyros ebenum* ou a tipos similares do mesmo gênero de árvore. Esta árvore cresce muito, tendo folhas simples e flores em forma de sino. A madeira externa é macia e branca, mas a madeira do cerne, que atinge o diâmetro máximo de uns 50 cm, é muito dura, de grãos compactos, durável e de coloração preta ou castanho-escura. Aceita grande polimento. Essas qualidades a tornam muitíssimo desejável para mobília de qualidade, para objetos ornamentais e para trabalhos incrustados de marfim. Era também usada pelos pagãos para fazer ídolos para sua adoração.

O ébano só é mencionado uma vez na Bíblia, em Ezequiel 27:15, onde é apresentado como item comercial. Sugere-se que o ébano e o marfim mencionados ali eram trazidos da Índia ou de Sri Lanka, talvez através do mar Arábico e subindo o Mar Vermelho, seguindo daí por terra, ou, talvez, da Núbia, no NE da África. O ébano era altamente apreciado pelos antigos egípcios, e nos túmulos egípcios têm-se encontrado produtos feitos dele.

EBEDE [Servo; ou: forma abreviada de Obadias, que significa "Servo de Jeová"].

1. Pai de Gaal, aquele que liderou os proprietários de terras de Siquém numa rebelião malsucedida contra Abimeleque. — Jz 9:26, 29, 39-41.

2. Filho de Jonatã. Ebede, acompanhado por 50 varões da casa paterna de Adim, retornou com Esdras de Babilônia a Jerusalém. — Esd 8:6.

Vista de cima do monte Gerizim em direção ao monte Ebal.

EBEDE-MELEQUE [Servo do Rei]. Eunuco etíope da casa do Rei Zedequias, que, pela sua atuação, demonstrou estar de pleno acordo com a obra feita pelo profeta de Jeová, Jeremias. Quando os príncipes de Judá acusaram falsamente Jeremias de sedição, Zedequias entregou o profeta nas mãos deles. Estes príncipes levaram então Jeremias e o lançaram na lamacenta cisterna de Malquijá, no Pátio da Guarda, para que ali morresse sem comida. (Je 38:4-6) Corajosamente, apesar do perigo a que isso o expunha, devido ao prevalecente ódio amargo contra Jeremias e sua mensagem, Ebede-Meleque dirigiu-se publicamente ao rei, que estava sentado junto ao Portão de Benjamim, e ali apresentou um recurso em favor de Jeremias. Zedequias respondeu favoravelmente. Daí, Ebede-Meleque, às ordens do rei, levou 30 homens à cisterna e fez baixar cordas junto com trapos e panos velhos, para Jeremias colocá-los sob as axilas, a fim de puxá-lo para fora da cisterna. (Je 38:7-13) É provável que Zedequias tenha mandado Ebede-Meleque levar 30 homens, não que tantos homens fossem necessários para tirar Jeremias da cisterna, mas a fim de que a libertação fosse bem-sucedida, apesar de qualquer possível interferência por parte dos príncipes ou dos sacerdotes. Por causa desta ação justa para com o profeta de Jeová Deus, este assegurou a Ebede-Meleque, mediante Jeremias, que ele não pereceria durante o sítio feito pelos babilônios, mas que se lhe concederia escapar. — Je 39:15-18; veja EUNUCO.

EBENEZER [Pedra de Ajuda].

1. Lugar perto do qual Israel foi duas vezes derrotado pelos filisteus, não só resultando na morte de 34.000 israelitas, inclusive Hofni e Fineias, mas também na captura da Arca do Pacto pelo inimigo. A notícia deste último evento precipitou a morte de Eli, o sacerdote. (1Sa 4:1-11, 17, 18; 5:1) Os peritos provisoriamente situam Ebenezer em Majdel Yaba, 4 km ao SE de Afeque, na planície de Sarom (onde os filisteus se acamparam).

2. Nome dado a uma pedra erigida por Samuel mais de 20 anos depois dos eventos mencionados no capítulo anterior, provavelmente para comemorar a vitória de Israel sobre os filisteus, com a ajuda de Deus. (1Sa 7:2, 12) Embora se desconheça hoje sua localização exata, evidentemente encontrava-se a alguns quilômetros ao SE do N.º 1 acima, "entre Mispá e Jesana".

ÉBER [duma raiz que significa "passar para (atravessar)"; ou "outro lado [isto é, o lado oposto]"]. Além de ser o nome pessoal de cinco homens diferentes mencionados na Bíblia, "Éber" é usado em Números 24:24 como indicando, quer a raça hebreia, quer uma região. A *Septuaginta* grega, a *Pesito* siríaca e a *Vulgata* latina traduzem "Éber" aqui como "os hebreus". No entanto, "Éber", neste caso, poderá referir-se à terra ou ao povo do 'outro lado', do Eufrates (em adição à Assíria, mencionada no mesmo versículo). Em hebraico, a expressão para "além do Rio" (hebr.: *'é·ver han·na·hár*) é às vezes usada para se referir à região ao O do Eufrates. (Ne 2:7, 9; 3:7) Em 1 Reis 4:24, a mesma expressão hebraica é traduzida por "deste lado do Rio" (*NM*) ou "a oeste do rio Eufrates". (*BLH*) A correspondente expressão aramaica é usada para designar, em geral, a região da Síria e da Palestina. — Esd 4:10, 11, 16, 17, 20; 5:3, 6; 6:6, 13.

1. Antepassado de Abraão; filho de Selá, e pai de Pelegue e Joctã, bem como de outros filhos. Nos dias do seu filho Pelegue, a quem Éber sobreviveu uns 191 anos, "foi dividida a terra". Isto talvez se refira a Jeová confundir a língua daqueles que construíam Babel e sua torre, sob a direção de Ninrode. — Gên 10:25; 11:14-19, 26.

Gênesis 10:21 menciona "Sem, antepassado de todos os filhos de Éber ["pai de todos os hebreus", *AT*, *BLH*, *Mo*], irmão de Jafé, o mais velho". Evidentemente, Éber é alistado aqui em íntima associação com Sem por causa da importância bíblica dada aos descendentes de Éber, especialmente de Abraão em diante. O texto, portanto, não restringe os descendentes de Sem apenas aos hebreus, conforme os versículos seguintes tornam claro. Os descendentes de Éber por meio de Joctã parecem ter-se fixado na Arábia, ao passo que aqueles por meio de Pelegue são associados com a Mesopotâmia.

2. Gadita que morava em Basã, descendente de Abiail. — 1Cr 5:11, 13, 14.

3. Benjamita identificado como filho de Elpaal. — 1Cr 8:12.

4. Cabeça benjamita alistado entre os filhos de Sasaque. — 1Cr 8:22-25, 28.

5. Sacerdote levita; cabeça da casa paterna de Amoque. Evidentemente, Éber era contemporâneo do sumo sacerdote Joiaquim, do governador Neemias e de Esdras, o sacerdote e escriba. — Ne 12:12, 20, 26.

EBES. Cidade no território de Issacar. (Jos 19:17, 20) Sua localização é desconhecida.

EBIASAFE. Veja ABIASAFE.

EBROM. Nome duma cidade fronteiriça aquinhoada a Aser. (Jos 19:24, 28) Visto que muitos manuscritos hebraicos rezam aqui "Abdom", a maioria dos peritos, em geral, considera "Ebrom" uma grafia errada desse nome. — Veja ABDOM N.º 5.

ECBÁTANA. Capital da antiga Média, a partir de c. 700 AEC. O rei persa Ciro II tomou-a do rei

medo Astíages, após o que os medos e os persas juntaram suas forças sob Ciro. Ecbátana é biblicamente identificada como um lugar do distrito jurisdicional da Média, nos dias do rei persa Dario I (Histaspes). — Esd 6:1, 2.

"Ecbátana" é a tradução em português do nome desta cidade, em Esdras 6:2. Esta forma do nome corresponde à leitura da *Vulgata* latina e também é encontrada no texto grego dos escritos apócrifos que vieram a ser incluídos na *Septuaginta*. O texto massorético e a *Pesito* siríaca, porém, dão o nome como "Acmeta". Os primitivos escritores gregos parecem ter aplicado o nome Ecbátana a vários lugares. No entanto, há consenso geral entre os peritos hodiernos de que a Ecbátana capturada por Ciro (e, assim, a mencionada em Esd 6:2) é a moderna cidade de Hamadã, importante centro comercial do Irã, situada ao sopé do monte Alvand, aproximadamente a 290 km ao OSO de Teerã. Assim como a antiga Ecbátana era uma cidade importante situada na principal via que conduzia da Mesopotâmia a pontos mais para o L, assim também a moderna Hamadã é cruzada por várias estradas, tais como a que vai de Bagdá a Teerã.

Quando certas autoridades designadas pelos persas questionaram a legalidade da obra de reconstrução do templo pelos judeus, nos dias de Zorobabel, esses opositores enviaram uma carta ao Rei Dario I, da Pérsia, solicitando a confirmação do decreto de Ciro que autorizava esta reconstrução. (Esd 5:1-17) Dario mandou fazer uma investigação, e o decreto de Ciro foi encontrado em Ecbátana, confirmando assim a legalidade da obra de reconstrução do templo. De fato, Dario emitiu uma ordem com o fim de que a obra dos judeus prosseguisse sem impedimento, e os opositores deles receberam até mesmo a ordem de prover-lhes os materiais necessários, o que "fizeram prontamente". O templo foi finalmente completado "ao terceiro dia do mês lunar de adar, isto é, no sexto ano do reinado de Dario, o rei", ou já perto da primavera setentrional de 515 AEC. — Esd 6:6-15.

ECLESIASTES. O nome hebraico, *Qo·hé·leth* (que significa "Congregante; Reunidor; Ajuntador; Convocador"), descreve apropriadamente o papel do rei no governo teocrático usufruído por Israel. (Ec 1:1, 12) Era da responsabilidade do governante manter o dedicado povo de Deus unido em fidelidade a seu verdadeiro Rei e Deus. (1Rs 8:1-5, 41-43, 66) Por este motivo, ser o rei bom ou mau para a nação era determinado por ele conduzir, ou não, a nação na adoração de Jeová. (2Rs 16:1-4; 18:1-6) O congregante, que era Salomão, já fizera muito para congregar Israel e seus companheiros, os residentes temporários, ao templo. Neste livro, ele procurou congregar o povo de Deus por afastá-lo das obras vãs e infrutíferas deste mundo e levá-lo a obras dignas do Deus a quem a nação estava dedicada. O nome usado em nossas Bíblias em português é tirado da tradução de *Qo·hé·leth*, na *Septuaginta* grega, a saber, *Ek·kle·si·a·stés* (Eclesiastes), significando "membro duma eclésia (congregação, assembleia)".

Escritor. Só houve um "filho de Davi", a saber, Salomão, que foi "rei sobre *Israel* em Jerusalém" (Ec 1:1, 12), porque os reis depois de Salomão não reinaram sobre todo o Israel. Salomão era o rei famoso por sua eminente sabedoria. (Ec 1:16; 1Rs 4:29-34) Era construtor. (Ec 2:4-6; 1Rs 6:1; 7:1-8) Era compositor de provérbios. (Ec 12:9; 1Rs 4:32) Salomão era famoso por suas riquezas. (Ec 2:4-9; 1Rs 9:17-19; 10:4-10, 14-29) Visto que o livro menciona o programa de construção de Salomão, deve ter sido escrito depois daquele tempo, mas antes do tempo em que ele "começou a fazer o que era mau aos olhos de Jeová". (1Rs 11:6) Por conseguinte, o livro foi escrito antes de 1000 AEC, em Jerusalém. Que Salomão seria um dos homens mais qualificados para escrever este livro é apoiado pelo fato de que não só era o mais rico, mas também era provavelmente um dos reis mais bem informados de seus dias; seus marujos e seus comerciantes, bem como os dignitários visitantes, trariam notícias e conhecimentos sobre povos de outras terras. — 1Rs 9:26-28; 10:23-25, 28, 29.

Autenticidade. *Qo·hé·leth*, ou Eclesiastes, é aceito como canônico tanto pela igreja judaica como pelas cristãs. Está de acordo com outros trechos da Bíblia que tratam dos mesmos assuntos. Por exemplo, concorda com Gênesis sobre o homem ter sido feito de um corpo composto do pó da terra e que tem da parte de Deus o espírito ou força de vida, e o fôlego que o sustenta. (Ec 3:20, 21; 12:7; Gên 2:7; 7:22; Is 42:5) Confirma o ensino bíblico de que o homem foi criado reto, mas preferiu deliberadamente desobedecer a Deus. (Ec 7:29; Gên 1:31; 3:17; De 32:4, 5) Reconhece a Deus como o Criador. (Ec 12:1; Gên 1:1) Concorda com o restante da Bíblia quanto à condição dos mortos. (Ec 9:5, 10; Gên 3:19; Sal 6:5; 115:17; Jo 11:11-14; Ro 6:23) Advoga fortemente a adoração e o temor de Deus. Usa a expressão *ha·'Elo·hím*, "o verdadeiro Deus", 32 vezes. O equivalente do nome Jeová é encontrado na *Pesito* siríaca e no Targum judaico do livro, em Eclesiastes 2:24. Embora alguns afirmem que o livro se contradiz, isto se dá somente porque não veem que o livro muitas vezes expressa o conceito comum, em contraste com o conceito que reflete a sabedoria divina. (Veja Ec 1:18; 7:11, 12.) Assim, deve-se lê-lo visando entender o sentido e deve-se ter presente o tema do livro.

DESTAQUES DE ECLESIASTES

Descrição vívida de obras vãs e de obras proveitosas.

Escrito por Salomão na última parte do seu reinado, depois de se ter empenhado nas muitas atividades que ele descreve.

A vida devotada a atividades vãs é fútil.

Para o homem físico, tudo é vaidade; uma geração é substituída por outra, e mesmo os ciclos naturais são repetitórios e cansativos. (1:1-11)

Maior sabedoria humana pode resultar em maiores dores; aquilo que é torto neste sistema não pode ser endireitado. (1:12-18)

Devotar-se à busca de prazeres através do materialismo é como esforçar-se para alcançar o vento. (2:1-11, 26)

A sabedoria é melhor do que a estultícia, mas tanto os sábios como os estúpidos morrem e são esquecidos. (2:12-16)

Trabalhar arduamente a vida toda só para deixar tudo para um homem que talvez não o aprecie — é uma calamidade. (2:17-23)

Acontecimentos na vida terrestre frequentemente ocorrem em ciclos, muitos dos quais além do controle humano. (3:1-9)

No atual sistema, todos (tanto o homem como o animal) por fim morrem. (3:18-22)

Ocorrem muitos atos de opressão, sem qualquer esperança do ponto de vista humano. (4:1-3)

Trabalho árduo e proficiência por motivo de rivalidade ou simplesmente para acumular riquezas é vaidade, e o preguiçoso é estúpido. (4:4-8)

A vida do governante também pode ser vaidade. (4:13-16)

Acumular riquezas não traz contentamento, mas pode privar seu dono do sono; e ao morrer, terá de deixar tudo para trás. (5:9-17)

Embora alguém tenha muitos bens, as circunstâncias — talvez doença ou um anseio não satisfeito — podem impedi-lo de achar contentamento. (6:1-12)

No atual sistema, o mesmo evento consequente aguarda tanto os justos como os iníquos — todos morrem; por isso, alguns se entregam à maldade. (9:2, 3)

A sabedoria nem sempre é prezada quando procede dum homem necessitado. (9:13-18)

Entregar-se à tolice dá má reputação; quando tais incompetentes estão em posições de autoridade, isso é perigoso para eles e duro para os outros. (10:1-19)

A juventude e o primor da mocidade são vaidade; a duração do vigor juvenil é tão incerta. (11:10)

Quando a vida da pessoa não foi guiada pela constante lembrança do Criador, tudo é vaidade! (12:8)

As coisas que valem a pena e que dão sentido à vida.

Usufrua os frutos do seu trabalho, reconhecendo que esses são dádiva de Deus. (2:24, 25; 5:18-20)

As obras de Deus são todas bonitas; ele pôs diante do homem a perspectiva de vida por tempo indefinido. (3:10-13)

O padrão geral de vida humana, existente segundo a permissão ou o propósito de Deus, não pode ser mudado pelo homem; portanto, espere que Deus atue como Juiz no seu tempo designado. (3:14-17; 5:8)

Quem trabalha com um associado está em situação melhor do que um sozinho. (4:9-12)

O devido temor de Deus deve induzir-nos a escutar atentamente o que ele requer de nós e cumprir todo voto que façamos a ele. (5:1-7)

Reconheça a importância de um bom nome e quão curta é a nossa vida atual para obtê-lo, o benefício da paciência, o valor superior da sabedoria e a necessidade de se sujeitar humildemente àquilo que Deus permite. (7:1-15)

Evite extremos, mas deixe-se guiar pelo temor de Deus; não se preocupe demais com o que outros dizem; evite o laço da prostituta. (7:16-29)

Acate a lei; embora homens talvez dominem outros para o prejuízo destes, e a justiça humana seja remissa, não deixe que isso estrague seu usufruto da vida; lembre-se de que irá bem àqueles que temem o verdadeiro Deus; não espere compreender todos os motivos daquilo que Deus faz e permite ocorrer. (8:1-17; 10:20)

Os justos e os sábios estão na mão do verdadeiro Deus — não perderão a sua recompensa; mas na morte a pessoa não sabe nada e não pode fazer nada, portanto, use a sua vida agora da maneira aprovada por Deus; usufrua-a de modo sadio enquanto a possui. (9:1, 4-12)

Aproveite as devidas oportunidades para ser generoso, para realizar o bem; não deixe que as incertezas da vida inibam sua atividade. (11:1-8)

Jovem, usufrua a sua mocidade, mas não se esqueça que tem de prestar contas a Deus pelas suas ações; lembre-se do seu Grandioso Criador enquanto jovem, antes de virem a fraqueza e a decrepitude da velhice, antes que a vida acabe. (11:9; 12:1-7)

Os escritos mais proveitosos são aqueles que refletem a sabedoria do "um só pastor", Jeová Deus. (12:9-12)

Tema o verdadeiro Deus e guarde os seus mandamentos; ele vê tudo o que fazemos, e levará nosso trabalho a julgamento. (12:13, 14)

ECROM. Destacada cidade dos filisteus, que parece ter sido a sede mais setentrional de um dos seus cinco senhores do eixo. (Jos 13:3) Sua localização exata é incerta, mas, em geral, é identificada com Khirbet el-Muqanna' (Tel Miqne), a uns 18 km ao L de Asdode. Recentes escavações feitas ali desenterraram a maior cidade do seu período e constituem motivo para a atual preferência dela como o lugar de Ecrom.

A história de Ecrom é de dominação constantemente alterada. A conquista de Josué não incluiu

Ecrom. Foi só posteriormente que os de Judá a capturaram. (Jos 13:2, 3; Jz 1:18) Na divisão inicial da Terra da Promessa, Ecrom ficava na fronteira entre Judá e Dã, mas dentro da tribo de Judá. (Jos 15:1, 11, 45, 46; 19:40-43) Já na época em que os filisteus capturaram a Arca do Pacto, Ecrom havia retornado a eles. A presença da Arca provocou "uma confusão mortífera" nesta cidade, e foi de Ecrom que a Arca foi finalmente devolvida aos judeus. (1Sa 5:10-12; 6:16, 17) Depois de Ecrom passar outro período sob controle israelita, os filisteus aparentemente estavam de novo de posse dela, na época em que Davi matou Golias. (1Sa 7:14; 17:52) Foi no início do décimo século AEC que o Faraó Sisaque, do Egito, afirmou ter conquistado Ecrom. Cerca de dois séculos mais tarde, segundo os anais de Senaqueribe, Padi, rei de Ecrom, era leal aos assírios.

ÉDEN [Prazer; Deleite].

1. Região em que o Criador plantou um parque semelhante a um jardim como lar original do primeiro casal humano. A declaração de que o jardim achava-se no "Éden, do lado do oriente", indica aparentemente que o jardim ocupava apenas uma parte da região chamada Éden. (Gên 2:8) No entanto, depois disso, o jardim é chamado de "jardim do Éden" (Gên 2:15), e, em textos posteriores, é mencionado como "Éden, jardim de Deus" (Ez 28:13), e como "jardim de Jeová". — Is 51:3.

A *Septuaginta* traduz a palavra hebraica para "jardim" (*gan*) pela palavra grega *pa·rá·dei·sos.* A isto devemos nossa associação da palavra portuguesa "paraíso" com o jardim do Éden.

Gênesis 2:15 declara que "Deus passou a tomar o homem e a estabelecê-lo no jardim do Éden". Embora isso talvez pareça indicar que a criação do homem se deu fora do jardim, pode referir-se simplesmente a que Deus 'tomou' o homem no sentido de formá-lo e criá-lo dos elementos terrestres, e daí designá-lo para morar inicialmente no jardim no qual obteve vida. O cultivo e o cuidado do jardim era a tarefa designada ao homem. As árvores e as plantas do Éden incluíam todas as que supriam beleza cênica, bem como as que o proviam de alimento em ampla variedade. (Gên 2:9, 15) Bastaria este fato para indicar que o jardim abrangia uma área de considerável tamanho.

Havia grande variedade de vida animal no jardim. Deus trouxe perante Adão "todos os animais domésticos e . . . criaturas voadoras dos céus, e . . . todo animal selvático do campo", aos quais Adão devia dar nomes, como uma de suas primeiras tarefas. (Gên 2:19, 20) O solo do Éden era regado pelas águas do rio que 'saía do Éden'. (Gên 2:10) Em vista da nudez do homem, pode-se presumir que o clima era muito ameno e agradável. — Gên 2:25.

Qual era o fruto proibido no Éden?

Todas as árvores frutíferas do Éden estavam ali para que o homem comesse delas "à vontade". (Gên 2:16) Mas certa árvore, a do "conhecimento do que é bom e do que é mau", foi interditada para o casal humano. Eva citou a proibição de Jeová, dada ao marido dela, como incluindo até mesmo 'tocar' nessa árvore, o que acarretaria a pena de morte, caso houvesse desrespeito e violação da lei divina. (Gên 2:17; 3:3) Ensinos tradicionais têm tentado explicar o fruto proibido de diversas maneiras: como símbolo de relações sexuais, representadas por uma "maçã"; como significando o mero reconhecimento do certo e do errado; e como conhecimento obtido ao se alcançar a madureza e também por experiência, conhecimento que pode ter bom ou mau uso. Todavia, em vista da ordem do Criador, de 'serem fecundos e tornarem-se muitos, e de encherem a terra' (Gên 1:28), as relações sexuais têm de ser rejeitadas como representadas pelo fruto da árvore, porque de que outra maneira poderia haver procriação e multiplicação? Certamente não podia significar a mera faculdade de reconhecer o certo e o errado, porque a obediência à ordem de Deus exigia do homem, sem pecado, que exercesse tal discriminação moral. Tampouco pode referir-se ao conhecimento obtido ao atingir a madureza, porque não seria pecado por parte do homem atingir este estágio, nem seria lógico que seu Criador o obrigasse a continuar imaturo.

Quanto ao gênero de árvore, o registro bíblico nada revela. Mas, torna-se evidente que a árvore do conhecimento do que é bom e do que é mau simbolizava o direito ou prerrogativa divina, que o Criador do homem retém, de especificar para as suas criaturas o que é "bom" e o que é "mau", exigindo depois corretamente a prática daquilo que é declarado ser bom e a abstenção daquilo que é condenado como mau, a fim de continuarem aprovadas por Deus, o Governante Soberano. (Veja ÁRVORES.) Tanto a proibição como a subsequente sentença proferida sobre o casal desobediente salientam o fato de que foi o *ato de desobediência* em comer do fruto proibido que constituiu o pecado original. — Gên 3:3.

Embora alguns críticos modernos talvez empaquem na própria simplicidade do relato edênico, devia ser óbvio que as circunstâncias existentes tornavam bem próprio um teste simples. A vida do homem e da mulher recém-criados era simples, não complicada nem estorvada por todos os complexos

problemas, apuros e perplexidades que a desobediência a Deus, desde então, tem causado à raça humana. Sem embargo, apesar de toda a sua simplicidade, o teste expressava, de modo sucinto e admirável, a verdade universal da soberania de Deus, bem como a dependência do homem de Deus e seu dever para com Deus. E deve-se dizer que, embora simples, o relato dos eventos no Éden apresenta os assuntos num nível infinitamente superior ao daquelas teorias que não colocariam a origem do homem num jardim, mas sim numa caverna, apresentando-o não só como crassamente ignorante, mas também como desprovido de senso moral. A simplicidade do teste no Éden ilustra o princípio declarado milênios mais tarde pelo Filho de Deus, de que "quem é fiel no mínimo, é também fiel no muito, e quem é injusto no mínimo, é também injusto no muito". — Lu 16:10.

É claro que não se tencionava que, por ter o Éden esta árvore proscrita em seu interior, isto servisse como espinho na carne para o casal humano, nem se destinava a suscitar uma questão ou a servir como assunto de debate. Se Adão e Eva tivessem acatado a vontade de Deus no assunto e respeitado as instruções dele, seu lar-jardim teria continuado imaculado como local de prazer e de deleite. O registro mostra que a questão e o debate sobre a árvore, junto com a tentação de violar a ordem de Deus, foram impostos à humanidade pelo Adversário de Deus. (Gên 3:1-6; compare isso com Re 12:9.) Exercerem Adão e Eva sua vontade como pessoas de livre-arbítrio, rebelando-se contra a soberania legítima de Deus, levou a perderem o Paraíso e as condições abençoadas de seus confins. De consequências ainda mais graves foi perderem a oportunidade de comer de outra das árvores do Éden, esta representando o direito à vida eterna. Neste respeito, o relato diz que Jeová "expulsou assim o homem, e colocou ao oriente do jardim do Éden os querubins e a lâmina chamejante duma espada que se revolvia continuamente para guardar o caminho para a árvore da vida". — Gên 3:22-24.

Localização do Éden. A localização original do jardim do Éden é conjectural. O principal meio de se identificar sua localização geográfica é a descrição bíblica do rio 'que saía do Éden', e que depois se dividia em quatro "cabeceiras", resultando nos rios chamados Eufrates, Hídequel, Píson e Giom. (Gên 2:10-14) O Eufrates (hebr.: *Peráth*) é bem conhecido, e "Hídequel" é o nome usado para o Tigre em inscrições antigas. (Veja também Da 10:4.) Os outros dois rios, o Píson e o Giom, porém, continuam sem ser identificados. — Veja CUS N.º 2; HAVILÁ N.º 1.

Alguns, tais como Calvino e Delitzsch, têm argumentado em favor da localização do Éden em alguma parte perto da cabeceira do golfo Pérsico, na Mesopotâmia inferior, aproximadamente no lugar em que o Tigre e o Eufrates se aproximam um do outro. Eles têm associado o Píson e o Giom com canais entre estes rios. Todavia, isso tornaria esses rios tributários, em vez de braços que se ramificavam duma fonte original. O texto hebraico, em vez disso, aponta para um lugar na região montanhosa ao N das planícies mesopotâmicas, para uma área em que o Eufrates e o Tigre têm suas nascentes atuais. Neste respeito, *The Anchor Bible* (A Bíblia Âncora; 1964), nas suas notas sobre Gênesis 2:10, declara: "No hebr[aico], a desembocadura do rio é chamada de 'fim' (Jos xv 5, xviii 19); portanto, o plural de *ro's*, 'cabeceira', tem de referir-se aqui ao curso superior. . . . Este último uso é bem atestado referente ao cognato ac[adiano] *resu*." O fato de que os rios Eufrates e Tigre não procedem agora duma única nascente, bem como a impossibilidade de se determinar definitivamente a identificação dos rios Píson e Giom, é possivelmente explicado pelos efeitos do Dilúvio dos dias de Noé, que, sem dúvida, alterou em muito os aspectos topográficos da terra, enchendo os leitos de alguns rios e criando outros.

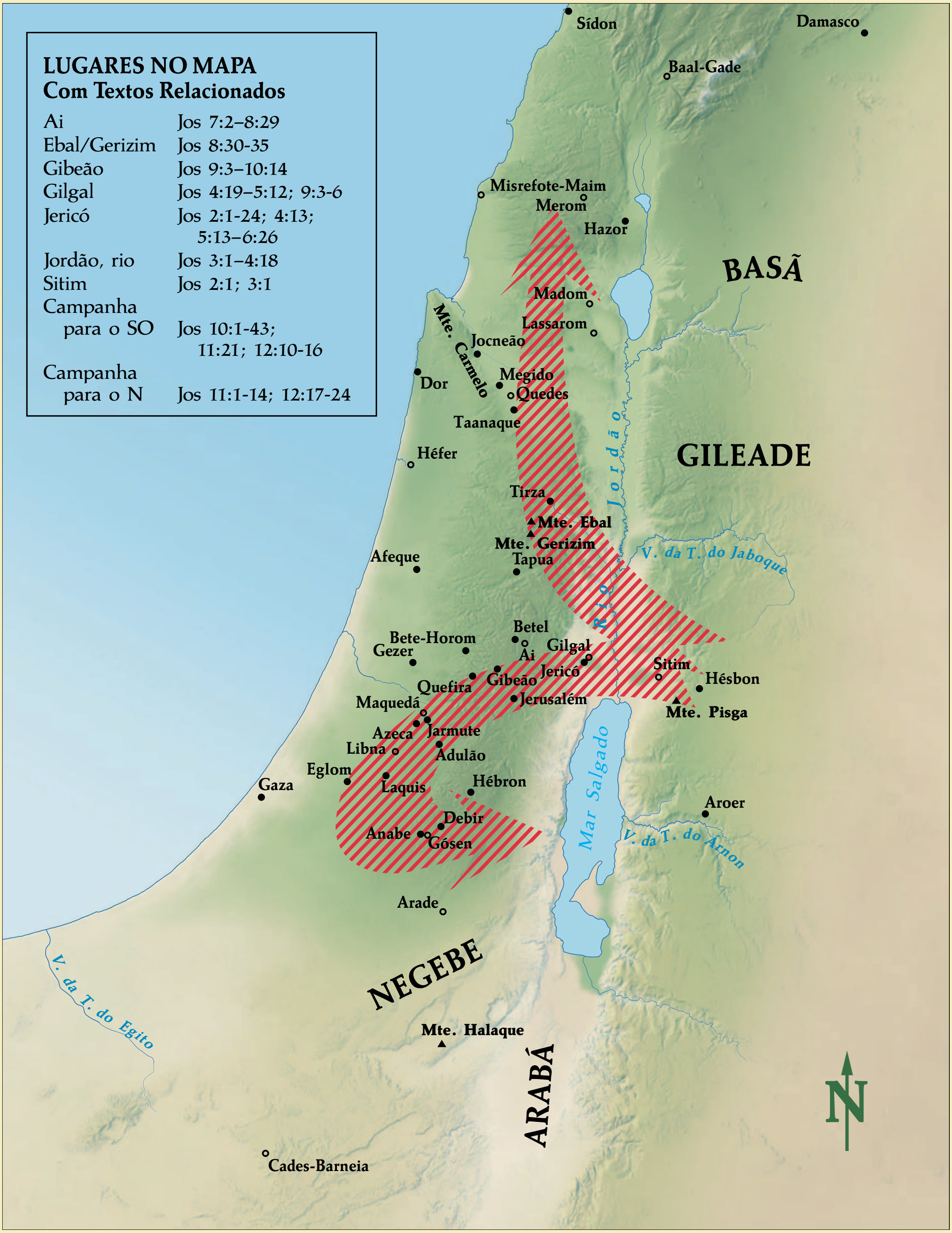
A localização tradicional do jardim do Éden há muito é sugerida como tendo sido na região montanhosa a uns 225 km ao SO do monte Ararate e a poucos quilômetros ao S do lago Van, na parte oriental da moderna Turquia. Que o Éden talvez tivesse estado cercado por alguma barreira natural, tal como montanhas, talvez seja sugerido pelo fato de que se diz que querubins foram postos apenas ao L do jardim, ponto do qual Adão e Eva saíram dele. — Gên 3:24.

Depois de Adão ter sido banido do jardim paradísico, não havendo ninguém para 'o cultivar e tomar conta dele', seria de presumir que simplesmente cresceu em exuberância natural, tendo apenas os animais para povoar seus confins, até ser obliterado pelas águas avolumantes do Dilúvio, desconhecendo o homem a sua localização exata, exceto pelo registro divino sobre a sua existência. — Gên 2:15.

2. Lugar mencionado junto com Harã e Cané como um dos principais centros de intercâmbio comercial com Tiro, especializado em excelentes vestimentas, tapetes e cordas. (Ez 27:23, 24) Sugere-se que se trata duma forma abreviada do nome Bete-Éden, mencionado em Amós 1:5. "Os filhos de Éden" estão incluídos entre outros habitantes de lugares assolados pelas forças assírias (2Rs 19:12; Is 37:12), e alguns acham que este Éden (Bete-Éden) seja o pequeno distrito de Bit-adini, junto ao curso médio do rio Eufrates. — Veja BETE-ÉDEN.

3. Um dos levitas que acataram a convocação para uma reforma, feita pelo Rei Ezequias; designado depois para trabalhar sob Core, "o porteiro ao leste", na distribuição das santas contribuições entre as turmas sacerdotais. — 2Cr 29:12; 31:14, 15.

A Conquista Israelita da Terra da Promessa



Nações Que Ocupavam a Terra Que Deus Deu a Israel

QUANDO Jeová deu a Israel a terra que prometera a Abraão, ela estava ocupada por nações moralmente degradadas. A Bíblia relata candidamente que Deus decretou a destruição daquelas nações iníquas, e que ele designou os israelitas para serem os executores. (De 7:2) Muitos têm criticado esta ação. Outros reconhecem com humildade que dificilmente cabe a humanos imperfeitos pretender julgar a Deus. (Veja Ez 18:29.) Eles têm o desejo de entender o modo de proceder de Deus. O que aprendem?

Este registro mostra claramente que todas as pessoas são responsáveis perante o Criador da humanidade, Jeová Deus, quer professem crer nele, quer não. Mostra que Deus é paciente, mas não fecha os olhos à transgressão. (Gên 15:16) Torna claro que Jeová deixa a responsabilidade por filhos pequenos recair sobre os ombros dos seus pais; ele não isenta dela os pais, no sentido de permitir que estes achem que suas ações afetam apenas a eles mesmos. (De 30:19; Jos 10:40) Mostra também que todos os que se desviam do seu mau caminho e adoram a Jeová podem ser poupados à destruição. — Jos 6:25; 9:3–10:11.

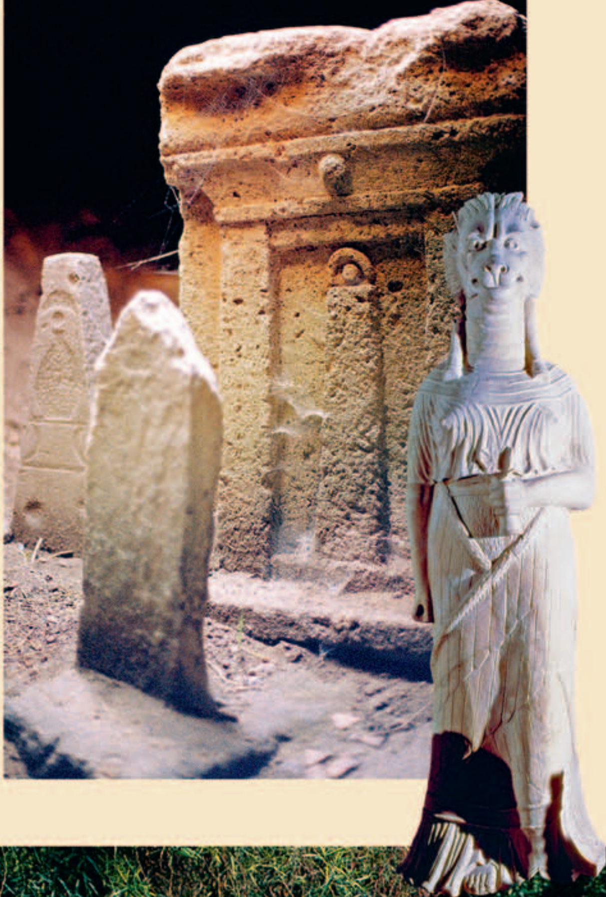
A Bíblia identifica claramente as práticas iníquas a que os habitantes de Canaã se entregavam. O *Manual Bíblico* (de Henry H. Halley, 1987, p. 157) conclui: "Alguns arqueólogos que têm escavado as ruínas das cidades dos cananeus admiram-se de Deus não os haver destruído há mais tempo." A lição é evidente: Jeová não tolera para sempre a iniquidade.

Por Que Foram Destruídos

Degradação moral. (*Le 18:3-25*)

Práticas espíritas. (*De 18:9-12*)

Idolatria degradante. (*Êx 23:23, 24; 34:11-16; De 7:1-5; 1Rs 21:26*)



Estelas de Tanit e de Baal, com uma estátua de Tanit (a equivalente de Astorete); desenterradas num cemitério perto de Cartago (Tunísia, África do Norte).

Cemitério em que se encontraram os ossos de milhares de crianças sacrificadas à deusa Tanit. Foram os navegadores fenícios (cananeus) que trouxeram para cá esses ritos religiosos assassinos. O local trágico permanece como monumento da depravação dos cananeus.

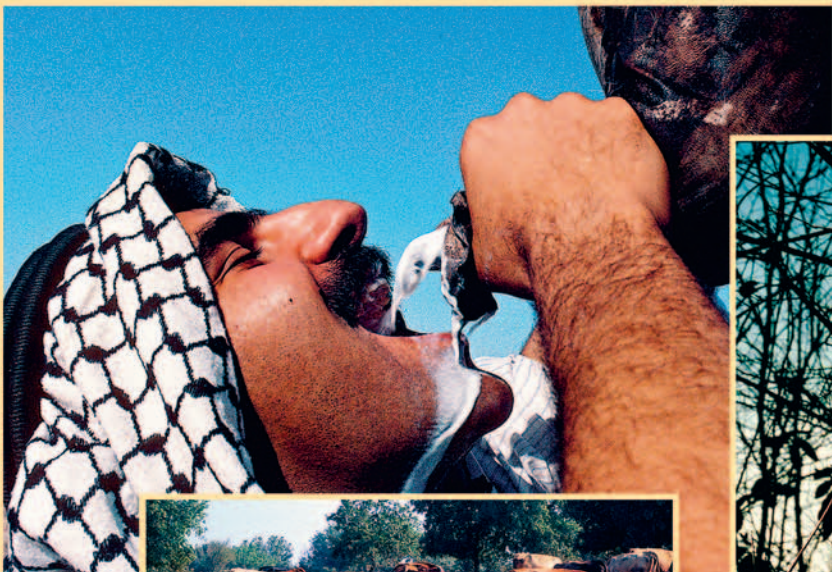
A Terra Que Deus Deu a Israel

A TERRA que Deus deu a Israel era deveras uma boa terra. Quando Moisés enviou espias na frente da nação para explorar a Terra da Promessa e para obter amostras dos seus produtos, eles retornaram com figos, romãs e um cacho de uvas tão grande, que dois homens o carregaram entre si numa barra! Embora recuassem com medo, por falta de fé, mesmo assim relataram: A terra "deveras mana leite e mel". — Núm 13:23, 27.

Pouco antes de finalmente entrarem nesta terra, o porta-voz de Jeová assegurou ao povo: "Jeová, teu Deus, te introduz numa terra boa, uma terra de vales de torrentes de água, de fontes e de águas de profundeza surgindo no vale plano e na região montanhosa, uma terra de trigo e de cevada, e de videiras, e de figos, e de romãs, uma terra de azeitonas e de mel . . . em que não carecerás de nada, uma terra cujas pedras são ferro e de cujas montanhas extrairás o cobre." (De 8:7-9) Até hoje, esta terra continua a produzir em abundância.

A beleza e o esplendor daquela antiga terra da promessa é de vivo interesse para nós hoje. Por quê? Porque profecias messiânicas usam a abundância com que Jeová abençoou o antigo Israel para ilustrar o que Ele fará para toda a humanidade sob o domínio de Jesus Cristo, o "Príncipe da Paz". — Is 9:6; Sal 67:4-7; 72:16.

Era uma terra que manava leite . . .



. . . e um lugar que produzia abundantemente mel silvestre.

Era uma terra bem regada.

Viram que era uma terra de trigo . . .

. . . e dos seus campos
ceifaram cevada.

Seus vinhedos produziam uma abundância de uvas — e destas obtinham vinho para alegrar o coração.

As romãs eram a base duma bebida refrescante.

A figueira, prezada pelo seu delicioso fruto, tornou-se símbolo de condições pacíficas, prósperas.

As oliveiras produziam azeite — dum só pé o suficiente para uma família inteira.

Juízes Livram Israel da Opressão

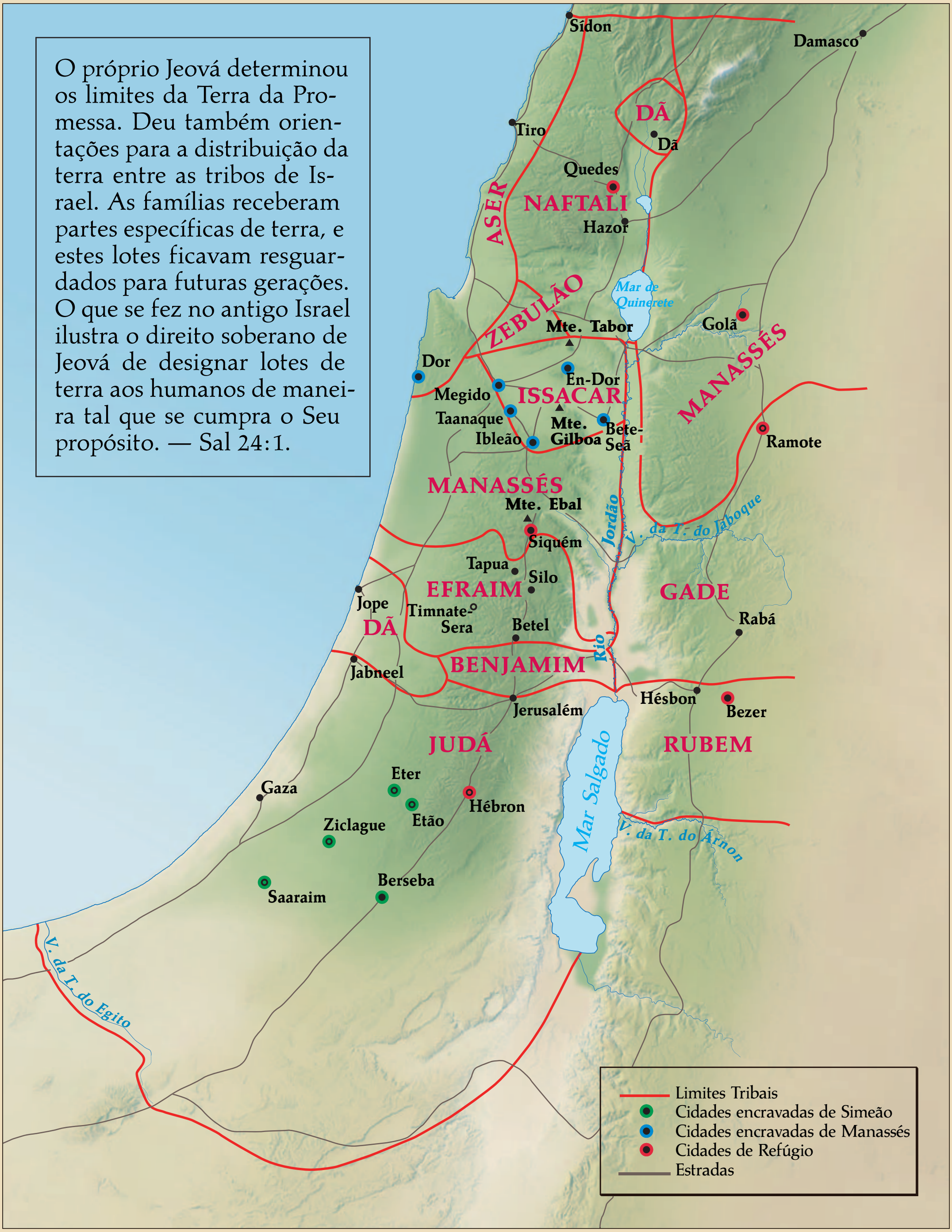
O LIVRO de Juízes é um registro emocionante das façanhas de homens de fé, suscitados por Jeová para livrar Israel da opressão. Os opressores procediam de diversas direções; as regiões em que os juízes agiram não eram sempre as mesmas. Mas, não importava quão poderoso o inimigo era, quando Israel se arrependia humildemente das suas más práticas e realmente confiava em Jeová, o juiz o livrava. Este livro bíblico oferece um vislumbre do livramento maior que Deus proverá aos seus servos por meio do seu Filho.

Juízes e Suas Façanhas

Abdom	Jz 12:13-15
Baraque	Jz 4:1–5:31
Eúde	Jz 3:12-30
Elom	Jz 12:11, 12
Gideão	Jz 6:1–8:35
Ibsã	Jz 12:8-10
Jair	Jz 10:3-5
Jefté	Jz 10:6–12:7
Otniel	Jz 3:7-11
Sangar	Jz 3:31
Sansão	Jz 13:1–16:31
Tola	Jz 10:1, 2

Territórios Tribais em Israel

O próprio Jeová determinou os limites da Terra da Promessa. Deu também orientações para a distribuição da terra entre as tribos de Israel. As famílias receberam partes específicas de terra, e estes lotes ficavam resguardados para futuras gerações. O que se fez no antigo Israel ilustra o direito soberano de Jeová de designar lotes de terra aos humanos de maneira tal que se cumpra o Seu propósito. — Sal 24:1.



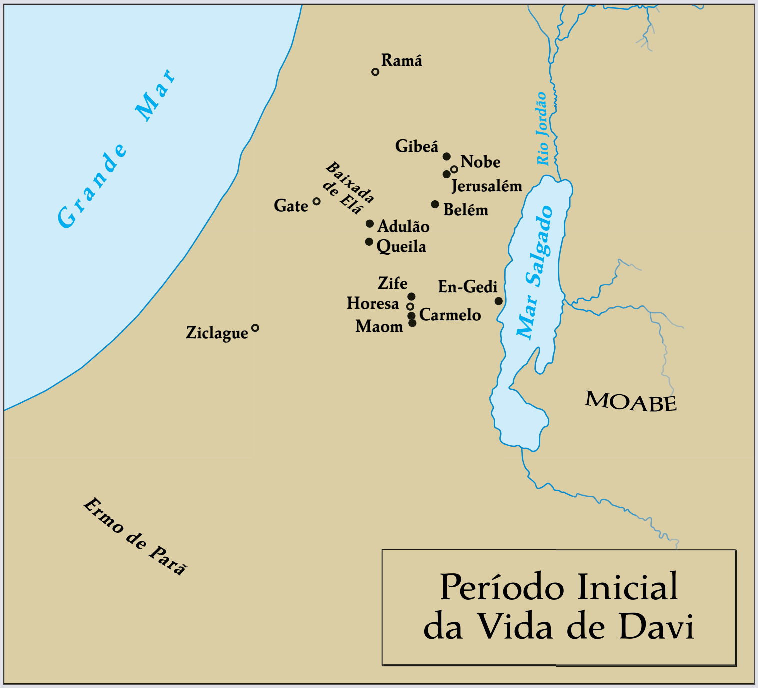
DAVI, filho de Jessé, foi notável músico, poeta, guerreiro e estadista. Mas o destaque de Davi, nas Escrituras, deve-se primariamente à sua relação com Deus. Jeová chamou-o de "homem agradável ao meu coração". — At 13:22; 1Sa 13:14.

Deus escolheu Davi como futuro rei de Israel quando ele era apenas um jovem pastor. Pouco depois, com plena confiança em Jeová, Davi corajosamente enfrentou e matou o gigante filisteu Golias, conforme ilustrado à direita. Todavia, o Rei Saul ficou com ciúme da crescente popularidade de Davi, e Davi se viu obrigado a passar a viver como fugitivo. Durante este período provador, Davi compôs muitos fervorosos salmos, que ainda hoje consolam os leitores da Bíblia.

Quando Davi finalmente foi empossado como rei, ele participou em eventos momentosos na história da nação: As fronteiras de Israel foram estendidas aos limites prometidos. A Arca do Pacto foi levada a Jerusalém. Elaboraram-se planos para um glorioso templo de Jeová. Altamente significativa, também era a promessa pactuada de Deus a Davi, de suscitar da sua linhagem real um governante permanente. (2Sa 7:12-16) Este pacto indica o caminho para o governo global de Jesus Cristo. — Ro 1:3; Lu 1:32.

LUGARES NO MAPA
Com Textos Relacionados

Lugar	Textos
Adulão	1Sa 22:1-5
Belém	1Sa 16:1-13, 18, 19
Carmelo	1Sa 25:2-42
Elá (Baixada)	1Sa 17:2-52
En-Gedi	1Sa 24:1-22
Gate	1Sa 17:4, 52; 21:10-15; 27:2-4
Gibeá	1Sa 22:6-18
Horesa	1Sa 23:15-18
Jerusalém	1Sa 17:54
Maom	1Sa 23:24-28; 25:2
Moabe	1Sa 22:3, 4
Nobe	1Sa 21:1-9; 22:18, 19
Parã (Ermo)	1Sa 25:1
Queila	1Sa 23:1-13
Ramá	1Sa 19:18-24; 28:3
Ziclague	1Sa 27:5–28:2; 30:1-8, 26; 2Sa 1:1-16
Zife (Ermo)	1Sa 23:14, 15, 19-24; 26:1-25



Período Inicial da Vida de Davi

Reinado de Davi

LUGARES NO MAPA
Com Textos Relacionados

Lugar	Textos
Abel-Bete-Maacá	2Sa 20:14-22
Amom	2Sa 10:1-14; 12:26-31
Baale-Judá	2Sa 6:2-4
Baal-Perazim	1Cr 14:8-12
Baurim	2Sa 3:13-16; 16:5-13
Belém	1Cr 11:16-19
Gate	1Cr 18:1; 20:5-8
Geba	2Sa 5:22-25
Gesur	2Sa 3:3; 13:37, 38
Gezer	2Sa 5:22-25
Gibeão	2Sa 2:12-17; 20:8-10
Gilboa (Mte.)	1Cr 10:1-6
Hébron	2Sa 2:1-4, 11; 3:2-5, 12, 20-27, 32; 4:8-12; 5:1-5; 15:7-10; 1Cr 12:23-40
Jerusalém	2Sa 5:5-10, 13-16; 11:1–12:14; 15:13-17; 1Cr 15:1–17:27; 21:16-28
Lo-Debar	2Sa 9:1-5
Maacá	2Sa 10:6-8
Maanaim	2Sa 2:8-10; 17:24-29
Moabe	1Cr 18:2
Rabá	2Sa 11:1, 14-25; 12:26-31
Rogelim	2Sa 19:31, 32
Tecoa	2Sa 14:1-4
Ziclague	2Sa 1:1-16

Ermo de Judá. Escondendo-se em cavernas e fendas desta região, Davi eludia o Rei Saul.

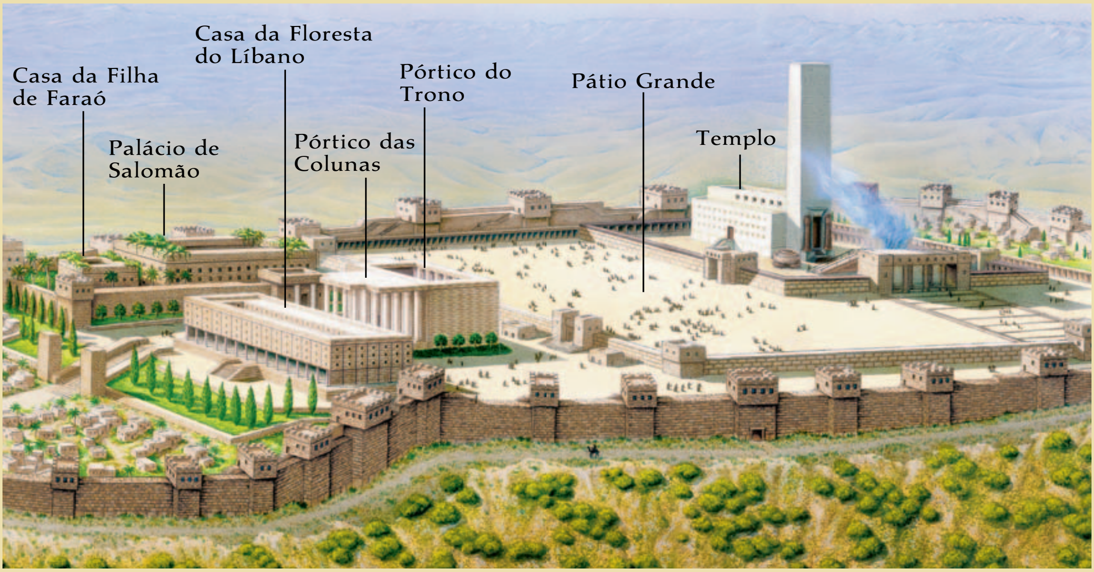
Uma rua na parte antiga de Hébron, cidade em que Davi foi ungido rei pelos homens de Judá.

Aspecto atual da Cidade de Davi (ao sul da elevação do Templo); dali Davi reinou por 33 anos.

O Reinado de Salomão

O REINADO do Rei Salomão oferece-nos um vislumbre profético do futuro. Durante o seu reinado, Israel atingiu o apogeu de riqueza e de glória. Salomão tanto era um rei sábio, como era mestre em organização. Construiu um magnífico templo para Jeová, diversos prédios governamentais e um palácio real, conforme abaixo apresentado. Estabeleceu distritos administrativos, os quais, em rodízio, proviam a casa real de uma variedade de alimentos, independente da estação do ano.

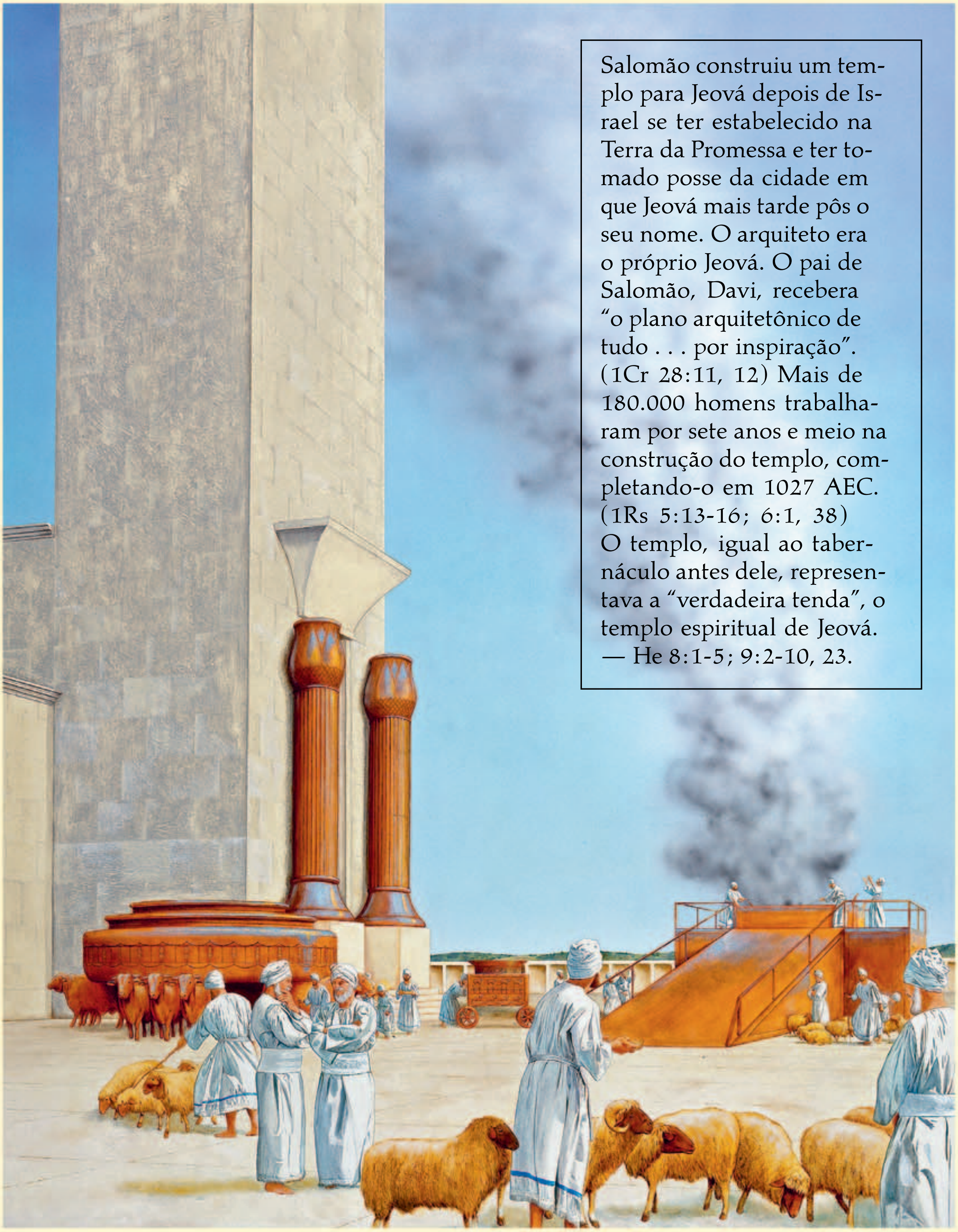
O governo de Salomão foi uma época de genuína paz e segurança. Isto prefigura muito bem o reinado pacífico do Messias, que "terá súditos de mar a mar e desde o Rio [Eufrates] até os confins da terra". — Sal 72:8.



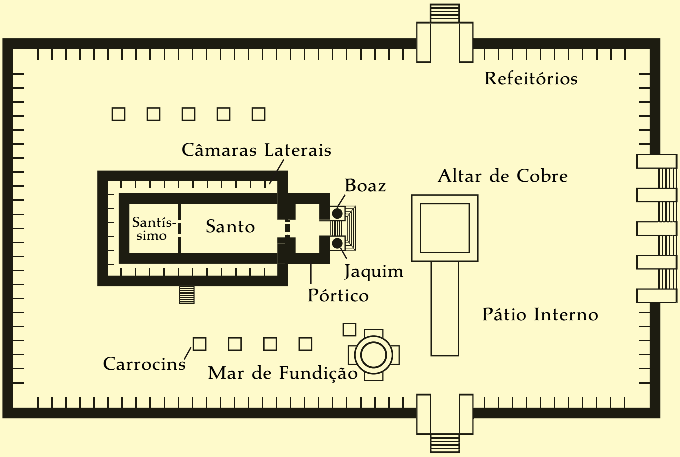
Durante o reinado de Salomão, Judá e Israel moravam em segurança — figurativamente, cada um debaixo da sua própria videira e da sua própria figueira. (1Rs 4:25)

Até mesmo governantes de outras terras vinham para ouvir a sua sabedoria. (1Rs 4:34; 10:1)

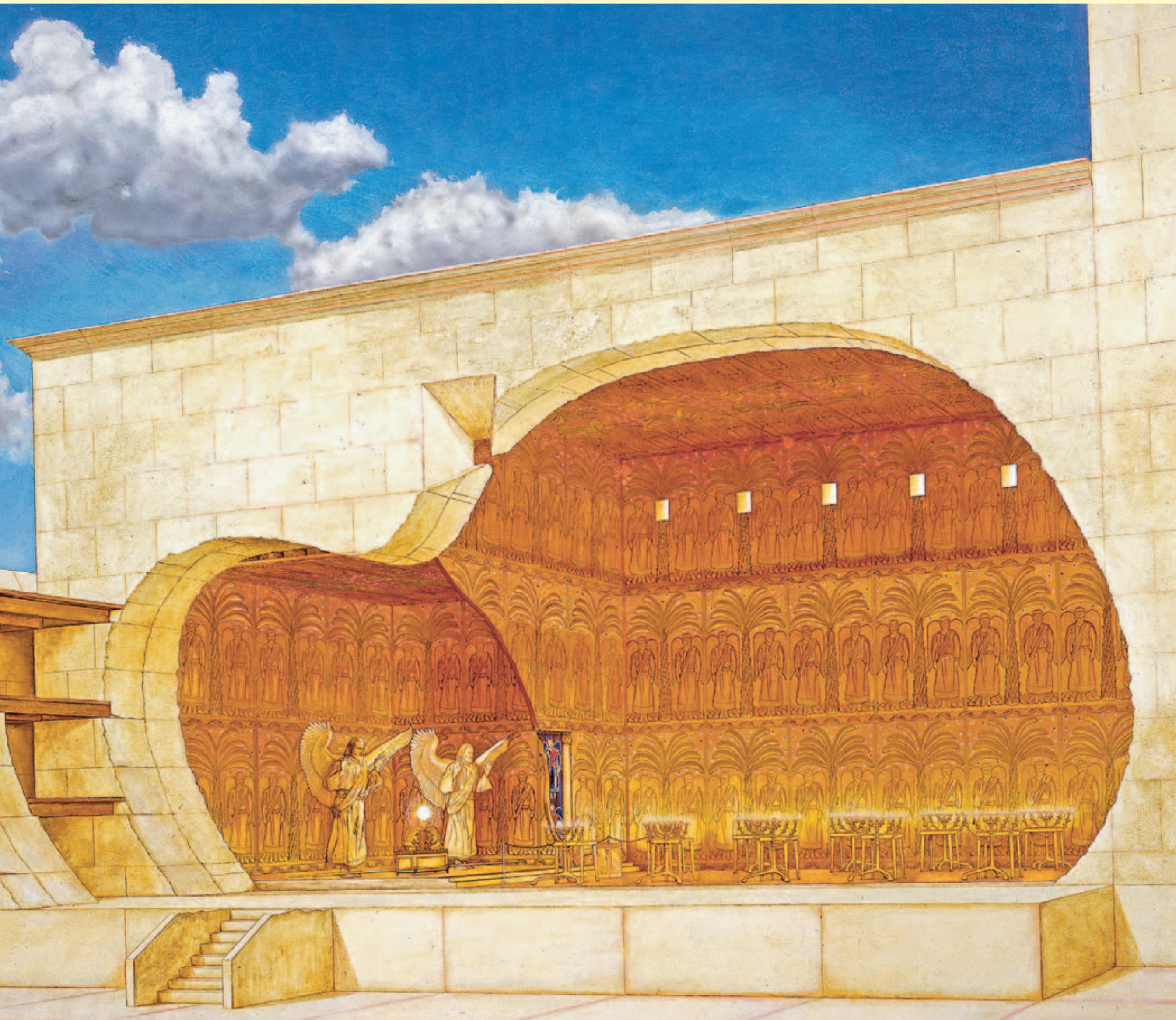
O Templo Construído por Salomão



Salomão construiu um templo para Jeová depois de Israel se ter estabelecido na Terra da Promessa e ter tomado posse da cidade em que Jeová mais tarde pôs o seu nome. O arquiteto era o próprio Jeová. O pai de Salomão, Davi, recebera "o plano arquitetônico de tudo . . . por inspiração". (1Cr 28:11, 12) Mais de 180.000 homens trabalharam por sete anos e meio na construção do templo, completando-o em 1027 AEC. (1Rs 5:13-16; 6:1, 38) O templo, igual ao tabernáculo antes dele, representava a "verdadeira tenda", o templo espiritual de Jeová. — He 8:1-5; 9:2-10, 23.



Planta baixa (à esquerda) do templo e do pátio interno. Uma vista interna do templo (abaixo) dá uma ideia da beleza desta magnífica construção. As paredes internas eram de cedro, entalhadas com figuras de querubins, palmeiras e flores; as paredes e o teto eram revestidos de ouro e tinham gemas encravadas neles.



A Cidade de Jerusalém (Davi/Salomão)

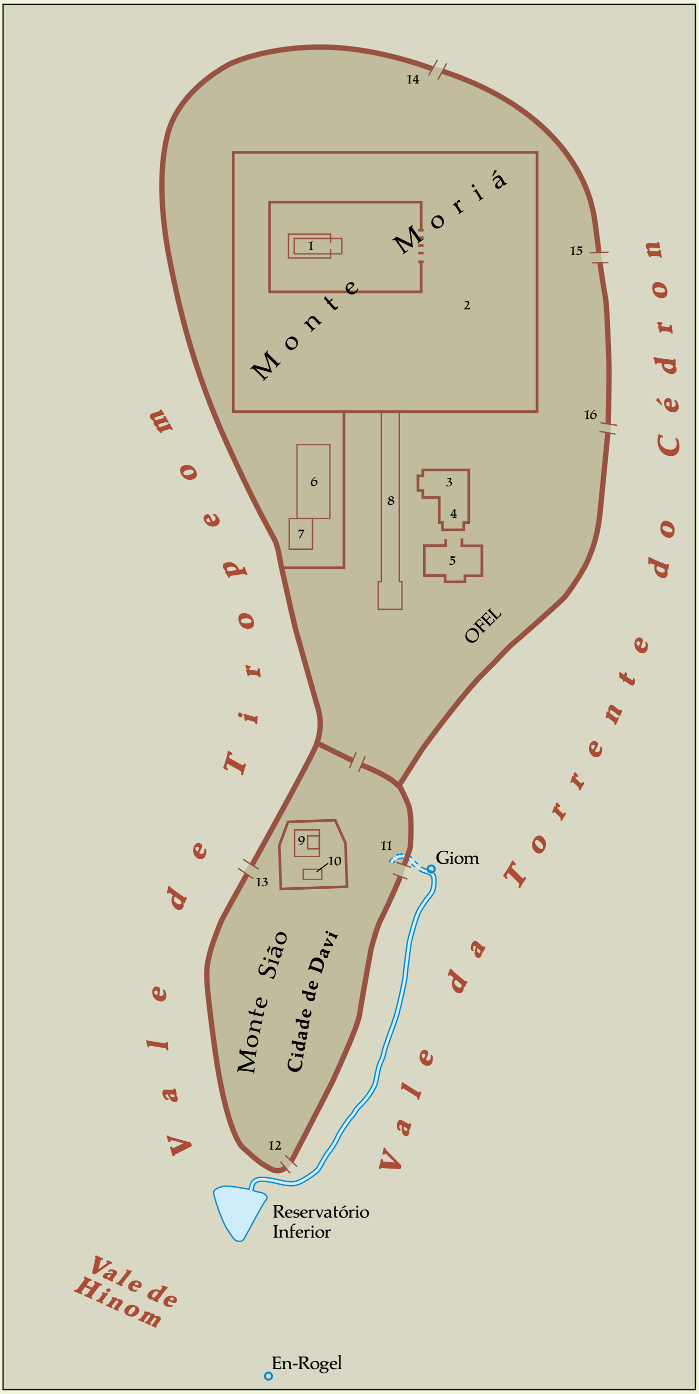
A ANTIGA Jerusalém era o lugar em que Jeová escolheu pôr seu nome. (2Cr 6:6) Ela serviu tanto de centro da adoração pura como de sede do governo de Israel. Dizia-se que os reis que governavam em Jerusalém sentavam-se "no trono de Jeová". — 1Cr 29:23.

O Rei Davi arrebatou dos jebuseus o baluarte do monte Sião e tornou este sua capital. Salomão ampliou a cidade e a desenvolveu até o apogeu da sua grandiosidade, construindo um magnífico templo, bem como um impressionante conjunto de edifícios governamentais no monte Moriá e nas encostas deste. Jerusalém era uma cidade intimamente associada com o nome de Jeová.

Isto nos ajuda a reconhecer por que Jerusalém recebe tanto destaque nas profecias bíblicas. Ela serve de símbolo apropriado da parte celestial da organização de Jeová e do seu Reino messiânico nas mãos de Jesus Cristo.

Os Números no Mapa

(1) O Templo. (2) Pátio Grande. (3) Pórtico do Trono. (4) Pórtico das Colunas. (5) Casa da Floresta do Líbano. (6) Palácio de Salomão. (7) Casa da Filha de Faraó. (8) Escadaria do Pátio do Templo. (9) Palácio de Davi. (10) Tenda para a Arca. (11) Portão das Águas. (12) Portão da Fonte. (13) Portão Ocidental. (14) Portão das Ovelhas. (15) Portão de Inspeção. (16) Portão dos Cavalos.



ÉDER.

1. Descendente de Berias, da tribo de Benjamim, que morava em Jerusalém. — 1Cr 8:1, 15, 16, 28.

2. Descendente de Musi, da família levítica de Merari, designado a certo serviço durante o tempo de Davi. — 1Cr 23:21, 23-25; 24:30.

3. Cidade na parte meridional de Judá. (Jos 15:21) Visto que com a transposição das últimas duas consoantes hebraicas do nome Éder, as consoantes hebraicas ficam iguais às de Arade, e visto que a *Septuaginta* (Manuscrito Vaticano N.º 1209) tem "Ara" em vez de "Éder" neste texto, a maioria dos peritos acha que Éder é Arade (Tel ʽArad), a uns 28 km ao L de Berseba.

4. [Grei]. Torre perto da qual Jacó (Israel) armou sua tenda algum tempo depois da morte de Raquel. Embora sua localização exata não seja conhecida, parece ter estado situada entre Belém e Hébron. O nome Éder indica que fornecia abrigo a pastores e servia de torre de vigia, da qual podiam observar seus rebanhos. (Gên 35:19, 21, 27) Enquanto Jacó morava ali em tendas, seu filho Rubem 'profanou o leito de Jacó', tendo relações sexuais com Bila, concubina de Jacó. — Gên 35:22; 49:3, 4.

A mesma expressão hebraica aqui traduzida por "torre de Éder" (*migh·dal-ʽé·dher*) é usada por Miqueias (4:8) ao mencionar a "torre da grei". Esta expressão talvez aluda ao nome do lugar de acampamento de Jacó e é usado em conexão com o restabelecimento do povo 'manquejante' de Jeová. (Miq 4:7) Com o restabelecimento de "Sião", este seria vigiado como que duma "torre" de observação e assim seria protegido contra perigos adicionais. Essa ilustração é coerente com outras símiles na profecia de Miqueias; ele menciona o Messias como aquele que 'pastorearia' (Miq 5:2-4) e o povo de Jeová como 'o rebanho da herança de Deus'. — Miq 7:14.

EDOM [Vermelho], **EDOMITAS.** Edom era o nome secundário ou a alcunha dada a Esaú, irmão gêmeo de Jacó. (Gên 36:1) Foi aplicado a ele por ter vendido sua primogenitura em troca do cozido *vermelho*. (Gên 25:30-34) Coincidentemente, Esaú, ao nascer, tinha cor bem avermelhada (Gên 25:25), e uma coloração similar predominava em partes da terra em que ele e seus descendentes habitaram mais tarde.

Seir e Edom. Em algum tempo durante a permanência de 20 anos de Jacó em Harã, Esaú (Edom) começou a fixar-se na terra de Seir, "o campo de Edom". (Gên 32:3) Assim, mesmo antes de seu pai morrer (Gên 35:29), Esaú, pelo que parece, começara a cumprir a bênção profética de Isaque, desviando sua atenção dos solos férteis ao redor de Hébron, e, sem dúvida, começando a 'viver pela espada', junto com os 400 homens sob seu comando. (Gên 27:39, 40; 32:6, 8) O registro indica, porém, que ainda mantinha uma residência, ou acampamento-base, na área de Hébron, só se transferindo definitivamente para a região montanhosa de Seir depois da morte de seu pai (1738 AEC). Já então sua família tinha aumentado e seus bens eram muitos. — Gên 36:6-8.

A terra de Seir fora anteriormente o domínio dos horeus (Gên 14:6; 36:20-30), mas os filhos de Esaú desapossaram os xeques horeus e se apoderaram da região. (De 2:12) Depois disso, a terra passou a ser conhecida como a terra de Edom, embora ainda continuasse a ser usado o nome Seir, mais antigo. — Núm 24:18.

Descrição Geográfica. O território de Edom estendia-se por cerca de 160 km desde sua fronteira com Moabe, ao N, formada pelo vale da torrente de Zerede, para baixo até Elate (Elote), no golfo de ʽAqaba, ao S. (De 2:1-8, 13, 14; 1Rs 9:26) Ao L, o domínio edomita aparentemente se estendia até a beirada do deserto Arábico, ao passo que, ao O, estendia-se através do Arabá até o ermo de Zim, e abrangia os altiplanos do Negebe, que se estendiam desde o canto SO do Mar Salgado até Cades-Barneia. A parte ocidental de Edom, portanto, passou a constituir a fronteira SE do território de Judá. — Jos 15:1; compare isso com Núm 34:3.

O próprio coração do território edomita, porém, evidentemente ficava ao L do Arabá, pois ali a elevada cadeia montanhosa, tendo alguns pontos que atingem uma altitude de 1700 m, recebe alguma chuva. Isto se dá porque a terra ao O do Arabá, o Negebe, é consideravelmente mais baixa, permitindo que as remanescentes nuvens tempestuosas vindas do Mediterrâneo passem por cima dele e atinjam as montanhas mais elevadas de Edom, onde liberam parte de sua umidade restante. Assim, as investigações arqueológicas mostram uma série de povoados e fortalezas antigos ao longo duma estreita faixa de solo arável, na parte mais elevada do longo planalto, ou platô, montanhoso, mas estes acabam ao se prosseguir para o S em direção ao golfo de ʽAqaba. A moderna Tafileh, a uns 30 km ao S do Mar Morto (Salgado), possui grandes olivais, embora isto se deva, em grande parte, ao fluxo de água de oito ótimas fontes, visto que caem ali apenas uns 280 mm de chuva anualmente.

Embora tivesse pouca terra fértil, esta acidentada região montanhosa possuía valiosos depósitos de cobre e de ferro; faziam-se mineração e fundição em torno do lugar da moderna Feinan, a uns 48 km ao S do Mar Morto. Vê-se também evidência da existência de antigos pinheirais de considerável extensão.

Em harmonia com o acima, Moisés, ao enviar mensageiros ao rei de Edom, falou da posição israelita em Cades-Barneia como "na extremidade do teu território", e ao solicitar permissão para uma passagem pacífica através do território dos edomitas, Moisés referiu-se aos campos, vinhedos e poços deles. — Núm 20:14-17.

Posição Estratégica. Moisés solicitou permissão para Israel seguir pela "estrada real" através de Edom. (Núm 20:17) Esta estrada, também conhecida por Estrada do Rei, talvez fosse do golfo de ʽAqaba até Damasco, na Síria, seguindo a borda dos altos platôs que beiram o lado L do Arabá ao atravessar Edom. Ao longo dela podiam-se encontrar as principais cidades de Edom. (Gên 36:33; 2Rs 14:7) Uma rota também seguia do Negebe para o L através de Maʽan, à beira do deserto Arábico, conectando ali com outra rota que seguia em direção N-S. Por estas estradas passavam ricas cargas do Egito, da Arábia, da Síria e da Mesopotâmia. Pedágios cobrados das caravanas de camelos e de mulas que percorriam essas estradas provavelmente contribuíam muitíssimo para a riqueza de Edom. Os cansados viajantes do deserto talvez também pagassem por alimentos e acomodações ao chegarem a Edom.

A escarpa íngreme, ou paredão do planalto, do lado do Arabá, dava ao principal baluarte de Edom uma excelente proteção nesta direção. O profundo desfiladeiro do vale da torrente de Zerede impedia a invasão desde Moabe. (Note, porém, Am 2:1.) Uma cadeia de fortalezas dava para o deserto, no mais vulnerável lado L, dando boa defesa contra midianitas e outras tribos nômades. Além disso, as fendas existentes nas montanhas e nos planaltos são, em geral, cercadas por inescaláveis penhascos de arenito vermelho, que formam intimidativas gargantas. É com boa razão que a profecia de Jeová, mediante Jeremias, fala dos edomitas como confiantemente 'residindo nos retiros do rochedo, ocupando o alto do morro', e como águia em seu ninho. — Je 49:7, 16.

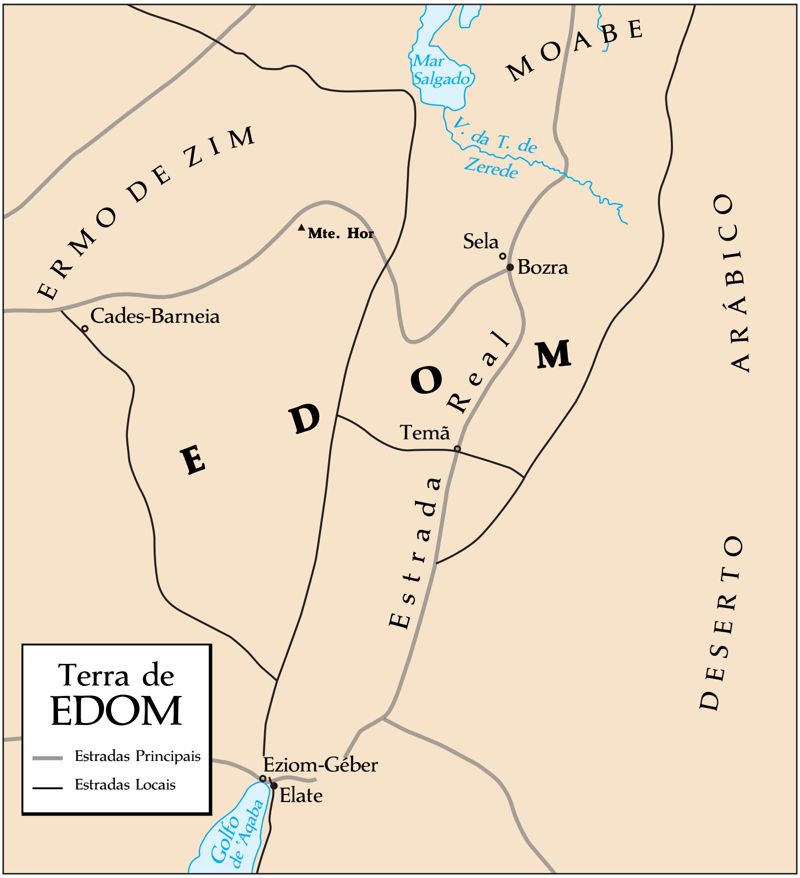
O Povo de Edom. Os edomitas, como descendentes de Esaú, eram basicamente uma raça semítica, mas com forte traço camítico. Isto se devia a que duas das esposas de Esaú eram do tronco cananeu camítico (hitita e heveu); apenas uma esposa dele, cujo nome é citado, era parte semítica, por meio de Ismael, filho de Abraão. (Gên 36:2, 3) Se, como alguns peritos sustentam, o nome "horeu" significa simplesmente "habitante de caverna", Oolibama, esposa heveia de Esaú e filha de Aná, talvez procedesse dos habitantes horeus de Seir. (Veja Gên 36:2, 20, 24, 25.) De qualquer modo, os edomitas, assim como os moabitas e os amonitas, descendentes de Ló (note Da 11:41), eram aparentados com os israelitas, e, originalmente, também praticavam a circuncisão. (Je 9:25, 26; compare isso com Ez 32:29.) Jeová referiu-se a eles como "irmãos" de Israel, e os direitos fundiários dos edomitas deviam ser tidos como inalienáveis pelos israelitas, que avançavam através do ermo, visto que Jeová concedera o monte Seir como posse aos descendentes de Edom. — De 2:1-8.

Formadas originalmente em territórios sob o domínio de xeques, as tribos edomitas mais tarde se organizaram em reino. A linha de sucessão real indica que os reis provinham de diferentes tribos ou territórios de xeques, não assumindo assim o trono numa base familiar hereditária. (Gên 36:15-19, 31-43) Alguns críticos consideram anacronismo, ou inserção posterior, a referência aos regentes edomitas, em Gênesis 36:31, como "os reis que reinaram na terra de Edom antes de qualquer rei reinar sobre os filhos de Israel". Não é assim, porém, visto que Moisés, que registrou Gênesis, já conhecia a explícita promessa de Deus a Jacó (Israel), de que "dos teus lombos sairão reis". (Gên 35:11) O próprio Moisés predisse que Israel, por fim, teria um rei. — De 28:36.

A *Septuaginta* grega contém uma adição a Jó 42:17, que identificaria Jó com Jobabe, o rei edomita de Gênesis 36:33. Jó, porém, era da terra de Uz, nome dado originalmente a uma tribo arameia e repetido na linhagem arameia de Naor. (Jó 1:1; compare isso com Gên 10:23; 22:20, 21.) Lamentações 4:21, de fato, fala de Edom como 'morando na terra de Uz', mas este texto, escrito muitos séculos depois do provável tempo em que Jó viveu, não equaciona Uz com Edom, especialmente visto que, em Jeremias 25:20, 21, "os reis da terra de Uz" são diferenciados de Edom. Antes, o texto talvez indique uma extensão do território edomita. — Veja Uz N.º 4.

É possível que um dos três "companheiros" que visitaram e criticaram Jó na sua condição doente era edomita, a saber, Elifaz, o temanita. (Jó 2:11; compare isso com Gên 36:11, 34.) Temã, em Jeremias 49:7, é apresentado como centro de sabedoria edomita, talvez contribuindo para a sua reputação de sabedoria o contato e a comunicação regular dos edomitas com viajantes procedentes do Oriente.

Desde o Êxodo Até o Fim da História de Judá. A destruição das forças de Faraó e a miraculosa libertação de Israel no Mar Vermelho tiveram repercussões em Edom, como em toda a região de Canaã e em torno dela. (Êx 15:14, 15) No ermo da península do Sinai, surgiu a primeira oposição armada contra Israel por parte duma tribo edomita grandemente espalhada, os amalequitas, fonte de dificuldades para Israel no decorrer de toda a sua história. (Êx 17:8-16; compare isso com



Gên 36:12, 16; veja AMALEQUE, AMALEQUITAS.) Ao término do período de peregrinação, a respeitosa solicitação de Moisés, pedindo salvo-conduto para seguir a estrada real através de Edom, foi rejeitada, e o rei edomita de então, cujo nome não é citado, juntou uma poderosa força militar para bloquear qualquer intrusão israelita. (Núm 20:14-21) Assim, depois da morte de Arão, no monte Hor, perto da fronteira de Edom (Núm 20:22-29), Israel contornou o coração da terra de Edom, acampou junto ao vale da torrente de Zerede, e depois seguiu para o N, passando pela fronteira oriental de Moabe. — Núm 21:4, 10-13; Jz 11:18; compare isso com De 2:26-29.

Na bênção poética que Moisés proferiu sobre Israel, antes da sua morte, ele descreveu a Jeová Deus como 'vindo do Sinai', como 'raiando desde Seir [Edom]' e como 'reluzindo desde as montanhas de Parã'. Uma descrição similar ocorre no cântico de Baraque e Débora, e na profecia de Habacuque. (De 33:2; Jz 5:4, 5; Hab 3:3, 4) Esta representação profética, evidentemente, fixa assim a arena, ou o teatro, em que Jeová se manifestara à sua recém-constituída nação, iluminando-a como que por lampejos de luz brilhando sobre os picos montanhosos.

Ordenara-se a Israel que não detestasse o edomita, "pois é teu irmão". (De 23:7, 8) No entanto, não só a agressiva tribo amalequita, mas Edom como um todo, adotou um proceder de oposição a Israel. Saul travou uma guerra bem-sucedida contra eles. (1Sa 14:47, 48) Todavia, Saul tinha um edomita, Doegue, como cabeça sobre seus pastores, e este homem agiu como informante de Saul contra Davi. Quando os homens de Saul se mostraram adversos a atacar os sacerdotes de Nobe, Saul usou Doegue para realizar um massacre em grande escala. — 1Sa 21:7; 22:9-18.

Davi, como rei, obteve uma grande vitória sobre os edomitas no vale do Sal. (2Sa 8:13; veja SAL, VALE DO.) Embora não se declare que ação provocou essa batalha, uma agressão edomita, sem dúvida, foi responsável, talvez porque os edomitas pensavam que as campanhas de Davi na Síria haviam deixado a parte meridional do seu reino vulnerável a uma invasão. Em 1 Crônicas 18:12, e no cabeçalho do Salmo 60, descrevem-se respectivamente Abisai e Joabe como realizando a conquista sobre os edomitas. Visto que Davi era o comandante-chefe e Joabe era seu principal general, ao passo que Abisai era um comandante divisionário sob Joabe, pode-se entender como os relatos podiam diferir nos créditos dados pela vitória, dependendo do ponto de vista assumido, assim como se dá nos tempos modernos. Similarmente, a diferença nos números fornecidos nesses textos se deve provavelmente ao conceito específico do narrador quanto aos diferentes aspectos ou campanhas da guerra. (Veja 1Rs 11:15, 16.) De qualquer forma, Davi estabeleceu guarnições de tropas israelitas em todo o Edom, e a população restante de Edom ficou sujeita a Israel. (2Sa 8:14;

1Cr 18:13) O "jugo" de Jacó pousava então pesadamente sobre o pescoço de Edom (Esaú). — Gên 27:40; compare isso com Núm 24:18.

Salomão, que se casou com mulheres edomitas (1Rs 11:1), utilizou o controle israelita sobre as cidades costeiras edomitas junto ao Mar Vermelho, Elote (Elate) e Eziom-Géber, para um empreendimento de navegação. (1Rs 9:26; 2Cr 8:17, 18) A reduzida população masculina de Edom não conseguiu remover o jugo israelita, embora Hadade, fugitivo de sangue real, deveras liderasse uma espécie de movimento de resistência. — 1Rs 11:14-22.

Não se pode afirmar se esta situação predominou continuamente durante todo um século, depois da conquista inicial de Davi. O ataque efetuado pelos "filhos de Amom e de Moabe, e os da região montanhosa de Seir [Edom]" (2Cr 20:1, 2, 10, 22) talvez tenha ocorrido antes do ataque conjugado das forças de Judá, de Israel e de Edom contra Moabe. (2Rs 3:5-9; veja MOABE, MOABITAS.) Pelo que parece, Edom fazia parte de cada uma das alianças tríplices, lutando primeiro de um lado, e, daí, do outro. Declara-se também que, em certo ponto do reinado de Jeosafá, Edom não tinha rei; o país era governado por um preposto, evidentemente responsável ao trono de Judá, de modo que o acesso de Judá ao golfo de ʽAqaba e a seu porto, ou portos, estava desimpedido. (1Rs 22:47, 48) Quanto à campanha contra Moabe, a predita inundação do anteriormente seco vale da torrente, onde os exércitos aliados acampavam, pode ter resultado de um temporal desértico sobre o planalto mais elevado. Tais tempestades, nos tempos modernos, podem enviar torrentes de água uádis abaixo, até o Arabá. Ou a água pode ter surgido por meios puramente milagrosos. — 2Rs 3:16-23.

Edom revoltou-se e livrou-se do jugo de Judá no reinado do filho de Jeosafá, Jeorão, e restabeleceu sua monarquia independente. Embora Jeorão obtivesse uma vitória militar num choque com os edomitas, eles continuaram sua revolta. (2Rs 8:20-22; 2Cr 21:8-10) Na primeira metade do reinado de Amazias (858-830 AEC), o vale do Sal tornou-se novamente cenário de um desastre militar para Edom, e Amazias apoderou-se de Sela, a principal cidade edomita, sendo enlaçado, porém, pela adoração dos falsos deuses impotentes de Edom. (2Rs 14:7; 2Cr 25:11-20) Seu filho, Uzias (Azarias), restaurou Elate ao controle de Judá. — 2Rs 14:21, 22.

A Síria, numa ofensiva contra Judá, durante o reinado de Acaz (761-746 AEC), fez retornar o porto de Elate, no Mar Vermelho, às mãos de Edom. (2Rs 16:5, 6) Os edomitas, evidentemente libertos do domínio de Judá, juntaram-se a outras nações, inclusive a Assíria, em incursões contra Judá. — 2Cr 28:16-20; compare isso com Sal 83:4-8.

Não se encontraram registros de fontes edomitas. Os registros seculares de outras nações, porém, os mencionam. Um papiro egípcio, considerado ser do segundo milênio AEC, menciona tribos beduínas de Edom entrando na região do delta em busca de pastagens para o seu gado. Os faraós Menepta e Ramsés III reivindicaram o território de Edom, assim como fez também o monarca assírio Adade-Nirari III. Algum tempo depois deste último rei, Tiglate-Pileser III (contemporâneo de Acaz) jactou-se de ter recebido tributo de "Kaushmalaku de Edom", ao passo que Esar-Hadom, sucessor de Senaqueribe, alista "Qaushgabri" como rei vassalo edomita. — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, pp. 282, 291.

Edom na Profecia. Já no governo do Rei Uzias, os profetas Joel e Amós declararam a condenação definitiva de Edom, por Jeová, devido à sua implacável fúria, expressa contra Israel pelo uso desapiedado da espada. (Am 1:6, 11, 12) Edom, por sua feroz oposição ao povo pactuado de Jeová, tinha perdido seu direito à propriedade da terra que mantinha por concessão divina. (Jl 3:19; Am 9:11, 12) Os edomitas selaram sua condenação quando os babilônios conquistaram Judá e Jerusalém em 607 AEC. O ódio dos edomitas ficou claramente revelado ao instigarem os devastadores de Jerusalém (Sal 137:7), ao se regozijarem com a tragédia de Judá, e, na sua inimizade e no seu desejo de vingança, até mesmo entregaram judeus fugitivos para serem mortos pelos babilônios. Juntaram-se a outros povos circunvizinhos em saquear aquela terra, e planejaram tomar o país abandonado de Judá e de Israel, falando jactanciosamente contra Jeová. Por causa disso, Jeová orientou seus profetas Jeremias, Ezequiel e Obadias a garantir a Edom que seu regozijo seria de curta duração e que o tratamento dispensado a Judá também se tornaria o quinhão de Edom. (La 4:21, 22; Ez 25:12-14; 35:1-15; 36:3-5; Ob 1-16) Conforme o profeta Isaías havia predito antes, os edomitas que brandiam espadas ficariam sob a própria espada de justiça e de julgamento de Jeová, tornando-se todas as classes, os grandes e os pequenos, como animais sacrificiais devotados à destruição. — Is 34:5-8.

Edom tornar-se-ia como Sodoma e Gomorra, desabitado para sempre. (Je 49:7-22; compare isso com Is 34:9-15.) Merecendo o ódio de Jeová, Edom seria chamado de "território da iniquidade" e "o povo que Jeová verberou por tempo indefinido". (Mal 1:1-5) Edom, assim, evidentemente é símbolo dos inimigos empedernidos do povo pactuado de Deus, em Isaías 63:1-6, onde o Guerreiro divino,

com vestes manchadas de sangue, que pisou o lagar de vinho da vingança de Deus, é apropriadamente descrito como vindo de Edom (que significa "Vermelho"), e de Bozra, a cidade mais destacada de Edom (aqui possivelmente usada como trocadilho com a palavra hebraica *ba·tsír*, que significa "vindima"). — Veja Re 14:14-20; 19:11-16.

História Posterior e Desaparecimento. O rei de Edom foi avisado por meio de Jeremias, profeta de Jeová, a pôr seu pescoço sob o jugo de Nabucodonosor, rei de Babilônia. (Je 27:1-7) Não se registrou o que os edomitas realmente fizeram neste respeito. Todavia, depois da destruição de Jerusalém em 607 AEC, alguns exilados de Judá acharam refúgio temporário em Edom. Daí, após a partida dos exércitos babilônicos, esses refugiados retornaram à sua terra e finalmente fugiram para baixo ao Egito. (Je 40:11, 12; 43:5-7) Pouco depois chegou o tempo para Edom beber fartamente do copo do furor de Jeová. (Je 25:15-17, 21) Isto ocorreu por volta de meados do sexto século AEC, sob o rei babilônio Nabonido. De acordo com C. J. Gadd, perito em história e literatura babilônicas, as tropas de Nabonido que conquistaram Edom e Tema incluíam soldados judeus. Comentando isso, John Lindsay escreveu: "Assim, pelo menos em parte, tiveram cumprimento as palavras do profeta, quando ele escreveu a respeito de Javé dizer: 'Porei minha vingança sobre Edom *pela mão do meu povo Israel*' (Ez 25:14). Temos também um cumprimento parcial das palavras de Obadias, que disse que os 'aliados', 'confederados', 'amigos de confiança', de Edom, os 'enganariam', 'prevaleceriam contra' eles e 'colocariam uma armadilha' debaixo deles. Podemos ver nisso uma referência aos babilônios, os quais, embora nos dias de Nabucodonosor estivessem dispostos a deixá-los participar na perda de Judá, sob Nabonido cortaram de uma vez para sempre todas as ambições comerciais e mercantis de Edom (cf. Obad. 1 e 7)." — *Palestine Exploration Quarterly* (Revista Trimestral sobre a Exploração da Palestina), Londres, 1976, p. 39.

O livro de Malaquias, escrito uns 100 anos depois da campanha de invasão de Edom por Nabonido, relata que Deus já fizera os "montes [de Edom] um baldio desolado e a sua herança para os chacais do ermo". (Mal 1:3) Os edomitas esperavam retornar e reconstruir seus lugares devastados, mas não seriam bem-sucedidos. — Mal 1:4.

Já no quarto século AEC, os nabateus habitavam o território edomita, e os edomitas nunca mais puderam retornar. Antes, encontravam-se no Negebe, ao S de Judá. Os edomitas avançaram para o N até Hébron, e, por fim, a parte meridional de Judá ficou conhecida como Idumeia. Segundo Josefo, João Hircano I subjugou-os entre 130 e 120 AEC e compeliu-os a aceitar o judaísmo. (*Jewish Antiquities* [Antiguidades Judaicas], XIII, 257, 258 [ix, 1]; XV, 253, 254 [vii, 9]) Depois, aos poucos, foram absorvidos pelos judeus, e após a destruição romana de Jerusalém, em 70 EC, deixaram de existir como povo. — Ob 10, 18; veja IDUMEIA.

EDREI.

1. Cidade real de Ogue, rei de Basã. (Jos 12:4; 13:12) Depois de derrotarem Síon, o amorreu, as forças israelitas sob a direção de Moisés "subiram", isto é, foram em direção ao norte, até se confrontarem com a força militar de Ogue na "batalha de Edrei", no que parece ter sido a fronteira meridional de Basã. Embora Ogue fosse o último dos gigantescos refains e talvez tivesse um exército enorme, os israelitas, aconselhados por Jeová a serem destemidos, eliminaram Ogue, seus filhos e o povo, tomando posse do território dele. (Núm 21:33-35; De 3:1-10) A cidade foi mais tarde cedida a Manassés como parte da sua herança. (Jos 13:21) Edrei geralmente é identificada com a atual cidade de Derʽa, a uns 50 km a ESE da extremidade meridional do mar da Galileia, perto do Iarmuc. Ruínas ali existentes incluem uma parcialmente escavada cidade subterrânea, escavada na rocha abaixo da cidade do nível do chão.

2. Cidade fortificada de Naftali. (Jos 19:32, 35, 37) Tem sido associada com a moderna Tell Khureibeh, a uns 7 km ao NNO de Hazor.

EDUCAÇÃO.

A transmissão ou a obtenção de conhecimento e de habilidades. Consegue-se educação por (1) explicações e repetições; (2) disciplina, treinamento dado em amor (Pr 1:7; He 12:5, 6); (3) observações pessoais (Sal 19:1-3; Ec 1:12-14); (4) repreensões e censuras (Sal 141:5; Pr 9:8; 17:10).

Jeová Deus é o grande Educador e Instrutor, não tendo igual. (Jó 36:22; Sal 71:17; Is 30:20) Adão, o filho terrestre de Deus, foi criado com a capacidade de falar uma língua. (Gên 2:19, 20, 23) Recebeu instruções sobre a criação (Gên caps. 1, 2) e sobre o que Deus requeria dele. — Gên 1:28-30; 2:15-17.

Na Sociedade Patriarcal. Em toda a Bíblia, a família é a unidade básica para prover educação. Na sociedade humana mais antiga, o pai era o chefe da família e dos da casa, que podiam até ser uma grande comunidade, tal como a de Abraão. O chefe da família era responsável pela educação dos da sua casa. (Gên 18:19) O bom treinamento evidenciado por José indica que Isaque e Jacó imitaram seu pai Abraão em ensinar seus filhos. (Gên 39:4, 6, 22; 41:40, 41) Jó, da terra de Uz, parente distante de Abraão, demonstrou estar familiarizado com o entendimento científico e os desenvolvimentos industriais dos seus dias, e recebeu de Jeová uma

lição de história natural. — Jó 9:1, 9; caps. 28, 38-41.

Na mesma época, havia no Egito considerável conhecimento de astronomia, matemática, geometria, arquitetura, construção, e de outras artes e ciências. Moisés, além de receber da mãe educação na adoração de Jeová (Êx 2:7-10), foi "instruído em toda a sabedoria dos egípcios. De fato, era poderoso nas suas palavras e ações". (At 7:22) Embora os israelitas tivessem sido escravos no Egito, eles sabiam ler e escrever, e conseguiam ensinar seus filhos. Pouco antes de entrarem na Terra da Promessa, foram mandados escrever os mandamentos de Deus nas ombreiras das suas casas e nos seus portões, em sentido figurado, e deviam ensinar aos seus filhos a lei de Deus. Esta, naturalmente, era na língua hebraica. — De 6:6-9; compare isso com De 27:3; Jos 8:32.

Educação sob a Lei, Antes do Exílio. Os pais ainda eram os educadores principais, responsáveis pela instrução dos filhos. (Êx 12:26, 27; De 4:9; 6:7, 20, 21; 11:19-21) A educação espiritual, moral e mental desde a infância era considerada pelos judeus, desde os primórdios da sua história, como um dos principais deveres dos pais. O pai de Sansão, Manoá, orou pedindo orientação sobre a maneira em que seu filho devia ser treinado. (Jz 13:8) O pai era o instrutor principal, mas a mãe também ensinava, incentivando o filho especialmente a seguir a instrução e disciplina do pai. (Pr 1:8; 4:1; 31:26, 27) Os pais davam-se conta de que o treinamento correto na juventude resguardaria a conduta correta em anos posteriores. — Pr 22:6.

Os filhos deviam encarar seus pais com o maior respeito. A vara da autoridade parental era exercida firmemente. (Pr 22:15) Ela devia ser usada em amor, mas havia disciplina severa para o filho desobediente, usando-se a vara às vezes literalmente. (Pr 13:24; 23:13, 14) O filho que amaldiçoasse ou golpeasse seus pais podia ser morto. (Le 20:9; Êx 21:15) O filho mais velho que fosse irremediavelmente rebelde devia ser apedrejado. (De 21:18-21) De fato, o primeiro mandamento com promessa era o quinto dos Dez Mandamentos: "Honra a teu pai e a tua mãe, . . . a fim de que os teus dias se prolonguem e te vá bem sobre o solo que Jeová, teu Deus, te dá." — De 5:16; Ef 6:2, 3.

A educação dada pelos pais devia ser regular e constante, em casa, no trabalho ou em viagem, e não devia ser apenas verbal e disciplinar, mas também pelo exemplo, porque a lei de Deus destinava-se a orientar os pais em todas as suas atividades na vida. A ida às festividades em Jerusalém, três vezes por ano, proporcionava educação em geografia, e ao mesmo tempo familiarizava o filho com seus patrícios de toda a terra de Israel. — De 16:16.

A educação religiosa dos rapazes era acompanhada pela educação na ocupação secular do pai ou por aprenderem um ofício. Bezalel e Ooliabe, artífices peritos, foram habilitados pelo espírito de Deus para instruir outros durante a construção do tabernáculo no ermo. (Êx 35:34) As moças na casa aprendiam os deveres duma esposa, e estas prospectivas esposas eram treinadas a ter muito respeito pelo marido, conforme Sara dera o exemplo. (Gên 18:12; 1Pe 3:5, 6) A boa esposa tinha muitas habilidades, realizações e responsabilidades, conforme descritas em Provérbios, capítulo 31.

Parece que tanto rapazes como moças recebiam treinamento em música. Havia músicas e cantoras. (1Sa 18:6, 7) Dentre os varões levitas havia compositores de cânticos e poesias, músicos e cantores. — Sal 87:cab.; 88:cab.; 1Cr 25.

Deus reservou também toda a tribo de Levi como corpo educativo religioso. O sacerdócio foi investido em 1512 AEC. Uma das suas principais funções era a educação do povo na lei de Deus. O levita Moisés, como mediador, naturalmente, era instrutor do povo na lei de Deus (Êx 18:16, 20; 24:12), e os sacerdotes, junto com os levitas não sacerdotais, estavam incumbidos da responsabilidade de cuidar de que o povo entendesse todos os regulamentos proferidos por Jeová por meio de Moisés. (Le 10:11; 14:57; De 17:10, 11; 2Cr 15:3; 35:3) Os levitas deviam ler a Lei para o povo. Isto se fazia publicamente, para todo o povo, por ocasião da Festividade das Barracas, no ano sabático, e não havia ali nenhuma segregação segundo idade ou sexo, mas todo o povo, idosos e jovens, inclusive os residentes forasteiros dentro dos portões e todos os que podiam entender, eram ajuntados para ouvir a leitura. (De 31:9-13) O Rei Jeosafá, no terceiro ano do seu reinado, instituiu uma campanha educativa em Judá, enviando príncipes, sacerdotes e levitas num circuito através de Judá, para instruir o povo na lei de Deus. — 2Cr 17:9.

Uma parte considerável das Escrituras Hebraicas consiste em poesia, a qual, do ponto de vista educativo, é uma eficaz ajuda para a memória. A poesia hebraica não era expressa em rimas, mas em paralelismos de pensamentos, pensamento rítmico. Usavam-se também poderosas metáforas; estas baseavam-se na criação natural, em coisas conhecidas por todos, mesmo por crianças. Usavam-se acrósticos alfabéticos, nos quais as letras iniciais de versos são arranjadas em ordem alfabética. (Sal 25, 34, 37, 111, 112, 119; Pr 31:10-31; La 1-4) Ocasionalmente, diversos versos começavam com a mesma letra; por exemplo, no Salmo 119, oito linhas começam com a letra hebraica *álefe* (*'á·lef*), oito com *bete* (*behth*), e assim por diante, perfazendo 176 linhas para as 22 letras do alfabeto hebraico.

Após a Restauração. Após o retorno de Babilônia e a reconstrução do templo, a maior necessidade era a educação do povo na verdadeira adoração. O escriba Esdras era um homem bem instruído e copista da Bíblia. (Esd 7:1, 6) Esdras compilou muitos registros, e ele copiou as Escrituras Hebraicas e teve parte em organizar o cânon delas. Outrossim, empreendeu a educação geral da nação de Israel na lei de Deus. Fazendo isso, cumpriu seus deveres como sacerdote levítico. (Esd 7:11, 12, 25) Organizou os sacerdotes e os levitas que haviam retornado de Babilônia, para que realizassem um programa educativo na restauração da verdadeira adoração para os repatriados israelitas e seus filhos. (Ne 8:4-9) Os copistas, ou escribas, hebreus (soferins) eram homens educados na Lei, e embora nem todos eles fossem levitas, passaram a destacar-se na instrução do povo. Com o passar do tempo, porém, introduziram muitas tradições e corromperam o verdadeiro ensino da Palavra de Deus. — Veja ESCRIBA.

Educação no Primeiro Século EC. Os pais continuavam a ser os principais responsáveis pela educação dos filhos, especialmente pela educação inicial deles. (2Ti 1:5; 3:14, 15) Lemos que Jesus foi criado em Nazaré por seu pai adotivo e sua mãe, e que ele continuou a crescer e a ficar mais forte, enchendo-se de sabedoria. À idade de 12 anos, pasmou os instrutores no templo com o seu entendimento e as suas respostas. (Lu 2:41, 46-52) Os escribas continuavam a ser os principais educadores públicos e nas escolas estabelecidas nas sinagogas. (Veja SINAGOGA.) Ensinavam-se tanto ciências físicas como a Lei e os ensinos rabínicos que haviam sido acrescentados à Lei. Requeria-se também dos pais que ensinassem aos filhos um ofício.

Jesus era o instrutor por excelência. Mesmo seus contemporâneos reconheciam-no como instrutor de excepcional influência e popularidade. Seus discípulos costumavam chamá-lo de "Rabi", que significa "Instrutor". (Mr 9:5; veja RABI.) Ocasionalmente, até mesmo seus opositores reconheciam a maneira excelente de ele falar, e, numa ocasião, os oficiais mandados pelos fariseus para prendê-lo, quando perguntados por que voltaram de mãos vazias, responderam: "Nunca homem algum falou como este." — Jo 7:46; Lu 20:39, 40; Mr 12:32, 34.

Em primeiro lugar, conforme Jesus disse, ele não falava de sua própria iniciativa, mas vinha em nome de seu Pai e falava as coisas que aprendera de seu Pai. (Jo 5:19, 30, 43; 6:38; 10:25) Ele era íntimo de Jeová Deus, sendo Seu Filho unigênito que descera dos céus, e, como tal, era o melhor instrutor sobre as qualidades, as obras e os propósitos de seu Pai. (Mt 11:27) Possuía a segunda qualificação mais vital de um bom instrutor, a de amar aqueles a quem ensinava. (Mr 10:21; Jo 13:1, 34; 15:9, 12) Poucos instrutores amaram tanto os seus discípulos, que estivessem dispostos a dar a vida por eles, assim como Jesus fez. (Jo 15:13) Ele entendia a mente dos seus ouvintes. (Jo 2:25) Tinha profundo discernimento. (Lu 6:8) Não visava interesses egoístas ao ensinar, porque não tinha pecado e era sem malícia. (He 7:26) Ele não ensinava com as palavras filosóficas dos escribas, mas usava ilustrações que envolviam coisas cotidianas. Por isso, seus ensinos são compreensíveis ainda hoje em dia. A instrução que dava incluía muitas ilustrações. — Veja ILUSTRAÇÕES.

Os ensinos de Jesus incluíam repreensão e disciplina. (Mr 8:33) Ele ensinava tanto por meio de exemplo como por palavra; realizava assim pessoalmente uma campanha vigorosa de pregação e de ensino. Falava com uma autoridade, que nenhum dos escribas podia igualar; isto era acompanhado pelo espírito santo de Deus, que dava aos seus ensinos o cunho de apoio celestial, de modo que ele, com autoridade e poder, podia ordenar aos demônios que saíssem daqueles possuídos por estes. (Mr 1:27; Lu 4:36) Era franco e destemido em denunciar os instrutores falsos, que queriam impedir outros de ouvir os ensinos dele. — Mt 23.

Educação e a Congregação Cristã. Os discípulos de Jesus seguiam os passos dele na obra educativa cristã e tinham êxito similar ao dele. Não somente *pregavam* em toda a parte as boas novas do Reino de Deus, mas também *ensinavam* os que queriam ouvir. (At 2:42) Semelhantes a Jesus, eram francos e falavam com autoridade. (At 4:13, 19, 20; 5:29) O espírito de Deus conferia-lhes poder e dava evidência da aprovação divina do ensino deles. Ensinavam no templo, em sinagogas e de casa em casa. (At 5:16, 21; 13:14-16; 20:20) Reuniam-se com concristãos para ensino e para estimularem uns aos outros ao amor e a obras excelentes. — At 20:7, 8; He 10:24, 25.

O apóstolo Paulo descreveu os diversos cargos e atividades na congregação desempenhados por homens maduros, que incluíam instrutores. Mostrou que o objetivo de todas estas atividades era a educação, visando o treinamento dos santos para a obra ministerial, para a edificação do corpo do Cristo. (Ef 4:11-16) Realizava-se na congregação um programa regular de educação na Palavra de Deus, conforme delineado em 1 Coríntios, capítulo 14. Todos os membros da congregação cristã, mesmo as mulheres, deviam ser instrutores; deviam fazer discípulos de pessoas do mundo. (At 18:26; He 5:12; Ro 12:7) Mas, dentro da própria congregação, designaram-se homens maduros para supervisioná-la, como, por exemplo, Timóteo e Tito. (1Ti 2:12) Esses homens tinham de estar qualificados para

ensinar a congregação e para corrigir coisas que talvez estivessem erradas. Deviam usar de extraordinário cuidado para certificar-se de que seu ensino era exato e salutar. — 1Ti 4:16; 2Ti 4:2, 3; Tit 2:1.

Sobre o assunto da educação física, a Bíblia tem pouco a dizer, exceto que o apóstolo Paulo aconselha: "Pois o treinamento corporal é proveitoso para pouca coisa, mas a devoção piedosa é proveitosa para todas as coisas, visto que tem a promessa da vida agora e daquela que há de vir." (1Ti 4:8) No entanto, a pregação e o ensino vigorosos, que são incentivados, requerem atividade física. Jesus andava muito. O mesmo fizeram os discípulos; o ministério de Paulo, por exemplo, incluía muitas viagens, as quais, naquele tempo, significavam andar muito.

A Bíblia comenta pouco a educação de natureza secular. Ela adverte os cristãos a não se envolverem em filosofias de homens, nem a tomarem tempo para considerar perguntas tolas e improfícuas. Aconselha fortemente contra intercâmbio intelectual com aqueles que não creem em Deus e na sua Palavra. (1Ti 6:20, 21; 1Co 2:13; 3:18-20; Col 2:8; Tit 3:9; 1:14; 2Ti 2:16; Ro 16:17) Os cristãos reconheciam que, perante Deus, tinham a obrigação de fazer as devidas provisões para sua família. Frequentemente, isso exigia alguma forma de educação e treinamento, a fim de prepará-los para tal ocupação secular. (1Ti 5:8) Mas, à base da história do primitivo cristianismo, verificamos que eles estavam primariamente interessados em qualquer método legítimo para a pregação das "boas novas", na educação bíblica de si mesmos e de todos os que quisessem ouvi-los. (1Co 9:16) Conforme diz o Professor E. J. Goodspeed em *Christianity Goes to Press* (O Cristianismo Utiliza a Imprensa; 1940, p. 111):

"Desde o momento em que os cristãos acordaram para as possibilidades de usar publicações na divulgação do seu evangelho em todo o mundo, eles se aproveitaram disso plenamente, não somente publicando livros novos, mas procurando antigos para publicação, e este espírito de publicação nunca os abandonou. É engano supor que isso começou com a descoberta da imprensa; era uma característica de atitudes cristãs de A.D. 70 em diante, aumentando em força quando surgiu a grande produtividade daquele método. Nem mesmo as invasões de bárbaros e a Idade do Obscurantismo conseguiram sufocar isso. E tudo isso é evidência da enorme força dinâmica que informava a inteireza da primitiva vida cristã, que procurava, não só por atos e palavras, mas por todas as técnicas mais avançadas de publicação levar o evangelho, na sua plenitude e sem reservas, a toda a humanidade." — Veja ESCOLA; TUTOR.

EFA. Medida para secos igual a dez gômores (Êx 16:36), ou a um décimo de um ômer. O efa correspondia ao bato, medida para líquidos, e por isso é calculada em 22 l. (Ez 45:11) Nas Escrituras, "efa" é usado com referência a uma quantidade de farinha (Le 5:11), de cevada (Ru 2:17), de grãos torrados (1Sa 17:17) e de trigo (Ez 45:13). O termo refere-se também ao recipiente usado para medir um efa. (Le 19:36; Am 8:5) Zacarias 5:6-11 fala sobre um efa coberto por uma tampa circular de chumbo, no qual estava restrita a mulher "Iniquidade".

EFÁ [possivelmente: Trevas].

1. Filho de Midiã, e neto de Abraão e Quetura. (Gên 25:1, 2, 4; 1Cr 1:32, 33) Os descendentes de Efá, pelo visto, tinham muitíssimos camelos. — Is 60:6.

2. Concubina de Calebe, que lhe deu três filhos varões: Harã, Moza e Gazez. Pode ser que Gazez tenha sido neto em vez de filho. — 1Cr 2:46.

3. Filho de Jadai, da tribo de Judá. — 1Cr 2:3, 47.

EFAI [Criatura Voadora]. Netofatita (Je 40:8) da tribo de Judá (1Cr 2:50-54), cujos filhos estavam entre os chefes das forças militares que não foram levados ao exílio babilônico em 607 AEC. Os filhos de Efai e outros chefes das forças militares, bem como seus homens, vieram a Gedalias, em Mispá, e este, por sua vez, jurou-lhes que iria bem a eles. (Je 40:7-9) Aparentemente, Ismael assassinou os filhos de Efai quando matou Gedalias. — Je 41:3.

EFATÁ. Expressão semítica que significa "abre-te". Foi usada por Jesus quando curou um homem surdo que tinha um impedimento da fala. — Mr 7:32-34.

EFER [Filhote [dos veados]].

1. Segundo filho mencionado de Midiã; neto de Abraão e sua esposa Quetura. — Gên 25:2, 4; 1Cr 1:33.

2. Homem da tribo de Judá; terceiro filho mencionado de Ezra. — 1Cr 4:1, 17.

3. Um dos sete cabeças da meia tribo de Manassés. Estes cabeças de família são descritos como homens valentes, poderosos. Seus descendentes foram infiéis a Deus, e, por isso, Jeová permitiu que o rei da Assíria os levasse ao exílio. — 1Cr 5:23-26.

EFES-DAMIM. Lugar de acampamento dos filisteus, entre Socó e Azeca, do qual Golias avançava para escarnecer das fileiras combatentes de Israel. (1Sa 17:1, 4-10) Efes-Damim parece ser o mesmo lugar que Pas-Damim, mencionado em 1 Crônicas 11:13. Sua localização atualmente é incerta.

EFÉSIOS, CARTA AOS. Livro das Escrituras Gregas Cristãs, escrito por volta de 60-61 EC pelo apóstolo Paulo durante seu encarceramento em Roma. (Ef 1:1; 3:1; 4:1; 6:20) Foi levada à congregação de Éfeso por Tíquico (Ef 6:21, 22), a quem Paulo também usou para entregar uma carta aos colossenses. (Col 4:7-9) Visto que a carta aos colossenses foi escrita aproximadamente na mesma época em que Paulo escreveu aos cristãos efésios, existem diversas similaridades entre Efésios e Colossenses. Segundo Charles Smith Lewis, "dos 155 versículos em Ef[ésios], 78 podem ser encontrados em Col[ossenses] em diversos graus de igualdade". (*The International Standard Bible Encyclopaedia* [A Enciclopédia Bíblica Padrão Internacional], editada por J. Orr, 1960, Vol. II, p. 959) Sem dúvida, as condições em Colossos eram de alguma maneira semelhantes às em Éfeso, e Paulo achou por bem dar o mesmo tipo de conselho.

Por Que Apropriada para os Cristãos Efésios. Um papiro Chester Beatty (P^{46}), bem como as versões originais do Manuscrito Vaticano N.º 1209 e do Manuscrito Sinaítico, omitem as palavras "em Éfeso", do capítulo 1, versículo 1. Todavia, estas palavras são encontradas em outros manuscritos e em todas as versões antigas. Ainda mais, os primeiros escritores eclesiásticos aceitaram-na como a carta aos efésios. Embora alguns tenham pensado que esta carta seja a mencionada como a enviada a Laodiceia (Col 4:16), deve-se notar que nenhum manuscrito antigo contém as palavras "a Laodiceia", e Éfeso é a única cidade mencionada ali em qualquer dos manuscritos desta carta.

Conselho sobre materialismo. Adicionalmente, um exame do conteúdo da carta aos efésios mostra que Paulo tinha em mente os cristãos em Éfeso; e seu conselho era especialmente apropriado em vista das circunstâncias prevalecentes em Éfeso, a cidade mais importante da província romana da Ásia. Por exemplo, Éfeso era conhecida como cidade fabulosamente rica, e havia a tendência de encarar as riquezas mundanas como a coisa mais importante. Na sua carta, porém, Paulo acentua as verdadeiras riquezas — "as riquezas de sua benignidade imerecida", "as gloriosas riquezas" que Deus oferece como herança para os santos, "as riquezas sobrepujantes de sua benignidade imerecida", as

DESTAQUES DE EFÉSIOS

Carta que chama atenção para uma administração que resulta em paz e união com Deus, por meio de Jesus Cristo.

Enquanto Paulo era prisioneiro em Roma, ele escreveu esta carta à congregação em Éfeso, uma cidade portuária na costa O da Ásia Menor.

O propósito de Deus, de trazer paz e união por meio de Jesus Cristo.

- Deus, expressando grande benignidade imerecida, predeterminou que alguns humanos fossem adotados como seus filhos, por meio de Jesus Cristo. (1:1-7)
- Deus se propôs ter uma administração (um modo de gerenciar os assuntos da sua família), por meio da qual, mediante Cristo, uniria consigo mesmo os escolhidos para estarem nos céus e os que viveriam na terra. (1:8-14)
- Paulo ora para que os efésios realmente entendam e avaliem a maravilhosa provisão feita para eles por Deus, por meio de Cristo. (1:15-23; 3:14-21)
- Aqueles a quem se concedem elevadas designações em conexão com Cristo estavam anteriormente mortos no pecado; sua salvação é uma dádiva de Deus, não uma remuneração por obras feitas. (2:1-10)
- Por meio de Cristo, aboliu-se a lei e lançou-se a base para judeus e gentios se tornarem um só corpo, membros da família de Deus, templo para Deus habitar por espírito. (2:11–3:7)
- Os tratos de Deus com a congregação revelam, mesmo aos em lugares celestiais, a diversidade da Sua sabedoria. (3:8-13)
- Fatores unificadores providos por Deus: Um só corpo espiritual constituindo a congregação, um só espírito santo, uma só esperança, um só Senhor Jesus Cristo, uma só fé, um só batismo, um só Deus e Pai. (4:1-6)
- Dádivas em homens providas por Cristo ajudam todos a alcançar a unidade na fé; o corpo inteiro, sob ele como cabeça, funciona harmoniosamente por se falar a verdade e se manifestar amor. (4:7-16)

Revistam-se da nova personalidade, em harmonia com os ensinos e os exemplos de Cristo.

- Não as nações, mas Cristo é o exemplo a seguir; isto requer uma nova personalidade. (4:17-32)
- Imitem a Deus; manifestem a espécie de amor que Cristo manifestou. (5:1, 2)
- Evitem linguagem e conduta imorais; andem como filhos da luz. (5:3-14)
- Comprem o tempo; usem-no para louvar a Jeová. (5:15-20)
- Com profundo respeito por Cristo, manifestem a devida sujeição a maridos, pais, amos; mostrem consideração amorosa para com aqueles sob os seus cuidados. (5:21–6:9)

Revistam-se da completa armadura espiritual, a fim de se manter firme contra as artimanhas do Diabo.

- Temos uma pugna contra forças espirituais iníquas; a ajuda divina pode habilitar-nos a resistir a esses perturbadores da paz e união. (6:10-13)
- A armadura espiritual da parte de Deus dá proteção total; usem-na bem e orem fervorosamente, incluindo todos os santos nas suas súplicas. (6:14-24)

"riquezas insondáveis do Cristo" e 'as riquezas da glória de Deus'. (Ef 1:7, 18; 2:7; 3:8, 16) Isto ajudaria os cristãos efésios a adquirir um conceito correto sobre as riquezas.

Eliminação da imoralidade. Éfeso era também cidade notória por sua licenciosidade e conduta desenfreada, sua crassa imoralidade. Consequentemente, Paulo, o apóstolo, estendeu-se sobre isso enfaticamente como uma das características da velha personalidade e disse que os cristãos precisam despojar-se da velha personalidade e revestir-se da "nova personalidade". A dissoluta situação moral em Éfeso provocava entre os habitantes muita conversa a respeito da libertinagem sexual, não para condená-la, mas para regalar-se com ela; e os cristãos, aconselha Paulo, não devem ser semelhantes a tais pessoas, deleitando-se em conversar sobre a fornicação e contando piadas obscenas. — Ef 4:20-24; 5:3-5.

Contraste entre templos. A ilustração de Paulo a respeito de um templo espiritual também era muito apropriada para a congregação cristã que vivia à sombra do espantoso templo pagão de Ártemis, que era considerado uma das sete maravilhas do mundo antigo. Ao passo que "todo o distrito da Ásia e a terra habitada" prestavam adoração a Ártemis e estimavam muito o famoso templo em Éfeso, os cristãos ungidos constituem um "templo santo", no qual Jeová habita por meio do seu espírito. — At 19:27; Ef 2:21.

Visto que o templo de Ártemis era um refúgio, incentivavam-se os crimes, e a população criminosa de Éfeso aumentava. Ninguém dentro dos limites de certa área em volta de seus muros podia ser preso por qualquer crime que fosse. O resultado foi que se formou um aglomerado de ladrões, assassinos e pessoas dessa laia em volta do templo. As palavras de Paulo a respeito do furto, bem como da amargura maldosa, de brados e de injúrias, portanto, não deixavam de ter seu propósito. — Ef 4:25-32.

Prática do demonismo. Éfeso era o centro de todos os tipos de demonismo. Efetivamente, a cidade era conhecida em todo o mundo por suas muitas formas de magia. Os demônios, pois, estavam especialmente ativos em Éfeso, e, sem dúvida, para contrabalançar a influência da magia e da feitiçaria, e para ajudar os efésios de coração reto a se livrarem de tais práticas demoníacas, Paulo realizou milagres por meio do espírito de Deus; estes até mesmo incluíam a expulsão de espíritos iníquos. — At 19:11, 12.

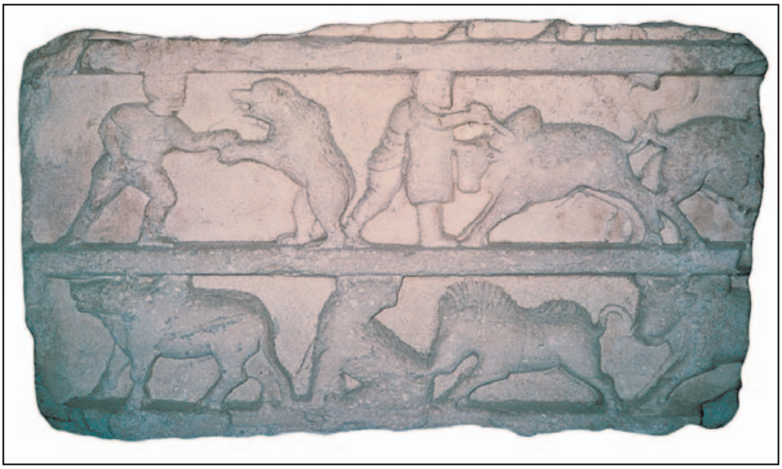
Mostrando quão saturada de magia Éfeso estava e quão apropriado era o conselho de Paulo a respeito de lutar contra espíritos iníquos, existem os seguintes pontos:

As "letras efésias" eram famosas em todo o mundo. "Parecem ter consistido em determinadas combinações de letras ou de palavras, que, ao serem pronunciadas com certa entonação de voz, eram, segundo se cria, eficazes em expelir doenças, ou maus espíritos; ou que, ao serem escritas em pergaminho e usadas, supunha-se funcionarem quais *amuletos*, ou fetiches, para proteção contra os maus espíritos ou contra o perigo. Assim, Plutarco (Simpósio 7) diz: 'Os mágicos compelem os possuídos por um demônio a recitar e a pronunciar eles mesmos as *letras efésias*, numa certa ordem.' " — *Notes, Explanatory and Practical, on the Acts of the Apostles* (Notas, Explicativas e Práticas, sobre os Atos dos Apóstolos), de A. Barnes, 1858, p. 264.

Inscrições descobertas nas ruínas de Éfeso indicam a densa escuridão mental na qual os efésios viviam e por que o apóstolo Paulo escreveu aos cristãos daquela cidade 'que não mais andassem assim como também as nações andam na improficuidade das suas mentes, ao passo que estão mentalmente em escuridão'. (Ef 4:17, 18) As inscrições em muros e edifícios revelam que a população governava sua vida por meio de superstições, adivinhação e busca de presságios.

Por causa da pregação de Paulo, das obras milagrosas que realizou e do malogro dos exorcistas judeus, um bom número de efésios se tornou cristão. Sem dúvida, muitas dessas pessoas se haviam empenhado antes em alguma forma de prática de magia, pois o relato bíblico diz: "Um número considerável dos que haviam praticado artes mágicas trouxeram os seus livros e os queimaram diante de todos. E calcularam os preços deles e acharam que valiam cinquenta mil moedas de prata [se denários: US$ 37.200]." (At 19:19) Em vista de tal prevalência da magia em Éfeso e da prática de muitas formas de demonismo, foi muito apropriado que Paulo desse aos cristãos efésios excelente conselho sobre combater as forças espirituais iníquas por se revestirem da "armadura completa de Deus". Sem dúvida, alguns daqueles que se livraram da prática de magia seriam molestados pelos demônios, e o conselho de Paulo os ajudaria a resistir aos espíritos iníquos. Deve-se notar que a destruição de tais livros relacionados com o demonismo foi uma das primeiras coisas que aqueles cristãos primitivos fizeram, estabelecendo um padrão para os que atualmente desejam livrar-se da influência ou da molestação demoníaca. — Ef 6:11, 12.

O papel de Cristo. Por causa da gloriosa esperança que se lhes oferecia como co-herdeiros de Cristo, era bem apropriado que Paulo também escrevesse aos cristãos efésios que Cristo foi elevado "muito acima de todo governo, e autoridade, e poder, e senhorio, e todo nome dado,



Relevo que mostra homens lutando com feras, possivelmente no estádio de Éfeso.

não só neste sistema de coisas, mas também no que há de vir". (Ef 1:21) Nesta carta, Paulo atinge apogeus de grandiosidade ao descrever a posição enaltecida de Jesus Cristo e a dádiva da benignidade imerecida de Deus com amor, sabedoria e misericórdia para com os trazidos à unidade com eles. A descrição da maneira em que todas as coisas no céu e na Terra serão unificadas sob Cristo, e a introdução tanto de judeus como de gentios na congregação, como "um novo homem", é a explicação mais completa encontrada na Bíblia a respeito do "segredo sagrado" de Deus, revelado nas boas novas a respeito do Cristo. — Ef 2:15.

ÉFESO. Antigamente, rico e importante centro religioso e comercial na costa O da Ásia Menor, quase defronte da ilha de Samos. Éfeso fora construída nas encostas e ao sopé de várias colinas, as principais das quais eram o monte Piom e o monte Coressos. Este porto ficava na principal rota comercial que ia de Roma para o Oriente. Sua localização próxima ao estuário do rio Caister, com acesso às bacias dos rios Gediz (antigo Hermus) e Menderes (antigo Meandro), colocava a cidade na junção das rotas comerciais terrestres da Ásia Menor. Havia estradas que ligavam Éfeso às principais cidades do distrito da Ásia.

Os escritos de Plínio, o Velho, autor romano do primeiro século, e de Estrabão, antigo geógrafo grego, deram origem ao conceito de que, outrora, um golfo do mar Egeu se estendia até Éfeso, mas que a faixa costeira gradualmente avançou em direção ao mar, pois agora as ruínas da cidade acham-se a vários quilômetros do litoral. No entanto, o escavador J. T. Wood, à base das suas descobertas em Éfeso, concluiu que a cidade antigamente jazia a 6,5 km do mar Egeu. Se isto for correto, então, no tempo de Paulo, os navios devem ter subido pelo estuário do rio Caister e chegado a uma baía interiorana, mantida navegável por meio de constante dragagem. No decorrer dos séculos, porém, a baía e o estuário do rio ficaram assoreados de sedimentos depositados pelo Caister.

Templo de Ártemis. O edifício mais notável da cidade era o templo de Ártemis, classificado pelos antigos como uma das sete maravilhas do mundo. O templo que existia no primeiro século EC, quando o apóstolo Paulo visitou Éfeso, tinha sido reconstruído segundo o projeto do anterior templo jônico, que se diz ter sido incendiado por Eróstrato em 356 AEC.

Segundo as escavações feitas no sítio na última metade do século 19, o templo foi erguido sobre uma plataforma de uns 73 m de largura e 127 m de comprimento. O próprio templo tinha aproximadamente 50 m de largura e 105 m de comprimento. Continha 100 colunas de mármore, cada uma elevando-se a quase 17 m. As colunas tinham 1,8 m de diâmetro na base, e, pelo menos algumas delas, eram esculpidas até uma altura de uns 6 m. O santuário interior do templo tinha uns 21 m de largura e 32 m de comprimento. O altar quadrado dentro dele tinha cerca de 6 m de cada lado, e a imagem de Ártemis talvez ficasse logo atrás desse altar.

Os fragmentos encontrados indicam que cores brilhantes e esculturas adornavam o templo. Grandes telhas de mármore branco cobriam o telhado. Em vez de argamassa, diz-se que se usou ouro nas juntas dos blocos de mármore.

Estádio; Teatro. Cerca de 1,5 km ao SO do templo de Ártemis havia um estádio que fora reconstruído sob Nero (54-68 EC). Este era provavelmente o lugar das competições atléticas, e, possivelmente, também de lutas gladiatoriais. Se a declaração do apóstolo Paulo, em 1 Coríntios 15:32, sobre lutar com feras em Éfeso, deve ser entendida literalmente, ele talvez tivera de se defender de feras neste estádio.

O teatro em que os efésios se amotinaram, instigados por Demétrio, ficava a menos de 800 m ao S do estádio. Este teatro se encontrava numa

depressão do monte Piom. (At 19:23-41) Sua fachada era adornada de pilares, de nichos e de excelentes estátuas. Os assentos de mármore para os espectadores estavam dispostos em um semicírculo de 66 fileiras; nestes, segundo calculado, cabiam cerca 25.000 pessoas. As propriedades acústicas do teatro eram excelentes. Mesmo hoje, uma palavra proferida em tom baixo, no local do palco, pode ser ouvida nos assentos mais elevados. — FOTO, Vol. 2, p. 748.

Na frente do teatro havia uma larga estrada pavimentada de mármore, que ia direto para a baía. Esta rua tinha cerca de 500 m de extensão e uns 11 m de largura. Colunatas de 4,5 m de fundo perfilavam-se em ambos os lados desta rua, e por trás delas havia lojas e outros prédios. Um portal monumental ocupava cada extremo da rua.

Ministério de Paulo em Éfeso. Foi a Éfeso, encruzilhada do mundo antigo, que o apóstolo Paulo chegou acompanhado de Áquila e de Priscila, provavelmente em 52 EC. Paulo dirigiu-se imediatamente à sinagoga judaica para pregar. No entanto, embora lhe solicitassem que permanecesse por mais tempo, o apóstolo partiu de Éfeso, declarando que voltaria, se fosse a vontade de Jeová. (At 18:18-21) Áquila e Priscila, que permaneceram em Éfeso, conheceram Apolo, um judeu de Alexandria, no Egito, que só estava familiarizado com o batismo de João, e eles "expuseram-lhe mais corretamente o caminho de Deus". — At 18:24-26.

Quando Paulo retornou a Éfeso, provavelmente lá pelo inverno setentrional de 52/53 EC, encontrou diversos homens batizados com o batismo de João. Ao esclarecer a questão do batismo a eles, foram rebatizados. (At 19:1-7) Desta vez, Paulo ensinou na sinagoga judaica por três meses. Mas quando surgiu oposição, passou para o auditório da escola de Tirano, junto com os que se haviam tornado crentes; ali discursou diariamente por dois anos. (At 19:8-10) Além disso, Paulo pregava extensivamente de casa em casa. — At 20:20, 21.

A pregação de Paulo, acompanhada de curas miraculosas e da expulsão de demônios, moveu muitos efésios a se tornarem crentes. Também, a tentativa malsucedida de exorcismar, feita pelos sete filhos de certo sacerdote principal judeu, chamado Ceva, suscitou muito interesse. Ex-praticantes das artes mágicas queimaram publicamente seus livros, que tinham um valor total de 50.000 peças de prata (se foram denários, US$ 37.200). (At 19:11-20) Éfeso era tão renomada pelas artes mágicas, que os escritores gregos e romanos se referiram a livros, ou rolos, de fórmulas e encantamentos mágicos como "escritos efésios".

Visto que muitos efésios haviam abandonado a adoração de Ártemis, o prateiro Demétrio indicou a seus colegas artífices que a pregação de Paulo constituía uma ameaça para sua profissão, e também punha em perigo a adoração de Ártemis. Enraivecidos, os prateiros gritaram: "Grande é a Ártemis dos efésios!" A cidade ficou conturbada, culminando com um motim de duas horas num teatro capaz de acomodar uns 25.000 espectadores. — At 19:23-41.

Depois disso, Paulo partiu de Éfeso. Mais tarde, de Mileto, mandou chamar os anciãos da congregação de Éfeso, recapitulou seu próprio ministério no distrito da Ásia e deu-lhes instruções sobre como cuidar dos seus deveres. (At 20:1, 17-38) Sua referência, naquela ocasião, aos "três anos" gastos em Éfeso deve ser, evidentemente, considerada como número redondo. — At 20:31; compare isso com At 19:8, 10.

Com o passar dos anos, os cristãos em Éfeso tiveram de suportar muita coisa. No entanto, alguns deveras perderam o amor que tinham no início. — Re 2:1-6; veja ÁRTEMIS; DEMÉTRIO N.º 1; EFÉSIOS, CARTA AOS.

EFLAL [possivelmente: Arbitrador]. Filho de Zabade, da família de Jerameel, e pai de Obede. Eflal era descendente de Peres, filho de Judá e Tamar. Seu trisavô era Jara, servo egípcio na casa de Sesã. Jara recebeu por esposa a filha de Sesã. — 1Cr 2:4, 5, 9, 25, 34-37.

ÉFODE, I. Veste sacerdotal. O éfode especial a ser usado pelo sumo sacerdote acha-se descrito em pormenores nas instruções que Deus deu a Moisés. (ILUSTRAÇÃO, Vol. 1, p. 539) Era, pelo que parece, uma veste tipo avental, feita de "ouro, de linha azul e de lã tingida de roxo, de fibras carmíneas e de linho fino retorcido, trabalho de bordador". Consistia em frente e costas, unidas nos ombros. Havia 'nele' um cinto do mesmo material, talvez preso ao éfode, amarrando-o em torno da cintura. Em engastes de ouro, nos ombros, havia duas pedras de ônix, cada uma gravada com os nomes de seis dos filhos de Israel. Dos engastes de ouro dessas pedras pendia o peitoral, por meio de correntes de ouro da feitura de corda. Dos cantos inferiores do peitoral, um cordel azul passava por argolas de ouro presas à extremidade inferior das ombreiras do éfode, pouco acima do cinto. O éfode, pelo que parece, ia até um pouco abaixo da cintura, talvez não chegando aos joelhos. — Êx 28:6-14, 22-28.

O sumo sacerdote usava o éfode por cima da túnica sem mangas, azul, chamada de 'túnica do éfode', a qual, por sua vez, ficava sobre a veste comprida de linho. (Êx 29:5) Este éfode não era usado em todas as ocasiões. Quando era necessário inquirir a Jeová sobre um assunto importante para a nação, o sumo sacerdote usava o éfode e o peitoral

que continha o Urim e o Tumim. (Núm 27:21; 1Sa 28:6; Esd 2:63) No anual Dia da Expiação, depois de apresentar as ofertas pelo pecado, o sumo sacerdote se lavava e trocava de roupa, tirando as roupas impecavelmente brancas, e, pelo que parece, vestindo suas lindas vestes, inclusive o éfode, antes de oferecer as ofertas queimadas. — Le 16:23-25.

O éfode que Abiatar, o sacerdote, levou do santuário em Nobe para o acampamento de Davi era, provavelmente, o éfode do sumo sacerdote, visto que Doegue havia matado o pai de Abiatar, o sumo sacerdote Aimeleque, e os subsacerdotes que estavam com ele. (1Sa 22:16-20; 23:6) Davi fez com que Abiatar trouxesse o éfode para perto, a fim de poder inquirir a Jeová quanto ao proceder a seguir. — 1Sa 23:9-12; 30:7, 8.

Éfodes dos Subsacerdotes. Os subsacerdotes também usavam éfodes, embora o éfode do sumo sacerdote seja o único especificamente mencionado e descrito nas instruções de Jeová para a feitura das vestes sacerdotais. Apenas se especificaram para os filhos de Arão, que serviam quais subsacerdotes sob Arão, "vestes compridas", "faixas", "coberturas para a cabeça" e "calções". (Êx 28:40-43) O uso do éfode pelos subsacerdotes parece ter sido um costume posterior. Samuel, embora não fosse subsacerdote, usava um éfode quando, como menino, ministrava a Jeová no santuário (1Sa 2:18), assim como também usavam os 85 sacerdotes mortos por Doegue, às ordens do Rei Saul. (1Sa 22:18) Estes éfodes talvez indicassem a posição sacerdotal de seu usuário, em vez de serem algo prescrito pela Lei, para ser usado no cumprimento dos seus deveres oficiais. O éfode do subsacerdote provavelmente tinha forma similar ao do sumo sacerdote, mas era feito de tecido branco simples, não bordado, e o linho de que era feito talvez não fosse da mesma qualidade daquele do éfode do sumo sacerdote. A palavra hebraica para "linho", usada na descrição do éfode usado pelo jovem Samuel e pelos 85 sacerdotes, é *badh,* ao passo que *shesh,* "linho fino", é a palavra usada para o éfode do sumo sacerdote. — Êx 28:6; 1Sa 2:18; 22:18.

Quando a Arca do Pacto foi levada para cima, a Jerusalém, para ser colocada no monte Sião, perto da sua casa, Davi, vestido com uma túnica sem mangas de tecido fino, usou sobre esta veste um éfode de linho, ao dançar perante Jeová, celebrando este evento alegre. — 2Sa 6:14; 1Cr 15:27.

O Éfode Feito por Gideão. Depois de Gideão ter derrotado os midianitas, ele usou o ouro tomado como despojo para fazer um éfode. (Jz 8:26, 27) Alguns têm objetado a esta declaração à base de que 1.700 siclos (19,4 kg) de ouro seriam muito mais do que um éfode requeria. Tem-se oferecido uma possível explicação, de que Gideão também fez uma imagem de ouro. Mas a palavra "éfode" não significa uma imagem. Gideão era um homem de fé em Deus. Ele não faria o que Jeroboão fez posteriormente, quando este liderou as dez tribos na adoração de imagens de bezerros. Gideão havia mostrado sua disposição para com a adoração de Jeová quando lhe foi dada a oportunidade de estabelecer uma dinastia governante sobre Israel. Ele rejeitou esta oferta, dizendo: "Jeová é quem dominará sobre vós." (Jz 8:22, 23) É possível que grande parte do ouro tenha sido usada para *pagar* pelas pedras preciosas, e assim por diante, que possivelmente foram usadas no éfode. Quanto ao custo do éfode de Gideão, pode ter atingido o valor declarado (US$ 218.365 a taxas atuais), especialmente se foram usadas pedras preciosas para adorná-lo.

Apesar das boas intenções de Gideão, de comemorar a vitória que Jeová havia concedido a Israel, e de honrar a Deus, o éfode "serviu de laço para Gideão e para a sua casa", porque os israelitas cometeram imoralidade espiritual por adorá-lo. (Jz 8:27) No entanto, a Bíblia não diz que o próprio Gideão o adorasse; pelo contrário, o apóstolo Paulo o cita especificamente como um dentre a 'grande nuvem' de fiéis testemunhas pré-cristãs de Jeová. — He 11:32, 12:1.

Uso Idólatra. Um caso do uso de um éfode em adoração idólatra é encontrado em Juízes, capítulos 17 e 18. Este éfode, feito por certo efraimita, foi primeiro usado por um de seus próprios filhos que atuava como sacerdote perante uma imagem esculpida, daí, por um levita descendente de Moisés, o qual, embora não fosse da família sacerdotal de Arão, atuava como sacerdote. Por fim, o éfode e a imagem caíram nas mãos de homens da tribo de Dã, entre os quais o levita e seus filhos depois dele continuaram nesta posição idólatra na cidade de Dã, durante todos os dias em que a casa de Deus se encontrava em Silo.

ÉFODE, II. Pai de Haniel, que era maioral da tribo de Manassés, designado às ordens de Jeová como um dos responsáveis pela divisão da terra de Canaã em quinhões hereditários. — Núm 34:16, 18, 23, 29.

EFRAIM [Duplamente Frutífero].

1. Filho de José com sua esposa Asenate, filha de Potífera, sacerdote de Om. Efraim, irmão caçula de Manassés, nasceu no Egito antes de começar o período de sete anos de fome. O nome Efraim lhe foi dado por seu pai "porque, segundo [José]: 'Deus me fez fecundo na terra da minha miséria'". — Gên 41:50-52.

Jacó, no seu leito de morte, na realidade, adotou seus netos, Efraim e Manassés, e designou-os como iguais aos seus filhos diretos. (Gên 48:5) José, o pai

deles, que recebeu o direito de primogênito entre os filhos de Jacó, recebeu duas partes da herança de seu pai por meio da herança tribal de Efraim e de Manassés. (1Cr 5:1; compare isso com Gên 48:21, 22; De 21:17; Jos 14:4.) Ao abençoar Efraim e Manassés, o patriarca Jacó deu preferência a Efraim, e indicou profeticamente que este se tornaria o maior. — Gên 48:13-20.

Primeiro Crônicas 7:20-27 fornece uma lista genealógica dos filhos de Efraim e de seus posteriores descendentes, concluindo com Josué, que conduziu os israelitas à Terra da Promessa. Ezer e Eleade, provavelmente filhos de Efraim, foram mortos pelos homens de Gate. Algum tempo depois da morte desses filhos, Efraim gerou Berias.

2. O nome Efraim também é aplicado à tribo que descendeu dele. Cerca de um ano depois do Êxodo do Egito, os 40.500 homens combatentes de Efraim, de 20 anos ou mais, ultrapassaram em 8.300 os varões vigorosos de Manassés. (Núm 1:1-3, 32-35) No entanto, no fim dos 40 anos de peregrinação pelo ermo, os varões registrados de Efraim totalizavam apenas 32.500, ou 20.200 menos do que os de Manassés. (Núm 26:34, 37) Todavia, predissera-se que Efraim se tornaria a maior. Moisés, quando abençoou os israelitas, mencionou profeticamente "as dezenas de milhares de Efraim", mas apenas "os milhares de Manassés". — De 33:17.

No ermo, os efraimitas, tendo como maioral a Elisama, foram designados a acampar do lado O do tabernáculo, junto com as tribos de Manassés e de Benjamim. Esta divisão de três tribos era a terceira na ordem de marcha. — Núm 2:18-24.

Território Tribal. O território designado à tribo de Efraim ocupava uma parte central de Canaã, ao O do Jordão. A tribo também tinha cidades encravadas no território de Manassés. Ao N, Efraim fazia fronteira com Manassés, e, ao S, com Benjamim e Dã. (Jos 16:1-9) Esta região, embora montanhosa e colinosa, é abençoada com um solo rico e fértil, e, nos tempos antigos, tinha muitas florestas. (Jos 17:15, 17, 18) O maioral Quemuel serviu como representante divinamente designado de Efraim na divisão da Terra da Promessa em parcelas de herança. — Núm 34:18, 24.

Em Silo, em Efraim, fora erguido o tabernáculo. (Jos 18:1) Além de Siquém, cidade de refúgio, diversas outras cidades levitas também estavam situadas no território de Efraim. (Jos 21:20-22; 1Cr 6:66-69) De uma destas cidades levitas, Gezer, os efraimitas não expulsaram os cananeus, mas sujeitaram-nos a trabalhos forçados de escravos. — Jos 16:10; Jz 1:29.

Efraim, de Josué a Davi. O território de Efraim foi cenário de numerosos eventos notáveis. Em Siquém, o efraimita Josué, sucessor de Moisés, congregou as tribos de Israel e apelou para que elas servissem fielmente a Jeová. (Jos 24:1, 14, 15) Também, aqui em Siquém, foram por fim sepultados os ossos de José, e tanto Josué como Eleazar, filho de Arão, foram sepultados na região montanhosa de Efraim. (Jos 24:29-33) Mais tarde, o juiz Eúde, benjamita, convocou os israelitas na região montanhosa de Efraim para lutar contra os moabitas. (Jz 3:26-30) Após a morte de Eúde, a profetisa Débora, de sua moradia na região montanhosa de Efraim, mandou buscar Baraque como o designado por Jeová para livrar Israel da opressão do Rei Jabim. No cântico de vitória de Baraque e Débora, Efraim é a primeira tribo mencionada. (Jz 4:1-7; 5:14) Numa época posterior, Tola, da tribo de Issacar, julgou Israel por 23 anos enquanto morava em Samir, na região montanhosa de Efraim. (Jz 10:1, 2) O último dos juízes, o profeta Samuel, da tribo de Levi, nasceu em Ramá, na região montanhosa de Efraim, e foi ali que ele, quando adulto, montou seu lar. — 1Sa 1:1, 2, 19, 20; 7:15-17.

O orgulho e o desejo extremado de destaque causaram sérias dificuldades aos efraimitas em seu relacionamento com as demais tribos. Esta característica já se manifestava no tempo dos juízes. Por exemplo, os efraimitas tentaram altercar com Gideão por não os ter chamado mais cedo para lutar contra Midiã. No entanto, o tato empregado por Gideão, nessa ocasião, evitou um choque. (Jz 8:1-3) Mais tarde, embora tivessem anteriormente rejeitado a oportunidade de ajudar Jefté, os efraimitas se sentiram desprezados por ele não os ter chamado para lutar contra os amonitas. Guerrearam contra Jefté e sofreram humilhante derrota; milhares deles foram mortos nos vaus do Jordão, onde foram identificados como efraimitas por causa da sua pronúncia da senha "Xibolete" como "Sibolete". — Jz 12:1-6; veja também 2Cr 25:10.

Após a morte do Rei Saul, entre aqueles que chegaram a Hébron para entregar o reinado a Davi havia 20.800 homens de Efraim. — 1Cr 12:23, 30.

Tribo Dominante do Reino Setentrional. Desde o tempo em que o reino foi dividido, durante o reinado de Roboão, Efraim, como a tribo mais destacada e influente do reino setentrional, fez um nome ruim para si. (Os 13:1) O primeiro rei, o efraimita Jeroboão, estabeleceu a adoração do bezerro em Dã e em Betel. (1Rs 11:26; 12:25-30) Este mergulho na idolatria nunca se inverteu.

Como a tribo dominante do reino setentrional, Efraim veio a representar o inteiro reino das dez tribos. (2Cr 25:7; Je 7:15) Por conseguinte, os profetas Oseias e Isaías dirigiram suas fortes denúncias contra Efraim. Oseias condenou Efraim por misturar-se com as nações, aprendendo obras de-

las e servindo aos seus ídolos. Comparou Efraim a um bolo redondo que não foi virado, assado ou mesmo queimado na parte de baixo, mas não assado na parte de cima. (Os 7:8; compare isso com Sal 106:35, 36; Os 4:17; 12:14.) Embora estranhos tivessem esvaído as forças de Efraim, este, em vez de se voltar para Jeová, recorreu ao Egito em busca de ajuda, e fez um pacto com a Assíria. Assim, Efraim era como uma pomba simplória que não conseguiria escapar de ser apanhada numa rede. — Os 7:9-12; 8:9; compare isso com 2Rs 17:4; Os 12:1.

O profeta Isaías dirigiu-se aos 'orgulhosos ébrios de Efraim'. Sua independência do reino de Judá, e suas alianças com a Síria e com outras nações, os haviam afetado como uma bebida inebriante. No entanto, sofreriam um desastre. — Is 7:1, 2, 5-9, 17; 9:9-12; 17:3; 28:1-3.

Todavia, os profetas de Jeová predisseram também que cessaria o espírito de ciúme e de hostilidade existente entre Efraim (o reino das dez tribos) e Judá (o reino das duas tribos). (Is 11:13; Je 31:6) Judá e Efraim ficariam unidos, e Efraim seria restaurado no favor divino. — Je 31:18-20; 50:19; Ez 37:16-19; Za 10:7.

Ao passo que a tribo de Efraim estabeleceu uma reputação má, houve pessoas naquela tribo que seguiram o proceder correto. No reinado do Rei Asa, de Judá, por exemplo, muitos efraimitas bandearam-se para o seu lado ao verem que Jeová estava com ele. (2Cr 15:9) Mais tarde, efraimitas também estavam presentes na celebração da Páscoa, em Jerusalém, no primeiro ano do reinado de Ezequias, e depois disso participaram em destruir os objetos usados na idolatria. (2Cr 30:18; 31:1) Todavia, quando Ezequias mandou o convite para que os israelitas do N viessem à Páscoa, seus correios sofreram zombarias e caçoadas da parte de muitos em Efraim, Manassés e Zebulão. O orgulho impediu que esses se humilhassem e descessem a Jerusalém para a Páscoa. — 2Cr 30:10, 11.

3. Cidade que em geral se acha ser a mesma que a Efraíne capturada de Jeroboão, rei de Israel, por Abias, rei de Judá. (2Cr 13:19) No primeiro século EC, quando os líderes religiosos se consultaram para matar Jesus Cristo, este, com seus discípulos, foi para Efraim, para o país perto do ermo. (Jo 11:53, 54) O lugar que se costuma sugerir como desta cidade é a aldeia de et-Taiyiba, a uns 6 km ao ENE de Betel, e 3 km ao ESE do lugar sugerido de Baal-Hazor. (2Sa 13:23) Segundo o historiador judeu Josefo, o general romano Vespasiano conquistou Efraim durante a sua marcha contra Jerusalém. — *The Jewish War* (A Guerra Judaica), IV, 551 (ix, 9).

4. A "floresta de Efraim" era uma área ao L do Jordão, onde o exército do Rei Davi lutou com o do seu rebelde filho Absalão. (2Sa 18:6-8) O lugar propriamente da floresta de Efraim, na terra de Gileade, é desconhecido, mas ficava provavelmente na vizinhança de Maanaim. — 2Sa 17:22, 24, 26.

EFRAIM, PORTÃO DE. Veja PORTA, PORTÃO.

EFRAIMITAS. Veja EFRAIM N.º 2.

EFRAÍNE. Cidade tomada pelo Rei Abias, de Judá, na sua batalha contra Jeroboão, de Israel. (2Cr 13:19) Encontrava-se evidentemente no território da tribo de Efraim e parece ter sido a mesma que a cidade de Efraim, mencionada em 2 Samuel 13:23 e também em João 11:54. — Veja EFRAIM N.º 3.

EFRATA [Fertilidade].

1. Esposa de Calebe (Quelubai), filho de Esrom, da tribo de Judá. Ela casou-se com Calebe enquanto estavam em servidão no Egito, após a morte da esposa dele, Azuba. Efrata tornou-se mãe de Hur, e, com o tempo, bisavó de Bezalel, artífice perito muito famoso na construção do tabernáculo. — 1Cr 2:9, 19, 50; 4:4; Êx 35:30-35.

2. Evidentemente, nome primitivo de Belém, ou nome aplicado à região em volta dela. Os nomes Belém e Efrata são usados em conjunto em diversos textos. O relato sobre a morte de Raquel narra que ela foi enterrada "no caminho de Efrate [Efrata], isto é, Belém". (Gên 35:16, 19; 48:7) Membros da família de Elimeleque são chamados de "efratitas de Belém", e foi para Belém que a sua viúva Noemi retornou de Moabe. (Ru 1:2, 19) A bênção proferida sobre Boaz por ocasião do seu casamento com Rute foi que ele se mostrasse 'digno em Efrata e ganhasse fama em Belém'. (Ru 4:11) E, finalmente, na profecia a respeito do nascimento do Messias, os nomes são conjugados como "Belém Efrata". (Miq 5:2) Em vista disso, parece que a referência a Efrata, no Salmo 132:6, que trata da preocupação de Davi com a Arca do Pacto, também se aplica a esta cidade natal de Davi. — Veja BELÉM N.º 1.

EFRATE [Fertilidade]. Variante de Efrata.

EFRATITA.

1. Habitante de Belém, ou Efrata. — Ru 1:2; 1Sa 17:12.

2. No hebraico, o mesmo termo é aplicado a um membro da tribo de Efraim (Jz 12:5; 1Rs 11:26) ou a um habitante de Efraim, como na genealogia do levita Elcana. (1Sa 1:1) A edição revista e corrigida da versão *Almeida* verte o termo hebraico por "efrateu" em dois destes textos.

EFROM.

1. [duma raiz que significa “filhote [dos veados]”]. Filho hitita de Zoar, que possuía um campo em Macpela, defronte de Manre, isto é, em Hébron. Abraão comprou este campo de Efrom, junto com a caverna situada nele, como lugar de sepultura da sua esposa Sara. (Gên 23:3-20) Abraão pagou 400 siclos de prata (c. US$ 880) por este lote de sepultamento de família, no entanto, gerações mais tarde, ainda era chamado de “campo de Efrom”. — Gên 25:9; 49:29, 30; 50:13.

2. [Lugar de Pó]. Uma serra situada entre Neftoa e Quiriate-Jearim. (Jos 15:9) Encontrava-se na fronteira setentrional da tribo de Judá.

3. “Efrom” aparece em 2 Crônicas 13:19 tanto no texto massorético, como na *Septuaginta* grega e em outras versões; todavia, a versão marginal do texto massorético dá “Efraíne”. — Veja EFRAÍNE.

EGITO, EGÍPCIO. O Egito e seus habitantes são mencionados mais de 700 vezes na Bíblia. Nas Escrituras Hebraicas, o Egito costuma ser designado pelo nome de Mizraim (*Mits·rá·yim*) (veja Gên 50:11), evidentemente indicando o destaque ou a predominância dos descendentes deste filho de Cã naquela região. (Gên 10:6) O nome *Misr* é aplicado ao Egito mesmo hoje pelos árabes. Em certos salmos, é chamado de “terra de Cã”. — Sal 105:23, 27; 106:21, 22.

Fronteiras e Geografia. (MAPA, Vol. 1, p. 531) Nos tempos antigos e modernos, o Egito deve sua existência ao rio Nilo, com seu vale fértil que se estende como uma faixa verde, longa e estreita, através das regiões desérticas, secas, do NE da África. O “Baixo Egito” compreendia a ampla região do delta, onde as águas do Nilo se abrem em leque antes de desaguar no mar Mediterrâneo, outrora pelo menos por cinco diferentes ramificações, e hoje somente por duas. Do ponto em que as águas do Nilo se dividem (na região do moderno Cairo) até a costa marítima, são cerca de 160 km. O lugar da antiga Heliópolis (a Om bíblica) acha-se a curta distância ao N do Cairo, ao passo que a alguns quilômetros ao S do Cairo encontra-se Mênfis (usualmente chamada Nofe na Bíblia). (Gên 46:20; Je 46:19; Os 9:6) Ao S de Mênfis começava a região do “Alto Egito”, que se estendia vale acima até a primeira catarata do Nilo em Assuã (antiga Siene), numa distância de uns 960 km. Muitos peritos, porém, consideram mais lógico referir-se à parte setentrional desta região como “Médio Egito”. Nesta região inteira (do Médio e do Alto Egito), o vale plano do Nilo raramente ultrapassa 20 km de largura, e acha-se confinado em ambos os lados por penhascos de pedra calcária e de arenito, que formam a beira do deserto propriamente dito.

Além da primeira catarata achava-se a Etiópia antiga, de modo que se diz que o Egito se estendia “desde Migdol [um lugar evidentemente no NE do Egito] até Siene, e até o termo da Etiópia”. (Ez 29:10) Ao passo que o termo hebraico *Mits·rá·yim* é usado regularmente para representar toda a terra do Egito, muitos peritos creem que, em alguns casos, representa o Baixo Egito, e talvez o Médio Egito, sendo o Alto Egito designado por “Patros”. A referência ao ‘Egito [Mizraim], Patros, e Cus’, em Isaías 11:11, tem como paralelo um alinhamento geográfico similar numa inscrição do rei assírio Esar-Hadom, que alista dentro de seu império as regiões de ‘Musur, Paturisi e Kusu’. — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, p. 290.

Limitado pelo mar Mediterrâneo ao N, e pela primeira catarata do Nilo, e pela Núbia-Etiópia ao S, o Egito estava cercado pelo deserto da Líbia (parte do Saara) ao O, e pelo deserto do Mar Vermelho ao L. Assim, na maior parte, ficava bastante isolado da influência externa e protegido contra invasões. O istmo do Sinai, no NE, porém, formava uma ponte para o continente asiático (1Sa 15:7; 27:8); e por esta ponte terrestre vinham as caravanas comerciais (Gên 37:25), os migrantes, e, com o tempo, os exércitos invasores. O “vale da torrente do Egito”, geralmente identificado com o uádi el-ʽArish, na península do Sinai, evidentemente marcava o extremo NE do domínio estabelecido do Egito. (2Rs 24:7) Além deste ficava Canaã. (Jos 15:4) No deserto ao O do Nilo havia pelo menos cinco oásis que vieram a constituir parte do reino egípcio. O grande oásis de Faium, a uns 72 km ao SO da antiga Mênfis, recebia água do Nilo por meio dum canal.

Economia dependente do Nilo. Ao passo que, hoje em dia, as regiões desérticas que ladeiam o vale do Nilo suprem pouca ou nenhuma vegetação para sustentar a vida animal, a evidência aponta que, nos tempos antigos, os uádis ou vales de torrentes abrigavam muitos animais de caça, que eram caçados pelos egípcios. Ainda assim, a chuva era evidentemente escassa, e atualmente é insignificante (o Cairo recebendo anualmente talvez 50 mm). Assim, a vida no Egito dependia das águas do Nilo.

Os mananciais do Nilo originam-se nas montanhas da Etiópia e em terras vizinhas. Ali, a chuva sazonal era suficiente para aumentar o fluxo do rio, fazendo com que transbordasse todo ano suas margens no Egito, nos meses de julho a setembro. (Veja Am 8:8; 9:5.) Isto não só fornecia água para os canais e as bacias de irrigação, mas também depositava valiosos sedimentos que enriqueciam o

solo. Tão fértil era o vale do Nilo, e também o delta, que a região bem regada de Sodoma e Gomorra, contemplada por Ló, foi assemelhada "ao jardim de Jeová, semelhante à terra do Egito". (Gên 13:10) Todavia, a taxa de inundação variava; quando baixa, a produção era pequena e o resultado era a fome. (Gên 41:29-31) A ausência completa de inundações do Nilo representaria um desastre da pior espécie, convertendo o país num ermo árido. — Is 19:5-7; Ez 29:10-12.

Produtos. Sendo o Egito rico em sentido agrícola, suas principais safras eram cevada, trigo, espelta (um tipo de trigo) e linho (do qual se fabricava linho fino, exportado para muitas terras). (Êx 9:31, 32; Pr 7:16) Havia vinhas, tamareiras, figueiras e romãzeiras; hortas forneciam boa variedade de produtos, inclusive pepino, melancia, alho-porro, cebola e alho. (Gên 40:9-11; Núm 11:5; 20:5) A alusão feita a 'irrigar a terra com o pé' (De 11:10) é entendida por alguns peritos como referindo-se à utilização da roda movida a pé, para puxar água. Podia também referir-se ao uso do pé para abrir e fechar canais pelos quais fluía a água da irrigação.

Quando a fome atingia as terras vizinhas, as pessoas frequentemente desciam ao fértil Egito, como fez Abraão, no início do segundo milênio AEC. (Gên 12:10) Com o tempo, o Egito se tornou o celeiro de grande parte da área mediterrânea. O navio que partiu de Alexandria, no Egito, tomado pelo apóstolo Paulo em Mirra, no primeiro século EC, era um graneleiro a caminho da Itália. — At 27:5, 6, 38.

Outro importante produto de exportação do Egito era o papiro, planta semelhante ao junco, que crescia nos abundantes charcos do delta (Êx 2:3; compare isso com Jó 8:11), e que era usado para a fabricação de material de escrita. No entanto, não dispondo de florestas, o Egito se via obrigado a importar madeira da Fenícia, especialmente o cedro, de cidades portuárias tais como Tiro, onde os linhos multicoloridos do Egito eram muito apreciados. (Ez 27:7) Os templos e os monumentos egípcios eram construídos de granito e de pedras mais moles, tais como a pedra calcária, havendo abundantes reservas dela nas colinas que ladeiam o vale do Nilo. As casas comuns e até mesmo os palácios eram feitos de tijolos de argila (o material comum de construção dos prédios). As minas egípcias nas colinas ao longo do Mar Vermelho (bem como na vizinha península do Sinai), produziam ouro e cobre; exportavam-se também produtos de bronze feitos deste cobre. — Gên 13:1, 2; Sal 68:31.

A criação de gado desempenhava importante papel na economia egípcia; Abraão adquiriu ovelhas e gado bovino enquanto estava ali, bem como animais de carga, tais como jumentos e camelos. (Gên 12:16; Êx 9:3) No período em que José administrava o Egito (1737-1657 AEC) mencionam-se cavalos, e em geral se acha que estes vieram originalmente da Ásia. (Gên 47:17; 50:9) Talvez fossem no início obtidos por intercâmbio comercial ou por captura, durante as incursões egípcias nas terras ao NE. Por volta do tempo de Salomão, os cavalos egípcios eram suficientes em número e bastante prezados para constituírem uma importante mercadoria (junto com os carros egípcios) no mercado mundial. — 1Rs 10:28, 29.

Aves de rapina e aves necrófagas, tais como os abutres, milhafres, águias e falcões, bem como muitas aves aquáticas, tais como o íbis e o grou, eram numerosas. O Nilo abundava de peixes (Is 19:8), e eram comuns os hipopótamos e os crocodilos. (Veja a linguagem simbólica de Ez 29:2-5.) As regiões desérticas eram habitadas por chacais, lobos, hienas e leões, bem como por vários tipos de cobras e de outros répteis.

O Povo. O povo do Egito era camítico, pelo visto descendendo primariamente de Mizraim, filho de Cã. (Gên 10:6) Depois da dispersão em Babel (Gên 11:8, 9), muitos dos descendentes de Mizraim, tais como os ludins, os anamins, os leabins, os naftuins e os patrusins, talvez migrassem para o N da África. (Gên 10:6, 13, 14) Conforme já se observou, Patros (singular de Patrusim [patrusins]) é associado com o Alto Egito, e há alguma evidência para situar os naftuins na região do delta do Egito.

O que apoia o conceito de que havia ali uma população bastante mista, formada de diferentes tribos familiares é o fato de que este país, desde grande antiguidade, estava dividido em diversos setores (mais tarde chamados nomos) e que estas divisões continuaram a existir e faziam parte da estrutura governamental depois de o país ser unificado sob um único governante principal, na realidade, até o fim do império. Em geral se reconheciam 42 nomos, 20 no Baixo Egito e 22 no Alto Egito. A contínua distinção feita entre o Baixo e o Alto Egito, no decorrer da história do Egito, embora talvez se relacione com as diferenças geográficas, pode também indicar uma divisão original por tribos. Quando o governo central enfraquecia, o país tendia a partir-se nestes dois grandes setores e até chegava quase à desintegração em vários reinos pequenos, nos diversos nomos.

À base de antigas pinturas e também de cadáveres mumificados, os primitivos egípcios são descritos como tendo em geral estatura pequena, esbeltos, e embora não fossem negroides, tinham tez escura. No entanto, antigas pinturas e esculturas evidenciam uma considerável variedade.

Língua. Peritos hodiernos estão inclinados a classificar a língua egípcia por termos tais como "camito-semítica". Embora a língua fosse basicamente camítica, afirma-se que há muitos pontos análogos na sua gramática e na das línguas semíticas, bem como algumas similaridades no vocabulário. Apesar dessas aparentes ligações, reconhece-se que "o egípcio difere de todas as línguas semíticas bem mais do que qualquer uma delas difere das outras, e, pelo menos até que se defina mais de perto seu parentesco com as línguas africanas, o egípcio certamente tem de ser classificado como estando fora do grupo semítico". (*Egyptian Grammar* [Gramática Egípcia], de A. Gardiner, Londres, 1957, p. 3) José, ao ocultar sua identidade dos seus irmãos, falou-lhes por meio dum intérprete egípcio. — Gên 42:23.

De qualquer modo, há diversos fatores que tornam extremamente difícil chegar a conclusões definitivas sobre as formas mais antigas da língua usada no Egito. Um deles é o sistema de escrita egípcio. As inscrições antigas usavam sinais pictográficos (representações de animais, aves, plantas e outros objetos) junto com certas formas geométricas, um sistema de escrita que os gregos chamaram de hieróglifos. Embora certos sinais passassem a representar sílabas, estas eram usadas apenas para suplementar os hieróglifos e nunca para substituí-los. Outrossim, o som exato expresso por essas sílabas é hoje desconhecido. Consegue-se alguma ajuda das referências ao Egito em certos escritos cuneiformes que remontam aos meados do segundo milênio AEC. Transcrições gregas de nomes egípcios e de outras palavras, datando de aproximadamente o sexto século EC, e transcrições aramaicas desde cerca de um século mais tarde, também dão alguma ideia da grafia das palavras egípcias transcritas. Mas a reconstrução da fonologia, ou sistema de sons, do antigo egípcio ainda se baseia primariamente no copta, a forma de egípcio falado a partir do terceiro século EC. Portanto, a estrutura original do antigo vocabulário na sua forma mais primitiva, especialmente antes do período da peregrinação dos israelitas no Egito, só pode ser aproximada. Para exemplos, veja NÔ, NÔ-AMOM.

Além disso, o conhecimento de outras antigas línguas camíticas na África é hoje muito limitado, dificultando assim determinar o parentesco do egípcio com elas. Não se conhece nenhuma inscrição de línguas africanas não egípcias anterior ao começo da Era Comum. Os fatos apoiam o relato bíblico da confusão de línguas, e parece evidente que os primitivos egípcios, como descendentes de Cã através de Mizraim, falavam uma língua separada e distinta das línguas semíticas.

A escrita hieroglífica foi usada especialmente para inscrições em monumentos e em murais, em que se executavam os símbolos com muitos detalhes. Embora continuasse a ser usada até o começo da Era Comum, especialmente para textos religiosos, uma escrita menos laboriosa, que usava formas cursivas mais simplificadas, foi desenvolvida já numa data antiga por escribas que usavam tinta em couro e papiro. Chamada hierática, foi seguida por uma forma ainda mais cursiva chamada demótica, especialmente a partir do que é classificado como "Dinastia XXVI" (sétimo e sexto séculos AEC). O deciframento de textos egípcios só foi conseguido após a descoberta da Pedra Roseta, em 1799. Esta inscrição, agora no Museu Britânico, contém um decreto honrando Ptolomeu V (Epifânio) e data de 196 AEC. A escrita é em hieróglifos egípcios, em demótico e em grego, tornando-se o texto grego a chave que possibilitou o deciframento do egípcio.

Religião. O Egito era uma terra ultrarreligiosa, prenhe de politeísmo. Cada cidade, grande ou pequena, tinha sua própria deidade local, que levava o título de "Senhor da Cidade". Uma lista encontrada no túmulo de Tutmés III contém os nomes de cerca de 740 deuses. (Êx 12:12) Frequentemente, o deus era representado como casado com uma deusa que lhe dera um filho, "formando assim uma divina tríade ou trindade, em que o pai, ademais, nem sempre era o chefe, contentando-se, vez por outra, com o papel de príncipe consorte, ao passo que a deidade principal da localidade permanecia sendo a deusa". (*New Larousse Encyclopedia of Mythology* [Nova Enciclopédia Larousse de Mitologia], 1968, p. 10) Cada um dos deuses principais morava num templo não franqueado ao público. O deus era adorado pelos sacerdotes que o despertavam toda manhã com um hino, banhavam-no, vestiam-no e "alimentavam-no", e prestavam-lhe outros serviços. (Contraste isso com o Sal 121:3, 4; Is 40:28.) Nisso, os sacerdotes eram, pelo que parece, considerados como atuando quais representantes do Faraó, que se cria ser ele mesmo um deus vivo, o filho do deus Rá. Esta situação certamente enfatiza a coragem demonstrada por Moisés e Arão ao comparecerem perante Faraó, a fim de lhe apresentar o decreto do verdadeiro Deus, e aumenta o significado da resposta desdenhosa de Faraó: "Quem é Jeová, que eu deva obedecer à sua voz?" — Êx 5:2.

Apesar da grande quantidade de material arqueológico desenterrada no Egito na forma de templos, estátuas, pinturas religiosas e escritos, conhecem-se relativamente poucos fatos sobre as reais *crenças* religiosas dos egípcios. Os textos religiosos apresentam um quadro muito incompleto e frag-

mentário, em geral omitindo tanto ou mais do que incluem. Grande parte do entendimento da natureza dos seus deuses e das suas práticas baseia-se em dedução ou em dados providos por escritores gregos, tais como Heródoto e Plutarco.

No entanto, a falta de unidade de crença é evidente, uma vez que as diferenças regionais continuaram por toda a história egípcia, e resultaram num emaranhado de lendas e mitos, frequentemente contraditórios. Para exemplificar, o deus Rá era conhecido por 75 nomes e formas diferentes. Apenas umas poucas, falando-se em sentido relativo, dentre as centenas de deidades parecem ter recebido adoração numa base realmente nacional. A mais popular dentre elas era a trindade ou tríade composta de Osíris, Ísis (sua esposa) e Hórus (seu filho). Daí, havia os deuses "cósmicos", liderados por Rá, o deus-sol, e incluindo deuses da lua, do céu, do ar, da terra, do rio Nilo, e assim por diante. Em Tebas (a Nô bíblica), o deus Amom era bem destacado, e, com o tempo, foi-lhe concedido o título de "rei dos deuses", sob o nome de Amom-Rá. (Je 46:25) Nas épocas festivas (Je 46:17), os deuses eram levados em desfiles pelas ruas das cidades. Por exemplo, quando a imagem-ídolo de Rá era carregada pelos seus sacerdotes numa procissão religiosa, o povo fazia questão de estar presente, esperando obter assim algum mérito. Julgando que sua simples presença era um cumprimento de suas obrigações religiosas, os egípcios achavam que Rá, por sua vez, tinha a obrigação de continuar a fazê-los prosperar. Voltavam-se para ele apenas em busca de bênçãos e prosperidade materiais, jamais solicitando algo de natureza espiritual. Há numerosas correspondências entre os deuses principais do Egito e os de Babilônia, a evidência favorecendo Babilônia como a fonte e o Egito como o seu recebedor ou perpetuador. — Veja DEUSES E DEUSAS.

Estátua de Amom como um carneiro com o Faraó Taarca (Tiraca); ela simbolizava a proteção dada pelo deus ao governante.

Esta adoração politeísta não exerceu nenhum efeito benéfico ou edificante sobre os egípcios. Conforme observado pela *Encyclopædia Britannica* (Enciclopédia Britânica, 1959, Vol. 8, p. 53): "Maravilhosos mistérios, abrigando ocultamente profundas verdades, lhes são atribuídos pela imaginação clássica e moderna. Dispunham, naturalmente, de mistérios, como os achantis ou os ibos [tribos africanas]. É um erro, porém, imaginar que tais mistérios abrigassem a verdade, e que houvesse uma 'fé' oculta por trás deles." Na realidade, a evidência disponível mostra que a mágica e a superstição primitiva eram elementos básicos da adoração egípcia. (Gên 41:8) A mágica religiosa era empregada para prevenir doenças; o espiritismo era destacado, havendo muitos "encantadores", "médiuns espíritas" e "prognosticadores profissionais de eventos". (Is 19:3) Usavam-se amuletos e talismãs de "boa sorte", e escreviam-se encantamentos mágicos em pedaços de papiro amarrados no pescoço. (Veja De 18:10, 11.) Quando Moisés e Arão realizaram atos miraculosos pelo poder divino, os mágicos e feiticeiros sacerdotais das cortes de Faraó se exibiram em reproduzir tais atos por meio das artes mágicas, até que se viram obrigados a admitir seu fracasso. — Êx 7:11, 22; 8:7, 18, 19.

Adoração de animais. Esta adoração supersticiosa levou os egípcios a praticar uma forma muito degradante de idolatria, que envolvia a adoração de animais. (Veja Ro 1:22, 23.) Muitos dos deuses mais destacados eram regularmente representados com corpo humano e cabeça de animal ou de ave. Assim, o deus Hórus era representado com cabeça de falcão; Tot, com cabeça de íbis, ou de macaco. Em alguns casos, considerava-se que o deus estava realmente encarnado no corpo do animal, como no caso dos touros Ápis. O touro Ápis vivo, considerado como a encarnação do deus Osíris, era mantido num templo, e, ao morrer, recebia um requintado funeral e sepultamento. A crença de que alguns animais, tais como o gato, o babuíno, o crocodilo, o chacal e diversas aves eram sagrados em virtude de sua associação com certos deuses, resultou em

os egípcios mumificarem literalmente centenas de milhares desses animais, enterrando-os em cemitérios especiais.

Por que insistiu Moisés em dizer que os sacrifícios de Israel seriam 'detestáveis para os egípcios'?

Sem dúvida, foi o fato de tantos animais diferentes serem venerados numa ou noutra parte do Egito que deu força e persuasão à insistência de Moisés em que se permitisse a Israel ir ao ermo para oferecer seus sacrifícios, dizendo ele a Faraó: "Suponhamos que sacrificássemos algo detestável para os egípcios, diante dos seus olhos; não nos apedrejariam?" (Êx 8:26, 27) Parece que a maioria dos sacrifícios mais tarde realmente ofertados por Israel teriam sido altamente ofensivos para os egípcios. (No Egito, o deus-sol Rá era às vezes representado por um bezerro nascido da vaca celestial.) Por outro lado, conforme mostrado sob DEUSES E DEUSAS, Jeová, com as Dez Pragas sobre o Egito, executou julgamentos em "todos os deuses do Egito", causando-lhes grande humilhação, ao passo que tornava Seu próprio nome conhecido em todo o país. — Êx 12:12.

A nação de Israel não escapou totalmente da contaminação por tal adoração falsa, durante os dois séculos em que permaneceu no Egito (Jos 24:14), e isto, sem dúvida, em grande medida, era a raiz das atitudes erradas demonstradas logo no início da jornada do Êxodo. Embora Jeová mandasse que os israelitas jogassem fora "os ídolos sórdidos do Egito", deixaram de fazê-lo. (Ez 20:7, 8; 23:3, 4, 8) Fazerem um bezerro de ouro para ser adorado no deserto provavelmente refletia a adoração egípcia de animais, que havia infectado alguns israelitas. (Êx 32:1-8; At 7:39-41) Pouco antes de Israel entrar na Terra da Promessa, Jeová de novo deu um aviso explícito contra qualquer associação de formas animais ou de quaisquer dos corpos "cósmicos" com a adoração Dele por Israel. (De 4:15-20) Todavia, a adoração de animais emergiu de novo, séculos depois, quando Jeroboão, que pouco antes voltara do Egito, fez dois bezerros de ouro para adoração, ao obter a realeza do reino setentrional de Israel. (1Rs 12:2, 28, 29) É digno de nota que as Escrituras inspiradas registradas por Moisés estão totalmente livres de qualquer corrupção por parte de tal idolatria e superstição egípcias.

A praga da pestilência trazida por Jeová sobre o gado do Egito desacreditou o seu deus Ápis, representado por um touro.

Ausência de qualidades espirituais e morais. Alguns peritos sugerem que qualquer conceito de pecado manifestado em certos textos religiosos egípcios era o resultado posterior da influência semítica. Todavia, a confissão do pecado era sempre em sentido negativo, conforme comenta a *Encyclopædia Britannica* (1959, Vol. 8, p. 56): "Quando [o egípcio] confessava, ele não dizia: 'Sou culpado'; dizia: 'Não sou culpado.' Sua confissão era negativa, e o *onus probandi* [o ônus da prova] cabia a seus juízes, que, segundo os papiros funerários, sempre davam o veredicto em seu favor — ou, de qualquer modo, esperava-se e aguardava-se que o fizessem." (Contraste isso com Sal 51:1-5.) A religião do Egito antigo parece ter sido mormente uma questão de cerimônias e feitiços, destinados a alcançar certos resultados desejados através da providência de um ou mais de seus numerosos deuses.

Embora se faça a afirmação de que existia uma forma de monoteísmo durante os reinados dos faraós Amenotep III e Amenotep IV (Aquenatão), quando a adoração do deus-sol, Áton, se tornou quase que exclusiva, não se tratava dum verdadeiro monoteísmo. O próprio faraó continuou a ser adorado como deus. E, mesmo neste período, não existia qualidade ética nos textos religiosos egípcios, sendo que os hinos ao deus-sol, Áton, apenas o louvavam pelo seu calor vitalizador, mas continuavam isentos de quaisquer expressões de louvor ou de apreço por qualidades espirituais ou morais. Assim sendo, carece inteiramente de fundamento qualquer sugestão de que o monoteísmo dos escritos de Moisés resultou da influência egípcia.

Crenças a respeito dos mortos. De notável destaque, na religião egípcia, era a preocupação com os mortos, e a solicitude em assegurar o bem-estar e a felicidade da pessoa depois da "mudança" da morte. A crença na reencarnação ou na transmigração da alma era uma doutrina que permeava tudo. Cria-se que a alma era imortal; todavia, cria-se que o corpo humano também tinha de ser preservado,

a fim de que a alma pudesse retornar e usá-lo ocasionalmente. Por causa desta crença, os egípcios embalsamavam seus mortos. O túmulo em que se colocava o corpo mumificado era considerado como o “lar” do falecido. As pirâmides eram colossais residências dos mortos da realeza. As necessidades e os luxos da vida, inclusive joias, roupa, mobília e suprimentos de alimento, eram estocados nos túmulos para serem usados no futuro pelo falecido, junto com feitiços e encantamentos escritos (tais como o “Livro dos Mortos”), para dar aos falecidos proteção contra os espíritos maus. (FOTO, Vol. 1, p. 533) No entanto, tais encantamentos nem sequer os protegiam dos ladrões humanos de túmulos que, com o tempo, saquearam virtualmente todo túmulo principal.

Embora os corpos de Jacó e de José fossem embalsamados, no caso de Jacó, sem dúvida, isto foi feito principalmente para preservar o corpo até que pudesse ser transferido para um sepulcro na Terra da Promessa, como expressão da sua fé. Especialmente no caso de José, o embalsamento pode ter sido realizado pelos egípcios como expressão de respeito e de honra. — Gên 47:29-31; 50:2-14, 24-26.

Vida e Cultura Egípcias. Os peritos, já por muito tempo, têm apresentado o Egito como a ‘mais antiga civilização’, e como a fonte de muitas das mais antigas invenções e do progresso da humanidade. Mais recentemente, porém, a evidência cumulativa tem apontado para a Mesopotâmia como o chamado berço da civilização. Acha-se que certos métodos arquitetônicos egípcios, o uso da roda, talvez os princípios básicos da sua escrita pictográfica, e especialmente os aspectos fundamentais da religião egípcia, têm todos origem mesopotâmica. Naturalmente, isto está de acordo com o registro bíblico da dispersão dos povos após o Dilúvio.

As mais conhecidas realizações da *arquitetura* egípcia são as pirâmides construídas em Gizé, pelos faraós Cufu (Quéops), Khafre e Menkure, do que é classificado como a “Dinastia IV”. A maior delas, a de Cufu, tem uma base que abrange cerca de 5,3 ha, com o topo a uns 137 m de altura (o equivalente de um moderno edifício de 40 andares). Calcula-se que se usaram 2.300.000 blocos de pedra, pesando em média 2,3 toneladas métricas cada um. Os blocos foram talhados com tanto cuidado, que se ajustavam entre si com uma margem de milímetros. Construíram-se também templos colossais; um deles, em Karnak, em Tebas (a bíblica Nô; Je 46:25; Ez 30:14-16), era a maior estrutura colunar já construída pelo homem.

A *circuncisão* era uma prática regular entre os egípcios, desde tempos antigos, e a Bíblia os alista junto com outros povos circuncidados. — Je 9:25, 26.

A Grande Esfinge parece montar guarda diante das pirâmides de Gizé.

As gigantescas estátuas em Abu Simbel, todas em honra de Ramsés II.

Não se conhece propriamente nenhum código de lei do Egito; leis existiam, mas, pelo visto, eram apenas decretos reais, como aqueles de Faraó a respeito do trabalho dos israelitas de fabricar tijolos e a ordem de afogar todos os recém-nascidos meninos israelitas. (Êx 1:8-22; 5:6-18; compare isso com Gên 41:44.) Impunham-se impostos a todas as safras de proprietários de terra, e isto parece ter tido início nos dias de José, quando todas as terras, exceto as dos sacerdotes, tornaram-se propriedade de Faraó. (Gên 47:20-26) Os impostos não só incluíam parte dos produtos ou do gado, mas também trabalho nos projetos governamentais e serviço militar. A punição por crimes incluíam o decepamento do nariz, o exílio para trabalho em minas, espancamentos com varas, encarceramento e morte, frequentemente por decapitação. — Gên 39:20; 40:1-3, 16-22.

Os costumes de *casamento* permitiam a poligamia e casamentos entre irmão e irmã, sabendo-se desta última prática em alguns lugares do Egito até o segundo século EC. Sabe-se de certos faraós que se casaram com sua irmã, evidentemente porque nenhuma outra mulher era considerada suficientemente sagrada para as núpcias com tal "deus vivente". A Lei dada aos israelitas, depois de terem saído do Egito, proibia casamentos incestuosos, declarando: "Não deveis fazer assim como faz a terra do Egito . . . [nem] como faz a terra de Canaã." — Le 18:3, 6-16.

O antigo conhecimento de *medicina*, dos egípcios, tem sido muitas vezes apresentado como bastante científico e avançado. Embora haja evidência de certo conhecimento de anatomia, e se tenham desenvolvido e catalogado certos métodos de cirurgia simples, também se revela muita ignorância. Assim, ao passo que um texto de papiro, egípcio, fala do coração como ligado por vasos com todas as partes do corpo, o mesmo texto apresenta os vasos, não como transportando sangue, mas ar, água, sê-

A *educação* parece ter consistido primariamente de escolas para escribas, administradas pelos sacerdotes. Além de os escribas reais serem peritos na escrita egípcia, eles estavam também cabalmente familiarizados com o cuneiforme aramaico; já em meados do segundo milênio AEC, governantes vassalos, na Síria e na Palestina, comunicavam-se regularmente em aramaico com a capital egípcia. A matemática egípcia achava-se suficientemente desenvolvida para permitir as estupendas façanhas de construção já mencionadas, e algum conhecimento de geometria e dos princípios algébricos é evidente. Pode-se notar que "Moisés foi instruído em toda a sabedoria dos egípcios". (At 7:22) Embora houvesse muita sabedoria falsa no Egito, também havia disponível conhecimento de valor prático.

Governo e lei giravam em torno do rei ou faraó, considerado como deus em forma humana. Ele governava o país por meio de subordinados, ou ministros, e mediante chefes feudais, cujo poder, em tempos de fraqueza régia, rivalizava com o do rei. É possível que esses últimos maiorais fossem deveras encarados pelos sob o seu domínio como virtuais reis, explicando assim a menção bíblica de "os reis [plural] do Egito", nas referências a tempos específicos. (2Rs 7:6; Je 46:25) Após a conquista egípcia da Núbia-Etiópia, ao S, a região foi governada por um vice-rei chamado "o filho do rei de Cus", e há também evidência dum vice-rei egípcio na Fenícia.

men e muco. Não havia somente um mal-entendido fundamental sobre a função do corpo vivo, mas os textos de medicina são muito dosados com magia e superstição; feitiços e encantamentos mágicos constituem a maior parte desta informação. Os remédios não somente incluíam ervas e plantas benéficas, mas também prescreviam ingredientes tais como sangue de camundongo, urina, ou excremento de moscas, os quais, junto com os feitiços, "destinavam-se a expulsar pela pura repugnância o demônio que possuía o corpo do homem". (*History of Mankind* [História da Humanidade], por J. Hawkes e Sir Leonard Woolley, 1963, Vol. I, p. 695) Esta falta de entendimento pode ter contribuído para algumas das "moléstias malignas do Egito", que provavelmente incluíam elefantíase, disenteria, varíola, peste bubônica, oftalmia e outros padecimentos; Israel podia obter proteção contra estes pela fiel obediência. (De 7:15; compare isso com De 28:27, 58-60; Am 4:10.) As medidas higiênicas impostas aos israelitas após o Êxodo estão em dramático contraste com muitas das práticas descritas nos textos egípcios. — Le 11:32-40; veja DOENÇAS E TRATAMENTO.

Os *ofícios* egípcios abrangiam as coisas costumeiras: cerâmica, tecelagem, metalurgia, a fabricação de joias e de amuletos religiosos, bem como muitas outras habilidades. (Is 19:1, 9, 10) Já por volta de meados do segundo milênio AEC, o Egito era centro da fabricação de vidro. — Veja Jó 28:17.

Os *transportes* no país giravam em torno do rio Nilo. Os ventos prevalecentes vindos do N ajudavam os barcos a vela a subir o rio, ao passo que os barcos procedentes do S eram levados pela correnteza. Além desta principal "via", havia canais e umas poucas estradas, levando, por exemplo, para cima a Canaã.

O comércio internacional com outros países africanos era realizado por caravanas e por navios no Mar Vermelho, ao passo que grandes galeras egípcias levavam cargas e passageiros a muitos portos do mar Mediterrâneo oriental.

A *vestimenta* egípcia era simples. Os homens, durante grande parte da primitiva história, usavam apenas uma espécie de avental, com pregas na frente; mais tarde, apenas os das classes mais humildes deixavam a parte superior do corpo despida. As mulheres usavam uma longa camisola bem ajustada, com alças, sendo a vestimenta frequentemente de linho fino. Era costumeiro andar descalço, um dos possíveis fatores da prevalência de certas doenças.

Pinturas egípcias mostram os homens de cabelo curto ou rapado, e bem barbeados. (Gên 41:14) O uso de cosméticos era comum entre as mulheres.

Os *lares* egípcios variavam desde as simples cabanas dos pobres até as espaçosas vilas dos ricos, cercadas de jardins, pomares e lagoinhas. Visto que Potifar serviu como oficial de Faraó, seu lar provavelmente era uma bela vila. (Gên 39:1, 4-6) A *mobília* variava desde banquinhos simples até elaboradas cadeiras e leitos. As casas de tamanho maior em geral eram construídas em volta dum pátio aberto. (Veja Êx 8:3, 13.) Sovar a massa de farinha e cozinhar costumavam ser feitos no pátio. O *alimento* da maioria dos egípcios provavelmente era pão de cevada, hortaliças, peixes (abundantes e baratos; Núm 11:5) e cerveja, a bebida comum. Aqueles que se podiam dar ao luxo disso acrescentavam diversos tipos de carne à sua alimentação. — Êx 16:3.

Os *militares* egípcios manejavam as armas costumeiras daquele tempo: arco e flecha, lança ou dardo, maça, acha e adaga. Carros puxados a cavalo desempenhavam um grande papel nas suas guerras. Embora a armadura para proteger o corpo parece ter tido pouco uso nos tempos primitivos, mais tarde passou a ser usado também o capacete, com frequência com plumas. De modo que a profecia de Jeremias (46:2-4) fornece uma descrição exata dos militares egípcios no sétimo século AEC. Grande parte do exército parece ter sido formada de recrutas dentre o povo; em tempos posteriores, empregavam-se regularmente tropas mercenárias de outras nações. — Je 46:7-9.

História. A história egípcia tirada de fontes seculares é muito incerta, especialmente para os períodos primitivos. — Veja CRONOLOGIA (Cronologia Egípcia).

Visita de Abraão. Algum tempo depois do Dilúvio (2370-2369 AEC) e da subsequente separação dos povos em Babel, os camitas ocuparam o Egito. Por volta da época (em algum tempo entre 1943 AEC e 1932 AEC) em que a fome obrigou Abraão (Abrão) a deixar Canaã e descer ao Egito, já funcionava ali um reino sob um faraó (cujo nome não é fornecido na Bíblia). — Gên 12:4, 14, 15; 16:16.

O Egito, pelo visto, era bem receptivo aos estrangeiros, e parece que não se mostrou nenhuma hostilidade para com o nômade Abraão, habitante em tendas. Todavia, o temor de Abraão de ser assassinado por causa de sua linda esposa se baseava, evidentemente, em fatos, e indica o baixo nível da moral no Egito. (Gên 12:11-13) As pragas trazidas sobre o Faraó, por este ter levado Sara para a casa dele, foram eficazes e resultaram em Abraão receber ordens de deixar o país; quando partiu, levou consigo não somente sua esposa, mas também bens aumentados. (Gên 12:15-20; 13:1, 2) Talvez Agar, a serva de Sara, fosse adquirida durante a permanência de Abraão no Egito. (Gên 16:1)

Agar tornou-se a mãe de Ismael, filho de Abraão (1932 AEC), e, ao crescer, Ismael casou-se com uma mulher do Egito, a terra natal da sua mãe. (Gên 16:3, 4, 15, 16; 21:21) Assim, os ismaelitas, como raça, eram de início predominantemente egípcios, e a extensão dos seus locais de acampamento às vezes os levava perto da fronteira do Egito. — Gên 25:13-18.

Uma segunda fome de novo tornou o Egito um lugar para se buscar alívio, mas então (algum tempo depois de 1843 AEC, ano da morte de Abraão), Jeová instruiu Isaque que rejeitasse qualquer ideia de se mudar para aquele país. — Gên 26:1, 2.

José no Egito. Daí, quase dois séculos depois da peregrinação de Abraão no Egito, José, filho jovem de Jacó, foi vendido a uma caravana midianita-ismaelita e revendido no Egito a um oficial da corte de Faraó (1750 AEC). (Gên 37:25-28, 36) Como José explicou mais tarde a seus irmãos, Deus permitiu isso, a fim de preparar o caminho para a futura preservação de toda a família de Jacó durante um período de extrema fome. (Gên 45:5-8) O relato dos principais eventos da vida de José apresenta um quadro inegavelmente exato do Egito. (Veja JOSÉ N.º 1) Os títulos de oficiais, os costumes, a vestimenta, o uso de magia e muitos outros pormenores descritos podem ser corroborados por dados obtidos de monumentos, quadros e escritos egípcios. A investidura de José como vice-rei do Egito (Gên 41:42), por exemplo, segue o procedimento retratado em inscrições e murais egípcios. — Gên caps. 45-47.

A repugnância dos egípcios de comer com os hebreus, como se deu na refeição que José proveu para seus irmãos, pode ter sido por motivo de orgulho, ou de preconceitos religiosos ou raciais, ou pode ter sido por detestarem pastores. (Gên 43:31, 32; 46:31-34) Esta última atitude, por sua vez, se devia possivelmente apenas a um sistema de castas egípcio, em que os pastores parecem ter-se situado perto do nível mais baixo; ou talvez porque as terras cultiváveis eram limitadas, havia forte desagrado para com aqueles que procuravam pastos para seus rebanhos.

"Período dos Hicsos." Muitos comentadores situam a entrada de José no Egito, bem como a de seu pai com a família, no que é popularmente conhecido como o Período dos Hicsos. Todavia, conforme Merrill Unger comenta (*Archaeology and the Old Testament* [Arqueologia e o Velho Testamento], 1964, p. 134): "Infelizmente, [este período] é um período de grande obscuridade no Egito, e a conquista dos hicsos só é entendida mui imperfeitamente."

Alguns peritos situam os hicsos nas "Dinastias XIII a XVII", com um domínio de 200 anos; outros os restringem às "Dinastias XV e XVI", de um século e meio ou apenas um século. O nome hicsos tem sido interpretado por alguns como significando "Reis Pastores", e por outros, "Governantes de Países Estrangeiros". Tem havido conjecturas ainda mais variadas sobre sua raça ou nacionalidade, sugerindo-se indo-europeus do Cáucaso ou mesmo da Ásia Central, hititas, governantes siro-palestinos (cananeus ou amorreus), e tribos árabes.

Alguns arqueólogos retratam a "conquista dos hicsos" do Egito como hordas setentrionais levarem de roldão a Palestina e o Egito com carros velozes, ao passo que outros a classificam de conquista rastejante, isto é, uma infiltração gradual de nômades e seminômades migrantes, que assumiram vagarosamente, aos poucos, o controle do país, ou que, com um rápido golpe de estado, assumiram o governo existente. No livro *The World of the Past* (O Mundo do Passado; Parte V, 1963, p. 444), a arqueóloga Jacquetta Hawkes declara: "Não mais se cogita que os governantes hicsos . . . representem a invasão duma horda conquistadora de asiáticos. O nome parece significar Governantes das Terras Altas, e tratava-se de grupos nômades de semitas que há muito haviam chegado ao Egito para comerciar e para outros fins pacíficos." Ao passo que isso talvez represente o atual conceito popular, ainda deixa o problema difícil de explicar como tais "grupos nômades" podiam assumir o controle da terra do Egito, especialmente visto que se considera que a "Décima Segunda Dinastia", anterior a este período, levou o país a um auge de poder.

Como diz *The Encyclopedia Americana* (A Enciclopédia Americana; 1956, Vol. 14, p. 595): "O único relato pormenorizado sobre [os hicsos] em qualquer antigo escritor é uma passagem não fidedigna duma obra perdida de Mâneto, citada por Josefo em sua réplica a Apião." Declarações atribuídas por Josefo a Mâneto são a fonte do nome hicsos. É interessante que Josefo, afirmando citar Mâneto palavra por palavra, apresenta o relato de Mâneto como ligando os hicsos diretamente com os israelitas. Josefo, pelo que parece, aceita esta ligação, mas argumenta veementemente contra muitos dos pormenores do relato. Parece preferir a tradução de hicsos como "pastores cativos", em vez de "reis pastores". Mâneto, segundo Josefo, apresenta os hicsos como conquistando o Egito sem batalha, destruindo cidades e "os templos dos deuses", e provocando matança e devastação. São apresentados como se fixando na região do delta. Por fim, diz-se que os egípcios se sublevaram, travaram uma longa e terrível guerra, com 480.000 homens, cercaram os hicsos na sua cidade principal, Avaris, e então, de modo estranho, chegaram a um acordo que permitiu que os hicsos deixassem o país sem sofrer da-

nos, junto com suas famílias e seus bens, e daí, esses foram para a Judeia e construíram Jerusalém. — *Against Apion* (Contra Apião), I, 73-105 (14-16); 223-232 (25, 26).

Nos escritos contemporâneos, os nomes desses governantes eram precedidos por títulos tais como "Bom Deus", "Filho de Re'" ou *Hik-khoswet*, "Governante de Países Estrangeiros". O termo "hicsos" evidentemente deriva deste último título. Documentos egípcios logo depois do seu domínio chamam-nos de asiáticos. Sobre este período da história egípcia observou C. E. DeVries: "Na tentativa de correlacionar a história secular com os dados bíblicos, alguns peritos têm tentado equacionar a expulsão dos hicsos do Egito com o Êxodo israelita, mas a cronologia exclui tal identificação, e também outros fatores tornam esta hipótese insustentável. . . . A origem dos hicsos é incerta; vieram de alguma parte da Ásia e levavam na maior parte nomes semíticos." — *The International Standard Bible Encyclopedia* (A Enciclopédia Bíblica Padrão Internacional), editada por G. Bromiley, 1982, Vol. 2, p. 787.

Visto que a elevação de José ao poder e os benefícios que isto trouxe a Israel eram por providência divina, não há necessidade de se procurar outro motivo na forma de amistosos "Reis Pastores". (Gên 45:7-9) Mas é possível que o relato de Mâneto, que é realmente a base para a ideia dos "hicsos", represente simplesmente uma tradição deturpada, oriunda dos anteriores esforços dos egípcios de justificar o que ocorreu na sua terra durante a permanência israelita no Egito. O tremendo efeito produzido no país pela ascensão de José ao cargo de governante em exercício (Gên 41:39-46; 45:26); a profunda mudança que sua administração trouxe, resultando em os egípcios venderem suas terras e a eles próprios a Faraó (Gên 47:13-20); a taxa de 20 por cento que dali em diante pagaram de seus produtos (Gên 47:21-26); os 215 anos de residência dos israelitas em Gósen, os quais por fim excederam a população nativa em número e força, segundo a declaração de Faraó (Êx 1:7-10, 12, 20); as Dez Pragas e a devastação que estas causaram, não só à economia egípcia, mas, ainda mais, às suas crenças religiosas e ao prestígio de seu sacerdócio (Êx 10:7; 11:1-3; 12:12, 13); o Êxodo de Israel, depois da morte de todos os primogênitos do Egito, e, então, a destruição da nata das forças militares do Egito no Mar Vermelho (Êx 12:2-38; 14:1-28) — todas estas coisas certamente exigiram alguma tentativa de explicação por parte do elemento oficial egípcio.

Não deve jamais ser esquecido que o registro da história no Egito, como em muitas terras do Oriente Médio, estava inseparavelmente ligado ao sacerdócio, sob cuja tutela eram treinados os escribas. Seria muitíssimo incomum se alguma explicação propagandística não fosse inventada para explicar o total fracasso dos deuses egípcios em impedir o desastre que Jeová Deus trouxe sobre o Egito e o seu povo. A história, mesmo a história recente, registra muitas ocasiões em que tal propaganda torceu tão crassamente os fatos, que os oprimidos foram apresentados como opressores, e as vítimas inocentes como agressores perigosos e cruéis. O relato de Mâneto (de mais de mil anos depois do Êxodo), se foi mesmo preservado por Josefo com certo grau de exatidão, talvez represente as tradições distorcidas que foram passadas adiante através de gerações sucessivas de egípcios, para explicar os elementos básicos do verdadeiro relato, contido na Bíblia, a respeito da estada de Israel no Egito. — Veja ÊXODO (Autenticidade do Relato do Êxodo).

Escravização de Israel. Uma vez que a Bíblia não cita nominalmente o faraó que começou a oprimir os israelitas (Êx 1:8-22), nem o faraó perante o qual compareceram Moisés e Arão, e em cujo reinado se deu o Êxodo (Êx 2:23; 5:1), e visto que tais eventos ou foram deliberadamente omitidos dos registros egípcios ou os registros foram destruídos, não é possível atribuir esses eventos a qualquer dinastia específica, nem ao reinado de qualquer faraó específico da história secular. Frequentemente se sugere Ramsés (Ramessés) II (da "Dinastia XIX") como o faraó da opressão, à base da referência à construção das cidades de Pitom e Ramsés pelos trabalhadores israelitas. (Êx 1:11) Sustenta-se que essas cidades foram construídas no reinado de Ramsés II. Merrill Unger, em *Archaeology and the Old Testament* (p. 149), comenta: "Mas, à luz do notório costume de Ramsés II, de assumir o crédito pelas consecuções de seus predecessores, tais sítios foram, por certo, simplesmente reconstruídos ou ampliados por ele." Na realidade, o nome "Ramessés" parece ter-se aplicado a todo um distrito já no tempo de José. — Gên 47:11.

Por meio da libertação provida por Deus mediante Moisés, a nação de Israel foi liberta da "casa dos escravos" e do "forno de fundição de ferro", como o Egito continuou a ser chamado pelos escritores bíblicos. (Êx 13:3; De 4:20; Je 11:4; Miq 6:4) Quarenta anos depois, Israel iniciou a conquista de Canaã. Tem havido um esforço de ligar este acontecimento bíblico com a situação descrita no que é conhecido como as Tabuinhas de Amarna, encontradas em Tell el-Amarna, no Nilo, a uns 270 km ao S do Cairo. As 379 tabuinhas são cartas de vários governantes cananeus e sírios (inclusive os de Hébron, Jerusalém e Laquis), muitas delas contendo queixas ao faraó em exercício (geralmente Aquenatão) sobre as incursões e depredações causadas pelos "habirus" (*'apiru*). Ao passo que alguns peritos tentaram identificar os "habirus" com os hebreus ou

israelitas, o conteúdo das próprias cartas não permite isto. Mostram que os habirus eram simplesmente incursores, às vezes aliados com certos governantes cananeus numa rivalidade entre cidades ou entre regiões. Entre as cidades ameaçadas pelos habirus achava-se Biblos, no N do Líbano, muito distante do âmbito dos ataques israelitas. Também, não apresentam um quadro que se compare com as grandes batalhas e vitórias da conquista israelita de Canaã após o Êxodo. — Veja HEBREU (Os "Habirus").

A permanência de Israel no Egito ficou indelevelmente gravada na memória da nação, e sua miraculosa libertação daquela terra era regularmente relembrada como notável prova da Divindade de Jeová. (Êx 19:4; Le 22:32, 33; De 4:32-36; 2Rs 17:36; He 11:23-29) Daí a expressão: "Eu sou Jeová, teu Deus, desde a terra do Egito." (Os 13:4; compare isso com Le 11:45.) Nenhuma circunstância ou evento singular ultrapassou isto, até que sua libertação de Babilônia lhes deu prova adicional do poder de libertação de Jeová. (Je 16:14, 15) Sua experiência no Egito ficou registrada na Lei que lhes foi dada (Êx 20:2, 3; De 5:12-15); era a base para a festividade da Páscoa (Êx 12:1-27; De 16:1-3); orientava-os em seu modo de lidar com os residentes forasteiros (Êx 22:21; Le 19:33, 34) e com as pessoas pobres que se vendiam quais escravos (Le 25:39-43, 55; De 15:12-15); dava-lhes uma base legal para a escolha e a santificação da tribo de Levi para o serviço no santuário (Núm 3:11-13). Com base na permanência de Israel como estrangeiros no Egito, os egípcios que satisfizessem certos requisitos podiam ser aceitos na congregação de Israel. (De 23:7, 8) Os reinos de Canaã e os povos das terras circunvizinhas sentiram espanto e medo por causa dos relatos que ouviram sobre o poder de Deus demonstrado contra o Egito, pavimentando o caminho para a conquista feita por Israel (Êx 18:1, 10, 11; De 7:17-20; Jos 2:10, 11; 9:9) e lembrada por séculos depois disso. (1Sa 4:7, 8) A inteira nação de Israel, em toda a sua história, celebrou estes acontecimentos em seus cânticos. — Sal 78:43-51; Sal 105 e 106; 136:10-15.

Após a conquista de Canaã por Israel. É só no reinado do Faraó Mernepta (Menepta), filho de Ramsés II (na parte final da "Décima Nona Dinastia"), que há uma menção egípcia direta de Israel; de fato, esta é a única menção direta deles como povo até agora encontrada nos registros egípcios antigos. Numa estela de vitória, Mernepta se jacta das derrotas que infligiu a várias cidades de Canaã, e então afirma: "Israel é desolado, sua semente já não existe." Embora seja aparentemente apenas uma jactância vã, isto parece evidenciar que Israel já se achava então estabelecido em Canaã.

Durante o período dos juízes, ou durante os reinados de Saul e de Davi, não se relata nenhum contato de Israel com o Egito, além da menção do combate entre um dos guerreiros de Davi e um egípcio "de tamanho extraordinário". (2Sa 23:21) Já no reinado de Salomão (1037-998 AEC), as relações entre as duas nações eram tais, que Salomão pôde fazer uma aliança matrimonial com o faraó, aceitando a filha deste como esposa. (1Rs 3:1) Não se declara exatamente quando este faraó não identificado conquistou Gezer, então oferecida à sua filha como presente de casamento e de despedida, ou como dote. (1Rs 9:16) Salomão também efetuou operações comerciais com o Egito, negociando cavalos e carros de fabricação egípcia. — 2Cr 1:16, 17.

O Egito, porém, era um refúgio para certos inimigos dos reis de Jerusalém. Hadade, o edomita, escapou para o Egito, depois de Davi devastar Edom. Embora semita, Hadade foi honrado pelo faraó com uma casa, com alimentos e com terras; casou-se com alguém da realeza, e sua prole, Genubate, era tratado como filho de faraó. (1Rs 11:14-22) Mais tarde, Jeroboão, que se tornou rei do reino setentrional de Israel depois da morte de Salomão, igualmente se refugiou no Egito por certo tempo, no reinado de Sisaque. — 1Rs 11:40.

Sisaque (conhecido como Xexonque I nos registros egípcios) fundara uma dinastia líbia de faraós (a "Dinastia XXII"), tendo por capital Bubástis, na região oriental do delta. No quinto ano do reinado de Roboão, filho de Salomão (993 AEC), Sisaque invadiu Judá com uma poderosa força de carros, cavalaria e soldados de infantaria, incluindo líbios e etíopes; ele capturou muitas cidades e até ameaçou Jerusalém. Graças à misericórdia de Jeová, Jerusalém não foi devastada, mas a sua grande riqueza foi entregue a Sisaque. (1Rs 14:25, 26; 2Cr 12:2-9) Um relevo num muro do templo em Karnak ilustra a campanha de Sisaque e alista, como capturadas, numerosas cidades em Israel e Judá.

Zerá, o etíope, que liderou um milhão de soldados etíopes e líbios contra o Rei Asa, de Judá (967 AEC), provavelmente iniciou sua marcha no Egito. Suas forças, reunidas no vale de Zefata, ao SO de Jerusalém, sofreram completa derrota. — 2Cr 14:9-13; 16:8.

Judá e Israel estiveram livres dos ataques egípcios por mais dois séculos. O Egito parece ter sofrido considerável comoção interna durante este período, havendo certas dinastias que reinavam contemporaneamente. No ínterim, a Assíria passou a destacar-se como a potência mundial dominante. Oseias, último rei do reino das dez tribos de Israel (c. 758-740 AEC), tornou-se vassalo da Assíria e depois tentou livrar-se do jugo assírio por conspirar

com o Rei Sô, do Egito. Este esforço fracassou, e o reino setentrional israelita logo caiu diante da Assíria. — 2Rs 17:4.

Parece que o Egito passou a estar sob forte domínio por parte de elementos núbio-etíopes por volta dessa época, sendo a "Dinastia XXV" classificada como etíope. Rabsaqué, oficial fanfarrão do rei assírio, Senaqueribe, disse ao povo da cidade de Jerusalém que confiar na ajuda do Egito era como confiar numa "cana esmagada". (2Rs 18:19-21, 24) O Rei Tiraca, da Etiópia, que entrou marchando em Canaã nesta época (732 AEC), e que temporariamente desviou a atenção e as forças do assírio, geralmente é associado com o governante etíope do Egito, o Faraó Taarca. (2Rs 19:8-10) Isto parece ser corroborado pela profecia anterior de Isaías (Is 7:18, 19), de que Jeová "assobiará às moscas que há na extremidade dos canais do Nilo do Egito, e às abelhas que há na terra da Assíria", desta forma resultando num choque entre essas duas potências na terra de Judá e sujeitando essa terra a uma pressão dupla. Conforme observou Franz Delitzsch: "Os emblemas também correspondem à natureza dos dois países: a mosca ao [pantanoso] Egito, com seus enxames de insetos . . . e a abelha à mais montanhosa e matagosa Assíria." — *Commentary on the Old Testament* (Comentário sobre o Velho Testamento), 1973, Vol. VII, Isaías, p. 223.

Isaías, pelo que parece, prediz a situação tumultuosa que existia no Egito durante a parte final do oitavo século e a parte inicial do sétimo século AEC, na sua pronúncia contra o Egito. (Is 19) Descreve guerra civil e desintegração, com lutas de "cidade contra cidade, reino contra reino" no Egito. (Is 19:2, 13, 14) Historiadores hodiernos encontram evidência de que dinastias contemporâneas governavam diferentes setores do país naquela época. A alardeada "sabedoria" do Egito, com os seus 'deuses e encantadores que nada valiam', não o protegeu de ser entregue "na mão de um amo duro". — Is 19:3, 4.

Invasão assíria. Esar-Hadom, rei assírio (contemporâneo do Rei Manassés, de Judá [716-662 AEC]), invadiu o Egito, conquistou Mênfis, no Baixo Egito, e mandou muitos para o exílio. O faraó que governava naquele tempo ainda era, evidentemente, Taarca (Tiraca).

Assurbanipal renovou os ataques e saqueou a cidade de Tebas (a Nô-Amom bíblica), no Alto Egito, onde se encontravam os maiores tesouros de templo do Egito. Novamente, a Bíblia mostra que elementos etíopes, líbios e outros africanos estavam envolvidos. — Na 3:8-10.

As guarnições assírias foram mais tarde retiradas do Egito, e o país começou a recuperar parte da sua anterior prosperidade e poder. Quando a Assíria caiu diante dos medos e dos babilônios, o Egito já adquirira força suficiente (com o apoio de tropas mercenárias) para subir em auxílio do rei assírio. O Faraó Neco (II) chefiava as forças egípcias, mas, a caminho, foi confrontado em Megido pelo exército de Judá, do Rei Josias, e, contrário à sua vontade, foi obrigado a travar batalha; ele derrotou Judá e causou a morte de Josias. (2Rs 23:29; 2Cr 35:20-24) Três meses depois (em 628 AEC), Neco removeu do trono de Judá a Jeoacaz, filho e sucessor de Josias, e o substituiu por seu irmão Eliaquim (cujo nome foi mudado para Jeoiaquim), levando Jeoacaz como cativo para o Egito. (2Rs 23:31-35; 2Cr 36:1-4; compare isso com Ez 19:1-4.) Judá passou então a ser tributária do Egito, pagando uma soma inicial equivalente a quase US$ 1.046.000. Foi durante este período que o profeta Urijá fez sua fuga inútil para o Egito. — Je 26:21-23.

Derrotado por Nabucodonosor. Mas o esforço do Egito para restabelecer o controle egípcio sobre a Síria e a Palestina foi de curta duração; o Egito estava condenado a beber o cálice amargo da derrota, segundo a profecia de Jeová, já declarada por Jeremias (25:17-19). A queda do Egito começou com a sua derrota decisiva em Carquemis, à margem do rio Eufrates, pelos babilônios comandados pelo príncipe herdeiro Nabucodonosor, em 625 AEC, evento descrito em Jeremias 46:2-10, bem como numa crônica babilônica.

Nabucodonosor, agora rei de Babilônia, em seguida tomou a Síria e a Palestina, e Judá tornou-se estado vassalo de Babilônia. (2Rs 24:1) O Egito fez uma última tentativa de permanecer como potência na Ásia. Uma força militar de faraó (cujo nome não é mencionado na Bíblia) saiu do Egito em resposta à solicitação do Rei Zedequias, para dar-lhe apoio militar em sua revolta contra Babilônia, em 609-607 AEC. As tropas egípcias, produzindo apenas a suspensão temporária do sítio pelos babilônios, foram obrigadas a recuar, e Jerusalém ficou entregue à destruição. — Je 37:5-7; Ez 17:15-18.

Apesar do vigoroso aviso dado por Jeremias (Je 42:7-22), o restante da população de Judá fugiu para o Egito como refúgio, evidentemente juntando-se a outros judeus que já estavam naquela terra. (Je 24:1, 8-10) Os lugares especificamente mencionados em que eles passaram a habitar são Tafnes, pelo que parece uma cidade-fortaleza na região do delta (Je 43:7-9), Migdol e Nofe, considerada ser Mênfis, uma antiga capital do Baixo Egito (Je 44:1; Ez 30:13). Assim, o "idioma de Canaã" (evidentemente o hebraico) era então falado no Egito por estes refugiados. (Is 19:18) Insensatamente, eles renovaram no Egito as próprias práticas idólatras que haviam trazido o julgamento de Jeová contra Judá. (Je 44:2-25) Mas o cumprimento das profecias de Jeová sobreveio aos refugiados israelitas quando

Nabucodonosor marchou contra o Egito e conquistou esta terra. — Je 43:8-13; 46:13-26.

Foi encontrado um texto babilônico, datado do 37.º ano de Nabucodonosor (588 AEC), que menciona uma campanha contra o Egito. Não se pode afirmar se se relaciona com a conquista original ou simplesmente com uma ação militar posterior. De qualquer modo, Nabucodonosor recebeu as riquezas do Egito como paga pelo serviço militar prestado na execução do julgamento de Jeová contra Tiro, opositora do povo de Deus. — Ez 29:18-20; 30:10-12.

Em Ezequiel 29:1-16, prediz-se uma desolação do Egito, que devia durar 40 anos. Esta pode ter ocorrido depois da conquista do Egito por Nabucodonosor. Ao passo que alguns comentários se referem ao reinado de Amasis (Ahmose) II, sucessor de Hofra, como tremendamente próspero por mais de 40 anos, fazem isso primariamente baseados no testemunho de Heródoto, que visitou o Egito mais de cem anos depois. Mas, conforme a *Encyclopædia Britannica* (1959, Vol. 8, p. 62) comenta a história de Heródoto a respeito deste período (o "Período Saítico"): "Suas declarações demonstram não ser inteiramente fidedignas quando podem ser verificadas com a escassa evidência nativa." O *Commentary* (Comentário) bíblico de F. C. Cook, depois de observar que Heródoto deixa até de mencionar o ataque de Nabucodonosor contra o Egito, diz: "É notório que Heródoto, embora registrasse fielmente tudo que ouviu e viu no Egito, devia suas informações sobre a história decorrida aos sacerdotes egípcios, cujas fábulas adotou com cega credulidade. . . . A inteira história [de Heródoto] sobre Apriés [Hofra] e Amasis acha-se misturada com tanta coisa incoerente e lendária, que bem que podemos hesitar em adotá-la como história autêntica. Não é de jeito nenhum estranho que os sacerdotes tentassem ocultar a desonra nacional, de terem ficado sujeitos a um jugo estrangeiro." (Nota B., p. 132) Por isso, embora a história secular não forneça nenhuma evidência clara do cumprimento daquela profecia, podemos confiar na exatidão do registro bíblico.

Sob domínio persa. O Egito, mais tarde, apoiou Babilônia contra a ascendente potência da Medo-Pérsia. Mas, por volta de 525 AEC, o país foi subjugado por Cambises II, filho de Ciro, o Grande, desta forma ficando sob a regência imperial persa. (Is 43:3) Ao passo que muitos judeus sem dúvida deixaram o Egito para voltar à sua terra natal (Is 11:11-16; Os 11:11; Za 10:10, 11), outros permaneceram no Egito. Assim, havia uma colônia judaica em Elefantina (a *Yeb* egípcia), uma ilha situada no Nilo, perto de Assuã, a uns 690 km ao S do Cairo. Uma valiosa descoberta de papiros revela as condições prevalecentes ali durante o quinto século AEC, por volta do tempo em que Esdras e Neemias estavam ativos em Jerusalém. Estes documentos, em aramaico, contêm o nome de Sambalá, de Samaria (Ne 4:1, 2), e de Joanã, o sumo sacerdote. (Ne 12:22) É de interesse uma ordem oficial expedida no reinado de Dario II (423-405 AEC), para que a "festividade dos pães não fermentados" (Êx 12:17; 13:3, 6, 7) fosse celebrada pela colônia. Também notável é o uso frequente do nome *Yahu*, uma forma do nome Jeová (ou Javé; veja Is 19:18), embora haja também considerável evidência de definitiva infiltração da adoração pagã.

Sob domínio grego e romano. O Egito continuou sob domínio persa até que Alexandre Magno o conquistou, em 332 AEC, supostamente libertando o Egito do jugo persa, mas acabando para sempre com o domínio de faraós nativos. O poderoso Egito se tornara, deveras, um "reino humilde". — Ez 29:14, 15.

Durante o reinado de Alexandre, fundou-se a cidade de Alexandria, e, depois da sua morte, o país foi governado pelos Ptolomeus. Em 312 AEC, Ptolomeu I capturou Jerusalém, e Judá tornou-se uma província do Egito ptolemaico até 198 AEC. Daí, na longa contenda com o Império Selêucida, na Síria, o Egito finalmente perdeu o controle da Palestina quando o rei sírio Antíoco III derrotou o exército de Ptolomeu V. Depois disso, o Egito gradualmente caiu sob a influência de Roma. Em 31 AEC, na batalha decisiva de Actium, Cleópatra desertou a esquadra de Marco Antônio, seu amante romano, que foi derrotado por Otávio, sobrinho-neto de Júlio César. Otávio passou a conquistar o Egito em 30 AEC, e o Egito tornou-se uma província romana. Foi para esta província romana que José e Maria fugiram com o menino Jesus, a fim de escapar do decreto assassino de Herodes, só voltando depois da morte de Herodes, de modo que se cumpriram as palavras de Oseias: "Do Egito chamei o meu filho." — Mt 2:13-15; Os 11:1; compare isso com Êx 4:22, 23.

O sedicioso "egípcio", com quem o comandante militar de Jerusalém confundiu Paulo, possivelmente é o mesmo mencionado por Josefo. (*The Jewish War* [A Guerra Judaica], II, 254-263 [xiii, 3-5]) Declara-se que sua insurreição ocorreu no reinado de Nero e na procuradoria de Félix, na Judeia, circunstâncias que se enquadram no relato de Atos 21:37-39; 23:23, 24.

A segunda destruição de Jerusalém pelos romanos, em 70 EC, resultou em adicional cumprimento de Deuteronômio 28:68, visto que muitos judeus sobreviventes foram mandados como escravos para o Egito. — *The Jewish War*, VI, 418 (ix, 2).

Outras Referências Proféticas e Simbólicas. Grande número de referências ao Egito encontram-se nas pronúncias de julgamento, expres-

sas em linguagem simbólica. (Ez 29:1-7; 32:1-32) Para os israelitas, o Egito representava força militar e poder por meio de alianças políticas, de modo que depender do Egito tornou-se simbólico de depender do poder humano, em vez de depender de Jeová. (Is 31:1-3) Mas, em Isaías 30:1-7, Jeová mostrou que o poderio do Egito era mais fachada do que fato, chamando-a "Raabe — são para ficar sentados quietos ["Raabe que não se move", *IBB*]". (Veja Sal 87:4; Is 51:9, 10.) Junto com as muitas condenações, porém, havia promessas de que muitos do "Egito" viriam a conhecer a Jeová, a ponto de se poder dizer: "Bendito seja meu povo, o Egito." — Is 19:19-25; 45:14.

O Egito é mencionado como fazendo parte do domínio do simbólico "rei do sul". (Da 11:5, 8, 42, 43) Em Revelação 11:8, a infiel Jerusalém, onde o Senhor Jesus Cristo foi pregado numa estaca, é "em sentido espiritual" chamada de Egito. Isto é apropriado, quando consideramos que a infiel Jerusalém oprimia e escravizava os judeus em sentido religioso. Também, as primeiras vítimas pascoais foram abatidas no Egito, ao passo que o antitípico Cordeiro Pascoal, Jesus Cristo, foi morto em Jerusalém. — Jo 1:29, 36; 1Co 5:7; 1Pe 1:19.

Valiosos Achados de Papiros. O solo extraordinariamente seco do Egito tornou possível a preservação de manuscritos de papiro, os quais, em condições mais úmidas, teriam sido destruídos. Desde a última parte do século 19, descobriram-se ali muitos papiros, inclusive considerável número de papiros bíblicos, tais como a coleção Chester Beatty. Estes fornecem elos especialmente importantes entre os escritos originais das Escrituras Sagradas e as posteriores cópias manuscritas em velino.

EGITO, VALE DA TORRENTE DO. Longo uádi (ou ravina) que marcava a fronteira SO, ordenada por Deus, da Terra da Promessa, isto é, da "terra de Canaã". (Núm 34:2, 5; 1Rs 8:65; Is 27:12) Embora este vale da torrente não se encontrasse realmente no Egito, ao que parece, o domínio desta nação se estendia, pelo menos em certos períodos, até este ponto. (2Rs 24:7) A expressão abreviada "vale de torrente", usada para definir os limites da terra de Israel na visão de Ezequiel, aparentemente se refere a esta mesma ravina. — Ez 47:19; 48:28.

O vale da torrente do Egito é usualmente identificado com o uádi el-ʽArish, que começa mais de 200 km no interior da península do Sinai, perto de Jebel et-Tih. Estende-se para o N até se encontrar com o mar Mediterrâneo, na cidade de el-ʽArish (Rhinocolura), cerca de 150 km ao L de Port Said. No verão, nada mais é do que um leito seco. Na estação chuvosa, porém, quando numerosos tributários deságuam nele, o uádi el-ʽArish torna-se uma forte torrente que ataca suas margens, arrancando e arrastando até mesmo árvores em seu curso turbulento. Isto talvez permita identificá-lo como "o *rio* do Egito", na lista das fronteiras da Terra da Promessa em Gênesis 15:18. — Veja, porém, SIOR.

EGLÁ [Bezerra; Novilha]. Mãe do sexto filho do Rei Davi, Itreão, nascido em Hébron. — 2Sa 3:5; 1Cr 3:3.

EGLAIM. Evidentemente, uma das extremidades geográficas de Moabe que, segundo Isaías 15:1, 8, iria 'uivar' por causa da assolação da nação. Não há certeza da localização exata deste lugar antigo. Todavia, o nome Eglaim e outro nome similar, Agallim, mencionado por Eusébio (*Onomasticon* [Onomástico], 36, 19-21) como ficando a uns 12 km ao S de Rabate-Moabe, talvez tenham ficado preservados em Rujm el-Jilimeh, naquela área, ou em Khirbet Jeljul, localidade que data desde tempos nabateu-romanos, 7 km mais ao sul. Yohanan Aharoni sugere identificá-la com Mazraʽ, um oásis ao NE da península de Lisan.

EGLATE-SELISAIA [provavelmente: Terceira Eglate]. Termo usado por Isaías (15:5) e Jeremias (48:34) nas suas pronúncias de condenação de Moabe, evidentemente referindo-se a um lugar naquela nação. Alguns sustentam que havia três cidades na mesma vizinhança, com o mesmo nome, e que a terceira ("a terceira Eglate", *AT*) é neste caso o alvo dos proferimentos dos profetas. Nunca se fez uma identificação exata de tais lugares.

Muitos peritos, porém, são da opinião de que a expressão hebraica (*ʽegh·láth sheli·shi·yáh*) não devia ser transliterada como nome próprio. Consideram-na uma expressão simbólica e a traduzem por "novilha de três anos". (*Al, ALA, IBB, So*) Neste caso, os profetas talvez comparassem o derrotado Moabe a uma vaca forte, nova, todavia plenamente desenvolvida, mas da qual só se ouviam lastimosos 'clamores' de angústia.

EGLATE-SELISIA. Veja EGLATE-SELISAIA.

EGLOM [Vitelo].

1. Rei de Moabe, nos dias dos juízes, que oprimiu Israel durante 18 anos, "porque faziam o que era mau aos olhos de Jeová". (Jz 3:12-25) Eglom era o cabeça da confederação de Moabe, Amom e Amaleque no seu ataque a Israel. A queda dele ocorreu quando o canhoto Eúde, depois de apresentar-lhe o tributo costumeiro, disse: "Tenho para ti uma palavra secreta, ó rei." Na privacidade do quarto fresco, no terraço em cima do seu palácio, Eglom, depois de dispensar seus serviçais,

ergueu-se do trono para saber o que Eúde dissera ser "uma palavra de Deus". Nisso, Eúde fincou no abdome bem gordo de Eglom uma espada de dois gumes, de modo que 'o cabo continuou entrando após a lâmina', e "começaram a sair as matérias fecais". O *Commentary* (Comentário) de Clarke diz a respeito de Juízes 3:22: "Ou o conteúdo dos intestinos saiu pela ferida, ou ele evacuou de modo natural, premido pelo *susto* e pela *angústia*."

2. Cidade real cananeia, cujo rei participou numa confederação contra Gibeão, quando esta cidade fez paz com Josué e Israel. Josué matou os cinco reis envolvidos, pendurou-os em estacas e mais tarde conquistou Eglom, devotando seus habitantes à destruição. (Jos 10:1-5, 22-27, 34, 35; 12:12) Ela foi depois incluída no território da tribo de Judá. (Jos 15:39) Crê-se que o lugar original dela se encontra em Tell el-Hesi, a uns 25 km ao ENE de Gaza e a uns 11 km ao O do lugar de Laquis, estando assim quase à beira das planícies da Filístia. O nome antigo, porém, é preservado nas ruínas de Khirbet ʽAjlan, a uns poucos quilômetros dali.

EÍ. Veja AIRÃO.

EL. Veja DEUS.

ELA [possivelmente: Deus]. Pai de Simei, um dos 12 prepostos de Salomão que proviam de alimentos o rei e sua casa. — 1Rs 4:7, 18.

ELÁ.
[1-5: aparentado com a palavra hebr. *'El,* "Deus"]

1. Xeque edomita que provavelmente ocupava a aldeia de Elate. — Gên 36:40, 41, 43; 1Cr 1:52; veja ELATE, ELOTE; TIMNA N.º 3.

2. Filho do espia Calebe; pai de Quenaz, da tribo de Judá. — 1Cr 4:15.

3. Quarto rei do setentrional reino das dez tribos de Israel. Elá ascendeu ao trono por volta de 952 AEC, após a morte do seu pai Baasa, e governou em Tirza por partes de dois anos. (1Rs 16:8) Enquanto Elá estava bêbedo, Zinri, chefe da metade dos carros, matou-o para assumir o reinado e depois passou a eliminar todos os da casa de Baasa, cumprindo a profecia de Jeová. — 1Rs 16:1-14.

4. Pai do Rei Oseias, último monarca do reino setentrional. — 2Rs 15:30; 17:1; 18:1, 9.

5. Descendente de Benjamim, que morava em Jerusalém. — 1Cr 9:3, 7, 8.

Quais eram as circunstâncias em que Davi enfrentou Golias?

6. [Árvore Grande]. Uma baixada ou vale, talvez assim chamado por causa de uma árvore notavelmente grande situada ali. A "baixada de Elá" foi o local do conflito entre os israelitas e os filisteus, cujo campeão era Golias. (1Sa 17:2, 19; 21:9) Costuma ser associada com o fértil uádi es-Sant, um dos principais uádis, que se estende desde as planícies filisteias através da Sefelá até as regiões montanhosas de Judá, passando entre as localidades sugeridas para Azeca e Socó. (1Sa 17:1) Ficava assim a uns 25 km ao SO de Jerusalém. A planície bem regada tem cerca de meio quilômetro de largura e é bem plana. As forças oponentes defrontavam-se através deste vale, cada lado tendo posição forte numa encosta montanhosa, os filisteus talvez ao S, e os israelitas ao N ou NE. Pela baixada corria o "vale da torrente", provavelmente o leito seco do rio ainda encontrado ali. (1Sa 17:40) É possível que a demora de "quarenta dias" por parte dos dois exércitos se devesse, em parte, à posição fraca em que qualquer um dos lados se colocaria ao ter de cruzar este vale da torrente e então subir contra a força inimiga na encosta oposta. (1Sa 17:16) Davi escolheu cinco pedras lisas no vale da torrente ao atravessá-lo para enfrentar Golias. Depois da vitória de Davi, o exército desbaratado dos filisteus fugiu descendo o vale até a planície filisteia, e as cidades de Gate e Ecrom. — 1Sa 17:52.

ELAMITAS. Veja ELÃO N.º 1.

ELANÃ [Deus Mostrou Favor; Deus Foi Clemente].

1. Filho de Jair, que, na guerra com os filisteus, golpeou Lami, irmão de Golias, o geteu. (1Cr 20:5) Em 2 Samuel 21:19, Elanã é identificado como "filho de Jaare-Oregim, o belemita", e diz-se que golpeou Golias. Todavia, muitos peritos acham que o texto original de 2 Samuel 21:19 correspondia ao de 1 Crônicas 20:5, tendo surgido as diferenças nos dois textos por erro de escriba. — Veja JAARE-OREGIM; LAMI.

2. Filho de Dodo de Belém; um dos poderosos de Davi. — 2Sa 23:24; 1Cr 11:26.

ELÃO.

1. Um dos cinco filhos varões de Sem, de quem descenderam "famílias, segundo as suas línguas, nas suas terras, segundo as suas nações". (Gên 10:22, 31; 1Cr 1:17) Não se especificam os nomes dos filhos de Elão; seu nome, porém, designa tanto um povo como uma região na fronteira SE da Mesopotâmia.

Historicamente, o nome Elão aplicava-se a uma região no que agora é chamado Cuzistã, no SO do Irã. Incluía a planície fértil do lado oriental do vale inferior do Tigre, regado pelos rios Carun e Carque, e evidentemente se estendia até as regiões montanhosas que ladeiam esta planície ao N e ao L, embora estes dois limites sejam os menos definidos.

Uma região chamada Anxã, segundo se crê, ficava nestas regiões montanhosas e é representada em inscrições como fazendo parte do Elão desde um período bem antigo. O Elão, situado no extremo oriental do Crescente Fértil, por conseguinte, estava numa posição um tanto fronteiriça, sendo uma das regiões em que o território, povoado e geralmente dominado pelas raças semíticas, se confrontava ou fundia com raças que descendiam dos outros filhos de Noé, principalmente da linhagem jafética.

A terra do Elão era chamada *elamtu* pelos assírios e pelos babilônios, e Elymais pelos escritores clássicos gregos, que, às vezes, também se referiam a ela como "Susiana", segundo a cidade de Susa, ou Susã, que outrora, evidentemente, fora a capital do Elão. Sob o Império Persa, Susa (Susã) era uma cidade real. (Ne 1:1; Est 1:2) Achava-se situada nas rotas comerciais que levavam para o SE, e também para o planalto iraniano. Os esforços de obter o controle destas rotas tornaram o Elão objeto frequente de invasão por parte dos governantes assírios e babilônios.

Língua. Ao tratarem de Elão, obras de referência costumam afirmar que o escritor de Gênesis alistou Elão sob Sem apenas em base política ou geográfica, visto que, dizem eles, o povo de Elão não era semítico. Baseiam este conceito na afirmação de que a língua dos elamitas não era semítica. A investigação revela, porém, que as inscrições mais antigas encontradas na região geográfica chamada Elão eram "meras listas de objetos anotados pictoricamente em tabuinhas de argila, com o número de cada um deles ao lado, indicado por um sistema simples de traços, círculos e semicírculos . . . seu conteúdo, nesta época, é puramente econômico ou administrativo". (*Semitic Writing* [Escrita Semítica], de G. R. Driver, Londres, 1976, pp. 2, 3) Estas inscrições poderiam razoavelmente ser chamadas de "elamitas" só no sentido de que foram encontradas *no território* de Elão.

O peso do argumento daqueles que se opõem à inclusão de Elão entre os povos semíticos, portanto, baseia-se principalmente em inscrições cuneiformes posteriores, consideradas como datando já bastante dentro do segundo milênio AEC, bem como no monumento de Behistun (do sexto século AEC), que contém textos paralelos em antigo persa, acadiano e "elamita". As inscrições cuneiformes atribuídas aos elamitas supostamente estão numa língua aglutinativa (uma em que raízes de palavras são juntadas para formar palavras compostas, diferente assim das línguas flexionais). Os filólogos não tiveram bom êxito em relacionar esta língua "elamita" com alguma outra língua conhecida.

Na avaliação da informação acima, deve ser lembrado que a região geográfica em que os descendentes de Elão por fim se concentraram pode muito bem ter sido ocupada por outros povos antes ou mesmo durante a residência dos elamitas ali, do mesmo modo como os primitivos sumerianos não semíticos residiam em Babilônia. A *Encyclopædia Britannica* (Enciclopédia Britânica; 1959, Vol. 8, p. 118) declara: "O país inteiro [chamado Elão] foi ocupado por uma variedade de tribos, falando na maior parte dialetos aglutinativos, *embora os distritos ocidentais fossem ocupados por semitas.*" — O grifo é nosso; MAPA e TABELA, Vol. 1, p. 329.

Que as inscrições cuneiformes encontradas na região do Elão, por si só, não provariam que os verdadeiros elamitas originalmente não fossem semitas, pode ser visto em muitos exemplos históricos antigos que poderiam ser citados de povos adotando outra língua por causa da dominação ou infiltração de elementos estrangeiros. Há também exemplos de povos antigos que simultaneamente usavam outra língua junto com a sua própria para fins comerciais e internacionais, assim como o aramaico se tornou uma língua franca usada por muitos povos. Os "hititas" de Karatepe fizeram inscrições bilíngues (evidentemente no oitavo século AEC) em escrita hieroglífica "hitita" e em fenício antigo. Encontraram-se em Persépolis, cidade real persa, cerca de 30.000 tabuinhas de argila do tempo do rei persa Dario I. Eram na maior parte na língua chamada "elamita". No entanto, Persépolis não seria classificada como cidade elamita.

Mostrando adicionalmente que é insensato considerar a tabela das nações, de Gênesis, capítulo 10, como puramente geográfica e não realmente genealógica, há a evidência em forma de esculturas feitas para os reis elamitas, e datadas, pelos arqueólogos, como remontando à época de Sargão I (cujo governo eles atribuem à parte final do terceiro milênio). Estas esculturas não só apresentam a forma de figuras tipicamente acadianas (assírio-babilônicas *semíticas*), mas também trazem inscrições acadianas. — *The Illustrated Bible Dictionary* (O Dicionário Bíblico Ilustrado), editado por J. D. Douglas, 1980, Vol. 1, p. 433.

História. A primeira menção bíblica do Elão como país ou nação é do tempo de Abraão (2018-1843 AEC), quando Quedorlaomer, "rei de Elão", marchou com uma aliança de reis contra uma coalizão cananeia de reis da região do Mar Morto. (Gên 14:1-3) Quedorlaomer é identificado como o líder da aliança, e como tendo a suserania sobre os reis cananeus, aos quais ele então puniu. (Gên 14:4-17) Tal campanha, que exigiu uma viagem de ida e volta de talvez 3.200 km, não era incomum para os reis mesopotâmios, mesmo naqueles tempos

antigos. A história secular confirma que, na parte inicial do segundo milênio AEC, houve tal período de domínio elamita na região mesopotâmia. Um oficial elamita chamado Kudur-Mabuk, que ocupou com êxito a destacada cidade de Larsa (junto ao Eufrates, ao N de Ur), designou seu filho, Warad-Sin, como rei ali. É digno de nota que Warad-Sin e Rim-Sin (irmão de Warad-Sin, que o sucedeu como rei) são ambos nomes semíticos, confirmando ainda mais o elemento semítico no Elão.

Este período de poder elamita em Babilônia foi transtornado e terminado por Hamurábi, e foi só na última metade do segundo milênio AEC que o Elão conseguiu conquistar Babilônia e de novo estabelecer seu controle por um período de alguns séculos. Crê-se ter sido nesta época que uma estela com o famoso Código de Hamurábi foi levada de Babilônia para Susa, onde foi descoberta por arqueólogos hodiernos.

O Elão foi de novo reduzido a uma posição subordinada por Nabucodonosor I (não o Nabucodonosor que vários séculos depois destruiu Jerusalém), mas continuou a ter frequente participação na luta pelo poder travada entre a Assíria e Babilônia, até que finalmente os imperadores assírios Senaquerib e Assurbanipal (Asenapar) derrotaram as forças elamitas, transferindo parte do povo para as cidades de Samaria. (Esd 4:8-10) Também, israelitas cativos foram mandados para o exílio no Elão. (Is 11:11) Inscrições dos imperadores assírios descrevem vividamente esta subjugação do Elão.

Depois da queda do Império Assírio, o Elão parece ter ficado sob controle jafético (ariano). Os medos e os persas, segundo se crê, espalharam-se pela região do planalto iraniano vários séculos antes, e, sob Ciaxares, os medos lutaram junto com os babilônios para derrubar a capital assíria de Nínive. Daniel 8:2 parece indicar que o Elão, depois disso, tornou-se distrito babilônico. Não importa quais tenham sido os efeitos imediatos do colapso assírio sobre o Elão, os persas evidentemente tiveram êxito em retirar do Elão a região chamada Anxã, pois os governantes persas Teíspes, Ciro I, Cambises, e Ciro II, foram todos chamados respectivamente pelo título de "Rei de Anxã". Ao passo que alguns consideram essa conquista de Anxã como cumprimento da profecia de Jeremias a respeito do Elão (Je 49:34-39), a maioria dos peritos situam a conquista de Anxã, por Teíspes, muitos anos antes do proferimento dessa profecia, feito aproximadamente em 617 AEC.

O aviso de Isaías, em Isaías 22:4-6, predizia que arqueiros elamitas estariam entre os atacantes de Judá e Jerusalém. Profetizou-se também que os elamitas se uniriam com a Média para saquear Babilônia (539 AEC), a Média naquele tempo estando sob o governo do persa Ciro II, "Rei de Anxã". (Is 21:2) Os elamitas contribuíram assim para libertar Israel do exílio, todavia, tendo-se aliado diversas vezes com os inimigos do povo de Deus, o Elão, junto com outras nações, no devido tempo, teria de beber do copo do furor de Deus e descer ao Seol. — Je 25:17, 25-29; Ez 32:24.

No dia de Pentecostes de 33 EC, havia elamitas entre os milhares que ouviram a mensagem proferida pelos discípulos na língua então falada no Elão. (At 2:8, 9) Como nação e como povo, porém, deixaram de existir desde então, assim como foi predito em Jeremias 49:34-39.

2. Porteiro levita durante o reinado de Davi e filho de Meselemias, da família dos coraítas. — 1Cr 25:1; 26:1-3.

3. Filho de Sasaque e um cabeça da tribo de Benjamim. — 1Cr 8:24, 25, 28.

4. Progenitor de uma família israelita, da qual 1.254 descendentes retornaram de Babilônia junto com Zorobabel (Esd 2:1, 2, 7; Ne 7:12), e um posterior contingente de 71 varões acompanhou Esdras. (Esd 8:7) Alguns dos seus descendentes estavam entre aqueles que concordaram em despedir suas esposas estrangeiras (Esd 10:19, 26), e um representante da família assinou o pacto no tempo de Neemias. — Ne 10:1, 14.

5. Alguém chamado de 'o outro Elão', também chefe de família com o mesmo número de descendentes, 1.254, que acompanhou o grupo de Zorobabel a Judá. — Esd 2:31; Ne 7:34.

6. Levita que estava presente na inauguração da muralha de Jerusalém por Neemias. — Ne 12:27, 42.

ELASÁ [Deus Fez]. Filho de Safã que, junto com Gemarias, foi enviado por Zedequias a Nabucodonosor, em Babilônia. Nesta ocasião, o profeta Jeremias enviou sua carta aos exilados em Babilônia, pela mão de Elasá e de Gemarias. — Je 29:1-3.

ELASAR. Reino ou cidade sobre a qual Arioque reinou no tempo de Abraão e Ló. (Gên 14:1) O Rei Arioque, de Elasar, juntou suas forças às dos reis Anrafel, de Sinear, Quedorlaomer, de Elão, e Tidal, de Goim, na guerra contra os reis das rebeldes cidades-estados (Sodoma, Gomorra, Admá, Zeboim e Bela, ou Zoar) na Baixada de Sidim, ou Mar Salgado. Os rebeldes foram derrotados, e Ló, que então morava em Sodoma, foi tomado cativo e levado para o N. Todavia, Abrão (Abraão), com Manre, Aner e Escol, seus confederados, alcançou as forças conjuntas dos quatro reis em Dã. Ali as pôs em fuga, resgatando Ló e o povo, e recuperando os bens. — Gên 14:1-16, 24.

A identificação positiva de Elasar com um lugar atualmente conhecido ainda constitui problema para os pesquisadores.

ELATE [possivelmente: Carneiro; ou: Lugar do Carneiro], **ELOTE** [plural]. Localidade pela primeira vez mencionada na recapitulação de Moisés a respeito da peregrinação dos israelitas por 40 anos no ermo. (De 2:8) Elate é mencionada junto com Eziom-Géber e ficava "à beira do Mar Vermelho, na terra de Edom". (1Rs 9:26) Isto indica a localização no braço ou esteiro NE do Mar Vermelho conhecido como golfo de ʽAqaba. Os peritos basicamente concordam com Jerônimo, do quarto e quinto séculos EC, que identificou Elate com a cidade então conhecida como Aila, associada com os nabateus. Isto localizaria Elate no lugar ou perto da atual cidade árabe de ʽAqaba, situada no canto NE do golfo (ficando a moderna cidade judaica de Elat no canto NO).

Elate fazia parte do domínio edomita, quando os israelitas atravessaram aquela região em caminho para Canaã. Encontraram-se na área de Elate selos com o nome edomita de "Qosʽanal, servo do rei", datados pelos arqueólogos como do sétimo século AEC.

Evidentemente, em resultado da conquista de Edom por Davi, Elate e a vizinha Eziom-Géber passaram para o controle de Judá (2Sa 8:13, 14), e são mencionadas em conexão com as atividades de construção de navios de Salomão. (1Rs 9:26; 2Cr 8:17) Mencionar-se Eziom-Géber como estando "junto a Elote" talvez indique que Elate (Elote) era o mais destacado dos dois lugares, pelo menos naquele tempo.

Pelo visto, o controle de Elate reverteu para Edom durante o reinado de Jeorão, de Judá. (2Rs 8:20-22) No século seguinte, a cidade foi devolvida a Judá e reconstruída pelo Rei Uzias (Azarias). (2Rs 14:21, 22; 2Cr 26:1, 2) Daí, durante o governo de Acaz (761-746 AEC), foi arrancada de Judá pelos sírios e foi reocupada pelos edomitas, nunca mais voltando depois a ser de Judá. (2Rs 16:6) O texto massorético reza aqui "Síria" ou "Arã" (hebr.: *'Arám*), em vez de "Edom" (*'Edhóhm*). A maioria dos atuais peritos, porém, aceita esta última versão, na margem, achando que um escriba confundiu a letra hebraica *dálete* (ד) com a letra de forma similar *rexe* (ר).

Elate, essencialmente um oásis, era ponto de parada na rota de caravanas que ia do S da Arábia até o Egito, Canaã ou Damasco. Junto com Eziom-Géber, estava situada no ponto de partida dos "navios de Társis" que singravam as águas de ida e volta da Arábia, da África Oriental e possivelmente da Índia. (1Rs 10:22; 9:26, 27) Escritos aramaicos, tais como recibos de vinho, do período do Império Persa, foram encontrados nesta região, bem como restos de cerâmica de alta qualidade, de estilo grego, talvez destinada a transbordo para a Arábia.

EL-BERITE. Veja BAAL-BERITE.

EL-BETEL [O Deus de Betel]. Nome dado por Jacó ao lugar onde erigiu um altar em obediência à ordem de Deus. (Gên 35:1, 7) Certos peritos acham ser "O Deus de Betel" um nome improvável para um lugar, e notam que na *Septuaginta* grega, na *Vulgata* latina, na *Pesito* siríaca e em versões árabes o "El" inicial foi omitido. Todavia, deve ser lembrado que a área em torno de Betel estava cheia de significado para Jacó. Foi nesta área, mais de 20 anos antes, que Deus se revelara a Jacó num sonho, prometendo protegê-lo. Naquele tempo, o patriarca se sentiu movido a responder: "Verdadeiramente, Jeová está neste lugar." (Gên 28:10-22) Neste caso, quando mais tarde deu nome ao lugar do altar, Jacó estava na realidade dizendo: 'Deus está em Betel.' — Veja Gên 33:20.

ELCANA [Deus Produziu].

1. Levita, filho do rebelde Corá; ele e seus irmãos, Assir e Abiasafe, não compartilharam a sorte de seu pai. (Êx 6:24; Núm 26:11) Ele é possivelmente o Elcana mencionado em 1 Crônicas 6:23.

2. Segundo de quatro levitas coatitas chamados de Elcana e alistados em Crônicas. Ele é identificado como pai de Amasai e Aimote, e parece ter sido filho de Joel. — 1Cr 6:25, 36.

3. Terceiro dos levitas acima; aparentemente filho de Maate. — 1Cr 6:26, 35.

4. Filho de Jeroão e pai de Samuel, o profeta, bem como de outros filhos e filhas. Elcana era morador de Ramá, da região montanhosa de Efraim. Por isso ele é chamado de efraimita, embora genealogicamente fosse levita. (1Sa 1:1; 1Cr 6:27, 33, 34) Era costume de Elcana subir de ano em ano a Silo, "para prostrar-se e para oferecer sacrifícios a Jeová". Tinha duas esposas, Ana e Penina. Embora Ana continuasse estéril, Elcana amava-a e tentava consolá-la por ela ser estéril. Mais tarde, em resposta à oração de Ana, Jeová os abençoou com o nascimento de Samuel, e posteriormente, com mais três filhos e duas filhas. — 1Sa 1:2, 3, 5, 8, 19; 2:21.

5. Antepassado levita de certo Berequias. — 1Cr 9:16.

6. Um dos coraítas que aparentemente moravam no território de Benjamim e que "vieram a Davi em Ziclague, enquanto se achava ainda restrito por causa de Saul". — 1Cr 12:1, 2, 6.

7. Um dos porteiros para a Arca no tempo em que Davi mandou transferi-la da casa de Obede-Edom para Jerusalém; possivelmente o mesmo que o N.º 6. — 1Cr 15:23, 25.

8. Oficial que ocupava uma posição logo abaixo do Rei Acaz, de Judá, e que foi morto por Zicri, poderoso de Efraim, quando Peca, o rei de Israel, invadiu Judá. — 2Cr 28:6, 7.

ELCOSITA [De (Pertencente a) Elcos]. Habitante de Elcos. "Elcosita" só é aplicado ao profeta Naum. (Na 1:1) Alguns situariam Elcos na Galileia. Todavia, Naum talvez estivesse em Judá na época em que escreveu o livro que leva o seu nome. (Na 1:15) Neste caso, isto tornaria mais provável a sugerida identificação com o lugar de Judá chamado Beit Jibrin (Bet Guvrin), a uns 6 km ao NE de Laquis. A identificação, porém, continua provisória.

ELDA [possivelmente: Conhecimento de Deus; Deus Conhece]. Filho de Midiã, quarto filho mencionado de Abraão com Quetura. — Gên 25:1, 2, 4; 1Cr 1:33.

ELDADE [possivelmente: Deus Amou]. Um dos 70 anciãos escolhidos por Moisés para ajudá-lo a levar a carga do povo. Por causa das murmurações da multidão mista e também dos israelitas quanto ao maná, e de não terem carne para comer, Moisés expressou o sentimento de que a carga era pesada demais para ele sozinho. Por conseguinte, Jeová mandou que Moisés reunisse 70 anciãos e os levasse à tenda de reunião. Dois destes anciãos, Eldade e Medade, contudo, não foram à tenda de reunião, mas, sem dúvida por motivo válido, permaneceram no acampamento. Jeová passou então a tomar um pouco do espírito que havia sobre Moisés e a colocá-lo sobre os anciãos; estes, por sua vez, começaram a profetizar. O espírito também pousou sobre Eldade e Medade, e estes começaram a agir como profetas no acampamento. Isto foi relatado a Moisés, e, quando Josué, sentindo ciúme por Moisés, solicitou que este os restringisse, Moisés replicou: "Não; quisera eu que todo o povo de Jeová fosse profeta, porque Jeová poria seu espírito sobre eles!" — Núm 11:13-29.

ELEADA [Deus Adornou-se]. Um dos descendentes de Efraim. — 1Cr 7:20.

ELEADE [Deus Deu Testemunho]. Provavelmente filho de Efraim, que foi morto, junto com seu irmão Ezer, pelos homens de Gate, "porque desceram para tomar seu gado". — 1Cr 7:20, 21; veja EFRAIM N.º 1.

ELEALE. Lugar regularmente mencionado junto com Hésbon e situado na região pastoril ao L do Jordão. A tribo de Rubem 'construiu' (ou reconstruiu) a cidade logo depois de conquistá-la. (Núm 32:3-5, 37) Séculos mais tarde, quando ela ficou sob controle de Moabe, Isaías e Jeremias profetizaram que Eleale estava para 'clamar' por causa do colapso daquela nação. (Is 15:4; 16:9; Je 48:34) Pensa-se usualmente que se encontrava numa colina em el-ʿAl, a uns 3 km ao NE de Hésbon.

ELEASÁ [Deus Fez].

1. Filho de Helez e pai de Sismai, descendente de Judá por meio de Jerameel. Jara, escravo egípcio que se casou com a filha de seu amo Sesã, foi um dos antepassados de Eleasá. — 1Cr 2:33, 34, 39, 40.

2. Descendente de Jonatã, filho do Rei Saul. — 1Cr 8:33-37; 9:39-43.

3. Sacerdote dos "filhos de Pasur", que estava entre os que acataram a exortação de Esdras, de despedir suas esposas estrangeiras. — Esd 2:36, 38; 10:22, 44.

ELEAZAR [Deus Ajudou].

1. Terceiro filho mencionado do sumo sacerdote Arão e de sua esposa, Eliseba. Eleazar era da família de Coate, filho de Levi. (Êx 6:16, 18, 20, 23; Núm 3:2) Arão e seus filhos, Nadabe, Abiú, Eleazar e Itamar, constituíam o sacerdócio de Israel, no tempo de sua investidura por Moisés. — Le 8.

No segundo ano depois de partirem do Egito, quando se ergueu o tabernáculo, menciona-se Eleazar como maioral dos levitas. (Núm 1:1; 3:32) Deve ter tido pelo menos 30 anos nessa época, uma vez que realizava deveres sacerdotais. — Núm 4:3.

Eleazar era daqueles de mais de 20 anos que deixaram o Egito e que também entraram na Terra da Promessa. Sendo da tribo de Levi, não estava incluído na condenação por parte de Deus, expressa contra as outras 12 tribos, de que ninguém dentre elas, de mais de 20 anos, entraria na Terra da Promessa, exceto Josué e Calebe. Levi não possuía representante entre os 12 espias, 10 dos quais trouxeram relatos maus, e os levitas, pelo que parece, não estavam entre os murmuradores sem fé e rebeldes contra Jeová. — Núm 13:4-16; 14:26-30.

Pouco depois da dedicação do tabernáculo, e da consagração de Arão e seus filhos para o sacerdócio (Le 8), Nadabe e Abiú ofereceram fogo ilegítimo a Jeová e foram mortos pelo fogo procedente de Jeová. (Le 10:1, 2; Núm 3:2-4) Arão, com seus dois filhos fiéis, Eleazar e Itamar, continuaram a exercer o sacerdócio. Com a divisão dos deveres de cuidar do santuário, Eleazar tinha a supervisão do tabernáculo, com seus utensílios, sua constante oferta de cereais, seu azeite e seu incenso. (Núm 4:16) Às ordens de Jeová, Eleazar tomou os porta-lumes de cobre que Corá e os outros associados com ele (nenhum dos quais eram sacerdotes) tinham usado para oferecer incenso a Jeová no afã de assumir deveres sacerdotais. Esses foram transformados em finas placas metálicas com que se recobriu o altar. (Núm 16:37-40) Eleazar oficiava na oferta pelo pecado, consistindo em uma vaca vermelha que fornecia as cinzas para a purificação de certas impurezas. — Núm 19:2, 3, 9; He 9:13.

Depois de os israelitas irem à guerra para punir os midianitas por causa do assunto de Peor, Eleazar estava a postos para ajudar a dividir os despojos tomados dos midianitas e para declarar o estatuto de Deus quanto às coisas tomadas como presa. — Núm 31:6, 21-41.

Fineias, filho de Eleazar e de uma das filhas de Putiel, por sua ação zelosa em favor da adoração pura, na ocasião em que Israel pecou com relação a Baal de Peor, foi recompensado por Jeová com um pacto de paz. Pode-se considerar isto como adição ao pacto para o sacerdócio que Jeová fizera com a tribo de Levi. — Núm 25:1-13; Êx 6:25.

Torna-se Sumo Sacerdote. No 40.º ano da jornada pelo ermo, com a morte de Arão, aos 123 anos, Eleazar, então com cerca de 70 anos, tornou-se sumo sacerdote. (Núm 33:37-39) Eleazar, portanto, foi o primeiro sumo sacerdote de Israel a oficiar na Terra da Promessa quando entraram nela, cerca de oito meses depois. (Núm 20:25-28; De 10:6; Jos 4:19) Foi perante Eleazar que Josué devia ficar em pé para ser designado como sucessor de Moisés, e Eleazar devia continuar a apoiar Josué na sua designação, e a transmitir-lhe as decisões de Jeová em questões de importância, segundo o julgamento do Urim e do Tumim. (Núm 27:18-23) Eleazar trabalhou também junto com Josué na distribuição da Terra da Promessa, depois da conquista de Canaã. — Jos 14:1; 21:1-3.

Cabeça duma das Principais Casas Sacerdotais. As Escrituras não declaram com exatidão quando Eleazar morreu, mas parece ter ocorrido perto do tempo da morte de Josué. Eleazar foi sucedido pelo seu filho Fineias. (Jos 24:29, 30, 33; Jz 20:27, 28) Eleazar manifestou a característica de zelo pela adoração verdadeira de Jeová, e dirigiu o sacerdócio de modo honroso, todos os seus dias. A tradição judaica sustenta que, durante o tempo em que o tabernáculo esteve em Silo, havia 16 turmas de sacerdotes, 8 da família de Eleazar e 8 da de seu irmão, Itamar. No entanto, no tempo de Davi havia mais varões principais na família de Eleazar do que na de Itamar. Por conseguinte, Davi formou 16 turmas sacerdotais da casa de Eleazar, e 8 da casa de Itamar, perfazendo o total de 24 turmas que posteriormente serviam, por turnos, no templo. — 1Cr 24:1-4.

2. Filho de Abinadabe, que foi santificado para guardar a Arca sagrada levada à casa de seu pai na cidade de Quiriate-Jearim, após ela ser devolvida pelos filisteus. — 1Sa 7:1, 2.

3. Filho de Dodo, o aoíta; um dos três notáveis poderosos de Davi. Em Pas-Damim, durante uma campanha militar de Davi, Eleazar distinguiu-se por se postar num campo cheio de cevada e sozinho golpear os filisteus, "de modo que Jeová salvou com uma grande salvação". — 1Cr 11:12-14; 2Sa 23:9, 10.

4. Filho de Mali, merarita da tribo de Levi. Eleazar não teve filhos, mas só filhas. Portanto, os filhos de Quis, seus primos, tomaram-nas por esposas. — 1Cr 23:21, 22.

5. Filho de certo Fineias, mencionado como ajudando Meremote, o sacerdote, no quarto dia depois da chegada de Esdras a Jerusalém, quando se pesaram a prata e o ouro, e os utensílios para uso do templo. — Esd 8:29, 32, 33.

6. Descendente de Parós, dentre aqueles que haviam tomado esposas estrangeiras, mas que acataram a exortação de Esdras, de despedi-las. — Esd 10:25, 44.

7. Sacerdote levita no cortejo providenciado por Neemias na inauguração da reconstruída muralha de Jerusalém. — Ne 12:42.

8. Antepassado de José, pai adotivo de Jesus. — Mt 1:15.

ELECTRO. Brilhante liga de ouro e prata, que, quando aquecida na fornalha, possui uma beleza tremeluzente e um peculiar cintilante brilho amarelo. — Ez 1:4, 27; 8:2.

ELI, I [Ascendido; Subido]. Sumo sacerdote de Israel; evidentemente, era descendente de Itamar, o quarto filho mencionado de Arão. (Veja 2Sa 8:17; 1Rs 2:27; 1Cr 24:3; Êx 6:23.) Na qualidade de sumo sacerdote, Eli julgou Israel por 40 anos. Durante a vida dele, Samuel começou a ser profeta. (1Sa 4:18; 3:10-13, 19-21) Os dias de Eli foram caracterizados pela fome espiritual em Israel, pois "a palavra da parte de Jeová havia ficado rara naqueles dias; não se divulgava visão". — 1Sa 3:1.

O primeiro relance de Eli é fornecido no capítulo 1 de Primeiro Samuel. Eli está sentado, do lado de fora, junto à ombreira da porta do tabernáculo, e censura a justa Ana, a quem ele julga estar bêbeda, quando, na realidade, ela está orando de forma prolongada a Jeová ali, na frente do tabernáculo. Diante da resposta de Ana, de que ela não está bêbeda, mas fala da abundância de sua preocupação e do seu vexame, Eli a despede em paz. Jeová responde à oração de Ana e ela dá à luz um filho, a quem chama de Samuel. Assim que ele é desmamado, ela, em harmonia com seu voto, entrega-o para o serviço no tabernáculo. — 1Sa 1:9-18, 20, 24, 28; 2:11, 18.

Relapso em Disciplinar Seus Filhos. Como pai e sumo sacerdote em Israel, Eli se mostra relapso em aplicar a disciplina de Jeová. Seus dois filhos, Hofni e Fineias, servem como sacerdotes oficiantes, mas são "homens imprestáveis", interessados apenas em satisfazer seu ventre e seus desejos sexuais

impuros. Não se contentam com o quinhão do sacrifício reservado para eles pela lei de Deus, e até mesmo se servem antes de Jeová, por fazerem que um ajudante exija carne crua do ofertante, antes de fazer a gordura fumegar sobre o altar. Os filhos cobiçosos e sensuais de Eli usam sua posição junto à tenda de reunião para se entregar a vícios e a furtos às custas da adoração pura de Jeová. Mesmo quando seus filhos corruptos têm relações sexuais imorais com as mulheres que servem à entrada do tabernáculo, Eli não os expulsa do cargo, mas apenas os censura de forma branda. Eli continua honrando a seus filhos mais do que a Jeová. — 1Sa 2:12-17, 22-25, 29.

No decorrer do tempo, chega um profeta de Deus com uma mensagem funesta de aviso: O poder e a influência da casa de Eli serão decepados, de modo que não chegará a haver homem idoso na casa dele. Seus filhos corruptos são designados a morrer num só dia. (1Sa 2:27-36) Por intermédio do próprio menino Samuel, Jeová reafirma o julgamento adverso sobre a casa de Eli. (1Sa 3:11-14) Samuel tem medo de relatar esta mensagem, mas o faz a pedido de Eli. Eli sujeita-se então humildemente a isso, dizendo: "É de Jeová. Faça ele o que for bom aos seus olhos." — 1Sa 3:15-18.

Jeová Julga a Casa Dele. A retribuição chega segundo a palavra de Deus. Israel perde cerca de 4.000 homens na batalha contra os filisteus. Os israelitas decidem trazer de Silo a Arca e levá-la ao acampamento, pensando que isto resultaria em serem libertos dos seus inimigos. Mas os filisteus aceleram seus esforços de combate. Trinta mil israelitas são mortos. A Arca é capturada. Hofni e Fineias, que estão ali com a Arca, morrem. Um homem de Benjamim vai correndo das linhas de frente para levar as novas a Eli. Cego e debilitado, Eli, com 98 anos, está sentado à beira da estrada, seu coração tremendo por causa da Arca. Ao ouvir dizer que a Arca foi capturada, Eli cai de costas e morre de fratura do pescoço. — 1Sa 4:2-18.

Retribuição adicional contra a casa de Eli sobreveio às mãos do Rei Saul, que implacavelmente ordenou o assassínio dos sacerdotes de Nobe, descendentes de Eli por meio de Aitube, filho de Fineias. (1Sa 14:3; 22:11, 18) Apenas Abiatar, filho de Aimeleque, escapou do massacre e continuou servindo como sacerdote durante o reinado de Davi. (1Sa 22:20; 2Sa 19:11) No entanto, Abiatar foi removido como sacerdote por Salomão, por ter oferecido ajuda ao conspirador rebelde, Adonias. (1Rs 1:7; 2:26, 27) Cumpriu-se assim o julgamento de Jeová sobre a casa de Eli, e os descendentes dele foram expulsos para sempre do cargo de sumo sacerdote. — 1Sa 3:13, 14.

ELI, II. Quando Jesus morria na estaca de tortura, por volta da nona hora, ou cerca das 15 horas, ele exclamou: *"Eli, Eli, lama sabactâni?"* ("Deus meu, Deus meu, por que me abandonaste?") (Mt 27:46; Mr 15:34) Os observadores pensavam que Jesus chamava por Elias. Talvez entendessem mal as palavras de Jesus por sua fala ser indistinta em resultado do seu intenso sofrimento, ou porque seu dialeto diferia do deles. (Mt 27:47; Mr 15:34) Ao exclamar a seu Pai celeste, reconhecendo-o como o seu Deus, Jesus cumpriu o Salmo 22:1.

ELI, III [do hebr.: significando "Elevado (Exaltado)"]. Evidentemente o pai de Maria e avô materno de Jesus Cristo. (Lu 3:23) Compreende-se que ser José chamado de "filho de Eli" significa que era genro de Eli. Embora Lucas não aliste Maria, mãe de Jesus, ele evidentemente traça a ascendência natural dela de Davi. — Lu 3:31; veja GENEALOGIA DE JESUS CRISTO.

ELIABA [Deus Esconde]. Saalbonita; um dos poderosos de Davi. — 2Sa 23:32; 1Cr 11:33.

ELIABE [Meu Deus É Pai].

1. Filho de Helom, da tribo de Zebulão; um dos 12 maiorais designados por Jeová para ajudar Moisés e Arão na contagem dos filhos de Israel para o exército. (Núm 1:1-4, 9, 16) Eliabe era o encarregado do exército da sua tribo, que fazia parte da divisão de três tribos do acampamento de Judá. (Núm 2:3, 7; 10:14-16) Além de participar na oferenda em grupo feita pelos maiorais, após a ereção do tabernáculo, o maioral Eliabe apresentou então sua própria oferta no terceiro dia da inauguração do altar. — Núm 7:1-3, 10, 11, 24-29.

2. Filho de Palu, da tribo de Rubem; pai de Nemuel. Os outros filhos de Eliabe, Datã e Abirão, apoiaram Corá na sua rebelião contra Moisés e foram tragados junto com os da sua casa na milagrosa abertura da terra. — Núm 16:1, 12; 26:8-10; De 11:6.

3. Levita da família dos coatitas e antepassado de Samuel, o profeta. (1Cr 6:22, 27, 28, 33, 34) Em 1 Crônicas 6:34, seu nome é dado como Eliel, e em 1 Samuel 1:1, como Eliú.

4. Primogênito de Jessé, pai do Rei Davi. (1Sa 17:13; 1Cr 2:13) A aparência de Eliabe e sua estatura elevada impressionaram de tal forma a Samuel, que ele concluiu que este era o escolhido por Deus para o reinado. Jeová, porém, havia rejeitado Eliabe e escolhido Davi. — 1Sa 16:6-12.

Eliabe, Abinadabe e Samá, os três filhos mais velhos de Jessé, estavam no exército de Saul na ocasião em que o campeão filisteu, Golias, lançou seu desafio aos homens de Israel. Pouco antes de Golias subir de novo da linha de frente dos filisteus para

zombar de Israel, Davi, tendo sido enviado por seu pai, chegou ao local, trazendo provisões de alimento para seus três irmãos. Muito irado por Davi indagar entre os guerreiros israelitas sobre a recompensa a ser recebida por aquele que abatesse Golias, Eliabe criticou duramente a Davi, insinuando que este era negligente em cuidar de seus deveres pastoris, e acusando-o de ser presunçoso e de ter um coração ruim. (Este relato sobre a incumbência de Davi e a ira de Eliabe é omitido no Manuscrito Vaticano N.º 1209.) — 1Sa 17:13, 17, 26-28.

Muito mais tarde, parece que Jerimote, filho de Davi, casou-se com Abiail, filha de Eliabe. — 2Cr 11:18.

5. Um dos gaditas que se juntaram a Davi enquanto ele ainda estava sob-restrição por causa do Rei Saul. Os gaditas são descritos como "homens poderosos, valentes", sendo o mínimo deles igual a cem, e o maior, igual a mil. — 1Cr 12:1, 8, 9, 14.

6. Músico levita da segunda turma, que ajudou com a música quando o Rei Davi fez a arca de Jeová ser transportada da casa de Obede-Edom para Jerusalém. — 1Cr 15:18, 20, 25; 16:5.

ELIADA [Deus Conheceu].

1. Filho de Davi, nascido em Jerusalém. (2Sa 5:13-16; 1Cr 3:5-8) Chamado Beeliada em 1 Crônicas 14:7.

2. Pai de um opositor de Salomão chamado Rezom. — 1Rs 11:23.

3. Oficial do exército, benjamita, que comandava 200.000 arqueiros durante o reinado de Jeosafá. — 2Cr 17:12, 17.

ELIÃO [Deus do Povo].

1. Pai de Bate-Seba. (2Sa 11:3) Chamado Amiel em 1 Crônicas 3:5.

2. Um dos poderosos de Davi; filho de Aitofel. (2Sa 23:34) Talvez tenha sido o mesmo que o N.º 1 acima, o que tornaria Bate-Seba neta de Aitofel.

ELIAQUIM [Meu Deus se Levanta].

1. Filho de Hilquias; principal administrador dos assuntos da casa de Ezequias, rei de Judá, na época em que o rei assírio Senaqueribe invadiu Judá, em 732 AEC.

Enquanto Sebna ainda estava "sobre a casa", o profeta Isaías predisse que ele seria removido dessa posição e substituído por Eliaquim, a quem Jeová chama de "meu servo". A transferência devia ser feita por vestir Eliaquim com a veste comprida e a faixa oficiais de Sebna. Também, "a chave da casa de Davi" deveria ser colocada sobre o ombro de Eliaquim, sugerindo que se lhe confiaria a supervisão das câmaras do rei e a autoridade de decidir quem poderia ser aceito no serviço do rei. — Is 22:15-24.

Agindo nesta posição oficial, Eliaquim, Sebna, o secretário, e Joá, aparentemente o cronista, foram falar com Rabsaqué, que viera a Jerusalém junto com poderosa força militar, a fim de exigir a rendição da cidade. Daí, com as vestimentas rasgadas, os três relataram as palavras dos porta-vozes de Senaqueribe ao Rei Ezequias, o qual, por sua vez, passou a enviar Eliaquim, Sebna e os anciãos dentre os sacerdotes a Isaías, para indagar de Jeová. — Is 36:11, 22; 37:1, 2; 2Rs 18:17, 18, 26, 36, 37; 19:1, 2.

2. Rei de Judá (628-618 AEC), a quem o Faraó Neco colocou no trono, mudando-lhe o nome para Jeoiaquim. Eliaquim era filho do Rei Josias. — 2Rs 23:34; veja JEOIAQUIM.

3. Um dos sacerdotes levitas com as trombetas, que estava no desfile providenciado por Neemias na inauguração da reconstruída muralha de Jerusalém. — Ne 12:31, 41.

4. Antepassado de José, pai adotivo de Jesus. — Mt 1:13.

5. Antepassado de Maria, mãe terrestre de Jesus. — Lu 3:30.

ELIAS [Meu Deus É Jeová].

1. Um dos mais destacados profetas de Israel. Ele, evidentemente, era de Tisbé, que alguns julgam ser uma aldeia na terra de Gileade, ao L do rio Jordão. (1Rs 17:1) Iniciou sua longa carreira profética em Israel durante o reinado do Rei Acabe, que começou a governar por volta de 940 AEC, e continuou durante o reinado do filho de Acabe, Acazias (que começou em c. 919 AEC). (1Rs 22:51) A última vez que é mencionado como servindo qual profeta (desta vez para Judá) é perto do fim do reinado de oito anos do Rei Jeorão, de Judá, cujo governo começou em 913 AEC. — 2Cr 21:12-15; 2Rs 8:16.

Mediante Elias, Jeová proveu um esteio para a adoração verdadeira, numa época em que a condição espiritual e moral de Israel havia caído a um nível alarmantemente baixo. O Rei Acabe, filho de Onri, tinha continuado a adoração do bezerro, estabelecida por Jeroboão, mas, o que era pior, casara-se com Jezabel, filha do rei sidônio Etbaal. Sob a influência dela, Acabe agravou muitíssimo seus pecados, muito além de todos os reis precedentes de Israel, por introduzir em grandíssima escala a adoração de Baal. Multiplicaram-se os sacerdotes e os profetas de Baal, e a corrupção atingiu um grau extremo. O ódio de Jezabel a Jeová causou perseguição e matança dos profetas, obrigando-os a ocultar-se em cavernas. — 1Rs 16:30-33; 18:13.

Alimentado por Corvos. Elias aparece pela primeira vez no registro quando Jeová o envia para

anunciar o castigo que virá sobre Israel por seus pecados. Suas primeiras palavras registradas são: "Assim como vive Jeová, o Deus de Israel, perante quem deveras estou de pé." Elias indica que Jeová, o Deus vivente de Israel, decretou que não haveria chuva nem orvalho por um período de anos, exceto às ordens de Elias. Este período mostra ser de três anos e seis meses. (1Rs 17:1; Tg 5:17) Depois deste anúncio, Jeová dirige Elias para o vale da torrente de Querite, ao L do Jordão, no território da tribo de Gade. Ali, miraculosamente, corvos lhe trazem comida. Ele obtém água do vale da torrente, que, no devido tempo, seca em virtude da estiagem. Jeová continua a guiá-lo, mandando-o sair do território de Israel para Sarefá, aldeia fenícia dependente de Sídon naquela época. Ali, perto da cidade de Sídon, onde governa Etbaal, sogro do Rei Acabe (1Rs 16:31), Elias encontra uma viúva que está preparando a última refeição para si mesma e seu filho, com a última porção de farinha e de azeite. Elias solicita um bolo, com a promessa de que Jeová fará provisões para ela durante a seca. Visto que o reconhece como homem de Deus, ela concorda e é abençoada. (Veja Mt 10:41, 42.) Durante a permanência de Elias na sua casa, o filho dela morre. Elias ora a Deus, que faz esse retornar à vida, sendo esta a primeira ressurreição registrada, e o terceiro dos oito milagres de Elias. — 1Rs 17.

Como incutiu Elias em Israel que Jeová realmente é o verdadeiro Deus?

No ínterim, Acabe procura Elias em toda a parte, numa busca infrutífera, sem dúvida para matá-lo. (1Rs 18:10) Por fim, Deus manda Elias apresentar-se a Acabe. Elias encontra-se com Acabe e solicita uma reunião com os 450 profetas de Baal e os 400 profetas do poste sagrado (Axerá). Acabe reúne os profetas no monte Carmelo, não muito longe do mar Mediterrâneo. (FOTO, Vol. 1, p. 950) Elias, então, diante do povo, propõe um teste para provar quem é o verdadeiro Deus a ser seguido. O deus que responder por consumir o novilho sacrificado a ele deve ser reconhecido por todos. Considerando isto justo, o povo concorda. Inicialmente se invoca a Baal, porém, em vão. Não ocorre nenhum fogo, nenhuma prova de que Baal seja um deus vivo, embora seus profetas persistam em orar a ele, sim, até mesmo infligindo cortes em si mesmos, segundo seu ritual. Mancam em torno do altar, sob um sol escaldante, durante a maior parte do dia, enquanto Elias implacavelmente zomba deles, aumentando seu frenesi. — 1Rs 18:18-29.

Chega então a vez de Elias. Usando 12 pedras, ele restaura um altar que tinha sido derrubado, provavelmente às instâncias de Jezabel. Daí, faz com que o povo ensope de água, por três vezes, a oferta e o altar; até mesmo o rego ao redor do altar, delimitando uma área quadrada de talvez uns 32 m de cada lado, é enchido de água. (1Rs 18:30-35) Por volta da hora da oferta diária, vespertina, de cereais, Elias ora uma única vez a Jeová, que envia fogo do céu para consumir, não só a oferta, mas também a lenha, as pedras do altar e a água do rego. (1Rs 18:36-38) O povo, ao ver isto, lança-se com o rosto em terra e diz: "Jeová é o verdadeiro Deus! Jeová é o verdadeiro Deus!" Daí Elias faz com que todos os 450 profetas de Baal sejam mortos no vale da torrente do Quisom. Respondendo à oração de Elias, Jeová interrompe a seca com um aguaceiro. Pelo poder de Jeová, Elias corre então adiante do carro de Acabe, talvez tantos quantos 30 km, até Jezreel. — 1Rs 18:39-46.

Foge de Jezabel. Ao ser informada da morte dos seus profetas de Baal, a Rainha Jezabel faz um voto de mandar matar Elias. Com medo, Elias foge uns 150 km para o SO, até Berseba, ao O do Mar Morto inferior. (MAPA, Vol. 1, p. 949) Deixando ali seu ajudante, penetra mais fundo no ermo, orando para morrer. Ali lhe aparece o anjo de Jeová, a fim de prepará-lo para a longa jornada até "o monte do verdadeiro Deus", Horebe (Sinai). Sustentado para a jornada de 40 dias pelo que come então, ele empreende essa viagem de mais de 300 km. Em Horebe, Jeová lhe fala depois de uma espantosa demonstração de poder num vendaval, num terremoto e num fogo. Jeová não está nestas manifestações; ele não é deus da natureza, ou apenas forças naturais, personificadas. Estas forças naturais são apenas expressões da sua força ativa, não o próprio Jeová. O Todo-Poderoso mostra a Elias que este ainda tem trabalho a fazer como profeta. Jeová corrige a ideia de Elias, de ele ser o único adorador do verdadeiro Deus em Israel, por mostrar que há 7.000 que não se curvaram diante de Baal. Manda Elias retornar à sua designação, mencionando três pessoas que devem ser ungidas, ou comissionadas, a fazer um trabalho para Jeová: Hazael, como rei sobre a Síria; Jeú, como rei sobre Israel; e seu próprio sucessor, Eliseu. — 1Rs 19:1-18.

Designa Eliseu Como Seu Sucessor. Elias, em seguida, segue para a cidade natal de Eliseu, Abel-Meolá. Encontrando Eliseu arando um campo, Elias lança sobre ele seu manto oficial, indicando uma designação ou unção. Deste tempo em diante, Eliseu segue de perto a Elias, como ajudante deste. Sem dúvida está com Elias ao surgir outra ocasião para se profetizar contra Acabe. Este rei ganancioso, adorador de Baal, apossou-se ilegalmente dum vinhedo, a possessão hereditária de Nabote, o jezreelita, por permitir que Jezabel, sua esposa, usasse acusações falsas, testemunhas fal-

sas e juízes injustos para mandar assassinar a Nabote. Elias encontra-se com Acabe no vinhedo e diz a Acabe que o sangue deste será lambido pelos cães no mesmo lugar em que lamberam o sangue de Nabote. Anuncia também um fim similar para Jezabel. — 1Rs 19:19; 21:1-26.

Cerca de três anos depois, Acabe morre em batalha. Seu carro de guerra é lavado junto ao reservatório de Samaria, e os cães lambem o sangue dele. A execução de Jezabel, porém, demora talvez mais uns 15 anos. Acabe foi sucedido pelo seu filho Acazias. Este rei segue as pisadas do seu iníquo pai, pois, quando ferido num acidente, ele se volta para o deus falso Baal-Zebube, o deus de Ecrom, para indagar sobre o resultado da sua doença. Elias envia-lhe a palavra de Jeová, de que, por causa disso, positivamente morrerá. Quando Acazias manda sucessivamente três grupos para trazer Elias, cada grupo composto de um chefe e de 50 homens, o profeta invoca fogo do céu para aniquilar os primeiros dois grupos, mas, atendendo à súplica do terceiro chefe, retorna com este para expressar em pessoa o julgamento contra Acazias. — 1Rs 22:1, 37, 38; 2Rs 1:1-17.

Eliseu o Sucede. Em harmonia com a ação de Elias, de designar Eliseu, anos antes, chega o tempo em que Elias precisa transferir o manto do seu cargo profético para Eliseu, que já foi bem treinado. Isto ocorre durante o governo do sucessor de Acazias, seu irmão Jeorão, de Israel. Nessa ocasião, Elias dirige-se a Betel, dali para Jericó, e para baixo ao Jordão, Eliseu acompanhando-o em todo o caminho. Ali Eliseu é recompensado pela sua fidelidade por ver um carro ardente de guerra e cavalos de fogo, e Elias ascender num vendaval em direção aos céus. Eliseu apanha o manto oficial de Elias, que caíra dele, e vêm sobre ele "duas parcelas" (como o quinhão dum primogênito) do espírito de Elias, um espírito de coragem e de ser "absolutamente ciumento por Jeová, o Deus dos exércitos". — 2Rs 2:1-13; 1Rs 19:10, 14; compare isso com De 21:17.

Elias não morre nesta ocasião, nem vai ao domínio espiritual invisível, mas é transferido para outra designação profética. (Jo 3:13) Isto é demonstrado por Eliseu não ter guardado nenhum período de luto pela morte do seu amo. Alguns anos depois da sua ascensão no vendaval, Elias ainda está vivo e ativo como profeta, desta feita para o rei de Judá. Por causa do proceder iníquo adotado pelo Rei Jeorão, de Judá, Elias lhe escreve uma carta, expressando a condenação de Jeová, que se cumpre pouco depois. — 2Cr 21:12-15; veja CÉU, I (Ascensão ao Céu).

Milagres. No relato bíblico, creditam-se a Elias oito milagres. São: (1) fechar o céu para que não chovesse, (2) manter renovado o estoque de farinha e de azeite da viúva de Sarefá, (3) ressuscitar o filho da viúva, (4) fazer com que fogo caísse do céu, em resposta à oração, (5) fazer com que a chuva interrompesse a seca, em resposta à oração, (6) fazer descer fogo sobre o capitão do Rei Acazias, e seus 50 homens, (7) fazer descer fogo sobre um segundo capitão e seus 50 homens, e (8) dividir o rio Jordão por golpeá-lo com seu manto oficial. Sua ascensão em direção aos céus também foi miraculosa, mas foi um ato direto de Deus, não algo iniciado por uma oração ou proclamação feita por Elias.

Elias foi um forte defensor da verdadeira adoração de Jeová. Fez uma enorme obra destrutiva contra o baalismo em Israel; a obra começada por ele foi continuada por Eliseu, e a execução de Jezabel e a destruição do impuro baalismo sidônio foram realizadas por Jeú. Nos dias de Elias, 7.000 foram achados fiéis a Jeová, inclusive Obadias, administrador doméstico de Acabe; sem dúvida, Elias fortaleceu grandemente a alguns deles. Elias designou Eliseu seu sucessor, mas a unção de Hazael e a de Jeú foram deixadas para Eliseu realizar.

O apóstolo Paulo, sem dúvida, refere-se a Elias quando fala de "Samuel e os outros profetas, os quais, pela fé . . . puseram em execução a justiça . . . Mulheres receberam os seus mortos pela ressurreição". Por conseguinte, ele está entre a "nuvem" de fiéis testemunhas da antiguidade. (He 11:32-35; 12:1) O discípulo Tiago aponta Elias qual prova da eficácia das orações de um "homem com sentimentos iguais aos nossos", que serve a Deus com justiça. — Tg 5:16-18.

Obra Profética de Coisas Vindouras. Cerca de 450 anos depois do tempo de Elias, Malaquias profetizou que Elias, o profeta, apareceria "antes de chegar o grande e atemorizante dia de Jeová". (Mal 4:5, 6) Os judeus dos dias de Jesus se mantinham na expectativa da vinda de Elias, para cumprir esta profecia. (Mt 17:10) Alguns achavam que Jesus era Elias. (Mt 16:14) João, o Batizador, que usava uma roupa de pelos e um cinto de couro em torno dos lombos, como fizera Elias, negou que fosse realmente Elias em pessoa. (2Rs 1:8; Mt 3:4; Jo 1:21) O anjo não disse a Zacarias, pai de João, que João seria Elias, mas sim que ele teria "o espírito e o poder de Elias . . . a fim de aprontar para Jeová um povo preparado". (Lu 1:17) Jesus indicou que João fez essa obra, mas não fora reconhecido pelos judeus. (Mt 17:11-13) Após a morte de João, ocorreu na transfiguração de Jesus um aparecimento visionário de Elias, junto com Moisés, indicando que ainda havia algo a acontecer, conforme representado pela obra feita por Elias. — Mr 9:1-8.

2. Filho do benjamita Jeroão; habitante de Jerusalém e cabeça da sua casa. — 1Cr 8:1, 27, 28.

3. Sacerdote levita dos “filhos de Harim” (1Cr 24:8; Esd 2:1, 2, 39), que estava entre os que acataram a admoestação de Esdras, de despedir suas esposas estrangeiras. — Esd 10:21, 44.

4. Descendente de Elão, que estava entre os que acataram a exortação de Esdras, de despedir suas esposas estrangeiras. — Esd 10:26, 44.

ELIASAFE [Deus Acrescentou (Incrementou)].

1. Filho de Deuel (ou Reuel), da tribo de Gade; um dos 12 maiorais que Jeová escolheu para ajudar Moisés e Arão em fazer a soma dos varões para o exército. (Núm 1:1-4, 14; 2:14) Eliasafe estava sobre o exército da sua tribo, que fazia parte da divisão de três tribos do acampamento de Rubem. (Núm 2:10-15; 10:18-20) Além de participar na apresentação em grupo feita pelos maiorais após a ereção do tabernáculo, Eliasafe apresentou depois a sua própria oferta no sexto dia da inauguração do altar. — Núm 7:1, 2, 10, 42-47.

2. Filho de Lael e maioral da casa paterna dos gersonitas. Sob a direção de Eliasafe, os gersonitas transportavam as coberturas da tenda e o reposteiro da entrada do tabernáculo, o reposteiro da entrada do pátio e os cortinados do pátio, bem como os cordões de tenda. — Núm 3:21-26.

ELIASIBE [Meu Deus Retorna (Traz de Volta)].

1. Levita dos filhos de Arão, para quem saiu a sorte da 11.ª turma sacerdotal no tempo de Davi. — 1Cr 24:1, 5, 6, 12.

2. Pai de certo Jeoanã. — Esd 10:6.

3. Cantor levita do templo que estava entre os que despediram suas esposas estrangeiras no tempo de Esdras. — Esd 10:16, 17, 23, 24, 44.

4. Descendente de Zatu, que também estava entre os homens que despediram suas esposas estrangeiras. — Esd 10:16, 17, 27, 44.

5. Descendente de Bani, que também estava entre os que despediram suas esposas estrangeiras. — Esd 10:16, 17, 34, 36, 44.

6. Neto de Jesua, que retornou do exílio babilônico junto com Zorobabel. Eliasibe era sumo sacerdote nos dias de Neemias, e participou com os outros sacerdotes na reconstrução do Portão das Ovelhas da muralha de Jerusalém. (Ne 12:1, 10; 3:1) Na ausência de Neemias, o próprio Eliasibe profanou o templo por fazer um refeitório no pátio do templo para seu parente Tobias, o amonita. Mas Neemias, ao retornar, lançou fora a mobília de Tobias e mandou limpar os refeitórios. Neemias expulsou também um dos filhos de Joiada, filho de Eliasibe, por se ter casado com uma filha de Sambalá, o horonita. — Ne 13:4, 5, 7-9, 28.

7. Filho de Elioenai, descendente do Rei Davi. — 1Cr 3:1, 5, 10, 24.

ELIATA [Meu Deus Veio]. Filho de Hemã, o qual, durante o governo do Rei Davi, foi designado por sorte para ser músico no 20.º grupo de serviço na casa de Jeová. — 1Cr 25:1, 4-6, 9, 27.

ELICA. Um dos poderosos de Davi, evidentemente da cidade de Harode. — 2Sa 23:25.

ELIDADE [Meu Deus Amou]. Maioral benjamita, filho de Quislom; ele foi designado à ordem de Jeová para participar diretamente na partilha da Terra da Promessa entre os israelitas. — Núm 34:17, 18, 21, 29.

ELIEL [Meu Deus É Deus].

1. Um dos cabeças da meia tribo de Manassés. Igual aos outros cabeças, Eliel era valente, poderoso, homem de fama. — 1Cr 5:24.

2. Levita da família dos coatitas e antepassado do profeta Samuel. (1Cr 6:33, 34) Ele evidentemente é chamado Eliú em 1 Samuel 1:1 e Eliabe em 1 Crônicas 6:27.

3. Descendente de Simei, da tribo de Benjamim. — 1Cr 8:1, 20, 21.

4. Descendente de Sasaque, da tribo de Benjamim. — 1Cr 8:1, 22, 25.

5. Maavita, um dos poderosos de Davi. — 1Cr 11:26, 46.

6. Outro dos poderosos de Davi. — 1Cr 11:26, 47.

7. Gadita, um dos poderosos velozes, corajosos, que se separaram para o lado de Davi enquanto este ainda estava sob restrições por causa do Rei Saul. O mínimo destes gaditas é descrito como igual a cem, e o maior, como igual a mil. — 1Cr 12:1, 8, 11, 14.

8. Filho de Hébron; um dos cabeças levitas escolhidos por Davi para levar a Arca a Jerusalém. — 1Cr 15:9, 11, 12.

9. Comissário levita junto a Conanias, que estava encarregado ‘da contribuição, e do décimo, e das coisas sagradas’ nos dias do Rei Ezequias. — 2Cr 31:11-13.

ELIENAI [forma abreviada de Elieó-Enai]. Descendente de Simei, da tribo de Benjamim, que morava em Jerusalém. — 1Cr 8:1, 20, 21, 28.

ELIEÓ-ENAI [Em Jeová Estão os Meus Olhos].

1. Porteiro dos coraítas, designado por Davi; sétimo filho de Meselemias, da tribo de Levi. — 1Cr 26:1-3.

2. Filho de Zeraías, o qual, acompanhado por 200 varões da casa paterna de Paate-Moabe, retornou de Babilônia a Jerusalém, junto com Esdras. — Esd 8:1, 4.

ELIÉZER [Meu Deus É Ajudador].

1. Homem de Damasco e herdeiro presumível de Abraão, o qual não tinha filhos. Abraão referiu-se a ele como 'um filho da minha casa'. (Gên 15:2, 3) Descobertas arqueológicas, tais como as tabuinhas de Nuzi, elucidam por que Abraão considerava Eliézer seu herdeiro. Frequentemente, casais sem filhos adotavam um filho que depois cuidaria deles na velhice e providenciaria seu sepultamento, quando morressem, daí herdando sua propriedade. Estipulava-se, porém, que, caso lhes nascesse um filho depois da adoção, o filho verdadeiro se tornaria o principal herdeiro.

É provável que Eliézer fosse o mencionado como o servo mais antigo de Abraão e administrador da sua casa, enviado por Abraão à casa de Naor, na Mesopotâmia superior, para trazer uma esposa para Isaque. Igual a seu amo Abraão, Eliézer se voltava para Jeová em busca de orientação, e reconhecia a Sua direção. — Gên 24:2, 4, 12-14, 56.

2. O mais novo dos dois filhos de Moisés, assim chamado por Moisés porque Deus tinha sido seu ajudador ao livrar Moisés da espada de Faraó. (Êx 18:4) Eliézer só teve um filho, Reabias, por meio do qual surgiram muitos descendentes. Nos dias de Davi, um destes, Selomote, junto com seus irmãos, foi designado sobre todas as coisas tornadas sagradas. — 1Cr 23:17; 26:25, 26, 28.

3. Filho de Bequer e descendente de Benjamim. — 1Cr 7:6, 8.

4. Um dos sete sacerdotes que tocaram alto as trombetas diante da arca de Jeová quando Davi a fez levar da casa de Obede-Edom para Jerusalém. — 1Cr 15:24.

5. Filho de Zicri e líder da tribo de Rubem durante o reinado de Davi. — 1Cr 27:16.

6. Filho de Dodavaú, de Maressa; profeta que predisse que Jeová derrocaria os trabalhos do Rei Jeosafá no que se referia à sociedade com o iníquo Rei Acazias na construção de navios. — 2Cr 20:35-37; 1Rs 22:48.

7. Um dos cabeças dos exilados que retornaram a Jerusalém junto com Esdras. — Esd 8:16.

8. Sacerdote "dos filhos de Jesua", dentre os que acataram a exortação de Esdras e que prometeram despedir suas esposas estrangeiras. — Esd 10:18, 19.

9. Levita dentre os homens que despediram suas esposas estrangeiras, seguindo a exortação de Esdras. — Esd 10:23, 44.

10. Descendente de Harim, dentre os que acataram as palavras de Esdras, de despedir suas esposas estrangeiras. — Esd 10:31, 44.

11. Antepassado de Maria, mãe terrestre de Jesus. — Lu 3:29.

ELIFAL [possivelmente: Meu Deus Arbitrou]. Filho de Ur, alistado entre os poderosos das forças militares de Davi. Elifal talvez seja o Elifelete de 2 Samuel 23:34. — 1Cr 11:26, 35.

ELIFAZ.

1. Primogênito de Esaú e de sua esposa cananeia, Ada. Seis ou sete dos filhos de Elifaz, inclusive Temã, Omar e Amaleque, tornaram-se xeques de tribos edomitas. — Gên 36:4, 10-12, 15, 16; 1Cr 1:35, 36; veja XEQUE.

2. Um dos três companheiros de Jó. (Jó 2:11) Sendo temanita, era provavelmente descendente do N.º 1 acima, por conseguinte, descendente de Abraão e um parente distante de Jó. Ele e sua posteridade se jactavam da sua sabedoria. (Je 49:7) Dentre os três "consoladores", Elifaz prima como o mais importante e influente, o que sugere que talvez tenha sido também o mais idoso. Ele fala primeiro, nas três fases do debate, e seus discursos são mais extensos.

O raciocínio de Elifaz, no seu primeiro discurso, era mais ou menos o seguinte: "Que inocente jamais pereceu? E onde é que os retos foram eliminados?" Por isso, a conclusão dele é que Jó deve ter feito algo iníquo para merecer o castigo de Deus. (Jó caps. 4, 5) Em sua segunda censura forte, Elifaz zomba da sabedoria de Jó: "Responderá o próprio sábio com conhecimento ventoso, ou encherá seu ventre com o vento oriental? . . . O que sabes realmente que nós não saibamos?" Elifaz dá a entender que Jó "tenta mostrar-se superior ao Todo-Poderoso". Concluindo sua segunda difamação das virtudes de Jó, o edomita pinta o justo Jó como apóstata, como vivendo nas tendas do suborno, como um homem cheio de engano. (Jó 15) Por fim, Elifaz atormenta Jó pela terceira vez, acusando-o falsamente de toda sorte de crimes — de extorsão, de reter água e pão dos necessitados, e de oprimir viúvas e órfãos. — Jó 22.

Depois da segunda diatribe de Elifaz, Jó responde muito bem: "Todos vós sois consoladores funestos! Não há fim de palavras ventosas?" (Jó 16:2, 3) Na conclusão dos debates, o próprio Jeová se dirige a Elifaz: "Minha ira se acendeu contra ti e contra os teus dois companheiros, pois não falastes a verdade a meu respeito assim como fez meu servo Jó." Diz-se a Elifaz que eles deviam oferecer um sacrifício, e que Jó então orará a favor deles. — Jó 42:7-9.

ELIFELETE [Meu Deus É Escape; Deus de Escape].

1. Filho de Aasbai; um dos poderosos de Davi. (2Sa 23:34) Elifelete possivelmente é o Elifal de 1 Crônicas 11:35.

2. Filho de Davi, nascido em Jerusalém (1Cr 3: 5, 6), também chamado Elpelete em 1 Crônicas 14:5.

3. Último filho de Davi mencionado por nome, nascido em Jerusalém. (2Sa 5:16; 1Cr 3:8; 14:7) Comentadores que não consideram a repetição do nome no relato de Crônicas como erro de escriba sugerem que este segundo Elifelete nasceu após a morte do primeiro filho deste nome.

4. Terceiro filho de Eseque, descendente do Rei Saul. — 1Cr 8:33, 39.

5. Descendente de Adonicão, que retornou com Esdras de Babilônia a Jerusalém. — Esd 8:1, 13.

6. Homem alistado entre aqueles que haviam tomado esposas estrangeiras, mas que as despediram, acatando a exortação de Esdras. — Esd 10:33, 44.

ELIFELEU [possivelmente: Que Deus o Torne Distinto]. Músico levita da segunda turma, que atuou como um dos regentes no toque da harpa por ocasião da transferência da Arca sagrada da casa de Obede-Edom para Jerusalém. — 1Cr 15:17, 18, 21.

ELIM [Árvores Grandes]. Lugar do segundo acampamento dos israelitas depois de atravessarem o Mar Vermelho. (Êx 15:27; 16:1; Núm 33:9, 10) Embora não haja certeza sobre a sua localização exata, é tradicionalmente identificado com o uádi Gurundel (Gharandel) na pensínsula do Sinai, a uns 88 km ao SSE de Suez. Igual ao bíblico Elim, que tinha "doze fontes de água e setenta palmeiras", este lugar atual é bem conhecido como lugar de água, com vegetação e palmeiras.

ELIMAS [Feiticeiro]. Nome profissional ou título de "certo homem, feiticeiro, falso profeta", chamado Barjesus, um judeu que morava na ilha de Chipre, no primeiro século EC. (At 13:6-8) Quando Lucas diz 'feiticeiro, é assim que se traduz seu nome', ele se refere ao nome assumido, Elimas, não a Barjesus. Não era incomum que judeus daquele tempo se entregassem às artes mágicas e à feitiçaria, ou que assumissem um nome grego quando viviam numa sociedade grega. — At 8:9-11; 19:17-19; veja BARJESUS.

ELIMELEQUE [Meu Deus É Rei]. Homem de Belém, que, junto com sua esposa Noemi e seus dois filhos, Malom e Quiliom, partiram de Judá por causa duma fome nos dias dos juízes e passaram a residir como forasteiros em Moabe, onde ele faleceu. — Ru 1:1-3.

ELIOENAI [forma abreviada de Elieó-Enai].

1. Filho de Nearias e descendente do Rei Salomão. Elioenai era pai de Hodavias, Eliasibe, Pelaías, Acube, Joanã, Delaías e Anani. — 1Cr 3:10, 23, 24.

2. Maioral da tribo de Simeão. — 1Cr 4:24, 36-38.

3. Filho de Bequer e descendente de Benjamim. — 1Cr 7:6, 8.

4. Sacerdote dos "filhos de Pasur", entre os que acataram a exortação de Esdras, de despedir suas esposas estrangeiras. — Esd 2:36, 38; 10:18, 19, 22.

5. Descendente de Zatu. Elioenai estava entre os que despediram suas esposas estrangeiras no tempo de Esdras. — Esd 10:27, 44.

6. Um dos sacerdotes com trombetas que estavam no cortejo providenciado por Neemias na inauguração da muralha de Jerusalém. — Ne 12:27, 31, 40, 41.

ELIOREFE [possivelmente: Deus de Inverno]. Filho de Sisa que, junto com seu irmão Aijá, serviu de secretário para o Rei Salomão. — 1Rs 4:1-3.

ELISÁ. Filho de Javã, e cabeça de família do qual "se espalhou a população das ilhas das nações". (Gên 10:4, 5; 1Cr 1:7) A única outra menção bíblica de Elisá acha-se na endecha proferida contra Tiro, onde esse nome aparece como de uma terra ou região que negociava com Tiro. Representa-se Tiro como navio figurativo, aparelhado por muitas nações, fornecendo as "ilhas de Elisá" a 'linha azul e a lã tingida de roxo' para a cobertura do convés do navio (talvez certo tipo de toldo para proteger do sol e da chuva). — Ez 27:1-7.

Josefo, historiador judeu do primeiro século, aplicou o nome Halisas (Elisá) aos halizões (eólios), um dos ramos ancestrais dos povos gregos. (*Jewish Antiquities* [Antiguidades Judaicas], I, 127 [vi, 1]) Já por volta do tempo de Ezequiel, o nome Eólia passara a designar apenas uma parte da costa O da Ásia Menor. Uma similaridade do nome Elisá é observada no distrito de Élida (Elis) na costa NO do Peloponeso (península meridional da Grécia). Sabe-se também que os gregos estabeleceram colônias na Itália meridional e na ilha da Sicília, e o Targum Aramaico, comentando Ezequiel 27:7, identifica Elisá como "a província da Itália". Qualquer destes locais se enquadraria no relato de Ezequiel no sentido de serem regiões que produziam um corante roxo muitíssimo prezado, mas não se pode declarar nada de conclusivo quanto à sua definitiva relação com Elisá, exceto que o peso da evidência aponta na direção da Grécia, em vez de na da África do Norte ou de Chipre. É também razoável que os descendentes de Elisá talvez não permanecessem fixos num lugar, mas que, no decorrer dos séculos, a região em que se estabeleceram se alterasse ou expandisse, e que o nome de Elisá assim talvez se aplicasse a regiões diferentes, em épocas diferentes.

ELISABETE [gr.: *E·lei·sá·bet,* do hebr.: *'E·li·shé·va,* que significa "Meu Deus É Abundante; Deus de Abundância"]. Esposa, temente a Deus, do sacerdote Zacarias, e mãe de João, o Batizador. A própria Elisabete (ou Isabel, *Al; BJ*) era da família sacerdotal de Arão, o levita. Tanto ela como seu marido já eram bem avançados em anos quando o anjo Gabriel apareceu a Zacarias, no Santo do templo, e anunciou que Elisabete daria à luz um filho que devia chamar-se João. Ao ficar grávida, Elisabete se manteve em reclusão por cinco meses. No sexto mês da sua gravidez, ela foi visitada por sua parenta Maria. Nesta ocasião, João, ainda por nascer, pulou na madre da sua mãe, e Elisabete, cheia de espírito santo, bendisse Maria e o fruto do seu ventre, chamando-a de "a mãe de meu Senhor". — Lu 1:5-7, 11-13, 24, 39-43.

ELISAFATE [Meu Deus Julgou]. Um dos chefes de cem que o sacerdote Jeoiada incluiu num pacto e que estava entre aqueles que depois foram enviados através de Judá para reunir os levitas e os cabeças das casas paternas de Israel. (2Cr 23:1, 2) Elisafate deu seu apoio a Jeoiada em assegurar o reinado para Jeoás, herdeiro legítimo do trono, e em depor a usurpadora Atalia.

ELISAMA [Meu Deus Ouviu (Escutou)].

1. Filho de Amiúde, da tribo de Efraim; avô de Josué. (Núm 1:10; 2:18; 1Cr 7:26, 27) Elisama era um dos 12 maiorais designados por Jeová para ajudar Moisés e Arão no registro dos filhos de Israel para o exército. Ele comandava também o exército da sua tribo. (Núm 1:1-4, 17; 2:18; 10:22) Além de participar na oferenda em grupo feita pelos maiorais depois da ereção do tabernáculo, Elisama apresentou depois a sua própria oferta no sétimo dia da inauguração do altar. — Núm 7:1, 2, 5, 10, 11, 48-53.

2. Filho de Jecamias, da tribo de Judá. — 1Cr 2:3, 41.

3. Filho de Davi, nascido em Jerusalém. Este Elisama é alistado como Elisua em 2 Samuel 5:15, em 1 Crônicas 14:5, e em dois manuscritos hebraicos em 1 Crônicas 3:6. Acha-se em geral que Elisua seja o nome correto, visto que o nome Elisama aparece novamente em 1 Crônicas 3:8, e, portanto, pode ter-se introduzido facilmente no versículo 6 por um erro de escriba. Todavia, visto que o texto massorético, hebraico, a *Septuaginta* grega, a *Pesito* siríaca e a *Vulgata* latina rezam "Elisama" em 1 Crônicas 3:6, reteve-se esta forma do nome na *Tradução do Novo Mundo,* bem como em outras traduções.

4. Outro filho de Davi, nascido em Jerusalém. — 2Sa 5:16; 1Cr 3:8; 14:7.

5. Sacerdote nos dias do Rei Jeosafá que, junto com outros levitas e príncipes, 'dava volta através das cidades de Judá e ensinava entre o povo'. — 2Cr 17:1, 7-9.

6. Secretário na corte do Rei Jeoiaquim. — Je 36:12, 20, 21.

7. Avô de Ismael, assassino do governador judeu Gedalias. — 2Rs 25:25; Je 41:1-3.

ELISEBA [Meu Deus É Abundante; Deus de Abundância]. Filha de Aminadabe e esposa de Arão, irmão de Moisés. Eliseba deu à luz Nadabe, Abiú, Eleazar e Itamar para Arão. Seu irmão Nasom era maioral dos filhos de Judá. — Êx 6:23; Núm 2:3.

ELISEU [Deus É Salvação]. Filho de Safate e profeta de Jeová no décimo e no nono século AEC; sucessor do profeta Elias. Jeová mandou Elias ungir Eliseu, que era de Abel-Meolá. Encontrando Eliseu a arar, Elias lançou sobre ele seu manto oficial, indicando uma designação. (1Rs 19:16) Eliseu arava atrás de doze juntas de touros "e estava com a décima segunda". É de interesse notar que William Thomson, no século 19, em *The Land and the Book* (A Terra e o Livro; 1887, p. 144), relatou que era costumeiro, entre os árabes, que diversos lavradores trabalhassem juntos com seus pequenos arados, e um semeador podia facilmente semear toda a área lavrada por eles num dia. Eliseu, na retaguarda do grupo, pôde parar sem perturbar o trabalho dos demais. Ter ele sacrificado uma junta de touros e usado a apeiragem como lenha revela a prontidão, a determinação e o apreço de Eliseu pela convocação por parte de Jeová. Depois de preparar uma refeição, Eliseu partiu imediatamente para seguir Elias. — 1Rs 19:19-21.

Durante talvez seis anos, Eliseu serviu como ajudante de Elias. Elias servia como principal profeta, e Eliseu cooperava de perto com ele, sendo conhecido como aquele que "despejava água sobre as mãos de Elias", quando Elias lavava as mãos. — 2Rs 2:3-5; 3:11.

Eliseu, desde que se juntara a Elias, fez uma obra profética em Israel durante os reinados dos reis Acabe, Acazias, Jeorão, Jeú, e até o reinado de Jeoás. Quem governou no mesmo período em Judá foram Jeosafá, Jeorão, Acazias, Atalia, Jeoás e provavelmente Amazias. Eliseu usufruiu sozinho um ministério de uns 60 anos após a partida de Elias. — MAPA, Vol. 1, p. 949.

O registro da atividade profética de Eliseu, em Segundo Reis, não parece estar inteiramente em ordem cronológica. Por exemplo, no capítulo 5, Geazi é atacado de lepra, o que o excluiria da sociedade normal. Todavia, no capítulo 8, ele está falando de modo amigável com Jeorão, de Israel.

Também, a morte do Rei Jeoás, de Israel, acha-se registrada no capítulo 13, mas segue-se um registro de sua última entrevista com Eliseu. (2Rs 13:12-21) Em algumas partes do relato, as obras e os milagres de Eliseu parecem estar agrupados segundo sua natureza ou sua semelhança, por exemplo: (1) os que eram para o bem dos profetas e de outras pessoas (2Rs 4:1-6:7), daí, (2) os que tinham que ver com a nação e o rei. — 2Rs 6:8-7:20.

Sucede a Elias. A atividade de Eliseu, como sucessor de Elias, começa por volta de 917 AEC, ou pouco depois, na época da ascensão de Elias em direção aos céus, num vendaval. (2Rs 1:17; 2:1, 11, 12) Antes de Elias partir, Eliseu lhe pede "duas parcelas do [seu] espírito", isto é, uma porção dupla, que era devida ao primogênito. Ele ocupa esta posição por causa da sua designação oficial como sucessor de Elias, na época em que Elias lançou sobre ele seu manto oficial. (2Rs 2:9) Elias, compreendendo que não cabe a ele conceder isto, diz a Eliseu que, se vir Elias quando for removido de junto dele, seu desejo será concedido. Jeová confirma isto por permitir que Eliseu veja Elias ser levado num vendaval em direção aos céus. Quando Elias parte, seu manto simples, sua vestimenta oficial, cai dele. Eliseu o apanha, desta forma identificando-se como sucessor de Elias. À margem do rio Jordão, Jeová mostra que está com Eliseu, ao dividir miraculosamente as águas do Jordão quando Eliseu as golpeia com o manto. — 2Rs 2:9-15.

Atravessando o Jordão, Eliseu volta ao grupo dos filhos dos profetas em Jericó. Firmando ainda mais Eliseu como o cabeça da companhia de profetas de Deus, há sua cura do suprimento de água da cidade de Jericó, que era má e causava abortos. Dirigindo-se à nascente da água, lança sal nela, tirando-o de uma tigelinha nova, e "a água continua curada até o dia de hoje". — 2Rs 2:19-22.

De Jericó, Eliseu sobe até Betel, a uns 900 m acima do nível do mar, onde antes visitara um grupo dos filhos dos profetas, em companhia de Elias. (2Rs 2:3) A caminho, aparece um grupo de delinquentes juvenis e mostra grande desrespeito por ele e pelo seu cargo como profeta. "Sobe, careca! Sobe, careca!" escarnecem dele. Querem dizer que ele deve continuar subindo até Betel, ou que deve subir da terra, assim como seu predecessor supostamente fizera. (2Rs 2:11) Para ensinar a estes garotos e a seus pais o devido respeito pelo profeta de Jeová, ele se vira e invoca o mal sobre eles, em nome de Jeová. Subitamente, duas ursas saem da floresta e dilaceram 42 deles. — 2Rs 2:23, 24.

O Rei Jeorão, de Israel, o Rei Jeosafá, de Judá, e o rei de Edom ficam enredados num ermo sem água, durante uma expedição para sufocar uma revolta do Rei Mesa, de Moabe (que erigiu o que tem sido chamado de Pedra Moabita). O Rei Jeosafá clama por um profeta de Deus. Eliseu, não em benefício de Jeorão, mas por respeito a Jeosafá, que goza do favor de Jeová, manda trazer um tocador de instrumento de cordas, para que, sob a influência da música, possa receber inspiração de Jeová. (Veja 1Sa 10:5, 6.) Eliseu faz o povo cavar valas. Na manhã seguinte, estão cheias de água. À medida que o sol de manhã cedo brilha sobre a água nas valas, para os moabitas ela parece sangue. Imaginando que Israel e seus aliados foram abatidos numa luta confusa entre si mesmos, os moabitas avançam para levar os despojos. Mas, para sua surpresa, Israel se levanta e os derrota. (2Rs 3:4-27) Este evento ocorre entre 917 e 913 AEC.

Uma série de milagres de natureza doméstica surge então no registro de Eliseu. A viúva de um dos anteriores filhos dos profetas sofre grave carência. Eliseu multiplica milagrosamente seu escasso suprimento de azeite e salva os filhos dela de serem levados como escravos do credor dela. (2Rs 4:1-7) Este milagre se compara ao segundo milagre de Elias, quando ele multiplicou a farinha e o azeite da viúva de Sarefá. — 1Rs 17:8-16.

Em Suném, no vale de Jezreel, uma mulher de destaque demonstra incomum hospitalidade para com Eliseu, por reconhecê-lo como "homem santo de Deus", até mesmo providenciando-lhe um quarto, visto que ele frequentemente passa pela casa dela. Por esta sua bondade, Eliseu lhe promete um filho, embora o marido dela, nessa época, já seja idoso. Fiel à promessa, nasce-lhe um filho cerca de um ano depois, mas ele morre enquanto ainda criança. Eliseu então realiza sua primeira ressurreição, fazendo o menino retornar à vida, assim como Elias similarmente ressuscitara o filho da viúva de Sarefá. (2Rs 4:8-37; 1Rs 17:17-24) Graças à bondade dela para com um profeta de Deus, ela é ricamente recompensada. — Veja Mt 10:41.

Eliseu retorna a Gilgal, ao N de Betel, nas montanhas, para junto dos filhos dos profetas que estão ali. Grassa uma fome. À medida que se prepara um cozido, alguém inadvertidamente coloca algumas bagas venenosas na panela. Imediatamente, ao provarem o cozido, bradam: "Há morte na panela, homem do verdadeiro Deus." Visto que não seria bom desperdiçar comida durante a fome, Eliseu pede um pouco de farinha, colocando-a na panela e tornando comível o cozido, de modo que 'não se mostra haver nada nocivo na panela'. — 2Rs 4:38-41.

Nos tempos críticos da fome, um fiel restante de adoradores israelitas que não se curvaram perante Baal aprecia os esforços dos profetas de Jeová e lhes fornece alimento material. Quando certo homem traz 20 pães de cevada e um pouco de cereal, Eli-

seu dá ordens para que este pequeno suprimento seja servido a todos. Mas há 100 homens dentre os "filhos dos profetas" a serem alimentados. Apesar das dúvidas daquele que servia, todos comem à saciedade, havendo ainda sobras. — 2Rs 4:42-44; compare isso com Mr 6:35-44.

Cura Naamã. Durante o reinado do Rei Ben-Hadade II, da Síria, este envia seu altamente respeitado chefe do exército, Naamã, um leproso, ao rei de Israel, para ser curado da sua lepra. Este homem valente, embora leproso, salvara a Síria. Evidentemente, a condição leprosa de Naamã não o impede de ocupar um cargo tão elevado na Síria, ao passo que o teria removido de tal cargo em Israel. (Le 13:46) A ação do Rei Ben-Hadade, de enviar Naamã, se dá por causa de uma mocinha israelita, cativa, que serve na casa de Naamã. Esta mocinha confia em Jeová e fala à sua senhora sobre o profeta de Jeová, Eliseu, em Israel. O rei de Israel acha que Ben-Hadade está querendo armar uma luta com ele, porque, conforme diz: "Acaso sou Deus, para entregar à morte e para preservar vivo?" Eliseu, ao saber da aflição do rei, diz ao rei: "Que venha a mim, por favor, para que saiba que há um profeta em Israel." — 2Rs 5:1-8.

Eliseu não sai para ver Naamã, mas manda instruções por meio do seu ajudante, para Naamã se banhar sete vezes no rio Jordão. No começo, isto enfurece a Naamã, mas, finalmente, ele se humilha e realiza este ato simples e é purificado. Naamã retorna a Eliseu e vota que doravante servirá fielmente a Jeová, o Deus de Israel. Leva consigo um pouco do solo de Israel, "a carga de um par de mulos", sobre o qual oferecerá sacrifícios a Jeová, sem dúvida olhando na direção do templo de Jerusalém. Realizará seu serviço qual oficial do rei da Síria, inclusive acompanhar o rei à casa do falso deus Rimom. Visto que o rei se apoia nele, terá de curvar-se junto com o rei, mas diz que não mais adorará a Rimom. Não prestará um serviço religioso, mas cumprirá apenas com seu dever no serviço do rei. Ele oferece a Eliseu um presente, que é recusado. Isto se harmoniza com o princípio de que o milagre é pelo poder de Jeová, não de Eliseu, e este não ia tirar lucro do cargo que Jeová lhe concedeu. — 2Rs 5:9-19; veja Mt 10:8.

O ajudante de Eliseu, Geazi, cobiçoso de lucro egoísta, vai atrás de Naamã e pede alguns dos presentes que Eliseu recusara. Mentindo, tenta ocultar este assunto de Eliseu. Como punição merecida, Eliseu lhe diz "que a lepra de Naamã se apegará a ti e à tua descendência por tempo indefinido". — 2Rs 5:20-27.

Torna-se necessário que os filhos dos profetas com os quais Eliseu se associa se mudem para acomodações mais espaçosas. Estão junto ao rio Jordão para cortar vigas para seu novo alojamento. Um dos profetas usa um machado emprestado, e o ferro do machado se solta e cai na água. Eliseu, evidentemente preocupado com que nenhum vitupério recaia sobre os profetas, lança um pedaço de lenha na água lá onde o ferro havia caído, e este flutua para a superfície. Jeová prova com isso que ele apoia seus profetas. — 2Rs 6:1-7.

Israel É Livrado da Síria. No reinado do Rei Jeorão, de Israel, a Síria planeja um ataque de surpresa contra Israel. Mais de uma vez, as manobras de Ben-Hadade II são frustradas por Eliseu, que revela ao Rei Jeorão cada movimento dos sírios. No começo, Ben-Hadade imagina haver um traidor no seu próprio acampamento. Mas, quando descobre a verdadeira fonte das suas dificuldades, manda uma força militar a Dotã, cercando-a com cavalos e carros de guerra para capturar Eliseu. (FOTO, Vol. 1, p. 950) O ajudante de Eliseu fica com medo, mas Eliseu ora a Deus para que abra os olhos de seu ajudante, 'e eis que a região montanhosa está cheia de cavalos e de carros de guerra, de fogo, em torno de Eliseu'. Daí, à medida que as hostes sírias apertam o cerco, Eliseu ora pedindo o tipo oposto de milagre: "Por favor, fere esta nação de cegueira." Eliseu diz aos sírios: "Segui-me", mas não precisa guiá-los pela mão, indicando que se trata de cegueira mental, em vez de cegueira física. Eles não reconhecem Eliseu, a quem vieram capturar, nem sabem para onde ele os está levando. — 2Rs 6:8-19.

Com que espécie de cegueira golpeou Jeová os sírios que tentavam capturar Eliseu?

Sobre este tipo de cegueira diz William James, em *Principles of Psychology* (Princípios de Psicologia; 1981, Vol. 1, p. 59): *"A cegueira mental* é um dos resultados mais curiosos de distúrbio funcional do córtice cerebral. Não é tanto a insensibilidade às impressões óticas como é a *incapacidade de compreendê-las*. Psicologicamente se interpreta isso como *perda de associações* entre as sensações óticas e o significado delas; e qualquer interrupção das vias entre os centros óticos e os centros de outras ideias deve causar isto."

Levando os sírios a Samaria, Eliseu ora para que Jeová lhes abra os olhos, e os sírios descobrem que estão bem no meio de Samaria, perante o próprio Rei Jeorão. Eliseu manifesta fé no poder de Jeová, e demonstra estar completamente livre do espírito de vingança, ao impedir que o rei de Israel mate os sírios, pois, afirma ele, são como cativos de guerra. Instrui o rei para que os alimente, e eles são banqueteados e mandados para casa. O resultado é:

"Nem uma única vez vieram as guerrilhas dos sírios de novo à terra de Israel." — 2Rs 6:20-23.

Entretanto, mais tarde, Ben-Hadade II invade, não com guerrilhas esporádicas, mas em massa, e sitia Samaria. O sítio é tão grave que se relata ao rei pelo menos um caso em que uma mulher come seu próprio filho. Como descendente de Acabe, o Rei Jeorão, "filho dum assassino", jura matar Eliseu. Mas o juramento precipitado não é executado. Chegando à casa do profeta com seu ajudante de ordens, Jeorão declara que perdeu toda a esperança de ajuda da parte de Jeová. Eliseu assegura ao rei que haverá abundância de reservas alimentares no dia seguinte. O ajudante de ordens do rei zomba desta predição, movendo Eliseu a lhe dizer: "Eis que o verás com os teus próprios olhos, mas não comerás disso." Por meio dum ruído que Jeová faz os sírios ouvir no seu acampamento, eles são levados a crer que um grande exército de nações coligadas está avançando contra eles, e passam a fugir, deixando intato seu acampamento, com todos os seus suprimentos alimentares. Quando o rei fica sabendo da deserção dos sírios, ele encarrega o ajudante de ordens de guardar o portão de Samaria, e ali ele é pisoteado até morrer, quando a multidão faminta de israelitas se lança ao saque do acampamento. Ele vê o alimento, mas não come dele. — 2Rs 6:24-7:20.

Hazael e Jeú Nomeados Reis. Nossa atenção se volta agora para Damasco, na Síria, onde o Rei Ben-Hadade II está à beira da morte. Hazael, enviado do rei, encontra-se com Eliseu e pergunta se seu amo se recuperará. O espírito de Jeová torna-se operante e habilita Eliseu a ver um quadro doloroso, triste para Eliseu: Hazael, como suplantador de Ben-Hadade, com o tempo infligirá indizível dano aos de Israel, embora seja uma punição justa da parte de Jeová pelos pecados deles. Eliseu manda Hazael dizer a Ben-Hadade: "'Positivamente reviverás'; e Jeová me mostrou que [ele] positivamente morrerá." Hazael relata a primeira parte em palavras, mas a segunda parte em ação, sufocando o rei sob uma colcha ensopada e apoderando-se do trono da Síria. — 2Rs 8:7-15.

Há ainda um trabalho inacabado para Elias, a ser completado por Eliseu, a saber, a unção de Jeú como executor de Deus contra a casa iníqua de Acabe. (2Rs 9:1-10) Ele o realiza uns 18 anos depois de Jeová ter dado a ordem a Elias. Eliseu chega a ver o cumprimento das profecias de 1 Reis 19:15-17 e 21:21-24.

Na época da unção de Jeú, Jeorão governa Israel e Acazias, seu sobrinho, governa Judá. O sírio Hazael aflige grandemente a Israel durante o seu governo, ferindo Jeorão em batalha em Ramote-Gileade. (2Rs 9:15) Jeú não perde tempo em cumprir a sua comissão de eliminar a casa iníqua de Acabe, não deixando sobrar nenhum sobrevivente. (2Rs 10:11) Primeiro vai atrás do Rei Jeorão, de Israel, que se recupera em Jezreel. Em cumprimento da profecia de Elias, Jeorão é encontrado fora da cidade, e morto e lançado no lote de terreno de Nabote, o jezreelita. (2Rs 9:16, 21-26) Entrando em Jezreel, Jeú mata a iníqua Jezabel, mãe de Jeorão de Israel e avó de Acazias de Judá. Jeú ia enterrá-la, mas Jeová cuida de que os cães comam as carnes dela, assim como o profeta Elias predissera, para que ela não tivesse nenhum túmulo em recordação dela. (2Rs 9:30-37) Os 70 filhos de Acabe são decapitados. Acazias, neto de Acabe, é morto (2Rs 10:1-9; 9:27, 28), e 42 irmãos de Acazias são mortos pela espada executora de Jeú. — 2Rs 10:12-14; 1Rs 21:17-24.

Destruída a Adoração de Baal. Seguindo de carro para Samaria, a capital, Jeú se encontra com Jonadabe, o qual o apoia plenamente na execução da adoração de Baal, e os dois andam de carro até Samaria, para ver o golpe final que exterminará totalmente o baalismo de Israel. Por meio duma estratégia, Jeú faz com que todos os adoradores de Baal se reúnam na casa de Baal e ponham sua vestimenta de identificação. A casa está cheia de ponta a ponta, e não há entre eles nenhum adorador de Jeová. Jeú dá a ordem, e seus homens matam todos os adoradores de Baal, derrubando suas colunas sagradas e demolindo a casa de Baal, reservando o local para latrinas. — 2Rs 10:15-27.

Eliseu, portanto, completa a obra iniciada por Elias. A adoração de Baal é aniquilada em Israel. Eliseu não passa a ser carregado num vendaval para os céus, a fim de ser levado para outro lugar, antes da sua morte, assim como foi Elias. No reinado do Rei Jeoás, de Israel, Eliseu tem morte natural. Enquanto está no seu leito de morte, a Síria de novo causa dificuldades a Israel. O Rei Jeoás se acerca de Eliseu e faz aparente apelo por ajuda militar contra os sírios, ao se dirigir a Eliseu com as seguintes palavras: "Meu pai, meu pai, o carro de guerra de Israel e seus cavaleiros!" A pedido de Eliseu, Jeoás golpeia a terra com suas flechas. Mas, por fazer isso sem verdadeiro zelo, apenas três vezes, Eliseu lhe diz que, em consequência, só lhe serão concedidas três vitórias sobre a Síria. Isto se cumpre. — 2Rs 13:14-19, 25.

Obra Realizada. Mediante o espírito de Deus sobre Eliseu, este já realizara 15 milagres até este ponto. Mas, mesmo depois da sua morte, ele é usado por Jeová para um 16.º milagre. Eliseu foi fiel até a morte, aprovado por Deus. O registro relata que depois do sepultamento de Eliseu, outro homem estava sendo sepultado quando um bando de guerrilheiros moabitas fez com que o grupo que realiza-

va o enterro lançasse o homem no sepulcro de Eliseu e fugisse. Ao tocar nos ossos de Eliseu, o morto reviveu e se pôs de pé. — 2Rs 13:20, 21.

Em Lucas 4:27, Jesus chama Eliseu de profeta, e, sem dúvida, é a ele que se faz alusão, junto com Elias, em Hebreus 11:35, ambos tendo realizado ressurreições. Elias começara sua obra profética numa época em que Israel estava mergulhado na adoração de Baal, e isso exigia zelo pela verdadeira adoração. Realizou uma grande obra ao fazer com que o coração de muitos se voltasse para Jeová. Eliseu prosseguiu onde Elias parou, e embora seu próprio ministério fosse mais pacífico, ele se certificou de que a obra iniciada por Elias fosse executada cabalmente, e viveu para vê-la cumprida. Atribuem-se-lhe 16 milagres, em comparação com os 8 de Elias. Igual a Elias, mostrou grande zelo pelo nome e pela adoração verdadeira de Jeová. Demonstrou paciência, amor e benignidade, e, ainda assim, era muito firme quando estava envolvido o nome de Jeová; não hesitava em expressar o julgamento de Jeová contra os iníquos. Granjeou para si um lugar entre a "tão grande nuvem de testemunhas", mencionada em Hebreus 12:1.

ELISUA [Deus É Salvação]. Um dos filhos do Rei Davi nascidos em Jerusalém. (2Sa 5:15; 1Cr 14:5) Elisua é chamado Elisama em 1 Crônicas 3:6. — Veja ELISAMA N.º 3.

ELIÚ [Meu Deus É Ele].

1. "Filho de Baraquel, o buzita, da família de Rão." Como descendente de Buz, Eliú, evidentemente, era parente distante de Abraão. (Jó 32:1, 2, 6; Gên 22:20, 21) É provável que Eliú tenha escutado atentamente todo o debate entre Jó e seus três supostos consoladores. Mas, pelo devido respeito para com a idade deles, permaneceu em silêncio até que todos terminaram de falar. Embora críticos modernos tenham rotulado Eliú de loquaz, afirmando que seus discursos eram muito verbosos, as declarações de Eliú não eram as de um jovem impertinente. Ele avaliava de forma plena que a sabedoria não era posse exclusiva dos avançados nos anos, mas que o espírito de Deus é que tornava a pessoa realmente sábia. Por conseguinte, Eliú se estribava fortemente no espírito de Deus. Podia assim discernir de modo correto que Jó deixara de avaliar que a vindicação de Jeová Deus é muito mais importante do que a vindicação de qualquer homem, e que os três amigos de Jó tinham realmente declarado que Deus era iníquo. — Jó 32:2-9, 18.

Eliú era imparcial, não dando título lisonjeiro a ninguém. Reconhecia que ele, assim como Jó, fora feito de barro, e que o Todo-Poderoso era seu Criador. Eliú não tinha intenção de aterrorizar Jó, mas falou-lhe como verdadeiro amigo, dirigindo-se a Jó pelo nome, algo que não fora feito por Elifaz, Bildade ou Zofar. — Jó 32:21, 22; 33:1, 6.

Em todos os sentidos, Eliú exaltou a posição do verdadeiro Deus: O Todo-Poderoso é justo, recompensando a pessoa segundo a sua conduta. Ele julga sem parcialidade e está plenamente apercebido do proceder assumido pelos homens. Deus ouve o clamor dos aflitos. Ele é um Instrutor que torna os homens mais sábios do que a criação animal inferior. Deus somente não ouve a inverdade, e, por isso, Eliú incentivou Jó a esperar por Ele. Ademais, Eliú garantiu a Jó que Deus estava com ele, e que Ele não preservaria vivos os iníquos, mas que aqueles que servem a Ele "acabarão os seus dias no que é bom". (Jó 36:11) Jó foi então admoestado a magnificar a atividade de Deus, o grande Provisor, que fornece alimento em abundância. Eliú trouxe à atenção de Jó as grandes coisas feitas por Deus, e Seu controle sobre as forças naturais, incentivando Jó a mostrar-se "atento às obras maravilhosas de Deus". (Jó 37:14) Eliú concluiu num plano elevado, dizendo a respeito do Todo-Poderoso: "Ele é sublime em poder, e não depreciará o juízo e a abundância da justiça. Portanto, temam-no os homens." — Jó 37:23, 24; caps. 34-37.

Somente pelo espírito de Deus foi possível a Eliú avaliar corretamente os assuntos e falar as palavras que tiveram cumprimento em Jó, quando este foi restabelecido: "Isenta-o de descer à cova! Achei um resgate! Torne-se a sua carne mais fresca do que na infância; volte ele aos dias do seu vigor juvenil." — Jó 33:24, 25.

2. Antepassado do profeta Samuel; filho de Toú. (1Sa 1:1) Evidentemente, Eliú é também chamado Eliabe e Eliel. — 1Cr 6:27, 34.

3. Considerado ser Eliabe, irmão mais velho do Rei Davi; tornou-se príncipe da tribo de Judá. — 1Cr 27:18, 22; compare isso com 1Sa 16:6; veja ELIABE N.º 4.

4. Um dos sete cabeças dos milhares que pertenciam a Manassés e que se bandeou para Davi, em Ziclague. — 1Cr 12:20.

5. Coraíta da família de Obede-Edom, que era porteiro da casa de Deus, designado durante o reinado de Davi. — 1Cr 26:1, 4, 7, 8.

ELIÚDE [do hebr.: significando "Meu Deus É Dignidade; Deus de Dignidade"]. Antepassado de José, pai adotivo de Jesus. — Mt 1:15, 16.

ELIZAFÃ, ELZAFÃ [(Meu) Deus Escondeu (Entesourou)].

1. Filho de Uziel, tio de Arão, o qual, junto com seu irmão Misael, a mando de Moisés, levou os cadáveres de Nadabe e Abiú para fora do

acampamento. (Êx 6:22; Le 10:4; Núm 3:30) Elizafã era cabeça ancestral duma família levita, da qual alguns membros são mencionados especificamente na Bíblia como servindo durante os reinados de Davi e de Ezequias. — 1Cr 15:8; 2Cr 29:13.

2. Filho de Parnaque e maioral dos filhos de Zebulão, que estava entre os designados por orientação de Jeová para dividir a Terra da Promessa nos quinhões de herança. — Núm 34:25.

ELIZUR [Meu Deus É Uma Rocha]. Filho de Sedeur, da tribo de Rubem; um dos 12 maiorais que ajudaram Moisés e Arão a contar os filhos de Israel. (Núm 1:1-3, 5, 17; 2:10; 10:18) Além de participar na apresentação de oferenda em grupo feita pelos maiorais após a ereção do tabernáculo, Elizur apresentou sua própria oferta no quarto dia da inauguração do altar. — Núm 7:1, 2, 10, 30-35.

ELMADÃ. Antepassado de Maria, mãe terrestre de Jesus. — Lu 3:28.

ELNAÃO [Deus É Agradabilidade; Deus de Agradabilidade]. Pai de Jeribai e Josavias, dois poderosos das forças militares de Davi. — 1Cr 11:46.

ELNATÃ [Deus Deu].

1. Pai de Neusta, mãe do Rei Joaquim. (2Rs 24:8) É provável que ele seja o Elnatã identificado como "filho de Acbor", a quem o Rei Jeoiaquim mandou ao Egito para trazer de volta o profeta Urijá. (Je 26:22, 23) É de interesse que uma das Cartas de Laquis, datando deste período, mencione o nome Elnatã, dizendo: "O comandante da hoste, Conias, filho de Elnatã, desceu a fim de ir para o Egito." — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, p. 322.

2, 3, 4. Três homens com o nome Elnatã são mencionados no livro de Esdras. Dois são chamados de "cabeças" e o outro de instrutor. Junto ao rio Aava, antes da viagem a Jerusalém, Esdras deu-lhes a ordem de apelar para Ido e os netineus, em Casifia, a fim de que provessem de entre seu número ministros para a casa de Deus, o que os levitas e os netineus acataram. — Esd 8:15-20.

ELOHIM. Veja DEUS.

ELOM [provavelmente: Árvore Grande].

1. Hitita, cuja filha tornou-se para Isaque e Rebeca "uma fonte de amargura" como esposa do filho destes, Esaú. — Gên 26:34, 35; 27:46; 28:8; 36:2.

2. Segundo dos três filhos de Zebulão. Estava incluído nos membros da casa de seu avô, Jacó, que foram ao Egito. Era também chefe de família dos elonitas. — Gên 46:14; Núm 26:26.

3. Juiz zebulonita de Israel. Após um juizado de dez anos, enterraram-no em Aijalom, no território de Zebulão. — Jz 12:11, 12.

4. Cidade da tribo de Dã, alistada entre Itla e Timná. (Jos 19:42, 43) A identificação da sua localização é incerta.

ELOM-BETE-HANÃ [provavelmente: Árvore Grande da Casa de Hanã]. Cidade mencionada em 1 Reis 4:9 como fazendo parte de um dos distritos de comissariados de Salomão. Alguns peritos sugerem que possivelmente seja a mesma que Elom. — Veja ELOM N.º 4.

ELONITAS [De (Pertencente a) Elom]. Família descendente de Elom, filho de Zebulão. — Núm 26:26.

ELOTE. Veja ELATE, ELOTE.

ELPAAL [Deus de Atividade; Deus Realizou]. Descendente de Benjamim; filho de Saaraim e de sua esposa Husim. — 1Cr 8:1, 8, 11, 12.

EL-PARÃ [Árvore Grande de Parã]. Pelo visto, o ponto mais sulino atingido por Quedorlaomer e seus aliados na sua invasão de Canaã. (Gên 14:5, 6) Ser o lugar descrito como estando "junto ao ermo", ou "na margem do deserto" (*BJ*), parece situá-lo na extremidade oriental do "ermo de Parã". (Gên 21:21) Alguns peritos acham ser El-Parã um nome antigo de Elate.

ELPELETE. Veja ELIFELETE N.º 2.

ELTECOM. Cidade na região montanhosa de Judá. (Jos 15:20, 48, 59) Embora se desconheça atualmente a localização exata de Eltecom, alguns a identificam provisoriamente com Khirbet ed-Deir, a uns 10 km ao O de Belém.

ELTEQUE, ELTEQUÉ. Cidade de Dã (Jos 19:44), dada junto com seus pastios, aos levitas coatitas. (Jos 21:20, 23) No Prisma de Taylor, o rei assírio Senaqueribe (contemporâneo de Ezequias, 745-717 AEC), gaba-se de ter "sitiado, capturado e saqueado Eltequé [em assírio: *Altaqu*]", depois de derrotar as forças egípcias e etíopes "na planície de Eltequé".

A maioria dos peritos anteriormente situavam Eltequé em Khirbet el-Muqanna' (Tel Miqne), a 36 km ao O de Jerusalém. Todavia, em resultado de recentes escavações, este lugar tem sido desde então associado com a bíblica Ecrom. Portanto, embora agora não seja possível fazer uma identificação certa, alguns tentativamente situam Eltequé em Tell esh-Shallaf (Tel Shalaf), a 18 km ao NE de Asdode.

ELTOLADE. Cidade situada na parte meridional do território da tribo de Judá, em direção à frontei-

ra de Edom (Jos 15:21, 30), também chamada Tolade, em 1 Crônicas 4:29. Eltolade era uma das cidades de Judá designadas aos simeonitas como herança. (Jos 19:1, 4) Conforme mostra 1 Crônicas 4:24-31, estas eram cidades simeonitas até o reinado de Davi.

ELUL. Nome pós-exílico do 6.º mês lunar judaico do calendário sagrado, mas o 12.º do calendário secular, correspondendo a parte de agosto e a parte de setembro. O significado do nome é incerto.

Neste mês final da estação do verão, as tâmaras estavam maduras, assim como também a principal safra de figos. A vindima geral estava em progresso, e até o fim do mês havia vinho novo à disposição. — Le 26:5; Núm 13:23; Je 8:13.

Foi no mês de elul que Neemias completou o projeto de 52 dias da reconstrução das muralhas de Jerusalém. (Ne 6:15) Nas outras referências bíblicas, o mês de elul é mencionado apenas como o sexto mês. — 1Cr 27:9; Ez 8:1; Ag 1:1, 15.

As tabelas preparadas por Parker e Dubberstein, em *Babylonian Chronology, 626 B.C.–A.D. 75* (Cronologia Babilônica, 626 A.C.–A.D. 75; 1971, pp. 27-47), mostram que o mês de elul era usado intermitentemente pelos babilônios como mês intercalar junto com o mês de adar.

ELUZAI [Deus É Minha Força]. Um dos poderosos benjamitas ambidestros que se juntaram a Davi em Ziclague, enquanto ele ainda se achava restrito por causa do Rei Saul. — 1Cr 12:1-5.

ELZABADE [Deus Dotou].

1. Um dos velozes e corajosos homens poderosos da tribo de Gade que se juntaram a Davi no ermo, enquanto ele ainda se achava restrito por causa do Rei Saul. O mínimo desses gaditas é descrito como igual a cem e o maior como igual a mil. — 1Cr 12:1, 8, 12, 14.

2. Levita da família dos coraítas; filho de Semaías e neto de Obede-Edom. Homem capaz, Elzabade serviu na turma dos porteiros nos dias do Rei Davi. — 1Cr 26:1, 4, 6-8, 12, 15, 19.

ELZAFÃ. Veja ELIZAFÃ, ELZAFÃ.

EMANUEL [Conosco Está Deus]. Nome primeiro mencionado pelo profeta Isaías (7:14; 8:8), no reinado de Acaz (761-746 AEC). Em Mateus 1:23, a única outra ocorrência dele, Emanuel é um nome-título aplicado a Cristo, o Messias.

Em vista das circunstâncias sob as quais foi dada esta profecia, os comentadores bíblicos têm procurado um "Emanuel" nos dias de Isaías, um que tenha apropriadamente servido na época como sinal de que 'Deus estava com eles'. Naquele oitavo século AEC, Peca e Rezim, os reis de Israel e da Síria, estavam decididos a derrubar Acaz, rei de Judá, de modo a colocar o filho de Tabeel em seu trono. (Is 7:1-6) Jeová, porém, lembrou-se de seu pacto do reino com Davi, antepassado de Acaz, e enviou seu profeta com a seguinte mensagem tranquilizadora:

"Escutai-me, por favor, ó casa de Davi. . . . O próprio Jeová vos dará um sinal: Eis que a própria donzela ficará realmente grávida e dará à luz um filho, e ela há de chamá-lo pelo nome de Emanuel. Ele comerá manteiga e mel pelo tempo em que souber rejeitar o mau e escolher o bom. Pois antes que o rapaz saiba rejeitar o mau e escolher o bom, o solo dos dois reis de que tens um pavor mórbido ficará completamente abandonado." — Is 7:13-16.

Daí, depois de falar sobre o nascimento do segundo filho de Isaías, Maer-Salal-Hás-Baz, a profecia descreve em seguida como seria removida a ameaça contra Judá. Como irresistível enchente, os assírios inundariam completamente a Síria e o reino setentrional de Israel, só parando depois de se terem perigosamente espalhado pela terra de Judá, até mesmo a ponto de "encher a largura da tua terra, ó Emanuel"! Daí, com esplendor poético, o profeta Isaías avisa a todos os que se opõem a Jeová: Se se cingirem para a guerra, se esboçarem um plano, se falarem uma palavra contra Jeová — "ela não se efetuará, porque *Deus está conosco* [Emanuel]"! — Is 8:5-10.

Alguns têm sugerido que, no tipo, lá naquele tempo, "Emanuel" era o terceiro filho de Isaías, talvez com uma donzela judia que possivelmente se tornara a segunda esposa do profeta. Certos comentadores judeus empenharam-se em aplicar a profecia ao nascimento do filho de Acaz, Ezequias. Isto, porém, não é possível, visto que a profecia foi proferida durante o reinado de Acaz (Is 7:1), época em que Ezequias tinha pelo menos nove anos de idade. — 2Rs 16:2; 18:1, 2.

Outro possível candidato era o segundo filho de Isaías, mencionado no capítulo seguinte, Maer-Salal-Hás-Baz, a respeito de quem se disse: "Antes que o rapazinho saiba chamar: 'Meu pai!' e: 'Minha mãe!' carregar-se-á com os recursos de Damasco e com o despojo de Samaria perante o rei da Assíria." (Is 8:1-4) Isto certamente é similar ao que se disse sobre Emanuel: "Antes que o rapaz saiba rejeitar o mau e escolher o bom, o solo dos dois reis [de Damasco e de Samaria] de que tens um pavor mórbido ficará completamente abandonado." (Is 7:16) Também, o nascimento do segundo filho de Isaías é apresentado em íntima associação com a profecia adicional envolvendo Emanuel, e, visto que Emanuel devia ser um "sinal", assim Isaías disse também: "Eu e os filhos que Jeová me deu somos como *sinais*." — Is 7:14; 8:18.

A principal objeção a esta identificação do segundo filho de Isaías como o Emanuel dos dias de Acaz surge à base de que a esposa de Isaías é chamada de "profetisa", não de "donzela", bem como pelo fato de que ela já era mãe do primogênito de Isaías, Sear-Jasube, de modo que não era "donzela". (Is 7:3; 8:3) Deve-se notar, porém, que a palavra hebraica traduzida aqui por "donzela" não é *bethu·láh,* que significa, especificamente, "virgem", mas é *'al·máh,* que tem referência mais ampla a uma jovem adulta, que poderia ser uma virgem ou uma mulher recém-casada. *'Al·máh* como substantivo comum ocorre também em outros seis textos, dos quais em mais de um se refere especificamente a donzelas virgens. — Gên 24:43 (veja o v. 16); Êx 2:8; Sal 68:25; Pr 30:19; Cân 1:3; 6:8.

A plena e completa identificação de Emanuel, naturalmente, se encontra no cargo e na personagem do Senhor Jesus Cristo. Por conseguinte, o emprego da palavra hebraica *'al·máh* na profecia enquadraria tanto o tipo (se tal foi uma jovem esposa de Acaz ou de Isaías), como o antítipo (a desposada, mas ainda virgem Maria). No caso de Maria, não havia dúvida quanto a ela ser virgem quando ficou "grávida por espírito santo", sendo que tanto Mateus como Lucas registram este fato histórico. (Mt 1:18-25; Lu 1:30-35) "Tudo isso aconteceu realmente para que se cumprisse o que fora falado por Jeová por intermédio do seu profeta", observou Mateus. Era um *sinal* que identificava o há muito esperado Messias. Assim, em harmonia com estes fatos, o Evangelho de Mateus (citando Is 7:14) usa a palavra grega *par·thé·nos*, que significa "virgem", para traduzir *'al·máh*, dizendo: "Eis que a virgem [*par·thé·nos*] ficará grávida e dará à luz um filho, e dar-lhe-ão o nome de Emanuel." (Mt 1:22, 23) Isto, de forma alguma, significava tomar liberdades com o texto, ou torcê-lo. Mais de um século antes, os tradutores judeus da *Septuaginta* grega também usaram *par·thé·nos*, ao traduzirem Isaías 7:14.

Esta identificação de Jesus Cristo como Emanuel não significava que fosse a encarnação de Deus, 'Deus em carne', como os proponentes do ensino da Trindade afirmam estar subentendido no significado de Emanuel, a saber: "Conosco Está Deus." Entre os judeus era costume englobar a palavra "Deus", e até "Jeová", nos nomes hebraicos. Até mesmo hoje, Emanuel é o nome de muitos homens, nenhum dos quais é uma encarnação de Deus.

Se parece haver um conflito entre as instruções do anjo a Maria ("deves dar-lhe o nome de Jesus") e a profecia de Isaías ("ela há de chamá-lo pelo nome de Emanuel"), lembremo-nos de que o Messias também deveria ser chamado por mais outros nomes. (Lu 1:31; Is 7:14) Por exemplo, Isaías 9:6 disse a respeito deste: "Será chamado pelo nome de Maravilhoso Conselheiro, Deus Poderoso, Pai Eterno, Príncipe da Paz." Todavia, nenhum destes nomes foram dados ao primogênito de Maria como nome pessoal, quer quando ele era bebê, quer depois de ter assumido seu ministério. Antes, todos eles eram nomes-títulos proféticos pelos quais o Messias seria identificado. Jesus viveu em conformidade com o significado desses nomes, em todos os respeitos, e este é o sentido em que foram dados profeticamente, para mostrar suas qualidades e os bons ofícios que prestaria a todos aqueles que o aceitassem como Messias. O mesmo se dá com seu título Emanuel. Ele viveu em conformidade com ele e cumpriu seu significado.

Os adoradores de Jeová sempre têm desejado que Deus esteja com eles, do seu lado, apoiando-os em seus empreendimentos, e, com frequência, Ele confirma que está, às vezes dando-lhes sinais visíveis neste sentido. (Gên 28:10-20; Êx 3:12; Jos 1:5, 9; 5:13-6:2; Sal 46:5-7; Je 1:19) Se, atualmente, a identidade pessoal de Emanuel nos dias de Acaz continua incerta, pode ser que Jeová tenha dirigido as coisas dessa forma, a fim de não desviar a atenção das gerações posteriores do Emanuel Maior, quando ele aparecesse como sinal do céu. Com a vinda de seu Filho amado à Terra, como o prometido "descendente [literalmente: semente]" messiânico (Gên 3:15) e o legítimo herdeiro do trono de Davi, Jeová supria seu sinal máximo de que não tinha abandonado a humanidade ou Seu pacto do Reino. O nome-título, Emanuel, portanto, era especialmente apropriado para Cristo, pois a sua presença era deveras um sinal do céu. E, com este mais destacado representante de Jeová entre a humanidade, Mateus, sob inspiração, podia verdadeiramente dizer: "Conosco Está Deus."

EMAÚS. Aldeia para a qual Cléopas e outro discípulo se dirigiam quando se juntou a eles o materializado Jesus Cristo, no dia da sua ressurreição. No entanto, foi só depois de chegarem a Emaús e Jesus "se recostar com eles à mesa" que o reconheceram. Após o subsequente desaparecimento de Jesus, os dois discípulos retornaram a Jerusalém naquela mesma noite. (Lu 24:13-33) Lucas diz que a aldeia se encontrava a "sessenta estádios" (7,5 milhas romanas [11 km]) de Jerusalém.

Todavia, a atual localização de Emaús é incerta, propondo-se pelo menos meia dúzia de lugares diferentes. O mais destacado entre estes é 'Imwas, na estrada para Tel Aviv-Yafo. Mas 'Imwas se encontra a cerca de 175 estádios (32 km) ao ONO daquela cidade, quase três vezes a distância mencionada por Lucas. Outro lugar muitas vezes proposto, Qalunyah (Mevaseret Zion), situado na estrada principal para Tel Aviv-Yafo e aceito por alguns como o Ammaous mencionado por Josefo, está a uns 35 está-

dios (6,5 km) de Jerusalém e assim é perto demais para se ajustar ao registro de Lucas. Alguns, portanto, preferem identificar Emaús com El-Qubeiba, numa estrada romana mais setentrional do que os outros lugares sugeridos. Ali se encontraram objetos que se crê datarem do período das Escrituras Gregas. A localidade, a uns 60 estádios (11 km) ao NO de Jerusalém, dá apoio ao conceito de que esta talvez seja a aldeia bíblica. Todavia, qualquer identificação final é atualmente impossível.

EMBAIXADOR. No uso bíblico, um representante oficial enviado por um governante numa ocasião especial para um fim específico. Homens mais velhos, maduros, costumavam servir nesta qualidade. Assim, as palavras gregas *pre·sbeú·o* ('atuar como embaixador' [Ef 6:20]; 'ser embaixador' [2Co 5:20]) e *pre·sbei·a* ("corpo de embaixadores" [Lu 14:32]) são ambas aparentadas com a palavra *pres·bý·te·ros*, que significa "homem mais idoso; ancião". — At 11:30; Re 4:4.

Jesus Cristo veio como "apóstolo" ou "enviado" de Jeová Deus. Foi ele quem "lançou luz sobre a vida e a incorrupção por intermédio das boas novas". — He 3:1; 2Ti 1:10.

Depois de Cristo ter sido ressuscitado e ascendido aos céus, não mais estando na Terra em pessoa, seus seguidores fiéis foram designados para atuar em seu lugar, "substituindo a Cristo" como embaixadores de Deus. Paulo menciona especificamente seu cargo de embaixador. (2Co 5:18-20) Ele, como todos os seguidores ungidos de Jesus Cristo, foi enviado às nações e às pessoas alienadas de Jeová Deus, o Soberano Supremo — sendo embaixadores junto a um mundo que não estava em paz com Deus. (Jo 14:30; 15:18, 19; Tg 4:4) Paulo, como embaixador, levava uma mensagem de reconciliação com Deus mediante Cristo, e, por conseguinte, chamava a si mesmo, enquanto preso, de "embaixador em cadeias". (Ef 6:20) Estar ele em cadeias era demonstração da atitude hostil deste mundo para com Deus e Cristo, e o governo messiânico do Reino, pois os embaixadores, desde tempos imemoriais, têm gozado de imunidade. Revelava a maior hostilidade e era a forma mais grosseira de insulto da parte das nações quando elas desrespeitavam os embaixadores enviados para representar o Reino de Deus por Cristo.

Ao cumprir seu papel de embaixador, Paulo respeitava as leis do país, mas permanecia estritamente neutro quanto às atividades políticas e militares do mundo. Isto se harmonizava com o princípio de que os embaixadores dos governos mundanos têm de obedecer à lei, mas estão eximidos de mostrar lealdade ao país a que são enviados.

Como o apóstolo Paulo, todos os fiéis seguidores de Cristo, ungidos, gerados pelo espírito, que possuem cidadania celeste, são "embaixadores, substituindo a Cristo". — 2Co 5:20; Fil 3:20.

O modo como uma pessoa recebe tais embaixadores de Deus determina como Deus lidará com ela. Jesus Cristo delineou este princípio na sua ilustração do homem que possuía um vinhedo e que primeiro enviou seus escravos e depois seu filho, como seus representantes. Os vinhateiros maltrataram brutalmente esses escravos e mataram o filho do dono. Por causa disso, o dono do vinhedo causou a destruição dos vinhateiros hostis. (Mt 21:33-41) Jesus forneceu outra ilustração, a do rei cujos escravos foram mortos quando atuavam como mensageiros, convidando pessoas para uma festa de casamento. Os que receberam os representantes do rei de tal modo foram reputados inimigos dele. (Mt 22:2-7) Jesus especificou claramente este princípio ao dizer: "Quem receber a qualquer que eu enviar, recebe também a mim. Por sua vez, quem me receber, recebe também aquele que me enviou." — Jo 13:20; veja também Mt 23:34, 35; 25:34-46.

Jesus usou também a obra de promoção da paz de um embaixador para ilustrar nossa necessidade individual de pedirmos termos de paz a Jeová Deus e de desistirmos de tudo para seguir as pisadas de seu Filho, a fim de obtermos o favor de Deus e a vida eterna. (Lu 14:31-33) Inversamente, ilustrou a tolice de nos associarmos com aqueles que enviam embaixadores para falar contra aquele a quem Deus confere poder régio. (Lu 19:12-14, 27) Os gibeonitas constituem bons exemplos de ação na busca jeitosa e bem-sucedida da paz. — Jos 9:3-15, 22-27.

Enviados Pré-Cristãos. Nos tempos pré-cristãos não existia um cargo governamental oficial que correspondesse exatamente ao de embaixador dos dias atuais. Não havia nenhuma autoridade residente que representasse um governo estrangeiro. Por isso, os termos "mensageiro" (hebr.: *mal·'ákh*) e "enviado" (hebr.: *tsir*) descrevem mais exatamente seus deveres nos tempos bíblicos. No entanto, sua categoria e condição eram, em muitos sentidos, similares às de embaixadores, e alguns destes aspectos serão considerados aqui. Tais homens eram representantes oficiais que levavam mensagens entre governos e governantes específicos.

Diferente dos embaixadores hodiernos, os enviados ou mensageiros antigos não moravam em capitais estrangeiras, mas eram enviados somente em ocasiões especiais, para finalidades específicas. Não raro, eram pessoas categorizadas (2Rs 18:17, 18) e seu cargo era altamente respeitado. Por conseguinte, gozavam de imunidade pessoal ao visitarem outros governantes.

O tratamento dispensado aos mensageiros ou enviados dum governante era considerado como demonstrado ao governante e ao seu governo. Assim, quando Raabe mostrou favor aos mensageiros que Josué enviou a Jericó como espias, ela realmente agia desta forma por reconhecer que Jeová era o Deus e o Rei de Israel. Jeová, mediante Josué, concordemente mostrou-lhe favor. (Jos 6:17; He 11:31) Flagrante violação do implícito costume internacional de respeito pelos enviados foram as medidas tomadas por Hanum, rei de Amom, a quem o Rei Davi enviara alguns servos, num gesto de amizade. O rei de Amom deu ouvidos aos seus príncipes, que falsamente chamaram os mensageiros de espiões, e humilhou-os publicamente, demonstrando seu desrespeito por Davi e o governo deste. Esta ação vergonhosa levou a uma guerra. — 2Sa 10:2-11:1; 12:26-31.

Em vez de chamar de volta o embaixador, o que é feito pelas nações hodiernas quando se rompem relações diplomáticas, os povos dos tempos antigos, em épocas de tensão, enviavam um ao outro mensageiros ou enviados, como porta-vozes, no esforço de restabelecer relações pacíficas. Isaías fala de tais "mensageiros de paz". (Is 33:7) Ezequias enviou um apelo de paz a Senaqueribe, rei da Assíria. Embora Senaqueribe estivesse ameaçando as cidades fortificadas de Judá, os mensageiros gozavam de livre trânsito por parte dos assírios, porque atuavam como enviados de Ezequias. (2Rs 18:13-15) Outro exemplo disto pode ser visto no registro sobre Jefté, juiz de Israel. Ele enviou ao rei dos amonitas mensageiros com uma carta de protesto contra a ação errada por parte deste, e para resolver uma disputa sobre direitos territoriais. Se possível, Jefté, por meio de seus enviados, teria solucionado o assunto sem guerra. Permitiu-se que esses mensageiros transitassem de uma parte para outra, entre os exércitos, sem impedimento. — Jz 11:12-28; veja MENSAGEIRO.

EMBALSAMAMENTO. Processo de tratamento dum cadáver (humano ou animal) com substâncias tais como óleos aromáticos, a fim de preservá-lo da decomposição. Se não foram os egípcios que originaram esta arte, pelo menos a praticavam desde tempos bem antigos. O cadáver dum humano ou dum animal preservado por antigos métodos de embalsamamento egípcios ou outros é chamado de múmia. O embalsamamento de humanos era praticado não só pelos egípcios, mas também por povos antigos tais como os assírios, os persas e os citas.

Embalsamamento de Jacó e de José. Há na Bíblia somente dois casos especificamente chamados de embalsamamento, e ambos ocorreram no Egito. Foi ali que Jacó morreu, e o Registro inspirado, depois de relatar a expressão de tristeza de José pelo falecimento do pai, declara: "Depois, José ordenou aos seus servos, os médicos, que embalsamassem seu pai. De modo que os médicos embalsamaram Israel, e levaram com ele quarenta dias inteiros, pois levam costumeiramente tantos dias para o embalsamamento, e os egípcios continuavam a verter lágrimas por ele, por setenta dias." (Gên 50:2, 3) José morreu à idade de 110 anos, "e fizeram-no embalsamar, e ele foi posto num ataúde, no Egito". (Gên 50:26) No caso de Jacó, pelo visto, o objetivo principal era a preservação até o seu sepultamento na Terra da Promessa. O destaque de José talvez fosse o motivo no caso dele. — Gên 49:29-32; 50:13, 24, 25; Êx 13:18, 19; Jos 24:32.

De acordo com Heródoto, os métodos egípcios de embalsamamento incluíam colocar o corpo em natrão durante *setenta* dias. No entanto, quando Jacó foi embalsamado pelos médicos egípcios numa época bem anterior, a Bíblia diz que "levaram com ele *quarenta* dias inteiros, pois levam costumeiramente tantos dias para o embalsamamento, e os egípcios continuavam a verter lágrimas por ele, por setenta dias". (Gên 50:3) Os peritos têm feito diversos esforços para harmonizar Gênesis 50:3 com as palavras de Heródoto. Por um lado, os 40 dias talvez não incluíssem o tempo da imersão do corpo em natrão. Todavia, é bem possível que Heródoto simplesmente errou ao dizer que o cadáver ficava em natrão por 70 dias. O posterior historiador grego Diodoro da Sicília (do primeiro século AEC) disse que o processo de embalsamamento egípcio durava mais de 30 dias. (*Diodorus of Sicily* [Diodoro da Sicília], I, 91, 5, 6) Naturalmente, pode ter havido processos egípcios de embalsamamento de que nenhum dos dois fala, e é possível que os processos de embalsamamento diferissem em certos períodos, em diversos momentos da história.

Sepultamento de Hebreus e de Cristãos. A péssima condição de restos humanos encontrados em sepulcros palestinos indica que não era costume dos hebreus embalsamar os mortos (pelo menos não para uma longa preservação, à maneira dos egípcios) e que os primeiros seguidores de Cristo ali não embalsamavam seus entes falecidos, no empenho de preservar indefinidamente seu corpo. Os hebreus fiéis e os cristãos verdadeiros davam-se conta de que a alma, quer humana, quer animal, morre e que o corpo retorna ao pó. (Ec 3:18-20; Ez 18:4) Fazerem as Escrituras referências tão limitadas ao embalsamamento parece ser prova adicional de que não era costume entre hebreus e primitivos cristãos.

As Escrituras, relatando o sepultamento do Rei Asa, declaram: "Deitaram-no na cama que fora enchida de óleo de bálsamo e de diversas espécies de

unguento, misturadas num unguento de fabricação especial. Além disso, fizeram para ele uma queima fúnebre extraordinariamente grande." Não se tratava da cremação do rei, mas da queima de especiarias. (2Cr 16:13, 14) E, se este uso de unguento pode ser considerado mesmo uma forma de embalsamamento, não era do tipo praticado pelos egípcios.

Quando Jesus Cristo morreu, Nicodemos veio trazer "um rolo de mirra e aloés, cerca de trinta e três quilos disso", e declara-se: "Tomaram assim o corpo de Jesus e o envolveram com faixas, junto com os aromas, do modo como os judeus costumam preparar para o enterro." (Jo 19:39, 40) No entanto, isso não foi chamado especificamente de embalsamamento e não era similar aos processos de embalsamamento usados pelos egípcios. Era o modo costumeiro de preparar o corpo para o enterro, e, sem dúvida, foi similar ao modo em que Lázaro fora preparado para o sepultamento. O caso dele mostra que o costume judaico não envolvia um elaborado processo de embalsamamento, destinado a preservar o cadáver durante longo tempo, porque, quando Jesus disse: "Retirai a pedra", Marta disse: "Senhor, ele já deve estar cheirando, porque já faz quatro dias." Ela não teria esperado que fosse assim, se Lázaro tivesse sido mesmo embalsamado. Os pés e as mãos de Lázaro foram amarrados com faixas, e "o seu semblante enrolado num pano", mas, evidentemente, não se tinha a intenção de preservar seu corpo da putrefação. — Jo 11:39, 44; veja ENTERRO, LUGARES DE SEPULTAMENTO.

EMBOSCADA. Ficar de tocaia num esconderijo para atacar de surpresa. Três palavras hebraicas para "emboscada" (*'é·rev*, *'ó·rev* e *ma·'aráv*) derivam da raiz *'a·ráv*, que significa "ficar de tocaia". (Jó 37:8; Je 9:8; Sal 10:8; Jz 9:32) De modo similar, a palavra grega para "emboscada" (*e·né·dra*) é aparentada com o verbo *e·ne·dreú·o*, que significa "estar de tocaia". — At 25:3; 23:21.

Josué empregou habilmente uma emboscada contra Ai, postando 5.000 homens ao O da cidade, de noite, ao passo que dispôs o corpo principal das suas forças ao N. Na manhã seguinte, ele atraiu os defensores da cidade para longe dela por fingir estar derrotado, permitindo assim que os da emboscada se levantassem e tomassem a cidade. (Jos 8:2-21) Houve emboscada na disputa entre os proprietários de terras de Siquém e Abimeleque, filho de Gideão. (Jz 9:25, 31-45) Sansão foi alvo de emboscadas dos filisteus. (Jz 16:1-12) Saul armou uma emboscada contra Amaleque e mais tarde acusou Davi de estar de emboscada contra ele. (1Sa 15:5; 22:8) Outras emboscadas foram as da luta de Israel contra a tribo de Benjamim (Jz 20:29-44), a emboscada fracassada de Jeroboão contra Judá (2Cr 13:13-19), a emboscada que resultou em confusão entre os que atacavam Judá nos dias de Jeosafá (2Cr 20:22, 23), as mencionadas na descrição da queda de Jerusalém (La 4:19) e a emboscada decretada por Jeová contra Babilônia (Je 51:12). Os exilados judeus que retornavam foram protegidos por Jeová contra emboscadas. — Esd 8:31; veja GUERRA.

O substantivo hebraico *'é·rev*, que significa "emboscada", é usado para descrever táticas de caça. (Jó 37:8; 38:40) O verbo hebraico *'a·ráv* é usado figurativamente para descrever a prostituta que tocaia homens (Pr 7:12; 23:28) e para descrever as táticas dos iníquos contra os inocentes e os justos. (Sal 10:9; Pr 1:11, 18; 12:6; 24:15; Miq 7:2; compare isso com Jó 31:9.) Em Israel decretava-se a pena de morte para o homem culpado de ter matado outro de emboscada. — De 19:11, 12.

Os mais de 40 judeus que 'se obrigaram com uma maldição' armaram uma emboscada contra o apóstolo Paulo, mas foram frustrados pelo sobrinho de Paulo. — At 23:12-35.

EMBRIAGUEZ. Veja BEBEDICE, EMBRIAGUEZ.

EMEQUE-QUEZIZ [Baixada de Decepamento]. Cidade benjamita. (Jos 18:21) Desconhece-se hoje a sua localização exata. O significado do nome e sua menção junto com Jericó, Bete-Hogla e Bete-Arabá, no vale do Jordão, talvez indiquem um lugar naquela vizinhança.

EMINS [Coisas Temíveis]. Tribo ou povo que morava no território ao L do Mar Morto. São descritos como grandes, numerosos e altos "como os anaquins". (De 2:10) Esta comparação com os filhos de Anaque indica que os emins eram de estatura gigantesca e eram ferozes, porque Moisés declarou a Israel: "Tu mesmo ouviste dizer: 'Quem se pode manter firme diante dos filhos de Anaque?'" (De 9:2) Não se pode determinar definitivamente a origem dos emins, embora alguns achem que eram um ramo dos refains.

No tempo de Abraão, o rei elamita Quedorlaomer derrotou os emins em Savé-Quiriataim. (Gên 14:5) Parece que os emins continuaram a morar na sua terra ao L do Mar Morto por certo tempo depois disso, visto que a Bíblia fala deles como finalmente serem desapossados pelos moabitas. Os moabitas também usavam o nome emins para se referir aos refains. — De 2:11.

EMPALAÇÃO. Veja ESTACA, PREGAR EM.

EMPRÉSTIMO. Tudo aquilo, especialmente dinheiro, que é cedido para uso temporário, na expectativa duma futura devolução ou da entrega de algo equivalente.

Frequentemente, em nações da antiguidade, cobravam-se juros altíssimos, e aqueles que não podiam restituir o empréstimo eram tratados rudemente. À base de antigos registros sabe-se de se cobrarem juros de metade da safra de um homem pelo uso de um campo, e que a exigência de o comerciante restituir em dobro o que tomou emprestado não era considerado ilegal. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, pp. 168, 170) Às vezes, o tratamento dado ao devedor era muito duro. — *Livy* (Lívio), II, XXIII, 2-7; veja Mt 18:28-30.

No antigo Israel, porém, a situação era bastante diferente. Empréstimos de dinheiro ou de alimentos eram feitos costumeiramente a coisraelitas pobres, vítimas de reveses financeiros, e a Lei proibia cobrar deles juros. Aceitar o israelita juros dum coisraelita necessitado teria significado lucrar com a adversidade deste. (Êx 22:25; Le 25:35-37; De 15:7, 8; 23:19) De estrangeiros, porém, podiam-se cobrar juros. No entanto, mesmo esta provisão da Lei talvez se aplicasse apenas a empréstimos comerciais, não a casos de necessidades reais. Estrangeiros frequentemente se encontravam em Israel como comerciantes em trânsito, e era razoável esperar que pagassem juros, visto que eles também emprestavam a outros com juros. — De 23:20.

As Escrituras Hebraicas censuram aquele que toma emprestado e se nega a restituir o que tomou emprestado (Sal 37:21), e ao mesmo tempo incentivam que se façam empréstimos aos necessitados. (De 15:7-11; Sal 37:26; 112:5) Provérbios 19:17 diz: "Aquele que mostra favor ao de condição humilde está emprestando a Jeová, e Ele lhe retribuirá o seu tratamento."

O caso de Ana ilustra que Jeová retribui generosamente. Depois de ela 'emprestar' a Jeová seu único filho, Samuel, para servir no santuário, em cumprimento do voto dela, Ana foi abençoada, não apenas com mais um filho, mas com três filhos e duas filhas. — 1Sa 1:11, 20, 26-28; 2:20, 21.

Enquanto estava na terra, Cristo Jesus refletiu o espírito generoso do seu Pai Jeová e ensinou outros a fazer o mesmo. Ampliando a questão de se conceder empréstimos, Jesus disse: "Se emprestardes sem juros àqueles de quem esperais receber, de que mérito é isso para vós? Até mesmo pecadores emprestam sem juros a pecadores, para receberem de volta o mesmo. Ao contrário, continuai . . . a emprestar sem juros, não esperando nada de volta; e a vossa recompensa será grande, e sereis filhos do Altíssimo, porque ele é benigno para com os ingratos e os iníquos." — Lu 6:34, 35.

Os ouvintes judeus de Jesus eram obrigados pela Lei a conceder empréstimos sem juros a coisraelitas necessitados. Não era incomum que mesmo pecadores concedessem empréstimos sem juros àqueles que estavam em condições de restituí-los. Fazer tais empréstimos sem juros talvez até mesmo fosse com a intenção de granjear no futuro algum favor daquele que tomava o empréstimo. Por outro lado, aquele que desejasse imitar a Deus faria mais do que um pecador, concedendo empréstimo a pessoas necessitadas, cuja situação econômica era tal que talvez nunca pudessem restituí-lo.

Naturalmente, a aplicação das palavras de Jesus é limitada pelas circunstâncias. Por exemplo, a obrigação de cuidar das necessidades dos membros da própria família tem prioridade. Portanto, seria errado alguém conceder um empréstimo que interferisse na sua obrigação de prover das necessidades da vida a sua própria família. (Mr 7:11-13; 1Ti 5:8) Também, a atitude e a situação do prospectivo tomador de empréstimo entra na questão. Está ele passando necessidades por ser irresponsável, preguiçoso e indisposto a aceitar trabalho, embora haja disponível serviço que ele é capaz de realizar? Neste caso, aplicam-se as palavras do apóstolo Paulo: "Se alguém não quiser trabalhar, tampouco coma." — 2Te 3:10; veja DÍVIDA, DEVEDOR; JUROS.

ENÃ [relacionado com *'á·yin,* "fonte; manancial"]. Pai de Aira, maioral da tribo de Naftali, nos dias de Moisés. — Núm 1:15; 2:29; 7:78, 83; 10:27. Veja também ENÃO.

ENAIM [provavelmente: Duas Fontes; Dois Mananciais]. Lugar perto do qual Tamar, disfarçada de prostituta, coabitou com Judá, o que resultou no nascimento de Peres e Zerá. (Gên 38:14-16, 21, 29, 30) Parece que Enaim ficava entre Adulão e Timná. (Gên 38:12) Embora alguns geógrafos achem que seja a Enão na Sefelá (Jos 15:34), sua localização exata é hoje desconhecida.

ENÃO [relacionado com *'á·yin,* "fonte; manancial"]. Cidade na Sefelá de Judá. (Jos 15:33, 34) Embora se desconheça hoje a localização exata de Enão, alguns geógrafos acham que seja a Enaim mencionada em Gênesis 38:14, 21.

ENCANTAMENTO. A palavra hebraica *'it·tím* é usada em Isaías 19:3 para com os "encantadores" do Egito. A palavra hebraica *hhé·ver* (traduzida "encantamento") refere-se a uma fórmula mágica proferida, cantada ou escrita como encantamento para 'enfeitiçar' alguém. (Sal 58:5; Is 47:9, 12) "As ornamentais conchas zunzunantes", possuídas e sem dúvida usadas pelas filhas de Sião, eram evidentemente amuletos, sendo que a palavra hebraica para elas (*lehha·shím*) deriva duma raiz que significa "cochicho; encantamento [amuleto]". (Is 3:20; compare isso com 2Sa 12:19; Sal 58:5.) Essas práticas espíritas estavam entre "as coisas detestáveis" que

Jeová proibiu ao seu povo. (De 18:9-11) Os antigos babilônios, egípcios e outros eram famosos pela sua confiança em amuletos e em fazer encantamentos. — Is 19:3; 47:9, 12.

Encantamento de Serpentes. O chamado encantamento de serpentes pode ser uma forma de espiritismo e é um vestígio do antigo culto dos adoradores de serpentes. O encantador supostamente enfeitiça a serpente, frequentemente a naja, de modo que ela parece estar encantada com a música tocada, usualmente com flauta ou pífaro. As serpentes não são surdas ou de audição impedida, conforme alguns talvez pensem, mas, conforme o Salmo 58:4, 5, dá a entender, podem ouvir tanto a voz dos encantadores como a música. Talvez se pense tratar-se dum mero truque, de treinar a serpente assim como se treinaria um animal ou uma ave, por colocá-la num cesto com tampa, tocar música suave, rapidamente colocando a tampa, caso a serpente tente escapar, até que ela finalmente aprenda a erguer-se ereta, em obediência à música, sem tentar escapar. Embora talvez seja assim em alguns casos, evidentemente, não raro há forças espíritas envolvidas no encantamento de serpentes.

O que atesta a antiguidade desta prática espírita é sua menção na Bíblia. — Sal 58:4, 5; Ec 10:11; Is 3:3; Je 8:17.

ENCANTO. A palavra hebraica *hhen* tem o sentido de favor, encanto ou elegância, em forma e em conduta, e geralmente é traduzida por "favor" (Gên 6:8), embora em certos casos ela seja traduzida por "encanto". Por exemplo, a prostituta talvez seja "atraente com encanto" (Na 3:4), mas, conforme se observa em Provérbios: "O encanto talvez seja falso e a lindeza talvez seja vã; mas a mulher que teme a Jeová é a que procura louvor para si." Também, "a mulher de encanto é a que segura a glória". (Pr 31:30; 11:16; veja também Pr 5:18, 19.) Sabedoria divina e entendimento podem ser de verdadeiro encanto ornamental (Pr 3:21, 22; 4:7-9), assim como se dá também com a fala correta. (Sal 45:2; Pr 22:11) Quando os judeus retornaram do exílio em Babilônia, Zorobabel foi incentivado a prosseguir com a construção do templo, assegurando-se-lhe que, com o lançamento da pedra de remate, esta seria "aclamada: 'Quão encantadora! Quão encantadora!' " — Za 4:7.

ENCHENTE (INUNDAÇÃO). Veja DILÚVIO.

ENCHER A MÃO DE PODER. A expressão hebraica *mil·lé' yadh,* traduzida por "consagrar" em muitas versões, significa literalmente "encher a mão" e é usada com referência a se colocar plenos poderes na mão daqueles que irão servir num cargo sacerdotal. Arão e seus filhos, na sua investidura como sacerdotes de Jeová, tiveram as mãos enchidas de poder para servir nesta qualidade. (Êx 28:41; 29:9, 29, 33, 35; Le 8:33; 16:32; 21:10; Núm 3:3) Para simbolizar isso, o carneiro da investidura foi abatido e cortado, e partes dele, junto com outros itens do cesto dos pães não fermentados, foram por Moisés colocados sobre as palmas das mãos de Arão e de seus filhos, os quais moveram então a oferta perante Jeová. Por fim, faziam-se fumegar no altar, por cima da oferta queimada, as coisas movidas. — Êx 29:19-25; Le 8:22-28; veja INVESTIDURA; SACERDOTE; UNGIDO, UNÇÃO.

Também outros enchiam de poder a mão dos seus sacerdotes. O idólatra Micá primeiro empossou um filho e depois um levita infiel para serem sacerdotes da sua "casa de deuses". (Jz 17:5, 12) Mais tarde, o Rei Jeroboão, ao instituir a adoração do bezerro em Israel, investiu seus próprios sacerdotes dentre o povo em geral; os sacerdotes arônicos e os levitas permaneceram leais à adoração de Jeová centrada em Jerusalém, e, evidentemente por este motivo, eles foram expulsos do reino das dez tribos. — 1Rs 12:31; 13:33; 2Cr 13:9.

ENCLAVE. Veja CIDADES ENCRAVADAS.

ENDECHA. Composição lírica ou musical que expressa profunda tristeza, tal como o pesar causado pela morte de um amigo ou de um ente querido; uma elegia. Na *Tradução do Novo Mundo,* "endecha" usualmente traduz a palavra hebraica *qi·náh,* que denota uma composição lamentosa, uma elegia ou uma lamentação.

O termo hebraico *shig·ga·yóhn,* no cabeçalho do Salmo 7, também é traduzido por "endecha" e talvez denote um canto muito emocional com rápidas mudanças de ritmo. (*NM* n.) Uma forma plural da palavra hebraica aparece em Habacuque 3:1, onde é vertida "endechas". As endechas, por causa da sua natureza, são associadas com gemidos e lamúria (Ez 2:10), e pelo menos algumas delas foram assentadas por escrito e preservadas. Segundo Crônicas 35:25 relata que Jeremias entoou um canto pelo falecido Rei Josias e indica que antigamente existia uma coleção de endechas (hebr.: *qi·nóhth*), porque declara: "Todos os cantores e todas as cantoras falam sobre Josias nas suas endechas até o dia de hoje; e puseram-nas por regulamento em Israel, e eis que estão escritas entre as endechas."

Endechas são relacionadas com pranto, como quando Jeová disse ao infiel Israel: "Eu vou transformar as vossas festividades em pranto e todas as vossas canções em endecha." (Am 8:10) Portanto, entoar uma endecha significava entoar uma elegia, ou composição lamentosa, talvez para indicar uma rejeição por parte de Jeová ou para contrastar

anteriores circunstâncias favoráveis com uma posterior situação infeliz. (Je 7:29; Ez 19:1-14) A endecha era entoada, frequentemente por mulheres. — Ez 27:32; Je 9:20.

Algumas endechas eram do tipo histórico, compostas após um acontecimento, tal como a morte de um querido conhecido. Um exemplo desta espécie de endecha é a entoada por Davi em lamento por Saul e Jonatã, que foram mortos no monte Gilboa durante a guerra com os filisteus. (2Sa 1:17-27; 1Sa 31:8) O Rei Davi também entoou um canto por causa de Abner, após o sepultamento deste. (2Sa 3:31-34) Embora as endechas relacionadas com a morte duma pessoa talvez fossem compostas, em parte, para dar um pouco de consolo aos enlutados, entre os fiéis servos de Deus elas não se destinavam a glorificar os falecidos. — Ec 9:5, 10.

O livro de Lamentações é uma endecha escrita por Jeremias após a destruição de Jerusalém por mãos babilônicas, em 607 AEC. Embora expresse pesar por aquela desolação, também reflete fé e esperança em Jeová; e o quinto capítulo abre com um apelo a Deus para se lembrar dos do seu povo, os quais haviam ficado como "meros órfãos sem pai". — La 3:22-27; 5:1-3; veja LAMENTAÇÕES, LIVRO DE.

Algumas endechas registradas na Bíblia são proféticas e ilustram vividamente uma vindoura calamidade, às vezes como se já tivesse acontecido. Entoaram-se endechas proféticas contra Tiro e seu rei (Ez 26:17; 27:1, 2; 28:11-19), bem como contra Faraó e o Egito. (Ez 32:2-16) Entoar-se uma endecha sobre Judá e Jerusalém é mencionado em conexão com a desolação delas. — Je 9:9-11.

EN-DOR [possivelmente: Fonte (Manancial) da Geração]. Uma cidade de planície, situada no território de Issacar, mas designada a Manassés. Os cananeus dali não foram inteiramente desapossados, mas foram submetidos a trabalhos forçados. (Jos 17:11-13) Usualmente se identifica En-Dor com Khirbet Safsafeh (Horvat Zafzafot), a uns 11 km ao SE de Nazaré.

No Salmo 83:9, 10, liga-se En-Dor com a vitória de Jeová sobre Sísera. Embora não seja mencionada no relato da batalha em Juízes, capítulos 4 e 5, evidentemente ficava apenas a poucos quilômetros ao S do monte Tabor, de onde desceu o exército de Baraque. (Jz 4:6, 12) Achava-se também na região geral de Taanaque e Megido, e do vale da torrente do Quisom, onde as forças de Sísera foram miraculosamente desbaratadas. (Jos 17:11; Jz 5:19) Assim, certa parte da batalha evidentemente se estendeu até En-Dor, e o salmista, bem familiarizado com os pormenores históricos e geográficos, pôde falar de En-Dor como o lugar onde muitos dos cananeus fugitivos foram aniquilados.

En-Dor é mais conhecido como o lugar em que o Rei Saul foi consultar uma mulher "dona de mediunidade espírita", pouco antes da derrota de Israel às mãos dos filisteus. — 1Sa 28:7; 31:1-13.

ENDRO [gr.: *á·ne·thon*]. Lexicógrafos hodiernos concordam que a planta chamada pelo termo grego *á·ne·thon* seja o endro (ou: aneto) (*Anethum graveolens*) em vez de o anis (gr.: *án·ne·son*), conforme dizem traduções mais antigas (*KJ*, *Dy*). Na região palestina, o endro costuma hoje ser mais cultivado do que o anis, e a evidência indica que desde tempos antigos era cultivado no Oriente Médio, bem como pelos gregos e pelos romanos. O endro se encontrava entre as plantas pelas quais os fariseus hipócritas meticulosamente pagavam o dízimo, ao passo que deixavam de observar as coisas mais importantes da Lei. (Mt 23:23) A Míxena judaica (*Ma'a·serot* 4:5) prescrevia que não somente as sementes, mas também os caules e os aquênios estavam sujeitos ao dízimo.

A planta é herbácea, parecida ao anis, e atinge a altura de uns 50 cm, com folhas verde-claras de talho fino, e umbela de pequenas flores amarelas. É cultivada por suas sementes aromáticas, muito apreciadas para condimentar alimentos, e também como remédio para tratamento de males estomacais.

EN-EGLAIM [Fonte (Manancial) de Dois Bezerros]. Numa visão simbólica dada a Ezequiel, a água saturada de sal do Mar Morto havia de ser "curada" e pescadores haviam de ficar de pé ao longo dela, desde En-Gedi para cima até En-Eglaim. (Ez 47:8-10) O próprio nome indica um lugar junto a um manancial. A maioria dos peritos relacionam En-Eglaim com 'Ain Feshka, perto da extremidade NO do Mar Morto. 'Ain Feshka, e, a uns 29 km para o S, 'Ain Jidi (que perpetua o nome de En-Gedi) constituem os dois principais oásis na margem ocidental do Mar Morto. Por outro lado, outros sugerem um lugar na margem SE do Mar Morto, perto de Zoar. À base de antigos documentos escritos, que mencionam o distrito de 'Agaltain, Y. Yadin conclui que "é evidente que o 'distrito de 'Agaltain' é o setor sudeste do Mar Morto . . . Se houver qualquer conexão entre 'Agaltain e En-Eglaim na profecia de Ezequiel, no Mar Morto (Ez 47:10: 'e acontecerá que pescadores ficarão de pé sobre ela desde En-Gedi até En-Eglaim') — a interpretação desta passagem deve ser que o Mar será curado de costa a costa — um quadro bem vívido e claro. Não há necessidade de se procurar En-Eglaim na costa ocidental (recentemente se sugeriu identificá-la com Ain-Feshka), uma identificação que limita a visão profética apenas à margem ocidental". — *Israel Exploration Journal* (Revista de Explorações de Israel), Jerusalém, 1962, Vol. 12, pp. 250, 251.

ENEIAS [Louvado]. Homem de Lida, cidade à beira da planície de Sarom, curado por Pedro depois de ter estado paralítico por oito anos. — At 9:32-35.

ENFEITES (ORNAMENTOS). Adornos, nem sempre essenciais, mas destinados a melhorar a aparência de alguém ou de alguma coisa. Enfeites eram usados especialmente por mulheres, mas também por homens; eram usados para decorar prédios; às vezes eram colocados em animais.

As referências bíblicas e a evidência descoberta pelos arqueólogos revelam não só um grande interesse pela ornamentação, desde tempos antiquíssimos, mas também grande habilidade e perícia na produção de enfeites de alto calibre artístico. Os artesãos realizavam trabalhos altamente decorativos em tecelagens, bordados, esculturas de madeira e de marfim, e em artesanato com metais. Os restos de palácios na Assíria, em Babilônia, na Pérsia e na cidade de Mari suprem todos evidência de rica decoração, havendo grandes murais em paredes interiores e baixos-relevos excelentemente esculpidos, apresentando cenas de guerra, de caçadas e de assuntos palacianos, que adornam tanto paredes internas como externas. Os portais dos palácios eram não raro guardados por grandes figuras de poderosos animais. As representações do rei e de outros, nos relevos, revelam excelentes bordados na sua vestimenta. Até mesmo os arreios dos cavalos acham-se altamente decorados com borlas e gravuras. (Compare isso com os colares dos camelos dos midianitas; Jz 8:21, 26.) Pinturas em sepulcros fornecem a fonte primária da evidência procedente do Egito, embora alguns artefatos na forma de tronos, carros régios e de outros objetos ainda existam.

Hebraicos e Cristãos. Logo cedo se faz menção de joias na forma de uma argola de ouro para as narinas e também de pulseiras dadas a Rebeca pelo servo de Abraão. (Gên 24:22, 30, 47, 53) Quando José se tornou primeiro-ministro de Faraó, ele recebeu um colar de ouro e o anel de sinete do próprio monarca. (Gên 41:41-43) Esses anéis de sinete, ou anéis de chancela, eram comuns em todas as terras bíblicas, frequentemente usados num cordão no pescoço. (Veja Gên 38:18.) Serviam para apor a assinatura, ou o selo oficial, da pessoa em documentos, e, portanto, quando concedidos a outra pessoa, identificavam-na como representante de confiança e autorizado do dono do anel.

No Êxodo, os israelitas receberam dos egípcios muitos objetos de prata e de ouro, e, sem dúvida, destes é que provinham muitos dos broches, arrecadas, anéis e outros itens que contribuíram para a preparação do tabernáculo, assim como haviam contribuído erroneamente arrecadas de ouro para a fabricação de um bezerro idólatra. (Êx 12:35, 36; 32:1-4; 35:20-24) O tabernáculo e seu equipamento refletiam muito trabalho de artesãos hábeis em madeira e em metais preciosos e gemas, bem como em tecelagem e em bordados. (Êx 35:25-35) O posterior templo de Salomão foi ainda mais gloriosamente ornamentado. Seus painéis de cedro, bem como suas portas, de madeira oleaginosa e de junípero, tinham esculpidas neles figuras tais como ornamentos em forma de bagas, grinaldas de flores, querubins e figuras de palmeiras, recobertos de ouro, ao passo que as duas colunas de cobre, na frente do prédio, tinham trabalhos de rede, de corrente, de romãs e de lírio adornando seus capitéis. (1Rs 6:18, 29, 35; 7:15-22) Salomão mostrou grande apreço pela beleza artística, e seu grande trono de marfim, recoberto de ouro, com figuras de leões ao lado de cada braço, e mais 12 nos seis degraus diante dele, era único no mundo antigo. — 1Rs 10:16-21.

A Bíblia, porém, dá maior ênfase à beleza espiritual. A disciplina parental é "uma grinalda de encanto" para a cabeça da pessoa, "e um fino colar" para o pescoço; sabedoria é uma "coroa de beleza"; "lábios de conhecimento são vasos preciosos", superiores a quaisquer vasos de ouro dum artesão; "como maçãs de ouro em esculturas de prata é a palavra falada no tempo certo para ela", e "arrecada de ouro e ornamento de ouro especial é o sábio repreendedor sobre o ouvido atento". (Pr 1:9; 4:9; 20:15; 25:11, 12) A mulher linda, mas desprovida de sensatez, é assemelhada a "uma argola de ouro, para as narinas, no focinho dum porco". — Pr 11:22.

Incentiva-se a moderação, especialmente nas Escrituras Gregas Cristãs. As mulheres deviam 'adornar-se em vestido bem arrumado, com modéstia e bom juízo, não com estilos de trançados dos cabelos, e com ouro, ou pérolas, ou vestimenta muito cara, mas dum modo próprio das mulheres que professam reverenciar a Deus, a saber, por intermédio de boas obras'. (1Ti 2:9, 10) Pedro podia evocar exemplos dos tempos pré-cristãos ao instar com as mulheres para que procurassem a beleza da "pessoa secreta do coração, na vestimenta incorruptível dum espírito quieto e brando, que é de grande valor aos olhos de Deus"; ele destacou mulheres, tais como Sara, que se adornavam deste modo, "sujeitando-se aos seus próprios maridos". (1Pe 3:1-6) Assim, quando seguidas, as Escrituras fornecem orientação para uma avaliação correta dos enfeites e das joias, e para o bom equilíbrio em seu uso.

Ornamentação na Profecia. Devido à Sua bênção sobre Jerusalém, Jeová assemelhou esta capital de Judá a uma mulher vestida de roupas

custosas, ricamente enfeitada e adornada de joias. A perda de espiritualidade da parte dela e sua prostituição espiritual com as nações resultaram em ela ser despojada de seus enfeites e deixada como que nua. (Ez 16:2, 10-39) Tal despojamento não ocorreu apenas em sentido espiritual, mas também em sentido literal, à medida que seus conquistadores cobiçosos tomaram as riquezas da cidade, inclusive as manilhas, as fitas para a cabeça, os ornamentos em forma de lua, os pingentes, os braceletes, os véus, as coberturas para a cabeça, as correntinhas para os pés, as faixas para o busto, as "casas da alma" (referindo-se, talvez, aos receptáculos de perfume), as ornamentais conchas zunzunantes (amuletos), os anéis, e as argolas para o nariz que "as filhas de Sião" usavam. (Is 3:16-26) Seria um tempo de pesar, pois, no pesar, costumeiramente se removiam os enfeites. — Êx 33:4-6.

No entanto, quando Jeová resgatasse Sião do cativeiro babilônico, ele figurativamente a construiria com alicerce de safira, com ameias de rubis e portões de pedras fulgurosas, isto por causa da paz e da justiça que Ele traria (Is 54:7, 8, 11-14), e ela seria revestida de atavios e enfeites como os duma noiva. (Is 49:14-18; compare isso com 61:10.) Este último quadro se assemelha um pouco à descrição da Nova Jerusalém, com seus portões de pérolas e seus alicerces semelhantes a pedras preciosas, como estando preparada qual "noiva adornada para seu marido". (Re 21:2, 9-21) De novo, torna-se evidente que os enfeites e adornos se relacionam com qualidades e bênçãos espirituais que resultam da aprovação e do favor de Deus.

Em contraste, Babilônia, a Grande, a mulher simbólica que comete fornicação com os reis da terra, adorna-se de roupas e enfeites régios, e vive em vergonhosa luxúria, mas será despojada de todos os seus suntuosos adereços, deixada nua e destruída. A beleza dela é enganosa, e ela 'se glorifica'; assim, seus enfeites não representam a bênção e o favor divinos, mas, ao invés disso, as pretensões dela, e os benefícios que seu proceder meretrício lhe traz no sentido de poder e de riquezas. — Re 17:3-5, 16; 18:7-20.

Veja ANEL; ARGOLA PARA AS NARINAS; ARRECADA; BROCHE; COLAR; CONTAS; JOIAS E PEDRAS PRECIOSAS; PULSEIRA; TORNOZELEIRA.

ENFERMEIRA. Veja AMA, AIO(A).

EN-GANIM [Fonte (ou: Manancial) de Jardins].

1. Cidade de Judá na Sefelá, ou terra baixa, mencionada no mesmo grupo que Adulão, em Josué 15:33-35. Seu lugar é possivelmente na moderna Beit Jimal, a uns 2,5 km ao S de Bete-Semes, ou de um lugar por perto. Umm Jina, que fica a cerca de 1 km ao O de Bete-Semes, foi sugerido por alguns como o lugar dela, mas isso é menos provável, porque ali não se encontra nenhuma fonte.

2. Cidade situada na herança da tribo de Issacar. (Jos 19:17, 21) Talvez seja a cidade que Josefo chamou de Ginae. Hoje é identificada com Jenin, uma cidade na extremidade S do vale de Jezreel, a uns 18 km ao SE de Megido e a 8 km ao NE de Dotã, na estrada principal de Jerusalém a Nazaré. Jenin está cercada por pomares e jardins, e tem uma fonte, característica que se harmonizaria com o significado do nome En-Ganim.

En-Ganim, com os seus pastos, foi designada aos filhos de Gérson como cidade levita. (Jos 21:27-29) Em 1 Crônicas 6:73, evidentemente ela é chamada de Anem.

EN-GEDI [Fonte (Nascente) do Cabritinho]. Nome duma cidade e do ermo circunvizinho no território de Judá. (Jos 15:62; 1Sa 24:1) A cidade costuma ser identificada com Tell Jurn (Tel Goren), perto da povoação moderna de 'En Gedi, a uns 37 km ao SSE de Jerusalém, na margem do Mar Morto.

A jovem sulamita fez alusão à fertilidade desta região, referindo-se a um "cacho de hena . . . entre os vinhedos de En-Gedi". (Cân 1:14) Isto, porém, só descreve parcialmente a rica vida vegetal que floresce ali mesmo hoje em dia. A localização especial de En-Gedi na depressão da região do Mar Morto propicia o crescimento de vegetação semitropical, de palmeiras e de balsameiros, além duma variedade de frutas, tornando En-Gedi um oásis que se destaca do vizinho e grandemente desolado ermo de Judá. — Veja JUDÁ, ERMO DE.

Não só esta vegetação abundante, mas também a inacessibilidade da região de En-Gedi a tornaram um esconderijo ideal para Davi, quando ele estava sendo perseguido pelo Rei Saul. Assim, a Bíblia fala de certos "lugares de difícil acesso em En-Gedi". (1Sa 23:29) Os visitantes da atualidade têm descrito similarmente os perigosos desfiladeiros rochosos, escarpados, naquela região. A hostilidade de partes da região também é indicada pela referência às "rochas calvas dos cabritos monteses". (1Sa 24:2) Alguns peritos consideram ser este um nome próprio, "Rochas das Cabras Monteses" (v 3: *BJ; CBC; BV*), referindo-se a determinada localidade em que provavelmente as cabras se congregavam, assim como fazem mesmo nos tempos modernos na região de En-Gedi. No entanto, outros consideram este termo como simples frase descritiva dos escarpados montes cônicos e cordilheiras da região, habitados por cabras. As rochas de En-Gedi estão cheias de cavernas espaçosas. Davi e seus homens talvez se tenham ocultado em uma delas. (1Sa 24:3) Alguns sugerem que os "redis de pedra para

ovelhas", onde Saul parou, talvez se refiram a estas cavernas, com um rústico muro erguido na frente para as proteger das intempéries. — 1Sa 24:2-10.

As forças unidas de Amom, Moabe e da região montanhosa de Seir vieram contra Judá nos dias do Rei Jeosafá pelo caminho de "Hazazom-Tamar, isto é, En-Gedi". (2Cr 20:2; veja HAZAZOM-TAMAR.) Na visão de Ezequiel a respeito da "curada" água do mar, profetizava-se que pescadores se postariam "desde En-Gedi para cima até En-Eglaim". — Ez 47:8-10.

EN-HACORÉ [Fonte (ou: Manancial) Daquele que Invoca]. Fonte em Leí. (Jz 15:19) Ela recebeu seu nome quando Sansão, sedento depois de ter abatido mil homens, "começou a invocar a Jeová" pedindo água, e a fonte foi provida milagrosamente. — Jz 15:14-18.

EN-HADÁ [Fonte (Manancial) Abrupta (Veemente)]. Cidade de Issacar, provavelmente perto de En-Ganim. (Jos 19:17, 21) Costuma ser identificada com el-Hadetheh (Tel ʽEn Hadda) a 9 km ao L do monte Tabor.

EN-HAZOR [Fonte (Manancial) de Hazor]. Cidade fortificada da tribo de Naftali. (Jos 19:32, 35, 37) Alguns a identificam com Khirbet Hazireh, a 16 km ao O de Quedes.

ENIGMA. Uma declaração intrigante. A palavra hebraica para enigma também pode ser vertida 'declaração ambígua' ou 'pergunta desconcertante'. (Veja Da 8:23 n.) Enigmas são contrastados com linguagem clara que pode ser facilmente entendida. (Núm 12:8) Essa palavra às vezes é usada como expressão paralela de "dito proverbial", porque um enigma bem que pode ser uma declaração cheia de significado, mas que é expressa em linguagem obscura. (Sal 49:4) A mesma palavra hebraica traduzida "enigmas", também, num contexto diferente, é vertida "perguntas difíceis". (2Cr 9:1) É preciso uma mente arguta para formular um enigma, que amiúde envolve uma analogia obscura, porém exata, e desvendar tal enigma exige a habilidade de ver as coisas em sua relação umas com as outras; assim, a Bíblia se refere aos enigmas como produto de pessoas sábias e como algo a ser discernido pelo homem de entendimento. — Pr 1:5, 6.

A própria Bíblia contém enigmas que envolvem os propósitos de Jeová. (Sal 78:2-4) São declarações que, de início, podem deixar o leitor perplexo; talvez sejam propositalmente obscuras, empregando comparações significativas que não se destinavam a ser entendidas pelas pessoas do tempo em que foram escritas. Por exemplo, em Zacarias 3:8, Jeová se refere de modo profético a "meu servo Renovo", mas não explica ali que este é um renovo ou descendente da linhagem real de Davi, e que, na realidade, este é o próprio Filho de Deus, então nos céus, que nasceria duma virgem que descendia do Rei Davi. E Revelação (Apocalipse) 13:18 diz que o "número da fera" é "seiscentos e sessenta e seis", mas não explica ali o significado deste número.

Às vezes se usaram enigmas, não para aturdir aqueles que os ouviam, mas, pelo que parece, para suscitar interesse e tornar mais vívida a mensagem transmitida. Este foi o caso do enigma das duas águias e a videira, que o profeta Ezequiel propôs à casa de Israel. (Ez 17:1-8) Logo depois de apresentar este enigma, Jeová instruiu Ezequiel que indagasse do povo se o havia entendido, e então o explicasse a este.

Alguns enigmas foram propostos para serem adivinhados pelos homens, e frequentemente em verso, como se deu com o enigma que Sansão propôs aos filisteus. Quando disse: "Do comedor saiu comida, e do forte saiu o doce", ele deliberadamente fazia comparações que não seriam facilmente percebidas. (Jz 14:12-18) Seu enigma baseava-se numa experiência pessoal que tivera pouco antes disso, quando removeu o mel da carcaça dum leão, onde tinha sido depositado por um enxame de abelhas. — Jz 14:8, 9.

EN-MISPATE [Fonte (Manancial) de Julgamento]. Outro nome de Cades. — Gên 14:7; veja CADES, CADES-BARNEIA.

ENOM. Lugar de "uma grande quantidade de água", onde João, o Batizador, realizava imersões após a Páscoa de 30 EC. (Jo 3:23) Ficava perto do aparentemente mais conhecido lugar chamado Salim. A localização exata destes lugares é incerta; no entanto, Eusébio, bispo de Cesareia, que viveu no terceiro e no quarto século EC, indica um lugar no vale do Jordão a umas 8 milhas romanas (12 km) ao S de Bete-Seã. Nesta região se encontra Tell Ridgha (Tel Salem), provisoriamente identificado com Salim. Na vizinhança há diversas fontes que talvez se enquadrem na descrição feita por Eusébio do lugar chamado Enom.

ENOQUE [Treinado; Inaugurado [isto é, dedicado, iniciado]].

1. Filho de Caim e pai de Irade. Enoque nasceu na terra da Fuga, depois de Caim matar seu irmão Abel. — Gên 4:17, 18.

2. Filho que nasceu a Jarede à idade de 162 anos; o sétimo homem na descendência de Adão. Além de Metusalém, que lhe nasceu quando tinha 65 anos, Enoque teve outros filhos e filhas. Enoque foi um dentre a "tão grande nuvem de testemunhas" que constituíram exemplos notáveis de fé,

nos tempos antigos. "Enoque prosseguiu andando com o verdadeiro Deus." (Gên 5:18, 21-24; He 11:5; 12:1) Como profeta de Jeová, predisse que Deus viria com Suas santas miríades para executar julgamento nos iníquos. (Ju 14, 15) É provável que tenha sido perseguido por causa do seu profetizar. No entanto, Deus não permitiu que os oponentes matassem Enoque. Antes, Jeová "o tomou", isto é, abreviou sua vida à idade de 365 anos, uma idade muito inferior à da maioria de seus contemporâneos. Enoque foi "transferido para não ver a morte", o que talvez signifique que Deus o pôs num transe profético e então terminou a vida de Enoque enquanto estava no transe, de modo que não sofreu as *agonias* da morte. (Gên 5:24; He 11:5, 13) No entanto, não foi levado para o céu, em vista da expressa declaração de Jesus, em João 3:13. Parece que, como se deu no caso do corpo de Moisés, Jeová fez desaparecer o corpo de Enoque, pois "não foi achado em parte alguma". — De 34:5, 6; Ju 9.

Enoque não é o escritor do "Livro de Enoque". Este é um livro apócrifo, não inspirado, escrito muitos séculos mais tarde, provavelmente algum tempo entre o segundo e o primeiro século AEC.

3. Primeira cidade mencionada na Bíblia. Caim construiu esta cidade na terra da Fuga, ao L do Éden, dando-lhe o nome de seu filho Enoque. — Gên 4:17.

ENOS [Homem Mortal]. Filho de Sete, que lhe nasceu quando tinha 105 anos. Enos tinha 90 anos quando se tornou pai de Quenã, e viveu um total de 905 anos. (Gên 5:6-11) Seu nome também está alistado nas genealogias em 1 Crônicas 1:1 e em Lucas 3:38. Nos seus dias "se principiou a invocar o nome de Jeová". (Gên 4:26) Não se tratava, evidentemente, de uma invocação de Jeová com fé e em adoração pura, como Abel fizera mais de 105 anos antes do nascimento de Enos. Alguns peritos em hebraico contendem que o texto devia rezar "começaram profanamente", ou "então começou a profanação". Com referência aos dias de Enos, o Targum de Jerusalém diz: "Essa foi a geração em cujos dias começaram a errar, e a fazer para si mesmos ídolos, e deram sobrenomes a seus ídolos conforme o nome da Palavra do Senhor." Os homens talvez aplicassem o nome de Jeová a si mesmos ou a outros homens, mediante os quais fingiam aproximar-se de Deus em adoração; ou, talvez aplicassem Seu nome a objetos de idolatria.

EN-RIMOM [Fonte (ou: Manancial) da Romãzeira]. Cidade de Judá mencionada após o exílio como habitada pelos filhos de Judá. (Ne 11:25, 29) Seu nome é uma combinação de Aim e Rimom, mencionadas em Josué 15:32 e 19:7, e em 1 Crônicas 4:32. Atualmente, em geral é considerada identificável com Khirbet Umm er-Ramamin, a uns 15 km ao N de Berseba.

EN-ROGEL [Fonte (Manancial) de Rogel (Pé)]. Fonte ou poço perto de Jerusalém que marcava a fronteira entre Judá e Benjamim. (Jos 15:7; 18:16) Jonatã e Aimaás, espiões de Davi, aguardaram em En-Rogel informações secretas sobre a rebelião de Absalão. (2Sa 17:17) Perto dali, Adonias, outro filho rebelde de Davi, realizou mais tarde um banquete para granjear apoio para sua usurpação do trono. — 1Rs 1:9.

En-Rogel, segundo em geral se concorda, corresponde à moderna Bir Ayyub, ou poço de Jó. Acha-se localizada ao S do canto SE do muro de Jerusalém, ao sopé da margem ocidental do vale do Cédron, a cerca de 100 m ao S da junção com o vale de Hinom. O poço desce a uma corrente ou fonte subterrâneas que, depois duma chuva, às vezes flui com tamanha abundância que chega a elevar o nível da água até a superfície.

EN-SEMES [Fonte (ou: Manancial) do Sol]. Lugar na fronteira entre as heranças territoriais de Benjamim e de Judá. (Jos 15:1, 7; 18:11, 17) Costuma ser identificado com ʽAin el-Hod, a uns 3 km ao L do monte do Templo em Jerusalém, sendo a última fonte na estrada de Jerusalém a Jericó antes de se chegar ao vale do Jordão.

ENSINO. Veja INSTRUTOR, ENSINO.

ENTALHE, GRAVURA. A arte de entalhar desenhos ou letras em materiais tais como madeira (1Rs 6:29, 32), metal (Êx 39:30) ou pedra (Za 3:9). A alusão mais antiga a uma gravura, nas Escrituras, talvez seja a referência ao anel de chancela de Judá. (Gên 38:18) O entalhe costumava ser feito com instrumento pontudo de ferro ou mesmo com ponta de diamante. (Je 17:1) Mas os Dez Mandamentos foram gravados em pedra pelo "dedo" de Deus. — Êx 31:18; 32:16; 34:1; 2Co 3:7.

Cada uma das duas pedras de ônix nas ombreiras do éfode do sumo sacerdote tinha gravados nela os nomes de seis tribos diferentes de Israel, e cada uma das 12 pedras preciosas que adornavam o peitoral tinha gravado nela o nome de uma das tribos. O sinal sagrado de dedicação, a lâmina lustrosa no turbante do sumo sacerdote, tinha gravadas nela as palavras: "A santidade pertence a Jeová." Cheios do espírito de Deus, Bezalel, junto com Ooliabe, estavam qualificados para fazer este trabalho especializado de gravação, bem como para treinar outros. — Êx 35:30-35; 28:9-12; 39:6-14, 30.

EN-TAPUA [Fonte (ou: Manancial) da Maçã (Macieira)]. Manancial junto à cidade de Tapua, usado como ponto de referência dos limites entre a

herança da tribo de Manassés e da de Efraim. (Jos 17:7) O nome talvez fosse também usado para a própria cidade de Tapua. (Jos 17:8) Alguns identificam En-Tapua com um manancial perto da cidade de Yasuf, ao S da qual jaz Tell Sheikh Abu Zarad, lugar sugerido de Tapua.

ENTENDIMENTO. As palavras das línguas originais traduzidas por "entendimento", podem referir-se à compreensão de algo bem simples, ou podem descrever o pleno e profundo reconhecimento da natureza interna, das razões subjacentes e do significado de assuntos complexos. A perspicácia, o discernimento e a percepção estão intimamente relacionados com o entendimento.

O verbo hebraico *bin* e o substantivo *bi·náh* são mais frequentemente relacionados com entendimento. Às vezes, *bin* e *bi·náh* podem mais particularmente destacar os aspectos específicos do discernimento (1Sa 3:8; 2Sa 12:19; Sal 19:12; Da 9:2), de se dar refletida consideração (De 32:7; Pr 14:15; 23:1; Je 2:10; Da 11:37) ou atenção (Jó 31:1; 32:12; 37:14; Sal 37:10) a um assunto, e podem ser traduzidos assim. O professor R. C. Dentan, escrevendo em *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete; editado por G. Buttrick, 1962, Vol. 4, p. 733), diz: "A raiz בין [*bin*] significa primariamente 'discernir com os sentidos', 'perceber diferenças', daí, 'prestar detida atenção a', e, por fim — especialmente nos radicais derivados — 'obter compreensão' ou 'dá-la' a outros." O hebraísta Gesenius dá o sentido básico como *"separar, distinguir; . . .* por isso, *discernir, notar, entender*, termos que [todos] dependem da capacidade de separar, de distinguir, de discriminar". (*A Hebrew and English Lexicon of the Old Testament* [Léxico Hebraico e Inglês do Velho Testamento], traduzido para o inglês por E. Robinson, 1836, p. 140) Outro substantivo, *tevu·náh*, deriva da mesma raiz que *bi·náh*, e pode ser apropriadamente traduzido "discernimento" (Pr 10:23; 11:12) ou "entendimento" (Êx 31:3; De 32:28), conforme o contexto.

O significado básico destes termos revela que a pessoa de entendimento é aquela que consegue penetrar num assunto e discernir sua composição por separar os fatores ou aspectos individuais que o compõem ou que atuam juntos para formar um todo, daí, perceber então a relação entre eles e assim compreender ou captar a significância ou o sentido do assunto. Pode-se ilustrar isso por meio duma língua. Para alguém entender o que se fala em certa língua, ele precisa poder distinguir as palavras individuais que compõem as sentenças, conhecer o significado delas e ver que relação têm entre si. (De 28:49) Não obstante, mesmo que alguém compreenda basicamente o que se lhe diz, o entendimento pode também ir além de tal compreensão simples; significa que ele capta a verdadeira significância e sentido da mensagem, podendo assim avaliá-la, beneficiar-se dela e saber que ação requer. Quando Esdras, o sacerdote, leu a Lei diante do povo em Jerusalém, "todos os suficientemente inteligentes [do hebr: *bin*] para escutar" foram reunidos. Embora estes possuíssem mente amadurecida, capaz de entender todas as palavras, os levitas "explicavam a lei ao povo [instruindo o povo na lei, ou dando entendimento (uma forma de *bin*)], . . . [lendo] alto no livro, na lei do verdadeiro Deus, fornecendo-se esclarecimento e dando-se o sentido dela; e continuaram a tornar a leitura compreensível". — Ne 8:2, 3, 7, 8.

Nas Escrituras Gregas, "entendimento", com o sentido de percepção, obter o sentido dum assunto, é representado especialmente pelo verbo *sy·ní·e·mi* (literalmente: juntar) e o substantivo aparentado *sý·ne·sis.* Outros termos são *e·pí·sta·mai*, significando basicamente "conhecer bem", e *gi·nó·sko*, que significa "conhecer, saber".

Fonte do Entendimento. Jeová Deus tanto é a Fonte do entendimento como o Exemplo Supremo do seu uso. A esplêndida coordenação e o funcionamento do Universo, no qual cada criação serve determinado propósito harmonioso, sem choques ou problemas resultantes da falta de discernimento por parte do seu Criador, manifestam o entendimento de Deus. (Jó 38:36; Sal 136:5-9; Pr 3:19, 20; Je 10:12, 13) Deus deu aos animais um entendimento instintivo, a cada um segundo a sua espécie. Os homens talvez gastem anos em compreender a aerodinâmica, mas o falcão instintivamente sabe "ler" e utilizar os diferentes tipos de correntes de ar. (Jó 39:26) Os animais, porém, não possuem certos outros aspectos de entendimento peculiares ao homem. — Veja Sal 32:9.

Apesar de intensivas pesquisas feitas no decorrer dos séculos, muitos aspectos e ciclos que operam segundo leis divinas ainda escapam da plena compreensão do homem. (Jó 36:29; 38:19, 20) Aquilo que os homens podem compreender do seu estudo da criação material apenas se aproxima 'das beiradas dos caminhos de Deus', e é apenas um "sussurro" em comparação com um "poderoso trovão". Isto se aplica ainda mais às obras de julgamento e de salvação de Deus, visto que seus pensamentos são profundos demais para pessoas ímpias compreenderem. (Jó 26:7-14; Sal 92:5, 6) O exame da sabedoria e do entendimento divinos manifestados na criação material, porém, habilitou Jó a discernir sua relação correta para com o Criador e a reconhecer humildemente sua própria falta de entendimento. — Jó 42:1-6.

No que se refere ao homem, Jeová pode esquadrinhar os pensamentos e as ações de toda a

humanidade (1Cr 28:9; Sal 139:1-6), e, segundo a sua vontade, 'dá refletida consideração' (hebr.: *bin*) ou atenção a pessoas e a classes. (Pr 21:12; Sal 5:1, 2) Ele conhece o Seu próprio propósito invencível e sabe o que fará no futuro. Suas normas justas são fixas, imutáveis. Por isso, "não há sabedoria, nem discernimento, nem conselho em oposição a Jeová". (Pr 21:30; compare isso com Is 29:13, 14; Je 23:20; 30:24.) Ele não precisa consultar ninguém para entender um assunto, tal como de que maneira ajudar seus servos eficazmente ou de como aliviá-los da aflição e da opressão. — Is 40:10-15, 27-31.

O conhecimento de Jeová Deus e o discernimento da Sua vontade, juntos com fé e confiança, portanto, constituem a base de todo o verdadeiro entendimento por parte de todas as Suas criaturas inteligentes. "O conhecimento do Santíssimo é o que é entendimento", e isto inclui entender "a justiça, e o juízo, e a retidão, *o curso inteiro do que é bom*". (Pr 9:10; 2:6-9; 16:20) Nenhum assunto de real importância pode ser plenamente entendido a menos que todos os fatores sejam encarados do ponto de vista de Jeová e vistos na sua relação com as normas, as qualidades e o eterno propósito dele.

Os que se desviam da Fonte. Quem se volta para a transgressão começa a desconsiderar a Deus como fator a tomar em consideração na hora de fazer decisões e planos. (Jó 34:27) Alguém assim permite que seu coração o cegue para com o erro dos seus caminhos e ele perde a perspicácia. (Sal 36:1-4) Mesmo afirmando que adora a Deus, ele coloca os preceitos dos homens acima dos de Deus; prefere-os. (Is 29:13, 14) Racionaliza e desculpa sua conduta desenfreada como mero "divertimento" (Pr 10:23), e torna-se pervertido, brutal, estúpido no seu raciocínio, a ponto de presumir que o Deus invisível não enxerga ou discerne a transgressão dele, como se os poderes de percepção de Deus tivessem falhado. (Sal 94:4-10; Is 29:15, 16; Je 10:21) Ele diz, na realidade, pelo seu proceder e pelas suas ações: "Não há Jeová" (Sal 14:1-3) e 'não o leva em conta'. Não se guiando por princípios divinos, ele não consegue julgar as coisas corretamente, não enxerga as questões de modo claro, não avalia os fatores envolvidos e não chega a decisões certas. — Sal 28:5.

Campos de Entendimento Humano. O entendimento, ou a compreensão, pode relacionar-se com conhecimento e habilidade em atividades mecânicas, tais como a construção e a projeção de edifícios ou a fabricação de objetos de madeira, metal, pedra e tecidos. O trabalhador tírio Hirão era "homem hábil, experiente em compreensão [ou entendimento]" como artífice que trabalhava com uma ampla gama de materiais. (2Cr 2:13, 14; 1Rs 7:13, 14) Tal entendimento contribui para um trabalho eficaz, resultando em produtos de qualidade duradoura.

Outros talvez sejam "peritos [forma de *bin*]" em questões de transportes ou música, por causa do seu entendimento. (1Cr 15:22; 25:7, 8; 2Cr 34:12) Alguns talvez demonstrem ter entendimento em linguística, em redação ou em outros assuntos eruditos. (Da 1:4, 17, 20) Tal entendimento pode ser obtido por habilidades naturais e esforços. Naturalmente, o espírito de Deus pode aumentar ou incrementar tal entendimento nas pessoas e habilitá-las a ensinar a outros suas artes e profissões. — Êx 31:2-5; 35:30-35; 36:1; 1Cr 28:19.

Alguns talvez tenham vivo discernimento da natureza humana, sendo observantes e capazes de chegar a uma conclusão. Davi, notando a maneira em que seus servos sussurravam, 'compreendeu' que o filho que teve com Bate-Seba tinha morrido. (2Sa 12:19) Roboão guiou-se pelo seu entendimento da decaída natureza humana e da tendência dela para a inveja e o ciúme, quando distribuiu heranças aos seus filhos. — 2Cr 11:21-23.

De modo similar, homens ou comunidades de homens podem mostrar considerável discernimento em operações comerciais, um fator no seu enriquecimento bem-sucedido, como fez o "líder" de Tiro. (Ez 28:2, 4) Governantes talvez tenham entendimento de guerra e estratégia militar (Is 10:12, 13) ou sejam peritos em diplomacia política. (Da 8:23) Todavia, seu entendimento talvez seja limitado e de pouco proveito, como se deu nos casos acima mencionados.

Portanto, pode-se ver que as Escrituras se referem ao entendimento conseguido por meios naturais. Todavia, toda essa "compreensão" (*sý·ne·sis*) dos "intelectuais" (*sy·ne·toí*) do mundo torna-se tolice, fútil, quando os propósitos de Deus não são tomados em consideração. (1Co 1:19, 20, *Int*) Portanto, as Escrituras exortam primariamente a se obter entendimento superior, o *espiritual*, que se baseia em Deus. Não importa quanto os homens explorem os recursos da Terra, as profundezas dela e as profundidades dos mares, ou estudem os céus, eles nunca, pelos seus próprios esforços, podem achar "o lugar da compreensão [ou entendimento]" e da sabedoria, que leva a uma vida bem-sucedida em justiça e felicidade. (Jó 28:1-21, 28) Tal entendimento é 'melhor do que a prata' e pode resultar no futuro desejado que as passageiras riquezas e honrarias do mundo não podem proporcionar. — Pr 16:16, 22; 23:4, 5; Sal 49:6-8, 14, 20.

Relação com Conhecimento e Sabedoria. O entendimento tem de basear-se em conhecimento, e coopera com o conhecimento, embora ele mesmo seja mais do que mero conhecimento. O al-

cance e o valor do entendimento que se tem são substancialmente afetados pela quantidade e qualidade do conhecimento que se possui. O conhecimento é saber de fatos, e os maiores e mais fundamentais fatos relacionam-se com Deus, sua existência, seu propósito invencível e seu modo de agir. O entendimento habilita a pessoa a relacionar o conhecimento que adquire com o propósito e as normas de Deus, e assim pode apreciar ou avaliar este conhecimento. O "coração entendido é o que procura conhecimento"; não se satisfaz com meros conceitos superficiais, mas procura compreender o quadro inteiro. (Pr 15:14) O conhecimento precisa tornar-se 'agradável à própria alma da pessoa', se o discernimento há de resguardá-la da deturpação e do engano. — Pr 2:10, 11; 18:15; veja CONHECIMENTO.

Provérbios 1:1-6 mostra que "homem de entendimento é aquele que adquire orientação perita para entender um provérbio e uma expressão enigmática, as palavras de sábios e seus enigmas". Estes não devem ser apenas coisas ditas para passar o tempo em conversa ociosa, porque os sábios não costumam desperdiçar tempo desta maneira, mas devem referir-se a instruções, perguntas e problemas que disciplinam e treinam a mente e o coração segundo princípios corretos, preparando assim o aprendiz para ações sábias no futuro. (Veja Sal 49:3, 4.) O conhecimento e o entendimento conjugados produzem sabedoria, a qual é "a coisa principal", a capacidade de aplicar um fundo de conhecimento e vivo entendimento a problemas com resultado bem-sucedido. (Pr 4:7) A pessoa corretamente motivada procura obter entendimento, não por mera curiosidade ou para se exaltar, mas com o próprio fim de agir com sabedoria; 'a sabedoria está diante da sua face'. (Pr 17:24; veja SABEDORIA.) Não é como aqueles nos dias do apóstolo Paulo, que presumiam ser instrutores de outros, mas estavam 'enfunados de orgulho, não entendendo nada', imprudentemente desenvolvendo a "mania de criar questões e debates sobre palavras", coisas que produzem desunião e uma série de maus resultados. — 1Ti 6:3-5.

Obter Verdadeiro Entendimento. Quem procura verdadeiro entendimento ora a Deus: "Faze-me entender, para que eu observe a tua lei e para que eu a guarde de todo o coração . . . para que eu continue vivendo." (Sal 119:34, 144, também 27, 73, 125, 169) Esta é a motivação correta. O apóstolo orou para que os cristãos colossenses ficassem "cheios do conhecimento exato da . . . vontade [de Deus], em toda a sabedoria e compreensão [*sy·né·sei*] espiritual, para [andarem] dignamente de Jeová". — Col 1:9, 10.

A idade e a experiência são fatores naturais que podem ajudar a pessoa a desenvolver maior entendimento. (Jó 12:12) Mas, a idade e a experiência sozinhas não são os fatores decisivos. Os consoladores de Jó orgulhavam-se do entendimento que eles e seus associados idosos tinham, mas foram repreendidos pelo homem mais jovem, Eliú. (Jó 15:7-10; 32:6-12) Jeová, o "Antigo de Dias" (Da 7:13), tem entendimento infinitamente superior ao de toda a humanidade, cujos dias abrangem apenas uns poucos milênios e que nem mesmo entende como o planeta em que vive foi formado. (Jó 38:4-13, 21) Portanto, a Palavra escrita de Deus é o meio principal para se obter entendimento. — Sal 119:130.

Crianças e jovens devem ponderadamente considerar a instrução dos seus pais, mais velhos e mais experientes, especialmente quando estes são servos devotados de Deus. (Pr 2:1-5; 3:1-3; 4:1; 5:1) A séria 'consideração' (hebr.: *bin*) da história de gerações anteriores pode dar entendimento, e pessoas mais idosas frequentemente estão familiarizadas com ela. (De 32:7) Deve procurar-se a associação, não com os "inexperientes", mas com os sábios, nutrindo-se dos conselhos e das instruções deles, a fim de 'continuar vivendo e andar direito no caminho do entendimento'. (Pr 9:5, 6) Por escutar e também observar, pode-se deixar de ser ingênuo e crédulo, pode-se 'compreender a argúcia' e podem-se evitar muitas experiências amargas. — Pr 8:4, 5.

A diligência em estudar e aplicar a Palavra e as ordens de Deus pode habilitar a pessoa a ter maior perspicácia do que os que atuam como seus instrutores, e mais entendimento do que homens mais idosos. (Sal 119:99, 100, 130; compare isso com Lu 2:46, 47.) Isto se dá porque a sabedoria e o entendimento, na realidade, são inerentes aos regulamentos puros e aos decretos judiciais de Deus; por isso, a observância fiel deles por Israel fazia com que as nações circunvizinhas o encarassem como "povo sábio e entendido". (De 4:5-8; Sal 111:7, 8, 10; compare isso com 1Rs 2:3.) O entendido reconhece a inviolabilidade da Palavra de Deus, quer encarar o seu próprio proceder em relação a ela e pede a ajuda de Deus neste respeito. (Sal 119:169) Permite que a mensagem de Deus cale fundo nele (Mt 13:19-23), escreve-a na tábua do seu coração (Pr 3:3-6; 7:1-4) e chega a desenvolver ódio a "toda vereda falsa" (Sal 119:104). O Filho de Deus, quando na Terra, mostrou entendimento assim, até mesmo recusando tentar escapar da morte na estaca porque o cumprimento das Escrituras requeria que ele morresse desta maneira. — Mt 26:51-54.

Tempo e meditação são essenciais. O 'apressado demais' usualmente deixa de 'considerar [ou dar atenção refletida a; forma da hebr. *bin*] o conhecimento'. (Is 32:4; compare isso com Pr 29:20.) O entendido caracteristicamente sabe quando ficar calado (Pr 11:12), não fala precipitadamente, mantém o espírito frio, mesmo que a discussão fique acalorada. (Pr 14:29; 17:27, 28; 19:11; Jó 32:11, 18; compare isso com Tg 3:13-18.) Medita no conselho para poder determinar a significância das palavras e das mensagens. (Jó 23:5; Sal 49:3) Faz perguntas destinadas a discernir as razões e os motivos, a fim de poder determinar a causa do êxito ou do fracasso, da bênção ou da maldição divinas; pondera as consequências lógicas, futuras, a que cada proceder levará. (Sal 73:2, 3, 16-18; Je 2:10-19; compare isso com Is 44:14-20.) Israel deixou de fazer isso e não deu consideração no coração a qual seria "seu fim posterior". — De 32:28-30.

Aceitar disciplina. O orgulho, a obstinação, a teimosia e a independência são inimigos do entendimento. (Je 4:22; Os 4:14, 16) Quem tem verdadeiro entendimento não pensa que sabe tudo; por isso, Provérbios 19:25 diz: "Deve-se repreender ao entendido, para que discirna o conhecimento." (Veja Jó 6:24, 25; Sal 19:12, 13.) Por ele *ser* entendido, está pronto para escutar, discerne a base da repreensão e tira dela maior proveito do que o estúpido tiraria de cem golpes. — Pr 17:10; veja 29:19.

Entender Profecias. Mensagens proféticas inspiradas são entendidas apenas por aqueles purificados que humildemente oram por entendimento. (Da 9:22, 23; 10:12; 12:10) Embora talvez se compreenda o período geral do seu cumprimento, o pleno discernimento da aplicação duma profecia talvez tenha de esperar o tempo devido de Deus para sua realização. (Da 8:17; 10:14; 12:8-10; compare isso com Mr 9:31, 32; Lu 24:44-48.) Aqueles que depositam sua confiança em homens e que desprezam o poder de Deus, e que desconsideram Seu propósito como fator que merece ser considerado, não podem entender as profecias, e continuam cegos para com a significância delas, até que os efeitos desastrosos do cumprimento delas passam a atingi-los. — Sal 50:21, 22; Is 28:19; 46:10-12.

ENTERRO, LUGARES DE SEPULTAMENTO.

O sepultamento do corpo de uma pessoa falecida era um ato de considerável importância para as pessoas no período bíblico. Assim, Abraão, primeiro a ser diretamente mencionado no registro como realizando um sepultamento, estava disposto a gastar uma boa soma de dinheiro para conseguir um lugar adequado para sepultamentos. (Veja COMPRA.) Os hititas (os filhos de Hete), dos quais fez a compra, tinham as suas próprias sepulturas 'seletas'. (Gên 23:3-20) A caverna obtida por Abraão tornou-se sepultura de família, onde foi colocado o corpo da sua esposa, e, mais adiante, o seu próprio, e os de Isaque, Rebeca, Leia e Jacó. (Gên 25:9; 49:29-32) Jacó estava seriamente preocupado de que seu corpo não fosse enterrado no Egito, mas, antes, junto aos seus antepassados. (Gên 47:29-31) Isto exigiu o embalsamamento do seu corpo, que de outro modo se teria decomposto durante a quente viagem do Egito até a caverna de Macpela. (Gên 50:1-3, 13) José expressou um desejo similar, e seu corpo foi igualmente embalsamado e colocado num ataúde, à espera do tempo do Êxodo para ser transferido. (Gên 50:24-26; Jos 24:32) Este desejo, sem dúvida, relacionava-se com eles partilharem a mesma fé nas promessas de Deus e era uma expressão de sua convicção quanto ao cumprimento delas no devido tempo. — He 11:13-22, 39.

Seguindo o modelo de Abraão, sepulturas familiares parecem ter sido preferidas. (2Sa 19:34-37) Gideão, Sansão e Asael são todos mencionados como tendo sido enterrados 'na sepultura de seu pai'. (Jz 8:32; 16:31; 2Sa 2:32) Todavia, a frequente expressão 'deitar-se, ou ser enterrado, com os antepassados' não necessariamente subentende compartilhar a mesma sepultura, porque esta frase é usada a respeito de homens que claramente não foram enterrados no mesmo lugar que seus antepassados. (Gên 15:15; De 31:16; 32:50; 1Rs 2:10; At 13:36) Portanto, deve referir-se a sua entrada comum no Seol (Hades), a sepultura comum da humanidade. Tal sepultura comum é chamada de "casa de reunião para todo o vivente". — Jó 30:23.

O ato de enterrar o cadáver de outro era encarado como expressão de benevolência, e os homens de Jabes-Gileade arriscaram a vida para realizar tal enterro para Saul e seus filhos. (1Sa 31:11-13; 2Sa 2:4-6) Ser privado dum enterro era considerado calamitoso (Je 14:16) e é declarado ser um meio divino de expressar o repúdio de Deus por pessoas, por causa do proceder errado delas. (Je 8:1, 2; 9:22; 25:32, 33; Is 14:19, 20; compare isso com Re 11:7-9.) O cadáver ficava assim exposto para ser consumido por animais e aves necrófagas. (Sal 79:1-3; Je 16:4) O quadro patético, de Rispa negar-se a abandonar os cadáveres dos seus filhos, talvez por meses, até que finalmente se lhes concedeu um enterro, retrata vividamente a importância que se dava a este assunto. — 2Sa 21:9-14.

A lei de Jeová, dada por meio de Moisés, até mesmo provia o enterro de criminosos. (De 21:23; compare isso com Jos 8:29.) Aitofel, embora fosse suicida, recebeu um enterro. (2Sa 17:23) Ao mes-

mo tempo em que Salomão ordenou a execução de Joabe, ele deu também instruções sobre o seu enterro. (1Rs 2:31) Jeú pretendia dar à iníqua Jezabel um enterro, em consideração de ela ser "filha de rei", mas isso foi denegado pelo cumprimento da profecia de Jeová, de que ela havia de "tornar-se estrume sobre a face do campo". — 2Rs 9:10, 34-37; veja 2Cr 22:8, 9.

Com exceção dos casos de Jacó e de José, o enterro evidentemente era realizado pelos israelitas no mesmo dia do falecimento. Era necessário fazer o enterro logo por causa da rápida decomposição no clima usualmente quente das terras bíblicas. O mentiroso Ananias foi enterrado em cerca de três horas após a sua morte. (At 5:5-10) Adicionalmente, sob a Lei mosaica, o cadáver era encarado como tornando impuros por sete dias aqueles que o tocassem. Embora ser a morte o resultado do pecado e da imperfeição, sem dúvida, fosse a base subjacente desta decisão judicial, isso impedia também a propagação de doenças e beneficiava em sentido higiênico os que observavam esta lei. Aqueles que deixassem de observar o procedimento de purificação prescrito na Lei estavam sujeitos à pena de morte. (Núm 19:11-20; veja De 21:22, 23.) Josias usou os ossos dos idólatras para tornar os altares religiosos deles impróprios para adoração, e ele dessacrou também suas sepulturas. — 2Rs 23:14-16; 2Cr 34:4, 5.

Em vista da atitude bíblica para com cadáveres, é evidente que a veneração dos corpos de servos destacados de Deus não era praticada, nem aprovada. O corpo de Moisés foi enterrado pelo próprio Deus num lugar desconhecido, e isto também impossibilitou quaisquer peregrinações futuras à sua sepultura. — De 34:5, 6; veja Ju 9.

Os lugares escolhidos para fins de sepultamento variavam. O enterro no solo, método comum no Ocidente, embora certamente tenha sido praticado, não era preferido no Oriente Médio. A ama de Rebeca, Débora, e também, pelo menos inicialmente, o Rei Saul e seus filhos, foram enterrados debaixo de árvores grandes. (Gên 35:8; 1Cr 10:12) Mas, cavernas naturais, ou as artificiais escavadas na mole rocha calcária, tão comum na Palestina, parecem ter sido preferidas, como no caso de Abraão. A sepultura frequentemente era preparada pela própria pessoa com bastante antecedência. (Gên 50:5; Is 22:16; 2Cr 16:14) O lugar talvez fosse perto da casa da pessoa, possivelmente num jardim (1Sa 25:1; 1Rs 2:34; 2Rs 21:25, 26); a expressão "na sua casa" não significa dentro do prédio, conforme mostra a comparação de 2 Crônicas 33:20 com 2 Reis 21:18.

Investigações arqueológicas dão uma ideia do tipo de sepultura usado nos tempos antigos. Além de simples sepultura na terra, na Palestina, esta podia ser uma gruta ou câmara escavada na rocha, não raro em encostas de morros. Lugares elevados parecem ter sido preferidos. (Jos 24:33; 2Rs 23:16; 2Cr 32:33; Is 22:16) A câmara talvez servisse para um único sepultamento, deitando-se o cadáver num lugar escavado no chão. Ou talvez fosse preparada para sepultamentos múltiplos, com nichos compridos, de tamanho suficiente para cada um conter um cadáver, cortados nas laterais da câmara em ângulo reto em relação às paredes. A abertura estreita pela qual o cadáver era inserido era então fechada com uma pedra cortada para se encaixar nela. Em outros casos, cortava-se um nicho, ou prateleira, nas paredes dos fundos e nas laterais (Mr 16:5), ou talvez houvesse uma fileira dupla de tais prateleiras, aumentando assim a capacidade da sepultura. O túmulo talvez até mesmo consistisse em mais de uma câmara, embora a câmara singular parece ter sido o tipo comum usado pelos judeus. Quando o cadáver jazia exposto numa prateleira, naturalmente, era necessário selar a entrada para impedir depredações por animais selvagens. Assim, a entrada principal da câmara era fechada com uma grande pedra, às vezes como porta engonçada, e ocasionalmente com uma circular num trilho e rolada para fechar a entrada. Tais pedras circulares talvez pesassem até uma tonelada ou mais. — Mt 27:60; Mr 16:3, 4.

As primitivas sepulturas judaicas destacavam-se pela simplicidade. Contrastavam-se assim muito com os túmulos pagãos, os quais frequentemente tinham pinturas e outras ornamentações nas paredes. Embora Jacó erigisse uma coluna sobre o sepulcro de Raquel, talvez uma única pedra (Gên 35:20), esta parece ter servido como simples marco, não como monumento. (1Sa 10:2) Em 2 Reis 23:17 também se menciona uma "pedra tumular" como assinalando o ponto em que se encontrava uma sepultura. Jesus mencionou túmulos "que não estão em evidência, de modo que os homens andam sobre eles e não o sabem". (Lu 11:44) Visto que os mortos eram associados com aviltamento cerimonial, os sepulcros do povo judeu frequentemente eram caiados, alertando-se assim os transeuntes à sua existência. (Mt 23:27) Diz-se que se fazia esta caiação anualmente, antes da Páscoa. — A Míxena, *Shekalim* 1:1.

Após a morte duma pessoa, o corpo costumava ser banhado (At 9:37) e ungido com óleos e unguentos aromáticos, o que, se for considerado um tipo de embalsamamento, não era aquele feito pelos antigos egípcios. (Veja Mr 14:3-8; Jo 12:3, 7.) O corpo era então enrolado em um pano, em geral de linho. (Mt 27:59; Jo 11:44) Especiarias tais como mirra e aloés costumavam ser incluídas em tal enfaixamento

(Jo 19:39, 40), ou o corpo talvez fosse deitado em óleo e unguento, como se fez com o corpo do Rei Asa. (2Cr 16:14) A grande "queima fúnebre" mencionada neste último caso evidentemente era a queima de tais especiarias, que produziam assim um incenso aromático. A cabeça talvez fosse coberta por um pano separado. — Jo 20:7.

As mulheres que foram ao túmulo de Jesus no terceiro dia, a fim de untar o corpo dele com especiarias, talvez fizessem isso por causa das circunstâncias apressadas em que Jesus foi sepultado, e, assim, com o fim de fazer um serviço mais completo como meio de preservar o corpo por mais tempo. — Mr 16:1; Lu 23:55, 56.

O cadáver provavelmente era levado à sepultura num esquife, ou liteira funerária, talvez feita de trançado de vime, e podia haver uma procissão de muitas pessoas acompanhando-o, inclusive, talvez, músicos tocando uma melodia lamentosa. (Lu 7:12-14; Mt 9:23) No meio do choro, possivelmente se faziam algumas expressões a respeito do falecido no local da sepultura. — 2Sa 3:31-34; 2Cr 35:23-25.

No decorrer do tempo, com o aumento do número de mortos, passaram a existir cemitérios. Estes costumavam encontrar-se fora dos muros da cidade. Mas, reis de Judá foram sepultados na "Cidade de Davi", e os de Israel foram sepultados na capital do reino setentrional. (1Sa 25:1; 1Rs 22:37; 2Cr 9:31; 24:15, 16) No livro *Digging Up Biblical History* (Escavando a História Bíblica; 1931, Vol. II, p. 186), J. G. Duncan escreve: "Por via de regra, os hebreus, embora às vezes fizessem enterros dentro dos muros da cidade, escavavam seus túmulos em rocha numa encosta de morro perto da sua cidade. A presença de túmulos rochosos em encostas de morros é frequentemente um indício seguro de que no morro defronte delas ou perto havia uma povoação, e, por outro lado, a ausência de qualquer indício de sepulturas perto dum lugar é prova segura de que este lugar não fora ocupado." Os penhascos que cercam Jerusalém estão cheios de sepulturas. (Veja Is 22:16.) Acredita-se que a menção do "cemitério dos filhos do povo" (as "sepulturas da plebe", *ALA*), no vale do Cédron, se refira a um cemitério da classe mais pobre. (Je 26:23; 2Rs 23:6) Faz-se também menção do "campo do oleiro" para o sepultamento de estranhos. — Mt 27:7; veja ACÉLDAMA.

A cremação, amplamente praticada pelos posteriores babilônios, gregos e romanos, era rara entre os judeus. Os cadáveres de Saul e de seus filhos foram queimados; os ossos, porém, foram enterrados. — 1Sa 31:8-13; note também Am 6:9, 10.

Nas Escrituras Hebraicas, as palavras *qé·ver* ("sepultura"; Gên 23:4) e *qevu·ráh* ("sepulcro"; Gên 35:20) têm sentido diferente da palavra hebraica *she'óhl*, a qual se refere, não a uma sepultura individual ou a diversas delas, mas à sepultura comum da humanidade, o domínio geral da sepultura. Do mesmo modo, nas Escrituras Gregas Cristãs, a palavra grega *tá·fos* ("sepulcro"; Mt 27:61) e as palavras *mné·ma* ("túmulo"; Mr 15:46) e *mne·mei·on* ("túmulo memorial"; Lu 23:55) são diferentes da palavra *hai·des*, a equivalente grega de *she'óhl*. — Veja HADES; SEOL; SEPULTURA, SEPULCRO; TÚMULO MEMORIAL.

Sepulturas dos Reis ou de Davi. Em Pentecostes, Pedro declarou: "Davi . . . tanto faleceu como foi enterrado, e o seu túmulo está entre nós até o dia de hoje." (At 2:29) Isto indica que a sepultura do Rei Davi ainda existia no ano 33 EC.

Primeiro Reis 2:10 diz que Davi foi enterrado "na Cidade de Davi", e, pelo visto, este tornou-se o lugar costumeiro de sepultamento de reis posteriores de Judá. Doze dos 20 reis que se seguiram a Davi são mencionados diretamente como sepultados na Cidade de Davi, embora nem todos fossem colocados "nas sepulturas dos reis" — Jeorão, Joás (Jeoás) e Acaz sendo mencionados especificamente como não enterrados ali. (2Cr 21:16, 20; 24:24, 25; 28:27) Em vez de tratar-se de um só túmulo comum, com muitas câmaras, as "sepulturas dos reis" talvez fosse uma área específica dentro da Cidade de Davi, onde se encontravam os túmulos memoriais dos reis. O Rei Asa foi sepultado na "grandiosa sepultura que escavara para si na Cidade de Davi" (2Cr 16:14), e de Ezequias se diz que foi enterrado "na subida às sepulturas dos filhos de Davi". (2Cr 32:33) O leproso Rei Uzias foi enterrado "com os seus antepassados, mas no campo de inumação pertencente aos reis, porque disseram: 'Ele é leproso.'" Isto parece indicar o sepultamento do seu infeccionado corpo no solo, em vez de num túmulo escavado na rocha. — 2Cr 26:23.

Dentre os outros reis de Judá, Manassés e Amom evidentemente foram sepultados em lugar diferente, "no jardim de Uza". (2Rs 21:18, 23, 26) A declaração de que o filho de Amom, o fiel Rei Josias, foi enterrado "no cemitério de seus antepassados", talvez se refira aos túmulos reais na Cidade de Davi, ou às sepulturas de Manassés e de Amom. (2Cr 35:23, 24) Três reis morreram em exílio: Jeoacaz (no Egito), Joaquim e Zedequias (em Babilônia). (2Rs 23:34; 25:7, 27-30) Jeoiaquim recebeu 'o enterro dum jumento', "lançado fora ao calor do dia e à geada da noite", em cumprimento da profecia de Jeremias. — Je 22:18, 19; 36:30.

O justo sumo sacerdote Jeoiada recebeu a honra de um enterro "na Cidade de Davi, junto aos reis", sendo a única pessoa mencionada que não era da linhagem real que recebeu tal distinção. — 2Cr 24:15, 16.

Não se pôde determinar onde se encontravam essas sepulturas reais. À base da referência às "Sepulturas de Davi", em Neemias 3:16, e da menção da "subida às sepulturas dos filhos de Davi", em 2 Crônicas 32:33, alguns acham provável a localização no morro SE da cidade, perto do vale do Cédron. Encontraram-se ali o que parece ser diversos antigos túmulos escavados na rocha, com as entradas em forma de poço retangular. Todavia, não se pode fazer uma identificação positiva; todo esforço de identificação foi complicado não só pela destruição da cidade no ano 70 EC, e novamente em 135 EC, mas também pelo uso da parte meridional da cidade pelos romanos como pedreira. Portanto, os acima mencionados túmulos encontram-se numa condição muito deteriorada.

O mausoléu da Rainha Helena de Adiabene, situado na parte N da cidade moderna de Jerusalém, adquiriu o nome enganoso de "Túmulos dos Reis". Na realidade, foi construído no primeiro século EC e não deve ser confundido com as sepulturas reais mencionadas no relato bíblico.

"Os Cadáveres de Seus Reis." Em Ezequiel 43:7-9, Jeová condenou a casa de Israel e seus reis por profanarem Seu santo nome "com a sua fornicação e com os cadáveres de seus reis na sua morte", e disse: "Agora, removam para longe de mim a sua fornicação e os cadáveres de seus reis, e eu certamente residirei no seu meio por tempo indefinido." Alguns comentadores tomaram isso como indício de que os judeus eram culpados de terem feito as sepulturas de certos reis perto da área do templo. No versículo 7, cerca de 20 manuscritos e edições hebraicos, bem como os targuns, contêm a frase "na sua morte", ao passo que o texto massorético reza, em vez disso, "nos seus altos", e a *Septuaginta* grega diz "no meio deles".

Mesmo que a frase "na sua morte" seja a correta aqui, não parece constituir base sólida para se crer que quaisquer dos reis de Judá tenham sido sepultados perto do recinto do templo. Visto que o cadáver da pessoa era considerado impuro, segundo a Lei, sepultar alguém perto do templo teria sido uma franca afronta para Deus, e uma violação tão óbvia e crassa da santidade do templo não é nem mesmo insinuada nas histórias dos reis. É mui pouco provável que os reis que não receberam enterro "nas sepulturas dos reis" ou "dos filhos de Davi" recebessem um lugar mais enaltecido de sepultamento, tal como perto do templo, mas, antes, receberiam um lugar menos destacado e menos honroso.

A consideração mais detida de Ezequiel 43:7-9 indica que o assunto envolve a idolatria e que, assim como a "fornicação" primariamente é figurativa, assim também "os cadáveres de seus reis" representam os ídolos sem vida que a casa de Israel e seus governantes haviam adorado. Assim, em Levítico 26:30, Jeová advertiu os israelitas que a sua desobediência faria com que ele 'aniquilasse os seus altos sagrados e decepasse os seus pedestais-incensários, e deitasse os seus próprios cadáveres sobre *os cadáveres dos seus ídolos sórdidos*'. (Veja Je 16:18; Ez 6:4-6.) O registro mostra que esses ídolos foram introduzidos na área do templo. (Ez 8:5-17) Pode-se também notar que alguns desses deuses-ídolos eram chamados reis, estando a palavra "rei" englobada nos nomes Moloque (1Rs 11:7), Milcom (1Rs 11:5) e Malcão (Je 49:1). A respeito dos deuses-ídolos do reino setentrional, o profeta Amós (5:26) escreveu: "E certamente carregareis Sacute, vosso rei, e Caivã, vossas imagens, a estrela de vosso deus, que fizestes para vós mesmos." Portanto, o peso da evidência parece ser maior para se encarar o texto como condenação da idolatria, em vez de uma dessacração do solo dedicado pelo enterro impróprio de governantes literais.

ENXADA. Veja IMPLEMENTOS AGRÍCOLAS.

ENXERTO. O processo de juntar o enxerto (rebento, renovo) duma árvore de que se sabe que produz bons frutos com o porta-enxerto (tronco, haste) de outra árvore que dá frutos inferiores, com o fim de produzir uma união permanente. Frequentemente se faz a enxertia para conseguir uma combinação das características vantajosas de ambos, o enxerto (seus bons frutos) e o porta-enxerto (seu vigor e sua força). Depois de se firmarem os enxertos, embora obtenham sua nutrição de um tronco diferente, eles produzirão a mesma espécie de frutos que a árvore de que foram tirados.

O apóstolo Paulo, escrevendo aos cristãos em Roma, comparou os cristãos não judeus a ramos duma oliveira brava, que foram enxertados numa oliveira cultivada, para substituir os ramos naturais que haviam sido arrancados. Esse procedimento de enxerto foi descrito por Paulo como "contrário à natureza". Os ramos naturais correspondiam aos judeus que, por sua falta de fé, perderam a oportunidade de estar entre os candidatos ao Reino celestial do Messias. O enxerto de ramos de oliveira brava, ou de cristãos não judeus, na oliveira cultivada, para substituir "ramos naturais", não era motivo de esses gentios terem ideias soberbas, porque poderiam manter a sua posição apenas por meio da fé. Também, o enxerto de ramos da oliveira brava na oliveira cultivada ilustra a união permanente realizada entre judeus e gentios como comembros do "Israel de Deus". — Ro 11:17-24; Gál 3:28; 6:16; compare isso com Jo 15:1-6; veja OLIVEIRA.

ENXOFRE. Elemento não metálico, amarelo, que existe livre ou em combinação com outros elementos em compostos de sulfetos e sulfatos. Seu ponto de fusão é incomumente baixo, 113°C. Queima prontamente com uma pálida chama azul, ao mesmo tempo formando dióxido de enxofre, que tem um odor pungente.

A primeira referência histórica ao enxofre fala da destruição que choveu sobre as iníquas cidades de Sodoma e Gomorra na forma de fogo e enxofre. (Gên 19:24; Lu 17:29) Alguns sugerem, à base de evidência geológica, que esta execução catastrófica, por parte de Jeová, possivelmente foi na forma de erupção vulcânica na região meridional do Mar Morto, o que explica a prevalência de enxofre naquela área hoje em dia.

Crê-se que um incinerador ou crematório de alta temperatura para a antiga cidade de Jerusalém foi desenvolvido pelo acréscimo de enxofre aos fogos constantemente acesos no vale de Hinom (Geena), logo fora da muralha.

Desde o julgamento ardente de Sodoma e Gomorra, em 1919 AEC, as Escrituras referem-se à natureza altamente inflamável do enxofre. (Is 30:33; 34:9; Re 9:17, 18) É símbolo de desolação total. (De 29:22, 23; Jó 18:15) "Fogo e enxofre" são associados quando se representa uma destruição total. (Sal 11:6; Ez 38:22; Re 14:9-11) Somos informados de que o Diabo será "lançado no lago de fogo e enxofre", uma descrição apropriada de aniquilamento total, "a segunda morte". — Re 19:20; 20:10; 21:8.

EPAFRAS [contração de Epafrodito]. Fiel ministro de Cristo, que, pela pregação das boas novas, familiarizou os colossenses com a benignidade imerecida de Deus e assim, bem provavelmente, serviu de instrumento para estabelecer a congregação em Colossos. Por ocasião do primeiro encarceramento de Paulo, Epafras veio a Roma, trazendo consigo um relatório animador sobre o amor e a firmeza da congregação colossense. (Col 1:4-8) Evidentemente, ele permaneceu em Roma, pelo menos por algum tempo, visto que Paulo, escrevendo sua carta aos colossenses, inclui as saudações de Epafras e assegura-lhes que este escravo de Jesus Cristo sempre se esforça "a favor de vós nas suas orações, para que por fim estejais de pé, completos e com firme convicção, em toda a vontade de Deus". Conforme Paulo atesta, este amado coescravo também fazia grande esforço a favor dos irmãos em Laodiceia e Hierápolis. (Col 4:12, 13) Daí, também, ao escrever a Filêmon, Paulo transmite as saudações de Epafras e se refere a ele como "companheiro meu de cativeiro em união com Cristo". (Flm 23) Epafras não deve ser confundido com Epafrodito, de Filipos.

EPAFRODITO [duma raiz que significa "espumar"]. Membro fidedigno da congregação de Filipos, na Macedônia, que (c. 59-61 EC), junto com um presente, foi enviado a Paulo, então preso em Roma. (Fil 2:25; 4:18) Enquanto em Roma, Epafrodito "adoeceu quase a ponto de morrer; mas Deus teve misericórdia dele". A notícia da doença dele chegara aos filipenses, e estes fizeram talvez ansiosamente indagações. Visto que Epafrodito ansiava ver os filipenses e ficou aflito ao saber que eles souberam da sua doença, Paulo achou aconselhável mandar Epafrodito depressa de volta, assim que se restabeleceu, e confiou-lhe a sua carta à congregação filipense. Paulo incentivou os irmãos a dar a Epafrodito "a acolhida costumeira no Senhor" e a ter "em estima a homens desta sorte". Fora por causa da obra do Senhor que Epafrodito se expusera ao perigo, chegando quase a morrer. (Fil 2:25-30) Epafrodito não deve ser confundido com Epafras, de Colossos.

EPÊNETO [Louvado; Elogiado]. Cristão da congregação de Roma, a quem Paulo menciona por nome e a quem envia saudações pessoais. (Ro 16:5) Epêneto é chamado de "uma das primícias da Ásia". É possível que ele fora contatado pessoalmente por Paulo, visto que a família de Estéfanas é similarmente mencionada como "as primícias da Acaia", e Paulo batizara esta família. — 1Co 1:16; 16:15.

EPICUREUS. Os seguidores do filósofo grego Epicuro (341-270 AEC).

A filosofia originada por Epicuro floresceu por sete séculos. Girava em torno da ideia de que o prazer da pessoa era o único ou principal bem na vida. Portanto, Epicuro advogava viver de modo a derivar o máximo prazer possível durante a vida, mas fazendo-o com moderação, a fim de evitar o sofrimento resultante de excessos em tal prazer. Dava-se mais destaque aos prazeres da mente do que aos prazeres físicos. Portanto, segundo Epicuro, mais importante é *com quem* se come do que *o que* se come. Prazeres desnecessários, e em especial os artificialmente produzidos, deviam ser suprimidos. Visto que a erudição, a cultura e a civilização, bem como os envolvimentos sociais e políticos, podiam criar desejos difíceis de satisfazer, resultando assim na perturbação da paz mental da pessoa, eram desestimulados. Procurava-se o conhecimento apenas para se livrar de temores e superstições religiosos, os dois temores primários a serem eliminados sendo o temor dos deuses e da morte. Encarando o casamento e o que acarreta como ameaça à paz mental, Epicuro levou uma vida celibatária, mas não impôs esta restrição aos seus seguidores.

A filosofia caracterizava-se pela completa ausência de princípios. Desaconselhava-se a violação da lei simplesmente por causa da vergonha associada com a detecção e a punição talvez resultante. Viver com medo de ser descoberto ou punido diminuiria o prazer, e isto tornava desaconselhável até mesmo transgressões secretas. Para os epicureus, a virtude, por si só, não tinha valor e só era benéfica quando servia de meio para obter felicidade. Recomendava-se a reciprocidade, não por ser direita e nobre, mas porque compensava. As amizades tinham a mesma base egoísta, quer dizer, resultar em prazer para quem as tivesse. Embora o empenho pelo prazer constituísse o ponto focal desta filosofia, paradoxalmente, Epicuro referia-se à vida como “dom amargo”.

Os epicureus acreditavam na existência de deuses, mas que estes, como tudo o mais, eram compostos de átomos, embora de contextura mais fina. Pensava-se que os deuses estavam longe demais da terra para ter qualquer interesse no que o homem fazia; portanto de nada adiantava orar ou oferecer sacrifícios a eles. Os deuses, segundo acreditavam, não criaram o universo, nem infligiam punição ou concediam bênçãos a alguém, mas eram supremamente felizes, e este era o alvo que se devia tentar atingir durante a vida. No entanto, os epicureus afirmavam que os deuses não estavam em condições de ajudar alguém neste respeito, que a vida veio à existência por acaso num universo mecânico, e que a morte acaba com tudo, libertando a pessoa do pesadelo da vida. Embora se cresse que o homem tinha uma alma, pensava-se que a alma se compunha de átomos que se dissolviam por ocasião da morte do corpo, assim como água se derrama dum jarro que se quebra.

À luz do precedente, pode-se reconhecer por que havia filósofos epicureus entre aqueles que passaram a conversar polemicamente com Paulo, na praça do mercado em Atenas, e que disseram: “O que é que este paroleiro quer contar?” “Ele parece ser publicador de deidades estrangeiras.” (At 17:17, 18) A filosofia dos epicureus, com a sua ideia de “comamos e bebamos, pois amanhã morreremos”, negava a esperança da ressurreição ensinada pelos cristãos no seu ministério. — 1Co 15:32.

EPILEPSIA. Doença crônica do sistema nervoso central, manifestada por convulsões, ou pela debilitação ou perda da consciência, e talvez ambas. Este distúrbio está relacionado com uma atividade anormal do cérebro. Uma grave crise epiléptica convulsiva, acompanhada pela inconsciência, é chamada de *grand mal* (grande mal), ao passo que a forma mais branda, ataques de duração muito curta, é chamada de *petit mal* (pequeno mal), sendo estes os dois principais tipos de epilepsia. Quem sofre de epilepsia é chamado de epiléptico.

No dia após a transfiguração, Jesus Cristo curou um epiléptico que seus discípulos não haviam conseguido curar. (Mt 17:14-20) Este menino, desde a infância, tinha um “espírito sem fala e surdo”, o qual, entre outras coisas, lançava-o periodicamente em convulsões; estas o faziam espumar pela boca. Jesus censurou o demônio, este saiu e o menino ficou assim curado. — Mr 9:14-29; Lu 9:37-43.

Embora neste caso específico houvesse atividade demoníaca associada com sintomas epilépticos, a epilepsia normalmente tem causas naturais, e as Escrituras não dão a entender que em geral ela seja causada por possessão demoníaca. Antes, Mateus (4:24, em grego) relata que as pessoas traziam a Jesus enfermos que incluíam “os possessos por demônios *e* os epilépticos”, diferenciando estes dois tipos de pessoas curadas por Cristo.

O termo “epilepsia” deriva da palavra grega *e·pi·le·psí·a,* que literalmente significa “agarra [ataque, acesso]”. No entanto, a palavra *e·pi·le·psí·a* não é usada na Bíblia. Antes, para este distúrbio, Mateus (4:24; 17:15) empregou formas da palavra grega *se·le·ni·á·zo·mai,* que literalmente significa “lunático”. Ao passo que a versão *Almeida* usa “lunático(s)”, certas traduções modernas empregam “epiléptico(s)”, em Mateus 4:24; 17:15. — *BLH; NTP.*

É interessante que *The International Standard Bible Encyclopaedia* (A Enciclopédia Bíblica Padrão Internacional) declare: “O significado do termo original *seleniazomai,* ‘lunático’, acha-se ligado à crença popular, ampla e estranhamente persistente, de que a lua, em certas fases, é prejudicial aos seres humanos, esp[ecialmente] no caso de doenças de caráter periódico ou remitente. Não existem dados pelos quais se possa determinar se, na época do N[ovo] T[estamento], esta palavra específica representava uma crença viva e ativa, ou tinha passado para o uso em que a metáfora original desaparece, e a palavra simplesmente indica o fato aludido, sem referência à ideia incorporada na etimologia. Ainda usamos a palavra ‘lunático’ para significar um doente mental, embora há muito tenhamos deixado de crer na influência da lua em tais casos.” — Editada por J. Orr, 1960, Vol. III, p. 1941.

Usar Mateus formas de *se·le·ni·á·zo·mai* não significa que ele sustentava conceitos supersticiosos, associando tal doença com certas fases da lua. Evidentemente, ele apenas empregou o termo grego de uso comum para indicar um epiléptico. Também, os sintomas descritos por Mateus, Marcos e Lucas, como presentes no caso do menino, certamente são os associados com a epilepsia.

ÉPOCAS, ESTAÇÕES. Uma estação é um período durante o qual se costuma fazer certo tipo de trabalho agrícola ou em que prevalece certo tipo de clima; a época é um tempo apropriado ou designado para alguma coisa.

Ao passo que a terra gira em torno do sol, a inclinação do eixo da terra num ângulo em relação ao plano da eclíptica produz um ciclo de estações climáticas. Como marcadores da passagem do tempo, os corpos celestes servem de indicadores das estações. (Gên 1:14) Gênesis 8:22 diz que as estações da terra "nunca cessarão". Para notar a correlação entre os meses do calendário judaico e os do gregoriano, bem como as festividades, o clima e as épocas agrícolas, veja CALENDÁRIO.

Intimamente relacionadas com as épocas agrícolas havia as anuais "épocas festivas", quando se celebravam as festividades estabelecidas pela Lei mosaica. (1Cr 23:31; 2Cr 31:3) Portanto, quando Paulo aconselhou alguns cristãos judeus, os quais 'observavam escrupulosamente dias, e meses, e *épocas*', ele se referiu a épocas festivas que faziam parte da Lei, não a simples épocas ou estações climáticas ou agrícolas. — Gál 4:10.

"Época" pode referir-se assim a um tempo fixo ou designado, ou a um período de certas características. (At 3:19 n.; Ro 8:18; Gál 6:9) Com o tempo, aquilo que constituía ensino salutar e conduta correta foi tornado bem claro aos cristãos. Concordemente, era a "época" de estar acordado. (Ro 13:11-14) 'Os tempos ou as épocas', ou períodos, em que a vontade de Jeová em certos assuntos seria realizada, eram de verdadeiro interesse para os seus adoradores (At 1:7), que os entendiam ao passo que eram progressivamente revelados. — 1Te 5:1.

Com respeito à morada das nações na terra, Deus "decretou os tempos designados" (At 17:26; "fixou as épocas de sua história", *NE*) por determinar quando certas mudanças deviam ocorrer, tais como quando chegou o tempo divinamente designado para desarraigar os habitantes cananeus da Terra da Promessa. — Gên 15:13-21; Je 25:8-11; Da 2:21; 7:12; veja TEMPOS DESIGNADOS DAS NAÇÕES.

EQUER [Membro [da família]]. Filho de Rão, primogênito de Jerameel, da tribo de Judá. — 1Cr 2:4, 5, 9, 25, 27.

ER [Desperta; Acorda].

1. Primogênito de Judá com sua esposa cananeia. Seu pai tomou para ele Tamar por esposa, mas, porque Er se mostrou iníquo aos olhos de Jeová Deus, este o entregou à morte antes de ele poder gerar filhos. — Gên 38:1-7; 46:12.

2. Filho de Selá, terceiro filho de Judá com sua esposa cananeia. — Gên 38:2-5; 1Cr 4:21.

3. Antepassado de Jesus Cristo; filho de Jesus (José[s]) e pai de Elmadã. — Lu 3:28.

ERA. Veja IDADE.

ERÃ [O Despertado; O Acordado], **ERANITAS.** Erã era filho de Sutela, filho de Efraim, e antepassado dos eranitas. — Núm 26:35, 36.

ERASTO [Amado; Amável].

1. Cristão que ministrava a Paulo na sua terceira viagem missionária e a quem Paulo enviou da Ásia à Macedônia, junto com Timóteo. (At 19:22) É provável que este seja o Erasto que permaneceu em Corinto na época em que Paulo escreveu a sua segunda carta a Timóteo. — 2Ti 4:20.

2. Mordomo da cidade de Corinto, cujos cumprimentos Paulo incluiu na sua carta aos romanos. (Ro 16:23) Durante escavações feitas em Corinto, em 1929, o Professor T. L. Shear descobriu um calçamento com uma inscrição em latim, que reza: "Erasto, procurador [e] edil, colocou este calçamento às suas próprias custas." Embora não se saiba se este é o Erasto mencionado por Paulo, acredita-se que o calçamento tenha existido no primeiro século EC. Sugeriu-se que este mordomo também foi companheiro de viagem de Paulo (veja o N.º 1 acima). Todavia, visto que teria sido difícil para Erasto acompanhar Paulo e ao mesmo tempo cuidar dos seus deveres como mordomo, ou administrador, da cidade, aqueles que favorecem esta identificação geralmente chegam à conclusão de que Erasto ocupara esta posição oficial numa época anterior e que, portanto, Paulo se refere a ele por este título.

EREQUE. Uma das quatro cidades que constituíam 'o princípio do reinado de Ninrode' na terra de Sinear. (Gên 10:10) Ereque é hoje representada por um aglomerado de elevações num lugar chamado Warka pelos árabes e conhecido como Uruk pelos antigos acadianos da Mesopotâmia. Está situada a uns 177 km ao SE de Babilônia, na margem O do antigo leito do Eufrates (o Shatt-ek-Kar), ou a uns 6 km ao L do atual leito deste rio. Ali foi descoberto um antigo zigurate, junto com muitas elevações e ataúdes que parecem indicar que Ereque era antigamente lugar de sepultamento de reis assírios.

Habitantes de Ereque ("arquevitas", *Al*) estavam entre os povos transferidos para Samaria pelo imperador assírio Asenapar. — Esd 4:9, 10.

ERI [O Despertado; O Acordado], **ERITAS.** Quinto filho mencionado de Gade e antepassado dos eritas. — Gên 46:16; Núm 26:16.

ERMO. O termo hebraico para ermo (*midh·bár*) em geral se refere a uma terra pouco povoada, inculta. (Je 2:2) Podia incluir pastagens (Sal 65:12;

Je 23:10; Êx 3:1), cisternas (2Cr 26:10), casas e até algumas cidades (1Rs 2:34; Jos 15:61, 62; Is 42:11). Embora frequentemente designe simples estepes, com matagais e grama, *midh·bár* também pode aplicar-se a regiões sem água, que poderiam ser classificadas como verdadeiros desertos. Outros termos hebraicos usados para designar tais regiões de modo mais específico são frequentemente encontrados em paralelos poéticos com *midh·bár*. — Sal 78:40; Je 50:12.

A palavra *yeshi·móhn* indica um lugar naturalmente desolado ou um deserto. (Sal 68:7; Is 43:19, 20) Evidentemente, é um termo mais forte do que *midh·bár,* indicando maior aridez, como na expressão "deserto [*yeshi·món*] vago, uivante". (De 32:10) Usado junto com o artigo definido, refere-se a regiões ermas, específicas. — Núm 21:20; 1Sa 23:19, 24; veja JESIMOM.

ʽAra·váh descreve terrenos áridos e estéreis, tais como os defronte de Jericó, do outro lado do Jordão. (Núm 22:1) Essas planícies desérticas talvez fossem o resultado da destruição florestal, e da falta de devida conservação e cultivo, ou talvez fossem o resultado de prolongadas secas, condições que transformam terras produtivas em infrutíferas terras desoladas. (Is 33:9; Je 51:43) Acompanhada do artigo definido, esta palavra denota também uma parte específica da Terra da Promessa. (Veja ARABÁ; ARABÁ, VALE DA TORRENTE DO.) Outro termo, *tsi·yáh,* descreve qualquer "região árida" e é usado em paralelismo com as palavras já mencionadas. — Sal 107:35; Is 35:1.

Mesmo as regiões que na Bíblia recebem a descrição de "deserto" raras vezes eram do tipo arenoso, tal como certas partes do deserto do Saara com dunas ondulantes de areias. Usualmente eram planícies relativamente sem árvores, áridas ou semiáridas, planaltos rochosos ou vales desolados, sem água, cercados por montes elevados ou picos calvos. — Jó 30:3-7; Je 17:6; Ez 19:13.

A nação de Israel, no seu Êxodo do Egito, foi guiada por Deus para o ermo ao longo do Mar Vermelho, induzindo Faraó a presumir que haviam perdido o rumo. (Êx 13:18-20; 14:1-3) Do outro lado do Mar Vermelho, e pelo restante dos 40 anos, Israel passou de um setor ermo para outro, inclusive as regiões ermas de Sur, Sim, Sinai, Parã e Zim (Êx 15:22; 16:1; 19:1; Núm 10:12; 20:1), ocasionalmente acampando junto a oásis, tais como em Elim, com suas 12 fontes e 70 palmeiras (Êx 15:27), e em Cades. — Núm 13:26; De 2:14; MAPA, Vol. 1, p. 541.

A própria Terra da Promessa, constituindo parte do chamado Crescente Fértil, estendia-se como um dedo de terra bem cultivada, delimitada num lado pelo mar Mediterrâneo e em dois lados por enormes regiões ermas — o deserto siro-árabe ao L e a península do Sinai ao S. (Êx 23:31) Dentro das fronteiras daquela terra havia setores ermos menores, por exemplo, junto a Dotã, um pouco ao S do vale de Jezreel, onde José foi lançado numa cisterna pelos seus irmãos (Gên 37:17, 22); o ermo de Judá, com certas partes ao redor das cidades de Zife, Maom e En-Gedi, ermos nos quais Davi procurou refugiar-se de Saul (Jz 1:16; 1Sa 23:14, 24; 24:1); e as regiões ermas ao lado L do Jordão, ligadas ao deserto siro-árabe (Núm 21:13; De 1:1; 4:43). Grande parte do abatimento tectônico atravessado pelo rio Jordão (hoje chamado de o Gor) é basicamente terra desértica.

Embora muitas das regiões ermas mencionadas na Bíblia sejam hoje terras desoladas, completamente estéreis, há evidência de que algumas delas nem sempre foram assim. Denis Baly, em *The Geography of the Bible* (A Geografia da Bíblia; 1957, p. 91), diz que "a natureza do tipo de vegetação deve ter sofrido mudanças muito grandes desde os tempos bíblicos". As condições originalmente bem equilibradas em que o solo, o clima e a vegetação formavam um ambiente estável, com pouca erosão do solo, foram desequilibradas pela destruição de florestas que nunca foram replantadas. Desaparecendo a sombra, e não havendo raízes para reter o solo, o calor abrasador do verão e as castigantes chuvas do inverno as destruíram. A terra ficou crestada pelo sol, arrastada pelo vento, açoitada por variações extremas de temperatura e levada embora pelas chuvas. As investigações arqueológicas mostram que muitas áreas, agora completamente estéreis, antigamente "incluíam pastagens, planícies e oásis, em que fontes e chuvas ocasionais, além da cuidadosa conservação da água, tornavam possível a construção de povoados e a manutenção de importantes rotas de caravanas". (*The Interpreter's Dictionary of the Bible* [O Dicionário Bíblico do Intérprete], editado por G. Buttrick, 1962, Vol. 1, p. 828) Mesmo hoje, muitas destas áreas ermas ficam na primavera cobertas por um espesso gramado verde, embora no fim do verão o calor e a seca já o tenha queimado.

Condições no Ermo da Peregrinação. Embora as condições em algumas das regiões ermas possivelmente fossem bem mais favoráveis no passado remoto do que no tempo atual, Moisés podia falar a respeito da viagem de Israel através do Sinai como sendo "através do grande e atemorizante ermo de serpentes venenosas e de escorpiões, e de terra sedenta sem água". (De 1:19; 8:15; FOTOS, Vol. 1, p. 542) Era "terra das febres" (Os 13:5), terra de cova e de sombra tenebrosa. (Je 2:6) As regiões ermas mais áridas ou não eram habitadas (Jó 38:26) ou eram lugares em que habitavam os que

moravam em tendas e onde vagueavam nômades. (1Cr 5:9, 10; Je 3:2) Havia ali sarças e espinheiros (Gên 21:14, 15; Êx 3:1, 2; Jz 8:7), lódãos espinhosos e matas de acácias espinhosas. — Êx 25:10; Jó 40:21, 22.

Os viajantes cansados, seguindo as veredas batidas (Je 12:12), talvez procurassem sombra debaixo dos galhos finos como varas da giesta-das-vassouras (1Rs 19:4, 5), ou sob um junípero anão de aspecto sombrio (Je 48:6), ou junto ao tronco nodoso duma tamargueira, com sua folhagem penada de pequeninas folhas sempre-verdes (Gên 21:33). Lá no alto, águias e outras aves de rapina davam voltas no céu sem nuvens (De 32:10, 11), ao passo que as víboras cornudas e as cobras-cuspideiras deslizavam sobre rochas e sob arbustos, lagartos de areia corriam em volta e grandes lagartos monitores se locomoviam desajeitadamente em pernas curtas e fortes. (Le 11:30; Sal 140:3; Is 34:15) Cabritos-monteses apareciam nos rochedos (1Sa 24:2); jumentos selvagens, zebras, camelos e avestruzes alimentavam-se com a esparsa vegetação; e até mesmo pelicanos e porcos-espinhos podiam ser vistos. (Jó 24:5; 39:5, 6; Je 2:24; La 4:3; Sof 2:13, 14) À noite, ao uivo dos chacais e dos lobos juntava-se o pio das corujas ou o zunido do curiango, aumentando a impressão de desolação e isolamento. (Is 34:11-15; Je 5:6) Aqueles que já dormiram numa região erma geralmente fizeram isso com pouco senso de segurança. — Veja Ez 34:25.

Com exceção de oásis espalhados, a península do Sinai é na maior parte uma região de areia, pedregulho e rocha. Nos uádis a vegetação é escassa. Antigamente, talvez houvesse mais chuvas e também mais vegetação. Todavia, sem os cuidados de Deus, os israelitas, possivelmente ascendendo a uns três milhões, nunca teriam sobrevivido nesta região descampada. Conforme Moisés lhes disse nas planícies de Moabe: "Guarda-te para que não te esqueças de Jeová, teu Deus . . . que te tirou da terra do Egito, da casa dos escravos, que te fez andar através do grande e atemorizante ermo de serpentes venenosas e de escorpiões, e de terra sedenta sem água, que te fez sair água da rocha de pederneira, que te alimentou no ermo com maná que teus pais não conheceram, para te humilhar e para te pôr à prova, a fim de fazer-te o bem nos teus dias posteriores." — De 8:11-16.

Ermo nas Escrituras Gregas. Aqui, o termo grego *é·re·mos* corresponde de modo geral ao hebraico *midh·bár*. (Lu 15:4) Descreve o ambiente ermo em que João, o Batizador, pregava (Mt 3:1), e os lugares solitários a que certo homem endemoninhado era impelido. (Lu 8:27-29) Jesus, depois de batizado, jejuou e foi tentado por Satanás numa região erma. (Mt 4:1; compare isso com Le 16:20-22.) Durante o seu ministério, Jesus, às vezes, retirava-se para o ermo a fim de orar. (Lu 5:16) No entanto, ele assegurou aos seus discípulos que a sua presença com poder régio não se limitaria a algum ermo solitário, mas se manifestaria em toda a parte. (Mt 24:26) O ermo ainda possuía seus perigos peculiares quando o apóstolo Paulo fazia as suas viagens missionárias. — 2Co 11:26; compare isso com At 21:38.

Usos Figurados. As regiões ermas ao L e ao SE da Palestina eram também fonte de fortíssimos ventos quentes, agora chamados de sirocos, palavra derivada da árabe (*sharquiyyeh*) para "vento oriental". Estes ventos procedentes do deserto têm um enorme efeito ressecante, absorvendo toda a umidade no ar e não raro carregando consigo uma fina poeira amarelada. (Je 4:11) Os sirocos ocorrem principalmente na primavera e no outono, e os da primavera podem ser bem destrutivos para a vegetação e as plantações. (Ez 17:10) Falando de Efraim, como a tribo que representava o apóstata reino setentrional de Israel, Jeová predisse que, mesmo que Efraim "mostre ser frutífero, virá um vento oriental . . . Sobe do ermo e secará sua fonte e drenará o seu manancial. Este rapinará o tesouro de todos os objetos desejáveis". Este devastador vento oriental, procedente do ermo, simbolizava o ataque que Israel sofreria da Assíria desde o L, saqueando os israelitas e levando-os cativos. — Os 13:12-16.

As próprias regiões ermas, caracteristicamente pouco habitadas, e evidenciando falta de atenção e cultivo por parte dos homens, frequentemente eram usadas para retratar os resultados destrutivos duma invasão inimiga. Por causa da infidelidade de Judá, os exércitos de Babilônia fariam das suas 'cidades santas um ermo, de Sião um mero ermo, de Jerusalém, um baldio desolado' (Is 64:10), seus pomares e seus campos cultivados todos assumindo aspecto de ermo. (Je 4:26; 9:10-12) Seus governantes principescos, que haviam sido iguais a majestosos cedros duma floresta, seriam cortados. (Je 22:6, 7; compare isso com Ez 17:1-4, 12, 13.) Por outro lado, em retribuição pelo seu ódio e sua oposição ao arranjo do reino de Deus, as nações inimigas, tais como Babilônia, Egito, Edom e outras, passariam por algo similar. Especialmente Babilônia foi destacada para se tornar "um ermo árido e uma planície desértica", desabitada, esquecida na sua desolação. — Je 50:12-16; Jl 3:19; Sof 2:9, 10.

Em contraste, a restauração de Judá, após o exílio de 70 anos, seria como converter uma região erma num jardim edênico, com pomares frutíferos e campos produtivos, regados por correntes e rios, e com juncos, árvores frondosas e flores desabrochadas, o que faria a terra parecer alegrar-se. — Is 35:1, 2; 51:3.

Pessoas. Referências similares a pessoas mostram que tais profecias se aplicam primariamente em sentido espiritual, em vez de literal. Assim, aquele que confia antes em homens do que em Jeová é comparado a uma árvore solitária numa planície desértica, sem esperança de ver o bem. Mas aquele que confia em Jeová é como uma "árvore plantada junto às águas", frutífera, luxuriante e segura. (Je 17:5-8) Estes contrastes fornecem também a base para um quadro mental do que constitui uma região erma.

"Ermo do mar." O "ermo [*midh·bár*] do mar", em Isaías 21:1, tem sido entendido por alguns comentadores como uma expressão que se refere à parte meridional da antiga Babilônia. Quando os rios Eufrates e Tigre anualmente transbordavam suas margens, esta região se tornava como que um 'mar ermo'.

Em Revelação. No livro de Revelação, o ermo é usado em sentido duplo: para representar solidão e refúgio contra atacantes, no caso da mulher simbólica que dá à luz o filho varão régio (Re 12:6, 14), e para representar o lar de feras, no caso da simbólica mulher "Babilônia, a Grande", que monta a fera de sete cabeças. — Re 17:3-6, 12-14.

ERMO DE JUDÁ. Veja JUDÁ, ERMO DE.

ERVA SALGADA [hebr.: *mal·lú·ahh*]. Este termo é mencionado apenas uma vez nas Escrituras como alimento consumido por aqueles considerados de pouca importância. (Jó 30:4) A palavra da língua original é considerada como derivando duma raiz que significa "sal", e também tem sido traduzida por "barrilheira" (*AS, AT, Da*), "ervas" (*BLH, CBC, So*), "grama" (*Dy*) e "malvas" (*Al, BJ, BV, IBB*). A tradução por "malvas" parece ter resultado da similaridade entre a palavra hebraica *mal·lú·ahh* e a palavra grega *mo·ló·khe*. Todavia, em Jó 30:4, os tradutores da *Septuaginta* grega não usaram *mo·ló·khe*, mas *há·li·ma* ("ervas salgadas", *LXX*, Bagster), e *há·li·ma*, assim como *mal·lú·ahh*, é considerada como se referindo quer ao sabor salgado da planta, quer à região onde cresce.

A planta mais frequentemente sugerida como correspondendo à *mal·lú·ahh* da Bíblia é a salgadeira (*Atriplex halimus*). Costumeiramente, este arbusto ramoso tem a altura de 1 a 2 m. A planta tem folhas pequenas, grossas e de sabor azedo, e, na primavera, dá pequenas flores purpúreas. Cresce em solo salino.

ERVAS AMARGAS [hebr.: *mero·rím*]. Os israelitas deviam comer junto com o cordeiro assado e o pão não levedado também ervas amargas, na noite da Páscoa (Êx 12:8), e este continuou a ser o arranjo em todas as posteriores celebrações da Páscoa. (Núm 9:11) Não se declara nada específico sobre a espécie ou as espécies de ervas amargas. Essas ervas amargas, pelo visto, tinham por fim lembrar aos israelitas a amarga experiência que tiveram durante a servidão egípcia.

O mesmo termo hebraico (*mero·rím*) ocorre em Lamentações 3:15 e usualmente é traduzido por "amarguras" ou "coisas amargas", embora alguns sugiram "ervas amargas" como tradução apropriada, para corresponder à menção do absinto, no mesmo versículo.

ERVAS DANINHAS. Em geral, plantas incômodas, que parecem não ter utilidade alguma no lugar onde crescem. Embora alguns peritos se tenham esforçado a relacionar plantas específicas com as diversas palavras das línguas originais, traduzidas por "ervas daninhas", "joio", etc., na Bíblia, não é possível fazer uma identificação exata.

A palavra hebraica *bo'·sháh* é considerada derivada duma raiz que significa "malcheiroso", e por isso provavelmente abrange uma variedade de plantas fedorentas, 'ervas malcheirosas'. O fiel Jó, de fato, declarou que, se seu proceder na vida não tivesse sido um de integridade, então, em vez de cevada, que crescesse uma erva malcheirosa. — Jó 31:40.

Outro termo hebraico, *hhóh·ahh*, é entendido como designando plantas espinhosas em geral, ervas espinhosas que crescem em solo cultivado e prontamente tomam posse de terras desoladas. (Jó 31:40; Is 34:13; Os 9:6) A mesma palavra aparece em Jó 41:2, onde parece aludir a um espinho enfiado na guelra dum peixe para poder carregá-lo. *Hhóh·ahh* é também usado em sentido ilustrativo. (Cân 2:2) A planta espinhosa na mão de um ébrio pode causar ferimento a ele e a outros; o mesmo se dá com gente estúpida que usa um provérbio de modo errado por não o entender. (Pr 26:9) O Rei Jeoás, de Israel, comparou a ação do orgulhoso Rei Amazias, de Judá, de querer lutar com ele, a uma planta espinhosa que pede uma aliança matrimonial com um cedro do Líbano. — 2Rs 14:8, 9; 2Cr 25:18.

A denominação hebraica *shá·yith* parece indicar uma variedade de ervas daninhas que crescem em terras abandonadas ou desoladas. (Is 5:6; 7:23-25; 27:4) Este termo, traduzido "ervas daninhas", é usado em sentido figurado para representar pessoas que, por sua infidelidade, se tornaram inúteis e próprias apenas para serem destruídas. — Is 9:18, 19; 10:17-19; compare isso com Da 4:20-22.

Em Provérbios 24:31, o plural do termo hebraico *qim·móhs*, comumente traduzido por "urtiga", parece indicar toda espécie de ervas daninhas. — Veja URTIGA.

O joio (gr.: *zi·zá·ni·a*) da ilustração de Jesus em Mateus 13:24-30, 36-43, geralmente é considerado ser o *Lolium temulentum*, que se parece muito ao trigo, até amadurecer, quando pode ser prontamente diferenciado do trigo pelas suas sementes pretas, menores. Isto, junto com o fato de que as raízes deste joio se entrelaçam com o trigo, torna bem desaconselhável arrancar o joio num estágio inicial. Se as sementes do joio ficam misturadas com os grãos de trigo, após a colheita, isto pode ter um efeito grave para quem come. Tontura e até mesmo envenenamento fatal têm sido atribuídos a se consumir pão contendo farinha de joio demais. As propriedades venenosas das sementes do joio são geralmente atribuídas a um fungo que cresce nelas.

O rei assírio Esar-Hadom, que fez muito para repovoar Samaria com estrangeiros.

ESÃ [possivelmente: Alguém Que se Apoia [em]]. Cidade na região montanhosa de Judá. (Jos 15:20, 48, 52) Embora se desconheça sua localização exata, a tradução por "Soma", na *Septuaginta* grega (MS. Vaticano 1209), tem levado alguns peritos a identificá-la com Khirbet Samʻa (Horvat ʼesh-Shamʻah), a uns 15 km ao SSO de Jerusalém.

ESAR-HADOM [do assírio, significando "Assur Dá um Irmão"]. Um filho mais jovem e sucessor de Senaquerib, rei da Assíria. Numa das suas inscrições, Esar-Hadom confirma o relato bíblico sobre a morte do seu pai (Is 37:37, 38), dizendo: "Uma firme determinação sobreveio aos meus irmãos. Eles abandonaram os deuses e se voltaram para seus atos violentos, maquinando o mal. . . . Para obterem a realeza, mataram Senaquerib, seu pai." — *Ancient Records of Assyria and Babylonia* (Registros Antigos da Assíria e de Babilônia), de D. Luckenbill, 1927, Vol. II, pp. 200, 201.

Esar-Hadom declara que, antes da morte de seu pai, ele já havia sido escolhido como herdeiro presuntivo, e ele parece ter servido como vice-rei em Babilônia antes de se tornar rei da Assíria. Após o assassinato de seu pai, Esar-Hadom fala de perseguir os assassinos até a Armênia ("a terra de Ararate", 2Rs 19:37), onde os derrotou. Considera-se que seu reinado oficial tenha durado 12 anos.

Logo cedo no seu reinado, Esar-Hadom começou a restauração de Babilônia, que Senaquerib havia destruído. O templo de Esagila foi restaurado, e, sobre a própria cidade, Esar-Hadom diz: "Babilônia . . . eu construí de novo, ampliei, soergui, magnifiquei." — *Ancient Records of Assyria and Babylonia,* Vol. II, p. 244.

Seus registros relatam operações militares contra os *gimirrai* ou cimérios, que se crê terem sido descendentes de Gômer. (Veja Gên 10:2; Ez 38:6.) Saqueou também a cidade de Sídon, fundando uma nova cidade num lugar próximo, que ele chamou de Kar-Esarhaddon. Numa das suas inscrições alista uns 20 reis vassalos, inclusive Manassés de Judá (*Menasi,* rei de *Yaudi*).

O registro de 2 Crônicas 33:10-13 mostra que Manassés foi capturado pelos "chefes do exército que pertencia ao rei da Assíria" e levado para Babilônia. No passado, alguns pensavam que esta referência a Babilônia estivesse errada, achando-se que Nínive fosse o lugar para onde se levaria Manassés. Todavia, conforme se viu, Esar-Hadom, cujas inscrições mostram ter ele sido contemporâneo de Manassés, havia reconstruído Babilônia e se diz ter estado "muito menos interessado do que qualquer outro rei assírio no embelezamento de sua capital, Nínive". (*The Interpreter's Dictionary of the Bible* [O Dicionário Bíblico do Intérprete], editado por G. Buttrick, 1962, Vol. 2, p. 125) Se Manassés foi capturado durante o reinado de Esar-Hadom, não havia nada de incongruente em ele ter sido levado para Babilônia, de cuja restauração Esar-Hadom se gabava com tanta jactância. Deve-se notar, porém, que o filho de Esar-Hadom, Assurbanipal, também menciona Manassés como tributário durante o seu reinado.

Os "Sessenta e Cinco Anos". Por ocasião da reconstrução do templo em Jerusalém, alguns dos habitantes não israelitas do país mencionaram ter

sido levados a Samaria por "Esar-Hadom, rei da Assíria". (Esd 4:2) Que a transferência de pessoas, pelos assírios, para Samaria e de Samaria, continuou até o seu reinado é encarado por alguns como chave para se entender o período de "sessenta e cinco anos", mencionado em Isaías 7:8, referente à desolação de Efraim (que tinha por capital Samaria). O intervalo, desde o reinado de Tiglate-Pileser III (que iniciou a deportação de pessoas do reino setentrional de Israel pouco depois da profecia de Isaías) até o de Esar-Hadom, admitiria tal período de 65 anos até o total 'desbaratamento' de Efraim "para não ser povo".

Conquista do Egito. O notável feito militar de Esar-Hadom foi a conquista do Egito, vencendo o exército egípcio sob o governante etíope Tiraca (mencionado como "rei da Etiópia", em 2Rs 19:9) e tomando a cidade de Mênfis. Esar-Hadom acrescentou assim aos seus muitos títulos o de "Rei dos reis do Egito".

Embora Esar-Hadom organizasse o Egito em distritos e nomeasse governadores assírios sobre os príncipes destes distritos, em questão de dois anos se desenvolveu uma revolta. O rei assírio empreendeu uma segunda campanha para esmagar a rebelião, mas morreu em caminho, em Harã. Nas suas inscrições, Esar-Hadom havia dito: "Eu sou poderoso, eu sou todo-poderoso, eu sou um herói, eu sou gigantesco, eu sou colossal." (*Ancient Records of Assyria and Babylonia,* Vol. II, p. 226) Todavia, como todos os outros humanos imperfeitos, mostrou-se que ele era apenas súdito escravizado do domínio dos reis Pecado e Morte, que então o reivindicaram. — Veja Sal 146:3, 4; Ec 9:4; Ro 5:21.

Antes de morrer, Esar-Hadom fizera arranjos para assegurar uma sucessão suave ao trono por proclamar seu filho Assurbanipal príncipe herdeiro, ao passo que designou outro filho, Samas-sum-iuquin, para ser rei de Babilônia. De modo que, quando Esar-Hadom morreu, Assurbanipal tornou-se o próximo monarca assírio.

ESAÚ [Peludo]. Primogênito de Isaque e Rebeca; irmão gêmeo de Jacó e antepassado dos edomitas. Recebeu o nome de Esaú por causa da sua incomum aparência peluda ao nascer, mas foi-lhe dado o nome de Edom (que significa "Vermelho") por causa do cozido *vermelho* de lentilhas pelo qual vendeu a sua primogenitura. — Gên 25:25, 26, 30.

Mesmo já antes do nascimento dos gêmeos, em 1858 AEC, quando Isaque tinha 60 anos, os bebês lutaram no ventre da sua mãe. Em resposta à indagação de Rebeca, a respeito do significado disso, Jeová revelou-lhe que dois grupos nacionais seriam separados das suas entranhas e que o mais velho serviria ao mais jovem. — Gên 25:22, 23.

Desprezo por Assuntos Espirituais. Esaú tornou-se caçador hábil e aventureiro, "homem selvagem". Dessemelhante do seu irmão, o "inculpe" Jacó, Esaú tinha mentalidade carnal e era materialista. (Gên 25:27) Isaque, porém, amava Esaú, "porque significava caça para a sua boca". — Gên 25:28.

Certo dia, Esaú, cansado e faminto, veio do campo enquanto Jacó fazia um cozido. Em resposta ao pedido de Esaú: "Depressa, por favor, dá-me um bocado do vermelho — do vermelho aí", Jacó pediu que lhe vendesse sua primogenitura. Não tendo nenhum apreço por coisas sagradas, a saber, pela promessa de Jeová a Abraão a respeito do descendente, ou semente, por meio de quem todas as nações da terra abençoariam a si mesmas, Esaú, de modo impetuoso, por juramento, vendeu sua primogenitura a Jacó em troca de uma só refeição de cozido de lentilhas e pão. Por desprezar assim a sua primogenitura, considerando-a de pouco valor, Esaú mostrou uma total falta de fé. Talvez não quisesse ter parte em sofrer o cumprimento das palavras de Deus a respeito da semente de Abraão: "Teu descendente se tornará residente forasteiro numa terra que não é sua; e eles terão de servir-lhes, e estes certamente os atribularão por quatrocentos anos." — Gên 15:13; 25:29-34; He 12:16.

Esaú, à idade de 40 anos, fez os seus próprios arranjos de casamento. Por escolha sua, tornou-se polígamo, e, dessemelhante de seu pai Isaque, o qual deixara que seu pai Abraão lhe providenciasse uma esposa dentre adoradores de Jeová, Esaú tomou por esposas duas mulheres hititas, pagãs, Judite (Oolibama?) e Basemate (Ada?). Estas mulheres mostraram ser fonte de amargura de espírito tanto para Isaque como para Rebeca. — Gên 26:34, 35; 36:2; 24:1-4, 50, 51; veja BASEMATE N.º 1; JUDITE.

Concessão da Bênção a Jacó. Quando Isaque já estava avançado em idade, desejava conceder sua bênção ao filho mais velho, Esaú. Primeiro, Isaque mandou Esaú caçar um veado e preparar-lhe um prato gostoso. Esaú passou a fazer isso, visando receber a bênção de primogênito, embora, na realidade, não tivesse mais direito a esta bênção, por ter vendido a sua primogenitura. De modo que estava disposto a violar seu pacto juramentado, feito por ocasião da venda da primogenitura. Rebeca, sabendo o que Jeová lhe dissera antes do nascimento dos seus gêmeos, interveio, aconselhando Jacó a apresentar-se perante o pai como Esaú e assim conseguir a bênção que era sua por direito. Quando Jacó se apresentou ao seu pai cego, trajava vestes de Esaú, com peles de cabritinho nas mãos e nas partes sem pelo do pescoço. De modo que Isaque não o reconheceu. — Gên 25:23; 27:1-23.

Assim que Isaque terminara de abençoar Jacó, veio Esaú da caça e passou a preparar um prato gostoso para o pai. Quando entrou até seu pai, para receber desonestamente a bênção, e soube que Isaque abençoara Jacó, "Esaú começou a clamar de maneira extremamente alta e amargurada". Fervorosamente, mas com motivação egoísta, procurou obter do pai uma bênção, mas, mesmo irrompendo ele em lágrimas, isso não fez Isaque mudar de ideia e retrair a bênção que proferira sobre Jacó. É provável que Isaque reconheceu a mão de Jeová no assunto. Passou então a dizer a Esaú: "Eis que a tua morada achar-se-á longe dos solos férteis da terra e longe do orvalho dos céus acima. E viverás pela tua espada e servirás a teu irmão. Mas, há de dar-se que, quando tiveres ficado desassossegado, deveras romperás o seu jugo de cima do teu pescoço." — Gên 25:33; 27:30-40; He 12:17.

Esaú sabia que Jacó tinha direito à bênção, porque este obtivera legalmente o direito da primogenitura. (O testemunho arqueológico confirma que, entre povos antigos do Oriente Médio, existia o costume de trocar a primogenitura por alguma coisa material. Por exemplo, um texto procedente de Nuzi fala de um irmão receber três ovelhas em troca da sua participação na herança.) Mas Esaú, igual a Caim, abrigava animosidade contra seu irmão Jacó e aguardava uma oportunidade para matá-lo. Rebeca, pois, ao saber disso, aconselhou Jacó a fugir para Labão, irmão dela, em Harã. Ao procurar obter o consentimento de Isaque neste assunto, ela bondosamente preferiu não revelar a Isaque as intenções assassinas de Esaú, mas expressou seus sentimentos, de como se sentiria se Jacó tomasse uma esposa igual às filhas de Hete. Isaque chamou então Jacó, abençoou-o e mandou-o ir a Padã-Arã, aos parentes de Rebeca, para obter uma esposa. Ao ver isso, Esaú sentiu-se induzido a tomar uma terceira esposa, Maalate (Basemate?), filha de Ismael, filho de Abraão. — Gên 27:41-28:9; 36:3; veja BASEMATE N.º 2.

Eventos Posteriores. Em algum momento durante os 20 anos em que Jacó estava ausente, Esaú começou a desenvolver interesses em Seir, o campo de Edom. (Gên 32:3; Jos 24:4) Parece que só foi anos mais tarde que ele se mudou definitivamente para lá, levando para Seir sua família e todos os seus bens. (Gên 36:6-8) Quando Jacó retornou a Canaã, ficou bastante alarmado ao saber, pelos mensageiros que enviara, que Esaú, junto com 400 homens, estava vindo ao seu encontro. O motivo de Esaú vir com um grupo de 400 homens talvez fosse para impressionar seu irmão com a sua força superior, ou possivelmente para mostrar que ele era um poderoso maioral. Jacó, depois de orar a Jeová, mandou adiante de si um generoso presente de mais de 550 cabeças de gado. Jacó, ao ver Esaú, humildemente "foi curvar-se por terra, sete vezes, até chegar perto de seu irmão". Esaú foi então correndo ao seu encontro, abraçou Jacó, lançou-se ao pescoço dele e beijou-o. Ambos romperam em pranto. Esaú, no começo, recusou o presente de gado, de Jacó, dizendo: "Eu tenho muitíssimos, meu irmão. Continue teu o que é teu." Todavia, às instâncias de Jacó, Esaú finalmente aceitou o presente. Ele se ofereceu então a acompanhar Jacó, mas o seu irmão, com tato, rejeitou isso, bem como a proposta posterior de Esaú, de colocar à disposição de Jacó alguns dos seus homens, provavelmente para proteção. Esaú e seus homens partiram então e retornaram a Seir. O registro bíblico menciona que, uns 23 anos mais tarde, quando Isaque morreu, Esaú e Jacó sepultaram seu pai. — Gên 32:6, 7, 10-15; 33:1-3, 8, 9, 11-16; 35:29.

Ilustrados Princípios Divinos. A personalidade de Esaú mostra claramente que a escolha de Jacó como antepassado do Descendente (ou Semente) prometido não era arbitrária, nem era um favoritismo desarrazoado por parte de Jeová Deus. A falta de apreço de Esaú por coisas espirituais, junto com a sua forte tendência de satisfazer desejos carnais, tornaram Esaú inapto para estar na linhagem direta da Semente prometida. Daí, as palavras de Jeová, por meio do seu profeta Malaquias: "Mas a Jacó eu amei e a Esaú eu odiei." Esaú não consta entre os da nuvem de testemunhas fiéis alistadas em Hebreus, capítulo 11, quando Paulo diz: "Pela fé Abraão . . . morava em tendas, com Isaque e Jacó, herdeiros com ele da mesmíssima promessa." — Mal 1:2, 3; He 11:8, 9; 12:1.

Escolher Jeová a Jacó, em vez de a Esaú, mostra que a escolha Dele não depende dos ditames do homem. O apóstolo Paulo usa este incidente como ilustração de que os verdadeiros filhos de Abraão não necessariamente são os descendentes carnais, nem os que dependem das suas próprias obras, mas sim aqueles que têm fé igual a Abraão. — Ro 9:6-12.

Esaú é apresentado aos cristãos como exemplo de aviso, para que não se tornem culpados, assim como o materialista Esaú, de falta de apreço por coisas sagradas ou espirituais. — He 12:16; veja EDOM, EDOMITAS.

ESBÃ. Segundo filho mencionado do xeque Disom; descendente de Seir, o horeu. Os horeus eram os habitantes da terra de Seir antes de os filhos de Esaú os desapossarem e aniquilarem. — Gên 36:20, 26; 1Cr 1:38, 41; De 2:12.

ESBAAL. Veja IS-BOSETE.

ESBAI. Pai de Naarai, um dos poderosos das forças militares do Rei Davi. — 1Cr 11:26, 37.

ESBIRRO. Ajudante oficial designado para escoltar um magistrado romano em público e para executar suas instruções. O termo grego *rha·bdoú·khos* significa literalmente "portador de vara". (At 16:35, 38; veja *Int.*) O termo romano era *lictor*, e, como sinal do cargo e símbolo da autoridade do magistrado, o lictor, numa colônia romana, carregava os fasces. Estes consistiam num feixe de varas de olmo ou de bétula amarradas em volta do cabo do machado, com o ferro do machado sobressaindo do lado do feixe.

Alguns dos deveres dos esbirros romanos eram de natureza policial, mas eles diferiam dos policiais atuais por estarem os esbirros estritamente ligados ao magistrado, com a responsabilidade de prestarlhe constante assistência. Não estavam diretamente sujeitos às ordens do povo, mas apenas às ordens do seu magistrado.

Quando o magistrado aparecia em público, seus esbirros anunciavam sua aproximação, abriam para ele passagem através da multidão e cuidavam de que ele recebesse o respeito devido à sua posição. Guardavam a casa dele. Entregavam mensagens do magistrado, convocavam ofensores para se apresentarem perante o magistrado e prendiam violadores da lei, às vezes açoitando-os.

Os esbirros, tecnicamente, eram nomeados para um só ano, mas na realidade costumavam servir por mais tempo. A maioria deles eram homens forros. Os esbirros romanos estavam eximidos do serviço militar e recebiam salário pelo seu serviço.

Visto que Filipos era colônia romana, era governada por magistrados civis, imperiais, e foram estes que deram a ordem de Paulo e Silas serem espancados com varas. No dia seguinte, os magistrados civis enviaram esbirros com ordens de soltar Paulo e Silas. Todavia, Paulo negou-se a aceitar o livramento da parte dos esbirros, mas exigiu que superiores deles, os magistrados civis, admitissem o erro cometido. — At 16:19-40; veja MAGISTRADO, I.

ESBOM.

1. Filho de Gade e neto de Jacó. (Gên 46:16) O relato paralelo em Números 26:16 alista Ozni, antepassado dos oznitas, em vez de Esbom, o que sugere que ambos os nomes se aplicam à mesma pessoa.

2. Filho de Bela e descendente de Benjamim. Esbom é chamado de um dos "cabeças da casa dos seus antepassados, homens poderosos, valentes". — 1Cr 7:6, 7.

ESCABELO. Banquinho baixo destinado a servir de descanso ou apoio para os pés, quando a pessoa está sentada. A palavra hebraica *ké·vesh* só aparece uma vez nas Escrituras e é usada com referência ao escabelo de ouro do trono do Rei Salomão. (2Cr 9:18) A expressão hebraica *hadhóm ragh·lá·yim* (literalmente: "banquinho para os pés") ocorre seis vezes e é usada figurativamente com relação ao templo (1Cr 28:2; Sal 99:5; 132:7; La 2:1), à Terra (Is 66:1) e aos inimigos a serem esmagados pelo governo do Messias (Sal 110:1). Tiago repreende aqueles que fazem distinções de classes na congregação, usando por ilustração um pobre a quem se diz: "Toma aquele assento ali, abaixo do meu escabelo." (Tg 2:3) Todas as outras ocorrências da palavra "escabelo" nas Escrituras Gregas Cristãs são citações das Escrituras Hebraicas ou referências a elas. — Mt 5:35; At 7:49; "escabelo para os teus [ou: seus] pés", em Lu 20:43; At 2:35; He 1:13; 10:13.

ESCADA. A única referência bíblica a uma escada encontra-se em Gênesis 28:12, onde o termo hebraico *sul·lám* se aplica à escada que Jacó viu em sonho. O patriarca viu uma escada (ou o que talvez parecesse um lanço ascendente de escada de pedras) posta na terra, com o topo dela tocando nos céus. Anjos de Deus subiam e desciam pela escada, e acima dela havia uma representação de Jeová Deus. (Gên 28:13) Esta escada, com anjos nela, indica a existência de comunicação entre a terra e o céu, e que anjos ministram de maneira importante entre Deus e aqueles que têm a Sua aprovação.

Quando Jesus disse aos seus discípulos: "Eu vos digo em toda a verdade: Vereis o céu aberto e os anjos de Deus ascendendo e descendo para o Filho do homem", ele talvez pensasse na visão de Jacó. — Jo 1:51.

Escadas de sítio faziam parte do equipamento de sítio usado durante a guerra, e elas são frequentemente retratadas em monumentos egípcios e assírios. Um relevo de Nínive mostra os assírios usando escadas de sítio no ataque a Laquis.

Escadas também serviam para outros fins nos tempos antigos, tais como na construção. Por exemplo, são mostradas na estela de Ur-Nammu, que retrata a construção de um zigurate. Também, num relevo assírio de Tell Halaf, considerado do nono século AEC, mostra-se um homem subindo numa tamareira por meio duma escada.

ESCAMAS. Várias palavras hebraicas e gregas são apropriadamente traduzidas "escamas", mas essa expressão tem vários significados.

Escamas de animais. Escamas de animais são lâminas achatadas, rígidas, que constituem parte da cobertura do corpo de muitos peixes e répteis. A Lei decretava cerimonialmente puro como alimento "tudo o que tem barbatanas e escamas, nas águas". Os animais aquáticos que não as tivessem não podiam ser consumidos; eram "algo repugnante". (Le 11:9, 10, 12; De 14:9, 10) De modo

que as escamas (hebr.: *qas·qas·sím*, plural de *qas·qé·seth*) eram um dos sinais facilmente reconhecíveis quanto a se certo peixe podia ser consumido. Embora haja quatro tipos de escamas de peixe, as mais comuns são as escamas ctenoides (de borda denteada) e as escamas cicloides (de borda arredondada). Estas estão dispostas em fileiras imbricadas, formando uma cobertura fina, leve e flexível.

A mesma palavra hebraica é usada em Ezequiel 29:4, onde o Faraó egípcio é simbolicamente descrito como aquilo que parece ser um crocodilo. O corpo inteiro do crocodilo é coberto por fortes placas córneas na sua pele de couro. Jó 41:15-17 aparentemente também se refere às escamas (*Al, BLH, NM*) do crocodilo, usando-se neste caso a palavra hebraica muitas vezes traduzida por "escudo". — Veja LEVIATÃ.

Escamas de armadura. É possível que uma cota de malha tivesse escamas (hebr.: *qas·qas·sím*, plural de *qas·qé·seth*) presas a ela. Essas escamas eram pequenas placas escalonadas de metal, o que tornava a placa da armadura relativamente flexível. — 1Sa 17:5; veja ARMAS, ARMADURA (Cota de malha).

Escamas nos olhos de Paulo. Quando Paulo foi curado da cegueira resultante de quando Jesus apareceu a ele, caíram dos olhos dele "o que pareciam escamas". (At 9:18) Alguns estudiosos apoiam a ideia de que nada de fato caiu dos olhos de Paulo, e que essa era apenas uma linguagem figurada para dizer que Paulo recuperou a visão. No entanto, várias traduções modernas indicam que algo realmente caiu dos olhos de Paulo. — *AT, NM, RS, Sd, We.*

ESCARLATE.

Veja CORES.

ESCÁRNIO, ZOMBARIA.

Ato de menosprezar ou expor a desprezo, desdém ou mofas. Há diversas palavras hebraicas e gregas que expressam vários graus de escárnio, a escolha da palavra dependendo das circunstâncias. Por isso, lemos na Bíblia a respeito de pessoas que mofam, caçoam, escarnecem, motejam, troçam, e divertem-se às custas de outros.

Zombadores, em geral, são detestados por outros. (Pr 24:9) Se eles não aceitarem repreensão, sofrerão o desastre. (Pr 1:22-27) E quão desprezíveis são aqueles que fazem pouco dos pobres, ou dos seus próprios pais! (Pr 17:5; 30:17) Os zombadores frequentemente se negam a aceitar censura (Pr 13:1) e não amam aqueles que os repreendem. (Pr 9:7, 8; 15:12) Todavia, devem ser disciplinados em benefício de outros. (Pr 9:12; 19:25, 29; 21:11) Em vez de se associar com tais ímpios, é melhor enxotá-los; muito mais felizes são aqueles que se negam a se sentar com zombadores ímpios. — Sal 1:1; Pr 22:10.

Escárnios Lançados Contra Servos de Deus. Servos fiéis de Jeová sofrem todo tipo de escárnio injustificado. Jó foi acusado falsamente de caçoar de outros (Jó 11:3), ao passo que, na realidade, era dele que se caçoava, se mofava e se ria por causa de seu proceder de integridade. (Jó 12:4; 17:2; 21:3) Caçoava-se e mofava-se de Davi. (Sal 22:7; 35:16) Do mesmo modo, Eliseu (2Rs 2:23), Neemias e os associados com ele (Ne 2:19; 4:1) e muitos outros, "receberam a sua provação por mofas" (He 11:36). Quando o Rei Ezequias, de Judá, enviou correios através das cidades de Efraim e de Manassés, exortando os habitantes a vir a Jerusalém para celebrar a Páscoa, muitos motejaram e caçoaram dos mensageiros. (2Cr 30:1, 10) De fato, esta era a maneira de os apóstatas de ambas as casas de Israel tratarem os profetas e mensageiros de Jeová Deus, até que o furor Dele os arrasou a todos. — 2Cr 36:15, 16.

Escarneceram de Jesus e de seus discípulos. Jesus Cristo, como Servo e Profeta de Deus, sofreu escárnios, risos, caçoadas e tratamento insolente, e até mesmo cuspiram nele, durante o seu ministério na terra. (Mr 5:40; Lu 16:14; 18:32) Os sacerdotes e governantes judeus eram especialmente odiosos na sua zombaria. (Mt 27:41; Mr 15:29-31; Lu 23:11, 35) Os soldados romanos participaram nesta zombaria quando ele lhes foi entregue. — Mt 27:27-31; Mr 15:20; Lu 22:63; 23:36.

Os desinformados e descrentes também mofavam dos discípulos de Jesus Cristo. (At 2:13; 17:32) O apóstolo Paulo, falando sobre os judeus caçoarem dos seus condiscípulos, recorda o quadro profético dos tempos antigos, em que Isaque, à idade de cerca de cinco anos, foi caçoado pelo seu meio-irmão Ismael, de 19 anos, o qual, por ciúme, "fazia caçoada" ("zombava", *Al;* "escarnecia", *CBC*) de Isaque. (Gên 21:9) Paulo faz a aplicação profética, dizendo: "Ora, nós, irmãos, somos filhos pertencentes à promessa, assim como Isaque foi. Mas, assim como então aquele nascido na maneira da carne começou a perseguir o nascido na maneira do espírito [visto que Deus interviera em causar o nascimento de Isaque], assim também é agora." (Gál 4:28, 29) Mais tarde, Paulo escreve: "De fato, todos os que desejarem viver com devoção piedosa em associação com Cristo Jesus também serão perseguidos." — 2Ti 3:12.

Suportar o escárnio com o ponto de vista correto. Jesus Cristo sabia desde o início que teria de enfrentar escárnios e que isso culminaria em ele ser morto. Mas, reconhecia que os vitupérios na realidade eram dirigidos contra Jeová, a quem ele representava, e isto era tanto mais doloroso para ele, porque 'fazia sempre as coisas que agradavam a seu Pai' (Jo 8:29), e ele se preocupava mais com

a santificação do nome de seu Pai do que com qualquer outra coisa. (Mt 6:9) Por conseguinte, "quando estava sendo injuriado, não injuriava em revide. Quando sofria, não ameaçava, mas encomendava-se àquele que julga justamente". O apóstolo Pedro expressa este ponto ao escrever a cristãos, especialmente a escravos, exortando-os a não se deixarem levar a retaliar por causa de tal tratamento; pois Cristo é seu exemplo, "um modelo", diz Pedro, 'para seguirem de perto os seus passos'. — 1Pe 2:18-23; Ro 12:17-21.

Jeremias, o profeta de Deus, em certa ocasião na sua carreira, disse: "Tornei-me objeto de riso o dia inteiro; todos caçoam de mim." Ele enfraqueceu momentaneamente e pensou em parar com a sua obra profética por causa do incessante vitupério e zombaria. Mas, reconheceu que a zombaria era por causa da "palavra de Jeová", e a palavra de Deus no seu coração mostrou-se como um fogo aceso, que não podia mais conter. Por causa da sua fidelidade, Jeová estava com ele "como um poderoso terrível", e Jeremias foi fortalecido para prosseguir lealmente. — Je 20:7-11.

Jó era homem que mantinha de modo justo a sua integridade apesar de grandes escárnios. Mas, desenvolveu um ponto de vista errado e cometeu um erro, pelo qual foi corrigido. Eliú disse a respeito dele: "Que varão vigoroso é como Jó, que ingere a caçoada como água?" (Jó 34:7) Jó ficou preocupado demais com a sua própria justificação, em vez de com a de Deus, e tendeu a magnificar a sua própria justiça mais do que a de Deus. (Jó 35:2; 36:24) Ao ser alvo do severo escárnio de seus três "companheiros", Jó tendeu a considerar isso como dirigido contra ele em vez de contra Deus. Nisto era similar àquele que se expõe a zombarias e escárnios, e se agrada disso, aceitando-o como se bebesse água com prazer. Mais tarde, Deus explicou a Jó que esses escarnecedores na realidade (no fim de contas) estavam falando inveracidades contra *Deus.* (Jó 42:7) De modo similar, Jeová disse ao profeta Samuel, quando Israel exigiu um rei: "Não é a ti que rejeitaram, mas é a mim que rejeitaram como rei sobre eles." (1Sa 8:7) E Jesus disse aos seus discípulos: "Sereis pessoas odiadas por todas as nações [não por vossa causa, mas] por causa do *meu nome.*" (Mt 24:9) Ter isso em mente habilitará o cristão a suportar escárnios com o espírito correto e o qualificará a receber a recompensa pela sua perseverança. — Lu 6:22, 23.

Escárnio Justificado. O escárnio pode ser merecido e bem justificado. Aquele que não é previdente ou que negligencia bons conselhos pode adotar um proceder tolo que o torna alvo de escárnio. Jesus apresentou um exemplo de tal homem, que começou a construir uma torre, sem primeiro calcular o custo. (Lu 14:28-30) Jeová pôs a nação de Israel 'por vitupério aos seus vizinhos, por caçoada e troça aos em volta' dela, e isso de modo justo, por causa da inconstância e desobediência dela para com Deus, mesmo a ponto de lançar vitupério sobre o nome de Deus entre as nações. (Sal 44:13; 79:4; 80:6; Ez 22:4, 5; 23:32; 36:4, 21, 22) O profeta Elias apropriadamente mofou dos sacerdotes de Baal por desafiarem a Jeová. (1Rs 18:26, 27) Depois de Senaqueribe ter escarnecido de Jeová e falado dele de modo ultrajante perante o Rei Ezequias e o povo de Jerusalém, inverteu-se a situação; escárnio, zombaria, vitupério e derrota ignominiosa sobrevieram a este orgulhoso rei assírio e seu exército. (2Rs 19:20, 21; Is 37:21, 22) De maneira similar, Moabe tornou-se alvo de escárnio. (Je 48:25-27, 39) As nações da Terra foram ao extremo de zombar de Jeová Deus, mas Ele se ri delas e caçoa delas por impudentemente resistirem à Sua soberania universal, ao colherem os maus frutos do seu proceder. — Sal 2:2-4; 59:8; Pr 1:26; 3:34.

Escarnecedores nos "Últimos Dias". Uma característica do sinal que marcaria os "últimos dias" seriam "ridicularizadores [literalmente: jogadores de esporte (com zombaria)] com os seus escárnios, procedendo segundo os seus próprios desejos ["seus próprios desejos de coisas ímpias"; Ju 17, 18] e dizendo: 'Onde está essa prometida presença dele? Ora, desde o dia em que os nossos antepassados adormeceram na morte, todas as coisas estão continuando exatamente como desde o princípio da criação'". (2Pe 3:3, 4) Obviamente, estes não acatam o conselho de Isaías 28:21, 22, advertindo do grave perigo de se zombar de Jeová.

"De Deus não se Mofa." O apóstolo Paulo avisa sobre o sério perigo que se corre ao tentar mofar de Deus, isto é, o perigo que sobrevém àquele que pensa que os princípios da administração de Deus podem ser tratados com desprezo ou podem ser relegados com bom êxito. Ele escreve aos cristãos gálatas: "Pois, se alguém acha que ele é alguma coisa, quando não é nada, está enganando a sua própria mente. . . . Não vos deixeis desencaminhar: De Deus não se mofa. Pois o que o homem semear, isso também ceifará; porque aquele que semeia visando a sua carne, ceifará da carne corrupção, mas aquele que semeia visando o espírito, ceifará do espírito vida eterna." — Gál 6:3-8.

O apóstolo mostra aqui que ninguém deve enganar-se com uma falsa avaliação de seu próprio valor, desconsiderando assim a Deus e a Palavra Dele. Ele deveria limpar a sua vida para andar pelo espírito conforme manda a Palavra. Quem não fizer isso, mas em vez disso prosseguir semeando com vistas a desejos carnais, 'aceita a benignidade imerecida de Deus e desacerta o propósito dela', e trata

com desprezo as instruções de Deus. (2Co 6:1) Pode enganar a si mesmo e pensar que está a salvo. Todavia, Deus conhece o coração deste e o julgará concordemente.

ESCARPA. Elevação de terra ou de pedras, ou mesmo um paredão, erguido como baluarte em torno dum lugar.

O aterro de sítio (hebr.: *so·leláh*) era uma elevação de terra (e às vezes de pedra) erguida por um exército para formar um plano inclinado para levar aríetes e outro equipamento de sítio contra uma cidade fortificada. (2Sa 20:15) O rei assírio Senaqueribe levantou um aterro de sítio contra Laquis. Escavações em Laquis mostram que esta escarpa consistia principalmente em pedras assentadas com uma grande quantidade de argamassa. Todavia, Senaqueribe não conseguiu levantar um aterro de sítio contra Jerusalém. — 2Rs 19:32.

Aterros de sítio deveriam ser levantados por Nabucodonosor, rei de Babilônia, contra Jerusalém e contra Tiro. (Je 6:6; Ez 21:22; 26:7, 8) O sítio contra Jerusalém foi ilustrado profeticamente quando Ezequiel foi mandado gravar num tijolo um modelo de Jerusalém e erguer um aterro de sítio contra ela. — Ez 4:1, 2.

A escarpa (hebr.: *ma·tsóhr*) mencionada em Zacarias 9:3, 4, evidentemente tem referência às vigorosas fortificações de Tiro, que consistiam em muros altos construídos com grandes blocos de pedra. A cidade de Babilônia era extraordinariamente fortificada, tendo uma escarpa ou fortificação interna e outra externa, ambas de tijolos. — Veja BABILÔNIA N.º 1.

Em alguns casos, a escarpa (hebr.: *hhehl*) que uma cidade tinha como parte das suas fortificações era feita com a terra retirada quando se escavava um fosso em volta da cidade. O talude que se elevava do fosso em Hazor tinha uns 15 m de altura. Isto fazia com que o alto da fortificação estivesse quase 30 m acima do fundo do fosso. A cidade de Jerusalém tinha as suas próprias fortificações, inclusive uma escarpa. — Sal 122:7; 48:13; veja FORTIFICAÇÕES.

A ajuda ou "salvação" divina pode servir de proteção segura, comparável a muralhas e uma escarpa. Assim, com evidente referência a Jerusalém, Isaías 26:1 diz o que Jeová Deus faria a favor da cidade: "Ele põe a própria salvação por muralha e por escarpa."

ESCOL [Cacho [de Uvas]].

1. Irmão de Aner e de Manre, o amorreu. (Gên 14:13) Escol e seus irmãos eram confederados de Abraão na derrota duma coligação de reis orientais. — Gên 14:14, 24; veja ANER N.º 1.

2. Uádi ou vale de torrente, provavelmente situado a pouca distância ao N de Hébron. Foi deste vale que os espias israelitas carregaram consigo um grande cacho de uvas, e os vinhedos desta região ainda são famosos pela alta qualidade das suas uvas. (Núm 13:23, 24; 32:9; De 1:24) É possível que o nome resultasse deste acontecimento durante a viagem de espionagem.

ESCOLA. Instituição que fornece instrução. A palavra "escola" deriva da grega *skho·lé*, a qual basicamente significa "folga; lazer"; daí, aquilo para o qual se usa o lazer — palestras, preleções, estudo, aprendizado.

O Criador incumbiu os pais da responsabilidade de ensinar aos seus filhos o verdadeiro sentido da vida, tanto da vida física como da espiritual. No antigo Israel, ele reservou também a tribo de Levi para fornecer educação religiosa. — Veja EDUCAÇÃO.

Numa época posterior, desenvolveram-se entre os judeus lugares de instrução religiosa superior. Por exemplo, Saulo (Paulo) havia estudado aos pés de Gamaliel. Os judeus questionavam as qualificações de todo aquele que afirmava ensinar a lei de Deus, mas não tinha estudado nas escolas deles. — At 22:3; Jo 7:15.

Quando Paulo estava em Éfeso, proferia discursos na sinagoga durante uns três meses, visto que as sinagogas eram lugares onde se dava instrução. Mas, quando alguns se opuseram fortemente às boas novas, Paulo retirou seus discípulos para o auditório da escola de Tirano, onde passou a proferir diariamente discursos, durante dois anos. Não se fornecem pormenores sobre a finalidade para a qual esta escola fora estabelecida, mas parece que Paulo tinha à disposição essas instalações, talvez durante algumas horas por dia. — At 19:8-10 n.

Os locais de reunião da congregação cristã serviam de escolas nas quais se podiam considerar os rolos das Escrituras Hebraicas bem como os escritos dos apóstolos e seus associados. Poucos cristãos tinham a possibilidade de possuir todos os rolos hebraicos ou cópias de todas as cartas cristãs. As reuniões ofereciam a oportunidade para exame e consideração cabal desses. (Col 4:16) Cristãos pobres que não possuíam outro material de escrita provavelmente copiavam textos bíblicos para estudo e uso pessoal em óstracos, quer dizer, em cacos de cerâmica. Ao passo que ouviam a leitura das Escrituras ou tinham acesso aos rolos nas reuniões, podiam copiá-las a tinta em fragmentos de cerâmica. Ao mesmo tempo, a instrução provida à família inteira em casa continuava a ser uma parte vital da educação cristã. (Ef 6:4; 1Co 14:35) Nenhum arranjo separado para crianças, assim como as modernas "escolas dominicais", em parte alguma foi autoriza-

do ou praticado pelos judeus ou pelos apóstolos cristãos.

ESCOLTA CARIANA. Corpo de soldados que ajudou Jeoiada a destronar Atalia e empossar Jeoás como rei de Judá. — 2Rs 11:4, 13-16, 19.

Muitos peritos acham que escolta cariana seja outro nome para os queretitas, mencionados como servindo nas forças militares de Davi e de Salomão. No conceito de alguns peritos, os queretitas operavam também como escolta especial para esses reis. (2Sa 8:18; 1Rs 1:38; 1Cr 18:17) Esta ligação da escolta cariana com os queretitas baseia-se adicionalmente no fato de que o texto massorético diz "escolta cariana" em 2 Samuel 20:23, ao passo que na nota marginal, bem como em muitos manuscritos hebraicos, consta "queretitas".

Existe um antigo distrito de Cária na parte SO da Ásia Menor. Visto que Ezequiel 25:16 e Sofonias 2:5 associam os queretitas com os filisteus, e visto que a tradução destes textos na *Septuaginta* grega reza "cretenses" em vez de queretitas, alguns acreditam que talvez os que faziam parte da escolta cariana tenham vindo originalmente do distrito de Cária por meio de Creta.

ESCORPIÃO [hebr.: *ʽaq·ráv;* gr.: *skor·pí·os*]. Pequeno animal (aracnídeo, não incluído entre os insetos pelos biólogos) classificado no mesmo grupo das aranhas. Mas, dessemelhante de outros aracnídeos, a fêmea é vivípara, não ovípara.

O escorpião tem oito pernas para andar; uma longa cauda estreita, segmentada, que termina num aguilhão curvo, venenoso; e um par de tenazes, parecidas às da lagosta, dotadas de pelos supersensíveis. A cauda usualmente fica erguida e arqueada para a frente sobre as costas do animal, oscilando em todas as direções. O escorpião usa o aguilhão na defesa e também para procurar sua presa. A vítima é agarrada pelas pinças e então, quando necessário, aguilhoada para morrer. Sendo animal noturno, o escorpião passa o dia escondido sob pedras, em fendas e gretas de prédios, e até sob capachos e camas, saindo à noite para se alimentar de aranhas e de insetos.

Das mais de 600 variedades de escorpiões, cujo tamanho geralmente varia de menos de 2,5 cm até 20 cm de comprimento, cerca de uma dezena foi encontrada na Palestina e na Síria. Embora a picada do escorpião usualmente não seja fatal para os humanos, há diversas variedades dele com veneno proporcionalmente mais potente do que o de muitas perigosas víboras do deserto. O tipo mais venenoso encontrado em Israel é o amarelo *Leiurus quinquestriatus.* A grande dor causada pela picada do escorpião é mencionada em Revelação (Apocalipse) 9:3, 5, 10, onde se descrevem gafanhotos simbólicos como tendo "a mesma autoridade que os escorpiões da terra têm", e a capacidade de atormentar homens assim como "um escorpião quando ataca um homem".

Os escorpiões eram comuns no ermo de Judá e na península do Sinai, com seu "atemorizante ermo". (De 8:15) Uma subida na fronteira SE de Judá, situada ao SO da extremidade meridional do Mar Morto, até mesmo foi chamada de Acrabim (que significa "Escorpiões"). — Núm 34:4; Jos 15:3; Jz 1:36.

Em 1 Reis 12:11, 14, e em 2 Crônicas 10:11, 14, o termo hebraico *ʽaq·rab·bím,* traduzido "azorragues", significa literalmente "escorpiões". O instrumento de punição a que se faz referência talvez fosse um azorrague de pontas afiadas.

Ilustrando que seu Pai celestial daria espírito santo aos que o pedissem, Jesus Cristo salientou que um pai humano não daria ao filho um escorpião quando este pedisse um ovo. (Lu 11:12, 13) Aos 70 discípulos que Jesus enviou, ele deu autoridade sobre coisas nocivas, representadas por serpentes e escorpiões. — Lu 10:19; compare isso com Ez 2:6.

ESCRAVO. As palavras das línguas originais traduzidas "escravo" ou "servo", na sua aplicação, não se limitam a pessoas que são propriedade de outros. A palavra hebraica *ʽé·vedh* pode referir-se a pessoas que são propriedade de seu semelhante. (Gên 12:16; Êx 20:17) Ou o termo pode designar súditos dum rei (2Sa 11:21; 2Cr 10:7), povos subjugados que pagavam tributo (2Sa 8:2, 6) e pessoas no serviço real, inclusive copeiros, padeiros, marinheiros, oficiais militares, conselheiros e outros assim, quer pertencentes a alguém, quer não (Gên 40:20; 1Sa 29:3; 1Rs 9:27; 2Cr 8:18; 9:10; 32:9). Ao se dirigir a outros de modo respeitoso, o hebreu, em vez de usar o pronome na primeira pessoa, às vezes falava de si mesmo como servo (*ʽé·vedh*) daquele a quem falava. (Gên 33:5, 14; 42:10, 11, 13; 1Sa 20:7, 8) *ʽÉ·vedh* era usado com respeito a servos ou adoradores de Jeová em geral (1Rs 8:36; 2Rs 10:23), e, mais especificamente, a representantes especiais de Deus, tais como Moisés. (Jos 1:1, 2; 24:29; 2Rs 21:10) Mesmo que não fosse adorador de Jeová, aquele que prestava serviço em harmonia com a vontade divina podia ser chamado de servo de Deus, um exemplo disso sendo o Rei Nabucodonosor. — Je 27:6.

O termo grego *doú·los* corresponde à palavra hebraica *ʽé·vedh.* É usado para se referir aos que são propriedade de outro (Mt 8:9; 10:24, 25; 13:27); a servos devotados de Deus e de seu Filho, Jesus Cristo, quer humanos (At 2:18; 4:29; Ro 1:1; Gál 1:10), quer angélicos (Re 19:10, onde aparece a

palavra *sýn·dou·los* [coescravo]); e, em sentido figurado, aos que são escravos do pecado (Jo 8:34; Ro 6:16-20) ou da corrupção (2Pe 2:19).

A palavra hebraica *ná·ʽar*, igual ao termo grego *pais*, significa basicamente rapazinho ou moço, e pode também designar um servo ou um ajudante. (1Sa 1:24; 4:21; 30:17; 2Rs 5:20; Mt 2:16; 8:6; 17:18; 21:15; At 20:12) O termo grego *oi·ké·tes* denota um criado ou escravo (Lu 16:13), e a escrava ou serva é chamada pela palavra grega *pai·dí·ske*. (Lu 12:45) O particípio da raiz hebraica *sha·ráth* pode ser traduzido por termos tais como "ministro" (Êx 33:11) ou "servente". (2Sa 13:18) A palavra grega *hy·pe·ré·tes* pode ser traduzida por "criado", "oficial da justiça" ou "assistente". (Mt 26:58; Mr 14:54, 65; Jo 18:36) O termo grego *the·rá·pon* só ocorre em Hebreus 3:5 e significa subordinado ou assistente.

Antes da Era Comum. Guerra, pobreza e crime eram os fatores básicos que reduziam pessoas a um estado de servidão. Cativos de guerra frequentemente eram constituídos escravos pelos seus captores ou eram por eles vendidos em escravidão. (Veja 2Rs 5:2; Jl 3:6.) Na sociedade israelita, quando alguém ficava pobre, ele podia vender a si mesmo ou a seus filhos como escravos para saldar sua dívida. (Êx 21:7; Le 25:39, 47; 2Rs 4:1) O ladrão que não pudesse dar uma compensação era vendido pelas coisas que furtou, evidentemente recuperando a sua liberdade assim que todas as dívidas fossem saldadas. — Êx 22:3.

Ocasionalmente, escravos ocupavam uma posição de grande confiança e honra na casa. O idoso servo do patriarca Abraão (provavelmente Eliézer) administrava todos os bens do seu amo. (Gên 24:2; 15:2, 3) O descendente de Abraão, José, como escravo no Egito, ficou encarregado de tudo o que pertencia a Potifar, oficial da corte de Faraó. (Gên 39:1, 5, 6) Em Israel, havia a possibilidade de o escravo tornar-se rico e resgatar a si mesmo. — Le 25:49.

A respeito do recrutamento de trabalhadores, veja SERVIÇO COMPULSÓRIO; TRABALHOS FORÇADOS.

Leis que governavam as relações entre escravos e amos. Entre os israelitas, a posição do escravo hebreu diferia daquela do escravo estrangeiro, residente forasteiro ou colono. Ao passo que o não hebreu continuava como propriedade do amo e podia ser passado de pai para filho (Le 25:44-46), o escravo hebreu devia ser solto no sétimo ano de sua servidão ou no ano do jubileu, dependendo de qual vinha primeiro. Durante o tempo da sua servidão, o escravo hebreu devia ser tratado como trabalhador contratado. (Êx 21:2; Le 25:10; De 15:12) O hebreu que vendesse a si mesmo em escravidão a um residente forasteiro, a um membro da família dum residente forasteiro ou a um colono podia ser resgatado a qualquer hora, quer por ele mesmo, quer por alguém que tivesse o direito de resgate. O preço de resgate baseava-se no número de anos restantes até o ano do jubileu ou até o sétimo ano de servidão. (Le 25:47-52; De 15:12) Quando o amo concedia liberdade a um escravo hebreu, devia darlhe um presente para um bom começo como homem livre. (De 15:13-15) Se o escravo já tivesse a esposa quando se tornou tal, a esposa saía livre com ele. Todavia, se o amo lhe dera uma esposa (evidentemente uma mulher estrangeira, que não tinha direito de ser liberta no sétimo ano de servidão), ela e quaisquer filhos que tivessem continuavam propriedade do amo. Em tal caso, o escravo hebreu podia escolher continuar com o seu amo. Furava-se-lhe então a orelha com uma sovela, para indicar que continuaria em servidão por tempo indefinido. — Êx 21:2-6; De 15:16, 17.

Escravas hebreias. Certos regulamentos especiais se aplicavam à escrava hebreia. Ela podia ser tomada como concubina pelo amo ou designada para ser esposa de seu filho. Quando designada para ser esposa do filho do amo, a hebreia devia ser tratada com o direito devido a filhas. Mesmo que o filho tomasse outra esposa, não se devia diminuir o sustento, o vestuário e os direitos conjugais da primeira. Se o filho falhasse neste respeito, a mulher tinha direito à sua liberdade sem pagar um preço de redenção. Se o amo quisesse que a hebreia fosse resgatada, não se lhe permitia realizar isso por vendê-la a estrangeiros. — Êx 21:7-11.

Proteções e privilégios. A Lei protegia os escravos contra brutalidades. O escravo devia ser posto em liberdade se os maus-tratos do amo resultassem na perda de um dente ou de um olho. Visto que o valor costumeiro dum escravo era de 30 siclos (veja Êx 21:32), sua libertação significaria uma considerável perda para o amo, e, portanto, isso serviria como forte elemento dissuasivo contra abusos. Embora o amo pudesse espancar seu escravo, este, dependendo da decisão dos juízes, devia ser vingado caso morresse devido ao espancamento pelo seu amo. Todavia, se o escravo sobrevivesse um ou dois dias antes de morrer — isto indicava que o amo não intencionara matar o escravo, mas sim discipliná-lo — ele não devia ser vingado. (Êx 21:20, 21, 26, 27; Le 24:17) Parece também que, para o amo ser considerado isento de culpa, o espancamento não devia ter sido feito com um instrumento letal, visto que isso indicaria a intenção de matar. (Veja Núm 35:16-18.) Portanto, se o escravo sobrevivia um ou dois dias, havia uma dúvida razoável se a morte era resultado do castigo. Bater com uma vara, por exemplo, não seria normalmente fatal, conforme mostra a declaração em

Provérbios 23:13: "Não retenhas a disciplina do mero rapaz. Não morrerá se lhe bateres com a vara."

Os termos da Lei concediam aos escravos certos privilégios. Visto que todos os escravos do sexo masculino eram circuncidados (Êx 12:44; compare isso com Gên 17:12), podiam comer a Páscoa, e os escravos do sacerdote podiam comer coisas sagradas. (Êx 12:43, 44; Le 22:10, 11) Os escravos eram eximidos do trabalho no sábado. (Êx 20:10; De 5:14) Durante o ano sabático, eles tinham o direito de comer o que havia crescido de grãos caídos e uvas de videiras não podadas. (Le 25:5, 6) Deviam ter parte na alegria associada com os sacrifícios no santuário e na celebração de festividades. — De 12:12; 16:11, 14.

Posição dos Cristãos do Primeiro Século. No Império Romano, os escravos eram muito numerosos, havendo quem era dono de centenas e mesmo de milhares de escravos. A escravatura gozava da proteção do governo imperial. Os cristãos do primeiro século não tomavam nenhuma posição contra a autoridade governamental neste assunto, nem advogavam uma revolta dos escravos. Respeitavam o direito legal dos outros, inclusive de concristãos, de possuírem escravos. Foi por isso que o apóstolo Paulo mandou de volta o escravo fugitivo Onésimo. Por se ter tornado cristão, Onésimo retornou voluntariamente ao seu amo, sujeitando-se como escravo a um concristão. (Flm 10-17) O apóstolo Paulo também admoestou escravos cristãos a não se aproveitarem indevidamente da sua relação com amos crentes. Ele disse: "Os que tiverem donos crentes não os menosprezem, porque são irmãos. Ao contrário, sejam escravos com tanto mais prontidão, porque os que recebem o proveito do seu bom serviço são crentes e amados." (1Ti 6:2) Para o escravo era uma bênção ter um amo cristão, visto que seu dono tinha a obrigação de tratá-lo de modo justo e equitativo. — Ef 6:9; Col 4:1.

A aceitação do cristianismo por parte dos em servidão impunha-lhes a responsabilidade de serem escravos melhores, "não contradizendo, não praticando furto, mas exibindo . . . uma boa fidelidade". (Tit 2:9, 10) Mesmo que seus amos os tratassem de modo injusto, não deviam render-lhes serviço inferior. Por sofrerem por causa da justiça, imitavam o exemplo de Jesus Cristo. (1Pe 2:18-25) "Vós, escravos", escreveu o apóstolo Paulo, "em tudo sede obedientes aos que são os vossos amos em sentido carnal, não com atos apenas ostensivos, como para agradar a homens, mas com sinceridade de coração, com temor de Jeová. O que for que fizerdes, trabalhai nisso de toda a alma como para Jeová, e não como para homens". (Col 3:22, 23; Ef 6:5-8) Esta boa conduta para com seus amos impedia que se lançasse vitupério sobre o nome de Deus, por ninguém poder culpar o cristianismo de produzir escravos preguiçosos, imprestáveis. — 1Ti 6:1.

Naturalmente, a 'obediência do escravo em tudo' não podia incluir desobedecer à lei de Deus, visto que isso significaria temer mais os homens do que a Deus. Transgressões por parte de escravos, mesmo quando cometidas por ordem de um superior, não teriam 'adornado o ensino de nosso Salvador, Deus', mas teriam difamado e vilipendiado este ensino. (Tit 2:10) Assim, sua consciência cristã é que devia governar.

Na congregação cristã, todos, sem consideração da sua posição social, estavam no mesmo nível. Todos haviam sido ungidos pelo mesmo espírito e assim compartilhavam a mesma esperança quais membros de um só corpo. (1Co 12:12, 13; Gál 3:28; Col 3:11) O escravo cristão, embora mais limitado no que podia fazer na divulgação das boas novas, não se devia preocupar com isso. Caso se lhe oferecesse a oportunidade de obter a liberdade, porém, ele a aproveitaria e assim ampliaria seu campo de atividade cristã. — 1Co 7:21-23.

Escravização ao Pecado. Na ocasião em que o primeiro homem, Adão, desobedeceu à lei de Deus, ele renunciou ao perfeito controle sobre si mesmo e se entregou ao desejo egoísta de continuar com sua esposa pecaminosa e agradar a ela. Ceder Adão ao seu desejo pecaminoso fez deste desejo e do seu resultado, o pecado, o amo dele. (Compare isso com Ro 6:16; Tg 1:14, 15; veja PECADO.) Vendeu-se ao pecado. Visto que todos os seus descendentes ainda estavam nos seus lombos, Adão também os vendeu ao pecado. Foi por isso que o apóstolo Paulo escreveu: "Eu sou carnal, vendido sob o pecado." (Ro 7:14) Por este motivo, não há maneira de alguém dos descendentes de Adão tornar a si mesmo justo, nem mesmo por tentar guardar a Lei mosaica. Conforme o expressou o apóstolo Paulo: "O mandamento que era para a vida, este eu achei ser para a morte." (Ro 7:10) A incapacidade dos humanos de guardar perfeitamente a Lei mostrava que eram escravos do pecado e mereciam a morte, não a vida. — Veja MORTE.

Somente por se aproveitar da libertação tornada possível por meio de Jesus Cristo pode alguém emancipar-se ou obter a liberdade desta escravatura. (Compare isso com Jo 8:31-34; Ro 7:21-25; Gál 4:1-7; He 2:14-16; veja RESGATE.) Tendo sido comprados pelo sangue precioso de Jesus, os cristãos são escravos, ou servos, de Jeová Deus e do Seu Filho, obrigados a cumprir as ordens deles. — 1Co 7:22, 23; 1Pe 1:18, 19; Re 19:1, 2, 5; veja LIBERDADE; LIBERTO, HOMEM LIVRE.

Veja também ESCRAVO FIEL E DISCRETO.

ESCRAVO FIEL E DISCRETO.

Ao responder à pergunta dos apóstolos sobre a futura presença dele e a terminação do existente sistema de coisas, Jesus Cristo incluiu uma parábola, ou ilustração, que tratava de um "escravo fiel e discreto". O amo do escravo fiel designou-o sobre os seus domésticos, ou servos domésticos, para dar-lhes o seu alimento. Se fosse aprovado na volta do seu amo (evidentemente de uma viagem), o escravo seria recompensado por ser encarregado de todos os bens do seu amo. — Mt 24:3, 45-51.

Na ilustração paralela, em Lucas 12:42-48, o escravo é chamado de mordomo, isto é, de gerente ou administrador doméstico, alguém encarregado de servos, embora ele mesmo seja servo. Esta posição, nos tempos antigos, frequentemente era ocupada por um escravo fiel. (Veja Gên 24:2; também o caso de José, em Gên 39:1-6.) Na ilustração de Jesus, o mordomo, no começo, só foi encarregado da supervisão e do fornecimento no tempo apropriado dos alimentos ao corpo de ajudantes, ou servos, do amo, e, depois, por ter cuidado fiel e discretamente deste ministério, sua designação foi ampliada para abranger a supervisão de todos os bens do amo. Quanto à identificação do "amo" (gr.: *ký·ri·os*, também traduzido por "senhor"), Jesus já mostrara que ele mesmo ocupava tal posição com relação aos seus discípulos, e ocasionalmente estes se dirigiam a ele como tal. (Mt 10:24, 25; 18:21; 24:42; Jo 13:6, 13) Resta a pergunta sobre a quem se aplica a figura do escravo, ou mordomo, fiel e discreto, e o que representa distribuir ele alimentos aos domésticos.

"Escravo" está no singular. Mas isso não exige que o "escravo" aponte para apenas uma pessoa específica a ter um privilégio tão grande. As Escrituras trazem exemplos do uso de uma palavra no singular para se referir a um grupo. Vemos um exemplo disso quando Jeová se dirigiu à nação de Israel e disse: "Vós sois as minhas testemunhas [*plural*], . . . sim, meu servo [*singular*] a quem escolhi." (Is 43:10) Outro exemplo é o do "anticristo", que é um grupo formado por pessoas que são anticristos. (1Jo 2:18; 2Jo 7) Da mesma forma, o "escravo" é coletivo. Seria designado no tempo do fim como um canal para fornecer alimento espiritual "no tempo apropriado". (Mt 24:3, 45; Lu 12:42) No primeiro século, Jesus estabeleceu o modelo de como o alimento espiritual seria fornecido na congregação cristã. Assim como Jesus alimentou milhares pelas mãos de poucos discípulos, da mesma forma o alimento espiritual seria fornecido pelas mãos de poucos. (Mt 14:19; Mr 6:41; Lu 9:16) Jesus treinou os apóstolos para o papel que teriam depois do Pentecostes de 33 EC: eles seriam o canal que daria alimento espiritual. Mais tarde outros anciãos se juntaram aos apóstolos como um corpo governante para resolver problemas e organizar a obra de pregação e ensino das boas novas do Reino. (At 2:42; 8:14; 15:1, 2, 6-29) Depois da morte dos apóstolos, houve uma grande apostasia. Mas, no tempo do fim (mantendo o padrão estabelecido no primeiro século de alimentar muitos pelas mãos de poucos), Jesus escolheu um pequeno grupo de homens ungidos para servir como o "escravo fiel e discreto". O papel desse grupo é preparar e distribuir o alimento espiritual durante a presença de Jesus.

Os domésticos são todos os que se beneficiam do alimento espiritual e que fazem parte da congregação cristã, tanto os ungidos como os das "outras ovelhas". (Jo 10:16) Isso inclui os membros individuais do "escravo fiel e discreto", já que eles também recebem o alimento espiritual. Os que fazem parte do "escravo fiel e discreto" vão receber responsabilidades ainda maiores caso sejam considerados fiéis na prometida vinda do amo. Quando eles receberem sua recompensa celestial e se tornarem reis junto com Cristo, o amo os designará sobre "todos os seus bens". Junto com os outros dos 144.000, eles compartilharão da grande autoridade celestial de Cristo. — Mt 24:46, 47; Lu 12:43, 44.

ESCRAVO FIEL E PRUDENTE. Veja ESCRAVO FIEL E DISCRETO.

ESCRIBA. Secretário, ou copista das Escrituras; mais tarde, alguém instruído na Lei. A palavra hebraica *so·fér*, que deriva duma raiz que significa "contar", é traduzida "secretário", "escriba", "copista"; e a palavra grega *gram·ma·teús* é vertida por "escriba" e "instrutor público". O termo subentende alguém que tem instrução. A tribo de Zebulão tinha alguns que possuíam "o equipamento de escrevente", para contar e alistar tropas. (Jz 5:14; compare isso com 2Rs 25:19; 2Cr 26:11.) Havia escribas, ou secretários, relacionados com o templo. (2Cr 34:9, 13) O secretário do Rei Jeoás cooperou com o sumo sacerdote em contar o dinheiro contribuído e depois entregou-o àqueles que pagavam os trabalhadores que consertavam o templo. (2Rs 12:10-12) Baruque escrevia o que o profeta Jeremias ditava. (Je 36:32) Secretários do Rei Assuero, da Pérsia, trabalharam sob a direção de Hamã em assentar por escrito o decreto de destruição dos judeus, e sob Mordecai, quando se emitiu o decreto contrário. — Est 3:12; 8:9.

O escriba egípcio costumava ser homem da classe inferior, mas inteligente. Era bem instruído. Levava consigo seu equipamento, que consistia numa paleta com cavidades para tintas de diferentes cores, um jarro de água e um estojo para pincéis de junco. Ele conhecia os formulários legais e comerciais em uso. Recebia remuneração por preencher tais formulários, transcrever ditados, e assim por diante.

Em Babilônia, o escriba ocupava uma posição profissional. Seus serviços eram praticamente in-

dispensáveis, visto que a lei exigia que transações comerciais fossem assentadas por escrito, devidamente assinadas pelas partes envolvidas e atestadas por testemunhas. O secretário ficava sentado perto do portão da cidade, onde se realizava a maioria dos negócios, com o estilo e uma massa de argila, pronto para vender seus serviços a quem quisesse. Os escribas registravam transações comerciais, escreviam cartas, preparavam documentos, cuidavam dos registros dos templos e realizavam outros deveres secretariais.

Os escribas hebreus atuavam como notários, preparavam certificados de divórcio e registravam outras transações. Pelo menos em tempos posteriores, não tinham remuneração fixa, de modo que se podia combinar isso com eles de antemão. Usualmente era uma das partes da transação que pagava a remuneração, mas às vezes ambas participavam nisso. Ezequiel, na sua visão, observou um homem com tinteiro de escrevente fazer um trabalho de marcação. — Ez 9:3, 4.

Copistas das Escrituras. Foi nos dias de Esdras, o sacerdote, que os escribas (*soh·ferím,* "soferins") começaram a ter destaque como grupo distinto. Eram copistas das Escrituras Hebraicas, muito cuidadosos no seu trabalho, e que tinham horror a erros. Com o passar do tempo, tornaram-se extremamente meticulosos, chegando até a contar não só as palavras copiadas, mas também as letras. Até alguns séculos depois de Cristo estar na Terra, o hebraico escrito consistia apenas em consoantes, e a omissão ou o acréscimo de uma única letra frequentemente transformaria uma palavra em outra. Quando descobriam o menor erro que fosse, o erro de escrita de uma única letra, toda aquela seção do rolo era rejeitada como imprópria para uso na sinagoga. Daí, esta seção era cortada e substituída por uma nova sem defeitos. Eles liam em voz alta cada palavra antes de escrevê-la. Escrever nem que fosse uma só palavra de memória era considerado um grave pecado. Introduziram-se absurdos de costumes. Diz-se que os escribas religiosos, com oração, limpavam a sua pena antes de escrever a palavra *'Elo·hím* (Deus) ou *'Adho·naí* (Soberano Senhor).

Mas, apesar deste extremo cuidado para evitar erros não intencionais, no decorrer do tempo, os soferins começaram a tomar liberdades, fazendo mudanças no texto. Em 134 passagens, os soferins mudaram o texto hebraico primitivo para rezar *'Adho·naí* em vez de *YHWH* [*JHVH; IHVH*]. Em outras passagens usaram a palavra *'Elo·hím* como substituto. Muitas das mudanças foram feitas pelos soferins por superstição relacionada com o nome divino e para evitar antropomorfismos, quer dizer, atribuir a Deus atributos humanos. (Veja JEOVÁ [Superstição oculta o nome].) Os massoretas, nome pelo qual os copistas vieram a ser conhecidos séculos depois dos dias de Jesus na Terra, notaram as alterações feitas pelos anteriores soferins, registrando-as nas margens ou no fim do texto hebraico. Estas notas marginais passaram a ser conhecidas como a Massorá. Em 15 passagens do texto hebraico, certas letras ou palavras foram marcadas pelos soferins com pontos extraordinários. O significado destes pontos extraordinários é controvertido.

Nos manuscritos hebraicos padrões, a Massorá, quer dizer, a escrita miúda nas margens da página ou no fim do texto, traz ao lado de diversas passagens hebraicas uma nota que reza: "Esta é uma das dezoito emendas dos soferins", ou palavras similares. Estas emendas foram evidentemente feitas porque as passagens originais do texto hebraico pareciam mostrar irreverência a Jeová Deus ou desrespeito para com os seus representantes terrestres. Não importava quão bem intencionadas fossem, tratava-se duma alteração injustificada da Palavra de Deus. Poderá encontrar a lista das ocorrências das emendas feitas pelos soferins no apêndice da *Tradução do Novo Mundo* com referências, página 1509.

Escribas Como Instrutores da Lei. No começo, os sacerdotes serviam como escribas. (Esd 7:1-6) Mas, dava-se muita ênfase na necessidade de todo judeu ter conhecimento da Lei. Portanto, aqueles que estudavam e obtinham muito conhecimento eram prestigiados, e esses eruditos, por fim, formaram um grupo independente, sendo que muitos deles não eram sacerdotes. No tempo em que Jesus veio à Terra, a palavra "escriba", portanto, designava uma classe de homens versados na Lei. Eles faziam do estudo sistemático da Lei e da explanação dela sua profissão. Evidentemente, faziam parte dos instrutores da Lei, os versados na Lei. (Lu 5:17; 11:45) Associavam-se geralmente com a seita religiosa dos fariseus, porque este grupo reconhecia as interpretações ou "tradições" dos escribas, as quais com o tempo se haviam desenvolvido num espantoso emaranhado de regulamentos minuciosos e técnicos. A expressão 'escribas dos fariseus' aparece diversas vezes nas Escrituras. (Mr 2:16; Lu 5:30; At 23:9) Isto talvez indique que alguns escribas eram saduceus, os quais criam apenas na Lei *escrita.* Os escribas dos fariseus zelosamente defendiam a Lei, mas adicionalmente sustentavam as tradições que se haviam desenvolvido, e eles dominavam o pensamento do povo em grau ainda maior do que os sacerdotes. Primariamente, os escribas estavam em Jerusalém, mas podiam também ser encontrados em toda a Palestina e em outras terras, entre os judeus da Dispersão. — Mt 15:1; Mr 3:22; veja Lu 5:17.

Os escribas eram prestigiados pelo povo e eram chamados "Rabi" (gr.: *rhab·bei,* "Meu Grande; Meu Excelente"; do hebr.: *rav,* que significa "muito", "grande"; título de respeito que se usava para dirigir-se a instrutores). Este termo é aplicado diversas vezes a Cristo nas Escrituras. Em João 1:38, é interpretado como significando "Instrutor". Jesus, de fato, era o instrutor dos seus discípulos, mas proibiu-lhes, em Mateus 23:8, cobiçarem esta designação ou a aplicarem a si mesmos qual título, como faziam os escribas. (Mt 23:2, 6, 7) Os escribas dos judeus, junto com os fariseus, foram fortemente condenados por Jesus por terem feito acréscimos à Lei e provido subterfúgios com que se esquivar da Lei, de modo que lhes disse: "Invalidastes a palavra de Deus por causa da vossa tradição." Citou um caso disso: Eles permitiam que alguém que deveria ajudar seu pai ou sua mãe evitasse isso — por alegar que os bens ou propriedades que tinha, com os quais poderia ajudar os pais, eram uma dádiva dedicada a Deus. — Mt 15:1-9; Mr 7:10-13; veja CORBÃ.

Jesus declarou que os escribas, assim como os fariseus, haviam acrescentado muitas coisas, tornando a Lei penosa para o povo cumprir, sobrecarregando as pessoas. Além disso, como classe, eles não tinham genuíno amor às pessoas, nem desejavam ajudá-las, não estando dispostos nem mesmo a mover um dedo para aliviar as cargas sobre o povo. Gostavam das aclamações do povo e dos títulos altissonantes. Sua religião era uma fachada, um rito, e eles eram hipócritas. Jesus mostrou quão difícil sua atitude e suas práticas tinham tornado eles obterem o favor de Deus, dizendo-lhes: "Serpentes, descendência de víboras, como haveis de fugir do julgamento da Geena?" (Mt 23:1-33) Os escribas tinham grande responsabilidade, porque conheciam a Lei. Mas, tiravam a chave do conhecimento. Não se contentavam de negar-se a reconhecer Jesus, de quem as cópias das Escrituras que usavam davam testemunho, mas aumentavam sua condição repreensível por lutar implacavelmente para impedir que outros o reconhecessem, sim, que escutassem Jesus. — Lu 11:52; Mt 23:13; Jo 5:39; 1Te 2:14-16.

Os escribas, como "rabis", no seu cargo, não somente eram responsáveis pelo desenvolvimento teorético da Lei e pelo ensino dela, mas tinham também autoridade jurídica, proferindo sentenças nos tribunais de justiça. Havia escribas na alta corte judaica, o Sinédrio. (Mt 26:57; Mr 15:1) Não deviam receber nenhuma remuneração pelos julgamentos, porque a Lei proibia presentes ou subornos. Alguns rabinos talvez tivessem herdado sua riqueza; quase todos tinham um ofício, do qual se orgulhavam, por serem capazes de se sustentar à parte do seu cargo rabínico. Embora não pudessem corretamente receber nada por trabalharem como juízes, eles talvez esperassem receber e recebessem remuneração por ensinar a Lei. Isto talvez possa ser inferido das palavras de Jesus, quando advertiu as multidões sobre a ganância dos escribas, também quando falou sobre o empregado que não se importava com as ovelhas. (Mr 12:37-40; Jo 10:12, 13) Pedro advertiu os pastores cristãos contra tirarem lucro do seu cargo. — 1Pe 5:2, 3.

Copistas das Escrituras Gregas Cristãs. Na carta do apóstolo Paulo aos colossenses, ele ordena que esta carta seja também lida na congregação dos laodicenses, em troca da enviada a Laodiceia. (Col 4:16) Sem dúvida, todas as congregações desejavam ler todas as cartas congregacionais dos apóstolos e de seus comembros no corpo governante cristão, de modo que se faziam cópias para posterior consulta e para dar-lhes maior divulgação. As antigas coleções das cartas de Paulo (cópias dos originais) são evidência de que se faziam muitas cópias delas e de que eram muito divulgadas.

Jerônimo, tradutor da Bíblia, do quarto século, e Orígenes, do terceiro século EC, dizem que Mateus escreveu seu Evangelho em hebraico. Dirigia-se primariamente aos judeus. Mas, havia muitos judeus helenizados entre os da Dispersão; portanto, é possível que o próprio Mateus traduzisse mais tarde seu Evangelho para o grego. Marcos escreveu seu Evangelho visando primariamente leitores gentios, conforme indicam suas explicações de costumes e ensinos judaicos, sua tradução de certas expressões que não seriam entendidas por leitores romanos, e por outras explanações. Tanto o Evangelho de Mateus como o de Marcos destinavam-se a ter ampla circulação, e, necessariamente, seriam feitas e distribuídas muitas cópias.

Os copistas cristãos, frequentemente, não eram profissionais, mas por terem respeito e muito apreço pelo valor dos inspirados escritos cristãos, copiavam-nos com cuidado. Exemplo típico da obra destes primitivos copistas cristãos é o fragmento mais antigo existente de qualquer parte das Escrituras Gregas Cristãs, o Papiro Rylands N.º 457. Escrito em ambos os lados, consiste em apenas 100 caracteres gregos e tem sido datado como já da primeira metade do segundo século EC. (FOTO, Vol. 1, p. 323) Embora aparente certa informalidade e não tenha pretensões de ser escrita sofisticada, é uma obra cuidadosa. É interessante que este fragmento é dum códice que provavelmente continha todo o Evangelho de João, ou umas 66 folhas, ao todo cerca de 132 páginas.

Um testemunho mais extenso, mas de data posterior, é dado pelos papiros bíblicos Chester Beatty. Estes consistem em partes de 11 códices gregos, produzidos entre o segundo e o quarto século EC.

Contêm partes de 9 livros bíblicos hebraicos e 15 cristãos. São bastante representativos por se encontrar neles uma variedade de estilos de escrita. Diz-se de um códice que ele é "a obra de um bom escriba profissional". De outro se diz: "A escrita é bem correta, e embora não tenha pretensões caligráficas, é a obra de um escriba competente." E de mais outro: "A mão é rude, mas em geral correta." — *The Chester Beatty Biblical Papyri: Descriptions and Texts of Twelve Manuscripts on Papyrus of the Greek Bible* (Os Papiros Bíblicos Chester Beatty: Descrições e Textos de Doze Manuscritos em Papiro da Bíblia Grega), de Frederic Kenyon, Londres, 1933, Fascículo I, Introdução Geral, p. 14; 1933, Fascículo II, Os Evangelhos e Atos, Texto, p. ix; 1936, Fascículo III, Revelação, Prefácio.

Mais importante do que estas características, porém, é sua matéria. De modo geral, corroboram aqueles manuscritos de velino, do quarto século, chamados de "Neutros", que são altamente conceituados pelos eruditos textuais Westcott e Hort; entre estes se encontram o Vaticano N.º 1209 e o Sinaítico. Além disso, eles não contêm nenhuma das notáveis interpolações encontradas em certos manuscritos de velino classificados, talvez erroneamente, de "Ocidentais".

Existem hoje milhares de manuscritos que datam especialmente do quarto século EC em diante. Que os copistas usavam de extremo cuidado pode ser visto pelos peritos que examinaram e compararam detidamente esses manuscritos. Alguns desses peritos fizeram recensões ou cotejos baseados nessas comparações. Essas recensões constituem os textos básicos para nossas traduções modernas. Os peritos Westcott e Hort declararam que "a quantidade daquilo que, em algum sentido, possa ser chamado de variação substancial é apenas uma pequena fração de toda a variação residuária, e dificilmente pode constituir mais do que uma milésima parte do texto inteiro". (*The New Testament in the Original Greek* [O Novo Testamento no Grego Original], Graz, 1974, Vol. II, p. 2) Sir Frederic Kenyon declarou a respeito dos papiros Chester Beatty: "A primeira e mais importante conclusão a que se chega do exame deles é a satisfatória, no sentido de que eles confirmam a essencial correção dos textos existentes. Não se revela nenhuma variação notável ou fundamental quer no Velho quer no Novo Testamento. Não existem importantes omissões ou acréscimos de passagens, e nem variações que afetem fatos ou doutrinas vitais. As variações do texto afetam assuntos menores, tais como a ordem de palavras ou as palavras exatas usadas." — Fascículo I, Introdução Geral, p. 15.

Por diversas razões, resta pouco da obra dos mais antigos copistas. Muitas das suas cópias das Escrituras foram destruídas durante o tempo em que Roma perseguia os cristãos. O desgaste pelo uso também foi responsável por isso. Igualmente, o clima quente e úmido de algumas regiões causou a rápida deterioração. Além disso, ao passo que os escribas profissionais do quarto século EC substituíam manuscritos de papiro por cópias de velino, não parecia haver necessidade de preservar as antigas cópias de papiro.

A tinta usada pelos copistas para a escrita era uma mistura de fuligem e goma, feita na forma duma massa e misturada com água para seu uso. A pena consistia num junco. A ponta, quando amolecida com água, parecia um pincel. Escrevia-se em couro e papiro, em forma de rolos; mais tarde, em forma de códice, em folhas, as quais, quando encadernadas, frequentemente tinham capa de madeira.

ESCRITA. Ato de escrever numa superfície letras ou caracteres que transmitem palavras ou ideias. O primeiro homem, Adão, foi dotado da capacidade de falar numa língua. Inicialmente, porém, haveria pouca ou nenhuma necessidade de ele escrever. Adão podia então fazer todas as comunicações oralmente, e, como homem perfeito, não precisava depender de um registro escrito para compensar uma memória imperfeita. Não obstante, Adão deve ter tido a capacidade de inventar algum meio de fazer um registro escrito. Mas a Bíblia não fornece nenhuma prova direta de que ele tivesse escrito, quer antes, quer depois da sua transgressão.

Apresentou-se a ideia de que as palavras, "este é o livro da história de Adão", talvez indicassem que Adão foi o escritor deste "livro". (Gên 5:1) Comentando a frase "esta é a história" ("estas são as origens"), que ocorre frequentemente em Gênesis, P. J. Wiseman observa: "É a sentença concludente de cada seção, e, portanto, aponta para trás, para a narrativa já registrada. . . . Normalmente se refere ao escritor da história ou ao proprietário da tabuinha que a continha." — *New Discoveries in Babylonia About Genesis* (Novas Descobertas em Babilônia Sobre Gênesis), 1949, p. 53.

Um exame do conteúdo destas histórias lança bastante dúvida sobre a exatidão do conceito apresentado por Wiseman. Por exemplo, segundo este conceito, a seção que começa em Gênesis, capítulo 36, versículo 10, concluiria com as palavras de Gênesis 37:2: "Esta é a história de Jacó." No entanto, quase todo o registro refere-se à descendência de Esaú e faz apenas referência incidental a Jacó. Por outro lado, a informação que se segue apresenta dados extensos sobre Jacó e sua família. Além disso, se a teoria fosse correta, isto significaria que

Ismael e Esaú eram os escritores ou donos dos documentos mais extensos sobre os tratos de Deus com Abraão, Isaque e Jacó. Isto não parece razoável, porque faria com que aqueles que não tinham parte no pacto abraâmico fossem os que tinham o maior interesse neste pacto. Seria difícil de conceber que Ismael se preocupasse tanto com eventos associados com os da casa de Abraão, que fizesse empenho para conseguir um registro pormenorizado sobre eles, registro que abrangia muitos anos depois de ele ter sido despedido junto com a sua mãe Agar. — Gên 11:27b-25:12.

De modo similar, não haveria motivo algum para Esaú, que não apreciava coisas sagradas (He 12:16), ter escrito ou ter sido dono dum relato que tratava extensamente de eventos da vida de Jacó, eventos dos quais Esaú não fora testemunha ocular. (Gên 25:19-36:1) Também, não parece lógico concluir que Isaque e Jacó na maior parte desconsiderassem os tratos de Deus com eles, contentando-se em possuir apenas um breve registro das genealogias de outra pessoa. — Gên 25:13-19a; 36:10–37:2a.

A Escrita Antes do Dilúvio. Não há maneira de se saber definitivamente se algumas das histórias mencionadas no livro de Gênesis foram escritas antes do Dilúvio, e a Bíblia não contém nenhuma referência a escritos antediluvianos. No entanto, deve-se notar que a construção de cidades, o desenvolvimento de instrumentos musicais e o forjamento de instrumentos de ferro e de cobre tiveram início muito antes do Dilúvio. (Gên 4:17, 21, 22) Portanto, é razoável que os homens teriam poucas dificuldades em também desenvolver um método de escrita. Visto que havia originalmente apenas uma só língua (que mais tarde passou a ser conhecida como o hebraico; veja HEBRAICO) e visto que se sabe que os que continuavam a falar esta língua, os israelitas, usavam um alfabeto, isto sugere que a escrita alfabética podia ter existido antes do Dilúvio.

O rei assírio Assurbanipal falou sobre ler "inscrições em pedra da época anterior ao dilúvio". (*Light From the Ancient Past* [Luz do Passado Remoto], de J. Finegan, 1959, pp. 216, 217) Mas estas inscrições talvez simplesmente precedessem a uma inundação local de proporções consideráveis, ou talvez fossem relatos que supostamente contavam eventos de antes do Dilúvio. Por exemplo, aquilo que se chama de "A Lista dos Reis da Suméria", depois de mencionar que oito reis governaram por 241.-000 anos, declara: "(Daí) o Dilúvio varreu (a terra)." (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, p. 265) É bem evidente que este registro não é autêntico.

Segundo a cronologia bíblica, o Dilúvio global dos dias de Noé ocorreu em 2370 AEC. Arqueólogos têm atribuído datas anteriores a esta a numerosas tabuinhas de argila que desenterraram. Mas, estas tabuinhas de argila não são documentos datados. Portanto, as datas que se atribuem a elas são apenas conjecturas e não fornecem nenhuma base sólida para se determinar uma relação na corrente do tempo com o Dilúvio bíblico. Não se sabe definitivamente de nenhum artefato desenterrado que date de tempos antediluvianos. Os arqueólogos que têm atribuído objetos ao período antediluviano têm feito isso à base de achados que, no melhor dos casos, só podem ser interpretados como evidenciando uma grande inundação local.

A Escrita Após o Dilúvio. Após a confusão da língua original do homem em Babel, vieram à existência diversos sistemas de escrita. Os babilônios, os assírios e outros povos usavam a escrita cuneiforme (em forma de cunha), que se imagina ter sido desenvolvida pelos sumerianos à base da sua escrita pictográfica. Há evidência de que se usava mais de um sistema de escrita numa mesma época. Por exemplo, uma antiga pintura mural assíria retrata dois escribas, um fazendo com um estilo impressões cuneiformes numa tabuinha (provavelmente em acadiano) e o outro escrevendo com um pincel em pele ou papiro (possivelmente em aramaico). A escrita hieroglífica egípcia consistia em representações pictóricas e formas geométricas distintas. Embora a escrita hieroglífica continuasse a ser empregada para inscrições em monumentos e murais, duas outras formas de escrita (primeiro a hierática e depois a demótica) passaram a ser usadas. (Veja EGITO, EGÍPCIO.) Em sistemas não alfabéticos, a representação pictográfica (ou a sua posterior, muitas vezes irreconhecível, forma linear ou cursiva) podia representar o objeto retratado, uma ideia transmitida pelo objeto, ou outra palavra ou sílaba com a mesma pronúncia. Para ilustrar, o simples desenho de um olho poderia, em português, servir para dar a entender um "olho", o verbo "olhar", ou os substantivos "visão", "vigilância".

O sistema alfabético empregado pelos israelitas era fonético, cada símbolo consonantal representando determinado som consonantal. Os sons vocálicos, porém, tinham de ser supridos pelo leitor, sendo que o contexto determinava qual a palavra intencionada no caso de termos terem a mesma grafia, mas uma combinação diferente de sons vocálicos. Isto realmente não era problema; até mesmo modernos jornais, revistas e livros hebraicos omitem os sinais vocálicos quase que inteiramente.

Alfabetização Entre os Israelitas. Sacerdotes de Israel (Núm 5:23) e pessoas de destaque, tais como Moisés (Êx 24:4), Josué (Jos 24:26), Samuel

(1Sa 10:25), Davi (2Sa 11:14, 15) e Jeú (2Rs 10:1, 6) sabiam ler e escrever, e o povo em geral, com algumas exceções, também era alfabetizado. (Veja Jz 8:14; Is 10:19; 29:12.) Embora fosse aparentemente figurativa, a ordem de os israelitas escreverem nas ombreiras das suas casas, implicava em serem alfabetizados. (De 6:8, 9) E a Lei exigia que o rei, ao assumir o trono, escrevesse para si uma cópia da Lei e a lesse diariamente. — De 17:18, 19; veja LIVRO.

Embora escritos hebraicos evidentemente fossem bastante comuns, encontraram-se poucas inscrições israelitas. Isto provavelmente se dá porque os israelitas não erigiram muitos monumentos para exaltar suas realizações. A maior parte da escrita, inclusive dos livros da Bíblia, sem dúvida foi feita com tinta em papiro ou pergaminho, e, portanto, não duraria muito no solo úmido da Palestina. A mensagem das Escrituras, porém, foi preservada durante os séculos por estas serem meticulosamente copiadas e recopiadas. (Veja COPISTA; ESCRIBA; MANUSCRITOS DA BÍBLIA.) Já a própria história da Bíblia remonta ao próprio começo do homem e mesmo antes. (Gên caps. 1, 2) Os registros gravados em pedra e os inscritos em tabuinhas de argila, prismas e cilindros, em alguns casos talvez sejam bem mais velhos do que o mais antigo manuscrito bíblico existente, mas esses registros realmente não afetam a vida das pessoas hoje em dia — muitos deles (como A Lista dos Reis da Suméria) contêm rematadas falsidades. Portanto, entre os escritos antigos, a Bíblia se destaca como sem igual na apresentação de uma mensagem significativa, que merece muito mais do que um interesse passageiro.

ESCRITURA, I. Conforme usada nas Escrituras Gregas Cristãs, a palavra grega *gra·fé* ("um escrito") refere-se apenas aos escritos sagrados da Palavra de Deus, a Bíblia. Havia outros documentos usados pelos escritores tanto das Escrituras Hebraicas como das Gregas, tais como registros genealógicos oficiais, públicos, histórias e assim por diante, mas estes não eram considerados inspirados ou em pé de igualdade com os escritos reconhecidos como canônicos. Até mesmo os apóstolos talvez tenham escrito outras cartas a certas congregações. Por exemplo, a declaração de Paulo em 1 Coríntios 5:9: "Eu vos escrevi na minha carta", dá a entender que ele escreveu uma carta anterior aos coríntios, a qual não existe agora. Tais escritos evidentemente não foram preservados pelo espírito santo de Deus para a congregação cristã por terem sido essenciais apenas para aqueles a quem se dirigiam.

A palavra grega *grám·ma,* que indica uma letra ou caráter do alfabeto, deriva do verbo *grá·fo.* Usada no sentido de "documento", às vezes é vertida por "escritura" em algumas traduções, em outras, por "escrito". Em João 5:47 e 2 Timóteo 3:15, a palavra é usada com referência a "escritos" inspirados das Escrituras Hebraicas. — Veja ESCRITURAS GREGAS CRISTÃS; ESCRITURAS HEBRAICAS.

Cristo e os Apóstolos Recorriam às Escrituras. Jesus Cristo e os escritores das Escrituras Cristãs frequentemente usavam a palavra *gra·fé* ao recorrer aos escritos de Moisés e dos profetas, como autoridade para o seu ensino ou sua obra, à base de que esses escritos foram inspirados por Deus. Não raro esses escritos hebraicos são como um todo chamados de "Escrituras". (Mt 21:42; 22:29; Mr 14:49; Jo 5:39; At 17:11; 18:24, 28) Às vezes se usava a forma singular, "Escritura", quando se citava determinado texto, referindo-se a ele como parte do inteiro conjunto de escritos nas Escrituras Hebraicas. (Ro 9:17; Gál 3:8) Outrossim, faz-se referência a um único texto como "escritura", no sentido de ser uma declaração de autoridade. (Mr 12:10; Lu 4:21; Jo 19:24, 36, 37) Em 2 Timóteo 3:16 e 2 Pedro 1:20, Paulo e Pedro parecem referir-se aos inspirados escritos tanto hebraicos como gregos como "Escritura". Pedro classifica os escritos de Paulo como parte das "Escrituras", em 2 Pedro 3:15, 16.

A expressão "escrituras proféticas" (Ro 16:26) talvez tenha referência ao caráter profético de todas as Escrituras Hebraicas. — Veja Re 19:10.

Personificadas. Visto que as Escrituras eram reconhecidas como inspiradas por Deus, como a sua Palavra, a voz de Deus — na realidade, Deus falando — elas, às vezes, eram personificadas como que falando com autoridade divina (assim como Jesus mencionou o espírito santo, ou a força ativa, de Deus, de forma personificada, e dizia que ensinava e dava testemunho [Jo 14:26; 15:26]). (Jo 7:42; 19:37; Ro 4:3; 9:17) Pelo mesmo motivo, fala-se das Escrituras como se possuíssem a qualidade da previsão e o poder ativo da pregação. — Gál 3:8; compare isso com Mt 11:13; Gál 3:22.

Essencial para os Cristãos. Visto que Jesus Cristo constantemente recorria às Escrituras Hebraicas para apoiar seu ensino, é importante que seus seguidores não se desviem delas. O apóstolo Paulo enfatiza o valor e a natureza essencial delas ao dizer: "Toda a Escritura é inspirada por Deus e proveitosa para ensinar, para repreender, para endireitar as coisas, para disciplinar em justiça, a fim de que o homem de Deus seja plenamente competente, completamente equipado para toda boa obra." — 2Ti 3:16, 17.

ESCRITURA, II. Acordo escrito, devidamente assinado e às vezes selado, contendo os termos legais para a realização de um objetivo intencionado; instrumento documentado para a transferência de

imóveis. Na Bíblia, o único uso da palavra hebraica *sé·fer*, neste sentido específico, refere-se à compra feita por Jeremias de um campo pertencente ao seu primo Hanamel. — Je 32:6-15.

Os pormenores relacionados com a elaboração desta escritura são interessantes. O dinheiro da compra, "sete siclos e dez moedas de prata", foi pesado na presença de testemunhas. (Je 32:9) Presumindo-se que esta estipulação de 'sete e dez' era uma forma legal, significando 17 siclos de prata (c. US$ 37), o preço era razoável, quando se toma em consideração o tempo e as circunstâncias em que se vendeu a propriedade. Era tempo de guerra e de fome (poucos meses antes de Jerusalém ser capturada por Nabucodonosor).

Depois do pagamento em dinheiro, lavravam-se duas escrituras, presumivelmente idênticas, 'segundo o mandamento judicial e os regulamentos legais'. Uma delas era conhecida como "a escritura de compra, a que estava selada", e a outra era chamada de "a deixada aberta". (Je 32:11) Diz-se que apenas a primeira foi assinada por testemunhas, toda a transação ocorrendo "perante os olhos de todos os judeus sentados no Pátio da Guarda". (Je 32:12) Ambas as escrituras foram então colocadas num vaso de barro para preservação. — Je 32:14.

O costume de fazer escrituras em duplicata, mas selar apenas uma, era bem prático. Deixar uma escritura aberta permitia às partes interessadas consultá-la. Se fosse alguma vez danificada, ou sua autenticidade questionada, ou se houvesse suspeita de ter sido alterada, então se podia apresentar a cópia selada aos juízes da cidade, os quais, depois de examinar o selo, abriam-na e faziam a comparação entre os dois exemplares.

ESCRITURAS GREGAS CRISTÃS. Chamadas assim para diferenciá-las da *Septuaginta* grega, tradução pré-cristã das Escrituras Hebraicas. Esta última parte da Bíblia costuma ser chamada de Novo Testamento. — Veja BÍBLIA.

São 27 os livros canônicos que constituem as Escrituras Gregas Cristãs. Após a morte de Jesus, estes livros foram escritos, sob inspiração, por oito homens: Mateus, Marcos, Lucas, João, Paulo, Tiago, Pedro e Judas. Nem todos estes homens seguiam Jesus durante o seu ministério; de fato, tanto quanto se sabe com alguma certeza, apenas os três apóstolos, Mateus, João e Pedro, o fizeram. Marcos talvez tenha sido o "certo jovem" que seguiu Jesus à distância, depois de este ser preso. (Mr 14:51, 52) Em Pentecostes, Tiago, Judas e talvez Marcos estivessem presentes com eles. (At 1:13-15; 2:1) Mais tarde, o apóstolo Paulo foi convertido. Todos estes escritores passaram a ficar intimamente associados com o corpo governante da congregação do primeiro século em Jerusalém.

Em que língua foram esses livros originalmente escritos? Com exceção do livro de Mateus, que originalmente foi escrito em hebraico e depois traduzido para o grego, todos os outros 26 livros foram escritos no grego comum, o coiné, a língua internacional daqueles dias. — Veja MATEUS, BOAS NOVAS SEGUNDO.

Tampouco foi mera coincidência que estes inspirados homens cristãos, todos eles judeus naturais (Ro 3:1, 2), tiveram seus escritos enviados em grego. Não se tratava de comunicações particulares, mas destinavam-se a ter ampla divulgação, a serem lidas e estudadas por todas as congregações. (Col 4:16; 1Te 5:27; 2Pe 3:15, 16) Os escritores estavam sob ordens divinas de divulgar estas boas novas e este ensino até à parte mais distante da Terra, a lugares onde não se lia hebraico e latim. (Mt 28:19; At 1:8) Até mesmo em territórios mais perto da Palestina, havia um crescente número de não judeus entrando nas congregações locais. Também, ao citar as Escrituras Hebraicas, esses escritores frequentemente usavam a *Septuaginta* grega.

Os livros das Escrituras Gregas Cristãs, alistados segundo o ano aproximado (EC) em que foram escritos, são como segue: Mateus, 41; 1 e 2 Tessalonicenses, 50 e 51; Gálatas, 50-52; 1 e 2 Coríntios, 55; Romanos, 56; Lucas, 56-58; Efésios, Colossenses, Filêmon, Filipenses, 60-61; Hebreus, Atos, 61; Tiago, antes de 62; Marcos 60-65; 1 Timóteo, Tito, 61-64; 1 Pedro, 62-64; 2 Pedro, 64; 2 Timóteo, Judas, 65; Revelação (Apocalipse), 96; João e 1, 2, 3 João, 98. Este período de menos de 60 anos é um contraste bastante grande com os quase 11 séculos que levou para completar as Escrituras Hebraicas.

Quando chegou o tempo de juntar estes livros das Escrituras Gregas Cristãs em um só volume, não foram reunidos na ordem em que foram escritos. Antes, foram colocados num arranjo lógico segundo o assunto, que pode ser classificado como (1) os cinco livros históricos dos Evangelhos e Atos, (2) as 21 cartas, e (3) a Revelação.

Os quatro Evangelhos (a palavra "Evangelho" significa "boas novas"), escritos por Mateus, Marcos, Lucas e João, fornecem-nos um relato histórico quádruplo da vida e da atividade de Jesus, sendo cada narrativa um relato independente. Os primeiros três deles são às vezes chamados de sinópticos (que significa "visão comum"), porque têm uma maneira relativamente similar de tratar do ministério de Jesus, em comparação com o Evangelho de João, contudo, cada um deles reflete o individualismo do escritor. O Evangelho de João preenche certos pormenores omitidos pelos outros três. Os Atos dos Apóstolos seguem então em sequência lógica, apresentando a história da congregação cristã des-

de que foi estabelecida em Pentecostes até quase 30 anos depois da morte de Jesus.

O funcionamento interno da congregação, seus problemas, sua pregação pública, seus outros privilégios e suas esperanças são considerados nas 21 cartas que seguem a parte histórica. Paulo é mencionado como o escritor de 13 cartas. A carta aos hebreus, em geral, também é atribuída a Paulo. Depois destes escritos, vem um grupo de cartas, a maioria das quais escrita a todas as congregações em geral, por Tiago, Pedro, João e Judas. Por último, como deleitoso clímax da Bíblia inteira, vem Revelação, com sua previsão de profundos eventos no futuro.

Até que ponto citaram os escritores das Escrituras Gregas Cristãs as Escrituras Hebraicas?

Os escritores das Escrituras Gregas Cristãs citaram as Escrituras Hebraicas centenas de vezes. Nas Escrituras Gregas Cristãs, a *Tradução do Novo Mundo* apresenta como citações diretas 320 passagens das Escrituras Hebraicas. Segundo uma lista publicada por Westcott e Hort, o total das citações e referências ascende a umas 890. (*The New Testament in the Original Greek* [O Novo Testamento no Grego Original], Graz, 1974, Vol. I, pp. 581-595) Todos os escritores cristãos inspirados recorrem a exemplos das Escrituras Hebraicas. (1Co 10:11) Estes escritores cristãos, sem dúvida, usaram o nome divino, Jeová, ao citarem as Escrituras Hebraicas. Estes escritores posteriores reconheceram e incluíram as Escrituras Hebraicas como inspiradas por Deus e proveitosas para equipar completamente o homem de Deus para toda boa obra. — 2Ti 3:16, 17; 2Pe 1:20, 21.

Após a morte dos apóstolos, escritores não inspirados citaram profusamente as Escrituras Gregas, assim como os inspirados escritores cristãos da Bíblia haviam citado o que existia antes deles.

Para um estudo comparativo, há disponíveis mais de 13.000 manuscritos de papiro e de velino, contendo todas as Escrituras Gregas Cristãs ou parte delas, remontando desde o 2.º século até o século 16. Destes, uns 5.000 são em grego, e o restante em diversas outras línguas. Mais de 2.000 das cópias antigas contêm os Evangelhos, e mais de 700, as cartas de Paulo. Embora não existam hoje os próprios escritos originais, as cópias remontam ao segundo século, o que é muito próximo do tempo em que os originais foram escritos. Este vasto número de manuscritos tem habilitado peritos em grego, no decorrer dos anos, a produzir um texto grego altamente refinado das Escrituras, confirmando em muitos sentidos a confiabilidade e integridade de nossas atuais traduções das Escrituras Gregas Cristãs. — Veja MANUSCRITOS DA BÍBLIA.

Esta grande quantidade de manuscritos induziram certo perito a observar: "O grosso das palavras do Novo Testamento se destaca acima de todos os processos discriminadores da crítica, porque está livre de variação, e só precisa ser transcrito. . . . Se trivialidades relativas, tais como mudanças de ordem, a inserção ou omissão do artigo com nomes próprios, e coisas assim, forem postas de lado, as palavras, em nossa opinião, ainda sujeitas à dúvida dificilmente chegam a constituir mais do que uma milésima parte do inteiro Novo Testamento." (*The New Testament in the Original Greek,* Vol. I, p. 561) A isto se pode acrescentar a observação de Jack Finegan: "A íntima relação de tempo entre os mais antigos manuscritos do Novo Testamento e os textos originais também não é nada menos que espantoso. . . . Para obtermos conhecimento dos escritos da maioria dos autores clássicos, dependemos de manuscritos dos quais o mais velho pertence ao tempo entre os séculos nove e onze A.D. . . . De modo que a certeza com que se confirma o texto do Novo Testamento excede à de qualquer outro livro antigo. As palavras que os escritores do Novo Testamento dirigiram ao seu mundo e tempo atravessaram as milhas e os séculos adicionais até nós substancialmente inalteradas na forma e certamente nada reduzidas em poder." — *Light From the Ancient Past* (Luz do Passado Remoto), 1959, pp. 449, 450.

Sendo parte integrante da escrita Palavra de Deus, as Escrituras Gregas Cristãs são de valor inestimável. Contêm quatro relatos sobre o ministério do Filho unigênito de Deus, inclusive sobre sua origem, seu ensino, seu exemplo, sua morte sacrificial e sua ressurreição. O registro histórico da formação da congregação cristã e o derramamento do espírito santo, que a habilitou a aumentar com tanto êxito, bem como os pormenores dos seus problemas e como foram solucionados — tudo isso é muito essencial para o atual funcionamento da verdadeira congregação cristã. Os respectivos livros, escritos independentemente para pessoas ou situações específicas, ou com intenção ou objetivo especial, fundem-se todos num grande conjunto unificado e completo, sem que faltem pormenores. Complementam e completam o cânon bíblico e são atualmente de importância, interesse e preocupação universais, primariamente para o Israel espiritual, que é a congregação de Deus, mas, adicionalmente, para todos os que procuram obter a aprovação de Deus.

Para obter informações sobre o conteúdo dos 27 livros, seus escritores, o tempo da escrita e as provas de autenticidade, veja os respectivos livros por nome.

ESCRITURAS HEBRAICAS. Os 39 livros divinamente inspirados, de Gênesis a Malaquias, segundo o atual arranjo costumeiro, constituem a maior parte da Bíblia.

Os livros das Escrituras Hebraicas, conforme aparecem na maioria das versões da Bíblia, podem ser divididos em três seções: (1) *Históricos,* Gênesis a Ester, 17 livros; (2) *Poéticos,* Jó a O Cântico de Salomão, 5 livros; (3) *Proféticos,* Isaías a Malaquias, 17 livros. Essas divisões são um tanto gerais, visto que a seção histórica contém partes poéticas (Gên 2:23; 4:23, 24; 9:25-27; Êx 15:1-19, 21; Jz 5), bem como proféticas (Gên 3:15; 22:15-18; 2Sa 7:11-16); a seção poética contém matéria histórica (Jó 1:1-2:13; 42:7-17), bem como profética (Sal 2:1-9; 110:1-7); e na seção profética encontram-se informações históricas e matéria poética (Is 7:1, 2; Je 37:11-39:14; 40:7-43:7; La 1:1-5:22).

Por combinarem e rearranjarem estes mesmos 39 livros numa ordem diferente, os judeus contavam apenas 24 ou 22 livros, e, segundo o seu cânon tradicional, agrupavam-nos do seguinte modo: Primeiro, havia a *Lei* (hebr.: *Toh·ráh*), também chamada de Pentateuco, consistindo em (1) Gênesis, (2) Êxodo, (3) Levítico, (4) Números e (5) Deuteronômio. (Veja PENTATEUCO.) Em segundo lugar vinham os *Profetas* (hebr.: *Nevi'ím*), divididos em os "Profetas Anteriores", (6) Josué, (7) Juízes, (8) Samuel (Primeiro e Segundo, juntos como um só livro), (9) Reis (Primeiro e Segundo, como um só livro), e os "Profetas Posteriores", subdivididos em Profetas "Maiores", (10) Isaías, (11) Jeremias e (12) Ezequiel, e (13) Doze Profetas "Menores" (num único livro composto de Oseias, Joel, Amós, Obadias, Jonas, Miqueias, Naum, Habacuque, Sofonias, Ageu, Zacarias e Malaquias). A terceira seção era chamada de *Escritos Sagrados* (Hagiógrafos, ou, em hebraico, *Kethu·vím*), começando com (14) Salmos, (15) Provérbios e (16) Jó; daí vinham os "Cinco Meguiloth" ou cinco rolos separados, a saber, (17) O Cântico de Salomão, (18) Rute, (19) Lamentações, (20) Eclesiastes e (21) Ester, seguidos por (22) Daniel, (23) Esdras-Neemias (juntos) e (24) Crônicas (Primeiro e Segundo, juntos como um só livro). O livro de Rute era às vezes anexado a Juízes, e Lamentações a Jeremias, para perfazer 22 livros, total correspondente ao número de letras no alfabeto hebraico, embora este não seja hoje o costumeiro arranjo nas Bíblias hebraicas.

Nem todos os primitivos catálogos tinham os livros das Escrituras Hebraicas na ordem acima. O motivo era que, naquele tempo, os respectivos livros encontravam-se em rolos separados. Para ilustrar: No Talmude Babilônico (*Bava Batra* 14*b*) declara-se: "Nossos Rabinos ensinavam: A ordem dos Profetas é: Josué, Juízes, Samuel, Reis, Jeremias, Ezequiel, Isaías e os Doze Profetas Menores." (Traduzido para o inglês por M. Simon e I. Slotki.) Isto talvez explique por que Jeremias precede Isaías em diversos manuscritos hebraicos escritos na Alemanha e na França.

Os Escritores. Todas as Escrituras Hebraicas foram escritas e compiladas por judeus, membros da nação 'incumbida das proclamações sagradas de Deus'. (Ro 3:1, 2) E, na maior parte, estas Escrituras pré-cristãs foram escritas em hebraico, com os seguintes pequenos trechos escritos em aramaico: Gênesis 31:47; Esdras 4:8 a 6:18 e 7:12-26; Jeremias 10:11; Daniel 2:4b a 7:28. Palavras aramaicas são também encontradas em Jó, em certos Salmos, em O Cântico de Salomão, em Jonas, em Ester e nos trechos hebraicos de Daniel. Também o livro de Ezequiel mostra influência aramaica.

Moisés escreveu e compilou os primeiros cinco livros da Bíblia. Além dele, pelo menos 31 escritores e compiladores participaram na escrita das Escrituras Hebraicas. Entre eles estão Josué, Samuel, Davi, Salomão, Isaías, Jeremias, Ezequiel, Daniel, Esdras e Neemias. Eles viveram num período de 1.100 anos, desde o 16.º até o 5.º século AEC, e tinham diversas ocupações, tais como de pastor, copista, governador, rei, profeta e sacerdote.

Alguns dos escritores da Bíblia foram testemunhas oculares dos incidentes que registraram; Moisés escreveu sobre suas experiências perante Faraó. (Êx 5:1-12:32) Recolheram certos dados históricos de registros anteriores por meio duma diligente pesquisa, como no caso da compilação de registros genealógicos. (1Cr 1-9) Muitas coisas, porém, tais como conhecimento a respeito da assembleia de hostes angélicas no céu e revelações no campo de profecia, eram assuntos que estavam além do domínio do conhecimento humano e só podiam ser conhecidos por inspiração direta de Deus. Isto, bem como a perfeita unidade do conjunto, apesar de ser a obra produto de muitos escritores de formações diversas, elaborada durante um período tão longo, atestam e demonstram que os escritores bíblicos deveras "falaram da parte de Deus conforme eram movidos por espírito santo". — 2Pe 1:21.

Cânon das Escrituras Hebraicas. Os livros das Escrituras Hebraicas não aparecem nas nossas Bíblias na ordem em que foram escritos. Joel, Amós e Jonas viveram cerca de dois séculos antes de Jeremias, Ezequiel e Daniel. Tampouco os títulos dos livros revelam sempre seu escritor. O livro de Jó, por exemplo, evidentemente foi escrito por Moisés; o livro de Rute, por Samuel. Pormenores sobre os respectivos livros, sobre quando e por quem cada um deles foi escrito, são apresentados na "Tabela dos Livros da Bíblia na Ordem em Que Foram

Terminados", no artigo BÍBLIA. Veja os artigos sobre os respectivos livros para saber do conteúdo, da importância e do significado, da prova de autenticidade, e para obter outras informações.

O cânon das Escrituras Hebraicas já estava bem especificado no tempo em que Jesus Cristo estava na Terra, conforme evidenciado pelas suas declarações registradas nas Escrituras Gregas Cristãs. Por exemplo, ele citou o arranjo das três seções quando falou de "todas as coisas escritas na *lei* de Moisés, e nos *Profetas*, e nos *Salmos*". (Lu 24:44) Seus seguidores escreveram ou falaram sobre a "leitura pública da Lei e dos Profetas", as "Escrituras", 'a lei de Moisés e os Profetas', as "Escrituras sagradas" e "os escritos sagrados". — At 13:15; 18:24; 28:23; Ro 1:2; 2Ti 3:15; veja CÂNON.

Digno de nota é também o fato de que não se admitiu no cânon hebraico nenhum dos escritos apócrifos. Desde os dias de Esdras e Malaquias, no quinto século AEC, o cânon completo das Escrituras Hebraicas tem sido guardado e protegido contra a inclusão de quaisquer escritos de natureza duvidosa. (Veja APÓCRIFOS.) Os copistas de manuscritos, chamados soferins, mais tarde sucedidos pelos massoretas, exerciam um cuidado escrupuloso.

Originalmente, as Escrituras Hebraicas foram escritas sem vogais ou pontuação, e sem a nossa atual divisão em capítulos e versículos. Na segunda metade do primeiro milênio EC, os massoretas, que também eram copistas bíblicos muito cuidadosos, estabeleceram um sistema de sinais vocálicos e de acentos como ajuda na leitura e na pronúncia.

Preservação e Transmissão. Os soferins (escribas) judeus, embora meticulosos para evitar erros de cópia, fizeram certas emendas, ou correções, no texto onde, na opinião deles, o texto original parecia mostrar falta de reverência para com Deus ou desrespeito pelos Seus representantes. Em mais de 140 casos, os escribas judeus alteraram o Tetragrama (o equivalente consonantal do nome Jeová) para rezar ou "Soberano Senhor" ou "Deus". — Veja *NM*, apêndice, pp. 1502, 1509.

Hoje não existe nenhum dos escritos originais das Escrituras Hebraicas, mas há possivelmente 6.000 cópias manuscritas com todas as Escrituras Hebraicas ou partes delas. O Papiro Nash, que contém pequenos trechos de Deuteronômio, e muitos dos Rolos do Mar Morto, foram copiados antes de nossa Era Comum. Além de cópias das Escrituras em hebraico, fizeram-se muitas versões das Escrituras pré-cristãs, em muitas línguas, quer no todo, quer em parte. A primeira tradução propriamente dita foi a *Septuaginta* grega, começada por volta de 280 AEC. A *Vulgata* latina de Jerônimo também continha uma tradução antiga das Escrituras Hebraicas. A *Tradução do Novo Mundo* das Escrituras Hebraicas foi baseada na sétima, na oitava e na nona edição da *Biblia Hebraica* de Rudolf Kittel, que é a edição impressa do Códice de Leningrado B 19A, o mais antigo manuscrito completo das Escrituras Hebraicas.

Críticos da Bíblia fizeram muitos esforços na tentativa de desacreditar as Escrituras Hebraicas, classificando-as de falsificações ou então de simples folclore a que faltava autenticidade histórica. Um tipo de ataque tem sido a dissecação de diversos livros bíblicos no empenho de provar que foram escritos por mãos diferentes, como se a pessoa fosse incapaz de escrever em mais de um estilo. Tal argumento é inteiramente infundado, porque aqueles que escrevem poesia também podem escrever prosa, e vice-versa. O advogado que elabora um documento legal, fácil e rapidamente, muda de estilo quando conta alguma experiência pessoal. Quando os críticos afirmam que certos versículos, que eles tacham de "J" e em que ocorre o nome Jeová, não foram escritos pelos mesmos escritores dos versículos onde aparece o título "Deus" (hebr.: *'Elo·hím*), os quais designam como "E", eles demonstram um raciocínio muito fraco.

Salientando a falácia da afirmação desses críticos, K. A. Kitchen, da Universidade de Liverpool, diz: "Em parte alguma do Antigo Oriente há alguma coisa de que se saiba definitivamente que paralele a elaborada história de fragmentária composição e fusão [texto composto] de literatura hebraica (ou assinalada por exatamente tal critério), conforme as hipóteses documentárias querem postular. E, inversamente, qualquer tentativa de aplicar o critério dos teóricos documentários a antigas composições orientais, que contêm histórias conhecidas, mas demonstram o mesmo fenômeno literário, resulta em óbvios absurdos." — *Ancient Orient and Old Testament* (Oriente Antigo e Velho Testamento), 1968, p. 115.

Importância. Nunca é demais enfatizar a importância das Escrituras Hebraicas, porque sem o seu código de leis, sua história e suas profecias, grande parte das Escrituras Gregas Cristãs teria sentido duvidoso. (Lu 24:27, 44) "Porque todas as coisas escritas outrora foram escritas para a nossa instrução." "Ora, estas coisas lhes aconteciam como exemplos e foram escritas como aviso para nós, para quem já chegaram os fins dos sistemas de coisas." (Ro 15:4; 1Co 10:11) Portanto, os escritores bíblicos cristãos repetidamente citavam os anteriores escritos bíblicos ou se referiam a eles, desta maneira dando prosseguimento a muitos dos temas e das promessas apresentados nas Escrituras Hebraicas e ampliando-os. Nas Escrituras Gregas Cristãs, a *Tradução do Novo Mundo* apresenta como citações diretas 320 passagens das Escrituras Hebraicas.

Segundo uma lista publicada por Westcott e Hort, o total conjunto das citações e referências chega a umas 890.

Sem as Escrituras Hebraicas nos faltariam muitos pormenores sobre a origem do homem, a causa da morte e a promessa edênica de que a cabeça da serpente será esmagada pela semente da mulher. Sem as Escrituras Hebraicas não conheceríamos muitos dos pormenores sobre coisas tais como o Dilúvio dos dias de Noé, por que o sangue é sagrado, o pacto de Deus com Abraão, como Jeová lutou a favor do seu povo pactuado e a história do representativo reino teocrático.

ESCRIVÃO DA CIDADE. No governo municipal das cidades livres da Ásia Menor, sob o Império Romano, o escrivão da cidade (gr.: *gram·ma·teús*) era o funcionário público mais importante. Evidentemente, era eleito para o cargo pelo povo e atuava como o principal membro do governo municipal. Poderíamos compará-lo em alguns sentidos a um prefeito da atualidade, maneira em que algumas traduções vertem o termo. Por conseguinte, ele tinha muita influência nos assuntos da cidade, e seu cargo honroso era tido em maior estima pelo povo do que daria a entender o termo "secretário" ou "secretário da prefeitura", conforme usado em algumas traduções da Bíblia, em Atos 19:35, onde aparece *gram·ma·teús* num cenário e numa conotação que diferem do seu uso costumeiro quando aplicado a escribas judeus. A influência do escrivão da cidade é demonstrada na maneira em que esta autoridade em Éfeso acalmou a turba que se ajuntara contra Paulo e seus companheiros. — At 19:35-41.

O escrivão da cidade tinha acesso direto ao procônsul da província e servia de ligação entre o governo da cidade e a administração provincial, romana, da qual Éfeso era um dos centros. Isto habilitava o escrivão a atuar como intermediário entre o poder das autoridades romanas e o povo da cidade. Nas cidades asiáticas, o escrivão da cidade era responsável perante as autoridades romanas pela manutenção da lei e da ordem na sua jurisdição. Isto explica, pelo menos em parte, a preocupação expressa pelo escrivão da cidade quando o povo de Éfeso fora sublevado pelos prateiros efésios por causa da pregação do apóstolo Paulo. Era uma turba desordenada, uma assembleia ilegal no teatro. Havia a possibilidade de se levantar uma acusação de sedição, conforme o escrivão da cidade salientou ao povo. Ele temia que os romanos o considerassem pessoalmente responsável por isso.

ESCUDEIRO. Ajudante militar que carregava a armadura e as armas de um rei ou de outro líder, apoiava-o quando em perigo e estava às ordens dele. "Escudeiro" traduz a expressão hebraica *no·sé' ke·lím*, que significa literalmente "carregador de armadura ou de armas". (1Sa 14:6; compare isso com 1Sa 14:1.) Adversários feridos por um famoso guerreiro talvez recebessem o golpe fatal do escudeiro deste. (1Sa 14:13) Esses ajudantes eram escolhidos dentre soldados valentes, e alguns evidentemente eram muito devotados aos seus comandantes. — 1Sa 14:6, 7; 31:5.

O mortalmente ferido Abimeleque fez que o ajudante que carregava suas armas o matasse, para que não se dissesse: "Foi uma mulher que o matou." (Jz 9:52-54) Davi serviu algum tempo de escudeiro para o Rei Saul (1Sa 16:21), ao passo que um escudeiro posterior, que se negou a matar o governante moribundo, acompanhou Saul no suicídio. (1Sa 31:3-6) Escudeiros ajudaram também Jonatã e Joabe (1Sa 14:6-14; 2Sa 18:15; 23:37; 1Cr 11:39), e a guerreiros principais de diversas nações antigas, tais como o gigante filisteu, Golias. — 1Sa 17:7, 41.

ESCUDO. Veja ARMAS, ARMADURA.

ESCULTURA. Arte de esculpir madeira, pedra, metal e argila. Nos aspectos amplos deste assunto, esculpir e entalhar são termos intercambiáveis na tradução de diversas palavras hebraicas. No entanto, a palavra hebraica mais frequentemente usada, *pé·sel*, ocorre com referência a imagens esculpidas ou entalhadas.

A proibição dada a Israel de fazer imagens esculpidas com o objetivo de adorá-las foi declarada primeiro no Decálogo (Êx 20:4) e mais tarde foi repetida. "Maldito o homem que fizer uma imagem esculpida." (De 27:15; 4:16, 23; 5:8) Os profetas, vez após vez, salientaram a tolice de se fazerem e adorarem ídolos esculpidos, e condenavam tal prática. (Sal 97:7; Is 42:17; 44:9-20; 45:20; Je 10:14, 15; Na 1:14; Hab 2:18) Para o povo pactuado de Deus, reverenciar imagens esculpidas na sua adoração era dividir a devoção exclusiva que se devia a Jeová. Portanto, sempre que Israel se apartava de Deus e adorava as esculturas feitas pelas suas próprias mãos, compreensivelmente perdiam o favor divino. — Jz 18:18, 30, 31; 2Rs 21:7-9; 2Cr 33:7, 22; Ez 8:10.

Por outro lado, as obras esculpidas feitas para o tabernáculo e para o grande templo de Salomão não eram para ser adoradas, mas destinavam-se a fins decorativos e para transmitir um sentido simbólico. O próprio Jeová ordenou que se fizessem essas esculturas, e Ele colocou seu espírito sobre Bezalel e Ooliabe, artífices peritos escolhidos para supervisionar a construção do tabernáculo. (Êx 35:30, 31, 34) Objetos tais como o candelabro, os querubins na tampa da Arca, os entalhes nas joias do peitoral e a lâmina de ouro no turbante do

sumo sacerdote são alguns dos exemplos de objetos esculpidos de ouro e de pedras preciosas no arranjo do tabernáculo. (Êx 25:18, 19, 31-40; 28:2, 21, 36) No templo de Salomão, havia esculturas em cedro, de querubins, de figuras de palmeiras, de flores e de ornamentos em forma de bagas, todos recobertos de ouro. (1Rs 6:18-35; 2Cr 2:7) De modo similar, havia uma grande quantidade de esculturas no templo pictórico visionado por Ezequiel. — Ez 41:17-20.

Por causa da condenação divina de ídolos e imagens esculpidas para adoração, não surpreende que os encontrados na Palestina por arqueólogos mostrem origem ou influência pagãs. Os israelitas não somente se abstinham de esculpir monumentos de seus grandes líderes, mas também se refreavam de entalhar relevos retratando suas vitórias militares. Todavia, relevos, estátuas e outras réplicas esculpidas, do Egito, da Assíria, de Babilônia e da Pérsia lançam luz sobre a adoração, a guerra e a vida cotidiana desses povos antigos. Algumas das coisas mais comuns encontradas revelam que os escultores usavam pedra, argila, madeira, vidro, marfim, gemas preciosas, ossos, argamassa, conchas, metais e alabastro para fabricar tronos, leões, colunas, joias, chancelas e selos, sarcófagos, tábuas de pedra, mobília, decorações murais e utensílios.

ESDRAS [Ajuda; Auxílio].

1. Sacerdote arônico, descendente de Eleazar e de Fineias, erudito, copista destro e instrutor da Lei, versado tanto no hebraico como no aramaico. Esdras tinha genuíno zelo pela adoração pura e "tinha preparado seu coração para consultar a lei de Jeová e para praticá-la, e para ensinar regulamento e justiça em Israel". (Esd 7:1-6, 10) Além de escrever o livro que leva seu nome, Esdras parece ter escrito os dois livros das Crônicas, e a tradição judaica atribui-lhe ter iniciado a compilação e a catalogação dos livros das Escrituras Hebraicas. Além disso, Esdras era notável pesquisador, citando cerca de 20 fontes de informações nos dois livros das Crônicas. Visto que muitos dos judeus se achavam bem espalhados nos dias de Esdras, era necessário fazer muitas cópias das Escrituras Hebraicas, e é provável que Esdras tenha sido pioneiro nesta obra.

Não se fornecem na Bíblia pormenores sobre a parte inicial da vida de Esdras. Ele vivia em Babilônia. Era duma família de sumos sacerdotes, mas não do ramo específico que ocupava o sumo sacerdócio logo após o retorno do exílio, em 537 AEC. O último dos antepassados de Esdras a ocupar este cargo foi Seraías, sumo sacerdote nos dias do Rei Zedequias, de Judá. Este Seraías havia sido morto por Nabucodonosor por ocasião da captura de Jerusalém em 607 AEC. (Esd 7:1, 6; 2Rs 25:18, 21) Em Babilônia, os judeus retiveram o respeito pelo sacerdócio, e, portanto, as famílias sacerdotais mantiveram sua identidade. Outrossim, a organização comunitária judaica, tendo anciãos por cabeças, continuava a funcionar. (Ez 20:1) A família de Esdras, bem como ele próprio, provavelmente estavam interessados em que Esdras fosse preparado com um conhecimento da lei de Deus. Concordemente, foi bem instruído.

Se for verdade, conforme alguns peritos acreditam, que um homem só podia tornar-se escriba aos 30 anos de idade, Esdras talvez tivesse mais de 30 anos em 468 AEC, quando foi a Jerusalém. Sem dúvida, viveu durante o governo de Assuero, no tempo de Mordecai e Ester, na época em que saiu o decreto de exterminar os judeus em todo o Império Persa. Havia muitos judeus morando em Babilônia, de modo que esta crise nacional deve ter causado um impacto indelével em Esdras, fortalecendo-lhe a fé no cuidado de Jeová pelo seu povo e na libertação deste por Ele, e isto lhe serviu de treinamento, amadurecendo-lhe o critério e a competência para realizar a tremenda tarefa que mais tarde lhe foi dada. — Est 1:1; 3:7, 12, 13; 8:9; 9:1.

Ida a Jerusalém. Foi em 468 AEC, 69 anos depois do retorno do restante fiel dos judeus de Babilônia sob a liderança de Zorobabel, que o rei persa Artaxerxes Longímano concedeu a Esdras "tudo o que solicitou" com respeito à ida a Jerusalém e à promoção da adoração pura ali. De acordo com a carta oficial do rei, os israelitas que de livre vontade desejassem acompanhar Esdras a Jerusalém deviam fazer isso. — Esd 7:1, 6, 12, 13.

Mesmo nos dias de Esdras, por que precisavam os judeus que deixaram Babilônia ter forte fé?

Muitos dos judeus tinham ficado prósperos em Babilônia, e as perspectivas oferecidas em Jerusalém não eram atraentes do ponto de vista material. Jerusalém era pouco povoada. O bom começo dado pelos judeus sob Zorobabel parece ter-se deteriorado. Um comentador, Dean Stanley, diz: "A própria Jerusalém estava esparsamente habitada e parecia ter interrompido a carreira que, sob os primeiros colonos, se abrira diante dela. . . . O certo é que, em resultado, quer da fraqueza original da crescente colonização, quer de novas incursões de tribos circunvizinhas, sobre que não temos nenhuma informação específica, as muralhas de Jerusalém ainda não estavam acabadas; havia enormes brechas nelas nos pontos em que os portões tinham sido queimados e não reparados; as encostas dos seus morros rochosos estavam atravancadas com as suas

ruínas; o Templo, embora completo, ainda tinha escassa mobília e seus ornamentos eram inadequados." (*Ezra and Nehemiah: Their Lives and Times* [Esdras e Neemias: Sua Vida e Seu Tempo], de George Rawlinson, Londres, 1890, pp. 21, 22) Portanto, voltar a Jerusalém significava perda de posição, rompimento de vínculos, renúncia a um modo de vida mais ou menos confortável, e a estruturação duma nova vida numa terra distante, sob circunstâncias provadoras, difíceis e possivelmente perigosas, sem se mencionar a viagem longa e perigosa, visto que poderiam encontrar muitas tribos árabes hostis e outros inimigos. Exigia zelo pela adoração verdadeira, fé em Jeová e coragem para fazer a mudança. Acharam-se apenas uns 1.500 homens com suas respectivas famílias dispostos e em condições de ir, talvez umas 6.000 pessoas ao todo. A tarefa de Esdras, como seu líder, era difícil. Mas, o anterior proceder de Esdras na vida o havia preparado para isso, e ele se fortalecia conforme a mão de Jeová estava sobre ele. — Esd 7:10, 28; 8:1-14.

Jeová Deus proveu a ajuda material muito necessitada, porque a situação financeira em Jerusalém não era boa e os bens dos que viajavam com Esdras eram limitados. O Rei Artaxerxes e seus sete conselheiros foram induzidos a fazer uma contribuição voluntária, a ser usada para comprar animais sacrificiais, bem como suas ofertas de cereais e de bebida. Além disso, autorizou-se a Esdras receber contribuições para este fim no distrito jurisdicional de Babilônia. Caso sobrassem fundos, Esdras e os que o acompanhavam poderiam decidir como melhor usá-los. Os vasos para o serviço no templo deviam ser entregues integralmente em Jerusalém. Se fosse necessário, podiam-se obter fundos adicionais da tesouraria do rei. Os tesoureiros de além do Rio foram informados de que Esdras podia solicitar deles prata, trigo, vinho e azeite até certa quantidade, e sal sem limite, e que sua solicitação devia ser atendida prontamente. Outrossim, os sacerdotes e os trabalhadores no templo estavam isentos de tributação. Além disso, Esdras foi autorizado a designar magistrados e juízes, e devia-se executar o julgamento em todo aquele que não obedecesse à lei de Deus e à lei do rei, "quer para a morte, quer para o desterro, quer para uma multa de dinheiro, quer para o encarceramento". — Esd 7:11-26.

Reconhecendo a direção de Jeová nisso, Esdras imediatamente passou a agir segundo a sua comissão. Reuniu os israelitas nas margens do rio Aava, onde fez por três dias uma inspeção do povo. Verificou ali que, embora houvesse alguns sacerdotes nas suas fileiras, nenhum dos levitas não sacerdotais se oferecera, e eles eram muito necessários para o serviço no templo. Esdras demonstrou ali ter qualificações de líder. Sem se deixar abalar por esta situação, enviou imediatamente uma embaixada formal aos judeus em Casifia. Estes reagiram bem, fornecendo 38 levitas e 220 netineus. Estes, com sua família, sem dúvida, aumentaram a comitiva de Esdras para mais de 7.000 pessoas. — Esd 7:27, 28; 8:15-20.

Esdras proclamou então um jejum, a fim de procurar saber de Jeová o caminho certo. Embora a sua caravana levasse consigo muitas riquezas, Esdras não queria lançar nenhuma sombra sobre o nome de Jeová por solicitar uma escolta, depois de ter expressado ao rei sua plena fé na proteção de Jeová para seus servos. Depois de uma solicitação a Deus, convocou 12 dentre os chefes dos sacerdotes, pesando-lhes cuidadosamente a contribuição, a qual, segundo valores atuais, evidentemente era de mais de US$ 43.000.000, e confiou-a aos cuidados deles. — Esd 8:21-30.

A mão de Jeová, de fato, mostrou estar com Esdras e os com ele, protegendo-os contra "o inimigo no caminho", de modo que chegaram a salvo a Jerusalém. (Esd 8:22) Ele não teve nenhuma dificuldade de obter o reconhecimento dos sacerdotes e dos levitas que serviam no templo, aos quais entregou os objetos de valor que trouxera. — Esd 8:31-34.

Exorta Israel a Despedir Esposas Estrangeiras. Depois de oferecer sacrifícios no templo, Esdras soube dos príncipes que muitos do povo, dos sacerdotes e dos levitas que viviam naquela terra haviam tomado esposas estrangeiras. Assim que ouviu isso, Esdras rasgou a sua veste e sua túnica sem mangas, arrancando alguns cabelos da sua cabeça e da sua barba, e ficou sentado aturdido até a oferta de cereais da noitinha. Então, dobrando os joelhos e estendendo as palmas das mãos a Jeová, ele, na presença dos israelitas reunidos, fez confissão pública dos pecados do povo, começando com os dias dos seus antepassados. — Esd 8:35-10:1.

Depois, Secanias, falando em nome do povo, recomendou que concluíssem um pacto com Jeová, de despedir as esposas estrangeiras e os filhos que lhes nasceram, e depois ele disse a Esdras: "Levanta-te, porque o assunto cabe a ti, e nós estamos contigo. Sê forte e age." Concordemente, Esdras fez o povo jurar, e enviou-se mensagem a todos os anteriores exilados a virem a Jerusalém dentro de três dias, para corrigir este mal. Nesta ocasião, Esdras exortou os reunidos a fazer uma confissão a Jeová e a separar-se das esposas estrangeiras. Todavia, por causa do grande número de pessoas envolvidas nesta transgressão, não era possível cuidar disso imediatamente, mas, aos poucos, num período de uns três meses, eliminou-se a impureza. — Esd 10:2-17.

Com Neemias. Não há certeza se Esdras permaneceu em Jerusalém ou se retornou a Babilônia. Mas a má situação em que a cidade caiu, junto com a corrupção que infectara o sacerdócio, parecem indicar que ele estava ausente. Talvez fosse convocado por Neemias para retornar após a reconstrução das muralhas de Jerusalém. De qualquer modo, verificamos que ele aparece novamente em cena, mostrando-se que ele leu a Lei para o povo congregado e o instruiu. No segundo dia daquela assembleia, os cabeças do povo realizaram uma reunião especial com Esdras para obter compreensão da Lei. Realizou-se a Festividade das Barracas com regozijo. Depois da celebração por oito dias, designou-se o dia 24 de tisri como dia de abstinência e de confissão dos pecados, com oração. Sob a forte liderança e direção de Esdras e de Neemias, fez-se "um arranjo fidedigno", esta vez não oralmente, mas por escrito, atestado com o selo dos príncipes, dos levitas e dos sacerdotes. — Ne 8:1-9, 13-18; cap. 9.

Escritos. Os livros bíblicos das Crônicas, bem como o livro que leva o nome de Esdras, evidenciam que Esdras era pesquisador infatigável, tendo discernimento para cotejar as diversas versões das cópias da Lei então existentes. Demonstrou zelo incomum em pesquisar documentos oficiais da sua nação, e evidentemente deve-se aos seus esforços que hoje temos o registro exato fornecido pelas Crônicas. Temos de lembrar, porém, que ele tinha o espírito de inspiração de Deus e que Deus o guiava, visando a preservação de grande parte da história de Israel para o nosso benefício.

O zelo de Esdras pela justiça, sua confiança em Jeová, com oração, sua fidelidade em ensinar a lei de Deus a Israel e sua diligência em promover a adoração verdadeira fazem dele, como um dos da "tão grande nuvem de testemunhas", um excelente exemplo, digno de ser imitado. — He 12:1.

2. Sacerdote que retornou com Zorobabel de Babilônia a Jerusalém, em 537 AEC. — Ne 12:1, 13.

ESDRAS, LIVRO DE. Registro que mostra como Jeová cumpriu suas promessas de tirar Israel do exílio em Babilônia e de restabelecer a adoração verdadeira em Jerusalém. Inclui as ordens imperiais de restaurar a adoração de Jeová entre os judeus, depois da desolação de Jerusalém por 70 anos, e o relato sobre a obra realizada, apesar de obstáculos, para conseguir isso. Esdras, em todo o livro, apegou-se de perto ao objetivo acima. Evidentemente, este é o motivo das omissões do que aconteceu durante certos períodos de tempo, tais como entre os capítulos 6 e 7 do livro, porque o escritor não procurou fornecer um relato histórico completo sobre aqueles tempos.

Escritor. Esdras, como sacerdote, erudito, copista destro e homem que "tinha preparado seu coração . . . para ensinar regulamento e justiça em Israel" e para corrigir as coisas faltosas na adoração

DESTAQUES DE ESDRAS

A reconstrução do templo em Jerusalém e o restabelecimento da adoração verdadeira ali após o exílio babilônico.

Abrange um período de uns 70 anos após o retorno dos judeus do exílio em Babilônia.

Ciro emite o decreto de libertação, e um restante dos judeus exilados retorna a Jerusalém (em 537 AEC) para reconstruir o templo. (1:1–3:6)

A reconstrução do templo. (3:7–6:22)

- Lançado o alicerce no segundo ano após o retorno do exílio.
- Inimigos repetidas vezes interferem na reconstrução do templo e finalmente conseguem fazer a obra parar, até que os profetas Zacarias e Ageu, no segundo ano de Dario I (520 AEC), exortam o povo a recomeçar a construção.
- Uma investigação oficial nos registros persas, em Babilônia e em Ecbátana, revela que a reconstrução do templo fora autorizada por Ciro, de modo que Dario I decreta que a obra continue sem impedimento, estipulando a pena de morte para os violadores.
- No sexto ano de Dario I (515 AEC), a construção do templo é completada, após o que o edifício é inaugurado e a Páscoa é celebrada.

Esdras vai a Jerusalém (em 468 AEC) com presentes para o templo e para designar juízes. (7:1–8:36)

- O monarca persa Artaxerxes (Longímano) concede permissão para a viagem.
- Esdras e cerca de 1.500 homens, além de 258 levitas e netineus, de Casifia, partem do ponto de reunião junto ao rio Aava, levando ouro, prata e utensílios para o templo; chegam a Jerusalém uns três meses e meio mais tarde.

Purificação de Israel, inclusive do sacerdócio. (9:1–10:44)

- Ao saber da profanação resultante de casamentos com mulheres estrangeiras, Esdras faz confissão pública em oração a Jeová.
- Secanias admite o pecado e propõe que se faça um pacto para despedir as esposas estrangeiras e seus filhos.
- Ordena-se que todos os ex-exilados se reúnam em Jerusalém; toma-se então a decisão de que os príncipes investiguem progressivamente os casos individuais de profanação.
- Sacerdotes, levitas e o restante dos homens despedem as esposas estrangeiras e os filhos.

de Jeová, realizada entre os israelitas repatriados, estava eminentemente qualificado para escrever o livro que leva o seu nome. O poder régio que lhe fora concedido pelo rei da Pérsia dava-lhe motivo e autoridade adicionais para fazer a pesquisa necessária, e era lógico que um homem assim escrevesse um registro desta importante parte da história daquela nação. (Esd 7:6, 10, 25, 26) O livro, portanto, é honesto no uso da primeira pessoa para o escritor a partir do capítulo 7, versículo 27, até o fim do capítulo 9. A maioria dos peritos concorda que o livro de Esdras prossegue com a história lá onde Crônicas para, conforme mostra a comparação de 2 Crônicas 36:22, 23, com Esdras 1:1-3. Isto, novamente, indica que Esdras é o escritor dele. Também a tradição judaica atribui a escrita a Esdras.

Autenticidade. O livro de Esdras está incluído no cânon hebraico. Originalmente, estava junto com Neemias para constituir um só rolo. O Talmude Babilônico (*Bava Batra* 14*b*) segue esta tradição, mas, desde o século 16, Bíblias hebraicas impressas assinalam a separação, embora os judeus contem os dois livros como um só, no número total dos livros das Escrituras Hebraicas. A 62.ª edição da Bíblia pelo Centro Bíblico Católico chama o livro de Neemias também de II de Esdras. Em grego existe um livro apócrifo chamado Esdras III. Compõe-se de passagens de Segundo das Crônicas, de Esdras e de Neemias, bem como de certas lendas populares; há também um livro falsamente chamado Esdras IV.

A maior parte de Esdras foi escrita em hebraico. Mas uma boa parte é em aramaico, visto que Esdras copiou registros públicos e documentos oficiais. Estes incluíam cópias de cartas enviadas aos reis persas pelos funcionários "de além do Rio [Eufrates]", e as respostas e os decretos reais impondo ordens a estes funcionários. Esdras fornece também uma breve história de ligação entre esses documentos. O aramaico era a língua diplomática e a usada no comércio internacional nos dias de Esdras. Os trechos aramaicos encontram-se nos capítulos 4 a 7. Parte das informações de Esdras foi copiada de arquivos judaicos, e esta parte, naturalmente, é em hebraico. Esses fatos reforçam também o argumento a favor da autenticidade do relato de Esdras.

Esdras 7:23-26 registra que o governo persa aprovou a Lei de Moisés conforme aplicável aos judeus, e que os persas tiveram assim parte no restabelecimento da adoração verdadeira. As referências de Esdras aos reis persas colocam-nos na sua ordem exata. Hoje, a maioria dos peritos aceita a exatidão do livro, sendo que *The New Westminster Dictionary of the Bible* (O Novo Dicionário Bíblico de Westminster) diz francamente que "não há dúvida sobre a confiabilidade do conteúdo histórico". (Editado por H. Gehman, 1970, p. 291) O registro contido no livro, portanto, é fidedigno, e Esdras foi uma pessoa histórica.

Tempo e Situação. O livro de Esdras foi escrito por volta de 460 AEC, junto com os livros das Crônicas. Esdras começa por relatar o decreto de Ciro para o retorno dos judeus desde Babilônia. Foi no primeiro ano de Ciro que este rei persa fez a proclamação do retorno. (Esd 1:1) Judá e Jerusalém haviam ficado desoladas, sem habitantes, no outono setentrional de 607 AEC, quando aqueles que haviam sido deixados ali por Nabucodonosor se mudaram para o Egito. O 70.º ano da desolação de Jerusalém, o último sábado imposto àquela terra, terminaria no outono de 537 AEC. Por dois motivos, o decreto de Ciro deve ter sido emitido em fins de 538 AEC ou no começo de 537. A desolação tinha de durar até o fim do 70.º ano, e não se esperaria que os israelitas libertos viajassem na chuvosa estação do inverno, como teria acontecido se o decreto tivesse sido emitido uns poucos meses antes. Foi provavelmente emitido no começo da primavera de 537 AEC, a fim de dar aos judeus a oportunidade de viajar durante a estação seca, chegar a Jerusalém, e erigir o altar no primeiro dia do sétimo mês (tisri) do ano 537 AEC, no dia 29 de setembro, segundo o calendário gregoriano. — Esd 3:2-6.

Depois de descrever a Páscoa e a Festividade dos Pães Não Fermentados, realizadas após a terminação do templo em 515 AEC, Esdras passa por alto o período subsequente, até o sétimo ano do reinado de Artaxerxes, rei da Pérsia, 468 AEC, quando Esdras entra pessoalmente em cena. Esdras usa a primeira pessoa desde o capítulo 7, versículo 27, até o fim do capítulo 9, mas muda para a terceira pessoa no capítulo 10, colocando-se em segundo plano, para se concentrar nas atividades de príncipes, dos sacerdotes, dos levitas e dos demais daqueles que haviam sido repatriados, especialmente tratando da correção da situação daqueles que se haviam casado com mulheres estrangeiras.

ESDRELOM. Veja JEZREEL, JEZREELITA N.º 5.

ESEQUE, I [Contenda]. Poço de água potável escavado pelos servos de Isaque no vale da torrente de Gerar. (Gên 26:20) Os pastores filisteus daquela região, porém, reivindicaram o poço como seu, e a resultante 'altercação' entre os dois grupos deu ao lugar o seu nome. (Gên 26:12-20) Desconhece-se hoje a sua localização exata.

ESEQUE, II [possivelmente: Agir Violentamente]. Descendente do Rei Saul. O registro bíblico menciona que este benjamita teve três filhos e que

os filhos do seu primogênito, Ulão, "vieram a ser homens poderosos, valentes, entesando o arco, e tendo muitos filhos e netos, cento e cinquenta". — 1Cr 8:1, 33, 39, 40.

ESLI. Antepassado pós-exílico de Cristo; filho de Nagai e pai de Naum. — Lu 3:25.

ESMERALDA. Pedra preciosa, brilhante, transparente, que é uma variedade de berilo. A esmeralda compõe-se de silicato de alumínio e berílio, e de uma pequena quantidade de cromo, que dá a cor verde à pedra. Ela é ligeiramente mais dura do que o quartzo e costuma ser encontrada em forma nodular ou como cristais hexagonais distintos.

Os primitivos egípcios conheciam a esmeralda, que obtinham do Alto Egito. Ela estava provavelmente entre os objetos de valor que Israel recebera dos egípcios antes da sua partida do Egito. (Êx 12:35, 36) Mais tarde, uma esmeralda (hebr.: *ba·ré·qeth*) foi colocada como a terceira pedra na primeira fileira das pedras no "peitoral de julgamento" do sumo sacerdote. (Êx 28:2, 15, 17, 21; 39:10) O rei de Tiro, na endecha profética proferida por Ezequiel, é descrito como usando uma cobertura com "toda pedra preciosa", incluindo a esmeralda. — Ez 28:12, 13.

O apóstolo João, na sua visão do trono celestial de Jeová, usou a esmeralda para descrever o arco-íris que estava "ao redor do trono". (Re 4:1-3) Quando João viu "a cidade santa, Nova Jerusalém", ele observou que "os alicerces da muralha da cidade estavam adornados com toda sorte de pedra preciosa", sendo a quarta uma esmeralda (gr.: *smá·ra·gdos*). — Re 21:2, 10, 19.

ESMIRNA [Mirra]. Antiga cidade na costa O da Ásia Menor; agora chamada Izmir. (FOTO, Vol. 2, p. 946) Povoada cedo por gregos, foi destruída aproximadamente em 580 AEC pelo rei lídio Aliates. Mais de dois séculos depois, Alexandre, o Grande, planejou reconstruí-la como cidade grega, o que foi feito pelos seus sucessores em outro lugar. Esmirna tornou-se depois uma importante cidade comercial. Quando se tornou parte da província romana da Ásia, Esmirna, com seus belos prédios públicos, era famosa pela sua beleza. Possuía um templo de Tibério César e assim promovia a adoração do imperador.

Esmirna era a segunda das sete congregações cristãs na Ásia Menor às quais o glorificado Jesus Cristo orientou o apóstolo João a escrever uma mensagem. (Re 1:11) A congregação foi descrita como materialmente pobre, mas espiritualmente rica. Foi testada por tribulações, evidentemente perseguições, e foi blasfemada por alguns que se diziam judeus, mas que na realidade eram "sinagoga de Satanás". Todavia, apesar da sua pobreza e das suas tribulações, os cristãos da congregação de Esmirna foram encorajados a não temer as coisas que ainda iriam sofrer, mas a ser 'fiéis até a morte', a fim de receber "a coroa da vida". — Re 2:8-11.

ESPADA. Veja ARMAS, ARMADURA.

ESPÁLACE [hebr.: *hhó·ledh*]. Roedor de 15 a 30 cm de comprimento. O espálace (*Spalax ehrenbergi*) parece-se a uma massa cilíndrica de pernas curtas, sem cauda e sem pescoço, de pelo macio, grosso, geralmente de cor castanho-cinzenta amarelada. A cabeça é reconhecível pelo focinho sem pelos e dois pares de grandes dentes salientes. Sob a Lei, o espálace era impuro como alimento. — Le 11:29.

Embora numerosas traduções vertam *hhó·ledh* por "doninha" (*Al, ALA, IBB, PIB*) ou "toupeira" (*BJ, CBC, MC*), há base para se preferir "espálace". Em árabe, língua aparentada com o hebraico, uma palavra bem similar, *khuld,* significa "espálace". Também, *hhó·ledh* pode ser aparentado com o termo hebraico pós-bíblico que significa "cavar" ou "cavoucar". Isto se harmonizaria com a cavação característica do espálace.

Os espálaces vivem debaixo da terra e escavam lugares subterrâneos para dormir e grandes câmaras para armazenagem. Estas criaturas subsistem de matéria vegetal, primariamente raízes e bulbos. Diferem assim das toupeiras propriamente, que se alimentam de insetos e de minhocas, e não são consideradas naturais da Palestina.

ESPANCAMENTO. A Lei mosaica continha provisões para a punição por espancamento. Este era feito com um bastão ou uma vara. Os juízes deviam decidir o número de golpes a aplicar, segundo a má ação cometida, tomando também em consideração a intenção, as circunstâncias, e assim por diante. A posição foi prescrita: "O juiz tem de fazer que [o delinquente] seja deitado de bruços e que diante dele se lhe deem golpes correspondentes em número à sua ação iníqua." A punição era limitada a 40 golpes. (De 25:2, 3) O motivo de tal limitação era que mais do que isto degradaria a pessoa aos olhos dos seus patrícios. Este é um dos exemplos que mostra que a Lei dada por meio de Moisés não permitia punição cruel ou incomum. O objetivo da punição era corretivo, não vingativo e perverso, como as punições aplicadas por outras nações. Aquele que fazia o espancamento seria punido se excedesse o número legal de golpes. Portanto, os judeus restringiam os golpes a 39, para que não se ultrapassasse o limite por engano e assim se violasse a lei. — 2Co 11:24.

Permitia-se ao dono de escravos hebreu golpear seu escravo ou sua escrava com um pau, se o

escravo fora desobediente ou rebelde. Mas, se o escravo falecesse sob o espancamento, o dono do escravo devia ser punido. Se o escravo sobrevivesse ao espancamento um ou dois dias, porém, isto seria evidência que indicaria que o dono do escravo não havia cogitado no coração praticar um assassinato. Ele tinha o direito de aplicar punição disciplinar, porque o escravo era "seu dinheiro". Dificilmente desejaria algum homem destruir totalmente sua própria propriedade valiosa, sofrendo com isso um prejuízo. Também, se o escravo morresse depois de um ou mais dias, não se teria certeza de a morte ter sido decorrente do espancamento ou de alguma outra causa. Portanto, se o escravo continuasse a viver um ou dois dias, o amo não seria punido. — Êx 21:20, 21.

Se um homem acusasse sua esposa de ter enganosamente afirmado ser virgem por ocasião do casamento, e a acusação dele fosse falsa, os anciãos da cidade, como juízes, deviam discipliná-lo e também impor-lhe uma multa, porque dera má reputação a uma virgem de Israel. Esta disciplina talvez fosse a aplicação de certo número de golpes. — De 22:13-19.

As Escrituras enfatizam repetidas vezes o valor de golpes como medida disciplinar. Provérbios 20:30 mostra que a disciplina pode penetrar fundo, resultando em bem para a pessoa. Reza: "Feridas de contusões é o que expurga o mal; e os golpes, as partes mais íntimas do ventre." O disciplinado assim devia reconhecer que agiu tolamente e devia mudar. (Pr 10:13; 19:29) O realmente sábio pode ser corrigido com palavras e evitará a necessidade de golpes.

Visto que toda a humanidade é dada à luz "em erro" e concebida "em pecado" (Sal 51:5), as Escrituras aconselham que a vara de autoridade parental tem de ser usada estritamente, às vezes na forma de vara literal. (Pr 22:15) Assim se pode poupar a criança do desfavor e da morte. — Pr 23:13, 14.

Parece que os judeus não continuaram a restringir-se à vara, mas, posteriormente, usavam açoites. (He 11:36) Esta é uma punição mais severa do que bater com varas, e embora fosse uma punição legalizada no tempo em que Jesus estava na terra, não se baseava na Lei. (Mt 10:17; 23:34) A Míxena, que supostamente é a elaboração duma tradição oral, descreve o processo do açoitamento:

"Atam-lhe as mãos a uma coluna em cada lado, e o ministro da sinagoga pega as vestimentas dele — se rasgarem, então estão rasgadas, se rasgarem totalmente, então estão totalmente rasgadas — de modo que ele exponha o peito. Coloca-se atrás dele uma pedra, na qual o ministro da sinagoga fica de pé com uma correia de couro de bezerro na mão, dobrada e redobrada, e duas [outras] correias que sobem e descem [estão presas] a ela.

"O comprimento e a largura do manípulo da correia são da largura de uma mão; e sua extremidade tem de chegar até o seu umbigo. Aplica-lhe um terço dos açoites na frente e dois terços atrás; e não pode golpeá-lo quando está de pé ou quando está sentado, mas somente quando está encurvado, porque está escrito: *O juiz deve fazê-lo deitar-se.* E aquele que bate, bate com uma só mão com toda a sua força.

". . . Se ele morrer debaixo da sua mão, o açoitador não é culpado. Mas, se lhe tiver dado um açoite demais e ele morrer, terá de fugir para o exílio por causa dele."

"Quantas surras aplicam no homem? Quarenta menos uma, porque está escrito: *Por número, quarenta;* [quer dizer,] um número perto dos quarenta." — *Makkot* 3:12-14, 10; traduzido para o inglês por H. Danby.

Uma forma incomum de açoitamento foi adotada por Gideão para com os 77 príncipes e anciãos de Sucote, que negaram provisões aos seus homens quando foi no encalço dos reis de Midiã. Evidentemente, ele fez açoites de espinhos e sarças do ermo para surrá-los. Diz-se que ele lhes deu "uma severa lição". — Jz 8:7, 14, 16.

Outras nações usavam uma forma mais severa de espancamento, e não se limitavam a 40 golpes. Os israelitas, no Egito, eram espancados pelos seus feitores egípcios, sem dúvida, bem severamente. — Êx 5:14, 16; 2:11, 12.

Os romanos usavam varas para o espancamento, arrancando-se primeiro a roupa exterior. (At 16:22, 23) A palavra grega traduzida 'espancar com varas', em Atos 16:22, é *rha·bdí·zo*, aparentada com *rhá·bdos* (vara; bastão). (Veja 1Co 4:21, *Int.*) Ambas estas palavras gregas estão aparentadas com *rha·bdoú·khos*, traduzido 'esbirro' em Atos 16:35, 38, que significa literalmente "portador de vara". — Veja *Int.*

Os romanos também usavam açoites. A vítima era esticada, evidentemente com as mãos atadas a um poste, com tiras de couro. (At 22:25, 29) O número de chicotadas aplicadas dependia inteiramente do comandante. A punição do açoitamento usualmente precedia o pregar em estaca. O relato diz que, depois de Pilatos ter cedido ao insistente clamor dos judeus, de que Jesus fosse pregado numa estaca, e ele lhes ter soltado Barrabás, "naquela ocasião, portanto, Pilatos tomou Jesus e o açoitou". (Jo 19:1; Mt 20:19) Os romanos usavam às vezes o açoite para 'examinar' as vítimas, a fim de obter confissões ou testemunho. (At 22:24, 25) Dois verbos gregos para "açoitar" são *ma·sti·gó·o* (Mt

10:17) e *ma·stí·zo* (At 22:25). Ambos são aparentados com *má·stix*, que pode significar "açoitar" em sentido literal (At 22:24; He 11:36), e, em sentido metafórico, "moléstia (doença) penosa". (Mr 3:10; 5:34) Todavia, era ilegal açoitar um cidadão romano. A *Lex Valeria* e a *Lex Porcia*, promulgadas diversas vezes entre 509 e 195 AEC, isentavam os cidadãos romanos do açoitamento — a *Lex Valeria*, quando o cidadão apelava para o povo; a *Lex Porcia*, sem tal apelação.

O instrumento mais terrível para o açoitamento era conhecido como o *flagellum*. Consistia num cabo em que se fixavam diversas cordas ou tiras de couro. Estas tiras tinham presas nelas pedaços dentados de osso ou de metal, para tornar os golpes mais dolorosos e eficazes. O substantivo grego *fra·gél·li·on* ("chicote"; Jo 2:15) derivava do latino *flagellum*. O verbo aparentado, *fra·gel·ló·o*, significa "chicotear". — Mt 27:26; Mr 15:15.

Jesus disse aos seus discípulos que seriam espancados nas sinagogas por causa do nome dele. (Mr 13:9) Esta profecia se cumpriu diversas vezes. Alguns dos apóstolos foram presos e levados perante o Sinédrio judaico, e foram chibateados, depois de se negarem a concordar em parar com a sua pregação. (At 5:40) Saulo, que depois se tornou o apóstolo Paulo, antes de se converter era feroz perseguidor dos cristãos, encarcerando-os e chibateando-os em uma sinagoga após outra. (At 22:19) O verbo grego usado nestes relatos (*dé·ro*) é aparentado com *dér·ma* ('pele'; He 11:37, *Int*) e significa basicamente "esfolar". — Veja Lu 12:47, *Int*.

Paulo foi espancado com varas na cidade de Filipos. Ele fez este incidente virar contra os seus perseguidores, aproveitando a oportunidade para defender e estabelecer legalmente as boas novas que pregava. Ele havia sido publicamente espancado e lançado na prisão, mas quando os magistrados descobriram que ele era cidadão romano, ficaram muito temerosos, porque não somente haviam chibateado um cidadão romano, mas haviam feito isso antes mesmo de ele ter sido condenado por um julgamento. Neste caso, também, Paulo e Silas haviam sido publicamente apresentados como malfeitores. Portanto, quando os magistrados mandaram que o carcereiro soltasse Paulo e Silas, Paulo respondeu: "Chibatearam-nos publicamente sem condenação, a homens que são romanos, e lançaram-nos na prisão; e agora nos lançam fora secretamente? Não, deveras, mas que venham eles mesmos e nos levem para fora." Os magistrados tinham de reconhecer pessoalmente seu erro. "De modo que os esbirros relataram estas declarações aos magistrados civis. Estes ficaram temerosos quando ouviram que os homens eram romanos. Consequentemente, vieram e suplicaram-lhes, e, depois de os trazerem para fora, solicitaram-lhes que partissem da cidade." (At 16:22-40) Assim foi vindicada a pregação das boas novas como não sendo violação da lei, porque os próprios magistrados, por tomarem tal ação, tornavam público que Paulo e Silas não haviam feito nada de errado. Paulo agiu assim, porque desejava 'estabelecer legalmente as boas novas'. — Fil 1:7.

Uso Figurado. O Rei Roboão comparou o modo como pretendia governar ao governo de seu pai Salomão, por metaforicamente se referir à punição mais severa com azorrague em contraste com chicotes. (No hebraico, a palavra para "azorrague" [*'aq·rab·bím*] significa literalmente "escorpiões", e, pelo visto, era um tipo de chicote com nós, ou com extremidades farpadas, parecidas ao aguilhão do escorpião, ou talvez com galhinhos nodosos ou espinhosos.) — 1Rs 12:11-14 n.

Quando Jeová fez com Davi um pacto para um reino, Ele disse a Davi que o trono ficaria estabelecido na sua linhagem, mas que, se a dinastia dele ou qualquer dos seus descendentes agisse de modo errado, iria "repreendê-lo com vara de homens e com pancadas dos filhos de Adão". (2Sa 7:14; Sal 89:32) Isto realmente ocorreu quando Jeová permitiu que os reis das nações gentias derrotassem os reis de Judá, especialmente quando Nabucodonosor, rei de Babilônia, tirou Zedequias do trono em Jerusalém. — Je 52:1-11.

Jeová disse que as nações que os israelitas deixassem de desapossar se tornariam 'como açoites nos seus lados'. (Jos 23:13) Isaías 10:24-26 mostra que, ao passo que o assírio usou a vara para golpear injustamente a Sião, Jeová brandiria contra o assírio "um chicote". Uma praga, uma doença ou uma calamidade enviada por Jeová como punição era chamada de flagelo. (Núm 16:43-50; 25:8, 9; Sal 106:29, 30) A disciplina da parte de Jeová é comparada a açoites. — He 12:6.

Isaías profetizou que o Messias carregaria as doenças e as dores daqueles que exercessem fé nele. Disse: "Por causa das suas feridas tem havido cura para nós." (Is 53:3-5) Pedro aplica esta profecia a Jesus Cristo, dizendo: "Ele mesmo levou os nossos pecados no seu próprio corpo, no madeiro, a fim de que acabássemos com os pecados e vivêssemos para a justiça. E 'pelos seus vergões fostes sarados.'" — 1Pe 2:24.

ESPANHA. País situado na península Ibérica, no SO da Europa. Depois de o apóstolo Paulo visitar os cristãos romanos, ele esperava ser escoltado parte do caminho para lá por seus concrentes em Roma. (Ro 15:23, 24, 28) Não há certeza sobre se o apóstolo realmente chegou à Espanha. Todavia, Clemente de Roma declarou (c. 95 EC) que Paulo

chegou “ao extremo limite do oeste”, que pode ter incluído a Espanha. (*The Ante-Nicene Fathers* [Os Pais Antenicenos], Vol. I, p. 6: “A Primeira Epístola de Clemente aos Coríntios”, cap. V) Se é que chegou àquele país, a visita provavelmente ocorreu entre a soltura de Paulo do seu primeiro encarceramento em Roma (c. 61 EC) e o seu novo encarceramento ali por volta de 65 EC. Naquele tempo, a Espanha estava sob domínio romano. Alguns identificam Társis com a parte meridional da Espanha. — Veja TÁRSIS N.º 4.

ESPANTALHO. Objeto tal como um poste ou uma pilha de pedras, usualmente numa forma que sugere uma figura humana, posto num campo, de modo a espantar aves ou outros animais. Jeremias comparou os ídolos das nações ao “espantalho [hebr.: *tó·mer*] do pepinal”. (Je 10:5) A palavra *tó·mer*, em outro lugar, é vertida por “palmeira”. (Jz 4:5) Deveras, os ídolos das nações não eram nada mais do que um espantalho, uma falsidade. — *ALA; BJ; MC; NM; PIB.*

ESPANTO REVERENTE. Os verbos hebraicos *ya·ré’* (Le 19:30; 26:2) e *‘a·ráts* (Sal 89:7; Is 29:23; 47:12) podem transmitir o sentido de espanto ou temor reverente. O verbo *‘a·ráts* frequentemente indica tremer de terror, medo ou espanto reverente, ou causar tal tremor. — Is 8:12; Sal 10:18; veja TEMOR.

A evidência discernível da presença de Jeová enchia os observadores de espanto reverente. Os israelitas, reunidos junto ao monte Sinai, viram a descida de uma nuvem escura, acompanhada por trovões, relâmpagos e o som duma buzina, que ficava cada vez mais alto. Todo o monte tremeu, e havia fumaça ascendendo dele. Esta demonstração de poder encheu os israelitas de temor; até mesmo Moisés tremeu. O objetivo desta manifestação da glória de Jeová era incutir nos israelitas um temor sadio, para que não pecassem. — Êx 19:9, 16-19; 20:18, 20; He 12:21.

As representações visionárias da glória de Jeová causavam um impacto que inspirava espanto reverente. A plataforma do carro celestial, acima da qual o profeta Ezequiel viu a glória de Jeová, cintilava como gelo que mete medo. Muito acima das cabeças das criaturas viventes, que eram representações de querubins, esta plataforma era como uma translúcida expansão, espantosa em tamanho e aparência. Através da translúcida plataforma, via-se o que parecia ser um trono de pedra de safira. A forma sentada no trono tinha o brilho amarelo do electro no fogo do refinador, estando toda a forma também cercada por uma claridade similar. Esta visão da glória de Jeová induziu Ezequiel a lançar-se com a face por terra em adoração reverente. — Ez 1:15-22, 25-28.

Somente Jeová merece tal espanto ou temor reverente, a ponto de a pessoa sentir-se movida a adorá-lo. (Sal 89:7; Is 29:23) Os cristãos são exortados a “prestar a Deus serviço sagrado . . . com temor piedoso e com espanto reverente [forma do gr. *dé·os*]”. (He 12:28) Os servos de Deus evidenciam tal espanto reverente por fervorosamente se esforçarem a agradá-lo, reconhecendo que ele chamará todos a contas e julgará imparcialmente. — 1Pe 1:17; Re 14:7.

Humanos e nações individuais também podem às vezes inspirar uma sensação de espanto reverente em outros, quer deliberadamente, quer não. Por exemplo, a sulamita causou uma impressão tão forte no Rei Salomão, que ele disse que ela era tão formidável como hostes militares ajuntadas em volta de estandartes, preparadas para a batalha. No registro disso, em O Cântico de Salomão 6:4, 10, o termo hebraico *’a·yóm* denota algo “formidável”. Quando a nação dos caldeus saiu em batalha, ela era atemorizante. (Hab 1:6, 7) E Babilônia, por meio do profeta Isaías, foi profeticamente exortada a usar seus encantamentos e suas feitiçarias para assustar os que vinham contra ela, salvando-se assim da calamidade. Mas, todos os esforços de impedir a conquista haviam de falhar. (Is 47:12-15) Babilônia havia de cair diante dos exércitos sob o comando de Ciro, o persa. — Is 44:24-45:2.

Por causa do modo em que Jeová usava Moisés e lidava com ele, Moisés causava muito espanto (hebr.: *moh·rá’*) aos olhos do povo de Deus. (De 34:10, 12; Êx 19:9) Aqueles que exerciam fé tinham um temor salutar da autoridade de Moisés. Davam-se conta de que Deus falava por meio dele. Os israelitas deviam também ter espanto reverente do santuário de Jeová. (Le 19:30; 26:2) Isto significava que deviam ser reverentes para com o santuário, realizando a adoração do modo indicado por Jeová e comportando-se em harmonia com todas as ordens Dele.

ESPECIARIA. Qualquer dentre uma variedade de produtos vegetais aromáticos, incluindo aloés, bálsamo, cálamo, canela, cássia (canela-da-china), estoraque, gálbano, ládano, mirra e olíbano. Embora a Bíblia mencione também condimentos tais como cominho, hortelã, endro e sal, as palavras das línguas originais traduzidas por ‘aromas’ e “especiaria(s)” não são aplicadas a temperos alimentícios.

Especiarias eram empregadas para fabricar o óleo de santa unção e o incenso destinados exclusivamente para uso no santuário. (Êx 30:23-25, 34-37) Eram também usadas na preparação de cadá-

veres para o sepultamento, mencionando-se no caso de Jesus especificamente mirra e aloés. (Jo 19:39, 40; veja também Mr 16:1; Lu 23:56; 24:1.) Relacionada com o sepultamento do Rei Asa, de Judá, fez-se uma queima fúnebre extraordinariamente grande — não uma cremação, mas a queima de especiarias. (2Cr 16:14) Antigamente, especiarias eram acrescentadas a vinhos, para torná-los mais "capitosos". — Cân 8:2.

As especiarias de horta mencionadas em O Cântico de Salomão (5:1, 13; 6:2) talvez denotassem ervas aromáticas em geral, ou, conforme alguns peritos sugerem, o bálsamo (*Commiphora opobalsamum*). A "especiaria indiana" mencionada em Revelação (Apocalipse) 18:13 literalmente é "amomo", um arbusto aromático da família do gengibre.

ESPÉCIE. O registro da criação, encontrado no primeiro capítulo de Gênesis, revela que Jeová Deus criou as coisas vivas na terra "segundo as suas espécies". (Gên 1:11 n.) Perto do fim do sexto dia criativo, a terra já estava suprida de uma grande variedade de "espécies" básicas criadas, que incluíam formas de vida muito complexas. Estas foram dotadas da capacidade de reproduzir-se "segundo a(s) sua(s) espécie(s)", de maneira fixa e ordeira. — Gên 1:12, 21, 22, 24, 25; 1Co 14:33.

As "espécies" bíblicas parecem constituir divisões de formas de vida em que cada divisão permite o cruzamento fértil dentro de seus limites. Neste caso, os limites entre as "espécies" devem estar demarcados no ponto em que a fecundação deixa de ocorrer.

Em anos recentes, o termo "espécie" tem sido aplicado dum modo que, quando comparado com a palavra "espécie" na Bíblia, causa certa confusão. O sentido básico de "espécie" é "casta, natureza, qualidade, tipo". Na terminologia biológica, porém, aplica-se a um grupo de animais ou plantas capazes de cruzamento fértil, que possuem mutuamente uma ou mais características distintivas. De modo que pode haver muitas dessas espécies ou variedades dentro de uma única divisão das "espécies" de Gênesis.

Embora o registro bíblico da criação e as leis físicas implantadas nas coisas criadas por Jeová Deus permitam uma grande diversidade dentro das "espécies" criadas, não há apoio para as teorias que sustentam que novas "espécies" se formaram desde o período da criação. A regra imutável de que as "espécies" (mencionadas na Bíblia) não podem ser cruzadas é um princípio biológico que nunca foi questionado com bom êxito. Mesmo com a ajuda de modernas técnicas e manipulações de laboratório, não se formaram tais "espécies" novas. Além disso, o cruzamento das "espécies" criadas interferiria no propósito de Deus, de manter separados os grupos familiares, e destruiria a individualidade dos diversos tipos de criaturas e coisas viventes. Assim, em vista da nítida descontinuidade evidente entre as "espécies" criadas, cada grupo básico se destaca como unidade isolada, à parte de outras "espécies".

Desde os mais antigos registros humanos até agora, a evidência é no sentido de que cães ainda são cães, gatos continuam a ser gatos, e elefantes têm sido e sempre serão elefantes. A esterilidade continua a ser o fator delimitador quanto ao que constitui uma "espécie". Este fenômeno possibilita, por testes de esterilidade, determinar os limites entre todas as "espécies" hoje existentes. Por meio de tal teste natural de fecundidade é possível descobrir os parentescos primários dentre a vida animal e a vegetal. Por exemplo, a esterilidade constitui um abismo intransponível entre o homem e os animais. Experiências de reprodução têm demonstrado que a aparência não influi. O homem e o chimpanzé podem parecer-se um pouco, ter tipos de músculos e ossos comparáveis; todavia, a total incapacidade de hibridação do homem com a família dos macacos prova que são duas criações separadas e não são da mesma "espécie" criada.

Embora anteriormente se esperasse que a hibridação fosse a melhor maneira de produzir uma nova "espécie", em todos os casos de hibridação investigados, os pares sempre foram facilmente identificados como da mesma "espécie", como no caso do cruzamento duma égua com um jumento, que são membros da família dos equídeos. Exceto em casos raros, o mulo assim produzido é estéril e incapaz de reproduzir a variação de modo natural. Até mesmo Charles Darwin se viu obrigado pelos fatos a admitir: "Há uma [contestação] que constitui uma dificuldade evidente, é a distinção bem nítida das formas específicas, e a ausência de inumeráveis elos de transição que os liguem entre si." (*A Origem das Espécies*, Capítulo X, p. 289, tradução de Eduardo Fonseca; Hemus) E continua assim.

Embora as *"espécies"* específicas criadas talvez ascendam apenas a centenas, há muito mais variedades de animais e plantas na terra. As pesquisas modernas têm indicado que centenas de milhares de plantas diferentes são membros da mesma família. De modo similar, no reino animal, pode haver muitas variedades de gatos, todos pertencentes a uma só família de gatos ou "espécie" felina. O mesmo se dá com os homens, com os bovinos e com os cães, o que permite uma grande diversidade dentro de cada "espécie". Mas, resta o fato de que, não importa quantas variedades haja em cada família, nenhuma destas "espécies" pode misturar-se geneticamente com outra espécie.

As pesquisas geológicas fornecem evidência clara de que os fósseis considerados como figurando entre os espécimes mais antigos de certa criatura são muito similares aos seus atuais descendentes vivos. Baratas encontradas entre os fósseis de insetos supostamente mais antigos são virtualmente idênticas às atuais. Faltam totalmente "pontes" fósseis que liguem as "espécies". Cavalos, carvalhos, águias, elefantes, nozes, samambaias, e assim por diante, todos continuam dentro das mesmas "espécies" sem evoluírem em outras "espécies". O testemunho dos fósseis está inteiramente de acordo com a história bíblica da criação, o que mostra que Jeová criou as coisas vivas da terra em grandes números e "segundo as suas espécies" durante os últimos dias criativos. — Gên 1:20-25.

Em vista do precedente, torna-se claro que Noé pôde acomodar todos os animais necessários dentro da arca, a fim de serem preservados durante o Dilúvio. A Bíblia não diz que ele teve de preservar vivas todas as *variedades* dos animais. Antes, ela declara: "Das criaturas voadoras segundo as suas espécies e dos animais domésticos segundo as suas espécies, de todos os animais moventes do solo, segundo as suas espécies, dois de cada um virão a ti lá dentro para os preservares vivos." (Gên 6:20; 7:14, 15) Jeová Deus sabia que só era necessário salvar membros representativos das diferentes "espécies", visto que eles se reproduziriam em variedade depois do Dilúvio. — Veja ARCA N.º 1.

Depois do recuo das águas do Dilúvio, estas comparativamente poucas "espécies" básicas saíram da arca e se espalharam pela superfície da terra, por fim produzindo muitas variações das suas "espécies". Embora muitas variedades novas tenham surgido desde o Dilúvio, as "espécies" sobreviventes têm permanecido fixas e imutáveis, em harmonia com a imutável palavra de Jeová Deus. — Is 55:8-11.

ESPELHO. Antigos espelhos de mão (Is 3:23) às vezes eram de pedra polida, embora geralmente fossem de metal, tal como bronze ou cobre, e, mais tarde, de estanho, de prata e até de ouro. Foi provavelmente só no primeiro século EC que se introduziram espelhos de vidro. Visto que os antigos espelhos em geral eram de metal fundido, tinham de ser altamente polidos para ter uma boa superfície refletora. Talvez se usasse para este fim pó de pedra-pomes, aplicado depois periodicamente com uma esponja, que costumava ficar pendurada no próprio espelho. Todavia, os antigos espelhos de metal não tinham uma superfície refletora tão boa como os atuais espelhos de vidro. De modo que o apóstolo Paulo podia escrever apropriadamente: "Atualmente vemos em contorno indefinido por meio dum espelho de metal." — 1Co 13:12.

Uso Figurado. Às vezes, as Escrituras se referem a espelhos dum modo figurado ou ilustrativo. Em Jó 37:18, os céus são comparados figuradamente a um espelho de metal, cuja superfície brunida propicia um brilhante reflexo. O discípulo Tiago usou o espelho como figura da Palavra de Deus, quando instou com as pessoas a se tornarem, não apenas ouvintes da palavra, mas cumpridores dela. (Tg 1:22-25) E o apóstolo Paulo mostrou que os cristãos 'refletem como espelhos a glória de Jeová' em seu ministério. — 2Co 3:18; 4:1.

ESPELTA [hebr.: *kus·sé·meth*]. Espécie de trigo de qualidade inferior, cujos grãos não se separam facilmente da palha. A espelta (*Triticum spelta*) era antigamente cultivada no Egito (Êx 9:32), onde, segundo o historiador grego Heródoto (II, 36, 77), fazia-se pão com ela. (Veja Ez 4:9.) Os israelitas parecem tê-la plantado nas beiradas dos seus campos para servir como uma espécie de cerca. — Is 28:25.

ESPERANÇA. Pode significar confiança, fidúcia; desejo acompanhado da expectativa de se conseguir o que se deseja ou da crença de que este é alcançável; aquele em quem se depositam esperanças; fonte de expectativa esperançosa, ou de promessa; algo que se espera, ou objeto de esperança. A raiz verbal hebraica *qa·wáh,* da qual derivam termos traduzidos "esperança", significa basicamente "aguardar" com viva expectativa. (Gên 49:18) Nas Escrituras Gregas Cristãs, o sentido do termo grego *el·pís* (esperança) é "expectativa de algo bom".

Não Há Esperança Real sem Deus. A verdadeira esperança, conforme mencionada na Bíblia, é mais do que um mero desejo, o qual talvez não tenha nenhuma base ou perspectiva de realização. É também melhor do que a mera expectativa, porque aquilo que se aguarda nem sempre é desejável. A Bíblia mostra que as pessoas do mundo, em geral, não têm nenhuma esperança real, de base sólida; a humanidade vai para a morte, e sem o conhecimento duma provisão procedente de fonte mais elevada não há esperança quanto ao que o futuro trará. Salomão expressou a futilidade da situação do homem sem a intervenção de Deus como "a maior das vaidades! . . . Tudo é vaidade". — Ec 12:8; 9:2, 3.

O fiel patriarca Jó disse que há esperança até para uma árvore brotar de novo, mas que o homem, quando morre, desaparece permanentemente. No entanto, Jó indicou então que estava falando sobre o homem entregue a si mesmo; sem a ajuda de Deus, porque Jó expressou o desejo e a esperança de que Deus se lembrasse dele. (Jó 14:7-15) De modo similar, o apóstolo Paulo informa os cristãos de que eles, tendo a esperança da ressurreição, não deviam ficar "pesarosos como os demais que não

têm esperança". (1Te 4:13) De novo, falando a cristãos gentios, Paulo salienta que eles, antes de obterem conhecimento da provisão de Deus por meio de Cristo, estavam apartados da nação com a qual Deus lidara no passado, e que então, como gentios, 'não tinham esperança e estavam sem Deus no mundo'. — Ef 2:12.

Expressões comumente feitas por aqueles que não têm esperança em Deus e na Sua promessa duma ressurreição dos mortos são similares às palavras dos habitantes desobedientes de Jerusalém, os quais, em vez de mostrar arrependimento e tristeza, quando confrontados com a ameaça da destruição da sua cidade, em julgamento da parte de Deus, entregaram-se a prazeres sensuais. Disseram: "Comamos e bebamos, pois amanhã morreremos." (Is 22:13) O apóstolo adverte contra ficar contaminado pela atitude de tais pessoas sem esperança. — 1Co 15:32, 33.

Esperanças Erradas. Paulo não negava que as pessoas do mundo nutrem algumas esperanças razoáveis que procuram alcançar, algumas de natureza elogiável. Antes, ele mostrou que, sem Deus, as esperanças da pessoa são inconsequentes; na realidade, no fim de contas, são fúteis.

No entanto, além das esperanças humanas menores, comuns e normais, há esperanças más. São as nutridas iniquamente. Em alguns casos, talvez pareçam cumprir-se, mas, na realidade, se cumprem apenas em sentido temporário, porque um provérbio declara: "A expectativa dos justos é alegria, mas a própria esperança dos iníquos perecerá." (Pr 10:28) Além disso: "Quando morre um homem iníquo, perece a sua esperança; e pereceu até mesmo a expectativa baseada na pujança." (Pr 11:7) Portanto, esperanças egoístas, e as baseadas no falso alicerce do materialismo, em mentiras, em tratos errados, ou no poder ou nas promessas de homens, certamente serão frustradas.

A Fonte de Esperança. Jeová Deus é a Fonte da verdadeira esperança e Aquele que é capaz de cumprir todas as suas promessas e as esperanças daqueles que confiam nele. É pela Sua benignidade imerecida que ele tem dado à humanidade 'consolo e boa esperança'. (2Te 2:16) Ele tem sido a esperança de homens justos de todas as eras. Foi chamado de "esperança de Israel" e de 'esperança dos antepassados' de Israel (Je 14:8; 17:13; 50:7), e nas Escrituras Hebraicas há muitas expressões de esperança, confiança e fé nele. Na sua benevolência para com o seu povo, mesmo quando este foi ao exílio por lhe desobedecer, ele lhe disse: "Eu mesmo conheço bem os pensamentos que tenho a vosso respeito, . . . pensamentos de paz, e não de calamidade, para dar-vos um futuro e esperança". (Je 29:11) A promessa de Jeová manteve viva a fé e a esperança dos israelitas fiéis durante o exílio babilônico; fortaleceu grandemente homens tais como Ezequiel e Daniel, porque Jeová dissera: "Existe esperança para o teu futuro, . . . e os filhos certamente retornarão ao seu próprio território." (Je 31:17) Esta esperança se cumpriu quando um fiel restante judaico retornou em 537 AEC para reconstruir Jerusalém e seu templo. — Esd 1:1-6.

É Correto Esperar uma Recompensa. A esperança do servo de Deus, de receber uma recompensa, não é egoísmo. Para alguém ter o conceito realístico e o entendimento correto sobre Deus, ele precisa saber que a benevolência e a generosidade são qualidades destacadas de Deus; precisa não somente crer que Deus existe, mas que ele também "se torna o recompensador dos que seriamente o buscam". (He 11:6) A esperança mantém o ministro cristão equilibrado e no serviço de Deus, sabendo que Jeová lhe proverá as necessidades cotidianas. O apóstolo Paulo salienta isso por citar os princípios estabelecidos na Lei. Paulo cita a lei de Deuteronômio 25:4: "Não deves açaimar o touro quando debulha." Acrescenta então: "Realmente, foi escrito por nossa causa, porque o homem que lavra deve lavrar em esperança e o homem que debulha deve fazê-lo na esperança de ser participante." — 1Co 9:9, 10.

Essencial para a Fé. A esperança é também essencial para a fé; é o alicerce e a base da fé. (He 11:1) A fé, por sua vez, torna a esperança mais viva e mais forte. Para fortalecer os cristãos, o apóstolo Paulo cita o belo exemplo de Abraão. A respeito de Abraão e sua esposa Sara, quando do ponto de vista humano já estavam além da esperança de ter filhos, diz-se: "Embora além de esperança, contudo, baseado na esperança, ele teve fé, para tornar-se pai de muitas nações, de acordo com o que se dissera: 'Assim será o teu descendente [ou: semente].'" Abraão sabia que, no que se referia a gerar filhos, o corpo dele e o de Sara estavam 'amortecidos'. Mas, ele não ficou fraco na fé. Por que não? "Por causa da promessa de Deus, não vacilou com falta de fé, mas tornou-se poderoso pela sua fé." — Ro 4:18-20.

O apóstolo aplica então aos cristãos o exemplo de fé e de esperança de Abraão, concluindo: "Exultemos, baseados na esperança da glória de Deus . . . e a esperança não conduz a desapontamento; porque o amor de Deus tem sido derramado em nossos corações por intermédio do espírito santo, que nos foi dado." — Ro 5:2, 5.

A Esperança Cristã. A esperança do cristão, e, de fato, da humanidade está em Jesus Cristo. Obter a vida duradoura no céu ou na terra só se tornou possível para a humanidade quando Cristo Jesus "lançou luz sobre a vida e a incorrupção por

intermédio das boas novas". (2Ti 1:10) Os irmãos de Cristo, gerados pelo espírito, são informados de que eles têm esperança celestial por causa da grande misericórdia de Deus, o qual lhes deu "um novo nascimento para uma esperança viva por intermédio da ressurreição de Jesus Cristo dentre os mortos". (1Pe 1:3, 4; Col 1:5, 27; Tit 1:1, 2; 3:6, 7) Esta feliz esperança se cumprirá "na revelação de Jesus Cristo". (1Pe 1:13, 21; Tit 2:13) Cristo Jesus é por isso chamado pelo apóstolo Paulo de "nossa esperança". — 1Ti 1:1.

Esta esperança de vida eterna e de incorrupção daqueles que são "participantes da chamada celestial" (He 3:1) tem base sólida e é algo em que se pode confiar. É apoiada por duas coisas, nas quais é impossível que Deus minta, a saber, a sua promessa e o seu juramento, e a esperança está em Cristo, que agora é imortal nos céus. Por isso, fala-se desta esperança como "âncora para a alma, tanto segura como firme, e ela penetra até o interior da cortina [assim como o sumo sacerdote entrava no Santíssimo no Dia da Expiação], onde um precursor entrou a nosso favor, Jesus, que se tornou sumo sacerdote para sempre à maneira de Melquisedeque". — He 6:17-20.

Tem de ser desenvolvida e mantida. A necessidade de os cristãos se apegarem a esta "uma só esperança" (Ef 4:4) é constantemente enfatizada na Bíblia. Isto requer contínua diligência e o exercício da franqueza no falar, bem como "jactância" a respeito da própria esperança. (He 3:6; 6:11) A esperança é desenvolvida pela perseverança em tribulação; isto leva a uma condição aprovada perante Deus, de quem procede a esperança. (Ro 5:2-5) Ela é colocada lado a lado com a fé e o amor, como uma das três qualidades que caracterizam a congregação cristã desde o desaparecimento dos dons milagrosos do espírito, que havia na congregação do primeiro século. — 1Co 13:13.

Qualidades e benefícios. A esperança é indispensável para o cristão. Acompanha a alegria, a paz e o poder de espírito santo. (Ro 15:13) Promove a franqueza no falar na aproximação a Deus em busca da Sua benignidade imerecida e misericórdia. (2Co 3:12) Habilita o cristão a perseverar com alegria, não importa quais as condições existentes. (Ro 12:12; 1Te 1:3) Assim como o capacete protege a cabeça do guerreiro, assim a esperança da salvação protege as faculdades mentais, habilitando o cristão a manter a integridade. (1Te 5:8) A esperança é fortalecedora, porque, embora o cristão ungido enquanto na terra não *possua* a recompensa da vida celestial, seu desejo com expectativa é tão forte que, apesar de severas provações e dificuldades, ele continua aguardando pacientemente, com perseverança, a coisa esperada. — Ro 8:24, 25.

A esperança ajuda o cristão a levar uma vida limpa, porque sabe que Deus e Cristo, em quem tem esperança, são puros, e que ele não pode esperar ser semelhante a Deus e receber a recompensa, se praticar impureza ou injustiça. (1Jo 3:2, 3) É intimamente aliada à maior das qualidades, o amor, porque aquele que tem o verdadeiro amor de Deus também terá esperança em todas as promessas de Deus. E, além disso, esperará o melhor para os seus irmãos na fé, amando-os e confiando na sua sinceridade de coração em Cristo. — 1Co 13:4, 7; 1Te 2:19.

Superior à esperança sob a Lei. Antes de se dar a Lei a Israel, os antepassados fiéis daquela nação tinham esperança em Deus. (At 26:6, 7; Gên 22:18; Miq 7:20; 2Ti 1:3) Esperavam de Deus a provisão de vida. Quando a Lei veio, parecia no começo que aí haveria o cumprimento da sua esperança. Mas, ao contrário, a Lei expôs todos como pecadores perante Deus, e, por tornar manifestas as transgressões, condenou todos à morte. (Gál 3:19; Ro 7:7-11) A própria Lei era santa, não má; mas, pela sua própria santidade e justiça, expunha as imperfeições dos que estavam sob ela. (Ro 7:12) Conforme predito pelos profetas, era necessário que Deus trouxesse uma "melhor esperança" por meio de Jesus Cristo, pondo de lado a Lei e habilitando os que depositassem fé em Cristo a chegar-se a Deus. — He 7:18, 19; 11:40; compare isso com Je 31:31-34.

Esperança para toda a humanidade. A benignidade imerecida de Deus é adicionalmente magnificada porque a maravilhosa esperança que ela abriu para os irmãos espirituais de Jesus Cristo, de serem co-herdeiros dele da chamada celestial (He 3:1), está também intimamente vinculada a uma esperança de todos os da humanidade que desejam servir a Deus. O apóstolo Paulo, depois de delinear a esperança dos que têm a expectativa de se tornarem "filhos de Deus" celestiais e co-herdeiros de Cristo, explica: "A expectativa ansiosa da criação está esperando a revelação dos filhos de Deus. Porque a criação estava sujeita à futilidade, não de sua própria vontade, mas por intermédio daquele que a sujeitou, à base da esperança de que a própria criação também será liberta da escravização à corrupção e terá a liberdade gloriosa dos filhos de Deus." — Ro 8:14, 17, 19-21.

Segundo as palavras de Paulo, em Romanos 8:20, 21, Jeová Deus não destruiu o ancestral do homem, Adão, por ocasião do pecado deste, mas permitiu que, dum pai imperfeito, nascessem homens, aos quais aguardava a futilidade, não por alguma falta deliberada deles próprios, mas por causa da imperfeição herdada. Todavia, Deus não os deixou sem esperança, mas bondosamente apre-

sentou uma esperança por meio do prometido "descendente [lit.: semente]" (Gên 3:15; 22:18), que é Jesus Cristo. (Gál 3:16) A primeira vinda do Messias foi predita pela profecia de Daniel. (Da 9:24-27) A pregação de João, o Batizador, suscitou as expectativas da nação de Israel. (Mt 3:1, 2; Lu 3:15) Jesus cumpriu esta esperança pelo seu ministério, pela sua morte e pela sua ressurreição. Mas, a grande esperança da humanidade em geral, tanto dos vivos como dos mortos, está no Reino de Cristo, quando ele e seus co-herdeiros servirem quais reis e sacerdotes celestiais. Será então que os da humanidade que exercem fé, por fim, serão libertos da corrupção da imperfeição e do pecado, e atingirão plenamente a condição de "filhos de Deus". Sua esperança é reforçada por Deus ter ressuscitado seu Filho há mais de 1.900 anos. — At 17:31; 23:6; 24:15.

Jeová Deus proveu sua Palavra, a Bíblia, com instruções e exemplos, para que todos os homens tivessem esperança. (Ro 15:4; 1Co 10:11; 2Ti 3:16, 17) Esta esperança tem de ser proclamada a outros por aqueles que a têm; fazendo isso, o possuidor da esperança salva a si mesmo e aqueles que o escutam. — 1Pe 3:15; 1Ti 4:16.

ESPEVITADEIRAS. Implementos de ouro usados em conexão com as lâmpadas nos braços do(s) candelabro(s), no tabernáculo e no templo de Israel. (Êx 25:37, 38; 37:23; Núm 4:9; 1Rs 7:48, 49; 2Cr 4:19-21) As espevitadeiras são designadas pela palavra hebraica no dual, *mel·qa·hhá·yim*, derivada duma raiz que significa "tirar; arrancar". O uso da forma dual sugere um aparelho que possivelmente tinha duas peças. Por conseguinte, em Isaías 6:6, *mel·qa·hhá·yim* denota uma "tenaz", com a qual um serafim tirou do altar uma brasa viva.

Faz-se uma distinção entre "as espevitadeiras" e "os apagadores" em uso no templo. (1Rs 7:49, 50; 2Cr 4:21, 22) Embora não sejam descritas nas Escrituras, as espevitadeiras talvez fossem tenazes para segurar as mechas queimadas, ao passo que os apagadores talvez fossem utensílios parecidos a tesouras para cortar a parte queimada das mechas. No tabernáculo, essas aparas, seguradas por meio das espevitadeiras, eram depositadas nos porta-lumes, que pelo visto eram recipientes para conter tais pedaços até serem descartados. — Êx 37:23.

ESPIAS. Veja ESPIÕES.

ESPINHEIRO. Veja ARBUSTO; ESPINHO, ESPINHEIRO.

ESPINHEIRO-DE-CASCA-BRANCA [hebr.: *'a·tádh*]. A palavra hebraica é tomada como se referindo ao espinheiro-de-casca-branca ou ao ramno (*Rhamnus*), em *A Hebrew and English Lexicon of the Old Testament* (Léxico Hebraico e Inglês do Velho Testamento), de Brown, Driver e Briggs (1980, p. 31). O ramno palestino (*Rhamnus palaestina*) é um arbusto isolado, que atinge a altura de cerca de 1 a 2 m, com raminhos cheios de espinhos fortes e afiados. Embora seja comum nas regiões mais baixas e mais quentes do país, também é encontrado nas regiões montanhosas, tais como a de Jerusalém. Walter Baumgartner identifica *'a·tádh* com o espinheiro-alvar ou *Lycium europaeum*, um espinheiro que atinge de 1 a 2 m de altura, tendo pequenas flores violetas e produzindo redondas frutinhas vermelhas, comestíveis. — *Hebräisches und Aramäisches Lexikon zum Alten Testament* (Léxico Hebraico e Aramaico do Velho Testamento), Leiden, 1967, p. 36; veja ESPINHO, ESPINHEIRO.

O espinheiro-de-casca-branca se destaca no relato de Juízes 9:8-15, no qual a oliveira, a figueira e a videira são contrastadas com este humilde espinheiro. Conforme evidencia o restante do capítulo, as plantas valiosas representam pessoas dignas, tais como os 70 filhos de Gideão, que não procuraram para si a posição de realeza sobre seus companheiros israelitas, ao passo que o espinheiro-de-casca-branca, que só serve como combustível, representa o reinado de Abimeleque, assassino de todos, exceto um, dos outros filhos de Gideão, seus irmãos. (Jz 9:1-6, 16-20) A sugestão de Jotão, de que as outras árvores figurativas procurassem refúgio na sombra do espinheiro-de-casca-branca, sem dúvida, era irônica, visto que este espinheiro baixo obviamente não podia dar sombra a árvores, especialmente não aos majestosos cedros mencionados.

Jotão avisou que podia sair fogo do espinheiro-de-casca-branca e 'consumir os cedros do Líbano', talvez aludindo à facilidade com que esta planta seca, sem folhas, podia pegar fogo nos meses quentes do verão. O Salmo 58:9 também menciona o espinheiro-de-casca-branca como combustível.

A palavra hebraica *'a·tádh* aparece também como nome dum lugar em Gênesis 50:10. — Veja SARÇA.

ESPINHO, ESPINHEIRO. Espinheiro refere-se a diversas das numerosas plantas espinhosas. Mais de 70 variedades de plantas espinhosas foram relatadas como crescendo em Israel, entre elas o sanguissorba espinhoso, a alcaparreira espinhosa, o acanto, o espinheiro alvar e o pilriteiro. Embora os espinhos mostrassem ser incômodos para o homem, não eram inteiramente inúteis. Plantas espinhosas eram empregadas como sebes (Os 2:6) e como combustível (Ec 7:6), e serviam de forragem para jumentos, camelos e cabras. Em tempos mais recentes, assim como talvez fosse o caso antigamente, o espinheiro alvar e o

espinheiro-de-casca-branca, em especial, têm sido usados para sebes, e o sanguissorba espinhoso tem sido retalhado para servir de combustível em fornos para cal. — Is 33:12.

Os efeitos do solo amaldiçoado, com seus espinhos e abrolhos, foi vivamente sentido pelos descendentes de Adão (Gên 3:17, 18), de modo que Lameque, pai de Noé, falou "da dor das nossas mãos, que resulta do solo que Jeová amaldiçoou". (Gên 5:29) Após o Dilúvio, Jeová abençoou Noé e os filhos dele, declarando seu propósito de que enchessem a terra. (Gên 9:1) Parece que se suspendeu a maldição de Deus sobre o solo. (Gên 13:10) No entanto, Jeová não disse a Noé e sua família, como fez no caso do perfeito Adão, que 'sujeitassem a terra'. (Compare Gên 1:28 com Gên 8:21-9:2.) Isto sugere que o homem imperfeito, sem orientação divina, nunca poderia subjugar a terra do modo como Deus intencionara originalmente. O homem continuaria a ter dificuldades em cultivar o solo, o que incluiria ter de combater plantas incômodas tais como espinheiros e abrolhos. Sem dúvida, a má administração dos recursos da terra, pelo homem, tem aumentado seus problemas neste respeito.

Na Terra da Promessa, 'uma terra que manava leite e mel' (Êx 3:8), os israelitas tinham de trabalhar para manter a terra livre de espinhos e de outras ervas daninhas, visto que estes prontamente tomam conta de terra negligenciada ou desolada. (Is 5:6; 7:23-25; 34:13) Por fim, pela desobediência a Jeová, Israel causou ruína espiritual à nação, a "herança" de Deus, e isto se refletiu tanto figurativa como literalmente em labutarem em vão, semeando trigo, mas ceifando espinhos. — Je 12:7, 13.

Conforme destacado pela ilustração de Jesus a respeito do semeador, os espinhos ameaçam o crescimento de safras cultivadas. (Mt 13:7; Lu 8:7) Portanto, antes de se cultivar um campo coberto de espinhos e abrolhos, essas plantas incômodas eram removidas, geralmente por se queimar o campo todo. (He 6:8) Os espinhos representavam também um perigo de incêndio. Especialmente na época da colheita, quando os espinhos, juntos ao cereal em pé, estão secos, eles prontamente pegam fogo e o campo inteiro pode ser consumido quando o fogo se espalha dos espinhos para os cereais em pé. — Êx 22:6.

Em zombaria, os soldados romanos trançaram uma coroa de espinhos e a colocaram na cabeça de Jesus. (Mr 15:17; Jo 19:2) Embora a planta específica em questão tenha sido relacionada por muitos com o *Paliurus spina-christi*, um arbusto que atinge a altura de 6 m e tem galhos flexíveis com espinhos duros, não é possível fazer uma identificação exata.

Uso Figurado. Frequentemente, "espinhos" são mencionados em sentido figurado, ilustrativo. Os assírios, mesmo que entrelaçados como espinhos, seriam devorados como o restolho inteiramente seco. (Na 1:10) Usam-se espinhos para indicar pessoas, mesmo governantes de más ações, que estão destinadas a receber um julgamento adverso. (2Rs 14:9, 10; Is 9:18, 19; 10:17-19) Os iníquos que se opõem aos servos de Jeová são retratados como sendo apagados qual fogo de espinheiros. (Sal 118:10, 12) Jesus Cristo mencionou espinhos quando ilustrou a verdade de que as pessoas são conhecidas pelos seus frutos. — Mt 7:16.

Espinhos designam pessoas e coisas que causam dano e que são aflitivas. (Núm 33:55; Pr 22:5; Ez 28:24) O "espinho na carne" de Paulo (2Co 12:7) talvez tenha sido um problema dos olhos ou de outra parte de seu corpo (veja At 23:1-5; Gál 4:15; 6:11), ou talvez os falsos apóstolos e outros perturbadores, que desafiavam o apostolado e a obra de Paulo. (Veja 2Co 11:5, 6, 12-15; Gál 1:6-9; 5:12; 6:17.) Jeová, por meio do seu profeta Jeremias, comparou o coração dos homens de Judá e dos habitantes de Jerusalém a um solo coberto de espinhos, quer dizer, de inverdades, de injustiças e de falta de retidão. (Je 4:1-4; compare isso com Os 10:12, 13.) Apropriadamente, a substituição de espinhos por árvores representa o restabelecimento do favor divino. — Is 55:13; veja ARBUSTO; ERVAS DANINHAS; ESPINHEIRO-DE-CASCA-BRANCA; LÓDÃO; SARÇA.

ESPINHOSO, ARBUSTO. Veja ARBUSTO; ESPINHO, ESPINHEIRO.

ESPIÕES. Pessoas que obtêm informações mediante observações secretas. Moisés, do acampamento de Israel no ermo de Parã, em 1512 AEC, enviou 12 maiorais (representando todas as tribos, exceto a de Levi) para fazer o reconhecimento da terra de Canaã. Jeová permitiu isso a pedido dos israelitas, que disseram: "Enviemos deveras homens na nossa frente para que nos façam o reconhecimento do país e nos tragam de volta informação sobre o caminho pelo qual devemos subir e sobre as cidades a que chegaremos." (De 1:22, 23) Provavelmente separados, talvez aos dois, percorreram o país ao N "até à entrada de Hamate", e ao O, em direção ao mar. (Núm 13:21; veja HAMATE.) Ao retornarem, embora todos concordassem que aquela terra deveras 'manava leite e mel', dez dos espias deram um relatório sem fé, que amedrontou os israelitas. Somente Josué e Calebe os exortaram a entrar na terra e a tomá-la. Por causa da falta de fé de Israel, deixando-se influenciar pelo mau relatório, Deus decretou que todos os homens de 20 anos de idade ou mais deviam morrer no ermo durante um período prolongado de 40 anos de peregrinação. Josué e Calebe foram eximidos, e a tribo de Levi não foi incluída. — Núm 13:1-33; 14:6-38; De 1:24-40.

Josué, em 1473 AEC, enviou dois espiões ao outro lado do Jordão para espionar Jericó. Raabe, a meretriz, ajudou os espiões e foi liberta junto com os da sua família quando Jericó caiu. (Jos 2:1-24; 6:1, 22-25; He 11:31) Outros casos de espionagem são mencionados em Juízes 1:22-26; 18:1-10, 14, 17; 1 Samuel 26:4. Os mensageiros que Davi enviou ao Rei Hanum, de Amom, foram acusados de serem espiões e foram maltratados. (2Sa 10:1-7) Absalão enviou espiões por todo o Israel, não tanto para obter informações para a sua conspiração contra Davi, quanto para suscitar apoio para a sua causa subversiva. — 2Sa 15:10-12.

O apóstolo Paulo escreveu a respeito da sua visita a Jerusalém com Barnabé e Tito, mencionando que naquela ocasião havia "falsos irmãos, introduzidos quietamente, que entraram furtivamente para espreitar a nossa liberdade, que temos em união com Cristo Jesus". — Gál 2:1-5.

ESPIRITISMO. Crença ou doutrina de que os espíritos dos humanos mortos, sobrevivendo à morte do corpo físico, podem comunicar-se e deveras se comunicam com os vivos, primariamente por intermédio de alguém (um médium) especialmente suscetível à influência deles. Tanto a Bíblia como a história secular revelam que o espiritismo existiu desde tempos bem primitivos. A religião do Egito estava permeada por ele. (Is 19:3) E a religião de Babilônia (cidade que também era o principal centro religioso da Assíria) era espírita. — Is 47:12, 13.

A palavra grega para "espiritismo" é *far·ma·kí·a.* O *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine; 1981, Vol. 4, pp. 51, 52) diz a respeito desta palavra: "(Ingl., farmácia, etc.) indicava principalmente o uso de medicamentos, drogas, encantamentos; daí, envenenamento; daí, feitiçaria, Gál. 5:20, V.R., 'bruxaria' (V.A., 'feitiçaria'), mencionada como 'uma das obras da carne'. Veja também Rev. [Apo.] 9:21; 18:23. Na Sept[uaginta], Êxo. 7:11, 22; 8:7, 18; Isa. 47:9, 12. Na feitiçaria, o uso de drogas, quer simples, quer potentes, era geralmente acompanhado de encantamentos e de invocações de poderes ocultos, sendo providos vários talismãs, amuletos, etc., professamente destinados a proteger o suplicante ou paciente da atenção e do poder dos demônios, mas, na realidade, para impressionar o suplicante com os misteriosos recursos e poderes do feiticeiro."

Sua Fonte. Uma das características principais do espiritismo é a alegada comunicação com os mortos. Visto que os mortos "não estão cônscios de absolutamente nada", a comunicação com tais mortos é realmente impossível. (Ec 9:5) A lei de Deus para Israel proibia que alguém indagasse dos mortos, e fazia da prática do espiritismo um crime capital. (Le 19:31; 20:6, 27; De 18:9-12; compare isso com Is 8:19.) E nas Escrituras Gregas Cristãs faz-se a declaração de que aqueles que praticam o espiritismo "não herdarão o reino de Deus". (Gál 5:20, 21; Re 21:8) Por conseguinte, segue-se logicamente que qualquer alegada comunicação com os mortos, se não for mentira deliberada daquele que a alega, tem de ser duma fonte maligna, fonte esta que está em oposição a Jeová Deus.

A Bíblia indica claramente que espíritos iníquos, demônios, são esta fonte maligna. (Veja DEMÔNIO; POSSESSÃO DEMONÍACA.) Um caso pertinente é o de "certa serva" na cidade de Filipos. Ela costumava dar muito lucro aos seus amos por praticar "a arte do vaticínio", uma das coisas relacionadas com o espiritismo. (De 18:11) O relato diz claramente que a fonte de suas predições não era Deus, mas "um demônio de adivinhação", um espírito iníquo. Portanto, quando o apóstolo Paulo expulsou esse espírito iníquo, esta moça perdeu seus poderes de predição. (At 16:16-19) A respeito da expressão grega *pý·tho·na,* aqui traduzida por "um demônio de adivinhação", *Vine's Expository Dictionary of Old and New Testament Words* (Vol. 1, p. 328) diz: "Píton, na mitologia grega, era o nome da serpente ou dragão pítio, morando em Pito, ao sopé do monte Parnaso, guardando o oráculo de Delfos, e morto por Apolo. Daí, o nome foi transferido para o próprio Apolo. Mais tarde, a palavra foi aplicada a adivinhos ou vaticinadores, considerados como inspirados por Apolo. Visto que os demônios são os agentes que inspiram a idolatria, I Cor. IO:20, a jovem em Atos I6:I6 estava possessa por um demônio que instigava o culto de Apolo, e assim tinha 'um espírito de adivinhação'."

Em Israel. Embora Deus tivesse legislado estritamente contra o espiritismo, de vez em quando apareciam médiuns espíritas na terra de Israel. Eram provavelmente estrangeiros que vinham ao país, ou alguns daqueles que haviam sido poupados da destruição pelos israelitas. O Rei Saul removeu-os do país durante o seu reinado, mas, evidentemente, perto do fim do seu governo, alguns médiuns espíritas começaram novamente a operar. Saul demonstrou quanto ele se havia afastado de Deus quando foi consultar "em En-Dor uma . . . dona de mediunidade espírita". — 1Sa 28:3, 7-10.

Visita do Rei Saul a uma médium. Quando Saul se dirigiu à médium, o espírito de Jeová já por algum tempo fora removido dele, e, de fato, Deus não lhe respondia às indagações por meio de sonhos, nem pelo Urim (usado pelo sumo sacerdote), nem por profetas. (1Sa 28:6) Deus não queria ter mais nada que ver com ele; e Samuel, profeta de

Deus, não vira Saul já por bastante tempo, desde antes de Davi ser ungido para ser rei. De modo que seria desarrazoado pensar que Samuel, mesmo se ainda estivesse vivo, viesse agora dar conselhos a Saul. E Deus certamente não faria com que Samuel, a quem não havia enviado a Saul antes da sua morte, voltasse dentre os mortos para falar com Saul. — 1Sa 15:35.

Que Jeová de modo algum aprovaria ou cooperaria com a ação de Saul é mostrado pela sua declaração posterior por meio de Isaías: "E caso vos digam: 'Recorrei aos médiuns espíritas ou aos que têm espírito de predição, que chilram e fazem pronunciações em voz baixa', não é a seu Deus que qualquer povo devia recorrer? Acaso se deve recorrer a pessoas mortas a favor de pessoas vivas? À lei e à atestação!" — Is 8:19, 20.

Portanto, quando o relato diz: "Quando a mulher viu 'Samuel', começou a clamar ao máximo da sua voz", obviamente relata o evento *do ponto de vista da médium,* que foi enganada pelo espírito que se fazia de Samuel. (1Sa 28:12) Quanto ao próprio Saul, aplicou-se o princípio declarado pelo apóstolo Paulo: "Assim como não aprovaram reter Deus com um conhecimento exato, Deus entregou-os a um estado mental reprovado, para fazerem as coisas que não são próprias . . . Embora estes conhecessem muito bem o decreto justo de Deus, de que os que praticam tais coisas merecem a morte, não somente persistem em fazê-las, mas também consentem com os que as praticam." — Ro 1:28-32.

O *Commentary on the Old Testament* (Comentário Sobre o Velho Testamento), de C. F. Keil e F. Delitzsch (1973, Vol. II, Primeiro Samuel, p. 265) refere-se à *Septuaginta* grega, em 1 Crônicas 10:13, que acrescentou as palavras "e Samuel, o profeta, lhe respondeu". (Bagster) O *Commentary* apoia o conceito subentendido por estas palavras não inspiradas na *Septuaginta,* mas acrescenta: "Todavia, os padres, os reformadores e os primitivos teólogos cristãos, com raríssimas exceções, julgaram não ter havido real aparecimento de Samuel, mas apenas um imaginário. De acordo com a explanação dada por Efraem Syrus, uma imagem aparente de Samuel se apresentou ao olho de Saul por meio das artes demoníacas. Lutero e Calvino adotaram este mesmo conceito, e os mais antigos teólogos protestantes os acompanhavam em considerar tal aparição como não sendo nada mais do que um espectro diabólico, um fantasma, ou um espectro diabólico em forma de Samuel, e o anúncio de Samuel como não sendo senão uma revelação diabólica, feita com permissão divina, em que a verdade se acha misturada com a falsidade."

Numa nota de rodapé (Primeiro Samuel, pp. 265, 266), este *Commentary* diz: "Assim, Lutero diz . . . 'O Samuel suscitado por uma vaticinadora ou feiticeira, em 1 Sam. xxviii. 11, 12, certamente era apenas um espectro do diabo; isso não somente porque as Escrituras declaram que foi algo realizado por uma mulher cheia de diabos (pois, quem acreditaria que as almas dos crentes, que estão na mão de Deus, . . . estavam sob o poder do diabo, e de simples homens?), mas também porque isso era evidentemente contrário à ordem de Deus, de que Saul e a mulher inquirissem os mortos. O Espírito Santo por si mesmo não pode fazer nada contrário a isto, nem pode Ele ajudar os que agem em oposição a isso.' Também Calvino considera a aparição apenas como um espectro . . .: 'Isto é certo', diz ele, 'que não foi realmente Samuel, porque Deus nunca permitiria que Seus profetas fossem sujeitos a tal conjura diabólica. Pois, aqui, uma feiticeira suscita o falecido da sepultura. Imaginaria alguém que Deus quisesse que Seu profeta fosse exposto a tal ignomínia; como se o diabo tivesse poder sobre os corpos e as almas dos santos, guardados por Ele? Diz-se que as almas dos santos estão repousando . . . em Deus, aguardando a sua feliz ressurreição. Além disso, devemos crer que Samuel levou consigo a sua capa à sepultura? Por todos estes motivos, parece evidente que a aparição não era nada mais que um espectro, e que os sentidos da própria mulher foram assim enganados, a ponto de pensar que ela via a Samuel, ao passo que realmente não era ele.' Os anteriores teólogos ortodoxos também questionavam a realidade da aparição do falecido Samuel pelos mesmíssimos motivos."

O Poder de Jesus sobre os Demônios. Quando Jesus estava na Terra, provou ser o Messias, o Ungido de Deus, por expulsar os demônios de pessoas possessas. Fazia isso sem um rito especial ou sessão espírita, ou alguma forma de magia. Simplesmente ordenava aos demônios sair, e eles obedeciam à sua voz. Embora a contragosto, os demônios se viram obrigados a reconhecer a autoridade dele (Mt 8:29-34; Mr 5:7-13; Lu 8:28-33), assim como Satanás reconheceu a autoridade de Jeová quando Jeová lhe permitiu afligir Jó para uma prova, mas ordenou que Satanás não matasse Jó. (Jó 2:6, 7) Também, Jesus realizava esta obra gratuitamente. — Mt 8:16, 28-32; Mr 1:34; 3:11, 12; Lu 4:41.

Refuta a falsa acusação dos fariseus. Depois de uma dessas curas feitas por Jesus, seus inimigos, os fariseus, o acusaram: "Este não expulsa os demônios senão por meio de Belzebu, o governante dos demônios." Mas, o relato diz: "Conhecendo os pensamentos deles, disse-lhes: 'Todo reino dividido contra si mesmo cai em desolação, e toda cidade ou casa dividida contra si mesma não permanece. Do mesmo modo, se Satanás expulsa a Satanás, ele fi-

cou dividido contra si mesmo; como permanecerá então o seu reino? Ainda mais, se eu expulso os demônios por meio de Belzebu, por meio de quem os expulsam os vossos filhos? É por isso que eles serão os vossos juízes.' " — Mt 12:22-27.

Os fariseus se viam obrigados a admitir que era preciso poder sobre-humano para expulsar os demônios. Mas, queriam impedir que o povo cresse em Jesus. Por isso, atribuíam o poder dele ao Diabo. Jesus levou então o argumento deles às últimas consequências por mostrar qual seria o resultado lógico de tal argumento. Respondeu que, se ele fosse agente do Diabo, desfazendo o que Satanás fazia, então Satanás realmente estaria agindo contra si mesmo (o que nenhum rei humano faria) e cairia logo. Além disso, chamou atenção para os "filhos" ou discípulos deles, que também afirmavam expulsar demônios. Se o argumento dos fariseus fosse verdadeiro, que aquele que expulsava demônios o fazia pelo poder de Satanás, então os próprios discípulos deles agiam sob o poder deste, algo que os fariseus, naturalmente, não estavam dispostos a admitir. Jesus disse que, portanto, os próprios "filhos" deles eram os juízes que condenavam tanto a eles como o argumento deles. Jesus disse então: "Mas, se é por meio do espírito de Deus que eu expulso os demônios, o reino de Deus vos tem realmente alcançado." — Mt 12:28.

Jesus completou seu argumento por salientar que ninguém podia invadir a casa dum homem forte (Satanás) e apoderar-se dos seus bens, a menos que tivesse poder para amarrar o homem forte. A acusação falsa dos fariseus provocou o aviso sobre o pecado contra o espírito santo, visto que era pelo espírito de Deus que Jesus expulsava os demônios, e que, quando os fariseus falavam contra a obra dele, eles não somente expressavam ódio de Jesus, mas também falavam contra a evidente demonstração do espírito santo de Deus. — Mt 12:29-32.

O que Jesus disse a respeito da expulsão de demônios não deve ser entendido como significando que os "filhos" dos fariseus e todos os outros que afirmavam expulsar demônios necessariamente eram instrumentos de Deus. Jesus mencionou pessoas que perguntariam: "Senhor, Senhor, não profetizamos em teu nome e não expulsamos demônios em teu nome, e não fizemos muitas obras poderosas em teu nome?" Mas ele lhes responderia: "Nunca vos conheci! Afastai-vos de mim, vós obreiros do que é contra a lei." (Mt 7:22, 23) Não sendo verdadeiros discípulos de Jesus Cristo, esses obreiros do que é contra a lei seriam filhos do Diabo. (Veja Jo 8:44; 1Jo 3:10.) Portanto, quem afirmasse expulsar demônios não seria instrumento de Deus, mas agente do Diabo. Satanás, por usar pessoas como exorcistas, até mesmo fazendo isso em nome de Jesus (veja a tentativa dos sete filhos de Ceva, em Atos 19:13-16), não estaria dividido contra si mesmo. Antes, por meio dessa obra aparentemente boa, desfazendo o caso de possessão demoníaca, Satanás se transformaria em "anjo de luz", promovendo assim seu poder e sua influência sobre os enganados. — 2Co 11:14.

"Quem não é contra nós, é por nós." Numa ocasião, o apóstolo João disse a Jesus: "Instrutor, vimos certo homem expulsar demônios pelo uso de teu nome, e tentamos impedi-lo, porque não nos acompanhava." Este homem, evidentemente, era bem-sucedido em expulsar demônios, porque Jesus disse: "Ninguém há que faça uma obra poderosa à base do meu nome que logo possa injuriar-me." Portanto, Jesus ordenou que não tentassem impedi-lo, "pois quem não é contra nós, é por nós". (Mr 9:38-40) Nem todos os que criam em Jesus acompanhavam pessoalmente a ele e os seus apóstolos no ministério. Naquela época, pela vontade de Deus, vigorava o pacto da Lei, e Deus, por meio de Jesus Cristo, ainda não havia inaugurado o novo pacto e o começo da congregação cristã de chamados. Apenas a partir de Pentecostes de 33 EC, depois de Jesus, por meio do seu sacrifício, ter removido a Lei, era necessário que aquele que servisse em nome de Cristo se associasse com esta congregação, cujos membros eram batizados em Cristo. (At 2:38-42, 47; Ro 6:3) Então, em vez de Deus tratar com a nação carnal de Israel, como havia feito até aquele tempo, ele reconheceu a congregação cristã como sua "nação santa". — 1Pe 2:9; 1Co 12:13.

Obra da Carne. Embora os praticantes do espiritismo talvez pensem que este seja uma 'prática espiritual', a Palavra de Deus não o chama de obra do espírito ou de parte dos frutos deste, mas de obra da carne. Note as coisas detestáveis com as quais é classificado: "fornicação, impureza, conduta desenfreada, idolatria, prática de espiritismo [literalmente: drogaria], inimizades, rixa, ciúme, acessos de ira, contendas, divisões, seitas, invejas, bebedeiras, festanças e coisas semelhantes a estas". Ele agrada aos desejos da carne pecaminosa, não às coisas do espírito, e o apóstolo adverte que "os que praticam tais coisas não herdarão o reino de Deus". — Gál 5:19-21, *Int*.

Causará a destruição eterna dos seus praticantes. Quanto à Babilônia, a Grande, que será lançada no mar para nunca mais ser achada, um dos pecados de que ela é acusada é declarado em Revelação [Apocalipse]: "Todas as nações foram desencaminhadas pelas tuas práticas espíritas." (Re 18:23) A respeito da destruição eterna daqueles que praticam o espiritismo, a Revelação diz: "Quanto aos covardes, e aos que não têm fé, e aos que são

repugnantes na sua sujeira, e aos assassinos, e aos fornicadores, e aos que praticam o espiritismo [literalmente: drogadores], e aos idólatras, e a todos os mentirosos, terão o seu quinhão no lago que queima com fogo e enxofre. Este significa a segunda morte." — Re 21:8, *Int.*

Artes Mágicas, uma Prática Relacionada. Relacionadas com o espiritismo há as artes mágicas. Em Éfeso, muitos creram na pregação de Paulo, e "um número considerável dos que haviam praticado artes mágicas trouxeram os seus livros e os queimaram diante de todos". (At 19:19) A palavra grega para "artes mágicas" é *pe·rí·er·ga,* "curiosidades", literalmente, "coisas que estão ao redor do trabalho", e assim supérfluas, quer dizer, as artes daqueles que perscrutam coisas proibidas, com a ajuda de espíritos malignos. — *Int; Vine's Expository Dictionary of Old and New Testament Words,* Vol. 1, p. 261.

Profecia Contra Jerusalém. Numa pronúncia contra Jerusalém por causa da sua infidelidade, Jeová disse: "E terás de ficar rebaixada de modo que falarás desde a própria terra, e tua declaração soará baixo, como que do pó. E tua voz terá de tornar-se como a de um médium espírita, da própria terra, e tua própria declaração chilrará desde o pó." (Is 29:4) Isto apontava para o tempo em que inimigos viriam contra Jerusalém e a reduziriam a uma condição muito baixa, como que esmagada na terra. Por conseguinte, quaisquer pronunciações que os habitantes de Jerusalém fizessem viriam lá do fundo do seu rebaixamento. Seria como se um médium espírita falasse de modo a fazer parecer que um som suave, abafado, baixo, sussurrante e fraco viesse do pó da terra. No entanto, conforme Isaías 29:5-8 mostra, Jerusalém seria liberta.

ESPÍRITO. A palavra grega *pneú·ma* (espírito) deriva de *pné·o,* que significa "respirar ou soprar", e crê-se que a palavra hebraica *rú·ahh* (espírito) derive duma raiz que tem o mesmo sentido. *Rú·ahh* e *pneú·ma,* portanto, significam basicamente "fôlego", mas têm significados ampliados além do sentido básico. (Veja Hab 2:19; Re 13:15.) Podem também significar *vento;* a *força vital* nas criaturas viventes; *o espírito que a pessoa revela ter; pessoas espirituais,* inclusive Deus e suas criaturas angélicas; e *a força ativa de Deus,* ou Seu *espírito santo.* (Veja *Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], de Koehler e Baumgartner, Leiden, 1958, pp. 877-879; *Hebrew and English Lexicon of the Old Testament* [Léxico Hebraico e Inglês do Velho Testamento], de Brown, Driver e Briggs, 1980, pp. 924-926; *Theological Dictionary of the New Testament* [Dicionário Teológico do Novo Testamento], editado por G. Friedrich, traduzido para o inglês por G. Bromiley, 1971, Vol. VI, pp. 332-451.) Todos estes significados têm uma coisa em comum: todos se referem a algo invisível para a visão humana e que dá evidência de força em ação. Tal força invisível é capaz de produzir efeitos visíveis.

Outra palavra hebraica, *nesha·máh* (Gên 2:7), também significa "fôlego", mas tem sentido mais limitado do que *rú·ahh.* A palavra grega *pno·é* parece ter um sentido limitado similar (At 17:25) e foi usada pelos tradutores da *Septuaginta* para verter *nesha·máh.*

Vento. Consideremos primeiro o sentido que talvez seja mais fácil de compreender. O contexto, em muitos casos, mostra que *rú·ahh* significa "vento", como "vento oriental" (Êx 10:13), os "quatro ventos". (Za 2:6) A menção de coisas tais como nuvens, tempestades, o vento levar palha, ou coisas de natureza similar, que aparecem no contexto, frequentemente torna evidente este sentido. (Núm 11:31; 1Rs 18:45; 19:11; Jó 21:18) Por se usarem os quatro ventos para significar as quatro direções — leste, oeste, norte e sul — *rú·ahh* às vezes pode ser traduzido 'direção' ou 'lado'. — 1Cr 9:24; Je 49:36; 52:23; Ez 42:16-20.

Jó 41:15, 16, diz a respeito das escamas bem ajustadas do leviatã que "nem mesmo o ar [*werú·ahh*] pode penetrar entre elas". Aqui, novamente, *rú·ahh* representa ar *em movimento,* não apenas ar num estado parado ou imóvel. De modo que está presente a ideia de uma *força invisível,* a característica básica da palavra hebraica *rú·ahh.*

Evidentemente, o único caso em que, nas Escrituras Gregas Cristãs, a palavra *pneú·ma* é usada no sentido de "vento" é em João 3:8.

O homem não pode controlar o vento; não pode orientá-lo, dirigi-lo, restringi-lo ou possuí-lo. Por causa disso, "vento [*rú·ahh*]" frequentemente representa aquilo que é incontrolável ou inalcançável pelo homem — algo elusivo, transitório, fútil, de nenhum benefício genuíno. (Veja Jó 6:26; 7:7; 8:2; 16:3; Pr 11:29; 27:15, 16; 30:4; Ec 1:14, 17; 2:11; Is 26:18; 41:29.) Veja uma consideração mais plena disso sob VENTO.

Pessoas Espirituais. Deus é invisível aos olhos humanos (Êx 33:20; Jo 1:18; 1Ti 1:17), e ele está vivo e exerce insuperável força em todo o Universo. (2Co 3:3; Is 40:25-31) Cristo Jesus declara: "Deus é Espírito [*Pneú·ma*]." O apóstolo escreve: "Ora, Jeová é o Espírito." (Jo 4:24; 2Co 3:17, 18) O templo edificado sobre Cristo como pedra angular de alicerce é um "lugar para Deus habitar por espírito". — Ef 2:22.

Isto não significa que Deus seja uma força impessoal, incorpórea, assim como o vento. As Escrituras atestam inconfundivelmente que ele tem

personalidade; possui também um lugar, de modo que Cristo podia falar de 'ir para o Pai', a fim de que pudesse 'aparecer por nós perante a pessoa de Deus [literalmente: "face de Deus"]'. — Jo 16:28; He 9:24; compare isso com 1Rs 8:43; Sal 11:4; 113:5, 6; veja JEOVÁ (A Pessoa Identificada pelo Nome).

A expressão "meu espírito" (*ru·hhí*), usada por Deus em Gênesis 6:3, pode significar "eu, o Espírito", assim como seu uso de "minha alma" (*naf·shí*) tem o sentido de "eu, a pessoa", ou "minha pessoa". (Is 1:14; veja ALMA [Deus Como Tendo Alma].) Ele contrasta assim a sua posição espiritual, celestial, com a do homem terreno, carnal.

O Filho de Deus. O "filho unigênito" de Deus, a Palavra, era uma pessoa espiritual assim como seu Pai, portanto, 'existindo em forma de Deus' (Fil 2:5-8), mais tarde, porém, "se tornou carne", residindo entre a humanidade como o homem Jesus. (Jo 1:1, 14) Ao completar a sua carreira terrestre, foi "morto na carne, mas vivificado no espírito". (1Pe 3:18) Seu Pai o ressuscitou, concedendo o pedido do seu Filho, de este ser glorificado junto ao Pai com a glória que tivera na sua existência pré-humana (Jo 17:4, 5), e Deus o fez um "espírito vivificante". (1Co 15:45) O Filho tornou-se assim novamente invisível aos olhos humanos, morando "em luz inacessível, a quem nenhum dos homens tem visto nem pode ver". — 1Ti 6:14-16.

Outras criaturas espirituais. Anjos são chamados pelos termos *rú·ahh* e *pneú·ma* em diversos textos. (1Rs 22:21, 22; Ez 3:12, 14; 8:3; 11:1, 24; 43:5; At 23:8, 9; 1Pe 3:19, 20) Nas Escrituras Gregas Cristãs, a maioria dessas referências são a criaturas espirituais iníquas, demônios. — Mt 8:16; 10:1; 12:43-45; Mr 1:23-27; 3:11, 12, 30.

O Salmo 104:4 diz que Deus "faz os seus anjos espíritos, seus ministros, um fogo devorador". Algumas traduções preferiram verter isso assim: "Faz dos ventos seus mensageiros, dos seus ministros um fogo abrasador", ou de modo similar. (*Al, BJ, IBB, PIB*) Tais traduções do texto hebraico não são inadmissíveis (veja Sal 148:8); no entanto, a citação deste texto pelo apóstolo Paulo (He 1:7) coincide com a da *Septuaginta* grega e se harmoniza com a primeira versão acima. (No texto grego de Hebreus 1:7, usa-se o artigo definido [*tous*] antes de "anjos", não antes de "espíritos [*pneú·ma·ta*]", tornando os anjos o assunto discutido.) *Barnes' Notes on the New Testament* (Notas Sobre o Novo Testamento, de Barnes; 1974) diz: "Deve-se presumir que [Paulo], que tinha sido educado no conhecimento da língua hebraica, deve ter tido melhor oportunidade de saber qual era sua lídima construção [referindo-se ao Salmo 104:4], do que nós; e é moralmente certo de que ele empregaria este trecho, *num argumento,* conforme era comumente entendido por aqueles a quem ele escrevia — isto é, àqueles que estavam familiarizados com a língua e a literatura hebraicas." — Veja He 1:14.

Os anjos de Deus, embora capazes de se materializar em forma humana e de aparecer a homens, não são por natureza materiais ou carnais, e por isso são invisíveis. São ativamente vivos e capazes de exercer grande força, e os termos *rú·ahh* e *pneú·ma,* portanto, descrevem-nos aptamente.

Efésios 6:12 fala sobre a pugna cristã, "não contra sangue e carne, mas contra os governos, contra as autoridades, contra os governantes mundiais desta escuridão, contra as forças espirituais iníquas nos lugares celestiais". A última parte do texto grego reza literalmente: "Para com as (coisas) espirituais [gr.: *pneu·ma·ti·ká*] da iniquidade nos [lugares] celestiais." A maioria das traduções modernas reconhece que não se faz aqui referência simplesmente a algo abstrato, "iniquidade espiritual" (*KJ*), mas refere-se à iniquidade de *pessoas* espirituais. De modo que temos traduções tais como "as forças espirituais do mal, nas regiões celestes" (*ALA*), "as hostes espirituais da iniquidade nas regiões celestes" (*VB*), "os Espíritos do Mal, que povoam as regiões celestiais" (*BJ*), "as forças sobre-humanas do mal nos céus" (*NE*).

A Força Ativa de Deus; Espírito Santo. A grandíssima maioria das ocorrências de *rú·ahh* e *pneú·ma* está relacionada com o espírito de Deus, sua força ativa, seu espírito santo.

Não é uma pessoa. Foi só no quarto século EC que o ensino de o espírito santo ser uma pessoa e parte da "Divindade" tornou-se dogma oficial da igreja. Os primitivos "pais" da igreja não ensinavam isso; Justino, o Mártir, do segundo século EC, ensinava que o espírito santo era 'uma influência ou um modo de agir da Deidade'; Hipólito tampouco atribuiu personalidade ao espírito santo. As próprias Escrituras estão unidas em mostrar que o espírito santo de Deus não é uma pessoa, mas é a *força ativa* de Deus, pela qual ele realiza seus propósitos e executa sua vontade.

Deve-se primeiro notar que as palavras "no céu: o Pai, a Palavra, e o Espírito Santo; e estes três são um" (*Al*), encontradas em traduções mais antigas em 1 João 5:7, na realidade são acréscimos espúrios ao texto original. Uma nota de rodapé em *A Bíblia de Jerusalém,* uma tradução católica, diz que este acréscimo está "ausente dos antigos mss [manuscritos] gregos, das antigas versões e dos melhores mss da Vulg. [Vulgata]". *A Textual Commentary on the Greek New Testament* (Comentário Textual sobre o Novo Testamento Grego), de Bruce Metzger (1975, pp. 716-718), delineia em pormenores a história dessa passagem espúria. Declara que a passagem é primeiro encontrada num tratado intitulado

Liber Apologeticus, do quarto século, e que ela aparece em manuscritos do latim antigo e na Vulgata das Escrituras, a partir do sexto século. As traduções modernas, como um todo, tanto católicas como protestantes, não incluem essas palavras no corpo principal do texto, por reconhecerem sua natureza espúria. — *IBB, MC, PIB.*

Personificação não prova personalidade. É verdade que Jesus falou do espírito santo como "ajudador" e falou de tal ajudador como 'ensinando', 'dando testemunho', 'dando evidência', 'guiando', 'falando', 'ouvindo' e 'recebendo'. Ao fazer isso, o grego original mostra que Jesus, às vezes, aplicava o pronome pessoal masculino a este "ajudador" (paracleto). (Veja Jo 14:16, 17, 26; 15:26; 16:7-15.) No entanto, não é incomum, nas Escrituras, que aquilo que realmente não é pessoa seja personalizado ou personificado. A sabedoria é personificada no livro de Provérbios (1:20-33; 8:1-36); e formas pronominais femininas são usadas para ela no original hebraico, como também em muitas traduções. A sabedoria é também personificada em Mateus 11:19 e em Lucas 7:35, onde é apresentada como tendo tanto "obras" como "filhos". O apóstolo Paulo personalizou o pecado e a morte, e também a benignidade imerecida, como 'reinando'. (Ro 5:14, 17, 21; 6:12) Fala do pecado como "recebendo induzimento", 'produzindo cobiça', 'seduzindo' e 'matando'. (Ro 7:8-11) Todavia, é óbvio que Paulo não queria dizer que o pecado era realmente uma pessoa.

Assim, também, as palavras de Jesus sobre o espírito santo, no relato de João, têm de ser tomadas em harmonia com o contexto. Jesus personalizou o espírito santo ao falar daquele espírito como "ajudador" (que em grego é o substantivo masculino *pa·rá·kle·tos*). Portanto, João apresenta as palavras de Jesus corretamente como se referindo a este aspecto de "ajudador" do espírito com pronome pessoal masculino. Por outro lado, no mesmo contexto, quando usa a palavra grega *pneú·ma*, João emprega um pronome neutro para se referir ao espírito santo, a própria palavra *pneú·ma* sendo neutra. Assim, temos no uso que João faz do pronome pessoal masculino em associação com *pa·rá·kle·tos* um exemplo de concordância com as regras gramaticais, não uma expressão de doutrina. — Jo 14:16, 17; 16:7, 8.

Não tem identificação como pessoa. Visto que o próprio Deus é Espírito e é santo, e visto que todos os seus fiéis filhos angélicos são espíritos e são santos, é evidente que, se o "espírito santo" fosse pessoa, as Escrituras deveriam razoavelmente fornecer alguns meios para diferenciar e identificar tal *pessoa* espiritual dentre todos esses outros 'espíritos santos'. Seria de esperar que, pelo menos, se usasse o artigo definido para ele em todos os casos onde não é chamado de "espírito santo de Deus", ou não é modificado por alguma expressão similar. Isto pelo menos o distinguiria como O Espírito Santo. Mas, ao contrário, em grande número de casos, a expressão "espírito santo" aparece no grego original sem o artigo, indicando assim ausência de personalidade. — Veja At 6:3, 5; 7:55; 8:15, 17, 19; 9:17; 11:24; 13:9, 52; 19:2; Ro 9:1; 14:17; 15:13, 16, 19; 1Co 12:3; He 2:4; 6:4; 2Pe 1:21; Ju 20, *Int* e outras traduções interlineares.

Como se batiza em seu "nome". Em Mateus 28:19, mencionam-se "o nome do Pai, e do Filho, e do espírito santo". Um "nome" pode significar algo diferente de um nome pessoal. Em português, quando dizemos "em nome da lei", ou "em nome do bom senso", não nos referimos a uma pessoa como tal. Por "nome", em tais expressões, queremos dizer 'aquilo que a lei representa, ou sua autoridade', e 'aquilo que o bom senso representa ou exige'. O termo grego para "nome" (*ó·no·ma*) também pode ter este sentido. Assim, ao passo que algumas traduções (*KJ; AS; Tr*) seguem literalmente o texto grego, em Mateus 10:41, e dizem que aquele que "receber um profeta *no nome dum* profeta receberá a recompensa dum profeta; e aquele que receber um homem justo *no nome dum* homem justo receberá a recompensa dum homem justo", traduções mais modernas dizem: "Quem recebe um profeta *na qualidade* de profeta", e: "Quem recebe um justo *na qualidade* de justo", ou algo similar. (*BJ, BMD, BV, NM*) Neste respeito, *Word Pictures in the New Testament* (Quadros Verbais no Novo Testamento; 1930, Vol. I, p. 245), de Robertson, diz sobre Mateus 28:19: "O uso de nome (*onoma*) aqui é um uso comum na Septuaginta e nos papiros para simbolizar poder ou autoridade." Portanto, o batismo 'em o nome do espírito santo' subentende o reconhecimento deste espírito como tendo por fonte a Deus e como exercendo sua função segundo a vontade divina.

Outra evidência de sua natureza impessoal. Evidência adicional contrária à ideia de personalidade atribuída ao espírito santo é o modo em que é usado em associação com outras coisas impessoais, tais como água e fogo (Mt 3:11; Mr 1:8); e fala-se de cristãos como batizados "em espírito santo". (At 1:5; 11:16) Insta-se com as pessoas a ficarem 'cheias de espírito', em vez de vinho. (Ef 5:18) Assim, também, fala-se de pessoas como 'cheias' dele, junto com qualidades tais como sabedoria e fé (At 6:3, 5; 11:24), ou alegria (At 13:52); e espírito santo é inserido, ou intercalado, entre diversas de tais qualidades, em 2 Coríntios 6:6. É bem improvável que se fizessem tais expressões se o espírito santo fosse uma pessoa divina. Quanto a o espírito 'dar testemunho' (At 5:32; 20:23), deve-se notar que se

diz a mesma coisa a respeito da água e do sangue, em 1 João 5:6-8. Ao passo que alguns textos se referem ao espírito como 'dando testemunho', 'falando' ou 'dizendo' coisas, outros textos tornam claro que ele falou por meio de pessoas, sem ter voz pessoal própria. (Veja He 3:7; 10:15-17; Sal 95:7; Je 31:33, 34; At 19:2-6; 21:4; 28:25.) De modo que pode ser comparado a ondas de rádio, que podem transmitir uma mensagem de alguém falando ao microfone e fazer sua voz ser ouvida por outros a grande distância, na realidade, 'falando' a mensagem por meio dum alto-falante. Deus, por seu espírito, transmite suas mensagens e comunica sua vontade à mente e ao coração dos seus servos na Terra, os quais, por sua vez, podem transmitir esta mensagem a mais outros.

Diferençado de "poder". Portanto, *rú·ahh* e *pneú·ma,* quando usados com referência ao espírito santo de Deus, referem-se à força ativa invisível de Deus, pela qual ele realiza seu propósito e vontade divinos. É "santo", porque procede Dele, não duma fonte terrestre, e está livre de toda a corrupção, como "o espírito de santidade". (Ro 1:4) Não é o "poder" de Jeová, porque esta palavra portuguesa traduz mais corretamente outros termos nas línguas originais (hebr.: *kó·ahh;* gr.: *dý·na·mis*). *Rú·ahh* e *pneú·ma* são palavras usadas em íntima associação, ou mesmo em paralelo, com esses termos que significam "poder", o que mostra que há uma inerente interligação entre eles, e, ainda assim, uma nítida diferença. (Miq 3:8; Za 4:6; Lu 1:17, 35; At 10:38) "Poder", basicamente, é a habilidade ou capacidade de atuar ou de fazer coisas, e pode ser latente, dormente ou inativamente residente em alguém ou em alguma coisa. "Força", por outro lado, descreve mais especificamente energia *projetada* e *exercida* sobre pessoas ou coisas, e pode ser definida como "uma influência que produz ou tende a produzir movimento, ou a mudança de movimento". "Poder" pode ser assemelhado à energia acumulada numa bateria, ao passo que "força" pode ser comparada à corrente elétrica que flui de tal bateria. "Força", portanto, representa mais exatamente o sentido dos termos hebraico e grego relacionados com o espírito de Deus, e isto é corroborado pela consideração das Escrituras.

Seu Uso na Criação. Jeová Deus realizou a criação do Universo material por meio de seu espírito, ou força ativa. A respeito do planeta Terra, nos seus primitivos estágios formativos, o registro declara que "a força ativa [ou "espírito" (*rú·ahh*)] de Deus movia-se por cima da superfície das águas". (Gên 1:2) O Salmo 33:6 diz: "Pela palavra de Jeová foram feitos os próprios céus, e pelo espírito de sua boca, todo o exército deles." Igual a um poderoso sopro, o espírito de Deus pode ser enviado para exercer poder, embora não haja contato corporal com aquilo sobre o que age. (Veja Êx 15:8, 10.) Ao passo que um artífice humano usaria a força das suas mãos e dos seus dedos para produzir algo, Deus usa seu espírito. Por isso, fala-se de tal espírito também como "mãos" ou "dedos" de Deus. — Compare Sal 8:3; 19:1; Mt 12:28, com Lu 11:20.

A ciência moderna chama a matéria de energia organizada, como feixes de energia, e reconhece que "a matéria pode ser transformada em energia, e a energia pode ser transformada em matéria". (*Enciclopédia Delta Universal,* Vol. 9, p. 5140) A imensidão do Universo que o homem já conseguiu discernir por meio de seus telescópios dá uma leve ideia da inesgotável fonte de energia encontrada em Jeová Deus. Conforme escreveu o profeta: "Quem mediu as proporções do espírito de Jeová?" — Is 40:12, 13, 25, 26.

Fonte da vida animada, da faculdade de reprodução. Não somente a criação inanimada, mas também toda a criação animada deve sua existência e vida à operação do espírito de Jeová, que produziu as criaturas viventes originais por meio das quais todas as atuais criaturas viventes vieram à existência. (Compare isso com Jó 33:4; veja neste artigo a seção "Fôlego; Fôlego de Vida; Força de Vida".) Jeová usou seu espírito santo para reavivar as faculdades reprodutivas de Abraão e de Sara, e por isso se podia falar de Isaque como tendo "nascido na maneira do espírito". (Gál 4:28, 29) Deus, por seu espírito, também transferiu a vida de seu Filho do céu para a Terra, induzindo a concepção no ventre da virgem judia, Maria. — Mt 1:18, 20; Lu 1:35.

Espírito Usado a Favor dos Servos de Deus. Uma das principais operações do espírito de Deus envolve sua capacidade de informar, de iluminar, de revelar coisas. Por isso, Davi podia orar: "Ensina-me a fazer a tua vontade, porque tu és o meu Deus. Teu espírito é bom; guie-me ele na terra da retidão." (Sal 143:10) Bem antes, José havia fornecido a interpretação dos sonhos proféticos de Faraó, habilitado para isso pela ajuda de Deus. O governante egípcio reconheceu a operação do espírito de Deus sobre José. (Gên 41:16, 25-39) Este poder iluminador do espírito é especialmente notável nas profecias. As profecias, conforme mostra o apóstolo, não procederam de interpretação humana das circunstâncias ou dos eventos; não resultaram de alguma habilidade inata dos profetas, de explicar o sentido e o significado destes, ou de predizer o aspecto de eventos futuros. Antes, esses homens "eram movidos por espírito santo" — induzidos, movidos ou guiados pela força ativa de Deus. (2Pe 1:20, 21; 2Sa 23:2; Za 7:12; Lu 1:67; 2:25-35; At 1:16; 28:25; veja PROFECIA; PROFETA.) Do mesmo modo, também as Escrituras inspiradas, na sua

inteireza, foram 'inspiradas por Deus', expressão que traduz a grega *the·ó·pneu·stos,* que significa literalmente 'sopradas por Deus'. (2Ti 3:16) O espírito operava de diversas maneiras na comunicação com esses homens e em orientá-los, em alguns casos fazendo-os ter visões ou sonhos (Ez 37:1; Jl 2:28, 29; Re 4:1, 2; 17:3; 21:10), mas em todos os casos operando sobre a mente e o coração deles, para motivá-los e guiá-los segundo o propósito de Deus. — Da 7:1; At 16:9, 10; Re 1:10, 11; veja INSPIRAÇÃO.

Portanto, o espírito de Deus não somente dá revelação e entendimento da vontade de Deus, mas também energiza Seus servos a realizar coisas em harmonia com esta vontade. Este espírito atua como força impulsora que os move e impele, assim como Marcos diz que o espírito "impeliu" Jesus a ir para o ermo, após o seu batismo. (Mr 1:12; compare isso com Lu 4:1.) Pode ser como um "fogo" dentro deles, fazendo-os ficar "fervorosos" com esta força (1Te 5:19; At 18:25; Ro 12:11), em certo sentido aumentando neles 'energia' ou pressão para realizar certa obra. (Veja Jó 32:8, 18-20; 2Ti 1:6, 7.) Recebem "o poder do espírito", ou "poder por intermédio de seu espírito". (Lu 2:27; Ef 3:16; compare isso com Miq 3:8.) No entanto, não se trata apenas dum impulso inconsciente, cego, porque afeta também a mente e o coração deles, de modo que podem cooperar inteligentemente com a força ativa que lhes é dada. O apóstolo podia assim dizer a respeito daqueles que haviam recebido o dom de profecia, na congregação cristã, que "os dons do espírito dos profetas hão de ser controlados pelos profetas", a fim de manter a boa ordem. — 1Co 14:31-33.

Variedade de operações. Assim como se pode usar uma corrente elétrica para realizar uma enorme variedade de tarefas, assim o espírito de Deus é usado para comissionar e habilitar pessoas a fazer uma ampla variedade de coisas. (Is 48:16; 61:1-3) Conforme Paulo escreveu a respeito dos dons milagrosos do espírito nos seus dias: "Ora, há variedades de dons, mas há o mesmo espírito; e há variedades de ministérios, contudo há o mesmo Senhor; e há variedades de operações, contudo é o mesmo Deus quem realiza todas as operações em todas as pessoas. Mas a manifestação do espírito é dada a cada um com um objetivo proveitoso." — 1Co 12:4-7.

O espírito tem força ou capacidade habilitadora; pode habilitar pessoas para um serviço ou para um cargo. Embora Bezalel e Ooliabe talvez conhecessem os ofícios antes da sua designação relacionada com a fabricação do equipamento do tabernáculo e das vestes sacerdotais, o espírito de Deus 'encheu-os com sabedoria, entendimento e conhecimento', para que a obra fosse feita da maneira intencionada. Aumentou suas habilidades naturais e o conhecimento que já tivessem, e habilitou-os a instruir outros. (Êx 31:1-11; 35:30-35) O plano arquitetônico para o posterior templo foi dado a Davi por inspiração, quer dizer, pela operação do espírito de Deus, habilitando assim Davi a empreender uma extensa obra preparatória para o projeto. — 1Cr 28:12.

O espírito de Deus agiu sobre Moisés e por meio dele para profetizar e para realizar atos milagrosos, bem como para liderar a nação e atuar como juiz dela, prefigurando assim o papel futuro de Cristo Jesus. (Is 63:11-13; At 3:20-23) No entanto, Moisés, como humano imperfeito, achou pesada a carga de responsabilidade, e Deus 'tirou um pouco do espírito que havia sobre Moisés e o colocou sobre 70 anciãos', para que ajudassem a levar a carga. (Núm 11:11-17, 24-30) O espírito tornou-se também ativo em Davi a partir do momento em que foi ungido por Samuel, guiando-o e preparando-o para o seu futuro reinado. — 1Sa 16:13.

Josué ficou "cheio do espírito de sabedoria" como sucessor de Moisés. Mas o espírito não produziu nele a capacidade de profetizar ou de realizar obras milagrosas ao ponto que fizera com Moisés. (De 34:9-12) Todavia, habilitou Josué a liderar Israel na campanha militar que resultou na conquista de Canaã. De maneira similar, o espírito de Jeová "envolveu" outros homens, 'impelindo-os' como lutadores a favor do povo de Deus, lutadores tais como Otniel, Gideão, Jefté e Sansão. — Jz 3:9, 10; 6:34; 11:29; 13:24, 25; 14:5, 6, 19; 15:14.

O espírito de Deus energizou homens a falar a Sua mensagem de verdade com destemor e coragem perante opositores e ao risco da sua vida. — Miq 3:8.

Ser o espírito de Deus 'derramado' sobre os do seu povo é evidência do Seu favor, e resulta em bênçãos e os torna prósperos. — Ez 39:29; Is 44:3, 4.

Julgar e executar julgamento. Deus, por meio do seu espírito, faz o julgamento de homens e de nações; executa também o julgamento decretado — punindo ou destruindo. (Is 30:27, 28; 59:18, 19) Em tais casos, *rú·ahh* pode apropriadamente ser vertido por "sopro", como quando Jeová fala de fazer 'irromper um sopro [*rú·ahh*] de vendavais' no seu furor. (Ez 13:11, 13; compare isso com Is 25:4; 27:8.) O espírito de Deus pode alcançar qualquer lugar, agindo a favor ou contra aqueles que recebem Sua atenção. — Sal 139:7-12.

Em Revelação (Apocalipse) 1:4, os "sete espíritos" de Deus são mencionados como estando diante do Seu trono, e depois se dão sete mensagens, cada uma concluindo com a admoestação de que se "ouça o que o espírito diz às congregações". (Re 2:7,

11, 17, 29; 3:6, 13, 22) Estas mensagens contêm pronúncias de julgamento, esquadrinhadoras do coração, e promessas de recompensa pela fidelidade. Mostra-se o Filho de Deus como tendo esses "sete espíritos de Deus" (Re 3:1); e estes são chamados de "sete lâmpadas de fogo" (Re 4:5), e também de sete olhos do cordeiro que é morto, "olhos que significam os sete espíritos de Deus, os quais têm sido enviados à terra inteira". (Re 5:6) Visto que em outros textos proféticos se usa sete como representando totalidade (veja NÚMERO, NUMERAL), parece que estes sete espíritos simbolizam a plena capacidade ativa de observação, discernimento ou percepção do glorificado Jesus Cristo, o Cordeiro de Deus, habilitando-o a inspecionar toda a Terra.

A Palavra de Deus é a "espada" do espírito (Ef 6:17), que revela o que a pessoa realmente é, expondo ocultas qualidades ou atitudes do coração, e induzindo-a a abrandar o coração e harmonizar-se com a vontade de Deus expressa por esta Palavra, ou então a endurecer seu coração em rebelião. (Veja He 4:11-13; Is 6:9, 10; 66:2, 5.) Portanto a Palavra de Deus desempenha um papel importante na predição de julgamentos adversos, e visto que a palavra ou mensagem de Deus tem de ser cumprida, o cumprimento desta palavra produz uma ação semelhante à do fogo em palha, e como a dum malho que despedaça o rochedo. (Je 23:28, 29) Cristo Jesus, como principal Porta-Voz de Deus, como "A Palavra de Deus", declara as mensagens divinas de julgamento e está autorizado a ordenar a execução desses julgamentos nos assim julgados. Sem dúvida, este é o sentido das referências a ele eliminar os inimigos de Deus "com o espírito [a força ativa] de sua boca". — Veja 2Te 2:8; Is 11:3, 4; Re 19:13-16, 21.

O espírito de Deus atua como "ajudador" da congregação. Conforme Jesus prometeu, quando ascendeu ao céu, ele solicitou ao Pai o espírito santo, ou a força ativa de Deus, e se lhe concedeu autoridade de usar este espírito. 'Derramou-o' sobre os seus discípulos fiéis no dia de Pentecostes, continuando a fazer isso depois para com aqueles que se voltavam para Deus por meio do Seu Filho. (Jo 14:16, 17, 26; 15:26; 16:7; At 1:4, 5; 2:1-4, 14-18, 32, 33, 38) Assim como tinham sido batizados em água, agora foram todos 'batizados em um só corpo' por este único espírito, como que sendo imersos nele, do mesmo modo em que se pode meter um pedaço de ferro num campo magnético e assim magnetizá-lo. (1Co 12:12, 13; compare isso com Mr 1:8; At 1:5.) Embora o espírito de Deus já antes tivesse operado nos discípulos, conforme se evidenciou por poderem expulsar demônios (veja Mt 12:28; Mr 3:14, 15), operava agora neles de maneira aumentada e mais intensa, e em modos novos, como nunca antes. — Veja Jo 7:39.

Cristo Jesus, como Rei messiânico, tem "o espírito de sabedoria e de compreensão, o espírito de conselho e de potência, o espírito de conhecimento e do temor de Jeová". (Is 11:1, 2; 42:1-4; Mt 12:18-21) Esta força a favor da justiça é manifestada no seu uso da força ativa, ou espírito, de Deus, em dirigir a congregação cristã na Terra, sendo Jesus, por designação de Deus, Cabeça, Dono e Senhor dela. (Col 1:18; Ju 4) Este espírito, como "ajudador", deu então maior entendimento da vontade e do propósito de Deus, e esclareceu-lhes a Sua Palavra profética. (1Co 2:10-16; Col 1:9, 10; He 9:8-10) Foram energizados para servirem como testemunhas em toda a Terra (Lu 24:49; At 1:8; Ef 3:5, 6); foram-lhes concedidos milagrosos 'dons do espírito', habilitando-os a falar em línguas estrangeiras, a profetizar, a curar e a realizar outras atividades, que tanto facilitariam a sua proclamação das boas novas como serviriam de evidência de sua comissão e apoio divinos. — Ro 15:18, 19; 1Co 12:4-11; 14:1, 2, 12-16; compare isso com Is 59:21; veja DONS DADOS POR DEUS (Dons do Espírito).

Jesus, como Superintendente da congregação, usava o espírito de forma governamental — orientando a escolha de homens para missões especiais e para servir na superintendência, no ensino e no "reajustamento" da congregação. (At 13:2-4; 20:28; Ef 4:11, 12) Induziu-os, bem como restringiu-os, indicando em que lugar deviam concentrar seus esforços ministeriais (At 16:6-10; 20:22), e tornou-os escritores eficazes de 'cartas de Cristo, inscritas com o espírito de Deus em tábuas carnais, em corações humanos'. (2Co 3:2, 3; 1Te 1:5) Conforme prometido, o espírito reavivou-lhes a memória, estimulou-lhes as faculdades mentais e tornou-os denodados em dar testemunho mesmo perante governantes. — Veja Mt 10:18-20; Jo 14:26; At 4:5-8, 13, 31; 6:8-10.

Quais "pedras viventes", estavam sendo constituídos num templo espiritual alicerçado em Cristo, por meio do qual se ofereceriam "sacrifícios espirituais" (1Pe 2:4-6; Ro 15:15, 16) e se entoariam cânticos espirituais (Ef 5:18, 19), e no qual Deus moraria por espírito. (1Co 3:16; 6:19, 20; Ef 2:20-22; compare isso com Ag 2:5.) O espírito de Deus é uma força unificadora de enorme potência, e enquanto esses cristãos lhe permitiam livre atuação entre eles, unia-os pacificamente em vínculos de amor e de devoção com Deus, com o Filho dele e uns com os outros. (Ef 4:3-6; 1Jo 3:23, 24; 4:12, 13; compare isso com 1Cr 12:18.) O dom do espírito não os preparava para atividades mecânicas, assim como fizera com Bezalel e com outros, que fabricaram e produziram estruturas e equipamentos materiais, mas equipava-os para obras espirituais de ensino, de orientação, de pastoreio e de

aconselhamento. O templo espiritual que eles constituíam devia ser adornado pelos lindos frutos do espírito de Deus, e estes frutos de "amor, alegria, paz, longanimidade, benignidade, bondade, fé", bem como qualidades similares, era prova positiva de que o espírito de Deus operava neles e entre eles. (Gál 5:22, 23; compare isso com Lu 10:21; Ro 14:17.) Este era o fator básico e primário que produzia boa ordem e orientação eficaz entre eles. (Gál 5:24-26; 6:1; At 6:1-7; compare isso com Ez 36:26, 27.) Sujeitavam-se à 'lei do espírito', força eficaz a favor da justiça, que operava para manter afastadas as práticas da carne inerentemente pecaminosa. (Ro 8:2; Gál 5:16-21; Ju 19-21) Confiavam na operação do espírito de Deus sobre eles, não em habilidades carnais ou na sua formação. — 1Co 2:1-5; Ef 3:14-17; Fil 3:1-8.

Quando surgiam questões, o espírito santo era ajudador em chegarem a uma decisão, como no caso da circuncisão, decidido pelo corpo, ou conselho, de apóstolos e anciãos em Jerusalém. Pedro contou que se concedera o espírito a pessoas incircuncisas das nações; Paulo e Barnabé relataram as operações do espírito no seu ministério entre tais pessoas; e Tiago, cuja memória, sem dúvida, foi ajudada por espírito santo, trouxe à atenção a profecia inspirada de Amós, que predizia que pessoas das nações seriam chamadas pelo nome de Deus. Assim, todo o impulso ou ímpeto do espírito santo de Deus apontava numa só direção, e, assim, reconhecendo isso, ao escrever a carta transmitindo sua decisão, este corpo ou conselho disse: "Pois, pareceu bem ao espírito santo e a nós mesmos não vos acrescentar nenhum fardo adicional, exceto as seguintes coisas necessárias." — At 15:1-29.

Unge, gera, dá 'vida espiritual'. Assim como Deus ungira Jesus com o seu espírito santo, por ocasião do batismo de Jesus (Mr 1:10; Lu 3:22; 4:18; At 10:38), assim ungiu agora os discípulos de Jesus. Esta unção com o espírito era para eles "penhor" da herança celestial, para a qual foram assim chamados (2Co 1:21, 22; 5:1, 5; Ef 1:13, 14), e dava-lhes testemunho de que haviam sido 'gerados', ou produzidos, por Deus para serem seus filhos, com a promessa de vida espiritual nos céus. (Jo 3:5-8; Ro 8:14-17, 23; Tit 3:5; He 6:4, 5) Foram purificados, santificados e declarados justos "no nome de nosso Senhor Jesus Cristo e com o espírito de nosso Deus", espírito que habilitara Jesus a prover o sacrifício resgatador e tornar-se sumo sacerdote de Deus. — 1Co 6:11; 2Te 2:13; He 9:14; 1Pe 1:1, 2.

Por causa desta chamada e herança celestial, os seguidores de Jesus, ungidos com espírito, tinham uma vida espiritual, embora ainda vivessem como criaturas carnais, imperfeitas. Foi evidentemente a isto que o apóstolo se referiu quando contrastou os pais terrestres com Jeová Deus, o "Pai de nossa vida espiritual [literalmente: "Pai dos espíritos"]". (He 12:9; compare isso com o versículo 23.) Eles, quais co-herdeiros de Cristo, que hão de ser ressuscitados da morte em corpo espiritual, levando a imagem celestial dele, devem viver na Terra como "um só espírito" em união com ele, sua Cabeça, não permitindo que os desejos ou as tendências imorais da sua carne sejam a força que os controla, algo que talvez até mesmo resulte em se tornarem "uma só carne" com uma meretriz. — 1Co 6:15-18; 15:44-49; Ro 8:5-17.

Obter e reter o espírito de Deus. O espírito santo é a "dádiva gratuita" de Deus, que ele de bom grado concede aos que sinceramente o buscam e pedem. (At 2:38; Lu 11:9-13) O fator-chave é o coração reto (At 15:8), mas o conhecimento dos requisitos de Deus e a conformidade com eles também são fatores essenciais. (Veja At 5:32; 19:2-6.) Uma vez que o cristão recebe o espírito de Deus, não deve 'contristá-lo' por desprezá-lo (Ef 4:30; compare isso com Is 63:10), adotando um rumo contrário à sua orientação, fixando o coração em objetivos diferentes daquele para o qual ele aponta e impele, rejeitando a inspirada Palavra de Deus e seu conselho e aplicação a si mesmo. (At 7:51-53; 1Te 4:8; compare isso com Is 30:1, 2.) Com hipocrisia, alguém poderia "trapacear" o espírito santo por meio do qual Cristo dirige a congregação, e aqueles que deste modo 'fazem uma prova' do poder do espírito santo tomam um rumo desastroso. (At 5:1-11; contraste isso com Ro 9:1.) A oposição deliberada contra a manifestação evidente do espírito de Deus e a rebelião contra ele podem significar blasfêmia contra este espírito, o que é um pecado imperdoável. — Mt 12:31, 32; Mr 3:29, 30; compare isso com He 10:26-31.

Fôlego; Fôlego de Vida; Força de Vida. O relato sobre a criação do homem declara que Deus formou o homem do pó do solo e passou a "soprar [forma de *na·fáhh*] nas suas narinas o fôlego [forma de *nesha·máh*] de vida, e o homem veio a ser uma alma [*né·fesh*] vivente." (Gên 2:7; veja ALMA.) *Né·fesh* pode ser traduzido literalmente por "alguém que respira", quer dizer, "criatura que respira", quer humana, quer animal. *Nesha·máh,* de fato, é usado para significar "coisa [ou criatura] que respira", e, como tal, é usado como virtual sinônimo de *né·fesh,* "alma". (Veja De 20:16; Jos 10:39, 40; 11:11; 1Rs 15:29.) O registro em Gênesis 2:7 usa *nesha·máh* para descrever como Deus fez o corpo de Adão ter vida, de modo que o homem se tornou "uma alma vivente". Outros textos, porém, mostram que estava envolvido mais do que a simples inalação de ar, isto é, mais do que apenas introduzir ar nos pulmões e expeli-lo dali. Assim, em Gênesis 7:22, ao

descrever a destruição de vida humana e animal fora da arca, por ocasião do Dilúvio, lemos: "Morreu tudo em que o fôlego [forma de *nesha·máh*] da força [ou: "espírito" (*rú·ahh*)] da vida estava ativo nas suas narinas, a saber, todos os que estavam em solo seco." *Nesha·máh,* "fôlego", é assim diretamente associado ou relacionado com *rú·ahh,* que aqui descreve o espírito, ou a força de vida, que é ativa em todas as criaturas viventes — almas humanas ou animais.

Conforme declara o *Theological Dictionary of the New Testament* (Vol. VI, p. 336): "Pode-se discernir o fôlego apenas pelo movimento [como pelo movimento do tórax ou pela expansão das narinas], e é também um sinal, uma condição ou agente de vida, que parece estar esp[ecialmente] ligado à respiração." Portanto, *nesha·máh,* ou "fôlego", tanto é produto de *rú·ahh,* ou força de vida, como também é um dos meios principais para sustentar esta força de vida nas criaturas viventes. Por exemplo, sabe-se, à base de estudos científicos, que a vida está presente em cada uma dos cem trilhões de células do corpo, e que, embora bilhões de células morram cada minuto, prossegue a constante reprodução de novas células vivas. A força de vida, ativa em todas as células vivas, depende do oxigênio que a respiração traz ao corpo, oxigênio que é transportado a todas as células pela corrente sanguínea. Sem oxigênio, algumas células começam a morrer já depois de alguns minutos, outras depois de um período mais longo. Embora a pessoa possa passar sem respirar por alguns minutos e ainda assim sobreviver, sem a *força de vida* nas células ela está morta, não podendo ser revivificada por habilidades humanas. As Escrituras Hebraicas, inspiradas pelo Projetista e Criador do homem, evidentemente usam *rú·ahh* para denotar esta força vital, que é o próprio princípio da vida, e *nesha·máh* para representar a respiração que a sustenta.

Visto que a respiração está tão inseparavelmente interligada com a vida, *nesha·máh* e *rú·ahh* são usados em evidente paralelo, em diversos textos. Jó expressou a sua determinação de evitar a injustiça "enquanto estiver ainda em mim todo o meu fôlego [forma de *nesha·máh*], e o espírito [*werú·ahh*] de Deus estiver em minhas narinas". (Jó 27:3-5) Eliú disse: "Se [Deus] ajuntar a si o espírito [forma de *rú·ahh*] e o fôlego [forma de *nesha·máh*] do tal, toda a carne expirará [isto é, "expelirá o ar"] juntamente, e o próprio homem terreno retornará mesmo ao pó." (Jó 34:14, 15) De modo similar, o Salmo 104:29 diz a respeito das criaturas da Terra, humanas e animais: "Se [tu, Deus] lhes tiras o espírito, expiram e retornam ao seu pó." Em Isaías 42:5, fala-se de Jeová como "Aquele que estirou a terra e seu produto, Aquele que dá respiração ao povo sobre ela e espírito aos que andam nela". A respiração (*nesha·máh*) sustenta a existência deles; o espírito (*rú·ahh*) energiza o homem e é a força de vida que o habilita a ser uma criatura animada, a mover-se, a andar e a estar ativamente vivo. (Veja At 17:28.) Não é como os ídolos sem vida, sem respiração, inanimados, de fabricação humana. — Sal 135:15, 17; Je 10:14; 51:17; Hab 2:19.

Embora *nesha·máh* (fôlego) e *rú·ahh* (espírito; força ativa; força de vida) sejam às vezes usados em sentido paralelo, não são idênticos. É verdade que o "espírito", ou *rú·ahh,* às vezes é mencionado como se fosse a própria respiração (*nesha·máh*), mas isto parece ocorrer simplesmente porque a respiração é a principal evidência visível da força de vida no corpo da pessoa. — Jó 9:18; 19:17; 27:3.

Neste respeito, em Ezequiel 37:1-10, apresenta-se a visão simbólica do vale de ossos secos, ossos que se juntam, ficam cobertos de tendões, carne e pele, mas, "quanto a fôlego [*werú·ahh*], não havia neles nenhum". Ezequiel foi mandado profetizar "ao vento [*ha·rú·ahh*]", dizendo: "Entra dos quatro ventos [forma de *rú·ahh*], ó vento, e sopra sobre estes mortos para que revivam." A referência aos *quatro* ventos mostra que vento é neste caso a tradução apropriada de *rú·ahh.* Todavia, quando este "vento", que simplesmente é ar em movimento, penetrou nas narinas dos mortos da visão, ele se tornou "fôlego", que também é ar em movimento. Assim, traduzir *rú·ahh* por "fôlego", neste ponto do relato (v. 10), também é mais apropriado do que vertê-lo por "espírito" ou "força de vida". Ezequiel também podia ver aqueles corpos começar a respirar, embora não pudesse ver a força de vida, ou espírito, energizá-los. Conforme mostram os versículos 11-14, esta visão foi simbólica da revivificação espiritual (não física) do povo de Israel, que por algum tempo estava num estado de morte espiritual por causa do seu exílio babilônico. Visto que já estavam fisicamente vivos e respiravam, é lógico traduzir *rú·ahh* por "espírito" no versículo 14, onde Deus declara que porá 'seu espírito' no seu povo, para que este revivesse, falando-se em sentido espiritual.

Uma visão simbólica similar é apresentada no capítulo 11 de Revelação. Apresenta-se o quadro de "duas testemunhas" que são mortas e cujos cadáveres são deixados jazer na rua por três dias e meio. Daí, "entrou neles espírito [ou fôlego, *pneú·ma*] de vida da parte de Deus, e puseram-se de pé". (Re 11:1-11) Esta visão recorre novamente a uma realidade física para ilustrar uma revivificação espiritual. Mostra também que a palavra grega *pneú·ma,* assim como a hebraica *rú·ahh,* pode representar a força de vida da parte de Deus, a qual anima a alma ou pessoa humana. Conforme declara Tiago

2:26: "O corpo sem espírito [*pneú·ma·tos*] está morto." — *Int.*

Portanto, quando Deus criou o homem no Éden e soprou nas narinas dele "o fôlego [forma de *neshamáh*] de vida", é evidente que, além de encher de ar os pulmões do homem, Deus fez com que a força de vida, ou espírito (*rú·ahh*), vitalizasse todas as células do corpo de Adão. — Gên 2:7; compare isso com Sal 104:30; At 17:25.

Esta força de vida é transmitida de pais para filhos por meio da concepção. Visto que Jeová era a Fonte original desta força de vida para o homem, e o Autor do processo de procriação, a vida da pessoa pode ser corretamente atribuída a Ele, embora seja recebida, não direta, mas indiretamente, por meio dos pais. — Veja Jó 10:9-12; Sal 139:13-16; Ec 11:5.

A força de vida, ou espírito, é impessoal. Conforme observado, as Escrituras se referem a *rú·ahh*, ou força de vida, como existente não somente nos humanos, mas também nos animais. (Gên 6:17; 7:15, 22) Eclesiastes 3:18-22 mostra que o homem morre do mesmo modo que os animais, porque "todos eles têm apenas um só espírito [*werú·ahh*], de modo que não há nenhuma superioridade do homem sobre o animal", quer dizer, quanto à força de vida comum a ambos. Sendo assim, é evidente que o "espírito", ou força de vida (*rú·ahh*), conforme usado neste sentido, é impessoal. Como ilustração, poder-se-ia compará-lo a outra força invisível, a eletricidade, que pode ser usada para fazer funcionar diversos tipos de máquinas — fazendo com que fogões produzam calor, ventiladores gerem vento, computadores solucionem problemas, televisores produzam imagens, vozes e outros sons — contudo, esta corrente elétrica nunca assume quaisquer das características das máquinas em que opera ou é ativa.

Assim, o Salmo 146:3, 4, diz que, quando do homem 'sai o espírito [forma de *rú·ahh*], ele volta ao seu solo; neste dia *perecem deveras os seus pensamentos*'. O espírito, ou força de vida, que estava ativo nas células do corpo do homem, não retém quaisquer características daquelas células, tais como as células cerebrais, e o papel que desempenham no processo do raciocínio. Se o espírito, ou força de vida (*rú·ahh; pneú·ma*), não fosse impessoal, então significaria que os filhos de certas mulheres, ressuscitados pelos profetas Elias e Eliseu, na realidade, tiveram existência consciente em outra parte, no período em que estiveram mortos. O mesmo se teria dado também com Lázaro, que foi ressuscitado uns quatro dias depois de seu falecimento. (1Rs 17:17-23; 2Rs 4:32-37; Jo 11:38-44) Neste caso, seria razoável que eles se lembrassem de tal existência consciente durante aquele período, e, ao serem ressuscitados, teriam-na descrito, falando sobre ela. Nada indica que qualquer deles tenha feito isso. Portanto, a personalidade do morto não é perpetuada na força de vida, ou espírito, que para de funcionar nas células do falecido.

Eclesiastes 12:7 declara que, ao morrer, o corpo da pessoa retorna ao pó, "e o próprio espírito retorna ao verdadeiro Deus que o deu". A própria pessoa nunca esteve com Deus no céu; o que "retorna" a Deus, portanto, é a força vital que habilitou a pessoa a viver.

Em vista da natureza impessoal da força de vida, ou espírito, encontrada na pessoa (como também na criação animal), é evidente que a declaração de Davi, no Salmo 31:5, citada por Jesus por ocasião da sua morte (Lu 23:46): "À tua mão confio o meu espírito", significava que pedia a Deus que guardasse a força de vida, ou cuidasse dela. (Veja At 7:59.) Não é necessário que haja uma transmissão real ou literal, de alguma força, desde este planeta para a presença celeste de Deus. Assim como se disse que o cheiro fragrante de sacrifícios de animais era 'cheirado' por Deus (Gên 8:20, 21), embora esse cheiro sem dúvida permanecesse dentro da atmosfera da Terra, assim também, Deus podia "ajuntar a si", ou aceitar como confiado a ele, o espírito ou a força de vida em sentido figurado, quer dizer, sem uma transmissão literal de força vital desde a Terra. (Jó 34:14; Lu 23:46) Confiar alguém assim seu espírito a Deus evidentemente significa, portanto, que deposita Nele a sua confiança, de receber no futuro o restabelecimento desta força de vida por meio da ressurreição. — Veja Núm 16:22; 27:16; Jó 12:10; Sal 104:29, 30.

Impelente Inclinação Mental. Tanto *rú·ahh* como *pneú·ma* são palavras usadas para designar a força que induz a pessoa a demonstrar certa atitude, disposição ou emoção, ou a tomar certa ação ou adotar certo proceder. Ao passo que esta força dentro da pessoa é em si mesma invisível, ela produz efeitos visíveis. Este uso dos termos hebraico e grego traduzidos por "espírito" e basicamente relacionados com o fôlego ou o ar em movimento, é em considerável grau paralelo a certas expressões em português. Assim, falamos de alguém 'assumir ares', ou demonstrar um 'ar de tranquilidade', ou 'ter um mau espírito'. Falamos de 'quebrantar o espírito de alguém', no sentido de desencorajá-lo ou desanimá-lo. Conforme aplicado a um grupo de pessoas e à força prevalecente que as move, talvez digamos que 'estão imbuídas do espírito da ocasião', ou talvez mencionemos 'o espírito de tumulto' que as contagia. Em sentido metafórico, talvez falemos duma 'atmosfera de descontentamento' ou de 'ventos de mudança e de revolução que varrem uma nação'. Com tudo isso referimo-nos a esta força ativante, invisível, que age nas pessoas, induzindo-as a falar e a agir do modo como o fazem.

Similarmente, lemos a respeito da "amargura de espírito" de Isaque e Rebeca, por causa do casamento de Esaú com mulheres hititas (Gên 26:34, 35) e do espírito triste que sobreveio a Acabe, tirando-lhe o apetite. (1Rs 21:5) O "espírito de ciúme" podia induzir um homem a encarar a esposa com suspeita, até mesmo acusando-a de adultério. — Núm 5:14, 30.

O sentido básico, de uma força que move alguém e o "impele" ou "induz" a ações e palavras, é também visto na referência a Josué como "homem em quem há espírito" (Núm 27:18), e a Calebe, como demonstrando ter "um espírito diferente" daquele da maioria dos israelitas, que haviam ficado desmoralizados pelo relatório mau de dez espias. (Núm 14:24) Elias era homem de muito impulso e força no seu serviço zeloso a Deus, e Eliseu procurou obter duas parcelas do espírito de Elias, como sucessor dele. (2Rs 2:9, 15) João, o Batizador, demonstrou ter o mesmo vigoroso impulso e enérgico zelo que Elias havia demonstrado, e isto resultou em João produzir um forte efeito nos seus ouvintes; por isso se podia dizer que ele saíra "com o espírito e o poder de Elias". (Lu 1:17) Em contraste, a riqueza e a sabedoria de Salomão tiveram um efeito tão sobrepujante e emocionante sobre a rainha de Sabá, que "se mostrou não haver mais espírito nela". (1Rs 10:4, 5) Neste mesmo sentido fundamental, o espírito da pessoa pode ser 'incitado' ou 'despertado' (1Cr 5:26; Esd 1:1, 5; Ag 1:14; compare isso com Ec 10:4), ficar "agitado" ou "irritado" (Gên 41:8; Da 2:1, 3; At 17:16), 'acalmar-se' (Jz 8:3), 'afligir-se', 'debilitar-se' (Jó 7:11; Sal 142:2, 3; compare isso com Jo 11:33; 13:21) ou ser 'reanimado' (Gên 45:27, 28; Is 57:15, 16; 1Co 16:17, 18; 2Co 7:13; compare isso com 2 Co 2:13).

Coração e espírito. Frequentemente, relaciona-se o coração com o espírito, indicando um vínculo específico. Visto que se mostra que o coração figurativo tem a capacidade de pensar e de ter motivação, e de estar intimamente relacionado com emoções e afeições (veja CORAÇÃO), sem dúvida, tem uma grande participação no desenvolvimento do espírito (a inclinação mental predominante) que se demonstra ter. Êxodo 35:21 coloca o coração e o espírito em paralelo ao dizer que "todo aquele cujo coração o impelia, . . . todo aquele cujo espírito o incitava", trouxe contribuições para a construção do tabernáculo. Inversamente, quando souberam das poderosas obras de Jeová a favor de Israel, 'os corações dos cananeus começaram a derreter-se e em ninguém se levantou ainda espírito', isto é, não havia incentivo para tomar alguma ação contra as forças israelitas. (Jos 2:11; 5:1; compare isso com Ez 21:7.) Fazem-se também referências 'à dor de coração e ao quebrantamento do espírito' (Is 65:14), ou expressões similares. (Veja Sal 34:18; 143:4, 7; Pr 15:13.) Evidentemente, por causa do poderoso efeito da força ativante sobre a mente, Paulo admoesta: "Deveis ser feitos novos na força que ativa [forma de *pneú·ma*] a vossa mente, e . . . vos deveis revestir da nova personalidade, que foi criada segundo a vontade de Deus, em verdadeira justiça e lealdade." — Ef 4:23, 24.

Enfatiza-se fortemente a necessidade vital de se controlar o espírito. "Como uma cidade arrombada, sem muralha, é o homem que não domina seu espírito." (Pr 25:28) Quando provocada, a pessoa pode agir como aquele estúpido que impacientemente 'deixa sair todo o seu espírito', ao passo que o sábio "o mantém calmo até o último". (Pr 29:11; compare isso com 14:29, 30.) Moisés deixou-se provocar indevidamente, quando os israelitas, em certa ocasião, "amarguraram-lhe o espírito", e ele "começou a falar precipitadamente com os seus lábios", para o seu próprio prejuízo. (Sal 106:32, 33) Assim, "melhor é o vagaroso em irar-se do que o homem poderoso, e aquele que controla seu espírito, do que aquele que captura uma cidade". (Pr 16:32) Para isso, a humildade é essencial (Pr 16:18, 19; Ec 7:8, 9), e "quem é humilde de espírito segurará a glória". (Pr 29:23) O conhecimento e o discernimento mantêm o homem "de espírito frio", controlando sua língua. (Pr 17:27; 15:4) Jeová faz "a avaliação dos espíritos" e julga aqueles que deixam de 'guardar-se quanto ao seu espírito'. — Pr 16:2; Mal 2:14-16.

Espírito demonstrado por um grupo de pessoas. Assim como uma pessoa pode mostrar certo espírito, assim também um grupo ou conjunto de pessoas pode manifestar certo espírito, uma inclinação mental predominante. (Gál 6:18; 1Te 5:23) A congregação cristã deve estar unida em espírito, refletindo o espírito da sua Cabeça, Cristo Jesus. — 2Co 11:4; Fil 1:27; compare isso com 2Co 12:18; Fil 2:19-21.

Paulo menciona "o espírito do mundo" em contraste com o espírito de Deus. (1Co 2:12) O mundo, sob o controle do Adversário de Deus (1Jo 5:19), mostra o espírito de satisfazer os desejos da carne decaída, de egoísmo, resultando em inimizade com Deus. (Ef 2:1-3; Tg 4:5) Como o Israel infiel, a motivação impura do mundo promove a fornicação, quer física, quer espiritual, junto com idolatria. — Os 4:12, 13; 5:4; Za 13:2; compare isso com 2Co 7:1.

ESPÍRITO SANTO. Veja ESPÍRITO.

ESPONJA. Esqueleto absorvente, resistente, elástico, de certos animais aquáticos encontrados em abundância nas águas do mar Mediterrâneo oriental e em outras partes. Provavelmente,

obtinham-se as esponjas (no passado, bem como ainda no presente) por meio de mergulhadores, que as retiravam à mão de rochas submersas. Depois que o animal morria e se decompunha dentro de seu esqueleto, a esponja era lavada cabalmente até restar apenas o esqueleto.

A capacidade da esponja de absorver e soltar líquidos tornava-a comercialmente importante nos tempos antigos. Quando Jesus Cristo estava na estaca de tortura, ofereceram-lhe vinho acre contido numa esponja na ponta duma cana. — Mt 27:48; Mr 15:36; Jo 19:29.

ESPOSA. Mulher casada. Em hebraico, *'ish·sháh,* significa "mulher" (literalmente: homem feminino) ou "esposa"; a esposa era chamada de "possuída por um marido". (Is 62:4 n.) Em grego, *gy·né* pode significar "esposa", ou pode significar "mulher", quer casada, quer não. Jeová Deus proveu o primeiro homem, Adão, duma esposa por tomar uma costela dele e construir desta uma mulher. Ela tornou-se assim osso dos ossos do homem e carne da sua carne. Era o complemento de Adão e foi criada como ajudadora dele. (Gên 2:18, 20-23) Deus tratava diretamente com Adão, e Adão, por sua vez, transmitia os mandamentos de Deus à sua esposa. Por ter sido criado primeiro e por ter sido criado à imagem de Deus, ele tinha prioridade como cabeça e era para ela o porta-voz de Deus. A chefia dele devia ser exercida em amor, e a mulher, como ajudadora, devia cooperar no mandato procriativo dado ao casal. — Gên 1:28; veja MULHER.

Após o pecado, primeiro de Eva, que, em vez de ser ajudadora do seu esposo, mostrou-se tentadora, e depois de seu esposo, Adão, que a acompanhou na transgressão, Deus proferiu julgamento sobre a mulher, dizendo: "Aumentarei grandemente a dor da tua gravidez; em dores de parto darás à luz filhos, e terás desejo ardente de teu esposo, e ele te dominará." (Gên 3:16) Desde então, entre muitos povos da terra, a mulher de fato tem sido dominada pelo seu esposo, muitas vezes de modo bem duro, e, em vez de ela ser companheira e ajudadora, em muitos casos tem sido tratada mais como serva.

Entre os Antigos Hebreus. Entre os antigos hebreus, o homem era cabeça da casa e era o dono (hebraico: *bá·'al*) da sua esposa, e a mulher era a possuída (*be'u·láh*). Entre os servos de Deus, a esposa ocupava um lugar digno e honroso. Mulheres piedosas de espírito e habilidade, embora sujeitas à chefia do esposo, tinham muita margem e liberdade de ação, e sentiam-se felizes no seu lugar; eram abençoadas por serem usadas por Jeová Deus em realizar serviços especiais para ele. Exemplos dentre as muitas esposas fiéis, na Bíblia, são Sara, Rebeca, Débora, Rute, Ester e Maria, mãe de Jesus.

Proteção da esposa sob a Lei. Ao passo que o esposo ocupava a posição superior no arranjo marital, os requisitos de Deus estipulavam que ele provesse a família em sentido material e espiritual, e cuidasse dela. Também, quaisquer transgressões da família refletiam sobre ele; por conseguinte, tinha uma pesada responsabilidade. E embora tivesse maiores privilégios do que a esposa, a lei de Deus protegia a esposa e dava-lhe certos privilégios extraordinários, de modo que ela podia levar uma vida feliz e produtiva.

Uns poucos exemplos das provisões da Lei referentes à esposa eram: Tanto o esposo como a esposa podiam ser mortos por adultério. Se o esposo suspeitava infidelidade secreta por parte da esposa, ele podia levá-la perante o sacerdote, para que Jeová Deus julgasse a questão, e se a mulher era culpada, os órgãos reprodutivos dela atrofiavam; por outro lado, se ela não era culpada, exigia-se que o esposo a engravidasse, reconhecendo assim publicamente a inocência dela. (Núm 5:12-31) O esposo podia divorciar-se da esposa, se encontrasse algo indecente da parte dela. Isto provavelmente incluía coisas tais como mostrar grave desrespeito para com ele ou lançar vitupério sobre a família ou sobre a do pai dele. Mas a esposa ficava protegida pelo requisito de que ele tinha de dar-lhe por escrito um certificado de divórcio. Ela estava então livre para se casar com outro homem. (De 24:1, 2) Se a esposa fazia um voto que seu esposo achava imprudente ou prejudicial para o bem-estar da família, ele podia anulá-lo. (Núm 30:10-15) Isto, porém, servia de salvaguarda para a esposa, impedindo que tomasse alguma ação precipitada que talvez a metesse em dificuldades.

A poligamia era permitida sob a Lei mosaica, mas era regulamentada, de modo que a esposa ficava protegida. O esposo não podia transferir o direito de primogênito do filho da esposa menos amada para o filho da esposa favorita. (De 21:15-17) Quando uma filha israelita era vendida pelo pai como serva e o amo dela a tomasse como concubina, o dono dela podia permitir que fosse resgatada, se ela não lhe agradava, mas não podia vendê-la a um povo estrangeiro. (Êx 21:7, 8) Se ele ou seu filho a tivesse tomado como concubina e depois se tivesse casado com outra, devia-se provê-la de alimento, roupa e abrigo, bem como conceder-lhe os deveres conjugais. — Êx 21:9-11.

Quando o esposo maliciosamente acusava a esposa de ter falsamente afirmado ser virgem por ocasião do casamento e a acusação dele se mostrasse falsa, ele era punido e tinha de pagar ao pai dela o dobro da taxa de casamento por virgens, e nunca, em todos os seus dias, podia divorciar-se dela. (De 22:13-19) Quando um homem seduzia uma

virgem não prometida em casamento, exigia-se dele pagar o preço de casamento ao pai dela, e, se o pai o permitia, casar-se com ela, nunca, em todos os seus dias, podendo depois divorciar-se dela. — De 22:28, 29; Êx 22:16, 17.

Embora a posição da esposa na sociedade hebraica fosse um pouco diferente da atual condição da esposa na sociedade ocidental, a fiel esposa hebreia gostava da sua posição e do seu trabalho. Ela ajudava o marido, criava os filhos, administrava a casa, e encontrava muitas coisas que davam satisfação e prazer, podendo expressar plenamente sua natureza e seus talentos femininos.

Descrição da Boa Esposa. A condição feliz e as atividades da esposa fiel são descritas em Provérbios 31. Diz-se que, para seu marido, ela é mais valiosa do que corais. Ele pode confiar nela. Ela é diligente — tecendo, fazendo roupas para a sua família, cuidando das compras das coisas necessárias para a família, trabalhando no vinhedo, administrando a casa com servos, ajudando outros em necessidade, vestindo sua família de modo atraente, até mesmo produzindo lucro com o seu trabalho, equipando a família para eventuais emergências, expressando-se com sabedoria e benevolência, e, pelo temor de Jeová e por boas obras, recebendo o louvor do esposo e dos filhos, honrando assim o esposo e a família no país. Deveras, quem achou uma boa esposa achou uma coisa boa e obtém boa vontade da parte de Jeová. — Pr 18:22.

Na Congregação Cristã. Na congregação cristã, a norma é que o marido deve ter apenas uma esposa viva. (1Co 7:2; 1Ti 3:2) Ordena-se às esposas estarem em sujeição ao marido, quer ele seja crente cristão, quer não. (Ef 5:22-24) As esposas não devem negar o dever conjugal, porque, assim como no caso do marido, também a esposa não "exerce autoridade sobre o seu próprio corpo". (1Co 7:3, 4) Instrui-se às esposas que deixem que seu adorno primário seja o da pessoa secreta do coração, produzindo os frutos do espírito, a fim de que talvez, já pela mera conduta delas, o marido incrédulo seja ganho para o cristianismo. — 1Pe 3:1-6.

Uso Figurado. Em sentido figurado, Jeová chamou Israel de sua esposa, em razão do pacto com esta nação. (Is 54:6) O apóstolo Paulo chama a Jeová de Pai dos cristãos gerados pelo espírito, e chama "a Jerusalém de cima" de mãe deles, como se Jeová estivesse casado com ela para produzir cristãos gerados pelo espírito. (Gál 4:6, 7, 26) A congregação cristã é chamada de noiva, ou esposa, de Jesus Cristo. — Ef 5:23, 25; Re 19:7; 21:2, 9.

ESPOSO. Veja MARIDO.

ESQUINA, PORTÃO DA. Veja PORTA, PORTÃO.

ESROM [Pátio; Povoação].

1. Filho de Rubem e cabeça ancestral dos "esronitas". — Gên 46:9; Êx 6:14; Núm 26:4-6; 1Cr 5:3.

2. Filho de Peres e cabeça de família dos "esronitas" de Judá; antepassado do Rei Davi e de Jesus Cristo. (Gên 46:12; Núm 26:20, 21; Ru 4:18-22; Mt 1:3; Lu 3:33) À idade de 60 anos, Esrom tomou por esposa a filha de Maquir, e por meio dela tornou-se pai de Segube. (1Cr 2:21) Seus filhos Jerameel, Rão e Quelubai (Calebe) parecem ter nascido antes disso. — 1Cr 2:9, 18, 25.

Segundo a versão do texto massorético em 1 Crônicas 2:24, Esrom morreu em Calebe-Efrata, e depois disso, sua viúva Abias deu à luz Assur, pai de Tecoa. No entanto, alguns peritos acham que o texto massorético não preserva a versão original, visto que Esrom está alistado entre as 70 "almas da casa de Jacó, que vieram ao Egito", e, por isso, deve ter morrido naquele país (Gên 46:12, 26, 27), e parece-lhes pouco provável que um lugar no Egito tivesse o nome hebraico de Calebe-Efrata. Por isso, muitos tradutores emendaram 1 Crônicas 2:24 para corresponder mais à versão da *Septuaginta* grega e da *Vulgata* latina. *A Bíblia de Jerusalém* verte este texto: "Depois que morreu Hesron, Caleb casou-se com Éfrata, esposa de seu pai Hesron, que lhe gerou Asur, pai de Técua." A tradução, em inglês, de J. B. Rotherham reza: "E depois da morte de Esrom, Calebe entrou em Efrata, e a esposa de Esrom era Abias, que lhe deu à luz Assur, pai de Tecoa." Portanto, segundo estas alterações, "Assur" ou é "filho" de Esrom com Abias, ou é "filho" de Calebe com Efrata.

3. Cidade na fronteira meridional de Judá, situada entre Cades-Barneia e Adar. (Jos 15:1-3) Todavia, o relato paralelo em Números 34:4 não alista Esrom e Adar separadamente, mas reza "Hazar-Adar", dando a entender que Esrom, ou Hazar, provavelmente ficava perto de Adar, se é que não era o mesmo lugar. — Veja ADAR, II N.º 2.

ESRONITAS [De (Pertencentes a) Esrom]. Esta designação é aplicada tanto à família descendente de Esrom, filho de Rubem (Gên 46:9; Núm 26:4-6) como a quem descendia de Esrom, neto de Judá. — Gên 46:12; Núm 26:21.

ESTACA DE TORTURA. Instrumento tal como aquele em que Jesus Cristo morreu por ser pregado nele. (Mt 27:32-40; Mr 15:21-30; Lu 23:26; Jo 19:17-19, 25) No grego clássico, a palavra (*staurós*), traduzida por "estaca de tortura" na *Tradução do Novo Mundo*, denota primariamente uma estaca, ou poste, ereto, e não há nenhuma evidência de que os escritores das Escrituras Gregas Cristãs a usassem para indicar uma estaca com travessa. — Veja PREGAR EM ESTACA; *Int*, pp. 1149-1151.

O livro *The Non-Christian Cross* (A Cruz Não Cristã), de John Denham Parsons, declara: "Não existe uma única sentença em qualquer dos inúmeros escritos que formam o Novo Testamento que, no grego original, forneça sequer evidência indireta no sentido de que o stauros usado no caso de Jesus fosse diferente do stauros comum; muito menos no sentido de que consistisse, não em um só pedaço de madeira, mas em dois pedaços pregados juntos em forma de uma cruz. . . . É um tanto desencaminhante, da parte de nossos mestres, traduzirem a palavra stauros por 'cruz' ao verterem os documentos gregos da Igreja para a nossa língua nativa, e apoiarem tal medida por incluírem 'cruz' em nossos léxicos como sendo o significado de stauros, sem explicarem cuidadosamente que esse, de qualquer modo, não era o significado primário dessa palavra nos dias dos Apóstolos, que não se tornou seu significado primário senão muito depois disso, e só se tornou tal, se é que se tornou, porque, apesar da falta de evidência corroborativa, presumiu-se, por uma razão ou outra, que o stauros específico em que Jesus foi executado tinha esse determinado formato." — Londres, 1896, pp. 23, 24.

Por Que Jesus Tinha de Morrer numa Estaca. Na ocasião em que Jeová Deus deu a sua lei aos israelitas, estes se comprometeram a acatar os termos dela. (Êx 24:3) Todavia, por serem descendentes do pecador Adão, não conseguiram fazer isso perfeitamente. Por este motivo, passaram a estar sob a maldição da Lei. Para remover deles esta maldição especial, Jesus tinha de ser pendurado numa estaca como se fosse um criminoso amaldiçoado. Sobre isso escreveu o apóstolo Paulo: "Todos os que dependem de obras da lei estão sob maldição; porque está escrito: 'Maldito é todo aquele que não continuar em todas as coisas escritas no rolo da Lei, a fim de as fazer.' . . . Cristo nos livrou da maldição da Lei por meio duma compra, por se tornar maldição em nosso lugar, porque está escrito: 'Maldito é todo aquele pendurado num madeiro.'" — Gál 3:10-13.

Uso Figurado. "Estaca de tortura" às vezes representa sofrimentos, vergonha ou tortura sofridos por se ser seguidor de Jesus Cristo. Conforme Jesus disse: "Aquele que não aceita a sua estaca de tortura e não me segue não é digno de mim." (Mt 10:38; 16:24; Mr 8:34; Lu 9:23; 14:27) A expressão "estaca de tortura" é também usada de modo a representar a morte de Jesus na estaca, o que tornou possível a redenção do pecado e a reconciliação com Deus. — 1Co 1:17, 18.

A morte de Jesus na estaca de tortura constituía a base para a eliminação da Lei, a qual tinha separado os judeus dos não judeus. Portanto, por aceitarem a reconciliação tornada possível pela morte de Jesus, tanto judeus como não judeus podiam tornar-se para 'Deus um só corpo, por intermédio da estaca de tortura'. (Ef 2:11-16; Col 1:20; 2:13, 14) Isto mostrou ser uma pedra de tropeço para muitos judeus, visto que insistiam em que a circuncisão e a aderência à Lei mosaica eram essenciais para se obter a aprovação de Deus. Foi por isso que o apóstolo Paulo escreveu: "Irmãos, se eu ainda pregasse a circuncisão, por que estaria ainda sendo perseguido? Então, deveras, a pedra de tropeço da estaca de tortura foi abolida." (Gál 5:11) "Todos os que querem apresentar uma aparência agradável na carne são os que tentam compelir-vos a ser circuncidados, apenas para que não sejam perseguidos pela estaca de tortura do Cristo, Jesus. Que nunca ocorra que eu me jacte, exceto da estaca de tortura de nosso Senhor Jesus Cristo, por intermédio de quem o mundo tem sido para mim pregado numa estaca, e eu para o mundo." (Gál 6:12, 14) Paulo foi perseguido pelos judeus por confessar que a morte de Jesus na estaca de tortura constituía a única base para se obter a salvação. Em consequência desta confissão, para o apóstolo, o mundo era algo pregado numa estaca, condenado ou morto, ao passo que o mundo o encarava com ódio, como criminoso pregado numa estaca.

Aqueles que adotam o cristianismo, mas que depois passam a levar uma vida imoral, mostram que são "inimigos da estaca de tortura do Cristo". (Fil 3:18, 19) As ações deles demonstram que não têm nenhum apreço pelos benefícios resultantes da morte de Jesus numa estaca de tortura. Eles têm "pisado o Filho de Deus" e têm 'considerado de pouco valor o sangue do pacto com que foram santificados'. — He 10:29.

ESTAÇÕES. Veja ÉPOCAS, ESTAÇÕES.

ESTÁDIO. A palavra grega (*stá·di·on*), traduzida assim, denota uma medida linear equivalente a 185 m (625 pés romanos) ou 1/8 de milha romana. (A milha romana equivale a 1.479,5 m.) (Re 14:20; 21:16) Este é o comprimento aproximado tanto do estádio (campo esportivo) ático como do romano. Em 1 Coríntios 9:24, o termo *stá·di·on* (estádio) é traduzido por "corrida", sendo de um estádio o comprimento da pista de corrida grega. O estádio da pista olímpica, porém, tinha realmente 192 m.

ESTANHO. Metal de um branco levemente azulado, que é muito maleável. Dentre os seis produtos do antigo forno metalúrgico, o estanho tinha o mais baixo ponto de fundição, apenas 232°C. (Ez 22:18, 20) A palavra hebraica original, *bedhíl,* significa "aquilo que é separado ou dividido", quer dizer, dos metais preciosos, pela fundição; é também traduzido por "refugo". — Is 1:25.

Não havia minas de estanho na Palestina. A primeira referência ao estanho, logo depois do Êxodo, o inclui entre os valiosos despojos de guerra tirados dos midianitas. (Núm 31:2, 22) Os tírios obtinham estanho de Társis. (Ez 27:12) A maior parte do pesado e escuro óxido de estanho, chamado cassiterita, vinha de areias fluviais da Espanha e da Inglaterra. O estanho, pelo que parece, era usado para fazer prumos, porque em Zacarias 4:10 (que fala do "prumo") o texto massorético reza, "a pedra [ou: o peso], o estanho". Em Amós 7:7, 8, a palavra hebraica traduzida por "prumo" pode significar estanho ou chumbo. A maior utilidade do estanho, porém, era como agente endurecedor; em antigos espécimes de bronze encontrou-se uma liga de cobre com 2 a 18 por cento de estanho.

ESTAOL [possivelmente: Lugar de se Indagar [de Deus]]. Cidade na Sefelá, designada a Judá. (Jos 15:20, 33) Foi mais tarde alistada como cidade na fronteira de Dã. (Jos 19:40, 41) O juiz Sansão foi primeiro impelido pelo espírito de Jeová nesta região, e, quando faleceu, foi sepultado ali. (Jz 13:25; 16:31) Os 5 danitas que espionaram Laís e os 600 que subsequentemente a capturaram partiram de Estaol e de Zorá. — Jz 18:1, 2, 7, 11, 27.

Os peritos geralmente identificam Estaol com o hoje parcialmente ocupado lugar de Eshwaʽ (Eshta'ol). Fica numa plataforma de rocha a uns 21 km ao O de Jerusalém.

ESTAOLITAS [De (Pertencentes a) Estaol]. Habitantes de Estaol, de Judá, que descenderam de Sobal através das famílias de Quiriate-Jearim. — 1Cr 2:53.

ESTÁQUIS [Espiga]. Um homem na congregação cristã de Roma, por volta de 56 EC, a quem Paulo chama de "meu amado" e a quem envia seus cumprimentos. — Ro 16:9.

ESTÁTER. Moeda de prata com que se pagou o imposto do templo por Jesus e por seu apóstolo Pedro. Valendo quatro dracmas, equivalia naquele tempo ao salário de quatro dias de trabalho. (Mt 17:24, 27) Muitos peritos acham tratar-se da tetradracma cunhada em Antioquia, na Síria, ou em Tiro. A tetradracma tíria, aproximadamente do tamanho do meio dólar estadunidense, ostentava a cabeça do deus Melcart no anverso, tendo no verso uma águia pousada no leme dum navio, e a inscrição "Tiro, a Santa e Invencível". A efígie do Imperador Augusto constava na tetradracma de Antioquia.

ESTÁTUA. Veja IMAGEM (ESTÁTUA).

ESTATUTO. Regra ou lei — divina ou humana — formalmente estabelecida e registrada. (Gên 26:5; Sal 89:30-32; Da 6:15) A Bíblia revela que Jeová Deus é o supremo Legislador. — Is 33:22; veja LEGISLADOR; LEI.

ESTÉFANAS [duma raiz que significa "coroa; grinalda"]. Um dos membros maduros da congregação em Corinto, capital da província romana da Acaia, na Grécia meridional. Paulo batizou pessoalmente a família de Estéfanas como "primícias" do seu ministério naquela província. (1Co 1:16; 16:15) Uns cinco anos mais tarde, por volta de 55 EC, Estéfanas, junto com mais dois irmãos de Corinto, visitaram Paulo em Éfeso, e talvez fosse por meio deles que Paulo soube das condições aflitivas sobre as quais escreveu na sua primeira carta canônica aos coríntios. (1Co 1:11; 5:1; 11:18) Também, talvez fosse pela mão deles que esta carta foi entregue em Corinto. — 1Co 16:17.

ESTEMOA, ESTEMO [possivelmente: Lugar de Escutar [isto é, a palavra de Deus]].

1. Filho de Isbá, ou, possivelmente, cidade de Judá, cujos habitantes na maioria descendiam de Isbá. — 1Cr 4:17.

2. Maacatita e descendente de Hodias. — 1Cr 4:19.

3. Cidade na região montanhosa de Judá, também chamada Estemo. Embora originalmente designada a Judá, foi depois aquinhoada aos levitas, junto com seus pastios. (Jos 15:50; 21:14; 1Cr 6:57) Corresponde à atual aldeia de es Samuʽ (Eshtemoaʽ), situada a uns 15 km ao SSO de Hébron. Talvez seja a mesma que a N.º 1.

Estemoa era um dos lugares frequentados por Davi como fugitivo, e depois da sua vitória sobre os incursores amalequitas, ele enviou aos amigos ali um presente tirado dos despojos. — 1Sa 30:26-28.

ESTER. Jovem órfã judia, da tribo de Benjamim, cujo nome hebraico era Hadassa (que significa "Murta"); descendente dos deportados de Jerusalém junto com o Rei Joaquim (Jeconias), em 617 AEC. (Est 2:5-7) Era filha de Abiail, tio de Mordecai. (Est 2:15) Seu guardião era seu primo mais velho, Mordecai, um dos "servos do rei que estavam no portão do rei", do palácio em Susã, durante o reinado do rei persa Assuero (Xerxes I, no quinto século AEC). (Est 2:7; 3:2) Depois de Assuero ter deposto a rainha Vasti por sua desobediência, ele ordenou que se ajuntassem todas as virgens belas para um período de massagens especiais e de tratamento de beleza, a fim de que o rei pudesse escolher uma delas para substituir Vasti como rainha. Ester estava entre as levadas à casa do rei e

confiadas aos cuidados de Hegai, guardião das mulheres. Segundo a orientação de Mordecai, ela manteve em segredo que era judia. (Est 2:8, 10) Ester foi escolhida como rainha no sétimo ano do reinado de Assuero. (Est 2:16, 17) Ela sempre mantinha contato com Mordecai, seguindo os conselhos dele. Falou ao rei em nome de Mordecai, quando este descobriu uma trama contra o rei. — Est 2:20, 22.

No 12.º ano de Assuero, Hamã, o agagita, que era primeiro-ministro, planejou o aniquilamento de todos os judeus nos 127 distritos jurisdicionais do império. Recebeu autorização do rei para emitir um decreto para executar isso. (Est 3:7-13) Seguindo a informação e o conselho de Mordecai, Ester revelou ao rei a intenção iníqua da trama de Hamã. A reação de Hamã aumentou a fúria do rei, e Hamã foi pendurado num madeiro. (Est 4:7-7:10) O rei, a pedido de Ester, emitiu um segundo decreto, autorizando os judeus a lutar pela sua vida no dia marcado para a matança deles. (Est 8:3-14) Por causa do edito do rei e por medo de Mordecai, que substituiu Hamã como primeiro-ministro, os governadores e autoridades do império ajudaram os judeus a obter uma vitória completa sobre os seus inimigos. (Est 9) As instruções de Mordecai, confirmadas por Ester, ordenaram aos judeus celebrar anualmente a Festa de Purim, costume guardado até o dia de hoje. — Est 9:20, 21, 29.

Embora o livro de Ester não mencione o nome de Deus, é evidente, das ações de Mordecai e de Ester, que ambos eram servos fiéis do verdadeiro Deus Jeová. Ester demonstrou ter as qualidades de quem confia na lei de Deus. Ela era "bonita de figura e bela de aparência" (Est 2:7), no entanto, mais importante é o fato de que ela manifestava o adorno da "pessoa secreta do coração, na vestimenta incorruptível dum espírito quieto e brando". (1Pe 3:4) Por isso, obteve o favor de Hegai, guardião das mulheres, bem como do próprio rei. Ela não achava que adornos ostentosos fossem a coisa importante, e, por conseguinte, "não solicitou nada senão o que Hegai . . . passou a mencionar". (Est 2:15) Usou de muito tato e autodomínio. Era submissa ao seu esposo, Assuero, dirigindo-se a ele com tato e respeito, quando a vida dela e a do seu povo estavam em perigo. Mantinha-se calada quando era sábio fazer isso, mas falava firme e destemidamente quando era necessário, e na hora certa. (Est 2:10; 7:3-6) Aceitava os conselhos de seu maduro primo Mordecai, mesmo quando segui-los punha em perigo a sua própria vida. (Est 4:12-16) Seu amor e sua lealdade para com os do seu povo, os judeus, que também eram o povo pactuado de Deus, foram demonstrados quando ela agiu a favor deles. — Veja MORDECAI N.º 2.

ESTER, LIVRO DE. Livro das Escrituras Hebraicas, cujo título deriva do nome de seu principal personagem, embora algumas cópias da *Vulgata* latina o chamem de "Assuero", segundo o rei persa que aparece de modo destacado no relato. Os judeus o chamam de *Meghil·láth ʼEs·tér*, ou simplesmente de o *Meghil·láh*, que significa "rolo; rolo escrito", porque constitui para eles um rolo muito estimado.

O Escritor do Livro. As Escrituras não revelam quem escreveu o livro de Ester. Alguns peritos atribuem o livro a Esdras, mas o peso da evidência aponta para Mordecai. Mordecai estava em condições de conhecer todos os fatos pormenorizados, mencionados na narrativa, relacionados com os assuntos pessoais dele e os de Ester, com a atuação dos membros da família de Hamã, e especialmente com os acontecimentos no castelo de Susã. Depois da sua promoção para primeiro-ministro do governo persa, ele tinha acesso aos documentos oficiais mencionados no relato, e, assim como Daniel, Esdras e Neemias, em outros períodos, ocupavam posições oficiais no governo da Pérsia e escreveram livros bíblicos que descrevem a relação dos judeus com aquela potência mundial, assim Mordecai, com a bênção de Jeová, era o mais provável de ter escrito o livro de Ester.

Circunstâncias Históricas. O relato fixa o tempo dos eventos relatados nele durante o reinado de Assuero, que governou enquanto o Império Persa se estendia desde a Índia até a Etiópia e incluía 127 províncias ou distritos jurisdicionais. (Est 1:1) Estes fatos, e a sua inclusão no cânon por Esdras, restringem a sua cobertura ao período do reino de um dos seguintes três reis conhecidos na história secular: Dario I, o persa, Xerxes I e Artaxerxes Longímano. Todavia, sabe-se que tanto Dario I como Artaxerxes Longímano favoreceram os judeus antes do 12.º ano dos seus respectivos reinados, o que não se ajusta ao Assuero do livro, visto que ele aparentemente não estava bem familiarizado com os judeus e a religião deles, nem estava inclinado a favorecê-los. Portanto, acredita-se que o Assuero do livro de Ester seja Xerxes I, filho do rei persa Dario, o Grande. Algumas traduções (*BLH*, *PIB*) até mesmo colocam "Xerxes" em vez de "Assuero" no texto.

No livro de Ester, os anos de reinado deste rei parecem ser contados a partir da sua corregência com o seu pai Dario, o Grande. Visto que os primeiros eventos relatados no livro de Ester ocorreram no terceiro ano do seu reinado, e o remanescente do relato abrange o restante do seu reinado, o livro evidentemente abrange o período de 493 AEC a cerca de 475 AEC. — Veja PÉRSIA, PERSAS (Os Reinados de Xerxes e de Artaxerxes).

O livro de Ester foi escrito algum tempo depois do 12.º ano de Xerxes, e, evidentemente, até o fim do reinado de Xerxes (c. 475 AEC). O estilo vívido do livro sugere que o escritor era testemunha ocular. Além disso, a forte inferência de que o escritor tinha acesso a documentos governamentais (Est 10:2) torna bem provável que o livro tenha sido escrito em Susã, na província de Elão, então parte da Pérsia. Sua mistura de palavras persas e caldaicas com hebraicas enquadra-se no já mencionado tempo de escrita, bem como em ser a terra da Pérsia o lugar em que foi escrito.

Esdras talvez levasse o livro de Babilônia para Jerusalém, em 468 AEC, porque a Grande Sinagoga de Jerusalém o tinha no cânon antes de terminar o período dela por volta de 300 AEC.

Autenticidade e Canonicidade. A autoridade canônica do livro de Ester é por alguns posta em dúvida, porque não se faz menção nem alusão a ele nas Escrituras Gregas Cristãs. Mas esta não é uma objeção conclusiva, porque as mesmas circunstâncias existem com relação a outros livros de canonicidade bem atestada, tais como Esdras e Eclesiastes. Melito de Sardes, Gregório Nazianzeno e Atanásio estão entre aqueles que o omitem da sua lista de livros canônicos. Todavia, Jerônimo, Agostinho e Orígenes mencionam o livro por nome. Ele existe na coleção Chester Beatty, encontrando-se os livros de Ezequiel, Daniel e Ester em um só códice, o qual provavelmente foi compilado na primeira metade do terceiro século EC. Sua autoridade nunca parece ter sido duvidada pelos judeus ou pelos primitivos cristãos, como um todo. Os judeus, nas Bíblias deles, mais frequentemente o colocam nos Hagiógrafos (os Escritos) entre Eclesiastes e Daniel.

Posteriormente, inseriram-se no livro acréscimos apócrifos. Alguns peritos datam a origem destes de aproximadamente 100 AEC, cerca de 300 anos depois de se ter fixado o cânon das Escrituras Hebraicas, de acordo com o conceito tradicional.

O livro de Ester é acusado de exageros por sua menção de um banquete durante 180 dias, no terceiro ano do reinado de Assuero. (Est 1:3, 4) No entanto, mencionou-se que uma festa tão longa talvez tivesse sido realizada para acomodar os numerosos

DESTAQUES DE ESTER

Relato vívido de como Ester, com a orientação de seu primo mais velho, Mordecai, foi usada por Deus para livrar os judeus do extermínio.

Evidentemente, foi escrito por Mordecai, e parece abranger os anos 493–c. 475 AEC.

Ester torna-se rainha em Susã.

Quando o Rei Assuero (evidentemente Xerxes I) manda chamar a Rainha Vasti, durante um banquete real, para poder exibir a lindeza dela, ela persistentemente se nega a comparecer; o rei a destitui de ser rainha. (1:1-22)

Ester é escolhida dentre todas as outras belas virgens do domínio e é feita rainha; sob a orientação de Mordecai, ela não revela que é judia. (2:1-20)

Hamã conspira para exterminar todos os judeus, mas a situação se inverte.

Hamã, o agagita, é enaltecido pelo rei acima de todos os outros príncipes, mas Mordecai se recusa a se curvar diante dele. (3:1-4)

Enfurecido com a recusa de Mordecai, Hamã trama aniquilar todos os judeus no império; o rei é induzido a concordar, a data é fixada e o decreto é emitido. (3:5-15)

Mordecai instrui Ester a apelar pessoalmente para o rei, embora possa pôr em perigo a sua vida ao comparecer perante este sem ser convidada. (4:1-17)

Ester é acolhida favoravelmente pelo rei; ela convida o rei e Hamã a um banquete; daí, ela pede que retornem para outro banquete no dia seguinte. (5:1-8)

No entanto, a alegria de Hamã é estragada porque Mordecai se recusa novamente a se curvar diante dele, de modo que Hamã erige um madeiro muito alto e planeja instar com o rei para pendurar nele Mordecai, antes do banquete no dia seguinte. (5:9-14)

Naquela noite, quando o rei não consegue dormir, ele manda que se leiam para ele os registros, e fica sabendo que Mordecai não fora recompensado quando denunciou uma trama para assassinar o rei; de manhã, quando Hamã chega, o rei pergunta-lhe o que se deve fazer a um homem em quem o rei se agrada; pensando ser ele tal homem, Hamã faz pródigas sugestões; depois se manda que o próprio Hamã confira publicamente tal honra a Mordecai. (6:1-13; 2:21-23)

No banquete daquele dia, Ester faz o rei saber que Hamã vendeu tanto a ela como o seu povo para serem destruídos; furioso, o rei ordena que Hamã seja pendurado no madeiro erigido para Mordecai. (6:14-7:10)

Mordecai é promovido, e os judeus são libertos.

Mordecai recebe o anel de sinete tirado de Hamã. (8:1, 2)

Com a aprovação do rei, emite-se um decreto, permitindo que os judeus se defendam e que aniquilem seus inimigos no dia fixado para a sua própria destruição; muitos milhares de inimigos dos judeus são mortos. (8:3-9:19)

Decreta-se que esta libertação seja comemorada todo ano. (9:20-32)

Mordecai torna-se o segundo depois do rei e trabalha para o bem do seu povo. (10:1-3)

funcionários das muitas províncias, os quais, por causa dos seus deveres, não podiam ter estado ali em toda a sua duração nem todos ao mesmo tempo. Na realidade, o texto não diz que o banquete durou tanto tempo, mas que o rei mostrou-lhes as riquezas e a glória do seu reino durante 180 dias. Menciona-se um banquete em 1:3 e 1:5. Talvez não se queira indicar dois banquetes, mas que o versículo 3 se refira ao banquete de sete dias para todos os que estavam no castelo, no fim da grande assembleia. — *Commentary on the Old Testament* (Comentário Sobre o Velho Testamento), de C. Keil e F. Delitzsch, 1973, Vol. III, Ester, pp. 322-324.

Em vista da ausência de uma menção direta de Deus, neste livro, alguns levantam a acusação de que o livro é irreligioso. Todavia, ele fala de jejuns e de um "clamor por socorro" por parte dos judeus, subentendendo-se oração. (Est 4:3, 16; 9:31) Também, há indícios de Deus manobrar os eventos no caso da insônia do rei numa ocasião oportuna (6:1) e na possível alusão a um propósito divino em Ester tornar-se rainha. (4:14) Além disso, negar-se Mordecai terminantemente a se curvar diante do inimigo de Deus, Hamã, o qual, sendo agagita, talvez fosse um amalequita da realeza, é evidência de que Mordecai adorava a Jeová. — 3:1-6; Êx 17:14.

Evidência da história e da arqueologia. Descobertas históricas e arqueológicas acrescentaram sua voz em confirmação da autenticidade do livro de Ester. Bastam uns poucos exemplos. O modo em que os persas honravam um homem é descrito de forma autêntica. (Est 6:8) As cores reais persas eram o branco e o azul (ou violeta). Em Ester 8:15 lemos que Mordecai usava "vestimenta real de pano azul e de linho", e uma capa roxa.

Ester tomou "sua posição no pátio interno da casa do rei, defronte da casa do rei, enquanto o rei estava sentado no seu trono real, na casa real, defronte da entrada da casa. E aconteceu que, assim que o rei viu Ester, a rainha, parada no pátio, ela obteve favor aos seus olhos". (Est 5:1, 2) Escavações feitas revelaram que os pormenores desta descrição são exatos. Havia um corredor desde a Casa das Mulheres até o pátio interno, e do lado oposto do pátio, defronte do corredor, havia o salão, ou a sala do trono, do palácio. O trono achava-se situado no centro da parede mais afastada, e deste ponto de observação o rei podia olhar por cima do anteparo e ver a rainha à espera duma audiência. Pormenores adicionais no livro mostram um conhecimento íntimo do palácio por parte do escritor. É evidente que são infundadas as objeções levantadas ao livro à base de ele não ser histórico e de ser inexato quanto aos modos e costumes persas.

Uma evidência muito forte da autenticidade do livro é a Festividade de Purim, ou de Sortes, comemorada pelos judeus até o dia de hoje; no seu aniversário, o livro inteiro é lido nas suas sinagogas. Diz-se que uma inscrição cuneiforme, evidentemente de Borsipa, menciona um oficial persa de nome *Mardukâ* (Mordecai?), que estava em Susa (Susã) no fim do reinado de Dario I ou no começo do reinado de Xerxes I. — *Zeitschrift für die alttestamentliche Wissenschaft* (Revista de Ciência do Velho Testamento), 1940/41, Vol. 58, pp. 243, 244; 1942/43, Vol. 59, p. 219.

ESTERCO. O excremento de humanos, de aves e de animais é representado por diversas palavras nas línguas bíblicas. Nas Escrituras, o esterco frequentemente tem associações figuradas.

Havia um "lugar privativo" ou "latrina" à disposição dos soldados de Israel, fora dos acampamentos do seu exército, e eles deviam cobrir seu excremento. (De 23:12-14) Isto preservava a pureza do exército perante Jeová e também ajudava a prevenir que se espalhassem doenças infecciosas transmitidas por moscas.

Um dos portões de Jerusalém era o "Portão dos Montes de Cinzas", chamado em muitas Bíblias de "Portão do Esterco". (Ne 2:13; 3:13, 14; 12:31) Ficava a uns mil côvados (445 m) ao L do Portão do Vale, e, portanto, ao S do monte Sião. Este portão era provavelmente chamado assim por causa do lixo acumulado no vale de Hinom, situado abaixo dele e para o qual dava acesso; o lixo da cidade possivelmente era levado para fora dela através deste portão.

Alguns dos povos nômades talvez usassem esterco como combustível. Ezequiel, apresentando uma cena profética do sítio de Jerusalém, objetou quando Deus lhe mandou que usasse excremento humano como combustível para assar pão. Deus bondosamente permitiu-lhe usar em vez disso estrume de gado. (Ez 4:12-17) Isto parece indicar que não era costume fazer isso em Israel.

Esterco era usado como estrume para fertilizar o solo. Parece que se misturavam esterco e palha numa "estrumeira", possivelmente por serem pisados por animais. (Is 25:10) Um modo de adubar uma figueira era 'cavar em volta dela e pôr-lhe estrume'. — Lu 13:8.

De modo geral, o esterco era encarado como refugo ofensivo, algo a ser eliminado. Expressivas de quão ofensivo ele era, dando também força à ideia da eliminação, são as palavras de Jeová a respeito da errante casa do Rei Jeroboão, de Israel: "Farei deveras uma varredura atrás da casa de Jeroboão, assim como se varre o esterco até se dar cabo dele." — 1Rs 14:10.

Transformar a casa de um homem em latrina pública era o maior insulto e uma punição. (Esd

6:11; Da 2:5; 3:29) Durante o teste da divindade, no alto do monte Carmelo, Elias mofou dos profetas de Baal, o qual não respondia, dizendo: "Deve estar preocupado com algum assunto, e tem excremento e precisa ir à privada." (1Rs 18:27) Mais tarde, Jeú mandou demolir a casa de Baal, e "fizeram dela latrinas". — 2Rs 10:27.

Esterco ou estrume é também empregado como símile para indicar o fim ignominioso de uma pessoa ou de uma nação. (2Rs 9:36, 37; Sal 83:10; Je 8:1, 2; 9:22; 16:4) Jeová Deus predisse que, durante a sua controvérsia com as nações, os mortos por Ele não seriam lamentados, nem recolhidos ou enterrados, mas se tornariam "como estrume sobre a superfície do solo". — Je 25:31-33; compare isso com Sof 1:14-18.

De acordo com a Lei, nenhuma oferta pelo pecado, cujo sangue era levado ao santuário para fazer expiação, devia ser consumida pelo sacerdote. Os restos do animal morto e seu esterco deviam ser queimados num lugar limpo, fora do acampamento. (Le 4:11, 12; 6:30; 16:27) Isto se dava porque nada daquele animal devia ser usado para outra coisa, nem se devia permitir que se decompusesse. Era "limpo", isto é, santificado a Jeová e por isso tinha de ser queimado num lugar limpo. — Veja He 13:11-13.

Paulo, que estimava muito as coisas espirituais e que prezava grandemente sua esperança em Cristo, declarou: "Por causa dele tenho aceito a perda de todas as coisas e as considero como uma porção de refugo, para que eu possa ganhar a Cristo e ser achado em união com ele." (Fil 3:8, 9) A palavra grega, traduzida aqui por "refugo" (*ský·ba·lon*), denota quer excremento, quer coisas que sobraram duma festa, tiradas da mesa e jogadas fora. Mesmo que o apóstolo pensasse neste último sentido, sua avaliação de "todas as coisas" como "refugo" enfatiza o grande valor que dava a ganhar a Cristo e a ser achado em união com ele. — Veja POMBA, ESTERCO DE.

A respeito da expressão "ídolos sórdidos [estercorais]", veja ÍDOLO, IDOLATRIA (Conceito Sobre Idolatria).

ESTERILIDADE. As palavras hebraicas *ʽa·qár* e *gal·múdh* ("estéril"; Gên 11:30; Is 49:21) transmitem a ideia da incapacidade de ter filhos. Também, em Provérbios 30:16, a esterilidade é descrita literalmente como "impedimento da madre". (*NM* n.) A palavra "estéril" em grego é *stei·ros*. (Lu 1:7, 36) Fala-se da esterilidade também como "amortecimento da madre". — Ro 4:19.

O mandato original de Jeová para Adão e Eva, mais tarde repetido aos filhos de Noé, incluía a ordem: "Sede fecundos e tornai-vos muitos." (Gên 1:28; 9:7) Uma mulher casada não ter filhos era encarado, na antiguidade, como vitupério, aflição, punição, e um dos maiores infortúnios. "Dá-me filhos, senão serei uma mulher morta", rogou Raquel ao seu marido Jacó. — Gên 30:1.

Ser Jeová capaz de tornar fecunda uma mulher estéril é demonstrado pelas palavras de Jacó a Raquel: "Estou eu no lugar de Deus, que te negou o fruto do ventre?" Por fim, somos informados: "Deus lembrou-se de Raquel, e Deus a atendeu, abrindo-lhe a madre. E ela ficou grávida e deu à luz um filho." (Gên 30:2, 22, 23) Podem-se citar outros casos que mostram o poder de Jeová, de dar filhos a mulheres que padeciam de esterilidade natural durante um longo período de tempo: Sara (Gên 11:30; 17:19; 21:1, 2); Rebeca (Gên 25:21); a mãe de Sansão (Jz 13:2, 3); Ana (1Sa 1:10, 11; 2:5); uma mulher sunamita (2Rs 4:14-17); e Elisabete (Lu 1:7, 36). Com a bênção de Jeová, os israelitas, durante a sua estada no Egito, proliferaram tanto, que os egípcios ficaram alarmados, pensando que em pouco tempo seriam excedidos em número. (Êx 1:7-12, 18-21) Deu-se também crédito a Jeová, por Rute, antepassada de Davi, poder conceber. — Ru 4:13.

Quando Jeová retinha sua bênção, até mesmo o solo tornava-se um ermo estéril e desolado. Por outro lado, com a bênção divina, o solo era capaz de produzir abundantes safras. (Le 26:3-5) De modo similar, com a rica bênção de Jeová, prometeu-se que "não existirá na tua terra nenhuma mulher que sofra aborto, nem mulher estéril". (Êx 23:26; De 7:13, 14; 28:4, 11; Sal 127:3-5; 128:3) Inversamente, em certa ocasião, Jeová "cerrara totalmente cada madre" da casa de Abimeleque, quando este pensou em tomar Sara por esposa. — Gên 20:17, 18.

Por causa da terrível aflição predita a sobrevir à Jerusalém do primeiro século, Jesus disse que as "mulheres estéreis" sentir-se-iam felizes, aliviadas, por não sofrerem a angústia de ver seus filhos sofrer. — Lu 23:29.

Isaías e o salmista profetizaram a respeito duma mulher estéril, cujo vitupério e vergonha seriam esquecidos, porque ela daria à luz muitos filhos, todos eles ensinados por Jeová. (Sal 113:9; Is 54:1-15) O apóstolo Paulo aplica as palavras de Isaías à mulher "livre", isto é, à "Jerusalém de cima". — Gál 4:26-31.

ESTÊVÃO [duma raiz que significa "coroa; grinalda"]. Primeiro mártir cristão. Embora seu nome seja grego, era um dos do fiel restante judeu, que aceitou e seguiu o Messias. — At 7:2.

Sua Designação para um Ministério Especial. O nome de Estêvão aparece primeiro no registro bíblico em relação com a designação de homens para responsabilidades de serviços especiais

na congregação cristã de Jerusalém. O relato reza: "Ora, naqueles dias, aumentando os discípulos, surgiram resmungos da parte dos judeus que falavam grego contra os judeus que falavam hebraico, porque as suas viúvas estavam sendo passadas por alto na distribuição diária." Os apóstolos viram a necessidade de se dar atenção especial a este assunto, e deram esta instrução à congregação: "Portanto, irmãos, procurai vós mesmos, dentre vós, sete homens acreditados, cheios de espírito e de sabedoria, para que os possamos designar para esta incumbência necessária." Daí, estes homens qualificados foram escolhidos, e eles foram designados pelos apóstolos. — At 6:1-6.

Portanto, Estêvão recebeu de forma especial a designação para um ministério. Ele e os outros seis designados para "esta incumbência necessária", a distribuição de alimentos, talvez já fossem anciãos, ou superintendentes. Estes homens estavam "cheios de espírito e de sabedoria", necessários nesta emergência específica, porque não se tratava apenas da distribuição mecânica de alimentos (possivelmente na forma de cereais e de outros alimentos básicos), mas também de uma questão de administração. Tais deveres talvez exigissem que esses homens tratassem da compra, dos registros, e assim por diante. Assim, embora tal obra, em escala menor ou em outras circunstâncias, pudesse ter sido cuidada por um *di·á·ko·nos*, um "servo ministerial", não por um superintendente, ou ancião, a situação neste caso era delicada, já havendo dificuldades e diferenças na congregação. Portanto, exigia homens de notável critério, discrição, entendimento e experiência. A defesa feita por Estêvão perante o Sinédrio indica as suas qualificações.

Enquanto Estêvão cuidava desses deveres ministeriais designados, ele continuava vigorosamente a sua pregação cristã. O cronista Lucas relata que "Estêvão, cheio de graça e de poder", e que "realizava grandes portentos e sinais entre o povo", sofreu amarga oposição dos judeus da chamada Sinagoga dos Libertos, e de outros da Ásia e da África. Mas, Estêvão falou com tanta sabedoria e espírito, que esses eram incapazes de refutá-lo. Assim como se fizera no caso de Jesus, os inimigos providenciaram secretamente falsas testemunhas para acusar Estêvão de blasfêmia, perante o Sinédrio. — Veja LIBERTO, HOMEM LIVRE.

Sua Defesa Perante o Sinédrio. Estêvão recapitulou destemidamente os tratos de Deus com os hebreus, desde o tempo de seu antepassado Abraão, e concluiu com fortes acusações contra seus ouvintes, os líderes religiosos. Quando estes se sentiram feridos no coração, por causa da veracidade das acusações, e começaram a ranger os dentes contra ele, Estêvão foi favorecido por Deus com uma visão da glória Dele, e de Jesus à mão direita de Deus. Quando descreveu esta visão, os reunidos gritaram e avançaram à uma contra ele, e lançaram-no fora da cidade. Daí, deitando suas roupas aos pés de Saulo, apedrejaram Estêvão até ele morrer. Pouco antes de Estêvão 'adormecer na morte', ele orou: "Jeová, não lhes imputes este pecado." Vieram certos homens reverentes e o sepultaram, e lamentaram a sua morte. Irrompeu então uma grande perseguição contra os cristãos, que os espalhou (embora os apóstolos permanecessem em Jerusalém) e que resultou na difusão das boas novas. — At 6:8-8:2; 11:19; 22:20.

O relato que Estêvão apresentou perante o Sinédrio inclui diversos fatos a respeito da história judaica, que não são encontrados nas Escrituras Hebraicas: A educação que Moisés recebeu no Egito, sua idade de 40 anos quando fugiu de lá, os 40 anos de duração da sua estada em Midiã, antes de retornar ao Egito, e o papel desempenhado pelos anjos na transmissão da Lei mosaica. — At 7:22, 23, 30, 32, 38.

Estêvão foi o primeiro a dar testemunho de que observara, numa visão especial, Jesus retornado ao céu e à mão direita de Deus, conforme profetizado no Salmo 110:1. — At 7:55, 56.

ESTILO. Instrumento de escrita usado para fazer impressões em materiais tais como argila ou cera. (Sal 45:1; Is 8:1; Je 8:8) O estilo usado para a escrita cuneiforme era dotado duma ponta quer quadrada, quer em forma de cunha, e era comumente feita de junco ou de madeira rija.

Era necessário um estilo ou um cinzel de metal, ou de outro material duro, para talhar ou gravar letras em pedra ou em metal. O patriarca Jó declarou: "Quem dera agora que as minhas palavras fossem assentadas por escrito! Quem dera que fossem inscritas num livro! Com um estilo de ferro e com chumbo, que fossem talhadas na rocha para sempre!" (Jó 19:23, 24) Pelo visto, Jó queria que suas palavras fossem gravadas em rocha e as letras talhadas enchidas de chumbo, para torná-las mais duráveis. Séculos mais tarde, Jeová falou dos pecados de Judá como gravados com estilo de ferro, quer dizer, registradas indelevelmente. — Je 17:1.

ESTOICOS. Filósofos, alguns dos quais Paulo encontrou quando pregava na feira em Atenas. Embora os conceitos deles tivessem mudado um pouco com o passar do tempo, os estoicos basicamente sustentavam que a matéria e a força (esta última às vezes chamada de providência, razão ou Deus) eram os princípios elementares no universo. Para os estoicos, todas as coisas, mesmo vícios e virtudes, eram materiais. Não crendo em Deus como Pessoa, pensavam que todas as coisas faziam

parte duma deidade impessoal e que a alma humana emanava de tal fonte. Achando que a alma sobrevivia à morte do corpo, alguns estoicos criam que ela, por fim, seria destruída junto com o universo; outros, que ela, por fim, seria reabsorvida por esta deidade. Os estoicos sustentavam que, para o homem atingir o alvo mais elevado, a felicidade, ele devia usar seu raciocínio para entender as leis que governam o universo e harmonizar-se com elas. Portanto, para eles, levar uma vida de virtude significava 'seguir a natureza'. O homem verdadeiramente sábio, no conceito deles, era indiferente à dor ou ao prazer, independente de riquezas ou de pobreza, e coisas assim. O destino, pensavam eles, governava os assuntos humanos, e se os problemas parecessem insuperáveis, não haveria objeção ao suicídio.

Zenão de Cítio, Chipre, depois de se associar por algum tempo com os cínicos, estabeleceu esta escola separada de filosofia por volta de 300 AEC. Seus discípulos derivaram o nome de estoicos de Stoa Poikile (Pécilo), o pórtico pintado, em Atenas, onde ele ensinou. A filosofia estoica foi adicionalmente desenvolvida em especial por Cleanto e por Crisipo, e foi amplamente aceita entre os gregos e os romanos, havendo entre os seus adeptos Sêneca, Epicteto e o imperador romano Marco Aurélio. Floresceu até cerca de 300 EC.

Iguais aos epicureus, os estoicos não criam na ressurreição, conforme ensinada pelos cristãos. Portanto, quando Paulo proclamou as boas novas sobre Jesus e a ressurreição, chamaram-no de "paroleiro" e disseram que ele parecia ser "publicador de deidades estrangeiras". Mais tarde, depois de ter sido levado ao Areópago, Paulo citou escritos dos estoicos Arato de Cilícia (em *Fenômenos*) e Cleanto (em *Hino a Zeus*), dizendo: "Pois, por meio [de Deus] temos vida, e nos movemos, e existimos, assim como disseram certos dos poetas entre vós: 'Pois nós também somos progênie dele.'" — At 17:17-19, 22, 28.

ESTOM. Filho de Meir; descendente de Quelube, da tribo de Judá. — 1Cr 4:1, 11, 12.

ESTÔMAGO. Parte larga do tubo digestivo nos humanos e nos animais. Em alguns animais, o estômago inclui quatro compartimentos. Sob a Lei, quem sacrificasse um animal tinha de dar o estômago (hebr.: *qe·váh*) ao sacerdote. (De 18:3) Nas Escrituras Gregas Cristãs, o apóstolo Paulo recomendou que Timóteo usasse de um pouco de vinho por causa do seu estômago (gr.: *stó·ma·khos*). — 1Ti 5:23.

Em alguns dos casos em que se usam as palavras hebraicas traduzidas por "ventre" e "entranhas", elas evidentemente incluem o estômago. (Pr 13:25; Jon 1:17) O mesmo se dá com o uso de "ventre" nas Escrituras Gregas Cristãs, por exemplo, em Romanos 16:18 e 1 Coríntios 6:13. — Veja VENTRE.

ESTOPA. Entende-se que a palavra original hebraica assim traduzida se refere a fibras grosseiras e curtas de linho. A estopa queima prontamente. Quando Dalila amarrou Sansão com tendões úmidos, ele os rompeu facilmente, "assim como se rompe o fio retorcido da estopa quando cheira fogo". (Jz 16:8, 9) Jeová decretou que dentre o seu antigo povo os iníquos e as obras destes pereceriam juntos, dizendo: "O homem vigoroso há de tornar-se estopa, e o produto da sua atividade, uma faísca; e ambos hão de acender-se ao mesmo tempo, sem haver quem os apague." — Is 1:24, 31.

ESTORAQUE [hebr.: *liv·néh*]. O nome hebraico desta árvore significa "branco", e a aparentada palavra árabe, *lubna,* é aplicada ao estoraque (*Styrax officinalis*). O estoraque cresce como arbusto alto, ou pequena árvore, raras vezes ultrapassando 6 m de altura. É abundante na Síria, onde Jacó fez uso de suas varas (Gên 30:37), e em toda a Palestina, frequentemente crescendo em encostas secas e em lugares rochosos, onde sua sombra é apreciada. (Os 4:13) Suas folhas ovais, em longos raminhos flexíveis, são verdes na parte de cima, mas de um branco lanoso na parte de baixo. As flores vistosas, com suas pétalas brancas e sua deleitosa fragrância, são bem similares às flores de laranjeira.

ESTORAQUE, GOTAS DE. Gotas de estoraque (hebr.: *na·táf*) eram um dos ingredientes do incenso limitado ao uso sagrado. (Êx 30:34) A forma verbal, aparentada, significa 'gotejar'. (Jz 5:4) A *Septuaginta* grega verteu esta palavra por *sta·kté,* que significa "óleo de mirra", do verbo grego *stá·zo,* "gotejar". De modo que os termos hebraico e grego indicam que se tratava dum bálsamo que goteja de árvores resinosas. A *Vulgata* latina verteu a palavra por *stacte.*

A árvore específica que fornecia essas gotas é incerta. Entre as fontes sugeridas encontram-se o liquidâmbar oriental (*Liquidambar orientalis*) e a pistácia-lentisco (*Pistacia lentiscus*).

ESTRADA REAL. Estrada da qual os israelitas prometeram não se desviar, se recebessem permissão de passar através do território edomita e do domínio amorreu do Rei Síon. (Núm 20:17; 21:21, 22; De 2:26, 27) Esta estrada deve ter-se estendido desde o golfo de 'Aqaba pelo menos até o Jaboque, a evidente fronteira N do território de Síon, e muitos acreditam que ela tenha ido até Damasco, ao N, correspondendo de modo geral à pavimentada estrada principal, romana, construída pelo Imperador Trajano, no segundo século EC. Com exceção dos

necessários ajustes para o trânsito moderno, a estrada atual, chamada Tariq es-Sultan(i), acompanha de perto a antiga estrada principal, romana, da qual ainda existem alguns trechos.

Evidentemente, a parte setentrional desta estrada, de Hésbon a Astarote, era chamada de "caminho de Basã". — Núm 21:33; De 3:1.

ESTRADAS. Os termos *mesil·láh* (estrada principal) e *dé·rekh* (estrada), no hebraico, e o termo *hodós* (caminho; estrada), em grego, são todos usados com referência a uma via pública, um caminho ou uma rota, geralmente entre vilas ou cidades. — Veja CAMINHO, O.

Desde tempos antigos, estradas principais e estradas comuns, inclusive diversas importantes rotas comerciais, ligavam cidades e reinos na região da Palestina. (Núm 20:17-19; 21:21, 22; 22:5, 21-23; Jos 2:22; Jz 21:19; 1Sa 6:9, 12; 13:17, 18; veja ESTRADA REAL.) Aquela que é considerada como tendo sido a principal rota saía do Egito para as cidades filisteias de Gaza e Ascalom, virando aos poucos para o nordeste em direção a Megido. Continuava até Hazor, ao N do mar da Galileia, e depois seguia até Damasco. Esta rota através da Filístia era a mais curta do Egito para a Terra da Promessa. Mas Jeová, bondosamente, guiou os israelitas por outro caminho, para que não fossem desanimados por um ataque filisteu. — Êx 13:17.

Na Terra da Promessa, a manutenção dum bom sistema de estradas assumia importância maior para os israelitas, visto que havia apenas um centro de adoração para a nação inteira. Portanto, muitos israelitas, todo ano, tinham de viajar uma distância considerável para cumprir o requisito da Lei, de que todos os varões se reunissem para as três festividades sazonais. (De 16:16) Adicionalmente, no lugar que Jeová escolhesse, teriam de ser apresentados dízimos, contribuições e quaisquer ofertas, quer voluntárias, quer obrigatórias. (De 12:4-7) Depois de Salomão construir o templo, este lugar era Jerusalém. Assim, quando os israelitas percorriam as estradas na ida e na volta de Jerusalém, havia boas oportunidades para o pai ensinar aos filhos varões a lei de Deus. — De 6:6, 7.

Tinha de se dar atenção também à manutenção das estradas que levavam às seis cidades de refúgio. Estas estradas tinham de ser bem sinalizadas e mantidas livres de obstáculos, que talvez pudessem impedir o avanço do homicida desintencional. (De 19:3) Segundo a tradição judaica, postes indicadores da direção para a cidade de refúgio eram colocados em todas as encruzilhadas. — Talmude Babilônico, *Makkot* 10*b*.

Embora a Bíblia não forneça nenhuma descrição das estradas antigas, ela deveras contém alusões à sua construção e manutenção. Ocasionalmente, é possível que morros e outras irregularidades tenham sido nivelados, e as estradas tenham sido desobstruídas de pedras e aterradas. (Is 40:3, 4; 57:14; 62:10) O historiador Josefo afirma que o Rei Salomão pavimentou com pedras pretas as estradas que levavam a Jerusalém. — *Jewish Antiquities* (Antiguidades Judaicas), VIII, 187 (vii, 4).

Todavia, não se sabe nada de definitivo sobre a estrutura das antigas estradas, até os dias do Império Romano. Os romanos distinguiram-se como construtores de estradas, ligando seu vasto império para facilitar o movimento de seus exércitos. Suas estradas eram pavimentadas com pedras chatas, e os leitos de estrada usualmente tinham três camadas: (inferior) pedregulho, (intermediária) lajes assentadas com argamassa, e (superior) concreto e pedra britada. As estradas declinavam do centro para os lados e estavam equipadas com marcos miliários, meios-fios e valas de drenagem. Também se podiam encontrar poços em intervalos convenientes. Seguindo linhas quase retas, as estradas romanas passavam por cima de morros em vez de em volta deles. A famosa estrada principal romana, a Via Ápia, tinha uns 5,5 m de largura e estava pavimentada com grandes blocos de lava. O apóstolo Paulo, em caminho para Roma, como prisioneiro, percorreu esta estrada, da qual ainda hoje se usam alguns trechos. — At 28:15, 16; veja ÁPIO, FEIRA DE.

As palavras de Isaías 19:23, sobre vir a haver "uma estrada principal saindo do Egito para a Assíria", apontavam para as relações amigáveis que haveria entre essas duas terras. Ao realizar o livramento dos do seu povo, Jeová como que fez para eles estradas principais para fora das terras do seu cativeiro. — Is 11:16; 35:8-10; 49:11-13; Je 31:21.

ESTRANGEIRO. Pessoa de origem não israelita, um gentio; em hebraico, *nokh·rí* ou *ben-ne·khár*, literalmente, "filho dum (país) estrangeiro". (De 14:21; Êx 12:43 n.) Os estrangeiros entre os hebreus consistiam em trabalhadores contratados, comerciantes, cativos de guerra, cananeus não executados ou não expulsos da Terra da Promessa, e diversos tipos de pessoas de passagem. — Jos 17:12, 13; Jz 1:21; 2Sa 12:29-31; 1Rs 7:13; Ne 13:16.

Embora os direitos dos estrangeiros fossem limitados pelo pacto da Lei, deviam ser tratados com justiça e equidade, e deviam ser acolhidos com hospitalidade, conquanto não desobedecessem flagrantemente as leis do país. O estrangeiro, por não ter vínculos efetivos com Israel, era diferente do prosélito circunciso, que se tornara membro da congregação de Israel por aceitar inteiramente as responsabilidades do pacto da Lei. De modo similar, o estrangeiro era diferente do colono que pas-

sara a ter residência semitemporária na Terra da Promessa, e que, portanto, não só estava sob certas restrições legais, mas também usufruía certos direitos e privilégios. — Veja RESIDENTE FORASTEIRO.

Enquanto os israelitas eram residentes forasteiros em Canaã e no Egito, muitos não israelitas faziam parte das casas dos filhos de Jacó e de seus descendentes. Isto se deu devido à contratação de servos que moravam com a família e pela compra de escravos, os quais, pelos termos do pacto feito com Abraão, tinham de ser circuncidados. (Gên 17:9-14) Alguns dos envolvidos em casamentos mistos, junto com seus filhos, estavam incluídos na grande mistura de gente que acompanhou os israelitas no Êxodo. — Êx 12:38; Le 24:10; Núm 11:4.

Depois de Israel se ter estabelecido na Terra da Promessa, era necessário lidar com estrangeiros, tais como os cananeus que não tinham sido expulsos. (Jz 2:2, 3) Negociantes e artífices também começaram a viajar para a terra de Israel. (Ez 27:3, 17; 2Sa 5:11; 1Rs 5:6-18) É provável que aumentassem os trabalhadores contratados ao passo que os israelitas se tornaram mais prósperos no desenvolvimento da Terra da Promessa. (Veja De 8:11-13; Le 22:10.) Estrangeiros começaram a ser incluídos nos exércitos israelitas, e, neste respeito, esses passaram a estimar seus líderes hebreus e a respeitar a religião israelita, como se deu no caso dos geteus, dos queretitas e dos peletitas. — 2Sa 15:18-21.

Provisões do Pacto da Lei. No pacto da Lei, Jeová forneceu uma legislação básica para regulamentar os tratos com estrangeiros e para proteger a comunidade israelita e a integridade dos seus cidadãos e dependentes tanto em sentido econômico, como religioso e político. Os israelitas não deviam ter nenhuma associação social com estrangeiros, especialmente não em sentido religioso (Êx 23:23-25; De 7:16-26; Jos 23:6, 7), e não deviam celebrar nenhum pacto com eles ou com os deuses deles. (Êx 34:12-15; 23:32; De 7:2) Vez após vez, Jeová enfatizou a necessidade absoluta de não se curvarem diante dos deuses dos estrangeiros (Êx 20:3-7; 23:31-33; 34:14), nem pesquisarem as suas práticas religiosas ou se interessarem por elas. — De 12:29-31.

Alianças matrimoniais com estrangeiros eram proibidas, principalmente por causa do perigo de se corromper a adoração pura. (Êx 34:16; De 7:3, 24; Jos 23:12, 13) Todos os habitantes das cidades das sete nações cananeias deviam ser destruídos. (De 7:1; 20:15-18) Mas, ao se capturar uma cidade que não era das sete proscritas nações cananeias, o soldado israelita podia tomar uma virgem da cidade por esposa, depois de ela ter passado por um período de purificação. Em tais casos, realmente não se celebraria uma aliança com uma tribo ou família estrangeira, visto que os pais dela foram mortos quando a cidade foi tomada. — De 21:10-14; Núm 31:17, 18; De 20:14.

Uma restrição adicional era que nenhum estrangeiro incircunciso podia comer a Páscoa. (Êx 12:43) No entanto, parece que os estrangeiros podiam oferecer sacrifícios por intermédio do arranjo sacerdotal, desde que a própria oferta satisfizesse as normas divinas. (Le 22:25) Naturalmente, essas pessoas nunca podiam entrar no santuário (Ez 44:9), mas podiam ir a Jerusalém e 'orar em direção à casa de Deus', e provavelmente não fariam isso de mãos vazias, quer dizer, sem uma oferta sacrificial acompanhante. — 1Rs 8:41-43.

Em assuntos governamentais, o estrangeiro não tinha nenhuma posição política e nunca podia tornar-se rei. (De 17:15) Ao passo que o israelita, o residente forasteiro e o colono podiam aproveitar-se do asilo provido nas cidades de refúgio para o homicida desintencional, não se faz nenhuma menção de tal provisão para o estrangeiro. — Núm 35:15; Jos 20:9.

Embora se proibisse aos israelitas consumir um animal que morrera sem que fosse sangrado, este podia ser legalmente vendido a um estrangeiro. (De 14:21) Durante os anos sabáticos, o israelita não podia ser pressionado para pagar dívidas, mas o estrangeiro não estava incluído neste arranjo e podia ser pressionado a pagar. (De 15:1-3) Ao passo que não se devia cobrar juros a um coisraelita, estes podiam ser cobrados ao estrangeiro. — De 23:20.

Motivo de Dificuldades. No tempo de Josué e no período dos juízes que se seguiu, havia muitos estrangeiros no país e estes eram motivo de constantes dificuldades. (Jos 23:12, 13) Os estrangeiros cananeus remanescentes após a conquista israelita foram sujeitos a trabalhos forçados de escravo (Jos 16:10; 17:13; Jz 1:21, 27-35), mas, visto que os israelitas não os expulsaram do país, nem erradicaram a adoração deles, conforme Jeová havia ordenado (Jz 2:1, 2), os cananeus, em geral, continuaram a praticar suas religiões idólatras e degradantes. Em resultado disso, os israelitas foram continuamente induzidos à adoração falsa (Sal 106:34-39), especialmente à adoração de Baalins e das imagens de Astorete. (Jz 2:11-13) Esses estrangeiros cananeus continuavam em Israel mesmo durante o tempo de Davi e até o reinado de Salomão, quando ainda eram postos a trabalhos forçados no templo e em outros projetos de construção de Salomão. — 1Rs 9:20, 21; veja TRABALHOS FORÇADOS.

Contrário à ordem divina, Salomão tomou muitas esposas estrangeiras, que gradualmente lhe desviaram o coração da adoração pura de Jeová para a

de deuses estrangeiros. (1Rs 11:1-8) A intrusão da religião falsa no mais alto nível governamental teve repercussões fatais. Resultou na divisão da nação e finalmente no exílio em Babilônia, ao passo que reis sucessivos, tanto de Judá como de Israel, conduziram o povo à adoração falsa. Isto culminou em se cumprirem na nação as maldições preditas como sanções inescapáveis pelas violações da Lei. — 1Rs 11:9-11; 2Rs 15:27, 28; 17:1, 2; 23:36, 37; 24:18, 19; De 28:15-68.

Após a restauração dum restante fiel de israelitas do exílio em Babilônia, muitos israelitas tomaram para si esposas estrangeiras. (Esd 9:1, 2; Ne 13:23-25) Este proceder errado exigiu um vigoroso expurgo de esposas estrangeiras e de seus filhos, sob a direção de Esdras e de Neemias. (Esd 10:2-4, 10-19, 44; Ne 13:1-3, 27-30) Agiu-se também contra outros estrangeiros culpados de impropriedades. — Ne 13:7, 8, 16-21.

Os babilônios conquistadores haviam tratado mui rudemente os judeus, por ocasião da destruição de Jerusalém. (La 2:5-12, 19-22) Depois da libertação, os judeus estavam em constante conflito com os estrangeiros em volta deles, na Terra da Promessa, sendo especialmente hostilizados pelos governantes gregos da Síria. No empenho dos judeus, de manter sua adoração restabelecida, tiveram de resistir às ferrenhas perseguições por parte de Antíoco IV Epifânio, quando este tentava helenizar os judeus. Nos séculos pós-exílicos, os israelitas estavam numa constante luta pela independência, o que criou um zelo pelo judaísmo, e, por parte de alguns, um intenso espírito nacionalista. Estes fatores, junto com o medo de misturar sua raça por casamentos com estrangeiros, provavelmente contribuíram para o desvio do espírito liberal para com os estrangeiros, bem evidente nas Escrituras Hebraicas. — Veja 1Rs 8:41-43; 2Cr 6:32, 33; Is 56:6, 7.

Durante o Primeiro Século EC. Especialmente pela influência dos seus líderes religiosos, desenvolveu-se o alheamento e o rígido exclusivismo que existiam entre os judeus no primeiro século EC. A evidência desta atitude se vê no desprezo que eles tinham pelos samaritanos, um povo de ascendência mista de israelitas e estrangeiros. Por via de regra, os judeus 'não tinham tratos com os samaritanos', nem mesmo para pedir um gole de água deles. (Jo 4:9) Jesus, porém, tornou claro o erro de tal conceito extremo. — Lu 10:29-37.

O estabelecimento do novo pacto, à base do sacrifício resgatador de Cristo, acabou com a separação legal entre judeu e gentio. (Ef 2:11-16) Todavia, mesmo depois de Pentecostes de 33 EC, os primitivos discípulos eram vagarosos em compreender este fato. O conceito judaico comum ou padrão foi expresso por Pedro ao gentio Cornélio: "Vós bem sabeis quão ilícito é para um judeu juntar-se ou chegar-se a um homem de outra raça." (At 10:28) João 18:28 mostra que entrar na casa dum gentio era considerado pelos judeus como ato que causava aviltamento cerimonial. Embora a Lei dada por meio de Moisés não estabelecesse nenhuma injunção específica contra tal associação mínima, tal conceito era comum entre os judeus e em especial entre os seus líderes religiosos. Levou algum tempo para os primitivos cristãos judeus se livrarem das restrições impostas pelas atitudes prevalecentes e reconhecerem o fato salientado pelo apóstolo Paulo, de que, para os que têm a 'nova personalidade cristã', não há "nem grego nem judeu, circuncisão nem incircuncisão, estrangeiro, cita, escravo, homem livre, mas Cristo é todas as coisas e em todos". — Gál 2:11-14; Col 3:10, 11.

A palavra grega para "estrangeiro" é *bár·ba·ros*, referindo-se basicamente a alguém que não falava grego. — Veja BÁRBARO.

ESTRANHO. Veja RESIDENTE FORASTEIRO.

ESTRELA. A palavra hebraica *koh·kháv*, bem como as gregas *a·stér* e *á·stron*, são aplicadas em sentido geral a qualquer corpo luminoso no espaço, exceto o sol e a lua, para os quais se usam outros nomes.

A Vastidão do Universo. Acredita-se que a galáxia em que se encontra a Terra, comumente chamada de Via Láctea, tenha o diâmetro de uns 100.000 anos-luz e contenha mais de 100.000.000.000 de estrelas semelhantes ao nosso sol. A estrela mais próxima à Terra, uma do grupo de Alfa Centauro, dista mais de 40.000.000.000.000 km. No entanto, esta imensidade parece relativamente pequena em vista da estimativa de que haja 100.000.000.000 de galáxias em todo o universo. Cerca de 10.000.000.000 delas estão ao alcance de telescópios modernos.

A vastidão da criação estelar dá infinita força e significado à declaração do Criador, em Isaías 40:26: "Levantai ao alto os vossos olhos e vede. Quem criou estas coisas? Foi Aquele que faz sair o exército delas até mesmo por número, chamando a todas elas por nome. Devido à abundância de energia dinâmica, sendo ele também vigoroso em poder, não falta nem sequer uma delas." (Compare isso com Sal 147:4.) O reverente salmista sentiu-se induzido a dizer: "Quando vejo os teus céus, trabalhos dos teus dedos, a lua e as estrelas que preparaste, que é o homem mortal para que te lembres dele, e o filho do homem terreno para que tomes conta dele?" — Sal 8:3, 4.

Idade. O fato de os raios de estrelas e galáxias remotas, milhões de anos-luz distantes, atingirem

agora telescópios gigantescos na terra indica que a criação desses corpos astrais ocorreu milhões de anos no passado, visto que de outro modo esses raios ainda não teriam chegado ao nosso planeta. Esta criação evidentemente está incluída na declaração inicial em Gênesis 1:1: "No princípio Deus criou os céus e a terra." O versículo 16 não contradiz isso ao dizer que, durante o quarto "dia" ou período criativo, "Deus passou a fazer . . . as estrelas." A palavra "fazer" (hebr.: *'a·sáh*) não tem o mesmo sentido da palavra "criar" (hebr.: *ba·rá'*). — Veja CRIAÇÃO.

Número de Estrelas. Ao falar com o homem, Deus usou as estrelas para indicar um número incontável, comparável aos grãos de areia à beira do mar. (Gên 22:17; 15:5; Êx 32:13; compare isso com Ne 9:23; Na 3:15, 16; He 11:12.) Visto que as estrelas bem discerníveis ao olho nu ascendem apenas a alguns milhares, esta comparação era considerada por muitos, no passado, como desproporcional. Todavia, a evidência mostra hoje que o número de estrelas de fato é comparável a todos os grãos de areia em toda a terra.

É de interesse notar que, embora Moisés dissesse que Israel havia visto um certo cumprimento desta promessa abraâmica, os recenseamentos da população, conforme registrados na Bíblia, nunca incluíram o número total dos que havia na nação. (De 1:10; 10:22; 28:62) Menciona-se mais tarde que Davi se refreou especificamente de contar o número "dos de vinte anos de idade e para baixo, porque Jeová prometera fazer Israel tantos quantas as estrelas dos céus". (1Cr 27:23) Esse conceito da inumerabilidade destes corpos celestes distingue os escritos bíblicos como inigualáveis em comparação com os conceitos contemporâneos de povos antigos.

Arranjo Ordeiro. Além disso, a maneira ordeira do arranjo desses corpos celestes é enfatizada em diversos textos, fazendo-se referência a "estatutos", "regulamentos" e "órbitas" ("cursos", *Al*). (Je 31:35-37; Jz 5:20; compare isso com Ju 13.) As tremendas forças que determinam as posições relativas de certas estrelas, segundo as leis físicas, são indicadas pelas perguntas que Deus fez a Jó: "Podes atar as cadeias da constelação de Quima, ou podes soltar as próprias cordas da constelação de Quesil? Podes fazer sair a constelação de Mazarote no seu tempo fixado? E quanto à constelação de Ás ao lado dos seus filhos, acaso podes guiá-los? Chegaste a conhecer os estatutos dos céus, ou poderias estabelecer a sua autoridade na terra?" (Jó 38:31-33; veja ÁS, CONSTELAÇÃO DE; MAZAROTE, CONSTELAÇÃO DE; QUESIL, CONSTELAÇÃO DE; QUIMA, CONSTELAÇÃO DE.) Neste respeito, *O Novo Dicionário da Bíblia* declara: "Asseveramos, por conseguinte, que a Bíblia coerentemente tem em vista um universo que é plenamente racional, vastíssimo em grandeza, fazendo contraste com o típico ponto de vista dos homens contemporâneos sobre o mundo, no qual o mundo não era racional e não era maior do que poderia ser provado pelos sentidos desarmados do homem." — Editado por J. D. Douglas, 1966, Vol. 1, p. 558.

A expressão do apóstolo Paulo sobre a diferença entre estrelas específicas pode ser avaliada ainda mais à luz da astronomia atual, que mostra o contraste existente na cor, no tamanho, na quantidade de luz emitida, na temperatura e até na densidade relativa das estrelas. — 1Co 15:40, 41.

Adoração de Estrelas. Embora a adoração de estrelas prevalecesse entre as nações antigas do Oriente Médio, o conceito bíblico dos servos fiéis de Deus era que estes corpos astrais simplesmente eram corpos materiais sujeitos a leis e controle divinos, não dominando o homem, mas servindo de luzeiros e de indicadores do tempo. (Gên 1:14-18; Sal 136:3, 7-9; 148:3) Ao advertir Israel contra fazer qualquer representação do verdadeiro Deus Jeová, Moisés ordenou-lhes a não ficarem seduzidos a adorar o sol, a lua e as estrelas, "os quais Jeová, teu Deus, tem repartido a todos os povos debaixo dos céus inteiros". (De 4:15-20; compare isso com 2Rs 17:16; 21:5; 23:5; Sof 1:4, 5.) Nações pagãs identificavam seus respectivos deuses com determinadas estrelas e assim adotavam um conceito nacionalista a respeito destes corpos estelares. Sacute e Caivã, mencionados em Amós 5:26 como deuses adorados pelo Israel apóstata, são considerados nomes babilônicos do planeta Saturno, chamado Refã na citação que Estêvão fez deste texto. (At 7:42, 43) A adoração de estrelas tinha especial destaque em Babilônia, mas mostrou-se inútil na época da destruição dela. — Is 47:12-15.

"Estrela" Vista Após o Nascimento de Jesus. Os "astrólogos das regiões orientais", portanto, da vizinhança de Babilônia, cuja visita ao Rei Herodes, após o nascimento de Jesus, resultou na matança de todos os meninos em Belém, obviamente não eram servos ou adoradores do verdadeiro Deus. (Mt 2:1-18; veja ASTRÓLOGOS.) Com respeito à "estrela" (gr.: *a·stér*) vista por eles, apresentaram-se muitas sugestões quanto a ter sido um cometa, um meteoro, uma supernova, ou, mais popularmente, uma conjunção de planetas. Nenhum de tais corpos celestes, logicamente, poderia ter-se 'detido por cima do lugar onde estava a criancinha', identificando assim a casa específica na aldeia de Belém onde se encontrava a criança. É também notável que apenas esses astrólogos pagãos 'viram' a estrela. Sua condenada prática de astrologia e o resultado funesto da sua visita, pondo em perigo a vida do futuro Messias, certamente

admitem, e até mesmo tornam aconselhável, considerar que tenham sido orientados por uma fonte *adversa* aos propósitos de Deus relacionados com o prometido Messias. Por certo, é razoável perguntar se aquele que "persiste em transformar-se em anjo de luz", cuja operação é "com toda obra poderosa, e sinais e portentos mentirosos", que fora capaz de fazer uma serpente parecer falar, e que foi chamado por Jesus de "homicida quando começou", não podia também fazer com que astrólogos 'vissem' um objeto estelar que primeiro os guiou, não a Belém, mas a Jerusalém, onde morava um inimigo mortal do prometido Messias. — 2Co 11:3, 14; 2Te 2:9; Gên 3:1-4; Jo 8:44.

Uso Figurado. Na Bíblia, usam-se estrelas em sentido figurado, e em metáforas ou símiles, para representar pessoas, como no sonho de José, em que seus pais foram representados pelo sol e pela lua, e seus 11 irmãos por 11 estrelas. (Gên 37:9, 10) Jó 38:7 equipara "as estrelas da manhã", que gritavam de júbilo por ocasião da fundação da terra, com os angélicos "filhos de Deus". O ressuscitado e enaltecido Jesus chamou a si mesmo de "resplandecente estrela da manhã" e prometeu dar "a estrela da manhã" aos seus seguidores vencedores, evidentemente indicando uma participação com ele na sua posição e glória celestiais. (Re 22:16; 2:26, 28; compare isso com 2Ti 2:12; Re 20:6.) Os sete "anjos" das congregações, aos quais se entregam mensagens escritas, são simbolizadas por sete estrelas na mão direita de Cristo. (Re 1:16, 20; 2:1; 3:1) "O anjo do abismo", chamado Abadon, também é representado por uma estrela. — Re 9:1, 11; veja ABADON.

Na expressão proverbial no capítulo 14 de Isaías, o jactancioso e ambicioso rei de Babilônia (quer dizer, a dinastia babilônica de reis, representada por Nabucodonosor), chamado de "brilhante" (hebr.: *heh·lél;* "Lúcifer", *BMD; Fi*), é apresentado como enaltecendo seu trono "acima das estrelas de Deus". (Is 14:4, 12, 13; veja BRILHANTE, O.) A metáfora de "estrela" é usada para se referir profeticamente aos reis davídicos de Judá (Núm 24:17), e a história bíblica mostra que a dinastia babilônica, por um tempo, elevava-se acima desses reis de Judá por conquistar Jerusalém. Uma profecia similar, em Daniel, capítulo 8, descreve o "chifre" pequeno de uma futura potência pisoteando certas estrelas do "exército dos céus" e avançando contra o Príncipe do exército e seu santuário (Da 8:9-13); ao passo que em Daniel, capítulo 12, por símile, "os perspicazes" que levam outros à justiça são retratados como raiando "como as estrelas" no "tempo do fim". (Da 12:3, 9, 10) Em contraste, os que se desviam imoralmente da verdade são comparados a "estrelas sem rumo fixo". — Ju 13.

O escurecimento das estrelas, bem como do sol e da lua, é uma figura frequentemente usada nos avisos proféticos de desastre resultando do julgamento por parte de Deus. (Is 13:10; Ez 32:7; Re 6:12, 13; 8:12; compare isso com Jó 9:6, 7.) O obscurecimento de tais luzeiros é também usado, em Eclesiastes 12:1, 2, na descrição dos anos desvanecentes da pessoa idosa. Em outras partes, fala-se de estrelas como caindo ou lançadas para a terra. (Mt 24:29; Re 8:10; 9:1; 12:4) "Sinais" no sol, na lua e nas estrelas são preditos como evidência do tempo do fim. — Lu 21:25.

"Estrela da Alva." A expressão "estrela da alva" (gr.: *fo·sfó·ros*) ocorre uma vez, em 2 Pedro 1:19, e tem sentido similar a "estrela da manhã". Essas estrelas, em certas estações do ano, são as últimas estrelas a surgir no horizonte oriental antes de o sol nascer, e assim proclamam a alvorada de um novo dia. A anterior referência de Pedro à visão da transfiguração de Jesus em glória magnificente sugere uma relação com a entrada dele no poder régio como "a raiz e a descendência de Davi, e a resplandecente estrela da manhã [*a·stér*]". — Re 22:16; 2:26-28.

'Estrelas Lutaram Contra Sísera.' O relato em Juízes 5:20 tem causado discussões com respeito à frase: "Desde o céu lutaram as estrelas, desde as suas órbitas lutaram contra Sísera." Alguns encaram isso como apenas uma referência poética à ajuda divina. (Veja Jz 4:15; Sal 18:9.) Outras sugestões incluem chuvas de meteoritos, ou a dependência de Sísera de predições astrológicas, que se mostraram falsas. Visto que o registro bíblico não pormenoriza a maneira em que as estrelas "lutaram", parece ser suficiente considerar a declaração como mostrando alguma ação divina, de natureza milagrosa, a favor do exército de Israel.

ESTRUME. Veja ESTERCO.

ESTUPRO. O estupro, ou violação, é definido como relações sexuais ilícitas sem o consentimento da mulher de qualquer idade ou condição, por força, violência, intimidação ou decepção quanto à natureza do ato.

Jeová advertiu a respeito das consequências que sobreviriam a Israel se o povo desobedecesse à Sua lei. Ele predisse que, além de padecerem doenças e calamidades, cairiam nas mãos dos seus inimigos, e disse: "Ficarás noivo duma mulher, mas outro homem a violentará [forma de *sha·ghál*]." (De 28:30) Isto se deu quando Jeová, por causa da desobediência deles, removeu sua proteção da nação e as nações pagãs invadiram as cidades dela. (Veja Za 14:2.) Também se predisse que Babilônia sofreria tal tratamento, o que ocorreu quando ela caiu diante dos medos e dos persas. (Is 13:1, 16) Segundo a

Lei, isso não aconteceria a nações subjugadas por Israel, porque se proibia aos soldados ter relações sexuais durante uma campanha militar. — 1Sa 21:5; 2Sa 11:6-11.

Um caso de estupro múltiplo na cidade de Gibeá, de Benjamim, nos dias dos juízes, deu início a uma série de eventos em retribuição, que quase resultou na exterminação da tribo de Benjamim. Homens imprestáveis da cidade, de desejos sexuais pervertidos, exigiam ter relações sexuais com um visitante levita. Em vez de se submeter a isso, ele lhes deu a sua concubina, a qual anteriormente havia cometido fornicação contra ele. Os homens abusaram dela a noite inteira, até ela morrer. O termo hebraico ʽa·náh, traduzido por "violentar" neste relato, também tem os sentidos de "atribular", "humilhar" e "oprimir". — Jz caps. 19, 20.

Amnom, filho do Rei Davi, violentou sua meia-irmã Tamar, o que fez com que Absalão, irmão de Tamar, mandasse matá-lo. (2Sa 13:1-18) Quando o ardiloso Hamã, o agagita, foi exposto diante do rei persa Assuero por sua traição contra os judeus, e especialmente contra a rainha de Assuero, Ester, o rei ficou enfurecido. Hamã, sabendo que não podia esperar nenhuma misericórdia do rei, em desespero, lançou-se sobre o leito em que Ester se achava, suplicando. Quando o rei entrou de novo na sala, viu Hamã ali e clamou: "Há de se violar também a rainha, estando eu na casa?" Imediatamente, sentenciou Hamã à morte. A sentença foi executada, e Hamã evidentemente foi depois pendurado no madeiro que erigira para pendurar nele o primo de Ester, Mordecai. (Est 7:1-10) No registro da declaração do rei (Est 7:8) usa-se a palavra hebraica *ka·vásh;* ela significa "sujeitar" (Gên 1:28; Je 34:16), mas pode também significar "violar".

Sob a Lei, se uma moça noiva cometesse fornicação com outro homem, tanto ela como o homem deviam ser mortos. Mas, se a moça gritasse por socorro, tomava-se isto como prova da sua inocência. O homem era morto pelo seu pecado de a ter violentado, e a moça ficava inocentada. — De 22:23-27.

ETÃ [Perseverante; Sempre Fluindo].

1. Um de quatro homens, cuja sabedoria, embora grande, era superada pela de Salomão. (1Rs 4:31) Este Etã talvez fosse o escritor do Salmo 89, porque o cabeçalho identifica Etã, o ezraíta, como escritor. Em 1 Crônicas 2:6, Etã, Hemã, Calcol e Dara são todos chamados de filhos de Zerá, da tribo de Judá, e possivelmente são os mesmos homens mencionados em Primeiro Reis. Etã é chamado de pai de Azarias. — 1Cr 2:8; veja EZRAÍTA.

2. Pai de Adaías e filho de Zima, levita da família de Gersom. — 1Cr 6:41-43.

3. Filho de Quisi (1Cr 6:44) ou Cusaías (1Cr 15:17), levita da família de Merari. Etã era cantor e tocador de címbalo. (1Cr 15:19) Por causa da sua íntima associação com Hemã, sugeriu-se que Etã era o Jedutum designado por Davi para servir perante o tabernáculo em Gibeão, e que seu nome foi mudado de Etã para Jedutum após a sua designação. (Compare 1Cr 15:17, 19, com 1Cr 16:39-41 e 25:1.) — Veja JEDUTUM N.º 1.

ETANIM. [provavelmente: [Correntes] Perseverantes; [Correntes] Sempre Fluindo]. Era o sétimo mês lunar do calendário sagrado dos israelitas, mas o primeiro do calendário secular. (1Rs 8:2) Correspondia a parte de setembro e parte de outubro. Após o exílio babilônico, foi chamado de tisri, nome que não aparece no registro bíblico, mas é encontrado em escritos pós-exílicos.

Falando sobre a festividade que começava no dia 15 deste mês (ou por volta da primeira parte de outubro), o historiador Josefo escreve: "No dia quinze deste mesmo mês, quando se atinge o ponto de virada para a estação do inverno, Moisés pede que cada família arrume tendas, apreensivo por causa do frio e como proteção contra as inclemências do ano." — *Jewish Antiquities* (Antiguidades Judaicas), III, 244 (x, 4).

Início do Ano Agrícola. Ao passo que abibe (ou nisã) se tornou o primeiro mês do ano no calendário sagrado judaico após o Êxodo do Egito, etanim continuou a ser encarado como o primeiro mês num sentido secular ou agrícola. Neste mês, quase todas as colheitas tinham sido terminadas, marcando o fim do ano agrícola. As chuvas temporãs que depois caíam amoleciam o solo para a aração que se seguia e que indicava o início de novas operações agrícolas. Jeová referiu-se a etanim como virada do ano, ao falar da festividade do recolhimento como ocorrendo "à saída do ano" e "na volta do ano". (Êx 23:16; 34:22) É também notável que não era no mês de abibe, mas sim neste mês de etanim que começava o ano do jubileu. — Le 25:8-12.

Tisri, nome posterior aplicado a este mês, significa "Começo do Ano", e o dia 1.º de tisri ainda é celebrado pelos judeus como seu Ano-Novo, ou Rosh Hashanah ("Cabeça do Ano").

Mês Festivo. Etanim era também mês de festividades. O primeiro dia era o "dia de toque de trombeta". (Le 23:24; Núm 29:1) Visto que toda lua nova era normalmente anunciada com um toque de trombeta, neste dia provavelmente havia adicionais ou extensos toques de trombeta. (Núm 10:10) No dia 10 de etanim celebrava-se o anual Dia da Expiação. (Le 16:29, 30; 23:27; Núm 29:7) Do dia 15 ao dia 21 havia a Festividade das Barracas, ou Festividade do Recolhimento, seguida no dia 22 por

uma assembleia solene. (Le 23:34-36) Assim, uma grande parte do mês de etanim era ocupada por essas ocasiões festivas.

Eventos em Etanim. Visto que a Bíblia, do primeiro livro em diante, apresenta dados cronológicos, e visto que a primeira menção de anos de vida ocorre em relação com a vida de Adão, parece que o uso antigo do mês chamado etanim, como mês inicial do ano, fornece alguma base para se crer que a vida de Adão começou neste mês. (Gên 5:1-5) Foi no primeiro dia do primeiro mês (mais tarde chamado etanim) que Noé, depois de já ter passado mais de dez meses na arca, removeu a cobertura da arca e observou que as águas do Dilúvio se tinham escoado de cima do solo. (Gên 8:13) Mais de 1.300 anos depois, Salomão inaugurou o completado templo em Jerusalém no mês de etanim. (1Rs 8:2; 2Cr 5:3) Após a destruição de Jerusalém, em 607 AEC, o assassinato do governador Gedalias e a subsequente fuga dos israelitas remanescentes para o Egito, no mês de etanim, marcou a desolação total de Judá. (2Rs 25:25, 26; Je 41:1, 2) Estes eventos estavam envolvidos nos motivos do "jejum do sétimo mês" mencionado em Zacarias 8:19. Setenta anos mais tarde, por volta do mesmíssimo mês, os israelitas exilados, libertos, haviam retornado de Babilônia para iniciar a reconstrução do templo em Jerusalém. — Esd 3:1, 6.

As evidências indicam também que o nascimento de Jesus, bem como seu batismo e sua unção, ocorreram durante este mês. — Veja JESUS CRISTO.

ETÃO. O segundo lugar de acampamento alistado por Moisés na marcha de Israel para fora do Egito. (Êx 13:20; Núm 33:3-7) Foi em Etão, "na beirada do ermo", que os israelitas mudaram de direção, 'voltando para trás' em direção a Pi-Hairote, onde ocorreu a travessia do mar. (Núm 33:7, 8) Isto parece indicar que Etão talvez fosse o ponto de saída do Egito, se os israelitas não tivessem sido divinamente orientados a mudar de rumo.

Este recuo fez Faraó raciocinar que os israelitas estavam 'vagueando em confusão pelo ermo' e deu-lhe o incentivo para persegui-los. Isto levou a Deus executar o julgamento nos egípcios, no Mar Vermelho. — Êx 14:1-4.

Alguns peritos se têm esforçado a situar Etão na extremidade oriental do uádi Tumilat, ao N dos lagos Amargos. Todavia, isto se dá porque eles relacionam o hebraico Etão (*'E·thám*) com a palavra do egípcio antigo para fortaleza (*htm*). Mesmo que esta relação fosse correta, havia diversos lugares aos quais se aplicava este nome egípcio. Visto que Etão não se encontrava na rota setentrional para fora do Egito, que teria passado "pelo caminho da terra dos filisteus" (Êx 13:17), só se pode dizer que deve ter ficado em algum ponto ao N do Mar Vermelho, e evidentemente na fronteira da região erma que constitui a parte NO da península do Sinai.

A comparação de Números 33:8 com Êxodo 15:22 parece indicar que a região erma junto a Etão corresponde ao "ermo de Sur". Ou, se os nomes não forem intercambiáveis, então, dependendo qual a região que era maior, o ermo de Etão talvez incluísse o de Sur, ou então era parte do ermo de Sur. — Veja SUR; ÉTÃO.

ÉTÃO [Lugar de Aves de Rapina].

1. Povoação de simeonitas dentro do território de Judá. (1Cr 4:24, 32) Sua localização é incerta, embora alguns a relacionem com Tell ʽEitum (Tel ʽAitun), situada no centro do território de Judá, a uns 44 km ao O de En-Gedi e na mesma distância ao SO de Jerusalém.

2. O rochedo Étão, onde Sansão morou depois de incendiar os campos dos filisteus. Foi deste rochedo que 3.000 homens de Judá o levaram, voluntariamente amarrado, de volta aos filisteus. (Jz 15:8-13) Embora não seja possível fazer uma identificação positiva do rochedo de Étão, não se pode totalmente descartar uma ligação com a cidade (N.º 3, abaixo). Todavia, apenas a uns 4 km ao ESE da localização sugerida da cidade natal de Sansão, Zorá (Jz 13:2), encontra-se ʽAraq Ismaʽin, um rochedo isolado, com uma caverna alta, que oferece uma vista ampla da Sefelá mais abaixo. Apropriado com relação ao significado do nome, este talvez seja o lugar do rochedo de Étão.

3. Cidade de Judá situada provavelmente em Khirbet el-Khokh, num morro a uns 2,5 km ao SO de Belém. Parece que Étão e Belém haviam sido povoadas por parentes chegados. (1Cr 4:3, 4; veja ATROTE-BETE-JOABE.) Segundo Josefo, o Rei Salomão frequentemente, de manhã, saía de carro de Jerusalém esses 13 km até Étão, onde havia jardins e regatos. (*Jewish Antiquities* [Antiguidades Judaicas], VIII, 186 [vii, 3]) Étão foi reconstruída e fortificada pelo sucessor de Salomão, Roboão. (2Cr 11:5, 6) Segundo o Talmude, um aqueduto ligava Jerusalém com uma fonte ao O de Étão. — Talmude Babilônico, *Yoma* 31*a;* Talmude da Palestina (de Jerusalém), *Yoma* 41*a.*

ETBAAL [Com Baal]. Rei dos sidônios, pai de Jezabel, esposa do Rei Acabe. (1Rs 16:31) Por dar sua filha a Acabe em casamento, Etbaal entrou numa aliança política com ele. Evidentemente, Etbaal é o Itobal mencionado na citação que Josefo faz do historiador Menandro, como sacerdote da deusa Astarteia (Astorete). Este sacerdote conseguiu o reinado por assassinar Feles, descendente de Hirão, rei de Tiro, com quem Salomão tivera relações comerciais com respeito à construção do templo. Diz-

se que Etbaal governou durante 32 dos 48 anos da sua vida. (*Against Apion* [Contra Apião], I, 123 [18]) Um indício da expansão comercial ocorrida durante o seu reinado é a referência de Menandro à construção de Auza, na Líbia, por Etbaal. Menandro menciona também que, durante o reinado de Etbaal, houve uma seca que durou um ano. — *Jewish Antiquities* (Antiguidades Judaicas), VIII, 324 (xiii, 2).

ETE-CAZIM. Lugar que demarcava a fronteira de Zebulão. (Jos 19:10, 13) Embora se desconheça hoje a sua localização exata, alguns o identificam provisoriamente com a moderna Kafr Kanna, a uns 20 km ao O do mar da Galileia.

ETER. Cidade da Sefelá, no território de Judá, mas aquinhoada a Simeão. (Jos 15:33, 42; 19:1-9) Atualmente, em geral é identificada com Khirbet el-ʽAter (Tel ʽEter), a cerca de 1,5 km ao NO de Beit Jibrin (Eleuterópolis; Bet Guvrin). O relato de Josué 19:7 é quase paralelo ao de 1 Crônicas 4:32, e, neste último texto, Eter parece ser chamado de Toquém.

Algumas obras de referência consideram que houve duas cidades chamadas Eter, a de Josué 15:42, situada entre Libna e Maresa (em Khirbet el-ʽAter, mencionada acima), e a outra, mencionada em Josué 19:7, situada perto de Ziclague, ao S. Ao passo que as outras cidades mencionadas em Josué 19:7 estão todas no S, e muitas daquelas de Josué 15:42 estão mais ao N, pode-se notar, porém, que em ambos os textos menciona-se a cidade de Asã, de modo que se torna difícil fazer uma distinção precisa.

ETERNIDADE. Veja TEMPO INDEFINIDO.

ETIÓPIA [gr.: *Ai·thi·o·pí·a,* “Região de Faces Queimadas”], **ETÍOPE.** Etiópia era o nome aplicado pelos antigos gregos à região da África ao S do Egito. Assim, em geral, correspondia ao nome hebraico “Cus”, que abrangia primariamente o Sudão atual e a parte mais ao sul do Egito atual. Em textos egípcios, esta região era também conhecida pelo nome de Keesh. Quando se fez a tradução *Septuaginta,* os tradutores usaram a palavra grega “Etiópia” para verter a hebraica “Cus” em todas as passagens, com exceção de duas. (Gên 10:6-8; 1Cr 1:8-10) A *King James Version* (Versão Rei Jaime) segue esta maneira de traduzir a palavra em todos os casos, exceto em Isaías 11:11, onde usa “Cush [Cus]” em vez de “Ethiopia [Etiópia]”; a *Revised Standard Version* (Versão Padrão Revisada) igualmente segue a *Septuaginta,* exceto em Gênesis 2:13 e em Ezequiel 38:5. Algumas traduções (*NM, BJ*) preferem Cus (Cuch) em mais outros textos, onde a identificação com a antiga Etiópia não pode ser confirmada pelo contexto. O nome Cus pode também aplicar-se a povos da Arábia. — Veja CUS N.º 2; CUSITA.

A região originalmente designada pelo nome de Etiópia consiste agora de planícies semi-áridas no N, de savanas e planaltos na região central, e de floresta pluvial tropical na parte sulina. Outrora, capitais da antiga Etiópia eram Napata e Méroe. Méroe era a sede do reino em que o direito ao reinado era transmitido pela linhagem feminina, em vez de pela masculina. A rainha-mãe era assim aquela de quem seu filho real derivava seu direito ao trono, e às vezes ela talvez fosse a virtual governante do país. O nome Candace é mencionado por escritores gregos e latinos como título usado por diversas dessas rainhas etíopes, evidentemente inclusive pela mencionada em Atos 8:27.

Em que sentido era eunuco o etíope a quem Filipe pregou?

O eunuco etíope, que estava ‘sobre os tesouros’ da Rainha Candace, e a quem Filipe pregou, obviamente era prosélito judeu, circunciso. (At 8:27-39) De modo que não era encarado como gentio, e por isso não precedeu a Cornélio como primeiro gentio incircunciso convertido ao cristianismo. (At 10) Para o etíope poder adorar no templo em Jerusalém, ele deve ter sido convertido à religião judaica e circuncidado. (Êx 12:48, 49; Le 24:22) Visto que a Lei mosaica proibia a entrada de pessoas castradas na congregação de Israel (De 23:1), é evidente que o etíope não era eunuco em sentido carnal. A palavra hebraica para “eunuco” (*sa·rís*), em sentido amplo e especial, também significava oficial, como em Gênesis 39:1, onde um oficial de Faraó, Potifar, homem casado, é chamado *sa·rís.* Se o oficial etíope tivesse sido eunuco em sentido real, não teria sido prosélito e Filipe não o teria batizado, visto que ainda não se começara a levar as boas novas aos gentios incircuncisos.

A Etiópia (Cus) é uma das terras às quais os exilados judeus foram espalhados após a conquista babilônica de Judá. (Is 11:11) Portanto, este oficial etíope talvez estivesse em contato com pessoas judaicas na sua região, ou talvez no Egito, onde moravam muitos judeus. Sua cópia do rolo de Isaías provavelmente era da *Septuaginta* grega, originalmente feita em Alexandria, no Egito. Visto que o reino etíope ficara parcialmente helenizado, a partir do tempo de Ptolomeu II (308-246 AEC), não era incomum que este oficial soubesse ler a língua grega. Tornar-se ele prosélito judeu, e sua subsequente conversão ao cristianismo, cumpriam o Salmo 68:31.

A Língua Etíope. Continua indeterminada a língua original da Etiópia; por volta do fim do oitavo século AEC, usava-se a escrita hieroglífica egípcia nas inscrições etíopes oficiais. Uma língua e escrita nativa chamada meroítica, é conhecida desde o século antes do início da Era Comum, e durante alguns séculos posteriores. O idioma chamado etíope era a língua vernácula durante a Era Comum até o século 14. É de origem semítica, assim como o atual idioma da Etiópia moderna, chamado amárico.

ETNÃ [Paga; Dádiva]. Filho de Assur com sua esposa Hela. Etnã era da tribo de Judá e da família de Esrom. — 1Cr 2:3-5, 9, 24; 4:5, 7.

ETNI [Paga; Dádiva]. Descendente de Levi através de seu filho Gersom; filho de Zerá e antepassado do músico Asafe. — 1Cr 6:39-43.

ÊUBULO [provavelmente: Bom Conselho]. Um dos irmãos cristãos que estava em Roma na época do último encarceramento do apóstolo Paulo e que é mencionado como enviando saudações a Timóteo. — 2Ti 4:21.

EÚDE.

1. Descendente de Jediael, da tribo de Benjamim, por meio de Bilã; homem poderoso, valente. — 1Cr 7:6, 10, 11.

2. Eúde, filho de Gera, da tribo de Benjamim (Jz 3:15), foi escolhido por Deus para livrar a nação da servidão ao Rei Eglom, de Moabe, que já durava 18 anos, opressão que Deus permitira "porque faziam o que era mau aos olhos de Jeová". — Jz 3:12-14.

Quando os israelitas começaram a clamar a Jeová por ajuda, Deus suscitou "um salvador" na pessoa de Eúde. No tempo devido, os israelitas enviaram a Eglom o tributo por meio de Eúde, o qual fizera para si uma espada de dois gumes, "tendo o comprimento de um côvado [hebr.: *gó·medh*]", na realidade uma medida linear sobre a qual, neste caso, não há certeza. Alguns acham ter sido um côvado menor, de cerca de 38 cm. Eúde era canhoto, ou, literalmente, "homem fechado (impedido) de sua mão direita". Mas, isto não significa que Eúde era aleijado, pois esta fraseologia é usada com relação a 700 guerreiros benjamitas, sendo muito improvável que tivessem um defeito físico, mas eles eram "canhotos", e, evidentemente, ambidestros. (Jz 3:15, 16 n.; 20:16; compare isso com 1Cr 12:2.) A Bíblia não diz especificamente que Eúde era ambidestro, embora isso seja possível. Não obstante, por ser canhoto, cingiu-se da espada sobre a coxa direita, por baixo da sua veste.

Depois da apresentação do tributo, Eúde mandou embora os portadores do tributo, mas retornou de onde havia as pedreiras de Gilgal. Eúde chegou-se então a Eglom, quando o rei moabita estava sentado no seu quarto de terraço, e disse-lhe: "Tenho para ti uma palavra de Deus." Interessado, Eglom levantou-se do seu trono. Daí, Eúde "estendeu então a mão esquerda, e tirou a espada da sua coxa direita", cravando-a na barriga do obeso Eglom, o que resultou em que "o cabo entrou após a lâmina, de modo que a gordura se fechou sobre a lâmina". Um homem destro provavelmente tiraria a espada do lado esquerdo, pela frente do corpo. De modo que não é provável que Eglom esperasse que Eúde puxasse uma espada da coxa direita, usando a mão esquerda. Com o governante inimigo então morto, Eúde fugiu pela abertura de ventilação, depois de cerrar e trancar atrás de si as portas do quarto de terraço. Quando os servos de Eglom por fim abriram a porta, descobriram que "seu senhor estava caído morto por terra". — Jz 3:15-25.

Eúde, tendo escapado para a região montanhosa de Efraim, convocou um exército de israelitas, dizendo-lhes: "Segui-me, porque Jeová vos entregou na mão os vossos inimigos, os moabitas." Depois de capturar os vaus do Jordão, os israelitas cortaram a retirada dos moabitas para a sua terra. Sem dúvida, já grandemente desmoralizados pela morte de seu rei, 10.000 moabitas foram abatidos pelos israelitas, "cada qual robusto e cada qual homem valente; e não escapou nem sequer um". Depois de Moabe ter sido subjugado sob a mão de Israel e a liderança de Eúde, "o país teve sossego por oitenta anos". — Jz 3:26-30.

Eúde não é especificamente chamado de "juiz Eúde"; antes, é mencionado como "salvador". (Jz 3:15) Mas Otniel foi chamado tanto de "salvador" como de "juiz" (Jz 3:9, 10), e aquele período era o dos juízes. De modo que Eúde, aparentemente, não só era tido como "salvador", mas também como juiz.

3. Nome que aparece entre os descendentes de Benjamim, em 1 Crônicas 8:1, 6.

EUFRATES. O mais longo e mais importante rio do SO da Ásia, chamado Firat Nehri em turco, nome bem parecido ao hebraico *Peráth* e ao antigo persa *Ufratu*. É primeiro mencionado em Gênesis 2:14 como um dos quatro rios que, outrora, tinham sua fonte no Éden.

Fronteira do Território Designado a Israel. Na declaração de Deus a Abraão, ele pactuou dar à semente de Abraão a terra "desde o rio do Egito até o grande rio, o rio Eufrates". (Gên 15:18) Esta promessa foi repetida à nação de Israel. (Êx 23:31; De 1:7, 8; 11:24; Jos 1:4) Primeiro Crônicas 5:9 declara que certos descendentes de Rubem, no período anterior ao reinado de Davi, estenderam sua morada "até onde se entra no ermo junto ao rio Eufrates".

Todavia, visto que o Eufrates dista uns 800 km, quando se viaja "ao leste de Gileade" (1Cr 5:10), isto talvez simplesmente signifique que os rubenitas estenderam seu território ao L de Gileade até a beira do deserto Sírio, que prossegue até o Eufrates. (*CBC* reza: "até à entrada do deserto, que vai até o Eufrates"; *BJ:* "atingia a beira do deserto que o Eufrates limita".) De modo que parece que a promessa de Jeová só se cumpriu plenamente durante os reinados de Davi e de Salomão, quando as fronteiras do domínio de Israel se estendiam para incluir o reino arameu de Zobá e assim atingiam as margens do Eufrates, evidentemente ao longo do trecho que atravessa a Síria setentrional. (2Sa 8:3; 1Rs 4:21; 1Cr 18:3-8; 2Cr 9:26) Por causa do seu destaque, muitas vezes era simplesmente chamado de "o Rio". — Jos 24:2, 15; Sal 72:8.

Nascentes e Curso. Com a extensão de uns 2.700 km, o Eufrates tem duas nascentes principais. Uma, conhecida como Cara Su, nasce no NE da Turquia, a uns 100 km da extremidade SE do Mar Negro. A outra, Murat Nehri, nasce a meio caminho entre o lago Van e o monte Ararate. Aproximadamente a meio caminho entre os dois rios fica o vale do rio Araques, considerado por alguns como relacionado com o rio Giom, de Gênesis 2:13. Os cursos do Cara Su e do Murat Nehri são bastante paralelos numa direção ocidental, até se juntarem perto da cidade de Keban, numa elevação de uns 610 m acima do nível do mar.

Deste ponto em diante, as correntes formam juntas o Eufrates propriamente dito. Já tendo percorrido uns 640 km de terreno montanhoso, desde as nascentes do Murat Nehri, o rio se volta então para o sul por uns 480 km, sendo sua corrente interrompida por diversas cataratas e corredeiras, até emergir finalmente na planície síria, num ponto perto da antiga Carquemis.

Vau em Carquemis. Carquemis guardava o vau principal usado por exércitos ou caravanas passando do N da Mesopotâmia para o N da Síria. Carquemis era uma importante cidade-fortaleza, que mais tarde caiu sob controle assírio. (Is 10:5-9) O Faraó Neco tomou a cidade por volta de 629 AEC, combatendo o exército de Josias em Megido e matando este rei de Judá em caminho para lá. (2Rs 23:29; 2Cr 35:20-24) Três ou quatro anos mais tarde (625 AEC), as tropas de Nabucodonosor cruzaram o Eufrates e derrotaram os egípcios em Carquemis, dando início ao completo declínio de qualquer domínio do Egito na Siro-Palestina. — Je 46:2, 6, 10; 2Rs 24:7.

De Carquemis até o golfo Pérsico. O Eufrates, junto a Carquemis, dista apenas uns 160 km do mar Mediterrâneo; no entanto, o rio faz depois uma curva e segue o rumo SE, dirigindo-se para o golfo Pérsico, a mais de 1.100 km de distância. O curso "médio" do Eufrates estende-se desde Carquemis até a cidade de Hit, na região de poços de betume, seu fluxo sendo engrossado pelas águas dos rios Balique e Cabur. Abaixo de Hit, o rio atravessa a fértil planície mesopotâmica, e uns 80 km abaixo de Hit, na vizinhança de Bagdá, chega a 40 km do rio Tigre. Neste curso inferior do Eufrates, o rio se dissipa em extensos pantanais e em canais arruinados, e seu fluxo se torna lento.

O Eufrates e o Tigre finalmente se juntam perto de Basra, e a partir desta junção e até o golfo Pérsico o rio é conhecido como Xat-al-Arab (Chatt-al-Arab). De acordo com Plínio e outros antigos historiadores, o Eufrates tinha originalmente sua desembocadura no mar separada daquela do Tigre. (*Natural History* [História Natural], VI, XXVI, 128-131) Acredita-se em geral que o aluvião depositado pelos dois rios formou gradualmente a região do delta na cabeceira do golfo Pérsico, e que a costa original ficava muito mais ao N, talvez atingindo até a antiga cidade de Ur dos Caldeus, lar original de Abraão.

As águas do Eufrates atingem seu nível mais baixo em setembro, e depois sobem constantemente de nível até maio, quando atingem o nível normal mais alto. Por causa do degelo da neve, ocorrem inundações na primavera. O transbordamento anual tanto do Eufrates como do Tigre, sem dúvida, é a base da descrição de Babilônia feita por Isaías como "o ermo do mar". (Is 21:1, 2) Nos tempos antigos, este transbordamento era controlado por diques e eclusas, que desviavam as águas para canais de irrigação e açudes. Estes canais constituíam uma rede de irrigação entre o Eufrates e o Tigre, a qual assegurava a produtividade da maior parte da Babilônia inferior. No decorrer dos séculos, os canais, em geral, ficaram assoreados e entupidos, com a resultante deterioração agrícola; o acúmulo de sal no solo, por causa das águas de irrigação, também contribuiu para a gradual ruína do antigamente fértil vale.

Principais Cidades. Ao longo das margens do Eufrates havia muitas das antigas cidades, inclusive Ur, Ereque, Quis e Babilônia. O curso do rio evidentemente mudou um pouco para o O, de modo que a maioria dos antigos sítios agora estão alguns quilômetros distantes ao L dele.

A grande cidade de Babilônia foi originalmente construída em ambas as margens do Eufrates, e as águas do rio foram usadas para constituir um largo e fundo fosso de defesa cercando a cidade, e também para formar uma rede de canais dentro das muralhas da cidade. Na ocasião da queda de Babilônia, em 539 AEC, Ciro desviou as águas do Eufrates para que suas tropas pudessem marchar

pelo leito do rio para dentro da insuspeitosa cidade. Assim, as águas do Eufrates se 'secaram'. (Is 44:27, 28; 45:1) Em símbolo, a mesma coisa é profetizada como resultando do derramamento da "tigela" do sexto anjo sobre "o grande rio Eufrates", conforme descrito em Revelação (Apocalipse) 16:12. O capítulo seguinte descreve a destruição da simbólica "Babilônia, a Grande", da qual se diz que "está sentada sobre muitas águas", as quais representam "povos, e multidões, e nações, e línguas". — Re 17:1, 5, 15-18.

Uma Fronteira; Visitada por Jeremias. Assim como o rio Eufrates servia de fronteira setentrional da disputada região da Palestina e da Síria, pela qual lutaram o Egito e Babilônia, assim, no tempo do Império Persa, ele serviu para separar o Oriente do Ocidente, conforme indicado pela expressão "além do Rio". (Esd 4:10, 11; 5:3; 6:6; Ne 2:7) Com o tempo, o Eufrates passou também a constituir a fronteira oriental do Império Romano.

O texto de Jeremias 13:1-7 tem sido assunto de muitas discussões, visto que uma viagem de Jeremias de Jerusalém ao rio Eufrates, mesmo até o seu ponto mais próximo, a certa distância ao S de Carquemis, representaria uma viagem de mais de 500 km na ida e na volta, e o texto indica que ele possivelmente fez a viagem duas vezes (embora não se declare o tempo entre uma e outra). Uma tradução em inglês, publicada pela Sociedade Publicadora Judaica, simplesmente translitera a palavra hebraica como "Perath", e alguns sugerem que esta não se refere ao Eufrates, mas à cidade de Pará (Jos 18:23), perto de Anatote, a alguns quilômetros de Jerusalém. No entanto, a repetição do nome *Peráth* (Eufrates) quatro vezes no relato evidentemente mostra que o lugar mencionado tinha alguma relação significativa com o quadro profético encenado, ao passo que a obscura aldeia de Pará dificilmente daria significado especial ao evento. Embora alguns salientem que neste texto não se usa a palavra hebraica *na·hár* (rio) em conexão com *Peráth,* deve-se notar que também está faltando em Jeremias 51:63, mas ali a referência é obviamente ao rio Eufrates. Por isso, não parece haver nenhum bom motivo para se presumir que o relato em Jeremias 13:1-7 se refira a outra coisa, em vez de ao rio Eufrates.

É bem possível que esconder Jeremias o cinto perto do rio tenha ocorrido pelo menos na região geral da travessia do Eufrates pelos exércitos babilônicos sob Nabucodonosor, na sua marcha que por fim levou à desolação de Judá e de Jerusalém. De qualquer modo, a viagem, ou possivelmente duas, até o Eufrates, por Jeremias, certamente deve ter dado muito peso à mensagem de aviso que esta ação devia transmitir ao povo espiritualmente corrupto do reino de Judá. — Veja Je 2:18, 19.

EUNICE [duma raiz que significa "vencer"]. Uma judia crente, filha de Loide. Era esposa dum grego descrente e mãe de Timóteo. (At 16:1) É bem provável que o apóstolo Paulo conhecesse Eunice em Listra, na Ásia Menor, na sua primeira viagem missionária, e que então, em resultado da sua pregação, ela e sua mãe Loide se tornaram cristãs. (At 14:4-18) A fé de Eunice era "sem qualquer hipocrisia". (2Ti 1:5) Embora casada com um marido pagão, era exemplar em ensinar seu filho Timóteo "desde a infância . . . os escritos sagrados", e quando ela se tornou cristã, sem dúvida o instruiu concordemente. (2Ti 3:15) Visto que o marido de Eunice era grego, os pais de Timóteo não o fizeram ser circuncidado. — At 16:3.

EUNUCO. A palavra hebraica *sa·rís* e a grega *eu·noú·khos,* quando usadas em sentido literal, aplicam-se a um varão castrado. Esses eram designados nas cortes reais como ajudantes, ou guardiães, da rainha, do harém e das mulheres. (Est 2:3, 12-15; 4:4-6, 9) Por causa da sua associação com os da casa do rei, os eunucos dotados de certas habilidades frequentemente atingiam altos postos. Em sentido lato, o termo também denotava qualquer oficial designado a deveres na corte do rei, sem indicar que esses homens eram eunucos em sentido literal.

Sob o pacto da Lei, não se permitia ao eunuco tornar-se parte da congregação do povo de Deus. (De 23:1) Por conseguinte, não há nenhuma indicação de que algum israelita ou residente forasteiro entre o povo tenham sido feitos eunucos para o serviço no palácio dos reis israelitas. Sob a Lei, os escravos deviam ser circuncidados, não castrados. Todavia, era costume de nações pagãs orientais fazer eunucos de alguns dos meninos capturados na guerra.

O oficial da corte encarregado do tesouro da rainha da Etiópia, e a quem Filipe pregou, é chamado de eunuco. Ele era prosélito da religião judaica, que viera a Jerusalém para adorar a Deus. Mas, visto que, sob a Lei, nenhum castrado era aceito na congregação de Israel, o termo *eu·noú·khos* não se aplicaria aqui literalmente, mas no sentido de "oficial da corte". (At 8:26-39; De 23:1) Ebede-Meleque, o etíope que resgatou o profeta Jeremias do encarceramento numa cisterna, era eunuco na corte do Rei Zedequias. Pareceria que também aqui o termo tinha o frequente sentido de oficial. Ebede-Meleque parece ter sido homem de autoridade. Ele apelou diretamente ao Rei Zedequias a favor de Jeremias e recebeu o comando de 30 homens para a operação de resgate. — Je 38:7-13.

Jeová predisse consoladoramente o tempo em que os eunucos seriam aceitos por ele como seus servos, e, se obedientes, teriam um nome melhor do que filhos e filhas. Com a abolição da Lei por Jesus Cristo, todos os que exercessem fé, sem consideração da sua posição ou condição anterior, poderiam tornar-se filhos espirituais de Deus. Eliminaram-se as distinções carnais. — Is 56:4, 5; Jo 1:12; 1Co 7:24; 2Co 5:16.

Jesus Cristo falou sobre três classes de eunucos, em Mateus 19:12, dizendo: "Pois há eunucos que nasceram tais da madre de sua mãe, e há eunucos que foram feitos eunucos pelos homens, e há eunucos que se fizeram eunucos por causa do reino dos céus. Dê lugar a isso aquele que pode dar lugar a isso." Aqueles de quem se diz que "se fizeram eunucos" por causa do reino são os que exercem autodomínio, a fim de concentrar-se no serviço de Deus. O apóstolo recomenda isso como o proceder "melhor" para os cristãos que não ficam 'inflamados de paixão'. Ele disse que estes podiam servir o Senhor com mais constância, "sem distração". (1Co 7:9, 29-38) Esses "eunucos" não são pessoas que se castraram fisicamente ou que foram emasculados; antes, permanecem voluntariamente no estado de solteiro. A Bíblia não recomenda o voto de celibato, e 'proibir o casar-se' é condenado como um dos sinais de apostasia. De fato, alguns dos apóstolos eram homens casados. — 1Ti 4:1-3; 1Co 9:5; Mt 8:14; Mr 1:30; Lu 4:38; veja OFICIAL DA CORTE.

EURO-AQUILÃO. Violento vendaval do nordeste que se abateu sobre o navio em que Paulo navegava em caminho de Bons Portos para Fênix, um porto na costa meridional de Creta. (At 27:14) Este vento, conhecido aos marujos mediterrâneos como vento gregal, é o vento mais violento naquele mar e seria extremamente perigoso para um navio de grandes velas, que facilmente poderia emborcar em tal tempestade. Por este motivo, quando o navio não podia mais manter a proa contra o vento, os marujos, com medo de encalhar nas areias movediças ao largo da costa sententrional da África, "arriaram os aparelhos e eram assim impelidos". (At 27:15-17) Os cinco tipos de vento gregal reconhecidos pelos meteorologistas são produzidos pelas zonas de baixa pressão sobre a Líbia ou sobre o golfo de Gabes, que provocam fortes correntes de ar desde a Grécia. Traduções da Bíblia baseadas no Texto Recebido, tais como a *King James Version* (Versão Rei Jaime; veja *Tr*), chamam o vento de "Euroclydon" (de *eú·ros* [vento sudeste ou leste] e *klý·don* [vaga do mar]). Todavia, a palavra *Eu·ra·ký·lon,* traduzida por "Euro-aquilão" (do latim *eurus* [vento leste (ou sudeste)] e *aquilo* [vento norte]), é encontrado em alguns dos melhores manuscritos. "Euro-aquilão" é uma tradução melhor, visto que indica um vento do ENE.

ÊUTICO [Afortunado; Bem-sucedido]. Um jovem de Trôade que é a última pessoa mencionada nas Escrituras como ressuscitada milagrosamente. Por ocasião da visita de Paulo a Trôade, na sua terceira viagem missionária, ele prolongou seu discurso aos irmãos até à meia-noite. Êutico, vencido pelo cansaço e possivelmente pelo calor das muitas lâmpadas e do apinhamento no quarto de andar superior, caiu num sono profundo e despencou duma janela do terceiro pavimento. O médico Lucas, escritor de Atos e evidentemente testemunha ocular do que aconteceu, relata que Êutico não estava apenas desacordado, mas "foi apanhado morto". Adotando um proceder similar ao de Eliseu, quando ressuscitou o filho da sunamita, Paulo lançou-se sobre Êutico e o abraçou. As palavras de Paulo: "Parai de levantar um clamor, pois a sua alma está nele", indica que se restaurara a vida de Êutico. — At 20:7-12; veja também 2Rs 4:34.

EVA [Vivente; pelo visto, palavra aparentada com o verbo hebraico *hha·yáh,* "viver"]. Primeira e última mulher das obras criativas terrestres de Deus, de que há relato.

Jeová, o Criador, sabia que não era bom que o homem continuasse só. Todavia, antes de passar a criar a mulher, Deus trouxe ao homem diversos animais da terra, bem como criaturas voadoras. Adão deu-lhes nomes, mas não achou nenhuma ajudadora entre eles. Foi então que Jeová fez com que Adão caísse num profundo sono, removeu uma costela do seu lado, e, depois de ter fechado a carne, construiu uma mulher da costela retirada do homem. Sem dúvida, informado por revelação direta de Deus, seu Criador e Pai, de como a mulher veio à existência, Adão teve prazer em aceitá-la como sua esposa, dizendo: "Esta, por fim, é osso dos meus ossos e carne da minha carne", conforme até os seus próprios sentidos lhe evidenciavam. Adão chamou a sua esposa, seu complemento, de *'ishsháh* (mulher, ou, literalmente, homem feminino), "porque do homem foi esta tomada". (Gên 2:18-23) Daí, Deus proferiu sua bênção paternal sobre os dois: "Sede fecundos e tornai-vos muitos, e enchei a terra, e sujeitai-a." Deviam ter em sujeição também a criação animal. (Gên 1:28) A mulher, por ser obra das mãos de Deus, era perfeitamente adequada para ser complemento do seu marido, Adão, e também para ser mãe.

Engano e Desobediência. Veio então o dia em que a mulher, quando não estava na companhia do seu marido, encontrou-se perto da árvore do conhecimento do que é bom e do que é mau. Ali, uma cautelosa e humilde serpente, usada por

um espírito invisível como porta-voz visível, perguntou com aparente inocência: "É realmente assim que Deus disse, que não deveis comer de toda árvore do jardim?" A mulher respondeu corretamente, sem dúvida instruída assim por seu cabeça marital, o qual era de uma só carne com ela. Mas, quando a serpente contradisse a Deus e declarou que a violação da ordem de Deus resultaria em ser igual a Deus, sabendo o que é bom e o que é mau, a mulher começou a encarar a árvore dum ponto de vista diferente. Ora, "a árvore era boa para alimento e . . . algo para os olhos anelarem, sim, a árvore era desejável para se contemplar". Além disso, a serpente dissera que Eva seria como Deus, se comesse da árvore. (Veja 1Jo 2:16.) Totalmente enganada pela serpente, e com o forte desejo das perspectivas relacionadas com o comer do fruto proibido, ela tornou-se transgressora da lei de Deus. (1Ti 2:14) Como tal, chegou-se então ao marido e induziu-o a se juntar a ela na desobediência a Deus. Adão escutou a voz da sua esposa. — Gên 3:1-6.

O efeito imediato da transgressão deles foi a vergonha. De modo que usaram folhas de figueira, a fim de fazer para si coberturas para os lombos. Tanto Adão como sua esposa foram esconder-se entre as árvores do jardim quando ouviram a voz de Jeová. Quando diretamente interrogada por Deus sobre o que tinha feito, a mulher declarou que ela havia comido por ter sido enganada pela serpente. Ao proferir sentença sobre ela, Jeová indicou que a gravidez e o parto seriam acompanhados por maior dor; ela teria desejo ardente do seu marido e ele a dominaria. — Gên 3:7-13, 16.

Depois de terem violado a lei de Deus, Adão, segundo se relata, chamou a sua esposa de Eva, "porque ela havia de tornar-se a mãe de todos os viventes". (Gên 3:20) Antes de expulsar Adão e Eva do jardim do Éden para enfrentar as dificuldades do solo amaldiçoado, Jeová lhes mostrou benignidade imerecida por prover-lhes vestes compridas de peles. — Gên 3:21.

Tinha Eva razão em dizer que produzira seu filho Caim "com o auxílio de Jeová"?

Por ocasião do nascimento do seu primeiro filho, Caim, fora do Paraíso, Eva exclamou: "Produzi um homem com o auxílio de Jeová." (Gên 4:1) Eva é a primeira pessoa de que se relata ter usado o nome de Deus, indicando que o nome Jeová era conhecido aos primeiros humanos. Mais tarde, ela deu à luz Abel, bem como outros filhos e filhas. Quando Adão tinha 130 anos de idade, Eva deu à luz um filho a quem chamou de Sete, dizendo: "Deus designou outro descendente [lit.: semente] em lugar de Abel, visto que Caim o matou." Ela podia corretamente expressar-se assim tanto por ocasião do nascimento de Caim como do de Sete, porque Deus dera a ela e a Adão as faculdades reprodutivas, e, em razão da benignidade imerecida de Deus, de não os matar imediatamente quando transgrediram a ordem Dele, ela pôde dar à luz. Com o nascimento de Sete encerra o registro de Gênesis referente a Eva. — Gên 4:25; 5:3, 4.

Personagem Real. Que Eva realmente viveu e não era uma personagem de ficção é confirmado pelo próprio Cristo Jesus. Quando interrogado pelos fariseus a respeito do divórcio, Jesus chamou à atenção o relato de Gênesis relativo à criação de macho e fêmea. (Mt 19:3-6) Além disso, há as palavras de Paulo dirigidas aos coríntios, expressando temor de que a mente deles fosse de algum modo corrompida, "assim como a serpente seduziu Eva pela sua astúcia". (2Co 11:3) Daí, ao considerar o lugar correto da mulher na congregação cristã, Paulo apresenta como motivo de não se permitir "que a mulher ensine ou exerça autoridade sobre o homem" o fato de que Adão foi formado primeiro, e que ele não foi enganado, "mas a mulher foi totalmente enganada e veio a estar em transgressão". — 1Ti 2:12-14.

EVANGELIZADOR. Pregador do evangelho, ou das boas novas; mensageiro do que é bom. A palavra grega *eu·ag·ge·li·stés* (evangelizador) é intimamente aparentada com a palavra *eu·ag·gé·li·on*, "boas novas" ou "evangelho". (Veja BOAS NOVAS; também Na 1:15, n.; Mt 4:23, n.) Jeová é o Grande Evangelizador, ou Portador de boas novas. Depois da queda de Adão no pecado, era boas novas saber, em Gênesis 3:15, que haveria um descendente, ou semente, para esmagar a cabeça da serpente. Isto dava esperança à humanidade. (Ro 8:20) Ampliando a promessa a respeito da semente de Abraão, Jeová declarou-lhe boas novas. (Gál 3:8; Gên 12:1-3) Em Isaías 52:7, profetizou-se que haveria um "portador de boas novas" com respeito ao retorno dos judeus de Babilônia. Este texto é citado pelo apóstolo Paulo com respeito à obra evangelizadora dos cristãos. (Ro 10:15) O anjo Gabriel foi evangelizador ao anunciar a Zacarias as boas novas do vindouro nascimento de João, o Batizador, e a Maria, o de Jesus. Um anjo foi evangelizador para os pastores por ocasião do nascimento de Jesus. (Lu 1:18-38; 2:10) João, o Batizador, era evangelizador, porque se registra que "declarava as boas novas ao povo". (Lu 3:18) Todos os discípulos de Jesus participavam no ministério público da declaração das boas novas e por isso eram evangelizadores. — At 8:4.

Evangelizadores Missionários Especiais. Embora todos os cristãos sejam comissionados a ser evangelizadores, a palavra é usada de modo especial em Efésios 4:8, 11, 12, onde Paulo descreve as "dádivas em homens", que Cristo deu à congregação, quando ascendeu ao alto: "E ele deu alguns como apóstolos, alguns como profetas, alguns como evangelizadores, alguns como pastores e instrutores, . . . para a edificação do corpo do Cristo." A obra específica de tais evangelizadores era a de ser missionários. Frequentemente, eles abriam campos novos, onde as boas novas não haviam sido anteriormente pregadas. Os evangelizadores precedem os pastores e os instrutores na listagem em Efésios 4:11, porque, depois de as boas novas terem sido pregadas e se terem feito discípulos, os pastores e instrutores, daí em diante, fazem uma obra adicional de edificação.

Filipe é mencionado em especial como evangelizador. Ele foi com muito bom êxito pioneiro da obra na cidade de Samaria, após Pentecostes. Filipe foi orientado por um anjo para pregar as boas novas a respeito de Cristo ao eunuco etíope, a quem ele batizou. Daí, Filipe foi levado pelo espírito para pregar em Asdode e em todas as cidades no caminho para Cesareia. (At 8:5, 12, 14, 26-40) Paulo fez muita evangelização. (2Co 10:13-16) Timóteo era evangelizador, ou missionário, e Paulo deu ênfase especial à evangelização na sua exortação de despedida a Timóteo: "Tu, porém, mantém os teus sentidos em todas as coisas, sofre o mal, faze a obra dum evangelizador, efetua plenamente o teu ministério." Timóteo, que se empenhava com outros cristãos na pregação das boas novas, também realizava a obra de pastoreio e de ensino como superintendente em Éfeso. — 2Ti 4:5; 1Ti 1:3.

Evangelização no "Tempo do Fim". A mais extensa evangelização já empreendida tem de ser realizada no "tempo do fim", segundo a declaração expressa de Jesus, em Mateus 24:14: "Estas boas novas do reino serão pregadas em toda a terra habitada . . . e então virá o fim." No tempo atual, as nações têm missionários economistas, políticos e médicos, e outros semelhantes. Mas os cristãos têm a ordem de pregar o Reino de Deus e de fazer discípulos de Jesus Cristo. (2Ti 4:2; 1Co 9:16; 1Pe 1:12, 25; 4:17) O anjo que voa pelo meio do céu com boas novas eternas proclama: "Temei a Deus e dai-lhe glória, porque já chegou a hora do julgamento por ele, e assim, adorai Aquele que fez o céu, e a terra, e o mar, e as fontes das águas." (Re 14:6, 7) Estas são as boas novas que o evangelizador, ou missionário, cristão deve divulgar. Assim como a Bíblia descreve como missionários a certas pessoas, tais como Filipe, o evangelizador, em sentido especial, alguns cristãos, atualmente, talvez façam uma obra missionária em sentido especial, indo até mesmo a outros países para pregar. (At 21:8) Não obstante, todos os cristãos têm a comissão e a obrigação de ser evangelizadores onde quer que se encontrem, por pregarem as boas novas a toda sorte de homens. — Ro 10:9, 10.

EVI. Um dos cinco reis ou maiorais midianitas que foram mortos quando o exército de Israel, sob Moisés, lutou para executar a vingança de Jeová contra Midiã, por este ter seduzido Israel a se achegar a Baal de Peor. Esses reis midianitas eram caudilhos (ou duques), aliados ou vassalos de Síon, rei dos amorreus. Seu território foi dado à tribo de Rubem. — Núm 25:17, 18; 31:8; Jos 13:15, 21.

EVIL-MERODAQUE [do babilônio, significando "Adorador de Marduque"]. Rei babilônio que sucedeu a Nabucodonosor no trono, em 581 AEC. No ano em que se tornou rei, Evil-Merodaque mostrou bondade para com Joaquim, rei de Judá, por soltá-lo da casa de detenção. Isto foi no 37.º ano do exílio de Joaquim em Babilônia. Evil-Merodaque concedeu-lhe uma posição de favor acima de todos os outros reis que estavam em cativeiro em Babilônia. (2Rs 25:27-30; Je 52:31-34) Josefo afirma que Evil-Merodaque considerava Joaquim um dos seus amigos mais íntimos.

Existe também testemunho arqueológico a respeito de Evil-Merodaque (Avil-Marduque, Amil-Marduque). Por exemplo, uma inscrição encontrada num vaso perto de Susa reza: "Palácio de Amil-Marduque, Rei de Babilônia, filho de Nabucodonosor, Rei de Babilônia." (*Mémoires de la mission archéologique de Susiane* [Memórias da Missão Arqueológica de Susa], de V. Scheil, Paris, 1913, Vol. XIV) Beroso, citado por Josefo, atribui-lhe um reinado de dois anos. O próprio Josefo dá-lhe 18 anos. Supostamente morto em resultado duma conspiração, Evil-Merodaque foi substituído por Neriglissar (Nergal-Sarezer). Falta uma confirmação confiável destes pormenores.

EVÓDIA [Bom Caminho; Próspera]. Mulher na congregação cristã de Filipos, que lutara lado a lado com o apóstolo Paulo e outros "nas boas novas". Pelo visto, Evódia tinha certa dificuldade em resolver um problema que surgira entre ela e Síntique, e Paulo admoestou essas duas mulheres cristãs "a serem da mesma mentalidade no Senhor". — Fil 4:2, 3.

EXCREMENTO. Veja ESTERCO.

EXECRAÇÃO. Veja MALDIZER.

EXECUÇÃO, EXECUTOR. Para que leis, mandamentos e comissões tenham vigência e valor, eles precisam ser legalmente postos em vigor.

A execução usualmente se refere à aplicação de penalidades, especialmente da pena de morte, impostas para a violação de leis. A Lei Suprema não só tem um Legislador, mas também um Executor da Lei: "Jeová é o nosso Juiz, Jeová é o nosso Legislador, Jeová é o nosso Rei." "Há um que é legislador e juiz." (Is 33:22; Tg 4:12) De modo que o próprio Jeová é o executor do julgamento e da vingança nos violadores da Sua lei. — Êx 12:12; De 10:17, 18; Ez 25:11-17; 2Te 1:6-9; Ju 14, 15.

Jeová delegou também a outros certos poderes de execução. Por exemplo: "Exigirei de volta vosso sangue das vossas almas. . . . Da mão de cada um que é seu irmão exigirei de volta a alma do homem. Quem derramar o sangue do homem, pelo homem será derramado o seu próprio sangue, pois à imagem de Deus fez ele o homem." (Gên 9:5, 6) Neste respeito, certas responsabilidades de executor recaíam sobre "o vingador do sangue". (Núm 35:19; veja VINGADOR DO SANGUE.) Dependendo das circunstâncias, a autoridade de executor às vezes cabia aos sacerdotes de Israel (Núm 5:15-31) ou à congregação inteira, tomando as testemunhas oculares a dianteira na execução do delinquente. (Le 24:14-16; De 17:2-7) O poder de execução estava também nas mãos dos juízes e dos reis, ou de alguém designado por eles. — Jz 8:20, 21; 2Sa 1:15; 1Cr 14:16; 2Rs 9:6-9; 10:24-28; Je 21:12; 22:3.

Os antigos governantes estavam cercados de guarda-costas de confiança, aos quais se podia confiar a execução dos editos de seu amo. Potifar era um dos que ocupavam tal posição. (Gên 37:36; 41:12) Foi um dos guarda-costas de Herodes que decapitou João, o Batizador. — Mr 6:27.

Em Israel, a execução da pena de morte era por apedrejamento ou pela espada. (Le 20:2; 2Sa 1:15) O Rei messiânico de Jeová, o Senhor Jesus Cristo, e outros dos seus leais associados celestiais, são executores legalmente constituídos, autorizados como tais pelo "Juiz de toda a terra". — Gên 18:25; Sal 149:6-9; Re 12:7-9; 19:11-16; 20:1-3.

EXÉRCITO. Grande corpo de homens organizados e treinados para travar guerra em terra. O costumeiro termo hebraico para "exército" (*tsa·vá'*) é usualmente usado com referência a forças armadas humanas (Núm 1:3), mas também pode denotar criaturas espirituais nos céus (1Rs 22:19) e os corpos celestes, físicos. (De 4:19) A palavra hebraica *hhá·yil*, evidentemente derivada duma raiz que significa "perdurar" (Jó 20:21), é usada para se referir a uma "força militar" ou a uma "força combatente" (2Sa 8:9; 1Cr 20:1), mas ela significa também "capacidade; energia vital; recursos; riqueza". (1Cr 9:13; Pr 31:29; De 33:11; Is 8:4; Ez 28:4) A palavra hebraica *gedhúdh* denota uma "guerrilha" ou "tropas". (2Sa 22:30; 2Cr 25:9) Dentre os quatro termos gregos referentes a um exército, nas Escrituras, três (*stra·ti·á, strá·teu·ma* e *stra·tó·pe·don*) derivam da raiz grega *stra·tós*, que basicamente se refere a um exército acampado, em contraste com um disposto em fileiras combatentes. *Stra·tó·pe·don*, que contém o elemento *pé·don* (solo; terra), é apropriadamente vertido por 'exército acampado'. (Lu 21:20) O termo grego *pa·rem·bo·lé* (de *pa·rá* [ao lado de] e *bál·lo* [lançar]) refere-se literalmente à distribuição ou disposição dos soldados em ordem de combate. Pode significar "exército", "quartel" ou "acampamento". — He 11:34; At 21:34; Re 20:9.

Desde o tempo de Abraão, os servos pré-cristãos de Jeová se empenhavam em guerra armada. Depois de o elamita Quedorlaomer e seus aliados terem levado o sobrinho de Abraão, Ló, e os da sua casa, Abraão convocou seu exército de "homens treinados, trezentos e dezoito escravos", e, junto com seus confederados vizinhos, foi no encalço deles até Dã, a uns 200 km ao NNE. Daí, dividiu suas forças e atacou de noite, uma estratégia repetidas vezes usada nos tempos bíblicos. — Gên 14:13-16.

Israelita. A nação de Israel, mais de 400 anos depois, partiu do Egito com muita pressa, mas em bem organizada "formação de batalha", possivelmente como um exército de cinco corpos, composto dum corpo principal, com vanguarda, retaguarda e duas alas laterais. (Êx 6:26; 13:18) O exército egípcio que foi em perseguição deles consistia em "seiscentos carros seletos e todos os outros carros do Egito". Cada carro usualmente levava três homens, um para guiar os cavalos e dois para lutar, provavelmente arqueiros, visto que o arco era a principal arma ofensiva dos egípcios. A cavalaria os acompanhava. (Êx 14:7, 9, 17) Segundo Josefo (*Jewish Antiquities* [Antiguidades Judaicas], II, 324 [xv, 3]), os hebreus foram "perseguidos por 600 carros, junto com 50.000 cavalarianos e por infantaria pesada de até 200.000 homens". — Veja AJUDANTE DE ORDENS.

Pouco depois do Êxodo, os israelitas travaram o seu primeiro combate militar como povo liberto. Os amalequitas os atacaram em Refidim, na região do monte Sinai. Sob a direção de Moisés, Josué reuniu rapidamente uma força combatente. A batalha durou a maior parte do dia, e, apesar da sua inexperiência na arte da guerra, Jeová deu a vitória a Israel. — Êx 17:8-14.

Cerca de um ano após o Êxodo, fez-se uma contagem dos habilitados para o serviço no exército, dos varões de 20 anos de idade para cima. O censo totalizou 603.550. (Núm 1:1-3, 45, 46) Uma contagem similar, perto do fim da peregrinação no ermo, mostrou que o contingente do exército tinha caído um pouco, para 601.730. (Núm 26:2, 51) Os levitas

estavam eximidos do serviço no exército, e por isso não foram incluídos nestes números, mas foram contados em separado. — Núm 1:47-49; 3:14-39; 26:57, 62.

Eximições. Além da tribo de Levi, concediam-se eximições do serviço militar aos seguintes: (1) o homem que "construiu uma casa nova e não a inaugurou"; (2) "o homem que plantou um vinhedo e não começou a fazer uso dele"; (3) "o homem que ficou noivo duma mulher e não a tomou"; (4) aquele que se casa "não deve sair para o exército, [mas] . . . deve permanecer dispensado na sua casa por um ano"; (5) "o homem que é temeroso e receoso de coração". — De 20:5-8; 24:5.

Arranjos do exército depois da conquista de Canaã. Depois da ocupação geral de Canaã, havia pouca necessidade de um grande exército efetivo; as escaramuças de fronteira costumavam ser resolvidas pelas tribos locais envolvidas. Quando se tornava necessário reunir uma unificada força combatente maior, de diversas tribos, Jeová suscitava juízes para assumir o comando. A convocação às armas era realizada de maneiras diferentes: por toques de trombeta, por mensageiros, ou por sinais para mover os combatentes à ação. — Núm 10:9; Jz 3:27; 6:35; 19:29; 1Sa 11:7.

Parece que os guerreiros providenciavam as suas próprias armas: espadas, lanças, dardos, fundas, arcos e flechas. Em geral, os homens eram responsáveis pela sua própria alimentação; por isso, Jessé mandou provisões aos seus filhos no exército de Saul. (1Sa 17:17, 18) Há um caso, porém, em que 10 por cento dos voluntários foram separados para obterem provisões para os demais. — Jz 20:10.

A presença de Jeová no acampamento de Israel exigia santidade — limpeza cerimonial por parte dos soldados. (De 23:9-14) Visto que, sob a Lei, relações sexuais tornavam o homem impuro até o dia seguinte, tanto Davi como Urias tiveram o cuidado de evitar ter relações sexuais enquanto em serviço ativo. (Le 15:16-18; 1Sa 21:1-6; 2Sa 11:6-11) Os exércitos das nações pagãs frequentemente estupravam as mulheres das cidades conquistadas, mas isso não se dava com os soldados vitoriosos de Israel. Tampouco se lhes permitia, antes de passar um mês, casar-se com uma mulher cativa. — De 21:10-13.

Afinal, as vitórias de Israel dependiam de Jeová, mas era necessário um bom comando do exército. Esta responsabilidade recaía sobre os oficiais designados, e sobre os chefes de mil e de cem. Designavam-se sacerdotes para dar encorajamento, bem como orientação e objetivo às campanhas. (Núm 31:6, 14; De 20:2-4, 9) Durante os dias dos juízes, aquele que era suscitado por Jeová liderava pessoalmente o exército na batalha. O juiz também planejava as táticas e a estratégia. Dispunha suas forças de diversas maneiras: divisão em unidades (usualmente três), ataques de surpresa, emboscadas, ataques frontais, ocupação de vaus de rios, e assim por diante. — Jos 8:9-22; 10:9; 11:7; Jz 3:28; 4:13, 14; 7:16; 9:43; 12:5.

Sob a monarquia. Não satisfeito com o arranjo teocrático sob os juízes, o povo queria ser 'igual a todas as nações', com um rei que saísse na sua frente e travasse suas batalhas. (1Sa 8:20) Todavia, Samuel os avisou que esse não lutaria sozinho; tomaria os filhos deles 'e os poria como seus nos seus carros e entre os seus cavaleiros, e alguns teriam de correr na frente dos seus carros'. (1Sa 8:11, 12; veja CORREDORES (BATEDORES).) O rei era o comandante supremo, sendo o chefe do exército o segundo em autoridade. — 1Sa 14:50.

O tamanho e a força do exército de Saul variavam segundo as demandas. Em certa ocasião, ele escolheu 3.000 homens, dos quais 1.000 foram postos sob o comando do seu filho Jonatã. (1Sa 13:2) Para outra façanha, reuniram-se 330.000. (1Sa 11:8) Mas, em comparação com os altamente mecanizados exércitos dos filisteus, os quais, segundo o texto massorético, podiam convocar 30.000 carros, 6.000 cavaleiros e "povo em multidão como os grãos de areia", assim como fizeram em Micmás, Israel parecia mal equipado. "Aconteceu que no dia da batalha não se achava nem espada nem lança na mão de qualquer um do povo", com exceção de Saul e Jonatã. — 1Sa 13:5, 22.

Durante o reinado de Davi, o exército de Israel foi grandemente melhorado, tanto em tamanho como em eficiência. Foram bem mais de 300.000 homens equipados para a guerra que vieram a Hébron e entregaram o reinado de Saul a Davi. (1Cr 12:23-38) No exército de Davi serviam também não israelitas. — 2Sa 15:18; 20:7.

Davi reteve muitos dos anteriores planos organizacionais do exército, tais como ele mesmo ocupar o posto de comandante supremo, nomeando comandantes de campo, tais como Joabe, Abner e Amasa, que tinham sob o seu comando os chefes de mil e de cem. (2Sa 18:1; 1Rs 2:32; 1Cr 13:1; 18:15) Todavia, Davi instituiu alguns planos novos, seus. Um sistema de rodízio mensal fornecia 12 grupos de 24.000 (num total de 288.000), de modo que o soldado, normalmente, servia apenas durante um mês por ano. (1Cr 27:1-15) Isto não significava, porém, que todos os 24.000 de determinado mês procediam da mesma tribo, mas, antes, cada tribo fornecia sua parte da quota mensal durante o ano.

Unidades de cavalaria e de carros. Carros, plataformas móveis de disparos, eram altamente valorizados pelos babilônios, pelos assírios e pelos

egípcios, por causa da sua velocidade e maneabilidade. Tornaram-se assim símbolos apropriados do poderio militar dos principais impérios mundiais. Sob Davi, o maior comandante militar de Israel, o exército inteiro era composto de soldados de infantaria, com armas manuais — espada, lança, arco ou funda. Davi deve ter-se lembrado do conselho de Jeová, de não confiar no cavalo para obter a vitória (De 17:16; 20:1), que os cavalos e os carros de Faraó foram 'atirados no mar' por Jeová (Êx 15:1, 4), e que Jeová abriu as comportas do céu sobre os "novecentos carros de guerra com foices de ferro", de Sísera, de modo que 'a torrente do Quisom arrastou' o inimigo. — Jz 4:3; 5:21.

Portanto, assim como Josué jarretou cavalos capturados e queimou carros do inimigo, Davi também fez com os cavalos capturados de Hadadezer, rei de Zobá. Jarretou todos, menos cem, dos muitos cavalos capturados do rei de Zobá. (Jos 11:6-9; 2Sa 8:4) Davi explicou num cântico que seus inimigos se preocupavam com carros e cavalos, "nós, porém, faremos menção do nome de Jeová, nosso Deus". "Para a salvação, o cavalo é uma ilusão." (Sal 20:7; 33:17) Conforme diz o provérbio: "O cavalo é algo preparado para o dia da batalha, mas a salvação pertence a Jeová." — Pr 21:31.

Com a chegada do domínio de Salomão, escreveu-se um novo capítulo nos anais do exército de Israel. O reinado dele era comparativamente pacífico, todavia ele multiplicou cavalos e carros. (Veja CARRO.) Na maior parte, estes cavalos eram comprados e importados do Egito. Cidades inteiras tiveram de ser construídas em todo o território para acomodar estas novas divisões militares. (1Rs 4:26; 9:19; 10:26, 29; 2Cr 1:14-17) No entanto, Jeová nunca abençoou esta inovação de Salomão, e quando este morreu e o reino foi dividido, veio o declínio do exército de Israel. Conforme Isaías escreveu mais tarde: "Ai dos que descem ao Egito por auxílio, os que confiam em meros cavalos e os que põem a sua confiança em carros de guerra, por serem numerosos, e em corcéis, por serem muito fortes, mas que não atentaram para o Santo de Israel e que não buscaram o próprio Jeová." — Is 31:1.

Durante o reino dividido. Após a divisão do reino, houve constantes hostilidades entre Judá e Israel. (1Rs 12:19, 21) Abias, sucessor de Roboão, tinha apenas 400.000 homens no seu exército quando Jeroboão veio contra ele com 800.000. Apesar de superado em número na proporção de dois contra um, os do reino meridional mostraram-se bem-sucedidos "porque se estribaram em Jeová". Israel perdeu 500.000 homens. — 2Cr 13:3-18.

Além da luta intertribal, havia o antagonismo externo das nações pagãs ao redor. Israel viu-se obrigado a manter um exército permanente, por causa das relações exteriores hostis com a Síria ao norte. (2Rs 13:4-7) Também Judá tinha de resistir aos avanços de exércitos pagãos. Em certa ocasião, o Egito invadiu Judá e levou muitos despojos. (1Rs 14:25-27) Em outra ocasião, a Etiópia veio contra Judá com um exército de 1.000.000 de homens e 300 carros. As forças do Rei Asa eram apenas 580.000 homens, mas quando ele "começou a invocar a Jeová, seu Deus", "Jeová derrotou os etíopes", e nem sequer um destes ficou vivo. — 2Cr 14:8-13.

Novamente, quando Moabe, Amom e os amonins vieram contra Jeosafá, este, embora tivesse uma força de 1.160.000 homens, "pôs a sua face a buscar a Jeová", que lhe assegurou: "A batalha não é vossa, mas de Deus." (2Cr 17:12-19; 20:1-3, 15) Naquela ocasião se fez história militar, porque um coro de vozes treinadas 'saía na frente dos homens armados', cantando: "Louvai a Jeová." As forças inimigas, em confusão, destruíram-se mutuamente. — 2Cr 20:21-23.

Romano. O exército romano, calculado em 300.000 homens durante o reinado de Augusto, estava organizado de modo bem diferente daqueles de anteriores impérios. A parte principal do estabelecimento militar romano era a legião. Era uma grande unidade independente, um exército completo em si mesmo, em vez de uma parte especializada de uma força maior. Às vezes, as legiões lutavam juntas, combinando seus recursos e sua força sob um comando central, como no caso em que quatro legiões foram combinadas sob Tito para o sítio de Jerusalém, em 70 EC. Mas, usualmente, a legião atuava sozinha na sua tarefa específica. Suplementando os legionários havia não cidadãos de todas as partes do império, que constituíam a *auxilia,* frequentemente voluntários do distrito local. Auxiliares, apoiados pelas legiões, eram posicionados ao longo das fronteiras. Ao receber baixa honrosa, concedia-se ao membro da *auxilia* a cidadania romana.

O número de legiões variava em épocas diferentes, de 25 ou menos para até 33. Também oscilava o número de soldados que compunham a legião, de uns 4.000 até 6.000; no primeiro século, a força costumava ter 6.000. Por esta razão, a "legião", conforme usada nas Escrituras, parece significar um número grande, indefinido. (Mt 26:53; Mr 5:9; Lu 8:30) Toda legião tinha seu próprio comandante, responsável exclusivamente perante o imperador, e sob ele havia seis tribunos, chamados quiliarcas (comandantes militares, *NM*). — Mr 6:21; Jo 18:12; At 21:32-23:22; 25:23; veja COMANDANTE MILITAR.

A legião era dividida em dez coortes, ou destacamentos. Assim, as Escrituras falam do "destacamento italiano" e do "destacamento de Augusto".

(At 10:1; 27:1; veja AUGUSTO, DESTACAMENTO DE.) Quando Herodes Agripa morreu, em 44 EC, havia cinco coortes em Cesareia. Subdividida ainda mais, a legião tinha 60 centúrias, usualmente cada uma de 100 homens, sob o comando dum centurião (oficial do exército, *NM*). Estes oficiais eram especialmente valiosos, cabendo-lhes a responsabilidade de treinar os soldados. (Mt 8:5-13; 27:54; At 10:1; 21:32; 22:25, 26; 23:17, 23; 24:23; 27:1, 6, 11, 31, 43; veja OFICIAL DO EXÉRCITO.) Em cada legião havia dez oficiais de posto especial, que atuavam como guarda-costas, correios, e às vezes como executores. — Mr 6:27.

As legiões romanas possuíam diversos estandartes e insígnias com imagens de águias ou de animais; mais tarde, acrescentaram-se estatuetas do imperador. Esses pendões tinham significado religioso, eram considerados sagrados e santos a ponto de serem adorados, e eram guardados à custa da vida humana. Era por estes motivos que os judeus se opunham violentamente à sua presença em Jerusalém.

Os Conhecidos Como Primitivos Cristãos. Os primitivos cristãos negavam-se a servir no exército romano, tanto nas legiões como na *auxilia,* considerando tal serviço totalmente incompatível com os ensinos do cristianismo. Diz Justino, o Mártir, do segundo século EC, no seu "Diálogo com o Judeu Trífon" (CX): "Nós, que estávamos cheios de guerra, e de matança mútua, e de toda iniquidade, transformamos cada um de nós, em toda a terra, as nossas armas guerreiras, — as nossas espadas em relhas de arado, e as nossas lanças em implementos de lavoura." (*The Ante-Nicene Fathers* [Os Pais Antenicenos], Vol. I, p. 254) No seu tratado "A Grinalda, ou De Corona" (XI), ao considerar "se a guerra é mesmo apropriada para os cristãos", Tertuliano (c. 200 EC) argumentou à base das Escrituras a ilegalidade até mesmo da própria vida militar, concluindo: "Proscrevo para nós a vida militar." — *The Ante-Nicene Fathers,* 1957, Vol. III, pp. 99, 100.

"Uma cuidadosa análise de toda a informação disponível mostra que, até o tempo de Marco Aurélio [121-180 EC], nenhum cristão tornou-se soldado; e nenhum soldado, depois de tornar-se cristão, permanecia no serviço militar." (*The Rise of Christianity* [A Ascensão do Cristianismo], de E. W. Barnes, 1947, p. 333) "Ver-se-á logo que a evidência da existência de um único soldado cristão entre 60 e cerca de 165 A.D. é extremamente insignificante; . . . até o reinado de Marco Aurélio, pelo menos, nenhum cristão se tornava soldado após seu batismo." (*The Early Church and the World* [A Igreja Primitiva e o Mundo], de C. J. Cadoux, 1955, pp. 275, 276) "No segundo século, o cristianismo . . . tinha afirmado a incompatibilidade do serviço militar com o cristianismo." (*A Short History of Rome* [Breve História de Roma], de G. Ferrero e C. Barbagallo, 1919, p. 382) "O comportamento dos cristãos era muito diferente daquele dos romanos. . . . Visto que Cristo havia pregado a paz, recusavam-se a tornar-se soldados." (*Our World Through the Ages* [Nosso Mundo no Decurso das Eras], de N. Platt e M. J. Drummond, 1961, p. 125) "Os primitivos cristãos pensavam ser errado lutar, e não serviam no exército mesmo quando o Império precisava de soldados." (*The New World's Foundations in the Old* [Os Alicerces do Novo Mundo se Acham no Antigo], de R. e W. M. West, 1929, p. 131) "Os cristãos . . . evitavam cargos públicos e o serviço militar." (Introdução editorial para "Perseguição dos Cristãos na Gália, A.D. 177", em *The Great Events by Famous Historians* [Os Grandes Eventos Contados por Historiadores Famosos], editado por R. Johnson, 1905, Vol. III, p. 246) "Ao passo que eles [os cristãos] inculcavam as máximas da obediência passiva, recusavam-se a tomar qualquer parte ativa na administração civil ou na defesa militar do império. . . . Era impossível que os cristãos, sem renunciarem a um dever mais sagrado, pudessem assumir o caráter de soldados, de magistrados ou de príncipes." — *The Decline and Fall of the Roman Empire* (O Declínio e a Queda do Império Romano), de Edward Gibbon, Vol. I, p. 416.

Celestial. Exércitos celestiais, no sentido de multidões bem organizadas, referem-se não só às estrelas literais, porém, mais frequentemente, às poderosas hostes de criaturas espirituais, angélicas, sob o comando supremo de Jeová Deus. (Gên 2:1; Ne 9:6) A expressão "Jeová dos exércitos" ocorre 283 vezes nas Escrituras Hebraicas, primeiro em 1 Samuel 1:3, e duas vezes se encontra o seu equivalente nas Escrituras Gregas. (Ro 9:29; Tg 5:4; veja JEOVÁ DOS EXÉRCITOS.) Ao se considerarem os guerreiros angélicos, usam-se termos militares tais como "legiões", "carros de guerra", "cavaleiros", e assim por diante. (2Rs 2:11, 12; 6:17; Mt 26:53) Em tamanho, o corpo dos exércitos invisíveis de Jeová inclui "dezenas de milhares, milhares repetidos vez após vez", de carros de guerra. (Sal 68:17) Como força combatente, são invencíveis. "O príncipe do exército de Jeová", com espada desembainhada, apareceu a Josué e deu instruções sobre como Jericó seria capturada. (Jos 5:13-15) Um único anjo destes exércitos celestiais matou 185.000 assírios em uma só noite. (2Rs 19:35) Quando irrompeu guerra no céu, Miguel e seus anjos lançaram Satanás e seus demônios para a vizinhança da terra. (Re 12:7-9, 12) Ademais, não haverá escapatória quando "os exércitos . . . no céu" seguirem o "Rei dos reis e Senhor dos senhores", ao trazer destruição sobre "a fera e os reis da terra, e os seus exércitos". (Re

19:14, 16, 19, 21) Ao mesmo tempo, porém, este poderoso exército invisível de Jeová dá proteção aos seus servos fiéis na terra. — 2Rs 6:17; Sal 34:7; 91:11; Da 6:22; Mt 18:10; At 12:7-10; He 1:13, 14.

Veja também ARMAS, ARMADURA; GUERRA; SOLDADO.

EXÍLIO. Expulsão do próprio país nativo ou do lar por decreto de autoridade; no hebraico, literalmente, "partida". Caim, que matou seu irmão Abel, foi amaldiçoado por ser banido do solo para se tornar errante e fugitivo na terra. Ele havia sido lavrador, mas, depois disso, o solo não corresponderia ao cultivo por ele. — Gên 4:2, 3, 11-14.

Israel foi informado de que Jeová levaria a nação ao exílio, se ela se tornasse infiel ao pacto que fizera com ela por meio de Moisés. (De 28:36, 37, 64; 29:28) De modo que Deus era realmente a Autoridade que decretou o exílio do seu povo em diversos casos, embora permitisse que os exércitos de outras nações fossem seus instrumentos. Estas ocasiões foram: (1) O exílio de Israel por meio dos assírios (2Rs 15:29; 18:9-12); (2) o exílio de Judá em Babilônia (2Rs 25:8-11, 21); (3) o exílio judaico às mãos dos romanos (Lu 21:20-24).

Israel. Tiglate-Pileser III levou habitantes de Naftali ao exílio na Assíria, antes de terminar o domínio do Rei Peca, de Israel, por volta de 759 AEC. Rubenitas, gaditas e os da metade oriental da tribo de Manassés também foram levados pelo rei da Assíria, evidentemente na mesma época. (2Rs 15:29; 1Cr 5:4-6, 26) Salmaneser V sitiou mais tarde Samaria, e, depois de três anos, em 740 AEC, ou ele ou seu sucessor, Sargão II, deportou grande número dos habitantes e "trouxe gente de Babilônia, e de Cuta, e de Ava, e de Hamate, e de Sefarvaim, e os fez morar nas cidades de Samaria, em lugar dos filhos de Israel". — 2Rs 17:5, 6, 24.

Judá. Em 617 AEC, o Rei Nabucodonosor levou ao exílio em Babilônia a corte real e os principais homens de Judá. (2Rs 24:11-16) Cerca de dez anos mais tarde, em 607 AEC, na queda de Jerusalém diante de Babilônia, Nebuzaradã, chefe da guarda pessoal babilônica, levou a maior parte dos remanescentes e dos desertores dos judeus com ele para Babilônia, exílio do qual apenas um restante retornou 70 anos mais tarde. — 2Rs 25:11; Je 39:9; Is 10:21, 22; veja CATIVEIRO.

Após a queda de Babilônia, muitos dos judeus não retornaram à sua pátria, e, portanto, a dispersão continuou. No tempo de Assuero (Xerxes I, rei da Pérsia, que governou 127 distritos jurisdicionais, desde a Índia até a Etiópia), Hamã, levantando uma acusação contra eles, disse: "Há um povo disperso e separado entre os povos em todos os distritos jurisdicionais do teu domínio real." — Est 1:1; 3:8.

No Primeiro Século EC. No primeiro século EC havia colônias de judeus em Tessalônica, Atenas, Corinto, Éfeso, Roma e Babilônia, bem como em outras cidades. (At 17:1, 16, 17; 18:1, 4, 19) Muitos judeus moravam em Babilônia, onde Pedro pregou. (1Pe 5:13) Josefo registra que "um grande número" de judeus encontravam-se em Babilônia no primeiro século AEC. (*Jewish Antiquities* [Antiguidades Judaicas], XV, 14 [ii, 2]) Em 49, ou no começo de 50 EC, o imperador romano Cláudio baniu todos os judeus de Roma. Isto afetou também os judeus que se tornaram cristãos, entre eles Áquila e Priscila (Prisca), que Paulo encontrou em Corinto por volta de 50 EC, pouco depois do edito de Cláudio. (At 18:2) Eles acompanharam Paulo a Éfeso, e na época em que ele escreveu de Corinto a concristãos em Roma (c. 56 EC), eles evidentemente estavam de volta em Roma, porque Cláudio havia morrido e Nero governava então. Muitos dos outros judeus também tinham voltado a Roma. — At 18:18, 19; Ro 16:3, 7, 11.

No cumprimento da profecia de Jesus, em Lucas 21:24, o exército romano, sob Tito, em 70 EC, cercou Jerusalém, que então estava superlotada de judeus de muitos países, reunidos para a Festividade dos Pães Não Fermentados. Os romanos sitiaram e finalmente destruíram a cidade; 1.100.000 judeus pereceram e 97.000 foram levados cativos, sendo espalhados entre as nações.

ÊXODO. Libertação da nação de Israel da servidão no Egito. Jeová falou a Abraão (antes de 1933 AEC), depois de prometer que o descendente (lit.: a semente) de Abraão herdaria a terra, e disse: "Sabe com certeza que o teu descendente [literalmente: semente] se tornará residente forasteiro numa terra que não é sua; e eles terão de servir-lhes, e estes certamente os atribularão por quatrocentos anos. Mas eu estou julgando a nação à qual servirão, e depois sairão com muitos bens. . . . Na quarta geração, porém, voltarão para cá, porque ainda não se completou o erro dos amorreus." — Gên 15:13-16.

É evidente que o início do período de 400 anos de tribulação tinha de aguardar o aparecimento do prometido "descendente". Embora Abraão visitasse anteriormente o Egito durante uma época de fome em Canaã e tivesse algumas dificuldades com o Faraó ali, não tinha então filhos. (Gên 12:10-20) Não muito depois da declaração de Deus sobre os 400 anos de tribulação, quando Abraão tinha 86 anos (em 1932 AEC), sua escrava e concubina egípcia deu-lhe um filho, Ismael. Mas, foi 14 anos mais tarde (1918 AEC) que a esposa livre de Abraão, Sara, deu-lhe um filho, Isaque, e Deus designou este filho como aquele por meio de quem viria o Descendente (Semente) prometido. Todavia, ainda não

chegara o tempo de Deus para dar a Abraão ou a seus descendentes a terra de Canaã, de modo que eles, como predito, eram 'residentes forasteiros numa terra que não era sua'. — Gên 16:15, 16; 21:2-5; He 11:13.

Tempo do Êxodo. Portanto, quando começaram os 400 anos de tribulação, e quando terminaram? A tradição judaica faz a contagem a partir do nascimento de Isaque. Mas a evidência real da *tribulação* só veio no dia em que Isaque foi desmamado. A evidência aponta para 1913 AEC, quando Isaque tinha cerca de 5 anos de idade, e Ismael, cerca de 19, como data do início da tribulação. Foi então que Ismael, "aquele nascido na maneira da carne começou a perseguir o nascido na maneira do espírito". (Gál 4:29) Ismael, que era parcialmente egípcio, com ciúme e ódio, começou a 'fazer caçoada' de Isaque, o menino, o que era muito mais do que apenas uma altercação entre crianças. (Gên 21:9) Outras traduções descrevem a ação de Ismael como "zombaria" ou "gracejos maliciosos". (*Al; PIB* n.) A tribulação do descendente de Abraão continuou durante a vida de Isaque. Embora Jeová abençoasse Isaque já como homem adulto, este, não obstante, foi perseguido pelos habitantes de Canaã e obrigado a se mudar de lugar em lugar, por causa das dificuldades que lhe causavam. (Gên 26:19-24, 27) Por fim, durante os anos posteriores da vida de Jacó, filho de Isaque, o predito "descendente" (ou semente) passou a morar no Egito. Com o tempo, eles passaram a ficar em escravidão.

Por meio de que evidência interna fixa a Bíblia a data do Êxodo de Israel do Egito?

O período de 400 anos de tribulação se estendeu assim de 1913 AEC até 1513 AEC. Foi também um período de graça, ou de tolerância divina, concedido aos cananeus, dos quais os amorreus eram uma das principais tribos. Até esta última data se completaria o erro deles; seria evidente que mereciam ser totalmente expulsos do país. Como passo preliminar desta expulsão, Deus voltaria sua atenção para o seu povo no Egito, libertando-o da servidão e encaminhando-o de volta à Terra da Promessa. — Gên 15:13-16.

O período de 430 anos. Outra maneira de calcular é fornecida na declaração de Êxodo 12:40, 41: "E a morada dos filhos de Israel, que haviam morado no Egito, foi de quatrocentos e trinta anos. E sucedeu, ao fim dos quatrocentos e trinta anos, sim, sucedeu neste mesmo dia que todos os exércitos de Jeová saíram da terra do Egito." A nota de rodapé, sobre Êxodo 12:40, diz a respeito da expressão "que haviam morado": "No hebr[aico], este verbo está no pl[ural]. O pronome relativo *'ashér,* 'que', pode aplicar-se aos 'filhos de Israel', em vez de à 'morada'." A *Septuaginta* grega verte o versículo 40: "Mas a morada dos filhos de Israel [em] que eles haviam morado na terra do Egito e na terra de Canaã [era] de quatrocentos e trinta anos de duração." O Pentateuco Samaritano reza: ". . . na terra de Canaã e na terra do Egito." Todas estas versões indicam que o período de 430 anos abrangeu um tempo mais longo do que a morada dos israelitas no Egito.

O apóstolo Paulo mostra que este período de 430 anos (em Êx 12:40) começou na época da validação do pacto abraâmico e terminou com o Êxodo. Paulo diz: "Outrossim, digo o seguinte: Quanto ao pacto [abraâmico] anteriormente validado por Deus, a Lei, que veio à existência quatrocentos e trinta anos depois [no mesmo ano do Êxodo], não o invalida, de modo a abolir a promessa. . . . ao passo que Deus a deu bondosamente a Abraão por intermédio duma promessa." — Gál 3:16-18.

Quanto tempo decorreu então desde a validação do pacto abraâmico até os israelitas se mudarem para o Egito? Em Gênesis 12:4, 5, verificamos que Abraão tinha 75 anos de idade quando saiu de Harã e cruzou o Eufrates em caminho para Canaã, ocasião em que entrou em vigor o pacto abraâmico, a promessa que lhe fora feita anteriormente em Ur dos Caldeus. Daí, à base das referências genealógicas em Gênesis 12:4; 21:5; 25:26, e da declaração de Jacó, em Gênesis 47:9, pode-se ver que se passaram 215 anos entre a validação do pacto abraâmico e a mudança de Jacó, com a família, para o Egito. Isto mostra que os israelitas realmente moraram 215 anos no Egito (1728-1513 AEC). Esta cifra se harmoniza com outros dados cronológicos.

Desde o Êxodo até a construção do templo. Mais duas declarações cronológicas se harmonizam com este ponto de vista e o apoiam. Salomão iniciou a construção do templo no quarto ano do seu reinado (1034 AEC), e em 1 Reis 6:1 se declara que isto foi "no quadringentésimo octogésimo ano" depois do Êxodo (1513 AEC).

'Cerca de 450 anos.' Depois há o discurso que Paulo proferiu perante uma assistência em Antioquia da Pisídia, registrado em Atos 13:17-20, no qual ele menciona um período de "cerca de quatrocentos e cinquenta anos". Sua palestra sobre a história israelita começa com o tempo em que Deus "escolheu os nossos antepassados", quer dizer, desde o tempo em que Isaque realmente nasceu para ser o descendente (ou: semente) da promessa (1918 AEC). (O nascimento de Isaque definitivamente resolveu a questão, que estivera em dúvida por causa da esterilidade de Sara, quanto a quem Deus reconheceria como a semente.) Com

este ponto de partida, Paulo passa então a recapitular os atos de Deus a favor da Sua nação escolhida, até o tempo em que Ele "deu-lhes juízes, até Samuel, o profeta". O período de "cerca de quatrocentos e cinquenta anos", portanto, evidentemente se estendeu desde o nascimento de Isaque, em 1918 AEC, até o ano 1467 AEC, ou 46 anos depois do Êxodo em 1513 AEC (sendo que 40 anos foram passados na peregrinação no ermo, e 6 anos na conquista da terra de Canaã). (De 2:7; Núm 9:1; 13:1, 2, 6; Jos 14:6, 7, 10) Isto perfaz um total que claramente se enquadra na cifra redonda do apóstolo, de "cerca de quatrocentos e cinquenta anos". Ambas as referências cronológicas, portanto, apoiam o ano de 1513 AEC como o ano do Êxodo e se harmonizam também com a cronologia bíblica a respeito dos reis e dos juízes de Israel. — Veja CRONOLOGIA (Desde 1943 AEC até o Êxodo).

Outros conceitos. Esta data do Êxodo, 1513 AEC, e, portanto, a invasão de Canaã e a queda de Jericó em 1473 AEC, 40 anos após o Êxodo, tem sido considerada por alguns críticos como muito cedo, sendo que eles situariam esses eventos mais adiante, até nos séculos 14 e mesmo 13 AEC. Todavia, embora alguns arqueólogos situem a queda de Jericó no século 13 AEC, não fazem isso à base de quaisquer antigos documentos históricos ou de testemunho neste respeito, mas sim à base de cerâmica encontrada. Tal cálculo de períodos, por meio de cerâmica, obviamente é especulativo, e isto é demonstrado por pesquisas feitas em Jericó. O que se achou ali levou a conclusões e datações contraditórias por parte dos arqueólogos. — Veja ARQUEOLOGIA (Diferenças na datação); CRONOLOGIA (Datação Arqueológica).

Algo similar se dá com os egiptólogos, havendo entre eles diferenças de séculos na datação das dinastias do Egito, tornando suas datas inúteis para qualquer período específico. Por isso, é impossível identificar com confiança o Faraó específico do Êxodo, alguns dizendo que foi Tutmés III, outros, Amenotep II, Ramsés II, e assim por diante, mas, em cada caso, numa base muito incerta.

Autenticidade do Relato do Êxodo. Uma das objeções levantadas ao relato do Êxodo tem sido que os Faraós do Egito nada registraram sobre o Êxodo. Todavia, isto não é algo incomum, porque reis de tempos mais modernos têm registrado apenas suas vitórias e não suas derrotas, e muitas vezes têm tentado apagar tudo o que era histórico, mas contrário à sua imagem pessoal ou nacionalista, ou à ideologia que tentam inculcar no povo. Mesmo em tempos modernos, governantes têm tentado obliterar as obras e a reputação de seus predecessores. Tudo o que era considerado embaraçoso ou desagradável foi omitido nas inscrições egípcias ou foi apagado o mais breve possível. Um exemplo disso é a retirada com cinzel do nome e da representação da Rainha Hatshepsut, por seu sucessor Tutmés III, num monumento de pedra descoberto em Deir al-Bahri, no Egito. — Veja *Archaeology and Bible History* (Arqueologia e História Bíblica), de J. P. Free, 1964, p. 98, e a foto ao lado da p. 94.

Mâneto, sacerdote egípcio que evidentemente odiava os judeus, escreveu na língua grega, por volta de 280 AEC. O historiador judeu Josefo cita Mâneto como dizendo que os antepassados dos judeus "entraram no Egito aos miríades e subjugaram os habitantes", e então Josefo diz que Mâneto "passa a admitir que eles foram depois expulsos do país, ocuparam o que agora é a Judeia, fundaram Jerusalém e construíram o templo". — *Against Apion* (Contra Apião), I, 228 (26).

Embora o relato de Mâneto, em geral, não seja muito histórico, é significativo que ele mencione os judeus estarem no Egito e saírem de lá, e que, em escritos adicionais, segundo Josefo, ele identifica Moisés com Osarsif, sacerdote egípcio, indicando que, embora monumentos egípcios não registrem este fato, os judeus *estiveram* no Egito e *Moisés* foi seu líder. Josefo fala de outro historiador egípcio, Queremon, que diz que José e Moisés foram expulsos do Egito ao mesmo tempo; Josefo menciona também um certo Lisímaco, que conta uma história similar. — *Against Apion,* I, 228, 238 (26); 288, 290 (32); 299 (33); 304-311 (34).

O Número Envolvido no Êxodo. Em Êxodo 12:37, apresenta-se o número redondo de 600.000 "varões vigorosos a pé", além de "pequeninos". No censo real feito cerca de um ano após o Êxodo, conforme registrado em Números 1:2, 3, 45, 46, eles somavam 603.550 varões de 20 anos para cima, além dos levitas (Núm 2:32, 33), dos quais havia 22.000 varões de um mês de idade para cima. (Núm 3:39) O termo hebraico *geva·rím* (varões vigorosos) não inclui mulheres. (Veja Je 30:6.) "Pequeninos" deriva da palavra hebraica *taf,* e refere-se a alguém andando com passinhos miúdos. (Veja Is 3:16.) A maioria desses "pequeninos" tinham de ser carregados ou pelo menos não podiam marchar durante a viagem inteira.

"Na quarta geração." Temos de lembrar-nos de que Jeová disse a Abraão que, na quarta geração, seus descendentes retornariam a Canaã. (Gên 15:16) Em todos os 430 anos, desde quando entrou em vigor o pacto abraâmico até o Êxodo, houve mais de quatro gerações, mesmo quando se considera a vida longa que se usufruía naquele tempo, segundo o registro. Mas foi apenas 215 anos que os israelitas estiveram *realmente no Egito.* As 'quatro

gerações' após a entrada no Egito podem ser calculadas do seguinte modo, usando-se como exemplo apenas uma só tribo de Israel, a de Levi: (1) Levi, (2) Coate, (3) Anrão e (4) Moisés. — Êx 6:16, 18, 20.

O número dos que saíram do Egito, a saber, 600.000 varões vigorosos, além de mulheres e crianças, significa que pode ter havido mais de três milhões de pessoas. Embora alguns disputem isso, não é de forma alguma desarrazoado. Porque, embora houvesse apenas quatro gerações de Levi a Moisés, quando encarado do ponto de vista da duração de vida desses homens, que viveram muito, cada um deles pode ter visto diversas gerações ou diversas séries de filhos nascidos durante a sua vida. Mesmo na atualidade, um homem de 60 ou 70 anos frequentemente tem netos e até mesmo bisnetos (assim, quatro gerações vivendo contemporaneamente).

Aumento extraordinário. A narrativa relata: "E os filhos de Israel tornaram-se fecundos e começaram a pulular; e multiplicavam-se e tornavam-se mais fortes numa proporção extraordinariamente grande, de modo que o país ficou cheio deles." (Êx 1:7) De fato, tornaram-se tantos, que o rei do Egito disse: "Eis que o povo dos filhos de Israel é mais numeroso e mais forte do que nós." "Mas, quanto mais os oprimiam, tanto mais se multiplicavam e tanto mais se espalhavam, de modo que sentiam um pavor mórbido por causa dos filhos de Israel." (Êx 1:9, 12) Também, quando nos damos conta de que se praticavam a poligamia e o concubinato, e que alguns israelitas se casaram com egípcias, torna-se evidente como pôde ocorrer um aumento a ponto de haver uma população masculina adulta de 600.000.

Setenta almas da família imediata de Jacó desceram ao Egito ou nasceram ali pouco depois. (Gên 46) Se excluirmos o próprio Jacó, seus 12 filhos, sua filha Diná, sua neta Sera, os três filhos de Levi e possivelmente outros, do número de chefes de família que começaram a multiplicar-se no Egito, dos 70 nos restariam apenas 50. (Os filhos de Levi estão excluídos, visto que os levitas não foram contados entre o posterior número de 603.550.) Assim, partindo do número bem moderado de 50 chefes de família, e tomando em consideração a declaração bíblica de que "os filhos de Israel tornaram-se fecundos e começaram a pulular; e multiplicavam-se e tornavam-se mais fortes numa proporção *extraordinariamente grande*, de modo que o país ficou cheio deles" (Êx 1:7), podemos facilmente demonstrar como 600.000 homens em idade militar, entre 20 e 50 anos de idade, podiam estar vivendo na época do Êxodo. Considere o seguinte:

Em vista das famílias grandes que então havia e do desejo dos israelitas de ter filhos para cumprir a promessa de Deus, não é desarrazoado considerarmos no nosso cálculo que cada chefe de família, em média, tinha dez filhos (cerca da metade deles meninos), durante o período de vida entre 20 e 40 anos de idade. Encarando isso de modo conservador, poderíamos considerar que cada um dos originais 50 que se tornaram chefes de família teve filhos só 25 anos depois de sua entrada no Egito. E, visto que a morte ou outras circunstâncias podiam impedir que alguns filhos varões chegassem a ser filhos produtivos, ou podiam impedir terem eles filhos antes de atingirem o limite de 40 anos que fixamos, poderíamos também reduzir em 20 por cento o número de meninos nascidos que se tornavam pais. Expresso de modo simples, isto significa que, num período de 20 anos, apenas 200 filhos, em vez de 250, nascidos aos originais 50 chefes de família que calculamos, teriam seus próprios filhos.

O decreto de Faraó. Pode-se considerar mais um fator: O decreto de Faraó, de destruir todos os meninos logo ao nascerem. Este decreto parece ter tido pouco efeito e sido de pouca duração. Arão nasceu uns três anos antes de Moisés (ou em 1597 AEC), e, pelo visto, não vigorava então um decreto assim. A Bíblia declara definitivamente que o decreto de Faraó não teve muito êxito. As mulheres hebreias Sifrá e Puá, que provavelmente eram as principais parteiras, encarregadas das outras, não cumpriram a ordem do rei. Pelo visto, não instruíram as parteiras sob elas conforme se lhes ordenara. O resultado foi: "O povo tornava-se cada vez mais numeroso e tornava-se muito forte." Faraó ordenou então a todo o seu povo que lançasse todo menino israelita recém-nascido no rio Nilo. (Êx 1:15-22) Mas, parece que a população egípcia não odiava os hebreus tanto assim. Até mesmo a filha de Faraó resgatou Moisés. Por outro lado, Faraó talvez chegasse logo à conclusão de que perderia escravos valiosos se seu decreto continuasse em vigor. Sabemos que, mais tarde, o Faraó do Êxodo negou-se a deixar os hebreus sair pela mesmíssima razão de que ele os valorizava como trabalhadores escravos.

No entanto, para tornar nosso número ainda mais conservador, podemos reduzir em quase um terço os meninos que sobreviveram durante um período de cinco anos em que possivelmente vigorava o malsucedido edito de Faraó.

Um cálculo. Mesmo fazendo essas concessões, a população ainda aumentaria de maneira acelerada, e isso com a bênção de Deus. O número dos meninos nascidos durante cada período de cinco anos, a partir de 1563 AEC (isto é, 50 anos antes do

Êxodo) e até 1533 (ou 20 anos antes do Êxodo) seria como segue:

AUMENTO DA POPULAÇÃO MASCULINA

A.E.C.		Filhos Nascidos
desde 1563 até 1558		47.350
desde 1558 até 1553		62.300
desde 1553 até 1548		81.800
desde 1548 até 1543		103.750
desde 1543 até 1538		133.200
desde 1538 até 1533		172.250
	Total	600.650*

*Teorética população masculina da idade de 20 a 50 anos, por ocasião do Êxodo (1513 AEC).

Pode-se notar que mesmo um pequeno ajuste no método do cálculo, como, por exemplo, aumentando em um o número dos filhos nascidos, em média, a cada pai, faria com que esta cifra ultrapassasse um milhão.

Quão significativo era o número dos que saíram do Egito sob a liderança de Moisés?

Além dos 600.000 varões vigorosos mencionados na Bíblia, havia um grande número de homens mais idosos, e um número ainda maior de mulheres e crianças, bem como "uma vasta mistura de gente" de não israelitas. (Êx 12:38) De modo que a população total saindo do Egito possivelmente era de mais de três milhões de pessoas. Não surpreende que a realeza egípcia detestasse perder um número tão grande de escravos. Perderam assim uma valiosa vantagem econômica.

O registro bíblico atesta que havia um temível número de homens combatentes: "Moabe ficou muito amedrontado por causa do povo, porque eram muitos; e Moabe começou a ter um pavor mórbido dos filhos de Israel." (Núm 22:3) O temor dos moabitas, naturalmente, baseava-se em parte no fato de que Jeová fizera tais maravilhas para Israel, mas também por causa do seu grande número, que não se podia dizer que fossem apenas alguns milhares. O número da população dos israelitas realmente mudou muito pouco durante a peregrinação no ermo, porque muitos morreram no ermo em resultado da infidelidade. — Núm 26:2-4, 51.

No censo feito pouco depois do Êxodo, os levitas foram contados em separado, e, de um mês de idade para cima, somaram 22.000. (Núm 3:39) Talvez se faça a pergunta por que, entre todas as outras 12 tribos, havia apenas 22.273 *primogênitos* masculinos de um mês de idade para cima. (Núm 3:43) Pode-se entender isso facilmente quando se reconhece que não se contavam os chefes de família, também que, por causa de poligamia, o homem talvez tivesse muitos filhos, mas apenas um primogênito, e que se contava o filho primogênito do homem e não o da mulher.

Questões Envolvidas. Segundo a promessa de Deus a Abraão, chegara Seu tempo devido para libertar a nação de Israel do "forno de fundição de ferro" do Egito. Jeová considerava Israel seu filho primogênito, em virtude da promessa que fizera a Abraão. Quando Jacó desceu ao Egito, junto com sua família, ele foi voluntariamente, mas os seus descendentes tornaram-se mais tarde escravos. Como nação, eram prezados por Jeová, como filho primogênito, e Jeová tinha o direito legal de libertá-los do Egito sem necessidade de pagar algo. — De 4:20; 14:1, 2; Êx 4:22; 19:5, 6.

Faraó, opondo-se ao propósito de Jeová, não quis perder a grande nação de trabalhadores escravos. Além disso, quando Moisés se dirigiu a ele, em nome de Jeová, com o pedido de mandar embora os israelitas para que celebrassem no ermo uma festividade para Jeová, Faraó respondeu: "Quem é Jeová, que eu deva obedecer à sua voz para mandar Israel embora? Não conheço Jeová." (Êx 5:2) Faraó considerava-se deus e não *reconhecia* a autoridade de Jeová, embora, sem dúvida, muitas vezes antes ouvisse os hebreus usar este nome. O povo de Jeová conhecia o nome Dele desde o começo; Abraão até mesmo dirigiu-se a Deus como Jeová. — Gên 2:4; 15:2.

O caso suscitado aqui pela atitude e pelas ações de Faraó levantou a questão da Divindade. Era então necessário que Jeová Deus se enaltecesse acima dos deuses do Egito, inclusive Faraó, que era reverenciado como deus. Fez isso por trazer sobre o Egito as Dez Pragas que resultaram no livramento de Israel. (Veja DEUSES E DEUSAS [As Dez Pragas].) Na época da última praga, a morte dos primogênitos, ordenou-se aos israelitas que estivessem preparados na refeição pascoal para marchar para fora do Egito. Embora saíssem às pressas, pressionados pelos egípcios, os quais disseram: "A bem dizer já estamos todos mortos!" eles não saíram de mãos vazias. (Êx 12:33) Levaram consigo suas manadas e seus rebanhos, sua massa de farinha antes de ser fermentada, e suas amassadeiras. Além disso, os egípcios concederam aos israelitas tudo o que pediram, dando-lhes objetos de prata e objetos de ouro, e capas. Incidentalmente, isso não era roubar os egípcios. Estes não tinham nenhum direito de escravizar Israel, de modo que deviam salários ao povo. — Êx 12:34-38.

Junto com Israel saiu "uma vasta mistura de gente". (Êx 12:38) Todos eram adoradores de Jeová, porque tinham de estar preparados para partir com Israel enquanto os egípcios enterravam seus mortos. Haviam observado a Páscoa, senão teriam estado ocupados com os ritos de luto e de sepultamento do Egito. Até certo ponto, este grupo talvez se compusesse daqueles que de algum modo eram aparentados com os israelitas por casamento. Por exemplo, muitos homens israelitas se haviam casado com mulheres egípcias, e mulheres israelitas se haviam casado com homens egípcios. Um caso pertinente é aquele do homem que foi morto no ermo por ultrajar o nome de Jeová. Ele era filho dum egípcio, e sua mãe era Selomite, da tribo de Dã. (Le 24:10, 11) Pode-se notar também que Jeová deu instruções permanentes a respeito dos requisitos para residentes forasteiros e escravos comerem a Páscoa quando Israel entrasse na Terra da Promessa. — Êx 12:25, 43-49.

Rota do Êxodo. Os israelitas devem ter estado em diversas localidades quando iniciaram a marcha para fora do Egito, não estando todos no começo num único grupo compacto. Alguns se juntaram talvez ao grupo principal em marcha ao longo do caminho. Ramessés, quer a cidade, quer um distrito deste nome, foi o ponto de partida, a primeira etapa indo até Sucote. (Êx 12:37) Alguns peritos sugerem que, embora Moisés iniciasse a marcha em Ramessés, os israelitas vieram de toda a terra de Gósen e tiveram seu ponto de encontro em Sucote. — MAPA, Vol. 1, p. 536.

Os israelitas haviam partido às pressas do Egito, instados pelos egípcios; não obstante, de modo algum estavam desorganizados: "Mas, foi em formação de batalha que os filhos de Israel subiram da terra do Egito", quer dizer, possivelmente igual a um exército de cinco agrupamentos: vanguarda, retaguarda, corpo principal e duas alas. Além da hábil liderança de Moisés, Jeová manifestou sua própria liderança, pelo menos já no acampamento de Etão, por providenciar uma coluna de nuvem para guiá-los de dia, tornando-se ela uma coluna de fogo para dar-lhes luz à noite. — Êx 13:18-22.

Pela rota mais curta, teria sido uma viagem por terra de uns 400 km, da vizinhança ao N de Mênfis até, digamos, Laquis, na Terra da Promessa. Mas, esta rota teria levado os israelitas ao longo do litoral do Mediterrâneo e pela terra dos filisteus. Em épocas anteriores, os antepassados deles, Abraão e Isaque, tiveram dificuldades com os filisteus. Deus, sabendo que eles talvez ficassem desanimados por um ataque filisteu, visto que não estavam familiarizados com a guerra, e também porque tinham suas famílias e rebanhos consigo, ordenou que Israel retrocedesse e acampasse diante de Pi-Hairote, entre Migdol e o mar, à vista de Baal-Zefom. Acamparam ali junto ao mar. — Êx 14:1, 2.

A rota exata seguida pelos israelitas de Ramessés até o Mar Vermelho não pode hoje ser fixada com exatidão, visto que os locais mencionados no relato não podem ser especificados. A maioria das obras de referência preferem mostrar que eles atravessaram o que hoje é conhecido como o uádi Tumilat, na região do Delta do Egito. Esta rota, porém, depende principalmente da identificação de Ramessés com um lugar na extremidade NE da região do Delta. Mas, conforme declara o professor de egiptologia John A. Wilson: "Infelizmente, os peritos não concordam com respeito à localização exata de Ramessés. Os faraós chamados Ramsés, especialmente Ramsés II, foram generosos em dar seu nome a cidades. Além disso, escavaram-se referências a esta cidade em cidades do Delta, as quais não podem seriamente reivindicar ser o lugar." — *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete), editado por G. Buttrick, 1962, Vol. 4, p. 9.

Sugeriram-se diversos lugares, cada qual gozando, por algum tempo, de popularidade, mas depois foram descartados em favor de outra possibilidade. O lugar de Tânis (a moderna San el-Hagar), a 56 km ao SO de Port Said, cidade na costa do Mediterrâneo, é popular, mas também é Qantir, a uns 20 km mais ao S. Quanto ao primeiro lugar, Tânis, deve-se notar que um texto egípcio alista Tânis e (Per-)Ramessés como lugares distintos, não o mesmo, e que pelo menos parte do material desenterrado em Tânis apresenta evidência de proceder de outros lugares. De modo que John A. Wilson declara adicionalmente que "não há nenhuma garantia de que as inscrições que levam o nome de Ramessés sejam originárias dali". A respeito tanto de Tânis, como de Qantir, pode-se dizer que as inscrições relacionadas com Ramsés II, encontradas nestes lugares, apenas mostram uma associação com este Faraó, mas não provam que qualquer um destes lugares seja a Ramsés bíblica construída pelos israelitas como lugar de armazenagem, mesmo antes do nascimento de Moisés. (Êx 1:11) Conforme se mostra no artigo RAMSÉS, RAMESSÉS, o conceito de que Ramsés II seja o Faraó do Êxodo tem pouca evidência a seu favor.

A rota através do uádi Tumilat também tem tido boa recepção por causa da moderna teoria popular de que a travessia do Mar Vermelho realmente não ocorreu no Mar Vermelho, mas num lugar ao N dele. Alguns peritos até mesmo advogam a travessia no lago Serbonis, ou perto dele, na costa do Mediterrâneo, de modo que, depois de saírem do uádi Tumilat, os israelitas teriam virado para o N em direção à costa. Este conceito está em flagrante

contradição com a declaração específica na Bíblia, de que o próprio Deus guiou os israelitas para longe da rota que os levaria à terra dos filisteus. (Êx 13:17, 18) Outros também favorecem uma rota através do uádi Tumilat, mas argumentam a favor duma travessia do "mar" na região dos lagos Amargos, ao N de Suez.

Mar Vermelho, não 'mar de canas'. Este último conceito baseia-se no argumento de que o termo hebraico *yam-súf* (traduzido por "Mar Vermelho") significa literalmente "mar de juncos, ou canas", e que, portanto, os israelitas atravessaram, não o braço do Mar Vermelho conhecido como golfo de Suez, mas um mar de canas, um lugar pantanoso, tal como a região dos lagos Amargos. Com esta afirmação, porém, eles não concordam com os tradutores da antiga *Septuaginta* grega, que traduziram *yam-súf* pelo nome grego *e·ry·thrá thá·las·sa*, que significa literalmente "Mar *Vermelho*". Muito mais importante, porém, é que tanto Lucas, que foi o escritor de Atos (citando Estêvão), como o apóstolo Paulo, usaram este mesmo nome grego ao relatarem os eventos do Êxodo. — At 7:36; He 11:29; veja MAR VERMELHO.

Além disso, não teria havido um grande milagre, se atravessassem um mero brejo, e os egípcios não poderiam ter sido "tragados" pelo Mar Vermelho quando "as águas empoladas passaram a cobri-los", de modo que desceram 'às profundidades como pedra'. (He 11:29; Êx 15:5) Este milagre estupendo não só foi mencionado mais tarde por Moisés e por Josué, mas o apóstolo Paulo disse que os israelitas foram batizados em Moisés, por meio da nuvem e do mar. Isto indica que estavam completamente cercados por água, havendo o mar em ambos os lados deles, e a nuvem acima e atrás deles. (1Co 10:1, 2) Indica também que o corpo de água era muito mais profundo do que algo que se poderia atravessar vadeando.

A rota do Êxodo depende na maior parte de dois fatores: onde se encontrava naquele tempo a capital egípcia, e a identificação do corpo de água onde ocorreu a travessia. Visto que as inspiradas Escrituras Gregas Cristãs usam a expressão "Mar Vermelho", há todos os motivos para se crer que este era o corpo de água que Israel atravessou. Quanto à capital egípcia, o lugar mais provável é Mênfis, sede principal do governo durante a maior parte da história do Egito. (Veja MÊNFIS.) Neste caso, o ponto de partida da marcha do Êxodo deve ter estado suficientemente perto de Mênfis para Moisés ser convocado perante Faraó, após a meia-noite da Páscoa, e para depois chegar a tempo a Ramessés, a fim de iniciar a marcha em direção a Sucote, antes de terminar o dia 14 de nisã. (Êx 12:29-31, 37, 41, 42) A tradição judaica mais antiga, registrada por Josefo, é no sentido de que a marcha começou a curta distância ao N de Mênfis. — *Jewish Antiquities,* (Antiguidades Judaicas) II, 315 (xv, 1).

A rota através do uádi Tumilat ficaria tanto ao N de Mênfis, que tornaria impraticáveis as circunstâncias acima mencionadas. Por esta razão, muitos dos mais antigos comentadores têm sugerido uma das bem conhecidas rotas de "peregrinos" que atravessam o Egito, tal como a rota el Haj, do Cairo até Suez (antigo Clysma, mais tarde Kolsum), na cabeceira do golfo de Suez.

Onde se partiu o Mar Vermelho para permitir a passagem de Israel?

Deve-se notar que, depois de chegarem à segunda etapa da sua viagem, Etão, "na extremidade do ermo", Deus ordenou a Moisés 'que voltassem e se acampassem diante de Pi-Hairote, junto ao mar'. Esta manobra faria Faraó acreditar que os israelitas estavam "vagueando em confusão". (Êx 13:20; 14:1-3) Os peritos que favorecem a rota el Haj como a mais provável salientam que o verbo hebraico para "voltar" é enfático e não significa apenas "desviar" ou "desviar-se", mas tem mais o sentido de retornar, ou pelo menos o de um desvio marcante. Eles sugerem que, ao chegarem a um ponto ao N da cabeceira do golfo de Suez, os israelitas inverteram sua linha de marcha e deram volta para o lado E de Jebel 'Ataqah, uma cadeia de montanhas beirando o lado O do golfo. Uma grande massa de gente, tal como os israelitas, não encontraria nenhum modo eficaz de sair rapidamente de tal posição, se fosse perseguida desde o N, e assim estaria encurralada, com o mar bloqueando seu caminho.

A tradição judaica do primeiro século EC apresenta a ideia de tal quadro. (Veja PI-HAIROTE.) No entanto, o que é mais importante é que tal situação se encaixa no quadro geral apresentado pela própria Bíblia, ao passo que os conceitos populares de muitos peritos não se encaixam. (Êx 14:9-16) Parece evidente que a travessia deve ter ocorrido suficientemente longe da cabeceira do golfo (ou braço ocidental do Mar Vermelho), para que as forças de Faraó não pudessem simplesmente contornar a extremidade do golfo e facilmente sobrevir aos israelitas do outro lado dele. — Êx 14:22, 23.

Faraó havia mudado de ideia sobre a soltura dos israelitas, assim que soubera da sua partida. Por certo, a perda de tal nação escrava significava um grave golpe econômico para o Egito. Não seria difícil os seus carros alcançarem esta nação inteira em marcha, especialmente visto ela ter 'voltado'. Então, animado com a ideia de que Israel vagueava confuso no ermo, foi confiante no encalço deles.

Com uma força-elite de 600 carros seletos, todos os outros carros do Egito levando guerreiros, e com seus cavalarianos e todas as suas forças militares, alcançou Israel em Pi-Hairote. — Êx 14:3-9.

Em sentido estratégico, a posição dos israelitas parecia muito ruim. Estavam evidentemente encurralados entre o mar e as montanhas, com os egípcios bloqueando o caminho de retorno. Nesta situação, aparentemente encurralados, o medo atingiu o coração dos israelitas e eles começaram a queixar-se de Moisés. Deus interveio então para proteger Israel por transferir a nuvem da vanguarda para a retaguarda. Dum lado, o dos egípcios, havia escuridão; doutro lado, iluminava a noite para Israel. Enquanto a nuvem impedia que os egípcios atacassem, Moisés, às ordens de Jeová, ergueu seu bastão, e as águas do mar se partiram, propiciando o leito seco do mar como caminho para Israel. — Êx 14:10-21.

Largura e profundidade do lugar da travessia. Visto que Israel atravessou o mar em uma só noite, dificilmente se pode presumir que as águas se partiram para formar só um canal estreito. Antes, o canal pode ter tido um quilômetro ou mais de largura. Tal grupo, mesmo em formação de marcha bem compacta, junto com quantas carroças tivessem, com sua bagagem e com seu gado, ainda que apertado, ocuparia talvez uma área de 8 km quadrados, ou mais. Portanto, parece que a abertura do mar permitiu aos israelitas atravessá-lo com uma frente bastante ampla. No caso de uma frente de 1,5 km, a extensão da coluna de israelitas provavelmente teria sido de 5 km ou mais. Se a frente foi de cerca de 2,5 km, a extensão talvez fosse de uns 3 km, ou mais. Tal coluna levaria várias horas para entrar no leito do mar e atravessá-lo. Embora não marchassem em pânico, mas mantivessem sua formação de batalha, sem dúvida avançavam com considerável pressa.

Se não fosse a nuvem, os egípcios teriam facilmente alcançado e massacrado muitos. (Êx 15:9) Depois de os israelitas terem entrado no mar e a nuvem atrás deles ter passado para a frente, para revelar isso aos egípcios, estes foram em perseguição deles. Isto novamente enfatiza a necessidade de uma considerável largura e extensão do leito seco do mar, porque a força militar de Faraó era grande. Determinada a causar destruição e a recapturar seus anteriores escravos, toda a força penetrou bem no leito do mar. Daí, durante a vigília da madrugada, que se estendia de cerca das 2 às 6 horas da manhã, Jeová olhou desde a nuvem e começou a lançar em confusão o acampamento dos egípcios, desprendendo as rodas dos carros deles. — Êx 14:24, 25.

Os israelitas, até a aproximação da manhã, chegaram a salvo à margem oriental do Mar Vermelho. Ordenou-se então a Moisés que estendesse a mão, a fim de que as águas voltassem sobre os egípcios. Então, "o mar começou a voltar ao seu estado normal", e os egípcios fugiram do encontro com ele. Isto também indica que as águas se haviam aberto amplamente, porque um canal estreito os teria sobrepujado imediatamente. Os egípcios fugiram das muralhas de água que se fechavam, seguindo para a margem ocidental, mas as águas continuavam a convergir até que sua profundidade cobriu totalmente todos os carros de guerra e os cavalarianos pertencentes às forças militares de Faraó; nem mesmo um só deles se deixou sobrar.

É óbvio que uma inundação tão sobrepujante teria sido impossível num brejo. Outrossim, num brejo raso, os cadáveres não seriam arrastados para a margem, assim como realmente aconteceu, a ponto de que "Israel chegou a ver os egípcios mortos à beira do mar". — Êx 14:22-31; MAPA e FOTO, Vol. 1, p. 537.

As águas "solidificaram-se". Segundo a descrição bíblica, as águas empoladas solidificaram-se para deixar Israel passar. (Êx 15:8) Esta palavra, "solidificaram-se", é usada na tradução da Bíblia do Centro Bíblico Católico (versão Maredsous) e na dos Missionários Capuchinhos, bem como na *American Standard Version,* na *King James Version,* e em outras. Conforme definido no *Webster's Third New International Dictionary* (Terceiro Novo Dicionário Internacional de Webster; 1981), solidificar-se significa "passar dum estado fluido para um estado sólido, pelo, ou como se fosse pelo, frio . . .: congelar . . .: tornar (um líquido) viscoso ou da consistência de geleia; coalhar, coagular". A palavra hebraica aqui traduzida por 'solidificar-se' é usada em Jó 10:10 com referência a coalhar leite. Portanto, não necessariamente significa que as paredes de água ficaram solidamente congeladas, mas que a consistência da substância solidificada talvez fosse como gelatina ou coalho. Não havia nada visível segurando as águas do Mar Vermelho em cada lado dos israelitas, de modo que a água tinha a aparência de estar solidificada, endurecida, coalhada ou engrossada, para poder ficar como parede em cada lado e não cair numa inundação sobre os israelitas, o que os destruiria. Foi assim que parecia a Moisés quando um forte vento L dividiu as águas e secou a bacia, de modo que ela não era lamacenta, nem congelada, mas podia facilmente ser atravessada pela multidão.

O caminho aberto no mar era bastante grande para que todos os israelitas, possivelmente ascendendo a três milhões, pudessem passar para as margens orientais até a manhã. Daí, as águas solidificadas começaram a ser soltas e a avançar empoladas de ambos os lados, sobrepujando os egípcios, ao passo que Israel, na margem oriental,

presenciava a libertação, sem igual, por parte de Jeová, de toda uma nação das mãos duma potência mundial. Davam-se conta do cumprimento literal das palavras de Moisés: "Os egípcios que hoje deveras vedes, nunca mais vereis, não, nunca mais." — Êx 14:13.

Assim, por meio duma demonstração espetacular de poder, Jeová enalteceu seu nome e libertou Israel. Salvo na margem L do Mar Vermelho, Moisés liderou os filhos de Israel num cântico, ao passo que sua irmã Miriã, a profetisa, tomou um pandeiro na mão e liderou todas as mulheres com pandeiros e em danças, respondendo em cântico aos homens. (Êx 15:1, 20, 21) Realizara-se a total separação de Israel dos seus adversários. Ao saírem do Egito, não se permitiu que sofressem dano de homem ou animal; nenhum cão rosnou contra os israelitas ou agitou a língua contra eles. (Êx 11:7) Embora a narrativa de Êxodo não mencione que Faraó pessoalmente entrou no mar com as suas forças militares e foi destruído, o Salmo 136:15 declara que Jeová "se desembaraçou de Faraó e da sua força militar dentro do Mar Vermelho".

Típico de Eventos Posteriores. Ao tirar Israel do Egito, conforme prometido a Abraão, Deus considerou a nação de Israel como seu filho, assim como dissera a Faraó: 'Israel é meu primogênito.' (Êx 4:22) Mais tarde, Jeová disse: "Quando Israel era rapaz, então o amei, e do Egito chamei o meu filho." (Os 11:1) Esta referência ao Êxodo também foi uma profecia que teve cumprimento nos dias de Herodes, quando José e Maria retornaram do Egito com Jesus, após a morte de Herodes, e se estabeleceram em Nazaré. O historiador Mateus aplica a profecia de Oseias a esta ocorrência, dizendo a respeito de José: "Lá ficou até o falecimento de Herodes, para que se cumprisse o que fora falado por Jeová por intermédio do seu profeta, dizendo: 'Do Egito chamei o meu filho.'" — Mt 2:15.

O apóstolo Paulo alista o Êxodo entre as coisas que ele diz terem sobrevindo a Israel como exemplos ou tipos. (1Co 10:1, 2, 11) Portanto, parece ser simbólico de algo maior. O Israel natural é usado na Bíblia como simbólico do Israel espiritual, o Israel de Deus. (Gál 6:15, 16) Também, Moisés falou sobre o profeta a vir, que seria semelhante a ele. (De 18:18, 19) Os judeus esperavam que este fosse um grande líder e libertador. O apóstolo Pedro identifica Jesus Cristo como o Moisés Maior. (At 3:19-23) A libertação de Israel no Mar Vermelho e a destruição do exército egípcio, portanto, devem ser significativas da libertação do Israel espiritual dos seus inimigos do Egito simbólico, por um grande milagre, pelas mãos de Jesus Cristo. E assim como a obra realizada por Deus no Mar Vermelho resultou no enaltecimento do Seu nome, o cumprimento desses eventos típicos, numa realidade muito maior, darão fama muito maior e muito mais extensa ao nome de Jeová. — Êx 15:1.

ÊXODO, LIVRO DE. Segundo rolo do Pentateuco, também chamado de Segundo Livro de Moisés. Em hebraico, passou a ser conhecido como *Shemóhth,* "Nomes", por causa da sua frase inicial, *We'él·leh shemóhth:* "Ora, estes são os nomes." "Êxodo" é a forma latinizada do grego; significa "Saída; Partida", isto é, dos israelitas do Egito.

Este livro obviamente é uma continuação de Gênesis, começando com a expressão "ora" (literalmente: "e"), e depois alista novamente os nomes dos filhos de Jacó, tirados do registro mais completo de Gênesis 46:8-27. Êxodo foi escrito em 1512 AEC, um ano depois de os israelitas partirem do Egito e acamparem no ermo de Sinai. O livro abrange um período de 145 anos, desde a morte de José, em 1657 AEC, até a construção do tabernáculo, em 1512 AEC.

Escritor. Que Moisés escreveu Êxodo nunca foi questionado pelos judeus. As expressões egípcias usadas indicam um escritor contemporâneo daqueles tempos, e não um judeu nascido mais tarde.

Exatidão, Veracidade. Com respeito ao escritor de Êxodo, "pode-se discernir uma íntima familiaridade com o Egito Antigo. A posição dos egípcios com respeito aos estrangeiros — sua separação deles, todavia, a permissão para que ficassem em seu país, seu ódio especial por *pastores,* a suspeita quanto a serem *espiões* os estrangeiros vindos da Palestina — seu governo interno, seu caráter firmado, o poder do Rei, a influência dos Sacerdotes, as grandes obras, a utilização de estrangeiros na construção delas, o uso de tijolos, . . . e de tijolos com palha, . . . os feitores, a embalsamação dos cadáveres, a consequente importação de especiarias, . . . os prantos violentos, . . . os combates com cavalos e carros . . . — estes são apenas alguns dentre os muitos pontos que podem ser observados como marcando íntimo conhecimento dos modos e costumes egípcios por parte do autor do Pentateuco." — *The Historical Evidences of the Truth of the Scripture Records* (As Evidências Históricas da Verdade dos Registros das Escrituras), de George Rawlinson, 1862, pp. 290, 291.

Tem-se questionado o relato de a filha de Faraó banhar-se no Nilo (Êx 2:5), mas Heródoto (II, 35) diz (como também mostram monumentos antigos) que, no antigo Egito, as mulheres não sofriam nenhuma restrição. Também, os egípcios acreditavam que havia nas águas do Nilo uma virtude soberana. Às vezes, Faraó ia ao rio evidentemente com o fim de prestar adoração. Foi ali que ele pelo menos duas vezes foi contatado por Moisés, durante as Dez Pragas. — Êx 7:15; 8:20.

Quanto à ausência de evidência em monumentos egípcios, da permanência dos israelitas no Egito, isto não surpreende, visto que um estudo dos monumentos ali existentes revela que os egípcios não registravam assuntos desfavoráveis para eles. No entanto, um testemunho muito mais forte do que a evidência em monumentos de pedra é o monumento vivo da observância da Páscoa pelos judeus, os quais têm comemorado o Êxodo assim durante toda a sua história.

Há uma forte base para se aceitar a exatidão histórica e a narrativa geral apresentadas em Êxodo. Segundo Westcott e Hort, Jesus e os escritores das Escrituras Gregas Cristãs citam ou mencionam o Êxodo mais de 100 vezes. A integridade do escritor Moisés atesta a autenticidade do livro. Ele indica com a maior candura as suas próprias fraquezas, sua hesitação e seus erros, não atribuindo nada dos milagres, da liderança e da organização à sua própria perícia, embora fosse reconhecido pelos egípcios como alguém grande, e, em geral, fosse muito respeitado por Israel. — Êx 11:3; 3:10-12; 4:10-16.

A mão divina é revelada na permanência de Israel no Egito e no seu Êxodo. Dificilmente se poderia achar um lugar melhor para o rápido crescimento de Israel em se tornar uma poderosa nação. Se tivessem permanecido em Canaã, teriam ficado sujeitos a muitas guerras com os habitantes cananeus, enquanto que no território da primeira potência mundial, no tempo do seu apogeu, ficaram protegidos pelo poderio dela. Moravam na melhor parte do país, o que contribuiu para a sua saúde e a sua fertilidade, bem como até certo ponto para o seu desenvolvimento intelectual.

Mas, a sua situação no Egito não era ideal para o desenvolvimento moral e espiritual; tampouco era adequada para serem constituídos em nação sob domínio teocrático, com um sacerdócio para oferecer sacrifícios e para ensinar. Além disso, a promessa de Deus, de dar a terra de Canaã à semente

DESTAQUES DE ÊXODO

Registro de como Jeová libertou Israel da opressiva escravidão no Egito e o organizou em nação teocrática.

Escrito por Moisés em 1512 AEC, cerca de um ano após Israel ter partido do Egito.

Israel sofre tirânica escravidão no Egito. (1:1-3:1)

Por decreto real, os israelitas são feitos escravos, sob tirania; decreta-se a morte de todos os bebês do sexo masculino ao nascerem.

Moisés é adotado pela filha de Faraó e assim é poupado da morte, mas é ensinado pela sua própria mãe.

Moisés mata um egípcio opressivo, foge para Midiã, torna-se ali pastor.

Jeová liberta Israel pela mão de Moisés. (3:2-15:21)

Moisés, junto ao arbusto ardente, é comissionado como libertador, para falar e agir em nome de Jeová.

Ele retorna ao Egito; comparece com Arão perante Faraó, dizendo-lhe que Jeová mandou que enviasse Israel para adorá-Lo no ermo; Faraó se recusa e aumenta a opressão.

Jeová renova a promessa de libertar os israelitas e dar-lhes a terra de Canaã, aumentando assim o apreço deles pelo Seu nome Jeová.

Dez Pragas, anunciadas por Moisés e Arão, sobrevêm ao Egito; após as primeiras três, somente os egípcios sofrem as pragas; durante a décima, morrem todos os primogênitos do sexo masculino, tanto dos egípcios como dos seus animais, ao passo que Israel celebra a Páscoa.

Usando uma coluna de nuvem de dia e uma coluna de fogo de noite, Jeová guia Israel para fora do Egito; abre o Mar Vermelho para que atravessem em terra seca, depois afoga Faraó e seu exército, quando estes tentam cruzar o leito do mar em perseguição.

Jeová organiza Israel em nação teocrática. (15:22-40:38)

Fazem-se para Israel, no ermo, provisões de água potável, bem como de carne e maná; em conexão com a provisão do maná, institui-se o sábado.

À sugestão de Jetro, Moisés escolhe homens qualificados para servirem quais chefes, ajudando-o na obra de julgamento.

Junto ao monte Sinai, Jeová convida a nação a entrar numa relação pactuada com ele; ela concorda de bom grado; Jeová dá uma atemorizante demonstração da Sua glória.

Por meio de Moisés, dão-se os Dez Mandamentos e outras leis, especificando os requisitos de Jeová para Israel.

Faz-se o pacto da Lei sobre o sangue de animais sacrificados; o povo diz: “Tudo o que Jeová falou estamos dispostos a fazer e a ser obedientes.”

Deus dá instruções para a construção do tabernáculo e sua mobília, bem como sobre a confecção das vestimentas dos sacerdotes e a investidura do sacerdócio.

Enquanto Moisés está no monte Sinai, o povo passa a adorar um bezerro de ouro; Moisés destroça as tábuas de pedra que Deus lhe dera; os levitas se mostram leais; cerca de 3.000 idólatras são mortos.

Moisés vê a manifestação da glória de Jeová, ouve Deus declarar Seu nome.

Constrói-se o tabernáculo e sua mobília com ofertas voluntárias de materiais; o tabernáculo é erigido em 1.º de nisã de 1512 AEC, e Jeová manifesta a sua aprovação.

de Abraão, tinha de ser cumprida, e chegara o tempo de Deus para isso. Israel devia ser constituído em uma grande nação, tendo a Jeová por seu Rei. O livro de Êxodo relata como Jeová realizou este propósito. — Êx 15:13-21.

Rolos do Mar Morto. Dentre os manuscritos encontrados junto ao Mar Morto, 15 contêm fragmentos do livro de Êxodo. Um fragmento (4QEx[f]) tem sido datado como de cerca de 250 AEC. Dois dos fragmentos, que se crê datem do segundo ou do terceiro século AEC, foram escritos em antigos caracteres hebraicos, usados antes do exílio babilônico.

EXORCISMO. Veja ESPIRITISMO; POSSESSÃO DEMONÍACA.

EXPANSÃO. A respeito do segundo período ou "dia" criativo, Gênesis 1:6-8 declara: "E Deus prosseguiu, dizendo: 'Venha a haver uma expansão [hebr.: *ra·qí·a'*] entre as águas e ocorra uma separação entre águas e águas.' Deus passou então a fazer a expansão e a fazer separação entre as águas que haviam de ficar debaixo da expansão e as águas que haviam de ficar por cima da expansão. E assim se deu. E Deus começou a chamar a expansão de Céu." Mais adiante, o registro fala de luzeiros aparecerem na "expansão dos céus", e mais tarde ainda, de criaturas voadoras voarem sobre a terra, "na face da expansão dos céus". — Gên 1:14, 15, 17, 20.

A *Septuaginta* grega usou a palavra *ste·ré·o·ma* (que significa "uma estrutura firme e sólida") para traduzir a hebraica *ra·qí·a'*, e a *Vulgata* latina usou o termo latino *firmamentum*, que também transmite a ideia de algo sólido e firme. A versão *Almeida*, atualizada, e as traduções da Imprensa Bíblica Brasileira, do Centro Bíblico Católico, e a versão *Matos Soares*, bem como outras, também traduzem *ra·qí·a'* pela palavra "firmamento". No entanto, em inglês, a versão *Rei Jaime*, na margem, apresenta a alternativa de "expansão", e a *Versão Padrão Americana* apresenta "expansão" na nota de rodapé. Outras traduções apoiam tal tradução — "expansão" (*Al; A Lei de Moisés e as "Haftarot"; An; Fn; NM; Ro; Yg*); "*expansión*" (*VM* [espanhola]; "*étendue* [extensão ou expansão]" (*Segond; Ostervald* [francesa]).

Alguns se empenham em mostrar que o antigo conceito hebraico do universo incluía a ideia duma abóbada sólida, que se estendia sobre a terra, com buracos de eclusas pelos quais podia passar a chuva, e com estrelas fixadas dentro desta abóbada sólida, publicando-se diagramas de tal conceito em dicionários bíblicos e em algumas traduções da Bíblia. Comentando esta atitude, *The International Standard Bible Encyclopaedia* (A Enciclopédia Bíblica Padrão Internacional) declara: "Mas tal suposição realmente se baseia mais nas ideias prevalecentes na Europa durante a Era do Obscurantismo do que em quaisquer declarações reais do V[elho] T[estamento]." — Editada por J. Orr, 1960, Vol. I, p. 314.

Embora seja verdade que o radical (ra·qá'), de que deriva *ra·qí·a'*, é regularmente usado no sentido de "achatar por bater" algo sólido, quer com a mão, quer com o pé ou com algum instrumento (veja Êx 39:3; Ez 6:11), em alguns casos não é raciocínio lógico excluir o uso figurado desta palavra. Assim, em Jó 37:18, Eliú pergunta a respeito de Deus: "Podes junto com ele achatar [*tar·qí·a'*] o céu nublado, duro como um espelho fundido?" Que isso não quer dizer o achatamento literal de alguma abóbada celestial sólida pode ser visto no fato de que a palavra "céu" deriva aqui duma palavra (*shá·hhaq*) que também é traduzida por "camada fina de pó" ou "nuvens" (Is 40:15; Sal 18:11), e em vista da qualidade nebulosa daquilo que é 'achatado', é evidente que o escritor bíblico compara o céu apenas *figuradamente* a um espelho de metal, cuja superfície brunida dá um reflexo brilhante. — Veja Da 12:3.

Assim, também, no caso da "expansão" produzida no segundo "dia" criativo, não se descreve nenhuma substância sólida como sendo achatada por bater, mas, antes, a criação dum espaço aberto, ou divisão, entre as águas que cobriam a terra e outras águas acima da terra. Descreve assim a formação da expansão atmosférica em volta da terra e indica que, em certa época, não havia nenhuma divisão clara ou um espaço aberto, mas que todo o globo se encontrava anteriormente envolto em vapor aquoso. Isto se harmoniza também com o raciocínio científico sobre os estágios primitivos da formação do planeta e com o conceito de que, em certa época, toda a água da terra existia em forma de vapor atmosférico por causa do extremo calor na superfície da terra naquele tempo.

Que os escritores hebreus da Bíblia não concebiam o céu como originalmente formado de metal brunido é evidente do aviso dado a Israel por meio de Moisés, de que, caso desobedecessem a Deus: "Teus céus por cima da tua cabeça têm de *tornar-se* em cobre e a terra debaixo de ti em ferro", descrevendo-se assim metaforicamente o efeito do intenso calor e da severa seca sobre o céu e a terra de Israel. — De 28:23, 24.

Similarmente, é óbvio que os antigos hebreus não sustentavam nenhum conceito pagão sobre a existência de "janelas" literais na arcada do céu, pelas quais descesse a chuva sobre a terra. De modo bem exato e científico, o escritor de Jó cita Eliú descrevendo o processo pelo qual se formam

as nuvens de chuva, ao declarar, em Jó 36:27, 28: "Pois ele puxa para cima as gotas de água; filtram como chuva para a sua neblina, de modo que as nuvens [*shehha·qím*] pingam, destilam abundantemente sobre a humanidade." Do mesmo modo, a expressão "comportas [*'arub·bóth*] dos céus" indica claramente uma expressão figurada. — Compare isso com Gên 7:11; 2Rs 7:1, 2, 19; Mal 3:10; veja também Pr 3:20; Is 5:6; 45:8; Je 10:13.

Ezequiel, na sua visão dos arranjos celestes, descreve "a semelhança duma expansão igual à cintilação de gelo que mete medo", sobre a cabeça das quatro criaturas viventes. Este relato está cheio de expressões figuradas. — Ez 1:22-26; 10:1.

Embora a formação da expansão, ou atmosfera, ao redor da terra, não envolvesse um 'achatamento' de algo tão sólido como uma substância metálica, ainda assim deve ser lembrado que a mistura gasosa que compõe a atmosfera da terra é tão real como o solo e a água, e tem peso próprio (além de conter água e inúmeras partículas de materiais sólidos, tais como pó). O peso de todo o ar em volta da terra tem sido calculado em mais de 5.200.000.000.000.000 de toneladas métricas. (*The World Book Encyclopedia* [A Enciclopédia do Livro Mundial], 1987, Vol. 1, p. 156) A pressão atmosférica ao nível do mar é de cerca de 1 kg por cm². A atmosfera oferece também resistência, de modo que a maioria dos meteoros que atingem o imenso envoltório de ar em torno da terra se queimam pela fricção criada por ela. De modo que o sentido transmitido pela palavra hebraica *ra·qí·a'* certamente está em harmonia com os fatos conhecidos.

Nos Salmos diz-se que "a expansão" junto com "os céus" contam os trabalhos de Deus e declaram o Seu louvor. — Sal 19:1.

EXPIAÇÃO. A palavra "expiação", na aplicação bíblica, significa cobertura de pecados. Termos referentes à expiação aparecem muitas vezes nas Escrituras Hebraicas, especialmente nos livros de Levítico e Números. *Ka·fár* é a palavra hebraica para fazer expiação, e é provável que originalmente significasse "cobrir", embora também se tenha sugerido "apagar".

O Homem Necessita de Expiação. O homem necessita que se cubram ou expiem os pecados, por causa do pecado herdado (1Rs 8:46; Sal 51:5; Ec 7:20; Ro 3:23), sendo que a responsabilidade por este não recai sobre Deus, mas sobre o próprio homem. (De 32:4, 5) Adão, que perdeu a vida eterna em perfeição humana, legou à sua prole o pecado e a morte (Ro 5:12), e os descendentes de Adão, portanto, vieram a estar sob a condenação à morte. Se a humanidade havia de recuperar a oportunidade de usufruir a vida eterna, então, em harmonia com o princípio jurídico que Jeová mais tarde incluiu na Lei mosaica, a saber, o igual pelo igual, se exigiria uma expiação exata pelo que Adão havia perdido. — De 19:21.

"Expiação", conforme usada na Bíblia, contém a ideia básica de "cobertura" ou "troca", e que aquilo que se dá em troca, ou que serve de "cobertura", por alguma coisa tem de ser seu igual. Assim, aquilo que compensa algo perdido, ou a que se perdeu o direito, tem de ser igual a esta outra coisa, cobrindo-a cabalmente como seu equivalente exato. Não pode haver excesso, nem falta. Nenhum humano imperfeito podia fornecer tal cobertura ou expiação para devolver a vida humana perfeita a alguém ou a todos os da humanidade. (Sal 49:7, 8) Para fazer expiação satisfatória por aquilo que Adão perdeu, teria de ser providenciada uma oferta pelo pecado com o valor exato de uma vida humana perfeita.

Jeová Deus instituiu um sistema de expiação entre os israelitas que tipificou uma provisão maior de expiação. É Jeová, não o homem, quem merece o crédito por determinar e revelar o meio de expiação para cobrir o pecado herdado e eximir da resultante condenação à morte.

Sacrifícios de Expiação. Segundo a orientação de Deus, os israelitas deviam oferecer sacrifícios como ofertas pelo pecado, a fim de fazer expiação. (Êx 29:36; Le 4:20) De significado especial era o anual Dia da Expiação, em que o sumo sacerdote de Israel oferecia sacrifícios de animais e fazia expiação para si mesmo, para os outros levitas e para as tribos não sacerdotais de Israel. (Le 16) Os animais sacrificiais tinham de ser imaculados, indicando a necessidade de perfeição por parte do seu antítipo. Também que a expiação é um assunto dispendioso, se evidencia em que se oferecia a vida da vítima, derramando-se seu sangue para fazer expiação. (Le 17:11) As ofertas pelo pecado feitas pelos israelitas e os diversos aspectos do anual Dia da Expiação, sem dúvida, incutiam na mente deles a seriedade da sua condição pecaminosa e da grande necessidade que tinham de uma expiação completa. Todavia, sacrifícios de animais não podiam inteiramente expiar o pecado humano, porque os animais são inferiores ao homem, o qual recebeu o domínio sobre eles. — Gên 1:28; Sal 8:4-8; He 10:1-4; Veja EXPIAÇÃO, DIA DA; OFERTAS.

Cumprimento em Cristo Jesus. As Escrituras Gregas Cristãs relacionam claramente a expiação completa dos pecados humanos com Jesus Cristo. Nele têm cumprimento os tipos e as sombras da Lei mosaica, visto que ele é Aquele que foi indicado pelos diversos sacrifícios de animais da

Lei. Jesus, como humano perfeito, sem pecados, foi a oferta pelo pecado de todos os descendentes de Adão, os quais por fim serão libertos do pecado e da morte herdados. (2Co 5:21) Cristo "ofereceu um só sacrifício pelos pecados, perpetuamente", (He 10:12), e ele é inquestionavelmente "o Cordeiro de Deus, que tira o pecado do mundo". (Jo 1:29, 36; 1Co 5:7; Re 5:12; 13:8; compare isso com Is 53:7.) O perdão depende do derramamento de sangue (He 9:22), e os cristãos que andam na luz têm a garantia de que "o sangue de Jesus, . . . Filho [de Deus], purifica-nos de todo o pecado". — 1Jo 1:7; He 9:13, 14; Re 1:5.

A vida humana perfeita de Jesus, oferecida em sacrifício, é a antitípica oferta pelo pecado. É a coisa valiosa que realiza a compra da humanidade, remindo-a do pecado e da morte herdados. (Tit 2:13, 14; He 2:9) O próprio Cristo declarou: "O Filho do homem veio, não para que se lhe ministrasse, mas para ministrar e dar a sua alma como resgate [gr.: *lý·tron*] em troca de muitos." (Mr 10:45; veja RESGATE.) Seu sacrifício expiou exatamente aquilo que o pecador Adão perdeu, visto que Jesus era perfeito, e, portanto, o equivalente de Adão antes de este primeiro homem pecar. — 1Ti 2:5, 6; Ef 1:7.

Tornada possível a reconciliação. O pecado humano causa uma separação entre Deus e o homem, porque Jeová Deus não aprova o pecado. A brecha entre o homem e seu Criador só podia ser sanada pelo cumprimento do requisito duma verdadeira "cobertura", ou expiação, para esse pecado. (Is 59:2; Hab 1:13; Ef 2:3) Mas, Jeová Deus tornou possível a reconciliação entre si mesmo e a humanidade pecadora por meio do homem perfeito Jesus Cristo. De modo que o apóstolo Paulo escreveu: "Exultemos também em Deus por intermédio de nosso Senhor Jesus Cristo, por meio de quem temos agora recebido a reconciliação." (Ro 5:11; veja RECONCILIAÇÃO.) Para se obter o favor de Jeová Deus, é necessário aceitar a Sua provisão de reconciliação por meio de Jesus Cristo. Só assim é possível chegar a ter uma posição comparável à de Adão antes de ele pecar. O amor de Deus é revelado em ele tornar possível tal reconciliação. — Ro 5:6-10.

Justiça satisfeita por propiciação. Ainda assim, a justiça exigia uma satisfação. O homem, embora criado perfeito, decaiu deste estado por causa do pecado, e, assim, Adão e seus descendentes passaram a estar sob a condenação de Deus. A justiça e a fidelidade a princípios de justiça exigiram que Deus executasse a sentença da sua lei no desobediente Adão. Mas o amor induziu Deus a intencionar um arranjo substituto, pelo qual se satisfizesse a justiça, e, no entanto, sem violação da justiça, os descendentes arrependidos do pecador Adão pudessem ser perdoados e alcançar a paz com Deus. (Col 1:19-23) Por isso, Jeová "enviou seu Filho como sacrifício propiciatório pelos nossos pecados". (1Jo 4:10; He 2:17) Propiciação é aquilo que torna algo propício, ou favorável. O sacrifício propiciatório de Jesus remove o motivo de Deus condenar a criatura humana e torna possível conceder-lhe o favor e a misericórdia de Deus. Esta propiciação elimina a acusação de pecado e a resultante condenação à morte no caso do Israel espiritual e de todos os outros que se valem dela. — 1Jo 2:1, 2; Ro 6:23.

A ideia duma substituição tem destaque em certos textos bíblicos relacionados com a expiação. Por exemplo, Paulo observou que "Cristo morreu pelos nossos pecados, segundo as Escrituras" (1Co 15:3), e que "Cristo nos livrou da maldição da Lei por meio duma compra, por se tornar maldição em nosso lugar [os judeus], porque está escrito: 'Maldito é todo aquele pendurado num madeiro.'" (Gál 3:13; De 21:23) Pedro comentou: "Ele mesmo levou os nossos pecados no seu próprio corpo, no madeiro, a fim de que acabássemos com os pecados e vivêssemos para a justiça. E 'pelos seus vergões fostes sarados'." (1Pe 2:24; Is 53:5) Pedro escreveu também: "Cristo morreu uma vez para sempre quanto aos pecados, um justo pelos injustos, a fim de conduzir-vos a Deus." — 1Pe 3:18.

A provisão amorosa requer uma reação de fé. O amor tem sido exemplificado por Deus e por Cristo com relação à provisão da completa expiação pelos pecados humanos herdados. (Jo 3:16; Ro 8:32; 1Jo 3:16) Todavia, para alguém se beneficiar com isso, ele precisa estar realmente arrependido e exercer fé. Jeová não se agradou dos sacrifícios de Judá quando foram oferecidos sem a atitude correta. (Is 1:10-17) Deus enviou Cristo "como oferta de propiciação por intermédio da fé no seu sangue". (Ro 3:21-26) Aqueles que com fé aceitam a provisão de expiação feita por Deus por meio de Jesus Cristo podem obter a salvação; os que a rejeitam não a podem obter. (At 4:12) E, para todo aquele que 'pratica o pecado deliberadamente, depois de ter recebido o conhecimento exato da verdade, não há mais nenhum sacrifício pelos pecados, mas há uma certa expectativa terrível de julgamento'. — He 10:26-31.

EXPIAÇÃO, DIA DA. O Dia da Expiação (hebr.: *yohm hak·kip·pu·rím,* "dia das coberturas") era um dia de propiciação ou de se cobrirem os pecados, comemorado por Israel no dia 10 do sétimo mês do ano sagrado, ou em 10 de tisri. (Tisri corresponde aproximadamente a setembro-outubro.) Neste dia, o sumo sacerdote de Israel oferecia sacrifícios como cobertura de pecados para si mes-

mo, para os outros levitas e para o povo. Era também a ocasião de se limpar o tabernáculo ou os posteriores templos dos efeitos poluidores do pecado.

O Dia da Expiação era uma ocasião de santo congresso e de jejum, conforme indicado pelo fato de que o povo devia então 'atribular a sua alma'. Este era o único jejum imposto pela Lei mosaica. Era também um sábado, uma ocasião de se abster dos trabalhos regulares. — Le 16:29-31; 23:26-32; Núm 29:7; At 27:9.

Apenas em um único dia do ano, no Dia da Expiação, se permitia ao sumo sacerdote entrar no compartimento do Santíssimo do tabernáculo ou do templo. (He 9:7; Le 16:2, 12, 14, 15) O ano do jubileu, quando ocorria, começava com o Dia da Expiação. — Le 25:9.

Arão, irmão de Moisés, era o sumo sacerdote de Israel quando esta observância foi instituída, no ermo da península do Sinai, no século 16 AEC. Aquilo que se lhe mandou fazer forneceu o modelo para as observâncias posteriores do Dia da Expiação. A visualização dos impressionantes eventos deste dia torna possível um melhor entendimento do que ele significava para os israelitas. Sem dúvida, eles se sentiram então induzidos à maior conscientização de sua pecaminosidade e da necessidade duma redenção, bem como a maior apreço da abundante misericórdia de Jeová em fazer este arranjo para cobrir os pecados deles, do ano que passara.

Aspectos do Dia da Expiação. Arão devia entrar no lugar santo com um novilho como oferta pelo pecado e com um carneiro como oferta queimada. (Le 16:3) No Dia da Expiação, ele deixava de lado suas vestes sacerdotais, banhava-se em água, e vestia-se de sagradas vestes de linho. (Le 16:4) A seguir, o sumo sacerdote tirava sortes sobre dois bodes (cabritinhos) exatamente iguais na sua condição sadia e imaculada, obtidos da assembleia dos filhos de Israel. (Le 16:5, 7) O sumo sacerdote tirava sortes sobre eles para determinar qual dos dois seria sacrificado para Jeová e qual seria solto no ermo, levando os pecados como o 'bode para Azazel'. (Le 16:8, 9; compare isso com 14:1-7; veja AZAZEL.) Daí, sacrificava o novilho como oferta pelo pecado para si mesmo e para a sua casa, que incluía toda a tribo de Levi, da qual sua casa fazia parte. (Le 16:6, 11) Depois tomava incenso perfumado e o porta-lume com brasas tiradas do altar e ia para dentro da cortina, entrando no Santíssimo. O incenso era queimado no compartimento mais recôndito, onde estava situada a arca do testemunho, estendendo-se a nuvem do incenso queimado por cima da tampa de ouro da Arca, em que havia dois querubins moldados em ouro. (Le 16:12, 13; Êx 25:17-22) Este ato preparava o caminho para Arão depois entrar de novo com segurança no Santíssimo.

Arão, ao retornar do Santíssimo, tomava um pouco do sangue do novilho, entrava neste compartimento com ele e espargia parte do sangue com o dedo sete vezes perante a tampa, no lado L. Assim se completava a expiação para o sacerdócio, que tornava os sacerdotes limpos e aptos para mediar entre Jeová e Seu povo. — Le 16:14.

O bode em que caiu a sorte "para Jeová" era sacrificado como oferta pelo pecado para o povo. (Le 16:8-10) O sumo sacerdote levava então o sangue do bode para Jeová ao Santíssimo, usando-o ali para fazer expiação para as 12 tribos não sacerdotais de Israel. De maneira similar ao que se fazia com o sangue do novilho, o sangue do bode era espargido "em direção à tampa e diante da tampa" da Arca. — Le 16:15.

Deste modo Arão fazia também expiação pelo lugar santo e pela tenda de reunião. Daí, tomando um pouco do sangue do novilho e do 'bode para Jeová', fazia expiação para o altar da oferta queimada, pondo um pouco deste sangue sobre os chifres do altar. Tinha também de "espargir um pouco do sangue sobre ele com o seu dedo, sete vezes, e purificá-lo e santificá-lo das impurezas dos filhos de Israel". — Le 16:16-20.

O sumo sacerdote voltava então sua atenção para o outro bode, o bode para Azazel. Punha ambas as mãos sobre a cabeça dele, confessava sobre ele "todos os erros dos filhos de Israel e todas as suas revoltas em todos os seus pecados", punha estes sobre a cabeça dele e então o enviava "ao ermo pela mão de um homem preparado". Deste modo, o bode levava os erros dos israelitas ao ermo, onde desaparecia. (Le 16:20-22) Depois, o homem que levara o bode embora tinha de lavar suas vestes e banhar-se em água, antes de reentrar no acampamento. — Le 16:26.

Arão entrava então na tenda de reunião, despia-se da roupa de linho, banhava-se e trajava a sua vestimenta costumeira. A seguir, oferecia sua oferta queimada e a oferta queimada do povo (usando os carneiros mencionados em Le 16:3, 5), fazendo expiação, e fazia a gordura da oferta pelo pecado fumegar sobre o altar. (Le 16:23-25) Jeová Deus sempre reivindicava para si a gordura dos sacrifícios, e os israelitas eram proibidos de comê-la. (Le 3:16, 17; 4:31) O que restava das carcaças do novilho e do bode da oferta pelo pecado era levado do pátio do tabernáculo para um lugar fora do acampamento, onde era queimado. Aquele que as queimava tinha de lavar suas vestes e banhar-se em água, após o que podia entrar no acampamento. (Le 16:27, 28) Sacrifícios

adicionais daquele dia são mencionados em Números 29:7-11.

Cessação da Observância Legítima. Ao passo que os aderentes do judaísmo ainda celebram o Dia da Expiação, esta celebração tem pouca semelhança com a que Deus instituiu, pois eles não têm tabernáculo, nem altar, nem Arca do Pacto, não se fazem sacrifícios de novilhos e de bodes, e não há sacerdócio levítico. Os cristãos, porém, reconhecem que os servos de Jeová não se acham agora sob tal obrigação. (Ro 6:14; He 7:18, 19; Ef 2:11-16) Além disso, a destruição do templo de Jerusalém em 70 EC obrigou a cessação dos ofícios do verdadeiro sacerdócio levítico, e não há agora nenhum meio de se determinar quem poderia corretamente atuar como tais sacerdotes. *The Encyclopedia Americana* (A Enciclopédia Americana; 1956, Vol. XVII, p. 294) declara a respeito dos levitas: "Após a destruição do templo na dispersão, desapareceram da história, misturando-se com a multidão dos cativos espalhados pelo mundo romano."

Cumprimento Antitípico. Quando era apropriadamente observado, o anual Dia da Expiação, assim como outros aspectos da Lei mosaica, servia de quadro de algo muito maior. O exame cuidadoso desta celebração à luz das observações inspiradas do apóstolo Paulo mostra que Jesus Cristo e sua obra redentora a favor da humanidade foram tipificados pelo sumo sacerdote de Israel e pelos animais usados na cerimônia. Paulo, na sua carta aos hebreus, mostra que Jesus Cristo é o grande Sumo Sacerdote antitípico. (He 5:4-10) O apóstolo indica também que a entrada do sumo sacerdote no Santíssimo, em um dia no ano, com o sangue de animais sacrificiais, prefigurou a entrada de Jesus Cristo no próprio céu, com o seu próprio sangue, fazendo assim expiação por aqueles que exercem fé no seu sacrifício. Naturalmente, Cristo, não tendo pecado, não precisava oferecer um sacrifício por qualquer pecado pessoal, assim como fazia o sumo sacerdote de Israel. — He 9:11, 12, 24-28.

Arão sacrificava o novilho para os sacerdotes e para o restante da tribo de Levi, espargindo seu sangue no Santíssimo. (Le 16:11, 14) De forma comparável, Cristo apresentou o valor do seu sangue humano a Deus, no céu, onde podia ser aplicado em benefício daqueles que passariam a governar com ele quais sacerdotes e reis. (Re 14:1-4; 20:6) O bode para Jeová também era sacrificado e seu sangue espargido perante a Arca no Santíssimo, com o fim de beneficiar as tribos não sacerdotais de Israel. (Le 16:15) De modo similar, o único sacrifício de Jesus Cristo também beneficia a humanidade, além do Israel espiritual, sacerdotal. Eram necessários dois bodes, porque apenas um não podia servir de sacrifício e ainda ser usado para levar embora os pecados de Israel. Ambos os bodes eram mencionados como uma só oferta pelo pecado (Le 16:5) e eram tratados de modo similar até se lançar sorte sobre eles, o que indica que constituíam juntos um só símbolo. Jesus Cristo não somente foi sacrificado, mas também leva embora os pecados daqueles pelos quais morreu sacrificialmente.

O apóstolo Paulo demonstrou que, ao passo que não era possível que o sangue de touros e de bodes removesse pecados, Deus preparou para Jesus um corpo (que ele se mostrou disposto a sacrificar quando se apresentou para o batismo), e que, segundo a vontade divina, os seguidores de Cristo foram "santificados por intermédio da oferta do corpo de Jesus Cristo, uma vez para sempre". (He 10:1-10) Assim como aquilo que sobrava dos corpos do novilho e do bode oferecidos no Dia da Expiação era por fim queimado fora do acampamento de Israel, o apóstolo observa que Cristo sofreu (por ser pregado numa estaca) fora do portão de Jerusalém. — He 13:11, 12.

Portanto, é evidente que, embora o Dia da Expiação judaico não produzisse a eliminação completa e permanente do pecado, nem mesmo para Israel, os diversos aspectos daquela celebração anual tinham caráter típico. Prefiguravam a grandiosa expiação pelos pecados feita por Jesus Cristo, o Sumo Sacerdote confessado pelos cristãos. — He 3:1; veja EXPIAÇÃO; RESGATE.

EXPRESSÃO PROVERBIAL. O termo hebraico traduzido "expressão proverbial" ou "dito proverbial" (*ma·shál*), em geral, é considerado derivado dum radical que significa "ser semelhante" ou "ser comparável" (Sal 49:12), e, de fato, muitas expressões proverbiais usam símiles ou comparações. Alguns peritos relacionam o termo traduzido "expressão proverbial" com o verbo hebraico que significa "governar; dominar"; de modo que às vezes pode ser considerado a declaração dum governante, uma expressão que subentende poder, ou que indica superioridade no emprego da mente. Coerente com isso é que o Rei Salomão, conhecido pela sua sabedoria, podia falar 3.000 provérbios e registrou muitas dessas expressões proverbiais. — 1Rs 4:32.

Entre os israelitas havia expressões populares ou frequentemente usadas que eram cheias de significado por causa das circunstâncias que as cercavam. Em geral, essas expressões proverbiais eram declaradas de modo conciso. (1Sa 10:12) Nem todas, porém, expressavam conceitos corretos, e havia algumas das quais Jeová discordava especificamente. — Ez 12:22, 23; 18:2, 3.

Alguns ditados tornaram-se expressões comuns de zombaria ou desprezo para com certas pessoas. (Hab 2:6) Em tais casos dizia-se que mesmo o alvo do escárnio, quer pessoa, quer algo inanimado, era "expressão proverbial". Assim, os israelitas foram avisados de que, se deixassem de escutar a Jeová e de obedecer aos Seus mandamentos, tanto eles como o seu templo se tornariam uma expressão proverbial entre as nações. (De 28:15, 37; 1Rs 9:7; 2Cr 7:20) A atitude expressa para com uma nação que se tornou uma expressão proverbial é bem indicada na Bíblia nas declarações acompanhantes, que mostram que Israel se tornaria vitupério, alvo de caçoada, de troça, de humilhação e de escárnio. (Sal 44:13-15; Je 24:9) Aqueles que se tornavam uma expressão proverbial passavam assim a ser assunto de cantos de bebedores de bebida inebriante e alguém a quem se cuspia na face. (Sal 69:11, 12; Jó 17:6) É evidente que aquele que se tornava uma expressão proverbial ficava assim reduzido a uma condição bem baixa.

Nem todas as expressões proverbiais eram declaradas em uma ou duas sentenças curtas, incisivas. No capítulo 14 de Isaías está registrada uma expressão mais extensa, retratando vividamente e com comparações acertadas os efeitos desastrosos do orgulho do rei de Babilônia. Com sarcasmo mordaz, expõe ao ridículo aquele que se considerava o "brilhante, filho da alva".

Quando a símile ou comparação numa expressão proverbial de início era um pouco obscura ou intrigante, também podia ser chamada de enigma. (Sal 78:2) Isto se deu com aquela que Ezequiel foi inspirado a dizer a Israel, na qual comparou o proceder desta nação em relação com Babilônia e o Egito a uma videira plantada por uma águia, e que mais tarde procurava avidamente alcançar outra. — Ez 17:2-18.

Alguns ditos proverbiais, tais como os de Jó, foram expressos em estilo poético. (Jó 27:1; 29:1) As ideias que Jó foi inspirado a expressar não foram assentadas no estilo conciso característico da maioria dos provérbios, mas foram elaboradas em poemas altamente instrutivos, cheios de linguagem figurada.

Deus fez também com que Balaão proferisse uma série de ditos proverbiais, e estes também foram assentados por escrito na forma de poesia. (Núm 23:7, 18; 24:3, 15, 20, 21, 23) Longe de expressar zombaria para com Israel, nestes ditos proverbiais, Balaão 'abençoou-o até o limite', embora profetizasse calamidades para outros povos. (Núm 23:11) O aspecto proverbial, aqui, não se deve a alguma repetição popular do que Balaão disse, nem porque suas declarações fossem expressões concisas de sabedoria. Antes, foram chamados de ditos proverbiais por causa da força e do rico significado daquilo que se disse, junto com seu uso de uma variedade de semelhanças e comparações, em algumas das suas declarações.

EXPULSÃO. Excomunhão ou desassociação judicial de infratores, que assim deixam de ser membros ou associados de uma comunidade ou organização. No caso de sociedades religiosas, é um princípio e um direito inerentes nelas, e é análoga aos poderes de pena capital, de banimento e de exclusão do rol de membros, exercidos por entidades políticas ou municipais. Na congregação de Deus é exercida para manter a pureza doutrinal e moral da organização. O exercício deste poder é necessário para a continuação da existência da organização e especialmente da congregação cristã. A congregação tem de permanecer pura e manter o favor de Deus, a fim de ser usada por ele e de representá-lo. Senão, Deus expulsaria ou deceparia a congregação inteira. — Re 2:5; 1Co 5:5, 6.

A Ação de Jeová. Jeová Deus, em numerosos casos, recorreu à expulsão ou desassociação. Sentenciou Adão à morte, e expulsou tanto a ele como a sua esposa Eva do jardim do Éden. (Gên 3:19, 23, 24) Caim foi banido e tornou-se errante e fugitivo na terra. (Gên 4:11, 14, 16) Os anjos que pecaram foram lançados no Tártaro, uma condição de densa escuridão, na qual são reservados para o julgamento. (2Pe 2:4) Vinte e três mil fornicadores foram decepados de Israel em um único dia. (1Co 10:8) Acã foi morto às ordens de Jeová por furtar algo devotado a Jeová. (Jos 7:15, 20, 21, 25) Corá, o levita, junto com Datã e Abirão, da tribo de Rubem, foram decepados por motivo de rebelião, e Miriã ficou atacada de lepra e por fim poderia ter morrido nesta condição, se Moisés não tivesse suplicado por ela. Mesmo assim, ela foi expulsa do acampamento de Israel, ficando de quarentena por sete dias. — Núm 16:27, 32, 33, 35; 12:10, 13-15.

Sob a Lei Mosaica. Alguém podia ser decepado, isto é, morto, por violações graves ou deliberadas da lei de Deus dada por meio de Moisés. (Le 7:27; Núm 15:30, 31) A apostasia, a idolatria, o adultério, comer sangue e o assassinato estavam entre os delitos que acarretavam esta penalidade. — De 13:12-18; Le 20:10; 17:14; Núm 35:31.

Sob a Lei, para se executar a penalidade do decepamento, precisava haver evidência apresentada pela boca de pelo menos duas testemunhas. (De 19:15) Exigia-se que estas testemunhas fossem os primeiros a apedrejar o culpado. (De 17:7) Isto demonstraria seu zelo pela lei de Deus e pela pureza da congregação de Israel, e também serviria para dissuadir testemunho falso, descuidado ou precipitado.

O Sinédrio e as sinagogas. Durante o ministério terrestre de Jesus, as sinagogas serviam de tribunais para julgar violadores da lei judaica. O Sinédrio era o tribunal de maior instância. Sob o domínio romano, os judeus não tinham o grau de autoridade que haviam usufruído sob o governo teocrático. Mesmo quando o Sinédrio julgava alguém merecedor da morte, nem sempre podia executar a sentença de morte, por causa das restrições impostas pelos romanos. As sinagogas judaicas tinham um sistema de excomunhão, ou de desassociação, de três passos ou três nomes. O primeiro passo era a pena de *nid·dúy*, de duração relativamente curta, inicialmente de apenas 30 dias. Quem sofria esta pena era proibido de usufruir certos privilégios. Podia ir ao templo, mas ali sofria certas restrições, e todos, fora da sua própria família, tinham ordens de se manter afastados 4 côvados (c. 2 m) dele. O segundo passo era *hhé·rem*, que significava algo devotado a Deus ou proscrito. Era um julgamento mais severo. O ofensor não podia ensinar, nem ser ensinado, em companhia de outros, nem podia fazer transações comerciais além da compra das necessidades da vida. Todavia, não era totalmente expulso da organização judaica, e havia uma possibilidade de ele voltar. Finalmente, havia *sham·mat·tá'*, seu decepamento total da congregação. Alguns acham que as últimas duas formas de excomunhão não tinham diferença entre si.

Alguém expulso como iníquo, decepado inteiramente, era considerado merecedor da morte, embora os judeus talvez não tivessem a autoridade de executá-lo. No entanto, a forma de decepamento que usavam era uma arma muito poderosa na comunidade judaica. Jesus predisse que seus seguidores seriam expulsos da sinagoga. (Jo 16:2) O medo de serem expulsos, ou "excomungados", impediu alguns judeus, até mesmo governantes, de confessar Jesus. (Jo 9:22, n.; 12:42) Um exemplo de tal ação por parte da sinagoga foi o caso do cego curado, que falou em favor de Jesus. — Jo 9:34.

Durante a época do seu ministério terrestre, Jesus deu instruções sobre o proceder a ser adotado caso se cometesse contra alguém um pecado grave, mas o pecado fosse de natureza tal que, se corretamente resolvido, não precisaria envolver a congregação judaica. (Mt 18:15-17) Incentivou fazer-se um esforço sério para ajudar o transgressor, ao mesmo tempo também resguardando esta congregação de persistentes pecadores. A única congregação de Deus em existência naquele tempo era a congregação de Israel. 'Falar à congregação' não significava que a nação inteira, ou mesmo todos os judeus em determinada comunidade, julgavam o transgressor. Esta responsabilidade cabia a anciãos dos judeus. (Mt 5:22) O transgressor que se negasse a acatar mesmo esses responsáveis, devia ser considerado "apenas como homem das nações e como cobrador de impostos", cuja associação os judeus evitavam. — Veja At 10:28.

Congregação Cristã. As Escrituras Gregas Cristãs, baseadas nos princípios das Escrituras Hebraicas, por ordem expressa e por precedente, autorizam a expulsão, ou desassociação, da congregação cristã. A congregação, por exercer esta autoridade dada por Deus, mantém-se limpa e em boa situação perante Deus. O apóstolo Paulo, com a autoridade de que fora investido, ordenou a expulsão dum fornicador incestuoso, que tomara a esposa de seu pai. (1Co 5:5, 11, 13) Exerceu também contra Himeneu e Alexandre a autoridade de os desassociar. (1Ti 1:19, 20) Diótrefes, porém, evidentemente tentava usar de modo errado a desassociação. — 3Jo 9, 10.

Algumas das transgressões que podem fazer com que alguém seja desassociado da congregação cristã são fornicação, adultério, homossexualismo, ganância, extorsão, furto, mentira, bebedice, injúria, espiritismo, assassinato, idolatria, apostasia e causar divisões na congregação. (1Co 5:9-13; 6:9, 10; Tit 3:10, 11; Re 21:8) Aquele que promove uma seita é misericordiosamente advertido uma primeira e uma segunda vez, antes de se tomar a ação de desassociá-lo. Na congregação cristã, aplica-se o princípio estipulado na Lei, a saber, que duas ou três testemunhas têm de confirmar a evidência contra o acusado. (1Ti 5:19) Os condenados de uma prática de pecado são repreendidos biblicamente perante os "espectadores", por exemplo, aqueles que deram testemunho a respeito da conduta pecaminosa, para que todos estes também tenham temor salutar de tal pecado. — 1Ti 5:20; veja REPREENSÃO.

A congregação cristã é também admoestada pelas Escrituras a parar de se associar socialmente com aqueles que são desordeiros e que não andam corretamente, mas que não são considerados merecedores duma expulsão total. Paulo escreveu à congregação tessalonicense a respeito de tais: "Parai de associar-vos com ele, para que fique envergonhado. Contudo, não o considereis como inimigo, mas continuai a admoestá-lo como irmão." — 2Te 3:6, 11, 13-15.

No entanto, a respeito daquele que era cristão, mas que mais tarde repudiou a congregação cristã ou foi expulso dela, o apóstolo Paulo ordenou: 'Cessai de ter convivência com' tal; e o apóstolo João escreveu: "Nunca o recebais nos vossos lares, nem o cumprimenteis." — 1Co 5:11; 2Jo 9, 10.

Os expulsos podem ser novamente recebidos na congregação, se manifestarem sincero arrependimento. (2Co 2:5-8) Isto também é uma proteção para a congregação, impedindo que ela seja sobrepujada por Satanás, passando do extremo de tolerar a transgressão para o outro extremo de se tornar dura e implacável. — 2Co 2:10, 11.

Quanto à expulsão de demônios, veja ESPIRITISMO; POSSESSÃO DEMONÍACA.

EXTORSÃO. Ato ou prática de tirar ou obter algo de alguém não disposto ou relutante, pelo uso ilegal da intimidação, quer pelo emprego de força ou de ameaças, quer por outro uso indevido de poder. O sentido básico da palavra grega traduzida por 'extorsor' (*hár·pax*) é "arrebatador". (1Co 5:10, *Int*) A Bíblia adverte repetidas vezes contra buscar obter lucro injusto, especialmente por parte daqueles que ocupam posições de responsabilidade ou oficiais. — Êx 18:21; Pr 1:19; 15:27.

No entanto, na Palestina, sob o domínio romano, cobradores de impostos, judeus, frequentemente eram culpados de extorsão. Sua posição lhes oferecia amplas oportunidades de enriquecer-se injustamente (e, sem dúvida, também a seus amos romanos) às custas do povo. Jesus, numa ilustração, talvez aludisse a isso quando falou sobre um fariseu autojusto, que orava ao lado de um cobrador de impostos e que se elogiava perante Deus como não sendo extorsor. (Lu 18:11) Os cobradores de impostos que vieram a João, o Batizador, perguntar sobre o que deviam fazer foram aconselhados: "Não reclameis mais do que a taxa do imposto." — Lu 3:13.

Quando Zaqueu, rico cobrador de impostos, acolheu Jesus como convidado na sua casa, ele se arrependeu e se desviou do seu proceder mau, dizendo: "O que for que eu extorqui de qualquer um por meio de acusação falsa, eu restituo quatro vezes mais." (Lu 19:2, 8; veja ACUSAÇÃO.) A Lei, porém, exigia em tais casos de arrependimento e de admissão de culpa apenas a devolução de 120 por cento ao defraudado. — Le 6:2-5.

A extorsão está alistada nas Escrituras Gregas Cristãs junto com a fornicação, o adultério, a idolatria, a ganância, o furto, a bebedice, a injúria e o homossexualismo, como coisas que impedem que aquele que faz delas uma prática entre no Reino de Deus. O apóstolo Paulo, escrevendo à congregação em Corinto, disse que anteriormente alguns deles haviam feito tais coisas, mas foram então lavados. Portanto, embora não pudessem evitar algum contato com tal tipo de pessoas no mundo, deviam deixar de se associar com alguém assim, que afirmasse ser "irmão", e tinham de removê-lo da congregação. — 1Co 5:9-11; 6:9-11.

A atitude cristã para com pagar algo extorquido em forma de suborno é ilustrada no caso do apóstolo Paulo. O governador romano Félix tentou extorquir dinheiro de Paulo por prolongar por dois anos a detenção dele na prisão. Paulo apercebeu-se disso, mas não ofereceu nada a Félix. Por fim, Félix foi sucedido no cargo pelo Governador Festo. — At 24:26, 27.

EZBAI. Veja ESBAI.

EZEM. Lugar da Judeia dado à tribo de Simeão como cidade encravada. (Jos 15:21, 29; 19:1, 3; 1Cr 4:24, 28, 29) Alguns peritos o identificam com Umm el-ʽAzem, a uns 25 km ao SSE de Berseba.

EZEQUIAS [Jeová Fortalece].

1. Rei de Judá, 745-717 AEC. Pelo que parece, tornou-se rei quando seu pai Acaz morreu, no "terceiro ano de Oseias", rei de Israel (talvez significando o terceiro ano de Oseias como rei tributário sob Tiglate-Pileser III), contando seu reinado oficialmente a partir de nisã do ano seguinte (745 AEC). (2Rs 18:1) Profetas contemporâneos do reinado de Ezequias eram Isaías, Oseias e Miqueias. (Is 1:1; Os 1:1; Miq 1:1) Ezequias se destacou como rei que "se apegava a Jeová", fazendo o que era direito aos olhos de Jeová e seguindo Seus mandamentos. Desde o início do seu reinado, ele se mostrou zeloso a favor da promoção da adoração verdadeira, não somente em Judá, mas em todo o território de Israel. Por ele seguir os caminhos de Jeová, assim como fizera Davi, seu antepassado, podia-se dizer de Ezequias que "depois dele não se mostrou haver nenhum igual a ele entre todos os reis de Judá, mesmo aqueles que vieram a ser antes dele". Por causa disso, "Jeová mostrou estar com ele". — 2Rs 18:3-7.

Contribuições Literárias. Ezequias também é conhecido por seu interesse em compilar alguns dos Provérbios de Salomão, conforme reza a introdução da seção agora conhecida como capítulos 25 a 29 de Provérbios: "Estes são provérbios de Salomão transcritos pelos homens de Ezequias, rei de Judá." (Pr 25:1) Ele escreveu o cântico de agradecimento registrado em Isaías 38:10-20, depois que Jeová o curou da sua doença mortífera. Nele menciona "minhas seleções para instrumentos de cordas". (V. 20) Alguns acham que Ezequias escreveu o Salmo 119. Se isso for correto, então parece que este salmo foi escrito quando Ezequias era príncipe, não sendo ainda rei.

Situação na Época da Ascensão de Ezequias. Quando Ezequias ascendeu ao trono, o reino de Judá estava no desfavor de Deus, pois Acaz, pai de Ezequias, havia cometido muitos atos detestáveis perante Jeová e havia permitido que a

adoração de deuses falsos grassasse sem restrições em Judá. Por isso, Jeová permitira que aquela terra sofresse às mãos dos seus inimigos, especialmente da segunda potência mundial, a Assíria. Acaz havia despojado o templo e o palácio, para dar um suborno ao rei da Assíria. Pior ainda, havia retalhado os utensílios do templo, fechado as portas dele e feito altares para si mesmo "em cada esquina de Jerusalém", oferecendo sacrifícios a outros deuses. Acaz, por aliança, havia colocado seu reino sob a proteção do rei da Assíria durante o seu reinado. (2Rs 16:7-9; 2Cr 28:24, 25) Mas Ezequias, logo cedo no seu reinado, "passou a rebelar-se contra o rei da Assíria". — 2Rs 18:7.

Por ocasião da ascensão de Ezequias ao trono de Judá, o reino setentrional de Israel, das dez tribos, estava em condições ainda piores. Por causa dos graves pecados de Israel, Jeová permitira que sofresse duros apertos, tornando-se tributário da Assíria, e não demoraria muito até que a Assíria tragasse Israel e levasse seu povo ao exílio. — 2Rs 17:5-23.

Seu Zelo pela Adoração Verdadeira. Ezequias demonstrou seu zelo pela adoração de Jeová assim que ascendeu ao trono, à idade de 25 anos. Seu primeiro ato foi reabrir e consertar o templo. Daí, convocando os sacerdotes e os levitas, disse-lhes: "Está agora achegado ao meu coração concluir um pacto com Jeová, o Deus de Israel." Era um pacto de fidelidade, como se o pacto da Lei, embora ainda vigente, mas negligenciado, fosse inaugurado de novo em Judá. Com grande vigor, passou a organizar os levitas nos seus serviços, e restabeleceu os arranjos para instrumentos musicais e para o canto de louvores. Era nisã, o mês de se celebrar a Páscoa, mas o templo, bem como os sacerdotes e os levitas, estavam impuros. Até o dia 16 de nisã já se limpara o templo e se restauraram os seus utensílios. Teve de se fazer então uma expiação especial por todo o Israel. Primeiro, os príncipes trouxeram sacrifícios, ofertas pelo pecado para o reino, o santuário e o povo, seguidos por milhares de ofertas queimadas apresentadas pelo povo. — 2Cr 29:1-36.

Visto que a impureza do povo impedia sua celebração da Páscoa na época normal, Ezequias valeu-se da lei que permitia os impuros celebrarem a Páscoa um mês mais tarde. Convocou não somente Judá, mas também Israel, por meio de cartas enviadas por correios ao país inteiro, desde Berseba até Dã. Os correios se confrontaram com motejos por parte de muitos; mas alguns, especialmente de Aser, Manassés e Zebulão, humilharam-se a ponto de comparecer, bem como alguns de Efraim e de Issacar. Além disso, estavam presentes muitos adoradores não israelitas de Jeová. Provavelmente, era difícil para alguns, do reino setentrional, que estavam a favor da adoração verdadeira, estar presentes. Eles, iguais aos mensageiros, enfrentariam oposição e zombaria, visto que o reino das dez tribos estava num estado decadente, mergulhado na adoração falsa e fustigado pela ameaça assíria. — 2Cr 30:1-20; Núm 9:10-13.

Após a Páscoa, celebrou-se a Festividade dos Pães Não Fermentados por sete dias, com uma alegria acompanhante tão grande, que a congregação inteira decidiu prolongá-la por mais sete dias. Mesmo em tempos tão perigosos, prevaleceu a bênção de Jeová, de modo que "veio a haver grande alegria em Jerusalém, pois desde os dias de Salomão, filho de Davi, rei de Israel, não houve nada igual a isso em Jerusalém". — 2Cr 30:21-27.

Que se tratava duma genuína restauração e reavivamento da adoração verdadeira e não apenas uma reunião emocional passageira se vê no que se seguiu. Antes de retornarem para casa, os celebrantes saíram e destroçaram as colunas sagradas, demoliram os altos e os altares, e cortaram os postes sagrados em todo o Judá e Benjamim, e até mesmo em Efraim e Manassés. (2Cr 31:1) Ezequias deu o exemplo por esmiuçar a serpente de cobre que Moisés tinha feito, porque o povo fizera dela um ídolo, fazendo fumaça sacrificial a ela. (2Rs 18:4) Depois da grande festividade, Ezequias assegurou a continuação da adoração verdadeira por organizar as turmas sacerdotais e providenciar o sustento dos serviços no templo; exortou à obediência à Lei com respeito aos dízimos e as contribuições das primícias aos levitas e aos sacerdotes, o que o povo apoiou de todo o coração. — 2Cr 31:2-12.

Aumenta a Pressão Assíria. Durante aqueles tempos estrênuos, quando a Assíria arrasava tudo em seu caminho, Ezequias confiava em Jeová, o Deus de Israel. Rebelou-se contra o rei da Assíria e golpeou as cidades filisteias, que evidentemente se haviam aliado à Assíria. — 2Rs 18:7, 8.

Foi no quarto ano de Ezequias (742 AEC), que Salmaneser, rei da Assíria, iniciou o sítio de Samaria. Samaria foi tomada no sexto ano de Ezequias (740 AEC). O povo do reino das dez tribos foi deportado, e os assírios trouxeram outros para ocupar o país. (2Rs 18:9-12) Isto deixou o reino de Judá, representando o governo teocrático e a adoração verdadeira de Deus, como uma pequena ilha cercada por inimigos hostis.

Senaqueribe, filho de Sargão II, teve a ambição de acrescentar aos seus troféus de guerra a conquista de Jerusalém, especialmente visto que Ezequias se havia retirado da aliança fei-

ta com a Assíria pelo seu pai, o Rei Acaz. No 14.º ano do reinado de Ezequias (732 AEC), Senaqueribe veio "contra todas as cidades fortificadas de Judá e passou a tomá-las". Ezequias ofereceu pagamento a Senaqueribe, a fim de salvar a ameaçada cidade de Jerusalém, exigindo então Senaqueribe a enorme soma de 300 talentos de prata (c. US$ 1.982.000) e 30 talentos de ouro (c. US$ 11.560.000). Para pagar esta soma, Ezequias se viu obrigado a dar toda a prata encontrada no templo e no tesouro real, além dos metais preciosos com que o próprio Ezequias fizera revestir as portas e as ombreiras do templo. Isto satisfez o rei da Assíria, mas apenas temporariamente. — 2Rs 18:13-16.

Obras de Construção e de Engenharia. Em face do iminente ataque do cobiçoso Senaqueribe, Ezequias demonstrou sabedoria e estratégia militar. Tapou todas as fontes e mananciais de água fora da cidade de Jerusalém, a fim de que, no caso dum sítio, os assírios sofressem de escassez de água. Reforçou as fortificações da cidade e "fez armas de arremesso em abundância, bem como escudos". Mas, não depositava confiança neste equipamento militar, porque, ao reunir os chefes militares e o povo, incentivou-os, dizendo: "Sede corajosos e fortes. Não tenhais medo nem fiqueis aterrorizados por causa do rei da Assíria e por causa de toda a massa de gente com ele; pois conosco há mais do que os que estão com ele. Com ele há um braço de carne, mas conosco está Jeová, nosso Deus, para nos ajudar e para travar as nossas batalhas." — 2Cr 32:1-8.

Uma das mais notáveis façanhas de engenharia dos tempos antigos foi o aqueduto de Ezequias. Ia desde a fonte de Giom, ao L da parte setentrional da Cidade de Davi, num trajeto bastante irregular, por uns 533 m, até o reservatório de água de Siloé, no vale do Tiropeom, abaixo da Cidade de Davi, mas dentro duma nova muralha acrescentada à parte meridional da cidade. (2Rs 20:20; 2Cr 32:30) Os arqueólogos encontraram uma inscrição em antigos caracteres hebraicos na parede do túnel estreito que tinha a altura média de 1,8 m. A inscrição reza, em parte: "E esta foi a maneira em que foi perfurado: — Enquanto [. . .] ainda (havia) [. . .] machado(s), cada homem em direção ao seu companheiro, e quando ainda faltavam três côvados para serem perfurados, [ouviu-se] a voz dum homem chamando seu companheiro, pois havia *uma sobreposição* na rocha à direita [e à esquerda]. E quando o túnel foi aberto, os cavouqueiros cortaram (a rocha), cada homem em direção ao seu companheiro, machado contra machado; e a água fluiu da fonte em direção ao reservatório por 1.200 côvados, e a altura da rocha acima da(s) cabeça(s) dos cavouqueiros era de 100 côvados." (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. B. Pritchard, 1974, p. 321) De modo que o túnel foi cortado na rocha de ambas as extremidades, encontrando-se no meio — uma verdadeira façanha de engenharia.

Fracasso de Senaqueribe em Jerusalém. Conforme as expectativas de Ezequias, Senaqueribe decidiu atacar Jerusalém. Enquanto Senaqueribe, com seu exército, sitiava a bem fortificada cidade de Laquis, ele enviou uma parte do seu exército, junto com uma representação de chefes militares, para exigir a capitulação de Jerusalém. O porta-voz do grupo era Rabsaqué (que não era seu nome, mas seu título militar), que falava fluentemente o hebraico. Em voz alta, ele zombava de Ezequias e escarnecia de Jeová, gabando-se de que Jeová não podia livrar Jerusalém do rei da Assíria, assim como tampouco os deuses das outras nações puderam salvar as terras dos seus adoradores. — 2Rs 18:13-35; 2Cr 32:9-15; Is 36:2-20.

Ezequias ficou muito aflito, mas continuou a confiar em Jeová e a apelar para Ele no templo, enviando também alguns dos cabeças do povo ao profeta Isaías. A resposta de Isaías, da parte de Jeová, foi que Senaqueribe ouviria uma notícia e voltaria à sua própria terra, onde por fim seria morto. (2Rs 19:1-7; Is 37:1-7) No ínterim, Senaqueribe havia partido de Laquis para Libna, onde soube que Tiraca, rei da Etiópia, saíra para lutar contra ele. Não obstante, Senaqueribe enviou por mensageiros cartas a Ezequias, continuando com suas ameaças e escarnecendo de Jeová, o Deus de Israel. Ao receber as cartas muito vituperadoras, Ezequias as estendeu perante Jeová, o qual novamente lhe respondeu por meio de Isaías, escarnecendo por sua vez de Senaqueribe e assegurando que os assírios não entrariam em Jerusalém. Jeová disse: "Eu certamente defenderei esta cidade para a salvar por minha própria causa e por causa de Davi, meu servo." — 2Rs 19:8-34; Is 37:8-35.

Durante a noite, Jeová enviou seu anjo, o qual destruiu 185.000 da elite das tropas de Senaqueribe, "todo homem poderoso, valente, e todo líder e chefe no acampamento do rei da Assíria, de modo que ele retornou com face envergonhada à sua própria terra". Assim se eliminou eficazmente a ameaça de Senaqueribe contra Jerusalém. Mais tarde, "sucedeu que, curvando-se ele na casa de Nisroque, seu deus, Adrameleque e Sarezer, seus próprios filhos, golpearam-no com a espada". — 2Cr 32:21; Is 37:36-38.

Descobriram-se inscrições descrevendo a derrota infligida por Senaqueribe às forças etíopes.

Rezam: "Quanto a Ezequias, o judeu, ele não se submeteu ao meu jugo, eu sitiei 46 de suas cidades fortes . . . e conquistei[-as] . . . A ele mesmo fiz prisioneiro em Jerusalém, sua residência real, como a um pássaro numa gaiola." (*Ancient Near Eastern Texts*, p. 288) Ele não afirma ter capturado Jerusalém. Isto apoia o relato bíblico da revolta de Ezequias contra a Assíria e o fracasso de Senaqueribe quanto a tomar Jerusalém. Segundo o costume das inscrições de reis pagãos, de se enaltecerem, Senaqueribe, nesta inscrição, exagera o montante de prata pago por Ezequias como tendo sido 800 talentos, em contraste com os 300 da Bíblia.

Prolongamento Milagroso da Vida de Ezequias. Por volta do tempo em que Senaqueribe fez as suas ameaças contra Jerusalém, Ezequias padeceu dum furúnculo maligno. Foi instruído pelo profeta Isaías a ordenar seus assuntos em preparação para o seu falecimento. Na época, Ezequias ainda não tinha filho varão, e, portanto, parecia que a linhagem real de Davi estava em perigo de ser interrompida. Ezequias orou a Jeová fervorosamente, com lágrimas, em vista do que Jeová mandou Isaías de volta para informar Ezequias que se lhe acrescentariam 15 anos de vida. Deu-se um sinal milagroso, fazendo-se com que a sombra causada pelo sol retrocedesse dez degraus na "escada de Acaz". (Veja SOL.) No terceiro ano depois disso, Ezequias tornou-se pai dum filho chamado Manassés, o qual mais tarde lhe sucedeu no trono. — 2Rs 20:1-11, 21; 21:1; Is 38:1-8, 21.

Erro e Arrependimento de Ezequias. O registro bíblico declara que "Ezequias nada retribuiu de acordo com o benefício que se lhe concedeu, porque o seu coração se ensoberbeceu e veio a haver indignação contra ele e contra Judá e Jerusalém". (2Cr 32:25) A Bíblia não diz se a sua soberba estava, ou não, relacionada com o seu ato imprudente de mostrar todo o tesouro da sua casa e todo o seu domínio aos mensageiros do rei babilônio Berodaque-Baladã (Merodaque-Baladã), enviados a Ezequias depois de ele se ter restabelecido da sua doença. Ezequias talvez mostrasse toda esta riqueza para impressionar o rei de Babilônia como possível aliado contra o rei da Assíria. Naturalmente, isto podia estimular a cobiça dos babilônios. O profeta Isaías era contra qualquer aliança com a secular inimiga de Deus, Babilônia, ou de alguma forma de dependência dela. Quando Isaías soube como Ezequias havia tratado os mensageiros babilônios, ele proferiu a profecia inspirada por Jeová, de que os babilônios, com o tempo, levariam tudo para Babilônia, inclusive alguns dos descendentes de Ezequias. No entanto, Ezequias humilhou-se e Deus permitiu bondosamente que a calamidade não ocorresse nos seus dias. — 2Rs 20:12-19; 2Cr 32:26, 31; Is 39:1-8.

Nos dias do profeta Jeremias, alguns dos cabeças do povo, em Jerusalém, falaram favoravelmente sobre Ezequias, por ele ter dado atenção a Miqueias, de Moresete, profeta de Jeová. — Je 26:17-19.

2. Antepassado do profeta Sofonias, possivelmente o Rei Ezequias. — Sof 1:1.

3. Homem de Israel, cujos descendentes retornaram do exílio babilônico junto com Zorobabel. Provavelmente não se tratava do próprio Rei Ezequias. (Esd 2:1, 2, 16; Ne 7:6, 7, 21) Pode ter sido um descendente deste Ezequias que era um dos cabeças do povo que atestaram com selo o "arranjo fidedigno" nos dias de Neemias. — Ne 9:38; 10:1, 14, 17.

EZEQUIEL [Deus Fortalece]. Filho de Buzi, um sacerdote. Ele estava entre os cativos levados a Babilônia por Nabucodonosor, junto com Joaquim, em 617 AEC. Suas primeiras visões da parte de Deus lhe vieram no "trigésimo ano, no quarto mês, no quinto dia do mês", no "quinto ano do exílio do Rei Joaquim". Ele profetizou aos judeus que moravam junto ao rio Quebar, que alguns eruditos modernos creem ter sido um dos grandes canais babilônicos. O "trigésimo ano" parece referir-se à idade de Ezequiel. Ele começou com seus deveres como profeta neste tempo. — Ez 1:1-3.

Sendo de família sacerdotal, sem dúvida estava bem familiarizado com o templo, os arranjos deste e todas as atividades realizadas nele, bem como era versado na Lei. É provável que Ezequiel igualmente conhecesse bem a Jeremias e suas profecias, porque Jeremias era profeta em Jerusalém durante a juventude de Ezequiel. Por outro lado, também, Ezequiel tivera a vantagem de viver em Judá durante parte do reinado do justo Rei Josias, que destruiu os altares e as imagens entalhadas de Baal, empreendeu consertar o templo e intensificou sua reforma a favor da adoração pura em Judá, quando o livro da Lei (evidentemente um original escrito por Moisés) foi encontrado no templo. — 2Cr 34.

Antes de Babilônia destruir Jerusalém, em que lugares estratégicos fez Jeová que estivessem seus profetas?

A vida profética de Ezequiel foi contemporânea de Jeremias e Daniel. Jeremias serviu como profeta de Deus para os judeus em Jerusalém e Judá, entrando em contato com os reis corruptos de Judá. Daniel, que se encontrava na corte de Babi-

lônia e mais tarde da Medo-Pérsia, recebeu profecias a respeito da sucessão de potências mundiais e a derrota delas às mãos do Reino de Deus. Ezequiel serviu entre o povo judeu e seus cabeças em Babilônia, e prosseguiu ali a obra dos profetas. Assim, enquanto os judeus em Jerusalém tinham o benefício do templo com o seu sumo sacerdote e o profeta sacerdotal Jeremias, os em Babilônia não foram abandonados por Jeová. Ezequiel era profeta de Deus para eles, e embora não realizasse serviços sacrificiais, estava ali como conselheiro e instrutor na lei de Deus.

Havia também uma íntima relação entre a obra profética de Jeremias e a de Ezequiel, visto que ambos refutavam, e tentavam tirar da mente dos judeus em Jerusalém e em Babilônia, a ideia de que Deus ia acabar logo com o domínio babilônico e que Jerusalém não ia cair. Jeremias até mesmo mandou uma carta aos cativos na terra de Babilônia, dizendo-lhes que se estabelecessem e estivessem em paz em Babilônia, porque tinha de passar um período de 70 anos antes de eles serem libertos. Sem dúvida, Ezequiel soube das palavras desta carta. Também, talvez ouvisse a leitura do livro que Jeremias mandou mais tarde, predizendo a queda de Babilônia. — Je 29; 51:59-64.

Profetizou a um Povo "Obstinado". Os cativos em Babilônia estavam numa situação melhor perante Jeová do que os judeus remanescentes em Judá, conforme ilustrado pelas cestas de figos bons e de figos ruins, que Jeremias viu. (Je 24) No entanto, mesmo assim, Ezequiel não recebera nenhuma tarefa fácil, porque os israelitas cativos também faziam parte da casa rebelde. Conforme se disse a Ezequiel, ele 'estava morando entre os obstinados, e coisas que o picavam, e entre escorpiões'. (Ez 2:6) À ordem de Jeová, ele passou a morar entre os exilados em Tel-Abibe, junto ao rio Quebar. (Ez 3:4, 15) Embora os judeus fossem exilados, moravam nas suas próprias casas. (Je 29:5) Puderam continuar organizados em sentido religioso, pelo menos até certo ponto. Os anciãos de Judá puderam visitar Ezequiel diversas vezes. (Ez 8:1; 14:1; 20:1) Mesmo ao chegar o tempo da restauração, no fim dos 70 anos, muitos destes judeus não quiseram deixar Babilônia.

Um dos motivos da falta de desejo de retornar, pelo menos por parte de alguns dos judeus em Babilônia, talvez fosse o materialismo. Os arquivos duma grande casa comercial, "Murashu e Filhos", foram descobertos por uma expedição norte-americana no lugar dum canal do Eufrates perto de Nipur, que alguns peritos acreditam ter ficado perto de Quebar. Inscrições encontradas ali contêm diversos nomes judaicos, o que indica que os israelitas haviam ficado bem estabelecidos e que um bom número deles havia ficado envolvido nas atividades comerciais de Babilônia.

Morte da Esposa. Ezequiel diz que recebeu sua comissão junto ao rio Quebar no quinto ano do exílio do Rei Joaquim (ou em 613 AEC). Ele profetizou pelo menos por 22 anos, até cerca de 591 AEC, sendo sua última profecia datada do 27.º ano do exílio. (Ez 29:17) Pelo visto, Ezequiel era feliz no casamento. Daí, Jeová disse-lhe: "Filho do homem, eis que te tiro a coisa desejável aos teus olhos por meio dum golpe." (Ez 24:16) A esposa dele talvez tivesse sido infiel a ele ou a Jeová, mas, não importa qual o motivo da sua morte, ordenou-se a Ezequiel que não chorasse, mas que suspirasse sem palavras. Mandou-se que Ezequiel usasse sua cobertura para a cabeça e que não adotasse nenhum sinal ou evidência de luto. Isto se destinava realmente a ser um sinal para os israelitas ali no cativeiro babilônico, de que Jeová profanaria seu santuário de que os israelitas tanto se orgulhavam, e que, contrário à esperança deles, Jerusalém seria destruída. — Ez 24:17-27.

"Vigia." Ezequiel recebeu sua comissão de profetizar de modo similar a Isaías. Recebeu uma visão espantosa de Jeová no seu trono, assistido por criaturas viventes com quatro faces e quatro asas, acompanhadas por rodas dentro de rodas, que se moviam ao lado das criaturas viventes. Jeová falou então, dirigindo-se a Ezequiel como "filho do homem", para lembrar ao profeta que ele era apenas homem terreno. (Ez caps. 1, 2; compare isso com Is 6.) Ele foi enviado como vigia para os da casa de Israel, para avisá-los do seu caminho iníquo. Embora estes fossem de coração muito duro, ainda assim era necessário dar o aviso, para que soubessem que Jeová tinha um profeta no meio deles. Mesmo negando-se eles a escutar, se ele deixasse de avisá-los com as palavras que Jeová lhe deu, ele seria responsabilizado pela vida deles — teria culpa de sangue. — Ez 3:7, 17, 18; 2:4, 5; 33:2-9.

Encenações Vivas e Ilustrações. Ezequiel frequentemente profetizava por meio de encenações, apresentações de ações simbólicas, bem como por visões, alegorias ou parábolas. Uma das encenações mais notáveis foi a de respectivamente 390 e 40 dias do sítio de Jerusalém, que contém uma importante profecia sobre o tempo. Exigia obediência, paciência e muita fé executar estes avisos pictóricos perante um povo sem fé e zombador. Durante o sítio de Jerusalém, Ezequiel voltou sua atenção profética para as nações pagãs que odiavam Israel, e que participariam na queda de Israel e se alegrariam por causa disso; ele descreveu a punição que Jeová lhes daria. Após a queda de Jerusalém, o tom das profecias de

Ezequiel mudou. Depois duma forte condenação dos gananciosos pastores de Israel, e de Seir, ele dirigiu suas atividades proféticas para a edificação da fé na promessa de Deus, de que Israel seria reavivado, reajuntado e unido, e que o glorioso pastoreio do "servo Davi", de Jeová, os abençoaria por tempo indefinido sob um pacto de paz. (Ez 37) Ezequiel fornece então uma descrição pormenorizada do templo reconstruído, segundo a "planta" que lhe foi dada por Jeová. Este templo visionário era profético de algo no futuro bem distante, porque não se construiu realmente tal templo. — Ez 40-48.

Semelhanças com a Obra de Jesus Cristo. Há semelhanças nas obras feitas por Ezequiel e por Jesus. Tanto Ezequiel como Jesus tiveram de confrontar-se com um povo indiferente, de coração duro, com uma mensagem de condenação, que incluía uma mensagem de esperança para aqueles que se desviassem do seu proceder iníquo. Ezequiel foi informado de que as pessoas viriam para ouvir as suas palavras, mas o coração delas não reagiria. (Ez 33:30-32) Do mesmo modo, muitas multidões vieram para ouvir Jesus falar, mas poucas pessoas reagiram com apreço aos ensinos dele. Ezequiel pregava aos cativos em Babilônia. Jesus declarou que sua comissão era pregar livramento aos cativos (Lu 4:18); explicou claramente aos judeus que eles se encontravam em servidão espiritual e que precisavam de libertação, que ele foi enviado a dar. (Jo 8:31-36) Igual a Ezequiel, nunca repreendeu os judeus com as suas próprias palavras, mas falou aquilo que Jeová lhe mandara dizer. — Jo 5:19, 30.

A Esperança de Ezequiel. Ezequiel foi fiel a Deus, cumprindo cada ordem que recebeu, embora sua tarefa fosse difícil. Ele está entre aqueles profetas que perseveraram pela fé e que procuraram "alcançar um lugar melhor, isto é, um pertencente ao céu". (He 11:16) Embora não fosse da classe que constitui o Reino dos céus (Mt 11:11), Ezequiel aguardava o tempo do estabelecimento do Reino messiânico e no tempo devido receberá, pela ressurreição, o cumprimento da promessa de Deus e a bênção do governo messiânico. (He 11:39, 40) Ezequiel foi notável em energia, coragem, obediência e zelo pela adoração de Deus.

EZEQUIEL, LIVRO DE. Este notável livro leva o nome do profeta que o escreveu. Ezequiel, filho de Buzi, um sacerdote, talvez completasse a escrita do livro em Babilônia por volta do ano 591 AEC. Abrange um período de aproximadamente 22 anos, de 613 a cerca de 591 AEC. — Ez 1:1-3; 29:17.

O livro de Ezequiel distingue-se em visões, símiles e alegorias, ou parábolas, e especialmente na realização de ações simbólicas, como quando Ezequiel foi mandado por Deus a gravar um desenho de Jerusalém num tijolo e então encenar um sítio armado contra ela, como sinal para Israel. (Ez 4:1-17) Outras ações simbólicas envolviam a junção de duas varetas, representando as duas casas de Israel (37:15-23), e Ezequiel cavar um buraco numa parede e sair com a sua bagagem, representando o cativeiro de Jerusalém. (12:3-13) A ilustração de Oolá e Oolibá é uma das vívidas alegorias do livro. (Cap. 23) Outro aspecto notável do livro de Ezequiel é o cuidado meticuloso de Ezequiel em datar as suas profecias, não só indicando o ano do exílio do Rei Joaquim, mas também o mês e o dia do mês. — 1:1, 2; 29:1; 30:20; 31:1; 32:1; 40:1.

Autenticidade. Prova da autenticidade do livro encontra-se no cumprimento das suas profecias. (Para exemplos, veja AMONITAS; EDOM, EDOMITAS; TIRO.) Testemunho adicional da autenticidade do livro provém da arqueologia. O famoso arqueólogo norte-americano W. F. Albright escreveu: "Dados arqueológicos têm . . . demonstrado a originalidade substancial dos Livros de Jeremias e de Ezequiel, de Esdras e de Neemias, além de dúvida; têm confirmado o quadro tradicional dos eventos, bem como sua ordem." — *The Bible After Twenty Years of Archeology* (*1932-1952*) (A Bíblia Após Vinte Anos de Arqueologia [1932-1952]), 1954, p. 547.

A autenticidade do livro de Ezequiel é apoiada por sua harmonia com os outros livros da Bíblia. Embora não seja citado ou mencionado diretamente por nenhum dos escritores das Escrituras Gregas Cristãs, não obstante, as alusões a algumas das suas declarações, bem como expressões similares, são frequentes. Ezequiel e Jesus falaram de se secar uma árvore viçosa. (Ez 17:24; Lu 23:31) Tanto Ezequiel como Jesus falaram dum julgamento das pessoas como ovelhas e cabritos. (Ez 34:17; Mt 25:32, 33) O livro de Revelação (Apocalipse) usa muitas ilustrações similares às de Ezequiel. — Compare Ez 1:28 com Re 4:3; Ez 10:3, 4, com Re 15:8; Ez 12:25 com Re 10:6; Ez 37:10 com Re 11:11.

Deve-se notar que entre os papiros bíblicos, gregos, Chester Beatty encontra-se um códice que contém, entre outras partes da Bíblia, Ezequiel, Daniel e Ester. Todos estes se encontram em um só códice, o qual, conforme parece provável, consistia originalmente em 118 folhas. É uma cópia escrita por dois escribas, possivelmente na primeira metade do terceiro século, indicando a substancial integridade do livro de Ezequiel assim como nos foi transmitido.

Visto que Jeremias e Ezequiel eram contemporâneos, suas profecias têm muitas coisas em co-

DESTAQUES DE EZEQUIEL

Profecias a respeito da destruição de Jerusalém por Babilônia e o restabelecimento dum restante fiel. Um tema central é que as pessoas "terão de saber que eu sou Jeová".

Escrito em Babilônia — a maior parte durante os seis anos antes de Jerusalém ser destruída em 607 AEC, e parte dele só por volta de 591 AEC.

Jeová comissiona Ezequiel (então exilado em Babilônia) como vigia. (1:1–3:27)

- Recebe uma espantosa visão da glória de Jeová, bem como de querubins de quatro faces e acompanhados por rodas cheias de olhos nas cambotas.
- Responsabilidade séria como vigia.

Profecias de aviso contra Judá e Jerusalém infiéis. (4:1–24:27)

- Manda-se que Ezequiel encene o vindouro sítio de Jerusalém, por se deitar sobre o seu lado esquerdo, diante dum tijolo gravado, por 390 dias, e por 40 dias deitado sobre o seu lado direito, subsistindo de pequenas porções de alimento e água.
- O país, inclusive os lugares usados para idolatria, será destruído; os infiéis perecerão, sobrevivendo um restante; nem ouro nem prata será de valor para prover escape.
- Por se realizarem práticas idólatras nos recintos do templo, Jeová decide expressar seu furor, sem compaixão; apenas os marcados pelo secretário vestido de linho serão poupados.
- A fuga do Rei Zedequias e do povo é ilustrada por Ezequiel levar sua bagagem através dum buraco cavado numa parede.
- O julgamento de Jeová contra profetas e profetisas falsos.
- Enigma das águias e da videira indica consequências amargas, porque o povo se volta para o Egito em busca de ajuda.
- O julgamento de Jeová será de acordo com as ações de cada um, e não, conforme afirmado erroneamente, apenas pelos pecados dos pais.
- A coroa do iníquo Zedequias será removida e o domínio real da linhagem de Davi cessará até que venha Aquele que tem o direito legal.
- As infiéis Samaria e Jerusalém são retratadas como duas prostitutas, Oolá e Oolibá; Jerusalém receberá tratamento severo dos seus anteriores amantes.
- A sitiada Jerusalém é comparada a uma panela aquecida, e os seus habitantes à carne dentro dela.

Profecias contra nações circunvizinhas, algumas das quais Jeová prevê que se regozijarão com a queda de Jerusalém. (25:1–32:32)

- Amom, Moabe, Edom e a Filístia serão desolados.
- Tiro será sitiada por Nabucodonosor, e, com o tempo, se tornará um lugar desolado; a destruição é comparada ao afundamento dum bom navio junto com a sua carga; a dinastia tíria terminará por causa da arrogância e da traição.
- O Egito será saqueado por Nabucodonosor, em pagamento pelos serviços que prestou como executor do julgamento divino contra Tiro; Faraó e sua massa de gente são comparados a um cedro a ser derrubado.

Profecias de libertação e restauração do povo de Deus. (33:1–48:35)

- Jeová ajuntará seu povo, suas ovelhas, e suscitará seu servo Davi para pastoreá-lo.
- Ao passo que Edom será desolado, a terra de Israel florescerá como o jardim do Éden.
- Os israelitas, como exilados em Babilônia, se parecem a ossos secos, sem vida, mas serão ressuscitados.
- A união de duas varetas, uma representando José e a outra Judá, ilustra que o povo exilado será reunificado sob o servo de Deus, Davi.
- Os do povo restabelecido de Jeová sofrerão o ataque de Gogue, mas Jeová promete protegê-los e destruir as forças de Gogue.
- Ezequiel recebe a visão de um templo e suas particularidades; um rio flui do templo para o Mar Morto, onde as águas são curadas e se desenvolve uma indústria pesqueira; árvores ao longo das margens do rio produzem fruto comestível e folhas curativas.
- Delineia-se a repartição das terras; descreve-se a cidade "O Próprio Jeová Está Ali".

mum. (Compare Ez 18:2 com Je 31:29; Ez 24:3 com Je 1:13; Ez 34:2 com Je 23:1.) Daniel e Ezequiel, também contemporâneos, usam expressões similares nos seus escritos. Ezequiel, enquanto amarrado com cordas, profetizou sobre o reino de Judá e designou "um dia por um ano", correspondendo cada dia da profecia a um ano no cumprimento. (Ez 4:4-8) Daniel falou dum toco de árvore enfaixado com bandas, uma profecia referente ao Reino, e especificou o período até a remoção das bandas. (Da 4:23) Outra profecia de tempo, de Daniel, foi a das 70 semanas, relacionada com a vinda do Messias, o Líder, profecia que também usou um dia para simbolizar um ano no cumprimento. — Da 9:24-27.

Disposição da Matéria. As profecias e visões de Ezequiel, na maior parte, estão dispostas tanto em ordem cronológica como tópica. Os quatro versículos do capítulo 29:17-20 estão fora da sua ordem cronológica (veja Ez 29:1; 30:20), mas cabem ali em sentido tópico, junto com a profecia contra o Egito. Até o décimo mês do nono ano do primeiro exílio, o ponto central em torno do qual giravam as profecias de Ezequiel era a completa queda e desolação de Jerusalém, havendo apenas breves referências à restauração. Este é o teor dos

primeiros 24 capítulos. Durante o sítio de Jerusalém, o profeta voltou sua atenção principalmente para proferir calamidades contra as nações pagãs, previstas por Jeová Deus como se regozijando com a queda de Jerusalém. Depois da chegada da notícia de que Jerusalém tinha caído, o profeta soa o glorioso tom da restauração, tema predominante no restante do livro. — 33:20, 21.

O livro de Ezequiel revela que a religião falsa de Babilônia tinha sido introduzida nos recintos do templo de Jeová, especialmente na forma de adoração do deus babilônico Tamuz. (Ez 8:13, 14) Além dessa detestável adoração falsa no próprio templo de Jeová, os judeus apóstatas encheram a terra de Judá de violência. Não surpreende, portanto, que Ezequiel, na sua visão, ouve a chamada para os executores da parte de Jeová virem com suas armas maçadoras e ficarem de pé junto ao altar no pátio interno do templo. Jeová dá-lhes então ordens para passarem pelo meio da infiel Jerusalém e matarem todos os não marcados como adoradores de Jeová: "O idoso, o jovem, e a virgem, e a criancinha, e as mulheres — para a ruína. Mas não vos aproximeis de nenhum homem em quem haja o sinal, e deveis principiar desde o meu santuário." (9:6) Ezequiel relata que os executores da parte de Jeová principiaram por matar primeiro os 70 homens idosos que adoravam esculturas idólatras na parede duma câmara no pátio interno. Todas as mulheres sentadas junto ao portão, chorando o deus babilônico Tamuz, e os apóstatas adoradores do Sol, junto ao pórtico do templo, também foram mortos. (8:7-9:8) A visão de Ezequiel foi apenas uma previsão do que sobreviria a Jerusalém quando Jeová a fizesse beber da Sua mão o copo do vinho do Seu furor por meio do Seu servo executor, o Rei Nabucodonosor (Nabucodorosor), e os exércitos dele. — Je 25:9, 15-18.

As profecias de restauração, de Ezequiel, devem ter dado consolo aos judeus exilados. No 25.º ano do seu exílio (593 AEC), Ezequiel teve uma notável visão a respeito dum novo templo de Jeová, cujo modelo procedeu do próprio Jeová Deus, e duma cidade adjacente chamada Jeová-Samá, que significa "O Próprio Jeová Está Ali". (Ez 40:1-48:35) No meio duma terra de idolatria pagã, isto reforçou a esperança dos exilados judeus arrependidos para novamente adorarem o Deus verdadeiro, Jeová, no seu templo.

A profecia de Ezequiel enfatiza o tema da Bíblia, que é defender a soberania de Jeová e santificar o nome dele por meio do Reino messiânico. Salienta que, embora Deus permitisse um período longo de vaga no trono de Davi, Ele não havia abandonado seu pacto com Davi, referente a um reino. O Reino seria dado Àquele que tem o direito legal. Deste modo, Ezequiel, assim como Daniel, indicou aos judeus a esperança do Messias. (Ez 21:27; 37:22, 24, 25) Jeová fez com que Ezequiel dissesse mais de 60 vezes que as pessoas "terão de saber que eu sou Jeová". Ezequiel enaltece o nome memorial de Deus por usar 217 vezes a expressão "Soberano Senhor Jeová". — Ez 2:4, n.

EZER.

1. [possivelmente: Armazenar]. Xeque horeu na terra de Seir. (Gên 36:20, 21, 30) Os horeus foram mais tarde desapossados e aniquilados pelos filhos de Esaú. (De 2:22) O nome Ezer, neste caso, possivelmente significa "Armazenar", por causa duma diferença na grafia do hebraico original. Em 1 Crônicas 1:38, tem sido impresso de forma errada como "Ezar" em muitas edições modernas da *Versão Rei Jaime*, em inglês, embora fosse correto na edição de 1611, bem como em outras das primeiras edições. [2-6: Ajuda]

2. Provavelmente um filho de Efraim, morto junto com seu irmão Eleade pelos homens de Gade, "porque desceram para tomar seu gado". — 1Cr 7:20, 21.

3. Filho de Hur, da tribo de Judá, e "pai" de Husá. Husá ou era uma pessoa ou era uma cidade de Judá. — 1Cr 4:1, 4; veja HUSÁ.

4. O principal dos 11 gaditas valentes que se separaram para o lado de Davi no ermo, enquanto ele se achava restrito por causa de Saul. Ezer, sendo cabeça, evidentemente era o maior, e, portanto, "igual a mil". — 1Cr 12:1, 8, 9, 14.

5. Filho de Jesua, príncipe de Mispá, que participou em reparar um setor da muralha de Jerusalém, sob Neemias, em 455 AEC. — Ne 3:19.

6. Um dos sacerdotes no cortejo constituído por Neemias na inauguração da reconstruída muralha de Jerusalém, em 455 AEC. — Ne 12:31, 41, 42.

EZIOM-GÉBER. Lugar mencionado primeiro como lugar dum acampamento israelita perto do fim dos 40 anos que a nação passou no ermo. O próximo acampamento foi em Cades, no ermo de Zim. (Núm 33:35, 36) De Cades, pediu-se ao rei de Edom autorização para passar pela sua terra, mas esta foi negada. (Núm 20:14-22) Conforme Moisés contou mais tarde: "Passamos assim longe dos nossos irmãos, os filhos de Esaú, que moram em Seir, do caminho do Arabá, de Elate e de Eziom-Géber." (De 2:8) Tanto Elate (Elote) como Eziom-Géber são em outros lugares indicados como situados à cabeceira do golfo de ʽAqaba, o braço NE do Mar Vermelho. — 1Rs 9:26; 2Cr 8:17.

Em harmonia com Deuteronômio 2:8, o relato anterior, em Números 21:4, descreve os israelitas

como “a avançar desde o monte Hor [onde Arão morreu] pelo caminho do Mar Vermelho para contornar a terra de Edom”. Alguns peritos sugerem que os israelitas, depois de deixarem o monte Hor, foram até a extremidade meridional do Mar Morto e subiram pelo vale da torrente de Zerede (a fronteira entre Edom e Moabe). Muitos comentaristas, porém, sustentam que os textos precedentes exigem uma rota mais contornante, para evitar a terra propriamente dita de Edom, rota que os levou de volta “pelo caminho do Mar Vermelho”, e, portanto, à região de Eziom-Géber. Sugerem que a rota seguida levou os israelitas para o S, em direção ao golfo de ʽAqaba, e que, ao atingirem um ponto ao N de Eziom-Géber, eles provavelmente se viraram para o NE, seguindo através do uádi Yatm, contornando assim a extremidade meridional da cordilheira meridional de Edom.

Durante o Reinado de Salomão. A próxima menção de Eziom-Géber ocorre mais de 400 anos depois, no reinado de Salomão (1037-998 AEC). Neste lugar no golfo, Salomão mandou construir e lançou uma frota de navios, com tripulação da Fenícia e de Judá. O rei fenício Hirão, de Tiro, também ativamente empenhado em navegação, cooperou com Salomão neste empreendimento. (1Rs 9:26-28; 10:11) Cerca de um século mais tarde, o Rei Jeosafá (936-c. 911 AEC) tentou reavivar esta indústria de navegação baseada em Eziom-Géber, mas fracassou, conforme Jeová predissera, seus navios sofrendo naufrágio. — 1Rs 22:48, 49; 2Cr 20:36, 37.

Pode-se notar que tanto no caso de Salomão como no de Jeosafá alguns dos navios se destinavam a ir não só a Ofir, mas também a Társis. (2Cr 9:21; 20:36, 37) Visto que há forte evidência de que Társis ficava na Espanha, alguns duvidam de que navios saindo de Eziom-Géber pudessem ter feito tal viagem nos tempos antigos. Sobre isso, veja o artigo TÁRSIS N.º 4, onde se apresenta a possibilidade da existência dum canal do Nilo para o Mar Vermelho. Tal canal poderia também explicar como o Rei Hirão podia enviar não somente homens, mas “navios” a Eziom-Géber e Elote (Elate) para o uso de Salomão. (2Cr 8:17, 18) Por outro lado, sugeriu-se também que esses navios talvez fossem mandados para um ponto na costa filisteia, desmantelados e transportados por terra até o golfo de ʽAqaba, onde eram reconstruídos. Os que sustentam tal conceito salientam que os cruzados, mais tarde, usaram um método similar. Quer por algum canal entre o Nilo e o Mar Vermelho, quer por rota terrestre, parece provável que pelo menos a madeira tenha sido suprida de florestas em outra parte, visto que a região ao redor de Eziom-Géber tem palmeirais, mas não árvores adequadas para a construção de navios.

Localização. Não se pode determinar com certeza exatamente onde ficava a antiga Eziom-Géber. A maioria dos peritos aceitam Tell el-Kheleifeh (ʽEzyon Gever), a uns 500 m do golfo de ʽAqaba e a mais de 3 km ao NO da moderna cidade de ʽAqaba, como a possibilidade mais provável. Escavações feitas ali encontraram cinco períodos principais de ocupação, o mais antigo calculado como remontando ao tempo de Salomão. No entanto, os arqueólogos não encontraram nada que datasse além deste período, portanto, nada remontando ao tempo do Êxodo. Por este motivo, alguns concluem que a Eziom-Géber dos dias de Moisés ou se encontrava em outro ponto, ou que, por serem as construções nativas estruturas simples, de tijolos de barro, o primeiro povoado se dissolveu na terra, sem deixar vestígios.

Depósito. Os que escavaram em Tell el-Kheleifeh encontraram restos de um maciço portão de cidade e também uma estrutura que especificaram confiantemente como tendo sido o centro duma grande indústria de mineração e fundição de cobre; eles atribuíram a operação desta ao Rei Salomão. Mais recentemente, reconheceu-se que esta identificação era incorreta, e embora evidentemente se fizesse alguma fundição de cobre naquela região, os arqueólogos acreditam agora que a construção, sem dúvida, era um grande depósito. Tal depósito fortificado seria conveniente neste ponto, onde se cruzavam importantes rotas marítimas e terrestres, para abrigar o ouro, as pedras preciosas e a madeira chamada algum, de Ofir, até serem transportados por caravanas até o seu destino. (1Rs 9:26; 10:11, 12) Outros pormenores sobre este lugar podem ser encontrados sob ARQUEOLOGIA (Palestina e Síria).

EZNITA. Veja JOSEBE-BASSEBETE.

EZRA [Ajuda; Auxílio]. Nome que aparece numa lista de descendentes de Judá. Jeter, Merede, Efer e Jalom são identificados como filhos de Ezra. — 1Cr 4:1, 17.

EZRAÍTA [Nativo]. Designação aplicada a Etã (1Rs 4:31; Sal 89:cab.) e a Hemã (Sal 88:cab.), ambos famosos pela sua sabedoria. Etã e Hemã são identificados em 1 Crônicas 2:3-6 como descendentes de Judá através de Zerá. De modo que a designação “ezraíta” parece ser outra palavra para “zeraíta”. (Núm 26:20) O Targum de Jonatã interpreta “ezraíta” como “filho de Zerá”.

EZRI [Minha Ajuda; Meu Auxílio]. Filho de Quelube e encarregado dos lavradores dos campos do rei, durante o reinado de Davi. — 1Cr 27:26.

F

FÁBULA. História falsa, ficção, mito, invenção, falsidade; da palavra grega *mý·thos*. *Mý·thos* ocorre em 1 Timóteo 1:4; 4:7; 2 Timóteo 4:4; Tito 1:14; 2 Pedro 1:16.

Mý·thos é o contrário de *a·lé·thei·a*, "verdade", significando a essência manifesta, verídica, dum assunto. Em Gálatas 2:5, "a verdade das boas novas" contrasta o ensino verdadeiro do evangelho com as deturpações dele. Os apóstolos advertiram os cristãos contra o perigo de ser desviado da verdade para histórias falsas, visto que estas não tinham nenhuma base em fatos, mas eram as imaginações de homens. O judaísmo estava cheio de tais histórias falsas, sendo que as tradições dos anciãos constituíam a chamada lei oral que passou a ser incorporada no Talmude. O judaísmo, o principal opositor do cristianismo no primeiro século, tinha sido grandemente influenciado por filosofias e ensinos pagãos.

Como exemplo de uma dessas histórias falsas, considere a seguinte do Talmude Palestino (ou: de Jerusalém): "R. Samuel b. Nahman, em nome de R. Jonathan, disse: As tábuas [em que Moisés recebeu os Dez Mandamentos] tinham seis palmos de comprimento e três de largura: e Moisés segurava dois palmos, e Deus dois, de modo que havia um espaço de dois palmos entre os dedos deles; e quando os israelitas adoravam o bezerro, Deus tentou arrebatar as tábuas das mãos de Moisés; mas as mãos de Moisés eram tão fortes, que ele as arrebatou Dele." A história prossegue dizendo que, então, "as letras saíram voando" das tábuas; em resultado, visto que "a escrita as sustentava", as tábuas "tornaram-se pesadas demais para as mãos de Moisés e caíram, e se quebraram". — *Ta'anit*, V, pp. 116, 117, traduzido para o inglês por A. W. Greenup.

Os escritos apócrifos abundam em histórias falsas, fictícias, tais como aquela sobre Daniel matar um grande dragão com uma mistura de breu, gordura e pelos (Apêndices a Daniel 14:22-26, *CBC*), e outra sobre Tobias conseguir do coração, do fel e do fígado dum enorme peixe poderes para curar e para exorcismar demônios. — Tobias 6:2-9, 19, *CBC*.

Os Cristãos Devem Rejeitar Fábulas. Em 1 Timóteo 1:4, Paulo manda que os cristãos não prestem atenção a histórias falsas. Estas podem levar os cristãos a se envolverem em pesquisas de nenhum benefício real e podem desviar sua mente da verdade. Algumas destas histórias falsas são do tipo contado por mulheres velhas cuja vida foi passada em práticas do mundo. Estas histórias violam as normas santas e justas de Deus. (1Ti 4:6, 7; Tit 1:14) O apóstolo Pedro, em 2 Pedro 1:16, refere-se a histórias falsas (que não são apenas fictícias, mas também engenhosa e astutamente inventadas, com o fim de possivelmente desviar o cristão) e as contrasta com o relato verídico, fatual, da transfiguração, da qual ele foi testemunha ocular. (Mr 9:2) Paulo, em 2 Timóteo 4:3, 4, predisse que, numa época futura, as pessoas voluntariamente se desviariam para histórias falsas, preferindo-as à verdade.

FACA, CUTELO. Instrumento cortante, de um ou dois gumes. Em épocas passadas, as facas usadas nas terras bíblicas eram de pedra (especialmente de pederneira), cobre, bronze ou ferro.

O termo hebraico *ma·'akhé·leth*, que se refere literalmente a um utensílio usado para comer, é também aplicado a facas grandes, tais como as usadas em cortar os cadáveres de animais sacrificiais. Um "cutelo" (hebr.: *ma·'akhé·leth*) foi o instrumento que o fiel Abraão empunhou quando estava para sacrificar Isaque (Gên 22:6, 10), e o mesmo tipo foi usado por certo levita para cortar em 12 pedaços o corpo da sua falecida concubina. (Jz 19:29) Também, Provérbios 30:14 fala sobre "uma geração cujos dentes são espadas e cujas mandíbulas são cutelos", empregando assim o mesmo termo hebraico como figura de rapacidade.

"Facas de pederneira" foram feitas por Josué para circuncidar os filhos de Israel em Gibeate-Aralote. (Jos 5:2-4) Parte do termo hebraico que designa esse tipo de faca é *hhé·rev*, geralmente traduzido por "espada". (Compare isso com Jos 5:2 n.) A costumeira faca de pederneira "dos cananeus" tinha uns 15 cm de comprimento, possuía uma quina ao longo das duas superfícies, e tinha dois gumes.

Escribas e secretários dos tempos antigos usavam um tipo de faca para apontar as penas de junco e para fazer rasuras. Jeremias 36:23 fala sobre o uso da "faca do secretário" para retalhar o rolo dum livro preparado por Jeremias sob a direção de Jeová.

Muitas das antigas facas de cobre têm lâmina reta, de 15 a 25 cm de comprimento; descobriram-se também algumas com pontas curvas. Os punhos frequentemente eram de uma peça só com a lâmina. Outros punhos eram de madeira e presos à lâmina.

Provérbios 23:1, 2, faz referência figurativa a uma faca, recomendando que se 'ponha uma faca à garganta' quando se come na presença dum rei, evidentemente para enfatizar a necessidade de frear o apetite em tal situação.

FACE. As palavras hebraica e grega para "face" ou "rosto" (hebr.: *pa·néh;* gr.: *pró·so·pon*) são usadas em diversos sentidos, assim como se dá também em português.

Muitas vezes a referência é à face literal, a parte anterior da cabeça. (Gên 50:1; Mt 6:16, 17; Tg 1:23) De modo similar, pode referir-se à frente ou parte dianteira de alguma coisa. (Êx 26:9; 2Sa 10:9; Ez 2:9, 10, onde o termo hebraico para "face" é traduzido "parte dianteira" ou "frente".) Ou talvez se faça referência à superfície (Is 14:21; Jó 38:30; At 17:26) ou à aparência externa de alguma coisa. — Lu 12:56; Tg 1:11.

Atitude ou Posição. A expressão facial da pessoa é uma indicação importante da sua disposição mental e dos seus sentimentos. Por isso, muitas vezes se usa "face" para descrever a atitude de Deus e do homem em diversas circunstâncias ou para indicar a posição da pessoa conforme vista por Deus e por outros. Alguns dos usos frequentes são apresentados aqui:

'*Procurar a face*' significava desejar uma audiência perante outro, como perante Deus ou perante um governante terrestre, implorando atenção favorável ou ajuda. (Sal 24:6; 27:8, 9; 105:4; Pr 29:26; Os 5:15) Os hebreus falavam de '*levantar a face de alguém*', querendo dizer "ter consideração para com" tal. — 1Sa 25:35; veja IMPARCIALIDADE.

'*Abrandar a face de outrem*' indica mitigar a sua ira ou obter seu favor e sua boa vontade. — Êx 32:11; Sal 119:58.

'*Iluminar a face*' para com alguém expressa favor (Núm 6:25; compare isso com Sal 80:7), e '*pôr alguém diante da sua face*' indica atenção favorável. — Sal 41:12; compare isso com Sal 140:13.

"*Face a face*" pode indicar associação ou comunicação íntimas. Assim, Moisés teve o privilégio de tal associação íntima com Deus e de ser usado de modo tão poderoso por Deus, que ele é chamado de profeta "a quem Jeová conhecia face a face". (De 34:10-12) Embora se diga que Moisés contemplou "a aparência de Jeová" e que Jeová falou com ele "boca a boca", ainda assim, Moisés nunca viu literalmente a face de Jeová. Antes, conforme mostra o contexto, o que deu base para tal expressão era que Deus falava a Moisés por meio de porta-vozes angélicos numa comunicação aberta, verbal (em vez de por visões ou sonhos). (Núm 12:6-8; Êx 33:20; At 7:35, 38; Gál 3:19; compare isso com Gên 32:24-30; Os 12:3, 4.) Moisés lembrou aos israelitas que Deus falara com eles "face a face", visto que ouviram junto ao Sinai a voz forte, embora nenhum deles realmente visse a Jeová. — De 5:4; 4:11-15; He 12:19.

Em contraste, Jesus, na sua existência pré-humana, havia estado pessoalmente com seu Pai, e ele indicou que os anjos, filhos espirituais de Deus, também observam "o rosto" de Deus, ao servirem nas Suas cortes celestiais. (Jo 1:18; 8:57, 58; Mt 18:10; compare isso com Lu 1:19.) Assim, também os chamados para serem co-herdeiros de Cristo nos céus, no tempo devido, veem a Jeová Deus. — 1Jo 3:1-3.

Comparando o entendimento que os da primitiva congregação cristã tinham do propósito de Deus com o entendimento mais pleno que obtêm ao receberem sua recompensa celestial e então chegarem a compreender o propósito divino na sua inteireza, ao passo que se cumprem as profecias, o apóstolo Paulo disse: "Pois, atualmente vemos em contorno indefinido por meio dum espelho de metal, mas então será face a face." — 1Co 13:12; compare isso com 2Co 3:18; 4:6.

Dizer ou fazer algo '*na face de alguém*' indica ação direta, um confronto aberto (De 7:10; Jó 21:31), e, em sentido desfavorável, pode dar a entender audácia e desrespeito. (Jó 1:11; Is 65:3) Uma expressão relacionada é '*a censura da face*'. — Sal 80:16.

'*Fixar ou voltar a face*' tem o sentido de se pretender alcançar certo alvo, objetivo ou desejo (Gên 31:21; 1Rs 2:15; 2Rs 12:17), e encerra a ideia duma forte intenção e determinação. (2Cr 20:3; Da 11:16-19; Lu 9:51-53) Daniel 'pôs a sua face para Jeová' no sentido de seriamente procurá-lo, recorrendo a Ele em busca de ajuda. (Da 9:3; compare isso com 2Co 1:11.) Uma forte determinação frequentemente se reflete no semblante pela firmeza dos lábios e do queixo, bem como pelo olhar fixo. Isaías 'fez a sua face como pederneira' na sua determinação de não deixar que as tentativas inimigas o desviassem do seu ministério designado. (Is 50:7) Os rebeldes de Judá "endureceram as suas faces mais do que um rochedo" na sua obstinação e recusa de aceitar a correção. (Je 5:3) Por outro lado, 'pôr Jeová sua face contra' os violadores da sua justa lei significava serem rejeitados e condenados, resultando em calamidade ou morte. — Le 17:10; 20:3-6; Je 21:10; compare isso com 1Pe 3:12.

'*Esconder a face*' tem diversos sentidos, dependendo das circunstâncias. Esconder Jeová Deus a sua face muitas vezes significa a retirada do seu favor ou do seu poder sustentador. Isto pode ocorrer em consequência de desobediência da pessoa ou do grupo de pessoas envolvidas, tal como a

nação de Israel. (Jó 34:29; Sal 30:5-8; Is 54:8; 59:2) Em alguns casos pode denotar que Jeová se refreia de se revelar por ação ou por resposta, aguardando o seu próprio tempo devido. (Sal 13:1-3) O pedido de Davi: "Esconde a tua face dos meus pecados", solicitava a Deus o perdão ou relevamento de tais transgressões. — Sal 51:9; compare isso com Sal 10:11.

Esconder ou cobrir um humano ou um anjo a sua face pode expressar humildade, ou temor e respeito reverentes. (Êx 3:6; 1Rs 19:13; Is 6:2) Pode também ser sinal de luto. (2Sa 19:4) Em contraste, Elifaz falsamente deu a entender que a prosperidade de Jó o tornara arrogante, de modo que, na realidade, 'cobria a sua face com a gordura'. (Jó 15:27) Como no caso de Hamã, cobrir outro a face da pessoa podia representar vergonha ou possivelmente condenação. — Est 7:8; compare isso com Sal 44:15; Je 51:51.

'*Afastar a face*' talvez demonstre indiferença insultante ou desprezo. (2Cr 29:6; Je 2:27; 32:33) Deus manifesta seu desdém por aqueles que rejeitam seu conselho por mostrar-lhes "as costas, e não a face", no dia do desastre deles. — Je 18:17.

'*Cuspir na face* [*no rosto*]' de outro era um ato especialmente significativo de vitupério ou humilhação. — Núm 12:14; De 25:9; Is 50:6; Mt 26:67.

A Pessoa ou Presença de Alguém. Visto que a face, ou rosto, é a parte mais distintiva da pessoa, identificando-a mais do que qualquer outro aspecto do corpo, bem como sendo bem expressiva da sua personalidade, a palavra "face", às vezes, era usada metonimicamente para significar a própria pessoa. Por exemplo, veja 2 Samuel 7:9; 17:11; e Atos 3:19, onde as expressões "diante de ti" (na frase "de diante de ti"), "tua própria pessoa" e "pessoa" vêm de palavras originais hebraica ou grega para "tua face" ou "face". Em outros casos, face pode referir-se à presença da pessoa, como em Atos 3:13.

"Os pães da proposição" no tabernáculo são chamados literalmente de pães da face, em hebraico (Êx 25:30), quer dizer, eram os pães da presença de Jeová. Esta expressão enfatizava sua proximidade do povo, conforme representada no santuário.

Outros Usos e Termos. O termo grego para "face" ou "rosto" (*pró·so·pon*) às vezes denota a "aparência externa" da pessoa, em razão de sua riqueza ou pobreza, de sua posição elevada ou humilde, e de coisas similares. — Mt 22:16; 2Co 5:12; Gál 2:6.

A palavra hebraica *'af* (nariz; narinas) às vezes refere-se à *região* do nariz e assim é traduzida por "rosto", usualmente no contexto de curvar-se. (Gên 3:19; 19:1; 48:12) A palavra hebraica *'á·yin* (olho) é usada ao se falar de Jeová ao aparecer ao seu povo, figurativamente, "face a face". — Núm 14:14 n.

"Face" refere-se também a cada um dos lados do rosto acima das mandíbulas e abaixo dos olhos; em hebraico *lehhí* e em grego *si·a·gón.* A Bíblia fala de bater na face, ou dar bofetada, não tanto para infligir dano físico, como para castigar, vituperar ou insultar. Assim, Micaías, profeta de Jeová, recebeu uma bofetada por profetizar consequências más para o iníquo Rei Acabe, de Israel. (1Rs 22:24; 2Cr 18:23) Jó recebeu bofetadas vituperadoras daqueles que o desrespeitavam e escarneciam durante a sua provação às mãos de Satanás. — Jó 16:10.

Os profetas Isaías e Miqueias profetizaram a respeito de o Messias ser golpeado na face e de se lhe arrancarem o cabelo das faces, tudo indicativo do amargo vitupério que seus inimigos lançariam sobre ele. (Is 50:6; Miq 5:1) Isto foi cumprido em Jesus Cristo pelos judeus, no julgamento dele perante o Sinédrio, e mais tarde pelos soldados romanos, pouco antes de ele ser morto na estaca de tortura. (Mt 26:67, 68; Jo 18:22, 23; 19:3) Mas, Jesus não revidou, nem respondeu com palavras amarguradas, iradas.

Jesus dera aos seus discípulos o conselho: "Ouvistes que se disse: 'Olho por olho e dente por dente.' No entanto, eu vos digo: Não resistais àquele que é iníquo; mas, a quem te esbofetear a face direita, oferece-lhe também a outra." (Mt 5:38, 39) Jesus não estava ali ensinando o pacifismo ou negando o direito de autodefesa contra dano físico, mas estava ensinando que o cristão não precisa retribuir golpe por golpe, revidar, vingar-se. Estava inculcando o princípio de se evitarem altercações por não responder ou reagir do mesmo modo. Uma bofetada não tem por objetivo causar dano físico, mas apenas insultar ou provocar briga. Jesus não estava dizendo que, se alguém socasse o cristão no queixo, ele deveria levantar-se do chão e oferecer a outra face como alvo. O que Jesus estava dizendo era que, se alguém tentasse provocar uma briga ou uma discussão com o cristão, por bater nele com a mão aberta ou por feri-lo com palavras insultantes, seria errado retaliar. Isto está em harmonia com as declarações dos apóstolos, dando ênfase adicional a este princípio. — Ro 12:17-21; 1Pe 3:9.

FALA, PALAVRA. Veja LINGUAGEM ULTRAJANTE.

FALCÃO [hebr.: *nets*]. Os hodiernos lexicógrafos acreditam que o termo hebraico *nets* se aplica aos falcões, embora alguns achem que abran-

ge também os gaviões, que são muito similares aos falcões, embora classificados pelos ornitólogos como "família" separada. Como predador, comedor de cobras, lagartos, pequenos mamíferos e outras aves, "o falcão segundo a sua espécie" ("as diferentes espécies de gavião", *BJ*) estava entre as aves decretadas 'impuras' na Lei mosaica. — Le 11:16; De 14:15.

Alguns falcões rivalizam com o andorinhão como os voadores mais velozes da família das aves, sendo que alguns observadores atribuem a certo falcão uma velocidade de mergulho de 290 km/h. Entre os falcões encontrados na Palestina encontra-se o falcão-peregrino (*Falco peregrinus*), migrador bastante comum. Há também o um pouco maior falcão-lanário (*Falco biarmicus*), antigamente abundante nos rochedos e nas gargantas rochosas desde o monte Hermom até a região do Mar Morto. Ocasionalmente se veem falcões-sacres (*Falco cherrug*) no Negebe ocidental.

O comum e menor peneireiro-de-dorso-malhado (*Falco tinnunculus*), de uns 36 cm de comprimento, também é membro do mesmo gênero que o falcão. É abundante o ano inteiro nos centros agrícolas e nos jardins da Palestina; nidifica até mesmo em prédios grandes nas cidades.

Jó 39:26 descreve o falcão 'esvoaçando e estendendo suas asas ao vento sulino', e alguns entendem isso como se referindo a uma migração para o sul ("abrir as suas asas no seu voo para o Sul", *BLH*), o que se aplicaria ao peneireiro menor, da família dos falconídeos, e, até certo ponto, ao falcão-peregrino. Outros, porém, acham que o texto descreve a ave como virando-se para o vento, e, pela força das suas asas, voando contra ele e ascendendo cada vez mais. Diz-se que os falcões "ascendem a grande altura, sempre esforçando-se de subir mais do que qualquer outra ave que estejam perseguindo", a fim de mergulhar com impetuosa velocidade sobre a sua presa mais abaixo, e, ao fazer isso, muitas vezes "aproveitam-se do vento, e, por voarem contra ele, ascendem como uma pipa". (*Funk and Wagnalls New Standard Encyclopedia* [Nova Enciclopédia Padrão de Funk e Wagnalls], 1931, Vol. XI, p. 329, 330) De modo similar, o peneireiro às vezes é chamado de helicóptero, "porque *paira* (fica no mesmo lugar) no ar enquanto caça. Esta ave encara o vento e bate as asas enquanto observa o solo em busca de presa". — *The World Book Encyclopedia* (A Enciclopédia do Livro Mundial), 1987, Vol. 11, p. 237.

O falcão ocupava uma posição muito destacada na religião do Egito. Tornou-se símbolo de Hórus, o deus com cabeça de falcão, do Egito, o qual, junto com Ísis e Osíris, constituíam a principal trindade ou "sagrada família" entre os deuses e as deusas do Egito. Sempre se usava o símbolo do falcão na escrita do título dos faraós, e, em alguns casos, estes governantes eram considerados encarnações de Hórus. Dentre as centenas de aves mumificadas encontradas no Egito, o falcão, especialmente o peneireiro, é uma das mais numerosas. Heródoto disse que aquele que matasse um falcão no Egito, mesmo que acidentalmente, era morto.

FALHA. Veja PECADO.

FALSO PROFETA. Veja PROFETA.

FALTA, ACHAR FALTA. Uma falta é um descuido, uma falha, um defeito, um erro, uma imperfeição; pode significar deixar de fazer o que é direito; também, responsabilidade pela falha ou pela transgressão. (Êx 5:16; Sal 50:20; Mt 18:15) Biblicamente, o termo falta com frequência se refere a um caso de culpa ou a uma causa específica para desaprovação.

Achar Falta. A expressão "achar falta", ou "ralhar", ocorre tanto nas Escrituras Hebraicas como nas Gregas Cristãs. Em hebraico, traduz o verbo *riv*, que significa "contender" em sentido físico, verbal ou jurídico. De modo que é vertido por 'altercar', 'contender' e 'pleitear uma causa' (Gên 26:20; De 33:7; 1Sa 24:15), bem como "ralhar". — Ne 5:7; 13:11, 17, 25; Sal 103:9; veja ALTERCAÇÃO.

A palavra grega *ai·tí·a*, que ocorre na expressão "achar falta", é também traduzida "causa", "acusação" e "motivo". (At 13:28; 25:18; Mt 19:3) Pilatos, depois de interrogar Jesus Cristo por causa da acusação levantada pelos judeus, não achou evidência de culpa e anunciou aos judeus três vezes: "Não acho falta nele." (Jo 18:38; 19:4, 6) "Achar falta" também traduz a palavra grega *mém·fo·mai*, que significa "culpa; culpar". — Ro 9:19; He 8:8.

Os Tratos de Jeová com a Humanidade Faltosa. O que Jeová Deus faz é perfeito, sem falta (hebr.: *ta·mím*, referindo-se a algo são, perfeito, sem defeito), assim como são todas as suas palavras e todos os seus atos. (De 32:4 n.) Por este motivo, e por causa da sua onipotência, ele pode dizer, como na ocasião em que corrigiu Jó: "Acaso devia haver contenda da parte do caturra [literalmente, alguém que sempre acha defeito, discute, questiona] com o Todo-Poderoso?" (Jó 40:1, 2) O apóstolo Paulo salienta que Deus tem o direito de lidar com Suas criaturas conforme Ele bem entender, assim como o oleiro faz o tipo de vasos que ele quer produzir. Deus tolera "vasos do furor" para certa finalidade, assim como fez com Faraó, ao passo que tem misericórdia com "vasos de misericórdia", e nós não podemos de direito questionar a atuação de Deus neste respeito. — Ro 9:14-24.

Por outro lado, os modos de agir e as realizações do homem muitas vezes são faltosos. O pecado e o erro são o legado que todos os homens herdaram de Adão. (Ro 5:12; Sal 51:5) Mas Jeová, ele mesmo sem defeito, "conhece bem a nossa formação, lembra-se de que somos pó", e é misericordioso. (Sal 103:13, 14) Ele considerou o fiel e obediente Noé "sem defeito entre os seus contemporâneos". (Gên 6:9) Ordenou a Abraão: "Anda diante de mim e mostra-te sem defeito." (Gên 17:1) Embora ambos estes homens fossem imperfeitos e morressem, eram considerados por Jeová, que "vê o que o coração é", como não tendo faltas. (1Sa 16:7; compare isso com 2Rs 20:3; 2Cr 16:9.) Ordenou a Israel: "Deves mostrar-te sem defeito para com Jeová, teu Deus." (De 18:13; 2Sa 22:24) Ele deu seu imaculado Filho (He 7:26) como sacrifício resgatador, e, à base disso, Ele pode classificar de 'justos' ou sem falta, aqueles que exercem fé e são obedientes, mantendo ao mesmo tempo sua posição como Juiz justo e sem falta. — Ro 3:25, 26; veja INTEGRIDADE; PERFEIÇÃO.

O Pacto da Lei. O apóstolo Paulo diz que a Lei é "espiritual" e "excelente" (Ro 7:14; 1Ti 1:8), e, depois de considerar o décimo mandamento dela, declara que "a lei . . . é santa, e o mandamento é santo, e justo, e bom". (Ro 7:7-12) Então, por que diz ele também: "Se aquele primeiro pacto tivesse sido sem defeito [ou: culpa], não se teria procurado lugar para um segundo"? (He 8:7) Paulo passa a explicar: "Ele [Jeová, por intermédio de Jeremias] acha falta [ou: culpa] no povo." (He 8:8, 9; compare isso com Je 31:31, 32.) Em outro lugar, ele mostra que havia certa incapacidade por parte da Lei, estando ela "fraca por intermédio da carne". (Ro 8:3) Também, ele demonstra de forma lógica que não podia vir a haver perfeição por meio do sacerdócio levítico, o qual, junto com a lei segundo a qual atuava, tinha de ser mudado; que "a Lei não fez nada perfeito"; e que suas dádivas e seus sacrifícios "não [eram] capazes de aperfeiçoar o homem que presta serviço sagrado, no que se refere à sua consciência". — He 7:11, 12, 19; 9:9.

Lidar com as Faltas Uns dos Outros. A Bíblia nos aconselha a 'continuar a suportar-nos uns aos outros e a perdoar-nos uns aos outros liberalmente, se alguém tiver razão para queixa contra outro'. (Col 3:13) Se todas as nossas faltas fossem levadas em conta contra nós, todos estaríamos condenados. Muitas faltas podem ser desconsideradas; o cristão certamente não devia estar ansioso de tornar públicas as faltas de seus irmãos. As Escrituras dizem a respeito dum iníquo: "Estás sentado e falas contra o teu próprio irmão, e divulgas um defeito contra o filho da tua mãe." — Sal 50:16, 20.

Entretanto, Jesus Cristo instruiu seus discípulos sobre o que fazer no caso de certos pecados graves. Como primeiro passo, ele aconselhou: "Se o teu irmão cometer um pecado, vai expor a falta dele [literalmente: "repreende-o"] entre ti e ele só. Se te escutar, ganhaste o teu irmão." Jesus passou então a delinear os passos a tomar se este primeiro esforço falhar. — Mt 18:15-17; veja também Gál 6:1.

Ministério sem Falta. O apóstolo Paulo, muito grato e apreciativo do glorioso tesouro do ministério, exerceu cuidado para glorificar este ministério por vigiar de perto todo aspecto da sua vida e conduta. Ele disse na sua carta à congregação em Corinto: "De modo algum damos qualquer causa para tropeço, para que não se ache falta no nosso ministério." (2Co 6:3) Homens que desafiavam o apostolado de Paulo se haviam associado com a congregação ali e se haviam empenhado muito em achar faltas em Paulo e em caluniá-lo, a fim de menosprezá-lo e destruir sua autoridade apostólica sobre a congregação. Reconhecendo isso e sabendo também o perigo e as dificuldades causadas por se achar falta em questões de dinheiro, ele assegurou à congregação que enviava Tito e outro irmão de confiança, designados pelas congregações para administrar as contribuições. Paulo escreveu: "Estamos assim evitando que algum homem ache falta em nós em conexão com esta contribuição liberal a ser administrada por nós." — 2Co 8:16-21.

FAMÍLIA.

O termo hebraico *mish·pa·hháh* (família), além de se referir ao conjunto dos membros duma família, também significa, por extensão, uma tribo, um povo ou uma nação. A palavra grega *pa·tri·á* também tem alcance amplo. Jeová Deus é o originador do arranjo da família. Ele é o Pai da sua família celestial e Aquele a quem 'toda família na terra deve o seu nome'. (Ef 3:14, 15) Isto se dá porque Jeová estabeleceu a primeira família humana, e foi por este meio que ele se propôs encher a terra. Além disso, Ele permitiu que Adão, embora pecador, tivesse uma família, e tivesse filhos "à sua semelhança, à sua imagem". (Gên 5:3) Na Bíblia, Jeová tem desde então esclarecido que Ele dá muita importância à divinamente concedida faculdade de procriação, o meio pelo qual o homem pode dar continuidade ao seu nome e à sua linhagem na terra. — Gên 38:8-10; De 25:5, 6, 11, 12.

Estrutura e Conservação da Família. Na antiga sociedade hebraica, a família era a unidade básica. A família era um pequeno governo; o pai, como chefe dela, era responsável perante Deus, e a mãe, de forma subordinada, era a administrado-

ra dos filhos na família. (At 2:29; He 7:4) A família, em escala menor, era o reflexo da grandiosa família de Deus. Deus é representado na Bíblia como marido, sendo a "Jerusalém de cima" a mãe de seus filhos. — Gál 4:26; compare isso com Is 54:5.

A família, nos tempos patriarcais, pode ser comparada em alguns aspectos com uma corporação moderna. Havia algumas coisas que eram propriedade pessoal de membros da família. Mas, na maior parte, a propriedade era um bem comum, administrado pelo pai. O mal cometido por um membro da família era considerado um mal cometido contra a própria família, especialmente contra seu chefe. Lançava vitupério sobre ele, e ele era responsável, como juiz da família, a tomar a necessária ação na questão. — Gên 31:32, 34; Le 21:9; De 22:21; Jos 7:16-25.

A monogamia era o padrão original fixado por Jeová para a família. Embora mais tarde se praticasse a poligamia, esta sempre foi contrária ao princípio original estabelecido por Deus. Todavia, ele a tolerou até a chegada do seu tempo devido para restabelecer o padrão original, o que ele fez na congregação cristã. (1Ti 3:2; Ro 7:2, 3) Sob o pacto da Lei, ele reconheceu a existência da poligamia e a regulamentou, de modo que a unidade familiar ainda foi mantida intata e funcionando. Mas, foi o próprio Jeová quem disse: "Por isso é que o homem deixará seu pai e sua mãe, e tem de se apegar à sua esposa, e eles têm de tornar-se uma só carne." E foi o seu Filho quem citou estas palavras e passou a dizer: "De modo que não são mais dois, mas uma só carne. Portanto, o que Deus pôs sob o mesmo jugo, não o separe o homem." (Gên 2:24; Mt 19:4-6) O registro indica que Adão tinha apenas uma só esposa, que se tornou "a mãe de todos os viventes". (Gên 3:20) Os três filhos de Noé, que começaram a repovoar a terra após o Dilúvio global, eram todos filhos do mesmo pai e da mesma mãe, e cada filho passou pelo Dilúvio com apenas uma só esposa. — Gên 8:18; 9:1; 1Pe 3:20.

Sob o Pacto da Lei. Ao dar os Dez Mandamentos a Israel, Deus deu atenção à integridade da unidade familiar. "Honra a teu pai e a tua mãe" é o quinto mandamento, o primeiro com promessa. (De 5:16; Ef 6:2) O filho que se rebelasse contra seus pais era rebelde contra o arranjo governamental estabelecido por Deus, bem como contra o próprio Deus. Se golpeasse seu pai ou sua mãe, ou os amaldiçoasse, ou caso se mostrasse incorrigível, ele devia ser morto. (Êx 21:15, 17; Le 20:9; De 21:18-21) Os filhos deviam ter o devido temor dos pais, e o filho que tratasse o pai ou a mãe com desprezo era maldito. — Le 19:3; De 27:16.

O sétimo mandamento: "Não deves cometer adultério", proibia qualquer união sexual de alguém casado com outra pessoa fora do vínculo marital. (Êx 20:14) Todos os filhos deviam nascer dentro da família. O filho ilegítimo não era reconhecido, nem se permitia aos seus descendentes tornar-se membros da congregação de Israel até a décima geração. — De 23:2.

Embora o sétimo mandamento, ao proibir o adultério, servisse para resguardar a unidade familiar, o décimo mandamento, por proibir os desejos errados, protegia adicionalmente a integridade da família da própria pessoa, bem como a casa e família do outro homem. As coisas mais comuns da vida familiar eram protegidas por este mandamento, a saber, casa, esposa, servos, animais e outras propriedades. — Êx 20:17.

Sob a Lei, guardava-se um cuidadoso registro de genealogias. A integridade da família era ainda mais enfatizada pela questão da herança de terras ancestrais. As genealogias eram especialmente importantes na linhagem familiar de Judá, e, mais tarde, na linhagem de Davi, descendente de Judá. Por causa da promessa de que o Messias, o Rei, viria através destas famílias, guardava-se zelosamente o registro da relação familiar. E embora a Lei não abolisse a poligamia, a integridade da família era protegida e sua genealogia era mantida intacta por leis estritas que governavam a poligamia. De modo algum se tolerava a libertinagem ou a promiscuidade. Os filhos nascidos de poligamia ou concubinato eram filhos legítimos, genuínos, do pai. — Veja CONCUBINA.

A Lei proibia especificamente alianças matrimoniais com as sete nações cananeias que deviam ser expulsas do país. (De 7:1-4) Por deixar de acatar esta ordem, a nação de Israel foi enlaçada pela adoração de deuses falsos e finalmente levada ao cativeiro pelos seus inimigos. Salomão é um exemplo destacado de alguém que pecou neste respeito. (Ne 13:26) Esdras e Neemias empreenderam reformas enérgicas entre aqueles dos israelitas repatriados que contaminaram sua família e o próprio Israel por casamentos com esposas estrangeiras. — Esd 9:1, 2; 10:11; Ne 13:23-27.

Quando Deus enviou seu Filho unigênito à terra, fez com que este nascesse numa família humana. Providenciou que ele tivesse um pai adotivo temente a Deus e uma mãe amorosa. Jesus, como menino, estava sujeito aos pais, e os respeitava e lhes obedecia. (Lu 2:40, 51) Mesmo quando morria na estaca de tortura ele mostrou respeito e preocupação amorosa pela mãe, a qual então evidentemente era viúva, dizendo-lhe: "Mulher, eis o teu filho!", e ao discípulo a quem amava: "Eis a tua mãe!", evidentemente providenciando assim que

este discípulo tomasse conta dela na sua própria casa. — Jo 19:26, 27.

Como indica a Bíblia a importância da família na congregação cristã?

Na congregação cristã, a família é reconhecida como unidade básica da sociedade cristã. Nas Escrituras Gregas Cristãs dedica-se muito espaço a instruções com respeito à relação familiar. Novamente, o homem é dignificado com a chefia da família, a esposa estando em sujeição ao marido, administrando a família sob a supervisão geral dele. (1Co 11:3; 1Ti 2:11-15; 5:14) Comparando Jesus ao marido e chefe de família da sua 'esposa' congregacional, Paulo admoesta os maridos a exercerem a chefia com amor, e aconselha as esposas a respeitarem o marido e a se sujeitarem a ele. (Ef 5:21-33) Ordena-se aos filhos obedecerem aos pais, e especialmente o pai é incumbido da responsabilidade de criar os filhos na disciplina e regulação mental de Jeová. — Ef 6:1-4.

O homem usado como superintendente na congregação cristã, se casado, tem de demonstrar elevados padrões como chefe de família, presidindo a ela corretamente e tendo em sujeição os filhos, que não devem ser desregrados, nem acusados de devassidão, pois, pergunta Paulo: "Deveras, se um homem não souber presidir à sua própria família, como tomará conta da congregação de Deus?" visto que a congregação é similar a uma família. (1Ti 3:2-5; Tit 1:6) As esposas são exortadas a amar o marido e os filhos, a serem operosas em casa e a se sujeitarem ao seu próprio marido. — Tit 2:4, 5.

Jesus predisse que a oposição à verdade de Deus dividiria as famílias. (Mt 10:32-37; Lu 12:51-53) Mas, o apóstolo Paulo admoestou fortemente os crentes contra dissolverem a relação marital, fazendo o apelo à base do bem-estar do cônjuge incrédulo, bem como dos filhos. Destacou o grande valor do relacionamento familiar, ao salientar que Deus encara os filhos pequenos como santos, mesmo que o cônjuge incrédulo não tenha sido purificado dos seus pecados pela fé em Cristo. De fato, o incrédulo talvez esteja praticando algumas das coisas que Paulo diz que os cristãos haviam praticado antes de aceitar as boas novas a respeito do Cristo. (1Co 7:10-16; 6:9-11) O apóstolo resguarda também a unidade da família cristã por dar instruções aos maridos e às esposas a respeito de renderem os deveres conjugais. — 1Co 7:3-5.

A associação nos relacionamentos familiares mostrou ser uma bênção para muitos em conexão com o cristianismo, "pois, esposa, como sabes se não hás de salvar o teu marido? Ou, marido, como sabes se não hás de salvar a tua esposa?" (1Co 7:16) Isto se evidencia também no teor dos cumprimentos de Paulo a diversas famílias. Alguns crentes tinham o privilégio de usar o lar da família como lugar para a congregação se reunir. (Ro 16:1-15) Filipe, o missionário cristão, era pai de família, tendo quatro filhas cristãs fiéis. Ele foi abençoado por hospedar por algum tempo o apóstolo Paulo e seus cotrabalhadores no seu lar em Cesareia. (At 21:8-10) A própria congregação cristã é chamada de "família de Deus". Seu principal membro e cabeça é Jesus Cristo, e esta "família" o reconhece como o Descendente, ou Semente, por meio de quem todas as famílias da terra abençoarão a si mesmas. — 1Ti 3:15; Ef 2:19; Col 1:17, 18; Gên 22:18; 28:14.

As Escrituras inspiradas predisseram um feroz ataque à instituição da família, com o consequente colapso da moral e da sociedade humana fora da congregação cristã. Paulo classifica o 'proibir casar-se' como parte de doutrinas inspiradas por demônios "nos períodos posteriores". Ele prediz para os "últimos dias" uma condição em que prevaleceriam a desobediência aos pais, a deslealdade e a ausência de "afeição natural", mesmo entre aqueles que têm "uma forma de devoção piedosa". Ele adverte os cristãos a se afastarem de tais. — 1Ti 4:1-3; 2Ti 3:1-5.

Babilônia, a Grande, inimiga da "mulher" de Deus (Gên 3:15; Gál 4:27) e da "noiva" de Cristo (Re 21:9), é uma grande organização-"meretriz", que comete fornicação com os reis da terra. Ser ela "a mãe das meretrizes e das coisas repugnantes da terra" indica que suas "filhas" são meretrizes, também, que ela provoca grande desrespeito pelas instituições e mandamentos de Jeová Deus, inclusive seus requisitos que contribuem para a integridade da família. (Re 17:1-6) Ela tem feito esforços para induzir outros ao meretrício e tem conseguido produzir muitas filhas 'meretrizes', na tentativa de impedir que Cristo tenha uma "noiva" pura. Todavia, a "noiva" dele sai vitoriosa, pura, justa, digna de estar na "família" de Jeová como "esposa" de Jesus Cristo, para a bênção e o regozijo de todo o universo. — 2Co 11:2, 3; Re 19:2, 6-8; veja CASAMENTO e outros relacionamentos familiares sob as respectivas designações.

FANUEL [do hebr.: "Penuel", que significa "Face de Deus"]. Descendente de Aser, cuja filha Ana era profetisa no templo em Jerusalém quando José e Maria levaram Jesus para lá. — Lu 2:36.

FAQUISTAS. Os "faquistas" eram membros duma fanática facção política, judaica, existente no primeiro século EC, que se empenhava em ma-

tanças políticas organizadas. Quando os judeus se levantaram contra Paulo em Jerusalém, durante a sua última visita ali, o comandante militar Cláudio Lísias suspeitou que o apóstolo fosse o egípcio que antes atiçara uma sedição e conduzira 4.000 "faquistas" para o ermo. — At 21:30-38; 23:26, 27.

A expressão grega traduzida "faquistas" significa literalmente "sicários". A palavra grega para "sicários" (*si·ká·ri·oi*) vem da latina *sicarii,* a qual, por sua vez, deriva de *sica* (punhal).

Segundo o historiador judeu Josefo, os "faquistas", ou sicários, especialmente durante as festividades, com punhais escondidos sob as vestes, misturavam-se com as multidões em Jerusalém e esfaqueavam seus inimigos em plena luz do dia. Daí, para evitar suspeitas, juntavam-se aos que expressavam indignação contra essas matanças. Josefo indica adicionalmente que os sicários tiveram papel destacado na revolta contra Roma. Em 66 EC, um bando de sicários, sob o comando de Eleazar, filho de Jairo, tomou e massacrou a guarnição romana de Massada. Este bando de patriotas fanáticos continuou seu desafio a Roma até 73 EC, ano em que se romperam as defesas de Massada. Os romanos, porém, não precisaram lançar um ataque contra a própria fortaleza. Para evitar serem capturados, os sicários haviam realizado um sistemático massacre suicida de 960 homens, mulheres e crianças. Sobreviveram apenas duas mulheres e cinco crianças, que se esconderam numa caverna.

FARAÓ. Título dado aos reis do Egito. Deriva duma palavra egípcia para "Casa Grande". Nos mais antigos documentos do Egito, esta palavra evidentemente designava o palácio real, e, no decorrer do tempo, passou a aplicar-se ao chefe do governo, o rei. Os peritos sustentam que esta última aplicação surgiu por volta dos meados do segundo milênio AEC. Neste caso, significaria que Moisés usou o termo conforme se aplicava nos seus dias (1593-1473 AEC), ao registrar o relato da visita de Abraão ao Egito. (Gên 12:14-20) Por outro lado, é inteiramente possível que este título já se aplicasse assim nos dias de Abraão (2018-1843 AEC), se não em documentos oficiais, pelo menos no uso comum. O primeiro documento em que o título é vinculado com o nome pessoal do rei procede do reinado de Sisaque, que governou contemporaneamente com Salomão e Roboão. Na Bíblia, este título é similarmente vinculado com o nome no caso do Faraó Neco (2Rs 23:29) e do Faraó Hofra (Je 44:30), do fim do sétimo século e do começo do sexto século AEC. Por volta deste tempo, documentos egípcios também inseriam o título nos cartuchos especialmente reservados para se escrever o nome real.

Os faraós mencionados na Bíblia são Sisaque, Sô, Tiraca, Neco e Hofra, sendo cada um destes considerado nesta obra sob artigos separados. Há certa dúvida sobre se Zerá, o etíope, era, ou não, um governante do Egito. Outros faraós são deixados anônimos. Por causa da condição confusa da cronologia egípcia (veja CRONOLOGIA [Cronologia Egípcia]; EGITO, EGÍPCIO [História]), não é possível relacionar com certeza estes faraós com os da história secular. Estes faraós anônimos incluem: Aquele que tentou tomar a esposa de Abraão, Sara (Gên 12:15-20); o faraó que promoveu a ascensão de José à condição de autoridade (Gên 41:39-46); o faraó (ou faraós) do período da opressão dos israelitas antes do retorno de Moisés de Midiã (Êx caps. 1, 2); o faraó que governou durante as Dez Pragas e no tempo do Êxodo (Êx 5-14); o pai de Bitia, esposa de Merede, da tribo de Judá (1Cr 4:18); o faraó que deu asilo a Hadade, de Edom, no tempo de Davi (1Rs 11:18-22); o pai da esposa egípcia de Salomão (1Rs 3:1); e o faraó que golpeou Gaza nos dias de Jeremias, o profeta (Je 47:1).

Os egípcios encaravam o faraó governante como deus, filho do deus-sol Rá, e não apenas como representante dos deuses. Era considerado como encarnação do sucessor de Osíris, o deus Hórus, de cabeça de falcão. Entre os títulos pomposos que lhe eram atribuídos estavam "o sol de dois mundos", "Senhor da Coroa", "o poderoso deus", "descendente de Rá", "o eterno", e muitos, muitos outros. (*History of Ancient Egypt* [História do Antigo Egito], de G. Rawlinson, 1880, Vol. I, pp. 373, 374; *History of the World* [História do Mundo], de J. Ridpath, 1901, Vol. I, p. 72) Na frente da sua coroa estava presa uma imagem do sagrado uraeus (ureio), ou cobra, que supostamente cuspia fogo e destruição sobre os inimigos do faraó. Frequentemente, a imagem do faraó era colocada em templos entre as de outros deuses. Há até mesmo quadros egípcios de faraós reinantes adorando sua própria imagem. A palavra de Faraó, como deus, era lei, e ele não governava segundo um código de lei, mas por decreto. Não obstante, a história mostra que seus supostos poderes absolutos eram consideravelmente limitados por outras forças dentro do império, inclusive pelo sacerdócio, pela nobreza e pelos militares. Estes pontos ajudam a entender quão difícil foi a tarefa de Moisés, de comparecer perante Faraó para apresentar as solicitações e avisos de Jeová. — Veja Êx 5:1, 2; 10:27, 28.

Nada indica que a filha de Faraó, dada a Salomão em casamento, tivesse abandonado sua adoração falsa. (1Rs 3:1; 11:1-6) Esses casamentos muitas vezes eram usados pelos antigos reis

(como também por hodiernos) como meio de reforçar suas relações com outros reinos. O registro não mostra se a proposta inicial da aliança partiu de Salomão ou de Faraó. (Veja ALIANÇA.) Comparar Salomão a donzela sulamita a uma égua nos carros de Faraó reflete a fama que os carros do Egito tinham naquele tempo. — Cân 1:9; compare isso com 1Rs 10:29.

A profecia de Isaías, escrita no oitavo século AEC, descreve um estado confuso, desconcertante, como existente ou prestes a existir no Egito e da parte dos conselheiros de Faraó. (Is 19:11-17) A história secular mostra fricção e rupturas internas no Egito a partir do tempo de Isaías e até o século seguinte. Embora o infiel Judá, contrário à palavra de Jeová, às vezes recorresse ao Egito em busca de ajuda militar, os jactanciosos faraós mostraram ser como uma "cana esmagada" quanto a dar apoio sólido. — Is 30:2-5; 31:1-3; Ez 29:2-9; compare isso com Is 36:4, 6.

FARDO. Algo que se carrega; uma carga, literal ou figurativa. Nas Escrituras usam-se diversas palavras hebraicas e gregas para "fardo" ou "carga", às vezes relacionadas com o material carregado, mas frequentemente com coisas figurativas tais como responsabilidade, culpa ou uma mensagem de Deus. O fardo costuma ser encarado como carga pesada. Dentre os diversos radicais hebraicos relacionados com fardo e carga, há um (*ka·védh*) que significa basicamente "ser grave [pesado; molesto]". (Gên 18:20; compare isso com 1Sa 4:18; Êx 10:14.) Outro, o verbo *na·sá'*, significa "colocar; transportar" (Gên 45:19; 47:30) e é a raiz de *mas·sá'*, vertida "carga". (Núm 4:15; 2Cr 35:3) O verbo *sa·vál*, traduzido por "levar fardos" em Gênesis 49:15, é aparentado com *sab·bál* ("carregadores" [Ne 4:10]) e *sé·vel* ("fardo" [Ne 4:17]; "serviço compulsório" [1Rs 11:28]).

Colocaram-se chefes de trabalho forçado sobre os israelitas no Egito, "com o objetivo de oprimi-los nos seus fardos", e para compeli-los a carregar e usar materiais de construção tais como argamassa argilosa e tijolos. (Êx 1:11-14; 2:11) Mas, Jeová os fez "sair de debaixo dos fardos dos egípcios". (Êx 6:6; Sal 81:6) Quando o tabernáculo e seus objetos eram mudados de um lugar para outro, os levitas coatitas, gersonitas e meraritas tinham cargas específicas para transportar. (Núm 4) Mais tarde, Salomão veio a ter 70.000 carregadores na sua grande força de trabalhadores. (1Rs 5:15; 2Cr 2:18) Carregadores também eram necessários e foram usados quando o Rei Josias reparou o templo (2Cr 34:12, 13), e, anos mais tarde, quando Neemias supervisionou a reconstrução da muralha de Jerusalém. — Ne 4:17; veja SERVIÇO COMPULSÓRIO.

Muitas vezes, nos tempos antigos, usavam-se animais para levar cargas, e mandou-se aos israelitas que, ao verem o jumento de alguém que os odiava deitado sob a carga, em vez de abandoná-lo, 'deviam sem falta conseguir soltá-lo'. (Êx 23:5) A quantidade de material que um animal pode carregar é chamada de carga, tal como "a carga de um par de mulos". — 2Rs 5:17.

Uso Figurado. A palavra hebraica *mas·sá'*, frequentemente usada para uma carga ou um fardo literal, pode denotar uma "mensagem ponderosa", tal como aquela que a mãe do Rei Lemuel lhe deu em correção. (Pr 31:1) Pode também referir-se a uma pronúncia. (Is 13:1; 14:28; Ez 12:10; Na 1:1) Usualmente, a pronúncia é uma denúncia de iniquidade, e, portanto, é como um pesado fardo de julgamento.

Quem é fiel a Deus pode lançar sobre Jeová seu fardo figurativo, ou o quinhão que recebeu de coisas tais como provações e preocupações. Assim, Davi declarou: "Lança teu fardo sobre o próprio Jeová, e ele mesmo te susterá. Nunca permitirá que o justo seja abalado." (Sal 55:22; compare isso com 1Pe 5:6, 7.) Também Davi se sentiu induzido a exclamar: "Bendito seja Jeová, que diariamente carrega o fardo para nós, o verdadeiro Deus de nossa salvação." — Sal 68:19.

Um "fardo" pode ser uma responsabilidade imposta por Cristo. (Re 2:24) Pareceu bem ao espírito santo e ao corpo governante cristão não acrescentar nenhum "fardo" adicional aos cristãos, exceto as coisas necessárias, quer dizer, 'persistirem em abster-se de coisas sacrificadas a ídolos, e de sangue, e de coisas estranguladas, e de fornicação'. — At 15:28, 29.

Em outro sentido, Paulo assegurou aos coríntios que não iria tornar-se um fardo para eles, nem buscava os bens deles, mas 'de bom grado se gastaria e seria completamente gasto' em prol da alma deles. (2Co 12:14-18) Paulo, como apóstolo de Cristo, de modo justificável, poderia ter-se tornado "um fardo dispendioso" para os cristãos em Tessalônica. No entanto, ele nem mesmo comia de graça o alimento de alguém e podia lembrar-lhes que, "por labor e labuta, noite e dia, trabalhávamos para não impor a nenhum de vós um fardo dispendioso", não porque lhe faltasse autoridade para isso, mas para dar um exemplo que eles pudessem imitar. — 2Te 3:7-10.

Jesus denunciou os escribas e os fariseus, dizendo: "Amarram cargas pesadas e as põem nos ombros dos homens, mas eles mesmos não estão dispostos nem a movê-las com o dedo." (Mt 23:2, 4) Jesus referia-se evidentemente às minuciosas regras e pesadas tradições que estes homens impunham ao povo comum, sem estarem dispostos a

levantar mesmo que fosse apenas um pequeno regulamento para lhe facilitar as coisas para este. — Mt 23:13, 23, 24.

Por outro lado, Jesus libertou espiritualmente as pessoas de tais tradições opressivas. (Jo 8:31, 32) Convidava os que labutavam e que estavam sobrecarregados a vir a ele, a tomar sobre si o jugo dele e a tornar-se seus discípulos, porque era de temperamento brando e humilde de coração, e eles achariam assim revigoramento para a sua alma. Disse: "Meu jugo é benévolo e minha carga é leve." (Mt 11:28-30) Cristo não era duro ou opressivo, mas bondoso, e os que se chegavam a ele eram tratados corretamente. O jugo de Cristo, em comparação com aquele que os tradicionalistas religiosos impunham ao povo, seria comparativamente leve. Jesus talvez quisesse dizer também que aqueles que estavam cansados do fardo do pecado e do erro deviam chegar a ele para receber revigoramento espiritual. Levar a "carga" leve de Jesus evidentemente envolvia também conhecer os requisitos divinos e cumpri-los, algo que Jesus fazia com prazer durante a sua vida e seu ministério terrestres. (Jo 17:3; 4:34) Paulo, mais tarde, comparou a carreira cristã com estar numa pista de corrida e exortou os concrentes a se aliviarem, dizendo-lhes que pusessem de lado "todo peso e o pecado que facilmente nos enlaça", e que 'corressem com perseverança a carreira que se nos apresenta', ao passo que olhassem atentamente para "o Agente Principal e Aperfeiçoador da nossa fé, Jesus". — He 12:1, 2.

Levar os Fardos de Outros. Paulo escreveu aos gálatas: "Prossegui em levar os fardos [ou: "coisas penosas"; literalmente: "coisas pesadas"] uns dos outros e cumpri assim a lei do Cristo." (Gál 6:2 n.) Aqui, para "fardos", o apóstolo usou a palavra *bá·re,* plural de *bá·ros,* palavra grega sempre usada para indicar algo penoso ou pesado. Certamente, o pecado e, portanto, o fardo, de alguém dar um "passo em falso" (mencionado no versículo anterior), não seria leve, mas pesado. No entanto, no versículo 5, o apóstolo declara: "Pois cada um levará a sua própria carga", isto é, sua carga de responsabilidade. Para "carga", Paulo usou aqui a palavra grega *for·tí·on,* que se refere a algo levado ou carregado, sem qualquer referência ao peso do objeto. De modo que fez uma distinção entre "fardos" e "carga" nestes versículos. Isto indicaria que, se um cristão entrasse em dificuldades espirituais muito difíceis para ele suportar, concrentes o auxiliariam, ajudando assim a levar os fardos de outro. Tais pessoas demonstrariam amor e cumpririam assim a lei do Cristo. (Jo 13:34, 35) Isto se harmoniza com o que Paulo acabava de dizer, conforme registrado em Gálatas 6:1, a respeito de tentar restabelecer espiritualmente um homem, algo que pode ser possível por meio de amor, benignidade e oração. (Veja Tg 5:13-16.) Todavia, conforme o apóstolo passou a mostrar, levar os fardos uns dos outros não significa levar a carga de responsabilidade espiritual de outra pessoa para com Deus. No mesmo contexto, Paulo torna claro que a pessoa está enganando a sua própria mente se acha que é alguma coisa, quando não é nada, e o apóstolo exorta o cristão a provar "quais são as suas próprias obras", pois "então terá causa para exultação, apenas com respeito a si próprio e não em comparação com outra pessoa". (Gál 6:3, 4; compare isso com 2Co 10:12.) É então que o apóstolo observa que "cada um levará a sua própria carga" de responsabilidade perante o Juiz Supremo, Jeová Deus.

FARINHA. Veja MOINHO, MÓ.

FARISEUS. Destacada seita religiosa do judaísmo, que existia no primeiro século EC. Segundo alguns peritos, o nome significa literalmente "Separados; Separatistas", referindo-se talvez a se evitar impureza cerimonial ou a manter-se separado dos gentios. Não se sabe com exatidão quando os fariseus tiveram início. Os escritos do historiador judeu Josefo indicam que no tempo de João Hircano I (da segunda metade do segundo século AEC) os fariseus já constituíam um corpo influente. Josefo escreveu: "E sua influência é tão grande junto às massas, que até mesmo quando falam contra um rei ou um sumo sacerdote, imediatamente são cridos." — *Jewish Antiquities* (Antiguidades Judaicas), XIII, 288 (x, 5).

Josefo fornece também pormenores sobre as crenças dos fariseus. Ele observa: "Eles creem que almas têm poder de sobreviver à morte e que há recompensas e punições debaixo da terra para os que levaram uma vida de virtude ou uma de vício: encarceramento eterno é o destino das almas más, ao passo que as almas boas recebem passagem fácil para uma nova vida." (*Jewish Antiquities,* XVIII, 14 [i, 3]) "Eles sustentam que toda alma é imperecível, mas que só a alma dos bons passa para outro corpo, ao passo que a alma dos iníquos sofre punição eterna." Sobre as ideias deles a respeito do destino ou da providência, Josefo relata: "[Eles] atribuem tudo ao Destino e a Deus; acreditam que agir corretamente ou de outro modo depende, na realidade, na maior parte dos homens, mas que em cada ação o Destino coopera." — *The Jewish War* (A Guerra Judaica), II, 162, 163 (viii, 14).

As Escrituras Gregas Cristãs revelam que os fariseus jejuavam duas vezes por semana, pagavam escrupulosamente o dízimo (Mt 9:14; Mr 2:18; Lu 5:33; 11:42; 18:11, 12) e não concordavam com os

saduceus que diziam "não haver nem ressurreição, nem anjo, nem espírito". (At 23:8) Orgulhavam-se de ser justos (na realidade, autojustos) e desprezavam o povo comum. (Lu 18:11, 12; Jo 7:47-49) A fim de impressionar outros com a sua justiça, os fariseus ampliavam suas caixinhas com textos, que usavam como proteção, e alargavam as orlas das suas vestes. (Mt 23:5) Amavam o dinheiro (Lu 16:14) e desejavam ter destaque e títulos lisonjeiros. (Mt 23:6, 7; Lu 11:43) Os fariseus eram tão preconcebidos na sua aplicação da Lei, que tornavam-na pesada para o povo, insistindo em que fosse observada segundo os conceitos e as tradições deles. (Mt 23:4) Perdiam completamente de vista os assuntos importantes, a saber, a justiça, a misericórdia, a fidelidade e o amor a Deus. (Mt 23:23; Lu 11:41-44) Os fariseus faziam muito empenho de fazer prosélitos. — Mt 23:15.

As questões principais sobre as quais contenderam com Cristo Jesus envolviam a observância do sábado (Mt 12:1, 2; Mr 2:23, 24; Lu 6:1, 2), a aderência à tradição (Mt 15:1, 2; Mr 7:1-5) e a associação com pecadores e cobradores de impostos (Mt 9:11; Mr 2:16; Lu 5:30). Parece que os fariseus pensavam que a associação com pessoas que não observavam a Lei segundo o conceito deles resultava em aviltamento. (Lu 7:36-39) Por isso, quando Cristo Jesus se associava e até mesmo comia com pecadores e cobradores de impostos, isto os induziu a objetar. (Lu 15:1, 2) Os fariseus achavam falta em Jesus e nos seus discípulos porque estes não praticavam a lavagem tradicional das mãos. (Mt 15:1, 2; Mr 7:1-5; Lu 11:37, 38) Mas, Jesus expôs os raciocínios errados deles e mostrou que eram violadores da lei de Deus, por aderirem a tradições inventadas pelo homem. (Mt 15:3-11; Mr 7:6-15; Lu 11:39-44) Os fariseus, em vez de se alegrarem e de glorificarem a Deus com respeito às curas milagrosas realizadas por Cristo Jesus no sábado, ficaram cheios de ira por causa do que eles julgavam ser uma violação da lei do sábado, e por isso tramaram matar Jesus. (Mt 12:9-14; Mr 3:1-6; Lu 6:7-11; 14:1-6) A um cego que Jesus tinha curado no sábado, disseram a respeito de Jesus: "Este não é homem de Deus, porque não observa o sábado." — Jo 9:16.

A atitude demonstrada pelos fariseus mostrava que eles não eram justos e puros no íntimo. (Mt 5:20; 23:26) Iguais aos demais judeus, precisavam arrepender-se. (Veja Mt 3:7, 8; Lu 7:30.) Mas a maioria deles preferiu permanecer espiritualmente cega (Jo 9:40) e intensificou sua oposição ao Filho de Deus. (Mt 21:45, 46; Jo 7:32; 11:43-53, 57) Havia fariseus que acusavam falsamente a Jesus de expulsar demônios por meio do governante dos demônios (Mt 9:34; 12:24) e de ser testemunha falsa. (Jo 8:13) Certos fariseus tentaram intimidar o Filho de Deus (Lu 13:31), exigiram que lhes mostrasse um sinal (Mt 12:38; 16:1; Mr 8:11), esforçaram-se a enlaçá-lo na sua palavra (Mt 22:15; Mr 12:13; Lu 11:53, 54) e de outro modo tentaram testá-lo por meio de perguntas (Mt 19:3; 22:34-36; Mr 10:2; Lu 17:20). Jesus, por fim, silenciou as interrogações deles por perguntar-lhes como era possível que o senhor de Davi também fosse filho de Davi. (Mt 22:41-46) A turba que mais tarde prendeu Jesus no jardim de Getsêmani incluía fariseus (Jo 18:3-5, 12, 13), e havia fariseus entre os que pediram que Pilatos fizesse o sepulcro de Jesus seguro para que seu cadáver não pudesse ser furtado. — Mt 27:62-64.

Durante o ministério terrestre de Cristo Jesus, os fariseus exerciam tanta influência, que pessoas de destaque tinham medo de confessá-lo abertamente. (Jo 12:42, 43) Um destes temerosos evidentemente foi Nicodemos, ele mesmo fariseu. (Jo 3:1, 2; 7:47-52; 19:39) Pode ter havido também fariseus que não mostravam amarga oposição ou que mais tarde se tornaram cristãos. Por exemplo, o fariseu Gamaliel deu conselho contra a interferência na obra dos cristãos (At 5:34-39), e o fariseu Saulo (Paulo) de Tarso tornou-se apóstolo de Jesus Cristo. — At 26:5; Fil 3:5.

FARPAR. Um dos dois "rios de Damasco" que Naamã considerava superiores a "todas as águas de Israel". (2Rs 5:12) Mencionar Naamã o Farpar em segundo lugar talvez indique que este era a corrente menor. Este rio usualmente é associado com o Nahr el-ʼAʽwaj. Além do Nahr Barada (identificado com o Abana), é o único rio independente na região de Damasco. Mas o volume de água do ʼAʽwaj é de cerca de uma quarta parte do de Barada. As correntes menores que se unem para formar o ʼAʽwaj emergem nas encostas orientais do monte Hermom e se juntam a uns 30 km ao SO de Damasco. Deste ponto em diante, o rio serpenteia através dum profundo canal rochoso até finalmente se perder num pântano ao SE de Damasco. A distância em linha reta abrangida por este rio (incluindo suas fontes) é de cerca de 64 km.

A principal objeção levantada à identificação acima é que o ʼAʽwaj na realidade não é um 'rio de Damasco', visto que corre uns 15 km ou mais ao S desta cidade. Por este motivo, alguns preferem identificar o Farpar com o Nahr Taura, um braço do Nahr Barada. Todavia, a referência de Naamã a Damasco pode ter incluído a planície de Damasco, atravessada pelo Nahr el-ʼAʽwaj.

FAVAS [hebr.: *pohl*]. O termo hebraico corresponde ao árabe *ful* e é identificado com a fava, *Vicia faba,* planta anual cultivada extensamente na Síria e na Palestina. Este tipo de leguminosa tem

sido encontrado em sarcófagos egípcios de múmias, indicando sua utilização no Egito desde a antiguidade.

A planta é robusta e ereta, atinge uma altura de cerca de 1 m e produz um suave perfume quando em flor. As vagens maduras são grandes e intumescidas, e as sementes são marrons ou pretas. Plantadas depois das primeiras chuvas outonais, usualmente são colhidas em fins da primavera, perto do fim da colheita da cevada e do trigo. As plantas são joeiradas de forma bem semelhante aos cereais. Como alimento, as vagens ainda verdes podem ser cozidas inteiras como legume, ao passo que as sementes maduras frequentemente são cozidas com azeite e carne.

Quando Davi se retirou de Jerusalém e cruzou o Jordão, por causa da revolta de Absalão, seu grupo foi acolhido em Maanaim por uma delegação que ofereceu voluntariamente equipamento e alimentos, inclusive favas. (2Sa 17:24-29) Mandou-se a Ezequiel misturar favas com lentilhas e grãos para fazer um pão grosseiro a ser comido por peso, retratando condições de fome. — Ez 4:9, 10.

FÉ. A palavra "fé" traduz a grega *pí·stis*, que primariamente transmite a ideia de confiança, fidúcia, firme persuasão. Dependendo do contexto, a palavra grega pode também ser entendida como significando "fidelidade". — 1Te 3:7; Tit 2:10.

As Escrituras nos dizem: "A fé é a expectativa certa de coisas esperadas, a demonstração evidente de realidades, embora não observadas." (He 11:1) "Expectativa certa" traduz a palavra grega *hy·pó·sta·sis*. Este termo é comum em antigos documentos comerciais de papiro. Transmite a ideia de algo subjacente a condições visíveis e que garante uma posse futura. Em vista disso, Moulton e Milligan sugerem a seguinte versão: "A fé é o *título de propriedade* de coisas esperadas." (*Vocabulary of the Greek Testament* [Vocabulário do Testamento Grego], 1963, p. 660) A palavra grega *é·leg·khos*, vertida por "demonstração evidente", transmite a ideia de produzir evidência que demonstra alguma coisa, especialmente algo contrário ao que aparenta ser. Esta evidência torna assim claro aquilo que não se discerniu antes e deste modo refuta aquilo que apenas aparentava ser assim. "A demonstração evidente", ou a evidência para se ter convicção, é tão positiva ou poderosa, que se diz que ela é a fé.

A fé, portanto, é a base de esperança e a evidência para se ter convicção a respeito de realidades não vistas. Todo o conjunto de verdades transmitidas por Jesus Cristo e seus discípulos inspirados constitui a "fé" cristã. (Jo 18:37; Gál 1:7-9; At 6:7; 1Ti 5:8) A fé cristã baseia-se na completa Palavra de Deus, que inclui as Escrituras Hebraicas, as quais Jesus e os escritores das Escrituras Gregas Cristãs frequentemente citaram em apoio das suas declarações.

A fé baseia-se em evidência concreta. As obras criativas visíveis atestam a existência de um Criador invisível. (Ro 1:20) As ocorrências reais durante o ministério e a vida terrestre de Jesus Cristo identificam-no como o Filho de Deus. (Mt 27:54; veja JESUS CRISTO.) O registro que Deus forneceu às suas criaturas terrestres serve de base válida para se crer que ele com certeza fará provisões para os seus servos, e seus antecedentes como Dador e Restaurador da vida fornecem ampla evidência da credibilidade da esperança da ressurreição. (Mt 6:26, 30, 33; At 17:31; 1Co 15:3-8, 20, 21) Outrossim, a fidedignidade da Palavra de Deus e o cumprimento exato das suas profecias incutem confiança na realização de *todas* as Suas promessas. (Jos 23:14) Assim, destas muitas maneiras, "a fé segue à coisa ouvida". — Ro 10:17; compare isso com Jo 4:7-30, 39-42; At 14:8-10.

De modo que a fé não é credulidade. A pessoa que talvez zombe da fé usualmente tem ela mesma fé em amigos provados e de confiança. O cientista tem fé nos princípios do seu ramo de ciência. Baseia novas experiências nas descobertas passadas e espera obter novas descobertas à base das coisas já confirmadas como verdadeiras. Do mesmo modo, o lavrador prepara o solo e lança sementes, esperando, como em anos anteriores, que a semente brote e que as plantas cresçam ao receberem a necessária umidade e luz solar. Portanto, a fé na estabilidade das leis naturais que governam o universo realmente constitui a base para os planos e as atividades do homem. O sábio escritor de Eclesiastes alude a esta estabilidade: "Também o sol raiou e o sol se pôs, e vem ofegante ao seu lugar onde vai raiar. O vento vai para o sul e faz o giro para o norte. Gira e gira continuamente em volta, e o vento retorna logo aos seus giros. Todas as torrentes hibernais correm para o mar, contudo, o próprio mar não está cheio. Ao lugar de onde correm as torrentes hibernais, para lá elas voltam a fim de sair correndo." — Ec 1:5-7.

Nas Escrituras Hebraicas, a palavra *'a·mán* e outras intimamente aparentadas com ela transmitem o sentido de fidedignidade, fidelidade, firmeza, constância, estar firmemente estabelecido, duradouro. (Êx 17:12; De 28:59; 1Sa 2:35; 2Sa 7:16; Sal 37:3) Um substantivo aparentado com ela (*'eméth*) usualmente denota "verdade", mas também "fidelidade" ou "fidedignidade". (2Cr 15:3 n.; 2Sa 15:20; compare isso com Ne 7:2 n.) O conhecido termo "Amém" (hebr.: *'a·mén*) também deriva de *'a·mán*. — Veja AMÉM.

Exemplos Antigos de Fé. Cada um dos da "tão grande nuvem de testemunhas", mencionada por Paulo (He 12:1), tinha uma base válida para ter fé. Por exemplo, Abel certamente conhecia a promessa de Deus a respeito dum "descendente [lit.: semente]", que machucaria a cabeça da "serpente". E ele observava evidências tangíveis do cumprimento da sentença de Jeová proferida contra seus pais no Éden. Fora do Éden, Adão e sua família comiam pão no suor do seu rosto, porque o solo era amaldiçoado, e, portanto, produzia espinhos e abrolhos. É provável que Abel observasse o desejo ardente que Eva tinha de seu marido e que Adão dominava sua esposa. Sem dúvida, sua mãe comentava a acompanhante dor da sua gravidez. Daí, também, a entrada do jardim do Éden estava sendo guardada por querubins e pela lâmina chamejante duma espada. (Gên 3:14-19, 24) Tudo isso constituía uma "demonstração evidente", que dava a Abel a certeza de que haveria libertação por meio da 'semente da promessa'. Portanto, induzido pela fé, "ofereceu a Deus um sacrifício", que mostrou ser de maior valor do que o de Caim. — He 11:1, 4.

Abraão tinha uma base firme para ter fé na ressurreição, porque ele e Sara passaram por um restabelecimento milagroso das suas faculdades reprodutivas, o que, em certo sentido, era comparável a uma ressurreição, permitindo que a linhagem de Abraão continuasse através de Sara. Isaque nasceu em resultado desse milagre. Quando se lhe mandou que oferecesse Isaque, Abraão tinha fé em que Deus ressuscitaria seu filho. Baseava esta fé na promessa de Deus: "O que será chamado teu descendente [ou: semente] será por intermédio de Isaque." — Gên 21:12; He 11:11, 12, 17-19.

Evidência de convicção genuína estava também envolvida no caso daqueles que vieram ou foram levados a Jesus para ser curados. Mesmo que não tivessem sido testemunhas oculares, pelo menos teriam ouvido falar das obras poderosas de Jesus. Daí, à base do que viram ou ouviram, concluíram que Jesus podia curar também a eles. Outrossim, estavam familiarizados com a Palavra de Deus e assim sabiam dos milagres realizados pelos profetas em tempos passados. Ao ouvirem Jesus falar, alguns concluíram que ele era "O Profeta" e outros que ele era "o Cristo". Em vista disso, era bem apropriado que Jesus, ocasionalmente, dissesse aos curados: "A tua fé te fez ficar bom." Se essas pessoas não tivessem exercido fé em Jesus, não se teriam dirigido a ele, e, portanto, não teriam sido curadas. — Jo 7:40, 41; Mt 9:22; Lu 17:19.

Do mesmo modo, a grande fé do oficial do exército que rogou a Jesus a favor do seu servo fundava-se em evidência, à base da qual ele concluiu que bastava Jesus 'dizer a palavra' para resultar na cura do seu servo. (Mt 8:5-10, 13) Todavia, notamos que Jesus curou a *todos* os que se chegaram a ele, não exigindo maior ou menor fé segundo a doença deles, nem deixando de curar a qualquer destes com a desculpa de que não podia curá-los porque a fé deles não era bastante forte. Jesus realizou estas curas como testemunho, para firmar a fé. No seu próprio território, onde se expressava muita infidelidade, ele preferiu não realizar muitas obras poderosas, não por não ser capaz disso, mas porque o povo se negava a escutar e não o merecia. — Mt 13:58.

Fé Cristã. Para ser aceitável a Deus, é agora necessário exercer fé em Jesus Cristo, e isto torna possível obter uma condição justa perante Deus. (Gál 2:16) Os que não têm tal fé são rejeitados por Jeová. — Jo 3:36; compare isso com He 11:6.

A fé não é propriedade de todos, visto que é fruto do espírito de Deus. (2Te 3:2; Gál 5:22) E a fé cristã não é estática, mas cresce. (2Te 1:3) Portanto, a solicitação dos discípulos de Jesus: "Dá-nos mais fé", era bem apropriada, e ele de fato lhes deu base para maior fé. Forneceu-lhes maior evidência e entendimento em que basear a sua fé. — Lu 17:5.

Toda a vida do cristão realmente é governada pela fé, habilitando-o a vencer obstáculos montanhescos que impediriam seu serviço a Deus. (2Co 5:7; Mt 21:21, 22) Além disso, precisa haver obras coerentes com a fé e em demonstração dela, mas não se requerem obras da Lei mosaica. (Tg 2:21-26; Ro 3:20) Provações podem fortalecer a fé. A fé serve de escudo protetor na guerra espiritual do cristão, ajudando-o a vencer o Diabo e a ser vencedor do mundo. — 1Pe 1:6, 7; Ef 6:16; 1Pe 5:9; 1Jo 5:4.

Mas a fé não pode ser pressuposta, porque a falta de fé é 'o pecado que tão facilmente enlaça'. Manter a fé firme requer travar uma luta árdua por ela, resistir aos homens que poderiam mergulhar a pessoa na imoralidade, combater as obras da carne, evitar o laço do materialismo, evitar filosofias e tradições de homens, que poderiam destruir a fé, e, acima de tudo, olhar "atentamente para o Agente Principal e Aperfeiçoador da nossa fé, Jesus". — He 12:1, 2; Ju 3, 4; Gál 5:19-21; 1Ti 6:9, 10; Col 2:8.

FEBE [Puro; Brilhante; Radiante]. Irmã cristã da congregação de Cencreia, do primeiro século. Paulo, na sua carta aos cristãos em Roma, 'recomenda-lhes' esta irmã e pede que lhe deem toda a ajuda necessária, porque ela "se mostrou defensora de muitos, sim, de mim mesmo". (Ro 16:1, 2) Pode ser que Febe tenha entregue a carta de Paulo em Roma, ou, então, que tenha acompanhado o portador.

Paulo refere-se a Febe como "ministra da congregação que está em Cencreia". Isto suscita a questão

de em que sentido se usa aqui o termo *di·á·ko·nos* (ministro). Alguns tradutores encaram o termo em sentido oficial e por isso o vertem por "diaconisa" (*BJ; LR; MC*). Mas as Escrituras não contêm nenhuma provisão para servas ministeriais. A tradução da Liga de Estudos Bíblicos, bem como outras, vertem o termo em sentido geral como aquela "que está a serviço". No entanto, a referência de Paulo evidentemente tem algo que ver com a divulgação das boas novas, o ministério cristão, e se referiu a Febe como ministra associada com a congregação em Cencreia. — Veja At 2:17, 18.

Febe serviu como "defensora de muitos". O termo traduzido por "defensora" (*pro·stá·tis*) tem o sentido básico de "protetora" ou "socorredora", de modo que dá a entender não mera cordialidade, mas ir em auxílio de outros em necessidade. Pode também ser vertido por "patrocinadora". A liberdade que Febe tinha para viajar e para prestar serviço notável na congregação talvez indique que ela era viúva e possivelmente dona de certa riqueza material. De modo que ela pode ter estado em condições de usar a sua influência na comunidade a favor dos cristãos que fossem acusados erroneamente, defendendo-os assim; ou talvez lhes tenha provido refúgio em épocas de perigo, servindo de protetora. O registro não fornece pormenores.

FEBRE. Elevação anormal da temperatura do corpo. A febre pode ser um indício da presença duma doença. Embora febre alta possa resultar em perda de peso, de fluídos do corpo e de sal, acompanhada de dores de cabeça e de outros incômodos, a febre, por si só, frequentemente faz parte da luta do organismo contra uma infecção. Todavia, quando um dos sintomas destacados duma doença é febre alta, o nome da febre pode indicar isso, como no caso da febre amarela e da febre do dengue.

A malária é uma das doenças febris mais comuns (isto é, doenças acompanhadas por febre) no Oriente Médio. A disenteria é outra doença febril, uma que é especificamente mencionada na Bíblia. (At 28:8) Esta enfermidade caracteriza-se por uma severa inflamação do cólon, às vezes produzindo a evacuação de sangue e muco. Em Levítico 26:16, a palavra hebraica *qad·dá·hhath* é traduzida por "febre ardente"; em Mateus 8:14, o verbo grego *py·rés·so* significa "atacada de febre", ou, literalmente, "ardendo em febre".

Embora a Lei com suas provisões visasse primariamente o benefício espiritual de Israel e mantê-lo separado das nações pagãs, um exame dos regulamentos alimentares e sanitários da Lei revela que ela tinha um efeito benéfico secundário por proteger a nação contra as causas e a difusão de muitas doenças, inclusive certas doenças infecciosas, febris.

(1) A alimentação dos hebreus normalmente não incluía muita carne, mas quando a família queria abater um animal doméstico para obter carne, levava o animal ao santuário (a menos que a família morasse muito longe, depois da entrada na Terra da Promessa). (Le 17:3-5; De 12:20-27) Eles comiam a carne depois de o sacerdote ter oferecido parte dela no altar e recebido a sua porção. Alguns sacrifícios de participação em comum deviam ser consumidos no mesmo dia. Outros não podiam ser consumidos depois do segundo dia, mas a carne tinha de ser queimada. Tomando-se em consideração o clima quente da Palestina e a falta de refrigeração, estes requisitos protegiam os israelitas contra doenças febris que podiam resultar de toxinas produzidas na multiplicação rápida de certos organismos, como o *Staphylococcus aureus* e a *Salmonella,* em carne que não é conservada sob refrigeração. (2) A carne de certos animais proibidos, tais como porcos, lebres, animais e aves necrófagos, roedores, e certos animais aquáticos e peixes, é conhecida como possível fator contribuinte para diversas doenças frequentemente acompanhadas por febre. (Le 11:1-31) (3) Os regulamentos sanitários ajudavam a proteger os utensílios de cozinha e também o suprimento de água potável contra a contaminação, fonte de febre tifoide e outras doenças febris. (Le 11:32-38) (4) Quem tocasse no cadáver dum animal que tivesse morrido sozinho ou quem comesse dele tinha de purificar-se, prevenindo assim a difusão de organismos identificados com certas doenças febris. (Le 11:39, 40) (5) As leis que ordenavam a cada pessoa cobrir as matérias fecais, também cobrir o sangue com pó, protegiam contra doenças febris tais como a hepatite. (Le 17:13; De 23:12, 13) (6) As leis de moral praticamente eliminariam todas as doenças sexualmente transmissíveis, as quais podem afetar todos os órgãos do corpo e que frequentemente são acompanhadas por febre. (Le 18:20, 22, 23) (7) As leis de quarentena resultavam em impedir a difusão de doenças infecciosas. — Le 13; Núm 19:11, 12, 16; 31:19.

Jeová advertiu os israelitas que, se agissem contrário aos mandamentos dele, sofreriam esgotamento por motivo de fome, fator contribuinte em muitas doenças febris; padeceriam de tuberculose e febre ardente, inflamação e calor febril; sofreriam de furúnculos, erupções da pele (doenças que frequentemente vêm acompanhadas de febre) e cegueira. (Le 26:14-16; De 28:22, 27) Tudo isso se cumpriu depois das repetidas rebeliões de Israel contra Jeová e das suas violações das leis Dele. — Ez 4:16, 17; 33:10.

Quando Jesus Cristo esteve na terra, ele curou muitos doentes que padeciam de febre. Um caso foi

o da sogra do apóstolo Simão Pedro. (Mt 8:14, 15; Mr 1:29-31) Lucas, evidentemente porque era médico, traz à atenção o grau de febre neste caso, classificando-a de "febre *alta*". (Lu 4:38) Em certa ocasião, em Caná, Jesus curou o filho dum assistente do Rei Herodes Ântipas, embora o menino febril, às portas da morte, estivesse a uns 26 km de distância, em Cafarnaum. Em resultado disso, o homem e toda a sua família tornaram-se crentes. — Jo 4:46-54.

O apóstolo Paulo usou o poder de curar, dado por Deus, um dos dons milagrosos dado por meio de Jesus Cristo a certos membros da primitiva congregação cristã (1Co 12:7-9, 11, 30), para curar o pai de Públio, homem principal e proprietário de terras da ilha de Malta, que sofria de febre e de disenteria. Ao saberem disso, os nativos da ilha vieram a Paulo, e ele curou muitos de suas diversas doenças. — At 28:7-9.

FECHADURA. Dispositivo para trancar uma porta ou um portão para impedir a entrada. (Jz 3:23, 24; Ne 3:3, 6, 13-15) A fechadura dos tempos antigos usualmente consistia em uma lingueta de madeira, tipo ferrolho, que deslizava transversalmente por uma cavidade numa escora vertical presa à porta. Para trancar a porta, a lingueta era enfiada num encaixe na ombreira da porta e presa por pinos de madeira ou de ferro que caíam em buracos na lingueta. Para destrancar a porta, inseria-se uma chave para levantar os pinos, possibilitando assim a volta da lingueta à sua posição destrancada. O encaixe, ou buraco, em que se enfiava a lingueta foi mencionado pela donzela sulamita ao contar o sonho que teve, no qual seu amado pastor foi mantido afastado dela por uma porta trancada. — Cân 5:2-5; veja CHAVE.

FEIRA, MERCADO. Uma praça que servia como centro de compras e vendas, e como lugar para reuniões públicas nas cidades e vilas do antigo Oriente Médio e do mundo romano. Nas cidades gregas e romanas, estátuas e prédios públicos, inclusive edifícios religiosos, cercavam a praça. Parece que se resolviam algumas questões jurídicas nestas feiras. (Veja At 16:19-21.) Na feira podiam-se também obter notícias, tanto locais como do exterior, pois era ali que as pessoas se reuniam e falavam sobre os mais recentes acontecimentos. — Veja At 17:17-21.

Nas feiras, ou praças de mercado, da Palestina, podia-se encontrar crianças brincando. (Mt 11:16; Lu 7:32) Homens desempregados, bem como os dispostos a serem contratados por um dia, talvez ficassem por ali. (Veja Mt 20:3, 4.) Os orgulhosos escribas e fariseus queriam ser notados pelas multidões ali e ser cumprimentados em harmonia com a sua presumida posição elevada. (Mt 23:2, 6, 7; Mr 12:38; Lu 11:43; 20:46) Ao retornarem do mercado, os fariseus tradicionalistas e outros judeus purificavam-se por aspersão antes de comerem alguma coisa. — Mr 7:3, 4.

Cristo Jesus, enquanto na terra, curou pessoas nas feiras. (Mr 6:56) E o apóstolo Paulo, em Atenas, raciocinava diariamente, "na feira, com os que por acaso estivessem ali". — At 17:16, 17; veja ÁPIO, FEIRA DE.

FEITICEIRO. Veja MAGIA E FEITIÇARIA.

FEITIÇO. Veja ENCANTAMENTO.

FEL. Líquido produzido pelo fígado e armazenado na vesícula biliar, pequeno saco em forma de pera situado debaixo do lado direito do fígado. A vesícula biliar pode conter de uma só vez cerca de 43 g de fel, ou bílis. É um líquido extremamente amargo, amarelo ou esverdeado, que o organismo usa na digestão. O fel passou a ser associado com aquilo que é amargo ou venenoso, e esta palavra é usada assim na Bíblia. — At 8:23.

Jó, descrevendo a sua experiência dolorosa e amarga, fala figurativamente da sua vesícula biliar como derramada na terra. (Jó 16:1, 13) Mais tarde, Zofar, em linguagem figurada, insinua a acusação de que Jó tem agido iniquamente e que o seu "alimento" será nele como "o fel [ou veneno] de najas". Adverte-o de que uma arma lhe passará "pelo fel [vesícula biliar]". (Jó 20:1, 14, 25) A palavra hebraica traduzida por "fel" é aparentada com a palavra para "amargo". — De 32:32; Jó 13:26.

A palavra grega para fel, ou bílis, é *kho·lé*. — Veja PLANTA VENENOSA.

FELICIDADE. Felicidade é uma condição de bem-estar caracterizada por uma relativa permanência, por emoções que vão desde o mero contentamento até uma profunda e intensa alegria de viver, e pelo desejo natural de que continue. Difere assim do mero prazer, o qual pode derivar de simples contato e estímulo casual.

A palavra hebraica para "feliz" é *'é·sher* (Sal 40:4), ao passo que o verbo aparentado, *'a·shár,* significa "chamar feliz". (Gên 30:13) Estes termos hebraicos são usados com referência a humanos. Frequentemente, denotam o resultado duma ação positiva, tal como a de ter consideração para com alguém humilde ou de ter temor a Jeová. (Sal 41:1; 112:1) A palavra grega vertida por "feliz" é *ma·ká·ri·os.*

As felicidades descritas nos Salmos e nos Provérbios, e especialmente as proferidas por Jesus Cristo no seu Sermão do Monte, são muitas vezes chamadas de "beatitudes" ou "bem-aventuranças". Todavia, "felicidade" é a tradução mais exata dos

termos bíblicos usados, porque tanto o hebraico como o grego têm palavras distintas para "abençoar; bendizer" (hebr.: *ba·rákh;* gr.: *eu·lo·gé·o*). Além disso, "abençoado, bendito" contêm a ideia da ação de abençoar ou bendizer, ao passo que "feliz" traz à mente o estado ou a condição resultante da bênção de Deus. Muitas versões modernas vertem *'a·shár* e *ma·ká·ri·os* por "feliz", "felicidade". (*BJ, BLH, BV, CBC, CK, JB, NM* e outras versões.) *Ma·ká·ri·os* é traduzido por "feliz" em *CBC* e *PIB*, em Atos 26:2 e Romanos 14:22.

Jeová e Jesus Cristo. Jeová é o "Deus feliz", e Seu Filho, Jesus Cristo, é chamado de "o feliz e único Potentado". (1Ti 1:11; 6:15) Apesar de a soberania de Jeová ter sido desafiada pela introdução da iniquidade, tanto no céu como na Terra (veja JEOVÁ), ele tem certeza do cumprimento dos seus propósitos; nada pode ser feito além do que a sua vontade permite. (Is 46:10, 11; 55:10, 11) Sua longanimidade em permitir condições que estão no seu poder de mudar tem tido um objetivo ou fim específico; por isso, ele é feliz. O apóstolo Paulo escreve: "Deus, pois, embora tendo vontade de demonstrar o seu furor e de dar a conhecer o seu poder, tolerou com muita longanimidade os vasos do furor, feitos próprios para a destruição, a fim de dar a conhecer as riquezas de sua glória nos vasos de misericórdia, que ele preparou de antemão para glória." — Ro 9:22-24.

Portanto, conforme o salmista exclama: "A glória de Jeová mostrará ser por tempo indefinido. Jeová se alegrará com os seus trabalhos." (Sal 104:31) Ele é o maior e principal Dador, que nunca muda, nem permite que sua generosidade e sua atitude misericordiosa, amorosa, se transformem em amargura por causa da ingratidão de criaturas. "Toda boa dádiva e todo presente perfeito vem de cima, pois desce do Pai das luzes celestiais, com quem não há variação da virada da sombra." (Tg 1:17) Seu Filho, Jesus Cristo, que deposita plena confiança no seu Pai e sempre faz as coisas que Lhe agradam, é feliz. (Jo 8:29) Mesmo quando padecia provações e sofrimentos, Jesus tinha alegria íntima. — He 12:2; compare isso com Mt 5:10-12.

Em que se baseia a verdadeira felicidade?

Todas as felicidades prometidas na Bíblia dependem duma relação correta com Deus; todas elas são alcançadas à base do amor a Deus e do serviço fiel prestado a ele. A verdadeira felicidade não pode ser alcançada à parte da obediência a Jeová. Sua bênção é essencial para a felicidade, como uma das suas 'boas dádivas' e dos seus 'presentes perfeitos'.

Não se encontra felicidade no acúmulo de riqueza material ou de poder. Jesus disse: "Há mais felicidade em dar do que há em receber." (At 20:35) Àquele que mostra consideração para com o de condição humilde, tendo assim a felicidade de dar, se promete: "O próprio Jeová o guardará e preservará vivo. Será chamado feliz na terra." (Sal 41:1, 2) As coisas que contribuem para a verdadeira felicidade são o conhecimento de Jeová, a sabedoria provinda dele, e até mesmo Sua correção e disciplina. (Pr 2:6; 3:13, 18; Sal 94:12) A pessoa realmente feliz confia em Jeová (Pr 16:20), agrada-se da Sua lei e anda nela (Sal 1:1, 2; 112:1), observa o juízo (Sal 106:3) e teme a Deus (Sal 128:1).

Nação Feliz. A felicidade pode ser o quinhão de toda uma nação, ou povo, se esta nação realmente segue a Jeová como seu Deus e obedece às leis Dele. (Sal 33:12; 144:15) A nação de Israel, depois da administração justa de Davi e durante o tempo em que o Rei Salomão acatava a lei de Jeová, estava segura e feliz, igual "aos grãos de areia junto ao mar, comendo e bebendo, e alegrando-se". (1Rs 4:20, 25; 10:8; 2Cr 9:7) Isto demonstra a influência dum governo justo sobre uma nação. (Veja Pr 29:2, 18.) Jesus tornou claro o requisito para a felicidade nacional aos judeus nacionalistas, os quais pensavam que, por serem descendentes carnais de Abraão e Jacó, eles eram 'a nação feliz, cujo Deus é Jeová'. (Sal 33:12) Ele lhes disse claramente que o Reino de Deus seria tirado deles e "dado a uma nação que produza os seus frutos". (Mt 21:43) O apóstolo Pedro aplicou mais tarde o termo "nação" aos que são os espirituais em união com Cristo, dizendo: "Vós sois 'raça' escolhida, sacerdócio real, nação santa, povo para propriedade especial, para que divulgueis as excelências daquele que vos chamou da escuridão para a sua maravilhosa luz." — 1Pe 2:9.

Conselho de Cristo sobre a Felicidade. Jesus iniciou notavelmente seu Sermão do Monte por enumerar nove felicidades, mencionando qualidades que colocam a pessoa no favor de Deus, com a perspectiva de herdar o Reino dos céus. (Mt 5:1-12) Nestas felicidades, é notável que nem a condição em que alguém se encontra por causa do tempo ou do imprevisto, nem os atos puramente humanitários que talvez realize, trazem a bênção de felicidade. A verdadeira felicidade provém das coisas que têm que ver com a espiritualidade, a adoração de Deus e o cumprimento das promessas de Deus. Por exemplo, Jesus diz: "Bem-aventurados os pobres *de espírito . . .*" (*Al*), ou, vertido de modo mais compreensível: "Felizes os cônscios de sua necessidade espiritual, porque a eles pertence o reino dos céus." (Mt 5:3) Ele prossegue: "Felizes os que pranteiam, porque serão consolados." (Mt 5:4) É evidente que

ele não se referia a *todos* os que pranteiam por algum motivo. O pranto seria por motivo de seu estado espiritual pobre, sua condição pecaminosa e as circunstâncias aflitivas resultantes da pecaminosidade humana, bem como da sua fome e sede da justiça. Tais pranteadores seriam notados e favorecidos por Deus com a bênção de satisfação espiritual que Ele lhes daria, assim como Jesus prometeu: "Serão saciados." — Veja 2Co 7:10; Is 61:1-3; Ez 9:4.

No livro de Revelação (Apocalipse), Jesus Cristo, por meio dum mensageiro angélico, proclama sete felicidades. (Re 1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14) O livro declara, na sua introdução: "Feliz é quem lê em voz alta, e os que ouvem as palavras desta profecia e observam as coisas escritas nela" (Re 1:3), e na sua conclusão diz: "Felizes aqueles que lavam as suas vestes compridas para que tenham a autoridade de ir às árvores da vida e para que obtenham entrada na cidade [Nova Jerusalém] pelos portões dela." — Re 22:14.

Deleitar-se em Jeová. Em resumo, é evidente que aqueles que obtêm verdadeira felicidade são a "nação santa" de Deus (1Pe 2:9), junto com todos os outros associados com esta nação, que servem e obedecem a Jeová de coração. O salmista diz: "Alegrai-vos em Jeová, ó justos, e dai graças à sua santa recordação." (Sal 97:12) O apóstolo Paulo repete esta admoestação ao escrever à congregação cristã: "Alegrai-vos sempre no Senhor. Mais uma vez direi: Alegrai-vos!" (Fil 4:4) Portanto, a pessoa não pode encontrar felicidade na sua riqueza ou na sua sabedoria, nem nas suas realizações ou no seu poder. Encontra-a no conhecimento de Jeová, que aconselha: "Não se jacte o sábio da sua sabedoria, nem se jacte o poderoso da sua potência. Não se jacte o rico das suas riquezas. Mas quem se jacta, jacte-se da seguinte coisa: de ter perspicácia e de ter conhecimento de mim, que eu sou Jeová, Aquele que usa de benevolência, de juízo e de justiça na terra; porque é destas coisas que me agrado." — Je 9:23, 24.

FÉLIX [do lat.: Feliz]. Procurador da província romana da Judeia, que manteve Paulo preso por dois anos, depois da última visita de Paulo a Jerusalém, por volta de 56 EC. Tácito indica que Félix serviu juntamente com Cumano no cargo de procurador por alguns anos, e, depois, como único procurador da Judeia. (*Anais*, XII, LIV; Clássicos Jackson, Vol. XXV, pp. 298, 299) Josefo não faz menção de Félix servir em conjunto com Cumano, e, por este motivo, a maioria dos peritos diz que Félix começou a servir como procurador em 52 EC. (*Jewish Antiquities* [Antiguidades Judaicas], XX, 137 [vii, 1]; *The Jewish War* [A Guerra Judaica], II, 247, 248 [xii, 8]) Não obstante, à base dos anos de serviço de Félix, Paulo podia dizer-lhe: "Esta nação te tem tido como juiz por muitos anos." — At 24:10.

Historiadores seculares dizem que Félix tinha sido escravo, que seu primeiro nome era Antônio, que o Imperador Cláudio concedeu a ele e Palas, o irmão dele, a liberdade, e que ele era autoridade cruel e imoral. Tácito o descreveu como alguém que "praticava toda espécie de crueldade e lascívia, exercendo o poder de rei com todos os instintos dum escravo". (*The Histories* [As Histórias], V, IX) Relata-se que ele maquinou o assassinato do sumo sacerdote Jonatã. Suetônio diz que Félix tornou-se marido de três rainhas. (*The Lives of the Caesars* [A Vida dos Césares], Cláudio, XXVIII) Esta descrição concorda com o que aprendemos na Bíblia sobre Félix.

Depois da prisão de Paulo, Cláudio Lísias, comandante militar romano, temendo pela segurança do seu prisioneiro, se permitisse que Paulo ficasse em Jerusalém, enviou apressadamente o apóstolo a Cesareia, sob forte guarda, 'mandando que os acusadores falassem contra ele' perante Félix. (At 23:23-30) Cinco dias mais tarde, o sumo sacerdote Ananias, certo Tértulo, bem como outros desceram de Jerusalém com acusações absurdas contra Paulo. Félix presidiu ao julgamento, adiando a sentença. Ele ordenou que Paulo continuasse detido, mas com abrandamento da detenção, e que não se proibisse a ninguém do povo de Paulo servi-lo. — At 24:1-23.

Félix, mais tarde, "mandou buscar Paulo e o escutou sobre a crença em Cristo Jesus". Foi nesta ocasião, possivelmente na presença de Drusila, esposa de Félix, que Paulo falou "sobre a justiça e o autodomínio, e o julgamento por vir". Ao ouvir estas coisas, "Félix ficou amedrontado" e disse ao apóstolo: "Por ora vai-te embora, mas, quando eu tiver um tempo oportuno, mandarei buscar-te novamente." Com frequência, durante um período de dois anos, Félix mandava trazer Paulo e conversava com ele, esperando futilmente que o apóstolo lhe desse dinheiro como suborno para ser solto. — At 24:24-27.

Os judeus ressentiam-se muito da administração de Félix. Possivelmente em 58 EC, "Félix foi sucedido por Pórcio Festo; e, visto que Félix desejava ganhar o favor dos judeus, deixou Paulo preso". (At 24:27) Todavia, este gesto por parte de Félix não mitigou as feridas que havia infligido aos judeus; nem impediu que eles mandassem uma delegação a Roma, para insistir na sua causa contra ele. Escapar ele da punição, depois de chamado de volta a Roma, é atribuído apenas à posição favorecida e à influência de seu irmão Palas perante Nero.

Reinos ao Redor de Israel

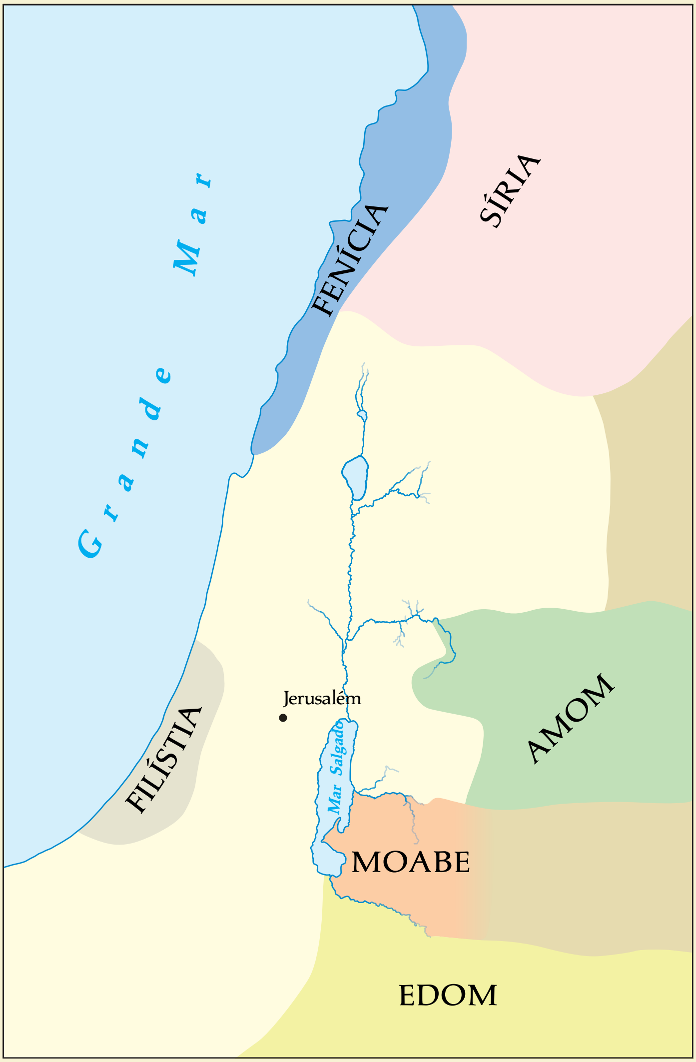
NA SUA morada na terra que Deus lhe deu, a nação de Israel se viu rodeada por nações que adoravam falsos deuses. Os israelitas haviam saído do Egito, onde animais eram deificados. Ao leste e ao sudeste deles encontravam-se agora Amom, Moabe e Edom — parentes distantes dos israelitas, mas idólatras. Os filisteus politeístas ocupavam a planície costeira ao oeste. Ao norte de Israel, junto à costa, encontravam-se os fenícios, cujas práticas religiosas incluíam a sodomia, a bestialidade e o sacrifício de crianças. E a religião dos sírios destacava representações nuas de deusas cujos gestos enfatizavam a sua sexualidade. A fim de continuar a ser aceitável a Jeová, Israel tinha de manter-se separado das nações em sua volta.

Como salvaguarda para os israelitas, Jeová deu-lhes a Lei mosaica, que constituía um 'muro de separação', para mantê-los apartados das nações que os rodeavam. (Ef 2:14) Não deviam formar alianças com tais nações, nem unir-se em casamento com elas, nem imitar as práticas religiosas delas. (2Cr 16:7; 2Rs 17:13-15) Na medida em que os israelitas obedeciam a essas leis, eles permaneciam um povo santo.

No entanto, pessoas das nações em volta não ficavam impedidas de adorar o verdadeiro Deus. Podiam abandonar seus modos idólatras e tornar-se adoradores de Jeová. "Deus não é parcial." (At 10:34) Ao passo que Jeová mantinha Israel separado, Ele realizava seu propósito de finalmente abençoar pessoas de todas as nações. — Gên 22:18.

AS NAÇÕES AO REDOR
Com Textos Relacionados

Amom	Jz 10:6-9; 1Rs 11:5
Edom	2Cr 25:14, 15
Fenícia	1Rs 11:1, 2, 5; 16:30, 31
Filístia	Jz 10:6; 16:23; 2Rs 1:2
Moabe	Núm 22:4-7; 25:1-3; 2Rs 3:26, 27
Síria	Jz 10:6; 2Cr 28:20-23



Os moabitas viviam num território acidentado ao leste do Mar Morto. Na Pedra Moabita (à esquerda), o Rei Mesa jactou-se de seu deus Quemós e referiu-se a Jeová com grande desrespeito.

Deus egípcio Anúbis, de cabeça de chacal, preparando uma múmia. Os deuses do Egito incluíam meros homens, aves e animais.

Os fenícios, que ocupavam esta terra ao longo da costa leste do Mediterrâneo, adoravam deuses tais como este, mostrado aqui de pé sobre um leão.

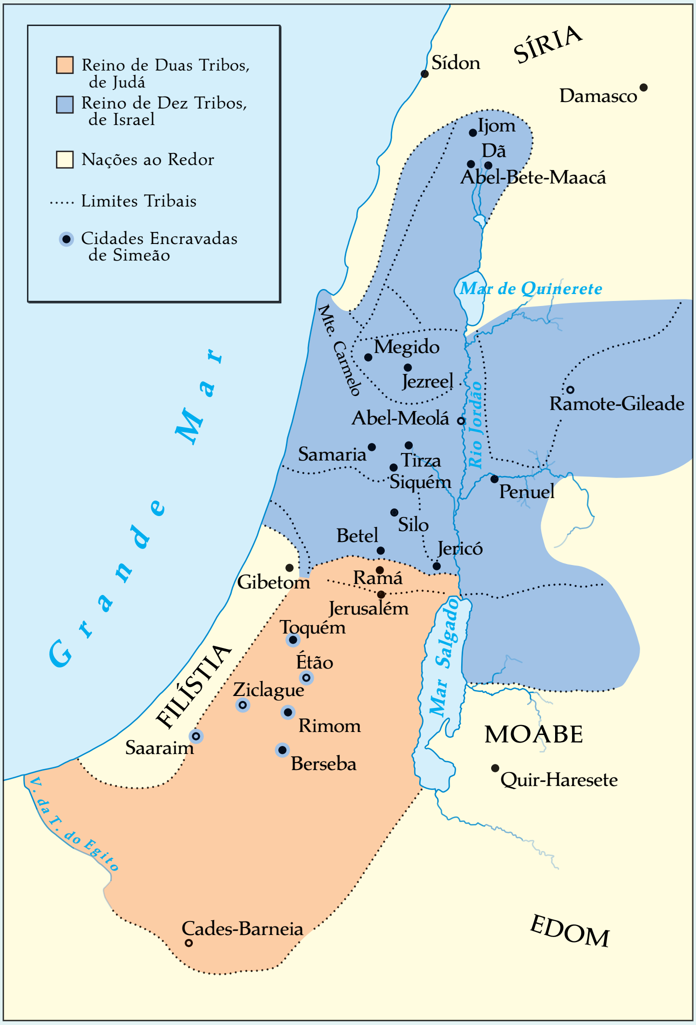
O Reino Dividido

APENAS 120 anos depois de Saul se tornar o primeiro rei de Israel, a nação foi dividida. Por quê? Por causa da apostasia do Rei Salomão. Desejoso de agradar às suas esposas estrangeiras, Salomão permitiu que se infiltrasse na nação uma flagrante idolatria, e construiu 'altos' para falsos deuses. Este ecumenismo era abominável para Jeová. Todavia, leal ao seu pacto com Davi, Deus não interrompeu a dinastia davídica. Antes, decretou que se arrancasse da nação parte dela. — 1Rs 11:7-13.

Isto ocorreu em 997 AEC, quando as ações do teimoso filho de Salomão, Roboão, incitaram dez tribos a se rebelar e a constituir um reino, mormente na parte setentrional do país, mas também incluindo as cidades encravadas de Simeão, espalhadas por Judá. Somente as tribos de Benjamim e de Levi permaneceram leais ao reino meridional em Judá.

Jeroboão, primeiro rei do reino setentrional, temia perder a lealdade do seu povo, se este continuasse sua adoração em Jerusalém, de modo que instituiu sua própria religião. Colocou bezerros de ouro em Dã, no extremo norte, e em Betel, apenas a 17 km ao norte de Jerusalém. Empossou também seu próprio sacerdócio e providenciou seus próprios 'dias santificados'. — 1Rs 12:26-33.

Israel tornou-se assim um país dividido, tanto em sentido político como em sentido religioso, uma terra vulnerável à agressão estrangeira e assolada por guerra civil. Cortado da adoração pura de Jeová, o reino de dez tribos mergulhou fundo na corrupção moral e espiritual. Contudo, Jeová continuou a enviar seus profetas para exortá-lo a se arrepender.

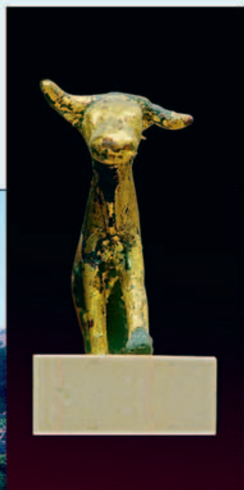


OS PRINCIPAIS LUGARES
Com Textos Relacionados

Lugar	Textos
Betel	1Rs 12:28, 29
Carmelo (Mte.)	1Rs 18:19-40
Dã	2Rs 10:29
Jerusalém	2Cr 11:1
Jezreel	2Rs 9:30-37
Samaria	1Rs 16:23, 24
Siquém	1Rs 12:1, 25
Tirza	1Rs 15:33
Cidades encravadas	Jos 19:1-8

Ruínas do palácio de Acabe em Samaria, junto com peças de marfim encontradas naquela região. Samaria fora a capital do reino setentrional por uns 200 anos.

A adoração de Baal tinha destaque no reino setentrional. Esta representação desse falso deus foi encontrada em Ras Xamra, na Síria. Em sua mão direita, ele segura uma clava, aparentemente provocando uma tempestade. Em sua mão esquerda está um raio estilizado com uma ponta de lança e uma planta no topo, fazendo alusão aos benefícios da tempestade.



Beitin, perto da antiga Betel (a pouca distância de Jerusalém). Em Betel, Jeroboão erigiu um bezerro de ouro para adoração (sem dúvida maior do que este bezerro de bronze exibido no Louvre).

As Atividades Proféticas de Elias e de Eliseu

ELIAS era um profeta que demandou uma prova de divindade no monte Carmelo. O reino setentrional estava sendo corrompido pela adoração de Baal. Mas Elias corajosamente desafiou 450 profetas de Baal para provarem que Baal era o verdadeiro Deus. Horas de orações frenéticas da parte deles não produziram nada. Daí, Elias arrumou o sacrifício, encharcou-o repetidas vezes com água, e orou a Jeová. Quando prontamente caiu fogo do céu, consumindo o sacrifício e secando a água, o povo exclamou: "Jeová é o verdadeiro Deus!" Em seguida, Elias ordenou que os profetas de Baal fossem mortos. — 1Rs 18:18-40.

Todavia, Elias ficou com medo quando soube que a Rainha Jezabel tramava matá-lo. Ele fugiu uns 150 km para Berseba e depois percorreu mais 300 km até o monte Sinai. Jeová não rejeitou Elias por sua temporária falta de coragem, mas assegurou-lhe que ainda havia obra profética para ele realizar. — 1Rs 19:1-18.

Eliseu foi o sucessor de Elias. Quando Eliseu foi cercado por carros de guerra sírios, ele teve fé para reconhecer que os realmente cercados eram os exércitos sírios — por uma hoste de carros angélicos! — 2Rs 6:15-17.

LUGARES NO MAPA
Com Textos Relacionados

Lugar	Textos
Abel-Meolá	1Rs 19:16
Berseba	1Rs 19:3
Betel	2Rs 2:1-3, 23, 24
Carmelo (Mte.)	1Rs 18:19-40
Damasco	2Rs 8:7-15
Dotã	2Rs 6:13-18
Ecrom	2Rs 1:2-4
Gilgal	2Rs 4:38-41
Jericó	2Rs 2:4, 5, 19-22
Jezreel	1Rs 18:45, 46; 21:1, 17-26
Jordão, rio	2Rs 2:6-14
Quisom (V. da T.)	1Rs 18:40
Ramote-Gileade	2Rs 9:1-10
Samaria	2Rs 5:1-27; 6:19-23; 7:1-20
Sarefá	1Rs 17:9-24
Sídon	1Rs 17:8, 9
Suném	2Rs 4:8-37

Monte Carmelo, com o mar Mediterrâneo ao fundo. Foi este o local da prova de fogo que atestou que o verdadeiro Deus não era Baal, mas sim Jeová. (1Rs 18:21-39)

Região do monte Sinai (Horebe). Elias fugiu uns 450 km para esta região a fim de escapar da ira de Jezabel. (1Rs 19:1-18)

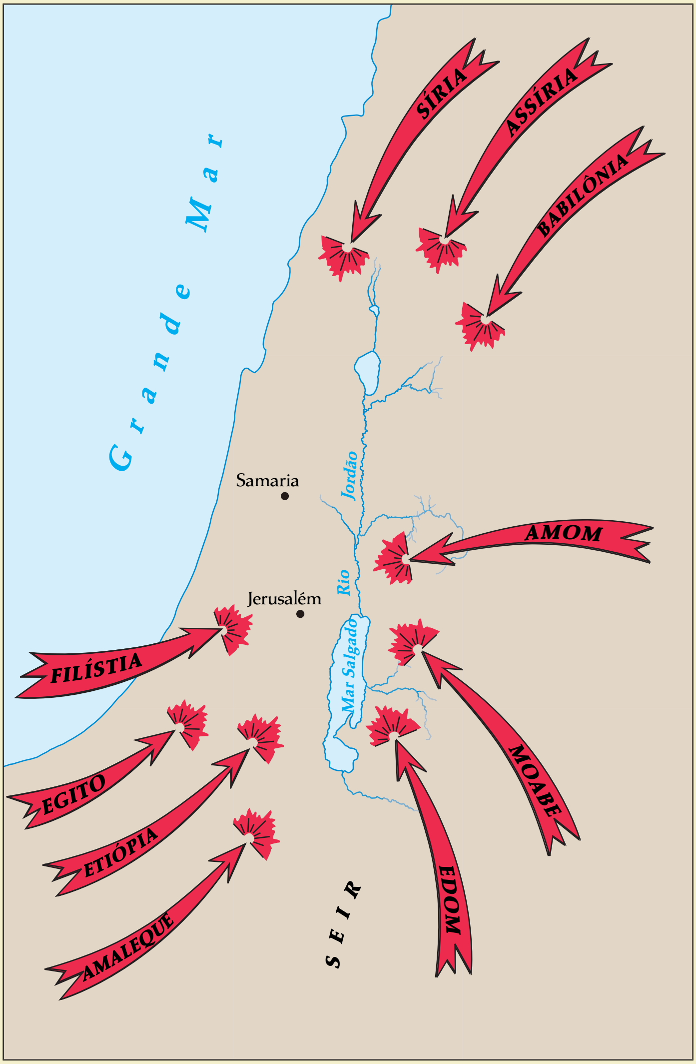
Vista de Tel Dotã.
Aqui, Eliseu e seu ajudante viram milagrosamente que, embora cercados por uma força militar síria, a região montanhosa estava cheia de carros de guerra angélicos, de fogo, enviados por Jeová. (2Rs 6:13-17)

Nações Inimigas Que Atacavam Israel

AO REDOR de Israel havia nações inimigas decididas a se apoderar da herança dele. Seria Israel absorvido por elas? Enquanto Israel permanecia fiel, tinha uma decidida vantagem. "O próprio Jeová lutava por Israel." — Jos 10:14.

Isto foi vividamente demonstrado durante o governo do Rei Jeosafá (936-c. 911 AEC). As forças conjuntas de Amom, Moabe e Monte Seir vieram contra Judá. Jeosafá apelou para Jeová: "Eis que . . . [chegam] para nos expulsar da nossa posse que nos fizeste possuir. Ó nosso Deus, não executarás neles o julgamento?" Ele, de fato, o faria! Assegurou-se a Judá: "A batalha não é vossa, mas de Deus." Jeová confundiu os inimigos, fazendo com que se matassem uns aos outros. — 2Cr 20:1-23.

Finalmente, depois de lutar por séculos a favor de Israel, Jeová permitiu que nações inimigas o conquistassem. Em 740 AEC, os assírios acabaram com o reino de dez tribos, "porque os filhos de Israel pecaram contra Jeová". (2Rs 17:7-18) Daí, em 607 AEC, por causa da desobediência do reino de duas tribos, este foi destruído pelos babilônios. (2Rs 21:10-15; 22:16, 17) Este período da história de Israel enfatiza a importância de se obedecer a Jeová.



NAÇÕES INIMIGAS
Com Textos Relacionados

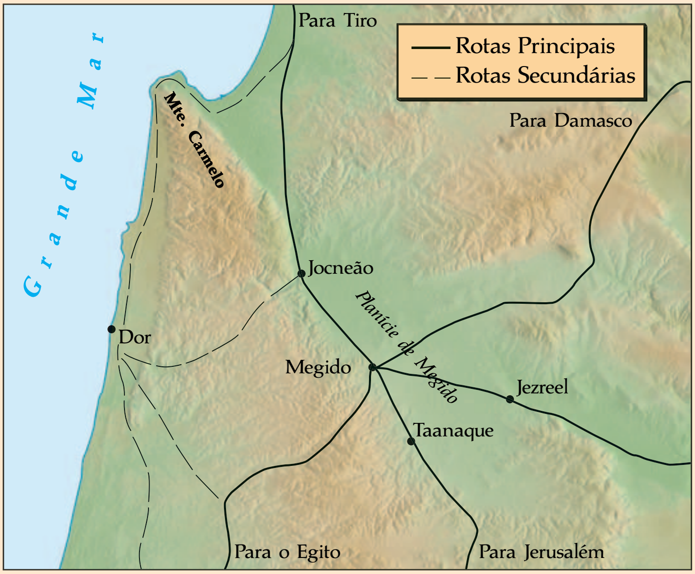
Nação	Textos
Amaleque	Sal 83:2-4, 7
Amom	2Cr 20:1-3, 10, 11; 2Rs 24:2
Assíria	2Rs 15:19, 20, 29; 17:1-6; 18:13-35
Babilônia	2Rs 24:1, 12-17; 25:1-21
Edom	2Cr 20:1, 2, 22; 28:17; Ob 1, 12-14
Egito	1Rs 14:25, 26; 2Cr 36:2-4
Etiópia	2Cr 14:9-13
Filístia	1Sa 17:1-10; 31:1-7; 2Sa 5:17-25
Moabe	Sal 83:2-4, 6
Síria	1Rs 20:1-6, 26; 2Rs 12:17, 18; 16:5-9

Soldados assírios levando judeus de Laquis ao exílio.
Do palácio de Senaqueribe em Nínive.

Inscrição egípcia gabando-se da conquista de cidades judeias pelo Faraó Sisaque.

Registro babilônico da invasão de Judá por Nabucodonosor.

MEGIDO, situada estrategicamente e dominando importantes rotas comerciais e militares, era um foco de interesse internacional em tempos bíblicos. A planície ao sopé do morro em que era situada tornou-se o lugar de muitas batalhas decisivas. Portanto, é apropriado que o livro de Revelação chame a vindoura “guerra do grande dia de Deus, o Todo-Poderoso”, de Har-Magedon (do hebr., significando “Monte de Megido”). Entretanto, esta guerra não será travada junto à literal Megido. Ela envolverá os “reis de toda a terra habitada”. (Re 16:14, 16) Esta vez, nenhum governante humano sairá vencedor. Será o Reino de Deus que se mostrará triunfante sobre todos eles, vindicando a Jeová Deus, o Todo-Poderoso, como Soberano Universal.



Acima: Maquete da antiga Megido.
À direita: Vista aérea das ruínas de Megido, dominando a planície de Megido (Esdrelom).

O Império Assírio

A ASSÍRIA era um império em cuja história predominam as conquistas militares, frequentemente conjugadas com o tratamento sadístico dispensado aos cativos. Uma das principais influências na vida assíria era a religiosa, e a guerra era encarada como verdadeira expressão da sua religião. O historiador W. B. Wright relata: "Lutar era o negócio daquela nação, e os sacerdotes eram fomentadores incessantes da guerra. Eram sustentados principalmente pelos despojos da conquista, dos quais uma porcentagem fixa era invariavelmente destinada a eles, antes de outros partilharem deles, pois esta raça de saqueadores era excessivamente religiosa." — *Ancient Cities* (Cidades Antigas), 1886, p. 25.

Tanto a Bíblia como a história secular relatam repetidos contatos entre Israel e a Assíria. Com o tempo, Israel foi obrigado a pagar tributo ao rei da Assíria. Daí, em 740 AEC, Samaria, capital do reino setentrional, foi conquistada, e então milhares foram mandados ao exílio. Permitir Jeová esta ocorrência reflete o nível baixo a que o Israel apóstata tinha decaído. Mas, quando Senaqueribe tentou acrescentar Jerusalém à sua lista de conquistas, um anjo de Jeová aniquilou em uma única noite 185.000 soldados da Assíria. (Is 36:1–37:38) Conforme predito por profetas de Jeová, a Assíria, com o tempo, tornou-se uma ruína desolada, e Babilônia lhe sucedeu no cenário do mundo. — Is 23:13; Sof 2:13.

CIDADES DESTACADAS

Nínive: Principal capital do império, tornada arquitetonicamente magnífica por Senaqueribe, mas uma "cidade de derramamento de sangue". — Na 3:1

Calá: Mais tarde conhecida como Nimrud; escolhida por Assurnazirpal II como cidade real e capital militar.

Corsabade: Capital secundária, construída por Sargão II, mas abandonada logo depois de ele falecer.

Assur: Antiga capital religiosa do império; Senaqueribe alistou ali 34 templos.

Babilônia: Centro comercial e administrativo da Mesopotâmia meridional.

Pintura do arqueólogo A. H. Layard, retratando a grandiosidade do palácio do Rei Assurnazirpal II em Nimrud (Calá).

Este enorme touro alado, com cabeça humana, adornava antigamente o palácio de Sargão II.

Aspecto duma parede do palácio de Assurnazirpal II em Nimrud. A caça aos leões era um dos esportes dos reis assírios; a própria Nínive era chamada de "guarida dos leões". (Na 2:11)

Representação do Rei Assurnasirpal II em sua corte com um ajudante e um espírito protetor; em exposição no Museu Britânico. A religião desempenhava um papel-chave na política assíria.

Rei Assurnasirpal II mostrado apressando-se para a batalha, com seu deus Assur voando à sua frente e também atirando flechas. Em exposição no Museu Britânico.

Rei Assurnasirpal II cercado por símbolos de seus deuses. Diz-se que o capacete com chifres representa Assur; o disco alado, neste caso, representa o deus-sol Xamaxe; o crescente é o emblema do deus-lua Sin; a linha bifurcada é o raio de Adade; e a estrela representa Istar.

O representante de Senaqueribe escarnece de Jeová e exige a rendição de Jerusalém.

O Prisma de Senaqueribe (Prisma de Taylor no Museu Britânico), um dos últimos anais do rei, nos quais ele se jacta da invasão de Judá, mas não faz nenhuma menção da calamidade que sobreveio às suas tropas.

A brutalidade assíria, conforme retratada nas paredes de seus palácios. À esquerda, caldeus são esfolados vivos e têm suas línguas arrancadas. À direita e embaixo, cativos de Laquis são esfolados vivos e empalados.

Fiel à profecia bíblica, Nínive (com a elevação de Cuiunjic em primeiro plano) tornou-se "uma cidade devastada". (Na 2:10) Uma tabuinha da Crônica Babilônica (acima) conta pormenores do saque da antigamente grande cidade pelos babilônios. (Crônica Babilônica M.B. [Museu Britânico] 21901, também conhecida como A Crônica de Gadd ou A Crônica da Queda de Nínive.)

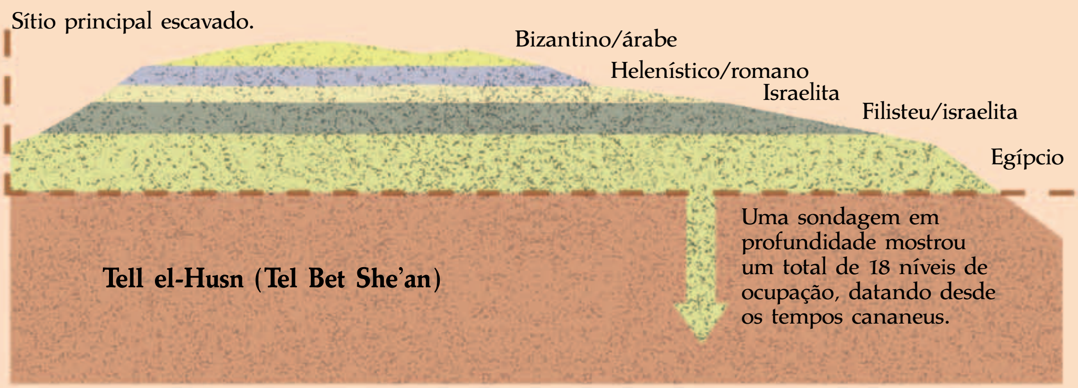
A ARQUEOLOGIA é de interesse para o estudante da Bíblia. Por quê? Porque, em muitos casos, os achados dos arqueólogos têm ajudado a melhorar nosso entendimento da vida nos tempos bíblicos e das línguas originais em que as Escrituras foram escritas.

Ocasionalmente, os achados arqueológicos até mesmo têm silenciado aqueles que criticaram a exatidão de certos eventos ou de certas declarações na Bíblia. Por exemplo, existiam mesmo um rei babilônio chamado Belsazar e um rei assírio chamado Sargão? Até o século 19, estes nomes só eram conhecidos no registro bíblico. (Is 20:1; Da 5:1) Mas as descobertas do palácio de Sargão em Corsabade, e a agora famosa Crônica de Nabonido, confirmaram a historicidade desses governantes.

Isto não significa que a prova da autenticidade da Bíblia depende das descobertas da arqueologia. O arqueólogo israelense Yohanan Aharoni observou: "Quando se trata de interpretação histórica ou histórico-geográfica, o arqueólogo sai do domínio das ciências exatas, e precisa depender de critérios e hipóteses para chegar a um quadro histórico compreensivo." Assim, na avaliação de seus achados, os arqueólogos ocasionalmente discordam da Bíblia.

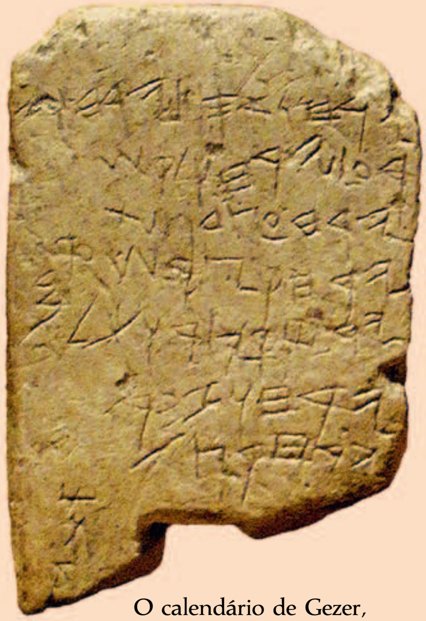
Deveria isso lançar dúvidas sobre a autenticidade da Bíblia? De modo algum. A fé que depende apenas da interpretação dos achados arqueológicos é deveras fraca. A prova de que a Bíblia é divinamente inspirada é encontrada dentro da própria Bíblia, e não na arqueologia.

Elevação contendo as ruínas de Bete-Seã.



Uma inscrição que reza: “Para cá foram trazidos os ossos de Uzias, rei de Judá. Não abra.” Isto marca o lugar do novo sepultamento dos ossos do rei, evidentemente por volta do primeiro século EC.

Numa parede do túnel que ligava a fonte de Giom com o reservatório de Siloé (evidentemente construído pelo Rei Ezequias) foi encontrada a inscrição mostrada aqui, que descreve como a obra foi realizada.



O calendário de Gezer, tido como sendo do décimo século AEC, é um dos mais antigos exemplos de antiga escrita hebraica.

Sargão II, de cuja existência os críticos duvidaram por muito tempo, tornou-se bem conhecido aos arqueólogos.

FENÍCIA [provavelmente duma raiz que significa “palmeira”]. A faixa litorânea ao longo da margem oriental do Mediterrâneo entre a Síria e Israel, limitada ao L pelos montes do Líbano. Correspondia aproximadamente ao atual país do Líbano. Durante muitos anos, a principal cidade da antiga Fenícia era Sídon, mas ela foi mais tarde suplantada em importância por Tiro, cidade fundada por colonos de Sídon. — Veja SÍDON, SIDÔNIOS; TIRO.

Aspectos Geográficos. As planícies costeiras deste longo e estreito país eram cortadas, em alguns pontos, pelos contrafortes de montanhas, que se estendiam até o mar. As planícies eram bem regadas por diversos rios originários da cadeia de montanhas que constituía o limite natural ao longo da fronteira oriental. Ali havia diversos cumes de mais de 3.000 m de altitude, o mais alto tendo 3.350 m, cumes que durante boa parte do ano eram cobertos por neve. Antigamente, extensas florestas e pomares de diversos tipos cobriam grande parte do país — cedros e pinheiros, bem como carvalhos, faias, amoreiras, figueiras, oliveiras e tamareiras.

Origem e Nome. A história dos fenícios começa após o Dilúvio com o neto de Noé, Canaã, filho de Cã. Canaã tornou-se progenitor de 11 tribos, uma delas, os sidônios, sendo descendentes do primogênito de Canaã, Sídon. (Gên 10:15-18; 1Cr 1:13-16) Portanto, os sidônios eram cananeus. (Jos 13:4-6; Jz 10:12) Eles mesmos, bem como outros, chamavam a sua terra de Canaã. Numa moeda do tempo de Antíoco Epifânio, descreve-se a cidade siro-fenícia de Laodiceia como “uma cidade-mãe de Canaã”.

Todavia, com o tempo, os gregos preferiram chamar esses sidônios cananeus ainda por outro nome, o de fenícios. De modo que cananeu, sidônio e fenício eram nomes às vezes usados intercambiavelmente para o mesmo povo. Na profecia de Isaías, por exemplo, a Fenícia é chamada de “Canaã”. — Is 23:11; *CBC; PIB; NM* n.

Terra de Comerciantes Navegantes. Os fenícios figuravam entre os grandes povos navegadores do mundo antigo. Seus navios tinham boa navegabilidade para o seu tamanho. Tinham proa e popa altas, boca larga, e podiam ser movidos a vela ou a remo. (Ez 27:3-7) Os navios fenícios realizavam grande parte do comércio no Mediterrâneo. No século 11 AEC, Salomão empregou fenícios, “servos de Hirão”, para acompanhar seus navios a Társis (Espanha). (2Cr 9:21) Marinheiros fenícios foram também usados a bordo da frota que Salomão enviou de Eziom-Géber a Ofir. (1Rs 9:26-28; 10:11) No sétimo século AEC, barcos fenícios ainda navegavam até Társis e traziam de lá prata, ferro, estanho e chumbo. — Ez 27:12.

Artes e Ofícios. Os metalúrgicos fenícios eram peritos em fundir, moldar e cinzelar objetos de ouro e de prata. Outros artesãos se especializavam em esculpir madeira e marfim, modelar objetos de vidro, tecer lã e linho, e tingir tecidos. A Fenícia era especialmente famosa por sua indústria de tintura de púrpura. Mantos de púrpura régia ou tíria obtinham os mais altos preços, pois, mesmo para poucos metros de tecido, eram necessários muitos milhares de moluscos múrices, os quais, cada um, produziam apenas uma só gota de corante. O corante variava em matiz, dependendo de onde ao longo das margens do Mediterrâneo o molusco era apanhado, e este fato, junto com as habilidades especiais dos mestres-tintureiros fenícios, que frequentemente usavam um processo de tingimento duplo ou triplo, resultava em muitas variedades de tecidos caros, procurados por pessoas de elevada posição e da nobreza. — Ez 27:2, 7, 24.

No tempo de Davi e de Salomão, os fenícios eram famosos como talhadores de pedras para construções e como madeireiros peritos no abatimento das majestosas árvores das suas florestas. — 2Sa 5:11; 1Rs 5:1, 6-10, 18; 9:11; 1Cr 14:1.

Religião. Como cananeus, os fenícios praticavam uma religião muito degradada, que girava em torno do deus da fertilidade, Baal; envolvia sodomia, bestialidade e prostituição cerimonial, bem como abomináveis ritos de sacrifício de crianças. (Veja FOTO, Vol. 1, p. 737; CANAÃ, CANANEU N.º 2 [A Conquista Israelita da Terra da Promessa].) A cidade fenícia de Baalbec (c. 65 km ao NE de Beirute) tornou-se um dos grandes centros de adoração politeísta no mundo antigo; nos tempos romanos, erigiram-se ali grandes templos dedicados a diversos deuses e deusas, cujas ruínas podem ser vistas hoje.

Na primavera setentrional de 31 EC, certos habitantes da Fenícia demonstraram fé por viajarem por terra até a Galileia, a fim de ouvir Jesus e ser curados dos seus padecimentos. (Mr 3:7-10; Lu 6:17) Mais ou menos um ano depois, Jesus visitou as planícies costeiras da Fenícia e ficou tão impressionado com a fé duma mulher siro-fenícia que morava ali, que curou milagrosamente a filha dela, possessa de demônio. — Mt 15:21-28; Mr 7:24-31.

Quando irrompeu perseguição na Judéia, após o martírio de Estêvão, alguns cristãos fugiram para a Fenícia. Ali, por algum tempo, proclamavam as boas novas apenas a judeus. Mas, depois da conversão de Cornélio, começaram a surgir congregações mistas de judeus e não judeus, tanto ao longo da costa fenícia como em outras partes do Império Romano. O apóstolo Paulo visitou algumas destas

congregações na Fenícia no decurso das suas viagens; a última visita registrada a crentes ali foi em Sídon, quando ele estava a caminho de Roma, como prisioneiro, por volta de 58 EC. — At 11:19; 15:3; 21:1-7; 27:1-3.

FÊNIX [duma raiz que significa "palmeira"]. "Um porto de Creta." (At 27:12) O navio graneleiro em que Paulo viajava a Roma como prisioneiro tentou velejar de Bons Portos para Fênix (Fenice) para invernar ali. Apanhado por uma tempestade, naufragou subsequentemente na ilha de Malta. — At 27:13-28:1.

Quanto à localização de Fênix, a narrativa em Atos indica apenas que ficava ao O de Bons Portos, do lado S de Creta, e que oferecia ancoragem segura durante o inverno. Assim sendo, propuseram-se dois lugares. Um é Loutro, do lado L de um cabo, a uns 65 km ao O de Bons Portos, e o outro é Fineca, no lado oposto do mesmo cabo. O texto grego literal descreve o porto em Fênix como "que olha na direção [*ka·tá*] do vento sudoeste e na direção [*ka·tá*] do vento noroeste". Os peritos que preferem Loutro interpretam isso como significando olhar "na direção" ou "para" (*ka·tá*) o lado para onde os ventos SO e NO sopram. (At 27:12 n.) Encarando isso assim, diz-se que o porto está aberto 'para o NE e o SE' (*ALA*, *NM*), descrição que poderia ajustar-se à grande entrada semicircular do porto de Loutro. Fineca, por causa da sua estrutura, não é hoje usada como porto, embora a sua formação talvez fosse afetada por mudanças geológicas nas redondezas. Todavia, Fineca tem duas enseadas, uma *para* o SO e a outra para o NO. Assim, os que preferem este lugar entendem a expressão "olhar para" como significando a direção de onde se *originam* os ventos, em vez de aquela em que sopram.

FERA. Veja ANIMAIS SIMBÓLICOS.

FERMENTO. Substância acrescentada à massa de farinha ou a líquidos para provocar a fermentação; especialmente uma parte da massa fermentada, reservada para fazer pão. Este tipo de agente fermentador é especificado pela palavra hebraica *se'ór* ("massa lêveda"; Êx 12:15) e pela palavra grega *zý·me* ("fermento"; Lu 13:21). A coisa levedada era designada pela palavra hebraica *hha·méts*. — Le 2:11.

O vinho, o suco fermentado de uvas ou de outras frutas, já há muito é conhecido da humanidade. Naturalmente, o vinho fermenta sem o acréscimo de fermento.

Os primitivos egípcios faziam cerveja, que requer um agente fermentador para a sua produção, e eles coziam pães tanto levedados como não levedados. Os hebreus provavelmente conheciam a "cerveja de trigo". (Is 1:22; Os 4:18, *NM; Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], de L. Koehler e W. Baumgartner, Leiden, 1958, p. 646) É possível que a levedura obtida dos esporos de certos fungos tenha servido como um dos agentes fermentadores para esses produtos. Escavações feitas no Egito trouxeram à tona pão poroso com células mortas de levedura. Diz-se também que os egípcios usavam natrão (carbonato de sódio) na fabricação de pão. O carbonato de sódio não produziria a fermentação assim como a massa lêveda, mas proveria bolhas de gás para fazer o pão crescer. No Egito, assim como em Israel, o costume primário na fabricação de pão parece ter sido guardar um pouco da massa, deixá-la fermentar, e usar a resultante massa lêveda para fermentar outra massa.

Na Lei de Deus para Israel. Nenhuma oferta de cereais que os israelitas apresentassem por fogo a Jeová devia ser "levedada". (Le 2:11) Todavia, podia-se usar fermento relacionado com ofertas de agradecimento de participação em comum, nas quais o ofertante voluntariamente fazia a apresentação no espírito de gratidão pelas muitas bênçãos de Jeová. A refeição devia ser alegre; normalmente consumia-se pão levedado em ocasiões felizes. Junto com a carne (isto é, o animal) oferecida, e os pães não fermentados, o ofertante trazia bolos de forma anular, de pão levedado, os quais não eram colocados no altar, mas eram consumidos por ele e pelo sacerdote oficiante. — Le 7:11-15.

Na apresentação das primícias da colheita do trigo, no dia de Pentecostes, o sumo sacerdote movia diante de Jeová dois pães fermentados de trigo. (Le 23:15-21) É digno de nota que, no dia de Pentecostes de 33 EC, os primeiros membros da congregação cristã, a saber, os discípulos de Jesus Cristo, tirados dentre os judeus, foram ungidos com espírito santo. Jesus Cristo, como o grande Sumo Sacerdote de Jeová Deus, pôde apresentar perante Ele os primeiros dos seus irmãos gerados pelo espírito. Estes foram tirados dentre a humanidade pecadora. (At 2:1-4, 41) Cerca de três anos e quatro meses mais tarde, foram ungidos com espírito santo os primeiros conversos gentios, incircuncisos, Cornélio e sua casa, os quais foram assim apresentados a Deus. Estes também provinham da humanidade pecadora. — At 10:24, 44-48; Ro 5:12.

A Festividade dos Pães Não Fermentados ocupava os sete dias após o dia da Páscoa, a saber, 15-21 de abibe, ou nisã. Durante esses dias, não se devia achar nas casas dos israelitas, nem ser "visto" com eles, nada fermentado, nem massa lêveda. (Êx 12:14-20; 13:6, 7; 23:15) Isto servia para lembrar-lhes sua apressada libertação do Egito, pela mão de Jeová, quando não tiveram tempo para deixar a

massa fermentar, mas, na sua pressa, a carregaram junto com suas amassadeiras. — Êx 12:34.

Significado Simbólico. "Fermento" é muitas vezes usado na Bíblia para indicar pecado ou corrupção. Jesus Cristo disse aos seus discípulos: "Vigiai-vos do fermento dos fariseus e dos saduceus", e: "Vigiai-vos do fermento dos fariseus, que é a hipocrisia." No começo, os discípulos não entenderam que Jesus usava um simbolismo, mas, por fim, discerniram que ele os avisava de ficarem de guarda contra doutrinas falsas e práticas hipócritas, "o *ensino* dos fariseus e dos saduceus", o qual tinha efeito corrompedor. (Mt 16:6, 11, 12; Lu 12:1) Ele mencionou também Herodes (evidentemente incluindo seus partidários) num dos seus avisos, dizendo: "Mantende os olhos abertos, acautelai-vos do fermento dos fariseus e do fermento de Herodes." (Mr 8:15) Jesus denunciou destemidamente os fariseus como hipócritas, preocupados com a ostentação. (Mt 23:25-28) Indicou o conceito doutrinal errôneo dos saduceus. Expôs a hipocrisia e traição política dos partidários de Herodes. — Mt 22:15-21; Mr 3:6.

O apóstolo Paulo usou o mesmo simbolismo quando ordenou à congregação cristã em Corinto que expulsasse da congregação um homem imoral, declarando: "Não sabeis que um pouco de fermento leveda a massa toda? Retirai o velho fermento, para que sejais massa nova, conforme estiverdes livres do levedo. Pois, deveras, Cristo, a nossa páscoa, já tem sido sacrificado." Ele mostrou então claramente o que queria dizer com "fermento": "Consequentemente, guardemos a festividade, não com o velho fermento, nem com o fermento da maldade e iniquidade, mas com os pães não fermentados da sinceridade e da verdade." (1Co 5:6-8) Paulo usou ali o significado pictórico da judaica Festividade dos Pães Não Fermentados, que seguia imediatamente à celebração da Páscoa. Assim como um pouco de massa levedada logo leveda toda a massa, ou fornada, de pão, assim a congregação, como corpo, se tornaria impura aos olhos de Jeová, se ela não eliminasse esta influência corrompedora do homem imoral. Tinha de agir para tirar o "fermento" do seu meio, assim como os israelitas não podiam ter fermento na sua casa durante a festividade.

O fermento era associado com corrupção, mesmo na mente de povos da antiguidade que não eram hebreus. Por exemplo, Plutarco, biógrafo grego, falou dele como sendo "em si mesmo também o produto da corrupção, e produz corrupção na massa de farinha com que é misturado". — *Moralia,* IV, "As Questões Romanas", 109.

Foi com ironia que Jeová disse ao transgressor Israel, nos dias de Amós: "Com o levedado fazei fumegar um sacrifício de agradecimento e proclamai ofertas voluntárias." (Am 4:5) Deus lhes dizia que toda a adoração que prestavam em Betel e em Gilgal constituía uma transgressão contra Ele, de modo que podiam muito bem ir ao cúmulo de oferecer no altar pão levedado, bem como não levedado — sem restrições. Tudo isso ainda seria em vão, porque estavam cometendo idolatria.

FERRO. Um dos mais antigos metais conhecidos do homem. Atualmente, é classificado como o mais abundante, o mais útil e o mais barato de todos os metais. É o quarto mais abundante elemento na crosta da terra, ao passo que se diz que o núcleo da terra é quase 90 por cento ferro. O registro bíblico revela que era usado na fabricação de ferramentas, pregos, portões, armas, grilhões, instrumentos de escrita e até mesmo deuses falsos.

Ferro puro, no comércio, é incomum. O ferro-gusa contém cerca de 3 por cento de carbono, além de pequenas quantidades de outros elementos. O ferro forjado tem muito menos carbono. (Jó 40:18) As muitas variedades de aço são simples ligas de ferro com carbono e outros aditivos, para dar-lhe características especiais. "Aço", na *Versão Rei Jaime,* em inglês, é erro de tradução em lugar de "cobre". (2Sa 22:35; Jó 20:24; Sal 18:34; Je 15:12) Por causa dos rudimentares fornos e métodos de fundição, o ferro nos tempos bíblicos nunca era totalmente purificado, mas era uma liga de carbono e de outros elementos. Tubalcaim, do quarto milênio AEC, foi a primeira pessoa de que se sabe ter forjado e trabalhado ferro. — Gên 4:22.

O ferro de meteoritos era um dos tipos usados pelo homem nos seus primórdios. Encontraram-se em túmulos egípcios contas de ferro, que mostraram ter a composição de meteoritos. Mas o homem não estava limitado a esta fonte para obter suprimentos. Minerava óxidos e sulfetos de ferro, e fundia estes, apesar das elevadas temperaturas necessárias para fundir ferro. (Jó 28:2; Ez 22:20; veja REFINAÇÃO, REFINADOR.) Todavia, seu emprego era bastante limitado, em comparação com o cobre e com o bronze, que podiam ser trabalhados a frio. Não obstante, o ferro, sem dúvida, era especialmente prezado por causa da sua grande dureza e utilidade. O ferro estava entre os despojos de guerra que os israelitas muito apreciavam. (Núm 31:22; Jos 6:19, 24; 22:8) Todavia, seu quinhão havia de incluir mais do que apenas ferro dos despojos. Moisés prometeu que, ao chegarem à Palestina, eles encontrariam depósitos de ferro, e assim sucedeu. (De 8:9) Outras fontes de ferro mencionadas na Bíblia incluem Társis, bem como "Vedã e Javã de Uzal". — Ez 27:12, 19.

Na sua conquista da Terra da Promessa, os israelitas se viram confrontados com carros de guerra equipados com foices de ferro. (Jos 17:16, 18; Jz

1:19) Em certo ponto, durante o reinado de Saul, "não se achava ferreiro [metalúrgico] em toda a terra de Israel". Por causa duma proscrição imposta pelos filisteus, somente o rei e seu filho Jonatã tinham espada; Israel se via obrigado a levar todos os seus implementos de metal para baixo, aos filisteus, para serem afiados. — 1Sa 13:19-22.

Mais tarde, porém, o Rei Davi reuniu enormes quantidades de ferro para uso na construção do templo. Sob o reinado de Salomão, contribuiu-se "ferro no valor de cem mil talentos", ou segundo muitas traduções, "cem mil talentos de ferro". (1Cr 22:14, 16; 29:2, 7) Se a referência for ao *valor* do ferro, e se os talentos eram de prata, então o ferro valia US$ 660.600.000. Se a referência for ao *peso* do ferro, então eram cerca de 3.420 toneladas métricas.

Uso Figurado. O forno de fundição de ferro é símbolo de opressão dura e ardente (De 4:20; 1Rs 8:51; Je 11:4); jugos de ferro, servidão inquebrantável. (De 28:48; Je 28:13, 14) Em sentido figurado, o ferro simboliza dureza (Le 26:19; De 28:23), obstinação (Is 48:4; Je 6:28), força (Je 1:18; Da 7:7; Re 9:9), poder régio e autoridade judicial (Sal 2:9; Re 2:27; 12:5; 19:15).

FERRUGEM. Camada avermelhada, porosa e quebradiça que se forma sobre o ferro quando quimicamente atacado pelo ar úmido; por extensão, camada produzida por corrosão em diversos outros metais. O ferro enferruja, e diz-se que o cobre e a prata se corroem, mesmo o ouro pode ser atacado por certos ácidos ou elementos. A palavra hebraica *hhel·'áh,* traduzida "ferrugem" (*NM; PIB*) ou "escuma" (*Al*), deriva duma palavra que significa "desenvolver uma doença" (2Cr 16:12); portanto, com referência a metal, indica ferrugem. (Ez 24:6, 11, 12) A palavra grega *bró·sis* significa "ato de comer" (Mt 6:19, 20), ao passo que *i·ós* significa tanto "veneno" (Ro 3:13; Tg 3:8) como "ferrugem". — Tg 5:3.

Ezequiel comparou Jerusalém a uma panela de boca larga, de cobre, "cuja ferrugem está nela". Esta ferrugem representava a impureza, a conduta desenfreada e o derramamento de sangue pelos quais Jerusalém era responsável. Deu-se a ordem, depois de se cozinhar a carne na panela, de "[pô-la] vazia sobre as brasas para que fique aquecida; e seu cobre tem de ficar candente e sua impureza terá de ser fundida no meio dela. Seja consumida a sua ferrugem [o seu cobre se torne candente, funda-se a sua imundícia dentro dela e se consuma a sua ferrugem; *ALA*]". — Ez 24:3-12.

Jesus Cristo disse no seu Sermão do Monte: "Parai de armazenar para vós tesouros na terra, onde a traça e a ferrugem [*bró·sis*] consomem, e onde ladrões arrombam e furtam. Antes, armazenai para vós tesouros no céu, onde nem a traça nem a ferrugem consomem, e onde ladrões não arrombam nem furtam." (Mt 6:19, 20) A riqueza material acumulada não é usada para nenhum fim benéfico; ociosa, pode enferrujar e por fim não ser de nenhum proveito, nem mesmo para o seu dono. De fato, conforme Tiago adverte os ricos que confiam na riqueza material: "Vossas riquezas apodreceram . . . Vosso ouro e vossa prata estão corroídos, e a sua ferrugem [*i·ós*] será por testemunho contra vós e consumirá as vossas carnes. Algo como fogo é o que armazenastes nos últimos dias. Eis que os salários devidos aos trabalhadores que ceifaram vossos campos, mas que são retidos por vós, estão clamando, e os clamores por ajuda, da parte dos ceifeiros, chegaram aos ouvidos de Jeová dos exércitos." (Tg 5:2-4) Em vez de usarem suas riquezas de modo correto, retêm-nas injustamente. Quanto mais tempo fizerem isso, e quanto maior a corrosão e ferrugem acumulada, tanto maior o testemunho contra eles perante o trono de julgamento de Deus. Jesus recomendou o oposto a tal falta de uso da riqueza material, ao dizer: "Fazei para vós amigos por meio das riquezas injustas, para que, quando estas vos falharem, vos recebam nas moradias eternas." — Lu 16:9.

FESTA. Veja FESTIVIDADE; REFEIÇÃO.

FESTANÇA. A palavra grega *kó·mos*, traduzida "festança", ocorre três vezes nas Escrituras Gregas Cristãs e sempre em sentido mau ou desfavorável. O *Greek-English Lexicon of the New Testament* (Léxico Grego-Inglês do Novo Testamento), de Joseph Thayer, salienta que, em antigos escritos gregos, o termo é aplicado a "um desfile noturno e ruidoso de foliões meio bêbedos, os quais, depois do jantar, desfilam pelas ruas com tochas e música, em honra de Baco ou de outra deidade [ou vencedor nos jogos], e cantam e tocam música diante das casas de seus amigos e suas amigas". (1889, p. 367) Tal conduta licenciosa e imoderada, com desfiles pelas ruas, similares às modernas celebrações carnavalescas em certos países, era comum nas cidades gregas no tempo dos apóstolos. Portanto, era apropriado dar aos verdadeiros adoradores um conselho alertador.

Festanças, ou folias, definitivamente não são apropriadas para os cristãos; são condenadas pela Palavra de Deus. Antes de se tornarem cristãos, alguns daqueles a quem Pedro escreveu a sua carta, habitantes de províncias de influência grega na Ásia Menor (1Pe 1:1), procediam "em ações de conduta desenfreada, em concupiscências, em excessos com vinho, em *festanças,* em competições no beber e em idolatrias ilegais". Mas, ao se tornarem cristãos, pararam com estas coisas. (1Pe 4:3, 4) A festança, ou

folia, com sua crassa sensualidade e dissolução, era 'obra pertencente à escuridão', em que os cristãos não iriam andar. — Ro 13:12-14.

A Bíblia não denega a alegria e o divertimento. Manda-se que o homem se alegre no seu Criador, que o marido se alegre com a sua esposa, o trabalhador, com o seu trabalho, e o lavrador, com os frutos de seu labor. (Sal 32:11; Pr 5:18; Ec 3:22; De 26:10, 11) Alimento e bebida podem acompanhar a alegria e contribuir para ela (Ec 9:7; Sal 104:15), todavia, deve prevalecer a moderação. (Pr 23:20; 1Ti 3:2, 11; 1Co 10:31) Divertir-se a ponto de ficar embriagado, junto com cenas de desordem e sensualidade, é festança, ou folia. Paulo incluiu as festanças entre "as obras da carne", cujos praticantes "não herdarão o reino de Deus". — Gál 5:19-21.

FESTAS DE CONFRATERNIZAÇÃO. Veja ÁGAPES (FESTAS DE AMOR).

FESTIVIDADE. As festividades constituíam parte integrante da verdadeira adoração de Deus, determinadas por Jeová para o seu povo escolhido, Israel, pela mão de Moisés. A palavra hebraica *hhagh,* traduzida por "festividade", possivelmente deriva dum verbo que denota movimento ou forma circular, dança de roda, e, portanto, a celebração duma festividade ou festa periódica. *Moh·ʽédh,* também vertido por "festividade", refere-se basicamente ao tempo ou lugar fixo de reunião. — 1Sa 20:35; 2Sa 20:5.

As festividades, e dias especiais similares, poderiam ser esboçados como segue:

FESTIVIDADES EM ISRAEL

ANTES DO EXÍLIO

FESTIVIDADES ANUAIS

1. Páscoa, 14 de abibe (nisã).
2. Pães Não Fermentados, 15-21 de abibe (nisã).
3. Semanas, ou Pentecostes, 6 de sivã.
4. Toque de Trombeta, 1.º de etanim (tisri).
5. Dia da Expiação, 10 de etanim (tisri).
6. Barracas, 15-21 de etanim (tisri), com uma assembleia solene no dia 22.

FESTIVIDADES PERIÓDICAS

1. Sábado semanal.
2. Lua nova.
3. Ano sabático (a cada 7 anos).
4. Ano do jubileu (a cada 50 anos).

APÓS O EXÍLIO

1. Festividade da Dedicação, 25 de quisleu.
2. Festividade de Purim, 14, 15 de adar.

As Três Grandes Festividades. As três principais "festividades periódicas [sazonais]", às vezes chamadas de festividades de peregrinação, por se reunirem todos os varões em Jerusalém, ocorriam em épocas fixas e eram designadas pela palavra hebraica *moh·ʽédh.* (Le 23:2, 4) Mas a palavra muitas vezes usada para se referir exclusivamente às três grandes festividades é *hhagh,* que não só conota uma ocorrência periódica, mas também uma ocasião de grande regozijo. Estas três grandes festividades eram:

(1) A Festividade dos Pães Não Fermentados (Êx 23:15). Esta festividade começava no dia após a Páscoa e se estendia de 15 a 21 de abibe (nisã), inclusive. A Páscoa ocorria no dia 14 de nisã e realmente era por si só um dia a ser observado, mas, visto que era quase concomitante à Festividade dos Pães Não Fermentados, as duas juntas frequentemente eram chamadas de Páscoa. — Mt 26:17; Mr 14:12; Lu 22:7.

(2) A Festividade das Semanas ou (conforme foi chamada mais tarde) de Pentecostes, celebrada no 50.º dia a contar de 16 de nisã, isto é, em 6 de sivã. — Êx 23:16a; 34:22a.

(3) A Festividade das Barracas (Tendas) ou do Recolhimento. Esta ocorria no sétimo mês, de 15 a 21 de etanim (tisri), inclusive, com uma assembleia solene no dia 22. — Le 23:34-36.

O tempo, o lugar e o modo em que deviam ser realizadas foram todos determinados por Jeová. Conforme é subentendido pela expressão "festividades periódicas [sazonais] de Jeová", estavam associadas com diversas estações do ano calendar sagrado — o início da primavera, o fim da primavera e o outono. Quão significativo era isso, porque nestas épocas as primícias dos campos e dos vinhedos davam grande alegria e felicidade aos habitantes da Terra da Promessa, e dava-se assim reconhecimento a Jeová como o generoso Provisor de todas as coisas boas!

Observâncias Comuns a Estas Festividades. O pacto da Lei exigia que todos os varões comparecessem "perante Jeová, teu Deus, no lugar que ele escolher", todo ano, durante cada uma das três grandes festividades anuais. (De 16:16) O lugar finalmente escolhido como centro das festividades foi Jerusalém. Não se especificou nenhuma pena para o não comparecimento individual, com exceção da Páscoa; deixar de comparecer a ela resultava na pena de morte. (Núm 9:9-13) Não obstante, o descaso por quaisquer das leis de Deus, inclusive suas festividades e sábados, resultaria em julgamento e aflição nacionais. (De 28:58-62) A própria Páscoa tinha de ser observada

em 14 de nisã, ou, em certas circunstâncias, um mês mais tarde.

Embora as mulheres não estivessem sob a obrigação, como estavam os varões, de fazer as viagens anuais às festividades, ainda assim há exemplos de festividades a que assistiram mulheres, tais como Ana, mãe de Samuel (1Sa 1:7), e Maria, mãe de Jesus. (Lu 2:41) As mulheres israelitas que amavam a Jeová assistiam a essas festividades sempre que possível. De fato, não só os pais de Jesus compareciam regularmente, mas eram acompanhados por seus parentes e conhecidos. — Lu 2:44.

Jeová prometeu: "Ninguém desejará a tua terra enquanto subires três vezes por ano para ver a face de Jeová, teu Deus." (Êx 34:24) Embora não ficasse homem para guardar as cidades e as terras, mostrou-se veraz que nenhuma nação estrangeira jamais subiu para tomar a terra dos judeus durante as suas festividades, antes da destruição de Jerusalém, em 70 EC. Todavia, em 66 EC, depois da rejeição de Cristo pela nação judaica, Céstio Galo matou 50 pessoas em Lida durante a Festividade das Tendas.

Nenhum dos varões presentes devia comparecer de mãos vazias; devia trazer uma dádiva "proporcional à bênção de Jeová, teu Deus, que ele te tiver dado". (De 16:16, 17) Também se devia comer em Jerusalém a 'segunda' décima parte (em contraste com a que era dada para o sustento dos levitas [Núm 18:26, 27]) do cereal, do vinho e do azeite do ano em curso, bem como o primogênito da manada e do rebanho; estes deviam ser compartilhados com os levitas. Todavia, caso a viagem ao lugar da festividade fosse longe demais, a Lei estipulava que esses bens podiam ser convertidos em dinheiro; então, este dinheiro podia ser usado para comprar alimento e bebida a serem consumidos enquanto junto ao santuário. (De 14:22-27) Essas ocasiões eram oportunidades de se demonstrar lealdade a Jeová e deviam ser celebradas com alegria; o residente forasteiro, o menino órfão de pai e a viúva deviam ser incluídos. (De 16:11, 14) Naturalmente, isso dependia de os varões de tais residentes forasteiros serem adoradores circuncisos de Jeová. (Êx 12:48, 49) Além das ofertas diárias, sempre se ofereciam sacrifícios especiais, e enquanto se faziam as ofertas queimadas e os sacrifícios de participação em comum, tocavam-se trombetas. — Núm 10:10.

Pouco antes da construção do templo, o sacerdócio foi reorganizado pelo Rei Davi, que providenciou a divisão do grande quadro de centenas de sacerdotes arônicos em 24 turmas, junto com ajudantes levíticos. (1Cr 24) Cada turma, ou divisão, de trabalhadores treinados, mais tarde, servia duas vezes por ano no templo, uma semana por vez, sendo os arranjos necessários feitos pelo cabeça da casa paterna. Segundo Crônicas 5:11 indica que todas as 24 turmas de sacerdotes serviram juntas na dedicação do templo, que ocorreu durante a Festividade das Barracas, ou das Tendas. (1Rs 8:2; Le 23:34) Alfred Edersheim diz que, em dias festivos, qualquer sacerdote era bem-vindo a se apresentar e ajudar no serviço do templo, mas que, durante a Festividade das Tendas (Barracas), se requeria que todas as 24 divisões estivessem presentes. — *The Temple* (O Templo), 1874, p. 66.

Durante estas ocasiões festivas, recaía sobre os sacerdotes, os levitas e os netineus, que serviam com eles, uma enorme quantidade de trabalho. Um exemplo do trabalho que faziam é indicado na descrição da Festividade dos Pães Não Fermentados realizada pelo Rei Ezequias, depois de ele ter limpado o templo, celebração que, naquela ocasião, foi prolongada por mais sete dias. O relato diz que o próprio Ezequias contribuiu para o sacrifício 1.000 novilhos e 7.000 ovelhas, e que os príncipes contribuíram 1.000 novilhos e 10.000 ovelhas. — 2Cr 30:21-24.

Certos dias destas festividades eram assembleias solenes, ou santos congressos; estes eram sábados, e, similar aos sábados semanais, exigia-se a total cessação de atividades comuns. Absolutamente nenhum trabalho secular devia ser feito. Uma exceção com relação ao arranjo do sábado regular era que certo trabalho, tal como a preparação de alimentos, ilícito nos dias do sábado semanal, era permitido em conexão com a preparação para as observâncias festivas. (Êx 12:16) Neste respeito existe uma diferença entre os "santos congressos" das festividades e os regulares sábados semanais (e o sábado no décimo dia do sétimo mês, o Dia da Expiação, uma ocasião de jejum), nos quais não se permitia nenhuma espécie de trabalho, nem mesmo acender fogo "em nenhum dos vossos lugares de morada". — Compare Levítico 23:3, 26-32, com os versículos 7, 8, 21, 24, 25, 35, 36, e com Êxodo 35:2, 3.

Importância das Festividades na Vida de Israel. As festividades desempenhavam um papel importantíssimo na vida nacional dos israelitas. Enquanto ainda estavam em servidão ao Egito, Moisés disse a Faraó que o motivo de exigir que os israelitas e seu gado recebessem permissão de deixar o Egito era que "temos uma festividade para com Jeová". (Êx 10:9) O pacto da

Lei incorporava muitas instruções pormenorizadas sobre a observância das festividades. (Êx 34:18-24; Le 23:1-44; De 16:1-17) Em harmonia com as ordens de Deus, as festividades ajudavam todos os presentes a ter em mente a palavra de Deus e a não se envolver tanto nos seus assuntos pessoais, a ponto de se esquecerem do aspecto espiritual mais importante da sua vida diária. Estas festividades também lhes lembravam que eram um povo para o nome de Jeová. A viagem de ida e volta às festividades, naturalmente, oferecia muitas oportunidades para falarem sobre a bondade do seu Deus e as bênçãos que usufruíam diária e sazonalmente. As festividades ofereciam tempo e oportunidade para meditação, associação e conversas sobre a lei de Jeová. Ampliavam o conhecimento da terra dada por Deus, aumentavam a compreensão e o amor ao próximo entre os israelitas, e promoviam a união e a adoração limpa. As festividades eram ocasiões de felicidade. A mente dos presentes enchia-se dos pensamentos e modos de agir de Deus, e todos os que participavam nelas com sinceridade recebiam uma rica bênção espiritual. Por exemplo, considere a bênção para os milhares que assistiram à Festividade de Pentecostes em Jerusalém, em 33 EC. — At 2:1-47.

As festividades simbolizavam felicidade para os judeus. Antes do exílio em Babilônia, tempo em que a nação, em geral, já tinha perdido de vista o real objetivo espiritual das festividades, os profetas Oseias e Amós relacionaram a predita vindoura desolação de Jerusalém com a cessação destas observâncias alegres e felizes ou a transformação delas em ocasiões de pranto. (Os 2:11; Am 8:10) Depois da queda de Jerusalém, Jeremias lamentou que "os caminhos de Sião são luto, porque não há quem venha à festividade". As festividades e o sábado estavam então 'esquecidos'. (La 1:4; 2:6) Isaías descreveu de antemão a condição feliz dos exilados que retornaram de Babilônia em 537 AEC, dizendo: "Vireis a ter uma canção igual à da noite em que a pessoa se santifica para uma festividade." (Is 30:29) Todavia, não foi muito tempo depois do seu restabelecimento na terra que Jeová Deus lhes dera que de novo corromperam as festividades Dele, de modo que Ele, por meio do profeta Malaquias, advertiu os sacerdotes que o esterco das suas festividades seria espalhado sobre as faces deles. — Mal 2:1-3.

Os escritores das Escrituras Gregas Cristãs fazem diversas referências e alusões às festividades, às vezes dando-lhes uma aplicação feliz, simbólica e profética para os cristãos. No entanto, não se impunha aos cristãos a guarda dessas festividades em sentido literal. — Col 2:16, 17; veja as festividades sob os seus respectivos nomes.

FESTIVIDADE DA DEDICAÇÃO. A observância da Festividade da Dedicação (hebr.: *hhanuk·káh*) comemora a recuperação da independência judaica do domínio siro-grego e da rededicação do templo de Jerusalém a Jeová, templo que havia sido dessacrado por Antíoco IV Epifânio (ou: Epifanes), que chamou a si mesmo de *The·ós E·pi·fa·nés* ("Deus Manifesto"). Construiu um altar no alto do grande altar em que antes se apresentavam diariamente as ofertas queimadas. (1 Macabeus 1:54-59, *CBC*) Nesta ocasião (25 de quisleu de 168 AEC), para mostrar seu ódio a Jeová, o Deus dos judeus, e seu desprezo por Ele, e para profanar ao máximo o templo Dele, Antíoco sacrificou porcos no altar e mandou aspergir o caldo feito de parte da carne deles em todo o templo. Queimou também os portões do templo, derrubou as câmaras dos sacerdotes e levou embora o altar de ouro, bem como a mesa dos pães da proposição e o candelabro de ouro. O templo de Zorobabel foi rededicado ao deus pagão Zeus, do Olimpo.

Dois anos mais tarde, Judas Macabeu recapturou a cidade e o templo. O santuário estava desolado; nos pátios do templo crescia mato. Judas derrubou o antigo altar profanado e construiu um novo altar de pedras não lavradas. Judas mandou fazer vasos do templo e levou o altar de incenso, a mesa dos pães da proposição e o candelabro para dentro do templo. Depois de se expurgar o templo da profanação, houve a rededicação em 25 de quisleu de 165 AEC, exatamente no mesmo dia, três anos depois, em que Antíoco havia feito seu sacrifício no altar para adorar o deus pagão. Restabeleceram-se as diárias e contínuas ofertas queimadas. — 1 Macabeus 4:36-54; 2 Macabeus 10:1-9, *CBC*.

Costumes da Festividade. A própria natureza da festividade a tornava uma ocasião de grande alegria. Há alguma semelhança com a Festividade das Barracas na maneira em que era observada. A celebração durava oito dias, a partir de 25 de quisleu. (1 Macabeus 4:59) Havia muita iluminação nos pátios do templo, e todas as moradias particulares eram iluminadas com lâmpadas decorativas. O Talmude refere-se a ela como a "Festa das Luzes". Posteriormente, alguns tinham o costume de expor oito lâmpadas na primeira noite e depois reduzir este número, tirando cada noite uma; outros começavam com uma e as aumentavam para oito. As lâmpadas eram colocadas

perto das portas que davam para a rua, não só para iluminar a casa por dentro, mas também para que todos do lado de fora vissem a luz. O acender das lâmpadas era acompanhado por cantos que elogiavam a Deus, o Libertador de Israel. Josefo diz sobre a iniciação da festividade: "Tinham tanto prazer na renovação dos seus costumes e em inesperadamente receberem o direito de ter seu próprio serviço, depois de tanto tempo, que fizeram uma lei, para que seus descendentes celebrassem por oito dias a restauração dos serviços do templo. E desde aquele tempo até o presente, temos observado esta festividade, que chamamos a festividade das Luzes, dando-lhe este nome, segundo acho, pelo fato de que o direito à adoração nos surgiu num tempo em que dificilmente nos atrevíamos a esperar isso." (*Jewish Antiquities* [Antiguidades Judaicas], XII, 324, 325 [vii, 7] Permitia-se trabalhar, visto que o dia não era considerado um sábado.

Houve duas dedicações anteriores do templo, a do primeiro templo, de Salomão, e a do segundo templo, construído por Zorobabel, que foram celebradas solenemente após o término da construção. Mas, não havia depois nenhuma festividade de aniversário em comemoração disso, assim como havia para esta rededicação do segundo templo por Judas Macabeu. Dessemelhante das três grandes festividades a que todos os varões tinham a obrigação de assistir em Jerusalém, a Festividade da Dedicação podia ser celebrada nas respectivas cidades deles, assim como se dava com a Festividade de Purim. (Êx 23:14-17; Est 9:18-32) No país inteiro, eles se reuniam nas suas sinagogas com cântico e júbilo, levando ramos de árvores, ao passo que as sinagogas e os lares particulares eram iluminados por muitas luzes. Os judeus celebram esta festividade até hoje.

Significado para os Cristãos. Jesus visitou o templo na época da Festividade da Dedicação, no último inverno do seu ministério, em 32 EC. O relato reza: "Nesse tempo ocorreu em Jerusalém a festividade da dedicação. Era inverno, e Jesus estava andando no templo, na colunata de Salomão." (Jo 10:22, 23) Quisleu, o nono mês, corresponde a novembro-dezembro. Os judeus sabiam, naturalmente, que esta festividade ocorria no inverno. Por conseguinte, a menção do inverno, aqui, talvez se refira mais às condições meteorológicas, do que à estação do ano, como razão de Jesus escolher um abrigo para o seu ensino, na "colunata de Salomão". Esta colunata coberta encontrava-se no lado L do pátio externo dos gentios, onde muitas pessoas se reuniam. — At 3:11; 5:12.

Nas Escrituras inspiradas não há nenhuma declaração direta de que Jeová desse a Judas a vitória e dirigisse o reparo que este fez no templo, a remobiliação dele, a fabricação dos utensílios e finalmente a rededicação dele. No entanto, para as profecias a respeito de Jesus e seu ministério se cumprirem, e para os sacrifícios levíticos continuarem até se realizar o grande sacrifício do Filho de Deus, o templo tinha de estar de pé e seus serviços em funcionamento no tempo do aparecimento do Messias. (Jo 2:17; Da 9:27) Jeová havia usado homens de nações estrangeiras, tais como Ciro, para executar certos propósitos referentes à Sua adoração. (Is 45:1) Com quanto maior prontidão poderia ele usar um homem do seu povo dedicado, os judeus.

Não importa qual seja o caso, os serviços no templo eram realizados durante o ministério de Jesus Cristo. O templo de Zorobabel fora reconstruído (substituído) mais primorosamente por Herodes. Por este motivo, e por abominarem Herodes, os judeus usualmente mencionam apenas dois templos, o de Salomão e o de Zorobabel. Nem nas palavras de Jesus, nem em quaisquer dos escritos dos seus discípulos, encontramos alguma condenação da Festividade da Dedicação. No entanto, ela não é imposta aos cristãos que estão no novo pacto. — Col 2:16; Gál 4:10, 11; He 8:6.

FESTIVIDADE DA LUA NOVA. A ordem de Deus a Israel era que, em cada lua nova, que marcava o início dos meses lunares do calendário judaico, se tocassem trombetas sobre as suas ofertas queimadas e os seus sacrifícios de participação em comum. (Núm 10:10) Nestes dias deviam ser oferecidos sacrifícios especiais, além do contínuo sacrifício diário. A oferta da lua nova devia consistir em uma oferta queimada de dois novilhos, um carneiro e sete cordeiros de um ano, com as correspondentes ofertas de cereal e de vinho, bem como um cabritinho para uma oferta pelo pecado. — Núm 28:11-15.

Isto é tudo o que foi ordenado no Pentateuco a respeito da sua observância, mas a observância da lua nova desenvolveu-se com o tempo, tornando-se uma importante festividade nacional. Em Isaías 1:13, 14, é colocada ao lado dos sábados e das épocas festivas. Pelo menos no tempo dos profetas posteriores, nos dias da lua nova o povo não se empenhava em negócios, conforme indicado em Amós 8:5. Isto era mais do que as Escrituras exigiam para os dias de lua nova. Mesmo assim, conforme mostram os últimos dois textos citados, a observância da lua nova pelos judeus, naquele

tempo, já se tornara mero formalismo, odioso aos olhos de Jeová.

O dia da lua nova era um dia especial para as pessoas se reunirem e festejarem. Isto se vê no argumento de Saul, quando Davi não compareceu à mesa de Saul no dia da lua nova. Saul disse a si mesmo: "Aconteceu alguma coisa, de modo que não está limpo, por não ter sido purificado." (1Sa 20:5, 18, 24, 26) Embora se pudessem realizar certos tipos de trabalho neste dia, que não podiam ser realizados no sábado, era encarado como dia para a consideração de assuntos espirituais. O povo reunia-se em congresso (Is 1:13; 66:23; Sal 81:3; Ez 46:3), ou visitava profetas ou homens de Deus. — 2Rs 4:23.

A observância do dia da lua nova não envolvia a adoração da lua, conforme era praticada por algumas nações pagãs, nem tinha qualquer relação com a astrologia. — Jz 8:21; 2Rs 23:5; Jó 31:26-28.

Isaías escreveu sobre um tempo futuro em que toda a carne se ajuntaria para se curvar diante de Jeová nos dias da lua nova. (Is 66:23) Na profecia de Ezequiel, durante o tempo do exílio em Babilônia, quando ele recebeu a visão de um templo, Jeová disse-lhe: "Quanto ao portão do pátio interno, que dá para o leste, deve continuar fechado pelos seis dias de trabalho e deve ser aberto no dia de sábado, e deve ser aberto no dia da lua nova. E o povo da terra tem de curvar-se à entrada daquele portão, perante Jeová, nos sábados e nas luas novas." — Ez 46:1, 3.

Atualmente, os judeus celebram a lua nova com muitas cerimônias minuciosas e lhe dão muita importância. Mostra-se, porém, aos cristãos, que eles não têm a obrigação de observar uma lua nova ou um sábado, que são apenas parte duma sombra de coisas vindouras, sendo a realidade encontrada em Jesus Cristo. As festividades do Israel natural têm significado simbólico e um cumprimento com muitas bênçãos, por meio do Filho de Deus. — Col 2:16, 17.

FESTIVIDADE DAS BARRACAS. Também conhecida como a Festividade das Tendas (Tabernáculos), ou do Recolhimento, ou chamada de "festividade de Jeová", em Levítico 23:39. As instruções para a sua observância encontram-se em Levítico 23:34-43, Números 29:12-38 e Deuteronômio 16:13-15. A festividade ocupava os dias 15-21 de etanim, com uma assembleia solene no dia 22. Etanim (tisri; setembro-outubro) era originalmente o primeiro mês do calendário judaico, mas, após o Êxodo do Egito, tornou-se o sétimo mês do ano sagrado, visto que abibe (nisã; março-abril), anteriormente o sétimo mês, foi constituído em primeiro mês. (Êx 12:2) A Festividade das Barracas celebrava o recolhimento dos frutos do solo, "os produtos da terra", os quais incluíam cereais, azeite e vinho. (Le 23:39) É chamada de "a festividade do recolhimento na volta do ano". O santo congresso, no oitavo dia, marcava o encerramento solene do ciclo de festividades do ano. — Êx 34:22; Le 23:34-38.

Na realidade, a Festividade das Barracas marcava para Israel o fim da parte principal do ano agrícola. Portanto, era uma ocasião de regozijo e de agradecimento por todas as bênçãos que Jeová lhes tinha dado nos frutos de todas as suas safras. Também, visto que o Dia da Expiação fora observado apenas cinco dias antes, o povo teria a sensação de paz com Jeová. Embora apenas os varões estivessem obrigados a estar presentes, famílias inteiras compareciam. Requeria-se de todos eles morarem em barracas (hebr.: *suk·kóhth*) durante os sete dias da festividade. Cada família costumava ocupar uma barraca. (Êx 34:23; Le 23:42) Estas eram armadas nos pátios das casas, nos terraços das moradias, nos pátios do templo, nas praças públicas e nas estradas dentro do raio da jornada de um sábado, a partir da cidade. Os israelitas deviam usar "o fruto de árvores esplêndidas", folhas de palmeiras, galhos de árvores ramosas e de choupos. (Le 23:40) Nos dias de Esdras, usavam-se folhas de oliveira e de árvore oleaginosa, de murta (bem fragrante) e folhas de palmeiras, bem como ramos de outras árvores, para construir estas estruturas temporárias. O fato de todos, tanto ricos como pobres, morarem em barracas, até mesmo tomando suas refeições nelas durante os sete dias, e que as barracas eram todas dos mesmos materiais, tirados dos morros e vales do país, salientaria a igualdade de todos em relação com a festividade. — Ne 8:14-16.

No dia anterior à festividade, 14 de etanim, a maioria dos celebrantes, se não todos eles, já havia chegado a Jerusalém. O dia 14 era o de preparativos, a menos que este dia fosse um sábado semanal, caso em que os preparativos podiam ser feitos antes. Todos estavam atarefados com a construção das barracas, com a purificação, em cuidar das ofertas que cada um trouxera, e com companheirismo alegre. A cidade de Jerusalém e seus arredores ofereciam uma aparência única e pitoresca, havendo barracas em toda a cidade, bem como nas estradas e nos jardins ao redor de Jerusalém. A colorida beleza das frutas e das folhas, junto com a fragrância da murta, contribuía para o ambiente festivo. Todos estavam na expectativa, aguardando o som do toque de trombeta

da posição elevada do templo, no começo da noitinha outonal, anunciando o advento da festividade.

Durante esta festividade, o número de sacrifícios oferecidos era maior do que em qualquer outra festividade do ano. O sacrifício nacional, começando com 13 novilhos no primeiro dia e diminuindo um por dia, totalizava 70 novilhos sacrificados, além de 119 cordeiros, carneiros e cabritos, em adição às ofertas de cereais e de vinho. Durante a semana, os presentes também apresentavam milhares de ofertas individuais. (Núm 29:12-34, 39) No oitavo dia, em que não se podia fazer nenhum trabalho laborioso, apresentavam-se um novilho, um carneiro e sete cordeiros de um ano, como oferta queimada, junto com ofertas de cereais e de bebida, bem como um cabrito como oferta pelo pecado. — Núm 29:35-38.

Nos anos sabáticos, lia-se a Lei para todo o povo durante a festividade. (De 31:10-13) É provável que a primeira das 24 turmas de sacerdotes estabelecidas por Davi começasse a servir no templo depois da Festividade das Barracas, visto que o templo construído por Salomão foi inaugurado por ocasião desta festividade, em 1026 AEC. — 1Rs 6:37, 38; 1Cr 24:1-18; 2Cr 5:3; 7:7-10.

A característica distintiva da Festividade das Barracas, a natureza primária dela, era o agradecimento alegre. Era o desejo de Jeová que seu povo se alegrasse com ele. "Tendes de alegrar-vos perante Jeová, vosso Deus." (Le 23:40) Era uma festividade de agradecimento pelo recolhimento — não somente dos cereais, mas também do azeite e do vinho, que contribuíam muito para o deleite da vida. Durante esta festividade, os israelitas podiam meditar no coração em que sua prosperidade e a abundância de coisas excelentes não resultavam do seu próprio poder. Não, era o cuidado de Jeová, seu Deus, com eles que lhes dera esta prosperidade. Deviam refletir profundamente nestas coisas, para que não acontecesse que, conforme Moisés disse, "teu coração deveras se enalteça e deveras te esqueças de Jeová, teu Deus, que te tirou da terra do Egito, da casa dos escravos". Moisés declarou também: "E tens de lembrar-te de Jeová, teu Deus, porque é ele quem te dá o poder para produzir riqueza, a fim de cumprir seu pacto que jurou aos teus antepassados, como no dia de hoje." — De 8:14, 18.

Ordenou-se a Israel morar uma semana em barracas, "para que as vossas gerações saibam que foi nas barracas que fiz os filhos de Israel morar quando os fiz sair da terra do Egito. Eu sou Jeová, vosso Deus." (Le 23:42, 43) Podiam relembrar com alegria e gratidão o cuidado que Jeová Deus teve para com eles no ermo, quando Ele lhes forneceu abrigo, quando 'os fez andar através do grande e atemorizante ermo de serpentes venenosas e de escorpiões, e de terra sedenta sem água, que lhes fez sair água da rocha de pederneira, que os alimentou no ermo com maná que seus pais não conheciam'. (De 8:15, 16) Isto lhes dava motivos para se alegrarem com o continuamente crescente cuidado e abundância que Deus lhes dava.

Modalidades Acrescentadas Posteriormente. Um costume que veio a ser adotado mais tarde, ao qual possivelmente se alude nas Escrituras Gregas Cristãs (Jo 7:37, 38), mas não nas Escrituras Hebraicas, era o de tirar água do reservatório de água de Siloé e de derramá-la, junto com vinho, sobre o altar, por ocasião do sacrifício matutino. De acordo com a maioria dos peritos, isto se fazia em sete dias da festividade, mas não no oitavo dia. O sacerdote descia ao reservatório de água de Siloé com um cântaro de ouro (exceto no dia inicial da festividade, que era um sábado, quando se tirava água dum vaso de ouro no templo, ao qual tinha sido levado de Siloé no dia anterior). Ele controlava o tempo de modo a retornar de Siloé com a água justamente quando os sacerdotes no templo estavam prontos para colocar os pedaços do sacrifício no altar. Ao entrar no Pátio dos Sacerdotes pelo Portão das Águas do templo, ele era anunciado por um toque triplo das trombetas dos sacerdotes. A água era então derramada numa bacia que levava à base do altar, ao mesmo tempo em que se derramava vinho numa bacia. Daí, a música do templo acompanhava o canto de Halel (Salmos 113-118), durante o qual os adoradores agitavam suas folhas de palmeira em direção ao altar. Esta cerimônia talvez lembrasse aos celebrantes alegres as palavras proféticas de Isaías: "Com exultação haveis de tirar água dos mananciais de salvação." — Is 12:3.

Outra cerimônia um tanto similar era a de os sacerdotes, em cada um dos sete dias da festividade, desfilarem ao redor do altar, cantando: "Ai! Jeová, salva deveras, por favor! Ai! Jeová, concede deveras bom êxito, por favor!" (Sal 118:25) No sétimo dia, porém, davam esta volta sete vezes.

Segundo fontes rabínicas, havia também outra modalidade destacada desta festividade, a qual, como o de trazer água de Siloé, era realizada na época em que Jesus estava na terra. Esta cerimônia começava no fim do dia 15 de tisri, o primeiro dia da festividade, realmente no início do dia 16, o segundo dia da festividade, e era realizada

por cinco noites consecutivas. Os preparativos eram feitos no Pátio das Mulheres. Havia no pátio quatro grandes candelabros de ouro, cada um com quatro tigelas de ouro. Quatro jovens de ascendência sacerdotal subiam escadas com grandes jarros de óleo, enchendo as 16 tigelas. A roupa velha dos sacerdotes era usada como mecha nas lâmpadas. Escritores judeus dizem que estas lâmpadas davam uma luz brilhante que podia ser vista a uma considerável distância, iluminando os pátios das casas em Jerusalém. Certos homens, inclusive alguns dos anciãos, dançavam com tochas chamejantes na mão e entoavam cânticos de louvor, acompanhados por instrumentos musicais.

Um interessante aspecto incidental é que Jeroboão, que rompeu com Roboão, filho de Salomão, e se tornou rei das dez tribos setentrionais, realizava (no *oitavo* mês, não no *sétimo*) uma imitação da Festividade das Barracas, evidentemente para manter as tribos afastadas de Jerusalém. Mas, naturalmente, os sacrifícios eram feitos aos bezerros de ouro que ele erigira contrário à ordem de Jeová. — 1Rs 12:31-33.

Jesus provavelmente aludiu ao significado espiritual da Festividade das Barracas e talvez à cerimônia com a água de Siloé, quando, "no último dia, o grande dia da festividade, Jesus estava em pé e clamava, dizendo: 'Se alguém tiver sede, venha a mim e beba. Quem depositar fé em mim, assim como disse a Escritura: "Do seu mais íntimo manarão correntes de água viva."'" (Jo 7:37, 38) Também, ele talvez aludisse à iluminação de Jerusalém pelas lâmpadas e tochas, na área do templo, por ocasião da festividade, quando um pouco mais tarde ele disse aos judeus: "Eu sou a luz do mundo. Quem me segue, de modo algum andará na escuridão, mas possuirá a luz da vida." (Jo 8:12) Pouco depois da sua conversa com os judeus, Jesus talvez relacionasse Siloé com a festividade e suas luzes, quando encontrou um homem cego de nascença. Depois de declarar aos seus discípulos: "Sou a luz do mundo", ele cuspiu no chão e fez barro com a saliva, pôs o barro sobre os olhos do homem e lhe disse: "Vai lavar-te no reservatório de água de Siloé." — Jo 9:1-7.

Acenar o povo com ramos de palmeira, nesta festividade, lembra-nos também as multidões que acenavam ramos de palmeira durante a entrada de Jesus em Jerusalém, pouco antes da sua morte, embora isto não ocorresse por ocasião da Festividade das Barracas, mas, antes da Páscoa. (Jo 12:12, 13) Novamente, o apóstolo João, que observou em visão 144.000 dos escravos de Deus, selados na testa, informa-nos: "Depois destas coisas eu vi, e, eis uma grande multidão, que nenhum homem podia contar, de todas as nações, e tribos, e povos, e línguas, em pé diante do trono e diante do Cordeiro, trajados de compridas vestes brancas; e havia palmas nas suas mãos. E gritavam com voz alta, dizendo: 'Devemos a salvação ao nosso Deus, que está sentado no trono, e ao Cordeiro.'" — Re 7:1-10.

A Festividade das Barracas, certamente, era uma conclusão apropriada da parte principal do ano agrícola e do ciclo de festividades do ano. Tudo relacionado com ela exalava alegria, abundantes bênçãos da mão de Jeová, revigoramento e vida.

FESTIVIDADE DAS SEMANAS. Veja PENTECOSTES.

FESTIVIDADE DE TOQUE DE TROMBETA. Esta festividade ocorria no primeiro dia (ou na lua nova) do sétimo mês, etanim (tisri). Para os judeus, era o começo do ano secular. Destacava-se da Festividade da Lua Nova nos outros 11 meses como mais importante. A ordem a respeito da Festividade de Toque de Trombeta declara adicionalmente que ela devia ser reservada como dia de santo congresso, em que não se podia fazer nenhuma sorte de obra laboriosa.

A festividade obtém seu nome da ordem: "Deve haver para vós um completo repouso, uma recordação ao toque de trombeta." "Deve mostrar-se para vós um dia de toque de trombeta." Neste dia apresentavam-se os sacrifícios de um novilho, um carneiro e sete cordeiros, sadios, de um ano, junto com uma oferta de cereais de flor de farinha, umedecida com azeite, bem como um cabritinho como oferta pelo pecado. Isto era em adição às contínuas ofertas diárias, bem como aos sacrifícios especialmente oferecidos nos dias de lua nova. — Le 23:24; Núm 29:1-6.

Esta festividade, naturalmente, era importante, não só porque o mês que ela iniciava era o começo de um novo ano agrícola e de trabalho, mas também porque o Dia da Expiação caía no dia 10 deste mês, e a Festividade das Barracas começava no dia 15. O término da maior parte do recolhimento das safras do ano findo ocorria neste mês. As safras recolhidas durante o mês incluíam uvas para vinho, que alegra o coração do homem, e azeitonas, as quais, entre outras coisas, proviam de alimento, bem como de azeite para iluminação e para ser usado em conexão com muitas ofertas de cereais. (Sal 104:15) Deveras, esta festividade marcava o começo de um mês de agradecimentos a Jeová.

FESTIVIDADE DO SÁBADO. Veja SÁBADO.

FESTIVIDADE DOS PÃES NÃO FERMENTADOS. Esta festividade começava em 15 de nisã, o dia depois da Páscoa, e continuava por sete dias, até o 21 de nisã, inclusive. (Veja PÁSCOA.) Seu nome deriva dos pães não fermentados (hebr.: *mats·tsóhth*), o único pão permitido durante os sete dias da festividade. A massa de pão não fermentada é trabalhada com água, mas sem fermento. Tem de ser preparada rapidamente, para impedir a fermentação.

O primeiro dia da Festividade dos Pães Não Fermentados era uma assembleia solene, também um sábado. No segundo dia, 16 de nisã, levava-se ao sacerdote um molho das primícias da colheita da cevada, a primeira safra a amadurecer na Palestina. Antes desta festividade, não se podia consumir nenhum cereal novo, nem pão ou grãos torrados da nova safra. O sacerdote oferecia essas primícias simbolicamente a Jeová por mover um molho de cereais para lá e para cá, ao passo que se oferecia um carneiro sadio, no seu primeiro ano, como oferta queimada, junto com uma oferta de cereais umedecidos com azeite e uma oferta de bebida. (Le 23:6-14) Não havia ordem para queimar parte do cereal ou sua farinha no altar, como os sacerdotes faziam mais tarde. Não havia apenas uma oferta pública ou nacional de primícias, mas também havia a provisão de que cada família e cada pessoa que tinha alguma propriedade em Israel oferecesse sacrifícios de agradecimento durante esta ocasião festiva. — Êx 23:19; De 26:1, 2; veja PRIMÍCIAS.

Significado. Comer pães não fermentados nessa época estava em harmonia com as instruções que Moisés recebeu de Jeová, conforme registradas em Êxodo 12:14-20, que incluem a injunção estrita, no versículo 19: "Por sete dias não se deve achar nenhuma massa lêveda nas vossas casas." Em Deuteronômio 16:3, os pães não fermentados são chamados de "pão de tribulação", e eram para os judeus um lembrete anual da sua partida apressada da terra do Egito (quando não tiveram tempo para levedar sua massa [Êx 12:34]). Lembravam-se assim da sua condição de tribulação e de servidão, da qual Israel havia sido liberto, assim como dissera o próprio Jeová, "para que te lembres do dia da tua saída da terra do Egito todos os dias da tua vida". A concretização da liberdade que então tinham como nação e seu reconhecimento de Jeová como seu Libertador estabeleciam uma base apropriada para a primeira das três grandes festividades anuais dos israelitas. — De 16:16.

Observâncias Pré-Exílicas. Há três relatos registrados nas Escrituras a respeito da celebração da Festividade dos Pães Não Fermentados após a entrada dos israelitas na Terra da Promessa, e antes do seu exílio babilônico. Mas, não se mencionarem outras observâncias não deve ser tomado como significando que não eram realizadas. Antes, no primeiro relato, há uma referência geral a todas as festividades e arranjos de Salomão para celebrá-las. — 2Cr 8:12, 13.

Nos outros dois casos, as circunstâncias eram notáveis. Um é o reavivamento da celebração da Festividade dos Pães Não Fermentados após um tempo de descaso. Este reavivamento ocorreu durante o primeiro ano do reinado do fiel Rei Ezequias. É de interesse notar que, neste caso, não houve tempo suficiente para preparar a festividade anual em 15 de nisã, porque o trabalho de limpeza e de reparação do templo durou até o 16 de nisã. Portanto, fez-se uso da Lei para celebrar a festividade durante o segundo mês. (2Cr 29:17; 30:13, 21, 22; Núm 9:10, 11) Foi uma ocasião tão alegre e resultou em tal reavivamento religioso, que a celebração de sete dias mostrou ser simplesmente curta demais, e assim se reservaram mais sete dias para ela. O Rei Ezequias e seus príncipes contribuíram generosamente, dando 2.000 novilhos e 17.000 ovelhas para suprir alimento para as multidões presentes. — 2Cr 30:23, 24.

A observância da festividade foi o começo duma grande campanha contra a religião falsa, e, em muitas cidades, esta foi realizada antes de os adoradores voltarem para casa. (2Cr 31:1) A celebração desta Festividade dos Pães Não Fermentados resultou na bênção de Jeová, bem como na eliminação da adoração de demônios, e é um excelente exemplo dos efeitos benéficos da celebração destas festividades nos israelitas.

O último relato registrado da observância pré-exílica da Festividade dos Pães Não Fermentados foi a celebração durante o reinado do Rei Josias, quando ele fez um esforço corajoso de restabelecer a adoração pura de Jeová em Judá. — 2Cr 35:1-19.

Embora essas sejam as únicas observâncias especificamente mencionadas, antes de haver reis, os fiéis juízes e sacerdotes de Israel, sem dúvida, se preocupavam em celebrar as festividades. Mais tarde, tanto Davi como Salomão fizeram extensos arranjos para manter o sacerdócio em funcionamento correto, e outros reis de Judá devem ter cuidado de que as festividades fossem celebradas regularmente. A Festividade dos Pães Não Fermentados foi também celebrada com bastante regularidade em tempos pós-exílicos.

Observância Pós-Exílica. Após a libertação dos judeus de Babilônia e seu retorno à Terra da Promessa, reconstruiu-se e completou-se o templo em Jerusalém sob o forte encorajamento dado pelos profetas de Jeová, Ageu e Zacarias. (Esd 5:1, 2) Em 515 AEC, a reconstruída casa de Jeová foi inaugurada com grande alegria e com todos os sacrifícios apropriados, pertinentes à Festividade dos Pães Não Fermentados. O registro de Esdras 6:22 declara: "E continuaram a celebrar com alegria a festividade dos pães não fermentados por sete dias."

O livro de Malaquias mostra que, com o tempo, apesar do início zeloso para a restauração da verdadeira adoração, quando os exilados retornaram de Babilônia, os sacerdotes ficaram descuidados, orgulhosos e autojustos. O serviço no templo tornou-se uma farsa, embora as festividades fossem celebradas de modo formalístico. (Mal 1:6-8, 12-14; 2:1-3; 3:8-10) Jesus encontrou os escribas e os fariseus guardando escrupulosamente as minúcias da Lei, além das suas tradições acrescentadas. Eles observavam zelosamente as festividades, inclusive a Festividade dos Pães Não Fermentados, mas Jesus condenou-os, pois, por causa da hipocrisia deles, haviam perdido de vista o verdadeiro significado destes excelentes arranjos feitos por Jeová para a bênção deles. — Mt 15:1-9; 23:23, 24; Lu 19:45, 46.

Significado Profético. Jesus Cristo forneceu a interpretação do significado profético do fermento, ou lêvedo, conforme registrada em Mateus 16:6, 11, 12, quando advertiu os seus discípulos: "Mantende os olhos abertos e vigiai-vos do fermento dos fariseus e dos saduceus." Quando seus discípulos raciocinaram incorretamente entre si sobre o que ele queria dizer, ele falou com clareza: "'Como é que não discernis que não vos falei de pães? Mas, vigiai-vos do fermento dos fariseus e dos saduceus.' Compreenderam então que ele dissera que se vigiassem . . . do ensino dos fariseus e dos saduceus." Lucas também relata que Jesus declarou especificamente em outra ocasião: "Vigiai-vos do fermento dos fariseus, que é a hipocrisia." — Lu 12:1.

O apóstolo Paulo dá um significado similar ao fermento em conexão com a Festividade dos Pães Não Fermentados, ao descrever o proceder que os cristãos devem seguir. Em 1 Coríntios 5:6-8, ele dá o seguinte conselho aos seus irmãos cristãos: "Não sabeis que um pouco de fermento leveda a massa toda? Retirai o velho fermento, para que sejais massa nova, conforme estiverdes livres do levedo. Pois, deveras, Cristo, a nossa páscoa, já tem sido sacrificado. Consequentemente, guardemos a festividade, não com o velho fermento, nem com o fermento de maldade e iniquidade, mas com os pães não fermentados da sinceridade e da verdade."

Em 16 de nisã, o segundo dia da Festividade dos Pães Não Fermentados, o sumo sacerdote movia em oferta para lá e para cá as primícias da colheita da cevada, que era a primeira safra do ano, ou a que se poderia chamar de *primeira* das primícias da terra. (Le 23:10, 11) É significativo que Jesus Cristo foi ressuscitado naquele mesmo dia, 16 de nisã do ano 33 EC. O apóstolo compara Cristo com outros ressuscitados, dizendo: "No entanto, agora Cristo tem sido levantado dentre os mortos, as primícias dos que adormeceram na morte. . . . Mas, cada um na sua própria categoria: Cristo, as primícias, depois os que pertencem a Cristo durante a sua presença." Cristo é também chamado de "primogênito entre muitos irmãos". — 1Co 15:20-23; Ro 8:29.

FESTO [do lat.: Festivo; Alegre]. Governador da província romana da Judeia depois de Félix ter sido chamado de volta a Roma. (At 24:27) O ano desta mudança de governadores não é conhecido com exatidão; as únicas fontes de informação são a Bíblia e Josefo, e nenhuma delas lança luz sobre a nomeação feita por Nero. Há duas escolas de críticos, uma argumentando a favor da chegada de Pórcio Festo à Judeia já em 54 EC, a outra, só em 61. Os historiadores tendem a favorecer um tempo entre 58 e 61 EC. O ano 58 EC, conforme apresentado pela *Analytical Concordance to the Bible* (Concordância Analítica da Bíblia, p. 342), de Young, parece ser a data mais provável da ascensão de Festo como governador da Judeia.

Três dias depois de Festo chegar a Cesareia, ele viajou a Jerusalém, evidentemente para se familiarizar com os problemas do povo que devia governar. Paulo estava em Cesareia, deixado ali como prisioneiro pela administração de Félix. Os principais sacerdotes e os principais homens dos judeus não perderam tempo para exigir que ele fosse trazido a Jerusalém, visto que esperavam pegá-lo em caminho, de emboscada, e matá-lo. Festo, em vez disso, decidiu realizar um novo julgamento para Paulo e ordenou que os acusadores comparecessem perante seu tribunal em Cesareia. Depois do "julgamento", Festo estava convencido da inocência de Paulo, e mais tarde confessou ao Rei Agripa II: "Eu percebi que ele não tinha cometido nada que merecesse a morte." (At 25:25) Anteriormente, "desejoso de ganhar o favor dos judeus", Festo perguntou a Paulo se ele iria voluntariamente a Jerusalém para o julgamento. (At 25:9) Paulo, porém, respondeu: "Nenhum homem me pode entregar a eles como favor. Apelo para César!" — At 25:11.

Festo confrontou-se assim com um novo problema. Explicando a Agripa que tinha de mandar este prisioneiro para Roma, mas não dispunha de acusações contra ele, Festo observou: "Pois me parece desarrazoado enviar um prisioneiro e não indicar também as acusações contra ele." (At 25:27) Agripa ofereceu-se para ouvir ele mesmo a Paulo, a fim de resolver este problema. Paulo, na sua defesa, fez um discurso tão eloquente e emocionante, que Festo se sentiu induzido a exclamar: "Estás ficando louco, Paulo! A grande erudição está-te levando à loucura!" (At 26:24) Paulo voltou-se então para Agripa com um forte apelo, provocando a observação de Agripa: "Em pouco tempo me persuadirias a tornar-me cristão." (At 26:28) Mais tarde, Agripa disse a Festo: "Este homem podia ter sido livrado, se não tivesse apelado para César." Esta decisão foi inteiramente providencial, porque o Senhor revelara de antemão a Paulo: "Tem coragem! . . . terás de dar também testemunho em Roma." — At 23:11; 26:32.

Em comparação com a opressiva administração de Félix, a de Festo é classificada como geralmente favorável. Ele suprimiu os bandidos terroristas conhecidos como os Assassinos, ou *Sicarii* (sicários; faquistas), e de outras maneiras tentou sustentar a lei romana. Uma determinação de Festo, porém, foi anulada quando apelada para Roma. Agripa construiu seu refeitório com vista para a área sagrada do templo, motivo pelo qual os judeus construíram um muro para obstruir-lhe a vista. Festo ordenou que o muro fosse retirado, por bloquear a vista dos soldados, mas, quando o caso foi apelado para Roma, permitiu-se que o muro ficasse de pé. Festo morreu no cargo, sendo substituído por Albino.

FIAÇÃO. Processo de estirar e torcer fibras vegetais ou animais, tais como linho, algodão, lã e pelos de cabra, em linha ou fio. Linhas torcidas eram usadas para tecelagem, costura, bordados e para fazer cordas.

Entre os hebreus e outros, usavam-se para este processo a roca e o fuso. Diz-se a respeito de uma esposa capaz: "Ela estendeu suas mãos à roca de fiar e suas próprias mãos seguram o fuso." (Pr 31:19) A roca era uma vara em que as fibras limpas e penteadas ou cardadas (Is 19:9) estavam frouxamente enroladas. Os métodos variavam, mas um modo era segurar a roca na mão esquerda. As fibras eram estiradas dela até certa extensão e presas ao fuso. Este era uma vara mais curta, com um gancho numa ponta, para prender as fibras, e uma polia (um disco de material pesado, tal como pedra) perto da outra ponta. Usando a mão direita, a fiandeira girava o fuso pendurado, retorcendo assim as fibras em fio. Este fio, a seguir, era enrolado em torno do eixo do fuso e preso. Daí, repetia-se a operação até que todas as fibras da roca se tivessem tornado um só fio comprido.

Tanto homens como mulheres do antigo Egito faziam a fiação, mas, entre os hebreus, a fiação parece ter sido feita primariamente por mulheres. As mulheres israelitas tinham o privilégio de fiar e de contribuir tecidos quando o tabernáculo estava para ser construído. — Êx 35:25, 26.

Jesus Cristo referiu-se à fiação quando exortou seus discípulos a não ficarem indevidamente ansiosos quanto a que haviam de vestir, mas a confiar em que Deus os vestiria. Jesus disse: "Notai bem como os lírios crescem; eles nem labutam nem fiam; mas, eu vos digo: Nem mesmo Salomão, em toda a sua glória, vestia-se como um destes." — Lu 12:27, 28; Mt 6:28-30.

FIANÇA. Garantia do cumprimento duma obrigação; penhor, garantia ou caução; alguém que se responsabiliza por outro. O salmista apelou para que Jeová agisse como seu "penhor", protegendo-o contra defraudadores. — Sal 119:122.

O método costumeiro de alguém se tornar fiador de outro continuou imutável por séculos. O patriarca Jó fez a seguinte referência a isso: "Por favor, coloca deveras meu penhor junto de ti. Quem mais apertará as mãos comigo em compromisso?" (Jó 17:3) Provérbios 17:18 ajuda em determinar o proceder seguido: "O homem falto de coração dá apertos de mão, prestando plena fiança diante do seu companheiro." Evidentemente, alguém se tornava fiador de outro quando, na presença de testemunhas, batia, segurava ou apertava a mão do credor da transação e prometia assumir as obrigações do devedor, caso este deixasse de fazer o pagamento. No Oriente, este ato de bater ou tocar as mãos significava a selagem de um trato ou de um pacto. (Pr 11:21) Evidentemente, foi desta maneira que Jeú confirmou a resposta afirmativa de Jonadabe à pergunta: "É teu coração reto para comigo assim como o meu próprio coração é para com o teu coração?" Pois ele disse a Jonadabe: "Se é, dá-me deveras a tua mão." — 2Rs 10:15.

Utilizando outros meios, Judá deu seu anel de chancela, seu cordão e sua vara como penhor a Tamar, até que lhe mandasse um cabritinho como pagamento de relações sexuais. (Gên 38:17-20) Rubem ofereceu fiança a Jacó por Benjamim, quando propôs levar este ao Egito, dizendo: "Meus próprios dois filhos podem ser mortos por ti se não to trouxer de volta." Jacó recusou isto. Mais tarde, Judá conseguiu oferecer-se como fiança por Benjamim: "Eu é que serei fiança por ele. Da minha mão poderás demandar a penalidade por ele." Quando parecia que Benjamim se tornaria escravo no Egito, Judá estava pronto para tomar o lugar dele como escravo, visto que era fiança para o rapaz. Esta foi a base legal para a sua súplica a José: "Pois o teu escravo tornou-se fiança pelo rapaz enquanto estiver longe de seu pai . . . De modo que agora, por favor, deixa teu escravo ficar em lugar do rapaz, como escravo do meu amo." — Gên 42:37, 38; 43:8, 9; 44:32, 33.

A Lei regulamentava de forma estrita os penhores dados como garantia pelo devedor. Com o aumento do comércio em Israel, também aumentou a prática de fianças em transações mercantis. Os provérbios advertiam que isto era uma prática perigosa, tola, especialmente quando alguém não podia fazê-lo sem o risco de perder coisas essenciais para a vida. — Pr 6:1-5; 11:15; 22:26, 27; veja PENHOR.

FICOL. Chefe do exército do rei filisteu Abimeleque. Ficol acompanhou Abimeleque quando concluíram pactos tanto com Abraão como com Isaque. (Gên 21:22, 32; 26:26, 31) Visto que estas duas reuniões ocorreram com um intervalo de mais de 75 anos, "Ficol" bem que pode ser um título ou um nome usado para quem quer que ocupasse este cargo, em vez de ser o nome de um só homem tanto tempo neste posto. Por motivos similares, é possível que o nome de seu rei também fosse título.

FÍGADO. Grande órgão glandular dos animais vertebrados e do homem, que desempenha um papel na digestão e na química do sangue; no homem, é a maior glândula. O termo hebraico para fígado (*ka·védh*) deriva duma raiz que significa "pesado". As Escrituras Hebraicas usam a palavra "fígado" mais frequentemente com respeito ao fígado de animais, preparados pelos israelitas como sacrifício. (Êx 29:22; Le 3:4, 10, 15; 4:9) O que se devia fazer fumegar sobre o altar era "a acrescência do fígado". (Êx 29:13) O *Commentary on the Old Testament* (Comentário Sobre o Velho Testamento), de C. F. Keil e F. Delitzsch, descreve esta parte do fígado como "o retículo do fígado, ou retículo do estômago . . . , que começa na divisão entre os lobos direito e esquerdo do fígado, e se estende em um lado pelo estômago, e, do outro, até a região dos rins. . . . Este retículo menor é delicado, mas não tão gorduroso quanto o retículo maior; embora ainda constitua parte das porções gordurosas". (1973, Vol. I, O Terceiro Livro de Moisés, p. 300) No comentário de Rashi sobre Levítico 3:4, ela é definida como "a parede (membrana) protetora sobre o fígado". — *Pentateuch With Targum Onkelos, Haphtaroth and Rashi's Commentary* (Pentateuco com Targum Onkelos, Haftarot e o Comentário de Rashi), traduzido para o inglês por M. Rosenbaum e A. Silbermann.

O relato do Rei Salomão sobre o jovem inexperiente, que sucumbe aos engodos da mulher imoral, conclui: "De repente ele vai atrás dela, . . . até que uma flecha lhe fende o fígado, . . . e ele não sabia que envolvia a sua própria alma." (Pr 7:21-23) Esta é uma descrição bem apropriada, porque os médicos verificaram que, em estágios avançados da sífilis (assim como também se dá com muitas outras doenças), organismos bacterianos estragam o fígado. O organismo (gonococo) responsável pela gonorreia, outra doença sexualmente transmissível, em alguns casos também causa uma grave inflamação do fígado. Naturalmente, um grave dano causado ao fígado pode resultar em morte. O papel do fígado, vital para a vida, é reconhecido por ser usado figuradamente para retratar profunda tristeza. — La 2:11.

O Rei Nabucodonosor, de Babilônia, quando procurou orientação para as suas manobras militares, "examinou o fígado", como forma de adivinhação. — Ez 21:21; veja ADIVINHAÇÃO.

FIGELO. Homem do distrito da Ásia, que 'se desviou de' Paulo. — 2Ti 1:15; veja ÁSIA.

FIGO [hebr.: *te'e·náh;* gr.: *sy·ké, sý·kon*]. Junto com a oliveira e a videira, a figueira (*Ficus carica*) é uma das plantas mais destacadas da Bíblia, sendo mencionada em mais de 50 textos. (Jz 9:8-13; Hab 3:17) A figueira é nativa do SO da Ásia, de Israel, da Síria e do Egito, e é famosa por sua notável longevidade. Embora esta árvore também viceje de forma silvestre, para produzir bons frutos, ela precisa de cultivo. (Lu 13:6-9) É bastante adaptável a vários tipos de solo, crescendo bem até mesmo em solo rochoso. Pode atingir a altura de uns 9 m, com um tronco do diâmetro de uns 60 cm, e tem ramos que se espalham amplamente. Embora seja primariamente apreciada pelos seus frutos, é também muito prezada pela sua boa sombra. (Jo 1:48-50) As folhas são amplas, tendo até 20 cm ou mais de largura. A primeira menção da figueira é com respeito ao uso das suas folhas costuradas como cobertura para os lombos de Adão e Eva. (Gên 3:7) Em algumas partes do Oriente Médio, folhas de figueira ainda são costuradas e usadas para embrulhar frutas, e para outros fins. — Veja SICÔMORO.

Safras Temporã e Serôdia. Basicamente, há duas safras de figos produzidas anualmente pelas figueiras: os primeiros figos maduros, ou figos temporãos (hebr.: *bik·ku·ráh*), que amadurecem em junho ou no começo de julho (Is 28:4; Je 24:2; Os 9:10), e os figos serôdios, que crescem no lenho novo e constituem a safra principal, amadurecendo em geral a partir de agosto. Os figos temporãos podem ser facilmente sacudidos para caírem da árvore, quando maduros, e são apreciados pelo seu sabor delicado. — Na 3:12.

Por volta de fevereiro, os primeiros botões dos frutos surgem nos ramos da estação anterior, e eles precedem às folhas em cerca de dois meses, visto que as folhas só costumam aparecer no fim de abril ou em maio. (Mt 24:32) No Cântico de Salomão 2:13, mencionam-se os primeiros sinais do amadurecimento dos novos figos verdes (hebr.: *pagh*) em conexão com as videiras em flor, floração que começa por volta de abril. Portanto, na época em que a árvore está coberta de folhas, ela também deveria ter frutos. A figueira que Jesus Cristo amaldiçoou parece ter tido folhas anormalmente cedo, visto que então era o dia 10 de nisã do ano 33 EC. Sua aparência dava motivos para se esperar que tivesse também frutos precoces, próprios para consumo, e o registro em Marcos 11:12-14 indica que Jesus se chegou à figueira pensando nisso, embora 'não fosse a estação dos figos', quer dizer, a época para a colheita dos figos. Ter a árvore somente folhas mostrava que não ia produzir nenhuma safra, e, portanto, era enganosa na sua aparência. Jesus amaldiçoou-a como improdutiva, fazendo-a secar-se. — Veja Mt 7:19; 21:43; Lu 13:6-9.

Uso Como Alimento e Como Remédio. Os figos eram uma fonte básica de alimento nos tempos bíblicos e continuam a sê-lo em diversos países do Oriente Médio. Eram transformados em "tortas de figos prensados" (hebr.: *deve·lím*), convenientes para transporte. (1Sa 25:18; 30:12; 1Cr 12:40) Uma torta assim foi usada como cataplasma no furúnculo do Rei Ezequias, e tortas deste tipo ainda são usadas desta maneira hoje no Oriente Médio. — 2Rs 20:7.

Uso Figurado e Profético. A figueira e a videira são mencionadas juntas em muitos textos, e as palavras de Jesus em Lucas 13:6 mostram que as figueiras muitas vezes eram plantadas em vinhedos. (2Rs 18:31; Jl 2:22) A expressão 'sentar-se cada um debaixo da sua própria videira e figueira' simbolizava condições pacíficas, prósperas e seguras. — 1Rs 4:25; Miq 4:4; Za 3:10.

Em vista do destaque da figueira na vida das pessoas, é compreensível por que foi tantas vezes usada nas profecias. Por causa da sua importância como alimento para a nação, o total fracasso duma safra de figos seria calamitoso. De modo que a figueira recebeu menção especial quando se predisse a destruição ou ruína daquela terra. — Je 5:17; 8:13; Os 2:12; Jl 1:7, 12; Am 4:9; Hab 3:17.

A própria nação de Israel foi comparada por Jeová a duas espécies de figos. (Je 24:1-10) Jesus, para ilustrar que se poderia reconhecer os falsos profetas pelos maus frutos deles, citou a impossibilidade de se colherem "figos dos abrolhos". (Mt 7:15, 16; compare isso com Tg 3:12.) O fato de a figueira 'brotar folhas' em meados da estação da primavera foi usado por Jesus como indicador bem conhecido do tempo. (Mt 24:32-34) Por fim, a facilidade com que ventos fortes fazem cair ao chão 'figos verdes' (gr.: *ó·lyn·thos*) é usada pelo escritor de Revelação (Apocalipse) como símile. — Re 6:13.

FILACTÉRIO. Veja CAIXINHA COM TEXTOS.

FILADÉLFIA [Afeição Fraternal]. Cidade situada no O da Ásia Menor, onde havia uma congregação cristã, à qual se escreveu uma das sete cartas contidas em Revelação (Apocalipse). (Re 1:11; 3:7-13) A cidade de Filadélfia, na Lídia, encontrava-se num planalto colinoso ao S do rio Cogamis, a uns 45 km ao SE de Sardes e a 80 km ao NO de Laodiceia. Foi construída no segundo século AEC por Êumenes II, rei de Pérgamo, ou por seu irmão Átalo II (Filadelfo), do qual a cidade recebeu o nome. A cidade encontrava-se à cabeceira dum amplo vale que, passando por Sardes, levava até Esmirna (a moderna Izmir) na costa marítima. Havia estradas que a ligavam com a costa, com Pérgamo ao N e com Laodiceia ao SE. A cidade servia de porta para o coração da Frígia.

Filadélfia era o próspero centro dum setor vinícola, e sua deidade principal era Dioniso, deus do vinho. A região estava sujeita a repetidos terremotos, um dos quais destruiu Filadélfia em 17 EC. Com a ajuda financeira de Roma, a cidade foi reconstruída e adotou o nome Neocaesarea (Nova Cesareia), e, num período posterior, Flávia. O lugar é agora ocupado pela moderna Alasehir. A cidade antiga era um centro do qual se espalhou o helenismo na Ásia Menor.

Evidentemente, havia judeus ali, sendo que Revelação 3:9 menciona "os da sinagoga de Satanás, que se dizem judeus". Estes talvez agissem contra os cristãos fiéis na cidade, por tentar recobrar os cristãos que eram judeus por nascimento, ou por persuadi-los a reter ou a assumir certas práticas da Lei mosaica. A tentativa fracassou. Jesus elogiou os cristãos pela sua perseverança. Incentivou-os a 'persistir em apegar-se' ao que tinham. — Re 3:9-11.

Quanto à Filadélfia de Decápolis, veja RABÁ N.º 1.

FILÊMON [Amoroso]. Amo cristão de escravos, associado com a congregação em Colossos. Sua casa, nesta cidade da parte sudoeste da Ásia Menor, servia de local de reunião para a congregação ali. Filêmon mostrou-se fonte de revigoramento para concristãos, e exemplo de fé e de amor. O apóstolo Paulo considerou-o como amado colaborador. (Flm 1, 2, 5-7; compare Col 4:9 com Flm 10-12.) O desejo de Paulo, de se hospedar com Filêmon, reflete favoravelmente sobre a hospitalidade deste homem. — Flm 22; compare isso com At 16:14, 15.

Áfia e Arquipo parecem ter sido membros da família de Filêmon, visto que Paulo também se dirige a eles na sua carta a Filêmon. Áfia talvez fosse a esposa de Filêmon, e Arquipo pode ter sido filho dele. — Flm 2.

Parece que Filêmon tornou-se cristão pelos esforços de Paulo. (Flm 19) Todavia, visto que Paulo não pregara na própria Colossos (Col 2:1), Filêmon talvez chegasse a conhecer o cristianismo em resultado da atividade do apóstolo em Éfeso, por dois anos, quando "todos os que habitavam no distrito da Ásia [que abrangia Colossos] . . . ouviram a palavra do Senhor". — At 19:10.

Algum tempo antes de Filêmon receber a carta de Paulo, seu escravo Onésimo fugira dele. Este escravo fugitivo possivelmente até mesmo furtou dinheiro do seu amo para financiar a viagem a Roma, onde mais tarde conheceu Paulo e se tornou cristão. — Flm 10, 11, 18, 19; veja ESCRAVO.

FILÊMON, CARTA A. Carta escrita pelo apóstolo Paulo, de seu próprio punho, e dirigida principalmente a Filêmon. (Flm 1, 2, 19) Deve ter sido escrita algum tempo depois do início do primeiro encarceramento de Paulo em Roma (provavelmente c. 60-61 EC), porque o apóstolo tinha a esperança de ser "posto em liberdade". — V. 22; veja FILÊMON; ONÉSIMO.

O objetivo de o apóstolo escrever esta carta era animar Filêmon a bondosamente aceitar de volta seu escravo fugitivo, Onésimo. Em vez de Paulo usar sua autoridade apostólica para lhe ordenar isso, ele apelou à base do amor e da amizade pessoal. (Flm 8, 9, 17) Conhecendo Filêmon como homem de fé e amor, Paulo estava confiante de que receberia novamente seu escravo, anteriormente inútil, mas agora cristão, assim como receberia o próprio apóstolo. (Vv. 10, 11, 21) Isto é especialmente dig-

DESTAQUES DE FILÊMON

Carta que incentivava a que se mostrasse amor e misericórdia para com um escravo fugitivo que se tornara cristão.

Escrita por volta de 60-61 EC, enquanto Paulo era prisioneiro em Roma.

Elogiado Filêmon por seu amor e sua fé. (Vv 1-7)

Paulo chama Filêmon de amado e de colaborador.

Relatos sobre o amor e a fé de Filêmon induzem Paulo a agradecer a Deus e dão ao apóstolo muita alegria e consolo.

Paulo manda Onésimo de volta como "mais do que escravo". (Vv 8-25)

O encarcerado Paulo, à base do amor, apela a favor do escravo fugitivo Onésimo, que se tornou cristão pela associação com Paulo.

Visto que Onésimo é útil em ministrar-lhe, Paulo gostaria de retê-lo; o apóstolo, porém, o manda de volta, uma vez que não quer fazer nada sem o consentimento de Filêmon.

Paulo exorta Filêmon a acolher Onésimo como irmão, como se fosse o próprio apóstolo, e Paulo expressa confiança em Filêmon fazer ainda mais do que o pedido.

no de nota, visto que Filêmon tinha o direito legal de dar a Onésimo uma severa punição.

Além de nos fornecer um exemplo real, que ilustra a beleza da benignidade, do perdão e da misericórdia cristãos, a carta nos diz algo sobre os primitivos cristãos. Eles se reuniam em lares particulares, tratavam uns aos outros de "irmão" e "irmã" (Flm 1, 2, 20), oravam uns pelos outros (vv. 4, 22) e eram encorajados pela fé e pelo amor mostrados por concrentes (vv. 4-7).

FILETO [Amado; Digno de Ser Amado]. Apóstata do cristianismo, no primeiro século, mencionado por Paulo junto com Himeneu; Paulo descreve Fileto e Himeneu como falsos instrutores no que se refere à ressurreição, e como subvertedores da fé. — 2Ti 2:17, 18.

FILHA. Descendente do sexo feminino; no hebraico, *bath,* e no grego, *thy·gá·ter.* (Gên 5:4; Mt 14:6; At 21:9) O nascimento de filhas numa família nos tempos bíblicos não era um evento tão grande como a chegada de filhos; a posição delas era menos honrosa do que a dos meninos, e os nomes delas não foram tantas vezes registrados. (1Cr 2:34, 35) Todavia, a maioria dos pais amavam muito as filhas e protegiam os interesses delas. Quando pais pesarosos intercederam, Jesus curou a filha duma mulher fenícia, e levantou dentre os mortos a filha de Jairo. — Mt 15:22-28; Lu 8:41, 42, 49-56.

Na sociedade patriarcal, as filhas tinham certos direitos, certas responsabilidades e também certas limitações. Designavam-se-lhes diversas tarefas. As filhas de sacerdotes comiam da porção sacerdotal dos sacrifícios. (Gên 24:16, 19, 20; 29:6-9; Le 10:14) A filha era propriedade do pai até ele dá-la em casamento (Jos 15:16, 17; 1Sa 18:17, 19, 27), e, como tal, podia até mesmo ser dada em penhor ou vendida em escravidão, embora não a um estrangeiro. (Êx 21:7-10; Ne 5:2-5) Até ela se casar, seus votos estavam sujeitos à anulação pelo pai. (Núm 30:3-5) O pai não podia legalmente torná-la prostituta, e caso ela fosse violentada, ele podia cobrar indenização. (Êx 22:16, 17; Le 19:29; De 22:28, 29) Há casos em que os pais ofereciam suas filhas virgens a turbas depravadas, para proteger seus hóspedes. (Gên 19:6-8; Jz 19:22-24) As filhas às vezes recebiam uma herança junto com os seus irmãos, mas no caso das cinco filhas de Zelofeade, o qual faleceu sem deixar filhos varões, elas receberam a inteira herança de seus antepassados, sob a condição de que se casassem com filhos de Manassés, a fim de que a propriedade permanecesse na mesma tribo. (Núm 36:1-12; Jos 15:19; Jó 42:15) Quando uma filha era divorciada ou viúva, podia voltar à casa do pai. — Gên 38:11; Le 22:13.

"Filha" — trata-se sempre da descendente imediata?

O termo "filha" era aplicado a relações que não eram a progênie imediata da pessoa. Por exemplo, em certas circunstâncias, o termo referia-se a uma irmã (Gên 34:8, 17), uma filha adotiva (Est 2:7, 15), uma nora (Jz 12:9; Ru 1:11-13), uma neta (1Rs 15:2, 10, onde a palavra hebraica para filha, *bath,* é vertida por "neta" em *Mo, NM;* veja 2Cr 13:1, 2) e uma descendente. — Gên 27:46; Lu 1:5; 13:16.

Além de ser aplicado a estas parentas diretas, o termo "filha" era aplicado a mulheres em geral (Gên 6:2, 4; 30:13; Pr 31:29); a mulheres de determinado país, povo ou cidade (Gên 24:37; Jz 11:40; 21:21); e adoradoras de deuses falsos (Mal 2:11). Era usado de modo geral quando alguém em autoridade ou uma pessoa mais idosa se dirigia bondosamente a uma mulher mais jovem. (Ru 3:10, 11; Mr 5:34) Formas da palavra *bath* também são usadas para se referir a "ramos" duma árvore (Gên 49:22) e a "aldeias dependentes" duma cidade maior. (Núm 21:25; Jos 17:11; Je 49:2) O termo para "filha", nos seus muitos sentidos, ocorre mais de 600 vezes na Bíblia.

FILHO. A palavra hebraica *ben* e a grega *hui·ós,* que significam "filho", muitas vezes são usadas em sentido mais amplo do que apenas para designar o descendente masculino imediato da pessoa. "Filho"

pode significar filho adotivo (Êx 2:10; Jo 1:45), descendente, tal como um neto ou bisneto (Êx 1:7; 2Cr 35:14; Je 35:16; Mt 12:23), ou genro. — Compare 1Cr 3:17 e Lu 3:27 (Sealtiel evidentemente era filho de Jeconias e genro de Néri); Lu 3:23, "José, filho de Eli", evidentemente o genro (nesta frase, *hui·ós,* "filho", não aparece no texto grego, mas é subentendido). — Veja CRIANÇA (FILHO), CRIANCINHAS.

Os homens muitas vezes eram identificados, ou diferenciados, pelo nome do pai ou pelo de um antepassado mais distante, como (Davi), "o filho de Jessé". (1Sa 22:7, 9) As palavras hebraica e aramaica *ben* e *bar,* "filho", frequentemente eram prefixadas ao nome do pai, dando ao filho um sobrenome, como Barjesus (que significa "Filho de Jesus"). (At 13:6) Algumas versões não traduzem o prefixo; outras o traduzem na maioria dos casos; outras fornecem a tradução na margem. Ou o prefixo talvez seja ligado ao nome por causa das circunstâncias que cercavam o nascimento do filho, como Ben-Ami, que significa "Filho do Meu Povo [isto é, dos meus parentes]", e não filho de estrangeiros; ou Ben-Oni, que significa "Filho do Meu Pesar", nome dado a Benjamim pela sua moribunda mãe Raquel. — Gên 19:38; 35:18.

Além disso, a palavra "filhos" frequentemente serve para fins descritivos, tais como: orientais (literalmente: "filhos do Oriente" [1Rs 4:30; Jó 1:3 n]); "ungidos" (literalmente: "filhos do óleo" [Za 4:14 n]); membros ("filhos") de classes ocupacionais, tais como "filhos dos profetas" (1Rs 20:35), ou: "membro ["filho"] dos misturadores de unguento" (Ne 3:8); exilados retornados ("filhos do Exílio") (Esd 10:7, 16 n); homens imprestáveis, patifes ("filhos de belial") (1Sa 2:12 n). Aqueles que adotam certa conduta, ou que manifestam certa característica, são designados por expressões tais como "filhos do Altíssimo", "filhos da luz e filhos do dia", "filhos do reino", "filhos do iníquo", "filho do Diabo", "filhos da desobediência". (Lu 6:35; 1Te 5:5; Mt 13:38; At 13:10; Ef 2:2) Assim também com o julgamento ou resultado correspondente à característica, tal como "objeto para a Geena" (literalmente: filho da Geena); "filho da destruição". (Mt 23:15; Jo 17:12; 2Te 2:3) Isaías, que profetizou o castigo de Deus sobre Israel, chamou a nação de "meus trilhados e filho da minha eira". — Is 21:10.

Os anjos, criados por Deus, são filhos de Deus. (Jó 1:6; 38:7) Adão, como criação de Deus, era filho de Deus. (Lu 3:38) Aqueles juízes e governantes de Israel, contra quem se dirigiu a palavra de Deus, eram chamados de "filhos do Altíssimo", sem dúvida, porque ocupavam um cargo em Israel como representantes do governo divino, embora fossem transgressores. (Sal 82:6) Aqueles que Deus escolhe para serem co-herdeiros do seu Filho Jesus Cristo são chamados de "filhos de Deus". — Ro 8:14-17.

Desejo de Ter Descendente Masculino. Nos tempos antigos, os casais desejavam fortemente um descendente masculino. (Gên 4:1, 25; 29:32-35) Conforme o expressou o salmista: "Filhos são uma herança da parte de Jeová . . . Feliz o varão vigoroso que encheu deles a sua aljava." (Sal 127:3-5) Havendo filho varão, a linhagem de descendência era garantida, o nome dos antepassados era preservado na posteridade e a propriedade hereditária de terra permanecia na família. (Núm 27:8) As mulheres israelitas desejavam ter filhos varões, talvez com a esperança de que um dos seus filhos mostrasse ser o "descendente [lit.: semente]" por meio de quem viriam as bênçãos de Deus para a humanidade, conforme prometido a Abraão. (Gên 22:18; 1Sa 1:5-11) No devido tempo, o anjo Gabriel anunciou a Maria, uma virgem da tribo de Judá, que ela seria "altamente favorecida", acrescentando: "Conceberás na tua madre e darás à luz um filho, e deves dar-lhe o nome de Jesus. Este será grande e será chamado Filho do Altíssimo; e Jeová Deus lhe dará o trono de Davi, seu pai." — Lu 1:28, 31, 32.

FILHO(S) DE DEUS.

A expressão "Filho de Deus" identifica primariamente a Cristo Jesus. Outros chamados de "filho(s) de Deus" incluem criaturas espirituais, inteligentes, produzidas por Deus; o homem Adão, antes de pecar; e os humanos com os quais Deus lidou à base duma relação pactuada.

"Filhos do Verdadeiro Deus." A primeira menção de "filhos do verdadeiro Deus" ocorre em Gênesis 6:2-4. Ali, esses filhos são mencionados como 'começando a notar as filhas dos homens, que elas eram bem-parecidas; e foram tomar para si esposas, a saber, todas as que escolheram', antes do Dilúvio global.

Muitos comentadores afirmam que estes 'filhos de Deus' eram também humanos, sendo na realidade homens da linhagem de Sete. Baseiam seu argumento no fato de que o piedoso Noé era da linhagem de Sete, ao passo que as outras linhagens descendentes de Adão, a de Caim e as de quaisquer outros filhos de Adão (Gên 5:3, 4), foram destruídas no Dilúvio. De modo que dizem que, tomarem "os filhos do verdadeiro Deus" por esposas "as filhas dos homens" significa que os setitas passaram a casar-se com as da linhagem do iníquo Caim.

Todavia, não há nada que mostre que Deus fizesse neste ponto alguma distinção assim entre as linhagens familiares. Falta evidência bíblica corroborante para apoiar o conceito de que aqui se trata de casamentos mistos entre as linhagens de Sete e de Caim, ou que esses casamentos fossem responsáveis pelo nascimento de "poderosos", mencionados no versículo 4 . É verdade que a expressão "filhos de homens [ou "da humanidade"]" (que aqueles que preferem o já mencionado conceito contrastariam

com a expressão 'filhos de Deus') é frequentemente usada em sentido desfavorável, mas nem sempre. — Veja Sal 4:2; 57:4; Pr 8:22, 30, 31; Je 32:18, 19; Da 10:16.

Filhos angélicos de Deus. Por outro lado, há uma explicação que encontra corroboração nas Escrituras. A próxima ocorrência da expressão "filhos do verdadeiro Deus" está em Jó 1:6, e ali se refere obviamente a filhos espirituais de Deus, reunidos na presença Dele, entre eles comparecendo também Satanás, que estivera a "percorrer a terra". (Jó 1:7; veja também 2:1, 2.) Novamente, em Jó 38:4-7, "os filhos de Deus" que 'bradaram em aplauso' quando Deus 'lançou a pedra angular' da Terra, claramente eram filhos angélicos e não humanos descendentes de Adão (o qual nem mesmo ainda tinha sido criado). Igualmente, no Salmo 89:6, "os filhos de Deus" definitivamente são criaturas celestiais, não terrenas. — Veja DEUS (Termos Hebraicos).

A identificação dos "filhos do verdadeiro Deus", em Gênesis 6:2-4, com criaturas angélicas sofre objeção por parte daqueles que sustentam o já mencionado conceito, por dizerem que o contexto se relaciona inteiramente com iniquidade *humana*. Esta objeção não é válida, porém, visto que a intervenção errada de criaturas espirituais em assuntos humanos com toda a certeza podia contribuir para o aumento da iniquidade humana ou acelerá-la. Criaturas espirituais iníquas, durante o tempo em que Jesus esteve na terra, embora não se materializassem então em forma visível, foram responsáveis pela conduta humana extremamente errada. (Veja DEMÔNIO; POSSESSÃO DEMONÍACA.) A menção da intromissão nos assuntos humanos por parte de filhos angélicos de Deus podia razoavelmente aparecer no relato de Gênesis, exatamente porque explica em grau considerável a gravidade da situação que se desenvolvera na Terra antes do Dilúvio.

Isto é apoiado pelas referências do apóstolo Pedro aos "espíritos em prisão, os quais outrora tinham sido desobedientes, quando a paciência de Deus esperava nos dias de Noé" (1Pe 3:19, 20), e aos "anjos que pecaram", mencionados em conexão com o "mundo antigo" do tempo de Noé (2Pe 2:4, 5), bem como pela declaração de Judas a respeito dos "anjos que não conservaram a sua posição original, mas abandonaram a sua própria moradia correta". (Ju 6) Caso se negue que "os filhos do verdadeiro Deus", de Gênesis 6:2-4, sejam criaturas espirituais, então essas declarações feitas por escritores cristãos tornam-se enigmáticas, sem explicação de como ocorreu esta desobediência angélica ou sua relação real com o tempo de Noé.

Ocasionalmente, anjos definitivamente materializaram corpos humanos, até mesmo comendo e bebendo com homens. (Gên 18:1-22; 19:1-3) A declaração de Jesus, quanto a homens e mulheres ressuscitados não se casarem, nem serem dados em casamento, mas serem como os "anjos no céu", mostra que não existe casamento entre tais criaturas celestiais, nem se indica haver entre elas a distinção de sexo. (Mt 22:30) Mas isto não quer dizer que essas criaturas angélicas não podiam materializar formas humanas e entrar em relações conjugais com mulheres humanas. Deve-se notar que a referência de Judas a anjos não conservarem sua posição original e a abandonarem sua "própria moradia correta" (referindo-se aqui certamente a abandonarem o domínio espiritual) é logo seguida pela declaração: "Assim também Sodoma e Gomorra, e a cidades em volta delas, as quais, *da mesma maneira como os precedentes*, tendo cometido fornicação de modo excessivo e *tendo ido após a carne para uso desnatural*, são postas diante de nós como exemplo de aviso." (Ju 6, 7) De modo que o peso conjunto da evidência bíblica indica um desvio de anjos, a realização de atos contrários à sua natureza espiritual, ocorrendo nos dias de Noé. Portanto, não parece haver razão válida para se duvidar que os 'filhos de Deus', de Gênesis 6:2-4, eram filhos angélicos. — Veja NEFILINS.

O Primeiro Filho Humano e Seus Descendentes. Adão foi o primeiro humano "filho de Deus" por ter sido criado por Deus. (Gên 2:7; Lu 3:38) Quando foi condenado à morte como pecador deliberado e foi expulso do santuário de Deus no Éden, ele, na realidade, foi enjeitado por Deus e perdeu sua relação filial com o Pai celestial. — Gên 3:17-24.

Os descendentes dele têm nascido com tendências pecaminosas hereditárias. (Veja PECADO.) Visto que os descendentes de Adão nasceram de alguém rejeitado por Deus, eles não podiam reivindicar a relação de filhos de Deus só à base do nascimento. Isto é demonstrado pelas palavras do apóstolo João, em João 1:12, 13. Ele mostra que aqueles que aceitaram Cristo Jesus, exercendo fé no nome dele, receberam "autoridade para se tornarem filhos de Deus, porque . . . nasceram, não do sangue, nem da vontade carnal, nem da vontade do homem, mas de Deus". A condição de alguém ser filho de Deus, portanto, não é encarada como algo automaticamente recebido por todos os descendentes de Adão por ocasião do seu nascimento. Este e outros textos mostram que, desde a queda de Adão no pecado, requer-se algum reconhecimento especial da parte de Deus para homens serem designados como Seus "filhos". Isto é ilustrado nos Seus tratos com Israel.

"Israel É Meu Filho." Falando a Faraó, que se considerava um deus e filho do deus egípcio Rá, Jeová chamou Israel de "meu filho,

meu primogênito", e exigiu do governante egípcio: "Manda embora meu filho, para que me sirva." (Êx 4:22, 23) De modo que a inteira nação de Israel foi encarada por Deus como seu "filho", por ser Seu povo escolhido, "uma propriedade especial dentre todos os povos". (De 14:1, 2) Não é somente por Jeová Deus ser a Fonte de toda a vida, mas mais especificamente por Ele, em harmonia com o pacto abraâmico, ter produzido este povo, que Ele é chamado de seu "Criador", seu "Formador" e seu "Pai", levando o Seu nome. (Veja Sal 95:6, 7; 100:3; Is 43:1-7, 15; 45:11, 12, 18, 19; 63:16.) Ele o 'ajudara mesmo desde o ventre', evidentemente referindo-se ao próprio começo do seu desenvolvimento como povo, e o 'formou' pelos seus tratos com ele e pelo pacto da Lei, dando forma às suas características e estrutura nacionais. (Is 44:1, 2, 21; compare isso com as expressões feitas por Deus a Jerusalém, em Ez 16:1-14; também as expressões de Paulo, em Gál 4:19 e 1Te 2:11, 12.) Jeová protegeu, carregou, corrigiu os do seu povo, e fez provisões para eles, assim como um pai faria para seu filho. (De 1:30, 31; 8:5-9; compare isso com Is 49:14, 15.) A nação, como "filho", devia ter servido para o louvor de seu Pai. (Is 43:21; Mal 1:6) Senão, Israel negaria a sua filiação (De 32:4-6, 18-20; Is 1:2, 3; 30:1, 2, 9), assim como alguns israelitas agiram de modo vergonhoso e foram chamados de "filhos de belial" (expressão hebraica literal vertida por "homens imprestáveis" em De 13:13 e em outros textos; compare isso com 2Co 6:15). Tornaram-se "filhos renegados". — Je 3:14, 22; compare isso com 4:22.

Era neste sentido nacional, e por causa da sua relação pactuada, que Deus lidava com os israelitas quais filhos. Isto se vê em que Deus, simultaneamente, se refere a si mesmo não só como 'Aquele que os fez', mas também como seu "Resgatador" e até mesmo como seu "dono marital", sendo que esta última expressão coloca a Israel na relação de esposa Dele. (Is 54:5, 6; compare isso com Is 63:8; Je 3:14.) Evidentemente, era pensando na sua relação pactuada e reconhecendo Deus como responsável pela formação da nação que os israelitas se dirigiam a Jeová como "nosso Pai". — Is 63:16-19; compare isso com Je 3:18-20; Os 1:10, 11.

A tribo de Efraim tornou-se a mais destacada do reino setentrional de dez tribos, seu nome muitas vezes representando aquele reino inteiro. Visto que Jeová decidiu que Efraim, em vez de Manassés, o verdadeiro primogênito de José, recebesse a bênção de filho primogênito de seu avô Jacó, Jeová chamou a tribo de Efraim corretamente de "meu primogênito". — Je 31:9, 20; Os 11:1-8, 12; compare isso com Gên 48:13-20.

'Filhos' israelitas individuais. Deus designou também certas pessoas em Israel como seus 'filhos', em sentido especial. O Salmo 2, atribuído a Davi, em Atos 4:24-26, pelo visto aplica-se inicialmente a ele, quando fala do "filho" de Deus. (Sal 2:1, 2, 7-12) O salmo cumpriu-se mais tarde em Cristo Jesus, conforme mostra o contexto em Atos. Visto que o contexto no salmo mostra que Deus falava, não a um bebê, mas a um homem adulto, ao dizer: "Tu és meu filho; hoje eu me tornei teu pai", segue-se que estar Davi em tal relação com Ele resultou da sua escolha especial por Deus para o reinado, e dos tratos paternais de Deus com ele. (Veja Sal 89:3, 19-27.) De modo similar, Jeová disse a respeito de Salomão, filho de Davi: "Eu mesmo me tornarei seu pai e ele mesmo se tornará meu filho." — 2Sa 7:12-14; 1Cr 22:10; 28:6.

Perda da filiação. Quando Jesus estava na Terra, os judeus ainda afirmavam que Deus era seu "Pai". Mas Jesus disse francamente a certos opositores que eles eram 'do pai deles, o Diabo', porque escutavam o Adversário de Deus, e faziam a vontade e as obras dele; por isso, mostravam que 'não eram de Deus'. (Jo 8:41, 44, 47) Isto mostra novamente que a filiação com Deus, por parte de qualquer dos descendentes de Adão, requer não a mera ascendência carnal, natural, mas primariamente a provisão de Deus, de uma relação espiritual com Ele, e que tal relação, por sua vez, requer que os "filhos" sejam fiéis a Deus por manifestar as qualidades Dele, por serem obedientes à Sua vontade e servirem fielmente aos Seus propósitos e interesses.

Filhos Cristãos de Deus. Conforme João 1:11, 12, torna evidente, apenas a alguns dentre a nação de Israel, àqueles que mostravam ter fé em Cristo Jesus, foi concedida a "autoridade para se tornarem filhos de Deus". O sacrifício resgatador de Cristo livrou este "restante" judaico (Ro 9:27; 11:5) do pacto da Lei, o qual, embora bom e perfeito, ainda assim os condenava como pecadores, como escravos do pecado; de modo que Cristo os libertou para que pudessem 'receber a adoção como filhos' e tornar-se herdeiros por meio de Deus. — Gál 4:1-7; compare isso com Gál 3:19-26.

Pessoas das nações, anteriormente "sem Deus no mundo" (Ef 2:12), também ficaram reconciliadas com Deus pela fé em Cristo e entraram na relação de filhos. — Ro 9:8, 25, 26; Gál 3:26-29.

Iguais a Israel, esses cristãos constituem um povo pactuado, introduzidos no "novo pacto" validado pela aplicação do sangue derramado de Cristo. (Lu 22:20; He 9:15) Todavia, Deus lida *individualmente* com os cristãos ao aceitá-los neste pacto. Por ouvirem as boas novas e exercerem fé, são chamados para ser co-herdeiros do Filho de Deus (Ro 8:17; He 3:1), são "declarados justos" por Deus à base da sua fé no resgate (Ro 5:1, 2), e assim são 'produzidos pela palavra da verdade' (Tg 1:18), 'nascendo de

novo' como cristãos batizados, gerados ou produzidos pelo espírito de Deus quais filhos, destinados a usufruir a vida espiritual nos céus (Jo 3:3; 1Pe 1:3, 4). Receberam, não um espírito de escravidão, tal como resultou da transgressão de Adão, mas "um espírito de adoção, como filhos, espírito pelo qual [clamam]: '*Aba,* Pai!' ", sendo o termo "*Aba*" uma forma íntima e carinhosa de se dirigir ao pai. (Ro 8:14-17; veja ABA; ADOÇÃO [Significado Cristão].) Graças à superior mediação e sacerdócio de Cristo, e à benignidade imerecida de Deus expressa por meio dele, a filiação desses cristãos gerados pelo espírito é uma relação mais íntima com Deus do que a que foi usufruída pelo Israel carnal. — He 4:14-16; 7:19-25; 12:18-24.

Conservar a filiação. Seu "novo nascimento" para esta esperança viva (1Pe 1:3) não garante por si só a conservação da sua filiação. Precisam ser "conduzidos pelo espírito de Deus", não pela sua carne pecaminosa, e precisam estar dispostos a sofrer assim como Cristo sofreu. (Ro 8:12-14, 17) Têm de ser "imitadores de Deus, como filhos amados" (Ef 5:1), refletindo Suas qualidades divinas de paz, amor, misericórdia, benignidade (Mt 5:9, 44, 45; Lu 6:35, 36), sendo "inculpes e inocentes" das coisas que caracterizam a "geração pervertida e deturpada" entre a qual vivem (Fil 2:15), purificando-se de práticas injustas (1Jo 3:1-4, 9, 10), sendo obedientes aos mandamentos de Deus e aceitando a Sua disciplina (1Jo 5:1-3; He 12:5-7).

Obtenção da plena adoção como filhos. Embora chamados para ser filhos de Deus, eles, enquanto na carne, apenas têm um "penhor daquilo que há de vir". (2Co 1:22; 5:1-5; Ef 1:5, 13, 14) É por isso que o apóstolo, embora falando de si mesmo e de seus concristãos como já sendo "filhos de Deus", não obstante podia dizer que "também nós mesmos, os que temos as primícias, a saber, o espírito, sim, nós mesmos gememos em nosso íntimo, ao passo que esperamos seriamente a adoção como filhos, seremos livrados de nossos corpos por meio de resgate". (Ro 8:14, 23) Assim, depois de vencerem o mundo pela fidelidade até a morte, eles recebem a plena realização da sua filiação por serem ressuscitados como filhos espirituais de Deus e "irmãos" do principal Filho de Deus, Cristo Jesus. — He 2:10-17; Re 21:7; compare isso com Re 2:7, 11, 26, 27; 3:12, 21.

Os que são filhos espirituais de Deus, tendo recebido esta chamada celestial, sabem que são tais, porque 'o próprio espírito de Deus dá testemunho com o espírito deles de que são filhos de Deus'. (Ro 8:16) Evidentemente, isto significa que o espírito deles age como força impelente na sua vida, induzindo-os a corresponder positivamente às expressões do espírito de Deus, por meio da Sua Palavra inspirada, em falar sobre essa esperança celestial, e também aos seus tratos com eles por meio deste espírito. Assim eles têm a garantia de que são deveras filhos espirituais e herdeiros de Deus.

Liberdade Gloriosa dos Filhos de Deus. O apóstolo fala da "glória que há de ser revelada em nós" e também da "expectativa ansiosa da criação . . . esperando a revelação dos filhos de Deus". (Ro 8:18, 19) Visto que a glória destes filhos é celestial, é evidente que tal "revelação" da sua glória tem de ser precedida pela sua ressurreição para a vida celestial. (Veja Ro 8:23.) Entretanto, 2 Tessalonicenses 1:6-10 indica que isto não é tudo o que está envolvido; fala da "revelação do Senhor Jesus" como trazendo a punição judicial sobre os julgados adversamente por Deus, fazendo-o "no tempo em que ele vem para ser glorificado em conexão com os seus santos". — Veja REVELAÇÃO.

Visto que Paulo diz que "a criação" espera esta revelação, e que ela então será "liberta da escravização à corrupção e terá a gloriosa liberdade dos filhos de Deus", é evidente que outros, além destes celestiais "filhos de Deus", derivam benefícios da revelação destes em glória. (Ro 8:19-23) O termo grego vertido por "criação" pode referir-se a qualquer criatura, humana ou animal, ou à criação em geral. Paulo a menciona aqui como estando em "expectativa ansiosa", como "esperando", como "sujeita à futilidade, [embora] não de sua própria vontade", como "liberta da escravização à corrupção [a fim de ter] a liberdade gloriosa dos filhos de Deus", e como 'gemendo junta', assim como os "filhos" cristãos gemem no seu íntimo; todas estas expressões indicam conclusivamente a criação *humana,* a família humana, portanto, não a criação em geral, incluindo animais, vegetação e outras criações, tanto animadas como inanimadas. (Veja Col 1:23.) Portanto, isto deve significar que a revelação dos filhos de Deus, em glória, abre o caminho para outros da família humana entrarem na relação de verdadeiros filhos de Deus e usufruírem a liberdade que acompanha tal relação. — Veja DECLARAR JUSTO (Outros Justos); GRANDE MULTIDÃO.

Visto que Cristo Jesus é o predito a se tornar o "Pai Eterno" (Is 9:6) e visto que os "filhos de Deus", cristãos, se tornam seus "irmãos" (Ro 8:29), segue-se que deve haver outros da família humana, que obtêm vida por meio de Cristo Jesus e que são, não seus co-herdeiros, e reis e sacerdotes associados, mas seus súditos, sobre os quais ele reina. — Veja Mt 25:34-40; He 2:10-12; Re 5:9, 10; 7:9, 10, 14-17; 20:4-9; 21:1-4.

Pode-se observar, também, que Tiago (1:18) fala destes "filhos de Deus, gerados pelo espírito, como "certas primícias" das criaturas de Deus, expressão similar à usada a respeito dos "cento e quarenta e quatro mil" que são "comprados dentre

a humanidade", conforme descritos em Revelação (Apocalipse) 14:1-4. "Primícias" subentende que outros frutos seguirão, e, portanto, a "criação", em Romanos 8:19-22, evidentemente se aplica a tais 'frutos posteriores' ou 'frutos secundários' da humanidade, os quais, pela fé em Cristo Jesus, obtêm por fim a filiação na família universal de Deus.

Ao falar do futuro "sistema de coisas" e da "ressurreição dos mortos" para a vida naquele sistema, Jesus disse que estes se tornam "filhos de Deus por serem filhos da ressurreição". — Lu 20:34-36.

À base de todas as informações precedentes, pode-se ver que a 'filiação' de humanos numa relação com Deus é encarada de diversos aspectos diferentes. Em cada caso, portanto, a filiação precisa ser considerada no contexto para se determinar o que abrange e a natureza exata da relação filial.

Cristo Jesus, Filho de Deus. O relato evangélico fornecido por João enfatiza em especial a existência pré-humana de Jesus como "a Palavra" e explica que "a Palavra se tornou carne e residiu entre nós, e observamos a sua glória, uma glória tal como a de um filho unigênito dum pai". (Jo 1:1-3, 14) Que esta filiação não começou com o seu nascimento humano é percebido nas declarações do próprio Jesus, como quando ele disse: "Eu falo das coisas que vi junto de meu Pai" (Jo 8:38, 42; compare isso com Jo 17:5, 24), bem como em outras declarações claras dos seus apóstolos inspirados. — Ro 8:3; Gál 4:4; 1Jo 4:9-11, 14.

"Unigênito." Alguns comentadores objetam à tradução da palavra grega *mo·no·ge·nés* por "unigênito". Salientam que a última parte da palavra (*ge·nés*) não deriva de *gen·ná·o* (gerar), mas de *gé·nos* (gênero), e que o termo, portanto, se refere ao 'único de uma classe ou de um gênero'. Assim, muitas traduções chamam Jesus de "Filho único" (*BJ; CBC; MC*) em vez de "filho unigênito" de Deus. (Jo 1:14; 3:16, 18; 1Jo 4:9) Todavia, embora os respectivos componentes não incluam o sentido verbal de nascer, o uso do termo definitivamente abrange a ideia de descendência ou nascimento, porque a palavra grega *gé·nos* significa "família; parentela; descendência; raça". É traduzido por "raça" em 1 Pedro 2:9. A *Vulgata* latina, de Jerônimo, verte *mo·no·ge·nés* por *unigenitus*, que significa "unigênito" ou "único". Esta relação do termo com nascimento ou descendência é reconhecida por numerosos lexicógrafos.

O *Greek and English Lexicon of the New Testament* (Léxico Grego e Inglês do Novo Testamento; 1885, p. 471), de Edward Robinson, dá como definição de *mo·no·ge·nés:* "único nascido, único gerado, i.e., filho único". O *Greek-English Lexicon to the New Testament* (Léxico Grego-Inglês para o Novo Testamento; 1956, p. 123), de W. Hickie também apresenta: "único gerado". (Veja também o *Dicionário do Novo Testamento Grego*, de William Carey Taylor, 1978, Ed. JUERP, p. 139.) O *Theological Dictionary of the New Testament* (Dicionário Teológico do Novo Testamento), editado por G. Kittel, declara: "O μονο- [*mo·no-*] não denota a fonte, mas a natureza da derivação. Portanto, μονογενής [*mo·no·ge·nés*] significa 'de ascendência única', i.e., sem irmãos ou irmãs. Isto nos fornece o sentido de unigênito. A ref. é a um filho único dos pais, primariamente em relação com eles. . . . Mas a palavra pode também ser usada de forma mais geral sem ref. à derivação, no sentido de 'único', 'sem paralelo', 'incomparável', embora não se deva confundir as ref. a uma classe ou espécie, ou à maneira." — Tradutor e editor, G. Bromiley, 1969, Vol. IV, p. 738.

Quanto ao uso do termo nas Escrituras Gregas Cristãs, ou "Novo Testamento", esta última obra (pp. 739-741) diz: "Significa 'unigênito'. . . . Em [João] 3:16, 18; 1 Jo 4:9; [João 1:18, a relação de Jesus não é apenas comparada à de um filho único com o seu pai. Ela *é* a relação do unigênito com o Pai. . . . Em Jo 1:14, 18; 3:16, 18; 1 Jo 4:9, μονογενής denota mais do que a exclusividade ou incomparabilidade de Jesus. Em todos estes versículos, Ele é expressamente chamado de o Filho, e Ele é considerado como tal em 1:14. Em Jo, μονογενής denota a origem de Jesus. Ele é μονογενής como o unigênito."

Em vista destas declarações e em vista da evidência clara das próprias Escrituras, não há motivo para se objetar às traduções que mostram que Jesus não é meramente o Filho único ou incomparável de Deus, mas é também seu "Filho unigênito", portanto, descendendo de Deus no sentido de ter sido produzido por Deus. Isto é confirmado pelas referências apostólicas a este Filho como "o primogênito de toda a criação" e como o "nascido [forma de *gen·ná·o*] de Deus" (Col 1:15; 1Jo 5:18), ao passo que o próprio Jesus declara que ele é "o princípio da criação de Deus". — Re 3:14.

Jesus é o "primogênito" de Deus (Col 1:15) como primeira criação de Deus, chamado de "a Palavra" (ou: "o Verbo") na sua existência pré-humana. (Jo 1:1) A palavra "princípio", em João 1:1, não se pode referir ao "princípio" de Deus, o Criador, porque ele é eterno, sem princípio. (Sal 90:2) Portanto, deve referir-se ao princípio da criação, quando a Palavra foi produzida por Deus como seu Filho primogênito. O termo "princípio" é usado de forma similar em diversos outros textos, para descrever o começo de um período, de uma carreira ou de um proceder, tal como o "princípio" da carreira cristã daqueles a quem João escreveu a sua primeira carta (1Jo 2:7; 3:11), o "princípio" do proceder rebelde de Satanás (1Jo 3:8) ou o "princípio" do desvio de Judas da justiça. (Jo 6:64; veja JUDAS, I N.º 4 [Tornou-se Corrupto].) Jesus é o "Filho unigênito" (Jo 3:16) no sentido

de que é o único dos filhos de Deus, espirituais ou humanos, criado exclusivamente por Deus, porque todos os outros foram criados por meio de, ou "mediante", este Filho primogênito. — Col 1:16, 17; veja JESUS CRISTO (Existência Pré-Humana); UNIGÊNITO.

Gerado pelo espírito, retorno à filiação celestial. Jesus, naturalmente, continuou a ser Filho de Deus quando nasceu como humano, assim como havia sido na sua existência pré-humana. Seu nascimento não foi o resultado de concepção por meio do espermatozoide de algum varão humano, descendente de Adão, mas ocorreu pela ação do espírito santo de Deus. (Mt 1:20, 25; Lu 1:30-35; compare isso com Mt 22:42-45.) Jesus reconheceu sua filiação em relação com Deus, dizendo à idade de 12 anos aos seus pais terrestres: "Não sabíeis que eu tenho de estar na casa de meu Pai?" Eles não compreenderam o sentido disso, pensando talvez que com "Pai" ele se referia a Deus apenas no sentido em que o termo era usado pelos israelitas em geral, conforme já considerado. — Lu 2:48-50.

No entanto, cerca de 30 anos após o seu nascimento como humano, quando Jesus foi imerso por João, o Batizador, veio sobre ele o espírito de Deus e Deus falou, dizendo: "Tu és meu Filho, o amado; eu te tenho aprovado." (Lu 3:21-23; Mt 3:16, 17) Evidentemente, naquele momento, Jesus, o homem, 'nasceu de novo' como um Filho gerado por espírito, com a esperança de retornar à vida no céu, e ele foi ungido pelo espírito para ser o rei e sumo sacerdote designado de Deus. (Jo 3:3-6; compare isso com 17:4, 5; veja JESUS CRISTO [Seu Batismo].) Uma expressão similar foi feita por Deus por ocasião da transfiguração no monte, visão em que Jesus foi observado na glória do Reino. (Veja Mt 16:28 e 17:1-5.) Referente à ressurreição de Jesus dentre os mortos, Paulo aplicou parte do Salmo 2 a esta ocasião, citando as palavras de Deus: "Tu és meu Filho; hoje eu me tornei teu pai", e ele aplicou também palavras do pacto de Deus com Davi, a saber: "Eu mesmo me tornarei seu pai e ele mesmo se tornará meu filho." (Sal 2:7; 2Sa 7:14; At 13:33; He 1:5; compare isso com He 5:5.) Jesus, pela sua ressurreição dentre os mortos para a vida espiritual, "foi declarado Filho de Deus" (Ro 1:4), "foi declarado justo em espírito". — 1Ti 3:16.

Vê-se assim que, do mesmo modo que Davi, como homem adulto, podia 'tornar-se filho de Deus' em sentido especial, assim também Cristo Jesus 'se tornou Filho de Deus' de modo especial, por ocasião do seu batismo e da sua ressurreição, e, evidentemente, também por ocasião da sua entrada na plena glória do Reino.

Acusado falsamente de blasfêmia. Por Jesus chamar Deus de seu Pai, certos judeus opositores levantaram contra ele a acusação de blasfêmia, dizendo: "Tu, embora sejas um homem, te fazes um deus." (Jo 10:33) A maioria das traduções dizem aqui "Deus"; a tradução inglesa de Torrey coloca esta palavra com inicial minúscula, "deus", ao passo que a versão interlinear de *The Emphatic Diaglott* diz "um deus". A resposta do próprio Jesus dá apoio à tradução de "um deus", citando ele o Salmo 82:1-7. Conforme se pode ver, este texto não se refere a pessoas serem chamadas "Deus", mas sim "deuses" e "filhos do Altíssimo".

De acordo com o contexto, aqueles que Jeová chamou "deuses" e "filhos do Altíssimo", neste salmo, eram juízes israelitas, que haviam praticado a injustiça, tornando necessário que o próprio Jeová julgasse 'no meio de tais deuses'. (Sal 82:1-6, 8) Visto que Jeová aplicou esses termos a tais homens, Jesus certamente não era culpado de blasfêmia ao dizer: "Sou Filho de Deus." Ao passo que as obras desses "deuses" judiciais desmentiam serem eles "filhos do Altíssimo", as obras de Jesus coerentemente provaram que ele estava em união, em harmonioso acordo e relação com seu Pai. — Jo 10:34-38.

FILHO DO HOMEM. Trata-se mormente de uma tradução da expressão hebraica *ben-'a·dhám.* Em vez de se referir à pessoa de Adão, *'a·dhám* é usado aqui em sentido genérico para "humanidade", de modo que a expressão *ben-'a·dhám* significa, em essência, "filho da humanidade, humano, filho terreno". (Sal 80:17; 146:3; Je 49:18, 33) Muitas vezes, emprega-se a frase em paralelo com outros termos hebraicos para "homem", a saber, *'ish,* que significa "uma pessoa do sexo masculino" (veja Núm 23:19; Jó 35:8; Je 50:40) e *'enóhsh,* "homem mortal". (Veja Sal 8:4; Is 51:12; 56:2.) No Salmo 144:3, o "filho do homem mortal" é *ben-'enóhsh,* ao passo que o equivalente aramaico (*bar 'enásh*) ocorre em Daniel 7:13.

Em grego, a expressão é *hui·ós tou an·thró·pou,* sendo que a última parte da frase representa a palavra genérica grega para homem (*án·thro·pos*). — Mt 16:27.

Nas Escrituras Hebraicas, a ocorrência mais frequente desta expressão existe no livro de Ezequiel, onde Deus mais de 90 vezes se dirige ao profeta como "filho do homem". (Ez 2:1, 3, 6, 8) A designação usada assim evidentemente serve para enfatizar que o profeta simplesmente é terreno, destacando assim o contraste entre o porta-voz humano e a Fonte da sua mensagem, o Deus Altíssimo. A mesma designação é aplicada ao profeta Daniel, em Daniel 8:17.

Cristo Jesus, "o Filho do Homem". Nos relatos dos Evangelhos, esta expressão é encontrada quase 80 vezes, aplicando-se em cada caso a Jesus Cristo, sendo usada por ele com referência a si mesmo. (Mt 8:20; 9:6; 10:23) Fora dos relatos dos Evangelhos, ela ocorre em Atos 7:56; Hebreus 2:6 e Revelação (Apocalipse) 1:13; 14:14.

Aplicar Jesus esta expressão a si mesmo mostrava que o Filho de Deus era então deveras humano, tendo-se ‘tornado carne’ (Jo 1:14), tendo ‘procedido duma mulher’ por ter sido concebido pela virgem judia Maria e ter nascido dela. (Gál 4:4; Lu 1:34-36) De modo que não materializara simplesmente um corpo humano, assim como anjos anteriormente fizeram; não era uma encarnação, mas era realmente ‘filho da humanidade’ através da sua mãe humana. — Compare isso com 1Jo 4:2, 3; 2Jo 7; veja CARNE.

Por este motivo, o apóstolo Paulo podia aplicar o Salmo 8 como profético de Jesus Cristo. Paulo, na sua carta aos hebreus (2:5-9), cita os versículos que rezam: “Que é o homem mortal [*’enóhsh*] para que te lembres dele, e o filho do homem terreno [*ben-’a·dhám*] para que tomes conta dele? Também passaste a fazê-lo um pouco menor que os semelhantes a Deus [“um pouco menor que os anjos”, em Hebreus 2:7], e então o coroaste de glória e de esplendor. Tu o fazes dominar sobre os trabalhos das tuas mãos; puseste tudo debaixo de seus pés.” (Sal 8:4-6; compare isso com Sal 144:3.) Paulo mostra que, para cumprir este salmo profético, Jesus, de fato, foi feito “um pouco menor que os anjos”, tornando-se realmente um mortal “filho do homem terreno”, para que pudesse morrer como tal e assim “provasse a morte por todo homem”, sendo depois coroado de glória e esplendor pelo seu Pai, que o ressuscitou. — He 2:8, 9; compare isso com He 2:14; Fil 2:5-9.

Portanto, a designação “Filho do homem” serve também para identificar Jesus Cristo como o grande Parente da humanidade, tendo o poder de remila da servidão ao pecado e à morte, bem como para identificá-lo como o grande Vingador do sangue. — Le 25:48, 49; Núm 35:1-29; veja RESGATAR, RESGATADOR; RESGATE; VINGADOR DO SANGUE.

Assim, ser Jesus chamado de “Filho de Davi” (Mt 1:1; 9:27) enfatiza ser ele o herdeiro do pacto do Reino a ser cumprido na linhagem de Davi; ser ele chamado de “Filho do homem” traz à atenção ser ele da raça humana, em virtude do seu nascimento carnal; ser ele chamado de “Filho de Deus” salienta ser ele de origem divina, não descendendo do pecador Adão, nem herdando a imperfeição dele, mas tendo uma posição plenamente justa perante Deus. — Mt 16:13-17.

O que é “o sinal do Filho do homem”?

No entanto, evidentemente, há outro motivo principal para Jesus usar frequentemente a expressão “Filho do homem” como aplicando-se a ele mesmo. Este se relaciona com o cumprimento da profecia registrada em Daniel 7:13, 14. Daniel observou na visão “alguém semelhante a um filho de homem” chegar com as nuvens dos céus, obter acesso ao “Antigo de Dias” e receber “domínio, e dignidade, e um reino, para que todos os povos, grupos nacionais e línguas o servissem”, seu Reino sendo duradouro.

Visto que a interpretação angélica da visão de Daniel 7:18, 22 e 27 fala dos “santos do Supremo” como tomando posse deste Reino, muitos comentadores se esforçaram a mostrar que o “filho de homem”, aqui, é uma ‘personalidade coletiva’, quer dizer, ‘os santos de Deus em seu aspecto coletivo, considerados coletivamente como povo’, ‘o povo glorificado e ideal de Israel’. Este raciocínio, porém, mostra ser superficial à luz das Escrituras Gregas Cristãs. Deixa de considerar que Cristo Jesus, o Rei ungido de Deus, fez um ‘pacto para um reino’ com os seus seguidores, a fim de que pudessem compartilhar com ele o *seu* Reino, e que, embora devessem governar quais reis e sacerdotes, isto seria sob a chefia dele e por sua delegação de autoridade. (Lu 22:28-30; Re 5:9, 10; 20:4-6) Recebem assim autoridade de governar as nações apenas porque ele recebeu primeiro esta autoridade do Deus Soberano. — Re 2:26, 27; 3:21.

O entendimento correto se torna ainda mais evidente na resposta do próprio Jesus à indagação do sumo sacerdote, ao dizer: “Sou [o Cristo, o Filho de Deus]; e vós vereis o Filho do homem sentado à destra de poder e vindo com as nuvens do céu.” — Mr 14:61, 62; Mt 26:63, 64.

Portanto, a profecia da chegada do Filho do homem à presença do Antigo de Dias, Jeová Deus, claramente se aplica a uma pessoa, ao Messias, Jesus Cristo. A evidência indica que era entendida assim pelo povo judeu. Escritos rabínicos aplicavam a profecia ao Messias. (*Soncino Books of the Bible* [Livros da Bíblia, de Soncino], obra editada por A. Cohen, 1951, comentário sobre Da 7:13.) Sem dúvida, foi por quererem um cumprimento literal desta profecia que os fariseus e os saduceus pediram que Jesus “lhes mostrasse um sinal do céu”. (Mt 16:1; Mr 8:11) Depois de Jesus ter morrido como homem e ter sido ressuscitado para a vida espiritual, Estêvão teve uma visão na qual observou “o céu aberto” e viu “o Filho do homem em pé à direita de Deus”. (At 7:56) Isto mostra que Jesus Cristo, embora sacrificando sua natureza humana em resgate para a humanidade, retém corretamente a designação messiânica de “filho do homem” na sua posição celestial.

A primeira parte da declaração de Jesus ao sumo sacerdote, sobre a vinda do Filho do homem, falava dele como “sentado à destra de poder”. Trata-se evidentemente de uma alusão ao profético Salmo 110, tendo Jesus Cristo mostrado anteriormente que este salmo se aplicava a ele. (Mt 22:42-45) Este

salmo, bem como a aplicação dele pelo apóstolo, em Hebreus 10:12, 13, revela que haveria um período de espera para Jesus Cristo, antes de seu Pai o enviar para 'subjugar no meio dos seus inimigos'. Portanto, parece que o cumprimento da profecia de Daniel 7:13, 14, não ocorre por ocasião da ressurreição e ascensão de Jesus ao céu, mas no tempo em que é autorizado por Deus para agir numa vigorosa expressão de sua autoridade régia. A 'chegada do Filho do homem ao Antigo de Dias', portanto, aparentemente corresponde em tempo à situação apresentada em Revelação 12:5-10, quando é dado à luz o simbólico filho varão e ele é arrebatado para o trono de Deus.

No entanto, em Mateus 24:30 e Lucas 21:27, Jesus profetizou sobre "o sinal do Filho do homem" logo depois de mencionar tipos de fenômenos celestiais que a Bíblia associa com o julgamento que Deus vai executar contra os maus. (Compare Mt 24:29 e Lu 21:25, 26 com Is 13:9, 10 e Jl 2:30, 31.) Visto que "todas as tribos da terra . . . verão o Filho do homem vir nas nuvens do céu, com poder e grande glória" e elas "se baterão então em lamento", fica claro que isso se refere a um tempo em que Jesus mostrará de modo sobrenatural o poder que tem como Rei. Essa demonstração de poder vai deixar aqueles que não obedecem a Deus cheios de medo.

Visões proféticas adicionais, em Revelação (17:12-14; 19:11-21), mostram o pleno exercício do poder régio pelo Rei messiânico sobre "povos, grupos nacionais e línguas" (Da 7:14), e, assim, sem dúvida, aquele que é "semelhante a um filho de homem", em Revelação 14:14, também representa a Jesus Cristo, assim como o descrito em Revelação 1:13.

A respeito de o 'Filho do homem vir em nuvens' e ser visto por "todo olho" (Mt 24:30; Re 1:7), veja NUVEM (Uso Ilustrativo); OLHO; PRESENÇA.

FILIPE [que significa: "Afeiçoado a Cavalos; Amador de Cavalos"].

1. Um dos primeiros discípulos dentre os 12 apóstolos de Jesus Cristo. Nos relatos dos Evangelhos de Mateus, Marcos e Lucas, Filipe é mencionado por nome apenas nas listas dos apóstolos. (Mt 10:3; Mr 3:18; Lu 6:14) Somente o relato de João fornece algumas informações detalhadas sobre ele.

Filipe era da cidade de Pedro e André, a saber, Betsaida, na margem N do mar da Galileia. Ao ouvir o convite de Jesus: "Sê meu seguidor", Filipe fez quase o mesmo que André no dia anterior. André havia procurado seu irmão Simão (Pedro) e o havia levado a Jesus, e Filipe fez isso agora com Natanael (Bartolomeu), dizendo: "Achamos aquele de quem escreveram Moisés, na Lei, e os Profetas: Jesus, filho de José, de Nazaré. . . . Vem e vê." (Jo 1:40, 41, 43-49) A declaração de que 'Jesus achou Filipe' talvez indique que já se conheciam até certo ponto, assim como as palavras de Filipe a Natanael, visto que Filipe mencionou o nome de Jesus, sua família e sua residência. Não se declara se havia outra relação entre Filipe e Natanael (Bartolomeu), fora da sua amizade, mas nas listas bíblicas costumam ser colocados juntos, sendo uma exceção Atos 1:13.

Por ocasião da entrada triunfal de Jesus em Jerusalém, cinco dias antes da Páscoa de 33 EC (Mr 11:7-11), alguns gregos queriam ver Jesus. Solicitaram a Filipe que os apresentasse, possivelmente atraídos ao apóstolo por causa do seu nome grego, ou talvez simplesmente por ser ele quem estava disponível para esta solicitação. De qualquer modo, Filipe parece não se ter considerado qualificado para atender a solicitação destes gregos (talvez prosélitos). Primeiro consultou André, com quem é mencionado em outro lugar (Jo 6:7, 8) e que talvez tivesse um relacionamento mais íntimo com Jesus. (Veja Mr 13:3.) Juntos apresentaram a petição, não os peticionários, a Jesus para a sua consideração. (Jo 12:20-22) Esta atitude circunspecta, um tanto cautelosa, se reflete na resposta de Filipe à pergunta de Jesus sobre alimentar as multidões e até na sua solicitação (feita depois das perguntas bastante francas de Pedro e Tomé), quando disse: "Mostra-nos o Pai, e isso chega para nós." (Jo 6:5-7; 13:36, 37; 14:5-9) Seu tato se contrasta com a maneira direta e brusca de Pedro, e, assim, os breves relatos envolvendo Filipe nos revelam algo sobre a variedade de personalidades encontrada entre os apóstolos escolhidos de Jesus.

Por causa da sua íntima associação com Natanael (Bartolomeu) e com os filhos de Zebedeu, Filipe talvez fosse um dos dois discípulos não identificados que se encontravam à margem do mar da Galileia quando o ressuscitado Jesus apareceu. — Jo 21:2.

2. Evangelizador e missionário do primeiro século. Filipe, junto com Estêvão, estava entre os sete "homens acreditados, cheios de espírito e de sabedoria", escolhidos para a imparcial distribuição diária de alimentos entre as viúvas cristãs de língua grega e hebraica em Jerusalém. (At 6:1-6) O relato sobre a atividade de Filipe (bem como a de Estêvão), depois de terminar este serviço especial, confirma a elevada qualidade espiritual dos homens que constituíam este escolhido grupo administrativo, porque Filipe fez uma obra similar à realizada mais tarde pelo apóstolo Paulo, embora de alcance mais limitado.

Quando a perseguição espalhou todos, exceto os apóstolos, que permaneceram em Jerusalém, Filipe foi a Samaria; proclamou ali as boas novas do Reino, e, com o poder milagroso do espírito santo, expulsou demônios, e curou paralíticos e coxos. Com muita alegria, multidões aceitaram a mensagem e foram batizadas, inclusive certo Simão, que havia

praticado artes mágicas. (At 8:4-13) Assim, quando os apóstolos “ouviram que Samaria havia aceito a palavra de Deus, mandaram-lhes Pedro e João”, para que estes crentes batizados recebessem a dádiva gratuita do espírito santo. — At 8:14-17.

Filipe foi então levado pelo espírito de Jeová ao encontro do eunuco etíope na estrada de Gaza, e ali, em pouco tempo, este “homem de poder sob Candace, rainha dos etíopes”, depositou fé em Jesus e pediu que Filipe o batizasse. (At 8:26-38) Dali, Filipe seguiu caminho para Asdode e para Cesareia, ‘declarando as boas novas a todas as cidades’ no caminho. (At 8:39, 40) Estes breves relatos ilustram a obra dum “evangelizador”. — At 21:8.

Foi em Cesareia, encruzilhada internacional, uns 20 anos mais tarde, que Filipe ainda foi encontrado ativo no ministério, ainda conhecido por ter sido “um dos sete homens” designados pelos apóstolos. Conforme relata Lucas, quando ele e Paulo ficaram por um tempo na casa de Filipe, por volta do ano 56 EC, “este homem [Filipe] tinha quatro filhas, virgens, que profetizavam”. (At 21:8-10) Terem as quatro filhas idade suficiente para se empenhar em falar de modo profético pode significar que Filipe já era homem casado na época da sua atividade anterior.

3. Marido de Herodias e pai de Salomé. Ele morava em Roma quando sua esposa o abandonou adulteramente para se tornar esposa do meio-irmão dele, Herodes Ântipas. (Mt 14:3, 4; Mr 6:17, 18; Lu 3:19, 20) Filipe era filho de Herodes, o Grande, com sua terceira esposa, Mariane II, filha do sumo sacerdote Simão. Portanto, ele era meio judeu e meio idumeu. — Veja HERODES N.º 5.

4. Governante distrital da Itureia e de Traconítis, na época em que João, o Batizador, iniciou seu ministério, no “décimo quinto ano do reinado de Tibério César”, em 29 EC. (Lu 3:1-3) Filipe era filho de Herodes, o Grande, com Cleópatra, de Jerusalém, e, portanto, meio-irmão de Herodes Ântipas, de Arquelau e de Filipe N.º 3. — Veja HERODES N.º 6.

FILIPENSES, CARTA AOS. Livro das Escrituras Gregas Cristãs, escrito pelo apóstolo Paulo à congregação na cidade de Filipos, na província da Macedônia, congregação que Paulo havia estabelecido por volta de 50 EC, no decorrer da sua segunda viagem missionária.

Quando e Onde Foi Escrita. A evidência interna da carta indica que foi escrita durante o primeiro encarceramento de Paulo em Roma. Nela ele fala de “toda a Guarda Pretoriana” como estando a

DESTAQUES DE FILIPENSES

Carta que reflete o vínculo especial de amor existente entre Paulo e os cristãos em Filipos.

Escrita por Paulo por volta de 60-61 EC, enquanto preso em Roma.

Amor de Paulo aos irmãos e seu apreço pela generosidade deles.

Paulo agradece a Deus a contribuição feita pelos filipenses para a promoção das boas novas. Em profundo afeto por eles, ora para que o amor deles aumente e que eles se certifiquem das coisas mais importantes. (1:3-11)

Paulo se preocupa com o bem-estar dos filipenses; espera enviar-lhes Timóteo, que ele recomenda muito; confia em que ele mesmo também os visite em breve. (2:19-24)

Para tranquilizar os irmãos a respeito de Epafrodito, a respeito de quem os filipenses souberam que estava muito doente, Paulo lhes envia este servo leal, que eles haviam designado para ministrar a Paulo. (2:25-30)

Embora Paulo seja autossuficiente em todas as circunstâncias, graças à força concedida a ele de cima, elogia muito os filipenses pela sua generosidade. (4:10-19)

Resultado do encarceramento de Paulo.

O encarceramento de Paulo resultou na promoção das boas novas; sua situação é bem conhecida entre a Guarda Pretoriana, e a maioria dos irmãos mostra mais coragem para falar destemidamente a palavra de Deus. (1:12-14)

Alguns pregam com boa motivação, outros com má motivação — de qualquer modo, Cristo está sendo propalado; quer Paulo viva, quer morra, magnificará a Cristo; mas ele acha que viverá para ministrar aos filipenses. (1:15-26)

Conselho edificante a respeito de atitudes e conduta.

Comportem-se da maneira digna das boas novas, não sendo amedrontados pelos inimigos; os oponentes serão destruídos, ao passo que os crentes obterão a salvação. (1:27-30)

Demonstrem a mesma atitude mental de Cristo por mostrar humildade e não procurar os próprios interesses. (2:1-11)

Como filhos imaculados, brilhem como iluminadores no meio duma geração pervertida e deturpada, ‘mantendo-se firmemente agarrados à palavra da vida’. (2:12-16)

Guardem-se dos que promovem a circuncisão; o cristão confia em Cristo, não na circuncisão carnal. (3:1-3)

Paulo tem a posição mais elevada no que se refere a qualificações carnais, mas, ele considera tudo isso como refugo, por causa “do valor superior do conhecimento de Cristo”; ele se empenha pelo prêmio e exorta outros a fazer o mesmo. (3:4-21)

Continuem a alegrar-se no Senhor; manifestem razoabilidade e confiem as ansiedades a Deus em oração; encham a mente com pensamentos sadios. (4:4-9)

par da razão de ele estar em cadeias, e envia cumprimentos dos "da família de César". (Fil 1:13; 4:22) Considera-se geralmente que o primeiro encarceramento de Paulo em Roma ocorreu por volta de 59-61 EC. Ocorreram vários eventos entre a chegada de Paulo a Roma e a sua decisão de escrever aos filipenses. Epafrodito fizera a viagem desde Filipos, havia trabalhado para ajudar Paulo e havia ficado muito doente. Os filipenses, a uns 1.000 km de distância, tinham recebido notícia da sua doença. Agora, Epafrodito se recuperara e Paulo o enviava de volta com a carta. De modo que a carta foi escrita por volta de 60 ou 61 EC.

Fundo Histórico e Motivos da Escrita. A congregação filipense mostrara grande amor e consideração para com Paulo. Pouco depois de ele a visitar, a congregação lhe enviara generosamente provisões materiais durante a sua permanência de várias semanas na vizinha Tessalônica. (Fil 4:15, 16) Mais tarde, quando os irmãos em Jerusalém entraram num período de intensa perseguição e necessitavam de ajuda material, os cristãos em Filipos, eles mesmos muito pobres e passando por uma grande prova de aflição, não obstante haviam demonstrado prontidão para contribuir até mesmo além das suas possibilidades. Paulo apreciou tanto a excelente atitude deles, que os citou como exemplo para as demais congregações. (2Co 8:1-6) Eram também muito ativos e diligentes na pregação das boas novas, de modo que parece que não haviam tido contato com Paulo já por algum tempo. Mas então, quando ele passava necessidade na prisão, eles não só lhe mandaram dádivas materiais, de modo que Paulo tinha abundância, mas também mandaram seu enviado especial, Epafrodito, homem que lhes era valioso. Este irmão zeloso corajosamente prestou ajuda a Paulo, mesmo colocando em perigo a sua própria vida. Por conseguinte, Paulo o elogia muito perante a congregação. — Fil 2:25-30; 4:18.

Paulo expressa confiança, em harmonia com as orações deles, de ser liberto do encarceramento, e de poder visitá-los de novo. (Fil 1:19; 2:24) Sabe que, continuar ele vivo é ser útil para eles, embora aguarde ansiosamente o tempo em que Cristo o receberá junto de si. (Fil 1:21-25; compare isso com Jo 14:3.) No ínterim, espera enviar Timóteo, o qual, mais do que qualquer outro disponível, genuinamente tomará a peito os interesses deles. — Fil 2:19-23.

A carta transpira amor. Paulo nunca deixou de dar elogios quando apropriados, nem se refreou de dar a necessária repreensão, mas, neste caso, era preciso dar encorajamento. A congregação tinha opositores, "obreiros do dano", que queriam jactar-se de relações carnais e da circuncisão na carne, mas parece que os irmãos não ficaram seriamente afetados ou transtornados. (Fil 3:2) Assim, Paulo não precisou apresentar fortes argumentos, nem repreensão, como, por exemplo, nas suas cartas às congregações na Galácia e em Corinto. O único leve indício de correção era sua exortação à união por parte de Evódia e Síntique. Em toda a carta, ele incentiva a congregação filipense a continuar no seu excelente proceder — procurando maior discernimento e apegando-se firmemente à Palavra da vida, uma fé mais forte e a esperança do prêmio por vir.

Nesta carta são expressos muitos princípios excelentes que dão encorajamento a todos os cristãos. Alguns deles são:

Capítulo e versículo	Princípio
1:9, 10	Certifiquem-se das coisas mais importantes, para não fazer outros tropeçar por algum motivo.
1:15-18	Podemos alegrar-nos mesmo quando os inimigos da verdade falam contenciosamente sobre ela, porque isso só serve para propalar a verdade.
1:19	A oração dos servos de Deus é eficaz.
1:27, 28	A união e a coragem dos cristãos em face dos seus oponentes é prova da parte de Deus, de que ele livrará seus servos e destruirá seus inimigos.
2:5-11	A humildade traz enaltecimento da parte de Deus.
2:27	Pode-se agradecer a Deus sua misericórdia quando um dos seus servos fiéis se restabelece duma doença.
3:16	Ao ponto que o cristão tiver feito progresso, ele deve continuar a andar ordeiramente na mesma rotina, a fim de receber o prêmio.
3:20	Os cristãos devem olhar para o céu, onde existe sua cidadania, e não para relações terrestres.
4:6, 7	Não estejam ansiosos; em toda situação, apresentem suas petições a Deus, e ele dará uma paz que guardará seu coração e suas faculdades mentais.
4:8	Considerem em todas as ocasiões as coisas corretas e louváveis.

FILIPOS. Na época da segunda viagem missionária do apóstolo Paulo, esta cidade era "a cidade principal [ou: primeira] do distrito da Macedônia", embora, evidentemente, não fosse a capital. Ficava na parte oriental do distrito, na extremidade N do mar Egeu, não muito longe do distrito da Trácia. Paulo, chegando de barco de Trôade, desembarcou em Neápolis, cidade portuária de Filipos, e viajou uns 15 km para o NO, pela *Via Egnatia,* ou Via Egnácia, a grande estrada comercial e militar que levava da Ásia a Roma, a qual atravessava um

passo nas montanhas, a uns 500 m acima do nível do mar, e descia para a planície filipense. — At 16:11, 12.

A cidade estava situada num morro que se elevava da planície, perto do rio Gangites. Ao S havia um extenso brejo. A acrópole de Filipos ficava numa grande formação rochosa na parte NE da cidade. Escavações das ruínas indicam que a Via Egnácia passava pelo meio da cidade e que ao lado dela havia um foro bastante grande. Anfípolis, para onde Paulo foi depois de partir de Filipos, evidentemente era a capital do distrito; distava uns 50 km ao SO de Filipos. De Anfípolis, Paulo foi aproximadamente 35 km para o SO, para Apolônia e dali por uns 45 km para Tessalônica, onde ficou umas três semanas, antes de se dirigir ao SO, passando por Bereia, a fim de tomar um barco para Atenas.

História. Filipos era originalmente chamada de Crênides (Krenides). Filipe II, da Macedônia (pai de Alexandre, o Grande), tomou a cidade dos trácios, por volta de meados do quarto século AEC e lhe deu o seu próprio nome. Havia na região ricas minas de ouro, e cunharam-se moedas de ouro em nome de Filipe. Por volta de 168 AEC, o cônsul romano Lúcio Emílio Paulo derrotou Perseu, último dos reis macedônios, e tomou Filipos e o território circundante. Em 146 AEC, toda a Macedônia foi formada em uma única província romana. A batalha em que Otaviano e Marco Antônio derrotaram os exércitos de Bruto e de Caio Cássio Longino, assassinos de Júlio César, ocorreu na planície de Filipos (em 42 AEC). Depois, em comemoração da sua grande vitória, Otaviano fez de Filipos uma "colônia" romana. (At 16:12) Alguns anos mais tarde, quando o senado romano constituiu Otaviano em César Augusto, este chamou a cidade de *Colonia Augusta Julia Philippensis.*

Sua designação a colônia romana concedeu à cidade isenção de impostos, junto com outros privilégios, possivelmente incluindo uma forma secundária de cidadania romana, aos seus habitantes. Portanto, os cidadãos sentiam maior apego e afeição por Roma do que seria o caso de outra forma. Isto talvez explique por que os amos da moça da qual o apóstolo Paulo exorcismou um demônio de adivinhação enfatizaram perante os magistrados a sua acusação contra Paulo e Silas por dizerem: 'Somos *romanos*.' (At 16:16-24) Os cristãos filipenses podiam também muito bem compreender a exortação que Paulo lhes escreveu mais tarde para 'procederem como cidadãos' dignos das boas novas do Cristo, e quando lhes lembrou que "nossa cidadania existe nos céus", porque a cidadania romana, mundana, seria muito prezada em Filipos, sendo mesmo algo de que se jactar. — Fil 1:27; 3:20, *Int.*

Visita de Paulo. Filipos teve o privilégio de ser a primeira cidade da Europa a ouvir Paulo pregar as boas novas, por volta de 50 EC, durante a sua segunda viagem missionária. Ele foi para lá em obediência a uma visão noturna, em Trôade, na Ásia Menor, na qual um homem macedônio instara com ele: "Passa à Macedônia e ajuda-nos." (At 16:8-10) Paulo e seus companheiros, evidentemente incluindo seu cronista Lucas, ficaram ali alguns dias, e, no sábado, foram "para fora do portão, para junto dum rio", onde, segundo Lucas, "pensávamos haver um lugar de oração". Alguns acham que não havia sinagoga em Filipos, por causa do caráter militar da cidade — que talvez se tivesse proibido aos judeus ali reunir-se dentro da cidade para adoração. De qualquer modo, Paulo falou às mulheres reunidas ali e encontrou uma, de nome Lídia, adoradora de Deus, que 'abriu amplamente o coração para prestar atenção às coisas faladas por Paulo'. Ela e os da sua casa foram batizados, e seu apreço e sua hospitalidade eram tão grandes, que 'ela simplesmente fez [Paulo e seus companheiros] ir' à casa dela e ficar ali. — At 16:11-15.

Mas então, depois de responder à convocação de ir à Macedônia, Paulo viu-se confrontado por perseguição nesta primeira cidade, esta vez não de fontes judias, como acontecera na Galácia. Os magistrados da cidade agiram com base nas acusações falsas feitas pelos donos da moça endemoninhada. Estes haviam perdido sua renda, porque ela não mais podia continuar com a prática da predição, da qual haviam derivado muito lucro. Paulo e Silas foram golpeados com varas, lançados na prisão e seus pés foram presos no tronco. — At 16:16-24.

No meio da noite, porém, enquanto eles, aos ouvidos dos outros presos, oravam e louvavam a Deus com cântico, ocorreu um milagre. Um terremoto rompeu os grilhões dos presos e abriu as portas. O carcereiro, sabendo que sofreria a pena de morte por perder os presos que lhe foram confiados, estava prestes a matar-se, quando Paulo clamou: "Não te faças dano, pois estamos todos aqui!" O carcereiro e os da sua casa escutaram então Paulo e Silas, cuidaram dos seus vergões e se tornaram crentes batizados. — At 16:25-34; FOTO, Vol. 2, p. 749.

Na manhã seguinte, talvez ouvindo falar da ocorrência milagrosa, os magistrados da cidade ordenaram ao carcereiro que soltasse Paulo. Paulo, porém, preocupava-se mais com vindicar, defender e estabelecer legalmente as boas novas, do que com a soltura imediata. Não ia permitir sua soltura secreta por "uma porta dos fundos", que visasse salvar as aparências dos magistrados. Chamou atenção para a sua própria cidadania romana e para o fato de que eles haviam espancado *publicamente* tanto a ele

como a Silas, sem que tivessem sido condenados. Não! Tinham de reconhecer abertamente que eles, não os cristãos, haviam agido ilegalmente. Ao saberem que Paulo e Silas eram romanos, os magistrados ficaram com medo, e, vindo pessoalmente, "suplicaram-lhes", trouxeram-nos para fora e solicitaram-lhes que partissem da cidade. — At 16:35-40.

Não obstante, Paulo havia estabelecido uma excelente congregação em Filipos, que sempre lhe era muito achegada ao coração. O amor que tinham por ele se manifestava no cuidado ansioso e nas provisões feitas para ele, mesmo quando estava em outro lugar. (Fil 4:16) Paulo visitou novamente Filipos na sua terceira viagem missionária, e, possivelmente, uma terceira vez, após a sua soltura do seu primeiro encarceramento em Roma. — At 20:1, 2, 6; Fil 1:19; 2:24.

FILÍSTIA, FILISTEUS. A Filístia, abrangendo uma área desde um ponto perto de Jope, no N, para baixo até Gaza, no S, estendia-se uns 80 km ao longo do mar Mediterrâneo (Êx 23:31) e uns 24 km terra adentro. "O mar dos filisteus", evidentemente, refere-se à parte do Mediterrâneo ao longo da costa da Filístia. As dunas de areia ao longo do litoral penetram terra adentro por uma considerável distância, às vezes até 6 km. Fora disso, a região é fértil e tem cereais, olivais e árvores frutíferas.

Durante grande parte do período das Escrituras Hebraicas, os filisteus ocupavam a planície costeira e estavam entre os inimigos declarados de Israel. (Is 9:12; 11:14) Os filisteus, povo incircunciso (2Sa 1:20), politeísta (Jz 16:23; 2Rs 1:2; veja BAAL-ZEBUBE; DAGOM), consultavam supersticiosamente seus sacerdotes e adivinhos ao tomarem decisões. (1Sa 6:2; compare isso com Is 2:6.) E seus guerreiros, ao entrarem em batalha, carregavam ídolos de seus deuses. (2Sa 5:21) Na sua terra, conhecida como a Filístia (Êx 15:14; Sal 60:8; 87:4; 108:9; Is 14:29, 31), havia as cidades de Gaza, Ascalom, Asdode, Ecrom e Gate. Cada uma destas cidades, durante séculos, era governada por um senhor do eixo. — Jos 13:3; 1Sa 29:7; veja SENHORES DO EIXO.

História. A ilha de Creta (usualmente tida como Caftor), embora não necessariamente o lar original dos filisteus, foi o lugar de onde migraram para a costa de Canaã. (Je 47:4; Am 9:7; veja CAFTOR, CAFTORINS; CRETA, CRETENSES.) Não há certeza quando esta migração ocorreu. Todavia, já no tempo de Abraão e de seu filho Isaque, havia filisteus morando em Gerar, na parte meridional de Canaã. Eles tinham um rei, Abimeleque, e um exército sob o comando de certo Ficol. — Gên 20:1, 2; 21:32-34; 26:1-18; veja ABIMELEQUE N.º 1 e 2.

Alguns objetam às referências de Gênesis a filisteus morarem em Canaã, argumentando que os filisteus só se estabeleceram ali no século 12 AEC. Mas esta objeção não tem base sólida. *O Novo Dicionário da Bíblia*, editado por J. D. Douglas (em português por E. P. Shedd; 1966, p. 631), observa: "Visto que os filisteus não são nomeados em inscrições extrabíblicas senão já no século XII A.C., e que os remanescentes arqueológicos associados com eles não aparecem antes desse tempo, muitos comentadores condenam a menção aos mesmos no período patriarcal como algo anacrônico." Todavia, ao mostrar por que tal posição não é sólida, faz-se menção da evidência duma grande expansão do comércio no mar Egeu, remontando a cerca do 20.º século AEC. Salienta-se que não ser determinado grupo suficientemente proeminente para ser mencionado nas inscrições de outras nações não prova que o grupo não existia. A conclusão a que chega *O Novo Dicionário da Bíblia* é: "Não há motivo pelo qual pequenos grupos de filisteus não pudessem estar presentes entre os primitivos comerciantes da área do mar Egeu, não com bastante proeminência para serem notados pelos estados maiores."

Quando Israel partiu do Egito, em 1513 AEC, Jeová decidiu não guiar os israelitas pelo caminho da Filístia (a rota mais direta do Egito para a Terra da Promessa), para que não ficassem desanimados diante duma guerra iminente e para que não decidissem voltar ao Egito. (Êx 13:17) Os filisteus provavelmente não encarariam a aproximação de milhões de israelitas como mero trânsito internacional, que normalmente passava pela sua terra. Eles eram então um povo estabelecido, ao passo que a região do Sinai, para a qual Jeová encaminhou Israel, tinha na maior parte tribos nômades e muitas regiões despovoadas, nas quais Israel podia entrar sem provocar logo um conflito.

Na época em que o idoso Josué repartiu a terra ao O do Jordão, os territórios filisteus ainda não haviam sido tocados pela conquista. (Jos 13:2, 3) Mais tarde, porém, os homens de Judá de fato capturaram três das principais cidades filisteias, Gaza, Ascalom e Ecrom. Mas, esta foi apenas uma vitória parcial, porque Judá "não pôde desapossar os habitantes da baixada, porque tinham carros de guerra com foices de ferro". — Jz 1:18, 19.

No tempo dos juízes. Durante anos depois disso, a permanência dos filisteus e de outros povos em Canaã serviu para testar a obediência de Israel a Jeová. (Jz 3:3, 4) Vez após vez, eles falharam no teste por adotar a adoração falsa. Por isso, Jeová abandonava os israelitas aos seus inimigos, inclusive aos filisteus. (Jz 10:6-8) Mas, quando clamavam a ele por ajuda, ele misericordiosamente suscitava

juízes para libertá-los. (Jz 2:18) Um destes juízes, Sangar, abateu 600 filisteus com apenas uma aguilhada de gado. (Jz 3:31) Anos mais tarde, conforme se predissera antes do seu nascimento, Sansão tomou "a dianteira em salvar Israel da mão dos filisteus". (Jz 13:1-5) Evidência da amplitude do controle dos filisteus no início do juizado de Sansão pode ser vista em que, para evitar problemas, os homens de Judá, em certa ocasião, até mesmo lhes entregaram Sansão. — Jz 15:9-14.

O profeta Samuel presenciou a opressão por parte dos filisteus e também participou em derrotá-los. Enquanto servia no tabernáculo em Silo, durante a parte final do juizado do sumo sacerdote Eli, os filisteus golpearam cerca de 4.000 israelitas na região de Afeque e de Ebenezer. Os israelitas mandaram então trazer a Arca sagrada ao campo de batalha, pensando que isto lhes daria a vitória. Os filisteus intensificaram seus esforços. Trinta mil israelitas foram mortos e a Arca foi capturada. (1Sa 4:1-11) Os filisteus levaram a Arca ao templo do seu deus Dagom em Asdode. A imagem deste deus caiu duas vezes com a face por terra. Na segunda vez, o próprio ídolo se quebrou. (1Sa 5:1-5) A Arca foi então passada de uma cidade filisteia para outra. Aonde quer que fosse, surgiam pânico e pestilência. (1Sa 5:6-12) Finalmente, sete meses depois da sua captura, a Arca foi devolvida a Israel. — 1Sa 6:1-21.

Uns 20 anos mais tarde (1Sa 7:2), os filisteus marcharam contra os israelitas, os quais, sob a direção de Samuel, se reuniram em Mispá para adoração. Desta vez, Jeová lançou os filisteus em confusão, habilitando seu povo a subjugá-los. Posteriormente, "as cidades que os filisteus haviam tomado de Israel voltavam a Israel, desde Ecrom até Gate". — 1Sa 7:5-14.

Do reinado de Saul até a subjugação por Davi. No entanto, isto não pôs fim às dificuldades de Israel com os filisteus. (1Sa 9:16; 14:47) Evidentemente, antes do reinado de Saul, eles haviam estabelecido guarnições no território de Israel. (Veja 1Sa 10:5; 13:1-3.) Os filisteus eram suficientemente fortes para proibir aos israelitas terem seus próprios ferreiros, mantendo-os assim desarmados. Isto também obrigava os israelitas a se dirigir a eles para mandar afiar seus implementos agrícolas. (1Sa 13:19-22) A situação era tão grave, que até mesmo hebreus tomavam o lado dos filisteus contra os companheiros israelitas. (1Sa 14:21) Todavia, com a ajuda de Jeová, a primeira grande campanha de Saul contra os filisteus resultou em Israel golpeá-los desde Micmás até Aijalom. — 1Sa 13:1-14:31; veja MICMÁS.

Mais tarde, ao se recuperarem desta derrota, os filisteus reuniram suas forças para lutar contra Israel. Os dois exércitos tomaram sua posição em lados opostos da baixada de Elá, em Judá. De manhã e à noitinha, durante 40 dias, o guerreiro Golias saía do acampamento filisteu, desafiando Israel a apresentar um homem para lutar com ele num combate individual. (1Sa 17:1-10, 16) Este desafio foi aceito pelo pastor Davi, o qual, com uma única pedra da sua funda, derrubou Golias e usou a espada do próprio Golias para matá-lo. (1Sa 17:48-51) Os israelitas foram então no encalço dos filisteus em fuga, abatendo-os até as cidades de Gate e de Ecrom. — 1Sa 17:52, 53.

Depois disso, Davi continuou a travar uma guerra bem-sucedida contra os filisteus. Quando voltava das batalhas, as mulheres, celebrando a vitória, diziam: "Saul golpeou os seus milhares, e Davi as suas dezenas de milhares." (1Sa 18:5-7; veja também 1Sa 18:25-27, 30; 19:8.) Isto fez com que Saul se tornasse ciumento de Davi, resultando finalmente em Davi ter de fugir para salvar a vida. Ele fugiu para a cidade filisteia de Gate. (1Sa 18:8, 9; 20:33; 21:10) Ali, os servos do Rei Aquis parecem ter procurado a morte de Davi. Mas, por disfarçar a sua sanidade, ele pôde deixar a cidade ileso. (1Sa 21:10-15) Algum tempo depois, embora ainda perseguido por Saul, Davi salvou a cidade de Queila, de Judá, das mãos de saqueadores filisteus. (1Sa 23:1-12) Uma posterior incursão dos filisteus em território israelita obrigou Saul a deixar temporariamente de perseguir Davi. — 1Sa 23:27, 28; 24:1, 2.

Por ser continuamente caçado por Saul, Davi decidiu novamente refugiar-se em território filisteu. Acolhido favoravelmente pelo Rei Aquis, de Gate, Davi recebeu a cidade de Ziclague. (1Sa 27:1-6) Um ou dois anos mais tarde, quando os filisteus se preparavam para lutar contra as forças de Saul, o Rei Aquis, crendo que Davi se tornara "mau cheiro entre o seu povo de Israel", convidou-o a ir com ele. Mas os outros senhores do eixo dos filisteus não confiavam em Davi, e às instâncias deles, ele e seus homens retornaram à Filístia. No combate subsequente contra Israel, os filisteus obtiveram uma vitória decisiva, e Saul e três dos seus filhos pereceram. — 1Sa 27:12; 28:1-5; 29:1-11; 31:1-13; 1Cr 10:1-10, 13; 12:19.

Quando Davi foi finalmente ungido rei sobre todo o Israel, os filisteus invadiram a baixada de Refaim (ao SO de Jerusalém), mas sofreram uma humilhante derrota. (2Sa 5:17-21; 1Cr 14:8-12) Uma posterior ofensiva dos filisteus também acabou em vitória para Israel. (2Sa 5:22-25; 1Cr 14:13-16) Durante o seu reinado, Davi travou muitas outras batalhas contra os filisteus e conseguiu subjugá-los. Em certa ocasião, porém, ele quase que perdeu a vida. — 2Sa 8:1; 21:15-22; 1Cr 18:1; 20:4-8.

Do reinado de Salomão em diante. Depois disso, durante anos seguidos, não há registro de guerra com os filisteus. O filho de Davi, Salomão, teve um reinado pacífico (1037-998 AEC), e seus domínios estendiam-se até a cidade filisteia de Gaza. — 1Rs 4:21-25; 2Cr 9:26.

Uns 20 anos depois de vir a existir o reino das dez tribos, os filisteus ocuparam Gibetom, uma cidade em Dã. Na tentativa de tomar a cidade, o Rei Nadabe, de Israel, foi morto por Baasa, que consequentemente começou a reinar. (Jos 19:40, 44; 1Rs 15:27, 28) Gibetom ainda estava sob controle dos filisteus uns 24 anos mais tarde, quando Onri, chefe do exército de Israel, acampou contra ela. — 1Rs 16:15-17.

No reinado de Jeosafá (936-c.911 AEC), os filisteus, pelo visto, estavam sujeitos a ele, porque lhe traziam presentes e tributo. (2Cr 17:11) Mas, durante o governo do seu filho Jeorão, os filisteus e os árabes invadiram Judá e levaram embora considerável despojo de Jerusalém. Levaram também cativos as esposas e os filhos de Jeorão — todos exceto o mais jovem, Jeoacaz. (2Cr 21:16, 17) Décadas mais tarde, o Rei Uzias, de Judá, guerreou com êxito contra os filisteus, capturando Gate, Jabné e Asdode. Até mesmo construiu cidades em território filisteu. (2Cr 26:6-8) Todavia, no reinado do neto de Uzias, Acaz, houve a captura de várias cidades israelitas pelos filisteus, que passaram a residir nelas, desde o Negebe até a fronteira setentrional do reino de Judá. (2Cr 28:18) O filho de Acaz, Ezequias, em cumprimento duma profecia transmitida por Isaías (14:28, 29), golpeou os filisteus até Gaza. — 2Rs 18:8.

Referências Proféticas. A profecia de Joel indicou que, por venderem "os filhos de Judá" e "os filhos de Jerusalém" aos "filhos dos gregos", os filisteus sofreriam tratamento igual. (Jl 3:4-8) Visto que as palavras do profeta Joel parecem ter sido registradas no nono século AEC, as derrotas sofridas pelos filisteus às mãos de Uzias (2Cr 26:6-8) e de Ezequias (2Rs 18:8) podem ter sido incluídas no cumprimento desta profecia.

No entanto, evidentemente, houve um cumprimento maior depois que os israelitas retornaram do exílio babilônico. O comentador C. F. Keil observa: "Alexandre, o Grande, e seus sucessores puseram em liberdade nas suas terras muitos dos prisioneiros de guerra judeus (veja a promessa do Rei Demétrio a Jônatas: 'Mandarei embora, em liberdade, aqueles de Judá que foram feitos prisioneiros e reduzidos à escravidão em nossa terra', Josefo, *Ant.* xiii 2, 3), e partes das terras dos filisteus e dos fenícios estavam por um tempo sob domínio judeu." (*Commentary on the Old Testament* [Comentário sobre o Velho Testamento], 1973, Vol. X, Joel, p. 224) (Veja Ob 19, 20.) Digno de nota, também, é o fato de que Alexandre, o Grande [ou: Magno], tomou a cidade filisteia de Gaza. Muitos dos habitantes foram mortos, e os sobreviventes foram vendidos como escravos. Diversas outras profecias também apontavam para a execução da vingança de Jeová nos filisteus. — Is 14:31; Je 25:9, 20; 47:1-7; Ez 25:15, 16; Am 1:6-8; Sof 2:5; Za 9:5-7; quanto a pormenores, veja ASCALOM; ASDODE; ECROM; GATE; GAZA N.º 1.

Em Ezequiel 16:27, "as filhas dos filisteus" são representadas como humilhadas por causa da conduta desenfreada de Jerusalém. (Ez 16:2) A razão disto parece ser que a infidelidade de Jerusalém a seu Deus, Jeová, não tinha paralelo, porque os filisteus e outros povos se apegavam à adoração dos seus deuses falsos. — Veja Je 2:10, 11.

FILÓLOGO [Afeiçoado a Palavras (Erudição)]. Cristão cumprimentado por Paulo na sua carta aos romanos. (Ro 16:15) O mesmo nome é encontrado em inscrições associadas com os da casa de César.

FILOSOFIA. A palavra grega *fi·lo·so·fí·a* significa, literalmente, "amor à sabedoria". No uso moderno, o termo se relaciona com os empenhos humanos de compreender e interpretar por raciocínio e especulação a totalidade da experiência humana, inclusive as causas e os princípios subjacentes à realidade.

As palavras gregas para "filosofia" e "filósofo" ocorrem, cada uma, apenas uma vez nas Escrituras Gregas Cristãs. (Col 2:8; At 17:18) Evidentemente, quando Paulo escreveu à congregação em Colossos, na Ásia Menor, alguns ali corriam perigo de ser afetados pela 'filosofia e vão engano, segundo a tradição de homens'. As filosofias gregas tinham então muito destaque. Mas o contexto de Colossenses 2:8 mostra que Paulo estava especialmente preocupado com os judaizantes, que tentavam trazer os cristãos de volta para a observância da Lei mosaica, com suas exigências de circuncisão, de dias festivos e da abstinência de certos alimentos. (Col 2:11, 16, 17) Paulo não se opunha ao conhecimento, pois orava para que os cristãos ficassem cheios dele. Mas, conforme mostrou, é preciso reconhecer o papel de Jesus Cristo na realização do propósito de Deus, para obter verdadeira sabedoria e conhecimento exato. (Col 1:9, 10; 2:2, 3) Os colossenses deviam acautelar-se para evitar que alguém, com argumentos persuasivos, os levasse como presa sua, por meio de raciocínios ou conceitos humanos. Tal filosofia seria parte das "coisas elementares [*stoi·khei·a*] do mundo", isto é, dos princípios ou componentes básicos e dos fatores motivadores do mundo, "e não segundo Cristo". — Col 2:4, 8.

Quando Paulo estava em Atenas, ele teve um confronto com 'os filósofos epicureus e estoicos'. (At 17:18) Eles chamaram o apóstolo de "paroleiro", usando a palavra grega *sper·mo·ló·gos*, que se aplica literalmente a uma ave que apanha sementes. A palavra também transmite a ideia de alguém que apanha migalhas de conhecimento e as repete sem ordem ou método. Esses filósofos desprezavam Paulo e sua mensagem. A filosofia epicureia era basicamente que a obtenção de prazer, especialmente de prazer mental, era o principal bem na vida (1Co 15:32); embora reconhecesse deuses, explicava-os como estando além da experiência e do interesse humanos. A filosofia dos estoicos enfatizava a sorte ou o destino natural; a pessoa devia ser muitíssimo virtuosa, mas esforçar-se a ser indiferente à dor ou ao prazer. Nem os epicureus, nem os estoicos, criam na ressurreição. Paulo, no seu discurso perante estes homens, salientou a relação e a responsabilidade da pessoa para com o Criador, e ligou isso com a ressurreição de Cristo e a "garantia" que isto fornecia aos homens. Para os gregos que buscavam "sabedoria", a mensagem a respeito de Cristo era "tolice". (1Co 1:22, 23), e quando Paulo mencionou a ressurreição, muitos dos seus ouvintes começaram a mofar, embora outros se tornassem crentes. — At 17:22-34.

Paulo, nas suas cartas inspiradas, enfatizou diversas vezes que a sabedoria e o falsamente chamado conhecimento do mundo são tolice para Deus e devem ser evitados pelos cristãos. — 1Co 1:18-31; 2:6-8, 13; 3:18-20; 1Ti 6:20.

FIM. Veja TEMPO DO FIM.

FINEIAS.

1. Filho de Eleazar e neto de Arão. Sua mãe era filha de Putiel, e o nome de seu filho era Abisua. (Êx 6:25; 1Cr 6:4) Foi a rápida ação do jovem Fineias que fez cessar o flagelo da parte de Jeová, depois de 24.000 israelitas terem morrido nas planícies de Moabe, por causa de fornicação e por se apegarem a Baal de Peor. Quando avistou Zinri levar a midianita Cosbi para a tenda dele, traspassou ambos com uma lança, "a mulher, pelas suas partes genitais". Este zelo em "não tolerar nenhuma rivalidade" para com Jeová "veio a ser-lhe contado como justiça", e Deus fez um pacto, para o sacerdócio permanecer na linhagem dele "por tempo indefinido". — Núm 25:1-3, 6-15; Sal 106:30, 31.

Fineias, durante a sua vida, serviu em diversos cargos. Era representante sacerdotal no exército que executou a vingança de Jeová contra Midiã. (Núm 31:3, 6) Quando se pensou que três tribos estavam abandonando a adoração de Jeová, ele encabeçou o grupo de investigadores. (Jos 22:9-33) Era líder dos porteiros do tabernáculo. (1Cr 9:20) Depois do sepultamento de seu pai no Morro de Fineias, ele serviu no cargo de sumo sacerdote. (Jos 24:33; Jz 20:27, 28) Seu nome se destaca em diversas genealogias pós-exílicas. — 1Cr 6:4, 50; Esd 7:5; 8:2.

2. O mais jovem dos dois filhos "imprestáveis" do sacerdote Eli. (1Sa 1:3; 2:12) Enquanto serviam como sacerdotes, ele e seu irmão Hofni coabitavam com mulheres no santuário e "tratavam a oferta de Jeová com desrespeito". (1Sa 2:13-17, 22) Quando repreendidos levemente por seu pai, recusaram-se a escutar. Por causa da sua iniquidade, Deus proferiu julgamento contra eles. Este se cumpriu quando ambos foram mortos no mesmo dia em batalha com os filisteus. (1Sa 2:23-25, 34; 3:13; 4:11) A notícia sobre a captura da Arca e a morte do sogro e do marido foi demais para a esposa de Fineias. Ela sofreu um choque e morreu ao dar à luz Icabode. — 1Sa 4:17-21.

3. Levita, cujo filho Eleazar ajudou a inventariar os tesouros do templo no tempo de Esdras, em 468 AEC. — Esd 8:33, 34.

FITA PARA A CABEÇA. Veja COBERTURA PARA A CABEÇA.

FLAGELO. Veja ESPANCAMENTO; PRAGA.

FLAUTA. Instrumento musical de sopro. Embora haja alguma disputa sobre qual o instrumento musical moderno que corresponde ao hebraico *hha·líl* e seu equivalente grego *au·lós*, muitas traduções modernas vertem estas palavras como "flauta", em harmonia com a identificação dada por lexicógrafos. (1Sa 10:5; 1Co 14:7, *Al, BJ, BLH, NM*) O radical hebraico, de que se crê que *hha·líl* derive, significa "traspassar" (Is 51:9; 53:5), e pode referir-se a um processo usado para fabricar uma flauta simples, a saber, de vazar o âmago dum pedaço de caniço, cana ou mesmo osso ou marfim, e então perfurá-lo com o devido espacejamento. Inscrições egípcias indicam que naquele país existia uma variedade de instrumentos do tipo da flauta. Um tipo era segurado numa posição oblíqua, encostando-se a boca na parte lateral do instrumento; eles desenvolveram também a flauta dupla, colocando-se a boca na extremidade dos dois tubos.

O termo grego *au·lós* parece ter sido usado também como designação geral, incluindo instrumentos de dois tipos: aqueles que usavam uma palheta na embocadura, bem como tubos simples de flauta. *Hha·líl* também pode ter-se tornado termo geral de todos os instrumentos de sopro, mas no hebraico moderno este nome é aplicado apenas à flauta, e a crença tradicional judaica é que o *hha·líl* das Escrituras era a flauta.

A flauta era um dos mais populares instrumentos musicais, sendo tocada em ocasiões alegres, tais

como banquetes e casamentos (Is 5:12; 30:29; 1Rs 1:40), costume imitado pelas crianças em praças públicas. (Mt 11:16, 17) Era também tocada em ocasiões de tristeza. Os lamentadores profissionais frequentemente eram acompanhados por flautistas que tocavam melodias lamentosas. — Mt 9:23, 24. Veja também PÍFARO.

FLECHA. Veja ARMAS, ARMADURA.

FLÉGON [Ardente]. Cristão romano que Paulo cumprimenta na sua carta. — Ro 16:14.

FLEGONTE. Veja FLÉGON.

FLORESTA. O termo hebraico para terreno arborizado é *yá·ʽar,* traduzido "floresta". (De 19:5; Jos 17:15; 1Sa 14:25) Antigamente, a terra da Palestina tinha uma abundância de florestas com árvores de muitos tipos. As referências bíblicas a florestas e bosques, e ao uso de madeira, tornam evidente que naquele tempo as árvores eram muito mais comuns do que atualmente, apesar dos esforços de reflorestamento nos últimos anos. (2Cr 27:4; Jz 9:48, 49) Isto também é confirmado pela descrição de animais selváticos, mostrando que as florestas podiam dar abrigo e habitação adequados para ursos (2Rs 2:23, 24), leões (1Sa 17:34; 1Cr 11:22) e outras formas de vida animal (Ez 34:25).

Mas o desflorestamento de grandes áreas tem ocorrido por causa da devastação das guerras, do extensivo uso de madeira, sem o esforço acompanhante de reflorestamento, e de descontrolado pastejo, em que os brotos das árvores novas têm sido consumidos por cabras e por outros animais. Denis Baly, no seu livro *The Geography of the Bible* (A Geografia da Bíblia; 1974, pp. 77, 115, 116), fala de séculos de descaso, o que tem resultado no desaparecimento de muitas florestas e na perda de até 2 m de solo fértil, deixando grande parte da terra rochosa e estéril.

Certas florestas são mencionadas especificamente na Bíblia. As florestas do Líbano, agora reduzidas a uns poucos pequenos bosques, eram notáveis pelas suas esplêndidas árvores (1Rs 5:2-10, 13-18; 2Rs 19:23), havendo grandes quantidades de cedros, juníperos, ciprestes e outras árvores. A "floresta de Efraim" (possivelmente a "floresta de Maanaim"), em que Absalão sofreu desastre, talvez ficasse ao L do rio Jordão, perto de Maanaim, e parece ter sido bastante densa. (2Sa 18:6 n., 8, 17) A "floresta de Herete" encontrava-se em Judá. (1Sa 22:5) Além disso, a região de Gileade era famosa pelas suas florestas e pelos seus balsameiros, ao passo que Basã, ao N, era conhecida pelas suas "árvores maciças", que evidentemente incluíam o carvalho. (Is 2:13; Za 11:2) Nos dias de Davi e de Salomão, cresciam abundantemente sicômoros na terra baixa da Sefelá. (1Rs 10:27; 1Cr 27:28; 2Cr 1:15; 9:27) O vale do Jordão possuía densas moitas de tamargueiras e de salgueiros, onde leões se ocultavam. — Je 12:5; Za 11:3.

Uso Simbólico. Assim como árvores são usadas para simbolizar pessoas e governantes individuais, assim a Bíblia usa florestas de forma simbólica para povos ou nações e seus governantes. A iniquidade do apóstata Judá era como uma chama que consumia seu povo (Is 9:18); a ira de Jeová consumiria o reino meridional (Judá) com uma chama inapagável. (Ez 20:46-48) Profecias similares são dadas contra nações pagãs, inimigas do povo de Deus. Os guerreiros assírios seriam cortados e dizimados como a árvores duma floresta. — Sal 83:14, 15; Je 46:22, 23; Is 10:19, 34.

FLUXO. Expressão bíblica aplicável a condições dos órgãos genitais dos homens e das mulheres. (Le 15:2, 19, 25; Núm 5:2, 3; 2Sa 3:29) No caso dos homens, referia-se a uma condição doentia, em que havia um fluxo do órgão genital ou em que o órgão estava obstruído por tal emissão. (Le 15:2, 3) Nenhum descendente masculino de Arão tinha permissão de comer "das coisas sagradas" enquanto impuro por causa dum fluxo. — Le 22:4.

O termo "fluxo" às vezes se aplicava à menstruação regular, normal, da mulher. (Le 15:19-24) Todavia, era também usado para se referir a um fluxo de sangue doentio, prolongado e assim anormal. (Le 15:25-30) Neste último caso, aplicou-se ao crônico "fluxo de sangue" de que uma mulher padeceu por 12 anos antes de ser curada por Jesus Cristo. — Mt 9:20-22.

Segundo a Lei, a pessoa que tivesse um fluxo era impura, tornava objetos e pessoas que ele ou ela tocava impuros, e assim por diante. Depois de ter cessado o fluxo *doentio,* a pessoa tomava certas medidas para ser purificada. — Le 15; veja LIMPO, LIMPEZA.

FOGO. Como acontece hoje, assim também, nos tempos bíblicos, o fogo desempenhava um papel importante na vida do homem. A refinação, a forjadura e a fundição de metais, a preparação de alimentos e o aquecimento das casas, bem como a oferta de sacrifícios e a queima de incenso estão entre as coisas especificamente mencionadas na Bíblia como exigindo o uso de fogo. Todavia, por causa da destrutividade do fogo descontrolado, ele é descrito como uma das quatro coisas que nunca dizem: "Basta!" (Pr 30:15, 16) Pelo mesmo motivo, Tiago comparou a língua usada de modo errado a um fogo. — Tg 3:5-8; compare isso com Pr 16:27.

O primeiro homem e a primeira mulher conheciam o fogo, porque Jeová, depois de expulsá-los do jardim do Éden, postou ao L do jardim "os

querubins e a lâmina chamejante duma espada que se revolvia continuamente". (Gên 3:24) Caim e Abel talvez levassem suas ofertas a Jeová perante os querubins, e, embora não seja declarado diretamente nas Escrituras, provavelmente usaram fogo para apresentá-los, ou talvez esperassem que viesse fogo dos querubins para consumir os sacrifícios. (Gên 4:3, 4) Tubalcaim, ao forjar implementos de cobre e de ferro, deve ter empregado o calor de fogo intenso, especialmente visto que a fundição de ferro exige uma temperatura de 1.535°C. (Gên 4:22) Após o Dilúvio, coziam-se tijolos por "um processo de queima", embora alguns fossem apenas secados ao sol. (Gên 11:3) Em vista da dificuldade em acender um fogo, era evidentemente um costume frequente transferir o fogo de um lugar para outro. — Gên 22:6; Is 30:14.

Em Conexão com os Propósitos de Deus. O anjo de Jeová apareceu a Moisés numa chama de fogo, num espinheiro ardente que não era consumido pelo fogo. (Êx 3:2) Uma coluna de fogo à noite guiava os israelitas através do ermo, coluna que mais tarde pousava sobre o tabernáculo, indicando a presença de Jeová. (Êx 13:21; 40:38) A manifestação da glória de Jeová em fogo, quando se deu a Lei a Israel, fez com que o monte Sinai fumegasse. — Êx 19:18; 24:17.

Relacionado com o tabernáculo e o templo. O fogo figurava na adoração realizada no tabernáculo, e, mais tarde, no templo. Toda manhã, e entre as duas noitinhas, o sumo sacerdote tinha de queimar incenso no altar do incenso. (Êx 30:7, 8) A lei de Deus exigia que o fogo no altar da oferta queimada fosse mantido continuamente aceso. (Le 6:12, 13) O tradicional conceito judaico, de que o fogo no altar fora no início aceso milagrosamente por Deus, embora de ampla aceitação, na realidade não é apoiado pelas Escrituras. Segundo as instruções iniciais de Jeová a Moisés, os filhos de Arão deviam "pôr fogo sobre o altar e colocar a lenha em ordem sobre o fogo", antes de colocar o sacrifício no altar. (Le 1:7, 8) Foi *depois* da investidura do sacerdócio arônico, e, portanto, depois de se terem oferecido os sacrifícios da investidura, que fogo da parte de Jeová, provavelmente procedente da nuvem por cima do tabernáculo, consumiu a oferta que então havia sobre o altar. Em vista disso, o fogo milagroso manifestou-se, não em acender a lenha sobre o altar, mas em "consumir a oferta queimada e os pedaços gordos sobre o altar". O fogo que então continuava no altar, é claro, era provavelmente o resultado da mistura do fogo procedente de Deus com o fogo que já havia no altar. (Le 8:14-9:24) Do mesmo modo, fogo milagroso da parte de Jeová consumiu os sacrifícios logo depois da oração de Salomão na dedicação do templo. — 2Cr 7:1; veja também Jz 6:21; 1Rs 18:21-39; 1Cr 21:26, como outros exemplos do uso de fogo milagroso por Jeová, ao aceitar as ofertas de seus servos.

Provisões legais, e uso em execuções. A Lei mosaica proibia que se acendesse fogo no sábado. (Êx 35:3) Segundo a Lei, se um fogo ficasse descontrolado e causasse uma conflagração no campo de outro, aquele que acendeu o fogo tinha de dar compensação. (Êx 22:6) Vestes ou objetos de pele, nos quais se desenvolvesse e persistisse a praga da lepra, deviam ser queimados. (Le 13:53-58) No caso de certas violações da lei de Deus, as pessoas deviam ser apedrejadas até morrerem e então seus cadáveres deviam ser queimados em fogo. (Le 20:14; 21:9; Jos 7:15, 25) Quando uma cidade israelita se havia tornado apóstata, seus habitantes deviam ser abatidos com a espada, e a cidade e seu despojo deviam ser queimados. — De 13:12-16.

Na execução de operações de guerra contra os seus inimigos, os israelitas destinavam certas cidades ao fogo. (Núm 31:10; Jos 6:24; 11:11-13) Queimavam-se também as imagens entalhadas e os postes sagrados. (De 7:5, 25; 12:3) Quando tomavam despojos, os israelitas passavam os metais pelo fogo, na realidade esterilizando-os. — Núm 31:22, 23.

Em muitas ocasiões, Jeová usou fogo literal na execução de seus julgamentos em transgressores. (Núm 11:1; 16:35; 2Rs 1:10-12; Ju 7) Na destruição das apóstatas Judá e Jerusalém pelos babilônios, em 607 AEC, a ira de Jeová foi figurativamente derramada "como fogo". Esta expressão de ira foi acompanhada por fogo literal. (2Rs 25:9; La 2:3, 4) João, o Batizador, advertiu os líderes religiosos dos seus dias a respeito de um batismo com fogo, que sobreveio a Jerusalém em 70 EC, quando os exércitos romanos destruíram a cidade e incendiaram o templo. — Mt 3:7-12.

Usado por Opositores da Vontade de Deus. O fogo era também usado por opositores da vontade de Deus em ameaças, execuções cruéis e sacrifícios. Efraimitas irados ameaçaram Jefté: "Queimaremos a tua própria casa por cima de ti com fogo." De modo similar, os 30 padrinhos de casamento, filisteus, de Sansão ameaçaram queimar tanto a sua noiva como a casa do pai dela, se ela não conseguisse que Sansão lhe contasse a solução dum enigma e depois os avisasse disso. Depois de Sansão soltar 300 raposas com tochas acesas nos cereais em pé dos filisteus pagãos, os filisteus de fato queimaram a ela e seu pai com fogo. (Jz 12:1; 14:15; 15:4-6) Satanás, o Diabo, com a permissão de Deus, usou 'fogo dos céus' numa prova especial com Jó. — Jó 1:12, 16.

As nações que habitavam Canaã realmente queimavam seus filhos em fogo, como oferta aos seus

deuses falsos. Embora Jeová lhes ordenasse especificamente não fazer isso, uma violação que exigia a pena de morte, israelitas apóstatas sacrificaram seus próprios filhos no vale de Hinom. (Le 20:2-5; De 12:31; 2Cr 28:1-3; Je 7:31; 19:5) No entanto, o fiel Rei Josias acabou com esta prática horrível por tornar Tofete, no vale de Hinom, impróprio para adoração. — 2Rs 23:10; veja MOLOQUE.

Uso Figurado. O fogo, ou expressões contendo a ideia de ardor, ou labaredas, são usados em sentido figurado associados com amor (Cân 8:6), paixão (Ro 1:27; 1Co 7:9), ira e julgamento (Sof 2:2; Mal 4:1), ou forte emoção (Lu 24:32; 2Co 11:29). Quando Jeremias queria refrear-se de falar a palavra de Jeová, ele achou isso impossível, porque se mostrou como um fogo aceso encerrado nos seus ossos. (Je 20:9) As Escrituras referem-se a Jeová como um fogo consumidor, por causa da sua limpeza, pureza e insistência em devoção exclusiva, bem como pelo fato de que aniquila os que se colocam em oposição a ele. (De 4:24; 9:3) Seu fervor e seu furor ardem como fogo, e sua "língua" e palavra são como um fogo. (Sal 79:5; 89:46; Is 30:27; Je 23:29) Além disso, Jeová faz de seus ministros angélicos um fogo devorador, e "a terra" será devorada pelo fogo do seu zelo. — Sal 104:1, 4; Sof 3:8; veja também Da 7:9, 10.

Teste, refinação, expurgo. "O mensageiro do pacto" é comparado ao fogo dum refinador, fogo usado para purificar ouro e prata. Portanto, o teste ardente ao qual Jeová submete "os filhos de Levi" por meio do mensageiro do pacto resulta na purificação deles. (Mal 3:1-3; veja REFINAÇÃO, REFINADOR.) Um teste por fogo também revela a qualidade do material, conforme salientado pelo apóstolo Paulo, quando enfatizou a importância de se construir sobre Jesus Cristo com materiais à prova de fogo. — 1Co 3:10-15.

Fogo e sal estavam associados com os sacrifícios oferecidos no templo. (Le 2:9, 13; Ez 43:24) O sal representava a isenção de corrupção e era símbolo de perseverante lealdade, conforme encontrado na expressão "pacto de sal". (2Cr 13:5) Então, o que simboliza o fogo?

O apóstolo Pedro refere-se a provações e sofrimentos como "fogo", que testa a qualidade da fé do cristão. (1Pe 1:6, 7) Mais adiante, ele compara o sofrimento pela justiça a um ardor, ao dizer a seus concristãos: "Não fiqueis intrigados com o ardor entre vós, que vos está acontecendo como provação, . . . [sois] partícipes dos sofrimentos do Cristo, para que vos alegreis e estejais também cheios de alegria durante a revelação de sua glória." (1Pe 4:12, 13) Que tal sofrimento pela justiça tem um efeito benéfico é indicado pelo apóstolo Paulo, ao dizer: "Tribulação produz perseverança." (Ro 5:3) Quem fielmente e com bom êxito passa por uma difícil provação 'ardente' se torna mais forte e mais sólido em resultado da sua perseverança. — At 14:22; Ro 12:12.

Destruição. Nos tempos bíblicos, o fogo era o mais cabal meio de destruição em uso. (Jos 6:24; De 13:16) Por isso, às vezes, Jesus usava o termo "fogo" de modo ilustrativo para indicar a destruição completa dos iníquos. (Mt 13:40-42, 49, 50; compare isso com Is 66:24; Mt 25:41.) Numa ocasião, Jesus advertiu seus discípulos para não deixarem que a mão, o pé ou o olho os fizessem tropeçar, de modo a serem lançados na Geena. Daí passou a dizer: "Cada um tem de ser salgado com fogo." Ele deve ter querido dizer que "cada um" que fizesse aquilo contra o que acabava de advertir seria salgado com o "fogo" da Geena, ou a destruição eterna. — Mr 9:43-49; veja GEENA.

Pedro escreveu que "os céus e a terra que agora existem estão sendo guardados para o fogo". Pelo contexto, e à luz de outros textos, torna-se evidente que não se trata dum fogo literal, mas significa a destruição eterna. Assim como o Dilúvio dos dias de Noé não destruiu os céus e a terra literais, mas apenas as pessoas ímpias, assim também a revelação de Jesus Cristo com seus anjos poderosos em fogo chamejante resultará na destruição permanente apenas dos ímpios e do iníquo sistema de coisas de que fazem parte. — 2Pe 3:5-7, 10-13; 2Te 1:6-10; compare isso com Is 66:15, 16, 22, 24.

Outros exemplos do uso de fogo para representar a destruição eterna são encontrados em Revelação (Apocalipse) e em Ezequiel. Ali somos informados de que "os dez chifres" e "a fera" se voltarão contra Babilônia, a Grande, e a queimarão no fogo. (Re 17:16, 17) O ataque de Gogue e suas hordas contra o povo de Deus suscitará a ira de Jeová, e choverá sobre eles fogo e enxofre. Os remanescentes implementos de guerra dos atacantes serão usados durante sete anos para acender fogo. (Ez 38:19, 22; 39:6, 9, 10) As nações que se tornarem rebeldes quando Satanás for solto no fim do Reinado Milenar de Cristo serão devoradas por fogo, e o Diabo e todos os não inscritos no livro da vida serão lançados no lago de fogo, que representa a segunda morte. — Re 20:7-10, 15; 21:8; veja HINOM, VALE DE; LAGO DE FOGO.

FOICE. Veja IMPLEMENTOS AGRÍCOLAS.

FOLE. Instrumento que pode ser alternadamente expandido e comprimido, primeiro enchendo-o de ar, através duma válvula, e depois expelindo o ar à força, através de um tubo de saída. Para dar aos fornos de fundição uma ventilação forçada, os foles são mais eficientes do que o mero abano ou as antiquadas canas ocas e tubos soprados, também

usados para o mesmo fim. A construção dos foles era simples: Um saco montado numa armação ou base era preso a um tubo que dava para o forno de fundição, sendo o tubo talvez de ferro, ou uma cana com ponta de argila refratária. Foles manuais eram úteis para pequenas forjas; mas, para os grandes fornos de fundição, de altas temperaturas, empregavam-se foles duplos movidos pelos pés, um debaixo de cada pé do operador, que os comprimia alternadamente, primeiro com um pé, depois com o outro, puxando cada vez uma corda para reencher o fole comprimido. Para fornecer uma constante correnteza de ar a essas grandes fornalhas, dois homens operavam dois pares de foles. A palavra hebraica para fole é *map·pú·ahh,* que deriva da raiz *na·fáhh,* significando "soprar". (Gên 2:7) Este instrumento é apenas uma vez mencionado de forma específica nas Escrituras (Je 6:29), embora talvez se aluda a ele em Isaías 54:16 e Ezequiel 22:20, 21. Nestes textos, as referências são figurativas, e as ilustrações são tiradas dos métodos usados para a refinação de metais. — Veja REFINAÇÃO, REFINADOR.

FÔLEGO. Veja ESPÍRITO.

FOLIA. Veja FESTANÇA.

FOME. Extrema escassez de alimentos; também, falta de se ouvir as palavras de Jeová, quer dizer, fome espiritual. (Am 8:11) A fome é uma das pragas que sobrevirão à simbólica Babilônia, a Grande. — Re 18:8.

Causas e Efeitos das Fomes. Secas, saraivadas destrutivas (Êx 9:23-25), pestilências, crestamento e bolor nas safras, bem como guerras, estavam entre as causas comuns de fome nos tempos bíblicos. (Am 4:7-10; Ag 2:17) Gafanhotos, às vezes em enormes enxames, eram especialmente devastadores para as safras. (Êx 10:15) Às vezes, o problema não era a falta de chuva, mas chuva na época errada, como durante a colheita do trigo ou da cevada. — Veja Le 26:4; 1Sa 12:17, 18.

A fome temporária é uma sensação natural, mas a fome prolongada, tal como a causada por uma escassez geral, é muito prejudicial para a saúde mental e física. Começa uma acentuada letargia, as emoções ficam embotadas e há apatia mental. A mente é dominada pelo anseio por comida. (Veja Êx 16:3.) Os padrões de moral entram em colapso. (Veja Is 8:21.) A própria inanição pode ter um efeito desumanizante, resultando em furtos, em assassinatos e até mesmo em canibalismo. A fome geral frequentemente é acompanhada por doenças e epidemias, por causa da condição enfraquecida dos afetados por ela. — Veja De 32:24.

Fomes na Antiguidade. A primeira fome realmente histórica é aquela que obrigou Abrão (Abraão) a deixar Canaã e passar a residir como forasteiro no Egito. (Gên 12:10) Nos dias de Isaque houve outra fome, mas Jeová lhe disse que não fosse ao Egito. (Gên 26:1, 2) A fome de sete anos que sobreveio ao Egito, enquanto José servia como primeiro-ministro e administrador de alimentos, evidentemente se estendia muito além das fronteiras do Egito, porque "vinham ao Egito pessoas de toda a terra para comprar [alimentos] de José". — Gên 41:54-57.

Embora as inscrições egípcias escrupulosamente evitem qualquer referência à estada de Israel no Egito, há antigos textos egípcios que descrevem períodos de fome por causa da insuficiente elevação do nível do rio Nilo. Um texto descreve um período de sete anos de pouca elevação do Nilo e a resultante fome. Segundo o relato, certas partes da terra foram concedidas ao sacerdócio quando houve alívio da fome. Embora se suscite a pergunta sobre se o documento é "uma falsificação sacerdotal de algum período posterior, justificando suas pretensões aos privilégios territoriais", pelo menos vemos refletida nisso a tradição de um período de sete anos magros. — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, p. 31.

Antes de Israel entrar na Terra da Promessa, Jeová, por meio de Moisés, assegurou-lhes que teriam abundância de alimentos, se continuassem a servi-Lo em fidelidade. (De 28:11, 12) Todavia, a fome seria um dos resultados temíveis que sobreviria a Israel por sua infidelidade. (De 28:23, 38-42) Uma fome nos dias dos juízes induziu o marido de Noemi, Elimeleque, de Belém, a residir com a família como forasteiro em Moabe. (Ru 1:1, 2) Nos dias de Davi, Jeová causou uma fome de três anos na terra de Israel por causa da culpa de sangue da casa de Saul em conexão com os gibeonitas. (2Sa 21:1-6) Uma seca de três anos e meio que resultou numa severa fome sobreveio ao infiel Israel em resposta à oração de Elias. (Tg 5:17; 1Rs 17) Além de fomes gerais nos dias de Eliseu, houve a fome produzida pelo cerco sírio de Samaria, durante o qual se relatou um caso de canibalismo. — 2Rs 4:38; 8:1; 6:24-29.

Embora os profetas de Deus advertissem que a apostasia resultaria em morte por fome, pestilência e espada, os infiéis, de Judá, preferiam antes escutar os seus profetas falsos, que lhes asseguravam que não haveria tal calamidade. (Je 14:11-18; Ez 5:12-17) No entanto, as palavras dos profetas de Deus mostraram-se verdadeiras. Durante o cerco movido pelos babilônios (609-607 AEC), a fome em Jerusalém foi tão severa, que mulheres cozinharam e comeram seus próprios filhos. — La 4:1-10; 5:10; 2Rs 25:1-3; Je 52:4-6; compare isso com De 28:51-53.

Jeová, por meio do profeta Joel, avisou Israel de antemão de uma tremenda praga de insetos, que devastaria o país e causaria uma severa fome, antes da vinda do "dia de Jeová". — Jl 1.

Séculos mais tarde, Jesus predisse escassez de alimentos como uma das características que marcariam a terminação "do sistema de coisas". (Mt 24:3, 7; compare isso com Re 6:5, 6.) Conforme anunciado de antemão por Ágabo, profeta cristão, ocorreu mesmo uma grande fome no tempo do Imperador Cláudio (41-54 EC). (At 11:28) Uns poucos anos antes, no ano 42 EC, uma severa fome atingira o Egito, onde moravam muitos judeus. E a Judá e Jerusalém sobreveio uma "grande necessidade" quando os exércitos romanos, sob o General Tito, sitiaram Jerusalém e finalmente a destruíram, em 70 EC. (Lu 21:23) Josefo relata as condições de terrível inanição na cidade, em que as pessoas recorreram a comer couro, grama e feno, e, em um caso, uma mãe até mesmo assou e comeu seu filho. (*The Jewish War* [A Guerra Judaica], VI, 193-213 [iii, 3, 4]) No entanto, quando Jesus predisse tal escassez de alimentos, ele indicou que pensava não só nos eventos que antecederiam à destruição de Jerusalém, mas também no que ocorreria quando chegasse o tempo para o Filho do homem retornar na glória do seu Reino. — Lu 21:11, 27, 31; compare isso com Re 6:5, 6.

Livres da Fome. Cristo Jesus garante que a oração dos servos fiéis, pedindo seu pão do dia, seria respondida por Deus, e que aqueles que colocassem o Reino de Deus em primeiro lugar seriam cuidados. (Mt 6:11, 33; compare isso com Sal 33:19; 37:19, 25.) Todavia, Jesus mostrou que, por causa de oposição e de perseguição, seus servos às vezes poderiam padecer fome. (Mt 25:35, 37, 40) O apóstolo Paulo, em especial, conta que padeceu muitas vezes tanto fome como sede, enquanto empenhado no ministério em circunstâncias difíceis. (1Co 4:11-13; 2Co 11:27; Fil 4:12) Todavia, ele expressou confiança em que a fome física nunca poderia separar os servos fiéis de Deus do poder sustentador do amor de Deus. — Ro 8:35, 38, 39; contraste isso com Lu 6:25.

Aqueles que têm uma correta fome e sede da justiça e da verdade sempre serão espiritualmente saciados. (Mt 5:6; Jo 6:35) Isto inclui os da "grande multidão" que têm esperança de sobreviver à "grande tribulação", e sobre os quais se escreveu que "não terão mais fome, nem terão mais sede". (Re 7:9, 13-17) E debaixo do domínio do Reino de Deus, virá a haver também abundância para saciar a fome física de toda a humanidade. — Sal 72:16; Is 25:6.

FONTE, MANANCIAL. Em geral, um abastecimento natural de água (Êx 15:27), em contraste com poços e cisternas, que usualmente eram escavados (Gên 26:15); também usada com referência à origem de algo que não é água. Dois termos hebraicos para "fonte; manancial" são *'á·yin* (literalmente: olho) e o aparentado *ma'·yán.* O correspondente termo grego é *pe·gé.* Visto que os mananciais eram às vezes limpos e aprofundados, isto talvez explique por que "fonte" e "poço" às vezes são usados intercambiavelmente para o mesmo abastecimento de água. — Gên 16:7, 14; 24:11, 13; Jo 4:6, 12; veja CISTERNA; POÇO.

Moisés descreveu aos israelitas a Terra da Promessa como terra de "fontes e de águas de profundeza surgindo no vale plano e na região montanhosa". (De 8:7) Há abundância de mananciais na Palestina, havendo em média seis ou sete em aproximadamente cada 100 km². Visto que os montes de Judá e de Efraim são compostos principalmente de rocha porosa, as chuvas hibernais se infiltram prontamente a uma grande profundidade. As águas atingem finalmente uma camada impermeável, correm ao longo dela e então reaparecem como mananciais no lado ocidental do vale do Jordão e na margem ocidental do Mar Morto, algumas até fluindo subterraneamente para dentro do Mar Morto. Muitos dos mananciais que deságuam diretamente no Mar Morto e nas águas inferiores do Jordão têm uma temperatura elevada. Ao oeste da cordilheira, as águas emergem como mananciais na parte oriental das extensas terras baixas ao longo do litoral, embora parte da água passe subterraneamente para o Mediterrâneo. Outros mananciais, tais como os em volta de Jerusalém e de Hébron, irrompem no alto ou perto do cume dos planaltos da Palestina. Os numerosos mananciais resultantes das neves derretidas da cordilheira do Líbano e do monte Hermom fornecem as cabeceiras do Litani, do Jordão e dos rios de Damasco.

A importância dos mananciais, ou fontes, torna-se evidente na frequência de nomes de cidades, que começam com "En", que significa "manancial", "fonte". (Jos 15:62; 17:11; 1Rs 1:9; veja AIM.) Cidades e aldeias muitas vezes eram construídas perto de mananciais, visto que a maioria dos "rios" da Palestina são realmente vales de torrente, que secam nos meses de verão. Para fins defensivos, as cidades, em geral, eram construídas em lugares elevados, e, portanto, os mananciais ficavam frequentemente fora das muralhas da cidade, no vale embaixo. Isto tornava vitalmente importante que o suprimento de água fosse protegido. Construíam-se condutos para levar a água da sua fonte para dentro da cidade. O Rei Ezequias construiu tal conduto para levar a água de Giom para a Cidade de Davi. (2Rs 20:20; 2Cr 32:30) Em outros tempos, passagens ou túneis ocultos conduziam à fonte de água, assegurando um amplo suprimento de água

para os habitantes da cidade, mesmo quando confrontados com um sítio. Por ocasião da invasão assíria de Judá, Ezequias tapou as fontes fora de Jerusalém, a fim de deixar os invasores sem um suprimento de água. — 2Cr 32:2-4; veja EZEQUIAS N.º 1 (Obras de Construção e de Engenharia); FORTIFICAÇÕES.

Uso Figurado. Jeová estabeleceu "as fontes da água de profundeza". (Pr 8:28; Gên 7:11) Ele é também identificado como a Fonte ou Origem da Vida, a Fonte de água viva e a Fonte de Israel. (Sal 36:9; Je 2:13; Sal 68:26) Seu Filho, Jesus Cristo, dá água que se torna no recebedor "uma fonte de água que borbulha para dar vida eterna". (Jo 4:14) Joel predisse profeticamente que, depois de as nações receberem o tratamento de lagar na baixada de Jeosafá, procederá da casa de Jeová um refrescante manancial. — Jl 3:12, 13, 18.

Destacando a importância do uso correto da língua, Tiago pergunta aos cristãos, os quais devem oferecer a água da vida: "Será que uma fonte faz brotar pela mesma abertura o que é doce e o que é amargo?" — Tg 3:11.

Jesus secou a "fonte de sangue" duma mulher que já por 12 anos padecia de um fluxo de sangue, curando-a. (Mr 5:25-29) "Fonte de água" é uma expressão que também é usada com referência a uma fonte de satisfação sexual. — Pr 5:18.

FONTE, PORTÃO DA. Veja PORTA, PORTÃO.

FONTE DA COBRA GRANDE. A expressão hebraica contém a ideia de uma fonte, um manancial ou poço dum monstro terrestre ou marinho, e é traduzida de forma variada como: "fonte do dragão" (*Al*, *CBC*); "Poço da Serpente" (*AT*); "fonte da serpente" (*Ro*); "Fonte da Cobra Grande" (*NM*). A *Septuaginta* grega, porém, reza "Fonte das Figueiras".

Esta fonte de água estava situada ao longo da rota que Neemias seguiu na sua primeira inspeção das muralhas derrocadas de Jerusalém. (Ne 2:12, 13) Visto que este nome não ocorre de novo nas Escrituras, a fonte ou o poço, caso seja mencionado em outro lugar, deve ter outro nome. En-Rogel costuma ser sugerido como nome alternativo. Isto é bem possível, pois, embora En-Rogel se encontre a uma considerável distância pelo vale do Cédron abaixo, o relato simplesmente diz que Neemias passou "defronte da Fonte", e isto pode significar que passou pelo canto da muralha que dava para En-Rogel, e à vista da fonte, mas ainda a certa distância dela. — Veja EN-ROGEL.

FONTE DE JACÓ. "Poço" ou "fonte" onde Jesus Cristo, enquanto descansava, conversou com uma mulher samaritana. (Jo 4:5-30) É considerado como Bir Ya'qub (Be'er Ya'aqov), situado a uns 2,5 km ao SE da atual Nablus, não muito longe de Tell Balata, o lugar de Siquém. A fonte de Jacó é um poço fundo, cujo nível de água nunca chega à superfície. Medições feitas no século 19 indicam que a profundidade do poço é de cerca de 23 m. Tem a largura aproximada de 2,5 m, embora se estreite no alto. Visto que o poço costuma estar seco de cerca do fim de maio até as chuvas outonais, alguns argumentam que sua água procede da chuva e de infiltração. Outros, porém, acreditam que o poço é também alimentado por um manancial e que por isso pode também ser chamado de fonte.

A Bíblia não declara diretamente que Jacó escavou este poço. No entanto, ela indica realmente que Jacó tinha propriedade nesta vizinhança. (Gên 33:18-20; Jos 24:32; Jo 4:5) E a mulher samaritana disse a Jesus que "Jacó . . . nos deu o poço e . . . bebeu dele junto com os seus filhos e seu gado". (Jo 4:12) Assim, Jacó provavelmente o escavou ou o mandou escavar, talvez para prover sua grande casa e seus rebanhos de água, evitando assim dificuldades com os seus vizinhos, os quais, sem dúvida, já estavam de posse das outras fontes de água na região. Ou talvez necessitasse de um suprimento melhor e mais constante de água, quando outros poços na região se secaram.

FORMIGA [hebr.: *nema·láh*]. Inseto pequeno, mas extremamente numeroso e difundido, que vive em colônias, e se destaca na Bíblia por sua laboriosidade e sabedoria instintiva. (Pr 6:6-8; 30:24, 25) Calcula-se que haja mais de 10.000 variedades de formigas, sendo esses insetos encontrados em todas as partes da terra, com exceção das regiões polares.

"Um Povo." As formigas são chamadas de "um povo" (hebr.: *'am*), em Provérbios 30:25; do mesmo modo que Joel se referiu aos gafanhotos como "uma nação" (Jl 1:6), e esta expressão é bem apropriada para estas criaturas pequeninhas. Ao passo que algumas colônias de formigas talvez tenham apenas umas poucas dezenas de formigas, outras possuem enormes populações, que ascendem a centenas de milhares. Embora, em geral, de tamanho moderado, o ninho ou a área cheia de túneis pode aumentar até atingir quase meio hectare. Dentro de cada colônia, há três castas básicas: a rainha ou rainhas, os machos e as operárias (fêmeas não desenvolvidas sexualmente). Todavia, conforme declara o provérbio, a formiga 'não tem comandante, nem oficial ou governante'. (Pr 6:7) A rainha não é tal em sentido governamental, e pode mais apropriadamente ser chamada de formiga-mãe, porque a sua função essencial é pôr ovos. Ao passo que a rainha pode viver até 15 anos, os machos só vivem o suficiente para a fecundação e en-

tão morrem. As formigas operárias, cuja vida pode chegar aos seis anos, têm diversas tarefas a cumprir, tais como procurar e ajuntar alimentos para a colônia, alimentar a rainha, atuar como amas-secas das larvas, limpar o ninho, escavar novas câmaras, segundo as necessidades de expansão, e defender o ninho. As operárias podem ter tamanho e proporções diferentes, até numa mesma colônia, as maiores, em alguns casos, atuando como soldados, em caso de invasão do ninho. Todavia, apesar da divisão bastante precisa do trabalho (o qual, em algumas colônias, é organizado segundo a idade das operárias, e em outras segundo o tamanho) e da organização relativamente complexa existente, não há sinal de algum oficial superior, ou capataz.

'Sabedoria Instintiva.' A 'sabedoria' das formigas não é produto de raciocínio inteligente, mas resulta dos instintos com que foram dotadas pelo seu Criador. A Bíblia menciona a formiga como 'preparando seu alimento no verão e recolhendo seus alimentos na colheita'. (Pr 6:8) Uma das variedades mais comuns de formiga encontrada na Palestina, a formiga colhedeira ou ceifeira (*Messor semirufus*), armazena grandes suprimentos de cereais na primavera e no verão, e faz uso deles nas estações, inclusive no inverno, em que é difícil obter alimento. Esta formiga costuma ser encontrada perto de eiras, onde há abundância de sementes e de grãos. Quando a chuva faz que a umidade atinja as sementes armazenadas, as formigas colhedeiras levam depois os grãos para fora, ao sol, a fim de secarem. Sabe-se até mesmo que ela arranca a parte germinal da semente, para que não brote enquanto armazenada. As colônias de formigas colhedeiras tornam-se evidentes pelos caminhos bem batidos, bem como pelas cascas de sementes deixadas fora da entrada do formigueiro.

Características Exemplares. Assim, um breve exame da formiga dá força à exortação: "Vai ter com a formiga, ó preguiçoso; vê os seus caminhos e torna-te sábio." (Pr 6:6) As formigas não só são notáveis pela sua preparação instintiva para o futuro, mas também pela sua persistência e determinação, muitas vezes carregando ou tenazmente arrastando objetos que têm duas ou mais vezes o seu peso, fazendo todo o possível para cumprir sua tarefa específica e negando-se a desistir, mesmo que caiam, deslizem ou rolem algum íngreme precipício abaixo. Sendo notavelmente cooperadoras, mantêm seus ninhos bem limpos e mostram preocupação com outras operárias, às vezes ajudando formigas feridas ou esgotadas a retornar ao ninho.

FORNALHA, FORNO. Estrutura destinada principalmente a (1) fundir minério, (2) derreter metais já antes fundidos para moldá-los em peças ou para aquecê-los para serem forjados, e (3) cozer louça e outros objetos de cerâmica. Nos tempos bíblicos, as fornalhas eram construídas de tijolo ou de pedra. Fornalhas circulares de cobre, que se creem datarem do período dos juízes, foram encontradas em Tell Qasileh, nos arrabaldes setentrionais de Tel Aviv-Yafo e em Tell Jemmeh (Tel Gamma), ao S de Gaza. Estas fornalhas estavam equipadas com grandes condutos de tijolos de barro, destinados a levar o ar à câmara de queima. Colocavam-se cadinhos de argila com cobre sobre lajotas de pedra, as quais eram postas em cima das cinzas do fogo dentro da fornalha.

Os três fiéis companheiros hebreus de Daniel foram lançados por Nabucodonosor numa fornalha ardente, por se negarem a se curvar diante da imagem de ouro erigida pelo rei. (Da 3) O registro não declara se era uma fornalha especial construída para este fim ou se era uma fornalha normalmente usada para outra finalidade comum.

O termo "forno" também se aplica ao "forno" usado para cozer pão. — Os 7:4; Le 2:4.

Figuradamente, o Egito, que confinou Israel num jugo duro de escravidão, é comparado a um forno de fundição de ferro. (De 4:20) Também, o derramamento da ira de Deus sobre a casa de Israel é assemelhado à fundição de metal num forno de fundição. (Ez 22:18-22) Quanto a outros usos da palavra para fins comparativos ou ilustrativos, veja Provérbios 17:3; 27:21; Salmo 12:6 ("forno de fundição"). — Veja FORNO; FORNO DE CALCINAÇÃO; REFINAÇÃO, REFINADOR.

FORNICAÇÃO. Relações sexuais ilícitas fora do vínculo marital, bíblico. O verbo hebraico *za·náh* e suas formas aparentadas transmitem a ideia de libertinagem sexual, relações sexuais imorais, fornicação ou prostituição. (Gên 38:24; Êx 34:16; Os 1:2; Le 19:29) A palavra grega traduzida por "fornicação" é *por·nei·a*. A respeito do significado de *por·nei·a*, B. F. Westcott diz no seu livro *Saint Paul's Epistle to the Ephesians* (A Epístola de São Paulo aos Efésios; 1906, p. 76): "Este é o termo geral para todas as relações sexuais ilícitas, (I) adultério: Os. ii. 2, 4 (LXX); Mat. v. 32; xix. 9; (2) casamento ilícito, I Cor. v. I; (3) fornicação, o sentido comum, como aqui [Ef 5:3]." O *Léxico do Novo Testamento Grego/Português*, de F. Wilbur Gingrich (revisado por Frederick W. Danker; tradução de Júlio P. T. Zabatiero; 1986, p. 172) define *por·nei·a* como "*incastidade, prostituição, fornicação*, de vários tipos de relação sexual ilícita". Entende-se que porneia envolve o uso crassamente imoral do(s) órgão(s) genital(is) de pelo menos um humano; também, tem de ter havido dois ou mais entes (inclusive outro humano concordante ou um animal), quer do mesmo sexo, quer do sexo oposto. (Ju 7) O ato ilícito dum

estuprador é fornicação, mas, naturalmente, isto não constitui a pessoa estuprada em fornicador.

Quando Deus realizou o primeiro casamento humano, ele disse: "Por isso é que o homem deixará seu pai e sua mãe, e tem de se apegar à sua esposa, e eles têm de tornar-se uma só carne." (Gên 2:24) O padrão aqui estabelecido para o homem e a mulher era a monogamia, e excluíam-se as relações sexuais promíscuas. Tampouco se previa o divórcio e um novo casamento com outra pessoa. — Veja DIVÓRCIO.

Na sociedade patriarcal, os servos fiéis de Deus odiavam a fornicação, quer entre pessoas solteiras, quer entre pessoas noivas ou casadas, e ela era considerada como pecado contra Deus. — Gên 34:1, 2, 6, 7, 31; 38:24-26; 39:7-9.

Sob a Lei. Sob a Lei mosaica, o homem que cometesse fornicação com uma moça que não era noiva tinha de se casar com ela e pagar ao pai dela o preço de compra de noiva (50 siclos de prata; US$ 110), e não se podia divorciar dela em todos os seus dias. Mesmo que o pai se negasse a dar-lhe a moça em casamento, o homem tinha de pagar ao pai o preço de compra. (Êx 22:16, 17; De 22:28, 29) No entanto, se a moça era noiva, o homem tinha de ser apedrejado até morrer. Se a moça havia gritado quando foi atacada, ela não era punida, mas se a moça noiva não havia gritado (indicando assim consentimento), ela também devia ser morta. — De 22:23-27.

A santidade do casamento era enfatizada pela lei que punia com a morte a moça que se casasse sob a falsa pretensão de ser virgem, tendo cometido fornicação em segredo. Se o marido a acusasse falsamente de tal crime, considerava-se isso como lançando grande vitupério sobre a casa do pai dela. O homem tinha de ser 'disciplinado' pelos juízes por sua ação caluniosa, talvez por espancamento, e tinha de ser multado em 100 siclos de prata (US$ 220), entregando-se então o dinheiro ao pai. (De 22:13-21) A prostituição da filha dum sacerdote desonrava o cargo sacerdotal dele. Ela tinha de ser morta e depois queimada como algo detestável. (Le 21:9; veja também Le 19:29.) A fornicação entre pessoas casadas (adultério) era uma violação do sétimo mandamento e acarretava para ambos a pena de morte. — Êx 20:14; De 5:18; 22:22.

Quando um homem havia cometido fornicação com a serva de outro homem, sem ela ser uma moça remida ou libertada, tinha de haver punição, mas eles não deviam ser mortos. (Le 19:20-22) Isto se dava, evidentemente, porque a mulher ainda não era livre e no pleno controle das suas ações, assim como se daria com uma moça livre que era noiva. O preço de redenção ainda não tinha sido pago, ou pelo menos não plenamente, e ela ainda era serva de seu amo.

Quando Balaão, o profeta mercenário, não conseguiu lançar sobre Israel uma maldição por meio de adivinhação, ele achou um meio de fazer os israelitas incorrer no desagrado de Deus, por apelar para um desejo errado de relações sexuais. Por meio das mulheres de Moabe, ele seduziu os israelitas a praticarem a imunda adoração fálica de Baal de Peor, por causa da qual morreram 24.000 dos filhos de Israel. — Núm 25:1-9; 1Co 10:8 (provavelmente 1.000 cabeças do povo foram mortos e pendurados em estacas [Núm 25:4] e os demais foram destruídos pela espada ou pela praga).

Proibida aos Cristãos. Jesus Cristo restabeleceu a original norma de Deus, de monogamia (Mt 5:32; 19:9), e mostrou quão iníqua era a fornicação, por classificá-la junto com assassínio, ladroagem, raciocínios iníquos, falso testemunho e blasfêmia. Salientou que estes procedem de dentro do homem, do seu coração, e o aviltam. (Mt 15:19, 20; Mr 7:21-23) Mais tarde, o corpo governante da congregação cristã, composta dos apóstolos e de anciãos de Jerusalém, escreveu aos cristãos por volta de 49 EC, advertindo-os contra a fornicação, e classificando-a junto com a idolatria e com comer sangue. — At 15:20, 29; 21:25.

O apóstolo Paulo indica que a fornicação é uma das obras da carne, oposta aos frutos do espírito de Deus, e avisa que a prática de obras carnais impedirá que a pessoa herde o Reino. (Gál 5:19-21) Aconselha que o cristão amorteça seu corpo "com respeito a fornicação". (Col 3:5) De fato, ele avisa que ela não devia nem mesmo ser um tópico de conversa entre os cristãos, os quais devem ser santos. De modo similar, os israelitas não deviam mencionar os nomes de deuses falsos — não sendo o caso que deixassem de avisar seus filhos sobre esses deuses, mas não os mencionariam com estima. — Ef 5:3; Êx 23:13.

A fornicação é um delito pelo qual a pessoa pode ser expulsa (desassociada) da congregação cristã. (1Co 5:9-13; He 12:15, 16) O apóstolo explica que o cristão que comete fornicação peca contra o seu próprio corpo, usando seus membros reprodutivos para fins perversos. Fica espiritualmente muito afetado de modo adverso, avilta a congregação de Deus e se expõe ao perigo de doenças mortíferas, sexualmente transmissíveis. (1Co 6:18, 19) Usurpa os direitos de seus irmãos cristãos (1Te 4:3-7) por (1) introduzir na congregação impureza e vergonhosa tolice, com vitupério (He 12:15, 16), (2) privar a pessoa com quem comete fornicação duma posição moralmente limpa, e, se esta for solteira, de ser pura ao contrair núpcias, (3) privar sua própria

família duma reputação moralmente limpa, bem como (4) prejudicar os pais, o marido, ou o noivo ou a noiva da pessoa com quem comete fornicação. Não desconsidera o homem, cujas leis talvez tolerem a fornicação, mas a Deus, que exigirá punição pelo pecado que cometeu. — 1Te 4:8.

Uso Simbólico. Jeová Deus falou da nação de Israel, que estava numa relação pactuada com ele, como "uma esposa". (Is 54:5, 6) Quando a nação se tornou infiel a ele, não fazendo caso dele e se voltando para outras nações, tais como o Egito e a Assíria em busca de ajuda, e entrando em alianças com elas, Israel era como uma esposa infiel, adúltera, prostituta, que promiscuamente se entrega à fornicação. (Ez 16:15, 25-29) Do mesmo modo, se cristãos, em relação dedicada a Deus, ou professando tal relação, forem infiéis por se empenharem em adoração falsa ou por serem amigos do mundo, eles são chamados de adúlteras. — Tg 4:4.

A respeito do sentido simbólico de *por·nei·a* em certos textos, diz F. Zorell (*Lexicon Graecum Novi Testamenti* [Léxico Grego do Novo Testamento], Paris, 1961, col. 1106): "Apostasia da verdadeira fé, cometida quer inteira quer parcialmente, desertar do único Deus verdadeiro Jahve para deuses estrangeiros [4Rs 9:22 9:22; Je 3:2, 9; Os 6:10 etc.; porque a união de Deus com o seu povo era considerada como uma espécie de matrimônio espiritual]: Re 14:8; 17:2, 4; 18:3; 19:2." — Os colchetes são dele; 4Rs, na *Septuaginta* grega, corresponde a 2Rs no texto massorético.

Babilônia, a Grande, descrita no livro bíblico de Revelação (Apocalipse) como meretriz, é símbolo de algo religioso. Suas diversas seitas, "cristãs" e pagãs, têm afirmado ser organizações de adoração verdadeira. Mas ela se consorcia com os governantes deste mundo em busca de poder e de lucro material, e é com ela que "os reis da terra cometeram fornicação". Seu proceder impuro e aviltado de fornicação tem sido detestável aos olhos de Deus, e tem causado muito derramamento de sangue e angústia na Terra. (Re 17:1-6; 18:3) Por causa do seu proceder, ela sofrerá o julgamento de Deus contra os que praticam a fornicação, a saber, a destruição. — Re 17:16; 18:8, 9.

FORNO. Câmara aquecida para cozer ou assar alimentos. Os hebreus e outros usavam diversos tipos de forno. — FOTO, Vol. 2, p. 952.

Fornos de tamanho considerável, consistindo em um buraco redondo no chão, têm sido usados no Oriente Médio até os tempos atuais, tendo alguns deles até 1,5 ou 1,8 m de profundidade e quase 1 m de diâmetro. Num forno deste tamanho, era possível assar uma ovelha inteira por suspendê-la sobre pedras quentes ou brasas.

O *forno tigelão* era usado nos dias bíblicos e provavelmente era similar ao usado por camponeses palestinos nos tempos atuais. Consiste num tigelão de argila colocado invertido sobre pequenas pedras, sobre as quais se colocou o pão. O tigelão é aquecido por se queimar combustível sobre ele e em volta dele, e assim se coze o pão.

Todo lar hebreu provavelmente tinha um portátil *forno de jarra*, do tipo ainda usado na Palestina. Era uma grande jarra de barro, de uns 90 cm de altura, com uma abertura no alto e bojuda embaixo. Para aquecê-lo, queimava-se dentro dela um combustível, tal como lenha ou capim, removendo-se as cinzas por uma abertura provida para este fim. Fechava-se o topo, e, quando a jarra já estava bastante quente, colocava-se a massa em volta dela por dentro ou por fora. O pão cozido assim era pouco espesso.

Os arqueólogos desenterraram um grande número de *fornos de cova*. Eram evidentemente desenvolvimentos posteriores do forno de jarra. Este tipo, parcialmente dentro do chão e parcialmente acima dele, era feito de argila e todo rebocado. Afunilava-se no topo, e o combustível era queimado dentro dele. Monumentos e pinturas mostram que os egípcios colocavam a massa sobre estes fornos. Os hebreus que empregavam este tipo talvez usassem raminhos ou capim secos. (Veja Mt 6:30.) Neste forno podia-se também assar carne.

É de interesse notar que os fornos agora usados pelos camponeses na Palestina diferem pouco daqueles encontrados em ruínas antigas ou dos retratados em relevos e pinturas assírios e egípcios. Na antiga Caldeia, os fornos ficavam nos pátios dos lares, e hoje podem ser encontrados em pequenas casas de forno no pátio das moradias particulares, embora talvez haja também fornos agrupados em alguma parte da aldeia. Ainda se usam grandes fornos públicos.

Fornos domésticos eram comuns entre os israelitas e os egípcios na terra do Egito. Assim, na segunda praga, as rãs subiram até mesmo nos fornos e nas amassadeiras deles. — Êx 8:3.

"A Torre dos Fornos", em Jerusalém, foi reparada sob a direção de Neemias, durante a restauração das muralhas da cidade. (Ne 3:11; 12:38) A origem deste nome é incerta, mas foi sugerido que a torre foi chamada assim porque padeiros comerciais tinham seus fornos na vizinhança dela.

Uso Ilustrativo. O forno é usado na expressão que denota uma escassez, em Levítico 26:26, que reza: "Quando eu [Jeová] vos tiver quebrado os varais em que se penduram os pães de forma anular, então é que dez mulheres cozerão vosso pão em apenas um forno e darão vosso pão de volta pelo peso; e tereis de comer, mas não vos fartareis." Em

condições normais, toda mulher precisaria de um forno para a sua tarefa diária de cozer. No entanto, Levítico 26:26 apontava para um tempo em que haveria tão pouco alimento disponível, que um só forno bastaria para cuidar de toda a cozedura feita por dez mulheres. E Oseias 7:4-7 compara os israelitas adúlteros a um forno de padeiro, aparentemente, por causa dos desejos iníquos que ardiam dentro deles.

FORNO DE CALCINAÇÃO. Câmara de aquecimento projetada para o processamento de diversos materiais. Os fornos de calcinação dos tempos antigos eram usados para cozer tijolos e cerâmica, e para processar cal. Dessemelhante do sentido moderno do termo "forno de calcinação", a palavra hebraica *kiv·shán* não abrange estruturas classificadas como fornos. — Veja FORNO.

Em vista do progresso feito em tempos pré-diluvianos no forjamento de implementos de cobre e de ferro (Gên 4:22), é provável que fornos de calcinação tenham sido desenvolvidos já cedo na história do homem. Embora não sejam mencionados diretamente, há evidência do seu uso nos dias de Ninrode. Quando estava prestes a construir a cidade de Babel e sua torre, na terra de Sinear, o povo pós-diluviano disse: "Vamos! Façamos tijolos e cozamo-los por um processo de queima." (Gên 11:3) Antigas ruínas babilônicas revelam o uso de tijolos cozidos em fornos de calcinação desde tempos antigos. Esses tijolos duráveis eram usados nas construções mais importantes para paredes revestidas e para áreas pavimentadas. Algumas casas escavadas em Ur (antiga residência de Abraão), tinham o nível inferior construído com tijolos queimados, ao passo que o segundo pavimento evidentemente era de adobe. Esses tijolos secados ao sol, embora não tão duráveis como os queimados em fornos de calcinação, eram baratos, fáceis de fabricar e satisfatórios em climas secos. — Veja TIJOLO.

Os fornos egípcios para cerâmica eram como chaminés cônicas, com um defletor perfurado entre o buraco do fogo embaixo e a câmara de cozimento em cima. Nesta câmara se colocava a cerâmica antes da ignição do combustível. O aquecimento correto do forno era segredo comercial dos oleiros egípcios, e exigia perícia para conseguir as qualidades desejadas nos produtos acabados. A corrente criada pelo ar que ascendia da lareira passando pelo fumeiro puxava o fogo através das perfurações do defletor e permitia que circulasse em torno da cerâmica antes de sair pelo alto da chaminé.

Em preparação para o sexto golpe contra o Egito e seu orgulhoso Faraó, Jeová ordenou a Moisés e Arão: "Tomai para vós ambas as mãos cheias de cinza dum forno de calcinação, e Moisés tem de atirá-la para os céus, à vista de Faraó." Seguindo estas instruções, "tomaram a cinza dum forno de calcinação e se postaram diante de Faraó, e Moisés atirou-a para os céus, e ela se tornou em furúnculos com bolhas, rebentando em homem e animal". — Êx 9:8-10.

Fornos de calcinação, ou fornalhas, palestinos, descobertos em Megido, de uns 2,5 por 3 m, têm forma de U. Neste tipo, a lareira se encontra na curva da câmara. Evidentemente, a corrente de ar que entrava por baixo da porta da lareira impelia as chamas através das duas câmaras de cozimento e pelos dois fumeiros situados no fundo do forno.

Caieiras. Na antiga Palestina usavam-se caieiras, ou fornos de cal, por causa da abundância de calcário. Mais recentemente, naquela terra, construíram-se tais fornos de calcinação em encostas de colinas, constituindo a colina parte da parede dos fundos. Essas caieiras eram construídas com pedras rústicas, sem argamassa, enchendo-se o espaço entre elas com barro, mas deixando-se um grande fumeiro aberto no alto. Depois de se encher corretamente o interior com pedras calcárias trituradas, fazia-se com gravetos um fogo quente na lareira à base do forno. A forte corrente de ar que entrava por um túnel na base da caieira levava as chamas para cima, através do calcário, aquecendo-o até ele se transformar em cal. Este processo, normalmente, durava vários dias. — Veja CAL.

A primeira referência bíblica direta a um forno de calcinação ocorre em Gênesis 19:28. Usa-se ali a fumaça grossa e preta dum forno de calcinação para descrever a cena que Abraão viu quando olhou para baixo, para as cidades de Sodoma e Gomorra em chamas, e todo o Distrito, e observou que "subia fumaça grossa da terra, como a fumaça grossa dum forno de calcinação".

Quando os israelitas se reuniram ao sopé do monte Sinai para 'o encontro com o verdadeiro Deus', o espetáculo espantoso perante os seus olhos incluía o monte Sinai fumegar em toda a volta, "devido ao fato de Jeová ter descido sobre ele em fogo; e sua fumaça ascendia como a fumaça dum forno de calcinação e todo o monte tremia muitíssimo". — Êx 19:17, 18.

A maneira de 2 Samuel 12:31 ser traduzido na versão *Almeida*, edição revista e corrigida, faz parecer que Davi obrigou os amonitas cativos a "passar por forno de tijolos", mas o sentido do texto hebraico, pela correção de uma só letra, parece ser o de que ele "fez que servissem na fabricação de tijolos". — *NM; BLH; CBC.*

FORTIFICAÇÕES. O termo hebraico para "fortificação" tem o sentido básico de uma praça inexpugnável, inacessível. (Veja Za 11:2 n.) As for-

tificações duma cidade eram caras e difíceis, e exigiam uma adequada força de defesa, de modo que nem todas as cidades eram fortificadas. As cidades maiores usualmente eram muradas; as localidades menores na mesma região, conhecidas como aldeias dependentes, não tinham muros. (Jos 15:45, 47; 17:11) Os habitantes destas localidades podiam fugir para a cidade murada no caso da invasão por um inimigo. As cidades fortificadas serviam assim de refúgio para o povo daquela região. As cidades também eram fortificadas quando se encontravam num ponto estratégico, para proteger estradas, fontes de água, rotas para bases de suprimentos e linhas de comunicação.

A força e a altura das fortificações de muitas cidades na Terra da Promessa eram tais, que os espias infiéis, enviados por Moisés para espiar Canaã, relataram que "as cidades fortificadas são muito grandes" e "fortificadas até os céus". Do seu ponto de vista sem fé, as cidades pareciam inexpugnáveis. — Núm 13:28; De 1:28.

As cidades nas terras bíblicas, em geral, abrangiam uma área de apenas poucos hectares. Algumas, porém, eram bem maiores. As capitais do Egito, da Assíria, da Babilônia, da Pérsia e de Roma eram excepcionalmente grandes. Babilônia era uma das mais bem defendidas cidades dos tempos bíblicos. Ela não só tinha muralhas extraordinariamente fortes, mas estava situada junto a um rio que constituía um excelente fosso defensivo, bem como um suprimento de água. Babilônia achava que podia reter seus cativos para sempre. (Is 14:16, 17) Mas a cidade foi tomada numa só noite pela estratégia de Ciro, o persa, que desviou o Eufrates, para que as forças dele pudessem entrar na cidade através dos portões na muralha ao longo do cais. — Da 5:30.

Três fatores essenciais eram necessários para uma cidade fortificada: (1) muralhas para atuar como barreira para o inimigo, (2) armas com que as forças defensoras pudessem retaliar para repelir os atacantes, e (3) um adequado suprimento de água. Alimentos podiam ser estocados em tempos de paz; mas um suprimento constante e acessível de água era essencial para que a cidade pudesse suportar um sítio prolongado.

Fossos e Escarpas. Algumas cidades eram cercadas por um fosso cheio de água, especialmente quando havia por perto um rio ou lago. Babilônia, junto ao Eufrates, era um exemplo notável, assim como também Nô-Amom (Tebas) junto aos canais do Nilo. (Na 3:8) Onde não havia por perto nenhum corpo de água, frequentemente se construía um fosso seco. Jerusalém foi reconstruída com fosso. — Da 9:25.

Erguendo-se ao lado do fosso havia uma "escarpa", construída com terra retirada na escavação do fosso. (2Sa 20:15) Esta escarpa, às vezes, era revestida com pedras e formava uma ladeira, ou inclinação, elevando-se até a muralha construída no alto da escarpa. O fosso descoberto pelos arqueólogos nas defesas ocidentais da cidade de Hazor tinha 80 m de largura no alto, 40 metros de largura no fundo, e uma profundidade de cerca de 15 m. A escarpa que se erguia do fosso tinha mais 15 m de altura. Isto fazia com que a escarpa tivesse quase 30 m de altura, medidos desde o fundo do fosso. Por cima dela havia a muralha da cidade. — Veja Sal 122:7.

Naturalmente, era muito difícil subir esta escarpa, especialmente com aríetes, motivo pelo qual os atacantes construíam uma rampa, ou um "aterro de sítio", pelo qual os aríetes eram locomovidos. (2Sa 20:15; veja ARÍETE.) O fosso era tão largo, que diminuía em muito o potencial de fogo dos arqueiros do exército atacante, e atirar desde o fundo do fosso pouco adiantava. Por outro lado, os construtores de rampas para os seus aríetes estavam sob constante fogo desde as muralhas da cidade, sujeitos a chuvas de flechas, pedras e às vezes tições incendiários. Naturalmente, nem todas as cidades tinham fossos ou escarpas alcantiladas, sendo que algumas delas baseavam sua defesa inteiramente em muralhas verticais.

As Muralhas. Depois do fosso e da escarpa, a muralha era a próxima particularidade das defesas. Algumas muralhas e torres ofereciam posições fortificadas aos soldados, e recintos para armazenagem, bem como escadas no alto. A muralha era de pedras grandes, tijolos e terra. Algumas das pedras eram enormes. As mais antigas muralhas eram na maior parte de pedra sem argamassa. Mais tarde, frequentemente se usava argamassa entre as pedras. A argamassa era feita pisoteando o barro e misturando-o com água, como na fabricação de tijolos. De outro modo, ela racharia e enfraqueceria a muralha defensiva. — Veja Ez 13:9-16; Na 3:14.

O sistema de muralhas muitas vezes consistia numa alta muralha interna e uma muralha externa mais baixa. Às vezes se construía um fosso seco entre estas muralhas. Ao longo da muralha externa havia bastiões, redondos ou quadrados. Estes tinham ameias, para que os arqueiros pudessem atirar por elas e ao mesmo tempo ter alguma proteção contra as flechas e os fundibulários do inimigo. Os bastiões sobressaíam à muralha, para que os arqueiros não só pudessem dominar a área na frente deles, mas também atirar para a direita e para a esquerda nos flancos das forças inimigas que talvez tentassem escalar ou brechar a muralha.

A muralha interna era mais forte e mais grossa. Depois da invenção dos aríetes pesados, especialmente os usados pelos assírios, construíram-se muralhas muito mais fortes e grossas para resistir às devastações deste instrumento. Encontrou-se uma muralha de pedra em Tell en-Nasbeh (Mispá?), cuja largura média era de 4 m, e calcula-se que ela tinha 12 m de altura. O alto da muralha tinha ameias, assim como quase todas as muralhas de cidades.

Torres e Portões. Construíam-se torres nas muralhas internas (em adição aos bastiões ou torres nas muralhas externas). Elas eram mais altas do que a muralha, sobrelevando-se à muralha às vezes até em 3 m. Estavam equipadas com ameias no alto e às vezes com aberturas abaixo das ameias, para a conveniência dos arqueiros e dos lançadores de pedras. Sobressaírem as torres à muralha e nunca estarem mais afastadas uma da outra do que dois tiros de flecha, mas usualmente estando mais perto umas das outras, habilitava os defensores ter sob domínio toda a área ao longo da muralha. Também, uma sacada no alto da torre tinha aberturas no chão, para que os tiros dos arqueiros, as pedras e tições incendiários pudessem ser dirigidos diretamente para baixo sobre os invasores ali. Estas torres são muitas vezes mencionadas nas Escrituras. (Ne 3:1; Je 31:38; Za 14:10) As torres serviam também de postos para vigias, os quais podiam ver à distância a aproximação do inimigo. — Is 21:8, 9.

A cidadela costumava ser construída no ponto mais alto duma cidade. Tinha uma torre fortificada e suas próprias muralhas, menos maciças do que as muralhas em torno da cidade. A cidadela era o último baluarte de refúgio e resistência. Quando os soldados do inimigo brechavam as muralhas da cidade, eles tinham de lutar pelas ruas da cidade para chegar à torre. Em Tebes havia uma torre assim, que Abimeleque atacou depois de capturar a cidade, e da qual uma mulher lhe quebrou o crânio por jogar-lhe na cabeça uma mó superior. — Jz 9:50-54.

Além dessas torres de cidade, construíam-se outras torres (hebr.: *migh·dál;* plural: *migh·da·lím*) em lugares isolados. Estas eram construídas como "postos policiais", para proteger poços ou outras fontes de água, estradas, fronteiras, linhas de comunicação ou de suprimentos. O Rei Uzias, de Judá, é famoso por ter construído torres em Jerusalém, bem como no ermo; pelo visto, estas foram erigidas para proteger as cisternas que ele construiu para dar de beber ao seu gado. (2Cr 26:9, 10) Diversas destas torres foram encontradas no Negebe.

As partes mais fracas das defesas duma cidade eram seus portões; portanto, os portões eram os pontos mais ferozmente defendidos das muralhas. Só se construíam portões suficientes para a entrada e a saída dos habitantes da cidade em tempos de paz. Os portões eram feitos de madeira ou de madeira e metal, sendo às vezes revestidos de metal para resistir ao fogo. Nas escavações arqueológicas, frequentemente se encontram portões chamuscados, indicando que se usara fogo na tentativa de queimá-los. — Veja PORTA, PORTÃO.

Alguns dos reis de Judá, famosos pela sua construção de fortificações, eram Salomão, que construiu "cidades fortificadas com muralhas, portas e tranca"; Asa, que erigiu cidades com "muralhas ao redor, bem como torres, portas duplas e trancas"; e Uzias, que construiu "torres no ermo" e "máquinas de guerra" em Jerusalém. — 2Cr 8:3-5; 14:2, 6, 7; 26:9-15.

Fortificações do Exército Sitiante. Ocasionalmente, o exército sitiante construía fortificações próprias em torno do seu acampamento. Isto protegia o acampamento contra incursões dos sitiados ou contra ataques de aliados externos da cidade. Estes acampamentos fortificados talvez fossem circulares ou ovais, e cercados por uma muralha, a qual frequentemente tinha ameias e torres ameadas. Para fazer estas fortificações, eles cortavam árvores, às vezes num raio de quilômetros ao redor da cidade. A lei de Jeová ordenava aos israelitas não cortarem árvores frutíferas para este fim. — De 20:19, 20.

Fortificações de Estacas Pontiagudas. Ao predizer a destruição de Jerusalém, Jesus Cristo indicou que os inimigos dela construiriam ao seu redor "uma fortificação de estacas pontiagudas", ou uma "paliçada". (Lu 19:43, *Int*) O historiador Josefo confirma o cumprimento exato desta profecia. Tito argumentou a favor da construção duma fortificação para impedir que os judeus saíssem da cidade, para forçá-los a render-se, ou, se isso não acontecesse, para tornar mais fácil tomar a cidade por causa da resultante fome. Seus argumentos prevaleceram, e o exército foi organizado para empreender este projeto. As legiões e as divisões inferiores do exército competiam entre si para terminar a tarefa; individualmente, os homens se sentiam incentivados pelo desejo de agradar aos seus superiores. Com o fim de providenciar os materiais para a construção desta fortificação, a zona rural em torno de Jerusalém foi despojada de árvores num raio de uns 16 km. O que é de espantar é que, segundo Josefo, a fortificação de mais de 7 km de extensão foi completada em apenas três dias, um empreendimento que normalmente levaria alguns meses. Fora do muro desta fortificação, construíram-se 13

lugares para guarnições, e a circunferência total deles era de cerca de 2 km. — *The Jewish War* (A Guerra Judaica), V, 491-511; 523 (xii, 1, 2, 4).

Descobertas Arqueológicas. Levando avante as operações de construção de seu pai Davi, o Rei Salomão se destacou pelas suas obras de construção. Além de edificar o magnífico templo de Jeová em Jerusalém, ele reforçou as muralhas de Jerusalém e construiu extensas fortificações em Hazor, Megido e Gezer. Os arqueólogos se guiaram na sua escavação destas fortificações pela declaração da Bíblia em 1 Reis 9:15: "Ora, este é o relato sobre os recrutados para trabalho forçado, que o Rei Salomão recrutou para construir a casa de Jeová, e a sua própria casa, e o Aterro, e a muralha de Jerusalém, e Hazor, e Megido, e Gezer." Verificaram que os portões destas três cidades mencionadas por último foram todos construídos segundo um único plano, cada um tendo a largura de 17 m, com uma entrada flanqueada em ambos os lados por torres quadradas e que dava para um vestíbulo de 20 m de comprimento, com três câmaras em cada lado. Eram de certo modo similares à descrição dos portões do templo da visão de Ezequiel. — Ez 40:5-16.

Logo acima das muralhas construídas por Salomão, em Megido e em Hazor, outras muralhas foram construídas, possivelmente por Acabe. Estas eram de construção mais grossa e mais forte, sem dúvida por causa dos aríetes pesados dos assírios, em uso naquele período posterior.

O manancial de água de Megido era uma fonte numa caverna natural ao sopé ocidental da elevação em que a cidade foi construída. Para levar a água à cidade, perfuraram um poço vertical de 30 m de fundura, dos quais 22 m através de rocha sólida; isto os levou ao nível da fonte. Deste nível, perfuraram um túnel horizontal com uma leve ascensão, por uns 67 m, até a fonte. A leve inclinação desde a fonte até o fundo do poço escavado permitia que a água fluísse para dentro da cidade pela força da gravidade. A fonte era fechada por fora por uma parede grossa.

Perícia ainda maior de engenharia foi necessária quando Ezequias fechou o curso de água fluindo de Giom e cortou um canal de uns 533 m para levar água a Jerusalém, habilitando assim a cidade a resistir a um longo sítio. — 2Cr 32:30.

Frequentemente, construíam-se dentro da cidade cisternas, tanto públicas como individuais, para suprir a cidade de água em tempos de sítio. No monumento (que se encontra agora no Louvre de Paris) erigido em Díbon, em Moabe, por Mesa, o rei de Moabe, encontramos a seguinte inscrição: "Construí também seus portões, e construí suas torres, e construí a casa do rei, e fiz ambos os seus reservatórios de água dentro da cidade. E não havia nenhuma cisterna dentro da cidade, mesmo na acrópole, de modo que eu disse a todo o povo: 'Faça cada um de vós uma cisterna para si mesmo na sua casa.'"

Usos Simbólicos. Visto que as torres no ermo eram os lugares mais seguros de refúgio num raio de quilômetros ao redor, podemos ver quão apropriado é Provérbios 18:10: "O nome de Jeová é uma torre forte. O justo corre para dentro dela e recebe proteção." As expressões do Salmo 48 também são significativas: "Nas . . . torres de habitação [de Sião], o próprio Deus ficou conhecido como altura protetora. Marchai ao redor de Sião e rodeai-a, contai suas torres. Fixai os vossos corações na sua escarpa. Inspecionai suas torres de habitação, a fim de que o passais narrar à geração futura." (Compare isso com He 12:22.) Isto seria especialmente significativo para os judeus que olhariam para cima, para o grande baluarte de Jerusalém, a qual, com suas poderosas muralhas defensivas, estava situada numa elevação maior do que quase qualquer outra grande capital da história humana. Por meio do profeta Zacarias, Jeová chama a si mesmo de "muralha de fogo ao redor" de Jerusalém. Isto dá ao seu povo uma animadora garantia de que, embora muralhas de pedra possam ser derrubadas, o próprio Jeová é realmente a defesa dos seus servos. — Sal 48:3, 11-13; Za 2:4, 5.

FORTUNATO [do lat.: Afortunado; Próspero]. Um dos membros maduros da congregação em Corinto, o qual, junto com Estéfanas e Acaico, visitaram Paulo em Éfeso. (1Co 16:8, 17, 18) Talvez fosse destes homens que Paulo soube das condições perturbadoras sobre as quais escreveu, e eles possivelmente foram os que entregaram a primeira carta canônica de Paulo aos coríntios. — 1Co 1:11; 5:1; 11:18.

FRATERNIDADE. Veja ASSOCIAÇÃO.

FRAUDE. Uso intencional de engano, embuste ou deturpação da verdade, com o fim de induzir outro a ceder alguma coisa valiosa que lhe pertence ou a desistir dum direito legal. O termo hebraico traduzido "defraudar" (*'a·sháq;* Le 6:2) tem o sentido básico de usar mal a força, o poder ou a autoridade que se tem em prejuízo de outros. Assim, é também traduzido 'oprimir'. (Ec 4:1; Is 52:4) O verbo grego *a·po·ste·ré·o* significa "privar; defraudar; espoliar". (1Co 7:5; Mr 10:19; 1Ti 6:5) O substantivo grego é *dó·los* ("fraude"; Mr 7:22; At 13:10).

A fraude, conforme considerada na Bíblia, em geral é associada com relações comerciais. Transações comerciais desonestas são proibidas pela lei de Deus. Os israelitas deviam transacionar honestamente uns com os outros. O trabalhador contratado

era especificamente protegido pela Lei. (Le 19:13; De 24:14; compare isso com Tg 5:4.) Jesus Cristo incluiu a injunção contra a fraude entre os "mandamentos" de Deus. (Mr 10:19) Sob o pacto da Lei, quando um homem defraudou seu colega, e mais tarde se arrependeu e trouxe o caso à tona, confessando-o, exigia-se que devolvesse o pleno montante mais um quinto adicional à pessoa prejudicada, bem como que oferecesse uma oferta pela culpa a Jeová. — Le 6:1-7.

Formas falsas de religião são igualmente consideradas fraudulentas pelas Escrituras. A forte denúncia de Elimas, o feiticeiro, por Paulo, resultou em Elimas ser atacado de cegueira, por causa da fraude e da vilania que ele praticava por "torcer os caminhos direitos de Jeová". (At 13:8-11) Paulo corrigiu também em Corinto os cristãos que levavam um ao outro perante tribunais, declarando que eles estavam prejudicando e defraudando seus irmãos por recorrerem a tribunais perante homens injustos e não perante os santos na congregação. Deviam antes deixar-se defraudar do que levar estes assuntos perante homens do mundo. — 1Co 6:1-8.

A Bíblia frequentemente adverte contra fraudes e práticas fraudulentas, e as denuncia, salientando também que Deus julgará os defraudadores e livrará seu povo de tais. — Sal 62:10; 72:4; 103:6; Pr 14:31; 22:16; 28:16; Miq 2:1, 2; Mal 3:5.

FREIO. Parte do aparelho com que o cavalo é governado e domado, composto do cabresto, do freio e das rédeas, havendo frequentemente ainda outros apetrechos. No hebraico é *mé·thegh* (2Rs 19:28) e *ré·sen* (Jó 30:11), sendo em grego *kha·li·nós.* — Tg 3:3.

"Freio", em geral, é usado na Bíblia em sentido figurado ou como ilustração. O salmista diz: "Não vos façais iguais ao cavalo e ao mulo sem entendimento, cuja fogosidade é preciso reprimir por meio de freio ou cabresto, antes de se chegarem a ti." (Sal 32:9) Os homens não deviam ser como os animais irracionais, incapazes de se dirigir corretamente. Todavia, assim como os animais irracionais requerem correção por meio de chicote e de freio, a vara é útil para ser usada numa pessoa estúpida. — Pr 26:3.

Em Revelação (Apocalipse), "a videira da terra" é lançada num lagar e pisada cabalmente pelas patas ferradas de cavalos, chegando o sangue "até à altura dos freios dos cavalos, a uma distância de mil e seiscentos estádios [296 km]". (Re 14:18-20) Uma profundidade tão grande de sangue abrangendo tal distância representa o alcance tremendo da destruição causada pelos anjos e reflete o fato de que o lagar é bastante grande para apanhar todos e não permitir que nenhum daqueles que constituem a simbólica "videira da terra" escape na época da plenitude da sua culpa.

Jeová disse ao Rei Senaqueribe da Assíria: "Hei de pôr meu gancho no teu nariz e meu freio entre os teus lábios, e deveras te conduzirei de volta pelo caminho por onde vieste." (2Rs 19:28; Is 37:29) Senaqueribe, não voluntariamente, mas pela mão de Jeová, foi obrigado a abandonar o sítio de Jerusalém e retornar a Nínive, onde mais tarde foi assassinado por seus próprios filhos. (2Rs 19:32-37; Is 37:33-38) Pôr Jeová um freio entre as mandíbulas de povos inimigos indica virem eles sob o tipo de controle completo obtido sobre animais por meio dum freio. — Is 30:28.

Jó, lamentando a sua condição lastimável de doença e de zombaria, diz a respeito dos seus perseguidores: "Por minha causa deixaram solto o freio." (Jó 30:11) Os inimigos de Jó avançaram a plena velocidade, desenfreados, em total desrespeito e sem constrangimento, dando vazão à sua hostilidade a ele.

Tiago, meio-irmão de Jesus, dá conselho sobre o uso correto da língua, comparando o controle dela a um freio. Quando alguém tem autodomínio por aplicar princípios bíblicos, e assim consegue controlar a sua língua, ele pode controlar todo o seu corpo. (Tg 3:2, 3) Pôr um freio à própria língua é necessário para aquele que professa ser adorador de Deus, senão a sua forma de adoração será fútil. — Tg 1:26.

FREIXO. Nome duma árvore (hebr.: *tidh·hár*) que ocorre duas vezes nas Escrituras Hebraicas, em Isaías 41:19 e 60:13. No primeiro texto, é incluído entre árvores tais como o junípero e o cipreste, que hão de florescer na planície desértica sob as preditas condições paradísicas, e no último texto é incluído entre as mesmas árvores como parte da "glória do Líbano". A identificação desta árvore é conjectural, mas há evidência que favorece o freixo. — Veja *Theologische Literaturzeitung* (Jornal Literário Teológico), Leipzig, 1926, p. 216.

Duas variedades de freixo, *Fraxinus ornus* e *Fraxinus oxycarpa,* são encontradas ao longo dos rios e correntes nos montes do Líbano e na extremidade superior da Palestina, embora não na Palestina em geral. Esta árvore se habilita a ser parte da "glória do Líbano", porque é uma árvore grande, que atinge 15 m de altura. Tem uma folhagem verde-clara e raminhos acinzentados. Embora botanicamente seja da mesma família da oliveira, o freixo difere da oliveira por perder suas folhas no outono.

FRÍGIA. País ou região no centro da Ásia Menor. As fronteiras geográficas da Frígia flutuavam grandemente no decorrer dos anos, de modo que é difícil definir a região abrangida, a menos que se

refira a um período específico. No primeiro século, a “Frígia” era uma região interiorana das províncias romanas da Galácia e da Ásia, abrangendo o planalto ao N da cordilheira do Tauro, desde o rio Hális, no L, até os vales superiores dos rios Hermo e Meandro ao O. O apóstolo Paulo percorreu partes da Frígia pelo menos em duas das suas viagens. — At 16:6; 18:23; 19:1.

Acredita-se comumente que os frígios migraram da Trácia perto do fim do segundo milênio AEC e obtiveram o controle de grande parte da Ásia Menor central e ocidental, ao N dos montes Tauro, desde o rio Hális até o mar Egeu. A evidência arqueológica indica que sua capital era Górdio e que o Rei Midas foi um dos seus governantes de destaque. Um aspecto digno de nota da religião do povo da primitiva Frígia era a adoração de uma deusa-mãe (Reia Cibele).

A parte ocidental da Frígia passou para o controle dos reis atálidas de Pérgamo. Este reino tornou-se a província romana da Ásia, mas a parte SE frequentemente é chamada de Frígia Asiática. (Veja Ásia.) O rei da Galácia governava a parte mais oriental da Frígia, e esta veio a constituir uma parte da província romana da Galácia. Esta parte oriental às vezes é chamada de Frígia Gálata; encontrava-se ao N da Pisídia e ao NO da Licaônia. Dependendo do ponto de vista do escritor e do período envolvido, Antioquia e Icônio poderiam ser chamadas de cidades frígias, embora muitas vezes se relacione Antioquia com a Pisídia, e Icônio com a Licaônia. — At 13:14; veja Antioquia N.º 2; Icônio.

A população da Frígia incluía muitos judeus, tendo sido a presença deles incentivada pelos governantes selêucidas da Síria. De acordo com Josefo, Antíoco III (238-187 AEC) trasladou “duas mil famílias judias, com seus bens móveis, da Mesopotâmia e da Babilônia” para a Lídia e a Frígia, a fim de estabilizar as condições entre o povo sedicioso ali. (*Jewish Antiquities* [Antiguidades Judaicas], XII, 149 [iii, 4]) E, evidentemente, sob os romanos, os judeus continuaram a ser numerosos na Ásia Menor. Em Pentecostes de 33 EC, havia em Jerusalém judeus do “distrito da Ásia, e Frígia, e Panfília”. — At 2:9, 10.

Na sua segunda viagem missionária, Paulo e seus companheiros, passando para o NO através da Cilícia e da Licaônia, “passaram pela Frígia e pelo país da Galácia, porque estavam proibidos pelo espírito santo de falar a palavra dentro do distrito da Ásia”. (At 15:41; 16:1-6) De modo que entraram na parte oriental da Frígia antiga (que no tempo de Paulo era a Frígia Gálata), mas, em vez de continuarem para o O, através da província da Ásia (contendo a Frígia Asiática), foram para o N, em direção à província da Bitínia e depois para o O, para Trôade.

A terceira viagem de Paulo levou-o através da Frígia Gálata e da Frígia Asiática. Ele partiu de Antioquia na Pisídia e “foi de lugar em lugar através do país da Galácia e da Frígia”. (At 18:23) O relato diz também que ele “passava pelas regiões interiores e desceu a Éfeso”, na costa do Egeu. (At 19:1) Parece que não tomou a estrada principal para Éfeso, descendo o vale do rio Lico e passando pelas cidades frígias de Laodiceia, Colossos e Hierápolis (Col 2:1; 4:13), mas, em vez disso, seguiu uma rota mais direta um pouco ao N. — Veja Colossos.

FRONTAL. Faixa usada na testa.

Embora se mandasse aos israelitas que ‘atassem a lei de Deus em sua mão como sinal’ e que a tivessem como ‘frontal entre os seus olhos’, isto, evidentemente, não se referia ao porte literal de textos das Escrituras. (De 6:6-8; 11:18) Na verdade, foram instruídos a usar uma franja literal nas suas vestes como lembrete dos mandamentos de Deus. (Núm 15:38-40) No entanto, a evidência de que o “sinal” e o “frontal” deviam ser figurativos pode ser visto nas instruções de Deus aos israelitas a respeito da comemoração da sua libertação por Ele. Esta comemoração também devia servir “de sinal na tua mão e de recordação entre os teus olhos”, e “de frontal entre os teus olhos”. — Êx 13:9, 14-16.

Em que sentido deviam os israelitas ter a lei de Deus como frontal entre os olhos?

Parece que Jeová queria dizer que a Lei devia ser mantida tão nitidamente em vista e tão cuidadosamente acatada como se estivesse escrita numa tabuinha entre os olhos deles, e como se fosse um sinal nas suas mãos, de modo que, aonde quer que olhassem e o que quer que fizessem, não deixariam de ter a Lei diante de si. Todavia, os judeus, algum tempo depois do seu retorno de Babilônia, desenvolveram uma religião formalística baseada em tradições de homens (Mt 15:3, 9), na qual deram a esta lei uma aplicação literal. Usavam tiras de pergaminho, nas quais se escreviam quatro passagens das Escrituras, a saber, Êxodo 13:1-10, 11-16; Deuteronômio 6:4-9; 11:13-21. Pelo menos em tempos posteriores, o pergaminho era enrolado em pequenas caixinhas de couro de bezerro e preso à testa e ao braço esquerdo. Os varões judeus usavam-nas durante a oração matinal, exceto em dias festivos e no sábado.

Jesus Cristo condenou a hipocrisia dos escribas e dos fariseus, os quais, a fim de impressionar outros com a sua justiça, ampliavam as caixinhas com textos que usavam como proteção. (Mt 23:2, 5) A palavra grega *fy·la·kté·ri·on*, “filactério”, que se aplica

a tais caixinhas com textos, significa primariamente um posto avançado, uma fortificação ou uma proteção. Por isso, eram usadas como proteção, amuleto ou feitiço.

Todavia, a Bíblia aconselha que a coisa a resguardar não é uma aparência bela e pia, mas sim o coração. (Mt 23:27, 28; Pr 4:23) Ela destaca que aquilo que beneficia grandemente a pessoa não é o uso no corpo de textos bíblicos escritos, mas resguardar a sabedoria prática e o raciocínio, e adquirir compreensão. — Pr 3:21, 22; 4:7-9.

Filactério de braço usado pelos judeus que aplicavam a lei de Jeová de modo formalístico.

FRONTEIRA. Veja TERMO.

FUMAÇA. Mistura visível, fuliginosa, de partículas de carbono e de gases, resultante da queima de matérias orgânicas; também, vapor ou nuvem semelhante à fumaça. Além da menção de fumaça literal (hebr.: *'a·shán;* gr.: *ka·pnós*), em numerosos casos, há diversos usos figurados da palavra, e há um significado figurado atribuído à aparência da própria fumaça.

A Presença de Jeová, e Sua Ira. Jeová manifestava a sua presença por uma nuvem de "fumaça", às vezes acompanhada por fogo. (Êx 19:18; 20:18; Is 4:5) Ele simbolizava assim a sua presença nos templos visionários observados pelo profeta Isaías e pelo apóstolo João. — Is 6:1-6; Re 15:8; veja NUVEM.

A fumaça também é associada com a ira ardente de Jeová. (De 29:20) Por outro lado, dizia-se que aqueles, em Israel, que se haviam desviado para a adoração de deuses falsos eram "fumaça" nas narinas de Deus, indicando que provocavam a grande ira dele. — Is 65:5.

Aviso ou Portento. Na guerra, usavam-se sinais de fumaça para transmitir mensagens entre cidades ou divisões de um exército. (Jz 20:38-40) Era também evidência de que algo estava sendo destruído por fogo, como, por exemplo, a fumaça que subia duma cidade distante. (Gên 19:28; Jos 8:20, 21) Ou podia metaforicamente referir-se a um exército em caminho para realizar uma destruição, o que muitas vezes incluía incendiar as cidades conquistadas. — Is 14:31.

Por conseguinte, uma coluna ou nuvem ascendente de fumaça passou a ser usada simbolicamente como sinal de aviso, portento de uma vindoura calamidade ou de destruição. (Re 9:2-4; compare isso com Jl 2:30, 31; At 2:19, 20; Re 9:17, 18.) O salmista diz a respeito dos iníquos: "Terão de chegar ao seu fim em fumaça." (Sal 37:20) A fumaça simbolizava também a *evidência* de destruição. (Re 18:9, 18) Fumaça que continua ascendendo "por tempo indefinido", portanto, evidentemente é uma expressão que indica aniquilamento total e eterno, como na profecia de Isaías contra Edom: "Sua fumaça continuará a ascender por tempo indefinido." (Is 34:5, 10) Edom, como nação, foi eliminada e continua desolado até hoje, e a evidência deste fato permanece no relato bíblico e nos registros da história secular. De modo similar, a destruição eterna de Babilônia, a Grande, é predita em Revelação (Apocalipse) 18:8, e um julgamento igual é feito contra aqueles que adoram "a fera" e sua imagem, em Revelação 14:9-11.

Outros Usos Ilustrativos. Do modo como a fumaça normalmente se dissipa e desaparece depressa, assim às vezes denota figurativamente aquilo que é transitório. É usada com referência a: inimigos de Deus (Sal 68:2), idólatras (Os 13:3) e a vida abreviada do atribulado (Sal 102:3).

"Como o vinagre para os dentes e como a fumaça para os olhos, assim é o preguiçoso para os que o enviam", diz o provérbio. Do modo como a fumaça faz com que os olhos ardam e doam, assim aquele que emprega um preguiçoso prejudica seus próprios objetivos. — Pr 10:26.

O salmista, esperando que Jeová o consolasse, disse: "Tornei-me como um odre na fumaça." (Sal 119:83) Odres, tais como os usados no Oriente Médio, pendurados na parede quando não em uso, ficavam ressequidos e enrugados por causa da fumaça na casa. Assim o salmista se tornara nas mãos daqueles que o perseguiam.

Jeová, ao descrever suas criações a Jó, traz à atenção o leviatã, dizendo: "Das suas narinas sai fumaça, igual a uma fornalha acesa com juncos." (Jó 41:20) Muitos peritos bíblicos creem que Deus se referiu aqui ao crocodilo, o qual, quando sai da

água, exala um espesso vapor fumegante com som trovejante.

Fumaça Sacrificial. Outra palavra hebraica, *qa·tár*, tem referência a fazer fumaça sacrificial, quer de incenso, quer de outro sacrifício sobre o altar. (1Cr 6:49; Je 44:15) Esta fumaça sacrificial era encarada como cheiro agradável que ascendia para Aquele a quem era oferecida. — Gên 8:20, 21; Le 26:31; Ef 5:2.

FUNDA. Veja ARMAS, ARMADURA; FUNDIBULÁRIO.

FUNDIBULÁRIO. Alguém que lança projetis com uma funda. A funda era em geral uma correia relativamente curta, que era dobrada e girada com rapidez. Com ela se propelia com grande velocidade um míssil, tal como uma pedra, ao se soltar uma extremidade da correia.

Nos tempos primitivos, os fundibulários eram uma parte importante duma força militar. A tribo de Benjamim tinha 700 homens seletos, dos quais cada um "podia atirar com a funda pedras num cabelo, e não errava". (Jz 20:15, 16) Os Targuns dizem que os queretitas e os peletitas entre os guerreiros de Davi eram fundibulários hábeis. Os fundibulários eram uma parte importante da força militar do Rei Uzias. (2Cr 26:13, 14) Senaqueribe empregava um corpo de fundibulários no exército assírio, conforme atestado em monumentos. As forças combatentes dos egípcios, dos sírios, dos persas, dos sicilianos e de outros também tinham divisões similares. No exército romano, havia fundibulários na *auxilia.* Mesmo ainda no primeiro século EC, Josefo relata que fundibulários judeus usavam sua perícia contra as forças romanas. — *Jewish Antiquities* (Antiguidades Judaicas), XVII, 259 (x, 2); *The Jewish War* (A Guerra Judaica), II, 422, 423 (xvii, 5); IV, 14, 15 (i, 3).

Nos antigos exércitos, os fundibulários usualmente constituíam apenas uma divisão de soldados de infantaria. Os arqueiros, como complemento dos fundibulários, e um número menor de lanceiros, completavam a infantaria. Quando convocados para iniciar o combate ou para impedir o avanço do inimigo, os fundibulários avançavam da retaguarda da tropa através de corredores entre os soldados. Em outras ocasiões, atiravam da retaguarda, sobre a cabeça dos lanceiros. Os fundibulários eram combatentes especialmente eficazes no ataque a cidades muradas. Seus mísseis, lançados desde o chão, podiam atingir o inimigo nas muralhas ou atingir alvos dentro da cidade. (2Rs 3:25) Quando se desenvolveram máquinas de sítio e torres de ataque, os fundibulários se aproveitavam das posições elevadas das suas plataformas.

Uma vantagem do fundibulário sobre o espadachim ou lanceiro de armadura era sua eficácia à distância. Afirma-se que sua margem de eficácia chegava a 122 m com pedras, e até mais com bolinhas de chumbo.

O Uso da Funda por Davi. Exigia muito tempo e treinamento para se tornar fundibulário hábil e experiente. Rapazes pastores, que cuidavam dos rebanhos e os protegiam contra animais predadores, desenvolviam a necessária habilidade. O jovem pastor Davi sentiu-se muito melhor equipado com a sua funda do que com a pesada armadura de Saul. Mas, sem dúvida, não poderia ter enfrentado Golias sem fé em Jeová e sem a força Dele. O resultado da luta não dependia da superioridade de armas ou da habilidade, mas de Jeová, que apoiou Davi. Conforme Davi clamou para Golias: "Eu chego a ti com o nome de Jeová dos exércitos, . . . de quem escarneceste. . . . E toda esta congregação saberá que não é nem com espada nem com lança que Jeová salva, porque a Jeová pertence a batalha." Foi uma pedra da funda de Davi, sem dúvida guiada e dotada de força especial por Jeová, que penetrou na testa de Golias, abatendo-o, de modo que Davi pôde 'entregá-lo definitivamente à morte' com a própria espada de Golias. — 1Sa 17:38-51.

FUNDIÇÃO. Veja FORNALHA, FORNO.

FUNERAL. Veja ENTERRO, LUGARES DE SEPULTAMENTO.

FUROR. Veja IRA, I.

FURTO. Veja LADRÃO.

FURÚNCULO. Em geral, o furúnculo é uma inchação localizada e dolorosa da pele, não resultante duma ferida anterior, mas duma infecção causada por bactérias que invadem folículos pilosos ou glândulas sudoríparas ou sebáceas; em hebraico, *shehhín.* Começando com uma pequena inchação vermelha, o furúnculo por fim expele pus, e, subsequentemente, seu carnicão duro. Às vezes, surgem vários furúnculos na região afetada. O "carbúnculo" é mais perigoso do que o furúnculo, abrange uma região maior, às vezes produz dor mais intensa e pode vir acompanhado por sintomas tais como dor de cabeça, febre e prostração. Às vezes é fatal.

Na época do sexto golpe aplicado por Jeová ao Egito, os egípcios e seus animais foram atacados por dolorosos "furúnculos com bolhas". (Êx 9:8-11) Estes talvez fossem graves erupções na pele, cheias de pus, e tais pústulas com bolhas possivelmente abrangiam uma grande região. Todavia, a breve descrição bíblica torna impossível uma identificação definitiva com um específico padecimento da atualidade.

Os israelitas foram avisados de que as consequências da desobediência a Deus incluiriam ele atingi-los com "o furúnculo do Egito". Disse-se adicionalmente: "Jeová te golpeará com um furúnculo maligno [hebr.: *bish·hhín ra'*] em ambos os joelhos e em ambas as pernas, de que não poderás ser curado, desde a sola do teu pé até o alto da tua cabeça." — De 28:15, 27, 35.

A Lei indicava que um furúnculo curado poderia ser o lugar em que se desenvolveria uma erupção ou mancha leprosa. Em alguns casos, os sintomas eram tais, que a vítima era imediatamente declarada impura e leprosa; em outros, impunha-se uma quarentena de sete dias. Se depois se descobria que a condição não se espalhara, era identificada apenas como "inflamação do furúnculo", e o sacerdote declarava a pessoa limpa. — Le 13:18-23.

Satanás golpeou Jó "com um furúnculo maligno [hebr.: *bish·hhín ra'*], desde a sola de seu pé até o alto da sua cabeça". (Jó 2:7) Não há certeza da designação médica da doença de que Jó padecia. Jó, em agonia, raspava-se com um caco. (Jó 2:8) Sua carne ficou revestida de gusanos, sua pele formava crostas (Jó 7:5), seu hálito tornou-se nojento (Jó 19:17), ele ficou roído de dores, e sua pele ficou preta e caiu (Jó 30:17, 30).

O Rei Ezequias de Judá foi afligido por um furúnculo e ele "ficou doente até à morte". À sugestão de Isaías, aplicou-se ao furúnculo uma torta de figos secos, prensados, como cataplasma, após o que Ezequias aos poucos reviveu. (2Rs 20:1, 7; Is 38:1, 21) Não obstante, seu restabelecimento não se devia apenas a um processo natural de cura, mas à cura por Jeová. — 2Rs 20:5.

G

GAÃ. Filho de Naor, irmão de Abraão, com sua concubina Reumá. — Gên 22:23, 24.

GAAL [possivelmente: Abominável; Abominado]. Filho de Ebede que, junto com seus irmãos, foi a Siquém e granjeou a confiança dos proprietários de terras ali. (Jz 9:26) Estes proprietários de terras tinham anteriormente fortalecido a mão de Abimeleque para matar os filhos de Jerubaal (Gideão) e depois o tinham feito rei sobre eles. (Jz 9:1-6) Pelo visto, Abimeleque constituiu Zebul em príncipe residente de Siquém, ao passo que ele mesmo morava em Arumá. Com o tempo, desenvolveu-se um espírito mau entre Abimeleque e os proprietários de terras de Siquém. Assim, Gaal e seus irmãos incitaram então a cidade a revoltar-se contra Abimeleque. Quando Zebul soube disso, avisou imediatamente Abimeleque, com uma recomendação sobre como lidar com a situação que surgia. Gaal e os com ele foram derrotados na batalha resultante com o Rei Abimeleque e eles fugiram de volta para a cidade. Por fim, Zebul expulsou Gaal e seus irmãos de Siquém. — Jz 9:22-41.

GAAR. Chefe de uma família de netineus, sendo que alguns dos seus descendentes retornaram com Zorobabel do exílio babilônico, em 537 AEC. — Esd 2:1, 2, 43, 47; Ne 7:49.

GAÁS [possivelmente: Abalo; Abalado]. Nome dum morro na região montanhosa de Efraim, ao S de Timnate-Heres (ou Timnate-Sera). (Jos 24:30; Jz 2:9) Os vales de torrente de Gaás, mencionados em 2 Samuel 23:30 e 1 Crônicas 11:32, evidentemente se referem a ravinas na vizinhança deste morro.

GABAI. Cabeça dum distrito jurisdicional benjamita, cujo nome aparece numa lista dos moradores de Jerusalém nos dias de Neemias. — Ne 11:3, 7, 8.

GABATÁ. Veja PAVIMENTO DE PEDRA.

GABRIEL [Um Vigoroso de Deus]. Único santo anjo, além de Miguel, mencionado por nome na Bíblia; único anjo materializado que deu seu nome. Gabriel apareceu duas vezes a Daniel: primeiro, perto do rio Ulai, "no terceiro ano do reinado de Belsazar", para explicar a visão de Daniel, do bode e do carneiro (Da 8:1, 15-26); e segundo, "no primeiro ano de Dario", o medo, para transmitir a profecia a respeito das "setenta semanas". (Da 9:1, 20-27) Gabriel levou ao sacerdote Zacarias as boas novas de que ele e sua idosa esposa Elisabete teriam um filho, João (o Batizador). (Lu 1:11-20) A Maria, moça virgem, noiva de José, Gabriel declarou: "Bom dia, altamente favorecida, Jeová está contigo." Disse-lhe então que ela daria à luz um filho, Jesus — ele "será chamado Filho do Altíssimo; e Jeová Deus lhe dará o trono de Davi, seu pai, . . . e não haverá fim do seu reino". — Lu 1:26-38.

Pelo registro bíblico, sabe-se que Gabriel é uma criatura angélica de alta categoria, em íntima associação com a corte celestial, um "que está a postos logo diante de Deus"; que ele era um "enviado" por

Deus para transmitir mensagens especiais a servos de Jeová aqui na terra (Lu 1:19, 26); e que sua forma pessoal visionada ou materializada era, no verdadeiro sentido do seu nome, "alguém da aparência de um varão vigoroso". — Da 8:15.

GADARENOS [De (Pertencentes a) Gadara]. Nome aplicado aos habitantes duma região onde Cristo Jesus expulsou demônios de dois homens. Segundo o que é reputado como a melhor evidência de manuscritos disponível, Mateus originalmente usou "país dos gadarenos", ao passo que Marcos e Lucas, relatando este acontecimento, empregaram "país dos gerasenos". — Mt 8:28; Mr 5:1; Lu 8:26.

Mostram-se ambos os países situados no "outro lado", isto é, a margem L do mar da Galileia. A designação "país dos gadarenos" possivelmente se aplicava ao distrito que se estendia da cidade de Gadara (a atual Umm Qeis), situada a uns 10 km ao SE do mar da Galileia. Moedas de Gadara frequentemente retratam um barco, sugerindo que seu território talvez se estendesse até o mar da Galileia, e, por isso, podia ter incluído pelo menos uma parte do "país dos gerasenos", ao L daquele corpo de água. Alguns relacionam o "país dos gerasenos" com a região em torno de Kursi, a cidade que Orígenes e Eusébio identificaram como Gergesa. Ela fica na costa L do mar da Galileia, a uns 20 km ao N de Gadara. Essa localização é a que se encaixa melhor com os detalhes geográficos do relato. Outros relacionam o "país dos gerasenos" com o grande distrito cujo centro era a cidade de Gerasa (Jarash), a uns 55 km ao SSE do mar da Galileia, e sugerem que se estendia para o L daquele lago e abrangia o "país dos gadarenos". De qualquer modo, o relato de Mateus de modo algum estaria em conflito com o de Marcos e com o de Lucas.

Perto duma cidade anônima, no país dos gadarenos, Jesus Cristo se encontrou com dois homens possessos de demônios, extraordinariamente ferozes. Estes moravam entre os túmulos, isto é, os túmulos escavados em rocha ou cavernas naturais usadas como tais. Jesus, ao expulsar os demônios, permitiu-lhes apossar-se duma grande manada de porcos, que subsequentemente se precipitou por um despenhadeiro e se afogou no mar da Galileia. Isto perturbou tanto os habitantes locais, que instaram com Jesus para que saísse daquela região. — Mt 8:28-34.

Ao passo que Mateus menciona dois homens, Marcos (5:2) e Lucas (8:27) centralizam a atenção apenas em um, sem dúvida porque o caso dele se destacava mais. Ele possivelmente era o mais violento e havia sofrido por mais tempo sob controle demoníaco do que o outro homem; no entanto, depois, talvez só ele quisesse acompanhar o Filho de Deus. Jesus não lho permitiu, orientando-o em vez disso a tornar conhecido o que Deus tinha feito em seu favor.

Isto difere das instruções costumeiras de Jesus, de não divulgar os seus milagres. Em vez de procurar publicidade ostentosa e fazer com que as pessoas chegassem a conclusões à base de relatos sensacionalistas, pelo visto, Jesus queria que os outros decidissem à base de evidência sólida que ele, de fato, era o Cristo. Isto cumpriu também as palavras proféticas faladas por meio de Isaías: "Não altercará, nem gritará, nem ouvirá alguém a sua voz nas ruas largas." (Mt 12:15-21; Is 42:1-4) No entanto, a exceção no caso do anterior endemoninhado era apropriada. Ele podia dar testemunho entre pessoas com as quais o Filho de Deus teria apenas contato limitado, especialmente visto que se pediu a Jesus que ele partisse. A presença do homem constituiria testemunho a respeito do poder de Jesus, de fazer o bem, neutralizando qualquer relato desfavorável que talvez fosse divulgado por causa da perda da manada de porcos. — Mr 5:1-20; Lu 8:26-39; veja PORCO.

GADE [Boa Sorte].

1. Filho de Jacó com a serva de Leia, Zilpa, a qual deu à luz também o irmão mais novo de Gade, Aser. Por ocasião do nascimento dele em Padã-Arã, por volta de 1770 AEC, Leia exclamou: "Com boa sorte!"; daí o nome Gade. (Gên 30:9-13; 35:26) Gade acompanhou seus irmãos em duas viagens ao Egito, para obter cereais de José. (Gên 42:3; 43:15) Tinha cerca de 42 anos de idade quando ele e sua família se mudaram para o Egito, junto com seu pai Jacó, em 1728 AEC. (Gên 46:6, 7, 16) Dezessete anos mais tarde, quando Jacó estava à morte, este abençoou seus 12 filhos, dizendo a respeito de Gade: "Quanto a Gade, uma guerrilha o acometerá, mas ele acometerá a retaguarda." — Gên 49:1, 2, 19.

2. Tribo descendente dos sete filhos varões de Gade. Os guerreiros desta tribo somaram 45.650 no segundo ano após o Êxodo do Egito. (Gên 46:16; Núm 1:1-3, 24, 25) Gade achava-se na divisão de três tribos junto com Rubem e Simeão. Seu acampamento ficava ao S do tabernáculo. (Núm 2:10-16) Em marcha, a divisão de Judá era a primeira, seguida pelos levitas das famílias de Gérson e de Merari, que carregavam o tabernáculo, e depois deles vinha a divisão de que Gade fazia parte. Eliasafe, filho de Deuel, era maioral do seu exército. (Núm 10:14-20) No fim da peregrinação pelo ermo, os combatentes de Gade eram apenas 40.500, um decréscimo de 5.150. — Núm 26:15-18.

Território. Os homens da tribo de Gade seguiram a ocupação dos seus antepassados como criadores de gado. (Gên 46:32) Por este motivo,

solicitaram como seu quinhão de território a região pastoril ao L do Jordão. Moisés anuiu por designar este território a Gade, a Rubem e à metade da tribo de Manassés, que também tinham muito gado. Todavia, Moisés estipulou como condição que estas tribos ajudassem as outras em subjugar o território ao O do Jordão. Elas concordaram prontamente com isso, e depois de construir redis de pedra para o seu gado e cidades para os seus pequeninos, supriram sua quota de combatentes, a fim de cruzarem o Jordão para a conquista da terra. (Núm 32:1-36; Jos 4:12, 13) O território de Gade havia sido ocupado pelos amorreus, derrotados pelos israelitas sob a liderança de Moisés. — Núm 32:33; De 2:31-36; 3:8-20.

O país ocupado por Gade abrangia as baixadas ao longo da maior parte da margem oriental do rio Jordão, para o S quase até o Mar Morto, e para o N até perto do mar de Quinerete. O território de Gade abrangia também os planaltos mais elevados, inclusive o vale da torrente do Jaboque. Portanto, grande parte de Gileade estava no quinhão de Gade. (De 3:12, 13) Gade se limitava ao N com Manassés e ao S com Rubem. — Jos 13:24-28.

Depois da conquista da terra, Josué deu aos de Gade uma parte do despojo e mandou-os de volta. Gade juntou-se então a Rubem e Manassés na construção dum grande altar junto ao Jordão. As outras tribos ficaram alarmadas com isso, mas foram acalmadas quando se explicou que o altar fora construído em testemunho de que eles, assim como as tribos ao O do Jordão, se empenhariam exclusivamente na adoração de Jeová. O altar devia dar garantia de que não havia divisão entre as tribos ao L e ao O do Jordão. — Jos 22:1-34.

Todas estas coisas estavam em harmonia com a bênção de Jacó sobre Gade: "Quanto a Gade, uma guerrilha o acometerá, mas ele acometerá a retaguarda." (Gên 49:19) A tribo não tinha medo de ter um dos lados (o L) da sua fronteira exposta a guerrilhas. Não escolheram viver nos planaltos orientais apenas para se eximir de lutar pela terra de Canaã. As palavras de despedida de Jacó a Gade eram como uma ordem para revidar com confiança o ataque das guerrilhas que os atacassem e que violassem suas fronteiras. Além disso, os gaditas faziam incursões contra os incursores, pondo-os em fuga, e depois os gaditas perseguiam a retaguarda deles.

Moisés também falou das boas qualidades de Gade quando disse: "Bendito é aquele que alarga as fronteiras de Gade. Tem de residir como leão, e tem de dilacerar o braço, sim, o alto da cabeça. E selecionará para si a primeira parte, pois ali se reserva o lote dum legislador. E os cabeças do povo se ajuntarão. Ele certamente executará a justiça de Jeová e suas decisões judiciais para com Israel." — De 33:20, 21.

Ramote de Gileade, no território de Gade, era uma das cidades de refúgio designadas por Moisés. (De 4:41-43) Outras cidades levitas no seu território eram Maanaim, Hésbon e Jázer. (Jos 21:38, 39) A cidade de Díbon, onde foi encontrada a famosa Pedra Moabita, em 1868 EC, foi uma das diversas cidades reconstruídas pelos gaditas quando tomaram posse do território. — Núm 32:1-5, 34, 35.

Gade Apoiou Davi. Quando Davi se achava restrito por causa de Saul, diversos cabeças de exército, dos filhos de Gade, cruzaram o rio Jordão na enchente, a fim de se passar para o lado dele em Ziclague, em Judá. São descritos como "homens poderosos, valentes, homens do exército, para a guerra, prontos com o escudo grande e a lança, cujas faces eram faces de leões, e eles eram iguais às gazelas nos montes em velocidade. . . . O mínimo era igual a cem e o maior igual a mil". (1Cr 12:1, 8-15) Na sua luta com os agarenos e os aliados deles, disse-se a seu respeito (bem como de Rubem e Manassés): "Clamaram a Deus por socorro na guerra e ele se deixou suplicar a seu favor por confiarem nele." Em resultado disso, caiu nas suas mãos um enorme número de cativos e muito gado. — 1Cr 5:18-22.

Seguiu Jeroboão. Na divisão do reino, a tribo de Gade apoiou a facção setentrional sob Jeroboão. Anos mais tarde, nos dias de Jeú, quando "Jeová principiou a cortar Israel pedaço por pedaço", Gade, na sua posição exposta na fronteira oriental, tornou-se parte do campo de batalha entre o reino setentrional de Israel e a Síria. (2Rs 10:32, 33) Por fim, Tiglate-Pileser III, rei da Assíria, invadiu Gade e levou cativos os seus habitantes. Isto permitiu que os amonitas se apossassem deste território. — 2Rs 15:29; 1Cr 5:26; Je 49:1.

Na visão profética de Ezequiel, a respeito da divisão daquela terra, o quinhão designado a Gade se acha no extremo S. (Ez 48:27, 28) Na lista das tribos de Israel, no capítulo 7 de Revelação (Apocalipse), Gade é mencionado em terceiro lugar.

3. Profeta e visionário. Quando Davi morava no "lugar inacessível", na caverna de Adulão, fugindo de Saul, Gade o aconselhou a voltar a Judá. (1Sa 22:1-5) Quando Davi, presunçosamente, fez um censo perto do fim do seu reinado, Jeová, por meio de Gade, apresentou a Davi três alternativas de punição. Mais tarde, Gade aconselhou Davi a construir um altar para Jeová na eira de Araúna (Ornã). (2Sa 24:10-19; 1Cr 21:9-19) Gade foi parcialmente responsável pela organização dos músicos para o santuário. (2Cr 29:25) Atribui-se geralmente a Natã e a Gade a conclusão de Primeiro Samuel e a escrita de todo o Segundo Samuel. — 1Cr 29:29.

GADI [duma raiz que significa "boa sorte"]. Dois nomes hebraicos de grafia diferente, transliterados em português do mesmo modo.

1. Pai do Rei Menaém, de Israel. — 2Rs 15:14, 17.

2. Filho de Susi, da tribo de Manassés; um dos 12 maiorais que Moisés enviou do ermo de Parã para espiar a terra de Canaã. — Núm 13:2, 3, 11.

GADIEL [Boa Sorte [da parte] de Deus]. Filho de Sodi, da tribo de Zebulão; um dos 12 maiorais enviados por Moisés do ermo de Parã para espiar a terra de Canaã. — Núm 13:2, 3, 10.

GADITAS. Veja GADE N.º 2.

GAFANHOTO. Qualquer um dentre uma variedade de insetos dos acridídeos ou dos locustídeos de antenas curtas, especialmente os que migram em grandes nuvens. Dentre as diversas palavras hebraicas traduzidas "gafanhoto", *'ar·béh* aparece mais frequentemente e é entendida como se referindo ao gafanhoto (locusta) migratório, o inseto no estágio alado, plenamente desenvolvido. (Le 11:22 n.) A palavra hebraica *yé·leq* refere-se ao gafanhoto rastejante, sem asas, isto é, ao que está num estágio imaturo de desenvolvimento. (Sal 105:34 n.; Jl 1:4) O termo hebraico *sol·'ám* refere-se ao gafanhoto comestível. (Le 11:22) A nuvem de gafanhotos é chamada pelo termo hebraico *goh·vai.* (Am 7:1) A palavra grega *a·krís* é traduzida 'gafanhoto'. — Mt 3:4; Re 9:7; veja GAFANHOTO COMUM.

O gafanhoto tem 5 cm ou mais de comprimento. É dotado de dois pares de asas, quatro pernas para andar e duas, mais longas, com coxas largas, para saltar. As largas asas traseiras, transparentes, quando não em uso, ficam dobradas sob as grossas asas dianteiras, pergamináceas. Graças às pernas traseiras, o inseto pode saltar uma distância muito superior ao comprimento do seu corpo. (Veja Jó 39:20.) Nas Escrituras, o gafanhoto é às vezes usado para representar uma quantidade inumerável. — Jz 6:5; 7:12; Je 46:23; Na 3:15, 17.

Alimento "Puro". A Lei classificava os gafanhotos como alimento puro. (Le 11:21, 22) João, o Batizador, de fato, subsistia à base de gafanhotos e mel. (Mt 3:4) Diz-se que esses insetos têm um sabor parecido ao do camarão ou do caranguejo, e são ricos em proteínas; o gafanhoto-do-deserto, segundo uma análise feita em Jerusalém, consiste em 75 por cento de proteína. Quando são usados como alimento pelos árabes hoje, eles são preparados de várias formas, como assados, cozidos, fritos ou secos. Normalmente, as pernas e as asas são removidas.

Pragas de Gafanhotos. Em tempos bíblicos, uma praga de gafanhotos era uma grave calamidade, e, ocasionalmente, uma expressão do julgamento de Jeová, como a oitava praga sobre o antigo Egito. (Êx 10:4-6, 12-19; De 28:38; 1Rs 8:37; 2Cr 6:28; Sal 78:46; 105:34) Os gafanhotos, trazidos pelo vento, surgem de repente, mas o som da sua chegada, comparado nas Escrituras ao som de carros e de um fogo que consome restolho (Jl 1:4; 2:5, 25), pode ser ouvido, segundo se diz, à distância de uns 10 km. Seu voo depende mormente do vento, o qual, quando favorável, habilita-os a cobrir muitos quilômetros. Nuvens de gafanhotos têm sido vistas por pessoas no mar até mesmo a mais de 1.600 km da terra. Ventos desfavoráveis, porém, podem lançá-los na água, onde morrem. (Êx 10:13, 19) O efeito de uma grande nuvem de gafanhotos em voo (numa altitude de mais de 1.500 m) é comparável a uma nuvem que veda a luz do sol. — Jl 2:10.

Em proporção, os gafanhotos consomem 60 a 100 vezes mais do que os humanos.

Uma invasão de gafanhotos pode transformar uma terra dum estado paradísico num de ermo, porque eles têm um apetite voraz. (Jl 2:3) Um único gafanhoto migratório consome num dia o equivalente ao peso do seu corpo; em proporção, isto é 60 a 100 vezes mais do que um humano consome. Devoram não só tudo o que é verde, mas também linho, lã, seda e couro, nem mesmo poupando o verniz na mobília, quando penetram nas casas. O consumo diário de alimento duma grande nuvem tem sido calculado como equivalente ao de um milhão e meio de homens.

Uma nuvem de gafanhotos avança como uma bem organizada e disciplinada força combatente, mas sem rei ou líder, o que atesta a sua sabedoria instintiva. (Pr 30:24, 27) Embora muitos pereçam, o ataque prossegue. Fogos acesos para impedir seu avanço têm sido extinguidos pelos corpos dos gafanhotos mortos. Valas cheias de água de nada servem para impedir seu avanço, porque estas também se enchem com os corpos dos mortos. (Jl 2:7-9) "Não se conhece nenhum inimigo natural que possa impedir sua devastadora migração",

escreveu um professor de Zoologia. — A revista *The New York Times Magazine*, "A Guerra dos Gafanhotos", 22 de maio de 1960, p. 96.

Descrevendo pragas de gafanhotos em tempos mais recentes, *Grzimek's Animal Life Encyclopedia* (Enciclopédia da Vida Animal, de Grzimek; 1975, Vol. 2, pp. 109, 110) relata: "Diversas espécies de gafanhotos de esporão na garganta causam pragas mesmo hoje na África e em outras partes do mundo. Seu ocasional aumento a enormes números e amplas migrações causaram grandes estragos às safras de alimentos em tempos recentes. Em 1873-1875, na Europa, e em 1874-1877, nos EUA, as deflagrações foram extremamente severas. . . . Em 1955, uma nuvem de gafanhotos migratórios de 250 km de comprimento e 20 km de largura atacou o S do Marrocos. Novamente, em 1961/62, houve ali uma praga que não pôde ser combatida com eficiência . . . Em resultado disso, em cinco dias, os gafanhotos haviam causado danos que chegaram a mais de um bilhão de francos, numa área de mais de 5000 quilômetros quadrados. . . . Nos cinco dias, os gafanhotos migratórios consumiram 7000 t de laranjas, o equivalente a 60.000 kg por hora. Isto é mais do que o consumo anual da França inteira."

Uso Figurado. A pesquisa indica que a duração de vida do gafanhoto é entre quatro e seis meses. Portanto, diz-se apropriadamente que os gafanhotos simbólicos de Revelação (Apocalipse) 9:5 atormentam os homens por cinco meses, ou o que normalmente seria a plena duração da sua vida.

Ao descrever os militares da Assíria, Naum 3:16 menciona o gafanhoto como despindo-se da sua pele. O gafanhoto sofre cinco metamorfoses até chegar ao tamanho adulto. Em Naum 3:17, os vigilantes e os oficiais de recrutamento assírios são comparados aos gafanhotos que acampam em redis de pedra num dia frio, mas fogem quando o sol começa a raiar. A alusão aqui talvez seja ao fato de que o tempo frio torna os insetos hirtos, induzindo-os a se esconderem nas fendas de paredes, até que sejam aquecidos pelos raios do sol, após o que saem voando. Relata-se que os gafanhotos só conseguem voar depois de seu corpo atingir cerca de 21°C. Veja também BARATA; LAGARTA.

GAFANHOTO COMUM [hebr.: *hha·gháv*]. Não há certeza do inseto ou insetos designados pelo termo hebraico *hha·gháv*. Todavia, visto que se menciona o estágio plenamente desenvolvido, alado, do gafanhoto (hebr.: *'ar·béh*) junto com o *hha·gháv*, em Levítico 11:22 (como alimento puro), *hha·gháv* pode referir-se a um saltador, em vez de a um voador. — Veja *NM* n.

A designação de "gafanhoto" é aplicada a qualquer um dos numerosos insetos saltadores da família dos acridídeos (inclusive o gafanhoto [locusta] migratório e os gafanhotos de antenas curtas) e dos tetigonioídeos (inclusive os gafanhotos [saltões] com antenas longas).

Além de ser alistado como inseto puro para alimento e das referências à sua destrutividade para a vegetação (2Cr 7:13), o gafanhoto aparece nas Escrituras em contextos ilustrativos. Os infiéis espias israelitas relataram que, em tamanho, eram como gafanhotos em comparação com os habitantes de Canaã. (Núm 13:33) Homens, especialmente os opostos a Deus, são como gafanhotos do ponto de vista de Jeová e em relação à Sua grandeza. (Is 40:22) Ao retratar as dificuldades da velhice, o congregante empregou a figura de retórica do gafanhoto que se arrasta, retratando assim a pessoa idosa como figura encurvada e rígida com os braços estendidos um pouco para trás. — Ec 12:5; veja GAFANHOTO.

GAIO [duma raiz que significa "terra"].

1. Macedônio que acompanhou o apóstolo Paulo na sua terceira viagem missionária e que, junto com Aristarco, foi levado à força ao teatro em Éfeso, durante o distúrbio instigado pelo prateiro Demétrio. — At 19:29.

2. Cristão de Derbe, na Ásia Menor, que é alistado com mais seis como acompanhando o apóstolo Paulo na sua última viagem missionária. Gaio e estes outros evidentemente se separaram de Paulo e foram então para Trôade, na costa O da Ásia Menor, onde ficaram à espera dele. (At 20:4, 5) Este Gaio pode ser o mesmo que o N.º 1, visto que Aristarco também é mencionado no relato. Neste caso, isto provavelmente significa que Gaio era macedônio de nascença (ou ascendência), mas estivera morando em Derbe.

3. Cristão de Corinto, batizado pessoalmente por Paulo. Quando Paulo escreveu a sua carta aos romanos, parece que este Gaio era seu anfitrião, bem como da congregação. Isto indicaria que as reuniões da congregação coríntia eram realizadas no lar de Gaio. — 1Co 1:14; Ro 16:23.

4. Cristão a quem o apóstolo João escreveu a sua terceira carta inspirada e a quem elogiou por estar andando na verdade, e, com respeito à sua hospitalidade, por seu trabalho fiel e por seu amor. — 3Jo 1, 3-6.

GAIOLA, JAULA. Clausura usada para encerrar pássaros ou outros animais. (Je 5:27; compare isso com Am 8:1, 2, onde a mesma palavra hebraica, *kelúv*, é traduzida "cesto".) O profeta Ezequiel, evidentemente, aludiu ao Rei Zedequias, de Judá, sob a figura dum leão encerrado numa jaula (hebr.: *su·ghár*) e transportado até o rei de Babilônia. — Ez 19:9; compare isso com Ez 12:13; 17:20; 2Rs 25:5-7.

GAITA DE FOLES. Embora a palavra aramaica *sum·pon·yáh,* que ocorre em Daniel 3:5, 10, 15, tenha sido traduzida "saltério" (instrumento de cordas) (*MC*) e "sinfonia" (*So, VB*), traduções modernas da Bíblia geralmente vertem a expressão por "gaita de foles". O *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento), de Koehler e Baumgartner, apresenta o sentido de "gaita de foles". — Leiden, 1958, p. 1103.

Sum·pon·yáh talvez se parecesse às simples gaitas de foles orientais da atualidade. O necessário saco hermético é feito de couro de cabrito, sem os pés, a cauda e a cabeça, mas, muitas vezes, ainda revestido de pelos. Para enchê-lo de ar, insere-se neste fole um tubo, e também tubos que se parecem a flautas, feitos de junco e das pontas de chifres de vaca.

GAIVOTA [hebr.: *shá·hhaf*]. Uma das aves de rapina ou necrófagas que eram proibidas como alimento, segundo a lei de Deus dada aos israelitas. — Le 11:13, 16; De 14:12, 15.

Embora a versão *Almeida,* edição revista e corrigida, traduza o nome hebraico desta ave como "cuco", esta tradução, em geral, tem sido abandonada em favor de gaivota. (Veja CUCO.) Alguns lexicógrafos entendem que o nome deriva duma raiz que significa "ser fino, delgado ou magro", o que talvez descreva a gaivota do ponto de vista da sua aparência esmerada e a relativa estreiteza do corpo, em comparação com as asas longas, pontiagudas. Outros acham que o nome hebraico *shá·hhaf* é uma imitação do grito estridente feito por esta ave geralmente barulhenta. As versões mais antigas (*LXX, Vg*) também entendiam que se refere à gaivota marinha. O termo hebraico *shá·hhaf* pode ser entendido como termo genérico aplicado a uma ave marinha palmípede parecida à gaivota. Este grupo inclui as gaivotas verdadeiras, as andorinhas-do-mar, os talha-mares e as gaivotas-rapineiras.

As gaivotas, membros da família dos Larídeos, em geral são poderosos voadores, e, além de nadarem bem, repousam e até dormem sobre a água. A gaivota bate as asas alternadamente, ascende voando, rodopia e plana para baixo, a fim de apanhar alimento em forma de peixe, inseto e praticamente qualquer espécie de carniça e refugo (servindo assim como valioso lixeiro em portos e baías). A gaivota-argêntea leva mexilhões e outros moluscos para o ar e então os deixa cair sobre rochas, para rebentá-los e assim poder consumir seu conteúdo. Apesar do seu voraz apetite por carniça, a gaivota tem hábitos excepcionalmente limpos.

Diversas variedades de gaivotas, inclusive a gaivota-argêntea (*Larus argentatus*) e tipos diferentes de gaivota-de-cabeça-negra (*Larus ridibundus*), são encontradas na Palestina ao longo da costa do Mediterrâneo e em torno do mar da Galileia. Têm usualmente cor branca, embora o dorso e a parte de cima das asas possam ser cinza-pérola. O bico é forte e levemente curvo. Vivem usualmente em colônias, nidificando em beiradas de penhascos ou ao longo das costas. Variando em tamanho desde o dum pombo até uns 76 cm de comprimento, a envergadura das asas pode ser de até 1,5 m. A gaivota, ave irrequieta e aparentemente incansável, consegue continuar voando mesmo em ventos tempestuosos. Suas abundantes e sobrepostas penas, tendo sido contadas até 6.544 numa única gaivota grande, mantêm o corpo aquecido e seco durante prolongados períodos de descanso na água.

A andorinha-do-mar, membro da família dos Esternídeos, também é abundante no litoral da Palestina. Tem um corpo mais esbelto do que a gaivota, não é necrófaga, e tem cauda bifurcada e longas asas afiladas, mais estreitas do que as da gaivota. A maioria das andorinhas-do-mar são brancas, embora, em geral, tenham o topo da cabeça negro ou cinzento. Alimentando-se principalmente de peixes pequenos, a andorinha-do-mar paira sobre a água e então mergulha nela rapidamente com seu longo, reto e estreito bico apontado para baixo, para pegar sua presa. A andorinha-do-mar é a ave migradora de voo de maior distância dentre todas as aves, sendo que a andorinha-do-mar-ártica (*Sterna paradisaea*) cobre anualmente até 35.400 km. Algumas andorinhas-do-mar, porém, preferem as águas costeiras das regiões mais quentes. Seu voo rápido, muito gracioso, granjeou-lhes o nome de andorinhas-do-mar.

Igual ao falcão e ao íbis, a gaivota era considerada ave sagrada no antigo Egito.

GALÁCIA. Província romana que ocupava a parte central do que agora é conhecido como a Ásia Menor. Era limitada por outras províncias romanas — em parte pela Capadócia, ao L, pela Bitínia e Ponto, ao N, pela Ásia, ao O, e pela Panfília, ao S. (1Pe 1:1) Esta região planaltina central achava-se entre os montes Tauro, ao S, e os montes da Paflagônia, ao N. Na sua parte norte-central havia a cidade de Ancira, agora chamada Ancara, capital da Turquia. E através desta região passava o curso médio do rio Hális (o atual Kizil Irmak) e a parte superior do rio Sangarius (Sakarya), que desembocavam no Mar Negro. A história desta região (de mais de 400 anos, a partir do terceiro século AEC) mostra que houve muitas mudanças nas fronteiras e nas afiliações políticas desta região estratégica.

Parece que, por volta de 278-277 AEC, grande número de um povo indo-europeu, conhecido como celtas, ou gálicos (gauleses), da Gália, que os gregos chamavam de *Ga·lá·tai* (daí o nome desta região),

atravessou o Bósforo e se estabeleceu ali. Trouxeram consigo suas esposas e seus filhos, e evidentemente evitavam casar-se com o povo já existente ali, perpetuando assim suas características raciais durante séculos. Seu último rei, Amintas, morreu em 25 AEC, e foi durante o seu reinado como títere do Império Romano, e posteriormente, que a região denominada Galácia foi ampliada para incluir partes da Licaônia, da Pisídia, da Paflagônia, de Ponto e da Frígia. Foi então esta Galácia ampliada que o apóstolo Paulo e outros cristãos evangelizadores visitaram no primeiro século EC e na qual encontraram pessoas ansiosas de serem organizadas em congregações cristãs. — At 18:23; 1Co 16:1.

Tanto Paulo como Pedro dirigiram cartas às congregações cristãs situadas na província da Galácia. (Gál 1:1, 2; 1Pe 1:1) Não se declara se estas congregações eram as estabelecidas por Paulo e Barnabé. Naquele giro através da Galácia, Paulo e Barnabé visitaram cidades gálatas tais como a Antioquia da Pisídia, Icônio, Listra e Derbe (At 13:14, 51; 14:1, 5, 6), e quando retornaram aos irmãos na Antioquia da Síria, relataram como nestes e em outros lugares Deus "abrira às nações a porta da fé". (At 14:27) Uma experiência que tiveram em Listra foi bem incomum. Paulo havia curado um homem aleijado, que nunca na vida andara, e, de repente, as multidões começaram a clamar na sua língua licaônica nativa: "Os deuses tornaram-se iguais a humanos e desceram a nós!" Chamaram a Barnabé de Zeus e pensaram que Paulo fosse Hermes. Foi quase além das possibilidades de Paulo e Barnabé impedir que as multidões agitadas lhes oferecessem sacrifícios como se fossem deuses. — At 14:8-18.

As sementes do cristianismo, lançadas entre os gálatas, produziram bons frutos. Foi dentre eles que procederam discípulos tais como Timóteo e Gaio. (At 16:1; 20:4) Paulo deu instruções às congregações gálatas sobre a maneira de reservarem contribuições para os pobres e necessitados do Senhor. — 1Co 16:1, 2; Gál 2:10.

GALAL [Rolante; Rolado Para Longe].

1. Levita que retornou do exílio babilônico. — 1Cr 9:14, 15.

2. Levita chamado de "filho de Jedutum". — 1Cr 9:14, 16; Ne 11:17.

GÁLATAS, CARTA AOS. Carta inspirada escrita em grego, por Paulo, apóstolo, "às congregações da Galácia". — Gál 1:1, 2.

Escritor. A sentença inicial menciona Paulo como escritor deste livro. (Gál 1:1) Também, seu nome é novamente usado no texto, e ele fala de si mesmo na primeira pessoa. (5:2) Parte desta carta, em forma de autobiografia, trata da conversão de Paulo e de algumas das suas outras experiências. As referências ao seu padecimento na carne (4:13, 15) estão em harmonia com as expressões aparentemente relacionadas com este padecimento em outros livros bíblicos. (2Co 12:7; At 23:1-5) As outras cartas de Paulo usualmente eram escritas por um secretário, mas esta, diz ele, foi escrita pela sua "própria mão". (Gál 6:11) Nos seus outros escritos, quase sem exceção, ele envia cumprimentos de si mesmo e daqueles que estão com ele, mas não faz isso nesta carta. Se o escritor da carta aos gálatas tivesse sido um impostor, ele provavelmente teria mencionado um secretário e teria enviado alguns cumprimentos, assim como Paulo usualmente fazia. Portanto, a maneira de escrever e seu estilo honesto garantem a autenticidade desta carta. Uma falsificação não poderia ser razoavelmente feita assim.

A carta usualmente não é contestada como sendo de Paulo, exceto por aqueles que tentam desacreditar ser Paulo o escritor de todas as cartas comumente atribuídas a ele. Entre as evidências fora da Bíblia que apoiam ser Paulo o escritor, há a citação que Irineu (c. 180 EC) faz de Gálatas e atribui a Paulo.

A Quem É Dirigida. A questão de quais as congregações que estavam incluídas na saudação inicial "às congregações da Galácia" (Gál 1:2), por muito tempo tem sido disputada. Em apoio da afirmação de que estas eram congregações anônimas na parte setentrional da província da Galácia, argumenta-se que os que moravam naquela região eram etnicamente gálatas, ao passo que os do S não o eram. Todavia, Paulo, nos seus escritos, usualmente usa nomes oficiais romanos para as províncias, e a província da Galácia, no seu tempo, incluía as cidades licaônicas meridionais de Icônio, Listra e Derbe, bem como a cidade de Antioquia da Pisídia. Paulo havia organizado congregações cristãs em todas estas cidades na sua primeira viagem evangelizadora, acompanhado por Barnabé. Que a carta se dirigia às congregações nas cidades de Icônio, Listra e Derbe, e na Antioquia da Pisídia, se harmoniza com o modo em que a carta menciona Barnabé, como evidentemente conhecido daqueles a quem Paulo escrevia. (2:1, 9, 13) Em parte alguma das Escrituras há alguma indicação de que Barnabé fosse conhecido aos cristãos na parte setentrional da Galácia ou que Paulo sequer fizera viagens através daquele território.

A exclamação de Paulo: "Ó insensatos gálatas", de modo algum é evidência de que ele pensasse apenas em certo povo étnico, que se originara exclusivamente da raça gálica na parte setentrional da Galácia. (Gál 3:1) Antes, Paulo estava repreendendo alguns nas congregações ali por se deixarem

influenciar por um elemento de judaizantes entre eles, judeus que tentavam confirmar a sua própria justiça por meio do arranjo mosaico, em vez de pela 'justiça devido à fé' fornecida pelo novo pacto. (2:15–3:14; 4:9, 10) Em sentido racial, as "congregações da Galácia" (1:2), às quais Paulo escreveu, eram uma mistura de judeus e não judeus, estes últimos sendo tanto prosélitos circuncisos como gentios incircuncisos, e, sem dúvida, alguns deles eram de origem céltica. (At 13:14, 43; 16:1; Gál 5:2) Em conjunto, eram chamados de cristãos gálatas porque a região em que moravam era chamada de Galácia. Todo o teor da carta é que Paulo escrevia àqueles que conhecia bem na parte meridional desta província romana, não a totalmente desconhecidos, no setor setentrional, o qual ele evidentemente nunca visitou.

Tempo da Escrita. O período abrangido por este livro é de duração indeterminada, mas o tempo da escrita tem sido fixado aproximadamente entre 50 e 52 EC. Gálatas 4:13 dá a entender que Paulo fez pelo menos duas visitas aos gálatas antes de escrever a carta. Os capítulos 13 e 14 de Atos dos Apóstolos descrevem uma visita de Paulo e Barnabé às cidades gálatas meridionais, ocorrida por volta de 47 a 48 EC. Daí, depois da conferência a respeito da circuncisão, em Jerusalém, por volta de 49 EC, Paulo, junto com Silas, voltou a Derbe e a Listra, na Galácia, e a outras cidades em que Paulo e Barnabé haviam 'publicado a palavra de Jeová' (At 15:36–16:1) na primeira viagem. Evidentemente, foi depois disso, enquanto Paulo estava em outro lugar na sua segunda viagem missionária, ou então na sua sede, a Antioquia da Síria, que ele recebeu informações que o induziram a escrever "às congregações da Galácia".

Se foi durante a sua estada de um ano e meio em Corinto (At 18:1, 11) que Paulo escreveu esta carta, então a escrita ocorreu provavelmente entre o outono (setentrional) de 50 e a primavera de 52 EC, o mesmo período geral em que escreveu as suas cartas canônicas aos tessalonicenses.

Se a escrita foi feita durante a sua breve parada em Éfeso, ou depois de voltar a Antioquia da Síria, e de ter "passado ali algum tempo" (At 18:22, 23), teria sido por volta de 52 EC. No entanto, é improvável que Éfeso fosse o lugar da escrita, tanto

DESTAQUES DE GÁLATAS

Carta que enfatiza o apreço pela liberdade que os verdadeiros cristãos têm por meio de Jesus Cristo.

Foi escrita um ano ou talvez vários anos depois de os gálatas terem sido informados sobre a decisão do corpo governante, de que não se requer a circuncisão dos cristãos.

Paulo defende seu apostolado.

O apostolado de Paulo não era de origem humana, mas por designação de Jesus Cristo e do Pai; ele não consultou os apóstolos em Jerusalém antes de começar a declarar as boas novas; só três anos depois visitou brevemente a Cefas e a Tiago. (1:1, 13-24)

As boas novas que proclamava não foram recebidas da parte de homens, mas por revelação da parte de Jesus Cristo. (1:10-12)

Por causa duma revelação, Paulo, com Barnabé e Tito, foi a Jerusalém para tratar da questão da circuncisão; não aprendeu nada de novo de Tiago, Pedro e João, mas estes reconheceram que ele havia recebido poderes para um apostolado para com as nações. (2:1-10)

Em Antioquia, quando Pedro erroneamente se separou dos crentes não judeus, temendo certos irmãos visitantes de Jerusalém, Paulo o repreendeu. (2:11-14)

A pessoa é declarada justa somente pela fé em Cristo, não por obras da lei.

Se alguém pudesse ser declarado justo por obras da lei, a morte de Cristo não teria sido necessária. (2:15-21)

Os gálatas receberam o espírito de Deus por terem aceito com fé as boas novas, não devido a obras da lei. (3:1-5)

Verdadeiros filhos de Abraão são aqueles que têm fé igual à dele. (3:6-9, 26-29)

Visto que aqueles que procuram mostrar-se justos por obras da Lei não conseguem guardá-la perfeitamente, eles estão sob maldição. (3:10-14)

A Lei não invalidou a promessa associada com o pacto abraâmico, mas ela serviu para tornar manifestas as transgressões e atuou como tutor, conduzindo a Cristo. (3:15-25)

Manter-se firme na liberdade cristã.

Jesus Cristo, pela sua morte, libertou os que estavam debaixo de lei, tornando possível que se tornassem filhos de Deus. (4:1-7)

Retornar ao arranjo da observância de dias, meses, épocas e anos significaria retornar à escravidão e a uma posição semelhante à de Ismael, filho da serva Agar; ele, com sua mãe, foi despedido da casa de Abraão. (4:8-31)

Já que foram libertos do pecado e não mais estavam sob obrigação à Lei, deviam resistir a todos os que desejassem induzi-los a aceitar um jugo de escravidão. (1:6-9; 5:1-12; 6:12-16)

Não abusem da liberdade, mas cedam à influência do espírito de Deus, manifestando os frutos desse na vida e evitando as obras da carne. (5:13-26)

Reajustem num espírito de brandura a todo aquele que dá um passo em falso; mas todos, individualmente, têm a obrigação de levar sua própria carga de responsabilidade. (6:1-5)

porque Paulo ficou pouco tempo ali como porque se ele tivesse estado tão perto quando soube do desvio na Galácia, era de esperar que tivesse pessoalmente visitado os irmãos, ou então explicado na sua carta por que não lhe era possível visitá-los naquela ocasião.

O que a sua carta diz a respeito de os gálatas serem "removidos tão depressa Daquele que [os] chamou" (Gál 1:6) talvez indique que a escrita da carta foi feita logo depois de Paulo ter visitado os gálatas. Mas, mesmo que a escrita só tivesse sido feita em 52 EC, em Antioquia da Síria, ainda teria sido relativamente cedo para tal desvio ocorrer.

Canonicidade. Evidência primitiva da canonicidade do livro é encontrada no Fragmento Muratoriano e nos escritos de Irineu, de Clemente de Alexandria, de Tertuliano e de Orígenes. Estes homens mencionam-no por nome, junto com a maioria ou com todos os outros 26 livros das Escrituras Gregas Cristãs. É mencionado por nome no cânon abreviado de Marcião e até mesmo aludido por Celso, que era inimigo do cristianismo. Todas as importantes listas de livros no cânon das Escrituras inspiradas, pelo menos até o tempo do Terceiro Concílio de Cartago, em 397 EC, incluíam o livro de Gálatas. Nós o temos hoje preservado, junto com mais oito das cartas inspiradas de Paulo, no Papiro Chester Beatty N.º 2 (P^{46}), um manuscrito atribuído a cerca de 200 EC. Isto fornece prova de que os primitivos cristãos aceitavam o livro de Gálatas como uma das cartas de Paulo. Outros manuscritos antigos, tais como o Sinaítico, o Alexandrino, o Vaticano N.º 1209, o Códice Efraimi rescrito e o Códice Claromontano, bem como a *Pesito* siríaca, igualmente incluem o livro de Gálatas. Também, ele se harmoniza inteiramente com os outros escritos de Paulo e com o restante das Escrituras, que frequentemente cita.

Circunstâncias Relacionadas com a Carta. A carta reflete muitas características do povo da Galácia, no tempo de Paulo. Os celtas gálicos, procedentes do N, haviam invadido aquela região no terceiro século AEC, e, portanto, era forte a influência céltica no país. Os celtas (ou gauleses) eram considerados um povo feroz, bárbaro, tendo-se dito que ofereciam seus prisioneiros de guerra como sacrifícios humanos. Têm sido também descritos na literatura romana como muito emotivos, supersticiosos, dados a muitos ritos, e esta tendência religiosa provavelmente influía para se manterem longe de uma forma de adoração tão desprovida de ritos como o cristianismo.

Mesmo assim, as congregações na Galácia talvez incluíssem muitos que anteriormente tinham sido assim como pagãos, bem como muitos conversos do judaísmo, que não se livraram totalmente da observância escrupulosa das cerimônias e outras obrigações da Lei mosaica. A natureza volúvel, inconstante, atribuída aos gálatas de origem céltica explica como, em certa época, alguns nas congregações gálatas eram zelosos pela verdade de Deus, e pouco depois se tornaram presa fácil de oponentes da verdade, os quais insistiam na observância meticulosa da Lei, bem como na circuncisão e em outros requisitos da Lei como necessários para a salvação.

Os judaizantes, como poderiam ser chamados tais inimigos da verdade, pelo visto mantinham a questão da circuncisão acesa, mesmo depois de os apóstolos e outros anciãos em Jerusalém terem tratado do assunto. Talvez, também, alguns dos cristãos gálatas sucumbissem às baixas normas de moral da população, conforme se pode inferir da mensagem da carta a partir do capítulo 5, versículo 13, até o fim dela. De qualquer modo, quando o apóstolo soube do desvio deles, sentiu-se induzido a escrever esta carta de conselho franco e de forte encorajamento. É evidente que seu objetivo imediato ao escrever era confirmar seu apostolado, refutar os ensinos falsos dos judaizantes e fortalecer os irmãos nas congregações gálatas.

Os judaizantes eram astutos e insinceros. (At 15:1; Gál 2:4) Afirmando representar a congregação de Jerusalém, estes falsos instrutores se opunham a Paulo e desacreditavam a posição dele como apóstolo. Queriam que os cristãos fossem circuncidados, não nos melhores interesses dos gálatas, mas para que os judaizantes pudessem criar uma aparência que granjearia a aprovação dos judeus e os impediria de se oporem tão violentamente. Os judaizantes não queriam sofrer perseguição por causa de Cristo. — Gál 6:12, 13.

Para atingirem seu objetivo, afirmavam que Paulo recebera sua comissão de segunda mão, que lhe fora dada apenas por alguns homens de destaque na congregação cristã — não do próprio Cristo Jesus. (Gál 1:11, 12, 15-20) Queriam que os gálatas os seguissem (4:17), e para anular a influência de Paulo, primeiro tinham de apresentá-lo como não sendo apóstolo. Aparentemente, eles afirmavam que Paulo, quando achava conveniente, pregava a circuncisão. (1:10; 5:11) Tentavam fazer uma espécie de fusão de religião entre o cristianismo e o judaísmo, não negando diretamente a Cristo, mas argumentando que a circuncisão seria de proveito para os gálatas, que os faria progredir no cristianismo, e que, além disso, com ela seriam filhos de Abraão, a quem originalmente foi dado o pacto da circuncisão. — 3:7.

Paulo refutou cabalmente as alegações desses falsos cristãos e edificou os irmãos gálatas, para que pudessem manter-se firmes em Cristo. É ani-

mador notar que as congregações gálatas permaneceram fiéis a Cristo e se mantiveram como colunas da verdade. O apóstolo Paulo visitou-as na sua terceira viagem missionária (At 18:23) e o apóstolo Pedro dirigiu sua primeira carta aos gálatas, entre outros. — 1Pe 1:1.

GÁLBANO. Goma-resina amarelada ou acastanhada, extraída de certas plantas asiáticas da mesma família da cenoura, e da salsa. Não há certeza da espécie exata de planta que fornecia o gálbano usado pelos israelitas.

O líquido leitoso, que ao endurecer se torna gálbano, exsuda de forma natural do caule da planta ou o fluxo é induzido por meio duma incisão. O gálbano era antigamente um ingrediente do incenso especificado para uso exclusivo no santuário. (Êx 30:34-38) Diz-se que, quando queimado sozinho, produz um cheiro desagradável, mas que, quando combinado com outras substâncias aromáticas, o gálbano aumenta a fragrância delas e a torna mais duradoura.

GALEEDE [Montão de Testemunho]. O lugar na região montanhosa de Gileade, ao L do Jordão, onde os patriarcas Jacó e Labão celebraram um pacto. (Gên 31:43-48) O nome posterior desta região, "Gileade", provavelmente foi derivado de "Galeede", nome originalmente dado ao local onde este evento ocorreu por volta de 1761 AEC.

Obedecendo à orientação divina, e sem dar aviso, Jacó deixou Padã-Arã e o serviço de Labão, que tanto era seu tio como seu sogro. (Gên 28:2) Jacó, com todos os seus pertences, com suas esposas e seus filhos, cruzou o rio Eufrates e se dirigiu para a terra de Canaã. Depois de três dias, Labão, acompanhado por seus "irmãos", foi no encalço dele, numa distância de sete dias de jornada, finalmente alcançando a caravana de Jacó nos montes de Gileade, ao N do vale da torrente do Jaboque. — Gên 31:17-25.

Resolvendo pacificamente os pontos disputados, Jacó e Labão concluíram um pacto entre si. Neste respeito, Jacó erigiu uma coluna de pedra e mandou que seus "irmãos" erguessem um montão de pedras, talvez na forma duma mesa, sobre a qual se comeu a refeição pactual. Daí, Labão deu a este lugar o nome deste montão, em aramaico (sírio) "Jegar-Saaduta", mas Jacó o chamou de "Galeede", o equivalente hebraico. Labão disse: "Este montão [hebr.: *gal*] é hoje testemunha [hebr.: *'edh*] entre mim e ti." (Gên 31:44-48) O montão de pedras (e a coluna de pedra) serviam de testemunho para todos os que passassem por ali. Era como diz o versículo 49 : "A Torre de Vigia [hebr.: *mits·páh*]", atestando que Jacó e Labão tinham concordado em preservar a paz entre suas respectivas famílias e dentro delas. (Gên 31:50-53) Em ocasiões posteriores, usavam-se pedras de forma similar como testemunhas silenciosas. — Jos 4:4-7; 24:25-27.

GALERA. Embarcação longa e estreita, de baixo bordo, movida a uma ou mais fileiras de remos e usada principalmente na guerra naval.

Isaías representa os habitantes de Jerusalém como dizendo: "Ali o Majestoso, Jeová, será para nós um lugar de rios, de canais largos. Nele não andará nenhuma frota de galeras [literalmente: frota de navios a remo] e nenhum navio majestoso passará por ele. Porque Jeová é o nosso Juiz, Jeová é o nosso Legislador, Jeová é o nosso Rei; ele mesmo nos salvará." (Is 33:21, 22) Jerusalém não tinha grandes rios ou canais como defesa contra ataques. Todavia, assim como rios e canais protegiam cidades tais como Babilônia e Nô-Amom (Na 3:8), assim Jeová protegeria Jerusalém. Esses "rios" de salvação, de Deus, seriam tão poderosos, que potentes forças inimigas, simbolizadas por uma frota de galeras hostis ou por um majestoso navio, seriam destroçadas nessas poderosas "águas", se viessem contra Jerusalém. Jeová assegurou assim, de modo figurativo, a segurança dela com a defesa que ele mesmo, governando-a como Rei, lhe proveria para a sua salvação.

GALGO [hebr.: *zar·zír moth·ná·yim*]. Cão muito rápido, de vista aguda, dotado de focinho pontudo, com esguio corpo aerodinâmico, e com pernas longas e fortes. No entanto, há uma considerável incerteza a respeito do que é designado pela expressão hebraica, a qual significa literalmente "o [animal] cingido nos quadris (lombos)". Diversas traduções da Bíblia, em Provérbios 30:31, usam "galgo" no texto principal, mas outras, nas notas de rodapé, dizem "cavalo de guerra" e "galo" como versões alternativas (*AS, CBC, NM, Ro;* veja o texto de *Al, Tr, VB*.) A tradução "galo" (*ALA, BJ, IBB, MC, PIB, So*) tem o apoio da *Septuaginta* grega e da *Vulgata* latina. No entanto, "galgo" é a tradução apropriada, porque se encaixa na descrição de um animal que procede bem nas suas "passadas". (Pr 30:29) O galgo tem sido cronometrado a uma velocidade de cerca de 64 km/h. Também, a esbelteza das regiões lombares do galgo, como se o animal estivesse "cingido nos quadris", se harmoniza com o que é considerado ser o significado literal da designação hebraica.

GALILEIA [Região; Circuito [duma raiz que significa "rolar; rolar para longe"]], **GALILEU.** A primeira menção da Galileia, na Bíblia, identifica-a como distrito na região montanhosa de Naftali, onde ficava a cidade de refúgio de Quedes. (Jos 20:7) Se não antes, então pelo menos na época de Isaías, a Galileia incluía o território de Zebulão.

Talvez muitos não israelitas vivessem na Galileia; daí a expressão "Galileia das nações". (Is 9:1) Alguns peritos acham que as 20 cidades da Galileia, que o Rei Salomão ofereceu a Hirão, o rei de Tiro, provavelmente eram habitadas por pagãos. (1Rs 9:10-13; veja CABUL N.º 2.) O rei assírio Tiglate-Pileser III conquistou a Galileia durante o reinado do rei Peca, de Israel (no oitavo século AEC). — 2Rs 15:29.

Fronteiras. (MAPA, Vol. 2, p. 738) Com o passar dos anos, os limites territoriais da Galileia não permaneceram constantes. Sua maior extensão parece ter sido a de cerca de 100 por 50 km, abrangendo os antigos territórios das tribos de Aser, Issacar, Naftali e Zebulão. No entanto, no tempo do ministério terrestre de Jesus Cristo, a Galileia, enquanto estava sob a jurisdição de Herodes Ântipas (Lu 3:1), estendia-se apenas uns 40 km de L a O, e uns 60 km de N a S.

Ao S ficava Samaria, estendendo-se a fronteira meridional da Galileia desde o sopé do monte Carmelo, pelo vale de Jezreel, (Esdrelom) em direção a Citópolis (Bete-Seã), e daí até o Jordão. Segundo Josefo, o rio Jordão, junto com o mar da Galileia e o lago Hula (ou Hulé; agora na maior parte drenado), constituíam a fronteira oriental, mas pode ter havido áreas em que a fronteira não era tão precisa. O território de Tiro, estendendo-se até abaixo da antiga cidade de Quedes (Kedasa, Cydasa), limitava a Galileia ao N. (*The Jewish War* [A Guerra Judaica], III, 35-40 [iii, 1]; II, 459 [xviii, 1]; IV, 104, 105 [ii, 3]) Ao O ficava o território de Ptolemaida (Aco ou Acre) e o monte Carmelo.

Esta província setentrional romana da Palestina, ao O do Jordão, estava adicionalmente dividida em Galileia Superior e Inferior. A fronteira entre as duas Galileias estendia-se desde Tiberíades, na margem O do mar da Galileia, até um ponto na vizinhança de Ptolemaida. — *The Jewish War*, III, 35 (iii, 1).

Características Geográficas. No primeiro século EC, antes da guerra com Roma, a Galileia era densamente povoada e usufruía grande prosperidade. Junto ao mar da Galileia havia uma próspera indústria de pesca. Outras atividades incluíam a tecelagem, a cantaria, a construção de navios e a olaria. Josefo, historiador judeu, afirmava que havia 204 cidades e localidades na Galileia, tendo a menor delas mais de 15.000 habitantes. Se este testemunho não for exagero, conforme muitos acreditam que seja, então significa que a Galileia tinha uma população de uns três milhões de habitantes. — *The Life* (A Vida), 235 (45); *The Jewish War*, III, 43 (iii, 2).

A Galileia era abençoada com uma abundância de fontes e um solo fértil. De modo que a ocupação principal dos galileus parece ter sido a agricultura. Atualmente, cultivam-se ali muitas espécies diferentes de hortaliças, bem como trigo, cevada, figo, painço, índigo, oliveiras, arroz, cana-de-açúcar, laranja, pera e damasco. Antigamente, a Galileia era bem arborizada. Entre as variedades de árvores ainda encontradas ali estão o cedro, o cipreste, o abeto, o carvalho, o oleandro, a palmeira, o pinheiro, o sicômoro e a nogueira.

Tanto o clima como os aspectos geográficos da Galileia são marcados por grandes contrastes. Os planaltos são frescos, a costa marítima usufrui uma temperatura amena e o vale do Jordão é quente. A altitude da Galileia Inferior fica uns 210 m abaixo do nível do mar perto do mar da Galileia, e atinge seu ponto mais alto no monte Tabor, numa elevação de 562 m. (FOTO, Vol. 1, p. 334) Todavia, as colinas e os montes da Galileia Superior variam de altitude entre 460 m e 1.208 m.

O Povo da Galileia. Como grupo, os judeus da Galileia diferiam daqueles da Judeia. Segundo o testemunho de rabinos dos tempos antigos, os galileus davam valor à reputação, ao passo que os da Judeia davam mais ênfase ao dinheiro do que a um bom nome. Os galileus, em geral, não eram tão insistentes nas tradições como os da Judeia. No Talmude (*Megillah* 75*a*), os primeiros, de fato, são acusados de negligenciar a tradição. Neste respeito, pode-se notar que os fariseus e os escribas, de Jerusalém, não da Galileia, eram os que objetavam a que os discípulos de Jesus não observavam a tradicional lavagem de mãos. — Mr 7:1, 5.

Visto que o Sinédrio e o templo ficavam em Jerusalém, sem dúvida, a maior concentração de instrutores da Lei se encontrava ali; daí o provérbio judaico: "Se quiser riquezas, vá para o norte [para a Galileia], se quiser sabedoria, vá para o sul [para a Judeia]." Mas, isto não significa que os galileus eram muito ignorantes. Em todas as cidades e aldeias da Galileia havia instrutores da Lei, bem como sinagogas. Estas últimas, de fato, eram centros educativos. (Lu 5:17) Todavia, os principais sacerdotes e os fariseus em Jerusalém evidentemente consideravam-se superiores aos galileus comuns e os encaravam como ignorantes da Lei. Por exemplo, quando Nicodemos falou em defesa de Jesus Cristo, os fariseus retrucaram: "Será que tu também és da Galileia? Pesquisa e vê que nenhum profeta há de ser levantado da Galileia." (Jo 7:45-52) Desconsideraram assim o cumprimento da profecia de Isaías a respeito da pregação do Messias. — Is 9:1, 2; Mt 4:13-17.

Alguns atribuem o distintivo sotaque galileu a influências estrangeiras. Não era nada incomum serem os galileus facilmente reconhecidos pela sua fala (Mt 26:73), especialmente visto que a região de

Samaria separava a Galileia da Judeia. Mesmo hoje, em muitas partes da terra, as pessoas são facilmente identificadas pelo seu sotaque regional. Igualmente, entre as tribos de Israel, havia diferenças de pronúncia em séculos anteriores. Um exemplo destacado disso é a incapacidade de os efraimitas, nos dias de Jefté, pronunciarem corretamente a senha "Xibolete". — Jz 12:5, 6.

O ministério de Jesus na Galileia. A Galileia foi cenário de muitos eventos notáveis na vida terrestre de Jesus. As cidades galileias de Betsaida, Cafarnaum, Caná, Corazim, Naim e Nazaré, bem como as regiões de Magadã, são mencionadas especificamente em conexão com a atividade dele. (Mt 11:20-23; 15:39; Lu 4:16; 7:11; Jo 2:11; veja BETSAIDA.) Jesus passou a maior parte da sua vida terrestre na cidade galileia de Nazaré. (Mt 2:21-23; Lu 2:51, 52) Numa festa de casamento em Caná, ele realizou seu primeiro milagre por transformar água no melhor dos vinhos. (Jo 2:1-11) Depois da prisão de João, o Batizador, Jesus retirou-se da Judeia para a Galileia e começou a proclamar: "Arrependei-vos, pois o reino dos céus se tem aproximado." (Mt 4:12-17) Ao passo que Jesus percorria a Galileia, ensinava nas diversas sinagogas. Com o tempo, chegou à sua cidade, Nazaré, onde, num sábado, leu a sua comissão no capítulo 61 de Isaías. Embora os presentes na sinagoga no começo ficassem favoravelmente impressionados, quando Jesus os comparou aos israelitas dos dias dos profetas Elias e Eliseu, os presentes na sinagoga ficaram irados, e estavam prontos para matá-lo. — Lu 4:14-30.

Depois, Jesus foi para Cafarnaum, "uma cidade da Galileia", e fixou-se ali. Evidentemente, perto de Cafarnaum, ele chamou André, Pedro, Tiago e João para serem pescadores de homens. (Lu 4:31; Mt 4:13-22) Acompanhado por estes quatro discípulos, Jesus iniciou uma importante viagem de pregação na Galileia. No desempenho das suas atividades de ensinar e de realizar obras poderosas, Jesus chamou Mateus da coletoria em Cafarnaum para ser seu seguidor. (Mt 4:23-25; 9:1-9) Mais tarde, num monte perto de Cafarnaum, ele escolheu os 12 apóstolos. Todos eles, com a possível exceção de Judas Iscariotes, eram galileus. Também, perto de Cafarnaum, Jesus proferiu o Sermão do Monte. (Lu 6:12-49; 7:1) Na cidade galileia de Naim, ele ressuscitou o filho único duma viúva. (Lu 7:11-17) Numa posterior viagem de pregação, Jesus revisitou Nazaré, mas foi novamente rejeitado. (Mt 13:54-58) Em Cafarnaum, por volta da época da Páscoa de 32 EC, durante o que parece ter sido sua última cobertura intensiva do território galileu, muitos discípulos, tropeçando por causa das palavras de Jesus a respeito de 'comer a sua carne e beber o seu sangue', abandonaram o Filho de Deus. — Jo 6:22-71.

Embora os Evangelhos sinópticos tratem principalmente do ministério de Jesus na Galileia, o Filho de Deus não desconsiderou a Judeia, conforme alguns concluíram erroneamente. É digno de nota que o interesse inicial dos galileus em Jesus foi suscitado por aquilo que o viram fazer em Jerusalém. (Jo 4:45) Todavia, provavelmente reservou-se mais espaço para a atividade de Jesus na Galileia, porque os galileus o aceitaram mais prontamente do que os da Judeia. Isto é confirmado pelo fato de que os primeiros discípulos a receberem o espírito santo de Deus eram galileus, uns 120 deles. (At 1:15; 2:1-7) O controle e a influência dos líderes religiosos judeus não devem ter sido tão fortes entre os galileus como entre os da Judeia. (Veja Lu 11:52; Jo 7:47-52; 12:42, 43.) Alguns sugerem que a multidão que clamava pela morte de Jesus era principalmente daqueles da Judeia (Mt 27:20-23), ao passo que aqueles que antes haviam aclamado Jesus como rei talvez tenham sido primariamente galileus. (Mt 21:6-11) A presença de muitos galileus e de outros que não eram da Judeia, durante o período da Páscoa, talvez contribuísse também para o medo dos líderes de Jerusalém, de se apoderarem de Jesus em plena luz do dia, 'para que não surgisse um alvoroço'. — Mt 26:3-5.

GALILEIA, MAR DA.

Lago interiorano de água doce na Palestina setentrional, que também tem sido chamado de mar de Quinerete (Núm 34:11), lago de Genesaré (Lu 5:1) e mar de Tiberíades (Jo 6:1). (A palavra grega traduzida por "mar" também pode significar "lago".) — MAPA, Vol. 2, p. 740; FOTOS, Vol. 1, p. 336, e Vol. 2, p. 740.

Tamanho e Topografia da Região. O mar da Galileia encontra-se em média 210 m abaixo do nível do mar Mediterrâneo e faz parte do vale de abatimento tectônico do Jordão. A maior profundidade da sua água é de cerca de 48 m. De N a S, esta massa de água tem o comprimento aproximado de 21 km, com uma largura máxima de uns 12 km. Dependendo da estação, as águas cristalinas do mar da Galileia variam de cor, desde o verde até o azul, e a temperatura média da água oscila entre 14°C em fevereiro e 30°C em agosto. Este lago é alimentado primariamente pelo rio Jordão.

O leito do mar da Galileia assemelha-se a uma enorme bacia. Das suas margens do lado L ascendem íngremes montes de calcário, recobertos de lava, atingindo a altitude de uns 610 m. Mas, ao O, os montes se elevam menos abruptamente. O mar da Galileia é praticamente cercado por colinas e montes, exceto pelas planícies que beiram o Jordão, isto é, os pontos onde o rio penetra no lago na extremidade N e onde reassume seu curso no SO. A região ao N é ocupada por uma massa de grandes rochedos de basalto. Não muito ao S da cidade de

Tiberíades, na margem ocidental, existem fontes quentes de enxofre, há muito famosas por suas propriedades medicinais. Uma das sete fontes existentes ali tem a temperatura de 58°C.

Clima. O clima quente ao redor do mar da Galileia propicia o crescimento de plantas tropicais, inclusive lótus, palmeiras e anileiras. Cágados, tartarugas, lagostins e pulgas-do-mar são encontrados nas margens do lago. Há abundância de aves e de peixes. No século 19, o naturalista H. B. Tristram observou: "A densidade dos cardumes de peixes no mar da Galileia mal pode ser compreendida por aqueles que não os presenciaram. Frequentemente, esses cardumes abrangem um acre ou mais de superfície, e os peixes, ao passo que avançam vagarosamente em massa, ficam tão apertados, com suas barbatanas dorsais mal sobressaindo ao nível da água, que a certa distância se tem a impressão dum violento aguaceiro abatendo-se sobre a superfície." — *The Natural History of the Bible* (A História Natural da Bíblia), 1889, p. 285.

Temporais repentinos, tais como os que Jesus Cristo e seus discípulos enfrentaram, não são incomuns. (Mt 8:24; 14:24) Por causa da baixa altitude do mar da Galileia, a temperatura do ar é muito mais quente ali do que nos planaltos e nos montes circundantes. Isto resulta em perturbações atmosféricas. Também, fortes ventos descem pelo vale do Jordão procedentes do monte Hermom, de cume nevado, que fica não muito longe ao N.

No primeiro século EC, as margens deste lago eram bastante povoadas. Mas, hoje, dentre as nove cidades mencionadas por Josefo como estando junto ao mar da Galileia, apenas resta Tiberíades.

O Ministério de Jesus Nesta Região. Este corpo de água figurou de forma destacada no ministério terrestre de Jesus. O Filho de Deus falou diversas vezes dum barco a grandes multidões reunidas na sua ampla e pedregosa margem. (Mr 3:9; 4:1; Lu 5:1-3) Numa dessas ocasiões, ele fez com que alguns dos seus discípulos tivessem uma pesca milagrosa, e chamou Pedro, André, Tiago e João para serem "pescadores de homens". (Mt 4:18-22; Lu 5:4-11) Nas redondezas do mar da Galileia, Jesus realizou muitas obras poderosas. Curou os doentes, expulsou demônios (Mr 3:7-12), acalmou o vento e o mar (Mr 4:35-41), e andou sobre a água (Jo 6:16-21); certa vez, alimentou milagrosamente mais de 5.000 pessoas, e em outra ocasião alimentou mais de 4.000, toda vez apenas com alguns pães e vários peixes. (Mt 14:14-21; 15:29, 34-38) Com razão, Jesus condenou três cidades naquela região, Corazim, Betsaida e Cafarnaum, por permanecerem insensíveis, apesar das muitas obras poderosas presenciadas por seus habitantes. — Mt 11:20-24.

Após a sua ressurreição dentre os mortos, Jesus apareceu a alguns dos seus discípulos junto ao mar da Galileia, e fez com que tivessem outra pesca milagrosa. Enfatizou então a importância de alimentarem Suas ovelhas. — Jo 21:1, 4-19.

GALIM [Montões]. Cidade de Palti, a quem Saul deu sua filha Mical por esposa, depois de Davi ter sido banido. (1Sa 25:44) Possivelmente, trata-se da mesma Galim, cujos habitantes, séculos mais tarde, clamaram em lamento por causa da aproximação do exército assírio sob Senaqueribe. (Is 10:24, 30) Alguns peritos situam Galim em Khirbet Kakul (Horvat Kaʽkul), a uns 4,5 km ao NNE do monte do Templo.

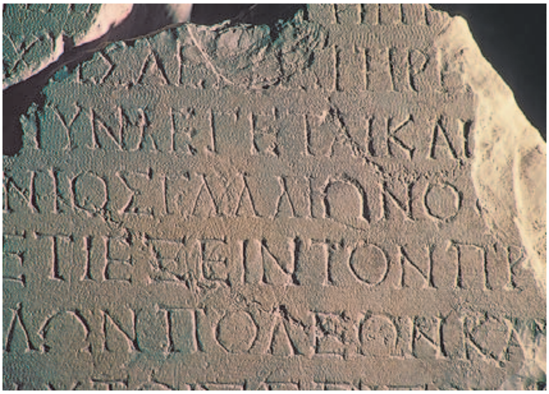
GALINHA [gr.: *ór·nis*]. Nas Escrituras Hebraicas, não há nenhuma referência aparente à galinha doméstica (*Gallus domesticus*), mas nas Escrituras Gregas Cristãs, Jesus Cristo referiu-se à galinha como ajuntando os pintinhos debaixo das asas protetoras, na símile a respeito do seu desejo de ajuntar a Jerusalém insensível. (Mt 23:37; Lu 13:34) A palavra grega usada aqui (*ór·nis*) é genérica, e, portanto, pode referir-se a qualquer ave, selvática ou doméstica. Mas, no grego ático, usualmente significava galinha, visto que esta era a mais comum e útil das aves domésticas. A referência de Jesus a um filho que pede ao pai um ovo (Lu 11:11, 12) indica que a galinha doméstica naquele tempo era comum na Palestina. (Veja GALO.) Da palavra grega *ór·nis* (genitivo: *ór·ni·thos*) deriva a palavra "ornitologia", o ramo da Zoologia que trata das aves.

Certas leis rabínicas proibiam o consumo de ovos postos no sábado, visto que se sustentava que isto envolvia trabalho por parte da galinha; alguns, porém, permitiam o consumo dos ovos, se a galinha era de abate, e não poedeira. (Talmude Babilônico, *Bezah* 2*a*, *b*) No entanto, a Bíblia não contém nenhuma regra assim.

GÁLIO. Procônsul da Acaia, em cujo tribunal os judeus acusaram Paulo de conduzir homens a outra persuasão na adoração de Deus. Gálio negou provimento ao caso à base de este não envolver a violação da lei romana. A multidão passou então a espancar Sóstenes, o presidente da sinagoga, mas Gálio tampouco se incomodou com isso. — At 18:12-17.

Segundo fontes seculares, Gálio nasceu em Córdova, na Espanha, por volta do começo do primeiro século EC. Era filho de Sêneca, o retórico, e irmão mais velho de Sêneca, o filósofo. O nome original de Gálio era Lúcio Aneu Novato. Mas, ao ser adotado por Lúcio Júnio Gálio, o retórico, ele assumiu o nome de seu adotante.

Uma inscrição de Delfos ajuda a datar o termo de Gálio como procônsul da Acaia. (At 18:12) Por ser



***Parte duma inscrição com o nome de Gálio* (ΓΑΛΛΙΩΝ).**

apenas fragmentário, o texto da inscrição teve de ser reconstituído, mas contém definitivamente o nome de "[Lúcio Jú]nio Gálio, . . . procônsul". Os historiadores, em geral, concordam que o texto é uma carta do Imperador Cláudio César, e que o número 26 encontrado nele se refere a Cláudio ter recebido a aclamação imperial pela 26.ª vez. (Foi Cláudio quem restabeleceu a Acaia na posição de província separada, responsável perante o senado, e ela, por isso, tinha um procônsul.) É provável que esta carta tenha sido escrita na primeira metade de 52 EC, porque outras inscrições indicam que Cláudio foi aclamado como imperador pela 27.ª vez antes de 1.º de agosto de 52 EC. Uma inscrição cariana e outra inscrição no aqueduto chamado de Aqua Claudia, em Roma, colocam a 26.ª e a 27.ª aclamação imperial no ano do seu 12.° período como tribuno. Este 12.º período como tribuno correspondeu a 25 de janeiro de 52 EC até 24 de janeiro de 53 EC. O proconsulado de Gálio na Acaia (cargo que usualmente durava um ano, começando no início do verão), portanto, parece ter-se estendido desde o verão de 51 EC até o verão de 52 EC, embora alguns peritos prefiram 52-53 EC.

GALO [gr.: *a·lé·ktor*]. Macho da galinha doméstica. Devido à ampla domesticação da galinha (*Gallus domesticus*), a figura garbosa do galo em geral é uma vista familiar. Tem plumagem de um colorido vivo, longas penas de cauda recurvadas e uma flexível crista carnosa, vermelha, na cabeça, com duas carúnculas similares pendentes abaixo do bico, junto ao pescoço.

O galo não é mencionado nas Escrituras Hebraicas e aparece nas Escrituras Gregas Cristãs apenas em conexão com o seu canto. (Veja GALO, CANTO DO.) A mais frequente menção se relaciona com a profecia de Jesus a respeito de Pedro negá-lo, cumprida na noite antes da morte de Jesus e relatada por todos os quatro escritores dos Evangelhos. — Mt 26:34, 74, 75; Mr 14:30, 72; Lu 22:34, 60, 61; Jo 13:38; 18:27.

Embora a Míxena judaica (*Bava Kamma* 7:7) contenha uma proibição contra os judeus criarem aves domésticas, por causa da probabilidade de estas causarem aviltamento cerimonial, fontes rabínicas indicam que eram criadas tanto pelos judeus como pelos romanos. Um selo de ônix, com a figura de um galo, foi encontrado perto de Mispá, e ele contém a inscrição "pertence a Jaazanias, servo do rei". Se este Jaazanias (Jezanias), conforme alguns sugerem, for o mencionado em 2 Reis 25:23 e Jeremias 40:8, isto indicaria que criar galos, em Israel, remonta ao sétimo século AEC. A figura de um galo também foi encontrada num caco de uma panela numa escavação na antiga Gibeão.

Tanto a galinha, com seus pintinhos, como o ovo são usados por Jesus nas suas ilustrações, indicando que a ave doméstica era bem conhecida por seus ouvintes. — Mt 23:37; Lu 11:12; 13:34; veja GALINHA.

GALO, CANTO DO. Este era o nome dado à terceira vigília, segundo a divisão grega e romana. (Mr 13:35) Correspondia ao tempo entre cerca da meia-noite e aproximadamente as três horas da madrugada.

Há certa discussão sobre o assunto do canto do galo (gr.: *a·le·kto·ro·fo·ní·a*), devido à referência de Jesus a ele em conexão com a sua predição, de que Pedro o negaria três vezes. (Mt 26:34, 74, 75; Mr 14:30, 72; Lu 22:34; Jo 13:38) À base de declarações feitas na Míxena judaica (*Bava Kamma* 7:7), alguns argumentam que não se criavam galos em Jerusalém, visto que causavam impureza cerimonial por ciscarem o solo. Dizem que o canto do galo mencionado por Jesus na realidade se referia ao *gallicinium* romano, um sinal de hora, que se diz ter sido dado com cornetas pela guarda romana, postada nos baluartes da Torre de Antônia, em Jerusalém, e que era tocado no fim da terceira vigília da noite.

Todavia, referências talmúdicas judaicas indicam que naquele tempo se criavam galos em Jerusalém. (Por exemplo, veja A Míxena, *Eduyyot* 6:1.) Uma indicação adicional é que Jesus, ao lamentar a cidade de Jerusalém, escolheu a símile da 'galinha que ajunta seus pintinhos debaixo de suas asas', para expressar seu desejo para com a cidade. (Mt 23:37) Sua escolha de ilustrações sempre era tal que pudessem ser prontamente entendidas pelos seus ouvintes. Portanto, na sua declaração a Pedro, não parece haver nenhum bom motivo para se presumir que Jesus se referisse a outra coisa, senão ao literal canto do galo.

Outros apontam uma aparente contradição nos quatro relatos, visto que Mateus, Lucas e João mencionam apenas um canto de galo, ao passo que Marcos cita Jesus como dizendo: "Deveras, eu te digo: Hoje, sim, esta noite, antes de o galo cantar duas vezes, até mesmo tu me terás repudiado três vezes." Ele repetiu esta declaração ao relatar o que aconteceu mais tarde. — Mr 14:30, 72.

Evidentemente, em vez de ser uma contradição, a questão é que um escritor fornece um relato mais pormenorizado do que os outros. O incidente envolve Pedro, e visto que Marcos era seu companheiro chegado, durante algum tempo, e, sem dúvida, escreveu seu relato evangélico com a ajuda de Pedro, ou à base do testemunho dele, é razoável que o relato de Marcos seja mais pormenorizado. (Em outras ocasiões, Mateus forneceu a descrição mais pormenorizada de certos eventos, conforme se vê numa comparação de Mt 8:28 com Mr 5:2 e Lu 8:27, e de Mt 20:30 com Mr 10:46 e Lu 18:35.) Assim, ao passo que Marcos citou a declaração de Jesus, a respeito de o galo cantar duas vezes, os outros três escritores mencionaram apenas o segundo e último canto, que induziu Pedro a se entregar ao choro; mas com isto não negaram ter havido um anterior canto do galo.

Concorda-se, em geral, que o canto do galo há muito tem sido e ainda é um indicador de hora nas terras ao L do Mediterrâneo, e que há um canto adiantado do galo por volta da meia-noite, e outro mais tarde, perto do amanhecer, ao passo que alguns indicam um canto adicional entre estes dois. O *Commentary* (Comentário) de Clarke diz a respeito de João 13:38: "Os judeus, e algumas outras nações, dividiam os cantos do galo em a *primeira*, a *segunda* e a *terceira* vezes." Embora talvez não seja possível atribuir atualmente horários específicos a esses periódicos cantos do galo, basta saber que existiam, e que, antes de o galo cantar duas vezes, ocorrerem as três negações de Pedro.

GAMA. Veja CORÇA.

GAMALIEL [possivelmente: Recompensa (Tratamento Devido da Parte) de Deus].

1. Filho de Pedazur, da tribo de Manassés, e maioral da sua tribo. (Núm 1:10, 16) Gamaliel era um dos 12 maiorais designados por Jeová para ajudar Moisés e Arão na contagem dos filhos de Israel, dos de 20 anos de idade para cima, para o exército. (Núm 1:1-4, 10) Ele era o encarregado do exército da sua tribo, que fazia parte da divisão de três tribos do acampamento de Efraim. (Núm 2:18, 20; 10:23) Depois de erguido o tabernáculo, os maiorais fizeram suas oferendas, as quais, segundo orientação de Jeová, deviam ser usadas para a execução do serviço da tenda de reunião. Gamaliel também apresentou uma oferenda no oitavo dia para a inauguração do altar. — Núm 7:1-5, 10, 11, 54-59.

2. Membro do Sinédrio, fariseu e instrutor da Lei, a cujos pés o apóstolo Paulo havia sido instruído segundo o rigor da Lei ancestral. (At 5:34; 22:3) Considera-se, em geral, que este Gamaliel é Gamaliel, o Velho. Gamaliel, o Velho, era muito estimado, sendo o primeiro a quem se concedeu o título de "Rabban". Este título honorífico era ainda mais elevado do que o de "Rabi". A respeito dele diz a Míxena (*Sotah* 9:15): "Quando morreu o Rabban Gamaliel, o Velho, cessou a glória da Lei, e morreram a pureza e a abstinência." (Segundo traduzido para o inglês por H. Danby.) Evidentemente, Gamaliel tinha mente aberta e não nutria conceitos fanáticos, conforme se reflete no conselho que deu na ocasião em que Pedro e os outros apóstolos foram trazidos perante o Sinédrio. Por citar exemplos do passado, Gamaliel ilustrou a sabedoria de não se interferir na obra dos apóstolos, e então acrescentou: "Se este desígnio ou esta obra for de homens, será derrubada; mas, se for de Deus, não podereis derrubá-los . . . podereis talvez ser realmente achados como lutadores contra Deus." — At 5:34-39.

GAMUL [possivelmente: Alguém Desmamado (ou: Alguém que Recebe o Tratamento Devido)]. Sacerdote arônico, no tempo de Davi, que foi escolhido por sortes para atuar como chefe da 22.ª turma sacerdotal em conexão com o serviço no santuário. — 1Cr 24:1-3, 5, 17.

GANÂNCIA. Desejo descomedido ou voraz. Tanto o verbo hebraico *hha·mádh* como o verbo grego *e·pi·thy·mé·o* significam "desejo". (Sal 68:16; Mt 13:17) Às vezes, estas palavras, segundo o contexto, podem transmitir a ideia dum desejo mau, egoísta. (Êx 20:17; Ro 7:7) A palavra grega *ple·o·ne·xí·a* significa literalmente "desejo de ter mais" e é usada na Bíblia para denotar "ganância" e "cobiça". — Ef 4:19; 5:3, n.; Col 3:5.

A ganância pode manifestar-se no amor ao dinheiro, no desejo de poder ou lucro, ou na voracidade por alimento e bebida, sexo ou outras coisas materiais. As Escrituras advertem os cristãos contra esta característica degradante e ordenam que eles evitem associar-se com alguém que se chama "irmão" cristão e que pratica a ganância. (1Co 5:9-11) Os gananciosos são classificados junto com fornicadores, idólatras, adúlteros, homens mantidos para propósitos desnaturais, ladrões, beberrões, injuriadores e extorsores, e, de fato, os gananciosos, em geral, praticam algumas destas coisas. Quem não se desviar da sua ganância, não herdará o Reino de Deus. — 1Co 6:9, 10.

Ao condenar conversa tola e piadas obscenas, o apóstolo Paulo ordena que a fornicação e a impure-

za, ou ganância, "não sejam nem mesmo mencionadas entre vós". Isto pode significar não somente que tais práticas não devem existir entre os cristãos, mas também que nem mesmo devem ser assunto de conversa destinada a satisfazer a carne. — Ef 5:3; compare isso com Fil 4:8.

Manifesta-se em Ações. A ganância se manifestará em algum ato patente que revelará o desejo errado ou descomedido da pessoa. O escritor bíblico Tiago nos diz que o desejo errado, quando se torna fértil, dá à luz o pecado. (Tg 1:14, 15) O ganancioso, portanto, pode ser identificado pelas suas ações. O apóstolo Paulo declara que ser ganancioso significa ser idólatra. (Ef 5:5) Tal pessoa, no seu desejo ganancioso, transforma a coisa desejada em seu deus, colocando-a acima do serviço e da adoração do Criador. — Ro 1:24, 25.

Aparta de Deus. Os cristãos saíram dum mundo cheio de todas as formas de má conduta. Paulo salienta que essas coisas não somente são realizadas, mas também são buscadas com *ganância*, avidamente. Aqueles que praticam tais coisas estão "apartados da vida que pertence a Deus". Os que se tornam cristãos verificam que Cristo, seu Exemplo, estava livre de tais coisas, e, por isso, eles têm de transformar a mente, revestindo-se da nova personalidade cristã. (Ef 4:17-24; Ro 12:2) Ao mesmo tempo, vivem no meio de pessoas gananciosas do mundo e têm de ter cuidado de manter a pureza como iluminadores no mundo. — 1Co 5:9, 10; Fil 2:14, 15.

A avidez de ganho desonesto desqualificaria o homem de ser servo ministerial na congregação cristã. (1Ti 3:8) Visto que tais homens devem apresentar-se à congregação como exemplos, segue-se que este princípio se aplica a todos os membros da congregação. (1Pe 5:2, 3) Vê-se que isto é verdade especialmente à luz da declaração de Paulo, no sentido de que pessoas gananciosas não herdarão o Reino. — Ef 5:5.

Cobiça. Quando a ganância tem por objetivo conseguir aquilo que pertence a outro, ela se torna cobiça. Nas Escrituras Gregas Cristãs, usa-se a mesma palavra grega para "ganância" e "cobiça". Jesus Cristo declarou que a cobiça avilta o homem (Mr 7:20-23) e advertiu contra ela. Acompanhou este aviso com a ilustração do rico cobiçoso que, ao morrer, não mais tirava proveito ou tinha controle da sua riqueza, e também estava na condição lastimável de não ser "rico para com Deus". (Lu 12:15-21) Os cristãos são informados de que sua vida "tem sido escondida com o Cristo" e que, portanto, têm de amortecer os membros do seu corpo com respeito à cobiça, ao desejo nocivo e a toda a impureza. — Col 3:3, 5.

GANCHO, COLCHETE. Peça curva, ou de ângulo agudo, de metal ou de outra substância, às vezes com farpa.

Ganchos ou colchetes de ouro eram usados no tabernáculo para unir as duas grandes seções da cobertura de linho bordado, e colchetes de cobre para as duas seções de cobertura de pelos de cabra. (Êx 26:1, 5, 6, 7, 10, 11; 36:13, 18; 39:33) A cortina entre o Santo e o Santíssimo foi suspensa de colchetes, evidentemente de ouro (Êx 26:31-33), assim como também o reposteiro da entrada do tabernáculo. — Êx 26:36, 37.

Os pescadores da antiguidade usavam anzóis. (Hab 1:14, 15; Is 19:1, 6-8; Mt 17:24-27) Ganchos de açougueiro são mencionados na Bíblia. (Am 4:2) Ganchos, possivelmente espinhos, eram também usados para conduzir animais, especialmente animais selvagens. — Ez 19:3, 4, 6, 9 n.

Cativos humanos às vezes eram conduzidos por meio de ganchos nos lábios, no nariz ou na língua. Uma representação pictórica assíria mostra o rei segurando três cativos por cordas presas a ganchos nos lábios deles, ao passo que ele cega um deles com uma lança. Portanto, o Rei Senaqueribe, da Assíria, podia entender quando Jeová lhe falou de modo figurativo por intermédio do profeta Isaías: "Hei de pôr meu gancho no teu nariz e meu freio entre os teus lábios, e deveras te conduzirei de volta pelo caminho por onde vieste." — 2Rs 19:20, 21, 28; Is 37:29.

Jeová falou figurativamente ao Faraó do Egito, em quem Israel havia tolamente confiado para prover apoio contra Babilônia: "Eu vou pôr ganchos nas tuas queixadas . . . E vou fazer-te subir do meio dos teus canais do Nilo . . . E vou abandonar-te ao ermo . . . E todos os habitantes do Egito terão de saber que eu sou Jeová, visto que eles, como apoio, mostraram ser um caniço para a casa de Israel." (Ez 29:1-7) A linguagem era apropriada; o historiador Heródoto (II, 70) declarou que os egípcios usavam um gancho para capturar o crocodilo e tirá-lo da água. Jeová predisse também que poria ganchos nas maxilas de "Gogue da terra de Magogue" e o faria sair para o ataque final contra o povo de Deus e para a sua própria execução. — Ez 38:1-4; 39:1-4.

GANGRENA. Necrose dos tecidos em uma parte do organismo, tal como um dedo do pé ou o próprio pé, em resultado da obstrução da circulação do sangue. Na *gangrena seca*, em que as artérias ficam bloqueadas ou obstruídas (como, por exemplo, na arteriosclerose), a parte afetada fica preta e seca, e perde toda a sensibilidade. A *gangrena úmida* costuma afetar vasos sanguíneos bem pequenos — capilares e veias pequenas. Na *gangrena gasosa*, as bactérias presentes no tecido necrosado ou

necrosante podem formar bolhas sob a pele, resultando num rápido desprendimento de tecidos. Visto que usualmente há bactérias associadas com a gangrena, a infecção resultante frequentemente provoca a rápida difusão da necrose de células. Quando as bactérias se espalham para a corrente sanguínea, a condição se torna ainda mais crítica, resultando na morte, a menos que se administre prontamente o tratamento adequado.

O apóstolo Paulo usa a palavra de modo figurativo a respeito do ensino de doutrinas falsas e de "falatórios vãos que violam o que é santo". Ele destaca o perigo que tal conversa representa para a congregação inteira, dizendo: "Porque passarão a impiedade cada vez maior e a palavra deles se espalhará como gangrena." Ele cita então exemplos: "Himeneu e Fileto são desses. Estes mesmos se desviaram da verdade, dizendo que a ressurreição já ocorreu; e estão subvertendo a fé que alguns têm." (2Ti 2:16-18) Em vista do anterior simbolismo usado por Paulo, retratando a congregação como um corpo com muitos membros — pés, mãos, e assim por diante (1Co 12) — seu uso figurado da gangrena, com o perigo que constitui para o corpo humano, dá forte ênfase à importância de se eliminarem da congregação cristã as doutrinas falsas e a conversa ímpia.

Garça; uma ave que, segundo a Lei, não devia ser consumida pelos israelitas.

GARÇA [hebr.: *'ana·fáh*]. Ave que não devia ser consumida, segundo a Lei mosaica. (Le 11:13, 19; De 14:12, 18) Alguns acham que o nome hebraico deriva duma raiz que significa "respirar forte", ou, possivelmente, "bufar", como quando irado. Outros sugerem que o nome está mais relacionado com a palavra hebraica para "nariz" (*'af*), talvez como descrição do bico da ave. Visto que a Bíblia diz "a garça segundo a sua espécie" ("as diferentes [diversas] espécies de garça", *BJ*), o nome hebraico pode muito bem incluir as diversas variedades dentro da família das garças (cientificamente chamadas de Ardeídeos), tais como a garça propriamente, a garça-branca (egreta) e o abetouro. Todas essas aves têm longo bico afiado e algumas são famosas pelo incomum som estrepitoso que produzem quando perturbadas ou excitadas.

As aves da família da garça são basicamente pernaltas que frequentam brejos, pântanos, rios interioranos e lagos. Têm um longo pescoço delgado e pernas compridas, nuas e extraordinariamente finas, com dedos longos, inclusive um dedo grande virado para trás. Caminham na água com passo majestoso, à procura de rãs, siris ou pequenos répteis; ou ficam estáticas, pacientemente esperando que peixes pequenos venham ao seu alcance, quando com uma rápida investida do longo pescoço da ave o bico pontiagudo espeta o peixe. Suas grandes asas as sustentam num voo majestoso, bastante vagaroso, com as pernas esticadas para trás, mas com o pescoço longo encolhido para trás, diferindo assim do grou e do íbis, que voam com o pescoço e as pernas estendidas.

Na Palestina há diversas variedades de garças: a comum ou garça-cinzenta (*Ardea cinerea*), a garça (*Ardea goliath*) e a garça-vermelha (*Ardea purpurea*). Elas têm até 1,5 m de comprimento e são encontradas em volta do mar da Galileia, ao longo das margens do Jordão e do Quisom, em regiões de brejo e ao longo da costa marítima.

A garça-branca está entre as aves mais graciosas e belas da família das garças, frequentemente tendo plumagem completamente branca. Tendo um

comprimento de 50-90 cm, a garça-branca é comum na Palestina. A garça-boieira (*Bubulcus ibis*) é frequentemente encontrada junto ao gado no pasto, alimentando-se dos insetos disponíveis.

O abetouro, uma variedade mais forte e mais acastanhada de garça, também é encontrado nas regiões pantanosas da Palestina. Tendo um comprimento de uns 75 cm, o abetouro eurásico (*Botaurus stellaris*) caracteriza-se pela plumagem listrada de preto, fulvo e branco; as partes de baixo são fulvas com tiras castanhas, e as pernas são verde-amareladas. Esta combinação de cores harmoniza-se bem com os juncos dos brejos que habita, e, quando em perigo, a ave se posta imóvel com pescoço e bico apontando para cima. Isto, junto com as listras verticais, faz com que se mescle perfeitamente com o ambiente, em camuflagem eficaz. Outra variedade encontrada na Palestina é o garçote (*Ixobrychus minutus*). O abetouro também é famoso pelo profundo som retumbante ou resfolegante que produz ao expelir o ar da goela, ao mesmo tempo retorcendo violentamente a cabeça e o pescoço.

GAREBE [Sarnento].

1. Um dos poderosos de Davi, itrita da tribo de Judá. — 2Sa 23:8, 38; 1Cr 2:4, 5, 18, 19, 50, 53; 11:26, 40.

2. Morro mencionado numa profecia de restauração escrita por Jeremias (31:39), evidentemente indicando os limites ocidentais da cidade reconstruída de Jerusalém. Desconhece-se sua localização exata.

GARGANTA. Veja PESCOÇO.

GARMITA [De (Pertencente a) Gerem (Osso)]. Esta designação está vinculada com Queila, nome que aparece numa lista dos descendentes de Judá. — 1Cr 4:19.

GÁTÃO. Quarto filho mencionado de Elifaz, primogênito de Esaú. Gátão tornou-se um dos xeques dos filhos de Esaú. — Gên 36:10, 11, 15, 16; 1Cr 1:36.

GATE [Lagar de Vinho]. Cidade dos senhores do eixo dos filisteus. (1Sa 6:17, 18) Visto que ficava ao L da planície da Filístia, Gate se destacava no domínio alternado da região pelos israelitas e pelos filisteus. Gate era o lugar de nascimento de Golias e de outros guerreiros gigantes, e era ocupado pelos anaquins na época em que Israel cruzou o Jordão para a Terra da Promessa. (Jos 11:22; 1Sa 17:4; 2Sa 21:15-22; 1Cr 20:4-8) Os moradores de Gate eram chamados de geteus. — Jos 13:3.

A conquista da Terra da Promessa por Josué não incluiu o território ocupado pelos filisteus. Esta devia ser realizada mais tarde. Não obstante, quando Jeová mandou que Josué designasse o território às tribos, a parte designada a Judá incluía o território em que Gate estava situada. — Jos 13:2, 3; 15:1, 5, 12.

Em épocas não especificadas, tanto os efraimitas como os benjamitas tinham escaramuças com os geteus, conforme as genealogias indicam incidentalmente. — 1Cr 7:20, 21; 8:13.

Nos dias de Samuel, a capturada Arca do Pacto foi levada a Gate, com consequências desastrosas para os habitantes da cidade. (1Sa 5:8, 9) Pouco depois, Israel subjugou os filisteus, e certas cidades que os filisteus haviam tomado de Israel "voltavam a Israel, desde Ecrom até Gate". (1Sa 7:14) Posteriormente, quando Davi matou o gigante geteu Golias, Israel perseguiu os filisteus até Ecrom e Gate. — 1Sa 17:23, 48-53.

Depois disso, quando Davi se viu obrigado a fugir de Saul, ele se refugiou em Gate. Quando os servos de Aquis, rei de Gate, começaram a dizer: "Não é este Davi, rei do país?", Davi ficou com medo e fingiu-se louco, a fim de poder escapar. (1Sa 21:10-15) Davi compôs dois salmos que recordam esta experiência em Gate. (Sal 34:cab.; 56:cab.) Na próxima visita de Davi a Gate, ele não foi como fugitivo solitário, mas como líder de 600 guerreiros e suas famílias. Sem dúvida, ansioso de assegurar o apoio de Davi contra Saul, Aquis concedeu a ele e aos seus homens asilo na cidade de Ziclague, até que Saul foi morto 16 meses mais tarde, após o que Davi se mudou para Hébron. (1Sa 27:2-28:2; 29:1-11; 2Sa 1:1; 2:1-3) Na sua endecha por Saul e Jonatã, Davi mencionou que a notícia a respeito da morte de Saul causaria alegria e júbilo nas cidades filisteias de Gate e de Ascalom. — 2Sa 1:20.

Durante o reinado de Davi, Gate e suas aldeias dependentes passaram para mãos israelitas. (1Cr 18:1) Alguns homens de Gate tornaram-se apoiadores leais de Davi, e quando Davi fugiu de Absalão, havia 600 geteus entre os que o acompanhavam. (2Sa 15:18) Mas, durante o domínio de Salomão, Aquis ainda é mencionado como rei de Gate. (1Rs 2:39-41) Evidentemente, Aquis era príncipe vassalo, e não rei no sentido costumeiro. (Veja SENHORES DO EIXO.) Roboão, sucessor de Salomão, reconstruiu e fortificou Gate. — 2Cr 11:5-8.

O Rei Hazael, da Síria, tomou Gate do Rei Jeoás, de Judá, algum tempo depois do 23.º ano de Jeoás (876 AEC). (2Rs 12:6, 17) Os filisteus, mais tarde, devem ter recuperado o controle da cidade, porque Uzias a recapturou na sua campanha contra eles. (2Cr 26:3, 6) Os profetas Amós, e, posteriormente, Miqueias, mencionam Gate como cidade estrangeira. (Am 6:2; Miq 1:10) Após a jactância do rei assírio Sargão, de tê-la conquistado, pouco depois de 740 AEC, não há mais nenhuma referência

histórica a Gate, e a posterior menção de cidades filisteias não a inclui. — Sof 2:4; Je 25:17, 20; Za 9:5, 6.

Desconhece-se a localização exata de Gate. Embora se tenham proposto diversos lugares, o resultado das escavações arqueológicas na maioria destes sítios não se enquadra na descrição histórica da cidade de Gate. Alguns peritos preferem agora Tell es-Safi (Tel Zafit), 18,5 km ao ESE de Asdode. Yohanan Aharoni declara: "Visto que não sobra nenhum tel [colina] adequado nesta região mais meridional, devemos reconsiderar uma proposta anterior, de equacionar Gate com Tell es-Safi. Este é um sítio grande e notável, com uma cidade mais baixa, contemporânea, espalhada ao sopé, na qual se descobriu uma abundância de cerâmica filisteia. Sua posição, no lugar em que o uádi es-Sant (o vale de Elá) penetra na Sefelá ocidental, corresponde muito bem ao relato da vitória de Davi sobre Golias, o geteu. A luta deles ocorreu mais para o leste, entre Socó e Azeca (1 Sam. 17.1), e os israelitas perseguiram depois os filisteus 'até Gate . . . e até os portões de Ecrom, de modo que os filisteus feridos caíram no caminho desde Saaraim até Gate e Ecrom' (v. 52)." — *The Land of the Bible* (A Terra da Bíblia), traduzido para o inglês e editado por A. Rainey, 1979, p. 271.

GATE-HÉFER [Lagar de Vinho de Héfer (Cavar)]. Cidade fronteiriça de Zebulão (Jos 19:10, 13) e lugar de origem do profeta Jonas. (2Rs 14:25) Costuma ser identificada com Khirbet ez-Zurra' (Tel Gat Hefer), uns 4 km ao NNE de Nazaré e logo ao O de Meshhed (Mashhad), lugar tradicional do túmulo de Jonas. Explorações de superfície feitas em Khirbet ez-Zurra' parecem corroborar as declarações bíblicas, de que o lugar estava ocupado em ambos os períodos dos relatos mencionados.

GATE-RIMOM [Lagar de Vinho Junto à Romãzeira].

1. Cidade de Dã (Jos 19:40, 41, 45) designada aos levitas coatitas. (Jos 21:20, 23, 24) Primeiro Crônicas 6:66-70 parece constituir Gate-Rimom em cidade *efraimita.* Todavia, à base do relato paralelo em Josué 21:23, 24, hebraístas acreditam que, por erro de escriba, uma parte do texto foi acidentalmente omitida e perdida. De modo que sugerem que se insira o seguinte (correspondendo a Jos 21:23) antes de 1 Crônicas 6:69: "E da tribo de Dã: Elteque e seus pastios, Gibetom e seus pastios . . ." Esta pode ter sido a versão original. Todavia, não se deve desperceber a possibilidade de que Gate-Rimom era uma cidade danita encravada no território de Efraim.

Gate-Rimom costuma ser identificada com Tell Jerisheh (Tel Gerisa), a uns 8 km ao NE da moderna Tel Aviv-Yafo.

2. Cidade de Manassés, dada aos levitas coatitas. (Jos 21:20, 25) Visto que o relato similar em 1 Crônicas 6:70 diz "Bileão", muitos peritos acreditam que este último nome ocorria originalmente em lugar de Gate-Rimom, em Josué 21:25. — Veja IBLEÃO.

GAZA.

1. Antiga cidade alistada na mais primitiva descrição das fronteiras cananeias. (Gên 10:19) Além de cerca de 20 referências bíblicas a Gaza, antigos registros e inscrições egípcios de Ramsés II, Tutmés III e Seti I, mencionam a cidade. Gaza era aparentemente a cidade mais sudoeste designada à tribo de Judá. (Jos 15:20, 47; Jz 6:3, 4) Seus habitantes chamavam-se gazitas. — Jos 13:3; Jz 16:2.

Alguns identificariam Gaza com Tell el-'Ajul (Tel Bet 'Eglayim), mas as escavações arqueológicas feitas ali não confirmam isso. Em geral, a antiga cidade é ligada à moderna Gaza (Ghazzeh; 'Azza), situada a uns 80 km ao OSO de Jerusalém. Embora separada do Mediterrâneo por uns 5 km de ondulantes dunas de areia, Gaza está situada numa região bem regada, conhecida por seus olivais, árvores frutíferas e sicômoros, videiras e cereais. A agricultura provavelmente contribuía para a prosperidade da antiga Gaza. Mas a sua importância provinha mormente da localização na estrada principal que ligava o Egito à Palestina. Isto tornava Gaza um "portão" tanto para caravanas como para trânsito militar.

Ocupada pelos Filisteus. Algum tempo antes do Êxodo de Israel do Egito, em 1513 AEC, os caftorins camitas (Gên 10:6, 13, 14) desapossaram os "avins, que moravam em povoados até Gaza". (De 2:23) Quando os israelitas entraram na Terra da Promessa, a própria Gaza era uma cidade filisteia, e seus habitantes incluíam alguns dos anaquins. Embora as operações de guerra de Israel, sob Josué, se estendessem até Gaza, parece que a cidade não foi tomada. Continuou sendo uma cidade filisteia, e alguns dos anaquins continuaram a morar ali. (Jos 10:41; 11:22; 13:2, 3) Designada a Judá, Gaza foi depois conquistada por esta tribo, mas os de Judá não retiveram o controle sobre esta cidade. (Jos 15:20, 47; Jz 1:18) Nos dias de Sansão, Gaza era novamente uma cidade fortificada dos filisteus, com uma "casa", usada para a adoração de Dagom, que podia acomodar cerca de 3.000 pessoas, ou mais, no terraço.

Em certa ocasião, enquanto Sansão estava em Gaza, ele "se levantou à meia-noite e foi segurar as portas do portão da cidade e as duas ombreiras, e arrancou-as junto com a tranca, e as pôs sobre os seus ombros e foi carregá-las para cima ao cume do monte que está defronte de [que enfrenta] Hé-

bron". (Jz 16:1-3) Hébron ficava a uns 60 km de Gaza. A localização exata do monte que enfrentava Hébron é incerta. Carregar Sansão o portão e as ombreiras a qualquer distância, e ainda mais monte acima, era claramente uma manifestação de poder milagroso tornado possível unicamente pelo espírito de Jeová.

Mais tarde, Sansão causou o colapso da já mencionada casa de adoração de Dagom, o que resultou na sua própria morte e na dos filisteus reunidos ali. — Jz 16:21-30.

Parece que Gaza continuou a ser uma cidade filisteia durante todo o período dos juízes (1Sa 6:17) e durante o governo dos reis de Israel. O Rei Salomão exerceu domínio até Gaza, no SO, mas, evidentemente, os filisteus ainda se encontravam ali. — 1Rs 4:21, 24.

Sob Domínio Assírio e Babilônico. Perto do fim do nono século AEC, Jeová, por meio do seu profeta Amós, declarou que ele enviaria "um fogo" sobre as muralhas de Gaza, em retribuição a ter tomado os exilados para entregá-los aos edomitas. (Am 1:6, 7) Embora os "exilados" não sejam especificamente identificados como hebreus, a alusão provavelmente é aos cativos tomados pelos filisteus em incursões contra Judá. — Veja 2Cr 21:16, 17; Jl 3:4-6.

Não muito tempo depois disso, por volta de meados do oitavo século AEC, Gaza começou a sofrer o "fogo" da guerra. Segundo anais assírios, Tiglate-Pileser III conquistou Gaza, mas o rei dela, Hanon, fugiu para o Egito. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, p. 283) Parece que Hanon pôde logo voltar a Gaza, porque Sargão II alega ter derrotado tanto a ele como o exército egípcio sob Sib'e, aliado dele. Sargão II alega ter pessoalmente capturado Hanon e o levado embora em grilhões. — *Ancient Near Eastern Texts*, p. 285.

Daquela época em diante, em geral, Gaza parece ter sido leal à Assíria. Portanto, pode ser que golpear o Rei Ezequias os filisteus até Gaza tenha sido uma fase da revolta dele contra a Assíria. (2Rs 18:1, 7, 8) Depois desta revolta, o Rei Senaqueribe lançou sua campanha contra Judá, e, segundo os seus anais, entregou as cidades capturadas de Judá a Mitinti, rei de Asdode, Padi, rei de Ecrom (que ficara encarcerado em Jerusalém), e Silibel, rei de Gaza. — *Ancient Near Eastern Texts*, pp. 287, 288.

No tempo de Jeremias, o exército egípcio golpeou Gaza. (Je 47:1) Antes deste evento, a declaração de Jeová contra os filisteus indicava que os aguardava uma calamidade procedente do N: "A calvície tem de chegar a Gaza." (Je 47:2-5; veja também Je 25:17, 20) Conforme sugerido por outras passagens de Jeremias (1:14; 46:20), as "águas desde o norte", mencionadas em Jeremias 47:2, evidentemente indicam os exércitos babilônicos. O Rei Nabucodonosor, de Babilônia, de fato, obteve controle sobre esta região (2Rs 24:1, 7), e o rei de Gaza é mencionado em inscrições babilônicas. (*Ancient Near Eastern Texts*, p. 308) Consequentemente, as palavras "antes de Faraó passar a golpear Gaza" (Je 47:1) parecem simplesmente identificar o tempo em que a declaração de Jeová a respeito dos filisteus foi feita a Jeremias. Elas não estariam necessariamente relacionadas de forma direta com a vindoura expressão de julgamento "desde o norte", considerada depois disso.

Destruída. O profeta Sofonias, contemporâneo de Jeremias, soou um aviso similar para Gaza, da parte de Jeová: "Tornar-se-á uma cidade abandonada." (Sof 2:4) E a profecia de Zacarias, registrada depois da queda de Babilônia, apontava para calamidades futuras: "[Gaza] também sentirá dores muito severas." (Za 9:5) A história confirma o cumprimento das calamidades preditas. Na última metade do quarto século AEC, Alexandre, o Grande, depois de um sítio de cinco meses (dois meses, segundo *Jewish Antiquities* [Antiguidades Judaicas], XI, 325 [viii, 4]), tomou Gaza. Muitos dos habitantes foram mortos e os sobreviventes foram vendidos como escravos. Mais de 200 anos depois, o judeu Alexandre Janeu, depois de um sítio de um ano, devastou a cidade completamente. — *Jewish Antiquities*, XIII, 364 (xiii, 3).

Embora Gabínio, governador romano da Síria, ordenasse a reconstrução de Gaza, isto provavelmente foi feito em outro lugar. (*Jewish Antiquities*, XIV, 87, 88 [v, 3]) Alguns peritos acham que a palavra grega *é·re·mos* ([lugar] desolado]), em Atos 8:26, se refere à antiga Gaza abandonada (por exemplo, *Al* [*AT; CBC; Fi*] reza: "Gaza, que está deserta"). Outros entendem que *é·re·mos* se refere à estrada que levava à cidade, daí a versão: "Esta é a estrada do deserto." — *NM;* compare isso com *BMD, JB, PIB.*

2. Cidade com aldeias dependentes, situada no território de Efraim. (1Cr 7:28) Desconhece-se a sua localização exata. Gaza talvez seja um lugar na vizinhança da antiga Ai, se não for esta mesma cidade. A leitura "Ayyah", encontrada em numerosas traduções da Bíblia, tem o apoio de muitos manuscritos hebraicos. Todavia, há também evidência em apoio de "Gaza" em outros manuscritos hebraicos, bem como nos Targuns.

GAZÃO [possivelmente: Lagarta [isto é: um cortador]]. Antepassado de alguns netineus que retornaram com Zorobabel do exílio babilônico. — Esd 2:1, 2, 43, 48; Ne 7:46, 51.

GAZELA [hebr.: *tseví; tsevi·yáh* (fêmea de gazela); *tsa·vá'; tseva·'áh* (fêmea de gazela); gr.: *dor·kás*]. Qualquer dentre uma variedade de antílopes pequenos, rápidos e graciosos. A *Gazella dorcas,* encontrada na Arábia, no Egito, na Palestina e na Síria, provavelmente era conhecida aos antigos hebreus. Este animal tem cerca de 1 m de comprimento e uma altura de uns 60 cm no garrote. Tanto o macho como a fêmea tem chifres anelados, em forma de lira, que podem atingir até 30 cm de comprimento. A coloração geral desta gazela é areia-pálida, com listras escuras e claras no focinho, e com as partes inferiores e traseiras brancas. O pelo é curto e liso. Outra variedade de gazela com que os israelitas talvez estivessem familiarizados é a *Gazella arabica,* que é um pouco maior, mais escura, e de cor castanho-clara. — FOTO, Vol. 2, p. 955.

As Escrituras fazem alusão à velocidade da gazela, a qual é classificada entre os mamíferos mais velozes. (Cân 2:17; 8:14) A ligeireza de Asael, irmão de Joabe, e de certos gaditas, foi comparada à da gazela. (2Sa 2:18; 1Cr 12:8) Predisse-se que a queda de Babilônia faria com que seus apoiadores e dependentes estrangeiros fugissem como uma gazela para as suas respectivas terras. (Is 13:14) Esta criatura é também citada como exemplo de pronta ação para evitar ser enlaçada. — Pr 6:5.

Provavelmente com referência à sua beleza e graça, a gazela figura em certas descrições vívidas em O Cântico de Salomão (2:9; 4:5; 7:3). A gazela é também mencionada no juramento sob o qual a sulamita pôs as filhas de Jerusalém, na realidade compelindo-as por tudo o que é belo e gracioso. — Cân 2:7; 3:5.

Pelos termos da Lei dada por meio de Moisés, a gazela podia ser usada como alimento. (De 12:15, 22; 14:4, 5; 15:22) Constituía uma das carnes regularmente fornecidas para a mesa suntuosa de Salomão. — 1Rs 4:22, 23.

GAZEZ [Tosquiador]. Primeiro Crônicas 2:46 diz que Efá, concubina de Calebe, deu à luz Harã, Moza e Gazez, e depois declara que Harã "tornou-se pai de Gazez". Portanto, pode ter havido dois homens chamados Gazez: (1) um filho de Calebe, e (2) um neto de Calebe. Mas, se a expressão: "Quanto a Harã, tornou-se pai de Gazez", for um simples esclarecimento identificando o Gazez mencionado inicialmente, não como filho de Calebe, mas como seu neto, então significaria que havia apenas um Gazez, a saber, o filho de Harã e neto de Calebe.

GAZITAS [De (Pertencentes a) Gaza]. Habitantes de Gaza, palavra aplicada aos filisteus nas duas vezes que ocorre. — Jos 13:2, 3; Jz 16:1, 2; veja GAZA N.º 1.

GEADA. Camada branco-prateada de cristais de gelo formada por condensação direta em temperaturas abaixo de zero graus. Os cristais de gelo são compridos e têm forma de agulha; usualmente são perpendiculares aos objetos em que ocorrem e são mais abundantes nas beiradas. A umidade na atmosfera congela sem passar pelo estado líquido, condensando-se em árvores, plantas e outros objetos, usualmente à noite. É frequentemente encontrada nas janelas.

Jeová fala a Jó sobre a "geada do céu", sem dúvida, porque é produzida pela condensação proveniente da atmosfera. (Jó 38:29) O salmista diz a respeito de Jeová: "Dispersa a geada como cinzas." (Sal 147:16) Jeová produz a geada com a mesma facilidade que o homem espalha cinzas com a mão. Ela cobre ou reveste coisas tais como árvores, grama e casas com uma camada como se cinzas tivessem sido espalhadas sobre elas pela mão invisível de Jeová.

O maná provido por Jeová para os israelitas, durante os 40 anos de peregrinação deles no ermo, é descrito assim em Êxodo 16:14: "A camada de orvalho se evaporava e eis que havia na superfície do ermo uma coisa miúda, flocosa, miúda como a geada sobre a terra."

GEAZI. Ajudante do profeta Eliseu.

Quando Eliseu ficou imaginando o que se poderia fazer a favor duma hospitaleira mulher sunamita, foi Geazi quem trouxe à atenção do seu amo que ela não tinha filhos e que o marido dela era idoso. Assim, Eliseu disse a ela que seria recompensada com um filho. Anos mais tarde, o menino milagrosamente concedido ficou doente e morreu. Nisso a sunamita foi cavalgando para se encontrar com Eliseu, no monte Carmelo, e agarrou os pés dele. Ao ver isso, Geazi tentou empurrá-la, mas foi admoestado para deixá-la em paz. Depois de ela terminar de falar, Eliseu mandou imediatamente Geazi à sua frente até o menino, ao passo que Eliseu e a mulher o seguiram. Enquanto estavam em caminho para lá, Geazi veio ao encontro deles, trazendo a notícia de que, embora tivesse colocado o bastão de Eliseu sobre a face do menino, "o rapazinho não acordou". No entanto, pouco depois de chegar, Eliseu ressuscitou o filho da sunamita. — 2Rs 4:12-37.

Posteriormente, por causa duma fome de sete anos a sobrevir, Eliseu recomendou que a sunamita e sua família fixassem residência como forasteiros onde quer que lhes fosse possível. Depois da fome, ela retornou da Filístia para Israel e se chegou ao rei com a solicitação de que lhe fossem devolvidos sua casa e seu campo. Aconteceu que, na mesma ocasião, Geazi estava contando ao rei como

Eliseu havia ressuscitado o filho desta mulher. Ao ouvir o relato sobre isso da própria sunamita, o rei mandou que tudo fosse devolvido a ela, inclusive tudo o que seu campo havia produzido durante a sua ausência. — 2Rs 8:1-6.

A avidez de lucro egoísta veio a causar a queda de Geazi. Isto se deu com relação à cura de Naamã, o sírio. Embora Eliseu tivesse recusado aceitar um presente de Naamã pela cura da sua lepra (2Rs 5:14-16), Geazi cobiçava um presente e raciocinou que era somente correto recebê-lo. Por isso, correu atrás de Naamã, e, em nome de Eliseu, pediu um talento de prata (no valor de US$ 6.606) e duas mudas de roupa, sob o pretexto de que se destinavam a dois jovens dos filhos dos profetas que teriam chegado da região montanhosa de Efraim. Naamã, de bom grado, não lhe deu apenas um, mas sim dois talentos de prata, bem como as duas mudas de roupa, e mandou que dois ajudantes seus carregassem o presente para Geazi. Em Ofel, Geazi tirou o presente das mãos dos ajudantes, despediu-os, depositou o presente na sua casa, e então se apresentou de mãos vazias a Eliseu, até mesmo negando que tivesse ido a algum lugar, quando perguntado: "Donde vieste, Geazi?" Em resultado disso, Geazi foi atacado de lepra. De modo que a sua ganância, conjugada com o seu logro, custou a Geazi o privilégio de continuar a servir como ajudante de Eliseu, além de trazer a lepra sobre si mesmo e sua prole. — 2Rs 5:20-27.

GEBA [Morro; Colina]. Cidade de Benjamim dada aos coatitas; uma das 13 cidades sacerdotais. (Jos 18:21, 24; 21:17, 19; 1Cr 6:54, 60) Parece que Geba estava situada junto à fronteira setentrional do reino de Judá, daí a expressão "desde Geba até Berseba". (2Rs 23:8) A antiga cidade costuma ser identificada com a aldeia de Jabaʽ, a quase 9 km ao NNE do monte do Templo em Jerusalém. Um vale fundo separa este lugar da localização sugerida da antiga Micmás. No vale há dois morros de encostas íngremes, rochosas. Estes talvez correspondam aos 'rochedos em forma de dente', Bozez e Sené, um "enfrentando Micmás" e o outro "enfrentando Geba". — 1Sa 14:4, 5.

Geba era uma das cidades que figuraram na campanha do Rei Saul contra os filisteus. Evidentemente, seguindo a orientação de seu pai Saul, Jonatã golpeou a "guarnição" filisteia em Geba. (1Sa 13:3, 4) Em retaliação, os filisteus reuniram uma poderosa força em Micmás, o que induziu muitos israelitas, temerosos, a esconder-se, alguns até mesmo fugindo para o outro lado do Jordão. (1Sa 13:5-7) Mais tarde, Jonatã seguiu de Geba até o posto avançado dos filisteus, sem dúvida situado à beira do "desfiladeiro de Micmás". Andando de quatro, Jonatã subiu a passagem íngreme até o posto avançado, e, com a cooperação do seu escudeiro, abateu uns 20 filisteus. — 1Sa 14:6-14; compare isso com 1Sa 13:16, 23.

Anos mais tarde, Asa fortificou Geba com pedras e madeira de Ramá. (1Rs 15:22; 2Cr 16:6) Numa época não especificada na Bíblia, certos habitantes de Geba foram levados ao exílio em Manaate. (1Cr 8:6) O exército assírio, sob Senaqueribe, em caminho para Jerusalém, evidentemente passou por Geba. (Is 10:24, 28-32) Entre os judeus que voltaram do exílio babilônico havia 'filhos de Geba'; a própria cidade também foi reocupada após o retorno. (Esd 2:1, 26; Ne 7:6, 30; 11:31; 12:29) Aludindo à exaltação da reconstruída Jerusalém, o profeta Zacarias falou de a terra colinosa e montanhosa entre Geba e Rimom se tornar rebaixada como o Arabá. — Za 14:10; veja GIBEÁ N.º 2.

GEBAL [possivelmente: Território; Limite], **GEBALITAS.**

1. Gebal, cidade fenícia na costa do Mediterrâneo, é identificada com a atual Jebeil, a uns 28 km ao NNE de Beirute. Os historiadores acham que Gebal, a Biblos dos gregos, seja uma das cidades mais antigas do Oriente Médio. — Veja Jos 13:5 n.

Jeová incluiu "a terra dos gebalitas" nas regiões ainda a serem tomadas por Israel nos dias de Josué. (Jos 13:1-5) Os críticos se têm aproveitado disso para classificá-lo de incoerência, visto que a cidade de Gebal estava bem ao N de Israel (c. 100 km ao N de Dã) e aparentemente nunca veio a estar sob domínio israelita. Certos peritos sugeriram que o texto hebraico talvez esteja danificado neste versículo e acham que o relato rezava antigamente "a terra adjacente ao Líbano", ou 'até o limite dos gebalitas'. Todavia, deve-se também observar que as promessas de Jeová, em Josué 13:2-7, eram *condicionais.* De modo que Israel, por causa da sua própria desobediência, talvez nunca tomasse posse de Gebal. — Veja Jos 23:12, 13.

Gebalitas ajudaram Salomão, no século 11 AEC, na preparação dos materiais para a construção do templo. (1Rs 5:18) Jeová alista os "homens idosos de Gebal" entre os que ajudaram a sustentar o poder e a glória comerciais de Tiro. — Ez 27:9.

2. Uma Gebal diferente é alistada junto com Amom e Amaleque no Salmo 83:7, e assim, aparentemente, ficava ao S ou ao L do Mar Morto. Embora se desconheça a sua localização exata, alguns peritos a situam na vizinhança de Petra, a uns 100 km ao NNE do golfo de ʽAqaba.

GEBER [Varão Vigoroso]. Um dos 12 prepostos de Salomão, que tinham a responsabilidade de prover o rei e sua casa de alimentos durante um mês do ano. Geber é identificado como filho de Uri, e é provável que seu filho também servisse como preposto. — 1Rs 4:7, 13, 19.

GEBIM [Valas]. Os habitantes deste lugar procuraram abrigo contra o avanço do exército assírio, quando este investia contra Sião, evidentemente nos dias de Ezequias. (Is 10:24, 31; compare isso com os caps. 36, 37.) Desconhece-se a sua localização exata.

GECO [hebr.: *'ana·qáh; sema·míth*]. Lagartixa pequena de corpo usualmente atarracado, com diminutas escamas que lhe cobrem o corpo. Tem olhos relativamente grandes, parecidos aos do gato, e os dedos das patas do geco são comparativamente largos. Os gecos, encontrados em climas quentes, vivem nas florestas, entre rochas, em árvores e às vezes em habitações humanas. Na Palestina, encontram-se seis espécies destas lagartixas noturnas.

O "geco" de palmuras (*Hemidactylus turcicus*), de Levítico 11:29, 30, é alistado como "impuro" para os israelitas. Em Provérbios 30:28, "o geco de muro" (hebr.: *sema·míth*) é mencionado como pegando "com as suas próprias mãos" e penetrando no palácio do rei. A respeito dos dedos das patas do geco, diz *The International Wildlife Encyclopedia* (A Enciclopédia Internacional da Vida Selvagem): "Elas dispõem de numerosos ganchos microscópicos que se prendem às mais leves irregularidades, até mesmo às na superfície do vidro, e, assim, o geco pode aderir a todas as superfícies, exceto as do mais alto polimento. Os ganchos são voltados para trás e para baixo, e, para retirá-los, é preciso erguer o dedo, a partir da ponta. Em resultado disso, o geco que sobe numa árvore ou numa parede, ou corre ao longo dum teto, precisa enrolar e desenrolar os dedos a cada passo, com uma velocidade maior do que o olho consegue acompanhar. Alguns dos ganchos são tão pequenos, que é preciso um microscópio de elevada potência para vê-los; todavia, um único dedo provido de vários destes ganchos incrivelmente pequenos consegue suportar um peso diversas vezes superior ao do corpo do geco." — Editada por M. e R. Burton, 1969, Vol. 7, pp. 856, 857.

GEDALIAS [Jeová É Grande].

1. Cantor levita que, no tempo de Davi, foi designado por sortes para ficar encarregado do segundo dos 24 grupos de serviço de 12 músicos cada um. — 1Cr 25:3, 9, 31.

2. Avô do profeta Sofonias e possivelmente descendente do Rei Ezequias. — Sof 1:1.

3. Filho de Pasur; um dos príncipes em Jerusalém, que acusaram Jeremias perante o Rei Zedequias, de enfraquecer os homens combatentes e todo o povo, e que insistiram em que Jeremias fosse morto por causa disso. Esses príncipes, recebendo do rei carta branca, lançaram Jeremias numa cisterna lamacenta. — Je 38:1-6.

4. "Filho de Aicão, filho de Safã." Após a destruição de Jerusalém, em 607 AEC, o Rei Nabucodonosor designou Gedalias como governador dos judeus que foram deixados na terra de Judá. Gedalias estabeleceu residência em Mispá, e o profeta Jeremias passou a morar ali. Daí, os chefes militares de Judá, que escaparam de ser capturados, sabendo que Gedalias havia sido designado governador, vieram com seus homens a ele em Mispá. Gedalias assegurou-lhes, sob juramento, que lhes iria bem, desde que continuassem a servir o rei de Babilônia, e ele os incentivou a recolher vinho, azeite e frutas de verão. Até mesmo os judeus dispersos em Moabe, Amom, Edom e outros lugares continuavam a vir a Gedalias.

Tudo isso, evidentemente, não era do agrado de Baalis, rei de Amom, que conseguiu obter a cooperação de Ismael numa trama para assassinar o governador Gedalias. Sabendo disso, Joanã e outros chefes das forças militares aconselharam o governador a respeito disso, mas este não acreditou neles. Joanã até mesmo se chegou a Gedalias em particular e se ofereceu a frustrar a trama por matar Ismael. Mas, Gedalias não quis saber disso, pensando que se caluniava a Ismael. De modo que, quando Ismael, junto com outros dez homens, veio a Mispá, Gedalias não tomou nenhuma precaução. Passou a comer com eles; e enquanto comiam, Ismael e os homens com ele se levantaram e mataram Gedalias, bem como todos os judeus e caldeus que estavam com Gedalias. — 2Rs 25:22-25; Je 39:14; 40:5-41:3.

5. Um dos sacerdotes, no tempo de Esdras, que haviam tomado esposas estrangeiras e que prometeram despedi-las. — Esd 10:18, 19.

GEDER [Muro de Pedra]. Cidade de Canaã; seu rei foi um dos 31 conquistados por Josué. (Jos 12:13) Josué 12:7, 8, mostra que ela se encontrava do lado O do Jordão, e sua menção junto com Debir talvez a situe na região da Sefelá. Talvez ela seja a Bete-Gader de 1 Crônicas 2:51. Mas a sua localização exata é incerta. No tempo de Davi, um homem chamado Baal-Hanã, o gederita, estava encarregado dos olivais e dos sicômoros de Davi na Sefelá, e pensa-se que ele talvez procedesse ou de Geder ou de Gedera. — 1Cr 27:28.

GEDERA [Redil de Pedra].

1. Cidade na Sefelá, designada a Judá. (Jos 15:20, 33, 36) Gedera costuma ser identificada com Jedireh (Gedera), a uns 22 km ao ONO do lugar sugerido de Estaol. Alguns dos habitantes desta cidade eram famosos pela sua cerâmica. — 1Cr 4:23.

2. Evidentemente, é o nome dum lugar no território de Benjamim, lar de "Jozabade, o gederatita". (1Cr 12:1, 2, 4) Alguns geógrafos provisoriamente a identificam com Judeira, a cerca de 1,5 km ao NE de Gibeão.

GEDERATITA [De (Pertencente a) Gedera]. Cognome dado a Jozabade, guerreiro benjamita, ambidestro, associado com Davi, e que aparentemente o identifica como de Gedera, de Benjamim. — 1Cr 12:1-4; veja GEDERA N.º 2.

GEDERITA [De (Pertencente a) Geder]. Termo aplicado a Baal-Hanã (1Cr 27:28) e que se acredita derivar do nome da sua cidade natal, quer Geder (Jos 12:13), quer Gedera. — Jos 15:36.

GEDEROTAIM. Nome que significa "Dois Redis de Pedra". Aparece mencionado entre as cidades de Judá na Sefelá, mas sua localização é hoje desconhecida. (Jos 15:20, 33, 36) A *Septuaginta* grega, em vez de dizer Gederotaim, reza "e seus apriscos", isto é, 'os apriscos' do lugar mencionado antes, Gedera. Esta versão reduziria o total das cidades na lista de 15 para as 14 mencionadas. (Jos 15:33-36) Visto que tal expressão seria incomum em listas assim, alguns sugerem que o texto poderia ser vertido "Gedera *ou* Gederotaim", em vez de "Gedera *e* Gederotaim".

GEDEROTE [Redis de Pedra]. Cidade na Sefelá, designada a Judá (Jos 15:20, 33, 41), e um dos lugares tomados pelos filisteus durante o reinado do Rei Acaz (761-746 AEC). (2Cr 28:18, 19) Alguns geógrafos situam Gederote em Qatra, aldeia abandonada numa elevação dentro da atual Gedera, a uns 13 km ao ENE de Asdode, embora outros digam que isto é muito ao O para estar na Sefelá.

GEDOR [Muro de Pedra].

1. Filho de Jeiel, da cidade de Gibeão. Membro da tribo de Benjamim, e tio-avô do Rei Saul. — 1Cr 8:29-31; 9:35-39.

2. Filho de Penuel, da tribo de Judá. Também pode ser o nome de uma cidade. — 1Cr 4:4.

3. Filho de Jerede, também da tribo de Judá. — 1Cr 4:18.

4. Cidade na região montanhosa de Judá. (Jos 15:48, 58) É identificada com Khirbet Jedur, a uns 12 km ao N de Hébron. Talvez seja também mencionada em 1 Crônicas 4:18. A menção, no mesmo versículo, de Soco e Zanoa, que aparecem em outros lugares como nomes de cidades, é considerada por alguns como indicando que Gedor provavelmente também era uma cidade, da qual Jerede era fundador, ou "pai".

5. Cidade mencionada em conexão com atividades dos simeonitas. (1Cr 4:24, 39) A *Septuaginta* grega diz "Gerar". — Veja GERAR.

6. Lugar em Benjamim. (1Cr 12:1, 2, 7) Uma localização sugerida é Khirbet el-Gudeira, a uns 16 km ao NO de Jerusalém.

GEENA. [forma gr. do hebr.: *Geh Hin·nóm,* "Vale de Hinom"]. Este nome aparece 12 vezes nas Escrituras Gregas Cristãs, e embora muitos tradutores tomem a liberdade de verter a palavra por "inferno", diversas traduções modernas transliteram a palavra grega *gé·en·na.* — Mt 5:22, *BJ; BMD; CBC; LEB; MC; NM; PIB; So; TEB.*

O estreito e fundo Vale de Hinom, mais tarde conhecido por este nome grego, ficava ao S e SO da antiga Jerusalém, e é o atual uádi er-Rababi (Ge Ben Hinnom). (Jos 15:8; 18:16; Je 19:2, 6; veja HINOM, VALE DE.) Os reis Acaz e Manassés, de Judá, empenhavam-se ali em adoração idólatra, a qual incluía fazer sacrifícios humanos por fogo a Baal. (2Cr 28:1, 3; 33:1, 6; Je 7:31, 32; 32:35) Mais tarde, a fim de impedir tal atividade ali no futuro, o fiel Rei Josias mandou poluir este lugar de adoração idólatra, especialmente a parte chamada Tofete. — 2Rs 23:10.

Não É Símbolo de Tormento Eterno. Jesus Cristo associou o fogo com a Geena (Mt 5:22; 18:9; Mr 9:47, 48), assim como fez o discípulo Tiago, único escritor bíblico, além de Mateus, Marcos e Lucas, a usar esta palavra. (Tg 3:6) Alguns comentadores se empenham em relacionar esta característica de fogo na Geena com a queima de sacrifícios humanos, realizada anteriormente ao reinado de Josias, e, nesta base, sustentam que a Geena foi usada por Jesus como símbolo de tormento eterno. No entanto, visto que Jeová Deus expressou repugnância a tal prática, dizendo que era "coisa que eu não havia ordenado e que não me havia subido ao coração" (Je 7:31; 32:35), parece bem improvável que o Filho de Deus, ao considerar o julgamento divino, transformasse tal prática idólatra em base para o sentido simbólico da Geena. Pode-se notar que Deus decretou profeticamente que o Vale de Hinom serviria de lugar para a eliminação em massa de cadáveres, em vez de para a tortura de vítimas vivas. (Je 7:32, 33; 19:2, 6, 7, 10, 11) De modo que a referência à "baixada dos cadáveres e das cinzas gordurosas", em Jeremias 31:40, é em geral aceita como se referindo ao Vale de Hinom, e um portão conhecido como "o Portão dos Montes de Cinzas" evidentemente dava para a extremidade oriental do

vale, na sua juntura com a ravina do Cédron. — Ne 3:13, 14.

Portanto, a evidência bíblica a respeito da Geena em geral é paralela ao conceito tradicional de fontes rabínicas e outras. Este conceito sustenta que o Vale de Hinom era usado como lugar para a eliminação do lixo da cidade de Jerusalém. (Em Mt 5:30, *Ph* verte *gé·en·na* como "montão de lixo".) O comentador judeu David Kimhi (1160?-1235?), no seu comentário sobre o Salmo 27:13, dá a seguinte informação histórica a respeito de "Gehinnom": "E é um lugar no terreno adjacente a Jerusalém, e é um lugar repugnante, e eles lançam ali coisas impuras e cadáveres. Havia ali também um fogo contínuo para queimar as coisas impuras e os ossos dos cadáveres. Por isso, o julgamento dos iníquos é parabolicamente chamado de Gehinnom."

Símbolo da Destruição Completa. É evidente que Jesus usou a Geena como representativa da destruição total resultante do julgamento adverso por parte de Deus, não sendo assim possível uma ressurreição para a vida como alma. (Mt 10:28; Lu 12:4, 5) Os escribas e os fariseus, como classe iníqua, foram denunciados como 'objetos para a Geena'. (Mt 23:13-15, 33) Para evitar tal destruição, os seguidores de Jesus deviam livrar-se de tudo o que causasse tropeço espiritual, sendo o 'decepamento da mão ou do pé' e o 'arrancar do olho' uma representação figurativa do amortecimento destes membros do corpo quanto ao pecado. — Mt 18:9; Mr 9:43-47; Col 3:5; compare isso com Mt 5:27-30.

Pelo visto, Jesus também aludiu a Isaías 66:24 ao descrever a Geena como lugar "onde o seu gusano não morre e o fogo não se extingue". (Mr 9:47, 48) Que este quadro figurativo não é de tortura, mas, antes, de destruição completa, é evidente no fato de que o texto de Isaías não trata de pessoas vivas, mas de "*cadáveres* dos homens que transgrediram" contra Deus. Conforme a evidência disponível indica, se o Vale de Hinom era um lugar da eliminação do lixo e de cadáveres, então o fogo, talvez aumentado em intensidade pelo acréscimo de enxofre (veja Is 30:33), seria o único meio adequado para eliminar tal refugo. Onde o fogo não alcançava, proliferariam vermes, ou gusanos, consumindo tudo o que não fora destruído pelo fogo. Nesta base, as palavras de Jesus significariam que o efeito destrutivo do julgamento adverso de Deus não cessaria até se ter alcançado a destruição total.

Uso Figurado. O uso da palavra "Geena" pelo discípulo Tiago mostra que a língua indisciplinada já por si só é um mundo de injustiça e que toda a vida da pessoa pode ser afetada por palavras ardentes que aviltam o corpo de quem fala. A língua de tal, "cheia de veneno mortífero", e evidenciando assim uma condição má do coração, pode resultar em ser aquele que a usa sentenciado por Deus para ir para a simbólica Geena. — Tg 3:6, 8; compare isso com Mt 12:37; Sal 5:9; 140:3; Ro 3:13.

O uso bíblico de Geena como símbolo corresponde ao do "lago de fogo" no livro de Revelação (Apocalipse). — Re 20:14, 15; veja LAGO DE FOGO.

GE-HARASIM [Vale dos Artesãos (Artífices)]. Vale cujo nome deriva da comunidade de artesãos que moravam ali. (1Cr 4:14) A comunidade teve por "pai" a Joabe, ou foi fundada por ele, embora, evidentemente, não o Joabe do tempo de Davi. Após o exílio babilônico, foi povoada por benjamitas. (Ne 11:31, 35) Alguns geógrafos situam-na provisoriamente no uádi esh-Shellal, um amplo vale situado a uns poucos quilômetros ao SE de Tel Aviv-Yafo; outros preferem identificá-lo com Sarafand el-Kharab, ao SO do primeiro mencionado.

GELILOTE [Regiões; Circuitos; duma raiz que significa "rolar; rolar para longe"]. Lugar alistado em conexão com o termo de Benjamim. (Jos 18:17) A localização de Gelilote, descrita como "defronte da subida de Adumim", combina com a de Gilgal (Jos 15:7), motivo pelo qual alguns peritos consideram este nome como variante do da Gilgal, perto de Jericó. Outros sugerem que Gelilote é um lugar ou uma pequena região na vizinhança de Tal'at ed-Damm (Ma'ale Adummim) no uádi el Qilt, ao SO de Jericó. — Veja ADUMIM; GILGAL N.º 1.

GELO. Água em estado sólido, produzido pelo congelamento. Tanto Eliú como Jeová Deus trouxeram à atenção de Jó a maravilha do gelo, dizendo o Todo-Poderoso: "Do ventre de quem sai realmente o gelo . . .? As próprias águas ficam escondidas como que por uma pedra, e a própria superfície da água de profundeza se torna compacta." (Jó 36:1; 37:10; 38:1, 29, 30) A formação de gelo, conforme aqui mencionada, só é possível por causa de uma propriedade muitíssimo incomum da água. À medida que a água nos lagos e nos mares esfria, ela se torna mais pesada. A água mais leve, mais quente, é deslocada pela água mais pesada e ascende à superfície. Mas, quando a água como um todo atinge cerca de 4° C, este processo se inverte. A água se torna mais leve ao passo que se aproxima do ponto de congelamento e forma uma camada acima da água mais quente embaixo. Esta camada superior se transforma então em gelo, "se torna compacta". O gelo, sendo mais leve do que a água, mantém as águas abaixo dele "escondidas como que por uma pedra", protegendo assim a vida marinha. Se não fosse este fenômeno, grande parte da água dos lagos e até mesmo dos oceanos se transformaria com o tempo em gelo maciço, tornando assim a terra inóspita para a vida.

O salmista diz que Jeová "lança seu gelo como bocados". Isto, evidentemente, se refere à saraiva ou ao granizo. — Sal 147:17; veja SARAIVA.

O termo hebraico para "gelo" (*qé·rahh*) é também usado para se referir a uma temperatura de congelamento ou abaixo dela, bem como à "geada". — Je 36:30.

GELOSIA. Grade de fasquias ou sarrafos cruzados de madeira, geralmente usada para cobrir uma janela. No Oriente Médio, já por séculos, têm sido comuns as janelas com gelosias. Elas servem para manter as casas frescas por impedir os raios diretos do sol, ao passo que permitem a ventilação, e também têm contribuído favoravelmente para a aparência geral dos prédios. Algumas casas, nos tempos bíblicos, tinham janelas no andar térreo, que davam para um pátio interno, e outras davam para a rua. Estas últimas costumavam em geral estar situadas bem alto na parede ou na câmara do terraço, e tinham gelosias.

Quem estivesse na casa podia olhar para fora pela gelosia da janela e ver o que acontecia lá fora, sem ser visto pelos do outro lado. No cântico de Débora e de Baraque, a mãe do morto Sísera é representada como olhando futilmente pela janela e ansiando ver seu filho "pela gelosia". (Jz 5:1, 28) Foi pela gelosia duma janela que um observador pôde ver um "moço falto de coração" entrar em contato com uma prostituta. (Pr 7:6-13) Também, em O Cântico de Salomão (2:9), faz-se referência a 'espreitar pelas janelas, espiar pelas rótulas' da gelosia.

Algumas gelosias nas janelas evidentemente possuíam dobradiças para poderem ser abertas ou fechadas. As janelas do quarto de terraço de Daniel, através das quais ele podia ser visto orar a Jeová três vezes por dia, talvez tivessem gelosias que podiam ser abertas ou fechadas. — Da 6:10.

GEMALI [possivelmente: Desmamado (ou: Que Recebe o Tratamento Devido); ou: Dono de Camelos]. Danita, cujo filho Amiel representou a sua tribo como um dos espias enviados a Canaã. — Núm 13:12, 16.

GEMARIAS [Jeová Aperfeiçoou (Completou)].

1. "Filho de Safã, o copista"; um dos príncipes durante o reinado de Jeoiaquim (628-618 AEC). Gemarias tinha seu próprio refeitório no pátio superior do templo, e foi ali que Baruque leu em voz alta as palavras do livro ditado a ele pelo profeta Jeremias. Micaías, filho de Gemarias, ouviu a leitura inicial do livro e relatou então as palavras de Jeová aos príncipes, os quais, por sua vez, mandaram buscar Baruque, a fim de que lesse o livro para eles. Ao ouvirem as palavras do livro, aconselharam Baruque e Jeremias a se esconderem. Mais tarde, quando o livro foi lido ao Rei Jeoiaquim, Gemarias foi um dos príncipes que instaram com o rei para que não queimasse o rolo. — Je 36:10-25.

Recentemente, encontrou-se em Jerusalém um pedaço de argila que havia estado preso a um documento e tinha sido estampado com um selo. A inscrição nele rezava: "Pertencente a Gemarias [hebr.: *Gemar·yá·hu*], filho de Safã." Diz-se que esta bula é de aproximadamente o sétimo século AEC, e se presume que seu proprietário seja o Gemarias mencionado no capítulo 36 de Jeremias.

2. "Filho de Hilquias, que Zedequias, rei de Judá, enviou a Babilônia, a Nabucodonosor." Nesta ocasião, Jeremias enviou uma carta, pela mão de Gemarias e de Elasá aos judeus exilados, que haviam sido levados a Babilônia junto com Joaquim (Jeconias) em 617 AEC. — Je 29:1-3.

GENEALOGIA. Registro das linhagens e dos parentescos da família humana. Jeová Deus é o grande Genealogista ou Mantenedor dos registros de criação, começos, nascimentos e descendência. Ele é o "Pai, a quem toda família no céu e na terra deve o seu nome". (Ef 3:14, 15) Sua Palavra, a Bíblia, contém um registro exato das genealogias que desempenharam um papel importante no Seu propósito.

O homem tem o desejo inato de conhecer seus ascendentes e de manter vivo o nome da sua família. Muitas nações antigas mantiveram extensos registros genealógicos, especialmente das linhagens de seus sacerdotes e reis. Os egípcios mantiveram tais registros, assim como também os árabes. Encontraram-se tabuinhas cuneiformes de genealogias de reis da Babilônia e da Assíria. Exemplos mais recentes são as listas genealógicas dos gregos, dos celtas, dos saxões e dos romanos.

O verbo hebraico para registrar a descendência legítima é *ya·hhás*, traduzido por 'ser registrado genealogicamente' (1Cr 5:17); o substantivo aparentado é *yá·hhas*, traduzido por "registro genealógico". (Ne 7:5) O termo grego *ge·ne·a·lo·gí·a* ocorre em 1 Timóteo 1:4 e em Tito 3:9, com referência a linhagens ou "genealogias" pessoais.

O apóstolo Mateus abre seu relato evangélico com a introdução: "O livro da história [*ge·né·se·os*, forma de *gé·ne·sis*] de Jesus Cristo, filho de Davi, filho de Abraão." (Mt 1:1) A palavra grega *gé·ne·sis* significa literalmente "ascendência; origem". Este termo grego é usado pela *Septuaginta* para traduzir o hebraico *toh·le·dhóhth*, que tem o mesmo sentido básico, e, evidentemente, denota "história" nas suas numerosas ocorrências no livro de Gênesis. — Veja Gên 2:4 n.

Naturalmente, Mateus fornece mais do que apenas uma genealogia de Cristo. Ele prossegue

relatando a história do nascimento humano, do ministério, da morte e da ressurreição de Jesus. Este costume não era incomum naquele tempo, porque as mais antigas histórias gregas tinham estrutura genealógica. Naqueles tempos antigos, a história girava em torno das pessoas contidas na genealogia ou apresentadas por ela. De modo que a genealogia era uma parte importante da história, em muitos casos constituindo a introdução dela. — Veja 1Cr 1-9.

Por ocasião do julgamento no Éden, Deus fez a promessa a respeito do Descendente, ou Semente, da "mulher", que havia de esmagar a cabeça da Serpente. (Gên 3:15) Isto talvez tenha dado margem à ideia de a Semente ter ascendência humana, embora fosse só quando Abraão foi informado de que sua Semente seria o meio de abençoar todas as nações que se declarou especificamente que a linhagem da Semente seguiria um rumo terrestre. (Gên 22:17, 18) Isto tornou de máxima importância a genealogia da linhagem da família de Abraão. A Bíblia é o registro exclusivo não só da origem de Abraão, mas também de todas as nações descendentes de Sem, Cã e Jafé, filhos de Noé. — Gên 10:32.

Conforme comenta E. J. Hamlin em *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete), a tabela das nações em Gênesis é "exclusiva na literatura antiga. . . . Tal preocupação com a história não pode ser encontrada em nenhuma outra literatura sagrada do mundo". — Editado por G. Buttrick, 1962, Vol. 3, p. 515.

Objetivo dos Registros Genealógicos. Além da inclinação natural do homem, de manter um registro de nascimentos e de parentescos, a genealogia era importante para a cronologia, em especial na parte mais antiga da história da humanidade. No entanto, além disso, por causa das promessas, das profecias e dos tratos de Deus, tornou-se essencial haver um registro de certas linhagens.

Após o Dilúvio, a bênção dada por Noé indicava que os descendentes de Sem seriam divinamente favorecidos. (Gên 9:26, 27) Mais tarde, Deus revelou a Abraão que aquilo que seria chamado de seu "descendente [lit.: semente]" viria através de Isaque. (Gên 17:19; Ro 9:7) Portanto, tornou-se óbvio que a identificação desta Semente exigiria um registro genealógico meticuloso. Assim, no decorrer do tempo, a linhagem de Judá, a tribo à qual foi prometida a liderança (Gên 49:10), e especialmente a família de Davi, a linhagem real, seria meticulosamente registrada. (2Sa 7:12-16) Este registro forneceria a genealogia do Messias, a Semente (ou: Descendente), a linhagem de extraordinária importância. — Jo 7:42.

A segunda mais cuidadosamente guardada genealogia era a da tribo de Levi, com ênfase especial na família sacerdotal de Arão. — Êx 28:1-3; Núm 3:5-10.

Adicionalmente, sob a Lei, os registros genealógicos eram essenciais para se determinar os parentescos tribais para a divisão do país e os parentescos familiares para as heranças individuais de terra. Serviam o objetivo necessário de identificar o parente mais próximo como o *go·'él,* o habilitado para o casamento de cunhado (De 25:5, 6), para resgatar seu parente (Le 25:47-49) e como vingador de sangue no assassino (Núm 35:19). Também, o pacto da Lei proibia casamentos em certos graus de consanguinidade ou afinidade, o que exigia conhecimento dos parentescos genealógicos. — Le 18:6-18.

A forma estrita com que os israelitas se apegavam a estas genealogias é ilustrada na situação que surgiu após o retorno de Babilônia, quando alguns, supostamente de ascendência sacerdotal, não puderam encontrar seu registro. Zorobabel mandou que não comessem das coisas santíssimas fornecidas para o sacerdócio, até que pudessem comprovar publicamente a sua genealogia. (Ne 7:63-65) O registro das pessoas incluía os netineus, porque eles, embora não fossem israelitas, eram oficialmente um grupo devotado ao serviço no templo. — Ne 7:46-56.

Quanto à cronologia, na maioria dos casos, as listas genealógicas de modo algum objetivam fornecer dados completos. Não obstante, muitas vezes são de ajuda na cronologia para a verificação de certos pontos dela ou para suprir pormenores importantes. Nem podem as listas genealógicas usualmente ser consideradas como indicadores do crescimento da população, porque, em muitos casos, certos elos intermediários são omitidos quando não são necessários para a respectiva genealogia. E, visto que as genealogias usualmente não contêm os nomes de mulheres, não estão alistados os nomes das esposas e das concubinas que um homem talvez tivesse; igualmente, nem todos os seus filhos com estas esposas talvez sejam mencionados; mesmo alguns dos filhos da esposa primária podem ocasionalmente estar omitidos.

Desde Adão Até o Dilúvio. A Bíblia oferece evidência da existência de listas de parentescos familiares desde o início do homem. Por ocasião do nascimento de Sete, filho de Adão, Eva disse: "Deus designou outro descendente [lit.: semente] em lugar de Abel, visto que Caim o matou." (Gên 4:25) Representantes da linhagem iniciada por Sete sobreviveram ao Dilúvio. — Gên 5:3-29, 32; 8:18; 1Pe 3:19, 20.

Desde o Dilúvio Até Abraão. A linhagem de Sem, filho de Noé, que recebeu a bênção de Noé, produziu Abrão (Abraão), o "amigo de Jeová". (Tg 2:23) Esta genealogia, junto com a antediluviana já mencionada, constitui o único meio de se determinar a cronologia da história do homem até Abraão. Na lista antediluviana, o registro passa pela linhagem de Sete, e na lista pós-diluviana, passa por Sem. Especifica coerentemente o tempo desde o nascimento de certo homem até o nascimento do seu filho. (Gên 11:10-24, 32; 12:4) Não existem outras extensas listas genealógicas que abranjam este período histórico — o que indica que estas listas têm o objetivo duplo de prover genealogia e cronologia. Em alguns outros casos, a colocação de eventos específicos na corrente do tempo é conseguida por meio de informações genealógicas. — Veja CRONOLOGIA (Desde 2370 AEC até o pacto com Abraão).

Desde Abraão Até Cristo. Abraão e Sara, pela intervenção do próprio Deus, tiveram um filho, Isaque, por meio de quem havia de vir o prometido "descendente [semente]". (Gên 21:1-7; He 11:11, 12) De Jacó (Israel), filho de Isaque, descenderam as originais 12 tribos. (Gên 35:22-26; Núm 1:20-50) Judá havia de ser a tribo régia, restringindo-se isso mais tarde para a família de Davi. Os descendentes de Levi tornaram-se a tribo sacerdotal, ficando o próprio sacerdócio restrito à linhagem de Arão. Para comprovar seu direito legal ao trono, Jesus Cristo, o Rei, tinha de ser identificado como da família de Davi e da linhagem de Judá. Mas, visto que o seu sacerdócio, por juramento de Deus, era à maneira de Melquisedeque, não exigia ascendência levítica. — Sal 110:1, 4; He 7:11-14.

Outras Importantes Listas Genealógicas. Além da linhagem descendente de Adão até Jesus Cristo e as extensas genealogias dos 12 filhos de Jacó, há registros genealógicos dos primórdios dos povos aparentados com Israel. Estes incluem os irmãos de Abraão (Gên 11:27-29; 22:20-24); os filhos de Ismael (Gên 25:13-18); Moabe e Amom, que eram os filhos de Ló, sobrinho de Abraão (Gên 19:33-38); os filhos de Abraão com Quetura, dos quais descenderam Midiã e outras tribos (Gên 25:1-4); e a posteridade de Esaú (Edom) (Gên 36:1-19, 40-43).

Estas nações são importantes por causa do seu parentesco com Israel, o povo escolhido de Deus. Tanto Isaque como Jacó tomaram esposas da família do irmão de Abraão. (Gên 22:20-23; 24:4, 67; 28:1-4; 29:21-28) Deus designou territórios às nações de Moabe, Amom e Edom, que confinavam com Israel, e Israel foi informado a não usurpar a herança de terras desses povos, nem interferir neles. — De 2:4, 5, 9, 19.

Arquivos Oficiais. Parece que, em Israel, além dos registros mantidos pelas próprias famílias, guardavam-se registros nacionais de genealogias. Em Gênesis, capítulo 46, encontramos a lista dos nascidos na família de Jacó até o tempo da entrada de Jacó no Egito, e, evidentemente, até a sua morte. Em Êxodo 6:14-25, aparece uma genealogia primariamente dos descendentes de Levi, e, pelo visto, copiada de um registro anterior. O primeiro recenseamento nacional foi feito no ermo de Sinai, em 1512 AEC, no segundo ano depois da sua partida do Egito, ocasião em que se reconheceu sua ascendência "quanto às suas famílias na casa de seus pais". (Núm 1:1, 18; veja também Núm 3.) O único outro recenseamento nacional divinamente autorizado de Israel, de que há registro antes do exílio, é aquele feito uns 39 anos depois, nas planícies de Moabe. — Núm 26.

À parte das genealogias registradas nos escritos de Moisés, há listas tais como as feitas por outros cronistas oficiais, inclusive por Samuel, que foi o escritor de Juízes, de Rute e de parte de Primeiro Samuel; Esdras, que escreveu Primeiro e Segundo Crônicas, e o livro de Esdras; e Neemias, escritor do livro que leva o seu nome. Há também evidência dentro destes escritos a respeito de outros genealogistas: Ido (2Cr 12:15) e Zorobabel, que evidentemente providenciou que se fizessem listas genealógicas dos israelitas repatriados. (Esd 2) Durante o reinado do justo Rei Jotão, houve um alistamento genealógico das tribos de Israel que moravam na terra de Gileade. — 1Cr 5:1-17.

Essas genealogias foram cuidadosamente preservadas até o começo da Era Comum. Isto é provado pelo fato de que cada família de Israel podia voltar para a cidade da casa de seu pai, a fim de ser registrada em acatamento do decreto de César Augusto, pouco antes do nascimento de Jesus. (Lu 2:1-5) Também, Zacarias, pai de João, o Batizador, é indicado como fazendo parte da turma sacerdotal de Abias, e Elisabete, mãe de João, como uma das filhas de Arão. (Lu 1:5) Menciona-se que Ana, a profetisa, era "da tribo de Aser". (Lu 2:36) E, naturalmente, as listas extensas dos antepassados de Jesus, em Mateus, capítulo 1, e Lucas, capítulo 3, tornam claro que tais registros eram guardados em arquivos públicos, disponíveis para consulta.

O historiador Josefo dá testemunho da existência de registros genealógicos oficiais, judaicos, ao dizer: "Minha família não é de pouca monta, pois sua ascendência remonta até antepassados sacerdotais. . . . No entanto, meus antepassados não somente eram sacerdotes, mas pertenciam à primeira das vinte e quatro turmas — uma distinção especial — e ao mais distinto dos seus clãs constituintes." Daí, depois de salientar que sua mãe descendia de

Asamoneus, ele conclui: "Com tal ascendência, que cito conforme a encontro registrada nos registros públicos, posso ficar alheio aos pretensos detratores da minha família." — *The Life* (A Vida), 1, 2, 6, (1).

As genealogias oficiais dos judeus foram destruídas, não pelo Rei Herodes, o Grande, conforme sustentava Africano, no começo do terceiro século, mas evidentemente pelos romanos, por ocasião da destruição de Jerusalém, em 70 EC. (*Against Apion* [Contra Apião], de F. Josefo, I, 30-38 [7]; *The Jewish War* [A Guerra Judaica], II, 426-428 [xvii, 6]; VI, 354 [vi, 3]) Desde aquele tempo, os judeus não conseguem comprovar sua ascendência, nem mesmo nas duas linhagens mais importantes, a de Davi e a de Levi.

Identificação dos Parentescos. Na determinação dos parentescos, frequentemente é necessário verificar o contexto ou fazer um confronto de listas paralelas ou de textos de partes diferentes da Bíblia. Por exemplo, "filho" pode na realidade significar neto, ou apenas descendente. (Mt 1:1) Novamente, uma lista de nomes pode parecer ser o registro de irmãos, filhos do mesmo homem. Um exame mais detido e a comparação com outros textos, porém, pode mostrar que é o registro duma linhagem genealógica, dando os nomes de alguns filhos, e também de alguns netos ou descendentes posteriores. Gênesis 46:21, evidentemente, alista tanto os filhos como os netos de Benjamim como "filhos", conforme se pode ver na comparação com Números 26:38-40.

A mesma situação é encontrada até nas genealogias de algumas das famílias principais. Por exemplo, 1 Crônicas 6:22-24 alista dez "filhos de Coate". Mas, no versículo 18 , e em Êxodo 6:18, encontramos apenas quatro filhos atribuídos a Coate. E o exame do contexto mostra que a lista dos "filhos de Coate", em 1 Crônicas 6:22-24, é na realidade parte duma genealogia de *famílias* da linhagem de Coate, que tinham membros representativos presentes para serem designados por Davi para certos deveres no templo.

Inversamente, "pai" pode significar "avô" ou mesmo predecessor real. (Da 5:11, 18) Em muitos textos, tais como Deuteronômio 26:5; 1 Reis 15:11, 24; e 2 Reis 15:38, a palavra hebraica *'av* (pai) é também usada no sentido de "ancestral" ou "antepassado". De modo similar, as palavras hebraicas *'em* (mãe) e *bath* (filha) são às vezes usadas respectivamente para "avó" e para "neta". — 1Rs 15:10, 13.

Cidades, e nomes no plural. Em algumas listas talvez se diga que determinado homem é o "pai" de certa cidade, como em 1 Crônicas 2:50-54, onde, por exemplo, Salma é chamado de "pai de Belém", e Sobal, de "pai de Quiriate-Jearim". Evidentemente, as cidades de Belém e de Quiriate-Jearim ou foram fundadas por estes homens, ou foram povoadas pelos descendentes deles. A mesma lista reza adicionalmente: "Os filhos de Salma foram Belém e os netofatitas, Atrote-Bete-Joabe e metade dos manaatitas, os zoritas". (1Cr 2:54) Aqui, netofatitas, manaatitas e zoritas evidentemente eram famílias.

Em Gênesis 10:13, 14, os nomes dos descendentes de Mizraim têm o que parecem ser formas plurais. Sugeriu-se que eles representam os nomes de famílias ou de tribos, em vez de pessoas. Todavia, deve-se ter em mente que outros nomes, na forma dual, tais como Efraim, Apaim, Diblaim e também o já mencionado Mizraim, filho de Cã, se referem, cada um, a uma pessoa. — Gên 41:52; 1Cr 2:30, 31; Os 1:3.

Listas abreviadas. Com frequência, os escritores bíblicos abreviam muito uma lista genealógica, evidentemente mencionando apenas chefes de família das casas de maior destaque, personagens importantes ou pessoas mais importantes para a história em consideração. Às vezes, tudo o que o cronista queria mostrar era que determinada pessoa descendia de certo antepassado remoto; de modo que podia deixar fora muitos nomes intermediários.

Um exemplo de tal condensação é encontrado na cronologia do próprio Esdras. (Esd 7:1-5) Ele registra sua ascendência de Arão, o sumo sacerdote, mas numa lista paralela, em 1 Crônicas 6:3-14, aparecem diversos nomes nos versículos 7 a 10 que não constam em Esdras 7:3. É provável que Esdras fez isso para evitar uma repetição desnecessária e para abreviar a longa lista de nomes. Ainda assim, a lista era perfeitamente adequada para provar ter ascendência sacerdotal. Esdras disse que ele era "filho" de Seraías, significando que era seu descendente, porque deve ter sido bisneto de Seraías, ou possivelmente seu trineto. Seraías era sumo sacerdote e foi morto por Nabucodonosor por ocasião do exílio para Babilônia (607 AEC), sendo seu filho Jeozadaque levado ao exílio. (2Rs 25:18-21; 1Cr 6:14, 15) Josué (Jesua), o sumo sacerdote, que retornou 70 anos mais tarde com Zorobabel, era neto de Seraías. (Esd 5:2; Ag 1:1) Esdras viajou a Jerusalém 69 anos depois disso, o que tornaria impossível ser Esdras filho direto de Seraías e irmão de Jeozadaque.

Outra coisa que aprendemos por comparar genealogias neste caso é que Esdras, embora descendesse de Arão através de Seraías, evidentemente não era *daquela* linhagem de Seraías em que o cargo de sumo sacerdote era hereditário, a saber, de Jeozadaque. A linhagem de sumo sacerdote, de Seraías, passava por Josué (Jesua), Joiaquim e Eliasibe, sendo este último sumo sacerdote durante a governança de Neemias. Portanto, Esdras alcançou

seu objetivo com a sua genealogia abreviada, fornecendo apenas nomes suficientes para provar sua posição na linhagem de Arão. — Ne 3:1; 12:10.

Alguns Motivos de Haver Variações nas Listas. O filho que tivesse morrido sem prole frequentemente não era mencionado; em alguns casos, o homem pode ter tido uma filha, mas não um filho, e a herança talvez fosse transmitida através da filha que, ao se casar, passava a estar sob outro chefe de família na mesma tribo. (Núm 36:7, 8) Ocasionalmente, a genealogia podia incluir uma família de menor destaque sob outro chefe de família, de modo que tal família menor não está alistada. Portanto, não ter filhos, a transmissão da herança através de mulheres, talvez a adoção, ou não se estabelecer uma casa ancestral separada fizeram com que alguns nomes fossem omitidos das listas genealógicas, ao passo que novas casas formadas talvez acrescentassem novos nomes às listas. Portanto, é óbvio que os nomes numa genealogia posterior possivelmente diferissem em muitos pontos dos constantes numa lista anterior.

Vários chefes de família podem constar no que parece ser uma lista de irmãos, mas que na realidade pode incluir sobrinhos, como quando, no caso da "adoção" dos filhos de José, Jacó disse: "Efraim e Manassés tornar-se-ão meus, iguais a Rubem e Simeão." (Gên 48:5) Portanto, mais tarde, Efraim e Manassés são contados ao lado dos seus tios como cabeças tribais. — Núm 2:18-21; Jos 17:17.

Neemias, capítulo 10, apresenta vários nomes dos que atestaram, com selo, um "arranjo fidedigno" para cumprir os mandamentos de Deus. (Ne 9:38) Nestas listas, os nomes indicados não são necessariamente os das pessoas que entraram nos acordos, mas podem referir-se às casas envolvidas, mencionando-se o cabeça ancestral. (Veja Esd 10:16.) Isto talvez seja indicado por muitos dos nomes alistados serem os mesmos que os alistados como retornando de Babilônia 80 anos antes, com Zorobabel. Assim, embora os presentes, em alguns casos, possam ter tido o mesmo nome que o cabeça ancestral, eles talvez fossem apenas representantes das casas ancestrais alistadas por esses nomes.

Repetição de nomes. Bem frequentemente repete-se o mesmo nome numa mesma lista genealógica. O uso do mesmo nome para um descendente posterior, sem dúvida, era um método que facilitava a esta pessoa identificar sua linhagem, embora, naturalmente, às vezes houvesse pessoas do mesmo nome em linhagens de outras famílias. Alguns dos muitos casos de tal recorrência de nomes na mesma linhagem ancestral são: Zadoque (1Cr 6:8, 12), Azarias (1Cr 6:9, 13, 14) e Elcana. — 1Cr 6:34-36.

Em diversos casos, os nomes que aparecem em listas paralelas diferem. Isto talvez se deva a que certas pessoas tinham mais de um nome, como, por exemplo, Jacó, que também era chamado "Israel". (Gên 32:28) Por outro lado, também, talvez houvesse uma ligeira alteração na grafia do nome, o que ocasionalmente dava até mesmo um significado diferente ao nome. Alguns exemplos disso são: Abrão (que significa "Pai É Enaltecido (Exaltado)") e Abraão (que significa "Pai Duma Multidão)"), Sarai (possivelmente: "Contenciosa") e Sara ("Princesa"). Eliú, antepassado do profeta Samuel, parece também ter sido chamado Eliabe e Eliel. — 1Sa 1:1; 1Cr 6:27, 34.

Nas Escrituras Gregas Cristãs, empregavam-se às vezes cognomes, como no caso de Simão Pedro, que era chamado Cefas, nome que provém do equivalente aramaico do grego para Pedro (Lu 6:14; Jo 1:42); havia também João Marcos. (At 12:12) Talvez se desse à pessoa determinado nome por causa de alguma característica. Simão, "o Cananita", (também chamado de "zeloso"), distingue este apóstolo do apóstolo Simão Pedro. (Mt 10:4; Lu 6:15) Em alguns casos, faz-se a diferenciação por expressões tais como "Tiago, filho de Alfeu", distinguindo-o de Tiago, filho de Zebedeu e irmão de João, o apóstolo. (Mt 10:2, 3) Talvez se acrescentasse a cidade, o distrito ou o país de que a pessoa era originária, como no caso de José de Arimateia, e Judas, o galileu. (Mr 15:43; At 5:37) Acredita-se que Judas Iscariotes signifique Judas, "Homem de Queriote". (Mt 10:4) Os mesmos métodos foram empregados nas Escrituras Hebraicas. (Gên 25:20; 1Sa 17:4, 58) Talvez se fornecesse o nome do irmão da pessoa para esclarecer a identidade desta. (Jo 1:40) Mulheres com o mesmo nome eram similarmente diferenciadas por se mencionar também o nome do pai, da mãe, de irmão, irmã, marido ou filho. — Gên 11:29; 28:9; 36:39; Jo 19:25; At 1:14; 12:12.

Tanto nas Escrituras Hebraicas como nas Escrituras Gregas Cristãs, talvez se usasse o nome de família ou o título, determinando-se a identificação da pessoa pelo seu nome individual, ou então pelo tempo e pelo evento histórico com que a pessoa era associada. Por exemplo, Abimeleque, evidentemente, ou era o nome pessoal, ou então o título de três reis filisteus, comparável ao uso de "Faraó" entre os egípcios. (Gên 20:2; 26:26; 40:2; Êx 1:22; 3:10) O Abimeleque ou o Faraó em consideração, portanto, seria identificado pelo tempo e pelas circunstâncias. Herodes era nome de família; César era nome de família que se tornou título. Quando alguém se referia a um dos Herodes (e havia perigo de ambiguidade) podia indicar a pessoa pretendida por usar apenas seu nome pessoal, tal como Agripa, ou por combinar o nome pessoal ou o título

adicional com Herodes, tal como Herodes Ântipas, Herodes Agripa — e similarmente no caso dos césares, como César Augusto, Tibério César. — Lu 2:1; 3:1; At 25:13.

Nomes de Mulheres. Mulheres eram mencionadas ocasionalmente nos registros genealógicos, quando havia um motivo histórico para isso. Em Gênesis 11:29, 30, menciona-se Sarai (Sara), evidentemente pelo motivo de que a prometida Semente viria por meio dela, não por meio de outra mulher de Abraão. É possível que Milca foi mencionada na mesma passagem por ser a avó de Rebeca, esposa de Isaque, mostrando assim que a linhagem de Rebeca provinha de parentes de Abraão, visto que Isaque não devia ter esposa procedente das outras nações. (Gên 22:20-23; 24:2-4) Em Gênesis 25:1, apresenta-se o nome de Quetura, esposa posterior de Abraão. Isto mostra que Abraão se casou de novo, após o falecimento de Sara, e que sua faculdade procriativa ainda estava ativa mais de 40 anos depois da sua milagrosa renovação por Jeová. (Ro 4:19; Gên 24:67; 25:20) Revela também a relação de parentesco de Midiã e de outras tribos árabes com Israel.

Mencionam-se Leia, Raquel e as concubinas de Jacó, junto com os filhos que elas deram à luz. (Gên 35:21-26) Isto nos ajuda a entender os tratos posteriores de Deus com estes filhos. Por motivos similares, encontramos nos registros genealógicos os nomes de outras mulheres. Seus nomes talvez fossem incluídos quando se transmitia uma herança por meio delas. (Núm 26:33) Naturalmente, Tamar, Raabe e Rute se destacam. Em cada caso, há algo notável na maneira em que estas mulheres passaram a figurar na ascendência do Messias, Jesus Cristo. (Gên 38; Ru 1:3-5; 4:13-15; Mt 1:1-5) Entre outros casos da menção de mulheres nas listas genealógicas encontram-se 1 Crônicas 2:35, 48, 49; 3:1-3, 5.

Genealogia e Gerações. Em algumas genealogias, encontramos os nomes dum homem e de seus descendentes alistados até os trinetos. De um ponto de vista, estes poderiam ser contados como quatro ou cinco gerações. No entanto, o homem mencionado primeiro talvez chegasse a ver todas estas gerações de descendentes. Assim, do seu ponto de vista, uma "geração" podia significar o período desde o seu próprio nascimento até a sua morte, ou até o descendente mais remoto que o homem chegasse a ver. Caso se refira a este tipo de "geração", então, naturalmente, envolveria um período muito mais longo do que no caso do anterior ponto de vista mencionado.

Para ilustrar: Adão viveu 930 anos, tendo filhos e filhas. Durante este tempo, ele viu pelo menos oito gerações de seus descendentes. No entanto, seu próprio período de vida era coincidente em parte com o de Lameque, pai de Noé, ou estava vinculado com o dele. Assim, deste ponto de vista, o Dilúvio ocorreu na terceira geração da história humana. — Gên 5:3-32.

Encontramos na Bíblia alguns casos deste último método de cálculo. Jeová prometeu a Abraão que a sua semente (ou descendência) se tornaria residente forasteiro numa terra que não era dela, e que voltaria a Canaã "na quarta geração". (Gên 15:13, 16) O recenseamento registrado em Números, capítulos 1-3, indica que deve ter havido muitas gerações de pai a filho durante sua estada de 215 anos no Egito, sendo o total dos homens de 20 anos para cima, pouco depois do Êxodo, 603.550 (além dos da tribo de Levi). Mas as 'quatro gerações' de Gênesis 15:16, contadas desde o tempo da entrada no Egito até o Êxodo, poderiam ser calculadas como segue: (1) Levi, (2) Coate, (3) Anrão, (4) Moisés. (Êx 6:16, 18, 20) Estas pessoas viveram em média bem mais de cem anos. Cada uma destas quatro "gerações" viu assim numerosos descendentes, possivelmente até trinetos ou mais, concedendo-se 20 ou às vezes 30 anos do pai até o nascimento do seu primeiro filho. Isto explicaria como 'quatro gerações' podiam presenciar o surgimento de uma população tão grande até o tempo do Êxodo. — Veja ÊXODO.

Outro problema para os peritos bíblicos refere-se ao mesmo recenseamento. Em Números 3:27-28, declara-se que quatro famílias descenderam de Coate, sendo o total, na época do Êxodo, o elevado número de 8.600 homens (8.300, em alguns MSS da *LXX*) de um mês de idade para cima. Assim, pareceria que Moisés, nesta época, tinha milhares de irmãos, primos e sobrinhos. Alguns concluíram disso que Moisés não era filho de Anrão, filho de Coate, mas de outro Anrão, tendo decorrido várias gerações entre eles, a fim de conceder tempo suficiente para o desenvolvimento de uma população masculina tão grande em apenas quatro famílias coatitas até o tempo do Êxodo dos israelitas do Egito.

Mas o problema pode ser resolvido de duas maneiras. Primeiro, nem todos os filhos dum homem eram sempre mencionados, conforme já ilustrado. Portanto, é possível que os quatro filhos mencionados de Coate tiveram mais filhos do que os especificamente alistados. Segundo, embora Levi, Coate, Anrão e Moisés representem quatro gerações do ponto de vista de seus quatro períodos de vida, cada um deles podia ter visto diversas gerações durante a sua vida. Assim, mesmo que em cada caso concedamos 60 anos entre o nascimento de Levi e de Coate, entre o de Coate e Anrão, e entre o de Anrão e Moisés, muitas gerações podem ter nasci-

do dentro de cada período de 60 anos. Moisés pode ter visto sobrinhos-trinetos e possivelmente até os filhos deles, até a época do Êxodo. Por isso, o total de 8.600 (ou, possivelmente, 8.300) não exigiria outro Anrão entre Anrão, filho de Coate, e Moisés.

Surge uma questão relacionada com a ascendência da Semente prometida, o Messias, na genealogia de Nasom, que era maioral da tribo de Judá após o Êxodo. Em Rute 4:20-22, Jessé é o quinto elo de Nasom a Davi. O período desde o Êxodo até Davi é de aproximadamente 400 anos. Isto significaria que a idade média de cada um destes antepassados de Davi possivelmente era de 100 anos (assim como a de Abraão) na época do nascimento do seu filho. Isto não seria impossível, e talvez tenha ocorrido. Estes filhos, alistados no livro de Rute, não precisavam ser os primogênitos, assim como Davi não foi o primogênito, mas o mais jovem dos vários filhos varões de Jessé. Também, Jeová pode ter dado à linhagem da Semente esta trajetória quase milagrosa, para que se pudesse ver, em retrospectiva, que em tudo isso fora Ele quem dirigira os assuntos da Semente prometida, assim como Ele fizera definitivamente nos casos de Isaque e de Jacó.

Novamente, pode ter acontecido que houve omissões intencionais de nomes nesta parte de 400 anos da genealogia messiânica, registrada também em 1 Crônicas 2:11-15; Mateus 1:4-6 e Lucas 3:31, 32. Mas, o fato de que todas as listas concordam nesta parte da genealogia pode significar que não se omitiram nomes. Não obstante, mesmo que os cronistas que compilaram estas listas omitissem certos nomes não considerados importantes ou necessários para o seu objetivo, isso não constituiria problema, porque presumir o acréscimo de diversas gerações intermediárias não violaria outras declarações ou a cronologia da Bíblia.

A Genealogia Bíblica É Fidedigna. O estudante cuidadoso e sincero da genealogia bíblica não acusará os cronistas bíblicos de descuido, inexatidão ou exagero, no afã de glorificar a sua nação, uma tribo ou uma pessoa. Deve-se ter em mente que os que incluíram genealogias nos seus escritos (por exemplo, Esdras e Neemias) recorreram ao arquivo nacional e obtiveram sua matéria das fontes oficiais que lhes estavam disponíveis. (Veja CRÔNICAS, OS LIVROS DAS.) Encontraram ali as informações que preenchiam suas necessidades. Usaram estas listas para provar satisfatoriamente a todos o que era necessário provar *naquele tempo*. Evidentemente, suas listas genealógicas foram plenamente aceitas por aqueles que viviam naquele tempo, que tinham acesso aos fatos e aos registros. Por conseguinte, temos de reconhecer a situação com a qual lidavam. Esdras e Neemias lidavam com esses assuntos em tempos de reorganização, e as genealogias que compilaram eram essenciais para o funcionamento de coisas vitais para a existência da nação.

LISTAS BÍBLICAS DA GENEALOGIA DE JESUS

Gênesis e Rute	1 Crônicas Caps 1, 2, 3	Mateus Cap 1	Lucas Cap 3
Adão	Adão		Adão
Sete	Sete		Sete
Enos	Enos		Enos
Quenã	Quenã		Cainã
Malalel	Malalel		Malaleel
Jarede	Jarede		Jarede
Enoque	Enoque		Enoque
Metusalém	Metusalém		Metusalém
Lameque	Lameque		Lameque
Noé	Noé		Noé
Sem	Sem		Sem
Arpaxade	Arpaxade		Arpaxade
			Cainã
Selá	Selá		Selá
Éber	Éber		Éber
Pelegue	Pelegue		Pelegue
Reú	Reú		Reú
Serugue	Serugue		Serugue
Naor	Naor		Naor
Tera	Tera		Tera
Abrão (Abraão)	Abraão	Abraão	Abraão
Isaque	Isaque	Isaque	Isaque
Jacó (Israel)	Jacó	Jacó	Jacó
Judá (e Tamar)	Judá	Judá (e Tamar)	Judá
Peres	Peres	Peres	Peres
Esrom	Esrom	Esrom	Esrom
Rão	Rão	Rão	Arni (Rão?)
Aminadabe	Aminadabe	Aminadabe	Aminadabe
Nasom	Nasom	Nasom	Nasom
Salmom	Salmom (Salma, 1Cr 2:11)	Salmom (e Raabe)	Salmom
Boaz (e Rute)	Boaz	Boaz (e Rute)	Boaz
Obede	Obede	Obede	Obede
Jessé	Jessé	Jessé	Jessé
Davi	Davi	Davi (e Bate-Seba)	Davi

LISTAS DA GENEALOGIA DE JESUS (*cont.*)

1 Crônicas Caps 1, 2, 3	Mateus Cap 1	Lucas Cap 3
Salomão	Salomão	Natã[1]
Roboão	Roboão	Matatá
Abias	Abias	Mena
Asa	Asa	Meleá
Jeosafá	Jeosafá	Eliaquim
Jeorão	Jeorão	Jonã
Acazias		José
Jeoás		Judas
Amazias		Simeão
Azarias (Uzias)	Uzias (Azarias)	Levi
Jotão	Jotão	Matate
Acaz	Acaz	Jorim
Ezequias	Ezequias	Eliézer
Manassés	Manassés	Jesus
Amom	Amom	Er
Josias	Josias	Elmadã
Jeoiaquim		Cosã
Jeconias (Joaquim)	Jeconias	Adi
		Melqui
		Néri
Sealtiel (Pedaías)[2]	Sealtiel	Sealtiel[3]
Zorobabel[4]	Zorobabel	Zorobabel
		Resa
	Abiúde	Joanã
		Jodá
	Eliaquim	Joseque
		Semei
	Azor	Matatias
		Maate
	Sadoque	Nagai
		Esli
	Aquim	Naum
		Amós
	Eliúde	Matatias
		José
	Eleazar	Janai
		Melqui
	Matã	Levi
		Matate
	Jacó	Eli (pai de Maria)
	José	José (genro de Eli)
	Jesus (filho adotivo)	Jesus (filho de Maria)

[1] Com Natã, Lucas começa a alistar a genealogia através da linhagem materna de Jesus, ao passo que Mateus prossegue com a linhagem paterna.

[2] Zorobabel, evidentemente, era filho do próprio Pedaías e filho legal de Sealtiel, por casamento de cunhado; ou foi criado por Sealtiel após a morte de seu pai, Pedaías, e foi reconhecido legalmente como filho de Sealtiel. — 1Cr 3:17-19; Esd 3:2; Lu 3:27.

[3] Sealtiel, filho de Jeconias, possivelmente era genro de Néri. — 1Cr 3:17; Lu 3:27.

[4] As linhagens se encontram em Sealtiel e Zorobabel, separando-se depois. Esta separação pode ter acontecido por meio de dois descendentes diferentes de Zorobabel, ou por Resa ou Abiúde terem sido genros.

Tais listas genealógicas forçosamente variavam de um período para outro; novos nomes eram acrescentados e outros omitidos; frequentemente, apenas os mais importantes chefes de família eram mencionados nas listas que tratavam do passado mais remoto. Em alguns casos, nomes menos importantes talvez aparecessem em certas listas, por terem sido de interesse naquela época. As fontes empregadas em alguns casos possivelmente tenham fornecido apenas listas parciais. Algumas partes talvez faltassem, ou o próprio cronista pode ter omitido partes porque não eram necessárias para os seus objetivos. E não são necessárias para os nossos objetivos hoje.

Em alguns casos, talvez se introduzissem no texto erros de copista, especialmente na grafia de nomes. Mas estes não constituem problemas que influam significativamente nas linhagens necessárias para o nosso entendimento da Bíblia; nem afetam os fundamentos do cristianismo.

Um exame cuidadoso da Bíblia eliminará a ideia falsa, às vezes apresentada, de que as genealogias antigas nos capítulos 5 e 11 de Gênesis, e em outros livros bíblicos, contêm nomes imaginários ou fictícios, para acomodar alguma trama do cronista. Esses cronistas eram servos dedicados de Jeová, não nacionalistas; preocupavam-se com o nome de Jeová e os tratos dele com o Seu povo. Além disso, não apenas escritores bíblicos mencionaram muitas dessas pessoas como reais, mas Jesus Cristo também o fez. (Is 54:9; Ez 14:14, 20; Mt 24:38; Jo 8:56; Ro 5:14; 1Co 15:22, 45; 1Ti 2:13, 14; He 11:4, 5, 7, 31; Tg 2:25; Ju 14) Refutar todo este testemunho significaria acusar o Deus da verdade de mentir, ou de necessitar de algum artifício ou expediente para promover a crença na sua Palavra. Significaria também negar a inspiração da Bíblia.

Conforme declara o apóstolo: “Toda a Escritura é inspirada por Deus e proveitosa para ensinar, para repreender, para endireitar as coisas, para disciplinar em justiça, a fim de que o homem de Deus seja plenamente competente, completamente equipado para toda boa obra.” (2Ti 3:16, 17) Portanto, podemos confiar plenamente nas genealogias registradas na Bíblia. Elas forneceram estatísticas vitais não só para o tempo em que foram escritas, mas também para nós hoje. Por meio delas, temos plena garantia genealógica de que Jesus Cristo é a prometida, há muito aguardada, Semente de Abraão. Somos grandemente ajudados a determinar a cronologia que remonta até Adão, algo que não se encontra em nenhuma outra fonte. Sabemos que Deus “fez de um só homem toda nação dos homens, para morarem sobre a superfície inteira da terra”. (At 17:26) Vemos, deveras, que, “quando o

Altíssimo deu às nações uma herança, quando separou uns dos outros os filhos de Adão, passou a fixar o termo dos povos com respeito ao número dos filhos de Israel" (De 32:8), e entendemos como as nações são aparentadas.

Por conhecer a origem da humanidade, que Adão era originalmente "filho de Deus", e que todos descendemos de Adão (Lu 3:38), podemos entender claramente a declaração: "Assim como por intermédio de um só homem entrou o pecado no mundo, e a morte por intermédio do pecado, e assim a morte se espalhou a todos os homens, porque todos tinham pecado." (Ro 5:12) Também, este conhecimento torna compreensível de que modo Jesus Cristo pode ser "o último Adão" e o "Pai Eterno", e como pode ser que, "assim como em Adão todos morrem, assim também em Cristo todos serão vivificados". (Is 9:6; 1Co 15:22, 45) Podemos entender melhor o propósito de Deus, de fazer homens obedientes retornar à relação de "filhos de Deus". (Ro 8:20, 21) Observamos que a benevolência de Jeová é expressa para com aqueles que o amam e que guardam os Seus mandamentos, "até mil gerações". (De 7:9) Observamos a sua veracidade qual Deus que cumpre seus pactos, e sua cuidadosa preservação dum registro histórico, em que podemos com segurança basear nossa fé. A genealogia, bem como outros aspectos da Bíblia, provam que Deus é o grande Registrador e Preservador da história. — Veja GENEALOGIA DE JESUS CRISTO.

Conselho de Paulo a Respeito de Genealogias. O apóstolo Paulo, escrevendo por volta de 61-64 EC, disse a Timóteo que não prestasse atenção a "histórias falsas e a genealogias, que acabam em nada, mas que fornecem mais questões para pesquisa do que uma dispensação de algo por Deus em conexão com a fé". (1Ti 1:4) A força deste aviso é melhor avaliada quando sabemos os extremos a que os judeus posteriormente iam na pesquisa de genealogias e quão minuciosamente investigavam qualquer possível discrepância. O Talmude Babilônico (*Pesahim* 62*b*) faz a declaração de que "entre '*Azel*' e '*Azel*' [1 Crônicas 8:38-9:44, um trecho genealógico da Bíblia], eles estavam carregados com quatrocentos camelos de interpretações exegéticas!" — *Hebrew-English Edition of the Babylonian Talmud* (Edição Hebraico-Inglês do Talmude Babilônico), traduzido por H. Freedman, Londres, 1967.

Não tinha sentido empenhar-se em estudar e em discutir tais assuntos, e ainda mais na época em que Paulo escreveu a Timóteo. Não era mais vital manter registros genealógicos para provar a linhagem da pessoa, visto que Deus não reconhecia mais nenhuma diferença entre judeus e gentios na congregação cristã. (Gál 3:28) E os registros genealógicos já tinham confirmado a ascendência de Cristo através da linhagem de Davi. Também, não demoraria muito, depois de Paulo escrever esta admoestação, até Jerusalém ser destruída, e junto com ela, os registros judaicos. Deus não os preservou. Por conseguinte, Paulo estava ansioso que Timóteo e as congregações não fossem desviados para gastar tempo em pesquisas e em controvérsias a respeito de assuntos da linhagem pessoal, que nada contribuíam para a fé cristã. A genealogia fornecida pela Bíblia é suficiente para provar o Messiado de Cristo, que é a questão genealógica de importância primária para os cristãos. As outras genealogias bíblicas constituem testemunho da autenticidade do registro bíblico, manifestando claramente que ela é um relato genuinamente histórico.

GENEALOGIA DE JESUS CRISTO. No primeiro capítulo de Mateus encontramos a genealogia de Jesus a partir de Abraão. Em Lucas, capítulo 3, encontra-se uma genealogia que remonta a "Adão, filho de Deus". A genealogia de Jesus é a única fornecida nas Escrituras Gregas Cristãs. Parte desta genealogia aparece em 1 Crônicas, capítulos 1 a 3, desde Adão, passando por Salomão e Zorobabel. Os livros de Gênesis e de Rute, em conjunto, fornecem a linhagem de Adão a Davi.

As últimas três listas (Gênesis/Rute, 1 Crônicas e Lucas) concordam plenamente desde Adão até Arpaxade (Arfaxade), com pequenas diferenças quanto a certos nomes, tais como Quenã, que é "Cainã", em Lucas 3:37. As listas de Crônicas e de Gênesis/Rute concordam até Davi, encontrando-se no relato de Lucas outro "Cainã" entre Arfaxade e Selá. — Lu 3:35, 36.

Desde Salomão até Zorobabel, o registro de Crônicas e Mateus concordam de modo geral, sendo que Mateus omite alguns nomes. Estas diferenças, e as diferenças no relato de Lucas, desde Davi até Jesus, serão consideradas mais adiante.

Debaixo de GENEALOGIA, mostramos que, além de muitos registros familiares, particulares, os judeus mantinham registros públicos de genealogias, e que cronistas tais como Esdras tinham acesso a eles, ao compilarem suas listas; também, que existiam registros públicos no primeiro século, evidentemente até 70 EC. A questão de o Messias descender de Abraão, através de Davi, era para eles de importância primária. De modo que podemos confiar em que tanto Mateus como Lucas consultaram estas tabelas genealógicas.

Confiabilidade das Genealogias nos Evangelhos. Surge a questão: Por que omite Mateus alguns nomes contidos nas listas de outros

cronistas? Em primeiro lugar, para se provar uma genealogia, não é necessário dar o nome de cada elo na linhagem. Por exemplo, Esdras, para provar sua linhagem sacerdotal, em Esdras 7:1-5, omitiu diversos nomes constantes na lista da linhagem sacerdotal em 1 Crônicas 6:1-15. Obviamente, não era essencial dar o nome de todos estes antepassados para satisfazer os judeus quanto à linhagem sacerdotal dele. Algo similar ocorre com Mateus: Sem dúvida, ele usou o registro público e copiou dele, se não todos os nomes, pelo menos os necessários para provar que Jesus descendia de Abraão e de Davi. Ele tinha também acesso às Escrituras Hebraicas, que podia consultar junto com os registros públicos oficiais. — Compare Ru 4:12, 18-22, com Mt 1:3-6.

As listas tanto de Mateus como de Lucas eram de nomes publicamente reconhecidos como autênticos pelos judeus daqueles tempos. Os escribas e os fariseus, bem como os saduceus, eram ferrenhos inimigos do cristianismo, e eles se valeriam de qualquer argumento possível para desacreditar Jesus, mas é digno de nota que nunca questionaram estas genealogias. Se a genealogia de Jesus, apresentada quer por Mateus, quer por Lucas, estivesse errada, que oportunidade isso teria sido para estes oponentes provarem isto na ocasião! Pois, até 70 EC, eles evidentemente tinham livre acesso aos registros genealógicos públicos e às Escrituras.

O mesmo se dá com os inimigos pagãos do cristianismo, no primeiro século, muitos dos quais, assim como aqueles judeus, sendo homens eruditos, teriam indicado prontamente qualquer evidência de que estas listas de Mateus e de Lucas não eram autênticas e eram contraditórias. Mas não há registro de que estes primitivos inimigos pagãos atacassem os cristãos nesta base.

Também, tanto Mateus como Lucas alcançaram seu objetivo, e isso era tudo o que era necessário. Para provar que Jesus descendia de Abraão e de Davi, não era necessário criar uma *nova* genealogia. Tudo o que tinham de fazer era copiar tabelas públicas que a nação aceitava plenamente com respeito à linhagem de Davi e do sacerdócio, e todos os outros assuntos que exigiam prova da linhagem da pessoa. (Veja Lu 1:5; 2:3-5; Ro 11:1.) Mesmo que houvesse omissões nestas tabelas, isso não detrairia daquilo que esses escritores de Evangelhos pretenderam e realmente conseguiram fazer, a saber, apresentar prova legal e publicamente reconhecida da genealogia de Jesus, o Messias.

Problemas na Genealogia de Jesus Registrada por Mateus. Mateus divide a genealogia de Abraão a Jesus em três seções de 14 gerações cada uma. (Mt 1:17) Esta divisão pode ter sido feita como ajuda para a memória. No entanto, ao contarmos os nomes, verificamos que totalizam 41, em vez de 42. Uma sugestão a respeito de como podem ser contados é a seguinte: Contar os nomes de Abraão até Davi, 14 nomes; usar então Davi como nome inicial do segundo grupo de 14, tendo Josias por último; finalmente, encabeçar a terceira série de 14 nomes com Jeconias (Joaquim) e terminá-la com Jesus. Note que Mateus repete o nome de Davi como o último dos primeiros 14 nomes e como o primeiro dos próximos 14. Daí, ele repete a expressão "deportação para Babilônia", que ele relaciona com Josias e seus filhos. — Mt 1:17.

Conforme já declarado, Mateus pode ter copiado sua lista de forma *exata* do registro público que ele usou, ou pode ter propositadamente omitido alguns elos, pretendendo ajudar a memória. No entanto, uma sugestão a respeito da omissão aqui de três reis da linhagem de Davi, entre Jeorão e Uzias (Azarias), é que Jeorão se casou com a iníqua Atalia, filha de Jezabel, da casa de Acabe, introduzindo assim esta estirpe condenada por Deus na linhagem dos reis de Judá. (1Rs 21:20-26; 2Rs 8:25-27) Após mencionar Jeorão como primeiro na aliança iníqua, Mateus omite os nomes dos próximos três reis até a quarta geração, Acazias, Jeoás e Amazias, os frutos desta aliança. — Compare Mt 1:8 com 1Cr 3:10-12.

Mateus indica que Zorobabel era filho de Sealtiel (Mt 1:12), e isto coincide com outras referências. (Esd 3:2; Ne 12:1; Ag 1:14; Lu 3:27) No entanto, em 1 Crônicas 3:19, Zorobabel é chamado de filho de Pedaías. Evidentemente, Zorobabel era filho do próprio Pedaías e filho legal de Sealtiel, em razão de casamento de cunhado; ou, possivelmente, depois de falecer Pedaías, pai de Zorobabel, este foi criado por Sealtiel como seu próprio filho e por isso passou a ser reconhecido legalmente como filho de Sealtiel.

Um Problema na Genealogia de Jesus Registrada por Lucas. Cópias manuscritas disponíveis de Lucas alistam um segundo "Cainã" entre Arfaxade (Arpaxade) e Selá. (Lu 3:35, 36; compare isso com Gên 10:24; 11:12; 1Cr 1:18, 24.) A maioria dos peritos considera isso como erro de copista. Nas Escrituras Hebraicas, não se encontra "Cainã" nesta posição relativa nas listas genealógicas nos textos hebraico e samaritano, nem em qualquer dos Targuns ou das versões exceto na *Septuaginta* grega. E não parece que se encontrava mesmo nas primitivas cópias da *Septuaginta*, porque Josefo, que usualmente seguia a *Septuaginta*, alista a seguir Seles (Selá) como filho de Arfaxades (Arpaxade). (*Jewish Antiquities* [Antiguidades Judaicas], I, 146 [vi, 4]) Os antigos escritores Irineu, Africano, Eusé-

bio e Jerônimo rejeitam o segundo "Cainã" como interpolação nas cópias do relato de Lucas. — Veja CAINÃ N.º 2.

Por que diferem as genealogias de Jesus Cristo conforme apresentadas por Mateus e por Lucas?

A diferença entre quase todos os nomes na genealogia de Jesus registrada por Lucas em comparação com a apresentada por Mateus é prontamente resolvida pelo fato de que Lucas traçou a linhagem de Jesus através de *Natã*, filho de Davi, em vez de através de Salomão, conforme fez Mateus. (Lu 3:31; Mt 1:6, 7) Lucas, evidentemente, segue os antepassados de Maria, mostrando assim ter sido Jesus descendente *natural* de Davi, ao passo que Mateus mostra o direito *legal* de Jesus ao trono de Davi, por ele descender de *Salomão* através de José, que era *legalmente* o pai de Jesus. Tanto Mateus como Lucas indicam que José não era o pai verdadeiro de Jesus, mas apenas seu pai adotivo, que lhe concedeu o direito legal. Mateus se afasta do estilo usado em toda a sua genealogia quando chega a Jesus, dizendo: "Jacó tornou-se pai de José, marido de Maria, da qual nasceu Jesus, que é chamado Cristo." (Mt 1:16) Note que ele não diz que 'José tornou-se pai de Jesus', mas que ele era "marido de Maria, da qual nasceu Jesus". Lucas é ainda mais incisivo quando, depois de primeiro mostrar que Jesus na realidade era o Filho de Deus por intermédio de Maria (Lu 1:32-35), ele diz: "Jesus . . . sendo, como era a opinião, filho de José, filho de Eli." — Lu 3:23.

Visto que Jesus não era filho *do próprio* José, mas era o Filho de Deus, a genealogia de Jesus, por Lucas, provaria que ele era, por nascimento humano, filho de Davi, por meio da sua mãe, Maria. Sobre as genealogias de Jesus, apresentadas por Mateus e por Lucas, Frederic Louis Godet escreveu: "Este estudo detalhado do texto nos leva assim a admitir — 1. Que o registro genealógico de Lucas é o de Eli, avô de Jesus; 2. Que, visto esta filiação de Jesus com Eli ser expressamente oposta à Sua filiação com José, o documento que ele preservou para nós, no conceito dele, não pode ser nada mais do que a genealogia de Jesus através de Maria. Mas, por que não menciona Lucas a Maria, e por que passa logo de Jesus para o Seu avô? Sentimentos antigos não condiziam com a menção da mãe como elo genealógico. Entre os gregos, o homem era filho do seu pai, não da sua mãe; e entre os judeus, o adágio era: '*Genus matris non vocatur genus* ["O descendente da mãe não é chamado descendente (dela)"]' ('Baba bathra', 110, *a*)." — *Commentary on Luke* (Comentário sobre Lucas), 1981, p. 129.

Na realidade, cada genealogia (a tabela de Mateus e a de Lucas) mostra sua ascendência de Davi, através de Salomão e através de Natã. (Mt 1:6; Lu 3:31) Ao examinarmos as listas de Mateus e de Lucas, verificamos que, depois de divergirem em Salomão e Natã, elas incidem outra vez em duas pessoas, Sealtiel e Zorobabel. Isto pode ser explicado da seguinte forma: Sealtiel era filho de Jeconias; talvez por casamento com a filha de Néri, ele se tornou genro de Néri, sendo assim chamado "filho de Néri". É também possível que Néri não tivesse filhos, de modo que Sealtiel foi contado como seu "filho" também por este motivo. Zorobabel, que provavelmente era mesmo filho de Pedaías, foi legalmente *considerado* como filho de Sealtiel, conforme já antes explicado. — Veja Mt 1:12; Lu 3:27; 1Cr 3:17-19.

Daí, os relatos indicam que Zorobabel teve dois filhos, Resa e Abiúde, as linhagens separando-se de novo neste ponto. (Estes talvez não fossem realmente filhos, mas sim descendentes, ou, pelo menos um, talvez genro. Veja 1Cr 3:19.) (Lu 3:27; Mt 1:13) As genealogias de Jesus, tanto por Mateus como por Lucas, divergem aqui daquela encontrada em 1 Crônicas, capítulo 3. Isto talvez se deva a que diversos nomes foram propositalmente omitidos por Mateus e possivelmente também por Lucas. Mas, deve-se ter em mente o fato de que essas diferenças nas listas genealógicas de Mateus e de Lucas bem provavelmente são as já presentes nos registros genealógicos então em uso e plenamente aceitos pelos judeus, e não eram mudanças feitas por Mateus e por Lucas.

Portanto, podemos concluir que as duas listas, de Mateus e de Lucas, conjugam as duas verdades, a saber: (1) que Jesus era realmente o Filho de Deus e o herdeiro *natural* do Reino pelo nascimento milagroso por meio da virgem Maria, da linhagem de Davi, e (2) que Jesus era também o herdeiro *legal* na linhagem masculina descendente de Davi e de Salomão, por meio do seu pai adotivo, José. (Lu 1:32, 35; Ro 1:1-4) Se houvesse alguma acusação por parte de judeus hostis, de que o nascimento de Jesus era ilegítimo, o fato de que José, apercebido das circunstâncias, casou-se com Maria e deu-lhe a proteção do seu bom nome e da sua linhagem real, refutaria tal calúnia.

GENEROSIDADE. Trata-se daquela disposição nobre, acalentadora, de abençoar outros por dar livremente de mão aberta, sem parcimoniosidade. A palavra hebraica *na·dhív*, traduzida "generoso" em Isaías 32:8, é também traduzida "disposto" e 'nobre'. (Sal 51:12; Núm 21:18, n.) O substantivo grego *ha·pló·tes* ("generosidade" [2Co 8:2; 9:11]; "liberalidade" [Ro 12:8]; "sinceridade" [Ef 6:5]) tem o sentido básico de "simplicidade". (2Co 11:3, *Int*)

O próprio Jeová é a personificação da generosidade, Aquele que, "segundo a sua vontade", supre plenamente todas as necessidades das suas criaturas obedientes. (1Jo 5:14; Fil 4:19) Toda boa dádiva e todo presente perfeito vêm dele, inclusive uma dádiva tão intangível como a sabedoria. — Tg 1:5, 17.

Moisés instou com seus coisraelitas a que cultivassem esta qualidade divina da generosidade, mesmo ao fazerem um empréstimo sob fiança. "Não deves endurecer teu coração, nem fechar a mão para com o teu irmão pobre. Pois deves abrir generosamente tua mão para com ele . . . Deves terminantemente dar-lhe e teu coração não deve ser mesquinho ao lhe dares . . . É por isso que te ordeno, dizendo: 'Deves abrir generosamente tua mão para com teu irmão atribulado e pobre no teu país.' " — De 15:7-11.

O provérbio diz: "Far-se-á que a própria alma generosa [literalmente: a alma com uma dádiva de bênção] engorde [prospere], e aquele que rega liberalmente os outros também será regado liberalmente." (Pr 11:25) Jesus Cristo expressou isso do seguinte modo: "Há mais felicidade em dar do que há em receber." (At 20:35) Novamente, ele disse: "Praticai o dar, e dar-vos-ão. Derramarão em vosso regaço uma medida excelente, recalcada, sacudida e transbordante. Pois, com a medida com que medis, medirão a vós em troca." — Lu 6:38.

Na Congregação Cristã. O apóstolo Paulo também declarou esta verdade proverbial ainda de outra maneira: "Quem semear parcimoniosamente, ceifará também parcimoniosamente; e quem semear generosamente, ceifará também generosamente." Sendo assim, o apóstolo raciocina: "Faça cada um conforme tem resolvido no seu coração, não de modo ressentido, nem sob compulsão, pois Deus ama o dador animado." (2Co 9:6, 7) Paulo prossegue, indicando o grande exemplo de generosidade de Jeová, não só em suprir abundantemente semente ao semeador e pão para comer, mas também enriquecendo os irmãos coríntios "para toda sorte de generosidade", a fim de que eles fossem generosos para com outros. Paulo declara que tais gestos de generosidade resultam em "expressões de agradecimentos a Deus". — 2Co 9:8-13.

Paulo, exortando à mesma generosidade piedosa, escreveu aos Romanos (12:8): "Aquele que distribui, faça-o com liberalidade." Ele escreveu aos Hebreus (13:16): "Além disso, não vos esqueçais de fazer o bem e de partilhar as coisas com outros, porque Deus se agrada bem de tais sacrifícios." As congregações na Macedônia eram exemplos notáveis de quem dá generosamente. Terem elas alegremente até mesmo ido "além da sua capacidade real", contribuindo da sua pobreza, fez "abundar as riquezas de sua generosidade". — 2Co 8:1-4.

Note-se que estes textos sobre a generosidade e a liberalidade não estão em conflito, nem em desequilíbrio com outros que condenam os ingratos, os indolentes e os preguiçosos. Por exemplo, o preguiçoso que não quer lavrar em tempo frio não merece nada quando mendiga na época da colheita; quem se nega a trabalhar não tem direito à generosidade dos outros. (Pr 20:4; 2Te 3:10) Não se deviam colocar viúvas na lista para receber ajuda, a menos que estivessem qualificadas para isso. (1Ti 5:9, 10) As contribuições feitas pelas congregações em toda a Galácia, Macedônia e Acaia não se destinavam aos necessitados entre adoradores pagãos em geral, mas aos "santos" que passavam necessidade. — 1Co 16:1; 2Co 9:1, 2.

GENESARÉ.

1. Pequena planície, um tanto triangular, beirando a margem NO do mar da Galileia e tendo uns 5 por 2,5 km de extensão. Nesta região, Jesus Cristo realizou curas milagrosas. (Mt 14:34-36; Mr 6:53-56; FOTO, Vol. 2, p. 739) Segundo o historiador judeu Josefo, esta planície era uma região linda, frutífera e bem regada, na qual cresciam nogueiras, palmeiras e oliveiras, e onde havia figos e uvas disponíveis durante dez meses do ano. — *The Jewish War* (A Guerra Judaica), III, 516-521 (x, 8).

2. "Lago de Genesaré" era outro nome do mar da Galileia. (Lu 5:1) Alguns peritos acreditam que Genesaré é provavelmente a forma grega do anterior nome hebraico, Quinerete. — Núm 34:11; veja GALILEIA, MAR DA.

GÊNESIS, LIVRO DE.

Primeiro livro do Pentateuco (palavra grega para "cinco rolos" ou "volume quíntuplo"). "Gênesis" (que significa "Origem; Nascimento") é o nome dado pela *Septuaginta* grega ao primeiro destes livros, ao passo que seu título hebraico *Bere'·shíth* (No Princípio) é tirado da primeira palavra na sua sentença inicial.

Quando e Onde Foi Escrito. O livro de Gênesis, evidentemente, fazia parte do único escrito original (a Tora), e foi possivelmente terminado por Moisés no ermo de Sinai, no ano 1513 AEC. Depois de Gênesis 1:1, 2 (concernente à criação dos céus e da Terra), o livro, evidentemente, abrange milhares de anos envolvidos na preparação da Terra para ser habitada pelos humanos (veja CRIAÇÃO; DIA), e depois abrange o período desde a criação do homem até o ano 1657 AEC, em que José faleceu. — Veja CRONOLOGIA (Desde a Criação Humana Até o Presente).

Escritor. Hoje em dia, em geral, rejeita-se a objeção antigamente levantada por alguns cépticos, de que a escrita não era conhecida nos dias de Moisés. No seu livro *New Discoveries in Babylonia About Genesis* (Novas Descobertas em Babilônia sobre Gê-

nesis; 1949, p. 35), P. J. Wiseman salienta que a pesquisa arqueológica fornece ampla prova de que "a arte da escrita começou nos tempos mais primitivos da história conhecida do homem". Virtualmente todos os peritos modernos reconhecem a existência da escrita muito antes do tempo de Moisés (no segundo milênio AEC). Expressões tais como a encontrada em Êxodo 17:14: "*Escreve* isto como recordação no livro", corroboram que a escrita era comum nos dias de Moisés. Adão deve ter tido a capacidade de inventar uma forma de escrita, visto que Deus dera a ele, o homem perfeito, uma linguagem com a habilidade de manejá-la perfeitamente. Apesar disso, nada na Bíblia prova que ele tenha feito isso. — Gên 2:19, 23.

Donde obteve Moisés as informações que incluiu em Gênesis?

Todas as informações contidas no livro de Gênesis se relacionam com eventos que ocorreram antes do nascimento de Moisés. Podem ter sido recebidas diretamente por revelação divina. É óbvio que alguém, quer Moisés, quer outro antes dele, teve de obter desta forma as informações sobre os acontecimentos anteriores à criação do homem. (Gên 1:1-27; 2:7, 8) Estas informações, bem como os pormenores restantes, porém, podem ter sido transmitidas a Moisés por meio de tradição oral. Por causa da longevidade dos homens daquele período, as informações podem ter sido transmitidas por Adão a Moisés através de apenas cinco elos humanos, a saber, Metusalém, Sem, Isaque, Levi e Anrão. Uma terceira possibilidade é que Moisés obteve grande parte das informações relativas a Gênesis de escritos ou documentos já existentes. Já no século 18, o erudito holandês Campegius Vitringa sustentava este conceito baseando sua conclusão nas frequentes ocorrências, em Gênesis (dez vezes), da expressão (em *KJ; Tr*) "estas são as gerações de", e uma vez "este é o livro das gerações de". (Gên 2:4; 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2) Nesta expressão, a palavra hebraica para "gerações" é *toh·le·dhóhth*, melhor traduzida por "histórias" ou "origens". Por exemplo, "*gerações* dos céus e da terra" dificilmente se enquadraria aqui, ao passo que "*história* dos céus e da terra" tem sentido. (Gên 2:4) Em harmonia com isso, a versão alemã *Elberfelder*, a francesa *Crampon* e a espanhola *Bover-Cantera* são versões que usam o termo "história", assim como faz a *Tradução do Novo Mundo*. Não há dúvida de que, assim como os homens estão hoje interessados num registro histórico exato, assim também estiveram desde o começo.

Apesar de não ter provas bíblicas, Vitringa e outros entenderam que a palavra *toh·le·dhóhth* em Gênesis se referia a um documento histórico escrito já existente, que Moisés tinha em seu poder e em que ele se baseou para obter a maior parte das informações registradas em Gênesis. Eles acreditavam que as pessoas mencionadas em conexão direta com essas 'histórias' (Adão, Noé, os filhos de Noé, Sem, Tera, Ismael, Isaque, Esaú e Jacó) ou eram os escritores, ou eram os donos originais destes documentos escritos. Naturalmente, isto ainda deixa sem explicação como todos estes documentos vieram a estar no poder de Moisés. Também deixa sem explicação por que documentos obtidos de homens que não se distinguiram como adoradores fiéis de Jeová (tais como Ismael e Esaú) devessem ser a fonte de muitas das informações usadas. É inteiramente possível que a expressão: "Esta é a história de", seja simplesmente uma frase introdutória que serve convenientemente para separar as diversas seções da longa história geral. Compare isso com o uso duma expressão similar por Mateus, na introdução do seu Evangelho. — Mt 1:1; veja ESCRITA.

Portanto, não se pode chegar a nenhuma conclusão definitiva sobre a fonte direta da qual Moisés obteve as informações que registrou. Antes, em vez de ter sido apenas por um dos métodos considerados, as informações podem ter sido recebidas por meio de todos os três, parte através de revelação direta, parte por transmissão oral e parte através de registros escritos. O ponto importante é que Jeová Deus guiou o profeta Moisés, de modo que este escreveu sob inspiração divina. — 2Pe 1:21.

A matéria destinava-se a servir de guia inspirado para gerações futuras. Devia ser lida frequentemente para o povo (De 31:10-12; 2Rs 23:2, 3; Ne 8:2, 3, 18), e os reis de Israel deviam obter suas instruções dela. — De 17:18, 19.

A "Teoria Documentária" de Críticos. Uma teoria apresentada por alguns críticos da Bíblia é que Gênesis não é obra de um só escritor ou compilador, a saber, Moisés, mas, antes, representa a obra de diversos escritores, alguns dos quais viveram muito depois do tempo de Moisés. À base de supostas diferenças no estilo e no emprego de palavras, apresentaram a chamada teoria documentária. Segundo esta teoria, havia três fontes, as quais chamam de "J" (javista [jeovista]), "E" (eloísta) e "P" (*Priest Codex* [Código Sacerdotal]). Por causa da dupla menção de certos eventos ou por causa da similaridade de relatos em partes diferentes de Gênesis, alguns acrescentariam ainda outras fontes à lista, indo ao ponto de dissecar o livro de Gênesis, afirmando que havia até 14 fontes independentes. Sustentam que estas diversas fontes ou escritores tinham conceitos e teologias diferentes, mas que Gênesis, como produto amalgamado destas fontes, não obstante, constitui um todo. Eles recorrem a

muitos absurdos em apoio das suas teorias, alguns dos quais se poderiam mencionar aqui.

A base original da teoria documentária era o uso de títulos diferentes para Deus; os críticos afirmam que isto indica escritores diferentes. A irracionalidade de tal conceito, porém, pode ser vista em que, em apenas uma pequena parte de Gênesis, encontramos os seguintes títulos: "Deus Altíssimo" (*'El 'El·yóhn,* Gên 14:18); "Produtor do céu e da terra" (14:19); "Soberano Senhor" (*'Adho·nai,* 15:2); "Deus de vista" (16:13); "Deus Todo-Poderoso" (*'El Shad·dai,* 17:1); "Deus" (*'Elo·hím,* 17:3); "verdadeiro Deus" (*ha·'Elo·hím,* 17:18); "o Juiz de toda a terra" (18:25). Tentar usar isso como base para atribuir cada uma destas seções a um escritor diferente produz insuperáveis dificuldades e se torna absurdo. Antes, a verdade é que os títulos diferentes aplicados a Deus, em Gênesis, são usados por causa do seu significado, revelando Jeová nos seus diferentes atributos, nas suas diversas obras e nos seus tratos com o seu povo.

Outros exemplos são: Por causa do uso da palavra *ba·rá',* "criou", diz-se que Gênesis 1:1 foi escrito pela fonte chamada "P". No entanto, encontramos a mesma palavra em Gênesis 6:7, na fonte que supostamente é "J". Diz-se que aparecer a expressão "terra de Canaã" em diversos textos (entre eles Gên 12:5; 13:12a; 16:3; 17:8) é peculiaridade do escritor conhecido como "P", e, por isso, esses críticos sustentam que estas passagens foram escritas por "P". Mas, nos capítulos 42, 44, 47 e 50, encontramos a mesma expressão nos escritos atribuídos pelos mesmos críticos a "J" e "E". Assim, ao passo que os críticos afirmam que suas teorias são necessárias para explicar as supostas incoerências em Gênesis, um exame mostra que as próprias teorias estão cheias de incoerências.

Se a matéria atribuída a cada fonte teorética for retirada trecho por trecho, e sentença por sentença, do relato de Gênesis e depois reajuntada, o resultado será uma série de relatos ilógicos e incoerentes. Se fôssemos crer que estas diversas fontes foram usadas e depois ajuntadas por um compilador posterior, seríamos obrigados a aceitar que estes relatos incoerentes, antes de serem amalgamados, foram aceitos como históricos e usados por séculos pela nação de Israel. Mas, qual o escritor, especialmente um historiador, que chegaria a fazer tais narrativas desconexas, e se ele as fizesse, que nação as aceitaria como história do seu povo?

O que ilustra a irracionalidade dos que promovem a "teoria da documentação" é a seguinte declaração do egiptólogo K. A. Kitchen: "No criticismo do Pentateuco há muito tempo se tornou costumeiro dividir o total em documentos ou 'mãos' separadas. . . . Porém, a prática do criticismo do Antigo Testamento de atribuir essas características a diferentes 'mãos' ou documentos torna-se um manifesto absurdo quando aplicados a outros antigos escritos orientais que exibem fenômenos precisamente iguais." Ele cita então o exemplo de uma biografia egípcia, a qual, usando-se os métodos teoréticos empregados pelos críticos de Gênesis, poderia ser atribuída a "mãos" diferentes, mas que a evidência mostra ser uma obra que "foi concebida, composta, escrita e inscrita dentro de meses, semanas, ou talvez até menos. Não pode haver 'mãos' por detrás de seu estilo, o qual meramente varia com os assuntos em foco e com a questão de um tratamento apropriado." (*O Novo Dicionário da Bíblia,* editado por J. Douglas, 1966, p. 477, Edições Vida Nova) A fraqueza das teorias dos críticos realmente reforça a evidência de que apenas um homem, Moisés, registrou o relato interligado, coerente, encontrado em Gênesis conforme foi inspirado por Deus.

O Caráter Histórico de Gênesis. Gênesis é a única fonte conhecida dos humanos que fornece uma história lógica e coerente de coisas que remontam ao começo. Sem a sua história factual sobre o primeiro homem e a primeira mulher, só nos restariam as histórias fantasiosas ou as explicações alegóricas sobre o início do homem, encontradas nos relatos de criação de nações pagãs. A comparação do livro de Gênesis com os relatos pagãos sobre a criação demonstra claramente a superioridade do relato bíblico.

Assim, o principal mito babilônico diz que o deus Marduque, o principal deus de Babilônia, matou a deusa Tiamat, depois tomou o corpo dela e "dividiu-a em duas partes, como um marisco: Metade dela ele afixou e colocou no teto como céu". Assim vieram a existir a Terra e o céu. Quanto à criação da vida humana, este mito declara que os deuses capturaram o deus Quingu e "impuseram-lhe sua culpa e seccionaram seus (vasos) de sangue. De seu sangue moldaram a humanidade". (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por James Pritchard, 1974, pp. 67, 68) Os mitos egípcios sobre a criação também envolvem as atividades de diversos deuses, mas discordam quanto ao deus de que cidade (o de Mênfis ou o de Tebas) concebeu a criação. Um mito egípcio relata que o deus-sol Rá criou a humanidade das lágrimas dele. Os mitos gregos são comparáveis aos babilônicos. Antigos registros chineses são na maioria calendários e cálculos cronológicos, ou registros de mero interesse local ou temporário.

Nenhuma de tais fontes antigas nos fornece a história, a genealogia e a cronologia oferecidas pelo livro de Gênesis. Os escritos das nações antigas, em geral, mostram incerteza e confusão quanto a

quem eram os fundadores da sua nação. A maneira específica e detalhada com que a primitiva história de Israel é apresentada é nitidamente diferente. Na realidade, não esperaríamos outra coisa, em vista do propósito de Deus para com o seu povo. A Bíblia nos diz que a nação de Israel foi governada diretamente por Deus, e que ele lidou com os antepassados dela, especialmente Abraão, Isaque e Jacó. Usou então Moisés de modo bem especial, dando a Israel por meio dele a Lei que os

DESTAQUES DE GÊNESIS

Registro da criação e preparação da Terra, por Deus, para ser habitada pelos humanos, do papel da humanidade no propósito de Deus e dos tratos de Deus com homens de fé, durante uns 2.300 anos dos primórdios da história humana.

Abrange o período desde o começo da criação física até a morte de José no Egito (1657 AEC).

Criação de céus e Terra físicos, e a preparação da Terra para ser habitada pelos humanos. (1:1–2:25)

Pecado e morte penetram no mundo; predito um "descendente [lit.: semente]" como libertador. (3:1–5:5)

- Serpente engana mulher; esta e Adão comem do fruto proibido.
- Sentenciados serpente, mulher e Adão; o descendente (semente) da mulher esmagará a serpente.
- Caim, primogênito de Adão e Eva, assassina seu irmão Abel.
- Em cumprimento do julgamento de Deus, Adão morre aos 930 anos de idade.

Anjos e homens iníquos arruínam a Terra; Deus traz Dilúvio global. (5:6–11:9)

- Noé nasce na linhagem de Sete, filho de Adão; nos seus dias, anjos desobedientes casam-se com mulheres e geram os nefilins, que se entregam à violência.
- Jeová decreta a destruição por meio dum dilúvio, mas manda Noé construir uma arca para a preservação da sua família e de espécies básicas de animais.
- As águas do Dilúvio predominam na Terra inteira; todos os humanos, criaturas voadoras e animais terrestres fora da arca perecem.
- Após o Dilúvio, Jeová proíbe o consumo de sangue, autoriza a pena de morte para o assassínio e estabelece o pacto do arco-íris, prometendo nunca mais trazer um dilúvio.
- Durante a segunda geração nascida após o Dilúvio, pessoas começam a construir uma torre, desafiando o propósito de Deus, de que se espalhassem; Jeová confunde-lhes a língua, dispersando-as.

Os tratos de Jeová com Abraão. (11:10–25:26)

- Abrão, descendente de Sem, parte de Ur em obediência à chamada de Deus.
- Em Canaã, promete-se a Abrão que seu descendente, ou semente, receberá aquela terra.
- Ló separa-se de seu tio Abrão, estabelece-se perto de Sodoma, é capturado e depois é liberto por Abrão; Melquisedeque abençoa Abrão.
- Abrão toma Agar como concubina, e ela dá à luz Ismael.
- Jeová muda o nome de Abrão para Abraão, e o de Sarai para Sara; estabelece-se o pacto da circuncisão.
- O anjo de Jeová informa Abraão que Sara terá um filho — Isaque.
- Informado sobre o julgamento de Sodoma, Abraão roga pelos justos.
- Anjos instam com Ló e sua família a deixarem Sodoma; a esposa de Ló perece por desobediência.
- Nasce Isaque; a caçoada de Ismael quando Isaque é desmamado resulta em Ismael ser mandado embora.
- Em obediência a Jeová, Abraão tenta sacrificar Isaque; e recebe garantia a respeito das promessas do pacto.
- Após a morte de Sara, Abraão providencia uma esposa para Isaque.
- Rebeca, esposa de Isaque, dá à luz Esaú e Jacó.

Jacó (Israel) e seus 12 filhos; vão ao Egito para preservar a vida. (25:27–50:26)

- Depois de Jacó comprar de Esaú o direito de primogenitura por uma refeição, e, mais tarde, às instâncias de Rebeca, procurar obter a bênção que Isaque pretendia dar a Esaú, ele parte para Padã-Arã, buscando esposa.
- Labão, irmão de Rebeca, engana Jacó fazendo-o casar-se com Leia; daí, Jacó casa-se com Raquel; com Leia e Raquel, e as duas servas delas, Jacó tem 11 filhos e uma filha, Diná, antes de partir com a família de Padã-Arã.
- Jacó luta com anjo, e tem deslocado a junta da coxa; agarra-se desesperadamente ao anjo, a fim de receber uma bênção, e seu nome é mudado para Israel.
- Após um encontro pacífico com Esaú, Jacó mora em Sucote, e depois em Siquém, onde Diná é violentada.
- Raquel morre ao dar à luz o 12.º filho de Jacó, Benjamim.
- Odiando José, primogênito de Raquel, seus meios-irmãos o vendem; ele se torna escravo de Potifar, no Egito.
- Encarcerado sob acusações falsas, José passa por situações que trazem à atenção de Faraó sua capacidade de interpretar sonhos.
- José interpreta sonhos de Faraó a respeito duma fome e é constituído em segundo governante do Egito.
- Fome em Canaã obriga filhos de Jacó a ir ao Egito em busca de alimentos; com o tempo, José se revela aos seus meios-irmãos.
- Jacó e família mudam-se para o Egito; José cuida deles.
- Jacó morre no Egito depois de proferir bênçãos proféticas sobre Efraim e Manassés, filhos de José, e sobre seus próprios 12 filhos.

constituiu em nação. A história de Israel existe em forma registrada não apenas em benefício de Israel, mas também em proveito de todos os que querem aprender os modos e tratos do verdadeiro Deus, e servi-lo.

Em resposta aos que rejeitariam muitas partes de Gênesis como fábulas e folclore, Wilhelm Möller diz: "Não acho que se pode tornar plausível que, em qualquer raça, as fábulas e os mitos viessem, no decorrer do tempo, a serem aceitos cada vez mais como fatos reais, de modo que devêssemos agora, quiçá, estar dispostos a aceitar como fatos históricos as lendas do Poema dos Nibelungos ou do Chapeuzinho Vermelho. Mas isto, segundo os críticos, deve ter acontecido com Israel." (*The International Standard Bible Encyclopaedia* [A Enciclopédia Bíblica Padrão Internacional], editada por J. Orr, 1960, Vol. II, p. 1209) Ele passa a indicar que os profetas aceitaram os relatos sobre a destruição de Sodoma e Gomorra como corretos (Is 1:9; Am 4:11) e que aceitaram Abraão, Isaque, Jacó e José como pessoas reais. (Is 29:22; Miq 7:20) Não somente isso, mas, nas Escrituras Gregas Cristãs, Abraão é mencionado em muitos lugares, até mesmo por Jesus Cristo, em Mateus 22:32, em conexão com o argumento sobre a ressurreição. Se Abraão, Isaque e Jacó não tivessem vivido realmente, Jesus teria usado outra ilustração. — Mt 22:31-33.

Valor do Livro. Gênesis nos diz como o Universo veio a existir. De modo simples, descreve as maravilhas da criação, sem que ofusquem o objetivo principal do livro. É assim dessemelhante das histórias pagãs sobre a criação, que tornam estas maravilhas a coisa principal, e que recorrem a absurdos e a inverdades óbvias para enfatizá-las. Gênesis fala sobre a obra da criação, e mostra o propósito de Deus em criar o homem, a relação do homem com Deus e a relação do homem com os animais. Fornece-nos a razão da morte e das dificuldades sofridas pela humanidade, e a esperança de libertação. Salienta que todos os humanos descendem de um só homem, Adão, o qual pecou e perdeu a vida para a sua posteridade; habilita-nos assim a compreender como o sacrifício resgatador de um só homem, Jesus Cristo, pôde expiar os pecados da humanidade. Gênesis habilita-nos a entender como a questão da legitimidade da soberania de Deus foi suscitada pela serpente simbólica, Satanás, o Diabo. Oferece-nos a esperança segura da destruição de Satanás e do alívio para a humanidade. Narra a origem de Babilônia e assim de toda a religião falsa na terra pós-diluviana, ajudando deste modo a identificar Babilônia, a Grande, no livro de Revelação (Apocalipse). — Veja BABILÔNIA, A GRANDE.

Jesus disse que aquele que serve a Deus tem de adorá-Lo com espírito e verdade. (Jo 4:24) O relato de Gênesis apresenta a verdade dos primórdios do homem e dos tratos de Deus com ele. Visto que tudo o que está registrado em Gênesis é verdade, não mito, podemos saber a verdade sobre a história do homem. Podemos ver que, até o tempo do Dilúvio, os homens certamente sabiam a verdade a respeito do que o relato bíblico diz sobre o Éden, porque havia ali o jardim e os querubins com a espada chamejante à sua entrada. (Gên 3:24) Mas, aqueles que queriam seguir o caminho dos seus próprios desejos desconsideraram os fatos que havia diante deles. Noé, porém, serviu a Deus segundo o modo em que o homem fora originalmente criado para servi-lo, segundo a história *verdadeira*. Embora Ninrode, depois do Dilúvio, iniciasse uma rebelião contra Deus, na Torre de Babel, os patriarcas descendentes da linhagem de Sem continuaram a apegar-se ao verdadeiro modo de vida. Quando chegou o tempo de Deus para organizar Israel como nação e dar-lhe a Lei, isto não era para estes algo completamente desconhecido, como uma mudança revolucionária no seu modo de vida. Não, porque na sociedade patriarcal eles já haviam feito muitas das coisas encontradas na Lei. Conforme declara a *Cyclopædia* (Ciclopédia; 1881, Vol. III, p. 782) de M'Clintock e Strong: "Esta teocracia não pode ter penetrado na história sem eventos preparatórios. Os fatos que levaram à introdução da teocracia acham-se contidos nos relatos de Gênesis."

Isto, por sua vez, preparou o caminho para o Messias e a introdução do cristianismo. Quando Jesus Cristo chegou, aqueles que haviam vivido segundo a Lei da melhor forma possível logo puderam identificá-lo. Ele não apareceu de forma súbita, anunciando-se como o grande salvador e líder, sem nenhuma base ou credenciais históricas. A base que havia sido fornecida de Gênesis em diante habilitou os sinceros a reconhecê-lo e a segui-lo. Portanto, era possível estabelecer uma forte organização de cristãos judeus como núcleo, preparada para levar uma convincente mensagem evangélica às nações. Os antepassados das nações pagãs as haviam desviado da verdade. Estavam 'apartadas do estado de Israel e eram estranhas aos pactos da promessa, e não tinham esperança e estavam sem Deus no mundo'. (Ef 2:12) Por conseguinte, tinham de aprender os princípios de Deus desde o início, antes de poderem tornar-se cristãos.

Portanto, Gênesis fornece uma base valiosa para o entendimento de todos os outros livros da Bíblia e é essencial para o cristianismo. Delineia o tema da Bíblia, a saber, a vindicação da soberania de Jeová e o derradeiro cumprimento do seu propósito

para com a Terra, por meio do seu Reino sob o prometido Descendente, ou Semente. Gênesis, além da primeira profecia básica, em Gênesis 3:15, contém muitas outras profecias, das quais um grande número já se cumpriu desde que o relato foi redigido.

GENTIOS. Veja NAÇÕES.

GENTIOS, TEMPOS DOS. Veja TEMPOS DESIGNADOS DAS NAÇÕES.

GENUBATE. Filho de Hadade, príncipe edomita. Quando Joabe, chefe do exército, ocupou Edom durante o reinado de Davi, Hadade fugiu para o Egito. Ali ele obteve o favor de Faraó, cuja cunhada lhe foi dada como esposa. Com ela, Hadade gerou Genubate, que foi criado junto com os filhos de Faraó. — 1Rs 11:14-20.

GERA, I [possivelmente: Residente Forasteiro].

1. Filho de Bela, primogênito de Benjamim. (1Cr 8:1, 3) A designação "filhos", em Gênesis 46:21, onde Gera está alistado, aparentemente inclui netos.

2. Evidentemente, outro descendente de Bela, o benjamita; possivelmente, é o mesmo Gera mencionado em 1 Crônicas 8:7. — 1Cr 8:5.

3. Pai de Eúde, juiz benjamita. — Jz 3:15.

4. Pai de Simei, o benjamita, que invocou o mal sobre Davi. — 2Sa 16:5; 19:16, 18; 1Rs 2:8.

GERA, II. Trata-se de um peso correspondente a $\frac{1}{20}$ siclo e equivalente a 0,57 g. — Êx 30:13; Le 27:25; Núm 3:47; 18:16; Ez 45:12.

GERAÇÃO. O termo geração costuma referir-se a todas as pessoas nascidas mais ou menos no mesmo período. (Êx 1:6; Mt 11:16) Associa-se com isso o sentido de "contemporâneos". Em Gênesis 6:9, declara-se a respeito de Noé: "Mostrou-se sem defeito entre os seus contemporâneos [literalmente: gerações]." Quando usada com referência a parentescos, geração pode referir-se a um grupo de descendentes, tais como filhos e filhas, ou netos e netas. — Jó 42:16.

O termo pode ser usado como medida de tempo com referência a eras passadas ou futuras. As gerações da humanidade descendentes do pecador Adão têm sido transitórias, em contraste com a terra, que permanece para sempre. (Ec 1:4; Sal 104:5) Mas as expressões "inúmeras gerações" e "mil gerações" referem-se a algo que existe por tempo indefinido. (1Cr 16:15; Is 51:8) A ordem dada aos judeus, de que a celebração da Páscoa devia ser observada "nas vossas gerações", denotava uma realização contínua até um tempo então ainda indefinido. (Êx 12:14) Deus declarou a Moisés que seu nome Jeová era como recordação "por tempo indefinido", "por geração após geração", o que subentende para sempre. (Êx 3:15) O apóstolo Paulo nos diz que se deve dar glória a Deus "por todas as gerações, para todo o sempre". — Ef 3:21.

Geração pode significar uma *classe* de pessoas, isto é, as caracterizadas por certas qualidades ou condições. A Bíblia fala sobre "a geração do justo" (Sal 14:5; 24:6; 112:2) e sobre uma "geração pervertida e deturpada", "uma geração de perversidade". (De 32:5, 20; Pr 30:11-14) Jesus Cristo, quando na Terra, falou similarmente sobre o povo da nação judaica daqueles dias, e o apóstolo Paulo aplicou tais termos ao mundo dos seus dias, em geral, o qual estava apartado de Deus. — Mt 12:39; 16:4; 17:17; Mr 8:38; Fil 2:14, 15.

Uma palavra hebraica para "geração" é *dohr*, que corresponde à aramaica *dar*. (Da 4:3, 34) *Dohr* deriva da raiz verbal que significa "empilhar num círculo" ou "andar em volta" (Ez 24:5; Sal 84:10) e assim tem o subjacente sentido básico de "círculo". A palavra aparentada *dur* significa "bola". (Is 22:18) A equivalente grega é *ge·ne·á*, derivada duma raiz que significa "nascer".

Outra palavra hebraica, *toh·le·dhóhth*, é ocasionalmente traduzida "gerações" ou "genealogia" (Núm 3:1; Ru 4:18), também "descendentes" ou "famílias" (1Cr 5:7; 7:2, 4, 9) e "história" ou "origens". — Gên 2:4; 5:1; 6:9; veja *Al, BJ, CBC, MC, So* e outras traduções.

Duração. Quando o termo "geração" é usado com referência a pessoas que vivem em determinada época, não se pode especificar a duração exata dela, exceto que o prazo dela estaria dentro de limites razoáveis. Estes limites seriam determinados pela duração da vida das pessoas da respectiva época ou população. A vida das dez gerações de Adão a Noé tinha em média a duração de mais de 850 anos cada uma. (Gên 5:5-31; 9:29) Mas, depois de Noé, a duração da vida do homem diminuiu abruptamente. Por exemplo, Abraão viveu apenas 175 anos. (Gên 25:7) Atualmente, bem similar ao que ocorria no tempo de Moisés, as pessoas que vivem em condições favoráveis talvez atinjam a idade de 70 ou 80 anos. Moisés escreveu: "Os dias dos nossos anos são em si mesmos setenta anos; e se por motivo de potência especial são oitenta anos, mesmo assim a sua insistência é em desgraça e em coisas prejudiciais; pois tem de passar depressa, e lá saímos voando." (Sal 90:10) Uns poucos talvez vivam mais tempo, mas Moisés declarou a regra geral. O próprio Moisés, que viveu 120 anos, era exceção, assim como eram seu irmão Arão (123 anos), Josué (110 anos) e alguns outros, cuja força e vitalidade eram incomuns. — De 34:7; Núm 33:39; Jos 24:29.

"Esta Geração" das Profecias de Cristo. Quando a profecia bíblica fala sobre "esta geração", é necessário tomar em consideração o contexto

para determinar o que se quer dizer com geração. Jesus Cristo, ao denunciar os líderes religiosos judeus, concluiu por dizer: "Deveras, eu vos digo: Todas essas coisas virão sobre esta geração." A história relata que, cerca de 37 anos depois (em 70 EC), aquela geração contemporânea presenciou pessoalmente a destruição de Jerusalém, conforme predita. — Mt 23:36.

Mais tarde, naquele mesmo dia, Jesus usou de novo praticamente as mesmas palavras, dizendo: "Deveras, eu vos digo que esta geração de modo algum passará até que todas estas coisas ocorram." (Mt 24:34) Neste caso, Jesus estava respondendo a uma pergunta a respeito da desolação de Jerusalém e do seu templo, bem como a respeito do sinal da sua presença e da terminação do sistema de coisas. Sendo assim, o que ele disse sobre "esta geração" pelo visto tinha uma aplicação ao que aconteceu no período até 70 EC. Mas Jesus também estava usando a palavra "geração" para fazer referência aos que, de algum modo, estariam relacionados aos eventos futuros que aconteceriam durante a sua presença. — Mt 24.

GERAR. Lugar perto de Gaza, mencionado no mais antigo registro dos termos do território cananeu. (Gên 10:19) No passado, Gerar costumava ser relacionado com Tell Jemmeh (Tel Gamma), a uns 12 km ao S da atual Gaza. Mas, presentemente, é identificado por muitos geógrafos com Tell Abu Hureirah (Tel Haror), situado nos contrafortes dos montes da Judeia, a uns 19 km ao SE da atual Gaza. Encontraram-se ali muitos fragmentos de cerâmica atribuídos ao tempo dos patriarcas. Abraão e, mais tarde, Isaque, residiram por um tempo como forasteiros em Gerar e tiveram tratos com o seu rei, Abimeleque (possivelmente dois governantes diferentes que levavam este mesmo nome ou título oficial). — Gên 20:1-18; 21:22-34; 26:1-31; veja ABIMELEQUE N.º 1 e 2.

Depois de Jeová ter causado a derrota do impressionante exército de Zerá, o etíope, as forças do Rei Asa perseguiram o inimigo em fuga até Gerar. A seguir, os homens de Judá golpearam e saquearam "todas as cidades ao redor de Gerar" (provavelmente por elas terem sido aliadas dos etíopes); "até mesmo as tendas com o gado, de modo que levaram cativos a rebanhos em grande número, bem como camelos". — 2Cr 14:8-15.

Alguns peritos sugerem alterar 1 Crônicas 4:39, 40, para rezar "Gerar" (assim como faz a *LXX*), em vez de "Gedor". Esta passagem relaciona Gedor com uma região originalmente habitada por camitas, e que tinha boas pastagens, e esta descrição se enquadraria nas referências bíblicas à região ao redor de Gerar.

GERAR, VALE DA TORRENTE DE. Em anos recentes, sugeriu-se que o vale da torrente de Gerar corresponde ao uádi esh-Shariʽah (Nahal Gerar), que passa a uns 500 m ao S do Tell Abu Hureirah (Tel Haror), provável sítio do antigo Gerar. A região geral em torno do vale da torrente de Gerar era ideal para a vida pastoril. Pelo visto, encontrava-se prontamente água por se escavarem poços no leito da torrente. (Gên 26:17-19) O patriarca Abraão temporariamente residiu como forasteiro nesta região. (Gên 20:1, 2) Mais tarde, numa época de fome, Isaque retornou a esta região. Ali ele se dedicou à agricultura, e criou rebanhos e manadas. (Gên 26:1, 6, 12-14) No próprio vale de torrente, os servos de Isaque cavaram dois poços, que resultaram em altercações com os cobiçosos pastores de Gerar. — Gên 26:17-22.

GERASENOS [De (Pertencentes a) Gerasa]. No "país dos gerasenos", do qual pelo menos uma parte ficava ao L do mar da Galileia, Jesus Cristo curou dois homens endemoninhados. (Mr 5:1-20; Lu 8:26-39; compare isso com Mt 8:28-34.) Desconhecem-se hoje os limites exatos desta região, e a identificação é incerta. Alguns peritos relacionam essa região com a área na margem L do mar da Galileia em torno de Kursi, o local identificado por Orígenes e Eusébio como Gergesa. É somente nesse local que existem penhascos perto da costa. Outros sugerem que o "país dos gerasenos" seja o grande distrito que se estende da cidade de Gerasa (Jarash). — Veja GADARENOS.

GERBO [hebr.: *ʽakh·bár*]. A palavra hebraica *ʽakh·bár*, diversamente traduzida "camundongo", "rato", "gerbo" e "roedor saltador", é entendida por muitos peritos como possivelmente abrangendo todas as variedades de ratos, camundongos e animais aparentados, tais como o gerbo. Todavia, o léxico hebraico e aramaico de Koehler e Baumgartner apresenta o significado do termo hebraico como "gerbo".

O gerbo é um roedor saltante que se parece um pouco com um canguru em miniatura, e ainda é encontrado nas partes áridas do Oriente Médio. O gerbo-do-deserto (*Jaculus jaculus*) tem um corpo de 10 a 15 cm de comprimento e pesa de 50 a 70 g. Tem orelhas e olhos grandes. Os membros dianteiros são curtos, mas os dois membros traseiros têm cerca de dois terços do comprimento da cabeça e do corpo juntos. A cauda é a parte mais comprida do animal e termina num tufo de pelos. Este animal noturno prefere terras desérticas, passando o dia quente na sua toca subterrânea, mas saindo durante a noite mais fresca, à procura de alimento.

Embora os árabes que habitam o deserto Sírio usem o gerbo como alimento, para os israelitas era

legalmente impuro. (Le 11:29) Mas, parece que israelitas apóstatas não faziam caso desta proibição na Lei. — Is 66:17 n.

Os gerbos destroem cereais e outras safras. Durante o tempo em que a Arca sagrada estava no território dos filisteus, a divinamente enviada praga de gerbos causou a ruína do país. — 1Sa 6:4, 5, 11, 18.

GERIZIM, MONTE. O monte Gerizim, conhecido agora como Jebel et Tur (Har Gerizim), junto com o monte Ebal, ao NE, está situado no coração do distrito de Samaria. Defrontados um com o outro, estes montes são os mais destacados nesta região e guardam um significativo passo E-O. Entre os dois montes há um vale fértil, o vale de Siquém, no qual se encontra a atual Nablus. Siquém, cidade forte e importante de Canaã, antes de os israelitas entrarem na Terra da Promessa, ficava na extremidade oriental do vale, cerca de 1,5 km ao SE de Nablus. A localização estratégica dos montes Gerizim e Ebal deu-lhes importância militar e política, sendo a região também de importância religiosa. — FOTO, Vol. 1, p. 331.

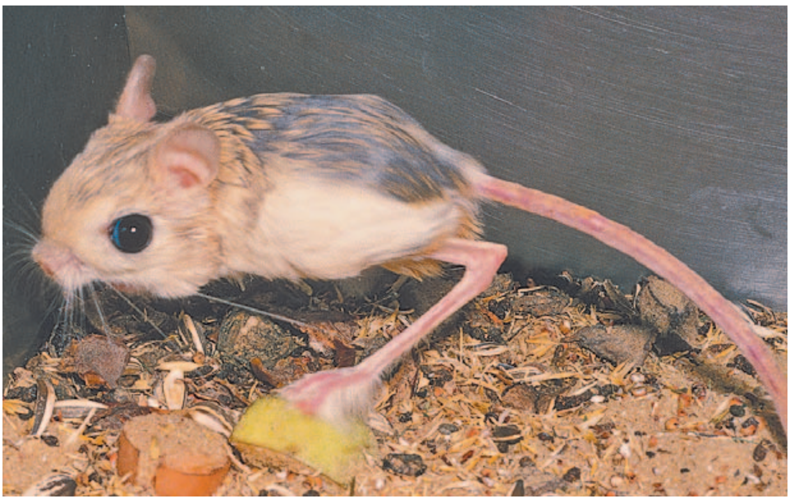
O cume do monte Gerizim eleva-se a mais de 850 m acima do mar Mediterrâneo. Embora aproximadamente 60 m mais baixo do que o monte Ebal, Gerizim oferece uma vista excelente do território ao redor. De cima dele se pode ver ao N o cume nevado do monte Hermom, ao L, o vale fértil do Jordão, ao S, os montes no território de Efraim, e ao O, a planície de Sarom e o Mediterrâneo azul.

Abrão (Abraão) certa vez acampou "perto das árvores grandes de Moré", entre os montes Gerizim e Ebal, e ali ele recebeu a seguinte promessa de Jeová: "Vou dar esta terra à tua descendência." (Gên 12:6, 7) Jacó também acampou nesta vizinhança. — Gên 33:18.

Em harmonia com as instruções dadas por Moisés, as tribos de Israel reuniram-se junto aos montes Gerizim e Ebal, sob a direção de Josué, pouco depois de terem conquistado Ai. Ali, o povo ouviu a leitura das bênçãos que receberia se obedecesse a Jeová, e as maldições que o aguardava se desobedecesse. As tribos de Simeão, Levi, Judá, Issacar, José e Benjamim ficaram em pé defronte do monte Gerizim. Os levitas e a Arca do Pacto ficaram em pé no vale, e as outras seis tribos, defronte do monte Ebal. (De 11:29, 30; 27:11-13; Jos 8:28-35) Pelo visto, as tribos paradas defronte do monte Gerizim responderam às bênçãos lidas na direção delas, ao passo que as outras tribos responderam às maldições lidas na direção do monte Ebal. Embora se tenha sugerido que as bênçãos foram lidas em direção ao monte Gerizim, por causa da sua maior beleza e fertilidade, em contraste com o rochoso e na maior parte estéril monte Ebal, a Bíblia não fornece nenhuma informação sobre este assunto. A Lei foi lida "em voz alta diante de toda a congregação de Israel, com as mulheres e os pequeninos, e os residentes forasteiros que andavam no seu meio". (Jos 8:35) Esta vasta multidão podia ouvir as palavras de posições situadas defronte de qualquer dos dois montes. Isto provavelmente se devia, pelo menos em parte, à excelente acústica desta área. — Veja EBAL, MONTE.

Nos dias dos juízes de Israel, Jotão, filho de Gideão, dirigiu-se aos proprietários de terras de Siquém, estando em pé "no cume do monte Gerizim". (Jz 9:7) Até mesmo hoje, uma saliência a meio caminho montanha acima é chamada de púlpito de Jotão, mas este é apenas um lugar tradicional.

Templo Samaritano. Um templo samaritano, rivalizando com aquele de Jerusalém, foi construído no monte Gerizim, talvez no quarto século AEC, e ele foi destruído em 128 AEC. Segundo a tradição, foi desolado por João Hircano. (*Jewish Antiquities* [Antiguidades Judaicas], XI, 310, 311, 324 [viii, 2, 4]; XIII, 254-256 [ix, 1]; *The Jewish War* [A Guerra Judaica], I, 63 [ii, 6]) Os samaritanos, mesmo até os tempos atuais, têm celebrado no monte Gerizim festividades tais como a Páscoa, no lugar



O gerbo parece-se com um canguru em miniatura.

que acreditam ser o sítio do templo antigo. Foi evidentemente com referência ao monte Gerizim que a mulher samaritana disse a Jesus Cristo: “Nossos antepassados adoravam neste monte; mas vós dizeis que o lugar onde as pessoas devem adorar é em Jerusalém.” — Jo 4:5, 19, 20.

Conforme retratado em moedas antigas, descobertas em Nablus, havia antigamente um templo de Zeus na parte NE do monte Gerizim, com um acesso que se calcula ter tido 1.500 degraus. No quinto século EC construiu-se uma igreja no cume do monte, e outra foi construída pelo imperador bizantino Justiniano. Sugere-se que as ruínas que se encontram agora ali sejam do tempo de Justiniano.

GERSOM [Um Residente Forasteiro Ali].

1. Primeiro filho alistado de Levi, filho de Jacó. Era pai de Libni e Simei. (1Cr 6:16, 17, 20, 43, 62, 71) É também chamado Gérson. — Gên 46:11; Êx 6:16, 17; Núm 3:17, 18; 1Cr 6:1; 23:6.

2. Filho primogênito de Moisés com Zípora; nascido em Midiã. (Êx 2:21, 22; 1Cr 23:14-16) Jetro, sogro de Moisés, veio a Moisés no ermo, trazendo consigo a esposa de Moisés, Zípora, e os dois filhos deles, Gersom e Eliézer. (Êx 18:2-4) O serviço sacerdotal de Jonatã, descendente de Gersom, a favor dos danitas, era ilegal, porque, embora ele fosse levita, não era da família de Arão. — Jz 18:30.

3. Cabeça da família paterna de Fineias, que acompanhou Esdras desde Babilônia. — Esd 8:1, 2.

GÉRSON [Um Residente Forasteiro Ali]. Primeiro alistado dos três filhos de Levi. Os descendentes de Gérson eram chamados gersonitas e “filhos de Gérson”. (Êx 6:16; Núm 3:17, 21; 7:7; 26:57; Jos 21:6, 27; 1Cr 6:1; 23:6) Ele é também chamado Gersom. (1Cr 6:16, 17, 20, 43, 62, 71; 15:7) Os filhos de Gérson eram Libni (evidentemente chamado Ladã em 1Cr 23:7; 26:21) e Simei. — Êx 6:17; Núm 3:18; 1Cr 6:17, 20. Veja também GERSOM.

GERSONITAS [De (Pertencentes a) Gérson]. Descendentes de Gérson, ou Gersom — o primeiro mencionado dos três filhos de Levi — por meio de seus dois filhos, Libni e Simei. (1Cr 6:1, 16, 17) Os gersonitas constituíam uma das três grandes divisões de levitas. No primeiro recenseamento no ermo, somaram 7.500 varões de um mês de idade para cima. Os de 30 a 50 anos, que serviam no tabernáculo, somaram 2.630 varões. (Núm 3:21, 22; 4:38-41) O serviço dos gersonitas no ermo incluía cuidar do tabernáculo (a tenda de reunião), de suas diversas coberturas, do reposteiro da entrada do tabernáculo, dos cortinados do pátio, do reposteiro da entrada do pátio e dos cordões de tenda. (Núm 3:23-26; 4:21-28; Êx 26:1, 7, 14, 36; 27:9, 16) No acampamento no ermo, seu lugar estava no lado O do tabernáculo. Atrás deles, a certa distância do tabernáculo, acampava a divisão de três tribos de Efraim. (Núm 3:23; 2:18) Quando os maiorais de Israel apresentaram 6 carroças cobertas e 12 touros para o serviço do tabernáculo, Moisés deu 2 carroças e 4 touros aos filhos de Gérson. (Núm 7:1-7) Quando o acampamento se mudava, os gersonitas marchavam com os meraritas entre a divisão de três tribos de Judá, na dianteira, e a divisão de três tribos de Rubem. — Núm 10:14-20.

Aquinhoaram-se aos gersonitas 13 cidades com seus pastios, nos territórios de Manassés, Issacar, Aser e Naftali. Quedes, na Galileia, e Golã, em Basã, que lhes foram aquinhoadas, eram duas das seis cidades de refúgio da nação. (Jos 21:27-33) Quando Davi reorganizou os levitas, a responsabilidade relacionada com o canto e o tesouro eram deveres atribuídos a alguns dos gersonitas. (1Cr 6:31, 32, 39-43; 23:4-11; 26:21, 22) Havia gersonitas entre os levitas que se empenharam na limpeza do templo, nos dias do Rei Ezequias. — 2Cr 29:12-17.

GESÃ. Terceiro filho mencionado de Jadai, da tribo de Judá. Gesã é alistado entre os descendentes de Calebe. — 1Cr 2:47.

GESÉM [possivelmente: Aguaceiro; Chuvarada]. Um árabe que, junto com Sambalá e Tobias, se opôs a Neemias na reconstrução da muralha de Jerusalém. Estes inimigos primeiro caçoaram de Neemias e de seus colaboradores. (Ne 2:19) Depois conspiraram e tramaram contra Neemias, mas em vão. (Ne 6:1-4) Por fim, Sambalá enviou a Neemias uma carta, citando a acusação de Gesém, de que Neemias e os judeus tramavam rebelar-se e que Neemias se estava tornando rei para eles. Estes inimigos fracassaram também nisso. (Ne 6:5-7) Citar Sambalá a Gesém nesta carta parece indicar que este era homem influente. Pode-se notar que se relata que as relações entre a corte persa e as tribos árabes eram boas depois da invasão do Egito pela Pérsia.

Uma forma dialetal de Gesém, o nome Gashm, é mencionado numa inscrição encontrada na antiga Dedã, na parte setentrional da Arábia. O nome Gesém aparece numa inscrição aramaica numa tigela de prata encontrada no Egito. O texto reza: “O-que Qainu bar Gesem [Gesém], rei de Qedar, trouxe-em-oferta à [deusa] han-’Ilat.” — *Journal of Near Eastern Studies* (Revista de Estudos do Oriente Próximo), 1956, Vol. XV, p. 2.

GESTOS. Veja ATITUDES, POSTURAS E GESTOS.

GESUR.

1. Reino arameu, fronteira com a região de Argobe, de Basã, ao L do rio Jordão. Seu vizinho setentrional era Maacate (Maacá). Embora as primeiras conquistas de Israel se estendessem até Gesur,

esta região não foi tomada. (De 3:14; Jos 12:1, 4, 5; 13:13) Foi a Gesur, domínio de seu avô materno, Talmai, que Absalão fugiu depois de assassinar seu meio-irmão Amnom. Continuou ali em banimento por três anos, até que foi trazido de volta a Jerusalém por Joabe. (2Sa 3:2, 3; 13:28-38; 14:23; 15:8) Num período posterior, Gesur e a Síria anexaram muitas cidades israelitas ao L do Jordão. — 1Cr 2:23.

2. Domínio dos gesuritas na Palestina meridional, perto do território filisteu. (Jos 13:2; 1Sa 27:7-11) Com referência a esta região, não se emprega especificamente a forma "Gesur".

GESURITAS [De (Pertencentes a) Gesur].

1. Os habitantes de Gesur, território ao L do Jordão. — De 3:14; Jos 12:4, 5; 13:11, 13.

2. Povo da Palestina meridional, que morava na vizinhança do território filisteu. (Jos 13:2) Enquanto estava banido pelo Rei Saul, Davi fazia incursões aos gesuritas e outros povos que moravam naquela região geral. — 1Sa 27:7-11.

GÉTER. Descendente de Arã, filho de Sem. (Gên 10:22, 23; 1Cr 1:17) Nada se sabe ao certo sobre os descendentes de Géter.

GETEU [De (Pertencente a) Gate]. Termo frequentemente aplicado ao habitante ou natural da cidade filisteia de Gate. (Jos 13:2, 3) O gigante Golias era geteu. (2Sa 21:19; 1Cr 20:5) Geteus, inclusive Itai (chamado de "estrangeiro" e "exilado" do seu lugar), continuaram fielmente com Davi durante a sua fuga, por ocasião da rebelião de Absalão. — 2Sa 15:13, 18-22; 18:2; veja GATE; ITAI, II N.º 1.

O termo "geteu", porém, é também aplicado a Obede-Edom, em cujo lar ficou temporariamente a Arca do Pacto. (2Sa 6:10, 11; 1Cr 13:13) Alguns peritos acreditam que ele também era da Gate filisteia. No entanto, parece mais provável que Obede-Edom era levita, e talvez fosse chamado de geteu por ser da cidade levita de Gate-Rimom. — Jos 21:20, 23, 24; veja OBEDE-EDOM N.º 1.

GETSÊMANI [Lagar de Azeite]. Provavelmente um olival equipado com um lagar para espremer azeite das azeitonas. Getsêmani encontrava-se ao L de Jerusalém, do outro lado do vale do Cédron (Jo 18:1), no monte das Oliveiras ou perto dele. (Lu 22:39) Jesus Cristo reuniu-se ali muitas vezes com seus discípulos. (Jo 18:2) Na noite da Páscoa de 33 EC, ele, junto com seus discípulos fiéis, retirou-se para este jardim a fim de orar. Achado e traído por Judas Iscariotes, Jesus foi preso ali por uma turba armada. — Mt 26:36-56; Mr 14:32-52; Lu 22:39-53; Jo 18:1-12.

Não se pode determinar a localização exata do jardim de Getsêmani, porque (segundo o testemunho de Josefo) todas as árvores ao redor de Jerusalém foram cortadas durante o sítio romano em 70 EC. (*The Jewish War* [A Guerra Judaica], VI, 5-8 [i, 1]) Uma tradição identifica Getsêmani com o jardim cercado pelos franciscanos em 1848. Tem cerca de 46 por 43 m e se encontra ao sopé do monte das Oliveiras, na bifurcação da estrada na sua encosta ocidental. Neste jardim se encontram oito oliveiras seculares.

O lugar tradicional de Getsêmani visto do monte do Templo.

GEZER [Pedaço; Parte]. Cidade real no interior da planície costeira da Palestina. Gezer é mencionada pela primeira vez quando seu rei tentou sem sucesso salvar Laquis do exército israelita sob Josué. (Jos 10:33; 12:7, 8, 12) Gezer foi designada aos efraimitas como lugar fronteiriço (Jos 16:3; 1Cr 7:28), mas eles não desapossaram inteiramente os habitantes cananeus. (Jos 16:10; Jz 1:29) Gezer foi também designada aos coatitas como cidade levita. — Jos 21:20, 21; 1Cr 6:66, 67.

Esta cidade estava associada com os filisteus, no tempo de Davi, na ocasião em que ele quebrantou o poder deles "desde Geba até Gezer". (2Sa 5:25; 1Cr 14:16) Também, Sibecai, husatita, distinguiu-se durante a derrota dos filisteus em Gezer, por golpear Sipai, descendente dos refains. (1Cr 20:4) O Faraó do Egito veio mais tarde contra Gezer por algum motivo não declarado. Depois de incendiar a cidade e matar sua população cananeia, ele a deu como dote à esposa de Salomão. Salomão reconstruiu e possivelmente fortificou a cidade. — 1Rs 9:15-17.

Gezer é também frequentemente mencionada nos registros seculares. Nas paredes do templo em Karnak, Tutmés III registrou a captura de Gezer. A cidade tem depois um papel de destaque nas Tabuinhas de Amarna, sendo mencionada por nome pelo menos nove vezes. O Faraó Mernepta gabou-se na sua estela de ter 'capturado Gezer'.

Os peritos acham que a antiga Gezer é a atual Tell Jezer (Abu Susheh; Tel Gezer), situada a meio caminho entre Jerusalém e Tel Aviv-Yafo (Jope). Ficava assim perto de outra grande estrada que por milênios tem ligado o Egito à Mesopotâmia para fins comerciais e militares. A posição elevada de Tell Jezer numa serra da Sefelá permitia-lhe dominar o uso de ambas estas estradas.

As escavações arqueológicas começaram neste tel no começo do século 20. Desde então, tem-se tornado um dos sítios mais cabalmente escavados e explorados na Palestina. Entre os achados ali encontram-se a "porta salomônica e a parede da casamata", construídas sobre uma camada de escombros duma destruição que alguns conjecturam terem sido o resultado do incêndio de Gezer por Faraó. Sua arquitetura é considerada tão similar à encontrada em estruturas em Hazor e em Megido, que indica que as três foram construídas segundo a mesma planta. Camadas anteriores mostram uma abundância de cerâmica filisteia. Talvez o achado mais famoso procedente de Tell Gezer, porém, seja o "calendário" de Gezer, uma placa contendo o que parece ser um exercício de memória dum escolar. Mostrou ser valioso por informar os pesquisadores hodiernos sobre as estações agrícolas do antigo Israel e por fornecer um vislumbre da escrita e língua hebraica nos dias de Salomão.

GIA [Irromper; Jorrar]. Lugar perto do "morro de Amá", mencionado na descrição da perseguição movida por Joabe e Abisai a Abner. (2Sa 2:24) O contexto sugere a alguns que Gia ficava ao L de Gibeão, no território de Benjamim. Certos peritos propuseram outros lugares, baseados em emendas do texto, mas a localização exata de Gia permanece desconhecida. — Veja AMÁ.

GIBAR [Superior; Poderoso; Sobrepujante]. Possivelmente trata-se do nome dum cabeça de família, do qual 95 "filhos" (descendentes) retornaram com Zorobabel do exílio babilônico em 537 AEC. (Esd 2:1, 2, 20) Todavia, na passagem paralela em Neemias 7:25, alista-se Gibeão em vez de Gibar. Portanto, "os filhos de Gibar [Gibeão], noventa e cinco", pode referir-se aos anteriores habitantes de Gibeão, visto que outros nomes de lugares aparecem em Esdras 2:21-34, por exemplo, "os filhos de Belém".

GIBEÁ [Morro; Colina].

1. Cidade na região montanhosa de Judá. (Jos 15:1, 48, 57) Alguns peritos a relacionam com a atual El Jab'a, a uns 12 km ao OSO de Belém. Outros, porém, acreditam que a antiga Gibeá se encontrava em outra parte na região ao SE de Hébron, visto que está alistada entre outras cidades naquela região geral. (Jos 15:55-57) Esta cidade (ou a N.º 2) talvez tenha sido o lugar de origem de Maacá (Micaia), mãe do rei de Judá, Abijão (Abias). — 2Cr 13:1, 2; 1Rs 15:1, 2.

2. Cidade no território de Benjamim (Jos 18:28), também chamada "Gibeá de Benjamim" (1Sa 13:2), "Gibeá dos filhos de Benjamim" (2Sa 23:29) e "Gibeá de Saul" (2Sa 21:6). Evidentemente, ficava perto da estrada principal entre Jebus (Jerusalém) e Ramá. (Jz 19:11-15) Por causa da sua posição numa das elevações na cordilheira central da Palestina, Gibeá servia bem como ponto de observação em tempos de guerra. (1Sa 14:16) Os peritos, em geral, identificam esta cidade com Tell el-Ful (Giv'at Sha'ul), situada a uns 5 km ao N do monte do Templo em Jerusalém.

As grafias hebraicas de Geba (forma masculina da palavra que significa "Morro; Colina") e de Gibeá (forma feminina do termo que significa "Morro; Colina") são quase idênticas. Muitos acreditam que isso resultou em erros de escriba no texto massorético, e, portanto, recomendam mudar certos textos para ler "Geba", em vez de "Gibeá", e vice-versa. Sobre isto, certo comentário, com referência a Primeiro Samuel, capítulos 13 e 14, observa o seguinte: "Os comentadores, porém, discordam mui-

to com respeito a onde tais substituições devem ser feitas (e.g., Smith lê Geba em lugar de Gibeá em toda ocorrência; Kennedy lê Geba, em lugar de Gibeá no [capítulo 13] versículo 2, Gibeá em lugar de Geba no versículo 3, e Geba, em lugar de Gibeá em xiv. 2); e não é impossível entender o progresso da campanha sem tais alterações." (*Soncino Books of the Bible* [Livros da Bíblia, de Soncino], obra editada por A. Cohen, Londres, 1951, Samuel, p. 69) Em Juízes 20:10, 33, o contexto sugere que se intencionou "Gibeá", e, por isso, muitos tradutores divergem aqui do texto massorético e usam "Gibeá" em vez de "Geba".

No período dos juízes, a cidade de Gibeá figurou num incidente que quase levou ao extermínio de toda a tribo de Benjamim. Um homem idoso convidou um levita efraimita e sua concubina a pernoitarem com ele. Logo depois, homens imprestáveis de Gibeá cercaram a casa, exigindo que o levita lhes fosse entregue, de modo a terem relações sexuais com ele. Depois de o levita ter entregue sua concubina nas mãos deles, estes abusaram tanto dela a noite toda, que ela morreu de manhã. (Talvez se faça alusão a este pecado chocante em Os 9:9 e 10:9.) Visto que a tribo de Benjamim protegeu os homens culpados de Gibeá, as outras tribos guerrearam contra Benjamim. Duas vezes sofreram grandes perdas, antes de finalmente derrotarem os benjamitas e consignarem Gibeá ao fogo. (Jz 19:15-20:48) (Alguns relacionam o registro bíblico a respeito da destruição de Gibeá com a evidência arqueológica descoberta em Tell el-Ful, que indica que a cidade foi incendiada.)

Gibeá era a cidade do primeiro rei de Israel, Saul (1Sa 10:26; 15:34), e evidentemente também de Itai, um dos poderosos de Davi (2Sa 23:8, 29; 1Cr 11:26, 31), bem como de Aiezer e de Joás, dois guerreiros que se juntaram a Davi em Ziclague. (1Cr 12:1-3) Evidentemente, Gibeá serviu também como primeira capital do reino israelita sob Saul. Em Gibeá, mensageiros de Jabes (Jabes-Gileade) pediram ajuda quando esta se viu confrontada com um sítio pelos amonitas, e dali o Rei Saul convocou imediatamente Israel para a guerra, para enfrentar esta ameaça. (1Sa 11:1-7) Mais tarde, as operações de guerra de Saul contra os filisteus foram lançadas na vizinhança de Gibeá. (1Sa 13:2-4, 15; 14:2, 16) Também, em duas ocasiões, homens de Zife contaram a Saul, em Gibeá, onde estava o esconderijo do proscrito Davi. — 1Sa 23:19; 26:1.

Durante o reinado de Davi, sete dos filhos e netos de Saul foram mortos em Gibeá ("Gibeão", segundo Áquila, Símaco e a *LXX*), por causa da culpa de sangue que recaía sobre a casa de Saul por ele ter morto muitos gibeonitas. E a enviuvada concubina de Saul guardou vigília sobre os homens mortos, para que aves e animais necrófagos não se alimentassem dos seus cadáveres. — 2Sa 21:1-10.

No oitavo século AEC, por meio do profeta Isaías, Jeová falou profeticamente a respeito de Gibeá, como tendo fugido diante do exército assírio, que estaria a caminho de Jerusalém. (Is 10:24, 29-32) E, por meio de Oseias, Deus retratou profeticamente uma situação que fazia parecer que o reino setentrional das dez tribos já tinha sido conquistado, o inimigo ameaçando Gibeá e Ramá, em Benjamim (no reino meridional de Judá). — Os 5:8-10. Veja também GIBEIA.

GIBEÃO [De Morro, Colina], **GIBEONITAS.** A cidade de Gibeão é hoje relacionada com el-Jib, a uns 9,5 km ao NNO do monte do Templo em Jerusalém. Ali foram encontradas numerosas alças de jarros de barro com o nome Gibeão em caracteres hebraicos antigos. Situada num morro que se eleva uns 60 m acima da planície circunvizinha, o lugar antigo abrange uns 6,5 ha.

Em anos recentes, este lugar tem sido cenário de escavações arqueológicas. Os escavadores desobstruíram um túnel de 51 m cortado através de rocha sólida. Este túnel era antigamente iluminado por lâmpadas colocadas em nichos em intervalos regulares ao longo das paredes. Este túnel, com sua escadaria de 93 degraus cortada na rocha, conduzia desde um lugar logo dentro de Gibeão a um reservatório escavado numa caverna, alimentado por uma fonte a cerca de 25 m abaixo da muralha da cidade. Isto assegurava aos gibeonitas um suprimento seguro de água mesmo em tempos de sítio. Os escavadores descobriram também um poço ou reservatório redondo, cortado na rocha, com um diâmetro de 11,3 m. Uma escadaria circular, cujos degraus têm a largura aproximada de 1,5 m, leva ao fundo, em sentido horário, beirando o poço. Do fundo do poço, a uma profundidade de 10,8 m, os degraus prosseguem por 13,6 m através duma galeria até a câmara da água. Não se tem certeza se este poço, ou reservatório, deve ser identificado com o bíblico "reservatório de água de Gibeão". — 2Sa 2:13.

Tratos com Josué. No tempo de Josué, Gibeão era habitada pelos heveus, uma das sete nações cananeias destinadas à destruição. (De 7:1, 2; Jos 9:3-7) Os gibeonitas também eram chamados amorreus, visto que este nome às vezes parece ter sido aplicado de modo geral a todos os cananeus. (2Sa 21:2; compare isso com Gên 10:15-18; 15:16.) Dessemelhantes dos outros cananeus, os gibeonitas se deram conta de que, apesar da sua força militar e da grandiosidade da sua cidade, sua resistência fracassaria porque Jeová estava lutando por Israel. Assim, depois da destruição de Jericó e de

Ai, os homens de Gibeão, evidentemente representando também as outras três cidades heveias de Quefira, Beerote e Quiriate-Jearim (Jos 9:17), enviaram uma delegação a Josué em Gilgal, pedindo paz. Os embaixadores gibeonitas — trajados de roupas e sandálias gastas, e trazendo odres de vinho rebentados, sacos estragados, e pão ressequido e em migalhas — apresentaram-se como vindo de uma terra distante, portanto, não estando no caminho das conquistas de Israel. Reconheceram a mão de Jeová por detrás do que antes havia acontecido ao Egito e aos reis amorreus, Síon e Ogue. Mas, sabiamente, não fizeram menção do que acontecera a Jericó e a Ai, visto que a notícia disso não poderia ter chegado ainda à sua "terra mui distante" antes da sua suposta partida. Os representantes de Israel examinaram e aceitaram a evidência, e fizeram com eles um pacto para deixá-los viver. — Jos 9:3-15.

Pouco depois, o ardil foi descoberto. Mas o pacto continuou em vigor; rompê-lo teria lançado dúvida sobre a fidedignidade de Israel e causado desprezo pelo nome de Jeová entre as outras nações. Quando Josué expôs a astúcia dos gibeonitas, eles novamente reconheceram que Jeová lidava com Israel e então se colocaram à mercê dele, dizendo: "Agora, eis que estamos na tua mão. O que for bom e direito aos teus olhos fazer conosco, faze." Foram então feitos ajuntadores de lenha e tiradores de água para a assembleia e para o altar de Jeová. — Jos 9:16-27.

Embora Josué e os outros maiorais tivessem sido enganados para fazer um pacto com os gibeonitas, isto, evidentemente, estava em harmonia com a vontade de Jeová. (Jos 11:19) Uma prova disso se vê no fato de que, quando cinco reis amorreus procuraram destruir os gibeonitas, Jeová abençoou a operação de socorro de Israel; ele até mesmo lançou grandes pedras de saraiva sobre o adversário e prolongou milagrosamente a luz do dia para a batalha. (Jos 10:1-14) Também, os gibeonitas, tanto ao procurarem fazer um pacto de paz com Israel como por apelarem a Josué para ajudá-los quando ameaçados, manifestaram fé na capacidade de Jeová, de cumprir sua palavra e de realizar a libertação, algo pelo qual Raabe, de Jericó, foi elogiada e que resultou na preservação da sua vida e na da sua família. Além disso, os gibeonitas tinham um temor sadio do Deus de Israel. — Veja Jos 2:9-14; 9:9-11, 24; 10:6; He 11:31.

Sob o Controle de Israel. Depois disso, Gibeão passou a ser uma das cidades do território de Benjamim, designadas aos sacerdotes arônicos. (Jos 18:21, 25; 21:17-19) O benjamita Jeiel, pelo que parece, 'tornou-se pai', ou fundador, duma casa ali. (1Cr 8:29; 9:35) Um dos poderosos de Davi, Ismaías, era gibeonita (1Cr 12:1, 4), e o falso profeta Hananias, contemporâneo de Jeremias, procedia de Gibeão. — Je 28:1.

No século 11 AEC, Gibeão e sua vizinhança presenciaram um conflito entre o exército de Is-Bose-

A atual Gibeão. Os antigos gibeonitas deram-se conta de que Jeová lutava por Israel, de modo que pediram paz. O tabernáculo ficava aqui antes de Salomão mudá-lo para Jerusalém.

te, sob o comando de Abner, e o de Davi, sob a chefia de Joabe. Inicialmente, sem dúvida para resolver a questão de quem deveria ser rei sobre todo o Israel, travou-se um combate entre 12 homens de cada lado. Mas este nada resolveu, pois cada guerreiro atravessou seu oponente com a espada, de modo que pereceram todos os 24. Depois disso, irrompeu um feroz combate, perdendo Abner 18 vezes mais homens do que Joabe. Ao todo, houve 380 baixas, incluindo o irmão de Joabe, Asael, morto por Abner. (2Sa 2:12-31) Em vingança, por causa de Asael, Joabe assassinou depois Abner. (2Sa 3:27, 30) Algum tempo depois, perto da pedra grande em Gibeão, Joabe também matou seu próprio primo, Amasa, sobrinho de Davi, a quem Davi designara como chefe do exército. — 2Sa 20:8-10.

No decorrer dos séculos, os gibeonitas originais continuaram a existir como povo, embora o Rei Saul tramasse destruí-los. Os gibeonitas, porém, esperaram pacientemente que Jeová revelasse a injustiça. Ele fez isso por meio duma fome de três anos no reinado de Davi. Ao indagar de Jeová e ficar sabendo que estava envolvida culpa de sangue, Davi entrevistou os gibeonitas para saber o que devia ser feito para se fazer expiação. Os gibeonitas responderam corretamente que não era uma “questão de prata ou de ouro”, porque, segundo a Lei, não se podia aceitar nenhum resgate por um assassino. (Núm 35:30, 31) Reconheceram também que não podiam matar um homem sem autorização legal. Portanto, foi só depois de indagações adicionais feitas por Davi que solicitaram que sete “filhos” de Saul lhes fossem entregues. Serem tanto Saul como sua casa culpados de sangue sugere que, embora Saul provavelmente tomasse a dianteira na ação assassina, os “filhos” de Saul talvez participassem nela direta ou indiretamente. (2Sa 21:1-9) Neste caso, não se trataria de filhos morrerem pelos pecados de seus pais (De 24:16), mas envolveria a administração de justiça retributiva, em harmonia com a lei de “alma por alma”. — De 19:21.

Durante a vida de Davi, o tabernáculo foi transferido para Gibeão. (1Cr 16:39; 21:29, 30) Foi ali que Salomão ofereceu sacrifícios logo cedo no seu reinado. Foi também em Gibeão que Jeová lhe apareceu num sonho, convidando-o a solicitar qualquer coisa que desejasse. — 1Rs 3:4, 5; 9:1, 2; 2Cr 1:3, 6, 13.

Anos depois, o profeta Isaías (28:21, 22), ao predizer o ato estranho e a obra incomum de Jeová, de se levantar contra o seu próprio povo, compara isso ao que aconteceu na baixada de Gibeão. Provavelmente, a alusão é à vitória sobre os filisteus, que Deus concedeu a Davi (1Cr 14:16), se não for também à derrota bem anterior da liga amorreia, no tempo de Josué. (Jos 10:5, 6, 10-14) A profecia teve cumprimento em 607 AEC, quando Jeová permitiu que os babilônios destruíssem Jerusalém e seu templo.

Em Mispá, não muito depois da predita destruição, Ismael assassinou Gedalias, o governador designado por Nabucodonosor, rei de Babilônia. O assassino e seus homens também levaram cativas as pessoas remanescentes em Mispá. Mas Joanã, acompanhado de seus homens, alcançou Ismael, junto às abundantes águas de Gibeão, e recuperou os cativos. — Je 41:2, 3, 10-16.

Homens de Gibeão estavam entre aqueles que retornaram do exílio em Babilônia, em 537 AEC, e certos deles participaram mais tarde na reconstrução da muralha de Jerusalém. — Ne 3:7; 7:6, 7, 25.

GIBEATE-ARALOTE [Morro dos Prepúcios]. Lugar em que todos os varões israelitas, nascidos no ermo, foram circuncidados, após a travessia do Jordão. Gibeate-Aralote ficava perto da cidade de Jericó e veio a ser chamada de Gilgal. — Jos 5:3-10; veja GILGAL N.º 1.

GIBEATITA [De (Pertencente a) Gibeá]. Habitante de “Gibeá de Benjamim” (1Sa 14:16; 1Cr 12:1-3); o termo é aplicado a Semaá, cujos “filhos” serviram no exército de Davi.

GIBEIA [Morro, Colina]. Descendente de Calebe, da tribo de Judá (1Cr 2:42, 49); ou, possivelmente, a cidade de Gibeá (Jos 15:57), da qual Seva, um dos descendentes de Calebe, ‘tornou-se pai’, ou fundador. — Veja GIBEÁ N.º 1.

GIBETOM [Dorso; Elevação]. Cidade originalmente designada à tribo de Dã (Jos 19:40, 41, 44), mas depois dada aos coatitas como cidade levita. (Jos 21:20, 23) Séculos depois, Gibetom estava nas mãos dos filisteus, e foi quando o Rei Nadabe, de Israel, tentou arrebatar a cidade deles, que o conspirador Baasa o assassinou. (1Rs 15:27) Gibetom estava sob controle filisteu uns 24 anos mais tarde, quando Onri, chefe do exército de Israel, acampou contra ela. Aclamado como rei pelo acampamento israelita ali, Onri interrompeu o sítio de Gibetom para atacar Zinri, o rei rival de Israel. — 1Rs 16:15-18.

Gibetom é geralmente identificada com Tell el-Melate (Tel Malot), a uns 9 km ao N do lugar sugerido para a cidade filisteia de Ecrom.

GIDALTI [Eu Engrandeci]. Filho de Hemã; cantor levita que, no tempo de Davi, foi designado por sortes para servir como cabeça do 22.º dos 24 grupos de serviço, cada um com 12 músicos. — 1Cr 25:1, 4, 29.

GIDEÃO [Cortador; Decepador]. Um dos notáveis juízes de Israel; filho de Joás, da família de Abiezer, da tribo de Manassés. Gideão morava em Ofra, povoado evidentemente situado ao O do Jordão. A divisão tribal a que pertencia era a mais insignificante de Manassés, e ele era "o menor da casa de [seu] pai". — Jz 6:11, 15.

Gideão viveu numa época muito turbulenta da história de Israel. Por causa da infidelidade dos israelitas a Jeová, eles não usufruíam os frutos da sua labuta. Durante vários anos, nações pagãs vizinhas, especialmente os midianitas, haviam invadido Israel na época da colheita com hostes 'tão numerosas como os gafanhotos'. A mão de Midiã mostrou-se tão pesada sobre eles por sete anos, que os israelitas fizeram para si locais subterrâneos de armazenagem, a fim de ocultar dos invasores seus suprimentos de alimentos. — Jz 6:1-6.

Chamado para Servir Como Libertador. Para evitar que os midianitas o descobrissem, Gideão não malhava os grãos num lugar aberto, mas num lagar de vinho, quando lhe apareceu um anjo, dizendo: "Jeová está contigo, ó valente, poderoso." Isto induziu Gideão a perguntar como isso podia ser assim, em vista da opressão midianita sobre a nação. Quando informado de que ele seria aquele que libertaria Israel, Gideão mencionou modestamente a sua própria insignificância. Mas, foi-lhe assegurado que Jeová mostraria estar com ele. Em vista disso, Gideão pediu um sinal, para saber que o mensageiro era realmente o anjo de Jeová. Ele trouxe uma oferta de carne, pães não fermentados e um caldo, e à indicação do anjo, colocou-os sobre uma grande penha e derramou o caldo. O anjo tocou com o bastão na carne e nos pães não fermentados, e então começou a subir fogo da rocha e a consumir a oferta, desaparecendo o anjo a seguir. — Jz 6:11-22.

Naquela mesma noite, Jeová pôs Gideão à prova por ordenar-lhe que derrubasse o altar erigido por seu pai para o deus Baal, que cortasse o poste sagrado ao lado dele, que construísse um altar para Jeová e então oferecesse nele o novilho de sete anos de seu pai (evidentemente um touro considerado como sagrado para Baal), usando como lenha o poste sagrado. Gideão, com a devida cautela, fez isso de noite, com a ajuda de dez servos. Quando os homens da cidade se levantaram de manhã e viram o que tinha acontecido, e então souberam que Gideão era o responsável por isso, exigiram a vida dele. Joás, porém, não lhes entregou seu filho, mas replicou no sentido de que Baal devia fazer a sua própria defesa. Joás deu então ao seu filho Gideão o nome de Jerubaal (que significa "Pleiteie (Contenda) Baal em Defesa"), dizendo: "Pleiteie Baal em sua própria defesa, visto que alguém demoliu o seu altar." — Jz 6:25-32.

Vitória sobre Midiã. Depois disso, quando os midianitas, junto com os amalequitas e os orientais, invadiram novamente Israel e acamparam no vale de Jezreel, o espírito de Jeová envolveu Gideão. Convocando para a batalha os abiezritas, Gideão enviou mensageiros através de Manassés e a Aser, Zebulão e Naftali, exortando os homens a se juntarem a ele. Desejando evidência adicional de que Jeová estava com ele, Gideão solicitou que um velo exposto à noite na eira estivesse molhado de orvalho na manhã seguinte, mas que o chão estivesse seco. Quando Jeová lhe concedeu este milagre, Gideão cautelosamente quis confirmar com um segundo sinal que Jeová estava com ele, e assim solicitou e obteve o milagre com as circunstâncias invertidas. — Jz 6:33-40.

Trinta e dois mil combatentes juntaram-se a Gideão em resposta à sua convocação. Eles acamparam junto ao poço de Harode, ao sul do acampamento midianita junto ao morro de Moré, na baixada. Os 32.000 israelitas foram superados em mais de quatro por um pelos invasores, os quais tinham uma força de uns 135.000. (Jz 8:10) Mas, Jeová indicou que havia homens demais com Gideão, no sentido de que, se Deus entregasse Midiã na mão deles, poderiam concluir que foi sua própria valentia que trouxe a salvação. Sob a orientação de Deus, Gideão disse que os que tivessem medo ou que tremessem se retirassem. Vinte e dois mil se retiraram, mas ainda havia homens demais. A seguir, Jeová mandou que Gideão levasse os remanescentes 10.000 homens para baixo, à água, a fim de testá-los. Uns poucos, apenas 300, levaram a água com a mão à boca, e estes foram postos à parte. Os outros, que se puseram de joelhos para beber, não deviam ser usados. Os 300, pelo seu modo de beber, manifestaram atenção, preocupação com a luta pela adoração verdadeira em nome de Jeová. Por meio deste pequeno grupo de 300, Jeová prometeu salvar Israel. — Jz 7:1-7.

Gideão, com seu ajudante Pura, passou a reconhecer o acampamento inimigo à noite. Ali Gideão ouviu um homem contar um sonho ao seu companheiro. Este companheiro, por sua vez, interpretou o sonho no sentido de que Midiã e todo o acampamento seriam entregues na mão de Gideão. Fortalecido por aquilo que ouviu, Gideão retornou ao acampamento de Israel, organizou os 300 em três grupos, a fim de poder chegar-se ao acampamento de Midiã de três lados, e deu a cada homem uma buzina e um jarro grande, dentro do qual se colocou uma tocha. — Jz 7:9-16.

Com seu grupo de 100, Gideão chegou à beirada do acampamento dos midianitas logo depois de estes terem postado sentinelas para a vigília média da noite. Daí, seguindo as instruções de Gideão, seus

homens fizeram exatamente o mesmo que ele. A calada da noite foi interrompida pelo toque de 300 buzinas, pelo espatifamento de 300 jarros grandes para água e pelo som de 300 gritos de guerra; ao mesmo tempo, o céu foi iluminado por 300 tochas. O acampamento foi tomado pela confusão. Os invasores começaram a gritar e a fugir, e "Jeová passou a tornar a espada de cada um contra o outro, em todo o acampamento; e o acampamento continuou na sua fuga até Bete-Sita, de lá para Zererá, até as cercanias de Abel-Meolá, junto a Tabate". — Jz 7:17-22.

No ínterim, foram convocados os homens de Naftali, Aser e Manassés para irem no encalço de Midiã. Além disso, enviaram-se mensageiros a Efraim, para interceptar a fuga dos midianitas. Os efraimitas fizeram isso, capturando as águas até Bete-Bara e o Jordão. Capturaram e mataram também os dois príncipes midianitas, Orebe e Zeebe. No entanto, ao se encontrarem com Gideão, os efraimitas "tentaram veementemente altercar com ele", visto que não os chamara logo de início para ajudar. Gideão, porém, por indicar modestamente que aquilo que ele fizera não era nada em comparação com o que eles fizeram ao capturarem Orebe e Zeebe, acalmou o espírito deles e assim evitou um choque. — Jz 7:23-8:3.

Atravessando o Jordão, Gideão e os 300 homens com ele, embora cansados, continuaram a perseguir Zeba e Zalmuna, os reis de Midiã, bem como os homens com eles. Em caminho, solicitou alimentos dos homens de Sucote, mas os príncipes de Sucote negaram-se a dar ajuda, dizendo: "Já tens na mão as palmas das mãos de Zeba e de Zalmuna, de maneira que se tenha de dar pão ao teu exército?" Os homens de Penuel também se negaram a atender a solicitação de Gideão. — Jz 8:4-9.

Chegando a Carcor, onde os invasores, reduzidos a cerca de 15.000 homens, se acamparam, Gideão golpeou o acampamento enquanto o inimigo estava desprevenido. Zeba e Zalmuna puseram-se em fuga. Gideão foi imediatamente no encalço deles e capturou-os. Além disso, "pôs todo o acampamento a tremer". — Jz 8:10-12.

Ao retornar da luta, Gideão capturou um moço de Sucote e informou-se dele dos nomes dos príncipes e dos anciãos da cidade. De acordo com o que dissera antes, quando não atenderam seu pedido de alimentos, Gideão deu aos anciãos de Sucote uma lição com espinhos e sarças. Também, conforme avisara de antemão, Gideão demoliu a torre de Penuel e matou os homens daquela cidade por não terem cooperado em prover alimentos aos seus homens. — Jz 8:13-17.

Daí, Gideão mandou que seu filho primogênito, Jeter, matasse Zeba e Zalmuna, assim como estes haviam matado os irmãos de Gideão, os filhos da sua mãe. Sendo ainda moço, Jeter tinha medo de matar os reis midianitas. Assim, Gideão, desafiado por Zeba e Zalmuna de fazê-lo ele mesmo, executou-os. — Jz 8:18-21.

Feito o Éfode. Israelitas gratos pediram que Gideão estabelecesse sua família como dinastia governante. Gideão, porém, reconheceu que Jeová era o Rei legítimo de Israel, e, por isso, não atendeu a solicitação deles. Sugeriu, então, que contribuíssem as joias de ouro que haviam obtido como despojo de guerra, sendo que apenas as argolas para as narinas somaram 1.700 siclos de ouro (US$ 218.365). Gideão fez então um éfode dos despojos contribuídos, exibindo-o em Ofra. Mas todo o Israel começou a ter "relações imorais" com o éfode, tornando-se este um laço até mesmo para Gideão e sua casa. Assim, embora a sua ação, sem dúvida, tivesse motivação correta, o éfode desviou a atenção do verdadeiro santuário designado por Jeová — o tabernáculo. Os esforços de Gideão malograram, produzindo um resultado contrário ao que ele pretendera. — Jz 8:22-27; veja ÉFODE, I.

Morre Como Testemunha Aprovada. Tão completa foi a libertação que Jeová trouxe por meio de Gideão, que não houve mais perturbação durante os 40 anos do seu juizado. Gideão passou a ter muitas esposas, com as quais teve 70 filhos. Depois da morte de Gideão, numa boa idade, Israel tornou-se novamente vítima da adoração de Baal. Além disso, Abimeleque, filho de Gideão com sua concubina, uma mulher de Siquém, matou os outros filhos de Gideão. Escapou apenas Jotão, o mais jovem. — Jz 8:28-9:5; veja ABIMELEQUE N.º 4; OFRA N.º 3.

A fé de Gideão, em face de grandes desvantagens, habilitou-o a ser mencionado como um dentre a "tão grande nuvem de testemunhas". (He 11:32; 12:1) Além disso, sua modéstia era exemplar, e ela era acompanhada de cautela. Pelo visto, a cautela de Gideão era salutar, e não deve ser encarada como proveniente de falta de fé da sua parte, porque nunca foi censurado por ser cauteloso. Outrossim, conforme indicado no Salmo 83, a derrota de Midiã, nos dias de Gideão, fornece um padrão profético da vindoura destruição de todos os opositores de Jeová. Por meio dessa destruição, Jeová vai santificar o seu nome e defender a sua soberania. — Veja Is 9:4; 10:26.

GIDEL [Engrandecido].

1. Antepassado duma família de escravos netineus do templo, os quais estavam entre os que retornaram com Zorobabel do exílio babilônico, em 537 AEC. — Esd 2:1, 2, 43, 47; Ne 7:49.

2. Cabeça paterno de uma das famílias dos "filhos dos servos de Salomão", alistados entre

aqueles que retornaram a Jerusalém e Judá em 537 AEC. — Esd 2:1, 2, 55, 56; Ne 7:58.

GIDEONI [Cortador; Decepador]. Pai de Abidã, maioral da tribo de Benjamim, no tempo de Moisés. — Núm 1:11, 16.

GIDOM [Cortador; Decepador]. Lugar mencionado em Juízes 20:45. Depois de um grave crime sexual cometido por benjamitas, as outras tribos israelitas perseguiram os benjamitas até este ponto. Sua localização exata é desconhecida.

GIESTA(-DAS-VASSOURAS) [hebr.: *ró·them*]. A giesta-das-vassouras (*Retama raetam*) é na realidade um arbusto desértico da família da ervilha. O nome árabe correspondente (*ratam*) ajuda a identificar a planta e mostra ser incorreta a tradução "junípero" na versão de Antônio Pereira de Figueiredo.

Este arbusto é uma das mais abundantes plantas do ermo de Judá, da península de Sinai, bem como do restante da Arábia, e encontra-se em ravinas, em lugares rochosos, em encostas de morros e mesmo em trechos arenosos de áreas desérticas, onde suas raízes penetram fundo para captar umidade. Atinge aproximadamente de 1 a 4 m de altura, tendo numerosos ramos finos, semelhantes a varas, e folhas estreitas e retas. Quando floresce, os pequenos cachos de flores delicadas, que variam de cor desde o branco ao rosa, apresentam uma linda vista ao recobrirem as encostas de morros de outro modo desprovidos de vegetação. O nome hebraico da planta (*ró·them*) evidentemente deriva dum radical que significa "ligar; amarrar", referindo-se talvez à sua capacidade de segurar dunas de areia. Segundo Plínio, seus ramos flexíveis eram usados para amarrar coisas. — *Natural History* (História Natural), XXIV, XL, 65.

Quando Elias fugiu para o ermo, a fim de escapar da ira de Jezabel, o registro em 1 Reis 19:4, 5, diz que ele "sentou-se debaixo de certa giesta-das-vassouras" e então dormiu ali. Ao passo que as giestas-das-vassouras menores dariam muito pouca sombra contra o escaldante sol do ermo, uma de bom tamanho daria um agradável alívio. Este arbusto do ermo servia também de combustível. A madeira da giesta-das-vassouras fornece um excelente carvão vegetal, que queima com calor intenso.

Visto que as raízes da giesta-das-vassouras são amargas e nauseantes, alguns têm sugerido que referir-se Jó (30:4) a elas como usadas qual alimento por pessoas famintas numa desolação estéril talvez se refira a uma planta parasítica comestível (*Cynomorium coccineum*), que cresce como fungo nestas raízes. Embora talvez seja assim, é também possível que outra variedade desta planta existisse nos dias de Jó (há mais de 3.000 anos), em vez de apenas a giesta-das-vassouras branca (*Retama raetam*) que agora cresce ali. N. Hareuveni escreveu, apresentando outro ponto de vista sobre Jó 30:4: "Visto que, dessemelhantes das folhas da salgadeira [*KJ*], as raízes da giesta são totalmente incomestíveis, em qualquer forma, é óbvio que Jó está falando de raízes da giesta branca, transformadas em algo que pode ser vendido para *ganhar* o pão. Estes jovens, que agora escarnecem de Jó, fizeram carvão das raízes da giesta branca para vender na feira." (*Tree and Shrub in Our Biblical Heritage* [Árvore e Arbusto na Nossa Herança Bíblica], Kiryat Ono, Israel, 1984, p. 31) Em harmonia com isto, alguns sugerem que os sinais vocálicos da palavra hebraica traduzida como "seu alimento" sejam ajustados de modo que o hebraico reze "para aquecê-los".

GIGANTE. A Bíblia fornece relatos de homens de estatura extraordinária. Havia Ogue, rei de Basã, um dos refains, cujo esquife tinha nove côvados (4 m) de comprimento e quatro côvados (1,8 m) de largura. (De 3:11) Golias, de Gate, morto por Davi, tinha seis côvados e um palmo (2,9 m) de altura. Um indício do tamanho e da força de Golias era o peso da sua armadura. Sua cota de malha de cobre pesava 5.000 siclos (57 kg); a lâmina de ferro da sua lança pesava 600 siclos (6,8 kg). — 1Sa 17:4-7.

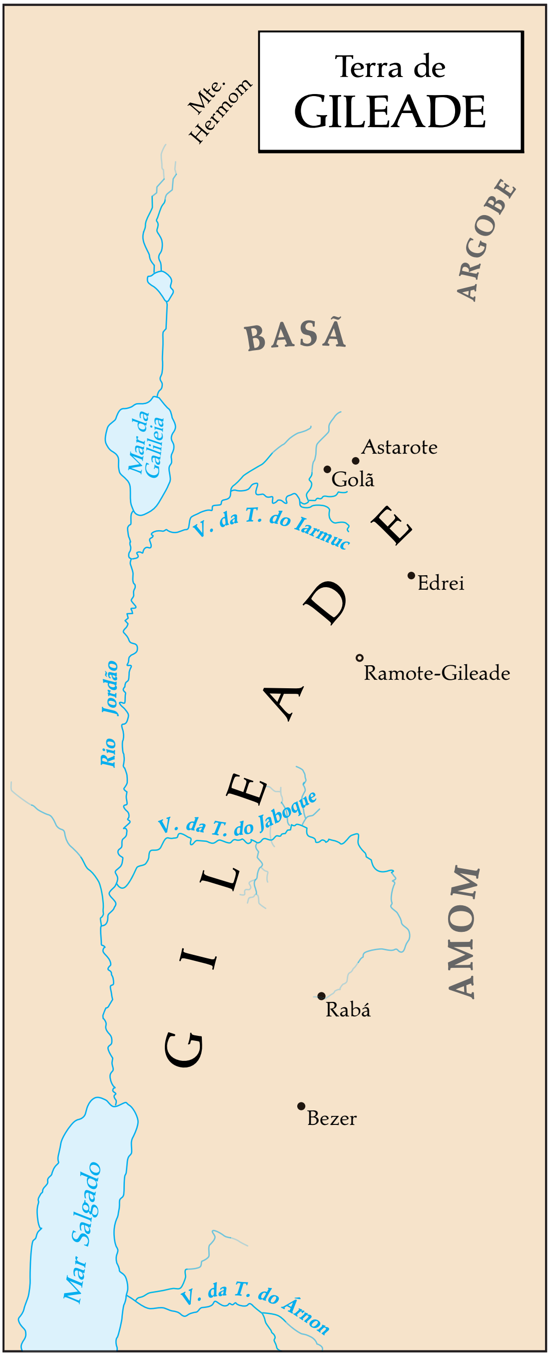
Além de Ogue e Golias, havia outros homens de Refaim, de tamanho extraordinário, entre os quais estava Isbi-Benobe, cuja lança era de 300 siclos de cobre (3,4 kg) (2Sa 21:16); Safe ou Sipai (2Sa 21:18; 1Cr 20:4); Lami, irmão de Golias, "cuja haste de lança era como o cilindro dos tecelões" (1Cr 20:5); e um homem de tamanho extraordinário, cujos dedos das mãos e dos pés eram aos seis, no total de 24 (2Sa 21:20).

Os espias sem fé relataram aos israelitas que em Canaã viram "os nefilins, os filhos de Anaque, que são dos nefilins; de modo que ficamos aos nossos próprios olhos como gafanhotos, e assim também éramos aos olhos deles". (Núm 13:33) Estes homens de estatura extraordinária, chamados de filhos de Anaque (provavelmente significando "Pescoço Comprido [quer dizer, de estatura alta]"), não eram realmente nefilins, conforme relatado, mas eram apenas homens extraordinariamente altos, porque os nefilins, descendentes de anjos e mulheres (Gên 6:4), pereceram no Dilúvio.

GILALAI. Músico levita no cortejo providenciado por Neemias por ocasião da inauguração da reconstruída muralha de Jerusalém, em 455 AEC. — Ne 12:27, 31, 36.

GILBOA [possivelmente: Região Colinosa]. Monte tradicionalmente identificado com Jebel Fuqu'ah, uma cordilheira de montes calcários, em forma de crescente, que fica ao SE de Jezreel e ao O de Bete-

Seã. Ravinas dividem a cordilheira em vários planaltos. Grande parte dela é constituída de rocha desnuda, com canais escarpados nas partes setentrional e ocidental, onde o calcário sofreu erosão. Mas, nas encostas ocidentais, menos íngremes, cultivam-se



trigo e cevada. Ali podem ser encontradas também pastagens, bem como figueiras e oliveiras. O lado setentrional é o mais íngreme e mais alto, elevando-se a uns 520 m acima do nível do mar.

Por causa da sua localização estratégica, na fértil planície de Jezreel, entre o vale da torrente do Quisom e o vale do Jordão, Gilboa figurou em pelo menos duas grandes batalhas. Junto ao "poço de Harode", comumente relacionado com a fonte situada no espigão NO de Gilboa, acamparam Gideão e seus homens. (Jz 7:1) Mais tarde, o Rei Saul reuniu suas forças em Gilboa e ali sofreu derrota às mãos dos filisteus. Foi também ali que três de seus filhos, Jonatã, Abinadabe e Malquisua, foram mortos, e o próprio Saul cometeu suicídio. — 1Sa 28:4; 31:1-4, 8; 2Sa 1:4-10, 21; 1Cr 10:1-8.

GILEADE [provavelmente derivado de Galeede, que significa "Montão de Testemunho"]. — Gên 31:47, 48.

1. Filho de Maquir e neto de Manassés; antepassado dos iezeritas e dos helequitas. — Núm 26:29, 30; 27:1; Jos 17:1, 3; 1Cr 2:21, 23; 7:14-17.

2. Gadita alistado na genealogia de Abiail. — 1Cr 5:11-14.

3. Pai de Jefté. — Jz 11:1, 2.

4. Termo geográfico empregado em vários sentidos na Bíblia. Em sentido estrito, Gileade indicava a região montanhosa cupular ao L do rio Jordão, que se estendia ao N e ao S do vale da torrente do Jaboque. (Jos 12:2) Ao N, confinava com Basã; ao S, com o planalto ao N do vale da torrente do Árnon; e ao L, com o território de Amom. (De 2:36, 37; 3:8-10) No entanto, ocasionalmente, "Gileade" ou "a terra de Gileade" aplicava-se de modo geral a todo o território israelita ao L do Jordão, incluindo Basã e o planalto ao N do Árnon. — Jos 22:9; Jz 20:1, 2; 2Sa 2:9; 2Rs 10:32, 33; veja GALEEDE.

Evidentemente, pensava-se que Gileade se compunha de duas partes. Embora simplesmente chamado de Gileade, em Números 32:40, o território designado à meia tribo de Manassés é mais especificamente chamado de "o resto de Gileade" (De 3:13) ou a "metade de Gileade". (Jos 13:31) De modo similar, em sentido mais específico, o território conjunto de Gade e de Rubem, ao S da região dada à meia tribo de Manassés, foi chamada de "metade da região montanhosa de Gileade". (De 3:12) No entanto, esta mesma região, ocasionalmente, é também chamada apenas de Gileade, como é a parte dela designada a Gade (onde ficava a cidade de refúgio de Ramote). — Núm 32:29; Jos 13:24, 25; 21:38.

De pelo menos 210 m abaixo do nível do mar, no vale do Jordão, Gileade se eleva a mais de 1.000 m. Abençoada com abundante chuva no inverno e forte orvalho no verão, bem como por muitas fontes,

esta região fértil antigamente tinha grandes florestas e era bem conhecida pelo seu bálsamo curativo. (Je 8:22; 46:11; veja BÁLSAMO, BÁLSAMO DE GILEADE.) Seus planaltos ondulantes eram ideais para a criação de gado e para o cultivo de cereais. Também uvas vicejavam em Gileade. — Núm 21:22; 32:1.

Eventos Históricos em Gileade. Pouco antes de os israelitas entrarem na Terra da Promessa, Síon, o rei amorreu, controlava a parte de Gileade ao S do vale da torrente do Jaboque, ao passo que Ogue, o rei de Basã, dominava a parte ao N. (Jos 12:1-4) Sob a liderança de Moisés, os israelitas derrotaram ambos esses reis, e as tribos de Gade e de Rubem, por causa do seu numeroso gado, pediram que esta região lhes fosse dada como herança. (Núm 21:21-24, 33-35; 32:1-5) Atendeu-se a sua solicitação, sob a condição de que os combatentes de ambas as tribos cruzassem o Jordão e ajudassem na conquista da Terra da Promessa. (Núm 32:20-24, 28-30) Eles concordaram em fazer isso, e reconstruíram imediatamente as cidades para as suas famílias, que deixariam para trás. (Núm 32:25-27, 31-38) A meia tribo de Manassés também recebeu uma herança ao L do Jordão. — Núm 32:33, 39, 40.

No caminho de volta para a sua herança em Gileade, os homens de Rubem, de Gade e da meia tribo de Manassés, construíram um altar como marco comemorativo de fidelidade a Jeová. (Jos 22:9, 10, 26-29) Mais tarde, participaram na ação tribal unida contra os benjamitas, por estes terem abrigado os transgressores de Gibeá para não serem levados à justiça. (Jz 20:1-48) Mas, em nítido contraste com isso, "Gileade" foi censurada por deixar de se juntar a Baraque na luta contra Sísera. (Jz 5:17) De modo similar, num período posterior, os homens de Sucote e de Penuel, duas cidades em Gileade, negaram-se a suprir Gideão e seus homens de alimentos, quando estes perseguiam os midianitas. — Jz 8:4-9.

Após a morte do juiz Jair, de Gileade, Israel retornou à idolatria, e seguiram-se então 18 anos de severa opressão por parte dos amonitas. Confrontados com esta ameaça, os homens de Gileade abandonaram a adoração falsa e apelaram para o gileadita Jefté, para que fosse seu comandante na luta contra Amom. Subsequentemente, os amonitas foram subjugados. — Jz 10:3, 5-10; 11:4-11, 32, 33.

Anos mais tarde, porém, Gileade continuou a ter dificuldades com os amonitas. (Am 1:13) Pouco depois de Saul ter sido ungido como primeiro rei de Israel, Naás, o amonita, sitiou Jabes-Gileade e só aceitava a rendição da cidade sob a condição de que os homens consentissem em ter o olho direito furado. Ao saber disso, Saul ajuntou rapidamente um exército de 330.000 homens e derrotou os amonitas. (1Sa 11:1-11) Gileade parece ter entrado então num período de relativa segurança, que continuou mesmo depois da morte de Saul, conforme sugerido por Abner ter escolhido a cidade gileadita de Maanaim como lugar para fazer rei a Is-Bosete, filho de Saul. (2Sa 2:8, 9) Todavia, em algum tempo durante o reinado de Davi, surgiram novamente dificuldades com os amonitas. Gileade e sua vizinhança tornaram-se cenário de batalhas que por fim resultaram na subjugação total de Amom. — 2Sa 10:6-19; 11:1; 12:26-31.

Mais tarde, durante a rebelião de Absalão, o Rei Davi fugiu para Gileade, e, em Maanaim, foi acolhido bondosa e hospitaleiramente, em especial pelo idoso Barzilai. (2Sa 17:27-29; 19:32) Pelo visto, foi em Gileade que as forças de Davi e de Absalão travaram batalha. A significativa derrota de Absalão preparou o caminho para Davi deixar Gileade e retornar ao trono. — 2Sa 17:24; 18:6-8.

Não muito depois de se estabelecer o reino de dez tribos (997 AEC), os sírios anexaram algum território de Gileade. Ramote-Gileade, cidade de refúgio gadita, na parte oriental de Gileade, estava na mão dos sírios no tempo do Rei Acabe e do profeta gileadita Elias. (1Rs 17:1; 22:3) Daí, durante os reinados do Rei Jeú e de seu filho Jeoacaz, Gileade perdeu ainda mais território e sofreu um severo trilhamento às mãos dos reis sírios Hazael e de seu filho Ben-Hadade III. (2Rs 10:32-34; 13:1, 3, 7; Am 1:3, 4) Todavia, Jeoás, filho de Jeoacaz, derrotou os sírios três vezes e recuperou as cidades que Israel havia perdido para os sírios durante o reinado de seu pai. — 2Rs 13:25.

Por fim, nos dias do rei israelita Peca (c. 778-759 AEC), o rei assírio Tiglate-Pileser III levou os habitantes de Gileade ao exílio. (2Rs 15:29) Pelo visto, os amonitas aproveitaram-se prontamente desta situação e começaram a ocupar o território de Gileade. (Sal 83:4-8; Je 49:1-5) Jeová, porém, por meio dos seus profetas, assegurou que, com o tempo, os israelitas seriam novamente restabelecidos nesta região. — Je 50:19; Miq 7:14; Za 10:10.

5. "Uma vila" mencionada por Oseias como cheia de inveracidade, derramamento de sangue e de praticantes do que é prejudicial. (Os 6:8; veja 12:11.) Visto que em parte alguma das Escrituras Gileade é identificada como cidade, alguns acham que se trata ou de Jabes-Gileade ou de Ramote-Gileade. Outros sugerem que se trata de toda a região ao L do Jordão.

GILGAL [Rolar; Rolar Para Longe].

1. Cidade "nos limites orientais de Jericó". (Jos 4:19) Perto das "pedreiras" de Gilgal, o rei moabita Eglom, opressor de Israel no tempo de Eúde, pelo visto, tivera sua residência. — Jz 3:12-26.

No passado, a maioria dos geógrafos preferia Khirbet en-Nitleh como possível lugar de Gilgal. Todavia, especialmente desde 1931, tem-se sugerido

Khirbet El Mafjir. Sua localização a 2 km ao NE da antiga Jericó (Tell es-Sultan; Tel Yeriho), corresponde mais de perto a antigas referências literárias (tais como as de Josefo e de Eusébio) a respeito da distância entre Jericó e Gilgal. Também, escavações arqueológicas feitas em Khirbet en-Nitleh não forneceram nenhuma evidência de ter sido habitada antes da Era Comum. Por outro lado, explorações superficiais feitas na vizinhança de Khirbet El Mafjir resultaram em se obterem fragmentos de cerâmica, que indicam a presença de alguma espécie de povoação, séculos antes da Era Comum. Embora este sítio não esteja diretamente ao L da antiga Jericó, a menção bíblica de "limites orientais de Jericó" pode incluir o NE.

Gilgal foi o lugar do primeiro acampamento de Israel depois da travessia do Jordão, em abibe (nisã) de 1473 AEC. Ali, em comemoração de Jeová ter secado as águas do Jordão para que Israel o pudesse atravessar, Josué erigiu as 12 pedras tiradas do meio do leito do rio. (Jos 4:8, 19-24) Em Gilgal, todos os varões israelitas nascidos no ermo foram circuncidados, dizendo Jeová depois que ele 'rolara de cima deles o vitupério do Egito'. O lugar recebeu então o nome de "Gilgal", que significa "Rolar; Rolar Para Longe", a fim de servir de recordação disso. (Jos 5:8, 9) Mais tarde, gibeonitas disfarçados, da região montanhosa ao O, desceram ao vale do Jordão e se chegaram a Josué em Gilgal, fazendo um pacto com Israel. (Jos 9:3-15) Depois, quando os gibeonitas foram atacados, o exército de Josué marchou a noite toda, de Gilgal para cima, até a cidade deles, para desbaratar a liga de cinco reis amorreus. (Jos 10:1-15) A distribuição da terra de Canaã foi inicialmente feita em Gilgal (Jos 14:6-17:18) e foi completada em Silo. — Jos 18:1-21:42.

Relata-se que o anjo de Jeová foi "de Gilgal a Boquim". (Jz 2:1) Isto talvez seja uma alusão à aparição angélica perto de Gilgal, pouco depois de Israel ter atravessado o Jordão (Jos 5:10-14), e, portanto, sugere que o mesmo anjo apareceu em Boquim.

Não se tem certeza se era a Gilgal perto do Jordão ou a N.º 2 abaixo que estava incluída no circuito anual de Samuel. (1Sa 7:15, 16) Depois de ungir Saul, ele ofereceu ali sacrifícios (1Sa 10:1, 8), e, junto com o povo, renovou a realeza de Saul. — 1Sa 11:14, 15.

Ao passo que forças filisteias se ajuntavam na região montanhosa em torno de Micmás, o Rei Saul se encontrava embaixo em Gilgal, no vale do Jordão. Temendo que o inimigo caísse sobre ele vindo de cima, Saul presunçosamente ofereceu um sacrifício queimado. (1Sa 13:4-15) Foi também em Gilgal que Saul foi informado de ter sido rejeitado por Jeová como rei, por não ter obedecido à ordem de Jeová de devotar à destruição todos os amalequitas, bem como seus rebanhos e suas manadas. — 1Sa 15:12-28.

Após o fracasso da revolta de Absalão, os homens de Judá vieram a Gilgal, a fim de conduzir Davi através do Jordão. — 2Sa 19:15, 40.

Jeová, por meio do profeta Miqueias, lembrou ao seu povo as Suas bênçãos sobre eles. "De Sitim, até Gilgal", ele havia bloqueado os esforços dos moabitas de corrompê-los, havia levado Israel através do Jordão e havia rolado para longe o vitupério do Egito. Mas Israel deixara de discernir estes "atos justos de Jeová". — Miq 6:5; Núm 25:1.

Gilgal talvez fosse também conhecida como Gelilote. — Veja GELILOTE.

A pós-exílica Bete-Gilgal talvez seja a mesma Gilgal perto de Jericó, ou então a N.º 2. — Ne 12:28, 29.

2. Embora alguns encarem isso de outro modo, a Gilgal mencionada com relação a Elias e Eliseu evidentemente não é a N.º 1. Antes de ser levado por um vendaval em direção aos céus, Elias, acompanhado por Eliseu, desceu de Gilgal a Betel, e daí a Jericó. (2Rs 2:1-5) Esta rota sugere um lugar perto de Betel. Também, o fato de 'descerem' subentende que esta Gilgal se encontrava numa região montanhosa. A Gilgal no vale do Jordão não se enquadra nesta descrição. Portanto, essa Gilgal costuma ser ligada com Jil Jiliya, uma aldeia grande no cume dum morro, a uns 11 km ao N de Betel. Mais tarde, Eliseu tornou ali inofensivo um cozido venenoso. (2Rs 4:38-41) Talvez esta, ou ainda outra Gilgal, seja a descrita em Deuteronômio 11:29, 30, como estando defronte do monte Gerizim e do monte Ebal.

Em períodos posteriores, esta cidade (ou talvez a N.º 1) evidentemente se tornou centro de adoração falsa. (Os 4:15; 9:15; 12:11) Jeová, por meio do seu profeta Amós, prevendo o subsequente exílio do reino setentrional, diz zombeteiramente aos israelitas incorrigíveis a 'cometerem frequentemente transgressão' em Gilgal, predizendo também o exílio dos habitantes dela. — Am 4:4; 5:5.

3. Lugar ao O do Jordão, mencionado numa lista de conquistas dos israelitas sob Josué. (Jos 12:7, 8, 23) Alguns acreditam que o texto talvez contenha um erro de escriba, preferindo assim a leitura "Galileia", da *Septuaginta* grega, assim como em *A Bíblia na Linguagem de Hoje.*

GILO. Cidade na região montanhosa de Judá (Jos 15:48, 51) e lugar de origem do traidor "Aitofel, o gilonita". (2Sa 15:12; 23:34) Embora se desconheça sua localização exata, alguns geógrafos provisoriamente identificam Gilo com Khirbet Jala, a uns 10 km ao NNO de Hébron.

GILONITA [De (Pertencente a) Gilo]. Habitante de Gilo. Este termo é aplicado a Aitofel, conselheiro de Davi. — Jos 15:51; 2Sa 15:12; 23:34.

GINATE. Pai de Tibni, rival malsucedido de Onri no reinado sobre o reino de dez tribos de Israel. — 1Rs 16:21, 22.

GINETOI. Um dos cabeças de sacerdotes que retornaram de Babilônia junto com Zorobabel, em 537 AEC (Ne 12:1, 4, 7); talvez seja o Ginetom de Neemias 12:16.

GINETOM.

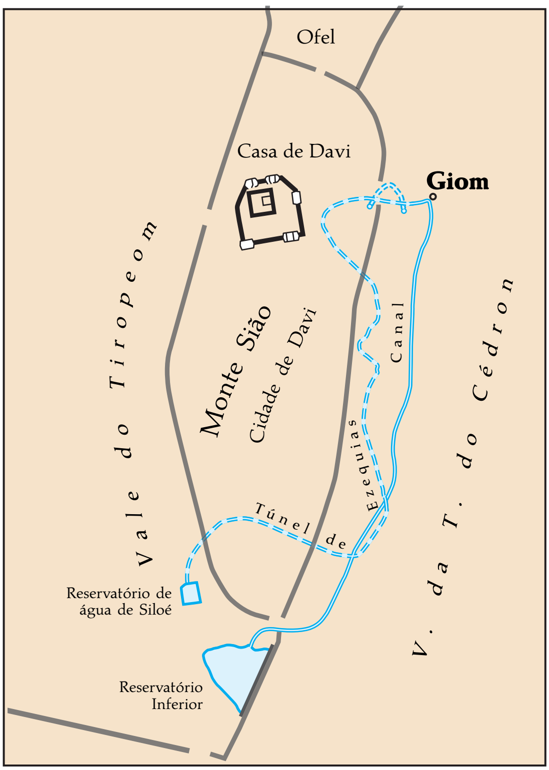
1. Casa paterna de sacerdotes chefiada por certo Mesulão, enquanto Neemias era governador. — Ne 12:12, 16, 26.

2. Um dos sacerdotes, ou antepassado de um deles, que atestou com selo o "arranjo fidedigno" pactuado enquanto Neemias era governador. — Ne 9:38; 10:1, 6, 8.

GINZO. Cidade de Judá que, junto com suas aldeias dependentes, foi capturada pelos filisteus durante o reinado de Acaz. (2Cr 28:18, 19) Costuma ser identificada com Gimzu, uma aldeia a uns 23 km ao SE da moderna Tel Aviv-Yafo.

GIOM [Irromper; Jorrar].

1. Um dos quatro rios que se ramificavam do rio que saía do Éden, descrito como "aquele que circunda toda a terra de Cus". (Gên 2:10, 13) Atualmente, não é possível identificar este rio com certeza. Não parece provável, pelo menos dum ponto de vista geográfico, que "a terra de Cus" mencionada aqui represente a Etiópia, conforme ocorre frequentemente em relatos posteriores. Pode referir-se à terra ocupada por Cus antes da dispersão que ocorreu depois da confusão das línguas em Babel. (Gên 11:9) Alguns relacionariam o Giom com o rio Araxes (o atual rio Araques), que nasce nos montes ao NO do lago Van e desemboca no mar Cáspio. Alguns lexicógrafos associam "a terra de Cus" de Gênesis 2:13 com os cassitas (em acadiano: *kassu*), um povo do planalto da Ásia central, mencionado em antigas inscrições cuneiformes, mas cuja história continua bastante obscura. (*Lexicon in Veteris Testamenti Livros* [Léxico dos Livros do Velho Testamento], de L. Koehler e W. Baumgartner, Leiden 1958, p. 429; *A Hebrew and English Lexicon of the Old Testament* [Léxico Hebraico e Inglês do Velho Testamento], de Brown, Driver e Briggs, 1980, p. 469) Em outro sentido, pode-se notar que certos árabes na península da Arábia eram chamados de *Kusi* ou *Kishim*, conforme indicado por Habacuque 3:7, onde Cusã é mencionado em paralelo com Midiã, evidentemente como o mesmo lugar ou uma terra vizinha. De modo que há diversas possibilidades, mas, por causa das aparentes mudanças topográficas na superfície da terra, em resultado do Dilúvio global, não se pode chegar a nenhuma conclusão positiva. — Veja CUS N.º 2.



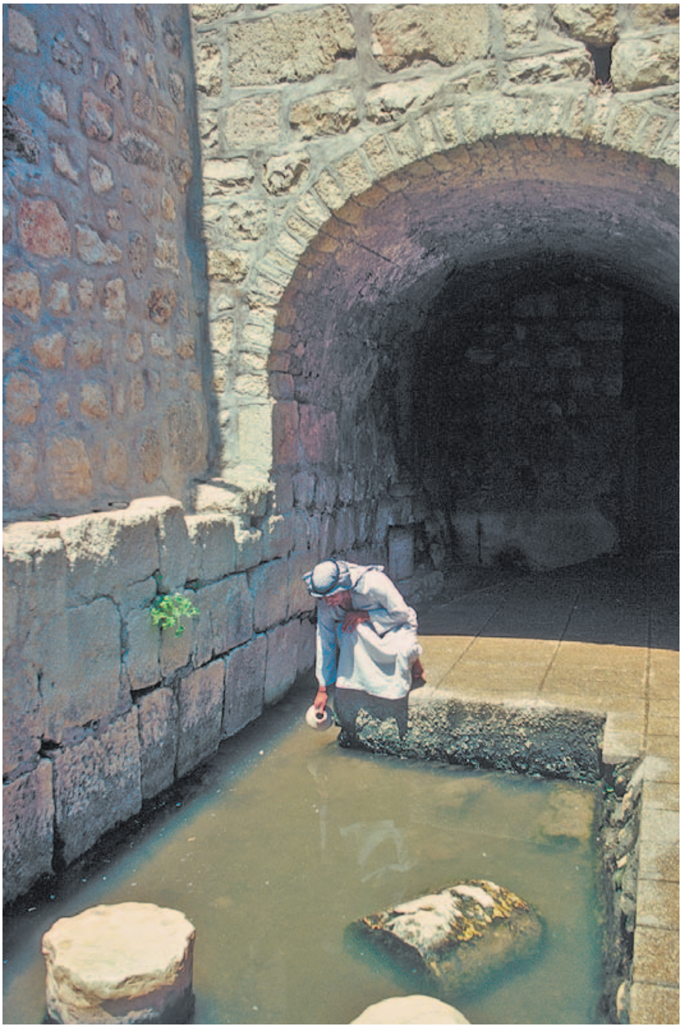
2. Uma fonte chamada hoje Ha Gihon, que tem seu manancial numa caverna natural no vale do Cédron, um pouco ao L da extremidade superior do setor de Jerusalém antigamente chamado de "Cidade de Davi". (2Cr 32:30) Nos tempos antigos, era uma das principais fontes de água da cidade, havendo nesta vizinhança apenas duas fontes. O nome Giom é especialmente apropriado para esta fonte, visto que 'jorra' intermitentemente, até quatro ou cinco vezes por dia depois dum inverno chuvoso, e com menos frequência na estação da seca.

De modo geral, crê-se que a fonte de Giom estava envolvida no método usado pelo general Joabe para penetrar no quase inexpugnável baluarte dos jebuseus em Jerusalém, tornando possível sua captura por Davi. (1Cr 11:6) Embora a tradução do texto hebraico de 2 Samuel 5:8 apresente certos problemas, a maneira usual de vertê-lo indica a presença de um "túnel de água", mencionado por Davi quando promoveu o ataque contra a cidade. Em 1867 EC, Charles Warren descobriu um canal de água que penetrava no fundo da caverna na qual surge a fonte de Giom, e, depois de uns 20 m, terminava num tanque ou reservatório. Um poço vertical na rocha, por cima deste tanque, ascendia 11 m, e, no alto do poço, havia um lugar em que as

pessoas podiam ficar de pé e baixar com uma corda recipientes para tirar água do tanque embaixo. Uma passagem inclinada estendia-se do poço para trás uns 39 m até o interior da cidade. Acredita-se que era assim que os jebuseus mantinham acesso à sua fonte de água, mesmo quando não podiam arriscar-se a sair fora das muralhas da cidade por causa dum ataque inimigo. Embora a fonte de Giom não seja diretamente mencionada no relato, sugere-se que Joabe e seus homens ousadamente conseguiram penetrar na cidade através deste túnel de água.

Giom foi depois o lugar em que Salomão foi ungido rei, às ordens de Davi. O desfile ruidoso que se seguiu, quando as pessoas acompanhavam alegremente a Salomão de volta à cidade, embora não fosse visível desde a fonte chamada En-Rogel, uns 700 m distante de Giom, podia facilmente ser ouvido pelo presunçoso Adonias e seus convivas, enquanto se banqueteavam em En-Rogel. — 1Rs 1:9, 10, 33-41.

Escavações arqueológicas revelaram também um antigo canal de superfície que levava da fonte de Giom para o sul, ao longo da encosta da “Cidade de Davi”. Este canal terminava num tanque à base do espigão em que a cidade antiga estava inicialmente situada — na extremidade meridional do espigão, perto da junção do vale de Tiropeom com o vale do Cédron. O canal foi construído com declive ou gradiente mínimo, o que resultava num fluxo muito lento da água. É provável que este seja o canal mencionado pela profecia de Isaías, na época do Rei Acaz (761-746 AEC), contrastando-se suas ‘águas que correm suavemente’ com a onda violenta de assírios invasores, os quais, segundo Isaías predisse, por fim atacariam Judá. — Is 8:5-8.



O reservatório de água de Siloé, alimentado pelas águas da fonte de Giom.

Quando o ataque assírio se tornou iminente, no reinado de Ezequias (732 AEC), o Rei Ezequias tomou medidas para assegurar que o suprimento de água de Jerusalém não caísse nas mãos do inimigo. (2Cr 32:2-4) Todavia, possivelmente com referência a outra época, o registro de 2 Crônicas 32:30 mostra que ele tapou o fluxo de Giom através do seu canal já existente e desviou as águas para o lado ocidental da “Cidade de Davi”, bem dentro das fortificações de Jerusalém. Evidência da maneira em que isto foi realizado veio a lume em 1880 EC, quando se encontrou uma inscrição gravada na parede de um túnel de águas que terminava no que atualmente é conhecido como o reservatório de água de Siloé, na parte O da antiga “Cidade de Davi”. A inscrição, na antiga escrita hebraica, considerada como sendo do oitavo século AEC, descrevia a escavação do túnel através da rocha sólida por duas turmas de homens trabalhando das extremidades opostas para se encontrarem. Quando o túnel foi completamente desobstruído em 1910, verificou-se que tinha uns 533 m de extensão com a altura média de 1,8 m e estreitava-se às vezes para

a largura de apenas 50 cm. Parece evidente que esta notável façanha de engenharia é o resultado das medidas adotadas por Ezequias para proteger e manter o suprimento de água procedente de Giom.

O Rei Manassés, filho de Ezequias, estendeu as fortificações de Jerusalém durante o seu reinado (716-662 AEC), construindo uma muralha externa para "a Cidade de Davi, ao oeste de Giom", portanto, não incluindo a fonte de Giom dentro dos seus limites. — 2Cr 32:33; 33:14.

As águas de Giom continuam a fluir até hoje através do "Túnel de Siloé", atribuído a Ezequias.

GIRGASEU(S). Povo descendente de Cã, através de Canaã. (Gên 10:6, 15, 16; 1Cr 1:8, 13, 14) Os girgaseus moravam ao O do Jordão. Embora poderosos, eles e mais seis nações cananeias sofreram derrota, porque Jeová os entregou nas mãos do Seu povo. (De 7:1, 2; Jos 3:10; 24:11) Isto cumpriu a promessa que Deus fizera a Abraão, séculos antes. (Gên 15:13-21; Ne 9:7, 8) Os nomes "Girgash" e "Ben-Girgash", encontrados em literatura ugarítica, têm sido citados como confirmação indireta da existência dos girgaseus.

GIRZITAS. Povo que estava entre as vítimas duma incursão feita por Davi e seus 600 homens durante a sua estada de 16 meses com os filisteus. Davi tomou muito gado como despojo, mas não preservou vivos os girzitas. Estes, provavelmente nômades, viviam no território ao S de Judá, na direção geral do Egito. — 1Sa 27:2, 7-9.

GISPA. Superintendente dos escravos netineus do templo, nos dias de Neemias. — Ne 11:21.

GITAIM [Dois Lagares de Vinho]. Lugar para o qual fugiram os beerotitas (por motivos não declarados). (2Sa 4:1-3) Benjamitas povoaram Gitaim após o exílio. (Ne 11:31, 33) Desconhece-se sua localização exata; alguns sugerem a identificação com um lugar chamado Gamteti nas Tabuinhas de Amarna, situado provavelmente na vizinhança da atual Ramleh. — Veja BEEROTE.

GITITE. Expressão musical de significado incerto, que aparece nos cabeçalhos dos Salmos 8, 81 e 84. O termo parece derivar da palavra hebraica *gath,* que também é o nome duma cidade situada na fronteira entre Judá e a Filístia. Alguns têm sugerido que "Gitite" denota um tom associado com cânticos de vindima, visto que *gath* se refere a um lagar de vinho. A *Septuaginta* grega e Vulgata latina, portanto, vertem "Gitite" por "lagares de vinho".

GIZ. A única ocorrência da palavra hebraica *séredh,* na Bíblia, dá-se em Isaías 44:13, e tem que ver com o "giz vermelho" utilizado por talhadores de madeira para fins de marcação.

GIZONITA [possivelmente: De (Pertencente a) Ginzo]. Designação dada quer à família, quer ao lugar de origem de Hasém, cujos "filhos" estavam entre os poderosos das forças militares de Davi. — 1Cr 11:26, 34.

GLÓRIA. Nas Escrituras Hebraicas, a palavra mais vezes traduzida por "glória" é *ka·vóhdh,* a qual basicamente tem o sentido de "peso; o que dá peso". (Veja Na 2:9, onde *ka·vóhdh* é traduzido "grande quantidade", e 1Sa 4:18, onde o adjetivo aparentado é traduzido "pesado".) De modo que glória pode referir-se àquilo que faz a pessoa ou a coisa parecer ponderosa ou impressionante, tal como riqueza material (Sal 49:16), posição ou reputação. (Gên 45:13) O equivalente grego de *ka·vóhdh* é *dó·xa,* que originalmente significava "opinião; reputação", mas nas Escrituras Gregas Cristãs passou a significar "glória". Entre os seus sentidos estão reputação ou "honra" (Lu 14:10), esplendor (Lu 2:9; 1Co 15:40) e aquilo que dá honra ao seu dono ou criador (1Co 11:7).

Muitas vezes, as Escrituras mencionam a glória relacionada com Jeová Deus. A respeito de seu significado nestes casos, o *Theological Dictionary of the New Testament* (Dicionário Teológico do Novo Testamento), editado por G. Kittel, explica: "Se com relação ao homem [*ka·vóhdh*] denota aquilo que o torna impressionante e que exige reconhecimento, quer em termos de bens materiais, quer em notável [dignidade ou importância], em relação a Deus subentende aquilo que torna Deus impressionante para o homem." (Traduzido para o inglês por G. Bromiley, 1971, Vol. II, p. 238) De modo que a glória pode ter referência a uma impressionante evidência da onipotência de Deus. Neste respeito, os corpos celestiais visíveis "declaram a glória de Deus". (Sal 19:1) No monte Sinai, a "glória de Jeová" evidenciou-se por meio de manifestações atemorizantes como "fogo devorador". — Êx 24:16-18; compare isso com 16:7, 10; 40:34.

A Bíblia diz a respeito do primeiro milagre de Jesus que ele "tornou manifesta a sua glória". (Jo 2:11) A glória, neste caso, refere-se a uma impressionante evidência do poder milagroso que identificava a Jesus como o prometido Messias. (Veja Jo 11:40-44.) Numa outra ocasião, Jesus orou: "Pai, glorifica-me junto de ti com a glória que eu tive junto de ti antes de haver o mundo." (Jo 17:5) Jesus usou aqui este termo para se referir à condição enaltecida que usufruía no céu antes de vir à Terra. Em resposta a esta oração, Jeová "glorificou o seu Servo, Jesus", por ressuscitá-lo e levá-lo de volta ao céu. (At 3:13-15) Na transfiguração de Jesus, os apóstolos presentes "viram a glória dele". (Lu 9:29-32) Esta tem que ver com a "magnificência"

régia que Jesus havia de receber na sua "presença" no poder do Reino. — 2Pe 1:16.

Os servos de Deus são admoestados a 'fazer todas as coisas para a glória de Deus'. (1Co 10:31) A glória de Deus é manifestada pela honra ou louvor que se lhe dá. A conduta da pessoa pode induzir outros a 'dar glória a Deus'. (Mt 5:16; 1Pe 2:12) Os cristãos que realmente acatam a orientação de Jeová são "transformados . . . de glória em glória", fazendo progresso contínuo em refletir a glória de Deus. (2Co 3:18) Por outro lado, devemos precaver-nos de não buscar receber glória de homens, assim como alguns fizeram no primeiro século. (Jo 12:42, 43) Tanto Jesus como o apóstolo Paulo deram um excelente exemplo de não buscar ou aceitar glória de homens. — Jo 5:41; 8:50; 1Te 2:5, 6.

GLUTÃO. Pessoa egoísta, gananciosa, dada a excessos, especialmente a comer vorazmente. A glutonaria em qualquer forma é diametralmente oposta aos preceitos e princípios bíblicos.

Sob a Lei mosaica, os pais de um filho incorrigível, que era glutão e beberrão, deviam levá-lo aos anciãos da cidade, os quais fariam com que fosse apedrejado até morrer. (De 21:18-21) Os Provérbios, como aviso para outros, condenavam até mesmo a associação com glutões: "Aquele que mantém companheirismo com os glutões humilha seu pai." "Não venhas a ficar entre os beberrões de vinho, entre os que são comilões de carne. Porque o beberrão e o glutão ficarão pobres, e a sonolência vestirá a pessoa de meros trapos." (Pr 28:7; 23:20, 21) O termo hebraico usado aqui para "glutão" e 'comilão' é *zoh·lél*. O sentido básico desta palavra possivelmente é "ser pródigo", isto é, desperdiçador, esbanjador. — Veja De 21:20, n.

No esforço de desacreditar Jesus, uma das acusações caluniosas lançadas contra ele por seus oponentes era: "Eis um homem comilão e dado a beber vinho." Jesus simplesmente refutou a acusação falsa por dizer: "A sabedoria é provada justa pelas suas obras" ou "por todos os seus filhos". (Mt 11:19; Lu 7:34, 35) Em outras palavras, Jesus estava dizendo: 'Vejam as minhas obras e conduta justas e saberão que a acusação é falsa.'

Certamente não há lugar para a glutonaria na congregação cristã, e o apóstolo Paulo quis certificar-se de que ela não se introduzisse nela. Assim, ao deixar Tito em Creta, para cuidar da jovem organização cristã ali, ele lembrou a Tito o que um dos próprios profetas de Creta (que alguns acham ter sido Epimênides, poeta cretense do sexto século AEC) havia dito: "Os cretenses são sempre mentirosos, feras prejudiciais, glutões [literalmente: barrigas] desempregados." Portanto, os superintendentes que Tito designasse, disse Paulo, deviam ser homens livres de todas essas acusações, homens que não fossem beberrões ou gananciosos, e que tivessem bom autodomínio. — Tit 1:5-12.

Embora a glutonaria não seja alistada separadamente como 'obra da carne', ela frequentemente acompanha bebedeiras e festanças (folias), e certamente está incluída na abrangente expressão "coisas semelhantes a estas", cujos praticantes "não herdarão o reino de Deus". (Gál 5:19, 21) A moderação nos hábitos de comer, como em todas as outras atividades, é uma virtude cristã. — 1Ti 3:2, 11.

GOA. Lugar, agora desconhecido, mencionado junto com o morro de Garebe na profecia de Jeremias a respeito da reconstrução e ampliação de Jerusalém. — Je 31:38, 39.

GOBE. Lugar em que os homens de Davi em duas ocasiões golpearam guerreiros gigantes das forças dos filisteus. (2Sa 21:18, 19) A narrativa paralela em 1 Crônicas 20:4 alista o lugar do primeiro embate como "Gezer" ("Gate" em algumas cópias da *Septuaginta* grega e da *Pesito* siríaca), ao passo que não menciona o nome do lugar do segundo embate. (1Cr 20:5) Ambos os relatos, porém, mostram que ocorreu um terceiro confronto em "Gate" (2Sa 21:20; 1Cr 20:6), e, portanto, muitos peritos presumem que "Gobe" seja erro de escriba em lugar de "Gate". Outros, porém, acham improvável que tal lapso ocorresse *duas vezes* em versículos consecutivos, e eles concluem que Gobe talvez seja simplesmente o nome de um lugar agora não identificado, perto de Gezer.

GOGUE. Não há certeza do significado deste nome.

1. Descendente de Rubem. — 1Cr 5:3, 4.

2. O nome é encontrado nos capítulos 38 e 39 de Ezequiel, e é ali aplicado ao líder dum ataque tempestuoso, multinacional, contra o povo de Deus. O ataque ocorre depois de Jeová ter recolhido os do seu povo dentre as nações e de os ter restabelecido nos anteriormente devastados "montes de Israel". Porque moram em segurança, sem nenhum sinal visível de proteção, e por usufruírem abundante prosperidade, Gogue é engodado a lançar contra eles um feroz ataque total. Para este fim, ele congrega um vasto exército de muitas nações. Mas o ataque dele suscita a ira de Jeová e resulta em terrível derrota e destruição de Gogue e de toda a sua massa de gente. Os cadáveres deles se tornam alimento para aves e animais, e seus ossos são enterrados no vale que depois é chamado de Vale da Massa de Gente de Gogue (literalmente: Vale de Hamom-Gogue).

Fonte e Intenção do Ataque. O ataque tem uma fonte muito distante da terra de Israel. Gogue

é "da terra de Magogue", situada nas "partes mais remotas do norte". (Ez 38:2, 15) Ele é o "maioral-chefe ["príncipe supremo", *BV;* "príncipe e chefe", *Al, So*] de Meseque e Tubal". (Ez 38:2, 3) Algumas traduções rezam aqui "príncipe de Rôs, Meseque e Tubal" (*AS, JB, VB*), fazendo com que "Rôs [hebr. *rosh,* "cabeça"]" se refira a um país ou a um povo. No entanto, em nenhuma outra parte da Bíblia se menciona tal terra ou povo. Meseque e Tubal, assim como Magogue, são nomes dados aos filhos de Jafé (Gên 10:2), e as três terras que levam estes nomes ficavam ao N de Israel. (Veja MAGOGUE N.º 2; MESEQUE N.º 1; TUBAL.) Outros membros setentrionais das forças de ataque, também jaféticos, eram Gômer e Togarma (que se pensa serem respectivamente os progenitores dos antigos cimerianos e armênios). A Pérsia jafética ficava ao NE. Mas a conspiração abrangia também membros camíticos, meridionais — a Etiópia e Pute, lá na África. (Ez 38:4-6, 15) Portanto, o papel de Gogue é o de comandante de uma maciça força de ataque, que exerce tremendas pressões para esmagar o povo de Jeová como se este estivesse apertado num torno.

Israel é descrito como "morando no meio da terra". (Ez 38:12) O antigo Israel não somente estava situado num ponto central no que se refere aos continentes eurasiano e africano, mas era também o centro da adoração pura do verdadeiro Deus e era considerado por ele como "menina de seu olho". — De 32:9, 10; Za 2:8.

Jeová declara que 'porá ganchos nas maxilas de Gogue' e o levará a este ataque. (Ez 38:4; veja 2Rs 19:20, 21, 28.) No entanto, a profecia mostra claramente que este já é o desejo de Gogue, sendo a trama fruto do seu próprio coração. (Ez 38:10, 11) Todavia, Jeová engoda Gogue por estabelecer e fazer prosperar o povo do seu próprio nome. Isto incita Gogue a mostrar sua malevolência para com o povo de Deus, e ele avança voluntariamente num rumo que provoca a rápida destruição tanto dele como de todos os seus associados. Com a derrota e o aniquilamento de Gogue e das suas forças, Jeová magnifica e santifica o seu próprio nome perante todos os observadores. — Ez 38:12-23; 39:5-13, 21, 22; compare isso com Jl 3:9-17.

Identificação de Gogue. As terras e os povos mencionados na profecia relacionada com Gogue são conhecidos na Bíblia e até certo ponto na história secular. Mas os esforços de identificar Gogue com algum governante conhecido na história não foram bem-sucedidos. O mais frequentemente sugerido é Giges, rei da Lídia, na Ásia Menor ocidental, chamado Guggu nos registros de Assurbanipal, monarca assírio. (*Ancient Records of Assyria and Babylonia* [Registros Antigos da Assíria e de Babilônia], de D. Luckenbill, 1927, Vol. II, pp. 297, 351, 352) Todavia, Giges tinha morrido décadas antes de se escrever a profecia de Ezequiel. Portanto, tal identificação é inaceitável. Ademais, a própria profecia situa o ataque de Gogue "na parte final dos anos", "na parte final dos dias". (Ez 38:8, 16; compare isso com Is 2:2; Je 30:24; 2Ti 3:1.) Por estes motivos, o nome Gogue evidentemente é críptico ou simbólico, não o de algum rei ou líder humano conhecido.

A evidência aponta para um cumprimento no que em outra parte é chamado de "o tempo do fim". (Da 11:35; 12:9; compare isso com Re 12:12.) Eruditos e comentadores bíblicos em geral reconhecem a profecia como relacionada com o tempo do Reino messiânico. Como exemplo, *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (A Nova Enciclopédia de Conhecimento Religioso de Schaff-Herzog) comenta: "Gogue aparece como líder do último ataque hostil das potências mundiais contra o reino de Deus." (Editada por S. Jackson, 1956, Vol. V, p. 14) Não se conhece nenhum cumprimento disso no Israel natural. O cumprimento na "parte final dos dias" logicamente se refere ao Israel espiritual, a congregação cristã (Ro 2:28, 29; Gál 6:16), descrita pelo apóstolo Paulo como filhos da "Jerusalém de cima" e dirigida por esta. (Gál 4:26) Estes pontos ajudam na identificação de Gogue.

Ajuda adicional é encontrada no livro de Revelação (Apocalipse). Visões proféticas contidas nele predisseram um grande aumento da perseguição movida contra a congregação cristã por parte do dragão simbólico, Satanás, o Diabo. Isto aconteceria depois de ele, junto com seus demônios, ser lançado dos céus para baixo, para a região da terra, ato realizado pelo Reino de Deus por meio de Jesus Cristo, no tempo em que este começasse a exercer autoridade régia. (Re 12:5-10, 13-17) O ajuntamento de nações terrestres contra Deus, seu Filho e os servos fiéis de Deus, na terra, figura com destaque nestas visões, assim como também a total derrota e desolação dessas forças inimigas. (Re 16:13-16; 17:12-14; 19:11-21) Banquetearem-se as aves nos cadáveres de tais inimigos do Reinado de Cristo também encontra nisso uma correspondência. — Compare Ez 39:4, 17-20, com Re 19:21.

A profecia a respeito de Gogue, em Ezequiel, indica um ataque maldoso, global, contra o povo de Deus. Embora Gogue evidentemente representa uma coalizão, ou grupo, de nações que realiza o ataque, a mente por trás desse ataque será a de Satanás, o Diabo. Esse ataque é o que desencadeia a total eliminação dessas forças satânicas por meio do assombroso poder de Deus. — Ez 38:18-22.

Enterro da Massa de Gente de Gogue. O enterro de "Gogue e toda a sua massa de gente" ocorre no "vale dos que passam, ao leste do mar".

(Ez 39:11) A *Bíblia Vozes* reza aqui, "o vale de Abarim, a leste do mar Morto". O nome Abarim é usado em Números 33:47, 48, com referência aos montes ao L do Mar Morto. (Veja ABARIM.) Há dois vales fundos ou ravinas nesta região, o Árnon e o Zerede. O Árnon tem no alto uns 3 km de largura e tem uma fundura de uns 520 m. O Zerede é um desfiladeiro ainda mais colossal, com paredões de rocha que descem uns 1.190 m. Qualquer um destes vales pode ser usado para representar este profético lugar de sepultamento, o Árnon ficando diretamente ao L do mar, ao passo que o Zerede, ao SE, era o mais percorrido dos dois. Ou, visto que o quadro apresentado é simbólico, talvez não se faça referência a um vale específico. Este enterro num lugar fundo junto ao Mar Morto também tem um certo paralelo na descrição, em Revelação, da eliminação dos opositores do Reino de Deus, por serem lançados no simbólico lago de fogo, e por Satanás ser lançado no abismo. — Re 19:20; 20:1-3.

É o Gogue mencionado em Revelação o mesmo que o de Ezequiel?

3. Revelação 20:8 também fala de "Gogue de Magogue". Mostra-se que ambos os nomes são de "aquelas nações nos quatro cantos da terra", que se deixam desencaminhar por Satanás depois de ele ser solto do simbólico "abismo". Visto que outros textos mostram que o Governo Milenar de Cristo acaba com governos e divisões nacionais (Da 2:44; 7:13, 14), parece que tais "nações" são o produto de rebelião contra o domínio global dele. Elas avançam "sobre a largura da terra" para cercar "o acampamento dos santos e a cidade amada". Isto acontece depois de o Governo Milenar de Cristo Jesus sobre a terra ter chegado ao seu término. — Re 20:2, 3, 7-9.

Usarem-se os nomes "Gogue e Magogue" evidentemente serve para enfatizar certas similaridades entre esta situação após o Milênio e a do ataque anterior. Tanto em Ezequiel como em Revelação, os opositores são numerosos (sendo os em Revelação de número indefinido, "como a areia do mar"); o ataque é o resultado duma ampla conspiração e é dirigido contra os servos de Deus quando estes usufruem grande prosperidade. Assim, o uso de "Gogue e Magogue" para descrever aqueles que são levados a uma rebelião pós-milenar é bem apropriada. O fim deles é a destruição total. — Re 20:8-10, 14.

GOIM [Nações].

1. Domínio do Rei Tidal, aliado do rei elamita Quedorlaomer. (Gên 14:1-9) Embora se tenham feito muitas sugestões, não se conseguiu fixar sua localização. Em vista do significado do termo e da sua tradução em outros textos (Jz 4:2; Is 9:1) como substantivo comum ("nações"), em vez de como nome próprio, alguns sugerem que Goim era um conjunto de tribos com diversas formações nacionais. — Veja TIDAL.

2. O domínio, ao O do Jordão, de um rei cananeu derrotado por Josué. Ele é chamado de "o rei de Goim, em Gilgal". (Jos 12:7, 23) Nada se sabe sobre este Goim, exceto que Gilgal, possivelmente a sua sede, ou centro, não é o bem-conhecido lugar de acampamento dos israelitas, do mesmo nome, perto do Jordão.

GOLÃ. Cidade de Basã, no território de Manassés, escolhida como cidade de refúgio. (De 4:41-43; Jos 20:2, 8) Os levitas gersonitas receberam esta cidade para sua residência. (Jos 21:27; 1Cr 6:71) A maioria dos peritos a identifica com Sahm el Joulane, a uns 28 km ao L do mar da Galileia. Um distrito ao qual deu seu nome, hoje chamado O Golã, mas anteriormente Gaulanítis, encontra-se um pouco mais perto do mar da Galileia.

GÓLGOTA [[Lugar da] Caveira]. O lugar fora da cidade de Jerusalém, embora perto dela, em que Jesus Cristo foi pregado na estaca. (Mt 27:33; Jo 19:17-22; He 13:12) Perto dali havia uma estrada e um túmulo num jardim. (Mt 27:39; Jo 19:41) "Gólgota", ou "Lugar da Caveira", também é chamado "Calvário" (Lu 23:33, *ALA*, *So*), do latim *calvaria* (caveira). O registro bíblico não declara que Gólgota se encontrava num morro, embora mencione que alguns, de certa distância, observaram Jesus ser pregado na estaca. — Mr 15:40; Lu 23:49.

A Igreja do Santo Sepulcro se ergue agora num dos lugares tradicionais de Gólgota e do túmulo de Jesus. No quarto século EC, o Imperador Constantino deu a tarefa de determinar o lugar em que Jesus foi pregado na estaca, e o seu túmulo, ao Bispo Macário, o qual decidiu que o então existente templo de Afrodite (Vênus), de Adriano, fora erigido neste lugar. Por conseguinte, Constantino ordenou a demolição deste templo e a construção duma basílica, a qual mais tarde passou por uma expansão e modificação, tornando-se a Igreja do Santo Sepulcro. Escavações arqueológicas feitas desde 1960 indicam que esta área era usada como lugar de sepultamento, e acredita-se que era assim no primeiro século EC. Embora situado dentro das atuais muralhas de Jerusalém, acredita-se que o lugar tenha estado fora das muralhas da cidade nos dias de Jesus.

Outro lugar sugerido como local em que Jesus foi pregado na estaca é um promontório a 230 m ao NE do Portão de Damasco, agora conhecido como Calvário de Gordon. Foi sugerido, em 1842,

como o lugar verdadeiro de Gólgota e do túmulo de Jesus. Em 1883, esta localização foi endossada pelo General C. G. Gordon, herói militar britânico. A identificação baseava-se em conjectura. Gabriel Barkay, à base de evidência arqueológica disponível, declara que o Túmulo do Jardim, bem perto, que frequentemente é apontado para turistas como lugar de sepultamento de Jesus, originalmente fora escavado e usado em algum tempo no oitavo ou no sétimo século AEC. Isto não se enquadraria na descrição de João 19:41, de "um túmulo memorial novo, no qual ainda ninguém tinha sido deitado". — *Biblical Archaeology Review* (Revista de Arqueologia Bíblica), março/abril de 1986, p. 50.

A identificação de Gólgota frequentemente se tem tornado uma questão religiosa, emocional. No entanto, não há nenhuma evidência arqueológica de que o "Calvário de Gordon" seja o lugar certo. Quanto ao sítio marcado pela Igreja do Santo Sepulcro, sua identificação leva em conta achados arqueológicos, mas baseia-se na maior parte em tradição que data do quarto século. A respeito desta última localização, a revista *Biblical Archaeology Review* (maio/junho de 1986, p. 38) declara: "Talvez não possamos ter certeza absoluta de que o lugar da Igreja do Santo Sepulcro seja o local do sepultamento de Jesus, mas certamente não temos nenhum outro lugar que possa reivindicar isso com mais peso do que este." De modo que a identificação continua sendo conjectura.

GOLIAS. O gigante da cidade de Gate, campeão do exército filisteu, que foi morto por Davi. Golias tinha a altura extraordinária de seis côvados e um palmo (2,9 m). Sua cota de malha, de cobre, pesava 5.000 siclos (57 kg) e a lâmina de ferro da sua lança pesava 600 siclos (6,8 kg). (1Sa 17:4, 5, 7) Golias era um dos refains; talvez fosse soldado mercenário no exército filisteu. — 1Cr 20:5, 8; veja REFAINS.

Pouco depois de Davi ter sido ungido por Samuel, e depois de o espírito de Jeová ter abandonado o Rei Saul (1Sa 16:13, 14), os filisteus ajuntaram-se em Socó para uma guerra contra Israel, e então acamparam em Efes-Damim. Enquanto as linhas de frente dos filisteus e do exército de Saul se defrontavam nos dois lados do vale, o guerreiro gigante Golias saía do acampamento filisteu e desafiava Israel em alta voz para apresentarem um homem que lutasse com ele em combate individual, determinando-se pelo resultado qual o exército que se tornaria servo do outro. De manhã e à noitinha, durante 40 dias, o exército de Israel, com muito medo, ficou sujeito a estes escárnios. Nenhum soldado israelita tinha coragem para aceitar o desafio. — 1Sa 17:1-11, 16.

Ao escarnecer os exércitos do Deus vivente, Jeová, Golias selou a sua própria ruína. O jovem pastor Davi, tendo sobre si o espírito de Deus, aceitou o desafio de Golias. Este, precedido pelo seu escudeiro que carregava um escudo grande, avançou, invocando por meio de seus deuses o mal sobre Davi. A isto Davi respondeu: "Tu vens a mim com espada, e com lança, e com dardo, mas eu chego a ti com o nome de Jeová dos exércitos, o Deus das fileiras combatentes de Israel, de quem escarneceste." (ILUSTRAÇÃO, Vol. 1, p. 745) Davi atirou com a sua funda uma pedra; esta penetrou na testa de Golias, e ele caiu por terra. Davi aproximou-se de Golias e decepou a cabeça do gigante com a própria espada deste. A isto se seguiu prontamente uma debandada geral e a matança de filisteus. — 1Sa 17:26, 41-53.

"Davi tomou então a cabeça do filisteu e a levou a Jerusalém, e as armas dele pôs na sua tenda." (1Sa 17:54) Embora seja verdade que o baluarte de Sião só foi conquistado mais tarde, por Davi (2Sa 5:7), a própria cidade de Jerusalém por muito tempo já fora habitada por israelitas, junto com jebuseus. (Jos 15:63; Jz 1:8) Mais tarde, Davi, evidentemente, entregou a espada de Golias ao santuário. Isto é indicado por Aimeleque, o sacerdote, dá-la a Davi quando este fugia de Saul. — 1Sa 21:8, 9.

Uma passagem que tem causado certa dificuldade encontra-se em 2 Samuel 21:19, onde se declara: "Elanã, filho de Jaare-Oregim, o belemita, chegou a golpear a Golias, o geteu, cuja haste de lança era como o cilindro dos tecelões." O relato paralelo, em 1 Crônicas 20:5, reza: "Elanã, filho de Jair, chegou a golpear Lami, irmão de Golias, o geteu, cuja haste de lança era como o cilindro dos tecelões."

Ofereceram-se diversas sugestões para explicar este problema. O Targum preserva a tradição de que Elanã deve ser identificado como Davi. A obra *The Soncino Books of the Bible* (Os Livros da Bíblia, de Soncino; Londres, 1951, 1952), editada por A. Cohen, comenta que não há nenhuma dificuldade em se assumir que havia dois Golias, comentando também que *Golias* pode ter sido um título descritivo tal como "Faraó", "Rabsaqué", "Sultão". O fato de que um texto menciona "Jaare-Oregim", enquanto o outro reza "Jair", e também que apenas o relato em Segundo Samuel contém o termo "belemita [hebr.: *behth hal·lahh·mi*]", ao passo que só o relato em Crônicas contém o nome "Lami ['*eth-Lahh·mi*]", foi sugerido pela maioria dos comentadores como resultado de erro de copista. — Veja JAARE-OREGIM; LAMI.

GOLPES. Veja ESPANCAMENTO.

GÔMER.

1. Neto de Noé e primeiro filho nominalmente citado de Jafé, e nascido após o Dilúvio. (Gên 10:1, 2; 1Cr 1:4, 5) Ele e seus filhos, Asquenaz, Rifá e Togarma, são alistados entre "as famílias dos filhos de Noé, segundo as suas linhagens", das quais se espalharam as nações depois do Dilúvio. — Gên 10:3, 32.

A nação que descendeu de Gômer é historicamente associada com os antigos cimerianos, raça ariana que evidentemente se fixou na região ao N do Mar Negro. No oitavo século AEC, durante o reinado do rei assírio Sargão, aparentemente eles foram expulsos pelos citas para o outro lado do Cáucaso (a região montanhosa entre os mares Negro e Cáspio). Os cimerianos avançaram através da Ásia Menor, atacando o reino de Urartu (Ararate) e penetrando na Ásia Menor oriental, onde o nome armênio para Capadócia, *Gamirk'*, sem dúvida reflete a invasão deles. Confrontados pelo forte Império Assírio ao L, os cimerianos avançaram para o O e guerrearam contra os frígios e os lídios. Foram finalmente expulsos da Lídia pelo rei lídio Aliates (antecessor de Creso).

A profecia de Ezequiel (cuja escrita evidentemente foi completada por volta de 591 AEC), a respeito do ataque de "Gogue da terra de Magogue" contra o reajuntado povo de Jeová, alista "Gômer e todas as suas tropas" entre as forças de Gogue, ao lado de Togarma, "das partes mais remotas do norte, e todas as suas tropas". — Ez 38:2-8; veja GOGUE N.º 2; MAGOGUE N.º 2; TOGARMA.

2. Filha de Diblaim, que se tornou esposa de Oseias, em harmonia com as instruções de Jeová dadas a este profeta. (Os 1:2, 3) Gômer, depois, deu à luz três filhos, cujos nomes significativos foram usados por Deus para predizer o resultado desastroso do adultério espiritual de Israel, na forma de idolatria. Ao contar o nascimento do primeiro filho, chamado Jezreel, o relato declara que Gômer "deu à luz um filho [a Oseias]". Com relação ao nascimento dos próximos dois filhos, porém, não se faz referência ao profeta como pai, e isto tem sido a base para serem considerados como provavelmente ilegítimos. (Os 1:3-9) Oseias 3:1-3 parece descrever Gômer abandonar seu proceder adúltero e voltar para o profeta, sendo ela comprada como se fosse uma escrava, ilustrando deste modo como Israel seria recebido de volta por Deus à base de seu arrependimento.

GÔMOR. Medida de secos equivalente à décima parte de um efa. (Êx 16:16, 18, 22, 32, 33, 36) O efa é calculado em 22 l à base da evidência arqueológica a respeito da capacidade da correspondente medida de líquidos, o bato. (Compare isso com Ez 45:10, 11.) Portanto, o gômor seria equivalente a 2,2 l.

A comparação do texto hebraico de Êxodo 29:40 e de Números 28:5 revela que uma "décima parte" significa um décimo de um efa, ou um gômor. Isto fornece a base para se traduzir a hebraica "décima parte" como "décimo de um efa". — Núm 15:4, *NM, IBB, LEB, PIB;* veja ÔMER.

GOMORRA. Uma das "cidades do Distrito", provavelmente situada perto da extremidade meridional do Mar Morto. (Gên 13:12) Sodoma e Gomorra aparentemente eram as principais dessas cidades. Muitos peritos acreditam que as ruínas delas estejam atualmente submersas sob as águas do Mar Morto, embora outros recentemente tenham afirmado que as ruínas das cidades podem ser identificadas com sítios ao longo de uádis ao L e SE do Mar Morto. No tempo de Abraão, a região foi descrita como "bem regada . . . semelhante ao jardim de Jeová". (Gên 13:10; veja DISTRITO DO JORDÃO.) Durante o tempo em que Ló, sobrinho de Abraão, morava neste Distrito fértil, o Rei Birsa, de Gomorra, junto com os reis de outras quatro cidades do Distrito, rebelaram-se contra o domínio de Quedorlaomer, de Elão, e de outros três reis aliados dele. Eles foram atacados e fugiram, caindo alguns dos seus soldados nos numerosos poços de betume naquela região. Sodoma e Gomorra foram saqueadas pelos reis orientais, os quais levaram Ló cativo. — Gên 14:1-12.

Mais de 14 anos depois, o clamor de queixa por causa da iniquidade de Sodoma e Gomorra tornou-se tão grande, que Jeová enviou anjos para examinar a situação e depois destruir as cidades com uma chuva de fogo e enxofre. — Gên 18:20, 21; 19:24, 28.

A maneira cabal da destruição destas cidades foi depois usada como símbolo de total aniquilamento. (De 29:22, 23; Is 1:9; 13:19; Je 49:18) Jeová expressou figurativamente a profundeza da iniquidade em que os governantes e o povo de Judá e de Jerusalém tinham caído quando se dirigiu a eles por meio do profeta Isaías: "Ouvi a palavra de Jeová, ditadores de Sodoma. Dai ouvidos à lei de nosso Deus, povo de Gomorra." — Is 1:1, 10; Je 23:14.

Quando Jesus censurou certas cidades judaicas do primeiro século, ele fez referência às gritantemente iníquas cidades de Sodoma e Gomorra. Dirigiu tal expressão de censura à impenitente Cafarnaum, onde ele mesmo tinha realizado muitas das suas obras poderosas. E a respeito de qualquer cidade que rejeitasse seus discípulos, deixando de exercer fé, apesar das obras poderosas que eles realizassem como evidência de terem apoio divino, Jesus disse: "No Dia do Juízo será mais suportável

para a terra de Sodoma e Gomorra do que para essa cidade." (Mt 10:5-15; 11:23, 24) Visto que Sodoma e Gomorra, e as cidades em volta delas, haviam sido punidas com "fogo eterno", representando o aniquilamento eterno, Jesus evidentemente usava uma hipérbole para enfatizar quão improvável era que tais judeus sem fé se endireitassem, mesmo que estivessem presentes no Dia do Juízo. — Ju 7.

GORDURA. A palavra portuguesa "gordura" é usada para traduzir diversas palavras hebraicas, que descrevem não somente a substância chamada gordura, mas também aquilo que é carnudo e rechonchudo. Estes termos podem também ser usados em sentido figurado para expressar algo rico ou fértil (como na expressão "gordura da terra") ou para transmitir a ideia de insensibilidade ou obtusidade da mente e do coração.

Costumeiramente usa-se *hhé·lev* para se referir à própria "gordura", quer animal (Le 3:3), quer humana (Jz 3:22). O "sebo", ou a gordura, em volta dos rins ou dos lombos, nas ofertas queimadas, é também expresso por outra palavra, *pé·dher*. (Le 1:8, 12; 8:20) *Hhé·lev* aparece pela primeira vez em Gênesis 4:4, relacionado com o sacrifício oferecido por Abel a Jeová, de "pedaços gordos" das primícias do seu rebanho. A maioria das referências a *hhé·lev*, depois disso, simplesmente se relacionam com sacrifícios. *Hhé·lev* é também usado metaforicamente para a *parte melhor* ou *mais rica de alguma coisa*. Por exemplo, em Gênesis 45:18, Faraó diz a José que a família deste é bem-vinda a comer "a parte gorda do país". Neste respeito, também, Números 18:12 reza: "Todo o melhor [*hhé·lev*] do azeite e todo o melhor [*hhé·lev*] do vinho novo e dos cereais . . . a ti [os] tenho dado." — Veja Sal 81:16; 147:14.

A Lei a Respeito da Gordura. No terceiro capítulo de Levítico, Jeová deu aos israelitas instruções a respeito do uso da gordura em sacrifícios de participação em comum. Ao oferecerem gado bovino ou cabritos, deviam fazer fumegar sobre o altar a gordura que cobre os lombos e os intestinos, e a que havia sobre os rins, bem como a gordurosa acrescência sobre o fígado. No caso das ovelhas, a inteira cauda gorda devia igualmente ser ofertada. (As ovelhas da Síria, da Palestina, da Arábia e do Egito têm cauda gorda, frequentemente chegando a pesar 5 kg ou mais.) A Lei dizia especificamente: "Toda a gordura pertence a Jeová . . . Não deveis comer nenhuma gordura nem sangue algum." — Le 3:3-17.

A gordura queimaria com intensidade e seria cabalmente consumida sobre o altar. Nenhuma gordura oferecida sobre o altar devia ser deixada até a manhã seguinte; provavelmente se estragaria e se tornaria malcheirosa, algo bem impróprio para qualquer parcela das ofertas sagradas. — Êx 23:18.

Não obrigatória para os cristãos. Após o Dilúvio, quando Noé e sua família receberam permissão para acrescentar carne à sua alimentação, não se declarou nada a respeito da gordura. (Gên 9:3, 4) No entanto, proibiu-se comer sangue. Isto ocorreu mais de 850 anos antes de se fazer com Israel o pacto da Lei com suas proibições de comer quer o sangue, quer a gordura. No primeiro século EC, o corpo governante da congregação cristã confirmou a proibição do sangue como ainda em vigor para os cristãos. (At 15:20, 28, 29) Como no caso de Noé e sua família, porém, não se declarou nada a respeito de os cristãos comerem ou não comerem gordura. De modo que a lei contra comer gordura só foi dada à nação de Israel.

Motivo dessa lei. Sob o pacto da Lei, tanto o sangue como a gordura eram considerados como pertencentes exclusivamente a Jeová. O sangue contém a vida, que apenas Jeová pode dar; portanto, pertence a ele. (Le 17:11, 14) A gordura era encarada como a parte mais rica da carne do animal. A oferenda da gordura do animal, evidentemente, seria feita em reconhecimento de que as partes melhores pertenciam a Jeová, o qual faz amplas provisões, e demonstraria o desejo do adorador de oferecer a Deus o melhor. Por ela ser simbólica de os israelitas devotarem o seu melhor a Jeová, dizia-se que fumegava sobre o altar como "alimento" e como "cheiro repousante" para ele. (Le 3:11, 16) Portanto, comer a gordura era uma apropriação indébita do que fora santificado para Deus, uma violação dos direitos de Jeová. Comer gordura incorria na pena de morte. Dessemelhante do sangue, porém, a gordura podia ser usada para outros fins, pelo menos no caso dum animal que morreu por si só ou que foi morto por outro animal. — Le 7:23-25.

Alcance da aplicação da lei. Por causa deste último texto, muitos comentadores têm procurado limitar a proibição de Levítico 3:17 apenas à gordura dos animais que eram aceitáveis para ser oferecidos em sacrifício, tais como novilhos, ovelhas e caprídeos. O ensino rabínico judaico está dividido neste assunto. Todavia, a injunção quanto à gordura, em Levítico 3:17, é ligada com aquela quanto a comer sangue, uma lei que claramente incluía o sangue de *todos* os animais. (Veja Le 17:13; De 12:15, 16.) Portanto, parece ser mais coerente que a lei a respeito da gordura também abrangesse a gordura de todos os animais, inclusive dos abatidos para fins comuns pelos israelitas.

O conceito de que essa proibição se aplicava a toda a gordura não é refutada pelo texto em Deuteronômio 32:14, que fala de Jeová dar a Israel "a gordura de carneiros" para comer. Trata-se duma

expressão figurativa que se refere ao melhor do rebanho, ou, conforme a edição em inglês da *Bíblia de Jerusalém* verte a frase, o "rico alimento dos pastos". (Veja também *BLH, Da* n. e *Kx.*) Este sentido poético é indicado por trechos posteriores do mesmo versículo, referindo-se à "*gordura de rins* do trigo" e ao "*sangue* da uva". Assim também em Neemias 8:10, onde se ordena às pessoas: "Ide, comei as coisas gordurosas", não devemos concluir que elas literalmente consumissem gordura pura. "Coisas gordurosas" refere-se a porções ricas, coisas que não são magras ou secas, mas deliciosas, incluindo coisas gostosas preparadas com óleos vegetais. Assim, a *Bíblia Mensagem de Deus* reza aqui "comei pratos suculentos", ao passo que a tradução de Moffatt, em inglês, diz "comei os petiscos".

A restrição imposta pela Lei mosaica não impedia a alimentação ou engorda de ovelhas ou de gado vacum para consumo. Lemos a respeito do "novilho cevado" abatido para o filho pródigo. (Lu 15:23) Os alimentos de Salomão incluíam "cucos cevados" e gado vacum. (1Rs 4:23) O termo hebraico *'e·ghel-mar·béq,* traduzido por "bezerro cevado", ocorre em 1 Samuel 28:24; *mé·ahh* e *merí'* referem-se a um 'animal cevado'. (Is 5:17; Ez 39:18) Todavia, isto não significa que esta 'engorda' tinha por fim produzir sebo ou camadas de gordura; antes, o sentido novamente é o de animais com bastante carne ("carnudos"), não magros. — Veja Gên 41:18, 19.

Outros Termos Hebraicos. Entre os termos hebraicos usados para descrever algo 'gordo' estão os derivados do verbo radical *sha·mén.* Embora signifique "engordar" (De 32:15; Je 5:28), transmite também a ideia de ser "robusto". *Sha·mén* ocorre em Isaías 6:10, onde a versão *Almeida,* revista e corrigida, reza "engorda o coração deste povo", isto é, torna-o insensível e embotado, como se o coração deles estivesse envolto em gordura. Juízes 3:29 descreve certos moabitas como "cada qual robusto [*sha·mén,* literalmente: "gordo"] e cada qual homem valente". A palavra aparentada *shé·men* costuma ser traduzida por "óleo".

A ideia por detrás do verbo *da·shén* talvez seja a de 'prosperar', sendo ele também usado literalmente para significar "engordar". Neste caso, *da·shén* (e o aparentado *dé·shen*) daria a entender prosperidade, fertilidade e abundância. Jeová disse a Israel que o levaria a uma terra "que mana leite e mel, e certamente comerão e se fartarão, e engordarão [*wedha·shén*]". (De 31:20) Somos informados de que 'far-se-á engordar', quer dizer, prosperar abundantemente, aqueles que são generosos, diligentes e confiantes em Jeová. (Pr 11:25; 13:4; 28:25) Em Provérbios 15:30, diz-se que uma boa notícia "engorda os ossos", ou os enche de tutano — em outras palavras, revigora-se todo o organismo. O substantivo *dé·shen* também reflete esta ideia de afluência, como no Salmo 36:8, onde diz que os filhos dos homens "bebem fartamente da gordura [*mid·dé·shen;* "abundância", *ALA*] da" casa de Deus. — Veja Je 31:14.

O substantivo *dé·shen* é por muitos tradutores também vertido por "cinza(s)", como quando se refere ao refugo do altar de sacrifício do tabernáculo. (Le 1:16; 4:12; 6:10, 11, *Al, CBC, PIB*) Para outros peritos, porém, "cinza(s)" não reflete plenamente a raiz da língua original. Portanto, preferem um termo tal como "cinzas gordurosas" (*BJ, NM*), argumentando que o termo indica que a gordura quente dos sacrifícios engordurava a lenha queimada embaixo.

A ideia de estar bem alimentado e sadio é expressa pela palavra *ba·rí'.* Ela é traduzida "gordo" (Ez 34:3, 20) e "saudável" (Hab 1:16), embora possa também ser vertida por "gordura", para descrever homens, gado e cereais. — Gên 41:2, 7; Jz 3:17.

GÓSEN.

1. Região do Egito em que os israelitas residiram por 215 anos (1728-1513 AEC). (Gên 45:10; 47:27) Embora não haja certeza sobre a localização exata de Gósen, esta parece ter sido na parte oriental do delta do Nilo, a entrada do Egito propriamente dito. Isto é indicado pelo fato de que José, partindo da sua moradia egípcia, encontrou-se com seu pai (que procedia de Canaã) em Gósen. (Gên 46:28, 29) Textos da *Septuaginta* grega indicam que Gósen se encontrava na vizinhança do uádi Tumilat.

Faraó mantinha gado em Gósen, e ali também pastavam os rebanhos e as manadas dos hebreus. (Gên 47:1, 4-6; 50:8) A descrição da região como 'a melhor da terra do Egito', pelo visto é uma expressão relativa, referindo-se à melhor terra *pastoril,* mais adequada para as necessidades específicas da família de Jacó. Gósen talvez fosse a própria "terra de Ramessés". (Gên 47:6, 11) A partir do quarto golpe sobre o Egito, Jeová separou especificamente "Gósen" para ficar incólume. — Êx 8:22; 9:26.

2. Cidade na região montanhosa de Judá. (Jos 15:20, 48, 51) Alguns peritos identificam-na provisoriamente com Edh Dhahiriya, a uns 18 km ao SO de Hébron. A "terra de Gósen", mencionada em Josué 10:41 e 11:16, evidentemente era um distrito na vizinhança dela. Este distrito abrangeria a região montanhosa entre Hébron e o Negebe.

GOVERNADOR. Os governadores, nos tempos bíblicos, em geral, tinham poderes militares e judiciais, e eram responsáveis pela cobrança de tributos, impostos e receita pública devidos ao rei ou ao governante superior dos distritos jurisdicionais ou províncias administrados pelos governadores.

(Lu 2:1, 2) Muitos deles impunham pesadas cargas ao povo, com o fim de que este suprisse alimentos para eles e seu grande corpo de ajudantes. — Ne 5:15-18.

O Rei Salomão designou governadores sobre os distritos de Israel. Eles são mencionados em 1 Reis 10:15 e talvez sejam os 12 prepostos de 1 Reis 4:7-19, cujo dever era suprir de alimentos o rei e os da sua casa, cada um deles durante um mês do ano.

Praticamente todas as principais potências dos tempos bíblicos são mencionadas como tendo mandatários da categoria de governador, quer como regentes nativos, locais, quer como governadores que controlavam territórios ocupados. (Síria, 1Rs 20:34; assíria, Ez 23:5, 6, 12, 23; babilônica, Je 51:57; persa, Esd 8:36, Ne 2:7, 9; árabe, 2Co 11:32; romana, Lu 3:1) José era governador em sentido amplo, sobre todo o Egito, sujeito apenas ao rei. (Gên 41:40, 41; At 7:9, 10) Rabsaqué, oficial do Rei Senaqueribe, da Assíria, escarneceu de Ezequias referente à fraqueza de Jerusalém, dizendo que ela não podia fazer voltar atrás nem mesmo a um dos governadores menores de Senaqueribe. Mas, Rabsaqué deixou de levar em conta a força sobrepujante de Jeová que havia do lado de Ezequias. — Is 36:4, 9; 37:36.

Nabucodonosor designou Gedalias para governar os israelitas remanescentes na terra de Judá, depois de ter levado muitos do povo para o exílio, em 607 AEC. Gedalias foi assassinado uns dois meses depois. (2Rs 25:8-12, 22, 25) Quando se aproximava o fim do período de 70 anos de exílio, o Rei Ciro, da Pérsia, nomeou Sesbazar (provavelmente Zorobabel) governador dos judeus que retornavam para Jerusalém, em 537 AEC. (Esd 5:14; Ag 1:1, 14; 2:2, 21) Sob o Rei Artaxerxes, da Pérsia, Neemias foi constituído governador quando retornou para reconstruir a muralha de Jerusalém, em 455 AEC. — Ne 5:14; veja TIRSATA.

A Judeia, sob domínio romano, era uma província imperial; os governadores ali eram diretamente responsáveis ao imperador pelas suas ações. Pilatos foi o quinto da série de governadores da Judeia. (Mt 27:2; Lu 3:1) Félix e Festo eram o 11.º e o 12.º governador (se não contarmos Públio Petrônio e seu sucessor Marsus, os quais, designados governadores da Síria, ao mesmo tempo administravam os assuntos dos judeus). (At 23:24-26; 24:27) Estes governadores romanos tinham o poder de aplicar a punição capital, como vemos no caso de Jesus, julgado por Pilatos. — Mt 27:11-14; Jo 19:10.

Jesus se referiu a governadores das nações, em geral, quando disse aos seus seguidores que eles seriam levados perante tais homens a fim de dar testemunho. Os cristãos não devem temer tais governadores, embora estes sejam poderosos, nem se devem preocupar com o que dizer ao dar testemunho perante eles. (Mt 10:18-20, 26) Todos esses governadores são parte das autoridades superiores, às quais os cristãos devem sujeição relativa, não total. (Ro 13:1-7; Tit 3:1; 1Pe 2:13, 14; At 4:19, 20; 5:29; Mt 22:21) Foi com o devido respeito pelo cargo de governador que Paulo se dirigiu a Festo, perante quem estava sendo julgado, dizendo: "Excelência, Festo." (At 26:25) Todavia, em contraste com os apóstolos, que rendiam o devido respeito e honra primeiro a Jeová, que governa tudo, a nação de Israel degradou-se a ponto de atribuir aos governadores terrenos mais respeito do que dava a Jeová. Esta situação foi usada por Jeová na forte repreensão dada àquela nação por meio do Seu profeta Malaquias. — Mal 1:6-8; veja AUTORIDADES SUPERIORES.

Mateus, citando Miqueias 5:2, mostra que Belém, embora muito insignificante quanto a poder governante em Judá, tornar-se-ia significativa por proceder desta cidade o maior dos governadores, para pastorear o povo de Jeová, Israel. Esta profecia tem seu cumprimento em Cristo Jesus, o Grande Governador sob o seu Pai, Jeová Deus. — Mt 2:6.

GOVERNADOR, PALÁCIO DO. O termo grego *prai·tó·ri·on* (do lat.: *praetorium*) refere-se à residência oficial dos governadores romanos. No palácio do governador, em Jerusalém, Pôncio Pilatos interrogou Cristo Jesus, e no pátio do palácio, soldados romanos zombaram dele. (Mr 15:16; Jo 18:28, 33; 19:9) Alguns têm identificado o palácio do governador com a Torre de Antônia, mas outros sugerem que provavelmente se tratava do palácio construído por Herodes, o Grande. Apresentaram-se as seguintes razões em apoio deste último ponto de vista: (1) De acordo com Fílon, filósofo judeu do primeiro século (*The Embassy to Gaius* [A Embaixada a Gaio], XXXIX, 306), o palácio de Herodes era chamado de "a casa dos governadores", e foi ali que o Governador Pilatos pendurou escudos em honra de Tibério César. (2) O historiador judeu Josefo relata que o procurador Géssio Floro se instalou ali. (*The Jewish War* [A Guerra Judaica], II, 301 [xiv, 8]) (3) O palácio de Herodes, em Cesareia, serviu como palácio do governador naquela cidade. — At 23:33-35.

O palácio de Herodes, em Jerusalém, ficava no canto NO da cidade superior, isto é, na parte meridional da cidade. De acordo com a descrição de Josefo, era cercado por um muro de 30 côvados de altura (13 m), dotado de torres equidistantes. Dentro dos muros havia pórticos, pátios e bosques. Os aposentos eram suntuosamente mobiliados com objetos de ouro, de prata e de mármore. Havia dormitórios para cem convidados. — *Jewish Antiquities* (Antiguidades Judaicas), XV, 318 (ix, 3); *The Jewish War,* V, 173-182 (iv, 4).

GOVERNANTE. Alguém que exerce autoridade ou controle; um soberano. O verbo hebraico *ma·shál* tem o sentido de "governar, dominar"; o termo grego *ár·khon* é traduzido por "governante". — Veja GOVERNANTES DA CIDADE.

O Governante supremo é Jeová Deus, que exerce autoridade soberana absoluta sobre o universo, visível e invisível, por ser o Criador e Dador da Vida. — Da 4:17, 25, 35; 1Ti 1:17.

Os reis da linhagem de Davi no trono de Israel governavam como representantes de Jeová, seu verdadeiro Rei invisível. Por isso dizia-se que eram os ungidos de Deus, sentados no "trono de Jeová". (1Cr 29:23) Quando apareceu Jesus Cristo, "o Filho de Davi" (Mt 21:9; Lu 20:41), ele não foi ungido com óleo, mas com espírito santo, para governar num trono celestial. (At 2:34-36) Sob Jeová, Jesus e seus co-herdeiros do Reino constituem o governo do universo. — Re 14:1, 4; 20:4, 6; 22:5.

Satanás, o Diabo, e seus demônios também são governantes. Ele é chamado de "o governante deste mundo" e de "o governante da autoridade do ar". (Jo 12:31; 14:30; Ef 2:2) Que todos os governos deste mundo estão sob o seu poder é indicado por ele os oferecer a Jesus Cristo em troca de um ato de adoração. (Mt 4:8,9) Satanás confere a estes governos a autoridade que detêm. (Re 13:2) Dentro da sua organização, os demônios também exercem poder governante. São chamados de "os governantes mundiais desta escuridão", os quais têm exercido autoridade sobre as potências mundiais da história, como, por exemplo, os 'príncipes' invisíveis sobre a Pérsia e a Grécia. (Ef 6:12; Da 10:13, 20) O governante deles, naturalmente, é o próprio Diabo. — Mt 12:24.

Nos dias do ministério terrestre de Jesus, a Palestina estava sob o governo duplo do Império Romano e de governantes judeus, sendo o corpo principal destes últimos o Grande Sinédrio, um conselho de 70 anciãos, aos quais o governo romano concedeu autoridade limitada sobre assuntos judaicos. A referência a governantes, em João 7:26, 48, é a governantes judeus; Nicodemos era um deles. (Jo 3:1) O presidente duma sinagoga era chamado de *ár·khon*. (Compare Mt 9:18 com Mr 5:22.) A Lei exigia que os governantes fossem respeitados. (At 23:5) Todavia, os governantes judeus tornaram-se corruptos e são mencionados como aqueles a quem principalmente cabia a culpa pela morte de Jesus Cristo. — Lu 23:13, 35; 24:20; At 3:17; 13:27, 28.

Ár·khon é também aplicado a magistrados civis e a autoridades governamentais em geral. (At 16:19, 20; Ro 13:3) A palavra hebraica *segha·ním*, traduzida "governantes" (*KJ*), "magistrados" (*Al*), "delegados governantes" (*NM*), é usada com referência a governantes judeus subordinados ao Império Persa (Ne 2:16; 5:7), também a respeito daqueles que exerciam autoridade sob os reis da Média, da Assíria e de Babilônia. — Je 51:28; Ez 23:12, 23; veja PREPOSTO.

Os governantes podem dar aos seus súditos prosperidade e felicidade, ou causar-lhes pobreza e sofrimento. (Pr 28:15; 29:2) Davi citou Jeová Deus como dizendo: "Quando aquele que governa a humanidade é justo, governando no temor de Deus, então é como a luz da manhã quando raia o sol, uma manhã sem nuvens." (2Sa 23:3, 4) Jesus Cristo, o Príncipe da Paz, é tal governante. — Is 9:6, 7.

GOVERNANTES DA CIDADE. Magistrados civis (gr.: *po·li·tár·khai*) em Tessalônica, perante os quais uma turba furiosa arrastou Jasão e outros cristãos. (At 17:5-8) G. Ernest Wright diz a respeito do uso do termo grego: "Uma inscrição neste portão [o portão Vardar, de Tessalônica], agora no Museu Britânico, menciona algumas autoridades da cidade chamadas de 'poliarcas'. Diversas outras inscrições contêm a mesma palavra. Em Atos 17:6, este termo é também usado como o nome das autoridades perante as quais os cristãos foram arrastados durante o distúrbio em resultado da pregação de Paulo. A palavra, de outra forma, é desconhecida na literatura grega existente, e a informação arqueológica é uma confirmação da exatidão da narrativa de Lucas neste ponto." — *Biblical Archaeology* (Arqueologia Bíblica), 1962, p. 260; veja ARQUEOLOGIA (Relacionada com as Escrituras Gregas Cristãs).

GOVERNO. Orientação e restrição exercidas com autoridade sobre as ações de homens em comunidades, sociedades e estados. Também, a pessoa, o grupo de pessoas ou as organizações que constituem a autoridade governante.

Nas Escrituras Gregas Cristãs, as formas da palavra *ar·khé* (princípio) são diversamente traduzidas por "principados", "governos", "governantes", "Soberania". (*Al; NM; BMD; BJ*) *Ky·bér·ne·sis* e *ky·ri·ó·tes*, palavras vertidas por "governo" em algumas traduções, significam respectivamente, de modo mais correto, "dirigir [guiar ou orientar]" e "senhorio". Nas Escrituras Hebraicas, "governo" é o termo português às vezes usado para traduzir *mem·sha·láh*, "domínio" (Is 22:21), e *mis·ráh*, "domínio" ou "domínio [ou poder] principesco". — Is 9:6.

A Bíblia revela que há governos invisíveis que são bons, estabelecidos por Deus (Ef 3:10), e aqueles que são iníquos, estabelecidos por Satanás e pelos demônios. (Ef 6:12) Jesus Cristo foi o agente ativo de Deus no estabelecimento original de todos os governos e autoridades justos, invisíveis e visíveis. (Col 1:15, 16) Foi posto por seu Pai, Jeová, como cabeça de todo governo (Col 2:8-10), e ele tem de

governar até que todos os governos opositores, visíveis e invisíveis, sejam reduzidos a nada. (1Co 15:24) O apóstolo Paulo indicou que viria um sistema de coisas no qual haveria um governo sob a autoridade de Cristo. — Ef 1:19-21.

Governos Mundiais. A Bíblia retrata governos mundiais como "animais" e diz que eles obtêm sua autoridade do Dragão, Satanás, o Diabo. Deus permitiu que continuassem e limitou o alcance e a duração do domínio deles, em harmonia com o Seu propósito. — Da caps. 7, 8; Re caps. 13, 17; Da 4:25, 35; Jo 19:11; At 17:26; 2Co 4:3, 4; veja ANIMAIS SIMBÓLICOS.

Os Cristãos e os Governos. Jesus Cristo e os primitivos cristãos nada fizeram para interferir nos governos humanos dos seus dias. (Jo 6:15; 17:16; 18:36; Tg 1:27; 4:4) Reconheceram que era necessário haver alguma forma de governo para a existência da sociedade humana, e nunca fomentaram revoluções ou a desobediência civil. (Ro 13:1-7; Tit 3:1) Jesus especificou o princípio orientador a ser seguido pelos verdadeiros adoradores de Deus ao dizer: "Portanto, pagai de volta a César as coisas de César, mas a Deus as coisas de Deus." (Mt 22:21) Este princípio habilitou os primitivos cristãos (e os cristãos desde então) a manter o equilíbrio correto na relação com as duas autoridades, a dos governos civis e a de Deus. Jesus mostrou adicionalmente que a sua posição, enquanto na terra, e, portanto, a de seus discípulos, não era de lutar contra os governos de "César", mas, antes, de acatar os regulamentos que não estivessem em conflito com a lei de Deus. O próprio Pilatos reconheceu este fato ao dizer: "Não acho falta nele." (Jo 18:38) Os apóstolos seguiram o exemplo de Jesus. — At 4:19, 20; 5:29; 24:16; 25:10, 11, 18, 19, 25; 26:31, 32; veja AUTORIDADES SUPERIORES; REINO.

GOZÃ. Nome aparentemente aplicado tanto a um lugar como a um rio. Em 2 Reis 19:12 e em Isaías 37:12, Gozã parece abranger uma área maior do que a duma cidade, porque seus habitantes estão alistados entre as "nações" conquistadas pelos assírios. Muitos peritos, evidentemente baseando suas conclusões na similaridade de palavras, acreditam que Gozã talvez corresponda a Gauzanítis, distrito da Mesopotâmia mencionado por Ptolomeu e considerado como a "Guzana" mencionada nos registros assírios. A antiga Guzana costuma ser relacionada com a moderna Tell Halaf, no curso superior do rio Cabur, a uns 590 km ao ENE do mar da Galileia.

Em 2 Reis 17:6 e 18:11, algumas traduções rezam "Habor, o rio de Gozã" (*IBB*, *BJ*), em vez de "Habor, junto ao [ou: perto do] rio Gozã" (*NM*, *So*), tornando assim Gozã um lugar, nestes textos. Mas a versão "Habor, o rio de Gozã", não se harmoniza com 1 Crônicas 5:26. Nesta passagem, Habor é alistada entre Hala e Hara; e Hara, não Habor, é alistada antes de Gozã. Isto indica que Habor e o "rio de Gozã" (*IBB*) não são sinônimos. Portanto, aqueles que identificam Gozã sempre como lugar se veem obrigados a rejeitar a referência de Crônicas. No entanto, visto que o hebraico permite uma tradução coerente de "rio Gozã" em todos os três textos, há motivos para se crer que foi na vizinhança de um rio chamado Gozã que o rei da Assíria fixou alguns dos israelitas exilados do reino setentrional. O Qezel Owzan, do NO do Irã, tem sido sugerido como possível identificação do "rio Gozã". Ele nasce nos montes ao SE do lago Urmia (no que costumava ser a terra dos medos), e por fim desemboca como o Sefid Rud, ou rio Branco (nome aplicado ao seu curso inferior), na parte SO do mar Cáspio. Segundo outro ponto de vista, o Gozã é um rio da Mesopotâmia.

GRAL, ALMOFARIZ. Vaso em forma de tigela, no qual se trituravam cereais, especiarias, azeitonas ou outras substâncias com um pilão.

Pinturas em túmulos egípcios retratam grais de considerável capacidade. Tratava-se provavelmente de almofarizes de madeira e os pilões talvez fossem de metal. Uma pintura em túmulo mostra dois homens junto a um gral, alternadamente levantando e deixando cair pilões de metal (com ambas as extremidades em forma de maça), que seguravam no meio com ambas as mãos. A pintura indica que, depois de se ter triturado suficientemente certa quantidade do material no gral, ele era passado numa peneira para outro recipiente, e os restos mais grossos eram devolvidos ao gral para trituração adicional.

No ermo, os israelitas preparavam o maná para consumo por moê-lo em moinhos manuais ou por pilá-lo num gral (hebr.: *medho·kháh*). — Núm 11:7, 8.

O melhor azeite de oliveira era obtido batendo as azeitonas com um pilão num gral. Isto produzia azeite apenas da polpa da azeitona, ao passo que uma prensa esmagava também os caroços. O azeite batido, puro, era necessário para a queima no candelabro na tenda de reunião. Azeite batido também era usado na "contínua oferta queimada", e evidentemente no óleo de santa unção. No santuário usava-se incenso pulverizado. — Êx 27:20, 21; 29:40, 42; 30:23-25, 35, 36.

Visto que o gral, ou almofariz, é oco, é usado apropriadamente na Bíblia para descrever a configuração duma área específica de terreno. Por exemplo, segundo Juízes 15:18, 19, Deus forneceu a Sansão água potável por fender em Leí "uma cavidade em forma de almofariz" (hebr.: *makh·tésh*).

Também, certo setor de Jerusalém, o "Mactés" ou "Bairro do Almofariz" (hebr.: *Makh·tésh,* que significa "almofariz, gral"), talvez fosse chamado assim para identificar uma baixada ou depressão em forma de bacia naquela parte da cidade. — Sof 1:11 n.

Cereais transformados em farinha num almofariz passam por um tratamento severo. Por isso, as Escrituras usam este processo de modo ilustrativo, dizendo: "Ainda que triturasses o tolo com o pilão no almofariz, no meio de grãos pilados, não se afastaria dele a sua tolice." — Pr 27:22.

GRAMA. Quaisquer plantas que pertençam à família das gramíneas, que incluem os cereais, as plantas de prados e pastos, a cana-de-açúcar e o bambu. No entanto, mesmo hoje, no uso comum, não se adere estritamente a esta classificação científica, e, portanto, é improvável que os antigos hebreus fizessem distinção entre a grama ou relva (capim) propriamente e plantas semelhantes a gramíneas.

Trazidas à existência durante o terceiro dia criativo (Gên 1:11-13), as gramíneas têm servido como fonte tanto direta como indireta de alimentos para o homem e para os animais. Também, junto com outras plantas, quando expostas à luz do sol, elas desempenham um papel significativo na purificação do ar, assimilando suficiente bióxido de carbono e desprendendo bastante oxigênio para satisfazer as necessidades normais dos humanos e dos animais. O extenso sistema de raízes das gramíneas serve para impedir a erosão do solo. A grama, apropriadamente, é mencionada como uma das provisões de Jeová, assim como a luz do sol e a chuva, tão vitais para a grama brotar. — Sal 104:14; 147:8; Za 10:1; 2Sa 23:3, 4; Jó 38:25-27; Mt 5:45.

Os israelitas estavam bem familiarizados com o ressecamento da grama sob o calor intenso do sol durante a época de estio. De modo que a transitoriedade da vida do homem é apropriadamente comparada com a da grama e é contrastada com a eternidade de Jeová e daquela da Sua "palavra" ou "declaração". (Sal 90:4-6; 103:15-17; Is 40:6-8; 51:12; 1Pe 1:24, 25) Também os malfeitores são comparados à relva que murcha rapidamente. (Sal 37:1, 2) Os que odeiam Sião, bem como os prestes a serem subjugados por conquistas militares, são comparados à grama de raízes curtas, que cresce em telhados de terra, grama que murcha mesmo já antes de ser arrancada, ou que resseca no rastro do vento oriental. — Sal 129:5, 6; 2Rs 19:25, 26; Is 37:26, 27.

Uma profecia de restauração predizia que os ossos dos servos de Deus 'floresceriam como a tenra relva', quer dizer, seriam revigorados com renovada força. — Is 66:14; compare isso com Is 58:9-11.

Antigo gral com pilão.

GRANDE MAR. A imensa massa de água que separa a Europa da África, tendo a Ásia ao leste. Ao passo que os hebreus a chamavam de Grande Mar, costuma hoje ser chamada pelo seu nome de origem latina, *Mediterrâneo,* que significa "no Meio das Terras", pois é praticamente cercada por terra. Esta situação, além do fato de soprarem sobre este mar ventos quentes procedentes do deserto do Saara, resulta numa proporcionalmente mais elevada taxa de evaporação, e isto, por sua vez, dá à água uma gravidade específica mais elevada. Este é o motivo pelo qual, no estreito de Gibraltar, a água mais leve do Atlântico entra no Mediterrâneo perto da superfície e a água mais pesada deste sai perto do fundo. A navegação oceânica pode entrar e sair deste mar "interior" apenas através de passagens estreitas — pelo estreito de Gibraltar ao O, pelos Dardanelos e pelo Bósforo ao NE, e, desde o século 19, pelo canal de Suez, ao SE.

Não é errado chamar hoje o Mediterrâneo de Grande Mar, assim como faziam povos antigos, desde o tempo de Moisés, porque certamente é tudo o que este nome dá a entender. (Núm 34:6, 7) Não contando os seus diversos braços, que também são mares, o Mediterrâneo tem cerca de 3.700 km de comprimento, tem mais de 970 km no ponto mais largo e cobre uma área de cerca de 2.510.000 km^2. Sua maior profundidade é quase de 5.100 m.

As penínsulas italiana e grega, que penetram nele desde o N, criam os mares Tirreno, Jônico, Adriático e Egeu, contribuindo assim para a sua forma irregular e aumentando em muito a

extensão do seu litoral. Aproximadamente a meia distância entre o L e o O, o mar se estreita para a largura de uns 150 km entre a Sicília e a África do Norte, e ali a água também é comparativamente rasa.

A profecia de Ezequiel fala sobre 'muitíssimos peixes' no Grande Mar. (Ez 47:10) Nestas águas são encontrados excelentes corais e uma abundância de esponjas, além de mais de 400 variedades de peixe.

Os escritores bíblicos não usavam apenas o nome "Grande Mar" (Jos 1:4; 9:1, 2; 15:12, 47; 23:4; Ez 47:15, 19, 20; 48:28), mas referiam-se a ele também por outros termos abrangentes. Para eles, esta massa de água era "o mar ocidental", visto que constituía a fronteira ocidental da terra dada por Deus. (De 11:24; 34:1, 2) Da posição de Jerusalém, era encarado como "o mar ocidental", em contraste com "o mar oriental", isto é, o Mar Morto. (Jl 2:20; Za 14:8) Ou era chamado de "o mar dos filisteus" (Êx 23:31) ou simplesmente de "o Mar". — Núm 34:5.

Desde tempos imemoriais, os fenícios e outros intrépidos povos navegadores cruzavam o Grande Mar, descobriram diversas das suas ilhas e realizavam comércio entre muitas das suas cidades portuárias. A Bíblia menciona ilhas tais como Arvade, Cauda, Chipre, Cós, Creta, Malta, Patmos, Quios, Rodes, Samos e Samotrácia. Alistam-se também na Bíblia algumas das cidades costeiras e outros lugares nestas ilhas, e ao longo do litoral continental da parte oriental do Grande Mar, a saber: Aco (Ptolemaida), Aczibe, Adramítio, Alexandria, Anfípolis, Ascalom, Atália, Bons Portos, Cnido, Dor, Fênix, Gebal, Laseia, Pátara, Putéoli, Régio, Salamina, Salmone e Siracusa.

Jesus Cristo visitou as regiões portuárias de Tiro e de Sídon (Mr 7:24, 31); Pedro esteve em Jope e em Cesareia (At 10:5, 6, 24); Paulo esteve em Pafos, Trôade, Neápolis, Cencreia, Éfeso, Assos, Mitilene e Mileto (At 13:13; 16:11; 18:18, 19; 20:14, 15). O Grande Mar é famoso pelas suas violentas tempestades, que têm resultado em muitos naufrágios e em grande perda de vidas. Entre os mais afortunados estavam aqueles que sobreviveram junto com Paulo. — At 27:14, 15, 39-44.

GRANDE MULTIDÃO. Expressão que, em si, é bastante comum nas Escrituras Gregas Cristãs. "Grande(s) multidão(ões)" é uma expressão às vezes usada com respeito aos grandes grupos de pessoas que ouviam o ensino público de Jesus Cristo. (Mt 14:14; 19:2; 20:29) Após a visão da destruição da simbólica Babilônia, a Grande, o apóstolo João ouviu "o que era como a voz alta duma grande multidão no céu". (Re 19:1) Em Revelação (Apocalipse) 7:9, porém, menciona-se uma "grande multidão", cuja identificação, em especial, tem sido motivo de muito interesse.

Neste capítulo, o apóstolo João primeiro menciona a selagem de 144.000 escravos de Deus, "de toda tribo dos filhos de Israel". (Re 7:2-8) Depois, ele observou numa visão "uma grande multidão", procedente de todas as nações, tribos, povos e línguas. Estes, em pé diante do trono de Deus, atribuem sua salvação a Deus e ao Cordeiro. Saíram da "grande tribulação", servem a Deus no seu templo e Ele estende sobre eles a sua tenda. Acabar-se-á com sua fome e sede, e enxugar-se-á toda lágrima dos seus olhos, ao passo que Seu Filho (o Cordeiro; Jo 1:29) os guia a águas da vida. — Re 7:9-17.

Conceitos Populares. Diversos conceitos têm sido apresentados sobre a significação e a identificação desta "grande multidão". Muitos comentadores encaram os 144.000 selados, mencionados primeiro, como membros do "Israel espiritual" e creem que simbolizam a congregação cristã *enquanto na Terra.* Eles acham que a "grande multidão" representa esta mesma congregação cristã *no céu,* depois de essas pessoas terem morrido em fé e terem sido ressuscitadas. Outros sustentam que os 144.000 procedem literalmente "de toda tribo dos filhos de Israel" (Re 7:4), quer dizer, *são judeus carnais que se tornam cristãos,* e entendem que a "grande multidão" representa todos os cristãos *gentios.* Um exame do capítulo 7 de Revelação e de outros textos relacionados, porém, revela sérias incoerências nestes conceitos, indicando ao mesmo tempo uma conclusão diferente.

Afirmar que os 144.000 selados são os membros da congregação cristã enquanto na Terra, ao passo que os da "grande multidão" são os cristãos ressuscitados no céu, não se harmoniza com a outra menção dos 144.000, no capítulo 14 de Revelação. Ali, os 144.000 estão em pé com o Cordeiro no "Monte Sião". Em Hebreus 12:18-24, o apóstolo Paulo contrasta a experiência dos israelitas junto ao monte Sinai terrestre com a dos cristãos que se chegaram "a um Monte Sião e a uma cidade do Deus vivente, a Jerusalém *celestial,* e a miríades de anjos, em assembleia geral, e à congregação dos primogênitos que foram alistados nos céus". Portanto, é óbvio que, embora Revelação 14:3 diga que os 144.000 foram "comprados da terra", o contexto representa-os como estando, não na Terra, mas no céu, com o Cordeiro celestial, Cristo Jesus. (Re 14:3, 4) Isto torna inválido o conceito de que os 144.000 representem a congregação cristã enquanto na Terra, em contraste com serem a "grande multidão" no céu.

Além disso, a maneira em que o apóstolo João introduz a sua visão da "grande multidão" indica uma nítida diferença de identidade entre ela e os 144.000 selados. Ele declara: "Depois destas coisas [o

relato a respeito dos 144.000 selados] eu vi, e, eis uma grande multidão, que nenhum homem podia contar." (Re 7:9) Ele apresenta assim a "grande multidão" como entidade separada e faz um nítido contraste entre o número específico dos 144.000 e os da "grande multidão" sem número. Estes são também diferenciados por não serem "dos filhos de Israel", mas de todas as nações, tribos, povos e línguas. Não são vistos em pé 'com o Cordeiro', assim como os 144.000, em Revelação 14:1, mas estão "diante do Cordeiro". Estes diversos fatores argumentam todos que os da "grande multidão" são separados e distintos dos 144.000 selados.

Por outro lado, o conceito de que aqui se diferenciam cristãos de origem judaica dos cristãos gentios contraria a declaração inspirada do apóstolo Paulo, no sentido de que as diferenças carnais não entram em consideração na congregação cristã, visto que todos os seus membros são um só em união com Cristo Jesus. (Ro 10:12; Gál 3:28) Dificilmente se poderia esperar que Jeová, depois de ter 'reconciliado plenamente ambos os povos [judeus e não judeus] consigo mesmo, em um só corpo', por meio de Cristo, agora, na visão dada a João, fizesse uma divisão entre os dois grupos por separar os judeus carnais dos gentios. (Ef 2:11-21; At 15:7-9) Isto é especialmente evidente quando se leva em conta o princípio divino declarado por Paulo. O apóstolo escreveu: "Não é judeu aquele que o é por fora, nem é circuncisão aquela que a é por fora, na carne. Mas judeu é aquele que o é no íntimo, e a sua circuncisão é a do coração, por espírito." (Ro 2:28, 29) Também, por que é que não se faria nenhuma menção duma 'selagem' dos cristãos gentios, nesta visão divina? E por que não seriam os cristãos gentios capazes de aprender o novo cântico entoado pelos 144.000? (Re 14:3) Parece assim claro que os 144.000 selados são do Israel espiritual, não do Israel carnal — portanto, incluem tanto cristãos judeus como gentios. — Gál 6:16.

Sua Identificação. A chave para a identificação dos da "grande multidão" se encontra na própria descrição dela no capítulo 7 de Revelação, e em passagens obviamente paralelas. Revelação 7:15-17 diz que Deus 'estende sobre eles a sua tenda', que eles são guiados a "fontes de água da vida" e que Deus enxuga "toda lágrima dos olhos deles". Em Revelação 21:2-4, encontramos expressões paralelas: "A tenda de Deus está com a humanidade", e Ele 'enxugar dos seus olhos toda lágrima' e de 'não haver mais morte'. A visão apresentada ali é a respeito de pessoas que não estão no céu, de onde 'desce a Nova Jerusalém', mas na Terra, entre a humanidade.

Isto suscita a pergunta: Se os da "grande multidão" são pessoas que obtêm a salvação e permanecem na Terra, como se pode dizer que 'estão em pé diante do trono de Deus e diante do Cordeiro'? (Re 7:9) Às vezes usa-se na Bíblia a posição de alguém 'estar em pé' para indicar uma posição favorecida ou aprovada aos olhos daquele em cuja presença a pessoa ou o grupo está em pé. (Sal 1:5; 5:5; Pr 22:29, *Tr;* Lu 1:19) De fato, no capítulo anterior de Revelação, "os reis da terra, e os dignitários, e os comandantes militares, e os ricos, e os fortes, e todo escravo e toda pessoa livre" são retratados como procurando esconder-se "do rosto Daquele que está sentado no trono e do furor do Cordeiro, porque veio o grande dia do seu furor, e quem é que pode ficar de pé?" (Re 6:15-17; compare isso com Lu 21:36.) Parece, assim, que a "grande multidão" é formada por aqueles que têm sido preservados durante esse tempo de furor e que puderam ficar "de pé" como aprovados por Deus e pelo Cordeiro.

Serem eles guiados pelo Cordeiro a "fontes de águas da vida" encontra paralelo em Revelação 22:17, que diz: "O espírito e a noiva estão dizendo: 'Vem!' E quem ouve diga: 'Vem!' E quem tem sede venha; quem quiser tome de graça a água da vida." A "noiva" é claramente identificada nas Escrituras como a congregação dos cristãos ungidos, prometida em casamento ao Noivo celestial, Cristo Jesus. (Ef 5:25-27; 2Co 11:2; Re 19:7-9; 21:9-11) O convite, de 'tomar de graça a água da vida', feito pelos da classe celestial da "noiva", obviamente se estende a um número ilimitado de pessoas, a "quem quiser". Também a "grande multidão" não tem número, harmonizando-se assim a visão de Revelação 7:9 com a de Revelação 22:17.

Toda a evidência, portanto, aponta a "grande multidão" como representando todos aqueles que não são da classe celestial da "noiva", ou dos 144.000 selados, mas que estão em pé como aprovados na época da "grande tribulação" e são preservados vivos na Terra. — Veja CÉU, I; CONGREGAÇÃO (A Congregação Cristã de Deus); TERRA (Propósito).

GRANDE TRIBULAÇÃO. Veja TRIBULAÇÃO.

GRAVIDEZ. A condição de se ter concebido um filho e este estar ainda por nascer no ventre da mãe.

Pela ordem que Jeová deu a Adão e Eva: "Sede fecundos e tornai-vos muitos, e enchei a terra", ele indicou que a gravidez faria parte do papel normal desempenhado pela mulher. (Gên 1:28) Com a introdução da imperfeição na família humana, Deus explicou que aumentaria a dor da gravidez. (Gên 3:16; veja DORES DE PARTO.) A palavra hebraica *harāh* significa "conceber, ficar grávida". (1Cr 4:17; 7:23) O sentido equivalente em grego foi muitas vezes expresso pela expressão idiomática "ter [na] barriga", que significava "estar grávida". — Mt 1:18, 23.

Entre os judeus, os filhos, especialmente os varões, eram encarados como bênção (Sal 127:3; 128:3; Gên 29:32-35; 30:5, 6), e a esterilidade, como vergonha e vitupério. (Lu 1:24, 25; Gên 25:21; 30:1) Por conseguinte, a gravidez era almejada pela mulher casada. (1Sa 1:2, 11, 20) Uma vez concebida a criança, o embrião ou o feto em desenvolvimento era considerado como alma. Alguma ação que resultasse na morte da criança em desenvolvimento no ventre era tratada segundo a regra de "alma por alma". (Êx 21:22, 23) Era um ato horrendo o inimigo estripar uma mulher grávida, ou rasgar-lhe o ventre. — Os 13:16; Am 1:13; 2Rs 8:12; 15:16.

A gravidez acarretaria dor no fim (Sal 48:6; 1Te 5:3), mas esse pesar temporário acabaria com o nascimento da criança, de modo que a gravidez teria normalmente uma conclusão feliz e satisfatória. — Jo 16:21, 22.

"Ai das Mulheres Grávidas." Ao responder à pergunta dos apóstolos sobre a terminação do sistema de coisas, Jesus falou sobre fugir da Judeia e disse: "Ai das mulheres grávidas e das que amamentarem naqueles dias!" (Mt 24:19; Mr 13:17; Lu 21:23) O cumprimento e a veracidade destas palavras tornaram-se evidentes nos acontecimentos anteriores à destruição de Jerusalém em 70 EC e durante esta. Embora usualmente seja possível que a mulher mantenha atividades e movimentos razoáveis durante a gestação (Lu 1:39, 56; 2:5), uma prolongada fuga a pé, por terreno montanhoso, seria difícil para ela, e especialmente na iminência do parto. Às mulheres grávidas e às que amamentavam seus bebês sobreveio uma extrema adversidade quando as forças romanas sitiaram Jerusalém. Prevalecia a fome. Durante a gravidez, é importante que a mulher tenha a alimentação correta. Por exemplo, se ela não receber cálcio suficiente, poderá perder os dentes, visto que o organismo toma o cálcio para formar os ossos do bebê em desenvolvimento. Ademais, o instinto maternal protetor da mulher aumentaria o sofrimento dela ao ver crianças passando fome e morrendo, sabendo que ela em breve daria à luz um filho em tais condições. Josefo escreveu sobre alguns homens que passavam fome na Jerusalém sitiada: "Não havia compaixão para com os encanecidos ou os pequeninos: crianças foram realmente levantadas com as migalhas a que se apegavam e arrebentadas no chão." — *The Jewish War* (A Guerra Judaica), V, 433 (x, 3) compare isso com Lu 23:29.

Uso Figurado. A gravidez que culmina no nascimento duma criança é usada diversas vezes em sentido figurado. Israel perdeu o favor de Deus porque seu povo infiel 'concebia a desgraça e dava à luz o que era prejudicial'. (Is 59:2-8; compare isso com Sal 7:14.) Este processo começou por permitirem que "pensamentos prejudiciais" e desejos errados lhes impregnassem a mente e o coração, e, na realidade, incubassem ali, com o resultado inevitável de se darem à luz "trabalhos prejudiciais". — Veja Tg 1:14, 15.

Em outra parte, Isaías retrata Israel como mulher que grita com dores de parto e diz a Deus: "Assim nos tornamos nós por tua causa, ó Jeová. Ficamos em gravidez, tivemos dores de parto; é como se tivéssemos dado à luz o vento. Não conseguimos nenhuma salvação real no que se refere à terra, e nenhuns habitantes para o solo produtivo passam a nascer ["passam a viver", *JP*]." (Is 26:17, 18) Isto talvez tenha referência a que, apesar das bênçãos de Deus (veja Is 26:15) e de ele ter apresentado a Israel a oportunidade de se tornar "um reino de sacerdotes e uma nação santa" (Êx 19:6), Israel ainda não vira a realização do há muito aguardado cumprimento da promessa a respeito da Semente (Descendente) através de quem viriam bênçãos. (Gên 22:15-18) Os esforços de salvação do próprio Israel não resultaram em nada, senão em irrealidade; como nação, não conseguiu libertar-se "da escravização à corrupção", algo pelo qual toda a criação "persiste em gemer e junta está em dores". (Ro 8:19-22; compare isso com 10:3; 11:7.) Com a conquista pelos babilônios, essa terra "desvaneceu-se" por estar poluída pela violação do pacto de Deus, e "os habitantes da terra diminuíram em número". — Is 24:4-6.

Em contraste, por fazer seu povo retornar do exílio, Jeová tornou Jerusalém como a mulher que ficara grávida de seu marido e que dera à luz muitos filhos. — Is 54:1-8.

O apóstolo Paulo cita esta profecia de Isaías, capítulo 54, e a aplica à "Jerusalém de cima [que] é livre, e ela é a nossa mãe". (Gál 4:26, 27) Isto, evidentemente, fornece a chave para se entender a visão registrada em Revelação (Apocalipse) 12:1-5, na qual uma "mulher" celestial, grávida, dá à luz "um filho, um varão, que há de pastorear todas as nações com vara de ferro". O pastoreio das nações com vara de ferro está diretamente relacionado com o messiânico Reino de Deus, e, por isso, a visão deve relacionar-se com a produção deste Reino, de modo que, depois da derrota do ataque de Satanás contra o "filho" recém-nascido, sai o resultante clamor: "Agora se realizou a salvação, e o poder, e o reino de nosso Deus, e a autoridade do seu Cristo." (Re 12:10) A angústia da "mulher" celestial, grávida, antes do nascimento, faz lembrar a expressão de Paulo em Gálatas 4:19, sendo que as "dores de parto" ali aparentemente representam vivo interesse e fervoroso desejo de ver realizado o pleno desenvolvimento de assuntos (no caso de

Paulo, o pleno desenvolvimento dos crentes gálatas como cristãos).

GRAVURA. Veja ENTALHE, GRAVURA.

GRÉCIA, GREGOS. Estes nomes derivam de *Grai·koí,* nome de uma tribo do NO da Grécia. Os italianos aplicavam este nome (lat.: *Graeci*) aos habitantes da Grécia como um todo. Por fim, até mesmo Aristóteles, nos seus escritos, usou este termo de modo similar.

Outro nome antigo, jônios, aparece a partir do oitavo século AEC em registros cuneiformes assírios, bem como em relatos persas e egípcios. Este nome deriva do de Javã (hebr.: *Ya·wán*), filho de Jafé e neto de Noé. Javã foi o antepassado jafético dos primitivos povos da Grécia e das ilhas circunvizinhas, bem como, evidentemente, dos primitivos habitantes de Chipre, de partes da Itália meridional, da Sicília e da Espanha. — Gên 10:1, 2, 4, 5; 1Cr 1:4, 5, 7; veja ELISÁ; JAVÃ; QUITIM.

Ao passo que "jônio" é o nome agora aplicado geograficamente ao mar entre a Itália meridional e a Grécia meridional, incluindo a cadeia de ilhas ao longo da costa O da Grécia, tinha outrora uma aplicação mais ampla, mais em harmonia com o uso de "Javã" nas Escrituras Hebraicas. O profeta Isaías, no oitavo século AEC, falou do tempo em que os retornados exilados de Judá seriam mandados a nações distantes, incluindo "Tubal, e Javã, as ilhas longínquas". — Is 66:19.

Nas Escrituras Gregas Cristãs, esta terra é chamada *Hel·lás* ("Grécia", At 20:2), e o povo, *hél·le·nes.* Os próprios gregos tinham usado estes nomes vários séculos antes da Era Comum e continuam a usá-los. "Hélade" (*Hel·lás*) talvez tenha alguma relação com "Elisá", um dos filhos de Javã. (Gên 10:4) O nome Acaia também era aplicado à Grécia central e meridional após a conquista romana de 146 AEC.

A Terra e Suas Particularidades. A Grécia ocupava a parte meridional da montanhosa península balcânica e as ilhas vizinhas, no mar Jônico ao O e no mar Egeu ao L. Ao S ficava o Mediterrâneo. A fronteira setentrional é indeterminada, especialmente porque os javanitos da Grécia, nos períodos primitivos, não estavam consolidados como nação específica. Todavia, em tempos posteriores, entende-se que a "Grécia" estendia-se às regiões da Ilíria (que faziam divisa com a costa adriática) e à Macedônia. Na realidade, os macedônios talvez fossem da mesma estirpe básica dos que posteriormente foram chamados de gregos.

Aquela terra, naquele tempo, assim como hoje, era tanto acidentada como rochosa, com agrestes montanhas de calcário ocupando cerca de três quartos do terreno. As encostas dos montes eram densamente arborizadas. A escassez de planícies e vales férteis, e o solo pedregoso reduziam em muito a capacidade agrícola daquela terra. O clima ameno, porém, era favorável à cultura de oliveiras e videiras. Outros produtos eram cevada, trigo, maçã, figo e romã. Rebanhos de ovelhas e de cabras encontravam pastos nas áreas não cultivadas. Havia também alguns depósitos de minérios — prata, zinco, cobre, chumbo — e os montes forneciam quantidades abundantes de excelente mármore. A profecia de Ezequiel (27:1-3, 13) inclui Javã entre os que negociavam com Tiro e alista "objetos de cobre" entre os produtos negociados.

Vantagens marítimas. A viagem por terra era vagarosa e difícil, por causa das montanhas. As carroças puxadas por animais se atolavam facilmente no inverno. De modo que o mar era o melhor meio de transporte e comunicação gregos. A longa e irregular costa, com muitas baías e enseadas, oferecia muitos portos e abrigos aos navios. Por causa dos vários golfos penetrantes, poucos pontos dentro das antigas fronteiras encontravam-se a mais de 60 km do mar. A parte meridional da Grécia continental, chamada Peloponeso, quase que era uma ilha. Apenas uma estreita faixa de terra, entre o golfo Sarônico e o golfo de Corinto, ligava o Peloponeso com a Grécia central. (Atualmente, o canal de Corinto corta este estreito istmo por uns 6 km, sem eclusas, tornando a separação completa.)

Os javanitos da Grécia tornaram-se logo cedo um povo navegador. O calcanhar da "bota" da Itália ficava apenas a uns 160 km ao NO da Grécia, do outro lado do estreito de Otranto. Ao L, arquipélagos (cadeias de ilhas formadas por montes submersos, cujos cumes se erguem acima da superfície da água) serviam de gigantescas alpondras através do mar Egeu para a Ásia Menor. No canto NE do mar Egeu, uma passagem estreita, o Helesponto (também chamado de Dardanelos), levava ao mar de Mármara e daí, através do estreito do Bósforo, ao Mar Negro. Também, os navios gregos, navegando ao longo da costa meridional da Ásia Menor, já cedo chegavam às costas da Síria e da Palestina. Um navio podia percorrer até 100 km durante o período diurno. A entrega das cartas de Paulo aos tessalonicenses, na Macedônia, provavelmente escritas em Corinto, portanto, talvez levasse uma semana ou mais, dependendo das condições meteorológicas (e do número de portos em que o navio fazia escala ao longo do percurso).

A influência e as povoações gregas de modo algum se limitavam à Grécia continental. As muitas ilhas que havia nos mares Jônio e Egeu eram consideradas parte da Grécia tanto quanto a parte continental. O sul da Itália e a Sicília estavam incluídos no que era chamado de Grande Hélade, ou, em

latim, *Graecia Magna*. A evidência histórica indica que os javanitos da Grécia mantinham contatos e intercâmbio comercial com os de Társis (Espanha), neste respeito ultrapassando em muito os fenícios. Encontra-se uma associação similar entre os gregos e os javanitos de Chipre.

A Origem das Tribos Gregas. Os historiadores hodiernos apresentam diversas ideias a respeito da origem das tribos gregas e sobre a sua entrada nesta região. O conceito popular sobre "invasões" sucessivas de tribos setentrionais baseia-se na maior parte em mitos gregos e em conjecturas arqueológicas. Na realidade, a história secular a respeito da Grécia só começa por volta do oitavo século AEC (realizando-se a primeira olimpíada em 776 AEC), e um registro contínuo só é possível a partir do quinto século AEC. Isto era muitos séculos depois do Dilúvio, e, portanto, muito depois da dispersão das famílias por causa da confusão de línguas da humanidade em Babel. (Gên 11:1-9) Durante estes muitos séculos, outros grupos talvez se infiltrassem na estirpe de Javã e seus filhos, mas, quanto ao período anterior ao primeiro milênio AEC, só existem teorias de valor duvidoso.

As principais tribos gregas. Entre as principais tribos encontradas na Grécia havia os *acaianos*, da Tessália, do Peloponeso central e da Beócia; os *eólios* no centro-leste da Grécia e na parte NO da Ásia Menor chamada Aeolia; e nas ilhas vizinhas; os *dórios* do Peloponeso oriental, das ilhas meridionais do Egeu e da parte SO da Ásia Menor; e os *jônios* de Ática, da ilha Eubeia, das ilhas no meio do Egeu e das costas ocidentais da Ásia Menor. Entretanto, não há nenhuma certeza sobre algum relacionamento entre essas tribos e os macedônios, nos períodos primitivos.

Tradição Patriarcal e as Cidades-Estados. As tribos de língua grega eram bastante independentes, e até mesmo as cidades-estados que se desenvolveram dentro das tribos eram igualmente bastante independentes. Os aspectos geográficos contribuíam para isso. Muitos gregos viviam em ilhas, mas, no continente, a maioria vivia em pequenos vales cercados por montes. Sobre a sua primitiva estrutura social, *The Encyclopedia Americana* (A Enciclopédia Americana) oferece o seguinte conceito: "A derradeira unidade social era a família patriarcal. . . . A tradição patriarcal estava firmemente arraigada na cultura grega: os cidadãos ativos duma cidade-estado (*polis*) eram somente os varões adultos. A família patriarcal encerrava-se numa série de círculos concêntricos de parentesco — o clã (*genos*), a fratria [ou grupo de famílias], a tribo." (1956, Vol. XIII, p. 377) Isto se harmoniza muito bem com o arranjo patriarcal pós-diluviano descrito no livro bíblico de Gênesis.

O padrão, na Grécia, era de certo modo similar ao de Canaã, onde as diversas tribos (descendentes de Canaã) formavam pequenos reinos, muitas vezes baseados em determinada cidade. A cidade-estado grega era chamada de *pó·lis*. Este termo parece ter sido aplicado originalmente a uma acrópole, ou elevação fortificada, ao redor da qual se desenvolviam povoações. Mais tarde, passou a designar toda aquela área e os cidadãos que constituíam a cidade-estado. A maioria das cidades-estados gregas eram pequenas, usualmente não tendo mais de 10.000 cidadãos (além das mulheres, dos escravos e das crianças). Diz-se que Atenas, no seu apogeu no quinto século AEC, tinha apenas uns 43.000 cidadãos do sexo masculino. Esparta tinha apenas uns 5.000. Iguais aos minúsculos reinos cananeus, as cidades-estados gregas às vezes formavam ligas e também lutavam entre si. O país permaneceu politicamente fragmentado até o tempo de Filipe (II) de Macedônia.

Experiências Democráticas. Embora seja obscuro o conhecimento sobre os métodos governamentais da maioria das cidades-estados gregas, conhecendo-se razoavelmente bem apenas os de Atenas e de Esparta, seus governos evidentemente vieram a diferir consideravelmente daqueles de Canaã, da Mesopotâmia ou do Egito. Pelo menos durante o que talvez possa ser classificado secularmente como período histórico, as cidades-estados gregas, em vez de terem reis, tinham magistrados, conselhos e uma assembleia (*ek·kle·sí·a*) de cidadãos. Atenas experimentou o governo democrático direto (a palavra "democracia" derivando da grega *dé·mos*, que significa "povo", e *krá·tos*, que significa "governo"). Neste arranjo, todo o corpo de cidadãos constituía o legislativo, falando e votando na assembleia. Os "cidadãos", porém, eram uma minoria, visto que mulheres, residentes de origem estrangeira e escravos não possuíam a cidadania. Pensa-se que os escravos constituíam tanto quanto um terço da população em muitas cidades-estados, e, sem dúvida, seu trabalho escravo tornava possível que os "cidadãos" tivessem o tempo livre necessário para participar na assembleia política. Deve-se notar que a mais antiga referência à Grécia nas Escrituras Hebraicas, por volta do nono século AEC, fala de os de Judá serem vendidos por Tiro, por Sídon e pela Filístia como escravos "aos filhos dos gregos [literalmente: "javanitos" ou "jônios"]". — Jl 3:4-6.

Manufatura e Comércio. Além da agricultura, como atividade principal, os gregos produziam e exportavam muitos produtos manufaturados. Os vasos gregos tornaram-se famosos em toda a região do Mediterrâneo; também eram importantes os artigos de prata e de ouro, e tecidos de lã. Havia

numerosas oficinas pequenas, independentes, de propriedade de artífices, os quais tinham a ajuda de alguns trabalhadores, quer escravos quer livres. Na cidade grega de Corinto, o apóstolo Paulo juntou-se a Áquila e Priscila na fabricação de tendas, usando provavelmente tecido feito de pelos de cabra, dos quais havia um bom suprimento na Grécia. (At 18:1-4) Corinto tornou-se um grande centro comercial por causa da sua localização estratégica perto do golfo de Corinto e do golfo Sarônico. Outras das principais cidades comerciais eram Atenas e Egina.

Cultura e Artes Gregas. A educação grega ficava restrita aos varões, e seu principal objetivo era produzir "bons cidadãos". Mas, cada cidade-estado tinha seu próprio conceito sobre o que era um bom cidadão. Em Esparta, a educação era quase que inteiramente física (contraste isso com o conselho de Paulo a Timóteo, em 1Ti 4:8), tirando-se os meninos dos pais à idade de 7 anos e transferindo-os a casernas até a idade de 30 anos. Em Atenas, dava-se, por fim, mais ênfase à literatura, à matemática e às artes. Um escravo de confiança, chamado de *pai·da·go·gós*, acompanhava o menino à escola, onde o treinamento começava à idade de 6 anos. (Note a comparação de Paulo da Lei mosaica com um *pai·da·go·gós*, em Gál 3:23-25; veja TUTOR.) A poesia era muito popular em Atenas, e exigia-se dos alunos decorar muitos poemas. Embora Paulo fosse educado em Tarso, na Cilícia, fez uso de curtos trechos poéticos, em Atenas, para fazer com que sua mensagem fosse entendida. (At 17:22, 28) Dramas, tanto tragédias como comédias, tornaram-se populares.

Em Atenas, e, com o tempo, em toda a Grécia, dava-se muita importância à filosofia. Entre os principais grupos filosóficos estavam os *sofistas*, que sustentavam que a verdade era uma questão de opinião individual; este conceito (similar ao dos hindus) sofria oposição de famosos filósofos gregos tais como Sócrates, seu discípulo Platão, e o discípulo de Platão, Aristóteles. Outras filosofias tratavam da derradeira fonte da felicidade. Os *estoicos* sustentavam que a felicidade consiste em viver de acordo com a razão e apenas esta é que importa. Os *epicureus* acreditavam que a verdadeira fonte da felicidade é o prazer. (Contraste isso com a declaração de Paulo aos coríntios, em 1Co 15:32.) Filósofos destas últimas duas escolas estavam entre os que passaram a conversar com Paulo em Atenas, o que levou a ser ele conduzido ao Areópago para uma audiência. (At 17:18, 19) Outra escola de filosofia era a dos *cépticos*, que sustentavam que, a bem dizer, nada realmente importava na vida.

Os gregos, como povo, pelo menos em períodos posteriores, demonstravam uma tendência inquisitiva, e caracteristicamente gostavam de debater e de conversar sobre algo novo. (At 17:21) Esforçavam-se a solucionar algumas das principais questões da vida e do universo pelo processo da lógica (e especulação) humana. De modo que os gregos consideravam-se a classe intelectual do mundo antigo. A primeira carta de Paulo aos coríntios colocou a sabedoria e o intelectualismo humano no seu devido lugar, quando ele, entre outras coisas, disse: "Se alguém entre vós pensa que é sábio neste sistema de coisas, torne-se ele tolo, para que se torne sábio. . . . 'Jeová sabe que os raciocínios dos sábios são fúteis.' " (1Co 1:17-31; 2:4-13; 3:18-20.) Apesar de todos os seus debates e investigações filosóficos, os escritos deles mostram que não encontraram nenhuma base genuína para esperança. Conforme salientaram os professores J. R. S. Sterrett e Samuel Angus: "Nenhuma outra literatura contém lamentos mais patéticos pelas tristezas da vida, pela transitoriedade do amor, pela ilusão da esperança e pela impiedade da morte." — *Funk and Wagnalls New Standard Bible Dictionary* (Novo Dicionário Bíblico Padrão de Funk e Wagnalls), 1936, p. 313.

Religião Grega. O conhecimento mais antigo sobre a religião grega provém da poesia épica de Homero. Os historiadores presumem que dois poemas épicos, a *Ilíada* e a *Odisseia*, tenham sido escritos por ele. Acredita-se que as partes mais antigas destes poemas, em papiro, datem de algum tempo antes de 150 AEC. Conforme George G. A. Murray, professor de grego, diz a respeito destes antigos textos, eles "diferem 'violentamente' de nosso texto vulgar", quer dizer, do texto popularmente aceito nos últimos séculos. (*Encyclopædia Britannica* [Enciclopédia Britânica], 1942, Vol. 11, p. 689) Assim, dessemelhante da Bíblia, não se preservou a integridade dos textos homéricos, mas eles existiam numa condição extremamente variável, conforme demonstra o Professor Murray. Os poemas homéricos tratavam de heróis guerreiros e deuses, que eram bem semelhantes aos homens.

Há evidência de influência babilônica na religião grega. Uma antiga fábula grega é praticamente uma tradução literal dum original acadiano.

Atribui-se a outro poeta, Hesíodo, provavelmente do oitavo século AEC, a sistematização da multidão de mitos e lendas gregos. A *Teogonia* de Hesíodo, junto com os poemas homéricos, constituíam os principais escritos sagrados, ou teologia, dos gregos.

Ao se considerarem os mitos gregos, é interessante ver como a Bíblia lança luz sobre sua possível ou mesmo provável origem. Conforme mostra Gênesis 6:1-13, antes do Dilúvio, filhos angélicos de Deus vieram à Terra, evidentemente materializando-se em forma humana, e coabitaram com

mulheres atraentes. Produziram descendentes chamados de nefilins, ou derrubadores, isto é, "os que fazem outros cair". O resultado desta união desnatural de criaturas espirituais com humanos, e a raça híbrida que produziu, foi uma terra cheia de imoralidade e de violência. (Compare isso com Ju 6; 1Pe 3:19, 20; 2Pe 2:4, 5; veja NEFILINS.) Javã, progenitor do povo grego, igual a outros dos tempos pós-diluvianos, sem dúvida ouviu os relatos sobre os tempos e as circunstâncias pré-diluvianos, provavelmente de seu pai Jafé, sobrevivente do Dilúvio. Observe, agora, o que os escritos atribuídos a Homero e a Hesíodo revelam.

Os numerosos deuses e deusas que eles descreveram tinham forma humana e grande beleza, embora frequentemente fossem gigantescos e sobre-humanos. Comiam, bebiam, dormiam, tinham relações sexuais entre si ou até mesmo com humanos, viviam como família, brigavam e lutavam, seduziam e estupravam. Embora supostamente santos e imortais, eram capazes de cometer qualquer tipo de fraude e de crime. Podiam locomover-se entre a humanidade de forma quer visível quer invisível. Escritores e filósofos gregos posteriores tentaram expurgar os relatos de Homero e de Hesíodo de alguns dos atos mais vis atribuídos aos deuses.

Zeus. Os deuses gregos tinham forma humana e frequentemente eram encarados como crassamente imorais.

Estes relatos talvez reflitam, embora de forma grandemente ampliada, floreada e distorcida, o relato autêntico das condições pré-diluvianas encontrado em Gênesis. Uma notável correspondência adicional é que as lendas gregas descrevem, além dos principais deuses, também semideuses ou heróis de ascendência tanto divina como humana. Estes semideuses tinham uma força sobre-humana, mas eram mortais (sendo Hércules o único a quem se concedeu o privilégio de obter a imortalidade). Os semideuses têm assim uma notável similaridade com os nefilins do relato de Gênesis.

Observando esta correspondência básica, o orientalista E. A. Speiser remonta o tema dos mitos gregos à Mesopotâmia. (*The World History of the Jewish People* [A História Mundial do Povo Judaico], 1964, Vol. 1, p. 260) A Mesopotâmia era onde se encontrava Babilônia e também o ponto central de onde a humanidade se espalhou após a confusão de línguas do homem. — Gên 11:1-9.

Dizia-se que os principais deuses gregos residiam nas alturas do monte Olimpo (de 2.917 m de altitude), situado ao S da cidade de Bereia. (Paulo estava bem perto das encostas do Olimpo quando ministrava aos bereanos na sua segunda viagem missionária; At 17:10.) Entre estes deuses olímpicos estavam *Zeus* (chamado Júpiter pelos romanos; At 28:11), o deus do céu; *Hera* (a Juno romana), esposa de Zeus; *Ge* ou *Geia,* a deusa da terra, também chamada de Grande Mãe; *Apolo,* deus solar, deus da morte repentina, que atirava de longe suas flechas mortíferas; *Ártemis* (a Diana romana), a deusa da caça; a adoração de outra Ártemis, como deusa da fertilidade, tinha destaque em Éfeso (At 19:23-28, 34, 35); *Ares* (o Marte romano), o deus da guerra; *Hermes* (o Mercúrio romano), o deus dos viajantes, do comércio e da eloquência, o mensageiro dos deuses (em Listra, Ásia Menor, o povo chamou Barnabé de "Zeus, mas a Paulo de Hermes, visto que ele tomava a dianteira no falar"; At 14:12); *Afrodite* (a Vênus romana), a deusa da fertilidade e do amor, considerada a "irmã da Istar assírio-babilônica e da Astarteia [Astarte] siro-fenícia" (*Greek Mythology* [Mitologia Grega], de P. Hamlyn, Londres, 1963, p. 63); e numerosos outros deuses e deusas. Na realidade, cada cidade-estado parece ter tido seus próprios deuses menores, adorados segundo costumes locais.

Festividades e jogos. As festividades desempenhavam um papel importante na religião grega. Competições atléticas, junto com dramas, sacrifícios e orações, atraíam pessoas de uma ampla área, e, assim, estas festividades serviam de vínculo de união para as cidades-estados politicamente divididas. Entre as mais destacadas destas festividades estavam os Jogos Olímpicos (em Olímpia), os Jogos

Ístmicos (realizados perto de Corinto), os Jogos Pítios (em Delfos) e os Jogos Nemeus (perto de Nemeia). A realização dos Jogos Olímpicos, cada quatro anos, fornecia a base para o cálculo das Eras Gregas, chamando-se cada período de quatro anos de Olimpíada. — Veja JOGOS.

Oráculos, astrologia e santuários. Os oráculos, médiuns por meio dos quais os deuses supostamente revelavam conhecimento oculto, tinham muitos devotos. Os mais famosos oráculos ocupavam templos em Delos, Delfos e Dodona. Ali, por um preço, as pessoas recebiam respostas às perguntas feitas ao oráculo. As respostas usualmente eram ambíguas, exigindo a interpretação dos sacerdotes. Em Filipos, na Macedônia, a moça que tinha a arte da predição (moça da qual Paulo fez o demônio retirar-se), atuava como oráculo e 'fornecia muito ganho aos seus amos'. (At 16:16-19) O Professor G. Ernest Wright remonta a origem da astrologia moderna através dos gregos até os adivinhos de Babilônia. (*Biblical Archaeology* [Arqueologia Bíblica], 1962, p. 37) Santuários de cura também eram populares.

Ensino filosófico da imortalidade. Visto que os filósofos gregos se interessavam nas derradeiras questões da vida, seus conceitos serviram também para formular os conceitos religiosos do povo. Sócrates, do quinto século AEC, ensinava a imortalidade da alma humana. Em *Phaedo* (Fédon; 64C, 105E), Platão cita a conversa de Sócrates com dois dos seus colegas: "'Cremos que existe tal coisa como a morte? . . . Cremos, não é, que a morte é a separação da alma do corpo, e que o estado de se estar morto é o estado em que o corpo está separado da alma e existe sozinha, e a alma está separada do corpo e existe sozinha? É a morte outra coisa senão isto?' 'Não, é isto', disse ele. 'E a alma não admite a morte?' 'Não.'" Sócrates prossegue: "'Então, a alma é imortal.' 'Sim.'" Contraste isso com Ezequiel 18:4 e Eclesiastes 9:5, 10.

Templos e ídolos. Construíram-se magníficos templos em honra dos deuses, e, para representar seus deuses, produziram-se estátuas de mármore e de bronze belamente trabalhadas. As ruínas de alguns dos mais famosos destes templos podem ser encontradas na Acrópole de Atenas, e elas incluem o Partenon e o Erecteion, junto com os propileus. Foi nesta mesma cidade que Paulo falou perante uma assistência, comentando o notável temor aos deuses evidente em Atenas, e ele disse claramente aos seus ouvintes que o Criador do céu e da terra "não mora em templos feitos por mãos", e que eles, como progênie de Deus, não deviam imaginar que o Criador seja "semelhante a ouro, ou prata, ou pedra, semelhante a algo esculpido pela arte e inventividade do homem". — At 17:22-29.

Período das Guerras Persas. A ascensão do Império Medo-Persa sob Ciro (que conquistou Babilônia em 539 AEC) constituía uma ameaça para a Grécia. Ciro já conquistara a Ásia Menor, inclusive as colônias gregas ali existentes. No terceiro ano de Ciro (evidentemente como governante de Babilônia), o mensageiro angélico de Jeová informou Daniel que o quarto rei da Pérsia 'incitaria tudo contra o reino da Grécia'. (Da 10:1; 11:1, 2) O terceiro rei persa (Dario Histaspes) sufocou uma revolta das colônias gregas em 499 AEC e se preparou para invadir a Grécia. A frota invasora persa foi destroçada por uma tempestade, em 492 AEC. Daí, em 490, uma grande força persa invadiu a Grécia, mas foi derrotada por um pequeno exército de atenienses, nas planícies de Maratona, ao NE de Atenas. Xerxes, filho de Dario, decidiu vingar esta derrota. Como o predito 'quarto rei', incitou todo o império para formar uma maciça força militar, e, em 480 AEC, cruzou o Helesponto.

Embora certas das principais cidades-estados da Grécia mostrassem então uma rara união na sua luta para impedir a invasão, as tropas persas marcharam através da Grécia setentrional e central, chegando a Atenas, e incendiaram a fortaleza elevada dela, a Acrópole. No entanto, no mar, os atenienses e gregos apoiadores superaram em estratégia a frota persa (com seus aliados fenícios e outros) e a destroçaram em Salamina. Depois desta vitória infligiram outra derrota aos persas em terra, em Plateia, e mais outra em Micale, na costa O da Ásia Menor, após o que as forças persas abandonaram a Grécia.

Supremacia Ateniense. Atenas obteve então a liderança na Grécia, em virtude da sua forte armada. O período que se seguiu, até por volta de 431 AEC, era a "Idade de Ouro" de Atenas, em que se produziram as mais famosas obras de arte e de arquitetura. Atenas chefiava a Liga de Delos, de diversas cidades e ilhas gregas. Devido ao ressentimento da Liga do Peloponeso com o destaque de Atenas, irrompeu a Guerra do Peloponeso chefiada por Esparta. Esta durou de 431 até 404 AEC, sofrendo os atenienses por fim a derrota total às mãos dos espartanos. O domínio rígido de Esparta durou até por volta de 371 AEC, e então Tebas obteve a superioridade. Os assuntos gregos entraram num período de decadência política, embora Atenas continuasse a ser o centro cultural e filosófico do Mediterrâneo. Por fim, a potência emergente da Macedônia, sob Filipe II, conquistou a Grécia em 338 AEC, e a Grécia foi unificada sob controle macedônio.

A Grécia sob Alexandre, o Grande (Magno). Lá no sexto século AEC, Daniel recebera uma visão profética, predizendo a derrubada do

Império Medo-Persa pela Grécia. Alexandre, filho de Filipe, fora educado por Aristóteles, e, após o assassinato de Filipe, tornou-se o paladino dos povos de língua grega. Em 334 AEC, Alexandre empreendeu vingar-se dos ataques persas contra cidades gregas na costa O da Ásia Menor. Sua conquista veloz, não somente de toda a Ásia Menor, mas também da Síria, da Palestina, do Egito e de todo o Império Medo-Persa até a Índia, cumpriu o quadro profético de Daniel 8:5-7, 20, 21. (Veja Da 7:6.) Ao assumir o controle de Judá, em 332 AEC, a Grécia tornou-se então a quinta potência mundial sucessiva com relação à nação de Israel — tendo sido os quatro precedentes o Egito, a Assíria, Babilônia e a Medo-Pérsia. Em 328 AEC, a conquista de Alexandre estava completa, e então a parte remanescente da visão de Daniel teve cumprimento. Alexandre morreu em Babilônia, em 323 AEC, e, conforme predito, seu império foi subsequentemente dividido em quatro domínios, nenhum deles igual em força ao império original. — Da 8:8, 21, 22; 11:3, 4; veja MAPAS, Vol. 2, p. 334; ALEXANDRE N.º 1.

Antes de falecer, porém, Alexandre havia introduzido a cultura grega e a língua grega em todo o seu vasto domínio. Estabeleceram-se colônias gregas em muitas das terras conquistadas. No Egito construiu-se a cidade de Alexandria, e esta tornou-se rival de Atenas como centro de erudição. Assim se iniciou a helenização (ou grecização) de grande parte das regiões do Mediterrâneo e do Oriente Médio. O grego comum, ou coiné, tornou-se a língua franca, falada por pessoas de muitas nacionalidades. Foi a língua usada por eruditos judeus, em Alexandria, na produção de sua tradução das Escrituras Hebraicas, a *Septuaginta*. Mais tarde, as Escrituras Gregas Cristãs foram registradas em coiné, e a popularidade internacional desta língua contribuiu para a rápida difusão das boas novas cristãs pela região do Mediterrâneo. — Veja GREGO.

Efeito da Helenização sobre os Judeus. Quando a Grécia foi dividida entre os generais de Alexandre, Judá tornou-se um estado fronteiriço entre o regime ptolomaico do Egito e a dinastia selêucida da Síria. Essa terra, primeiro controlada pelo Egito, foi tomada pelos selêucidas em 198 AEC. No empenho de unificar Judá com a Síria numa cultura helênica, promoveram-se em toda a Judá a religião, a língua, a literatura e a vestimenta gregas.

Fundaram-se colônias gregas em todo o território judaico, inclusive as em Samaria (depois chamada Sebaste), Aco (Ptolemaida) e Bete-Seã (Citópolis), bem como algumas estabelecidas em lugares antes despovoados ao L do rio Jordão. (Veja DECÁPOLIS.) Em Jerusalém estabeleceu-se um ginásio, que atraiu os jovens judeus. Visto que os jogos gregos estavam vinculados com a religião grega, o ginásio serviu para corromper a aderência dos judeus aos princípios bíblicos. Até mesmo o sacerdócio sofreu uma considerável infiltração do helenismo durante este período. Deste modo, crenças antes alheias aos judeus, passaram aos poucos a arraigar-se; essas incluíam o ensino pagão da imortalidade da alma humana e a ideia de um mundo subterrâneo de tormento após a morte.

A dessacração do templo em Jerusalém por Antíoco Epifânio (168 AEC) pela introdução da adoração de Zeus ali, marcou o ponto extremo da helenização dos judeus e provocou a Guerra dos Macabeus.

Em Alexandria, no Egito, onde o setor judaico ocupava uma parte considerável da cidade, a influência helenizante também era forte. (Veja ALEXANDRIA.) Alguns judeus alexandrinos deixaram-se levar pela popularidade da filosofia grega. Certos escritores judeus sentiram-se obrigados a procurar ajustar as crenças judaicas ao que então era a "tendência moderna". Tentaram demonstrar que as ideias filosóficas gregas então em voga realmente foram precedidas por ideias similares nas Escrituras Hebraicas ou até mesmo derivadas delas.

Domínio Romano sobre os Estados Gregos. A Macedônia e a Grécia (que constituíam uma das quatro partes em que fora dividido o império de Alexandre) caíram diante dos romanos em 197 AEC. No ano seguinte, o general romano proclamou a "liberdade" de todas as cidades gregas. Isto significava que não se cobrariam tributos, mas que Roma esperava plena cooperação com os seus desejos. Aos poucos desenvolveu-se um sentimento antirromano. A Macedônia guerreou contra os romanos, mas foi novamente derrotada em 168 AEC, e uns 20 anos mais tarde tornou-se província romana. A Liga Acaica, chefiada por Corinto, rebelou-se em 146 AEC, e os exércitos de Roma invadiram a Grécia meridional e destruíram Corinto. Formou-se a província da "Acaia", e, por volta de 27 AEC, esta passou a incluir toda a Grécia meridional e central. — At 19:21; Ro 15:26; veja ACAIA.

O período de domínio romano foi de declínio político e econômico para a Grécia. Apenas a cultura grega continuou forte e foi amplamente adotada pelos romanos conquistadores. Estes importaram entusiasticamente estátuas e literatura gregas. Até mesmo templos inteiros foram desmantelados e enviados à Itália. Muitos dos jovens varões de Roma foram educados em Atenas e em outras sedes gregas de erudição. A Grécia, por outro lado, voltou seus pensamentos para si mesma e passou a viver do passado, desenvolvendo uma atitude antiquada.

"Helenos" no Primeiro Século EC. Na época do ministério de Jesus Cristo e de seus apósto-

los, os nativos da Grécia ou os de origem grega ainda eram conhecidos como *hél·le·nes* (no singular: *hél·len*). Os gregos chamavam os não gregos de "bárbaros", significando simplesmente estrangeiros ou os que falavam língua estrangeira. O apóstolo Paulo, igualmente, contrasta "gregos" com "bárbaros" em Romanos 1:14. — Veja BÁRBARO.

Em alguns casos, porém, Paulo usa também o termo *hél·le·nes* em sentido mais amplo. Especialmente em contraste com os judeus, ele se refere aos *hél·le·nes*, ou gregos, como *representativos* de todos os povos não judaicos. (Ro 1:16; 2:6, 9, 10; 3:9; 10:12; 1Co 10:32; 12:13) Assim, em 1 Coríntios, capítulo 1, Paulo, evidentemente, equipara "os gregos" (v. 22) às "nações" (v. 23). Isto, sem dúvida, se devia ao destaque e proeminência da língua e cultura gregas em todo o Império Romano. Em certo sentido, os gregos 'encabeçavam a lista' dos povos não judaicos. Isto não significa que Paulo, e outros escritores das Escrituras Gregas Cristãs, usavam *hél·le·nes* num sentido muito livre, de modo que *hél·len* não significava mais do que um gentio, conforme alguns comentadores dão a entender. Mostrando que *hél·le·nes* foi usado para identificar um povo distinto, Paulo, em Colossenses 3:11, refere-se ao "grego" como diferente do "estrangeiro [*bár·ba·ros*]" e o "cita".

Em harmonia com o precedente, o perito em grego Hans Windisch comenta: "O sentido de 'gentio' [da palavra *hél·len*] não pode ser provado, . . . nem com o judaísmo helenístico, nem com o NT." (*Theological Dictionary of the New Testament* [Dicionário Teológico do Novo Testamento], editado por G. Kittel; tradutor da edição em inglês, G. Bromiley, 1971, Vol. II, p. 516.) No entanto, ele apresenta mesmo alguma evidência de que escritores gregos, às vezes, aplicavam o termo *hél·len* a pessoas de outras raças, que haviam adotado a língua e cultura gregas — pessoas "helenizadas". Portanto, ao se considerarem as referências bíblicas a *hél·le·nes,* ou gregos, em muitos casos precisa-se pelo menos admitir a possibilidade de que estes não o eram por nascença ou ascendência.

A mulher "grega" de nacionalidade siro-fenícia, cuja filha Jesus curou (Mr 7:26-30), provavelmente era de ascendência grega, para ser diferenciada assim. Os "gregos entre os que subiram para adorar" na Páscoa, e que pediram uma entrevista com Jesus, evidentemente eram prosélitos gregos da religião judaica. (Jo 12:20, note a declaração profética de Jesus no versículo 32 , sobre 'atrair a si toda sorte de homens'). Tanto o pai de Timóteo como Tito são chamados de *hél·len.* (At 16:1, 3; Gál 2:3) Isto talvez signifique que eram de ascendência grega. No entanto, em vista da alegada tendência de alguns escritores gregos, de usar *hél·le·nes* para se referir a não gregos que falavam grego e eram de cultura grega, e em vista do uso do termo por Paulo em sentido representativo, já considerado, pode-se admitir a possibilidade de que tais pessoas eram gregos neste último sentido. Não obstante, estar a mulher grega na Siro-Fenícia, ou morar o pai de Timóteo em Listra, da Ásia Menor, ou que Tito parece ter morado em Antioquia da Síria, não prova que eles não eram etnicamente gregos ou descendentes de tais — porque havia colonos e imigrantes gregos em todas essas regiões.

Quando Jesus disse a um grupo que ele 'iria para aquele que o enviou' e que "onde eu [vou] vós não podeis ir", os judeus disseram entre si mesmos: "Para onde pretende ir este homem, de modo que não o havemos de achar? Será que pretende ir para os judeus dispersos entre os gregos e ensinar os gregos?" (Jo 7:32-36) Por "judeus dispersos entre os gregos" evidentemente eles se referiam exatamente a tais, não aos judeus estabelecidos em Babilônia, mas aos espalhados pelas longínquas cidades e terras gregas ao ocidente. Os relatos sobre as viagens missionárias de Paulo revelam o notável número de imigrantes judeus que havia em tais regiões gregas.

Os textos de Atos 17:12 e 18:4 certamente se referem a pessoas de ascendência grega, pois tratam de acontecimentos nas cidades gregas de Bereia e de Corinto. O mesmo pode dar-se também com os "gregos" na Tessalônica macedônia (At 17:4); os em Éfeso, na costa ocidental da Ásia Menor, há muito colonizada por gregos e certa vez a capital da Jônia (At 19:10, 17; 20:21); e até mesmo os em Icônio, na Ásia Menor central (At 14:1). Embora a combinação "judeus e gregos", em alguns destes textos, talvez indique que Lucas, igual a Paulo, usava neste caso "gregos" como representativos de povos não judeus em geral, na realidade apenas Icônio ficava geograficamente fora da principal esfera de influência grega.

Helenistas. No livro de Atos aparece outro termo: *Hel·le·ni·staí* (singular: *Hel·le·ni·stés*). Este termo não é encontrado nem na literatura grega, nem na helenística judaica; portanto, não se tem plena certeza do seu sentido. Todavia, a maioria dos lexicógrafos acredita que designe "judeus que falavam grego", em Atos 6:1 e 9:29. No primeiro destes dois textos, estes *Hel·le·ni·staí* são contrastados com os "judeus que falavam hebraico" (*E·braí·oi* [texto de Westcott e Hort]). No dia de Pentecostes de 33 EC, judeus e prosélitos de muitas terras estavam ali presentes. Que muitas pessoas que falavam grego vieram à cidade é evidenciado pela "Inscrição de Teódoto" encontrada no morro de Ofel, em Jerusalém. Escrita em grego, declara: "Teódoto, filho de Vêneto, sacerdote e presidente de sinagoga, filho de

um presidente de sinagoga e neto de um presidente de sinagoga, construiu a sinagoga para a leitura da Lei e para o ensino dos Mandamentos, e (ele construiu) a casa de hóspedes, os quartos e as cisternas de água a fim de hospedar os que viessem de fora e precisassem de hospedagem — (a sinagoga) que foi fundada por seus antepassados e pelos anciãos, e por Simônides." (*Biblical Archaelogy*, de G. Ernest Wright, 1962, p. 240) Alguns relacionariam esta inscrição com a "Sinagoga dos Libertos", da qual alguns membros estavam entre os responsáveis pelo martírio de Estêvão. — At 6:9; veja LIBERTO, HOMEM LIVRE.

A forma *Hel·le·ni·staí,* que aparece em Atos 11:20, porém, com referência a certos habitantes de Antioquia, da Síria, talvez se refira em geral "ao povo que falava grego", em vez de a judeus que falavam grego. Isto parece ser evidenciado pela indicação de que, até a chegada de cristãos de Cirene e de Chipre, a pregação da palavra em Antioquia ficara restrita apenas "a judeus". (At 11:19) De modo que os *Hel·le·ni·staí* mencionados ali talvez se refiram a pessoas helenizadas de diversas nacionalidades, as quais falavam a língua grega (e que talvez vivessem segundo costumes gregos). — Veja ANTIOQUIA N.º 1; CIRENE, CIRENEU.

O apóstolo Paulo visitou a Macedônia e a Grécia tanto na sua segunda como na sua terceira viagem missionária. (At 16:11-18:11; 20:1-6) Gastou tempo ministrando nas importantes cidades macedônias de Filipos, Tessalônica e Bereia, e nas principais cidades acaicas de Atenas e Corinto. (At 16:11, 12; 17:1-4, 10-12, 15; 18:1, 8) Devotou um ano e meio ao ministério em Corinto, na sua segunda viagem (At 18:11), ocasião em que escreveu as duas cartas aos tessalonicenses e possivelmente aquela aos gálatas. Na sua terceira viagem, escreveu de Corinto a sua carta aos romanos. Após o seu primeiro encarceramento em Roma, Paulo, pelo visto, visitou de novo a Macedônia, entre 61 e 64 EC, provavelmente escrevendo ali a sua primeira carta a Timóteo e possivelmente sua carta a Tito.

Durante os primeiros séculos da Era Comum, a cultura grega continuava a influenciar o Império Romano, e a Grécia preservava suas realizações intelectuais, possuindo Atenas uma das principais universidades do Império Romano. Constantino esforçou-se a fundir o cristianismo com certas práticas e ensinos pagãos, e seu próprio proceder preparou o cenário para tal religião amalgamada tornar-se a religião oficial do império. Isto tornou a Grécia parte da cristandade.

Atualmente, a Grécia controla uma área terrestre de 131.957 km², e tem uma população de 10.096.000 (segundo estimativas de 1989).

GREGO. Língua que pertence à família indo-europeia de línguas. (O hebraico é da família semítica, outra família de línguas.) O grego é a língua em que se escreveram originalmente as Escrituras Cristãs (exceto o Evangelho de Mateus, que foi primeiro escrito em hebraico) e na qual também apareceu a primeira tradução completa das Escrituras Hebraicas, a saber, a *Septuaginta* grega (ou Versão dos Setenta). É uma língua flexional, que alcança uma variedade de expressão por meio de radicais, prefixos e desinências.

Coiné. Desde cerca de 300 AEC a aproximadamente 500 EC estendeu-se a era do grego coiné, ou comum, uma mistura de diferentes dialetos gregos, dos quais o ático era o mais influente. Coiné tornou-se a língua internacional. Tinha uma nítida vantagem sobre as outras línguas daquele tempo, por ser quase que universalmente conhecida. Coiné significa língua comum, ou dialeto comum a todos. Quão amplo era o uso do coiné pode ser visto no fato de que os decretos dos governadores imperiais e do senado romano eram traduzidos para o coiné, a fim de serem distribuídos em todo o Império Romano. Concordemente, a acusação afixada acima da cabeça de Jesus Cristo, quando ele foi pregado na estaca, foi escrita não só em latim oficial, e em hebraico, mas também em grego (coiné). — Mt 27:37; Jo 19:19, 20.

Sobre o uso do grego na terra de Israel, certo perito comenta: "Embora o grosso do povo judaico rejeitasse o helenismo e seus modos, o intercâmbio com os povos gregos e o uso da língua grega não era de forma alguma evitado. . . . Os instrutores palestinos consideravam de forma favorável a tradução grega das Escrituras, como um instrumento para levar a verdade aos gentios." (*Hellenism* [Helenismo], de N. Bentwich, 1919, p. 115) Naturalmente, o motivo primário da *Septuaginta* grega era beneficiar os judeus, especialmente os da Dispersão, os quais não mais falavam o hebraico puro, mas conheciam o grego. Antigos termos hebraicos, que envolviam a adoração judaica, vieram a ser substituídos por termos de origem grega. A palavra *sy·na·go·gé,* que significa "uma reunião (assembleia)", é um exemplo da adoção de palavras gregas pelos judeus.

Coiné usado por escritores gregos inspirados. Visto que os escritores das inspiradas Escrituras Cristãs se preocupavam em transmitir a sua mensagem com entendimento a todas as pessoas, não usavam o grego clássico, mas o coiné. Todos estes escritores eram eles mesmos judeus. Embora fossem semitas, não estavam interessados na divulgação do semitismo, mas sim da verdade do puro cristianismo, e, por meio da língua grega, podiam alcançar mais pessoas. Podiam cumprir melhor sua comissão de 'fazer discípulos de pessoas de todas as

nações'. (Mt 28:19, 20) Também, o coiné era um excelente instrumento por meio do qual podiam expressar bem as complexidades sutis de pensamentos que desejavam apresentar.

Os inspirados escritores cristãos deram ao coiné poder, dignidade e calor humano em razão da sua sublime mensagem. As palavras gregas assumiram um sentido mais rico, mais pleno e mais espiritual no contexto das Escrituras inspiradas.

Alfabeto. Todos os atuais alfabetos europeus derivam quer direta quer indiretamente do alfabeto grego. No entanto, os gregos não inventaram o seu alfabeto; adotaram-no dos semitas. Isto se evidencia no fato de que as letras alfabéticas gregas (de cerca do sétimo século AEC) assemelham-se aos caracteres hebraicos (de cerca do oitavo século AEC). Seguem também a mesma ordem geral, com poucas exceções. Além disso, a pronúncia dos nomes de algumas das letras é bem similar; por exemplo: *ál·fa* (alfa, grego) e *'á·lef* (álefe, hebraico); *bé·ta* (beta, grego) e *behth* (bete, hebraico); *dél·ta* (delta, grego) e *dá·leth* (dálete, hebraico); e muitas outras. O coiné tem 24 letras. Ao adaptarem o alfabeto semítico à língua grega, os gregos fizeram um valioso acréscimo a ele, por tomarem as letras excedentes, para as quais não tinham consoantes correspondentes (*'á·lef, he', hhehth, 'á·yin, waw* e *yohdh*) e as usaram para representar os sons vocálicos *a, e* (breve), *e* (longo), *o, y* e *i.*

Vocabulário. O vocabulário grego é bem abundante e exato. O escritor grego tem à sua disposição palavras suficientes para o habilitar a fazer distinções sutis e a transmitir a nuança exata do sentido que deseja transmitir. Para ilustrar, o grego faz uma distinção entre o conhecimento comum, *gnó·sis* (1Ti 6:20), e o conhecimento intensificado, *e·pí·gno·sis* (1Ti 2:4), e entre *ál·los* (Jo 14:16), que significa "outro" da mesma espécie, e *hé·te·ros,* que significa "outro" de espécie diferente. (Gál 1:6) Muitas expressões em outras línguas incorporaram palavras gregas, bem como radicais básicos de palavras gregas, resultando numa língua de expressões mais precisas e mais específicas.

Substantivos. Os substantivos são declinados segundo os casos, o gênero e o número. Palavras relacionadas, tais como pronomes e adjetivos, são declinadas para concordar com as antecedentes ou com aquelas que as regem.

Caso. Em geral, o coiné mostra ter cinco casos. (Alguns peritos ampliam-nos para oito.) Em português, não há mudança na forma dos substantivos, exceto quanto à flexão de gênero, número ou grau. (Os pronomes estão sujeitos a mais variações.) No *coiné,* porém, cada caso usualmente requer uma forma ou desinência diferente, tornando a língua neste respeito muito mais complexa do que o português.

O Artigo. Em português, existe tanto os artigos definidos ("o", "a", "os", "as") como os indefinidos ("um", "uma", "uns", "umas"). O coiné tem apenas um artigo ὁ (*ho*), que em alguns aspectos é equivalente ao artigo definido em português. O artigo grego é flexionado segundo o caso, o gênero e o número, assim como os substantivos.

O artigo grego não só é usado para destacar substantivos, mas também o é com infinitivos, adjetivos, advérbios, frases, orações subordinadas e até mesmo sentenças inteiras. O uso do artigo junto a um adjetivo ocorre em grego em João 10:11, cuja tradução literal seria: "Eu sou o pastor, o excelente." Isto é mais forte do que apenas: "Eu sou o pastor excelente." É como que colocar "excelente" em grifo.

Um exemplo de um artigo reger a toda uma oração ocorre em Romanos 8:26, onde a frase "em prol de que devemos orar assim como necessitamos" é precedida pelo artigo no gênero neutro. A frase rezaria literalmente "*o* . . . em prol de que devemos orar". (*Int*) Para transmitir o sentido em português, é de ajuda acrescentar as palavras "problema de". O artigo definido enfoca o assunto de modo tal, que o problema é englobado como questão separada. Portanto, a versão: "Pois não sabemos o [problema de] em prol de que devemos orar assim como necessitamos" (*NM*) transmite com mais exatidão o sentido do pensamento do escritor.

Verbos. Os verbos gregos são formados primariamente de raízes verbais por meio de temas e desinências, ou afixos e sufixos. São conjugados segundo voz, modo, tempo, pessoa e número. No grego, eles constituem um estudo mais difícil do que os substantivos. Um entendimento melhor do coiné, nos últimos anos, especialmente com respeito aos verbos, tem habilitado os tradutores a destacar melhor o sentido e significado real das Escrituras Gregas Cristãs, do que foi possível nas versões mais antigas. Alguns dos aspectos mais interessantes a respeito dos verbos gregos e da sua influência sobre o entendimento da Bíblia são considerados nos parágrafos seguintes.

Voz. O português possui quatro vozes verbais, a saber: ativa, passiva, reflexiva e neutra. O grego tem três vozes, a ativa, a passiva e uma distintiva "voz média". Nesta voz, o sujeito participa nos resultados da ação, ou, às vezes, produz a ação. A voz média enfatiza o interesse do agente na ação do verbo.

A voz média era também usada como força intensificadora. Tinha uma finalidade similar à do grifo em português. Paulo, depois de ser informado de que o aguardavam laços e tribulações ao chegar a Jerusalém, disse: "Não obstante, não levo a minha alma em conta como estimada por mim, desde que

eu possa terminar a minha carreira e o ministério que recebi do Senhor Jesus." (At 20:22-24) Aqui, o verbo traduzido por "levo [faço]", *poi·oú·mai,* está na voz média. Paulo está dizendo, não que ele não dê valor à sua vida, mas que o cumprimento do seu ministério é muito mais importante. Esta é a conclusão *dele,* não importando o que outros pensem.

A voz média é também usada em Filipenses 1:27: "Somente comportai-vos [ou: "procedei como cidadãos"] da maneira digna das boas novas acerca do Cristo." O verbo *po·li·teú·o·mai,* neste texto, está na voz média, *po·li·teú·e·sthe,* "procedei como cidadãos", isto é, *participai* nas atividades dos cidadãos, participando em divulgar as boas novas. Os cidadãos romanos, em geral, tinham parte ativa nos assuntos do Estado, porque a cidadania romana era altamente estimada, especialmente nas cidades cujos habitantes receberam de Roma a cidadania, como no caso de Filipos. De modo que Paulo está aqui dizendo aos cristãos que não devem ser inativos, como apenas ocupando a posição de cristãos, mas que têm de participar na atividade cristã. Isto está em harmonia com as suas palavras posteriores dirigidas a eles: "Quanto a nós, a nossa cidadania existe nos céus." — Fil 3:20.

Tempos. Outra característica importante e distintiva do grego, que contribui para a sua exatidão, é o uso dos tempos dos verbos. Os verbos e seus tempos envolvem dois elementos: a *espécie* de ação (o mais importante) e o *momento* da ação (de menor importância). Na língua grega há três pontos principais de se encarar a ação, cada um com características modificadoras: (1) ação continuada ("estar fazendo"), representada basicamente no tempo *presente,* cuja força primária é a ação progressiva ou a habitual ou sucessivamente recorrente; (2) ação perfeita ou completada ("feito"), sendo o tempo principal aqui o *perfeito;* (3) ação em si, do momento ("fazer"), representada pelo *aoristo*. Naturalmente, há outros tempos, tais como o imperfeito, o pretérito perfeito e o futuro.

Para ilustrar a diferença nos tempos gregos: Em 1 João 2:1, o apóstolo João diz: "Se alguém pecar, temos um Advogado para com o Pai" (*Al*). O verbo grego para "pecar" está no tempo do aoristo, de modo que o ato é só do momento, é transitório. O aoristo indica aqui um ato de pecado, ao passo que o presente denotaria a condição de pecador, ou a ação contínua ou progressiva de pecar. De modo que João não fala de alguém se entregar à prática do pecado, mas de alguém que 'comete *um pecado*'. (Compare isso com Mt 4:9, onde o aoristo indica que o Diabo não pediu que Jesus lhe prestasse constante ou contínua adoração, mas que fizesse "um *ato* de adoração".)

Mas, quando se lê 1 João 3:6, 9, sem tomar em consideração que o verbo (em grego) aqui está no tempo presente, João parece contradizer as palavras acima. A versão *Almeida,* edição revista e corrigida, reza: "Qualquer que permanece nele não peca", e: "Qualquer que é nascido de Deus não comete pecado." Esta forma de traduzir não transmite bem em português a ação contínua indicada pelo tempo presente dos verbos gregos usados. Algumas das versões modernas, em vez de dizerem simplesmente "não peca" e "não comete pecado", destacam a ação contínua e vertem os verbos concordemente: "não *pratica* pecado", "não está *praticando* o pecado" (*NM*); "não *vive pecando*", "não vive na *prática* de pecado" (*ALA*); "não peca *habitualmente*", "não *pratica* pecado" (*Ph*); "não *continua* pecando" (*BLH*). Jesus, em Mateus 6:33, ordenou aos seus seguidores: "*Persisti,* pois em buscar primeiro o reino", indicando um esforço contínuo, em vez de apenas "buscai primeiro o reino" (*Al*).

Nas proibições, o tempo presente e o aoristo também se diferenciam nitidamente. No tempo presente grego, uma proibição significa mais do que apenas não fazer certa coisa. Significa *parar* de fazê-la. Jesus Cristo, em caminho para Gólgota, não apenas disse às mulheres que o seguiam: "Não choreis", mas, antes, visto que elas já estavam chorando, ele disse: "*Parai de chorar* por mim." (Lu 23:28) Similarmente, aos que vendiam pombas no templo, Jesus disse: "*Parai de fazer* da casa de meu Pai uma casa de comércio!" (Jo 2:16) No Sermão do Monte, ele disse: "*Parai de estar ansiosos*" sobre o que se havia de comer, de beber ou de vestir. (Mt 6:25) Por outro lado, no aoristo, uma proibição era uma ordem de em nenhum tempo ou momento fazer determinada coisa. Mostra-se Jesus dizendo aos seus ouvintes: "Portanto, *nunca estejais ansiosos* [isto é, que em nenhum momento estejam ansiosos] quanto ao dia seguinte." (Mt 6:34) Aqui, o aoristo é usado para indicar que os discípulos nunca deveriam estar ansiosos.

Outro exemplo da necessidade de tomar em consideração o tempo grego na tradução encontra-se em Hebreus 11:17. Algumas traduções desconsideram o significado especial do tempo do verbo. Com respeito a Abraão, a versão *Almeida* (rev. e corr.) diz: "Aquele que recebera as promessas ofereceu o seu unigênito." O verbo grego, traduzido aqui por "ofereceu", está no imperfeito, que pode transmitir a ideia de uma ação pretendida ou tentada, mas não realizada ou completada. Portanto, em harmonia com o que realmente aconteceu, o verbo grego é traduzido mais apropriadamente por "tentou oferecer". Igualmente, em Lucas 1:59, falando sobre a ocasião da circuncisão do filho de Zacarias e Elisabete, o imperfeito usado indica que, em vez da tradução: "*E lhe chamavam* Zacarias, o nome de seu pai" (*Al*), a passagem deveria rezar: "*Iam dar-lhe* [ao me-

nino] o nome do pai dele, Zacarias" (*NM*). Isto está em harmonia com o que realmente aconteceu, a saber, que lhe deram o nome de João, segundo as instruções do anjo Gabriel. — Lu 1:13.

Transliteração. Refere-se à grafia das palavras gregas com letras de outro alfabeto. Na maioria dos casos, trata-se simplesmente da substituição de uma letra por outra: *b* substitui β, *g* substitui γ, e assim por diante. O mesmo se aplica também às vogais gregas: *a* substitui α, *e* substitui ε, *e* substitui η, *i* substitui ι, *o* substitui ο, *y* substitui υ, e *o* substitui ω.

Ditongos. A acima mencionada regra geral, da substituição de uma letra por outra, também se aplica à maioria dos ditongos: *ai* substitui αι, *ei* substitui ει, *oi* substitui οι. A letra grega *ý·psi·lon* (υ) é uma exceção nos seguintes casos: αυ é *au*, não *ay;* ευ é *eu*, não *ey;* ου é *ou*, não *oy;* υι é *ui*, não *yi;* ηυ é *eu*, não *ey*.

No entanto, há ocasiões em que aquilo que no princípio talvez pareça ser um ditongo tem uma diérese (¨) sobre a segunda letra, como, por exemplo, αϋ, εϋ, οϋ, ηϋ, ωϋ, αϊ, οϊ. A diérese sobre um *i·ó·ta* (ϊ) ou *ý·psi·lon* (ϋ) mostra que estas letras realmente não formam um ditongo com a vogal que as precede. De modo que o *ý·psi·lon* com diérese é transliterado *y*, não *u*. Exemplos do acima seriam *ay, ey, oy, ey, oy, ai, oi*, respectivamente.

Algumas vogais (α, η, ω) têm um pequeno *i·ó·ta* (ͺ) (chamado de *i·ó·ta subscrito*) escrito abaixo delas. Na transliteração destas formas gregas, o *i·ó·ta* (ou *i*) não é colocado abaixo da linha, mas ao lado e após a letra debaixo da qual aparece. Assim ᾳ é *ai*, ῃ é *ei*, e ῳ é *oi*.

Acentos. Há três tipos de acentos no grego: o agudo (´), o circunflexo (˜), e o grave (`). No grego, eles aparecem acima da vogal da sílaba tônica. Também nesta publicação, o acento é colocado acima da vogal, ou da última vogal da sílaba, mas se usa apenas um tipo de sinal para todos os três tipos de acentos gregos. Assim, λόγος é marcado *ló·gos;* ζῷον seria *zoi·on*.

Sílabas. Como ajuda na pronúncia, a divisão silábica, nas transliterações, é indicada por um pontinho. A palavra grega tem tantas sílabas quantas tem vogais ou ditongos. Assim, λόγος (*ló·gos*) tem duas vogais, e portanto duas sílabas. As duas vogais dum ditongo pertencem à mesma sílaba, não a duas. A palavra πνεῦμα (*pneú·ma*) tem um ditongo (*eu*) e mais uma vogal (*a*), e portanto tem duas sílabas.

Na divisão silábica, observaram-se as seguintes regras: (1) Quando uma única consoante ocorre no meio duma palavra, ela é colocada junto à vogal seguinte da próxima sílaba. Assim, πατήρ seria *pa·tér*. (2) Às vezes, no meio duma palavra grega, ocorre uma combinação de consoantes. Quando esta mesma combinação de consoantes pode ser usada para iniciar uma palavra grega, também pode iniciar uma sílaba. Por exemplo, κόσμος seria dividida *kó·smos*. O *sm* fica com a segunda vogal. Isto se dá porque muitas palavras gregas — tais como *Smýr·na* — começam com essas mesmas duas consoantes. Entretanto, quando certa combinação de consoantes ocorre no meio duma palavra e não existe palavra grega que comece com esta mesma combinação, elas são separadas. Assim, βύσσος é aqui transliterado como *býs·sos*, visto que nenhuma palavra grega começa com *ss*.

Sinais de pronúncia aspirada. Uma vogal no começo duma palavra exige, quer um sinal de aspiração "branda" (ʼ), quer um sinal de aspiração "áspera" (ʽ). O sinal de aspiração "branda" (ʼ) pode ser desconsiderado na transliteração; o sinal de

ALFABETO GREGO

Letra		Nome		Transliteração e Pronúncia[1]
Α	α	*Ál·fa*	= alfa	*a*
Β	β	*Bé·ta*	= beta	*b*
Γ	γ	*Gám·ma*	= gama	*g*, duro, como em *gu*erra[2]
Δ	δ	*Dél·ta*	= *delta*	*d*
Ε	ε	*É·psi·lon*	= epsilo	*e*, breve, como em *e*tapa
Ζ	ζ	*Zé·ta*	= dzeta	*z*
Η	η	*É·ta*	= eta	*e*, longo, como em p*e*so
Θ	θ	*Thé·ta*	= teta	*th*, como *th*ink em inglês
Ι	ι	*I·ó·ta*	= iota	*i*
Κ	κ	*Káp·pa*	= capa	*k*
Λ	λ	*Lám·bda*	= lambda	*l*
Μ	μ	*My*	= mu	*m*
Ν	ν	*Ny*	= nu	*n*
Ξ	ξ	*Xi*	= csi	*x*, pronunciado cs
Ο	ο	*Ó·mi·kron*	= ômicron	*o*, breve, como em m*o*delo
Π	π	*Pi*	= pi	*p*
Ρ	ϱ	*Rho*	= rô	*r*
Σ	σ, ς[3]	*Síg·ma*	= sigma	*s*
Τ	τ	*Tau*	= tau	*t*
Υ	υ	*Ý·psi·lon*	= ípsilon	*y* ou *u*,[4] u francês ou ü alemão
Φ	φ	*Fi*	= fi	*f*, o *ph* latino
Χ	χ	*Khi*	= ki, qui	*k*, pronunciado aspirado *kh*
Ψ	ψ	*Psi*	= psi	*ps*, como em la*ps*o
Ω	ω	*O·mé·ga*	= ômega	*o*, longo, como em p*o*vo

[1] Esta pronúncia difere daquela do grego moderno.
[2] É nasal antes de κ, ξ, χ, ou outro γ, e é pronunciado como *n* em nu*n*ca.
[3] Usado apenas no fim duma palavra quando ocorre *síg·ma*.
[4] *Ý·psi·lon* é *u* quando faz parte dum ditongo.

aspiração "áspera" (ʽ) exige que se acrescente um *h* no início da palavra. Se a primeira letra for maiúscula, este sinal de aspiração ocorre antes da palavra. Neste caso, ʼI torna-se *I,* ao passo que ʽI é transliterado como *Hi.* Quando as palavras começam com letra minúscula, os sinais de aspiração ocorrem sobre a primeira letra, ou, no caso da maioria dos ditongos, sobre a segunda. Portanto, αἰών torna-se *ai·ón,* ao passo que ἁγνός é *ha·gnós* e αἱρέομαι é *hai·ré·o·mai.*

Adicionalmente, a letra grega *rho* (ρ), transliterada *r,* sempre requer um sinal de aspiração "áspera" (ʽ) no início da palavra. Assim, ῥαββεί é *rhab·bei.*

GRILHÕES. Veja CADEIAS (LAÇOS, VÍNCULO).

GRILO [hebr.: *hhar·gól*]. Espécie de inseto saltador, aparentado com o gafanhoto, embora difira deste por ter antenas salientes na ponta do abdome. Tanto o grilo doméstico como o campestre podem ser encontrados nas terras bíblicas. A única menção deste inseto encontra-se em Levítico 11:22, onde é alistado como alimento puro.

Diversas traduções da Bíblia (*KJ; Yg*) vertem o termo hebraico *hhar·gól* como "besouro", do qual as espécies mais típicas rastejam em vez de pularem. Mas, em geral, concorda-se que a palavra hebraica se refira a uma espécie de saltador, conforme indicado por este estar alistado junto com o gafanhoto. No entanto, há incerteza quanto a que saltador específico se faz referência. Tradutores têm vertido *hhar·gól* de forma variada como "gafanhoto voador" (*AT*), "ofiómaco" (*Fi; So*) e "grilo" (*ALA; NM*); e, às vezes, a palavra hebraica foi simplesmente transliterada. — *CBC; IBB.*

GRINALDA. Coroa ou festão usado como ornato na cabeça. O termo hebraico *tsefi·ráh* (grinalda) foi usado simbolicamente numa profecia a respeito do julgamento de Jeová sobre Samaria, capital de Efraim, isto é, o reino de dez tribos de Israel. Naquela época, Samaria estava cheia de "ébrios" políticos, embriagados com a independência que o reino setentrional tinha de Judá, e com as suas alianças políticas com a Síria e com outros inimigos do reino de Jeová em Judá. (Veja Is 7:3-9.) Assim como os ébrios costumavam usar grinaldas de flores na cabeça durante as suas bebedeiras de vinho, assim Samaria usava a grinalda deste poder político. Era um ornato de beleza, mas era uma flor desvanecente, que desapareceria. Jeová se tornaria então para os remanescentes do seu povo como coroa de ornato e como grinalda (ou "diadema", segundo diversas traduções) de beleza. — Is 28:1-5.

A mesma palavra hebraica aparece em Ezequiel 7:7, 10. No entanto, neste caso, os tradutores não têm certeza quanto ao sentido ou à aplicação desta palavra. Uma palavra aramaica similar significa "manhã", e a tradução de Lamsa, em inglês, da *Pesito* siríaca reza aqui "alva", em vez de grinalda ou diadema. Alguns tradutores (*AS, Fi, IBB*) relacionam esta palavra com um substantivo cognato árabe e a vertem como "ruína". Outros, na crença de que o sentido básico da palavra hebraica seja "rondar" a traduzem por "vez", no sentido da vez da ocorrência. — *BJ; BV; CBC.*

Nas Escrituras Gregas Cristãs, o plural da palavra grega *stém·ma,* "grinalda", ocorre em Atos 14:13. Conforme relatado ali, o sacerdote de Zeus, em Listra, trouxe touros e grinaldas até os portões da cidade para oferecer sacrifícios, porque o povo supunha que Paulo e Barnabé fossem deuses. As grinaldas possivelmente eram para ser colocadas na cabeça de Paulo e de Barnabé, conforme às vezes se fazia com ídolos, ou sobre os participantes e sobre os animais sacrificiais. Essas grinaldas eram geralmente feitas de folhagem que supostamente agradava ao deus adorado. — At 14:8-18; veja COROA.

GUARDA. Nas Escrituras pré-cristãs, o substantivo "guarda", em muitos casos, deriva do verbo hebraico *sha·már,* que significa "guardar; tomar nota; vigiar". (Gên 3:24; 17:9; 37:11; 1Sa 26:15) Os trabalhadores que reconstruíram a muralha de Jerusalém sob a direção de Neemias também serviam de guardas à noite. (Ne 4:22, 23) Os reis tinham batedores para acompanhar seus carros como guardas, assim como tiveram Absalão e Adonias, quando respectivamente tentaram tomar o trono de Israel. (2Sa 15:1; 1Rs 1:5) Batedores serviam sob o Rei Roboão como guardas junto às portas do palácio e mantinham guarda sobre os valiosos escudos de cobre. (1Rs 14:27, 28) O sumo sacerdote Jeoiada usou batedores no templo, junto com a escolta cariana, para proteger o jovem Rei Jeoás e para executar Atalia. — 2Rs 11:4-21; veja CORREDORES (BATEDORES); ESCOLTA CARIANA.

A palavra hebraica *tab·báhh,* traduzida "cozinheiro" em 1 Samuel 9:23, significava basicamente "açougueiro; abatedor" e passou a significar "executor"; em outra parte é usada com referência à guarda pessoal do Faraó do Egito e do Rei Nabucodonosor de Babilônia. (Gên 37:36; 2Rs 25:8, 11, 20; Da 2:14) A palavra hebraica *mish·má·ʽath,* que basicamente significa "ouvintes" e é traduzida "súditos" em Isaías 11:14, é usada com referência à escolta de Davi (2Sa 23:23; 1Cr 11:25) e à escolta de Saul, da qual Davi havia sido chefe. — 1Sa 22:14.

Nas prisões romanas era costume acorrentar o preso a um soldado de guarda, ou, para segurança máxima, a dois guardas, como aconteceu com Pedro. (At 12:4, 6) Na primeira vez em que o após-

tolo Paulo ficou preso em Roma, por respeito, foi permitido que ele ficasse em sua própria casa alugada, com só um soldado de guarda o vigiando. (At 28:16, 30) A segunda vez em que ele ficou preso com certeza foi mais restritiva.

Para impedir que o povo soubesse da ressurreição de Jesus, os principais sacerdotes subornaram guardas romanos, para divulgarem a mentira de que os seguidores de Jesus haviam furtado o corpo dele. — Mt 27:62-66; 28:11-15; veja SOLDADO.

A Guarda Pretoriana romana foi formada por César Augusto em 13 AEC para servir de escolta imperial. (Fil 1:12, 13) O Imperador Tibério mantinha esta guarda permanentemente acampada perto das muralhas de Roma, e por meio dela tinha sob controle qualquer distúrbio do povo. Isto atribuía muita importância ao comandante da guarda, cuja força chegou a ter uns 10.000 homens. Com o tempo, a Guarda Pretoriana tornou-se tão poderosa, que tanto podia empossar imperadores como destroná-los.

Sacerdotes e levitas estavam organizados sob capitães para guardar o templo em Jerusalém. — Veja CAPITÃO DO TEMPLO.

GUARDA, PORTÃO DA. Veja PORTA, PORTÃO.

GUARDA DA PORTA. Veja PORTEIRO.

GUARDA PESSOAL. Veja ESCOLTA CARIANA; também GUARDA.

GUARDA PRETORIANA. Corpo especial de soldados romanos, originalmente organizado por Augusto como escolta imperial para o imperador. Compunha-se de nove (mais tarde aumentadas para dez) coortes de 1.000 homens cada uma. Todos eram voluntários italianos; seu soldo era o dobro ou o triplo do de um soldado das legiões. Tibério concentrou este corpo de elite em Roma, por construir quartéis fortificados ao N das muralhas da cidade. Embora as coortes pudessem ser enviadas a terras estrangeiras, três delas sempre ficavam aquarteladas em Roma, uma delas nos quartéis ao lado do palácio do imperador. Visto que a Guarda Pretoriana, basicamente, era a única tropa permanente na Itália, ela passou a tornar-se uma poderosa força política para apoiar ou derrubar um imperador. Por fim, modificou-se o tamanho e a constituição da Guarda Pretoriana, admitindo-se nela até mesmo homens das províncias. Ela foi finalmente abolida pelo Imperador Constantino, em 312 EC.

Nos Evangelhos e nos Atos, usa-se o latinismo *prai·tó·ri·on* com referência a um palácio ou uma residência. A tenda dum comandante do exército havia ficado conhecida como *praetorium*, e assim, com

Representação de um membro da Guarda Pretoriana.

o tempo, o termo foi aplicado à residência do governador provincial. De modo que Pilatos interrogou Jesus no *praetorium*, ou "palácio do governador". (Jo 18:28, 33; 19:9; veja GOVERNADOR, PALÁCIO DO.) Era evidentemente ali que se faziam os julgamentos e as tropas ficavam aquarteladas. (Mt 27:27; Mr 15:16) Em Cesareia, Paulo foi "mantido sob guarda, no palácio pretoriano de Herodes". — At 23:35.

Em vista deste uso, alguns têm sugerido que *prai·tó·ri·on*, em Filipenses 1:13, se aplica ao palácio de Nero, no monte Palatino, ou a uma sala de julgamento em que a causa de Paulo pudesse ser ouvida. No entanto, a *Cyclopædia* (Ciclopedia, de M'Clintock e Strong; Vol. VIII, p. 469) salienta: "Não era o palácio imperial, . . . porque este nunca foi chamado de *prætorium* em Roma; tampouco era a sala de julgamentos, porque não havia tal edifício em Roma, e o nome *prætoria* só foi muito mais tarde aplicado às cortes de justiça."

A primeira vez que foi encarcerado em Roma, "permitiu-se a Paulo que ficasse sozinho com um soldado para guardá-lo". (At 28:16) Assim, suas cadeias, em associação com Cristo, tornar-se-iam do conhecimento público entre os soldados da Guarda Pretoriana, e especialmente se havia troca diária de guarda. Em consequência disso, muitos tradutores entendem que *prai·tó·ri·on,* em Filipenses 1:13, significa a Guarda Pretoriana, e não algum edifício ou corpo judicial. — *Al, ALA, IBB, NM;* veja também *BLH; BV; CT.*

O *Textus Receptus* (Texto Recebido) inclui em Atos 28:16: "o centurião entregou os presos ao general dos exércitos [capitão da guarda, *KJ*]". (*Al*) Alguns têm explicado que este último oficial era Sexto Afrânio Burro, prefeito da Guarda Pretoriana sob Nero, até 62 EC. Darby até mesmo o verte (em inglês): "o centurião entregou os prisioneiros ao prefeito pretoriano". Todavia, a versão de Darby coloca esta matéria entre colchetes, como um dos pontos em que há variações nos manuscritos. Outras versões modernas omitem totalmente esta frase, visto que não ocorre em manuscritos antigos, tais como o Sinaítico, o Alexandrino e o Vaticano N.º 1209. — *ALA, BLH, CBC, NM.*

GUARNIÇÃO. O termo hebraico *netsív* pode indicar um contingente mais permanente de soldados, aquartelados numa instalação militar. A palavra hebraica aparentada, *mats·tsáv* (posto avançado), contém uma ideia similar. — 1Sa 13:23; 14:1, 4, 6, 11, 12, 15; 2Sa 23:14.

Os filisteus possuíam guarnições em território israelita durante os reinados de Saul e de Davi. (1Sa 10:5; 13:3, 4; 1Cr 11:16) Depois de Davi derrotar a Síria e Edom, ele manteve no território deles guarnições para impedir uma rebelião. (2Sa 8:6, 14; 1Cr 18:13) A bem da paz e da segurança do país, Jeosafá colocou guarnições em Judá e nas cidades de Efraim, que Asa havia capturado. (2Cr 17:1, 2) A presença de tal contingente militar contribuiu muito para manter a ordem e para proteger os interesses reais em territórios em que os habitantes nativos propendiam a rebelar-se.

Em Jerusalém, durante o primeiro século EC, manteve-se uma guarnição romana. Seu quartel se encontrava na elevada Torre de Antônia, adjacente à área do templo. Quando uma multidão de judeus arrastou Paulo para fora do templo e tentou matá-lo, soldados da guarnição puderam descer com suficiente rapidez para resgatá-lo. (At 21:31, 32) Durante as épocas festivas, judaicas, traziam-se tropas adicionais para reforçar esta guarnição. — Veja ANTÔNIA, TORRE DE.

GUDEGODÁ. Acampamento dos israelitas no ermo; provavelmente o mesmo que Hor-Hagidgade. (De 10:6, 7; compare isso com Núm 33:33.) Alguns, acreditando que o nome "Gudegodá" esteja preservado no uádi Khadakhid, sugerem que este lugar talvez estivesse situado no uádi Khadakhid, a uns 65 km ao NNO do golfo de ʽAqaba. Mas, isto tem sido posto em dúvida, visto que as consoantes hebraicas de Gudegodá realmente não correspondem às de Khadakhid. Quanto à ordem em que se alistam os acampamentos israelitas em Números e em Deuteronômio, veja BENE-JAACÃ.

GUERRA. Estado de hostilidade acompanhado por ações destinadas a subjugar ou destruir os considerados como inimigos. São diversas as palavras hebraicas que envolvem travar guerra; uma delas, derivada da raiz verbal *qa·ráv,* significa basicamente "aproximar-se", isto é, para lutar. O substantivo grego *pó·le·mos* significa "guerra"; e o verbo *stra·teú·o* deriva duma raiz que se refere a um exército acampado.

A Bíblia diz que Ninrode "saiu para a Assíria", para o território de Assur, filho de Sem, evidentemente num ato de agressão. Ali, Ninrode construiu cidades. (Gên 10:11) Nos dias de Abraão, Quedorlaomer, rei de Elão, subjugou diversas cidades (todas aparentemente situadas em torno da extremidade meridional do Mar Morto) durante 12 anos, obrigando-as a servi-lo. Depois que elas se rebelaram, Quedorlaomer e seus aliados guerrearam contra elas, desbaratando as forças de Sodoma e Gomorra, apossando-se dos seus bens e capturando o sobrinho de Abraão, Ló, e os da casa deste. Em vista disso, Abraão reuniu 318 servos treinados, e, junto com três confederados, perseguiu Quedorlaomer e recuperou os cativos e os bens saqueados. Todavia, Abraão não tomou nada do despojo para si mesmo. Este é o primeiro registro duma guerra travada por um servo de Deus. Guerrear Abraão para recuperar seu conservo de Jeová teve a aprovação Deste, porque, quando Abraão retornou, ele foi abençoado por Melquisedeque, sacerdote do Deus Altíssimo. — Gên 14:1-24.

Guerras Ordenadas por Deus. Jeová é "pessoa varonil de guerra", "o Deus dos exércitos" e "poderoso na batalha". (Êx 15:3; 2Sa 5:10; Sal 24:8, 10; Is 42:13) Ele, como Criador e Soberano Supremo do universo, não somente tem o direito, mas também a obrigação, por justiça, de executar os contrários à lei ou autorizar a execução deles, de guerrear contra todos os obstinados que se negam a obedecer às Suas leis justas. Portanto, Jeová foi justo ao eliminar os iníquos no tempo do Dilúvio, ao destruir Sodoma e Gomorra, e ao causar a destruição das forças de Faraó. — Gên 6:5-7, 13, 17; 19:24; Êx 15:4, 5; compare isso com 2Pe 2:5-10; Ju 7.

Israel usado por Deus como executor. Jeová deu aos israelitas o dever sagrado de servir como executores da parte dele na Terra da Promessa, à qual os levou. Antes da libertação de Israel do Egito, a nação não conhecera a guerra. (Êx 13:17) Por dirigir os israelitas vitoriosamente contra "sete nações mais populosas e mais fortes" do que eles, Deus magnificou seu nome como "Jeová dos exércitos, o Deus das fileiras combatentes de Israel". Isto provou que "não é nem com espada nem com lança que Jeová salva, porque a Jeová pertence a batalha". (De 7:1; 1Sa 17:45, 47; compare isso com 2Cr 13:12.) Deu também aos israelitas a oportunidade de demonstrar sua obediência aos mandamentos de Deus, a ponto de porem sua vida em perigo em guerras ordenadas por Deus. — De 20:1-4.

Nenhuma agressão além dos limites fixados por Deus. Todavia, Deus ordenou estritamente aos israelitas que não deviam empenhar-se em guerras de agressão ou de conquista além do território que lhes concedera e que não deviam lutar contra nenhuma nação, exceto aquelas que ele lhes ordenara combater. Não deviam empenhar-se em luta com as nações de Edom, Moabe ou Amom. (De 2:4, 5, 9, 19) Mas, posteriormente, foram atacados por estas nações e se viram obrigados a se defender delas em guerra. Nisto tiveram a ajuda de Deus. — Jz 3:12-30; 11:32, 33; 1Sa 14:47.

Durante o período dos juízes, quando o rei de Amom tentou justificar suas agressões contra Israel por acusar falsamente Israel de se ter apoderado de terras amonitas, Jefté o refutou por relembrar fatos históricos. Jefté passou então a combater estes agressores, baseado no princípio de que 'todo aquele a quem Jeová desapossar diante de nós é que nós desapossaremos'. Jefté não cederia ao intruso nenhuma polegada da terra que Deus deu a Israel. — Jz 11:12-27; veja JEFTÉ.

Guerra santificada. Antigamente, as forças combatentes, antes de entrarem em batalha, costumavam ser santificadas. (Jos 3:5; Je 6:4; 51:27, 28) Durante a guerra, as forças de Israel, inclusive os não judeus (por exemplo, Urias, o hitita, que provavelmente era prosélito circuncidado), tinham de permanecer cerimonialmente limpos. Não podiam ter relações sexuais, nem mesmo com a própria esposa, durante a campanha militar. Portanto, não havia prostitutas seguindo o exército de Israel. Além disso, o próprio acampamento tinha de ser mantido livre de aviltamento. — Le 15:16, 18; De 23:9-14; 2Sa 11:11, 13.

Quando se tornava necessário punir o Israel infiel, os exércitos estrangeiros que causavam a destruição eram considerados 'santificados', no sentido de que haviam sido 'postos à parte' por Jeová para executarem Seus julgamentos justos. (Je 22:6-9; Hab 1:6) Similarmente, as forças militares (principalmente os medos e os persas) que causaram a destruição de Babilônia foram chamadas por Jeová de "meus santificados". — Is 13:1-3.

Dizia-se que os falsos profetas em Israel, na sua ganância, 'santificavam a guerra' contra todos os que não punham algo na sua boca. Sem dúvida, afirmavam santimoniosamente ter a sanção divina para os seus atos de opressão, os quais incluíam compartilharem a responsabilidade pela perseguição e até mesmo a morte dos verdadeiros profetas e servos de Deus. — Miq 3:5; Je 2:8; La 4:13.

Recrutamento. À ordem de Jeová, os varões vigorosos, de 20 anos para cima, eram recrutados para o serviço militar. De acordo com Josefo, serviam até a idade de 50 anos. (*Jewish Antiquities* [Antiguidades Judaicas], III, 288 [xii, 4]) Os temerosos e os receosos de coração eram rejeitados, porque as guerras de Israel eram as guerras de Jeová, e aqueles que demonstrassem fraqueza de fé por terem medo tenderiam a enfraquecer o moral do exército. Dava-se eximição a homens que acabavam de construir uma casa, bem como àqueles que haviam plantado um vinhedo mas ainda não aproveitado seus frutos. Estas eximições baseavam-se no direito do homem, de aproveitar os frutos do seu trabalho. O homem recém-casado estava eximido por um ano. Durante este tempo, talvez pudesse gerar e ver um herdeiro. Nisto Jeová revelava sua preocupação e consideração para com a família. (Núm 1:1-3, 44-46; De 20:5-8; 24:5) Os levitas, que cuidavam do serviço no santuário, estavam eximidos, o que mostra que Jeová considerava o bem-estar espiritual do povo mais importante do que a defesa militar. — Núm 1:47-49; 2:32, 33.

Leis referentes ao ataque a cidades e ao sítio delas. Jeová instruiu Israel sobre o proceder militar a adotar na conquista de Canaã. As sete nações de Canaã, mencionadas em Deuteronômio 7:1, 2, deviam ser exterminadas, inclusive as mulheres e as crianças. As cidades deviam ser devotadas à destruição. (De 20:15-17) De acordo com Deuteronômio 20:10-15, outras cidades eram primeiro avisadas e se lhes ofereciam termos de paz. Se a cidade se rendia, os habitantes eram poupados e postos a trabalhos forçados. Esta oportunidade de se render, junto com a garantia de que a vida deles seria poupada e que suas mulheres não seriam estupradas ou molestadas, era para tais cidades um induzimento para capitularem diante do exército de Israel, evitando assim muito derramamento de sangue. Quando a cidade não se rendia, todos os varões eram mortos. A matança dos

homens evitava o perigo duma posterior revolta da cidade. "As mulheres e as criancinhas" eram poupadas. Que "mulheres", aqui, sem dúvida se referia a *virgens* é indicado por Deuteronômio 21:10-14, onde se descreve as prospectivas noivas de guerra como chorando os pais, não os maridos. Também, anteriormente, quando Israel derrotou Midiã, declara-se especificamente que apenas as *virgens* foram poupadas. Pouparem-se assim apenas as virgens servia para proteger Israel contra a adoração falsa, e, sem dúvida, de doenças sexualmente transmissíveis. (Núm 31:7, 17, 18) (Quanto à justiça do decreto de Deus contra as nações cananeias, veja CANAÃ, CANANEU [Conquista de Canaã por Israel].)

Árvores frutíferas não deviam ser cortadas para obras de sítio. (De 20:19, 20) Os cavalos dos inimigos eram jarretados no calor da batalha, para incapacitá-los; depois da batalha, sem dúvida, eram mortos. — Jos 11:6.

Nem Todas as Guerras de Israel Foram Corretas. A recaída de Israel num proceder infiel veio acompanhada por conflitos que eram praticamente só lutas pelo poder. Foi assim com a guerra de Abimeleque contra Siquém e Tebes, no tempo dos juízes (Jz 9:1-57), e com a guerra de Onri contra Zinri e Tibi, que resultou em ele ficar firmemente estabelecido no reinado exercido sobre o reino de dez tribos. (1Rs 16:16-22) Também, em vez de confiarem em Jeová para serem protegidos contra seus inimigos, os israelitas começaram a confiar no poder militar, em cavalos e em carros. Assim, no tempo de Isaías, a terra de Judá estava "cheia de cavalos" e não havia "limite dos seus carros". — Is 2:1, 7.

Antigas Estratégias e Táticas de Guerra. Às vezes se enviavam espias antes do ataque, para reconhecer as condições existentes no país. Esses espias não eram enviados para incitar distúrbios, revoltas ou movimentos subversivos, ocultos. (Núm 13:1, 2, 17-19; Jos 2:1; Jz 18:2; 1Sa 26:4) Usavam-se toques especiais de trombeta para reunir as tropas, para toques de guerra e para convocar para uma ação em conjunto. (Núm 10:9; 2Cr 13:12; compare isso com Jz 3:27; 6:34; 7:19, 20.) Ocasionalmente, as forças eram separadas e dispostas para ataques pelos flancos, ou em operações de emboscada ou de armadilha. (Gên 14:15; Jos 8:2-8; Jz 7:16; 2Sa 5:23, 24; 2Cr 13:13) Pelo menos em um caso, sob a orientação de Jeová, colocaram-se na vanguarda cantores para entoar louvores a Deus, à frente das forças armadas. Deus lutou naquele dia por Israel, lançando o acampamento do inimigo em confusão, de modo que os soldados inimigos se mataram uns aos outros. — 2Cr 20:20-23.

O combate, em grande parte, era corpo a corpo, homem contra homem. Usava-se uma variedade de armas — espadas, lanças, dardos, flechas, pedras de funda, e assim por diante. Durante a conquista da Terra da Promessa, Israel não confiava em cavalos e em carros; depositava sua confiança no poder salvador de Jeová. (De 17:16; Sal 20:7; 33:17; Pr 21:31) Foi só em tempos posteriores que os exércitos de Israel empregavam cavalos e carros, assim como faziam os egípcios e outros. (1Rs 4:26; 20:23-25; Êx 14:6, 7; De 11:4) Exércitos estrangeiros às vezes estavam equipados de carros de guerra com foices de ferro, que se projetavam dos eixos. — Jos 17:16; Jz 4:3, 13.

As táticas de guerra mudaram no decorrer dos séculos. Israel, em geral, não se concentrou no desenvolvimento de instrumentos de guerra ofensiva, embora se desse considerável atenção às fortificações. O Rei Uzias, de Judá, é famoso por ter construído "máquinas de guerra, invenção de engenheiros", mas estas eram primariamente para a defesa de Jerusalém. (2Cr 26:14, 15) Especialmente, os exércitos assírios e babilônicos, para poderem atacar as partes mais altas e mais fracas da muralha duma cidade, eram conhecidos pelos seus muros de sítio e seus aterros de sítio. Estes aterros serviam de planos inclinados, pelos quais se levavam para cima torres com aríetes; era destas torres que os arqueiros e os fundibulários lutavam. Ao lado deles havia outros tipos de máquinas de sítio, inclusive gigantescas catapultas para atirar pedras. (2Rs 19:32; Je 32:24; Ez 4:2; Lu 19:43) Ao mesmo tempo, os defensores da cidade tentavam rechaçar o ataque por meio de arqueiros, fundibulários, bem como por soldados que atiravam tições lá de seus muros e torres, e por máquinas que arremessavam projéteis de dentro da cidade. (2Sa 11:21, 24; 2Cr 26:15; 32:5) No ataque a fortificações muradas, uma das primeiras coisas que se tentava fazer era cortar o suprimento de água da cidade, ao passo que a cidade que estava prestes a sofrer um sítio muitas vezes tapava as fontes de água em torno da cidade, para privar os atacantes do seu uso. — 2Cr 32:2-4, 30.

Ao derrotarem o inimigo, os vitoriosos às vezes tapavam as fontes e os mananciais na região, e espalhavam pedras sobre o solo, ocasionalmente lançando sal sobre ele. — Jz 9:45; 2Rs 3:24, 25; veja ARMAS, ARMADURA; FORTIFICAÇÕES.

Jesus Prediz Guerra. Jesus, homem de paz, mencionou que "os que tomarem a espada perecerão pela espada". (Mt 26:52) Ele declarou a Pilatos que, se o seu Reino fosse deste mundo, os seus assistentes teriam lutado para impedir que ele fosse entregue aos judeus. (Jo 18:36) Todavia, ele predisse que Jerusalém, por tê-lo rejeitado como o Mes-

sias, com o tempo sofreria sítio e desolação, ocasião em que os "filhos" (habitantes) dela seriam despedaçados contra o chão. — Lu 19:41-44; 21:24.

Jesus, pouco antes da sua morte, declarou profecias que se aplicavam àquela geração e também à época em que começasse a sua presença no poder do Reino: "Ouvireis falar de guerras e relatos de guerras; vede que não fiqueis apavorados. Pois estas coisas têm de acontecer, mas ainda não é o fim. Porque nação se levantará contra nação e reino contra reino." — Mt 24:6, 7; Mr 13:7, 8; Lu 21:9, 10.

Cristo Trava Guerra Como "Rei dos Reis". A Bíblia revela que o ressuscitado Senhor Jesus Cristo, com "toda a autoridade no céu e na terra", que lhe foi concedida pelo seu Pai, travará uma guerra para destruir todos os inimigos de Deus e estabelecer a paz eterna, conforme indica seu título de "Príncipe da Paz". — Mt 28:18; 2Te 1:7-10; Is 9:6.

O apóstolo João teve uma visão de coisas que ocorreriam após a entronização de Cristo no céu. As palavras dos Salmos 2:7, 8; e 110:1, 2, haviam predito que o Filho de Deus seria convidado a 'pedir a Jeová as nações por herança', e que Jeová responderia por enviá-lo para 'subjugar no meio dos seus inimigos'. (He 10:12, 13) A visão de João retratava uma guerra no céu, na qual Miguel, isto é, Jesus Cristo (veja MIGUEL), liderava os exércitos do céu numa guerra contra o Dragão, Satanás, o Diabo. O resultado desta guerra foi o lançamento do Diabo e dos seus anjos para a terra. Esta guerra seguiu-se imediatamente ao 'nascimento do filho varão', que havia de reger as nações com vara de ferro. (Re 12:7-9) Uma voz alta no céu anunciou então: "Agora se realizou a salvação, e o poder, e o reino de nosso Deus, e a autoridade do seu Cristo." Isto deu alívio e alegria aos anjos; mas, pressagiou para a terra dificuldades, inclusive guerras, conforme a declaração prossegue: "Ai da terra e do mar, porque desceu a vós o Diabo, tendo grande ira, sabendo que ele tem um curto período de tempo." — Re 12:10, 12.

Depois de Satanás ter sido lançado para a terra, ele tomou por alvo principal os servos de Deus na terra, os remanescentes da 'semente da mulher', "que observam os mandamentos de Deus e têm a obra de dar testemunho de Jesus". Satanás iniciou contra eles uma guerra que incluía tanto um conflito espiritual, como perseguição real, que resultou até mesmo na morte de alguns. (Re 12:13, 17) Capítulos subsequentes de Revelação, ou Apocalipse (13, 17-19), descrevem os agentes e os instrumentos que Satanás usa contra eles, bem como o resultado vitorioso dos santos de Deus, sob o seu Líder, Jesus Cristo.

"Guerra do grande dia de Deus, o Todo-poderoso." O capítulo 19 de Revelação fornece uma visão da maior guerra de toda a história humana, ultrapassando tudo o que os homens já presenciaram. Antes, na visão, ela é chamada de "a guerra do grande dia de Deus, o Todo-poderoso". Enfileirados contra Jeová e o Senhor Jesus Cristo qual Comandante dos exércitos de Deus, as hostes do céu, encontram-se a simbólica "fera e os reis da terra, e os seus exércitos", ajuntados ao palco de guerra por "expressões inspiradas por demônios". (Re 16:14; 19:19) Nenhum dos servos terrestres de Deus é retratado como participando nesta batalha. Os reis terrestres "batalharão contra o Cordeiro, mas, porque ele é Senhor dos senhores e Rei dos reis, o Cordeiro os vencerá". (Re 17:14; 19:19-21; veja HAR-MAGEDON.) Após esta luta, o próprio Satanás, o Diabo, será amarrado por mil anos, 'para que não mais desencaminhe as nações até que tenham terminado os mil anos'. — Re 20:1-3.

Com o término desta guerra, a terra usufruirá paz por mil anos. O salmo que declara que "[Jeová] faz cessar as guerras até a extremidade da terra. Destroça o arco e retalha a lança; as carroças ele queima no fogo", teve cumprimento inicial quando Deus trouxe paz à terra de Israel por destroçar os instrumentos de guerra dos inimigos. Depois de Cristo derrotar no Har-Magedon os promotores de guerra, as extremidades deste globo terrestre usufruirão plena e satisfatória paz. (Sal 46:8-10) Os favorecidos com a vida eterna serão aqueles que tiverem forjado "das suas espadas relhas de arado, e das suas lanças, podadeiras", e que 'não aprenderem mais a guerra'. "Porque a própria boca de Jeová dos exércitos falou isso." — Is 2:4; Miq 4:3, 4.

Eliminada para sempre a ameaça de guerra. A visão de Revelação prossegue mostrando que, no fim dos mil anos, Satanás, o Diabo, será trazido de volta da sua amarração no abismo e novamente induzirá muitos a virem para travar guerra contra os que permanecem leais a Deus. Mas, não se fará dano algum, porque 'descerá fogo do céu' e devorará esses inimigos, eliminando assim para sempre toda ameaça de guerra. — Re 20:7-10.

Guerra Cristã. Embora o cristão não se empenhe em guerra física contra sangue e carne (Ef 6:12), ainda assim está empenhado numa guerra, numa luta espiritual. O apóstolo Paulo descreve a guerra travada no íntimo do cristão, entre a "lei do pecado" e a "lei de Deus", ou 'a lei da mente' (a mentalidade cristã em harmonia com Deus). — Ro 7:15-25.

Esta guerra do cristão é aflitiva, exigindo o uso de todo esforço para ele sair vencedor. Mas, ele pode confiar na vitória por meio da benignidade

imerecida de Deus, por Cristo, e a ajuda do espírito de Deus. (Ro 8:35-39) Jesus disse a respeito desta luta: "Esforçai-vos vigorosamente a entrar pela porta estreita" (Lu 13:24), e o apóstolo Pedro aconselhou: "[Abstende-vos] dos desejos carnais, que são os que travam um combate [ou: "prestam serviço militar" (*stra·teú·on·tai*)] contra a alma." — 1Pe 2:11, *Int;* compare isso com Tg 4:1, 2.

Contra espíritos iníquos. Além de travar esta guerra contra a lei do pecado, o cristão tem uma luta contra os demônios, que se aproveitam das tendências da carne para induzir o cristão a pecar. (Ef 6:12) Nesta guerra, os demônios também induzem aqueles que estão sob a sua influência a tentar os cristãos, ou a opor-se a eles e persegui-los, no esforço de fazê-los violar sua integridade a Deus. — 1Co 7:5; 2Co 2:11; 12:7; compare isso com Lu 4:1-13.

Contra falsos ensinos. O apóstolo Paulo também falou duma guerra que ele e seus associados travavam no cumprimento da sua missão como os designados para cuidar da congregação cristã. (2Co 10:3) A congregação em Corinto fora influenciada erroneamente por homens presunçosos, que Paulo chamou de "falsos apóstolos", os quais, por darem indevida atenção a personalidades, haviam causado divisões e seitas na congregação. (2Co 11:13-15) Tornaram-se, virtualmente, seguidores de homens tais como Apolo, Paulo e Cefas. (1Co 1:11, 12) Os membros da congregação perderam o ponto de vista espiritual, de que tais homens eram apenas representantes de Cristo, servindo unidos no mesmo objetivo. Tornaram-se *carnais.* (1Co 3:1-9) Encaravam os homens na congregação 'segundo o que eram na carne', segundo a sua aparência, suas aptidões naturais, personalidade, e assim por diante, em vez de considerá-los como homens espirituais. Deixaram de reconhecer que o espírito de Deus operava na congregação, e que homens tais como Paulo, Pedro e Apolo faziam suas realizações por meio do espírito de Deus, para a glória Dele.

Portanto, Paulo sentiu-se impelido a escrever-lhes: "Deveras, rogo para que, quando eu estiver presente, não use de ousadia com aquela confiança com que espero tomar medidas firmes contra alguns que nos avaliam como se andássemos segundo o que somos na carne. Pois, embora andemos na carne, não travamos combate segundo o que somos na carne. Porque as armas de nosso combate não são carnais, mas poderosas em Deus para demolir as coisas fortemente entrincheiradas. Pois estamos demolindo raciocínios e toda coisa altiva levantada contra o conhecimento de Deus; e trazemos todo pensamento ao cativeiro, para fazê-lo obediente ao Cristo." — 2Co 10:2-5.

Paulo escreveu a Timóteo, a quem deixara em Éfeso para cuidar da congregação ali: "Desta ordem é que te encarrego, filho, Timóteo, de acordo com as predições que conduziram diretamente a ti, para que, por meio delas, possas prosseguir travando o bom combate, mantendo a fé e uma boa consciência." (1Ti 1:18, 19) Timóteo não somente se confrontava com conflitos por causa da carne pecaminosa e por causa da oposição dos inimigos da verdade, mas tinha de travar também uma guerra contra a infiltração de doutrinas falsas e daqueles que corromperiam a congregação. (1Ti 1:3-7; 4:6, 11-16) As ações dele fortaleceriam a congregação contra a apostasia, que Paulo sabia havia de ocorrer depois que os apóstolos desaparecessem do cenário. (2Ti 4:3-5) De modo que Timóteo tinha de travar uma verdadeira luta.

Paulo pôde dizer a Timóteo: "Tenho travado a luta excelente, tenho corrido até o fim da carreira, tenho observado a fé." (2Ti 4:7) Paulo mantivera sua fidelidade a Jeová e a Jesus Cristo por conduta correta e serviço em face de oposição, sofrimento e perseguição. (2Co 11:23-28) Desincumbira-se adicionalmente da responsabilidade do seu cargo como apóstolo do Senhor Jesus Cristo, travando a guerra para manter a congregação cristã pura e imaculada, como virgem casta, e como "coluna e amparo da verdade". — 1Ti 3:15; 1Co 4:1, 2; 2Co 11:2, 29; compare isso com 2Ti 2:3, 4.

Apoio material de Deus aos cristãos. Na guerra do cristão, Deus o encara como Seu soldado, e, portanto, provê-o das necessárias coisas materiais. O apóstolo argumenta com respeito à autoridade daquele que serve para os outros como ministro: "Quem é que jamais serve como soldado às suas próprias custas?" — 1Co 9:7.

Os Cristãos e as Guerras das Nações. Os cristãos sempre mantiveram uma estrita neutralidade para com a guerra carnal entre nações, grupos ou facções de qualquer tipo. (Jo 18:36; Ef 6:12) Para conhecer exemplos da atitude dos primitivos cristãos neste respeito, veja EXÉRCITO (Os Conhecidos Como Primitivos Cristãos).

Outros Usos. No cântico de Baraque e Débora, após a vitória sobre o exército de Jabim, rei de Canaã, recorda-se uma circunstância que estabelece um princípio: "[Os de Israel] passaram a escolher novos deuses. Foi então que houve guerra nos portões." (Jz 5:8) Assim que haviam abandonado a Jeová em troca da adoração falsa, surgiram dificuldades, o inimigo os assediando junto aos próprios portões das suas cidades. Isto está em harmonia com a declaração do salmista: "A menos que o próprio Jeová guarde a cidade, é fútil que o guarda se mantenha alerta." — Sal 127:1.

Em Eclesiastes 8:8, Salomão escreveu: "Não há homem que tenha poder sobre o espírito para reprimir o espírito; . . . nem há qualquer dispensa na guerra." No dia da sua morte, o moribundo não pode reprimir o espírito, ou a força de vida, e impedi-lo de retornar a Deus, o Dador e Fonte dele, a fim de viver mais tempo. Os humanos morredouros não podem controlar o dia da morte e impedir que lhes sobrevenha. Por nenhum esforço humano podem ser dispensados da guerra que o inimigo Morte trava contra toda a humanidade, sem exceção. O homem pecaminoso não pode fazer com que outro homem pecaminoso o substitua na morte, para assim ficar livre da morte. (Sal 49:6-9) Apenas por meio da benignidade imerecida de Jeová, mediante Jesus Cristo, é possível obter alívio. "Assim como o pecado reinou com a morte, do mesmo modo também a benignidade imerecida [reine] por intermédio da justiça, visando a vida eterna por intermédio de Jesus Cristo, nosso Senhor." — Ro 5:21.

GUERRAS DE JEOVÁ, LIVRO DAS. Veja LIVRO.

GUEUEL [possivelmente: Eminência de Deus]. Filho de Maqui, da tribo de Gade; um dos 12 maiorais enviados por Moisés do ermo de Parã para espiar a terra de Canaã. — Núm 13:2, 3, 15, 16.

GUÍMEL [ג]. Terceira letra no alfabeto hebraico. É a letra mais branda das palatais, além de *yohdh* [י; iode], e em geral, quando traz um sinal (daghesh lene), corresponde em português ao "g" não seguido por "e" ou "i"; mas, sem este sinal, é pronunciado de forma mais branda, mais na garganta. (Veja HEBRAICO.) No hebraico, é a primeira letra na palavra inicial em cada um dos oito versos do Salmo 119:17-24.

GULOTE-MAIM [Bacias (Tigelas) de Águas]. Lugar solicitado pela filha de Calebe na ocasião do seu casamento com Otniel. (Jos 15:17-19; Jz 1:13-15) Muitas versões vertem *Gul·lóth má·yim* como "fontes de água", ao passo que *"Gul·lóth* Alta e *Gul·lóth* Baixa" são geralmente traduzidas por 'fontes superiores e fontes inferiores'. (Veja *Al, ALA, BJ, CBC*). Deve-se notar, porém, que a filha de Calebe, evidentemente, não pedia simplesmente "fontes" ao seu pai. Ela desejava "um *campo*", segundo Josué 15:18. De modo que *Gul·lóth má·yim* é às vezes vertido "terra bem regada". (*Kx;* veja também *MC*.) Alguns peritos preferem deixar o nome sem tradução, usando simplesmente as transliterações "Gullath-maim" (*AT*) ou "Gulote-Maim". (*NM*) A localização exata de Gulote-Maim não é conhecida. — Veja DEBIR N.º 2.

GUNI.

1. Segundo filho mencionado de Naftali, incluído nos da casa de Jacó no Egito. (Gên 46:24, 26; 1Cr 7:13) Ele fundou a família dos gunitas na tribo de Naftali. — Núm 26:48.

2. Antepassado de um destacado gadita. — 1Cr 5:11, 15.

GUNITAS. Família descendente de Guni, filho de Naftali. — Núm 26:48; Gên 46:24.

GUR. Acazias, rei de Judá, seguiu de carro "subindo a Gur, que está junto a Ibleão", onde foi abatido às ordens de Jeú. (2Rs 9:27) Desconhece-se agora a localização de Gur.

Ser Acazias ferido em Gur não é mencionado no relato paralelo da sua morte, em 2 Crônicas 22:8, 9, mas parece que os dois relatos se complementam e têm de ser usados juntos para apresentar o quadro inteiro dos acontecimentos. — Veja ACAZIAS N.º 2.

GURBAAL. Lugar habitado por árabes, no tempo do Rei Uzias. (2Cr 26:3, 7) Desconhece-se sua localização exata.

GUSANO [hebr.: *rim·máh;* gr.: *skó·lex*]. O estágio larval ou vermiforme dum inseto logo depois de sair do ovo. O termo "gusano" é aplicado especialmente à larva da mosca, que é encontrada em matéria vegetal ou animal em decomposição, e em tecidos vivos. A matéria viva ou putrefata fornece o calor necessário para a incubação dos ovos e para a nutrição dos gusanos.

O gusano tem um corpo desprovido de pernas, fino e segmentado, não parecendo ter cabeça. Todavia, com respeito à cabeça, *The Smithsonian Series* (A Série Smithsoniana; Vol. 5, p. 343) declara: "A extremidade afilada do corpo é a extremidade da cabeça, mas a verdadeira cabeça do gusano é inteiramente retirada dentro do corpo. Da abertura onde a cabeça desapareceu, a qual serve ao gusano de boca, estendem-se dois ganchos semelhantes a garras, e estes ganchos são tanto maxilas como órgãos agarradores do gusano."

As Escrituras aludem ao fato de que os gusanos subsistem de matéria orgânica morta. (Jó 7:5; 17:14; 21:26; 24:20; Is 14:11) O maná milagroso, se guardado pelos israelitas até a manhã seguinte, exalava um cheiro repulsivo e criava vermes ou gusanos, exceto o maná guardado no sexto dia para o sábado. (Êx 16:20, 24) Ao mencionar o "gusano" com relação à Geena, Jesus evidentemente aludiu ao depósito de lixo fora da cidade de Jerusalém, onde o fogo consumia o lixo e onde os vermes ou gusanos subsistiam da matéria em decomposição perto, mas não dentro do fogo. — Mr 9:48; compare isso com Is 66:24; veja GEENA.

A palavra "gusano" foi usada por Bildade para denotar alguém insignificante. — Jó 25:6.

H

HÃ. Cidade dos zuzins ao L do Jordão. (Gên 14:5) O rei de Elão junto com mais três reis infligiram a esta cidade uma derrota, na época em que esmagavam a rebelião das cidades do Distrito na região do Mar Morto. (Gên 14:1-12) A ordem em que Hã é alistada em Gênesis 14:5, 6, parece situá-la ao S de Asterote-Carnaim e ao N de Savé-Quiriataim. O nome da cidade é preservado no da atual aldeia de Ham no uádi er-Rejeileh (também chamado uádi Ham), a uns 6 km ao SSO de Irbid, em ʽAjlun, e a uns 30 km ao SE da extremidade S do mar da Galiléia. A própria cidade antiga parece ser o tel (Tell Ham) que fica próximo.

HAASTARI [O Aastarita]. Descendente de Judá; filho de Assur. — 1Cr 4:1, 5, 6.

HABACUQUE [Abraço Ardente]. Profeta hebreu de Judá e escritor do livro bíblico que leva seu nome. (Hab 1:1; 3:1) Com base na nota no fim do livro ("Ao regente, nos meus instrumentos de cordas") e da endecha no capítulo 3, deduziu-se que Habacuque era músico levita do templo. Mas, as palavras que seguem a Habacuque 3:19 não dão certeza disso, e endechas eram também entoadas por outros que não eram levitas. (2Sa 1:17, 18) Embora haja diversas tradições a respeito de Habacuque, estas não são de confiança, e as próprias Escrituras não fornecem nenhuma informação a respeito do parentesco, da tribo, das circunstâncias da vida ou da morte do profeta. A evidência contida no livro de Habacuque parece indicar que ele profetizou cedo no reinado de Jeoiaquim, possivelmente antes de Nabucodonosor derrotar o exército egípcio em Carquemis, em 625 AEC.

HABACUQUE, LIVRO DE. Livro das Escrituras Hebraicas, situado no oitavo lugar entre os chamados profetas menores nos textos hebraico e da *Septuaginta,* bem como nas Bíblias comuns em português. Consiste em duas partes: (1) Um diálogo entre o escritor e Jeová (caps. 1, 2); (2) uma oração em endechas. — Cap. 3.

Escritor. O escritor é identificado no próprio livro. A composição de ambas as partes é atribuída a "Habacuque, o profeta". — 1:1; 3:1; veja HABACUQUE.

Canonicidade. A canonicidade do livro de Habacuque é confirmada por antigos catálogos das Escrituras Hebraicas. Embora não o mencionem por nome, o livro evidentemente era abrangido pelas referências deles aos 'doze Profetas Menores', pois, de outro modo, o número 12 ficaria incompleto. A canonicidade do livro inquestionavelmente é apoiada por citações dele nas Escrituras Gregas Cristãs. Embora Paulo não se referisse a Habacuque por nome, ele citou Habacuque 1:5 (*LXX*) quando falou a judeus sem fé. (At 13:40, 41) Citou Habacuque 2:4 ("Mas, quanto ao justo, continuará a viver pela sua fidelidade") ao incentivar os cristãos a demonstrarem fé. — Ro 1:16, 17; Gál 3:11; He 10:38, 39.

Entre os Rolos do Mar Morto encontra-se um manuscrito de Habacuque (caps. 1, 2) num texto hebraico pré-massorético, com um comentário acompanhante. É digno de nota que neste texto se escreveu o nome de Jeová com caracteres do hebraico antigo, ao passo que, no comentário, o nome divino é evitado, e, em lugar dele, se usa a palavra hebraica *'El* (que significa "Deus").

Os peritos acreditam que este rolo foi escrito perto do fim do primeiro século AEC. Isto o torna o manuscrito hebraico mais antigo existente do livro de Habacuque. Este manuscrito, em Habacuque 1:6, reza "caldeus", confirmando assim a exatidão do texto massorético em mostrar que Jeová suscitaria os caldeus (babilônios) como seus agentes.

Data e Cenário. A declaração: "Jeová está no seu santo templo" (Hab 2:20) e a nota que segue Habacuque 3:19 ("Ao regente, nos meus instrumentos de cordas") indicam que Habacuque profetizou antes de o templo construído por Salomão em Jerusalém ser destruído em 607 AEC. Também, a declaração de Jeová: "Eis que suscito os caldeus" (1:6), e o teor geral da profecia, mostram que os caldeus, ou babilônios, ainda não haviam desolado Jerusalém. Mas, Habacuque 1:17 talvez sugira que já haviam começado a derrubar algumas nações. Durante o reinado do bom Rei Josias, de Judá (659-629 AEC), os caldeus e os medos tomaram Nínive (em 632 AEC), e Babilônia estava então em vias de se tornar potência mundial. — Na 3:7.

Há alguns que, concordando com a tradição rabínica, sustentam que Habacuque profetizou mais cedo, durante o reinado do Rei Manassés, de Judá. Acreditam ter ele sido um dos profetas mencionados ou aludidos em 2 Reis 21:10 e 2 Crônicas 33:10. Sustentam que os babilônios não constituíam ainda ameaça, fato que tornava a profecia de Habacuque menos crível para os de Judá. — Veja Hab 1:5, 6.

Por outro lado, na parte inicial do reinado de Jeoiaquim, Judá estava sob a esfera de influência do Egito (2Rs 23:34, 35), e esta também podia ter sido uma época em que suscitar Deus os caldeus para punir os habitantes refratários de Judá seria para

DESTAQUES DE HABACUQUE

Resposta à pergunta: Executará Deus os iníquos?

Evidentemente, escrito por volta de 628 AEC, quando os caldeus passaram a ter destaque, mas antes de Jeoiaquim se tornar seu vassalo.

Habacuque clama por ajuda, perguntando até quando Deus permitirá que os iníquos continuem. (1:1–2:1)

Quando Jeová responde que Ele suscitará os caldeus como Seu instrumento de punição, Habacuque não consegue entender como o Santo podia pensar em um agente tão traiçoeiro, um que transforma sua máquina de guerra num deus, cuja rede de arrasto apanha homens quais peixes, e que impiedosamente mata povos.

O profeta aguarda a resposta de Jeová, reconhecendo que ele merece uma repreensão.

Jeová responde que ele tem um tempo designado, profere ai sobre o instrumento caldeu. (2:2-20)

Jeová garante que, embora possa haver uma aparente demora, a visão profética é "para o tempo designado e prossegue arfando até o fim", avidamente avançando para o seu cumprimento.

Pronúncias de ais indicam que o instrumento caldeu não ficaria sem punição por saquear outras nações, decepar muitos povos, construir cidades mediante derramamento de sangue, fazer outros beber o copo de vergonhosa derrota e por empenhar-se em idolatria.

O profeta apela para Jeová agir e ainda assim mostrar misericórdia durante o vindouro dia de aflição. (3:1-19)

Relembrando manifestações passadas do poder de Jeová, o profeta é tomado de temor e tremor, mas está decidido a esperar tranquilamente o dia da aflição, rejubilando com o Deus da sua salvação.

Mesmo que os próprios meios de sustentar a vida fracassem, Habacuque decide rejubilar com Jeová qual Deus de salvação, Aquele que o fortalece.

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eles 'uma atividade que não acreditariam, embora fosse relatada'. (Hab 1:5, 6) O rei babilônio Nabucodonosor derrotou Faraó Neco em Carquemis, em 625 AEC, no quarto ano do governo do Rei Jeoiaquim. (Jer 46:2) De modo que Habacuque talvez profetizasse e registrasse a profecia antes daquele evento, possivelmente completando a escrita por volta de 628 AEC, em Judá. O uso do tempo futuro a respeito da ameaça caldeia evidentemente indica uma data anterior à vassalagem de Jeoiaquim a Babilônia (620-618 AEC). — 2Rs 24:1.

Estilo. O estilo de escrita é tanto vigoroso como comovente. Usam-se ilustrações e comparações vívidas. (Hab 1:8, 11, 14, 15; 2:5, 11, 14, 16, 17; 3:6, 8-11) Comentando o estilo de Habacuque, S. R. Driver disse: "A capacidade literária de Habacuque é considerável. Embora seu livro seja breve, é repleto de vigor; suas descrições são vívidas e vigorosas; tanto suas ideias como sua expressão são igualmente poéticas." Essas qualidades, naturalmente, se devem em primeiro lugar à inspiração divina.

O livro de Habacuque enfatiza a supremacia de Jeová sobre todas as nações (Hab 2:20; 3:6, 12), salientando a Sua soberania universal. Enfatiza também o fato de que os justos vivem pela fé. (2:4) Gera confiança em Jeová, mostrando que Ele não morre (1:12), que trilha as nações justificadamente, e que sai para a salvação do seu povo. (3:12, 13) Mostra-se que Jeová é o Deus de Salvação e a Fonte de energia vital para aqueles que exultam nele. — 3:18, 19.

HABAÍAS [Jah Ocultou]. Sacerdote cujos descendentes retornaram do exílio em Babilônia. Mas, visto que seus "filhos" não conseguiram determinar sua genealogia, foram excluídos do sacerdócio e não se lhes permitiu "comer das coisas santíssimas até que um sacerdote se pusesse de pé com Urim e Tumim". — Esd 2:1, 2, 61-63; Ne 7:63-65.

HABAZINIAS. Descendente de Jonadabe, filho de Recabe. "Jaazanias, filho de Jeremias, filho de Habazinias", foi um dos recabitas testados pelo profeta Jeremias nos dias do Rei Jeoiaquim. — Je 35:1-6.

HABOR. Cidade ou distrito para o qual o rei assírio Tiglate-Pileser III exilou muitos israelitas do reino de dez tribos. (1Cr 5:26) Alguns peritos associaram esta Habor com Abhar, uma cidade situada junto ao rio Qezel Owzan, no NO do Irã, a uns 210 km ao O de Teerã. Em 2 Reis 17:6 e 18:11, alguns preferem a versão "Habor, rio de Gozã" (*CBC*, *IBB*), e eles sugerem a identificação de Habor com um tributário do Eufrates, o rio Cabur do SE da Turquia e do NE da Síria. Todavia, de acordo com 1 Crônicas 5:26, esta frase pode, em vez disso, ser vertida por "Habor, junto ao rio Gozã". — *NM*, *Al;* veja Gozã.

HACALIAS [possivelmente: Espera por Jah; Fica na Expectativa de Jah]. Pai do governador Neemias. — Ne 1:1; 10:1.

HACATÃ [O Pequeno]. Pai de Joanã, da família de Asgade, o qual, acompanhado por 110 varões, retornou de Babilônia junto com Esdras. — Esd 8:1, 12.

HACMONI. Veja Acmoni.

HACMONITA. Veja Acmoni.

HACOZ [O Espinho]. Sacerdote arônico e cabeça da casa paterna que no tempo de Davi foi constituída a 7.ª das 24 turmas sacerdotais. — 1Cr 24:3-7, 10.

Depois de retornar de Babilônia, em 537 AEC, "filhos de Hacoz" estavam entre os desqualificados para o sacerdócio, por não conseguirem determinar sua genealogia. Estavam entre os proibidos de comer "das coisas santíssimas até que um sacerdote se pusesse de pé com Urim e Tumim". (Esd 2:61-63; Ne 7:63-65) Um descendente de Hacoz é especificamente mencionado como participando na reconstrução das muralhas de Jerusalém. — Ne 3:21.

HACUFA. Cabeça duma família de escravos netineus do templo. "Os filhos de Hacufa" estão alistados entre os que retornaram do exílio babilônico. — Esd 2:1, 43, 51; Ne 7:6, 46, 53.

HADADE.

1. Um dos 12 filhos de Ismael, filho de Abraão e Agar, sua concubina. — Gên 25:12-15; 1Cr 1:28-30.

2. Sucessor no reinado de Edom, depois da morte de Husão. "Hadade, filho de Bedade, que derrotou os midianitas no campo de Moabe", evidentemente governou desde a cidade de Avite. — Gên 36:31, 35, 36; 1Cr 1:46, 47.

3. Outro rei de Edom; marido de Meetabel. Hadade sucedeu a Baal-Hanã no reinado, e "o nome de sua cidade era Pau". (1Cr 1:43, 50, 51) Ele é chamado de Hadar em Gênesis 36:39, o que talvez se deva a um erro de escriba, visto que as letras hebraicas correspondentes a "r" (ר) e a "d" (ד) são bem similares.

4. Edomita da descendência real e perturbador de Israel durante o reinado de Salomão. Enquanto ainda menino, Hadade, junto com alguns dos servos de seu pai, fugiu para o Egito pelo caminho de Parã, a fim de escapar da matança, por Joabe, de todos os varões de Edom. No Egito, Hadade e os com ele foram recebidos bondosamente, dando-lhe Faraó uma casa, bem como alimentos e terra, e, mais tarde, até lhe deu sua própria cunhada por esposa. Com esta mulher, Hadade teve um filho chamado Genubate, que vivia na própria casa de Faraó entre os filhos deste. Ao saber da morte do Rei Davi e de Joabe, Hadade retornou a Edom e mostrou ser opositor de Salomão. — 1Rs 11:14-22, 25.

5. Hadade (Adade em acadiano) é considerado a deidade principal da antiga Síria e em geral é identificado com Rimom. O nome Hadade aparece como componente dos nomes de certos reis sírios, tais como Ben-Hadade (1Rs 15:18) e Hadadezer (1Rs 11:23), e ocorre também no nome Hadadrimom. — Za 12:11; veja HADADRIMOM.

HADADEZER [Hadade É Ajudador]. Filho de Reobe e rei de Zobá, reino sírio (arameu) que se pensa ter estado situado ao N de Damasco (2Sa 8:3, 5; 1Rs 11:23; 1Cr 18:3, 5) e que incluía vassalos. (2Sa 10:19) Antes de ser derrotado pelo Rei Davi, Hadadezer havia travado guerra contra Toi (Toú), rei de Hamate. — 2Sa 8:9, 10; 1Cr 18:9, 10.

Depois de os sírios, contratados pelos amonitas para lutar contra Davi, terem sido derrotados, Hadadezer reforçou suas forças por recrutar mais sírios da região do Eufrates. (2Sa 10:6, 15, 16; 1Cr 19:16) Talvez haja alusão a isso em 2 Samuel 8:3 (veja 1Cr 18:3), onde a referência parece indicar que Hadadezer procurava novamente exercer controle junto ao rio Eufrates. Sobre isto, o *Commentary* (Comentário) de Cook observa que o hebraico significa literalmente "fazer sua mão voltar", e declara: "A força exata da metáfora deve . . . ser decidida pelo contexto. Se, como é mais provável, este versículo relaciona-se às circunstâncias mais plenamente pormenorizadas [em 2Sa 10:15-19], o sentido da frase aqui será *quando ele* (Hadadezer) *foi renovar seu ataque* (a Israel), ou, *para recrutar sua força contra Israel, junto ao rio Eufrates.*"

Em Helão, as forças de Hadadezer, sob o comando de Sobaque (Sofaque), enfrentaram as de Davi e foram derrotadas. Logo depois disso, os vassalos de Hadadezer fizeram paz com Israel. (2Sa 10:17-19; 1Cr 19:17-19) No conflito, foram mortos 40.000 cavaleiros sírios. Talvez, a fim de escapar através de terreno escarpado, estes cavaleiros tivessem desmontado e assim fossem mortos como soldados de infantaria. Isto explicaria por que são chamados de "cavaleiros" em 2 Samuel 10:18 e de "homens a pé" em 1 Crônicas 19:18. A diferença no número de sírios, condutores de carros, mortos na batalha, usualmente é atribuída a um erro de escriba, considerando-se correto o número menor de 700 condutores de carros.

Davi tomou também muito cobre de Betá (evidentemente também chamada de Tibate) e de Berotai (talvez a mesma que Cum), duas cidades do domínio de Hadadezer, e trouxe para Jerusalém os escudos de ouro pertencentes aos servos de Hadadezer, provavelmente os reis vassalos. (2Sa 8:7, 8; 1Cr 18:7, 8; compare isso com 2Sa 10:19.) Davi capturou também muitos dos cavalos, cavaleiros, carros e soldados de infantaria de Hadadezer. A diferença no número destes, em 2 Samuel 8:4 e 1 Crônicas 18:4, pode ter surgido por erro de escriba. Na *Septuaginta* grega, ambas as passagens indicam 1.000 carros e 7.000 cavaleiros capturados, de modo que 1 Crônicas 18:4 talvez preserve a versão original.

No entanto, pode-se notar que aquilo que se costuma encarar como erros de escriba, no relato do

conflito de Davi com Hadadezer, talvez simplesmente reflita outros aspectos da guerra ou modos de cálculo diferentes.

HADADRIMOM. Evidentemente, um lugar no vale plano de Megido. (Za 12:11) Hadadrimom é frequentemente identificado com Rummana, um lugar a uns 7 km ao SSE de Megido.

O 'grande lamento' em Hadadrimom, mencionado na profecia de Zacarias, talvez aluda ao lamento por causa do Rei Josias, morto em batalha em Megido. (2Rs 23:29; 2Cr 35:24, 25) Mas, alguns associam este lamento a cerimônias rituais semelhantes às feitas a favor do falso deus Tamuz (veja Ez 8:14) e acham que "Hadadrimom" seja o nome composto de um deus. Isto é pouco provável, especialmente visto que as palavras de Jeová, por meio de Zacarias, fazem parte duma profecia a respeito do Messias. Dificilmente poderiam cerimônias idólatras de choro servir de ilustração profética; mas o lamento por um fiel rei de Judá serviria bem para isso. — Compare Jo 19:37 e Re 1:7 com Za 12:10-14.

HADAR. Sucessor no reinado de Edom após a morte de Beel-Hanã; também chamado Hadade. — Gên 36:31, 39; 1Cr 1:43, 50, 51; veja HADADE N.º 3.

HADASA [Nova]. Cidade de Judá na Sefelá. (Jos 15:33, 37) Desconhece-se hoje sua antiga localização exata.

HADASSA [Murta]. Prima de Mordecai, que substituiu a rainha persa Vasti; mais conhecida pelo seu nome persa Ester. — Est 2:7; veja ESTER.

HADES. Esta é a transliteração comum para o português da palavra grega correspondente, *haí·des.* Talvez signifique "o lugar não visto". A palavra "Hades", ao todo, ocorre dez vezes nos mais antigos manuscritos das Escrituras Gregas Cristãs. — Mt 11:23; 16:18; Lu 10:15; 16:23; At 2:27, 31; Re 1:18; 6:8; 20:13, 14.

A versão *Almeida,* edição revista e corrigida, traduz *haí·des* por "inferno" nos primeiros três e nos últimos quatro destes textos. Nos outros três o verte por "Hades". Muitas traduções usam "Hades" em vez de "inferno". — Veja, por exemplo, a versão *Almeida* publicada pela Imprensa Bíblica Brasileira.

A tradução *Septuaginta* grega das Escrituras Hebraicas (de Gênesis a Malaquias) usa a palavra "Hades" 73 vezes, empregando-a 60 vezes para traduzir a palavra hebraica *she'óhl,* comumente vertida "Seol". Lucas, o divinamente inspirado escritor de Atos, mostra definitivamente que Hades é o equivalente grego de Seol, ao traduzir a citação que Pedro fez do Salmo 16:10. (At 2:27) De modo inverso, nove modernas traduções hebraicas das Escrituras Gregas Cristãs usam a palavra "Seol" para traduzir Hades em Revelação (Apocalipse) 20:13, 14; e a tradução siríaca usa a palavra aparentada *Shiul.*

Em todos os casos, com exceção de dois, em que a palavra Hades é usada nas Escrituras Gregas Cristãs, ela se relaciona com a morte, quer no próprio versículo, quer no contexto imediato; os outros dois casos são considerados no próximo parágrafo. Hades não se refere a um único sepulcro (gr.: *tá·fos*), nem a um único túmulo (gr.: *mné·ma*), nem a um único túmulo memorial (gr.: *mne·mei·on*), mas à *sepultura comum* da humanidade, onde os mortos e enterrados não são vistos. Significa assim o mesmo que a correspondente palavra "Seol", e um exame de seu uso em todas as suas dez ocorrências confirma este fato. — Veja SEOL; SEPULTURA, SEPULCRO.

Na primeira ocorrência da palavra, em Mateus 11:23, Jesus Cristo, censurando Cafarnaum por sua descrença, usa Hades para representar a profundidade do rebaixamento a que Cafarnaum chegaria, em contraste com a altura do céu à qual ela tinha se exaltado por causa do ministério Jesus ali. Um texto correspondente é encontrado em Lucas 10:15. Note a maneira similar em que Seol é usado em Jó 11:7, 8.

Livrados Jesus e a Congregação. Jesus disse a respeito da congregação cristã, em Mateus 16:18; que "os portões do Hades ["poderes da morte", *RS*] não a vencerão". De modo similar, o Rei Ezequias, às portas da morte, disse: "No meio dos meus dias vou descer aos portões do Seol." (Is 38:10) Portanto, torna-se evidente que a promessa de Jesus, de uma vitória sobre o Hades, significa que os "portões" deste se abrirão para soltar os mortos por meio duma ressurreição, assim como se deu no caso do próprio Cristo Jesus.

Visto que Hades se refere à sepultura comum da humanidade, Jesus entrou pelos "portões do Hades" quando foi sepultado por José de Arimateia. Em Pentecostes de 33 EC, Pedro disse a respeito de Cristo: "Ele nem foi abandonado no Hades, nem viu a sua carne a corrupção. A este Jesus, Deus ressuscitou, fato de que todos nós somos testemunhas." (At 2:25-27, 29-32; Sal 16:10) Embora "os portões do Hades" (Mt 16:18) ainda prendessem Davi no seu domínio, nos dias de Pedro (At 2:29), elas se abriram para Cristo Jesus quando seu Pai o ressuscitou do Hades. Desde então, pelo poder da ressurreição que lhe foi dado (Jo 5:21-30), Jesus está de posse das "chaves da morte e do Hades". — Re 1:17, 18.

É evidente que o Hades bíblico não é o lugar imaginário que os antigos gregos não cristãos

descreviam nas suas mitologias como "região escura, sem sol, dentro da terra", pois não havia ressurreição de tal mundo subterrâneo mitológico.

Uso Ilustrativo. Em Revelação 6:8, o Hades é figuradamente retratado como seguindo de perto o cavaleiro no cavalo descorado, a Morte personificada, para receber as vítimas dos mortíferos instrumentos: guerra, fome, pragas e feras.

O mar (que às vezes serve como sepultura aquosa para alguns) é mencionado junto com o Hades (a sepultura *terrestre* comum), com o fim de enfatizar a abrangência de *todos* esses mortos, quando Revelação 20:13, 14, diz que o mar, a morte e o Hades hão de entregar ou ser esvaziados dos mortos neles. Depois, a morte e o Hades (mas não o mar) são lançados no "lago de fogo", "a segunda morte". Eles assim figuradamente 'extinguem-se', e isto significa o fim do Hades (Seol), a sepultura comum da humanidade, bem como da morte herdada por meio de Adão.

O texto restante em que o Hades é usado encontra-se em Lucas 16:22-26, no relato sobre "o rico" e "Lázaro". A linguagem usada em todo o relato é claramente em forma de parábola e não pode ser tomada literalmente, em vista de todos os textos acima. Note, porém, que "o rico" da parábola é mencionado como *"enterrado"* no Hades, o que fornece evidência adicional de que o Hades refere-se à sepultura comum da humanidade. — Veja GEENA; TÁRTARO.

HADIDE. Cidade ancestral de certos benjamitas que retornaram do exílio babilônico (Esd 2:1, 2, 33; Ne 7:6, 7, 37; 11:31, 34), a qual costuma ser identificada com el-Haditheh (Tel Hadid), uma abandonada aldeia árabe a uns 5 km ao ENE de Lode (Lida). Costuma-se pensar que Hadide seja a "Huditi" mencionada na Lista de Karnak, de Tutmés III, e a "Adida" no livro apócrifo de Primeiro Macabeus (12:38; 13:13, *BJ*), descrita ali como situada na Sefelá sobranceira à planície costeira.

HADLAI [Cessante]. Pai do Amasa que era um dos cabeças dos filhos de Efraim nos dias do Rei Peca, de Israel, e do Rei Acaz, de Judá. — 2Cr 28:6, 12, 16.

HADORÃO.

1. Filho de Joctã e descendente de Sem, alistado entre os fundadores de famílias pós-diluvianas. (Gên 10:21, 25-27, 32) Esta família se estabeleceu na Arábia, possivelmente no Iêmen.

2. Filho do Rei Toú, de Hamate. Hadorão foi enviado pelo seu pai a Davi com congratulações e com presentes para marcar a vitória de Israel sobre o rei de Zobá. (1Cr 18:9-11) Ele é chamado de Jorão em 2 Samuel 8:10.

3. Superintendente dos recrutados para trabalhos forçados sob os reis Davi, Salomão e Roboão. Enviado por Roboão às rebeldes tribos setentrionais, Hadorão ("Adorão") foi apedrejado até morrer. (2Cr 10:18) Ele é chamado de Adorão em 1 Reis 12:18 e 2 Samuel 20:24, e de Adonirão em 1 Reis 4:6 e 5:14.

HADRAQUE. Uma terra contra a qual Jeová fez uma pronúncia por meio do seu profeta Zacarias. Esta profecia, feita provavelmente em 518 AEC, mostrava que Hadraque tinha incorrido no desagrado de Jeová. É mencionada em associação com diversas das cidades ao redor de Israel, tais como Damasco, Hamate, Tiro, Sídon, e as cidades filisteias de Ascalom, Gaza, Ecrom e Asdode. — Za 9:1-8.

Hadraque talvez fosse uma cidade-estado que exercia controle sobre a região em torno dela. Acredita-se tratar-se da Hatarikka, das inscrições assírias, identificada com o morro de Tell Afis, a uns 45 km ao SO de Alepo. O rei assírio Tiglate-Pileser III alista Hatarikka entre os "19 distritos pertencentes a Hamate". — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, pp. 282, 283.

HA-ELEFE [O Boi; A Vaca]. Cidade de Benjamim, cuja localização se desconhece atualmente. (Jos 18:21, 28) Alguns peritos acham que Ha-Elefe talvez fizesse realmente parte do nome da cidade precedente, "Zela". No entanto, os que ligam "Zela" com "Ha-Elefe" reduzem assim o número das cidades para 13, e isto não concorda com a menção de 14 cidades pela Bíblia.

HAFARAIM [Lugar de Escavações]. Lugar no termo territorial da tribo de Issacar. (Jos 19:17-19) Não pode ser identificado com certeza. Todavia, a maioria dos peritos situam-no provisoriamente em et-Taiyiba, a uns 12 km ao NO de Bete-Seã. Hafaraim aparece também na lista das cidades palestinas conquistadas pelo Rei Sisaque, do Egito.

HAGABA [Gafanhoto]. Antepassado duma família de escravos netineus do templo. "Os filhos de Hagaba" estavam entre os que retornaram em 537 AEC do exílio em Babilônia. — Esd 2:1, 2, 43, 45; Ne 7:48.

HAGABE [Gafanhoto]. Antepassado duma família de escravos netineus do templo. "Os filhos de Hagabe" estavam entre os que retornaram com Zorobabel em 537 AEC do exílio em Babilônia. (Esd 2:1, 2, 43, 46) O nome Hagabe, porém, não aparece na lista paralela em Neemias 7:48.

HAGI [[Nascido Numa] Festividade]. Segundo filho mencionado de Gade; neto de Jacó e cabeça ancestral dos hagitas. — Gên 46:8, 16; Núm 26:4, 15.

HAGIAS [Festividade de Jah; ou: Jah É Minha Festividade]. Filho de Simei; levita da família de Merari. — 1Cr 6:16, 29, 30.

HAGITAS. Veja HAGI.

HAGITE [[Nascida Numa] Festividade]. Uma esposa de Davi e mãe de Adonias; o filho dela tramou apossar-se do reinado sobre Israel. — 2Sa 3:2, 4; 1Rs 1:5, 11; 1Cr 3:1, 2.

HAGRI [possivelmente, De (Pertencente a) Agar]. Pai de Mibar, um dos poderosos de Davi. — 1Cr 11:26, 38.

HALA. Lugar para o qual monarcas assírios transportaram israelitas cativos. (2Rs 17:6; 18:11; 1Cr 5:26) Certos peritos acreditam que Obadias 20 talvez devesse rezar "exilados em Hala", em vez de "exilados desta ["exército", *Al;* "força", *Ro, Yg;* "hoste", *AS, KJ*] escarpa". (*NM*) Embora se tenham sugerido diversas identificações, a localização exata de Hala permanece desconhecida. Alguns a associam com os *Hallahu* mencionados em textos acadianos.

HALAQUE, MONTE [Monte Liso]. Monte que marca o limite geográfico meridional da conquista da Terra da Promessa por Israel sob a liderança de Josué. (Jos 11:16, 17; 12:7) Halaque, em geral, é identificado com Jebel Halaq (Har He-Halaq), a última das elevações ocidentais palestinas na estrada que leva de Berseba ao Arabá. A serra que começa com Jebel Halaq divide os pastos ao L do deserto arenoso ao O. Se esta identificação for correta, então a descrição bíblica de Halaque, como 'subindo' ou 'se elevando' até Seir talvez signifique que a encosta larga deste monte, do SO até o NE, dá para Seir.

HALEL. Cântico de louvor a Jeová. Os Salmos 113 a 118 constituem o que nos escritos judaicos é conhecido como "Halel Egípcio". Segundo a Míxena, este Halel era cantado no templo e nas sinagogas por ocasião da Páscoa (*Pesahim* 10:5-7) e das festividades de Pentecostes, Barracas e Dedicação (*Sukkah* 4:8; *Ta'anit* 4:5). Na celebração da Páscoa no lar, recitava-se a primeira parte deste Halel (quer o Salmo 113 [Segundo a Escola de Shamai], quer os Salmos 113 e 114 [Escola de Hillel]) depois de se servir o segundo copo de vinho e se ter explicado a significância da Páscoa. O Halel era levado a término com o quarto copo de vinho. O "Grande Halel" (diversamente considerado como somente o Salmo 136, os Salmos 120-136 ou o Salmo 135:4-136:26) supostamente era entoado em ocasiões alegres, e por aqueles que usavam um quinto copo de vinho na celebração da Páscoa.

HALI [Adorno]. Cidade no termo de Aser, alistada entre Helcate e Béten. (Jos 19:24, 25) Embora sua localização seja incerta, sugere-se o lugar de Khirbet Ras 'Ali (Tel 'Alil), a uns 17 km ao ESE de Haifa. Isto a situaria na beirada oriental da planície de Aco.

HALOÉS [O Encantador; O Sussurrador].

1. Pai de Salum. Salum, filho de Haloés, era "príncipe de metade do distrito de Jerusalém", e ele, junto com suas filhas, fez reparos na muralha de Jerusalém, em 455 AEC. — Ne 3:12.

2. Um dos cabeças do povo, cujo descendente, se não ele próprio, atestou o contrato de confissão elaborado nos dias de Neemias; possivelmente o mesmo que o N.º 1. — Ne 9:38; 10:1, 14, 24.

HALUL. Cidade na região montanhosa de Judá. (Jos 15:20, 48, 58) O mesmo nome ainda é dado a uma aldeia e a um morro destacado, a uns 6 km ao N de Hébron.

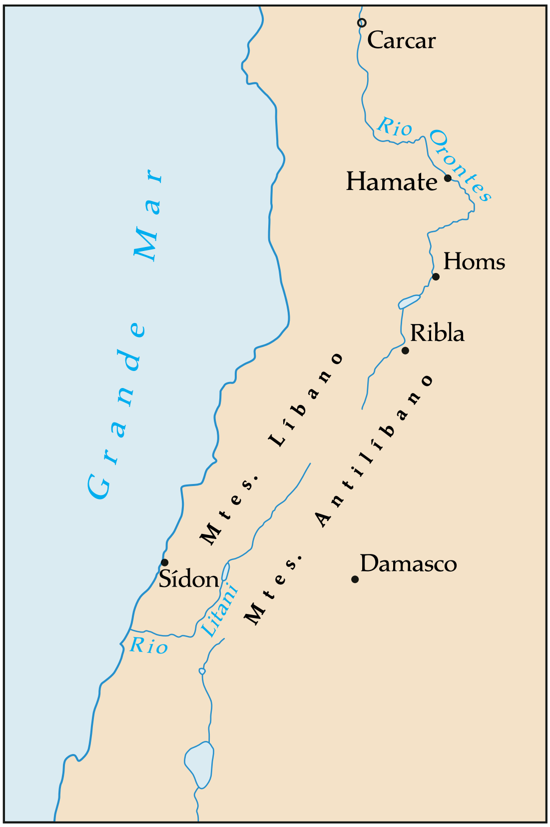
HAMÃ. Filho de Hamedata, o agagita. A designação "agagita" pode significar que Hamã era da realeza amalequita. (Est 3:1; veja AGAGITA; AGAGUE N.º 1.) Se Hamã, de fato, era amalequita, isto já explicaria por que tinha tão grande ódio aos judeus, porque Jeová havia decretado que os amalequitas, por fim, seriam exterminados. (Êx 17:14-16) Isto se deu porque eles mostraram ódio a Deus e ao Seu povo por tomar a iniciativa de lançar ataques contra os israelitas quando estes passavam pelo ermo. — Êx 17:8.

Hamã era servo do Rei Assuero (Xerxes I), da Pérsia, o qual governou no começo do quinto século AEC. Hamã foi honrado e designado primeiro-ministro do Império Persa. Enfurecido pela recusa de Mordecai, o judeu, de se curvar diante dele, Hamã tramou a destruição de Mordecai e de todos os judeus no império. Retratou os judeus como indesejáveis no império, como violadores da lei, que tinham leis "diferentes de todo outro povo". Acrescentou um atrativo financeiro, dizendo ao rei: "Escreva-se que sejam destruídos; e eu pagarei dez mil talentos [c. US$ 66.060.000] de prata nas mãos dos que fizerem a obra, trazendo-os ao tesouro do rei." O rei entregou a Hamã seu anel de sinete e respondeu: "Dá-se-te a prata, também o povo, para fazer com eles conforme for bom aos teus próprios olhos." — Est 3:1-11.

Hamã ficou cheio de orgulho, por ter recebido do rei a autorização para emitir um decreto de aniquilamento e despojo dos judeus, e, além disso, por ser depois convidado a dois banquetes oferecidos pela Rainha Ester. (Est 3:12, 13; 5:4-12) Mas justamente quando Hamã pensava que estava prestes a realizar suas mais elevadas ambições, a situação se

inverteu para ele. Egotistamente esperando ser enaltecido, Hamã sofreu uma esmagadora humilhação, quando o rei lhe ordenou que realizasse uma cerimônia pública em honra do odiado Mordecai, o qual anteriormente havia descoberto uma trama contra a vida do rei. (Est 6:1-12; 2:21-23) Os sábios de Hamã e sua esposa tomaram isso como presságio de que Hamã cairia diante do judeu Mordecai. — Est 6:13.

A queda de Hamã chegou a um esmagador clímax durante o segundo banquete especial oferecido pela Rainha Ester, que era prima de Mordecai. (Est 2:7) Na presença de Hamã, ela fez corajosamente um apelo ao rei. Revelou ao atônito rei que os próprios interesses dele estavam em perigo; de fato, a vida da sua rainha corria perigo por causa duma trama assassina. Ao passo que o furor do rei aumentava, Ester destemidamente identificou o então já aterrorizado primeiro-ministro como pérfido conspirador, "este mau Hamã". (Est 7:1-6) Subsequentemente, o rei ordenou que o assassino Hamã fosse pendurado no madeiro de 22 m de altura, que Hamã havia preparado para pendurar Mordecai. (Est 7:7-10) A casa de Hamã, por sua vez, foi entregue a Ester (Est 8:7), e Mordecai foi feito primeiro-ministro, recebendo a autorização de conceder aos judeus permissão para se defenderem. (Est 8:2, 10-15) Em dois dias em que os judeus se vingaram dos seus adversários, eles obtiveram uma esmagadora vitória, matando mais de 75.000 dos seus inimigos. Os dez filhos de Hamã foram mortos; daí, no dia seguinte, foram pendurados perante o povo em opróbrio. — Est 9:1-17; veja ESTER; ESTER, LIVRO DE; MORDECAI N.º 2; PURIM.



Hamã manifestava as características dos amalequitas. Obviamente, era adorador de deuses falsos, e talvez confiasse nos astrólogos quando mandou lançar a sorte para determinar o dia propício para a destruição dos judeus. (Est 3:7; veja SORTE.) Realizava "as obras da carne", praticando a idolatria, o espiritismo, manifestando seu ódio assassino aos judeus, mostrando um espírito orgulhoso, altivo, egotístico, com extremo ciúme e inveja de outros, especialmente dos servos de Deus. (Gál 5:19-21) Praticava a mentira e o engano (Est 3:8) e mostrava ser medroso covarde, quando seus planos foram frustrados e ele se viu condenado. (Est 7:6-8) Hamã mostrava ser servo do Adversário de Deus, o Diabo, segundo o princípio de Romanos 6:16.

HAMATE.

1. "Pai" da casa de Recabe e antepassado de certos queneus. — 1Cr 2:55.

2. [Lugar Duma (Fonte) Termal]. Cidade fortificada de Naftali. (Jos 19:32, 35) Em geral, é identificada com Hammam Tabariyeh (Hame Teveriya), logo ao S de Tiberíades, no lado O do mar da Galileia. A fonte sulfurosa ali evidentemente deu a Hamate seu nome. Se Hamote-Dor (Jos 21:32) e Hamom (1Cr 6:76), conforme a maioria dos peritos acredita, forem nomes alternativos do mesmo lugar, então Hamate funcionou também como cidade levita.

HAMATE, HAMATEU. A cidade de Hamate era a capital dum pequeno reino cananeu na Síria, durante os primórdios históricos de Israel. A rica região agrícola que a cercava também tinha o mesmo nome. Durante as épocas grega e romana, o nome clássico da cidade era Epifania, chamada assim por Antíoco IV (Epifânio). Atualmente, é chamada Hama, forma abreviada do seu nome original.

A cidade de Hamate ficava junto ao rio Orontes, ao longo de importantes rotas comerciais, a 81 km do Mediterrâneo, a uns 190 km ao N de Damasco e a uns 120 km ao S de Alepo.

Embora às vezes se diga que teve origem hitita, Hamate mais provavelmente foi fundada pelos *hamateus*, parentes dos hititas e uma das 70 famílias pós-diluvianas. Hete e Hamate, os antepassados destas duas linhagens familiares, foram alistados

respectivamente como o 2.º e o 11.º filho de Canaã, filho de Cã. — Gên 10:6, 15-18; 1Cr 1:8, 13-16; veja HITITAS.

"A Entrada de Hamate." O relato mais antigo que temos a respeito de Hamate conta que os 12 espias israelitas, no século 16 AEC, chegaram do S até "a entrada de Hamate", uma frase muitas vezes repetida, que se pensa referir-se, não aos portões da própria cidade, mas, antes, à fronteira meridional do território que ela dominava. (Núm 13:21) Foi até este limite que a conquista de Josué chegou no norte. (Jos 13:2, 5; Jz 3:1-3) No entanto, alguns peritos sugerem que a expressão "até a entrada de Hamate" (Jos 13:5) possivelmente deveria rezar "até Lebi-Hamate (Leão de Hamate)", referindo-se assim a um lugar específico. — Veja *Vetus Testamentum* (Antigo Testamento), Leiden, 1952, p. 114.

A localização exata deste limite (ou lugar) é incerta. Era considerado como o limite setentrional do território de Israel (Núm 34:8; 1Rs 8:65; 2Rs 14:25; 2Cr 7:8) e como beirando Damasco. (Je 49:23; Ez 47:15-17; 48:1; Za 9:1, 2) Alguns acham tratar-se da extremidade meridional do vale de Coele-Síria (também chamado Beqaʽ), que se estende entre as cordilheiras do Líbano e do Antilíbano. Outros dizem que se encontrava a meio caminho entre Baalbec e Ribla. E mais outros sugerem que se encontrava ainda mais ao N, no lugar onde um passo se abre entre Homs e o mar. — Ez 47:20.

Relações com Israel. Toi (Toú), rei de Hamate, enviou seu filho Jorão (Hadorão) para congratular o Rei Davi por ter derrotado seu inimigo comum, Hadadezer. Hamate era então um reino independente. (2Sa 8:3, 9, 10; 1Cr 18:3, 9, 10) No entanto, durante o reinado de Salomão, o reino de Hamate parece ter estado sob o controle de Israel, porque Salomão construiu cidades-armazéns naquela região. (2Cr 8:3, 4) Após a morte de Salomão, Hamate obteve sua independência e permaneceu independente exceto por um breve período no nono século AEC, quando Jeroboão II a trouxe de novo temporariamente sob o controle israelita. (2Rs 14:28) Por volta deste tempo, foi descrita como a "populosa Hamate". — Am 6:2.

No oitavo século AEC, Hamate e seus vizinhos, inclusive o reino de dez tribos de Israel, foram tomados pelos assírios no seu avanço pelo domínio mundial. A política da Assíria era trocar e relocar seus cativos, de modo que gente de Hamate foi trazida para substituir os habitantes de Samaria, os quais, por sua vez, foram mudados para Hamate e para outros lugares. (2Rs 17:24; 19:12, 13; Is 10:9-11; 37:12, 13) Os hamateus erigiram nos altos de Samaria imagens de seu deus Asima, embora este deus inútil se tivesse mostrado impotente contra os assírios. — 2Rs 17:29, 30; 18:33, 34; Is 36:18, 19.

Segundo uma inscrição cuneiforme existente (Museu Britânico 21946), após a batalha de Carquemis, em 625 AEC (Je 46:2), as forças de Nabucodonosor alcançaram e destruíram os egípcios fugitivos no distrito de Hamate. (*Assyrian and Babylonian Chronicles* [Crônicas Assírias e Babilônicas], de A. K. Grayson, 1975, p. 99) Nesta mesma região, alguns anos antes, o Faraó Neco tomara cativo o Rei Jeoacaz (2Rs 23:31-33) Daí, em 607 AEC, com a queda de Jerusalém, Zedequias e outros cativos foram levados a Ribla, na região de Hamate, e ali, perante os olhos de Zedequias, seus filhos, junto com outros da nobreza, foram mortos. (2Rs 25:18-21; Je 39:5, 6; 52:9, 10, 24-27) Todavia, Deus prometera que, no tempo devido, restabeleceria um restante do seu povo cativo, inclusive os na terra de Hamate. — Is 11:11, 12.

HAMATE-ZOBÁ. Este lugar foi evidentemente conquistado por Salomão e assim consta no único envolvimento militar dele aludido nas Escrituras. (2Cr 8:3) A identificação exata de Hamate-Zobá é incerta. Hamate e Zobá talvez fossem reinos vizinhos (veja 1Cr 18:9; 2Cr 8:4), daí o nome composto de "Hamate-Zobá". Que dois lugares geográficos vizinhos podem ser juntados assim é ilustrado por 1 Crônicas 6:78. O hebraico literal deste texto reza "do Jordão Jericó", ou "do Jordão de Jericó", e usualmente é vertido por "do Jordão, [na altura] de Jericó". — *NM, Al, BLH*.

HAMEDATA. Agagita; pai de Hamã, que tramou o extermínio dos judeus nos dias de Mordecai e de Ester. — Est 3:1, 6.

HAMOLEQUETE [A Rainha]. Irmã de Gileade, neto de Manassés. Ela deu à luz Isode, Abiezer e Maala. — 1Cr 7:14, 17, 18.

HAMOM [que significa "Lugar Duma (Fonte) Termal"].

1. Cidade no termo de Aser. (Jos 19:24-28) Em geral, é identificada com Umm el ʽAwamid, na costa do Mediterrâneo, a uns 16 km ao SSO de Tiro.

2. Lugar no território de Naftali, dado aos levitas (1Cr 6:71, 76); aparentemente o mesmo que Hamate. — Jos 19:35; veja HAMATE N.º 2.

HAMOM-GOGUE [Massa de Gente de Gogue]. Derivação em português do nome hebraico dum vale, evidentemente simbólico, descrito como "o vale dos que passam, ao leste do mar [Morto]". Neste vale, Gogue e todas as suas forças são sepultados após a sua destruição por Jeová. — Ez 39:11, 15 n; veja GOGUE N.º 2.

HAMONÁ [que significa "Massa de Gente (Multidão)"]. Cidade simbólica nas proximidades do vale em que Gogue e sua massa de gente serão

sepultados, depois de seu ataque conjunto contra o povo de Deus acabar em derrota e matança em massa. A cidade deriva seu nome destas circunstâncias e é um memorial da vitória de Jeová sobre esses adversários. (Ez 39:16) Uma cidade subentende um grupo organizado de pessoas, aqui evidentemente relacionado com as providências para a eliminação dos ossos, descrita em Ezequiel 39:11-15. — Veja GOGUE N.º 2.

HAMOR [Jumento; Asno]. Maioral heveu; pai de Siquém. Foi dos filhos de Hamor que Jacó comprou um terreno em que armou a sua tenda e mais tarde erigiu um altar. Depois de Siquém ter violentado Diná, a filha de Jacó, tanto Siquém como seu pai Hamor foram mortos por Simeão e Levi para vingar a irmã deles. — Gên 33:18-20; 34:1, 2, 25, 26.

HAMOTE-DOR [que significa "(Fontes) Termais de Dor"]. Cidade de Naftali, dada aos levitas gersonitas. (Jos 21:27, 32) Evidentemente, é a mesma que Hamate. — Jos 19:35; veja HAMATE N.º 2.

HAMUEL. Filho de Misma, da tribo de Simeão. — 1Cr 4:24-26.

HAMUL [que significa "Mostrado Compaixão; Poupado"], **HAMULITAS.** Filho mais moço de Peres e neto de Judá, de quem descenderam os hamulitas. — Gên 46:12; Núm 26:21; 1Cr 2:5.

HAMUTAL [possivelmente: Sogro É Orvalho]. Filha de "Jeremias, de Libna"; esposa do Rei Josias e mãe de Jeoacaz e de Matanias (Zedequias), que reinaram como reis sobre Judá. — 2Rs 23:30, 31; 24:17, 18; Je 52:1.

HANÃ [Mostrando Favor; Clemente].

1. Um dos "filhos de Sasaque"; benjamita. — 1Cr 8:1, 23-25.

2. Filho de Maacá; um dos poderosos das forças militares de Davi. — 1Cr 11:26, 43.

3. Um dos seis filhos de Azel; descendente do Rei Saul. — 1Cr 8:33-38; 9:44.

4. Filho de Igdalias, "homem do verdadeiro Deus". Foi no refeitório dos filhos de Hanã que o profeta Jeremias testou a obediência dos recabitas à ordem do antepassado deles, Jonadabe, de não beber vinho. — Je 35:3-6.

5. Cabeça de uma família de escravos netineus do templo, dos quais alguns membros retornaram de Babilônia junto com Zorobabel, em 537 AEC. — Esd 2:1, 2, 43, 46; Ne 7:46, 49.

6. Um dos levitas que ajudaram Esdras a explicar a Lei à congregação de Israel, reunida na praça pública diante do Portão das Águas, de Jerusalém. (Ne 8:1, 7) Talvez fosse o N.º 7 ou o N.º 10.

7. Levita, cujo descendente, se não ele mesmo, atestou com selo o "arranjo fidedigno" pactuado quando Neemias era governador. (Ne 9:38; 10:1, 9, 10) Se foi o próprio Hanã quem selou este acordo, então ele talvez fosse o N.º 6 ou o N.º 10.

8, 9. Dois "cabeças do povo", cujos descendentes, se não eles mesmos, atestaram a confissão pactuada quando Neemias era governador. — Ne 9:38; 10:1, 14, 22, 26.

10. Filho de Zacur; levita fiel, designado por Neemias para distribuir as porções devidas aos levitas, sob a direção de Selemias, Zadoque e Pedaías. (Ne 13:13) Talvez fosse o N.º 6 ou o N.º 7.

HANAMEL. Filho de Salum, tio paterno do profeta Jeremias. Foi de Hanamel que o profeta comprou o campo em Anatote, na época em que os babilônios sitiavam Jerusalém. — Je 32:1-12.

HANANEL. Veja TORRE.

HANANI [possivelmente uma forma abreviada de Hananias].

1. Um dos 14 filhos de Hemã. Hanani foi designado por sortes para liderar o 18.º grupo de músicos no santuário, no tempo do Rei Davi. — 1Cr 25:4-6, 9, 25.

2. Vidente ou visionário que censurou o Rei Asa, de Judá, por formar uma aliança com o rei da Síria, em vez de confiar em Jeová, e que foi posto na casa dos troncos, porque o rei se ofendera com o que ele dissera. (2Cr 16:1-3, 7-10) Pelo visto, Hanani era o pai de Jeú, o profeta que censurou Baasa, rei de Israel, e Jeosafá, rei de Judá. — 1Rs 16:1-4, 7; 2Cr 19:2, 3; 20:34.

3. Sacerdote dos "filhos de Imer", dentre aqueles que despediram suas esposas estrangeiras, acatando a exortação de Esdras. — Esd 2:36, 37; 10:10, 11, 20, 44.

4. Irmão de Neemias. Por ocasião da sua chegada a Susã, Hanani, junto com outros homens de Judá, informaram Neemias sobre a condição da muralha de Jerusalém. (Ne 1:2, 3) Após a reconstrução da muralha, Neemias pôs seu irmão Hanani e também Hananias no comando de Jerusalém. — Ne 7:1, 2.

5. Sacerdote levita e músico que participou no cortejo providenciado por Neemias na inauguração da muralha de Jerusalém. — Ne 12:31-36.

HANANIAS [que significa "Jeová Mostrou Favor; Jeová Foi Clemente"].

1. Filho de Sasaque e cabeça duma casa benjamita. — 1Cr 8:1, 24, 25, 28.

2. Um dos 14 filhos de Hemã e cabeça do 16.º dos 24 grupos de serviço de músicos levitas designados por Davi para servir no santuário. —1Cr 25:1, 4, 5, 8, 9, 23.

3. Oficial de alta patente, 'príncipe', no exército do Rei Uzias. — 2Cr 26:11.

4. Pai do Zedequias que era príncipe durante o reinado de Jeoiaquim, rei de Judá. — Je 36:12.

5. Filho de Azur; falso profeta, da cidade benjamita de Gibeão, que se opôs a Jeremias, profeta de Jeová. Durante o reinado do Rei Zedequias, de Judá, enquanto Jeremias incentivava o povo a trazer seu pescoço sob o jugo do rei de Babilônia e assim continuar vivo (Je 27:12-14), Hananias profetizou que o poder de Babilônia seria quebrado em dois anos, que os exilados judeus ali seriam então libertos e que todos os confiscados utensílios do templo seriam devolvidos. Para ilustrar seu ponto, Hananias removeu a canga de madeira do pescoço de Jeremias e a quebrou. Jeová ordenou então a Jeremias que informasse Hananias que a canga de madeira seria substituída por uma de ferro, e que a morte de Hananias ocorreria dentro daquele ano. Fiel à profecia, o falso profeta morreu naquele ano. — Je 28.

6. Provavelmente avô de Irijá, oficial junto ao Portão de Benjamim, que prendeu o profeta Jeremias, acusando-o falsamente de tentar desertar para os caldeus. — Je 37:1-15.

7. Nome hebraico de Sadraque, um dos três companheiros judeus de Daniel levados a Babilônia em 617 AEC. — Da 1:6, 7; veja SADRAQUE.

8. Filho de Zorobabel, e pai de Pelatias e Jesaías. — 1Cr 3:19, 21.

9. Descendente de Bebai, que estava entre os que acataram a exortação de Esdras, de despedir as esposas estrangeiras. — Esd 10:10, 11, 28, 44.

10. Sacerdote levita e cabeça da casa paterna de Jeremias quando Neemias era governador. — Ne 12:12, 26.

11. Membro dos misturadores de unguentos que fizeram reparos na muralha de Jerusalém no tempo de Neemias. — Ne 3:8.

12. Filho de Selemias; um dos que participaram em fazer reparos na muralha de Jerusalém, em 455 AEC. — Ne 3:30.

13. Trombeteiro sacerdotal que participou nas cerimônias providenciadas por Neemias por ocasião da inauguração da muralha de Jerusalém. — Ne 12:31, 40, 41.

14. Um dos cabeças do povo, cujo descendente, se não ele próprio, atestou com selo o "arranjo fidedigno" pactuado quando Neemias era governador. — Ne 9:38; 10:1, 14, 23.

15. Príncipe do Castelo, homem fidedigno, que temia a Deus mais do que muitos outros. Neemias o pôs no comando de Jerusalém junto com Hanani. — Ne 7:2.

HANATOM [possivelmente duma raiz que significa "mostrar favor; ser clemente"]. Cidade limítrofe de Zebulão. (Jos 19:10, 14) A maioria dos peritos identificam provisoriamente Hanatom com Tell el-Bedeiwiyeh (Tel Hannaton), a uns 10 km ao NNO de Nazaré. Hanatom ocorre nos registros do rei assírio Tiglate-Pileser III e também nas Tabuinhas de Amarna.

HANES. Lugar mencionado em Isaías 30:4, na denúncia de Jeová, daqueles que buscavam a ajuda do Egito. (Is 30:1-5) Sua localização é incerta.

O texto pode ter diversos significados. Alguns comentadores acreditam que os "enviados" eram judeus, mandados para obter ajuda militar do Egito, e que estes chegaram a Hanes com tal missão. Outros sugerem que os enviados eram os de Faraó (mencionado em Is 30:3), retratado como acolhendo a delegação judaica quando chegou a Hanes. Qualquer que tenha sido o caso, Jeová mostrou que o Egito seria inútil como fonte de ajuda. — Is 30:5.

HANIEL [Deus Mostrou Favor; Deus Foi Clemente; ou Favor (Graça) de Deus].

1. Maioral escolhido por Jeová para representar a tribo de Manassés na repartição da terra ao O do Jordão entre as nove tribos e meia dos israelitas que se estabeleceram ali. Haniel era filho de Éfode e descendente de José. — Núm 34:13, 17, 23.

2. Cabeça duma casa aserita; filho de Ula. — 1Cr 7:30, 39, 40.

HANOQUE. Veja ANOQUE.

HANOQUITAS. Veja ANOQUITAS.

HANUM [Ele Mostrou Favor; Ele Foi Clemente].

1. Filho e sucessor no trono de Naás, rei de Amom. Por causa da benignidade de Naás para com ele, Davi enviou mensageiros para consolar Hanum pela perda do pai. Mas Hanum, convencido pelos seus príncipes de que se tratava apenas dum subterfúgio da parte de Davi para espionar a cidade, desonrou os servos de Davi por rapar-lhes a metade das suas barbas e cortar-lhes as roupas pelo meio até as nádegas, e depois os mandou embora. Quando os filhos de Amom viram que se haviam tornado malcheirosos para Davi, por causa da humilhação infligida aos mensageiros dele, Hanum tomou a iniciativa de se preparar para a guerra e contratou os sírios para lutar contra Israel. Nos conflitos resultantes, os amonitas e os sírios foram totalmente derrotados por Israel; Davi sujeitou os amonitas sobreviventes de Rabá a trabalhos forçados. — 2Sa 10:1-11:1; 12:26-31; 1Cr 19:1-20:3.

2. Alguém que, junto com os habitantes de Zanoa, reparou o Portão do Vale e parte da muralha de Jerusalém. — Ne 3:13.

3. "Sexto filho de Zalafe"; ele fez reparos na muralha de Jerusalém. — Ne 3:30.

HAPIZEZ [possivelmente duma raiz que significa "despedaçar"]. Sacerdote arônico designado por sorte, no tempo de Davi, como chefe da 18.ª turma sacerdotal. — 1Cr 24:1-7, 15.

HAQUILÁ. Morro no ermo de Zife, onde Davi e seus homens se esconderam do Rei Saul. (1Sa 23:19; 26:1-3) Desconhece-se hoje sua localização exata.

HARA. Lugar para o qual o rei assírio Tilgate-Pilneser (Tiglate-Pileser III) transportou israelitas cativos. (1Cr 5:26) Referências similares (2Rs 17:6; 18:11) a um posterior exílio assírio falam de israelitas serem levados para as "cidades dos medos" (texto massorético) ou para os "montes dos medos". (*LXX*) Muitos peritos acham que a versão da *Septuaginta* seja a correta e sugerem que em 1 Crônicas 5:26 "Hara" (*Ha·rá'*, talvez uma forma aramaica da palavra hebraica para "monte" [*har*]) tornou-se nome próprio quando a frase "dos medos" foi inadvertidamente omitida. Se esta suposição for correta, "Hara" talvez se tenha aplicado aos "montes dos medos" ao L do vale do rio Tigre. Todavia, alguns dos que consideram a Gozã de 2 Reis 17:6 e 18:11 um lugar (como em *BJ*, *BV*, *IBB*), não um rio, acreditam que "Hara" possivelmente foi a designação local duma região montanhosa da Turquia.

HARÃ.

1. Filho de Tera, e irmão de Abrão (Abraão) e Naor. Harã gerou Ló e duas filhas, Iscá e Milca; esta última casou-se com seu tio Naor. Harã morreu antes de Tera e Abrão partirem de Ur dos Caldeus. — Gên 11:26-31.

2. Descendente de Gérson através de Simei; da tribo de Levi. — 1Cr 23:6-9.

3. Filho de Calebe com sua concubina Efá, e "pai" de Gazez; da tribo de Judá. — 1Cr 2:3, 42, 46.

4. Cidade da Mesopotâmia setentrional, onde Abrão (Abraão) morou temporariamente; ali faleceu seu pai Tera. (Gên 11:31, 32; 12:4, 5; At 7:2-4) O nome Harã parece também ter abrangido a região circundante, porque Harã é alistada entre as "nações" conquistadas pelos reis da Assíria. — 2Rs 19:11, 12.

Algum tempo depois de deixar Harã, Abraão enviou seu servo mais idoso aos seus parentes (que evidentemente moravam em Harã ou numa cidade vizinha, "a cidade de Naor"), a fim de encontrar uma noiva para seu filho Isaque. (Gên 24) Mais tarde, Jacó, neto de Abraão, foi para Harã a fim de escapar da ira do seu irmão Esaú e também para encontrar uma esposa entre as filhas de seu tio Labão. (Gên 27:42-46; 28:1, 2, 10) Junto a um poço, evidentemente perto de Harã, Jacó encontrou-se com Raquel. — Gên 29:4-12.

No oitavo século AEC, o rei assírio Senaqueribe tentou intimidar o Rei Ezequias, de Judá, com mensagens em que se gabava de que seus antepassados haviam conquistado Harã e outros lugares. — 2Rs 19:8-13; Is 37:8-13.

Fontes assírias parecem referir-se a Harã como Harranu (que significa "Estrada"), talvez por se encontrar na rota de caravanas que a ligava com cidades tais como Nínive, Assur, Babilônia e Tiro, bem como com a terra do Egito. (Veja Ez 27:23.) O nome da cidade antiga é preservado na atual Harã, situada na junção de dois uádis que no inverno formam uma corrente que atinge o rio Balique, a uns 110 km rio acima de onde o Balique desemboca no rio Eufrates. Mas, alguns acreditam que o próprio lugar antigo fique ao N da atual Harã. Certos peritos acham evidência de patriarcas terem morado ali (conforme descrita na Bíblia) na correspondência de nomes antigos de lugares nesta região com nomes pessoais tais como Serugue, Naor e Tera. — Gên 11:22-26.

A atual Harã preserva o nome da cidade antiga, na qual, ou perto da qual, o servo de Abraão encontrou uma esposa para Isaque.

HARADA [possivelmente: Tremor]. Lugar onde os israelitas acamparam em caminho para a terra de Canaã. (Núm 33:24, 25) Sua localização é hoje desconhecida.

HARAÍAS. Pai de Uziel. O filho de Haraías, que era ourives, fez reparos na muralha de Jerusalém sob a direção de Neemias. — Ne 3:8.

HARARITA. Designação de certos poderosos de Davi. (2Sa 23:8, 11, 33; 1Cr 11:26, 34, 35) Eles talvez procedessem da região montanhosa de Judá.

HARÁS. Avô de Salum, marido da profetisa Hulda. (2Rs 22:14) No texto massorético, seu nome é dado como "Hasrá", em 2 Crônicas 34:22.

HARBONA. Um dos sete oficiais da corte de Assuero, enviados para transmitir a palavra do rei à Rainha Vasti, para que comparecesse perante ele. Depois, na ocasião em que se expôs a trama de Hamã para exterminar os judeus, mencionar Harbona o madeiro de 50 côvados de altura, feito por Hamã para Mordecai, induziu Assuero a ordenar que o próprio Hamã fosse pendurado nele. — Est 1:10-12; 7:9, 10.

HAREFE [que significa "Ele Vituperou (Escarneceu)"]. Descendente de Judá; filho de Hur e "pai de Bete-Gader". — 1Cr 2:3, 50, 51; veja BETE-GADER.

HARIFE [que significa "Ele Vituperou (Escarneceu)"]. Cabeça duma família da qual 112 varões retornaram do exílio babilônico em 537 AEC; também chamado Jora. (Ne 7:6, 7, 24; Esd 2:18) O nome Harife encontra-se novamente alistado entre os cabeças do povo, evidentemente representado por um descendente, o qual atestou com selo a confissão pactuada, feita quando Neemias era governador. — Ne 9:38; 10:1, 14, 19.

HARIFITA [De (Pertencente a) Harife ou Harufe]. Designação aplicada a um benjamita, Sefatias, que se juntou a Davi em Ziclague, quando Davi ainda se achava restrito por causa de Saul. Ser Sefatias chamado de harifita talvez signifique que era nativo de Harife, ou Harufe (lugar de localização desconhecida), ou então era descendente de certo Harife, ou Harufe. — 1Cr 12:1, 2, 5.

HARIM [Devotado; Banido].

1. Sacerdote arônico escolhido por sortes para encabeçar a 3.ª das 24 turmas sacerdotais organizadas por Davi. (1Cr 24:1, 3, 7, 8) "Filhos [ou descendentes] de Harim" são mencionados entre os sacerdotes pós-exílicos: 1.017 retornaram de Babilônia em 537 AEC. (Esd 2:1, 2, 36, 39; Ne 7:42) Adna era cabeça desta casa paterna na geração seguinte. (Ne 12:12, 15) Cinco "dos filhos de Harim" tomaram esposas estrangeiras, mas as despediram acatando a exortação de Esdras neste sentido. (Esd 10:10, 11, 21, 44) Um representante da família (ou possivelmente um deles que tinha o mesmo nome) apoiou o pacto de fidelidade depois da chegada de Neemias em 455 AEC. — Ne 9:38; 10:1, 5, 8.

2. Fundador duma família não sacerdotal, da qual 320 retornaram de Babilônia a Jerusalém junto com Zorobabel. (Esd 2:1, 2, 32; Ne 7:35) Assim como se deu com membros da família sacerdotal do mesmo nome (N.º 1), oito descendentes deste Harim também haviam tomado esposas estrangeiras e as despediram. (Esd 10:25, 31, 32, 44) Igualmente, seu representante atestou o "arranjo fidedigno" pactuado quando Neemias era governador. (Ne 9:38; 10:1, 14, 27) Um "filho" de Harim, Malquijá, ajudou a reparar a muralha de Jerusalém. — Ne 3:11.

HAR-MAGEDON [do hebr., significando "Monte de Megido"]. Este nome está diretamente associado com "a guerra do grande dia de Deus, o Todo-poderoso". O termo aplica-se especificamente à condição, ou situação, à qual são ajuntados os "reis de toda a terra habitada" em oposição a Jeová e seu Reino por Jesus Cristo. Diversas versões o vertem por "Armagedom". (Re 16:14, 16, *Al; ALA; BLH; IBB*) O nome Har-Magedon, tirado do hebraico, significa simplesmente "Monte de Megido".

Não parece ter havido nenhum lugar literal chamado "Monte de Megido", quer dentro, quer fora da Terra da Promessa, antes ou durante os dias do apóstolo João, que registrou a visão. Portanto, Har-Magedon evidentemente deriva sua significância dos eventos associados com a antiga cidade de Megido.

Megido ficava a uns poucos quilômetros ao SE do monte Carmelo, sobranceira à planície de Esdrelom (Jezreel) e dominando-a, e controlando importantes rotas comerciais e militares N-S e E-O. Josué foi o primeiro a conquistar esta cidade cananeia. (Jos 12:7, 8, 21) O exército de Jabim, sob o comando de Sísera, foi posteriormente destruído perto deste lugar. Jeová empregou ali forças naturais para ajudar o exército israelita sob Baraque. O relato reza: "Baraque foi descer do monte Tabor com dez mil homens atrás de si. E Jeová começou a lançar em confusão tanto a Sísera como a todos os seus carros de guerra e todo o acampamento pelo fio da espada, diante de Baraque. Por fim, Sísera desceu do carro e pôs-se a fugir a pé. E Baraque foi no encalço dos carros de guerra e do acampamento até Harosete das nações, de modo que todo o acampamento de Sísera caiu ao fio da espada. Não restou nem sequer um." — Jz 4:14-16.

Após a vitória, Baraque e a profetisa Débora irromperam num cântico, o qual rezava, em parte:

"Vieram reis, eles lutaram; foi então que os reis de Canaã lutaram em Taanaque, junto às águas de Megido. Não tiveram lucro de prata. Desde o céu lutaram as estrelas, desde as suas órbitas lutaram contra Sísera. A torrente de Quisom os arrastou, a torrente dos dias antigos, a torrente de Quisom. Foste pisar a força, ó minha alma. Foi então que os cascos dos cavalos escarvaram por causa do galopar precipitado dos seus garanhões." — Jz 5:19-22.

Foi em Megido que o Rei Acazias, de Judá, morreu depois de ter sido mortalmente ferido às ordens de Jeú. (2Rs 9:27) Ali, o Rei Josias, de Judá, foi morto num encontro com o Faraó Neco. (2Rs 23:29, 30) Segundo a história secular, muitas outras nações guerrearam em torno de Megido, por causa da sua posição dominante. 'Judeus, gentios, sarracenos, cruzados, egípcios, persas, drusos, turcos e árabes, todos armaram suas tendas na planície de Esdrelom.' — *Word Studies in the New Testament* (Estudos de Palavras do Novo Testamento), de M. R. Vincent, 1957, Vol. II, p. 542.

O relato de Revelação (Apocalipse) retrata as forças conjuntas dos reis da terra como ajuntadas "ao lugar [gr.: forma de *tó·pos*] que em hebraico se chama Har-Magedon". (Re 16:16) Na Bíblia, *tó·pos* pode referir-se a um lugar literal (Mt 14:13, 15, 35); à oportunidade ou "chance" que a pessoa tem (At 25:16); ou a um domínio, uma condição ou uma situação figurativa (Re 12:6, 14). Em vista do contexto, é a um "lugar" no último sentido mencionado que os poderes militares conjuntos da terra estão marchando.

"A guerra do grande dia de Deus, o Todo-poderoso", no Har-Magedon, não foi algum evento no passado, mas é retratada em Revelação como futura com respeito ao tempo da visão de João. O ajuntamento dos reis da terra ao Har-Magedon é descrito como resultado do derramamento da sexta das sete tigelas com as "últimas" pragas que levarão a término a ira de Deus. (Re 15:1; 16:1, 12) Como indício de que a guerra do Har-Magedon está intimamente associada com a presença de Cristo há o aviso da sua vinda como ladrão, colocado entre os versículos 14 e 16 do capítulo 16 de Revelação.

O contexto enfatiza o aspecto global desta guerra. Ali os oponentes de Jeová são identificados como os "reis de toda a terra habitada", os quais são mobilizados por "expressões inspiradas por demônios". — Re 16:14.

Mais adiante, João diz: "E eu vi a fera e os reis da terra, e os seus exércitos, ajuntados para travar guerra com aquele que está sentado no cavalo e com o seu exército." (Re 19:19) Este capítulo identifica o líder dos exércitos celestiais, sentado num cavalo branco, como o chamado de "Fiel e Verdadeiro" e "A Palavra de Deus". (Re 19:11-13) Portanto, é Jesus Cristo, A Palavra, que atua como comandante dos exércitos celestiais de Deus. (Jo 1:1; Re 3:14) Mostrando adicionalmente que Cristo lidera as forças celestiais há a declaração de que as forças terrestres "batalharão contra o Cordeiro [que é Jesus Cristo (Jo 1:29)], mas, porque ele é Senhor dos senhores e Rei dos reis, o Cordeiro os vencerá. Também o farão com ele os chamados, e escolhidos, e fiéis". — Re 17:13, 14.

Uma vez que a visão em Revelação, capítulo 19, revela apenas exércitos no céu como participando na guerra como apoiadores de Jesus Cristo, A Palavra de Deus, isso indica que nenhum dos servos cristãos de Jeová na terra participará na luta. Isto está em harmonia com as palavras de Jesus Cristo em Mateus 26:52, de que seus discípulos não recorrem a armas de guerra física. (Veja Êx 14:13, 14; 2Cr 20:15, 17, 22, 23; Sal 2:4-9.) As aves que voam pelo meio do céu eliminarão os cadáveres dos mortos. — Re 19:11-21.

Vê-se assim que o Har-Magedon não é uma luta apenas entre homens, mas é uma luta em que participam os exércitos invisíveis de Deus. Sua vinda é certa e ocorrerá no tempo marcado por Jeová Deus, que "age segundo a sua própria vontade entre o exército dos céus e os habitantes da terra". — Da 4:35; veja também Mt 24:36.

HARMOM. Não há certeza sobre o que é designado pelo termo hebraico transliterado "Harmom" (Am 4:3, *ALA, IBB, NM*), sendo que alguns tradutores apresentam versões tão diferentes como "monte de refugo" (*AT*), "palácio" (*KJ*) e "tesouros" (*Tr*). Se a versão da *Septuaginta* grega ("o monte Remman") for mais perto do texto hebraico original, então talvez "Harmom" se refira ao "rochedo de Rimom". — Jz 20:45, 47.

HARNEFER. Filho de Zofa, da tribo de Aser. — 1Cr 7:30, 36.

HARODE [Tremor]. Poço (manancial ou fonte, visto ser este o significado costumeiro da palavra hebraica, embora as palavras hebraicas para "poço" e "fonte" sejam às vezes usadas de modo intercambiável; veja Gên 16:7, 14; 24:11, 13), em cuja vizinhança acampou o exército israelita sob Gideão, e onde, mais tarde, se pôs à prova a força reduzida de 10.000 homens. Subsequentemente, escolheram-se 300 homens para desbaratar os midianitas. A partida anterior de 22.000 israelitas, por estarem 'com medo e tremerem', talvez fosse o motivo do nome do poço. — Jz 7:1-7.

O poço de Harode tem sido tradicionalmente identificado com 'Ain Jalud (Mayan Harod), um manancial no contraforte NO do monte Gilboa. A respeito de 'Ain Jalud, o famoso perito G. A. Smith

observou: "Brota com cerca de quinze pés [menos de 5 m] de largura e dois [0,6 m] de profundidade do sopé do Gilboa, e mormente dali, mas, alimentada também por mais duas fontes ['Ain el-Meiyiteh e 'Ain Tuba'un], flui com força suficiente para operar seis ou sete moinhos. O leito fundo e as margens moles desta corrente constituem formidável trincheira em frente à posição de Gilboa, e fazem com que seja possível que os defensores desta retenham a fonte a seus pés em face dum inimigo na planície: e a fonte é indispensável para eles, pois nem à esquerda, nem à direita, nem na retaguarda existe outra água viva. . . . A corrente, que torna possível que os ocupantes da colina retenham também o poço contra o inimigo na planície, proíbelhes ser descuidados na utilização da água; pois eles bebem dela diante desse inimigo, e os juncos e os arbustos que assinalam seu curso fornecem abrigo para emboscadas hostis." — *The Historical Geography of the Holy Land* (A Geografia Histórica da Terra Santa), Londres, 1968, p. 258.

HARODITA [De (Pertencente a) Harode]. Morador de Harode ou alguém que morava perto dum lugar chamado Harode. O termo é aplicado a Samá e a Elica, dois dos poderosos de Davi. (2Sa 23:8, 25) Se "Samá" e "Samote" forem a mesma pessoa, então o uso de "harorita" em 1 Crônicas 11:27 é possivelmente um erro de escriba em lugar de "harodita", a mudança talvez surgindo por causa da similaridade entre as letras hebraicas "r" (ר) e "d" (ד).

HAROÉ [O Vidente]. Alguém alistado na genealogia de Judá como filho de Sobal. (1Cr 2:3, 52) Pensa-se geralmente que Haroé seja Reaías. — 1Cr 4:2; veja REAÍAS N.º 1.

HARORITA. Termo que identifica o lugar de procedência de Samote, um dos poderosos de Davi. (1Cr 11:26, 27) "Harorita" talvez seja erro em lugar de "Harodita". — 2Sa 23:25; veja HARODITA.

HAROSETE. Lugar, cujo nome completo era "Harosete das nações", que serviu de sede militar para Sísera, chefe do exército do rei cananeu Jabim, que governava em Hazor. (Jz 4:2, 13) O juiz Baraque levou a sua vitória sobre essas forças inimigas até este mesmo lugar. (Jz 4:16) O nome Harosete (que significa "Floresta; Bosque Cerrado") parece estar preservado em el-Harithiyeh, perto da saída ocidental da planície de Jezreel e a uns 16 km ao NNO de Megido. Todavia, os peritos costumam sustentar que o próprio lugar antigo se encontrava perto de Tell 'Amr (Tel Me'ammer).

HARPA. Nome do primeiro instrumento musical mencionado nas Escrituras. (Gên 4:21, *Al, ALA, BLH, BMD, IBB, LEB, MC, NM*) A palavra hebraica *kin·nóhr* (harpa) é também vertida por "lira" em algumas traduções da Bíblia. (*Bíblia Sagrada,* Edição Pastoral, *BJ, Mo, Ro, RS*) Em cerca da metade das 42 ocorrências de *kin·nóhr* na Bíblia, os tradutores da *Septuaginta* verteram-na pela palavra grega *ki·thá·ra.* A *ki·thá·ra* era um instrumento parecido à lira (gr.: *lý·ra*), mas tinha uma caixa de ressonância mais rasa. Traduções modernas costumam verter *ki·thá·ra* nas Escrituras Gregas Cristãs como "harpa". (1Co 14:7; Re 5:8) Representações pictóricas em monumentos egípcios indicam que as antigas harpas eram de muitos estilos e formatos, com um número variado de cordas. Em vista destes pontos, alguns têm sugerido que *kin·nóhr* talvez tenha sido um termo um tanto genérico para designar qualquer instrumento com as mesmas características básicas da antiga harpa.

Tudo o que as Escrituras Hebraicas indicam definitivamente a respeito de *kin·nóhr* é que era portátil e comparativamente leve, visto que podia ser tocado numa procissão, ou mesmo por uma prostituta ao passo que cantava andando pela cidade. (1Sa 10:5; 2Sa 6:5; Is 23:15, 16) Alguns eram feitos da madeira chamada "algum". (1Rs 10:12) As cordas talvez fossem feitas do intestino delgado de ovelhas, embora seja possível que se usassem também fibras vegetais torcidas.

Davi, perito em tocar o *kin·nóhr* "com a sua mão" (1Sa 16:16, 23), atribuiu a este instrumento um lugar de destaque ao lado do 'instrumento de cordas' (*né·vel*) na orquestra que mais tarde tocava no templo de Salomão. (1Cr 25:1; 2Cr 29:25) Quando Neemias inaugurou a muralha de Jerusalém, o *kin·nóhr* aumentou a alegria desta ocasião. (Ne 12:27) Visto que o *kin·nóhr* era essencialmente um instrumento "agradável" de "exultação", seu som cessaria em épocas de julgamento ou de punição. (Sal 81:2; Ez 26:13; Is 24:8, 9) Os israelitas, entristecidos pelo seu exílio em Babilônia, não tinham inclinação para tocar suas harpas, mas penduraram-nas nos choupos. — Sal 137:1, 2.

Por causa da incerteza que cerca a identificação exata do *kin·nóhr,* e especialmente o *né·vel* (instrumento de cordas), qualquer tentativa de comparar os dois instrumentos é especulativa. Primeiro Crônicas 15:20, 21, menciona "instrumentos de cordas [*neva·lím* (plural)] afinados segundo Alamote, . . . harpas [*kin·no·róhth* (plural)] afinadas segundo Seminite". Se "Alamote" se referir a uma escala musical mais alta e "Seminite" a uma escala mais baixa, isto poderia dar a entender que o *kin·nóhr* era o instrumento maior, de tonalidade mais baixa. Por outro lado, também se poderia dar o inverso (segundo o consenso geral), se Alamote e Seminite, deveras, forem aqui mencionados por serem afinações excepcionais destes instrumentos.

De qualquer modo, os dois instrumentos eram portáteis.

Em Daniel 3:5, 7, 10, 15, a palavra aramaica *sab·bekhá'* parece referir-se a uma "harpa triangular" (*NM*), também vertida como "trígone" (*AT, JB, RS*) e "sambuca" (*Al, BJ, PIB*). A *sab·bekhá'* é descrita por alguns como estridente harpa triangular, pequena, de quatro cordas, descrição que se harmoniza com as traduções acima. — Veja INSTRUMENTO DE CORDAS.

HARSA [possivelmente: Surdo; Ficar Calado]. Cabeça ancestral duma família de escravos netineus do templo, da qual alguns membros retornaram de Babilônia junto com Zorobabel, em 537 AEC. — Esd 2:1, 2, 43, 52; Ne 7:54.

HARUM. Homem da tribo de Judá. — 1Cr 4:1, 8.

HARUMAFE [provavelmente: Ter Nariz Fendido]. Pai (ou antepassado) do Jedaías que ajudou Neemias a reconstruir a muralha de Jerusalém. — Ne 3:10.

HARUR [Febre Ardente]. Cabeça ancestral duma família de escravos netineus do templo. "Os filhos de Harur" são mencionados entre os que retornaram de Babilônia junto com Zorobabel, em 537 AEC. — Esd 2:1, 2, 43, 51; Ne 7:46, 53.

HARUZ [possivelmente: Ouro; ou: Diligente]. Homem de Jotbá; avô do Rei Amom, de Judá, e pai de Mesulemete, esposa do Rei Manassés. — 2Rs 21:19, 20.

HASABIAS [Jeová Tomou em Conta (Considerou)].

1. Levita da linhagem de Merari até Etã, cantor do templo. (1Cr 6:31, 44-47) Possivelmente é o N.º 6.

2. Cabeça do 12.º dos 24 grupos em que Davi dividiu os músicos levíticos do templo; um dos seis filhos de Jedutum e possivelmente descendente do N.º 1. — 1Cr 25:1, 3, 19.

3. Administrador "quanto a toda a obra de Jeová e quanto ao serviço do rei", designado por Davi, com seus irmãos, sobre o território ao O do Jordão. Era levita, descendente de Hébron, filho de Coate. (1Cr 26:30; 23:12) Possivelmente é o N.º 4.

4. Príncipe e líder da tribo de Levi durante o reinado de Davi. (1Cr 27:16, 17, 22) Possivelmente é o N.º 3.

5. Um dos "chefes dos levitas", que contribuíram muitos animais para a grande celebração de Páscoa realizada pelo Rei Josias. — 2Cr 35:1, 9.

6. Levita cujo descendente morava em Jerusalém após o exílio babilônico. (1Cr 9:2, 3, 14; Ne 11:1, 4, 15, 20) Possivelmente é o N.º 1.

7. Um dos chefes dos sacerdotes incumbidos por Esdras do transporte dos materiais preciosos de Babilônia a Jerusalém, em 468 AEC. (Esd 8:24-30) Talvez seja o mencionado no versículo 19 e possivelmente é o N.º 9.

8. Levita, talvez descendente do N.º 1, que atestou o acordo nacional de fidelidade nos dias de Neemias. (Ne 9:38; 10:1, 9, 11) Possivelmente é o N.º 10 ou 11.

9. Sacerdote que encabeçava a casa paterna de Hilquias durante a gestão do sumo sacerdote Joiaquim, sucessor de Jesua. (Ne 12:10, 12, 21) Possivelmente é o N.º 7.

10. Um dos cabeças dos levitas, que serviu durante a gestão de Joiaquim. — Ne 12:23, 24, 26; veja o N.º 8.

11. Príncipe levita de metade do distrito de Queila, que reparou um setor da muralha de Jerusalém para o seu distrito. — Ne 3:17; veja o N.º 8.

12. Levita "dos filhos de Asafe", cujo descendente foi superintendente dos levitas na Jerusalém pós-exílica. — Ne 11:22.

HASABNÁ [forma abreviada de Hasabneias]. Um dos cabeças do povo cujo descendente, se não ele mesmo, atestou com selo o pacto de confissão feito quando Neemias era governador. — Ne 9:38; 10:1, 14, 25.

HASABNEIAS [possivelmente: Jah Me Tomou em Conta (Considerou)].

1. Pai de Hatus. Este último fez reparos na muralha de Jerusalém. — Ne 3:10.

2. Um dos oito levitas que exortaram os filhos de Israel a bendizer a Jeová e seu glorioso nome, e então recapitularam os tratos de Deus com Israel antes da atestação com selo do pacto de confissão feito quando Neemias era governador. (Ne 9:5, 38) Conforme sugerido pela versão da *Pesito* siríaca, ele talvez seja um dos levitas chamados Hasabias, tais como o mencionado em Esdras 8:19 ou em Neemias 10:11.

HASADIAS [Benevolência de Jah; Jah É Benevolência]. Um dos filhos de Zorobabel. Estarem os filhos de Zorobabel alistados em dois grupos diferentes (estando os primeiros dois nomes separados dos outros cinco pela menção de Selomite, na genealogia dos descendentes do Rei Davi) possivelmente significa que eram filhos de mães diferentes. — 1Cr 3:1, 19, 20.

HASBADANA. Veja HAS-BADANA.

HAS-BADANA. Um dos sete homens, possivelmente levitas, que ficaram em pé à esquerda de Esdras quando este lia o livro da Lei para a congre-

gação de Israel, na praça pública perto do Portão das Águas, de Jerusalém. — Ne 8:1-4.

HASÉM. "Os filhos de Hasém, o gizonita", estão alistados entre os poderosos de Davi. (1Cr 11:26, 34) A lista correspondente dos poderosos das forças militares de Davi reza "os filhos de Jásen". — 2Sa 23:32.

HASMONA. Lugar de acampamento dos israelitas, evidentemente entre Mitca e Moserote. (Núm 33:29, 30) Sua localização exata é incerta. Hasmona tem sido relacionado com o uádi Hashim, perto do lugar sugerido de Cades-Barneia, e segundo outro conceito, talvez seja Azmom. — Núm 34:4, 5; veja AZMOM.

HASSENAÁ [possivelmente: O Odiado]. Os"filhos de Hassenaá" reconstruíram o Portão do Peixe, na época em que as muralhas de Jerusalém estavam sendo reparadas sob a direção de Neemias. (Ne 3:3) Hassenaá talvez seja Senaá, sem o artigo definido hebraico. — Esd 2:35; Ne 7:38; veja SENAÁ.

HASSENUA.

1. Pai de Hodavias, da tribo de Benjamim. — 1Cr 9:7.

2. Pai ou antepassado de certo Judá, benjamita contemporâneo de Neemias. — Ne 11:7, 9.

HASSUBE [Quem Toma em Conta (Considera)].

1. Filho de Paate-Moabe; um dos que fizeram reparos quando a muralha de Jerusalém estava sendo reconstruída sob a direção de Neemias. — Ne 3:11.

2. Um dos que repararam um setor da muralha de Jerusalém, evidentemente um setor defronte da sua casa. — Ne 3:23.

3. Um dos cabeças do povo, cujo descendente, se não ele mesmo, atestaram com selo o "arranjo fidedigno" pactuado quando Neemias era governador. — Ne 9:38; 10:1, 14, 23.

4. Levita merarita; filho de Azricão e pai de Semaías. — 1Cr 9:14; Ne 11:15.

HASUBÁ [Tomar em Conta; Consideração]. Filho de Zorobabel. — 1Cr 3:19, 20.

HASUFA. Antepassado duma família de netineus, da qual alguns membros retornaram de Babilônia junto com Zorobabel, em 537 AEC. — Esd 2:1, 2, 43; Ne 7:46.

HASUM. Cabeça ancestral duma família de israelitas, da qual alguns membros retornaram de Babilônia junto com Zorobabel, em 537 AEC. (Esd 2:1, 2, 19; Ne 7:22) Com a chegada de Esdras a Jerusalém, em 468 AEC, sete homens "dos filhos de Hasum" despediram suas esposas estrangeiras. (Esd 10:33, 44) O representante da família, ou alguém que tinha o nome de Hasum, estava em pé à esquerda de Esdras, quando este lia o livro da Lei para os israelitas reunidos na praça pública diante do Portão das Águas, de Jerusalém. (Ne 8:1-4) Do mesmo modo, um representante da casa de Hasum atestou com selo o "arranjo fidedigno" pactuado quando Neemias era governador. — Ne 9:38; 10:1, 14, 18.

HATAQUE. Eunuco do Rei Assuero, designado para assistir a Rainha Ester e por meio de quem ela se comunicava com Mordecai. — Est 4:5, 6, 9, 10.

HATATE. Filho de Otniel, filho de Quenaz, provavelmente por meio de Acsa, filha de Calebe. — 1Cr 4:13; Jos 15:17.

HATIFA [Levado à Força]. Antepassado duma família de escravos netineus do templo, da qual alguns membros retornaram de Babilônia junto com Zorobabel, em 537 AEC. — Esd 2:1, 2, 43, 54; Ne 7:56.

HATIL. Cabeça da casa paterna dos filhos "dos servos de Salomão", que retornaram a Jerusalém de Babilônia junto com Zorobabel. — Esd 2:1, 2, 55, 57; Ne 7:59.

HATITA. Antepassado duma família de porteiros do templo, da qual alguns membros retornaram de Babilônia junto com Zorobabel, em 537 AEC. — Esd 2:1, 2, 42; Ne 7:45.

HATUS.

1. Um dos cabeças dos sacerdotes que retornaram de Babilônia junto com Zorobabel, em 537 AEC. — Ne 12:1, 2, 7.

2. Filho de Semaías; descendente de Davi por meio de Salomão. — 1Cr 3:1, 10, 22.

3. Cabeça da casa paterna dos filhos de Davi, que retornou com Esdras a Jerusalém em 468 AEC. (Esd 8:1, 2) Possivelmente é o N.º 2.

4. Filho de Hasabneias; um dos que participaram em reparar a muralha de Jerusalém nos dias de Neemias. — Ne 3:10.

5. Sacerdote, ou antepassado de um, que, quando Neemias era governador, atestou com selo o pacto de confissão. — Ne 9:38; 10:1, 4, 8.

HAURÃ [Empalidecido]. Lugar limítrofe na visão de Ezequiel sobre a herança de Israel. (Ez 47:13, 15, 16, 18) Segundo alguns peritos, incluía aproximadamente a mesma região anteriormente abrangida pelo termo "Basã". (Veja BASÃ.) Pelo visto, Haurã é o distrito mencionado em antigos textos egípcios (*Huruna*) e em documentos assírios de Salmaneser III (*Hauranu*). Parece também corresponder à região menor chamada de Auranítis nos

tempos greco-romanos. O nome Haurã é hoje aplicado à ondulante pradaria de rico solo vermelho entre Damasco e o Iarmuc.

HAVILÁ [[Região de] Areia].

1. Uma terra 'circundada' pelo Píson, um dos quatro rios que se dividiam do rio que saía do Éden. É adicionalmente identificada como terra de ouro bom, bdélio e pedra de ônix. (Gên 2:10-12) Visto que o rio Píson não é mais identificável, continua incerta a localização da terra de Havilá. (Veja PÍSON.) A descrição dos seus recursos é considerada por alguns como tipicamente árabe, e é associada por alguns com uma região na Arábia. À base da referência bíblica a "*toda a terra* de Havilá", J. Simons sugere que o termo "Havilá" talvez abranja toda a península da Arábia, embora seja difícil de conceber como o rio Píson poderia ter 'circundado' toda aquela região. — *The Geographical and Topographical Texts of the Old Testament* (Os Textos Geográficos e Topográficos do Antigo Testamento), Leiden, 1959, pp. 40, 41.

2. Segundo Gênesis 25:18, os ismaelitas "passaram a residir desde Havilá, perto de Sur, que está defronte do Egito, até a Assíria". Isto exigiria que Havilá, ou pelo menos parte dela, se estendesse até a península do Sinai ou perto dela, onde provavelmente se encontrava o ermo de Sur. (Veja SUR.) O texto evidentemente mostra que os ismaelitas nômades vagueavam desde a península do Sinai através da Arábia setentrional até a Mesopotâmia. De modo similar, quando o Rei Saul golpeou os amalequitas "desde Havilá até Sur, que está defronte do Egito" (1Sa 15:7), parece que a expressão "desde Havilá" indica uma parte, provavelmente o canto NO, da península da Arábia como representando um dos limites do território em que os amalequitas se concentravam, ao passo que o ermo de Sur, na península do Sinai, representava o outro limite, ou, conforme expresso em *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete), "desde o interior desértico do N do Nejd árabe até a região ao N da moderna Suez, no Egito". (Editado por G. A. Buttrick, 1962, Vol. 1, p. 101) De modo que parece que abrangia pelo menos a parte NO da península da Arábia e talvez duma região muito maior.

3. Filho de Cus, filho de Cã. (Gên 10:6, 7) Muitos peritos consideram que o nome Havilá, neste texto, também representa uma região, e que o nome talvez passasse a ser aplicado à região povoada pelos descendentes deste filho de Cus. Visto que a maioria dos descendentes de Cus parece ter migrado para a África e para a Arábia, após a dispersão em Babel (Gên 11:9), geralmente se sugere que os descendentes do Havilá cusita devem ser relacionados com a região chamada Haulan em antigas inscrições sabeias. Esta região se encontrava na costa SO da Arábia, ao N do atual Iêmen. Além disso, alguns sugerem que, no decorrer do tempo, migrantes desta tribo cruzaram o Mar Vermelho para a região agora conhecida como Djibuti e Somália, na África, possivelmente preservando-se ali o nome antigo no dos aualis. (*A Dictionary of the Bible* [Dicionário da Bíblia], editado por J. Hastings, 1903, Vol. II, p. 311) É igualmente possível que a migração tenha ocorrido na direção inversa, isto é, da África para a Arábia. O estreito do Mar Vermelho chamado Bab el-Mandeb, que separa a Arábia de Djibuti, na África, tem apenas uns 32 km de largura.

4. Filho de Joctã e descendente de Sem através de Arpaxade. (Gên 10:22-29) Os nomes de certos outros dos filhos de Joctã, tais como Hazarmavete e Ofir, evidentemente estão relacionados com regiões na Arábia meridional. De modo que parece provável que o Havilá semítico e seus descendentes também se tenham estabelecido na Arábia, embora não necessariamente no S. Alguns o colocariam na região idêntica à do Havilá cusita; mas a mera correspondência dos nomes dificilmente constitui base para se presumir que, apesar das suas diferenças etnológicas, ambos se tenham deslocado para a mesma região. Embora a evidência que relaciona o Havilá cusita com a região no SO da Arábia conhecida como Haulan (mencionado no N.º 3) não seja conclusiva, possibilitando assim a ligação de Haulan com o Havilá semítico, a associação de Haulan com a África e sua proximidade da Etiópia (a terra de Cus) parece favorecer sua vinculação com o Havilá cusita. Nesta base, parece provável que o Havilá que descendeu de Sem ocupava um território mais ao N da Arábia, talvez fornecendo o motivo do nome da terra mencionada no N.º 1.

HAVOTE-JAIR [Aldeias de Tendas de Jair]. Aldeias situadas no território de Manassés ao L do Jordão. Visto que "Gileade" às vezes também denota toda a terra de Israel ao L do Jordão (Jos 22:9), isto talvez explique por que se fala das Havote-Jair como estando em Gileade (Núm 32:40, 41), embora outros textos situem essas aldeias em Basã. — De 3:14; Jos 13:29, 30.

Atribui-se a Jair (descendente de Judá por meio de Esrom, mas também considerado como descendente de Manassés), contemporâneo de Moisés, a captura dessas "aldeias de tendas", evidentemente 23 delas, e dar-lhes o nome de Havote-Jair, segundo o seu próprio. (Núm 32:39-41; De 3:14; 1Cr 2:3, 21-23; veja JAIR N.º 1.) Anos mais tarde, 30 cidades da posse dos 30 filhos do juiz Jair eram conhecidas como Havote-Jair. Alguns críticos consideram isso uma explanação contraditória da origem do nome Havote-Jair. Todavia, o relato de Juízes não declara que o nome Havote-Jair foi pela primeira vez usado neste período posterior. Simplesmente indica

que, por ocasião da escrita, o nome ainda era usado e era aplicado a estas 30 cidades. — Jz 10:3, 4.

Durante o reinado de Salomão, as aldeias de tendas de Jair foram incluídas num dos distritos sob um preposto. (1Rs 4:7, 13) As 60 cidades mencionadas em 1 Reis 4:13 e em outros textos (Jos 13:30; 1Cr 2:23) eram naquele tempo cidades fortificadas da região de Argobe, em Basã, e possivelmente não incluíam as numerosas cidadezinhas rurais. (Veja De 3:4, 5.) "As aldeias de tendas" de Jair possivelmente eram distintas das 60 cidades, mas não há certeza disso.

Numa época não especificada da história de Israel, Gesur e a Síria capturaram as Havote-Jair. — 1Cr 2:23.

HAZAEL [Deus Contemplou; Viu]. Este notável rei da Síria evidentemente começou a governar durante o reinado do Rei Jeorão, de Israel (c. 917-905 AEC). (2Rs 8:7-16) Morreu durante o reinado do Rei Jeoás, de Israel (c. 859-845 AEC). (2Rs 13:24, 25) Hazael não era de linhagem real, mas tinha sido apenas um alto funcionário a serviço do seu predecessor, o Rei Ben-Hadade II, da Síria. — 2Rs 8:7-9.

Anos antes do reinado de Hazael, Jeová mandara Elias "ungir Hazael como rei sobre a Síria". O motivo desta designação era que Israel havia pecado contra Deus e Hazael devia executar a punição nessa nação. — 1Rs 19:15-18.

Hazael nunca foi literalmente ungido com óleo, não obstante, a comissão dada a Elias foi cumprida pelo sucessor deste, Eliseu, o profeta. Isto aconteceu quando o rei sírio Ben-Hadade II adoeceu e mandou Hazael a Damasco, principal cidade da Síria. Hazael devia levar um presente e indagar de Eliseu se Ben-Hadade sobreviveria à sua doença. Eliseu disse a Hazael: "Vai, dize [a Ben-Hadade]: 'Positivamente reviverás'", mas o profeta prosseguiu, dizendo: "E Jeová me mostrou que [ele] positivamente morrerá." E disse mais a Hazael: "Jeová me mostrou que eras rei sobre a Síria." Na volta de Hazael, em resposta à pergunta do rei a respeito da resposta de Eliseu, Hazael disse: "Ele me disse: 'Positivamente reviverás'"; mas então, no dia seguinte, Hazael sufocou o rei com uma colcha molhada e começou a governar em lugar dele. — 2Rs 8:7-15.

As palavras de Eliseu a Hazael têm sido motivo de consideráveis conjecturas. Segundo a margem do texto massorético, bem como segundo a *Septuaginta* grega, a *Vulgata* latina, a *Pesito* siríaca e 18 manuscritos hebraicos, o texto reza: "Dize-lhe: 'Positivamente *reviverás*'", ao passo que o corpo principal do texto massorético diz: "Dize: 'Positivamente *não reviverás*.'"

Caso se presuma que se mandou Hazael dizer a Ben-Hadade: "'Positivamente reviverás'", a resposta de Eliseu à indagação de Ben-Hadade talvez tenha sido na forma dum enigma, significando que a própria doença de Ben-Hadade não o mataria, mas que ele não obstante morreria (assim como morreu, às mãos de Hazael). De qualquer modo, Hazael transmitiu ao rei verbalmente a primeira parte da resposta de Eliseu: "Positivamente reviverás", mas o restante da resposta Hazael executou numa ação violenta. — 2Rs 8:10.

Hazael Oprime Israel. Pouco depois de tornar-se rei, Hazael travou guerra com os reis de Israel e de Judá, em Ramote-Gileade (Ramá). Naquela ocasião, o Rei Jeorão, de Israel, foi ferido, mas o resultado da própria batalha não é declarado no relato. (2Rs 8:25-29; 2Cr 22:1-6) Nos dias do Rei Jeú, de Israel, sucessor de Jeorão, Hazael começou a tomar a terra de Israel pedaço por pedaço, capturando Gileade e Basã, ao L do Jordão. (2Rs 10:32, 33) Parece que isto abriu o caminho para a sua posterior invasão do reino de Judá. Hazael tomou a cidade de Gate, na Filístia, e depois fixou a face em Jerusalém, para subir contra ela. Todavia, o Rei Jeoás, de Judá, subornou Hazael por dar-lhe coisas valiosas do templo e do palácio, de modo que Hazael se retirou, poupando Jerusalém. — 2Rs 12:17, 18.

Especialmente durante o reinado do filho de Jeú, Jeoacaz, de Israel, Hazael tornou-se grande opressor de Israel, cumprindo o que o profeta Eliseu havia previsto — que Hazael entregaria ao fogo os lugares fortificados de Israel, mataria seus homens seletos à espada, despedaçaria seus filhos e estriparia suas mulheres grávidas. (2Rs 13:3, 22; 8:12) Todavia, Deus não permitiu que a Síria esmagasse Israel totalmente. (2Rs 13:4, 5) Após a morte de Hazael, o rei Jeoás, de Israel, em três vitórias, recapturou de Ben-Hadade III, filho de Hazael, as cidades que Hazael havia tirado do Rei Jeoacaz, seu pai. (2Rs 13:23-25) Mais tarde, Jeroboão II, de Israel, "restaurou Damasco e Hamate a Judá, em Israel". — 2Rs 14:28.

Em Antigas Inscrições. Hazael é mencionado numa inscrição histórica encontrada num lugar agora chamado Afis, a uns 40 km ao SO de Alepo. Esta inscrição concorda com a Bíblia, no sentido de que Ben-Hadade III, filho de Hazael, aqui chamado de "Bar-Hadade", lhe sucedeu como rei da Síria.

As campanhas de Salmaneser III contra a Síria estão registradas nos seus anais, em que ele relata as suas vitórias sobre Hazael. Nestes anais, Hazael é chamado de plebeu (literalmente: filho de ninguém), sem dúvida porque não era de ascendência real, mas tomou o trono de Damasco por assassinar o Rei Ben-Hadade II. Uma destas inscrições reza: "No décimo oitavo ano do meu governo, cruzei o Eufrates pela décima sexta vez. Hazael, de Damasco (*Imerisu*), pôs a sua confiança no seu numeroso

exército e convocou suas tropas em grande número, transformando o monte Senir (Sa-ni-ru), um monte, confrontando o Líbano, em sua fortaleza. Lutei com ele e infligi-lhe uma derrota, matando com a espada 16.000 de seus soldados experientes. Tirei-lhe 1.121 carros, 470 cavalos de monta, bem como seu acampamento. Ele desapareceu para salvar a sua vida (mas) eu o segui e o sitiei em Damasco (*Di-mas-qi*), sua residência régia. (Ali) destrocei seus jardins (fora da cidade, e parti). Marchei até os montes de Hauran (*sade*[e] [mat]*Ha-u-ra-ni*), destruindo, derrubando e incendiando inúmeras cidades, levando delas despojos além de conta." — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. B. Pritchard, 1974, p. 280.

Todavia, Salamaneser III evidentemente fracassou em tomar a própria Damasco. Pelo visto, isto ficou a cargo de Tiglate-Pileser III, nos dias do rei sírio Rezim. Isto cumpriu a profecia de Jeová por meio de Amós: "Vou enviar fogo sobre a casa de Hazael e terá de devorar as torres de habitação de Ben-Hadade. E quebrarei a tranca de Damasco." — Am 1:4, 5; 2Rs 16:9.

HAZAÍAS [Jah Contemplou; Viu]. Descendente de Selá, filho de Judá. — Ne 11:4, 5; Núm 26:20.

HAZAR-ADAR [Pátio (Povoado) de Adar]. Cidade na fronteira meridional de Judá, talvez a Adar perto de Cades-Barneia. — Núm 34:4; Jos 15:3; veja ADAR, II N.º 2.

HAZAR-ENÃ, HAZAR-ENOM [Pátio (Povoado) da Fonte (Manancial)]. Um lugar na fronteira setentrional da "terra de Canaã". (Núm 34:2, 7-10) Ezequiel mencionou Hazar-Enom (Hazar-Enã), junto com Damasco e Hamate, na sua previsão do território de Israel. (Ez 47:13, 17; 48:1) Atualmente não é possível fazer uma identificação positiva do lugar. Todavia, a maioria dos peritos tentativamente o situam em Qaryatein, a uns 120 km ao NE de Damasco, na estrada de Palmira.

HAZAR-GADA [Pátio (Povoado) de Gada]. Cidade em Judá meridional (Jos 15:21, 27); sua localização é desconhecida.

HAZARMAVETE [Pátio (Povoado) de Morte]. Descendente de Noé através de Sem e de Joctã. (Gên 10:1, 21, 25, 26; 1Cr 1:20) Acredita-se geralmente que os descendentes de Hazarmavete se estabeleceram na região de Hadramaute, na Arábia meridional. A relação entre Hadramaute e Hazarmavete é sugerida pela similaridade das consoantes nos nomes originais hebraicos e árabes. Os limites geográficos de Hadramaute não estão bem definidos. Tem aproximadamente 880 km de comprimento e 240 km de largura. A planície costeira é um tanto estreita, e dali a terra se eleva de forma íngreme, formando um planalto pedregoso com uma altitude média de 900 a 1.200 m. Muitos vales de torrente fundos, beirados por penhascos, cortam o planalto. Estes vales são muito férteis. Vicejam ali palmeiras e tamareiras; ovelhas, camelos, jumentos e gado bovino encontram ali pastos; e painço, alfafa, índigo, algodão e milho estão entre as culturas ali. O principal vale de torrente é o uádi Hadramaute. Esta corrente inicia seu curso uns 480 km da costa O da península da Arábia, e faz uma curva gradual para o L, por uns 640 km, desembocando finalmente no mar Arábico como o uádi Masila (nome aplicado ao seu curso inferior). A região de Hadramaute desempenhava antigamente um papel importante por causa do seu comércio de incenso. Mas o olíbano, antigamente abundante ali, agora é escasso.

HAZAR-SUAL [Pátio (Povoado) da Raposa]. Cidade de Simeão encravada no S de Judá. (Jos 15:21, 28; 19:1-3; 1Cr 4:28) Foi novamente ocupada após o exílio babilônico. (Ne 11:25-27) Sua localização é incerta; alguns peritos sugerem uma identificação com Khirbet el-Watan, a uns 3 km ao ESE de Berseba.

HAZAR-SUSA [Pátio (Povoado) da Égua]. Cidade simeonita encravada na parte meridional de Judá (Jos 19:1, 2, 5) também chamada de Hazar-Susim. (1Cr 4:31) Uma lista similar de cidades originalmente designadas a Judá tem o nome "Sansana" em lugar de Hazar-Susa. (Jos 15:21, 31) Alguns as consideram como lugares distintos, colocando Sansana ao NNE de Berseba e Hazar-Susa a uns 26 km ao O de Berseba, em Sbalat Abu Susein, perto das planícies da Filístia. Diversos peritos, porém, acham provável que Hazar-Susa simplesmente seja um segundo nome para Sansana, sendo que tal nome secundário, pelo seu significado, descreve uma notável função do lugar. Se Hazar-Susa for Sansana, então poderá tentativamente ser identificada com Khirbet esh-Shamsaniyat, ao NNE de Berseba, a pouca distância do lugar sugerido de Madmana (provavelmente Bete-Marcabote), mencionada antes (de Hazar-Susa, Hazar-Susim ou Sansana) nos textos acima. — Veja BETE-MARCABOTE.

HAZAR-SUSIM. Veja HAZAR-SUSA.

HAZAZOM-TAMAR [[Encosta de] Cascalho da Palmeira]. Cidade habitada por amorreus e evidentemente situada na vizinhança da Baixada de Sidim. O Rei Quedorlaomer e seus aliados derrotaram os amorreus que moravam em Hazazom-Tamar. (Gên 14:5-8) Séculos mais tarde, as forças conjuntas de Moabe, Amom e da região montanhosa de Seir vieram contra Judá pelo caminho de "Ha-

zazom-Tamar, isto é, En-Gedi". (2Cr 20:2, 10, 11) Muitos peritos acham que a referência de Gênesis indica um lugar a certa distância ao S de En-Gedi, e, por isso, consideram as palavras "isto é, En-Gedi", como acréscimo posterior. O nome "Hazazom-Tamar", porém, parece estar preservado no do uádi Hasasa (Nahal Hazezon), a uns 10 km ao N do lugar sugerido para En-Gedi. Também, o significado de Hazazom-Tamar se ajustaria à região de En-Gedi, descrita por Josefo como lugar onde são cultivadas "as melhores palmeiras". (*Jewish Antiquities* [Antiguidades Judaicas], IX, 7 [i, 2]) Portanto, se esta passagem de Gênesis se referir a uma localização mais sulina, existiam possivelmente dois lugares chamados Hazazom-Tamar: um ligado a En-Gedi, o outro talvez sendo o lugar ao SO do Mar Morto, chamado simplesmente de Tamar. — Ez 47:19; 48:28.

HAZELELPONI [possivelmente: Ofereça Sombra à Minha Face]. Provavelmente a filha "do pai de Étão"; irmã de Jezreel, Isma e Idbas. — 1Cr 4:1, 3.

HAZER-HATICOM. Lugar mencionado na visão de Ezequiel como termo de Israel e como estando "na direção do termo de Haurã". (Ez 47:13, 16) Desconhece-se um lugar com este nome; alguns o consideram erro de escriba, devendo ser "Hazar-Enom". — Ez 47:16, 17; veja HAZAR-ENÃ, HAZAR-ENOM.

HAZEROTE [Pátios; Povoados]. Último lugar de acampamento de Israel antes de entrar no ermo de Parã. (Núm 11:35; 12:16; 33:17, 18; De 1:1) Em Hazerote, Miriã foi atacada de lepra, depois de ela e Arão terem questionado a autoridade de Moisés e de este ter tomado uma esposa cusita. (Núm 11:35; 12:1-16) A maioria dos peritos relaciona o Hazerote bíblico com o oásis ʽAin Khadra, a uns 60 km ao NE do lugar tradicional do monte Sinai.

HAZIEL [Deus Contemplou; Viu]. Filho de Simei; levita gersonita no tempo de Davi. — 1Cr 23:6-9.

HAZO [possivelmente uma forma abreviada de Hazael, que significa "Deus Contemplou; Viu"]. Sobrinho de Abraão; quinto filho mencionado de Naor e Milca. — Gên 22:20-22.

HAZOR [Pátio; Povoado].

1. Principal cidade do N de Canaã na época da conquista feita por Israel sob Josué. (Jos 11:10) Hazor tem sido identificada com Tell el-Qedah (Tel Hazor), situado a uns 11 km ao SSE do lugar

Ruínas dos portões de Hazor, que evidentemente remontam ao tempo de Salomão.

sugerido de Quedes. Segundo o arqueólogo Yigael Yadin, sob cuja direção se fizeram escavações neste lugar, de 1955 a 1958, e de 1968 a 1969, a Hazor da época de Josué abrangia uma área de aproximadamente 60 ha e podia ter comportado de 25.000 a 30.000 habitantes.

Jabim, rei de Hazor, conduziu as forças unidas de Canaã setentrional contra Josué, mas sofreu uma humilhante derrota. A própria Hazor foi incendiada, a única cidade construída sobre uma elevação a ser tratada assim. (Jos 11:1-13) Embora Hazor fosse mais tarde designada à tribo de Naftali (Jos 19:32, 35, 36), no tempo de Débora e de Baraque era a sede de outro poderoso rei cananeu, também chamado Jabim. — Jz 4:2, 17; 1Sa 12:9.

Num período posterior, Hazor, igual a Gezer e Megido, foi fortificada pelo Rei Salomão. (1Rs 9:15) Achados arqueológicos indicam que os portões dessas três cidades eram de construção similar. Relatando sobre as escavações em Hazor, Yigael Yadin, na sua obra *The Art of Warfare in Biblical Lands* (A Arte de Guerra em Terras Bíblicas; 1963, Vol. II, p. 288), escreve: "Ao passo que os primeiros indícios do portão desta muralha começaram a emergir do pó e da terra, removidos com cuidado, ficamos impressionados com a sua similaridade com o 'Portão de Salomão', que havia sido descoberto em Megido. Antes de prosseguirmos com a escavação, fizemos marcações provisórias no solo, seguindo nosso cálculo da planta do portão à base do portão de Megido. E então dissemos aos trabalhadores que prosseguissem com a remoção dos escombros. Quando eles tinham terminado, olharam para nós com espanto, como se fôssemos mágicos ou adivinhos. Porque ali, diante de nós, estava o portão, cujos contornos havíamos marcado, uma réplica do portão de Megido. Isto não somente provou que ambos os portões tinham sido construídos por Salomão, mas também que ambos tinham seguido uma única planta-mestra."

Mais de 200 anos após a morte de Salomão, durante o reinado do rei israelita Peca, o rei assírio Tiglate-Pileser III conquistou Hazor e levou seus habitantes ao exílio. — 2Rs 15:29.

2. Cidade de Judá no Negebe, talvez vinculada com el-Jebariyeh, situada a uns 24 km ao ENE do lugar sugerido de Cades-Barneia (provavelmente Quedes). — Jos 15:21, 23.

3. Outro nome de Queriote-Esrom, cidade de Judá, geralmente identificada com Khirbet el-Qaryatein (Tel Qeriyyot), situada a uns 20 km ao S de Hébron. — Jos 15:21, 25.

4. Cidade situada no território de Benjamim. (Ne 11:31, 33) Khirbet Hazzur, situada a uns 7 km ao NO do monte do Templo em Jerusalém, tem sido sugerida como localização provável dela.

5. Região no deserto da Arábia ao leste do Jordão, mencionada na profecia de Jeremias como destinada a ser despojada pelo Rei Nabucodorosor (Nabucodonosor) de Babilônia. — Je 49:28-33.

HAZOR-HADATA [provavelmente: O Novo Pátio (Povoado)]. Cidade na parte meridional de Judá. (Jos 15:21, 25) Desconhece-se sua localização exata.

HÊ [ה] (*he'*). Quinta letra do alfabeto hebraico. Na pronúncia, *he'* tem um som gutural situado entre o *'a'leph* (álefe) mais brando e o mais duro *hhehth* (hete). De modo que corresponde em geral a um "h" aspirado, similar ao som de "h" em inglês, na palavra "behind", ou à pronúncia carioca de "r" inicial. No hebraico, aparece no começo de cada verso do Salmo 119:33-40. As letras *he'* [ה] e *hhehth* [ח] hete] têm forma bem similar. — Veja HEBRAICO.

HÉBER [Parceiro; Sócio].

1. Filho de Berias e neto de Aser; cabeça ancestral dos heberitas. — Gên 46:17; Núm 26:45; 1Cr 7:30-32.

2. Marido queneu de Jael (a mulher que matou Sísera, chefe do exército de Jabim) e descendente de Hobabe, "de quem Moisés era genro". Evidentemente, Héber se havia separado dos demais queneus e estava em paz com Jabim, rei de Hazor. — Jz 4:11, 17, 21; 5:24.

3. Homem da tribo de Judá e "pai de Soco". — 1Cr 4:1, 18.

4. Descendente de Elpaal; cabeça duma casa paterna da tribo de Benjamim. — 1Cr 8:1, 17, 18, 28.

HEBERITAS [De (Pertencentes a) Héber]. Família aserita descendente de Héber. — Núm 26:44, 45.

HEBRAICO. O idioma hebraico foi usado para a escrita da maior parte das Escrituras inspiradas — 39 livros ao todo (segundo a divisão da matéria conforme encontrada em muitas traduções), constituindo cerca de três quartos do conteúdo total da Bíblia. Pequenos trechos destes livros, porém, foram escritos em aramaico. — Veja ARAMAICO.

Nas Escrituras Hebraicas, a palavra "hebraico", ou "hebreu", não é aplicada ao idioma, mas o termo "hebreu" é aplicado apenas a pessoas ou ao povo de Israel como um todo. Faz-se referência ao "idioma judaico" (2Rs 18:26, 28), ao "judaico" (Ne 13:24) e ao "idioma de Canaã" (Is 19:18), o qual, naquele tempo (o oitavo século AEC), era primariamente o hebraico. Nas Escrituras Gregas Cristãs, porém, o termo "hebraico" é regularmente aplicado ao idioma falado pelos judeus. — Veja HEBREU.

Origem do Idioma Hebraico. A história secular não revela a origem do idioma hebraico

— quanto a isso, nem a da maioria dos antigos idiomas conhecidos, tais como o sumeriano, o acadiano (assírio-babilônico), o aramaico e o egípcio. Isto se dá porque esses idiomas aparecem já plenamente desenvolvidos nos mais antigos registros escritos encontrados pelos homens. (Veja IDIOMA, LÍNGUA.) Os diversos conceitos apresentados pelos peritos sobre a origem e o desenvolvimento do hebraico — tais como os que afirmam que o hebraico derivou do aramaico ou de algum dialeto cananeu — portanto, são conjecturas. O mesmo se pode dizer a respeito das tentativas de explicar a derivação de muitas das palavras encontradas nas Escrituras Hebraicas. Os peritos frequentemente atribuem uma origem acadiana ou aramaica a muitas destas palavras. Todavia, conforme comenta o Dr. Edward Horowitz: "No campo da etimologia [estudo da origem das palavras] há enormes diferenças de opinião entre os peritos, mesmo entre os melhores." Ele cita então exemplos de explicações da etimologia de certas palavras hebraicas, por famosos peritos, mostrando em cada caso que outros peritos de destaque discordam, e então acrescenta: "E temos assim estas intermináveis diferenças entre autoridades de igual alta respeitabilidade." — *How the Hebrew Language Grew* (Como Se Desenvolveu a Língua Hebraica), 1960, pp. xix, xx.

A Bíblia é a única fonte histórica que apresenta evidência fidedigna da origem do idioma que conhecemos como hebraico. Naturalmente, este era falado pelos descendentes israelitas de "Abraão, o hebreu" (Gên 14:13), o qual, por sua vez, descendeu de Sem, filho de Noé. (Gên 11:10-26) Em vista da bênção profética de Deus sobre Sem (Gên 9:26), é razoável crer que o idioma de Sem não foi afetado quando Deus confundiu em Babel o idioma do povo desaprovado. (Gên 11:5-9) O idioma de Sem permaneceria o mesmo, aquele "um só idioma" que existiu desde Adão. (Gên 11:1) Isto significaria que a língua que por fim veio a ser chamada de hebraica era o único idioma original da humanidade. Conforme já declarado, a história secular não conhece outro.

A Questão da Estabilidade do Idioma. A história está repleta de exemplos de línguas que mudaram no decorrer de longos períodos de tempo. O inglês falado na época de Alfredo, o Grande (do nono século EC), pareceria ser uma língua estrangeira para a maioria dos que hoje falam o inglês. Portanto, parece provável que o idioma falado originalmente por Adão já tivesse mudado substancialmente na época em que Moisés começou a escrever as Escrituras Hebraicas. A vida longa usufruída naquele período de 2.500 anos, porém, seria um fator definitivo contrário a tais mudanças. Assim, precisava haver apenas um só elo humano, Metusalém, para ligar Adão com os sobreviventes do Dilúvio. Além disso, Sem, que evidentemente fora contemporâneo antediluviano de Metusalém por diversos anos, viveu ainda bastante tempo durante o período de vida de Isaque. E desde a morte de Isaque (1738 AEC) até o nascimento de Moisés (1593 AEC) decorreram menos de 150 anos. Esta sobreposição de vida de pessoas distanciadas por várias gerações serviria para manter o idioma uniforme. Naturalmente, nem sempre é conhecido até que ponto esses elos humanos, tais como Sem e Abraão, viveram numa proximidade geográfica. A comunicação regular é um fator importante na estabilidade dum idioma.

Que nem todos os descendentes de Sem continuaram a falar o "um só idioma" dos tempos antediluvianos, na sua forma mais pura, é evidente nas diferenças que se desenvolveram nos idiomas semíticos, inclusive no hebraico, no aramaico, no acadiano e nos diversos dialetos árabes. No século 18 AEC (por volta do ano 1761 AEC), o neto e o sobrinho-neto de Abraão usaram termos diferentes para o montão de pedras que haviam erigido como memorial ou testemunho entre eles. Jacó, pai dos israelitas, chamou-o de "Galeede", ao passo que Labão, habitante da Síria ou de Arã (embora não fosse descendente de Arã), usou o termo aramaico "Jegar-Saaduta". (Gên 31:47) A diferença entre estes dois termos, porém, não indica necessariamente uma grande diferença entre o aramaico e o hebraico naquela época, visto que Jacó não parece ter tido grandes problemas em comunicar-se ali na Síria. Sem dúvida, ao surgirem novas circunstâncias e situações, e ao se produzirem novos artefatos, cunhavam-se certas palavras para descrever esses desenvolvimentos. Tais termos talvez diferissem de lugar em lugar entre grupos da mesma família linguística, mas geograficamente separados, ao passo que a própria estrutura de seu idioma permanecesse bastante inalterada.

Entre os próprios israelitas desenvolveram-se pequenas variações de pronúncia, conforme evidencia a pronúncia diferente dada à palavra "Xibolete" pelos efraimitas durante o período dos juízes (1473 a 1117 AEC). (Jz 12:4-6) No entanto, isto não constitui base para se afirmar (conforme fizeram alguns) que os israelitas então falavam dialetos diferentes.

No oitavo século AEC, a diferença entre o hebraico e o aramaico ficara suficientemente grande para que fossem reconhecidos como idiomas distintos. Isto se evidencia na solicitação que os representantes do Rei Ezequias fizeram aos porta-vozes do rei assírio, Senaqueribe: "Por favor, fala com os teus servos em sírio [aramaico], pois podemos escutar; e não nos fales no idioma judaico, aos ouvidos do povo que está sobre a muralha." (2Rs 18:17, 18, 26)

Embora o aramaico fosse então a língua franca do Oriente Médio e fosse usado nas comunicações diplomáticas internacionais, não era entendido pela maioria do povo de Judá. Os mais antigos documentos não bíblicos escritos em aramaico, de que há conhecimento, são de aproximadamente daquele período, e eles confirmam a diferença entre os dois idiomas.

Será que tanto o hebraico como o aramaico divergiam daquele "um só idioma" original, ou preservou um deles a pureza daquele idioma original? Embora a Bíblia não diga isso especificamente, subentende-se que o idioma em que Moisés começou a escrever o inspirado Registro Sagrado era o mesmo que o falado pelo primeiro homem.

Se a história fosse assentada por escrito antes do Dilúvio, ela contribuiria muito para a preservação da pureza da língua original. Mesmo transmitindo-se esta história por tradição oral, ainda assim serviria para manter a estabilidade da fala original. O extremo cuidado com que os judeus de tempos posteriores se empenhavam em preservar a verdadeira forma do Registro Sagrado ilustra a preocupação que certamente se teria mostrado nos tempos patriarcais para transmitir com exatidão os mais antigos registros dos tratos de Deus com os homens.

Um motivo adicional para crer que o hebraico da Bíblia representa com exatidão o "um só idioma" dos tempos antes de Babel é a notável estabilidade do idioma hebraico durante o período de mil anos em que se escreveram as Escrituras Hebraicas. Conforme declara *The International Standard Bible Encyclopedia* (A Enciclopédia Bíblica Padrão Internacional): "Um dos fatos mais notáveis relacionados com o hebraico do V[elho] T[estamento] é que, embora essa literatura se estenda por um período de mais de mil anos, a língua (gramática e vocabulário) das partes mais antigas difere pouco daquela das mais recentes." — Editada por G. W. Bromiley, 1982, Vol. 2, p. 659.

O Conhecimento do Idioma É Incompleto. Na realidade, o conhecimento do hebraico antigo de modo algum é completo. Conforme diz o Professor Burton L. Goddard: "O hebraico do V[elho] T[estamento], em grande parte, tem de ser autoexplanatório." (*The Zondervan Pictorial Bible Dictionary* [O Dicionário Pictórico da Bíblia, de Zondervan], editado por M. Tenney, 1963, p. 345) O motivo é que se encontraram muito poucos escritos contemporâneos no idioma hebraico, que pudessem contribuir para o entendimento do uso das palavras. Entre os de certa importância há o calendário de Gezer (uma simples lista de atividades agrícolas, que se acha remontar ao décimo século AEC; FOTO, Vol. 1, p. 960), alguns óstracos (cacos inscritos de cerâmica) de Samaria (principalmente pedidos e recibos de vinho, azeite e cevada, e geralmente atribuídos à primeira parte do oitavo século AEC), a inscrição de Siloé (encontrada num túnel de água em Jerusalém e que se acredita datar do reinado do Rei Ezequias [745-717 AEC]), e os óstracos de Laquis (provavelmente da última parte do sétimo século AEC).

Além disso, há uma inscrição fenícia no sarcófago do Rei Airão, em Biblos (Gebal), cuja linguagem se assemelha muito ao hebraico, e que se pensa ser do começo do primeiro milênio AEC; também a Pedra Moabita, pelo visto do começo do nono século AEC. A língua na Pedra Moabita é bem similar ao hebraico, conforme é de esperar, visto que os moabitas descenderam de Ló, sobrinho de Abraão. — Gên 19:30-37.

A soma das informações em todas estas inscrições, porém, é apenas uma pequena fração das encontradas nas Escrituras Hebraicas.

As próprias Escrituras Hebraicas, embora abranjam uma ampla variedade de assuntos e empreguem um vocabulário extenso, de modo algum contêm todas as palavras ou expressões do antigo hebraico. Por exemplo, a inscrição de Siloé e os óstracos de Laquis contêm certas construções de palavras e gramaticais que não aparecem nas Escrituras Hebraicas, no entanto, essas construções são claramente de origem hebraica. Sem dúvida, o vocabulário antigo dos que falavam hebraico continha muito mais "raízes", além de milhares de palavras derivadas delas, do que conhecemos hoje.

Além das partes da Bíblia de que se sabe definitivamente que foram escritas em aramaico, há um número bastante grande de palavras e expressões encontradas nas Escrituras Hebraicas de que se desconhecem as "raízes". Os lexicógrafos classificam muitas delas como "estrangeirismos", afirmando que o hebraico as adotou de outras línguas semíticas, tais como o aramaico, o acadiano ou o árabe. Todavia, isto é especulação. Conforme declara Edward Horowitz: "Mas, às vezes, a adoção de termos é tão antiga, que os peritos não sabem que idioma os adotou e qual era o dono original." (*How the Hebrew Language Grew*, pp. 3, 5) Parece mais provável que tais termos questionados sejam genuinamente hebraicos e constituam evidência adicional da deficiência do conhecimento moderno do alcance deste idioma antigo.

Entre as evidências que indicam que o hebraico antigo tinha um abundante vocabulário há escritos do começo da Era Comum. Estes incluem escritos religiosos não bíblicos, que fazem parte dos Rolos do Mar Morto, e também a Míxena, um conjunto de escritos rabínicos em hebraico e que tratam das tradições judaicas. O Professor Meyer Waxman, es-

crevendo em *The Encyclopedia Americana* (A Enciclopédia Americana; 1956, Vol. XIV, p. 57a), diz: "O hebraico bíblico . . . não esgota todo o estoque de palavras, conforme é provado pela Míxena, a qual emprega centenas de palavras hebraicas não encontradas na Bíblia." Naturalmente, algumas destas podem ter sido acréscimos posteriores ou expressões cunhadas, mas, sem dúvida, muitas delas faziam parte do vocabulário hebraico durante o período da escrita das Escrituras Hebraicas.

Quando Começou a Desvanecer o Hebraico? Acredita-se popularmente que os judeus começaram a mudar para a língua aramaica durante o seu exílio em Babilônia. No entanto, a evidência para isso não é forte. Exemplos modernos mostram que grupos subjugados ou imigrantes podem reter e frequentemente retêm sua língua nativa durante períodos muito maiores do que 70 anos. Especialmente, visto que os judeus tinham a promessa divina de retornar à sua pátria, seria de esperar que estivessem pouco inclinados a abandonar o hebraico em favor quer do acadiano (assírio-babilônico), quer do aramaico, a língua franca daquele tempo. É verdade que se encontram passagens e palavras aramaicas nos livros exílicos e pós-exílicos, tais como Daniel, Esdras e Ester. No entanto, isto não é incomum, visto que estes livros incluem relatos de eventos que ocorreram em terras de língua aramaica, bem como correspondência oficial, e visto que tratam dum povo sujeito ao domínio de potências estrangeiras, que usavam o aramaico como língua diplomática.

Neemias 8:8 explica que 'se fornecia esclarecimento' e 'se dava o sentido' na leitura da Lei. Tem-se sugerido que o hebraico talvez não fosse então perfeitamente entendido pelos exilados que retornaram e que se faziam paráfrases aramaicas. Isso pode ser verdade. Mas o texto destaca especificamente a exposição do sentido e a aplicação daquilo que se ensinava na Lei. — Veja Mt 13:14, 51, 52; Lu 24:27; At 8:30, 31.

Realmente, não há na Bíblia nenhuma referência a se ter abandonado o hebraico como língua cotidiana do povo. É verdade que Neemias encontrou certos judeus que tinham esposa asdodita, amonita e moabita, e cujos filhos não 'sabiam falar judaico'. Mas a menção deste fator em conexão com a indignação de Neemias com os judeus envolvidos nestes casamentos com não israelitas indica que se desaprovava muito tal desprezo pelo hebraico. (Ne 13:23-27) Isto seria de esperar, em vista da importância dada à leitura da Palavra de Deus, que até então era principalmente em hebraico.

O período decorrido desde o término do cânon hebraico (provavelmente no tempo de Esdras e de Malaquias, no quinto século AEC) até o começo da Era Comum, praticamente não é considerado na Bíblia. Também há poucos registros seculares. Mesmo estes, porém, não dão muito apoio à ocorrência duma mudança do hebraico para o aramaico por parte do povo judeu. A evidência indica que muitos dos livros apócrifos, tais como Judite, Eclesiástico (não Eclesiastes), Baruque e Primeiro Macabeus, foram escritos em hebraico, e estas obras são em geral consideradas como datando dos últimos três séculos antes da Era Comum. Conforme já mencionado, alguns dos escritos não bíblicos entre os Rolos do Mar Morto também eram em hebraico, e o hebraico foi usado para compilar a Míxena judaica após o começo da Era Comum.

Por causa destes e de outros fatores relacionados, o Dr. William Chomsky declara que a teoria de alguns peritos judeus e não judeus, de que o aramaico substituíra totalmente o hebraico, não tem nenhum fundamento e tem sido eficazmente refutada. Se é que aconteceu alguma coisa, é mais provável que os judeus se tenham tornado bilíngues, mas com o hebraico qual língua preferida. Conforme o Dr. Chomsky diz a respeito do hebraico da Míxena: "Este idioma tem todos os sinais duma típica língua vernácula usada pelos camponeses, pelos mercadores e pelos artesãos. . . . À base da evidência disponível, parece justo concluir que os judeus, em geral, durante o período da Segunda Comunidade, especialmente na sua parte final, estavam familiarizados com ambos os idiomas [hebraico e aramaico]. Às vezes usavam um, outras vezes, o outro." — *Hebrew: The Eternal Language* (Hebraico: O Idioma Eterno), 1969, pp. 207, 210.

No entanto, a evidência mais forte que favorece o conceito de que o hebraico continuou como língua viva até dentro do primeiro século da Era Comum é encontrada nas referências ao idioma hebraico nas Escrituras Gregas Cristãs. (Jo 5:2; 19:13, 17, 20; 20:16; Re 9:11; 16:16) Embora muitos peritos sustentem que o termo "hebraico", nestas referências, devia rezar "aramaico", há bons motivos para se crer que o termo realmente se aplica ao idioma hebraico, conforme se mostra no artigo ARAMAICO. Quando o médico Lucas diz que Paulo falou ao povo de Jerusalém "no idioma hebraico", parece pouco provável que ele se referisse ao idioma aramaico ou sírio. (At 21:40; 22:2; compare isso com 26:14.) Visto que as Escrituras Hebraicas já antes diferenciavam o aramaico (sírio) e o "idioma judaico" (2Rs 18:26), e visto que o historiador judeu Josefo, do primeiro século, ao considerar esta passagem da Bíblia, fala do "aramaico" e do "hebraico" como línguas distintas (*Jewish Antiquities* [Antiguidades Judaicas], X, 8 [i, 2]), não parece haver motivo para os escritores das Escrituras Gregas Cristãs dizerem "hebraico" quando queriam dizer aramaico ou sírio.

Que naquela época o aramaico era amplamente usado na Palestina é reconhecido. O uso do aramaico "Bar" (filho), em vez do hebraico "Ben", em diversos nomes (tais como Bartolomeu e Simão Barjonas) é uma evidência de que o aramaico era conhecido. Naturalmente, alguns judeus também tinham nome grego, como André e Filipe, e isto por si só não prova que sua língua normal fosse o grego, assim como o nome latino de Marcos tampouco prova que o latim fosse a língua falada pela sua família. Evidentemente, quatro idiomas eram comuns na Palestina no primeiro século da Era Comum: os três mencionados na Bíblia como aparecendo no letreiro acima da cabeça de Jesus quando estava pregado na estaca (hebraico, latim e grego [Jo 19:19, 20]), e o quarto, o aramaico. Dentre estes, o latim, sem dúvida, era o menos comum.

É bem possível que Jesus usasse ocasionalmente o aramaico, como quando falou com a mulher sirofenícia. (Mr 7:24-30) Certas expressões registradas como usadas por ele são geralmente consideradas de origem aramaica. No entanto, mesmo neste caso é preciso usar de cautela, visto que a classificação dessas expressões como aramaicas não deixa de ser questionável. Por exemplo, as palavras faladas por Jesus enquanto estava pregado na estaca: *"Eli, Eli, lama sabactâni?"* (Mt 27:46; Mr 15:34), costumam ser consideradas aramaicas, talvez num dialeto galileu. No entanto, *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete) diz: "As opiniões estão divididas quanto ao idioma original da declaração e quanto a se o próprio Jesus teria usado de modo mais natural o hebraico ou o aramaico. . . . Há documentos que indicam que uma forma de hebraico, um pouco influenciado pelo aramaico, talvez tenha sido usado na Palestina no primeiro século A.D." (Editado por G. A. Buttrick, 1962, Vol. 2, p. 86) Na realidade, a transliteração grega dessas palavras, conforme registradas por Mateus e por Marcos, não permite uma identificação positiva do idioma original usado.

O testemunho de que o Evangelho de Mateus foi originalmente escrito por ele em hebraico é mais uma evidência do continuado uso desta língua no período apostólico.

Portanto, parece que o hebraico começou a desvanecer depois e em resultado da destruição de Jerusalém e do seu templo, no ano 70 EC, e da dispersão dos habitantes remanescentes. Não obstante, continuava a ser usado nas sinagogas onde quer que houvesse judeus dispersos. Especialmente a partir de cerca do sexto século EC, os peritos judeus conhecidos como massoretas fizeram esforços zelosos de manter a pureza do texto hebraico das Escrituras. E especialmente a partir do século 16, reviveu o interesse no hebraico antigo, e no século seguinte houve o começo dum estudo intensivo de outras línguas semíticas. Isto tem contribuído para esclarecer o entendimento do idioma antigo e tem resultado em melhores traduções das Escrituras Hebraicas.

Alfabeto e Escrita Hebraicos. O alfabeto hebraico compunha-se de 22 consoantes; diversas destas evidentemente podem representar dois sons, dando o total de uns 28 sons. Os sons vocálicos eram supridos pelo leitor, que se guiava pelo contexto, similar a quando alguém supre as vogais em abreviaturas tais como "btl." (batalhão), "Drs." (doutores) e "Snr." ou "Sr." (senhor). Acredita-se que a tradicional pronúncia das Escrituras Hebraicas foi mantida viva e transmitida pelos especializados em ler a Lei, os Profetas e os Salmos para a instrução do povo. Daí, na segunda metade do primeiro milênio EC, os massoretas inventaram um sistema de pontos e de traços, chamados de sinais vocálicos, e estes foram inseridos no texto consonantal. Além disso, acrescentaram-se certos acentos para indicar a sílaba tônica, pausas, ligações entre palavras e frases, e notações musicais.

As mais antigas inscrições hebraicas conhecidas estão preservadas numa antiga escrita de forma consideravelmente diferente dos caracteres hebraicos quadrados em documentos posteriores, tais como os dos primeiros séculos da Era Comum. O estilo de escrita quadrado é frequentemente chamado de "aramaico", ou "assírio". Acredita-se que a mudança dos caracteres hebraicos antigos para os caracteres hebraicos quadrados ocorreu durante o exílio babilônico. Todavia, conforme diz Ernst Würthwein: "Por muito tempo, a escrita hebraica antiga continuou em uso ao lado da escrita quadrada. As moedas do período da revolta de Bar Kochba (Barcocheba) (A.D. 132-135) ostentam caracteres hebraicos antigos. Entre os textos encontrados nas cavernas do Mar Morto há alguns escritos em hebraico antigo." — *The Text of the Old Testament* (O Texto do Antigo Testamento), 1979, p. 5.

Orígenes, escritor cristão do segundo e terceiro séculos EC, declarou que, nas cópias mais corretas das traduções gregas das Escrituras Hebraicas, escreveu-se o Tetragrama, ou o nome sagrado de Jeová, em caracteres hebraicos antigos. Isto tem sido confirmado pela descoberta de rolos fragmentários de couro, que datam do primeiro século EC, os quais contêm os profetas "menores" em grego. Nestes rolos, o Tetragrama aparece em caracteres hebraicos antigos. (Veja o apêndice na *NM*, p. 1503, N.º 2-4.) Fragmentos do fim do quinto e começo do sexto século EC, da versão grega de Áquila, também contêm o nome divino escrito em caracteres hebraicos antigos. — Apêndice da *NM*, p. 1503, N.º 7, 8.

O Dr. Horowitz diz: "Foi o alfabeto do hebraico antigo que os gregos adotaram e transmitiram para o latim, e é com o alfabeto do hebraico antigo que o grego mais se parece." — *How the Hebrew Language Grew*, p. 18.

Qualidades e Características. O hebraico é uma língua muito expressiva, prestando-se à descrição vívida de acontecimentos. Suas sentenças curtas e suas conjunções simples contribuem movimento e um fluxo de ideias. A poesia hebraica, que acrescenta a estas qualidades paralelismo e ritmo, é notavelmente expressiva e comovente.

O hebraico é rico em metáforas. "Beira do mar", em Gênesis 22:17, no hebraico, é literalmente "lábio do mar". Outras expressões são "face da terra", "cabeça" dum monte, "boca da caverna", e expressões metafóricas similares. Que este uso de termos humanos de modo algum indica alguma crença animística pode ser observado na leitura das próprias Escrituras, porque se mostra o maior desprezo para com aqueles que adoravam árvores e outros objetos. — Veja Is 44:14-17; Je 10:3-8; Hab 2:19.

O vocabulário hebraico compõe-se de palavras concretas, palavras que envolvem os sentidos da visão, da audição, do tato, do paladar e do olfato. Deste modo, pintam quadros mentais para o ouvinte ou o leitor. Por causa desta qualidade concreta, alguns peritos dizem que o hebraico carece de termos abstratos. No entanto, no hebraico bíblico há definitivamente alguns substantivos abstratos. Por exemplo, o substantivo *ma·hhasha·váh* (derivado da raiz *hha·sháv*, que significa "pensar"), é traduzido por termos abstratos tais como "pensamento, desígnio, invenção, ardil". *Ba·táhh* (verbo que significa "confiar") é a base do substantivo *bé·tahh* (segurança). Não obstante, por via de regra, ideias abstratas são expressas por substantivos concretos. Considere o verbo radical *ka·védh,* que significa, basicamente, "ser pesado", ou "ser intenso" (como em 1Sa 4:18 e Jz 20:34). Em Ezequiel 27:25, este mesmo verbo é traduzido 'ficar glorioso', isto é, literalmente, 'ficar pesado'. De modo correspondente, deste radical deriva o substantivo *ka·védh,* que se refere ao fígado, um dos órgãos internos mais pesados, e o substantivo *ka·vóhdh,* que significa "glória". (Le 3:4; Is 66:12) Derivar assim o abstrato do concreto é adicionalmente ilustrado por *yadh,* que significa "mão", e também "cuidado", "meio" ou "direção" (Êx 2:19; Gên 42:37; Êx 35:29; 38:21); *'af* refere-se tanto a "narina" como a "ira" (Gên 24:47; 27:45); *zeróh·a'*, "braço", também transmite o conceito abstrato de "força" (Jó 22:8, 9).

Na realidade, esta mesma qualidade concreta faz com que a tradução das Escrituras Hebraicas seja desafiadora. Se a tradução for feita de forma literal, as expressões hebraicas quase sempre vão ter um sentido diferente em outro idioma. Além disso, já que os idiomas têm gramáticas diferentes, é um desafio para o tradutor transmitir o sentido, a forma de se expressar e a força do hebraico, especialmente nas suas formas verbais.

O hebraico é notável pela sua brevidade, sendo que a sua estrutura permite tal concisão. Em comparação, o aramaico, a mais próxima ao hebraico dentre as línguas semíticas, é mais ponderoso, perifrástico e verboso. Na tradução, frequentemente é necessário usar palavras auxiliares para expressar a forma vívida, a qualidade pitoresca e a ação dramática do verbo hebraico. Embora isso diminua um pouco a brevidade, transmite mais plenamente a beleza e a exatidão do texto hebraico.

Poesia Hebraica. Estas mesmas qualidades, inclusive o forte senso de realidade, tornam o hebraico também especialmente adequado para a poesia. As linhas poéticas hebraicas são breves — muitas não têm mais de duas ou três palavras — dando um forte impacto ao efeito total. O Professor James Muilenburg, membro da comissão de tradução da *Revised Standard Version* (Versão Padrão Revisada), observou apropriadamente: "A linguagem [na poesia hebraica] é concentrada, e dá-se toda a ênfase às palavras importantes. O texto hebraico do Salmo 23 contém apenas cinquenta e cinco palavras; nossas modernas traduções ocidentais utilizam duas vezes este número. Todavia, mesmo ao se traduzir, a economia patente no hebraico original não é desperdiçada. . . . A poesia hebraica é uma linguagem de expressão vívida. . . . O poeta hebreu ajuda-nos a ver, a ouvir, a sentir. As sensações físicas estão frescas e vivas . . . O poeta pensa imaginando quadros, e estes quadros são tirados do âmbito da vida diária, comum a todos os homens." — *An Introduction to the Revised Standard Version of the Old Testament* (Introdução à Versão Padrão Revisada do Velho Testamento), 1952, pp. 63, 64.

Para exemplificar a concisão da linguagem poética hebraica, observe o primeiro verso do Salmo 23, conforme se acha na *Tradução do Novo Mundo.* As palavras necessárias, em português, para traduzir cada palavra hebraica estão separadas por uma barra (/):

Jeová/ [é o] *meu Pastor./*
Nada/ me faltará./

Pode-se ver que o equivalente em português requer oito palavras para traduzir as quatro palavras hebraicas. Suprem-se as palavras "é o" para dar o sentido em português; em hebraico, estão subentendidas.

Formas primárias de paralelismo. O mais importante elemento formal na poesia hebraica é o paralelismo, ou ritmo, conseguido, não pela rima (como em português), mas pelo pensamento lógico; tem sido chamado de "ritmo de sentido". Considere as duas linhas do Salmo 24:1:

A Jeová pertence a terra e o que a enche,
O solo produtivo e os que moram nele.

Diz-se que as linhas citadas aqui constituem um paralelismo *sinônimo*, isto é, a segunda linha repete uma parte da linha anterior, mas com palavras diferentes. A frase: "A Jeová pertence" é essencial para ambas as linhas. Todavia, os termos "a terra" e "o solo produtivo" são sinônimos poéticos, como também o são "o que a enche" e "os que moram nela".

A maioria dos peritos contemporâneos concordam que existem mais dois estilos primários de paralelismo:

No paralelismo *antitético*, conforme esta designação dá a entender, cada linha expressa pensamentos opostos. O Salmo 37:9 ilustra isso:

Pois os próprios malfeitores serão decepados,
Mas os que esperam em Jeová são os que possuirão a terra.

Daí, há o paralelismo *sintético* (ou: *formal, construtivo*), em que a segunda parte não ecoa simplesmente o mesmo pensamento da primeira, nem apresenta um contraste. Antes, amplia-a e acrescenta-lhe uma nova ideia. O Salmo 19:7-9 é um exemplo disso:

A lei de Jeová é perfeita,
fazendo retornar a alma.
A advertência de Jeová é fidedigna,
tornando sábio o inexperiente.
As ordens de Jeová são retas,
fazendo o coração alegrar-se;
O mandamento de Jeová é limpo,
fazendo os olhos brilhar.
O temor de Jeová é puro,
permanecendo de pé para todo o sempre.
As decisões judiciais de Jeová são verdadeiras;
mostraram-se inteiramente justas.

Note que a segunda parte de cada sentença, ou frase, completa o pensamento; portanto, o verso inteiro é uma síntese, isto é, o resultado da junção de dois elementos. Apenas com as segundas meias-linhas, tais como "fazendo retornar a alma" e "tornando sábio o inexperiente", fica o leitor sabendo como a 'lei é perfeita' e como "a advertência de Jeová é fidedigna". Em tal série de paralelos sintéticos, esta divisão entre a primeira e a segunda parte serve como pausa rítmica. Preserva-se assim, junto com a progressão do pensamento, certa estrutura de verso, uma forma de paralelismo. É por este motivo que às vezes é chamado de paralelismo *formal* ou *construtivo.*

Formas miscelâneas de paralelismo. Sugeriram-se vários outros estilos de paralelismo, embora estes sejam considerados apenas variantes ou combinações do sinônimo, antitético ou sintético. Três destas sugestões são: emblemático, escalonado e introvertido.

O paralelismo *emblemático* (ou *comparativo*) utiliza a símile ou metáfora. Considere o Salmo 103:12:

Tão longe como o nascente é do poente,
Tão longe pôs de nós as nossas transgressões.

No paralelismo *escalonado*, duas, três ou até mais linhas podem ser usadas para repetir ou promover a ideia da primeira. O Salmo 29:1, 2, é uma ilustração disso:

Atribuí a Jeová, ó vós filhos dos fortes,
Atribuí a Jeová glória e força.
Atribuí a Jeová a glória do seu nome.

O paralelismo *introvertido* é mais complexo e pode requerer vários versos. Observe este exemplo do Salmo 135:15-18:

(1) *Os ídolos das nações são prata e ouro,*
(2) *Trabalho das mãos do homem terreno.*
(3) *Têm boca, mas não podem falar;*
(4) *Têm olhos, mas não podem ver;*
(5) *Têm orelhas, mas não podem dar ouvidos a nada.*
(6) *Tampouco há espírito na sua boca.*
(7) *Iguais a eles se tornarão os que os fazem,*
(8) *Todo aquele que neles confiar.*

Este paralelismo é explicado por W. Trail na sua obra *Literary Characteristics and Achievements of the Bible* (Características e Realizações Literárias da Bíblia; 1864, p. 170): "Aqui, a primeira linha introverte-se com a oitava — numa temos os ídolos dos pagãos, na outra, os que depositam sua confiança em ídolos. A segunda linha introverte-se na sétima — numa há a fabricação, na outra, os fabricantes. A terceira linha introverte-se na sexta — numa há bocas sem expressão, na outra, bocas sem fôlego. A quarta linha introverte-se na quinta, onde se pode dizer que o paralelismo introvertido une suas duas metades num paralelismo de síntese — olhos sem visão, ouvidos sem o sentido da audição."

Uma forma similar, porém mais simples, é uma inversão de palavras em linhas contíguas, como em Isaías 11:13b (IBB):

Efraim não invejará a Judá
e Judá não vexará a Efraim.

Gramática

I. Verbos. Os verbos são a mais importante categoria gramatical no idioma hebraico. A forma verbal mais simples é a terceira pessoa do singular, masculina, no estado perfeito; esta é a forma encontrada nos léxicos. As três consoantes desta forma usualmente constituem a raiz. A raiz costuma ter estrutura triliteral, quer dizer, é composta de três consoantes, o arranjo usual nos idiomas semíticos. Tais raízes triliterais servem de fonte com a qual quase todas as outras palavras do idioma podem ser relacionadas.

A raiz verbal é o tronco mais simples do verbo. Frequentemente é chamado de "tronco básico". Deste tronco básico formam-se mais seis radicais com o acréscimo de prefixos, a duplicação de certas letras e mudanças de vogais. Os sete troncos verbais representam a ideia da raiz verbal em três graus: simples, intensivo, causativo.

Para indicar variações na pessoa, no número e no gênero, acrescentam-se ao tronco verbal certos prefixos e sufixos.

Estado. Em português, os verbos são considerados especialmente do ponto de vista do tempo: passado, presente, futuro. No hebraico, porém, a coisa mais importante é a *condição* da ação, em vez de o tempo envolvido. A ação é considerada ou concluída (completa) ou não concluída (incompleta).

Quando o verbo retrata uma ação concluída (completa), então está no *perfeito*. Por exemplo, Gênesis 1:1 diz: "No princípio Deus *criou* os céus e a terra." A ação foi concluída; Deus "criou", isto é, terminou a criação dos céus e da terra.

Quando a ação é considerada como não concluída (incompleta), então o verbo está no *imperfeito*. Isto pode ser ilustrado com Êxodo 15:1: "Moisés e os filhos de Israel *passaram a cantar*." Vemos aqui que a ação, embora começada ("passaram" a cantar), não tinha sido terminada e assim era "imperfeita", inacabada.

Naturalmente, visto que o perfeito, no hebraico, já pelo seu próprio caráter representa uma ação como concluída (completa), ele pertence de modo mais natural ao pretérito. Portanto, ***ka·tháv*** (verbo ativo no perfeito) significa, basicamente, "(ele) escreveu", "escreveram", e é frequentemente traduzido assim. (2Rs 17:37; 2Cr 30:1; 32:17; Esd 4:7; Est 8:5) A ideia de ação concluída (completa) no *passado* pode também ser observada na tradução "foi(ram) escrito(s)", "escreveu" e "escrevera". (2Cr 26:22; Est 9:23; Jó 31:35; Je 36:27). "Tem de escrever" também é usado para traduzir este verbo no perfeito, e mostra a certeza de se executar a ação. (Núm 5:23; De 17:18) Esta versão subentende corretamente ação concluída (completa), mas não no passado. De modo que o verbo ativo *em si* não necessariamente transmite um conceito de tempo. O perfeito pode descrever uma ação concluída (completa) em qualquer tempo: passado (pretérito), presente ou futuro; em contraste, o imperfeito, embora também possa mostrar ação em qualquer tempo, sempre a considera como não concluída (incompleta).

Portanto, embora os antigos hebreus obviamente podiam compreender a ideia do tempo, este ocupa na sua língua uma posição secundária. *The Essentials of Biblical Hebrew* (Os Elementos Básicos do Hebraico Bíblico), de K. Yates, declara: "O tempo, conforme entendido na maioria das línguas modernas, não é a mesma coisa que o é para a mente semítica. O discernimento do tempo da ação não é de importância vital para o padrão hebreu de ideias. É necessário para o pensador indo-germânico apenas para enquadrar a ação em sua avaliação exagerada do tempo. Para o semita bastava, em geral, o entendimento da condição da ação quanto a se era concluída ou não concluída (completa ou incompleta), e caso isso não bastasse, havia alguma palavra de significado temporal ou histórico que enfocava o tempo." (Revisado por J. Owens, 1954, p. 129) Se o hebraico, conforme a Bíblia indica, foi a língua original usada no Éden, esta falta de ênfase ao tempo

Simples	Intensivo	Causativo
(1) Ativo (qal) (2) Passivo (nif'al)	(3) Ativo (pi'el) (4) Passivo (pu'al) (5) Reflexivo (hithpa'el)	(6) Ativo (hif'il) (7) Passivo (hof'al)

	Simples	Intensivo	Causativo
Ativo	קָטַל ***qa·tál*** ele matou	קִטֵּל ***qit·tél*** ele matou (brutalmente)	הִקְטִיל ***hiq·tíl*** ele causou que se matasse
Passivo	נִקְטַל ***niq·tál*** ele foi morto	קֻטַּל ***qut·tál*** ele foi morto (brutalmente)	הָקְטַל ***hoq·tál*** causou-se que ele matasse
Reflexivo		הִתְקַטֵּל ***hith·qat·tél*** ele se matou	

do verbo pode refletir o ponto de vista do homem na sua perfeição, quando Adão tinha a perspectiva de ter vida eterna e quando a vida ainda não havia ficado reduzida a uns meros 70 ou 80 anos. Jeová supriu o hebraico como meio perfeitamente satisfatório de comunicação entre Deus e os homens, bem como entre os humanos.

Para a tradução em português, o tempo do verbo é determinado pelo *contexto.* O contexto indica se a ação narrada é considerada como já ocorrida, como ocorrendo no momento ou como a ocorrer ainda no futuro.

II. Substantivos. Conforme já mencionado, quase todas as palavras, inclusive os substantivos, podem ser relacionadas com uma raiz verbal. A raiz pode ser vista tanto na grafia do substantivo como no seu sentido.

Há dois gêneros: masculino e feminino. O feminino, em geral, distingue-se pela desinência *ah* (*ohth,* no plural) acrescentada ao substantivo, como no caso de *'ish·sháh* (mulher), *su·sóhth* (éguas [feminino plural]).

Os três números no hebraico são o singular, o plural e o dual. O dual (identificado pelo sufixo *á·yim*) costuma ser usado para objetos que aparecem aos pares, tais como as mãos (*ya·dhá·yim*) e as orelhas (*'oz·ná·yim*).

Pronomes possessivos também podem ser inseparavelmente acrescentados aos substantivos. Assim, *sus* é "cavalo"; mas *su·sí* é "meu cavalo"; *su·seý·kha,* "teus cavalos".

III. Adjetivos. Os adjetivos também derivam de raízes verbais. Assim, o verbo ***ga·dh****á****l*** (crescer, tornar-se grande) é a raiz do adjetivo ***ga·dh****óh****l*** (grande). (No hebraico, o artigo definido é *ha* [o(s), a(s)]. Não existe artigo indefinido [um(ns), uma(s)].

O adjetivo pode ser usado de duas maneiras:

(1) Pode ser um *adjetivo predicativo.* Neste caso, geralmente vem antes do substantivo e concorda com este em gênero e número. A frase *tohv haq·qóhl* (literalmente: "boa a voz") é traduzida "a voz é boa", suprindo-se o verbo "é".

(2) Ou, pode ser usado como *qualificativo* (modificador). Nesta condição, ocorre depois do substantivo, concordando com ele não só em gênero e número, mas também na sua forma definida. Assim, *haq·qóhl hat·tóhv* (literalmente: "a voz a boa") significa "a boa voz".

Transliteração. Transliteração se refere à substituição de caracteres do alfabeto hebraico por letras em português. Escreve-se o hebraico da direita para a esquerda, mas, para os leitores do português, é transliterado para ser lido da esquerda para a direita. A tabela acompanhante e a explicação que segue especificam algumas das regras gerais adotadas nesta obra.

Caráter	Consoantes	Equivalente
א	*'Á·leph* = álefe	*'*
בּ	*Behth* = bete	*b*
ב		*v*
גּ	*Gí·mel* = guímel	*g*
ג		*gh*
דּ	*Dá·leth* = dálete	*d*
ד		*dh*
ה	*He'* = hê	*h*
ו	*Waw* = vau	*w*
ז	*Zá·yin* = zaine	*z*
ח	*Hhehth* = hete	*hh*
ט	*Tehth* = tete	*t*
י	*Yohdh* = iode	*y*
כּ	*Kaf* = cafe	*k*
כ Final: ך		*kh*
ל	*Lá·medh* = lâmede	*l*
מ Final: ם	*Mem* = meme	*m*
נ Final: ן	*Nun* = nune	*n*
ס	*Sá·mekh* = sâmeque	*s*
ע	*'Á·yin* = aine	*'*
פּ	*Pe'* = pê	*p*
פ Final: ף		*ph*
צ Final: ץ	*Tsa·dhéh* = tsadê	*ts*
ק	*Qohf* = cofe	*q*
ר	*Rehsh* = rexe	*r*
שׂ	*Sin* = sim	*s*
שׁ	*Shin* = chim	*sh*
תּ	*Taw* = tau	*t*
ת		*th*

Vogais Plenas

◌ָ (longa)	*Qá·mets*	*a* como em c*a*l
◌ַ	*Pá·thahh*	*a* como em p*á*
◌ֵ (longa)	*Tsé·reh*	*e* como em v*ê*
◌ֶ	*Sé·ghohl*	*e* como em p*é*
◌ִ	*Hhí·req*	*i* como em r*i*o
◌ֹ (longa)	*Hhóh·lem*	*o* como em p*ô*r
◌ָ	*Qá·mets Hha·túf*	*o* como em p*ó*
◌ֻ	*Qib·búts*	*u* como em s*u*sto
וּ	*Shú·req*	*u* como em l*u*a

Semivogais

◌ְ	*Shewá'*	*e* indistinto, como em set*e*; ou silencioso, não pronunciado
◌ֲ	*Hha·téf Pá·thahh*	*a* pronunciado *é*
◌ֱ	*Hha·téf Sé·ghohl*	*e* como em m*e*tro
◌ֳ	*Hha·téf Qá·mets*	*o* como em l*o*te

Combinações Especiais

◌ַי = *ai*	◌ִי = *i*
◌ָי = *ai*	וֹ = *o*
◌ֵי = *ê*	וּ = *u*
◌ֶי = *ei*	◌ָיו = *av*

Referente às consoantes. Observar-se-á que cinco letras possuem forma final. Estas só aparecem no fim das palavras. Certas consoantes (ב, ג, ד, כ, פ, ת) têm tanto um som brando como um duro, indicando-se este último por um pontinho no interior da letra (בּ, גּ, דּ, כּ, פּ, תּ). Todavia, um pontinho numa destas consoantes indica também que ela deve ser duplicada se for precedida por uma vogal. Assim, גַּבַּי é *gab·bai.* A maioria das outras letras (embora tenham apenas um som) também são duplicadas por um pontinho no seu interior (por exemplo, זּ é *zz*). Uma exceção é a letra *he'* (ה), que às vezes tem um pontinho nela (הּ) quando ocorre no fim duma palavra; a letra *he'*, porém, nunca é duplicada.

As consoantes *waw* e *yohdh* podem ser empregadas na formação de vogais. O *waw* (ו = vau) ocorre com a vogal *hhóh·lem* (˙) por cima dele para torná-lo o que se chama de *hhóh·lem* plenamente formado (וֹ), transliterado nesta obra como *oh.* A combinação וּ serve como *u,* e no começo duma palavra sempre fica sozinha como sílaba; todavia, se houver um sinal vocálico adicional abaixo da letra (וַּ), o pontinho indica que o *waw* deve ser duplicado. Assim, בַּוַּי é *baw·wai;* בּוּז é *buz.*

Na forma final de *kaph,* o *shewá'* (ְ) ou *qá·mets* (ָ) é escrito no interior da letra, em vez de abaixo dela: ךְ,ךָ.

Referente às vogais. Todas as vogais nesta tabela aparecem abaixo da linha, exceto *hhóh·lem* (˙), que é colocado acima dela, e *shú·req* (·), que, conforme observado acima, aparece no interior do *waw* (וּ= *u*).

Referente às semivogais. As equivalentes em português, mostradas na tabela, são apenas aproximadas. A pronúncia hebraica destas semivogais, em cada caso, é um som extremamente leve.

Em certas condições, o *shewá'* é pronunciado e transliterado como um *e.* No entanto, geralmente quando o *shewá'* segue a uma vogal breve, ou sempre que aparece sob uma consoante que encerra uma sílaba, é mudo e é considerado como divisão de sílabas. Assim, יִקְטֹל é *yiq·tól.*

Sílabas. No hebraico, toda sílaba começa com uma consoante e inclui (1) uma vogal plena ou (2) uma semivogal e uma vogal plena. Assim, קָטַל é composta de duas sílabas, uma sendo קָ (*qa*) e a outra טַל (*tal*). Ambas as sílabas contêm uma vogal plena e começam com uma consoante. Por outro lado, בְּרִית (*berith*) tem apenas uma sílaba, visto que contém apenas uma vogal plena (ִ=*i*); o *shewá'*, *e* (ְ), é uma semivogal.

Há duas exceções evidentes a esta regra de apenas consoantes iniciarem uma sílaba: (1) Quando uma palavra começa com וּ (*u*). Neste caso, o *u* representa uma sílaba distinta. Assim, וּבֵן é *u·vén;* וּשְׁמִי é *u·shemí.* (2) Com um "breve *pá·thahh*". Este é a vogal *pá·thahh* (ַ) colocada sob as consoantes ה, ח, ע, quando aparecem no fim duma palavra; neste caso, o *pá·thahh* é pronunciado antes da consoante. Assim, רוּחַ é *rú·ahh,* e não *ru·hhá.*

Às vezes, uma pequena linha horizontal chamada maqqeph (־), similar ao hífen em português, ocorre entre palavras. Esta serve para juntar duas ou mais palavras, para serem consideradas como uma só, retendo apenas a última palavra o acento. Assim, כָּל־אֲשֶׁר é *kol-'ashér*.

Acentos. Todas as palavras hebraicas são acentuadas na última ou na penúltima sílaba. A maioria é acentuada na última sílaba.

Nesta obra, nas transliterações, um pontinho separa as sílabas; o acento agudo é colocado sobre a vogal acentuada da sílaba tônica.

HEBREU. A designação "hebreu" é usada primeiro referente a Abrão, diferenciando-o assim dos seus vizinhos amorreus. (Gên 14:13) Depois, virtualmente em cada caso em que é usado, o termo "hebreu(s)" continua a ser empregado como designação contrastante ou diferenciadora — quem fala é duma nação não israelita (Gên 39:13, 14, 17; 41:12; Êx 1:16; 1Sa 4:6, 9), ou é israelita que se dirige a um estrangeiro (Gên 40:15; Êx 1:19; 2:7; Jon 1:9), ou se mencionam estrangeiros (Gên 43:32; Êx 1:15; 2:11-13; 1Sa 13:3-7).

Conforme mostram os textos acima, a designação "hebreu" já era conhecida aos egípcios no século 18 AEC. Isto parece indicar que Abraão, Isaque e Jacó já se haviam tornado bem conhecidos numa ampla região, tornando assim reconhecível o apelativo "hebreu". Quando José falou da "terra dos hebreus" (Gên 40:15) a dois dos servos de Faraó, ele sem dúvida se referiu à região em torno de Hébron, que seu pai e seus antepassados há muito haviam tornado uma espécie de base de operações. Uns seis séculos mais tarde, os filisteus ainda chamavam os israelitas de "hebreus". Durante o tempo do Rei Saul, "hebreus" e "Israel" eram termos equivalentes. (1Sa 13:3-7; 14:11; 29:3) No nono século AEC, o profeta Jonas identificou-se como hebreu aos marujos (possivelmente fenícios) no navio que saíra do porto marítimo de Jope. (Jon 1:9) Também a Lei diferenciava os escravos "hebreus" daqueles de outras raças ou nacionalidades (Êx 21:2; De 15:12), e, ao se referir a isso, o livro de Jeremias (no sétimo século AEC) mostra que o termo "hebreu" era então equivalente a "judeu". — Je 34:8, 9, 13, 14.

Em períodos posteriores, escritores gregos e romanos chamavam os israelitas regularmente quer de "hebreus", quer de "judeus", não de "israelitas".

Origem e Significado do Termo. Os conceitos sobre a origem e o significado do termo "hebreu" geralmente podem ser divididos do seguinte modo:

Um conceito sustenta que o nome vem da raiz *'a·vár*, que significa "passar; transitar; atravessar; cruzar". O termo se aplicaria então a Abraão como aquele que Deus tomou do "outro lado do Rio [Eufrates]". (Jos 24:3) Os tradutores da *Septuaginta* grega entenderam este termo deste modo, e assim, em Gênesis 14:13, chamaram a Abraão de "o passante" em vez de "o hebreu". Esta teoria é bastante popular, mas não sem problemas. A terminação do termo *'iv·rí* (hebreu) é a mesma que a usada em outros termos que definitivamente são patronímicos, quer dizer, nomes formados pelo acréscimo de um prefixo ou sufixo para indicar a relação com o nome do pai ou do antepassado da pessoa. Assim, *moh·'a·ví* (moabita), denota primariamente um descendente de Moabe (*Moh·'áv*), em vez de alguém de uma região geográfica; o mesmo se dá com *'am·moh·ní* (amonita), *da·ní* (danita), e muitos outros.

Adicionalmente, se o termo "hebreu" se aplicasse exclusivamente a Abraão, à base de ele ter 'cruzado' o Eufrates, o termo pareceria ser muito generalizado, aplicável a qualquer pessoa que fizesse o mesmo — e é provável que houvesse muitos de tais emigrantes no decorrer dos séculos. Com tal origem, o termo somente seria distintivo se fosse reconhecido que a travessia do Eufrates por Abraão foi por convocação divina. Suscita dúvidas, se este fato era reconhecido pelos pagãos que usavam esse termo, mas não pode ser considerado impossível.

Um segundo conceito, adotado por alguns peritos, é que o nome denota viandantes, aqueles que 'passam adiante', como distintos de residentes ou colonos. (Veja o uso de *'a·vár* em Gên 18:5; Êx 32:27; 2Cr 30:10.) Embora os israelitas por um tempo realmente levassem uma vida nômade, não era assim depois da conquista de Canaã. Todavia, o nome hebreu continuou a ser aplicado a eles. Outra objeção a este conceito pode ser a de que este termo é tão amplo, que poderia incluir todos os grupos nômades. Visto que Jeová é biblicamente identificado como "o Deus dos hebreus", é evidente que isso não se refere a 'todos os nômades', visto que muitos povos nômades eram adoradores de falsos deuses. — Êx 3:18; 5:3; 7:16; 9:1, 13; 10:3.

Um terceiro conceito que concorda muito bem com a evidência bíblica é que "hebreu" (*'iv·rí*) deriva do nome Éber (*'É·ver*), o do bisneto de Sem e antepassado de Abraão. (Gên 11:10-26) É verdade que nada se sabe sobre Éber, além do seu parentesco como vínculo na linhagem de Sem a Abraão. Não se registrou nenhum notável ato ou outra particularidade pessoal que pudesse constituir a base para o nome de Éber ser usado com tanto destaque pelos seus descendentes. Não obstante, deve-se notar que Éber é especificamente destacado em Gênesis 10:21, chamando-se a Sem ali de "antepassado de todos os filhos de Éber". Que o nome Éber foi séculos depois da sua morte aplicado a certo povo ou região se evidencia na profecia de Balaão, no século 15 AEC. (Núm 24:24) O uso do nome como patronímico relacionaria também os israelitas com alguém específico das "linhagens" de Noé, segundo registradas em Gênesis 10:1-32.

Conforme também acontece no caso dos outros conceitos já considerados, surge a pergunta de por que "hebreu", se for derivado do nome Éber, devia ser aplicado de modo tão específico e distintivo aos israelitas. Éber teve também outros descendentes, através do seu filho Joctã, que não eram da linhagem que levava a Abraão (e Israel). (Gên 10:25-30; 11:16-26) Parece que o termo *'iv·rí* (hebreu) se aplicaria a todos esses descendentes que poderiam de direito afirmar que Éber era seu antepassado. Alguns peritos sugerem que, originalmente, talvez fosse assim, mas que, no decorrer do tempo, o nome passou a ficar restrito aos israelitas, como os mais destacados eberitas, ou hebreus. Isto não deixaria de ter paralelos no registro bíblico. Embora houvesse muitos descendentes não israelitas de Abraão, inclusive os edomitas, os ismaelitas e os descendentes de Abraão por meio da sua esposa Quetura, são os israelitas que são distintivamente chamados de "descendência [literalmente: semente] de Abraão". (Sal 105:6; Is 41:8; compare isso com Mt 3:9; 2Co 11:22.) Naturalmente, isto se dava por causa da ação de Deus para com eles com relação ao pacto abraâmico. Mas, o mero fato de que Deus fez deles uma nação e lhes deu a terra de Canaã como herança, bem como vitórias sobre muitos inimigos poderosos, certamente distinguiu os israelitas não somente dos outros descendentes de Abraão, mas também de todos os outros descendentes de Éber. Há também a possibilidade de que muitos desses outros descendentes tivessem perdido a sua identidade "eberita" por causa de casamentos mistos com outros povos.

Assim, é bem possível que Éber fosse destacado nas listas genealógicas como indicação divina de que a bênção de Noé, proferida sobre Sem, teria seu cumprimento especialmente nos descendentes de Éber, mostrando os fatos subsequentes que os israelitas eram os beneficiários primários desta bênção. Tal menção específica de Éber teria também por objetivo indicar a linhagem do prometido Descendente, ou Semente, mencionado na profecia de Jeová de Gênesis 3:15, tornando-se assim Éber um elo específico entre Sem e Abraão. Tal conexão igualmente se harmonizaria bem com a designação de Jeová qual "Deus dos hebreus".

A profecia de Balaão. O entendimento da profecia de Balaão, em Números 24:24, depende de se Éber é usado aqui como termo geográfico, indicando a 'terra (ou o povo) do outro lado', ou como patronímico, aplicando-se especialmente aos hebreus (israelitas). A maioria dos comentadores reconhece que Quitim, de cujo litoral navios partiriam para afligir a Assíria e Éber, segundo a profecia, é primariamente uma antiga designação de Chipre. No entanto, conforme mostram os artigos CHIPRE e QUITIM, Chipre veio sob forte influência grega; também, o nome Quitim talvez tivesse uma aplicação mais ampla, além de à ilha de Chipre, talvez indicando adicionalmente uma ligação com a Grécia. De modo que a maioria dos peritos acha que a profecia se refere à conquista grega, ou macedônia, das nações do Oriente Médio, inclusive a Assíria. Os que sustentam que Éber é aqui usado em sentido geográfico acham que a aflição de Éber significa que não somente a Assíria, mas todas as potências mesopotâmicas (o povo 'do outro lado') viriam sob domínio ocidental. Aqueles que consideram Éber como designativo dos hebreus sugerem que a predita aflição lhes sobreveio após a morte de Alexandre, o Grande, e sob a linhagem dos governantes selêucidas, especialmente Antíoco Epifânio. Assim como o nome Assíria, neste texto, é realmente o nome Assur em hebraico, assim parece também que "Éber", de fato, é um patronímico que designa os hebreus, em vez de ser apenas uma designação geográfica.

Emprego nas Escrituras Gregas Cristãs. Nas Escrituras Gregas Cristãs, o termo "hebreu" (*Al*), ou "hebraico", é usado especialmente para designar o idioma falado pelos judeus (Jo 5:2; 19:13, 17, 20; At 21:40; 22:2; Re 9:11; 16:16), idioma em que o ressuscitado e glorificado Jesus se dirigiu a Saulo de Tarso. (At 26:14, 15) Em Atos 6:1, os judeus que falavam hebraico são diferenciados dos judeus que falavam grego. — Veja GRÉCIA, GREGOS (Helenistas).

Paulo descreveu a si mesmo primariamente como hebreu; em segundo lugar, como israelita; em terceiro, como descendente (semente) de Abraão. (2Co 11:22) Talvez usasse aqui 'hebreu' para mostrar sua origem racial (veja Fil 3:4, 5) e possivelmente o idioma; 'israelita', ser ele membro natural da nação que Deus estabelecera originalmente como povo para o Seu nome (veja Ro 9:3-5), e 'descendente de Abraão', ser ele daqueles que herdariam as prometidas bênçãos do pacto abraâmico.

Os "Habirus". Em numerosos registros cuneiformes do começo do segundo milênio AEC ocorre o termo acadiano (assírio-babilônico) *habiru*, ou *hapiru*. Os habirus eram ativos na Mesopotâmia meridional e na Ásia Menor, bem como nas regiões de Harã e de Mari. Igualmente, em cerca de 60 das tabuinhas de Amarna, encontradas no Egito, governantes cananeus, vassalos, escrevendo ao Faraó do Egito (então seu suserano), queixaram-se, entre outras coisas, dos ataques contra suas cidades por certos governantes coligados com os "habirus".

Os "habirus" apareceram na Mesopotâmia como lavradores, soldados mercenários, saqueadores, escravos, e assim por diante. Ao passo que alguns peritos se têm esforçado a relacionar os habirus com a conquista israelita de Canaã, a evidência não apoia tal conceito. Neste respeito, *The New International Dictionary of Biblical Archaeology* (O Novo Dicionário Internacional de Arqueologia Bíblica) observou: "Desde a primeira revelação dos habirus nos textos de Amarna, em fins do século dezenove, os eruditos se viram tentados a associar os habirus com os bíblicos *'ibrim* ou 'hebreus' — palavra que ocorre trinta e quatro vezes no VT, usualmente usada quer por estrangeiros, quer na presença de estrangeiros. . . . A maioria dos eruditos rejeita qualquer identificação direta dos hebreus com os habirus em vista das seguintes objeções: (1) dificuldades filológicas na equiparação; (2) a probabilidade de que habiru seja um termo apelativo descrevendo uma classe, ao passo que *'ibri* é um termo étnico; (3) as consideráveis diferenças na distribuição, na atividade e no caráter dos dois grupos." — Editado por E. Blaiklock e R. Harrison, 1983, pp. 223, 224.

Os "habirus" aparecem em documentos egípcios sob o nome de *'apiru*. Eram empregados como trabalhadores em pedreiras, em lagares de vinho e como transportadores de pedras. Em sentido linguístico, não é possível identificar a palavra egípcia *'apiru* com a palavra hebraica *'iv·ri*. Além disso, os documentos mencionam os "habirus" como estando no Egito muito depois de os hebreus terem partido daquele país.

HEBREUS, CARTA AOS. Carta inspirada das Escrituras Gregas Cristãs. A evidência indica que foi escrita pelo apóstolo Paulo aos cristãos hebreus na Judeia, por volta de 61 EC. Para aqueles cristãos hebreus, esta carta era muito oportuna. Já se haviam passado uns 28 anos desde a morte e ressurreição de Jesus Cristo. Na primeira parte daquele período, os líderes religiosos judeus lançaram uma severa perseguição contra os cristãos judeus em Jerusalém e na Judeia, que resultou na morte de alguns cristãos e espalhou a maioria dos outros de Jerusalém. (At 8:1) Os espalhados continuaram ativos na divulgação das boas novas aonde quer que fossem. (At 8:4) Os apóstolos haviam permanecido em Jerusalém e haviam mantido unida a congregação que ficara ali, e esta havia aumentado, mesmo sob forte oposição. (At 8:14) Daí, por algum tempo, a congregação entrou num período de paz.

(At 9:31) Mais tarde, Herodes Agripa I causou a morte do apóstolo Tiago, irmão de João, e maltratou outros da congregação. (At 12:1-5) Algum tempo depois disso, passaram a existir necessidades materiais entre os cristãos na Judeia, dando àqueles da Acaia e da Macedônia a oportunidade (por volta de 55 EC) de demonstrar seu amor e sua união por enviar ajuda. (1Co 16:1-3; 2Co 9:1-5) De modo que a congregação de Jerusalém sofreu muitas dificuldades.

Objetivo da Carta. A congregação em Jerusalém compunha-se quase que inteiramente de judeus e daqueles que haviam sido prosélitos da religião dos judeus. Muitos destes obtiveram conhecimento da verdade depois da época da mais amarga perseguição. Na ocasião em que se escreveu a carta aos hebreus, a congregação usufruía comparativa paz, porque Paulo lhes disse: "Ainda nunca resististes até o sangue." (He 12:4) Todavia, o abrandamento da perseguição física, direta, até a morte, não significava que cessara a forte oposição dos líderes religiosos judeus. Os membros mais novos da congregação tinham de enfrentar a oposição do mesmo modo que os demais. E alguns outros eram

DESTAQUES DE HEBREUS

Um vigoroso tratado, que fortaleceu os cristãos hebreus e os habilitou a ajudar patrícios sinceros durante os últimos anos do sistema judaico.

Foi evidentemente escrito pelo apóstolo Paulo, menos de uma década antes de Jerusalém ser destruída em 70 EC.

A posição superior ocupada pelo Filho de Deus. (1:1–3:6)

Ele é o Filho único, herdeiro designado, a representação exata do próprio ser do seu Pai, por meio de quem tudo o que foi feito também é sustentado.

Comparados com o Filho, os anjos são apenas servos. O Pai chama somente a ele de "meu filho", o Primogênito, a quem até os anjos prestariam homenagem; a respeito dele, e não dos anjos, pode-se dizer que seu domínio real se baseia em Deus como seu trono, que sua permanência ultrapassa a dos céus e da Terra, feitos por meio dele, e que sua posição é à mão direita do Pai.

Se a Lei transmitida por meio de anjos não podia ser desconsiderada impunemente, então o que Deus falou por meio do seu Filho, que é maior que os anjos, tem de receber atenção extraordinária.

Embora Jesus Cristo, como homem, fosse menor que os anjos, depois ele foi enaltecido acima deles e se lhe concedeu domínio sobre a vindoura Terra habitada.

Moisés foi assistente na casa de Deus, mas Jesus Cristo está sobre a casa inteira.

Ainda é possível entrar no descanso de Deus. (3:7–4:13)

Por causa de desobediência e falta de fé, os israelitas que saíram do Egito deixaram de entrar no descanso de Deus.

Cristãos podem entrar no descanso de Deus, desde que evitem a desobediência de Israel e se esforcem a seguir um proceder de fidelidade.

A palavra viva que promete a entrada no descanso de Deus é mais afiada do que uma espada, dividindo (pela reação da pessoa a ela) o que a pessoa parece ser como alma e o que realmente é quanto ao seu espírito.

A superioridade do sacerdócio de Cristo e do novo pacto. (4:14–10:31)

Jesus Cristo, como sumo sacerdote, por ter sido provado em todos os sentidos e ainda permanecer sem pecado, pode compadecer-se dos humanos pecaminosos e lidar compassivamente com eles.

Ele é sacerdote, por designação de Deus, à maneira de Melquisedeque, cujo sacerdócio era maior do que o sacerdócio levítico.

Dessemelhante dos sacerdotes levitas na família de Arão, Jesus Cristo possui uma vida indestrutível e assim não necessita de sucessores para continuar sua obra salvadora; ele é sem pecado e portanto não precisa apresentar sacrifícios por si mesmo; ofereceu seu próprio corpo, não o de animais, e não entrou num santuário terrestre, mas no próprio céu, com o valor de seu sangue derramado, validando assim o novo pacto.

O novo pacto, com Jesus qual Mediador, é superior ao pacto da Lei, visto que os que estão nele têm as leis de Deus no seu coração e usufruem verdadeiro perdão de pecados.

O apreço por estes benefícios induzirá os cristãos a fazer declaração pública da esperança e a se ajuntar regularmente.

A fé é essencial para se agradar a Deus. (10:32–12:29)

Jeová se desagrada dos que retrocedem dele sem fé, em vez de perseverar para receber o que ele prometeu.

A fé exemplar dos que mantiveram a integridade, de Abel em diante, serve de incentivo para se perseverar na carreira cristã, ao passo que se considera de perto Jesus Cristo e seu imaculado proceder sob sofrimento.

O sofrimento que Deus permite que sobrevenha aos cristãos fiéis pode ser encarado como forma de disciplina da parte dele, destinada a produzir o fruto pacífico da justiça.

Exortações para se seguir um proceder fiel. (13:1-25)

Manifeste amor fraternal, seja hospitaleiro, lembre-se dos crentes que sofrem, mantenha o matrimônio honroso e contente-se com as coisas presentes, confiando na ajuda de Jeová.

Imite a fé daqueles que tomam a dianteira, e evite sucumbir a ensinos estranhos.

Esteja disposto a aturar vitupério assim como Cristo aturou; sempre ofereça a Deus sacrifícios de louvor por meio dele.

Seja obediente aos que tomam a dianteira.

imaturos, não tendo feito progresso em direção à madureza, o qual, em vista do tempo, já deveriam ter feito. (5:12) A oposição da parte dos judeus, com que se confrontavam diariamente, punha sua fé à prova. Eles tinham de desenvolver a qualidade da perseverança. — 12:1, 2.

O tempo estava se esgotando para Jerusalém. Nem o apóstolo Paulo, nem os da congregação de Jerusalém, sabiam quando ocorreria a predita desolação, mas Deus sabia. (Lu 21:20-24; Da 9:24, 27) A situação exigia que os cristãos ali ficassem atentos e exercessem fé, para fugir da cidade quando vissem Jerusalém cercada por exércitos acampados. Todos na congregação precisavam fortalecer-se para estes eventos momentosos. Segundo a tradição, foi apenas uns cinco anos depois da escrita desta carta que as tropas de Céstio Galo atacaram a cidade e depois se retiraram. Quatro anos mais tarde, Jerusalém e seu templo foram arrasados pelos romanos sob o General Tito. Mas, antes de estes eventos ocorrerem, Jeová havia providenciado o conselho inspirado de que seus servos precisavam.

Oposição judaica. Os líderes religiosos judeus, por meio de propaganda mentirosa, haviam feito tudo para suscitar ódio contra os seguidores de Cristo. Sua determinação de combater o cristianismo com todas as armas possíveis é demonstrado pelas suas ações, conforme registradas em Atos 22:22; 23:12-15, 23, 24; 24:1-4; 25:1-3. Eles e seus apoiadores hostilizavam constantemente os cristãos, pelo visto usando argumentos no empenho de quebrantar a lealdade deles a Cristo. Atacavam o cristianismo com o que para o judeu pareciam ser fortes argumentos, difíceis de refutar.

Naquele tempo, o judaísmo tinha muito para oferecer em sentido de coisas materiais, tangíveis, e de aparência externa. Os judeus talvez dissessem que estas coisas provavam que o judaísmo era superior e que o cristianismo era tolo. Ora, haviam dito a Jesus que a nação tinha por pai a *Abraão*, a quem se deram as promessas. (Jo 8:33, 39) *Moisés*, com quem Deus falara "boca a boca", era o grande servo e profeta de Deus. (Núm 12:7, 8) Os judeus tinham desde o começo a *Lei* e as palavras dos *profetas.* 'Não confirmaria a própria *antiguidade* que o judaísmo era a verdadeira religião?' poderiam perguntar. Por ocasião da inauguração do pacto da Lei, Deus falara por meio de *anjos;* de fato, a Lei fora transmitida por meio de anjos, pela mão do mediador Moisés. (At 7:53; Gál 3:19) Nesta ocasião, Deus dera uma atemorizante demonstração de *poder*, por abalar o monte Sinai; o som alto de buzina, fumaça, trovões e relâmpagos acompanharam a demonstração gloriosa. — Êx 19:16-19; 20:18; He 12:18-21.

Além de todas estas coisas antigas, lá estava o magnífico *templo*, com seu *sacerdócio* instituído por Jeová. Sacerdotes oficiavam no templo, manejando diariamente muitos *sacrifícios.* Junto com estas coisas, havia dispendiosas *vestes sacerdotais* e o esplendor dos *ofícios* realizados no templo. 'Não ordenara Jeová que os sacrifícios pelo pecado fossem trazidos ao santuário, e não entrava o *sumo sacerdote*, descendente do próprio irmão de Moisés, *Arão*, no *Santíssimo*, no Dia da Expiação, com um sacrifício pelos pecados da nação inteira? Nesta ocasião, não se chegava ele representativamente à própria *presença de Deus?*', talvez argumentassem os judeus. (Le 16) 'Além disso, não estavam os judeus de posse dum *reino*, com alguém (o Messias, que viria mais tarde, como diziam) para se sentar no trono em *Jerusalém*, a fim de governar?'

Se a carta aos hebreus estava sendo escrita para equipar os cristãos a responder a objeções realmente feitas pelos judeus, então os inimigos do cristianismo haviam argumentado do seguinte modo: 'O que podia esta nova "heresia" apresentar como evidência da sua genuinidade e de ter o favor de Deus? Onde estava o seu templo, e seu sacerdócio? Ora, onde estava seu líder? Fora ele alguém de importância entre os líderes da nação durante a sua vida — este Jesus, um galileu, filho de carpinteiro, sem instrução rabínica? E não teve ele uma morte ignominiosa? Onde estava o reino dele? E quem eram seus apóstolos e seguidores? Meros pescadores e cobradores de impostos. Além disso, na maior parte, quem era atraído pelo cristianismo? Os pobres e humildes da terra, e, ainda pior, aceitavam-se gentios incircuncisos, que não eram da descendência de Abraão. Por que confiaria alguém neste Jesus, que fora morto como blasfemador e sedicioso? Por que escutar os discípulos dele, homens indoutos e comuns?' — At 4:13.

A superioridade do sistema cristão. Alguns cristãos imaturos talvez se tornassem negligentes para com a sua salvação por meio de Cristo. (He 2:1-4) Ou talvez fossem influenciados pelos judeus descrentes que os cercavam. O apóstolo, vindo em auxílio deles com argumentos magistrais e usando as Escrituras Hebraicas, nas quais os judeus afirmavam basear-se, mostra irrefutavelmente a superioridade do sistema de coisas cristão, e do sacerdócio e da realeza de Jesus Cristo. Demonstra biblicamente que Jesus Cristo é o *Filho* de Deus, maior do que os *anjos* (1:4-6), do que *Abraão* (7:1-7), do que *Moisés* (3:1-6) e do que os *profetas* (1:1, 2). De fato, Cristo é o designado herdeiro de todas as coisas, coroado de glória e honra, e designado sobre as obras das mãos de Jeová. — 1:2; 2:7-9.

Quanto ao sacerdócio, o de Cristo é muito superior ao sacerdócio arônico da tribo de Levi. Não se baseia numa herança de carne pecaminosa, mas num juramento de Deus. (He 6:13-20; 7:5-17, 20-28) Então, por que suportou ele tantas dificuldades e teve uma morte de sofrimento? Isto foi predito como essencial para a salvação da humanidade, e para habilitá-lo

como Sumo Sacerdote e como aquele a quem Deus sujeitaria todas as coisas. (2:8-10; 9:27, 28; compare isso com Is 53:12.) Ele tinha de se tornar carne e sangue, e tinha de morrer, a fim de emancipar todos aqueles que, pelo temor da morte, estavam em escravidão. Por meio da sua morte, ele pode reduzir a nada o Diabo, algo que nenhum sacerdote humano podia fazer. (He 2:14-16) Tendo sofrido assim, ele é um Sumo Sacerdote que pode compadecer-se das nossas fraquezas e pode vir em nosso auxílio, tendo sido posto à prova em todos os sentidos. — 2:17, 18; 4:15.

Além disso, argumenta o apóstolo, este Sumo Sacerdote "passou pelos céus" e apareceu na própria presença de Deus, não numa mera tenda ou construção terrestre, que apenas era representativa de coisas celestiais. (He 4:14; 8:1; 9:9, 10, 24) Ele precisava comparecer só uma vez com seu sacrifício perfeito, sem pecado, não vez após vez. (7:26-28; 9:25-28) Não tem sucessores, assim como tiveram os sacerdotes arônicos, mas vive para sempre, para salvar completamente aqueles a quem ministra. (7:15-17, 23-25) Cristo é o Mediador do pacto melhor, predito por meio de Jeremias, sob os quais os pecados podem realmente ser perdoados e a consciência purificada, coisas que a Lei nunca podia realizar. As Dez Palavras, as leis básicas do pacto da Lei, foram escritas em pedra; a lei do novo pacto, em corações. Esta palavra profética de Jeová, por meio de Jeremias, tornava o pacto da Lei obsoleto, fazendo-o desaparecer com o tempo. — 8:6-13; Je 31:31-34; De 4:13; 10:4.

É verdade, continua o escritor de Hebreus, que em Sinai se manifestou uma exibição atemorizante de poder, demonstrando a aprovação do pacto da Lei por Deus. De forma muito mais vigorosa, porém, Deus deu testemunho na inauguração do novo pacto, com sinais, portentos e obras poderosas, junto com distribuições de espírito santo a todos os membros reunidos da congregação. (He 2:2-4; compare isso com At 2:1-4.) E, quanto ao Reinado de Cristo, seu trono está no próprio céu, muito acima daquele dos reis da linhagem de Davi, que se sentavam no trono na Jerusalém terrestre. (He 1:9) Deus é a base do trono de Cristo, e o seu Reino não pode ser abalado, assim como foi o reino em Jerusalém, em 607 AEC. (1:8; 12:28) Além disso, Deus tem ajuntado seu povo perante algo muito mais espantoso do que a exibição milagrosa no monte Sinai. Ele tem feito os cristãos ungidos chegar-se ao Monte Sião celestial, e ainda abalará não só a terra, mas também o céu. — 12:18-27.

A carta aos hebreus é de inestimável valor para os cristãos. Sem ela, muitas das realidades referentes a Cristo, conforme prefiguradas pela Lei, não estariam claras. Por exemplo, os judeus sempre souberam das Escrituras Hebraicas que, quando seu sumo sacerdote entrava no compartimento Santíssimo do santuário a favor deles, ele os representava perante Jeová. Mas eles nunca souberam avaliar a seguinte realidade: Algum dia, o verdadeiro Sumo Sacerdote havia de aparecer nos céus na própria presença de Jeová! E, ao lermos as Escrituras Hebraicas, como poderíamos dar-nos conta do enorme significado do relato do encontro de Abraão com Melquisedeque, ou entender tão claramente o que este rei-sacerdote tipificava? Isto, naturalmente, são apenas dois exemplos dentre as muitas realidades que chegamos a visualizar ao ler a carta.

A fé edificada pela carta ajuda os cristãos a se apegarem à sua esperança por meio da "demonstração evidente de realidades, embora não observadas". (He 11:1) Numa época em que muitos se estribam na antiguidade, na riqueza material e no poder de organizações, no esplendor de ritos e cerimônias, e recorrem à sabedoria deste mundo, em vez de a Deus, a divinamente inspirada carta aos hebreus ajuda admiravelmente a tornar o homem de Deus "plenamente competente, completamente equipado para toda boa obra". — 2Ti 3:16, 17.

Escritor, Tempo e Lugar da Escrita. A escrita da carta aos hebreus tem sido amplamente atribuída ao apóstolo Paulo. Era aceita por primitivos escritores como epístola de Paulo. O Papiro Chester Beatty N.º 2 (P^{46}) (de aproximadamente 200 EC) contém Hebreus entre nove das cartas de Paulo, e Hebreus é alistado entre "quatorze cartas de Paulo, o apóstolo", em "O Cânon de Atanásio", do quarto século EC.

O escritor de Hebreus não se identifica por nome. Embora todas as suas outras cartas levem seu nome, esta falta de identificação do escritor obviamente não exclui Paulo. A evidência interna da carta aponta fortemente para Paulo como seu escritor, e para a Itália, provavelmente Roma, como lugar da escrita. (He 13:24) Foi em Roma, evidentemente durante os anos 59 a 61 EC, que Paulo foi encarcerado pela primeira vez. Timóteo estava com Paulo em Roma, sendo mencionado nas cartas do apóstolo aos filipenses, aos colossenses e a Filêmon, escritas em Roma durante este encarceramento. (Fil 1:1; 2:19; Col 1:1, 2; Flm 1) Esta circunstância se ajusta à observação feita em Hebreus 13:23 sobre a soltura de Timóteo da prisão e sobre o desejo do escritor de visitar em breve Jerusalém.

A época da escrita foi antes da destruição de Jerusalém em 70 EC, porque o templo em Jerusalém ainda estava de pé, realizando-se ali ofícios, conforme é evidente no argumento na carta. E a observação de Paulo, de que Timóteo tinha sido livrado, estabelece razoavelmente o tempo da escrita como cerca de nove anos antes, a saber, em 61 EC, quando se pensa que o próprio Paulo foi solto do seu primeiro encarceramento. — He 13:23.

HEBROM. Veja HÉBRON.

HÉBRON.

1. Neto de Levi e filho de Coate; antepassado "dos filhos de Hébron", ou hebronitas. — Êx 6:16, 18; Núm 3:19, 27; 26:58; 1Cr 6:2, 18; 15:4, 9; 23:12, 19; 26:30-32.

2. Filho de Maressa e pai de Corá, Tapua, Requém e Sema; descendente de Calebe, da tribo de Judá. — 1Cr 2:42, 43.

3. [Lugar de Associação (Parceria)]. Cidade antiga na região montanhosa de Judá, construída sete anos antes de Zoã, no Egito. (Núm 13:22) Hébron fica a uns 30 km ao SSO de Jerusalém e se encontra a 900 m acima do nível do mar. Tem a distinção de ser um dos lugares mais antigos ainda habitados do Oriente Médio. O antigo nome de Hébron, "Quiriate-Arba" (Cidade de Arba), parece ter sido derivado do seu fundador anaquim, Arba. (Gên 23:2; Jos 14:15) A cidade e os morros vizinhos já por muito tempo são famosos pelos vinhedos, romãzeiras, figueiras, oliveiras, damasqueiras, macieiras e nogueiras. Abençoada com numerosas fontes e poços, Hébron acha-se cercada por quilômetros e quilômetros de verde.

Os patriarcas Abraão, Isaque e Jacó passaram parte da sua residência como forasteiros em Hébron. (Gên 13:18; 35:27; 37:13, 14) Sara faleceu ali e foi enterrada numa caverna na vizinha Macpela. Esta caverna, junto com o terreno circundante, comprada por Abraão do hitita Efrom, tornou-se sepultura de família, onde também Abraão, Isaque, Rebeca, Leia e Jacó foram sepultados. — Gên 23:2-20; 49:29-33; 50:13.

Quando Moisés enviou 12 espias à Terra da Promessa, os descendentes gigantescos de Anaque moravam em Hébron. (Núm 13:22, 28, 33) Uns 40 anos mais tarde, Hoão, rei de Hébron, juntou-se a outros quatro reis numa ofensiva contra Gibeão, cidade que fizera a paz com Josué. Os israelitas atenderam o pedido de ajuda de Gibeão, e, com a ajuda de Jeová, derrotaram os exércitos dos cinco reis que haviam vindo contra Gibeão. Depois, estes cinco reis, que se haviam escondido numa caverna, foram executados e seus cadáveres pendurados em estacas até à noitinha. — Jos 10:1-27.

Ao prosseguir a campanha de Israel no S de Canaã, os habitantes de Hébron, inclusive seu rei (evidentemente o sucessor de Hoão), foram devotados à destruição. (Jos 10:36, 37) No entanto, embora os israelitas sob Josué quebrantassem o poder dos cananeus, parece que não estabeleceram imediatamente guarnições para manter suas conquistas. Evidentemente, enquanto Israel estava guerreando em outras partes, os anaquins estabeleceram-se novamente em Hébron, tornando necessário que Calebe (ou os filhos de Judá sob a liderança de Calebe), algum tempo depois, arrancasse a cidade do controle deles. (Jos 11:21-23; 14:12-15; 15:13, 14; Jz 1:10) Designada originalmente a Calebe, da tribo de Judá, Hébron recebeu depois a condição sagrada de cidade de refúgio. Servia também como cidade sacerdotal. Todavia, "o campo da cidade [de Hébron]" e seus povoados eram propriedade hereditária de Calebe. — Jos 14:13, 14; 20:7; 21:9-13.

Em Hébron, cerca de quatro séculos mais tarde, os homens de Judá ungiram Davi como rei. Ele governou dali por sete anos e meio, tornando-se no ínterim pai de seis filhos, Amnom, Quileabe (Daniel), Absalão, Adonias, Sefatias e Itreão. (2Sa 2:1-4, 11; 3:2-5; 1Cr 3:1-4) Anteriormente, os habitantes de Hébron, pelo visto, haviam ajudado Davi quando estava proscrito pelo Rei Saul. (1Sa 30:26, 31) Perto do fim do reinado de Davi em Hébron, Abner, principal apoiador do reinado rival

Cena de rua em Hébron, que era uma das antigas cidades de refúgio de Israel.

de Is-Bosete, filho de Saul (2Sa 2:8, 9), bandeou-se para Davi. Joabe, ao retornar duma incursão e saber que Davi havia despedido Abner em paz, mandou mensageiros trazer Abner de volta e então ele mesmo o matou em Hébron, onde Abner depois foi sepultado. (2Sa 3:12-27, 32) Mais tarde, Recabe e Baaná assassinaram Is-Bosete, e, esperando receber uma recompensa, trouxeram a cabeça dele a Davi, em Hébron, mas ele mandou que fossem executados pela sua ação vil. (2Sa 4:5-12) Subsequentemente, Davi foi ungido rei sobre todo o Israel, e ele transferiu sua capital de Hébron para Jerusalém. — 2Sa 5:1-9.

Alguns anos depois, Absalão, filho de Davi, retornou a Hébron e ali iniciou sua usurpação malsucedida do reinado do seu pai. (2Sa 15:7-10) Foi provavelmente por causa da importância histórica de Hébron como antiga capital de Judá, bem como por ser a sua cidade natal, que Absalão escolheu esta cidade como ponto de partida de seu empenho pelo trono. Mais tarde, o neto de Davi, o Rei Roboão, reconstruiu Hébron. (2Cr 11:5-10) Após a desolação de Judá pelos babilônios e o retorno dos exilados judeus, alguns dos judeus repatriados estabeleceram-se em Hébron (Quiriate-Arba). — Ne 11:25.

HEBRONITAS [De (Pertencentes a) Hébron]. Família levítica descendente de Hébron, filho de Coate. (Êx 6:16, 18; Núm 3:27; 26:58; 1Cr 26:23, 24) O Rei Davi designou 1.700 hebronitas capazes para servir em cargos administrativos sobre a região ao O do Jordão, e 2.700 sobre o território ao L do Jordão. — 1Cr 26:30-32.

HEFER [Ele Procurou].

1. Filho de Gileade e bisneto de Manassés; antepassado dos heferitas. (Núm 26:29, 30, 32; 27:1) Hefer era o pai de Zelofeade, conhecido por não ter tido filhos, mas cinco filhas, cujo caso estabeleceu um precedente legal no manejo de propriedades hereditárias quando não houvesse descendente masculino. — Núm 26:33; 27:1-11; Jos 17:2, 3.

2. Descendente de Judá; filho de Assur com sua esposa Naará. — 1Cr 4:1, 5, 6.

3. Mequeratita; um dos notáveis guerreiros de Davi. — 1Cr 11:26, 36.

HÉFER [Cavar [isto é, um poço]]. Aparentemente, tanto uma cidade como um distrito ao O do Jordão. O rei da cidade cananeia de Héfer estava entre os derrotados por Josué. (Jos 12:7, 8, 17) No tempo de Salomão, o distrito de Héfer, bem como Socó, estavam sob a jurisdição de um preposto designado. (1Rs 4:7, 10) A localização exata da antiga Héfer não é conhecida com precisão. Alguns sugerem identificá-la com Tell el-Ifshar (Tel Hefer), a uns 40 km ao NNE de Tel Aviv-Yafo.

HEFERITAS [De (Pertencentes a) Hefer]. Família manassita descendente de Hefer. — Núm 26:29, 30, 32.

HEFZIBÁ [Meu Deleite Está Nela].

1. Esposa de Ezequias e mãe do Rei Manassés. — 2Rs 20:21; 21:1.

2. O nome "Hefzibá" é aplicado a Jerusalém numa profecia de restauração, segundo certas traduções da Bíblia. (Is 62:4, *Al, AS, IBB*) Aqui, outras usam expressões tais como "Meu prazer está nela" (*BJ*), "Minha delícia" (*ALA*) e "Meu Deleite Está Nela". (*NM, AT, RS*) Foi predito que Jeová se deleitaria com esta cidade, ao passo que ela se tornaria "uma coroa de beleza" na sua mão. — Is 62:1-4.

HEGAI. Eunuco da corte do Rei Assuero; guardião das mulheres que preparou Ester com tratamentos especiais de beleza antes de ela ser levada ao rei. — Est 2:3, 8, 9, 15.

HELA. Uma das duas esposas de Assur. Três dos filhos dela estão alistados nas genealogias de Judá. — 1Cr 4:1, 5, 7.

HELÃO. Lugar onde o exército de Davi derrotou as forças militares do rei sírio Hadadezer, que estavam sob o comando do chefe do exército Sobaque. (2Sa 10:15-19) Alguns peritos relacionam o lugar com "Alimas" mencionado no livro apócrifo de Primeiro Macabeus (5:26, *BJ*). Talvez seja a atual ʽAlma, a uns 55 km diretamente ao L do mar da Galileia.

HELBA. Cidade no território da tribo de Aser. Ela é mencionada como uma das cidades das quais a tribo de Aser não expulsou os habitantes cananeus. (Jz 1:31, 32) Alguns peritos acham ser ela Alabe e a identificam com Khirbet el-Mahalib, a uns 6 km ao NE de Tiro. No entanto, não há certeza da sua localização exata.

HELBOM. Lugar famoso pelo seu bom vinho, muito apreciado na cidade de Tiro. (Ez 27:18) Helbom geralmente é identificado com a atual aldeia de Halbun, a uns 20 km ao NNO de Damasco. A aldeia fica num vale estreito, com vinhedos em socalcos bem alto nas encostas dos montes. Nos tempos antigos, não somente Tiro, mas também a Assíria, Babilônia e a Pérsia obtinham vinho de Helbom.

HELCAI [forma abreviada de Hilquias, que significa "Meu Quinhão (Parte) É Jeová"]. Cabeça duma casa paterna sacerdotal de Meraiote, nos dias de Joiaquim, o sumo sacerdote. — Ne 12:12, 15.

HELCATE [Lugar Liso]. Cidade alistada entre os termos da tribo de Aser (Jos 19:24, 25, 31), mais tarde designada aos gersonitas como cidade levita. (Jos 21:27, 30, 31) Ocorre em 1 Crônicas 6:75, com

a grafia variante de Hucoque. Sua localização é conjectural. Alguns a identificaram com Khirbet el-Harbaj (Tel Regev), a 18 km ao S de Aco e perto do sopé da serra do Carmelo. *O Novo Dicionário da Bíblia,* do editor organizador J. D. Douglas (1966, Vol. 2, p. 707), considera "talvez até mesmo melhor, Tell el-Qasis", a uns 9 km ao S de Khirbet el-Harbaj, que fica à entrada do vale de Jezreel. Visto que as cidades de Hali e Béten, mencionadas depois de Helcate na lista de Josué 19:24-26, são em geral tidas como situadas na parte meridional da planície de Aco, tal identificação com Tell el-Qasis (Tel Qashish) indicaria a descrição da fronteira como começando no extremo canto SE da planície de Aco, em vez de começar no norte e se estender para o sul. No entanto, seria necessária a identificação adicional de outras cidades para determinar isso.

HELCATE-HAZURIM [Campo de Facas de Pederneira; ou, por meio duma emenda: Campo de Lados]. Campo perto do "reservatório de água de Gibeão". Vinte e quatro moços, 12 representando os exércitos de Is-Bosete e 12 dos servos de Davi, morreram ali enquanto 'travavam um combate'. O lugar recebeu subsequentemente o nome deste incidente. — 2Sa 2:12-16.

HELDAI [possivelmente: Toupeira].

1. Cabeça do 12.º grupo de serviço mensal organizado por Davi; descendente de Otniel. (1Cr 27:1, 15) Sendo netofatita, ele é possivelmente o poderoso chamado Helebe, e Helede, filho de Baaná, o netofatita. — 2Sa 23:8, 29; 1Cr 11:26, 30.

2. Homem que retornou de Babilônia, e cuja prata e ouro foram usados na fabricação duma coroa para o sumo sacerdote Josué. (Za 6:10, 11) Este Heldai é chamado Helém no versículo 14.

HELEBE. Um dos poderosos de Davi. (2Sa 23:8, 29) Filho de Baaná, o netofatita, também chamado Helede na lista de Crônicas, tratando-se provavelmente de Heldai. — 1Cr 11:30; 27:15.

HELEDE [Duração da Vida; Sistema de Coisas; ou, possivelmente: Espálace]. Poderoso no exército de Davi. Era filho de Baaná, o netofatita. (1Cr 11:26, 30) É também chamado Helebe na lista paralela, tratando-se provavelmente de Heldai. — 2Sa 23:29; 1Cr 27:15.

HELEFE. Lugar na herança de Naftali. (Jos 19:32, 33) Não há certeza da sua localização exata. Todavia, alguns geógrafos provisoriamente o situam em Khirbet ʽIrbadeh (Horvat ʽArpad), a uns 5 km ao O do cume NNE do monte Tabor.

HELÉM.

1. [Hebr.: *Hé·lem*]. Descendente de Aser, cuja família é alistada na genealogia da tribo. (1Cr 7:35, 40) Ele é provavelmente o Hotão do versículo 32.

2. [Hebr.: *Hhé·lem*]. Também chamado Heldai, foi um dos que contribuíram ouro e prata para a coroa do sumo sacerdote Josué, depois do retorno do restante de Babilônia. — Za 6:10, 11, 14.

HELEQUE [forma abreviada de Hilquias, que significa "Meu Quinhão (Parte) É Jeová"], **HELEQUITAS.** Segundo filho alistado de Gileade, e bisneto de Manassés. Fundou a família dos helequitas, que foi contada no censo realizado no fim da peregrinação dos israelitas no ermo e que recebeu uma herança no território de Manassés. — Núm 26:3, 4, 29, 30; Jos 17:2.

HELEZ [Ele Salvou].

1. Um dos poderosos de Davi, paltita ou pelonita. (2Sa 23:8, 26; 1Cr 11:26, 27) Quando Davi organizou os grupos de serviço mensal, Helez foi encarregado da sétima turma. — 1Cr 27:1, 10.

2. Descendente de Judá; filho de certo Azarias e pai de Eleasá. — 1Cr 2:3, 39.

HELOM [duma raiz que significa "energia vital"]. Homem da tribo de Zebulão, cujo filho Eliabe era maioral da sua tribo durante a peregrinação de Israel pelo ermo. — Núm 1:4, 9, 16; 2:7; 7:24; 10:16.

HEM [Favor, Graça]. Filho de certo Sofonias (não o profeta); um dos que retornaram do exílio em Babilônia. Ele é mencionado com relação à grandiosa coroa que havia de ser colocada na cabeça de Josué, o sumo sacerdote, e que depois viria a pertencer a Hem e mais três outros, como recordação no templo de Jeová. — Za 6:11, 14.

É provável que Hem possa ser identificado com o Josias mencionado em Zacarias 6:10. O nome Hem tem sido encarado variadamente como (1) nome próprio, (2) abreviatura ou corruptela do nome Josias, e (3) substantivo comum. Na *Pesito* siríaca, o nome Josias aparece tanto em Zacarias 6:10 como em 6:14, assim como ocorre em diversas traduções modernas. (*BLH, CBC, MC, PIB*) Ao passo que na *American Standard Version* (Versão Padrão Americana) o texto principal de Zacarias 6:14 reza "a Hem, filho de Sofonias", apresenta-se na nota ao pé da página outra versão, que diz: "Ou, *pela benignidade do filho* [de Sofonias]." A tradução "Hem", conforme encontrada na *Tradução do Novo Mundo* e em outras, baseia-se no texto massorético.

HEMÃ.

1. Um dos quatro sábios, cuja sabedoria, embora grande, era ultrapassada pela do Rei Salomão. Hemã, Calcol e Darda são chamados de "filhos de Maol", uma expressão que alguns pensam referir-se a uma associação de dançarinos ou músicos.

(1Rs 4:31) Em 1 Crônicas 2:3-6, Hemã é identificado como descendente de Judá por meio de Zerá. No cabeçalho do Salmo 88, ele é chamado de "ezraíta", que aparentemente é apenas outra palavra para "zeraíta". — Veja EZRAÍTA.

2. Filho de Joel e neto do profeta Samuel, da família dos coatitas; cantor e cimbaleiro levita durante os reinados de Davi e de Salomão. (1Cr 6:33; 15:17-19; 2Cr 5:11, 12) Pai de 14 filhos e 3 filhas, ele liderava sua família no canto na casa de Jeová. Todavia, ele mesmo, junto com Asafe e Jedutum, estava sob o controle direto do rei. — 1Cr 25:1, 4-6.

HEMÃO. Filho de Lotã e descendente de Seir, o horeu. (Gên 36:20, 22) O nome é grafado Homão em 1 Crônicas 1:39, segundo o texto massorético, mas a *Septuaginta* grega apresenta o nome como Hemão.

HEMORROIDAS. Dilatações das veias do ânus, frequentemente acompanhadas por sangramento. Neste distúrbio, muitas vezes doloroso, há tumores vasculares sob a membrana mucosa do reto, quer acima do esfíncter externo (hemorroidas internas), quer no seu lado externo (hemorroidas externas), quer em ambos os pontos.

As hemorroidas estavam entre os distúrbios de que Jeová avisou os israelitas que eles sofreriam se fossem desobedientes. (De 28:15, 17) Ele afligiu com hemorroidas os filisteus de Asdode e seus territórios, de Gate e de Ecrom, enquanto estavam de posse da Arca sagrada. — 1Sa 5:6-12.

A palavra hebraica traduzida por "hemorroidas" (*CBC; NM*), "tumores" (*ALA; BJ; BLH*), e "tumores pestíferos" (*LEB; MC*), como em 1 Samuel 5:6, é *'ofa·lím*, denotando inchações ou saliências arredondadas, hemorroidas ou tumores no ânus. Em 1 Samuel 6:11, 17, no texto massorético, as inchações que afligiam os filisteus são chamadas de *tehho·rím*, que significa "tumores". Em todas as seis ocorrências bíblicas de *'ofa·lím* (hemorroidas), os massoretas judeus marcaram esta palavra com os sinais vocálicos para *tehho·rím* (tumores) e indicaram este último termo na margem como palavra a ser lida em vez de *'ofa·lím*.

Os cinco senhores do eixo filisteus devolveram a Arca a Israel com uma oferta pela culpa para Jeová, a qual consistia, em parte, em cinco imagens de ouro das hemorroidas, quer dizer, representações destas inchações. (1Sa 6:4, 5, 11, 17) De forma algo similar, certos povos antigos (especialmente os gregos e os romanos) invocavam suas deidades para obter curas por presenteá-las com réplicas das partes afetadas do corpo, ou apresentavam modelos delas em gratidão pelas supostas curas.

Visto que os gerbos (roedores saltadores parecidos a camundongos) arruinavam o país (1Sa 6:5), alguns peritos acreditam que os filisteus sofriam da peste bubônica, uma doença infecciosa altamente fatal, assinalada por sintomas tais como febre, calafrios, prostração e ingurgitamento doloroso das glândulas linfáticas, ou ínguas. Esta praga é transmitida principalmente por picadas de pulgas que picaram ratos ou outros roedores infetados, moribundos ou já mortos.

"Uma confusão mortífera" ocorreu quando a Arca estava em Ecrom, onde "os homens que não morreram foram golpeados com hemorroidas". (1Sa 5:10-12) Tanto as imagens de hemorroidas como de gerbos são mencionadas em 1 Samuel 6:4, onde se citam os sacerdotes e adivinhos filisteus como dizendo que "cada um de vós e vossos senhores do eixo tendes o mesmo flagelo". Mas isto talvez signifique apenas que a nação inteira, tanto os senhores do eixo como o povo, havia sofrido uma calamidade em comum, "o mesmo flagelo", não necessariamente que os roedores e as hemorroidas fossem associados com uma só doença ou praga epidêmica. A Bíblia parece indicar apenas que os gerbos destruíram a vegetação em toda a Filístia, arruinando o país, e não declara especificamente que fossem os portadores da infecção que atingiu os filisteus golpeados por Jeová.

HENA.

1. [hebr.: *Hé·na'*]. Cidade ou região alistada junto com Sefarvaim e Iva, conquistada pelos assírios. (2Rs 18:34; 19:13; Is 37:13) A *Septuaginta* grega usa aqui *A·na*, nome duma cidade no curso médio do rio Eufrates. Alguns peritos, porém, acham mais provável que Hena, junto com Sefarvaim e Iva, ficava na Síria.

2. [hebr.: *kó·fer*]. Arbusto que tem panículas de pequenas flores de quatro pétalas, branco-amareladas, na ponta dos seus ramos; sua forte fragrância é muito apreciada pelos povos do Oriente Médio. Frequentemente, coloca-se um raminho de hena num ramalhete, e as mulheres o usam no cabelo ou junto ao busto. Desde a antiguidade, a hena tem sido também usada como cosmético.

Este arbusto (*Lawsonia inermis*), que ainda cresce silvestre na Palestina, atinge a altura máxima de uns 4 m. É mencionado apenas em O Cântico de Salomão (1:14; 4:13; 7:11).

A pasta de hena, produzida das folhas trituradas da planta, é usada como cosmético. Quando se tira a pasta por lavagem, permanece a coloração, comumente laranja ou avermelhada. A hena tem sido usada para tingir as unhas das mãos e dos pés, as pontas dos dedos, mãos, pés, barba, cabelo e até a crina e a cauda dos cavalos, bem como peles e couro. A raiz hebraica, da qual se pensa que *kó·fer* deriva, tem sido definida como "cobertura", aparentemente indicando seu uso como tintura. — Veja Gên 6:14.

HENADADE. Levita cujos descendentes aparentemente serviram quais supervisores com relação à reconstrução do templo por Zorobabel. (Esd 3:8, 9) Dois dos descendentes de Henadade são mencionados especificamente como participando nos reparos da muralha de Jerusalém, e um dos seus descendentes atestou com selo a confissão pactuada feita quando Neemias era governador. — Ne 3:17, 18, 24; 9:38; 10:1, 9.

HENDÃ [Desejável]. Um dos filhos de Disom, filho de Seir, o horeu. (Gên 36:20, 21, 26) Os horeus foram os habitantes originais das regiões montanhosas de Seir, até serem desapossados pelos descendentes de Esaú. (De 2:12, 21, 22) Seu nome, em 1 Crônicas 1:41, é diversamente vertido como "Hendã" (*NM*), "Hamdan" (*LEB*), "Hanrão" (*Al; ALA; BLH; IBB*), "Hamrão" (*CBC; MC*), "Hamrã" (*BJ; BV*) e "Hamran" (*BMD; PIB*).

HERANÇA. Qualquer propriedade que passa para o herdeiro ou para os que têm o direito de sucessão quando o dono falece; tudo o que é recebido de progenitores ou predecessores como que por sucessão. O principal verbo hebraico usado é *na·hhál* (substantivo: *na·hhaláh*). Envolve obter ou dar uma herança ou propriedade hereditária, usualmente em resultado duma sucessão. (Núm 26:55; Ez 46:18) O verbo *ya·rásh* é às vezes usado no sentido de "suceder como herdeiro", porém, mais vezes, "tomar posse" independentemente duma sucessão. (Gên 15:3; Le 20:24) Tem também o significado de "desapossar; expulsar", envolvendo ação militar. (De 2:12; 31:3) As palavras gregas que têm que ver com herança são aparentadas com *klé·ros*, que originalmente significava "sorte", mas passou a significar "quinhão", e, finalmente, "herança". — Mt 27:35; At 1:17; 26:18.

Em Israel, o termo herança aplicava-se primariamente às propriedades de terra, embora fosse também usado com referência a bens móveis. A Bíblia fala também da herança de coisas de natureza espiritual. Os cristãos gerados pelo espírito são chamados, "deveras, herdeiros de Deus, mas co-herdeiros de Cristo". Permanecendo fiéis, aguardam receber a "herança eterna". — Ro 8:17; He 9:15.

Período Patriarcal. Os fiéis patriarcas hebreus, Abraão, Isaque e Jacó, não possuíam terras, exceto um campo com a caverna usada como sepultura, e o campo perto de Siquém, comprado por Jacó. (Gên 23:19, 20; 33:19) Estêvão, o mártir cristão, disse a respeito da residência de Abraão em Canaã: "Contudo, não lhe deu nela nenhuma propriedade transmissível por herança, não, nem mesmo da largura de um pé; mas prometeu dar-lha como propriedade, e depois dele, ao seu descendente, quando ainda não tinha filho." (At 7:5) A herança material que esses homens legaram consistia em gado e em bens móveis. O primogênito herdava uma porção dupla (duas partes) da propriedade, em comparação com o aquinhoado aos outros filhos. No caso do patriarca Jó, suas filhas receberam uma herança entre os seus irmãos. Não se declara se esta incluía a herança de terras. — Jó 42:15.

Havendo um bom motivo, o pai podia transferir o direito da primogenitura, dando a herança do primogênito a um filho mais moço. Nos casos mencionados na Bíblia, não se tratava de capricho ou de favoritismo, mas o pai tinha uma base em que determinava fazer a mudança na herança da primogenitura. Ismael, como filho mais velho de Abraão, era o prospectivo herdeiro durante uns 14 anos. (Gên 16:16; 17:18-21; 21:5) Mas, a pedido de Sara, e com a aprovação de Jeová, Abraão despediu Ismael, que então tinha uns 19 anos. Isaque passou então a ter o direito da primogenitura, e mais tarde recebeu tudo o que Abraão possuía, com exceção dos presentes que Abraão deu aos filhos que lhe nasceram mais tarde através de Quetura. (Gên 21:8-13; 25:5, 6) Rubem, primogênito de Jacó, perdeu sua herança como tal por ter cometido fornicação com a concubina de seu pai. (Gên 49:3, 4; 1Cr 5:1, 2) Jacó deu a bênção maior a Efraim, filho mais moço de José, em vez de a Manassés, o mais velho. — Gên 48:13-19.

O concubinato era legal. De fato, na Bíblia, a concubina é às vezes chamada de "esposa", e o homem com quem vivia, de "esposo". O pai dela é chamado de sogro do homem, e este é chamado de genro do pai da esposa. (Gên 16:3; Jz 19:3-5) Os filhos de concubinas eram legítimos, e, portanto, estavam em condições de herdar o mesmo que os filhos da esposa legítima.

Antes de Abraão ter filhos, ele falou de seu escravo Eliézer como herdeiro prospectivo dos seus bens, mas foi informado por Jeová que teria um filho como herdeiro. — Gên 15:1-4.

Período da Lei. Sob a Lei, o pai não podia constituir em primogênito o filho duma esposa mais amada, às custas do verdadeiro primogênito duma esposa menos amada. Ele tinha de dar ao primogênito uma porção dupla de tudo o que possuía. (De 21:15-17) Quando não havia filhos varões, a herança passava para as filhas. (Núm 27:6-8; Jos 17:3-6) No entanto, as filhas que herdavam terras tinham de se casar apenas na família da tribo de seu pai, para impedir que a herança passasse de uma tribo para outra. (Núm 36:6-9) Quando não havia filhos varões, a ordem de transmissão da herança era para (1) os irmãos do falecido, (2) os irmãos do pai dele, (3) o parente consanguíneo mais próximo. (Núm 27:9-11) A esposa não recebia herança de seu marido. Não havendo filhos varões, a

esposa era considerada a proprietária da terra até esta ser remida por aquele que tinha o direito de resgate. Neste caso, a esposa era resgatada junto com a propriedade. (Ru 4:1-12) Sob a lei do casamento de cunhado, o primeiro filho varão da mulher com o resgatador tornava-se herdeiro do falecido marido dela e dava continuidade ao nome deste. — De 25:5, 6.

Terras hereditárias. A herança dos filhos de Israel lhes foi dada por Jeová, que delineou para Moisés os termos da terra. (Núm 34:1-12; Jos 1:4) Os filhos de Gade, os filhos de Rubem e metade da tribo de Manassés receberam seu quinhão de território por meio de Moisés. (Núm 32:33; Jos 14:3) As demais tribos receberam sua herança por sortes, sob a direção de Josué e Eleazar. (Jos 14:1, 2) Em harmonia com a profecia de Jacó, em Gênesis 49:5, 7, Simeão e Levi não receberam setores separados de território por herança. O território de Simeão consistiu de terras (junto com cidades encravadas) dentro do território de Judá (Jos 19:1-9), ao passo que se concederam a Levi 48 cidades em todo o território de Israel. Visto que os levitas receberam a designação de prestar serviço especial no santuário, dizia-se que Jeová era a herança deles. Recebiam os dízimos como seu quinhão ou sua herança em troca dos serviços que prestavam. (Núm 18:20, 21; 35:6, 7) As famílias receberam designações dentro do território da sua tribo. Ao passo que as famílias aumentavam e os filhos herdavam, a terra era progressivamente subdividida em parcelas cada vez menores.

Visto que a terra ficava na posse da mesma família de geração em geração, não podia ser vendida em perpetuidade. Na realidade, a venda de terra era apenas o arrendamento dela pelo valor das safras que iria produzir, estabelecendo-se o preço de compra segundo uma escala do número de anos até o próximo jubileu, ocasião em que todos os bens de terra revertiam ao seu dono original, se não tivessem sido anteriormente resgatados ou remidos. (Le 25:13, 15, 23, 24) Este regulamento incluía casas em cidades não muradas, que eram consideradas como parte do campo aberto. Quanto a uma casa numa cidade murada, o direito de resgate valia apenas um ano a partir da compra, tornando-se após isso propriedade do comprador. No que referia às casas em cidades de levitas, o direito do resgate continuava por tempo indefinido, porque os levitas não tinham herança de terra. — Le 25:29-34.

A inviolabilidade da propriedade hereditária é ilustrada pelo caso do vinhedo de Nabote. Nabote recusou-se a vendê-lo ao rei, ou trocá-lo por outro vinhedo; a coroa não possuía o direito de domínio eminente. (1Rs 21:2-6) No entanto, a pessoa podia *devotar* parte da sua herança a Jeová, para o santuário. Neste caso, não podia ser remida, mas continuava sendo propriedade do santuário e do seu sacerdócio. Se um homem quisesse *santificar* parte da sua propriedade para uso temporário por parte do santuário, podia fazer isso; e se mais tarde quisesse remi-la, podia fazer isso acrescentando um quinto ao seu valor. Sem dúvida, isso protegia o tesouro do santuário contra perdas, e criava também maior respeito pelo santuário e por aquilo que se oferecia na adoração a Jeová. Se o campo santificado era vendido a outro homem, então, no jubileu, era um campo *devotado* e não voltava ao dono original, mas continuava a ser propriedade do santuário e do seu sacerdócio. — Le 27:15-21, 28; veja SANTIFICAÇÃO (Santificação de Terras).

Em vista do que já se mencionou, pode-se ver que não havia lugar para testamentos na terminologia ou na prática hebraicas, visto que as leis de herança obstavam a necessidade de tal documento. Mesmo os bens móveis eram distribuídos pelo dono durante a sua vida ou pelas leis de herança na ocasião da sua morte. Na ilustração do filho pródigo, apresentada por Jesus, o filho mais moço, a seu pedido, recebeu sua parte da propriedade antes do falecimento do pai. — Lu 15:12.

Benefícios das leis de herança. As leis que governavam as propriedades hereditárias e a divisão delas em parcelas menores, ao passo que a população aumentava, já eram por si sós um fator contribuinte para maior união da família. Numa terra tal como Israel, que consistia em grande parte de regiões montanhosas, como na Judeia, isto era vantajoso, visto que obrigava os israelitas a aproveitar ao máximo o terreno, mesmo fazendo socalcos nas encostas, o que resultava em revestirem o país de beleza e de verde, de oliveiras, de figueiras, de palmeiras e de videiras, fornecendo alimentos a uma grande população. Ser todo homem proprietário de terra desenvolvia maior amor ao solo em que vivia, promovia a laboriosidade, e, junto com o regulamento do jubileu, devolvia à nação a sua condição teocrática original em cada 50.º ano. Isto ajudava a manter a economia equilibrada. Todavia, assim como aconteceu com outros aspectos da Lei, com o tempo introduziram-se abusos.

Conforme Jeová dissera aos israelitas, era ele o verdadeiro Proprietário daquelas terras. Do ponto de vista dele, eles eram residentes forasteiros e colonos. Portanto, podia expulsá-los do país em qualquer momento que achasse apropriado. (Le 25:23) Por causa das muitas violações da lei de Deus por parte deles, foram mandados ao exílio por 70 anos, sob o poder de Babilônia, e permaneceram sob domínio gentio até mesmo depois do seu restabelecimento em 537 AEC. Finalmente, em 70 EC, os romanos os tiraram completamente da terra, ven-

dendo milhares deles como escravos. Perderam-se ou destruíram-se até mesmo seus registros genealógicos.

Herança Cristã. Jesus Cristo, como o filho de Davi, herda o trono de Davi. (Is 9:7; Lu 1:32) Como Filho de Deus, ele herda o reino celestial por meio do pacto que Jeová fez com ele. (Sal 110:4; Lu 22:28-30) Portanto, Cristo herda as nações, para quebrantar todos os opositores e governar para sempre. — Sal 2:6-9.

Diz-se que os membros ungidos da congregação cristã têm uma herança celestial, compartilhando a herança de Jesus como seus "irmãos". (Ef 1:14; Col 1:12; 1Pe 1:4, 5) Isto inclui a terra. — Mt 5:5.

Visto que Deus remiu os israelitas do Egito, eles se tornaram sua propriedade ou "herança". (De 32:9; Sal 33:12; 74:2; Miq 7:14) Prefiguravam a "nação" do Israel espiritual, considerado por Deus como sua "herança", por ter a posse desta, tendo-a comprado pelo sangue do seu Filho unigênito, Jesus Cristo. — 1Pe 2:9; 5:2, 3; At 20:28.

Jesus Cristo salientou que aqueles que renunciam a coisas valiosas pela causa do Seu nome e pela causa das boas novas 'herdarão a vida eterna'. — Mt 19:29; Mr 10:29, 30; veja CASAMENTO DE CUNHADO; PRIMOGÊNITO, PRIMEIRO NASCIDO; PRIMOGENITURA, DIREITO DE.

HERDEIRO. Veja HERANÇA.

HERES, I [hebr.: *Hhé·res*, Sol].

1. Montanha (hebr.: *har*) onde os amorreus continuaram a morar apesar da conquista de Canaã por Israel. É associada com o território da tribo de Dã. (Jz 1:34, 35) Muitos peritos a acham equivalente a Ir-Semes (que evidentemente é a mesma que Bete-Semes, na fronteira de Judá e Dã) mencionada em Josué 19:41. — Veja BETE-SEMES N.º 1.

2. Gideão voltou da guerra contra os midianitas "pelo passo que sobe a Heres". Este lugar não é conhecido fora da referência bíblica em Juízes 8:13. Por isso, alguns peritos sugerem que o texto hebraico talvez rezasse originalmente "antes de o sol [*ha·hhé·res*] se levantar", ou "de lá nos montes", em vez de "pelo passo que sobe a Heres".

HERES, II [hebr.: *Hhé·resh*, Surdo; Calado]. Levita cujo nome aparece numa lista dos que retornaram do exílio em Babilônia. — 1Cr 9:1, 14, 15.

HERETE, FLORESTA DE [Entalhado]. Um dos esconderijos de Davi enquanto era perseguido por Saul. (1Sa 22:5) A "floresta de Herete" evidentemente derivava seu nome duma cidade na vizinhança. Sua localização exata na terra de Judá é incerta.

HERMAS. Um dos cristãos na congregação de Roma a quem Paulo enviou saudações pessoais. — Ro 16:14.

HERMES.

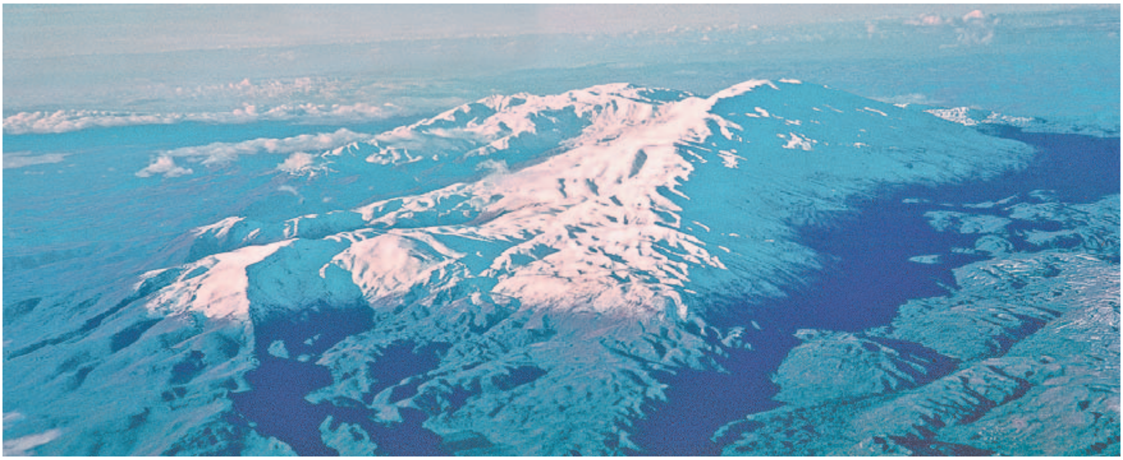
1. Um dos cristãos da congregação em Roma a quem Paulo enviou saudações pessoais. — Ro 16:14.

2. Deus grego; filho de Zeus e Maia, identificado pelos romanos com seu deus do comércio, Mercúrio. Hermes era tido como o mensageiro dos deuses. Acreditava-se ser ele conselheiro discreto dos heróis e era considerado o deus do comércio, da eloquência, das habilidades de ginástica, do sono e dos sonhos. Cria-se que este deus não somente guiava os vivos, mas também conduzia os mortos ao Hades.

Quando o apóstolo Paulo estava em Listra, o povo nativo, depois de ver o apóstolo curar um coxo de nascença, identificou Paulo com o deus Hermes, visto que Paulo "tomava a dianteira no falar". (At 14:8-13) Esta identificação harmoniza-se com o conceito do povo, de Hermes ser mensageiro divino e deus da eloquência. Que Hermes era adorado pelo povo de Listra é indicado pela seguinte inscrição encontrada naquela vizinhança, em 1909: "Toues Macrinus, também chamado Abascantus, e Batasis, filho de Bretasis, tendo feito, de acordo com um voto, às suas próprias custas [uma estátua de] Hermes Grandíssimo, junto com um relógio de sol, dedicaram-na a Zeus, o deus-sol." — *The International Standard Bible Encyclopaedia* (A Enciclopédia Bíblica Padrão Internacional), editada por J. Orr, 1960, Vol. III, p. 1944.

HERMÓGENES [Nascido de Hermes]. Um dos dois cristãos no distrito da Ásia, especificamente mencionado por nome como tendo-se desviado de Paulo, possivelmente por causa da violenta perseguição lançada por Nero contra os cristãos, após o incêndio de Roma, em 64 EC. — 2Ti 1:15.

HERMOM [Algo Devotado; Algo Banido]. O Hermom tem sido identificado com a montanha mais alta nas proximidades da Palestina, chamada pelos árabes de Jebel esh-Sheikh (possivelmente significando "Montanha do Velho") ou Jebel eth-Thalj (que significa "Montanha da Neve"). Estes nomes evidentemente derivam da circunstância de o monte Hermom ter o pico coberto de neve quase que o ano inteiro. Pode-se dizer que seu cume coberto de neve se parece à coroa de cabelo branco de um homem idoso. Nos tempos antigos, este monte era conhecido aos sidônios como "Sírion", e aos amorreus como "Senir". (De 3:8, 9) Este último nome parece também ter sido usado para indicar



A neve do monte Hermom contribui para a condensação dos vapores noturnos, produzindo orvalho abundante para a terra.

uma parte da cordilheira do Antilíbano. (1Cr 5:23) "Síon" (não Sião) era mais um nome aplicado ao monte Hermom. (De 4:47, 48) O salmista menciona o Hermom junto com Tabor, como gritando de júbilo em nome de Jeová. — Sal 89:12.

O monte Hermom, constituindo a extremidade S da cordilheira do Antilíbano, eleva-se a 2.814 m acima do nível do mar e se estende uns 30 km de N a S. Seus diversos cumes estão ligados por planaltos. (Sal 42:6) O monte Hermom é de pedra calcária, embora tenha afloramentos de basalto nas encostas orientais e ocidentais. A parte de cima é completamente destituída de vegetação, exceto por uns ocasionais arbustos rasos. Mais embaixo, porém, há abetos, árvores frutíferas e arbustos. As encostas inferiores dos lados ocidental e meridional estão cobertas por vinhedos.

Num dia claro, o cume do Hermom oferece uma esplêndida vista de grande parte da Palestina. Ao O, podem-se ver os montes do Líbano, a planície de Tiro e o mar Mediterrâneo; ao SO, o monte Carmelo; ao S, o vale do Jordão com a bacia de Hulé e o mar da Galileia; e ao L, a planície de Damasco.

O pico nevado do monte Hermom contribui para a condensação dos vapores noturnos, produzindo assim um orvalho abundante. "Jamais vimos tão copioso orvalho", observou o naturalista H. B. Tristram, do século 19, "tudo ficava ensopado dele, e as tendas davam pouca proteção". (*The Land of Israel* [A Terra de Israel], Londres, 1866, pp. 608, 609) O refrescante orvalho do Hermom preserva a vegetação durante a longa estação do estio. (Sal 133:3; veja ORVALHO.) A neve derretida do monte Hermom constitui a principal fonte do rio Jordão.

Antigamente, o monte Hermom era o habitat de animais selvagens, tais como leões e leopardos. (Cân 4:8) Em tempos recentes, noticiou-se haver ali raposas, lobos, leopardos e ursos pardos sírios.

O monte Hermom tornou-se o limite norte da Terra da Promessa. (Jos 12:1; 13:2, 5, 8, 11) Os heveus, que moravam ao sopé dele, foram derrotados por Josué. (Jos 11:1-3, 8, 16, 17) Este monte talvez tenha sido o cenário da transfiguração de Jesus Cristo (Mt 17:1; Mr 9:2; Lu 9:28; 2Pe 1:18), porque ele esteve pouco antes deste evento na vizinha Cesareia de Filipe. — Mr 8:27; veja BAAL-HERMOM; TRANSFIGURAÇÃO.

HERODES. Nome duma família de governantes políticos que dominavam os judeus. Eram idumeus, edomitas. Nominalmente eram judeus, porque João Hircano I, governante macabeu, impôs aos idumeus a circuncisão por volta de 125 AEC, segundo relata Josefo.

Além da breve menção bíblica dos Herodes, a maior parte das informações sobre eles está contida na história de Josefo. O progenitor dos Herodes era Antípater (Ântipas) I, a quem Alexandre Janeu, o rei asmoneu (macabeu), fizera governador da Idumeia. O filho de Antípater, também chamado Antípater, ou Ântipas, era o pai de Herodes, o Grande. Josefo relata que o historiador Nicolau de Damasco diz que Antípater (II) era da estirpe dos principais judeus que saíram de Babilônia para a terra de Judá. Mas, Josefo diz que a afirmação de Nicolau servia apenas para agradar a Herodes, que realmente era edomita, tanto por parte do pai como por parte da mãe.

Antípater II, homem muito rico, estava envolvido na política e em intrigas, e tinha grandes ambições para seus filhos. Apoiou João Hircano II, filho de Alexandre Janeu e Salomé Alexandra, contra Aris-

tóbulo, irmão de Hircano, para a posição de sumo sacerdote e rei judeu. Na realidade, porém, Antípater empenhava-se ambiciosamente em proveito próprio, e por fim recebeu de Júlio César a cidadania romana e o cargo de governador da Judeia. Antípater designou Fasel, seu primeiro filho, governador de Jerusalém, e outro filho, Herodes, governador da Galileia. Sua carreira terminou quando foi envenenado por um assassino.

1. Herodes, o Grande, segundo filho de Antípater (Ântipas) II com sua esposa Cipros. A história confirma a veracidade do breve relance bíblico ao caráter inescrupuloso, ardiloso, suspeitoso, imoral, cruel e assassino deste homem. Ele possuía a habilidade do pai como diplomata e oportunista. Deve-se dizer, porém, que mostrou capacidade de organizador e de comandante militar. Josefo o descreve como homem de grande força física, perito no manejo de cavalos, e no uso do dardo e do arco. (*The Jewish War* [A Guerra Judaica], I, 429, 430 [xxi, 13]) Provavelmente, sua característica benéfica mais notável era sua habilidade como construtor.

Distinguiu-se primeiro como governador da Galileia por livrar este território dos bandos de assaltantes. Todavia, certos judeus eram invejosos, e, junto com as mães de assaltantes mortos, incitaram Hircano II (então sumo sacerdote) a convocar Herodes perante o Sinédrio, sob a acusação de que se adiantara a este corpo por executar sumariamente os assaltantes, em vez de levá-los primeiro ao julgamento. Herodes acatou isso, mas impudente e desrespeitosamente compareceu com uma escolta, embora ele, como professo prosélito, estivesse sujeito a este tribunal. Por causa deste insulto à suprema corte judaica, ele incorreu na ira dos juízes. Segundo Josefo, um único juiz, chamado Samaías (Simeão), foi intrépido o bastante para se levantar e falar, predizendo que, se Herodes escapasse da punição, ele, com o tempo, mataria os que o julgavam. Mas Hircano era homem passivo, indeciso. Sob a pressão da intimidação de Herodes, acompanhada duma carta de Sexto César (parente de Júlio César, e então presidente da Síria), que ameaçava Hircano se não negasse provimento às acusações, Hircano cedeu. — *Jewish Antiquities* (Antiguidades Judaicas), XIV, 168-176 (ix, 4).

Rei da Judeia. Herodes sucedeu seu pai, e, por volta de 39 AEC, foi feito rei da grande Judeia, por designação do senado romano; mas só pôde firmar-se de fato como rei três anos mais tarde, quando tomou Jerusalém e depôs Antígono, filho de Aristóbulo. Depois desta vitória, Herodes tomou medidas para manter sua posição por persuadir o romano Marco Antônio a matar Antígono, e por caçar os principais membros do partido de Antígono, ao todo 45 homens, e matá-los. Dentre os principais fariseus, ele poupou apenas Samaías e Pólio, porque, por fim, matou até mesmo João Hircano II, alguns anos mais tarde. Por assim matar aqueles que o haviam julgado, cumpriu a predição de Samaías.

Sempre político astuto, Herodes acreditava que seus melhores interesses residiam em apoiar Roma. Mas, ele tinha de ser muito diplomático, frequentemente mudando de lado, para acompanhar a situação mutável dos governantes romanos. Por ser amigo íntimo de Sexto, Herodes primeiro apoiou Júlio César, e depois se aliou a Cássio, assassino de César. Conseguiu obter o favor de Marco Antônio, inimigo de Cássio e vingador de César, parcialmente por meio de grandes subornos. Mais tarde, quando Otávio (Augusto César) derrotou Antônio na batalha de Áccio, Herodes astutamente obteve o perdão de Augusto por ter apoiado Antônio, e depois reteve a amizade de Augusto. Por apoiar Roma e por seu liberal uso de dinheiro como presentes para os césares, junto com sua linguagem macia, Herodes sempre se saiu bem quando queixas ou acusações contra ele eram levadas a Roma por judeus ou por outros, às vezes por membros da sua própria família.

Como governador da Galileia, Herodes exerceu seu primeiro domínio. Cássio fizera dele governador da Coele-Síria. Mais tarde, o senado romano, pela recomendação de Antônio, fez dele o rei da Judeia. A isto o Imperador Augusto acrescentou então Samaria, Gadara, Gaza e Jope, depois as regiões de Traconítis, Bataneia, Auranítis e Pereia, uma região ao leste do Jordão, correspondendo aproximadamente à Gileade. A Idumeia também estava sob o seu domínio.

O Templo e Outras Construções. No que se refere às construções feitas por Herodes, a mais notável é a reconstrução do templo de Zorobabel, em Jerusalém, especialmente do ponto de vista bíblico. Foi construído a um enorme custo, e é descrito por Josefo como realmente magnífico. (*Jewish Antiquities*, XV, 395, 396 [xi, 3]) Os judeus, por odiarem Herodes e suspeitarem dele, não lhe permitiram derrubar primeiro o templo existente, mas ele teve de reunir os materiais de construção e tê-los no canteiro de obras antes de poder começar a demolição. Segundo Josefo, o santuário do templo foi reconstruído em 18 meses. (*Jewish Antiquities*, XV, 421 [xi, 6]) Outros edifícios principais foram erigidos em oito anos. Mas, em 30 EC, os judeus declararam que o templo foi construído em 46 anos. Esta declaração foi feita durante uma conversa com Jesus Cristo perto da época da primeira Páscoa após o batismo de Jesus. (Jo 2:13-20) Segundo Josefo (*Jewish Antiquities*, XV, 380 [xi, 1]), esta obra começou no 18.º ano do reinado de Herodes.

Calculado do modo que os judeus encaravam os anos de reinado dos seus reis, isto poderia significar 18/17 AEC. Na realidade, a obra do templo continuou na forma de anexos, e assim por diante, até seis anos antes da sua destruição em 70 EC.

Herodes foi também responsável pela construção de teatros, anfiteatros, hipódromos, cidadelas, fortalezas, palácios, jardins, templos em honra de César, aquedutos, monumentos e até mesmo cidades. A estas cidades deu o seu próprio nome, o de parentes ou o de imperadores de Roma. Construiu um porto artificial em Cesareia, que rivalizava com o porto marítimo de Tiro. Segundo Josefo, assentaram-se na água enormes pedras a uma profundidade de 36 m, para construir um molhe de uns 60 m de largura. (*Jewish Antiquities*, XV, 334, 335 [ix, 6]) Herodes reconstruiu as fortalezas de Antônia e de Massada, sendo esta última a mais magnífica. Suas construções eram feitas em cidades tão afastadas como Antioquia da Síria, e Rodes (na ilha do mesmo nome).

Herodes era extremamente pródigo nas suas recepções e liberal com presentes, especialmente para dignitários romanos. Uma das principais queixas dos judeus contra ele era a sua construção de anfiteatros, tais como aquele em Cesareia, onde realizava jogos gregos e romanos, inclusive corridas de carros, lutas de gladiadores, homens lutando com feras, e outras festividades pagãs. Ele estava tão interessado em manter vivos os Jogos Olímpicos que, enquanto estava na Grécia, numa viagem a Roma, tornou-se até mesmo um dos combatentes. Daí ele doou uma grande soma de dinheiro para perpetuar os jogos, bem como, incidentalmente, seu próprio nome. Por ser ele nominalmente judeu, chamava os judeus de “meus patrícios”, e aqueles que tinham retornado de Babilônia para construir o templo de Zorobabel, de “meus pais”. Não obstante, seu proceder na vida era de completa negação da sua afirmação de ser servo de Jeová Deus.

Dificuldades na Família. Praticamente toda a família dos Herodes era ambiciosa, suspeitosa, crassamente imoral e problemática. Herodes enfrentou as maiores dificuldades e pesares na sua própria família. Sua mãe Cipros e sua irmã Salomé constantemente agravavam a situação. Herodes havia-se casado com Mariamne (I), neta de Hircano II e filha de Alexandre, o qual era filho de Aristóbulo. Ela era uma mulher muito bela, e Herodes a amava muito, mas surgiu ódio entre ela, e a mãe e a irmã de Herodes. Herodes era constantemente invejoso, e suspeitava que membros da sua família, especialmente seus filhos, tramavam contra ele; em alguns casos, sua suspeita era justificada. Sua cobiça de poder e suas suspeitas induziram-no então a causar o assassinato da sua esposa Mariamne, de três dos seus filhos, do irmão e do avô (Hircano) da sua esposa, de diversos dos que haviam sido seus melhores amigos, e de muitos outros. Recorria a torturas para arrancar confissões de quem quer que ele suspeitasse ter informações que confirmariam as suas suspeitas.

Relação com os Judeus. Herodes tentou apaziguar os judeus com a reconstrução do templo e por dar-lhes as coisas necessárias em épocas de fome. Ocasionalmente, aliviou os impostos de alguns dos seus súditos. Conseguiu até mesmo que Augusto concedesse aos judeus privilégios em diversas partes do mundo. Mas a sua tirania e sua crueldade excediam isso, e, durante a maior parte do seu domínio, ele tinha dificuldades com os judeus.

Sua Doença e Sua Morte. É bem possível que Herodes, por causa da vida licenciosa que levava, por fim padecesse de uma doença repugnante, acompanhada por febre, e, citando Josefo, “uma coceira intolerável em toda a pele, contínuas dores nos intestinos, tumores nos pés, como na hidropisia, inflamação do abdome e gangrena nos órgãos genitais, resultando em vermes, além de asma, com grande dificuldade de respiração, e convulsões em todos os membros”. — *The Jewish War*, I, 656 (xxxiii, 5).

Foi durante a sua doença fatal que ele ordenou o assassinato de seu ardiloso filho Antípater. Também, sabendo que os judeus se alegrariam de saber da sua morte, Herodes ordenou que os mais ilustres homens da nação judaica se reunissem num lugar chamado Hipódromo, em Jericó, e ali os trancafiou. Daí ele deu ordens aos achegados a ele para que, quando falecesse, a notícia da sua morte só fosse anunciada depois de estes líderes judaicos terem sido mortos. Então, disse ele, toda família na Judeia certamente choraria no seu sepultamento. Esta ordem nunca foi executada. Salomé, irmã de Herodes, e seu marido Alexas libertaram esses homens e os mandaram para casa.

Herodes faleceu à idade de aproximadamente 70 anos. Havia feito um testamento designando seu filho Ântipas como sucessor, mas, pouco antes da sua morte, acrescentou um codicilo, ou fez um novo testamento, no qual designou Arquelau para este cargo. Arquelau foi reconhecido como rei pelo povo e pelo exército (a Bíblia diz que José, pai adotivo de Jesus, soube que “Arquelau reinava na Judeia em lugar de seu pai Herodes”; Mt 2:22). Mas a ação foi contestada por Ântipas. Depois de uma audiência a respeito do assunto em Roma, Augusto César apoiou Arquelau. No entanto, constituiu Arquelau em etnarca e dividiu o território anteriormente governado por Herodes: metade para Arquelau; da

outra metade, concedeu-se uma parte a Ântipas e outra a Filipe, dois dos outros filhos de Herodes.

Matança de Crianças. O relato bíblico sobre a matança ordenada por Herodes, de todos os menininhos de até dois anos de idade em Belém e nos seus distritos, está em harmonia com outros relatos históricos sobre Herodes e sua índole iníqua. Isto ocorreu pouco antes da morte de Herodes, porque Jesus escapou por ser levado pelos pais ao Egito, mas eles retornaram e se estabeleceram na Galileia após o falecimento de Herodes. Estes dois eventos foram preditos por Jeová por meio dos seus profetas Jeremias e Oseias. — Mt 2:1-23; Je 31:15; Os 11:1.

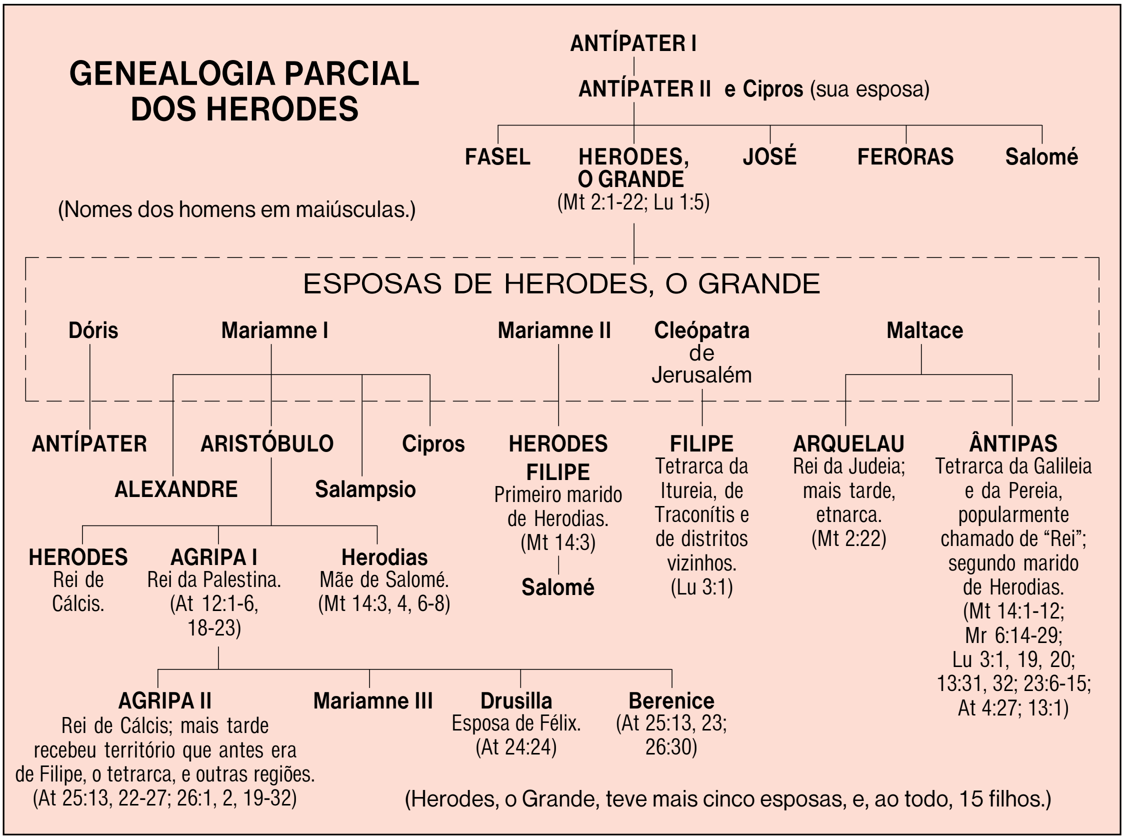
Ruínas do palácio de vários níveis, construído por Herodes, o Grande, no alto de Massada.

Data da Sua Morte. Surge um problema com respeito a quando Herodes morreu. Alguns cronologistas sustentam que ele morreu no ano 5 ou 4 AEC. A cronologia deles baseia-se em grande parte na história de Josefo. Ao datar quando Roma designou Herodes para ser rei, Josefo usa uma "datação consular", isto é, localiza o evento como ocorrido durante o governo de certos cônsules romanos. Segundo esta, a designação de Herodes como rei ocorreu em 40 AEC, mas os dados de outro historiador, Apiano, colocariam o evento em 39 AEC. Pelo mesmo método, Josefo situa a captura de Jerusalém por Herodes em 37 AEC, mas ele diz também que ela ocorreu 27 anos depois da captura da cidade por Pompeu (que ocorreu em 63 AEC). (*Jewish Antiquities*, XIV, 487, 488 [xvi, 4]) Sua referência a este último evento situaria a data em que Herodes tomou Jerusalém em 36 AEC. Ora, Josefo diz que Herodes faleceu 37 anos depois de ter sido designado rei pelos romanos, e 34 anos depois de tomar Jerusalém. (*Jewish Antiquities*, XVII, 190, 191 [viii, 1]) Isto indicaria que a data do seu falecimento era o ano 2 ou talvez 1 AEC.

O historiador judeu Josefo talvez tenha contado os reinados dos reis da Judeia pelo método dos anos de acessão, como se fazia com os reis da linhagem de Davi. Se Herodes foi designado rei, por Roma, em 40 AEC, seu primeiro ano de reinado se estendeu do nisã de 39 ao nisã de 38 AEC; de modo similar, se for contado a partir da sua captura de Jerusalém, em 37 (ou 36) AEC, o primeiro ano do seu reinado começou no nisã de 36 (ou 35) AEC. Portanto, se for como Josefo diz, que Herodes faleceu 34 anos depois de capturar Jerusalém, e se estes anos, em cada caso, forem contados segundo o ano de reinado, sua morte pode ter ocorrido em 1 AEC. Num argumento neste sentido, apresentado em *The Journal of Theological Studies* (A Revista de Estudos Teológicos), W. E. Filmer escreve que a evidência dada pela tradição judaica indica que a morte de Herodes ocorreu em 2 de sebate (o mês de sebate cai em janeiro-fevereiro de nosso calendário). — Editada por H. Chadwick e H. Sparks, de Oxford, 1966, Vol. XVII, p. 284.

Segundo Josefo, Herodes morreu pouco depois dum eclipse lunar e antes duma Páscoa. (*Jewish Antiquities*, XVII, 167 [vi, 4]; 213 [ix, 3]) Visto que houve um eclipse em 11 de março de 4 AEC (13 de março, calendário juliano), alguns chegaram à conclusão de que este era o eclipse a que Josefo se referiu.

Por outro lado, houve um eclipse total da lua em 1 AEC, uns três meses antes da Páscoa, ao passo que aquele em 4 AEC foi apenas parcial. O eclipse



total em 1 AEC ocorreu em 8 de janeiro (10 de janeiro, calendário juliano), 18 dias antes de 2 de sebate, dia tradicional da morte de Herodes. Outro eclipse (parcial) ocorreu em 27 de dezembro de 1 AEC (29 de dezembro, calendário juliano). — Veja CRONOLOGIA (*Eclipses lunares*).

Outra forma de cálculo gira em torno da idade de Herodes quando morreu. Josefo diz que ele tinha cerca de 70 anos. Diz que, quando Herodes recebeu sua nomeação como governador da Galileia (que em geral é datada em 47 AEC), ele tinha 15 anos de idade; mas os peritos entendem tratar-se dum erro, evidentemente devendo ser 25 anos. (*Jewish Antiquities*, XVII, 148 [vi, 1] XIV, 158 [ix, 2]) Concordemente, a morte de Herodes ocorreu em 2 ou 1 AEC. Temos de lembrar-nos, porém, de que Josefo é muitas vezes incoerente na sua datação de eventos, e, portanto, não é a fonte mais fidedigna. Para obtermos a evidência mais fidedigna temos de recorrer à Bíblia.

A evidência disponível indica que Herodes provavelmente morreu no ano 1 AEC. Lucas, o historiador bíblico, informa-nos que João apareceu para fazer batismos no 15.º ano de Tibério César. (Lu 3:1-3) Augusto faleceu em 17 de agosto de 14 EC. Tibério foi nomeado imperador pelo Senado romano em 15 de setembro. Os romanos não usavam o sistema do ano de acessão; por conseguinte, o 15.º ano se estenderia de fins de 28 EC a fins de 29 EC. João era seis meses mais velho do que Jesus e iniciou seu ministério (evidentemente na primavera) antes dele, como seu precursor, preparando o caminho. (Lu 1:35, 36) Jesus, que segundo a Bíblia nasceu no outono, tinha cerca de 30 anos de idade quando se dirigiu a João para ser batizado. (Lu 3:21-23) Portanto, mui provavelmente, foi batizado no outono, por volta de outubro de 29 EC. Contando 30 anos para trás, chegamos ao outono de 2 AEC como a época do nascimento humano do Filho de Deus. (Compare Lu 3:1, 23, com a profecia de Daniel sobre as "setenta semanas", em Da 9:24-27.) — Veja SETENTA SEMANAS.

Os astrólogos que visitaram Jesus. O apóstolo Mateus nos conta que, depois de Jesus ter nascido em Belém "*nos dias de Herodes,* o rei", vieram a Jerusalém astrólogos das partes orientais, dizendo que viram a estrela dele quando estavam no Orien-

te. Isto imediatamente suscitou os temores e as suspeitas de Herodes, e ele averiguou dos principais sacerdotes e dos escribas que o Cristo havia de nascer em Belém. Convocou então os astrólogos e averiguou deles o tempo do aparecimento da estrela. — Mt 2:1-7.

Observamos que isto ocorreu algum tempo depois do nascimento de Jesus, porque ele não se encontrava mais numa manjedoura, mas sim com os pais numa casa. (Mt 2:11; compare isso com Lu 2:4-7.) Quando os astrólogos deixaram de voltar a Herodes com a informação sobre o paradeiro do menino, o rei ordenou a matança de todos os meninos de dois anos ou menos em Belém e nos seus distritos. No ínterim, Jesus fora levado pelos pais ao Egito, por causa do aviso de Deus. (Mt 2:12-18) A morte de Herodes dificilmente pode ter ocorrido antes de 1 AEC, porque, neste caso, Jesus (que nasceu por volta de 1.º de outubro de 2 AEC) teria tido menos de três meses de idade.

Por outro lado, não era necessário que Jesus tivesse dois anos quando ocorreu a matança dos meninos; pode ter tido até mesmo menos de um ano, porque Herodes fez o cálculo à base do tempo em que a estrela apareceu aos astrólogos *no Oriente*. (Mt 2:1, 2, 7-9) Pode muito bem ter decorrido um período de alguns meses, porque se os astrólogos vieram do secular centro de astrologia, Babilônia ou Mesopotâmia, como é bem provável, a viagem foi muito longa. Os israelitas haviam levado pelo menos quatro meses para fazer esta viagem, quando foram repatriados de Babilônia, em 537 AEC. Evidentemente, Herodes concluiu que, por matar todos os meninos de até dois anos de idade, ele com certeza atingiria este que nascera "rei dos judeus". (Mt 2:2) Que Herodes morreu não muito tempo depois destes acontecimentos é indicado por Jesus evidentemente não permanecer muito tempo no Egito. — Mt 2:19-21.

Portanto, podemos concluir que a cronologia bíblica, os dados astronômicos e os registros históricos disponíveis parecem indicar o tempo da morte de Herodes em 1 AEC, ou, possivelmente, até mesmo no começo de 1 EC.

2. Herodes Ântipas, filho de Herodes, o Grande, com Maltace, uma samaritana. Foi criado em Roma junto com seu irmão Arquelau. No testamento de Herodes, Ântipas fora nomeado para receber o reinado, mas Herodes, por fim, mudou o testamento, nomeando em vez disso Arquelau. Ântipas contestou o testamento perante Augusto César, que apoiou a pretensão de Arquelau, mas dividiu o reino, dando a Ântipas a tetrarquia da Galileia e da Pereia. "Tetrarca", que significa 'governante de uma quarta parte' duma província, era o termo aplicado ao governante dum distrito menor ou a um príncipe territorial. No entanto, popularmente, ele talvez tenha sido chamado de Rei, assim como Arquelau. — Mt 14:9; Mr 6:14, 22, 25-27.

Ântipas casou-se com a filha de Aretas, rei da Arábia, cuja capital era Petra. Mas, em uma das suas viagens a Roma, Ântipas visitou seu meio-irmão Herodes Filipe, filho de Herodes, o Grande, com Mariamne II (não Filipe, o tetrarca). Nessa visita, ficou apaixonado por Herodias, esposa de Filipe, a qual ambicionava uma posição. Levou-a consigo para a Galileia e casou-se com ela, divorciando-se da filha de Aretas e mandando-a de volta ao seu lugar de origem. Esta ação insultante resultou em guerra. Aretas invadiu o domínio de Ântipas e infligiu-lhe enormes perdas, a ponto de este quase ser derrubado. Ântipas foi salvo por um apelo para Roma, que resultou numa ordem do imperador para que Aretas fosse capturado ou morto.

Ântipas granjeou grande favor de Tibério César, sucessor de Augusto. Sendo construtor, como seu pai, mas em escala muito menor, Ântipas construiu uma cidade junto ao lago Genesaré (o mar da Galileia, ou Tiberíades) e chamou-a de Tiberíades, segundo o imperador. (Jo 6:1, 23) À outra cidade, Júlia, deu o nome da esposa de Augusto, Júlia (costumeiramente chamada de Lívia). Construiu também fortes, palácios e teatros.

Mata João, o Batizador. Foi o relacionamento adúltero de Herodes Ântipas com Herodias que trouxe a censura de João, o Batizador. João podia devidamente corrigir Ântipas nesta questão, porque Ântipas era nominalmente judeu e professava estar sob a Lei. Ântipas lançou João na prisão, desejando matá-lo, mas tinha medo do povo, o qual achava que João era profeta. Não obstante, na celebração do aniversário natalício de Ântipas, a filha de Herodias agradou-lhe tanto, que jurou dar-lhe tudo o que ela pedisse. Herodias mandou que sua filha pedisse a cabeça de João. Herodes, embora isto não lhe agradasse, covardemente cedeu, para salvar as aparências perante os presentes na celebração e por causa do seu juramento. (No entanto, sob a Lei, não era obrigado por um juramento de realizar um ato ilegal, tal como assassinato.) — Mt 14:3-12; Mr 6:17-29.

Posteriormente, quando Ântipas soube do ministério de pregação, das curas e das expulsões de demônios por Jesus, ele ficou amedrontado, temendo que Jesus na realidade fosse João que teria sido ressuscitado dentre os mortos. Depois, desejava muito ver Jesus, aparentemente não para ouvir sua pregação, mas por não ter certeza da conclusão a que chegara. — Mt 14:1, 2; Mr 6:14-16; Lu 9:7-9.

Foi provavelmente numa ocasião em que Jesus passava pela Pereia em caminho para Jerusalém que os fariseus lhe disseram: "Sai e vai embora

daqui, porque Herodes quer matar-te." Pode ser que Herodes tivesse iniciado este rumor, esperando induzir Jesus a fugir do seu território por medo, porque Herodes talvez receasse levantar de novo a mão contra um profeta de Deus para matá-lo. Jesus, na sua resposta, evidentemente referindo-se à astúcia de Herodes, chamou-o de 'aquela raposa'. — Lu 13:31-33.

O "Fermento de Herodes". Foi durante o governo de Herodes Ântipas que Jesus advertiu seus seguidores: "Mantende os olhos abertos, acautelai-vos do fermento dos fariseus e do fermento de Herodes." (Mr 8:15) As duas seitas, os fariseus e os herodianos, ou partidários de Herodes, opunham-se a Jesus Cristo e seu ensino, e embora houvesse inimizade entre elas, ambas encaravam Cristo como inimigo comum e se uniam contra ele. Os herodianos eram mais políticos do que religiosos; tem-se dito que eles afirmavam seguir a Lei, mas sustentavam a opinião de que era lícito que os judeus reconhecessem um príncipe estrangeiro (porque os Herodes não eram realmente judeus, mas sim idumeus). Os herodianos eram muito nacionalistas e não apoiavam nem a ideia dum domínio teocrático, sob reis judeus, nem o domínio romano, mas queriam o restabelecimento do reino nacional sob um ou outro dos filhos de Herodes.

Um exemplo que revela seu "fermento" nacionalista foi a pergunta capciosa que eles, junto com os fariseus, fizeram na tentativa de enlaçar Jesus: "É lícito ou não pagar a César o imposto por cabeça? Devemos pagar ou não devemos pagar?" (Mr 12:13-15) Jesus chamou-os de "hipócritas" e mostrou que ele estava atento ao "fermento" deles, porque a sua resposta lhes tirou o argumento, frustrando a sua intenção de acusá-lo de sedição ou então de incitar o povo contra ele. — Mt 22:15-22.

Diverte-se às Custas de Jesus. No último dia da vida terrestre de Jesus, quando foi levado perante Pôncio Pilatos e este soube que Jesus era galileu, Pilatos o mandou a Herodes Ântipas, o governante distrital (tetrarca) da Galileia (que se encontrava então em Jerusalém), pois Pilatos já tivera dificuldades com os galileus. (Lu 13:1; 23:1-7) Ao ver Jesus, Herodes alegrou-se, não por estar preocupado com o bem-estar de Jesus ou por querer fazer alguma tentativa real de descobrir a verdade ou inverdade das acusações levantadas contra Jesus pelos sacerdotes e pelos escribas, mas porque desejava vê-lo realizar algum sinal. Jesus negou-se a isso, e ficou calado quando Herodes o interrogou "com muitas palavras". Jesus sabia que este comparecimento perante Herodes lhe fora imposto apenas como uma espécie de zombaria. Herodes, desapontado com Jesus, fez pouco dele e caçoou dele por trajá-lo com uma roupa vistosa e mandou-o de volta a Pilatos, que era a autoridade superior no que se referia a Roma. Pilatos e Herodes haviam sido inimigos, possivelmente por certas acusações que Herodes tinha levantado contra Pilatos. Mas este gesto da parte de Pilatos agradou a Herodes e eles se tornaram amigos. — Lu 23:8-12.

Depois de Pedro e João terem sido soltos, logo após o Pentecostes de 33 EC, os discípulos disseram em oração a Deus: "Tanto Herodes [Ântipas] como Pôncio Pilatos, com homens das nações e com povos de Israel, ajuntaram-se realmente nesta cidade contra o teu santo servo Jesus . . . E agora, Jeová, dá atenção às ameaças deles e concede aos teus escravos que persistam em falar a tua palavra com todo o denodo." — At 4:23, 27-29.

Em Atos 13:1, menciona-se que Manaém, um cristão, tinha sido educado junto com Herodes, o governante distrital. Visto que Ântipas fora criado em Roma, junto com certo cidadão, a declaração bíblica talvez indique que Manaém tenha sido educado em Roma.

Banido para a Gália. Quando Caio César (Calígula) constituiu Agripa I rei da tetrarquia de Filipe, Herodias, esposa de Ântipas, repreendeu seu marido, dizendo que foi só por causa do desleixo da parte dele que ele não recebeu um reinado. Ela argumentou que, visto ele já ser tetrarca, ao passo que Agripa, em contraste, antes não detinha nenhum posto, Ântipas deveria ir a Roma e solicitar a César um reinado. Ele finalmente cedeu à persistente pressão da sua esposa. Mas Calígula ficou irado com a solicitação ambiciosa de Ântipas, e, acolhendo as acusações de Agripa, baniu Ântipas para a Gália (à cidade de Lyon, na França); ele, por fim, morreu na Espanha. Herodias, embora pudesse ter-se livrado da punição, por ser irmã de Agripa, acompanhou seu marido, talvez por orgulho. A tetrarquia de Ântipas, e, depois do seu exílio, seu dinheiro, bem como os bens de Herodias, foram dados a Agripa I. De modo que Herodias foi responsável pelas duas grandes calamidades de Ântipas: a derrota que quase sofreu pelo Rei Aretas, e seu banimento.

3. Herodes Agripa I. Neto de Herodes, o Grande. Ele era filho de Aristóbulo, o qual, por sua vez, era filho de Herodes, o Grande, com Mariamne I, neta do sumo sacerdote Hircano II. Aristóbulo tinha sido morto por Herodes, o Grande. Agripa foi o último dos Herodes a se tornar rei de toda a Palestina, assim como fora seu avô.

Sua Formação. Agripa conseguiu sua posição de "Herodes, o rei", por diversas manobras e com a ajuda de amigos em Roma. (At 12:1) Educado em Roma, junto com o filho do Imperador Tibério, Druso, e seu sobrinho, Cláudio, tornou-se ali uma figura conhecida nos círculos importantes. Ele

era extremamente extravagante e temerário. Muito endividado, devendo dinheiro até mesmo ao tesouro romano, partiu de Roma e fugiu para a Idumeia. Por fim, com a ajuda da sua irmã Herodias e da sua esposa Cipros (filha do sobrinho de Herodes, o Grande, cuja esposa era a filha de Herodes), passou a morar por um tempo em Tiberíades. Surgiu um desentendimento entre ele e Ântipas, induzindo-o a partir. Retornou por fim a Roma e às boas graças de Tibério César.

Todavia, uma declaração imprudente causou a Agripa dificuldades com o Imperador Tibério. Num descuido, expressou a Caio (Calígula), com quem havia travado amizade, o desejo de que Caio fosse em breve imperador. Suas observações, ouvidas pelo servo de Agripa, chegaram aos ouvidos de Tibério, que lançou Agripa na prisão. Por vários meses, sua vida estava por um fio, mas alguns meses mais tarde, Tibério morreu e Calígula tornou-se imperador. Este soltou Agripa e o elevou à posição de rei sobre os territórios que seu falecido tio Filipe havia governado.

Favorecido por Imperadores Romanos. Herodias, invejosa da posição de seu irmão como rei, persuadiu seu marido Herodes Ântipas, que era apenas tetrarca, a solicitar uma coroa ao novo imperador em Roma. Mas Agripa frustrou os planos de Ântipas neste assunto. Apresentou perante Caio (Calígula) a acusação de que Ântipas havia feito alianças com Sejano, conspirador contra Tibério, e com os partos, acusação que Ântipas não podia negar. Isto levou ao banimento de Ântipas. Os territórios de Ântipas, a Galileia e a Pereia, foram anexados ao reino de Agripa. Em certa passagem, Josefo diz que Calígula deu esses domínios a Agripa, e, em duas outras, que Cláudio fez isso. É provável que Calígula tenha feito a promessa e que Cláudio a tenha confirmado.

Por ocasião do assassinato de Calígula, datada pelos peritos como ocorrido em 41 EC, Agripa estava em Roma. Ele pôde atuar como intermediário, ou negociador, entre o Senado e seu amigo, o novo imperador Cláudio. Cláudio expressou seu apreço por recompensá-lo com o território da Judeia e de Samaria, bem como o reino de Lisânias. Agripa tornou-se então governante de quase o mesmo domínio de seu avô, Herodes, o Grande. Nesta ocasião, Agripa pediu e recebeu de Cláudio o reino de Cálcis para o seu irmão Herodes. (Este Herodes é mencionado na história apenas como rei de Cálcis, um pequeno território na encosta O dos montes do Antilíbano.)

Bajula os Judeus; Persegue os Cristãos. Agripa bajulava os judeus, afirmando ser devoto do judaísmo. Calígula, afirmando ser deus, havia decidido erigir uma estátua sua no templo em Jerusalém, mas Agripa habilmente o persuadiu a não fazê-lo. Mais tarde, Agripa começou a construir uma muralha em volta do subúrbio N de Jerusalém. Para Cláudio, isto parecia ser uma possível fortificação da cidade contra qualquer eventual ataque romano no futuro. Por conseguinte, Cláudio mandou que Agripa desistisse disso. Agripa desmentia sua afirmação de ser adorador de Deus por apoiar e providenciar jogos gladiatórios e outros espetáculos pagãos no teatro.

Agripa era aceitável aos judeus por sua ascendência asmoneia, por parte da sua avó Mariamne. Ao mesmo tempo em que patrocinava a causa dos judeus sob o jugo romano, também criava fama nada invejável de perseguidor dos cristãos, que em geral eram odiados pelos judeus descrentes. "Eliminou Tiago, irmão de João, pela espada." (At 12:1, 2) Vendo que isto agradava aos judeus, prendeu e encarcerou Pedro. A intervenção dum anjo, resultando na libertação de Pedro, causou muita comoção entre os soldados de Agripa e resultou na punição dos guardas encarregados de Pedro. — At 12:3-19.

Executado Pelo Anjo de Deus. O domínio de Agripa teve fim abrupto. Em Cesareia, durante uma festividade em honra de César, ele se vestiu de um magnífico traje real e começou a fazer um discurso público perante a assistência reunida de pessoas de Tiro e de Sídon, que vieram pleitear a paz com ele. Os presentes responderam gritando: "A voz de um deus e não de homem!" A Bíblia registra a execução sumária dele como hipócrita condenado: "O anjo de Jeová o golpeou instantaneamente, porque não deu glória a Deus; e, comido de vermes, expirou." — At 12:20-23.

Os cronologistas situam a morte do Rei Herodes Agripa I em 44 EC, à idade de 54 anos e depois de ter reinado por três anos sobre toda a Judeia. Sobreviveram-lhe seu filho Herodes Agripa II e suas filhas Berenice (At 25:13), Drusila, esposa do governador Félix, e Mariamne III. — At 24:24.

4. Herodes Agripa II. Bisneto de Herodes, o Grande. Era filho de Herodes Agripa I com sua esposa Cipros. Segundo os historiadores, era o último dos príncipes da linhagem herodiana. Agripa tinha três irmãs, chamadas Berenice, Drusila e Mariamne III. (At 25:13; 24:24) Fora criado na casa imperial em Roma. Quando tinha apenas 17 anos, seu pai morreu, e os conselheiros do Imperador Cláudio o consideravam jovem demais para assumir o governo dos domínios do seu pai. Por conseguinte, Cláudio, em vez disso, designou governadores sobre os territórios. Depois de Agripa II ter permanecido em Roma por algum tempo, ele recebeu o reinado de Cálcis, um pequeno principado na encosta ocidental da cordilheira do Antilíbano, após o falecimento do seu tio (Herodes, rei de Cálcis).

Foi pouco depois disso que Cláudio o designou rei sobre as tetrarquias antes pertencentes a Filipe e a Lisânias. (Lu 3:1) Recebeu também o encargo da supervisão do templo de Jerusalém e foi investido da autoridade de designar os sumos sacerdotes judeus. Seus domínios foram ainda mais ampliados por Nero, sucessor de Cláudio, que lhe concedeu Tiberíades e Tariqueia, na Galileia, e Júlia, na Pereia, com suas aldeias dependentes.

Mais tarde, Agripa voltou sua atenção para a construção dum anexo ao palácio erigido pelos reis asmoneus em Jerusalém. Visto que podia assim observar do anexo do seu palácio as ocorrências no pátio do templo, os judeus erigiram um muro que lhe bloqueava a vista e também obstruía a vista dos guardas romanos de certo ponto elevado. Isto desagradou tanto a Agripa como a Festo, mas quando os judeus apelaram para Nero, este imperador deixou o muro permanecer. Agripa embelezou também Cesareia de Filipe (mudando-lhe o nome para Nerônia, em honra de Nero). Seguindo o estilo de seu pai, construiu um teatro em Bérito, na Fenícia, gastando ali grandes somas com espetáculos.

Moeda de bronze, ostentando a cabeça de Domiciano, e, no verso, o nome do Rei Agripa (II).

Havia fortes rumores de que Agripa mantinha uma relação incestuosa com sua irmã Berenice antes de ela se casar com o rei da Cilícia. (*Jewish Antiquities*, de F. Josefo, XX, 145, 146 [vii, 3]) Josefo não menciona se Agripa era casado ou não.

Quando se tornou evidente que a rebelião dos judeus contra o jugo romano (66-70 EC) só resultaria em desastre nacional, Agripa tentou persuadi-los a adotar um proceder mais moderado. Quando seus apelos não produziram resultados, ele abandonou os judeus e se ligou ao exército romano, sendo ferido por uma pedra de funda no próprio combate.

A Defesa de Paulo Perante Ele. As Escrituras apresentam o Rei Herodes Agripa II e sua irmã Berenice na ocasião da sua visita de cortesia ao Governador Festo, por volta do ano 58 EC. (At 25:13) Festo havia sucedido ao Governador Félix. Foi enquanto Félix era governador que o apóstolo Paulo fora acusado pelos judeus, mas Félix, ao deixar o cargo, desejava granjear o favor dos judeus e manteve Paulo preso. (At 24:27) Incidentalmente, Félix era cunhado de Agripa, por se ter casado com Drusila, irmã deste. (At 24:24) Enquanto Paulo aguardava providências do seu apelo para César (At 25:8-12), o Rei Agripa expressou ao Governador Festo o desejo de ouvir o que Paulo tinha a dizer. (At 25:22) Paulo ficou contente de fazer a sua defesa perante Agripa, a quem ele chamou de "perito em todos os costumes bem como nas controvérsias entre os judeus". (At 26:1-3) O forte argumento de Paulo induziu Agripa a dizer: "Em pouco tempo me persuadirias a tornar-me cristão." A isto Paulo respondeu: "Quisera eu, perante Deus, quer em pouco tempo quer com muito tempo, que não somente tu, mas também todos os que hoje me ouvem se tornassem homens tais como também eu sou, com exceção destes laços." (At 26:4-29) Agripa e Festo determinaram que Paulo era inocente, mas que, visto ter apelado para César, ele tinha de ser enviado a Roma para julgamento. — At 26:30-32.

Após a destruição de Jerusalém, em 70 EC, Herodes Agripa e sua irmã Berenice mudaram-se para Roma, onde ele recebeu o cargo de pretor. Agripa morreu sem filhos por volta de 100 EC.

5. Herodes Filipe. Filho de Herodes, o Grande, com Mariamne II, filha do sumo sacerdote Simão. Filipe foi o primeiro marido de Herodias, a qual se divorciou dele para se casar com o meio-irmão dele, Herodes Ântipas. Ele é mencionado incidentalmente na Bíblia em Mateus 14:3; Marcos 6:17, 18, e Lucas 3:19.

O nome Herodes Filipe é usado para diferenciá-lo do tetrarca Filipe, pois este último, segundo Josefo, também era filho de Herodes, o Grande, com outra esposa, Cleópatra, de Jerusalém.

Filipe, evidentemente, era candidato à sucessão ao trono de seu pai, por ser o mais velho depois de seus meios-irmãos Antípater, Alexandre e Aristóbulo, todos os três executados pelo pai. Um dos testamentos anteriores de Herodes o alistava como herdeiro depois de Ântipas. Mas foi passado por alto no testamento derradeiro de Herodes, passando o reino para Arquelau. Josefo relata que Herodes eliminou o nome de Filipe do seu testamento porque Mariamne II, mãe de Filipe, soubera da trama de Antípater contra Herodes, mas não a havia revelado.

Filipe teve com Herodias uma filha, Salomé. Evidentemente, foi ela quem dançou perante Herodes Ântipas, e, devido à orientação da mãe, pediu a cabeça de João, o Batizador. — Mt 14:1-13; Mr 6:17-29.

6. Filipe, o tetrarca. Filho de Herodes, o Grande, com sua esposa Cleópatra, de Jerusalém. Ele foi criado em Roma. Casou-se com Salomé, filha de Herodes Filipe e Herodias. Quando seu pai faleceu, Augusto César dividiu o reino, dando a Filipe a tetrarquia de Itureia, Traconítis e outros distritos vizinhos, com uma renda anual de 100 talentos. (A Itureia talvez fosse acrescentada mais tarde, e por isso foi omitida por Josefo.) Ele governou por mais de 30 anos. Josefo diz: "Na sua conduta no governo, ele mostrou uma disposição moderada e tranquila. De fato, gastava todo o tempo nos territórios que lhe estavam sujeitos." Josefo prossegue, dizendo que Filipe atuava como juiz onde quer que estivesse e ouvia as causas sem demora. Morreu em Júlia e foi sepultado com grande pompa. Visto que não deixou filhos varões, o Imperador Tibério acrescentou sua tetrarquia à província da Síria. — *Jewish Antiquities*, XVIII, 106-108 (iv, 6).

O nome de Filipe é mencionado uma vez na Bíblia com relação à datação do ministério de João, o Batizador. (Lu 3:1) Este texto, junto com as informações históricas sobre os reinados de Augusto e de Tibério, mostra que o ministério de João começou em 29 EC.

HERODES, PARTIDÁRIOS DE. Tratava-se evidentemente de adeptos ou partidários judeus da dinastia herodiana, que recebera sua autoridade de Roma. Durante o ministério terrestre de Jesus Cristo, esta dinastia era encabeçada por Herodes Ântipas.

Não há menção dos herodianos na história secular, e há poucas referências bíblicas a eles. (Mt 22:16; Mr 3:6; 12:13) Todavia, há fortes objeções à ideia de alguns de que os herodianos eram os criados domésticos de Herodes, de que eram seus soldados ou então oficiais da sua corte.

Politicamente, os herodianos adotavam uma posição centrista, por um lado sofrendo oposição dos fariseus e dos zelotes judeus, que advogavam um reino judaico totalmente independente do controle romano, e por outro lado, dos que advogavam a anexação completa da Judeia pelo Império Romano. Alguns dos saduceus, classificados como livres-pensadores e moderados no judaísmo, provavelmente seguiam a mentalidade herodiana. Esta última conclusão é tirada dos relatórios de Mateus e de Marcos referentes à declaração de Jesus a respeito do fermento. Segundo Mateus 16:6, Jesus disse: "Vigiai-vos do fermento dos fariseus e dos saduceus", ao passo que Marcos 8:15 diz: "Acautelai-vos do fermento dos fariseus e do fermento de Herodes." A repetição da palavra "fermento" enfatiza que havia uma diferença nos ensinos corruptos das duas partes. Em vez de "Herodes", este último texto reza "herodianos" em alguns manuscritos, a saber, no Papiro Chester Beatty N.º 1 (P[45]), no *Codex Washingtonianus I* e no *Codex Koridethianus*. — *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete), editado por G. A. Buttrick, 1962, Vol. 2, p. 594; *Our Bible and the Ancient Manuscripts* (A Nossa Bíblia e os Antigos Manuscritos), do Sir Frederic Kenyon, 1958, pp. 215, 216.

Uma coisa é certa: os partidários de Herodes e os fariseus, embora abertamente opostos uns aos outros nos seus conceitos políticos e judaísticos, estavam solidamente unidos na sua violenta oposição a Jesus. Pelo menos em duas ocasiões, estes partidos opostos consultaram-se sobre a melhor maneira de eliminar seu oponente comum. O primeiro caso relatado ocorreu pouco depois da Páscoa de 31 EC, durante o grande ministério galileu de Jesus. Quando viram Jesus restabelecer no sábado a mão ressequida de um homem, "os fariseus saíram então e começaram imediatamente a entrar em conselho contra ele com os partidários de Herodes, a fim de o destruírem". — Mr 3:1-6; Mt 12:9-14.

A segunda ocasião relatada ocorreu quase dois anos mais tarde, apenas três dias antes de Jesus ser morto, quando discípulos dos fariseus e partidários de Herodes se uniram para testar Jesus na questão da tributação. Estes homens foram secretamente contratados "para pretenderem ser justos, a fim de que o pudessem apanhar na palavra, para o entregarem ao governo e à autoridade do governador". (Lu 20:20) Prefaciaram sua pergunta direta sobre impostos com palavras de lisonja, destinados a pegar Jesus desprevenido. Jesus, porém, percebendo sua iniquidade astuciosa, declarou: "Por que me pondes à prova, hipócritas?" Silenciou-os então completamente com a sua resposta sobre a questão de pagar impostos. — Mt 22:15-22; Lu 20:21-26.

HERODIÃO. Alguém a quem Paulo enviou saudações pessoais na sua carta à congregação cristã em Roma. Paulo chama Herodião de "meu parente". (Ro 16:11) Alguns sugerem que isto simplesmente poderia significar que Herodião também era judeu, em vez de ser membro da família imediata de Paulo, por ele usar a designação "parentes" em Romanos 9:3. Todavia, visto que Paulo não se refere a todos os judeus a quem enviava saudações como "meus parentes" (veja At 18:2; Ro 16:3), a referência é provavelmente a um parente mais chegado. — Veja ANDRÔNICO.

HERODIAS. Esposa de Herodes Ântipas, a qual, por meio da sua filha Salomé, pediu e recebeu a cabeça de João, o Batizador, em 32 EC. (Mr 6:22-28) Seu pai, Aristóbulo, filho de Herodes, o Grande, com sua segunda esposa, Mariamne I, e sua mãe eram primos germanos. Seu irmão era Herodes

Agripa I, que eliminou o apóstolo Tiago, irmão de João. — At 12:1, 2.

Herodias (ou: Herodíades) casou-se primeiro com seu meio-tio, que era meio-irmão de seu pai, outro filho de Herodes, o Grande (com sua terceira esposa, Mariamne II), filho que costumava ser chamado de Herodes Filipe, para diferenciá-lo de Filipe, o governante distrital de Itureia e Traconítis. (Lu 3:1) Este tio-marido de Herodias, Herodes Filipe, gerou Salomé, pelo visto, única prole dela. No entanto, Herodias divorciou-se e casou-se com o meio-irmão dele, Herodes Ântipas, também filho de seu avô, Herodes, o Grande, com a quarta esposa, Maltace. Herodes Ântipas, naquele tempo governante distrital (literalmente, "o tetrarca"), e a quem Jesus Cristo chamou de 'aquela raposa' (Lu 13:31, 32), também se divorciou da sua primeira esposa, filha do rei nabateu Aretas, da Arábia, a fim de se casar com Herodias.

Portanto, João, o Batizador, tinha motivos para condenar este casamento de Herodias com Herodes Ântipas, que tanto era ilegal como imoral sob a lei judaica, e por isso foi lançado na prisão e mais tarde decapitado. Sua destemida e justa condenação provocou o amargo ódio de Herodias, de modo que ela se aproveitou da primeira oportunidade para fazer com que o profeta fosse morto. — Mt 14:1-11; Mr 6:16-28; Lu 3:19, 20; 9:9.

O irmão de Herodias, Herodes Agripa I, retornou de Roma em 38 EC, tendo sido designado rei. Isto aborreceu muito a Herodias, porque seu marido, embora filho de rei, continuou a ser apenas governante distrital. Assim sendo, não deixou de pressionar seu marido até que ele também foi a Roma na esperança de ser coroado rei, recebendo um reino. Flávio Josefo conta que o irmão de Herodias, Agripa, enviou secretamente cartas ao Imperador Calígula, acusando Ântipas de conspirar com os partos. Em consequência disso, Ântipas foi banido para a Gália; Herodias o acompanhou. — *Jewish Antiquities* (Antiguidades Judaicas), XVIII, 240-256 (vii, 1, 2); *The Jewish War* (A Guerra Judaica), II, 181-183 (ix, 6).

HESBOM. Veja HÉSBON.

HÉSBON. Lugar identificado com a atual Hisban, uma cidade em ruínas, situada a uns 20 km ao SO de Rabbah ('Amman). Fica quase a meio caminho entre o Árnon e o Jaboque. (Jos 12:2) Ainda não se encontraram ali restos arqueológicos que remontassem ao período cananeu. Um grande reservatório em ruínas fica a curta distância ao L de Hésbon, e a uns 180 m abaixo da cidade, encontra-se uma fonte que produziu uma sequência de tanques. — Compare isso com Cân 7:4; veja BATE-RABIM.

Síon, rei amorreu, capturou Hésbon dos moabitas e fez dela sua residência real. A derrota dos moabitas até mesmo forneceu a base para um dito zombeteiro, de origem quer amorreia, quer israelita. Caso este dito se tenha originado dos amorreus, escarnecia os moabitas e comemorava a vitória do Rei Síon. Mas, se foi originado pelos israelitas, indicava que, assim como Síon arrebatara Hésbon dos moabitas, assim Israel tomaria esta cidade e outras dos amorreus. A zombaria seria então no sentido de que a vitória de Síon preparou o caminho para os israelitas tomarem posse da terra, à qual de outro modo não teriam direito. — Núm 21:26-30; De 2:9.

Quando o Rei Síon se negou a deixar os israelitas, sob Moisés, atravessar pacificamente a sua terra, e, em vez disso, preparou-se para combatê-los, Jeová deu ao seu povo a vitória sobre Síon. Cidades amorreias, sem dúvida incluindo Hésbon, foram devotadas à destruição. (De 2:26-36; 3:6; 29:7; Jz 11:19-22) Depois disso, os rubenitas reconstruíram Hésbon (Núm 32:37), sendo ela incluída entre as cidades que Moisés lhes deu. (Jos 13:15-17) Como cidade fronteiriça entre Rubem e Gade, Hésbon tornou-se mais tarde parte do território de Gade e é citada como uma das quatro cidades gaditas designadas aos levitas. — Jos 21:38, 39; 1Cr 6:77, 80, 81.

Num período posterior, Hésbon evidentemente passou a estar sob controle moabita, conforme é indicado tanto por Isaías como por Jeremias a mencionarem nas suas pronúncias de ruína contra Moabe. (Is 15:4; 16:7-9; Je 48:2, 34, 45) Jeremias também se refere a esta cidade numa pronúncia contra Amom. (Je 49:1, 3) Alguns comentadores entendem que isto indica que Hésbon havia então passado para mãos amonitas. Outros sugerem que isto talvez signifique que Hésbon, de Moabe, também sofreria a mesma sorte que Ai, ou que se falava duma Hésbon diferente, no território de Amom.

Segundo o historiador judeu Josefo, Hésbon estava nas mãos dos judeus na época de Alexandre Janeu (103-76 AEC). Mais tarde, Herodes, o Grande, teve jurisdição sobre essa cidade. — *Jewish Antiquities* (Antiguidades Judaicas), XIII, 395-397 (xv, 4); XV, 294 (viii, 5).

HESEDE [forma abreviada de Hasadias, que significa "Benevolência de Jah; Jah É Benevolência"]. Israelita, cujo filho era um dos 12 prepostos de Salomão, cada um dos quais era responsável por fornecer ao rei e à sua casa o alimento durante um mês no ano. — 1Rs 4:7, 10.

HESMOM. Cidade na parte meridional de Judá (Jos 15:21, 27), desconhecendo-se agora a sua localização.

HETE, I [ח]. (*hhehth*). Oitava letra do alfabeto hebraico. Esta letra tem o som mais ríspido dos guturais, similar ao "j" na palavra espanhola *jamás* ou ao "ch" alemão no nome *Bach.* Em hebraico, na oitava seção do Salmo 119 (vv. 57-64), cada versículo começa com esta letra.

Nesta obra, é transliterada como *hh,* para denotar uma forte aspiração.

HETE, II. Segundo filho alistado de Canaã,e bisneto de Noé, através de Cã. (Gên 10:1, 6, 15; 1Cr 1:13) Hete era genitor ancestral dos hititas (1Rs 10:29; 2Rs 7:6; veja HITITAS), dos quais um ramo se estabeleceu na região montanhosa de Judá. (Êx 3:8) Foi na vizinhança de Hébron que Abraão comprou de Efrom, o hitita, o campo de Macpela e a caverna que havia nele, como lugar de sepultamento. (Gên 23:2-20; 25:8-10; 49:32) Dentre as 14 ocorrências do nome Hete, 10 vezes aparece relacionado com os "filhos de Hete". Duas das esposas de Esaú eram das "filhas de Hete" (também chamadas de "filhas de Canaã"), sendo estas esposas fonte de amargura para os pais de Esaú. — Gên 26:34, 35; 27:46; 28:1, 6-8.

HETLOM. Lugar ao qual se chegava pela fronteira setentrional da terra de Israel, conforme observado na visão de Ezequiel. (Ez 47:13, 15; 48:1) Alguns peritos provisoriamente identificam Hetlom com a atual Haitla, a uns 35 km ao NE de Trípoli, no Líbano.

HEVEUS. Povo descendente de Canaã, filho de Cã. (Gên 10:6, 15, 17; 1Cr 1:13, 15) Heveus moravam na cidade de Siquém, nos dias do patriarca Jacó. Os filhos de Jacó, chefiados por Simeão e Levi, mataram todo varão e saquearam a cidade, porque Siquém, filho de Hamor, o maioral, violentara Diná, irmã deles. — Gên 34:1-29.

Quando Israel entrou na Terra da Promessa, os heveus eram uma das sete nações cananeias que Deus prometeu expulsar diante deles. (Êx 3:8, 17; 13:5; 23:23, 28; 33:2; 34:11) Dizia-se que estas nações eram mais populosas e mais fortes do que Israel. (De 7:1) Moisés ordenou aos israelitas devotá-los à destruição, não deixando ninguém vivo ao capturarem as cidades deles, por causa das suas práticas detestáveis e dos seus deuses falsos. Porque senão, eles seriam um laço e fariam com que Israel caísse no desfavor de Deus. — Le 18:27, 28; De 18:9-13; 20:15-18.

A Bíblia registra a destruição total das cidades dessas nações por Josué. (Jos caps. 10, 11) Os heveus que moravam "ao sopé do [monte] Hermom, na terra de Mispá", estavam entre as tribos que se juntaram aos reis cananeus contra Josué às instâncias de Jabim, rei de Hazor. (Jos 11:1-3) Alistam-se heveus entre os que lutaram contra Israel e sofreram derrota. (Jos 9:1, 2; 12:7, 8; 24:11) No entanto, um grupo da nação heveia foi poupado. (Jos 9:3, 7) Este grupo eram os gibeonitas, evidentemente representando também mais três cidades heveias. Somente estes temeram a Jeová, reconhecendo que ele estava lutando a favor de Israel. Por meio dum estratagema, conseguiram fazer um pacto com os líderes de Israel, e assim não foram mortos, mas foram feitos servos de Israel para trabalhos braçais. (Jos 9:1-15, 24-27) Este é um caso do cumprimento da maldição de Noé sobre Canaã, no sentido de que os gibeonitas e seus associados, embora não destruídos, tornaram-se escravos dos semitas. — Gên 9:25-27.

Jeová indicou sua aprovação de que Israel cumpriu fielmente seu pacto com esses heveus, por lutar para a proteção de Gibeão contra as nações cananeias circunvizinhas, que vieram contra eles, por causa do pacto deles com Israel. (Jos 10:1-14) Deste tempo em diante, os gibeonitas conviveram pacificamente com Israel. (2Sa 21:1-6) São chamados de "amorreus" em 2 Samuel 21:2, mas, evidentemente, porque o termo "amorreus" era frequentemente aplicado às nações cananeias em geral, visto que os amorreus eram uma das mais poderosas tribos. (Veja AMORREU.) Na época da conquista por Josué, esses heveus aprovados moravam na cidade de Gibeão, situada não muito longe ao NO de Jerusalém, também em Quefira, Beerote e Quiriate-Jearim. Gibeão é descrita como 'cidade grande, como uma das cidades reais, e maior do que Ai, e todos os seus homens eram poderosos'. — Jos 10:2; 9:17.

Após a morte de Josué, Israel deixou de expulsar as nações cananeias conforme Deus ordenara, mas até mesmo realizaram casamentos com elas. Portanto, o registro bíblico reza: "Ora, estas são as nações que Jeová deixou ficar para por elas provar a Israel . . . Os cinco senhores do eixo dos filisteus, e todos os cananeus, até mesmo os sidônios e os heveus que habitavam no monte Líbano, desde o monte Baal-Hermom até a entrada de Hamate . . . e [os israelitas] foram servir aos deuses deles." — Jz 3:1-6.

Esta passagem situa os heveus como habitantes de montes na cordilheira do Líbano, até a parte mais setentrional da Terra da Promessa. (Núm 34:8; Jos 11:1, 3) Quando Joabe e seus homens fizeram um censo às ordens do Rei Davi, "chegaram então à praça forte de Tiro e a todas as cidades dos heveus". (2Sa 24:7) Evidentemente, Tiro ficava logo abaixo da extremidade meridional do território heveu.

Durante o programa de construção de Salomão, de alcance nacional, ele usou cananeus, inclusive heveus, em trabalhos forçados sob a direção de

capatazes israelitas. Isto cumpriu adicionalmente a maldição profética de Noé sobre Canaã. — 1Rs 9:20-23; 2Cr 8:7-10.

Heveus, Horeus e Hurritas. Em Gênesis 36:2, Zibeão, avô de uma das esposas de Esaú, é chamado de heveu. Mas, os versículos 20 e 24 o alistam como descendente de Seir, o horeu. A palavra horeu talvez derive da hebraica *hhor* ("buraco") e pode significar apenas "habitante de caverna". Isto eliminaria qualquer aparente discrepância entre os textos de Gênesis 36:2 e os versículos 20, 24 . — Veja HOREU.

Os arqueólogos desenterraram escritos antigos que os peritos interpretam como prova de que uma nação chamada de hurritas (ou: hurrianos) habitava as regiões da Armênia, da Anatólia, da Síria e de partes da Palestina, desde tempos patriarcais; e eles acreditam que este povo incluía os heveus, os horeus e os jebuseus. Equacionam "horeu" com "heveu" e creem que os hurritas, de alguma forma, passaram a ser chamados de heveus. Sua teoria baseia-se em grande parte em similaridades linguísticas, especialmente dos nomes próprios. Eles pensam, assim, de modo geral, que o nome horeu é aparentado com "hurrita", em vez de significar "habitante de caverna".

A Bíblia, porém, parece fazer uma nítida diferença entre essas tribos, e ela não menciona o nome hurrita. Portanto, é mais sábio aguardar evidência adicional antes de se aceitar tal identificação como conclusiva.

HEZIOM. Avô do primeiro Rei Ben-Hadade, da Síria, mencionado na Bíblia. (1Rs 15:18) Alguns acham que Heziom era a pessoa chamada Rezom, em 1 Reis 11:23.

HEZIR [Porco; Varrão].

1. Sacerdote, cuja casa paterna foi escolhida por sortes para a 17.ª das 24 turmas sacerdotais de serviço, organizadas perto do fim do reinado de Davi. — 1Cr 24:1, 3, 5-7, 15.

2. Um dos "cabeças do povo", cujo descendente, se não foi ele mesmo, no tempo de Neemias, apoiou a resolução de ser fiel a Jeová. — Ne 9:38; 10:1, 14, 20.

HEZRO. Carmelita; um dos poderosos das forças militares de Davi. — 2Sa 23:8, 35; 1Cr 11:26, 37.

HICSOS. Veja EGITO, EGÍPCIO.

HIDAI. Um dos poderosos do exército de Davi. Hidai procedia dos vales de torrente de Gaás, na região montanhosa de Efraim. (2Sa 23:8, 30; Jos 24:30) Seu nome ocorre como Hurai em 1 Crônicas 11:32.

HÍDEQUEL. Um dos quatro rios em que se dividia o rio que saía do Éden. (Gên 2:10-14) Na língua persa antiga, o Hídequel era conhecido como *Tigra,* do qual deriva o nome grego do rio Tigre. Em árabe, é conhecido como Shatt Dijla. Alguns o chamam de rio gêmeo do Eufrates, e ele, junto com este rio, rega as planícies da Mesopotâmia.

Foi nas margens do Tigre (Hídequel) que Daniel recebeu a visão a respeito da luta pelo poder a ser travada pelo "rei do norte" e pelo "rei do sul". (Da 10:4, 5; 11:5, 6) Depois de penetrar nas planícies da Mesopotâmia, o Tigre passa pelo lugar de muitas cidades antigas. Defronte da moderna Mosul, encontram-se as ruínas da antiga Nínive, na margem L do rio. Do mesmo lado, mais ao S, fica o lugar de Calá, e abaixo dela, na margem O, encontra-se a antiga Assur. A pouca distância abaixo de Bagdá, na margem O, ficam as ruínas de Selêucia, antiga capital da dinastia selêucida de governantes.

As nascentes do Tigre ficam na parte moderna da Turquia. A nascente mais distante é a que fica mais ao oeste. Ela começa nas montanhas ao sul do Lago Hazar, a uns 25 km ao SE da cidade de Elazig e apenas a poucos quilômetros de uma das nascentes do rio Eufrates. Torna-se assim evidente que estes dois rios poderiam facilmente ter tido uma única nascente, antes de o Dilúvio global produzir mudanças topográficas na superfície da terra. Nos primeiros 240 km, a cabeceira ocidental corre para o SE, e ali se juntam a ela outros tributários orientais mais curtos. Daí, num ponto ao sul da extremidade ocidental do lago Van, o rio segue um rumo mais sulino. Atravessa um desfiladeiro profundo antes de finalmente emergir das montanhas para a parte superior da planície mesopotâmica. Dali, até a sua junção com o rio Eufrates, o Tigre é alimentado do L por quatro tributários: o Grande Zab, o Pequeno Zab, o ʽAdhaim e o Diyala.

Acredita-se, em geral, que o Tigre e o Eufrates, antigamente, tinham fozes separadas para o mar, mas que, no decorrer dos séculos, o acúmulo de aluvião encheu a cabeceira do golfo, de modo que os dois rios agora estão unidos. Depois da sua junção, eles formam uma corrente larga chamada de Chatt al-Arab, que se estende por uns 160 km antes de desembocar no golfo Pérsico.

A extensão total do Tigre é de uns 1.850 km. Ele é um rio largo, em alguns pontos tendo a largura de 366 m, mas em geral é raso, e, acima de Bagdá, só é navegável por barcos de pequeno calado. O Tigre, rio muito mais veloz do que o Eufrates, tem apenas dois terços da extensão do seu "gêmeo" e comercialmente é de menor importância.

HIEL [forma abreviada de Ahiel, que significa "Meu Irmão É Deus; Irmão de Deus"]. Betelita que

reconstruiu Jericó durante o reinado de Acabe, no décimo século AEC. Em cumprimento do juramento que Josué havia feito por ocasião da destruição de Jericó, mais de 500 anos antes, Hiel lançou o alicerce da cidade com a perda de Abirão, seu primogênito, e assentou-lhe as portas com a perda de Segube, seu filho mais moço. — Jos 6:26; 1Rs 16:33, 34.

HIERÁPOLIS [Cidade Santa]. Cidade da província da Ásia. Ficava na beirada setentrional do vale do Lico, da Ásia Menor, a uns 10 km ao N de Laodiceia, na atual Pamukkale, na Turquia.

Embora, pelo que parece, o apóstolo Paulo nunca visitasse Hierápolis, os efeitos do seu prolongado trabalho em Éfeso (desde o inverno de 52/53 EC até depois de Pentecostes de 55 EC [1Co 16:8]) se estenderam por 'todo o distrito da Ásia'. (At 19:1, 10) Na realidade, o cristianismo parece ter chegado a Hierápolis através dos 'esforços' de Epafras. — Col 4:12, 13.

Mesmo não tendo a cidade importância política, tornou-se próspera no pacífico período romano como centro de devoção à Cibele. A adoração dela ali foi realçada por dois fenômenos naturais: fontes hidrominerais e o Plutônio, ou Carônio, um abismo fundo e estreito de onde saíam emissões mortíferas.

HIGAIOM. Transliteração da expressão hebraica *hig·ga·yóhn*, entendida pelos lexicógrafos como indicando um termo técnico de orientação musical. (Sal 9:16) À base do contexto, nas suas ocorrências no texto hebraico, tem sido traduzida diversamente como "expressão suave", "meditação", "pensamentos", "melodia", "música suave", "música ressonante" e "sussurros". (Sal 19:14; 92:3; La 3:62, *BLH, IBB, Mo, NM, Ro*) No Salmo 9:16, Higaiom pode significar quer um interlúdio solene e de tom grave de harpa, quer uma pausa solene, que induz à meditação.

HILEL [possivelmente: Ele Lampejou [Luz]; ou: Ele Louvou]. Piratonita, habitante da cidade de Piratom, em Efraim. Abdom, filho de Hilel, julgou Israel durante oito anos. — Jz 12:13-15.

HILÉM. Pelo visto, trata-se de Holom, uma das 13 cidades sacerdotais. — Jos 21:13-19; 1Cr 6:54-60; veja HOLOM N.º 1.

HILQUIAS [Meu Quinhão (Parte) É Jeová].

1. Levita da família de Merari; filho de Anzi e antepassado do Etã que foi designado por Davi como cantor no santuário. — 1Cr 6:31, 32, 44-46.

2. Porteiro levita da família de Merari, que recebeu esta designação no tempo de Davi; filho de Hosa. — 1Cr 26:10-12.

3. Pai do Eliaquim que era oficial da corte do Rei Ezequias. — 2Rs 18:37.

4. O sumo sacerdote nos dias do Rei Josias; filho de Salum e pai de Azarias; evidentemente, antepassado de Esdras, o copista. (2Rs 22:3, 4; 1Cr 6:13; Esd 7:1, 2, 6) Hilquias, como sumo sacerdote, figurara com destaque na restauração da verdadeira adoração, empreendida por Josias. No decorrer da restauração do templo, Hilquias encontrou o próprio "livro da lei de Jeová pela mão de Moisés". O que tornou notável esta descoberta foi que o manuscrito, mui provavelmente, era o livro original escrito por Moisés. Hilquias entregou-o a Safã, o secretário, que levou o manuscrito ao rei. Ao ouvir a leitura do livro feita por Safã, o Rei Josias enviou a Hulda, a profetisa, uma delegação encabeçada pelo sumo sacerdote Hilquias, para indagar de Jeová em nome do rei e do povo. — 2Rs 22:3-14; 2Cr 34:14.

5. Pai do profeta Jeremias; sacerdote em Anatote, na terra de Benjamim. — Je 1:1.

6. Pai do Gemarias que o Rei Zedequias enviou, junto com Elasá, ao Rei Nabucodonosor, em Babilônia. — Je 29:3.

7. Sacerdote levita que retornou de Babilônia junto com Zorobabel. — Ne 12:1, 7.

8. Um dos que ficaram em pé à direita de Esdras, quando este leu a Lei para o povo. — Ne 8:2-4.

9. Nome de uma casa paterna sacerdotal nos dias de Neemias, o governador. — Ne 12:12, 21, 26.

HIM. Medida de líquidos (Êx 30:24; Núm 28:14; Ez 45:24; 46:5, 7, 11); também usada com referência ao recipiente de medição do him. (Le 19:36) Segundo o historiador judeu Josefo, um him equivalia a dois *choes* atenienses; um bato equivalia a 72 sextários. (*Jewish Antiquities* [Antiguidades Judaicas), III, 197 [viii, 3]; VIII, 57 [ii, 9]) Visto que outras fontes indicam que dois *choes* atenienses equivaliam a 12 sextários, pode-se calcular o him como um sexto de um bato, ou cerca de 3,67 l.

As Escrituras mencionam também frações do him: meio, um terço, um quarto e um sexto; esta última medida era a ração diária de água concedida a Ezequiel quando encenava a condição severa que Jerusalém sofreria sob o sítio. — Êx 29:40; Le 23:13; Núm 15:4-7, 9, 10; 28:5, 7; Ez 4:11; 46:14.

HIMENEU [nome derivado de Hímen, deus grego do casamento]. Himeneu, apóstata do cristianismo, durante o primeiro século, foi identificado por Paulo como blasfemador, cheio de "falatórios vãos que violam o que é santo". No seu desvio da verdade, Himeneu, junto com certo Fileto, ensinava doutrinas falsas, subvertendo a fé de alguns. Um dos seus ensinos falsos era que 'a ressurreição

já havia ocorrido' nos dias deles. Evidentemente, o ensino deles era o seguinte: que a ressurreição era apenas espiritual, simbólica, e que os cristãos dedicados já tiveram a sua ressurreição, que isto era tudo o que o assunto envolvia e que não havia nenhuma ressurreição adicional no futuro sob o Reino messiânico de Deus. — 2Ti 2:16-18; compare isso com 1Co 15:12-23.

Na primeira carta de Paulo a Timóteo, o nome de Himeneu é associado com outro apóstata, Alexandre. O apóstolo declara que havia entregue Himeneu e Alexandre "a Satanás", evidentemente referindo-se a Paulo expulsá-los ou desassociá-los da congregação. — 1Ti 1:18-20.

HINOM, VALE DE. Vale situado ao S e ao SO de Jerusalém; estende-se para o S desde as imediações do atual Portão de Jaffa, vira abruptamente para o L no canto SO da cidade, e segue ao longo do lado S ao encontro dos vales de Tiropeom e do Cédron, num ponto perto do canto SE da cidade. É também conhecido como o "vale do(s) filho(s) de Hinom"; o "Vale", como na expressão "Portão do Vale" (Jos 15:8; 2Rs 23:10; Ne 3:13); possivelmente, "a baixada dos cadáveres e das cinzas gordurosas", em Jeremias 31:40. A pessoa de que o vale talvez derive o nome é desconhecida, assim como também o significado do nome Hinom. — FOTO, Vol. 2, p. 949.

No ponto pouco acima da convergência do vale do Hinom com os vales do Tiropeom e do Cédron, ele se alarga. Esta era provavelmente a localização de Tofete. (2Rs 23:10) No lado S do vale, perto da sua extremidade oriental, encontra-se o lugar tradicional de Acéldama, o "Campo de Sangue", o campo do oleiro comprado com as 30 moedas de prata de Judas. (Mt 27:3-10; At 1:18, 19) Mais para cima, o vale é bastante estreito e fundo, com muitas câmaras sepulcrais nos socalcos dos seus penhascos.

O vale de Hinom fazia parte da fronteira entre as tribos de Judá e de Benjamim, encontrando-se o território de Judá ao S, o que situava Jerusalém no território de Benjamim, conforme delineado em Josué 15:1, 8; 18:11, 16. O vale é agora conhecido como uádi er-Rababi (Ge Ben Hinnom).

Acaz, rei apóstata de Judá, fazia fumaça sacrificial e queimou seu(s) filho(s) neste vale. (2Cr 28:1-3) Seu neto, o Rei Manassés, excedeu a Acaz, promovendo iniquidade em grande escala, também fazendo "os seus próprios filhos passar pelo fogo no vale do filho de Hinom". (2Cr 33:1, 6, 9) O Rei Josias, neto de Manassés, acabou com esta prática detestável em Tofete por profanar este lugar, dessagrando-o, tornando-o assim impróprio para adoração, possivelmente por espalhar ali ossos ou refugo. — 2Rs 23:10.

Jeremias, que profetizou nos dias dos reis Josias, Jeoacaz, Jeoiaquim, Joaquim e Zedequias, expressou o julgamento de Jeová sobre os pecados da nação, um dos mais destacados sendo o abominável sacrifício dos filhos deles a Moloque. Ordenou-se-lhe levar alguns dos anciãos do povo e dos sacerdotes pelo Portão dos Cacos (Portão dos Montes de Cinzas), situado no canto SE de Jerusalém, ao vale de Hinom, na área de Tofete. Ali declarou-lhes a pronunciação de Jeová: "Eis que vêm dias . . . em que este lugar não mais será chamado Tofete e o vale do filho de Hinom, mas o vale da matança." Daí, destroçando uma botija de barro diante dos olhos deles, prosseguiu com o julgamento de Jeová: "Assim destroçarei este povo e esta cidade . . . e far-se-á o sepultamento em Tofete até que não haja mais lugar em que sepultar." (Je 19:1, 2, 6, 10, 11) Em outras palavras, a matança, não das vítimas sacrificadas a Moloque, mas dos iníquos, pelo julgamento de Deus, seria tão grande, que alguns cadáveres jazeriam insepultos no vale. Isto o poluiria em grau ainda maior do que Josias havia feito.

As palavras proféticas de Jeremias não necessariamente significavam que tais sacrifícios a Moloque ainda eram oferecidos no tempo de Jeremias, mas que Jeová puniria a nação pelas suas práticas, tanto passadas como presentes, e pelo sangue inocente derramado por ela, especialmente pelos sacrifícios humanos durante o reinado de Manassés. O profeta, em outra pronunciação, disse à nação que ela seria punida por causa do que Manassés fizera. (Je 15:4; compare isso com 2Rs 23:26; Je 32:30-35.) Também, a declaração de Jeremias, no capítulo 19, versículo 3 , corresponde à declaração em 2 Reis 21:12. Todavia, nos dias de Jeremias, o povo certamente ainda praticava idolatria, o que evidenciava que não se havia arrependido nem um pouco dos graves pecados em que participara durante o reinado de Manassés. Em Jeremias 2:23, Jeremias talvez se refira a Hinom ao trazer à atenção de Judá os pecados idólatras deste.

Na muralha de Jerusalém, os portões que davam para o vale de Hinom provavelmente eram o Portão da Esquina, no canto NO da cidade, o Portão do Vale, no seu canto SO, e o Portão dos Cacos (Portão dos Montes das Cinzas), perto de onde o vale de Hinom se juntava aos vales de Tiropeom e do Cédron. (2Rs 14:13; Ne 2:13; 12:31; Je 19:2) Entre o Portão da Esquina e o Portão do Vale, as laterais do vale de Hinom são tão íngremes que tornavam impraticável a colocação de outros portões ao longo desta parte da muralha de Jerusalém. O Rei Uzias construiu torres junto ao Portão da Esquina e ao Portão do Vale, por serem os lugares mais vulneráveis ao longo desta parte do vale. — 2Cr 26:9.

Foi neste vale ao S de Jerusalém que Neemias fez a sua inspeção noturna, examinando a muralha da cidade indo em direção ao L, do Portão do Vale até o Portão dos Montes de Cinzas, seguindo um trecho do Cédron e então voltando para entrar novamente na cidade pelo Portão do Vale. (Ne 2:13-15) No tempo de Neemias, o vale do Hinom aparentemente marcava os limites setentrionais dos povoados dos filhos de Judá (não incluindo os que moravam em Jerusalém). — Ne 11:25, 30.

Nas Escrituras Gregas Cristãs, o vale de Hinom é chamado pelo equivalente termo grego *Gé·en·na.* — Mt 5:22; Mr 9:47; veja GEENA.

HIPÓCRITA. Alguém que finge ser o que não é; alguém cujas ações não se harmonizam com as suas palavras.

Embora palavras derivadas da raiz hebraica *hha·néf* sejam vertidas "hipócrita" ou "hipocrisia" em algumas traduções, tais como as versões *Almeida* (ed. rev. e corr.), *Figueiredo* e *Matos Soares*, outros tradutores verteram estas palavras de modo diverso, como "profano" (*Yg*), "ímpio" (*ALA; IBB; PIB*) e "apóstata" (*NM*). Segundo *A Hebrew and English Lexicon of the Old Testament* (Léxico Hebraico e Inglês do Velho Testamento), de Brown, Driver e Briggs (1980, pp. 337, 338), *hha·néf,* quando usado como adjetivo, pode ser definido como "profano, irreligioso . . ., ímpio"; ou, como verbo, "ser poluído, profano . . ., desviar-se do que é direito". Nas Escrituras, *hha·néf* é posto em paralelo com os que se esquecem de Deus (Jó 8:13), os iníquos (Jó 20:5), malfeitores (Is 9:17), e é usado em contraste com as pessoas retas e os inocentes. — Jó 17:8; veja APOSTASIA.

A palavra grega traduzida "hipócrita" (*hy·po·kri·tés*) significa "alguém que responde", bem como um ator teatral. Os atores gregos e romanos utilizavam grandes máscaras com dispositivos mecânicos para amplificar a voz. Por isso, a palavra grega *hy·po·kri·tés* passou a ser usada em sentido metafórico para se aplicar a alguém que finge ou que se dá uma falsa aparência. A mesma palavra aparece na *Septuaginta* grega em Jó 34:30; 36:13. Os hipócritas são "infiéis" (compare Lu 12:46 com Mt 24:51), e "hipocrisia" (*hy·pó·kri·sis*), conforme usada nas Escrituras, pode também denotar "iniquidade" e "astúcia". — Compare isso com Mt 22:18; Mr 12:15; Lu 20:23; veja também Gál 2:13, onde *hy·pó·kri·sis* é traduzido "fingimento".

Jesus Cristo identificou como hipócritas aqueles que fazem dádivas de misericórdia com ostentação, que oram e jejuam para ser vistos pelos homens, e que implicam com as faltas, semelhantes a argueiros, dos seus irmãos, mas não fazem nada para remover as suas próprias faltas, semelhantes a traves. Cristo classificou como tais os que afirmavam ser servos de Deus, mas que não discerniam o significado dos tempos em que viviam e dos eventos que ocorriam, embora tirassem prontamente conclusões à base da aparência da terra e do céu sobre quais seriam as condições meteorológicas. — Mt 6:2, 5, 16; 7:1-5; Lu 6:42; 12:54-56.

O Filho de Deus, enquanto estava na terra, não só denunciou os líderes religiosos de Israel como hipócritas, mas também declarou seus motivos para isso. Eles louvavam o Criador apenas da boca para fora, invalidando a palavra de Deus por causa das suas tradições. (Mt 15:1, 6-9; Mr 7:6, 7) As ações deles estavam em desacordo com as suas palavras. (Mt 23:1-3) Os escribas e os fariseus não somente se negavam deliberadamente a aproveitar a oportunidade de entrar no Reino dos céus, mas aumentavam seu pecado por tentar impedir que outros entrassem nele. Faziam muitos esforços para converter alguém, apenas para fazer dele objeto para a Geena duas vezes mais do que eles mesmos. Insistiam nas minúcias da Lei, mas desconsideravam os assuntos mais importantes dela — a justiça, a misericórdia e a fidelidade. Quais hipócritas, tinham um aspecto apenas aparentemente limpo; mas, por dentro, estavam cheios de intemperança. Iguais a sepulcros caiados, belos por fora, pareciam justos aos homens, mas por dentro estavam "cheios de hipocrisia e do que é contra a lei". Construíam os sepulcros dos profetas e decoravam os túmulos memoriais dos justos, afirmando que não teriam derramado o sangue destes. No entanto, seu proceder mostrava que eram iguais aos seus antepassados assassinos. (Mt 23:13-36) O ensino dos fariseus e dos saduceus na realidade era hipocrisia. — Mt 16:6, 12; Lu 12:1; veja também Lu 13:11-17.

Um notável exemplo de proceder hipócrita era o adotado pelos discípulos dos fariseus e pelos partidários de Herodes quando se dirigiram a Jesus com a questão dos impostos. Primeiro, recorreram a lisonjas, dizendo: "Instrutor, sabemos que és veraz e que ensinas o caminho de Deus em verdade." Daí fizeram a pergunta capciosa: "É lícito ou não pagar a César o imposto por cabeça?" Jesus chamou-os apropriadamente de hipócritas, visto que não queriam realmente obter uma resposta à sua pergunta, mas apenas a suscitaram para enlaçar Jesus nas suas palavras. — Mt 22:15-22; Lu 20:19-26; FOTO, Vol. 2, p. 544.

Não se pode ocultar indefinidamente um proceder hipócrita. (Lu 12:1-3) Os hipócritas são condenados por Deus como indignos da vida eterna. (Mt 24:48-51) Portanto, o amor e a fé do cristão têm de ser sem hipocrisia. (Ro 12:9; 2Co 6:4, 6; 1Ti 1:5) A sabedoria de cima não é hipócrita. — Tg 3:17.

HIPOPÓTAMO. Veja BEEMOTE.

HIRA. Companheiro adulamita de Judá. — Gên 38:1, 12.

HIRÃO [possivelmente uma forma abreviada de Airão, que significa "Meu Irmão É Elevado (Enaltecido)"]. No texto massorético, em certas passagens, encontram-se grafias alternativas: "Hirom" (1Rs 5:10, 18; 7:40a) e "Hurão" (2Cr 2:3).

1. Rei de Tiro, e contemporâneo amistoso dos reis Davi e Salomão, no século 11 AEC.

Depois de Davi ter conquistado a fortaleza de Sião e começado a construir um palácio neste lugar, Hirão enviou mensageiros para providenciarem um tratado comercial entre ele e Davi. Hirão forneceu então a Davi cedro das encostas ocidentais do Líbano, bem como artífices peritos em trabalhar madeira e pedra. — 2Sa 5:11; 1Cr 14:1.

Ao saber que Davi tinha morrido e que Salomão reinava em lugar dele, Hirão enviou seus servos para renovar o acordo de amizade. (1Rs 5:1) Salomão recorreu então à ajuda de Hirão para o fornecimento de materiais e de parte da mão de obra necessária para a construção do grande templo, ao mesmo tempo negociando para pagar os trabalhadores de Hirão com grandes quantidades de trigo, cevada, vinho e azeite. (1Rs 5:2-6; 2Cr 2:3-10) Hirão, por sua vez, bendisse a Jeová, e as duas nações concluíram um pacto de amizade. — 1Rs 5:7-12; 2Cr 2:11-16.

Ao fim dos vinte anos de construção de Salomão, este deu a Hirão 20 cidades, mas elas mostravam ser bem indesejáveis aos olhos de Hirão. (1Rs 9:10-13; veja CABUL N.º 2.) Não há certeza se Hirão devolveu estas mesmas cidades a Salomão ou lhe deu outras. (2Cr 8:1, 2) Nem se sabe ao certo se Hirão deu a Salomão 120 talentos de ouro (US$ 46.242.000) depois de receber o presente das cidades, ou se isto de algum modo fazia parte da transação. — 1Rs 9:14.

Hirão participou também com Salomão em outro empreendimento conjunto, no qual este último construiu uma frota de navios no golfo de ʽAqaba, em Eziom-Géber. Hirão forneceu então marinheiros experientes para tripulá-los junto com os servos de Salomão. Além destes navios, que navegavam nas águas ao largo da costa L da África, Hirão e Salomão tinham outros navios que velejavam até Társis, evidentemente no extremo ocidental do Mediterrâneo. Ao todo, estas extensas operações em alto-mar produziram muitas riquezas — ouro, prata, marfim, pedras preciosas, madeiras valiosas, e raridades tais como macacos e pavões. — 1Rs 9:26-28; 10:11, 12, 22; 2Cr 8:18; 9:10, 21; veja EZIOM-GÉBER.

2. O artesão perito que fez grande parte da mobília do templo de Salomão. Seu pai era tírio, mas a mãe era uma viúva "da tribo de Naftali" (1Rs 7:13, 14), "dos filhos de Dã". (2Cr 2:13, 14) Esta aparente diferença é resolvida quando adotamos o conceito, segundo alguns peritos, de que ela nasceu na tribo de Dã, ficou viúva do primeiro marido da tribo de Naftali e depois se casou de novo com um tírio.

Hirão, rei de Tiro (N.º 1), enviou este Hirão para supervisionar a construção especial para Salomão, por causa da sua habilidade e experiência em trabalhar com materiais tais como ouro, prata, cobre, ferro, pedra e madeira. Hirão era também extraordinariamente perito em tingir, em gravar e em projetar todo tipo de dispositivos. Sem dúvida, desde a infância, parte deste treinamento técnico nas artes industriais daqueles tempos ele recebera do seu pai tírio, que era um consumado artífice em trabalhos de cobre. — 1Rs 7:13-45; 2Cr 2:13, 14; 4:11-16.

Pelo visto, o rei de Tiro chamava este homem de Hirão-Abi, que parece ser apelido que significa literalmente "Hirão, Meu Pai". (2Cr 2:13) Com isto, o rei não queria dizer que Hirão fosse seu pai literal, mas, talvez, que ele era o "conselheiro" ou "artífice-mestre" do rei. De modo similar, a expressão Hirão-Abive (literalmente: "Hirão, Seu Pai") parece significar 'Hirão é seu artífice-mestre', isto é, do rei. — 2Cr 4:16.

HIRÃO-ABI [Hirão, Meu Pai]. Apelido dado ao "homem hábil" enviado pelo rei de Tiro para fabricar a mobília do templo de Salomão. Evidentemente, indicava que Hirão era "pai" no sentido de ser artífice-mestre. — 2Cr 2:13; veja HIRÃO N.º 2; HIRÃO-ABIVE.

HIRÃO-ABIVE [Hirão, Seu Pai]. Termo usado com referência ao artífice perito enviado de Tiro para supervisionar a fabricação da mobília do templo de Salomão. Parece indicar que Hirão era "pai", não em sentido literal, mas por ser artífice-mestre. — 2Cr 4:16; veja HIRÃO N.º 2.

HISQUI [forma abreviada de Ezequias, que significa "Jeová Fortalece"]. Benjamita alistado entre os filhos de Elpaal. — 1Cr 8:1, 17, 18.

HISQUIAS [forma abreviada de Ezequias, que significa "Jeová Fortalece"]. Um dos três filhos de Nearias, descendente do Rei Salomão. — 1Cr 3:10, 23.

HISSOPO [hebr.: *'e·zóhv;* gr.: *hý·sso·pos*]. Não há certeza da identificação exata do hissopo. Os termos hebraico e grego, na realidade, podem abranger diversas espécies de planta.

Alguns peritos modernos dizem que o hissopo das Escrituras Hebraicas provavelmente é uma variedade de manjerona (*Origanum maru*). Esta planta, da família da hortelã, é comum na Palestina. Em condições favoráveis, atinge de 50 a 90 cm de altura. Seus ramos e suas folhas grossas são pilosos, e, conforme indicado em 1 Reis 4:33, pode ser encontrada em fendas de rochas e em muros.

O hissopo foi usado pelos israelitas no Egito para aspergir o sangue da vítima pascoal nas duas ombreiras e nas vergas das suas casas. (Êx 12:21, 22) Na inauguração do pacto da Lei, Moisés usou hissopo para aspergir o livro da Lei e o povo. (He 9:19) O hissopo figurava também na cerimônia de purificação de pessoas ou casas anteriormente infectadas de lepra (Le 14:2-7, 48-53; veja LIMPO, LIMPEZA [Lepra]) e na preparação das cinzas a serem usadas na "água da purificação", bem como para se espargir esta água em certos objetos e pessoas. (Núm 19:6, 9, 18) Assim, Davi orou apropriadamente para ser purificado de pecado, com hissopo. — Sal 51:7.

O hissopo mencionado em relação com Jesus Cristo, quando estava pregado na estaca (Jo 19:29), é considerado por alguns como referindo-se à durra, ou painço-da-índia, uma variedade de sorgo comum (*Sorghum vulgare*). Trata-se duma planta alta, de grãos pequenos, com folhas longas e largas. Visto que esta planta costuma atingir na Palestina a altura de pelo menos 1,8 m, pode ter fornecido uma haste, ou "cana", de comprimento suficiente para levar a esponja ensopada de vinho acre até a boca de Jesus. (Mt 27:48; Mr 15:36) Outros acham que mesmo neste caso o hissopo talvez fosse a manjerona e sugerem que um molho de manjerona talvez fosse amarrado à "cana" mencionada por Mateus e por Marcos. Ainda outros acham que João 19:29 rezava originalmente *hys·soí* (pique, dardo [azagaia]), não *hys·só·poi* (hissopo); motivo da tradução por "num pique" (*AT*) e "num dardo" (*BJ* n).

HITITAS [De (Pertencentes a) Hete]. Povo descendente de Hete, segundo filho mencionado de Canaã. (Gên 10:15) Portanto, eram de origem camita. — Gên 10:6.

Abraão tinha alguns tratos com os hititas, que moravam em Canaã na época em que ele se mudou para lá. Jeová prometera dar à descendência, ou semente, de Abraão a terra de Canaã, habitada por diversas nações, inclusive pela nação hitita. (Gên 15:18-21) No entanto, Jeová disse a Abraão que 'ainda não se completara o erro dos amorreus [termo frequentemente usado, em sentido geral, para as nações em Canaã]'. (Gên 15:16) Por isso, Abraão respeitava serem os hititas proprietários da terra, e quando sua esposa Sara faleceu, negociou com Efrom, filho de Zoar, o hitita, uma caverna para sepultá-la. — Gên 23:1-20.

Nos dias de Josué, os hititas são descritos como habitando a terra que abrangia uma área "desde o ermo e este Líbano até o grande rio, o rio Eufrates, isto é, toda a terra dos hititas". (Jos 1:4) Pelo visto, moravam principalmente nas regiões montanhosas, que podiam incluir o Líbano, e, possivelmente, regiões da Síria. — Núm 13:29; Jos 11:3.

Sob a Maldição de Noé. Descenderem os hititas de Canaã os colocou sob a maldição que Noé lançou sobre Canaã, e quando Israel os subjugou, foi em cumprimento das palavras de Noé em Gênesis 9:25-27. A religião dos hititas era pagã, sem dúvida, fálica, assim como as outras religiões cananeias. Quando o neto de Abraão, Esaú, se casou com mulheres hititas, isto era "uma fonte de amargura de espírito para Isaque e Rebeca", pai e mãe de Esaú. — Gên 26:34, 35; 27:46.

Deus descreveu a terra ocupada pelos hititas e por outras nações associadas como "terra que mana leite e mel". (Êx 3:8) Mas, essas nações haviam ficado tão corruptas, que sua presença na terra a profanava. (Le 18:25, 27) Muitos foram os avisos que Deus deu a Israel sobre o perigo da associação com elas nas suas práticas degradadas e imundas. Ele alista muitas imoralidades, proibindo aos israelitas empenhar-se nelas, e então diz: "Não vos façais impuros por qualquer destas coisas, porque por todas estas coisas se fizeram impuras as nações [inclusive os hititas] que ponho para fora diante de vós." — Le 18:1-30.

Decretada a Destruição. Os hititas eram uma das sete nações mencionadas como destinadas a ser devotadas à destruição. Estas nações foram descritas como "mais populosas e mais fortes" do que Israel. De modo que as sete nações, naquele tempo, devem ter tido mais de três milhões de pessoas, e os hititas no seu baluarte montanhesco seriam um tremendo adversário. (De 7:1, 2) Eles manifestaram sua inimizade por juntar-se às outras nações de Canaã na luta contra Israel (liderado por Josué), quando souberam que Israel tinha atravessado o Jordão e destruído as cidades de Jericó e Ai. (Jos 9:1, 2; 24:11) Portanto, as cidades dos hititas deviam ter sido destruídas e seus habitantes eliminados, para não constituírem mais perigo para a lealdade de Israel a Deus e para não fazer Israel incorrer no desfavor de Deus. (De 20:16-18) Mas, Israel cumpriu a ordem de Deus de modo imperfeito. Depois da morte de Josué, falharam desobedientemente em eliminar essas nações, as quais continuaram como espinhos nos seus lados e uma constante hostilização para eles. — Núm 33:55, 56.

História Posterior. Visto que Israel não obedeceu a Deus quanto a destruir completamente as nações cananeias, Deus declarou: "Eu disse, da minha parte: 'Não os expulsarei de diante de vós, e

eles têm de tornar-se ciladas para vós, e seus deuses servirão de laço para vós.'" (Jz 2:3) Parece que aqueles cananeus remanescentes em Israel eram tolerados, e, em raros casos, receberam até mesmo posições de respeito e de responsabilidade. Parece também que, dentre as nações cananeias, apenas os hititas continuaram em destaque e força como nação. — 1Rs 10:29; 2Rs 7:6.

Dois hititas eram soldados, possivelmente oficiais, no exército de Davi, a saber, Aimeleque e Urias. Urias era homem zeloso que desejava a vitória de Israel sobre os seus inimigos, e ele observava a Lei. Davi teve relações sexuais com Bate-Seba, esposa de Urias, e, subsequentemente, mandou que Urias fosse colocado numa posição perigosa na batalha, onde foi morto. Por causa disso, Davi foi punido por Deus. — 1Sa 26:6; 2Sa 11:3, 4, 11, 15-17; 12:9-12.

O Rei Salomão recrutou homens dentre os hititas para trabalhos forçados, como de escravos. (2Cr 8:7, 8) Todavia, suas esposas estrangeiras, entre as quais havia hititas, fizeram Salomão desviar-se de Jeová, seu Deus. (1Rs 11:1-6) Na Bíblia mencionam-se os hititas como tendo reis e condições de guerrear ainda na época do reinado do Rei Jeorão, de Israel (c. 917-905 AEC). (2Rs 7:6) No entanto, as conquistas da terra pelos sírios, pelos assírios e pelos babilônios evidentemente destroçaram o poderio dos hititas.

Após o restabelecimento de Israel do exílio, em 537 AEC, o povo de Israel, e até mesmo alguns dos sacerdotes e dos levitas, casaram-se com mulheres das nações cananeias, e deram suas filhas a homens cananeus, entre os quais havia hititas. Isto era uma violação da lei de Deus. Por causa disso, Esdras os repreendeu, induzindo-os a fazer um acordo, para despedir suas esposas estrangeiras. — Esd 9:1, 2; 10:14, 16-19, 44.

Uso Figurado. Jeová, falando através do profeta Ezequiel, usou o termo "hitita" em sentido figurado, ao falar a Jerusalém. Ele disse: "Tua origem e teu nascimento é da terra do cananeu. Teu pai era amorreu e tua mãe hitita." (Ez 16:3) Jerusalém, capital da nação, em que Jeová havia colocado seu nome, era, quando Israel entrou na terra, uma cidade ocupada pelos jebuseus. Mas, visto que as tribos mais destacadas eram os amorreus e os hititas, estas foram aparentemente usadas para representar as nações de Canaã, inclusive os jebuseus. De modo que a cidade tinha herança humilde, mas Jeová fez com que fosse embelezada. Por meio do Rei Davi, sentado no "trono de Jeová" (1Cr 29:23), com a Arca do Pacto no monte Sião, e, finalmente, o glorioso templo construído por Salomão, filho de Davi, a fama de Jerusalém espalhou-se entre as nações. Mas, Jerusalém tornou-se igual às nações cananeias em sua volta, corrupta e imoral, motivo pelo qual Jeová finalmente causou a desolação dela. — Ez 16:14, 15.

Tentativas de Identificação Seculares. Historiadores e arqueólogos têm tentado identificar os hititas da Bíblia na história secular. A principal base deles para as identificações tem sido a linguística, a comparação das palavras de som ou grafia aparentemente similares.

Nos textos cuneiformes, assírios, há frequentes referências a "Hatti", num contexto que usualmente coloca "Hatti" na Síria ou na Palestina. Talvez sejam referências aos hititas bíblicos. Todavia, à base deste termo, "Hatti", os peritos procuram identificar os hititas bíblicos com o chamado Império Hitita, que tinha sua capital na Ásia Menor, bem ao N e ao O da terra de Canaã. Procuram fazer isso do modo indicado a seguir, mas nisto se referem a três grupos diferentes de pessoas.

"Identificados" Três Grupos. Na Anatólia (parte da atual Turquia), na Ásia Menor, muitos textos antigos foram descobertos em Bogazköy, antigamente chamada "Hattushash". Era a capital duma terra que os peritos atuais chamam de Hatti e cujos habitantes falavam o 'hatita'. Este primitivo povo foi evidentemente dominado por conquistadores que introduziram uma língua diferente, a qual, segundo os peritos, era uma língua indo-europeia. Esta língua usava escrita cuneiforme e é chamada de "hitita cuneiforme". Mais tarde, ainda outra língua indo-europeia diferente, que usava escrita hieroglífica, suplantou a escrita cuneiforme, e esta língua é chamada de "hitita hieroglífica". Diz-se que alguns exemplos de textos nesta língua foram encontrados tanto na Ásia Menor como na Síria setentrional. Os peritos dizem que estas três línguas representam três grupos diferentes. Mas não há nenhuma prova de que qualquer deles fosse os hititas da Bíblia. Acerca do chamado hitita cuneiforme, Martin Noth declarou: "O termo 'hitita' não é encontrado nos textos antigos, mas foi inventado por estudantes modernos, baseado na relação histórica entre esta língua e o reino de *Hatti,* na Ásia Menor." Ele prossegue, dizendo a respeito dos "hieróglifos hititas": "O termo convencional hitita é irrelevante e confuso quando aplicado a eles." (*The Old Testament World* [O Mundo do Antigo Testamento], 1966, p. 231) Outro historiador, E. A. Speiser, conclui: "O problema dos hititas na Bíblia é . . . complexo. Para começar, há a questão de saber que tipo de hititas talvez esteja envolvido em qualquer determinada passagem bíblica: hatianos, hititas indo-europeus dos registros cuneiformes, ou hititas hieroglíficos." — *The World History of the Jewish People* (A História Mundial do Povo Judaico), 1964, Vol. 1, p. 160.

À base do precedente, pode-se ver que qualquer suposta identificação dos hititas da Bíblia com o "Império Hitita", que teve por capital a cidade de Hattushash, é mera conjectura e não foi comprovada. Por causa desta incerteza, nesta publicação, as referências aos "hititas" seculares são geralmente colocadas entre aspas, para lembrar ao leitor que tal identificação não foi comprovada e que não achamos a evidência suficientemente forte para aceitar tal identificação como conclusiva.

HIZQUI. Veja HISQUI.

HOÃO. Rei de Hébron; um dos cinco reis que subiram para guerrear contra Gibeão, porque tinha feito paz com Josué e os israelitas. Estes cinco reis foram derrotados quando Josué veio em ajuda dos gibeonitas. Depois de serem mortos, foram pendurados em estacas até à noitinha, e depois foram lançados numa caverna. — Jos 10:1-27.

HOBÁ. Um lugar "ao norte de Damasco", até onde Abraão perseguiu os exércitos derrotados de Quedorlaomer. (Gên 14:13-17) Certos peritos associam a localização bíblica dele com Hoba, uma fonte na estrada entre Palmira e Damasco, onde pelo menos parece preservado o nome antigo. Hoba, igual a outras fontes grandes perto do deserto, antigamente talvez tivesse uma aldeia por perto.

HOBABE [possivelmente: Querido]. Cunhado de Moisés; filho de Reuel (Jetro) e midianita, da tribo dos queneus. (Núm 10:29; Êx 3:1; Jz 1:16) Quando chegou o tempo de os israelitas se mudarem da região do monte Sinai para a Terra da Promessa, Moisés pediu que Hobabe os acompanhasse para servir de "olhos", ou batedor, para a nação, porque conhecia a região. Embora Hobabe no começo rejeitasse isso, parece que realmente acompanhou os israelitas, porque seus descendentes, os queneus, passaram a morar no ermo de Judá, ao S de Arade, e são mencionados como ainda morando naquela região no tempo de Saul e de Davi. — Núm 10:29-32; Jz 1:16; 1Sa 15:6; 27:10; 30:26, 29.

O texto massorético de Juízes 4:11, porém, identifica Hobabe como sogro de Moisés. (*NM*, *Al*, *ALA*, *BJ*, *BMD*, *BV*, *IBB*, *LEB*, *MC*) De modo que esse único nome pode designar duas pessoas diferentes, a saber, tanto o sogro como o cunhado de Moisés. Que isto não é impossível se vê no fato de que se dá mais de um nome ao sogro de Moisés. — Veja Êx 2:16-22; 3:1.

Por outro lado, se Hobabe era deveras apenas o nome do filho de Reuel, e, portanto, apenas o nome do cunhado de Moisés, então a referência a Hobabe como sogro de Moisés deve significar que Hobabe era encarado como representativo de seu pai Reuel, o qual, neste caso, provavelmente já tinha morrido. — Veja JETRO; QUENEU.

HODAVIAS.

1. Um dos sete filhos de Elioenai, descendente do Rei Salomão. — 1Cr 3:10, 24.

2. Um dos sete cabeças paternais da meia tribo de Manassés. — 1Cr 5:23, 24.

3. Benjamita; "filho de Hassenua" e pai, ou antepassado, de Mesulão. — 1Cr 9:7.

4. Cabeça duma família levita, da qual 74 "filhos" (descendentes) retornaram de Babilônia em 537 AEC e alguns dos quais, se não todos, serviram como supervisores na reconstrução do templo. (Esd 2:1, 2, 40; 3:9) Hodavias é chamado Judá em Esdras 3:9, e Hodeva, em Neemias 7:43.

HODE [Dignidade]. Filho de Zofa, da tribo de Aser. Hode provavelmente era cabeça de uma das divisões maiores do exército, tendo outros maiorais sob o seu comando. — 1Cr 7:36, 37, 40.

HODES [Lua Nova]. Uma das esposas do benjamita Saraim. — 1Cr 8:1, 8, 9.

HODEVA. Antepassado de certos levitas dentre os que retornaram do exílio babilônico (Ne 7:6, 7, 43); forma alternativa do nome "Hodavias". — Esd 2:40; veja HODAVIAS N.º 4.

HODIAS [Dignidade É Jah].

1. Homem que se casou com a irmã de certo Naão. O nome aparece na genealogia de Judá. — 1Cr 4:1, 19.

2. Levita que ajudou Esdras em explicar a lei de Jeová à congregação de Israel, reunida na praça pública diante do Portão das Águas, de Jerusalém, e evidentemente também um daqueles que exortaram os filhos de Israel a bendizer a Jeová e Seu glorioso nome, e depois recapitularam os tratos de Deus com o Seu povo. (Ne 8:1, 5, 7; 9:5) Este Hodias pode ser o mesmo que o N.º 3 ou o N.º 4.

3, 4. Nome de dois levitas, cujos descendentes, se não eles mesmos, atestaram com selo a confissão pactuada feita quando Neemias era governador. Se eles pessoalmente fizeram a selagem, então um deles talvez fosse o N.º 2. — Ne 9:38; 10:1, 9, 10, 13.

5. Um dos "cabeças do povo", cujo descendente, se não ele mesmo, atestou a confissão pactuada nos dias de Neemias. — Ne 10:1, 14, 18.

HOFNI [do egípcio, significando "Girino"]. Um dos filhos do sumo sacerdote Eli. Hofni e seu irmão Fineias eram "homens imprestáveis", culpados de conduta sacrílega e de crassa imoralidade. (1Sa 1:3; 2:12-17, 22-25) Por causa da sua infidelidade ao servir como sacerdote no santuário de Jeová, Jeová julgou Hofni merecedor da morte, que lhe

sobreveio na ocasião em que os filisteus capturaram a Arca sagrada. — 1Sa 2:34; 4:4, 11, 17; veja FINEIAS N.º 2.

HOFRA [do egípcio, significando "O Coração de Rá [o deus-sol] Perdura"]. Na *Septuaginta* grega (Je 51:30, correspondendo a 44:30 na maioria das versões), ele é chamado *Ou·a·fré.* O Faraó Hofra é chamado Apriés por Heródoto. Acredita-se que Hofra tenha reinado 19 anos. No entanto, segundo Heródoto (II, 161), ele reinou 25 anos.

Depois que os judeus fugiram para o Egito, em 607 AEC, Jeová disse pela boca de Jeremias: "Eis que entrego Faraó Hofra, rei do Egito, na mão dos seus inimigos e na mão dos que procuram a sua alma." (Je 44:1, 26, 30) Isto devia servir de sinal da iminência duma calamidade que sobreviria aos judeus que moravam no Egito. (Je 44:29) Segundo Heródoto (II, 161-169), Hofra (Apriés) empreendeu uma expedição desastrosa a Cirene, para ajudar os líbios contra os gregos, no sexto século AEC. As tropas de Hofra revoltaram-se contra ele e estabeleceram Ahmose II (Amásis) como rei rival. Mesmo assim, Hofra era tão arrogante, que "estava convencido de que nem mesmo um deus podia destroná-lo". Todavia, foi preso e finalmente morto por estrangulamento.

HOGLA. Terceira das cinco filhas alistadas de Zelofeade. Visto que o pai dela não tinha filhos varões, a herança dele foi dividida entre as cinco filhas, com a estipulação de que se casassem dentro da sua própria tribo, Manassés, "para que a sua herança continuasse na tribo da família de seu pai" e não fosse "circular de uma tribo para outra". — Núm 36:1-12; 26:33; 27:1-11; Jos 17:3, 4.

HOLOM [Lugar Arenoso; Areal].

1. Cidade da região montanhosa de Judá, designada aos coatitas sacerdotais (Jos 15:21, 48, 51; 21:9-19); parece ser chamada de Hilém em 1 Crônicas 6:58. Holom, de Judá, é provisoriamente identificada com Khirbet 'Illin (Horvat 'Illit), a uns 17 km ao NNO de Hébron.

2. Cidade moabita do planalto, ou "planície", ao L do Jordão, mencionada junto com outras cidades numa pronunciação contra Moabe. (Je 48:21) Sua localização exata é hoje desconhecida.

HOMÃ. Veja HOMÃO.

HOMÃO. Filho do xeque horeu Lotã; também chamado Hemão. — Gên 36:20-22; 1Cr 1:39; veja HEMÃO.

HOMEM. A forma mais elevada de vida terrestre e produto do Criador, Jeová Deus. Jeová formou o homem do pó do solo, soprou-lhe nas narinas o fôlego de vida, "e o homem veio a ser uma alma vivente". (Gên 2:7; 1Co 15:45) Depois de Adão ter sido criado e de ter dado nome aos animais, Jeová Deus fez cair um profundo sono sobre o homem; e, enquanto este dormia, tirou-lhe uma das costelas e usou-a para fazer a mulher. Por isso, quando ela foi apresentada ao homem Adão, este podia dizer: "Esta, por fim, é osso dos meus ossos e carne da minha carne." Ele chamou-a de Mulher, *'ish·sháh,* "porque do homem foi esta tomada". (Gên 2:21-23) Mais tarde, Adão deu-lhe o nome de Eva (que significa "Vivente"). — Gên 3:20.

Diversos termos hebraicos e gregos se referem ao homem. *'A·dhám* significa "homem; humano; homem terreno; humanidade" (em sentido genérico); *'ish,* "homem; indivíduo; marido"; *'enóhsh,* "homem mortal"; *gé·ver,* "varão vigoroso"; *za·khár,* "macho"; outras palavras hebraicas também são às vezes traduzidas "homem". A palavra grega *án·thro·pos* significa "homem; humanidade" (em sentido genérico); *a·nér,* "homem; pessoa do sexo masculino; marido".

Atestando a criação do homem por Jeová Deus, o apóstolo Paulo disse aos atenienses: "Ele fez de um só homem toda nação dos homens, para morarem sobre a superfície inteira da terra." (At 17:26) De modo que todas as nações e raças têm origem comum.

Adão e Eva foram criados perto do fim do sexto "dia" criativo. (Gên 1:24-31) Realmente, não existe nenhum registro sobre um homem antigo, sua escrita, sua agricultura e seus outros empenhos, que remonte a um tempo antes de 4026 AEC, data da criação de Adão. Visto que as Escrituras delineiam a história do homem desde a própria criação do primeiro casal humano, não pode haver tal coisa como um "homem pré-histórico". O registro dos fósseis, na terra, não fornece nenhum elo entre o homem e os animais. Por outro lado, também, nos mais antigos registros do homem, quer documentos escritos, quer gravuras em cavernas, esculturas ou coisas assim, há uma total ausência de referências a criaturas subumanas. As Escrituras tornam evidente o contrário, que o homem era originalmente filho de Deus e que ele tem degenerado desde então. (1Rs 8:46; Ec 7:20; 1Jo 1:8-10) O arqueólogo O. D. Miller comentou: "A tradição da 'idade de ouro', então, não era mito. A antiga doutrina de um declínio subsequente, de uma triste degeneração da raça humana, de um estado original de felicidade e de pureza, sem dúvida incorporava uma grande, mas lamentável, verdade. As nossas filosofias modernas sobre a História, que começam com o homem primevo qual selvagem, necessitam evidentemente de nova introdução. . . . Não; o homem primevo não era um selvagem." — *Har-Moad,* 1892, p. 417.

A Bíblia revela que o lar original do homem era "um jardim no Éden", (Gên 2:8; veja ÉDEN N.º 1.) Sua localização indicada é relativamente perto do lugar da primeira civilização pós-diluviana da humanidade. O ponto de vista geralmente aceito pelos peritos é expresso por P. J. Wiseman como segue: "Toda a evidência real que possuímos, a de Gênesis, da arqueologia e das tradições dos homens, aponta para a planície mesopotâmica como o lar mais antigo do homem. A civilização do Extremo Oriente, quer chinesa quer indiana, não pode competir com esta terra na antiguidade dos seus povos, porque ela pode facilmente sustentar a sua afirmação de ser o berço da civilização." — *New Discoveries in Babylonia About Genesis* (Novas Descobertas em Babilônia sobre Gênesis), 1949, p. 28.

Em que sentido é o homem feito "à imagem de Deus"?

Deus disse, ao revelar ao seu "mestre de obras" o propósito divino de criar a humanidade: "Façamos o homem [*'a·dhám*] à nossa imagem, segundo a nossa semelhança." (Gên 1:26, 27; Pr 8:30, 31; compare isso com Jo 1:1-3; Col 1:15-17.) Note que as Escrituras não dizem que Deus criou o homem à imagem dum animal selvagem, dum animal doméstico ou dum peixe. O homem foi feito "à imagem de Deus"; era "filho de Deus". (Lu 3:38) Quanto à forma ou figura do corpo de Deus, "ninguém jamais viu a Deus". (1Jo 4:12) Ninguém na terra sabe que aspecto tem o glorioso, celestial e espiritual corpo de Deus, de modo que não podemos comparar o corpo do homem com o corpo de Deus. "Deus é Espírito." — Jo 4:24.

Todavia, o homem é "à imagem de Deus" no sentido de ter sido criado com qualidades morais tais como as de Deus, a saber, amor e justiça. (Veja Col 3:10.) Possui também poderes e sabedoria acima daqueles dos animais, de modo que é capaz de apreciar as coisas de que Deus gosta e que aprecia, tais como a beleza e as artes, a fala, o raciocínio e processos similares da mente e do coração, algo de que os animais são incapazes. Ademais, o homem é capaz de ter espiritualidade, conhecimento e comunicação com Deus. (1Co 2:11-16; He 12:9) Por tais razões, o homem estava qualificado para ser representante de Deus e ter em sujeição todas as formas de vida animal, nos céus, na terra e no mar.

O homem, como criação de Deus, era originalmente perfeito. (De 32:4) Por conseguinte, Adão podia ter legado à sua posteridade a perfeição humana e a oportunidade de ter vida eterna na terra. (Is 45:18) Ordenou-se a ele e a Eva: "Sede fecundos e tornai-vos muitos, e enchei a terra, e sujeitai-a." À medida que sua família aumentasse, eles teriam cultivado e embelezado a terra segundo o projeto de seu Criador. — Gên 1:28.

O apóstolo Paulo, ao considerar as posições relativas do homem e da mulher no arranjo de Deus, diz: "Quero que saibais que a cabeça de todo homem é o Cristo; por sua vez, a cabeça da mulher é o homem; por sua vez, a cabeça do Cristo é Deus." Ele indica então que a mulher que ora ou profetiza na congregação com a cabeça descoberta envergonha aquele que é sua cabeça. Para reforçar seu argumento, ele declara então: "Pois o homem não deve ter a cabeça coberta, visto ser *imagem e glória de Deus;* mas a mulher é a glória do homem." O homem foi criado primeiro e ficou por algum tempo a sós, somente ele sendo à imagem de Deus. A mulher foi feita do homem e devia ficar sujeita a ele, numa situação dessemelhante da de Deus, que não está sujeito a ninguém. A posição do homem como cabeça, porém, está sujeita à posição de Deus e de Cristo como cabeças. — 1Co 11:3-7.

Dotado de Livre-Arbítrio. O homem, feito à imagem de Deus, segundo a Sua semelhança, tinha livre-arbítrio. Possuía a liberdade de escolher fazer o bem ou o mal. Pela sua livre e amorosa obediência ao seu Criador, estava capacitado para dar honra e glória a Deus em condições muito superiores às da criação animal. Podia com inteligência louvar a Deus pelas Suas maravilhosas qualidades e podia apoiar Sua soberania. Mas a liberdade de Adão era relativa; não era absoluta. Só continuaria a viver em felicidade se reconhecesse a soberania de Jeová. Isto foi indicado pela árvore do conhecimento do que é bom e do que é mau, da qual se proibira Adão de comer. Comer dela seria um ato de desobediência, uma rebelião contra a soberania de Deus. — Gên 2:9, 16, 17.

Sendo Adão "filho de Deus" (Lu 3:38), sua relação com Deus era a de um filho para com o pai, e ele deveria ter obedecido concordemente. Além disso, Deus criou o homem com o desejo inato de adorar. Este desejo, quando pervertido, levaria o homem na direção errada e destruiria sua liberdade, colocando-o em escravidão ao que fora criado, em vez de ao Criador. Isto, por sua vez, resultaria na degradação do homem.

Um filho espiritual rebelde de Deus induziu a esposa de Adão, Eva, a pecar, e ela apresentou a tentação a Adão, o qual deliberadamente se rebelou contra Jeová. (Gên 3:1-6; 1Ti 2:13, 14) Tornaram-se semelhantes àqueles que Paulo mais tarde descreveu em Romanos 1:20-23. Adão, pela sua transgressão, perdeu a qualidade de filho e a perfeição, e transmitiu o pecado, junto com a imperfeição e a morte, à sua descendência, a inteira raça humana. Esta, mesmo já ao nascer, era à imagem de seu pai

Adão, imperfeita, com a morte operando no seu corpo. — Gên 3:17-19; Ro 5:12; veja ADÃO N.º 1.

"O Homem Que Somos por Dentro." Ao falar do conflito do cristão, inclusive o travado com a carne decaída, pecaminosa, a Bíblia usa as expressões "o homem que sou no íntimo", "o homem que somos por dentro" e frases similares. (Ro 7:22; 2Co 4:16; Ef 3:16) Essas expressões são apropriadas, porque os cristãos foram "feitos novos na força que ativa a [sua] mente". (Ef 4:23) A força impulsionadora, ou inclinação da mente, está voltada para coisas espirituais. Eles fazem empenhos para se 'desnudar da velha personalidade [literalmente: do velho homem]' e revestir-se da "nova personalidade [literalmente: (do) novo]". (Col 3:9, 10; Ro 12:2) Os cristãos ungidos, ao serem batizados em Cristo, foram "batizados na sua morte"; a velha personalidade foi pregada na estaca, "para que o . . . corpo pecaminoso ficasse inativo". Mas, até a morte deles na carne e sua ressurreição, o corpo carnal ainda combate o 'homem espiritual'. Trata-se duma luta difícil, a respeito da qual Paulo diz: "Gememos deveras nesta casa de moradia." Mas o sacrifício resgatador de Jesus Cristo cobre os pecados da velha personalidade, com os desejos carnais que operam nos seus membros, a menos que os cristãos cedam e deliberadamente sigam o caminho da carne. — Ro 6:3-7; 7:21-25; 8:23; 2Co 5:1-3.

O Homem Espiritual. O apóstolo contrasta o homem espiritual com o homem físico. Ele diz: "Mas o homem físico [literalmente: (homem-) alma; de alma] não aceita as coisas do espírito de Deus, porque para ele são tolice." (1Co 2:14) Este "homem físico" não se refere apenas a alguém que vive na terra, alguém que tem um corpo carnal, porque, obviamente, os cristãos, na terra, têm corpo carnal. O homem físico de que se fala aqui refere-se a alguém que não tem um lado espiritual na sua vida. Ele é "de alma" no sentido de que segue os desejos da alma humana, excluindo as coisas espirituais.

Paulo prossegue falando sobre o "homem físico", dizendo que este não pode chegar a conhecer as coisas do espírito de Deus, "porque são examinadas espiritualmente". Daí, ele diz: "No entanto, o homem espiritual examina deveras todas as coisas, mas ele mesmo não é examinado por homem algum." O homem espiritual tem entendimento das coisas que Deus revela; compreende também a posição e o proceder errados do homem físico. Mas a posição, as ações e o proceder na vida do homem espiritual não podem ser entendidos pelo homem físico, nem pode algum homem julgar o homem espiritual, porque só Deus é seu Juiz. (Ro 14:4, 10, 11; 1Co 4:3-5) Como ilustração e argumento, o apóstolo diz: "Pois 'quem veio a conhecer a mente de Jeová para o instruir?' " Naturalmente, ninguém. "Mas", diz Paulo a respeito dos cristãos, "nós temos a mente de Cristo". Por terem a mente de Cristo, o qual revela Jeová e Seus propósitos aos cristãos, eles são homens espirituais. — 1Co 2:14-16.

Veja ANCIÃO; FILHO DO HOMEM.

HOMEM QUE É CONTRA A LEI. Expressão usada pelo apóstolo Paulo em 2 Tessalonicenses 2:2, 3, ao avisar sobre a grande apostasia anticristã que se desenvolveria antes do "dia de Jeová". A palavra grega para "apostasia", usada aqui, *a·po·sta·sí·a,* indica mais do que um simples afastamento, um retrocesso indiferente. Significa defecção, revolta, rebelião planejada, deliberada. Em antigos documentos de papiro, *a·po·sta·sí·a* era usada em sentido político referente a rebeldes.

Revolta Religiosa. Esta rebelião, porém, não é política. É religiosa, uma revolta contra Jeová Deus e Jesus Cristo, e, portanto, contra a congregação cristã.

Predita. Outras previsões desta apostasia foram feitas pelos apóstolos Paulo e Pedro, tanto verbalmente como por escrito, e o próprio Senhor Jesus Cristo avisou sobre a sua vinda. Jesus disse, na sua ilustração do trigo e do joio (Mt 13), que o Diabo semearia "joio", cristãos de imitação, "filhos do iníquo", entre o "trigo", os "filhos do reino". Eles existiriam até a terminação do sistema de coisas, quando seriam identificados e 'queimados'.

Paulo advertiu os superintendentes cristãos de Éfeso que, depois da sua partida, "lobos opressivos" penetrariam entre os verdadeiros cristãos e não tratariam o rebanho com ternura, mas tentariam atrair a si "os discípulos" (não apenas fazer discípulos para si mesmos, mas tentar atrair *os* discípulos, os discípulos de Cristo). (At 20:29, 30) Ele escreveu, em 1 Timóteo 4:1-3: "No entanto, a pronunciação inspirada diz definitivamente que nos períodos posteriores de tempo alguns se desviarão da fé, prestando atenção a desencaminhantes pronunciações inspiradas e a ensinos de demônios, pela hipocrisia de homens que falam mentiras, marcados na sua consciência como que por um ferro de marcar [insensíveis, cauterizados, de modo que não sentem dores de consciência por hipocritamente falarem mentiras]; proibindo o casar-se, mandando abster-se de alimentos que Deus criou para serem tomados com agradecimentos."

Paulo escreveu posteriormente a Timóteo que "haverá um período de tempo em que não suportarão o ensino salutar, porém, de acordo com os seus próprios desejos, acumularão para si instrutores para lhes fazer cócegas nos ouvidos; e desviarão os seus ouvidos da verdade, ao passo que serão desviados para histórias falsas". — 2Ti 4:3, 4.

O apóstolo Pedro traçou um paralelo entre a apostasia de tais do cristianismo e aquela que ocorreu na casa natural de Israel. Ele disse: "No entanto, houve também falsos profetas entre o povo, assim como haverá falsos instrutores entre vós. Estes mesmos introduzirão quietamente seitas destrutivas e repudiarão até mesmo o dono que os comprou, trazendo sobre si mesmos uma destruição veloz. Outrossim, muitos seguirão os seus atos de conduta desenfreada, e, por causa destes, falar-se-á de modo ultrajante do caminho da verdade." Pedro passa a salientar que estes explorariam a congregação, mas que "a destruição deles não está cochilando". — 2Pe 2:1-3.

"Homem" composto. O "homem" de 2 Tessalonicenses 2:1-12, portanto, não é uma pessoa, mas um "homem" composto, um grupo coletivo, conforme mostram os textos precedentes, e este "homem" havia de continuar após a morte dos apóstolos e existir até o tempo da presença do Senhor.

Traição contra Deus. 'Aquilo que é contra a lei', que este apóstata "homem" composto pratica, é contra Jeová Deus, o Soberano Universal. Este "homem" é culpado de traição. Ele é chamado de "filho da destruição", assim como foi Judas Iscariotes, aquele que traiu o Senhor Jesus Cristo e que contribuiu para causar a morte dele. Tal homem, igual a Judas, há de ser aniquilado, extinto para sempre. Este "homem" não é "Babilônia, a Grande", que também luta contra Deus, pois esta é mulher, meretriz. Todavia, visto que ele se empenha numa rebelião religiosa contra Deus, evidentemente faz parte da Babilônia mística. — Jo 17:12; Re 17:3, 5.

O "homem que é contra a lei" coloca-se em oposição a Deus, e portanto, é um "satanás", que significa "opositor". E, deveras, sua "presença . . . é segundo a operação de Satanás". (2Te 2:9) Nos dias do apóstolo Paulo, havia um "mistério", ou segredo religioso, a respeito da identidade deste "homem que é contra a lei". Até o dia de hoje, este mistério oculta a identidade dele na mente de muitas pessoas, porque a sua iniquidade é praticada sob o disfarce de devoção piedosa. (2Te 2:7) Por meio de seus ensinos mentirosos, contrários à lei de Deus, ou como que suplantando-a, "o homem que é contra a lei" arvora-se acima de Jeová Deus e outros 'deuses', os poderosos da terra, e também contra os santos de Deus, os verdadeiros irmãos espirituais de Jesus Cristo. (Veja 2Pe 2:10-13.) Visto que ele é hipócrita, falso instrutor, que afirma ser cristão, ele "se assenta no templo de O Deus", isto é, naquilo que esses falsos instrutores afirmam ser esse templo. — 2Te 2:4.

Uma restrição. Paulo fala de algo "que age como restrição". (2Te 2:6) Parece que os apóstolos constituíam esta restrição. Paulo dissera aos superintendentes efésios que, depois de ele ter ido embora, entrariam homens iguais a lobos. (At 20:29) Ele escreveu repetidas vezes admoestações a respeito de tal apostasia, não só na Segunda aos Tessalonicenses, mas em muitas exortações a Timóteo. E aconselhou Timóteo a encarregar das coisas que tinha ouvido de Paulo a homens fiéis, os quais estariam habilitados para ensinar outros. Chamou a congregação do Deus vivente de "coluna e amparo da verdade". Queria torná-la o mais forte possível antes que surgisse a grande apostasia. — 2Ti 2:2; 1Ti 3:15.

Muito mais tarde, Cristo ordenou que o apóstolo João escrevesse, advertindo contra seitas, com menção especial da seita de Nicolau, e falando de falsos profetas tais como Balaão e da mulher Jezabel, que se chamava de profetisa. — Re 2:6, 14, 15, 20.

Em operação nos dias dos apóstolos. O apóstolo Paulo disse que o mistério 'já estava operando'. (2Te 2:7) Havia os que tentavam ensinar doutrinas falsas, sendo que alguns destes até mesmo perturbavam a congregação tessalonicense, o que, em parte, induziu-o a escrever-lhe a sua segunda carta. Havia anticristos quando João escreveu suas cartas, e, sem dúvida, já antes disso. João falou da "última hora" do período apostólico, e disse: "Assim como ouvistes que vem o anticristo, já está havendo agora muitos anticristos . . . Saíram do nosso meio, mas não eram dos nossos; pois, se tivessem sido dos nossos, teriam permanecido conosco. Mas, saíram para que se mostrasse que nem todos são dos nossos." — 1Jo 2:18, 19; veja ANTICRISTO.

Revelado. Depois da morte dos apóstolos, este "homem que é contra a lei" revelou abertamente a sua hipocrisia religiosa e os seus ensinos falsos. (2Te 2:3, 6, 8) Segundo as palavras de Paulo, este "homem" obteria muito poder, operando sob o controle de Satanás, realizando "toda obra poderosa, e sinais e portentos mentirosos". Os enganados pela operação deste composto "homem que é contra a lei" são mencionados como "os que estão perecendo [literalmente: "destruindo-se"], em retribuição por não terem aceito o amor da verdade, para que fossem salvos". O apóstolo mostra que ficam "acreditando na mentira" e serão todos "julgados, porque não acreditaram na verdade, mas tiveram prazer na injustiça". (2Te 2:9-12; veja *Int.*) Portanto, o julgamento é condenatório. — Veja RESSURREIÇÃO (Pecado contra o espírito santo).

Destruído. Este composto e hipócrita "homem que é contra a lei" há de ser eliminado pelo Senhor Jesus "com o espírito de sua boca" e reduzido a nada "pela manifestação de sua presença". O aniquilamento deste opositor iníquo de Deus será prova visível, concreta, de que o Senhor Jesus Cristo está

assentado como Juiz e atua como tal. Não julgará segundo as suas próprias normas, de modo que a destruição "com o espírito de sua boca" evidentemente significa ser ela expressão do julgamento de Jeová contra esta classe iníqua de pessoas. — 2Te 2:8; compare isso com Re 19:21, referente à "longa espada . . . que se estendia da sua boca".

HOMEM QUE VIOLA A LEI. Veja HOMEM QUE É CONTRA A LEI.

HOMENAGEM. Ato de se curvar, ajoelhar, prostrar ou de fazer outro gesto para indicar submissão; ou simplesmente demonstrar respeito. Em muitos casos, traduz adequadamente a palavra hebraica *hish·ta·hhawáh* e a grega *pro·sky·né·o.*

Hish·ta·hhawáh significa, basicamente, "curvar-se". (Gên 18:2) Curvar-se podia ser um ato de respeito ou deferência para com outro humano, tal como um rei (1Sa 24:8; 2Sa 24:20; Sal 45:11), o sumo sacerdote (1Sa 2:36), um profeta (2Rs 2:15) ou outra pessoa de autoridade (Gên 37:9, 10; 42:6; Ru 2:8-10), um parente mais idoso (Gên 33:1-6; 48:11, 12; Êx 18:7; 1Rs 2:19) ou mesmo para com estranhos, como expressão de cortesia (Gên 19:1, 2). Abraão curvou-se diante dos filhos cananeus de Hete, dos quais procurava comprar um lugar para sepultamento. (Gên 23:7) A bênção de Isaque sobre Jacó exigia que grupos nacionais e os próprios "irmãos" de Jacó se curvassem diante dele. (Gên 27:29; compare isso com 49:8.) Quando alguns homens passaram a curvar-se diante do filho de Davi, Absalão, este agarrava-os e beijava-os, evidentemente para promover suas ambições políticas por ostensivamente colocar-se no nível deles. (2Sa 15:5, 6) Mordecai negou-se a se prostrar diante de Hamã, não porque considerasse a prática errada em si, mas, sem dúvida, porque esta alta autoridade persa era por ascendência um amalequita amaldiçoado. — Est 3:1-6.

À base dos exemplos acima citados, é evidente que este termo hebraico, em si, não necessariamente tem sentido religioso ou significa adoração. Não obstante, num grande número de casos, é usado com respeito a adoração, quer do verdadeiro Deus (Êx 24:1; Sal 95:6; Is 27:13; 66:23), quer de deuses falsos. (De 4:19; 8:19; 11:16) As pessoas talvez se curvassem em oração a Deus (Êx 34:8; Jó 1:20, 21) e frequentemente se prostravam ao receber alguma revelação da parte de Deus, ou alguma expressão ou evidência de Seu favor, mostrando assim sua gratidão, reverência e submissão humilde à Sua vontade. — Gên 24:23-26, 50-52; Êx 4:31; 12:27, 28; 2Cr 7:3; 20:14-19; compare isso com 1Co 14:25; Re 19:1-4.

Curvar-se diante de humanos como ato de respeito era admissível, mas curvar-se diante duma deidade que não fosse Jeová Deus era proibido por ele. (Êx 23:24; 34:14) De modo similar, curvar-se em adoração diante de imagens religiosas ou diante de alguma coisa criada positivamente era condenado. (Êx 20:4, 5; Le 26:1; De 4:15-19; Is 2:8, 9, 20, 21) Assim, nas Escrituras Hebraicas, quando certos servos de Jeová se prostraram diante de anjos, só fizeram isso para mostrar que os reconheciam como representantes de Deus, não para lhes prestar homenagem como deidades. — Jos 5:13-15; Gên 18:1-3.

Homenagem nas Escrituras Gregas Cristãs. O termo grego *pro·sky·né·o* corresponde de perto ao hebraico *hish·ta·hhawáh*, quanto a transmitir a ideia tanto de homenagem a criaturas como de adoração a Deus ou a uma deidade. A *maneira* de expressar a homenagem talvez não se destaque tanto em *pro·sky·né·o* como em *hish·ta·hhawáh,* em que o termo hebraico transmite vividamente a ideia de se prostrar ou curvar. Os peritos derivam o termo grego do verbo *ky·né·o,* "beijar". O uso da palavra nas Escrituras Gregas Cristãs (como também na tradução grega, a *Septuaginta*, das Escrituras Hebraicas) mostra que aqueles a cujas ações se aplicava este termo prostravam-se ou curvavam-se. — Mt 2:11; 18:26; 28:9.

Assim como se dá com o termo hebraico, tem de se considerar o contexto para determinar se *pro·sky·né·o* se refere à homenagem exclusivamente na forma de profundo respeito, ou a uma homenagem na forma de adoração religiosa. Quando se refere diretamente a Deus (Jo 4:20-24; 1Co 14:25; Re 4:10) ou a deuses falsos e seus ídolos (At 7:43; Re 9:20), é evidente que a homenagem vai além da aceitável e costumeiramente prestada a homens e passa para o campo da adoração. Assim, também, quando não se declara o objeto da homenagem, entende-se que ela é dirigida a Deus. (Jo 12:20; At 8:27; 24:11; He 11:21; Re 11:1) Por outro lado, a ação daqueles da "sinagoga de Satanás", induzidos a "vir e prestar homenagem" diante dos pés dos cristãos, claramente não é adoração. — Re 3:9.

A homenagem prestada a um rei humano é encontrada na ilustração de Jesus em Mateus 18:26. É evidente que este era o tipo de homenagem prestado pelos astrólogos ao menino Jesus, "que nasceu rei dos judeus", homenagem que Herodes professou estar interessado em prestar, e que os soldados em zombaria prestaram a Jesus antes de este ser pregado na estaca. Eles claramente não consideravam Jesus como Deus ou como deidade. (Mt 2:2, 8; Mr 15:19) Embora alguns tradutores usem a palavra "adorar" na maioria dos casos em que *pro·sky·né·o* descreve as ações das pessoas para com Jesus, a evidência não justifica que se lhe dê um sentido adicional. Antes, as circunstâncias que motiva-

ram a homenagem correspondem bem de perto às que produziram a homenagem prestada a anteriores profetas e reis. (Compare Mt 8:2; 9:18; 15:25; 20:20, com 1Sa 25:23, 24; 2Sa 14:4-7; 1Rs 1:16; 2Rs 4:36, 37.) As próprias expressões dos envolvidos muitas vezes revelam que, embora claramente reconhecessem Jesus como representante de Deus, não lhe prestavam homenagem como Deus ou como deidade, mas sim como "Filho de Deus", o predito "Filho do homem", o Messias, dotado de autoridade divina. Em muitas ocasiões, a homenagem deles expressava gratidão por uma revelação divina ou evidência de favor, assim como a expressa em tempos anteriores. — Mt 14:32, 33; 28:5-10, 16-18; Lu 24:50-52; Jo 9:35, 38.

Ao passo que anteriores profetas e também anjos haviam aceito homenagem, Pedro impediu que Cornélio a prestasse a ele, e o anjo, ou anjos, da visão de João o impediu duas vezes de prestá-la, referindo-se a si mesmo como "coescravo" e concluindo com a exortação: "Adora a Deus [*toi The·oi pro·ský·ne·son*]." (At 10:25, 26; Re 19:10; 22:8, 9) Evidentemente, a vinda de Cristo introduzira novas relações, que afetavam as normas de conduta para com outros servos de Deus. Ele ensinara aos seus discípulos que "um só é o vosso instrutor, ao passo que todos vós sois irmãos . . . o vosso Líder é um só, o Cristo" (Mt 23:8-12), porque era nele que se cumpriam as figuras e os tipos proféticos, assim como o anjo dissera a João, que "dar-se testemunho de Jesus é o que inspira o profetizar". (Re 19:10) Jesus era o Senhor de Davi, era maior do que Salomão, era o profeta maior do que Moisés. (Lu 20:41-43; Mt 12:42; At 3:19-24) Portanto, Pedro negou-se corretamente a deixar que Cornélio lhe atribuísse importância demais.

Assim, também, João, em virtude de ter sido declarado justo ou justificado por Deus como cristão ungido, chamado para ser filho espiritual de Deus e membro do Reino, estava numa relação diferente com o(s) anjo(s) de Revelação (Apocalipse), do que os israelitas para com os anjos que lhes apareceram anteriormente. O(s) anjo(s) evidentemente reconheceu(ram) esta mudança de relação quando rejeitou(ram) a homenagem de João. — Compare isso com 1Co 6:3; veja DECLARAR JUSTO.

Homenagem ao glorificado Jesus Cristo. Por outro lado, Cristo Jesus foi exaltado por seu Pai a uma posição secundária somente à de Deus, de modo que, "no nome de Jesus, se dobre todo joelho dos no céu, e dos na terra, e dos debaixo do chão, e toda língua reconheça abertamente que Jesus Cristo é Senhor, para a glória de Deus, o Pai". (Fil 2:9-11; compare isso com Da 7:13, 14, 27.) Hebreus 1:6 também mostra que até os anjos prestam homenagem ao ressuscitado Jesus Cristo. Muitas traduções deste texto traduzem aqui *pro·sky·né·o* como "adorar", ao passo que outros o vertem por 'curvar-se' ou 'prostrar-se' (*AT; TEB*) e 'prestar homenagem' (*NE*). Não importa o termo que seja usado em português, o original grego permanece o mesmo, e o entendimento do que os anjos prestam a Cristo tem de harmonizar-se com o restante das Escrituras. O próprio Jesus declarou enfaticamente a Satanás que "é a Jeová, teu Deus, que tens de adorar [uma forma de *pro·sky·né·o*] e é somente a ele que tens de prestar serviço sagrado". (Mt 4:8-10; Lu 4:7, 8) De maneira similar, o(s) anjo(s) disse(ram) a João que 'adorasse a Deus' (Re 19:10; 22:9), e esta injunção foi dada depois da ressurreição e exaltação de Jesus, mostrando que a questão não tinha mudado neste respeito. É verdade que o Salmo 97, evidentemente citado pelo apóstolo em Hebreus 1:6, se refere a Jeová Deus, como aquele diante de quem 'curvar-se', e, ainda assim, este texto foi aplicado a Cristo Jesus. (Sal 97:1, 7) No entanto, o apóstolo mostrara anteriormente que o ressuscitado Cristo é "o reflexo da . . . glória [de Deus] e a representação exata do seu próprio ser". (He 1:1-3) Portanto, se aquilo que entendemos como "adoração" é aparentemente dirigido pelos anjos ao Filho, então, na realidade, ela é dirigida por meio dele a Jeová Deus, o Governante Soberano, "Aquele que fez o céu, e a terra, e o mar, e as fontes das águas". (Re 14:7; 4:10, 11; 7:11, 12; 11:16, 17; compare isso com 1Cr 29:20; Re 5:13, 14; 21:22.) Por outro lado, a tradução 'curvar-se' ou 'prestar homenagem' (em vez de 'adorar') de modo algum está em desacordo com o idioma original, quer o hebraico do Salmo 97:7, quer o grego de Hebreus 1:6, porque essas maneiras de traduzir transmitem o sentido básico tanto de *hish·ta·hhawáh* como de *pro·sky·né·o.*

HOMICIDA. Veja ASSASSÍNIO (HOMICÍDIO); CIDADES DE REFÚGIO.

HONRA. O principal termo hebraico que denota "honra" é *ka·vóhdh*, que significa literalmente "peso". (Compare o uso de termos aparentados em 1Sa 4:18 e 2Sa 14:26.) Portanto, a pessoa honrada é tida como ponderosa, ou como tendo importância. Em grego, o substantivo *ti·mé* transmite o sentido de "honra", "estima", "valor", "preciosidade". De modo que o verbo *ti·má·o* também pode significar 'pôr um preço em' (Mt 27:9); o substantivo *ti·mé* pode ter o sentido de "preço", 'valor' (Mt 27:6; At 4:34); e o adjetivo *tí·mi·os* pode significar "estimado", 'precioso'. — At 5:34; 20:24; 1Co 3:12.

Jeová Deus e Seu Filho. Por Jeová Deus ser Criador e Soberano, ele merece honra, reverência ou respeito. (1Ti 1:17; He 3:3, 4; Re 4:9-11) As pessoas o honram por fazer o que lhe agrada, assim como o Filho dele sempre fazia. (Jo 8:29, 49)

Enquanto vigorava o pacto da Lei, os israelitas podiam honrar a Jeová por apresentar o melhor que possuíam em sacrifício. — Pr 3:9; Mal 1:6-8.

A mera observância formalística de maneiras ostensivas de adoração não é verdadeira honra prestada ao Todo-Poderoso. Precisa haver também verdadeiro amor pelos modos de agir de Jeová e o desejo de coração de fazer a Sua vontade. Isto era o que faltava entre os líderes religiosos do judaísmo, no tempo do ministério terrestre de Jesus. — Mr 7:6; Is 29:13.

Jesus Cristo deu o exemplo perfeito de honrar seu Pai por cumprir a vontade Dele sem falha, a ponto de depor a sua vida em sacrifício. (Mt 26:39; Jo 10:17, 18) Por se deleitar em fazer a vontade do Pai, seu Pai o honrou por reconhecê-lo como Seu Filho amado e aprovado. (2Pe 1:17; Mt 17:5) Depois de Jesus terminar sua carreira terrestre, Deus conferiu ao seu Filho Jesus honra e dignidade muito maiores do que este tivera antes de se tornar homem. (Fil 2:9-11) O caso de Jesus Cristo ilustra como o Altíssimo honrará a todos os que O honrarem, reconhecendo-os como Seus servos aprovados e abençoando-os além de medida. — 1Sa 2:30.

Visto que foi Jeová Deus quem enalteceu tão altamente seu Filho, todos os que se recusarem a reconhecer Jesus Cristo como o imortal Rei dos reis e Senhor dos senhores desonram o Pai. Por causa do que o Filho é e o que tem realizado, ele merece honra e leal apoio. (Jo 5:23; 1Ti 6:15, 16; Re 5:11-13) Todos os que desejam ser honrados pelo Filho, como seus discípulos aprovados, têm de imitar seu exemplo e aderir fielmente ao seu ensino. — Ro 2:7, 10.

Outros a Serem Honrados. Ao passo que Jeová Deus e seu Filho merecem a maior honra, existem entre os humanos relações que também exigem honra. Os filhos devem honrar os pais por ser obedientes. (De 5:16; Ef 6:1, 2) Quando os pais passam necessidade, seus descendentes adultos podem dar-lhes honra por retribuir voluntariamente com ajuda material. (Mt 15:4-6; 1Ti 5:3, 4) Ao passo que o marido deve honrar a esposa por tratá-la com amor e dignidade, a esposa deve honrar o marido por estar em sujeição a ele e mostrar-lhe profundo respeito. (1Pe 3:1-7) Os anciãos que trabalham arduamente no ensino devem receber "dupla honra", a qual evidentemente inclui ajuda material. (1Ti 5:17, 18) Os escravos cristãos devem honrar seus amos por desincumbir-se respeitosamente das tarefas que recebem. (1Ti 6:1, 2) A governantes e outros em autoridade deve-se dar a honra, ou o respeito, que seu cargo exige. (Ro 13:7) Sem consideração da sua posição na vida, pessoas de todo tipo, por serem parte da criação de Deus, merecem ser honradas. — 1Pe 2:17.

Os cristãos devem tomar a dianteira em dar honra a concrentes. (Ro 12:10) Isto inclui não buscar a sua própria vantagem, mas a dos outros. (1Co 10:24) Requer estar disposto a realizar tarefas humildes. (Lu 22:26; Jo 13:12-17) Pode-se manter tal espírito excelente por se lembrar de que todo crente é precioso para Deus e que os cristãos precisam uns dos outros, assim como todo membro do corpo humano depende dos outros. — 1Co 12:14-27.

Embora não estejam à procura de glória, os cristãos se preocupam corretamente em manter uma posição honrosa perante Jeová Deus e o Filho dele. Para tanto, precisam precaver-se de associações que corrompem e resistir aos desejos da carne pecaminosa. A pessoa só continuará como vaso honroso para o uso de Deus se se mantiver moral e espiritualmente pura. (1Te 4:3-8; 2Ti 2:20-22; He 13:4) Este é o âmago da verdadeira honra.

HOR [hebr.: *Hor ha·hár*, "Hor, o Monte"].

1. Monte perto de Moserá, na fronteira de Edom, onde Arão faleceu pouco antes da entrada de Israel na Terra da Promessa. Enquanto a assembleia de Israel observava, Arão, Moisés e Eleazar, filho de Arão, subiram ao monte Hor. No cume do monte, Moisés despiu Arão das vestes sacerdotais e vestiu com elas Eleazar. Depois disso, Arão morreu, e Moisés e Eleazar provavelmente o enterraram ali. — Núm 20:22-29; De 32:50; compare isso com De 10:6.

Segundo o historiador Josefo, o monte Hor era um dos montes altos que rodeavam a cidade edomita de Petra. (*Jewish Antiquities* (Antiguidades Judaicas), IV, 82, 83 [iv, 7]) A tradição o relaciona com Jebel Harun (que significa "Monte de Arão"), um monte de arenito vermelho, de dois picos, com a altitude de uns 1.460 m e situado a menos de 5 km ao OSO de Petra. Todavia, o Jebel Harun não parece enquadrar-se na descrição bíblica da vinda de Israel de Cades (Cades-Barneia) ao monte Hor, "nos limites da terra de Edom". (Núm 33:37-39, 41) O Jebel Harun não fica na fronteira de Edom, mas dentro daquele país. De modo que, para Israel chegar a este lugar tradicional, teria significado invadir o território de Edom. Mas isto não poderia ter ocorrido, visto que se havia negado aos israelitas a passagem por Edom. (Núm 20:14-22; De 2:5-8) Portanto, muitos peritos favorecem como possível identificação o isolado e alcantilado Jebel Madurah de calcário branco (Har Zin [Hor Ha Har]), um monte a uns 40 km ao SO do Mar Morto, e a uns 60 km ao ENE de Cades.

2. Monte que marca a extremidade setentrional de Canaã. (Núm 34:7, 8) Não se pode fazer uma identificação certa. Alguns peritos acreditam que este monte Hor (hebr.: *Hor ha·hár*) talvez seja

o monte Hermom. Outros sugerem que possivelmente designa toda a cordilheira do Líbano, ou um pico proeminente desta.

HORA. A palavra grega *hó·ra* (hora) é usada nas Escrituras Gregas Cristãs para indicar um período curto; tempo fixo, definido; ou uma divisão do dia. Nas Escrituras Hebraicas não se encontra nenhum termo hebraico para "hora". Os antigos israelitas talvez dividissem o período diurno em quatro partes. (Ne 9:3) Em vez de designar certas horas, as Escrituras Hebraicas usam as expressões "manhã", "meio-dia", "noitinha" e "anoitecer" como marcadores de tempo para os eventos. (Gên 24:11; 29:23; De 28:29; 1Rs 18:26) Também, mais precisas talvez fossem indicações tais como "assim que o sol raiar" (Jz 9:33), a "viração do dia" (Gên 3:8), o "calor do dia" (Gên 18:1; 1Sa 11:11) e o "pôr do sol" (Jos 10:27; Le 22:7). O sacrifício da Páscoa devia ser abatido "entre as duas noitinhas", que parece significar o período após o pôr do sol e antes do escurecimento. (Êx 12:6) Este conceito é apoiado por alguns peritos, bem como pelos judeus caraítas e os samaritanos, embora os fariseus e os rabinistas achassem que se referia ao tempo entre o começo da declinação do sol e o pôr do sol propriamente dito.

Deus ordenou que se fizessem as ofertas queimadas no altar "pela manhã" e "entre as duas noitinhas". Junto com estas, fazia-se uma oferta de cereais. (Êx 29:38-42) De modo que expressões tais como "a ascensão da oferta de cereais", quando o contexto indicava a manhã ou a noitinha (como em 1Rs 18:29, 36), e o "tempo da oferenda da noitinha" (Da 9:21), se referiam a períodos bem específicos.

A noite era dividida em três períodos chamados de vigílias. Faz-se menção das "vigílias da noite" (Sal 63:6), "da vigília média da noite" (Jz 7:19) e da "vigília da madrugada" (Êx 14:24; 1Sa 11:11).

Dia de 24 Horas. Tem-se creditado ao Egito a divisão do dia em 24 horas, 12 para a luz do dia e 12 para a noite. Estas horas nem sempre teriam a mesma duração, de dia a dia, por causa da mudança das estações, tornando as horas da luz diurna mais compridas e as horas noturnas mais curtas no verão (exceto no equador). Nossa atual divisão do dia em 24 horas de 60 minutos cada uma resulta duma combinação do modo egípcio de calculá-las e da matemática babilônica, um sistema sexagesimal (baseado no número 60). O costume de contar o dia da meia-noite até a outra meia-noite, eliminando-se assim a variação sazonal na duração das horas, foi um desenvolvimento posterior, talvez romano.

No Primeiro Século. No primeiro século EC, os judeus costumavam contar 12 horas para o dia, começando com o nascer do sol. Jesus disse: "Não há doze horas de luz no dia?" (Jo 11:9) Naturalmente, isto fazia com que as horas do dia variassem em duração de um dia para outro, segundo a estação; as únicas vezes em que eram da mesma duração que as nossas horas era na época dos equinócios. Evidentemente, esta pequena variação, que não seria tão grande na Palestina, não criava grandes inconveniências. O início do dia corresponderia a cerca das 6 horas da manhã do nosso horário. Na ilustração dos trabalhadores no vinhedo, Jesus fez menção da 3.ª hora, da 6.ª, 9.ª, 11.ª, e, uma hora mais tarde, do "anoitecer" (que seria a 12.ª hora). Estas horas corresponderiam às nossas 8 às 9 horas, 11 horas até o meio-dia, 14 às 15 horas, 16 às 17 horas, e 17 às 18 horas, respectivamente. (Mt 20:3, 5, 6, 8, 12; At 3:1; 10:9) A meia-noite e o "canto do galo" são também designações de tempo usadas nas Escrituras Gregas Cristãs. (Mr 13:35; Lu 11:5; At 20:7; 27:27; veja GALO, CANTO DO.) Sob o domínio romano, os judeus parecem ter adotado a divisão romana da noite em quatro vigílias, ao invés das três divisões anteriores. — Lu 12:38; Mt 14:25; Mr 6:48.

Aparente Discrepância. Alguns têm apontado o que parece ser uma discrepância entre a declaração de Marcos 15:25, que diz que Jesus foi pregado na estaca na "terceira hora", e a de João 19:14, que indica que foi "cerca da sexta hora" que acabou o julgamento final de Jesus perante Pilatos. João tinha acesso ao relato de Marcos, e ele certamente poderia ter repetido a hora indicada por Marcos. Portanto, João deve ter tido um motivo para declarar a hora de modo diferente de Marcos.

Qual é o motivo desta aparente discrepância? Fizeram-se uma variedade de sugestões. Nenhuma delas satisfaz todas as objeções. Simplesmente não temos informações suficientes para explicar com alguma certeza a razão desta diferença entre os relatos. Pode ser que a referência de Marcos, ou a de João, à hora era parentética, não em ordem cronológica. Qualquer que seja o caso, uma coisa é certa: Ambos os escritores foram inspirados por espírito santo.

Os Evangelhos sinópticos indicam claramente que, na sexta hora, ou ao meio-dia, Jesus já estava pendurado na estaca por tempo suficiente para os soldados lançarem sortes sobre a sua roupagem e os principais sacerdotes, os escribas, os soldados e outros transeuntes falarem dele de modo ultrajante. Indicam também que Jesus expirou por volta das 15 horas. (Mt 27:38-45; Mr 15:24-33; Lu 23:32-44) A coisa realmente importante é lembrar que Jesus morreu por nossos pecados em 14 de nisã de 33 EC. — Mt 27:46-50; Mr 15:34-37; Lu 23:44-46.

Outros Usos. A palavra *hó·ra* é frequentemente usada nas Escrituras Gregas Cristãs para significar "imediatamente" ou em muito pouco

tempo. A mulher que tocou na orla da roupa exterior de Jesus ficou boa "daquela hora em diante". (Mt 9:22) "Hora" pode referir-se a um momento especial ou importante de tempo não especificado com exatidão, ou ao ponto de partida deste tempo. Por exemplo, Jesus disse: "Acerca daquele dia e daquela hora ninguém sabe" (Mt 24:36), "vem a hora em que todo aquele que vos matar imaginará que tem prestado um serviço sagrado a Deus" (Jo 16:2), e, "vem a hora em que não vos falarei mais em comparações" (Jo 16:25).

Outrossim, "hora" talvez indicasse um período geral do dia, como quando os discípulos falaram a Jesus sobre a multidão de pessoas que o havia seguido a um lugar solitário: "O lugar é solitário e a hora já está bem avançada; despede as multidões." — Mt 14:15; Mr 6:35.

Uso Figurado ou Simbólico. O termo "hora", usado em sentido simbólico ou figurado, significa um período relativamente curto. Jesus disse à multidão que viera contra ele: "Esta é a vossa hora e a autoridade da escuridão." (Lu 22:53) Diz-se que os dez chifres na fera cor de escarlate representam dez reis que haviam de receber autoridade como reis por "uma hora" junto com a fera. (Re 17:12) Diz-se a respeito de Babilônia, a Grande: "Numa só hora chegou o teu julgamento!" (Re 18:10) Em harmonia com as palavras de Jesus em Mateus 13:25, 38, a respeito do trigo e do joio, com os avisos de Paulo em Atos 20:29 e 2 Tessalonicenses 2:3, 7, a respeito da vindoura apostasia, e com a declaração de Pedro em 2 Pedro 2:1-3, João, o último apóstolo sobrevivente, bem que podia dizer: "Criancinhas, é a última hora, e, assim como ouvistes que vem o anticristo, já está havendo agora muitos anticristos; sendo que deste fato obtemos o conhecimento de que é a última hora." Deveras, o tempo era muito curto, "a última hora", a parte final do período apostólico, após o que surgiria plenamente a apostasia. — 1Jo 2:18.

Conforme registrado em Revelação (Apocalipse) 8:1-4, o apóstolo João viu, durante um silêncio que houve no céu por "cerca de meia hora", um anjo com incenso que oferecia junto com as orações de todos os santos. Isto faz lembrar o costume no templo em Jerusalém "na hora de se oferecer incenso". (Lu 1:10) Alfred Edersheim, em *The Temple* (O Templo; 1874, p. 138), apresenta o tradicional conceito judaico desta "hora": "O sacerdote que oferecia incenso e os seus ajudantes subiam devagar os degraus até o Santo . . . A seguir, um dos ajudantes reverentemente espalhava brasas sobre o altar de ouro; o outro arrumava o incenso; e, então o principal sacerdote oficiante era deixado a sós dentro do Santo, para aguardar o sinal do presidente para queimar o incenso. . . . Quando o presidente dava a palavra de ordem, que marcava que 'chegara a hora do incenso', 'toda a multidão das pessoas lá fora' se retirava do pátio interno e se prostrava diante do Senhor, estendendo as mãos em oração silenciosa. Este é o período mais solene, quando em todos os vastos edifícios do Templo havia um profundo silêncio na multidão adorante, ao passo que dentro do próprio santuário o sacerdote deitava o incenso sobre o altar de ouro, e a nuvem de 'odores' ascendia perante o Senhor."

HORÃO. Rei de Gezer; um dos 31 reis derrotados pelos israelitas sob a liderança de Josué, durante a conquista da Terra da Promessa. Horão e toda a sua hoste foram mortos quando foram ajudar a Laquis, na época da campanha de Josué contra esta cidade. — Jos 10:33; 12:7, 8, 12, 24.

HOREBE [Seco; Deserto]. "O monte do verdadeiro Deus", aparentemente o monte Sinai. (1Rs 19:8; Êx 33:6) De modo geral, porém, Horebe parece designar a região montanhosa em torno do monte Sinai, também chamada de ermo de Sinai. — De 1:6, 19; 4:10, 15; 5:2; 9:8; 18:16; 29:1; 1Rs 8:9; 2Cr 5:10; Sal 106:19; Mal 4:4; compare isso com Êx 3:1, 2; At 7:30; veja SINAI N.º 1 e 2.

Em Horebe, o anjo de Jeová apareceu a Moisés no meio dum espinheiro em fogo, comissionando-o a guiar Israel para fora do Egito. (Êx 3:1-15) Mais tarde, enquanto estavam em Refidim, os israelitas libertos se queixaram de não ter água para beber. Em vista disso, sob a direção de Jeová, Moisés, acompanhado por alguns dos anciãos de Israel, foi até uma rocha em Horebe, que era evidentemente a região montanhosa de Horebe, e golpeou a rocha com o seu bastão. Começou a sair milagrosamente água desta rocha. (Êx 17:1-6; compare isso com Sal 105:41.) Séculos mais tarde, o profeta Elias fugiu de diante da vingativa Rainha Jezabel para Horebe, pelo caminho de Berseba. — 1Rs 19:2-8.

HORÉM [possivelmente: Pequena Rocha Fendida]. Cidade fortificada de Naftali. (Jos 19:35, 38, 39) Sua localização é hoje desconhecida.

HORESA [Lugar Arborizado]. Lugar no ermo de Zife, onde Davi se escondeu de Saul. Foi também ali que Jonatã reconheceu Davi como o próximo rei de Israel, e os dois homens 'concluíram um pacto' de apoio mútuo. (1Sa 23:15-19) Horesa é provisoriamente identificado com a atual Khirbet Khoreisa, a uns 9 km ao SSE de Hébron.

HOREU. Povo que habitava as montanhas de Seir nos tempos patriarcais. Na Bíblia, é chamado de "os filhos de Seir, o horeu". (Gên 36:20, 21, 29, 30) Os edomitas "passaram a desapossá-los e a aniquilá-los de diante de si, e passaram a morar no seu lugar". — De 2:12, 22.

Em Gênesis 36:2, no texto massorético, o avô de uma das esposas de Esaú é chamado de "Zibeão, o heveu". Nos versículos 20 e 24 , porém, mostra-se ser ele descendente de Seir, o horeu. "Horeu" pode apenas significar "habitante de caverna", do hebraico *hhor* ("buraco"). Isto tornaria Zibeão um heveu, habitante de caverna.

Em Josué 9:7, a *Septuaginta* grega chama os gibeonitas de "chorreanos" (horeus) em vez de "heveus", mas isto aparentemente é um erro, pelo fato de que os gibeonitas pertenciam a uma das sete nações cananeias devotadas à destruição (o que não se dava com os horeus). O texto massorético usa "heveus". — Jos 9:22-27; De 7:1, 2.

Hurritas. Muitos dos hodiernos peritos acreditam atualmente que os horeus eram realmente um povo a quem chamam de hurritas (ou: hurrianos). Esta conclusão baseia-se principalmente em similaridades linguísticas, em especial nas similaridades em nomes próprios em tabuinhas antigas, descobertas em tempos recentes numa ampla região que se estende desde a atual Turquia até a Síria e a Palestina. De modo que sustentam que os "hurritas" passaram a ser chamados de horeus. Mas, note os comentários de E. A. Speiser, em *The World History of the Jewish People* (A História Mundial do Povo Judaico; 1964, Vol. 1, p. 159). Primeiro ele apresenta o seguinte argumento:

"Os jebuseus bíblicos, também, mostraram ser hurritas [hurrianos] disfarçados. Eram de origem estrangeira (Juí. 19:12), descrição comprovada pelo nome pessoal jebuseu *Awarnah* (II Sam. 24:16, *K^e^thib*). Um governante de Jerusalém, ou Jebus, do século 14, tinha um nome que continha o elemento comprovadamente hurriano, *Hepa.* Assim, tanto os jebuseus como os heveus — duas das caracterizadas nações pré-israelitas — eram simples subdivisões do grupo hurriano, amplamente espalhado." Mas, então ele acrescenta:

"A conclusão acima, porém, precisa agora ser modificada em um aspecto significativo. A mudança exigida nada detrai da posição dos hurritas locais nos primitivos tempos bíblicos; mas, realmente influi na identificação automática dos hurritas com os horeus. . . . Não existe nenhuma evidência arqueológica de um povoado hurrita em Edom ou na Transjordânia. Segue-se, portanto, que o termo bíblico *Hori* — dum modo bem semelhante a Cus — deve ter sido usado em certa época com dois significados distintos e não relacionados."

Portanto, embora os peritos queiram usar um nome não encontrado na Bíblia, para aplicá-lo a um povo de ampla difusão, o qual, segundo eles, incluía os horeus, os heveus e os jebuseus, eles admitem que, por exemplo, não há nenhuma evidência duma população hurrita em Edom, onde moravam os horeus da Bíblia. Portanto, a Bíblia, ao chamar os habitantes pré-edomitas de Seir de "horeus", evidentemente restringe o nome àquele grupo em Seir.

HOR-HAGIDGADE. Lugar dum acampamento israelita no ermo. Conforme considerado sob o verbete BENE-JAACÃ, uma comparação de Números 33:31-33 com Deuteronômio 10:6, 7, parece indicar que os israelitas passaram por esta mesma região duas vezes, sendo Hor-Hagidgade chamado "Gudegodá" na segunda viagem. (Veja GUDEGODÁ.) A localização do lugar não pode ser determinada com precisão. A maioria dos peritos, porém, identifica provisoriamente Hor-Hagidgade (Gudegodá) com um lugar junto ao uádi Khadakhid, a uns 65 km ao NNO do golfo de ʽAqaba.

HORI.

1. Descendente de Seir, o horeu, através de Lotã. — Gên 36:20-22; 1Cr 1:39.

2. Simeonita, cujo filho Safate foi um dos 12 espias enviados por Moisés do ermo de Parã. — Núm 13:2, 3, 5.

HORMÁ [Devotamento à Destruição]. Cidade na parte sul do território de Judá (1Cr 4:30), mas é possível que o nome tenha sido aplicado a mais de um lugar, o outro talvez sendo uma localidade ou uma região.

Após o retorno dos 12 espias israelitas a Cades (Núm 13:26), os israelitas primeiro se recusaram a tentar a invasão de Canaã. Daí, depois de Jeová condenar a sua atitude rebelde e a sua falta de fé, decidiram tentar a invasão, contrário às Suas instruções. "Levantaram-se de manhã cedo" para subir ao lugar que Jeová havia mencionado. O registro fala de seu esforço de "subir ao cume do monte". (Núm 14:40) Todavia, a declaração deles sobre subir "ao lugar que Jeová mencionou" talvez indique a "região montanhosa dos amorreus", mencionada por Moisés na sua recapitulação dos eventos, em vez de a um monte específico. (De 1:19-21, 41-43) O registro não indica até onde foram, nem indica especificamente se as ações descritas ocorreram num só dia, ou não; mas o texto parece indicar eventos que ocorreram dentro de um espaço de tempo relativamente curto.

Qualquer que tenha sido o caso, o registro mostra que foram enfrentados por amalequitas e cananeus (em De 1:44, "amorreus", termo usado para se referir ao povo de Canaã em geral; veja Gên 48:22; Jos 24:15), e estes derrotaram os israelitas, desbaratando-os "até Hormá". (Núm 14:45) O relato em Deuteronômio 1:44 diz que foram desbaratados "em Seir, até Hormá". Seir era o território dos edomitas, e seu domínio parece então ter-se estendido

para o O do uádi Arabah, na região do Negebe. (Veja Núm 20:14, 16; Jos 11:17.) Depois desta derrota, os israelitas retornaram a Cades. — De 1:45, 46.

Ao término do seu período de peregrinação, os israelitas avançaram novamente em direção a Canaã, e foram atacados pelo rei cananeu de Arade. (Veja ARADE N.º 2.) Novamente, não sabemos até onde o rei de Arade avançou em direção S, antes de travar combate com os israelitas, mas estes, após um voto a Jeová, obtiveram a vitória sobre este rei e 'devotaram suas cidades à destruição', chamando o lugar depois de "Hormá". (Núm 21:1-3; veja DEVOTADA, COISA.) Embora Moisés já tivesse usado este nome no relato anterior da vitória dos cananeus sobre Israel, é provável que fez isso com antecipação, pretendendo referir-se a ele mais adiante no registro, para mostrar a origem do nome. (Núm 14:45) Os israelitas, porém, não se estabeleceram então naquela região, mas contornaram Edom e se viraram para o N, por fim entrando em Canaã por cruzarem o Jordão ao N do Mar Morto. — Núm 21:4; 22:1.

Em Josué 12:14, "o rei de Hormá" é alistado ao lado do rei de Arade, entre os 31 reis derrotados por Josué. Parece pouco provável que isto se refira à vitória obtida anteriormente, enquanto Moisés ainda vivia e Josué servia como comandante militar, visto que estas vitórias são alistadas como obtidas depois de Israel cruzar o Jordão para Canaã. (Jos 12:7, 8) Embora esta vitória de Josué não seja especificamente descrita, talvez esteja incluída na declaração de Josué 10:40-42. Isto indicaria que, depois de Israel ter partido daquela região, a fim de contornar a terra de Edom, os cananeus repovoaram aquele território. Embora se mostre que Josué derrotou o rei de Hormá, o registro não declara que os israelitas ocuparam então a cidade de Hormá. — Compare isso com o caso de Gezer, em Jos 12:12; Jz 1:29.

A cidade foi incluída na lista das cidades "na extremidade da tribo dos filhos de Judá em direção ao termo de Edom, no sul". (Jos 15:21, 30) No entanto, ela foi designada à tribo de Simeão como cidade 'encravada' no território de Judá. (Jos 19:1, 2, 4; compare isso com 16:9.) Visto que o registro só mostra que Josué derrotou o rei de Hormá (sem mencionar a conquista da cidade), as tribos de Judá e de Simeão juntaram depois suas forças para 'golpear os cananeus que habitavam em Zefate e devotá-la à destruição. Por isso se chamou a cidade pelo nome de Hormá'. (Jz 1:17) Darem assim este nome à cidade talvez fosse simplesmente em confirmação ou reafirmação do nome já aplicado a ela anteriormente. O uso do nome Hormá lá no tempo de Moisés é considerado por alguns como referência a todo o distrito ou região, em vez de àquela única cidade de Zefate. Isto significa que o distrito inteiro estava proscrito, ou devotado à destruição, quando quer que esta destruição finalmente fosse executada. — Veja o *Commentary on the Old Testament* (Comentário sobre o Velho Testamento), de C. F. Keil e F. Delitzsch, 1973, Vol. II, Josué, Juízes, Rute, p. 256; veja também ZEFATE.

Não há certeza da localização de Hormá. Ofereceram-se diversas sugestões, mas, visto que todos os lugares sugeridos se encontram a mais de 60 km ao N de Cades-Barneia, da qual os israelitas inicialmente partiram "de manhã cedo" (Núm 14:40), e visto que se declara que Hormá é o ponto até o qual foram desbaratados na derrota, evidentemente fugindo de volta para Cades, essas posições tanto ao N dificilmente se ajustariam ao relato bíblico.

Embora Hormá, no tempo de Davi, ainda fosse cidade simeonita, foi um dos lugares que ele visitou durante o seu exílio como fugitivo e uma das cidades à qual depois mandou presentes. — 1Sa 30:26-31; 1Cr 4:24, 28-31.

HORONAIM [possivelmente: Dois Buracos [isto é, cavernas]]. Lugar em Moabe que está incluído naqueles contra que se dirigia o julgamento de Jeová. (Is 15:1, 5; Je 48:1, 3, 5, 34) Não há certeza da sua localização exata. Todavia, o possível significado do seu nome tem levado alguns a identificar provisoriamente Horonaim com el-'Iraq (que significa "Caverna"), situada a uns 490 m abaixo do nível do planalto moabita e a uns 18 km ao L da extremidade meridional do Mar Morto. Horonaim talvez seja a "Hauronen" mencionada na Pedra Moabita como tomada em batalha por Mesa, o rei de Moabe.

HORONITA [De (Pertencente a) Bete-Horom ou Horonaim]. Designação aplicada a Sambalá, um dos homens que se opunham à obra de Neemias. (Ne 2:10, 19) Alguns peritos acham que Sambalá talvez procedesse da cidade moabita de Horonaim (Is 15:5; Je 48:3), e, em apoio disso, trazem à atenção ser ele mencionado junto com Tobias, o amonita, e Gesém, o árabe. Mas o ponto de vista geralmente preferido é que "horonita" provavelmente significa natural ou habitante de Bete-Horom. Tanto a Bete-Horom Alta como a Bete-Horom Baixa ficavam no território originalmente designado a Efraim. — Jos 16:1, 3, 5.

HORTELÃ [gr.: *he·dý·o·smon*]. Erva de cheiro forte, cuja única menção nas Escrituras é com referência ao escrupuloso cuidado tomado pelos escribas e fariseus em pagar o décimo da hortelã, ao passo que desconsideravam os assuntos mais importantes da Lei. (Mt 23:23; Lu 11:42) Diversas va-

riedades de hortelã são encontradas na Palestina e na Síria, sendo a espécie mais comum a *Mentha longifolia*. É provável que a palavra grega *he·dý·o·smon* (literalmente: de cheiro agradável [doce]) não se restringia a determinada variedade, mas abrangia as diversas espécies conhecidas de hortelã.

Os caules da hortelã são quadrangulares, com folhas aos pares em lados opostos do caule. As flores pequenas, brancas, azuladas ou róseas, estão dispostas em cachos, quer em verticilos separados, quer em inflorescências terminais. Desde tempos antigos, a hortelã tem sido usada em remédios e para aromatizar alimentos; isto ocorre por causa do óleo fragrante contido nas folhas e nos caules desta planta.

HORTO. Veja JARDIM.

HOSA.

1. Porteiro merarita para a tenda em que Davi colocou a Arca do Pacto. (1Cr 16:1, 37, 38) Ele e seus filhos constituíam uma turma de porteiros designada para o Portão Salequete, ao O do santuário. — 1Cr 26:10-19.

2. Cidade em Aser, pelo visto, perto de Tiro, mas de outro modo desconhecida. — Jos 19:24, 29, 30.

HOSAMA [possivelmente uma forma abreviada do nome Jeosama, que significa "Jeová Ouviu (Escutou)"]. Um dos sete filhos nascidos ao Rei Joaquim (Jeconias) enquanto estava no exílio em Babilônia. — 1Cr 3:17, 18.

HOSPEDARIA. Em grego: *pan·do·khei·on*, que significa literalmente "lugar em que todos são recebidos ou acolhidos", quer dizer, onde viajantes podiam encontrar acomodações para si mesmos e para seus animais. As hospedarias antigas do Oriente Médio talvez se parecessem às construídas ali em tempos mais recentes. Estas costumam consistir numa praça murada, com apenas uma entrada. Ao longo dos muros, numa plataforma elevada, há quartos não mobiliados para abrigar os viajantes e os seus pertences, entrando-se neles pelo pátio interno. Os animais são deixados no pátio grande, que frequentemente dispõe dum poço num lugar central. Os hospedeiros dos tempos antigos supriam os viajantes de algumas provisões necessárias e cuidavam de pessoas deixadas aos seus cuidados, sendo compensados pelos seus serviços. — Lu 10:33-35.

HÓSPEDE. Veja HOSPITALIDADE.

HOSPITALIDADE. Recepção e acolhimento cordial e generoso de convidados ou de estranhos. "Hospitalidade" traduz a palavra grega *fi·lo·xe·ní·a*, que significa literalmente "amor a (afeição a, ou bondade para com) estranhos".

Nos Tempos Antigos. Nos tempos patriarcais, embora os egípcios e outros praticassem a hospitalidade, os semitas se destacavam mais por esta qualidade. Cuidar dum viajante era encarado como parte integrante da vida, e oferecia-se muita cortesia ao visitante, quer estranho, amigo, parente, quer convidado.

Aprendemos dos relatos bíblicos que era costume oferecer hospitalidade a um viajante. Ele era cumprimentado com um beijo, especialmente quando parente. (Gên 29:13, 14) Um membro da casa, usualmente um servo, lavava-lhe os pés (Gên 18:4), e alimentava-se e cuidava-se dos seus animais. (Gên 24:15-25, 29-33) Frequentemente, era convidado para passar a noite e às vezes até para ficar alguns dias. (Gên 24:54; 19:2, 3) O visitante era considerado como estando sob a proteção do dono da casa durante a sua estada. (Gên 19:6-8; Jz 19:22-24) Ao partir, talvez fosse acompanhado parte do caminho. — Gên 18:16.

A importância que se dava à hospitalidade é vista nas observações de Reuel, quando suas filhas lhe falaram sobre um viajante "egípcio" (na realidade, Moisés), que as havia ajudado a dar de beber ao seu rebanho. Reuel exclamou: "Mas onde está ele? Por que deixastes o homem para trás? Chamai-o, para que coma pão." — Êx 2:16-20.

Nas cidades. Pelos relatos bíblicos, torna-se evidente que, especialmente nas cidades, os não israelitas talvez nem sempre fossem hospitaleiros para com os israelitas. (Jz 19:11, 12) Também, nas cidades, provavelmente não se oferecia hospitalidade tão prontamente como nos lugares mais isolados. No entanto, certo levita, junto com seu ajudante e sua concubina, sentou-se depois do pôr do sol na praça pública de Gibeá, evidentemente esperando que se lhe oferecesse um lugar para pernoitar. Isto indica que a hospitalidade, mesmo nas cidades, era bastante comum. (Jz 19:15) Neste caso, o levita mencionou que tinha provisões para eles, bem como para os animais. (Jz 19:19) Ele só precisava de abrigo. Mas, a má atitude dos benjamitas que moravam nesta cidade tornava-a inóspita, conforme comprovado pelo que aconteceu depois. — Jz 19:26-28.

Para com servos de Deus. Embora geralmente se praticasse a hospitalidade, a hospitalidade excelente descrita nos relatos bíblicos sem dúvida, na maioria dos casos, se devia a que os que a ofereciam eram servos de Jeová. Especialmente marcante eram a hospitalidade e o respeito demonstrados para com os que eram profetas ou servos especiais de Deus. Abraão ficou de pé ao lado dos três anjos, enquanto eles comiam a refeição que lhes fornecera. Isto parece ter sido em sinal de respeito para com os homens que Abraão reconhecera serem representantes angélicos de Jeová. (Gên

18:3, 7, 8) E assim como Abraão "correu" para fazer preparativos para os seus convidados, Manoá mostrou muita prontidão em preparar alimentos para o homem que ele achava ser homem de Deus, mas que na realidade era um anjo. (Jz 13:15-18, 21) Certa mulher de destaque, de Suném, mostrou hospitalidade para com Eliseu, porque, conforme ela disse: "Ora, eis que bem sei que é um homem santo de Deus que está constantemente passando por nós." — 2Rs 4:8-11.

Condenada a falta de hospitalidade. Visto que os amonitas e os moabitas se negaram a oferecer hospitalidade à nação de Israel, quando esta se dirigia para a Terra da Promessa, e os moabitas até mesmo contrataram Balaão para invocar o mal sobre ela, Jeová decretou que nenhum amonita ou moabita podia ser admitido na congregação de Israel. (De 23:3, 4) Neste caso, não se tratava apenas de não demonstrar hospitalidade humanitária, mas era ódio a Deus e ao Seu povo que induziu os amonitas e os moabitas à inospitalidade e hostilidade.

Jeová, por meio do profeta Isaías, condenou o povo de Israel pela sua falta de hospitalidade, dizendo-lhes que jejuarem e se curvarem diante Dele não tinha nenhum valor quando ao mesmo tempo deixavam seus irmãos carecer de alimentos, roupa e abrigo. — Is 58:3-7.

No Primeiro Século EC. A prática da hospitalidade no primeiro século da Era Comum continuava de forma bem semelhante à que tinha sido exercida em tempos anteriores, embora as condições tivessem alterado um pouco a extensão em que era praticada. Os samaritanos e os judeus não mantinham boas relações, de modo que muitas vezes faltava a hospitalidade entre eles. (Jo 4:7-9; 8:48) Também, o domínio exercido por nações estrangeiras havia aumentado as inimizades, e as estradas rurais eram assediadas por assaltantes. Até mesmo algumas hospedarias eram dirigidas por homens desonestos e inóspitos.

Não obstante, entre os judeus, costumava-se praticar as mesmas cortesias para com o convidado como nos tempos antigos. Ele era cumprimentado com um beijo, ungia-se-lhe a cabeça com óleo e lavavam-se-lhe os pés. Nos banquetes, os convidados geralmente eram sentados segundo categoria e honra. — Lu 7:44-46; 14:7-11.

Para com os discípulos de Jesus. O Senhor Jesus Cristo, ao enviar os 12 e mais tarde os 70 a pregar em Israel, disse que eles seriam recebidos hospitaleiramente nos lares daqueles que apreciavam as boas novas pregadas por eles. (Mt 10:5, 6, 11-13; Lu 10:1, 5-9) Embora o próprio Jesus não tivesse "onde deitar a cabeça", era acolhido nos lares daqueles que o reconheciam como enviado por Deus. — Mt 8:20; Lu 10:38.

Paulo considerava como certo que seu irmão cristão, Filêmon, lhe ofereceria hospitalidade quando o visitasse depois de ser solto da prisão. Não era uma imposição a Filêmon, porque Paulo sabia, à base da associação passada com Filêmon, que este estaria mais do que disposto a fazer o que estivesse ao seu alcance. (Flm 21, 22) O apóstolo João, na sua carta escrita por volta de 98 EC, salientou que os membros da congregação cristã tinham a obrigação de ajudar os representantes viajantes enviados, "para que nos tornemos colaboradores na verdade". João também elogiou Gaio pela sua hospitalidade, dizendo que ele demonstrara este espírito para com os enviados que 'ainda por cima eram estranhos'. Quer dizer, Gaio não os conhecia antes, mas, apesar disso, dera-lhes acolhida cordial por causa do serviço que prestavam à congregação. — 3Jo 5-8.

Sinal do Verdadeiro Cristianismo. A hospitalidade genuína, de coração, é sinal do verdadeiro cristianismo. Depois do derramamento do espírito santo em Pentecostes de 33 EC, muitos cristãos recém-convertidos permaneceram em Jerusalém para aprender mais sobre as boas novas do Reino, antes de partirem para casa, nas diversas partes da Terra. Os cristãos que moravam em Jerusalém mostraram-lhes hospitalidade, acolheram-nos nos seus lares, e até mesmo venderam propriedades suas e consideraram todas as coisas como um bem comum. (At 2:42-46) Mais tarde, os apóstolos organizaram a distribuição de alimentos às viúvas necessitadas no seu meio. — At 6:1-6.

A hospitalidade é um requisito para os cristãos. Embora muitos tivessem sofrido severa perseguição e alguns tivessem sofrido o saque de seus bens, Paulo ordenou: "Não vos esqueçais da hospitalidade." (He 13:2; 10:34) Pedro mostrou que ela devia ser oferecida voluntariamente, dizendo: "Sede hospitaleiros uns para com os outros, sem resmungar." (1Pe 4:9; compare isso com 2Co 9:7.) Enfatizando a obrigação primária para com concrentes, Paulo escreveu que concristãos deviam fazer "o que é bom para com todos, mas especialmente para com os aparentados conosco na fé". — Gál 6:10.

A hospitalidade era uma das qualidades importantes exigidas daqueles que seriam designados como superintendentes nas congregações cristãs. (1Ti 3:2; Tit 1:7, 8) Também, Paulo instruiu Timóteo, superintendente em Éfeso, que as viúvas cristãs colocadas na lista para receber ajuda material da congregação fossem aquelas que 'tinham hospedado estranhos'. (1Ti 5:9, 10) Evidentemente, estas mulheres haviam aberto seus lares e os haviam colocado à disposição de ministros e missionários cristãos que visitavam ou serviam a congregação, embora antes disso muitos destes visitantes naturalmente lhes fossem "estranhos". Lídia era tal mu-

lher. Ela era extraordinariamente hospitaleira, sendo que Lucas relata: "Ela simplesmente nos fez ir." — At 16:14, 15.

Prova de fé. O discípulo Tiago salienta que a hospitalidade é essencial como obra pela qual a pessoa demonstra sua fé. Ele diz: "Se um irmão ou uma irmã estiverem em nudez e lhes faltar alimento suficiente para o dia, contudo, alguém de vós lhes disser: 'Ide em paz, mantende-vos aquecidos e bem alimentados', mas não lhes derdes o necessário para os seus corpos, de que proveito é? Assim também a fé, se não tiver obras, está morta em si mesma." — Tg 2:14-17.

Bênçãos. As Escrituras, ao recomendarem a hospitalidade, salientam que são grandes as bênçãos espirituais colhidas pela pessoa hospitaleira. Paulo diz: "Não vos esqueçais da hospitalidade, porque por meio dela alguns, sem o saberem, hospedaram anjos." (He 13:2; Gên 19:1-3, 6, 7; Jz 6:11-14, 22; 13:2, 3, 8, 11, 15-18, 20-22) O próprio Jesus declarou o princípio: "Há mais felicidade em dar do que há em receber." — At 20:35.

Em expressão de apreço pela obra de Jesus, Mateus Levi deu um grande banquete para ele, e, por sua vez, foi abençoado por ouvir a resposta de Jesus às perguntas críticas dos fariseus, e por este adicionalmente contar uma das suas excelentes ilustrações. Usar Mateus a sua casa deste modo hospitaleiro deu aos cobradores de impostos e outros que Mateus conhecia a oportunidade de receberem um testemunho. — Lu 5:27-39.

Depois de Zaqueu ter oferecido hospitalidade a Jesus, por causa da sua fé, ele foi imensuravelmente abençoado ao ouvir Jesus dizer: "Neste dia entrou a salvação nesta casa." — Lu 19:5-10.

Numa profecia relativa ao tempo da sua volta na glória do Reino, Jesus disse que as pessoas seriam separadas, assim como ovelhas são separadas dos cabritos pelo pastor. Isto seria feito à base do tratamento dispensado aos "irmãos" dele, embora não vissem a Jesus com os seus olhos físicos. Aqueles que demonstrassem hospitalidade e bondade para com os "irmãos" de Cristo fariam isso por reconhecer que estes são irmãos de Cristo e filhos de Deus. (Mt 25:31-46) Em outra declaração, ele mostrou que não seria a mera hospitalidade humanitária que granjearia uma recompensa eterna da parte de Deus, mas sim a hospitalidade oferecida a profetas de Deus por serem reconhecidos como representantes de Deus, discípulos que pertencem a Cristo. — Mt 10:40-42; Mr 9:41, 42.

Quando Não Deve Ser Oferecida. A Bíblia diz aos cristãos que há alguns a quem não se deve oferecer hospitalidade. "Todo aquele que se adianta e não permanece no ensino do Cristo não tem Deus. . . . Se alguém se chegar a vós e não trouxer este ensino, nunca o recebais nos vossos lares, nem o cumprimenteis. Pois, quem o cumprimenta é partícipe das suas obras iníquas." (2Jo 9-11) Acolher a tal em casa ou confraternizar com ele seria perigoso para a espiritualidade da própria pessoa, e, na realidade, significaria tolerar o proceder dele. Desencaminharia outros e seria um vitupério para a congregação. Este princípio é expresso também em Romanos 16:17, 18; Mateus 7:15; 1 Coríntios 5:11-13.

Hospedarias e Pousadas. A antiga hospedaria, pelo visto, era pouco mais do que um lugar de abrigo para o viajante, oferecendo também espaço para os seus animais, de modo similar à chamada "caravançará". Talvez fosse numa pousada assim que os meios-irmãos de José pernoitaram na sua viagem de retorno do Egito para Canaã (Gên 42:27; 43:21), e onde o anjo apareceu a Zípora, esposa de Moisés. — Êx 4:24.

Parece que às vezes prostitutas mantinham pousadas. Raabe, a prostituta de Jericó, alojou os dois espiões enviados por Josué, e ela mostrou bondade e hospitalidade para com eles por escondê-los dos perseguidores deles. (Jos 2:1-13) Sansão pousou na casa duma prostituta em Gaza até a meia-noite, esperando para humilhar os filisteus por carregar com os portões da cidade. — Jz 16:1-3.

Algumas das hospedarias na Palestina, durante o primeiro século EC, evidentemente eram mais requintadas, talvez oferecendo não apenas abrigo, mas também comida e outros serviços, por um preço fixo. O hospitaleiro samaritano da parábola de Jesus, numa hospedaria, pagou do seu próprio bolso os cuidados dispensados ao homem ferido. — Lu 10:30-35.

O Convidado ou Hóspede. Nos tempos antigos, esperava-se que o convidado, ao passo que era tratado com extrema cortesia e honra, observasse certas convenções e requisitos. Por exemplo, era considerado um dos atos mais vis compartilhar o alimento de outro homem e depois traí-lo, ou causar-lhe dano. (Sal 41:9; Jo 13:18) O convidado não devia aproveitar-se do seu anfitrião, nem do grupo reunido, por tomar o assento de honra, ou o lugar de destaque, mas devia deixar a decisão disso para o anfitrião. (Lu 14:7-11) Tampouco devia tornar-se 'inconveniente' por ficar tempo demais no lar do anfitrião ou por visitá-lo com muita frequência. (Pr 25:17) Deve-se notar que Jesus sempre conferia bênçãos espirituais quando usufruía a hospitalidade do seu anfitrião. (Lu 5:27-39; 19:1-8) Por um motivo similar, ele disse aos seus discípulos que enviou, que, quando chegassem a uma cidade, ficassem no lar em que se lhes oferecesse hospitalidade e que não se estivessem "transferindo de casa em casa". Não deviam assim ficar procurando um lugar

em que o dono da casa lhes pudesse oferecer mais conforto, entretenimento ou coisas materiais. — Lu 10:1-7; Mr 6:7-11.

O apóstolo Paulo, que viajou muito e que usufruiu hospitalidade da parte de muitos dos seus irmãos cristãos, mesmo assim não se tornou um fardo financeiro para nenhum deles. Grande parte do tempo ele trabalhava numa ocupação secular, e estabeleceu a lei: "Se alguém não quiser trabalhar, tampouco coma." (2Te 3:7-12; 1Te 2:6) Por isso, Paulo tinha uma resposta para as acusações dos chamados superfinos apóstolos em Corinto, que o acusaram de se aproveitar dos cristãos da congregação ali. (2Co 11:5, 7-10) Ele podia jactar-se de lhes ter transmitido as boas novas sem custo nenhum, nem mesmo aceitando as coisas a que tinha direito como apóstolo e ministro de Deus. — 1Co 9:11-18.

Evite a Hospitalidade Hipócrita. Um aviso acerca de aceitar uma demonstração hipócrita de hospitalidade é dado em Provérbios 23:6-8: "Não te alimentes do alimento de alguém de olho não generoso [literalmente: "mau quanto ao olho"], nem te mostres almejante dos seus pratos gostosos. Pois ele é como alguém que estava calculando na sua alma. 'Come e bebe', ele te diz, mas o seu coração mesmo não está contigo. Vomitarás o teu bocado que comeste e terás desperdiçado as tuas palavras agradáveis." Não sendo do tipo generoso, mas que espera algo em troca pelo que dá, tal pessoa maquina contra você, convidando-o de maneira cordial, mas com segundas intenções. Por comer o alimento dele, e especialmente se almejar os pratos gostosos dele, a ponto de querer usufruí-los outra vez, você se colocará até certo ponto à mercê dele. Talvez ache depois difícil de recusar algum pedido dele, e poderá ficar envolvido em dificuldades. Depois se sentirá mal por ter comido com ele, e as palavras agradáveis que falou, esperando promover espiritualidade e uma amizade edificante, certamente terão sido desperdiçadas. — Veja Sal 141:4.

HOTÃO [Selo; Anel de Chancela].

1. Filho de Héber, da tribo de Aser (1Cr 7:30-32); provavelmente o Helém mencionado em 1 Crônicas 7:35.

2. Aroerita, cujos filhos, Sama e Jeiel, estão alistados entre os poderosos das forças militares de Davi. — 1Cr 11:26, 44.

HOTIR [duma raiz que significa "mais que suficiente; superabundância"]. Um dos 14 filhos de Hemã, que serviram sob a direção de seu pai como músicos no santuário. No tempo de Davi, Hotir, seus filhos e seus irmãos constituíam a 21.ª turma dos 24 grupos que serviam como músicos. — 1Cr 25:1, 4-6, 28.

HUCOQUE [Gravado; Inscrito; Talhado].

1. Cidade fronteiriça de Naftali. (Jos 19:32, 34) Ao passo que alguns acham que se encontra muito ao N e ao L, a atual Huqoq tem sido identificada com a antiga Hucoque. Este lugar fica a uns 7 km ao O da extremidade sententrional do mar da Galileia e dá vista para a fértil planície de Genesaré.

2. Evidentemente trata-se de Helcate, cidade fronteiriça no território de Aser, designada aos gersonitas, da tribo de Levi. — Jos 19:25; 21:31, 33; 1Cr 6:74, 75; veja HELCATE.

HUFÃO, HUFAMITAS [De (Pertencentes a) Hufão]. Também chamado Hupim; Hufão era "filho", provavelmente descendente posterior, de Benjamim, e cabeça ancestral dos hufamitas. — Gên 46:8, 21; Núm 26:39; veja HUPIM.

HUL. Filho de Arã. (Gên 10:23) No entanto, em 1 Crônicas 1:17, parece que Hul é alistado como filho de Sem. No Manuscrito Alexandrino e no manuscrito hebraico Kennicott 175, 1 Crônicas 1:17 reza como Gênesis 10:23, apresentando a frase "e os filhos de Arã" antes de alistar Uz, Hul, Géter e Más. De modo que a omissão das palavras "e os filhos de Arã", em 1 Crônicas 1:17, no texto massorético, talvez seja um erro de escriba. Mas, não necessariamente é assim; nas Escrituras, o termo "filhos" pode incluir netos e até mesmo descendentes posteriores. (Veja uma situação talvez comparável em 1Cr 1:4, onde Sem, Cã e Jafé não são apresentados como filhos de Noé, talvez porque seu parentesco com Noé era tão bem conhecido, que o escritor original achou desnecessário fazer tal identificação.)

Não se sabe ao certo qual a região povoada pelos descendentes de Hul. Josefo identifica Hul (Urus) como o fundador da Armênia. (*Jewish Antiquities* [Antiguidades Judaicas], I, 145 [vi, 4]) Outros sugeriram regiões na Mesopotâmia e em outras partes. Muitos preferem a região de Hula (Hulé), na vizinhança das águas bíblicas de Merom, ao N do mar da Galileia, visto que o nome Hul parece estar preservado em "Hula" e também em "Ulatha", uma região mencionada por Josefo. — *Jewish Antiquities,* XV, 360 (x, 3).

HULDA [forma feminina de Helede, que significa "Duração da Vida; Sistema de Coisas"; ou, possivelmente: "Espálace"]. Esposa de Salum; profetisa que morava em Jerusalém durante o reinado do fiel Rei Josias, de Judá.

Quando Josias ouviu a leitura do "próprio livro da lei", encontrado por Hilquias, o sumo sacerdote, durante a obra de restauração do templo, ele enviou uma delegação para indagar de Jeová. Esta dirigiu-se a Hulda, a qual, por sua vez, transmitiu a pala-

vra de Jeová, que indicava que todas as calamidades decorrentes da desobediência, registradas no "livro", recairiam sobre aquela nação apóstata. Hulda acrescentou que Josias, por se ter humilhado perante Jeová, não contemplaria essa calamidade, mas que ele seria ajuntado a seus antepassados e levado ao seu cemitério em paz. — 2Rs 22:8-20; 2Cr 34:14-28.

Alguns consideram errada a profecia de Hulda, visto Josias ter morrido numa batalha desnecessária. (2Rs 23:28-30) No entanto, a "paz" em que Josias seria ajuntado ao seu cemitério obviamente é contrastada com "a calamidade" que sobreviria a Judá. (2Rs 22:20; 2Cr 34:28) Josias morreu antes da vinda desta calamidade em 609-607 AEC, quando os babilônios sitiaram e destruíram Jerusalém. Além disso, que a expressão 'ser ajuntado aos seus antepassados' não necessariamente exclui ter uma morte violenta em guerra é indicado pelo uso da expressão comparável 'deitar-se com os seus antepassados', que se refere tanto à morte em batalha como à morte não violenta. — Veja De 31:16; 1Rs 2:10; 22:34, 40.

HUMILDADE. Ausência de orgulho ou arrogância; despretensão. Não se trata duma fraqueza, mas dum estado mental agradável a Jeová.

Nas Escrituras Hebraicas, "humildade" deriva dum radical (*'a·náh*) que significa "ser afligido; ser humilhado; ser oprimido". Palavras derivadas deste radical são variadamente traduzidas por "humildade", "mansidão", "tribulação", e assim por diante. Mais dois verbos hebraicos que envolvem "humildade" são *ka·ná'* (literalmente: subjugar[-se]), e *sha·fél* (literalmente: ser ou tornar-se baixo). Nas Escrituras Gregas Cristãs, a palavra *ta·pei·no·fro·sý·ne* é traduzida "humildade" e "humildade mental". Deriva das palavras *ta·pei·nó·o,* "rebaixar", e *fren,* "a mente".

Pode-se conseguir a condição de humildade por se raciocinar sobre a relação que se mantém com Deus e com o próximo conforme delineada na Bíblia, e depois praticar os princípios aprendidos. Uma palavra hebraica, *hith·rap·pés,* traduzida "vai humilhar-te", significa literalmente "pisoteia-te". Expressa bem a ação descrita pelo sábio escritor de Provérbios: "Filho meu, se tiveres prestado fiança pelo teu próximo, . . . se tiveres sido enlaçado pelas declarações da tua boca, . . . chegaste a ficar na palma da mão do teu próximo: Vai humilhar-te [pisotear-te] e arremete contra o teu próximo com importunações. . . . Livra-te." (Pr 6:1-5) Em outras palavras, deixe de lado o seu orgulho, reconheça seu erro, corrija os assuntos e procure o perdão. Jesus admoestou que a pessoa deve humilhar-se perante Deus, igual a uma criança, e que, em vez de tentar destacar-se, deve ministrar ou servir seus irmãos. — Mt 18:4; 23:12.

Ou, a pessoa talvez aprenda a humildade por ser rebaixada, humilhada pela experiência. Jeová disse aos de Israel que Ele os havia humilhado por fazer com que vagueassem 40 anos no ermo, a fim de pô-los à prova, para saber o que tinham no coração e para fazê-los saber que "o homem não vive somente de pão, mas que o homem vive de toda expressão da boca de Jeová". (De 8:2, 3) Muitos dos israelitas, sem dúvida, tiraram proveito desta dura experiência e adquiriram humildade através dela. (Veja Le 26:41; 2Cr 7:14; 12:6, 7.) Quando uma pessoa ou uma nação se recusa a se humilhar ou a aceitar disciplina que a torne humilde, então, no tempo devido, sofre humilhação. — Pr 15:32, 33; Is 2:11; 5:15.

Agrada a Deus. A humildade tem grande valor aos olhos de Jeová. Embora Deus não deva nada à humanidade, ele, em benignidade imerecida, está pronto para mostrar misericórdia e favor aos que se humilham diante dele. Tais pessoas mostram que não confiam em si mesmas, nem se jactam, mas se voltam para Ele e desejam fazer a vontade Dele. Conforme dizem os inspirados escritores cristãos Tiago e Pedro: "Deus opõe-se aos soberbos, mas dá benignidade imerecida aos humildes." — Tg 4:6; 1Pe 5:5.

Até mesmo aqueles que no passado praticaram coisas bem ruins, quando realmente se humilham diante de Jeová e lhe suplicam misericórdia, são ouvidos por Ele. O Rei Manassés, de Judá, por promover a adoração falsa no país, havia seduzido os habitantes de Judá e de Jerusalém "para fazerem pior do que as nações que Jeová aniquilara de diante dos filhos de Israel". Todavia, depois de Jeová ter permitido que Manassés fosse levado cativo ao rei da Assíria, ele "continuou a humilhar-se grandemente por causa do Deus de seus antepassados. E orava a Ele, de modo que se deixou suplicar por ele e ouviu seu pedido de favor, e restaurou-o a Jerusalém, ao seu reinado; e Manassés veio a saber que Jeová é o verdadeiro Deus". Manassés aprendeu assim a ser humilde. — 2Cr 33:9, 12, 13; compare isso com 1Rs 21:27-29.

Fornece Orientação Correta. Aquele que se humilha diante de Deus pode esperar receber a orientação de Deus. Esdras tinha uma pesada responsabilidade ao conduzir de Babilônia para Jerusalém mais de 1.500 homens, além dos sacerdotes, dos netineus, e das mulheres e das crianças. Além disso, levavam consigo uma grande quantidade de ouro e prata para o embelezamento do templo em Jerusalém. Eles precisavam de proteção durante a viagem, mas Esdras não queria pedir ao rei da Pérsia uma escolta militar e assim dar a entender que

se estribava no poderio humano. Além disso, já dissera ao rei: “A mão de nosso Deus está sobre todos os que o procuram para o bem.” Assim, proclamou um jejum, para que o povo se humilhasse perante Jeová. Fizeram uma solicitação a Deus, e ele escutou e lhes deu proteção contra emboscadas inimigas em caminho, de modo que terminaram a viagem perigosa com bom êxito. (Esd 8:1-14, 21-32) O profeta Daniel, em exílio babilônico, foi altamente favorecido por Deus lhe enviar um anjo com uma visão, visto que Daniel se humilhara perante Deus na sua busca de orientação e entendimento. — Da 10:12.

A humildade guia a pessoa na vereda certa e a leva à glória, porque é Deus quem exalta este e rebaixa aquele. (Sal 75:7) “Antes da derrocada, o coração do homem é soberbo, e antes da glória há humildade.” (Pr 18:12; 22:4) Portanto, quem busca a glória pela soberba fracassará, assim como o Rei Uzias, de Judá, que se tornou presunçoso e ilicitamente usurpou deveres sacerdotais: “Assim que ficou forte, ensoberbeceu-se o seu coração a ponto de causar a ruína, de modo que agiu de maneira infiel contra Jeová, seu Deus, e entrou no templo de Jeová para queimar incenso sobre o altar do incenso.” Quando se enfureceu porque os sacerdotes o corrigiram, ele foi atacado de lepra. (2Cr 26:16-21) A falta de humildade desencaminhou a Uzias, resultando na sua queda.

Ajuda a Pessoa em Tempos de Adversidade. A humildade pode ajudar muito a pessoa a enfrentar o desafio da adversidade. Caso sobrevenha uma calamidade, a humildade habilitará a pessoa a resistir e a perseverar, bem como a continuar no serviço que presta a Deus. O Rei Davi sofreu muitas adversidades. Foi caçado como proscrito pelo Rei Saul. Mas, nunca se queixou de Deus, nem se enalteceu acima do ungido de Jeová. (1Sa 26:9, 11, 23) Quando pecou contra Jeová no caso que teve com Bate-Seba e foi mui severamente repreendido por Natã, profeta de Deus, ele se humilhou diante de Deus. (2Sa 12:9-23) Depois, quando certo benjamita chamado Simei começou a invocar publicamente o mal sobre Davi, e quando Abisai, oficial de Davi, quis matar o homem por tanto desrespeitar o rei, Davi demonstrou humildade. Replicou a Abisai: “Eis que meu próprio filho que saiu das minhas próprias entranhas está procurando a minha alma; e quanto mais agora um benjaminita! . . . Talvez Jeová veja com o seu olho e Jeová realmente me restitua a bondade em vez de sua invocação do mal neste dia.” (2Sa 16:5-13) Mais tarde, Davi recenseou o povo, contrário à vontade de Jeová. O relato conta: “E o coração de Davi começou a bater nele depois de ter contado o povo. Por conseguinte, Davi disse a Jeová: ‘Pequei muitíssimo naquilo que fiz. . . . Agi muito nesciamente.’” (2Sa 24:1, 10) Embora sofresse punição, Davi não foi destituído de ser rei; sua humildade contribuiu muito para ele ser restabelecido no favor de Jeová.

Uma Qualidade de Deus. O próprio Jeová Deus possui entre as suas qualidades a humildade. Não que haja qualquer inferioridade da sua parte, ou alguma submissão a outros. Antes, ele mostra humildade por exercer misericórdia e grande compaixão para com pecadores humildes. Só o fato de lidar ele até mesmo com pecadores e providenciar seu Filho como sacrifício pelos pecados da humanidade já é uma expressão de humildade. Jeová Deus tem permitido o que é mau por uns 6.000 anos e tem deixado surgir a humanidade, embora o pai dela, Adão, tivesse pecado. Por meio da benignidade imerecida, mostrou-se assim misericórdia com os descendentes de Adão, dando-lhes a oportunidade de obter vida eterna. (Ro 8:20, 21) Tudo isto, junto com outras qualidades excelentes de Deus, demonstra a Sua humildade.

O Rei Davi entendia e apreciava esta qualidade expressa na benignidade imerecida de Deus para com ele. Depois de Jeová o ter livrado da mão de todos os seus inimigos, ele cantou: “Tu me darás o teu escudo de salvação, e é a tua humildade que me engrandece.” (2Sa 22:36; Sal 18:35) Embora ele, na sua grande dignidade, esteja sentado no seu lugar exaltado no mais alto dos céus, ainda assim se pode dizer a respeito de Jeová: “Quem é semelhante a Jeová, nosso Deus, Aquele que faz a sua morada no alto? Ele condescende em olhar para o céu e para a terra, levantando o de condição humilde do próprio pó; ele ergue o pobre da própria cova de cinzas, para fazê-lo sentar-se com os nobres, com os nobres do seu povo.” — Sal 113:5-8.

A Humildade de Jesus Cristo. Jesus Cristo, quando esteve na terra, deu o maior exemplo de um servo humilde de Deus. Na noitinha antes da sua morte, Jesus cingiu-se com uma toalha, e lavou e enxugou os pés de cada um dos seus 12 apóstolos, algo que costumeiramente era realizado por serviçais e escravos. (Jo 13:2-5, 12-17) Ele dissera a seus discípulos: “Quem se enaltecer, será humilhado, e quem se humilhar, será enaltecido.” (Mt 23:12; Lu 14:11) O apóstolo Pedro, presente naquela noite, lembrou-se do excelente exemplo de Jesus em agir de acordo com as suas palavras. Mais tarde, admoestou concrentes: “Todos vós, . . . cingi-vos de humildade mental uns para com os outros . . . Humilhai-vos, portanto, sob a mão poderosa de Deus, para que ele vos enalteça no tempo devido.” — 1Pe 5:5, 6.

O apóstolo Paulo incentiva os cristãos a terem a mesma atitude mental que Jesus Cristo; ele aponta a posição elevada do Filho de Deus na sua existên-

cia pré-humana, nos céus, junto a seu Pai Jeová, sua disposição de se esvaziar, de assumir a forma de escravo e de vir a ser na semelhança dos homens. Paulo acrescenta: "Mais do que isso, quando [Jesus] se achou na feição de homem, humilhou-se e tornou-se obediente até à morte, sim, morte numa estaca de tortura." As palavras do próprio Jesus, sobre a recompensa da humildade, são rigorosamente provadas verdadeiras no seu próprio caso, conforme o apóstolo prossegue, dizendo: "Por esta mesma razão, também, Deus o enalteceu a uma posição superior e lhe deu bondosamente o nome que está acima de todo outro nome." — Fil 2:5-11.

Mais notável é que Cristo, mesmo em tal posição enaltecida, quando brandir "toda a autoridade no céu e na terra" para realizar a vontade de Deus com respeito à terra (Mt 28:18; 6:10), ainda terá a mesma humildade no fim do seu Reinado de Mil Anos. Neste respeito, as Escrituras nos dizem: "Quando todas as coisas lhe tiverem sido sujeitas, então o próprio Filho também se sujeitará Àquele que lhe sujeitou todas as coisas, para que Deus seja todas as coisas para com todos." — 1Co 15:28.

Jesus Cristo disse a respeito de si mesmo: "Sou de temperamento brando e humilde de coração." (Mt 11:29) Quando se apresentou ao povo de Jerusalém como seu Rei, cumpriu a profecia que dizia a respeito dele: "Eis que vem a ti o teu próprio rei. Ele é justo, sim, salvo; humilde, e montado num jumento, sim, num animal plenamente desenvolvido, filho de jumenta." (Za 9:9; Jo 12:12-16) Na sua enaltecida posição celestial, quando ele avança contra os inimigos de Deus, dá-se-lhe profeticamente a ordem: "No teu esplendor prossegue ao bom êxito; cavalga na causa da verdade, e da humildade, e da justiça." (Sal 45:4) Portanto, os humildes podem regozijar-se, mesmo que talvez tenham sido esmagados e maltratados pelos orgulhosos e soberbos. Podem derivar consolo das palavras: "Procurai a Jeová, todos os mansos da terra, que tendes praticado a Sua própria decisão judicial. Procurai a justiça, procurai a mansidão. Provavelmente sereis escondidos no dia da ira de Jeová." — Sof 2:3.

As palavras de Jeová a Israel, antes da destruição de Jerusalém, avisavam os humildes e os consolavam, ao declararem que Deus, não obstante, agiria em favor deles no Seu tempo devido. Ele disse: "Então removerei do teu meio os teus que altivamente se rejubilam; e nunca mais serás soberba no meu santo monte. E hei de deixar remanescer no teu meio um povo humilde e de condição humilde, e eles realmente se refugiarão no nome de Jeová." (Sof 3:11, 12) A humildade realmente resultará na salvação de muitos, conforme está escrito: "Salvarás o povo humilde; mas os teus olhos são contra os altaneiros, para os rebaixares." (2Sa 22:28) Temos assim a garantia de que o Rei Jesus Cristo, que cavalga na causa da verdade, da humildade e da justiça, salvará seu povo que se humilha diante dele e diante de seu Pai, Jeová.

Os Cristãos Têm de Cultivar a Humildade. Ao aconselhar concristãos a se revestirem da personalidade "que está sendo renovada segundo a imagem Daquele que a criou", o apóstolo Paulo diz: "Concordemente, como escolhidos de Deus, santos e amados, revesti-vos das ternas afeições de compaixão, benignidade, *humildade mental,* brandura e longanimidade." (Col 3:10, 12) Citando o excelente exemplo de Cristo, ele os admoesta: 'Com *humildade mental,* considerai os outros [servos de Deus] superiores a vós.' (Fil 2:3) Novamente, ele apela: "Tende a mesma mentalidade para com os outros como para com vós mesmos; não atenteis para as coisas altivas, mas deixai-vos conduzir pelas coisas humildes. Não vos torneis discretos aos vossos próprios olhos." — Ro 12:16.

No mesmo teor, Paulo diz aos cristãos na cidade de Corinto: "Pois, embora eu esteja livre de todos, fiz-me escravo de todos, para ganhar o máximo número deles. E, assim, para os judeus tornei-me como judeu, para ganhar judeus; para os debaixo de lei tornei-me como debaixo de lei, embora eu mesmo não estivesse debaixo de lei, para ganhar os debaixo de lei. Para os sem lei tornei-me como sem lei, embora eu não estivesse sem lei para com Deus, mas estivesse debaixo de lei para com Cristo, para ganhar os sem lei. Para os fracos tornei-me fraco, para ganhar os fracos. Tornei-me todas as coisas para pessoas de toda sorte, para de todos os modos salvar alguns." (1Co 9:19-22) Fazer isso requer verdadeira humildade.

Opera em prol da paz. A humildade promove a paz. O humilde não combate seus irmãos cristãos, para estabelecer seus supostos "direitos" pessoais. O apóstolo argumentou que, embora ele tivesse a liberdade de fazer todas as coisas, fazia apenas as coisas que eram edificantes, e quando suas próprias ações incomodavam a consciência dum irmão, refreava-se de tal prática. — Ro 14:19-21; 1Co 8:9-13; 10:23-33.

Requer também humildade para manter a paz por colocar em prática o conselho de Jesus, de perdoar aos outros os seus pecados contra nós. (Mt 6:12-15; 18:21, 22) E quando alguém ofende outro, isto põe à prova a sua humildade de obedecer à ordem de se dirigir ao outro e admitir o erro, pedindo perdão. (Mt 5:23, 24) Ou, quando o ofendido se dirige a ele, apenas o amor conjugado com a humildade o induzirá a admitir o erro e a agir imediatamente para endireitar o assunto. (Mt 18:15; Lu 17:3; compare isso com Le 6:1-7.) Mas a paz resultante de tal humildade, para a pessoa e para a

organização, supera em muito o sentimento de humilhação; também, sua ação humilde desenvolve e fortalece adicionalmente na pessoa a excelente qualidade da humildade.

Essencial para a unidade na congregação. A humildade ajudará o cristão a se contentar com as coisas que possui, e o ajudará a manter a alegria e o equilíbrio. A interdependência existente na congregação cristã, conforme ilustrada pelo apóstolo na Primeira aos Coríntios, capítulo 12, baseia-se em obediência, humildade e submissão ao arranjo organizacional de Deus. Portanto, ao passo que se diz aos varões da congregação: "Se algum homem procura alcançar o cargo de superintendente, está desejoso duma obra excelente", diz-se-lhes também que não devem ambiciosamente procurar um cargo de responsabilidade como, por exemplo, de instrutores da congregação, porque estes hão "de receber um julgamento mais pesado". — 1Ti 3:1; Tg 3:1.

Todos, homens e mulheres, devem ser submissos aos que tomam a dianteira e devem esperar em Jeová para receber quaisquer nomeações ou designações de responsabilidade, porque a promoção vem Dele. (Sal 75:6, 7) Conforme disseram alguns dos filhos levitas de Corá: "Escolhi ficar de pé no limiar da casa de meu Deus, em vez de andar em volta nas tendas da iniquidade." (Sal 84:10) Desenvolver tal humildade verdadeira requer tempo. As Escrituras, ao especificarem as qualificações para alguém ser designado para o cargo de superintendente, declaram que não se deve designar nenhum homem recém-convertido, "para que não venha a enfunar-se de orgulho e a cair no julgamento aplicado ao Diabo". — 1Ti 3:6.

Pretensa Humildade. Avisa-se os cristãos para que sua humildade não seja apenas fachada. Quem se deleitar numa humildade fingida poderá ficar "enfunado sem causa devida pela carnalidade de sua mente". O verdadeiramente humilde não pensará que o Reino de Deus, ou a entrada nele, tem que ver com o que ele come ou bebe, ou com o que se refreia de comer ou beber. A Bíblia mostra que a pessoa pode comer ou beber, ou deixar de comer ou tomar certas coisas, se achar que deve fazer isso por motivo de saúde ou por causa da consciência. No entanto, quem pensa que sua posição favorável perante Deus depende de ele comer, beber ou tocar certas coisas, ou não, ou de observar, ou não, certos dias religiosos, não se dá conta de que suas ações "têm aparência de sabedoria numa forma de adoração imposta a si próprio e em humildade fingida, no tratamento severo do corpo; mas, não são de valor algum em combater a satisfação da carne". — Col 2:18, 23; Ro 14:17; Gál 3:10, 11.

A pretensa humildade pode na realidade resultar em levar alguém a se tornar soberbo, porque talvez tenda a pensar que é justo por mérito próprio; ou talvez ele ache que está alcançando seus objetivos, não se dando conta de que não pode enganar a Jeová. Caso ele fique soberbo, com o tempo será humilhado dum modo de que não gostará. Será rebaixado, e isto pode resultar na sua própria destruição. — Pr 18:12; 29:23.

HUNTA [Lugar do Lagarto de Areia]. Cidade na região montanhosa de Judá. (Jos 15:20, 48, 54) Não se conhece mais a sua localização.

HUPA [Abrigo]. Cabeça da 13.ª das 24 turmas sacerdotais organizadas por Davi. — 1Cr 24:1-3, 7, 13.

HUPIM. Filho, ou descendente, de Benjamim, incluído na lista dos que entraram no Egito junto com a família de Jacó, em 1728 AEC, ou que nasceram ali durante a vida de Jacó. (Gên 46:8, 21) Outras passagens sugerem que ele era ou neto ou bisneto através de Bela e de Iri. (1Cr 7:6, 7, 12; em 8:1-5, ele parece ser chamado Hurão.) O tempo quase que não permite que Benjamim tenha tido netos ao entrar no Egito, mas Gênesis 46:8 pode ser entendido como indicando que todas estas almas nasceram enquanto Jacó ainda vivia, mesmo lá no Egito, não necessariamente como tendo nascido antes de ele e sua família terem ido para lá. (Veja BENJAMIM N.º 1.) A família fundada por Hupim (também chamado Hufão), chamada de hufamitas, é contada na tribo de Benjamim, no segundo recenseamento dos israelitas no ermo. (Núm 26:1-4, 38, 39) Hupim é mencionado também em 1 Crônicas 7:14, 15, em associação com Manassés, mas a vinculação não é clara.

HUR.

1. Descendente de Judá; filho de Calebe e de Efrate; avô do artífice Bezalel. Alguns dos descendentes de Hur talvez se estabelecessem em Belém. (Êx 31:2; 35:30; 38:22; 1Cr 2:19, 20, 50, 51, 54; 4:1-4; 2Cr 1:5) Provavelmente é o N.º 2.

2. Destacado associado de Moisés e Arão. Quando Israel foi atacado pelos amalequitas, pouco depois de partir do Egito, Hur acompanhou Moisés e Arão ao cume dum morro, onde ele e Arão seguraram as mãos de Moisés, até que Jeová deu a Israel a vitória sobre os amalequitas. (Êx 17:8-13) Em certa ocasião, não muito depois disso, Moisés e Josué subiram ao monte Sinai para receber partes adicionais da Lei, deixando Hur e Arão encarregados do acampamento. (Êx 24:12-14) É provavelmente o Hur (N.º 1) que é avô de Bezalel, artífice do tabernáculo. Josefo escreveu que Hur era marido de Miriã, mas a Bíblia não diz nada a respeito dis-

so. — *Jewish Antiquities* (Antiguidades Judaicas), III, 54 (ii, 4).

3. Rei de Midiã, um dos cinco dominados pelo rei amorreu Síon, até que Israel, avançando em direção à Terra da Promessa, derrotou Síon. (Jos 13:15, 16, 21; Núm 21:21-24) Depois, pelo que parece, Hur e seus quatro compatriotas aliaram-se ao Rei Balaque, de Moabe, em oposição a Israel. (Núm 22:1-7) Mais tarde, conforme dirigidos por Jeová, os israelitas guerrearam contra os midianitas e mataram Hur, bem como os quatro reis midianitas aliados com ele, e o ganancioso profeta Balaão. — Núm 31:1-8.

4. Pai do preposto de Salomão, que lhe fornecia alimentos da região montanhosa de Efraim. — 1Rs 4:7, 8.

5. Pai de Refaías. O filho de Hur, Refaías, ajudou Neemias a reconstruir a muralha de Jerusalém. — Ne 3:9.

HURAI. Um dos poderosos de Davi; dos vales de torrente de Gaás. (1Cr 11:26, 32) Ele é chamado Hidai em 2 Samuel 23:30.

HURÃO. Provavelmente neto ou bisneto de Benjamim através de Bela e de Ir(i); evidentemente também chamado Hupim. — 1Cr 7:6, 7, 12; 8:3-5; veja HUPIM.

HURI. Descendente de Gade através de Buz. — 1Cr 5:11, 14.

HUSÁ. Quer "filho" de Ezer, da tribo de Judá, quer uma cidade de que Ezer era "pai" ou "fundador". (1Cr 4:1, 4) Se Husá se referir a uma cidade, então talvez seja o lugar de origem de um dos poderosos de Davi, Sibecai, que provavelmente também era chamado Mebunai. (1Cr 27:11; compare isso com 2Sa 23:27; 1Cr 11:29.) Alguns acham que Husá era o nome duma cidade e a identificam com Husan, a uns 6 km ao O de Belém.

HUSAI [possivelmente forma abreviada de Hasabias, que significa "Jeová Tomou em Conta (Considerou)"]. Leal amigo arquita do Rei Davi, que ajudou a frustrar a rebelião de Absalão. (1Cr 27:33) Husai, com sua veste comprida rasgada e com terra na cabeça, encontrou-se com o fugitivo rei no monte das Oliveiras. Seguiu a sugestão de Davi, de que voltasse à cidade, fingisse lealdade a Absalão, procurasse frustrar o conselho de Aitofel e mantivesse Davi informado por meio dos sacerdotes Zadoque e Abiatar. (2Sa 15:30, 32-37) No começo, Absalão mostrou-se desconfiado, mas Husai conseguiu granjear a sua confiança. (2Sa 16:16-19) Quando Absalão pediu a opinião de Husai a respeito da melhor estratégia militar, Husai expressou-se contrário a Aitofel e recomendou um proceder que na realidade daria a Davi tempo de se organizar. Husai apresentou a ideia dum modo que parecia melhor a Absalão e seus associados, do que o conselho de Aitofel, de atacar imediatamente. Husai informou então os sacerdotes sobre o que acontecera. (2Sa 17:1-16) O conselho de Husai frustrou o de Aitofel, conforme Davi pedira a Deus, e assim 'Jeová trouxe calamidade sobre Absalão'. — 2Sa 15:31; 17:14; veja AMIGO (Amigo [Companheiro] do Rei).

HUSÃO. Nativo da terra dos temanitas, que sucedeu a Jobabe como rei de Edom. (Gên 36:31, 34, 35; 1Cr 1:45, 46) Isto foi "antes de qualquer rei reinar sobre os filhos de Israel". — 1Cr 1:43.

HUSATITA [De (Pertencente a) Husá]. Morador, ou talvez descendente, de Husá. — 2Sa 21:18; 23:8, 27; 1Cr 11:26, 29; 20:4; 27:1, 11.

HUSIM.

1. Filho de Dã (Gên 46:23), evidentemente chamado Suão em Números 26:42.

2. Esposa do benjamita Saraim, e mãe de Abitube e de Elpaal. — 1Cr 8:1, 8, 11.

HUSINS. Nome dado aos filhos de Aer, da tribo de Benjamim. — 1Cr 7:6, 12.

I

IAH. Veja JAH.

IAVÉ. Veja JEOVÁ.

IBAR [Que Jeová [o] Escolha]. Um dos filhos do Rei Davi nascido em Jerusalém, depois que Davi transferiu sua residência de Hébron para lá. — 2Sa 5:13-15; 1Cr 14:4, 5.

IBLEÃO [possivelmente duma raiz que significa "engolir"]. Cidade no território de Issacar, mas designada com suas aldeias dependentes a Manassés. Os manassitas, porém, deixaram de desapossar os cananeus de Ibleão. (Jos 17:11-13; Jz 1:27) Ibleão parece ser a mesma que Bileão, em Manassés, dada aos levitas coatitas. (1Cr 6:70)

Mas, o texto paralelo que menciona cidades levitas no território da metade da tribo de Manassés (Jos 21:25) diz "Gate-Rimom", em vez de "Bileão" ou "Ibleão". Geralmente se atribui isso a um erro de escriba, "Gate-Rimom", o nome de uma cidade em Dã, provavelmente tendo sido por engano repetida do versículo 24 .

Ibleão tem sido identificada com Khirbet Bel'ameh, cerca de 18 km a SSE de Megido.

Perto de Ibleão, o Rei Acazias, de Judá, foi abatido fatalmente, às ordens de Jeú. (2Rs 9:27) Mais tarde, a dinastia de Jeú terminou com o assassinato de Zacarias em Ibleão (Jeblaam) (segundo a edição lagardiana da *LXX*). — 2Rs 15:10-12, *BJ, BLH, NM, PIB.*

IBNEIA [Jeová Construiu]. Filho de Jeroão; cabeça benjamita de uma casa paterna que retornou do exílio babilônico. — 1Cr 9:1-3, 7-9.

IBNIAS [Jeová Construiu]. Benjamita, antepassado de um certo Mesulão. — 1Cr 9:7, 8.

IBRI [Hebreu]. Filho de Jaazias; levita merarita da época do Rei Davi. — 1Cr 24:27, 30, 31.

IBSÃ. Sucessor de Jefté como juiz de Israel. Ibsã era pai de 30 filhos e 30 filhas, indicando que era polígamo e, evidentemente, também um homem abastado. Ele mandou buscar 30 filhas de outros como esposas para seus filhos. Depois de julgar por sete anos, Ibsã morreu e foi sepultado na sua cidade natal, Belém, provavelmente a Belém de Zebulão. — Jz 12:7-10; Jos 19:10, 14, 15; veja BELÉM N.º 2.

IBSÃO [Perfumado; Óleo de Bálsamo; Aromático]. Um dos filhos de Tola; cabeça paterna da tribo de Issacar. — 1Cr 7:1, 2.

ICABODE [Onde Está a Glória?]. Filho de Fineias, nascido depois da morte deste; irmão de Aitube; neto do Sumo Sacerdote Eli. O nome Icabode, dado a ele por sua mãe que morreu ao dar à luz, significava que a glória havia-se afastado de Israel por causa da captura da Arca e das mortes de Fineias e Eli. — 1Sa 4:17-22; 14:3.

ICÔNIO. Antiga cidade da Ásia Menor, situada cerca de 1027 m acima do nível do mar. Icônio é hoje conhecida como Konya (Konia), situada a uns 240 km ao S de Ancara, no limite SO do planalto central da Turquia. No primeiro século EC, Icônio era uma das principais cidades na província romana da Galácia e margeava a principal rota comercial que ia de Éfeso para a Síria.

A cidade tinha uma influente população judaica. Paulo e Barnabé, depois de terem sido obrigados a deixar a Antioquia da Pisídia, pregaram na cidade de Icônio e em sua sinagoga, onde ajudaram muitos judeus e gregos a se tornarem crentes. Mas, quando houve uma tentativa de apedrejá-los, fugiram de Icônio para Listra. Contudo, logo depois vieram a Listra judeus de Antioquia e Icônio e atiçaram as multidões, de modo que apedrejaram a Paulo. Depois disso, Paulo e Barnabé foram para Derbe e, daí, corajosamente retornaram a Listra, Icônio e Antioquia, fortalecendo os irmãos e designando "anciãos" para cargos de responsabilidade nas congregações estabelecidas nessas cidades. — At 13:50, 51; 14:1-7, 19-23.

Mais tarde, depois que a questão da circuncisão surgiu e foi resolvida pelos apóstolos e anciãos da congregação de Jerusalém, Paulo talvez tenha revisitado Icônio. Foi nesta segunda viagem missionária que Paulo fez-se acompanhar de Timóteo, um jovem de excelente reputação entre os irmãos em Listra e Icônio. — At 16:1-5; 2Ti 3:10, 11.

Icônio situava-se na fronteira entre a Frígia e a Licaônia. Isto talvez explique por que certos escritores antigos, incluindo Estrabão e Cícero, incluíram-na na Licaônia, ao passo que Xenofonte a chamou de a última cidade da Frígia. Do ponto de vista geográfico, Icônio pertencia à Licaônia, mas, conforme indicado pelas descobertas arqueológicas, sua cultura e sua linguagem eram frígias. Inscrições encontradas nesse sítio em 1910 mostram que se usava ali a língua frígia por dois séculos, depois da época de Paulo. Apropriadamente, pois, o escritor de Atos não incluiu Icônio como parte da Licaônia, onde se falava a "língua licaônica". — At 14:6, 11.

IDADE, ERA. Idade é primariamente o tempo de vida de uma pessoa, em geral contado em anos, meses e dias. No idioma hebraico, para se dar a idade física de uma pessoa, dizia-se que ela era "filho de" tantos anos. Assim, fala-se de José literalmente como tendo morrido como "filho de cento e dez anos", isto é, "à idade de cento e dez anos". (Gên 50:26) Idade pode referir-se também à maturidade. A palavra hebraica *sehv* ou *seh·váh* (idade; velhice) vem duma raiz que significa "ficar grisalho" e é também traduzido "cãs". (1Sa 12:2; Pr 20:29) Bom número de palavras hebraicas relacionadas com velhice e envelhecimento derivam-se do substantivo *za·qán,* que significa "barba". (Le 19:27) A palavra grega *he·li·kí·a* primariamente denota "duração da vida" ou "idade" de uma pessoa, mas pode também referir-se ao "desenvolvimento físico" ou "estatura" da pessoa. (Mt 6:27; Jo 9:21; Lu 2:52; 19:3) Nas Escrituras Gregas ocorre também *gé·ras* ("velhice"; Lu 1:36), *pre·sbý·tes* ("homem idoso"; Flm 9), e *pre·sbý·tis* ('mulher idosa'; Tit 2:3).

As últimas duas palavras são aparentadas com *pre·sbý·te·ros*, que significa "homem mais idoso; ancião". — Veja ANCIÃO.

Sob a Lei, aos 20 anos, os homens se habilitavam para o serviço militar. (Núm 1:3) O cego de nascença a quem Jesus deu visão devia ter pelo menos 20 anos de idade, visto que seus pais disseram a seus interrogadores: "Perguntai-lhe. Ele é maior de idade. Tem de falar por si mesmo." (Jo 9:21, 23) Sara é mencionada como estando "além do limite da idade" para ter filhos, pois tinha então cerca de 90 anos de idade. — He 11:11.

Foi fixado um limite de idade para alguém qualificar-se para o serviço no templo, bem como um limite de idade em que o serviço obrigatório cessava. Alguns alegam haver uma discrepância nas declarações em Números 4:3, 30, 31 e 8:24-26, pois a idade para começar o serviço levítico é declarada primeiro como sendo de 30 anos em diante e, depois, como de 25 anos em diante. Contudo, o caso parece ser que estavam envolvidas duas categorias de serviço. Assim, certas fontes rabínicas apresentam o conceito de que aos 25 anos o levita era iniciado no serviço do tabernáculo, mas apenas para executar tarefas mais leves, e daí, ao completar 30 anos, recebia tarefas mais pesadas. Alegam que as referências a "obra" e "serviço laborioso e o serviço de levar cargas", mencionadas em Números 4:3, 47, não aparecem em Números 8:24, onde o limite de idade é 25. Outros acrescentam a sugestão de que aqueles que serviam com a idade acima de 30 tinham a ver com o transporte do tabernáculo e seu equipamento, quando em movimento, ao passo que os que serviam entre as idades de 25 e 30 serviam apenas quando o tabernáculo era erigido e instalado num acampamento. Os que defendem o conceito de que as designações de tarefas mais pesadas eram dadas apenas à idade de 30 dão como razão o fato de que nessa idade a pessoa já teria mais força, maturidade intelectual e solidez de julgamento. A *Septuaginta* grega dá a idade de 25 tanto em Números 4:3 como em 8:24. Mais tarde, nos dias de Davi, o limite de idade para começar o serviço no tabernáculo, que foi com o tempo substituído pelo serviço no templo, foi reduzido para 20 anos. — 1Cr 23:24-32; veja também Esd 3:8.

Quanto a deixar o serviço obrigatório, isto ocorria quando os levitas atingiam os 50 anos. A declaração em Números 8:25, 26 indica que, nessa idade, os levitas ainda podiam voluntariamente ajudar os que ainda eram elegíveis para deveres designados, no entanto, eles mesmos não recebiam nenhuma designação direta, tampouco eram responsáveis por cumpri-las. Alega-se que a razão do limite de idade para deixar o serviço levítico não era meramente em consideração à idade, mas sim para evitar um excesso de tais servidores. Este limite de idade para levitas não se aplicava ao sumo sacerdote arônico, pois o próprio sumo sacerdote servia nesse cargo santo até a morte, se continuasse capaz. (Núm 35:25) Arão, primeiro sumo sacerdote de Israel, foi escolhido para esse serviço quando tinha mais de 80 anos e serviu por quase 40 anos. — Êx 7:7; Núm 33:39.

O Grego (Aión). "Idade" ou "era" pode também referir-se a um período de tempo na história do homem, quer tenha, quer não, limites datáveis. Não raro é usado para traduzir a palavra grega *ai·ón* (plural, *ai·ó·nes*) em algumas traduções. Lexicógrafos gregos mostram que a palavra significa "*espaço de tempo* claramente definido, *época, era*", e também "duração da vida, vida", ou "era, geração". Visto que uma época, ou era, pode começar e findar, ou pode prosseguir eternamente, segue-se que *ai·ón* pode referir-se a um período de tempo infindável, embora tenha começo. Assim, conforme registrado em Marcos 3:29, Jesus disse que quem blasfemasse contra o espírito santo seria culpado de "pecado eterno [perene, perpétuo, sempiterno]", ou um pecado que jamais seria cancelado em tempo algum no futuro. Usou-se uma expressão similar com respeito à figueira infrutífera, onde "nunca mais" no grego literalmente é "era adentro". (Mt 21:19) A respeito de Jesus, a promessa angélica foi que "ele reinará sobre a casa de Jacó para sempre [literalmente, eras adentro]". — Lu 1:33; veja TEMPO INDEFINIDO.

Contudo, *ai·ón* pode também referir-se mais especificamente ao consistente estado de coisas ou à situação corrente dos assuntos ou características que distinguem um certo período de tempo, época, ou era, em vez de à questão do tempo em si. Conforme R. C. Trench diz em *Synonyms of the New Testament* (Sinônimos do Novo Testamento; Londres, 1961, p. 203): "Assim significando tempo, vem presentemente significar tudo o que existe no mundo sob condições de tempo; . . . e daí, mais eticamente, o curso e fluxo dos assuntos deste mundo." — Veja MUNDO; SISTEMAS DE COISAS.

IDALA. Cidade fronteiriça de Zebulão. (Jos 19:14-16) Embora sua localização exata seja desconhecida, alguns relacionam Idala com Khirbet el-Huwarah, 1,5 km a SO da sugerida localização da Belém em Zebulão.

IDBAS [duma raiz que significa "mel"]. Homem de Judá, evidentemente um dos filhos do fundador de Étão. — 1Cr 4:1, 3; veja ÉTÃO N.º 3.

IDIOMA, LÍNGUA. Qualquer meio, vocal ou outro, através do qual se expressam ou se comunicam sentimentos ou ideias. Em geral, contudo, língua significa um conjunto de palavras e o método de combiná-las, conforme entendido por uma comunidade de pessoas. As palavras hebraicas e gregas para "idioma" significam "língua". (Je 5:15; At 2:11, *Int*) O termo hebraico para "lábio" é usado de maneira similar. — Gên 11:1 n.

O idioma, naturalmente, está mui intimamente ligado à mente, que emprega os órgãos da fala — garganta, língua, lábios e dentes — como instrumentos. (Veja LÍNGUA.) Assim, a *Encyclopædia Britannica* (Enciclopédia Britânica; edição de 1959) diz: "Raciocínio e palavras andam juntos. Pois, o raciocínio, para ser claro, tem de depender de nomes [ou substantivos] e de suas várias interligações. . . . Embora algumas pequenas ressalvas sejam justificáveis, há sobrepujante volume de evidência . . . que corrobora a afirmativa feita acima — sem palavras não há raciocínio." (Vol. 5, p. 740) As palavras são a principal maneira de o homem receber, armazenar, manipular e transmitir informações.

Origem da Fala. O primeiro humano, Adão, foi criado já com um vocabulário, bem como com a habilidade de cunhar novas palavras e, assim, de expandir seu vocabulário. Sem um vocabulário dado por Deus, o homem recém-criado, como no caso dos animais irracionais, não poderia compreender as instruções verbais de seu Criador. (Gên 1:27-30; 2:16-20; compare isso com 2Pe 2:12; Ju 10.) Assim, ao passo que dentre todas as criaturas da terra apenas o homem inteligente tem a habilidade da fala, no verdadeiro sentido da palavra, a linguagem não se originou do homem, mas sim do Criador Todo-sábio, Jeová Deus. — Veja Êx 4:11, 12.

Sobre a origem da linguagem, o bem-conhecido lexicógrafo Ludwig Koehler escreveu: "Tem havido, especialmente em tempos passados, muita especulação quanto a como 'veio a existir' a linguagem humana. Os escritores empenharam-se em explorar a 'linguagem animal'. Pois os animais também conseguem expressar audivelmente, por meio de sons e grupos de sons, seus sentimentos e suas sensações, tais como o contentamento, o temor, a emoção, a ameaça, a ira, o desejo sexual e a satisfação em sua realização, e talvez muitas outras coisas. Não importa quão múltiplas sejam essas expressões [animais] . . . falta-lhes concepção e ideia, o domínio essencial da linguagem humana." Depois de mostrar como os homens podem explorar o aspecto fisiológico da linguagem humana, ele acrescenta: "Mas o que realmente acontece na linguagem, como a centelha da percepção aviva o espírito da criança, ou da humanidade em geral, para se tornar a palavra falada, foge à nossa compreensão. A linguagem humana é um segredo; é um dom divino, um milagre." — *Journal of Semitic Studies* (Revista de Estudos Semíticos), Manchester, 1956, p. 11.

A linguagem já tinha sido usada por incontáveis eras, antes de o homem surgir no cenário universal. Jeová Deus se comunicava com seu Filho primogênito celestial e, evidentemente, empregava-o para se comunicar com seus outros filhos espirituais. Assim, tal Filho primogênito era chamado de "a Palavra". (Jo 1:1; Col 1:15, 16; Re 3:14) O apóstolo Paulo fez uma referência inspirada às "línguas de homens e de anjos". (1Co 13:1) Jeová Deus fala a suas criaturas angélicas na 'língua' delas e elas 'cumprem a Sua palavra'. (Sal 103:20) Visto que Ele e seus filhos espirituais não dependem da atmosfera (que torna possível as ondas e as vibrações sonoras, necessárias à fala humana) a linguagem angélica se acha, obviamente, além da concepção ou alcance humanos. Portanto, como mensageiros de Deus, os anjos empregaram linguagem humana para falar com os homens, e há mensagens angélicas registradas em hebraico (Gên 22:15-18), aramaico (Da 7:23-27) e grego (Re 11:15), sendo que os textos citados foram escritos em tais línguas, respectivamente.

Qual é a causa da diversidade de idiomas?

De acordo com a Organização das Nações Unidas para a Educação, a Ciência e a Cultura (Unesco), cerca de 6.000 línguas são faladas no mundo todo. Algumas são faladas por centenas de milhões de pessoas, outras por menos de mil. Embora as ideias expressas e comunicadas possam ser basicamente as mesmas, há muitas maneiras de expressá-las. Somente a história da Bíblia explica a origem desta estranha diversidade nas comunicações humanas.

Até certo tempo depois do Dilúvio global, toda a humanidade "continuava a ter um só idioma [literalmente, "lábio"] e um só grupo de palavras". (Gên 11:1) A Bíblia indica que a língua que mais tarde veio a ser chamada de hebraico era aquele "um só idioma" original. (Veja HEBRAICO.) Como veremos, isto não significa que todas as demais línguas tenham provindo do hebraico, e sejam aparentadas com ele, mas que o hebraico *precedeu* a todas as outras línguas.

O relato de Gênesis descreve a unificação de certa parte da família humana pós-diluviana num projeto que se opunha à vontade de Deus, conforme expressa a Noé e seus filhos. (Gên 9:1) Em vez de se espalharem e 'encherem a terra', estavam decididos a centralizar a sociedade humana, concentrando sua residência num local que se tornou conhecido como planícies de Sinear, na Mesopotâmia. Evidentemente, este local também deveria tornar-se um centro religioso, com uma torre religiosa. — Gên 11:2-4.

O Deus Todo-Poderoso fez com que esse projeto presunçoso sofresse um revés, desfazendo sua unidade de ação, realizando isto por confundir a língua comum. Isto impossibilitou qualquer trabalho coordenado em seu projeto, e resultou em serem espalhados para todas as partes do globo. Além disso, a confusão de línguas impediria ou desaceleraria qualquer futuro progresso numa direção errada, numa direção de desafio a Deus, uma vez que tanto limitaria a capacidade da humanidade de combinar seus poderes intelectuais e físicos em planos ambiciosos, como tornaria difícil recorrer ao conhecimento acumulado dos diferentes grupos linguísticos formados — conhecimento este que não provinha de Deus, mas que fora obtido pela experiência e pesquisa humanas. (Veja Ec 7:29; De 32:5.) Assim, ao passo que a confusão da fala humana introduziu um grande fator divisório na sociedade humana, ela realmente trouxe benefícios à sociedade humana por retardar a consecução de alvos perigosos e prejudiciais. (Gên 11:5-9; compare isso com Is 8:9, 10.) Basta apenas a pessoa considerar certos acontecimentos em nossos próprios tempos, que resultaram do conhecimento secular acumulado e do emprego errôneo do mesmo por parte do homem, para se compreender o que Deus há muito previu que ocorreria, caso não fosse frustrado o esforço visado em Babel.

A filologia, o estudo comparativo das línguas, geralmente classifica as línguas em diferentes "famílias". A língua-mãe de cada família principal geralmente não foi identificada; muito menos existe qualquer evidência que aponte qualquer língua-mãe como sendo a fonte de todos os milhares de línguas que hoje se falam. O registro bíblico não diz que todas as línguas descenderam ou se ramificaram do hebraico. No que é comumente chamado de Tabela das Nações (Gên 10), alistam-se os descendentes dos filhos de Noé: Sem, Cã e Jafé, e, em cada caso, eles são agrupados "segundo as suas famílias, segundo as suas línguas, nas suas terras, pelas suas nações". (Gên 10:5, 20, 31, 32) Por conseguinte, parece que, quando Jeová Deus confundiu miraculosamente a língua humana, ele produziu, não dialetos do hebraico, mas sim várias línguas inteiramente novas, cada qual sendo capaz de expressar a plena extensão dos sentimentos e das ideias humanos.

Assim, depois de Deus ter confundido a língua deles, os edificadores em Babel não só não tinham "um só grupo de palavras" (Gên 11:1), um vocabulário comum; também não tinham uma gramática comum, uma forma comum de expressar a relação entre as palavras. O professor S. R. Driver declarou: "As línguas, no entanto, diferem não só na gramática e nas raízes, mas também . . . no modo em que as ideias são construídas numa sentença. As diferentes raças não *pensam* da mesma forma; e, por conseguinte, as formas assumidas pela sentença em diferentes línguas não são as mesmas." (*A Dictionary of the Bible* [Dicionário da Bíblia], editado por J. Hastings, 1905, Vol. IV, p. 791) Assim, diferentes línguas exigem bem diferentes padrões de pensamento, tornando difícil que um aprendiz 'pense naquela língua'. (Veja 1Co 14:10, 11.) É também por isso que uma tradução *literal* de algo dito ou escrito numa língua desconhecida talvez pareça ilógico, não raro motivando as pessoas a dizerem: "Mas isto não faz sentido!" Assim, parece que, quando Jeová Deus confundiu a língua das pessoas em Babel, ele primeiro apagou toda a lembrança da língua comum anterior delas e, daí, introduziu na mente delas não só novos vocabulários, mas, também, modificou seus padrões de pensamento, produzindo novas gramáticas. — Veja Is 33:19; Ez 3:4-6.

Verificamos, por exemplo, que certas línguas são *monossilábicas* (compostas de palavras com apenas uma sílaba), tais como o chinês. Em contraste, o vocabulário de muitas outras línguas se constituem mormente de *aglutinações,* isto é, da junção de palavras, como se dá com a palavra alemã *Hausfriedensbruch,* que literalmente significa "rompimento da paz da casa", ou, de modo mais compreensível para a mente dos que falam português, "invasão de propriedade". Em algumas línguas a sintaxe, a ordem das palavras na sentença, é importantíssima; em outras, pouco importa. Ademais, algumas línguas dispõem de muitas conjugações (formas verbais); outras, tais como o chinês, não têm nenhuma. Poderíamos citar incontáveis diferenças, cada qual exigindo um ajuste na maneira de pensar, não raro com grande esforço.

Aparentemente, as línguas originais que resultaram da intervenção divina em Babel produziram, com o tempo, dialetos aparentados, e estes em muitos casos se transformaram em línguas

distintas, seu parentesco com os dialetos-irmãos ou com a língua-mãe às vezes se tornando quase que indistinguível. Até mesmo os descendentes de Sem, que, aparentemente, não estavam entre a multidão de Babel, vieram a falar, não só o hebraico, mas também o aramaico, o acadiano e o árabe. Historicamente, vários fatores contribuíram para as alterações nas línguas: a separação, devido à distância ou a barreiras geográficas; guerras ou conquistas; o colapso das comunicações; e a imigração por parte daqueles que falavam outra língua. Devido a esses fatores, as principais línguas antigas se fragmentaram, certas línguas se fundiram parcialmente com outras, e algumas desapareceram por completo, sendo substituídas pelas dos conquistadores invasores.

A pesquisa linguística supre evidência disso, em harmonia com a informação precedente. A *The New Encyclopædia Britannica* (A Nova Enciclopédia Britânica) diz: "Os mais primitivos registros de linguagem escrita, os únicos fósseis linguísticos que o homem pode esperar ter, remontam a não mais de cerca de 4.000 ou 5.000 anos." (1985, Vol. 22, p. 567) Um artigo em *Science Illustrated* (Ciência Ilustrada) de julho de 1948 (p. 63) diz: "As formas mais antigas de línguas conhecidas hoje eram muito mais difíceis do que seus descendentes modernos . . . o homem não parece ter começado com uma linguagem simples, e, gradualmente, a tornado mais complexa, antes, porém, parece ter-se apoderado de uma linguagem tremendamente intricada, em alguma época do passado não registrado, e, gradualmente, a simplificando em formas modernas." O linguista Dr. Mason também indica que "a ideia de que 'selvagens' falam uma série de grunhidos, e não conseguem expressar muitos conceitos 'civilizados', é muitíssimo errada", e que muitas das línguas dos povos iliteratos são muito mais complexas do que as modernas línguas europeias". (*Science News Letter* [Boletim de Notícias Científicas], 3 de setembro de 1955, p. 148) Portanto, a evidência é contrária a qualquer origem 'evolucionária' da fala ou das línguas antigas.

A respeito do ponto focal de onde se espalharam as línguas antigas, Sir Henry Rawlinson, perito em línguas orientais, comentou: "Se nos guiássemos pela mera interseção das veredas linguísticas, e de modo independente de toda referência ao registro bíblico, deveríamos ainda assim ser levados a nos fixar nas planícies de Sinear, como o foco de onde radiaram as diversas linhas." — *The Journal of the Royal Asiatic Society of Great Britain and Ireland* (A Revista da Real Sociedade Asiática da Grã-Bretanha e Irlanda), Londres, 1855, Vol. 15, p. 232.

Entre as principais "famílias" alistadas pelos filólogos modernos acham-se as seguintes: indo-europeia, sino-tibetana, afro-asiática, japonesa e coreana, dravídica, malaio-polinésia e negro-africana. Há muitas línguas que ainda hoje desafiam uma classificação. Dentre cada uma das principais famílias há muitas subdivisões ou famílias menores. Assim, a família indo-europeia inclui a germânica, a românica (itálica), a balto-eslava, a indo-iraniana, a grega, a céltica, a albanesa e a armênia. A maioria dessas famílias menores, por sua vez, têm vários membros. As línguas românicas, por exemplo, incluem o francês, o espanhol, o português, o italiano e o romeno.

De Abraão Em Diante. Abraão, o hebreu, evidentemente não tinha dificuldade em se comunicar com os povos camíticos de Canaã. (Gên 14:21-24; 20:1-16; 21:22-34) Não se faz menção a uso de intérpretes, mas, por outro lado, tampouco tal uso é mencionado quando Abraão foi ao Egito. (Gên 12:14-19) Provavelmente ele conhecia acadiano (assiro-babilônico) por ter morado em Ur dos Caldeus. (Gên 11:31) O acadiano foi durante algum tempo uma língua internacional. É possível que o povo de Canaã, vivendo relativamente próximo dos povos semitas da Síria e da Arábia, era até certo ponto bilíngue. Ademais, o alfabeto dá clara evidência de ser de origem semítica, e isso poderia também ter exercido considerável influência no uso de línguas semíticas por pessoas de outros grupos linguísticos, em especial governantes e funcionários. — Veja CANAÃ, CANANEU N.º 2 (Língua); ESCRITA.

Jacó também, ao que parece, comunicava-se facilmente com seus parentes arameus (Gên 29:1-14), embora a terminologia às vezes diferisse. — Gên 31:46, 47.

José, que provavelmente aprendeu egípcio quando era escravo de Potifar, usou um intérprete na primeira vez em que falou com seus irmãos hebreus, quando estes chegaram ao Egito. (Gên 39:1; 42:6, 23) Moisés, criado na corte de Faraó, sem dúvida conhecia várias línguas, como o hebraico, o egípcio, provavelmente o acadiano e, talvez, outras. — Êx 2:10; compare isso com os versículos 15-22.

O aramaico com o tempo substituiu o acadiano como língua franca, ou internacional, sendo até mesmo usado na troca de correspondência com o Egito. Contudo, por volta da época do ataque do rei assírio Senaqueribe contra Judá (732 AEC), o aramaico (antigo sírio) não era entendido pela maioria dos judeus, ainda que funcionários de Judá o entendessem. (2Rs 18:26, 27) Assim, também, a língua caldeia dos babilônios

semíticos, que por fim conquistaram Jerusalém em 607 AEC, soava para os judeus como se estivessem 'gaguejando com os seus lábios'. (Is 28:11; Da 1:4; compare isso com De 28:49.) Embora a Babilônia, a Pérsia e outras potências mundiais adquirissem enormes impérios e trouxessem sob seu controle povos de muitas línguas, elas não eliminaram a barreira divisória das diferenças linguísticas. — Da 3:4, 7; Est 1:22.

Neemias ficou grandemente preocupado quando soube que os filhos de casamentos mistos entre os judeus que retornaram do cativeiro não sabiam falar "judaico" (hebraico). (Ne 13:23-25) Sua preocupação era com a adoração pura, pois ele sabia da importância de entender as Sagradas Escrituras (até então disponíveis apenas em hebraico) quando fossem lidas e consideradas. (Veja Ne 13:26, 27; 8:1-3, 8, 9.) A unicidade de língua em si mesmo seria também uma força unificadora entre o povo. As Escrituras Hebraicas sem dúvida eram um fator principal na estabilidade da língua hebraica. Durante o período de mil anos de sua escrita, não se observa virtualmente nenhuma mudança na língua.

Quando Jesus esteve na terra, a Palestina se tornara, em grande medida, uma região poliglota ou multilíngue. Há sólida evidência de que os judeus ainda retinham seu uso do hebraico, mas o aramaico e o coiné também eram falados. O latim, também, aparecia em inscrições oficiais de governantes romanos do país (Jo 19:20) e, sem dúvida, era ouvido de soldados romanos ali aquartelados. Quanto à língua que Jesus em geral falava, veja ARAMAICO; também HEBRAICO.

No Pentecostes de 33 EC, o espírito santo foi derramado sobre os discípulos cristãos em Jerusalém, e eles subitamente começaram a falar em muitas línguas que jamais tinham estudado ou aprendido. Jeová Deus demonstrara, em Babel, sua capacidade miraculosa de colocar na mente das pessoas diferentes vocabulários e diferentes gramáticas. Em Pentecostes, ele o fez novamente, mas, com uma grande diferença, pois os cristãos, subitamente dotados da capacidade de falar novas línguas, não esqueceram sua língua original, o hebraico. O espírito de Deus, neste caso, cumpria também uma finalidade muito diferente, ou seja, não a de confundir e espalhar, mas sim de esclarecer e ajuntar pessoas de coração honesto numa união cristã. (At 2:1-21, 37-42) Dali em diante, o povo pactuado de Deus tornou-se um povo multilinguístico, mas, a barreira criada pela diferença de línguas foi vencida, porque a mente deles ficou cheia da língua comum ou mútua da verdade. Em união, falavam em louvor de Jeová e de seus justos propósitos por meio de Cristo Jesus. Assim, a promessa feita em Sofonias 3:9 teve cumprimento quando Jeová Deus deu aos 'povos a transformação para uma língua pura, para que todos eles invocassem o nome de Jeová, a fim de servi-lo ombro a ombro'. (Veja Is 66:18; Za 8:23; Re 7:4, 9, 10.) Para que isso ocorresse, 'todos deviam falar de acordo' e estar 'aptamente unidos na mesma mente e na mesma maneira de pensar'. — 1Co 1:10.

A 'pureza' da língua falada pela congregação cristã resultaria, também, de estar isenta de palavras que expressassem amargura maliciosa, ira, furor, gritaria e similar linguagem injuriosa, bem como de estar isenta de enganos, obscenidades e corrupções. (Ef 4:29, 31; 1Pe 3:10) Os cristãos deveriam utilizar a linguagem no seu plano mais elevado, louvando seu Criador e edificando o próximo por meio de linguagem saudável, verídica, especialmente as boas novas sobre o Reino de Deus. (Mt 24:14; Tit 2:7, 8; He 13:15; compare isso com Sal 51:15; 109:30.) À medida que se aproximasse a época para Deus executar sua decisão judicial sobre todas as nações do mundo, Jeová habilitaria muitos mais a falar essa língua pura.

A Bíblia começou a ser escrita na língua hebraica, e partes dela foram posteriormente registradas em aramaico. Daí, no primeiro século da Era Comum, o restante das Escrituras Sagradas foi escrito em coiné, ou grego comum (embora Mateus escrevesse seu Evangelho primeiro em hebraico). Já então se tinha feito também uma tradução das Escrituras Hebraicas para o grego. Chamada de *Septuaginta,* não era uma tradução inspirada, mas, mesmo assim, foi usada pelos escritores cristãos da Bíblia em numerosas citações. (Veja INSPIRAÇÃO.) Assim, também, as Escrituras Gregas Cristãs, e, por fim, a Bíblia inteira, vieram a ser traduzidas para outras línguas, entre as primeiras delas estando o latim, o siríaco, o etíope, o árabe e o persa. Hoje, a Bíblia — inteira ou em parte — está disponível em bem mais de 3.000 línguas. Isto tem facilitado a proclamação das boas novas, contribuindo assim para se transpor a barreira das divisões linguísticas, com o objetivo de unir pessoas de muitas terras na adoração pura de seu Criador.

IDO [1-5: forma abreviada de Adaías, que significa "Jeová Enfeitou [o portador do nome]"].

1. Filho de Joá; levita da família de Gersom. — 1Cr 6:19-21.

2. Pai de Ainadabe, que servia como preposto no fornecimento de alimentos para Salomão, em Maanaim. — 1Rs 4:7, 14.

3. Visionário cujos escritos foram consultados pelo compilador de Crônicas para informações concernentes aos assuntos dos reis Salomão, Roboão e Abias. Os escritos de Ido são mencionados como "explanação", "comentário" ou "midraxe". — 2Cr 9:29; 12:15; 13:22 n.

4. Pai de Berequias e avô do profeta Zacarias. (Esd 5:1; 6:14; Za 1:1, 7) Este Ido talvez seja o mesmo que o N.º 5.

5. Sacerdote alistado entre os que retornaram a Jerusalém junto com Zorobabel em 537 AEC. Nos dias do Sumo Sacerdote Joiaquim, a casa paterna de Ido era encabeçada por Zacarias. (Ne 12:1, 4, 12, 16) Talvez seja o mesmo que o N.º 4.

6. [possivelmente duma raiz que significa "elogiar (louvar)"; ou duma diferente raiz que significa "conhecer"]. Filho de um certo Zacarias; príncipe da meia tribo de Manassés em Gileade, nos dias do Rei Davi. — 1Cr 27:21, 22.

7. Cabeça dos escravos netineus do templo que residiam em Casifia, 220 dos quais acompanharam Esdras a Jerusalém em 468 AEC. — Esd 8:17, 20.

ÍDOLO, IDOLATRIA. Ídolo é uma imagem, uma representação de algo, ou um símbolo que seja objeto de devoção passional, quer material, quer imaginado. De modo geral, idolatria é a veneração, o amor, a adoração ou reverência a um ídolo. É geralmente praticada para com um poder superior, real ou imaginário, quer se creia que tal poder tenha existência animada (como um humano, um animal ou uma organização), quer ele seja inanimado (como uma força ou um objeto sem vida da natureza). A idolatria geralmente envolve alguma formalidade, cerimônia ou ritual.

Os termos hebraicos usados para se referir a ídolos não raro sublinhavam a origem e a inerente inutilidade dos ídolos, ou então eram termos depreciativos. Entre estas há palavras traduzidas por "imagem esculpida ou entalhada" (literalmente: algo esculpido); "estátua, imagem ou ídolo fundidos" (literalmente: algo lançado ou despejado); "ídolo horrível"; "ídolo vão" (literalmente: futilidade); e "ídolo sórdido". "Ídolo" é a tradução usual da palavra grega *eí·do·lon*.

Nem Todas as Imagens São Ídolos. A lei de Deus para não fazer imagens (Êx 20:4, 5) não proibia a fabricação de toda e qualquer representação e estátua. Isto é indicado pela ordem posterior de Jeová para fazer dois querubins de ouro sobre a tampa da Arca e para bordar representações de querubins na cobertura interna da tenda, constituída de dez panos de tenda para o tabernáculo, e na cortina que separava o Santo do Santíssimo. (Êx 25:18; 26:1, 31, 33) Similarmente, o interior do templo de Salomão, cujos planos arquitetônicos foram dados por inspiração divina a Davi (1Cr 28:11, 12), era belamente ornamentado com figuras esculpidas de querubins, palmeiras e flores. Dois querubins de madeira de árvore oleaginosa, recobertos de ouro, estavam postados no Santíssimo daquele templo. (1Rs 6:23, 28, 29) O mar de fundição repousava sobre 12 touros de cobre, e os lados dos carrocins de cobre para uso no templo eram decorados com figuras de leões, touros e querubins. (1Rs 7:25, 28, 29) Doze leões perfilavam-se nas escadas que conduziam ao trono de Salomão. — 2Cr 9:17-19.

Tais representações, contudo, não eram ídolos para adoração. Apenas os sacerdotes oficiantes viam as representações no interior do tabernáculo e, mais tarde, no interior do templo. Ninguém, a não ser o sumo sacerdote, entrava no Santíssimo, e isso, apenas no Dia da Expiação. (He 9:7) Assim, não havia perigo de os israelitas ficarem enlaçados a ponto de idolatrar os querubins de ouro do santuário. Essas representações serviam primariamente como símbolo dos querubins celestes. (Veja He 9:23, 24.) Que não deviam ser venerados é evidente do fato de que os próprios anjos não deviam ser adorados. — Col 2:18; Re 19:10; 22:8, 9.

Naturalmente, houve ocasiões em que imagens se tornaram ídolos, embora originalmente não fossem projetadas como objetos de veneração. A serpente de cobre que Moisés formou no ermo veio a ser adorada e, por isso, o fiel Rei Ezequias a esmiuçou. (Núm 21:9; 2Rs 18:1, 4) O éfode feito pelo juiz Gideão tornou-se um "laço" para ele e para sua casa. — Jz 8:27.

Imagens Como Ajudas para a Adoração. As Escrituras não sancionam a utilização de imagens como meio de dirigir-se a Deus em oração. Tal costume colide com o princípio de que aqueles que procuram servir a Jeová têm de adorá-lo com espírito e verdade. (Jo 4:24; 2Co 4:18; 5:6, 7) Ele não tolera nenhuma mistura de práticas idólatras com a adoração verdadeira, conforme ilustrado por Sua condenação da adoração do bezerro, embora os israelitas tivessem ligado o Seu nome a esta. (Êx 32:3-10) Jeová não divide sua glória com imagens esculpidas. — Is 42:8.

Não existe um único caso nas Escrituras em que fiéis servos de Jeová tenham recorrido à utilização de ajudas visuais para orar a Deus ou tenham se empenhado numa forma de adoração relativa. Naturalmente, alguns talvez citem Hebreus 11:21, que, segundo a versão do Centro Bíblico Católico, reza: "Foi pela fé que Jacó, estando para morrer, abençoou cada um dos filhos de José e venerou a

extremidade do seu bastão." [A versão católica *Douay*, em inglês, reza "adorou o topo de seu bastão".] Daí, numa nota sobre este texto, a *Douay* sustenta que Jacó prestou honra e veneração relativa ao topo do bastão de José, e faz o seguinte comentário: "Alguns tradutores, que não são amigos desta honra relativa, corromperam o texto, traduzindo-o: *ele adorou, inclinando-se sobre o topo de seu bastão*." No entanto, ao invés de ser uma corruptela do texto, como tal nota afirma, esta última tradução, e as variantes comparáveis, concordam com o sentido do texto hebraico em Gênesis 47:31, e têm sido adotadas até mesmo por várias traduções católicas, incluindo *A Bíblia de Jerusalém*.

Formas de Idolatria. Os atos de idolatria mencionados na Bíblia incluíam práticas revoltantes tais como a prostituição cerimonial, o sacrifício de crianças, a bebedice e a autoflagelação, a ponto de sangrar. (1Rs 14:24; 18:28; Je 19:3-5; Os 4:13, 14; Am 2:8) Veneravam-se os ídolos por partilhar com eles a comida e a bebida em festividades ou cerimônias em sua honra (Êx 32:6; 1Co 8:10), por curvar-se e oferecer sacrifícios a eles, por meio de cânticos e danças diante de tais, e até mesmo por beijá-los. (Êx 32:8, 18, 19; 1Rs 19:18; Os 13:2) Praticava-se também idolatria por preparar uma mesa com alimentos e bebidas para os deuses falsos (Is 65:11), por fazer ofertas de bebidas, de bolos sacrificiais e de fumaça sacrificial (Je 7:18; 44:17) e por chorar em cerimônia religiosa (Ez 8:14). Certas medidas, tais como fazer tatuagens, cortes na carne, impor a calvície na testa, cortar as madeixas laterais e destruir a extremidade da barba, eram proibidas pela Lei, possivelmente, pelo menos em parte, por estarem ligadas a práticas idólatras prevalecentes entre os povos vizinhos. — Le 19:26-28; De 14:1.

Daí, há as formas mais sutis de idolatria. A cobiça é idolatria (Col 3:5), visto que o objeto do desejo ardente dum indivíduo desvia sua afeição do Criador e, assim, efetivamente, torna-se um ídolo. Em vez de servir a Jeová Deus em fidelidade, a pessoa pode tornar-se escrava de seu ventre, isto é, de seu desejo ou apetite carnal, e fazer disto o seu deus. (Ro 16:18; Fil 3:18, 19) Visto que o amor ao Criador é demonstrado pela obediência (1Jo 5:3), comparam-se a rebelião e a presunçosa promoção pessoal com atos de idolatria. — 1Sa 15:22, 23.

Idolatria Antediluviana. A idolatria teve seu início, não no domínio visível, mas no invisível. Uma gloriosa criatura espiritual criou o desejo cobiçoso de assemelhar-se ao Altíssimo. Tão forte era o seu desejo que ela alienou as suas afeições de seu Deus, Jeová, e sua idolatria fez com que ela se rebelasse. — Jó 1:6-11; 1Ti 3:6; compare isso com Is 14:12-14; Ez 28:13-15, 17.

Similarmente, Eva se constituiu no primeiro idólatra humano por cobiçar o fruto proibido, desejo errado que a levou a desobedecer à ordem de Deus. Permitindo que o desejo errado se rivalizasse com o amor dele a Jeová, e daí desobedecendo-o, Adão também tornou-se culpado de idolatria. — Gên 3:6, 17.

Desde a rebelião no Éden, apenas uma minoria da humanidade tem permanecido isenta da idolatria. Nos dias de Enos, neto de Adão, os homens aparentemente praticavam uma forma de idolatria. "Naquele tempo se principiou a invocar o nome de Jeová." (Gên 4:26) Mas, evidentemente, não se tratava de invocar a Jeová com fé, algo que foi feito pelo justo Abel, muitos anos antes, em razão de que sofreu martírio às mãos de seu irmão, Caim. (Gên 4:4, 5, 8) Aparentemente, o que começou nos dias de Enos foi uma forma de adoração falsa, em que o nome de Jeová era usado mal ou indevidamente aplicado. Ou os homens aplicavam o nome de Jeová a si mesmos, ou a outros homens (através dos quais fingiam aproximar-se a Deus em adoração), ou, então, aplicavam o nome divino a objetos-ídolos (como ajuda visível e tangível na sua tentativa de adorar o Deus invisível).

O registro bíblico não revela até que ponto a idolatria era praticada a partir dos dias de Enos até o Dilúvio. A situação deve ter-se deteriorado progressivamente, pois, nos dias de Noé, "Jeová viu que a maldade do homem era abundante na terra e que toda inclinação dos pensamentos do seu coração era só má, todo o tempo". Além da inclinação pecaminosa herdada pelo homem, os anjos materializados, que mantinham relações sexuais com as filhas dos homens, e a descendência híbrida destas uniões, os nefilins, exerciam sobre o mundo daquele tempo uma forte influência para o mal. — Gên 6:4, 5.

A Idolatria nos Tempos Patriarcais. Embora o Dilúvio nos dias de Noé destruísse todos os idólatras humanos, a idolatria surgiu de novo, atiçada por Ninrode, "poderoso caçador em oposição a Jeová". (Gên 10:9) Sem dúvida, sob a direção de Ninrode, iniciou-se a construção de Babel e de sua torre (provavelmente um zigurate, para ser usado na adoração idólatra). Os planos de tais edificadores foram frustrados quando Jeová confundiu a língua deles. Não mais podendo compreender uns aos outros, gradualmente deixaram a construção da cidade e se espalharam. No entanto, a idolatria que começou em Babel não terminou ali. Para onde quer que tais edificadores fossem, levavam

seus conceitos religiosos falsos. — Gên 11:1-9; veja DEUSES E DEUSAS.

A próxima cidade mencionada nas Escrituras, Ur dos Caldeus, semelhante a Babel, não estava devotada à adoração do Deus verdadeiro, Jeová. As escavações arqueológicas feitas ali revelaram que o deus padroeiro dessa cidade era Sin, o deus-lua. Era em Ur que morava Tera, pai de Abrão (Abraão). (Gên 11:27, 28) Convivendo no meio da idolatria, Tera talvez a praticasse, conforme indicado, séculos depois, pelas palavras de Josué aos israelitas: "Foi no outro lado do Rio [Eufrates] que os vossos antepassados moravam há muito tempo, Tera, pai de Abraão e pai de Naor, e eles costumavam servir a outros deuses." (Jos 24:2) Mas Abraão demonstrou fé no Deus verdadeiro, Jeová.

Para onde quer que Abraão, e, mais tarde, seus descendentes, fossem, eles deparavam-se com a idolatria, influenciada pela apostasia original em Babel. Assim, havia sempre perigo de se contaminarem com tal idolatria. Até os parentes de Abraão tinham ídolos. Labão, sogro de Jacó, neto de Abraão, tinha terafins, ou deuses da família. (Gên 31:19, 31, 32) O próprio Jacó achou necessário instruir sua casa a livrar-se de todos os deuses estrangeiros, e escondeu os ídolos que lhe foram entregues. (Gên 35:2-4) Talvez se tenha desfeito deles dessa forma, para que ninguém de sua casa pudesse utilizar erroneamente o metal deles como algo que tivesse um valor especial por causa de seu anterior emprego idólatra. Não se declara se Jacó primeiro fundiu ou despedaçou as imagens.

A Idolatria e o Povo Pactuado de Deus. Como Jeová indicara a Abraão, os israelitas, descendentes dele, tornaram-se residentes forasteiros numa terra que não era deles, a saber, o Egito, e sofreram aflições ali. (Gên 15:13) No Egito, entraram em contato com crassa idolatria, pois a fabricação de imagens grassava naquele país. Muitas das deidades ali adoradas eram representadas com cabeça de animais, entre elas achando-se Bast, de cabeça de gato; Hator, de cabeça de vaca; Hórus, de cabeça de falcão; Anúbis, de cabeça de chacal (FOTO, Vol. 1, p. 946); e Tot, de cabeça de íbis, para citar apenas alguns. Criaturas marinhas, aéreas e terrestres eram veneradas, e, ao morrerem, tais animais "sagrados" eram mumificados.

A Lei que Jeová dera a seu povo, depois de libertá-lo do Egito, foi explicitamente dirigida contra as práticas idólatras tão predominantes entre os povos antigos. O segundo dos Dez Mandamentos proibia expressamente que se fizesse, para adoração, uma imagem esculpida, ou uma representação de qualquer coisa nos céus, na Terra ou nas águas. (Êx 20:4, 5; De 5:8, 9) Em suas exortações finais aos israelitas, Moisés sublinhou a impossibilidade de se fazer uma imagem do Deus verdadeiro, e avisou-os sobre o laço da idolatria. (De 4:15-19) Para salvaguardar ainda mais os israelitas da idolatria, ordenou-se-lhes que não selassem nenhum pacto com os habitantes pagãos da terra em que entravam, nem formassem alianças matrimoniais com eles, mas que os aniquilassem. Todos os acessórios da idolatria — altares, colunas sagradas, postes sagrados, e imagens esculpidas — deviam ser destruídos. — De 7:2-5.

Josué, sucessor de Moisés, ajuntou todas as tribos de Israel em Siquém e admoestou-as a remover os deuses falsos, e a servir fielmente a Jeová. O povo concordou em fazer isso, e continuou servindo a Jeová durante o período de vida de Josué e dos anciãos cujos dias se estenderam depois de Josué. (Jos 24:14-16, 31) Mas, depois disso, instalou-se a apostasia em grande escala. O povo começou a adorar as deidades cananeias — Baal, Astorete e o poste sagrado ou Axerá. Por isso, Jeová abandonou os israelitas às mãos de seus inimigos. Mas, quando se arrependiam, Ele misericordiosamente suscitava juízes para libertá-los. — Jz 2:11-19; 3:7; veja ASTORETE; BAAL N.º 4; COLUNA SAGRADA; POSTE SAGRADO.

Sob o governo dos reis. Durante os reinados de Saul, primeiro rei de Israel, de Is-Bosete, seu filho, e de Davi, não se menciona idolatria em grande escala por parte dos israelitas. Não obstante, há indícios de que a idolatria ainda subsistia naquele reino. A própria filha de Saul, Mical, por exemplo, possuía um terafim. (1Sa 19:13; veja TERAFINS.) Contudo, foi só na última parte do reinado de Salomão, filho de Davi, que flagrante idolatria veio a ser praticada, sendo que o próprio monarca, influenciado por suas muitas esposas estrangeiras, deu ímpeto à idolatria, sancionando-a. Construíram-se altos para Astorete, Quemós e Milcom ou Moloque. O povo em geral sucumbiu à adoração falsa e começou a curvar-se diante destes deuses-ídolos. — 1Rs 11:3-8, 33; 2Rs 23:13; veja MOLOQUE; QUEMÓS.

Devido a esta idolatria, Jeová tirou dez tribos de Roboão, filho de Salomão, e deu-as a Jeroboão. (1Rs 11:31-35; 12:19-24) Embora se lhe assegurasse que seu reino permaneceria firme caso continuasse servindo fielmente a Jeová, Jeroboão, ao tornar-se rei, instituiu a adoração do bezerro, receando que o povo se revoltasse contra sua regência se continuasse subindo a Jerusalém para adorar. (1Rs 11:38; 12:26-33) A idólatra adoração do bezerro continuou por todos os dias do reinado das dez tribos, o baalismo tírio sendo introduzido du-

rante o reinado de Acabe. (1Rs 16:30-33) Nem todos, porém, apostataram. Enquanto Acabe reinava, havia ainda um restante de 7.000 que não tinha dobrado o joelho diante de Baal, nem o beijado, e isto numa época em que os profetas de Jeová estavam sendo mortos à espada, sem dúvida às instâncias de Jezabel, esposa de Acabe. — 1Rs 19:1, 2, 14, 18; Ro 11:4; veja BEZERRO (Adoração do).

Excetuando-se a erradicação da adoração de Baal feita por Jeú (2Rs 10:20-28), não há registro de qualquer reforma religiosa empreendida por um monarca do reino das dez tribos. O povo e os governantes do reino setentrional não davam atenção aos profetas repetidas vezes enviados por Jeová, de modo que, por fim, o Todo-Poderoso entregou-os às mãos dos assírios, por causa de seus sórdidos antecedentes idólatras. — 2Rs 17:7-23.

No reino de Judá, a situação não era muito diferente, salvo as reformas efetuadas por certos reis. Ao passo que um reino dividido viera à existência como resultado direto da idolatria, o filho de Salomão, Roboão, não tomou a peito a disciplina de Jeová, por evitar a idolatria. Assim que sua posição estava segura, ele e todo Judá com ele apostataram. (2Cr 12:1) O povo construiu altos, equipou-os com colunas sagradas e postes sagrados e passou a praticar a prostituição cerimonial. (1Rs 14:23, 24) Embora Abijão (Abias) expressasse fé em Jeová quando guerreou contra Jeroboão e fosse abençoado com a vitória, em grande medida ele imitou o proceder pecaminoso de seu pai e predecessor no trono, Roboão. — 1Rs 15:1, 3; 2Cr 13:3-18.

Os seguintes dois reis de Judá, Asa e Jeosafá, serviram a Jeová fielmente e empenharam-se em livrar o reino da idolatria. Mas, Judá estava tão profundamente mergulhado na adoração nos altos que, apesar dos empenhos desses dois reis de destruí-los, parece que os altos continuavam a existir secretamente ou, então, surgiam de novo. — 1Rs 15:11-14; 22:42, 43; 2Cr 14:2-5; 17:5, 6; 20:31-33.

O reinado do próximo rei de Judá, Jeorão, começou com derramamento de sangue e abriu um novo capítulo na idolatria de Judá. Atribui-se isso ao fato de ele ter como esposa a filha do idólatra Acabe, Atalia. (2Cr 21:1-4, 6, 11) A rainha-mãe Atalia foi também conselheira do filho de Jeorão, Acazias. Assim, durante o reinado de Acazias e o da usurpadora Atalia, a idolatria prosseguiu com a aprovação da coroa. — 2Cr 22:1-3, 12.

Cedo no reinado de Jeoás, depois da execução de Atalia, houve uma restauração da adoração verdadeira. Mas, com a morte do Sumo Sacerdote Jeoiada, houve um retorno à adoração de ídolos às instâncias dos príncipes de Judá. (2Rs 12:2, 3; 2Cr 24:17, 18) Por conseguinte, Jeová abandonou as forças de Judá às mãos dos invasores sírios, e Jeoás foi assassinado pelos seus próprios servos. — 2Cr 24:23-25.

Sem dúvida, a execução do julgamento de Deus contra Judá e a morte violenta do pai de Amazias, Jeoás, causou uma profunda impressão em Amazias, de modo que, de início, ele passou a fazer o que era correto aos olhos de Jeová. (2Cr 25:1-4) Mas, depois de derrotar os edomitas e apanhar as suas imagens, ele passou a servir aos deuses de seus inimigos subjugados. (2Cr 25:14) A retribuição veio quando Judá foi derrotado pelo reino das dez tribos e, mais tarde, quando Amazias foi assassinado por conspiradores. (2Cr 25:20-24, 27) Embora Azarias (Uzias) e seu filho Jotão sejam em geral mencionados como tendo feito o que era correto aos olhos de Jeová, seus súditos persistiram na idolatria nos altos. — 2Rs 15:1-4, 32-35; 2Cr 26:3, 4, 16-18; 27:1, 2.

Durante o reinado de Acaz, filho de Jotão, a condição religiosa de Judá atingiu novos níveis baixos. Acaz começou a praticar idolatria numa escala jamais vista antes em Judá; foi o primeiro rei de Judá de quem se diz ter sacrificado sua prole no fogo como ato da religião falsa. (2Rs 16:1-4; 2Cr 28:1-4) Jeová castigou Judá por meio de derrotas às mãos de seus inimigos. Acaz, em vez de se arrepender, concluiu que os deuses dos reis da Síria estavam dando-lhes a vitória e, por conseguinte, decidiu oferecer sacrifícios a essas deidades de modo que ajudassem também a ele. (2Cr 28:5, 23) Além disso, as portas do templo de Jeová foram fechadas e seus utensílios foram retalhados. — 2Cr 28:24.

Embora Acaz não se beneficiasse da disciplina de Jeová, seu filho Ezequias se beneficiou. (2Cr 29:1, 5-11) Logo no primeiro ano de reinado, Ezequias restaurou a adoração pura de Jeová. (2Cr 29:3) Durante seu reinado houve a destruição de utensílios da adoração falsa não só em Judá e em Benjamim, mas também em Efraim e Manassés. — 2Cr 31:1.

Mas, o próprio filho de Ezequias, Manassés, reavivou completamente a idolatria. (2Rs 21:1-7; 2Cr 33:1-7) Quanto às razões disso, o registro bíblico silencia. Manassés, que começou a governar aos 12 anos, talvez tenha sido de início erroneamente encaminhado por conselheiros e príncipes não exclusivamente devotados ao serviço de Jeová. Diferente de Acaz, porém, Manassés, como cativo em Babilônia, arrependeu-se depois de receber essa severa disciplina da parte de Jeová e empreendeu reformas ao retornar a Jerusalém. (2Cr 33:10-16)

Seu filho Amom, porém, retornou aos sacrifícios a imagens esculpidas. — 2Cr 33:21-24.

Daí veio o reinado de Josias e uma cabal erradicação da idolatria em Judá. Os locais de adoração idólatra foram profanados ali e até mesmo nas cidades de Samaria. Os sacerdotes de deuses estrangeiros e os que faziam fumaça sacrificial a Baal, bem como ao Sol, à Lua, às constelações do zodíaco, e a todo o exército dos céus, foram colocados fora de ação. (2Rs 23:4-27; 2Cr 34:1-5) Mesmo assim, essa extensiva campanha contra a idolatria não resultou numa reforma permanente. Os últimos quatro reis de Judá — Jeoacaz, Jeoiaquim, Joaquim e Zedequias — persistiram na idolatria. — 2Rs 23:31, 32, 36, 37; 24:8, 9, 18, 19; veja ALTOS; ASTRÓLOGOS; ZODÍACO.

As referências à idolatria nos escritos dos profetas também lançam luz sobre o que ocorreu durante os últimos anos do reino de Judá. Locais de idolatria, a prostituição cerimonial e o sacrifício de crianças continuaram a existir. (Je 3:6; 17:1-3; 19:2-5; 32:29, 35; Ez 6:3, 4) Até mesmo levitas eram culpados de praticar a idolatria. (Ez 44:10, 12, 13) Ezequiel, transportado em visão para o templo de Jerusalém, viu ali um ídolo detestável, "símbolo de ciúme", e a veneração de representações de coisas rastejantes e animais repugnantes, bem como a reverência ao falso deus Tamuz e ao Sol. — Ez 8:3, 7-16.

Apesar de adorarem ídolos a ponto de sacrificarem seus próprios filhos, os israelitas mantinham a aparência de adorarem a Jeová e imaginavam que calamidade alguma lhes sobreviria. (Je 7:4, 8-12; Ez 23:36-39) As pessoas em geral haviam-se tornado tão tolas por causa de sua prática de idolatria que, quando a calamidade deveras sobreveio e Jerusalém foi desolada pelos babilônios em 607 AEC, em cumprimento da palavra de Jeová, elas atribuíram isso ao fato de terem deixado de fazer fumaça sacrificial e ofertas de bebida à "rainha dos céus". — Je 44:15-18; veja RAINHA DOS CÉUS.

Por Que Israel se Voltou para a Idolatria. Houve vários fatores que moveram tantos israelitas a repetidas vezes abandonarem a adoração verdadeira. Sendo uma das obras da carne, a idolatria era atraente aos desejos da carne. (Gál 5:19-21) Uma vez fixados na Terra Prometida, os israelitas talvez tenham observado seus vizinhos pagãos (aos quais deixaram de expulsar por completo) terem bom êxito em suas safras por serem mais experientes em trabalhar a terra. É provável que muitos deles fizessem indagações e acatassem os conselhos de seus vizinhos cananeus quanto ao que era necessário fazer para agradar ao Baal ou "dono" de cada lote de terra. — Sal 106:34-39.

Outro induzimento à apostasia era a formação de alianças matrimoniais com os idólatras. (Jz 3:5, 6) A irrestrita indulgência sexual ligada à idolatria revelou ser uma tentação nada insignificante. Em Sitim, nas planícies de Moabe, por exemplo, milhares de israelitas cederam à imoralidade e se envolveram na adoração falsa. (Núm 22:1; 25:1-3) Para alguns, talvez fosse tentador poderem entregar-se ao beber irrestrito nos santuários dos deuses falsos. — Am 2:8.

Havia também o atrativo de supostamente ficar sabendo o que o futuro reservava, emanando isto do desejo de se assegurar de que tudo corresse bem. Exemplos disso são a consulta, feita por Saul, a uma médium espírita, e de Acazias mandar inquirir a Baal-Zebube, o deus de Ecrom. — 1Sa 28:6-11; 2Rs 1:2, 3.

A Tolice da Adoração de Ídolos. Vez após vez as Escrituras trazem à atenção a tolice de confiar nos deuses de madeira, de pedra ou de metal. Isaías descreve a fabricação de ídolos, e mostra a estupidez de alguém que emprega parte da madeira duma árvore para cozinhar o alimento, e para aquecer-se, e daí transforma o restante dela num deus de quem busca ajuda. (Is 44:9-20) No dia do furor de Jeová, escreveu Isaías, os adoradores de falsidades atirariam seus ídolos imprestáveis aos musaranhos e aos morcegos. (Is 2:19-21) "Ai daquele que diz ao pedaço de pau: 'Oh, acorda!' à pedra muda: 'Oh, desperta!'" (Hab 2:19) Os que fazem ídolos mudos tornar-se-ão iguais a eles, isto é, sem vida. — Sal 115:4-8; 135:15-18; veja Re 9:20.

Conceito sobre Idolatria. Os fiéis servos de Jeová sempre consideraram com desprezo os ídolos. Nas Escrituras, mencionam-se repetidas vezes os deuses falsos e os ídolos com termos de desprezo, como sendo imprestáveis (1Cr 16:26; Sal 96:5; 97:7), horríveis (1Rs 15:13; 2Cr 15:16), vergonhosos (Je 11:13; Os 9:10), detestáveis (Ez 16:36, 37) e repugnantes (Ez 37:23). Amiúde faz-se menção dos "ídolos sórdidos", sendo esta expressão uma tradução da palavra hebraica *gil·lu·lím*, que é aparentada a uma palavra que significa "esterco". (1Rs 14:10; Sof 1:17) Este termo de desprezo, que aparece inicialmente em Levítico 26:30, é encontrado quase 40 vezes apenas no livro de Ezequiel, a partir do capítulo 6, versículo 4.

O fiel Jó reconhecia que, mesmo que seu coração ficasse secretamente engodado ao contemplar os corpos celestes, tal como a lua, e sua 'mão passasse a beijar sua boca' (aparentemente aludindo a jogar um beijo com a mão numa prática idóla-

tra), isto constituiria uma negação de Deus, assim sendo, idolatria. (Jó 31:26-28; compare isso com De 4:15, 19.) Com referência ao praticante da justiça, Jeová disse, mediante o profeta Ezequiel, que "não elevou seus olhos para os ídolos sórdidos da casa de Israel", isto é, para oferecer súplicas a eles, ou na expectativa de ajuda da parte deles. — Ez 18:5, 6.

Outro excelente exemplo de repulsa à idolatria foi dado pelos três hebreus, Sadraque, Mesaque e Abednego, que, embora ameaçados de morte na fornalha ardente, recusaram-se a curvar-se diante da imagem de ouro erigida pelo Rei Nabucodonosor na planície de Dura. — Da 3.

Os primitivos cristãos atentaram ao conselho inspirado: "Fugi da idolatria" (1Co 10:14), e os fabricantes de imagens consideravam o cristianismo como uma ameaça a seu lucrativo negócio. (At 19:23-27) Conforme atestado pelos historiadores seculares, os cristãos que viviam no Império Romano, por manterem-se livres da idolatria, não raro se colocavam numa posição similar à dos três hebreus. Reconhecer o caráter divino do imperador, como cabeça do Estado, mediante o oferecimento de um pouquinho de incenso, podia ter poupado da morte a tais cristãos, mas poucos transigiram. Aqueles primitivos cristãos reconheciam plenamente que, uma vez se tendo desviado dos ídolos para servir ao verdadeiro Deus (1Te 1:9), voltar à idolatria representaria serem barrados da Nova Jerusalém e perderem o prêmio da vida. — Re 21:8; 22:14, 15.

Os servos de Jeová precisam guardar-se dos ídolos (1Jo 5:21), até mesmo hoje em dia. Foi predito que todos os habitantes da Terra sofreriam grandes pressões para adorar a "fera" simbólica e sua "imagem". Ninguém que persistir em tal adoração idólatra receberá o dom de vida eterna da parte de Deus. "Aqui é que significa perseverança para os santos." — Re 13:15-17; 14:9-12; veja ABOMINÁVEL, COISA; REPUGNANTE, COISA.

ÍDOLOS, CARNES OFERECIDAS AOS. No mundo pagão do primeiro século EC, era costumeiro oferecer carnes aos ídolos, de forma cerimonial. Em tais ocasiões, pedaços da vítima sacrificial animal eram colocados sobre o altar do ídolo; parte era para os sacerdotes, e parte era para os adoradores, que a utilizavam para uma refeição ou uma festa, seja no templo, seja num lar. Contudo, parte da carne que havia sido oferecida a ídolos muitas vezes era entregue ao *má·kel·lon*, ou açougue, para ser vendida.

Muitas pessoas, antes de se tornarem cristãos, estavam acostumadas a comer carnes oferecidas a ídolos, sentindo certa reverência pelo ídolo. (1Co 8:7) Ao assim procederem, estes anteriores pagãos tinham sido parceiros do deus-demônio representado pelo ídolo. (1Co 10:20) Bem apropriadamente, portanto, através duma carta formal escrita de Jerusalém, o corpo governante da primitiva congregação cristã, sob a orientação do espírito santo, proibiu este comer formal, religioso, de carnes oferecidas aos ídolos, salvaguardando assim os cristãos da idolatria, neste particular. — At 15:19-23, 28, 29.

Os cristãos, como os que moravam na Corinto pagã, viam-se confrontados por várias perguntas neste assunto. Poderiam conscienciosamente entrar num templo de ídolos e comer carne, fazendo isso sem terem nenhuma intenção de honrar ao ídolo? E, haveria qualquer objeção a comprarem no *má·kel·lon* carnes que haviam sido oferecidas cerimonialmente aos ídolos? Por fim, como deveria um cristão agir nesta questão quando comesse na casa de outrem, como convidado?

Sob inspiração, Paulo forneceu informações oportunas aos cristãos coríntios, a fim de ajudá-los a fazer as decisões corretas. Embora um "ídolo nada é", não seria aconselhável que o cristão entrasse num templo dum ídolo para comer carne (ainda que esse seu comer não fosse parte duma cerimônia religiosa), porque, desta forma, poderia dar a impressão errada a observadores espiritualmente fracos. Tais observadores poderiam deduzir que o cristão adorava o ídolo, e podiam tropeçar com isso. Isso poderia levar tais pessoas mais fracas ao ponto de realmente comerem carnes sacrificadas a ídolos numa cerimônia religiosa, em violação direta do decreto do corpo governante. Havia também o perigo de que o cristão, ao comer, violasse sua própria consciência e cedesse à adoração idólatra. — 1Co 8:1-13.

Uma vez que a oferta cerimonial de carnes aos ídolos não produzia nenhuma alteração da carne, o cristão poderia, contudo, com boa consciência, comprar carne num açougue que recebia alguma carne dos templos religiosos. Esta carne perdera seu significado "sagrado". Era tão boa quanto qualquer outra carne, e o cristão, por conseguinte, não estava obrigado a indagar a respeito de sua origem. — 1Co 10:25, 26.

Ademais, o cristão, ao ser convidado para uma refeição, não tinha que indagar a respeito da fonte da carne, mas podia comê-la em boa consciência. Se, contudo, uma pessoa presente à refeição observasse que a carne tinha sido 'oferecida em sacrifício', então o cristão se refrearia de comê-la, para evitar fazer com que outros tropeçassem. — 1Co 10:27-29.

As palavras do glorificado Jesus Cristo a João, sobre as congregações cristãs em Pérgamo e Tiatira, indicam que certas pessoas haviam deixado de acatar o decreto apostólico, não se mantendo isentas das coisas sacrificadas aos ídolos. — Re 2:12, 14, 18, 20.

IDUMEIA [do grego, significando "[Terra] dos edomitas"]. Nos tempos dos macabeus e dos romanos, as fronteiras geográficas da Idumeia não incluíam o coração da antiga Edom, a E do Arabá, mas abrangiam partes do que tinha anteriormente sido território de Simeão e de Judá. Conforme indicado pelo livro apócrifo de Primeiro Macabeus (4:29, 61; 5:65, *BJ*), a Idumeia incluía a região em torno de Hébron, chegando bem ao N, até Betsur (Bete-Zur, *NM*), uns 26 km a SSO de Jerusalém. Relata-se que os idumeus sofreram fragorosa derrota diante de Judas Macabeu. (1 Macabeus 5:3) Mais tarde, segundo Josefo, João Hircano I subjugou todos os idumeus, permitindo-lhes que permanecessem na terra, sob a condição de se submeterem à circuncisão e aderirem à lei judaica. Em vez de deixarem o país, os idumeus concordaram com tais condições. (*Jewish Antiquities* [Antiguidades Judaicas], XIII, 257, 258 [ix, 1]) Alguns habitantes da Idumeia achavam-se entre os que pessoalmente vieram a Jesus, ao ouvirem falar de "quantas coisas fazia". — Mr 3:8; veja EDOM, EDOMITAS.

IÉZER [forma abreviada de Abiezer], **IEZERITAS.** Iézer é uma forma abreviada do nome Abiezer, sendo removido o prefixo "Ab" (que significa "Pai"). Ele e seus descendentes, os iezeritas, eram dos "filhos de Gileade". — Núm 26:30; veja ABIEZER N.º 1.

IFDEIAS [Que Jah Redima; Jah Redimiu]. Filho de Sasaque; cabeça da tribo de Benjamim. — 1Cr 8:1, 25, 28.

IFTÁ [forma abreviada de Iftá-El]. Cidade de Judá, na Sefelá. (Jos 15:20, 33, 43) Tarqumiya, uns 10 km a ONO de Hébron, tem sido sugerida como sua possível localização.

IFTÁ-EL [Que Deus Abra; Deus Abriu]. Vale na fronteira entre as tribos de Zebulão e Aser. (Jos 19:10, 14, 24, 27) Vários lugares a NO de Nazaré têm sido sugeridos, mas a localização exata é incerta.

IGAL [Que [Deus] Redima (Recompre); [Deus] Redimiu (Recomprou)].

1. Maioral da tribo de Issacar, enviado por Moisés para espiar a terra de Canaã. — Núm 13:1-3, 7.

2. Um dos poderosos do Rei Davi; filho de Natã, de Zobá. — 2Sa 23:8, 36.

3. Homem da tribo de Judá, da linhagem real de Davi — 1Cr 3:1, 22.

IGDALIAS [Grande É Jeová]. Pai de Hanã. — Je 35:3, 4.

IIM. Veja IJIM N.º 1.

IJÉ-ABARIM [Ruínas dos Vaus (Travessias); Ruínas da Terra Fronteiriça (Regiões Além)]. Um dos lugares de acampamento de Israel no ermo. Sua localização exata é incerta, mas ficava evidentemente na fronteira sul de Moabe e perto do vale da torrente de Zerede. (Núm 21:11, 12; 33:44) Talvez Ijé-Abarim assinalasse o ponto mais ao sul da região de Abarim. (Núm 33:47, 48; veja ABARIM.) Yohanan Aharoni sugere uma identificação com el-Medeiyineh, no vau do arroio Zerede, cerca de 60 km ao S de Díbon-Gade, o próximo local de acampamento alistado. — *The Land of the Bible* (A Terra da Bíblia), 1979, pp. 202, 436.

IJIM [possivelmente: Montes de Ruínas].

1. Cidade no sul de Judá. (Jos 15:21, 29) Sua localização exata é incerta.

2. Aparentemente uma forma abreviada de Ijé-Abarim, local na fronteira de Moabe onde os israelitas acamparam. — Núm 33:44, 45.

IJOM. Um dos lugares tomados pelas forças militares do rei da Síria, Ben-Hadade I, durante o reinado de Baasa. (1Rs 15:20, 21; 2Cr 16:4) Uns dois séculos depois, o rei assírio Tiglate-Pileser III conquistou Ijom e exilou a sua população. (2Rs 15:29) Ijom é geralmente associada com Tell ed-Dibbin, cerca de 15 km a NNO de Dã.

ILAI. Aoíta; um dos poderosos das forças militares de Davi, aparentemente chamado de Zalmom em 2 Samuel 23:28. — 1Cr 11:26, 29.

ILEGÍTIMO. O que não está de acordo com a lei. A palavra hebraica para filho ilegítimo é *mamzér*, termo de etimologia incerta, possivelmente aparentado com uma palavra hebraica traduzida por "úlcera" em Jeremias 30:13 e em Oseias 5:13, e com uma palavra árabe que significa "putrefazer-se; causar náusea", indicando corrupção.

Em Deuteronômio 23:2, a Lei reza: "Nenhum filho ilegítimo pode entrar na congregação de Jeová. Mesmo até a décima geração não pode entrar ninguém seu na congregação de Jeová." O número dez representa inteireza; assim, a "décima" geração significaria que tais pessoas jamais poderiam entrar na congregação. A mesma lei é expressa a respeito dos amonitas e dos moabitas, e,

ali, adicionam-se as palavras “por tempo indefinido”, o que torna claro o ponto. Contudo, os amonitas e os moabitas foram excluídos, não, como alguns afirmam, porque seus antepassados nasceram de incesto, mas por causa da atitude que mostraram para com Israel quando essa nação estava em sua jornada para a Terra Prometida. — De 23:3-6; veja AMONITAS.

A fornicação, o adultério e o incesto são detestáveis para Jeová. Sob a Lei, o adúltero e o incestuoso deviam ser mortos, e nenhuma das filhas de Israel devia tornar-se prostituta. (Le 18:6, 29; 19:29; 20:10; De 23:17) Ademais, causaria confusão, e um rompimento do arranjo familiar, caso um filho ilegítimo se tornasse herdeiro; ele não podia ter herança alguma em Israel.

Alguns comentaristas afirmam que Jefté era filho ilegítimo, mas isso não é correto. A Bíblia não diz que ele era filho ilegítimo; diz que “era filho duma mulher prostituta”. (Jz 11:1) Como Raabe, que havia sido prostituta mas se casou com o israelita Salmom, a mãe de Jefté sem dúvida casou-se honrosamente, e Jefté não era filho ilegítimo como tampouco o era o filho de Salmom e Raabe, que era ancestral carnal de Jesus Cristo. (Mt 1:5) Provavelmente, a mãe de Jefté era esposa secundária de Gileade, e Jefté talvez até mesmo tivesse sido o primogênito de Gileade. Ele não poderia ter sido membro da congregação de Israel se fosse filho ilegítimo, e seus meios-irmãos, que o expulsaram, não poderiam legalmente ter pedido que se tornasse cabeça sobre eles. (Jz 11:2, 6, 11) Que Jefté talvez tenha sido o filho duma esposa secundária não o tornaria ilegítimo. O filho duma esposa secundária tinha os mesmos direitos de herança que o filho de uma esposa favorita, como a Lei declara em Deuteronômio 21:15-17.

Nas Escrituras Gregas Cristãs, a palavra *nó·thos* (‘filho ilegítimo’, *NM;* ‘bastardo’, *BJ*) é usada uma vez, em Hebreus 12:8. Como mostra o contexto, o escritor assemelha Deus a um pai que, por amor, disciplina seu filho. Assim, o escritor diz: “Se estais sem a disciplina de que todos se tornaram participantes, sois realmente filhos ilegítimos, e não filhos.” Os que afirmam ser filhos espirituais de Deus, mas que praticam o pecado e a desobediência, são cortados da congregação de Deus e não recebem a disciplina que Deus dá a seus filhos legítimos, para conduzi-los à perfeição.

Fogo e Incenso Ilegítimos. Em Levítico 10:1, a palavra hebraica *zar* (feminino, *za·ráh;* literalmente, estranho) é usada com referência a “fogo ilegítimo . . . que [Deus] não lhes tinha prescrito”, mas que Nadabe e Abiú, filhos de Arão, apresentaram perante Jeová, razão pela qual Jeová os executou por meio de fogo. (Le 10:2; Núm 3:4; 26:61) Subsequentemente, Jeová disse a Arão: “Não bebas vinho, nem bebida inebriante, nem tu nem teus filhos contigo, quando entrardes na tenda de reunião, para que não morrais. É um estatuto por tempo indefinido para as vossas gerações, tanto para se fazer diferença entre o santo e o profano, e entre o impuro e o puro, como para se ensinar aos filhos de Israel todos os regulamentos que Jeová lhes falou por meio de Moisés.” (Le 10:8-11) Isto parece indicar que Nadabe e Abiú estavam num estado de embriaguez, condição esta que fez que se atrevessem a oferecer fogo não prescrito. Tal fogo era provavelmente ilegítimo no que se referia à ocasião, ao local ou à maneira de oferecê-lo, ou poderia ter sido incenso diferente da composição prescrita em Êxodo 30:34, 35. Sua condição inebriada não lhes desculpou o pecado.

A mesma palavra, *zar*, é usada em Êxodo 30:9, com referência à queima de incenso ilegítimo sobre o altar de incenso no Lugar Santo. — Veja *NM* n.

ILHA. O termo hebraico *'i* (plural: *'i·yím*) não se restringe a uma massa terrestre menor que um continente e cercada de água por todos os lados (Is 11:11; 24:15), mas também designa a terra seca (Is 42:15), ou a área litorânea. (Is 20:6; 23:2, 6; Je 2:10) Figurativamente, a palavra *'i* se aplica aos habitantes de tais ilhas ou regiões costeiras. (Gên 10:5 n; Is 49:1n; 59:18 n) Às vezes, “ilhas” representam os locais mais distantes e seus habitantes. (Is 41:5; 66:19; Ez 39:6; veja MAGOGUE N.º 2.) Assim, nada será remoto ou isolado demais, como as ilhas do mar, para escapar aos efeitos do terremoto simbólico sobre Babilônia, a Grande. (Re 16:18-21; compare isso com Re 6:12-14.) Do ponto de vista de Jeová, todas as ilhas são como “apenas pó miúdo”. — Is 40:15.

Entre as ilhas especificamente mencionadas na Bíblia acham-se Chipre (At 13:4-6), Cós, Rodes (At 21:1), Creta (At 27:7), Cauda (At 27:16), Malta (At 28:1) e Patmos (Re 1:9).

ILÍRICO. Província romana com fronteiras variáveis, localizada no NO da península Balcânica ao longo da costa do mar Adriático.

Depois que Tibério derrotou os panonianos e os dálmatas em 9 EC, a província romana de Ilírico passou a ter duas partes que, com o tempo, se tornaram duas províncias. A província do sul acabou recebendo o nome de Dalmácia.

Em Romanos 15:19, o apóstolo Paulo fala de pregar num circuito “até Ilírico”. Se o grego original deve ser entendido como significando que Paulo

pregou realmente em Ilírico, ou apenas até lá, não é possível determinar com certeza.

ILUSTRAÇÕES. A expressão grega *pa·ra·bo·lé* (literalmente: colocar ao lado ou junto) tem maior amplitude de significado do que as palavras portuguesas "provérbio" ou "parábola". Contudo, "ilustração" abrange ampla gama de significados que pode incluir "parábola", e, em muitos casos, "provérbio". Um "provérbio" engloba uma verdade em linguagem expressiva, não raro metafórica, e uma "parábola" é uma comparação ou símile, uma narrativa breve, geralmente alegórica, da qual se tira uma verdade moral ou espiritual.

Que as Escrituras usam a palavra *pa·ra·bo·lé* com significado mais amplo do que o português "parábola", vê-se em Mateus 13:34, 35, onde Mateus indica que fora predito, a respeito de Jesus Cristo, que ele falaria com "ilustrações" (*NM*), "parábolas" (*Al; BJ*). O Salmo 78:2, citado por Mateus neste respeito, refere-se a uma "expressão proverbial" (hebr.: *ma·shál*), e, para este termo, o escritor do Evangelho utilizou a palavra grega *pa·ra·bo·lé*. Como subentende o significado literal do termo grego, *pa·ra·bo·lé* servia como meio de ensino ou de comunicação de uma ideia, como método de explicar algo por 'colocá-lo ao lado' de outra coisa similar. (Veja Mr 4:30.) A maioria das traduções em português simplesmente usa a forma aportuguesada "parábola" para traduzir este termo grego. No entanto, essa tradução não serve para transmitir o seu pleno significado em cada caso.

Por exemplo, em Hebreus 9:9 e 11:19, a maioria das traduções acha necessário recorrer a expressões diferentes de "parábola". No primeiro destes textos, o tabernáculo, ou tenda, usado por Israel no ermo é chamado pelo apóstolo Paulo de "uma ilustração [*pa·ra·bo·lé;* "alegoria", *Al;* "figura", *CBC;* "símbolo", *BJ*] para o tempo designado". No segundo texto, o apóstolo descreve Abraão como tendo recebido Isaque de volta dentre os mortos "em sentido ilustrativo" (*NM*) (*en pa·ra·bo·lei;* "e isso tem sentido figurativo", *CT;* "em figura", *MH;* "numa espécie de prefiguração", *LR;* "na qualidade de figura", *PIB*). A expressão: "Médico, cura-te a ti mesmo", também é chamada de *pa·ra·bo·lé.* (Lu 4:23) Assim sendo, um termo mais básico, como "ilustração" (*NM*), serve como tradução coerente de *pa·ra·bo·lé* em todos os casos.

Outro termo relacionado é "alegoria" (gr.: *al·le·go·rí·a*), que é uma metáfora prolongada em que uma série de ações simbolizam outras ações, ao passo que os personagens não raro são tipos ou personificações. Paulo usa o verbo grego *al·le·go·ré·o* (alegorizar) em Gálatas 4:24, a respeito de Abraão, Sara e Agar. Ele é traduzido "alegoria" (*Al*), "declaração alegórica" (*AT*), e "drama simbólico" (*NM*).

O apóstolo João também empregou um termo distinto (*pa·roi·mí·a*) que denota "comparação" (Jo 10:6; 16:25, 29); é traduzido de forma variada por "termos figurados", "parábolas" e "comparações" (*Al; BV; CBC; NM*). Pedro utilizou o mesmo termo com respeito ao "provérbio" de o cão retornar ao seu vômito, e de a porca revolver-se no lamaçal. — 2Pe 2:22.

Eficácia. Ilustrações ou parábolas quais poderosos instrumentos de ensino são eficazes em pelo menos cinco maneiras: (1) Captam e detêm a atenção; poucas coisas suscitam interesse como uma experiência ou uma história. Quem não conhece as ilustrações do filho pródigo e da ovelha perdida? (2) Estimulam a faculdade de raciocínio; um dos melhores exercícios mentais é procurar o significado duma comparação, captar as verdades abstratas que são assim apresentadas. (3) Estimulam emoções, e, pela sua aplicação prática — geralmente evidente — das verdades ao ouvinte, tocam a consciência e o coração. (4) Ajudam a memória; a pessoa pode mais tarde reconstituir a história e fazer uma aplicação dela. (5) Preservam a verdade, pois são sempre aplicáveis e entendíveis, em qualquer tempo e época. Isto se dá porque tratam da vida e de coisas naturais, ao passo que meras palavras talvez mudem de significado. Esta é uma das razões pelas quais as verdades bíblicas permanecem plenamente claras hoje, como eram na época em que foram proferidas ou escritas.

Objetivos. O objetivo primário de todas as ilustrações, conforme mostrado acima, é ensinar. Mas, as ilustrações da Bíblia também cumprem outros objetivos:

(1) O fato de a pessoa às vezes ter de ir fundo para captar o seu significado pleno, profundo e que toca o coração, tende a repelir os que não amam a Deus, mas que têm apenas interesse superficial, e, assim sendo, não desejam de coração as verdades. (Mt 13:13-15) Deus não está ajuntando tais pessoas. As ilustrações moviam os humildes a pedir mais explicações; os orgulhosos se recusavam a fazê-lo. Jesus disse: "Escute aquele que tem ouvidos", e, embora a maioria dentre as multidões que ouviam Jesus fosse embora, os discípulos vinham solicitar explicações. — Mt 13:9, 36.

(2) As ilustrações ocultam verdades daqueles que as utilizariam mal e que desejam enlaçar os servos de Deus. Jesus respondeu à pergunta capciosa dos fariseus com a ilustração da moeda dos impostos, concluindo: "Portanto, pagai de volta a

César as coisas de César, mas a Deus as coisas de Deus." A seus inimigos coube fazer sua própria aplicação; os discípulos de Jesus, porém, entenderam plenamente o princípio da neutralidade ali delineado. — Mt 22:15-21.

(3) Visto que se deixa ao próprio ouvinte fazer a aplicação a si mesmo dos princípios da ilustração, ela pode transmitir-lhe clara mensagem de aviso e de censura, ao mesmo tempo desarmando-o, de modo que não disponha de base para retaliar contra o orador. Em outras palavras, como diz o ditado: 'Se a carapuça lhe couber, vista-a.' Quando os fariseus criticaram Jesus por comer junto com os cobradores de impostos e os pecadores, Jesus replicou-lhes: "As pessoas com saúde não precisam de médico, mas sim os enfermos. Ide, pois, e aprendei o que significa: 'Misericórdia quero, e não sacrifício.' Pois eu não vim chamar os que são justos, mas pecadores." — Mt 9:11-13.

(4) Mesmo quando usadas para corrigir uma pessoa, as ilustrações podem ser usadas para contornar preconceitos por parte do ouvinte, impedindo que sua mente fique ofuscada por tal preconceito, e, assim, conseguindo mais do que se conseguiria com uma simples declaração de fatos. Isto se deu quando Natã foi ouvido ao reprovar o Rei Davi pelo pecado deste, relacionado com Bate-Seba e Urias. (2Sa 12:1-14) Foi assim também quando se usou uma ilustração para fazer com que o iníquo Rei Acabe, sem se aperceber, pesasse os princípios envolvidos em sua própria ação desobediente de poupar a vida do Rei Ben-Hadade, da Síria, um inimigo de Deus, e proferisse um julgamento que condenava a ele próprio. — 1Rs 20:34, 38-43.

(5) As ilustrações podem motivar as pessoas a agir de um modo ou de outro, a 'mostrar o que realmente são', quanto a se são ou não servos genuínos de Deus. Quando Jesus disse: "Quem se alimenta de minha carne e bebe meu sangue tem vida eterna", "muitos dos seus discípulos foram embora para as coisas deixadas atrás e não andavam mais com ele". Desta forma, Jesus excluiu aqueles que realmente não criam de coração. — Jo 6:54, 60-66.

Conceito e Enfoque Corretos. As ilustrações bíblicas têm mais de um aspecto. Elas delineiam e esclarecem princípios, e, não raro, têm significado e aplicação proféticos. Ademais, algumas tinham significado profético para o tempo em que foram proferidas, ou pouco depois disso, e algumas teriam, adicionalmente, um cumprimento no futuro distante.

Há, em geral, duas concepções errôneas que podem impedir o entendimento das ilustrações da Bíblia. Uma é considerar todas as ilustrações como simplesmente boas histórias, bons exemplos ou boas lições. A parábola do filho pródigo, por exemplo, é tida por alguns como mera peça de primorosa literatura, e a ilustração do rico e do Lázaro como exemplo da recompensa e da punição após a morte.

Neste sentido, pode-se também observar que as ilustrações, embora tiradas da vida e das coisas naturais, não necessariamente ocorreram na realidade. Embora algumas ilustrações comecem com expressões como: "Aconteceu uma vez", "Um homem tinha", "Havia um homem", "Certo homem era" ou frases similares, elas foram imaginadas pelo orador sob a influência do espírito de Deus, e eram aquilo que são chamadas — ilustrações ou parábolas. (Jz 9:8; Mt 21:28, 33; Lu 16:1, 19) Sobre Jesus Cristo, diz-se: "Todas estas coisas falou Jesus às multidões por meio de ilustrações. Deveras, nada lhes falava sem ilustração." — Mt 13:34; Mr 4:33, 34.

Um segundo obstáculo ao entendimento é fazer uma aplicação minuciosa demais da ilustração, tentando fazer com que cada pormenor da narrativa dos eventos literais se enquadre simbolicamente, por meio de aplicação ou interpretação arbitrárias.

Faz-se o enfoque apropriado, primeiro, por se ler o contexto, determinando as circunstâncias em que a ilustração foi feita, perguntando: Quais eram as condições e as circunstâncias? Por exemplo, quando os governantes e o povo de Israel foram mencionados como "ditadores de Sodoma" e "povo de Gomorra", isso nos faz pensar em pessoas que eram crassos pecadores contra Jeová. (Is 1:10; Gên 13:13; 19:13, 24) Quando o salmista ora a Jeová para que faça aos inimigos de Deus e de Seu povo "como a Midiã", isso traz à mente o desarraigamento completo desses opressores do povo de Deus, mais de 120.000 deles sendo mortos. — Sal 83:2, 3, 9-11; Jz 8:10-12.

Em seguida, o conhecimento da Lei, dos usos e costumes, e da maneira de se falar naqueles dias, muitas vezes é útil. Por exemplo, o conhecimento da Lei nos ajuda a entender a ilustração da rede de arrasto. (Mt 13:47-50) Serem as árvores frutíferas submetidas a impostos na Palestina, naquele tempo, e serem abatidas as árvores improdutivas, ajuda-nos a entender por que Jesus fez com que a figueira infrutífera se secasse, de modo a utilizá-la para fins ilustrativos. — Mt 21:18-22.

Por fim, não se deve atribuir aos fatores duma ilustração um significado arbitrário, obtido através dum conceito pessoal ou da filosofia. Para os cristãos, estabelece-se a regra: "Ninguém veio a

saber as coisas de Deus, exceto o espírito de Deus. Ora, não recebemos o espírito do mundo, mas o espírito que é de Deus, para que soubéssemos as coisas que nos foram dadas bondosamente por Deus. Destas coisas também falamos, não com palavras ensinadas pela sabedoria humana, mas com as ensinadas pelo espírito, ao *combinarmos assuntos espirituais com palavras espirituais.*" — 1Co 2:11-13.

Uma aplicação dessa regra pode ser demonstrada considerando-se a ilustração profética em Revelação (Apocalipse), capítulo 6. Um cavalo branco é o primeiro de quatro ali mencionados. (Re 6:2) O que simboliza ele? Podemos recorrer a outras partes da Bíblia, bem como ao contexto, para captar o significado. Provérbios 21:31 diz: "O cavalo é algo preparado para o dia da batalha." O branco muitas vezes é usado para simbolizar a justiça. O trono de julgamento de Deus é branco; os exércitos no céu montam cavalos brancos e estão trajados de linho branco, limpo e fino. (Re 20:11; 19:14; compare isso com Re 6:11; 19:8.) Podemos concluir, pois, que o cavalo branco representa guerra justa.

O cavaleiro da montaria preta tem uma balança, com a qual se pesam gêneros alimentícios. (Re 6:5, 6) O que se prefigura aqui, evidentemente, é a fome, pois, na profecia da fome, de Ezequiel, foi-lhe dito: "Teu alimento que comerás será por peso . . . e eles terão de comer pão por peso e em ansiedade, e será por medida e em horror que beberão a própria água." (Ez 4:10, 16) Não raro, compreendendo o uso simbólico bíblico, como no caso de animais mencionados em ilustrações, pode-se obter ajuda e luz espiritual. — Veja ANIMAIS SIMBÓLICOS.

Bom número de ilustrações são compreendidas por causa da explicação que a própria Bíblia dá, não raro seguida duma narrativa de eventos em cumprimento delas. Entre estas, para mencionar duas: Ezequiel abrir um buraco numa parede e sair com a face coberta (Ez 12:1-16; 2Rs 25:1-7, 11; Je 52:1-15), bem como a tentativa de Abraão de sacrificar Isaque mas recebê-lo de volta pela intervenção de Deus (essas ilustrações eram também ocorrências reais, executadas em forma de drama). (Gên 22:9-13; He 11:19) Outras, em especial muitas feitas por Jesus Cristo, são depois explicadas pelo próprio Jesus. Em muitos casos, o entendimento das ilustrações da Bíblia é facilitado por eventos atuais em cumprimento delas.

Nas Escrituras Hebraicas. Os profetas e os escritores bíblicos hebreus, movidos pelo espírito de Deus, registraram inúmeras boas ilustrações. Aparece linguagem ilustrativa em Gênesis, na promessa de Jeová de que ele multiplicaria a semente de Abraão "como as estrelas dos céus e como os grãos de areia que há à beira do mar". (Gên 22:15-18) Para frisar a triste aflição à qual o pecado levara seu povo em Judá, Jeová induziu Isaías a compará-la a um repugnante estado de doença física, dizendo: "A cabeça inteira está numa condição doentia e o coração inteiro está débil. . . . Ferimentos e contusões, e vergões novos — não foram espremidos nem pensados, nem houve qualquer amolecimento com óleo." (Is 1:4-6) Ao Rei Nabucodonosor, Jeová transmitiu mensagens proféticas com visões de uma enorme estátua e uma árvore muito alta, e Daniel viu certos governos da terra serem representados como animais. — Da caps. 2, 4, 7.

Frequentemente, os profetas usaram uma palavra ou uma expressão ao falarem de uma pessoa ou de um grupo, visando conferir as características delas ao indivíduo ou ao grupo, isto é, metaforicamente. Por exemplo, Jeová é descrito como "a Rocha de Israel", como "rochedo" e como "fortaleza", transmitindo assim a ideia de que Deus é uma sólida fonte de segurança. (2Sa 23:3; Sal 18:2) Fala-se de Judá como sendo "um leãozinho". (Gên 49:9) Fala-se dos assírios como sendo "o bastão" da ira de Deus. — Is 10:5.

Em numerosas ocasiões, os profetas representaram em mímica as mensagens que haviam sido comissionados a transmitir, reforçando assim o impacto da palavra falada. Jeremias predisse a calamidade para Jerusalém e enfatizou-a quebrando uma botija diante dos olhos dos anciãos do povo e dos sacerdotes reunidos. Predisse a servidão a Babilônia, e tornou isto vívido enviando ligaduras e cangas a vários reis. (Je caps. 19, 27) Isaías perambulou nu e descalço para salientar aos israelitas que seria dessa maneira que os egípcios e os etíopes, para os quais se voltavam por ajuda, seriam conduzidos ao exílio. (Is 20) Ezequiel gravou num tijolo uma ilustração de Jerusalém, construiu um muro de sítio contra ela, colocou uma assadeira de ferro entre ele e a representação, e deitou-se de lado para encará-la a fim de retratar o vindouro sítio de Jerusalém. — Ez 4.

Às vezes, relatavam-se histórias para destacar o ponto a ser transmitido. Jotão fez isso para mostrar aos proprietários de terras de Siquém a tolice deles em escolher um homem tão vil como Abimeleque para seu rei. (Jz 9:7-20) No livro de Ezequiel, há um relato que envolve duas águias e uma videira, a fim de ilustrar o proceder de Judá com relação a Babilônia e ao Egito. (Ez 17) Similarmente, Ezequiel usou duas irmãs, Oolá e Oolibá, que se tornaram prostitutas, para ilustrar o proceder de

Samaria (o reino de dez tribos de Israel) e de Jerusalém (Judá). — Ez 23.

As ilustrações mencionadas aqui são apenas algumas das muitas ilustrações das Escrituras Hebraicas. Virtualmente todo escritor e profeta bíblico empregou ilustrações, algumas sendo-lhes fornecidas diretamente pelo próprio Deus, em forma de visões, algumas em palavras, e outras por meio de realidades tangíveis, como, por exemplo, o tabernáculo, que é chamado de "ilustração". — He 9:9.

Nas Escrituras Gregas. As Escrituras Gregas Cristãs também estão repletas de ilustrações vívidas. De Jesus Cristo, se disse: "Nunca homem algum falou como este." Dentre todos os humanos que já viveram na terra, ele dispunha dos maiores recursos de conhecimento aos quais recorrer. (Jo 7:46) Ele é aquele por meio de quem tudo foi feito, por Deus. (Jo 1:1-3; Col 1:15-17) Estava intimamente familiarizado com toda a criação. Compreensivelmente, pois, suas comparações eram mui apropriadas e sua representação das emoções humanas refletia profundo entendimento. Ele era semelhante ao sábio do passado, que disse: "E além do fato de que o congregante se tornara sábio, ele ensinou também ao povo continuamente o conhecimento, e ponderou e fez uma investigação cabal, a fim de pôr em ordem muitos provérbios. O congregante procurou achar palavras deleitosas e a escrita de palavras corretas de verdade." — Ec 12:9, 10.

Jesus apropriadamente identificou seus discípulos como "o sal da terra" e "a luz do mundo". (Mt 5:13, 14) Ele instou-os a 'observar atentamente as aves do céu' e a 'aprender uma lição dos lírios do campo'. (Mt 6:26-30) Comparou-se a um pastor disposto a morrer por suas ovelhas. (Jo 10:11-15) A Jerusalém, ele disse: "Quantas vezes quis eu ajuntar os teus filhos, assim como a galinha ajunta os seus pintinhos debaixo de suas asas! Mas vós não o quisestes." (Mt 23:37) A hipócritas líderes religiosos, ele chamou de "guias cegos, que coais o mosquito, mas engolis o camelo!" (Mt 23:24) E a respeito de alguém que fizesse tropeçar outros, ele declarou: "Seria mais proveitoso para ele que se lhe pendurasse no pescoço uma mó e que fosse lançado no mar." — Lu 17:1, 2.

Ao passo que as ilustrações usadas por Jesus talvez fossem breves e sucintas expressões, similares às expressões proverbiais encontradas nas Escrituras Hebraicas, eram usualmente mais compridas e, não raro, tinham a extensão e o caráter duma história. Jesus geralmente baseava suas ilustrações na criação ao redor, nos costumes familiares da vida cotidiana, em acontecimentos casuais ou em situações não impossíveis, e nos eventos recentes, bem conhecidos por seus ouvintes.

Algumas das principais ilustrações de Jesus. Na matéria que segue, encontrará informações úteis a respeito do fundo e do contexto de 30 das ilustrações usadas por Jesus Cristo em seu ministério terrestre, e que foram registradas pelos escritores dos Evangelhos:

(*1*) *Os dois devedores* (Lu 7:41-43). O objetivo da parábola dos dois devedores, um dos quais devia dez vezes mais do que o outro, bem como a aplicação da parábola, acham-se no contexto, em Lucas 7:36-40, 44-50.

A ilustração foi motivada pela atitude de Simão, anfitrião de Jesus, para com a mulher que entrou e untou os pés de Jesus com óleo perfumado. A presença de tal pessoa não convidada não era considerada incomum, pois parece que, em algumas ocasiões, pessoas não convidadas podiam entrar no aposento, durante uma refeição, e sentar-se junto à parede, dali conversando com os que se reclinavam à mesa, no centro do aposento. Jesus fez uma aplicação apropriada da situação dos dois devedores, indicando que Simão tinha deixado de suprir água para seus pés, de saudá-lo com um beijo e de untar-lhe a cabeça com óleo; estas eram cortesias costumeiramente demonstradas a um convidado. Mas a mulher que tinha muitos pecados mostrou maior amor e hospitalidade para com Jesus, embora não fosse sua anfitriã. Ele então lhe disse: "Teus pecados estão perdoados."

(*2*) *O semeador* (Mt 13:3-8; Mr 4:3-8; Lu 8:5-8). Na própria ilustração não há indícios de sua interpretação, mas a explicação é fornecida claramente em Mateus 13:18-23; Marcos 4:14-20 e Lucas 8:11-15. Focaliza-se a atenção nas circunstâncias que influem no solo, ou coração, e nas influências que podem impedir o crescimento da semente, ou a palavra do Reino.

A semeadura era feita de várias maneiras naqueles dias. Uma maneira comum era o semeador carregar um saco de sementes a tiracolo e amarrado na cintura; outros formavam um bolso para as sementes com uma parte de suas vestes exteriores. Espalhavam amplamente as sementes com a mão, à medida que caminhavam. As sementes eram cobertas o mais rapidamente possível, antes que as gralhas e os corvos as apanhassem. Mas, quando o lavrador deixava trilhas sem arar entre os campos, ou se alguma semente caísse em solo duro ao longo da estrada, as aves comiam as sementes que ali caíam. "Os lugares pedregosos" não eram simplesmente locais em que havia pedras espalhadas no solo; mas, como diz Lucas 8:6,

a semente caiu sobre a "rocha", ou saliência oculta de rocha, sobre a qual havia bem pouco solo. As plantas dessas sementes logo murchariam ao sol. O solo em que havia espinhos evidentemente havia sido arado, mas não se lhe haviam tirado as ervas daninhas, que cresceram e sufocaram as sementes recém-plantadas. A declarada produção das sementes produtivas — cem, sessenta e trinta vezes mais — está bem dentro do razoável. A semeadura e os vários tipos de solo eram coisas que os ouvintes de Jesus conheciam bem.

(*3*) *Joio entre o trigo* (Mt 13:24-30). Jesus forneceu a explicação, conforme registrada em Mateus 13:36-43, contrastando o "trigo", ou "filhos do reino", com o "joio", os "filhos do iníquo".

Semear joio por cima de um campo de trigo é um ato de inimizade não desconhecido no Oriente Médio. O mencionado "joio" em geral se supõe ser a venenosa erva *Lolium temulentum,* sendo que geralmente se acredita que as suas propriedades venenosas se originam de um fungo que cresce dentro dessas sementes. Tem aparência muito similar à do trigo até atingir a maturidade, mas, daí, pode ser prontamente identificada. Se consumida, pode resultar em tonturas e, sob certas circunstâncias, até mesmo na morte. Visto que as raízes dessa erva daninha prontamente se entrelaçam com as raízes do trigo, arrancá-las antes da colheita, mesmo se pudessem ser identificadas, resultaria em perda de trigo.

(*4*) *O grão de mostarda* (Mt 13:31, 32; Mr 4:30-32; Lu 13:18, 19). Declara-se que o assunto é "o reino dos céus". Conforme se mostra em outros textos, isto pode referir-se a alguma particularidade com relação ao Reino. Nesse caso, a ilustração destaca duas coisas: (1) o incrível crescimento da mensagem do Reino e (2) a proteção que é dada aos que aceitam essa mensagem.

O grão de mostarda era diminuto e, assim, podia ser usado para designar qualquer coisa extremamente pequena. (Lu 17:6) Quando plenamente desenvolvidas, algumas mostardeiras realmente atingem uma altura de 3 a 4,5 m, e seus ramos são robustos, tornando-se assim virtualmente uma "árvore", como Jesus disse. Fazendo uma comparação, a congregação cristã começou de um jeito bem pequeno no Pentecostes de 33 EC. Mas, no primeiro século, ela cresceu rapidamente. E hoje os ramos dessa "árvore" têm se expandido de maneira impressionante. — Is 60:22.

(*5*) *O fermento* (Mt 13:33). Novamente, o assunto é "o reino dos céus". As "três grandes medidas" são três *sá·ta,* isto é, três seás, totalizando cerca de 22 l de farinha. A quantidade de fermento seria comparativamente pequena, mas que afetaria tudo o que está a sua volta. O que podemos aprender sobre o Reino de Deus com essa ilustração? Assim como o fermento, o crescimento espiritual relacionado com o Reino é constante e se espalha em todas as direções, mesmo que muitas vezes não seja visto pelas pessoas. Como fermento colocado numa porção grande de farinha, a obra de pregação, que causa o crescimento espiritual das pessoas, tem se expandido tanto que hoje o Reino está sendo pregado "até à parte mais distante da terra". — At 1:8.

(*6*) *O tesouro escondido* (Mt 13:44). Proferida por Jesus, não às multidões, mas sim a seus próprios discípulos. (Mt 13:36) Conforme declarado no texto, o assunto é "o reino dos céus", que traz alegria a quem o acha; exige que tal pessoa faça mudanças e ajustes na vida e busque o Reino em primeiro lugar, renunciando a tudo em troca dele.

(*7*) *O comerciante que procurava pérolas* (Mt 13:45, 46). Proferida por Jesus a seus discípulos. Ele assemelha o Reino dos céus a uma pérola excelente, de tão grande valor que um homem vende todos os seus bens para adquiri-la.

Pérolas são gemas preciosas encontradas em conchas de ostras e de certos outros moluscos. Nem todas as pérolas são "excelentes", contudo; algumas talvez não sejam de um branco translúcido, mas sim amarelas, ou talvez tenham uma coloração escura, ou talvez não sejam lisas. Entre os antigos no Oriente Médio, a pérola era prezada e trazia deleite a seu possuidor. Nesta ilustração, o comerciante procurava pérolas; ele teve o discernimento de perceber o valor superior desta e dispunha-se a dar-se ao trabalho de tomar todas as providências necessárias e desfazer-se de tudo o mais a fim de adquiri-la. — Veja Lu 14:33; Fil 3:8.

(*8*) *A rede de arrasto* (Mt 13:47-50). Com esta ilustração, Jesus descreve uma separação, ou exclusão, dos desqualificados para o Reino dos céus. O versículo 49 aponta para "a terminação do sistema de coisas" como o tempo em que o cumprimento culmina.

Rede de arrasto é um entrelaçamento de cordas de linho ou outro material destinada a ser arrastada ao longo do fundo de um corpo de água. Por meio dela, todo o tipo de peixes seriam recolhidos. A ilustração era muito apropriada para os discípulos de Jesus, alguns dos quais eram pescadores. Eles bem sabiam que alguns peixes eram imprestáveis e tinham de ser descartados porque, não tendo barbatanas nem escamas, eram impuros e não serviam para o consumo, segundo a Lei mosaica. — Le 11:9-12; De 14:9, 10.

(*9*) *O escravo sem misericórdia* (Mt 18:23-35). A situação que levou Jesus a fazer essa ilustração

apresenta-se em Mateus 18:21, 22, e a aplicação é expressa no versículo 35. Sublinha quão ínfimas são as dívidas de nosso próximo para conosco em comparação com a nossa dívida para com Deus. A ilustração inculca em nós, pecadores humanos, aos quais Deus perdoa uma dívida tão imensa por meio do sacrifício de Cristo, a necessidade de concedermos o perdão pelos pecados relativamente insignificantes que o nosso próximo cometa contra nós.

Um denário equivalia a um dia de salário; portanto, 100 denários, a dívida menor, equivaliam aproximadamente a um terço do salário de um ano. Dez mil talentos de prata, a dívida maior, correspondia a 60 milhões de denários, ou um salário que exigiria milhares de períodos de vida para acumular. O enorme montante da quantia devida ao rei avalia-se do fato de que, segundo Josefo, em seus dias os territórios da Judeia, Idumeia e Samaria e certas cidades juntas pagavam impostos que somavam 600 talentos por ano; a Galileia e a Pereia pagavam 200. O próprio Jesus (no versículo 35), declara o princípio expresso na parábola: "Do mesmo modo lidará também convosco o meu Pai celestial, se não perdoardes de coração cada um ao seu irmão."

(*10*) *O prestimoso samaritano* (Lu 10:30-37). O cenário, registrado em Lucas 10:25-29, mostra que a ilustração foi feita em resposta à pergunta: "Quem é realmente o meu próximo?" A conclusão apropriada a ser tirada da ilustração é indicada nos versículos 36 e 37.

A estrada de Jerusalém a Jericó atravessava uma área agreste e isolada, cenário de frequentes assaltos. A situação era tão ruim que, com o tempo, foi estacionada ali uma guarnição, para proteger os viajantes. A cidade de Jericó do primeiro século situava-se a uns 21 km a ENE de Jerusalém. Para identificar o "próximo" para com quem a Lei ordenava o exercício do amor, Jesus falou das reações de um sacerdote e de um levita para com um homem que havia sido assaltado e deixado semimorto. Os sacerdotes eram homens designados a oferecer sacrifícios no templo em Jerusalém, e os levitas os ajudavam. Os samaritanos reconheciam a Lei, conforme expressa no Pentateuco, mas os judeus não eram prestimosos para com eles, de fato, não queriam ter tratos com eles. (Jo 4:9) Tratavam os samaritanos com grande desprezo (Jo 8:48), e havia judeus que os amaldiçoavam publicamente em suas sinagogas, e diariamente oravam a Deus para que os samaritanos não usufruíssem a vida eterna. Azeite e vinho, derramados sobre as feridas do homem, eram costumeiramente usados para fins curativos. Os dois denários que o samaritano deixou com o hospedeiro para os cuidados do ferido, equivaliam a cerca do salário de dois dias. — Mt 20:2.

(*11*) *O amigo persistente* (Lu 11:5-8). Esta ilustração fazia parte da resposta de Jesus ao pedido de instruções sobre como orar, feito por seus discípulos. (Lu 11:1-4) Como mostram os versículos 9 e 10, o ponto a ser aprendido disso não é que Deus fique incomodado com nossas solicitações, mas sim que Ele espera que *persistamos em pedir.*

A hospitalidade é um dever que os povos do Oriente primam em cumprir. Mesmo que o convidado chegasse inesperadamente à meia-noite, talvez devido às incertezas das viagens naquele tempo, seu anfitrião sentir-se-ia compelido a fornecer-lhe alimento. Visto que não raro era difícil determinar exatamente quanto pão se precisava assar para suprir as necessidades duma família, os vizinhos costumavam pedi-lo emprestado entre si. Neste caso, o vizinho tinha ido dormir. Visto que algumas casas, especialmente as dos pobres, talvez consistissem em apenas um cômodo amplo, levantar-se ele perturbaria toda a família, daí a sua relutância em atender o pedido.

(*12*) *O rico desarrazoado* (Lu 12:16-21). Esta ilustração fazia parte da resposta de Jesus a um homem que lhe pedira que arbitrasse uma disputa sobre herança. Conforme indicado no versículo 15, o ponto destacado é que, "mesmo quando alguém tem abundância, sua vida não vem das coisas que possui". Compare isso com o que Jesus passou a dizer a seus discípulos, a partir do versículo 22.

A Lei exigia que duas partes de tudo que pertencesse ao pai fosse herdada pelo filho mais velho. (De 21:17) Aparentemente, a disputa surgiu por não se respeitar essa lei; daí o aviso contra a cobiça.

(*13*) *A figueira improdutiva* (Lu 13:6-9). Proferida em fins de 32 EC, três anos completos após o batismo de Jesus. Acabara de chegar a notícia de que Pilatos mandara matar alguns galileus. Jesus tinha também citado o caso da morte de 18 pessoas, sobre as quais desabara a torre de Siloé, e disse ao povo que, a menos que se arrependessem, seriam todos destruídos. (Lu 13:1-5) Daí, prosseguiu usando esta ilustração.

Era comum plantar tanto figueiras como oliveiras no meio dos vinhedos, a certos intervalos, de modo que, mesmo quando os vinhedos tivessem uma safra ruim, haveria uma certa renda. Novas árvores que provêm de mudas geralmente produzem pelo menos alguns figos em dois ou três anos. O paralelo entre os três anos mencionados na ilustração e os três anos que já haviam decorrido do

ministério de Jesus era evidentemente significativo. Como item tributável, era uma carga, de modo que merecia ser destruída.

(*14*) *A lauta refeição noturna* (Lu 14:16-24). Os versículos 1-15 dão o cenário; numa refeição, a ilustração foi feita a um conviva, que dissera: "Feliz é aquele que comer pão no reino de Deus."

Era costumeiro avisar às pessoas previamente convidadas a uma festa quando a refeição estava realmente pronta. Aqueles que se escusaram a ir a esta lauta refeição noturna preferiram empenhar-se por outros interesses que, normalmente, pareceriam ser bem razoáveis. Contudo, suas respostas indicavam que não tinham real desejo de estar presentes, nem demonstravam a devida consideração pelo anfitrião. A maioria dos que foram convidados depois, os pobres, os aleijados, os coxos e os cegos, e outros que foram por fim trazidos, eram pessoas encaradas pelo mundo em geral como indignas. — Veja o v 13.

(*15*) *A ovelha perdida* (Lu 15:3-7). Lucas 15:1, 2 mostra que a ilustração foi motivada por murmúrios dos fariseus e dos escribas por Jesus acolher pecadores e cobradores de impostos. Mateus 18:12-14 registra uma ilustração similar, proferida numa ocasião diferente.

Os cobradores de impostos, especialmente os que eram judeus, eram odiados porque sua ocupação era coletar impostos para os odiados romanos. Eram desprezados. A ilustração de Jesus sobre a ovelha perdida era tal que seus ouvintes podiam prontamente reconhecer pela experiência cotidiana. Uma ovelha perdida torna-se desvalida; é o pastor que a procura para recuperá-la. A alegria que há no céu por causa de um pecador que se arrepende está em marcante contraste com o murmúrio dos escribas e dos fariseus quanto ao interesse que Jesus demonstrava por tais pessoas.

(*16*) *A dracma perdida* (Lu 15:8-10). O cenário se encontra em Lucas 15:1, 2, e esta ilustração segue de imediato a da ovelha perdida. O versículo 10 indica a aplicação.

Uma dracma valia 65 centavos de dólar, quase o salário de um dia. No entanto, esta moeda perdida pode ter tido valor especial como parte dum conjunto de dez, talvez como bem de família ou parte duma corrente muito apreciada, usada como adorno. Foi necessário acender uma lâmpada para procurá-la, porque a abertura para iluminação, duma casa, quando existente, era usualmente bem pequena, e varrer o chão seria de ajuda em procurá-la, porque o piso geralmente era de chão batido.

(*17*) *O filho pródigo* (Lu 15:11-32). Os fariseus e os escribas murmuravam porque Jesus acolhia cobradores de impostos e pecadores, e comia junto com eles. Jesus respondeu-lhes proferindo as ilustrações da ovelha perdida e da moeda perdida, seguidas por esta parábola.

A herança do filho mais novo equivalia à metade do que cabia ao irmão mais velho, segundo a lei judaica. (De 21:17) Assim como o filho mais novo foi para um país distante, assim também os judeus consideravam os cobradores de impostos como os tendo abandonado para servir a Roma. Ser obrigado a cuidar de porcos era degradante para um judeu, uma vez que tais animais eram impuros segundo a Lei. (Le 11:7) Ao retornar para casa, o filho mais novo pediu para ser aceito, não como filho, mas como trabalhador contratado. Tal trabalhador nem mesmo era parte da propriedade, como os escravos, mas era um estranho contratado, não raro um diarista. (Mt 20:1, 2, 8) O pai mandou trazer para o filho mais novo uma veste comprida, a melhor que houvesse. Não se tratava duma simples peça de vestimenta, mas, provavelmente, era uma rica veste bordada, como a que era apresentada a um convidado mui honrado. O anel e as sandálias eram, possivelmente, sinais de dignidade e de um homem livre.

(*18*) *O mordomo injusto* (Lu 16:1-8). A lição a ser tirada dessa ilustração é declarada nos versículos 9-13. O mordomo é elogiado, não por sua injustiça, mas por sua sabedoria prática.

O mordomo era encarregado dos assuntos de seu amo; era uma posição de alta confiança. (Gên 24:2; 39:4) Na ilustração de Jesus, ser o mordomo despedido significava que estava sendo mandado embora da casa, sem nenhum meio de sustento. A redução que fez nas dívidas dos devedores de seu amo não lhe trouxe nenhum dinheiro, mas foi feita para granjear amigos que talvez pudessem favorecê-lo no futuro. Cem batos de azeite equivaliam a 2.200 l, e cem coros de trigo totalizavam 22.000 l.

(*19*) *O rico e Lázaro* (Lu 16:19-31). O cenário, em Lucas 16:14, 15, mostra que os fariseus amantes do dinheiro estavam escutando e escarnecendo. Mas Jesus lhes disse: "Vós sois os que vos declarais justos perante os homens, mas Deus conhece os vossos corações; porque aquilo que é altivo entre os homens é uma coisa repugnante à vista de Deus."

A roupa "de púrpura e de linho" que o rico usava comparava-se à vestimenta usada apenas por príncipes, nobres e sacerdotes. (Est 8:15; Gên 41:42; Êx 28:4, 5) Era caríssima. O Hades, para onde se diz que o homem rico foi, é a sepultura comum da humanidade morta. Que não se pode concluir dessa parábola que o próprio Hades é um

lugar de fogo ardente é tornado claro em Revelação 20:14, onde a morte e o Hades são descritos como sendo lançados *no* "lago de fogo". A morte do rico e estar ele no Hades deve, portanto, ser figurativo, sendo que morte figurativa é mencionada em outras partes das Escrituras. (Lu 9:60; Col 2:13; 1Ti 5:6) Assim, ele sofreu o tormento ardente enquanto figurativamente estava morto, mas, na realidade, vivo qual humano. O fogo é usado na Palavra de Deus para descrever Suas mensagens de julgamento ardente (Je 5:14; 23:29), e diz-se que a obra dos profetas de Deus de declarar Seus julgamentos 'atormenta' os que se opõem a Deus e a seus servos. — Re 11:7, 10.

Lázaro é uma forma grecizada do nome hebraico Eleazar, que significa "Deus Ajudou". Os cães que lambiam as suas feridas aparentemente eram do tipo que perambulavam pelas ruas e se alimentavam de carniça, sendo considerados impuros. Estar Lázaro na posição junto ao seio de Abraão indica que ele estava numa posição de favor (veja Jo 1:18), sendo que esta figura de linguagem se deriva da prática de se reclinar às refeições de tal modo que a pessoa podia recostar-se no peito de um amigo. — Jo 13:23-25.

(*20*) *Escravos imprestáveis* (Lu 17:7-10). O versículo 10 mostra a lição a ser tirada desta ilustração.

Os escravos que trabalhavam nos campos de seu amo não raro serviam também a sua ceia. Não só lhes era natural esperar até que seu amo tivesse acabado de comer, antes de se servirem, mas, muitas vezes, qual deles teria a honra de servi-lo era uma questão de disputa. Não se considerava isso como carga extra, mas sim como algo a que seu amo tinha direito.

(*21*) *A viúva e o juiz* (Lu 18:1-8). Conforme declarado no versículo 1, a ilustração era "a respeito da necessidade de sempre orarem e de nunca desistirem". Os versículos 7 e 8 também mostram a aplicação. Essa ilustração, que acentua a necessidade de orar, era especialmente apropriada, em vista do que se diz no capítulo precedente, versículos 20 a 37.

Pelo que parece, o juiz não estava ligado a um tribunal judaico. No primeiro século havia quatro tribunais judaicos: (1) o tribunal da aldeia, constituído de três homens; (2) um tribunal constituído de sete anciãos da aldeia; (3) em Jerusalém havia tribunais de menor instância, constituídos de 23 pessoas cada um, e tais tribunais eram estabelecidos nas cidades de suficiente tamanho por toda a Palestina; e (4) o tribunal principal, o Grande Sinédrio, constituído de 71 membros, com sede em Jerusalém e com autoridade sobre toda a nação. (Veja TRIBUNAL DE JUSTIÇA.) O juiz da ilustração, porém, não se enquadra no arranjo judicial judaico em que oficiava uma corte de pelo menos três homens; assim, deve ter sido um dos juízes ou magistrados policiais designados pelos romanos. Diz-se com clareza que ele não temia a Deus, tampouco era movido pela preocupação com a opinião pública. A ilustração não diz que Deus seja como o juiz injusto; em vez disso, contrasta Deus com tal juiz. Se este juiz finalmente faria o que era justo, quanto mais Deus o faria! A persistência da viúva induziu o juiz injusto a agir; da mesma forma, os servos de Deus devem persistir em oração. Deus, que é justo, responderá às suas orações, fazendo com que se faça justiça.

(*22*) *O autojusto fariseu e o penitente cobrador de impostos* (Lu 18:9-14). O cenário e o objetivo desta ilustração se encontram nos versículos 9 e 14 , respectivamente.

Os que se dirigiam ao templo para orar não entravam no Santo nem no Santíssimo, mas permitia-se-lhes entrar nos pátios circunvizinhos. Estes homens, judeus, provavelmente se achavam em pé no pátio exterior, o Pátio das Mulheres, como era chamado. Os fariseus eram orgulhosos e se julgavam justos, considerando com desprezo os outros homens. (Jo 7:47, 49) Jejuavam duas vezes por semana, embora a Lei mosaica não exigisse isso. Segundo se diz, os dias que escolhiam para isso eram os dias normais de mercado, ocasião em que muitas pessoas estariam na cidade, quando se realizavam ofícios especiais nas sinagogas e quando o Sinédrio local se reunia; assim, a piedade deles seria observada. (Mt 6:16; compare isso com 10:17 n.) Os cobradores de impostos judeus tinham permissão de ir ao templo, mas eram odiados pelo serviço que prestavam a Roma.

(*23*) *Os trabalhadores a quem se pagou um denário* (Mt 20:1-16). A ilustração faz parte da resposta de Jesus à pergunta de Pedro em Mateus 19:27: "Eis que abandonamos todas as coisas e te seguimos; o que haverá realmente para nós?" Observe também Mateus 19:30 e 20:16.

A época da vindima é uma ocasião de ansiedade para os donos de vinhedos. Alguns trabalhadores são empregados para trabalhar durante toda a colheita; outros são contratados conforme surge a necessidade. O pagamento dos salários no fim do dia estava em harmonia com a Lei mosaica; era uma necessidade para os trabalhadores pobres. (Le 19:13; De 24:14, 15) O denário, que era o pagamento do trabalho de um dia, era uma moeda romana de prata. Seu valor atual seria de 74 centavos de dólar. No primeiro século EC, o dia, do nascer do sol até o ocaso, era dividido pelos judeus

em doze partes iguais; assim, a 3.ª hora seria por volta das 8 às 9 horas; a 6.ª hora, por volta das 11 horas até o meio-dia; a 9.ª hora, cerca das 14 às 15 horas; e a 11.ª hora, por volta das 16 às 17 horas.

(*24*) *As minas* (Lu 19:11-27). Proferida quando Jesus se dirigia a Jerusalém pela última vez, em 33 EC. (Lu 19:1, 28) O motivo desta ilustração, conforme declarado no versículo 11, era que "estavam imaginando que o reino de Deus ia apresentar-se instantaneamente".

No Império Romano, era comum alguém de ascendência nobre viajar a Roma em busca de poder régio. Arquelau, filho de Herodes, o Grande, fizera isto, mas os judeus enviaram 50 embaixadores à corte de Augusto para suscitar acusações contra ele e, se possível, frustrar-lhe a busca de poder. As minas de prata que foram inicialmente dadas a cada um dos escravos valeriam hoje US$ 65,40 cada uma, mas equivaliam então ao salário de 88 dias.

(*25*) *Os dois filhos* (Mt 21:28-31). Proferida no templo de Jerusalém, esta ilustração fazia parte da resposta de Jesus às perguntas constantes no versículo 23 : "Com que autoridade fazes estas coisas? E quem te deu esta autoridade?" Tendo lidado com as perguntas dos líderes religiosos, Jesus usou algumas ilustrações para mostrar-lhes que espécie de pessoas eles realmente eram.

Jesus aponta a aplicação de sua ilustração nos versículos 31 e 32. Indica que os principais sacerdotes e anciãos de influência a quem ele se dirigia eram comparáveis ao segundo filho, professando servir a Deus, mas, na verdade, não o fazendo. Por outro lado, os cobradores de impostos e as meretrizes que criam em João, o Batizador, eram como o primeiro filho; de início rudemente se recusaram a servir a Deus, mas, depois, lamentaram isto e mudaram de proceder.

(*26*) *Os lavradores assassinos* (Mt 21:33-44; Mr 12:1-11; Lu 20:9-18). Proferida no templo em Jerusalém, apenas três dias antes de Jesus, o Filho de Deus, ser morto. Esta ilustração também foi proferida em resposta à pergunta sobre a fonte da autoridade de Jesus. (Mr 11:27-33) Imediatamente depois da ilustração, os relatos dos Evangelhos declaram que os líderes religiosos compreenderam que ele falava a respeito deles. — Mt 21:45; Mr 12:12; Lu 20:19.

A cerca em volta do vinhedo poderia ter sido de pedra (Pr 24:30, 31), ou poderia ter sido uma cerca viva. (Is 5:5) O lagar de vinho era em muitos casos escavado na rocha e consistia em dois níveis, o suco fluindo do superior para o inferior. A torre era um ponto de vigília para o guarda, que devia afastar os ladrões e os animais. Em alguns casos, os lavradores empregados recebiam uma parcela dos frutos. Em outros casos, os cultivadores arrendavam o terreno ou concordavam em dar ao dono uma certa quantidade dos produtos, sendo este último, aparentemente, o caso na ilustração. Por assassinarem o filho, o herdeiro, talvez pensassem em apoderar-se do vinhedo, uma vez que aquele que o plantara estava ausente do país. Em Isaías 5:1-7, diz-se que o "vinhedo de Jeová" é "a casa de Israel". Conforme indicado pelos escritores dos Evangelhos, Jesus citou o Salmo 118:22, 23, como a chave para se entender esta ilustração.

(*27*) *A festa de casamento do filho do rei* (Mt 22:1-14). Conforme indicado pelo versículo 1, esta ilustração é uma sequência da consideração que a antecede, e é parte da resposta de Jesus à pergunta sobre com que autoridade ele cumpria sua obra. (Mt 21:23-27) Quanto à sua aplicação, note os versículos 2 e 14 .

Alguns meses antes disso, Jesus usara uma ilustração similar a respeito duma grande refeição noturna à qual muitos foram convidados; os convidados então mostraram preocupação com outros assuntos e desconsideração para com seu prospectivo anfitrião. (Lu 14:16-24) Agora, apenas três dias antes de sua morte, Jesus fala não só sobre a falta de vontade de comparecer, mas também de um espírito assassino da parte de alguns convidados. Assassinarem eles os representantes do rei equivalia a rebelião; assim, os exércitos do rei destruíram os assassinos e queimaram as suas cidades. Tratava-se de um casamento régio, e é provável que o anfitrião régio providenciasse uma roupa especial para seus convidados numa ocasião assim. Sendo assim, um dos convidados não usar a vestimenta adequada para o casamento indicava que ele desprezara a vestimenta providenciada pelo rei quando esta lhe fora oferecida.

(*28*) *As dez virgens* (Mt 25:1-13). Esta ilustração, sobre o "reino dos céus", faz parte da resposta de Jesus à pergunta de seus discípulos registrada em Mateus 24:3. O objetivo da ilustração é claramente indicado em Mateus 25:13.

Naqueles dias, um importante aspecto da cerimônia de casamento era trazer a noiva, solenemente, da casa de seu pai à casa de seu noivo ou à casa do pai do noivo. O noivo, trajando a sua melhor roupa, deixaria a sua casa à noitinha rumo à casa dos pais da noiva, escoltado pelos seus amigos. Dali, seguidos por músicos e cantores, e em geral por pessoas que portavam lâmpadas, a procissão se dirigia à casa do noivo. As pessoas ao longo do trajeto interessavam-se grandemente pela procissão; alguns se juntavam a ela, em espe-

cial moças portando lâmpadas. (Je 7:34; 16:9; Is 62:5) A procissão talvez se atrasasse até altas horas da noite, pois não havia nenhuma pressa especial, de modo que alguns que esperavam ao longo do caminho talvez cochilassem e adormecessem. O canto e a exultação eram ouvidos a uma boa distância, sendo que os que ouviam isto bradavam: "Aqui está o noivo!" Daí, depois que o noivo e seu séquito tivessem entrado na casa e fechado a porta, era tarde demais para a entrada de convidados atrasados. As lâmpadas usadas na procissão queimavam óleo e exigiam um reabastecimento frequente.

(*29*) *Os talentos* (Mt 25:14-30). Esta ilustração sobre um homem prestes a viajar para o exterior foi proferida por Jesus a quatro de seus discípulos, apenas três dias antes de morrer, não muito tempo antes de sua ascensão ao céu. Faz também parte da resposta de Jesus à pergunta que se acha em Mateus 24:3. — Mr 13:3, 4.

Diferente da ilustração das minas, em que a cada escravo se deu apenas uma mina, os talentos neste caso foram dados "a cada um segundo a sua própria capacidade". (Lu 19:11-27) O talento de prata, ao qual aparentemente se faz referência aqui, seria equivalente ao que, naqueles dias, um trabalhador poderia ganhar em 20 anos. Todos os escravos deviam ter estado interessados na propriedade de seu amo, e, assim, deviam ter negociado com diligência e sabedoria os bens de seu amo que lhes haviam sido confiados. O mínimo que deveriam ter feito era entregar o dinheiro em depósito aos banqueiros, de modo que, caso não quisessem eles mesmos aumentar os bens de seu amo, o dinheiro não ficasse inteiramente ocioso, mas rendesse juros. Mas o escravo iníquo e indolente escondeu no solo o talento que lhe fora confiado, desta forma realmente trabalhando contra os interesses de seu amo.

(*30*) *As ovelhas e os cabritos* (Mt 25:31-46). Conforme se diz nos versículos 31, 32, 41 e 46 , o que se ilustra aqui é a separação e o julgamento das pessoas das nações, quando chega o Filho do homem em sua glória. Esta ilustração faz parte da resposta de Jesus à pergunta de seus discípulos a respeito do 'sinal de sua presença e da terminação do sistema de coisas'. — Mt 24:3.

Ovelhas e cabritos geralmente pastam juntos no Oriente Médio, e o pastor facilmente identifica os dois tipos de animais quando quer separá-los. A referência de Jesus a cabritos nesta ilustração não é um descrédito a animais desse gênero. (No anual Dia da Expiação, o sangue de um bode era usado para fazer expiação pelo pecado em favor de Israel.) Assim, os cabritos meramente representam uma classe de pessoas, e as ovelhas representam outra classe. A "direita", onde as "ovelhas" são colocadas, é um lugar de honra. (At 2:33; Ef 1:19, 20) A "esquerda", onde são colocados os "cabritos", representa um lugar de desonra. (Veja Ec 10:2.) Note que as "ovelhas", que são colocadas à direita do entronizado Filho do homem, são indicadas como diferentes dos "irmãos" de Jesus Cristo, a quem elas fizeram atos de bondade. — Mt 25:34-40; He 2:11, 12.

O livro de Revelação. O livro de Revelação conclui as Escrituras Sagradas com uma das mais notáveis concentrações de ilustrações na inteira Bíblia. Como o escritor João mesmo relata, isso foi-lhe apresentado "em sinais". (Re 1:1) Portanto, pode-se corretamente dizer que, do começo ao fim, a Bíblia é notável pelo seu uso de ilustrações apropriadas.

Ilustrações feitas pelos discípulos de Cristo. Além de registrarem as ilustrações proferidas por Jesus Cristo, os escritores cristãos da Bíblia também fizeram muito bom uso de tais. No livro de Atos, Lucas registra as excelentes ilustrações usadas pelo apóstolo Paulo quando falava a não judeus em Atenas. Paulo se referiu aos objetos de devoção com os quais estavam familiarizados e aos escritos de seus próprios poetas. (At 17:22-31) Como revelará a leitura da carta aos hebreus, o mesmo apóstolo (a quem geralmente se atribui a escrita desta carta) usou amplamente ilustrações tiradas da história dos tratos de Deus com Israel. Aos em Corinto, familiarizados com os esportes gregos, ele comparou o proceder cristão a uma corrida. (1Co 9:24-27) Notável é a ilustração da oliveira, com seu aviso contra a complacência e sua admoestação aos cristãos para executarem o serviço sagrado a Deus por exercerem sua faculdade de raciocínio. — Ro 11:13-32; 12:1, 2.

Tiago, meio-irmão de Jesus, entremeou lindamente seus escritos com circunstâncias comuns da vida diária, referindo-se a um homem que se olha no espelho, ao freio dum cavalo, ao leme dum navio, etc., para inculcar verdades espirituais. (Tg 1:23, 24; 3:3, 4) Pedro e Judas recorreram muito a escritos inspirados anteriores na busca de incidentes que ilustrassem a mensagem que o espírito santo os movia a transmitir. Todas essas excelentes ilustrações, dirigidas pelo espírito de Deus, cumprem seu objetivo de tornar a Palavra de Deus, a Bíblia, um livro vivo.

IMAGEM (ESTÁTUA). Qualquer representação ou figura de pessoa ou coisa. — Mt 22:20.

Ao passo que as referências a imagens na Bíblia não raro se relacionam com a idolatria, isto nem

sempre é assim. Deus, antes de criar o homem, disse: "Façamos o homem à nossa imagem [ou, sombra, semelhança], segundo a nossa semelhança." (Gên 1:26, 27, n) Visto que o Filho de Deus declarou que seu Pai é um "Espírito", isto torna impossível qualquer semelhança física entre Deus e o homem. (Jo 4:24) Em vez disso, o homem possui qualidades que refletem ou espelham as de seu Criador celestial, qualidades estas que positivamente distinguem o homem da criação animal. (Veja ADÃO N.º 1.) Embora feito à imagem de seu Criador, o homem não foi feito para ser objeto de adoração ou veneração.

Assim como Sete, filho do próprio Adão (nascido, porém, na imperfeição), nascera "à sua semelhança, à sua imagem" (Gên 5:3), a semelhança de Adão com Deus originalmente o identificava como filho terrestre de Deus. (Lu 3:38) Apesar da queda do homem na imperfeição, ter sido a humanidade feita originalmente à imagem de Deus foi citado após o Dilúvio dos dias de Noé como a base para a lei divina que autorizava os humanos a servirem quais executores, infligindo a pena de morte aos assassinos. (Gên 9:5, 6; veja VINGADOR DO SANGUE.) Nas instruções cristãs a respeito da cobertura feminina para a cabeça, disse-se aos varões cristãos que eles não deviam usar tal cobertura, visto que o homem é "imagem e glória de Deus", ao passo que a mulher é a glória do homem. — 1Co 11:7.

Será que Jesus sempre refletiu a semelhança de seu Pai no mesmo grau?

O Filho primogênito de Deus, que mais tarde se tornou o homem Jesus, é a imagem de seu Pai. (2Co 4:4) Uma vez que tal Filho era, obviamente, aquele a quem Deus falara ao dizer: "Façamos o homem à *nossa* imagem", essa semelhança do Filho com seu Pai, o Criador, existia desde que o Filho fora criado. (Gên 1:26; Jo 1:1-3; Col 1:15, 16) Quando na Terra, qual homem perfeito, ele refletia as qualidades e a personalidade de seu Pai no máximo grau possível, dentro das limitações humanas, de modo que podia dizer: "Quem me tem visto, tem visto também o Pai." (Jo 14:9; 5:17, 19, 30, 36; 8:28, 38, 42) Esta semelhança, contudo, foi certamente ressaltada no tempo da ressurreição de Jesus à vida espiritual, e ao lhe ser concedida "toda a autoridade no céu e na terra" por seu Pai, Jeová Deus. (1Pe 3:18; Mt 28:18) Visto que Deus exaltou assim Jesus a "uma posição superior", o Filho de Deus refletia então a glória de seu Pai num grau ainda maior do que refletira antes de deixar os céus para vir à Terra. (Fil 2:9; He 2:9) Ele é agora a "representação exata do . . . próprio ser [Deus]". — He 1:2-4.

Todos os membros ungidos da congregação cristã são predeterminados por Deus para serem "modelados segundo a imagem de seu Filho". (Ro 8:29) Cristo Jesus é o modelo deles, não só no padrão de vida, ao seguirem as suas pisadas e imitarem seu proceder e seus modos de agir, mas também na morte e na ressurreição. (1Pe 2:21-24; 1Co 11:1; Ro 6:5) Tendo refletido a terrestre "imagem daquele feito de pó [Adão]", eles, ao se tornarem criaturas espirituais, refletem dali em diante "a imagem do celestial [o último Adão, Cristo Jesus]". (1Co 15:45, 49) Durante sua vida terrestre, eles têm o privilégio de 'refletir como espelhos a glória de Jeová', que brilha até eles, procedente do Filho de Deus, sendo progressivamente transformados na imagem transmitida por aquele Filho que reflete glória. (2Co 3:18; 4:6) Deste modo Deus cria neles uma nova personalidade, que é um reflexo, ou imagem, de Suas próprias qualidades divinas. — Ef 4:24; Col 3:10.

Uso Impróprio de Imagens. Ao passo que os humanos devem imitar e empenhar-se em refletir as qualidades de seu Pai celestial e modelar suas vidas segundo Seu Filho, a veneração de imagens físicas na adoração é coerentemente condenada de ponta a ponta nas Escrituras. A aversão de Deus a tais práticas foi claramente expressa na Lei dada a Israel. Não apenas fazer imagens esculpidas, mas também a "forma" do que quer que fosse, no céu, na Terra ou no mar, como objeto de adoração religiosa, era proibido. (Êx 20:4, 5; Le 26:1; Is 42:8) Tais objetos podiam ser feitos de qualquer substância, em qualquer forma — madeira, metal, pedra; esculpidos, fundidos, forjados, talhados; na figura de humanos, animais, aves, objetos inanimados, ou simples formas simbólicas — mas nenhum deles era aprovado por Deus para veneração. Fazê-los era um 'ato ruinoso', praticar o mal aos olhos de Jeová, uma coisa detestável e ofensiva que trazia Sua maldição sobre os que o faziam. (De 4:16-19, 23-25; 27:15; Núm 33:52; Is 40:19, 20; 44:12, 13; Ez 7:20) Revesti-los de ouro e de prata não os tornaria menos repugnantes à vista de Deus, nem evitaria que fossem aviltados e descartados como "mera sujeira". — De 7:5, 25; Is 30:22.

Tal uso de imagens é inescusável perante Deus, pois contraria toda razão e inteligência e revela tolice, raciocínio vazio, bem como uma recusa de reconhecer fatos óbvios. (Is 44:14-20; Je 10:14; Ro 1:20-23) As imagens mostrariam ser sem proveito; não dariam conhecimento, direção, nem

proteção; sendo sem fala, indefesas e sem vida, uma consequente causa de vergonha. (Is 44:9-11; 45:20; 46:5-7; Hab 2:18-20) As declarações proféticas de Jeová, predizendo eventos futuros com exatidão, frustraram quaisquer empenhos dos israelitas infiéis de atribuir o desenrolar de tais eventos a suas imagens idólatras. — Is 48:3-7.

Apesar das claras pronunciações de Deus, os israelitas e outros tolamente tentaram combinar o uso de imagens religiosas com a adoração do Deus verdadeiro, Jeová. (Êx 32:1-8; 1Rs 12:26-28; 2Rs 17:41; 21:7) Certa mulher, na época dos juízes, até mesmo santificou certas peças de prata a Jeová e, daí, usou-as na confecção de uma imagem religiosa. (Jz 17:3, 4; 18:14-20, 30, 31) Antes da destruição de Jerusalém pelos babilônios, haviam sido introduzidas na área do templo detestáveis imagens religiosas, e uma dessas é descrita como "símbolo de ciúme", evidentemente referindo-se a incitar Deus ao ciúme por se dar a uma imagem o louvor que de direito pertence a Ele. — Ez 8:3-12; Êx 20:5.

Contudo, certos objetos, modelados à imagem de plantas, flores, animais e até mesmo querubins, foram feitos às ordens de Jeová e, assim sendo, eram corretos. Embora servissem como representações simbólicas relacionadas com a adoração de Deus, tais objetos em si não recebiam nenhuma veneração ou adoração, como na questão de oração ou de sacrifício. — Veja ÍDOLO, IDOLATRIA.

Imagens no Livro de Daniel. No segundo ano do reinado de Nabucodonosor (evidentemente contando-se a partir de sua conquista de Jerusalém, em 607 AEC), o rei babilônio teve um sonho, cujo efeito deixou-o muito perturbado, causando-lhe insônia. Evidentemente ele não se lembrava de todo o conteúdo do sonho, pois exigiu de seus sábios e sacerdotes que revelassem tanto o sonho como a sua interpretação. Apesar de sua alardeada capacidade de reveladores de coisas secretas, os sábios babilônios foram incapazes de satisfazer a exigência do rei. Isto lhes trouxe a pena de morte, e a vida de Daniel e de seus companheiros também corria risco. Com ajuda divina, Daniel pôde revelar não apenas o sonho mas também o seu significado. A expressão de louvor e de agradecimentos de Daniel ao receber a revelação dirige a atenção a Jeová Deus como Fonte de sabedoria e poder e como aquele que "muda os tempos e as épocas, removendo reis e estabelecendo reis". (Da 2:1-23) O sonho obviamente procedia de Deus e serviu para ilustrar de modo profético o domínio irresistível de Deus sobre os assuntos da terra.

O sonho de Nabucodonosor foi a respeito de uma enorme estátua, em forma humana. As partes do corpo eram de metal; do alto para baixo, eram feitas de metais progressivamente menos valiosos porém mais duros, começando com ouro e terminando com ferro; os pés e os dedos dos pés, porém, eram de uma mistura de barro e ferro. A estátua inteira foi reduzida a pó por uma pedra cortada dum monte, pedra esta que, depois disso, encheu a terra inteira. — Da 2:31-35.

Qual é o significado das partes da imagem que Nabucodonosor viu em sonho?

A estátua obviamente se relaciona com o domínio da Terra e com o propósito de Jeová Deus para com tal domínio. A interpretação inspirada de Daniel deixa isso claro. A cabeça de ouro representava Nabucodonosor, aquele que, por permissão divina, assumira o poder como governante mundial dominante e, o que é mais importante, tinha derrubado o reino típico de Judá. No entanto, ao dizer: "Tu mesmo és a cabeça de ouro", parece que Daniel não restringiu o significado da cabeça apenas a Nabucodonosor. Visto que as outras partes do corpo representavam reinos, a cabeça evidentemente representava a *dinastia* de reis babilônios de Nabucodonosor em diante, até a queda de Babilônia, no tempo do Rei Nabonido e de seu filho, Belsazar. — Da 2:37, 38.

O reino representado pelo peito e braços de prata, assim, seria a potência medo-persa, que derrubou Babilônia em 539 AEC. Era "inferior" à dinastia babilônica, mas não no sentido de dispor de menor área de domínio, ou de ter menor força militar ou econômica. A superioridade de Babilônia, portanto, pode relacionar-se a ter sido ela a derrubadora do reino típico de Deus, em Jerusalém, distinção esta que a Medo-Pérsia não tinha. A dinastia medo-persa de governantes mundiais findou com Dario III (Codomano), cujas forças foram cabalmente derrotadas por Alexandre, o Macedônio, em 331 AEC. A Grécia é, assim, a potência representada pelo abdome e pelas coxas de cobre da estátua. — Da 2:39.

O domínio grego ou helênico continuou, embora em forma dividida, até que finalmente foi absorvido pela ascendente potência de Roma. A Potência Mundial Romana aparece, assim, simbolizada na estátua pelo ferro, metal mais grosseiro, porém mais duro, encontrado nas pernas da grande estátua. A força de Roma para despedaçar e esmagar os reinos opositores, indicada na profecia, é bem conhecida na história. (Da 2:40) Todavia, Roma sozinha não pode preencher os requisitos de ser

representada pelas pernas e pés da estátua, pois o governo do Império Romano não presenciou o desfecho do sonho profético, a saber, a vinda da pedra simbólica, cortada do monte, bem como o esmiuçamento da inteira estátua, enchendo depois a terra inteira.

Portanto, as expressões de alguns comentaristas bíblicos são muito semelhantes às de M. F. Unger, que diz: "O sonho de Nabucodonosor, conforme deslindado por Daniel, descreve o curso e o fim dos 'tempos dos gentios' (Lucas 21:24; Rev. 16:19); isto é, do poder mundial gentio a ser destruído na Segunda Vinda de Cristo." (*Unger's Bible Dictionary* [Dicionário Bíblico de Unger], 1965, p. 516) O próprio Daniel disse a Nabucodonosor que o sonho tinha que ver com "o que há de acontecer na parte final dos dias" (Da 2:28) e, visto que a pedra simbólica, segundo se mostra, representa o Reino de Deus, pode-se esperar que o domínio prefigurado pelas pernas e pelos pés de ferro da estátua se estenda até o tempo do estabelecimento daquele Reino, e até o tempo em que este aja para 'esmiuçar e pôr termo a todos estes reinos'. — Da 2:44.

A história mostra que, embora o Império Romano gozasse duma extensão de vida, na forma do Santo Império Romano da nação germânica, por fim cedeu seu lugar à potência ascendente de seu outrora súdito imperial, a Britânia. Por causa da íntima afinidade e unidade geral de ação, a Grã-Bretanha e os Estados Unidos são, atualmente, muitas vezes mencionados como Potência Mundial Anglo-Americana, a atual potência dominante na história mundial.

A mistura de ferro e argila nos pés da grande estátua ilustra vividamente a condição que se deveria manifestar na expressão final do domínio mundial político. A argila é, em outras partes, usada em sentido metafórico nas Escrituras para representar homens carnais, feitos do pó da terra. (Jó 10:9; Is 29:16; Ro 9:20, 21) A interpretação de Daniel parece assim igualar a argila à "descendência da humanidade", sendo que misturar isto produz fragilidade naquilo que é simbolizado pelos pés e pelos dedos da estátua. Isto indica um enfraquecimento e uma falta de coesão na força férrea da forma final do domínio mundial pelos reinos terrestres. (Da 2:41-43) O homem comum ganharia maior influência em assuntos de governo.

A imagem de ouro mais tarde erguida por Nabucodonosor, na planície de Dura, não se relaciona diretamente com a imensa estátua do sonho. Em vista das dimensões desta — 60 côvados (27 m) de altura e apenas 6 côvados (2,70 m) de largura (ou uma proporção de dez para um) — não parece ter sido uma estátua em forma humana, a menos que tenha tido um pedestal altíssimo, mais alto do que a própria estátua de homem. A forma humana tem uma proporção de apenas quatro por um, com relação à altura e largura. Assim, a imagem pode ter sido de natureza mais simbólica, talvez como os obeliscos do antigo Egito. — Da 3:1.

A Imagem da Fera. Depois da visão duma fera de sete cabeças que ascende do mar, o apóstolo João teve uma visão duma fera de dois chifres que subia da terra, falava como dragão e ordenava aos que moravam na Terra que 'fizessem uma imagem da fera [de sete cabeças]'. (Re 13:1, 2, 11-14) A Bíblia usa de forma coerente os animais quais símbolos de governos políticos. A imagem da fera de sete cabeças, por conseguinte, deve ser algum organismo que reflita as características e a vontade do sistema político que domina o globo, representado pela fera de sete cabeças. Logicamente, devia também ter sete cabeças e dez chifres, como a fera que ascendeu do mar, a qual ela representa. Portanto, é de interesse observar que outra fera de sete cabeças, diferente da fera que ascende do mar, é descrita em Revelação (Apocalipse), capítulo 17. Seu significado, bem como o da fera de sete cabeças e a fera de dois chifres, é considerado sob ANIMAIS SIMBÓLICOS.

Depois de sua primeira menção, em Revelação, capítulo 13, a imagem da fera é regularmente mencionada junto com a fera, especialmente em relação com a adoração dessa fera, e o recebimento de sua marca. A imagem da fera compartilha essas coisas. — Re 14:9-11; 15:2; 16:2; 19:20; 20:4; veja MARCA (SINAL).

IMAGEM DA FERA. Veja IMAGEM (ESTÁTUA).

IMER.

1. Descendente de Arão, designado cabeça da 16.ª turma sacerdotal nos dias de Davi. (1Cr 24:1, 6, 14) Aparentemente, 1.052 de seus descendentes retornaram de Babilônia, com Zorobabel, em 537 AEC. (Esd 2:37; Ne 7:40) Dois dos "filhos de Imer" estavam entre os que despediram suas esposas estrangeiras nos dias de Esdras. —Esd 10:20, 44.

2. Pai de Mesilemite (ou Mesilemote); possivelmente o mesmo que o N.º 1. — 1Cr 9:12; Ne 11:13.

3. Pai do sacerdote Pasur, oponente de Jeremias, que fez com que o profeta fosse colocado no tronco. Jeremias profetizou que Pasur e toda a sua casa seriam levados a Babilônia. (Je 20:1, 2, 6) Se a especificação "filho de Imer" deve ser entendida como denotando um descendente em vez de um filho mesmo, este Imer talvez seja o N.º 1.

4. Pai de Zadoque, que participou nos reparos da muralha de Jerusalém. (Ne 3:29) Este Imer pode, porém, ser o mesmo que o N.º 1, se a especificação "filho de Imer" for considerada como significando um descendente.

5. Aparentemente um lugar em Babilônia do qual retornaram certos sacerdotes, incapazes de provar sua genealogia. — Esd 2:59; Ne 7:61.

IMERSÃO. Veja BATISMO.

IMNA [[Deus] Reteve (Negou)]. Filho de Helém; homem valente, poderoso, e cabeça duma casa paterna da tribo de Aser. — 1Cr 7:35, 40.

IMNÁ [Que [Deus] Designe (ou, Numere); [Deus] Designou (ou, Numerou)].

1. Primeiro filho mencionado de Aser e antepassado dos imnitas. — Gên 46:17; Núm 26:44; 1Cr 7:30.

2. Levita cujo filho Core era porteiro ao leste, no serviço do templo, encarregado das ofertas voluntárias a Jeová, nos dias de Ezequias. — 2Cr 31:14.

IMNITAS [De (Pertencente a) Imná]. Família da tribo de Aser, descendente de Imná. — Núm 26:44.

IMORALIDADE SEXUAL. Veja FORNICAÇÃO.

IMORTALIDADE. A palavra grega *a·tha·na·sí·a* é formada pelo prefixo negativo *a,* seguido duma forma da palavra para "morte" (*thá·na·tos*). Assim, o sentido básico é "imortalidade", e refere-se à qualidade de vida que se usufrui, seu caráter infindável e indestrutível. (1Co 15:53, 54 n; 1Ti 6:16 n) A palavra grega *a·fthar·sí·a,* que significa "incorrupção", refere-se àquilo que não pode decompor-se ou ser corrompido, aquilo que é imperecível. — Ro 2:7; 1Co 15:42, 50, 53; Ef 6:24; 2Ti 1:10.

As expressões "imortal" ou "imortalidade" não ocorrem nas Escrituras Hebraicas, as quais mostram, porém, que Jeová Deus, como Fonte de toda a vida, não está sujeito à morte, sendo assim imortal. (Sal 36:7, 9; 90:1, 2; Hab 1:12) Este fato é também enfaticamente declarado pelo apóstolo cristão Paulo ao referir-se a Deus como "Rei da eternidade, incorruptível". — 1Ti 1:17.

Como mostra o artigo ALMA, as Escrituras Hebraicas também deixam claro que o homem não é inerentemente imortal. As referências à alma humana (hebr.: *né·fesh*) como morrendo, caminhando para o túmulo e sendo destruída, são numerosas. (Gên 17:14; Jos 10:32; Jó 33:22; Sal 22:29; 78:50; Ez 18:4, 20) As Escrituras Gregas Cristãs, naturalmente, estão em harmonia e contêm, igualmente, referências à morte da alma (gr.: *psy·khé*). (Mt 26:38; Mr 3:4; At 3:23; Tg 5:20; Re 8:9; 16:3) Portanto, as Escrituras Gregas Cristãs não contradizem nem alteram o ensino inspirado das Escrituras Hebraicas de que o homem, a alma humana, é mortal, sujeito à morte. As Escrituras Gregas Cristãs, contudo, contêm deveras a revelação do propósito de Deus de conceder a imortalidade a determinados servos seus.

Como pode Jesus ser "o único que tem imortalidade"?

O primeiro a ser descrito na Bíblia como recompensado com o dom da imortalidade é Jesus Cristo. Que ele não possuía a imortalidade antes de ser ressuscitado por Deus vê-se nas palavras inspiradas do apóstolo em Romanos 6:9: "Cristo não morre mais, agora que tem sido levantado dentre os mortos; a morte não domina mais sobre ele." (Compare isso com Re 1:17, 18.) Por isso, quando o descreve como "Rei dos que reinam e Senhor dos que dominam", 1 Timóteo 6:15, 16 mostra que Jesus se distingue de todos esses outros reis e senhores no sentido de que é "o único que tem imortalidade". Os outros reis e senhores, por serem mortais, morrem, assim como também morriam os sumos sacerdotes de Israel. O glorificado Jesus, o Sumo Sacerdote designado por Deus segundo a ordem de Melquisedeque, contudo, tem uma "*vida indestrutível*". — He 7:15-17, 23-25.

A palavra "indestrutível" traduz aqui o termo grego *a·ka·tá·ly·tos*, que significa, literalmente, "indissolúvel". (He 7:16 n) A palavra se compõe do prefixo negativo *a,* junto com outras palavras que se relacionam com "soltar-se", como na declaração de Jesus a respeito da soltura ou derrubada das pedras do templo de Jerusalém (Mt 24:1, 2), bem como na referência de Paulo à soltura da "tenda" terrestre dos cristãos, isto é, a dissolução de sua vida terrestre em corpos humanos. (2Co 5:1) Assim, a vida imortal concedida a Jesus, ao ser ressuscitado, não é simplesmente infindável, mas está *além* de deterioração ou de dissolução, e *além* de destruição.

Concedida a Imortalidade aos Herdeiros do Reino. Para os cristãos ungidos que são chamados a reinar com Cristo nos céus (1Pe 1:3, 4), a promessa é de que compartilharão com Cristo a semelhança de Sua ressurreição. (Ro 6:5) Assim, como no caso de seu Senhor e Cabeça, os membros ungidos da congregação cristã que morrem fiéis recebem uma ressurreição para a vida espiritual, imortal, de modo que 'isto que é mortal se

reveste de imortalidade'. (1Co 15:50-54) Como se deu com Jesus, a imortalidade no caso deles não significa simplesmente vida eterna, ou simples isenção da morte. Que também a eles se concede o "poder duma vida indestrutível", como co-herdeiros de Cristo, pode-se ver da ligação que o apóstolo Paulo faz da incorruptibilidade com a imortalidade que eles alcançam. (1Co 15:42-49) Sobre eles, "a segunda morte não tem autoridade". — Re 20:6; veja INCORRUPÇÃO.

Esta concessão da imortalidade aos herdeiros do Reino torna-se ainda mais notável em vista do fato de que se mostra que até mesmo os anjos de Deus são mortais, apesar de terem corpos espirituais, não carnais. A mortalidade angélica é evidente em vista do julgamento de morte proferido sobre o filho espiritual que se tornou o Adversário de Deus, ou Satanás, e também sobre os outros anjos que seguiram esse proceder satânico e "não conservaram a sua posição original, mas abandonaram a sua própria moradia correta". (Ju 6; Mt 25:41; Re 20:10, 14) Assim, a concessão de "vida indestrutível" (He 7:16) ou "vida indissolúvel" aos cristãos que obtêm o privilégio de reinar com o Filho de Deus no Reino celestial demonstra maravilhosamente a confiança de Deus neles. — Veja CÉU, I (O caminho para a vida celestial); VIDA.

IMPARCIALIDADE. Ausência de preconceitos ou de favoritismo; justeza. A imparcialidade é uma questão de não se permitir que a posição, a eloquência, a riqueza, o suborno, ou, por outro lado, o sentimentalismo em favor duma pessoa pobre ou de outra forma em condição desfavorável altere o julgamento ou as medidas tomadas em favor dela. A imparcialidade se certifica de que todos sejam tratados em harmonia com o que é equânime e justo, segundo o que cada um merece e necessita. — Pr 3:27.

A expressão hebraica *na·sá' pa·ním,* traduzida "tratar com parcialidade", literalmente significa "erguer a face". (Le 19:15) Uma das maneiras orientais de cumprimentar era curvar-se humildemente e baixar bem o rosto. Em sinal de aceitação e de reconhecimento, a pessoa saudada erguia, ou levantava, a face daquele que se encurvara. (Veja Gên 32:20, onde "dê uma acolhida benévola" traduz a frase hebraica que literalmente significa "erguer a face".) Esta expressão veio a ser usada de maneira depreciativa quando se referia a corrupto tratamento preferencial. A frase hebraica *na·khár pa·ním* (traduzida "ser parcial", mas que literalmente significa "reconhecer a face") era usada de modo similar. (De 1:17; 16:19) A expressão grega *lam·bá·no pró·so·pon* ('mostrar parcialidade'; literalmente, "tomar ou aceitar a face") é modelada segundo o hebraico. (Lu 20:21; compare isso com *Int.*) Formas compostas dessas duas palavras são traduzidas por "parcialidade; favoritismo" (Ro 2:11; Tg 2:1), 'mostrar favoritismo' (Tg 2:9), e "parcial" (At 10:34). — Veja *Int.*

Jeová É Imparcial. Jeová diz que ele "não trata a ninguém com parcialidade, nem aceita suborno". (De 10:17; 2Cr 19:7) O apóstolo Pedro disse, quando Deus o enviou a declarar as boas novas ao gentio incircunciso Cornélio: "Certamente percebo que Deus não é parcial, mas, em cada nação, o homem que o teme e que faz a justiça lhe é aceitável." — At 10:34, 35; Ro 2:10, 11.

Jeová, o Criador e o Supremo, não pode ser desafiado em suas decisões e ações. Ele pode fazer o que lhe apraz com aquilo que criou, e não deve nada a ninguém. (Ro 9:20-24; 11:33-36; Jó 40:2) Lida com indivíduos ou com grupos, até mesmo com nações, segundo o Seu propósito e Seu próprio tempo designado. (At 17:26, 31) Entretanto, Deus é imparcial. Ele recompensa a cada pessoa, não segundo a sua aparência ou os bens que ela possui, mas segundo o que ela é e o que faz. (1Sa 16:7; Sal 62:12; Pr 24:12) Seu Filho, Jesus Cristo, segue o mesmo proceder imparcial. — Mt 16:27.

Não foi parcial para com Israel. Alguns sustentam que Jeová lidou de forma parcial com Israel por usá-lo e favorecê-lo como Seu povo, nos tempos antigos. No entanto, uma avaliação honesta de seus tratos com Israel revelará que tal acusação é errônea. Jeová escolheu e lidou com Israel, não por causa da grandeza e da numerosidade de Israel, mas sim por causa de Seu amor e apreço pela fé e lealdade de Seu amigo, Abraão, o antepassado deles. (Tg 2:23) Também, mostrou-se longânime para com eles, porque tinha colocado Seu nome sobre eles. (De 7:7-11; Ez 36:22; De 29:13; Sal 105:8-10) Enquanto obediente, Israel foi mais abençoado do que as nações que não tinham a Lei. Quando Israel desobedecia, Deus era paciente e misericordioso, punindo-o, porém. E, embora a posição dos israelitas fosse favorecida, estavam sob maior responsabilidade perante Deus, por levarem o nome dele, e por estarem sob a Lei. Pois a Lei trazia maldições sobre quem a violasse. Está escrito: "Maldito aquele que não puser em vigor as palavras desta lei por cumpri-las." (De 27:26) Os judeus, por violarem a Lei, ficaram sob tal maldição, a qual se somava à sua condenação quais descendentes do pecaminoso Adão. (Ro 5:12) Por conseguinte, para redimir os judeus desta desvantagem especial, Cristo precisava, não só morrer, mas morrer numa estaca de tortura, como o apóstolo Paulo argumenta em Gálatas 3:10-13.

Assim, Deus não demonstrava nenhuma parcialidade por Israel. Ele usava Israel visando abençoar todas as nações. (Gál 3:14) Por tal meio, Deus realmente trabalhava em favor das pessoas de todas as nações, em Seu devido tempo. Em harmonia com isso, o apóstolo comenta: "É ele somente o Deus dos judeus? Não o é também de pessoas das nações? Sim, também de pessoas das nações, se Deus verdadeiramente é um só, o qual declarará justos os circuncisos em resultado da fé e os incircuncisos por meio de sua fé." (Ro 3:29, 30) Ademais, na antiga comunidade judaica, homens de outras nações podiam vir a ficar sob o favor e a bênção divina por adorarem a Jeová, o Deus de Israel, e guardarem a Sua lei, como fizeram os gibeonitas, os netineus (que significa "os dados"), e muitos residentes forasteiros. — Jos 9:3, 27; 1Rs 8:41-43; Esd 8:20; Núm 9:14.

Embora fosse paciente e misericordioso, repetidas vezes acolhendo os israelitas de volta quando se arrependiam, Jeová por fim os rejeitou como povo que levava Seu nome. (Lu 13:35; Ro 11:20-22) Aplica-se aqui a declaração do apóstolo: "Ele dará a cada um segundo as suas obras: . . . furor e ira, tribulação e aflição sobre a alma de cada homem que fizer o que é prejudicial, primeiro do judeu, e também do grego; mas glória, e honra, e paz para todo aquele que fizer o que é bom, primeiro para o judeu, e também para o grego. Pois, com Deus não há parcialidade." — Ro 2:6-11.

Assim, ao passo que um conceito superficial e míope dos tratos de Deus poderia parecer revelar parcialidade, o conceito mais profundo, de longo alcance, elucida sua maravilhosa imparcialidade e justiça, além de qualquer coisa que o homem pudesse conceber. Quão admiravelmente ele fez com que os assuntos se desenrolassem de modo que toda a humanidade tivesse a oportunidade de obter Seu favor e a vida! — Is 55:8-11; Ro 11:33.

Não foi parcial para com Davi. Como Jeová disse a Moisés, ele é um Deus que de forma alguma isentará de punição o erro. (Êx 34:6, 7; Col 3:25) Mesmo no caso de seu amado servo Davi, com quem Jeová fizera um pacto para o reino, Deus não fez exceção. Ele puniu severamente a Davi pelos seus pecados. Depois que Davi pecou contra Deus no caso envolvendo Bate-Seba e seu esposo Urias, Jeová lhe disse: "Eis que suscito contra ti uma calamidade provinda da tua própria casa; e hei de tomar as tuas esposas debaixo dos teus próprios olhos e dá-las ao teu próximo, e ele se há de deitar com as tuas esposas sob os olhares deste sol. Ao passo que tu mesmo agiste às escondidas, eu, da minha parte, farei esta coisa perante todo o Israel e diante do sol." — 2Sa 12:11, 12.

O relato bíblico revela que Davi deveras sofreu grandes dificuldades da parte de sua própria família. (2Sa caps. 13-18; 1Rs cap. 1) Ao passo que Deus não o matou, por respeito ao pacto do reino que fizera com Davi (2Sa 7:11-16), Davi deveras sofreu pesares bem grandes. Como dissera um anterior servo de Deus, Eliú: "Há Um que não tem mostrado parcialidade para com príncipes." (Jó 34:19) No entanto, com base no vindouro sacrifício de Jesus Cristo, Deus podia perdoar o arrependido Davi e, ainda assim, conservar Sua própria justiça e retidão. (Ro 3:25, 26) Mediante o sacrifício de seu Filho, Deus dispõe de uma base justa e imparcial para desfazer a morte de Urias e de outros, de modo que, em última análise, ninguém sofrerá injustamente. — At 17:31.

Conselho a Juízes. Jeová deu forte conselho aos juízes em Israel sobre imparcialidade. Os juízes estavam sob a estrita ordem: "Não deveis ser parciais no julgamento." (De 1:17; 16:19; Pr 18:5; 24:23) Não deviam mostrar parcialidade para com um pobre meramente por causa de sua pobreza, à base de sentimentalismo, ou até mesmo de preconceito para com os ricos. Tampouco deviam favorecer um rico por causa de sua riqueza, talvez bajulando-o em busca de favor, de suborno, ou por temer o poder ou a influência dele. (Le 19:15) Deus por fim condenou o infiel sacerdócio levítico em Israel por ter violado a Sua lei e, como indicou especificamente, por mostrarem parcialidade, visto que atuavam como juízes no país. — Mal 2:8, 9.

Na Congregação Cristã. Na congregação cristã, a imparcialidade é lei; mostrar favoritismo é pecado. (Tg 2:9) Os culpados de atos de favoritismo se tornam 'juízes que fazem decisões iníquas'. (Tg 2:1-4) Tais pessoas não têm a sabedoria de cima, que é isenta de distinções parciais. (Tg 3:17) Os que ocupam cargos de responsabilidade na congregação estão sob a grave obrigação de que o apóstolo Paulo incumbiu a Timóteo, um superintendente: "Eu te mando solenemente, perante Deus, e Cristo Jesus, e os anjos escolhidos, que guardes estas coisas sem preconceito, não fazendo nada por parcialidade." Isto se aplicaria, em especial, na realização de audiências judicativas na congregação. — 1Ti 5:19-21.

'Admiram personalidades em proveito próprio.' A violação do princípio da imparcialidade pode resultar na mais severa condenação. Judas, meio-irmão de Jesus, descreve homens "resmungadores, queixosos de sua sorte na vida, procedendo segundo os seus próprios desejos, e [cujas] bocas falam coisas bombásticas, ao passo que *admiram personalidades* para o seu próprio proveito". (Ju 16) Tais homens são chamados de "os que

fazem separações, homens animalescos, sem espiritualidade”. (Ju 19) Eles podem influenciar outros por meio de suas palavras bombásticas e de sua admiração de personalidades, como as que Paulo descreve, que “se introduzem ardilosamente nas famílias e levam cativas mulheres fracas, sobrecarregadas de pecados, levadas por vários desejos”. (2Ti 3:6) A destruição os aguarda. — Ju 12, 13.

“Dignos de dupla honra” — Como? Em vista disso, como podem os da congregação cristã considerar os anciãos que presidem de modo excelente como sendo “dignos de dupla honra, especialmente os que trabalham arduamente no falar e no ensinar”? (1Ti 5:17) Isto não se dá por causa da personalidade ou da habilidade desses homens, mas sim por causa de sua diligência e de seu trabalho árduo nas responsabilidades extras que lhes são atribuídas. Os arranjos e as designações de Deus devem ser respeitados. Tais homens devem receber especial cooperação e apoio para realizar a obra da congregação de Deus. (He 13:7, 17) Tiago, meio-irmão de Jesus, indica que os instrutores na congregação têm uma pesada responsabilidade perante Deus, recebendo um julgamento mais pesado. (Tg 3:1) Por conseguinte, merecem ser ouvidos, obedecidos e honrados. Por motivo similar, a esposa deve honrar e respeitar seu marido, a quem Deus incumbiu da responsabilidade da família, e que é julgado por Ele de acordo com isso. (Ef 5:21-24, 33) Tal respeito pelos homens colocados em posições de responsabilidade no arranjo de Deus não é parcialidade.

Respeito pelos governantes. Ordena-se também aos cristãos que respeitem os governantes dos governos humanos. Isto é assim não devido às qualidades pessoais desses homens, alguns dos quais talvez sejam corruptos, tampouco é porque talvez tenham condições de conceder favores especiais. Os cristãos respeitam os governantes porque Deus assim o ordena; também, devido à posição de responsabilidade que tal cargo representa. O apóstolo diz: “Toda alma esteja sujeita às autoridades superiores, pois não há autoridade exceto por Deus; as autoridades existentes acham-se colocadas por Deus nas suas posições relativas. Portanto, quem se opõe à autoridade, tem tomado posição contra o arranjo de Deus.” (Ro 13:1, 2) Estes homens, se usarem mal a sua autoridade, terão de prestar contas a Deus. A honra, ou respeito, devido ao cargo é prestado pelo cristão àquele que ocupa tal cargo segundo a regra: “Rendei a todos o que lhes é devido, a quem exigir imposto, o imposto; a quem exigir tributo, o tributo; a quem exigir temor, tal temor; a quem exigir honra, tal honra.” (Ro 13:7) A honra que o cristão rende neste aspecto específico, acima da que é conferida a cidadãos comuns, não é mostrar parcialidade.

IMPLEMENTOS AGRÍCOLAS. Embora a Bíblia mencione várias atividades agrícolas, os implementos utilizados para cultivar a terra não são descritos em pormenores. No entanto, as gravuras de implementos agrícolas em monumentos egípcios, bem como os próprios exemplares, encontrados no Egito e na Palestina, suplementam de certo modo o registro bíblico. Ademais, há grande similaridade entre os instrumentos agrícolas simples ainda usados em partes do Egito e da Palestina.

O *arado* simples de madeira, ainda empregado em algumas partes das terras bíblicas, pouco mudou no decorrer dos séculos, como mostra claramente uma comparação de representações de arados, em monumentos antigos, e até mesmo em tabuinhas de argila. O arado não tinha rodas, nem era feito para abrir sulcos; simplesmente arranhava a superfície do solo a uma profundidade de 8 a 10 cm. Excetuando-se a relha, que era de metal, o arado era de madeira. (Veja 1Sa 13:20; 1Rs 19:19, 21; Is 2:4.) Um bastão, a que se prendia a relha, constituía a parte maior do arado. As relhas (em realidade pontas afiadas) de arado, de cobre e de bronze, que têm sido encontradas em escavações feitas em Israel, em geral se apresentam bastante gastas, devido ao uso. — Veja ARAR (LAVRAR).

Empregavam-se *enxadas* para remover ervas daninhas do solo e, provavelmente, também para desfazer os torrões de terra. Certos trechos proféticos mencionam especificamente o uso de enxadas no vinhedo. — Is 5:5, 6; 7:23-25.

Enxadões eram provavelmente empregados para cavoucar e revolver o solo. Achavam-se entre os instrumentos que os israelitas, nos dias de Saul, tinham de levar aos filisteus, para afiá-los. (1Sa 13:20, 21) Enxadões de bronze e de ferro, um tanto semelhantes aos atuais, têm sido encontrados.

As *foices* eram usadas principalmente para ceifar os cereais, embora a Bíblia também fale de meter a foice para ceifar a videira. (Jl 3:13; Re 14:18) As foices encontradas em Israel são ligeiramente curvas. Alguns tipos consistem em lascas chanfradas de pederneira que eram agrupadas e fixadas com betume numa armação, quer de madeira, quer de osso. Lâminas de ferro para foices também foram encontradas, e estas eram presas a um cabo por meio de rebites, de uma espiga ou de um encaixe.

Os *forcados* empregados para joeirar (Is 30:24; Je 15:7), como nos tempos mais recentes, eram

provavelmente de madeira, e tinham várias pontas curvas.

A *grade* não é mencionada na Bíblia, mas a operação agrícola de gradar é mencionada como diferente do arar. (Jó 39:10; Is 28:24; Os 10:11) Pulverizar e aplanar o solo constitui a principal função da grade moderna, embora seja também usada para cobrir as raízes das plantas com palha, cobrir as sementes e remover ervas daninhas. Antigamente, talvez uma prancha com peso sobre ela, ou um tronco áspero de árvore, fosse arrastada sobre o solo arado a fim de esterroar e nivelar o solo.

As *pás de joeirar*, provavelmente de madeira, eram usadas para lançar o cereal debulhado no ar, de modo que o vento carregasse a palha e as glumas. — Mt 3:12.

As *podadeiras* são especificamente mencionadas na Bíblia, com referência à poda da videira. (Is 18:5) Visto que as Escrituras se referem à conversão de lanças em podadeiras e, por contraste, de podadeiras em lanças, este instrumento talvez consistisse numa lâmina afiada semelhante a uma faca, presa a um cabo, e pode ter sido similar a uma foice. — Is 2:4; Jl 3:10.

O *trenó debulhador* visava separar os grãos das espigas do cereal. O implemento utilizado nos tempos antigos provavelmente se parecia a dois tipos ainda utilizados em algumas partes das terras bíblicas atualmente: um consiste em pranchas de madeira juntadas e curvadas para trás, na frente. A parte de baixo é dotada de pedras afiadas ou de facas. (Veja 1Cr 21:23; Jó 41:30; Is 41:15.) O operador fica em pé sobre o trenó, para fazer peso. O outro tipo tem um banco para o operador e consiste em uma estrutura de carroça baixa, de quatro cantos. Nessa armação se fixam dois ou três rolos paralelos, giratórios, dotados de tiras de ferro. — Veja Is 28:27, 28.

IMPOSIÇÃO DAS MÃOS. Veja MÃO.

IMPOSTO. Taxação (de dinheiro, de bens ou de trabalho) imposta por uma autoridade sobre pessoas ou propriedades. Formas de imposto há muito são empregadas para a manutenção dos serviços governamentais, de funcionários públicos e também de sacerdotes. As taxas antigamente cobradas incluíam o dízimo, o tributo, o pedágio, o imposto por cabeça e os impostos por itens de consumo, pelas exportações, importações e por bens transportados através dum país por mercadores.

Impostos para a Manutenção do Santuário de Jeová. Os serviços do santuário eram mantidos por meio de impostos. O dízimo obrigatório era a principal fonte para a manutenção dos sacerdotes arônicos e dos levitas, e, pelo menos numa ocasião, eles receberam uma parte dos despojos de guerra, segundo uma taxa estipulada por Jeová. (Núm 18:26-29; 31:26-47; veja DÍZIMO.) Jeová também instruiu a Moisés que, depois dum recenseamento, cada pessoa registrada pagasse meio siclo (US$ 1,10) como "contribuição pertencente a Jeová", contribuição esta em benefício da tenda de reunião. (Êx 30:12-16) Parece que se tornara costumeiro os judeus darem uma soma fixa a cada ano, embora não se fizesse anualmente um censo. Jeoás, por exemplo, invocou o "imposto sagrado ordenado . . . por Moisés". (2Cr 24:6, 9) Os judeus da época de Neemias obrigaram-se a pagar anualmente um terço dum siclo (c. 75 centavos de dólar) para o serviço do templo. — Ne 10:32.

Na época do ministério terrestre de Jesus, os judeus pagavam duas dracmas para o templo. Quando se perguntou a Pedro se Jesus obedecia tal tributação, ele respondeu na afirmativa. Mais tarde, ao tratar do assunto, Jesus indicou que os reis não cobram impostos de seus filhos, os filhos sendo parte da casa real, em favor da qual se coletam impostos. No entanto, embora fosse o Filho unigênito Daquele que era adorado no templo, Jesus, para evitar dar motivos para outros tropeçarem, cuidou de que o imposto fosse pago. — Mt 17:24-27.

Impostos Cobrados por Governantes. Com o estabelecimento da realeza em Israel, passaram-se a cobrar impostos, incluindo a décima parte do rebanho e dos produtos da terra, a fim de sustentar o rei, a casa deste e as várias autoridades e servos governamentais. (1Sa 8:11-17; 1Rs 4:6-19) Já no fim do reinado de Salomão, a convocação para trabalhos forçados e a manutenção governamental se tornara tão onerosa para o povo que eles solicitaram ao filho e sucessor de Salomão, Roboão, que aliviasse o 'serviço duro e o jugo pesado'. A recusa de Roboão moveu dez tribos a se revoltarem. — 1Rs 12:3-19; veja SERVIÇO COMPULSÓRIO; TRABALHOS FORÇADOS.

Ao ficarem sujeitos ao domínio estrangeiro, os israelitas tiveram de submeter-se a ainda outras formas de tributação. Por exemplo, quando o Faraó Neco fez de Jeoiaquim seu vassalo, e impôs pesada multa ou tributo a Judá, Jeoiaquim levantou os fundos necessários fazendo com que seus súditos pagassem determinada quantia "segundo o imposto individual de cada um". — 2Rs 23:31-35.

No período persa, os judeus (com exceção dos sacerdotes e de outros que serviam no santuário, e que foram isentados por Artaxerxes Longímano) tiveram de pagar imposto (aramaico, *mid·dáh* ou *min·dáh*), tributo (*belóh*) e pedágio (*halákh*). (Esd

4:13, 20; 7:24) Acredita-se que *mid·dáh* designa o imposto pessoal, individual; *belóh*, um imposto sobre itens de consumo, ou imposto de consumo; e *halákh*, o pedágio pago pelos viajantes em postos de estrada ou nos vaus de rio. O *mid·dáh* (traduzido "tributo" em *Al, IBB, NM*, em Ne 5:4) deve ter sido bem alto, pois muitos judeus tiveram de pedir dinheiro emprestado para pagá-lo. Além de terem de pagar os impostos cobrados pelos persas, os judeus normalmente também tinham de pagar o sustento do governador. — Ne 5:14, 15.

No primeiro século EC, os judeus se ressentiam grandemente do pagamento de impostos, não só por causa da corrupção predominante entre os cobradores de impostos, mas também porque isto os obrigava a reconhecer sua sujeição a Roma. (Veja COBRADOR DE IMPOSTOS.) Não obstante, tanto Jesus Cristo como o apóstolo Paulo mostraram ser correto pagar impostos a "César", ou às "autoridades superiores". (Mt 22:17-21; Ro 13:1, 7; veja CÉSAR [Deus e César].) Entre as várias espécies de impostos mencionados nas Escrituras Gregas Cristãs acha-se o *té·los* (imposto, dever ou tributo indireto; Mt 17:25; Ro 13:7). Também são mencionados o *kén·sos* (imposto por cabeça; Mt 17:25; 22:17, 19; Mr 12:14) e o *fó·ros* (termo mais amplo, que se julga designar um imposto cobrado sobre casas, terrenos e pessoas; Lu 20:22; 23:2).

IMPUREZA. Veja LIMPO, LIMPEZA.

IMPUROS, ANIMAIS. Veja ANIMAIS.

INAUGURAÇÃO. Início de funcionamento, com cerimônias solenes, de uma instituição, de um arranjo ou de um lugar. "Inaugurar" é traduzido do verbo hebraico *hha·nákh* (forma substantivada, *hhanuk·káh*) quando o mesmo tem o significado de "iniciar, dedicar formalmente", e do verbo grego *en·kai·ní·zo*, que significa primariamente "tornar novo, ou inovar", como pela dedicação. A palavra hebraica *né·zer*, o santo sinal de dedicação, é considerada sob o assunto DEDICAÇÃO.

Quando entrou em vigor o pacto da Lei mosaica, ele foi solenemente iniciado por cerimônias apropriadas de sacrifícios animais e pela aspersão de sangue sobre o altar, sobre o livro e sobre o povo. O apóstolo Paulo referiu-se a este evento como o ato de inauguração daquele pacto. — Êx 24:4-8; He 9:18-20.

Pelas palavras de Paulo, "tampouco o pacto anterior foi inaugurado [forma do gr. *en·kai·ní·zo*] sem sangue" (He 9:18), ele indica que o novo pacto foi posto em vigor de modo similar — inaugurado pela morte, ressurreição e ascensão de Jesus ao céu, onde Jesus apresentou o valor de sua vida humana, e de onde depois disso derramou espírito santo sobre seus discípulos. Visto que Jesus Cristo foi ressuscitado no espírito, ele podia realmente entrar no verdadeiro "lugar santo", os céus da presença de Jeová, e, com seu sacrifício de resgate, tornar possível que seus seguidores ungidos também entrassem no céu. Assim, podia-se dizer que ele iniciou, inovou ou inaugurou o caminho para os céus, provisão esta que, depois, seria utilizada por outros. — He 10:19, 20.

Lemos também sobre as cerimônias solenes que envolviam as ofertas feitas pelos maiorais tribais na inauguração do altar do tabernáculo no ermo. (Núm 7:10, 11, 84-88) Houve uma assembleia especial para a inauguração do templo de Salomão e de seu grande altar sacrificial. — 1Rs 8:63; 2Cr 7:5, 9.

Quando o templo foi reconstruído sob Zorobabel, depois do exílio babilônico, houve cerimônias solenes de inauguração, em que se sacrificaram centenas de animais. (Esd 6:16, 17) Mais tarde, os muros em torno da Jerusalém reconstruída foram restaurados, sob a direção de Neemias, e, novamente, realizou-se uma suntuosa festa de inauguração, com a participação de dois grandes coros de agradecimento em louvar a Jeová. — Ne 12:27-43.

Além dessas impressionantes cerimônias nacionais de inauguração, lemos a respeito de um homem inaugurar, ou ocupar, a sua casa (De 20:5), e o cabeçalho do Salmo 30, atribuído a Davi, classifica-o de "Cântico de inauguração da casa".

Quando Nabucodonosor terminou a instalação da enorme estátua de ouro na Planície de Dura, ele convocou todos os sátrapas, prefeitos, governadores, conselheiros, tesoureiros, juízes, magistrados policiais e todos os administradores dos distritos jurisdicionais para as impressionantes cerimônias de inauguração. Nabucodonosor esperava assim unir todos os seus súditos em adoração. Os três jovens hebreus presentes nesse acontecimento recusaram-se a transigir na sua adoração de Jeová por participarem nessa religião nacional. — Da 3:1-30.

Até os dias de hoje, os judeus comemoram anualmente o que chamam de Hanucá, no mês de dezembro. Esta é realizada em comemoração da festividade de inauguração (hebr.: *hhanuk·káh*) que se seguiu à purificação do templo feita por Judas Macabeu, em 165 AEC, depois de ter sido poluído por Antíoco IV Epifânio. — Jo 10:22; veja FESTIVIDADE DA DEDICAÇÃO.

INCENSÁRIO. Veja PORTA-LUME.

INCENSO. Composto de resinas e bálsamos aromáticos que queima lentamente, desprenden-

do fragrante aroma. As palavras hebraicas *qetó·reth* e *qetoh·ráh* vêm da raiz *qa·tár,* que significa "fazer fumaça sacrificial". O equivalente nas Escrituras Gregas Cristãs é *thy·mí·a·ma.*

O incenso sagrado prescrito para uso no tabernáculo do ermo era feito de materiais custosos que a congregação contribuía. (Êx 25:1, 2, 6; 35:4, 5, 8, 27-29) Ao dar a fórmula divina para essa mistura quádrupla, Jeová disse a Moisés: "Toma para ti perfumes: gotas de estoraque, e onicha, e gálbano perfumado, e olíbano puro. Deve haver a mesma porção de cada um. E tens de fazer disso um incenso, uma mistura aromática, trabalho de fabricante de unguento, salgado, puro, algo sagrado. E um pouco dele tens de reduzir a pó fino e tens de pôr um pouco dele diante do Testemunho na tenda de reunião, onde me apresentarei a ti. Deve ser santíssimo para vós." Daí, visando inculcar-lhes a exclusividade e a santidade do incenso, Jeová acrescentou: "Quem fizer um igual a este para regalar-se com o seu cheiro tem de ser decepado do seu povo." — Êx 30:34-38; 37:29.

Num período posterior, os judeus rabínicos adicionaram outros ingredientes ao incenso do templo; Josefo disse que se compunha de 13 especiarias de doce fragrância. (*The Jewish War* [A Guerra Judaica], V, 218 [v 5]). Segundo Maimônides, alguns destes itens extras incluíam o açafrão, o âmbar, a canela, a canela-da-china, a mirra e o nardo.

Na extremidade O do compartimento Santo do tabernáculo, junto à cortina que o dividia do Santíssimo, localizava-se "o altar do incenso". (Êx 30:1; 37:25; 40:5, 26, 27) Havia também um altar de incenso similar no templo de Salomão. (1Cr 28:18; 2Cr 2:4) Sobre estes altares, cada manhã e cada noitinha se queimava incenso sagrado. (Êx 30:7, 8; 2Cr 13:11) Uma vez por ano, no Dia da Expiação, pegavam-se brasas do altar, num incensário ou porta-lume, junto com dois punhados de incenso, levando-os para dentro do Santíssimo, onde se fazia que o incenso fumegasse diante do trono de misericórdia da arca do testemunho. — Le 16:12, 13.

O sumo sacerdote Arão inicialmente oferecia incenso sobre o altar. (Êx 30:7) No entanto, seu filho Eleazar recebeu a supervisão do incenso e de outros itens do tabernáculo. (Núm 4:16) Parece que a queima de incenso, exceto no Dia da Expiação, não se restringia ao sumo sacerdote, uma vez que se menciona o subsacerdote Zacarias (pai de João, o Batizador) como cuidando de tal serviço. (Lu 1:8-11) Logo depois de começar a funcionar o serviço do tabernáculo, os dois filhos de Arão, Nadabe e Abiú, foram mortos por Jeová por tentarem oferecer incenso com "fogo ilegítimo". (Le 10:1, 2; compare isso com Êx 30:9; veja ABIÚ.) Mais tarde, Corá e 250 outros, todos levitas, mas não da linhagem sacerdotal, rebelaram-se contra o sacerdócio arônico. Como prova, Moisés mandou que tomassem porta-lumes e queimassem incenso na entrada do tabernáculo, de modo que Jeová pudesse indicar se os aceitava ou não como sacerdotes seus. O grupo pereceu durante o ato, com os porta-lumes na mão. (Núm 16:6, 7, 16-18, 35-40) Assim, também, o Rei Uzias foi atacado de lepra quando presunçosamente tentou queimar incenso no templo. — 2Cr 26:16-21.

Com o tempo, os da nação de Israel tornaram-se tão negligentes na adoração prescrita de Jeová que fecharam o templo e queimaram incenso em outros altares. (2Cr 29:7; 30:14) Pior ainda, eles queimavam incenso a outros deuses, perante os quais se prostituíam, e de outros modos dessagravam o santo incenso, tudo isto sendo detestável aos olhos de Jeová. — Ez 8:10, 11; 16:17, 18; 23:36, 41; Is 1:13.

Significado. O pacto da Lei tinha uma sombra de vindouras coisas melhores (He 10:1), e parece que a queima de incenso sob tal arranjo representava as orações aceitáveis dos fiéis servos de Deus. O salmista declarou: "Seja minha oração preparada como incenso diante de ti [Jeová]." (Sal 141:2) Igualmente, o altamente simbólico livro de Revelação descreve os que estão ao redor do trono celestial de Deus como tendo "tigelas de ouro cheias de incenso, e o incenso significa as orações dos santos". "E foi-lhe dada [a um anjo] uma grande quantidade de incenso para oferecer, junto com as orações de todos os santos, no altar de ouro que estava diante do trono." (Re 5:8; 8:3, 4) Em vários aspectos, a queima de incenso servia como símbolo adequado para as orações dos santos que são 'oferecidas' (He 5:7) noite e dia (1Te 3:10), e são agradáveis a Jeová. — Pr 15:8.

O incenso, naturalmente, não podia tornar aceitáveis a Deus as orações dos adoradores falsos. (Pr 28:9; Mr 12:40) Por outro lado, as orações dum justo são eficazes. (Tg 5:16) Assim, também, quando irrompeu uma praga da parte de Deus, Arão rapidamente "pôs . . . o incenso e começou a fazer expiação pelo povo". — Núm 16:46-48.

Os Cristãos não o Queimavam. Embora se queime incenso hoje em certas religiões da cristandade, bem como em templos budistas, não encontramos base nas Escrituras para tal prática entre cristãos. Não se alistam incensários entre os recipientes usados pela igreja nos primeiros quatro séculos da Era Comum, e só depois de Gregório Magno (fins do sexto século) há evidência clara

do uso de incenso nos serviços religiosos. Obviamente, isto é porque, com a vinda de Cristo e terem sido o pacto da Lei e seus regulamentos pregados na estaca de tortura (Col 2:14), e especialmente depois que o templo e seu sacerdócio arônico foram completamente removidos, a queima de incenso na adoração de Deus cessou. Não se deu nenhuma autorização para que fosse usado na congregação cristã, e os primitivos cristãos, como os judeus, jamais queimavam incenso individualmente para fins religiosos.

Os primitivos cristãos também se recusaram a queimar incenso em honra do imperador, embora isto lhes custasse a vida. Como observa Daniel P. Mannix: "Pouquíssimos cristãos abjuraram, embora geralmente se mantivesse para a conveniência deles um altar com fogo na arena. Tudo o que o prisioneiro tinha de fazer era espalhar um pouquinho de incenso sobre a chama, e ele recebia uma Certidão de Sacrifício e era libertado. Explicava-se-lhe também cuidadosamente que ele não estava adorando o imperador; reconhecia apenas o caráter divino do imperador como chefe do estado romano. Ainda assim, quase não houve cristão que se aproveitasse da oportunidade de escapar." — *Those About to Die* (Os Que Vão Morrer), 1958, p. 137.

Tertuliano (segundo e terceiro séculos EC) diz que os cristãos nem mesmo se envolviam no comércio de incenso. (*On Idolatry* [Sobre a Idolatria], cap. XI) Isto não se dá, porém, com os mercadores de incenso que negociam com a simbólica Babilônia, a Grande. — Re 18:11, 13.

INCENSO, ALTAR DO. Veja ALTAR.

INCESTO. Veja CRIME E PUNIÇÃO (Os principais crimes sob a Lei).

INCORRUPÇÃO. Qualidade de um corpo não sujeito à decomposição, à ruína ou à destruição.

Referências diretas à incorrupção só são encontradas nas Escrituras Gregas Cristãs. Ali, tal palavra traduz o grego *a·fthar·sí·a,* formado do prefixo negativo *a* e de uma forma de *fthei·ro.* Esta última palavra significa "corromper" (2Co 7:2) ou "estragar" (1Co 15:33), reduzindo assim a um estado mais baixo ou inferior; também, "matar" ou "destruir". (2Pe 2:12) A forma adjetiva *á·fthar·tos* (incorruptível) também é usada.

Corrupção e Corruptibilidade. Ao considerar-se a incorrupção, é útil analisar primeiro o uso dos termos gregos para corrupção e corruptibilidade. Tenha em mente que há uma diferença entre algo ser corrupto e ser corrupt*ível,* isto é, passível de se corromper.

A corrupção e a corruptibilidade podem dizer respeito tanto a coisas materiais como a imateriais. A coroa que os atletas gregos almejavam era corruptível — sujeita à decomposição, deterioração ou desintegração. (1Co 9:25) Até mesmo o ouro (dissolúvel em água-régia) e a prata são corruptíveis. (1Pe 1:18; compare isso com Tg 5:3.) Barcos podem ser 'destroçados', ou, literalmente, ser "corrompidos inteiramente" (da forma intensiva *di·a·fthei·ro*), sofrendo o colapso de sua forma estrutural. (Re 8:9) A mesma palavra grega é usada com respeito a "arruinar" a Terra. (Re 11:18) O homem, a criatura carnal, é corruptível (Ro 1:23); em sua condição imperfeita, seu corpo está sujeito a doenças prejudiciais e, por fim, à dissolução na morte, quando então o corpo se decompõe. (At 13:36) Quanto às coisas imateriais, bons hábitos podem ser corrompidos ou estragados pelas más associações (1Co 15:33); os homens podem tornar-se mentalmente corrompidos, desviando-se da sinceridade, da castidade e da verdade (2Co 11:3; 1Ti 6:5; 2Ti 3:8), isto resultando na degeneração moral, uma corrupção da personalidade do indivíduo. — Ef 4:22; Ju 10.

Até mesmo corpos humanos perfeitos são corruptíveis, isto é, não estão além da ruína ou destruição. Por isso, o apóstolo Paulo podia dizer que o ressuscitado Jesus estava, dali em diante, "destinado a nunca mais *voltar à corrupção*" (At 13:34), ou seja, jamais retornaria à vida num corpo humano corruptível. Apenas a ação de Deus pôde impedir que o corpo carnal da existência terrestre de seu Filho visse a corrupção no túmulo. (At 2:31; 13:35-37) Este corpo, porém, não foi preservado para ser usado pelo ressuscitado Jesus, visto que o apóstolo Pedro diz que Jesus foi "morto na carne, mas vivificado no espírito". (1Pe 3:18) Portanto, parece evidente que Deus miraculosamente deu fim a tal corpo, não permitindo assim que se decompusesse ruinosamente. — Veja CORPO (O Corpo Carnal de Cristo).

Há indicações de que os anjos, embora sendo criaturas espirituais, têm corpos corruptíveis, uma vez que se diz que estão sujeitos à destruição. — Mt 25:41; 2Pe 2:4; compare isso com Lu 4:33, 34.

Escravização humana à corrupção. Ao passo que Adão, mesmo em sua perfeição, tinha um corpo corruptível, foi somente por causa de sua rebelião contra Deus que ele veio a estar sob a "escravização à corrupção" e transmitiu tal condição a todos os seus descendentes, a raça humana. (Ro 8:20-22) Tal escravização à corrupção resulta do pecado ou transgressão (Ro 5:12) e produz a im-

perfeição física que leva à degradação, à doença, ao envelhecimento e à morte. Por esta razão, quem 'semeia visando a carne ceifa da carne corrupção', e não ganha a vida eterna prometida aos que semeiam visando o espírito. — Gál 6:8; compare isso com 2Pe 2:12, 18, 19.

Os Cristãos Alcançam a Incorrupção. Conforme observado, as Escrituras Hebraicas não fazem referência direta à incorrupção, e elas destacam regularmente a mortalidade da alma humana. Assim, referindo-se a Cristo Jesus, o apóstolo diz que ele "lançou luz sobre a vida e a incorrupção por intermédio das boas novas". (2Ti 1:10) Por meio de Jesus, Deus revelou o segredo sagrado de seu propósito de conceder a cristãos ungidos o privilégio de reinar com seu Filho nos céus. (Lu 12:32; Jo 14:2, 3; compare isso com Ef 1:9-11.) Por ressuscitar o Salvador deles, Jesus Cristo, Deus deu a tais cristãos a esperança viva de "uma herança incorruptível, e imaculada, e imarcescível . . . reservada nos céus". (1Pe 1:3, 4, 18, 19; compare isso com 1Co 9:25.) Tais pessoas nascem de novo enquanto ainda estão na carne, isto é, concede-se-lhes a posição de filhos espirituais de Deus, nascidos de 'semente reprodutiva incorruptível, por intermédio da palavra do Deus vivente e permanecente'. — 1Pe 1:23; compare isso com 1Jo 3:1, 9.

Embora Deus lide com eles como Seus filhos espirituais, e embora tenham a promessa duma herança incorruptível, estes cristãos chamados ao reino celestial não possuem a imortalidade ou a incorrupção enquanto ainda estão na Terra, na carne. Vê-se isto do fato de que eles estão "*buscando* glória, e honra e incorruptibilidade, pela perseverança na obra que é boa". (Ro 2:6, 7) A "incorruptibilidade" que se busca por certo não significa simples ausência de corrupção moral. Por seguirem o exemplo de Cristo, e por meio da fé no seu sacrifício resgatador, tais cristãos já 'escaparam da corrupção que há no mundo pela concupiscência' (2Pe 1:3, 4); estão 'amando o nosso Senhor Jesus Cristo em incorrupção' e 'mostrando no seu ensino incorrupção'. (Ef 6:24; Tit 2:7, 8) A incorruptibilidade (junto com a glória e a honra) que buscam por meio da perseverança fiel relaciona-se com a sua glorificação, por ocasião de sua ressurreição como reais filhos espirituais de Deus, e isto se evidencia da primeira carta de Paulo aos coríntios.

Ressurreição para a Imortalidade e a Incorrupção. Cristo Jesus obteve a imortalidade ao ser ressuscitado, tendo dali em diante uma "vida indestrutível". (1Ti 6:15, 16; He 7:15-17) Como "representação exata do . . . próprio ser" de seu Pai, que é o Deus incorruptível (He 1:3; 1Ti 1:17), o ressuscitado Jesus também goza de incorruptibilidade.

Unidos com Jesus na semelhança de sua ressurreição, seus co-herdeiros também são ressuscitados, não simplesmente para a vida eterna como criaturas espirituais, mas para a imortalidade e a incorrupção. Tendo vivido, servido fielmente, e morrido em corpos humanos corruptíveis, eles passam a receber corpos espirituais incorruptíveis, como Paulo mostra claramente em 1 Coríntios 15:42-54. Por conseguinte, a imortalidade evidentemente se refere à qualidade de vida que usufruem, à sua qualidade infindável e indestrutível, ao passo que a incorrupção aparentemente se relaciona com o organismo ou o corpo que Deus lhes dá, organismo este inerentemente isento de decomposição, de estrago ou destruição. Portanto, parece que Deus lhes concede o poder de autossustentação, não dependendo de fontes externas de energia, como dependem Suas outras criaturas, carnais e espirituais. Isto é uma comovente evidência da confiança que Deus deposita neles. Tal existência independente e indestrutível, porém, não os remove do controle de Deus, e eles, assim como seu Cabeça, Cristo Jesus, continuam sujeitos à vontade e às orientações de seu Pai. — 1Co 15:23-28; veja ALMA; IMORTALIDADE.

INCULPE. Uma das palavras hebraicas traduzidas por "inculpe" é *tam*. É usada com relação à exemplar posição moral de Jó e à impecável beleza da sulamita. (Jó 1:1, 8; Cân 5:2; 6:9) Por causa de sua vida pacífica e tranquila morando em tendas, em contraste com a vida irrequieta e aventureira de seu irmão como caçador, fala-se de Jacó como sendo inculpe. (Gên 25:27) Outra palavra hebraica às vezes vertida por "inculpe(s)" é *tamím,* com o sentido de "impecável; incólume; perfeito". (Pr 2:21; 11:5, 20) As palavras hebraicas *tam* e *tamím* vêm da raiz verbal *ta·mám,* que significa "ser completo, completado; vir à perfeição; chegar a um término". (Sal 19:13; 1Rs 6:22; Is 18:5; Je 24:10; compare isso com 1Sa 16:11, onde a frase traduzida por: "São estes todos os rapazes?" literalmente significa: "Está completo o número de rapazes?") Na *Septuaginta* grega, a palavra hebraica *tam* é, às vezes, traduzida por *á·mem·ptos*. (Jó 1:1, 8; 2:3; 9:20) Formas desta palavra ocorrem também nas Escrituras Gregas Cristãs e podem ser definidas como "inculpe; sem defeito". — Lu 1:6; Fil 3:6; He 8:7; veja PERFEIÇÃO.

Quando é usada para descrever humanos, o termo "inculpe" precisa sempre ser encarado como

relativo, não absoluto. O sofredor Jó tirou conclusões equivocadas sobre Jeová, inclusive a respeito de como o Todo-Poderoso considera os inculpes. (Jó 9:20-22) Zacarias, pai de João, o Batizador, manifestou falta de fé na declaração de Jeová através do anjo Gabriel. (Lu 1:18-20) Ainda assim, Jó e Zacarias foram classificados de inculpes, pois correspondiam ao que Jeová espera de humanos que, embora fiéis, estão manchados pela imperfeição. — Jó 1:1; Lu 1:6.

Do ponto de vista de seus contemporâneos judeus, Paulo era inculpe antes de tornar-se discípulo de Jesus Cristo. Ele fazia o que a Lei ordenava, cumprindo as obrigações que lhe eram impostas e refreando-se do que era proibido. (Fil 3:6) Mas, Paulo não tinha então uma posição inculpe perante Jeová. Ele era culpado de grave pecado como perseguidor dos irmãos de Cristo e era blasfemador e homem insolente. — 1Ti 1:13, 15.

O Altíssimo se agrada daqueles cuja conduta é um reflexo de sua espiritualidade sadia, sua pureza, sua qualidade inculpe. (Pr 11:20) Portanto, é vital que os cristãos vivam duma maneira inculpe, isenta de censura justificável. — Fil 2:15; 1Te 5:23.

INDENIZAÇÃO. Veja COMPENSAÇÃO.

ÍNDIA. A área exata abrangida pelo nome bíblico "Índia" é incerta. (Est 8:9) Os eruditos geralmente sugerem que indica a área da bacia do rio Indo e seus tributários, isto é, a região de Punjab e talvez também Sind. O testemunho do historiador Heródoto (III, 88, 94; IV, 44) indica que "Índia" veio a tornar-se inicialmente parte do Império Persa durante o governo de Dario Histaspes (521-486 AEC). No tempo de Assuero (considerado ser Xerxes I, filho de Dario Histaspes), a Índia constituía o limite oriental do império. — Est 1:1.

É provável que o vale do Indo tenha sido povoado não muito depois de ser confundida a língua dos construtores de Babel. Uma comparação da antiga civilização do vale do Indo com a da Mesopotâmia revela a edificação de estruturas como as plataformas em zigurate da Mesopotâmia, esculturas de figuras humanas, com cabeças tendo aspectos faciais em forma de máscaras, típicos das antigas esculturas mesopotâmicas, e sinais pictográficos que se assemelham às primitivas formas mesopotâmicas. O assiriólogo Samuel N. Kramer sugeriu que o vale do Indo foi colonizado por um povo que fugiu da Mesopotâmia, quando os sumerianos assumiram o controle de tal área.

INFERNO. Palavra usada na versão *Almeida* (bem como na versão católica *Matos Soares* e na maioria das traduções antigas), para traduzir o termo hebraico *she'óhl* e o grego *hai·des*. Na versão *Almeida* (revista e corrigida), a palavra "inferno(s)" é traduzida 28 vezes de *she'óhl* e 7 vezes de *hai·des*. Esta versão não é coerente, contudo, uma vez que *she'óhl* também é traduzido 27 vezes por "sepultura", 5 vezes "sepulcro", 1 vez "terra", 1 vez "enterrados", 1 vez "mundo invisível", e 2 vezes é transliterado "Seol". Na versão *Matos Soares*, o termo *she'óhl* é traduzido por "inferno(s)" 34 vezes, "habitação dos mortos" 11 vezes, "sepulcro" 11 vezes, "sepultura" 4 vezes, "abismo" 1 vez, "terra" 1 vez, "[perigos] exiciais" 1 vez, "morte" 1 vez, e é transliterado "cheol" 2 vezes.

Em 1885, com a publicação da completa *English Revised Version* (Versão Revisada Inglesa), a palavra original *she'óhl* foi, em muitos lugares, transliterada para o texto inglês das Escrituras Hebraicas, embora, na maioria das suas ocorrências, se usasse "sepultura" e "cova", e "inferno" ocorre cerca de 14 vezes. Este foi um ponto em que a comissão americana discordou dos revisores ingleses, e, assim, ao produzirem a *American Standard Version* (Versão Padrão Americana, 1901), eles transliteraram *she'óhl* em todas as suas 65 ocorrências. Ambas as versões transliteraram *hai·des* nas Escrituras Gregas Cristãs em todas as suas dez ocorrências, embora a palavra grega *Gé·en·na* (português: "Geena") seja traduzida por "inferno" em todas as ocorrências, como acontece em muitas outras traduções modernas.

A respeito do uso de "inferno" para traduzir estas palavras originais do hebraico e do grego, *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine, 1981, Vol. 2, p. 187) diz: "HADES . . . Corresponde a 'Seol' no A.T. [Antigo Testamento]. Na V.A. [Versão Autorizada] do A.T. [Antigo Testamento] e do N.T. [Novo Testamento], foi vertido de modo infeliz por 'Inferno'."

A *Collier's Encyclopedia* (Enciclopédia da Collier, 1986, Vol. 12, p. 28) diz a respeito de "Inferno": "Primeiro representa o hebraico Seol do Antigo Testamento, e o grego Hades, da Septuaginta e do Novo Testamento. Visto que Seol, nos tempos do Antigo Testamento, se referia simplesmente à habitação dos mortos e não sugeria distinções morais, a palavra 'inferno', conforme entendida atualmente, não é uma tradução feliz."

É, de fato, devido ao modo como a palavra "inferno" é entendida atualmente que ela constitui uma maneira tão 'infeliz' de verter estas palavras bíblicas originais. O *Webster's Third New International Dictionary* (Terceiro Novo Dicionário Internacional de Webster), exaustivo, diz sob "Inferno":

"de . . . *helan,* esconder". A palavra "inferno" não transmitia assim, originalmente, nenhuma ideia de calor ou de tormento, mas simplesmente de um 'lugar coberto ou oculto'. No antigo dialeto inglês, a expressão "helling potatoes" ("infernizar batatas") significava, não assá-las no fogo, mas simplesmente colocar as batatas no solo, ou num porão.

O significado atribuído à palavra "inferno" atualmente é o representado na *Divina Comédia* de Dante, e no *Paraíso Perdido* de Milton, significado este completamente alheio à definição original da palavra. A ideia dum "inferno" de tormento ardente, porém, remonta a uma época muito anterior a Dante ou a Milton. A *Grolier Universal Encyclopedia* (Enciclopédia Universal Grolier, 1971, Vol. 9, p. 205), sob "Inferno", diz: "Os hindus e os budistas consideram o inferno como lugar de purificação espiritual e de restauração final. A tradição islâmica o reputa um lugar de castigo eterno." O conceito de sofrimento após a morte é encontrado entre os ensinos religiosos pagãos dos povos antigos da Babilônia e do Egito. As crenças dos babilônios e dos assírios retratavam o "mundo inferior . . . como lugar cheio de horrores, . . . presidido por deuses e demônios de grande força e ferocidade". Embora os antigos textos religiosos egípcios não ensinem que a queima de qualquer vítima individual prosseguiria eternamente, eles deveras retratam o "Outro Mundo" como tendo "covas de fogo" para "os condenados". — *The Religion of Babylonia and Assyria* (A Religião de Babilônia e Assíria), de Morris Jastrow Jr., 1898, p. 581; *The Book of the Dead* (O Livro dos Mortos), com apresentação de E. Wallis Budge, 1960, pp. 135, 144, 149, 151, 153, 161, 200.

O "inferno de fogo" tem sido um ensino básico da cristandade por muitos séculos. Assim, é compreensível o que diz a *The Encyclopedia Americana* (Enciclopédia Americana, 1956, Vol. XIV, p. 81): "Muita confusão e muitos mal-entendidos foram causados pelo fato de os primitivos tradutores da Bíblia terem traduzido persistentemente o hebraico Seol e o grego Hades e Geena pela palavra inferno. A simples transliteração destas palavras por parte dos tradutores das edições revistas da Bíblia não bastou para eliminar apreciavelmente esta confusão e equívoco." Não obstante, tal transliteração e tradução coerente deveras habilita o estudante da Bíblia a fazer uma comparação cuidadosa dos textos em que aparecem estas palavras originais e, com mente aberta, a chegar ao entendimento correto de seu verdadeiro significado. — Veja GEENA; HADES; SEOL; SEPULTURA, SEPULCRO; TÁRTARO.

INIMIGO. O termo hebraico *'oh·yév* e o grego *ekh·thrós* referem-se a alguém hostil ou que odeia. (Êx 23:22; Mt 5:43) O primeiro registro de inimizade no Universo é a ação da "serpente", mais tarde identificada na Bíblia como Satanás, o Diabo (Re 12:9), quando abordou Eva com um desafio quanto à veracidade de Deus. (Gên 3:4, 5) Jesus Cristo descreveu essa criatura espiritual como homicida, também como "mentiroso e o pai da mentira". — Jo 8:44; veja SATANÁS.

Inimigos de Deus. Desde aquele tempo Satanás tem sido o principal inimigo de Deus. (Mt 13:25, 39) Tem exercido influência sobre a humanidade, e esta tem cedido a essa influência, de modo que "o mundo inteiro jaz no poder do iníquo". (1Jo 5:19) Este mundo é, portanto, inimigo de Deus. (Tg 4:4) Todavia, Deus tem sido longânime com seus inimigos e misericordioso com os dentre eles que desejam servi-lo. Providenciou um meio de reconciliação para tais por meio do sacrifício de Jesus Cristo. (Ro 5:10; Col 1:21, 22) Os que estão em união com Cristo ele constituiu "embaixadores" a um mundo hostil, com o ministério da reconciliação. — 2Co 5:18-21.

Por outro lado, há muitos que se tornam inimigos empedernidos de Deus, incluindo Satanás e os demônios iníquos, que juntam as nações em oposição a Deus (Re 16:13-16); o apóstata "homem que é contra a lei", que se coloca em oposição a Deus (2Te 2:3, 4); "Babilônia, a Grande", cujos "pecados . . . acumularam-se até o céu" (Re 17:5; 18:5); "a fera" que saiu do mar, que obtém seu poder e autoridade de Satanás, o dragão (Re 13:1, 2, 6); a "fera" de dois chifres, que promove a adoração dessa "fera" do mar (Re 13:11, 12); a "fera cor de escarlate", "cheia de nomes blasfemos" (Re 17:3); e os que persistem em apoiá-los (Re 19:17-21). A estes, Deus destruirá. — De 32:41; Is 59:18; Re 20:10.

Inimigos de Cristo. Os inimigos de Deus são também os inimigos de Cristo. (Jo 8:42-47; Mt 10:40) Quando esteve na terra, Jesus Cristo sofreu muito às mãos dos inimigos de Deus. Não obstante, ele não revidou na mesma moeda; não procurou causar-lhes danos. (1Pe 2:21-23) Até mesmo curou um homem na multidão que veio com bastões e espadas para prendê-lo. — Lu 22:49-51; Jo 18:10, 11.

No entanto, após a sua ressurreição, ele "se assentou à direita de Deus, daí em diante esperando até que os seus inimigos sejam postos por escabelo dos seus pés". (He 10:12, 13; Lu 20:41-43) Esta profecia foi registrada no Salmo 110, declarando a ordem de Jeová a seu Filho: "Subjuga no meio dos teus inimigos." (Sal 110:2) Revela-se que estes

inimigos de Jeová e de seu "ungido" se compõem de "nações", "grupos nacionais", "reis da terra" e "dignitários". (Sal 2:1-9) Em Revelação 19:11-21, o personagem chamado "Fiel e Verdadeiro", "A Palavra de Deus" e "Rei dos reis e Senhor dos senhores" é descrito como conduzindo os exércitos dos céus contra seus inimigos. Seus inimigos são aqui descritos como "a fera e os reis da terra, e os seus exércitos" e o "falso profeta", a todos os quais Cristo aniquila.

Inimigos da Humanidade. Os que são inimigos de Deus são, ao mesmo tempo, inimigos da humanidade porque eles lutam contra a reconciliação do homem com Deus e contra os propósitos de Deus para com a família humana. Eles opõem-se à proclamação da verdade e estão, por conseguinte, contra os interesses de todos os homens, assim como estavam aqueles que perseguiram os primitivos cristãos. — 1Te 2:15.

Adicionalmente, por causa da entrada do pecado no mundo, por meio de Adão, a morte se espalhou a todos os homens, e tem sido, como a Bíblia a chama, o "inimigo" da humanidade. (1Co 15:26; Ro 5:12) A morte não pode ser vencida por meio de esforços humanos. (Sal 89:48) Apenas Jeová Deus, por meio de Jesus Cristo, eliminará esse inimigo do homem. — 1Co 15:24-26; Is 25:8.

A Luta do Cristão. O apóstolo Paulo descreveu a guerra do cristão, dizendo: "Temos uma pugna, não contra sangue e carne, mas contra os governos, contra as autoridades, contra os governantes mundiais desta escuridão, contra as forças espirituais iníquas nos lugares celestiais." (Ef 6:12; compare isso com 2Co 10:4.) Por conseguinte, a luta do cristão não é contra homens. É contra espíritos iníquos que tentam desviá-los de Deus. Em contrapartida, Jesus Cristo explicou a seus seguidores que o mundo os odiaria e até mesmo os mataria (Mt 10:22; 24:9; Jo 16:2) e que em alguns casos os inimigos do homem seriam os de sua própria família. — Mt 10:36.

Qual deve ser a atitude do cristão para com o seu próximo que se constituir em seu inimigo? Jesus aconselhou: "Continuai a amar os vossos inimigos, a fazer o bem aos que vos odeiam." (Lu 6:27, 28) Ele explicou: "Ouvistes que se disse [não na Bíblia, mas na tradição]: 'Tens de amar o teu próximo e odiar o teu inimigo.' No entanto, eu vos digo: Continuai a amar os vossos inimigos e a orar pelos que vos perseguem." (Mt 5:43, 44) E, sem dúvida referindo-se a Provérbios 25:21, o apóstolo Paulo admoesta: "Se o teu inimigo tiver fome, alimenta-o." (Ro 12:20) Este princípio fora enunciado pela Lei, que dizia: "Se encontrares o touro do teu inimigo ou seu jumento andando perdido, sem falta lho deves restituir. Se vires o jumento de alguém que te odeia deitado sob a sua carga, então tens de refrear-te de abandoná-lo. Sem falta deves conseguir soltá-lo *junto com ele.*" — Êx 23:4, 5.

Visto que os servos de Jeová aplicam esses excelentes princípios, o resultado tem sido que muitos ex-inimigos têm abrandado seu coração para com eles e também para com o próprio Deus. Isto se harmoniza com Provérbios 16:7: "Quando Jeová tem prazer nos caminhos de um homem, faz que até os seus próprios inimigos estejam em paz com ele." (Compare isso com Ro 12:17, 18, 21; 1Pe 2:19, 20; 3:9.) Um notável exemplo de misericórdia para com um inimigo é o tratamento dispensado por Jesus Cristo a Saulo de Tarso (que se tornou o apóstolo Paulo). — At 9:1-16; 1Ti 1:13; compare isso com Col 1:21, 22.

Jeová Deus diz: "Minha é a vingança e a retribuição." (De 32:35; Ro 12:19; He 10:30) Portanto, o servo de Deus não procura a vingança com as suas próprias mãos; tampouco deseja ele que se abata a calamidade sobre seus inimigos para satisfação pessoal, lembrando-se do sábio conselho: "Quando teu inimigo cai, não te alegres; e quando se faz que tropece, não jubile teu coração." (Pr 24:17) Sob a Lei, nos casos em que pudesse haver dúvida quanto a se um homicídio era intencional ou acidental, qualquer prévia inimizade, ódio, ou ter golpeado um homem com inimizade, era um fator que pesava muito contra o acusado. — Núm 35:20-25.

Há muitos "inimigos" a serem vencidos pelo cristão durante a sua vida, à parte de oposição pessoal literal. Há grave perigo em capitular diante desses "inimigos", pois, se a pessoa se submeter a eles, eles levarão a pessoa à condição de inimiga de Deus. Diz o apóstolo: "A *mentalidade segundo a carne* significa inimizade com Deus, visto que não está em sujeição à lei de Deus, de fato, nem pode estar." (Ro 8:7; Gál 5:17) As Escrituras descrevem um conflito que ocorre no íntimo do cristão por causa de duas forças inimigas: (1) "a lei de Deus", a qual Paulo se refere como sendo a lei que agora governa a sua mente, e também como "a lei desse espírito que dá vida em união com Cristo Jesus" e (2) a "*lei do pecado* que está nos . . . membros [da pessoa]" ou a "*lei do pecado e da morte*". (Ro 7:22-25; 8:2) O apóstolo Pedro, de maneira similar, admoesta os cristãos a 'se absterem dos *desejos carnais,* que são os que travam um combate contra a alma'. (1Pe 2:11) Tiago, meio irmão de Jesus, reforça isso, falando de "*desejos ardentes de prazer sensual,* que travam um combate nos vossos membros". (Tg 4:1) A pessoa tem de reconhecer tais

coisas como inimigos a fim de manter-se firme contra eles.

INIQUIDADE. Aquilo que não se ajusta ao padrão de excelência moral de Deus é iníquo, mau, ruim ou imprestável. Semelhante à palavra grega *po·ne·rí·a* (Mt 22:18; Mr 7:22; Lu 11:39; At 3:26; Ro 1:29; 1Co 5:8; Ef 6:12), o verbo hebraico *ra·shá'* e formas aparentadas designam aquilo que é iníquo. (Gên 18:23; 2Sa 22:22; 2Cr 20:35; Jó 34:8; Sal 37:10; Is 26:10) *Po·ne·rós* (aparentado com *po·ne·rí·a*) não raro significa o que é mau ou iníquo em sentido moral (Lu 6:45) e pode aplicar-se a algo ruim ou imprestável em sentido físico, como quando Jesus Cristo falou do "fruto imprestável". (Mt 7:17, 18) Esta palavra pode também descrever algo que é prejudicial e, em Revelação (Apocalipse) 16:2, tem sido vertido por "dolorosas" (*BLH*) e "maligna(s)". — *Al; NM; NTP.*

Por que Deus tem permitido a iniquidade?

Satanás, o Diabo, que fez com que o primeiro homem e a primeira mulher, Adão e Eva, se rebelassem contra Deus, opõe-se ao padrão justo de Deus, sendo apropriadamente chamado de "o iníquo". (Mt 6:13; 13:19, 38; 1Jo 2:13, 14; 5:19) A rebelião iniciada por Satanás questionava a justeza e a justiça da soberania de Deus, isto é, se a regência de Deus sobre suas criaturas é exercida de forma justa e nos melhores interesses delas. Terem Adão e Eva se rebelado suscitou também outra questão: Revelar-se-iam infiéis e desleais a Deus todas as outras criaturas inteligentes, quando a obediência não parecesse trazer benefícios materiais? A alegação de Satanás a respeito do fiel Jó subentendia que o fariam. Satanás disse: "Pele por pele, e tudo o que o homem tem dará pela sua alma. Ao invés disso, estende agora tua mão, por favor, e toca-lhe até o osso e a carne, e vê se não te amaldiçoará na própria face." — Jó 2:4, 5; veja SOBERANIA.

Precisava-se de tempo para resolver as questões que haviam sido levantadas. Por isso, Jeová Deus, ao permitir que pessoas iníquas continuassem vivendo, possibilitou que outros tivessem parte em provar falsa a afirmação de Satanás, por servirem fielmente a Deus sob circunstâncias desfavoráveis e atribuladas. Permitir Deus a iniquidade também deu uma oportunidade para que as pessoas abandonassem o proceder errado e se sujeitassem voluntariamente às leis justas de Deus. (Is 55:7; Ez 33:11) Assim, restringir-se Deus, por algum tempo, de destruir os iníquos, serve para poupar as pessoas de disposição justa, por lhes conceder tempo para provarem seu amor e sua devoção a Jeová. — Ro 9:17-26.

Além disso, Jeová Deus manobra as circunstâncias de tal modo que os próprios iníquos, sem o perceberem, servem ao Seu propósito. Embora se oponham a Deus, Ele pode restringi-los ao ponto necessário para preservar Seus servos no proceder de integridade, e fazer com que as ações dos próprios iníquos realcem a Sua justiça. (Ro 3:3-5, 23-26; 8:35-39; Sal 76:10) Esta ideia é expressa em Provérbios 16:4: "Tudo Jeová fez para seu propósito, sim, mesmo o iníquo para o dia mau."

Um caso em pauta é o do Faraó, a quem Jeová, por meio de Moisés e Arão, avisou para que libertasse os israelitas escravizados. Não foi Deus quem fez este governante egípcio ser iníquo, mas Ele permitiu que Faraó continuasse vivendo e também criou circunstâncias que o moveram a manifestar-se como iníquo e merecedor da morte. O propósito de Jeová em fazer isso é revelado em Êxodo 9:16: "Por esta razão te deixei em existência: para mostrar-te meu poder e para que meu nome seja declarado em toda a terra."

As Dez Pragas lançadas sobre o Egito, culminando com a destruição do Faraó e de suas forças militares no Mar Vermelho, foram uma impressionante demonstração do poder de Jeová. (Êx 7:14-12:30; Sal 78:43-51; 136:15) Por anos depois disso, as nações ao redor ainda falavam no assunto, e o nome de Deus estava, assim, sendo declarado em toda a Terra. (Jos 2:10, 11; 1Sa 4:8) Caso Jeová tivesse matado imediatamente a Faraó, esta grande demonstração do Seu poder, para Sua glória e para a libertação de Seu povo, não teria sido possível.

As Escrituras asseguram-nos de que virá o tempo em que não mais existirá a iniquidade, uma vez que todos os que se colocam em oposição ao Criador serão destruídos, quando a Sua permissão da existência da iniquidade tiver cumprido seu objetivo. — 2Pe 3:9-13; Re 18:20-24; 19:11-20:3; 20:7-10.

INJÚRIA. Sujeitar uma pessoa à linguagem insultante, cobrindo-a de ultrajes.

Para os israelitas, injuriar ou invocar o mal sobre os pais era uma ofensa punível com a morte. (Êx 21:17; Mt 15:4; Mr 7:10) Como os abusos verbais, os abusos físicos contra os pais originavam-se da mesma disposição perversa e, por conseguinte, incorriam na mesma pena. (Êx 21:15) Visto que os pais eram os representantes de Jeová perante seus filhos, o filho que injuriasse seus pais, estaria efetivamente injuriando a Deus. — Veja Êx 20:12.

Devia-se mostrar também o devido respeito para com aqueles que eram governantes em Israel. É por isso que o apóstolo Paulo, embora tratado injustamente, pediu desculpas por ter, inadvertidamente, se dirigido ao sumo sacerdote com palavras que outros consideravam injuriosas. — Êx 22:28; At 23:1-5.

Entre os cristãos do primeiro século não havia lugar para a injúria deliberada. (1Co 6:9, 10; 1Pe 3:8, 9) Alguém culpado de vituperar habitual e intencionalmente a outros devia ser expulso da congregação. — 1Co 5:11-13.

Os seguidores de Jesus Cristo, sendo aparentemente insignificantes e impopulares no mundo, por causa de sua atividade e de sua mensagem, eram muitas vezes objeto de injúria. (Veja Jo 9:28, 29; 17:14; 1Co 1:18; 4:11-13.) Mas, não deviam retaliar por injuriar os opositores. Neste sentido, Cristo Jesus dera-lhes o exemplo. (1Pe 2:21, 23) Acusado de ser um homem dado ao vinho, glutão, agente do Diabo, violador do sábado e blasfemador contra Deus, Cristo Jesus não retaliou por injuriar seus acusadores. (Mt 11:19; 26:65; Lu 11:15; Jo 9:16) Quando foram lançadas acusações falsas contra ele na presença de Pilatos, Jesus manteve-se calado. (Mt 27:12-14) Imitar o cristão o exemplo de Jesus pode ter um bom efeito sobre alguns opositores, fazendo-os reconhecer que suas palavras injuriosas não têm base. Compreenderem isto pode até mesmo levá-los a se tornarem glorificadores de Deus. — Veja Ro 12:17-21; 1Pe 2:12.

Os cristãos tinham de exercer cuidado para se portarem de modo excelente, a fim de não fornecerem motivos desnecessários para que os oponentes os injuriassem. Este é o ponto frisado pelo apóstolo Paulo com relação a viúvas jovens da congregação. Visto que estavam inclinadas a tagarelar e a meter-se na vida dos outros, ele as incentivou a se casarem e ficarem ocupadas em criar filhos e cuidar duma casa. Sendo esposas atarefadas, não dariam motivos para que qualquer opositor injuriasse os cristãos de serem tagarelas e intrometidos na vida alheia. — 1Ti 5:13, 14.

Alguns que não acompanharam Jesus Cristo quando ele esteve na Terra mostraram, por suas ações, que estavam do 'lado dele', e não se juntariam prontamente aos opositores em injuriá-lo. Esta era a situação de certo homem que expulsava demônios à base do nome de Jesus, evidentemente recebendo de Deus o poder para fazê-lo. João e outros deduziram que tal homem devia ser impedido de agir, pois não os estava acompanhando. Mas Jesus disse: "Não tenteis impedi-lo, porque ninguém há que faça uma obra poderosa à base do meu nome que logo possa injuriar-me [literalmente: falar mal de mim]." (Mr 9:38-40) Na ocasião em que Jesus fez esta declaração, a congregação judaica ainda gozava do reconhecimento divino, e o estabelecimento da congregação cristã ainda era algo futuro. (Compare isso com Mt 16:18; 18:15-17.) Também, Jesus não exigia que todos os crentes o acompanhassem. (Mr 5:18-20) Por conseguinte, a realização de obras poderosas por parte dum judeu, alguém que fazia parte do povo pactuado de Deus, à base do nome de Jesus, teria sido prova de que tal pessoa tinha o favor divino. Não obstante, logo que a congregação cristã foi estabelecida, as pessoas desejosas de ter o favor de Deus tinham de associar-se com ela como fiéis seguidores de Jesus Cristo. (Compare isso com At 2:40, 41.) A mera realização de obras poderosas à base do nome de Jesus não mais constituiria evidência de uma pessoa estar do lado de Jesus Cristo, nem seria garantia de que não seria culpada de injuriar o Filho de Deus. — Mt 7:21-23; veja BLASFÊMIA; LINGUAGEM ULTRAJANTE.

INLÁ [Que [Deus] Encha; ou, Que [Deus] Faça Reinar]. Pai de Micaías, profeta de Jeová contemporâneo dos reis Acabe e Jeosafá. — 1Rs 22:8, 9; 2Cr 18:7, 8.

INRA [Ele se Rebela]. Filho de Zofá; cabeça paternal e também chefe de maiorais da tribo de Aser, homem valente, poderoso. — 1Cr 7:36, 40.

INRI [Forma abreviada de Amarias, que significa "Jeová Disse"].

1. Filho de Bani, da tribo de Judá através de Peres. — 1Cr 9:4.

2. Pai do Zacur que participou da reconstrução da muralha de Jerusalém. — Ne 3:2.

INSETOS. No estágio adulto, estes invertebrados se distinguem por um corpo que consiste em três segmentos, cabeça, tórax e abdômen, com seis patas, um par de antenas, e, em geral, duas ou quatro asas.

A linguagem pitoresca da Bíblia refere-se aos insetos como 'andando de quatro'. Moisés obviamente sabia que os insetos têm seis patas. Assim, tal referência é, sem dúvida, ao seu modo de andar, em vez de ao número de patas. Há insetos alados, incluindo as abelhas, as moscas e as vespas, que andam sobre suas seis patas *do modo como andam* os animais quadrúpedes. Outros insetos, tais como os gafanhotos, estão equipados de duas patas aptas para o salto, e, assim, literalmente usam as outras quatro patas para rastejar. — Le 11:20-23.

As mais de 800.000 variedades conhecidas de insetos apresentam um panorama contrastante.

Ao passo que alguns têm coloração sombria, outros são revestidos de tons brilhantes e de lindos padrões. Acham-se representados neles todos os matizes do arco-íris. Em tamanho, os insetos variam de besourinhos tão pequenos que podem passar pelo buraco duma agulha, até curiosos "bichos-pau" que medem mais de 30 cm de comprimento. Entre os insetos, é possível encontrar comunidades organizadas: construtores, agricultores, manufatureiros, voadores de longa distância, peritos saltadores, nadadores e cavadores. Através do estudo e da observação, o homem pode aprender muito dos insetos, sobretudo, que são criações de Deus, dotados de sabedoria instintiva, não por acaso, mas pela Fonte de toda a sabedoria, Jeová. — Jó 12:7-9.

Embora muitos se inclinem a encarar os insetos como pragas que estragam plantações e os bens do homem, além de disseminarem doenças, realmente apenas uma pequeníssima porcentagem de insetos pode ser chamada de prejudicial sob as atuais circunstâncias. A maioria pode ser classificada quer como neutra, quer como direta ou indiretamente benéfica para o homem.

Os insetos têm importante ligação natural com as plantas. Estima-se que 85 por cento das plantas floríferas dependem, quer completa, quer parcialmente, da polinização feita por insetos. Os insetos desempenham também um papel benéfico como enriquecedores do solo e eliminadores de restos. Produzem-se corantes e goma-laca de cochonilhas. No Oriente Médio, insetos, tais como gafanhotos, há séculos são usados como comestível. Se não existissem insetos, o mel e a seda não seriam conhecidos.

Os insetos deveras ocupam um lugar importante com relação ao restante da criação terrestre. Observou Carl D. Duncan, professor de entomologia e botânica: "Não é exagero dizer que os insetos determinam o caráter do mundo do homem de maneira muito mais ampla do que ele próprio o faz, e que, se eles de repente desaparecessem completamente, o mundo mudaria tanto que é extremamente duvidoso que o homem pudesse manter qualquer tipo de sociedade organizada que fosse." — *Annual Report of the Smithsonian Institution* (Relatório Anual do Instituto Smithsonian), 1947, p. 346.

INSPEÇÃO, PORTÃO DE. Veja PORTA, PORTÃO.

INSPIRAÇÃO. A qualidade ou o estado de ser movido, ou produzido, sob a direção de um espírito originário de uma fonte sobre-humana. Quando esta fonte é Jeová, o resultado são pronunciamentos ou escritos que são realmente a palavra de Deus. O apóstolo Paulo disse, em 2 Timóteo 3:16: "Toda a Escritura é inspirada por Deus." A expressão "inspirada por Deus" traduz o termo grego composto *the·ó·pneu·stos,* que significa, literalmente, "[por] Deus soprado" ou "soprado por Deus".

Trata-se da única ocorrência deste termo grego nas Escrituras. Seu uso ali identifica claramente a Deus como Fonte e Produtor das Escrituras Sagradas, a Bíblia. Serem elas 'por Deus sopradas' encontra certo paralelo na expressão que se acha nas Escrituras Hebraicas, no Salmo 33:6: "Pela palavra de Jeová foram feitos os próprios céus, e pelo espírito [ou sopro] de sua boca, todo o exército deles."

Resulta da Operação do Espírito de Deus. O meio ou agente para a inspiração de "toda a Escritura" foi o espírito santo ou força ativa de Deus. (Veja ESPÍRITO.) Esse espírito santo operava para com os homens, ou neles, de modo a movê-los e guiá-los a redigir a mensagem de Deus. Assim, o apóstolo Pedro diz a respeito da profecia bíblica: "Sabeis primeiramente isto, que nenhuma profecia da Escritura procede de qualquer interpretação particular. Porque a profecia nunca foi produzida pela vontade do homem, mas os homens falaram da parte de Deus conforme eram movidos por espírito santo." (2Pe 1:20, 21) A evidência mostra que o espírito de Deus operou na mente e no coração de todos os escritores bíblicos, a fim de conduzi-los ao alvo tencionado por Deus. O Rei Davi disse: "Foi o espírito de Jeová que falou por meu intermédio, e a sua palavra estava na minha língua." (2Sa 23:2) Quando Jesus citou o Salmo 110, ele disse que Davi o escrevera "por inspiração [literalmente: no espírito]". (Mt 22:43) A passagem paralela em Marcos 12:36 reza "pelo espírito santo".

Assim como o espírito de Jeová moveu, ou habilitou, homens a realizar outras tarefas divinas — a feitura das vestes sacerdotais e do equipamento para o tabernáculo (Êx 28:3; 35:30-35), assumir a carga administrativa (De 34:9), liderar as forças militares (Jz 3:9, 10; 6:33, 34) — da mesma forma também habilitou alguns homens a registrar as Escrituras. Por meio desse espírito, puderam receber sabedoria, entendimento, conhecimento, conselho e poder, além do normal, e segundo suas necessidades específicas. (Is 11:2; Miq 3:8; 1Co 12:7, 8) Diz-se que Davi recebeu o plano arquitetônico do templo "por inspiração [literalmente: pelo espírito]". (1Cr 28:12) Jesus assegurou a seus apóstolos que o espírito de Deus os ajudaria, ensinando-os, guiando-os e fazendo com que a mente deles recordasse as coisas que tinham ouvido dele, bem como lhes revelando

coisas futuras. (Jo 14:26; 16:13) Isto garantiu a veracidade e a exatidão dos seus relatos evangélicos, incluindo muitas citações extensas dos discursos de Jesus, embora o relato evangélico de João, por exemplo, fosse escrito dezenas de anos depois da morte de Jesus.

Controlados pela "mão de Jeová". Os escritores da Bíblia, portanto, ficaram sob a "mão", ou poder orientador e controlador, de Jeová. (2Rs 3:15, 16; Ez 3:14, 22) Assim como a "mão" de Jeová podia mover Seus servos a falar ou a ficar calados nos momentos prescritos (Ez 3:4, 26, 27; 33:22), assim também podia estimular a escrita ou agir como força restritiva; podia mover o escritor a tratar de certos assuntos ou restringi-lo de incluir outra matéria. O produto final, em cada caso, seria o que Jeová desejara.

Como os Escritores Receberam Direção Divina. Como diz o apóstolo, Deus falou "de muitos modos" a seus servos nos tempos pré-cristãos. (He 1:1, 2) Pelo menos num caso, o dos Dez Mandamentos, ou Decálogo, as informações foram supridas divinamente em forma escrita, apenas exigindo que fossem copiadas nos rolos ou em outro material empregado por Moisés. (Êx 31:18; De 10:1-5) Em outros casos, as informações foram ditadas palavra por palavra. Ao apresentar o grande conjunto de leis e estatutos do pacto de Deus com Israel, Jeová instruiu a Moisés: "Escreve para ti estas palavras." (Êx 34:27) Aos profetas também foram dadas, com frequência, mensagens específicas a proferir, e estas foram então registradas, vindo a fazer parte das Escrituras. — 1Rs 22:14; Je 1:7; 2:1; 11:1-5; Ez 3:4; 11:5.

Entre ainda outros métodos usados para a transmissão de informações aos escritores da Bíblia achavam-se os sonhos e as visões. Sonhos, ou visões noturnas, como às vezes eram chamados, evidentemente sobrepunham um quadro da mensagem ou propósito de Deus na mente da pessoa adormecida. (Da 2:19; 7:1) Um veículo ainda mais frequente para comunicar os pensamentos de Deus à mente do escritor eram as visões dadas enquanto a pessoa estava consciente, tal revelação sendo estampada de forma pictórica na mente consciente. (Ez 1:1; Da 8:1; Re 9:17) Algumas visões foram recebidas enquanto a pessoa caíra em transe. Embora consciente, a pessoa, pelo que parece, ficava tão absorta pela visão recebida em transe a ponto de desperceber por completo tudo o mais em sua volta. — At 10:9-17; 11:5-10; 22:17-21; veja VISÃO.

Em muitas ocasiões, usaram-se mensageiros angélicos para transmitir as mensagens divinas. (He 2:2) Tais mensageiros desempenharam um papel maior na transmissão de informações do que, às vezes, transparece. Assim, ao passo que a Lei dada a Moisés é apresentada como tendo sido proferida por Deus, tanto Estêvão como Paulo mostram que Deus empregou seus anjos para transmitir aquele código legal. (At 7:53; Gál 3:19) Visto que os anjos falavam em nome de Jeová, a mensagem que apresentaram podia, portanto, apropriadamente ser chamada de a "palavra de Jeová". — Gên 22:11, 12, 15-18; Za 1:7, 9.

Independentemente de quais tenham sido os meios específicos empregados para transmitir as mensagens, todas as partes das Escrituras teriam a mesma qualidade, todas elas tendo sido inspiradas ou 'por Deus sopradas'.

É o fato de os escritores da Bíblia terem revelado um estilo próprio de expressão coerente com ser a Bíblia inspirada por Deus?

A evidência indica, contudo, que os homens usados por Deus para registrar as Escrituras não eram meros autômatos, que simplesmente registrassem a matéria que lhes fosse ditada. Lemos, a respeito do apóstolo João, que a Revelação (Apocalipse) 'por Deus soprada' foi-lhe apresentada, por meio de um anjo, "em sinais", e que João então "deu testemunho da palavra dada por Deus e do testemunho dado por Jesus Cristo, sim, de todas as coisas que viu". (Re 1:1, 2) Foi "por inspiração [literalmente: "no espírito"]" que João 'veio a estar no dia do Senhor' e lhe foi dito: "O que vês, escreve num rolo." (Re 1:10, 11) Assim, Deus, pelo que parece, achou bom permitir que os escritores da Bíblia usassem suas faculdades mentais para escolher palavras e expressões para descrever as visões que tiveram (Hab 2:2), ao passo que sempre exercia suficiente controle e orientação sobre eles, de modo que o produto final não só fosse exato e verdadeiro, mas também se adequasse ao propósito de Jeová. (Pr 30:5, 6) Que estava envolvido o esforço pessoal por parte do escritor é demonstrado pela declaração de Eclesiastes 12:9, 10, havendo ponderação, investigação e disposição em ordem, a fim de apresentar devidamente "palavras deleitosas e a escrita de palavras corretas de verdade". — Compare isso com Lu 1:1-4.

Isto, sem dúvida, explica por que existem os diferentes estilos de escrita, bem como de expressões, que aparentemente refletem a formação individual do escritor. As habilitações naturais dos escritores podem ter constituído um fator na escolha deles, por Deus, para a tarefa específica; talvez

também os tenha preparado de antemão, para servirem ao Seu propósito específico.

Como evidência de estilo próprio de expressão, Mateus, que havia sido cobrador de impostos, faz numerosas referências particularmente específicas a números e valores monetários. (Mt 17:27; 26:15; 27:3) Lucas, "o médico amado" (Col 4:14), por outro lado, usa expressões distintivas que refletem sua formação médica. — Lu 4:38; 5:12; 16:20.

Mesmo quando o escritor menciona ter recebido a "palavra de Jeová", ou certa "pronúncia", pode ter acontecido que esta lhe foi transmitida, não palavra por palavra, mas por se dar ao escritor um quadro mental do propósito de Deus, quadro este que o escritor posteriormente expressaria em palavras. É possível que isto seja indicado quando o escritor fala, às vezes, de 'ver' (em vez de 'ouvir') a "pronúncia" ou "a palavra de Jeová". — Is 13:1; Miq 1:1; Hab 1:1; 2:1, 2.

Por conseguinte, os homens utilizados para escrever as Escrituras cooperaram com a operação do espírito santo de Jeová. Estavam dispostos e mostravam-se submissos à direção de Deus (Is 50:4, 5), estavam ansiosos de conhecer a Sua vontade e orientação. (Is 26:9) Em muitos casos, tinham em mente certos alvos (Lu 1:1-4) ou satisfaziam uma necessidade evidente (1Co 1:10, 11; 5:1; 7:1) e Deus os orientava, de modo que aquilo que escreviam coincidia com Seu propósito e o cumpria. (Pr 16:9) Como homens espirituais, seu coração e sua mente estavam sintonizados com a vontade de Deus, 'tinham a mente de Cristo', de modo que não redigiam mera sabedoria humana, nem "a visão do seu próprio coração", como faziam os profetas falsos. — 1Co 2:13-16; Je 23:16; Ez 13:2, 3, 17.

Pode-se ver que o espírito santo teria, deveras, "variedades de operações" para com estes escritores bíblicos, ou sobre eles. (1Co 12:6) Considerável parcela das informações era humanamente acessível a eles, às vezes já existindo em forma escrita, como no caso das genealogias e de certos relatos históricos. (Lu 1:3; 3:23-38; Núm 21:14, 15; 1Rs 14:19, 29; 2Rs 15:31; 24:5; veja LIVRO.) Neste caso, o espírito de Deus operaria de modo a impedir que a inexatidão ou o erro penetrasse no Registro Divino, e também guiaria a escolha da matéria a ser incluída. Obviamente, nem tudo que fora declarado por outras pessoas e depois incluído na Bíblia foi inspirado por Deus, mas a *seleção* da matéria a ser parte das Escrituras Sagradas e o *registro exato* dela ocorreram sob a direção do espírito santo. (Veja Gên 3:4, 5; Jó 42:3; Mt 16:21-23.) Deste modo Deus preservou na sua Palavra inspirada um registro que indica o que acontece quando as pessoas O escutam e agem em harmonia com o Seu propósito, bem como o resultado quando elas pensam, falam e agem de maneira que mostre desrespeito para com Deus ou desconhecimento de seus modos justos. Por outro lado, as informações relativas à história pré-humana da Terra (Gên 1:1-26), ou a respeito dos eventos e das atividades celestiais (Jó 1:6-12 e outros textos), e das profecias, bem como das revelações dos propósitos de Deus, e das doutrinas — estas não eram humanamente acessíveis, e precisariam ser transmitidas de modo sobrenatural pelo espírito de Deus. Quanto às declarações e conselhos sábios, mesmo que o escritor pudesse ter aprendido muito por experiência própria na vida, e até mesmo mais, através de seu próprio estudo e aplicação das partes das Escrituras já registradas, a operação do espírito de Deus ainda seria necessária para garantir que tais informações se habilitassem a ser parte da Palavra de Deus, que é "viva e exerce poder, . . . e é capaz de discernir os pensamentos e as intenções do coração". — He 4:12.

Pode-se ver isso nas expressões do apóstolo Paulo em sua primeira carta aos coríntios. Ao aconselhar sobre o casamento e o estado de solteiro, ele diz, em certo ponto: "Mas, aos outros digo eu, sim, eu, não o Senhor . . ." De novo: "Agora, concernente às virgens, não tenho mandado da parte do Senhor, mas dou a minha opinião." Por fim, a respeito duma mulher enviuvada, ele declara: "Ela será mais feliz, porém, se permanecer assim como está, segundo a minha opinião. Acho certamente ter também o espírito de Deus." (1Co 7:12, 25, 40) O significado evidente das declarações de Paulo é que ele não dispunha de nenhum ensino direto do Senhor Jesus sobre certos pontos. Por isso, Paulo deu sua opinião pessoal, como um apóstolo cheio de espírito. Seu conselho, contudo, foi 'por Deus soprado' e, assim, veio a fazer parte das Escrituras Sagradas, tendo a mesma autoridade que o restante dessas Escrituras.

Existe, claramente, uma diferença entre os escritos inspirados da Bíblia e outros escritos que, ao passo que manifestam certa medida da direção e orientação do espírito, não são de direito classificados como parte das Escrituras Sagradas. Como se tem mostrado, além dos livros canônicos das Escrituras Hebraicas, havia outros escritos, tais como os registros oficiais sobre os reis de Judá e de Israel, e estes, em muitos casos, podem ter sido redigidos por homens que demonstravam devoção a Deus. Estes registros foram até mesmo usados na pesquisa feita pelos escritores que foram inspirados a escrever partes das Escrituras Sagradas.

O mesmo, também, aconteceu nos tempos apostólicos. Além das cartas incluídas no cânon da Bíblia, houve, sem dúvida, muitas outras cartas escritas pelos apóstolos e anciãos às numerosas congregações, no decorrer dos anos. Ao passo que os escritores eram homens guiados pelo espírito, ainda assim Deus não colocou seu selo de garantia que distinguiria tais escritos adicionais como sendo parte da inerrante Palavra de Deus. Os escritos hebraicos não canônicos talvez contivessem alguns erros, e até mesmo escritos não canônicos dos apóstolos talvez refletissem, em certo grau, o entendimento incompleto existente nos primeiros anos da congregação cristã. (Compare isso com At 15:1-32; Gál 2:11-14; Ef 4:11-16.) No entanto, assim como Deus, por seu espírito ou força ativa, concedeu a certos cristãos o "discernimento de pronunciações inspiradas", Ele também podia guiar o corpo governante da congregação cristã a discernir que escritos inspirados deviam ser incluídos no cânon das Escrituras Sagradas. — 1Co 12:10; veja CÂNON.

Reconhecimento das Escrituras Como Inspiradas. É clara a evidência de que todas as Escrituras Sagradas, conforme progressivamente adicionadas ao cânon da Bíblia, foram, de forma coerente, reconhecidas pelos servos de Deus, incluindo Jesus e seus apóstolos, como inspiradas. Por "inspiração" se quer dizer, não a simples elevação do intelecto e das emoções a um grau mais alto de realização, ou de sensibilidade (como não raro se diz sobre artistas ou poetas seculares), mas a produção de escritos inerrantes e que têm a mesma autoridade como se fossem escritos pelo próprio Deus. Por este motivo, os profetas que contribuíram para a escrita das Escrituras Hebraicas incessantemente atribuíam suas mensagens a Deus, com a declaração: "Assim disse Jeová", fazendo-o mais de 300 vezes. (Is 37:33; Je 2:2; Na 1:12) Jesus e seus apóstolos citavam confiantemente as Escrituras Hebraicas como sendo a própria palavra de Deus, proferida mediante os escritores designados, portanto, como de cumprimento garantido e como a autoridade final em qualquer controvérsia. (Mt 4:4-10; 19:3-6; Lu 24:44-48; Jo 13:18; At 13:33-35; 1Co 15:3, 4; 1Pe 1:16; 2:6-9) Elas continham as "proclamações sagradas de Deus". (Ro 3:1, 2; He 5:12) Paulo, depois de explicar, em Hebreus 1:1, que Deus falou a Israel por meio dos profetas, passa a citar vários livros das Escrituras Hebraicas, apresentando os textos como se fossem falados pessoalmente pelo próprio Jeová Deus. (He 1:5-13) Compare isso com as referências similares ao espírito santo em Atos 1:16; 28:25; Hebreus 3:7; 10:15-17.

Mostrando sua plena fé na qualidade inerrante dos Escritos Sagrados, Jesus disse que "a Escritura não pode ser anulada" (Jo 10:34, 35), e que "antes passariam o céu e a terra, do que passaria uma só letra menor ou uma só partícula duma letra da Lei sem que tudo se cumprisse". (Mt 5:18) Ele disse aos saduceus que eles estavam errados a respeito da ressurreição, porque 'não conheciam nem as Escrituras, nem o poder de Deus'. (Mt 22:29-32; Mr 12:24) Estava disposto a submeter-se à prisão e à própria morte por saber que isto se dava em cumprimento da escrita Palavra de Deus, as Escrituras Sagradas. — Mt 26:54; Mr 14:27, 49.

Tais declarações, por certo, aplicam-se às Escrituras Hebraicas pré-cristãs. É igualmente claro que as Escrituras Gregas Cristãs também foram apresentadas e aceitas como inspiradas (1Co 14:37; Gál 1:8, 11, 12; 1Te 2:13), pois o apóstolo Pedro, numa certa declaração, incluiu as cartas de Paulo com o restante das Escrituras. (2Pe 3:15, 16) Assim, o inteiro corpo das Escrituras constitui a unificada e harmoniosa Palavra escrita de Deus. — Ef 6:17.

A Autoridade das Cópias e das Traduções. Deve-se, portanto, atribuir à Palavra escrita de Deus a inerrância absoluta. Isto é verdade quanto aos escritos originais, dos quais, pelo que se sabe, nenhum existe hoje. As cópias desses escritos originais, e as traduções feitas em muitas línguas, não podem afirmar ser de exatidão absoluta. Contudo, há sólida evidência e firmes razões para se crer que os manuscritos disponíveis das Escrituras Sagradas de fato fornecem cópias da Palavra escrita de Deus numa forma quase que exata, tendo os pontos questionados muito pouca influência no sentido da mensagem transmitida. O objetivo do próprio Deus em preparar as Escrituras Sagradas, e a afirmação inspirada de que "a declaração de Jeová permanece para sempre", garantem-nos que Jeová Deus preservou a integridade interna das Escrituras no decorrer dos séculos. — 1Pe 1:25.

Como se explicam as diferenças de fraseado nas citações das Escrituras Hebraicas feitas nas Escrituras Gregas Cristãs?

Em muitos casos, os escritores das Escrituras Gregas Cristãs evidentemente usaram a tradução grega *Septuaginta* ao citarem as Escrituras Hebraicas. Às vezes, a forma de traduzir da *Septuaginta,* segundo citada por eles, difere um tanto da leitura das Escrituras Hebraicas conforme é agora

conhecida (a maioria das traduções hodiernas baseando-se no texto massorético hebraico, que data de cerca do décimo século da EC). Por exemplo, a citação do Salmo 40:6, feita por Paulo, contém a expressão "porém, preparaste-me um corpo", expressão encontrada na *Septuaginta*. (He 10:5, 6) Os manuscritos hebraicos disponíveis do Salmo 40:6 têm, em lugar dessa expressão, as palavras "abriste-me estes ouvidos meus". Se o texto hebraico *original* continha ou não a frase que se encontra na *Septuaginta* não se pode afirmar com certeza. Seja como for, o espírito de Deus guiou Paulo em sua citação e, por conseguinte, tais palavras gozam da autorização divina. Isto não significa que a inteira tradução *Septuaginta* deva ser encarada como inspirada; mas, aqueles trechos citados pelos inspirados escritores cristãos tornaram-se, deveras, parte integrante da Palavra de Deus.

Em alguns casos, as citações feitas por Paulo e outros diferem tanto do texto hebraico como do grego, conforme encontrados nos manuscritos disponíveis. As diferenças são mínimas, porém, e um exame revela que são o resultado de paráfrase, de epítome, do uso de sinônimos, ou de acréscimo de palavras ou frases explanatórias. Gênesis 2:7, por exemplo, afirma que "o homem veio a ser uma alma vivente", ao passo que Paulo, ao citar este trecho, disse: "Até mesmo está escrito assim: 'O *primeiro* homem, *Adão*, tornou-se alma vivente.'" (1Co 15:45) Seu acréscimo das palavras "primeiro" e "Adão" serviu para sublinhar o contraste que ele fazia entre Adão e Cristo. A inserção estava de pleno acordo com os fatos registrados nas Escrituras, e de forma alguma pervertia o sentido ou o conteúdo do texto citado. Aqueles a quem Paulo escrevia tinham cópias (ou traduções) das Escrituras Hebraicas mais antigas do que as que temos hoje, e podiam investigar as citações feitas por ele, dum modo similar ao feito pelo povo de Bereia. (At 17:10, 11) A inclusão destes escritos no cânon das Escrituras Sagradas por parte da congregação cristã do primeiro século fornece evidência de que esta aceitava tais citações como sendo parte da inspirada Palavra de Deus. — Compare também Za 13:7 com Mt 26:31.

"Expressões Inspiradas" — Verdadeiras e Falsas. A palavra grega *pneú·ma* (espírito) é usada de modo especial em alguns escritos apostólicos. Em 2 Tessalonicenses 2:2, por exemplo, o apóstolo Paulo insta com seus irmãos tessalonicenses a não ficarem provocados ou abalados em sua razão "quer por uma expressão inspirada [literalmente: "espírito"], quer por intermédio duma mensagem verbal, quer por uma carta, como se fosse da nossa parte, no sentido de que o dia de Jeová está aqui". É claro que Paulo emprega a palavra *pneú·ma* (espírito) em relação com os meios de comunicação, tais como a "mensagem verbal" ou a "carta". Por este motivo, o *Commentary on the Holy Scriptures* (Comentário sobre as Escrituras Sagradas), de Lange (p. 126), diz sobre este texto: "Por meio disto, o Apóstolo tenciona uma sugestão espiritual, pretensa predição, declaração dum profeta." (Traduzido e editado por P. Schaff, 1976) A obra *Word Studies in the New Testament* (Estudos de Palavras do Novo Testamento) de Vincent, declara: "*Por espírito*. Pelas declarações proféticas de indivíduos nas assembleias cristãs, que afirmassem ter a autoridade das revelações divinas." (1957, Vol. IV, p. 63) Assim, ao passo que algumas traduções simplesmente traduzem *pneú·ma* neste e em outros casos similares por "espírito", outras traduções rezam "palavra profética" (*BJ; CT*); "pretensa revelação" (*CBC; MH; PIB*); "profecia" (*LR; Ne*); "mensagem do Espírito" (*AT*); "inspiração" (D'Ostervald; Segond [francês]); "expressão inspirada" (*NM*).

As palavras de Paulo tornam claro que há "expressões inspiradas" verdadeiras e falsas. Ele se refere a ambos os tipos em 1 Timóteo 4:1, quando diz que "a pronunciação inspirada [pelo espírito santo de Jeová] diz definitivamente que nos períodos posteriores de tempo alguns se desviarão da fé, prestando atenção a desencaminhantes pronunciações inspiradas e a ensinos de demônios". Isto identifica a fonte das "pronunciações inspiradas" falsas como sendo os demônios. Isto é apoiado pela visão fornecida ao apóstolo João, em que ele viu "três impuras expressões inspiradas", semelhantes a rãs, procedentes da boca do dragão, da fera e do falso profeta, expressões estas que ele declara especificamente serem "inspiradas por demônios", servindo para ajuntar os reis da terra para a guerra no Har-Magedon. — Re 16:13-16.

Com bom motivo, então, João instou os cristãos a 'provarem as expressões inspiradas, para ver se se originam de Deus'. (1Jo 4:1-3; compare isso com Re 22:6.) Daí passou a mostrar que as verdadeiras expressões inspiradas por Deus vinham através da genuína congregação cristã, e não de fontes mundanas anticristãs. A declaração de João, naturalmente, foi inspirada por Jeová Deus, mas, além disso, a carta de João lançara um sólido alicerce para a seguinte declaração direta: "Quem obtiver conhecimento de Deus nos escuta; quem não se originar de Deus não nos escuta. É assim que reconhecemos a expressão inspirada da verdade e a expressão inspirada do erro." (1Jo 4:6) Longe de ser mero dogmatismo, João mostrou que

ele e outros cristãos verdadeiros manifestavam os frutos do espírito de Deus, primariamente o amor, e provavam, pela sua conduta correta e pela sua linguagem verídica, que deveras 'andavam na luz', em união com Deus. — 1Jo 1:5-7; 2:3-6, 9-11, 15-17, 29; 3:1, 2, 6, 9-18, 23, 24; contraste isso com Tit 1:16.

INSTRUÇÃO. Orientação ou ensino que implica em acatamento. O verbo hebraico *ya·ráh* significa "instruir; orientar; ensinar". O termo hebraico *lé·qahh* (instrução, ensinamento) basicamente significa "aceitação". (De 32:2; compare isso com Je 9:20, onde o verbo aparentado ocorre na expressão "aceite vosso ouvido a palavra da sua boca".) O mesmo termo é traduzido por "persuasão" em Provérbios 16:21. O grego *pai·deú·o* significa "instruir; castigar; disciplinar", e o grego *ka·te·khé·o* significa "ensinar oralmente; instruir".

Jeová é o "Grandioso Instrutor" de seu povo. (Is 30:20), e os que recebem a sua instrução estão sob a obrigação de agir em harmonia com ela — '*andarão* nas Suas veredas' e "*terão* de forjar das suas espadas relhas de arado, e das suas lanças, podadeiras". (Is 2:3, 4; Miq 4:2, 3) Com apreço pelo valor da instrução de Jeová e desejando aplicá-la, seus servos oram: "Instrui-me, ó Jeová, acerca do teu caminho. Andarei na tua verdade. Unifica meu coração para temer o teu nome." — Sal 86:11; 27:11; 119:33.

No antigo Israel, Jeová designou os sacerdotes como instrutores de seu povo. Frisando a importância de aplicar a instrução recebida por meio desse canal, Moisés disse: "Tens de proceder de acordo com a palavra que te transmitirão do lugar que Jeová escolher; e tens de cuidar em fazer segundo tudo o que te instruírem. Deves proceder de acordo com a lei que te indicarão e segundo a decisão judicial que te disserem. Não te deves desviar da palavra que te transmitirão, nem para a direita, nem para a esquerda." (De 17:10, 11; 24:8) Aos na congregação cristã, o apóstolo Paulo escreveu: "Todas as coisas escritas outrora foram escritas para a nossa instrução, para que, por intermédio da nossa perseverança e por intermédio do consolo das Escrituras, tivéssemos esperança." (Ro 15:4) Portanto, faremos bem em sondar os mandamentos, atentar aos princípios subjacentes, e aprender bem as lições que são apresentadas através da Palavra inspirada de Deus e daí aplicá-los em nossa vida. — Veja INSTRUTOR PÚBLICO.

Pode-se receber instrução até mesmo de animais domésticos e da terra, como diz Jó 12:7-10. (Pr 6:6) Nestes, as pessoas sábias verão evidência da obra de Deus e do fato de que toda vida depende de Deus. Os humanos que deixam de agir em harmonia com essa evidência abundante são, como escreveu o apóstolo Paulo, "inescusáveis". — Ro 1:20.

Os que se tornaram discípulos de Jesus Cristo dirigiam-se a ele como Instrutor (ou Preceptor), reconhecendo assim a sua autoridade e a responsabilidade deles de aplicar as suas instruções. (Lu 5:5; 9:33) Um grupo de dez leprosos, que imploraram misericórdia a Jesus, também se dirigiram a ele dessa maneira. — Lu 17:13.

Embora a instrução requeira aceitação e não vise meramente divertir, ela pode ser ministrada de maneira reanimadora. Jeová ordenou a Moisés que ensinasse a Israel um cântico em que Ele disse: "Meu ensinamento gotejará como a chuva, minha declaração pingará como o orvalho, como chuvas suaves sobre a relva." (De 32:2) Ao superintendente cristão Timóteo, Paulo escreveu a respeito de 'instruir com brandura os que não estiverem favoravelmente dispostos, visto que talvez Deus lhes dê arrependimento conduzindo a um conhecimento exato da verdade'. (2Ti 2:25) A instrução pode, contudo, envolver disciplina na forma de castigo. Tal disciplina nem sempre é fácil de aceitar, mas, quando a pessoa corresponde a ela, isso produz "fruto pacífico, a saber, a justiça". — He 12:7-11.

Nem toda instrução é dada por alguém cuja motivação seja correta, tampouco é o objetivo necessariamente benéfico para quem a recebe. "Moisés foi instruído em toda a sabedoria dos egípcios", mas, aos 40 anos, ele identificou-se abertamente com os hebreus e deixou para trás o que poderia ser sua herança na corte real do Egito. (At 7:22) Isaías falou de profetas em Israel que davam instrução falsa, e Miqueias escreveu sobre sacerdotes que instruíam "somente por um preço". (Miq 3:11; Is 9:15) Algumas pessoas recorreram tolamente a estátuas fundidas em busca de instrução. (Hab 2:18) Os soldados que haviam guardado o túmulo de Jesus dispunham-se, depois de terem sido subornados, a acatar a instrução que lhes fora dada, de mentir a respeito do que acontecera com o corpo de Jesus. — Mt 28:12-15.

INSTRUMENTO. Veja INSTRUMENTO DE CORDAS.

INSTRUMENTO DE CORDAS. Há incerteza quanto ao(s) instrumento(s) designado(s) pelas várias palavras da língua original traduzidas por "instrumento de cordas". O *né·vel* é, em geral, mencionado junto com o *kin·nóhr* (harpa), indicando que esses instrumentos são nitidamente diferentes. O *né·vel,* um instrumento portátil feito de

madeira (1Rs 10:12), era usado para tocar tanto música sacra como profana. (2Sa 6:5; 2Cr 5:12; Ne 12:27; Is 5:12; 14:4, 11) Evidentemente usavam-se vários instrumentos de cordas, pois a Bíblia menciona *min·ním* ("cordas"; Sal 150:4), *kelí né·vel* ('instrumento do tipo dos de cordas' ou "dos de cordas"; 1Cr 16:5; Sal 71:22), *né·vel 'a·sóhr* ("instrumento de dez cordas", sendo que *'a·sóhr* tem ligação com uma palavra que significa "dez"; Sal 33:2; 144:9), *neghi·nóhth* (aparentado com um verbo que significa "tocar um instrumento de cordas"; cabeçalhos de Sal 4, 6, 54, 55, 61, 67, 76), e *pesan·te·rín* (que se supõe ser um "instrumento de cordas" de formato triangular; Da 3:5, 7, 10, 15). — Veja HARPA; ALAÚDE.

INSTRUTOR, ENSINO. Instrutor é alguém que transmite informações ou perícia a outros por meio de palavras ou exemplo. O instrutor eficaz em geral fornece explicações ou evidência em apoio, ou emprega algum outro método que vise ajudar os ouvintes a aceitar e a lembrar-se do que ouviram.

Jeová Deus, o Criador, é o Grandioso Instrutor, ou Mestre, de seus servos. (1Rs 8:36; Sal 27:11; 86:11; 119:102; Is 30:20; 54:13) As próprias obras criativas ensinam que existe um Deus todo-sábio, e elas fornecem um campo para investigação e observação que, até os dias atuais, somente foi parcialmente explorado. (Jó 12:7-9) Ademais, por meio de revelações especiais, Jeová Deus tem ensinado aos humanos o Seu nome, seus propósitos e suas leis. (Veja Êx 4:12, 15; 24:12; 34:5-7.) Tais revelações são encontradas na Palavra de Deus, a Bíblia, e servem como base para o ensino correto a respeito de Sua vontade. (Ro 15:4; 2Ti 3:14-17) O espírito de Deus também atua como instrutor. — Jo 14:26.

Instrução Entre os Israelitas. Em Israel, Deus confiou aos pais o dever de instruir seus filhos. (De 4:9; 6:7, 20, 21; 11:19-21; Sal 78:1-4) Para a nação como um todo, os profetas, os levitas (especialmente os sacerdotes) e outros homens sábios serviam quais instrutores. — Compare isto com 2Cr 35:3; Je 18:18; veja EDUCAÇÃO.

Profetas. Os profetas ensinavam ao povo os atributos e os propósitos de Jeová, expunham o erro dos israelitas e delineavam o proceder correto que deviam tomar. Os profetas não raro transmitiam seu ensino de forma oral, mais tarde assentando-o por escrito. (Veja 1Sa 12:23-25; Is 7:3, 4; 22:15, 16; Je 2:2.) Seus métodos de ensino incluíam o emprego de perguntas (Je 18:13, 14; Am 3:3-8; Ag 2:11-14), ilustrações (2Sa 12:1-7; Is 10:15; Je 18:3-10), enigmas (Ez 17:2) e atos simbólicos (1Rs 11:30-32; Je 13:4-11; 19:1-12; 27:2; 28:10-14; Ez 4:1-5:4).

Sacerdotes e levitas. Era dever dos sacerdotes e dos levitas ensinar a Lei de Deus à nação de Israel. (Le 10:11; 14:57; 2Cr 15:3; 35:3) Isto era feito de várias maneiras. Todo ano sabático, durante a Festividade das Barracas, lia-se a Lei inteira a todo o povo — homens, mulheres, crianças e residentes forasteiros. (De 31:9-13) Às vezes, ao obterem respostas do povo, os levitas inculcavam as leis divinas em seus ouvintes. (Veja De 27:14-26.) Além de lerem a Lei, os sacerdotes e os levitas sem dúvida explicavam o seu significado. (Veja Ne 8:8.) E as decisões judiciais feitas por eles ensinavam os princípios da justiça divina. — De 17:8-13; 1Cr 26:29; 2Cr 19:8-11.

Escribas. Na época do ministério terrestre de Jesus, os escribas gozavam de preeminência como instrutores da Lei. No entanto, eles não vinham de encontro aos verdadeiros problemas e necessidades do povo. Como os fariseus, os escribas davam mais ênfase a regulamentos técnicos e tradições do que à misericórdia, à justiça e à fidelidade. Tornavam a Lei um fardo para o povo. (Mt 23:2-4, 23, 24; Lu 11:45, 46) Seu ensino não era tão eficaz como poderia ser, pois assumiam uma atitude de superioridade para com as pessoas comuns e não se mostravam exemplos dignos de serem imitados. — Mt 23:3, 6, 7; Jo 7:48, 49; veja ESCRIBA.

O que tornou o ensino de Jesus notavelmente eficaz?

Embora os líderes religiosos do judaísmo evidentemente não eram sinceros ao chamá-lo de "Instrutor [gr.: *Di·dá·ska·los*]", Jesus Cristo era reconhecido como tal, tanto por crentes como por descrentes. (Mt 8:19; 9:11; 12:38; 19:16; 22:16, 24, 36; Jo 3:2) Oficiais enviados para prendê-lo ficaram tão impressionados com o seu ensino que retornaram de mãos vazias, dizendo: "Nunca homem algum falou como este." (Jo 7:46) Jesus ensinava "como quem tinha autoridade, e não como [os] escribas". (Mt 7:29) A Fonte de seu ensino era Deus (Jo 7:16; 8:28), e Jesus transmitia informações com simplicidade, lógica irrefutável, perguntas que faziam pensar, notáveis figuras de linguagem e ilustrações significativas, extraídas de coisas que os ouvintes conheciam. (Mt 6:25-30; 7:3-5, 24-27; veja ILUSTRAÇÕES.) Jesus também empregava lições práticas, em certa ocasião lavando os pés de seus discípulos a fim de lhes ensinar que deviam servir uns aos outros. — Jo 13:2-16.

O conhecimento de Jesus foi realçado por ter ele gozado de um relacionamento íntimo com seu Pai e Deus antes de vir à Terra. Assim sendo, conhecia a Deus como nenhum outro homem o conhecia, e isto o habilitava a fornecer um ensino de peso a respeito de seu Pai. Como o próprio Jesus disse: "Ninguém conhece plenamente o Filho, exceto o Pai, tampouco há quem conheça plenamente o Pai, exceto o Filho e todo aquele a quem o Filho estiver disposto a revelá-lo." — Mt 11:27; Jo 1:18.

Jesus também estava plenamente familiarizado com a Palavra escrita de Deus. Quando lhe perguntaram que mandamento da Lei era o maior, ele, sem hesitar, resumiu toda a Lei em dois mandamentos, citando Deuteronômio (6:5) e Levítico (19:18). (Mt 22:36-40) Durante seu ministério, sabe-se que ele se referiu a, ou expressou, ideias que são paralelas a trechos de cerca da metade dos livros das Escrituras Hebraicas — Gênesis (2:24; Mt 19:5; Mr 10:7, 8), Êxodo (3:6; Mt 22:32; Lu 20:37), Levítico (14:2-32; Mt 8:4), Números (30:2; Mt 5:33), Deuteronômio (5:16; Mt 15:4; Mr 7:10), Primeiro Samuel (21:4-6; Mt 12:3, 4), Primeiro Reis (17:9; Lu 4:26), Jó (42:2; Mt 19:26), Salmos (8:2; 110:1; Mt 21:16; 22:44), Provérbios (24:12; Mt 16:27), Isaías (6:9, 10; Mt 13:14, 15; Jo 12:40), Jeremias (7:11; Mt 21:13; Mr 11:17; Lu 19:45, 46), Lamentações (2:1; Mt 5:35), Daniel (9:27; Mt 24:15), Oseias (6:6; Mt 9:13), Jonas (1:17; Mt 12:40), Miqueias (7:6; Mt 10:21, 35, 36), Zacarias (13:7; Mt 26:31) e Malaquias (3:1; Mt 11:10).

Adicionalmente, o exemplo perfeito de Jesus dava real força ao que ele ensinava. (Jo 13:15) Não era como os escribas e os fariseus, sobre quem Jesus disse: "Todas as coisas que eles vos dizem, fazei e observai, mas não façais segundo as ações deles, pois dizem, mas não realizam." — Mt 23:3.

Outros aspectos que davam autoridade ao ensino de Jesus e o tornavam eficaz eram seu entendimento sobre o homem e seu amoroso interesse nos outros. Seu vívido discernimento era realçado pelo conhecimento miraculoso da formação e do raciocínio dos outros. (Mt 12:25; Lu 6:8; Jo 1:48; 4:18; 6:61, 64; 13:11) "Ele mesmo sabia o que havia no homem." (Jo 2:25) Seu coração se compadecia das pessoas a tal ponto que sacrificava sua necessidade de repouso para instruí-las. Certa ocasião, Jesus e seus discípulos apanharam um barco e rumaram para um local isolado a fim de descansarem um pouco. "Havia, porém, quem os viu partir e muitos ficaram sabendo disso, e afluíram para lá a pé, de todas as cidades, e chegaram primeiro que eles. Ora, ao desembarcar, ele viu uma grande multidão, mas teve pena deles, porque eram como ovelhas sem pastor. E principiou a ensinar-lhes muitas coisas." — Mr 6:31-34.

Jesus tratava com compreensão os seus ouvintes. Quando seus discípulos não discerniam o ponto duma ilustração, ele pacientemente o explicava a eles. (Mt 13:10-23) Cônscio de suas limitações, Jesus não lhes dava informações demais. (Jo 16:4, 12) Quando era necessário, repetia informações praticamente idênticas. (Mr 9:35; 10:43, 44) Ao responder a perguntas, Jesus amiúde reforçava sua resposta por meio de ilustrações ou de lições práticas, desta forma causando profunda impressão na mente de seus ouvintes, e estimulando suas faculdades de raciocínio. — Mt 18:1-5, 21-35; Lu 10:29-37.

O Espírito de Deus Ensina. Durante os três anos e meio de seu ministério terrestre, Jesus treinou seus apóstolos para continuarem a obra que ele iniciara. Como humanos imperfeitos, era-lhes simplesmente impossível lembrar-se de cada pormenor do seu ensino. Mas Jesus lhes prometera: "O ajudador, o espírito santo, que o Pai enviará em meu nome, esse vos ensinará todas as coisas e vos fará lembrar todas as coisas que eu vos disse." (Jo 14:26) Isto queria dizer que o espírito de Deus lhes ensinaria tudo que precisassem saber para realizar seu ministério. Em especial, abrir-lhes-ia o entendimento quanto àquilo que tinham ouvido antes, mas não entendido. Como recordador, o espírito santo lhes faria recordar as coisas que Jesus lhes dissera enquanto ainda estava com eles. E, como instrutor, mostrar-lhes-ia a aplicação correta das palavras de Jesus. — Jo 2:19-22; veja VERDADE ("O Espírito da Verdade").

Quando conduzidos perante assembleias públicas, reis e outros homens em alta posição governamental, os discípulos de Jesus podiam estribar-se confiantemente no espírito de Deus como recordador e instrutor. Como um amigo, faria com que recordassem o que dizer e os ajudaria a fazer aplicações apropriadas. Isto resultaria em darem um bom testemunho e também silenciaria os oponentes. (Mt 10:18-20; Mr 13:11; Lu 12:11, 12; 21:13-15) É por isso que Pedro e João conseguiram falar com denodo quando foram interrogados pelo mais alto tribunal judaico, o Sinédrio, quanto a terem curado um homem coxo de nascença. Sua franqueza era algo inteiramente inesperado da parte de "homens indoutos e comuns". Isto fez com que os membros do Sinédrio ficassem perplexos. E as palavras de Pedro, junto com a presença do homem curado, deixaram tais homens instruídos 'sem ter nada a dizer em refutação'. — At 4:5-14.

Visto que toda a Palavra de Deus foi escrita sob inspiração (2Ti 3:16), somente ela contém o ensinamento do espírito. Por conseguinte, os cristãos não devem prestar atenção a ensinos que colidam com a Palavra de Deus. Conforme escreveu o apóstolo João: "Não necessitais de que alguém vos ensine; mas, como a unção da parte dele vos ensina todas as coisas, e é verdadeira e não é mentira, e assim como vos tem ensinado, permanecei em união com ele." (1Jo 2:27) Aqueles a quem João dirigiu tais palavras eram cristãos gerados pelo espírito. Tinham chegado a conhecer tanto a Jeová Deus como a seu Filho, Cristo Jesus. Conheciam bem a verdade de Deus. Assim, não necessitavam ter como instrutores pessoas que negavam o Pai e o Filho. Tais instrutores apenas os desencaminhariam daquilo que sabiam ser a verdade, conforme ensinada pelo espírito de Deus, e plenamente delineada nos Escritos Sagrados. (1Jo 2:18-26) Por este motivo, os cristãos não deviam receber em casa instrutores apóstatas, nem mesmo cumprimentá-los. — 2Jo 9-11.

Fazer Discípulos e Instruí-los. Depois de sua ressurreição, Jesus Cristo comissionou seus seguidores a fazer discípulos, batizando-os e ensinando-lhes todas as coisas que ele havia ordenado. (Mt 28:19, 20) Esta extensiva obra de instrução ou ensino iniciou-se no dia de Pentecostes de 33 EC, quando cerca de 3.000 judeus e prosélitos aceitaram Jesus como o Messias prometido e foram batizados. O ensino destes novos discípulos não terminou com o discurso do apóstolo Pedro, que os levou a se tornarem seguidores de Cristo Jesus. Havia muita coisa mais para eles aprenderem. Por isso, os que tinham vindo a Jerusalém de lugares distantes para estarem presentes à Festividade de Pentecostes, estenderam a sua estada, a fim de poderem devotar-se ao ensino dos apóstolos. Dia após dia, eles se reuniam na área do templo, evidentemente para escutar os apóstolos. Outros judeus e prosélitos também chegaram a ouvir as boas novas ali, e o número dos homens crentes por fim aumentou para cerca de 5.000. (At 2:14–4:4) Além de ensinarem publicamente no templo, os apóstolos também declaravam as boas novas sobre Jesus Cristo de casa em casa. — At 5:42; veja PREGADOR, PREGAÇÃO ("De Casa em Casa").

Posteriormente, a dispersão dos crentes por causa da perseguição e o início da pregação entre os não judeus estenderam a obra de fazer discípulos a lugares distantes. (At 8:4-12; 11:1-26) Como em Jerusalém, contudo, não raro a pregação e o ensino públicos eram empregados para encontrar os interessados, após o que os que se tornavam discípulos continuavam a ser ensinados. Em Éfeso, por exemplo, o apóstolo Paulo ensinava publicamente na sinagoga. Depois que surgiu a oposição, ele separou os discípulos dos judeus descrentes, proferindo-lhes discursos no auditório da escola de Tirano. (At 19:8-10) Paulo também ensinava aos discípulos nas suas casas e procurava outras pessoas interessadas ensinando de casa em casa. Conforme ele recordou aos anciãos da congregação de Éfeso: "Não me refreei de vos falar coisa alguma que fosse proveitosa, nem de vos ensinar publicamente e de casa em casa." — At 20:20, 21; verifique At 18:6, 7 a respeito da atividade de Paulo em Corinto; veja DISCÍPULO.

Instrutores na Congregação Cristã. Por meio da atividade do apóstolo Paulo e outros, estabeleceram-se congregações cristãs em muitos lugares, e estas continuaram a ter aumentos. Necessitava-se de instrutores habilitados para ajudar a todos os associados com essas congregações a 'alcançar a unidade na fé e no conhecimento exato do Filho de Deus, como homem plenamente desenvolvido, à medida da estatura que pertence à plenitude do Cristo'. (Ef 4:11-13) Isto colocava pesada responsabilidade sobre os que serviam como instrutores, responsabilidade esta que influenciava diretamente na vida dos concristãos. A posição de instrutores era de tal importância que é alistada em terceiro lugar, logo depois dos apóstolos e dos profetas, na relação de membros da congregação. (1Co 12:28) Não era uma posição ocupada pelos cristãos em geral (1Co 12:29), e jamais pelas mulheres. Escreveu o apóstolo Paulo: "Não permito que a mulher ensine ou exerça autoridade sobre o homem." (1Ti 2:12) Serviam neste cargo os superintendentes ou anciãos designados às suas posições pelo espírito santo. — At 20:17, 25-30; 1Ti 3:1, 2; 5:17.

Estes anciãos tinham de ser exemplos dignos de serem imitados, sendo exatos em seu ensino, sempre aderindo à inspirada Palavra de Deus. Quais instrutores habilitados, serviam como baluarte contra o desvio da crença verdadeira, sempre alertas para corrigir os que se tornassem vítimas do ensino errôneo e tomando medidas contra os que promovessem seitas. — 1Ti 4:6, 7, 16; 6:2b-6; 2Ti 2:2, 14-26; 3:14-17; Tit 1:10, 11; 2:1, 6, 7; 3:9-11; compare isso com Re 2:14, 15, 20-24.

Os anciãos (gr.: *pre·sbý·te·roi*) que trabalhavam arduamente em ensinar os concristãos eram merecedores de respeito, de consideração (veja He 13:17) e até mesmo de ajuda material voluntária. É isto o que o apóstolo Paulo quis dizer, quando escreveu: "Além disso, todo aquele a quem estiver sendo ensinada oralmente [literalmente: sendo ressoada para baixo a] a palavra, partilhe todas

as boas coisas com aquele que lhe dá tal ensino oral." (Gál 6:6 n) "Os anciãos, que presidem de modo excelente, sejam contados dignos de dupla honra, especialmente os que trabalham arduamente no falar e no ensinar. Porque a escritura diz: 'Não deves açaimar o touro quando debulha o grão'; também: 'O trabalhador é digno do seu salário.'" — 1Ti 5:17, 18.

Os homens que procuravam altruistamente ser superintendentes, habilitados a ensinar a outros na congregação, estavam 'desejosos de uma obra excelente'. (1Ti 3:1) Obviamente, portanto, não foi para desanimar a tais homens de se tornarem qualificados para ensinar que o discípulo Tiago escreveu: "Não muitos de vós deviam tornar-se instrutores, meus irmãos, sabendo que havemos de receber um julgamento mais pesado." (Tg 3:1) Em vez disso, essas palavras sublinhavam a pesada responsabilidade que acompanha a posição de instrutores na congregação. Evidentemente alguns se colocaram na posição de instrutores, embora não tivessem sido designados nem se habilitassem como tais. As pessoas a quem Tiago tinha em mente eram, provavelmente, bem parecidas com aquelas sobre as quais Paulo escreveu a Timóteo: "Alguns, . . . apartaram-se para conversa vã, querendo ser instrutores de lei, mas não percebendo nem as coisas que dizem, nem as coisas a respeito das quais fazem fortes asserções." (1Ti 1:6, 7) Evidentemente tais homens desejavam o destaque advindo de serem instrutores dos concrentes. Mas Tiago colocou os assuntos na devida perspectiva, ao mostrar que se exigiria mais dos instrutores na congregação. Teriam de prestar contas com maior seriedade do que os cristãos em geral. (Veja Ro 14:12.) Todavia, como os outros, também tropeçariam em palavra. — Tg 3:2.

Em que sentido todos os cristãos devem ser instrutores. Ao passo que relativamente poucos serviam quais instrutores na própria congregação, o alvo desejável para todos os cristãos era ter a habilidade de ensinar suas crenças a outros, pelo menos em particular. Este ponto foi deixado bem claro para os cristãos hebreus: "Embora devêsseis ser instrutores, em vista do tempo, precisais novamente que alguém vos ensine desde o princípio as coisas elementares das proclamações sagradas de Deus." Visto que os judeus tinham sido os primeiros a receber as boas novas sobre o Cristo, eles realmente já deviam ser, não bebês espirituais, mas exemplos da madureza e da habilidade cristãs de ensinar a outros. (He 5:12-6:2) Assim, o escritor inspirado está falando evidentemente aqui do ensino em sentido geral, em vez de num cargo designado. Um tanto similar, portanto, é a sua referência ao judeu que, à base de seu conhecimento, torna-se alguém "que corrige os desarrazoados, instrutor de pequeninos". (Ro 2:17-20) Paulo mostra, contudo, que em tal ensino, o proceder de vida da pessoa também precisa harmonizar-se com o que é ensinado, se é que tal ensino há de trazer honra a Deus. — Ro 2:21-24.

Os cristãos também podiam aprender uns dos outros. As mulheres mais jovens, para exemplificar, podiam ser ensinadas pelas mulheres mais idosas em assuntos tais como 'amar o marido, amar os filhos, ser ajuizada, casta, operosa em casa, boa, sujeitando-se ao seu próprio marido, para que não se falasse da palavra de Deus de modo ultrajante'. Tal ensino em particular era eficaz quando apoiado por bom exemplo. — Tit 2:3-5; compare isso com 2Ti 1:5; 3:14, 15.

INSTRUTOR PÚBLICO. Pessoa instruída em determinado campo de conhecimento e que ensina outros publicamente. A expressão "instrutor público" é traduzida da palavra grega *gram·ma·teús*. *The New English Bible* (A Nova Bíblia Inglesa) traduz isso por "mestre"; *Knox* usa as expressões "erudito" e 'homem culto'. Uma nota de rodapé na *Tradução do Novo Mundo* diz: "pessoa instruída". (Mt 13:52 n; 23:34) A mesma palavra grega é, em geral, vertida por "escriba"; mas, para deixar claro que não se faz referência ao grupo religioso judaico conhecido como escribas, a *Tradução do Novo Mundo* usa a expressão "instrutor público" quando a passagem se refere aos discípulos de Jesus.

Quando Jesus esteve na Terra, os escribas (*gram·ma·teís*) eram homens versados na Lei e instrutores do povo, mas haviam-se corrompido pelas tradições de homens e doutrinas pagãs. O termo "escribas" era usado com relação a eles mais como um título, designando-os como classe, em vez de ter a ver com seus deveres originais de copistas.

Jesus veio para dar testemunho da verdade. Para que as boas novas do Reino fossem pregadas, ele preparou seus discípulos para serem instrutores, instrutores públicos, com respeito ao Reino de Deus. Ele magnificou a função deles e a importância de escutar o ensino deles ao referir-se a eles como instrutores públicos; assemelhou a cada um deles a um homem instruído, dono de um genuíno tesouro do qual pode dispor. (Mt 13:52) Ele os enviou a Israel, mas os próprios escribas de Israel não discerniram os tesouros que Deus, por meio desses homens, estava-lhes oferecendo. Ao contrário, eles opuseram-se à instrução pública e participaram em açoitar, perseguir e matar Jesus e seus instrutores públicos associados, mostrando-se assim falsos instrutores. Não obstante, muitas

pessoas de Israel e das nações foram ensinadas pelos a quem Jesus instruíra, e, por sua vez, elas mesmas se tornaram instrutores públicos da Palavra de Deus. — Mt 23:34; 28:19, 20.

Sob a Lei, os levitas eram incumbidos de ver que o povo recebesse instrução pública. (Le 10:11; De 17:10, 11; 2Cr 17:7-9) Moisés, o levita, como mediador do pacto da Lei, e mais tarde, Josué, da tribo de Efraim, como líder da nação, eram instrutores públicos do povo de Deus. (De 4:1; 34:9; Jos 8:35) Igualmente, os juízes e os reis fiéis davam instrução na Lei quando ouviam e julgavam casos, e quando presidiam ocasiões relacionadas com a adoração. — 1Rs 8:1-61; 2Rs 23:2.

Um notável exemplo de instrutor público é o sacerdote Esdras, que, com o apoio de Neemias, dirigiu um programa de instrução pública para os israelitas repatriados de Babilônia. Ele leu a Lei e organizou os levitas para a realização de seus deveres de 'explicar a lei ao povo', "dando-se o sentido dela" e 'tornando a leitura compreensível', deste modo 'instruindo o povo'. — Ne 8:1-9.

INSULTO. Veja INJÚRIA; VITUPÉRIO.

INTEGRIDADE. Retidão moral e inteireza, condição de ser inculpe e sem defeito.

Os termos hebraicos relacionados com integridade (*tom, tum·máh, tam, ta·mím*) têm como significado de raiz aquilo que é "completo" ou "inteiro". (Veja Le 25:30; Jos 10:13; Pr 1:12.) *Ta·mím* é usado várias vezes para se referir à inteireza física, ou sanidade, e à ausência de defeitos, por exemplo, quanto aos animais sacrificiais. (Êx 12:5; 29:1; Le 3:6) Mais vezes, porém, estes termos denotam sanidade moral ou a qualidade de inculpe.

Quando aplicado a Deus, *ta·mím* pode ser apropriadamente traduzido por "perfeito", como ao se referir à atividade e às obras de Jeová, sua maneira de agir, seu conhecimento e sua lei. (De 32:4; Jó 36:4; 37:16; Sal 18:30; 19:7) Todas estas qualidades e expressões divinas manifestam uma inteireza e plenitude tão inigualáveis, são tão salutares e isentas de defeitos ou falhas, que claramente identificam sua Fonte como sendo o único Deus verdadeiro. — Ro 1:20; veja PERFEIÇÃO.

Significado da Integridade Humana. Em alguns casos, o termo hebraico *tom* transmite simplesmente a ideia de motivação honesta, inocência quanto à má intenção. (Veja Gên 20:5, 6; 2Sa 15:11.) Mas estes termos hebraicos aparentados denotam principalmente a inabalável devoção à justiça. O uso e os exemplos bíblicos acentuam a inquebrantável devoção a uma *pessoa,* Jeová Deus, e à Sua vontade e propósito expressos como sendo o proceder de vital importância.

Envolvida na questão suprema. O primeiro casal humano teve a oportunidade de mostrar integridade no Éden. A restrição com respeito à árvore do conhecimento pôs sob teste a devoção deles ao seu Criador. Sob a pressão de influência externa da parte do Adversário de Deus e de seu apelo ao egoísmo, eles cederam à desobediência. Sua vergonha, sua relutância em encarar seu Criador e sua falta de candura ao responder às Suas perguntas, evidenciaram sua falta de integridade. (Compare isso com o Sal 119:1, 80.) Obviamente, porém, eles não foram os primeiros a quebrar a integridade, visto que a criatura espiritual que os levou ao proceder rebelde já fizera isso. — Gên 3:1-19; compare o proceder dele com a endecha pronunciada contra o rei de Tiro, em Ez 28:12-15; veja SATANÁS.

A rebelião de Satanás, iniciada abertamente no Éden, gerou uma questão de importância universal — a da legitimidade da soberania de Deus sobre todas as suas criaturas, seu direito de exigir plena obediência deles. Visto que a questão não era a superioridade de poder, mas sim uma questão moral, não podia ser resolvida meramente pelo exercício do poder, como, por exemplo, Deus exterminar imediatamente a Satanás e o casal humano. Este fato ajuda a entender por que se tem permitido que a iniquidade e seu autor, Satanás, continuem por tanto tempo. (Veja INIQUIDADE.) Ter o Adversário de Deus primeiro recorrido a humanos em busca de apoio e endosso a seu proceder rebelde (a mais antiga evidência de filhos espirituais de Deus terem tomado partido com Satanás só aparece em certa época antes do Dilúvio; Gên 6:1-5; compare isso com 2Pe 2:4, 5), fez do aspecto da integridade do homem à vontade soberana de Deus uma parte essencial da questão geral (embora a soberania de Jeová não dependa da integridade de suas criaturas). Vê-se prova disso no caso de Jó.

Jó. Jó, que evidentemente viveu no período entre a morte de José e os dias de Moisés, é descrito como homem que "mostrava ser inculpe [hebr: *tam*] e reto, e [que] temia a Deus e desviava-se do mal". (Jó 1:1; veja JÓ.) Que a integridade humana faz parte da questão entre Jeová Deus e Satanás é óbvio do fato de Deus ter interrogado seu Adversário a respeito de Jó quando Satanás apareceu durante uma assembleia angélica nas cortes do céu. Satanás atribuiu falsa motivação à adoração de Jó a Deus, alegando que Jó não servia por pura devoção, mas sim por benefícios egoístas. Deste modo, ele pôs em questão a integridade de Jó a Deus. Com permissão de despojar Jó de seus vastos bens e até mesmo de seus filhos, Satanás

fracassou em quebrar a integridade de Jó. (Jó 1:6-2:3) Ele então afirmou que Jó dispunha-se egoistamente a suportar a perda de bens e de filhos enquanto pudesse salvar a sua própria pele. (Jó 2:4, 5) Depois disso, atacado por uma dolorosa e consumidora doença, e submetido à tentativa de dissuasão por parte de sua própria esposa, bem como à desdenhosa crítica e censura de companheiros que deturpavam as normas e os propósitos de Deus (Jó 2:6-13; 22:1, 5-11), a reação de Jó foi que ele não negaria ter sido um homem de integridade. "Até eu expirar não removerei de mim a minha integridade! Agarrarei a minha justeza e não a largarei; meu coração não escarnecerá de mim por qualquer dos meus dias." (Jó 27:5, 6) Ter ele mantido a integridade demonstrou que o Adversário de Deus era mentiroso.

As desafiadoras declarações de Satanás no caso de Jó mostram que ele achava que todas as pessoas poderiam ser desviadas de estar do lado de Deus, que nenhuma delas servia com motivação puramente altruísta. Assim, os humanos, bem como os filhos espirituais de Deus, têm o notável privilégio de contribuir para a vindicação da soberania de Jeová por meio dum proceder de integridade. E por fazerem isso, também santificam o Seu nome. "Os inculpes no seu caminho são um prazer para" Jeová. — Pr 11:20; contraste isso com o falso conceito emitido por Elifaz em Jó 22:1-3.

Base para o julgamento divino. O julgamento favorável de Deus depende do proceder íntegro da criatura. (Sal 18:23-25) Conforme escreveu o Rei Davi: "O próprio Jeová sentenciará os povos. Julga-me, ó Jeová, segundo a minha justiça e segundo a minha integridade que há em mim. Por favor, tenha fim a maldade dos iníquos, e seja o justo firmado por ti." (Sal 7:8, 9; compare isso com Pr 2:21, 22.) O sofredor Jó expressou assim a sua confiança: "[Jeová] me pesará em balança exata e Deus chegará a saber a minha integridade." (Jó 31:6) Depois disso, Jó alista cerca de doze exemplos da vida real que, se acontecessem em seu caso, teriam demonstrado falta de integridade. — Jó 31:7-40.

O que está incluído em manter a integridade no caso de humanos imperfeitos?

Visto que todos os homens são imperfeitos e incapazes de corresponder plenamente às normas de Deus, é evidente que sua integridade não significa perfeição de ação ou de linguagem. Em vez disso, as Escrituras mostram que significa totalidade ou plenitude da devoção de coração. Davi, por fraqueza, cometeu vários erros graves, mas, mesmo assim, 'andava com integridade de coração' (1Rs 9:4), pois aceitava a repreensão e corrigia seus caminhos. Assim, ele provava que seu coração ainda retinha o genuíno amor a Jeová Deus. (Sal 26:1-3, 6, 8, 11) Conforme Davi disse mais tarde a Salomão, seu filho: "Conhece o Deus de teu pai e serve-o de pleno coração e de alma agradável; porque Jeová sonda todos os corações e discerne toda inclinação dos pensamentos." O coração de Salomão, porém, não "se mostrou pleno para com Jeová, seu Deus, como o coração de Davi, seu pai". — 1Cr 28:9; 1Rs 11:4; a palavra "pleno", nestes dois textos, provém de outro termo hebraico, *sha·lém*, como em Pr 11:1; 1Rs 15:14.

Por conseguinte, a integridade não se restringe a um único aspecto da conduta humana; não se aplica só a assuntos obviamente "religiosos". Para o servo de Deus, é um modo de vida em que a pessoa 'anda', constantemente procurando conhecer a vontade de Jeová. (Sal 119:1-3) Davi pastoreou a nação de Israel, "segundo a integridade do seu coração", tanto em assuntos diretamente relacionados com a adoração de Jeová, como na condução dos assuntos governamentais. Também desejava que aqueles que o cercavam, bem como os que atuavam como seus ministros, fossem igualmente pessoas íntegras, 'andando num caminho sem defeito'. (Sal 78:72; 101:2-7) A pessoa 'mostra-se sem defeito' perante Deus no decorrer de certo período de tempo, como fizeram Noé, Abraão e outros. — Gên 6:9; 17:1; 2Sa 22:24.

A integridade exige intransigente lealdade a Deus e apego à justiça, não apenas sob condições ou circunstâncias favoráveis, mas sob todas as condições e a toda hora. Depois de acentuar que apenas o íntegro, "que fala a verdade no seu coração", é aceitável a Jeová, o salmista diz sobre tal indivíduo: "Jurou concernente àquilo que é mau para ele próprio, e ainda assim nada modifica", isto é, mesmo que venha a ser aparentemente contra seus próprios interesses algo com que ele solenemente concordou, ainda assim se manterá fiel ao seu acordo. (Sal 15:1-5; contraste isso com Ro 1:31; 1Ti 1:10.) A integridade, portanto, torna-se bem evidente quando a devoção da pessoa é submetida à prova e ela é pressionada a abandonar seu proceder justo. Embora os opositores façam dela um motivo de riso (Jó 12:4; compare isso com Je 20:7), ou objeto de linguagem amarga (Sal 64:3, 4), de ódio e de violenta perseguição (Pr 29:10; Am 5:10), a pessoa, doente ou sofrendo aflitiva adversidade, tem de 'apegar-se à sua integridade', como fez Jó, não importa o custo. — Jó 2:3.

Tal proceder íntegro torna-se possível, não pela força moral pessoal, mas somente por meio de profunda fé e confiança em Jeová e em seu poder salvador. (Sal 25:21) A promessa de Deus é de que Ele será um "escudo" e um "baluarte", guardando o caminho dos que andam em integridade. (Pr 2:6-8; 10:29; Sal 41:12) Sua preocupação constante de granjear a aprovação de Jeová traz estabilidade à sua vida, habilitando-os a seguirem sem desvio rumo a seu objetivo. (Sal 26:1-3; Pr 11:5; 28:18) Embora, conforme Jó observou com perplexidade, o inculpe possa sofrer, devido ao domínio do iníquo, e possa morrer junto com os iníquos, Jeová assegura-nos de que está cônscio da vida do inculpe, e garante que a herança de tal pessoa perdurará, que seu futuro será pacífico e que ela entrará na posse do que é bom. (Jó 9:20-22; Sal 37:18, 19, 37; 84:11; Pr 28:10) Como no caso de Jó, o que torna alguém genuinamente valioso e merecedor de respeito é ser ele um homem íntegro, em vez de sua riqueza. (Pr 19:1; 28:6) Os filhos privilegiados em terem uma pessoa assim como pai ou mãe devem ser considerados felizes (Pr 20:7), recebendo esplêndido legado do exemplo da vida de seu pai, usufruindo um quinhão do bom nome dele e o respeito que ele granjeou.

Além dos exemplos de Jó e de Davi, as Escrituras Hebraicas estão repletas de outros exemplos de homens de integridade. Abraão mostrou inabalável lealdade a Deus em sua disposição de sacrificar seu filho Isaque. (Gên 22:1-12) Daniel e seus três companheiros forneceram notáveis exemplos de integridade sob prova, na juventude e na vida adulta. (Da 1:8-17; 3:13-23; 6:4-23) Em Hebreus, capítulo 11, o apóstolo Paulo alista uma longa sucessão de homens de tempos pré-cristãos que, através da fé, mostraram integridade sob ampla variedade de circunstâncias difíceis. — Note, em especial, os vv 33-38 .

A Integridade nas Escrituras Gregas Cristãs. Ao passo que nas Escrituras Gregas Cristãs não aparece nenhuma palavra exata para "integridade", a ideia permeia toda esta parte da Bíblia. O Filho de Deus, Jesus Cristo, deu o exemplo mais excelente de integridade e de suprema confiança na força e nos cuidados de seu Pai celestial. Desta forma, ele foi 'aperfeiçoado' para seu cargo de Sumo Sacerdote de Deus, bem como de Rei Ungido do Reino celestial, maior do que o de Davi. (He 5:7-9; 4:15; 7:26-28; At 2:34, 35) A integridade acha-se incluída no mandamento que Jesus destacou como sendo o maior de todos — o de amar a Jeová Deus de todo o coração, de toda a mente, de toda a alma e de toda a força. (Mt 22:36-38) Sua injunção: "Concordemente, tendes de ser perfeitos, assim como o vosso Pai celestial é perfeito" (Mt 5:48), também sublinhou a inteireza da devoção da pessoa à justiça. (Os termos gregos para perfeição transmitem a ideia de algo 'levado à conclusão', e, assim, têm um sentido um tanto similar ao dos termos hebraicos já considerados.)

Os ensinos de Jesus sublinhavam a pureza de coração, a singeleza de perspectiva e de intenção, a isenção de hipocrisia — todas estas sendo qualidades que caracterizam a integridade. (Mt 5:8; 6:1-6, 16-18, 22 23; Lu 11:34-36) O apóstolo Paulo mostrou a mesma preocupação que Davi e os servos anteriores de Deus haviam demonstrado com relação a ele se provar inculpe e sem defeito. Estava isento de qualquer acusação de corrupção ou de inescrupulosidade em seu ministério e em todos os seus tratos com outros. — 2Co 4:1, 2; 6:3-10; 8:20, 21; 1Te 1:3-6.

A perseverança numa comissão dada por Deus, em face de oposição, suportando privações e perseguição, e sofrendo por aderir a um proceder de devoção piedosa, também distinguiram Paulo e outros primitivos cristãos como pessoas de integridade. — At 5:27-41; 2Co 11:23-27.

INTENDENTE, OFICIAL. Possivelmente era o oficial encarregado das rações e dos suprimentos para as tropas. Uma tradução literal do hebraico *sar menu·hháh* é "príncipe do lugar de descanso" e talvez significasse o encarregado dos alojamentos do rei quando em campanha ou em viagem. Seraías, como oficial intendente do Rei Zedequias, de Judá, acompanhou-o na viagem para Babilônia, no quarto ano do reinado de Zedequias, levando com ele a profecia escrita de Jeremias contra Babilônia. Após lê-la em voz alta naquela cidade, Seraías a lançou, amarrada a uma pedra, no Eufrates, como símbolo da futura queda de Babilônia, para jamais subir de novo. — Je 51:59-64.

INTERPRETAÇÃO. Na Bíblia, um intérprete pode ser de dois tipos. Pode ser um tradutor, alguém que transmite o significado de palavras proferidas ou escritas em uma língua para pessoas que leem ou falam outra língua, e pode fazer isto quer oralmente, quer por escrito. Por outro lado, um intérprete pode ser alguém que explica profecias bíblicas por dar a outros o sentido, o significado e o entendimento de sonhos, visões e mensagens proféticos de origem divina.

Tradução. A confusão da língua do homem durante a construção da Torre de Babel resultou em a família humana subitamente tornar-se uma raça multilíngue. Isto, por sua vez, deu origem a uma nova profissão, a de intérprete ou tradutor. (Gên 11:1-9) Uns cinco séculos depois, a fim de

ocultar sua identidade como irmão deles, José utilizou um tradutor para interpretar para ele ao falar a seus irmãos hebreus na língua egípcia. (Gên 42:23) Uma forma da palavra hebraica *lits* (escarnecer; zombar) é traduzida por "intérprete" neste texto. A mesma palavra é, às vezes, traduzida por 'porta-voz' ao referir-se a um enviado versado numa língua estrangeira, como eram os "porta-vozes dos príncipes de Babilônia", enviados para conversar com o Rei Ezequias, de Judá. — 2Cr 32:31.

O dom de falar línguas estrangeiras era uma das manifestações do espírito santo de Deus, derramado sobre os fiéis discípulos de Cristo em Pentecostes de 33 EC. Contudo, não se tratava de repetição do que ocorrera na planície de Sinear, 22 séculos antes. Pois, em vez de substituir sua língua original por uma nova, estes discípulos retiveram sua língua materna e, ao mesmo tempo, foram habilitados a falar na língua de diversos grupos de fala estrangeira, sobre as coisas magníficas de Deus. (At 2:1-11) Junto com tal habilidade de falar línguas diferentes, outros dons miraculosos do espírito foram concedidos aos membros da primitiva congregação cristã, incluindo o dom de traduzir de uma língua para outra. Deu-se também instrução aos cristãos sobre o uso correto deste dom. — 1Co 12:4-10, 27-30; 14:5, 13-28.

O exemplo mais notável de tradução de uma língua para outra é a tradução da Bíblia em muitíssimas línguas, tarefa monumental que tem consumido séculos. Atualmente, este Livro existe, em todo ou em parte, em bem mais de 3.000 línguas. No entanto, nenhuma de tais traduções e nenhum de seus tradutores foi inspirado. Historicamente, tal trabalho de tradução remonta ao terceiro século AEC, quando se iniciou o trabalho na *Septuaginta* grega, em que as inspiradas Escrituras Sagradas em hebraico e aramaico, os 39 livros como são agora reconhecidos, foram vertidos para o grego comum, ou coiné, a língua internacional daquele tempo.

Os escritores bíblicos dos 27 livros que constituem as Escrituras Gregas Cristãs, livros que concluíram o cânon da Bíblia, com frequência citaram as Escrituras Hebraicas. Aparentemente, eles às vezes utilizavam a *Septuaginta* grega, em vez de traduzirem eles mesmos do texto hebraico das Escrituras. (Compare Sal 40:6 [39:7, *LXX*] com He 10:5.) Outrossim, também faziam traduções um tanto livres, como se vê pela comparação de Oseias 2:23 com Romanos 9:25. Um exemplo de paráfrase, em vez de tradução literal, pode ser observado por se comparar Deuteronômio 30:11-14 com Romanos 10:6-8.

Estes escritores bíblicos não raro traduziram o nome de pessoas, os títulos, os lugares e as expressões, para o benefício de seus leitores. Deram o significado de nomes tais como Cefas, Barnabé, Tabita, Barjesus e Melquisedeque (Jo 1:42; At 4:36; 9:36; 13:6, 8; He 7:1, 2); também o significado dos títulos Emanuel, Rabi e Messias (Mt 1:23; Jo 1:38, 41); o significado de locais como Gólgota, Siloé e Salém (Mr 15:22; Jo 9:7; He 7:2); e as traduções dos termos *"Tál·i·tha cú·mi"* e *"É·li, É·li, lá·ma sa·bach·thá·ni?"*. — Mr 5:41; 15:34.

Mateus primeiro escreveu seu Evangelho em hebraico, segundo o antigo testemunho de Jerônimo, Eusébio Pânfilo, Orígenes, Irineu e Pápias. Não se sabe quem mais tarde traduziu esse Evangelho para o grego. Se o próprio Mateus o fez, como alguns pensam, neste caso é a única tradução inspirada das Escrituras de que se tem conhecimento.

No grego clássico, a palavra *her·me·neú·o* não raro significa "explicar, interpretar". Nas Escrituras Gregas Cristãs, tem o sentido de "traduzir". (Jo 1:42; 9:7; He 7:2) É similar ao nome do deus grego, Hermes (Mercúrio), tido pelos antigos mitologistas não só como mensageiro, enviado e intérprete dos deuses, mas também como padroeiro dos escritores, oradores e tradutores. Os pagãos em Listra chamaram a Paulo de "Hermes, visto que ele tomava a dianteira no falar". (At 14:12) O prefixo *me·tá* subentende "uma mudança", e, assim, juntado a *her·me·neú·o,* temos o vocábulo *me·ther·me·neú·o·mai,* palavra que também ocorre várias vezes na Bíblia. Significa "mudar ou traduzir de uma língua para outra", e acha-se sempre na voz passiva, como em '*quando* traduzido'. — Mt 1:23.

Interpretação de Profecia. *Di·er·me·neú·o* é uma forma reforçada e intensificada de *her·me·neú·o*. É em geral usada com referência à tradução de línguas (At 9:36; 1Co 12:30), mas significa também "explicar plenamente; interpretar plenamente". Portanto, *di·er·me·neú·o* foi a palavra que Lucas usou ao relatar como Jesus, na estrada para Emaús, junto com dois de seus discípulos, começou com os escritos de Moisés e dos profetas e "interpretou-lhes em todas as Escrituras as coisas referentes a si mesmo". Os dois discípulos mais tarde contaram aos outros essa experiência, sobre como Jesus 'abriu plenamente as Escrituras' para eles. — Lu 24:13-15, 25-32.

Dy·ser·mé·neu·tos tem um significado oposto. Foi usada por Paulo e só se encontra em Hebreus 5:11, significando "difícil de interpretar", isto é, "difícil de explicar". — Veja *Int.*

Outra palavra grega traduzida por "interpretação" é *e·pí·ly·sis,* do verbo que literalmente significa "soltar ou liberar" (assim, explicar ou solucionar).

A verdadeira profecia não tem como fonte as expressas opiniões ou interpretações de homens, mas origina-se de Deus. Por isso, Pedro escreve: "Nenhuma profecia da Escritura procede de qualquer interpretação [*e·pi·lý·se·os*] particular . . . mas os homens falaram da parte de Deus conforme eram movidos por espírito santo." (2Pe 1:20, 21) Assim, as profecias bíblicas jamais foram produto de deduções e predições astutas dos homens, baseadas em sua análise pessoal dos eventos ou tendências humanas.

O significado de algumas profecias era óbvio, não exigindo assim nenhuma interpretação, como no caso do profeta usado para predizer que os de Judá 'iriam para o cativeiro ao rei de Babilônia durante setenta anos', ou que Babilônia se tornaria 'um baldio desolado'. Naturalmente, o *tempo* do cumprimento nem sempre era conhecido, ainda que, em alguns casos, isto também fosse explicitamente declarado. Muitas profecias, ou determinados aspectos das profecias, contudo, eram apenas parcialmente entendidos na ocasião em que foram dados, o entendimento pleno ou a interpretação tendo de aguardar o devido tempo de Deus para se tornarem claras. Isto se deu com algumas das profecias de Daniel, e com respeito ao Messias e o segredo sagrado que o envolvia. — Da 12:4, 8-10; 1Pe 1:10-12.

Todos os sacerdotes-magos e sábios do Egito mostraram-se incompetentes quando se tratou de interpretar os sonhos de Faraó, de origem divina. "Não havia quem os interpretasse a Faraó." (Gên 41:1-8) Trouxe-se então à atenção de Faraó que José havia interpretado com êxito os sonhos do chefe dos copeiros e do chefe dos padeiros de Faraó. (Gên 40:5-22; 41:9-13) No entanto, neste sentido, José não assumira nenhum crédito para si mesmo, mas dirigira a atenção deles a Jeová como Intérprete de sonhos, dizendo: "Não pertencem a Deus as interpretações?" (Gên 40:8) Assim, quando convocado por Faraó para interpretar o sonho do rei, José declarou: "Eu não entro em consideração! Deus é que anunciará bem-estar a Faraó." (Gên 41:14-16) Após ouvir a interpretação, até mesmo o Faraó reconheceu José como alguém "em quem há o espírito de Deus", pois "Deus te fez saber [a José] tudo isso". — Gên 41:38, 39.

Similarmente, Deus usou Daniel para tornar conhecida a interpretação dos sonhos de Nabucodonosor. Depois de primeiramente ter orado a Deus para entender o segredo e ter obtido a resposta numa visão noturna, Daniel foi conduzido perante o rei, tanto para lembrar o sonho esquecido como para dar a interpretação dele. (Da 2:14-26) Como introdução, Daniel lembrou ao rei que todos os homens sábios, conjuradores, sacerdotes-magos e astrólogos do rei foram incapazes de interpretar o sonho dele. "No entanto", continuou Daniel, "há nos céus um Deus que é Revelador de segredos, . . . no que se refere a mim, não é por meio de qualquer sabedoria que haja em mim mais do que em quaisquer outros viventes que este segredo me foi revelado, exceto com o objetivo de que se desse a conhecer a interpretação ao próprio rei". — Da 2:27-30.

Noutra ocasião, quando todos os sacerdotes-magos, conjuradores, caldeus e astrólogos foram incapazes de interpretar o sonho do rei a respeito da grande árvore que fora cortada, Daniel foi de novo chamado, e, novamente, deu-se destaque à origem divina da profecia. Em virtual reconhecimento disso, o rei disse a Daniel: "Eu mesmo bem sei que há em ti o espírito dos deuses santos", e que "tu és competente, porque há em ti o espírito de deuses santos". — Da 4:4-18, 24.

Anos depois, na própria noite em que Babilônia caiu diante dos medos e dos persas, este idoso servo de Jeová, Daniel, foi mais uma vez chamado a interpretar uma mensagem divina para um rei. Desta feita, misteriosa mão escrevera MENE, MENE, TEQUEL, PARSIM, na parede do palácio, durante o banquete de Belsazar. Todos os sábios de Babilônia mostraram-se incapazes de interpretar essa escrita críptica. A rainha-mãe lembrou-se então de que Daniel ainda estava disponível, sendo aquele 'em quem havia o espírito dos deuses santos', além de "iluminação, e perspicácia, e sabedoria, como a sabedoria de deuses". Ao interpretar tal escrita, que realmente era em si mesma uma profecia, Daniel mais uma vez magnificou a Jeová como o Deus de profecia verdadeira. — Da 5:1, 5-28.

INTÉRPRETE. Veja INTERPRETAÇÃO.

INTESTINOS. As vísceras, ou entranhas. A palavra hebraica *qé·rev* é usada para descrever as "partes internas", o "íntimo" ou "intestinos" de homens e de animais. (Êx 12:9; 29:13; Sal 5:9) Denota aquilo que está "dentro" e é muitas vezes usada como preposição, com o sentido de "dentro; no meio de". — Gên 25:22; De 17:20.

Outro termo que se refere aos órgãos internos é o hebraico *me·ʽéh*. Ocorrendo sempre no plural (*me·ʽím*), é usado para "intestinos", em 2 Samuel 20:10 e em 2 Crônicas 21:15, 18, 19. A palavra pode denotar as "entranhas" de uma criatura, como no relato do grande peixe que engoliu Jonas. Ela ocorre duas vezes ali e aparece em paralelo com "ventre" do grande peixe. (Jon 1:17; 2:1, 2) O sistema reprodutivo de humanos pode também ser chamado por este termo hebraico. (Gên 15:4;

Ru 1:11) Por causa da evidente ligação entre as emoções e os órgãos internos, os intestinos, ou vísceras, eram considerados a sede das mais profundas emoções. — Veja Is 63:15; Je 4:19; 31:20.

O alimento físico é assimilado pelos intestinos. Este fato foi usado metaforicamente para representar a digestão mental ou espiritual quando, em visão, ordenou-se a Ezequiel que comesse um rolo, enchendo os intestinos (hebr: *me·'ím*) com ele. Ezequiel deveria obter força espiritual por meditar nas palavras escritas no rolo e retê-las na memória. Desse modo, nutriu-se espiritualmente e recebeu uma mensagem para proferir. — Ez 3:1-6; compare isso com Re 10:8-10.

Nas Escrituras Gregas Cristãs, a palavra *splágkhna*, que significa literalmente "intestinos", é usada uma vez para se referir aos intestinos literais. (At 1:18) Em outras partes, ela é usada metaforicamente para denotar "ternas afeições" e "ternas compaixões". — 2Co 6:12; Fil 1:8; 2:1; Col 3:12; 1Jo 3:17.

INVEJA. Sentimento de ressentimento e descontentamento por causa de pertences, prosperidade, vantagens, posição ou reputação de outrem. O invejoso quer o que outros têm e talvez pense que aqueles que possuem o que é cobiçado não o merecem. Ao passo que a palavra hebraica *qin·'áh*, dependendo do contexto, pode referir-se a zelo, ardor, insistência em devoção exclusiva, ou ciúme e inveja (2Rs 19:31; Sal 79:5; Núm 25:11; 5:14; Jó 5:2), o grego *ftho·nos* coerentemente tem uma conotação negativa e denota inveja. — Ro 1:29.

Uma das más inclinações do homem pecaminoso é a tendência de invejar. (Tg 4:5) É uma expressão de ódio. Por invejarem a prosperidade de Isaque, os filisteus maliciosamente obstruíram os poços dos quais ele dependia para dar água a seus rebanhos e manadas. Por fim, seu rei pediu que Isaque abandonasse a área. (Gên 26:14-16, 27) No caso de Corá, Datã e Abirão, a inveja da dignidade e da posição honrosa que tinham Moisés e Arão fez com que lançassem um violento ataque verbal. (Núm 16:1-3; Sal 106:16-18) A reação favorável do povo para com Jesus encheu de inveja os principais sacerdotes e muitos anciãos judeus. A inveja deles atingiu o clímax quando entregaram o Filho de Deus a Pilatos a fim de que fosse imposta a sentença de morte. — Mt 27:1, 2, 18; Mr 15:10.

Sustentar ensinamentos que não se harmonizam com os de Jesus Cristo produz inveja. A principal preocupação da pessoa que os ensina não é a glória de Deus, mas sim a promoção de sua própria doutrina. A resultante inveja talvez encontre expressão em empenhos de desvirtuar e difamar os cristãos verdadeiros, minando seus labores e saudável influência. (1Ti 6:3, 4) O apóstolo Paulo tinha de contender com pessoas de má motivação, que pregavam Cristo por inveja. A intenção delas era desmerecer a reputação e a autoridade apostólica de Paulo, que invejavam. Tentaram desencorajar e desalentar o encarcerado apóstolo. À custa dele, procuravam engrandecer-se a fim de promover seus anseios egoístas. — Fil 1:15-17.

Perigo de Ceder à Inveja. As pessoas que atingem seus objetivos por meio de fraude e violência talvez desfrutem por algum tempo de prosperidade, segurança e boa saúde. Até mesmo a morte de iníquos pode ser pacífica, desacompanhada de grande angústia. Quando o servo de Deus vê as suas possivelmente menos favoráveis circunstâncias, talvez permita que a inveja das circunstâncias dos iníquos corroa seu apreço pelo valor de fazer a vontade divina, como no caso do salmista Asafe. (Sal 73:2-14) É por isso que as Escrituras repetidas vezes apresentam sólidas razões para não invejar homens maus nem adotar seus costumes: os praticantes da injustiça são tão transitórios como a erva, que prontamente seca sob o forte calor do sol. (Sal 37:1, 2) Independentemente da prosperidade daqueles que atingem seus objetivos por meio de violência, eles são detestáveis a Jeová e estão sob sua maldição. (Pr 3:31-33) A vida deles não tem futuro. — Pr 23:17, 18; 24:1, 19, 20.

A sorte patética do invejoso é apresentada no provérbio inspirado: "O homem de olho invejoso [literalmente: "mau; pernicioso"] atarefa-se para obter coisas valiosas, mas não sabe que virá sobre ele a própria carência." (Pr 28:22) A pessoa de olho invejoso se encaminha realmente em direção à carência. Ao passo que luta para elevar-se ao nível daqueles a quem inveja, ela se degrada moralmente, sacrificando princípios corretos. Mesmo se for bem-sucedida em adquirir riquezas, estas são apenas temporárias e têm de ser deixadas para trás na morte. Assim, ela lutou ou 'atarefou-se' em vão. Jesus incluiu "um olho invejoso [literalmente: "iníquo"]" entre as coisas iníquas que saem de dentro de um homem e o aviltam. — Mr 7:22, 23.

A inveja é uma desprezível obra da carne que se interpõe no caminho de a pessoa herdar o Reino de Deus. (Gál 5:19-21) Todos os que persistem nela "merecem a morte". (Ro 1:29, 32) Com a ajuda do espírito de Deus, porém, é possível resistir à tendência para a inveja. — Gál 5:16-18, 25, 26; Tit 3:3-5; 1Pe 2:1.

INVESTIDURA. A iniciação do sacerdócio no cargo. A palavra hebraica para "investidura"

(*mil·lu·'ím*) literalmente significa "enchimento", isto é, o enchimento da mão de poder, empossar. (Êx 29:22 n; compare isso com Ez 43:26 n; veja ENCHER A MÃO DE PODER.) O mesmo termo é usado para "engastar" pedras preciosas. — 1Cr 29:2.

Arão e seus filhos foram escolhidos da família coatita da tribo de Levi a fim de servirem como sacerdócio de Israel. (Êx 6:16, 18, 20; 28:1) Sua investidura durou sete dias, ocorrendo, pelo que parece, de 1.º a 7 de nisã de 1512 AEC, enquanto Israel estava acampado ao sopé do monte Sinai, na península da Arábia. (Êx 40:2, 12, 17) A tenda de reunião acabara de ser construída e erguida, no dia primeiro daquele mês; a família sacerdotal fora escolhida por Jeová, e agora se ordenava ao irmão de Arão, Moisés, como mediador do pacto da Lei, que realizasse a cerimônia de santificação e de investidura deles. Instruções para tal procedimento são delineadas em Êxodo, capítulo 29, e o registro da realização da cerimônia, por parte de Moisés, acha-se em Levítico, capítulo 8.

Neste primeiro dia, com a presença de Jeová representada pela coluna de nuvem acima do tabernáculo (Êx 40:33-38), Moisés juntou todos os itens sacrificiais: o novilho, os dois carneiros, a cesta de pães não fermentados, o óleo de unção e as vestes sacerdotais. Conforme instruído, convocou a congregação de Israel — que provavelmente significava os anciãos quais representantes de toda a congregação — para reunir-se à entrada da tenda de reunião, fora da cortina que cercava o pátio. Visto que evidentemente puderam observar o que ocorreu no pátio, foi provavelmente removido o reposteiro da porta, que tinha 20 côvados (8,9 m) de largura. — Le 8:1-5; Êx 27:16.

Moisés lavou Arão e seus filhos, Nadabe, Abiú, Eleazar e Itamar (ou ordenou que eles próprios se lavassem) na bacia de cobre que havia no pátio e colocou sobre Arão as gloriosas vestes do sumo sacerdote. (Núm 3:2, 3) Daí, usando esses lindos trajes, Arão foi investido no cargo, as vestes representando as qualidades e as responsabilidades de seu cargo. Em seguida, Moisés ungiu o tabernáculo, todo o seu mobiliário e utensílios, e o altar da oferta queimada, bem como a bacia, e os utensílios utilizados em relação a eles. Isto os santificava, pondo-os à parte para o uso e o serviço exclusivos de Deus, para o que seriam doravante utilizados. Por fim, Moisés ungiu Arão derramando óleo sobre a cabeça dele. — Le 8:6-12; Êx 30:22-33; Sal 133:2.

O Novilho da Oferta Pelo Pecado. Em seguida, Moisés vestiu os filhos de Arão, após o que fez com que Arão e seus filhos pusessem as mãos sobre a cabeça do novilho da oferta pelo pecado, esta ação por parte deles significando seu reconhecimento da oferta como sendo para eles, a casa sacerdotal. Após matar o novilho, Moisés colocou parte do sangue sobre o altar e derramou o restante na base do altar, simbolizando assim a purificação da mácula trazida pela natureza pecaminosa dos sacerdotes que oficiariam no altar. Ser o sangue derramado sobre os *chifres* do altar significava, evidentemente, que o *poder* do arranjo sacrificial dependia do sangue derramado do sacrifício. (He 9:22) Exigia-se igualmente a aspersão do altar em conexão com outras ofertas. (Le 1:5, 11; 3:2; 4:6; 16:18) Observe, contudo, que sendo este o 'dia da ordenação' do sacerdócio, e não o dia nacional da expiação dos pecados, o sangue do novilho não foi conduzido para dentro do Santíssimo. (Veja Le 16:14.) Como no caso de outras ofertas pelo pecado, a gordura sobre os intestinos, a acrescência do fígado e os dois rins com sua gordura foram colocados sobre o altar. (Le 4:8-10, 20, 26, 31) O restante do novilho, com sua pele e excremento, foi levado para fora do acampamento para ser queimado. — Le 8:13-17.

Carneiros Sacrificiais. Daí Arão e seu filhos impuseram as mãos sobre o carneiro da oferta queimada e este foi morto, parte de seu sangue sendo aspergida sobre o altar. O carneiro foi então retalhado, lavado e queimado sobre o altar; mas isso não incluía o excremento e a pele. (Le 7:8) Assim como tal carneiro da oferta queimada foi oferecido por completo, não se retendo nada dele para consumo por parte de nenhum humano, assim também estes sacerdotes foram inteiramente santificados para o serviço santo, sacerdotal, de Jeová. — Le 8:18-21; compare isso com Le 1:3-9.

O outro carneiro, o "carneiro da investidura", foi morto, depois que os sacerdotes puseram as mãos sobre ele. Neste caso, o sangue foi usado de forma diferente. Parte dele foi colocada sobre o lóbulo da orelha direita, o polegar direito e o dedão do pé direito de Arão e de seus filhos; assim, as faculdades representadas por tais membros do corpo deviam ser usadas plenamente em relação com o aspecto sacrificial de seu ministério. O restante do sangue, Moisés aspergiu sobre o altar. — Le 8:22-24.

A gordura em torno dos órgãos do carneiro, antes de ser oferecida na forma costumeira, foi colocada, junto com um de cada um dos três tipos de pães não fermentados tirados da cesta, sobre a perna direita do cordeiro. Tudo isto foi então colocado sobre as palmas das mãos de Arão e de seus filhos, e movido por Moisés perante Jeová, sendo que, para isso, Moisés evidentemente colocou suas mãos sob as dos sacerdotes. Isto significou que as mãos deles foram 'enchidas de poder', isto é,

enchidas de dons sacrificiais e plenamente equipadas e empossadas para prestar serviços ligados à oferta de sacrifícios. Mostrou-se que estavam autorizados, não só a oferecer as partes gordurosas sobre o altar, mas também para receber as dádivas providas para seu sustento, segundo o arranjo abundante de Jeová para o Seu sacerdócio. A parte movida do carneiro, a perna direita, geralmente ficava com o sacerdote oficiante, como sua porção. (Le 7:32-34; Núm 18:18) No caso em pauta, tudo foi queimado sobre o altar. Assim, tanto foi apresentada (movida) perante Jeová como realmente oferecida, reconhecendo-se tudo isso como a concessão dele para o sacerdócio. — Le 8:25-28.

Moisés, atuando na qualidade de sacerdote durante o ofício de investidura, recebeu então o peito do carneiro de investidura como sua própria porção, depois de apresentá-la como oferta movida. — Le 8:29; veja também Êx 29:26-28.

Parte do sangue do carneiro, junto com o óleo de unção (aparentemente misturados), foi aspergida sobre Arão e seus filhos, e as roupas deles, a fim de santificá-los. Isto também os identificou com o cargo sacrificial, conforme orientado pelo espírito de Deus. Não se faz menção de os filhos de Arão serem ungidos por se derramar óleo sobre a cabeça deles, como Arão o foi. — Le 8:30.

A carne do carneiro que não fora queimada sobre o altar, nem dada a Moisés, deveria então ser cozida à entrada da tenda de reunião por Arão e seus filhos. Eles a comeriam, junto com os pães que restavam na cesta, mas qualquer alimento que restasse devia ser queimado na manhã seguinte. Isto sublinhava a pureza, e também destacava a inteireza da santificação e do serviço deles (porque o que foi comido estava isento de qualquer putrefação ou ranço, e as sobras foram *completamente* destruídas). É também digno de nota que nos pães não havia nenhum fermento. — Le 8:31, 32; Êx 29:31-34.

Conclusão da Investidura. A investidura se prolongou por sete dias, antes do fim dos quais o sacerdócio não podia oficiar no sentido mais pleno. Em cada um dos dias, foi sacrificado um novilho como oferta pelos pecados para purificar o altar. Durante todos os sete dias, dia e noite, os sacerdotes recém-ordenados tiveram de ficar em seus postos, à entrada da tenda de reunião, mantendo a "vigilância obrigatória de Jeová", para que não morressem. — Le 8:33-36; Êx 29:35-42.

No oitavo dia, o sacerdócio, plenamente equipado e investido no cargo, oficiou (sem a ajuda de Moisés) pela primeira vez, realizando um serviço de expiação para a nação de Israel, que precisava especialmente de purificação, não só por causa de sua pecaminosidade natural, mas também devido à sua recente desobediência relacionada com o bezerro de ouro, que trouxera o desagrado de Jeová. (Le 9:1-7; Êx 32:1-10) Ao concluir-se este primeiro serviço prestado pelo sacerdócio recém-investido, Jeová manifestou sua aprovação e confirmação deles no cargo por mandar fogo miraculoso, sem dúvida oriundo da coluna de nuvem que pairava sobre o tabernáculo, devorando o que restava do sacrifício sobre o altar. — Le 9:23, 24.

A Bíblia não fornece nenhum registro de uma cerimônia de investidura para os sucessores de Arão. Evidentemente, aquele único ofício de investidura bastou para empossar a casa de Arão, e toda a sua descendência masculina, em seu cargo sacerdotal de uma vez para sempre, para continuar por tempo indefinido, até a investidura no cargo do sumo sacerdote verdadeiro e eterno, Jesus Cristo. — He 7:12, 17; 9:11, 12; veja SACERDOTE; SUMO SACERDOTE.

INVOCAÇÃO DO MAL. Literalmente, falar mal de alguém ou amaldiçoá-lo, e, portanto, o oposto de bendição, ou bênção. A palavra hebraica *qela·láh* refere-se basicamente a tal maldição ou invocação do mal e é regularmente contrastada com "bênção" em numerosos textos. (Gên 27:12, 13; De 11:26-29; Za 8:13) Deriva da raiz verbal *qa·lál,* que literalmente significa "ser leve"; mas, quando usada em sentido figurado, significa "invocar o mal sobre", "tratar com desprezo". (Êx 18:22; Le 20:9; 2Sa 19:43) Esta é a palavra que Davi usou quando disse a Mical que se faria ainda "menos estimado" do que ela o acusara de fazer-se. (2Sa 6:20-22) Jeová Deus a usou depois do Dilúvio, ao dizer que nunca mais 'invocaria o mal sobre o solo por causa do homem'. — Gên 8:21.

Propósito das Invocações do Mal por Parte de Deus. Um dos propósitos das invocações do mal por parte de Deus é tornar claro quem é, e quem não é, servo aprovado Dele, uma vez que as invocações do mal manifestam a desaprovação de Deus, assim como Suas bênçãos manifestam sua aprovação. Assim, ao prometer a Abraão sua bênção, Jeová também declarou: "Amaldiçoarei aquele que invocar o mal [forma participial de *qa·lál*] sobre ti." (Gên 12:3) Quando o alvo da invocação do mal é deixado anônimo, tal invocação serve também como orientação admoestadora e proteção para quem deseja granjear ou reter o favor de Deus. A Lei mosaica especificava numerosas bênçãos e invocações do mal, todas as quais resultariam da aplicação dos estatutos e regulamentos da Lei. (De 28:1, 2, 15) Antes da entrada na Terra Prometida, Moisés frisou o fato de que, aquela na-

ção, a nível individual e coletivo, tinha de escolher entre a bênção e a invocação do mal, e que isto fariam, quer pela obediência, quer pela desobediência. (De 30:19, 20) Josué, em essência, repetiu esta exortação e aviso protetores na Terra Prometida. (Veja Jos 8:32-35; 24:14, 15.) Os indivíduos poderiam, assim, empenhar-se em evitar ser objeto das anunciadas invocações do mal.

A invocação do mal comprova também que não pode haver frivolidade ou desprezo para com os princípios e os propósitos anunciados de Deus. O Sumo Sacerdote Eli tornou-se objeto de uma invocação do mal específica por deixar tibiamente de censurar seus filhos, embora estivessem "invocando o mal sobre Deus". (1Sa 3:13) Jeová lhe ditou a seguinte regra: "Honrarei os que me honrarem, e os que me desprezarem serão tidos em pouca conta [da forma da raiz *qa·lál*]." (1Sa 2:30) A invocação do mal por Deus, assim, resulta na justa retribuição pelo erro. Esta pode ser imediata, como no caso dos delinquentes zombadores sobre os quais Eliseu invocou o mal, em nome de Jeová (2Rs 2:24), ou pode ser reservada para uma época posterior, como no caso em que Deus informou o Rei Josias sobre a calamidade que sobreviria a Judá. (2Rs 22:19, 20) Jeová avisou a nação de Israel que a violação de Suas leis traria dificuldades inescapáveis, afirmando: "Todas estas invocações do mal virão certamente sobre ti e te *perseguirão*, e te *alcançarão*, até que tenhas sido aniquilado, porque não escutaste a voz de Jeová, teu Deus, guardando os seus mandamentos e os seus estatutos que te ordenou." (De 28:45) Embora Jeová predissesse a desolação e o exílio deles nos termos mais claros possíveis, eles se recusaram a dar ouvidos e, assim, Jerusalém tornou-se "uma invocação do mal para todas as nações da terra". — Je 26:6; 24:9; De 29:27.

Anulação das Invocações do Mal. Jeová pode cancelar ou anular uma invocação do mal, mas somente quando Seus justos requisitos são devidamente satisfeitos. Este parece ter sido o caso da invocação do mal original sobre a Terra que, evidentemente, terminou com o Dilúvio que purificou o globo da iniquidade. (Gên 8:21) Não cumprir o pacto da Lei trouxe uma maldição sobre toda a nação de Israel, até mesmo sobre aqueles que, conscienciosamente (embora de modo imperfeito) tentavam cumprir os seus termos. O apóstolo Paulo mostra que foi por este motivo que Cristo Jesus morreu daquele modo: numa estaca de tortura. (Gál 3:10-13) Desta forma, Jesus, embora tivesse observado perfeitamente a Lei, assumiu sobre si a maldição resultante da invocação do mal, da Lei, que repousava sobre todos os que estavam sob tal Lei. Deuteronômio 21:23 diz: "Pois o pendurado [sobre uma estaca] é algo amaldiçoado [literalmente: uma invocação do mal] por Deus." Jesus, por ser pregado na estaca como criminoso, sendo sentenciado (embora injustamente) pelo tribunal sacerdotal judaico, tornou-se, efetivamente, "uma maldição". Depois disso, quando Jesus apresentou o valor de seu sacrifício no céu, a Lei foi cancelada por Deus. Por aceitar o sacrifício, Deus figuradamente pregou a Lei na estaca, e a maldição que acompanhava tal Lei foi legalmente removida. (Col 2:14) Visto que o corpo de Jesus era considerado uma invocação do mal, e também para cumprir a exigência da Lei, a fim de não profanar o sábado, os judeus mostraram-se ansiosos de remover das estacas, antes de findar aquele dia, os corpos de Jesus e dos malfeitores. — De 21:23; Jo 19:31.

O que determina a eficácia de uma invocação do mal?

Ao passo que indivíduos podem pronunciar invocações do mal, a sua validez depende inteiramente de Deus, de Seus princípios e propósitos. Foi em vão que Golias "invocou o mal sobre Davi por meio dos seus deuses [falsos]". (1Sa 17:43) Jeová transformou em bênção a invocação do mal que Balaão intencionava lançar. (De 23:4, 5; Jos 24:9, 10) Visto que Davi reconhecia que somente Jeová pode efetivar uma invocação do mal, ele rejeitou a solicitação irada de Abisai de ter permissão de ir 'arrancar a cabeça' de Simei, que injuriosamente invocava o mal sobre Davi. Davi disse: "Deixai-o, para que invoque o mal, pois Jeová lhe disse isso! Talvez Jeová veja com o seu olho e Jeová realmente me restitua a bondade em vez de sua invocação do mal neste dia." (2Sa 16:5-12; compare isso com Sal 109:17, 18, 28.) A Palavra de Deus condena especificamente que se invoque o mal sobre os próprios pais (Êx 21:17; Le 20:9; Pr 20:20), sobre Deus (Êx 22:28; Le 24:11, 14, 15, 23), ou sobre o rei (Ec 10:20), e expõe aqueles que abençoam com a boca, ao passo que "no íntimo estão invocando o mal". — Sal 62:4.

Cristo Jesus, como porta-voz de Deus, enquanto estava na Terra, proferiu efetivamente invocações do mal sobre os guias religiosos e os fariseus, devido à deliberada oposição deles ao propósito de Deus. (Mt 23:13-33) O apóstolo Pedro evidentemente 'invocou o mal' sobre Ananias e Safira por tentarem trapacear a Deus, o que resultou na morte imediata deles. (At 5:1-11) O apóstolo Paulo fez algo similar com o falso profeta Elimas, o

feiticeiro, a quem chamou de "filho do Diabo" e "inimigo de tudo que é justo", e que, depois disso, ficou temporariamente cego. (At 13:6-12) Tais medidas tiveram um efeito salutar sobre os que as presenciaram. Contudo, estes poderes apostólicos não davam autoridade nem licença para que outros proferissem invocações do mal. Tiago avisa contra os cristãos utilizarem incorretamente a língua para amaldiçoar os homens. — Tg 3:9-12; compare Sal 109:17, 18, com Col 3:8-10.

Ao passo que a história registra que, nos tempos pós-apostólicos e no decorrer dos séculos, organizações religiosas têm publicado muitos "anátemas" e "interditos" contra indivíduos, cidades e nações, ela mostra também que o veículo usado para efetivar tais invocações do mal tem sido, invariavelmente, não o poder de Deus, mas sim o poder terreno duma igreja ou dum Estado secular. Em contraste, no Salmo 37:3-9, 22, somos aconselhados a esperar em Jeová, visto que "os abençoados por ele são os que possuirão a terra, mas aqueles sobre quem ele invoca o mal serão decepados". Tal "decepamento" acha-se incluído na invocação do mal que Jesus expressa sobre a classe amaldiçoada dos "cabritos", em sua parábola profética em Mateus 25:31-46. Relacionado com os "novos céus e uma nova terra", profetiza-se que o mal também será invocado sobre os pecadores. — Is 65:17, 20; veja MALDIÇÃO.

IÓ. Terceiro filho mencionado de Issacar. (Gên 46:13) Em Números 26:24 e 1 Crônicas 7:1, o nome aparece como Jasube.

IOBE. Veja IÓ.

IODE [י]. Décima letra do alfabeto hebraico. É a menor letra hebraica. O nome da menor letra do alfabeto grego, *i·ó·ta,* evidentemente é aparentada com a hebraica *yohdh.* Visto que a Lei de Moisés foi originalmente escrita e depois preservada em hebraico, é provável que Jesus se referisse ao hebraico *yohdh* quando disse que a "letra menor [gr.: *i·ó·ta*]" não passaria sem o devido cumprimento. (Mt 5:18) Esta letra ocorre como inicial no Tetragrama, ou sagrado nome de Jeová (lendo da direita para a esquerda: יהוה), e, como tal, foi transportada para as primitivas cópias da *Septuaginta* grega. Uma folha de velino do terceiro século EC (P. Oxyrhynchus vii. 1007), contendo um trecho da tradução *Septuaginta* de Gênesis, representou o nome divino Jeová por um *yohdh* duplo. — Gên 2:8, n.

Devido à similaridade entre as letras *yohdh* (י) e *waw* (ו), elas foram às vezes confundidas pelos copistas. No hebraico, no Salmo 119:73-80, cada versículo começa com a letra *yohdh.*

IQUES [Tortuoso]. O tecoíta cujo filho Ira era um dos poderosos do Rei Davi. — 2Sa 23:8, 26; 1Cr 11:26, 28; 27:9.

IR [Jumento Adulto]. 'Pai' dos supins e hupins (1Cr 7:12); provavelmente o mesmo que o benjamita Iri. — 1Cr 7:7.

IRA, I. Na Bíblia, usam-se várias palavras hebraicas e gregas para denotar ira. A palavra hebraica mais comum para ira é *'af,* que basicamente significa "nariz; narina", mas muitas vezes é usada figurativamente para "ira", devido à respiração forte ou o bufar da pessoa irada. (Veja Sal 18:7, 8; Ez 38:18.) Aparentado com *'af* existe *'a·náf,* que significa "estar exasperado". A ira é também muitas vezes associada com o calor nas Escrituras Hebraicas e, assim, diz-se que ela acende. Outras palavras hebraicas são traduzidas por "raiva", "fúria" e "indignação". Nas Escrituras Gregas Cristãs, *or·gé* é geralmente traduzido por "furor", ao passo que *thy·mós* é usualmente vertido por "ira".

A Ira de Deus. A ira pode ser justificada ou não. Da parte de Deus, a ira sempre é justificada, baseando-se nos princípios ditados pelo seu direito à devoção exclusiva e em sua constância em sustentar a verdade; é governada pelo Seu amor à justiça e aos que praticam a justiça. A ira divina não emana dum capricho momentâneo, a ser posteriormente lamentada. Jeová vê todas as questões relacionadas com determinado assunto e tem conhecimento completo e pleno da situação. (He 4:13) Ele lê o coração, observa o grau de ignorância, de negligência ou de pecado voluntário; e age com imparcialidade. — De 10:17, 18; 1Sa 16:7; At 10:34, 35.

Princípios que controlam a fúria divina. A ira de Deus está sempre sob controle e em harmonia com Seus atributos de amor, sabedoria e justiça. Graças a seu poder onipotente, é expressa no grau que ele deseja. (1Jo 4:8; Jó 12:13; 37:23) A ira de Deus não é fútil. Baseia-se plenamente num motivo suficiente, e sempre produz resultados. A ira de Jeová pode ser satisfeita, ou aplacada, apenas pela aplicação de Seus princípios. Por exemplo, em Israel, um assassino voluntário não podia ser resgatado. Apenas pelo derramamento de seu sangue podia a terra ser purificada e livrada do desagrado de Deus. (Núm 35:16-18, 30-33) Mas, fez-se um arranjo, à base de sacrifícios e dos serviços do sumo sacerdote, para satisfazer a justiça e apaziguar a ira do vingador de sangue ordenado por Deus, cujo coração talvez "ardesse". Tratava-se da provisão das cidades de refúgio. — De 19:4-7.

A ira de Jeová pode ser apaziguada ou satisfeita apenas quando a justiça é plenamente executada. A fúria de Deus é contra toda a injustiça. Ele não tolerará a injustiça nem isentará de punição quem a mereça. (Êx 34:7; Hab 1:13) Contudo, à base do sacrifício de Jesus Cristo, que levou sobre si as dores e o castigo que a humanidade com justiça merecia, a ira de Deus pode ser atenuada e desviada no caso daqueles que vêm a exercer fé. (Is 53:5) Por meio desse arranjo, Jeová Deus pode exibir a sua própria justiça, "para que [seja] justo, mesmo ao declarar justo o homem que tem fé em Jesus". (Ro 3:26) Deste modo, a justiça é plenamente satisfeita e, ainda assim, Deus tem uma base para estender misericórdia. Sobre todo aquele que é desobediente, o furor de Deus permanece. (Jo 3:36) Mas, quando a pessoa exerce fé, o sacrifício de Jesus Cristo salva-a do furor de Deus. — 1Te 1:10.

Meios de expressar a ira e as suas causas. A ira de Deus pode ser expressa de forma direta ou indireta. Ele pode usar suas leis que governam as coisas naturais, ou usar outras pessoas, como instrumentos, para expressar a Sua ira. Os que violam as leis morais de Deus ficam sob Seu furor e recebem em si mesmos "a plena recompensa, que se devia ao seu erro". Sofrem uma condição mental desaprovada, degradação, doenças, contendas e morte. (Ro 1:18, 24, 27-32) Quando a pessoa viola as leis do país que se harmonizam com as leis de Deus, e é punida pela autoridade governamental, isto é uma expressão indireta do furor de Deus contra ela. (Ro 13:1-4) Jesus Cristo é o executor principal da ira de Deus, e expressará por completo o furor de Deus, consumando Sua ira contra os iníquos. — Je 30:23, 24; Re 19:7-16, 19-21.

Atitudes e ações erradas para com os escolhidos de Deus provocarão a Sua ira. Os egípcios sofreram pragas por não permitirem que Israel adorasse a Jeová. (Sal 78:43-50) Miriã e Arão sentiram o calor da ira divina por causa de desrespeito pelo cargo de Moisés, designado por Deus. (Núm 12:9, 10) A ira de Jeová manifestou-se contra os juízes que oprimiam os humildes. (Is 10:1-4) Os que criam obstáculos à pregação das boas novas estão sujeitos ao furor de Deus. — 1Te 2:16.

Jeová sente-se provocado à ira pela adoração falsa, em especial quando seu povo professo se desvia para outros deuses. (Êx 32:7-10; Núm 25:3, 4; Jz 2:13, 14, 20; 1Rs 11:8, 9) Sua ira é provocada por coisas tais como imoralidade, supressão da verdade, impenitência, desobediência às boas novas, desprezo às suas palavras, zombar de seus profetas, cobiça, injúria, inveja, assassínio, rixas, fraude, disposição maldosa; também pelos que são cochichadores, maldizentes, odiadores de Deus, insolentes, soberbos, pretensiosos, inventores de coisas prejudiciais, desobedientes aos pais, pérfidos nos acordos, desapiedados, espíritas e mentirosos. Tudo isso e a prática de qualquer outra injustiça provoca a ira de Deus. — Col 3:5, 6; 2Te 1:8; Ro 1:18, 29-31; 2:5, 8; 2Cr 36:15, 16; Re 22:15.

A ira não é uma qualidade dominante. No entanto, Jeová Deus é "vagaroso em irar-se e abundante em benevolência". (Êx 34:6; Núm 14:18) Se a pessoa temer a Jeová e praticar a justiça, ela será tratada com misericórdia por Jeová, pois o Todo-Poderoso reconhece a imperfeição herdada do homem e mostra-lhe misericórdia por isso, também à base do sacrifício de Jesus. (Sal 103:13, 14; Gên 8:21; veja também Sof 2:2, 3.) Ele refreia a sua ira em favor de seu nome, e a fim de cumprir seu propósito para com o seu povo escolhido. (Is 48:9; Jl 2:13, 14) A ira de Jeová, com o tempo, se afasta daqueles que verdadeiramente o servem, que reconhecem seu pecado e se arrependem. (Is 12:1; Sal 30:5) Não é um Deus irado, mas sim um Deus feliz, não inacessível, mas sim agradável, pacífico e calmo para com os que se aproximam devidamente de sua presença. (1Ti 1:11; Sal 16:11; compare isso com Re 4:3.) Isto se contrasta com as características iradas, implacáveis e cruéis atribuídas aos deuses falsos dos pagãos, e representadas pelas imagens de tais deuses.

Que lugar tem a ira na vida de um servo de Deus?

A expressão de ira por parte do homem pode ser correta, se se basear em princípios. Alguém talvez expresse corretamente sua justa indignação. Ordena-se-nos que 'abominemos o que é iníquo'. (Ro 12:9) A Bíblia fornece numerosos exemplos de indignação justa. — Êx 11:8; 32:19; Núm 16:12-15; 1Sa 20:34; Ne 5:6; Est 7:7; veja também 2Sa 12:1-6.

No entanto, a ira do homem na maioria das vezes é injustificável, e, em muitos casos, não controlada. Não raro se baseia em motivos insuficientes e é expressa sem a devida consideração pelas consequências. Depois de Jeová ter poupado Nínive, Jonas sentiu-se desgostoso "e acendeu-se a sua ira". Ele não mostrou misericórdia e teve de ser corrigido por Jeová. (Jon 4:1-11) O Rei Uzias, de Judá, ficou enraivecido quando foi corrigido pelos sacerdotes de Jeová, e adiantou-se presunçosamente, pelo que foi punido. (2Cr 26:16-21) O orgulho impensado de Naamã provocou nele

indignação e raiva, quase lhe custando a perda duma bênção por parte de Deus. — 2Rs 5:10-14.

Necessidade vital de ser controlada. A ira injustificada e descontrolada tem levado muitos a cometerem pecados maiores, até mesmo a atos de violência. "Acendeu-se muito a ira de Caim" e ele matou Abel. (Gên 4:5, 8) Esaú queria matar Jacó, que recebeu a bênção do pai deles. (Gên 27:41-45) Saul, em acessos de fúria, atirou lanças contra Davi e contra Jonatã. (1Sa 18:11; 19:10; 20:30-34) Os presentes na sinagoga em Nazaré, irritados pela pregação de Jesus, tentaram lançá-lo da beirada de um monte. (Lu 4:28, 29) Irritados líderes religiosos "arremeteram à uma contra" Estêvão, e o mataram a pedradas. — At 7:54-60.

A ira, mesmo quando justificada, se não for controlada, pode ser perigosa, produzindo maus resultados. Simeão e Levi tinham razões para se indignarem contra Siquém, por ter ele violentado a irmã deles, Diná, ainda que parte da culpa fosse dela. Mas, a indiscriminada matança dos siquemitas era uma penalidade excessiva. Assim, o pai deles, Jacó, denunciou a incontrolada ira deles, amaldiçoando-a. (Gên 34:1-31; 49:5-7) Quando estiver sob forte provocação, a pessoa deverá controlar a sua ira. As queixas e a rebeldia dos israelitas provocaram Moisés, o homem mais manso da Terra, a um incontrolável ato de ira em que deixou de santificar a Jeová, pelo que foi punido. — Núm 12:3; 20:10-12; Sal 106:32, 33.

Os acessos de ira são classificados junto com outras detestáveis obras da carne, tais como conduta desenfreada, idolatria, prática do espiritismo e bebedeiras. Tais coisas impedirão a pessoa de herdar o Reino de Deus. (Gál 5:19-21) Discussões iradas devem ser afastadas da congregação. Os homens que representam a congregação em oração devem estar isentos de sentimentos de ira e de má vontade. (1Ti 2:8) Ordena-se aos cristãos que sejam vagarosos em irar-se, sendo-lhes dito que o furor do homem não produz a justiça de Deus. (Tg 1:19, 20) São aconselhados a 'ceder lugar ao furor' e deixar a vingança a cargo de Jeová. (Ro 12:19) O homem dado à ira não pode ser usado como superintendente na congregação de Deus. — Tit 1:7.

Ao passo que a pessoa, ocasionalmente, talvez fique irada, e às vezes justificadamente, não deve deixar que isto se torne um pecado para ela por nutrir a ira ou manter-se encolerizada. Não deve deixar que o sol se ponha sobre ela em tal condição, pois, se o fizer, estará dando oportunidade a que o Diabo se aproveite dela. (Ef 4:26, 27) Especialmente se for um caso de ira entre irmãos cristãos, a pessoa deve dar os devidos passos para fazer as pazes ou resolver o assunto da maneira delineada por Deus. (Le 19:17, 18; Mt 5:23, 24; 18:15; Lu 17:3, 4) As Escrituras aconselham-nos a cuidar de nossas associações neste respeito, não tendo companheirismo com alguém dado à ira, ou a acessos de cólera, evitando assim um laço para a nossa alma. — Pr 22:24, 25.

Jesus Cristo, quando era homem na Terra, deu-nos o exemplo perfeito. Os registros de sua vida não apresentam uma ocasião sequer em que tenha tido um acesso de ira incontrolável, ou em que permitisse que o desrespeito à lei, a rebeldia e o fustigamento por parte dos inimigos de Deus transtornassem seu espírito e o fizessem refletir isso nos seus tratos com seus seguidores ou outros. Certa vez, ele ficou "profundamente contristado" diante da insensibilidade do coração dos fariseus e encarou-os com indignação. A atitude que tomou a seguir foi realizar uma cura. (Mr 3:5) Quando ele, noutra ocasião, expulsou os que maculavam o templo de Deus, bem como violavam a Lei de Moisés por transformar a casa de Jeová numa casa de comércio, isso não se deu num acesso de ira incontrolável, injustificável. Em vez disso, as Escrituras mostram que se tratava de zelo corretamente dirigido para com a casa de Jeová. — Jo 2:13-17.

Evitar os efeitos prejudiciais. A ira não só apresenta um efeito adverso sobre a nossa saúde espiritual, mas também produz efeitos profundos sobre o organismo físico. Pode provocar o aumento da pressão sanguínea, alterações arteriais, problemas respiratórios, transtornos hepáticos, mudanças na secreção da vesícula biliar e efeitos sobre o pâncreas. A ira e a raiva, como fortes emoções, têm sido alistadas pelos médicos como contribuindo, agravando ou até mesmo provocando doenças tais como asma, afecções oculares, moléstias da pele, urticária, úlceras e problemas dentários e digestivos. A raiva e o furor podem transtornar os processos de raciocínio, de modo que a pessoa não consegue tirar conclusões lógicas, nem exercer o bom juízo. O efeito posterior dum acesso de raiva é, não raro, um período de extrema depressão mental. Por conseguinte, é sábio, não só em sentido religioso, mas também em sentido físico, controlar a ira e buscar a paz e o amor. — Pr 14:29, 30; Ro 14:19; Tg 3:17; 1Pe 3:11.

Segundo as Escrituras, o tempo do fim é uma época de ira e de fúria, as nações irritando-se por Jeová assumir seu poder para reinar, e o Diabo ser lançado à Terra, "tendo grande ira, sabendo que ele tem um curto período de tempo". (Re 11:17, 18; 12:10-12) Sob tais condições estrênuas, o cristão fará bem em controlar seu espírito, evitando a destrutiva emoção da ira. — Pr 14:29; Ec 7:9.

IRA, II [Jumento Adulto].

1. Jairita alistado entre os principais funcionários do Rei Davi como "sacerdote de Davi". (2Sa 20:26) Ira talvez fosse descendente do Jair mencionado em Números 32:41, e, assim, neste caso, a designação "sacerdote" talvez signifique "principal ministro", "príncipe". Não há evidência bíblica de que os jairitas fossem levitas. Contudo, se os dizeres na *Pesito* siríaca forem corretos, Ira talvez tenha sido um sacerdote da cidade levita de Jatir (Jathir). — Veja 2Sa 8:18; 1Cr 6:57; 18:17.

2. Filho de Iques, o tecoíta; um dos poderosos das forças militares de Davi. — 2Sa 23:24, 26; 1Cr 11:26, 28.

3. Itrita; outro dos poderosos do Rei Davi. — 2Sa 23:38; 1Cr 11:40.

IRADE. Neto de Caim; antepassado do bígamo Lameque, e de Jabal e Tubalcaim. — Gên 4:17-23.

IRÃO [possivelmente duma raiz que significa "jumento adulto"]. Um xeque ou maioral de Esaú (Edom). — Gên 36:43; 1Cr 1:54.

IRI [possivelmente duma raiz que significa "jumento adulto"]. Filho de Bela; cabeça paternal e homem valente e poderoso de Benjamim. (1Cr 7:7) Iri é provavelmente o mesmo que o Ir de 1 Crônicas 7:12.

IRIJÁ [Jah Vê]. "Filho de Selemias, filho de Hananias"; o oficial encarregado do Portão de Benjamim em Jerusalém, que prendeu Jeremias sob a acusação falsa de tentar desertar para os babilônios. — Je 37:13, 14.

IRMÃ. Nas Escrituras, este termo se aplica tanto a irmãs germanas como a meias-irmãs, as que tinham o mesmo pai, mas diferente mãe (Gên 34:1, 27; 1Cr 3:1-9), ou a mesma mãe, mas diferente pai, como no caso das irmãs de Jesus. — Mt 13:55, 56; Mr 6:3.

Alguns dos filhos de Adão obviamente se casaram com suas irmãs, visto que toda a humanidade descendeu de Adão e Eva. (Gên 3:20; 5:4) Eva, esposa de Adão, como 'osso de seus ossos e carne de sua carne', era um parente ainda mais próximo que uma irmã. (Gên 2:22-24) Não havia nenhum estigma relacionado com o casamento com irmãs ou meias-irmãs. O relato mostra que mais de 2.000 anos depois, Abraão casou-se com Sara, sua meia-irmã. (Gên 20:2, 12) A Lei mosaica, uns 430 anos depois, porém, proibia tais uniões como sendo incestuosas. (Le 18:9, 11; 20:17) Sem dúvida, à medida que a raça humana se deteriorava, distanciando-se cada vez mais da perfeição original de Adão, tornou-se prejudicial que parentes próximos se casassem entre si.

"Irmã", em seu emprego mais amplo, incluía concidadãs duma mesma nação. (Núm 25:17, 18) Nações ou cidades que tinham um íntimo relacionamento ou que mantinham práticas morais similares eram assemelhadas a irmãs. — Je 3:7-10; Ez 16:46, 48, 49, 55; 23:32, 33.

A palavra hebraica para irmã (*'a·hhóhth*) é traduzida "o(a) outro(a)" quando descreve a colocação de objetos em relação com peças correspondentes no tabernáculo e nas visões de Ezequiel. — Êx 26:3, 5, 6, 17; Ez 1:9, 23; 3:13.

Na Congregação Cristã. Jesus ensinou que a relação espiritual tem precedência sobre o parentesco carnal. As mulheres que faziam a vontade de seu Pai eram 'irmãs' que mereciam mais consideração do que os simples parentes carnais. (Mt 12:50; Mr 3:34, 35) Alguém disposto a cortar vínculos terrenos, se necessário, pela causa do Reino, terá "cem vezes mais" "irmãs" e outros "parentes" agora, além da "vida eterna" no futuro. (Mt 19:29; Mr 10:29, 30; Lu 14:26) As mulheres na congregação cristã são chamadas de irmãs, em sentido espiritual. — Ro 16:1; 1Co 7:15; 9:5; Tg 2:15.

Uso Figurado. O apego à sabedoria é incentivado pelo sábio escritor Salomão, ao acentuar a importância dos mandamentos de Jeová. "Dize à sabedoria: 'Tu és minha irmã'; e que chames a própria compreensão de 'parenta'." — Pr 7:4.

IRMÃO. Varão que tem o mesmo genitor ou os mesmos pais que outrem; em hebraico, *'ahh,* e no grego, *a·del·fós.* Irmãos germanos mencionados na Bíblia, com o mesmo pai e a mesma mãe, incluem Caim e Abel, filhos de Adão e Eva (Gên 4:1, 2; 1Jo 3:12); Jacó e Esaú, filhos gêmeos de Isaque e Rebeca (Gên 25:24-26); Tiago e João, filhos de Zebedeu e sua esposa (Mt 4:21; 27:56; compare isso com Jz 8:19). Moisés e Arão eram irmãos de Miriã (Núm 26:59); Lázaro era irmão de Marta e Maria. (Jo 11:1, 19) "Irmãos" designa também meios-irmãos, os que têm o mesmo pai mas diferente mãe, como no caso dos 12 filhos de Jacó com quatro mulheres diferentes (Gên 35:22-26; 37:4; 42:3, 4, 13); também, prole da mesma mãe mas de pai diferente, como no caso de Jesus e seus irmãos, e, possivelmente, no parentesco de Davi com suas irmãs. — Mt 13:55; 1Cr 2:13-16; 2Sa 17:25; veja "Irmãos de Jesus", mais adiante.

O termo "irmão", contudo, não se limitava à relação carnal imediata. Abraão e Labão se referiram a seus sobrinhos Ló e Jacó respectivamente como irmãos. (Gên 11:27; 13:8; 14:14, 16; 29:10,

12, 15; compare isso com Le 10:4.) Membros da mesma tribo em Israel mantinham uma relação fraternal (2Sa 19:12, 13; Núm 8:26), e, em sentido ainda maior, os da inteira nação de Israel eram irmãos, prole, por assim dizer, dum único pai comum, Jacó, e estavam unidos na adoração do mesmo Deus, Jeová. (Êx 2:11; De 15:12; Mt 5:47; At 3:17, 22; 7:23; Ro 9:3) Mesmo os edomitas, que descenderam de Abraão através do irmão gêmeo de Jacó, Esaú, sendo portanto aparentados com Israel, eram chamados de irmãos. (Núm 20:14) Os reinos reunificados de Judá e de Israel foram chamados de "fraternidade" (hebr.: *'a·hhawáh*). — Za 11:14.

"Irmão" é também aplicado aos que estão unidos numa causa geral, com propósitos e objetivos similares. Por exemplo, o Rei Hirão, de Tiro, chamou o Rei Salomão de irmão, não simplesmente porque ele era igual em categoria e em posição mas também talvez devido a interesses mútuos em suprir madeiras e outros itens para o templo. (1Rs 9:13; 5:1-12) "Eis que quão bom e quão agradável é irmãos morarem juntos em união!", escreveu Davi, dando a entender que não são apenas relações sanguíneas que contribuem para a paz e a união entre irmãos carnais. (Sal 133:1) De fato, afeição e interesses mútuos, não vínculos familiares, levaram Davi a chamar Jonatã de seu irmão. (2Sa 1:26) Companheiros com índole e disposição semelhantes, mesmo se forem más, são corretamente chamados de irmãos. — Pr 18:9.

Na sociedade patriarcal e sob a Lei mosaica, certos privilégios e obrigações eram assumidos por irmãos carnais. Com a morte do pai, o irmão mais velho, o primogênito, recebia um quinhão duplo da herança da família e a responsabilidade de atuar como cabeça da família. O irmão carnal era o primeiro na sucessão pelo direito de recompra, de casamento levirato e de vingar o sangue. (Le 25:48, 49; De 25:5) Relações incestuosas entre irmão e irmã foram estritamente proibidas pela Lei mosaica. — Le 18:9; De 27:22.

Na congregação cristã, os membros desfrutam duma relação espiritual semelhante à de irmãos. Jesus chamou seus discípulos de irmãos. (Mt 25:40; 28:10; Jo 20:17) Ele frisou fortemente essa relação, dizendo: "Todo aquele que faz a vontade de meu Pai . . . , este é meu irmão, e minha irmã e minha mãe." (Mt 12:48-50) Assim, parentes consanguíneos devem ser amados menos do que Cristo, e deixados para trás por sua causa, se necessário. (Mt 10:37; 19:29; Lu 14:26) Deveras, irmão talvez entregue irmão à morte. (Mr 13:12) O termo "irmão" abrange mais do que os associados imediatos de Jesus, incluindo a inteira congregação de crentes (Mt 23:8; He 2:17), a "associação inteira dos irmãos" "que têm a obra de dar testemunho de Jesus". (1Pe 2:17; 5:9; Re 19:10) Tal associação de irmãos espirituais mostra "amor fraternal" na mais plena medida. — Ro 12:10; He 13:1.

Pedro, em Pentecostes, dirigiu-se àqueles de terras distantes, incluindo prosélitos, como "irmãos". (At 2:8-10, 29, 37) Às vezes, crentes cristãos, varões, eram chamados de "irmãos" e as mulheres de "irmãs" (1Co 7:14, 15), mas, em geral, "irmãos" era a saudação aceita para grupos mistos e não se restringia a varões. (At 1:15; Ro 1:13; 1Te 1:4) O termo é usado nesse sentido em todas as cartas cristãs inspiradas, com exceção de três (Tito, 2 João, Judas), e nas obras de primitivos escritores eclesiásticos. Os apóstolos advertiram contra "falsos irmãos" que se infiltraram nas congregações. — 2Co 11:26; Gál 2:4.

Irmãos de Jesus. Os quatro Evangelhos, os Atos dos Apóstolos e duas das cartas de Paulo mencionam "os irmãos do Senhor", "o irmão do Senhor", "seus irmãos", "suas irmãs", mencionando por nome quatro dos "irmãos": Tiago, José, Simão e Judas. (Mt 12:46; 13:55, 56; Mr 3:31; Lu 8:19; Jo 2:12; At 1:14; 1Co 9:5; Gál 1:19) A maioria dos peritos bíblicos aceita a evidência cumulativa de que Jesus tinha pelo menos quatro irmãos e duas irmãs, e que todos eram prole de José e Maria por meios naturais, após o milagroso nascimento de Jesus.

As arbitrárias noções de que esses irmãos de Jesus eram filhos de José de um casamento anterior, ou de um casamento levirato com a cunhada de José, têm de ser classificadas como fictícias, visto que não existe confirmação factual, nem mesmo uma insinuação, nesse sentido nas Escrituras. A afirmação de que "irmão" (*a·del·fós*) aqui significa "primo" (*a·ne·psi·ós*) é uma assertiva teorética, uma invenção creditada a Jerônimo e só remonta a 383 EC. Jerônimo não só deixa de citar qualquer apoio em favor de sua recém-descoberta hipótese, mas, em escritos posteriores, ele vacila em suas opiniões e até mesmo expressa dúvidas a respeito de sua "teoria de primo". J. B. Lightfoot diz que "São Jerônimo não pleiteou autoridade tradicional para sua teoria, e que, por conseguinte, a evidência em favor dela deve ser procurada apenas nas Escrituras. Examinei a evidência bíblica e a . . . combinação de dificuldades . . . mais do que contrabalança esses argumentos secundários em seu favor, e, de fato, deve levar à sua rejeição". — *St. Paul's Epistle to the Galatians* (Epístola de São Paulo aos Gálatas) Londres, 1874, p. 258.

Nas Escrituras Gregas, quando o relato se refere a um sobrinho ou a um primo, não se usa *a·del·fós*. Em vez disso, explica-se o parentesco, como "o filho da irmã de Paulo", ou, "Marcos, primo [*a·ne·psi·ós*] de Barnabé". (At 23:16; Col 4:10) Em Lucas 21:16 ocorrem as duas palavras gregas, *syg·ge·nón* (parentes, tais como primos) e *a·del·fón* (irmãos), mostrando que esses termos não são usados inespecífica ou indiscriminadamente nas Escrituras Gregas.

Quando se diz que, durante o ministério de Jesus, "seus irmãos, de fato, não estavam exercendo fé nele", isso certamente elimina a hipótese de serem eles seus irmãos em sentido espiritual. (Jo 7:3-5) Jesus contrastou esses irmãos carnais com seus discípulos, que criam nele e eram seus irmãos espirituais. (Mt 12:46-50; Mr 3:31-35; Lu 8:19-21) Esta falta de fé da parte de seus irmãos carnais impede que eles sejam identificados com os apóstolos que têm o mesmo nome: Tiago, Simão, Judas; eles são explicitamente distinguidos dos discípulos de Jesus. — Jo 2:12.

A relação que esses irmãos carnais de Jesus tinham com sua mãe Maria indica também que eles eram filhos dela, em vez de apenas parentes mais distantes. Eles são, em geral, mencionados junto com ela. Declarações no sentido de que Jesus era o "*primogênito*" de Maria (Lu 2:7), e que José "não teve relações com ela *até* ela ter dado à luz um filho", apoiam também o conceito de que José e Maria tiveram outros filhos. (Mt 1:25) Mesmo os vizinhos nazarenos reconheciam e identificavam Jesus como "irmão de Tiago, e José, e Judas, e Simão", acrescentando: "E não estão as suas irmãs aqui conosco?" — Mr 6:3.

À luz desses textos, faz-se a pergunta: Por que, então, devia Jesus, pouco antes de sua morte, confiar o cuidado de sua mãe Maria ao apóstolo João em vez de a seus irmãos carnais? (Jo 19:26, 27) Evidentemente porque o primo de Jesus, o apóstolo João, era um homem que provara a sua fé, ele era o discípulo a quem Jesus tanto amava, e essa relação espiritual transcendia a da carne; de fato, não há indicação de que seus irmãos carnais fossem, até então, discípulos de Jesus.

Depois da ressurreição de Jesus, seus irmãos carnais mudaram sua atitude de dúvida, pois estavam presentes com sua mãe e os apóstolos quando reunidos para oração após a ascensão de Jesus. (At 1:14) Isto sugere também que eles estavam presentes por ocasião do derramamento do espírito santo, em Pentecostes. Tiago, irmão de Jesus, mencionado com destaque entre os anciãos do corpo governante em Jerusalém, escreveu a carta que leva seu nome. (At 12:17; 15:13; 21:18; Gál 1:19; Tg 1:1) O irmão de Jesus, Judas, escreveu o livro que leva o seu nome. (Ju 1, 17) Paulo indica que pelo menos alguns dos irmãos de Jesus eram casados. — 1Co 9:5.

IR-NAÁS [Cidade de Naás]. Aparentemente, um lugar fundado, ou estabelecido, por Teína, de Judá. (1Cr 4:1, 12) A localização exata de Ir-Naás é incerta. Alguns eruditos defendem como possível identificação a Deir Nahhas, cerca de 20 km ao ONO de Hébron.

IROM. Uma das cidades fortificadas no território de Naftali. (Jos 19:32, 35, 38) A sua localização é incerta, mas tem sido hipoteticamente identificada com a atual Yaroun, uns 30 km ao SO de Dã, na Galileia.

IRPEEL [Que Deus Cure; Deus Curou]. Cidade de Benjamim. (Jos 18:21, 27) Alguns sugerem como possível localização Rafat, um vilarejo a uns 10 km ao NO de Jerusalém.

IR-SEMES [Cidade do Sol]. Pequena cidade na fronteira de Dã, alistada entre Estaol e Saalabim, em Josué 19:41, 42. Talvez seja a mesma que Bete-Semes de Josué 15:10. Se assim for, ela foi mais tarde ocupada pela tribo de Judá e desta tribo foi designada como uma das 48 cidades levitas. — Jos 21:16; 1Cr 6:59; Núm 35:6, 7; veja BETE-SEMES N.º 1.

IRU [possivelmente duma raiz que significa "jumento adulto"]. O primeiro filho mencionado de Calebe, o espia; da tribo de Judá. (1Cr 4:15) Alguns eruditos pensam que o nome era realmente Ir e que o "u" era apenas a conjunção hebraica *e*.

ISABEL. Veja ELISABETE.

ISAÍAS [Salvação de Jeová]. Profeta, filho de Amoz (não o profeta Amós). Serviu em Judá e em Jerusalém nos dias dos reis Uzias, Jotão, Acaz e Ezequias, de Judá. (Is 1:1) Os reis Peca e Oseias governavam o reino setentrional de Israel, que findou em 740 AEC, durante a época do serviço profético de Isaías. Miqueias, Oseias e Odede eram profetas contemporâneos seus. Isaías, evidentemente, começou a profetizar depois de Oseias, e antes de Miqueias. — 2Cr 28:9; Os 1:1; Miq 1:1.

Durante o serviço profético prestado por Isaías a Judá, notadamente nos dias do Rei Acaz, o reino estava numa condição moral deplorável. Estava cheio de revolta, tanto da parte de príncipes como do povo, e, aos olhos de Jeová, a nação estava doente no coração e na cabeça. Os governantes foram chamados de "ditadores de Sodoma", e o povo foi assemelhado ao "povo de Gomorra". (Is 1:2-10)

Isaías foi informado de antemão de que os ouvidos das pessoas não seriam receptivos. Jeová disse que essa situação persistiria até que a nação fosse arruinada, e que apenas "um décimo", "uma descendência santa", seria deixada, como o toco duma árvore maciça. A obra profética de Isaías deve ter confortado e fortalecido a fé daquele pequeno número, ainda que os demais da nação se recusassem a dar ouvidos. — Is 6:1-13.

Embora se concentrasse em Judá, Isaías também declarou profecias a respeito de Israel e das nações por todo o redor, uma vez que tinham que ver com a situação e a história de Judá. Ele exerceu o cargo profético por longo período, iniciando por volta de 778 AEC, na época da morte do Rei Uzias, ou possivelmente antes, e continuando até algum tempo depois do 14.º ano do reinado de Ezequias (732 AEC). — Is 36:1, 2; 37:37, 38.

Família de Isaías. Isaías era casado. Sua esposa é chamada de "profetisa" (Is 8:3), que parece significar mais do que apenas ser esposa dum profeta. Evidentemente, assim como Débora, da época dos juízes, e Hulda, no reinado de Josias, ela recebera de Jeová uma designação profética. — Jz 4:4; 2Rs 22:14.

A Bíblia cita nominalmente dois filhos de Isaías, que lhe foram dados como "sinais e como milagres em Israel". (Is 8:18) Sear-Jasube já tinha idade suficiente, nos dias de Acaz, para acompanhar seu pai quando este proferiu uma mensagem àquele rei. O nome Sear-Jasube significa "Um Mero Restante (os Remanescentes) Retornará". Este nome era profético no sentido de que, tão certamente quanto um filho nascido a Isaías recebera tal nome, o reino de Judá seria, no devido tempo, derrubado, e apenas um mero restante retornaria depois dum período de exílio. (Is 7:3; 10:20-23) Este retorno de um pequeno restante ocorreu em 537 AEC, quando o Rei Ciro, da Pérsia, expediu um decreto liberando-os de Babilônia, após um exílio de 70 anos. — 2Cr 36:22, 23; Esd 1:1; 2:1, 2.

Outro filho de Isaías recebeu nome antes de sua concepção, e esse nome foi escrito numa tábua e atestado por testemunhas fidedignas. Aparentemente, o assunto foi mantido em sigilo até depois do nascimento desse filho, quando as testemunhas podiam apresentar-se e atestar que o profeta predissera tal nascimento, desta feita provando que o assunto tinha significado profético. O nome dado ao menino, por ordem de Deus, foi Maer-Salal-Hás-Baz, que significa "Apressa-te, ó Despojo! Ele Veio Depressa à Pilhagem; ou: Apressando-se ao Despojo, Ele Veio Depressa à Pilhagem." Foi dito que, antes que este filho soubesse chamar: "Meu pai!", e "Minha mãe!", seria removida a ameaça que pairava sobre Judá, por parte da conspiração da Síria e do reino de dez tribos de Israel. — Is 8:1-4.

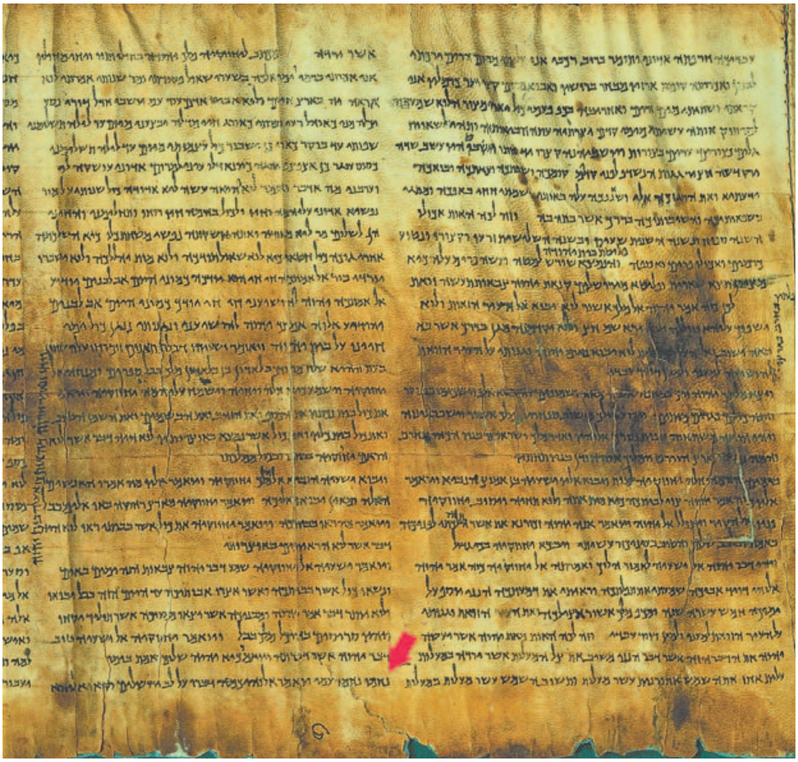
A profecia indicava que logo viria o alívio para Judá; o alívio deveras veio quando a Assíria interveio na campanha contra Judá, movida pelo Rei Rezim, da Síria, e pelo Rei Peca, de Israel. Os assírios capturaram Damasco, e, mais tarde, em 740 AEC, despojaram e destruíram o reino de Israel, cumprindo plenamente o significado profético do nome do menino. (2Rs 16:5-9; 17:1-6) No entanto, em vez de confiar em Jeová, o Rei Acaz tentou afastar a ameaça da Síria e de Israel subornando o rei da Assíria, para obter a proteção deste. Por isso, Jeová permitiu que a Assíria se tornasse uma grande ameaça para Judá e realmente a invadisse em grandes números, chegando até a própria Jerusalém, conforme Isaías avisara. — Is 7:17-20.

Isaías falou muitas vezes de "sinais" que Jeová daria, entre estes estando seus dois filhos e, num caso, o próprio Isaías. Jeová ordenou-lhe que andasse de uma parte para a outra despido e descalço por três anos, como sinal e portento contra o Egito e contra a Etiópia, significando que seriam levados cativos pelo rei da Assíria. — Is 20:1-6; compare isso com Is 7:11, 14; 19:20; 37:30; 38:7, 22; 55:13; 66:19.

Profecias sobre o Exílio e a Restauração. Isaías teve também o privilégio de predizer que a Assíria não seria a nação que destronaria os reis de Judá e destruiria Jerusalém, mas que isto seria feito por Babilônia. (Is 39:6, 7) Na ocasião em que a Assíria inundara Judá "até o pescoço", Isaías transmitiu confortadora mensagem ao Rei Ezequias, de que as forças assírias não conseguiriam penetrar na cidade. (Is 8:7, 8) Jeová manteve a Sua palavra enviando um anjo para destruir 185.000 dos poderosos homens e líderes do exército assírio, destarte livrando Jerusalém. — 2Cr 32:21.

O que, sem dúvida, proporcionou a Isaías a maior alegria foi o privilégio concedido a ele por Jeová de falar e de escrever muitas profecias de restauração de sua amada Jerusalém. Embora Jeová permitisse que o povo fosse para o exílio em Babilônia devido à sua rebelião e revolta contra Ele, Jeová, com o tempo, julgaria Babilônia, porque ela agiu de forma maldosa, e tencionava reter o povo de Deus no cativeiro para sempre. Bom número das profecias de Isaías são dedicadas ao julgamento de Deus sobre Babilônia, e à ruína desolada que ela se tornaria, para jamais ser reconstruída. — Is 45:1, 2; caps. 13, 14, 46-48.

As profecias de restauração encontradas em todo o livro de Isaías glorificam a benignidade



Isaías 37:24–40:2 conforme aparece no Rolo do Mar Morto. O que agora é numerado como capítulo 40 de Isaías é aqui indicado como começando na última linha da coluna em que termina o capítulo 39.

imerecida e a misericórdia de Jeová para com seu povo, e para com toda a humanidade. Predisseram o tempo em que Jerusalém seria elevada a uma nova posição junto a Jeová, uma glória que seria vista por todas as nações, e ela seria uma bênção para todas as nações. Jerusalém foi deveras restaurada e reconstruída, e foi abençoada com a presença do Messias, que "lançou luz sobre a vida e a incorrupção por intermédio das boas novas". (2Ti 1:10) A restauração de Jerusalém também teria um futuro cumprimento, maior e mais grandioso. — Ro 15:4; 1Co 10:11; Gál 4:25, 26.

Efeitos do Trabalho de Isaías. Isaías escreveu não apenas o livro bíblico que leva seu nome, mas, evidentemente, pelo menos um livro histórico, o dos assuntos do Rei Uzias, que, sem dúvida, fazia parte dos registros oficiais daquela nação. (2Cr 26:22) Ao executar fielmente o trabalho profético que Jeová lhe confiara, Isaías exerceu forte influência sobre a história daquela nação, em especial em resultado dos conselhos e da orientação que deu ao Rei Ezequias. Muitas das profecias de Isaías têm também um cumprimento maior com relação ao Messias e seu Reino. Nas Escrituras Gregas Cristãs fazem-se muitas citações do livro de Isaías, ou alusões a ele. Não raro, os escritores cristãos aplicam as profecias de Isaías a Jesus Cristo, ou apontam para um cumprimento das profecias de Isaías nos dias deles.

ISAÍAS, LIVRO DE. O livro de Isaías exalta de forma notável a Jeová como "o Santo de Israel", aplicando esta expressão a Ele num total de 25 vezes. O livro também aponta com inequívoca clareza o Messias ou Ungido de Jeová, por meio de quem viria a libertação do povo de Deus.

Já o primeiro versículo do livro de Isaías identifica seu conteúdo como "a visão de Isaías, filho de Amoz, que ele observou referente a Judá e Jerusalém". Assim, embora o livro contenha declarações proféticas concernentes a muitas nações, elas não devem ser encaradas como coleção de pronunciamentos desconexos relacionados a essas nações. Em vez disso, constituem uma série de profecias que tiveram um efeito direto sobre Judá e Jerusalém.

Fundo Histórico. Isaías 1:1 nos informa de que Isaías visionou essas coisas nos dias de Uzias, Jotão, Acaz e Ezequias, reis de Judá. Era um período de severa tensão internacional em que as falsas atitudes religiosas causavam um profundo efeito sobre o povo de Judá. Perto do começo da carreira de Isaías, o Rei Uzias morreu leproso por causa de sua presunção em assumir deveres sacerdotais. (2Cr 26:16, 19-21) Relata-se que durante o reinado do filho de Uzias, Jotão, ao passo que o rei fazia o que era correto, "o povo ainda agia ruinosamente". — 2Cr 27:2; 2Rs 15:34.

A seguir veio o Rei Acaz, que, por 16 anos, deu mau exemplo para a nação, praticando a adoração de Baal com seus rituais de sacrifícios humanos. Havia "grande infidelidade para com Jeová". (2Cr 28:1-4, 19) Foi durante esse período que os reis aliados da Síria e de Israel sitiaram Jerusalém, de modo que Acaz, desconsiderando o conselho do profeta Isaías, recorreu a Tiglate-Pileser III, rei da Assíria, em busca de ajuda militar. (2Rs 16:5-8; Is

7:1-12) Com isso, Acaz 'fez da carne o seu braço, desviando seu coração de Jeová'. (Je 17:5) A Assíria concordou em fazer uma aliança, mas, naturalmente, interessava-se principalmente em expandir seu próprio poder. O exército assírio capturou Damasco da Síria e, aparentemente, levou ao exílio os habitantes do apóstata religioso Israel que moravam ao L do Jordão. — 1Cr 5:26.

Mais tarde, quando Samaria deixou de pagar tributo, ela também foi sitiada e seus habitantes foram deportados. (2Rs 16:9; 17:4-6; 18:9-12) Este foi o fim do reino das dez tribos e deixou Judá cercado por todos os lados de nações gentias. Mais tarde, os governantes assírios prosseguiram com operações militares no O, atacando cidades de Judá e de nações vizinhas. Senaqueribe até mesmo exigiu a capitulação da própria Jerusalém. Mas, sob o reinado de Ezequias, a situação ali havia mudado. Ezequias confiou em Jeová, e Jeová mostrou estar com ele. — 2Rs 18:5-7; Is caps. 36, 37.

Isaías assumiu o seu trabalho como profeta durante o reinado de Uzias, que começou a governar em 829 AEC, e continuou no reinado de Ezequias,

DESTAQUES DE ISAÍAS

Profecias para estimular os servos de Jeová a temer a Ele, não às nações circunvizinhas, e recorrer a ele, o verdadeiro Deus, em busca de livramento, com plena confiança nas suas promessas de salvação e restauração.

Dirigidas a Judá e a Jerusalém por Isaías durante os anos que antecederam aos fracassados esforços de Senaqueribe contra Jerusalém, em 732 AEC, e possivelmente um bom tempo depois.

A culpa de Judá e de Jerusalém; a comissão de Isaías. (1:1–6:13)

- Jeová não encara com favor os sacrifícios do povo culpado de opressão, injustiças e derramamento de sangue.
- Ao passo que será executado o julgamento contra os infiéis, com o tempo o monte da casa de Jeová será enaltecido e muitos povos voltar-se-ão para Ele.
- Devido à desobediência de Judá, Jeová removerá os essenciais para sustentar a vida (pão e água) e a base para estabilidade social.
- Mulheres arrogantes, de roupas vistosas, ver-se-ão obrigadas a usar as vestes de cativos.
- Israel, como vinhedo, falhou em produzir frutos de retidão e justiça.
- Purificados os lábios de Isaías; voluntariamente aceita a comissão de profeta, de ir a pessoas não receptíveis.

Ameaças de invasões inimigas e promessa de livramento. (7:1–12:6)

- Esforço siro-israelita para destronar Acaz falhará; é dado o sinal confirmatório do nascimento de Emanuel.
- O filho de Isaías, Maer-Salal-Hás-Baz, servirá como sinal de que Damasco e Samaria serão devastadas pela Assíria antes de o menino poder dizer "Meu pai!" e "Minha mãe!".
- Alívio duradouro a vir por meio do Príncipe da Paz.
- A Assíria, vara da ira de Jeová, será punida por insolência; Jerusalém será livrada.
- Rebento do tronco de Jessé tornar-se-á governante, terá o espírito de Deus, reinará com justiça.

Pronúncias de desolações internacionais. (13:1–23:18)

- Babilônia será desolada, seu "rei" lançado no Seol.
- O jugo da Assíria será retirado, raiz filisteia morrerá de fome, Moabe será desolado e Damasco reduzida a ruínas.
- Egípcios e etíopes serão humilhados pelos assírios e levados ao exílio.
- Elão e Média participarão em derrubar Babilônia.
- Tiro será rebaixada, esquecida por 70 anos.

Predição de salvação por Jeová. (24:1–35:10)

- Jeová dará um grande banquete para todos os povos e tragará a morte para sempre.
- A salvação por Jeová será assunto de um cântico.
- Um rei reinará em favor da justiça, e príncipes em favor da retidão; paz e segurança por tempo indefinido.
- Edom será desolado; Sião se regozijará sobre a sua própria restauração.

Jeová liberta da Assíria; predito o exílio babilônico. (36:1–39:8)

- Os assírios invadem Judá; Jeová salva Jerusalém em resposta à oração de Ezequias; 185.000 assírios são mortos.
- Ezequias mostra os tesouros à delegação babilônica; Isaías anuncia o vindouro exílio à Babilônia.

Livramento do exílio em Babilônia pelo Deus verdadeiro, restauração de Sião, Messias virá. (40:1–66:24)

- Jerusalém será restaurada pelo Todo-Sábio, Todo-Poderoso Criador.
- Restauração de seu povo vindicará Jeová como o único Deus, o único que pode predizer o futuro, para vergonha dos deuses sem vida criados pelo homem.
- A queda de Babilônia perante Ciro pavimentará o caminho para a reconstrução de Jerusalém.
- Sião devastada será feita igual ao jardim de Jeová.
- O servo de Jeová, o Messias, morrerá pelas transgressões de outros.
- A estéril Sião terá muitos filhos, e nenhuma arma será bem-sucedida contra ela.
- Jeová convida seu povo a regozijar-se na criação de novos céus e uma nova terra, mas os transgressores iníquos não terão participação.

que findou por volta de 717 AEC. Isaías, capítulo 6, versículo 1, refere-se ao "ano em que morreu o Rei Uzias" (c. 778 AEC) como o tempo em que Isaías recebeu a missão de Jeová, registrada nesse capítulo; embora talvez tenha registrado a informação precedente antes disso. Daí, no capítulo 36, versículo 1, faz-se referência ao "décimo quarto ano do Rei Ezequias" (732 AEC), quando Senaqueribe enviou um exército contra Jerusalém e foi rechaçado. Além de fornecer o relato sobre o ameaçado cerco e sobre o livramento de Jerusalém, Isaías fala da volta de Senaqueribe a Nínive e seu assassinato. (Is 37:36-38) Se esse pequeno pormenor histórico foi escrito por Isaías, não sendo uma inserção posterior feita por outra mão, isso pode indicar que Isaías profetizou por bastante tempo depois do 14.º ano de Ezequias. Os registros cronológicos assírios e babilônicos (embora a sua confiabilidade seja questionável), parecem indicar que Senaqueribe governou por cerca de 20 anos após a sua campanha contra Jerusalém. A tradição judaica, que também pode não ser confiável, diz que Isaías foi serrado em pedaços, às ordens do Rei Manassés. (Se Paulo se referia a isso, em Hebreus 11:37, como alguns creem, não foi provado.) — Is 1:1.

Há também algumas outras referências que ajudam a datar o conteúdo de trechos específicos do livro de Isaías. Por exemplo, o capítulo 7, versículo 1, diz que Peca, rei de Israel, veio para guerrear contra Jerusalém nos dias do Rei Acaz. Embora Acaz governasse de 761 a 746 AEC, o reinado de Peca findou por volta de 758 AEC; assim, o incidente deve ter ocorrido antes desse ano. Ademais, Isaías 14:28 data uma pronúncia concernente à Filístia "no ano em que morreu o Rei Acaz", que seria

Algumas Profecias Que Se Aplicam a Jesus Cristo

Texto de Isaías		Escrituras Cristãs
7:14	Nascido de uma donzela, uma virgem.	Mt 1:22, 23
9:7; 11:1-5, 10	Descendência de Davi, filho de Jessé.	Lu 1:32, 33; Ro 15:8, 12
40:3-5	Relacionado com a sua vinda, fez-se o anúncio: "Desobstruí o caminho de Jeová!"	Mt 3:1-3; Mr 1:1-4; Lu 3:3-6; Jo 1:23
61:1, 2	Ungido por Jeová para declarar boas novas aos mansos.	Lu 4:17-21
9:1, 2	Trouxe luz à Galileia.	Mt 4:13-16
42:1-4	Tornou clara a justiça de Deus; não quebrou os que eram semelhantes a uma cana esmagada.	Mt 12:10-21
53:4, 5	Carregou as doenças de outros; por causa de suas feridas, outros foram sarados.	Mt 8:16, 17; 1Pe 2:24
53:1	Não foi crido.	Jo 12:37, 38
53:12	Contado com os transgressores.	Lu 22:37
8:14, 15; 28:16	Rejeitado, pedra de tropeço, mas tornou-se pedra do ângulo.	1Pe 2:6-8

Outros Casos em Que Se Observam Eventos em Cumprimento de Profecias de Isaías, mas Onde o Escritor Não Menciona Isaías.

Texto de Isaías		Escrituras Cristãs
50:6	Foi insultado, golpeado, cuspido.	Mt 26:67; Mr 14:65
53:7	Quieto e não queixoso perante acusadores.	Mt 27:12-14; At 8:28, 32-35
53:9	Sepultado no túmulo dum homem rico.	Mt 27:57-60
53:8, 11	Morte sacrificial, para abrir caminho para muitos alcançarem uma posição justa perante Deus.	Ro 4:25

Outras Profecias Cumpridas

Alguns dos Muitos Eventos Anteriores ao Primeiro Século EC Que Cumpriram Profecias de Isaías.

Texto de Isaías	
1:26-30; 24:1-6; 39:6, 7	Jerusalém destruída; exílio a Babilônia.
43:14; 44:26-28	Livramento do exílio; Jerusalém restaurada; Ciro, instrumento usado por Jeová para realizar isso.
23:1, 8, 13, 14	Cidade de Tiro continental destruída pelos caldeus sob Nabucodonosor.

Cumprimentos Maiores Agora e no Futuro

É óbvio, da leitura da Bíblia, que muitas das profecias de Isaías têm mais de um cumprimento e que grande parte do livro está tendo e ainda terá seu cumprimento final, maior. Só no livro de Revelação (Apocalipse) há muitas citações das profecias de Isaías, ou alusões a elas, algumas das quais alistamos a seguir:

Texto de Isaías		Revelação
21:9	Babilônia caiu!	18:2
40:10	Jeová vem com recompensa.	22:12
47:5, 7-9	Babilônia, meretriz e amante de reinos, sofre calamidade.	17:1, 2, 18; 18:7
48:20	Ordena-se ao povo de Deus que saia de Babilônia.	18:4
60:1, 3, 5, 11	Nova Jerusalém assemelhada à antiga Jerusalém em seu estado restaurado.	21:11, 24-26
66:22	Jeová cria novo(s) céu(s) e uma nova terra.	21:1

746 AEC. Essas referências ajudam a fixar os eventos do livro de Isaías na corrente do tempo.

Unidade de Escrita. Certos críticos bíblicos dos tempos modernos têm afirmado que o livro de Isaías não foi todo ele escrito por Isaías. Alguns alegam que os capítulos 40 a 66 foram escritos por uma pessoa não identificada que viveu por volta do fim do exílio babilônico dos judeus. Outros críticos excluem trechos adicionais do livro, teorizando que outra pessoa e não Isaías deve tê-los escrito. Mas, a própria Bíblia não concorda com tais alegações.

Os escritores inspirados das Escrituras Gregas Cristãs creditaram a "Isaías, o profeta", tanto a matéria hoje designada como capítulos 1 a 39 como também os capítulos 40 a 66. *Jamais* insinuaram que houvesse duas pessoas com este nome, ou que o nome do escritor de parte do livro fosse desconhecido. (Como exemplos, compare Mt 3:3 e 4:14-16 com Is 40:3 e 9:1, 2; também Jo 12:38-41 com Is 53:1 e 6:1, 10.) Além disso, há muitos outros lugares em que os escritores das Escrituras Gregas Cristãs deram o crédito específico pela matéria citada da última parte do livro de Isaías, não a um escritor não identificado, mas sim a "Isaías, o profeta". (Compare Mt 12:17-21 com Is 42:1-4; Ro 10:16 com Is 53:1.) O próprio Jesus Cristo, quando leu do "rolo do profeta Isaías", na sinagoga de Nazaré, lia Isaías 61:1, 2. — Lu 4:17-19.

Ademais, o Rolo do Mar Morto de Isaías (IQIs^{a}, que se crê ter sido copiado perto do fim do segundo século AEC) contém evidência de que o copista que o escreveu nada sabia a respeito duma suposta divisão na profecia, no fim do capítulo 39. Ele começou o 40.º capítulo na última linha da coluna que contém o capítulo 39.

O inteiro livro de Isaías foi transmitido através dos séculos como uma só obra, não como duas ou mais. A continuidade do capítulo 39 para o 40 é evidente no que está registrado em Isaías 39:6, 7, que é uma transição óbvia ao que se segue.

Os que gostariam de creditar esse livro a mais de um escritor acham ser impossível que Isaías predissesse, com quase dois séculos de antecedência, que um governante de nome Ciro libertaria os judeus exilados; por conseguinte, eles especulam que isto foi escrito numa época posterior, pelo menos depois de Ciro ter iniciado as suas conquistas. (Is 44:28; 45:1) Mas, eles deixam de captar o significado de toda esta parte do livro, porque a matéria trata especificamente da presciência, a habilidade de Deus de dizer de antemão o que aconteceria com seu povo. Esta profecia registrava, com quase 200 anos de antecedência, o nome da pessoa, ainda não nascida, que conquistaria Babilônia e libertaria os judeus. Seu cumprimento mostraria definitivamente que tinha origem divina. Não se tratava de estimativa do futuro, por parte de Isaías, mas como ele próprio escreveu: "Assim disse Jeová." (Is 45:1) Atribuir a escrita desta parte de Isaías a um escritor do tempo de Ciro ainda não resolveria o problema para os críticos. Por que não? Porque esta parte do livro também predisse em pormenores os eventos da vida e do ministério terrestre do Messias, Jesus Cristo — coisas ainda mais no futuro. O cumprimento destas profecias sela a profecia de Isaías como divinamente inspirada, e não como coleção de obras de impostores.

Os que negam que Isaías escreveu os capítulos 40 a 66 usualmente negam também, por razões semelhantes, que ele tenha escrito o capítulo 13, a respeito da queda de Babilônia. Todavia, o capítulo 13 inicia com as palavras: "A pronúncia contra Babilônia, vista em visão por Isaías, filho de Amoz." Obviamente, este é o mesmo "Isaías, filho de Amoz", cujo nome aparece no versículo inicial do capítulo 1.

Inter-Relações. Os escritos de Isaías acham-se extensamente interligados com muitas outras partes da Bíblia. Um século ou mais depois dos dias de Isaías, Jeremias escreveu o registro que se acha nos livros dos Reis, e é interessante observar que aquilo que se acha registrado em 2 Reis 18:13 a 20:19 é essencialmente o mesmo que o encontrado em Isaías, capítulos 36 a 39. Não só outros profetas abrangem assuntos similares aos considerados por Isaías, mas há numerosas referências específicas aos próprios escritos de Isaías, feitas por outros escritores bíblicos.

Entre as mais notáveis e mais frequentemente citadas profecias do livro de Isaías acham-se as que predizem pormenores sobre o Messias. Como se mostra no quadro acompanhante, muitas dessas são especificamente citadas e aplicadas pelos escritores inspirados das Escrituras Gregas Cristãs. É de interesse observar que Jesus Cristo e seus apóstolos citaram com muita frequência de Isaías para tornar clara a identificação do Messias.

O que se apresenta não é de forma alguma tudo o que outros inspirados escritores bíblicos citaram da profecia de Isaías, mas salienta algumas das profecias pelas quais Isaías é mais amplamente destacado. Tais profecias, junto com o restante do livro, magnificam a Jeová, o Santo de Israel, como sendo Aquele que provê esta salvação para Seu povo mediante seu Filho ungido.

ISAQUE [Riso]. O único filho de Abraão com sua esposa, Sara. Assim, um elo vital na linhagem que levava a Cristo. (1Cr 1:28, 34; Mt 1:1, 2; Lu 3:34) Isaque foi desmamado com cerca de 5 anos; quase que foi oferecido como sacrifício, quando tinha talvez 25 anos; casou-se aos 40; tornou-se pai de gêmeos aos 60 e morreu com 180 anos. — Gên 21:2-8; 22:2; 25:20, 26; 35:28.

O nascimento de Isaque ocorreu sob circunstâncias bem incomuns. Tanto o pai como a mãe dele já eram bem idosos, já tendo há muito cessado a menstruação de sua mãe. (Gên 18:11) Assim, quando Deus disse a Abraão que Sara daria à luz um filho, ele se riu dessa perspectiva, perguntando: "Nascerá um filho a um homem de cem anos de idade, e dará à luz Sara, sim, uma mulher de noventa anos de idade?" (Gên 17:17) Ao saber o que ocorreria, Sara também riu. (Veja RISO.) Daí, "no tempo designado" do ano seguinte, nasceu o menino, provando que nada é 'extraordinário demais para Jeová'. (Gên 18:9-15) Sara então exclamou: "Deus me preparou riso", acrescentando: "Todo aquele que ouvir isso há de se rir de mim." E assim, exatamente como Jeová dissera, o menino foi apropriadamente chamado de Isaque, que significa "Riso". — Gên 21:1-7; 17:19.

Pertencendo à casa de Abraão, e sendo o herdeiro das promessas, Isaque foi devidamente circuncidado, no oitavo dia. — Gên 17:9-14, 19; 21:4; At 7:8; Gál 4:28.

Com quantos anos Isaque foi desmamado?

No dia em que Isaque foi desmamado, Abraão preparou um grande banquete. Aparentemente, nessa ocasião, Sara observou que Ismael "fazia caçoada" de Isaque, seu meio-irmão mais novo. (Gên 21:8, 9) Algumas traduções (*BJ; IBB*) dizem que Ismael estava apenas "brincando" com Isaque, isto é, no sentido duma brincadeira de criança. No entanto, a palavra hebraica *tsa·hháq* também pode ter uma conotação ofensiva. Assim, quando esta mesma palavra ocorre em outros textos (Gên 19:14; 39:14, 17), estas traduções vertem-na por 'zombar', 'gracejar' e 'insultar'.

Certos Targuns, bem como a *Pesito* siríaca, em Gênesis 21:9, dão às observações de Ismael o sentido de "escarnecer". Sobre *tsa·hháq,* o *Commentary* (Comentário), de Cook, diz: "Provavelmente significa, neste trecho, como em geral se tem entendido, 'riso zombeteiro'. Assim como Abraão rira de alegria por causa de Isaque, e Sara rira incredulamente, Ismael agora ria em escárnio, e, provavelmente, com espírito de perseguição e de tirania." Decidindo o assunto, o inspirado apóstolo Paulo mostra claramente que o tratamento que Ismael dispensou a Isaque foi uma aflição, uma *perseguição,* e não uma brincadeira de criança. (Gál 4:29) Certos comentaristas, em vista da insistência de Sara, no versículo seguinte (Gên 21:10), em que 'o filho desta escrava não venha a ser herdeiro junto com o meu filho, Isaque', sugerem que Ismael (14 anos mais velho que Isaque) talvez altercasse e escarnecesse de Isaque com respeito à condição de herdeiro.

Jeová dissera a Abraão que, como residentes forasteiros, os da descendência dele seriam atribulados por 400 anos, aflição esta que findou com a libertação de Israel do Egito, em 1513 AEC. (Gên 15:13; At 7:6) Calculando 400 anos para trás, chegamos a 1913 AEC como o início dessa aflição. Por conseguinte, isto também fixa 1913 como o ano em que Isaque foi desmamado, visto que, com relação ao tempo, os dois eventos — o ser desmamado e o ser maltratado por Ismael — estão intimamente ligados no relato. Isto significa que Isaque tinha cerca de 5 anos ao ser desmamado, tendo nascido em 1918 AEC. Incidentalmente, o seu nascimento marcou o início dos 450 anos mencionados em Atos 13:17-20, período este que findou por volta de 1467 AEC, quando foi concluída a campanha de Josué em Canaã e a terra foi distribuída às várias tribos.

Atualmente, quando são tantas as mulheres no mundo ocidental que se recusam a amamentar ao peito seus bebês, ou os amamentam apenas por seis a nove meses, um período de cinco anos talvez pareça inconcebivelmente longo. Mas o Dr. D. B. Jelliffe mostra que, em muitas partes do mundo, as crianças só são desmamadas ao atingirem de um ano e meio a dois anos de idade, e que, na Arábia, é costumeiro a mãe amamentar a criança por um período que vai de 13 a 32 meses. Clinicamente falando, a amamentação ou aleitamento pode normalmente continuar até a gravidez seguinte já ter alguns meses. — *Infant Nutrition in the Subtropics and Tropics* (Nutrição de Bebês nos Subtrópicos e nos Trópicos), Genebra, 1968, p. 38.

Na Idade Média, na Europa, o desmame se dava quando a criança tinha, em média, dois anos, e, no tempo dos macabeus (primeiro e segundo séculos AEC), as mulheres amamentavam seus filhos homens por três anos. (2 Macabeus 7:27) Há 4.000 anos, quando as pessoas levavam uma vida sem pressa, e não havia as pressões ou as necessidades hodiernas de fazer tanta coisa num período de vida mais curto, é fácil entender por que

Sara podia ter amamentado Isaque por cinco anos. Ademais, era o único filho de Sara, depois de muitos anos de esterilidade.

Disposto a Ser Sacrificado. Depois de Isaque ter sido desmamado, nada mais se diz sobre a sua infância. A próxima menção que se faz dele é quando Deus disse ao pai dele, Abraão: "Toma, por favor, teu filho, teu único filho a quem tanto amas, Isaque, e faze uma viagem à terra de Moriá e oferece-o ali como oferta queimada." (Gên 22:1, 2) Após uma jornada de três dias, chegaram ao local escolhido por Deus. Isaque carregava a lenha; o pai dele, o fogo e o cutelo. "Mas onde está o ovídeo para a oferta queimada?", perguntou Isaque. "Deus providenciará para si o ovídeo", foi a resposta. — Gên 22:3-8, 14.

Chegando ao lugar, construíram um altar e dispuseram devidamente a lenha. Daí, Isaque foi amarrado pelas mãos e pelos pés, e colocado sobre a lenha. Quando Abraão ergueu o cutelo, o anjo de Jeová deteve a sua mão. A fé demonstrada por Abraão não fora depositada erroneamente; Jeová forneceu um carneiro, que estava preso ali, numa moita daquele monte, para que pudesse ser apresentado como oferta queimada em lugar de Isaque. (Gên 22:9-14) Abraão, portanto, reconhecendo "que Deus era capaz de levantá-lo até mesmo dentre os mortos", deveras recebeu Isaque "em sentido ilustrativo" de volta de entre os mortos. — He 11:17-19.

Este episódio dramático provava a fé e a obediência não só de Abraão, mas também de seu filho, Isaque. A tradição judaica, registrada por Josefo, diz que Isaque tinha 25 anos naquela época. Seja como for, ele tinha idade e força suficientes para carregar, montanha acima, considerável quantidade de lenha. De modo que podia ter resistido a seu pai, de 125 anos, quando chegou a hora para ser amarrado, caso tivesse preferido rebelar-se contra os mandamentos de Jeová. (*Jewish Antiquities* [Antiguidades Judaicas], I, 227 [xiii, 2]) Em vez disso, Isaque permitiu submissamente que seu pai passasse a oferecê-lo em sacrifício, em harmonia com a vontade de Deus. Graças a esta demonstração de fé de Abraão, Jeová repetiu e ampliou Seu pacto com Abraão, pacto este que foi transferido por Deus a Isaque, depois da morte de seu pai. — Gên 22:15-18; 26:1-5; Ro 9:7; Tg 2:21.

O mais importante é que foi encenado ali um grande quadro profético, representando como Cristo Jesus, o Isaque Maior, no devido tempo ofereceria voluntariamente sua vida humana, como Cordeiro de Deus, para a salvação da humanidade. — Jo 1:29, 36; 3:16.

Casamento e Família. Depois da morte da mãe de Isaque, seu pai concluiu que já era hora de seu filho se casar. Abraão, contudo, estava decidido a que Isaque não se casasse com uma cananeia pagã. Assim, de acordo com o sistema patriarcal, Abraão mandou seu servo de confiança aos seus parentes, na Mesopotâmia, para escolher uma jovem de origem semítica que também adorasse a Jeová, o Deus de Abraão. — Gên 24:1-9.

Esta missão tinha de ser bem-sucedida, pois, desde o princípio, tudo que envolvia a questão de escolha fora entregue às mãos de Jeová. Revelou-se que Rebeca, prima de Isaque, era a escolhida por Deus, e ela, por sua vez, deixou voluntariamente seus parentes e sua família para acompanhar a caravana que retornou à terra do Negebe, onde morava Isaque. O relato nos fala sobre o primeiro encontro dos dois, e daí diz: "Isaque levou-a depois à tenda de Sara, sua mãe. Tomou assim Rebeca e ela se tornou sua esposa; e ele se enamorou dela, e Isaque encontrou consolo depois da perda de sua mãe." (Gên 24:10-67) Tendo Isaque 40 anos, o casamento se deu em 1878 AEC. — Gên 25:20.

Pela história de Isaque, ficamos sabendo que Rebeca continuou estéril por 20 anos. Isto deu a Isaque a oportunidade de mostrar se ele também, como seu pai, tinha fé na promessa de Jeová de abençoar todas as famílias da terra através dum descendente seu que ainda não tinha nascido, e ele fez isso por suplicar continuamente um filho a Jeová. (Gên 25:19-21) Como no caso dele próprio, novamente se demonstrou que o descendente prometido não viria no curso natural dos eventos, mas somente pelo poder interventor de Jeová. (Jos 24:3, 4) Por fim, em 1858 AEC, quando Isaque tinha 60 anos, recebeu a bênção dupla de ter gêmeos, Esaú e Jacó. — Gên 25:22-26.

Devido a uma fome, Isaque mudou-se com a família para Gerar, em território filisteu, Deus lhe ordenando que não descesse ao Egito. Foi então que Jeová confirmou seu propósito de cumprir a promessa abraâmica mediante Isaque, repetindo seus termos: "Vou multiplicar a tua descendência como as estrelas dos céus e vou dar à tua descendência todas estas terras; e todas as nações da terra certamente abençoarão a si mesmas por meio de tua descendência." — Gên 26:1-6; Sal 105:8, 9.

Neste território filisteu não muito amigável, Isaque, como Abraão, seu pai, usou de estratégia afirmando que sua esposa era sua irmã. Depois de certo tempo, a bênção de Jeová sobre Isaque tornou-se uma fonte de inveja para os filisteus, sendo preciso que ele se mudasse, primeiro para o vale da torrente de Gerar, e daí para Berseba, à

beira da árida região do Negebe. Enquanto ali, os filisteus, anteriormente hostis, vieram tentar obter "um juramento de obrigação", ou um tratado de paz com Isaque, pois, como reconheceram: "Tu és agora o abençoado de Jeová." Neste local, os homens de Isaque acharam água, e Isaque o chamou de Siba. "É por isso que o nome da cidade é Berseba [que significa "Poço do Juramento; ou: Poço de Sete"], até o dia de hoje." — Gên 26:7-33; veja BERSEBA.

Isaque sempre gostou muito de Esaú, porque este era do tipo que apreciava a vida ao ar livre, sendo caçador e homem do campo, e isto significava caça para a boca de Isaque. (Gên 25:28) Assim, com vista cada vez mais fraca, e sentindo que talvez não vivesse por muito mais tempo, Isaque preparou-se para dar a Esaú a bênção do primogênito. (Gên 27:1-4) Não se sabe se ele estava a par de que Esaú vendera sua primogenitura a seu irmão, Jacó, e se não lhe ocorreu o decreto divino, emitido antes do nascimento dos dois meninos, de que 'o mais velho ia servir ao mais jovem'. (Gên 25:23, 29-34) Seja como for, Jeová se lembrava disso, e também Rebeca, que rapidamente cuidou de que Jacó recebesse a bênção. Quando Isaque soube da artimanha que fora usada para conseguir isto, recusou-se a modificar o que era, inequivocamente, a vontade de Jeová sobre o assunto. Isaque também profetizou que Esaú e seus descendentes residiriam bem longe dos campos férteis, que viveriam pela espada, e que, por fim, quebrariam do seu pescoço o jugo de servidão a Jacó. — Gên 27:5-40; Ro 9:10-13; veja ESAÚ.

Em seguida, Isaque mandou Jacó a Padã-Arã, para certificar-se de que não se casasse com uma cananeia, como fizera seu irmão, Esaú, para desgosto de seus pais. Quando Jacó retornou, muitos anos depois, Isaque residia em Quiriate-Arba, isto é, Hébron, na região colinosa. Foi ali, em 1738 AEC, o ano anterior àquele em que seu neto, José, tornou-se primeiro-ministro do Egito, que Isaque morreu, com 180 anos, "idoso e saciado de dias". Isaque foi enterrado na caverna de Macpela, onde foram sepultados seus pais e sua esposa, e onde, mais tarde, seria sepultado seu filho Jacó. — Gên 26:34, 35; 27:46; 28:1-5; 35:27-29; 49:29-32.

Significado de Outras Referências Feitas a Isaque. Por toda a Bíblia, Isaque é mencionado dezenas de vezes na conhecida expressão "Abraão, Isaque e Jacó". Às vezes, o ponto que se quer frisar relaciona-se com Jeová, como sendo o Deus a quem estes patriarcas adoravam e serviam. (Êx 3:6, 16; 4:5; Mt 22:32; At 3:13) Outras vezes, a referência é ao pacto que Jeová fizera com eles. (Êx 2:24; De 29:13; 2Rs 13:23) Jesus também empregou esta expressão de modo ilustrativo. (Mt 8:11) Em certo caso, Isaque, o antepassado patriarcal, é mencionado num paralelismo hebraico, junto com seus descendentes, a nação de Israel. — Am 7:9, 16.

Isaque, como o descendente de Abraão, simbolizava Cristo, por meio de quem vêm as bênçãos eternas. Como está escrito: "Ora, as promessas foram feitas a Abraão e a seu descendente. Não diz: 'E a descendentes', como no caso de muitos, mas como no caso de um só: 'E a teu descendente', que é Cristo." E, por extensão, Isaque também simbolizava aqueles que 'pertencem a Cristo', que 'são realmente o descendente de Abraão, herdeiros com referência a uma promessa'. (Gál 3:16, 29) Ademais, os dois meninos, Isaque e Ismael, junto com suas mães, "são como que um drama simbólico". Ao passo que o Israel natural (como Ismael) "nasceu realmente na maneira da carne", os que constituem o Israel espiritual 'são filhos pertencentes à promessa, assim como Isaque foi'. — Gál 4:21-31.

Isaque também está incluído entre a 'tão grande nuvem de testemunhas que nos rodeiam', pois também ele se achava entre os que 'aguardavam a cidade que tem verdadeiros alicerces, cujo construtor e fazedor é Deus'. — He 12:1; 11:9, 10, 13-16, 20.

ISBÁ [Que Ele Aquiete (Acalme)]. Descendente de Judá; pai de Estemoa. — 1Cr 4:1, 17.

ISBAQUE. O quinto alistado dos seis filhos que Quetura deu a Abraão, filhos estes que Abraão despediu com dádivas, mas sem lhes dar parte de sua herança. — Gên 25:1, 2, 5, 6; 1Cr 1:32.

ISBI-BENOBE. Um dos quatro refains (raça gigante dos cananeus) que se notabilizaram durante as últimas guerras com Israel no reinado de Davi. Isbi-Benobe portava uma lança de cobre que pesava 300 siclos (3,4 kg) e estava prestes a matar Davi quando, agindo rapidamente, Abisai matou o gigante. — 2Sa 21:15-17, 22.

IS-BOSETE [que significa "Homem de Vergonha"]. Evidentemente é o mais novo dos filhos de Saul, e seu sucessor no trono. Pelas listagens genealógicas parece que seu nome era também Esbaal, que significa "Homem de Baal". (1Cr 8:33; 9:39) No entanto, em outras partes, como em Segundo Samuel, ele é chamado de Is-Bosete, nome em que "baal" é substituído por "bosete". (2Sa 2:10) Esta palavra hebraica, *bó·sheth,* é encontrada em Jeremias 3:24, sendo traduzida por "coisa vergonhosa" (*ALA; IBB; NM*) e "vergonha" (*Al,* nota;

BJ). Em duas outras ocorrências, *bá·'al* e *bó·sheth* são encontradas de forma paralela e oposta, em que uma explica e identifica a outra. (Je 11:13; Os 9:10) Há também outros casos em que ao nome de pessoas se acrescentou "bosete" (ou uma forma de tal expressão) em lugar de "baal", como, por exemplo, "Jerubesete", em lugar de "Jerubaal" (2Sa 11:21; Jz 6:32) e "Mefibosete", em lugar de "Meribe-Baal", este último sendo sobrinho de Is-Bosete. — 2Sa 4:4; 1Cr 8:34; 9:40.

Não se conhece o motivo destes nomes duplos ou dessas substituições. Certa teoria apresentada por certos peritos tenta explicar os nomes duplos como sendo uma alteração feita quando o substantivo comum "baal" (dono; amo) tornou-se mais exclusivamente identificado com o repugnante deus da fertilidade de Canaã, Baal. Contudo, no mesmo livro bíblico de Segundo Samuel, onde aparece o relato de Is-Bosete, informa-se que o próprio Rei Davi deu o nome de Baal-Perazim (que significa "Dono das Rupturas") a um local de batalha, em honra ao Senhor Jeová, pois, como ele disse: "Jeová irrompeu através dos meus inimigos." (2Sa 5:20) Outro conceito é que o nome Is-Bosete talvez tenha sido profético da vergonhosa morte desse indivíduo e o calamitoso fim da dinastia de Saul.

Depois da morte de Saul e de seus outros filhos no campo de batalha de Gilboa, Abner, parente de Saul e chefe de suas forças, levou Is-Bosete para Maanaim, do outro lado do Jordão, onde foi empossado como rei sobre todas as tribos, exceto a de Judá, que reconheceu a Davi como seu rei. Naquela época, Is-Bosete tinha 40 anos, e diz-se que reinou dois anos. Visto que a Bíblia não diz exatamente onde este reinado de dois anos se enquadra no período de sete anos e meio em que Davi reinou em Hébron, não existem meios de equacionar as diferenças de opinião dos peritos sobre este ponto. Não obstante, parece mais razoável concluir que Is-Bosete tornou-se rei pouco depois da morte de seu pai (em vez de cinco anos depois), caso em que haveria uma lacuna de cerca de cinco anos entre seu assassinato e a posse de Davi como rei sobre todo o Israel. — 2Sa 2:8-11; 4:7; 5:4, 5.

O curto governo de Is-Bosete foi marcado tanto por dificuldades internas como externas. A guerra entre sua casa e a de Davi foi "muito prolongada"; ele perdeu 360 homens diante de 20 perdidos por Davi, num embate. (2Sa 2:12-31; 3:1) Ao mesmo tempo, seu parente Abner continuou fortalecendo-se à custa de Is-Bosete, chegando ao ponto de ter relações sexuais com uma das concubinas de Saul, o que, segundo o costume oriental, equivalia à alta traição. Quando foi censurado por Is-Bosete por causa disso, Abner retirou dele seu apoio e fez um pacto com Davi, parte do qual estipulava a restituição da esposa de Davi, Mical, que era irmã do próprio Is-Bosete. (2Sa 3:6-21) A morte de Abner às mãos de Joabe debilitou ainda mais a posição de Is-Bosete, e, pouco depois, dois de seus próprios capitães o assassinaram, durante a sesta do meio-dia. (2Sa 3:22-27; 4:1, 2, 5-7) Entretanto, quando tais assassinos, ao procurarem uma recompensa, trouxeram a cabeça de Is-Bosete a Davi, este mandou matá-los e ordenou que a cabeça de Is-Bosete fosse enterrada no túmulo de Abner, em Hébron. — 2Sa 4:8-12.

Foi assim que a dinastia de Saul, que poderia ter durado "por tempo indefinido", chegou a seu fim abrupto e humilhante, não devido aos pecados de Is-Bosete, mas sim por causa dos pecados de seu pai. (1Sa 13:13; 15:26-29) É verdade que Is-Bosete foi um governante tíbio, que obteve e reteve o trono principalmente graças à força de Abner. No entanto, Davi chamou-o de "homem justo". — 2Sa 4:11.

ISCÁ. Filha do irmão de Abraão, Harã, e irmã de Ló. Ela nasceu antes que seu tio Abraão e sua família deixassem Ur dos Caldeus. — Gên 11:27-31.

ISCARIOTES [do hebr., possivelmente: Homem de Queriote]. Denominação do apóstolo traidor, Judas (e de seu pai, Simão), que o distingue do outro apóstolo também chamado Judas. (Mt 10:4; Lu 6:16; Jo 6:71) Se "Iscariotes" significa, como mui comumente se imagina, "Homem de Queriote", então provavelmente identifica Simão e seu filho como sendo da cidade de Queriote-Esrom, de Judá. — Jos 15:25; veja JUDAS, N.º 4.

ISI [forma abreviada de Isaías, que significa "Salvação de Jeová"].

1. Descendente de Judá; filho de Apaim e pai de Sesã. — 1Cr 2:3, 31.

2. Outro descendente de Judá. — 1Cr 4:1, 20.

3. Líder e cabeça familiar da meia tribo de Manassés que viveu ao L do Jordão. — 1Cr 5:23, 24.

4. Simeonita cujos quatro filhos são mencionados nas Crônicas por terem liderado 500 à vitória contra os amalequitas que viviam no monte Seir. — 1Cr 4:42, 43.

ISLIAS. Destacado benjamita que vivia em Jerusalém; filho ou descendente de Elpaal. — 1Cr 8:1, 18, 28.

ISMA [forma abreviada de Ismael]. Primitivo descendente de Judá. — 1Cr 4:1, 3.

ISMAEL [Deus Ouve (Escuta)].

1. Filho de Abraão com Agar, escrava egípcia de Sara; nascido em 1932 AEC, seu pai tendo 86 anos naquela época. — Gên 16:1-4, 11-16.

Quando foi informado de que Sara também teria um filho de quem proviriam "reis de povos", Abraão suplicou a Deus em favor de seu primogênito: "Se Ismael tão-somente vivesse diante de ti!" A resposta de Deus, depois de declarar que o futuro filho dele, Isaque, seria o herdeiro do pacto, foi: "Quanto a Ismael, eu te ouvi. Eis que vou abençoá-lo e fazê-lo fecundo, e vou multiplicá-lo muitíssimo. Ele produzirá certamente doze maiorais, e eu vou fazer dele uma grande nação." (Gên 17:16, 18-20) Ismael foi então circuncidado, aos 13 anos, junto com seu pai e os servos deste. — Gên 17:23-27.

Um ano depois, nasceu Isaque; Ismael tinha então 14 anos. (Gên 16:16; 21:5) Cinco anos depois, em 1913 AEC, no dia em que Isaque foi desmamado, Ismael foi pego 'caçoando' de seu meio-irmão mais novo. (Gên 21:8, 9) Não se tratava duma inocente brincadeira de criança por parte de Ismael. Antes, conforme subentendido pelo versículo seguinte do relato, poderia estar envolvida uma zombaria para com Isaque a respeito da condição de herdeiro. O apóstolo Paulo diz que tais eventos eram um "drama simbólico" e mostra que os maus-tratos infligidos a Isaque pelo meio egípcio Ismael eram uma *perseguição*. Assim sendo, isto era o começo dos preditos 400 anos da aflição de Israel, que terminaram com a sua libertação da escravidão egípcia em 1513 AEC. — Gál 4:22-31; Gên 15:13; At 7:6; veja ISAQUE.

A zombaria da parte de Ismael para com Isaque resultou em ser ele próprio e sua mãe despedidos da casa de Abraão, mas não sem provisões para a sua jornada. Abraão "tomou pão e um odre de água, e deu-o a Agar, pondo-o nos ombros dela, e o menino, e então a despediu". (Gên 21:14) Alguns têm interpretado isto como significando que Ismael, já então com 19 anos, também foi colocado sobre as costas de Agar, e, deveras, é assim que rezam algumas traduções. (*BJ; LXX* de Bagster) Certos peritos, porém, consideram a frase "pondo-o nos ombros dela" como sendo apenas parentética, inserida para mostrar como o pão e a água foram transportados, e, sendo assim, se esta frase for colocada entre parênteses, ou separada por vírgulas, remove-se tal dificuldade. Os professores Keil e Delitzsch asseveram que a expressão "e o menino" depende do verbo principal da sentença, "tomou", e não do verbo "deu", ou da palavra "pondo". Esta ligação de "menino" com "tomou" é feita pela conjunção "e". A ideia, portanto, é a seguinte: Abraão *tomou* pão e água, e deu-os a Agar (colocando-os sobre os ombros dela), e *tomou* o menino e também o deu a ela. — *Commentary on the Old Testament* (Comentário sobre o Velho Testamento), 1973, Vol. I, O Primeiro Livro de Moisés, pp. 244, 245.

Agar, pelo que parece, perdeu-se no ermo de Berseba, e, assim, quando a água acabou e Ismael ficou exausto, "ela lançou o menino debaixo de um dos arbustos". (Gên 21:14, 15) Esta expressão "lançou o menino" não significa que Ismael fosse um bebê de colo. A palavra hebraica *yé·ledh* (criança) não se refere necessariamente a uma criancinha, mas é muitas vezes aplicada a um adolescente ou rapaz. Assim, foi dito a respeito do jovem José (com 17 anos na ocasião) que ele foi vendido como escravo sob os protestos de Rubem: "Não pequeis contra o menino [*vai·yé·ledh*]." Lameque também falou de "um jovem [*yé·ledh*]" como o tendo ferido. — Gên 42:22; 4:23; veja também 2Cr 10:8.

O gesto de Agar 'lançar' o menino tampouco implica que ela o carregava nos braços ou nas costas, embora evidentemente escorasse seu filho cansado. Ela aparentemente retirou subitamente seu apoio, como fizeram aqueles que trouxeram coxos e enfermos a Jesus e "quase que os lançavam aos seus pés". — Mt 15:30.

Em harmonia com o significado do nome de Ismael, "Deus ouviu" seu clamor por ajuda, forneceu-lhe a água necessária e permitiu que vivesse e se tornasse um arqueiro. Como habitante nômade do ermo de Parã, ele cumpriu a profecia que dizia a seu respeito: "Tornar-se-á uma zebra de homem. Sua mão será contra todos e a mão de todos será contra ele; e residirá diante da face de todos os seus irmãos." (Gên 21:17-21; 16:12) Agar encontrou uma esposa egípcia para seu filho e este, com o tempo, gerou 12 filhos, maiorais e chefes de família da prometida "grande nação" de ismaelitas. Ismael também tinha, pelo menos, uma filha, Maalate, que se casou com Esaú. — Gên 17:20; 21:21; 25:13-16; 28:9; veja ISMAELITAS.

Com 89 anos, Ismael ajudou Isaque a enterrar Abraão, pai deles. Depois disso, viveu por mais 48 anos, morrendo em 1795 AEC, com 137 anos. (Gên 25:9, 10, 17) Não há registro de Ismael ter sido sepultado na caverna de Macpela, o local de sepultamento de Abraão e Isaque, junto com as esposas deles. — Gên 49:29-31.

2. Descendente de Saul através de Jonatã; filho de Azel, da tribo de Benjamim. — 1Cr 8:33-38, 40; 9:44.

3. Pai de Zebadias, que foi designado por Jeosafá para servir como representante real em assuntos judiciais; da tribo de Judá. — 2Cr 19:8, 11.

4. Um dos "chefes de cem" que participaram no pacto com o Sumo Sacerdote Jeoiada para a derrubada da iníqua Atalia e a entronização de Jeoás; filho de Jeoanã. — 2Cr 23:1, 12-15, 20; 24:1.

5. Cabeça dos que mataram o governador Gedalias apenas três meses depois da queda de Jerusalém, em 607 AEC; filho de Netanias, da linhagem real. Por ocasião da designação do governador por parte de Nabucodonosor, Ismael, filho de Netanias, achava-se no campo, como um dos chefes militares. Mais tarde, ele se dirigiu a Gedalias e, aparentemente, firmou um pacto juramentado de paz e de apoio com o governador. Secretamente, porém, Ismael conspirou com Baalis, rei dos amonitas, para matar Gedalias. Outros comandantes militares, incluindo Joanã, avisaram Gedalias sobre o complô de Ismael, mas o governador, não acreditando no informe, recusou-se a conceder permissão a Joanã para abater Ismael. — 2Rs 25:22-24; Je 40:7-16.

Em resultado disso, quando Gedalias recebia Ismael e seu grupo de dez homens para uma refeição, estes se levantaram e mataram seu anfitrião, bem como os judeus e os caldeus que estavam com ele. No dia seguinte, esses assassinos se apoderaram de 80 homens que tinham vindo de Siquém, de Silo e de Samaria, matando a todos eles, exceto 10, e lançando os corpos deles na grande cisterna construída pelo Rei Asa. Daí, Ismael e seus homens tomaram os remanescentes que moravam em Mispá como cativos, e dirigiram-se para o território amonita. A caminho, Joanã e suas forças conseguiram alcançar e reaver os cativos, mas Ismael e oito de seus homens fugiram para seu refúgio amonita. — 2Rs 25:25; Je 41:1-18.

6. Um dos sacerdotes da casa paterna de Pasur, que despediram suas esposas estrangeiras nos dias de Esdras. — Esd 10:22, 44.

ISMAELITAS [De (Pertencentes a) Ismael]. Descendentes de Ismael, primogênito de Abraão por meio de Agar, a serva egípcia de Sara. (Gên 16:1-4, 11) Ismael, por sua vez, casou-se com uma egípcia com quem teve 12 filhos homens (Nebaiote, Quedar, Adbeel, Mibsão, Misma, Dumá, Massa, Hadade, Tema, Jetur, Nafis e Quedemá), os maiorais dos vários clãs ismaelitas. (Gên 21:21; 25:13-16) Os ismaelitas, portanto, eram de início um quarto semitas e três quartos camitas, falando-se em sentido racial.

Conforme Deus prometera, os ismaelitas vieram a tornar-se uma "grande nação", que 'não podia ser contada por causa da sua multidão'. (Gên 17:20; 16:10) Mas, em vez de se fixarem (construíram poucas cidades), preferiram a vida nômade. O próprio Ismael era "uma zebra de homem", isto é, um irrequieto peregrino que perambulava pelo ermo de Parã e vivia do arco-e-flecha. Os seus descendentes eram igualmente na maior parte beduínos habitantes de tendas, um povo que peregrinava por toda a península do Sinai, desde "defronte do Egito", isto é, ao L do Egito e em todo o N da Arábia até a Assíria. Eram famosos por serem um povo feroz e guerreiro, com quem era difícil de conviver, assim como se dissera sobre seu pai, Ismael: "Sua mão será contra todos e a mão de todos será contra ele." — Gên 16:12; 21:20, 21; 25:16, 18.

Numa descrição adicional dos ismaelitas, declara-se: "Estabeleceu-se [hebr.: *na·fál*] na frente de todos os seus irmãos." (Gên 25:18) Similarmente, dizia-se que os midianitas e seus aliados "achavam-se estirados [*no·felím*, forma participial de *na·fál*] na baixada", em território israelita, até que o grupo de Gideão os desarraigou à força. (Jz 7:1, 12) Assim, quando os ismaelitas 'se estabeleciam', era evidentemente com a intenção de deterem a posse da respectiva região até serem removidos à força.

Com o tempo, é bem provável que ocorressem alianças matrimoniais entre os ismaelitas e os descendentes de Abraão por meio de Quetura (Gên 25:1-4), resultando nos habitantes de seções da Arábia. Visto que Ismael e Midiã eram meios-irmãos, qualquer casamento de seus respectivos descendentes entre si, com a mistura de seu sangue, de seus hábitos, de suas características e de suas ocupações, poderia ter dado origem a um emprego intercambiável dos termos "ismaelitas" e "midianitas", conforme se observa na descrição da caravana que vendeu José para a escravidão egípcia. (Gên 37:25-28; 39:1) Nos dias de Gideão, as hostes que invadiram Israel foram descritas como sendo tanto de midianitas como de ismaelitas, um dos sinais identificadores destes últimos sendo suas argolas de ouro para as narinas. — Jz 8:24; compare isso com Jz 7:25 e 8:22, 26.

A animosidade de Ismael para com Isaque parece ter sido transmitida para seus descendentes, até ao ponto de odiarem o Deus de Isaque, pois o salmista, ao relacionar os que 'odeiam intensamente' a Jeová, inclui os ismaelitas. (Sal 83:1, 2, 5, 6) Evidentemente, porém, havia exceções. Sob o arranjo organizacional instituído por Davi, Obil, que é citado como ismaelita, tinha a supervisão dos camelos do rei. — 1Cr 27:30, 31.

Maomé (c. 570-632 EC), o fundador do islamismo, afirmava ser descendente ismaelita de Abraão.

ISMAÍAS [Que Jeová Ouça (Escute); Jeová Ouviu (Escutou)].

1. Notável guerreiro gibeonita, que juntou-se ao exército de Davi em Ziclague antes da morte de Saul. (1Cr 12:1, 4) Nesta primitiva lista dos "trinta" principais guerreiros de Davi, Ismaías é chamado de seu cabeça, mas, a ausência de seu nome em listas posteriores sugere que ele talvez tenha morrido no ínterim. — 2Sa 23:8, 18, 19; 1Cr 11:10, 11, 20, 21.

2. O príncipe da tribo de Zebulão nos dias de Davi; filho de Obadias. — 1Cr 27:19, 22.

ISMAQUIAS [Que Jeová Apoie; Jeová Apoiou]. Um dos levitas escolhidos como comissário com relação às contribuições para os serviços no templo durante o reinado de Ezequias. — 2Cr 31:13.

ISMERAI [Que Jeová Guarde]. Cabeça entre os benjamitas que vivia em Jerusalém; filho ou descendente de Elpaal. — 1Cr 8:1, 18, 28.

ISODE [Homem de Dignidade]. Descendente de Manassés, cuja mãe era Hamolequete. — 1Cr 7:14, 18.

ISPA [tirado duma raiz que significa "varrer sem deixar restos"]. Cabeça do povo dentre os benjamitas que moravam em Jerusalém; filho ou descendente de Berias. — 1Cr 8:1, 16, 28.

ISPÃ [possivelmente: Ele Julgou]. Filho ou descendente benjamita de Sasaque; um dos cabeças do povo que vivia em Jerusalém. — 1Cr 8:1, 22, 25, 28.

ISRAEL [Contendedor (Perseverador) com Deus; ou, Deus Contende].

1. Nome que Deus deu a Jacó quando este tinha cerca de 97 anos. Foi durante a noite em que cruzou o vale da torrente do Jaboque, indo ao encontro de seu irmão Esaú, que Jacó começou a lutar com o que se revelou ser um anjo. Devido à persistência de Jacó na luta, seu nome foi mudado para Israel, como sinal da bênção de Deus. Para comemorar tais eventos, Jacó chamou esse lugar de Peniel ou Penuel. (Gên 32:22-31; veja JACÓ N.º 1.) Mais tarde, em Betel, a mudança de nome foi confirmada por Deus e, dali em diante, até o fim de sua vida, Jacó era frequentemente chamado de Israel. (Gên 35:10, 15; 50:2; 1Cr 1:34) Muitas das mais de 2.500 ocorrências do nome Israel, contudo, referem-se aos descendentes de Jacó como nação. — Êx 5:1, 2.

2. Todos os descendentes de Jacó, coletivamente, em qualquer período. (Êx 9:4; Jos 3:7; Esd 2:2b; Mt 8:10) Como prole e descendência dos 12 filhos de Jacó, não raro eram chamados de "filhos de Israel"; menos frequentemente, de "casa de Israel", "povo de Israel", "homens de Israel", "estado de Israel", ou "israelitas". — Gên 32:32; Mt 10:6; At 4:10; 5:35; Ef 2:12; Ro 9:4; veja ISRAELITA.

Em 1728 AEC, uma fome fez com que a casa de Jacó viajasse para o Egito, onde, como residentes forasteiros, seus descendentes permaneceram por 215 anos. Todos os israelitas que foram reconhecidos como sendo "da casa de Jacó, que vieram ao Egito", não contando as esposas dos filhos de Jacó, eram 70. Mas, durante sua estada ali, eles vieram a tornar-se uma sociedade mui ampla de escravos, totalizando talvez uns dois ou três milhões, ou mais. — Gên 46:26, 27; Êx 1:7 veja ÊXODO.

Em seu leito de morte, Jacó abençoou seus 12 filhos na seguinte ordem: Rubem, Simeão, Levi, Judá, Zebulão, Issacar, Dã, Gade, Aser, Naftali, José e Benjamim; e, por meio destes, prosseguiu o arranjo tribal, patriarcal. (Gên 49:2-28) Não obstante, durante o período de escravidão de Israel, os egípcios estabeleceram seu próprio sistema de supervisão, independente da instituição patriarcal, designando certas pessoas dentre os israelitas como administradores. Estes mantinham o cômputo dos tijolos produzidos e ajudavam os feitores egípcios, que compeliam os israelitas a trabalhar. (Êx 5:6-19) Moisés, por sua vez, quando tornou conhecidas as instruções de Jeová para a congregação, fez isso por meio dos "anciãos de Israel", que eram os cabeças hereditários das casas paternas. Eram também os que o acompanhavam quando ele comparecia perante Faraó. — Êx 3:16, 18; 4:29, 30; 12:21.

No devido tempo, no fim do período predeterminado de 400 anos de aflição, em 1513 AEC, Jeová esmagou a potência mundial dominante do Egito, e, com grande demonstração de sua Onipotência Soberana, libertou Israel, seu povo, da escravidão. Com eles saiu "uma vasta mistura de gente" de não israelitas, que se sentiram felizes de lançar sua sorte com a do povo escolhido de Deus. — Gên 15:13; At 7:6; Êx 12:38.

Nascimento da Nação. Sob o pacto feito com Abraão, a resultante congregação de Israel foi considerada como indivíduo único, e, por conseguinte, um parente próximo poderia resgatá-los ou recomprá-los da escravidão. Jeová era tal parente próximo, através desse pacto legal, deveras, o Pai deles, e, como legítimo Resgatador, ele usou a força punitiva para matar o primogênito de Faraó, por este ter-se recusado a libertar o "primogênito" de Deus, Israel. (Êx 4:22, 23; 6:2-7) Assim, libertado legalmente do Egito, Israel tornou-se propriedade exclusiva de Jeová. "Somente a vós

vos conheci dentre todas as famílias do solo", disse ele. (Am 3:2; Êx 19:5, 6 De 7:6) Deus então achou apropriado, contudo, lidar com eles, não estritamente como sociedade patriarcal, mas sim como a nação de Israel, que Ele criou, dando-lhe um governo teocrático alicerçado no pacto da Lei como constituição.

Menos de três meses depois de deixar o Egito, Israel tornou-se uma nação independente, sob o pacto da Lei, inaugurado no monte Sinai. (He 9:19, 20) As Dez Palavras, ou Dez Mandamentos, escritas "pelo dedo de Deus", constituíam a base daquele código nacional, ao qual se adicionaram cerca de 600 outras leis, estatutos, regulamentos e decisões judiciais. Isto o tornava o conjunto mais abrangente de leis possuído por qualquer nação antiga, delineando, em grandes pormenores, o relacionamento do homem com Deus, bem como entre o homem e seu próximo. — Êx 31:18; 34:27, 28.

Como teocracia pura, toda autoridade judicial, legislativa e executiva cabia a Jeová. (Is 33:22; Tg 4:12) Por sua vez, este Grande Teocrata delegou certo poder administrativo a seus representantes designados. O próprio código de leis até mesmo fazia provisão para uma posterior dinastia de reis que representariam a Jeová em assuntos civis. Esses reis, contudo, não eram monarcas absolutos, visto que o sacerdócio era separado e independente da realeza, e, na verdade, os reis sentavam-se no "trono de Jeová" como representantes dele, sujeitos às Suas diretrizes e disciplina. — De 17:14-20; 1Cr 29:23; 2Cr 26:16-21.

Sob o código constitucional, a adoração de Jeová foi colocada acima de tudo o mais e dominava todo aspecto da vida e da atividade da nação. A idolatria era classificada como consumada traição, punível com a morte. (De 4:15-19; 6:13-15; 13:1-5) O tabernáculo sagrado, e mais tarde o templo, com seus prescritos sacrifícios, era o centro físico da adoração. O sacerdócio designado por Deus tinha o Urim e o Tumim, por meio dos quais recebiam-se respostas de Jeová sobre importantes e difíceis questões de vida ou morte. (Êx 28:30) Providenciaram-se assembleias regulares de homens, mulheres e crianças (compulsórias para os homens), e estas ajudaram a manter a saúde e a união espirituais da nação. — Le 23:2; De 31:10-13.

Fizeram-se provisões para um sistema de juízes sobre "dez", "cinquenta", "cem" e "mil". Deste modo, os casos do povo podiam receber pronta atenção, e podia-se recorrer até a Moisés que, se necessário, apresentaria o assunto a Jeová para decisão final. (Êx 18:19-26; De 16:18) A organização militar, com a sua conscrição de efetivos humanos e distribuição de comando também se ajustava a um similar sistema numérico. — Núm 1:3, 4, 16; 31:3-6, 14, 48.

Os vários cargos civis, judiciais e militares eram preenchidos pelos cabeças hereditários das tribos — os anciãos experientes, sábios e discretos. (De 1:13-15) Estes anciãos posicionavam-se perante Jeová como representantes da inteira congregação de Israel, e, por meio deles, Jeová e Moisés falavam ao povo em geral. (Êx 3:15, 16) Eram homens que ouviam pacientemente os casos jurídicos, faziam vigorar as várias modalidades do pacto da Lei (De 21:18-21; 22:15-21; 25:7-10), pautavam-se pelas decisões divinas já declaradas (De 19:11, 12; 21:1-9), supriam a liderança militar (Núm 1:16), confirmavam tratados já negociados (Jos 9:15) e, como comissão, dirigida pelo sumo sacerdote, cumpriam outros deveres (Jos 22:13-16).

Este novo estado teocrático de Israel, com sua autoridade centralizada, ainda retinha o arranjo patriarcal das 12 divisões tribais. Mas, para eximir a tribo de Levi do serviço militar (para que esta pudesse devotar seu tempo exclusivamente a assuntos religiosos), e ainda assim ter 12 tribos que possuíssem 12 partes da Terra Prometida, fizeram-se ajustes genealógicos formais. (Núm 1:49, 50; 18:20-24) Havia também a questão dos direitos do primogênito. Rubem, primogênito de Jacó, tinha direito a uma porção dupla da herança (veja De 21:17), mas perdeu esse direito porque cometeu imoralidade incestuosa com a concubina de seu pai. (Gên 35:22; 49:3, 4) Tais vagas, a vaga de Levi entre as 12, bem como a ausência daquele que tinha os direitos de primogênito, tinham de ser preenchidas.

De forma relativamente simples, Jeová ajustou ambos os assuntos por meio de um único ato. Efraim e Manassés, os dois filhos de José, foram promovidos à condição plena de cabeças tribais. (Gên 48:1-6; 1Cr 5:1, 2) Novamente se podiam contar 12 tribos, excluindo-se a de Levi, e também uma porção dupla das terras fora representativamente consignada a José, pai de Efraim e de Manassés. Assim, os direitos do primogênito foram retirados de Rubem, o primogênito de Leia, e dados a José, o primogênito de Raquel. (Gên 29:31, 32; 30:22-24) Assim, com tais ajustes, os nomes das 12 tribos (não levitas) de Israel eram: Rubem, Simeão, Judá, Issacar, Zebulão, Efraim, Manassés, Benjamim, Dã, Aser, Gade e Naftali. — Núm 1:4-15.

Do Sinai à Terra da Promessa. Apenas 2 dentre os 12 espias enviados à Terra da Promessa retornaram com fé suficientemente forte para encorajar seus irmãos a invadi-la e conquistá-la.

Jeová, portanto, determinou que, devido a essa generalizada falta de fé, todos aqueles que tivessem mais de 20 anos e que tinham saído do Egito, com raras exceções, morreriam ali no ermo. (Núm 13:25-33; 14:26-34) E assim, por 40 anos, aquele vasto acampamento de Israel peregrinou pela península do Sinai. Até mesmo Moisés e Arão morreram sem pisar na Terra da Promessa. Logo depois de Israel ter saído do Egito, um censo mostrava que havia 603.550 varões vigorosos, mas, cerca de 39 anos depois, a nova geração totalizava menos 1.820, ou 601.730. — Núm 1:45, 46; 26:51.

Durante a vida nômade de Israel no ermo, Jeová era um muro protetor, um escudo contra os seus inimigos. Somente quando Israel se rebelava contra Jeová é que ele permitia que lhes sobreviesse o mal. (Núm 21:5, 6) Jeová supria-lhes também todas as suas necessidades. Deu-lhes o maná e água, um código sanitário para proteger-lhes a saúde, e até mesmo impediu que suas sandálias se gastassem. (Êx 15:23-25; 16:31, 35; De 29:5) Mas, apesar desse cuidado amoroso e miraculoso da parte de Jeová, Israel repetidas vezes murmurou e se queixou, e, periodicamente, surgiam rebeldes que desafiavam as designações teocráticas, obrigando Jeová a discipliná-los com severidade, para que os demais aprendessem a temer e a obedecer ao seu Grande Libertador. — Núm 14:2-12; 16:1-3; De 9:24; 1Co 10:10.

Os 40 anos de migração de Israel no ermo chegavam ao fim quando Jeová entregou nas mãos deles os reis dos amorreus, Síon e Ogue. Por meio dessa vitória, Israel tornou-se herdeiro de grande quantidade de território a L do Jordão, no qual se fixaram as tribos de Rubem, de Gade e metade da tribo de Manassés. — De 3:1-13; Jos 2:10.

Israel sob os Juízes. Após a morte de Moisés, Josué liderou os israelitas na travessia do Jordão, em 1473 AEC, para a entrada na terra descrita como 'manando leite e mel'. (Núm 13:27; De 27:3) Daí, numa avassaladora campanha de seis anos, conquistaram o território que era controlado por 31 reis a O do Jordão, incluindo cidades fortificadas, como Jericó e Ai. (Jos 1 a 12) As planícies costeiras e certas cidades encravadas, como a fortaleza jebusita que mais tarde se tornou a Cidade de Davi, eram exceções. (Jos 13:1-6; 2Sa 5:6-9) Estes elementos que desafiavam a Deus, a quem se permitiu que continuassem ali, atuavam como espinhos e abrolhos no lado de Israel, e as alianças matrimoniais com eles somente aumentaram a dor. Por mais de 380 anos, desde a morte de Josué até a completa subjugação deles por Davi, tais adoradores de deuses falsos atuaram como "agentes para provar a Israel, para se saber se obedeceriam aos mandamentos de Jeová". — Jz 3:4-6.

O território recém-conquistado foi dividido por sortes entre as tribos de Israel, conforme Jeová ordenara a Moisés. Seis "cidades de refúgio" foram reservadas para a segurança dos homicidas não intencionais. Estas, e 42 outras cidades, bem como as adjacentes terras agrícolas, foram consignadas à tribo de Levi. — Jos 13 a 21.

Cada cidade designava juízes e oficiais em seus portões para cuidar dos assuntos judiciais, conforme estabelecido sob o pacto da Lei (De 16:18), bem como anciãos representativos para administrar os interesses gerais da cidade. (Jz 11:5) Embora as tribos conservassem a sua identidade e as suas heranças, desaparecera grande parte do controle organizacional centralizado que fora exercido durante sua permanência no ermo. O cântico de Débora e Baraque, os eventos da guerra de Gideão e as atividades de Jefté, todos revelam os problemas resultantes da falta de ação unida que surgiram depois que Moisés e seu sucessor, Josué, saíram de cena, e o povo deixou de se voltar para seu Cabeça invisível, Jeová Deus, em busca de orientação. — Jz 5:1-31; 8:1-3; 11:1-12:7.

Com a morte de Josué e dos anciãos de sua geração, o povo começou a vacilar em sua fidelidade e obediência a Jeová, como um grande pêndulo a oscilar entre a adoração verdadeira e a falsa. (Jz 2:7, 11-13, 18, 19) Quando abandonavam a Jeová e voltavam a servir aos Baalins, ele removia sua proteção e permitia que as nações em volta viessem saquear a terra. Despertado por tal opressão para a necessidade de uma ação unida, o inconstante Israel apelava para Jeová que, por sua vez, suscitava juízes, ou salvadores, para libertar o povo. (Jz 2:10-16; 3:15) Houve toda uma série desses valentes juízes depois de Josué, incluindo Otniel, Eúde, Sangar, Baraque, Gideão, Tola, Jair, Jefté, Ibsã, Elom, Abdom e Sansão. — Jz 3 a 16.

Cada libertação alcançada teve um efeito unificador sobre a nação. Houve, também, outros incidentes unificadores. Certa vez, quando a concubina dum levita foi brutalmente violentada, 11 tribos, sentindo-se ultrajadas, agiram unidamente contra a tribo de Benjamim, refletindo certo senso de culpa e de responsabilidade nacionais. (Jz caps. 19, 20) Todas as tribos sentiam-se unidamente atraídas à Arca do Pacto, no tabernáculo em Silo. (Jos 18:1) Por conseguinte, sentiram perda em escala nacional quando a Arca foi capturada pelos filisteus, devido à devassidão e à má conduta do sacerdócio naqueles dias, especialmente por parte dos filhos do Sumo Sacerdote Eli. (1Sa 2:22-36; 4:1-22) Com a morte de Eli, e

tornando-se Samuel um profeta e juiz em Israel, houve um efeito unificador sobre Israel, à medida que Samuel viajava em circuito através de Israel, para cuidar das questões e das disputas do povo. — 1Sa 7:15, 16.

O Reino Unido. Samuel ficou extremamente desgostoso quando, em 1117 AEC, Israel suplicou: "Designa-nos deveras um rei para nos julgar, igual a todas as nações." No entanto, Jeová disse a Samuel: "Escuta a voz do povo . . . pois, não é a ti que rejeitaram, mas é a mim que rejeitaram como rei sobre eles." (1Sa 8:4-9; 12:17, 18) De modo que Saul, o benjamita, foi escolhido como primeiro rei de Israel, e, embora começasse bem o seu reinado, em pouco tempo a sua presunção levou-o à desobediência, e a desobediência, por sua vez, à rebelião, e a rebelião a que por fim consultasse uma médium espírita — de modo que, depois de 40 anos, mostrou-se um completo fracasso! — 1Sa 10:1; 11:14, 15; 13:1-14; 15:22-29; 31:4.

Davi, da tribo de Judá, um 'homem agradável ao coração de Jeová' (1Sa 13:14; At 13:22), foi ungido rei no lugar de Saul, e, sob sua liderança capaz, as fronteiras da nação se ampliaram até os limites prometidos, desde "o rio do Egito até o grande rio, o rio Eufrates". — Gên 15:18; De 11:24; 2Sa 8:1-14; 1Rs 4:21.

Durante o reinado de 40 anos de Davi, foram criados vários cargos especializados, além do arranjo tribal. Havia um círculo íntimo de conselheiros que cercavam o próprio rei, além dos anciãos de influência que serviam ao governo centralizado. (1Cr 13:1; 27:32-34) Havia também a ampliada equipe governamental de príncipes tribais, chefes, oficiais da corte e servidores militares, que tinham deveres administrativos. (1Cr 28:1) Para cuidar bem de certos assuntos, Davi nomeou 6.000 levitas como juízes e oficiais. (1Cr 23:3, 4) Estabeleceram-se outros departamentos, com seus superintendentes designados, para cuidar do cultivo dos campos e dirigir coisas tais como vinhedos e indústrias vinícolas, olivais e suprimentos de azeite, rebanhos e manadas. (1Cr 27:26-31) Os interesses financeiros do rei eram similarmente cuidados por uma tesouraria central, separada daquela que supervisionava os tesouros estocados em outras partes, como nas cidades e aldeias afastadas. — 1Cr 27:25.

Salomão sucedeu a Davi, seu pai, como rei, em 1037 AEC. Ele reinou "sobre todos os reinos, desde o Rio [Eufrates] até a terra dos filisteus e até o termo do Egito", por 40 anos. Seu reinado foi notadamente marcado pela paz e prosperidade, pois as nações em sua volta continuaram 'trazendo presentes e servindo a Salomão todos os dias de sua vida'. (1Rs 4:21) A sabedoria de Salomão era proverbial, sendo o mais sábio rei dos tempos antigos, e, durante seu reinado, Israel atingiu o ápice do poder e da glória. Uma das mais grandiosas realizações de Salomão foi a construção do magnífico templo, cujos planos arquitetônicos recebera de seu pai inspirado, Davi. — 1Rs caps. 3 a 9; 1Cr 28:11-19.

Apesar de toda a sua glória, de toda a sua riqueza e de toda a sua sabedoria, Salomão acabou fracassando, pois permitiu que suas muitas esposas estrangeiras o desviassem da adoração pura de Jeová para as práticas profanas das religiões falsas. No fim, Salomão morreu desaprovado por Jeová, e Roboão, seu filho, o sucedeu. — 1Rs 11:1-13, 33, 41-43.

Roboão, não tendo sabedoria nem visão, aumentou a já pesada carga governamental sobre o povo. Isto, por sua vez, fez com que as dez tribos ao norte se separassem sob Jeroboão, conforme o profeta de Jeová havia predito. (1Rs 11:29-32; 12:12-20) Assim, aconteceu que o reino de Israel foi dividido em 997 AEC.

Para detalhes sobre o reino dividido, veja ISRAEL N.º 3.

Israel Depois do Exílio Babilônico. Durante os 390 anos que se seguiram à morte de Salomão, e à ruptura do reino unido, e até a destruição de Jerusalém, em 607 AEC, o termo "Israel" usualmente só se aplicava às dez tribos, sob o domínio do reino setentrional. (2Rs 17:21-23) Mas, com a volta do exílio de um restante de todas as 12 tribos, e continuando até a segunda destruição de Jerusalém em 70 EC, o termo "Israel" mais uma vez abrangia todos os descendentes de Jacó que viviam naquele tempo. Novamente, o povo de todas as 12 tribos foi chamado de "todo o Israel". — Esd 2:70; 6:17; 10:5; Ne 12:47; At 2:22, 36.

Entre os que retornaram a Jerusalém junto com Zorobabel e o sumo sacerdote Josué (Jesua), em 537 AEC, havia quase 50.000 (42.360 israelitas, além de 7.500 escravos e cantores profissionais), e estes começaram a reconstruir a casa de adoração de Jeová. (Esd 3:1, 2; 5:1, 2) Mais tarde, outros retornaram junto com Esdras, em 468 AEC (Esd 7:1-8:36), e, ainda mais tarde, em 455 AEC, sem dúvida outros acompanharam Neemias quando este veio a Jerusalém, com a designação especial de reconstruir os muros e os portões da cidade. (Ne 2:5-9) Muitos israelitas, contudo, permaneceram dispersos por todo o império, conforme se vê no livro de Ester. — Est 3:8; 8:8-14; 9:30.

Embora Israel não retornasse à sua soberania anterior como nação independente, tornou-se deveras uma comunidade hebraica que gozava de

considerável liberdade sob o domínio persa. Dentre os próprios israelitas foram designados governantes e governadores prepostos (como Zorobabel e Neemias). (Ne 2:16-18; 5:14, 15; Ag 1:1) Os anciãos de Israel e os príncipes tribais continuaram a agir como conselheiros e representantes do povo. (Esd 10:8, 14) Restabeleceu-se a organização sacerdotal, à base de antigos registros genealógicos que haviam sido cuidadosamente preservados, e, com tal arranjo levítico mais uma vez em operação, foram observados os sacrifícios e outros requisitos do pacto da Lei. — Esd 2:59-63; 8:1-14; Ne 8:1-18.

Com a queda do Império Persa e a ascensão da Grécia ao domínio mundial, Israel viu-se assolado pelo conflito entre os ptolomeus do Egito e os selêucidas da Síria. Estes últimos, durante o reinado de Antíoco IV (Epifânio), determinaram erradicar a adoração e os costumes judaicos. Seu esforço atingiu um clímax em 168 AEC, quando um altar pagão foi erigido sobre o altar do templo em Jerusalém e dedicado ao deus grego, Zeus. Este incidente ultrajante, contudo, produziu um efeito contrário, pois foi a centelha que provocou a insurreição dos Macabeus. Três anos a contar daquele dia, o vitorioso líder judeu, Judas Macabeu, rededicou a Jeová o templo purificado, com uma festa que, desde então, tem sido comemorada pelos judeus como a Hanucá.

O século seguinte foi de grandes distúrbios internos, em que Israel afastou-se cada vez mais das provisões administrativas tribais do pacto da Lei. Foi durante esse período que o governo doméstico dos macabeus ou asmoneus teve sorte variável, e que se desenvolveram os partidos dos saduceus pró-asmoneanos e os fariseus antiasmoneanos. Por fim solicitou-se a Roma, já então a potência mundial, que interviesse. O general Cneu Pompeu interveio, e, depois dum cerco de três meses, tomou Jerusalém, em 63 AEC, e anexou a Judeia ao império. Herodes, o Grande, foi nomeado por Roma como rei dos judeus, por volta de 39 AEC, e, uns três anos depois, ele efetivamente esmagou a regência asmoneana. Pouco antes da morte de Herodes nasceu Jesus, em 2 AEC, como "uma glória para o teu povo Israel". — Lu 2:32.

A autoridade imperial de Roma sobre Israel durante o primeiro século EC foi distribuída entre os governantes distritais e os governadores ou procuradores. A Bíblia menciona alguns governantes distritais, como Filipe, Lisânias e Herodes Ântipas (Lu 3:1); bem como os governadores Pôncio Pilatos, Félix e Festo (At 23:26; 24:27); e os reis Agripa I e II (At 12:1; 25:13). Internamente, ainda restavam certos vestígios do arranjo genealógico tribal, conforme evidenciado quando César Augusto fez com que os israelitas se registrassem nas respectivas cidades de suas casas paternas. (Lu 2:1-5) Entre o povo, os "anciãos" e os funcionários levíticos sacerdotais ainda eram muito influentes (Mt 21:23; 26:47, 57; At 4:5, 23), embora tivessem, em grande parte, substituído os requisitos escritos do pacto da Lei pelas tradições de homens. — Mt 15:1-11.

Foi em tal atmosfera que nasceu o cristianismo. Primeiro surgiu João, o Batizador, o precursor de Jesus, que fez com que muitos israelitas retornassem a Jeová. (Lu 1:16; Jo 1:31) Daí, Jesus e seus apóstolos deram seguimento à obra de recobro, uma vez que trabalhavam entre as "ovelhas perdidas da casa de Israel", abrindo olhos cegos a enxergarem as tradições falsas dos homens e os maravilhosos benefícios da adoração pura de Deus. (Mt 15:24; 10:6) Todavia, apenas um restante aceitou Jesus como Messias, e foi salvo. (Ro 9:27; 11:7) Foram estes que alegremente o saudaram como "Rei de Israel". (Jo 1:49; 12:12, 13) A maioria, recusando-se a ter fé em Jesus (Mt 8:10; Ro 9:31, 32), apoiou seus líderes religiosos, que clamaram: "Fora com ele! Fora com ele! Para a estaca com ele!" "Não temos rei senão César." — Jo 19:15; Mr 15:11-15.

O tempo logo mostrou ser falsa esta suposta fidelidade inabalável a César. Elementos fanáticos de Israel fomentaram uma revolta após outra, e, cada vez, a província sofria duras represálias dos romanos, represálias estas que, por sua vez, aumentavam o ódio judaico pelo governo romano. A situação por fim se tornou tão explosiva que as forças romanas locais não mais puderam contê-la e Céstio Galo, governador da Síria, avançou contra Jerusalém com forças maiores, a fim de manter o controle romano.

Depois de incendiar Bezeta, ao N do templo, Galo acampou em frente ao palácio real, ao SO do templo. Nessa ocasião, diz Josefo, ele poderia ter facilmente penetrado à força na cidade; sua demora, contudo, fortaleceu os insurgentes. As unidades avançadas dos romanos fizeram então uma cobertura protetora, como a carapaça da tartaruga, pondo seus escudos sobre eles mesmos, e começaram a minar as muralhas. De novo, quando os romanos estavam prestes a ter êxito, eles se retiraram, no outono de 66 EC. Sobre esta retirada, Josefo diz: "Céstio . . . subitamente retirou seus homens, abandonou a esperança, embora não tivesse sofrido nenhum revés, e, indo contra toda lógica, retirou-se da Cidade." (*The Jewish War* [A Guerra Judaica], II, 540 [xix, 7]) Este ataque contra a cidade, seguido de súbita retirada, forneceu

o sinal e a oportunidade para que os cristãos ali ‘fugissem para os montes’, conforme instruídos por Jesus. — Lu 21:20-22.

No ano seguinte (67 EC), Vespasiano empenhou-se em acabar com a insurreição judaica, mas a morte inesperada de Nero, em 68, abriu o caminho para que Vespasiano se tornasse imperador. Assim, ele voltou a Roma, em 69, e deixou que seu filho, Tito, prosseguisse em tal campanha, e, no ano seguinte, 70 EC, Jerusalém foi invadida e destruída. Três anos depois, a última fortaleza judaica em Massada caiu diante dos romanos. Josefo diz que, durante toda a campanha contra Jerusalém, 1.100.000 judeus morreram, muitos devido a pestes e à fome, e 97.000 foram feitos cativos, diz ele, sendo que muitos deles foram dispersos como escravos para todos os cantos do império. — *The Jewish War,* VI, 420 (ix, 3).

Quanto à identidade das “doze tribos de Israel”, mencionadas em Mateus 19:28 e Lucas 22:30, veja TRIBO (“Julgando as Doze Tribos de Israel”).

3. As tribos que, por duas vezes, formaram um reino setentrional, separado, de Israel.

A primeira divisão do governo nacional ocorreu com a morte de Saul, por volta de 1078 AEC. A tribo de Judá reconheceu a Davi como rei, mas o restante das tribos fez rei a Is-Bosete, filho de Saul; dois anos depois, Is-Bosete foi assassinado. (2Sa 2:4, 8-10; 4:5-7) Com o tempo, sanou-se a brecha e Davi tornou-se rei de todas as 12 tribos. — 2Sa 5:1-3.

Mais adiante no reinado de Davi, quando foi sufocada a revolta de seu filho, Absalão, todas as tribos mais uma vez reconheceram a Davi como rei. Todavia, ao recolocarem o rei no seu trono, surgiu uma disputa sobre protocolo, e, nesta questão, as dez tribos setentrionais, chamadas de “Israel”, discordavam dos homens de Judá. — 2Sa 19:41-43.

Todas as 12 tribos estavam unidas no apoio à realeza de Salomão, filho de Davi. Mas, quando de sua morte, por volta de 998 AEC, houve a segunda divisão do reino. Apenas as tribos de Benjamim e de Judá apoiaram o Rei Roboão, que se sentou no trono de Salomão, seu pai, em Jerusalém. Israel, que consistia nas outras dez tribos do N e do L, escolheu a Jeroboão como rei. — 1Rs 11:29-37; 12:1-14; MAPA, Vol. 1, p. 947.

De início, a capital de Israel se localizava em Siquém. Mais tarde, mudou-se para Tirza, e, daí, durante o reinado de Onri, transferiu-se para Samaria, onde permaneceu nos 200 anos seguintes. (1Rs 12:25; 15:33; 16:23, 24) Jeroboão reconhecia que a adoração unificada mantinha unido o povo, assim, para impedir que as tribos dissidentes fossem ao templo de Jerusalém para adorar a Deus, ele ergueu dois bezerros de ouro, não na capital, mas nos dois extremos do território de Israel, um em Betel, no sul, e outro em Dã, no norte. Também investiu um sacerdócio não levítico para liderar e instruir Israel na adoração dos bezerros de ouro e dos demônios caprinos. — 1Rs 12:28-33; 2Cr 11:13-15.

Aos olhos de Jeová, este era um gravíssimo pecado de Jeroboão. (2Rs 17:21, 22) Se tivesse permanecido fiel a Jeová, sem se voltar para tal crassa idolatria, Deus teria permitido que a sua dinastia continuasse, mas, do jeito como as coisas se sucederam, a sua casa perdeu o trono quando seu filho, Nadabe, foi assassinado, menos de dois anos depois da morte de Jeroboão. — 1Rs 11:38; 15:25-28.

Para onde o governante se inclinava, também se inclinava a nação de Israel. Dezenove reis, sem se contar Tibni (1Rs 16:21, 22), reinaram de 997 a 740 AEC. Apenas nove deles tiveram como sucessores os próprios filhos, e apenas um deles teve uma dinastia que se estendeu até a quarta geração. Sete dos reis de Israel governaram por dois anos, ou menos; alguns só por alguns dias. Um cometeu suicídio, quatro tiveram morte prematura e seis foram assassinados por homens ambiciosos, que em seguida ocuparam o trono de suas vítimas. Ao passo que o melhor de todos, Jeú, agradou a Jeová por remover a vil adoração de Baal que Acabe e Jezabel haviam patrocinado, ainda assim “o próprio Jeú não cuidou em andar na lei de Jeová, o Deus de Israel, de todo o seu coração”; ele permitiu que a adoração do bezerro, de Jeroboão, continuasse em todo o país. — 2Rs 10:30, 31.

Jeová, de sua parte, certamente mostrou-se longânime para com Israel. Durante sua história de 257 anos, continuou enviando Seus servos para alertar os governantes e o povo a respeito de seus modos iníquos, mas em vão. (2Rs 17:7-18) Entre estes devotados servos de Deus achavam-se os profetas Jeú (não o rei), Elias, Micaías, Eliseu, Jonas, Odede, Oseias, Amós e Miqueias. — 1Rs 13:1-3; 16:1, 12; 17:1; 22:8; 2Rs 3:11, 12; 14:25; 2Cr 28:9; Os 1:1; Am 1:1; Miq 1:1.

O problema de Israel no tocante a proteger-se contra a invasão era maior do que o de Judá, pois, embora tivesse o dobro da população, tinha também quase o triplo de área terrestre a guardar. Além de guerrear contra Judá de tempos a tempos, não raro travava guerra com a Síria nas fronteiras norte e oriental, e sofria pressão da Assíria. O sítio final a Samaria foi iniciado por Salmane-

ser V, no sétimo ano do reinado de Oseias, mas levou quase três anos para que a cidade fosse tomada pelos assírios, em 740 AEC. — 2Rs 17:1-6; 18:9, 10.

A diretriz dos assírios, iniciada por Tiglate-Pileser III, predecessor de Salmaneser, era remover cativos do território conquistado e transplantar em lugar deles pessoas de outras partes do império. Assim, desencorajavam-se futuras insurreições. No caso em pauta, os outros grupos nacionais introduzidos no território de Israel por fim se misturaram tanto racial como religiosamente, e foram depois conhecidos como samaritanos. — 2Rs 17:24-33; Esd 4:1, 2, 9, 10; Lu 9:52; Jo 4:7-43.

Com a queda de Israel, as dez tribos setentrionais não ficaram inteiramente perdidas, contudo. Os assírios evidentemente deixaram no território de Israel algumas pessoas dessas tribos. Outros sem dúvida fugiram da idolatria de Israel para o território de Judá, antes de 740 AEC, e seus descendentes estariam entre os cativos levados para Babilônia em 607 AEC. (2Cr 11:13-17; 35:1, 17-19) Sem dúvida, havia também descendentes deles entre os levados cativos pelos assírios (2Rs 17:6; 18:11) que foram contados entre o restante que retornou e que constituía as 12 tribos de Israel em 537 AEC e depois disso. — 1Cr 9:2, 3; Esd 6:17; Os 1:11; compare isso com Ez 37:15-22.

4. A Terra da Promessa ou o território geográfico designado à nação de Israel (todas as 12 tribos), em contraste com o território de outras nações (1Sa 13:19; 2Rs 5:2; 6:23), e sobre o qual governavam os reis israelitas. — 1Cr 22:2; 2Cr 2:17.

Após a divisão da nação, a expressão "terra de Israel" era, às vezes, usada para referir-se ao território do reino setentrional, diferençando-o do de Judá. (2Cr 30:24, 25; 34:1, 3-7) Depois da queda do reino setentrional, o nome de Israel foi efetivamente conservado vivo por Judá, o único reino que restava dos descendentes de Israel (Jacó). Por conseguinte, é primariamente com referência à terra do reino de Judá e sua capital, Jerusalém, que a expressão "solo de Israel" é usada pelo profeta Ezequiel. (Ez 12:19, 22; 18:2; 21:2, 3) Esta era a área geográfica que ficou completamente desolada por 70 anos, a contar de 607 AEC (Ez 25:3), mas à qual um fiel restante seria reajuntado. — Ez 11:17; 20:42; 37:12.

Para uma descrição das características geográficas e climáticas de Israel, bem como de seu tamanho, localização, recursos naturais e outras características relacionadas, veja o artigo PALESTINA.

ISRAEL DE DEUS. Esta expressão, encontrada somente uma vez nas Escrituras, refere-se ao Israel espiritual, em vez de aos descendentes raciais de Jacó, cujo nome foi mudado para Israel. (Gên 32:22-28) A Bíblia fala do "Israel de modo carnal" (1Co 10:18), bem como do Israel espiritual, composto daqueles para os quais descender de Abraão não é um requisito. (Mt 3:9) O apóstolo Paulo, ao usar a expressão "o Israel de Deus", mostra que esta nada tem que ver com se a pessoa é ou não um descendente circuncidado de Abraão. — Gál 6:15, 16.

O profeta Oseias predisse que Deus, ao rejeitar a nação do Israel natural em favor desta nação espiritual, que inclui gentios, diria 'aos que não eram seu povo: "Tu és meu povo" '. (Os 2:23; Ro 9:22-25) No tempo devido, o Reino de Deus foi tirado da nação dos judeus naturais e dado a uma nação espiritual que produzia os frutos do Reino. (Mt 21:43) Não há dúvida de que o Israel espiritual inclui judeus naturais. Os apóstolos e outros que receberam espírito santo em Pentecostes de 33 EC (cerca de 120), os acrescentados naquele dia (cerca de 3.000), e os que mais tarde aumentaram esse número para 5.000 (contando apenas os homens), eram todos judeus e prosélitos. (At 1:13-15; 2:41; 4:4) Mas, mesmo assim eram, como Isaías os descreveu, "um mero restante" salvo daquela nação rejeitada. — Is 10:21, 22; Ro 9:27.

Outros textos explanam este assunto. Com a remoção de alguns "ramos naturais" da oliveira figurada, houve um enxerto de ramos 'bravos' de não israelitas, de modo que não havia nenhuma distinção racial ou classista entre os que 'são realmente descendente de Abraão, herdeiros com referência a uma promessa'. (Ro 11:17-24; Gál 3:28, 29) "Nem todos os que procedem de Israel são realmente 'Israel'." "Porque não é judeu aquele que o é por fora, nem é circuncisão aquela que a é por fora, na carne. Mas judeu é aquele que o é no íntimo, e a sua circuncisão é a do coração, por espírito." (Ro 9:6; 2:28, 29) O Israel natural deixou de produzir o número exigido, de modo que Deus "voltou a sua atenção para as nações, a fim de tirar delas um povo para o seu nome" (At 15:14), a respeito do qual se disse: "Vós, outrora, não éreis povo, mas agora sois povo de Deus." (1Pe 2:10) O apóstolo Pedro citou o que havia sido dito ao Israel natural e o aplicou a este Israel espiritual de Deus, dizendo que é, em realidade, uma "raça escolhida, sacerdócio real, nação santa, povo para propriedade especial". — Êx 19:5, 6; 1Pe 2:9.

As 12 tribos mencionadas em Revelação (Apocalipse), capítulo 7, têm de referir-se a este Israel espiritual, por vários motivos válidos. A listagem

não é igual à do Israel natural, em Números, capítulo 1. Também, o templo e o sacerdócio de Jerusalém, e todos os registros tribais do Israel natural, foram destruídos de forma permanente, sendo perdidos para sempre, muito antes de João ter tido sua visão, em 96 EC. Mais importante, porém, é que João obteve sua visão tendo por fundo os acontecimentos supracitados que ocorreram a partir de Pentecostes de 33 EC. À luz de tais eventos, a visão de João sobre os que estavam em pé no Monte Sião celestial, junto com o Cordeiro (a quem o Israel natural rejeitara), revelava que o número deste Israel espiritual de Deus era de 144.000 "comprados dentre a humanidade". — Re 7:4; 14:1, 4.

ISRAELITA [De (Pertencente a) Israel]. Um descendente de Jacó, cujo nome foi mudado para Israel. (2Sa 17:25; Jo 1:47; Ro 11:1; veja ISRAEL N.º 1.) Conforme determinado pelo contexto, o termo, no plural, refere-se aos seguintes: (1) aos membros de todas as 12 tribos antes da divisão do reino (1Sa 2:14; 13:20; 29:1); (2) aos do reino setentrional de 10 tribos (1Rs 12:19; 2Rs 3:24); (3) aos judeus não levitas que voltaram do exílio babilônico (1Cr 9:1, 2); (4) aos judeus do primeiro século EC. — At 13:16; Ro 9:3, 4; 2Co 11:22.

ISSACAR [Ele é Salário [isto é, um homem de salário]].

1. O nono filho de Jacó e o quinto dos sete filhos de Leia, nascidos em Padã-Arã. Leia encarou este filho como recompensa ou salário de Jeová por ela ter permitido que uma serva tivesse filhos com seu marido durante o período em que era estéril. — Gên 29:32-30:21; 35:23, 26; 1Cr 2:1.

Issacar tinha, talvez, oito anos quando sua família se mudou para Canaã, em 1761 AEC. Depois disso, nada se sabe sobre sua vida, além dos eventos registrados em que, como um dos "filhos de Jacó", ele participou. (Gên 34:5-7, 13, 27; 37:3-27; 42:1-3; 45:15) Em 1728 AEC, quando Issacar tinha cerca de 41 anos, ele se mudou para o Egito, junto com seus filhos, Tola, Puva (Puá), Ió (Jasube) e Sinrom, como parte das "setenta almas" da casa de Jacó. — Gên 46:13, 27; Êx 1:1-3; 1Cr 7:1.

Quando Jacó se achava em seu leito de morte, Issacar foi o 6.º dos 12 filhos de Jacó a receber a bênção do pai: "Issacar é jumento de ossos fortes, deitando-se entre os dois alforjes. E ele verá que o lugar de descanso é bom e que o país é agradável; e encurvará seu ombro para levar fardos e ficará sujeito a trabalho forçado de escravo." (Gên 49:14, 15) Ao proferir esta bênção, Jacó não indicava apenas certas características individuais e certos eventos que ocorreriam na vida pessoal de Issacar; mas, como se deu no caso das bênçãos proferidas sobre os outros irmãos, Jacó predizia também as características e a conduta tribais que seriam demonstradas no futuro pelos descendentes de Issacar, "na parte final dos dias". — Gên 49:1.

2. Uma das doze tribos de Israel; os descendentes de Jacó por meio de seu filho Issacar.

Quando se fez o primeiro censo depois da saída do Egito, o número de varões vigorosos aptos para a guerra, de 20 anos ou mais, dessa tribo, era de 54.400. (Núm 1:17-19, 28, 29) Um censo similar feito uns 39 anos depois mostrava que a tribo elevara seu número de registrados para 64.300, e, nos dias de Davi, sua força combatente somava 87.000. (Núm 26:23-25; 1Cr 7:5) Houve 200 cabeças dessa tribo que se dirigiram para Hébron, em 1070 AEC, quando Davi foi coroado "rei sobre todo o Israel". — 1Cr 12:23, 32, 38.

No esquema do grande acampamento no ermo, as famílias de Issacar, junto com as da tribo de seu irmão germano, Zebulão, ficavam nos flancos de Judá, do lado L do tabernáculo (Núm 2:3-8); quando em marcha, esta divisão de três tribos foi designada para partir primeiro. (Núm 10:14-16) As bênçãos de despedida de Moisés sobre as tribos agrupavam Issacar e Zebulão (De 33:18), porém, alguns anos depois, foram separadas, quando as tribos foram divididas em dois grupos para ouvir a leitura das bênçãos e das maldições da Lei entre as montanhas de Gerizim e Ebal. — De 27:11-13; Jos 8:33-35; veja EBAL, MONTE.

Quando foi repartida a Terra Prometida, Issacar foi a quarta tribo escolhida por sorte para receber sua herança, que resultou ser mormente situada no fértil vale de Jezreel. Limitavam-se com Issacar, ao N, os territórios tribais de Zebulão e de Naftali, a L, o rio Jordão, ao S, o território de Manassés, e, ao O, parte da área consignada a Aser. O monte Tabor situava-se ao longo de sua fronteira N, com Zebulão, ao passo que a cidade de Megido situava-se perto de seus limites SO, e Bete-Seã estava na direção de seus limites SE. Neste território situavam-se várias cidades cananeias e seus povoados dependentes. (Jos 17:10; 19:17-23) Foi aqui, neste seleto vale, que a tribo de Issacar, segundo a bênção de Moisés, 'alegrou-se nas suas tendas'. — De 33:18.

Assemelhar Issacar, filho de Jacó, a um "jumento de ossos fortes" evidentemente indicava uma qualidade também refletida na tribo que dele descendia. (Gên 49:14, 15) A terra que lhes fora consignada era deveras "agradável", uma parte fértil da Palestina, boa para a agricultura. Issacar parece ter recebido de bom grado o trabalho árduo envolvido nessa tarefa. Seu 'encurvar o ombro para

levar fardos' revela boa disposição. Assim, embora a tribo não se notabilizasse de forma especial, pelo que parece podia ser elogiada por assumir seu quinhão da carga de responsabilidade.

Certas cidades incluídas na possessão de Issacar foram designadas como cidades encravadas que pertenciam à tribo vizinha de Manassés, inclusive as destacadas cidades de Megido e Bete-Seã. (Jos 17:11) Várias cidades menores em seu território, junto com seus pastios circunvizinhos, também foram reservadas para a tribo de Levi. (Jos 21:6, 28, 29; 1Cr 6:62, 71-73) Mais tarde, Issacar forneceu seu quinhão (uma duodécima parte das necessidades anuais) para sustentar a corte de Salomão. — 1Rs 4:1, 7, 17.

Dentre os indivíduos preeminentes de Issacar havia Igal, o espia selecionado da tribo que juntou-se a outros em aconselhar Israel a não entrar na Terra Prometida. (Núm 13:1-3, 7, 31-33) Como maiorais da tribo, Netanel serviu depois do Êxodo (Núm 1:4, 8; 7:18; 10:15), Paltiel quando Israel entrou na Terra Prometida (Núm 34:17, 18, 26), e Onri durante o reinado de Davi. — 1Cr 27:18, 22.

Issacar foi alistado entre os que apoiaram o juiz Baraque na derrota das forças de Jabim, sob Sísera. (Jz 4:2; 5:15) Mais tarde, por 23 anos, Tola, da tribo de Issacar, foi um dos juízes de Israel. (Jz 10:1, 2) Após a divisão do reino unido, Baasa, de Issacar, foi o terceiro governante do reino setentrional. Iníquo que era, Baasa assassinou seu predecessor para ganhar o trono, e o deteve por 24 anos. (1Rs 15:27, 28, 33, 34) Cerca de 200 anos depois, Ezequias, rei de Judá, convidou os do reino setentrional para participarem na observância da Páscoa, e muitos de Issacar, aceitando o convite, viajaram a Jerusalém para a celebração. — 2Cr 30:1, 13, 18-20.

Nos livros de Ezequiel e de Revelação (Apocalipse), Issacar é alistado com as demais tribos e, em vista da natureza profética dessas visões, a tribo obviamente tem significado simbólico. — Ez 48:25, 26, 33; Re 7:7.

3. Porteiro levita; sétimo filho do coraíta Obede-Edom. Issacar, junto com seus parentes, foi designado para montar guarda no lado S do santuário em Jerusalém. — 1Cr 26:1-5, 13, 15.

ISSIAS, I [Jeová Faz Esquecer].

1. Um dos cabeças da tribo de Issacar, cujos descendentes ajudaram a tornar essa tribo muito numerosa. — 1Cr 7:1, 3, 4.

2. Guerreiro que se juntou às forças de Davi em Ziclague; possivelmente um coraíta. — 1Cr 12:1, 6.

3. Descendente de Coate, cujos filhos levitas foram organizados durante o reinado de Davi. — 1Cr 23:12, 20; 24:24, 25.

4. Outro levita dos dias de Davi, descendente de Moisés. — 1Cr 23:14-17; 24:21.

ISSIAS, II [Jah Faz Esquecer]. Um dos levitas que atendeu à forte recomendação de Esdras no sentido de que despedissem suas esposas e filhos estrangeiros. — Esd 10:31, 44.

ISTOBE [Homem de Tobe]. Um dos pequenos reinos que supriram guerreiros para os filhos de Amom usarem contra Davi. As forças de "Istobe" e seus aliados foram derrotadas. (2Sa 10, *AT, KJ, NM, So*) A maioria dos tradutores e geógrafos consideram que Istobe devia ser traduzido por "homens de Tobe", referindo-se à "terra de Tobe", onde residia Jefté. (Jz 11:3-11; veja 2Sa 10:6, 8, *Al, AS, BJ, PIB*.) Contudo, a forma "Istobe" tem o apoio de certas versões antigas. (*LXX; Sy; Vg*) A localização da antiga Istobe não é atualmente conhecida. — Veja TOBE.

ISVÁ [significa, possivelmente: "Igualado; Alisado"]. O segundo dos quatro filhos de Aser. (Gên 46:17; 1Cr 7:30) Visto que ele não é alistado nas famílias de Aser, é possível que não tivesse filho varão, ou que a sua linhagem de descendentes logo tenha acabado. — Núm 26:44.

ISVI [significa, possivelmente: "Igualado; Alisado"].

1. Terceiro dos filhos alistados de Aser e fundador da família dos isvitas nessa tribo. — Gên 46:17; Núm 26:44; 1Cr 7:30.

2. Um dos filhos do Rei Saul. — 1Sa 14:49.

ISVITAS [De (Pertencentes a) Isvi]. Uma família descendente de Isvi, filho de Aser. — Gên 46:17; Núm 26:44.

ITAI, I [possivelmente uma forma abreviada de Itiel]. Filho de Ribai, de Gibeá, no território de Benjamim; um dos poderosos das forças militares de Davi. — 1Cr 11:26, 31.

ITAI, II [Forma abreviada de Itiel].

1. Guerreiro geteu, presumivelmente da cidade filisteia de Gate, muito leal a Davi. Quando Davi e seus assistentes fugiam de Jerusalém, devido à rebelião de Absalão, 600 geteus, incluindo Itai, os acompanharam. Davi tentou dissuadir Itai de deixar a cidade, mas esse guerreiro expressou-lhe seu grande devotamento nestes termos: "Por Jeová que vive e por meu senhor, o rei, que vive, no lugar em que meu senhor, o rei, vier a estar, quer para a morte quer para a vida, lá virá a estar

o teu servo!” Davi permitiu então que Itai continuasse a acompanhá-lo. — 2Sa 15:18-22.

Depois de enumerar suas forças, Davi designou este não israelita, Itai, junto com Joabe e Abisai, como chefes, cada um deles sobre um terço do exército. — 2Sa 18:2, 5, 12.

2. Um dos poderosos de Davi; benjamita e filho de Ribai, de Gibeá. — 2Sa 23:29.

ITÁLIA [possivelmente do latim *vitulus,* “vitelo”]. A península em forma de bota que se estende na direção sudeste desde a Europa continental, penetrando no mar Mediterrâneo. Desde os Alpes, no N, até o “dedão do pé” nos estreitos de Messina, ao S, ela se estende por cerca de 1.130 km. Varia em largura de 160 a 240 km, e é limitada pelo mar Adriático, a L, e pelo mar Tirreno, a O. Como coluna dorsal no meio dessa península, há os montes Apeninos, com vales férteis que se estendem em direção às planícies costeiras. Os principais rios são o Tibre e o Pó. A Itália tem cerca do tamanho das Filipinas.

Originalmente, segundo Antíoco de Siracusa (do quinto século AEC), o nome *Italia* aplicava-se apenas à província da Calábria, no S, onde viviam os *itali.* Este nome parece ser uma forma grecizada de *Vitelia,* aparentado com o latim *vitulus,* que significa “vitelo”, ou “bezerro”. Foi possivelmente aplicado a essa região por causa de suas terras de pastagem e seu gado, ou porque seus habitantes supunham ser descendentes de seu deus-touro. Por volta do primeiro século EC, o nome Itália já abrangia praticamente o mesmo território de hoje.

Ao longo dos séculos, pessoas de diferentes raças emigraram para esta terra muito fértil. A primitiva história da Itália inclui guerras entre os que já ali se encontravam e as levas de recém-chegados que periodicamente invadiam a terra. A península servia assim como cadinho de línguas, de sangue e de costumes, à medida que estes diferentes grupos nacionais se estabeleciam ali e casavam-se entre si.

O cristianismo foi levado bem cedo para a Itália, pois, no dia de Pentecostes de 33 EC, prosélitos italianos, bem como judeus de Roma, testemunharam o derramamento do espírito santo e ouviram a explicação de Pedro; sem dúvida, alguns deles se achavam entre os “cerca de três mil” batizados naquela oportunidade. (At 2:1, 10, 41) Ao voltarem para a Itália, podem ter formado o núcleo da congregação cristã em Roma, à qual Paulo, alguns anos depois, dirigiu uma de suas cartas. (Ro 1:1-7) Áquila e Priscila talvez pertencessem a essa congregação da Itália quando receberam ordens do imperador Cláudio, no ano 49 ou início de 50 EC, para deixar o país. Eles chegaram a Corinto pouco antes de Paulo ter chegado ali na sua primeira visita a essa cidade em sua segunda viagem missionária. — At 18:1, 2.

Cornélio, sem dúvida italiano e oficial do exército do “destacamento italiano”, tinha uma casa em Cesareia. (At 10:1) Foi em Cesareia que Paulo, ao ser julgado diante de Festo, recorreu a César. Foi então levado de barco até Mirra, onde, junto com outros prisioneiros, foi transferido para um graneleiro de Alexandria que rumava para a Itália. (At 25:6, 11, 12; 27:1, 5, 6) Sofrendo naufrágio nessa viagem, tiveram de invernar na ilha de Malta. Daí, provavelmente na primavera de 59 EC, Paulo pisou pela primeira vez em solo italiano, em Régio, no “dedão do pé” da Itália, e, pouco depois, desembarcou em Putéoli, na baía de Pozzuoli (Nápoles). Ali, a mais de 160 km ao S de Roma, Paulo permaneceu uma semana junto com a congregação local, antes de subir até Roma pela Via Ápia, ao longo da qual, na “Feira de Ápio e as Três Tavernas”, foi recebido pelos irmãos de Roma. (At 28:11-16) Provavelmente, perto do fim do primeiro encarceramento de Paulo em Roma, ou pouco depois de sua libertação por volta de 61 EC, ele escreveu o livro de Hebreus, enquanto ainda estava na Itália. — He 13:24.

ITAMAR [possivelmente: Pai (ou, Irmão) da Palmeira]. O quarto dos filhos alistados de Arão. (Êx 6:23; Núm 26:60; 1Cr 6:3) Itamar, depois de ter supervisionado a tomada do inventário dos materiais do tabernáculo, junto com seu pai e seus irmãos, foi investido no cargo de sacerdote, numa cerimônia pormenorizada em Êxodo 29. (Êx 28:1; 38:21; 40:12-15) Quando seus dois irmãos mais velhos, Nadabe e Abiú, foram mais tarde executados, por oferecerem “fogo ilegítimo”, Itamar e seu terceiro irmão, Eleazar, receberam ordens de não os prantear. Mais tarde, Itamar e Eleazar receberam deveres sacerdotais adicionais, à medida que Jeová progressivamente os delineou. (Le 10:1-20) Itamar foi nomeado superintendente dos vários serviços do tabernáculo, realizados pelos gersonitas e meraritas. — Núm 3:2-4; 4:28, 33; 7:8.

Os descendentes de Itamar também eram sacerdotes, e, durante os reinados de Saul, de Davi e de Salomão, membros da casa de Eli, descendente de Itamar, oficiaram temporariamente como sumo sacerdote. Quando Davi organizou o serviço do templo, 8 das 24 turmas sacerdotais eram da casa de Itamar. (1Cr 24:1-6; 1Sa 14:3; 22:9; veja SUMO SACERDOTE.) Filhos de Itamar também foram

alistados entre as casas paternas de Israel, depois do exílio babilônio. — Esd 8:2.

ITIEL [provavelmente: Comigo Está Deus].

1. Um dos que ouviram o que Agur falou, conforme registrado em Provérbios, capítulo 30; possivelmente filho ou discípulo de Agur. — Pr 30:1.

2. Benjamita cujo descendente vivia em Jerusalém nos dias de Neemias. — Ne 11:4, 7.

ITLA [possivelmente duma raiz que significa "pendurar"]. Uma das cidades fronteiriças de Dã. (Jos 19:40, 42) Sua localização é incerta.

ITMA [duma raiz que significa "menino órfão de pai"]. Um dos diversos poderosos de Davi, alistado somente em Crônicas; moabita. — 1Cr 11:26, 46.

ITNÃ. Cidade no extremo sul de Judá (Jos 15:21, 23), cuja localização é desconhecida.

ITRA [duma raiz que significa "mais do que o suficiente; transbordamento"]. Pai de Amasa, por meio da irmã ou meia-irmã de Davi, Abigail. (2Sa 17:25) É chamado de Jeter em 1 Crônicas 2:17. — Veja JETER N.º 6.

ITRÃ [duma raiz que significa "mais do que o suficiente; transbordamento"].

1. Filho do xeque edomita Disom; descendente de Seir, o horeu. — Gên 36:20, 21, 26; 1Cr 1:38, 41.

2. Descendente de Aser por meio de Zofa. (1Cr 7:30, 36, 37) Provavelmente o mesmo que Jeter (escrito de maneira semelhante em hebraico) do versículo seguinte. — Veja JETER N.º 4.

ITREÃO [duma raiz que significa "mais do que o suficiente; transbordamento"]. Sexto filho de Davi, nascido em Hébron de sua esposa Eglá. — 2Sa 3:5; 1Cr 3:1, 3.

ITRITA [De (Pertencente a) Jeter (ou, Jetro)]. Nome de família na tribo de Judá, ligado com Quiriate-Jearim. (1Cr 2:3, 52, 53) Dois dos poderosos de Davi, Ira e Garebe, eram dessa família. — 2Sa 23:38; 1Cr 11:40.

ITUREIA. Pequeno território com limites variáveis e indefinidos, situado ao NE do mar da Galileia. Pensa-se que o nome "Itureia" derive de Jetur, filho de Ismael, cujos descendentes, que residiam a L do Jordão, foram derrotados pelos israelitas. (Gên 25:15, 16; 1Cr 1:31; 5:18-23) Perto do fim do segundo século AEC, o rei macabeu Aristóbolo I teve êxito na guerra contra a Itureia e acrescentou grande parte de seu território à Judeia. Para continuarem no país, os habitantes da Itureia tiveram de submeter-se à circuncisão e obedecer à lei judaica. (*Jewish Antiquities* [Antiguidades Judaicas], XIII, 318 [xi, 3]) Mais tarde, a Itureia tornou-se um dos territórios que compunham a tetrarquia de Filipe, herdada de seu pai, Herodes, o Grande. — Lu 3:1.

IVA. Uma das cidades conquistadas pelos assírios (2Rs 18:34; 19:13; Is 37:13), provavelmente a mesma que Ava. — 2Rs 17:24.

IZAR. Dois nomes, escritos de maneira similar em hebraico, são traduzidos de maneira igual em português.

1. *Yits·hár*. O segundo dos quatro filhos alistados de Coate; portanto, neto de Levi. (Êx 6:16, 18; Núm 3:17, 19; 1Cr 6:2, 18) Um dos três filhos de Izar, Corá, foi executado no ermo por rebelião. — Êx 6:21; Núm 16:1, 32.

Izar fundou a família levita dos izaritas. (Núm 3:27) Sob o Rei Davi, alguns dos izaritas, cujo cabeça era Selomite, foram designados cantores, funcionários e juízes, ao passo que outros cumpriam deveres levíticos normais. — 1Cr 6:31-38; 23:12, 18; 24:20-22; 26:23, 29; veja AMINADABE N.º 2.

2. *Yits·hhár* (em concordância com a *Vg*). Descendente de Judá; filho de Assur e Hela. (1Cr 4:1, 5, 7) Na margem do texto massorético, o nome é escrito Zoar.

IZARITAS [De (Pertencentes a) Izar]. Família levita dos coatitas que descendiam de Izar. — Núm 3:19, 27; 1Cr 24:22; 26:23, 29.

IZIAS [Jah Esparge]. Um dos filhos de Parós que, acatando o conselho de Esdras, despediram suas esposas e filhos estrangeiros. — Esd 10:25, 44.

IZRAÍAS [Jah Brilha; Jah Resplandece].

1. Descendente de Issacar por meio de Tola. — 1Cr 7:1-5.

2. Superintendente dos cantores que ajudou a celebrar o término da reconstrução da muralha de Jerusalém por Neemias. — Ne 12:42.

IZRAÍTA. Denominação de Samute, chefe da quinta turma de serviço de Davi que o ministravam. (1Cr 27:8) Samute era quer da cidade, quer da família de Izra.

IZRI [De (Pertencente a) Jezer]. O líder da quarta série de 12 músicos no santuário de Jeová, sob a reorganização de Davi. (1Cr 25:7, 8, 11) Sem a letra hebraica *yohdh* no começo, seu nome é escrito "Zeri" no versículo 3, onde ele é identificado como filho de Jedutum.

ÍNDICE DE MAPAS

Neste índice, os números das referências em negrito indicam o volume; os outros números identificam as páginas.

Os nomes entre parêntesis, neste índice, usualmente são nomes alternativos do mesmo lugar ou indicações da área em que a cidade ou a aldeia está localizada.

As distâncias em linha reta entre as localidades, conforme declaradas nos artigos, em geral são indicadas em quilômetros.

Nos mapas desta publicação, o alto da página indica o norte.

● no mapa = cidade ou aldeia que pode ser localizada com razoável certeza.

○ no mapa = cidade ou aldeia de cuja localização há uma evidência razoável, mas alguma incerteza.

Abreviaturas Usadas Nesta Publicação

Traduções da Bíblia

AB — *The Amplified Bible* (1965), Zondervan Publishing House.

ABC — *Novo Testamento* (1976), António de Brito Cardoso, Braga, Portugal.

Al — *A Bíblia Sagrada* (1969), João Ferreira de Almeida, edição revista e corrigida.

ALA — *A Bíblia Sagrada* (1969), João Ferreira de Almeida, edição revista e atualizada.

An — *The Anchor Bible* (1964 e anos seguintes), W. F. Albright e D. N. Freedman, editores responsáveis.

AS — *American Standard Version* (1901; impressão de 1944), American Revision Committee.

AT — *The Complete Bible—An American Translation* (1939; impressão de 1951), J. M. Powis Smith e Edgar J. Goodspeed.

BC — *Sagrada Biblia* (1947), José María Bover e Francisco Cantera Burgos, Madri, Espanha.

BE — *The Bible in Basic English* (1949), Cambridge University Press.

BF — *Bíblia Fácil*, Paulo Avelino de Assis, Centro Bíblico Católico.

BJ — *A Bíblia de Jerusalém* (1987, nova edição, revista), Edições Paulinas.

BLH — *A Bíblia na Linguagem de Hoje* (1988), Sociedade Bíblica do Brasil.

BMD — *Bíblia Mensagem de Deus* (1983), LEB — Edições Loyola.

BV — *Bíblia Sagrada* (*Bíblia Vozes*; 1982), Editora Vozes Ltda.

By — *The Bible in Living English* (1972), Steven T. Byington.

CB — *The New Testament—A Translation in the Language of the People* (1937; impressão de 1950), Charles B. Williams.

CBC — *Bíblia Sagrada* (1988; Edição Claretiana), Centro Bíblico Católico.

CC — *The New Testament* (1941; impressão de 1947), Confraternity of Christian Doctrine Revision.

CK — *The New Testament—A New Translation in Plain English* (1963), Charles K. Williams.

CT — *Novo Testamento* (1972; ed. ecumênica; Comunidade de Taizé), LEB — Edições Loyola.

Da — *The 'Holy Scriptures'* (Edição de 1949), J. N. Darby.

Dy — *Challoner-Douay Version* (c. 1750; impressão de 1942).

ED — *The Emphatic Diaglott* (1864; impressão de 1942), Benjamin Wilson.

ER — *English Revised Version* (1885; impressão de 1893), Cambridge University Press.

Fi — *Bíblia Sagrada* (1968), Antônio Pereira de Figueiredo (os Salmos são tradução de Leonel Franca). Edição Barsa.

Fn — *The Holy Bible in Modern English* (1903; impressão de 1935), Ferrar Fenton.

HR — *Novo Testamento* (1935), Huberto Rohden, União Cultural Editora Ltda.

IBB — *A Bíblia Sagrada* (1967; Versão Revisada da Tradução de João Ferreira de Almeida; impressão de 1986), Imprensa Bíblica Brasileira.

Int — *The Kingdom Interlinear Translation of the Greek Scriptures* (Edição de 1985).

IS — *Salmos — A Oração do Povo de Deus* (1982), Ivo Storniolo, Edições Paulinas.

JB — *The Jerusalem Bible* (1966), Alexander Jones, editor responsável.

JDG — *Santo Evangelho* (1973), José Dias Goulart, Edições Paulinas.

JP — *The Holy Scriptures According to the Masoretic Text* (1917; impressão de 1952), The Jewish Publication Society of America.

JRV — *Bíblia Sagrada, Evangelhos* (1982), José Raimundo Vidigal, Editora Santuário.

KJ — *King James Version* (1611; impressão de 1942).

Kx — *The Holy Bible* (1956), Ronald A. Knox.

La — *The Holy Bible From Ancient Eastern Manuscripts* (1957), George M. Lamsa.

Le — *The Twenty-Four Books of the Holy Scriptures* (1853; impressão de 1914), Isaac Leeser.

LEB — *A Bíblia* (1965), Liga de Estudos Bíblicos, Editora Abril.

LR — *A Palavra do Senhor, Novo Testamento* (1979), Lincoln Ramos, Editorial Dom Bosco, São Paulo.

LXX — *Septuagint* (a Septuaginta grega, produzida originalmente no terceiro e no segundo século AEC), conforme editada por Alfred Rahlfs (1935).

LXX, Bagster — *The Septuagint With Apocrypha: Greek and English* (tradução de L. C. L. Brenton, 1851; impressão de 1986).

LXX, Thomson — *The Septuagint Bible* (tradução de Charles Thomson, 1808; revisada por C. A. Muses, 1954).

MB — *Os Salmos* (1978), Ernesto Vogt e Marcos Barbosa, LEB — Edições Loyola.

MC — *Bíblia Sagrada* (1982; edição brasileira), Missionários Capuchinhos, Editora Santuário.

MH — *Bíblia, Novo Testamento* (1978), Mateus Hoepers, Editora Vozes Ltda.

Mo — *A New Translation of the Bible* (1935; impressão de 1954), James Moffatt.

MR — *The Modern Reader's Bible* (1907; impressão de 1924), Richard G. Moulton, editor.

NAB — *The New American Bible* (1970), Catholic Biblical Association of America.

NC — *Sagrada Biblia* (1944; impressão de 1972), Eloíno Nácar Fuster e Alberto Colunga.

NE — *The New English Bible* (1970).

Ne — *Novo Testamento* (1948), Álvaro Negromonte, Livraria Agir Editora.

NIV — *The Holy Bible—New International Version* (1978).

NM — *Tradução do Novo Mundo das Escrituras Sagradas — Com Referências* (1986).

NTI — *O Novo Testamento* (1978; tradução interconfessional), Sociedade Bíblica, Lisboa.

NTP — *Bíblia Sagrada, Novo Testamento* (1986; Edição Pastoral), Edições Paulinas.

PC — *Novo Testamento* (1950), João José Pedreira de Castro, Editora Vozes Ltda.

Pe — *Novo Testamento* (1955), José Basílio Pereira, Editora Mensageiro da Fé Ltda.

Ph — *The New Testament in Modern English* (1958; impressão de 1976), J. B. Phillips.

PIB — *Bíblia Sagrada* (1967), Pontifício Instituto Bíblico de Roma, Edições Paulinas.

Ro — *The Emphasised Bible* (1902), Joseph B. Rotherham.

RS — *Revised Standard Version* (1952; impressão de 1971).

Sd — *The Authentic New Testament* (1958), Hugh J. Schonfield.

So — *Bíblia Sagrada* (1980), Matos Soares, Edições Paulinas.

Sp — *The New Testament of Our Lord and Saviour Jesus Christ* (1937; impressão de 1948), Francis Aloysius Spencer.

Sy — *Peshitta* (a *Pesito* siríaca, produzida originalmente no quinto século EC; editada por S. Lee, London, 1826, e reimpressa pelas United Bible Societies, 1979).

TC — *The Twentieth Century New Testament*, Revised Edition (1904).

TEB — *Novo Testamento, Tradução Ecumênica da Bíblia* (1987), Edições Loyola.

TEV — *Today's English Version* (1976).

Tr — *A Bíblia Sagrada* (1948), Trinitarian Bible Society, Londres.

VB — *A Bíblia Sagrada* (1917; Edição Brasileira; impressão de 1947), Sociedades Bíblicas Unidas, Rio de Janeiro.

Vg — *Vulgate* (a *Vulgata* latina, produzida originalmente em c. 400 EC por Jerônimo; editada por R. Weber, Stuttgart, Alemanha, 1975).

VM — *La Santa Biblia*, Versión Moderna (1966), Sociedades Bíblicas en América Latina.

We — *The New Testament in Modern Speech* (Quinta Edição, 1943; impressão de 1944), R. F. Weymouth; revised by J. A. Robertson.

Yg — *The Holy Bible* (Edição Revista de 1887), Robert Young.

Zi — *Novo Testamento* (1979), Vicente M. Zioni, Edições Paulinas.

Livros da Bíblia

Ag	Ageu	Hab	Habacuque	Ob	Obadias
Am	Amós	He	Hebreus	Os	Oseias
At	Atos	Is	Isaías	1Pe	Pedro, 1
Cân	Cântico de Salomão (Cântico dos Cânticos)	Je	Jeremias	2Pe	Pedro, 2
		Jl	Joel	Pr	Provérbios
		Jo	João	Re	Revelação (Apocalipse)
1Co	Coríntios, 1	1Jo	João, 1	Ro	Romanos
2Co	Coríntios, 2	2Jo	João, 2	1Rs	Reis, 1
Col	Colossenses	3Jo	João, 3	2Rs	Reis, 2
1Cr	Crônicas, 1	Jon	Jonas	Ru	Rute
2Cr	Crônicas, 2	Jos	Josué	1Sa	Samuel, 1
Da	Daniel	Ju	Judas	2Sa	Samuel, 2
De	Deuteronômio	Jz	Juízes	Sal	Salmos
Ec	Eclesiastes	La	Lamentações	Sof	Sofonias
Ef	Efésios	Le	Levítico	1Te	Tessalonicenses, 1
Esd	Esdras	Lu	Lucas	2Te	Tessalonicenses, 2
Est	Ester	Mal	Malaquias	Tg	Tiago
Êx	Êxodo	Miq	Miqueias	1Ti	Timóteo, 1
Ez	Ezequiel	Mr	Marcos	2Ti	Timóteo, 2
Fil	Filipenses	Mt	Mateus	Tit	Tito
Flm	Filêmon	Na	Naum	Za	Zacarias
Gál	Gálatas	Ne	Neemias		
Gên	Gênesis	Núm	Números		

Outras Abreviaturas

a.	antes de	hebr.	hebraico	N.º	número(s)
AEC	antes da Era Comum	kg	quilograma(s)	NO	noroeste
C.	Célsius	kl	quilolitro(s)	n(s)	nota(s) de rodapé
c.	cerca de	km	quilômetro(s)	O	oeste
cab.	cabeçalho	km/h	quilômetro(s) por hora	ONO	oés-noroeste
cap.(s)	capítulo(s)	L	leste	OSO	oés-sudoeste
cf.	confronte com	l	litro(s)	p.	página
cm	centímetro(s)	lat.	latim	par(s).	parágrafo(s)
col.	coluna	lit.	literalmente	p. ex.	por exemplo
d.	depois de	m	metro(s)	pl.	plural
E	este	mg	miligrama(s)	pp.	páginas
EC	Era Comum	ml	mililitro(s)	S	sul
e.g.	*exempli gratia*, por exemplo	mm	milímetro(s)	SE	sudeste
ENE	és-nordeste	MS(S)	manuscrito(s)	sec	seção(ões)
ESE	és-sudeste	Mte(s).	Monte(s)	SSE	su-sudeste
ex.	por exemplo	N	norte	SSO	su-sudoeste
g	grama(s)	NE	nordeste	SO	sudoeste
gr.	grego	NNE	nor-nordeste	V.T.	Vale da Torrente
ha	hectare(s)	NNO	nor-noroeste	Vol(s).	Volume(s)
				v(v)	versículo(s)

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ESTUDO PERSPICAZ
DAS ESCRITURAS

Volume 2

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5
4
3
2
13
12
1
11
10

6
7
8
9

Fotos da Guarda

Vista aérea da parte leste da atual Jerusalém. Aspectos geográficos e lugares da cidade no primeiro século numerados.

1 Monte do Templo
2 Local tradicionalmente associado ao jardim de Getsêmani
3 Monte das Oliveiras
4 Betfagé
5 Ermo de Judá
6 Betânia
7 Vale do Cedro
8 Reservatório de Siloé (primeiro século EC)
9 Vale de Hinom
10 Localização do palácio de Herodes
11 Local tradicionalmente associado a Gólgota
12 Localização da Torre (Fortaleza) de Antônia
13 Reservatório de Betsata

it-2-T

Fotos da Guarda

Página à esquerda

No alto: Ruínas da antiga Corinto, com o Acrocorinto em segundo plano.

No centro: Moeda de Tito, comemorativa da captura de Jerusalém em 70 EC.

Embaixo: Teatro de Éfeso e, em primeiro plano, vemos a ágora onde provavelmente eram vendidas imagens de Ártemis. A foto menor mostra uma imagem da deusa Ártemis, objeto de intensa veneração pelos efésios.

Página à direita

O apóstolo Paulo pregando no Areópago em Atenas.

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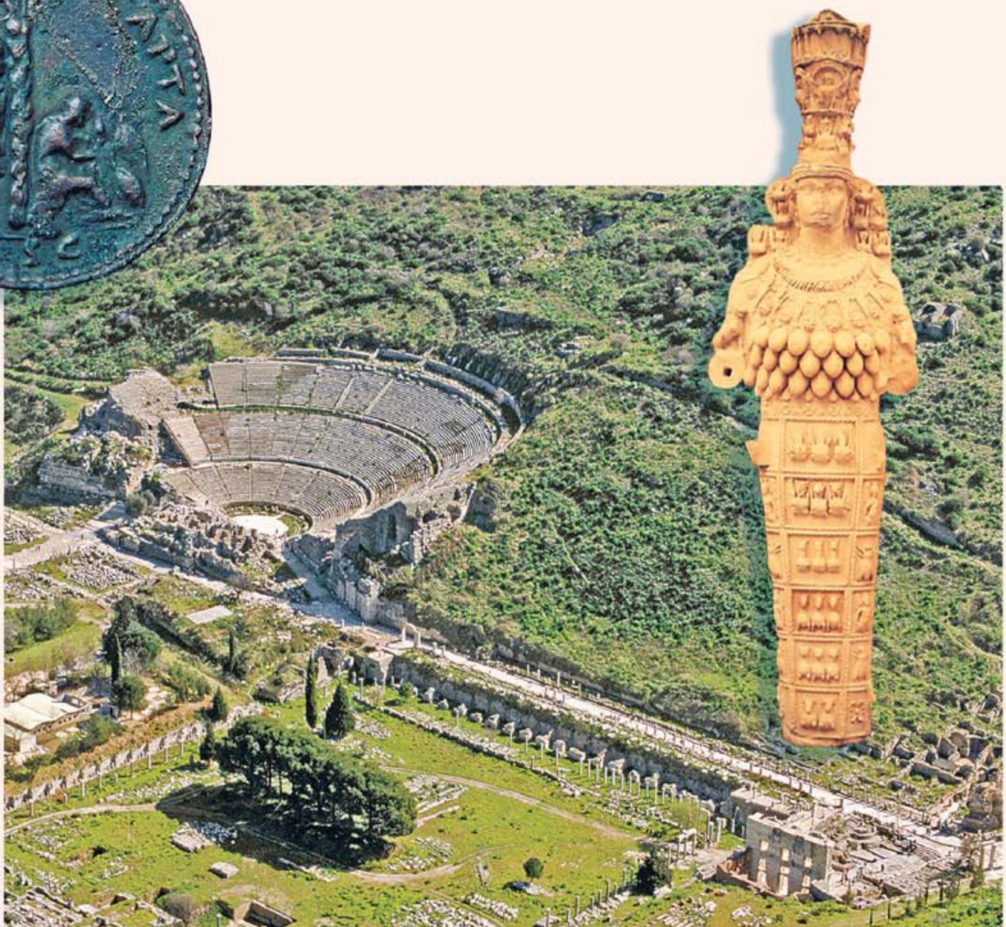

ESTUDO PERSPICAZ

DAS ESCRITURAS

Volume 2: Jaacobá - Zuzins e Índice

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JAACOBÁ [duma raiz que significa "agarrar o calcanhar; suplantar"]. Um dos maiorais de Simeão que, nos dias de Ezequias, estenderam o território deles ao fértil vale de Gedor por abaterem os seus habitantes. — 1Cr 4:24, 36-41.

JAALA [Cabra-montesa]. Fundador duma família de servos de Salomão, alguns dos quais, junto com os netineus, retornaram com Zorobabel do exílio babilônico. — Esd 2:2, 55-58; Ne 7:7, 57-60.

JAARE-OREGIM. Nome que aparece só em 2 Samuel 21:19. Acredita-se geralmente que um erro de escriba tenha dado margem para este nome e que a leitura correta seja preservada no texto paralelo em 1 Crônicas 20:5. "Jaare" é considerado ser uma alteração de "Jair", e "Oregim" (*'o·reghim,*" "tecelões") é tido como tendo sido copiado inadvertidamente duma linha abaixo do mesmo versículo.

JAARE-OREGUIM. Veja JAARE-OREGIM.

JAARESIAS. Cabeça de família na tribo de Benjamim; filho ou descendente de Jeroão. Ele e os da sua casa moravam em Jerusalém. — 1Cr 8:1, 27, 28.

JAASIEL [Faça Deus; Deus Fez].

1. Um dos poderosos de Davi, alistado apenas em Crônicas; era mezobaíta. — 1Cr 11:26, 47.

2. Príncipe da tribo de Benjamim, durante o reinado de Davi. Era filho de Abner, portanto, provavelmente primo do Rei Saul. — 1Cr 27:21, 22.

JAASU [forma abreviada de Jaasiel]. Filho de Bani e um dos judeus que acatou a admoestação de Esdras, de despedir suas esposas estrangeiras e os filhos. — Esd 10:34, 37, 44.

JAATE.

1. Descendente de Judá. Os dois filhos de Jaate fundaram as famílias dos zoratitas. — 1Cr 4:1, 2.

2. Levita descendente de Gérson (Gersom) através de Libni, e antepassado de Asafe. — Êx 6:17; 1Cr 6:1, 20, 39-43.

3. Outro levita descendente de Gérson, mas através do outro filho deste, Simei. Jaate era cabeça sobre seus irmãos, e seus filhos tornaram-se uma casa paterna. — 1Cr 23:6, 7, 10, 11.

4. Levita que viveu durante o reinado de Davi; descendente de Izar, filho de Coate, através de Selomote. — 1Cr 6:18; 24:22.

5. Merarita, um de quatro levitas designados para supervisionar o conserto do templo promovido pelo Rei Josias. — 2Cr 34:12.

JAAZ. Cidade ao L do Jordão e evidentemente situada ao N do Árnon. Provavelmente fora tomada dos moabitas pelo rei amorreu Síon. (Núm 21:23-26) Em Jaaz, os israelitas derrotaram as forças de Síon, e a própria cidade tornou-se propriedade dos rubenitas. (De 2:32, 33; Jos 13:15, 18, 23; Jz 11:20, 21) Subsequentemente, Jaaz foi designada como cidade levita para os meraritas. (Jos 21:34, 36) Mais adiante na história de Israel, a cidade passou a estar sob controle moabita. Na Pedra Moabita, o Rei Mesa gabou-se de ter tirado Jaaz do rei de Israel com 200 guerreiros. Também os profetas Isaías e Jeremias mencionam a cidade em pronunciações contra Moabe. — Is 15:1, 4; Je 48:1, 34.

Embora os peritos tenham sugerido diversos possíveis lugares para a antiga Jaaz, sua localização exata continua desconhecida.

JAAZANIAS [Jeová Deu Ouvidos]. Perto do fim do reino de Judá, parece que este era um nome bastante comum; todos os quatro homens mencionados por este nome na Bíblia viveram dentro do mesmo curto período. O nome é também encontrado nas Cartas de Laquis, e num selo encontrado em Tell en-Nasbeh aparecem as palavras "Ya'azanyahu, servo [oficial] do rei". (*The Biblical Archaeologist* [O Arqueólogo Bíblico], 1947, p. 71) No entanto, não há nenhuma evidência direta de que esta inscrição identifique uma das seguintes pessoas.

1. Um líder dos recabitas. O profeta Jeremias submeteu tanto a ele como aos recabitas a uma prova, às ordens de Jeová, por levá-los até um dos refeitórios do templo e lhes oferecer vinho para beber. Eles se recusaram, em obediência à ordem que lhes fora dada mais de dois séculos antes por seu antepassado, Jonadabe (Jeonadabe), filho de Recabe. Por causa disso, Jeová prometeu: "De Jonadabe, filho de Recabe, não se deceperá homem, impedindo-o de ficar de pé diante de mim para sempre." Jaazanias era filho de outro Jeremias. — Je 35:1-10, 19.

2. Filho de Safã; a única pessoa mencionada por nome na visão de Ezequiel (612 AEC) dentre os

70 homens que ofereciam incenso perante símbolos idólatras, esculpidos, no templo em Jerusalém. — Ez 8:1, 10, 11.

3. Filho de Azur; um dos 25 homens observados na visão de Ezequiel como estando em pé junto ao portão oriental do templo de Jeová. Jaazanias e seus companheiros 'maquinavam o que era prejudicial e davam mau conselho contra esta cidade', e ordenou-se a Ezequiel que profetizasse contra eles. — Ez 11:1-4.

4. Chefe militar de Judá, no curto período logo após a destruição de Jerusalém pelos babilônios. Jaazanias (Jezanias, como seu nome é às vezes grafado) era um dos diversos que prontamente apoiaram a designação do governador Gedalias. (2Rs 25:23; Je 40:7, 8) Presume-se que era um dentre "todos os chefes das forças militares" que avisaram Gedalias que Ismael era uma ameaça para a sua vida, e, depois de Ismael ter mesmo assassinado Gedalias, perseguiram Ismael e recuperaram os que este havia levado preso. (Je 40:13, 14; 41:11-16) Jezanias era um dos líderes que indagaram a Jeremias sobre o que deviam fazer então, mas, em vez de seguir o conselho dele, conduziram os poucos remanescentes para baixo, ao Egito. (2Rs 25:26; Je 42:1-3, 8; 43:1-5) "Azarias, filho de Osaías", é possivelmente um irmão de Jaazanias, porém o mais provável é que seja ele mesmo. — Je 43:2.

JAAZIAS. Levita merarita, de quem quatro filhos ou descendentes serviram durante o reinado de Davi. — 1Cr 24:26, 27, 31.

JAAZIEL, I. Músico levita na segunda turma que acompanhou a Arca do Pacto quando ela foi transferida da casa de Obede-Edom para Jerusalém. (1Cr 15:18) No versículo 20 , ele é chamado Aziel. De acordo com 1 Crônicas 16:5, onde ele é chamado Jeiel (o primeiro "Jeiel" naquele versículo), ele recebeu depois deveres regulares como músico perante a Arca.

JAAZIEL, II [Que Deus Contemple; Deus Contemplou].

1. Terceiro filho alistado de Hébron, coatita da tribo de Levi. — 1Cr 23:6, 12, 19; 24:23.

2. Um dos poderosos que se juntaram a Davi em Ziclague. — 1Cr 12:1, 4.

3. Um dos sacerdotes com trombetas postado diante da Arca do Pacto, depois de Davi a ter trazido a Jerusalém. — 1Cr 16:1, 6.

4. Levita habilitado pelo espírito de Jeová para proferir palavras de encorajamento ao Rei Jeosafá e à congregação, quando foram ameaçados por uma força superior de inimigos. "Assim [vos] disse Jeová: 'Não tenhais medo nem fiqueis aterrorizados por causa desta grande massa de gente'", declarou Jaaziel, "'pois a batalha não é vossa, mas de Deus. . . . Não tereis de lutar neste caso. Tomai a vossa posição, ficai parados e vede a salvação da parte de Jeová a vosso favor.'" (2Cr 20:14-17) Jaaziel era filho de Zacarias, descendente de Asafe, da família de Gersom (Gérson [Gên 46:11]) dos levitas, portanto, não era sacerdote. — 1Cr 6:39-43.

5. Pai de Secanias, que era um dos que retornaram a Jerusalém junto com Esdras, em 468 AEC. — Esd 8:1, 5.

JABAL. Descendente de Caim; filho de Lameque com sua primeira esposa, Ada. (Gên 4:17, 19, 20) Jabal é chamado de "fundador dos que moram em tendas e têm gado". Jabal não foi o primeiro pastor, porque Abel o fora antes dele; mas Jabal evidentemente começou, ou se destacou, como nômade na criação de gado, como modo de vida. Talvez inventasse as tendas, que seriam muito mais fáceis de transportar do que moradias permanentes, quando o pasto se esgotasse.

JABES.

1. [possivelmente: Lugar Ressequido]. Cidade na parte setentrional de Gileade. Também conhecida como Jabes-Gileade, é mencionada na história dos juízes e dos reis. — Jz 21:8; 1Sa 11:1; 1Cr 10:11, 12; veja JABES-GILEADE.

2. [possivelmente: Ressequido]. Pai do Rei Salum, de Israel. — 2Rs 15:10, 13, 14.

JABES-GILEADE [possivelmente: Lugar Ressequido de Gileade]. Antiga cidade no território tribal de Gade, ao L do Jordão. Não há certeza da sua localização exata, embora a maioria dos peritos acredite que se encontrava um pouco ao L do Jordão, na vizinhança do uádi Yabis (Jabes), a uns 35 km ao S do mar da Galileia.

A primeira menção de Jabes-Gileade se deu nos dias dos juízes, relacionada com a retribuição feita à tribo vizinha de Benjamim, pela sua tolerância de crassa imoralidade. (Jz 21:8) Naquela ocasião, quando os israelitas praticamente exterminaram toda a tribo de Benjamim (apenas 600 varões escaparam), verificou-se que nenhum homem de Jabes-Gileade havia participado em administrar esta punição justificada. Portanto, determinou-se que todos os homens, mulheres e crianças de Jabes-Gileade, com exceção das virgens, fossem mortos. As 400 virgens assim poupadas foram então entregues como esposas aos benjamitas fugitivos, para impedir a extinção da tribo. — Jz 20:1–21:14.

Uns três séculos mais tarde, quando todo o Israel clamava por um rei visível, tal como as outras

nações possuíam, os amonitas ameaçavam furar o olho direito de todo varão que morava em Jabes-Gileade, ameaça que só foi removida quando Saul recrutou uma força de 330.000 homens e pôs os amonitas em fuga. (1Sa 11:1-15) Quarenta anos mais tarde, os filisteus derrotaram os israelitas e penduraram os cadáveres decapitados de Saul e de seus três filhos no muro da praça pública dentro de Bete-Sã. Ao saberem desta desgraça, homens valentes de Jabes-Gileade fizeram uma arriscada incursão noturna em que removeram os cadáveres, trouxeram-nos a Jabes-Gileade, queimaram-nos e deram aos ossos um sepultamento respeitoso. Então jejuaram por sete dias. — 1Sa 31:8-13; 1Cr 10:8-12.

Davi, como rei recém-empossado de Judá, enviou elogios e sua bênção aos cidadãos de Jabes-Gileade, por terem demonstrado benevolência neste sentido para com o falecido ungido de Israel. (2Sa 2:4-7) Mais tarde, Davi mandou que os ossos de Saul e de Jonatã fossem trazidos de Jabes-Gileade e enterrados na sepultura da família de Saul, em território benjamita. — 2Sa 21:12-14.

JABEZ.

1. [duma raiz que significa "dor"]. Descendente de Judá que a mãe chamou de Jabez, por causa da sua dor ao dá-lo à luz. Jabez mostrou ser mais honroso do que seus irmãos, e, em resposta à sua oração, obteve a bênção e a proteção de Jeová. — 1Cr 4:1, 9, 10.

2. Evidentemente, um lugar em Judá, talvez fundado pelo N.º 1. Jabez era onde moravam três famílias de escribas. (1Cr 2:55) Desconhece-se hoje sua localização exata.

JABIM [possivelmente: Discernidor; Entendedor; ou: Edificador]. Talvez um nome ou título dinástico dos reis cananeus de Hazor.

1. O rei de Hazor, quando Josué invadiu a Terra da Promessa. Jabim formou uma confederação com reis cananeus setentrionais, e estes ajuntaram contra Israel uma força 'tão numerosa como os grãos de areia, . . . [inclusive] muitíssimos cavalos e carros de guerra'. Seus exércitos coligados, acampados junto às águas de Merom, foram derrotados pelo ataque de surpresa de Josué e pela subsequente perseguição a eles. Jabim foi executado quando a própria Hazor, mais tarde, foi capturada e incendiada. — Jos 11:1-14; 12:7, 19.

2. Posterior rei cananeu, que governava desde a Hazor reconstruída; possivelmente um descendente do N.º 1. Ser Jabim chamado de "rei de Canaã" talvez indique sua supremacia sobre outros reis cananeus, dando-lhe excepcional poder e autoridade; parece que havia outros que estavam pelo menos aliados a ele. Por outro lado, a expressão talvez simplesmente o diferencie dos reis de outras terras. O exército de Jabim, incluindo 900 carros equipados com foices de ferro, estava sob o comando de Sísera, que obtém maior proeminência no relato do que o próprio Jabim. — Jz 4:2, 3; 5:19, 20.

Com a permissão de Jeová, Jabim oprimiu duramente o Israel apóstata durante 20 anos. Mas, quando este invocou a Jeová Deus para ser liberto, Ele suscitou Baraque e Débora para liderar Israel à vitória sobre o exército de Jabim. Sísera foi morto pela esposa de Héber, o queneu, que tinha paz com Jabim. (Jz 4:3-22) Os israelitas continuaram a guerrear contra Jabim, e, por fim, o mataram. — Jz 4:23, 24; Sal 83:9, 10.

JABNÉ [Que [Deus] Edifique; [Deus] Edificou]. Cidade filisteia, murada, que sofreu derrota às mãos do Rei Uzias, de Judá. (2Cr 26:6) Provavelmente trata-se de Jabneel. — Jos 15:11; veja JABNEEL N.º 1.

JABNEEL [Que Deus Edifique; Deus Edificou].

1. Lugar fronteiriço de Judá (Jos 15:1, 11), provavelmente a Jabné que o Rei Uzias (829-778 AEC) tomou dos filisteus. (2Cr 26:6) Jabneel é identificada com a atual Yavne. Situada a uns 6 km do mar Mediterrâneo, Yavne fica num morro arenoso, isolado, 20 km ao S de Jope.

2. Lugar fronteiriço de Naftali. (Jos 19:32, 33) Embora alguns sugiram uma identificação da Jabneel talmúdica com Khirbet Yamma, a Jabneel bíblica é identificada com Tell en-Naʽam (Tel Yinʽam), perto duma fonte, a uns 8 km ao SSO de Tiberíades. O nome é preservado na atual aldeia vizinha de Yavne'el.

JABOQUE, VALE DA TORRENTE DO. Um dos principais vales de torrente ou uádis ao L do Jordão, primeiro mencionado nas Escrituras com relação à travessia por Jacó, junto com os da sua casa, do "vau de Jaboque". Também, perto deste vau, Jacó engalfinhou-se com um anjo. — Gên 32:22-30.

Embora as águas das cabeceiras do Jaboque aflorem perto de ʽAmman (a antiga Rabá), o uádi recebe água de vários riachos perenes e de numerosas correntes hibernais antes de desaguar no Jordão, a uns 39 km ao N do Mar Morto. Apenas uns 40 km separam a cabeceira do vale da torrente de seu fim, mas o curso semicircular do Jaboque cobre uns 100 km. Seu atual nome árabe, uádi Zarqa, significa literalmente "Vale da Torrente do Azul". Talvez este nome derive da cor azul-cinzenta que o Jaboque apresenta quando visto à distância. Pequenos peixes abundam em suas águas rasas, de fácil travessia.

Arbustos de oleandro e muitas espécies de árvores pequenas ladeiam o profundo vale fértil, através do qual o Jaboque flui. Este vale, com suas vertentes íngremes, servia de fronteira natural. (De 3:16) A primeira seção do vale de torrente, que se estende do S para o N, certa vez constituía uma fronteira entre os amonitas e os amorreus (Núm 21:24), ao passo que a seção que se estende do O para o L dividia Gileade em duas partes e formava os limites entre os domínios dos reis amorreus, Síon e Ogue. (De 2:37; Jos 12:2; Jz 11:13, 22) Atualmente, este mesmo vale é uma das melhores rotas para se atravessar o Jordão procedente do que antigamente se chamava Gileade.

JACÃ [por um jogo de palavras, aparentado com o nome Acor, que significa "Banimento; Dificuldade"]. Quinto dos sete filhos mencionados de Abiail; um gadita. — 1Cr 5:13, 14.

JACINTO. Pedra semipreciosa, azul-escura; em grego, *hy·á·kin·thos.* (Primariamente, a palavra se referia à flor deste nome, provavelmente descrevendo o íris azul-escuro.) Diz-se que a 11.ª das pedras de alicerce da Nova Jerusalém é de jacinto. — Re 21:20.

O azul jacintino é uma das cores das couraças que constam na descrição dos exércitos de cavalaria, em Revelação (Apocalipse) 9:16, 17. As couraças mencionadas provavelmente eram as usadas pelos cavaleiros. As outras duas cores das couraças são mencionadas como a cor de fogo e o amarelo sulfurino. Em vista da declaração posterior de que os cavalos exalavam fogo, fumaça e enxofre, o azul jacintino talvez represente o negrume da fumaça, a qual, junto com fogo e enxofre, pode ser destrutiva para a vida.

JACÓ [Agarrador do Calcanhar; Suplantador].

1. Filho de Isaque e Rebeca, e gêmeo mais moço de Esaú. Os pais de Jacó já estavam casados 20 anos antes de nascerem estes gêmeos, seus únicos filhos, em 1858 AEC. Isaque, nessa época, tinha 60 anos. Assim, como se deu no caso de Abraão, as orações de Isaque para ter descendentes só foram respondidas depois que sua paciência e sua fé nas promessas de Deus tinham sido plenamente testadas. — Gên 25:20, 21, 26; Ro 9:7-10.

Em sua gravidez, Rebeca sentiu-se afligida pela luta dos gêmeos no seu ventre, os quais, explicou Jeová, eram o início de duas nações oponentes. Ademais, Jeová declarou que, contrário ao costume geral, o mais velho serviria ao mais jovem. Concordemente, Jacó, que foi o segundo a nascer, segurava o calcanhar de Esaú quando nasceram; daí o nome Jacó, que significa "Agarrador do Calcanhar". (Gên 25:22-26) Jeová demonstrou assim sua capacidade de detectar a inclinação genética dos nascituros, e de exercer sua presciência e seu direito de escolher, de antemão, a quem ele prefere para seus propósitos; contudo, de forma alguma ele predetermina o destino final dos indivíduos. — Ro 9:10-12; Os 12:3.

Em contraste com Esaú, filho favorito de seu pai, que era um tipo de caçador selvagem, irrequieto e perambulante, Jacó é descrito como "homem inculpe [hebr.: *tam*], morando em tendas", alguém que levava uma tranquila vida pastoril e merecia confiança no trato dos assuntos domésticos, alguém especialmente amado pela mãe. (Gên 25:27, 28) Esta palavra hebraica *tam* é usada em outros lugares para descrever os aprovados por Deus. À guisa de exemplo, "homens sanguinários odeiam ao inculpe", todavia, Jeová assegura que "o futuro deste homem [inculpe] será pacífico". (Pr 29:10; Sal 37:37) O íntegro Jó "mostrava ser inculpe [hebr.: *tam*] e reto". — Jó 1:1, 8; 2:3.

Recebeu o Direito de Primogenitura e a Bênção. Abraão só morreu depois de seu neto Jacó já ter 15 anos, em 1843 AEC, e, assim, o menino teve ampla oportunidade de saber do pacto juramentado de Deus diretamente dos lábios de seu avô, bem como de seu pai. (Gên 22:15-18) Jacó compreendia o grande privilégio que seria participar no cumprimento de tais promessas divinas. Por fim, surgiu a oportunidade de comprar legalmente de seu irmão o direito de primogenitura e tudo o que ela incluía. (De 21:15-17) Esta oportunidade surgiu certo dia, quando Esaú veio exausto do campo e sentiu o cheiro do saboroso cozido que seu irmão tinha preparado. "Depressa, por favor", exclamou Esaú, "dá-me um bocado do vermelho — do vermelho aí, pois estou cansado!" A resposta de Jacó foi: "Vende-me primeiro teu direito de primogênito!" 'Esaú desprezou a primogenitura', e, assim, a venda foi feita rapidamente e selada por um juramento solene. (Gên 25:29-34; He 12:16) Era motivo suficiente para Jeová dizer: "Amei a Jacó, mas odiei a Esaú." — Ro 9:13; Mal 1:2, 3.

Era direito Jacó fingir ser Esaú?

Quando Isaque já era idoso e pensava que ia morrer em breve, mandou Esaú caçar carne de veado, dizendo: "Deixa-me comer, para que a minha alma te abençoe antes de eu morrer." Rebeca, porém, ouviu a conversa e prontamente mandou Jacó apanhar dois cabritinhos, a fim de que ela pudesse preparar um prato gostoso para Isaque, e ela disse a Jacó: "Tens de levá-lo a teu pai e ele tem de comê-lo, para que te abençoe antes da sua morte."

Ela colocou até mesmo as peles dos cabritinhos sobre as mãos e o pescoço de Jacó, para que Isaque, ao apalpar Jacó, chegasse à conclusão de que era Esaú. Quando Jacó levou o alimento a seu pai, Isaque perguntou-lhe: "Quem és, meu filho?" E Jacó respondeu: "Eu sou Esaú, teu primogênito." Conforme Jacó bem sabia, ele tinha legalmente o direito de assumir o papel de Esaú, o primogênito de Isaque. Isaque apalpou Jacó para saber se realmente era Esaú, e disse: "A voz é a voz de Jacó, mas as mãos são as mãos de Esaú." Todavia, tudo saiu bem, e, conforme diz o relato, Isaque "o abençoou". (Gên 27:1-29) Haviam Rebeca e Jacó agido direito?

Não pode haver dúvida de que Jacó tinha o direito à bênção. Antes de nascerem os gêmeos, Jeová dissera a Rebeca: "O mais velho servirá ao mais jovem." (Gên 25:23) Mais tarde, em harmonia com a inclinação que Jeová já previra e que o induzira a amar mais a Jacó do que a Esaú, Esaú vendeu seu direito de primogenitura a Jacó por apenas uma tigela de cozido. — Gên 25:29-34.

O relato bíblico não revela até que ponto Isaque sabia destas indicações quanto a quem havia de receber a bênção. Não sabemos precisamente por que Rebeca e Jacó agiram daquela maneira, exceto que ambos sabiam que a bênção pertencia a Jacó. Jacó não fingiu maliciosamente ser o outro para conseguir algo a que não tinha direito. A Bíblia não condena o que Rebeca e Jacó fizeram. O resultado foi que Jacó recebeu de direito a bênção. O próprio Isaque evidentemente viu que se fizera a vontade de Jeová. Pouco depois, quando enviou Jacó a Harã, para obter uma esposa, Isaque abençoou Jacó mais uma vez e disse especificamente: "O Deus Todo-poderoso . . . te dará a bênção de Abraão." (Gên 28:3, 4; compare isso com He 11:20.) Chegamos assim corretamente à conclusão de que o caso resultou assim como Jeová se propusera. A Bíblia especifica claramente a lição que devemos tirar deste relato, advertindo de que devemos ter cuidado "para que não haja fornicador, nem alguém que não estime as coisas sagradas, igual a Esaú, que em troca de uma só refeição renunciou aos seus direitos de primogênito". — He 12:16.

Mudança de Jacó para Padã-Arã. (MAPA, Vol. 1, p. 529) Jacó tinha 77 anos quando deixou Berseba para ir à terra de seus antepassados, terra em que passou os próximos 20 anos de sua vida. (Gên 28:10; 31:38) Depois de viajar para o NNE por uns 100 km, parou em Luz (Betel), nas colinas de Judá, para ali passar a noite, utilizando uma pedra qual travesseiro. Ali, em seus sonhos, viu uma escada, ou escadaria, que atingia os céus, na qual anjos subiam e desciam. No topo, Jeová aparecia em visão, e ele então confirmou a Jacó o pacto divino feito com Abraão e com Isaque. — Gên 28:11-13; 1Cr 16:16, 17.

Neste pacto, Jeová prometeu a Jacó que o guardaria e sustentaria, e que não o abandonaria, até que a terra em que estava deitado se tornasse dele, e a semente (ou descendência) dele se tivesse tornado inumerável como as partículas de pó da terra. Ademais, declarou: "Todas as famílias do solo hão de abençoar a si mesmas por meio de ti e por meio da tua descendência [semente]." (Gên 28:13-15) Quando Jacó se deu plenamente conta do sentido da experiência que teve naquela noite, exclamou: "Quão atemorizante é este lugar! Não é senão a casa de Deus." Assim, mudou o nome de Luz para Betel, que significa "Casa de Deus", e passou a erguer uma coluna e a ungi-la como testemunha destes momentosos eventos. Em grata resposta à promessa de apoio da parte de Deus, Jacó também jurou que, sem falta, daria a Jeová um décimo de tudo que recebesse. — Gên 28:16-22.

Prosseguindo viagem, Jacó finalmente conheceu sua prima, Raquel, na vizinhança de Harã, e foi convidado pelo pai dela, Labão, irmão da mãe de Jacó, a ficar com eles. Jacó apaixonou-se por Raquel e combinou trabalhar sete anos para o pai dela, se este lha desse como esposa. Os anos que passavam pareciam "como apenas alguns dias", tão profundo era o amor de Jacó por Raquel. Entretanto, por ocasião do casamento, Raquel foi aleivosamente substituída por Leia, sua irmã mais velha, explicando Labão: "Não é costumeiro . . . dar a mais jovem antes da primogênita." Depois de celebrar este casamento por uma semana, Labão então deu também Raquel a Jacó como esposa, depois dum acordo para que Jacó trabalhasse mais sete anos em pagamento dela. Labão também deu a Leia e a Raquel duas servas, Zilpa e Bila, respectivamente. — Gên 29:1-29; Os 12:12.

Jeová começou a edificar uma grande nação com base neste arranjo matrimonial. Leia deu a Jacó quatro filhos em sucessão: Rubem, Simeão, Levi e Judá. Raquel, vendo que continuava estéril, deu então a Jacó sua escrava Bila, e, por meio dela, obteve dois filhos: Dã e Naftali. Nesta época, Leia continuava estéril. Assim, ela também deu a Jacó a sua escrava, Zilpa, e desta união obteve dois filhos, a saber, Gade e Aser. Leia começou então de novo a ter filhos, dando à luz primeiro Issacar, daí Zebulão, e então uma filha, chamada Diná. Raquel, finalmente, ficou grávida e deu à luz José. Em consequência disto, no comparativamente curto período de sete anos, Jacó foi abençoado com muitos filhos. — Gên 29:30–30:24.

Jacó É Enriquecido Antes de Partir de Harã. Tendo cumprido seu contrato de trabalho de 14 anos, para a obtenção de suas esposas, Jacó mostrou-se então ansioso de retornar à sua terra. Mas Labão, vendo como Jeová o havia abençoado devido a Jacó, insistiu com Jacó para que continuasse a supervisionar os rebanhos dele; disse a Jacó que este poderia até mesmo estipular seu próprio salário. Naquela parte do mundo, as ovelhas e as cabras, em geral, são de uma única cor, as ovelhas sendo brancas, e, as cabras, negras. Jacó, portanto, pediu que apenas as ovelhas e as cabras de cor ou marcas incomuns lhe fossem dadas — todas as ovelhas de cor marrom-escura, e todas as cabras com qualquer salpicado de branco. "Ora, isto é excelente!" foi a resposta de Labão. E, a fim de manter o salário de Jacó tão baixo quanto possível, Labão, à sugestão de Jacó, retirou dos rebanhos todas as cabras listradas, salpicadas e malhadas, e todos os carneiros novos, marrom-escuros, que entregou aos cuidados de seus próprios filhos, até mesmo interpondo uma distância de três dias entre eles, para impedir qualquer cruzamento entre os dois rebanhos. Apenas os animais nascidos com cor incomum, no futuro, seriam de Jacó. — Gên 30:25-36.

Assim, Jacó começou a cuidar apenas das ovelhas de cor normal e das cabras sem sinais. No entanto, trabalhou muito e fez o que achava que iria aumentar a quantidade dos animais de cor incomum. Pegou varas frescas de estoraque, de amendoeira e de plátano, descascou-as de modo a lhes dar um aspecto listrado e malhado. A estas colocou nas calhas dos bebedouros dos animais, aparentemente pensando que, se os animais olhassem para as faixas quando no cio, haveria uma influência pré-natal, que faria com que a cria fosse de cor malhada ou incomum. Jacó também teve o cuidado de colocar as varas nos cochos apenas quando os animais mais fortes e robustos estavam em cio. — Gên 30:37-42.

Com que resultado? As crias com marcas ou de cor incomum, e que, por conseguinte, eram o salário de Jacó, mostraram ser mais numerosas do que as de cor uniforme, normal, que seriam de Labão. Visto que o resultado desejado foi conseguido, Jacó provavelmente imaginava que o responsável por isso era seu estratagema com as varas listradas. Nesse particular, ele provavelmente comungava da mesma concepção errônea, comum a muitas pessoas, a saber, que tais coisas podem influir na prole. No entanto, num sonho, seu Criador o instruiu a pensar de outra forma.

Em seu sonho, Jacó veio a saber que certos princípios genéticos, e não as varas, eram responsáveis pelo seu êxito. Ao passo que Jacó cuidava apenas dos animais de cor uniforme, a visão, todavia, lhe revelou que os cabritos eram listrados, salpicados e malhados. Como poderia isto acontecer? Pelo que parece, eram híbridos, embora tivessem cor uniforme, sendo o resultado de cruzamentos feitos no rebanho de Labão antes de Jacó começar a ser pago. Assim, determinados animais dentre estes traziam, nas suas células reprodutoras, os fatores hereditários que resultariam em futuras gerações malhadas e salpicadas, segundo as leis da hereditariedade descobertas por Gregório Mendel no século 19. — Gên 31:10-12.

Nos seis anos em que Jacó trabalhou sob este arranjo, Jeová o abençoou e o fez prosperar imensamente, aumentando não só os rebanhos dele, mas também o número de seus servos, de seus camelos e de seus jumentos, e isto apesar de Labão continuar a mudar o salário em que haviam concordado. Por fim, o "verdadeiro Deus de Betel" instruiu Jacó a retornar à Terra da Promessa. — Gên 30:43; 31:1-13, 41.

Retorno à Terra da Promessa. Temendo que Labão tentasse novamente impedir Jacó de deixar o serviço dele, Jacó tomou secretamente suas esposas e seus filhos, e tudo o que possuía, cruzou o rio Eufrates, e dirigiu-se para Canaã. Ao tencionar este passo, Jacó provavelmente estava apascentando seus rebanhos perto do Eufrates, conforme indicado em Gênesis 31:4, 21. Nessa ocasião, Labão estava ausente, tosquiando seus rebanhos, e só foi informado da partida de Jacó três dias depois. Pode ter-se passado mais tempo até terminar a tosquia e serem feitos preparativos para Labão, com suas forças, perseguir a Jacó. Ao todo, isto deve ter dado a Jacó tempo suficiente para levar seus rebanhos, que se moviam lentamente, até a região montanhosa de Gileade, antes de Labão o alcançar, a uma distância não inferior a uns 560 km de Harã, distância esta, porém, que podia ser facilmente coberta em sete dias por Labão e seus parentes montados em camelos, em acirrada perseguição. — Gên 31:14-23.

Quando Labão encontrou o objeto de sua perseguição acampado a alguns km ao N do Jaboque, exigiu que Jacó explicasse: Por que tinha partido sem permitir que Labão beijasse suas filhas e seus netos em despedida, e por que tinha roubado os deuses de Labão? (Gên 31:24-30) A resposta à primeira pergunta era um tanto óbvia — o receio de que Labão o impedisse de partir. Quanto à segunda pergunta, Jacó nada sabia sobre um furto, e uma busca não revelou que Raquel havia deveras roubado os terafins da família e os havia escondido no cesto da sela de seu camelo. — Gên 31:31-35.

Uma explicação para o modo de agir de Raquel, e a preocupação de Labão, é a seguinte: "A posse dos deuses domésticos assinalava a pessoa como sendo o herdeiro legítimo, o que explica a ansiedade de Labão, em Gên 31:26 ss., de recuperar os deuses domésticos, que estavam com Jacó." — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. B. Pritchard, 1974, p. 220, n. 51.

Uma vez resolvida pacificamente a contenda entre eles, Jacó ergueu uma coluna de pedra e então empilhou pedras, que permaneceram ali por muitos anos, como testemunho do pacto de paz que estes dois haviam concluído com uma refeição cerimonial. Os nomes dados a este montão de pedras foram Galeede ("Montão de Testemunho") e A Torre de Vigia. — Gên 31:36-55.

Jacó mostrou-se então ansioso de fazer as pazes também com seu irmão, Esaú, a quem já não via por mais de 20 anos. Para aplacar qualquer ódio latente que seu irmão pudesse ainda nutrir, Jacó mandou à sua frente custosos presentes para Esaú — centenas de cabras e ovelhas, e muitos camelos, jumentos e cabeças de gado. (Gên 32:3-21) Jacó tinha fugido de Canaã praticamente sem nada; agora, graças à bênção de Jeová, retornava um homem rico.

Por que fez o anjo com quem Jacó se engalfinhou que este mancasse?

Na noite em que a casa de Jacó atravessou o Jaboque em caminho para o S, ao encontro de Esaú, Jacó teve a experiência bem incomum de lutar com um anjo, e, devido à sua perseverança, seu nome foi mudado para Israel, que significa "Contendedor (Perseverador) com Deus; ou: Deus Contende". (Gên 32:22-28) Depois disso, ambos os nomes surgem com frequência em paralelismos poéticos, hebraicos. (Sal 14:7; 22:23; 78:5, 21, 71; 105:10, 23) Nesta contenda, o anjo tocou na concavidade da articulação da coxa de Jacó, e Jacó passou a mancar pelo resto da vida — talvez para lhe ensinar humildade; era um constante lembrete de não se exaltar demais por causa de sua prosperidade, concedida por Deus, ou por ter-se engalfinhado com um anjo. Em comemoração destes momentosos eventos, Jacó chamou aquele lugar de Peniel ou Penuel. — Gên 32:25, 30-32.

Depois de concluído o encontro amigável entre Jacó e Esaú, estes gêmeos, agora com cerca de 97 anos, seguiram cada um o seu caminho, presumivelmente não se encontrando de novo senão quando juntos sepultaram seu pai, Isaque, uns 23 anos mais tarde. Esaú dirigiu-se para o S, para Seir, com os presentes recebidos, e Jacó voltou-se para o N, atravessando de novo o Jaboque. — Gên 33:1-17; 35:29.

Os Próximos 33 Anos Como Residente Forasteiro. Depois de separar-se de Esaú, Jacó fixou-se em Sucote. Este foi o primeiro lugar em que Jacó permaneceu por um tempo mais longo, após ter voltado de Padã-Arã. Não se declara quanto tempo ficou aqui, mas pode ter sido por vários anos, pois construiu para si uma estrutura permanente para morar, e também barracas ou alguma espécie de baias cobertas, para seu gado. — Gên 33:17.

A próxima mudança de Jacó foi em direção O, cruzando o Jordão para a vizinhança de Siquém, onde comprou um lote de terreno dos filhos de Hamor por "cem peças de dinheiro [hebr.: *qesi·táh*]". (Gên 33:18-20; Jos 24:32) O valor daquela antiga unidade monetária, a *qesi·táh,* é hoje desconhecido, mas cem delas, ao todo, podem ter sido uma soma considerável de prata, quando pesada, visto não haver moedas naqueles dias.

Foi em Siquém que Diná, filha de Jacó, começou a associar-se com as mulheres cananeias, e isto, por sua vez, abriu o caminho para Siquém, filho do maioral Hamor, violentá-la. No rastro deste episódio, as coisas logo assumiram proporções além do controle de Jacó — os filhos dele mataram todos os habitantes do sexo masculino de Siquém, tomaram cativas as mulheres e as crianças, apropriaram-se de todos os bens e riquezas daquela comunidade, e fizeram que Jacó, seu pai, se tornasse mau cheiro entre os habitantes do país. — Gên 34:1-31.

Jacó foi então divinamente orientado a deixar Siquém e a descer a Betel, o que ele fez. No entanto, antes de partir, fez com que os da sua casa se purificassem, mudassem de roupa, removessem todos os seus deuses falsos (provavelmente incluindo os terafins de Labão), bem como os brincos possivelmente usados como amuletos. Jacó os enterrou fora do alcance da vista, perto de Siquém. — Gên 35:1-4.

Betel, a "Casa de Deus", tinha importância especial para Jacó, pois fora ali, talvez uns 30 anos antes, que Jeová transferira para ele o pacto abraâmico. Agora, depois de Jacó construir um altar para este grande Deus de seus antepassados, Jeová expressou novamente o pacto e também confirmou que o nome de Jacó tinha sido mudado para Israel. Jacó erigiu então uma coluna sobre a qual derramou uma oferta de bebida e de óleo, em comemoração destes momentosos eventos. Foi também enquanto permanecia ali, em Betel, que Débora, ama de sua mãe, morreu e foi sepultada. — Gên 35:5-15.

Novamente, não sabemos quanto tempo Jacó morou em Betel. Ao partir dali e se mudar para o S, e enquanto ainda se achava a alguma distância de Belém (Efrate), Raquel sentiu dores de parto, e, na luta de dar à luz seu segundo filho, Benjamim, ela faleceu. Jacó sepultou ali sua amada Raquel, e erigiu uma coluna para assinalar a sepultura dela. — Gên 35:16-20.

Este homem, Israel, agora abençoado com o pleno complemento de 12 filhos, dos quais surgiriam as 12 tribos de Israel, viajou mais para o S. Seu acampamento seguinte é descrito como estando "a certa distância além da torre de Éder", o que o coloca em algum lugar entre Belém e Hébron. Foi enquanto morava ali que seu filho mais velho, Rubem, teve relações sexuais com a concubina de seu pai, Bila, a mãe de Dã e de Naftali. Rubem talvez imaginasse que seu pai era idoso demais para fazer algo a respeito, mas Jeová desaprovou isso, e, por causa deste ato incestuoso, Rubem perdeu os direitos de primogenitura. — Gên 35:21-26; 49:3, 4; De 27:20; 1Cr 5:1.

Talvez fosse antes de seu filho, José, ser vendido à escravidão egípcia que Jacó mudou sua morada para Hébron, onde seu idoso pai, Isaque, ainda vivia, mas não se tem certeza da data desta mudança. — Gên 35:27.

Certo dia, Jacó mandou José (então com 17 anos) para ver como seus irmãos estavam passando, enquanto cuidavam dos rebanhos de seu pai. Quando José finalmente os localizou em Dotã, a uns 100 km ao N de Hébron, eles o agarraram e o venderam a uma caravana de comerciantes que ia para o Egito. Isto aconteceu em 1750 AEC. Daí, levaram seu pai a crer que José fora morto por um animal selvagem. Durante muitos dias, Jacó lamentou tal perda, recusando-se a ser consolado e dizendo: "Descerei pranteando para meu filho ao Seol!" (Gên 37:2, 3, 12-36) A morte de Isaque, seu pai, em 1738 AEC, apenas aumentou seu pesar. — Gên 35:28, 29.

A Mudança para o Egito. Cerca de dez anos depois da morte de Isaque, uma extensa fome obrigou Jacó a enviar dez de seus filhos ao Egito, para obter cereais. Benjamim permaneceu com ele. O administrador de alimentos de Faraó, José, reconheceu seus irmãos e exigiu que trouxessem seu irmão mais moço, Benjamim, ao retornarem ao Egito. (Gên 41:57; 42:1-20) No entanto, quando se mencionou esta exigência a Jacó, este, de início, se recusou a deixá-lo ir, temendo que algum dano sobreviesse a este filho querido da sua velhice; Benjamim, nessa época, tinha pelo menos 22 anos. (Gên 42:29-38) Apenas quando todo o alimento obtido no Egito já tinha sido consumido é que Jacó, por fim, consentiu com a ida de Benjamim. — Gên 43:1-14; At 7:12.

Uma vez efetuada a reconciliação de José e seus irmãos, veio o convite para que Jacó e toda a sua casa, junto com todo o seu gado e seus pertences, se mudassem para a terra fértil de Gósen, no delta do Egito, pois a grande fome devia durar mais cinco anos. Faraó até mesmo forneceu carroças e provisões alimentares para ajudá-los nisso. (Gên 45:9-24) Ao descerem para lá, Jeová assegurou a Jacó que esta mudança tinha Sua bênção e aprovação. (Gên 46:1-4) Todas as almas contadas como pertencentes à casa de Jacó, incluindo Manassés, Efraim e outros que nasceram, talvez, no Egito, antes de Jacó morrer, totalizavam 70. (Gên 46:5-27; Êx 1:5; De 10:22) Este total não incluía Leia, que morrera na Terra da Promessa (Gên 49:31), nem as filhas de Jacó, cujos nomes não são citados, nem as esposas de seus filhos. — Gên 46:26; compare isso com Gênesis 37:35.

Pouco depois de chegar ao Egito, em 1728 AEC, Jacó foi levado à corte de Faraó, e ali ele cumprimentou o rei com uma bênção. Jacó descreveu-se como residente forasteiro (igual a Abraão e Isaque, porque assim como estes, ele também não havia herdado a terra prometida por Deus). Quando se lhe perguntou a sua idade, Jacó respondeu que tinha 130 anos, mas que, comparado com os de seus antepassados, seus dias haviam sido "poucos e aflitivos". — Gên 47:7-10.

Pouco antes da sua morte, Jacó abençoou seus netos, os filhos de José, e, por orientação divina, colocou o mais jovem Efraim à frente do mais velho Manassés. Daí, Jacó declarou a José que receberia a porção dupla da herança de primogênito: "Deveras te dou uma lombada de terra mais do que a teus irmãos, tendo-a eu tomado da mão dos amorreus com a minha espada e com o meu arco." (Gên 48:1-22; 1Cr 5:1) Visto que Jacó comprara pacificamente dos filhos de Hamor o lote de terreno perto de Siquém (Gên 33:19, 20), parece que esta promessa a José era uma expressão da fé de Jacó, na qual ele falava profeticamente da futura conquista de Canaã pelos seus descendentes, como se já tivesse sido realizada pela sua própria espada e arco. (Veja AMORREU.) A porção dupla de José, daquela terra conquistada, consistia nos dois quinhões dados às tribos de Efraim e de Manassés.

Antes de falecer, Jacó reuniu forças para abençoar individualmente seus 12 filhos. (Gên 49:1-28) Mostrou ter fé na realização dos propósitos de Jeová. (He 11:21) Por causa da sua fé, e por Jeová lhe ter especificamente confirmado o pacto abraâmico de bênção, as Escrituras muitas vezes se referem a Jeová não só como Deus de Abraão e de

Isaque, mas também de Jacó. — Êx 3:6; 1Cr 29:18; Mt 22:32.

Finalmente, em 1711 AEC, depois de 17 anos de residência no Egito, Jacó morreu aos 147 anos. (Gên 47:27, 28) Assim terminou o período de história desde o nascimento de Jacó até a sua morte, história que ocupa mais da metade das páginas do livro de Gênesis. (Caps 25-50) De acordo com o desejo de Jacó, de ser sepultado em Canaã, José primeiramente mandou que os médicos egípcios embalsamassem o corpo de seu pai, em preparação para tal viagem. Um grande cortejo fúnebre, condizente com o destaque de José, seu filho, partiu então do Egito. Quando chegou à região do Jordão, houve sete dias de ritos de luto, após os quais os filhos de Jacó sepultaram seu pai na caverna de Macpela, onde Abraão e Isaque tinham sido sepultados. — Gên 49:29-33; 50:1-14.

2. Os profetas frequentemente usaram o termo "Jacó" em sentido figurado, para referir-se à nação que descendeu deste patriarca. (Is 9:8; 27:9; Je 10:25; Ez 39:25; Am 6:8; Miq 1:5; Ro 11:26) Jesus, em certa ocasião, empregou o nome Jacó em sentido figurado, ao falar daqueles que estariam no "reino dos céus". — Mt 8:11.

3. Pai de José, que era o marido de Maria, mãe de Jesus. — Mt 1:15, 16.

JADA [provavelmente uma forma abreviada de Jedaías, que significa "Jah Sabe [Conhece]"]. Descendente de Judá através de Jerameel. Jada é alistado como filho de Onão, e pai de Jeter e Jonatã. — 1Cr 2:3, 25, 26, 28, 32.

JADAI.

1. Filho de Nebo; um daqueles que haviam tomado esposas não israelitas, mas que as despediram às instâncias de Esdras. (Esd 10:43, 44) Algumas traduções dizem "Ido" em vez de "Jadai". — *AS, AT, Mo, Ro.*

2. Pai de seis filhos alistados entre os descendentes de Calebe, bisneto de Judá. Não se indica o parentesco exato de Jadai com Calebe. — 1Cr 2:3, 42, 47.

JADE. Pedra ornamental dura, resistente, usualmente esverdeada, utilizada em joias e entalhes; em hebraico, *ya·sheféh*. Ocorre como dois minerais distintos, a "nefrita" e a "jadeíta". A nefrita é a variedade mais comum. Varia, em densidade, desde a forma translúcida até a opaca, e apresenta-se em cores tais como o verde-escuro, o preto, o cinza, o amarelo e o branco. A jadeíta é mais valiosa do que a nefrita, devido à sua coloração mais atraente e a sua raridade. O jade é especialmente apropriado para o entalhe, por causa da sua composição.

Uma linda pedra de jade, com o nome de uma das 12 tribos de Israel gravado nela, adornava o "peitoral do julgamento" usado pelo sumo sacerdote Arão, ocupando a terceira posição na quarta fileira de pedras. (Êx 28:2, 15, 20, 21; 39:9, 13, 14) O jade foi também incluído entre as pedras preciosas que decoravam a "cobertura" do rei de Tiro. — Ez 28:12, 13.

JADIEL [possivelmente: Que Deus Se Sinta Alegre]. Cabeça duma casa da meia-tribo de Manassés que morava ao L do Jordão; homem valente, poderoso. Os descendentes de Jadiel "começaram a agir de modo infiel" para com Jeová, o que levou por fim a serem exilados pelos assírios. — 1Cr 5:23-26.

JADO [possivelmente: Que Ele Se Sinta Alegre]. Nome que ocorre na genealogia da tribo de Gade; filho de Buz e pai de Jesisai. — 1Cr 5:11, 14.

JADOM [possivelmente uma forma abreviada de Jaazanias, que significa "Jeová Deu Ouvidos"]. Meronotita que ajudou Neemias a reconstruir a muralha de Jerusalém, em 455 AEC. Pelo visto, Jadom era da vizinhança de Mispá. — Ne 3:7.

Josefo chama de "Jadom" o profeta cujo nome não é indicado em 1 Reis 13. — *Jewish Antiquities* (Antiguidades Judaicas), VIII, 231 (viii, 5).

JADUA [duma raiz que significa "saber; conhecer"].

1. Um dos cabeças de Israel, cujo descendente, se não ele mesmo, selaram a resolução de fidelidade quando Neemias era governador. — Ne 10:1, 14, 21.

2. Último na linhagem arônica de sumos sacerdotes nas Escrituras Hebraicas. Ter sido Jadua a quinta geração após Jesua permitiu-lhe ter vivido durante "o reinado de Dario, o persa". — Ne 12:10, 11, 22; veja DARIO N.º 3.

JAEL [Cabra-montesa]. Esposa de Héber, o queneu, portanto, não israelita, e que matou Sísera, chefe do exército cananeu.

Junto com seu marido, Jael morava em tendas perto de Quedes, e havia paz entre Héber e os opressores cananeus. (Jz 4:10, 11, 17, 21; veja QUEDES N.º 3.) Depois de Sísera ter sido derrotado às mãos de Israel, ele fugiu para o acampamento neutro de Héber, onde Jael o convidou a entrar na sua tenda. Ela o cobriu então com um cobertor. Quando ele lhe pediu água, ela lhe deu uma taça de banquete de coalhada para beber. Depois de novamente o cobrir, ele lhe pediu que ficasse vigiando à entrada da tenda. Imaginando-se seguro como convidado dela, o cansado e exausto Sísera

logo caiu num sono profundo. Jael, que, como moradora em tenda, sem dúvida estava acostumada a usar o martelo para cravar estacas de tenda no chão, veio então quietamente a ele com um martelo e uma estaca de tenda, com a qual lhe cravou a cabeça no chão. Quando chegou o perseguidor Baraque, ela lhe mostrou o chefe do exército, morto "à mão de uma mulher", conforme Débora predissera. (Jz 4:9, 17-22) O corajoso ato de Jael contra o inimigo de Jeová é exaltado no cântico de vitória de Débora e Baraque, que também declara Jael "muitíssimo abençoada entre as mulheres". — Jz 5:6, 24-27.

JAFÉ [Que Ele Conceda Amplo Espaço]. Filho de Noé; irmão de Sem e Cã. Embora usualmente alistado por último, Jafé parece ter sido o mais velho dos três filhos, uma vez que o texto hebraico de Gênesis 10:21 se refere a "Jafé, o mais velho" (*Da; KJ; Le; Yg; AS* n). Alguns tradutores, porém, entendem que o texto hebraico aqui se refere, em vez disso, a Sem como "irmão mais velho de Jafé". (*ALA; CBC; IBB; PIB; So*) Considerar Jafé como o filho mais velho de Noé situaria o tempo do seu nascimento em 2470 AEC. — Gên 5:32.

Jafé e sua esposa achavam-se entre os oito ocupantes da arca, sobrevivendo assim ao Dilúvio. (Gên 7:13; 1Pe 3:20) Não tiveram filhos até após o Dilúvio, mas depois tiveram sete filhos: Gômer, Magogue, Madai, Javã, Tubal, Meseque e Tiras. (Gên 10:1, 2; 1Cr 1:5) Destes filhos, e também de alguns netos, provieram aqueles dos quais "se espalhou a população das ilhas das nações ["nações disseminadas pelos litorais"; *PIB*] pelas suas terras, cada um segundo a sua língua, segundo as suas famílias, pelas suas nações". (Gên 10:3-5; 1Cr 1:6, 7) Historicamente, Jafé foi o progenitor do ramo ariano ou indo-europeu (indo-germânico) da família humana. Os nomes de seus filhos e netos são encontrados em textos históricos antigos como referentes a povos e tribos que moravam principalmente ao N e ao O do Crescente Fértil. Parecem ter-se disseminado do Cáucaso para o L, até a Ásia Central, e para o O, através da Ásia Menor, até as ilhas e terras litorâneas da Europa, e, talvez, até a Espanha. Tradições árabes afirmam que um dos filhos de Jafé foi também o progenitor dos povos chineses. — Veja TABELA e MAPA, Vol. 1, p. 329.

Em resultado da ação respeitosa de Jafé, junto com seu irmão Sem, por ocasião da embriaguez do pai deles, Jafé tornou-se beneficiário da bênção de seu pai. (Gên 9:20-27) Nesta bênção, Noé solicitou a Deus que 'concedesse amplo espaço [hebr.: *yaft*]' a Jafé. Esta expressão hebraica, evidentemente, deriva da mesma raiz que o nome Jafé (hebr.: *Yé·feth* ou *Yá·feth*) e parece indicar que o significado do nome Jafé seria cumprido num sentido literal, e que seus descendentes se espalhariam por uma ampla região. Alguns julgam que 'residir ele nas tendas de Sem' indica a existência de um relacionamento pacífico entre os jafetitas e os semitas. No entanto, visto que a história na realidade não indica tal associação pacífica, essa expressão pode, em vez disso, estar ligada em sentido profético com a posterior promessa de Deus a Abraão, Isaque e Jacó, descendentes de Sem, de que mediante sua "semente", ou "descendente", seriam abençoadas todas as famílias da terra (inclusive as descendentes de Jafé). (Gên 22:15-18; 26:3, 4; 28:10, 13, 14; compare isso com At 10:34-36; Gál 3:28, 29.) 'Tornar-se Canaã escravo' dos jafetitas cumpriu-se no domínio exercido sobre a terra de Canaã durante o governo do Império Medo-Persa (uma potência jafética) e nas posteriores conquistas pelos gregos e pelos romanos, inclusive as conquistas das fortalezas cananeias de Tiro e Sídon.

JAFIA [1, 2: Reluza [Deus]; [Deus] Reluziu].

1. Rei de Laquis, que se uniu a mais quatro reis amorreus para punir Gibeão por ter feito paz com Israel. (Jos 10:3-5) O pedido de ajuda de Gibeão trouxe as forças de Josué desde Gilgal numa missão de socorro. Na resultante batalha, os israelitas encurralaram Jafia e os reis aliados com ele numa caverna em Maquedá. Mais tarde, ele e os outros foram executados e seus cadáveres pendurados em estacas até o pôr do sol, sendo depois lançados na caverna em que se haviam refugiado. — Jos 10:6-27.

2. Filho de Davi, nascido em Jerusalém. — 2Sa 5:14, 15; 1Cr 3:7; 14:6.

3. Lugar fronteiriço de Zebulão. (Jos 19:10, 12) É identificado com a atual Yafa (Yafia), a menos de 3 km ao SO de Nazaré.

JAFLETE [Proveja Ele Escape; Ele Proveu Escape]. Descendente de Aser através de Berias e Héber. Três "filhos de Jaflete" estão incluídos na genealogia. — 1Cr 7:30-33.

JAFLETITAS [De (Pertencentes a) Jaflete]. Povo antigo, que ocupava um território na fronteira de Efraim, quando os israelitas entraram na Terra da Promessa. (Jos 16:3) Não existe nenhuma evidência histórica que relacione os jafletitas com o descendente de Aser chamado Jaflete. (1Cr 7:30, 32) A história secular não fornece nenhuma informação adicional sobre eles.

JAGUR [possivelmente aparentado com a palavra aramaica que significa "montão [de pedras]"]. Cidade na parte meridional de Judá. (Jos 15:21) Jagur possivelmente pode ser identificada com

Khirbet el Gharra (Tel ‘Ira), a uns 14 km ao L de Berseba.

JAH. Forma poética abreviada de Jeová, o nome do Deus Altíssimo. (Êx 15:1, 2) Esta forma abreviada é representada pela primeira metade do Tetragrama יהוה (*YHWH* [*IHVH, JHVH*]), isto é, as letras *yohdh* (י) e *he'* (ה), respectivamente a décima e a quinta letra do alfabeto hebraico.

Jah ocorre 50 vezes nas Escrituras Hebraicas, 26 vezes sozinho, e 24 vezes na expressão "Aleluia", a qual é literalmente uma ordem a um grupo de pessoas: "Louvai a Jah." Todavia, a ocorrência de "Jah", no original, é completamente desconsiderada em certas versões populares. (*Dy, Mo, RS*) Em português, a versão *Almeida* (edição revista e corrigida) e a versão do Pontifício Instituto Bíblico, respectivamente, têm "JÁ" e "Jah" apenas uma vez. (Sal 68:4 [5]) Em inglês, na *Versão Revisada Inglesa* ocorre duas vezes no corpo do texto (Sal 68:4; 89:8), e a *Versão Padrão Americana* substitui a palavra em todo lugar pela forma integral, "Jehovah" (Jeová); mas, estas duas últimas versões, em praticamente todas as ocorrências da forma contrata, trazem-na à nossa atenção nas notas de rodapé. A *Tradução do Novo Mundo* preserva para o leitor todas as 50 ocorrências de Jah; e, em inglês, a *Bíblia Enfatizada* de Rotherham, 49 vezes.

Nas Escrituras Gregas Cristãs, "Jah" aparece quatro vezes na expressão Aleluia. (Re 19:1, 3, 4, 6) A maioria das Bíblias simplesmente emprega este equivalente da expressão grega sem traduzir, mas a versão, em inglês, de G. W. Wade a traduz: "Louvai a Jeová", e a *Tradução do Novo Mundo* reza: "Louvai a Jah!"

No que se refere à situação na corrente do tempo, "Jah" não poderia ser uma forma primitiva do nome divino usada antes do próprio Tetragrama. Esta última forma plena, Jeová, ocorre 165 vezes no texto massorético no livro de Gênesis, mas a forma abreviada só apareceu no relato dos eventos ocorridos após o Êxodo do Egito. — Êx 15:2.

A única sílaba, Jah, está usualmente ligada com as emoções mais comoventes de louvor e de cântico, de oração e de súplica, e, em geral, é encontrada nos casos em que o tema do assunto se refere ao regozijo resultante da vitória e da libertação, ou nos casos em que há o reconhecimento da poderosa mão e do poderio de Deus. Sobejam os exemplos deste emprego especial. A frase: "Louvai a Jah!" (Aleluia!) aparece nos Salmos como doxologia, isto é, como expressão de louvor a Deus, ocorrendo a primeira vez no Salmo 104:35. Em outros salmos, pode aparecer apenas no início (Sal 111, 112), ocasionalmente numa parte do salmo (135:3), às vezes apenas no fim (Sal 104, 105, 115-117), porém, frequentemente, tanto no início como no fim (Sal 106, 113, 135, 146-150). No livro de Revelação (Apocalipse), personagens celestiais repetidas vezes enfatizam seu louvor a Jeová com esta expressão. — Re 19:1-6.

Os casos restantes em que "Jah" aparece também refletem a exaltação em cânticos e em petições a Jeová. Há o cântico de libertação entoado por Moisés. (Êx 15:2) Nos registrados por Isaías, consegue-se ênfase dupla por combinar os dois nomes: "Jah Jeová." (Is 12:2; 26:4) Ezequias, na sua exultação poética depois de ter sido miraculosamente curado quando estava prestes a morrer, expressou sentimentos enlevados por meio da repetição de Jah. (Is 38:9, 11) Faz-se contraste entre os mortos, que não podem louvar a Jah, e os determinados a levar uma vida de louvor a Ele. (Sal 115:17, 18; 118:17-19) Ainda outros salmos demonstram um apreço como que de oração pela libertação, proteção e correção. — Sal 94:12; 118:5, 14.

JAIR.

1. Descendente de Judá através de seu neto Esrom. Esrom casou-se com uma mulher da tribo de Manassés. (1Cr 2:21, 22) Jair é considerado descendente de Manassés em vez de o ser de Judá, provavelmente por causa das suas façanhas no território de Manassés, onde ele capturou diversas cidades de tendas e lhes deu o seu próprio nome, o qual foi mantido por muitas gerações. — Núm 32:41; De 3:14; Jos 13:30; 1Rs 4:13; veja HAVOTE-JAIR.

2. Sétimo juiz de Israel. Visto que ele era gileadita de elevada posição, e cada um dos seus 30 filhos é relacionado com uma das já mencionadas cidades de tendas de Jair, ele provavelmente era descendente do N.º 1 acima. Jair julgou Israel por 22 anos, morrendo depois e sendo enterrado em Camom. — Jz 10:3-5.

3. Pai de Mordecai; da tribo de Benjamim. — Est 2:5.

4. Pai do Elanã que matou Lami, irmão de Golias. (1Cr 20:5) A passagem correspondente em 2 Samuel 21:19 evidentemente contém um erro de copista. — Veja LAMI.

JAIRITA [De (Pertencente a) Jair]. Designação de Ira, "sacerdote de Davi". (2Sa 20:26) Ira talvez fosse descendente do manassita Jair. Mas, se a *Pesito* siríaca estiver correta, ele talvez fosse sacerdote da cidade levita de Jatir. — Veja IRA, II N.º 1.

JAIRO. Presidente da sinagoga (provavelmente em Cafarnaum), cuja filha única Jesus ressuscitou. — Mt 9:18; Mr 5:22; Lu 8:41, 42.

Quando, em fins de 31 ou no princípio de 32 EC, a filha de Jairo, aos 12 anos, ficou tão enferma que se esperava que ia morrer, o pai dela procurou

Jesus, lançou-se aos seus pés e suplicou-lhe que viesse e a curasse antes que fosse tarde demais. Enquanto conduzia Jesus à sua casa, Jairo certamente deve ter sido muitíssimo encorajado por presenciar a cura, feita por Jesus, de uma mulher que por 12 anos padecia dum fluxo de sangue. Mas, quão desanimador foi receber de mensageiros a notícia de que sua própria filhinha já havia morrido! Não obstante, Jesus instou com Jairo a que não temesse, mas que exercesse fé. Passando pelo meio de ruidosos lamuriadores que zombaram e escarneceram da observação de Jesus, de que a menina estava apenas dormindo, Jairo, sua esposa e três dos apóstolos acompanharam Jesus para dentro da casa, onde Jesus restaurou a vida da menina. Como seria de esperar, Jairo e sua esposa ficaram “fora de si com grande êxtase”. — Mr 5:21-43; Mt 9:18-26; Lu 8:41-56.

JALÃO. Filho de Esaú com sua esposa Oolibama. Jalão nasceu em Canaã, mas foi logo levado a Edom (Seir), onde por fim se tornou xeque. — Gên 36:5, 6, 8, 14, 18; 1Cr 1:35.

JALEEL. Terceiro filho alistado de Zebulão e fundador da família dos jaleelitas, na tribo de seu pai. — Gên 46:14; Núm 26:26.

JALEELITAS [De (Pertencentes a) Jaleel]. Descendentes de Jaleel, da tribo de Zebulão. — Núm 26:26.

JALOM. Descendente de Judá; um dos “filhos de Ezra”. — 1Cr 4:17.

JAMAI. Cabeça duma casa ancestral na tribo de Issacar; filho de Tola. — 1Cr 7:1, 2.

JAMBRES. Opositor de Moisés, presumivelmente um dos magos egípcios da corte de Faraó. — 2Ti 3:8; Êx 7:11; veja JANES.

JAMIM [Mão Direita].

1. Segundo filho alistado de Simeão. (Gên 46:10; Êx 6:15; 1Cr 4:24) Ele fundou a família dos jaminitas. — Núm 26:12.

2. Descendente de Judá através de Rão, neto de Esrom. — 1Cr 2:9, 25, 27.

3. Levita pós-exílico que ajudou a explicar a Lei ao povo reunido em Jerusalém. — Ne 8:7.

JAMINITAS [De (Pertencentes a) Jamim]. Descendentes de Jamim, da tribo de Simeão. — Núm 26:12.

JANAI.

1. [possivelmente: Que [Deus] Responda; [Deus] Respondeu]. Gadita que morava no território de Basã. — 1Cr 5:11, 12.

2. Antepassado de Maria, mãe de Jesus; a quinta geração antes dela. — Lu 3:24.

JANELA. Veja CASA.

JANES. Opositor de Moisés, a quem Paulo compara os apóstatas que resistem à verdade. (2Ti 3:8, 9) Janes e Jambres, cuja ‘insensatez ficou bem clara a todos’, não são identificados nas Escrituras Hebraicas, mas concorda-se em geral que eram dois dos homens de destaque da corte de Faraó, talvez os sacerdotes-magos que se opuseram a Moisés e Arão em seus numerosos comparecimentos ali. (Êx 7:11, 12, 22; 8:17-19; 9:11) As muitas tradições que concordam com isso ultrapassam o pouco que há em contrário. Fontes não cristãs, tais como Numênio; Plínio, o Velho; Lúcio Apuleio; um escrito de Qumran; o Targum de Jonatã e vários escritos apócrifos, todos mencionam um destes homens, ou os dois.

JANIM. Cidade na região montanhosa de Judá. (Jos 15:20, 48, 53) Janim é provisoriamente identificada com Beni Na‘im, a uns 5 km ao ESE de Hébron.

JANLEQUE [Que [Deus] Faça Reinar]. Um dos maiorais da tribo de Simeão que, nos dias do Rei Ezequias, estenderam seu território ao vale de Gedor. — 1Cr 4:24, 34, 38-41.

JANOA [duma raiz que significa “descansar; estabelecer-se”].

1. Lugar fronteiriço de Efraim, usualmente identificado com Khirbet Yanun, a uns 20 km ao SE de Samaria. — Jos 16:5-7.

2. Cidade no reino das dez tribos, tomada por Tiglate-Pileser III, durante o reinado de Peca (c. 778-759 AEC). Seus habitantes foram deportados para a Assíria. (2Rs 15:29) Não há certeza sobre a localização exata de Janoa. Embora alguns a identifiquem com Yanouh, a uns 10 km ao L de Tiro, esta localização é considerada demasiado ao O das outras cidades alistadas em 2 Reis 15:29. A maioria dos peritos favorece Tell en-Na‘meh, a uns 10 km ao NE de Quedes, na Galileia.

JAQUE. Pai de Agur, escritor do que se acha registrado em Provérbios 30. — Pr 30:1.

JAQUIM, I [forma abreviada de Jecamias, que significa “Jah Levantou”].

1. Descendente de Benjamim através de Simei, incluído na lista dos cabeças das casas paternas que moravam em Jerusalém. — 1Cr 8:1, 19-21, 28.

2. O sacerdote cuja casa paterna foi escolhida por sortes para a 12.ª das 24 turmas de serviço sa-

cerdotal no templo, durante o reinado de Davi. — 1Cr 24:3, 5, 12.

JAQUIM, II [Que [Jeová] Estabeleça Firmemente].

1. Quarto filho alistado de Simeão. (Gên 46:10) Pelo que parece, é chamado de Jaribe em 1 Crônicas 4:24. Seus descendentes, os jaquinitas, constituíam uma das famílias simeonitas em Israel. — Êx 6:15; Núm 26:12.

2. O sacerdote cuja casa paterna foi escolhida por sortes para cuidar da 21.ª das 24 turmas sacerdotais que Davi organizou. (1Cr 24:7, 17) Um ou mais de seus descendentes (ou de outro sacerdote do mesmo nome) moravam em Jerusalém após o exílio babilônico. — 1Cr 9:3, 10; Ne 11:10.

3. A mais meridional das duas colunas erigidas diante do templo de Salomão. — 1Rs 7:15-22; veja BOAZ, II; CAPITEL.

JAQUINITAS [De (Pertencentes a) Jaquim]. Descendentes de Jaquim, filho de Simeão. — Gên 46:10; Núm 26:12.

JARA. Escravo egípcio de Sesã, descendente de Judá. Visto que Sesã não tinha filhos varões, deu a sua filha em casamento a Jara, o que habilitou Jara a gerar Atai e assim preservar por meio dele a linhagem familiar de Sesã. — 1Cr 2:34, 35.

JARÁ. Descendente de Saul através de Jonatã, e, segundo esta genealogia, pai de três filhos. (1Cr 9:39-42) Ele é chamado Jeoada em 1 Crônicas 8:36.

JARDIM. O termo hebraico *gan* e o termo grego *ké·pos* referem-se a um terreno cultivado, não raro irrigado. Os jardins, nos tempos bíblicos, costumavam ser áreas cercadas por uma sebe de espinhos ou por um muro de pedra ou de adobe, possivelmente com espinhos no alto. — Cân 4:12.

De modo geral, os jardins mencionados na Bíblia eram bastante diferentes dos costumeiros jardins no Ocidente. Muitos deles eram mais da natureza de um parque, com diversas espécies de árvores, inclusive árvores frutíferas e nogueiras (Ec 2:5; Am 9:14; Cân 6:11), bem como plantas que produzem especiarias, e flores. (Cân 6:2) Eram bem regados por riachos ou por irrigação, e não raro tinham veredas serpenteantes. Famílias individuais talvez cultivassem jardins menores. O Rei Acabe queria o vinhedo de Nabote, conforme afirmava, para fazer dele uma horta. — 1Rs 21:2.

Os acima mencionados jardins semelhantes a parques usualmente se encontravam fora da cidade, exceto no caso dos jardins de reis ou de homens muito ricos. O Jardim do Rei, perto do lugar onde Zedequias e seus homens tentaram escapar de Jerusalém durante o sítio dos caldeus, provavelmente ficava logo fora da muralha SE da cidade. (2Rs 25:4; Ne 3:15) Josefo também fala dum lugar chamado Etã, que ele situa de 13 a 16 km de Jerusalém e que descreve como "deleitoso pelos parques e riachos, em que abundava", onde, segundo afirma, Salomão costumava andar no seu carro. (*Jewish Antiquities* [Antiguidades Judaicas], VIII, 186 [vii, 3]) O jardim em que o Rei Assuero realizou um grande banquete, de sete dias de duração, em Susã, no terceiro ano do seu reinado, deve ter sido amplo e belo. — Est 1:1-5.

Em Babilônia. Os Jardins Suspensos de Babilônia eram uma das sete maravilhas do mundo antigo. O Rei Nabucodonosor os construiu para agradar à sua esposa, uma princesa meda, que era dum país montanhoso, e que, incomodada pela planura de Babilônia, tinha saudades das montanhas da sua terra. Diz-se que Nabucodonosor construiu arcos progressivamente mais elevados, como degraus, e cobriu esta montanha de alvenaria com suficiente solo para nutrir as maiores árvores. No alto, construiu um reservatório, abastecido pelo Eufrates por meio dum elevador de água do tipo parafuso.

No Egito. Enquanto os israelitas estavam no Egito, haviam cultivado o que parece ter sido pequenas hortas de verduras. Deuteronômio 11:10 diz que as irrigavam com o pé, possivelmente por rodas de água movidas a pé, ou por irrigação mediante canais, abrindo e fechando com o pé as paredes de adobe dos canais, para irrigar as diversas partes do jardim.

Getsêmani. O jardim de Getsêmani, no monte das Oliveiras defronte de Jerusalém, do outro lado do vale do Cédron, era um dos lugares favoritos de Jesus Cristo, onde podia ficar a sós com seus discípulos. Foi para este jardim que Jesus se retirou com seus discípulos depois de comer a sua última Páscoa e instituir a Refeição Noturna do Senhor. Ali ele se afastou um pouco dos discípulos e orou fervorosamente, sendo ministrado por um anjo. O traidor Judas, sabendo do costume de Jesus, guiou uma turba ao Getsêmani, onde traiu Jesus com um beijo. — Mt 26:36, 46-49; Lu 22:39-48; Jo 18:1, 2.

Lugares de Sepultamento. Às vezes, jardins eram usados como lugares de sepultamento. Manassés e seu filho Amom foram enterrados no jardim de Uza. (2Rs 21:18, 25, 26) Foi num jardim, num novo túmulo memorial, que Jesus foi sepultado. (Jo 19:41, 42) Os israelitas caíram no mau

hábito de oferecer em jardins sacrifícios a deuses pagãos, sentando-se entre as sepulturas e comendo coisas repugnantes na sua observância da religião falsa, motivo pelo qual Jeová declarou que faria um julgamento. — Is 65:2-5; 66:16, 17.

Jardim do Éden. O mais célebre jardim da história é o jardim do Éden. Parece ter sido uma área fechada, cercada, sem dúvida, por barreiras naturais. O jardim, situado "no Éden, do lado do oriente", tinha uma entrada no lado oriental. Foi ali, após o pecado de Adão, que ficaram os querubins com a espada chamejante, para impedir ao homem o acesso à árvore da vida no meio do jardim. (Gên 2:8; 3:24) O jardim era bem regado por um rio que saía dele e que se tornava a cabeceira de quatro rios grandes. Este "paraíso de delícias" (Gên 2:8, *So*), semelhante a um parque, continha toda árvore de aspecto desejável e boa para alimento, bem como outra vegetação, e era o habitat de animais e de aves. Adão devia cultivá-lo e tomar conta dele, e, por fim, expandi-lo pela Terra inteira, ao cumprir com a ordem de Deus, de 'sujeitá-la'. Era um santuário, um lugar em que Deus representativamente andava e se comunicava com Adão e Eva; era um lar perfeito para eles. — Gên 2:9, 10, 15-18, 21, 22; 1:28; 3:8-19; veja PARAÍSO.

Embora a Bíblia não declare quanto tempo os querubins permaneceram ali para guardar o caminho para a árvore da vida, pode ser que este arranjo tenha existido até o Dilúvio, 1.656 anos depois da criação de Adão. Sem ser cultivado por Adão, o qual junto com Eva fora expulso pela sua desobediência em comer da proibida árvore do conhecimento do que é bom e do que é mau, é provável que o jardim deteriorasse. De qualquer modo, o mais tardar teria sido eliminado por meio do Dilúvio. — Veja ÉDEN N.º 1.

A beleza do jardim do Éden foi relembrada séculos depois do Dilúvio, quando Ló observou todo o Distrito do Jordão, notando "que todo ele era uma região bem regada . . . semelhante ao jardim de Jeová". (Gên 13:10) Jeová manteve sua atenção fixa na Terra da Promessa, preservando-a como herança para Israel. Moisés contrastou-a com o Egito, onde os israelitas tinham de fazer irrigação, como numa horta, descrevendo a Terra da Promessa como terra regada pela "água da chuva dos céus". — De 11:10-12.

Usos Figurados. Num aviso dado a Judá por meio de Joel, Jeová prediz um povo "numeroso e poderoso" que devastará a terra, convertendo-a da condição descrita "como o jardim do Éden" em um ermo. (Jl 2:2, 3) Em contraste, os que fazem a vontade de Jeová e gozam de seu beneplácito são assemelhados a um jardim bem regado. (Is 58:8-11) Esta seria a situação do povo pactuado de Jeová, restaurado do exílio babilônico. — Is 51:3, 11; Je 31:10-12.

Em Ezequiel 28:12-14, o "rei de Tiro" é mencionado como tendo estado no jardim do Éden e no "monte santo de Deus". Junto às encostas do monte Líbano, com seus famosos cedros, o rei, adornado de suntuosas vestes e de esplendor real, estivera como que no jardim do Éden e num monte de Deus.

O namorado pastor de O Cântico de Salomão assemelha sua jovem companheira sulamita a um jardim, com toda a sua aprazibilidade, beleza, deleite e frutos excelentes. — Cân 4:12-16.

JAREDE. Pai de Enoque e antepassado antediluviano de Jesus Cristo; a quinta geração depois de Adão. (1Cr 1:2; Lu 3:37) Jarede, filho de Malalel, viveu 962 anos (3566-2604 AEC), ultrapassado em longevidade apenas pelo seu neto, Metusalém. Ele tinha diversos filhos e filhas, tornando-se pai de Enoque à idade de 162 anos. — Gên 5:15-20.

JARIBE [Que [Deus] Contenda; [Deus] Pleiteou [Nossa] Causa Jurídica].

1. Filho de Simeão (1Cr 4:24), em outro lugar evidentemente chamado Jaquim. — Gên 46:10; veja JAQUIM, II N.º 1.

2. Um dos nove cabeças que Esdras enviou para incentivar levitas e netineus a virem ao rio Aava e se juntarem aos outros na viagem a Jerusalém. — Esd 8:15-20.

3. Um dos alistados parentes de sacerdotes que "prometeram, por aperto de mão", despedir suas esposas estrangeiras, acatando a exortação de Esdras. — Esd 10:18, 19.

JARMUTE [duma raiz que significa "ser alto (exaltado)"].

1. Uma de cinco cidades amorreias envolvidas na pretendida expedição punitiva contra os gibeonitas. Seu rei, Pirão, e os aliados dele foram derrotados por Josué. Posteriormente, esta cidade da Sefelá foi designada a Judá. (Jos 10:3-5, 23-25; 12:7, 11; 15:20, 33, 35) Após o exílio babilônico, Jarmute foi novamente ocupada pelos de Judá. (Ne 11:25, 29) Khirbet Yarmuk (Tel Yarmut), a uns 26 km ao OSO de Jerusalém, parece ser este lugar antigo. Situado no alto dum morro, dá vista sobre as planícies costeiras até Gaza, junto ao mar Mediterrâneo.

2. Cidade de Issacar designada aos gersonitas. (Jos 21:27-29) Acredita-se tratar-se de Ramote (1Cr 6:73) e Remete. — Jos 19:21; veja RAMOTE N.º 1.

JAROA. Descendente de Gade, que morava no território de Basã. — 1Cr 5:11, 14.

JARRETE, JARRETAR. Nos quadrúpedes, os jarretes são os tendões traseiros acima do curvejão das patas traseiras. Jarretar, o ato de cortar estes tendões, aleija o animal e o torna inapto para o trabalho ou para a guerra. A arbitrariedade dos filhos de Jacó, Simeão e Levi, expressou-se em jarretarem touros, provavelmente quando executaram vingança nos heveus de Siquém. (Gên 49:5, 6) Ao realizarem operações de guerra, os israelitas jarretavam os cavalos de seus inimigos; numa ocasião, Jeová mandou especificamente que Josué fizesse isso. (Jos 11:6, 9; 2Sa 8:3, 4; 1Cr 18:3, 4) Este era o método mais simples de pôr os cavalos fora de combate, e, depois de assim serem aleijados, os cavalos, sem dúvida, eram mortos, destruídos junto com os carros de guerra. Por não se apropriarem dos cavalos de seus inimigos para seu próprio uso e então empregá-los em guerra, os israelitas ficariam salvaguardados do laço de confiarem em cavalos, em vez de em Jeová, como fonte de proteção. — Veja De 17:16; Is 31:1, 3.

JARRO. Veja VASOS.

JASÃO [possivelmente duma raiz que significa "curar"]. Destacado cristão de Tessalônica que 'recebera Paulo e Silas com hospitalidade' na primeira viagem deles à Macedônia. Uma turba de judeus invejosos tentou tirar Paulo e Silas da casa de Jasão, mas, não os encontrando ali, levaram em lugar deles a Jasão, e fizeram dele o principal réu das acusações de sedição contra César. Jasão e os outros com ele foram libertos depois de pagarem "suficiente fiança". — At 17:5-10.

Na carta de Paulo aos romanos, escrita de Corinto, na sua viagem seguinte pela Macedônia e pela Grécia, Jasão é uma das pessoas cujos cumprimentos são incluídos. (Ro 16:21) Caso se trate da mesma pessoa que o Jasão de Tessalônica, ele, pelo que parece, fora a Corinto possivelmente junto com Paulo. É chamado de 'parente' de Paulo, que pode significar que era patrício, embora o significado primário da palavra grega seja "parente consanguíneo da mesma geração". Caso tenha sido um parente próximo, carnal, de Paulo, ele seria, naturalmente, aquele com quem Paulo ficaria hospedado em Tessalônica.

JASAR, LIVRO DE. Veja LIVRO.

JÁSEN [possivelmente: Dormindo; Adormecendo]. A expressão "os filhos de Jásen" é encontrada na lista dos poderosos de Davi. (2Sa 23:32) A lista paralela em 1 Crônicas 11:34 o chama de Hasém, o gizonita.

JASOBEÃO [possivelmente: O Povo Voltou].

1. Guerreiro coraíta que se juntou às forças de Davi em Ziclague. (1Cr 12:1, 6) É possivelmente o N.º 2.

2. Cabeça dos três poderosos mais notáveis de Davi. Jasobeão usou a sua lança para combater várias centenas de homens do inimigo e foi também um dos três que abriram caminho pelo campo filisteu para trazer a Davi água da cisterna de Belém. (1Cr 11:11, 15-19) No desenrolar dos eventos, Jasobeão foi designado cabeça da primeira turma mensal de 24.000. (1Cr 27:1, 2) Ele era filho de Zabdiel; era acmonita. Em 2 Samuel 23:8, seu nome é dado como Josebe-Bassebete. — Veja JOSEBE-BASSEBETE.

JASPE. O jaspe moderno é uma variedade opaca de quartzo, que contém óxido de ferro. Suas cores, frequentemente dispostas em veios, são o branco, o vermelho, o amarelo, o castanho ou o preto. O jaspe é mais duro que o vidro e é encontrado em rochas metamórficas, em massa ou como cristais distintos. Os jaspes de melhor qualidade são usados como pedras preciosas e podem receber grande polimento. Alguns peritos, porém, creem que, visto o jaspe (gr.: *í·a·spis*) mencionado em Revelação (Apocalipse) 21:11 ser chamado de pedra "mui preciosa . . . brilhando como cristal", a pedra antiga pode ter sido mais rara e valiosa do que o jaspe moderno, que é relativamente barato, e brilhantemente translúcido, em vez de opaco. Alguns peritos sugerem que o termo grego se refere, na realidade, ao diamante.

Uma pedra de jaspe (hebr.: *ya·halóm*), representando uma das 12 tribos de Israel, foi colocada na última posição da segunda fileira de pedras do "peitoral do julgamento" de Arão. (Êx 28:2, 15, 18, 21; 39:11) A "cobertura" de joias, usada pelo rei de Tiro, estava adornada de jaspe. (Ez 28:12, 13) Na visão do celeste trono de esplendor de Jeová, João observou que "o sentado é, em aparência, semelhante à pedra de jaspe e a uma pedra preciosa de cor vermelha". (Re 4:1-3, 10, 11) "A cidade santa, Nova Jerusalém", é descrita como tendo um resplendor semelhante a uma "pedra de jaspe, brilhando como cristal". A estrutura da muralha da cidade santa era de jaspe, como também a sua primeira pedra de alicerce. — Re 21:2, 10, 11, 18, 19.

JASUBE [provavelmente: Ele Voltou].

1. Terceiro filho alistado de Issacar e fundador da divisão jasubita da sua tribo. (1Cr 7:1; Núm 26:23, 24) É chamado Ió (Jó) em Gênesis 46:13.

2. Um "dos filhos de Bani", os quais, depois de retornarem do exílio babilônico, tomaram, mas depois despediram suas esposas estrangeiras. — Esd 10:29, 44.

JASUBI-LEÉM. Nome que ocorre nas genealogias de Judá, possivelmente um descendente de Selá. Todavia, alguns tradutores acham que isto significa "retornaram a Leem", isto é, "a Belém". — 1Cr 4:21, 22; *BJ, BV, PIB, So*.

JASUBITAS [De (Pertencentes a) Jasube]. Descendentes de Jasube (Ió), filho de Issacar, e uma das quatro principais divisões de família da tribo. — Núm 26:23-25; Gên 46:13.

JATIR [duma raiz que significa "mais do que suficiente; excedente"]. Cidade sacerdotal na região montanhosa de Judá. (Jos 15:20, 48; 21:9, 10, 14; 1Cr 6:54, 57) Foi a Jatir que Davi enviou uma parte dos despojos da vitória, tirados de incursores amalequitas. Talvez fizesse isso em apreço pela hospitalidade e amizade que mostraram para com ele, que fugia do Rei Saul. — 1Sa 30:17-20, 26, 27, 31.

Jatir costuma ser identificado com Khirbet ʽAttir (Horvat Yattir), a uns 21 km ao SSO de Hébron.

JATNIEL. Um dos porteiros levitas da casa de Jeová; quarto filho de Meselemias, o coraíta. — 1Cr 26:1, 2.

JAULA. Veja GAIOLA, JAULA.

JAVÃ. Quarto filho alistado de Jafé, e pai de Elisá, Társis, Quitim e Dodanim (ou Rodanim). Como descendentes pós-diluvianos de Noé, estão incluídos entre os que povoaram as "ilhas das nações", frase que também pode referir-se às terras costeiras e não simplesmente a ilhas cercadas de água. (Gên 10:2, 4, 5; 1Cr 1:5, 7) A evidência histórica aponta que os descendentes de Javã e de seus quatro filhos se fixaram nas ilhas e nas terras costeiras do mar Mediterrâneo, desde Chipre (Quitim) até o Mediterrâneo ocidental. — Veja DODANIM; ELISÁ; QUITIM; TÁRSIS N.º 1.

Javã (hebr.: *Ya·wán*) é identificado como o progenitor dos antigos jônios, que alguns chamam de "tribo originadora dos gregos". (*Commentary on the Old Testament* [Comentário sobre O Velho Testamento], de C. F. Keil e F. Delitzsch, 1973, Vol. I, O Primeiro Livro de Moisés, p. 163) O nome *I·á·o·nes* é usado pelo poeta Homero (talvez do oitavo século AEC) como se referindo aos primitivos gregos, e, a partir de Sargão II (oitavo século AEC), o nome *Jawanu* começa a surgir em inscrições assírias.

No decorrer do tempo, o nome Jônia veio a restringir-se à Ática (a região em torno de Atenas), à costa ocidental da Ásia Menor (correspondendo ao litoral das posteriores províncias da Lídia e da Cária) e às ilhas vizinhas do mar Egeu. O mar situado entre o S da Grécia e o S da Itália ainda retém o nome de "Jônio", e reconhece-se que este nome é de origem antiquíssima, o que apoia o conceito de que esta forma do nome Javã certa vez se aplicava à parte continental da Grécia, bem como à posterior região menor chamada "Jônia".

Depois do relato de Gênesis, os descendentes de Javã começam a ser mencionados por volta da parte final do nono século AEC, pelo profeta Joel. O profeta condena ali os tírios, os sidônios e os filisteus por venderem os filhos de Judá e de Jerusalém no seu comércio de escravos com os "filhos dos gregos" (literalmente: "os javanitos" ou "os jônios"). (Jl 3:4-6) Isaías, no oitavo século AEC, prediz que alguns dos judeus que sobrevivessem à expressão da ira de Deus viajariam para muitas terras, inclusive para "Javã", proclamando ali a glória de Jeová. — Is 66:19.

Em fins do sétimo século e início do sexto século AEC, alistam-se escravos e artigos de cobre como itens supridos por "Javã, Tubal e Meseque [estes últimos lugares estando evidentemente situados na parte L da Ásia Menor, ou ao N dela]" ao rico centro comercial de Tiro. (Ez 27:13) O versículo 19 da mesma profecia menciona novamente Javã, mas estarem os outros locais mencionados no contexto situados na Síria, na Palestina e na Arábia, tem levado alguns a considerar que o aparecimento deste nome aqui é resultado dum erro de escriba. Em vez de rezar "e Javã de Uzal", a *Septuaginta* grega traduz Javã como "vinho", rezando assim: "e com vinho. De Asel [Uzal]". (*LXX*, Thomson) *A Bíblia na Linguagem de Hoje* reza: "De Uzal traziam . . . vinho." Outros, porém, sugerem que Javã pode referir-se aqui a uma colônia grega situada na Arábia, ou que talvez seja o nome duma tribo ou cidade árabe.

Na profecia de Daniel, "Javã" é geralmente vertido pelos tradutores como "Grécia", uma vez que o cumprimento histórico dos escritos de Daniel torna evidente este significado. (Da 8:21; 10:20; 11:2) Isto se dá, igualmente, com a profecia de Zacarias (520-518 AEC), que prediz a guerra bem-sucedida dos 'filhos de Sião' contra Javã (Grécia). — Za 9:13.

JAVALI [hebr.: *hhazír*]. Este animal é mencionado nas Escrituras no Salmo 80:13, onde se alude às incursões predatórias que faz a vinhedos desprotegidos. Crê-se que se tem presente o javali (que não deve ser confundido com o porco domesticado, do qual é parente). Este animal (*Sus scrofa*) ainda é encontrado nos charcos da Palestina.

Um grande javali pode pesar uns 160 kg, ter quase 1,5 m de comprimento e atingir 1 m de altura, na espádua. O focinho do javali é especialmente apropriado para fossar a terra em busca de alimento, no meio da vegetação rasteira da flores-

ta. As presas, especialmente as do macho, constituem formidável arma, podendo com elas facilmente estripar um cavalo. Este animal não só é perigoso, como também é destrutivo, dizendo-se que um encame deles pode estragar todo um vinhedo em uma única noite. Sua alimentação, embora basicamente vegetariana, inclui uma grande variedade de alimentos, tais como raízes, cereais, minhocas, caracóis, animais de pequeno porte, ovos de aves, e coisas assim.

JAVÉ. Veja JEOVÁ.

JAZEEL [Deus Divide (Distribui)]. Primeiro filho alistado de Naftali e fundador da família jazeelita naquela tribo. (Gên 46:24; Núm 26:48) Seu nome consta também como Jaziel. — 1Cr 7:13.

JAZEELITAS [De (Pertencentes a) Jazeel]. Descendentes de Jazeel, da tribo de Naftali. — Núm 26:48.

JAZEÍAS [Que Jah Contemple; Jah Contemplou]. Um daqueles que talvez se opuseram à proposta de Esdras, para que os filhos de Israel despedissem suas esposas estrangeiras e os filhos que tiveram com elas; filho de Ticvá. (Esd 10:3, 10, 11, 15) Todavia, sugeriu-se que esta oposição de Jazeías e de Jonatã não era à sugestão de Esdras, mas ao procedimento adotado para executá-la. Segundo a *Septuaginta* grega e a *Vulgata* latina, Jazeías e os outros ajudaram Esdras, em vez de se oporem a ele. Daí, uma versão alternativa de Esdras 10:15 diz que Jonatã e Jazeías "eram os que agiam de modo representativo neste respeito". — *NM* n; veja também *Al; BJ* n; *Fi; So; Tr.*

JÁZER [Que [Deus] Ajude]. Cidade amorreia com aldeias dependentes, situada ao L do Jordão. No tempo de Moisés, os israelitas tomaram Jázer e a região ao redor. (Núm 21:25, 32) Originalmente concedida a Gade e fortificada por esta tribo, Jázer foi depois designada aos levitas. (Núm 32:1, 3-5, 34, 35; Jos 13:24, 25; 21:34, 38, 39; 1Cr 6:77, 81) Era um dos lugares mencionados com relação à rota seguida por Joabe e os chefes das forças militares, quando fizeram o censo ordenado por Davi sem autorização divina. (2Sa 24:4, 5) Perto do fim do reinado de Davi, certos homens poderosos dos hebronitas, que moravam em Jázer, receberam tarefas administrativas no território de Israel ao L do Jordão. — 1Cr 26:31, 32.

No oitavo século AEC, Jázer estava nas mãos dos moabitas. Parece que aquela região, naquele tempo, se não já antes, era famosa por sua viticultura. Predisse-se que Jázer e outras cidades moabitas sofreriam uma futura calamidade. — Is 16:8-10; Je 48:32, 33.

Sugeriram-se diversas identificações possíveis para a antiga Jázer, mas sua localização exata continua desconhecida.

JAZERA. Sacerdote cujo descendente morava em Jerusalém após o exílio babilônico. (1Cr 9:12) Ele provavelmente é o Azai mencionado em Neemias 11:13.

JAZIEL [Deus Divide (Distribui)]. Grafia alternativa de Jazeel (Gên 46:24), o primeiro filho alistado de Naftali. — 1Cr 7:13.

JAZIZ. Guardião-chefe dos rebanhos do Rei Davi; era agareno. — 1Cr 27:31.

JEALELEL [possivelmente: Deus Irradiou [Luz]].

1. Pai de quatro filhos alistados nas genealogias de Judá. — 1Cr 4:1, 16.

2. Levita merarita, cujo filho ajudou a limpar o templo durante o reinado de Ezequias. — 2Cr 29:1, 12, 15, 16.

JEARIM [Florestas]. Monte que marcava parte do termo N de Judá e no qual, pelo visto, se encontrava a cidade de Quesalom. — Jos 15:10; veja QUESALOM.

JEATERAI. Levita; descendente de Gérson (Gersom). — 1Cr 6:1, 20, 21.

JEBEREQUIAS [que significa: "Jeová Abençoa"]. Pai do Zacarias que testificou que Isaías escreveu numa tábua o nome profético Maer-Salal-Hás-Baz, o do filho do próprio profeta. — Is 8:1, 2.

JEBUS [possivelmente duma raiz que significa "pisar; pisotear"], **JEBUSEU.** Jebus era uma cidade antiga dos jebuseus no lugar agora conhecido como Jerusalém.

No tempo de Abraão, antes do ano 1900 AEC, este lugar chamava-se Salém (que significa "Paz"), incluído no nome Jerusalém, e que pode ser uma contração deste. (He 7:2) Nas Tabuinhas de Amarna, encontradas no Egito, faz-se menção de Urusalim (Jerusalém). E nos livros de Josué, Juízes e Primeiro Samuel, onde se mencionam eventos anteriores à conquista da cidade por Davi, o lugar é frequentemente chamado de Jerusalém. (Jos 10:1, 3, 5, 23; 12:10; 15:8, 63; 18:28; Jz 1:7, 8, 21; 19:10; 1Sa 17:54) Apenas em duas passagens ele é mencionado como Jebus. (Jz 19:10, 11; 1Cr 11:4, 5) Em Josué 18:28, aparece *Yevu·sí* no hebraico, a terminação *i* indicando pessoas, os habitantes da cidade.

Por conseguinte, parece evidente, para a maioria dos peritos, que Jerusalém (ou, possivelmente, Salém) era o nome original da cidade, e que

apenas quando ocupada pelos jebuseus é que era ocasionalmente chamada Jebus. Existe também um consenso geral a que “Jebus” não era uma contração de Jerusalém, mas, antes, uma contração de jebuseus, o nome dos ocupantes do lugar por certo tempo. Depois de Davi ter capturado esta fortaleza de Sião e ter fixado ali sua residência real, ela era às vezes mencionada como a “Cidade de Davi”. — 2Sa 5:7.

Os jebuseus que ocupavam esta cidade e a área circunvizinha eram descendentes de Cã e de Canaã. (Gên 10:15, 16, 20; 1Cr 1:13, 14) Quando mencionados junto com seus parentes (hititas, girgaseus, amorreus, cananeus, perizeus, heveus), os jebuseus são geralmente alistados em último lugar, talvez por serem menos numerosos. (De 7:1; Jz 3:5) Eram classificados como povo montanhês (Núm 13:29), e dizia-se que a terra deles era, figuradamente, ‘uma terra que manava leite e mel’. — Êx 3:8, 17.

Jeová prometeu a Abraão que daria a terra dos jebuseus a ele e à sua semente, ou descendente. (Gên 15:18-21; Ne 9:8) Ao cumprir esta promessa, Jeová Deus tirou seu povo escolhido do Egito, e, ao cruzarem o Jordão, mandou seu anjo à frente deles, ordenando que se mostrassem fortes e expulsassem todos os que resistissem a eles. (Êx 13:3-5; 23:23; 33:1, 2) Não deviam concluir nenhum pacto e nenhuma aliança matrimonial com os jebuseus e outros cananeus, mas, em vez disso, deviam devotá-los à destruição total, não deixando vivo nada que respirasse, “a fim de que não te ensinem fazer segundo todas as suas coisas detestáveis”. — Êx 34:11-16; De 20:16-18.

Ao observar os êxitos dos israelitas na tomada da terra — a captura de Jericó e de Ai, bem como a capitulação dos gibeonitas — Adoni-Zedeque, rei jebuseu, encabeçou uma confederação de cinco reis que estavam determinados a conter essa invasão. (Jos 9:1, 2; 10:1-5) Na batalha que se seguiu, em que Jeová fez com que o sol e a lua ficassem imóveis, os exércitos confederados foram derrotados, os reis foram capturados e mortos, e os cadáveres deles foram pendurados em estacas para que todos os vissem. (Jos 10:6-27; 12:7, 8, 10) Pode ter sido após esta vitória que os israelitas incendiaram Jebus, arrasando-a totalmente. — Jz 1:8.

Com o término da campanha de conquista de Josué nas partes S e central da Terra da Promessa, ele voltou sua atenção para a parte setentrional ao O do Jordão. Mais uma vez, os jebuseus se ajuntaram para resistir, desta vez sob o comando de Jabim, rei de Hazor, e Israel de novo os derrotou, com a ajuda de Jeová. (Jos 11:1-8) Não obstante, depois do incêndio de Jebus e algum tempo antes da divisão da terra, os jebuseus assumiram de novo o controle das elevações estratégicas de Jerusalém, que ocuparam por 400 anos. — Jos 15:63.

A cidade de Jebus foi consignada a Benjamim, quando a terra foi distribuída, e ficava bem nos limites dos territórios tribais de Judá e Benjamim. (Jos 15:1-8; 18:11, 15, 16, 25-28) Não obstante, os israelitas não expulsaram os jebuseus, mas, antes, permitiram que tanto seus filhos como suas filhas se casassem com eles, e até mesmo adotaram a adoração dos deuses falsos dos jebuseus. (Jz 1:21; 3:5, 6) Durante este período, Jebus continuou a ser “uma cidade de estrangeiros”, em que um levita certa vez se recusou a pernoitar. — Jz 19:10-12.

Por fim, em 1070 AEC, Davi conquistou Sião, a fortaleza dos jebuseus. (2Sa 5:6-9; 1Cr 11:4-8) Mais tarde, Davi comprou de um jebuseu chamado Araúna (Ornã) a eira que ficava mais para o N, e ali construiu um altar e ofereceu sacrifícios especiais. (2Sa 24:16-25; 1Cr 21:15, 18-28) Foi neste lugar que, anos depois, Salomão construiu o custoso templo. (2Cr 3:1) Depois disso, Salomão fez que os descendentes dos jebuseus trabalhassem quais escravos no seu grande programa de edificações. — 1Rs 9:20, 21; 2Cr 8:7, 8.

Na última referência que dispomos sobre os jebuseus, ficamos sabendo que, como grupo étnico, ainda estavam presentes para contaminar a adoração dos israelitas quando estes voltaram do exílio babilônico. — Esd 9:1, 2.

JEBUSI. Veja JEBUS, JEBUSEU.

JECABZEEL [Deus Ajuntou]. Forma alternativa do nome Cabzeel. (Ne 11:25) Esta era uma cidade na parte meridional de Judá e é provisoriamente identificada com Khirbet Hora, a uns 10 km ao ENE de Berseba. — Veja CABZEEL.

JECAMEÃO [Que o Povo se Levante]. Quarto filho de Hébron, levita coatita e fundador duma casa paterna levítica que sobreviveu pelo menos até o reinado de Davi. — 1Cr 23:12, 19; 24:23, 30b, 31.

JECAMIAS [Jah Levantou].

1. Descendente de Judá e filho de Salum. — 1Cr 2:3, 41.

2. Um dos filhos nascidos ao Rei Joaquim (Jeconias) durante o seu exílio em Babilônia. — 1Cr 3:17, 18.

JECOLIA [Jeová Foi Capaz]. Mãe de Uzias (Azarias), rei de Judá, que ela deu à luz por volta de 845 AEC. Jecolia, esposa de Amazias, era de Jerusalém. — 2Rs 15:1, 2; 2Cr 26:1, 3.

JECONIAS [Jeová Estabelece Firmemente]. Rei de Judá durante apenas três meses e dez dias, antes de ser levado cativo à Babilônia, por Nabucodonosor, em 617 AEC; filho de Jeoiaquim e neto do bom Rei Josias. (1Cr 3:15-17; Est 2:6; Je 24:1) Seu nome ocasionalmente é contraído para Conias. (Je 22:24; 37:1) Na maioria das vezes, porém, seu nome ocorre como Joaquim. — 2Rs 24:6, 8-15; veja JOAQUIM.

JECUTIEL. Descendente de Judá e "pai de Zanoa". (1Cr 4:1, 18) Zanoa, nas outras ocorrências, é nome duma cidade, em vez de duma pessoa (Jos 15:56, 57), de modo que Jecutiel, como seu "pai", provavelmente era o pai dos que se estabeleceram ali, ou foi ele mesmo seu fundador e ocupante principal.

JEDAÍAS. Dois nomes hebraicos, diferentes em grafia e significado, em português são transliterados do mesmo modo.
[1, 2: hebr.: *Yedha·yáh*]

1. Simeonita, cujo descendente Ziza era maioral durante o governo de Ezequias. — 1Cr 4:24, 37, 38, 41.

2. Morador pós-exílico de Jerusalém, que reparou o setor da muralha da cidade defronte da sua casa; filho de Harumafe. — Ne 3:10. [3-8: hebr.: *Yedha'·yáh*, Jah Sabe (Conhece)]

3. Casa paterna de sacerdotes escolhidos por sortes para o 2.º dos 24 grupos sacerdotais em que Davi dividiu o sacerdócio. — 1Cr 24:1, 6, 7.

Segue-se a lista de vários sacerdotes pós-exílicos que tinham o nome Jedaías, alguns deles provavelmente sendo membros da mesma casa paterna, mas isto é difícil de determinar.

4. Sacerdote, ou possivelmente membro da acima mencionada casa paterna, que morava em Jerusalém após o retorno de Babilônia. Ser Jedaías chamado de "filho de" Joiaribe, em Neemias 11:10, pode ser um acréscimo de copista, conforme indicado pela comparação com 1 Crônicas 9:10. Jedaías e os dois outros (Joiaribe ou Jeoiaribe, e Jaquim), no começo das listas de Neemias e de Crônicas, são os mesmos nomes que os de casas paternas no tempo de Davi. (1Cr 24:6, 7, 17) De modo que pode ser que a referência seja simplesmente às casas paternas, indicando que estavam representadas, ao passo que os nomes seguintes talvez fossem de pessoas; ou pode ser que todos eram nomes de pessoas que viviam então. — 1Cr 9:10-12; Ne 11:10-13.

5. Antepassado de 973 sacerdotes que retornaram de Babilônia junto com Zorobabel. (Esd 2:1, 2, 36; Ne 7:39) Eram provavelmente membros da mesma casa paterna (N.º 3), a menos que, serem "da casa de Jesua", se refira a alguma conexão com a linhagem sumo sacerdotal.

6, 7. Dois sacerdotes com este nome estão incluídos na lista daqueles que retornaram com Jesua e Zorobabel em 537 AEC. (Ne 12:1, 6, 7) Durante o sacerdócio de Joiaquim, sucessor de Jesua, cada um dos dois é mencionado como casa paterna, um representado por Uzi e o outro por Netanel. (Ne 12:12, 19, 21) Não se pode determinar se qualquer um ou ambos desses Jedaías tinham ligação com a original casa paterna (N.º 3).

8. Um dos exilados que retornaram, dos quais se tirou ouro e prata e se fez uma coroa para o sumo sacerdote Josué. (Za 6:10-14) Não se especifica nenhuma conexão com os sacerdotes acima mencionados.

JEDEÍAS [possivelmente: Que Jeová Se Sinta Alegre].

1. Levita (ou sua casa paterna) descendente de Anrão, envolvido na reorganização dos levitas por Davi. — 1Cr 24:20, 31.

2. Meronotita encarregado das jumentas do Rei Davi. — 1Cr 27:30.

JEDIAEL [Deus Conhece [a Este]; Conhecido por Deus].

1. Filho de Benjamim. Os descendentes de Jediael ascenderam certa vez a 17.200 homens valentes, poderosos. (1Cr 7:6, 10, 11) Trata-se provavelmente de Asbel, filho de Benjamim. — Gên 46:21; veja ASBEL, ASBELITAS.

2. Um dos diversos guerreiros e líderes da tribo de Manassés, que se juntaram ao exército de Davi enquanto ele estava acampado em Ziclague. (1Cr 12:20, 21) Trata-se possivelmente do N.º 3.

3. Um dos poderosos de Davi; filho de Sinri. — 1Cr 11:26, 45; veja o N.º 2.

4. Porteiro da casa de Jeová, designado durante o reinado de Davi. Ele era o segundo filho do coraíta Meselemias. — 1Cr 26:1, 2.

JEDIDA [Amada]. Esposa de Amom e mãe do Rei Josias, a quem deu à luz em 667 AEC; filha de Adaías, de Boscate. — 2Rs 21:24-26; 22:1.

JEDIDIAS [Amado de Jah]. Nome dado por Natã, profeta de Jeová, ao segundo filho de Davi e Bate-Seba. (2Sa 12:24, 25) O nome refletia o amor de Jeová ao recém-nascido e sua aceitação dele, em contraste com Sua rejeição do anterior filho adulterino deles, que morreu logo após o nascimento. (2Sa 12:13-19) Quanto ao uso, o nome Jedidias, porém, não suplantou o nome Salomão. — Veja SALOMÃO.

JEDUTUM [possivelmente duma raiz que significa "elogiar; louvar"].

1. Músico levita. Pelo que parece, Jedutum era anteriormente chamado de Etã, pois, antes da chegada da Arca a Jerusalém, "Etã" é relacionado com outros músicos, Hemã e Asafe, ao passo que "Jedutum" é depois usado nessa mesma relação. (1Cr 15:17, 19; 25:1) Não se fornece nenhuma linhagem ancestral de Jedutum; fornece-se a de Etã. (1Cr 6:44-47) E não se menciona descendentes de Etã; mas menciona-se os de Jedutum. (1Cr 9:16) A mudança do nome de Etã [que significa "Perseverante; Sempre Fluindo"] para Jedutum [possivelmente duma raiz que significa "elogiar; louvar"] certamente estava em harmonia com a designação que lhe foi dada. — 1Cr 16:41; veja ETÃ N.º 3.

Jedutum e sua família de músicos participaram de várias celebrações, quando era apropriado "agradecer e louvar a Jeová" (1Cr 25:3); por exemplo, quando a Arca do Pacto foi levada a Jerusalém. (1Cr 16:1, 41, 42) Das 24 turmas em que a reorganização feita por Davi separou os músicos do santuário, a 2.ª, a 4.ª, a 8.ª, a 10.ª, a 12.ª e a 14.ª sorte saiu para os seis filhos de Jedutum, todos trabalhando sob a direção de seu pai. (1Cr 25:1, 3, 6, 7, 9, 11, 15, 17, 19, 21) A participação de Jedutum, Asafe e Hemã nestes deveres significava que cada um dos três ramos principais de levitas (Merari, Gersom e Coate, respectivamente) estava representado entre os músicos do templo. (1Cr 6:31-47) Todos os três grupos louvaram a Jeová com música quando Salomão inaugurou o templo. (2Cr 5:12, 13) Os descendentes de Jedutum são mencionados durante o reinado de Ezequias e até mesmo entre os exilados que retornaram de Babilônia. — 2Cr 29:1, 12, 14, 15; Ne 11:17.

Três dos salmos mencionam Jedutum em seu cabeçalho. Dois deles (Sal 39, 62) rezam: "Ao regente *de* Jedutum" ("segundo o modo de [do coro de] Jedutum", *Ro* n sobre o cabeçalho do salmo 39), ao passo que o terceiro (Sal 77) reza: "Ao regente, *segundo* Jedutum." (*NM; IBB; LEB; MC;* "sobre", *AT*) Em cada caso, atribui-se a composição do salmo a outrem — os primeiros dois a Davi e o terceiro a Asafe; assim, não se sugere que Jedutum os compôs, embora em outras partes seja chamado de "visionário do rei" e se diga também que ele "profetizava com a harpa". (2Cr 35:15; 1Cr 25:1, 3) Por conseguinte, os cabeçalhos destes três salmos são, evidentemente, instruções para sua execução, talvez identificando um estilo ou até mesmo um instrumento musical de algum modo associado com Jedutum, ou que ele ou seus filhos talvez tenham inventado, introduzido, aperfeiçoado ou tornado comum através do uso.

2. Levita, cujo filho ou descendente, Obede-Edom, era porteiro no tempo em que Davi fez que se levasse a Arca a Jerusalém. — 1Cr 16:1, 37, 38.

JEEZQUEL [Que Deus Fortaleça; Deus Fortaleceu]. O sacerdote e cabeça da casa paterna que foi escolhido por sortes para a 20.ª das 24 turmas em que Davi dividira os serviços sacerdotais. — 1Cr 24:1, 3, 7, 16.

JEFTÉ [Que [Deus] Abra; [Deus] Abriu]. Juiz de Israel, da tribo de Manassés. (Núm 26:29; Jz 11:1) Administrou a justiça no território de Gileade durante seis anos, talvez durante o sacerdócio de Eli e nos primeiros anos de vida de Samuel. (Jz 12:7) A referência de Jefté aos "trezentos anos" de controle israelita ao L do Jordão pareceria situar o início de seu juizado de seis anos por volta de 1173 AEC. — Jz 11:26.

Jefté Era Filho Legítimo. A mãe de Jefté era "prostituta", o que não significa, porém, que Jefté nascesse como fruto da prostituição ou que fosse ilegítimo. Sua mãe *tinha sido* prostituta antes de casar-se com Gileade, como esposa secundária dele, assim como Raabe tinha sido prostituta, mas, depois, casou-se com Salmom. (Jz 11:1; Jos 2:1; Mt 1:5) Que Jefté não era filho ilegítimo é comprovado por ele ter sido expulso por seus meios-irmãos, filhos da esposa primária de Gileade, para que não tivesse parte na herança. (Jz 11:2) Adicionalmente, Jefté veio mais tarde a ser o líder aceito dos homens de Gileade (dentre os quais os meios-irmãos de Jefté parecem ter sido os principais). (Jz 11:11) Ademais, ele ofereceu sacrifício a Deus no tabernáculo. (Jz 11:30, 31) Nada disso teria sido possível a um filho ilegítimo, pois a Lei declarava de modo específico: "Nenhum filho ilegítimo pode entrar na congregação de Jeová. Mesmo até a décima geração não pode entrar ninguém seu na congregação de Jeová." — De 23:2.

Jefté era evidentemente o primogênito de Gileade. Por conseguinte, teria normalmente herdado duas partes da propriedade de seu pai, Gileade (que, pelo que parece, já tinha falecido quando os meios-irmãos de Jefté o expulsaram), e tornar-se-ia também o cabeça da família. Apenas por expulsá-lo ilegalmente é que os meios-irmãos de Jefté poderiam privá-lo da sua legítima herança, pois, mesmo que o primogênito fosse filho duma esposa secundária, ou de uma esposa menos estimada, ele deveria, ainda assim, gozar dos direitos de primogênito. — De 21:15-17.

"Homens Ociosos" Juntaram-se a Jefté. Quando Jefté foi expulso por seus meios-irmãos, passou a morar na terra de Tobe, região ao L de

Gileade, aparentemente fora dos limites de Israel. Ali Jefté estaria junto à fronteira, exposto aos inimigos estrangeiros de Israel, em especial Amom. "Homens ociosos", isto é, homens evidentemente tornados ociosos ou desempregados por causa da hostilidade dos amonitas, e que se revoltaram contra a servidão a Amom, dirigiram-se a Jefté e se colocaram sob seu comando. (Jz 11:3) As pessoas que viviam no território ao L do rio Jordão (as tribos de Rubem, Gade e metade de Manassés) eram mormente criadores de gado, e as pilhagens efetuadas pelos incursores amonitas (que por vezes até cruzavam o Jordão), pelo que transparece, haviam tirado os bens e os meios de vida de muitos dos habitantes de Gileade. — Jz 10:6-10.

Os Amonitas Ameaçam com Guerra. Por 18 anos continuou a opressão por parte dos amonitas. Deus permitiu-a porque os israelitas se voltaram infielmente para servir os deuses das nações em volta deles. Mas, agora, os filhos de Israel caíram em si, arrependendo-se da sua tolice e invocando a ajuda de Jeová. Começaram a desfazer-se dos seus ídolos e a servir a Jeová. Neste ponto, Amom ajuntou-se em Gileade para uma guerra em ampla escala. (Jz 10:7-17; 11:4) Isto indica que era realmente o grande inimigo invisível de Deus, Satanás, o Diabo, quem incitava as nações pagãs contra Israel, e que a verdadeira questão em litígio era a adoração do Deus verdadeiro. — Veja Re 12:9; Sal 96:5; 1Co 10:20.

Israel ajuntou suas forças em Mispá. Os meios-irmãos de Jefté evidentemente destacavam-se entre os anciãos de Gileade. (Jz 10:17; 11:7) Viram a necessidade de liderança e de orientação corretas. (Jz 10:18) Deram-se conta de que tinham de ter como cabeça um homem designado por Deus, se é que haviam de derrotar Amom. (Jz 11:5, 6, 10) Sem dúvida, Jefté e seus homens tinham realizado alguns feitos em Tobe, o que sugeria que ele era o escolhido por Deus. (Jz 11:1) Os homens de Gileade decidiram dirigir-se a Jefté, a quem tinham desprezado, para pedir-lhe que se tornasse seu cabeça.

Jefté Torna-se Cabeça de Gileade. Jefté concordou em liderá-los na luta contra Amom, sob uma condição: se Jeová lhe concedesse a vitória, ele continuaria como cabeça deles depois de retornarem da luta. Sua insistência nisso não era uma exigência egoísta. Ele se mostrara preocupado com a luta em favor do nome de Deus, e de Seu povo. Daí, se derrotasse Amom, isso provaria que Deus estava com ele. Jefté queria certificar-se de que o governo de Deus não seria de novo abandonado quando passasse a crise. Também, se realmente era o primogênito de Gileade, estava apenas afirmando seu direito legal como cabeça da casa de Gileade. Este pacto foi então concluído perante Jeová, em Mispá. Aqui, de novo, Jefté mostrou que se voltava para Jeová como o Deus e Rei de Israel, e seu verdadeiro Libertador. — Jz 11:8-11.

Jefté, sendo homem de ação, não perdeu tempo em exercer sua vigorosa liderança. Enviou uma mensagem ao rei de Amom, indicando que Amom era o agressor, ao invadir a terra de Israel. O rei replicou que se tratava de terras que Israel tomara de Amom. (Jz 11:12, 13) Nisso Jefté demonstrou que não era um simples guerreiro rude, sem cultura, mas um estudioso da história, e, especialmente, dos modos de Deus lidar com seu povo. Refutou o argumento amonita, demonstrando que: (1) Israel não molestou Amom, Moabe ou Edom (Jz 11:14-18; De 2:9, 19, 37; 2Cr 20:10, 11); (2) Amom não possuía a terra disputada na época da conquista israelita, porque se achava nas mãos dos amorreus cananeus, e Deus entregara o rei deles, Síon, junto com sua terra, nas mãos de Israel; (3) Amom não havia questionado a ocupação de Israel nos últimos 300 anos; por conseguinte, em que base válida podia fazê-lo agora? — Jz 11:19-27.

Jefté atingiu o âmago da questão ao mostrar que o assunto girava em torno da questão da adoração. Declarou que Jeová Deus dera essa terra a Israel e que, por este motivo, eles não cederiam dela um milímetro sequer aos adoradores dum deus falso. Classificou Quemós como deus de Amom. Alguns têm achado isto um erro. Mas, embora Amom tivesse por deus a Milcom, e embora Quemós fosse o deus de Moabe, estas nações aparentadas adoravam muitos deuses. Salomão até mesmo introduziu erradamente a adoração de Quemós em Israel, por causa das suas esposas estrangeiras. (Jz 11:24; 1Rs 11:1, 7, 8, 33; 2Rs 23:13) Além disso, "Quemós" talvez signifique "Subjugador, Conquistador", segundo alguns peritos. (Veja *Gesenius's Hebrew and Chaldee Lexicon* [Léxico Hebraico e Caldeu de Gesenius], traduzido para o inglês por S. Tregelles, 1901, p. 401.) Jefté talvez chamasse atenção para este deus porque os amonitas lhe davam crédito por 'subjugar' e 'conquistar' outros e dar-lhes a terra.

O Voto de Jefté. Jefté discerniu então que um combate com Amom era da vontade de Deus. Com o espírito de Deus energizando-o, ele conduziu seu exército ao combate. Similar ao que Jacó fizera cerca de 600 anos antes, Jefté fez um voto, demonstrando seu profundo desejo de coração, de obter a orientação de Jeová e de atribuir a Jeová qualquer êxito que tivesse. (Jz 11:30, 31;

Gên 28:20-22) Jeová ouviu com favor o voto dele, e os amonitas foram subjugados. — Jz 11:32, 33.

Pensava Jefté num sacrifício humano, quando votou apresentar como oferta queimada o primeiro que saísse da sua casa?

Alguns críticos e peritos condenam Jefté por seu voto, nutrindo o conceito de que Jefté seguiu o costume das outras nações, oferecendo sua filha no fogo, como um holocausto humano. Mas não se tratava disso. Teria sido um insulto para Jeová, uma coisa repugnante, em violação da Sua lei, oferecer um literal sacrifício humano. Ele ordenara estritamente a Israel: "Não deves aprender a fazer conforme as coisas detestáveis dessas nações. Não se deve achar em ti alguém que faça seu filho ou sua filha passar pelo fogo . . . Pois, todo aquele que faz tais coisas é algo detestável para Jeová, e é por causa destas coisas detestáveis que Jeová, teu Deus, as expulsa de diante de ti." (De 18:9-12) Jeová amaldiçoaria, e não abençoaria, uma pessoa assim. Os próprios que Jefté combatia, os amonitas, ofereciam sacrifícios humanos a seu deus, Moloque. — Veja 2Rs 17:17; 21:6; 23:10; Je 7:31, 32; 19:5, 6.

Quando Jefté disse: "Terá de dar-se que aquele que sair, quem sair da porta da minha casa ao meu encontro . . . terá de tornar-se então de Jeová", ele se referia a uma pessoa, e não a um animal, visto que não era provável que os animais apropriados para sacrifício fossem mantidos dentro das casas dos israelitas, para ali ficar à vontade. Ademais, a oferta de um animal não mostraria devoção extraordinária a Deus. Jefté bem sabia que poderia ser sua filha quem sairia ao seu encontro. Deve-se ter presente que o espírito de Jeová estava sobre Jefté naquela ocasião; isto impediria qualquer voto precipitado da parte de Jefté. Como, então, 'tornar-se-ia de Jeová' a pessoa que saísse ao encontro de Jefté para congratulá-lo por sua vitória, e seria oferecida como "oferta queimada"? — Jz 11:31.

Era possível devotar pessoas ao serviço exclusivo de Jeová relacionado com o santuário. Era um direito que os pais podiam exercer. Samuel foi uma de tais pessoas, prometido ao serviço no tabernáculo por um voto de Ana, sua mãe, antes de ele nascer. Este voto foi aprovado pelo marido dela, Elcana. Logo que Samuel foi desmamado, Ana o ofereceu no santuário. Junto com ele, Ana trouxe um sacrifício animal. (1Sa 1:11, 22-28; 2:11) Sansão foi outro filho especialmente devotado ao serviço de Deus como nazireu. — Jz 13:2-5, 11-14; compare isso com a autoridade do pai sobre a filha, conforme esboçada em Núm 30:3-5, 16.

Assim, quando Jefté levou sua filha ao santuário, que naquela época se achava em Silo, sem dúvida, acompanhou esta apresentação dela com a oferta queimada dum animal. Segundo a Lei, uma oferta queimada era morta, esfolada e cortada em pedaços; os intestinos e as pernas eram lavados; e o corpo, com cabeça e tudo, era queimado sobre o altar. (Le 1:3-9) A inteireza de tal oferta representava a dedicação plena, sem reservas, de todo coração, a Jeová, e, quando acompanhada por outra oferta (como, por exemplo, quando a oferta pelo pecado, no Dia da Expiação, era seguida pela oferta queimada), isto constituía um apelo a Jeová para que aceitasse aquela primeira oferta. — Le 16:3, 5, 6, 11, 15, 24.

Era um verdadeiro sacrifício da parte tanto de Jefté como da sua filha, pois ele não possuía outros filhos. (Jz 11:34) Assim, não haveria descendente para perpetuar seu nome e sua herança em Israel. A filha de Jefté era sua única esperança neste sentido. Ela chorou, não porque tivesse de morrer, mas pela sua "virgindade", pois todo homem e toda mulher israelita desejava ter filhos e manter vivos o nome e a herança da família. (Jz 11:37, 38) A esterilidade era uma calamidade. Mas a filha de Jefté "nunca teve relações sexuais com qualquer homem". Se estas palavras se aplicassem apenas à época anterior ao cumprimento do voto, teriam sido supérfluas, pois se diz especificamente que ela era virgem. Que a declaração se refere ao cumprimento do voto é indicado por vir depois da expressão: "Ele cumpriu seu voto que fizera referente a ela." Na realidade, o registro indica que também *depois* de o voto ser cumprido, ela manteve sua virgindade. — Jz 11:39; veja as traduções de *Al; ALA; BV; NM.*

Ademais, a filha de Jefté recebia visitas "de ano em ano" de suas companheiras, para 'elogiá-la'. (Jz 11:40) A palavra hebraica, *ta·náh,* usada aqui, ocorre também em Juízes 5:11, e naquele texto ela é traduzida, de forma variável, "narrar" (*NM*), "contar" (*BV; Fi; So*), "celebrar" (*BJ; CBC; PIB*), "repetir" (*RS*). O *Hebrew and Chaldee Lexicon* (Léxico Hebraico e Caldeu; editado por B. Davies, 1957, p. 693) define essa palavra como "repetir, recitar". Em Juízes 11:40, a *King James Version* (Versão Rei Jaime) verte o termo como "lamentar", mas a leitura marginal reza "falar com". Ao passo que a filha de Jefté servia no santuário, sem dúvida como outros netineus ("os dados", devotados ao serviço do santuário), havia muita coisa que ela podia fazer. Tais pessoas serviam em ajuntar lenha, em tirar água, em consertos, e, sem dúvida,

em muitas outras tarefas, como ajudantes dos sacerdotes e dos levitas ali. — Jos 9:21, 23, 27; Esd 7:24; 8:20; Ne 3:26.

Efraimitas Resistem a Jefté. Os efraimitas, que se consideravam a tribo dominante do N de Israel (incluindo Gileade), recusaram-se orgulhosamente a reconhecer Jefté e procuraram justificar-se. Assim, inventaram uma acusação falsa como desculpa por ficarem ofendidos com ele. Anos antes, haviam demonstrado atitude semelhante, no tempo do juiz Gideão. (Jz 8:1) Afirmaram que Jefté deixara de convocá-los para a luta contra Amom, e ameaçaram queimar a casa de Jefté sobre ele. — Jz 12:1.

Jefté respondeu que ele os havia convocado, mas que eles se recusaram a vir. Argumentou: "*Jeová* . . . deu [a Amom] na [minha] mão. Portanto, por que viestes neste dia contra mim para lutar contra mim?" (Jz 12:2, 3) Os efraimitas contenderam sobre as forças de Jefté: "Fugitivos de Efraim é o que sois, ó Gileade, dentro de Efraim, dentro de Manassés." (Jz 12:4) Com isso, talvez estivessem fazendo pouco de Jefté por se referirem à sua anterior expulsão e por ter consigo "homens ociosos", desempregados, como "fugitivos". — Jz 11:3.

Na luta que se seguiu, os de Efraim foram derrotados e desbaratados. Os homens de Jefté os barraram nos vaus do Jordão. Quando os efraimitas fugitivos tentaram ocultar sua identidade, sua pronúncia os traiu. Ao serem testados por se lhes pedir que proferissem a palavra "Xibolete", não conseguiam pronunciar o "x[i]" ("sh" hebraico), mas só podiam dizer "Sibolete". Por terem agido com rebeldia para com aquele que Jeová designara para sua salvação, 42.000 efraimitas perderam a vida. — Jz 12:5, 6.

Aprovado por Deus. Em 1 Samuel 12:11, Jefté é mencionado como tendo sido enviado por Jeová qual libertador, e, em Hebreus 11:32, ele é alistado entre a fiel "nuvem de testemunhas". — He 12:1.

JEFUNÉ.

1. Pai do espia Calebe, de Judá, e provavelmente pai de Quenaz. (Núm 13:2, 3, 6; 1Cr 4:15; Jz 1:13) Jefuné era um quenizeu associado com a tribo de Judá. — Jos 14:6, 14.

2. Destacado membro da tribo de Aser. — 1Cr 7:38, 40.

JEGAR-SAADUTA [aramaico, significando: "Montão de Testemunho"]. É a expressão aramaica (síria) usada por Labão para dar nome ao montão de pedras sobre o qual ele e Jacó tomaram uma refeição relacionada com um pacto. Este montão de pedras, chamado Jegar-Saaduta, devia servir de "testemunha" de que nenhum deles o ultrapassaria para prejudicar o outro. Jacó chamou-o pelo equivalente hebraico, "Galeede". — Gên 31:25, 46-53; veja GALEEDE.

JEÍAS [Que Ele Viva, ó Jah!]. Levita que atuou como porteiro para a Arca na época da sua transferência para Jerusalém. — 1Cr 15:24, 25.

JEIEL, I.

1. Descendente de Rubem, filho de Jacó. — 1Cr 5:1, 7.

2. Benjamita que, junto com sua família (a esposa Maacá e dez filhos), morava em Gibeão; antepassado do Rei Saul. (1Cr 8:29; 9:35-39) Parece tratar-se de Abiel. — 1Sa 9:1; veja ABIEL N.º 1.

3. Um dos poderosos de Davi; filho de Hotão, o aroerita. — 1Cr 11:26, 44.

4. Levita, tanto porteiro como músico, que participou na celebração musical na ocasião em que a Arca foi pela primeira vez levada a Jerusalém, e daí em diante tocava diante da tenda que a continha. — 1Cr 15:17, 18, 21, 28; 16:1, 4, 5 (a terceira ocorrência do nome no v 5 tem a mesma grafia no hebraico).

5. Outro músico levita, que realizava os mesmos serviços que o N.º 4 (1Cr 16:5, a primeira ocorrência do nome neste versículo.) É chamado de Jaaziel em 1 Crônicas 15:18, e de Aziel em 15:20.

6. Descendente levita de Asafe e antepassado do levita que exortou o Rei Jeosafá, e os habitantes de Judá e de Jerusalém, a não temerem os inimigos, porque Jeová estaria com o Seu povo. — 2Cr 20:14-17.

7. Secretário que registrou e recenseou o exército do Rei Uzias. — 2Cr 26:11.

8. Um dos chefes dos levitas que fizeram uma contribuição muito grande de animais para a grande celebração de Páscoa realizada pelo Rei Josias. — 2Cr 35:1, 9.

9. Descendente de Adonicão, que acompanhou Esdras na viagem de Babilônia a Jerusalém, em 468 AEC. — Esd 8:1, 13.

10. Um dos filhos de Nebo, que despediram suas esposas estrangeiras e os filhos, nos dias de Esdras. — Esd 10:43, 44.

JEIEL, II [Que Ele Viva, ó Deus!].

1. Levita da segunda turma de músicos que acompanharam a Arca do Pacto da casa de Obede-Edom a Jerusalém. (1Cr 15:17, 18, 20, 25, 28) Depois, Jeiel e outros foram designados para tocar diante da tenda em que repousava a Arca. — 1Cr 16:1, 4-6.

2. Descendente levita de Gérson através de Ladã; era "cabeça". (1Cr 23:6-8) Perto do fim do reinado de Davi, Jeiel(i) e seus filhos (ou a casa paterna chamada por este nome) cuidavam do tesouro pertencente à casa de adoração de Jeová. — 1Cr 26:21, 22; 29:8.

3. Tutor, talvez instrutor, dos filhos de Davi; filho ou descendente de Acmoni. — 1Cr 27:32.

4. Filho do Rei Jeosafá. Jeiel e seus irmãos haviam recebido do pai presentes em riquezas e cidades, mas o reinado devia caber ao irmão mais velho deles, Jeorão. Todavia, após a morte de Jeosafá, todos estes irmãos foram mortos por Jeorão. — 2Cr 21:1-4, 12, 13.

5. Levita que ajudou a eliminar os objetos impuros que o Rei Ezequias removera do templo; descendente de Hemã. (2Cr 29:12, 14-19) Trata-se, provavelmente, do N.º 6.

6. Comissário levita, designado para ajudar a cuidar das abundantes contribuições trazidas pelo povo ao templo durante o reinado de Ezequias. (2Cr 31:12, 13) Trata-se, provavelmente, do N.º 5.

7. Um dos três "líderes da casa do verdadeiro Deus", que fizeram contribuições generosas de vítimas animais para a grande celebração da Páscoa realizada pelo Rei Josias. — 2Cr 35:8.

8. Membro da casa paterna de Joabe, cujo filho Obadias retornou com Esdras a Jerusalém. — Esd 8:1, 9.

9. Homem cujo filho reconheceu perante Esdras o grande erro do povo em tomar esposas estrangeiras; descendente de Elão. (Esd 10:2) É possível que seja o Jeiel de Esdras 10:26, incluído na lista daqueles que despediram suas esposas estrangeiras e os filhos (Esd 10:44), ou pelo menos outro descendente de Elão.

10. Um dos sacerdotes que haviam tomado esposas estrangeiras, mas que as despediram. — Esd 10:21, 44.

JEIELI [De (Pertencente a) Jeiel]. Levita gersonita que evidentemente serviu como encarregado do tesouro do santuário. (1Cr 26:20-22) Em outros lugares é chamado "Jeiel". — 1Cr 23:6-8; 29:8; veja JEIEL, II N.º 2.

JEIRA. Conforme usado nas Escrituras, entende-se que o termo "jeira" denota a terra que uma junta de touros pode lavrar em um dia; jugada. A palavra hebraica assim traduzida (*tsé·medh*) significa literalmente "junta" (1Sa 14:14, n; 1Rs 19:19) e é também vertida "parelha(s)" (Jz 19:3; 2Rs 9:25) e "par" (1Sa 11:7, *Al*). É provável que esta medida agrária era de menos de 0,4 ha. A palavra *iugerum*, encontrada na *Vulgata* latina, refere-se a uma área de 0,25 ha.

JEISQUIAS [que significa "Que Jeová Me Fortaleça; Jeová Me Fortaleceu"]. Destacado efraimita que se opôs a que Israel fizesse cativos os seus irmãos do reino meridional, quando os israelitas sob o Rei Peca derrotaram Judá, e que também deu ajuda material aos cativos. Jeisquias era filho de Salum. — 2Cr 28:6, 8, 12-15.

JEIZQUIAS. Veja JEISQUIAS.

JEJUM. Abstinência de toda alimentação por um período limitado. Jejuns corretamente motivados visavam mostrar tristeza e arrependimento piedosos para com pecados anteriores. (1Sa 7:6; Jl 2:12-15; Jon 3:5) Eram também apropriados diante de grande perigo, quando em premente necessidade de orientação divina, ao suportar testes e enfrentar tentações, ou ao estudar, ao meditar ou ao concentrar-se nos propósitos divinos. (2Cr 20:3; Esd 8:21; Est 4:3, 16; Mt 4:1, 2) O jejum não era uma forma de punição imposta a si mesmo, mas significava humilhar-se diante de Jeová. (Esd 8:21; 9:5; compare isso com 1Rs 21:27-29.) Jesus jejuou 40 dias, como fizeram Moisés e Elias, os quais apareceram em forma de visão com Jesus na transfiguração dele. — Mt 17:1-9; Êx 34:28; De 9:9; 1Rs 19:7, 8.

A Lei mosaica não emprega o termo "jejum", mas, em relação com o Dia da Expiação, ela ordena: "Deveis atribular as vossas almas." (Le 16:29-31; 23:27; Núm 29:7) Entende-se geralmente que isto significa jejuar, e este conceito é apoiado por Isaías 58:3, 5 e Salmo 35:13.

O capítulo 58 de Isaías trata duma época em que os pecados dos judeus eram pesados; contudo, eles não se arrependeram sinceramente, embora fingissem adorar a Jeová, prestando-lhe serviço pró-forma e realizando atos ou práticas apenas ostensivos. O jejum era uma de tais práticas, e eles pensavam que este lhes granjearia a atenção e o favor de Deus. Quando isto fracassou, perguntaram em aparente perplexidade: "Por que razão jejuamos e tu não o viste, e atribulamos a nossa alma e tu não o notavas?" Jeová lhes disse o motivo. Mesmo durante o jejum, enquanto pediam Seus julgamentos justos e agiam como se aplicassem a própria justiça, entregavam-se aos seus próprios prazeres e negócios, empenhavam-se em lutas, opressão e violência; não mostravam nenhuma tristeza piedosa e arrependimento associados com jejuns sinceros. O jejum deles não era do tipo para fazer sua voz ser ouvida no céu, embora seus lamentos ostentosos fossem deveras barulhentos. Jeová denunciou o ato hipócrita que eles encenavam: "Acaso deve o jejum que eu escolho tornar-se assim, como um dia em que o homem terreno atribula a sua alma? Por encurvar a sua cabeça como o junco e para que esten-

da apenas serapilheira e cinzas como o seu leito? É isto o que chamais de jejum e de dia aceitável para Jeová?" — Is 58:1-5.

Para ser aceitável, o jejum tem de ser acompanhado da correção dos pecados anteriores. Mediante seu profeta Isaías, Jeová revelou o que considerava ser o verdadeiro jejum, dizendo: "Não é este o jejum que escolhi? Soltar os grilhões da iniquidade, desatar as brochas da canga e deixar ir livres os esmagados, e que rompais toda canga? Não é partilhares o teu pão ao faminto e introduzires na tua casa pessoas atribuladas, sem lar? Que, caso vejas alguém nu, tu o tenhas de cobrir, e que não te ocultes da tua própria carne?" — Is 58:6, 7.

Quatro Jejuns Anuais dos Judeus. Os judeus estabeleceram muitos jejuns, e, em certa época, tinham quatro jejuns anuais, evidentemente para assinalar os eventos calamitosos associados com o sítio e a desolação de Jerusalém no sétimo século AEC. (Za 8:19) Os quatro jejuns anuais eram: (1) "O jejum do quarto mês" comemorava, pelo que parece, a brecha nos muros de Jerusalém aberta pelos babilônios, em 9 de tamuz de 607 AEC. (2Rs 25:2-4; Je 52:5-7) (2) Foi no quinto mês judaico, ab, que o templo foi destruído, e, evidentemente, "o jejum do quinto mês" era celebrado como lembrete deste evento. (2Rs 25:8, 9; Je 52:12, 13) (3) "O jejum do sétimo mês", pelo que parece, era celebrado como triste recordação da morte de Gedalias, ou da completa desolação da terra, que se seguiu ao assassínio de Gedalias, quando os judeus remanescentes, com medo dos babilônios, desceram ao Egito. (2Rs 25:22-26) (4) "O jejum do décimo mês" pode ter estado ligado aos judeus exilados já em Babilônia, ao receberem a triste notícia de que Jerusalém tinha caído (veja Ez 33:21), ou pode ter comemorado o início do sítio bem-sucedido contra Jerusalém, por Nabucodonosor, no décimo dia daquele mês, em 609 AEC. — 2Rs 25:1; Je 39:1; 52:4.

Quando certos judeus perguntaram por meio de Zacarias: "Chorarei no quinto mês, observando abstinência, assim como fiz, oh! por tantos anos?" Jeová respondeu: "Quando jejuastes . . . por setenta anos, jejuastes realmente para mim, sim, para mim?" Deus mostrou que o verdadeiro jejum para ele teria sido acompanhado pela obediência, e que aquilo que ele requeria era veracidade, julgamento, paz e um coração sincero. Assim, em vez de um lamentoso jejum e de olharem para trás, para o passado, eles poderiam exultar e alegrar-se nas épocas festivas com as bênçãos do restabelecimento da adoração verdadeira e o ajuntamento de outros ao serviço de Jeová. — Za 7:3-7; 8:16, 19, 23.

Conselho Cristão sobre o Jejum. Quando Jesus estava na terra, deu a seguinte instrução aos seus discípulos: "Quando jejuardes, parai de ficar com o rosto triste, como os hipócritas, pois desfiguram os seus rostos para que pareça aos homens que estão jejuando. Deveras, eu vos digo: Eles já têm plenamente a sua recompensa. Mas tu, quando jejuares, unta a tua cabeça e lava o rosto, para que não pareça aos homens que estás jejuando, mas ao teu Pai, que está em secreto; então o teu Pai, que olha em secreto, te recompensará." (Mt 6:16-18) Jesus fazia aqui alusão ao jejum insincero dos fariseus, que mencionou numa ilustração em outra oportunidade. (Lu 18:9-14) Era costumeiro para os fariseus jejuar duas vezes por semana, no segundo e no quinto dia da semana. — Lu 18:12.

Abster-se alguém de alimento meramente de modo formal é descrito por Paulo como sujeitar-se a decretos: "Não manuseies, nem proves, nem toques", e ele diz que "estas mesmas coisas, deveras, têm aparência de sabedoria numa forma de adoração imposta a si próprio e em humildade fingida, no tratamento severo do corpo; mas, não são de valor algum em combater a satisfação da carne". — Col 2:20-23.

Algumas seitas religiosas da cristandade têm imposto jejuns aos seus membros, mas a própria Bíblia não ordena aos cristãos jejuar. Quando Jesus falou aos seus discípulos sobre o jejum, como acima mencionado (Mt 6:16-18), ele e seus discípulos ainda estavam sob a Lei mosaica, e observavam o Dia da Expiação e seu jejum.

O texto em Mateus 17:21, sobre o jejum, que aparece na versão *Almeida,* não consta em alguns dos mais importantes manuscritos antigos. Igualmente, embora a *King James Version* (Versão Rei Jaime) mencione um jejum em Marcos 9:29 (também, *Al*), em Atos 10:30 e 1 Coríntios 7:5, de acordo com esses manuscritos, tais textos não contêm nenhuma referência a jejuns.

Alguns têm considerado Mateus 9:15 como uma ordem para os cristãos jejuarem. Na realidade, Jesus estava simplesmente fazendo uma declaração do que iria acontecer quando ele morresse. Enquanto Jesus estava com seus discípulos na terra, não era apropriado que jejuassem. Quando ele morreu, deveras prantearam e jejuaram. Mas não tinham nenhum motivo para jejuar lamuriosamente depois da ressurreição dele, e especialmente não depois do maravilhoso derramamento do espírito santo. (Mr 2:18-20; Lu 5:33-35) Por certo, os cristãos não estavam obrigados a jejuar no aniversário da morte do Senhor, pois o apóstolo Paulo, corrigindo abusos relacionados com tomar uma ceia no lugar de reunião da congregação antes da Refeição Noturna do Senhor, disse: "Não é que certamente tendes casas para comer e beber? . . . Consequentemente, meus irmãos, quando vos reunirdes para

o comer [i.e., a Refeição Noturna do Senhor], esperai uns pelos outros. Se alguém tiver fome, *coma em casa,* para que não vos reunais para julgamento." — 1Co 11:22, 33, 34.

Ao passo que não jejuavam como questão dum requisito religioso, os primitivos cristãos deveras jejuavam em ocasiões especiais. Quando Barnabé e Paulo foram enviados numa designação especial para a Ásia Menor, houve tanto jejuns como orações. Também, faziam-se orações "com jejuns" quando anciãos eram designados numa nova congregação. (At 13:2, 3; 14:23) Assim, os cristãos não estão sob uma ordem para jejuar, nem estão proibidos de fazê-lo. — Ro 14:5, 6.

JEMIMA. A primeira das três filhas de Jó nascidas após a sua grande prova. Jemima e suas irmãs, as mais belas mulheres do país, receberam uma herança entre os seus sete irmãos. — Jó 42:13-15.

JEMUEL [possivelmente: Dia de Deus]. Primeiro filho mencionado de Simeão, e um dos "setenta" contados entre os da casa de Jacó "que vieram ao Egito". (Gên 46:10, 27; Êx 6:15) Em outros relatos, ele é chamado de Nemuel. — Núm 26:12; 1Cr 4:24.

JEOACAZ [Que Jeová Segure; Jeová Segurou].

1. Grafia alternativa do nome de Acazias, que sucedeu a Jeorão, seu pai, como rei de Judá, em fins do décimo século AEC. (2Cr 21:16, 17; 22:1) Esta grafia alternativa, também encontrada no texto massorético em 2 Crônicas 25:23, simplesmente transpõe o nome divino para servir como prefixo em vez de sufixo. Este rei de Judá é chamado uma vez de Azarias. — 2Cr 22:6b; veja ACAZIAS N.º 2.

2. Filho e sucessor do Rei Jeú como rei de Israel. Jeoacaz reinou durante 17 anos, de 876 a cerca de 860 AEC. (2Rs 10:35; 13:1) Quando sucedeu ao pai no trono, grande parte do domínio era controlado pelo rei sírio Hazael, de Damasco, que tirara de Jeú todo o território de Israel ao L do rio Jordão. (2Rs 10:32-34) E, visto que Jeoacaz fazia o que era mau aos olhos de Jeová, Deus permitiu que Hazael continuasse a oprimir Israel em todos os dias de Jeoacaz, reduzindo a força combatente dele a meros 50 cavaleiros, 10 carros e 10.000 soldados de infantaria. Por fim, Jeoacaz procurou o favor de Jeová, e por causa do pacto com Abraão, Isaque e Jacó, Jeová não permitiu que a Síria arruinasse Israel completamente. (2Rs 13:2-7, 22, 23) Quando Jeoacaz morreu, ele foi enterrado em Samaria e foi sucedido no trono por seu filho Jeoás. — 2Rs 13:8, 9; 2Cr 25:17.

Certas traduções, bem como o texto massorético, grafam o nome como Joacaz em 2 Reis 14:1. — Veja JOACAZ N.º 1.

3. Filho e sucessor de Josias como rei de Judá. O nome de sua mãe era Hamutal. (2Rs 23:31) Esdras e Jeremias, segundo certos manuscritos, chamam-no de Salum, que alguns sugerem talvez ter sido seu nome antes da sua ascensão ao trono. (1Cr 3:15; Je 22:11) Depois da morte de seu pai às mãos do Faraó Neco, do Egito, Jeoacaz (embora não fosse o filho mais velho vivo de Josias) era evidentemente a escolha do povo como sucessor no trono. (2Rs 23:29, 30) Em 2 Crônicas 36:2, onde se menciona este mesmo evento, certas traduções (*Al; BJ; CBC; MC*) apresentam a forma abreviada de Joacaz em lugar de Jeoacaz. — Veja JOACAZ N.º 3.

Jeoacaz tinha 23 anos quando foi feito rei, e governou mal por três meses, na primeira parte do ano 628 AEC, até ser preso em Ribla por Faraó. Mais tarde, foi levado ao Egito, onde morreu no cativeiro, assim como o profeta Jeremias predissera. — 2Rs 23:31-34; Je 22:10-12.

JEOADA [possivelmente: Jeová Se Ataviou]. Benjamita descendente de Saul através de Jonatã e Meribe-Baal (Mefibosete). Três filhos de Jeoada estão incluídos na genealogia. (1Cr 8:33-36; 2Sa 9:6, 12) Ele é chamado Jará em 1 Crônicas 9:42.

JEOADÃ. Veja JEOADIM.

JEOADIM [Jeová É Prazer]. Mãe do Rei Amazias, de Judá; esposa de Jeoás. (2Rs 14:1, 2) No texto hebraico, o nome é *escrito* "Jeoadim", com uma nota marginal que diz que deve ser *lido* "Jeoadã", como em 2 Crônicas 25:1.

JEOANÃ [Jeová Mostrou Favor; Jeová Foi Clemente].

1. Porteiro coraíta durante o reinado de Davi; sexto filho de Meselemias. — 1Cr 26:1-3.

2. Chefe de exército debaixo do Rei Jeosafá, no comando direto de 280.000 homens de Judá. (2Cr 17:12, 14-16) Possivelmente é o N.º 3.

3. Pai do Ismael que se levantou junto com Jeoiada e outros chefes para depor Atalia e colocar Jeoás no trono de Israel. (2Cr 23:1-3) Possivelmente é o N.º 2.

4. Efraimita, cujo filho Azarias era líder naquela tribo por volta de 760 AEC, quando governavam o Rei Acaz, de Judá, e Peca, de Israel. — 2Cr 28:1, 6, 12.

5. Cabeça da casa paterna sacerdotal de Amarias nos dias de Joiaquim, sucessor do sumo sacerdote Jesua. — Ne 12:10, 12, 13.

6. Filho de Eliasibe. Esdras retirou-se para o refeitório de Jeoanã no templo para prantear a infidelidade do povo. — Esd 10:6.

7. Um dos quatro filhos de Bebai, que despediram suas esposas estrangeiras e os filhos nos dias de Esdras. — Esd 10:28, 44.

8. Filho de Tobias, o amonita, antagonista de Neemias. Jeoanã casou-se com uma moça israelita. — Ne 6:17-19.

9. Sacerdote posicionado junto ao templo durante a inauguração da muralha reconstruída de Jerusalém. — Ne 12:40-42.

JEOÁS.

1. Rei de Judá durante 40 anos, de 898 a 859 AEC. Era o filho mais jovem do Rei Acazias, de Judá; sua mãe era Zibiá, de Berseba. (2Rs 12:1; 1Cr 3:11) No texto massorético, seu nome é muitas vezes abreviado para Joás.

A morte de Acazias propiciou a Atalia, a iníqua avó de Jeoás, uma desculpa para fazer-se rainha. Mas para impedir que alguém, no futuro, questionasse sua usurpação do trono, ela matou todos os filhos de Acazias, com exceção do jovem Jeoás, que naquela época era um bebezinho de menos de um ano. Ele escapou do massacre porque sua tia, Jeoseba, esposa do sumo sacerdote Jeoiada, o tomou, junto com sua ama, e secretamente os ocultou no templo, durante seis anos. — 2Rs 11:1-3; 2Cr 22:10-12.

Quando o menino atingiu os sete anos, Jeoiada apresentou confidencialmente a cinco maiorais, pela primeira vez, o herdeiro legal ao trono. Jeoiada armou então os 500 homens sob o comando destes maiorais, com escudos e armas retirados do templo, e os instruiu que montassem guarda em torno de Jeoás, na cerimônia de coroação no pátio do templo. Qualquer pessoa que tentasse interferir deveria ser morta. (2Rs 11:4-12, 21; 2Cr 23:1-11) Ao ouvir o povo gritar, Atalia veio correndo, ao mesmo tempo bradando: "Conspiração! Conspiração!" Ela foi rapidamente conduzida para fora, sendo morta à entrada do portão dos cavalos. Jeoiada firmou então um pacto de fidelidade entre Jeová, o rei recém-empossado e o povo, após o que eles derrubaram a casa de Baal e destruíram os altares e as imagens dele, e mataram até mesmo a Matã, o sacerdote de Baal. — 2Rs 11:13-20; 2Cr 23:12-21.

Depois disso, enquanto o sumo sacerdote Jeoiada vivia e agia como pai e conselheiro de Jeoás, o jovem monarca prosperou. Já estando casado aos 21 anos, ele possuía duas esposas, uma das quais se chamava Jeoadã, e, por meio delas, Jeoás tornou-se pai de filhos e de filhas. Desta forma, a linhagem de Davi que conduzia ao Messias, e que quase chegara ao ponto de ser completamente interrompida, tornou-se novamente forte. — 2Rs 12:1-3; 2Cr 24:1-3; 25:1.

A casa de Jeová precisava urgentemente de reparos, não apenas por causa da sua idade (nessa época tendo não mais de 150 anos), mas também devido à negligência e ao saque sofridos no reinado de Atalia. Em consequência disso, Jeoás instou com os levitas a que levantassem o dinheiro para tal restauração por irem de cidade em cidade, por toda a Judá, mas a reação dos levitas não foi de todo o coração, e o serviço não estava sendo executado. (2Rs 12:4-8; 2Cr 24:4-7) Com o tempo, mudaram-se os arranjos para conseguir e administrar tais fundos. O povo mostrou bom acatamento, e os reparos continuaram até o término das obras. — 2Rs 12:9-16; 2Cr 24:8-14.

Após a morte do fiel sumo sacerdote Jeoiada, à idade de 130 anos, os príncipes do reino gradualmente fizeram com que o Rei Jeoás e o povo se desviassem de Jeová para a adoração de ídolos pagãos e dos "postes sagrados" fálicos. E, quando Jeová suscitava profetas para avisá-los, recusavam-se a ouvi-los. (2Cr 24:15-19) Jeoás chegou ao ponto de matar Zacarias, o próprio filho de Jeoiada, porque, mediante ele, Deus tinha indagado de forma reprovadora: "Por que infringis os mandamentos de Jeová?" As palavras de Zacarias, ao morrer, foram: "Que Jeová o veja e o exija de volta." — 2Cr 24:20-22.

A retribuição veio logo. Removida a proteção de Jeová, uma pequena força militar síria, chefiada por Hazael, conseguiu invadir o território de Judá, obrigando Jeoás a entregar o ouro e os tesouros do santuário, bem como seus próprios bens, deixando-o um homem arrasado e doente. (2Rs 12:17, 18; 2Cr 24:23-25) Não demorou muito até que dois dos seus servos formaram uma conspiração e mataram a Jeoás, à idade comparativamente jovem de 47 anos. Sepultaram-no na Cidade de Davi, junto com seus antepassados, e seu filho, Amazias, reinou em seu lugar. — 2Rs 12:19-21; 2Cr 24:25-27.

2. Rei de Israel; filho de Jeoacaz e neto de Jeú. A forma abreviada de seu nome, Joás, aparece também no texto massorético. (Os 1:1; Am 1:1) Ele governou por 16 anos, nos meados do nono século AEC. Durante a primeira parte do reinado deste Jeoás (filho de Jeoacaz) sobre o reino setentrional de Israel, o filho de Acazias, Jeoás, era rei sobre o reino meridional de Judá. — 2Rs 13:10.

Jeoás, em geral, fez o que era mau aos olhos de Jeová, e permitiu que a adoração do bezerro continuasse por todo o país. Sem embargo, quando o profeta Eliseu estava doente e prestes a morrer, Jeoás foi até ele e chorou por causa dele, dizendo: "Meu pai, meu pai, o carro de guerra de Israel e seus cavaleiros!" (2Rs 13:11, 14) Atendendo a solicitação do profeta, Jeoás atirou uma flecha pela janela, em direção à Síria, e então golpeou o solo com suas flechas. No entanto, só o golpeou três vezes. Eliseu ficou indignado com isto, pois, caso Jeoás tivesse golpeado o solo cinco ou seis vezes, disse Eliseu, então Jeoás teria obtido vitória completa sobre

os sírios; mas agora, declarou o profeta, ele somente obteria três vitórias parciais. (2Rs 13:15-19) Nas três campanhas de Jeoás contra os sírios, ele deveras obteve certo grau de êxito, recuperando diversas cidades israelitas que Hazael, pai de Ben-Hadade, tomara do reino setentrional. — 2Rs 13:24, 25.

Jeoás também alugou cem mil dos seus soldados ao rei de Judá, para lutarem contra os edomitas. No entanto, seguindo os conselhos dum "homem do verdadeiro Deus", eles foram dispensados, e, embora lhes fosse pago antecipadamente cem talentos de prata (US$ 660.600), ficaram irados por terem sido mandados para casa, provavelmente por perderem o esperado quinhão do despojo. Assim, depois de voltarem para o N, saquearam pequenas cidades do reino meridional, desde Samaria (talvez sua base de operações) até Bete-Horom. — 2Cr 25:6-10, 13.

Foi provavelmente em retaliação a isto que o rei de Judá desafiou Jeoás para um combate. Na batalha que se seguiu, o Rei Amazias, de Judá, foi capturado em Bete-Semes, e, na sequência da luta, as forças de Jeoás brecharam os muros de Jerusalém, saqueando o ouro e a prata do templo e da casa do rei, e levando reféns para Samaria. (2Rs 14:8-14; 2Cr 25:17-24) Por fim, Jeoás morreu e foi sepultado em Samaria, e seu filho Jeroboão II governou em seu lugar. — 2Rs 13:12, 13; 14:15, 16.

JEOIADA [Que Jeová Saiba].

1. Pai do Benaia que quase sempre é identificado como "Benaia, filho de Jeoiada", e que era um dos poderosos de Davi e também chefe do exército de Salomão. (2Sa 23:8, 20, 22, 23; 1Rs 2:35) O próprio Jeoiada é vinculado com o sacerdócio, sendo chamado de "sacerdote principal". Ele é mencionado como "o líder dos filhos de Arão" e estava entre os que afluíram a Davi quando ele se tornou rei sobre todo o Israel, em Hébron. — 1Cr 27:5; 12:27, 38.

2. Conselheiro do Rei Davi; evidentemente neto do N.º 1. — 1Cr 27:33, 34.

3. Sumo sacerdote no tempo de Jeorão, Acazias, Atalia e Jeoás. Jeoiada era casado com a filha do Rei Jeorão, Jeoseba, também chamada Jeosabeate (o único caso registrado de um sumo sacerdote que se casou com alguém da família real). Jeoiada ficou especialmente conhecido por derrubar Atalia e elevar a verdadeira adoração em Judá. Depois de ter sido morto o governante Acazias, o filho de Atalia, ela passou a matar todos os descendentes reais e a colocar-se no trono. No entanto, Jeoseba, irmã de Acazias, embora não necessariamente filha de Atalia, levou o bebezinho Jeoás, filho de Acazias, e o manteve escondido durante seis anos. No sétimo ano, Jeoiada conseguiu o apoio dos levitas, dos chefes da guarda cariana e dos batedores, bem como dos chefes das casas paternas de Israel. Apresentou então Jeoás, a quem proclamaram rei. Em seguida, Jeoiada ordenou que Atalia fosse removida do local do templo e morta. — 2Rs 11:1-16; 2Cr 22:10–23:15.

Depois disso, Jeoiada não perdeu tempo em promover a adoração de Jeová. Renovou a relação pactuada de Israel com Jeová, e em consequência disso, o povo derrubou a casa de Baal e removeu seus altares, suas imagens e seu sacerdócio. Jeoiada restaurou então os ofícios plenos do templo. Ele exerceu forte influência para o bem na vida de Jeoás. Jeoiada e o rei restauraram o templo e fizeram vários utensílios para a casa de Jeová. Quando, aos 130 anos, Jeoiada finalmente morreu, foi-lhe concedida a honra excepcional de ser sepultado com os reis, "porque fizera o bem em Israel, e com o verdadeiro Deus e Sua casa". Infelizmente, sua boa influência morreu junto com ele, pois Jeoás então deu ouvidos aos príncipes de Judá e desviou-se de Jeová, chegando ao ponto de ordenar a morte do filho de Jeoiada, Zacarias, que proferira uma censura ao povo infiel. — 2Rs 11:17–12:16; 2Cr 23:16–24:22.

4. Sacerdote que foi substituído por Sofonias, filho de Maaseias, no tempo de Jeremias. — Je 29:24-27.

JEOIAQUIM [possivelmente: Jeová Levanta]. Um dos últimos reis de Judá, filho de Josias e Zebida, e originalmente chamado Eliaquim. (2Rs 23:34, 36; 1Cr 3:15) Os cerca de 11 anos de governo ruim de Jeoiaquim (628-618 AEC) foram assinalados por injustiças, opressões e assassinatos. (2Cr 36:5; Je 22:17; 52:2) Também, durante seu governo, Judá sofreu muita hostilização por parte de bandos de incursores caldeus, sírios, moabitas e amonitas. — 2Rs 24:2.

Após a morte do Rei Josias, o povo de Judá, por alguma razão, constituiu rei a Jeoacaz, irmão mais moço de Eliaquim. Cerca de três meses depois, o Faraó Neco levou cativo o Rei Jeoacaz, e elevou como rei a Eliaquim, de 25 anos, mudando o nome do novo governante para Jeoiaquim. Neco também impôs uma pesada multa ao reino de Judá. O Rei Jeoiaquim demandou de seus súditos, por tributação, a prata e o ouro para pagar esta multa. (2Rs 23:34-36; 2Cr 36:3-5) Apesar da carga financeira que já pesava sobre o povo, Jeoiaquim fez planos para a construção de um palácio novo e luxuoso. É provável que, para reduzir os custos, ele opressivamente reteve o salário dos operários. Por conseguinte, Jeová, mediante Jeremias, declarou o ai sobre este governante iníquo, indicando que ele teria o enterro dum jumento. — Je 22:13-19.

No início do reinado de Jeoiaquim, Jeremias avisou que, a menos que o povo se arrependesse, Jerusalém e seu templo seriam destruídos. Depois disso, o profeta foi ameaçado de morte. No entanto, Aicão, homem de destaque, pôs-se a defender Jeremias e protegeu o profeta. Anteriormente, uma profecia similar feita por Urijá tinha enraivecido tanto a Jeoiaquim, que ele determinou matá-lo. Embora o temeroso Urijá fugisse para o Egito, não conseguiu escapar do furor do rei. Jeoiaquim mandou buscar a Urijá e então o matou à espada. — Je 26:1-24.

No quarto ano do reinado de Jeoiaquim (625 AEC) ocorreu a derrota imposta por Nabucodonosor ao Faraó Neco numa batalha pelo domínio da Síria-Palestina. A batalha se realizou em Carquemis, junto ao Eufrates, mais de 600 km ao N de Jerusalém. (Je 46:1, 2) Nesse mesmo ano, Jeremias começou a ditar a seu secretário, Baruque, as palavras de Jeová dirigidas contra Israel, Judá e todas as nações, registrando mensagens que tinham começado a ser proferidas a partir do 13.º ano do reinado de Josias (época em que Jeoiaquim tinha cerca de seis anos). Quase um ano depois, no nono mês lunar (quisleu, novembro/dezembro), o rolo que continha a mensagem ditada foi lido perante o Rei Jeoiaquim. Assim que Jeudi leu três ou quatro páginas-colunas, essa seção foi cortada e lançada no fogo que ardia no braseiro da casa de inverno do rei. Desta forma, o rolo inteiro, seção por seção, foi entregue às chamas. Jeoiaquim não fez caso dos apelos de três de seus príncipes para não queimar o rolo. Ele objetou especialmente às palavras proféticas que indicavam a desolação que Judá sofreria às mãos do rei de Babilônia. Isto sugere que Nabucodonosor ainda não tinha subido contra Jerusalém e tornado Jeoiaquim seu vassalo. — Je 36:1-4, 21-29.

Segundo Reis 24:1 mostra que Nabucodonosor pressionava o rei de Judá, "e Jeoiaquim tornou-se assim seu servo [ou vassalo] por três anos. No entanto, [Jeoiaquim] recuou e se rebelou contra ele [Nabucodonosor]". Evidentemente, é a este terceiro ano de Jeoiaquim como rei vassalo de Babilônia que Daniel se refere em Daniel 1:1. Não podia ser o terceiro ano do reinado de 11 anos de Jeoiaquim sobre Judá, pois, naquele tempo, Jeoiaquim não era vassalo de Babilônia, mas sim do Faraó Neco, do Egito. Foi somente no *quarto* ano do governo de Jeoiaquim sobre Judá que Nabucodonosor derrubou o domínio egípcio sobre a Síria-Palestina com sua vitória em Carquemis (625 AEC [evidentemente depois de nisã]). (Je 46:2) Visto que a revolta de Jeoiaquim contra Babilônia levou à sua queda, depois de cerca de 11 anos no trono, o início da sua vassalagem de três anos a Babilônia deve ter começado perto do fim de seu oitavo ano de governo, ou no início de 620 AEC.

O relato de Daniel (1:1, 2) declara que Nabucodonosor subiu contra Jerusalém e a sitiou, e que Jeoiaquim, junto com alguns dos utensílios do templo, foram entregues nas mãos do rei babilônio. Entretanto, o relato em 2 Reis 24:10-15 descreve o sítio de Jerusalém pelos babilônios e mostra que o filho de Jeoiaquim, Joaquim, cujo reinado durou apenas três meses e dez dias, foi quem, por fim, capitulou e se entregou aos babilônios. Por conseguinte, parece que Jeoiaquim morreu durante o sítio da cidade, talvez no começo dele. A profecia de Jeová mediante Jeremias (22:18, 19; 36:30) indicava que Jeoiaquim não iria receber um enterro decente; seu cadáver iria jazer descuidado fora das portas de Jerusalém, exposto ao calor do sol, de dia, e à geada, de noite. Não se revela exatamente de que forma Jeoiaquim foi 'entregue na mão de Nabucodonosor'. (Da 1:2) Talvez fosse no sentido de morrer sob sítio, e de seu filho, depois, ter de sair para o cativeiro, de modo que a linhagem de Jeoiaquim sofreu a perda do reinado às mãos de Nabucodonosor. Não existem meios de se confirmar a tradição judaica (registrada por Josefo) de que Nabucodonosor matou Jeoiaquim e ordenou que seu cadáver fosse lançado fora dos muros de Jerusalém. (*Jewish Antiquities* [Antiguidades Judaicas], X, 97 [vi, 3]) Seja qual for o meio pelo qual ocorreu a morte de Jeoiaquim, parece que os grilhões de cobre que Nabucodonosor trouxera para acorrentar Jeoiaquim não foram usados conforme planejado. — 2Cr 36:6.

Depois do sítio de Jerusalém, durante o "terceiro ano" de Jeoiaquim (como rei vassalo), Daniel e outros de Judá, inclusive nobres e membros da família real, foram levados como exilados para Babilônia. Não existindo registro de anterior exílio babilônico, isto parece situar este evento no curto reinado de Joaquim, sucessor de Jeoiaquim. — 2Rs 24:12-16; Je 52:28.

Depois de Joaquim, filho de Jeoiaquim, ter-se rendido, Nabucodonosor elevou a Zedequias, tio de Joaquim, ao trono de Judá. (2Cr 36:9, 10) Isto cumpriu a profecia de Jeremias de que Jeoiaquim não teria alguém seu sentado no trono de Davi. (Je 36:30) Joaquim, filho de Jeoiaquim, governou apenas três meses e dez dias.

JEOIARIBE [Que Jeová Contenda; Jeová Pleiteou [Nossa] Causa]. Sacerdote cuja casa paterna foi escolhida por sortes como primeira das 24 turmas sacerdotais organizadas durante o governo de Davi. (1Cr 24:1-3, 5-7) Alguns dos descendentes pós-exílicos desta casa paterna, ou outro sacerdote com o mesmo nome, moravam em Jerusalém. (1Cr 9:3, 10) Na lista paralela em Neemias 11:10, o nome é grafado Joiaribe.

JEONADABE [Jeová Está Disposto; Jeová É Nobre], **JONADABE** [forma abreviada de Jeonadabe]. No texto hebraico e em muitas traduções usam-se

intercambiavelmente ambas as grafias para cada uma das duas pessoas com este nome.

1. Sobrinho de Davi; filho de seu irmão Simeá. Jonadabe ("Jeonadabe") era "um homem muito sábio", mas astuto e ardiloso. Depois de induzir Amnom, filho de Davi, a revelar-lhe sua paixão pela meia-irmã Tamar, Jonadabe propôs a trama pela qual Amnom chegou a violentá-la. Depois de o irmão germano dela, Absalão, ter morto Amnom em vingança, relatou-se a Davi que Absalão matara todos os filhos do rei, mas Jonadabe estava presente para assegurar que só Amnom estava morto. (2Sa 13:3-5, 14, 22, 28-33) É possível que ele seja o "Jonatã" de 2 Samuel 21:21 e 1 Crônicas 20:7.

2. Filho de Recabe; companheiro do Rei Jeú. Seu encontro com Jeú não foi acidental, porque Jonadabe "chegou a encontrar-se com" ele por iniciativa própria, e, por sua vez, recebeu a bênção de Jeú. Os eventos subsequentes mostraram que Jonadabe estava de pleno acordo com a determinação de Jeú, de eliminar de Israel a adoração de Baal. A cada proposta feita por Jeú, Jonadabe prontamente respondeu na afirmativa. "É teu coração reto para comigo?" perguntou Jeú. Ele respondeu: "É." "Dá-me deveras a tua mão", disse Jeú; e Jonadabe lhe deu a mão. Então, no carro de Jeú, Jonadabe foi informado: "Vem deveras comigo e vê como não tolero rivalidade para com Jeová", e ele de novo mostrou que estava disposto a isso. Por fim, quando chegaram a Samaria e todos os adoradores de Baal haviam sido reunidos, Jonadabe não recuou, mas acompanhou Jeú para dentro da casa de Baal e permaneceu ao seu lado durante a matança que se seguiu. Ao mesmo tempo, Jeú demonstrou sua plena confiança e fé em Jonadabe. — 2Rs 10:15-28.

Quase 300 anos mais tarde, descendentes de Jonadabe, os recabitas, foram usados por Jeremias sob a direção de Jeová como exemplo de fidelidade às ordens de seu antepassado, em contraste com a desobediência a Deus do povo de Judá e de Jerusalém. Jonadabe mandara os recabitas morar em tendas, não fazer sementeira, nem plantar vinhedos e nem tomar vinho. Quando Jeremias lhes ofereceu vinho, eles o recusaram, citando o mandamento do seu antepassado Jonadabe. Em vista de tal fidelidade, Jeová prometeu: "De Jonadabe, filho de Recabe, não se decepará homem, impedindo-o de ficar de pé diante de mim para sempre." — Je 35:1-19.

JEONATÃ [Jeová Deu]. Na língua hebraica, este nome frequentemente é usado de modo intercambiável com Jonatã. Alistam-se abaixo apenas as ocorrências em que é vertido Jeonatã. Quanto às ocorrências da forma abreviada, veja JONATÃ.

1. Um dos levitas enviados por Jeosafá, no terceiro ano do seu reinado, para ensinar a lei de Jeová ao povo de Judá. — 2Cr 17:5, 7-9.

2. Secretário, cuja casa foi convertida em prisão, onde Jeremias foi mantido em detenção. (Je 37:15, 20; 38:26) A casa provavelmente tinha no porão um lugar adequado para encarceramento.

3. Cabeça pós-exílico duma casa paterna de sacerdotes, nos dias de Joiaquim, sucessor de Jesua. — Ne 12:10, 12, 18.

JEORÃO [Jeová É Alto (Enaltecido)]. Uma forma abreviada do nome é Jorão.

1. Um dos dois sacerdotes escolhidos por Jeosafá, em 934 AEC, no terceiro ano do seu reinado, junto com destacados príncipes e levitas, para serem instrutores viajantes ensinando "o livro da lei de Jeová". — 2Cr 17:7-9.

2. Filho de Acabe e Jezabel, que sucedeu a seu irmão mais velho, Acazias, como o décimo rei do reino setentrional de Israel por volta de 917 AEC. Ele reinou 12 anos. (2Rs 1:17, 18; 3:1; 9:22) Este rei de Israel não deve ser confundido com o rei de Judá do mesmo nome, que era seu cunhado. (Veja o N.º 3.) Embora Jeorão removesse a coluna sagrada de Baal, erigida por seu pai, ele continuou a fazer "o que era mau aos olhos de Jeová", apegando-se à adoração do bezerro, instituída por Jeroboão. — 1Rs 12:26-29; 16:33; 2Rs 3:2, 3.

O Rei Jeosafá, de Judá, e o rei de Edom juntaram-se a Jeorão num ataque contra Moabe, o qual foi bem sucedido, porque Jeová enganou o inimigo por meio duma ilusão de óptica. Eliseu, profeta de Deus, instruiu os do acampamento de Israel a cavar valas, nas quais pudessem captar água mui necessária e divinamente provida. Na manhã seguinte, o reflexo da luz solar sobre esta água fez com que os moabitas imaginassem que a água era sangue. Pensando que no acampamento confederado dos três reis havia ocorrido uma matança mútua, os moabitas avançaram para tomar despojo, apenas para ser massacrados em grande número. — 2Rs 3:4-27.

Naamã, o chefe do exército da Síria, veio a Jeorão para ser curado de lepra, trazendo do rei da Síria uma carta neste sentido. Jeorão, pensando que o governante sírio estava provocando briga, exclamou: 'Acaso sou Deus, para entregar à morte e preservar vivo, e curar a lepra?' Eliseu, porém, solicitou que Jeorão lhe enviasse Naamã, para que o chefe do exército sírio soubesse que o Deus verdadeiro deveras possuía um profeta no país, alguém capaz de realizar tais curas. — 2Rs 5:1-8.

De antemão, Eliseu, profeta de Jeová, também informava a Jeorão sobre as manobras militares sírias. (2Rs 6:8-12) Certos ataques sírios contra Israel foram divinamente frustrados durante o reinado de Jeorão. — 2Rs 6:13–7:20.

Mas, apesar de tais manifestações da benevolência de Deus, Jeorão, até o dia da sua morte, não se arrependeu, nem se voltou de todo o coração para Jeová. A morte lhe sobreveio repentinamente e de forma inesperada. Jeorão estava em Jezreel, recuperando-se dos ferimentos recebidos em batalha contra os sírios. Com o tempo, foi ao encontro de Jeú, perguntando: "Há paz, Jeú?" A resposta negativa fez com que Jeorão se virasse para fugir, mas Jeú atirou uma flecha que lhe atravessou o coração. Assim, "este filho dum assassino" (2Rs 6:32) foi executado, seu cadáver sendo lançado no campo de Nabote. — 2Rs 9:14-26.

3. Primogênito de Jeosafá que, aos 32 anos de idade, tornou-se rei de Judá. (2Cr 21:1-3, 5, 20) Parece que, durante vários anos, Jeorão estava de alguma forma associado com seu pai no reinado. (2Rs 1:17; 8:16) Os oito anos de governo creditados a Jeorão contam a partir de 913 AEC. (2Rs 8:17) Assim, durante estes anos, tanto o reino setentrional como o meridional tiveram governantes com o mesmo nome. Eram também cunhados, porque Jeorão, de Judá, se casou com Atalia, filha de Acabe e de Jezabel, e irmã do Jeorão de Israel. — 2Rs 8:18, 25, 26; veja o N.º 2 acima.

Pelo menos em parte devido à má influência da sua esposa, Atalia, Jeorão não trilhou os caminhos justos de seu pai, Jeosafá. (2Rs 8:18) Jeorão não só assassinou seus seis irmãos e alguns dos príncipes de Judá, mas também desviou seus súditos de Jeová para deuses falsos. (2Cr 21:1-6, 11-14) Todo o seu reinado foi assolado tanto por dificuldades internas como lutas externas. Primeiro, Edom se rebelou; daí, Libna se revoltou contra Judá. (2Rs 8:20-22) Numa carta dirigida a Jeorão, o profeta Elias avisou: "Eis que Jeová dá um grande golpe ao teu povo, aos teus filhos, e às tuas esposas, e a todos os teus bens." Ademais, ó Rei Jeorão, "terás muitas doenças, uma enfermidade dos teus intestinos, até que os teus intestinos saiam por causa da doença, dia após dia". — 2Cr 21:12-15.

Tudo aconteceu exatamente assim. Jeová permitiu que árabes e filisteus invadissem o país e levassem cativos as esposas e os filhos de Jeorão. Deus permitiu que somente escapasse o filho mais moço de Jeorão, Jeoacaz (também chamado Acazias), concessão esta, porém, feita apenas por causa do pacto do Reino celebrado com Davi. "Depois de tudo isso, Jeová o feriu [a Jeorão] nos intestinos com uma doença para a qual não havia cura." Dois anos depois, "lhe saíram os intestinos" e ele gradualmente morreu. Assim findou a vida deste homem iníquo, que "se foi sem ser desejado". Foi sepultado na Cidade de Davi, "mas não nas sepulturas dos reis". Acazias, seu filho, tornou-se rei em seu lugar. — 2Cr 21:7, 16-20; 22:1; 1Cr 3:10, 11.

JEOSABEATE [Jeová É Abundância]. Filha do Rei Jeorão e esposa do sumo sacerdote Jeoiada. Ela é também chamada Jeoseba. — 2Cr 22:10-12; 2Rs 11:1-3; veja JEOSEBA.

JEOSAFÁ [Jeová É Juiz].

1. Filho de Ailude, que serviu como cronista durante os reinados de Davi e de Salomão. — 2Sa 8:16; 20:24; 1Rs 4:3; 1Cr 18:15.

2. Um dos 12 prepostos do Rei Salomão. Durante um mês por ano, este "filho de Parua" supria o rei e os da sua casa de alimentos do território de Issacar. — 1Rs 4:7, 17.

3. Filho do Rei Asa, de Judá, e de Azuba, filha de Sili. Aos 35 anos, Jeosafá sucedeu seu pai no trono, e governou por 25 anos, a partir de 936 AEC. (1Rs 22:42; 2Cr 20:31) Seu reinado era contemporâneo daquele dos reis Acabe, Acazias e Jeorão, de Israel. (1Rs 22:41, 51; 2Rs 3:1, 2; 2Cr 17:3, 4) Foi marcado pela estabilidade, prosperidade, glória e relativa paz com as terras vizinhas. Jeosafá recebia presentes de seus súditos, e tributos dos filisteus e dos árabes. — 2Cr 17:5, 10, 11.

Realizações. Jeosafá fortaleceu sua posição por colocar forças militares nas cidades fortificadas de Judá, e guarnições tanto na terra de Judá como no território israelita capturado por seu pai, Asa. Em Jerusalém, um grande corpo de guerreiros valentes servia aos interesses régios; e, em Judá, Jeosafá construiu lugares fortificados e cidades-armazéns. — 2Cr 17:1, 2, 12-19.

Jeosafá, diferente dos reis do reino setentrional de Israel, manifestou grande preocupação com a adoração verdadeira. (2Cr 17:4) Comissionou certos príncipes, levitas e sacerdotes para ensinarem a lei de Jeová nas cidades de Judá. (2Cr 17:7-9) Jeosafá também santificou ofertas sagradas (2Rs 12:18), e pessoalmente percorreu seu domínio, orientando seus súditos para voltarem a Jeová em fidelidade. (2Cr 19:4) Corajosamente, Jeosafá continuou a campanha contra a idolatria, iniciada por Asa. (1Rs 22:46; 2Cr 17:6) Mas a adoração incorreta nos altos estava tão arraigada entre os israelitas, que os esforços de Jeosafá não a erradicaram de forma permanente. — 1Rs 22:43; 2Cr 20:33.

No reinado de Jeosafá também ocorreu a instituição dum sistema judicial melhor. O próprio rei inculcou nos juízes a importância de serem imparciais e isentos de suborno, visto que não julgavam em nome do homem, mas em nome de Jeová. — 2Cr 19:5-11.

Jeosafá mostrou ser um rei que confiava plenamente em Jeová. Quando Judá se viu ameaçado pelas forças coligadas de Amom, de Moabe e da região montanhosa de Seir, ele humildemente

reconheceu a debilidade de sua nação em face deste perigo, e orou a Jeová pedindo ajuda. Depois disso, Jeová lutou a favor de Judá por espalhar a confusão nas fileiras inimigas, de modo que mataram uns aos outros. Por conseguinte, as nações circunvizinhas ficaram temerosas, e Judá continuou a usufruir paz. — 2Cr 20:1-30.

Relações com o Reino de Dez Tribos. Jeosafá conservou a paz com o reino setentrional, e imprudentemente formou uma aliança matrimonial com Acabe. (1Rs 22:44; 2Cr 18:1) Por este motivo, em várias ocasiões, foi levado a fazer outras alianças com o reino de Israel.

Numa visita ao reino setentrional, algum tempo depois do casamento da filha de Acabe, Atalia, com seu primogênito Jeorão, Jeosafá concordou em acompanhar o Rei Acabe num empreendimento militar, para recuperar Ramote-Gileade das mãos dos sírios. Entretanto, antes de realmente partir, Jeosafá solicitou a Acabe que indagasse de Jeová. Quatrocentos profetas garantiram o sucesso a Acabe. Mas Micaías, verdadeiro profeta de Jeová, odiado por Acabe, mas chamado por insistência de Jeosafá, predisse a derrota certa. Apesar disso, Jeosafá, talvez para não voltar atrás em sua promessa original de acompanhar Acabe, foi à batalha trajado das vestes reais. Visto que Acabe tomara a precaução de se disfarçar, os sírios erroneamente concluíram que Jeosafá era o rei de Israel e, assim, submeteram-no ao mais pesado ataque. Jeosafá mal conseguiu escapar com vida, e Acabe, apesar do disfarce, foi mortalmente ferido. (1Rs 22:2-37; 2Cr 18) Ao retornar a Jerusalém, Jeosafá foi censurado por aliar-se insensatamente com o iníquo Acabe, o visionário Jeú lhe dizendo: "É ao iníquo que se deve dar ajuda e é aos que odeiam a Jeová que deves amar? E por isso há indignação contra ti da parte da pessoa de Jeová." — 2Cr 19:2.

Mais tarde, Jeosafá tornou-se sócio do Rei Acazias, sucessor de Acabe, numa empresa de construção de navios em Eziom-Géber, no golfo de ʽAqaba. Mas Jeová desaprovou esta aliança marítima com o iníquo Acazias. Por isso, em cumprimento de profecia, os navios sofreram naufrágio. — 1Rs 22:48, 49; 2Cr 20:35-37; veja ACAZIAS N.º 1.

Passado algum tempo, Jeosafá juntou-se a Jeorão, sucessor de Acazias no trono, e ao rei de Edom, numa ofensiva militar para sufocar a revolta do Rei Mesa, moabita, contra o reino de dez tribos. Os exércitos desta aliança, porém, ficaram enredados num ermo desprovido de água. Jeosafá, assim, mandou chamar um profeta de Jeová. Somente por consideração para com Jeosafá é que o profeta Eliseu buscou a inspiração divina, e seu conselho subsequente salvou os três reis e seus exércitos do desastre. — 2Rs 3:4-25.

Jeorão Torna-se Rei. Enquanto Jeosafá ainda vivia, ele passou o reino para Jeorão, seu primogênito, mas a seus outros filhos ele deu preciosos presentes e cidades fortificadas em Judá. (2Rs 8:16; 2Cr 21:3) Especialmente depois da morte de Jeosafá, e de seu sepultamento na Cidade de Davi, foi que a aliança matrimonial com a casa de Acabe mostrou-se desastrosa para o reino de Judá. Sob a influência de Atalia, Jeorão reavivou as práticas idólatras. — 1Rs 22:50; 2Cr 21:1-7, 11.

4. Pai do Rei Jeú, de Israel. — 2Rs 9:2, 14.

JEOSAFÁ, BAIXADA DE. Trata-se, evidentemente, dum lugar simbólico, também chamado de "baixada da decisão". (Jl 3:2, 14) Visto que se relaciona com a execução de julgamento por parte de Deus, é apropriadamente chamada de "baixada de Jeosafá", pois o nome "Jeosafá" significa "Jeová É Juiz". Também, durante o reinado de Jeosafá, Jeová livrou Judá e Jerusalém das forças coligadas de Amom, de Moabe e da região montanhosa de Seir, fazendo com que as forças inimigas caíssem em confusão e se matassem umas às outras. — 2Cr 20:1-29.

Na simbólica "baixada de Jeosafá", Jeová julga as nações como merecendo a execução, por causa dos maus tratos infligidos ao Seu povo. A própria baixada serve como enorme lagar simbólico para esmagar as nações como se fossem cachos de uva. Dificilmente é plausível associar literalmente a "baixada de Jeosafá" com o vale do Cédron, o vale de Hinom ou o vale de Jezreel, como alguns têm feito. Nenhum desses vales seria suficientemente grande para comportar "todas" as nações. — Jl 3:1-3, 12-14; compare isso com Re 14:18-20.

JEOSEBA [Jeová É Abundância]. Esposa do sumo sacerdote Jeoiada; filha do Rei Jeorão, de Judá, embora não necessariamente com sua esposa, Atalia. O nome dela também é grafado "Jeosabeate". (2Cr 22:11) Após a morte de seu irmão (ou meio-irmão), o Rei Acazias, Jeoseba tomou o filho dele, o bebezinho Jeoás, e o ocultou, a fim de que escapasse da matança dos descendentes reais causada por Atalia. Jeoiada e Jeoseba mantiveram seu sobrinho escondido nos seus aposentos no templo durante seis anos, até que Jeoiada o fez vir a público para ser proclamado rei. (2Rs 11:1-3; 2Cr 22:10-12) A medida tomada por Jeoseba, junto com a de seu marido, preservaram providencialmente a linhagem real de Davi até o Messias.

JEOSUÉ [Jeová É Salvação]. Filho de Num; efraimita, que sucedeu a Moisés e levou os israelitas à Terra da Promessa. Seu nome original era Oseias, mas Moisés chamou-o de Jeosué, ou Josué (forma abreviada de Jeosué). — Núm 13:8, 16; De 34:9; Jos 1:1, 2; veja JOSUÉ N.º 1.

JEOVÁ [forma causativa, no imperfeito, do verbo hebr. *ha·wáh* (vir a ser; tornar-se); significando: "Ele Causa que Venha a Ser"]. O nome pessoal de Deus. (Is 42:8; 54:5) Embora as Escrituras o designem por títulos descritivos, tais como "Deus", "Soberano Senhor", "Criador", "Pai", "o Todo-Poderoso" e "o Altíssimo", a sua personalidade e os seus atributos — quem e o que Ele é — são plenamente resumidos e expressos apenas por este nome pessoal. — Sal 83:18.

A Pronúncia Correta do Nome Divino. "Jeová" é a pronúncia mais conhecida do nome divino, em português, embora a maioria dos hebraístas seja a favor de "Javé" (ou "Iahweh"). Os manuscritos hebraicos mais antigos apresentam este nome na forma de quatro consoantes, comumente chamadas de Tetragrama (do grego *te·tra-*, que significa "quatro", e *grám·ma,* "letra"). Estas quatro letras (escritas da direita para a esquerda) são יהוה e podem ser transliteradas em português como *YHWH* (*IHVH*, ou *JHVH*).

As consoantes hebraicas do nome, portanto, são conhecidas. A questão é: Quais são as vogais que devem ser combinadas com as consoantes? Sinais vocálicos só vieram a ser utilizados no hebraico na segunda metade do primeiro milênio EC. (Veja HEBRAICO [Alfabeto e Escrita Hebraicos].) Além disso, devido a uma superstição religiosa que teve início séculos antes, os sinais vocálicos encontrados em manuscritos hebraicos não nos fornecem a chave para determinar que vogais devem aparecer no nome divino.

Superstição oculta o nome. Em determinado período, surgiu entre os judeus uma ideia supersticiosa, de que era errado até mesmo pronunciar o nome divino (representado pelo Tetragrama). Não se sabe exatamente em que se baseou originalmente a descontinuidade do uso deste nome. Alguns sustentam que o nome era considerado sagrado demais para ser proferido por lábios imperfeitos. Todavia, as próprias Escrituras Hebraicas não apresentam nenhuma evidência de que quaisquer dos verdadeiros servos de Deus alguma vez hesitassem em proferir o nome Dele. Documentos hebraicos não bíblicos, tais como as chamadas Cartas de Laquis, mostram que o nome era usado na correspondência comum na Palestina na última parte do sétimo século AEC.

Peça de prata em que consta o nome divino; foi encontrada em Jerusalém e data evidentemente do sétimo ou do sexto século AEC.

Outro conceito sustenta que se pretendia impedir que povos não judaicos conhecessem o nome e possivelmente o usassem mal. Todavia, o próprio Jeová disse que faria com que 'seu nome fosse declarado em toda a terra' (Êx 9:16; compare isso com 1Cr 16:23, 24; Sal 113:3; Mal 1:11, 14), para ser conhecido até mesmo aos seus adversários. (Is 64:2) De fato, o nome era conhecido e usado por nações pagãs tanto antes da Era Comum como nos primeiros séculos dela. (*The Jewish Encyclopedia* [A Enciclopédia Judaica], 1976, Vol. XII, p. 119) Outra alegação é que o objetivo era proteger o nome contra o uso em ritos mágicos. Neste caso, trata-se de raciocínio fraco, pois é óbvio que, quanto mais misterioso se tornasse o nome por falta de uso, tanto mais serviria para os objetivos dos praticantes da magia.

Quando se arraigou essa superstição? Assim como não se tem certeza do motivo ou motivos originalmente apresentados para se descontinuar a usar o nome divino, assim também há muita incerteza quanto à época em que tal conceito supersticioso realmente se arraigou. Alguns afirmam que começou após o exílio babilônico (607-537 AEC). Esta teoria, porém, baseia-se numa suposta redução do uso do nome por parte de escritores posteriores das Escrituras Hebraicas, conceito este que um exame mais detido mostra inválido. Malaquias, por exemplo, foi evidentemente um dos últimos livros das Escrituras Hebraicas a ser escrito (na última metade do quinto século AEC), e dá grande destaque ao nome divino.

Muitas obras de referência sugerem que o nome deixou de ser usado por volta de 300 AEC. Evidência para esta data foi supostamente encontrada na ausência do Tetragrama (ou de uma transliteração dele) na tradução *Septuaginta* grega das Escrituras Hebraicas, iniciada por volta de 280 AEC. É verdade que as cópias mais completas dos manuscritos da *Septuaginta* agora conhecidas seguem uniformemente o costume de substituir o Tetragrama pelas palavras gregas *Ký·rios* (Senhor) ou *The·ós* (Deus). Estes manuscritos principais, porém, remontam apenas ao quarto e

ao quinto séculos EC. Descobriram-se recentemente cópias mais antigas, embora em forma fragmentária, que provam que as cópias *mais antigas* da *Septuaginta* continham deveras o nome divino.

Uma delas são os restos fragmentários dum rolo de papiro duma parte de Deuteronômio, alistado como P. Fouad Inventário N.º 266. (FOTO, Vol. 1, p. 326) Apresenta regularmente o Tetragrama, escrito em caracteres hebraicos quadrados, em cada ocorrência no texto hebraico traduzido. Os peritos datam este papiro como do primeiro século AEC, e neste caso foi escrito quatro ou cinco séculos antes dos manuscritos já mencionados. — Veja o apêndice da *NM*, pp. 1502-1504.

Quando foi que os judeus, em geral, realmente pararam de pronunciar o nome pessoal de Deus?

Assim, pelo menos em forma escrita, não existe evidência sólida de qualquer desaparecimento ou desuso do nome divino no período AEC. No primeiro século EC, surge pela primeira vez alguma evidência duma atitude supersticiosa para com esse nome. Josefo, historiador judeu que descendia duma família sacerdotal, ao narrar a revelação que Deus forneceu a Moisés no local do espinheiro ardente, diz: "Então, Deus lhe revelou Seu nome, que antes disso não tinha chegado aos ouvidos dos homens, e sobre o qual estou proibido de falar." (*Jewish Antiquities* [Antiguidades Judaicas], II, 276 [xii, 4]) No entanto, a declaração de Josefo, além de ser inexata quanto a se conhecer o nome divino antes de Moisés, é vaga e não revela de forma clara exatamente qual era a atitude geral prevalecente no primeiro século quanto a se pronunciar ou empregar o nome divino.

A Míxena judaica, uma coleção de ensinos e de tradições rabínicos, é um tanto mais explícita. Credita-se sua compilação ao rabino Judá, o Príncipe, que viveu no segundo e no terceiro séculos EC. Parte da matéria da Míxena relaciona-se claramente às circunstâncias anteriores à destruição de Jerusalém e do seu templo, em 70 EC. No entanto, certo perito diz a respeito da Míxena: "É extremamente difícil decidir que valor histórico devemos atribuir a qualquer tradição registrada na Míxena. O espaço de tempo, que talvez tenha contribuído para obscurecer ou distorcer as lembranças de épocas tão diferentes; as sublevações políticas, as mudanças e as confusões resultantes de duas rebeliões e de duas conquistas romanas; os padrões prezados pelo partido dos fariseus (cujas opiniões a Míxena registra), que não eram os do partido dos saduceus . . . — estes são fatores a que se deve dar o devido peso na avaliação do caráter das declarações da Míxena. Além disso, há muita coisa no conteúdo da Míxena que se encontra num ambiente de discussão acadêmica travada só pela discussão, (conforme parece) com pouca pretensão de registrar usos históricos." (*The Mishnah* [A Míxena], traduzida para o inglês por H. Danby, Londres, 1954, pp. xiv, xv) Algumas das tradições da Míxena referentes à pronúncia do nome divino são como segue:

Relacionado com o anual Dia da Expiação, a tradução da Míxena por Danby declara: "E quando os sacerdotes e o povo, que estavam de pé no Pátio do Templo, ouviam o Nome Expresso sair da boca do Sumo Sacerdote, costumavam ajoelhar-se, e curvar-se, e prostrar-se, e dizer: 'Bendito seja o nome da glória do seu reino para todo o sempre!' " (*Yoma* 6:2) A respeito das bênçãos sacerdotais diárias, *Sotah* 7:6, diz: "No Templo, eles pronunciavam o Nome assim como estava escrito, mas, nas províncias, usavam uma palavra substituta." *Sanhedrin* 7:5, declara que o blasfemador não era culpado 'a menos que tivesse pronunciado o Nome', e que, num julgamento que envolvesse uma acusação de blasfêmia, usava-se um nome substituto até que toda a evidência tivesse sido ouvida; daí, pedia-se em particular à testemunha principal que 'dissesse expressamente o que ouvira', presumivelmente usando o nome divino. *Sanhedrin* 10:1, ao alistar aqueles "que não têm parte no mundo vindouro", declara: "Abba Saul diz: Também aquele que pronunciar o Nome com as suas letras corretas." Todavia, apesar destes conceitos negativos, encontramos também, na primeira seção da Míxena, a injunção positiva de que "o homem deve cumprimentar seu próximo com [o emprego de] o Nome [de Deus]", citando-se então o exemplo de Boaz (Ru 2:4). — *Berakhot*, 9:5.

Estes conceitos tradicionais, encarados pelo que possam valer, talvez revelem uma tendência supersticiosa de evitar o uso do nome divino algum tempo antes de o templo de Jerusalém ser destruído em 70 EC. Mesmo então, diz-se explicitamente que eram primariamente os sacerdotes que usavam um nome substituto para o nome divino, e isso apenas nas províncias. Adicionalmente, o valor histórico das tradições da Míxena é questionável, conforme vimos.

Trechos dos Salmos, do Rolo do Mar Morto. O Tetragrama aparece repetidas vezes nos distintivos antigos caracteres hebraicos.

Não existe, portanto, nenhuma base genuína para se atribuir a qualquer época anterior ao primeiro e ao segundo séculos EC o desenvolvimento do conceito supersticioso que exigia a descontinuação do uso do nome divino. Chegou deveras a época, contudo, em que, ao fazer a leitura das Escrituras Hebraicas na língua original, o leitor judeu, em vez de pronunciar o nome divino, representado pelo Tetragrama, o substituía por *'Adho·nai* (Soberano Senhor) ou por *'Elo·hím* (Deus). Nota-se isto no fato de que, quando os sinais vocálicos passaram a ser empregados, na segunda metade do primeiro milênio EC, os copistas judeus inseriram no Tetragrama os sinais vocálicos quer de *'Adho·nai,* quer de *'Elo·hím,* evidentemente para alertar o leitor a proferir essas palavras, em lugar de pronunciar o nome divino. Caso ele estivesse usando a tradução *Septuaginta* grega das Escrituras Hebraicas em cópias *posteriores,* o leitor, naturalmente, encontraria o Tetragrama já inteiramente substituído por *Ký·rios* e *The·ós.* — Veja SENHOR.

Traduções para outras línguas, tais como a *Vulgata* latina, seguiram o exemplo destas cópias posteriores da *Septuaginta* grega. A versão católica de Antônio Pereira de Figueiredo (originalmente de 1778-1790), baseada na *Vulgata* latina, por isso, não traz o nome divino no texto principal, ao passo que a *Trinitariana* e a versão *Matos Soares* empregam Senhor ou Deus (às vezes todo em maiúsculas) para representar o Tetragrama nas Escrituras Hebraicas.

Qual é a pronúncia correta do nome de Deus?

Na segunda metade do primeiro milênio EC, peritos judeus introduziram um sistema de sinais para representar as vogais ausentes no texto consonantal hebraico. Com referência ao nome de Deus, em vez de inserir os sinais vocálicos corretos dele, colocaram outros sinais vocálicos para lembrar ao leitor que ele devia dizer *'Adho·nai* (que significa "Soberano Senhor") ou *'Elo·hím* (que significa "Deus").

O Códice Leningrado B 19A, do século 11 EC, tem no Tetragrama os sinais vocálicos para rezar *Yehwáh, Yehwíh* e *Yeho·wáh.* A edição de Ginsburg do texto massorético tem no nome divino sinais vocálicos para que reze *Yeho·wáh.* (Gên 3:14, n) Os hebraístas em geral são a favor de "Yahweh" (Iahweh, ou Javé, em Bíblias católicas) como a pronúncia mais provável. Salientam que a forma abreviada do nome é Yah (Jah, na forma latinizada), como no Salmo 89:8 e na expressão *Halelu-Yáh* (que significa "Louvai a Jah!"). (Sal 104:35; 150:1, 6) Também as formas *Yehóh, Yoh, Yah* e *Yáhu,* encontradas na grafia hebraica dos nomes Jeosafá, Josafá, Sefatias e outros, podem todas ser

derivadas de Yahweh. As transliterações gregas feitas pelos primitivos escritores cristãos indicam uma direção algo similar por usar grafias tais como *I·a·bé* e *I·a·ou·é,* as quais, conforme pronunciadas em grego, se assemelham a Yahweh (Iahweh). Ainda assim, de modo algum há unanimidade sobre o assunto entre os peritos, sendo alguns a favor de ainda outras pronúncias, tais como "Yahuwa", "Yahuah" ou "Yehuah".

Visto que, atualmente, não se pode ter certeza absoluta da pronúncia, parece não haver nenhum motivo para abandonar, em português, a forma bem conhecida, "Jeová", em favor de outra pronúncia sugerida. Se tal mudança fosse feita, então, a bem da coerência, deviam ser feitas alterações na grafia e na pronúncia de uma infinidade de outros nomes encontrados nas Escrituras: Jeremias seria mudado para *Yir·meyáh,* Isaías se tornaria *Yesha'·yá·hu,* e Jesus seria ou *Yehoh·shú·a'* (como no hebraico), ou *I·e·soús* (como no grego). O objetivo das palavras é transmitir ideias; em português, o nome Jeová identifica o verdadeiro Deus, transmitindo esta ideia mais satisfatoriamente, hoje em dia, do que qualquer dos substitutos sugeridos.

Importância do Nome. Muitos peritos e tradutores atuais da Bíblia advogam que se siga a tradição de eliminar o nome distintivo de Deus. Não só alegam que a incerteza a respeito da pronúncia do nome justifica tal proceder, mas também sustentam que a supremacia e a existência ímpar do verdadeiro Deus tornam desnecessário que Ele tenha um nome específico. Tal conceito não encontra respaldo nas Escrituras inspiradas, quer nas dos tempos pré-cristãos, quer nas Escrituras Gregas Cristãs.

O Tetragrama ocorre 6.828 vezes no texto hebraico da *Biblia Hebraica* e da *Biblia Hebraica Stuttgartensia.* Nas Escrituras Hebraicas, a *Tradução do Novo Mundo* contém o nome divino 6.979 vezes, porque os tradutores, entre outras coisas, levaram em conta que, em alguns lugares, os escribas haviam substituído o nome divino com *'Adho·nai* ou *'Elo·hím.* (Veja o apêndice na *NM,* pp. 1501, 1502.) A própria frequência do aparecimento do nome atesta sua importância para o Autor da Bíblia, que leva este nome. Seu uso em todas as Escrituras ultrapassa em muito o de quaisquer títulos, tais como "Soberano Senhor" ou "Deus", aplicados a Ele.

Digno de nota, também, é a importância atribuída aos próprios nomes nas Escrituras Hebraicas e entre os povos semíticos. O professor G. T. Manley indica: "Um estudo da palavra 'nome' no V[elho] T[estamento] revela o quanto esta palavra significa em hebraico. O nome não é simples rótulo, mas é representativo da verdadeira personalidade daquele a quem pertence. . . . Quando uma pessoa coloca seu 'nome' numa coisa ou em outra pessoa, esta passa a ficar sob sua influência e proteção." — *New Bible Dictionary* (Novo Dicionário da Bíblia), editado por J. D. Douglas, 1985, p. 430; compare isso com *Everyman's Talmud* (O Talmude de Todos), de A. Cohen, 1949, p. 24; Gên 27:36; 1Sa 25:25; Sal 20:1; Pr 22:1; veja NOME.

"Deus" e "Pai" não são distintivos. O título "Deus" não é nem pessoal, nem distintivo (alguém pode até mesmo fazer de seu ventre um deus; Fil 3:19). Nas Escrituras Hebraicas, a mesma palavra (*'Elo·hím*) é aplicada a Jeová, o verdadeiro Deus, e também a deuses falsos, tais como Dagom, o deus filisteu (Jz 16:23, 24; 1Sa 5:7) e Nisroque, deus assírio. (2Rs 19:37) Caso um hebreu dissesse a um filisteu ou a um assírio que ele adorava a "Deus [*'Elo·hím*]" isso obviamente não bastaria para identificar a Pessoa à qual se dirigia sua adoração.

Nos artigos sobre Jeová, *The Imperial Bible-Dictionary* (O Dicionário Bíblico Imperial) ilustra belamente a diferença entre *'Elo·hím* (Deus) e Jeová. A respeito do nome Jeová, diz: "É, em toda a parte, um nome *próprio,* indicando o Deus pessoal, e somente ele; ao passo que Elohim assume mais o caráter de um substantivo *comum,* indicando, em geral, deveras, o Supremo, mas não necessária ou uniformemente. . . . O hebreu talvez diga *o* Elohim, o verdadeiro Deus, contrapondo-o a todos os deuses falsos; mas ele jamais diz *o* Jeová, pois Jeová é unicamente o nome do verdadeiro Deus. Ele diz, vez após vez, *meu* Deus . . . ; mas jamais *meu* Jeová, pois quando ele diz *meu* Deus, quer dizer Jeová. Ele fala do Deus de Israel, mas jamais do Jeová de Israel, pois não existe nenhum outro Jeová. Ele fala do Deus vivo, mais jamais do Jeová vivo, pois só pode conceber Jeová como estando vivo." — Editado por P. Fairbairn, Londres, 1874, Vol. I, p. 856.

O mesmo se aplica ao termo grego para Deus, *The·ós.* Era aplicado tanto ao verdadeiro Deus como a deuses pagãos tais como Zeus e Hermes (os romanos Júpiter e Mercúrio). (Veja At 14:11-15.) A situação real é enfocada pelas palavras de Paulo em 1 Coríntios 8:4-6: "Pois, embora haja os que se chamem 'deuses', quer no céu, quer na terra, assim como há muitos 'deuses' e muitos 'senhores', para nós há realmente um só Deus, o Pai, de quem procedem todas as coisas, e nós para ele." A crença em numerosos deuses, que torna essencial que o verdadeiro Deus seja diferençado de tais, continua até este século 21.

A referência de Paulo a "Deus, o Pai", não significa que o nome do verdadeiro Deus seja "Pai", pois

a designação "pai" se aplica também a todo genitor varão humano e descreve homens em outros relacionamentos. (Ro 4:11, 16; 1Co 4:15) Ao Messias se dá o título de "Pai Eterno". (Is 9:6) Jesus chamou a Satanás de "pai" de certos opositores assassinos. (Jo 8:44) O termo também era aplicado aos deuses das nações, representando-se o deus grego, Zeus, como o grande deus-pai na poesia homérica. Que "Deus, o Pai", possui um nome, um que é diferente do nome do seu Filho, é indicado em numerosos textos. (Mt 28:19; Re 3:12; 14:1) Paulo conhecia o nome pessoal de Deus, Jeová, conforme encontrado no relato da criação, em Gênesis, que Paulo citou em seus escritos. Este nome, Jeová, distingue "Deus, o Pai" (veja Is 64:8), bloqueando assim qualquer tentativa de fundir ou misturar Sua identidade e pessoa com a de qualquer outro a quem o título "deus" ou "pai" possa ser aplicado.

Não um deus tribal. Jeová é chamado de o "Deus de Israel" e 'o Deus de seus antepassados'. (1Cr 17:24; Êx 3:16) Todavia, esta associação íntima com os hebreus e com a nação israelita não dá motivos para se limitar tal nome ao de um deus tribal, como alguns têm feito. O apóstolo cristão, Paulo, escreveu: "É ele somente o Deus dos judeus? Não o é também de pessoas das nações? Sim, também de pessoas das nações." (Ro 3:29) Jeová não é somente o "Deus de toda a terra" (Is 54:5), mas também é o Deus do Universo, "Aquele que fez o céu e a terra". (Sal 124:8) O pacto feito por Jeová com Abraão, cerca de 2.000 anos antes dos dias de Paulo, prometera bênçãos a pessoas de todas as nações, mostrando o interesse de Deus em toda a humanidade. — Gên 12:1-3; compare isso com At 10:34, 35; 11:18.

Jeová Deus, por fim, rejeitou a infiel nação do Israel carnal. Mas Seu nome havia de continuar entre a nova nação do Israel espiritual, a congregação cristã, mesmo quando essa nova nação começasse a abranger pessoas não judias entre seus membros. Presidindo a uma assembleia cristã em Jerusalém, o discípulo Tiago falou, portanto, sobre Deus como tendo 'voltado sua atenção para as nações [não judias], a fim de tirar delas *um povo para o seu nome*'. Como prova de que isto fora predito, Tiago citou então uma profecia do livro de Amós, na qual o nome de Jeová aparece. — At 15:2, 12-14; Am 9:11, 12.

Nas Escrituras Gregas Cristãs. Em vista desta evidência, parece bem incomum verificar que os exemplares existentes de manuscritos do texto original das Escrituras Gregas Cristãs não contenham o nome divino na sua forma plena. Por isso, o nome não consta também na maioria das traduções do chamado Novo Testamento. Todavia, este nome aparece nessas fontes na sua forma abreviada em Revelação (Apocalipse) 19:1, 3, 4, 6, na expressão "Aleluia" (*Al, BJ, CBC, MC, PIB, So*). A convocação registrada ali, como feita por filhos espirituais de Deus: "Louvai a Jah!" (*NM*) torna clara que o nome divino não era obsoleto; era tão vital e pertinente como no período pré-cristão. Então, por que a ausência da sua forma plena nas Escrituras Gregas Cristãs?

Por que não consta o nome divino, na sua forma plena, em nenhum manuscrito antigo disponível das Escrituras Gregas Cristãs?

O argumento apresentado por longo tempo era o de que os escritores inspirados das Escrituras Gregas Cristãs citaram as Escrituras Hebraicas à base da *Septuaginta,* e que, visto que esta versão substituíra o Tetragrama por *Ký·ri·os* ou *The·ós,* esses escritores não empregaram o nome Jeová. Como se tem demonstrado, este argumento já não é mais válido. Comentando que os fragmentos mais antigos da *Septuaginta* grega *deveras* contêm o nome divino em sua forma hebraica, o Dr. P. Kahle diz: "Sabemos agora que o texto grego da Bíblia [a *Septuaginta*], no que tange a ter sido escrito por judeus para judeus, não traduziu o nome divino por *kyrios,* mas o Tetragrama escrito com letras hebraicas ou gregas foi retido em tais MSS [manuscritos]. Foram os cristãos que substituíram o Tetragrama por *kyrios,* quando o nome divino em letras hebraicas não era mais entendido." (*The Cairo Geniza* [A Genizá do Cairo], Oxford, 1959, p. 222) Quando é que ocorreu esta mudança nas traduções gregas das Escrituras Hebraicas?

Evidentemente ocorreu nos séculos que se seguiram à morte de Jesus e de seus apóstolos. Na versão grega de Áquila, que data do segundo século EC, o Tetragrama ainda aparecia em caracteres hebraicos. Por volta de 245 EC, o famoso perito Orígenes produziu sua *Hexapla,* uma reprodução em seis colunas das inspiradas Escrituras Hebraicas: (1) no hebraico e aramaico original, acompanhado por (2) uma transliteração para o grego, e pelas versões gregas (3) de Áquila, (4) de Símaco, (5) da *Septuaginta* e (6) de Teodócio. À base da evidência das cópias fragmentárias agora conhecidas, o professor W. G. Waddell diz: "Na *Hexapla* de Orígenes . . . as versões gregas de Áquila, de Símaco, da LXX [*Septuaginta*], todas representaram *JHVH* [*IHVH*] por ΠΙΠΙ; na segunda coluna da *Hexapla,* o Tetragrama foi escrito em caracteres hebraicos." (*The Journal of Theological Studies* [A Revista de Estudos Teológicos], Oxford, Vol. XLV,

1944, pp. 158, 159) Outros creem que o texto original da *Hexapla* de Orígenes usava caracteres hebraicos para o Tetragrama em *todas* as suas colunas. O próprio Orígenes, nos seus comentários sobre o Salmo 2:2, declarou que "nos manuscritos mais fiéis, O NOME está escrito em caracteres hebraicos, contudo, não nos [caracteres] hebraicos atuais, mas nos mais antigos". — *Patrologia Graeca* [Patrologia Grega], Paris, 1862, Vol. XII, col. 1104.

Ainda no quarto século EC, Jerônimo, o tradutor da *Vulgata* latina, diz no seu prólogo dos livros de Samuel e de Reis: "E encontramos o nome de Deus, o Tetragrama [i.e., יהוה], em certos volumes gregos mesmo hoje, expresso em letras antigas." Numa carta escrita em Roma, em 384 EC, Jerônimo declara: "O nono [nome de Deus] é o Tetragrama, que eles consideravam [*a·nek·fó·ne·ton*], isto é, inefável, e se encontra escrito nestas letras: Iode, Hê, Vau, Hê. Certos ignorantes, devido à similaridade dos caracteres quando as encontravam nos livros gregos, estavam acostumados a ler ΠΙΠΙ [letras gregas que correspondiam às romanas PIPI]." — *Papyrus Grecs Bibliques* (Papiros Bíblicos Gregos), de F. Dunand, Cairo, 1966, p. 47, n. 4.

Portanto, os chamados "cristãos" que "substituíram o Tetragrama por *kyrios*" nas cópias da *Septuaginta* não foram os primitivos discípulos de Jesus. Foram pessoas de séculos posteriores, quando a predita apostasia já estava bem desenvolvida e havia corrompido a pureza dos ensinos cristãos. — 2Te 2:3; 1Ti 4:1.

Usado por Jesus e seus discípulos. Assim, nos dias de Jesus e de seus discípulos, o nome divino, definitivamente, aparecia em cópias das Escrituras, tanto em manuscritos hebraicos como em manuscritos gregos. Será que Jesus e seus discípulos empregavam o nome divino ao falarem ou escreverem? Em vista da condenação, por parte de Jesus, das tradições dos fariseus (Mt 15:1-9), seria muitíssimo desarrazoado concluir que Jesus e seus discípulos permitissem que as ideias farisaicas (tais como as registradas na Míxena) os governassem neste assunto. O próprio nome de Jesus significa "Jeová É Salvação". Ele declarou: "Vim em nome de meu Pai" (Jo 5:43); ensinou seus seguidores a orar: "Nosso Pai nos céus, santificado seja o teu nome" (Mt 6:9); suas obras, disse ele, eram feitas "em nome de meu Pai" (Jo 10:25); e, em oração, na noite anterior à sua morte, disse que tinha tornado manifesto o nome de seu Pai a seus discípulos, e pediu: "Santo Pai, vigia sobre eles por causa do teu próprio nome" (Jo 17:6, 11, 12, 26). Em vista de tudo isto, quando Jesus citava as Escrituras Hebraicas, ou as lia, certamente empregava o nome divino, Jeová. (Compare Mt 4:4, 7, 10, com De 8:3; 6:16; 6:13; também Mt 22:37 com De 6:5; e Mt 22:44 com Sal 110:1; bem como Lu 4:16-21 com Is 61:1, 2.) Logicamente, os discípulos de Jesus, incluindo os escritores inspirados das Escrituras Gregas Cristãs, seguiriam o exemplo dele nisto.

Por que, então, não consta o nome nos manuscritos agora existentes das Escrituras Gregas Cristãs ou do chamado Novo Testamento? Evidentemente, porque na época em que essas cópias agora existentes foram feitas (a partir do terceiro século EC), o texto original dos escritos dos apóstolos e discípulos já havia sido alterado. De modo que copistas posteriores, sem dúvida, substituíram o nome divino na forma do Tetragrama por *Ký·ri·os* e *The·ós.* (FOTO, Vol. 1, p. 324) Isto é precisamente o que os fatos mostram ter sido feito em cópias posteriores da tradução *Septuaginta* das Escrituras Hebraicas.

Restauração do nome divino em traduções. Reconhecendo que deve ter acontecido assim, alguns tradutores têm incluído o nome Jeová em sua versão das Escrituras Gregas Cristãs. *The Emphatic Diaglott* (A Diaglott Enfática), uma tradução do século 19, feita por Benjamin Wilson, contém diversas vezes o nome Jeová, especialmente quando os escritores cristãos citavam as Escrituras Hebraicas. Mas bem antes disso, em 1533, numa tradução de Anton Margaritha, o Tetragrama já tinha começado a aparecer em traduções das Escrituras Cristãs para o hebraico. Depois disso, em várias outras traduções para o hebraico, os tradutores usaram o Tetragrama nos lugares em que o escritor bíblico citava uma passagem das Escrituras Hebraicas que tinha o nome de Deus.

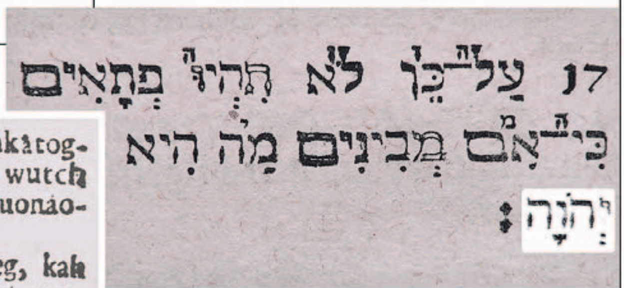
Quanto à correção deste proceder, observe a seguinte declaração feita por R. B. Girdlestone, ex-diretor de Wycliffe Hall, Oxford. Esta declaração foi feita antes de vir a lume a evidência de manuscritos de que a *Septuaginta* grega originalmente continha o nome Jeová. Disse ele: "Se esta versão [*Septuaginta*] retivesse a palavra [Jeová], ou mesmo tivesse usado uma palavra grega para *Jeová* e outra para *Adonai,* tal emprego, sem dúvida, teria sido retido nos discursos e nos argumentos do N. T. Assim, nosso Senhor, ao citar o Salmo 110, em vez de dizer: 'Disse o Senhor ao meu Senhor', poderia ter dito: '*Jeová* disse a *Adoni.*'"

Prosseguindo nessa mesma base (que a evidência demonstra agora tratar-se de fato real), ele acrescenta: "Supondo que um perito cristão estivesse empenhado em traduzir o Testamento Grego para o hebraico, ele teria de considerar, cada vez que a palavra Κύριος ocorresse, se havia algo

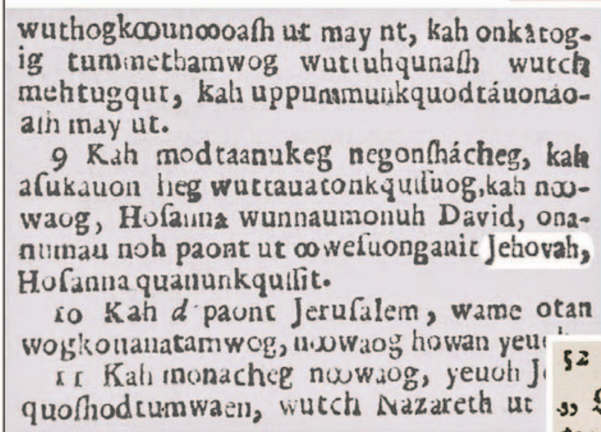
no contexto que indicasse o verdadeiro equivalente hebraico; e esta é a dificuldade que surgiria ao se traduzir o N. T. para todas as línguas, caso se permitisse a permanência do título *Jeová* [na tradução *Septuaginta*] no V. T. As Escrituras Hebraicas seriam um guia em muitos trechos: assim, sempre que ocorre a expressão 'o anjo do Senhor', sabemos que a palavra Senhor representa *Jeová;* chegaríamos a uma conclusão similar sobre a expressão 'a palavra do Senhor', se o precedente estabelecido no V. T. fosse seguido; o mesmo se daria também no caso do título 'o Senhor dos Exércitos'. Inversamente, sempre que ocorre a expressão 'Meu Senhor' ou 'Nosso Senhor', devíamos saber que a palavra *Jeová* seria inadmissível, e teriam de ser usadas *Adonai* ou *Adoni*." (*Synonyms of the Old Testament* [Sinônimos do Velho Testamento], 1897, p. 43) É nessa base que traduções das Escrituras Gregas (mencionadas antes) contêm o nome Jeová.

Notável, porém, neste respeito, é a *Tradução do Novo Mundo,* usada em toda esta obra, em que o nome divino, na forma de "Jeová", aparece 237 vezes nas Escrituras Gregas Cristãs. Conforme se tem mostrado, existe base sólida para isto.

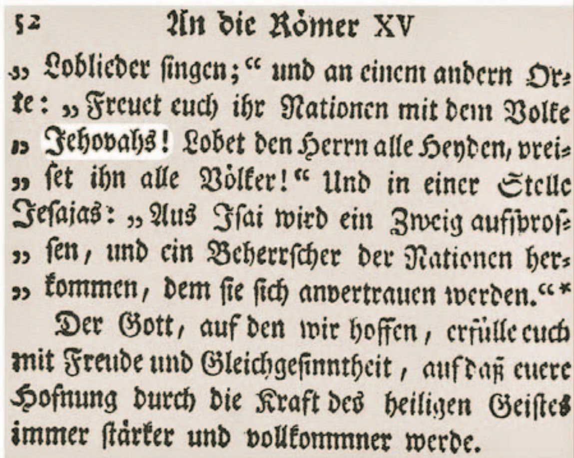
Algumas das muitas traduções das Escrituras Gregas Cristãs que incluíram o nome divino.

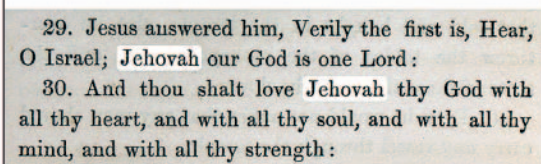

17 עַל־כֵּן לֹא תִהְיוּ פְתָאִים
כִּי־אִם מְבִינִים מַה הִיא
יְהוָה׃

Novum Testamentum Domini Nostri Iesu Christi, ***traduzido por Elias Hutter*** **(*****seção hebraica*****);** ***publicado em Nuremburg; 1599; Efésios 5:17.***


wuthogkounooash ut may nt, kah onkatog-
ig tumunetbamwog wuttuhqunash wutch
mehtugqut, kah uppunnmunkquodtáuonáo-
ah may ut.
9 Kah modtaanukeg negonshácheg, kah
asukauon heg wuttauatonkquttuog, kah noo-
waog, Hosanna wunnaumonuh David, ona-
numau noh paont ut oowesuonganit Jehovah,
Hosanna quanunkquttit.
10 Kah paont Jerusalem, wame otan
wogkouanatamwog, noowaog howan yeu
11 Kah monacheg noowaog, yeuoh J
quoshodtumwaen, wutch Nazareth ut

The New Testament of Our Lord and Saviour Jesus Christ, ***traduzido por John Eliot*** **(*****na língua massachuset*****);** ***publicado em Cambridge, Mass.; 1661; Mateus 21:9.***


52 An die Römer XV
„ Loblieder singen;" und an einem andern Or-
te: „Freuet euch ihr Nationen mit dem Volke
„ Jehovahs! Lobet den Herrn alle Heyden, prei-
„ set ihn alle Völker!" Und in einer Stelle
Jesajas: „Aus Isai wird ein Zweig aufsbros-
„ sen, und ein Beherrscher der Nationen her-
„ kommen, dem sie sich anvertrauen werden."*
Der Gott, auf den wir hoffen, erfülle euch
mit Freude und Gleichgesinntheit, aufdaß euere
Hofnung durch die Kraft des heiligen Geistes
immer stärker und vollkommner werde.


29. Jesus answered him, Verily the first is, Hear, O Israel; Jehovah our God is one Lord:
30. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:

An English Version of the New Testament . . . From the Text of the Vatican Manuscript, ***de Herman Heinfetter; publicada em Londres; 1864; Marcos 12:29, 30.***

Sämtliche Schriften des Neuen Testaments, ***traduzidas por Johann Jakob Stolz*** **(*****alemão*****);** ***publicadas em Zurique; 1781-1782; Romanos 15:11.***

Emprego Inicial do Nome e Seu Significado. Êxodo 3:13-16 e 6:3 são frequentemente mal aplicados como significando que o nome de Jeová foi revelado pela primeira vez a Moisés, algum tempo antes do Êxodo do Egito. Na verdade, Moisés suscitou a pergunta: "Suponhamos que eu vá ter com os filhos de Israel e deveras lhes diga: 'O Deus de vossos antepassados enviou-me a vós', e eles deveras me digam: 'Qual é o seu nome?' O que hei de dizer-lhes?" Isto, porém, não significa que ele ou os israelitas não conhecessem o nome de Jeová. O próprio nome da mãe de Moisés, Joquebede, significa "Jeová É Glória". (Êx 6:20) A pergunta de Moisés provavelmente se relacionava com as circunstâncias em que se encontravam os filhos de Israel. Por muitas décadas, estiveram sujeitos à dura escravidão, sem nenhum sinal de qualquer alívio. A dúvida, o desânimo e a fraqueza na fé quanto ao poder e ao propósito de Deus de libertá-los, mui provavelmente se haviam infiltrado em suas fileiras. (Observe também Ez 20:7, 8.) Portanto, se Moisés dissesse que viera simplesmente em nome de "Deus" (*'Elo·hím*) ou do "Soberano Senhor" (*'Adho·naí*), isto talvez não significasse muito para os israelitas sofredores. Sabiam que os egípcios possuíam seus próprios deuses e senhores, e, sem dúvida, ouviam zombarias por parte dos egípcios, de que os deuses deles eram superiores ao Deus dos israelitas.

Ademais, devemos ter presente que os nomes naquele tempo possuíam verdadeiro significado, e não eram apenas "rótulos" para identificar a pessoa, como o são atualmente. Moisés sabia que o nome de Abrão (que significa "Pai É Enaltecido (Exaltado)") foi mudado para Abraão (que significa "Pai Duma Multidão"), fazendo-se esta mudança devido ao propósito de Deus para com Abraão. Assim, também, o nome de Sarai foi mudado para Sara, e o de Jacó para Israel; em cada caso, a mudança revelava algo fundamental e profético a respeito do propósito de Deus para com eles. Moisés talvez se perguntasse se Jeová se revelaria então sob algum novo nome, de modo a lançar luz sobre o Seu propósito para com Israel. Dirigir-se Moisés aos israelitas em "nome" Daquele que o enviou significava que era o representante Dele, e a enorme autoridade com que Moisés falaria seria determinada por esse nome e seria proporcional a ele, ou com o que representava. (Veja Êx 23:20, 21; 1Sa 17:45.) Assim, a pergunta de Moisés era significativa.

A resposta de Deus, em hebraico, foi: *'Eh·yéh 'Ashér 'Eh·yéh.* Algumas traduções vertem isto como "EU SOU O QUE SOU". Todavia, deve-se notar que o verbo hebraico *ha·yáh,* do qual deriva a palavra *'Eh·yéh,* não significa simplesmente "ser". Antes, significa "vir a ser; tornar-se", ou "mostrar ser". Não se faz aqui referência à autoexistência de Deus, mas ao que ele pretende tornar-se para com outros. Portanto, a *Tradução do Novo Mundo* verte corretamente a expressão hebraica acima como "MOSTRAREI SER O QUE EU MOSTRAR SER." Depois disso, Jeová acrescentou: "Isto é o que deves dizer aos filhos de Israel: 'MOSTRAREI SER enviou-me a vós.' " — Êx 3:14, n.

Que isto não significava nenhuma mudança no nome de Deus, mas apenas um vislumbre adicional da personalidade de Deus, é depreendido de suas palavras adicionais: "Isto é o que deves dizer aos filhos de Israel: 'Jeová, o Deus de vossos antepassados, o Deus de Abraão, o Deus de Isaque e o Deus de Jacó enviou-me a vós.' Este é o meu nome por tempo indefinido e esta é a recordação de mim por geração após geração." (Êx 3:15; compare isso com Sal 135:13; Os 12:5.) O nome Jeová vem de um verbo hebraico que significa "vir a ser; tornar-se". Muitos eruditos acreditam que esse nome significa "Ele Causa que Venha a Ser". Essa definição reflete bem o papel de Jeová como o Criador de todas as coisas e o Cumpridor do seu propósito. Apenas o Deus verdadeiro poderia de direito e de modo legítimo levar esse nome.

Isto nos ajuda a entender o sentido da declaração posterior de Jeová a Moisés: "Eu sou Jeová. E eu costumava aparecer a Abraão, a Isaque e a Jacó como Deus Todo-Poderoso, mas com respeito ao meu nome Jeová não me dei a conhecer a eles." (Êx 6:2, 3) Uma vez que o nome Jeová foi usado muitas vezes por esses antepassados patriarcais de Moisés, é evidente que Deus queria dizer que Ele se manifestara a eles na qualidade de Jeová apenas de forma limitada. Para ilustrar isto, dificilmente se poderia dizer que aqueles que conheciam o homem Abrão realmente o *conheciam* como *Abraão* (que significa "Pai Duma Multidão") enquanto ele só tinha um filho, Ismael. Quando nasceram Isaque e outros filhos, e eles começaram a ter descendentes, o nome Abraão assumiu maior significado ou importância. Assim, também, o nome Jeová assumiria então um significado ampliado para os israelitas.

"Conhecer", portanto, não significa necessariamente apenas estar a par ou saber de algo ou de alguém. O tolo Nabal conhecia o nome de Davi, mas, ainda assim, indagou: "Quem é Davi?", no sentido de perguntar: "Que importância tem ele?" (1Sa 25:9-11; compare isso com 2Sa 8:13.) Assim, também, Faraó dissera a Moisés: "Quem é Jeová, que eu deva obedecer à sua voz para mandar Israel embora? Não conheço Jeová, e ainda mais, não vou mandar Israel embora." (Êx 5:1, 2) Com

isso, Faraó evidentemente queria dizer que não conhecia a Jeová como o verdadeiro Deus, ou como tendo qualquer autoridade sobre o rei do Egito e seus assuntos, nem como tendo qualquer poder para efetivar Sua vontade, conforme anunciada por Moisés e Arão. Contudo, então, Faraó e todo o Egito, junto com os israelitas, viriam a conhecer o verdadeiro significado deste nome, da pessoa que ele representava. Conforme Jeová mostrou a Moisés, isto seria o resultado de Deus executar Seu propósito para com os israelitas, libertando-os, dando-lhes a Terra da Promessa, e assim cumprindo Seu pacto com os antepassados deles. Desta forma, como Deus disse: "Sabereis certamente que eu sou Jeová, vosso Deus." — Êx 6:4-8; veja TODO-PODEROSO.

O professor de Hebraico, D. H. Weir, disse portanto corretamente que aqueles que afirmam que Êxodo 6:2, 3, assinala a primeira vez que se revelou o nome Jeová, "não estudaram [estes versículos] à luz de outros textos; senão, teriam percebido que com *nome* deve-se querer dizer aqui não as duas sílabas, que compõem a palavra Jeová, mas a ideia que esta expressa. Quando lemos em Isaías, cap. lii. 6: '*Portanto, meu povo conhecerá o meu nome*'; ou em Jeremias, cap. xvi. 21: '*Saberão que meu nome é Jeová*'; ou nos Salmos, Sal. ix. [10, 16]: '*Os que conhecem o teu nome confiarão em ti*'; vemos imediatamente que conhecer o nome de Jeová é algo bem diferente de se conhecer as quatro letras que o compõem. É saber por experiência que Jeová realmente é aquilo que seu nome declara que é. (Veja também Is. xix. 20, 21; Ez. xx. 5, 9; xxxix. 6, 7; Sal. lxxxiii. [18]; lxxxix. [16]; 2 Cr. vi. 33.)" — *The Imperial Bible-Dictionary*, Vol. I, pp. 856, 857.

Conhecido ao primeiro casal humano. O nome Jeová não foi pela primeira vez revelado a Moisés, porque certamente o primeiro homem o conhecia. O nome aparece inicialmente no Registro divino em Gênesis 2:4, após o relato sobre as obras criativas de Deus, e ali identifica o Criador dos céus e da Terra como "Jeová Deus". É razoável crer que Jeová Deus tenha informado Adão deste relato da criação. O registro de Gênesis não menciona Ele fazer isso, mas tampouco diz explicitamente que Jeová revelou a origem de Eva a Adão quando este despertou. No entanto, as palavras de Adão, ao receber Eva, mostram que ele tinha sido informado sobre o modo de Deus tê-la produzido do corpo do próprio Adão. (Gên 2:21-23) Sem dúvida, houve muita comunicação entre Jeová e seu filho terrestre que não se encontra incluída no relato breve de Gênesis.

Eva é a primeira pessoa humana de que se relata especificamente ter usado o nome divino. (Gên 4:1) Ela obviamente aprendeu esse nome de seu marido e cabeça, Adão, de quem também ficou sabendo da ordem de Deus a respeito da árvore do conhecimento do que é bom e do que é mau (embora, novamente, o registro não diz diretamente que Adão transmitiu esta informação a ela). — Gên 2:16, 17; 3:2, 3.

Conforme se mostra no artigo ENOS, o princípio de se "invocar o nome de Jeová" nos dias de Enos, neto de Adão, evidentemente não era em fé, nem da maneira aprovada por Deus. Pois, relata-se que entre Abel e Noé apenas o filho de Jarede, Enoque (não Enos) "andou com o verdadeiro Deus" em fé. (Gên 4:26; 5:18, 22-24; He 11:4-7) Por meio de Noé e sua família, o conhecimento sobre o nome divino sobreviveu para o período pós-diluviano, para além do tempo da dispersão dos povos na Torre de Babel, e foi transmitido ao patriarca Abraão e seus descendentes. — Gên 9:26; 12:7, 8.

A Pessoa Identificada pelo Nome. Jeová é o Criador de todas as coisas, a grande Causa Primária; destarte, ele é incriado, não teve início. (Re 4:11) "Em número, os seus anos estão além de esquadrinhamento." (Jó 36:26) É impossível estabelecer uma idade para Ele, pois não existe ponto inicial a partir do qual se possa fazer a medição. Embora sem idade, é corretamente chamado de "o Antigo de Dias", uma vez que sua existência se estende infindavelmente pelo passado. (Da 7:9, 13) Ele também não tem fim futuro (Re 10:6), sendo incorruptível, imorredouro. Por conseguinte, é chamado de "Rei da eternidade" (1Ti 1:17), para quem mil anos são como uma vigília noturna de poucas horas. — Sal 90:2, 4; Je 10:10; Hab 1:12; Re 15:3.

Apesar de o tempo não contar em seu caso, Jeová é destacadamente um Deus histórico, identificando-se com épocas, lugares, pessoas e eventos específicos. Em seus modos de lidar com a humanidade, ele atua segundo um cronograma exato. (Gên 15:13, 16; 17:21; Êx 12:6-12; Gál 4:4) Por sua existência eterna ser inegável e o fato mais fundamental no Universo, Ele tem jurado por ela, dizendo: "Assim como vivo", garantindo desta forma a certeza absoluta de suas promessas e profecias. (Je 22:24; Sof 2:9; Núm 14:21, 28; Is 49:18) Homens também fizeram juramentos, jurando pela existência de Jeová. (Jz 8:19; Ru 3:13) Apenas os insensatos dizem: "Não há Jeová." — Sal 14:1; 10:4.

Descrições da sua presença. Uma vez que ele é um Espírito além do poder de visão dos humanos (Jo 4:24), qualquer descrição da Sua aparência em termos humanos só pode dar uma ideia da sua glória incomparável. (Is 40:25, 26) Embora não

vissem realmente seu Criador (Jo 1:18), certos servos dele receberam visões inspiradas das Suas cortes celestiais. A descrição que apresentaram da Sua presença retrata não só grande dignidade e assombrosa majestade, mas também serenidade, ordem, beleza e agradabilidade. — Êx 24:9-11; Is 6:1; Ez 1:26-28; Da 7:9; Re 4:1-3; veja também Sal 96:4-6.

Como se pode observar, essas descrições usam metáforas e analogias, assemelhando a aparência de Jeová a coisas conhecidas pelos humanos — pedras preciosas, fogo, arco-íris. Ele é até mesmo descrito como possuindo certas características humanas. Embora alguns peritos questionem consideravelmente o que chamam de expressões antropomorfológicas encontradas na Bíblia — como as referências aos "olhos", "ouvidos" e "rosto" (1Pe 3:12), o "braço" (Ez 20:33), a mão "direita" (Êx 15:6) de Deus, e assim por diante — é óbvio que tais expressões se fazem necessárias para que a descrição seja compreensível aos humanos. Fornecer-nos Jeová Deus uma descrição de si mesmo em termos espirituais seria como dar equações de álgebra superior a pessoas que só têm o conhecimento bem elementar de matemática, ou como tentar explicar as cores a uma pessoa que nasceu cega. — Jó 37:23, 24.

Os chamados antropomorfismos, por conseguinte, jamais devem ser considerados de forma literal, assim como tampouco se tomariam literalmente outras referências metafóricas a Deus como "sol", "escudo", ou "Rocha". (Sal 84:11; De 32:4, 31) A visão de Jeová (Gên 16:13), dessemelhante da dos humanos, não depende de raios de luz, e atos praticados em completa escuridão podem ser vistos por Ele. (Sal 139:1, 7-12; He 4:13) Sua visão pode abranger a Terra toda (Pr 15:3), e Ele não precisa de nenhum equipamento especial para ver o embrião em desenvolvimento no útero humano. (Sal 139:15, 16) Nem depende sua audição de ondas sonoras numa atmosfera, pois Ele consegue "ouvir" expressões ainda que proferidas silenciosamente no coração. (Sal 19:14) O homem não consegue medir com êxito nem mesmo o vasto Universo físico; todavia, os céus físicos não abrangem ou contêm o lugar da residência de Deus, e muito menos poderiam contê-lo uma casa ou um templo terrestre. (1Rs 8:27; Sal 148:13) Mediante Moisés, Jeová avisou especificamente a nação de Israel para que não fizesse nenhuma imagem Dele em forma de varão ou de qualquer espécie de coisa criada. (De 4:15-18) Assim, ao passo que o relato de Lucas registra a referência de Jesus a expulsar demônios "por meio do dedo de Deus", o relato de Mateus mostra que Jesus referia-se com isso ao "espírito de Deus", ou Sua força ativa. — Lu 11:20; Mt 12:28; compare Je 27:5 com Gên 1:2.

Qualidades pessoais reveladas na criação. Certas facetas da personalidade de Jeová são reveladas por meio das suas obras criativas, mesmo as realizadas antes de ter criado o homem. (Ro 1:20) O próprio ato criador revela seu amor. Isto se dá porque Jeová é autossuficiente, não lhe faltando nada. Por isso, embora criasse centenas de milhões de filhos espirituais, nenhum deles podia acrescentar algo ao Seu conhecimento, nem contribuir com alguma qualidade desejável de emoção ou de personalidade que Ele já não possuísse em grau superior. — Da 7:9, 10; He 12:22; Is 40:13, 14; Ro 11:33, 34.

Isto, naturalmente, não significa que Jeová não derive prazer de Suas criaturas. Visto que o homem foi feito "à imagem de Deus" (Gên 1:27), segue-se que a alegria que um pai humano encontra no filho, especialmente naquele que lhe mostra amor filial e que age com sabedoria, reflete a alegria que Jeová deriva de suas criaturas inteligentes que o amam e sabiamente o servem. (Pr 27:11; Mt 3:17; 12:18) Esse prazer não emana de qualquer lucro material ou físico, mas de ele ver suas criaturas se apegarem voluntariamente às suas normas justas, e demonstrarem altruísmo e generosidade. (1Cr 29:14-17; Sal 50:7-15; 147:10, 11; He 13:16) Inversamente, aqueles que adotam um proceder errado e mostram desconsideração para com o amor de Jeová, que trazem vitupério ao Seu nome e sofrimento cruel a outros, fazem com que Jeová 'se sinta magoado no coração'. — Gên 6:5-8; Sal 78:36-41; He 10:38.

Jeová também deriva prazer no exercício de seus poderes, quer na criação, quer de outra forma, tendo as suas obras sempre verdadeiro objetivo e um bom motivo. (Sal 135:3-6; Is 46:10, 11; 55:10, 11) Como Dador generoso de "toda boa dádiva e todo presente perfeito", ele se deleita em recompensar seus filhos e filhas fiéis com bênçãos. (Tg 1:5, 17; Sal 35:27; 84:11, 12; 149:4) Todavia, embora seja um Deus caloroso e sensível, sua felicidade evidentemente não depende de Suas criaturas, tampouco sacrifica Ele os princípios justos por causa de sentimentalismo.

Jeová também mostrou amor ao conceder ao seu primeiro criado Filho espiritual o privilégio de participar com Ele em todas as demais obras criativas, tanto espirituais como materiais, fazendo generosamente com que este fato se tornasse conhecido, com a honra resultante para seu Filho. (Gên 1:26; Col 1:15-17) Assim, não receou tibiamente a possibilidade duma competição, mas, antes, demonstrou inteira confiança em sua própria

Soberania legítima (Êx 15:11), bem como na lealdade e devoção de seu Filho. Ele permite que seus filhos espirituais gozem de liberdade relativa ao se desincumbirem de seus deveres, vez por outra até mesmo permitindo que deem suas opiniões sobre de que modo poderiam cumprir determinadas tarefas. — 1Rs 22:19-22.

Conforme indicado pelo apóstolo Paulo, as qualidades invisíveis de Jeová são também reveladas na sua criação material. (Ro 1:19, 20) Seu vasto poder está assombrosamente além da imaginação, enormes galáxias de bilhões de estrelas sendo apenas 'o trabalho de seus dedos' (Sal 8:1, 3, 4; 19:1), e a riqueza da Sua sabedoria é tamanha, que mesmo depois de milhares de anos de pesquisas e de estudos, o entendimento que os homens possuem da criação física é apenas um "sussurro" comparado com o poderoso trovão. (Jó 26:14; Sal 92:5; Ec 3:11) A atividade criativa de Jeová em relação ao planeta Terra foi assinalada pela ordem lógica, seguindo um programa definido (Gên 1:2-31), tornando a Terra — como astronautas no século 20 a chamaram — uma joia no espaço.

Conforme revelado ao homem no Éden. Como que espécie de pessoa revelou-se Jeová aos primeiros filhos humanos? Certamente, Adão, na sua perfeição, teria de concordar com as palavras posteriores do salmista: "Elogiar-te-ei porque fui feito maravilhosamente, dum modo atemorizante. Teus trabalhos são maravilhosos, de que minha alma está bem apercebida." (Sal 139:14) À base do seu próprio corpo — notavelmente versátil entre as criaturas terrestres — e das coisas que via em volta dele, o homem tinha todos os motivos para sentir reverência pelo seu Criador. Toda nova ave, animal e peixe; toda planta, flor e árvore diferente; e todo campo, floresta, morro, vale e rio, que o homem visse, incutiriam nele a profundeza e a amplitude da sabedoria e da riqueza da personalidade de Jeová, conforme refletida na grande variedade das suas obras criativas. (Gên 2:7-9; compare isso com Sal 104:8-24.) Todos os sentidos do homem — a visão, a audição, o paladar, o olfato e o tato — comunicariam à sua mente receptiva a evidência de haver um Criador muito generoso e atencioso.

Tampouco foram esquecidas as necessidades intelectuais de Adão, sua necessidade de conversação e companheirismo, pois o seu Pai forneceu-lhe um par feminino inteligente. (Gên 2:18-23) Ambos poderiam ter cantado a Jeová assim como fez o salmista: "Alegria até a fartura está com a tua face; na tua direita há o agradável, para sempre." (Sal 16:8, 11) Tendo sido o alvo de tanto amor, Adão e Eva certamente deviam ter sabido que "Deus é amor", a fonte e o supremo exemplo de amor. — 1Jo 4:16, 19.

O que era mais importante, Jeová Deus satisfez as necessidades espirituais do homem. O Pai de Adão revelou-se a este primeiro filho humano, comunicando-se com ele, dando-lhe tarefas a fazer, cujo desempenho obediente constituiria uma parte importante da adoração prestada pelo homem. — Gên 1:27-30; 2:15-17; compare isso com Am 4:13.

Deus de normas de moral. O homem chegou logo cedo a conhecer a Jeová não apenas como Provisor sábio e generoso, mas também como Deus de boa moral, que se apega a normas específicas do que é certo e do que é errado em conduta e prática. Se Adão, conforme indicado, conhecia o relato da criação, então ele sabia também que Jeová tinha normas divinas, porque o relato diz a respeito das Suas obras criativas que Jeová viu que 'tudo era muito bom', portanto, satisfazia a sua norma perfeita. — Gên 1:3, 4, 12, 25, 31; compare isso com De 32:3, 4.

Sem normas, não haveria maneira de determinar ou julgar o que é bom e o que é mau, ou de medir ou reconhecer graus de precisão e de excelência. Neste respeito, são esclarecedoras as seguintes observações da *Encyclopædia Britannica* (Enciclopédia Britânica; 1959, Vol. 21, pp. 306, 307):

"As realizações do homem [em estabelecer normas, ou padrões] . . . são insignificantes em comparação com as normas existentes na natureza. As constelações, as órbitas dos planetas, as imutáveis propriedades normais de condutividade, ductilidade, elasticidade, resistência, permeabilidade, refratividade, força ou viscosidade dos materiais da natureza, . . . ou a estrutura das células, são uns poucos exemplos da espantosa padronização na natureza."

Mostrando a importância de tal padronização na criação material, a mesma obra diz: "Somente pela padronização encontrada na natureza é possível reconhecer e classificar . . . as muitas espécies de plantas, peixes, aves ou animais. Dentro destas espécies, os indivíduos se parecem nos mínimos detalhes de estrutura, função e hábitos peculiares a cada uma. [Veja Gên 1:11, 12, 21, 24, 25.] Se não houvesse tal padronização no corpo humano, os médicos não saberiam se determinada pessoa possuía certos órgãos, onde procurá-los . . . De fato, sem os padrões da natureza não haveria sociedade organizada, nem educação, nem médicos; cada uma destas coisas depende das similaridades básicas e comparáveis."

Adão viu grande estabilidade nas obras criativas de Jeová, o ciclo regular de dia e noite, o fluxo descendente constante da água no rio do Éden, em

função da força da gravidade, e inúmeras outras coisas que forneciam prova de que o Criador da Terra não é Deus de confusão, mas de ordem. (Gên 1:16-18; 2:10; Ec 1:5-7; Je 31:35, 36; 1Co 14:33) O homem certamente achou isso útil para cumprir com seu trabalho e atividades designados (Gên 1:28; 2:15), podendo planejar e trabalhar com confiança, livre de incerteza apreensiva.

Em vista de tudo isto, não deveria parecer estranho ao homem inteligente que Jeová estabelecesse normas que governassem a conduta do homem e suas relações com o seu Criador. As próprias esplêndidas habilidades de Jeová davam a Adão o exemplo para cultivar e cuidar do Éden. (Gên 2:15; 1:31) Adão aprendeu também qual era a norma de Deus para o casamento, a monogamia, e para o relacionamento familiar. (Gên 2:24) Destacava-se especialmente como essencial para a própria vida a norma de *obediência* às instruções de Deus. Visto que Adão era humanamente perfeito, a obediência perfeita era a norma que Jeová estabeleceu para ele. Jeová deu ao seu filho terrestre a oportunidade de demonstrar amor e devoção pela obediência à Sua ordem de abster-se de comer de uma das muitas árvores frutíferas no Éden. (Gên 2:16, 17) Era algo simples. Mas a situação de Adão naquela época era simples, livre das complexidades e da confusão que se desenvolveram desde então. A sabedoria de Jeová nesta prova simples foi salientada pelas palavras de Jesus Cristo, cerca de 4.000 anos depois: "Quem é fiel no mínimo, é também fiel no muito, e quem é injusto no mínimo, é também injusto no muito." — Lu 16:10.

Manter essa ordem e as normas estabelecidas não reduziriam o usufruto da vida pelo homem, mas contribuiriam para ele. Conforme observa sobre a criação material o já mencionado artigo de enciclopédia sobre padrões, ou normas: "Apesar desta sobrepujante evidência de padrões, ninguém acusa a natureza de monotonia. Embora uma faixa estreita de comprimentos de ondas espectrais constitua o alicerce, as variações e as combinações de cores para deleitar os olhos do observador virtualmente não têm limites. De modo similar, toda arte da música chega aos ouvidos por meio de outro pequeno grupo de frequências." (Vol. 21, p. 307) Semelhantemente, os requisitos de Deus para o casal humano concediam a este toda a liberdade que o coração justo poderia desejar. Não havia necessidade de cercá-los com uma infinidade de leis e regulamentos. O exemplo amoroso dado a eles pelo seu Criador, e seu respeito e seu amor por Ele, os protegeriam para que não ultrapassassem os limites justos da sua liberdade. — Veja 1Ti 1:9, 10; Ro 6:15-18; 13:8-10; 2Co 3:17.

Portanto, Jeová Deus, pela sua própria Pessoa, por seus modos de agir e por suas palavras, era, e ainda é, a Suprema Norma para todo o Universo, sendo a definição e a essência de toda a bondade. Por este motivo, seu Filho, quando na Terra, podia dizer a certo homem: "Por que me chamas de bom? Ninguém é bom, exceto um só, Deus." — Mr 10:17, 18; também Mt 19:17; 5:48.

Soberania Será Defendida e Nome Será Santificado. Todas as coisas relacionadas com a pessoa de Deus são santas; seu nome pessoal, Jeová, é santo, e, por isso, deve ser santificado. (Le 22:32) Santificar significa "tornar santo, pôr à parte ou ter como sagrado", e, portanto, não deve ser usado como algo comum ou ordinário. (Is 6:1-3; Lu 1:49; Re 4:8; veja SANTIFICAÇÃO.) Por causa da Pessoa que representa, o nome de Jeová é "grande e atemorizante" (Sal 99:3, 5), "majestoso" e "inalcançavelmente elevado" (Sal 8:1; 148:13), digno de ser considerado com espanto reverente (Is 29:23).

Profanação do nome. As evidências indicam que o nome divino era considerado assim até que os eventos no jardim do Éden resultaram na sua profanação. A rebelião de Satanás pôs em dúvida a reputação de Deus. A Eva, ele alegou falar por Deus ao dizer-lhe o que "Deus sabe", ao mesmo tempo lançando dúvida sobre a ordem de Deus, expressa a Adão, a respeito da árvore do conhecimento do que é bom e do que é mau. (Gên 3:1-5) Por ter sido divinamente comissionado e por ser o cabeça terrestre por meio de quem Deus comunicava instruções para a família humana, Adão era o representante de Jeová na Terra. (Gên 1:26, 28; 2:15-17; 1Co 11:3) Diz-se daqueles que servem nesta qualidade que 'ministram em nome de Jeová' e 'falam em seu nome'. (De 18:5, 18, 19; Tg 5:10) Assim, embora sua esposa Eva já tivesse profanado o nome de Jeová pela sua desobediência, Adão fazer isso era um ato especialmente repreensível de desrespeito para com o nome que ele representava. — Veja 1Sa 15:22, 23.

A questão suprema é de moral. É evidente que o filho espiritual que se tornou Satanás conhecia a Jeová como Deus de normas de moral, não como pessoa inconstante, errática. Se tivesse conhecido Jeová como Deus de acessos incontroláveis e violentos, ele só poderia ter esperado o extermínio imediato, na hora, pelo proceder que adotou. A questão suscitada por Satanás no Éden, portanto, não era uma simples prova da capacidade ou do poder de Jeová de destruir. Antes, era uma questão de moral: a do direito moral de Deus exercer a soberania universal, e de exigir implícita obediência e devoção de todas as Suas criaturas, em todos os lugares. A maneira de Satanás abordar Eva revela isso. (Gên 3:1-6) Do mesmo

modo, o livro de Jó relata como Jeová revelou, perante todos os seus filhos angélicos reunidos, o alcance da atitude adotada por seu Adversário. Satanás alegou que a lealdade de Jó (e, por extensão, de qualquer das criaturas inteligentes de Deus) a Jeová não era de todo o coração, que não se baseava em verdadeira devoção e genuíno amor. — Jó 1:6-22; 2:1-8.

Assim, a questão da integridade por parte das criaturas inteligentes de Deus era secundária, ou subsidiária, surgindo da questão primária do direito de Deus à soberania universal. Estas questões levariam tempo para que se pudesse demonstrar a veracidade ou falsidade das acusações, provar a atitude de coração das criaturas de Deus, e, portanto, resolver esta questão além de qualquer dúvida. (Veja Jó 23:10; 31:5, 6; Ec 8:11-13; He 5:7-9; verifique INIQUIDADE; INTEGRIDADE.) De modo que Jeová não executou imediatamente o rebelde casal humano, nem o filho espiritual que levantou a questão, e assim viriam à existência os dois preditos 'descendentes [lit.: sementes]', representando lados opostos da questão. — Gên 3:15.

Que esta questão ainda estava acesa quando Jesus Cristo estava na Terra se vê do seu confronto com Satanás no ermo, após os 40 dias de jejum de Jesus. As táticas astuciosas empregadas pelo Adversário de Jeová no seu empenho de tentar o Filho de Deus seguiram o modelo visto no Éden, uns 4.000 anos antes, e a oferta de Satanás, do domínio sobre os reinos terrestres, tornava claro que a questão da soberania universal não havia mudado. (Mt 4:1-10) O livro de Revelação mostra a continuidade desta questão até o tempo em que Jeová Deus declarar o caso encerrado (veja Sal 74:10, 22, 23) e executar o julgamento justo em todos os opositores. Isso acontecerá quando seu Reino justo defender de uma vez por todas a soberania de Jeová, santificando assim o Seu santo nome. — Re 11:17, 18; 12:17; 14:6, 7; 15:3, 4; 19:1-3, 11-21; 20:1-10, 14.

Por que é a santificação do nome de Deus de importância primária?

O inteiro relato bíblico gira em torno de se defender a soberania de Jeová, e isso deixa claro o objetivo principal de Jeová Deus: a santificação do seu próprio nome. Essa santificação exige limpar o nome de Deus de todas as acusações falsas. No entanto, muito mais do que isso, exige que o nome seja honrado como sagrado por todas as criaturas inteligentes no céu e na Terra. Isso, por sua vez, significa reconhecerem e respeitarem a posição de Jeová como soberano, de modo voluntário, com o desejo de servi-lo, deleitando-se em fazer a vontade divina por amor a Ele. A oração de Davi a Jeová, no Salmo 40:5-10, expressa bem esta atitude e a verdadeira santificação do nome de Jeová. (Note a aplicação a Cristo Jesus que o apóstolo faz de trechos deste salmo em He 10:5-10.)

Portanto, da santificação do nome de Jeová dependem a boa ordem, a paz e o bem-estar de todo o Universo e seus habitantes. O Filho de Deus mostrou isto, ao mesmo tempo indicando o meio de Jeová realizar seu propósito, quando ensinou a seus discípulos que orassem a Deus: "Santificado seja o teu nome. Venha o teu reino. Realize-se a tua vontade, como no céu, assim também na terra." (Mt 6:9, 10) Este propósito primário de Jeová fornece a chave para se entender o motivo por trás das ações de Deus e seus tratos com Suas criaturas, conforme delineados na Bíblia inteira.

Assim, verificamos que a nação de Israel, cuja história constitui grande parte do registro da Bíblia, foi escolhida para ser um 'povo para o nome' de Jeová. (De 28:9, 10; 2Cr 7:14; Is 43:1, 3, 6, 7) O pacto da Lei de Jeová, feito com eles, atribuía importância primária a que dessem devoção exclusiva a Jeová como Deus, e não tomassem seu Nome de modo fútil, "pois Jeová não deixará impune aquele que tomar seu nome dum modo fútil". (Êx 20:1-7; compare isso com Le 19:12; 24:10-23.) Pela demonstração de seu poder de salvar, e de seu poder de destruir, ao libertar Israel do Egito, o nome de Jeová foi "declarado em toda a terra", a sua fama precedendo Israel em sua marcha para a Terra da Promessa. (Êx 9:15, 16; 15:1-3, 11-17; 2Sa 7:23; Je 32:20, 21) Como o expressou o profeta Isaías: "Assim conduziste o teu povo, a fim de fazer para ti mesmo um belo nome." (Is 63:11-14) Quando Israel mostrou uma atitude rebelde no ermo, Jeová lidou misericordiosamente com ele e não o abandonou. Outrossim, Ele revelou seu motivo básico, ao dizer: "Eu prossegui, agindo em prol do meu próprio nome, para que não fosse profanado perante os olhos das nações." — Ez 20:8-10.

Em toda a história daquela nação, Jeová a manteve cônscia da importância do Seu nome sagrado. A capital, Jerusalém, com seu monte Sião, era o lugar que Jeová escolheu "para nele colocar seu nome, para fazê-lo residir ali". (De 12:5, 11; 14:24, 25; Is 18:7; Je 3:17) O templo construído naquela cidade era a 'casa para o nome de Jeová'. (1Cr 29:13-16; 1Rs 8:15-21, 41-43) O que era feito naquele templo, ou naquela cidade, para o bem ou para o mal, inevitavelmente refletia no nome de Jeová, e merecia a Sua atenção. (1Rs 8:29; 9:3; 2Rs 21:4-7) A profanação do nome de Jeová ali resultaria na destruição certa da cidade e levaria à

rejeição do próprio templo. (1Rs 9:6-8; Je 25:29; 7:8-15; compare isso com as ações e as palavras de Jesus em Mt 21:12, 13; 23:38.) Devido a estes fatos, as petições suplicantes de Jeremias e de Daniel, a favor do povo e da cidade deles, imploravam a Jeová que concedesse misericórdia e ajuda 'por causa do Seu próprio nome'. — Je 14:9; Da 9:15-19.

Ao predizer a restauração dos do povo que levava Seu nome a Judá, e a purificação deles, Jeová de novo lhes tornou claro qual era Sua principal preocupação, afirmando: "E eu me compadecerei do meu santo nome." " 'Não é por vós que faço isso, ó casa de Israel, mas por meu santo nome que tendes profanado entre as nações nas quais entrastes.' 'E hei de santificar meu grande nome que tem sido profanado . . . ; e as nações terão de saber que eu sou Jeová', é a pronunciação do Soberano Senhor Jeová, 'quando eu for santificado entre vós diante dos seus olhos'." — Ez 36:20-27, 32.

Estes e outros textos mostram que Jeová não exagera a importância da humanidade. Sendo todos os homens pecadores, eles são, com justiça, dignos de morte, e é somente pela benignidade imerecida e pela misericórdia de Deus que alguns ganharão a vida. (Ro 5:12, 21; 1Jo 4:9, 10) Jeová nada deve à humanidade, e a vida eterna para os que a obtiverem será uma dádiva, e não algo que mereçam ganhar. (Ro 5:15; 6:23; Tit 3:4, 5) Na verdade, Ele tem demonstrado inigualável amor para com o gênero humano. (Jo 3:16; Ro 5:7, 8) Mas, é contrário aos fatos bíblicos e coloca os assuntos na perspectiva errada considerar a salvação humana como a questão mais importante ou o critério por meio do qual se possa medir a justiça, a retidão e a santidade de Deus. O salmista expressou a verdadeira perspectiva dos assuntos quando, de forma humilde e com admiração, exclamou: "Ó Jeová, nosso Senhor, quão majestoso é o teu nome em toda a terra, tu, cuja dignidade é narrada acima dos céus! . . . Quando vejo os teus céus, trabalhos dos teus dedos, a lua e as estrelas que preparaste, que é o homem mortal para que te lembres dele, e o filho do homem terreno para que tomes conta dele?" (Sal 8:1, 3, 4; 144:3; compare isso com Is 45:9; 64:8.) A santificação do nome de Jeová Deus significa corretamente mais do que a vida de toda a humanidade. Assim, como mostrou o Filho de Deus, o homem deve amar seu semelhante como a si próprio, mas tem de amar a Deus de todo o coração, mente, alma e força. (Mr 12:29-31) Isto significa amar a Jeová Deus mais do que a parentes, amigos ou a própria vida. — De 13:6-10; Re 12:11; compare isso com a atitude dos três hebreus, em Da 3:16-18; veja CIUMENTO, CIÚME.

Este conceito bíblico dos assuntos não deve afugentar as pessoas, mas, antes, deve fazer com que apreciem ainda mais o verdadeiro Deus. Visto que Jeová poderia, com plena justiça, acabar com toda a humanidade pecadora, isto exalta ainda mais a grandeza de Sua misericórdia e benignidade imerecida em salvar alguns dentre a humanidade para a vida. (Jo 3:36) Ele não tem nenhum prazer na morte dos iníquos (Ez 18:23, 32; 33:11); todavia, tampouco permite que os iníquos escapem da execução de Seu julgamento. (Am 9:2-4; Ro 2:2-9) Ele é paciente e longânime, visando a salvação dos obedientes (2Pe 3:8-10), todavia, não tolerará para sempre uma situação que traz vitupério ao seu sublime nome. (Sal 74:10, 22, 23; Is 65:6, 7; 2Pe 2:3) Ele mostra compaixão e compreensão para com as fraquezas humanas, perdoando "amplamente" os arrependidos (Sal 103:10-14; 130:3, 4; Is 55:6, 7), mas não exime as pessoas das responsabilidades que legitimamente levam por causa das suas ações, e dos efeitos que tais ações exercem sobre elas mesmas e sua família. Ceifam aquilo que semeiam. (De 30:19, 20; Gál 6:5, 7, 8) Assim, Jeová demonstra um belo e perfeito equilíbrio entre a justiça e a misericórdia. Os que têm a perspectiva correta dos assuntos, segundo revelada na Sua Palavra (Is 55:8, 9; Ez 18:25, 29-31), não cometerão o grave erro de considerar frivolamente a Sua benignidade imerecida, ou de 'desacertar Seu propósito'. — 2Co 6:1; He 10:26-31; 12:29.

Imutável em Qualidades e Normas. Conforme Jeová disse ao povo de Israel: "Eu sou Jeová; não mudei." (Mal 3:6) Isto aconteceu cerca de 3.500 anos depois de Deus ter criado a humanidade, e uns 1.500 anos desde que Deus celebrara o pacto abraâmico. Ao passo que alguns alegam que o Deus revelado nas Escrituras Hebraicas difere do Deus revelado por Jesus Cristo e pelos escritores das Escrituras Gregas Cristãs, um exame revela que esta alegação carece totalmente de base. Sobre Deus, o discípulo Tiago disse corretamente: "Com [ele] não há variação da virada da sombra." (Tg 1:17) Não houve nenhum 'abrandamento' da personalidade de Jeová Deus com o passar dos séculos, pois não era necessário tal abrandamento. Sua severidade, conforme revelada nas Escrituras Gregas Cristãs, não é menor, nem é seu amor maior, do que o eram no início dos seus tratos com a humanidade no Éden.

As aparentes diferenças de personalidade são, em realidade, simples aspectos diferentes da mesma personalidade imutável. Resultam das diferentes circunstâncias e pessoas com que ele lidava, o que exigia diferentes atitudes ou relacionamentos. (Veja Is 59:1-4.) Não foi Jeová quem mudou, e sim Adão e Eva; eles se colocaram numa posição em

que os justos padrões imutáveis de Jeová não mais permitiram lidar com eles como membros de Sua amada família universal. Sendo perfeitos, eram plenamente responsáveis por seu erro deliberado (Ro 5:14), e, assim sendo, estavam além dos limites da misericórdia divina, embora Jeová lhes mostrasse benignidade imerecida ao provê-los inicialmente de roupas e ao lhes permitir viver por séculos fora do santuário do Éden e ter descendentes, antes de finalmente morrerem devido aos efeitos de seu próprio proceder pecaminoso. (Gên 3:8-24) Depois de serem expulsos do Éden, pelo que parece, cessou toda comunicação divina com Adão e sua esposa.

Por que ele pode lidar com humanos imperfeitos. As normas justas de Jeová lhe permitiam lidar com a descendência de Adão e Eva duma forma diferente daquela com que lidou com estes pais dela. Por quê? Pelo motivo de que os descendentes de Adão *herdaram* o pecado, e, assim, iniciaram involuntariamente a vida como criaturas imperfeitas, com uma inerente inclinação para o erro. (Sal 51:5; Ro 5:12) Assim, havia base para que se tivesse misericórdia com eles. A primeira profecia de Jeová (Gên 3:15), feita na ocasião em que expressou o julgamento no Éden, mostrou que a rebelião de seus primeiros filhos humanos (bem como a de um de seus filhos espirituais) não amargurara a Jeová, nem fizera cessar seu amor. Esta profecia indicava, em termos simbólicos, o endireitamento da situação produzida pela rebelião, e uma restauração das condições à sua perfeição original, revelando-se seu pleno significado milênios depois. — Veja os simbolismos de "serpente", "mulher", e "descendente" ou "semente", em Re 12:9, 17; Gál 3:16, 29; 4:26, 27.

Os descendentes de Adão têm tido permissão de continuar na Terra por milhares de anos, embora imperfeitos e moribundos, jamais conseguindo libertar-se das garras mortíferas do pecado. O apóstolo cristão Paulo explicou o motivo de Jeová permitir isto, dizendo: "Porque a criação estava sujeita à futilidade, não de sua própria vontade, mas por intermédio daquele que a sujeitou [isto é, Jeová Deus], à base da esperança de que a própria criação também será liberta da escravização à corrupção e terá a liberdade gloriosa dos filhos de Deus. Pois sabemos que toda a criação junta persiste em gemer e junta está em dores até agora." (Ro 8:20-22) Conforme mostrado no artigo PRESCIÊNCIA, PREDETERMINAÇÃO, nada indica que Jeová tenha preferido utilizar seus poderes de discernimento para prever o desvio do casal original. No entanto, uma vez ocorrido, Jeová predeterminou os meios para corrigir esta situação errada. (Ef 1:9-11) Este segredo sagrado, originalmente encerrado na profecia simbólica no Éden, foi, por fim, plenamente revelado no Filho unigênito de Jeová, enviado à Terra para que pudesse "dar testemunho da verdade", e para que, "pela benignidade imerecida de Deus, provasse a morte por todo homem". — Jo 18:37; He 2:9; veja RESGATE.

Por conseguinte, lidar Deus com certos descendentes do pecador Adão e abençoá-los não indicava nenhuma mudança nas normas de perfeita justiça de Jeová. Ele não estava com isso aprovando o estado pecaminoso deles. Uma vez que seus propósitos têm cumprimento absolutamente certo, Jeová "chama as coisas que não são como se fossem" (como chamar Abrão de "Abraão", que significa "Pai Duma Multidão", enquanto ele e Sara ainda não tinham filhos). (Ro 4:17) Sabendo que, no seu devido tempo (Gál 4:4), ele proveria um resgate, o meio legal para perdoar o pecado e remover a imperfeição (Is 53:11, 12; Mt 20:28; 1Pe 2:24), Jeová podia, de forma coerente, lidar com homens imperfeitos, herdeiros do pecado, e usá-los no Seu serviço. Isto se dava porque Ele possuía uma base justa para 'contá-los', ou considerá-los, como pessoas justas, devido à sua fé nas promessas de Jeová, e, por fim, no cumprimento destas promessas em Cristo Jesus como o perfeito sacrifício pelos pecados. (Tg 2:23; Ro 4:20-25) Assim, a provisão, feita por Jeová, do arranjo do resgate e de seus benefícios, fornece notável testemunho, não só do amor e da misericórdia de Jeová, mas também da sua fidelidade a suas elevadas normas de justiça, pois, por meio do arranjo do resgate, ele demonstra "sua própria justiça nesta época atual, para que fosse justo, mesmo ao declarar justo o homem [embora imperfeito] que tem fé em Jesus". — Ro 3:21-26; compare isso com Is 42:21; veja DECLARAR JUSTO.

Por que o 'Deus de paz' luta. A declaração de Jeová, no Éden, de que poria inimizade entre o descendente (ou semente) de seu Adversário e o descendente (ou semente) da "mulher" não fez com que deixasse de ser o 'Deus de paz'. (Gên 3:15; Ro 16:20; 1Co 14:33) A situação, naquela época, era a mesma que nos dias da vida terrestre do seu Filho, Jesus Cristo, que disse: "Não penseis que vim estabelecer paz na terra; vim estabelecer, não a paz, mas a espada." (Mt 10:32-40) O ministério de Jesus trouxe divisões, até mesmo no seio das famílias (Lu 12:51-53), mas isto se dava por causa da sua aderência aos justos padrões e à verdade de Deus, bem como sua proclamação deles. As divisões resultaram porque muitos endureceram o coração contra essas verdades, ao passo que outros as aceitaram. (Jo 8:40, 44-47; 15:22-25; 17:14) Isto era inevitável, se os princípios divinos

haviam de ser sustentados; mas a culpa recaía sobre os que rejeitavam o que era correto.

Assim, também, predisse-se que surgiria inimizade, porque as normas perfeitas de Deus não permitiriam nenhuma tolerância do proceder rebelde do "descendente [ou: semente]" de Satanás. A desaprovação de tais rebeldes, por parte de Deus, e Sua bênção sobre aqueles que se apegassem a um proceder justo, teria um efeito divisório (Jo 15:18-21; Tg 4:4), assim como se deu no caso de Caim e Abel. — Gên 4:2-8; He 11:4; 1Jo 3:12; Ju 10, 11; veja CAIM, I.

O proceder rebelde escolhido por homens e por anjos iníquos constituía um desafio à legítima soberania de Jeová e à boa ordem de todo o Universo. Aceitar tal desafio exigiu que Jeová se tornasse "pessoa varonil de guerra" (Êx 15:3-7), defendendo seu próprio bom nome e suas normas justas, lutando em favor daqueles que o amam e servem e executando o julgamento naqueles que merecem a destruição. (1Sa 17:45; 2Cr 14:11; Is 30:27-31; 42:13) Ele não hesita em usar sua onipotência, às vezes de forma devastadora, como no Dilúvio, na destruição de Sodoma e Gomorra, e na libertação de Israel do Egito. (De 7:9, 10) E ele não receia tornar conhecidos quaisquer pormenores da sua guerra justa; não oferece desculpas, pois não tem nada de que se envergonhar. (Jó 34:10-15; 36:22-24; 37:23, 24; 40:1-8; Ro 3:4) O respeito que tem por seu próprio nome, e pela justiça que este representa, bem como seu amor por aqueles que o amam, compelem-no a agir. — Is 48:11; 57:21; 59:15-19; Re 16:5-7.

As Escrituras Gregas Cristãs apresentam o mesmo quadro. O apóstolo Paulo incentivou os concristãos, dizendo: "O Deus que dá paz . . . esmagará em breve a Satanás debaixo dos vossos pés." (Ro 16:20; compare isso com Gên 3:15.) Ele também mostrou a justeza de Deus retribuir com tribulação aos que causam tribulação aos seus servos, trazendo a destruição eterna de tais opositores. (2Te 1:6-9) Isto estava em harmonia com os ensinos do Filho de Deus, que não deixou nenhuma margem de dúvida quanto à determinação intransigente de seu Pai de forçosamente acabar com toda a iniquidade e com os que a praticam. (Mt 13:30, 38-42; 21:42-44; 23:33; Lu 17:26-30; 19:27) O livro de Revelação está repleto de descrições de divinamente autorizadas ações de guerra. Tudo isto, porém, pela sabedoria de Jeová, em última análise, produz o estabelecimento de uma paz duradoura e universal, solidamente alicerçada na retidão e na justiça. — Is 9:6, 7; 2Pe 3:13.

Os tratos com o Israel carnal e o espiritual. De modo similar, grande parte das diferenças no conteúdo entre as Escrituras Hebraicas e as Escrituras Gregas Cristãs ocorre porque as primeiras lidam principalmente com os tratos de Jeová com o Israel carnal, ao passo que as últimas, em grande parte, levam à sua maneira de lidar com o Israel espiritual, a congregação cristã, e a retratam. Assim, por um lado, temos uma nação cujos milhões de membros o são exclusivamente em virtude da ascendência carnal, um conglomerado de bons e de maus. Por outro lado, temos uma nação espiritual constituída por pessoas atraídas a Deus por meio de Jesus Cristo, pessoas que mostram amor à verdade e ao que é direito, e que pessoal e voluntariamente se dedicam a fazer a vontade de Jeová. É lógico que os tratos e as relações de Deus com estes dois grupos difeririam e que o primeiro grupo provocaria mais expressões da ira e da severidade de Jeová do que o segundo grupo.

No entanto, seria um grave erro não notar a edificante e confortadora percepção da personalidade de Deus provida pelos Seus tratos com o Israel carnal. Estes oferecem primorosos exemplos que provam que Jeová é o tipo de Pessoa que ele mesmo descreveu a Moisés: "Jeová, Jeová, Deus misericordioso e clemente, vagaroso em irar-se e abundante em benevolência e em verdade, preservando a benevolência para com milhares, perdoando o erro, e a transgressão, e o pecado, mas de modo algum isentará da punição, trazendo punição pelo erro dos pais sobre os filhos e sobre os netos, sobre a terceira geração e sobre a quarta geração." — Êx 34:4-7; compare isso com Êx 20:5.

Embora equilibradas pela justiça, as facetas notáveis da personalidade de Jeová são na realidade seu amor, sua paciência e sua longanimidade, conforme reveladas na história de Israel, povo altamente favorecido o qual, na maioria, mostrou ser notavelmente "de dura cerviz" e de "coração duro" para com o Criador. (Êx 34:8, 9; Ne 9:16, 17; Je 7:21-26; Ez 3:7) As repetidas fortes denúncias e condenações de Israel por parte de Jeová, por meio dos seus profetas, só serviram para enfatizar a grandiosidade da Sua misericórdia e da espantosa amplidão da Sua longanimidade. Depois de suportá-los por mais de 1.500 anos, e mesmo depois de Seu próprio Filho ter sido morto às instigações dos líderes religiosos da nação, Jeová continuou a favorecê-los por mais três anos e meio, misericordiosamente providenciando que a pregação das boas novas se restringisse a eles, dando-lhes assim uma oportunidade adicional de obter o privilégio de reinar com Seu Filho — oportunidade aceita por milhares de arrependidos. — At 2:1-5, 14-41; 10:24-28, 34-48; veja SETENTA SEMANAS.

Jesus Cristo evidentemente se referiu à já citada declaração de Jeová, de 'trazer punição aos des-

cendentes posteriores dos ofensores', quando disse aos escribas e fariseus hipócritas: "Dizeis: 'Se nós estivéssemos nos dias de nossos antepassados, não seríamos parceiros deles no sangue dos profetas.' Portanto dais testemunho contra vós mesmos de que sois filhos daqueles que assassinaram os profetas. Pois bem, *enchei a medida de vossos antepassados."* (Mt 23:29-32) Apesar de suas pretensões, tais pessoas demonstravam pelo seu proceder que aprovavam as ações erradas de seus antepassados, e provavam que elas mesmas continuavam entre 'os que odiavam a Jeová'. (Êx 20:5; Mt 23:33-36; Jo 15:23, 24) Assim, diferente dos judeus que se arrependeram e acataram as palavras do Filho de Deus, elas sofreram o efeito cumulativo do julgamento de Deus, anos depois, quando Jerusalém foi cercada e destruída, e a maior parte da sua população morreu. Poderiam ter escapado, mas preferiram não se valer da misericórdia de Jeová. — Lu 21:20-24; compare isso com Da 9:10, 13-15.

Sua personalidade é refletida no seu Filho. Em todos os sentidos, Jesus Cristo era um reflexo fiel da belíssima personalidade de seu Pai, Jeová Deus, em nome de quem ele veio. (Jo 1:18; Mt 21:9; Jo 12:12, 13; compare isso com Sal 118:26.) Jesus disse: "O Filho não pode fazer nem uma única coisa de sua própria iniciativa, mas somente o que ele observa o Pai fazer. Porque as coisas que Este faz, estas o Filho faz também da mesma maneira." (Jo 5:19) Segue-se, portanto, que a benignidade e a compaixão, a brandura e a cordialidade, bem como o forte amor à justiça e o ódio à iniquidade que Jesus demonstrava (He 1:8, 9), são todas qualidades que o Filho observara no seu Pai, Jeová Deus. — Compare Mt 9:35, 36, com Sal 23:1-6 e Is 40:10, 11; Mt 11:27-30 com Is 40:28-31 e 57:15, 16; Lu 15:11-24 com Sal 103:8-14; Lu 19:41-44 com Ez 18:31, 32; 33:11.

Todo aquele que ama a justiça e que lê as Escrituras inspiradas, e que verdadeiramente chega a "conhecer" com entendimento o pleno significado do nome de Jeová (Sal 9:9, 10; 91:14; Je 16:21), tem todo motivo, portanto, para amar e bendizer este nome (Sal 72:18-20; 119:132; He 6:10), para louvá-lo e exaltá-lo (Sal 7:17; Is 25:1; He 13:15), para temê-lo e santificá-lo (Ne 1:11; Mal 2:4-6; 3:16-18; Mt 6:9), para confiar nele (Sal 33:21; Pr 18:10), dizendo, junto com o salmista: "Vou cantar a Jeová durante a minha vida; vou entoar melodias ao meu Deus enquanto eu existir. Seja prazenteira a minha reflexão sobre ele. Eu, da minha parte, me alegrarei em Jeová. Dar-se-á cabo dos pecadores de cima da terra; e quanto aos iníquos, não mais existirão. Bendize a Jeová, ó minha alma. Louvai a Jah!" — Sal 104:33-35.

JEOVÁ, DIA DE. Veja DIA DE JEOVÁ.

JEOVÁ, O PRÓPRIO, ESTÁ ALI. Esta expressão traduz *Yehwáh Shám·mah,* aplicada à cidade observada pelo profeta Ezequiel na sua visão registrada nos capítulos 40 a 48. (Ez 48:35) A cidade da visão é retratada como quadrangular (cada lado de 4.500 côvados longos [2.331 m]) e com 12 portões, cada um com o nome de uma das tribos de Israel. (Ez 48:15, 16, 31-34) A cidade da visão na profecia de Ezequiel há de pertencer a "toda a casa de Israel". (Ez 45:6) O nome Jeová-Samá, ou "O Próprio Jeová Está Ali", indicaria uma presença representativa de Deus, como aquela expressa em outros textos, tais como Salmo 46:5; 132:13, 14; Isaías 24:23; Joel 3:21; e Zacarias 2:10, 11, onde Jeová, a quem nem 'o céu dos céus pode conter', é mencionado como que residindo numa cidade ou lugar terrestre. — 1Rs 8:27; veja também MAIORAL.

JEOVÁ DOS EXÉRCITOS. Esta expressão, encontrada com variações mais de 285 vezes nas Escrituras, traduz a hebraica *Yeho·wáh tseva·'óhth.* Os livros proféticos, especialmente Isaías, Jeremias e Zacarias, contêm a grande maioria destas ocorrências. Paulo e Tiago, citando essas profecias ou aludindo a elas, usaram o equivalente a essa expressão (transliterada para o grego) nos seus escritos. — Ro 9:29; Tg 5:4; compare isso com Is 1:9.

A palavra hebraica *tsa·vá'* (singular; plural: *tseva·'óhth*) significa basicamente um exército literal de soldados, ou de forças combatentes, como em Gênesis 21:22; Deuteronômio 20:9, e em muitos outros textos. Todavia, o termo é também usado em sentido figurado, como em "os céus, e a terra, e todo o seu exército", ou "o sol, e a lua, e as estrelas, todo o exército dos céus". (Gên 2:1; De 4:19) A forma plural (*tseva·'óhth*) é diversas vezes aplicada às forças israelitas, como em Êxodo 6:26; 7:4; Números 33:1; Salmos 44:9; 60:10. Alguns peritos acreditam que "exércitos", na expressão "Jeová dos exércitos", não só inclui as forças angélicas, mas também o exército israelita e os inanimados corpos celestes. Todavia, parece que os "exércitos" mencionados se referem primária, se não exclusivamente, às forças angélicas.

Quando Josué viu um visitante angélico perto de Jericó e lhe perguntou se estava a favor de Israel ou do lado inimigo, a resposta foi: "Não, mas eu — eu vim agora como príncipe do exército de Jeová." (Jos 5:13-15) O profeta Micaías disse aos reis Acabe e Jeosafá: "Deveras vejo a Jeová sentado no seu trono e todo o exército dos céus em pé junto a ele, à sua direita e à sua esquerda",

referindo-se claramente aos filhos espirituais de Jeová. (1Rs 22:19-21) O uso do plural em "Jeová dos exércitos" é apropriado, visto que as forças angélicas não são descritas apenas em divisões de querubins, serafins e anjos (Is 6:2, 3; Gên 3:24; Re 5:11), mas também como constituindo grupos organizados, de modo que Jesus Cristo podia falar de ter "mais de doze legiões de anjos" à sua disposição. (Mt 26:53) Na súplica por ajuda dirigida a Jeová por Ezequias, este o chamou de "Jeová dos exércitos, Deus de Israel, sentado sobre os querubins", evidentemente aludindo à Arca do Pacto e às figuras de querubins na sua tampa, que simbolizavam o trono celestial de Jeová. (Is 37:16; compare isso com 1Sa 4:4; 2Sa 6:2.) O temeroso servo de Eliseu foi reconfortado por uma visão miraculosa, na qual ele viu os montes ao redor da cidade sitiada, em que Eliseu morava, 'cheios de cavalos e de carros de guerra, de fogo', como parte das hostes angélicas de Jeová. — 2Rs 6:15-17.

A expressão "Jeová dos exércitos" transmite assim o sentido de poder, do poder do Governante Soberano do Universo, que tem às suas ordens vastas forças de criaturas espirituais. (Sal 103:20, 21; 148:1, 2; Is 1:24; Je 32:17, 18) Inspira assim profundo respeito e espanto reverente, sendo ao mesmo tempo motivo de consolo e de encorajamento para os servos de Jeová. Davi, sozinho e sem a ajuda de alguma força militar terrestre, desafiou o gigantesco filisteu Golias em "nome de Jeová dos exércitos, o Deus das fileiras combatentes de Israel". (1Sa 17:45) Não somente em ocasiões de batalhas literais, mas também em outras situações provadoras ou ocasiões importantes, o povo de Deus como um todo e como indivíduos podia derivar coragem e esperança do reconhecimento da majestade da posição soberana de Jeová, refletida no seu controle sobre poderosas forças que servem desde as Suas cortes celestiais. (1Sa 1:9-11; 2Sa 6:18; 7:25-29) O uso da expressão "Jeová dos exércitos" pelos profetas dava ainda um motivo adicional aos que ouviam as profecias para ter certeza do cumprimento delas.

JEOVÁ É NOSSA JUSTIÇA. Esta expressão traduz as duas palavras *Yehwáh Tsidh·qé·nu*, encontradas em Jeremias 23:6 e 33:16.

Jeremias 23:5, 6, é uma profecia messiânica, descrevendo o futuro rei como brotando da linhagem de Davi para "executar o juízo e a justiça na terra". Visto que ele governa como representante de Deus (assim como Davi, e outros, sentado "no trono de Jeová", como rei ungido de Deus; 1Cr 29:23), a profecia diz: "Este é o nome pelo qual será chamado: Jeová É Nossa Justiça." Não há base para se afirmar, como alguns fizeram, que isto significa que Jesus, o Messias, e Jeová sejam uma só pessoa, constituindo um só Deus. Isto se pode ver no fato de que a profecia messiânica similar, em Jeremias 33:14-16, aplica a mesmíssima expressão a Jerusalém, dizendo: "E isto é o que ela será chamada: Jeová É Nossa Justiça." Em ambos os casos, a expressão mostra que o nome de Deus, Jeová, colocado tanto sobre o seu prometido rei como sobre a sua capital escolhida, é uma garantia da justiça destes. Além disso, o juízo e a justiça emanantes destas fontes, ou expressos por elas, são o produto da plena devoção a Jeová e à Sua vontade divina, resultando na bênção e na direção de Jeová.

JEOVÁ-JIRÉ [Jeová Cuidará [Disso]; Jeová Providenciará]. Lugar num dos montes da terra de Moriá, onde Abraão encontrou um carneiro preso numa moita e subsequentemente o ofereceu em lugar de Isaque. Abraão encarou este carneiro como provisão de Jeová e por isso chamou o lugar de Jeová-Jiré. A tradição antiga relaciona este sítio com o lugar do templo de Salomão. — Gên 22:2, 13, 14; veja MORIÁ.

JEOVÁ-NISSI. Nome do altar comemorativo erguido por Moisés depois da batalha bem-sucedida de Israel contra os amalequitas em Refidim. — Êx 17:8, 13-16.

O nome significa "Jeová É Meu Poste de Sinal", derivando *nis·sí* de *nes* (poste, ou haste, de sinal). Os tradutores da *Septuaginta* grega entenderam que *nis·sí* derivava de *nus* (fugir para ter refúgio), dando ao nome o significado "Jeová É Meu Refúgio". Já na *Vulgata* latina foi considerado como derivado de *na·sás* (içar; erguer), dando assim ao nome o significado "Jeová É Minha Exaltação". — Êx 17:15 n.

JEOVÁ-SALOM [Jeová É Paz]. Nome dado ao altar que Gideão construiu em Ofra, ao O do Jordão. Depois de ter visto o anjo de Jeová, Gideão temia que ia morrer. Mas, assegurou-se-lhe: "Paz seja contigo. Não temas. Não morrerás." Em gratidão, Gideão construiu o altar, evidentemente não para sacrifícios, mas como memorial para Jeová. — Jz 6:22-24.

JEOZABADE [provavelmente: Jeová Dotou].

1. Segundo dos oito filhos de Obede-Edom, incluído entre os porteiros do santuário. — 1Cr 26:1, 4, 5, 13, 15.

2. Oficial benjamita encarregado de 180.000 homens do exército de Jeosafá. — 2Cr 17:17, 18.

3. Cúmplice na morte do Rei Jeoás de Judá. Jeozabade e Jozacar, servos de Jeoás, mataram o rei por ele ter assassinado Zacarias, o filho de

Jeoiada. Eles mesmos foram mortos pelo filho e sucessor de Jeoás, Amazias. Jeozabade era filho de Somer e de uma moabita chamada Sinrite. — 2Rs 12:20, 21; 2Cr 24:20-22, 25-27; 25:1, 3.

JEOZADAQUE [provavelmente: Jeová Declara Justo], **JOZADAQUE** [forma abreviada de Jeozadaque]. A forma abreviada é usada em Neemias, a mais longa, em outros textos.

Pai do sumo sacerdote Jesua (ou Josué). (Esd 3:2; Ag 1:12; Za 6:11) Jeozadaque foi levado ao exílio depois de Nabucodonosor ter matado o pai dele, Seraías, o sacerdote principal, e assim se preservou a linhagem sumo sacerdotal por meio dele. — 1Cr 6:14, 15; 2Rs 25:18-21; Ne 12:26.

JERÁ [Mês Lunar]. "Filho" de Joctã, cujos descendentes talvez se fixassem em algum lugar no S da Arábia. — Gên 10:26-29; 1Cr 1:20; veja JOCTÃ.

JERAMEEL [Que Deus Tenha Misericórdia; Deus Teve Misericórdia].

1. Primogênito de Esrom, neto de Judá. A linhagem real e messiânica passava pelo irmão de Jerameel, Rão (evidentemente também chamado Arni). Fornece-se uma extensa genealogia referente aos descendentes de Jerameel, alguns dos quais moravam na parte meridional de Judá. — 1Cr 2:4, 5, 9-15, 25-42; 1Sa 27:10; Lu 3:33.

2. Filho ou descendente dum levita merarita chamado Quis. — 1Cr 24:26, 29; 23:21.

3. Um dos três homens enviados pelo Rei Jeoiaquim, no seu quinto ano, para prender Jeremias e Baruque. No entanto, eles voltaram de mãos vazias, porque Jeová mantivera seus servos fiéis escondidos. — Je 36:9, 26.

Visto que Joaquim, sucessor e presumível primogênito de Jeoiaquim, tinha apenas uns 12 anos de idade no quinto ano do governo do seu pai, outros filhos de Jeoiaquim provavelmente eram ainda mais jovens, novos demais para serem enviados numa missão tal como a de Jerameel. (2Rs 23:36; 24:6, 8) Portanto, ser Jerameel chamado de "filho do rei" talvez signifique, não que fosse descendente do rei, mas que era membro da casa real ou oficial de ascendência real.

Interessante é a descoberta da impressão de um selo, supostamente do sétimo século AEC, que reza: "Pertencente a Jerameel, o filho do rei." — *Israel Exploration Journal* (Revista de Explorações de Israel), Jerusalém, 1978, Vol. 28, p. 53.

JERAMEELITAS [De (Pertencentes a) Jerameel]. Os descendentes de Judá através de Jerameel, filho de Esrom. (1Cr 2:4, 9, 25-27, 33, 42) Os jerameelitas moravam na parte meridional de Judá, evidentemente na mesma região geral que os amalequitas, gesuritas e girzitas, contra os quais Davi fez incursões enquanto morava entre os filisteus como fugitivo diante do Rei Saul. Ao retornar de tais incursões, Davi costumava relatar ambiguamente que elas tinham sido feitas "no sul de Judá e no sul dos jerameelitas, e no sul dos queneus". Aquis, rei filisteu, portanto, presumia que Davi havia atacado os israelitas, tornando-se assim mau cheiro para os patrícios dele e aumentando seu valor para Aquis. (1Sa 27:7-12) Na realidade, Davi, mais tarde, compartilhou os despojos de guerra com os anciãos "nas cidades dos jerameelitas". — 1Sa 30:26, 29.

JEREDE. Descendente de Judá e pai de Gedor ou dos que estabeleceram a cidade de Gedor. — 1Cr 4:1, 18; veja ATROTE-BETE-JOABE.

JEREMAI [forma abreviada de Jeremote ou de Jeremias]. Israelita pós-exílico, um dos sete filhos ou descendentes de Hasum, que haviam tomado esposas estrangeiras, mas as despediram. — Esd 10:25, 33, 44.

JEREMIAS [possivelmente: Jeová Exalta; ou: Jeová Solta [provavelmente da madre]].

1. Benjamita que se juntou a Davi quando este se encontrava em Ziclague. Era um dos poderosos de Davi. — 1Cr 12:1-4.

2. Um dos filhos de Gade que se ajuntaram a Davi "no lugar de difícil acesso, no ermo", quando Davi era refugiado diante de Saul. Ele era o quinto dentre estes "homens poderosos, valentes . . . cujas faces eram faces de leões, e eles eram iguais às gazelas nos montes em velocidade". Dizia-se a respeito destes cabeças gaditas do exército de Davi: "O mínimo era igual a cem e o maior igual a mil." Eles "atravessaram o Jordão no primeiro mês quando transbordava por todas as suas ribanceiras, e então puseram em fuga todos os das baixadas ao leste e ao oeste". — 1Cr 12:8-15.

3. Décimo dos cabeças gaditas no exército de Davi, conforme descritos no N.° 2. — 1Cr 12:13, 14.

4. Um dos cabeças de casas paternas no setor da tribo de Manassés ao L do Jordão, nos dias dos reis. Os rubenitas, os gaditas e a meia tribo de Manassés ao L do Jordão (entre eles, os descendentes deste Jeremias) "começaram a agir de modo infiel para com o Deus de seus antepassados e foram ter relações imorais com os deuses dos povos do país, que Deus tinha aniquilado de diante deles. Por conseguinte, o Deus de Israel incitou o espírito de Pul, rei da Assíria, e o espírito de Tilgate-Pilneser, rei da Assíria, de modo que [nos dias de Peca, rei de Israel] levou ao exílio os dos rubenitas, e dos gaditas, e da meia tribo de Manassés, e os levou a Hala, e a Habor, e a Hara, e ao rio Gozã". — 1Cr 5:23-26; 2Rs 15:29.

5. Homem da cidade de Libna, uma cidade sacerdotal. Era pai de Hamutal, esposa do Rei Josias, a qual era mãe dos reis Jeoacaz e Zedequias (Matanias). — 2Rs 23:30, 31; 24:18; Je 52:1; Jos 21:13; 1Cr 6:57.

6. Profeta, filho de Hilquias, sacerdote de Anatote, cidade de sacerdotes situada no território de Benjamim a menos de 5 km ao NNE do monte do Templo em Jerusalém. (Je 1:1; Jos 21:13, 17, 18) O pai de Jeremias, Hilquias, não era o sumo sacerdote que levava este nome, da linhagem de Eleazar. O pai de Jeremias provavelmente era da linhagem de Itamar e possivelmente descendeu de Abiatar, o sacerdote que o Rei Salomão despediu do serviço sacerdotal. — 1Rs 2:26, 27.

Comissionado Como Profeta. Jeremias foi chamado para ser profeta quando era rapaz, em 647 AEC, no 13.º ano do reinado do Rei Josias, de Judá (659-629 AEC). Jeová lhe disse: "Antes de formar-te no ventre, eu te conheci, e antes de saíres da madre, eu te santifiquei. Eu te constituí profeta para as nações." (Je 1:2-5) Assim sendo, era um dos poucos homens por cujo nascimento Jeová assumiu a responsabilidade — intervindo por meio dum milagre ou por uma providência orientadora — para que fossem seus servos especiais. Entre tais homens acham-se Isaque, Sansão, Samuel, João, o Batizador, e Jesus. — Veja PRESCIÊNCIA, PREDETERMINAÇÃO.

Quando Jeová lhe falou, Jeremias mostrou acanhamento. Replicou a Deus: "Ai! Soberano Senhor Jeová! Eis que realmente nem sei falar, pois sou apenas rapaz." (Je 1:6) Pode-se depreender, à base desta observação dele, e por se compará-la com a intrepidez e a firmeza dele durante seu ministério profético, que tal vigor incomum não era algo inerente a Jeremias, mas deveras provinha de ele se estribar plenamente em Jeová. Deveras, Jeová estava com ele, "como um poderoso terrível", e foi Jeová quem fez de Jeremias "uma cidade fortificada, e uma coluna de ferro, e muralhas de cobre contra toda a terra". (Je 20:11; 1:18, 19) A reputação de coragem e intrepidez de Jeremias era tamanha que, durante o ministério terrestre de Jesus, alguns julgavam ser ele o Jeremias redivivo. — Mt 16:13, 14.

Escritos. Jeremias era pesquisador e historiador, além de profeta. Escreveu o livro que leva seu nome e também se credita a ele, em geral, a escrita dos livros de Primeiro e Segundo Reis, abrangendo a história de ambos os reinos (Judá e Israel) desde o ponto em que os livros de Samuel a deixaram (isto é, na última parte do reinado de Davi sobre todo o Israel), até o fim de ambos os reinos. Sua cronologia do período dos reis, pelo método de comparação ou de confronto dos reinados dos reis de Israel e de Judá, ajuda-nos a estabelecer com exatidão as datas de certos eventos. Após a queda de Jerusalém, Jeremias escreveu o livro de Lamentações.

Forte Mensagem Denunciativa. Jeremias não era queixoso crônico. Antes, mostrava ser amoroso, atencioso e compassivo. Exercia um excelente domínio e uma maravilhosa perseverança, e ficou muito triste com a conduta do seu povo e com os julgamentos que este sofreu. — Je 8:21.

Na realidade, era Jeová quem se queixava de Judá, e justificadamente, e Jeremias tinha a obrigação de declarar isto de forma incessante, o que ele fez. Também, deve-se ter presente que Israel era a nação de Deus, vinculada a Ele por meio dum pacto e sujeita à sua Lei, o que eles violavam crassamente. Como base e sólido fundamento para as denúncias de Jeremias, Jeová repetidas vezes apontava para a Lei, trazendo à atenção a responsabilidade dos príncipes e do povo, e relembrando em que haviam violado a Lei. Vez após vez, Jeová trouxe à atenção as coisas que Ele, por meio de Moisés, seu profeta, avisara que lhes sobreviriam se recusassem escutar Suas palavras e violassem Seu pacto. — Le 26; De 28.

Coragem, Perseverança, Amor. A coragem e a perseverança de Jeremias eram igualadas pelo amor que ele sentia por seu povo. Cabia-lhe proclamar pungentes denúncias e temíveis julgamentos, em especial aos sacerdotes, aos profetas e aos governantes, e àqueles que seguiam o "proceder popular" e tinham cultivado "infidelidade duradoura". (Je 8:5, 6) Todavia, ele reconhecia que sua comissão era também de 'construir e plantar'. (Je 1:10) Chorou diante da calamidade que sobreviria a Jerusalém. (Je 8:21, 22; 9:1) O livro de Lamentações constitui evidência do seu amor e da sua preocupação com o nome e o povo de Jeová. Apesar das traiçoeiras medidas tomadas pelo covarde e vacilante Rei Zedequias para com ele, Jeremias suplicou-lhe que obedecesse à voz de Jeová e continuasse a viver. (Je 38:4, 5, 19-23) Ademais, Jeremias não se julgava justo aos seus próprios olhos, mas incluía a si mesmo ao admitir a iniquidade daquela nação. (Je 14:20, 21) Depois de liberto por Nebuzaradã, hesitou em abandonar aqueles que estavam sendo levados para o exílio babilônico, talvez achando que devia compartilhar a sorte deles, ou desejando continuar servindo aos interesses espirituais deles. — Je 40:5.

Por vezes, em sua longa carreira, Jeremias ficou desanimado e necessitou a confirmação do apoio de Jeová, mas, mesmo em adversidade, não deixou de invocar a Jeová, pedindo-lhe ajuda. — Je 20.

Associações. Em todos os seus mais de 40 anos de serviço profético, Jeremias não foi aban-

donado. Jeová estava com ele para livrá-lo dos seus inimigos. (Je 1:19) Jeremias deleitava-se com a palavra de Jeová. (Je 15:16) Evitava associar-se com aqueles que não tinham nenhuma consideração para com Deus. (Je 15:17) Encontrou bons companheiros, a saber, os recabitas, Ebede-Meleque e Baruque, entre os quais pôde fazer a obra de 'edificar'. (Je 1:10) Por meio destes amigos, foi ajudado e livrado da morte, e mais de uma vez se manifestou o poder de Jeová em protegê-lo. — Je 26:7-24; 35:1-19; 36:19-26; 38:7-13; 39:11-14; 40:1-5.

Ilustrações Dramáticas. Jeremias encenou para Jerusalém vários pequenos dramas como símbolos da condição dela e da calamidade que lhe sobreviria. Houve a visita à casa do oleiro (Je 18:1-11) e o incidente com o cinto estragado. (Je 13:1-11) Ordenou-se a Jeremias que não se casasse; isto servia de aviso das "mortes por enfermidades", das crianças que nascessem naqueles últimos dias de Jerusalém. (Je 16:1-4) Ele quebrou uma botija diante dos anciãos de Jerusalém, qual símbolo do impendente destroçamento da cidade. (Je 19:1, 2, 10, 11) Comprou de volta um campo de Hanamel, filho de seu tio paterno, como figura da restauração que viria depois do exílio de 70 anos, quando se comprariam novamente campos em Judá. (Je 32:8-15, 44) Lá em Tafnes, no Egito, ele ocultou grandes pedras no terraço de tijolos da casa de Faraó, profetizando que Nabucodonosor fixaria seu trono sobre aquele exato ponto. — Je 43:8-10.

Verdadeiro Profeta. Jeremias foi reconhecido por Daniel como verdadeiro profeta de Deus, sendo que Daniel, pelo estudo das palavras de Jeremias a respeito do exílio de 70 anos, pôde fortalecer e encorajar os judeus a respeito da proximidade da sua libertação. (Da 9:1, 2; Je 29:10) Esdras trouxe à atenção o cumprimento das palavras dele. (Esd 1:1; veja também 2 Cr 36:20, 21.) O apóstolo Mateus apontou para o cumprimento de uma das profecias de Jeremias nos dias em que Jesus era criancinha. (Mt 2:17, 18; Je 31:15) O apóstolo Paulo mencionou os profetas, entre os quais se achava Jeremias, cujos escritos citou, em Hebreus 8:8-12. (Je 31:31-34) A respeito destes homens, o mesmo escritor disse que "o mundo não era digno deles", e que 'receberam testemunho por intermédio de sua fé'. — He 11:32, 38, 39.

7. Filho de Habazinias e pai de Jaazanias; este último sendo um líder dos recabitas. O profeta Jeremias ofereceu vinho para testar a integridade dos recabitas, mas eles se recusaram a beber.— Je 35:1-10, 19.

8. Sacerdote (ou representante da casa sacerdotal deste nome) que em 537 AEC retornou do exílio babilônico junto com o governador Zorobabel e o sumo sacerdote Jesua. — Ne 12:1.

9. Sacerdote (ou representante da casa sacerdotal deste nome) dentre os que atestaram com selo o "arranjo fidedigno" pactuado perante Jeová por Neemias e os príncipes, sacerdotes e levitas, de andar na lei de Deus. Se o nome representar antes uma casa do que uma pessoa, pode tratar-se do N.º 8. — Ne 9:38; 10:1, 2, 29.

10. Aquele que foi designado por Neemias para caminhar em cortejo sobre a reconstruída muralha de Jerusalém em sua inauguração. (Talvez este seja o mesmo sacerdote mencionado em Neemias 10:2.) Eles seguiram o coro que passou à direita pelo Portão dos Montes de Cinzas em direção ao Portão das Águas, encontrando-se por fim com o outro coro no templo. (Ne 12:31-37) Nos dias de Joiaquim, o cabeça da casa paterna de Jeremias era Hananias. (Ne 12:12) Se o nome Jeremias representar aqui uma casa e não uma pessoa, talvez se trate do N.º 8.

JEREMIAS, LIVRO DE. Profecias e registro histórico escritos por Jeremias às ordens de Jeová. Jeremias foi comissionado como profeta no 13.º ano do Rei Josias (647 AEC), para avisar o reino meridional de Judá da sua impendente destruição. Isto se deu menos de um século depois da atividade do profeta Isaías, e da queda de Israel, o reino setentrional, diante dos assírios.

Disposição. O livro não é disposto em ordem cronológica, mas, antes, segundo assuntos. Quando necessário, apresentam-se informações que indicam datas, mas a maioria das profecias é aplicável à nação de Judá durante todo o período geral dos reinados de Josias, Jeoacaz, Jeoiaquim, Joaquim e Zedequias. Deus disse repetidas vezes a Jeremias que aquela nação era incorrigivelmente iníqua, irreformável. Todavia, as pessoas de coração reto tiveram plena oportunidade de transformar-se e de obter libertação. Quanto a ser profético para os nossos dias, a disposição seguida não influi no entendimento e na aplicação dos escritos de Jeremias.

Quando Foi Escrito. Na maior parte, o livro de Jeremias não foi escrito na ocasião em que ele declarou as profecias. Antes, Jeremias evidentemente só assentou por escrito as suas proclamações quando recebeu ordens de Jeová, no quarto ano do Rei Jeoiaquim (625 AEC), para ditar todas as palavras que lhe haviam sido dadas por Jeová até aquela data. Estas incluíam não só as palavras proferidas sobre Judá, no tempo de Josias, mas também proclamações de julgamento sobre todas as nações. (Je 36:1, 2) O rolo resultante foi queimado por Jeoiaquim quando Jeudi o leu para ele. Mas Jeremias recebeu ordens de escrevê-lo de novo, o que fez mediante seu secretário, Baruque, com muitas palavras adicionais. — 36:21-23, 28, 32.

O restante do livro foi, evidentemente, acrescentado mais tarde, inclusive a introdução, que

menciona o 11.º ano de Zedequias (Je 1:3), outras profecias que Jeremias assentou por escrito na ocasião em que deveria proferi-las (30:2; 51:60), e a carta aos exilados em Babilônia (29:1). Adicionalmente, as proclamações proferidas no reinado de Zedequias e os relatos dos eventos depois da queda de Jerusalém, até cerca de 580 AEC, foram acrescentados mais tarde. Talvez tenha acontecido que, embora o rolo escrito por Baruque fosse a base de grande parte do livro, Jeremias, depois disso, o editou e rearranjou ao adicionar seções posteriores.

Autenticidade. A autenticidade de Jeremias é geralmente aceita. Apenas alguns críticos a têm questionado, à base das diferenças entre o texto massorético hebraico e a *Septuaginta* grega, conforme consta no Manuscrito Alexandrino. Há mais variações entre os textos hebraico e grego do livro de Jeremias do que em qualquer outro livro das Escrituras Hebraicas. Diz-se que a *Septuaginta* grega tem cerca de 2.700 palavras, ou um oitavo do livro, menos do que o texto hebraico. A maioria dos peritos concorda que a tradução grega deste livro é deficiente, mas isto não reduz a fidedignidade do texto hebraico. Tem-se sugerido que o tradutor talvez usasse um manuscrito hebraico de "família" diferente, uma recensão especial, mas o estudo crítico revela que, pelo que parece, não foi assim.

O cumprimento das profecias registradas por Jeremias, junto com seu conteúdo, atestam fortemente a autenticidade do livro. Entre as numerosas profecias de Jeremias estão as alistadas na tabela na página 59.

Princípios e Qualidades de Deus. Além dos cumprimentos que alistamos, o livro delineia muitos princípios que deviam orientar-nos. Destaca que o formalismo não tem valor algum aos olhos de Deus, mas que Ele deseja adoração e obediência de coração. Diz-se aos habitantes de Judá que não confiem no templo e nos prédios que o cercam, e eles são admoestados: "Fazei-vos circuncidar para Jeová e tirai os prepúcios de vossos corações." — Je 4:4; 7:3-7; 9:25, 26.

DESTAQUES DE JEREMIAS

Registro das proclamações de julgamento por Jeová feitas mediante Jeremias, bem como um relato do que o próprio profeta passou e da destruição de Jerusalém por Babilônia.

A escrita foi iniciada uns 18 anos antes da queda de Jerusalém, e foi completada cerca de 27 anos depois deste evento.

O jovem Jeremias é comissionado como profeta.

Ele tanto terá de 'derrubar', como de 'construir' e 'plantar'.

Jeová o fortalecerá para a comissão. (1:1-19)

Jeremias cumpre a sua comissão de 'derrubar'.

Ele expõe a iniquidade de Judá e proclama a certeza da destruição de Jerusalém; a presença do templo não salvará a nação infiel; o povo de Deus será exilado por 70 anos em Babilônia. (2:1–3:13; 3:19–16:13; 17:1–19:15; 24:1–25:38; 29:1-32; 34:1-22)

Anunciam-se julgamentos contra Zedequias e Jeoiaquim, bem como contra os falsos profetas, os pastores infiéis e os sacerdotes sem fé. (21:1–23:2; 23:9-40; 27:1–28:17)

Jeová prediz derrotas humilhantes de muitas nações, inclusive dos babilônios. (46:1–51:64)

Jeremias cumpre sua tarefa de 'construir' e de 'plantar'.

Ele indica o restabelecimento dum restante israelita e que será suscitado um "renovo justo". (3:14-18; 16:14-21; 23:3-8; 30:1–31:26; 33:1-26)

Anuncia também que Jeová concluirá um novo pacto com o seu povo. (31:27-40)

Às ordens de Jeová, Jeremias compra um campo, a fim de ilustrar a certeza de que Israel retornará do exílio. (32:1-44)

Assegura aos recabitas que eles sobreviverão por terem obedecido ao seu antepassado Jonadabe; a obediência deles expõe a desobediência de Israel a Jeová. (35:1-19)

Repreende a Baruque e o fortalece com a certeza de sua sobrevivência à vindoura calamidade. (45:1-5)

Jeremias sofre por profetizar destemidamente.

É golpeado e posto no tronco onde passa a noite. (20:1-18)

Arma-se uma trama para matá-lo por ter proclamado a destruição de Jerusalém, mas os príncipes o libertam. (26:1-24)

O rei queima o rolo de Jeremias; Jeremias é falsamente acusado de desertar para os babilônios, e é preso e encarcerado. (36:1–37:21)

Por fim, ele é posto numa cisterna lamacenta para ali morrer; Ebede-Meleque o resgata e recebe a promessa de proteção durante a vindoura destruição de Jerusalém. (38:1-28; 39:15-18)

Os eventos desde a queda de Jerusalém até a fuga para o Egito.

Jerusalém cai; o Rei Zedequias é capturado, seus filhos são mortos, e ele é cegado e levado a Babilônia. (52:1-11)

O templo e as casas grandes de Jerusalém são incendiados, e a maioria do povo é levada ao exílio. (39:1-14; 52:12-34)

Gedalias é designado governador sobre os poucos israelitas remanescentes, mas é assassinado. (40:1–41:9)

O povo, temeroso, foge para o Egito; Jeremias adverte que o próprio Egito cairá e lhes sobrevirá a calamidade naquele país. (41:10–44:30)

PROFECIAS REGISTRADAS POR JEREMIAS

As Que Ele Viu Cumprir-se

O cativeiro de Zedequias e a destruição de Jerusalém por Nabucodonosor, rei de Babilônia. (Je 20:3-6; 21:3-10; 39:6-9)

O destronamento e a morte no cativeiro do Rei Salum (Jeoacaz). (Je 22:11, 12; 2Rs 23:30-34; 2Cr 36:1-4)

O Rei Conias (Joaquim) levado cativo a Babilônia. (Je 22:24-27; 2Rs 24:15, 16)

A morte, dentro de um ano, do falso profeta Hananias. (Je 28:16, 17)

Alguns dos recabitas e Ebede-Meleque, o etíope, sobreviverem à destruição de Jerusalém. (Je 35:19; 39:15-18)

Outras Cujo Cumprimento a História Registra

O Egito invadido, conquistado por Nabucodorosor (Nabucodonosor). (Je 43:8-13; 46:13-26)

O retorno dos judeus e a reconstrução do templo e da cidade depois de 70 anos de desolação. (Je 24:1-7; 25:11, 12; 29:10; 30:11, 18, 19; compare isso com 2Cr 36:20, 21; Esd 1:1; Da 9:2.)

Amom devastado. (Je 49:2)

Edom decepado como nação. (Je 49:17, 18) (Com a morte dos Herodes, Edom ficou extinta como nação.)

Babilônia tornar-se uma desolação permanente. (Je 25:12-14; 50:35, 38-40)

As Que Têm Significativo Cumprimento Espiritual, Como Indicado nas Escrituras Gregas Cristãs

Feito um novo pacto com a casa de Israel e a casa de Judá. (Je 31:31-34; He 8:8-13)

Não faltará à casa de Davi um homem no trono do reino para sempre. (Je 33:17-21; Lu 1:32, 33)

A queda de Babilônia, a Grande, é uma ampliação e uma aplicação simbólica das palavras de Jeremias contra a antiga Babilônia, conforme mostram as seguintes comparações: Je 50:2 — Re 14:8; Je 50:8; 51:6, 45 — Re 18:4; Je 50:15, 29 — Re 18:6, 7; Je 50:23 — Re 18:8, 15-17; Je 50:38 — Re 16:12; Je 50:39, 40; 51:37 — Re 18:2; Je 51:8 — Re 18:8-10, 15, 19; Je 51:9, 49, 56 — Re 18:5; Je 51:12 — Re 17:16, 17; Je 51:13 — Re 17:1, 15; Je 51:48 — Re 18:20; Je 51:55 — Re 18:22, 23; Je 51:63, 64 — Re 18:21.

O livro fornece muitas ilustrações que revelam as qualidades de Deus e seus tratos com o seu povo. A grande benevolência e misericórdia de Jeová são exemplificadas na libertação de um restante do seu povo e em finalmente restaurá-lo a Jerusalém, segundo profetizado por Jeremias. O apreço e a consideração de Deus com aqueles que mostram benignidade para com seus servos, e ser Ele o Recompensador daqueles que o buscam e lhe mostram obediência, são destacados em Seu cuidado para com os recabitas, para com Ebede-Meleque e para com Baruque. — Je 35:18, 19; 39:16-18; 45:1-5.

Jeová é brilhantemente representado como o Criador de todas as coisas, o Rei por tempo indefinido, o único Deus verdadeiro. Ele é o único a ser temido, Aquele que corrige e dirige os que invocam o Seu nome, e aquele cuja denúncia nenhuma nação pode aguentar. Ele é o grande Oleiro, em cuja mão as pessoas e as nações são como barro de oleiro, para serem trabalhadas ou destruídas a seu bel-prazer. — Je 10; 18:1-10; Ro 9:19-24.

O livro de Jeremias revela que Deus espera que o povo que leva Seu nome seja uma glória e um louvor para Ele, e que Ele o considera achegado a si. (Je 13:11) Os que profetizam falsamente em Seu nome, dizendo "paz" àqueles com quem Deus não está em paz, têm de prestar contas a Deus por suas palavras, e tropeçarão e cairão. (Je 6:13-15; 8:10-12; 23:16-20) Os que estão diante do povo como sacerdotes e profetas têm grande responsabilidade perante Deus, pois, conforme ele disse aos em Judá: "Não enviei os profetas, no entanto, eles mesmos correram. Não falei com eles, no entanto, eles mesmos profetizaram. Mas, se tivessem estado de pé no meu grupo íntimo, então teriam feito meu povo ouvir as minhas próprias palavras, e teriam feito que recuassem do seu mau caminho e da ruindade das suas ações." — 23:21, 22.

Como em outros livros da Bíblia, a relação da nação santa de Deus com Ele é considerada como a de esposa, e a infidelidade a Ele é "prostituição". (Je 3:1-3, 6-10; compare isso com Tg 4:4.) A lealdade do próprio Jeová a seus pactos, porém, é inquebrantável. — Je 31:37; 33:20-22, 25, 26.

Muitos são os excelentes princípios e ilustrações do livro, aos quais os outros escritores da Bíblia recorreram como referência. E muitos outros padrões pictóricos e proféticos são encontrados, que têm aplicação e significado vital para o cristão hodierno e seu ministério.

JEREMOTE [duma raiz que significa "ser alto (exaltado)"].

1. Descendente de Benjamim através de seu filho Bequer. — 1Cr 7:6, 8.

2. Cabeça de família benjamita que morava em Jerusalém; um dos "filhos" de Berias. — 1Cr 8:14-16, 28.

3. Filho de Musi e neto de Merari, na tribo de Levi. A casa paterna fundada por esta pessoa, cujo nome também é grafado "Jerimote", foi incluída no novo arranjo da organização levítica de serviço feito por Davi. — 1Cr 23:21, 23; 24:30, 31.

4. Filho de Hemã, no ramo levítico dos coatitas. Durante o reinado de Davi, Jeremote (Jerimote) foi escolhido por sortes para encabeçar a 15.ª das 24 turmas de músicos do santuário. — 1Cr 6:33; 25:1, 4, 8, 9, 22.

5, 6, 7. Três israelitas, respectivamente filhos de Elão, de Zatu e de Bani, que despediram suas esposas estrangeiras e seus filhos, nos dias de Esdras. — Esd 10:25-27, 29, 44.

JERIAS [Que Jeová Veja; Jeová Viu]. Filho ou descendente de Hébron, filho de Coate. (1Cr 23:12, 19) Jerias, ou sua casa paterna, é mencionado em relação com a organização dos levitas por Davi (1Cr 24:23, 30, 31), e, na qualidade de designado sobre o território ao L do Jordão, é chamado de cabeça dos hebronitas. Neste caso, seu nome é grafado "Jerijá". — 1Cr 26:31, 32.

JERIBAI [Que Ele Contenda; Ele Pleiteou [Nossa] Causa]. Um dos poderosos de Davi; filho de Elnaão. — 1Cr 11:26, 46.

JERICÓ [possivelmente: Cidade da Lua]. A primeira cidade cananeia ao O do Jordão a ser conquistada pelos israelitas. (Núm 22:1; Jos 6:1, 24, 25) É identificada com Tell es-Sultan (Tel Yeriho) a uns 22 km ao ENE de Jerusalém. A vizinha Tulul Abu el-ʽAlayiq é considerada o lugar da Jericó do primeiro século. Situada a uns 250 m abaixo do nível do mar, no vale do Jordão, Jericó tem clima subtropical. Atualmente, cultivam-se nesta região laranja, banana e figo, e, como antigamente, ainda vicejam ali palmeiras.

Primícias da Conquista de Israel. No fim da sua peregrinação de 40 anos pelo ermo, os israelitas chegaram às planícies de Moabe. Ali, defronte de Jericó, Moisés subiu ao monte Nebo e contemplou a Terra da Promessa, inclusive Jericó, "a cidade das palmeiras", e sua planície. — Núm 36:13; De 32:49; 34:1-3.

Após a morte de Moisés, Josué enviou dois espias a Jericó. Ocultados por Raabe, evitaram ser descobertos, e, depois, escaparam da cidade por meio duma corda através da janela da casa dela, situada no alto da muralha de Jericó. Por três dias, os dois homens se esconderam na região montanhosa vizinha, após o que atravessaram a vau o Jordão e voltaram ao acampamento israelita. — Jos 2:1-23.

Grande deve ter sido o temor sentido pelo rei de Jericó e pelos habitantes dela, ao ouvirem falar, ou presenciarem, o miraculoso represamento do Jordão em enchente, habilitando os israelitas a atravessar o rio a pé enxuto. Depois disso, embora os varões israelitas fossem circuncidados e tivessem de se recuperar dos efeitos disto antes de ficarem em boas condições para se defenderem, ninguém ousou atacá-los em Gilgal. Sem serem perturbados, os israelitas também observaram a Páscoa na planície desértica de Jericó. — Jos 5:1-10.

Mais tarde, perto de Jericó, apareceu a Josué um príncipe angélico e esboçou a tática que deviam empregar para tomar a cidade, que estava então rigorosamente fechada por causa dos israelitas. Obedientemente, uma vez por dia, durante seis dias, a força militar israelita saiu, seguida por sete sacerdotes que tocavam continuamente suas buzinas, atrás dos quais seguiam os sacerdotes que transportavam a Arca, e, por fim, a retaguarda — todos marchando ao redor de Jericó. Mas, no sétimo dia, marcharam sete vezes em volta da cidade. Ao serem tocadas as buzinas, na marcha final em torno de Jericó, o povo soltou um grande grito de guerra, e os muros da cidade passaram a cair rente ao solo. — Jos 5:13–6:20.

Os israelitas invadiram então Jericó, devotando à destruição os habitantes e todos os animais domésticos. Mas, por causa da bondade demonstrada por Raabe ao ocultar os espias, ela e seus parentes, seguros na casa dela, no alto da parte da muralha que não caíra, foram preservados vivos. A cidade toda foi incendiada, mas o ouro e a prata foram entregues ao santuário de Jeová. (Jos 6:20-25) No entanto, um israelita, Acã, roubou uma barra de ouro, alguma prata e um manto de excelente qualidade, e então ocultou esses objetos sob a sua tenda. Com isso trouxe a morte sobre si e sobre toda a sua família. — Jos 7:20-26.

Referências Históricas Posteriores. A cidade destruída de Jericó subsequentemente tornou-se parte do território de Benjamim, fronteiriço ao de Efraim e de Manassés. (Jos 16:1, 7; 18:12, 21) Não muito depois disso, pelo que parece, surgiu ali algum tipo de povoado. Este foi capturado pelo Rei Eglom, de Moabe, e permaneceu sob seu controle durante 18 anos. (Jz 3:12-30) Na época do Rei Davi, ainda existia um povoado em Jericó. (2Sa 10:5; 1Cr 19:5) Mas foi só no reinado de Acabe que Hiel, o betelita, realmente reconstruiu Jericó. A maldição profética proferida por Josué, mais de 500 anos antes, foi então cumprida, perdendo Hiel seu primogênito, Abirão, quando lançou o alicerce, e Segube, seu filho mais moço, quando colocou as portas. — Jos 6:26; 1Rs 16:34.

No decorrer deste mesmo período geral, alguns dos "filhos dos profetas" moravam em Jericó. (2Rs 2:4, 5) Depois que Jeová levou num vendaval o profeta Elias, Eliseu permaneceu em Jericó por algum tempo e curou o suprimento de água dessa cidade. (2Rs 2:11-15, 19-22) A água de ʽAin es-Sultan (tradicionalmente a fonte que Eliseu curou) tem sido descrita como doce e agradável, e irriga os jardins da atual Jericó.

No tempo do iníquo Rei Acaz, de Judá, Jeová permitiu que os exércitos israelitas, sob o Rei Peca, infligissem uma humilhante derrota à infiel Judá, matando 120.000 e levando 200.000 cativos. Mas Odede, profeta de Jeová, foi ao encontro dos vencedores e advertiu-os de não escravizarem os cativos. Por conseguinte, os cativos, depois de vestidos e alimentados, foram levados a Jericó e libertados. — 2Cr 28:6-15.

Após a queda de Jerusalém, em 607 AEC, o Rei Zedequias fugiu na direção de Jericó, mas foi alcançado e capturado pelos babilônios nas planícies desérticas de Jericó. (2Rs 25:5; Je 39:5; 52:8) Após a libertação do exílio babilônico, 345 "filhos de Jericó" achavam-se entre os que voltaram com Zorobabel, em 537 AEC, e, pelo que parece, fixaram-se em Jericó. (Esd 2:1, 2, 34; Ne 7:36) Mais tarde, alguns dos homens de Jericó ajudaram a reconstruir a muralha de Jerusalém. — Ne 3:2.

No ano 33 EC, Jericó figurou no ministério de Jesus quando ele estava a caminho de Jerusalém para a Páscoa. Perto desta cidade, Jesus Cristo curou a vista do cego Bartimeu e de seu companheiro. (Mr 10:46; Mt 20:29; Lu 18:35; veja BARTIMEU.) Em Jericó, Jesus também conheceu Zaqueu, e, depois, foi convidado à casa dele. (Lu 19:1-7) Anteriormente, na Judeia, quando apresentou sua ilustração sobre o prestimoso samaritano, Jesus fez alusão à estrada que ia de Jerusalém a Jericó. (Lu 10:30) Esta estrada, segundo antigo testemunho histórico, era frequentada por assaltantes.

Escavação de muralhas da antiga Jericó.

Encontraram os arqueólogos evidência da destruição de Jericó nos dias de Josué?

O Professor John Garstang, chefe duma expedição inglesa em Tell es-Sultan, entre 1929 e 1936, constatou que o que ele considerava ser uma das cidades construídas nesse lugar fora submetida a intensos incêndios e que suas muralhas tinham caído. Ele identificou esta cidade com a Jericó dos tempos de Josué e fixou a data da sua destruição em cerca de 1400 AEC. Embora alguns peritos ainda hoje endossem as conclusões de Garstang, outros interpretam a evidência de modo diferente. O arqueólogo G. Ernest Wright escreve: "Descobriu-se que as duas muralhas que cercavam a parte alta da antiga cidade, que Garstang . . . acreditava terem sido destruídas por terremoto e fogo, no tempo de Josué, datam do 3.º milênio e representam apenas duas de umas quatorze diferentes muralhas, ou componentes de muralhas, construídas sucessivamente durante aquela era." (*Biblical Archaeology* [Arqueologia Bíblica], 1962, pp. 79, 80) Muitos acham que praticamente nada resta da Jericó dos tempos de Josué, tendo as escavações anteriores neste lugar removido o que talvez tivesse sobrevivido desde o tempo da sua destruição. Conforme o Professor Jack Finegan observa: "Portanto, não existe agora neste lugar virtualmente nenhuma evidência pela qual se possa tentar determinar em que data Josué possa ter tomado Jericó." — *Light From the Ancient Past* (Luz do Passado Remoto), 1959, p. 159.

Por este motivo, muitos peritos datam a queda de Jericó baseados em evidência circunstancial, e as datas sugeridas abrangem um período de uns 200 anos. Em vista de tal incerteza, o Professor

Merrill F. Unger observa apropriadamente: "Os estudiosos também precisam ser extremamente cautelosos para não atribuir autoridade indevida aos cálculos de datas feitos pelos arqueólogos, e suas respectivas interpretações. Que a fixação de datas e as conclusões tiradas das descobertas arqueológicas muitas vezes dependem de fatores subjetivos é amplamente demonstrado pelas amplas divergências entre competentes autoridades nessas matérias." — *Arqueologia do Velho Testamento,* 1985, p. 84, Imprensa Batista Regular.

Portanto, o fato de que as interpretações dos arqueólogos não concordam com a cronologia bíblica para indicar 1473 AEC como a data da destruição de Jericó não é motivo de preocupação. A diferença nos pontos de vista de Garstang e de outros arqueólogos sobre Jericó ilustra a necessidade de cautela em se aceitar testemunho arqueológico não importa se parece confirmar ou contradizer o registro bíblico e sua cronologia.

JERIEL [Que Deus Veja; Deus Viu]. Filho de Tola, e cabeça duma casa paterna na tribo de Issacar. — 1Cr 7:1, 2.

JERIJÁ. Veja JERIAS.

JERIMOTE [duma raiz que significa "ser alto (exaltado)"].

1. Filho ou descendente de Bela, primogênito de Benjamim, e homem poderoso, valente. — 1Cr 7:6, 7.

2. Guerreiro benjamita que apoiou Davi enquanto este estava em Ziclague, proscrito pelo Rei Saul. — 1Cr 12:1, 2, 5.

3. Levita merarita. — 1Cr 24:26, 30; veja JEREMOTE N.º 3.

4. Levita coatita. — 1Cr 6:33; 25:4; veja JEREMOTE N.º 4.

5. Príncipe sobre a tribo de Naftali durante o governo de Davi; filho ou descendente de Azriel. — 1Cr 27:19, 22.

6. Filho de Davi, cuja filha se casou com o Rei Roboão. (2Cr 11:18) Visto que Jerimote não está incluído nas listas dos filhos de Davi com as esposas mencionadas por nome, ele talvez tenha sido filho duma concubina, ou duma esposa não mencionada por nome. (2Sa 5:13) Parece que Jerimote era casado com sua prima Abiail, filha de Eliabe, irmão mais velho de Davi. — 2Cr 11:18; 1Sa 17:13.

7. Um dos comissários levitas encarregados da generosa contribuição, dos dízimos e das coisas sagradas entregues durante o reinado de Ezequias. — 2Cr 31:12, 13.

JERIOTE [dum verbo radical que significa "tremer"]. Jeriote provavelmente era concubina ou criada de Calebe, dando à luz alguns dos filhos dele atribuídos a "Azuba, sua esposa". Primeiro Crônicas 2:18 reza: "Calebe . . . tornou-se . . . pai de filhos por Azuba, sua esposa, e por Jeriote; e estes foram os seus filhos."

JEROÃO [Que se Tenha Misericórdia com Ele].

1. Pai de Elcana e avô de Samuel; descendente do levita Coate. — 1Sa 1:1, 19, 20; 1Cr 6:22, 27, 34, 38.

2. Benjamita de Gedor, cujos dois "filhos" foram mencionados entre "os ajudantes na guerra", de Davi, enquanto este estava em Ziclague, sob as restrições de Saul. — 1Cr 12:1, 2, 7.

3. Pai de Azarel, o príncipe da tribo de Dã, sob o Rei Davi. — 1Cr 27:1, 22.

4. Pai de Azarias, um dos chefes do exército que ajudaram Jeoiada a empossar Jeoás como rei. — 2Cr 23:1, 11.

5. Descendente de Benjamim, cujos seis "filhos" mencionados por nome tornaram-se cabeças de família em Jerusalém. (1Cr 8:1, 26-28) Possivelmente, trata-se do N.º 6.

6. Antepassado benjamita de Ibneia, que morava em Jerusalém após o exílio. (1Cr 9:7, 8) Possivelmente, trata-se do N.º 5.

7. Pai ou antepassado de Adaías, sacerdote que morava em Jerusalém após o exílio babilônico. — 1Cr 9:3, 10, 12; Ne 11:4, 12.

JEROBOÃO. Dois reis de Israel com reinados separados um do outro uns 130 anos.

1. Primeiro rei do reino das dez tribos de Israel; filho de Nebate, um dos oficiais de Salomão no povoado de Zereda; da tribo de Efraim. Pelo visto, Jeroboão perdeu o pai em tenra idade, sendo criado por Zerua, sua mãe enviuvada. — 1Rs 11:26.

Quando Salomão observou que Jeroboão não era somente um homem valente e poderoso, mas era também um trabalhador árduo, ele o colocou como encarregado da força de serviço compulsório da casa de José. (1Rs 11:28) Subsequentemente, Aijá, profeta de Deus, chegou-se a Jeroboão com notícias surpreendentes. Depois de rasgar sua própria roupa nova em 12 pedaços, o profeta disse a Jeroboão que tomasse dez deles em símbolo de como Jeová rasgaria em duas partes o reino de Salomão e faria Jeroboão rei sobre dez das tribos. Esta, porém, seria apenas uma divisão governamental e não também um afastamento da adoração verdadeira, centralizada no templo em Jerusalém, capital do reino meridional. Assim, Jeová assegurou a Jeroboão que Ele abençoaria e pros-

peraria o reinado dele, e lhe edificaria uma casa duradoura de sucessores, desde que guardasse as leis e os mandamentos de Deus. — 1Rs 11:29-38.

Foi possivelmente ao tomar conhecimento destes eventos que Salomão procurou matar Jeroboão. No entanto, Jeroboão fugiu para o Egito, e ali, sob a proteção do Faraó Sisaque, permaneceu até a morte de Salomão. — 1Rs 11:40.

As notícias da morte de Salomão, por volta de 998 AEC, fizeram Jeroboão retornar prontamente à sua terra natal, onde se juntou ao seu povo em exigir que Roboão, filho de Salomão, lhes aliviasse as cargas, se quisesse ter o apoio deles para sua nova realeza. Roboão, porém, rejeitou as boas recomendações dos conselheiros mais velhos em favor das oferecidas pelos companheiros mais jovens, da sua própria idade, que lhe disseram que devia aumentar a carga de trabalho do povo. As dez tribos responderam a esta dureza por fazerem Jeroboão rei delas. Na realidade, este "desenvolvimento se deu da parte de Jeová, a fim de que pudesse deveras executar a sua palavra, que Jeová falara por intermédio de Aijá". — 1Rs 12:1-20; 2Cr 10:1-19.

O Rei Jeroboão, recém-empossado, imediatamente passou a edificar Siquém como sua capital real, e, ao L de Siquém, do outro lado do Jordão, fortificou o povoado de Penuel (Peniel), local em que Jacó havia lutado com um anjo. (1Rs 12:25; Gên 32:30, 31) Ao ver seus súditos afluir ao templo de Jerusalém, para adoração, Jeroboão imaginou que, com o tempo, talvez transferissem sua lealdade a Roboão, e que então o matariam. Assim, decidiu pôr um fim a isto por estabelecer uma religião que girava em torno de dois bezerros de ouro, colocando um em Betel, ao S, e o outro em Dã, ao N. Também estabeleceu seu próprio sacerdócio não arônico, composto daqueles que, dentre o povo em geral, dispunham-se a alcançar este cargo por oferecer um touro e sete carneiros. Estes então serviam "para os altos, e para os demônios caprinos, e para os bezerros que tinha feito". Jeroboão também inventou 'dias santos' especiais, e, pessoalmente, liderou o povo em sacrificar a seus deuses recém-criados. — 1Rs 12:26-33; 2Rs 23:15; 2Cr 11:13-17; 13:9.

Em uma de tais ocasiões, quando Jeroboão estava prestes a oferecer fumaça sacrificial no seu altar em Betel, o espírito de Jeová fez com que certo homem de Deus censurasse o rei por sua detestável idolatria, e, quando o rei ordenou que agarrassem a este servo de Deus, o altar se fendeu, espalhando as cinzas, e a mão do rei se secou. Só depois de o homem de Deus aplacar a ira de Jeová é que a mão do rei foi restabelecida, porém, mesmo assim, Jeroboão continuou no seu desafio blasfemo a Jeová. (1Rs 13:1-6, 33, 34) A introdução da adoração do bezerro, por ele promovida, constituía os "pecados de Jeroboão", pecados dos quais outros reis israelitas se tornaram também culpados, por perpetuarem esta adoração apóstata. — 1Rs 14:16; 15:30, 34; 16:2, 19, 26, 31; 22:52; 2Rs 3:3; 10:29, 31; 13:2, 6, 11; 14:24; 15:9, 18, 24, 28; 17:21-23.

No 18.º ano do reinado de Jeroboão, morreu Roboão, mas as guerras que tinham começado entre essas duas nações prosseguiram durante o reinado de três anos do filho de Roboão, Abijão (Abias), que o sucedeu. (1Rs 15:1, 2, 6; 2Cr 12:15) Numa ocasião, Abias reuniu 400.000 homens para batalhar contra as forças de Jeroboão, que tinham o dobro do seu tamanho. Apesar das forças superiores de Jeroboão, e de sua astuta estratégia de emboscadas, este foi fragorosamente derrotado. Perdeu 500.000 homens e muitas das suas cidades efraimitas, e foi grandemente humilhado. A vitória de Judá se deu porque Abias e seus homens confiaram em Jeová e clamaram a Ele por ajuda. — 2Cr 13:3-20.

Aumentando a calamidade de Jeroboão, seu filho, também chamado Abias, ficou mortalmente enfermo, no que o rei mandou que sua esposa se disfarçasse, e daí a enviou com um presente ao idoso profeta Aijá, então cego, para indagar se seu filho se recuperaria. A resposta foi: 'Não.' Adicionalmente, fez-se a predição de que todo herdeiro varão de Jeroboão seria extirpado, e, excetuando-se este filho, em quem Jeová achou algo de bom, nenhum dos descendentes de Jeroboão teria um enterro decente, mas, seus cadáveres seriam comidos, quer por cães, quer por aves. — 1Rs 14:1-18.

Pouco depois, por volta de 977 AEC, "Jeová deu [em Jeroboão] um golpe, de modo que morreu", pondo fim ao seu reinado de 22 anos. (2Cr 13:20; 1Rs 14:20) Seu filho, Nadabe, o sucedeu no trono por dois anos antes de ser morto por Baasa, que também extirpou tudo que respirava na casa de Jeroboão. Desta forma, a dinastia dele foi abruptamente encerrada, "segundo a palavra de Jeová", e "por causa dos pecados de Jeroboão". — 1Rs 15:25-30.

2. Rei de Israel; filho e sucessor de Jeoás, e bisneto de Jeú. Como o 14.º governante do reino setentrional, Jeroboão II reinou por 41 anos, a partir de c. 844 AEC. (2Rs 14:16, 23) Igual a tantos predecessores, fez o que era mau aos olhos de Jeová por perpetuar a adoração do bezerro, de Jeroboão I. — 2Rs 14:24.

Nota-se um registro genealógico especial, evidentemente feito no reinado de Jeroboão II. (1Cr 5:17) Todavia, a destacada consecução de seu reinado foi a recuperação das terras anteriormente perdidas por este reino. Em cumprimento da profecia de Jonas, Jeroboão "restaurou o termo de Israel desde a entrada de Hamate até o mar do Arabá [Mar Morto]". Credita-se-lhe também a restauração de "Damasco e Hamate a Judá, em Israel". (2Rs 14:25-28) Isto pode significar que Jeroboão tornou tributários os reinos de Damasco e de Hamate, como já haviam sido de Judá durante o reinado de Salomão. — Veja 1Rs 4:21; 2Cr 8:4.

No rastro destes êxitos, sem dúvida, veio uma onda de prosperidade material para o reino setentrional. Ao mesmo tempo, porém, aquela nação continuou em seu declínio espiritual. Os profetas Oseias e Amós fizeram duras críticas ao rebelde Jeroboão e seus apoiadores, por sua crassa apostasia, bem como por sua conduta imoral — fraude, furtos, fornicação, assassínio, opressão, idolatria e outras práticas que desonram a Deus. (Os 1:2, 4; 4:1, 2, 12-17; 5:1-7; 6:10; Am 2:6-8; 3:9, 12-15; 4:1) Especialmente pertinente foi o aviso dado por Jeová pela boca do profeta Amós: "Levantar-me-ei contra a casa de Jeroboão com uma espada." — Am 7:9.

Depois da morte de Jeroboão, ascendeu ao trono seu filho Zacarias. (2Rs 14:29) No entanto, houve um intervalo de 11 anos entre a morte de Jeroboão e o governo de seis meses atribuído a Zacarias, o último da dinastia de Jeú. Possivelmente, por Zacarias ser muito jovem, ou por outro motivo, seu reinado só foi plenamente estabelecido ou confirmado por volta de 792 AEC.

JERUBAAL [Pleiteie (Contenda) Baal em Defesa]. Nome dado a Gideão, filho de Joás, o abiezrita, depois de ter derrubado o altar de Baal, pertencente a seu pai, e o poste sagrado de madeira junto ao altar; daí, Gideão sacrificou um touro pertencente ao seu pai sobre o altar construído para Jeová, usando os pedaços do poste sagrado como lenha. — Jz 6:11, 25-27.

Logo cedo, na manhã seguinte, os homens de Ofra, quando descobriram o que tinha acontecido, ficaram muito irados. Fizeram assim indagações, e, ao descobrirem que Gideão fizera aquilo, exigiram que ele fosse morto. Joás, pai de Gideão, tomou o lado de Gideão, dizendo: "Sereis vós os que pleiteareis em defesa de Baal, para ver se vós mesmos o podeis salvar? Quem pleitear em defesa dele devia ser morto ainda esta manhã. Se ele é Deus, que pleiteie em defesa de si mesmo, visto que alguém demoliu o seu altar." O relato bíblico prossegue: "E naquele dia começou a chamá-lo de Jerubaal, dizendo: 'Pleiteie Baal em sua própria defesa, visto que alguém demoliu o seu altar.' " — Jz 6:28-32.

Gideão é chamado Jerubesete em 2 Samuel 11:21. — Veja GIDEÃO.

JERUBESETE [Pleiteie (Contenda) a Coisa Vergonhosa em Defesa]. Nome do juiz Gideão encontrado em 2 Samuel 11:21. Trata-se evidentemente duma forma de Jerubaal, nome dado a Gideão por seu pai Joás, quando Gideão demoliu o altar de Baal. (Jz 6:30-32) Alguns peritos acreditam que o escritor de Segundo Samuel substituiu *bá·ʽal* pela palavra hebraica para "vergonha" (*bó·sheth*), a fim de não usar o nome do deus falso, Baal, como parte dum nome próprio. — Veja GIDEÃO.

JERUEL [possivelmente: Fundado (Erigido) por Deus]. Ermo que evidentemente ficava em algum ponto entre as cidades de Tecoa e En-Gedi. Desconhece-se hoje sua localização exata e sua extensão. — 2Cr 20:2, 16, 20.

JERUSA(Á) [Ele Tomou Posse]. Mãe do Rei Jotão; esposa de Uzias; filha de Zadoque. — 2Rs 15:32, 33; 2Cr 27:1, 2.

JERUSALÉM [Posse (Alicerce) da Paz Dupla]. Capital da antiga nação de Israel, a partir do ano 1070 AEC. Após a divisão da nação em dois reinos (997 AEC), Jerusalém continuou como capital do reino meridional de Judá. Nas Escrituras, há mais de 800 referências a Jerusalém.

Nome. O mais antigo nome registrado da cidade é "Salém". (Gên 14:18) Ao passo que alguns tentam associar o significado do nome Jerusalém com o de um deus semítico ocidental chamado Salém, o apóstolo Paulo mostra que "paz" é o verdadeiro significado da parte final do nome. (He 7:2) A grafia hebraica desta parte final sugere uma forma dual, daí "Paz Dupla". Em textos acadianos (assírio-babilônicos), a cidade era chamada de Urusalim (ou Ur-sa-li-im-mu). Nesta base, alguns peritos dão o significado do nome como "Cidade de Paz". Mas a forma hebraica, que logicamente deve prevalecer, aparentemente significa "Posse (Alicerce) da Paz Dupla".

Muitas outras expressões e títulos foram usados nas Escrituras para se referir à cidade. O salmista, em certo caso, emprega o nome anterior, "Salém". (Sal 76:2) Outros títulos eram: "cidade de Jeová" (Is 60:14); "vila do grandioso Rei" (Sal 48:2; compare isso com Mt 5:35); "Cidade de Justiça" e "Vila Fiel" (Is 1:26); "Sião" (Is 33:20), e "cidade santa" (Ne 11:1; Is 48:2; 52:1; Mt 4:5). O nome "el Quds", que significa "a [Cidade] Santa", ainda é o nome

popular dela em árabe. O nome indicado em mapas atuais de Israel é Yerushalayim.

Localização. Situada comparativamente longe das principais rotas internacionais de comércio, Jerusalém ficava na beira dum ermo árido (o ermo de Judá), com limitadas reservas de água. Todavia, duas rotas *internas* de comércio cruzavam perto da cidade. Uma ia na direção N-S, ao longo do alto do planalto que formava a "espinha dorsal" da antiga Palestina, e esta rota ligava cidades tais como Dotã, Siquém, Betel, Belém, Hébron e Berseba. A segunda rota percorria uma direção E-O, desde Rabá (a atual ʽAmman), atravessava vales de torrente até a bacia do rio Jordão, subia pelas íngremes encostas de Judá, e então descia, serpenteando, as encostas ocidentais até a costa do Mediterrâneo e a cidade portuária de Jope. Além disso, Jerusalém estava localizada no centro da área global da Terra da Promessa, sendo assim apropriada como centro da administração estatal.

Jerusalém, situada a uns 55 km do mar Mediterrâneo, e a uns 24 km ao O do extremo N do Mar Morto, fica entre as colinas da cordilheira central. (Veja Sal 125:2.) Sua altitude de cerca de 750 m acima do nível do mar a tornava uma das capitais mais elevadas do mundo daquele tempo. Sua "elevação" é mencionada nas Escrituras, e os viajantes tinham de 'subir' das planícies costeiras para chegar à cidade. (Sal 48:2; 122:3, 4) O clima é agradável, com noites frescas, uma temperatura média anual de 17°C, e uma precipitação pluviométrica anual de cerca de 630 ml, chovendo principalmente entre novembro e abril.

Apesar de sua altitude, Jerusalém não sobressai às terras circundantes. O viajante só consegue divisar plenamente a cidade quando já está bem perto dela. Ao L de Jerusalém, o monte das Oliveiras ergue-se por uns 800 m. Ao N dele, o monte Scopus atinge cerca de 820 m, e as colinas circundantes, ao S e ao O, ascendem até 835 m. Estas elevações dão uma ideia da situação em relação ao monte do Templo (c. 740 m).

Em épocas de guerra, esta situação pareceria constituir uma séria desvantagem. No entanto, esta era compensada por estar a cidade cercada, em três lados, por vales ladeados por íngremes paredões: o vale da torrente do Cédron, ao leste, e o vale de Hinom, ao sul e ao oeste. Um vale central, pelo que parece mencionado por Josefo como vale de Tiropeom (ou "dos Fabricantes de Queijo"), cortava a área da cidade em colinas ou contrafortes oriental e ocidental. (*The Jewish War* [A Guerra Judaica], V, 136, 140 [iv, 1]) Este vale central ficou consideravelmente aterrado no decorrer dos séculos, mas o visitante ainda precisa empreender uma descida bastante inclinada até uma cavidade central e então subir o outro lado, ao atravessar a cidade. Há evidência de que, além do vale central N-S, mais dois vales ou depressões menores na direção E-O dividiam ainda mais as colinas, um deles cortando a colina oriental e o outro, a ocidental.

As ladeiras íngremes dos vales parecem ter sido incorporadas no sistema de muralhas defensivas da cidade em todas as épocas. O único lado da cidade que não dispunha duma defesa natural era o do N, e ali as muralhas eram especialmente fortes. Quando o general Tito atacou a cidade em 70 EC, segundo Josefo, viu-se confrontado com três muralhas sucessivas daquele lado.

Suprimento de Água. Os habitantes de Jerusalém sofriam de séria escassez de víveres quando sitiados, mas, evidentemente, não tinham muitos problemas quanto à água. Pois, apesar de ficar próxima ao árido ermo de Judá, a cidade tinha acesso a um suprimento constante de água potável e dispunha de reservatórios adequados dentro das muralhas da cidade.

Duas fontes, En-Rogel e Giom, ficavam perto da cidade. A primeira estava situada um pouco ao S da junção dos vales do Cédron e de Hinom. Embora constituísse uma valiosa fonte de água, sua posição a tornava inacessível em tempos de ataque ou de sítio. A fonte de Giom achava-se no lado O do vale do Cédron, junto ao que veio a ser chamado de Cidade de Davi. Embora estivesse fora dos muros da cidade, ficava suficientemente perto para se poder escavar um túnel que dava para um poço vertical, possibilitando aos habitantes da cidade tirar água dela sem sair para fora das muralhas protetoras. Isto foi feito nos primórdios da história da cidade, segundo a evidência arqueológica. Em 1961 e 1962, as escavações revelaram haver um maciço muro anterior, situado *abaixo* da extremidade superior ou da entrada do túnel, assim cercando-o. Pensa-se tratar-se da muralha da antiga cidade jebuseia.

Com o passar dos anos, formaram-se túneis e canais adicionais para canalizar as águas do Giom. Um dos canais descia da boca da caverna da fonte de Giom até o vale, contornando a ponta da colina SE até um tanque situado na junção do vale de Hinom com o vale de Tiropeom, ou central. De acordo com o que se achou, tinha a forma de trincheira, coberta de lajes de pedra, e em certos pontos, atravessava a encosta da colina em túnel. Aberturas a certos intervalos permitiam que se tirasse água para a irrigação dos socalcos do vale embaixo. O gradiente do canal, de cerca de 4 ou 5 mm por metro, produzia um lento fluxo brando, relembrando as "águas de Siloé, que correm

suavemente". (Is 8:6) Sugere-se que este canal, desprotegido e vulnerável, foi construído durante o reinado de Salomão, quando prevaleciam a paz e a segurança.

As casas e os prédios em Jerusalém, evidentemente, possuíam cisternas subterrâneas, suplementando a água procedente das fontes. A água da chuva, coletada dos telhados, era armazenada nelas, sendo assim mantida limpa e fresca. Parece que a área do templo possuía cisternas especialmente grandes, os arqueólogos afirmando ter localizado ali 37 cisternas com uma capacidade total de uns 38.000.000 de litros, calculando-se que uma única cisterna era capaz de conter 7.600.000 litros.

No decorrer dos séculos, construíram-se diversos aquedutos, ou canalizações, a fim de prover Jerusalém de água. A tradição atribui a Salomão a construção duma canalização desde os "Reservatórios de Água de Salomão" (três reservatórios a SO de Belém) até o recinto do templo em Jerusalém. Salomão diz, em Eclesiastes 2:6: "Fiz para mim reservatórios de água para irrigar com eles a floresta." Um empreendimento tão grande como a construção de reservatórios talvez incluísse a construção de canalizações para o suprimento maior de água necessitada em Jerusalém após a instituição dos serviços no templo. No entanto, não há nenhuma evidência, à parte das tradições, para apoiar a origem salomônica duma canalização desde os Reservatórios de Água de Salomão até Jerusalém. Ainda se pode verificar a existência de diversos aquedutos. Uma canalização construída para levar água das fontes no uádi el-ʽArrub, 20 km ao SSO de Jerusalém, até os Reservatórios de Água de Salomão possivelmente é a aludida por Josefo, que diz que foi construída por Pôncio Pilatos, com fundos do tesouro do templo. (*Jewish Antiquities* [Antiguidades Judaicas], XVIII, 60 [iii, 2]; *The Jewish War*, II, 175 [ix, 4]) Dos dois aquedutos que vão dos Reservatórios de Água de Salomão até Jerusalém, o inferior é o mais antigo, possivelmente datando do tempo de Herodes, ou dos asmoneus. Este aqueduto passava abaixo da aldeia de Belém e seguia até o monte do Templo pelo "Arco de Wilson".

Pesquisas Arqueológicas. Embora se tenham feito muitas pesquisas e escavações, descobriram-se poucos fatos concretos a respeito da cidade dos tempos bíblicos. Diversos fatores têm restringido as investigações ou limitado seu valor. Jerusalém esteve quase que continuamente habitada na Era Comum, reduzindo assim em muito a área disponível para escavações. Por outro lado, também, a cidade foi destruída diversas vezes, construindo-se novas cidades por cima das ruínas, muitas vezes, em parte, com o material dessas ruínas. O acúmulo de escombros e entulhos, em alguns lugares atingindo a profundidade de uns 30 m, tem obscurecido os primitivos contornos deste lugar e tornado a interpretação da evidência escavada uma tarefa precária. Desenterraram-se algumas seções da muralha, de reservatórios, túneis de água e sepulcros antigos, mas muito poucos escritos. As principais descobertas arqueológicas procederam do morro que fica ao SE, agora fora das muralhas da cidade.

A principal fonte de informações a respeito da cidade antiga, portanto, continua sendo a Bíblia e a descrição da cidade do primeiro século fornecida pelo historiador judeu Josefo.

História dos Seus Primórdios. A primeira menção histórica da cidade ocorre na década entre 1943 e 1933 AEC, quando se deu o encontro de Abraão com Melquisedeque. Melquisedeque era "rei de Salém" e "sacerdote do Deus Altíssimo". (Gên 14:17-20) No entanto, a origem da cidade e da população que a compunha está tão envolta em obscuridade quanto a origem de seu rei-sacerdote, Melquisedeque. — Veja He 7:1-3.

Pelo que parece, outro evento na vida de Abraão envolvia as cercanias de Jerusalém. Ordenou-se a Abraão que sacrificasse Isaque, seu filho, "num dos montes" na "terra de Moriá". O templo construído por Salomão foi erguido no "monte Moriá", num local que anteriormente tinha sido uma eira. (Gên 22:2; 2Cr 3:1) Assim, a Bíblia aparentemente associa o local da tentativa de sacrifício por Abraão com a região montanhosa em volta de Jerusalém. (Veja MORIÁ.) Não se revela se Melquisedeque ainda vivia naquela época; mas Salém, provavelmente, continuava sendo um território amistoso para Abraão.

As Tabuinhas de Amarna, escritas por governantes cananeus ao seu suserano egípcio, incluem sete cartas do rei ou governador de Jerusalém (Urusalim). Estas cartas foram escritas antes de os israelitas conquistarem Canaã. Assim, Jerusalém, no período de aproximadamente 465 anos entre o encontro de Abraão e Melquisedeque e a conquista israelita, tinha-se tornado possessão de cananeus camitas, pagãos, e estava sob domínio do Império Egípcio, camita.

O relato da avassaladora conquista de Canaã por Josué alista Adoni-Zedeque, rei de Jerusalém, entre os reis confederados que atacaram Gibeão. Seu nome (que significa "(Meu) Senhor É Justiça") equivale de perto ao do anterior Rei Melquisedeque ("Rei da Justiça"), de Jerusalém, mas Adoni-Zedeque não era adorador do Deus Altíssimo, Jeová. — Jos 10:1-5, 23, 26; 12:7, 8, 10.

Na distribuição dos territórios tribais, Jerusalém ficava nos limites entre Judá e Benjamim, a fronteira específica seguindo o vale de Hinom. Isso colocaria pelo menos o que abrangia a posterior "Cidade de Davi", situada no espinhaço entre os vales do Cédron e de Tiropeom, dentro do território de Benjamim. Pelo que parece, porém, a cidade cananeia possuía povoados ou "subúrbios" adicionais, e parte da área povoada talvez se estendesse ao território de Judá, ao O e ao S do vale de Hinom. Atribui-se a Judá a captura inicial de Jerusalém, em Juízes 1:8, mas, depois de as forças invasoras avançarem, os habitantes jebuseus aparentemente permaneceram (ou retornaram) em força suficiente para formar um posterior bolsão de resistência, que nem Judá nem Benjamim conseguiram romper. Assim, diz-se tanto sobre Judá como sobre Benjamim, que os 'jebuseus continuaram morando com eles em Jerusalém'. (Jos 15:63; Jz 1:21) Esta situação perdurou por cerca de quatro séculos, e a cidade foi, às vezes, mencionada como "Jebus", "uma cidade de estrangeiros". — Jz 19:10-12; 1Cr 11:4, 5.

Durante o Reino Unido. A sede de governo do Rei Saul ficava em Gibeá, no território de Benjamim. A capital do Rei Davi era primeiro Hébron, em Judá, a uns 30 km ao SSO de Jerusalém. Depois de governar ali por sete anos e meio (2Sa 5:5), ele decidiu transferir a capital para Jerusalém. Isto se deu por orientação divina (2Cr 6:4-6), Jeová tendo mencionado, séculos antes, o 'lugar que Ele escolheria para nele colocar seu nome'. — De 12:5; 26:2; compare isso com 2Cr 7:12.

Parece que a cidade dos jebuseus, naquele tempo, estava situada na extremidade S da cumeeira oriental. Eles confiavam em que sua cidade-fortaleza fosse inexpugnável, com suas defesas naturais de vertentes íngremes de vales em três lados, e, provavelmente, de fortificações especiais ao norte. Era conhecida como o "lugar de difícil acesso" (1Cr 11:7), e os jebuseus zombaram de Davi, dizendo que até os 'cegos e os coxos da cidade' poderiam rechaçar seus ataques. Mas Davi conquistou a cidade, sendo o ataque liderado por Joabe, que evidentemente conseguiu penetrar na cidade através do "túnel de água". (2Sa 5:6-9; 1Cr 11:4-8) Os peritos não têm certeza absoluta do significado do termo hebraico aqui traduzido "túnel de água", mas, em geral, aceitam este e outros termos similares ("galeria", *BMD, BV, So;* "canal (subterrâneo)", *Al, ALA, CBC*) como o significado mais provável. O breve relato não declara exatamente como se romperam as defesas da cidade. Desde a descoberta do túnel e do poço que conduzem à fonte de Giom, o conceito popular é que Joabe levou seus homens subindo por este poço vertical, através do túnel inclinado, e penetrou na cidade num ataque de surpresa. (FOTO, Vol. 2, p. 951) Qualquer que tenha sido o modo, a cidade foi tomada e Davi mudou sua capital para lá (1070 AEC). A fortaleza jebuseia passou então a ser conhecida como a "Cidade de Davi", também chamada "Sião". — 2Sa 5:7.

Davi iniciou um programa de construções dentro daquela área, pelo que parece também melhorando as defesas da cidade. (2Sa 5:9-11; 1Cr 11:8) "O Aterro" (hebr.: *ham·Mil·lóh'*) mencionado aqui (2Sa 5:9), e em relatos posteriores (1Rs 9:15, 24; 11:27), era alguma particularidade geográfica ou estrutural da cidade, naquele tempo bem conhecida, mas impossível de identificar hoje em dia. Quando Davi transferiu mais tarde a sagrada "arca de Jeová" da casa de Obede-Edom para Jerusalém, a cidade se tornou tanto o centro religioso, como o administrativo, da nação. — 2Sa 6:11, 12, 17; Veja ATERRO; DAVI, CIDADE DE; ENTERRO, LUGARES DE SEPULTAMENTO.

Não há registro de Jerusalém ter sido atacada por forças inimigas durante o reinado de Davi, quando ele batalhava com os adversários. (Veja 2Sa 5:17-25; 8:1-14; 11:1.) Em certa ocasião, porém, Davi achou por bem abandonar a cidade diante do avanço de forças rebeldes chefiadas pelo seu próprio filho, Absalão. A retirada do rei talvez fosse para evitar que se derramasse sangue numa guerra civil neste lugar, em que repousava o nome de Jeová. (2Sa 15:13-17) Qualquer que fosse o motivo da retirada, resultou no cumprimento da profecia inspirada falada por Natã. (2Sa 12:11; 16:15-23) Davi não permitiu que a Arca do Pacto fosse evacuada com ele, mas ordenou aos sacerdotes fiéis que a devolvessem à cidade, o lugar escolhido por Deus. (2Sa 15:23-29) A descrição da parte inicial da fuga de Davi, conforme registrada no capítulo 15 de 2 Samuel, delineia bem os aspectos geográficos da região ao L da cidade.

Perto do fim do seu governo, Davi começou a preparar os materiais de construção para o templo. (1Cr 22:1, 2; compare isso com 1Rs 6:7.) As pedras lavradas que foram preparadas talvez tivessem sido extraídas duma pedreira daquela área, pois da base rochosa da própria Jerusalém se extraem facilmente pedras, cortadas e lapidadas no tamanho e no formato desejados, as quais, ao ficarem expostas às intempéries, endurecem e se tornam pedras duráveis e atraentes para construção. Existe evidência duma antiga pedreira próxima da atual Porta de Damasco, da qual, com o passar do tempo, se extraíram grandes quantidades de rocha.

Um aspecto adicional da configuração do terreno em torno de Jerusalém, esta vez ao L e ao S, é fornecido no relato da unção de Salomão por ordem do idoso Rei Davi. Outro filho, Adonias, encontrava-se junto à fonte de En-Rogel, tramando apoderar-se do reinado, quando Salomão foi ungido junto à fonte de Giom. A distância entre os dois pontos era suficientemente curta (c. 700 m) para Adonias e seus coconspiradores ouvirem o ruído da buzina e das celebrações em Giom. — 1Rs 1:5-9, 32-41.

O reinado de Salomão presenciou consideráveis construções (e talvez reconstruções) no interior da cidade, e a expansão de seus limites. (1Rs 3:1; 9:15-19, 24; 11:27; compare isso com Ec 2:3-6, 9.) O templo, sua mais notável obra de construção, junto com seus pátios adjacentes, foi construído no monte Moriá, na crista oriental, mas ao N da "Cidade de Davi", evidentemente na área do atual Domo do Rochedo. (2Cr 3:1; 1Rs 6:37, 38; 7:12) Outros prédios principais próximos eram a casa ou palácio do próprio Salomão, a Casa da Floresta do Líbano, feita de cedro, o Pórtico das Colunas, e o judicial Pórtico do Trono. (1Rs 7:1-8) Este conjunto de prédios, pelo que parece, estava situado ao S do templo, no declive gradual que descia até a "Cidade de Davi". — MAPA, Vol. 1, p. 752; ILUSTRAÇÃO, Vol. 1, p. 748.

O Reino Dividido (997-607 AEC). A rebelião de Jeroboão dividiu a nação em dois reinos, e Jerusalém continuou a ser a capital de duas tribos, Benjamim e Judá, sob Roboão, filho de Salomão. Os levitas e os sacerdotes também se mudaram para a cidade em que repousava o nome de Jeová, desta forma fortalecendo o reinado de Roboão. (2Cr 11:1-17) Jerusalém não se achava mais, então, no centro geográfico do reino, estando a apenas alguns quilômetros da fronteira do hostil reino setentrional de dez tribos. Numa questão de cinco anos após a morte de Salomão, a cidade sofreu a primeira de uma série de invasões. O Rei Sisaque, do Egito, atacou o reino de Judá, sem dúvida, considerando-o vulnerável no seu estado reduzido. Por causa da infidelidade nacional, teve êxito em entrar em Jerusalém, levando tesouros do templo e outros objetos de valor. Foi apenas devido ao arrependimento que se concedeu à cidade certa medida de proteção, impedindo a sua completa ruína. — 1Rs 14:25, 26; 2Cr 12:2-12.

Durante o reinado do fiel Rei Asa, o Rei Baasa, do reino setentrional, fez uma tentativa fracassada de fortalecer sua posição na fronteira setentrional de Judá, visando vedá-la e impedir as comunicações com Jerusalém (e, possivelmente, expressões de lealdade ao reino de Judá por parte de quaisquer de seus súditos). (1Rs 15:17-22) A continuidade da adoração pura, sob o governo de Jeosafá, filho de Asa, trouxe a proteção divina e grandes benefícios para a cidade, inclusive medidas aprimoradas para se cuidar de processos jurídicos. — 2Cr 19:8-11; 20:1, 22, 23, 27-30.

Este padrão perdurou por todo o restante da história de Jerusalém como capital do reino de Judá. A adoração verdadeira lhe trazia a bênção e a proteção de Jeová; a apostasia gerava graves problemas e a tornava vulnerável a ataques. No reinado do infiel Jeorão (913-c. 907 AEC), filho de Jeosafá, ocorreu uma segunda invasão e saque da cidade, por uma coligação árabe-filisteia, apesar das fortes muralhas defensivas. (2Cr 21:12-17) No século seguinte, o desvio do Rei Jeoás do proceder correto resultou em forças sírias 'começarem a invadir Judá e Jerusalém', o contexto dando a entender que tiveram êxito em penetrar na cidade. (2Cr 24:20-25) Durante a apostasia de Amazias, o reino setentrional de Israel invadiu Judá e derrubou cerca de 178 m do vital muro setentrional, entre o Portão da Esquina (no canto NO) e o Portão de Efraim (ao L do Portão da Esquina). (2Cr 25:22-24) É possível que, em algum tempo anterior, a cidade se tenha expandido através do vale central até a cumeeira ocidental.

O Rei Uzias (829-778 AEC) fez notáveis adições às defesas da cidade, fortificando com torres o Portão da Esquina (ao NO) e o Portão do Vale (no ângulo SO), bem como por erguer uma torre no "Contraforte" ("Esquina", *BJ;* "Ângulo", *BMD*), que era, pelo que parece, alguma parte da muralha oriental, não muito distante dos prédios reais, quer os de Davi, quer os de Salomão. (2Cr 26:9; Ne 3:24, 25) Uzias também equipou as torres e esquinas com "máquinas de guerra", talvez catapultas mecânicas para atirar flechas e grandes pedras. (2Cr 26:14, 15) Seu filho Jotão prosseguiu com o programa de construções. — 2Cr 27:3, 4.

O fiel Rei Ezequias, que governou depois de seu pai, o apóstata Acaz, fez obras de limpeza e de restauração na área do templo, e organizou uma grande celebração da Páscoa, que atraiu adoradores a Jerusalém de todo o país, inclusive do reino setentrional. (2Cr 29:1-5, 18, 19; 30:1, 10-26) Este estímulo em favor da adoração verdadeira, porém, foi logo seguido por um ataque de fontes pagãs, de zombadores do Deus verdadeiro, cujo nome repousava sobre Jerusalém. Em 732 AEC, oito anos após a conquista do reino setentrional de Israel pela Assíria, o Rei Senaqueribe, assírio, passou como foice pela Palestina, destacando parte das tropas para ameaçar Jerusalém. (2Cr 32:1, 9) Ezequias havia preparado a cidade para um sítio. Ele

tapou as fontes de água fora da cidade, a fim de ocultá-las e tornar as coisas mais difíceis para o inimigo, reforçando a muralha e fortificando-a. (2Cr 32:2-5, 27-30) Parece que o "aqueduto" para trazer água da fonte de Giom para dentro da cidade já tinha sido construído nessa época, sendo possivelmente um projeto de tempo de paz. (2Rs 20:20; 2Cr 32:30) Se, como se crê, era o aqueduto que inclui o túnel que passava pela vertente do vale do Cédron, terminando no reservatório de Siloé, no vale de Tiropeom, então não se tratava dum projeto pequeno, a ser concluído em poucos dias. (Veja ARQUEOLOGIA [Palestina e Síria]; GIOM N.º 2.) De qualquer modo, a força da cidade não residia em seus sistemas e suprimentos defensivos, mas no poder protetor de Jeová Deus, que disse: "E eu certamente defenderei esta cidade para a salvar por minha própria causa e por causa de Davi, meu servo." (2Rs 19:32-34) A destruição miraculosa de 185.000 soldados assírios fez com que Senaqueribe retornasse apressadamente à Assíria. (2Rs 19:35, 36) Quando o relato da campanha foi registrado nos anais assírios, alardeava-se que Senaqueribe havia enclausurado Ezequias em Jerusalém como um 'pássaro numa gaiola', mas não se afirmava ter ele capturado a cidade. — Veja SENAQUERIBE.

O reinado de Manassés (716-662 AEC) resultou na construção duma muralha adicional ao longo do vale do Cédron. Também viu a nação desviar-se ainda mais da adoração verdadeira. (2Cr 33:1-9, 14) O neto dele, Josias, inverteu temporariamente este declínio e, durante seu governo, o vale de Hinom, usado pelos idólatras para cerimônias vis, foi 'tornado impróprio para adoração', sendo provavelmente dessagrado por ser feito depósito de lixo da cidade. (2Rs 23:10; 2Cr 33:6) O "Portão dos Montes de Cinzas" aparentemente dava para este vale. (Ne 3:13, 14; veja GEENA; HINOM, VALE DE.) No tempo de Josias, o "segundo bairro" da cidade (a "cidade nova", *BJ*) é mencionado pela primeira vez. (2Rs 22:14; 2Cr 34:22) Este "segundo bairro", conforme geralmente se entende, era a parte da cidade situada ao O ou NO da área do templo. — Sof 1:10.

Após a morte de Josias, a situação deteriorou rapidamente para Jerusalém, à medida que quatro reis infiéis se seguiram. No oitavo ano do Rei Jeoiaquim, Judá se tornou vassalo de Babilônia. A revolta de Jeoiaquim, três anos depois, provocou um cerco bem-sucedido de Jerusalém pelos babilônios, que saquearam os tesouros da cidade e deportaram o então rei, Joaquim, e outros cidadãos. (2Rs 24:1-16; 2Cr 36:5-10) O nomeado por Babilônia, o Rei Zedequias, tentou livrar-se do jugo babilônico, e, em seu nono ano (609 AEC), Jerusalém foi de novo sitiada. (2Rs 24:17-20; 25:1; 2Cr 36:11-14) Uma força militar egípcia, enviada para socorrer Jerusalém, conseguiu afastar os sitiantes apenas temporariamente. (Je 37:5-10) Fiel à profecia de Jeová, mediante Jeremias, os babilônios voltaram e renovaram o cerco. (Je 34:1, 21, 22; 52:5-11) Jeremias passou a última parte do sítio preso no "Pátio da Guarda" (Je 32:2; 38:28), ligado à "Casa do Rei". (Ne 3:25) Por fim, 18 meses a contar do início do sítio, com a acompanhante fome, doença e morte, foi aberta uma brecha nas muralhas de Jerusalém, no 11.º ano de Zedequias, e a cidade foi tomada. — 2Rs 25:2-4; Je 39:1-3.

Desolação e Restauração. As muralhas da cidade foram brechadas em 9 de tamuz de 607 AEC. Um mês depois, em 10 de ab, o agente de Nabucodonosor, Nebuzaradã, penetrou na cidade conquistada e começou os trabalhos de demolição, incendiando o templo e outros prédios, e passando a derrubar as muralhas da cidade. O rei de Jerusalém e a maior parte do seu povo foram exilados para Babilônia, e os tesouros dela foram levados como despojo. — 2Rs 25:7-17; 2Cr 36:17-20; Je 52:12-20; FOTO, Vol. 2, p. 326.

A declaração do arqueólogo Conder, de que "a história da cidade destruída permanece uma incógnita até Ciro", é verídica, não apenas quanto a Jerusalém, mas também quanto a todo o domínio do reino de Judá. Diferente dos assírios, o rei babilônio não levou povos substitutos para a região conquistada. Seguiu-se um período de 70 anos de desolação, conforme profetizado. — Je 25:11; 2Cr 36:21.

No "primeiro ano" de Ciro, o Persa (evidentemente como governante de Babilônia; 538 AEC), expediu-se o decreto real que liberava os judeus exilados para 'subirem a Jerusalém, que está em Judá, e reconstruírem a casa de Jeová, o Deus de Israel'. (Esd 1:1-4) Aqueles que fizeram a longa viagem a Jerusalém levando consigo os tesouros do templo incluíam 42.360 israelitas, além de escravos e cantores profissionais. Chegaram em tempo para celebrar a Festividade das Barracas, em tisri (setembro-outubro) de 537 AEC. (Esd 2:64, 65; 3:1-4) A reconstrução do templo começou sob a direção do governador Zorobabel, e, depois de séria interferência e da infiltração de certo grau de apatia entre os judeus retornados, ela foi por fim concluída por volta de março de 515 AEC. Mais exilados voltaram com o sacerdote e escriba Esdras, em 468 AEC, trazendo objetos adicionais "para embelezar a casa de Jeová, que está em Jerusalém" (Esd 7:27), isto com a autorização do Rei Artaxerxes (Longímano). Os tesouros que trouxeram consigo evidentemente valiam mais de US$ 43.000.000. — Esd 8:25-27.

Cerca de um século e meio depois da conquista efetuada por Nabucodonosor, as muralhas e os portões da cidade ainda continuavam derrubados. Neemias obteve de Artaxerxes permissão para ir a Jerusalém e remediar tal situação. (Ne 2:1-8) O relato que segue, da inspeção noturna feita por Neemias e de sua subdivisão da obra de construção entre diferentes grupos familiares, constitui uma das principais fontes de informações sobre a planta da cidade naquela época, especialmente de seus portões. (Ne 2:11-15; 3:1-32; veja PORTA, PORTÃO.) Essa reconstrução se deu em cumprimento da profecia de Daniel e determinara o ano que marcava o início das 70 "semanas" proféticas, envolvendo a vinda do Messias. (Da 9:24-27) Apesar de hostilizações, no curto espaço de 52 dias, no ano 455 AEC, eles cercaram Jerusalém duma muralha e de portões. — Ne 4:1-23; 6:15; 7:1; veja SETENTA SEMANAS ("A Saída da Palavra").

Jerusalém era então "larga e grande, [mas] havia poucas pessoas dentro dela". (Ne 7:4) Depois da leitura pública das Escrituras e de celebrações na "praça pública que havia diante do Portão das Águas", do lado L da cidade (Ne 3:26; 8:1-18), foram feitos arranjos para aumentar a população da cidade por trazer um israelita em cada dez para morar ali. Isto foi feito pelo lançamento de sortes, mas, além disso, houve evidentemente voluntários. (Ne 11:1, 2) Fez-se uma purificação espiritual, a fim de colocar a população da cidade numa base sólida com respeito à adoração verdadeira. (Ne 12:47–13:3) A governança de Neemias durou 12 anos, ou mais, e incluiu uma viagem à corte do rei persa. Ao retornar a Jerusalém, verificou ser necessária uma purificação adicional. (Ne 13:4-31) Com o vigoroso desarraigamento da apostasia, por ele efetuado, encerra-se o registro das Escrituras Hebraicas, algum tempo depois do ano 443 AEC.

Controle Helênico e Macabeu. A passagem do controle medo-persa para o grego se deu em 332 AEC, quando Alexandre, o Grande (Magno) invadiu Judá. Os historiadores gregos não fazem nenhuma menção da entrada de Alexandre em Jerusalém. Todavia, a cidade veio deveras a ficar sob domínio grego, e é razoável presumir que não tenha sido inteiramente passada ao largo por Alexandre. Josefo, no primeiro século EC, registra a tradição judaica de que, quando Alexandre se aproximava de Jerusalém, o sumo sacerdote judeu foi ao encontro dele e mostrou-lhe as profecias divinamente inspiradas, registradas por Daniel, que prediziam as conquistas-relâmpago a serem feitas pela Grécia. (*Jewish Antiquities*, XI, 326-338 [viii, 4, 5]; Da 8:5-7, 20, 21) Seja qual for o caso, Jerusalém parece ter sobrevivido à mudança de controle sem sofrer quaisquer danos.

Após a morte de Alexandre, Jerusalém e a Judeia passaram para o controle dos Ptolomeus, que governaram com base no Egito. Em 198 AEC, Antíoco, o Grande, governando na Síria, depois de tomar a cidade fortificada de Sídon, capturou Jerusalém, e a Judeia tornou-se um domínio do Império Selêucida. (Veja Da 11:16.) Jerusalém ficou sob domínio selêucida durante 30 anos. Daí, no ano de 168 AEC, o rei sírio Antíoco IV (Epifânio), na sua tentativa de helenizar por completo os judeus, dedicou o templo de Jerusalém a Zeus (Júpiter) e profanou o altar por meio dum sacrifício impuro. (1 Macabeus 1:57, 62; 2 Macabeus 6:1, 2, 5; FOTOS, Vol. 2, p. 335) Isto levou à revolta dos Macabeus (ou Asmoneus). Depois de três anos de luta, Judas Macabeu obteve o controle da cidade e do templo, e rededicou o altar de Jeová à adoração verdadeira, no aniversário de sua profanação, em 25 de quisleu de 165 AEC. — 1 Macabeus 4:52-54; 2 Macabeus 10:5; compare isso com Jo 10:22.

A guerra contra os governantes selêucidas não tinha terminado. Os judeus apelaram para Roma em busca de ajuda, e, assim, uma nova potência surgiu no cenário de Jerusalém por volta de 160 AEC. (1 Macabeus 8:17, 18) Jerusalém passou então a ficar sob a influência do Império Romano em expansão. Por volta de 142 AEC, Simão Macabeu conseguiu fazer de Jerusalém a capital de uma região ostensivamente livre de subserviência a nações gentias, ou de tributação por parte delas. Aristóbulo I, sumo sacerdote de Jerusalém, até assumiu o título de rei, em 104 AEC. Todavia, ele não era da linhagem davídica.

Durante este período, Jerusalém não era 'cidade de paz'. Disputas internas, atiçadas por ambições egoístas e agravadas por facções religiosas rivais — saduceus, fariseus, zelotes e outros — debilitaram grandemente a cidade. Uma violenta disputa entre Aristóbulo II e seu irmão, Hircano, resultou em convocar-se Roma para arbitrar esta disputa. Sob o general Pompeu, as forças romanas sitiaram Jerusalém em 63 AEC, durante três meses, a fim de entrar na cidade e resolver a disputa. Morreram, alegadamente, 12.000 judeus, muitos às mãos de coisraelitas.

É no relato de Josefo sobre a conquista efetuada por Pompeu que se menciona pela primeira vez o viaduto sobre o vale de Tiropeom. Servia de elo entre as metades oriental e ocidental da cidade, e permitia aos que estavam na metade ocidental o acesso direto à área do templo.

O idumeu Antípater (II) foi então empossado como governador romano da Judeia, sendo deixado um macabeu como sumo sacerdote e etnarca

local em Jerusalém. Mais tarde, o filho de Antípater, Herodes (o Grande), foi designado por Roma como "rei" da Judeia. Ele só conseguiu obter o controle sobre Jerusalém em 37 ou 36 AEC, data a partir da qual se iniciou efetivamente seu governo.

Sob Herodes, o Grande. O governo de Herodes foi assinalado por um ambicioso programa de edificações, e a cidade usufruiu considerável prosperidade. Adicionaram-se-lhe um teatro, um ginásio e um hipódromo (FOTO, Vol. 2, p. 535), bem como outros edifícios públicos. Herodes construiu também um palácio real bem fortificado (FOTO, Vol. 2, p. 538), evidentemente no lado O da cidade, ao S do atual Portão de Jafa, onde os arqueólogos creem ter achado o alicerce de uma das torres. Outra fortaleza, a Torre de Antônia, ficava perto do templo e estava ligada a ele por uma passagem. (FOTO, Vol. 2, p. 535; *Jewish Antiquities,* XV, 424 [xi, 7]) A guarnição romana podia assim ter rápido acesso à área do templo, como provavelmente ocorreu quando os soldados livraram Paulo de uma turba ali amotinada. — At 21:31, 32.

A maior obra de Herodes, porém, foi a reconstrução do templo e do seu conjunto de prédios. Obra iniciada no seu 18.º ano (*Jewish Antiquities,* XV, 380 [xi, 1]), a própria casa santa foi concluída em um ano e meio, mas as obras dos prédios e pátios adjacentes prosseguiram por muito tempo após a sua morte. (Jo 2:20) A área total abrangida era de cerca de o dobro da anterior área do templo. Parte do muro do pátio do templo, pelo que parece, ainda está de pé, sendo hoje conhecida como Muro Ocidental, ou Muro das Lamentações. Os arqueólogos datam as carreiras inferiores de enormes blocos de 90 cm de altura como sendo da construção de Herodes.

De 2 AEC a 70 EC. As Escrituras Gregas Cristãs prosseguem então com a descrição dos acontecimentos que envolveram Jerusalém. O nascimento de Jesus não ocorreu em Jerusalém, mas na vizinha Belém, a "cidade de Davi". (Lu 2:10, 11) Não obstante, o relato posterior dos astrólogos sobre o nascimento do "rei dos judeus" fez com que Herodes e, "junto com ele, toda Jerusalém", ficassem agitados. (Mt 2:1-3) Pouco depois de emitir seu infame decreto, ordenando a matança dos bebês de Belém, Herodes faleceu, evidentemente no ano 1 AEC. (Veja HERODES N.º 1.) Arquelau, seu filho, herdou o domínio sobre Jerusalém e a Judeia, bem como sobre outras regiões. Posteriormente, Roma removeu Arquelau por contravenções; depois disso, regiam governadores nomeados diretamente por Roma, como Pôncio Pilatos, durante o ministério de Jesus. — Lu 3:1.

Jesus foi levado à Jerusalém 40 dias depois de nascer, e foi apresentado no templo como primogênito de Maria. Os idosos Simeão e Ana se regozijaram em ver o prometido Messias, e Ana falou a respeito dele "a todos os que aguardavam o livramento de Jerusalém". (Lu 2:21-38; compare isso com Le 12:2-4.) Não se declara quantas outras vezes Jesus foi levado a Jerusalém durante sua infância, só tendo sido registrada especificamente uma visita, feita quando ele tinha 12 anos. Nesta ocasião, ele palestrou com os instrutores na área do templo, estando assim ocupado com a 'casa de seu Pai', na cidade escolhida de seu Pai. — Lu 2:41-49.

Depois de seu batismo e durante seu ministério de três anos e meio, Jesus visitou periodicamente Jerusalém, com certeza estando ali para as três festividades anuais, uma vez que todos os varões judeus tinham a obrigação de comparecer a elas. (Êx 23:14-17) Grande parte do seu tempo, porém, foi passado fora da capital, à medida que ele pregava e ensinava na Galileia e em outras regiões do país.

Além da área do templo, onde Jesus ensinava com frequência, são mencionados poucos outros locais específicos da cidade em relação com seu ministério. O reservatório de água de Betsata, com suas cinco colunatas (Jo 5:2) é, segundo se julga, aquele que foi escavado logo ao N da área do templo. (Veja BETSATA.) O reservatório de água de Siloé do primeiro século pode ser um reservatório encontrado recentemente na parte mais baixa do Vale de Tiropeom, que obtém sua água da fonte de Giom por meio de um canal. (Jo 9:11; FOTO, Vol. 2, p. 949) É com respeito à visita final de Jesus a Jerusalém que se fornece um quadro mais pormenorizado. — MAPA, Vol. 2, p. 742; ILUSTRAÇÕES, Vol. 2, p. 743.

Seis dias antes da festividade da Páscoa de 33 EC, Jesus chegou a Betânia, na encosta oriental do monte das Oliveiras. No dia seguinte, 9 de nisã, como Rei ungido de Jeová, aproximou-se da capital, montado no filhote duma jumenta, em cumprimento da profecia de Zacarias 9:9. (Mt 21:1-9) Descendo o monte das Oliveiras, parou para contemplar a cidade, e chorou por causa dela, predizendo vividamente o sítio e a desolação que ela sofreria. (Lu 19:37-44) Ao entrar na cidade, provavelmente através dum portão na muralha oriental, toda a cidade "ficou em comoção", pois a notícia se espalhou depressa por toda esta relativamente pequena área. — Mt 21:10.

No tempo remanescente, em que passou os dias em Jerusalém e as noites em Betânia (Lu 21:37, 38), Jesus purificou a área do templo dos

comerciantes gananciosos (Mt 21:12, 13), como fizera cerca de três anos antes. (Jo 2:13-16) Em 11 de nisã, estava com quatro de seus discípulos no monte das Oliveiras, de onde se podia avistar a cidade e seu templo, quando fez a sua grande profecia a respeito da vindoura destruição de Jerusalém e da "terminação do sistema de coisas", bem como da sua presença. (Mt 24; Mr 13; Lu 21) Em 13 de nisã, Pedro e João fizeram arranjos para a refeição da Páscoa numa sala de andar superior em Jerusalém, onde, naquela mesma noite (o início de 14 de nisã), Jesus celebrou essa refeição com seus apóstolos. Depois de palestrar com eles, deixaram a cidade, cruzaram a "torrente hibernal do Cédron", e subiram a encosta do monte das Oliveiras até um horto chamado Getsêmani. (Mt 26:36; Lu 22:39; Jo 18:1, 2) Getsêmani significa "Lagar de Azeite", e ainda se encontram nesta encosta oliveiras de muita idade. Mas o lugar exato do horto é hoje mera conjectura. — Veja GETSÊMANI.

Preso naquela noite, Jesus foi levado de volta a Jerusalém, aos sacerdotes Anás e Caifás, e à sala do Sinédrio, a fim de ser julgado. (Mt 26:57–27:1; Jo 18:13-27) Dali, ao amanhecer, foi levado a Pilatos, "ao palácio do governador" (Mt 27:2; Mr 15:1, 16), e então a Herodes Ântipas, que na ocasião também estava em Jerusalém. (Lu 23:6, 7) Por fim, foi reconduzido a Pilatos, para o julgamento final, no "Pavimento de Pedra", chamado *"Gáb·batha"* em hebraico. — Lu 23:11; Jo 19:13; veja PAVIMENTO DE PEDRA.

Gólgota, que significa "[Lugar da] Caveira", era o local onde Jesus foi pregado na estaca. (Mt 27:33-35; Lu 23:33) Embora estivesse obviamente situado fora dos muros da cidade, provavelmente para o N, não se pode hoje identificar com certeza o local. (Veja GÓLGOTA.) O mesmo se pode dizer do local do sepultamento de Jesus. — FOTOS, Vol. 2, p. 948.

"O campo do oleiro, para enterrar os estranhos", comprado com o dinheiro do suborno, que Judas devolveu, atirando-o diante dos sacerdotes (Mt 27:5-7), é identificado tradicionalmente com um lugar no lado S do vale de Hinom, perto da sua junção com o Cédron. Nessa área são encontrados muitos túmulos. — Veja ACÉLDAMA.

Durante o período apostólico. Depois de sua ressurreição, Jesus deu ordens a seus discípulos que não deixassem Jerusalém naquela ocasião. (Lu 24:49; At 1:4) Este deveria ser o ponto de partida para se pregar o arrependimento para o perdão de pecados à base do nome de Cristo. (Lu 24:46-48) Dez dias depois da sua ascensão ao céu, os discípulos, reunidos numa sala de andar superior, receberam a unção pelo espírito santo. (At 1:13, 14; 2:1-4) Jerusalém estava apinhada de judeus e de prosélitos de todas as partes do Império Romano, os quais compareceram à Festividade de Pentecostes. O testemunho dado pelos cristãos cheios de espírito resultou em milhares de pessoas se tornarem discípulos batizados. Com esses milhares de pessoas dando testemunho da sua fé, não é de admirar que os irados líderes religiosos bradassem: "Eis que enchestes Jerusalém com o vosso ensino." (At 5:28) Os milagres realizados deram força ao testemunho, como, por exemplo, a cura do mendigo coxo junto à "porta do templo, chamada Bela", provavelmente a porta L do Pátio das Mulheres. — At 3:2, 6, 7.

Mesmo depois que o testemunho começou a disseminar-se de Jerusalém para "Samaria, e até à parte mais distante da terra" (At 1:8), Jerusalém continuou a ser o local do corpo governante da congregação cristã. A perseguição logo fizera com que 'todos, exceto os apóstolos, fossem espalhados através das regiões da Judeia e de Samaria'. (At 8:1; compare isso com Gál 1:17-19; 2:1-9.) De Jerusalém, certos apóstolos e discípulos foram enviados para ajudar novos grupos de crentes, como em Samaria. (At 8:14; 11:19-22, 27) Saulo de Tarso (Paulo) logo achou aconselhável abreviar sua primeira visita a Jerusalém como cristão, por causa de tentativas de assassiná-lo. (At 9:26-30) Mas houve períodos de calma. (At 9:31) Foi ali que Pedro fez seu relatório à assembleia cristã a respeito da aceitação de crentes gentios por parte de Deus, e foi ali, também, que se resolveu a questão da circuncisão e assuntos correlatos. — At 11:1-4, 18; 15:1, 2, 22-29; Gál 2:1, 2.

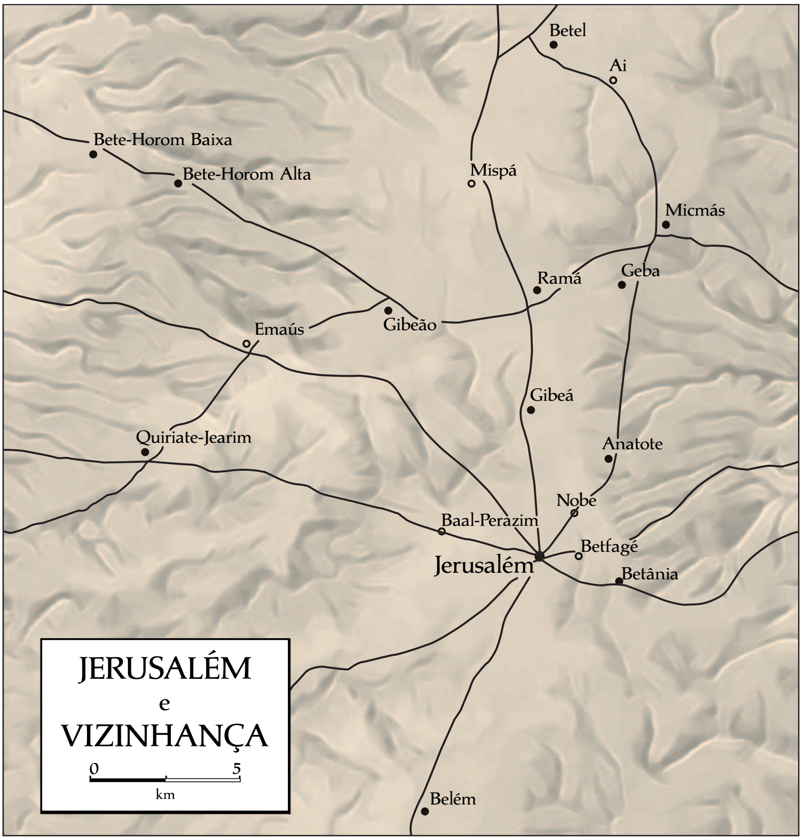
Jesus chamara Jerusalém de "matadora dos profetas e apedrejadora dos que lhe são enviados". (Mt 23:37; compare isso com os vv 34-36 .) Embora muitos dos cidadãos dela mostrassem fé no Filho de Deus, a cidade como um todo continuou a seguir o padrão do passado. Por causa disso, 'sua casa lhe ficou abandonada'. (Mt 23:38) Em 66 EC, uma revolta judaica trouxe à cidade as forças romanas sob Céstio Galo, que a cercaram e fizeram uma investida até contra os próprios muros do templo. Subitamente, Céstio Galo se retirou, sem nenhum motivo aparente. Isto permitiu que os cristãos acatassem as instruções de Jesus: "Então, comecem a fugir para os montes os que estiverem na Judeia, e retirem-se os que estiverem no meio [de Jerusalém], e não entrem nela os que estiverem nos campos." (Lu 21:20-22) Eusébio, em sua *Ecclesiastical History* (História Eclesiástica; III, v, 3), declara que os cristãos fugiram de Jerusalém e de toda a terra da Judeia para uma cidade da Pereia chamada Pela.

O alívio sentido por Jerusalém, em resultado da retirada dos romanos, foi de curta duração, como tinha sido quando os babilônios se retiraram temporariamente, para enfrentar os egípcios, perto do fim do reinado do Rei Zedequias. Sob o general Tito, as forças romanas voltaram em 70 EC em maior número e sitiaram a cidade, agora apinhada de celebrantes da Páscoa. Os romanos ergueram barreiras de sítio e uma muralha ou barricada contínua em torno da cidade, para impedir que alguém fugisse dela, de dia ou de noite. Isto, também, cumpria a profecia de Jesus. (Lu 19:43) Na cidade, facções rivais altercavam e lutavam entre si, grande quantidade das reservas alimentares foi destruída, e os que eram apanhados na tentativa de deixar a cidade eram mortos como traidores. Josefo, a fonte dessas informações, relata que, com o tempo, a fome se tornou tão séria, que as pessoas se viam obrigadas a comer punhados de feno e pedaços de couro, e até mesmo seus próprios filhos. (Veja La 2:11, 12, 19, 20; De 28:56, 57.) As propostas de paz feitas por Tito foram persistentemente rejeitadas pelos teimosos líderes da cidade.

Por fim, as muralhas da cidade foram sistematicamente brechadas pelos romanos, e as tropas deles a invadiram. (FOTO, Vol. 2, p. 752) Apesar de ordens contrárias, o templo foi incendiado e devastado. Segundo Josefo, isto ocorreu no aniversário da destruição do primeiro templo, séculos antes, por Nabucodonosor. Seu relato também declara que foi incendiado o depósito dos arquivos, que abrigava os registros genealógicos das linhagens tribais e familiares, e os dos direitos de herança. (*The Jewish War*, VI, 250, 251 [iv, 5]; II, 426-428 [xvii, 6]; VI, 354 [vi, 3]) Assim, pôs-se um fim aos meios legais de se determinar a linhagem dos membros da tribo messiânica de Judá, e da tribo sacerdotal de Levi.

Em apenas 4 meses e 25 dias, de 3 de abril a 30 de agosto de 70 EC, efetuara-se a conquista. Assim, a tribulação, embora intensa, foi notavelmente curta. A atitude e as ações desarrazoadas dos judeus dentro da cidade, sem dúvida, contribuíram para esta brevidade. Embora Josefo apresente o total de mortos como 1.100.000, houve sobreviventes. Fizeram-se 97.000 cativos, muitos dos quais foram enviados como escravos ao Egito, ou foram mortos à espada ou por animais nos teatros das províncias romanas. Isto, também, cumpriu a profecia divina. — De 28:68.

A cidade inteira foi demolida, restando em pé apenas as torres do palácio de Herodes e uma parte do muro ocidental, como evidência para gerações posteriores da força defensiva que de nada valera. Josefo observa que, além destes remanescentes, "o restante da muralha que cercava a cidade foi tão completamente nivelado, que nada restou que fizesse que visitantes futuros acreditassem que já tivesse sido alguma vez habitada". [*The Jewish War*, VII, 3 [i, 1]) Um relevo no Arco de Tito, em Roma, apresenta os soldados romanos carregando com vasos sagrados do templo destruído. — Veja Mt 24:2; FOTO, Vol. 2, p. 752.



Um prutá de bronze, cunhado durante a guerra judaica contra Roma, proclamando "Liberdade de Sião".

Períodos Posteriores. Jerusalém permaneceu virtualmente desolada até por volta de 130 EC, quando o Imperador Adriano ordenou a construção duma nova cidade, chamada de Aelia Capitolina. Isto provocou uma revolta judaica por Bar-Kokhba (132-135 EC), a qual por um tempo foi bem-sucedida, mas depois foi esmagada. Por quase dois séculos, não se permitiu aos judeus entrarem na cidade construída pelos romanos. No quarto século, Helena, mãe de Constantino, o Grande, visitou Jerusalém e começou a identificação de muitos dos chamados lugares sagrados e santuários. Mais tarde, a cidade foi capturada pelos muçulmanos. Hoje, há duas edificações islâmicas no monte do Templo. Em fins do sétimo século, o Califa ʽAbd al-Malik ibn Marwan construiu o Domo do Rochedo no local do templo ou perto dele. Embora seja também chamado de mesquita, é na realidade um santuário. Ao sul do Domo do Rochedo encontra-se a mesquita el-Aqsa, construída pela primeira vez no oitavo século, porém grande parte reconstruída no século XI.

Para obter mais informações sobre locais geográficos relacionados com Jerusalém, veja artigos tais como: CÉDRON, VALE DA TORRENTE DO; EN-ROGEL; MACTÉS; OFEL; OLIVEIRAS, MONTE DAS; SIÃO; e TEMPLO.

Importância da Cidade. Jerusalém era muito mais do que apenas a capital duma nação terrestre. Foi a única cidade em toda a terra em que Jeová Deus colocara seu nome. (1Rs 11:36) Depois que a Arca do Pacto, associada com a presença de Deus, foi transferida para lá, e, ainda mais, quando o santuário do templo, ou casa de Deus, foi ali construído, Jerusalém tornou-se figuradamente a 'residência' de Jeová, seu "lugar de descanso". (Sal 78:68, 69; 132:13, 14; 135:21; compare isso com 2Sa 7:1-7, 12, 13.) Visto que os reis da linhagem davídica eram os ungidos de Deus, sentando-se no "trono de Jeová" (1Cr 29:23; Sal 122:3-5), a própria Jerusalém também era chamada de "trono de Jeová"; e as tribos ou nações que se voltavam para ela em reconhecimento da soberania de Deus, na realidade, estavam sendo congregadas para o nome de Jeová. (Je 3:17; Sal 122:1-4; Is 27:13) Os que eram hostis a Jerusalém, ou aqueles que a combatiam, estavam na realidade opondo-se à expressão da soberania de Deus. Era certo que isto aconteceria, em vista da declaração profética em Gênesis 3:15.

Por conseguinte, Jerusalém representava a sede do governo ou reino típico de Deus, divinamente constituído. Dela procedia a lei de Deus, sua palavra e sua bênção. (Miq 4:2; Sal 128:5) Os que trabalhassem em prol da paz de Jerusalém, e para o seu bem, portanto, estariam trabalhando pelo êxito do propósito justo de Deus, para que Sua vontade prosperasse. (Sal 122:6-9) Embora Jerusalém estivesse situada entre as montanhas de Judá, e, sem dúvida, tivesse uma impressionante aparência, sua verdadeira eminência e beleza provinham do modo como Jeová Deus a honrava e glorificava, para que servisse como "coroa de beleza" para Ele. — Sal 48:1-3, 11-14; 50:2; Is 62:1-7.

Visto que o louvor de Jeová, e Sua vontade, são primariamente executados por suas criaturas inteligentes, não eram os prédios que constituíam a cidade que determinavam se Ele continuaria a usar a cidade, mas eram as pessoas nela, os governantes e os governados, os sacerdotes e o povo. (Sal 102:18-22; Is 26:1, 2) Enquanto estes eram fiéis, honrando o nome de Jeová por meio de suas palavras e pelo seu proceder na vida, Ele abençoava e defendia Jerusalém. (Sal 125:1, 2; Is 31:4, 5) O desfavor de Jeová logo sobreveio ao povo e aos seus reis devido ao proceder apóstata da maioria. Por este motivo, Jeová declarou seu propósito de rejeitar a cidade que levara Seu nome. (2Rs 21:12-15; 23:27) Ele removeria da cidade "o sustento e o

Um sestércio de bronze, comemorando a conquista romana da Judeia; no anverso, o Imperador Vespasiano; no reverso, "IVDAEA CAPTA" (Judeia cativa).

apoio", resultando em ela se tornar cheia de tirania, de delinquência juvenil, de desrespeito pelos homens em posições honrosas; Jerusalém sofreria rebaixamento e grave humilhação. (Is 3:1-8, 16-26) Embora Jeová Deus restaurasse a cidade 70 anos depois de permitir a sua destruição por parte de Babilônia, tornando-a novamente linda como o alegre centro da adoração verdadeira na terra (Is 52:1-9; 65:17-19), o povo e seus líderes voltaram mais uma vez para seu proceder apóstata.

Jeová preservara a cidade até o tempo em que enviou seu Filho à terra. Ela tinha de estar ali para se cumprirem as profecias messiânicas. (Is 28:16; 52:7; Za 9:9) O proceder apóstata de Israel atingiu o clímax quando o Messias, Jesus Cristo, foi pregado numa estaca. (Veja Mt 21:33-41.) Tendo isto ocorrido em Jerusalém, instigado pelos líderes daquela nação, com apoio popular, tornou-se certa a rejeição completa e irreversível da cidade, por parte de Deus, como representando a Ele e levando Seu Nome. (Veja Mt 16:21; Lu 13:33-35.) Nem Jesus nem seus apóstolos predisseram qualquer restauração vindoura da Jerusalém terrestre e seu templo, por Deus, a acontecer depois da divinamente decretada destruição dela, que ocorreu em 70 EC.

Todavia, o nome Jerusalém continuou a ser usado como símbolo de algo maior do que a cidade terrena. O apóstolo Paulo, por inspiração divina, revelou haver uma "Jerusalém de cima", que ele chamou de "mãe" dos cristãos ungidos. (Gál 4:25, 26) Isto coloca a "Jerusalém de cima" na posição de esposa de Jeová Deus, o grande Pai e Dador da vida. Quando a Jerusalém terrestre era usada como a principal cidade da nação escolhida de Deus, ela também era mencionada como mulher, casada com Deus, ligada a ele pelos sagrados vínculos duma relação pactuada. (Is 51:17, 21, 22; 54:1, 5; 60:1, 14) Ela retratava ou representava assim a inteira congregação dos servos humanos de Deus. Por conseguinte, a "Jerusalém de cima" deve representar a inteira congregação de leais servos espirituais de Jeová.

Nova Jerusalém. Na Revelação (Apocalipse) inspirada, o apóstolo João registra informações sobre a "nova Jerusalém". (Re 3:12) Em visão, João vê esta "cidade santa" como que "descendo do céu, da parte de Deus, e preparada como noiva adornada para seu marido". Isto se relaciona com a visão que ele tem de "um novo céu e uma nova terra". Diz-se que esta "noiva" é "a esposa do Cordeiro". (Re 21:1-3, 9-27) Outros escritos apostólicos aplicam a mesma figura à congregação cristã dos ungidos. (2Co 11:2; Ef 5:21-32) Em Revelação, capítulo 14, "o Cordeiro", Cristo Jesus, é representado como estando em pé, no monte Sião, nome também associado com Jerusalém (veja 1Pe 2:6), e, junto com ele, há 144.000 que têm seu nome e o nome de seu Pai escrito na testa. — Re 14:1-5; veja NOVA JERUSALÉM.

A Jerusalém infiel. Visto que muita coisa dita sobre Jerusalém, nas Escrituras, é no sentido de condená-la, torna-se claro que apenas quando fiel é que Jerusalém simbolizava a parte celestial da organização de Jeová, e, às vezes, a verdadeira congregação cristã, "o Israel de Deus". (Gál 6:16) Quando infiel, era representada como prostituta e adúltera; tornava-se como os amorreus e como os hititas pagãos, que certa vez controlavam a cidade. (Ez 16:3, 15, 30-42) Como tal, só podia representar os apóstatas, aqueles que seguem um proceder de 'prostituta', de infidelidade ao Deus cujo nome afirmam levar. — Tg 4:4.

Assim se pode ver que o termo "Jerusalém" é empregado em sentido múltiplo, e em cada caso é preciso tomar em consideração o contexto para se obter o entendimento correto. — Veja TEMPOS DESIGNADOS DAS NAÇÕES.

JESAÍAS [Salvação de Jeová].

1. Descendente levítico de Moisés através de Eliézer, e antepassado de Selomote, designado por Davi como um dos seus tesoureiros. — 1Cr 23:15; 26:24-26.

2. Músico levita dos "filhos de Jedutum", escolhido por sortes para encabeçar o 8.º dos 24 grupos musicais de Davi. — 1Cr 25:1, 3, 15.

3. Benjamita, cujo descendente distante morava em Jerusalém quando Neemias era governador. — Ne 11:4, 7.

4. Cabeça da casa paterna de Elão, em cujo grupo havia 70 varões que acompanharam Esdras no retorno a Jerusalém. — Esd 8:1, 7.

5. Levita merarita que também retornou de Babilônia junto com Esdras. — Esd 8:1, 19.

6. Descendente do Rei Davi; neto do governador Zorobabel. — 1Cr 3:1, 19, 21.

JESANA [[Cidade] Velha]. Lugar mencionado junto com Mispá como indicação da localização da pedra erigida por Samuel e chamada "Ebenezer". (1Sa 7:12) Jesana era uma das cidades arrebatadas de Jeroboão, rei de Israel, pelo Rei Abias, de Judá (980-978 AEC). (2Cr 13:19) É considerada ser a Isana mencionada por Josefo como lugar da grande vitória de Herodes, o Grande, sobre o General Papos. (*Jewish Antiquities* [Antiguidades Judaicas], XIV, 458 [xv, 12]) O nome Isana parece ser preservado em Burj el-Isaneh, a uns 8 km ao NNE de Betel. Por causa disso, este lugar tem sido sugerido como possível identificação da antiga Jesana.

JESARELA. 'Filho de Asafe' alistado entre os músicos e cantores no tempo de Davi. (1Cr 25:1, 9, 14) Trata-se provavelmente de Asarelá. — 1Cr 25:2.

JESEBEABE [Que o Pai Continue a Morar; ou, possivelmente: Jeová Trouxe o Pai de Volta]. O sacerdote cuja casa paterna foi escolhida por sortes para a 14.ª turma quando Davi repartiu os serviços sacerdotais. — 1Cr 24:6, 13.

JESER [Retidão]. Filho de Calebe, filho de Esrom; da tribo de Judá. — 1Cr 2:3-5, 18.

JESIMIEL [Que Deus Estabeleça (Designe); Deus Estabeleceu (Designou)]. Um dos maiorais simeonitas que, nos dias do Rei Ezequias, estenderam seu território ao L do vale de Gedor. — 1Cr 4:24, 34-41.

JESIMOM [Deserto].

1. Região desértica, erma, aparentemente existente na extremidade NE do Mar Morto, região em que talvez ficasse Bete-Jesimote. Pelo visto, o Pisga e o Peor dominavam o Jesimom. — Núm 21:20; 23:28; Jos 12:1-3.

2. Região perto de Zife, situada ao N do ermo de Maom. Parece que o Jesimom incluía parte do ermo de Judá e ficava a poucos quilômetros ao SE de Hébron. Nesta região de morros calvos, gredosos, Davi e seus homens esconderam-se do Rei Saul. — 1Sa 23:19, 24; 26:1, 3; veja JUDÁ, ERMO DE.

JESISAI [duma raiz que significa "idoso"]. Descendente de Gade. — 1Cr 5:11, 14.

JESOAÍAS. Maioral simeonita, sendo um daqueles que expandiram seu território às custas dos camitas, nos dias do Rei Ezequias. — 1Cr 4:24, 34-41.

JESSÉ [forma abreviada de Issias, significando "Jeová Faz Esquecer"; ou, possivelmente, forma abreviada de Abisai]. Pai do Rei Davi, da tribo de Judá; neto de Rute e Boaz, e elo na linhagem genealógica de Abraão até Jesus. (Ru 4:17, 22; Mt 1:5, 6; Lu 3:31, 32) Jessé tornou-se pai de oito filhos, um dos quais, pelo que parece, morreu antes de gerar quaisquer filhos, o que pode explicar a omissão de seu nome nas genealogias de Crônicas. (1Sa 16:10, 11; 17:12; 1Cr 2:12-15) As duas irmãs de Davi, Abigail e Zeruia, não são em parte alguma chamadas de filhas de Jessé, mas uma delas é chamada de "filha de Naás". (1Cr 2:16, 17; 2Sa 17:25) Pode ser que Naás tenha sido o anterior marido da esposa de Jessé, tornando as suas filhas meias-irmãs dos filhos de Jessé, a menos que Naás seja outro nome de Jessé, ou até mesmo o nome de sua esposa, como alguns têm sugerido.

Jessé era dono de ovelhas, que vivia em Belém. Depois que o Rei Saul se desviou da adoração verdadeira, Jeová enviou Samuel à casa de Jessé, a fim de ungir um dos filhos dele como rei. Jessé apresentou os seus sete filhos mais velhos, mas, quando Jeová não escolheu a nenhum destes, Jessé se viu obrigado a chamar o filho mais jovem, Davi, que pastoreava as ovelhas; este filho era o escolhido de Jeová. — 1Sa 16:1-13.

Quando Saul convocou Davi para tocar para ele a tranquilizadora harpa, o idoso Jessé mandou por meio dele uma generosa dádiva, e, mais tarde, deu permissão para que Davi permanecesse por algum tempo a serviço da corte de Saul. (1Sa 16:17-23; 17:12) Posteriormente, quando parece que Davi estava de novo cuidando das ovelhas, Jessé mandou-o levar algumas provisões para os três filhos mais velhos, que estavam no exército de Saul. (1Sa 17:13, 15, 17, 18, 20) Durante o tempo em que Davi estava proscrito por Saul, Jessé e sua esposa obtiveram asilo em Moabe. — 1Sa 22:3, 4.

Davi é muitas vezes chamado de "filho de Jessé", de modo zombeteiro por pessoas como Saul, Doegue, Nabal e Seba (1Sa 20:27, 30, 31; 22:7-9, 13; 25:10; 2Sa 20:1; 1Rs 12:16; 2Cr 10:16); porém, de forma mais respeitosa em outros casos, por exemplo, pelo próprio Davi, por Esdras e por Jeová Deus. — 1Sa 16:18; 17:58; 2Sa 23:1; 1Cr 10:14; 12:18; 29:26; Sal 72:20; Lu 3:32; At 13:22.

A promessa profética, de que "a raiz de Jessé" ficaria "posta de pé qual sinal de aviso para os povos" e julgaria em justiça, cumpre-se em Cristo Jesus, aquele que, por ser imortal, mantém viva a linhagem genealógica de Jessé. — Is 11:1-5, 10; Ro 15:8, 12.

JESUA [possivelmente uma forma abreviada de Jeosué, que significa "Jeová É Salvação"].

1. Sacerdote arônico no tempo de Davi. A 9.ª das 24 turmas do sacerdócio arônico, conforme organizadas por Davi, foi designada à casa de Jesua. É provável que a mesma casa esteja alistada entre os que retornaram do exílio babilônico junto com Zorobabel, em 537 AEC. — 1Cr 24:1, 11, 31; Esd 2:1, 36; Ne 7:39.

2. Um dos levitas designados para distribuir os dízimos e as contribuições nas cidades sacerdotais durante o reinado do Rei Ezequias. — 2Cr 31:15.

3. Israelita da família de Paate-Moabe, da qual alguns descendentes retornaram do exílio babilônico junto com Zorobabel. — Esd 2:1, 2, 6; Ne 7:11.

4. Sumo sacerdote (chamado Josué, em Ageu e Zacarias), filho de Jeozadaque e neto de Seraías.

(Esd 3:8; Ne 12:26; 1Cr 6:14) Era da casa de Eleazar. — Veja Esd 7:1-5 para ver a genealogia de Eleazar até Seraías.

Quando Nabucodonosor destruiu Jerusalém, matou Seraías, que era o sumo sacerdote na ocasião, e levou Jeozadaque cativo para Babilônia. (2Rs 25:18-21; 1Cr 6:14, 15) Jesua voltou de Babilônia em 537 AEC, junto com Zorobabel, e serviu como sumo sacerdote para o restante judeu restaurado. (Esd 2:2; 5:2; Ne 7:7; Ag 1:1) Assim, a linhagem do sumo sacerdote foi preservada por Jeová, de modo que Israel dispunha dos serviços de sumos sacerdotes desde a restauração até a vinda do Messias. Jesua tomou a dianteira, junto com Zorobabel, em erguer o altar, e então em reedificar o templo, incentivado pelos profetas Ageu e Zacarias. (Esd 3:2; 5:1, 2) Apoiou Zorobabel, em oposição aos que eram contra a reconstrução do templo. — Esd 4:1-3.

Alguns dos mais idosos dentre os israelitas que voltaram tinham visto a glória do templo de Salomão e tendiam a encarar o templo reconstruído como não sendo nada, em comparação. Ageu, o profeta, foi enviado para falar a Zorobabel e Josué (Jesua), dizendo-lhes que a glória dessa última casa se tornaria maior do que a da anterior. Jeová faria isso por trazer "as coisas desejáveis de todas as nações". — Ag 2:1-4, 7, 9.

O profeta Zacarias recebeu uma visão em que ele contemplou Josué (Jesua), o sumo sacerdote, em pé diante do anjo de Jeová, e Satanás à sua direita, para se lhe opor. Mudaram-se as roupas de "Josué", de roupas imundas para vestes majestosas, e um turbante limpo. Daí, falou-se a "Josué" sobre o servo de Deus, o Renovo. — Za 3:1-8.

Em outra ocasião, Jeová disse a Zacarias que pusesse uma coroa na cabeça de Josué (Jesua) e lhe dissesse: "Aqui está o homem cujo nome é Renovo. . . . E ele mesmo construirá o templo de Jeová, . . . e terá de tornar-se sacerdote sobre o seu trono." Esta profecia certamente se aplicava a alguém no futuro, pois, sob a Lei, o sacerdócio e o reinado eram estritamente separados, e o sumo sacerdote Josué nunca governou como rei sobre Israel. — Za 6:11-13.

5. Cabeça duma casa levítica, da qual alguns retornaram do exílio babilônico junto com Zorobabel, em 537 AEC. (Esd 2:40; Ne 7:43) Se não tiver sido outra pessoa do mesmo nome, então um representante da casa de Jesua assinou o "arranjo fidedigno" pactuado pelos sacerdotes, pelos príncipes e pelo povo, de andar na lei de Deus. Ele era filho de Azanias (Ne 9:38; 10:1, 9) e provavelmente era o Jesua mencionado em Neemias 12:8, 24.

"Jozabade, filho de Jesua", um dos levitas a quem Esdras entregou a prata, o ouro e os utensílios para a casa de Deus, provavelmente era membro da casa deste Jesua. — Esd 8:33.

Ezer, filho de Jesua, príncipe de Mispá, que trabalhou sob as ordens de Neemias no conserto da muralha de Jerusalém, talvez fosse da mesma família. — Ne 3:19.

6. Um dos supervisores levitas da reconstrução do templo. — Esd 3:9.

7. Um dos levitas que liam e explicavam a Lei ao povo e tomavam a dianteira na adoração, sob a direção de Esdras. Talvez fosse da mesma casa que o N.º 5. — Ne 8:7; 9:4, 5.

8. Cidade na parte meridional de Judá, onde alguns do repatriado restante de judeus moravam. Seu lugar é identificado por alguns peritos como Tell es-Saʽweh (Tel Yeshuʽa), a uns 15 km ao ENE de Berseba. (Ne 11:25, 26) Talvez se trate da Sema de Josué 15:26, e possivelmente da Seba de Josué 19:2.

JESURUM [O Reto]. Título honorífico de Israel. Na *Septuaginta* grega, "Jesurum" torna-se um termo afetuoso, sendo traduzido "amado". O designativo "Jesurum" devia lembrar Israel da sua chamada como povo pactuado de Jeová, e, assim, da sua obrigação de permanecer reto. (De 33:5, 26; Is 44:2) Em Deuteronômio 32:15, o nome Jesurum é usado de forma irônica. Em vez de viver em conformidade com o seu nome Jesurum, Israel se tornou insubordinado, abandonou Aquele que o fez e desprezou seu Salvador.

JESUS [forma lat. da gr. *I·e·soús*, que corresponde à hebr. *Ye·shú·aʽ* ou *Yehoh·shú·aʽ*, e significa "Jeová É Salvação"]. O historiador judeu Josefo, do primeiro século EC, menciona umas 12 pessoas, fora daquelas no registro bíblico, que tinham este nome. Ele aparece também em escritos apócrifos dos séculos finais do período AEC. Portanto, parece que não era um nome incomum durante aquele período.

1. O nome *I·e·soús* aparece no texto grego de Atos 7:45 e de Hebreus 4:8, e se aplica a Josué, o líder de Israel depois da morte de Moisés. — Veja JOSUÉ N.º 1.

2. Antepassado de Jesus Cristo, evidentemente da linhagem materna. (Lu 3:29) Alguns manuscritos antigos rezam neste ponto "José(s)". — Veja GENEALOGIA DE JESUS CRISTO.

3. Jesus Cristo. — Veja JESUS CRISTO.

4. Cristão, evidentemente judeu, e colaborador de Paulo. Era também chamado Justo. — Col 4:11.

JESUS CRISTO. Nome e título do Filho de Deus, desde o tempo de sua unção, enquanto estava na Terra.

O nome Jesus (gr.: *I·e·soús*) corresponde ao nome hebraico Jesua (ou, na forma mais plena, Jeosué), que significa "Jeová É Salvação". Este nome, em si, não era incomum, muitos homens tendo sido assim chamados naquele período. Por este motivo, as pessoas muitas vezes acrescentavam uma identificação adicional, dizendo: "Jesus, o nazareno." (Mr 10:47; At 2:22) Cristo deriva do termo grego *Khri·stós*, o equivalente do hebraico *Ma·shi·ahh* (Messias), e significa "Ungido". Ao passo que a expressão "ungido" foi corretamente aplicada a outros antes de Jesus, tais como Moisés, Arão e Davi (He 11:24-26; Le 4:3; 8:12; 2Sa 22:51), a posição, o cargo ou o serviço para o qual tais pessoas foram ungidas apenas prefiguravam a posição, o cargo e o serviço superiores de Jesus Cristo. Por conseguinte, Jesus é, de modo destacado e ímpar, "o Cristo, o Filho do Deus vivente". — Mt 16:16; veja CRISTO; MESSIAS.

Existência Pré-Humana. A vida da pessoa que se tornou conhecida como Jesus Cristo não começou aqui na Terra. Ele mesmo falou da sua vida celeste pré-humana. (Jo 3:13; 6:38, 62; 8:23, 42, 58) João 1:1, 2, fornece o nome celeste daquele que se tornou Jesus, dizendo: "No princípio era a Palavra ["Verbo", *Al; CBC;* gr.: *Lógos*], e a Palavra estava com o Deus, e a Palavra era um deus ["era divina", *AT; Mo;* ou "de natureza divina", *Böhmer; Stage* (ambas em alemão)]. Este estava no princípio com o Deus." Visto que Jeová é eterno e não teve princípio (Sal 90:2; Re 15:3), estar a Palavra com Deus desde o "princípio" neste caso deve referir-se ao início das obras criativas de Jeová. Isto é confirmado por outros textos que identificam Jesus como "o primogênito de toda a criação", "o princípio da criação de Deus". (Col 1:15; Re 1:1; 3:14) Assim, as Escrituras identificam a Palavra (Jesus, em sua existência pré-humana), como a primeira criação de Deus, seu Filho primogênito.

Que Jeová era realmente o Pai ou Dador de vida deste Filho primogênito, e, portanto, que este Filho era mesmo uma criatura de Deus, é evidente das declarações do próprio Jesus. Ele indicou Deus como a Fonte da sua vida, dizendo: "Eu vivo por causa do Pai." De acordo com o contexto, isto significava que sua vida resultara do Pai ou que fora causada por seu Pai, assim como a obtenção de vida, por homens morredouros, resultaria de terem fé no sacrifício resgatador de Jesus. — Jo 6:56, 57.

Se os cálculos feitos pelos cientistas modernos sobre a idade do Universo físico forem ao menos aproximadamente corretos, a existência de Jesus como criatura espiritual começou bilhões de anos antes da criação do primeiro humano. (Veja Miq 5:2.) Este Filho espiritual, primogênito, foi usado pelo Pai na criação de todas as outras coisas. (Jo 1:3; Col 1:16, 17) Isto incluiria os milhões de outros filhos espirituais da família celestial de Jeová Deus (Da 7:9, 10; Re 5:11), bem como o Universo físico e as criaturas originalmente produzidas nele. Logicamente, foi a este Filho primogênito que Jeová disse: "Façamos o homem à nossa imagem, segundo a nossa semelhança." (Gên 1:26) Todas estas outras coisas criadas não somente foram criadas "por intermédio dele", mas também "para ele", como o Primogênito de Deus e o "herdeiro de todas as coisas". — Col 1:16; He 1:2.

Não Concriador. A participação do Filho nas obras de criação, porém, não o tornara Concriador de seu Pai. O poder de criação procedia de Deus por meio do seu espírito santo, ou força ativa. (Gên 1:2; Sal 33:6) E visto que Jeová é a Fonte de toda a vida, toda a criação animada, visível e invisível, deve sua vida a ele. (Sal 36:9) Então, o Filho, em vez de ser Concriador, era o agente ou instrumento por meio de quem Jeová, o Criador, operava. O próprio Jesus atribuiu a criação a Deus, assim como fazem também todas as Escrituras. — Mt 19:4-6; veja CRIAÇÃO.

Sabedoria personificada. O que se encontra registrado nas Escrituras a respeito da Palavra ajusta-se notavelmente à descrição fornecida em Provérbios 8:22-31. Ali, a sabedoria é personificada, apresentada como sendo capaz de falar e agir. (Pr 8:1) Muitos dos escritores dos primeiros séculos da Era Comum, que professavam ser cristãos, entenderam que esta parte se referia simbolicamente ao Filho de Deus na sua condição pré-humana. Em vista dos textos já considerados, não se pode negar que este Filho foi 'produzido' por Jeová "como princípio do seu caminho, a mais antiga das suas realizações de há muito", nem que o Filho estivera 'ao lado de Jeová como mestre de obras' durante a criação da Terra, conforme descrita nestes versículos de Provérbios. É verdade que em hebraico, em que os substantivos têm gênero (assim como em português e em outras línguas), a palavra "sabedoria" é sempre feminina. Continuaria assim mesmo que a sabedoria fosse personificada, e isso não impediria que a sabedoria fosse usada figurativamente para representar o Filho primogênito de Deus. A palavra grega para "amor", na expressão "Deus é amor" (1Jo 4:8), também é feminina, mas isto não torna Deus feminino. Salomão, o principal escritor de Provérbios (Pr 1:1), aplicou a si mesmo o título *qo·hé·leth* (congregante; Ec 1:1), e esta palavra também é feminina.

A sabedoria se manifesta apenas quando de algum modo é expressa. A sabedoria do próprio Deus foi expressa na criação (Pr 3:19, 20), mas *por meio do* Filho dele. (Veja 1Co 8:6.) Assim, também, o propósito sábio de Deus com relação à humanidade é manifestado mediante Seu Filho, Jesus Cristo, ou resumido nele. De modo que o apóstolo podia dizer que Cristo representa "o poder de Deus e a sabedoria de Deus", e que Cristo Jesus "se tornou para nós sabedoria de Deus, também justiça e santificação, e livramento por meio de resgate". — 1Co 1:24, 30; compare isso com 1Co 2:7, 8; Pr 8:1, 10, 18-21.

Em que sentido ele é o "Filho unigênito". Ser Jesus chamado de "Filho unigênito" (Jo 1:14; 3:16, 18; 1Jo 4:9) não significa que as outras criaturas espirituais produzidas não eram filhos de Deus, pois também são chamados filhos. (Gên 6:2, 4; Jó 1:6; 2:1; 38:4-7) No entanto, por ele ser a única criação *direta* de seu Pai, o Filho primogênito era ímpar, diferente de todos os outros filhos de Deus, os quais foram criados ou gerados por Jeová *por meio* daquele Filho primogênito. De modo que "a Palavra" era o "Filho unigênito" de Jeová num sentido especial, assim como Isaque era o "unigênito" de Abraão num sentido especial (seu pai já tendo outro filho, mas não por meio da sua esposa, Sara). — He 11:17; Gên 16:15.

Por que é chamado "a Palavra". O nome (ou talvez o título) "a Palavra" (Jo 1:1) aparentemente identifica a função que o Filho primogênito de Deus desempenhava depois de outras criaturas inteligentes terem sido formadas. Em Êxodo 4:16 encontra-se uma expressão similar, Jeová ali dizendo a Moisés sobre seu irmão Arão: "E ele tem de falar por ti ao povo; e tem de dar-se que ele te servirá de boca e tu lhe servirás de Deus." Como porta-voz do principal representante de Deus na Terra, Arão servia de "boca" para Moisés. O mesmo se dá com a Palavra, ou Logos, que se tornou Jesus Cristo. Jeová evidentemente usou seu Filho para transmitir informações e instruções a outros da sua família de filhos espirituais, assim como usou este Filho para transmitir Sua mensagem aos humanos na Terra. Mostrando que era a Palavra ou Porta-Voz de Deus, Jesus disse aos seus ouvintes judeus: "O que eu ensino não é meu, mas pertence àquele que me enviou. Se alguém desejar fazer a Sua vontade, saberá a respeito do ensino se é de Deus ou se falo de minha própria iniciativa." — Jo 7:16, 17; compare isso com 12:50; e 18:37.

Sem dúvida, em muitas ocasiões durante a sua existência pré-humana como a Palavra, Jesus atuou como Porta-Voz de Jeová para pessoas na Terra. Embora certos textos mencionem Jeová como que falando diretamente a humanos, outros textos tornam claro que ele fazia isso por meio dum representante angélico. (Compare Êx 3:2-4 com At 7:30, 35; veja também Gên 16:7-11, 13; 22:1, 11, 12, 15-18.) É razoável que, na maioria desses casos, Deus tenha falado por meio da Palavra. Fez isso provavelmente no Éden, pois em duas das três ocasiões em que se menciona Deus falando ali, o registro mostra especificamente que alguém estava com Ele, sem dúvida, seu Filho. (Gên 1:26-30; 2:16, 17; 3:8-19, 22) O anjo que guiou Israel através do ermo e a cuja voz os israelitas deviam obedecer estritamente, porque 'o nome de Jeová estava nele', portanto, pode ter sido o Filho de Deus, a Palavra. — Êx 23:20-23; compare isso com Jos 5:13-15.

Isto não significa que a Palavra tenha sido o único representante angélico por meio de quem Jeová falou. As declarações inspiradas em Atos 7:53, Gálatas 3:19 e Hebreus 2:2, 3, tornam claro que o pacto da Lei foi transmitido a Moisés por outros filhos angélicos de Deus, não por seu Primogênito.

Jesus continua a levar o nome de "A Palavra de Deus" desde o seu retorno à glória celestial. — Re 19:13, 16.

Por que se referem algumas traduções da Bíblia a Jesus como "Deus", ao passo que outras dizem que ele era "um deus"?

Algumas traduções vertem João 1:1 como dizendo: "No princípio era o Verbo [a Palavra], e o Verbo estava com Deus, e o Verbo era Deus." O texto grego reza literalmente: "No princípio era a palavra, e a palavra estava para com o deus, e deus era a palavra." O tradutor tem de suprir as maiúsculas conforme necessário no idioma para o qual traduz o texto. É evidentemente próprio escrever "Deus" com inicial maiúscula ao traduzir a frase "o deus", visto que deve identificar o Deus Todo-Poderoso com quem a Palavra estava. Mas, dar inicial maiúscula à palavra "deus" no segundo caso não tem a mesma justificativa.

A *Tradução do Novo Mundo* verte este texto: "No princípio era a Palavra, e a Palavra estava com o Deus, e a Palavra era [um] deus." É verdade que no texto original grego não há ali um artigo indefinido (correspondente a "um"). Mas isto não significa que não deva ser usado na tradução, porque o grego coiné, ou comum, *não possuía artigo indefinido.* Por isso, em todas as Escrituras Gregas Cristãs, os tradutores são obrigados a usar, ou não usar, o artigo indefinido segundo o seu entendimento do sentido do texto. Todas as traduções dessas Escrituras usam o artigo indefinido

centenas de vezes; no entanto, a maioria não o usa em João 1:1. Não obstante, seu uso na tradução deste texto tem base sólida.

Primeiro, deve ser notado que o próprio texto mostra que a Palavra (ou o Verbo) estava "*com* o Deus", portanto, não podia *ser* o Deus, isto é, o Deus Todo-Poderoso. (Note também o v 2, que seria desnecessário se o v 1 realmente mostrasse que a Palavra era Deus.) Além disso, a palavra para "deus" (gr.: *the·ós*), na segunda ocorrência no versículo, está significativamente sem o artigo definido "o" (gr.: *ho*). Sobre este fato declara Ernst Haenchen, num comentário sobre o Evangelho de João (capítulos 1-6): "[*the·ós*] e [*ho the·ós*] ('deus, divino' e 'o Deus') não eram a mesma coisa, neste período. . . . Na realidade, para o . . . Evangelista, apenas o Pai era 'Deus' ([*ho the·ós*]; cf. 17:3); 'o Filho' estava subordinado a ele (cf. 14:28). Mas, isto é apenas aludido nesta passagem, porque aqui se dá ênfase à proximidade entre eles. . . . Era bem possível, no monoteísmo judaico e cristão, falar de seres divinos que existiam ao lado de Deus e abaixo dele, mas não eram idênticos a ele. Fil. 2:6-10 prova isso. Nesta passagem, Paulo retrata exatamente tal ser divino, que mais tarde se tornou homem em Jesus Cristo . . . Assim, tanto em Filipenses como em João 1:1, a questão não é uma de relação dialética entre dois-em-um, mas de uma união pessoal de duas entidades." — *John 1* (João 1), traduzido para o inglês por R. W. Funk, 1984, pp. 109, 110.

Depois de apresentar a tradução de João 1:1c como "e divina (da categoria de divindade) era a Palavra", Haenchen prossegue: "Neste caso, o verbo '*era*' ([*en*]) simplesmente expressa o predicado. E, concordemente, é preciso observar mais de perto o substantivo usado como predicativo: [*the·ós*] não é o mesmo que [*ho the·ós*] ('divino' não é o mesmo que 'Deus')." (pp. 110, 111) Desenvolvendo ainda mais este ponto, Philip B. Harner salientou que a construção gramatical de João 1:1 envolve um predicativo anartro, isto é, um substantivo predicativo sem o artigo definido "o", precedendo ao verbo, construção que primariamente é qualificativa em sentido e indica que "o *logos* tem a natureza de *theos*". Ele declarou adicionalmente: "Em João 1:1, acho que a força qualificativa do predicativo se destaca tanto, que o substantivo [*the·ós*] não pode ser considerado como determinativo." (*Journal of Biblical Literature* [Revista de Literatura Bíblica], 1973, pp. 85, 87) Outros tradutores, também reconhecendo que o termo grego tem força qualificativa e descreve a natureza da Palavra, portanto, vertem a frase: "a Palavra era divina". — *AT; Sd;* compare isso com *Mo;* veja apêndice da *NM*, p. 1519.

As Escrituras Hebraicas deixam claro, de forma coerente, que só existe um único Deus Todo-Poderoso, o Criador de todas as coisas e o Altíssimo, cujo nome é Jeová. (Gên 17:1; Is 45:18; Sal 83:18) Por esse motivo, Moisés podia dizer à nação de Israel: "Jeová, nosso Deus, é um só Jeová. E tens de amar a Jeová, teu Deus, de todo o teu coração, e de toda a tua alma, e de toda a tua força vital." (De 6:4, 5) As Escrituras Gregas Cristãs não contradizem este ensino, que tinha sido aceito e era crido pelos servos de Deus durante milhares de anos, mas, antes, o apoiam. (Mr 12:29; Ro 3:29, 30; 1Co 8:6; Ef 4:4-6; 1Ti 2:5) O próprio Jesus Cristo disse: "O Pai é maior do que eu", e referiu-se ao Pai como seu Deus, "o único Deus verdadeiro". (Jo 14:28; 17:3; 20:17; Mr 15:34; Re 1:1; 3:12) Em numerosas ocasiões, Jesus expressou sua inferioridade e subordinação ao Pai. (Mt 4:9, 10; 20:23; Lu 22:41, 42; Jo 5:19; 8:42; 13:16) Mesmo após a ascensão de Jesus ao céu, seus apóstolos continuaram a apresentar o mesmo quadro. — 1Co 11:3; 15:20, 24-28; 1Pe 1:3; 1Jo 2:1; 4:9, 10.

Estes fatos fornecem sólido apoio para a tradução "a Palavra era um deus", em João 1:1. A posição proeminente da Palavra como Primogênito entre as criaturas de Deus, como aquele por meio de quem Deus criou todas as coisas e como Porta-Voz de Deus, oferece uma base real para ele ser classificado como "um deus" ou poderoso. A profecia messiânica em Isaías 9:6 predisse que ele seria chamado de "Deus Poderoso", embora não o Todo-Poderoso, e que ele seria o "Pai Eterno" de todos os privilegiados a viver como seus súditos. O zelo de seu próprio Pai, "Jeová dos exércitos", faria isso. (Is 9:7) Certamente, se o Adversário de Deus, Satanás, o Diabo, é chamado de "deus" (2Co 4:4), por causa do seu predomínio sobre homens e demônios (1Jo 5:19; Lu 11:14-18), então, com motivo e propriedade muito maior é o Filho primogênito de Deus chamado de "um deus", "o deus unigênito", como o chamam os manuscritos mais fidedignos de João 1:18.

Quando opositores o acusaram de 'fazer-se um deus', a resposta de Jesus foi a seguinte: "Não está escrito na vossa Lei: 'Eu disse: "Vós sois deuses"'? Se ele chamou 'deuses' aos contra quem se dirigia a palavra de Deus, e, contudo, a Escritura não pode ser anulada, dizeis a mim, a quem o Pai santificou e mandou ao mundo: 'Blasfemas', porque eu disse: Sou Filho de Deus?" (Jo 10:31-37) Jesus citava ali o Salmo 82, em que juízes humanos, que Deus condenou por não executarem a justiça, eram chamados de "deuses". (Sal 82:1, 2, 6, 7) Assim, Jesus mostrava a falta de razoabilidade de o acusarem de blasfêmia por ter declarado que era, não Deus, mas o Filho de Deus.

Tal acusação de blasfêmia surgiu por Jesus ter dito: "Eu e o Pai somos um." (Jo 10:30) Que isto não significava que Jesus pretendia ser o Pai, ou ser Deus, é evidente da sua própria réplica, já considerada em parte. A unidade a que Jesus se referia deve ser entendida em harmonia com o contexto da sua declaração. Ele falava de suas obras, e do seu cuidado pelas "ovelhas" que o seguiriam. Suas obras, bem como suas palavras, demonstravam que havia união, e não desunião e desarmonia, entre ele e seu Pai, ponto este que sua resposta passou a enfatizar. (Jo 10:25, 26, 37, 38; compare isso com 4:34; e 5:30; 6:38-40; 8:16-18.) Com respeito às suas "ovelhas", ele e seu Pai estavam igualmente unidos em proteger tais pessoas semelhantes a ovelhas e em guiá-las para a vida eterna. (Jo 10:27-29; compare isso com Ez 34:23, 24.) A oração de Jesus em favor da união de todos os seus discípulos, inclusive os futuros, demonstra que a unicidade ou união entre Jesus e seu Pai não se referia à identidade de pessoa, mas ao propósito e à ação. Deste modo, os discípulos de Jesus podiam 'todos ser um', assim como ele e seu Pai são um. — Jo 17:20-23.

Em harmonia com isto, Jesus, ao responder a uma pergunta de Tomé, disse: "Se vós me tivésseis conhecido, teríeis também conhecido meu Pai; deste momento em diante vós o conheceis e o tendes visto", e, em resposta a uma pergunta de Filipe, Jesus acrescentou: "Quem me tem visto, tem visto também o Pai." (Jo 14:5-9) De novo, a explicação seguinte de Jesus mostra que isto se dava porque ele, Jesus, representava fielmente o Pai, falava as palavras do Pai e fazia as obras do Pai. (Jo 14:10, 11; compare isso com Jo 12:28, 44-49.) Foi nesta ocasião, na noite anterior à sua morte, que Jesus disse a estes mesmos discípulos: "O Pai é maior do que eu." — Jo 14:28.

À luz de outros exemplos bíblicos pode-se também entender como os discípulos podiam 'ver' o Pai em Jesus. Jacó, por exemplo, disse a Esaú: "Vi a tua face como se visse a face de Deus, visto que me recebeste com prazer." Ele disse isto porque a reação de Esaú se harmonizava com a oração que Jacó fizera a Deus. (Gên 33:9-11; 32:9-12) Depois de a interrogação de Jó por Deus, de dentro dum vendaval, ter esclarecido o entendimento deste homem, Jó disse: "Em rumores ouvi a teu respeito, mas agora é o meu próprio olho que te vê." (Jó 38:1; 42:5; veja também Jz 13:21, 22.) Os 'olhos de seu coração' tinham sido iluminados. (Veja Ef 1:18.) Que a declaração de Jesus sobre ver o Pai devia ser entendida figurativamente, e não de forma literal, evidencia-se na sua própria declaração em João 6:45, bem como no fato de que João, muito depois da morte de Jesus, escreveu: "Nenhum homem jamais viu a Deus; o deus unigênito, que está na posição junto ao seio do Pai, é quem o tem explicado." — Jo 1:18; 1Jo 4:12.

Que queria Tomé dizer ao se dirigir a Jesus com: "Meu Senhor e meu Deus"?

Na ocasião em que Jesus apareceu a Tomé e aos outros apóstolos, removendo as dúvidas de Tomé sobre a ressurreição de Jesus, Tomé, então já convencido disto, exclamou a Jesus: "Meu Senhor e meu Deus! [literalmente: "O Senhor de mim e o Deus (*ho The·ós*) de mim!"]." (Jo 20:24-29) Alguns peritos têm encarado esta expressão como uma exclamação de espanto falada a Jesus, mas realmente dirigida a Deus, seu Pai. Todavia, outros afirmam que o grego original exige que as palavras sejam consideradas como dirigidas a Jesus. Mesmo assim, a expressão "Meu Senhor e meu Deus!" ainda teria de se harmonizar com o restante das Escrituras inspiradas. Visto que o registro mostra que Jesus enviara anteriormente a seus discípulos a mensagem: "Eu ascendo para junto de meu Pai e vosso Pai, e *para meu Deus* e vosso Deus", não existe motivo para se crer que Tomé imaginasse que Jesus fosse o Deus Todo-Poderoso. (Jo 20:17) O próprio João, ao narrar o encontro de Tomé com o ressuscitado Jesus, diz o seguinte sobre este e outros relatos similares: "Mas, estes foram escritos para que creiais que Jesus é o Cristo, o *Filho* de Deus, e que, por crerdes, tenhais vida por meio do seu nome." — Jo 20:30, 31.

Portanto, Tomé pode ter-se dirigido a Jesus como "meu Deus" no sentido de Jesus ser "um deus", embora não o Deus Todo-Poderoso, não "o único Deus verdadeiro", a quem Tomé tinha muitas vezes ouvido Jesus orar. (Jo 17:1-3) Ou, talvez se tivesse dirigido a Jesus como "meu Deus" dum modo similar às expressões feitas por seus antepassados, registradas nas Escrituras Hebraicas, com as quais Tomé estava familiarizado. Em várias ocasiões, quando um mensageiro angélico de Jeová visitava certas pessoas ou se dirigia a elas, tais pessoas, ou às vezes o escritor bíblico que registrava tal acontecimento, respondiam ao mensageiro angélico, ou falavam dele, como se fosse Jeová Deus. (Veja Gên 16:7-11, 13; 18:1-5, 22-33; 32:24-30; Jz 6:11-15; 13:20-22.) Isto se dava porque o mensageiro angélico atuava por Jeová, como Seu representante, falando em Seu nome, talvez usando o pronome pessoal na primeira pessoa do singular e chegando mesmo a dizer: "Eu sou o verdadeiro Deus." (Gên 31:11-13; Jz 2:1-5) Tomé, portanto, talvez se tenha referido a Jesus como "meu Deus" neste sentido, reconhecendo ou

confessando que Jesus era o representante e porta-voz do verdadeiro Deus. Seja qual for o caso, é certo que as palavras de Tomé não contradizem a declaração expressa de Jesus, que ele mesmo tinha ouvido, a saber, de que "o Pai é maior do que eu". — Jo 14:28.

Seu Nascimento na Terra. Antes do nascimento de Jesus na Terra, anjos tinham aparecido neste planeta em forma humana, pelo que parece materializando corpos apropriados para a ocasião, daí desmaterializando-os depois de terem concluído tais tarefas. (Gên 19:1-3; Jz 6:20-22; 13:15-20) Continuaram assim a ser criaturas espirituais, apenas utilizando temporariamente um corpo físico. Isto, porém, não se deu com a vinda do Filho de Deus à Terra para se tornar o homem Jesus. João 1:14 diz que "a Palavra se tornou carne e residiu entre nós". Por este motivo, ele podia chamar-se de "o Filho do homem". (Jo 1:51; 3:14, 15) Alguns chamam a atenção para a expressão "residiu [literalmente: "habitou em tenda"] entre nós", e afirmam que isto mostra que Jesus não era humano genuíno, mas sim uma encarnação. No entanto, o apóstolo Pedro usa uma expressão similar a respeito de si mesmo, e Pedro, obviamente, não era uma encarnação. — 2Pe 1:13, 14.

O Registro inspirado diz: "Mas, o nascimento de Jesus Cristo deu-se da seguinte maneira: Durante o tempo em que sua mãe Maria estava prometida em casamento a José, ela foi achada grávida por espírito santo, antes de se unirem." (Mt 1:18) Anteriormente, o mensageiro angélico de Jeová informara a jovem virgem, Maria, de que ela '*conceberia* em sua madre' em resultado de o espírito santo de Deus descer sobre ela e o Seu poder a encobrir. (Lu 1:30, 31, 34, 35) A criança que, com o tempo, nasceria, continuaria sendo a mesma *pessoa* que tinha morado no céu como a Palavra. Mas essa criança seria de fato filho de Maria, e, portanto, um *descendente* genuíno dos antepassados dela, Abraão, Isaque, Jacó, Judá e o Rei Davi, e o *herdeiro* legítimo das promessas divinas feitas a eles. (Gên 22:15-18; 26:24; 28:10-14; 49:10; 2Sa 7:8, 11-16; Lu 3:23-34; veja GENEALOGIA DE JESUS CRISTO.) É provável, portanto, que a criança nascida se parecesse com sua mãe judia em certas características físicas.

Maria era descendente do pecador Adão, por isso, era imperfeita e pecaminosa. Por conseguinte, suscita-se a questão de como Jesus, "primogênito" de Maria (Lu 2:7), podia ser perfeito e isento de pecado no seu organismo físico. Embora os atuais geneticistas tenham aprendido muito sobre as leis da hereditariedade, e sobre características dominantes e recessivas, não têm tido nenhuma experiência para saber o resultado da unificação da perfeição com a imperfeição, como no caso da concepção de Jesus. Qualquer que fosse o caso, a operação do espírito santo de Deus naquela ocasião garantiu o êxito do propósito de Deus. Conforme o anjo Gabriel explicou a Maria, o "poder do Altíssimo" a encobriu, de modo que aquele que nasceu dela era santo, o Filho de Deus. O espírito santo de Deus formou, por assim dizer, um muro protetor, de modo que nenhuma imperfeição ou força nociva pudesse prejudicar ou causar defeitos no embrião em desenvolvimento, desde a concepção. — Lu 1:35.

Visto que foi o espírito santo de Deus que tornou possível tal nascimento, Jesus devia sua vida humana a seu Pai celestial, e não a qualquer homem, tal como seu pai adotivo, José. (Mt 2:13-15; Lu 3:23) Como Hebreus 10:5 declara, Jeová Deus 'preparou-lhe um corpo', e Jesus, desde a concepção, era realmente "imaculado, separado dos pecadores". — He 7:26; compare isso com Jo 8:46; 1Pe 2:21, 22.

A profecia messiânica em Isaías 52:14, que fala da "desfiguração quanto à sua aparência", portanto, tem de aplicar-se apenas em sentido figurado a Jesus, o Messias. (Veja o v 7 do mesmo capítulo.) Embora perfeito em forma física, a mensagem da verdade e da justiça que Jesus Cristo intrepidamente proclamava tornava-o repulsivo aos olhos dos opositores hipócritas, que afirmavam ver nele um agente de Belzebu, um homem possesso de demônio, uma fraude blasfema. (Mt 12:24; 27:39-43; Jo 8:48; 15:17-25) De modo similar, a mensagem proclamada pelos discípulos de Jesus fez posteriormente que se tornassem "cheiro fragrante" de vida para as pessoas receptivas, mas um cheiro de morte para aqueles que rejeitavam a sua mensagem. — 2Co 2:14-16.

Tempo do Nascimento, Duração do Ministério. Jesus nasceu, evidentemente, no mês de etanim (setembro-outubro) do ano 2 AEC, foi batizado por volta da mesma época do ano, em 29 EC, e morreu cerca das 15 horas de sexta-feira, dia 14, do mês primaveril de nisã (março-abril) de 33 EC. A base destas datas é a seguinte:

Jesus nasceu aproximadamente seis meses depois do nascimento de seu parente, João (o Batizador), durante o governo do imperador romano César Augusto (31 AEC–14 EC) e a governança da Síria por Quirino (veja REGISTRO para obter as datas prováveis da administração de Quirino), e perto do fim do reinado de Herodes, o Grande, sobre a Judeia. — Mt 2:1, 13, 20-22; Lu 1:24-31, 36; 2:1, 2, 7.

Seu nascimento em relação com a morte de Herodes. Embora a data da morte de Herodes esteja sujeita a debates, existe considerável evidência que aponta para o ano 1 AEC. (Veja HERODES N.º 1 [Data da Sua Morte]; CRONOLOGIA [Eclipses lunares].) Vários eventos ocorreram entre a época do nascimento de Jesus e a morte de Herodes. Estes incluíam a circuncisão de Jesus no oitavo dia (Lu 2:21); ser ele levado ao templo em Jerusalém, 40 dias após o seu nascimento (Lu 2:22, 23; Le 12:1-4, 8); a viagem dos astrólogos "das regiões orientais" a Belém (onde Jesus não mais estava numa manjedoura, mas numa casa — Mt 2:1-11; compare isso com Lu 2:7, 15, 16); a fuga de José e Maria para o Egito, com a criancinha (Mt 2:13-15); seguido por Herodes dar-se conta de que os astrólogos não haviam cumprido suas instruções, e a subsequente matança de todos os meninos com menos de dois anos em Belém e seus distritos (o que indicava que Jesus nessa ocasião não era mais um bebê recém-nascido). (Mt 2:16-18) Ter o nascimento de Jesus ocorrido no outono de 2 AEC dava tempo para estes eventos entre o seu nascimento e a morte de Herodes, provavelmente em 1 AEC. Existem, porém, motivos adicionais para se situar o nascimento de Jesus em 2 AEC.

Relação com o ministério de João. Em Lucas 3:1-3 encontra-se base adicional para as datas fornecidas no início desta seção, mostrando que João, o Batizador, começou a pregar e a batizar no "décimo quinto ano do reinado de Tibério César". Este 15.º ano decorreu da última metade de 28 EC até agosto ou setembro de 29 EC. (Veja TIBÉRIO.) Em algum ponto do ministério de João, Jesus se dirigiu a ele e foi batizado. Quando Jesus, depois, começou o seu próprio ministério, ele tinha "cerca de trinta anos de idade". (Lu 3:21-23) Aos 30 anos, idade em que Davi se tornou rei, Jesus não mais estaria sujeito a seus pais carnais. — 2Sa 5:4, 5; compare isso com Lu 2:51.

De acordo com Números 4:1-3, 22, 23, 29, 30, aqueles que entravam no serviço do santuário, sob o pacto da Lei, tinham 'trinta anos ou mais'. É razoável que João, o Batizador, que era levita e filho dum sacerdote, iniciasse seu ministério nessa mesma idade, não no templo, naturalmente, mas na designação especial que Jeová delineou para ele. (Lu 1:1-17, 67, 76-79) A menção específica (duas vezes) da diferença de idade entre João e Jesus, e a correlação entre os aparecimentos e as mensagens do anjo de Jeová, ao anunciar os nascimentos dos dois filhos (Lu 1), fornecem ampla base para se crer que seus ministérios seguiram um cronograma similar, isto é, que o início do ministério de João (como precursor de Jesus) foi seguido uns seis meses depois pelo início do ministério de Jesus.

Nesta base, o nascimento de João ocorreu 30 anos antes de ele iniciar seu ministério, no 15.º ano de Tibério, e, por isso, em algum ponto entre a última metade de 3 AEC e agosto ou setembro de 2 AEC, seguindo-se o nascimento de Jesus cerca de seis meses depois.

Evidência a favor dum ministério de três anos e meio. Por causa da remanescente evidência cronológica, pode-se chegar a uma conclusão ainda mais definitiva. Esta evidência diz respeito à duração do ministério de Jesus e ao tempo da sua morte. A profecia em Daniel 9:24-27 (considerada plenamente no artigo SETENTA SEMANAS) indica o aparecimento do Messias no começo da 70.ª "semana" de anos (Da 9:25), e sua morte sacrificial no meio ou "na metade" da última semana, desta forma pondo fim à validez dos sacrifícios e das ofertas sob o pacto da Lei. (Da 9:26, 27; compare isso com He 9:9-14; 10:1-10.) Isto significaria um ministério de três anos e meio (a metade duma "semana" de sete anos) para Jesus Cristo.

Para que o ministério de Jesus pudesse ter durado três anos e meio, terminando com a sua morte na época da Páscoa judaica, seria preciso que este período incluísse ao todo quatro Páscoas. A evidência em favor destas quatro Páscoas se encontra em João 2:13; 5:1; 6:4 e 13:1. João 5:1 não menciona especificamente a Páscoa, referindo-se apenas a "uma ["a", segundo certos manuscritos antigos] festividade dos judeus". Há, porém, bons motivos para se crer que esta se refira à Páscoa, em vez de a qualquer outra das festividades anuais.

Antes disso, em João 4:35, menciona-se que Jesus disse que havia 'ainda quatro meses até chegar a colheita'. A época da colheita, especialmente a colheita da cevada, começava por volta da época da Páscoa (14 de nisã). Assim sendo, a declaração de Jesus foi feita quatro meses antes dela, ou por volta do mês de quisleu (novembro-dezembro). A pós-exílica Festividade da Dedicação ocorria durante quisleu, mas não era uma das grandes festividades, às quais o comparecimento a Jerusalém era mandatório. (Êx 23:14-17; Le 23:4-44) Tal celebração era realizada em todo o país, nas muitas sinagogas, segundo a tradição judaica. (Veja FESTIVIDADE DA DEDICAÇÃO.) Mais tarde, em João 10:22, Jesus é mencionado especificamente como comparecendo a uma Festividade da Dedicação em Jerusalém; no entanto, parece que ele já estava nesta região desde a anterior Festividade das Barracas, assim, não havia ido até lá especialmente para este fim. Diferente disto, João 5:1 dá a entender claramente que foi esta específica "festividade dos judeus" que motivara Jesus a ir da Galileia (Jo 4:54) a Jerusalém.

A única outra festividade entre quisleu e a época da Páscoa judaica era a de Purim, realizada em adar (fevereiro-março), cerca de um mês antes da Páscoa. Mas a Festividade de Purim, pós-exílica, era igualmente celebrada em todo o país, nas casas e nas sinagogas. (Veja PURIM.) Assim, a Páscoa parece ser a mais provável "festividade dos judeus" mencionada em João 5:1, harmonizando-se a presença de Jesus então em Jerusalém com a Lei de Deus dada a Israel. É verdade que João, depois, só registra uns poucos eventos antes da próxima menção da Páscoa (Jo 6:4), mas, uma consideração da tabela dos Principais Eventos da Vida Terrestre de Jesus mostrará que a cobertura do ministério inicial de Jesus, feita por João, foi muitíssimo abreviada, sendo passados por alto muitos eventos já considerados pelos outros três evangelistas. Na realidade, a grande atividade de Jesus, conforme registrada por estes outros evangelistas (Mateus, Marcos e Lucas) reforça a conclusão de que deveras ocorreu uma Páscoa anual entre as registradas em João 2:13 e 6:4.

Tempo da sua morte. A morte de Jesus Cristo ocorreu na primavera (setentrional), no dia da Páscoa, 14 de nisã (ou abibe), segundo o calendário judaico. (Mt 26:2; Jo 13:1-3; Êx 12:1-6; 13:4) Naquele ano, a Páscoa ocorreu no sexto dia da semana (contado pelos judeus a partir do pôr do sol de quinta-feira até o pôr do sol de sexta-feira). Isto é evidente em João 19:31, que mostra que o dia seguinte era um "grande" sábado. O dia após a Páscoa era sempre um sábado, não importando em que dia da semana caísse. (Le 23:5-7) Mas, quando este sábado especial coincidia com o sábado normal (o sétimo dia da semana), tornava-se um "grande" sábado. Assim, a morte de Jesus ocorreu na sexta-feira, 14 de nisã, por volta das 15 horas. — Lu 23:44-46.

Resumo da evidência. Resumindo, então, visto que a morte de Jesus ocorreu no mês primaveril de nisã, seu ministério, que começou três anos e meio antes, segundo Daniel 9:24-27, deve ter tido início no *outono*, por volta do mês de etanim (setembro-outubro). Portanto, o ministério de João (iniciado no 15.º ano de Tibério) deve ter começado na *primavera* do ano 29 EC. Por conseguinte, o nascimento de João é situado na primavera do ano 2 AEC, o nascimento de Jesus ocorreu seis meses depois, no outono de 2 AEC, seu ministério começou cerca de 30 anos depois, no outono de 29 EC, e sua morte se deu no ano 33 EC (em 14 de nisã, na primavera, conforme declarado).

Não há base para a data de nascimento no inverno. A data popular de 25 de dezembro como o dia do nascimento de Jesus, portanto, não tem nenhuma base nas Escrituras. Conforme mostram muitas obras de referência, essa data deriva dum feriado pagão. O erudito jesuíta Urbanus Holzmeister escreveu a respeito da origem da celebração do dia de 25 de dezembro:

"Hoje se costuma admitir que o acontecimento celebrado no dia 25 de dezembro era a festividade que os pagãos celebravam neste dia. Petávio [erudito jesuíta francês, 1583-1652] já observou corretamente que se celebrava em 25 de dezembro 'o nascimento do sol invicto'.

"Testemunhas desta festividade são: (a) O *Calendário* de Fúrio Dionísio Filocalo, composto no ano 354 [EC], no qual se anotou: '25 de dezembro, o N(atalício) do (Sol) invicto.' (b) O calendário do astrólogo Antíoco (composto por volta de 200 [EC]): 'Mês de dezembro . . . 25 . . . O natalício do Sol; a duração da luz do dia aumenta.' (c) César Juliano [Juliano, o Apóstata, imperador romano de 361-363 EC] recomendou os jogos celebrados no fim do ano em homenagem ao Sol, que era chamado de 'o sol invicto'." — *Chronologia vitae Christi* (Cronologia da Vida de Cristo), Pontifício Instituto Bíblico, Roma, 1933, p. 46.

Talvez a evidência mais óbvia de que a data 25 de dezembro não é correta seja o fato bíblico de que havia pastores no campo, cuidando de seus rebanhos, na noite em que Jesus nasceu. (Lu 2:8, 12) Já no mês outonal de bul (outubro-novembro), começava a estação chuvosa (De 11:14), e os rebanhos eram trazidos para abrigos protegidos à noite. O mês seguinte, quisleu (o nono mês do calendário judaico, novembro-dezembro), era um mês frio e chuvoso (Je 36:22; Esd 10:9, 13), e tebete (dezembro-janeiro) tinha as temperaturas mais baixas do ano, com ocasional neve nos altiplanos. A presença dos pastores nos campos, à noite, por conseguinte, harmoniza-se com a evidência que aponta para o mês etanim no início do outono como o tempo do nascimento de Jesus. — Veja BUL; QUISLEU.

O que também pesa contra uma data de dezembro é que seria muitíssimo improvável que o imperador romano escolhesse tal mês hibernal e chuvoso como a ocasião para seus súditos judeus (amiúde rebeldes), viajarem 'cada um para a sua própria cidade', a fim de se registrarem. — Lu 2:1-3; compare isso com Mt 24:20; veja TEBETE.

Primeiros Anos de Vida. O registro dos primeiros anos de vida de Jesus é brevíssimo. Nascido em Belém da Judeia, cidade natal do Rei Davi, ele foi levado para Nazaré, na Galileia, depois que sua família retornou do Egito — tudo isto em cumprimento de profecias divinas. (Mt 2:4-6, 14, 15, 19-23; Miq 5:2; Os 11:1; Is 11:1; Je 23:5) O pai adotivo de Jesus, José, era carpinteiro (Mt 13:55), e, evidentemente, dispunha de poucos recursos. (Compare Lu 2:22-24

com Le 12:8.) Assim, Jesus, que no primeiro dia de vida como humano dormira num estábulo, evidentemente passou a infância sob circunstâncias bem humildes. Nazaré não tinha destaque histórico, embora ficasse perto de duas importantes rotas comerciais. Talvez fosse olhada com desprezo por muitos judeus. — Compare isso com Jo 1:46; veja FOTOS, Vol. 2, pp. 537, 539; NAZARÉ.

Nada se sabe sobre os primeiros anos de vida de Jesus, exceto que "o menino continuava a crescer e a ficar forte, estando cheio de sabedoria, e o favor de Deus continuava com ele". (Lu 2:40) No decorrer do tempo, a família aumentou, à medida que José e Maria tiveram quatro filhos e também filhas. (Mt 13:54-56) Assim, o "primogênito" de Maria (Lu 2:7) não cresceu como filho único. Isto, sem dúvida, explica por que seus pais iniciaram uma viagem de volta de Jerusalém sem se darem conta, por algum tempo, de que Jesus, seu filho mais velho, não estava no grupo. Esta ocasião, da visita que Jesus (aos 12 anos) fez ao templo, quando teve uma palestra com os instrutores judeus, que os deixou pasmados, é o único incidente da parte inicial da sua vida que é relatado com alguns pormenores. (ILUSTRAÇÃO, Vol. 2, p. 538) A resposta de Jesus a seus pais preocupados, quando conseguiram localizá-lo ali, mostra que Jesus sabia da natureza miraculosa do seu nascimento, e compreendia seu futuro messiânico. (Lu 2:41-52) Razoavelmente, sua mãe e seu pai adotivo lhe haviam transmitido as informações obtidas por meio das visitas angélicas, bem como pelas profecias de Simeão e de Ana, proferidas quando fizeram a primeira viagem a Jerusalém, 40 dias depois do nascimento de Jesus. — Mt 1:20-25; 2:13, 14, 19-21; Lu 1:26-38; 2:8-38.

Não existe nada que indique que Jesus tivesse, ou que exercesse, quaisquer poderes miraculosos durante os anos de sua infância, como afirmam histórias fantasiosas, registradas em certas obras apócrifas, tais como o chamado Evangelho da Infância Segundo Tomé. A transformação da água em vinho, em Caná, realizada durante seu ministério, foi o "princípio dos seus sinais". (Jo 2:1-11) De modo semelhante, enquanto estava com a família em Nazaré, Jesus evidentemente não fez nenhuma exibição ostentosa da sua sabedoria e da sua superioridade como humano perfeito, como talvez indique o fato de que seus meios-irmãos não exerceram fé nele durante o ministério dele qual humano, bem como a descrença que a maioria da população de Nazaré mostrou para com ele. — Jo 7:1-5; Mr 6:1, 4-6.

Todavia, Jesus, evidentemente, era alguém bem conhecido pelo povo de Nazaré (Mt 13:54-56; Lu 4:22); suas qualidades e sua personalidade esplêndidas certamente devem ter sido notadas, pelo menos por parte dos que apreciavam a justiça e a bondade. (Veja Mt 3:13, 14.) Ele frequentava os serviços na sinagoga todo sábado. Era instruído, conforme demonstrado por sua habilidade de encontrar e ler trechos dos Escritos Sagrados, mas não cursou escolas rabínicas de "estudos superiores". — Lu 4:16; Jo 7:14-16.

A brevidade do registro a respeito destes primeiros anos de sua vida se deve a que Jesus ainda não tinha sido ungido por Jeová como "o Cristo" (Mt 16:16) e não havia começado a cumprir a designação divina que o aguardava. Sua infância e seu desenvolvimento, assim como seu nascimento, eram necessários, embora incidentais, para atingir um objetivo. Conforme Jesus declarou mais tarde ao governador romano, Pilatos: "Para isso nasci e para isso vim ao mundo, a fim de dar testemunho da verdade." — Jo 18:37.

Seu Batismo. O derramamento do espírito santo na ocasião do batismo de Jesus assinalou o momento em que ele realmente se tornou o Messias, ou Cristo, o Ungido de Deus (sendo evidentemente profético o uso deste título pelos anjos, ao anunciarem seu nascimento; Lu 2:9-11; observe também os vv 25, 26). Durante seis meses, João vinha 'preparando o caminho' para o "meio salvador de Deus". (Lu 3:1-6) Jesus, então com "cerca de trinta anos", foi batizado apesar das objeções iniciais de João, expressas porque João até então só tinha batizado pecadores arrependidos. (Mt 3:1, 6, 13-17; Lu 3:21-23) Jesus, porém, não tinha pecados; por isso, o seu batismo testificava, em vez disso, a apresentação de si mesmo para fazer a vontade de seu Pai. (Veja He 10:5-9.) Depois que Jesus tinha 'saído da água', e enquanto estava orando, 'viu os céus se partirem', o espírito de Deus desceu sobre Jesus na forma corpórea de uma pomba e a voz de Jeová foi ouvida desde os céus, dizendo: "Tu és meu Filho, o amado; eu te tenho aprovado." — Mt 3:16, 17; Mr 1:9-11; Lu 3:21, 22.

O espírito de Deus, derramado sobre Jesus, sem dúvida iluminou-lhe a mente sobre muitos pontos. As suas próprias expressões posteriores, e especialmente a oração íntima feita a seu Pai na noite da Páscoa de 33 EC, mostram que Jesus se lembrava da sua existência pré-humana e das coisas que tinha ouvido de seu Pai e que o tinha visto fazer, bem como da glória que ele mesmo usufruíra nos céus. (Jo 6:46; 7:28, 29; 8:26, 28, 38; 14:2; 17:5) Pode bem ter acontecido que a recordação destas coisas lhe fosse restaurada por ocasião de seu batismo e unção.

A unção de Jesus com espírito santo o designava e comissionava para cumprir seu ministério de

pregação e ensino (Lu 4:16-21), e para servir também como Profeta de Deus. (At 3:22-26) Mas, além disso, designava e comissionava-o como o Rei prometido de Jeová, o herdeiro do trono de Davi (Lu 1:32, 33, 69; He 1:8, 9), e para um reino eterno. Por esse motivo, ele podia dizer mais tarde aos fariseus: "O reino de Deus está no vosso meio." (Lu 17:20, 21) Similarmente, Jesus foi ungido para atuar como Sumo Sacerdote de Deus, não como descendente de Arão, mas à semelhança do Rei-Sacerdote Melquisedeque. — He 5:1, 4-10; 7:11-17.

Jesus Cristo já era Filho de Deus desde que nasceu, assim como o perfeito Adão tinha sido "filho de Deus". (Lu 3:38; 1:35) O anjo Gabriel tinha identificado Jesus como Filho de Deus antes do nascimento de Jesus. Assim, quando, após o batismo de Jesus, se ouviu a voz de seu Pai dizer: "Tu és meu Filho, o amado; eu te tenho aprovado" (Mr 1:11), parece razoável que esta declaração, que acompanhou o fluxo de unção do espírito de Deus, fosse mais do que apenas um reconhecimento da identidade de Jesus. A evidência indica que Jesus fora então gerado ou produzido por Deus como seu Filho, "nascido de novo", por assim dizer, com a perspectiva de receber novamente a vida como Filho espiritual de Deus, nos céus. — Compare isso com Jo 3:3-6; 6:51; 10:17, 18; veja BATISMO; UNIGÊNITO.

Seu Lugar Vital no Propósito de Deus. Jeová Deus achou apropriado fazer deste Filho primogênito a figura-chave, ou central, na realização de todos os Seus propósitos (Jo 1:14-18; Col 1:18-20; 2:8, 9), o ponto focal em que se concentraria a luz de todas as profecias e do qual irradiaria a luz delas (1Pe 1:10-12; Re 19:10; Jo 1:3-9), a solução de todos os problemas suscitados pela rebelião de Satanás (He 2:5-9, 14, 15; 1Jo 3:8), e o alicerce sobre o qual Deus edificaria todos os arranjos futuros para o bem eterno da Sua família universal no céu e na Terra. (Ef 1:8-10; 2:20; 1Pe 2:4-8) Por causa do papel vital que Jesus assim desempenha no propósito de Deus, ele podia dizer, de forma correta e sem nenhum exagero: "Eu sou o caminho, e a verdade, e a vida. Ninguém vem ao Pai senão por mim." — Jo 14:6.

O "segredo sagrado". O propósito de Deus, conforme revelado em Jesus Cristo, continuou sendo um 'segredo sagrado [ou mistério] por tempos de longa duração guardado em silêncio'. (Ro 16:25-27) Por mais de 4.000 anos, desde a rebelião no Éden, homens de fé tinham aguardado o cumprimento da promessa de Deus, de um "descendente [lit.: semente]" que machucaria a cabeça do Adversário serpentino e assim traria alívio ao gênero humano. (Gên 3:15) Por quase 2.000 anos, nutriram esperança no pacto feito por Jeová com Abraão para uma "semente" que 'tomaria posse do portão dos seus inimigos' e por meio da qual todas as nações da terra se abençoariam. — Gên 22:15-18.

Por fim, quando "chegou o pleno limite do tempo, Deus enviou seu Filho", e, por meio dele, revelou o significado do "segredo sagrado", forneceu a resposta definitiva à questão suscitada pelo Adversário de Deus (veja JEOVÁ [A questão suprema é de moral]), e supriu os meios para redimir a humanidade obediente do pecado e da morte, por meio do sacrifício resgatador de seu Filho. (Gál 4:4; 1Ti 3:16; Jo 14:30; 16:33; Mt 20:28) Desta forma, Jeová Deus eliminou da mente de seus servos qualquer incerteza ou ambiguidade a respeito de Seus propósitos. Por este motivo, o apóstolo diz que "não importa quantas sejam as promessas de Deus, elas se tornaram Sim por meio [de Jesus Cristo]". — 2Co 1:19-22.

O "segredo sagrado" não envolvia simplesmente a identificação do Filho de Deus como tal. Antes, envolvia o papel que lhe foi atribuído na estrutura do propósito predeterminado de Deus, e a revelação e a execução deste propósito mediante Jesus Cristo. Este propósito, que por muito tempo constituía um segredo, era que houvesse "uma administração no pleno limite dos tempos designados, a saber, ajuntar novamente todas as coisas no Cristo, as coisas nos céus e as coisas na terra". — Ef 1:9, 10.

O "segredo sagrado" encerrado em Cristo Jesus tem como um de seus aspectos encabeçar ele um novo governo celestial; seu rol de membros deverá ser constituído de pessoas (judeus e não judeus) tiradas dentre a população da Terra, e seu domínio deverá abranger tanto o céu como a Terra. Assim, na visão de Daniel 7:13, 14, alguém "semelhante a um filho de homem" (título mais tarde frequentemente aplicado a Cristo — Mt 12:40; 24:30; Lu 17:26; compare isso com Re 14:14) aparece nas cortes celestes de Jeová e lhe é 'dado domínio, e dignidade, e um reino, para que todos os povos, grupos nacionais e línguas o sirvam'. A mesma visão, porém, mostra que "os santos do Supremo" também hão de partilhar com este "filho de homem" no seu Reino, governo e grandiosidade. (Da 7:27) Jesus, enquanto na Terra, escolheu dentre seus discípulos os primeiros membros prospectivos do seu governo do Reino, e, depois de eles terem 'ficado com ele em suas provações', fez um pacto com eles para um Reino, orando a seu Pai em favor da santificação deles (ou de serem tornados "santos") e solicitando que "onde eu estiver, eles também estejam comigo, a fim de que observem a minha glória que me tens dado". (Lu 22:28, 29; Jo 17:5, 17, 24) Por estar a congregação cristã

assim unida com Cristo, ela desempenha também um papel no "segredo sagrado", conforme o inspirado apóstolo expressa posteriormente. — Ef 3:1-11; 5:32; Col 1:26, 27; veja SEGREDO SAGRADO.

"Agente Principal da vida." Cristo Jesus depôs a sua perfeita vida humana em sacrifício, em expressão da benignidade imerecida de seu Pai. Isto tornou possível a união dos seguidores escolhidos de Cristo com ele no seu reinado celestial e tornou também possível o arranjo de haver súditos terrestres do governo do seu Reino. (Mt 6:10; Jo 3:16; Ef 1:7; He 2:5; veja RESGATE.) Ele se tornou assim "o Agente Principal ["Príncipe", *Al; CBC*] da vida" para toda a humanidade. (At 3:15) O termo grego usado aqui significa, basicamente, "líder principal", aplicando-se uma palavra aparentada a Moisés (At 7:27, 35) como "governante" em Israel.

Portanto, como "líder principal" ou "pioneiro da Vida" (*Mo*), Jesus Cristo introduziu um elemento novo e essencial para se ganhar a vida eterna, no sentido de ser intermediário ou elo de ligação, mas ele o é também em sentido administrativo. Ele é o Sumo Sacerdote de Deus, que pode realizar plenamente a purificação de pecado e a libertação dos efeitos mortíferos do pecado (He 3:1, 2; 4:14; 7:23-25; 8:1-3); ele é o Juiz designado, a cujas mãos se confiaram todos os julgamentos, de modo que ele administra criteriosamente os benefícios do seu resgate para as pessoas dentre a humanidade, segundo o merecimento delas, de viver sob o seu reinado (Jo 5:22-27; At 10:42, 43); por meio dele realiza-se também a ressurreição dos mortos. (Jo 5:28, 29; 6:39, 40) Visto que Jeová Deus determinou usar seu Filho assim, "não há salvação em nenhum outro, pois não há outro nome debaixo do céu, que tenha sido dado entre os homens, pelo qual tenhamos de ser salvos". — At 4:12; compare isso com 1Jo 5:11-13.

Uma vez que este aspecto da autoridade de Jesus também é abrangido pelo seu "nome", seus discípulos, como representantes do Agente Principal da vida, com o uso deste nome, puderam curar pessoas das enfermidades resultantes do pecado herdado, e puderam até mesmo ressuscitar mortos. — At 3:6, 15, 16; 4:7-11; 9:36-41; 20:7-12.

O pleno significado do seu "nome". Pode-se ver que, embora a morte de Jesus numa estaca de tortura desempenhe um papel vital na salvação humana, o reconhecimento disso, de forma alguma, é tudo que está envolvido em se 'depositar fé no nome de Jesus'. (At 10:43) Depois da sua ressurreição, Jesus informou a seus discípulos: "Foi-me dada toda a autoridade no céu e na terra", mostrando assim que ele encabeça um governo de expressão universal. (Mt 28:18) O apóstolo Paulo tornou claro que o Pai de Jesus 'não deixou nada que não ficasse sujeito [a Jesus]', com a evidente exceção 'daquele que lhe sujeitou todas as coisas', isto é, Jeová, o Deus Soberano. (1Co 15:27; He 1:1-14; 2:8) O "nome" de Jesus Cristo, portanto, é mais excelente do que o dos anjos de Deus, no sentido de que seu nome abrange ou representa a ampla autoridade executiva que Jeová lhe concedeu. (He 1:3, 4) Apenas aqueles que voluntariamente reconhecem este "nome" e se curvam diante dele, sujeitando-se à autoridade que ele representa, obterão a vida eterna. (At 4:12; Ef 1:19-23; Fil 2:9-11) Precisam, com sinceridade e sem hipocrisia, harmonizar-se com as normas que Jesus exemplificou, e, com fé, obedecer às ordens que ele deu. — Mt 7:21-23; Ro 1:5; 1Jo 3:23.

Qual é o "nome" de Jesus, que é motivo de os cristãos serem odiados por todas as nações?

Outro aspecto do "nome" de Jesus é ilustrado pelo seu aviso profético, de que seus seguidores seriam 'odiados por todas as nações, por causa do seu nome'. (Mt 24:9; também Mt 10:22; Jo 15:20, 21; At 9:15, 16.) É evidente que isto não se daria porque seu nome representa o de um Resgatador ou Redentor, mas porque representa o Governante designado por Deus, o Reis dos reis, diante de quem todas as nações deviam curvar-se em submissão, ou então sofrer a destruição. — Re 19:11-16; compare isso com Sal 2:7-12.

Assim, também, é certo que, quando demônios cederam diante da ordem de Jesus, de sair de pessoas possessas, eles o fizeram, não à base de Jesus ser o sacrificial Cordeiro de Deus, mas por causa da autoridade que Seu nome representava como o ungido representante do Reino, aquele que tinha autoridade de convocar, não somente uma legião, mas doze legiões de anjos, capazes de expulsar quaisquer demônios que resistissem teimosamente à ordem dele de saírem. (Mr 5:1-13; 9:25-29; Mt 12:28, 29; 26:53; compare isso com Da 10:5, 6, 12, 13.) Os apóstolos fiéis de Jesus foram autorizados a empregar o nome dele para expulsar demônios, tanto antes como depois da morte dele. (Lu 9:1; 10:17; At 16:16-18) Mas, quando os filhos do sacerdote judeu Ceva tentaram usar o nome de Jesus desta forma, o espírito iníquo questionou o direito deles de apelar para a autoridade que o nome de Jesus representava, e fez com que o homem possesso os atacasse e espancasse. — At 19:13-17.

Quando os seguidores de Jesus se referiam ao "nome" dele, frequentemente usavam a expressão "Senhor Jesus" ou "nosso Senhor Jesus Cristo". (At 8:16; 15:26; 19:5, 13, 17; 1Co 1:2, 10; Ef 5:20; Col

3:17) Reconheciam-no como seu Senhor, não só por ele ser seu divinamente designado Resgatador e Dono, em virtude do seu sacrifício resgatador (1Co 6:20; 7:22, 23; 1Pe 1:18, 19; Ju 4), mas também por causa da posição e da autoridade régias dele. Era com base na plena autoridade régia, bem como sacerdotal, representada pelo nome de Jesus, que os seus seguidores pregavam (At 5:29-32, 40-42), batizavam discípulos (Mt 28:18-20; At 2:38; compare isso com 1Co 1:13-15), desassociavam pessoas imorais (1Co 5:4, 5), e exortavam e instruíam as congregações cristãs que pastoreavam (1Co 1:10; 2Te 3:6). Segue-se, assim, que os aprovados para a vida, por Jesus, jamais podiam depositar fé nem render lealdade a outro "nome" como representando a autoridade de Deus para governar, mas tinham de demonstrar inquebrantável lealdade ao "nome" deste Rei divinamente comissionado, o Senhor Jesus Cristo. — Mt 12:18, 21; Re 2:13; 3:8; veja APROXIMAÇÃO A DEUS.

"Dar Testemunho da Verdade." À pergunta de Pilatos: "Pois bem, és tu rei?" Jesus replicou: "Tu mesmo estás dizendo que eu sou rei. Para isso nasci e para isso vim ao mundo, a fim de dar testemunho da verdade. Todo aquele que está do lado da verdade escuta a minha voz." (Jo 18:37; veja CAUSA JURÍDICA [Julgamento de Jesus].) Conforme mostram as Escrituras, a verdade a respeito da qual ele deu testemunho não era apenas uma verdade em geral. Era a importantíssima verdade de quais eram e são os propósitos de Deus, verdade baseada no fato fundamental da vontade soberana de Deus e da Sua capacidade de cumprir esta vontade. Jesus, por meio do seu ministério, revelou esta verdade, contida no "segredo sagrado", como o Reino de Deus com Jesus Cristo, o "filho de Davi", servindo qual Rei-Sacerdote no trono. Esta era também a essência da mensagem proclamada pelos anjos antes e por ocasião do nascimento dele em Belém da Judeia, a cidade de Davi. — Lu 1:32, 33; 2:10-14; 3:31.

A realização deste ministério, de dar testemunho da verdade, exigia de Jesus mais do que apenas falar, pregar e ensinar. Além de se despir da sua glória celestial para nascer como humano, ele tinha de cumprir todas as coisas profetizadas a seu respeito, inclusive as sombras, ou modelos, contidos no pacto da Lei. (Col 2:16, 17; He 10:1) Para defender a verdade das palavras e promessas proféticas de seu Pai, Jesus tinha de viver de modo a tornar esta verdade realidade, cumprindo-a pelo que dizia e fazia, pelo modo de viver e de morrer. Assim ele tinha de *ser* a verdade, na realidade, a personificação da verdade, como ele mesmo disse que era. — Jo 14:6.

Por este motivo, o apóstolo João podia escrever que Jesus estava "cheio de benignidade imerecida e de verdade", e que, embora 'a Lei fosse dada por intermédio de Moisés, a benignidade imerecida e a verdade vieram à existência por intermédio de Jesus Cristo'. (Jo 1:14, 17) Por meio de seu nascimento humano, de ele se apresentar a Deus pelo batismo em água, de seus três anos e meio de serviço público em favor do Reino de Deus, de sua morte em fidelidade a Deus, de sua ressurreição para o céu — mediante todos estes eventos históricos — chegou ou 'veio à existência' a verdade de Deus, isto é, veio a tornar-se realidade. (Veja Jo 1:18; Col 2:17.) A carreira inteira de Jesus Cristo, portanto, foi "dar testemunho da verdade", das coisas que Deus havia jurado. Jesus não era, assim, uma *sombra* do Messias ou Cristo. Ele era o *verdadeiro* prometido. Ele não era uma *sombra* de Rei-Sacerdote. Ele era, em substância e de fato, o verdadeiro que fora prefigurado. — Ro 15:8-12; compare isso com Sal 18:49; 117:1; De 32:43; Is 11:10.

Esta verdade era a verdade que 'libertaria os homens', caso se mostrassem estar "do lado da verdade" por aceitarem o papel desempenhado por Jesus no propósito de Deus. (Jo 8:32-36; 18:37) Desconsiderar o propósito de Deus com relação a seu Filho, desenvolver esperanças sobre qualquer outra base, tirar conclusões a respeito do proceder de vida da pessoa com base em qualquer outro fundamento, seria crer numa mentira, ser iludido, seguir a orientação do pai das mentiras, o Adversário de Deus. (Mt 7:24-27; Jo 8:42-47) Significaria 'morrer em seus pecados'. (Jo 8:23, 24) Por este motivo, Jesus não se refreou de declarar a sua posição no propósito de Deus.

É verdade que ele instruiu seus discípulos, mesmo com firmeza, a não alardear sua condição de Messias perante o público (Mt 16:20; Mr 8:29, 30), e, raramente se referiu a si mesmo, de modo direto, como o Cristo, exceto quando estava a sós com eles. (Mr 9:33, 38, 41; Lu 9:20, 21; Jo 17:3) Mas, com denodo e regularidade, trazia à atenção a evidência, constante nas profecias e nas suas obras, que provava que ele era o Cristo. (Mt 22:41-46; Jo 5:31-39, 45-47; 7:25-31) Na ocasião em que falou com uma mulher samaritana junto a um poço, Jesus, "cansado da jornada", identificou-se a ela, talvez de modo a suscitar a curiosidade entre as pessoas da cidade e fazer com que viessem da cidade até ele, o que realmente aconteceu. (Jo 4:6, 25-30) A simples afirmação de ele ser o Messias nada significaria se não fosse acompanhada de evidência, e, em última análise, exigia-se que os que viam e ouviam exercessem fé, se haviam de aceitar a conclusão apontada infalivelmente por tal evidência. — Lu 22:66-71; Jo 4:39-42; 10:24-27; 12:34-36.

PRINCIPAIS EVENTOS DA VIDA TERRESTRE DE JESUS

Os Quatro Evangelhos em Ordem Cronológica

Tempo	Lugar	Evento	Mateus	Marcos	Lucas	João
		Até o Ministério de Jesus				
3 AEC	Jerusalém, templo	Nascimento de João, o Batizador predito a Zacarias.			1:5-25	
c. 2 AEC	Nazaré; Judeia	Nascimento de Jesus predito a Maria, que visita Elisabete.			1:26-56	
2 AEC	Judeia, região montanhosa	Nascimento de João, o Batizador; depois sua vida nos desertos.			1:57-80	
2 AEC, c. 1.º de out.	Belém	Nascimento de Jesus (a Palavra, por meio de quem todas as outras coisas vieram à existência) como descendente de Abraão e de Davi.	1:1-25		2:1-7	1:1-5, 9-14
	Perto de Belém	Anjo anuncia boas novas; pastores visitam bebê.			2:8-20	
	Belém; Jerusalém	Jesus circuncidado (8.º dia), apresentado no templo (depois do 40.º dia).			2:21-38	
1 AEC ou 1 EC	Jerusalém; Belém; Nazaré	Astrólogos; fuga para o Egito; bebês mortos; Jesus retorna.	2:1-23		2:39, 40	
12 EC	Jerusalém	Jesus, aos 12 anos, na Páscoa; volta para casa.			2:41-52	
29, primavera	Ermo, Jordão	Ministério de João, o Batizador.	3:1-12	1:1-8	3:1-18	1:6-8, 15-28
		O Começo do Ministério de Jesus				
29, outono	Rio Jordão	Batismo e unção de Jesus, nascido como humano na linhagem de Davi, mas declarado ser o Filho de Deus.	3:13-17	1:9-11	3:21-38	1:32-34
	Ermo da Judeia	Jejum e tentação de Jesus.	4:1-11	1:12, 13	4:1-13	
	Betânia além do Jordão	Testemunho de João, o Batizador, sobre Jesus.				1:15, 29-34
	Vale superior do Jordão	Primeiros discípulos de Jesus.				1:35-51
	Caná da Galileia; Cafarnaum	Primeiro milagre de Jesus; ele visita Cafarnaum.				2:1-12
30, Páscoa	Jerusalém	Celebração da Páscoa; expulsa vendedores do templo.				2:13-25
	Jerusalém	Palestra de Jesus com Nicodemos.				3:1-21
	Judeia; Enom	Discípulos de Jesus batizam; João diminuirá.				3:22-36
	Tiberíades	João encarcerado; Jesus parte para a Galileia.	4:12; 14:3-5	1:14; 6:17-20	3:19, 20; 4:14	4:1-3
	Sicar, em Samaria	Em caminho para a Galileia, em Samaria Jesus ensina samaritanos.				4:4-43
		O Grande Ministério de Jesus na Galileia				
	Galileia	Primeiro anuncia: "O reino dos céus se tem aproximado."	4:17	1:14, 15	4:14, 15	4:44, 45
	Caná; Nazaré; Cafarnaum	Cura menino; lê comissão; rejeitado; transfere-se para Cafarnaum.	4:13-16		4:16-31	4:46-54
	Mar da Galileia, perto de Cafarnaum	Chama Simão e André, Tiago e João.	4:18-22	1:16-20	5:1-11	
	Cafarnaum	Cura endemoninhado, também sogra de Pedro e muitos outros.	8:14-17	1:21-34	4:31-41	
	Galileia	Primeira viagem pela Galileia, com os quatro então chamados.	4:23-25	1:35-39	4:42, 43	
	Galileia	Curado leproso; multidões afluem a Jesus.	8:1-4	1:40-45	5:12-16	
	Cafarnaum	Cura paralítico.	9:1-8	2:1-12	5:17-26	
	Cafarnaum	Chamado Mateus; banqueteia com cobradores de impostos.	9:9-17	2:13-22	5:27-39	
	Judeia	Prega em sinagogas da Judeia.			4:44	

Tempo	Lugar	Evento	Mateus	Marcos	Lucas	João
31, Páscoa	Jerusalém	Comparece à festividade; cura homem; censura os fariseus.				5:1-47
	Retorno de Jerusalém(?)	Discípulos arrancam espigas no sábado.	12:1-8	2:23-28	6:1-5	
	Galileia; mar da Galileia	Cura mão no sábado; retira-se para beira-mar; cura.	12:9-21	3:1-12	6:6-11	
	Monte perto de Cafarnaum	Os 12 são escolhidos como apóstolos.		3:13-19	6:12-16	
	Perto de Cafarnaum	O Sermão do Monte.	5:1–7:29		6:17-49	
	Cafarnaum	Cura servo de oficial do exército.	8:5-13		7:1-10	
	Naim	Ressuscita filho de viúva.			7:11-17	
	Galileia	João, na prisão, envia discípulos a Jesus.	11:2-19		7:18-35	
	Galileia	Cidades censuradas; revelação a pequeninos; jugo benévolo.	11:20-30			
	Galileia	Mulher pecaminosa unge-lhe os pés; ilustração de devedores.			7:36-50	
	Galileia	Segunda viagem de pregação na Galileia, com os 12.			8:1-3	
	Galileia	Curado endemoninhado; acusado de coligação com Belzebu.	12:22-37	3:19-30		
	Galileia	Escribas e fariseus buscam sinal.	12:38-45			
	Galileia	Discípulos de Cristo são seus parentes próximos.	12:46-50	3:31-35	8:19-21	
	Mar da Galileia	Ilustrações do semeador, joio, outras; explanações.	13:1-53	4:1-34	8:4-18	
	Mar da Galileia	Tempestade de vento acalmada ao cruzarem o lago.	8:18, 23-27	4:35-41	8:22-25	
	Gadara, SE do mar da Galileia	Curados dois endemoninhados; porcos possessos por demônios.	8:28-34	5:1-20	8:26-39	
	Provavelmente Cafarnaum	Mulher curada; ressuscitada a filha de Jairo.	9:18-26	5:21-43	8:40-56	
	Cafarnaum(?)	Cura dois cegos e mudo endemoninhado.	9:27-34			
	Nazaré	Revisita cidade onde foi criado, e é novamente rejeitado.	13:54-58	6:1-6		
	Galileia	Terceira viagem na Galileia, ampliada com envio dos apóstolos.	9:35–11:1	6:6-13	9:1-6	
	Tiberíades	João, o Batizador, decapitado; temores de culpa, de Herodes.	14:1-12	6:14-29	9:7-9	
32, perto da Páscoa (Jo 6:4)	Cafarnaum(?); lado NE do mar da Galileia	Apóstolos retornam da viagem de pregação; alimentados 5.000.	14:13-21	6:30-44	9:10-17	6:1-13
	Lado NE do mar da Galileia; Genesaré	Tentativa de coroar Jesus; ele anda sobre o mar; cura.	14:22-36	6:45-56		6:14-21
	Cafarnaum	Identifica “pão da vida”; muitos discípulos afastam-se.				6:22-71
32, após a Páscoa	Provavelmente Cafarnaum	Tradições que invalidam a Palavra de Deus.	15:1-20	7:1-23		7:1
	Fenícia; Decápolis	Perto de Tiro, Sídon; daí a Decápolis; alimentados 4.000.	15:21-38	7:24–8:9		
	Magadã	Saduceus e fariseus de novo buscam um sinal.	15:39–16:4	8:10-12		
	Lado NE do mar da Galileia; Betsaida	Avisa contra o fermento dos fariseus; cura cego.	16:5-12	8:13-26		
	Cesareia de Filipe	Jesus, o Messias; prediz morte, ressurreição.	16:13-28	8:27–9:1	9:18-27	
	Provavelmente mte. Hermom	Transfiguração diante de Pedro, Tiago e João.	17:1-13	9:2-13	9:28-36	
	Cesareia de Filipe	Cura endemoninhado que discípulos não conseguiram curar.	17:14-20	9:14-29	9:37-43	
	Galileia	De novo prediz sua morte e ressurreição.	17:22, 23	9:30-32	9:43-45	
	Cafarnaum	Provido milagrosamente dinheiro do imposto.	17:24-27			
	Cafarnaum	Maior no Reino; resolver faltas; misericórdia.	18:1-35	9:33-50	9:46-50	
	Galileia; Samaria	Parte da Galileia para a Festividade das Barracas; deixara tudo de lado para fazer serviço ministerial.	8:19-22		9:51-62	7:2-10

Tempo	Lugar	Evento	Mateus	Marcos	Lucas	João
		Ministério Posterior de Jesus na Judeia				
32, Festividade das Barracas	Jerusalém	Ensino público de Jesus na Festividade das Barracas.				7:11-52
	Jerusalém	Ensino após a Festividade; cura cego.				8:12–9:41
	Provavelmente Judeia	70 enviados a pregar; sua volta, e relatório.			10:1-24	
	Judeia; Betânia	Fala sobre samaritano prestativo; visita lar de Marta, Maria.			10:25-42	
	Provavelmente Judeia	De novo ensina oração-modelo; persistência em pedir.			11:1-13	
	Provavelmente Judeia	Refuta acusação falsa; mostra que geração é condenável.			11:14-36	
	Provavelmente Judeia	À mesa de fariseu, Jesus denuncia hipócritas.			11:37-54	
	Provavelmente Judeia	Discurso sobre desvelo de Deus; mordomo fiel.			12:1-59	
	Provavelmente Judeia	Cura mulher aleijada, no sábado; três ilustrações.			13:1-21	
32, Festividade da Dedicação	Jerusalém	Jesus na Festividade da Dedicação; Pastor Excelente.				10:1-39
		Ministério Posterior de Jesus ao Leste do Jordão				
	Além do Jordão	Muitos depositam fé em Jesus.				10:40-42
	Pereia (além do Jordão)	Ensina em cidades, aldeias, seguindo em direção de Jerusalém.			13:22	
	Pereia	Entrada no Reino; ameaça de Herodes; casa desolada.			13:23-35	
	Provavelmente Pereia	Humildade; ilustração da lauta refeição noturna.			14:1-24	
	Provavelmente Pereia	Calcular o custo do discipulado.			14:25-35	
	Provavelmente Pereia	Ilustrações: ovelha perdida, moeda perdida, filho pródigo.			15:1-32	
	Provavelmente Pereia	Ilustrações: mordomo injusto, o rico e Lázaro.			16:1-31	
	Provavelmente Pereia	Perdão e fé; escravos imprestáveis.			17:1-10	
	Betânia	Lázaro ressuscitado dos mortos por Jesus.				11:1-46
	Jerusalém; Efraim	Conselho de Caifás contra Jesus; Jesus retira-se.				11:47-54
	Samaria; Galileia	Cura e ensina em caminho por Samaria, Galileia.			17:11-37	
	Samaria ou Galileia	Ilustrações: viúva importunadora, fariseu e cobrador de impostos.			18:1-14	
	Pereia	Passa pela Pereia; ensina sobre divórcio.	19:1-12	10:1-12		
	Pereia	Acolhe e abençoa crianças.	19:13-15	10:13-16	18:15-17	
	Pereia	Jovem rico; ilustração dos trabalhadores no vinhedo.	19:16–20:16	10:17-31	18:18-30	
	Provavelmente Pereia	Pela terceira vez Jesus prediz sua morte, ressurreição.	20:17-19	10:32-34	18:31-34	
	Provavelmente Pereia	Pedido de lugar para Tiago e João no Reino.	20:20-28	10:35-45		
	Jericó	Passando por Jericó, ele cura dois cegos; visita Zaqueu; ilustração das dez minas.	20:29-34	10:46-52	18:35–19:28	
		Ministério Final de Jesus em Jerusalém				
8 de nisã, 33	Betânia	Chega a Betânia seis dias antes da Páscoa.				11:55–12:1
9 de nisã	Betânia	Banquete na casa de Simão, o leproso; Maria unge Jesus; judeus vêm ver Jesus e Lázaro.	26:6-13	14:3-9		12:2-11

Tempo	Lugar	Evento	Mateus	Marcos	Lucas	João
9 de nisã (*cont.*)	Betânia-Jerusalém	Entrada triunfal de Cristo em Jerusalém.	21:1-11, 14-17	11:1-11	19:29-44	12:12-19
10 de nisã	Betânia-Jerusalém	Amaldiçoada figueira infrutífera; segunda limpeza do templo.	21:18, 19, 12, 13	11:12-17	19:45, 46	
	Jerusalém	Principais sacerdotes e escribas tramam destruir Jesus.		11:18, 19	19:47, 48	
	Jerusalém	Palestra com gregos; descrença dos judeus.				12:20-50
11 de nisã	Betânia-Jerusalém	Figueira infrutífera encontrada ressequida.	21:19-22	11:20-25		
	Jerusalém, templo	Questionada a autoridade de Cristo; ilustração de dois filhos.	21:23-32	11:27-33	20:1-8	
	Jerusalém, templo	Ilustrações de viticultores iníquos, festa de casamento.	21:33–22:14	12:1-12	20:9-19	
	Jerusalém, templo	Perguntas capciosas sobre imposto, ressurreição, mandamento.	22:15-40	12:13-34	20:20-40	
	Jerusalém, templo	Pergunta silenciadora de Jesus sobre linhagem do Messias.	22:41-46	12:35-37	20:41-44	
	Jerusalém, templo	Denúncia causticante contra escribas e fariseus.	23:1-39	12:38-40	20:45-47	
	Jerusalém, templo	Moedinhas da viúva.		12:41-44	21:1-4	
	Monte das Oliveiras	Predição da queda de Jerusalém; presença de Jesus; fim do sistema.	24:1-51	13:1-37	21:5-38	
	Monte das Oliveiras	Ilustrações das dez virgens, talentos, ovelhas e cabritos.	25:1-46			
12 de nisã	Jerusalém	Líderes religiosos tramam a morte de Jesus.	26:1-5	14:1, 2	22:1, 2	
	Jerusalém	Judas negocia com sacerdotes trair Jesus.	26:14-16	14:10, 11	22:3-6	
13 de nisã (5.ª-feira de tarde)	Perto de Jerusalém e dentro dela	Arranjos para a Páscoa.	26:17-19	14:12-16	22:7-13	
14 de nisã	Jerusalém	Come Páscoa com os 12.	26:20, 21	14:17, 18	22:14-18	
	Jerusalém	Jesus lava os pés de seus apóstolos.				13:1-20
	Jerusalém	Judas identificado como traidor e é despedido.	26:21-25	14:18-21	22:21-23	13:21-30
	Jerusalém	Refeição noturna, comemorativa, instituída com os 11.	26:26-29	14:22-25	22:19, 20, 24-30	[1Co 11: 23-25]
	Jerusalém	Predita a negação de Pedro e a dispersão dos apóstolos.	26:31-35	14:27-31	22:31-38	13:31-38
	Jerusalém	Ajudador; amor mútuo; tribulação; oração de Jesus.				14:1–17:26
	Getsêmani	Agonia no jardim; Jesus traído e preso.	26:30, 36-56	14:26, 32-52	22:39-53	18:1-12
	Jerusalém	Julgado por Anás, Caifás, Sinédrio; Pedro nega-o.	26:57–27:1	14:53–15:1	22:54-71	18:13-27
	Jerusalém	Judas, o traidor, enforca-se.	27:3-10		[At 1:18, 19]	
	Jerusalém	Perante Pilatos, depois Herodes, e de novo a Pilatos.	27:2, 11-14	15:1-5	23:1-12	18:28-38
	Jerusalém	Entregue para morrer, depois de Pilatos procurar soltá-lo.	27:15-30	15:6-19	23:13-25	18:39–19:16
(c. 15 h, 6.ª-feira)	Gólgota, Jerusalém	Jesus morre numa estaca de tortura, e eventos acompanhantes.	27:31-56	15:20-41	23:26-49	19:16-30
	Jerusalém	Corpo de Jesus é tirado da estaca de tortura e sepultado.	27:57-61	15:42-47	23:50-56	19:31-42
15 de nisã	Jerusalém	Sacerdotes e fariseus obtêm guarda para o túmulo.	27:62-66			
16 de nisã	Jerusalém e vizinhança	Ressurreição de Jesus e eventos daquele dia.	28:1-15	16:1-8	24:1-49	20:1-25
	Jerusalém; Galileia	Subsequentes aparecimentos de Jesus Cristo.	28:16-20	[1Co 15:5-7]	[At 1:3-8]	20:26–21:25
25 de íiar	Monte das Oliveiras, perto de Betânia	Ascensão de Jesus, no 40.º dia após a sua ressurreição.	[At 1:9-12]		24:50-53	

Testado e Aperfeiçoado. Jeová Deus demonstrou suprema confiança em seu Filho ao incumbi-lo da missão de ir à Terra e servir como o prometido Messias. O propósito de Deus, de que houvesse um "descendente [lit.: semente]" (Gên 3:15), o Messias, que servisse de sacrificial Cordeiro de Deus, já era conhecido previamente por Ele "antes da fundação do mundo" (1Pe 1:19, 20), expressão esta que é considerada sob o verbete PRESCIÊNCIA, PREDETERMINAÇÃO (Predeterminação do Messias). O registro da Bíblia, porém, não declara em que ponto Jeová designou ou informou a pessoa específica escolhida para esse papel, quer na ocasião da rebelião do Éden, quer em algum tempo posterior. Os requisitos, especialmente os do sacrifício de resgate, tornavam inviável o emprego de qualquer humano imperfeito, mas não o de um filho espiritual perfeito. Dentre todos os seus milhões de filhos espirituais, Jeová escolheu um para cumprir esta tarefa: seu Primogênito, a Palavra. — Veja He 1:5, 6.

O Filho de Deus aceitou de bom grado esta tarefa. Isto é evidente em Filipenses 2:5-8; ele "se esvaziou" da sua glória celestial e da sua natureza espiritual, e "assumiu a forma de escravo", submetendo-se à transferência da sua vida para o plano terrestre, material e humano. A tarefa que tinha diante de si representava uma tremenda responsabilidade; havia tanta coisa envolvida. Por permanecer fiel, provaria mentirosa a alegação de Satanás, registrada no caso de Jó, de que os servos de Deus o negariam quando sob privações, sofrimentos e provas. (Jó 1:6-12; 2:2-6) Jesus, como Filho primogênito, dentre todas as criaturas de Deus, podia dar a resposta mais conclusiva a tal acusação e fornecer a melhor evidência a favor do lado de seu Pai na questão maior da legitimidade da soberania universal de Jeová. Desta forma, provaria ser o "Amém, a testemunha fiel e verdadeira". (Re 3:14) Se falhasse, vituperaria o nome de seu Pai como nenhum outro poderia fazê-lo.

Ao escolher seu Filho unigênito, naturalmente, Jeová não 'impôs as mãos apressadamente sobre ele', correndo o risco de se tornar 'partícipe de possíveis pecados', pois Jesus não era neófito, que talvez tendesse a 'enfunar-se de orgulho e cair no julgamento aplicado ao Diabo'. (Veja 1Ti 5:22; 3:6.) Jeová 'conhecia plenamente' seu Filho em vista da íntima associação com ele durante incontáveis eras passadas (Mt 11:27; compare isso com Gên 22:12; Ne 9:7, 8), e podia, assim, designá-lo a cumprir as inerrantes profecias da Sua Palavra. (Is 46:10, 11) Deste modo, Deus não estava garantindo arbitrária ou automaticamente o "êxito certo" de seu Filho por simplesmente colocá-lo no papel do Messias profetizado (Is 55:11), dum modo alegado pela teoria da predestinação.

Embora o Filho jamais tivesse passado por uma prova semelhante à que tinha agora diante de si, ele havia demonstrado sua fidelidade e devoção de outros modos. Já tivera grandes responsabilidades como o Porta-Voz de Deus, a Palavra. Todavia, jamais usara mal sua posição e sua autoridade, como fizera o porta-voz terrestre de Deus, Moisés, em certa ocasião. (Núm 20:9-13; De 32:48-51; Ju 9) Sendo Aquele por meio de quem todas as coisas foram feitas, o Filho era um deus, "o deus unigênito" (Jo 1:18), por isso, detinha uma posição de glória e destaque entre todos os outros filhos espirituais de Deus. Todavia, não se tornara orgulhoso. (Contraste isso com Ez 28:14-17.) Portanto, não se podia dizer que o Filho, em muitos sentidos, ainda não havia provado sua lealdade, humildade e devoção.

Como ilustração, considere a prova a que foi submetido o primeiro filho humano de Deus, Adão. Esta prova não envolvia suportar perseguição ou sofrimento, mas apenas manter respeito obediente pela vontade de Deus referente à árvore do conhecimento do que é bom e do que é mau. (Gên 2:16, 17; veja ÁRVORES.) A rebelião e a tentação de Satanás não faziam parte da prova dada originalmente por Deus, mas surgiram como particularidade adicional, duma fonte alheia a Deus. Tampouco exigia a prova, quando dada, uma tentação humana, como resultou para Adão pelo desvio de Eva. (Gên 3:6, 12) Em vista disso, a prova a que Adão foi submetido podia ser realizada sem qualquer tentação ou influência externa para haver transgressão, dependendo o assunto inteiro do coração de Adão — seu amor a Deus e sua isenção de egoísmo. (Pr 4:23) Se se mostrasse fiel, Adão teria tido o privilégio de tomar do fruto 'da árvore da vida, e comer, e viver por tempo indefinido' como filho humano de Deus, testado e aprovado (Gên 3:22), tudo sem ter sido submetido a uma influência má e a tentação, perseguição ou sofrimento.

Pode-se notar também que o filho espiritual que se tornou Satanás, por desertar do serviço de Deus, não o fez porque alguém o perseguisse ou o tentasse a praticar o mal. Certamente, Deus não fez isso, pois 'Ele não tenta a ninguém com coisas más'. Todavia, este filho espiritual não manteve sua lealdade, permitiu que fosse "provocado e engodado pelo seu próprio desejo", e pecou, tornando-se rebelde. (Tg 1:13-15) Fracassou na prova de amor.

No entanto, a questão suscitada pelo Adversário de Deus exigia que o Filho, como o prometido

Messias e futuro Rei do Reino de Deus, passasse então por uma prova de integridade sob novas circunstâncias. Esta prova e os sofrimentos que envolvia também eram necessários a fim de que fosse "aperfeiçoado" para sua posição de Sumo Sacerdote de Deus da humanidade. (He 5:9, 10) Para satisfazer os requisitos da plena investidura como o Agente Principal da salvação, o Filho de Deus foi "obrigado a tornar-se igual aos seus 'irmãos' [aqueles que se tornaram seus seguidores ungidos] em todos os sentidos, para se tornar sumo sacerdote misericordioso e fiel". Teve de suportar dificuldades e sofrimentos, para que pudesse "vir em auxílio daqueles que estão sendo postos à prova", capaz de compadecer-se das suas fraquezas como alguém que "foi provado em todos os sentidos como nós mesmos, porém, sem pecado". Embora fosse perfeito e sem pecados, ainda assim poderia "lidar moderadamente com os ignorantes e com os que erram". Somente por meio de tal Sumo Sacerdote é que os humanos imperfeitos poderiam 'aproximar-se, com franqueza no falar, do trono de benignidade imerecida, para obterem misericórdia e acharem benignidade imerecida para ajuda no tempo certo'. — He 2:10-18; 4:15–5:2; compare isso com Lu 9:22.

Ainda tinha livre-arbítrio. O próprio Jesus disse que todas as profecias a respeito do Messias tinham cumprimento assegurado, 'tinham de se cumprir'. (Lu 24:44-47; Mt 16:21; compare isso com Mt 5:17.) Todavia, isto certamente não aliviou o Filho de Deus de responsabilidade, nem eliminou sua liberdade de escolha — de ser fiel ou de ser infiel. A questão não era unilateral, dependendo inteiramente do Deus Todo-Poderoso, Jeová. Seu Filho tinha de fazer a sua parte para que as profecias se cumprissem. Deus garantiu a certeza do cumprimento das profecias por meio da sua escolha sábia daquele que cumpriria tal designação, o "Filho do seu amor". (Col 1:13) É evidente que seu Filho ainda retinha e exercia seu próprio livre-arbítrio enquanto era humano na Terra. Jesus mencionou a sua própria vontade, mostrando que se estava submetendo voluntariamente à vontade de seu Pai (Mt 16:21-23; Jo 4:34; 5:30; 6:38), e trabalhou conscienciosamente a favor do cumprimento da sua designação, conforme delineada na Palavra de seu Pai. (Mt 3:15; 5:17, 18; 13:10-17, 34, 35; 26:52-54; Mr 1:14, 15; Lu 4:21) O cumprimento de outras modalidades proféticas, naturalmente, não estava sob o controle de Jesus, pois algumas ocorreram após a sua morte. (Mt 12:40; 26:55, 56; Jo 18:31, 32; 19:23, 24, 36, 37) O registro sobre a noite anterior à sua morte revela notavelmente o intenso esforço pessoal que exigiu da parte dele para submeter a sua própria vontade à vontade superior Daquele que era mais sábio do que ele, seu Pai. (Mt 26:36-44; Lu 22:42-44) Revela também que, embora perfeito, ele reconhecia vividamente sua dependência humana de seu Pai, Jeová Deus, para obter forças em ocasiões de necessidade. — Jo 12:23, 27, 28; He 5:7.

Por conseguinte, Jesus tinha muita coisa em que meditar, e para se fortalecer, durante os 40 dias que passou jejuando (assim como Moisés) no ermo, depois do seu batismo e da sua unção. (Êx 34:28; Lu 4:1, 2) Ali, teve um encontro direto com o Adversário serpentino de seu Pai. Satanás, o Diabo, empregando táticas similares às usadas no Éden, tentou induzir Jesus a demonstrar egoísmo, a exaltar-se e a negar a posição soberana de seu Pai. Diferente de Adão, Jesus (o "último Adão") manteve sua integridade, e, por coerentemente citar a vontade expressa de seu Pai, fez com que Satanás se afastasse, "até outra ocasião conveniente". — Lu 4:1-13; 1Co 15:45.

Suas Obras e Suas Qualidades Pessoais. Visto que tanto "a benignidade imerecida [como] a verdade" viriam a existir por meio de Jesus Cristo, ele tinha de estar entre as pessoas, permitir que o ouvissem e que vissem suas obras e suas qualidades. Assim, poderiam reconhecê-lo como o Messias e exercer fé em seu sacrifício, quando morresse por elas como o "Cordeiro de Deus". (Jo 1:17, 29) Ele visitou pessoalmente as muitas regiões da Palestina, andando centenas de quilômetros a pé. Conversou com as pessoas à beira de lagos, nas encostas das colinas, bem como nas cidades e nas aldeias, nas sinagogas e no templo, em mercados, nas ruas e nas casas (Mt 5:1, 2; 26:55; Mr 6:53-56; Lu 4:16; 5:1-3; 13:22, 26; 19:5, 6), falando a grandes multidões e a pessoas individuais, homens e mulheres, idosos e jovens, ricos e pobres. — Mr 3:7, 8; 4:1; Jo 3:1-3; Mt 14:21; 19:21, 22; 11:4, 5.

A tabela acompanhante apresenta uma forma sugerida em que os quatro relatos da vida terrestre de Jesus podem ser coordenados cronologicamente. Também fornece entendimento das várias "campanhas" ou viagens que ele empreendeu durante seu ministério de três anos e meio.

Jesus deu aos seus discípulos um exemplo por trabalhar arduamente, levantar-se cedo e continuar a servir noite adentro. (Lu 21:37, 38; Mr 11:20; 1:32-34; Jo 3:2; 5:17) Mais de uma vez passou a noite em oração, como fez na noite antes de proferir o Sermão do Monte. (Mt 14:23-25; Lu 6:12–7:10) Em outra oportunidade, depois de servir durante a noite, levantou-se enquanto ainda estava escuro e dirigiu-se para um lugar solitário para orar. (Mr 1:32, 35) As multidões frequente-

mente invadiam sua privacidade, mas ele, mesmo assim, 'as recebia benevolamente, e começava a falar-lhes do reino de Deus'. (Lu 9:10, 11; Mr 6:31-34; 7:24-30) Ele sentia cansaço, sede e fome, às vezes deixando de alimentar-se por causa da obra a ser feita. — Mt 21:18; Jo 4:6, 7, 31-34; compare isso com Mt 4:2-4; 8:24, 25.

Conceito equilibrado das coisas materiais. No entanto, ele não era asceta, praticando a abnegação em grau extremo, sem levar em conta as circunstâncias do momento. (Lu 7:33, 34) Aceitou muitos convites para refeições e até mesmo para banquetes, visitando as casas de pessoas de certa opulência. (Lu 5:29; 7:36; 14:1; 19:1-6) Contribuiu para o regozijo em um casamento por transformar água em vinho de excelente qualidade. (Jo 2:1-10) E apreciava as coisas boas que lhe eram feitas. Quando Judas expressou indignação de a irmã de Lázaro, Maria, usar quase meio quilo de um óleo perfumado caro (valendo mais de US$220, ou cerca de o salário de um ano dum trabalhador) para ungir os pés de Jesus, e professou preocupar-se com os pobres, que se teriam beneficiado com a venda do óleo, Jesus disse: "Deixai-a, para que ela mantenha esta observância, em vista do dia do meu enterro. Pois vós tendes sempre convosco os pobres, mas a mim nem sempre tereis." (Jo 12:2-8; Mr 14:6-9) A roupa interior que ele trajava, quando preso, "tecida desde a parte de cima, por todo o seu comprimento", era, evidentemente, uma roupa de primeira qualidade. (Jo 19:23, 24) Todavia, Jesus sempre atribuía o primeiro lugar às coisas espirituais e nunca se preocupava demais com as coisas materiais, assim como aconselhava outros. — Mt 6:24-34; 8:20; Lu 10:38-42; compare isso com Fil 4:10-12.

Corajoso Libertador. Durante todo o seu ministério, Jesus evidenciou grande coragem, varonilidade e força. (Mt 3:11; Lu 4:28-30; 9:51; Jo 2:13-17; 10:31-39; 18:3-11) Igual a Josué, o Rei Davi e outros, Jesus era um lutador em prol da causa de Deus e a favor dos amantes da justiça. Como a 'semente' prometida, ele teve de enfrentar a inimizade da 'semente da serpente', batalhando com este. (Gên 3:15; 22:17) Travou guerra ofensiva contra os demônios e a influência deles sobre a mente e o coração dos homens. (Mr 5:1-13; Lu 4:32-36; 11:19-26; compare isso com 2Co 4:3, 4; Ef 6:10-12.) Os líderes religiosos hipócritas mostravam que se opunham realmente à soberania e à vontade de Deus. (Mt 23:13, 27, 28; Lu 11:53, 54; Jo 19:12-16) Jesus os derrotou cabalmente numa série de debates verbais. Brandiu a "espada do espírito", a Palavra de Deus, com força, perfeito controle e estratégia — demolindo os argumentos sutis e as perguntas capciosas que seus opositores apresentavam, colocando-os 'num beco sem saída' ou num 'dilema'. (Mt 21:23-27; 22:15-46) Ele destemidamente expôs o que eles realmente eram: instrutores de tradições e formalismos humanos, guias cegos, uma geração de víboras, e filhos do Adversário de Deus, o príncipe dos demônios e mentiroso assassino. — Mt 15:12-14; 21:33-41, 45, 46; 23:33-35; Mr 7:1-13; Jo 8:40-45.

Em tudo isto, Jesus nunca se mostrou temerário, nem procurou dificuldades, e evitava o perigo desnecessário. (Mt 12:14, 15; Mr 3:6, 7; Jo 7:1, 10; 11:53, 54; compare isso com Mt 10:16, 17, 28-31.) Sua coragem se baseava em fé. (Mr 4:37-40) Ele não perdia o controle de si, mas conservava-se calmo quando vilipendiado e maltratado, 'encomendando-se àquele que julga justamente'. — 1Pe 2:23.

Por sua luta corajosa em prol da verdade, e por esclarecer o povo a respeito do propósito de Deus, Jesus, como alguém maior do que Moisés, cumpriu o papel profético de Libertador. Proclamou a liberdade aos cativos. (Is 42:1, 6, 7; Je 30:8-10; Is 61:1) Embora muitos se refreassem, por motivos egoístas e por terem medo dos elementos em poder (Jo 7:11-13; 9:22; 12:42, 43), outros criaram coragem para romper os grilhões de ignorância e de subserviência servil a falsos líderes e a falsas esperanças. (Jo 9:24-39; compare isso com Gál 5:1.) Assim como os reis fiéis de Judá tinham travado campanhas para eliminar a adoração falsa do seu domínio (2Cr 15:8; 17:1, 4-6; 2Rs 18:1, 3-6), assim também o ministério de Jesus, o Rei messiânico de Deus, teve um efeito devastador sobre a religião falsa dos seus dias. — Jo 11:47, 48.

Para obter mais informações sobre o ministério terrestre de Jesus Cristo, veja MAPAS, Vol. 2, pp. 540, 541.

Profundidade de sentimento e calor humano. Mas Jesus era também um homem dotado de grandes sentimentos, um requisito para servir como Sumo Sacerdote de Deus. Sua perfeição não o tornara supercrítico, nem arrogante e altivo (como eram os fariseus) para com as pessoas imperfeitas, cheias de pecados, entre as quais ele vivia e trabalhava. (Mt 9:10-13; 21:31, 32; Lu 7:36-48; 15:1-32; 18:9-14) Até mesmo as crianças podiam sentir-se à vontade com ele, e, quando usou uma criança qual exemplo, ele não simplesmente pôs esta criança diante de seus discípulos, mas também 'pôs os braços em volta dela'. (Mr 9:36; 10:13-16) Mostrou-se verdadeiro amigo e companheiro afetuoso de seus seguidores, 'amando-os até o fim'. (Jo 13:1; 15:11-15) Não usou sua autoridade para ser exigente e para aumentar as cargas do povo, mas, ao invés, disse: "Vinde a mim, todos os que estais labutando . . . e eu vos

reanimarei." Seus discípulos achavam-no "de temperamento brando e humilde de coração", sendo o jugo dele benévolo e sua carga leve. — Mt 11:28-30.

Os deveres sacerdotais incluíam cuidar da saúde física e espiritual do povo. (Le 13-15) A piedade e a compaixão moveram Jesus a ajudar as pessoas que padeciam de doenças, cegueira e outras aflições. (Mt 9:36; 14:14; 20:34; Lu 7:11-15; compare isso com Is 61:1.) A morte de seu amigo Lázaro, e o resultante pesar para as irmãs de Lázaro, moveram Jesus a 'gemer e verter lágrimas'. (Jo 11:32-36) Assim, de forma antecipada, Jesus, o Messias, 'carregou as doenças e levou as dores' dos outros, fazendo isso ao custo de poder despendido por ele. (Is 53:4; Lu 8:43-48) Fez isso, não só em cumprimento de profecias, mas porque '*queria*' fazê-lo. (Mt 8:2-4, 16, 17) Mais importante, ele lhes trouxe saúde espiritual e o perdão de pecados, estando autorizado a fazê-lo porque, como o Cristo, foi predeterminado que fornecesse o sacrifício de resgate, na realidade, já sendo submetido ao batismo de morte que terminaria na estaca de tortura. — Is 53:4-8, 11, 12; compare isso com Mt 9:2-8; 20:28; Mr 10:38, 39; Lu 12:50.

"Maravilhoso Conselheiro." O sacerdote era responsável pela instrução do povo na lei e na vontade de Deus. (Mal 2:7) Também, como o Messias régio, o predito 'renovo saído do toco de Jessé [pai de Davi]', Jesus precisava manifestar o 'espírito de Jeová em sabedoria, conselho, potência, conhecimento, junto com o temor de Jeová'. Ele mostraria a alegria, ou o 'deleite', que resulta do temor de Jeová. (Is 11:1-3) A incomparável sabedoria encontrada nos ensinos de Jesus, que era "maior do que Salomão" (Mt 12:42), é uma das mais poderosas evidências de que ele era deveras o Filho de Deus, e que os relatos evangélicos jamais podiam ser mero produto da mente ou da imaginação de homens imperfeitos.

Jesus mostrou ser o "Maravilhoso Conselheiro" prometido (Is 9:6), pelo seu conhecimento da Palavra e da vontade de Deus, pelo seu entendimento da natureza humana, por sua habilidade de chegar ao âmago das questões e das controvérsias, e por mostrar soluções para os problemas da vida diária. O bem-conhecido Sermão do Monte é um exemplo destacado disto. (Mt 5-7) Nele, seu conselho mostrou como alcançar a verdadeira felicidade, como resolver disputas, como evitar a imoralidade, como lidar com aqueles que demonstram inimizade, a maneira de praticar a justiça livre de hipocrisia, a atitude correta para com as coisas materiais da vida, confiança na generosidade de Deus, a regra de ouro para manter relações corretas com outros, os meios de detectar fraudes religiosas, e como construir um futuro seguro. As multidões ficaram "assombradas com o seu modo de ensinar; pois ele as ensinava como quem tinha autoridade, e não como seus escribas". (Mt 7:28, 29) Após a sua ressurreição, ele continuou a ser a figura-chave no canal de comunicação de Jeová com a humanidade. — Re 1:1.

Magistral Instrutor. Sua maneira de ensinar era notavelmente eficaz. (Jo 7:45, 46) Ele apresentava com simplicidade, brevidade e clareza assuntos de grande peso e profundidade. Ilustrava os pontos com coisas bem conhecidas dos seus ouvintes (Mt 13:34, 35) — pescadores (Mt 13:47, 48), pastores (Jo 10:1-17), lavradores (Mt 13:3-9), construtores (Mt 7:24-27; Lu 14:28-30), comerciantes (Mt 13:45, 46), escravos ou amos (Lu 16:1-9), donas de casa (Mt 13:33; Lu 15:8), ou quaisquer outros (Mt 6:26-30). Coisas simples como pão, água, sal, odres de vinho, roupas velhas, foram empregadas quais símbolos de coisas de suma importância, assim como haviam sido usadas nas Escrituras Hebraicas. (Jo 6:31-35, 51; 4:13, 14; Mt 5:13; Lu 5:36-39) Sua lógica, frequentemente expressa por meio de analogias, eliminava as objeções mal direcionadas e restabelecia as coisas na sua perspectiva correta. (Mt 16:1-3; Lu 11:11-22; 14:1-6) Visava com a sua mensagem primariamente o coração dos homens, usando perguntas penetrantes para fazê-los pensar, chegar às suas próprias conclusões, examinar sua própria motivação e fazer decisões. (Mt 16:5-16; 17:24-27; 26:52-54; Mr 3:1-5; Lu 10:25-37; Jo 18:11) Ele não se esforçava a granjear o favor das massas, mas a despertar o coração dos que sinceramente tinham fome da verdade e da justiça. — Mt 5:3, 6; 13:10-15.

Embora mostrasse consideração para com o entendimento limitado da sua assistência, e até mesmo dos seus discípulos (Mr 4:33), e embora usasse discernimento a respeito de quantas informações lhes devia dar (Jo 16:4, 12), jamais 'amainou' a mensagem de Deus no empenho de obter popularidade ou granjear favores. Sua linguagem era franca, às vezes até brusca. (Mt 5:37; Lu 11:37-52; Jo 7:19; 8:46, 47) O tema da sua mensagem era: "*Arrependei-vos*, pois o reino dos céus se tem aproximado." (Mt 4:17) Assim como o fizeram os profetas de Jeová de tempos anteriores, ele informou claramente o povo sobre 'a revolta deste, e a casa de Jacó sobre os pecados dela' (Is 58:1; Mt 21:28-32; Jo 8:24), apontando-lhes a 'porta estreita e a estrada apertada' que os conduziriam de volta ao favor de Deus e à vida. — Mt 7:13, 14.

"Líder e Comandante." Jesus demonstrou suas habilitações como "líder e comandante", bem como "testemunha para os grupos nacionais". (Is

55:3, 4; Mt 23:10; Jo 14:10, 14; compare isso com 1Ti 6:13, 14.) Quando chegou a ocasião para isso, alguns meses depois de iniciar seu ministério, ele se dirigiu a certas pessoas que já conhecia e lhes fez o convite: "Sê meu seguidor." Homens abandonaram o negócio de pesca e o emprego de coletor de impostos para aceitar seu convite, sem hesitação. (Mt 4:18-22; Lu 5:27, 28; compare isso com Sal 110:3.) Mulheres contribuíam tempo, esforços e bens materiais para suprir as necessidades de Jesus e de seus seguidores. — Mr 15:40, 41; Lu 8:1-3.

Este pequeno grupo constituía o núcleo daquilo que viria a ser uma nova "nação", o Israel espiritual. (1Pe 2:7-10) Jesus passou uma noite inteira orando, pedindo a orientação de seu Pai, antes de escolher 12 apóstolos, os quais, se fiéis, tornar-se-iam colunas desta nova nação, como os 12 filhos de Jacó tinham sido no Israel carnal. (Lu 6:12-16; Ef 2:20; Re 21:14) Assim como Moisés tinha 70 homens associados consigo, como representantes daquela nação, Jesus, mais tarde, designou outros 70 discípulos para o ministério. (Núm 11:16, 17; Lu 10:1) Depois disso, na sua obra de ensino e de instrução, Jesus fixou atenção especial nestes discípulos, sendo até mesmo o Sermão do Monte proferido principalmente para eles, como revela o seu conteúdo. — Mt 5:1, 2, 13-16; 13:10, 11; Mr 4:34; 7:17.

Ele aceitou plenamente as responsabilidades de sua chefia, assumiu a liderança em todos os sentidos (Mt 23:10; Mr 10:32), deu aos discípulos responsabilidades e tarefas em adição à obra de pregação deles (Lu 9:52; 19:29-35; Jo 4:1-8; 12:4-6; 13:29; Mr 3:9; 14:12-16), encorajou-os e repreendeu-os (Jo 16:27; Lu 10:17-24; Mt 16:22, 23). Ele era comandante, e a principal das suas ordens era que se 'amassem uns aos outros, assim como ele os amara'. (Jo 15:10-14) Conseguia controlar as multidões que, às vezes, atingiam milhares de pessoas. (Mr 6:39-46) O treinamento contínuo e prestimoso que deu aos seus discípulos, que, na maior parte, eram homens de posição humilde e de pouca instrução, foi extremamente eficaz. (Mt 10:1–11:1; Mr 6:7-13; Lu 8:1) Mais tarde, homens de alta posição e grande erudição ficaram admirados diante da linguagem vigorosa e confiante dos apóstolos; e estes, como "pescadores de homens", tiveram espantosos resultados — milhares de pessoas acatavam a pregação deles. (Mt 4:19; At 2:37, 41; 4:4, 13; 6:7) Seu domínio dos princípios bíblicos, cuidadosamente implantados por Jesus no coração deles, habilitou-os a ser verdadeiros pastores do rebanho em anos posteriores. (1Pe 5:1-4) Assim, Jesus, no curto espaço de três anos e meio, lançou o sólido alicerce duma congregação internacional unificada, composta de milhares de membros provenientes de muitas raças.

Provisor capaz e Juiz justo. A sua capacidade de dirigir as operações de pesca de seus discípulos, com surpreendente êxito, era evidência de que seu governo traria prosperidade superior à que o de Salomão trouxe. (Lu 5:4-9; compare isso com Jo 21:4-11.) Alimentar este homem, nascido em Belém (que significa "Casa de Pão"), milhares de pessoas e transformar ele água em vinho de excelente qualidade era um antegosto do futuro banquete que o Reino messiânico de Deus ofereceria "para todos os povos". (Is 25:6; compare isso com Lu 14:15.) Seu governo não só poria fim à pobreza e à fome, mas até mesmo resultaria em 'tragar a morte'. — Is 25:7, 8.

Havia também todo motivo para se confiar na justiça e no julgamento justo que seu governo trará, em harmonia com as profecias messiânicas. (Is 11:3-5; 32:1, 2; 42:1) Ele mostrava o máximo respeito pela lei, especialmente a de seu Deus e Pai, mas também pela lei das "autoridades superiores" permitidas a operar na Terra, na forma dos governos seculares. (Ro 13:1; Mt 5:17-19; 22:17-21; Jo 18:36) Rejeitou os esforços de projetá-lo no cenário político da época por 'fazê-lo rei' por aclamação pública. (Jo 6:15; compare isso com Lu 19:11, 12; At 1:6-9.) Não ultrapassou os limites da sua autoridade. (Lu 12:13, 14) Ninguém podia 'declará-lo culpado de pecado', não só porque tinha nascido perfeito, mas porque exercia constante cuidado de observar a Palavra de Deus. (Jo 8:46, 55) A justiça e a fidelidade o cingiam como um cinto. (Is 11:5) Seu amor pela justiça era conjugado com o ódio à iniquidade, à hipocrisia e à fraude, e com a indignação àqueles que eram gananciosos e insensíveis para com os sofrimentos alheios. (Mt 7:21-27; 23:1-8, 25-28; Mr 3:1-5; 12:38-40; compare isso com os vv 41-44.) Os mansos e humildes podiam animar-se, porque Seu governo eliminaria a injustiça e a opressão. — Is 11:4; Mt 5:5.

Ele mostrava vivo discernimento dos princípios, do verdadeiro significado e propósito das leis de Deus, enfatizando os "assuntos mais importantes" delas, "a justiça, a misericórdia e a fidelidade". (Mt 12:1-8; 23:23, 24) Era imparcial, não demonstrando favoritismo, muito embora sentisse especial afeição por um dos seus discípulos. (Mt 18:1-4; Mr 10:35-44; Jo 13:23; compare isso com 1Pe 1:17.) Embora um dos seus últimos atos, quando morria na estaca de tortura, fosse demonstrar consideração para com sua mãe humana, os vínculos familiares carnais nunca tiveram prioridade sobre suas relações espirituais. (Mt 12:46-50; Lu 11:27, 28; Jo 19:26, 27) Conforme predito, o modo como lidava com os problemas jamais era superficial, baseado

no 'que meramente parecia aos seus olhos, nem sua repreensão simplesmente segundo a coisa ouvida pelos seus ouvidos'. (Is 11:3; compare isso com Jo 7:24.) Ele podia ver o que havia no coração dos homens, discernir seus pensamentos, raciocínios e motivações. (Mt 9:4; Mr 2:6-8; Jo 2:23-25) E conservava seus ouvidos sintonizados com a Palavra de Deus, procurando fazer, não a sua própria vontade, mas a de seu Pai; isto garantia que, como Juiz designado por Deus, suas decisões sempre seriam corretas e justas. — Is 11:4; Jo 5:30.

Notável Profeta. Jesus cumpriu os requisitos de profeta semelhante a Moisés, porém maior do que este. (De 18:15, 18, 19; Mt 21:11; Lu 24:19; At 3:19-23; compare isso com Jo 7:40.) Ele predisse os seus próprios sofrimentos e a maneira da sua morte, a dispersão dos seus discípulos, o sítio de Jerusalém, e a completa destruição desta cidade e do seu templo. (Mt 20:17-19; 24:1–25:46; 26:31-34; Lu 19:41-44; 21:20-24; Jo 13:18-27, 38) Relacionado com estes eventos mencionados por último, ele incluiu profecias a serem cumpridas na época da sua presença, quando seu Reino já estaria em operação ativa. E, como os anteriores profetas, realizou sinais e milagres como evidência da parte de Deus, de que fora divinamente enviado. Suas credenciais ultrapassavam as de Moisés — ele acalmou o mar tempestuoso da Galileia; andou sobre suas águas (Mt 8:23-27; 14:23-34); curou cegos, surdos e coxos, bem como os afligidos por doenças tão graves como a lepra; e até mesmo ressuscitou pessoas mortas. — Lu 7:18-23; 8:41-56; Jo 11:1-46.

Magnífico exemplo de amor. Em todos estes aspectos da personalidade de Jesus, a qualidade predominante é o amor — acima de tudo o amor de Jesus a seu Pai e também às suas concriaturas. (Mt 22:37-39) Por conseguinte, o amor devia ser o sinal distintivo que identificaria seus discípulos. (Jo 13:34, 35; compare isso com 1Jo 3:14.) Seu amor não era sentimentalismo. Embora expressasse fortes sentimentos, Jesus era sempre guiado por princípios (He 1:9); a vontade de seu Pai era sua suprema preocupação. (Veja Mt 16:21-23.) Ele provou seu amor a Deus por observar os mandamentos Dele (Jo 14:30, 31; compare isso com 1Jo 5:3), e por sempre procurar glorificar seu Pai. (Jo 17:1-4) Na sua última noite com seus discípulos, falou quase trinta vezes sobre o amor e o amar, repetindo três vezes a ordem de que 'se amassem uns aos outros'. (Jo 13:34; 15:12, 17) Disse-lhes: "Ninguém tem maior amor do que este, que alguém entregue a sua alma a favor de seus amigos. Vós sois meus amigos, se fizerdes o que vos mando." — Jo 15:13, 14; compare isso com Jo 10:11-15.

Em prova de seu amor a Deus e à humanidade imperfeita, ele então permitiu que fosse "trazido qual ovídeo ao abate", submetendo-se a julgamentos, sendo esbofeteado, esmurrado, cuspido, flagelado com um chicote, e, por fim, pregado numa estaca entre criminosos. (Is 53:7; Mt 26:67, 68; 27:26-38; Mr 14:65; 15:15-20; Jo 19:1) Pela sua morte sacrificial exemplificou e expressou o amor de Deus para com os homens (Ro 5:8-10; Ef 2:4, 5), e habilitou homens a ter a convicção absoluta de seu inquebrantável amor por seus discípulos fiéis. — Ro 8:35-39; 1Jo 3:16-18.

Visto ser grandioso o perfil do Filho de Deus, que se consegue ter do registro escrito, admitidamente breve (Jo 21:25), muito mais grandiosa deve ter sido a realidade. Seu acalentador exemplo de humildade e bondade, aliado à sua força em favor da justiça e retidão, dá-nos a certeza de que seu governo do Reino será tudo o que os homens de fé, através dos séculos, têm almejado, e que, na realidade, ultrapassará as maiores expectativas. (Ro 8:18-22) Em todos os sentidos, ele exemplificou o padrão perfeito para seus discípulos, um padrão bem diferente daquele dos governantes do mundo. (Mt 20:25-28; 1Co 11:1; 1Pe 2:21) Ele, seu Senhor, lavou-lhes os pés. Assim, estabeleceu o padrão de solicitude, de consideração e de humildade que deve caracterizar a sua congregação de seguidores ungidos, não apenas na Terra, mas também no céu. (Jo 13:3-15) Embora enaltecidos aos céus em seus tronos e compartilhando com Jesus 'toda a autoridade no céu e na terra' durante o Reinado Milenar de Cristo, eles têm de humildemente zelar e amorosamente servir as necessidades dos súditos dele na Terra. — Mt 28:18; Ro 8:17; 1Pe 2:9; Re 1:5, 6; 20:6; 21:2-4.

Declarado Justo e Digno. Por meio de toda a sua vida de integridade para com Deus, inclusive seu sacrifício, Jesus Cristo realizou o "um só ato de justificação" que mostrou que ele estava habilitado para servir como o Rei-Sacerdote ungido de Deus, no céu. (Ro 5:17, 18) Pela sua ressurreição dentre os mortos para a vida como Filho celestial de Deus, ele foi "declarado justo em espírito". (1Ti 3:16) As criaturas celestiais o proclamaram "digno de receber o poder, e as riquezas, e a sabedoria, e a força, e a honra, e a glória, e a bênção", como aquele que tanto era leonino a favor da justiça e do julgamento, como era semelhante a um cordeiro em sacrificar a si mesmo a favor da salvação de outros. (Re 5:5-13) Realizou seu propósito primário de santificar o nome de seu Pai. (Mt 6:9; 22:36-38) Fez isto, não apenas por usar este nome, mas por revelar a Pessoa que representa, demonstrando as esplêndidas qualidades do seu Pai — seu amor, sua sabedoria, sua justiça e seu poder —

habilitando as pessoas a conhecer ou a sentir o que o nome de Deus representa. (Mt 11:27; Jo 1:14, 18; 17:6-12) E, acima de tudo, fez isto por apoiar a soberania universal de Jeová, mostrando que seu próprio governo do Reino estaria solidamente alicerçado naquela Suprema Fonte de autoridade. Por conseguinte, podia-se dizer dele: "Deus é o teu trono para todo o sempre." — He 1:8.

O Senhor Jesus Cristo é assim o "Agente Principal e Aperfeiçoador da nossa fé". Por ele cumprir profecias e revelar os propósitos futuros de Deus, bem como por aquilo que disse, que fez e que era, forneceu o sólido alicerce em que se deve basear a verdadeira fé. — He 12:2; 11:1.

JETER [duma raiz que significa "mais que suficiente; excedente"].

1. Jetro, sogro de Moisés, é chamado Jeter no texto massorético, em Êxodo 4:18. — Veja JETRO.

2. Descendente de Judá através de Peres. Jeter morreu sem deixar filhos varões. — 1Cr 2:4, 5, 25, 26, 28, 32.

3. Primeiro filho mencionado de Ezra; descendente de Judá. — 1Cr 4:17.

4. Descendente de Aser. (1Cr 7:30, 38) Provavelmente trata-se do Itrã do versículo 37; os nomes são bastante similares no hebraico.

5. Primogênito de Gideão. Pelo visto, Jeter acompanhou seu pai na perseguição e captura dos reis midianitas Zeba e Zalmuna, mas, quando se lhe ordenou que os matasse, o jovem Jeter teve medo de puxar da espada. (Jz 8:20) Após a morte de Gideão, Jeter foi morto pelo seu meio-irmão Abimeleque. — Jz 9:5, 18.

6. Pai de Amasa, ex-chefe do exército de Davi. (1Rs 2:5, 32) O texto massorético, em 2 Samuel 17:25, chama-o de Itra, e diz que ele era israelita, mas 1 Crônicas 2:17 chama-o de ismaelita, possivelmente porque morou por um tempo entre os ismaelitas.

JETETE. Xeque de Edom, descendente de Esaú. — Gên 36:40-43; 1Cr 1:51; veja TIMNA N.º 3.

JETRO [duma raiz que significa "mais que suficiente; excedente"]. Sogro de Moisés, queneu. (Êx 3:1; Jz 1:16) Jetro também é chamado de Reuel. (Núm 10:29) Jetro pode ter sido um título, ao passo que Reuel era um nome pessoal. Todavia, não era incomum que um chefe árabe tivesse dois nomes, ou até mais, conforme muitas inscrições atestam. Jetro é grafado "Jeter" no texto massorético, em Êxodo 4:18.

Jetro era "sacerdote de Midiã". Sendo cabeça duma grande família de pelo menos sete filhas e de um filho cujo nome é citado (Êx 2:15, 16; Núm 10:29), e tendo a responsabilidade não só de fazer provisões materiais para sua família, mas também de liderá-la na adoração, ele é apropriadamente chamado de "sacerdote [ou maioral] de Midiã". Isto, em si, não indica necessariamente que se tratava da adoração de Jeová Deus; mas é possível que a adoração verdadeira tivesse sido inculcada nos antepassados de Jetro, e parte disso tivesse perdurado na família. A conduta dele sugere, pelo menos, profundo respeito pelo Deus de Moisés e de Israel. — Êx 18:10-12.

A associação de Jetro com seu futuro genro se iniciou pouco depois de Moisés ter fugido do Egito, em 1553 AEC. Moisés ajudou as filhas de Jetro a dar água aos rebanhos do seu pai, e elas contaram isso ao pai, o qual, por sua vez, demonstrou hospitalidade para com Moisés. Moisés passou então a morar na casa de Jetro, e, com o tempo, casou-se com Zípora, filha deste. Depois de cuidar dos rebanhos de Jetro por cerca de 40 anos, na vizinhança do monte Horebe (Sinai), Moisés foi convocado por Jeová a retornar para o Egito, e ele foi com os melhores votos de seu sogro. — Êx 2:15-22; 3:1; 4:18; At 7:29, 30.

Mais tarde, Jetro recebeu notícias da grande vitória de Jeová sobre os egípcios, e dirigiu-se imediatamente a Moisés em Horebe, levando consigo Zípora e os dois filhos de Moisés; foi deveras um reencontro bem caloroso. A reação de Jetro à recapitulação, feita por Moisés, dos poderosos atos salvadores de Jeová, foi bendizer a Deus e confessar: "Agora sei deveras que Jeová é maior do que todos os demais deuses." Ele então ofereceu sacrifícios ao verdadeiro Deus. (Êx 18:1-12) No dia seguinte, Jetro observou Moisés escutar os problemas dos israelitas "desde a manhã até à noite". Percebendo quão extenuante isso era, tanto para Moisés como para o povo, Jetro sugeriu um sistema de delegação de autoridade. 'Treina outros homens capazes e dignos como chefes de dez, de cinquenta, de cem, e de mil para decidirem os casos, de modo que só ouças aquilo que não puderem cuidar.' Moisés concordou e mais tarde Jetro voltou para sua própria terra. — Êx 18:13-27.

Moisés solicitou que Hobabe, filho de Jetro, servisse de guia. Pelo que parece, depois de alguma persuasão, ele aceitou isto e alguns dos seus entraram na Terra da Promessa junto com Israel. (Núm 10:29-33) Juízes 4:11 chama Hobabe de sogro de Moisés, em vez de seu cunhado, e isto tem causado dificuldades no entendimento. No entanto, a expressão hebraica normalmente traduzida "sogro" pode, num sentido mais amplo, indicar qualquer parente por afinidade do sexo masculino, e assim poderia também ser entendida como

"cunhado". Dizer que Hobabe, em vez de Jetro, era o sogro de Moisés discordaria de outros textos. Se, como alguns sugerem, Hobabe era outro nome de Jetro, isso também significaria que os dois homens, pai e filho, tinham o nome Hobabe. Por outro lado, Hobabe, como membro destacado da geração seguinte dos queneus, poderia ser usado neste texto como representativo de seu pai. — Veja HOBABE.

JETUR. Filho de Ismael (Gên 25:13-15; 1Cr 1:31) e antepassado dum povo contra o qual os israelitas guerrearam. (1Cr 5:18, 19) É possível que os descendentes de Jetur fossem os itureus. — Lu 3:1; veja ITUREIA.

JEÚ [possivelmente: Jeová É Ele].

1. Benjamita da cidade de Anatote, que se tornou voluntário para servir com Davi. Davi encontrava-se então em Ziclague, como fugitivo do Rei Saul. Jeú estava entre os poderosos, "armados de arco, usando a direita ou a esquerda com pedras ou com flechas no arco". — 1Cr 12:1-3.

2. Profeta, filho de Hanani. Ele predisse a destruição da casa de Baasa, rei de Israel. (1Rs 16:1-4, 7, 12) Mais de 33 anos depois, um profeta do mesmo nome (e, portanto, talvez a mesma pessoa) repreendeu o Rei Jeosafá, de Judá, por sua amizade com o iníquo Rei Acabe, de Israel, e por tê-lo ajudado. (2Cr 19:1-3) Em 2 Crônicas 20:34, diz-se que a história de Jeosafá estava escrita "entre as palavras de Jeú, filho de Hanani, que foram incluídas no Livro dos Reis de Israel".

3. Filho de Jeosafá (não do Rei Jeosafá, de Judá), e neto de Ninsi. (2Rs 9:14) Jeú governou qual rei de Israel de cerca de 904 a 877 AEC. Durante o reinado do Rei Acabe, de Israel, o profeta Elias fugira para o monte Horebe, a fim de escapar da morte às mãos de Jezabel, esposa de Acabe. Deus ordenou que Elias retornasse e ungisse três homens: Eliseu, como sucessor de Elias; Hazael, como rei da Síria; e Jeú, como rei de Israel. (1Rs 19:15, 16) Elias ungiu Eliseu (ou, designou-o; veja UNGIDO, UNÇÃO). No entanto, a unção de Jeú realmente ficou para ser feita pelo sucessor de Elias, Eliseu.

Será que foi por procrastinação da parte de Elias que a unção de Jeú ficou para ser feita por Eliseu? Não. Depois de dar tal ordem a Elias, Jeová lhe disse que a calamidade sobre a casa de Acabe (a ser executada por Jeú) não ocorreria nos dias de Acabe, mas nos dias do filho de Acabe. (1Rs 21:27-29) Assim, torna-se evidente que essa delonga se deu por orientação de Jeová, e não por negligência da parte de Elias. Jeová, porém, cronometrou com perfeita exatidão tal unção, quando a ocasião era oportuna para Jeú agir imediatamente em conformidade com a unção. E, em harmonia com a personalidade decidida e dinâmica de Jeú, ele não perdeu um instante sequer, mas agiu imediatamente.

Chegou o tempo devido. Era uma época de guerra. Acabe estava morto, e seu filho, Jeorão, governava. O exército de Israel estava ajuntado em Ramote-Gileade, em guarda contra as forças de Hazael, rei da Síria. Jeú estava ali como um dos comandantes militares. (2Rs 8:28; 9:14) Ele e seu ajudante de ordens, Bidcar, como soldados do exército de Acabe, estiveram presentes quando Elias denunciara Acabe, profetizando que Jeová 'retribuiria a Acabe no lote de terreno que pertencera a Nabote'. Este terreno tinha sido tomado por Acabe, depois que Jezabel, esposa dele, provocara o assassínio de Nabote. — 1Rs 21:11-19; 2Rs 9:24-26.

Enquanto a força militar de Israel mantinha guarda em Ramote-Gileade, o Rei Jeorão, de Israel, se recuperava em Jezreel das feridas recebidas às mãos dos sírios em Ramá (Ramote-Gileade). O rei de Judá, Acazias, também estava ali. Ele era sobrinho de Jeorão, de Israel, pois a mãe dele era Atalia, irmã de Jeorão, de Israel, e filha de Acabe e Jezabel. O Rei Acazias tinha vindo a Jezreel fazer uma visita a seu tio enfermo, Jeorão. — 2Rs 8:25, 26, 28, 29.

A Unção de Jeú. Eliseu chamou um dos filhos dos profetas, seu ajudante, mandando que apanhasse um frasco de óleo, fosse ao acampamento israelita em Ramote-Gileade, ungisse ali Jeú e fugisse. O ajudante de Eliseu obedeceu, chamando à parte Jeú, que estava com outros oficiais, para entrarem numa casa, onde ele o ungiu e declarou a comissão de Jeú, de destruir toda a casa de Acabe. Daí, o ajudante fugiu, conforme Eliseu o havia orientado. — 2Rs 9:1-10.

Ao sair dessa casa, Jeú tentou dar a entender que este assunto era de somenos importância, como se o profeta não tivesse dito nada de importante. Mas os homens observaram, pela aparência dele e pelo modo como agia, que ocorrera algo expressivo. Pressionado, Jeú revelou que tinha sido ungido como rei de Israel; ao ouvir isso, o exército imediatamente proclamou-o rei. — 2Rs 9:11-14.

Destruição da Casa de Acabe. Ordenando que este assunto fosse mantido em segredo para Jezreel, Jeú andou furiosamente de carro em direção a esta cidade. (2Rs 9:15, 16) Mensageiros enviados de Jezreel por Jeorão, para indagar: "Há paz?" foram colocados na retaguarda dos homens de Jeú. À medida que a "massa movimentada" dos cavaleiros e dos carros de Jeú chegava mais perto, a maneira de Jeú guiar seu carro "com loucura" o identificou ao vigia na torre. Jeorão, rei de Israel e filho de Acabe, ficou suspeitoso e foi-lhe ao encontro no seu carro de guerra, chegando a Jeú no lote

de terreno de Nabote. Jeú o abateu com uma flecha, e, lembrando a profecia de Elias, mandou que Bidcar, seu ajudante, lançasse o corpo de Jeorão no campo de Nabote. Daí, Jeú seguiu para a cidade de Jezreel. Pelo que parece, Acazias, neto de Acabe, que tinha saído da cidade junto com Jeorão, tentou retornar para sua própria capital, Jerusalém, mas só conseguiu chegar a Samaria, e escondeu-se ali. Ele foi capturado mais tarde e levado até Jeú, perto da cidade de Ibleão, não muito longe de Jezreel. Jeú ordenou que seus homens o matassem no seu próprio carro de guerra. Eles o feriram mortalmente, a caminho de Gur, perto de Ibleão, mas ele escapou e fugiu para Megido, onde morreu. Daí, foi levado para Jerusalém e sepultado ali. — 2Rs 9:17-28; 2Cr 22:6-9.

Quando Jeú chegou a Jezreel, a viúva de Acabe, Jezabel, clamou: "Foi tudo bem com Zinri, matador de seu senhor?" (Veja 1Rs 16:8-20.) Mas Jeú, sem se deixar abalar por esta ameaça velada, ordenou aos oficiais da corte que a lançassem para baixo. Eles obedeceram. O sangue dela respingou no muro e Jeú a pisoteou com seus cavalos. O que possivelmente elucida ainda mais o caráter de Jeú é a declaração sucinta, constante no relato: "Depois entrou, e comeu e bebeu", ordenando depois o sepultamento dela. No ínterim, Jezabel já tinha sido comida pelos cães, circunstância esta que fez Jeú lembrar-se da expressão profética de Elias sobre a morte dela. — 2Rs 9:30-37; 1Rs 21:23.

Jeú não perdeu tempo em cumprir plenamente sua missão. Desafiou os homens de Samaria a colocar um dos 70 filhos de Acabe no trono e a lutar. Mas, cheios de medo, expressaram lealdade a Jeú. Sua lealdade foi intrepidamente testada por Jeú, por ele dizer: "Se fordes meus . . . tomai as cabeças dos homens que são filhos de vosso senhor e vinde a mim amanhã, nesta hora, a Jezreel." No dia seguinte, apareceram mensageiros, trazendo em cestos as 70 cabeças, que Jeú mandou colocar em duas pilhas junto ao portão de Jezreel até a manhã. Depois disso, Jeú matou todos os homens distintos de Acabe, seus conhecidos, e seus sacerdotes. Daí abateu mais 42 homens, os irmãos do neto de Acabe, o Rei Acazias, de Judá. Assim, destruiu também os filhos de Jeorão, de Judá, marido de Atalia, filha da iníqua Jezabel. — 2Rs 10:1-14.

Mesmo depois de serem tomadas grandes medidas para livrar Israel da adoração de Baal, Jeú ainda tinha muito a fazer, e ele passou a fazê-lo com sua característica prontidão e zelo. Na sua ida a Samaria, encontrou-se com Jonadabe, um recabita. Deve ser lembrado que os descendentes deste homem, mais tarde, foram elogiados por Jeová, mediante o profeta Jeremias, pela fidelidade deles. (Je 35:1-16) Jonadabe expressou-se como estando do lado de Jeú na sua luta contra o baalismo e o acompanhou, ajudando Jeú. Todos os que restaram dos aparentados ou relacionados com Acabe, em Samaria, foram destruídos. — 2Rs 10:15-17.

Aniquilados os Adoradores de Baal. Em seguida, sob o pretexto de convocar um grande ajuntamento para a adoração de Baal, Jeú conseguiu que todos os adoradores de Baal em Israel se reunissem na casa de Baal. Depois de se assegurar de que não havia ali nenhum adorador de Jeová, Jeú ordenou a seus homens que matassem todos naquela casa. Depois disso, destruíram as colunas sagradas de Baal e derrubaram a casa, fazendo dela latrinas, sendo o lugar usado assim até os dias de Jeremias, escritor do relato do livro de Reis. O registro reza: "Assim aniquilou Jeú a Baal em Israel." (2Rs 10:18-28) No entanto, mais tarde, a adoração de Baal de novo causou dificuldades tanto em Israel como em Judá. — 2Rs 17:16; 2Cr 28:2; Je 32:29.

Provavelmente para manter o reino de dez tribos, de Israel, distinto do reino de Judá, que tinha o templo de Jeová em Jerusalém, o Rei Jeú deixou que a adoração do bezerro continuasse em Israel, tendo seus centros em Dã e em Betel. "E o próprio Jeú não cuidou em andar na lei de Jeová, o Deus de Israel, de todo o seu coração. Não se desviou dos pecados de Jeroboão, com os quais fez Israel pecar." — 2Rs 10:29, 31.

Todavia, por causa da obra zelosa e cabal de Jeú em erradicar o baalismo e em executar os julgamentos de Jeová na casa de Acabe, Jeová recompensou Jeú com a promessa de que quatro gerações de filhos dele se sentariam no trono de Israel. Isto se cumpriu nos descendentes de Jeú: Jeoacaz, Jeoás, Jeroboão II e Zacarias, cujo governo findou com seu assassínio, por volta de 791 AEC. A dinastia de Jeú, portanto, reinou sobre Israel por cerca de 114 anos. — 2Rs 10:30; 13:1, 10; 14:23; 15:8-12.

Por que foi a casa de Jeú considerada por Jeová Deus responsável pelo derramamento de sangue, quando fora Ele quem comissionara Jeú como executor da parte Dele?

No entanto, depois dos dias de Jeú, Jeová disse por meio do profeta Oseias: "Pois ainda um pouco e terei de ajustar contas pelos atos de derramamento de sangue de Jezreel, contra a casa de Jeú, e terei de fazer cessar o domínio real da casa de Israel." (Os 1:4) Esta culpa de sangue sobre a casa de Jeú não poderia ser por ter ele cumprido a comissão de destruir a casa de Acabe, pois Deus o elogiara por isso. Nem poderia ser por ter destruído

Acazias, de Judá, e seus irmãos. Por meio de suas relações familiares, a saber, pelo casamento de Jeorão, de Judá, filho do Rei Jeosafá, com Atalia, filha de Acabe e Jezabel, a linhagem real de Judá fora contaminada com a infiltração da iníqua casa de Onri.

Antes, a chave para o entendimento deste assunto parece ser a declaração de que Jeú permitiu que continuasse em Israel a adoração do bezerro, e que ele não andou na lei de Jeová de todo o seu coração. É provável que Jeú chegasse a acreditar que continuarem independentes de Judá só podia ser conseguido pela separação religiosa. Igual a outros reis de Israel, ele procurou assegurar sua posição por perpetuar a adoração do bezerro. Isto realmente era uma expressão de falta de fé em Jeová, o qual tornara possível que Jeú fosse rei. Portanto, pode ser que, à parte da execução correta do julgamento de Jeová contra a casa de Acabe, as motivações erradas que induziram Jeú a deixar permanecer a adoração do bezerro também o fizeram derramar sangue.

O verdadeiro poder do reino de Israel foi despedaçado com a queda da casa de Jeú, durando este reino apenas mais uns 50 anos. Somente Menaém, que abateu Salum, o assassino de Zacarias, teve um filho que o sucedeu no trono. Este filho, Pecaías, foi assassinado, assim como o foi seu assassino e sucessor, Peca. Oseias, último rei de Israel, foi levado ao cativeiro pelo rei da Assíria. — 2Rs 15:10, 13-30; 17:4.

O pecado fundamental de Israel, durante todo esse tempo, era sua prática da adoração do bezerro. Isto fez com que aquela nação se afastasse de Jeová, com a consequente deterioração. Assim, a culpa pelo "derramamento de sangue de Jezreel" foi uma das coisas, junto com assassínio, roubo, adultério e outros crimes, que realmente tinham suas raízes na adoração falsa, que os governantes permitiram que o povo praticasse. Por fim, Deus teve de "fazer cessar o domínio real da casa de Israel". — Os 1:4; 4:2.

Síria e Assíria Hostilizam Israel. Por não se voltar plenamente para Jeová e andar nos Seus caminhos, Jeú teve de enfrentar dificuldades da parte de Hazael, rei da Síria, durante todos os dias do seu governo. Hazael tomou territórios do domínio de Israel, pedaço por pedaço, no outro lado do Jordão. (2Rs 10:32, 33; Am 1:3, 4) Ao mesmo tempo, ia crescendo a ameaça assíria à existência de Israel.

Inscrições Assírias Mencionam o Nome de Jeú. Em inscrições de Salmaneser III, rei da Assíria, ele afirma ter recebido tributo de Jeú. A inscrição reza: "O tributo de Jeú (*Ia-ú-a*), filho de Onri (*Hu-um-ri*); dele recebi prata, ouro, uma tigela-*saplu* de ouro, um vaso de ouro com fundo pontiagudo, taças sem pé, de ouro, baldes de ouro, estanho, um bastão para o rei, (e) *puruhtu* [não se conhecendo o significado dessa última palavra] de madeira." (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. B. Pritchard, 1974, p. 281) (Na realidade, Jeú não era filho de Onri. Mas, desde os tempos de Onri, tal expressão era às vezes empregada para designar os reis de Israel, sem dúvida, por causa da bravura de Onri, e de ter ele construído Samaria, que continuou como capital de Israel até a queda daquele reino de dez tribos diante da Assíria.)

Junto com esta mesma inscrição, no que é conhecido como o Obelisco Negro, há uma representação pictórica, talvez de um emissário de Jeú, curvando-se perante Salmaneser e oferecendo-lhe tributo. Alguns comentadores observam que se trata da primeira representação pictórica dos israelitas, pelo que se saiba. Não obstante, não podemos ter certeza absoluta da veracidade da afirmação de Salmaneser. Também, não se pode confiar na aparência da figura na escultura como semelhança exata dum israelita, porque essas nações talvez retratassem seus inimigos com aparência indesejável, da mesma forma que pinturas ou gravuras hoje em dia retratam as pessoas duma nação inimiga como fracas, grotescas e odiosas.

4. Filho de Obede, da família de Jerameel, descendente de Esrom, filho de Peres, que Tamar deu à luz para Judá. A linhagem deste Jeú passava por Jara, um escravo egípcio. Sesã, descendente de Jerameel, não tinha filhos, de modo que deu sua filha a Jara como esposa. O filho que lhes nasceu foi Atai, antepassado de Jeú. — 1Cr 2:3-5, 25, 34-38.

5. Simeonita, filho de Josibias. Nos dias do Rei Ezequias, de Judá, ele estava entre os maiorais das famílias simeonitas que abateram os camitas e os meunins que moravam na vizinhança de Gedor, ocupando depois, junto com seus rebanhos, o lugar deste povo. — 1Cr 4:24, 35, 38-41.

JEUBÁ. Membro destacado da tribo de Aser. — 1Cr 7:34, 40.

JEUCAL [Jeová É Capaz; Jeová Prevalece], **JUCAL** [forma abreviada de Jeucal]. Príncipe enviado pelo Rei Zedequias para pedir a Jeremias que orasse por Judá. (Je 37:3) Este filho de Selemias e mais três príncipes influentes mandaram que Jeremias fosse lançado numa cisterna lamacenta, porque a sua pregação, como diziam, 'enfraquecia as mãos dos homens de guerra', bem como as mãos do povo em geral. — Je 38:1-6.

JEÚDE. Lugar no território de Dã (Jos 19:40, 45), usualmente identificado com el-Yehudiyeh (Yehud), a uns 13 km ao L de Tel Aviv-Yafo. A *Septuaginta* grega (MS Vaticano N.º 1209), porém, usa "Azor" em lugar de "Jeúde". (Jos 19:45) Por isso, alguns peritos relacionam Jeúde com um Tel perto de Yazur (Azor), a uns 6 km ao ESE de Tel Aviv-Yafo. Acredita-se que este seja o lugar chamado Azuru nos anais de Senaqueribe.

JEUDI [Judeu; de (Pertencente a) Judá]. Oficial do Rei Jeoiaquim, enviado pelos príncipes de Judá para lhes trazer Baruque com o rolo de Jeremias. Mais tarde, quando Jeudi leu este rolo para Jeoiaquim, o rei o rasgou e o queimou, pedaço por pedaço, até destruir o rolo inteiro. — Je 36:14, 21-23, 27, 32.

Jeudi era bisneto de Cusi. (Je 36:14) Alguns acham que o nome dele e o de seu antepassado denotam que ele não era judeu de nascença, mas prosélito, e que o nome de seu bisavô sugere que esta família era de Cus, ou Etiópia. Todavia, os dois que eram das gerações intermediárias têm nomes tipicamente judaicos (Netanias, seu pai, e Selemias, seu avô), e até mesmo o nome Cusi é encontrado em outro lugar como nome próprio dum judeu natural. (Sof 1:1) De modo que Jeudi mui provavelmente era apenas um nome próprio dado por ocasião do seu nascimento e não um nome obtido mais tarde como prosélito.

JEUEL.

1. Levita que ajudou na limpeza do templo durante o reinado de Ezequias; descendente de Elizafã. — 2Cr 29:13, 15, 16.

2. Habitante pós-exílico de Jerusalém; cabeça da casa paterna de Zerá, de Judá. — 1Cr 9:3-6, 9; Gên 46:12.

JEÚS [possivelmente: Que Ele Preste Auxílio].

1. Filho de Esaú com sua esposa heveia, Oolibama. Jeús nasceu em Canaã, mas a família se mudou mais tarde para Edom. — Gên 36:2, 5-8, 14, 18; 1Cr 1:35.

2. Descendente de Benjamim; guerreiro e fundador duma família tribal. — 1Cr 7:6, 10.

3. Levita gersonita; filho de Simei. Visto que tanto ele como seu irmão Berias tiveram poucos filhos, seus descendentes, no tempo de Davi, juntaram-se para formar uma só casa paterna. — 1Cr 23:7, 10, 11.

4. Primeiro filho mencionado do Rei Roboão, presumivelmente com sua esposa Maalate. Visto que Roboão amava mais outra esposa, Jeús foi relegado na sucessão real. — 2Cr 11:18-23.

5. Benjamita; um dos descendentes do Rei Saul. — 1Cr 8:33, 39.

JEUZ [Ele Aconselhou]. Cabeça de família na tribo de Benjamim; filho de Saraim com sua esposa Hodes. — 1Cr 8:1, 8-10.

JEZABEL [do fenício, possivelmente significando: "Onde Está o Enaltecido [isto é, o príncipe]?"].

1. Esposa de Acabe, rei de Israel na metade final do décimo século AEC. Ela era uma rainha dominadora, que mostrou ser forte promotora do baalismo à custa da adoração de Jeová. Nisto, ela era como seu pai, Etbaal, rei de Sídon, que evidentemente era o identificado pelo antigo historiador Menandro (segundo a obra *Against Apion* [Contra Apião], I, 116, 123 [18], de Josefo) como sacerdote de Astarte (Astorete), que subira ao trono por assassinar seu próprio rei. — 1Rs 16:30, 31.

É bem provável que o casamento de Acabe com esta princesa pagã, Jezabel, tenha sido por motivos políticos, sem levar em consideração as desastrosas consequências religiosas. E depois de ele ter feito tal aliança, o próximo passo lógico para agradar sua esposa devotada à adoração de Baal era construir um templo e um altar para Baal, erigir um "poste sagrado", fálico, e então juntar-se a ela nesta adoração idólatra. Em tudo isso, Acabe fez mais para ofender Jeová do que todos os reis de Israel que o precederam. — 1Rs 16:32, 33.

Jezabel, não satisfeita em conseguir que o trono real aprovasse oficialmente a adoração de Baal, empenhou-se em exterminar a adoração de Jeová do país. Para isso, ordenou que todos os profetas de Jeová Deus fossem mortos, mas Este avisou Elias para que escapasse, cruzando o Jordão, e Obadias, o mordomo do palácio, ocultou cem outros em cavernas. (1Rs 17:1-3; 18:4, 13) Tempos depois, Elias fugiu de novo para salvar a vida, quando Jezabel, por meio dum mensageiro pessoal, jurou matá-lo. — 1Rs 19:1-4, 14.

Chegaram a existir 450 profetas de Baal e 400 profetas do poste sagrado, sendo que Jezabel cuidava de todos eles e os alimentava da sua própria mesa real, a expensas do Estado. (1Rs 18:19) Mas, apesar de seus esforços fanáticos de obliterar a adoração de Jeová, Jeová revelou que, no fim das contas, "todos os joelhos que não se dobraram diante de Baal e toda boca que não o beijou", somavam 7.000 pessoas. — 1Rs 19:18.

O modo como Jezabel tratou Nabote nos fornece outro enfoque do caráter iníquo desta mulher, um caráter extremamente egoísta, inescrupuloso, arrogante e cruel. Quando Acabe começou a ficar mal-humorado e amuado porque Nabote se recusou a vender-lhe seu vinhedo hereditário, esta mulher inescrupulosa desavergonhadamente passou por cima da posição de cabeça de seu marido

e, de modo arrogante, declarou: "Eu mesma te darei o vinhedo de Nabote." (1Rs 21:1-7) Nisso, ela escreveu cartas, assinou-as e selou-as em nome de Acabe, ordenando aos anciãos e aos nobres da cidade de Nabote que arranjassem indivíduos imprestáveis que acusassem falsamente Nabote de ter amaldiçoado a Deus e ao rei, e, daí, levassem Nabote e o apedrejassem até ele morrer. Desta forma, Nabote foi morto por se perverter a justiça. Acabe apoderou-se então do vinhedo e preparou-se para transformá-lo numa horta. — 1Rs 21:8-16.

Por tal brutal desrespeito pela justiça, Jeová decretou que Acabe e sua descendência seriam removidos de um só golpe destrutivo. "Sem exceção, ninguém se mostrou igual a Acabe, que se vendeu para fazer o que é mau aos olhos de Jeová, instigando-o Jezabel, sua esposa." Daí, o julgamento de Jeová contra Jezabel: "Os próprios cães devorarão Jezabel." — 1Rs 21:17-26.

Com o tempo, Acabe morreu e foi sucedido primeiro por Acazias, filho de Jezabel, que governou por dois anos, daí, por outro filho dela, Jeorão, que governou pelos próximos 12 anos, antes de a dinastia de Acabe finalmente terminar. (1Rs 22:40, 51-53; 2Rs 1:17; 3:1) Durante os reinados desses filhos, Jezabel, então no papel de rainha-mãe, continuou a influenciar a terra com suas fornicações e feitiçarias. (2Rs 9:22) A influência dela chegou até mesmo a ser sentida em Judá, ao S, onde Atalia, sua filha iníqua, que se tinha casado com o rei de Judá, perpetuou o espírito de Jezabel naquele reino meridional por outros seis anos após a morte da sua mãe. — 2Rs 8:16-18, 25-27; 2Cr 22:2, 3; 24:7.

Quando Jezabel soube que Jeú tinha matado Jeorão, o filho reinante dela, e que ele estava a caminho de Jezreel, ela jeitosamente pintou os olhos, adornou os cabelos e se postou numa janela superior que dava para a praça do palácio. Ali, ela saudou o conquistador em sua entrada triunfal, dizendo: "Foi tudo bem com Zinri, matador de seu senhor?" Esta saudação sarcástica constituía, provavelmente, uma ameaça velada, pois Zinri, depois de ter matado seu rei e usurpado o trono dele, cometeu suicídio sete dias depois, quando sua vida foi ameaçada. — 2Rs 9:30, 31; 1Rs 16:10, 15, 18.

A resposta de Jeú a esta recepção hostil foi: "Quem é comigo? Quem?" Quando dois ou três oficiais da corte olharam para fora, ele ordenou: "Deixai-a cair!" Na violência da queda, o sangue dela aspergiu o muro e os cavalos, e ela foi pisoteada, presumivelmente pelos cavalos. Pouco depois, quando homens vieram sepultar esta "filha de rei", ora, verificaram que cães necrófagos praticamente já a tinham consumido, assim como predissera "a palavra de Jeová, que ele falou por intermédio do seu servo Elias", deixando apenas o crânio, os pés, e as palmas das mãos como evidência de que tudo o que Jeová diz se cumpre. — 2Rs 9:32-37.

2. Aquela "mulher", na congregação de Tiatira, que se chamava profetisa. Esta "mulher", sem dúvida, recebeu o nome de Jezabel porque sua conduta iníqua se assemelhava à da esposa de Acabe. Esta "mulher" não somente ensinava a religião falsa, e levava muitos a cometer fornicação e idolatria, mas ela também, empedernidamente, recusava arrepender-se. Por este motivo, "o Filho de Deus" declarou que ela seria lançada num leito de doença e os filhos dela seriam mortos, para mostrar que cada um é recompensado segundo suas ações. — Re 2:18-23.

JEZANIAS [provavelmente forma abreviada de Jaazanias, significando "Jeová Deu Ouvidos"]. Um chefe da força militar de Judá, daqueles que se sujeitaram à breve administração de Gedalias, em 607 AEC. (Je 40:8, 9; 42:1) Jezanias é também chamado Azarias (Je 43:2) e Jaazanias. — 2Rs 25:23.

JÉZER [Ele Formou]. Terceiro filho alistado de Naftali; fundador da família dos jezeritas. — Gên 46:24; Núm 26:48, 49; 1Cr 7:13.

JEZERITAS [De (Pertencentes a) Jézer]. Família de Naftali que descendia de Jézer. — Núm 26:48, 49.

JEZIEL. Benjamita, filho de Asmavete, que se juntou a Davi quando este se achava proscrito por Saul. — 1Cr 12:1-3.

JEZREEL [Deus Semeará], **JEZREELITA.**

1. Descendente de Judá; possivelmente antepassado dos habitantes de Jezreel (N.º 3) ou seu principal habitante. — 1Cr 4:1, 3.

2. Filho do profeta Oseias com sua esposa Gômer (Os 1:3, 4); quanto ao significado profético de "Jezreel", veja o N.º 4.

3. Cidade não identificada na região montanhosa de Judá, talvez fundada pelo N.º 1. (Jos 15:20, 48, 56) Esta Jezreel, sem dúvida, era o domicílio de Ainoã, esposa de Davi. — 1Sa 25:43; 27:3.

4. Cidade na fronteira do território de Issacar. (Jos 19:17, 18) Atualmente, Jezreel é identificada com Zerʽin (Tel Yizreʽel), situada a uns 11 km ao NNE de Jenin (En-gannim). Um pouco ao SE fica uma serra de morros calcários, em forma de crescente, tradicionalmente identificada com o monte Gilboa.

Durante a última metade do décimo século AEC, Jezreel serviu como residência real para o

Rei Acabe, de Israel, e para seu sucessor, Jeorão, embora Samaria fosse a verdadeira capital do reino setentrional. (1Rs 18:45, 46; 21:1; 2Rs 8:29) No vinhedo de Nabote, perto do palácio em Jezreel, o profeta Elias proferiu o julgamento de Jeová contra a casa de Acabe. (1Rs 21:17-29) A profecia cumpriu-se. Jeú matou o filho de Acabe, o Rei Jeorão, e depois mandou que o cadáver dele fosse lançado no pedaço de campo de Nabote. Jezabel, esposa de Acabe, tornou-se alimento para os cães necrófagos de Jezreel, quando foi lançada duma janela às ordens de Jeú. As cabeças de 70 filhos de Acabe, executados por seus tutores em Samaria, foram empilhadas em dois montes junto ao portão de Jezreel. Não escapou nenhum dos homens de destaque, dos conhecidos e dos sacerdotes de Acabe em Jezreel. — 2Rs 9:22-37; 10:5-11.

Profecia de Oseias. As palavras de Jeová a Oseias (1:4) a respeito dos "atos de derramamento de sangue de Jezreel", não devem ser entendidas como se referindo a Jeú destruir a casa ímpia de Acabe. Jeú foi usado como instrumento de Jeová na execução do julgamento divino. Todavia, pode ser que as motivações erradas que induziram Jeú a deixar permanecer a adoração do bezerro também o tornaram culpado de derramamento de sangue. — 2Rs 10:30, 31.

O nome profético Jezreel, que Jeová mandou que Oseias desse ao filho que teve com Gômer, apontava para um futuro ajuste de contas com a casa de Jeú. Deus 'semearia' no sentido de causar o espalhamento dela. Este ajuste de contas com a casa de Jeú ocorreu quando o trineto de Jeú, Zacarias, depois de governar por seis meses, foi assassinado e o assassino Salum se apoderou do trono. (2Rs 15:8-10) Assim terminou a dinastia de Jeú. Cerca de 50 anos mais tarde, em 740 AEC, quando o reino setentrional caiu diante da Assíria e seus habitantes foram exilados, o domínio real da casa de Israel cessou completamente. Naquele tempo, "o arco de Israel", isto é, sua força militar, foi definitivamente quebrado. A profecia havia indicado que isto ocorreria na baixada de Jezreel, talvez porque os assírios obtiveram ali uma vitória decisiva. — Os 1:4, 5.

Todavia, Jeová, por meio do seu profeta Oseias, também indicou um sentido favorável de Jezreel. Por reunir os remanescentes de Israel e de Judá, e depois trazer os do seu povo de volta à terra deles, Jeová semearia, fazendo-os aumentar em número ali. — Os 1:11; 2:21-23; compare isso com Za 10:8-10.

5. Região geográfica abrangida pela Planície de Jezreel. Esta designação muitas vezes fica restrita à baixada que se estende da cidade de Jezreel, em Issacar, para o SE, em direção a Bete-Seã, na beira ocidental do vale do Jordão. Mas a designação "vale de Jezreel" também tem sido usada para incluir a baixada ao O de Jezreel, o vale de Esdrelom (forma grega da hebraica Jezreel). Portanto, em sentido amplo, o "vale de Jezreel" inclui toda a planície que se estende desde a serra do Carmelo até o rio Jordão.

A cidade de Jezreel (Zerʽin), situada à beira dum declive rochoso, sobreleva toda a parte oriental do vale de Jezreel, que se estende quase 19 km para o SE e tem a largura de uns 3 km. No tempo de Josué, esta região era controlada por cananeus, que tinham uma poderosa força de carros de guerra, bem equipada. (Jos 17:16) Foi também no vale de Jezreel que Gideão e seus 300 homens presenciaram como a mão salvadora de Jeová fez com que as forças inimigas constituídas por midianitas, amalequitas e orientais se virassem em confusão umas contra as outras. (Jz 6:33; 7:12-22) Mais tarde, o exército israelita do Rei Saul, confrontado por filisteus inimigos, acampou perto da fonte em Jezreel (talvez ʽAin Jalud, no contraforte NO do monte Gilboa, ou ʽAin el-Meiyiteh, abaixo da cidade de Zerʽin). Depois, recebeu-se de Jezreel a notícia da morte de Saul e de seu filho Jonatã. (1Sa 29:1, 11; 2Sa 4:4) Jezreel e seus arredores tornaram-se então parte do território governado por Is-Bosete, filho de Saul. (2Sa 2:8, 9) E, enquanto Salomão reinava, as designações do preposto Baana incluíam a fértil baixada de Jezreel. — 1Rs 4:7, 12.

JIDLAFE. Sétimo na lista dos oito filhos nascidos a Naor e sua esposa Milca. Jidlafe, portanto, era sobrinho de Abraão e tio de Rebeca, esposa de Isaque. — Gên 22:20-23; 24:67.

JÓ [Objeto de Hostilidade]. Homem que morava na terra de Uz, no que é agora a Arábia. (Jó 1:1) Deus disse a respeito de Jó: "Não há ninguém igual a ele na terra, homem inculpe e reto, temendo a Deus e desviando-se do mal." (Jó 1:8) Isto indica que Jó morava em Uz por volta da mesma época em que seus primos distantes, as 12 tribos de Israel, estavam em escravidão lá na terra do Egito. Já então, José, filho de Jacó (Israel), havia morrido (1657 AEC), depois de ter suportado muitos sofrimentos injustos, mas de ter-se mantido inculpe para com Jeová Deus. Moisés não tinha ainda surgido como profeta de Jeová, para conduzir as 12 tribos de Israel para fora da escravidão no Egito. Entre a morte de José e o tempo em que Moisés, pela sua conduta, se mostrou inculpe e reto, não havia nenhum humano com integridade igual à de Jó. Foi provavelmente neste período que

ocorreram as palestras entre Jeová e Satanás, envolvendo Jó. — Jó 1:6-12; 2:1-7.

Atribui-se, em geral, a Moisés a escrita do relato das experiências de Jó. Ele pode ter sabido a respeito de Jó quando passou 40 anos em Midiã, e talvez tenha ouvido falar do resultado final feliz para Jó e da sua morte quando Israel estava perto de Uz, próximo do fim de sua jornada no ermo. Se Moisés completou o livro de Jó por volta da época da entrada de Israel na Terra da Promessa, em 1473 AEC (provavelmente não muito depois da morte de Jó), isto situaria a época da provação de Jó por volta de 1613 AEC, porque Jó ainda viveu 140 anos depois de sua provação. — Jó 42:16, 17.

Jó era parente de Abraão, sendo ambos descendentes de Sem. Embora não fosse israelita, Jó era adorador de Jeová. Era "o maior de todos os orientais", possuindo grande riqueza. Sua família consistia em sua esposa, sete filhos e três filhas. (Jó 1:1-3) Ele realizava conscienciosamente os deveres de sacerdote em benefício da sua família, oferecendo sacrifícios a Deus em favor deles. — Jó 1:4, 5.

Jó era figura de destaque no portão da cidade, respeitado até mesmo pelos homens idosos e pelos príncipes. (Jó 29:5-11) Ele atuava como juiz imparcial, executando a justiça como defensor das viúvas, e era como que um pai para os meninos órfãos de pai, para os aflitos e para aqueles que não tinham ajudador. (Jó 29:12-17) Ele se mantinha livre da imoralidade, do ganancioso materialismo e da idolatria, e era generoso para com os pobres e os necessitados. — Jó 31:9-28.

Integridade de Jó. A integridade de Jó para com Jeová foi desafiada por Satanás. Então Jeová, com confiança nesta integridade e conhecendo Sua própria capacidade de recuperar e recompensar Jó, permitiu que Satanás testasse a integridade de Jó até o limite, mas não permitiu que Satanás matasse Jó. Embora Satanás, por vários meios, tirasse primeiro o gado e os servos de Jó, e depois os filhos dele (Jó 1:13-19), Jó nunca acusou Deus de insensatez ou de proceder errado. Nem se desviou de Deus, mesmo quando pressionado por sua própria esposa e por outros. (Jó 1:20-22; 2:9, 10) Falou a verdade sobre Deus. (Jó 42:8) Aceitou a repreensão por estar ansioso demais de se declarar justo e por deixar de vindicar a Deus (Jó 32:2), e admitiu seus pecados perante Deus. — Jó 42:1-6.

Jeová amava Jó. No fim de seu proceder fiel sob provação, Deus constituiu Jó em sacerdote para seus três companheiros, que haviam discutido com ele, e Deus restabeleceu Jó na sua condição anterior. Ele de novo veio a ter uma família excelente (evidentemente com a mesma esposa) e o dobro das riquezas que antes possuíra. Todos os seus parentes e antigos associados vieram novamente apresentar-lhe seus respeitos, e trazer-lhe presentes. (Jó 42:7-15) Ele viveu para ver quatro gerações de filhos e netos. — Jó 42:16.

Por meio do profeta Ezequiel, Deus apontou Jó como um exemplo de justiça. (Ez 14:14, 20) Ter ele suportado pacientemente o sofrimento é apresentado como exemplo para os cristãos, e seu feliz resultado é indicado como algo que magnifica a afeição e a misericórdia de Jeová. (Tg 5:11) O relato de sua experiência provadora é de grande conforto e revigoramento para os cristãos, e muitos princípios bíblicos são destacados e esclarecidos pelo livro que leva o seu nome.

JÓ, LIVRO DE. Escrito por Moisés, segundo peritos tanto dos judeus como dos primitivos cristãos. Sua poesia, sua linguagem e seu estilo indicam que foi escrito originalmente em hebraico. As muitas similaridades com o Pentateuco, nas partes em prosa do livro, tendem a indicar Moisés como o escritor. Durante sua estada de 40 anos em Midiã, Moisés pode ter tido acesso aos fatos sobre a provação de Jó, e ele provavelmente soube do resultado da vida de Jó quando Israel chegou perto de Uz, a caminho para a Terra da Promessa, em 1473 AEC.

Arranjo. O livro de Jó é ímpar no sentido de que consiste principalmente em um debate entre um verdadeiro servo de Jeová Deus e três outros que afirmavam servir a Deus, mas que cometeram erros doutrinais na sua tentativa de corrigir Jó. Eles erroneamente pensavam que Jó estava sendo punido por Deus por algum grave pecado oculto. Assim, argumentando nesta base, eles realmente tornaram-se perseguidores de Jó. (Jó 19:1-5, 22) O debate consiste numa série de três fases de discursos, em que todos os quatro oradores participam, exceto que Zofar não fala na última fase, por ter sido silenciado pelo argumento de Jó. Depois disso, todos são corrigidos pelo porta-voz de Jeová, Eliú, e, finalmente, pelo próprio Deus.

É claro, portanto, que é preciso ter presente, ao se ler ou citar este livro, que os argumentos apresentados por Elifaz, Bildade e Zofar são errôneos. Às vezes, estes três companheiros de Jó declaram fatos verídicos, mas num contexto e com uma aplicação errados. Satanás usou esta tática contra Jesus Cristo quando o levou "à cidade santa e o postou sobre o parapeito do templo, e disse-lhe: 'Se tu és filho de Deus, lança-te para baixo; pois

está escrito: "Dará aos seus anjos encargo concernente a ti, e eles te carregarão nas mãos, para que nunca batas com o pé contra uma pedra."' Jesus disse-lhe: 'Novamente está escrito: "Não deves pôr Jeová, teu Deus, à prova."'" — Mt 4:5-7.

Os companheiros de Jó disseram que Deus pune os iníquos. Isto é verdade. (2Pe 2:9) Mas eles concluíram que todo sofrimento por que se passa é resultado de pecados de tal pessoa — que Deus administra assim o castigo. O sofrimento, disseram, é evidência de que a pessoa pecou de modo específico. Falaram de forma inverídica sobre Deus. (Jó 42:7) Caluniaram-no. Segundo apresentaram Deus, faltava-lhe misericórdia. Sua afirmação era de que Deus não se deleita no homem que mantém integridade, e que Ele não confia em Seus servos, nem mesmo nos anjos. Isto nega as muitas declarações bíblicas que revelam o amor de Jeová por seus servos inteligentes. Um exemplo da confiança e crédito de Deus em Seus adoradores fiéis é visto nas suas conversas com Satanás, em que Ele lhe trouxe Jó à atenção e expressou a máxima confiança na lealdade de Jó, quando permitiu que o Diabo provasse a Jó. Observe, porém, que ele protegeu a vida de Jó. (Jó 2:6) Tiago, escritor cristão, diz a respeito dos tratos de Deus com Jó: "Jeová é mui terno em afeição e é misericordioso." — Tg 5:11.

Importância. O livro de Jó é essencial, em conjunto com Gênesis 3:1-6 e outros textos, para revelar a grande questão da justiça de Deus no exercício da Sua soberania, bem como no modo em que a integridade dos servos terrestres de Deus está envolvida nesta questão. Jó não entendia esta questão, mas, apesar disso, não permitiu que seus três companheiros o fizessem duvidar de que ele tinha sido homem de integridade. (Jó 27:5) Ele não compreendia por que lhe

DESTAQUES DE JÓ

Relato do que se deu com Jó quando Satanás desafiou sua integridade perante Jeová.

Provavelmente registrado por Moisés durante a peregrinação de Israel pelo ermo, embora a provação de Jó deva ter acontecido anos antes do nascimento de Moisés.

A prosperidade e o bem-estar de Jó terminam quando Jeová permite que Satanás teste a Jó. (1:1–2:10)

Satanás afirma que a retidão de Jó é motivada só por interesses pessoais.

Jó perde gado, rebanhos e seus dez filhos, tudo num só dia, mas mantém sua integridade.

Passa então a padecer duma doença repugnante, dolorosa, mas se recusa a amaldiçoar a Deus; assim, Jó permanece fiel.

Elifaz, Bildade e Zofar, três companheiros de Jó, reúnem-se por combinação para 'compadecer-se' dele. (2:11–3:26)

Ficam em silêncio sentados em volta dele por sete dias.

Jó rompe o silêncio, amaldiçoando o dia em que nasceu.

Pergunta-se por que Deus permite que continue vivendo.

Os três pretensos consoladores debatem extensivamente com Jó. (4:1–31:40)

Afirmam que ele sofre por causa dos seus pecados, argumentando que Jó deve ter procedido mal, visto que Deus o trata como inimigo.

Tentam convencer disso a Jó por recorrerem a raciocínios falsos e a calúnias, e por apelarem para tradições e para visões que afirmam ter recebido.

Os três companheiros instam com Jó para que confesse suas transgressões e mude de proceder; então, dizem eles, ele recuperará sua prosperidade anterior.

Jó insiste em que ele é reto; não entende por que Jeová permite que sofra, mas silencia o conselho falso dos seus três companheiros.

Nas suas palavras finais, Jó contrasta seus dias anteriores como ancião respeitado com o seu atual período de aflição e humilhação; salienta quanto cuidado teve em evitar o pecado.

Eliú, espectador jovem, corrige Jó e os companheiros dele. (32:1–37:24)

Ele mostra que Jó estava errado ao se justificar, em vez de justificar a Deus, e censura os três companheiros de Jó por não responderem corretamente a Jó.

Eliú defende a justiça, a imparcialidade, a glória e a onipotência de Jeová.

O próprio Jeová fala então de dentro dum vendaval. (38:1–42:6)

Jeová pergunta onde Jó estava quando se criou a Terra, e se ele entende os modos maravilhosos das coisas selváticas, demonstrando com isso a pequenez do homem em comparação com a grandeza de Deus.

Pergunta então a Jó se este devia achar falta Nele.

Jó admite ter falado sem o devido entendimento; arrepende-se "em pó e cinzas".

A provação de Jó termina, e sua integridade é recompensada. (42:7-17)

Jeová expressa desagrado para com Elifaz, Bildade e Zofar, por não terem falado a verdade; manda que ofereçam sacrifícios e que peçam a Jó que ore por eles.

Jó é curado quando ora por seus companheiros.

Ele passa a ser abençoado com duas vezes mais do que antes com rebanhos e manadas, bem como com mais sete filhos e três filhas.

sobreviera a calamidade, visto que não era praticante do pecado. Ficou desequilibrado na questão da autojustificação, sem dúvida sendo empurrado ainda mais nesta direção pelas constantes acusações de seus três companheiros. Também estava errado em insistir em receber resposta de Deus quanto a por que sofria, quando devia ter compreendido que ninguém pode, de direito, dizer a Jeová: "Por que me fizeste deste modo?" (Ro 9:20) Todavia, Jeová misericordiosamente respondeu a Jó, tanto por intermédio de seu servo, Eliú, como por falar com Jó do meio dum vendaval. Por conseguinte, este livro inculca fortemente o erro de alguém tentar justificar-se perante Deus. — Jó 40:8.

Autenticidade e Valor. Ezequiel refere-se a Jó, e Tiago o menciona. (Ez 14:14, 20; Tg 5:11) Argumentando poderosamente a favor da canonicidade deste livro há o fato de que os judeus o aceitavam como tendo autoridade igual à dos demais livros inspirados das Escrituras Hebraicas, muito embora Jó não fosse israelita.

Talvez a evidência mais forte da genuinidade do livro consista em sua harmonia com o restante da Bíblia. Também revela muito sobre as crenças e os costumes da sociedade patriarcal. Mais do que isso, ajuda grandemente o estudante da Bíblia a obter melhor entendimento dos propósitos de Jeová, mediante uma comparação com outras declarações bíblicas. Há um notável número de pontos com ideias paralelas a outros trechos bíblicos, e alguns destes são alistados na tabela acompanhante.

JOA [forma abreviada de Jeoanã, que significa "Jeová Mostrou Favor; Jeová Foi Clemente"].

1. Um dos poderosos de Davi; tizita. — 1Cr 11:26, 45.

2. Cabeça duma família benjamita em Jerusalém; filho ou descendente de Berias. — 1Cr 8:1, 16, 28.

Livro de Jó	Ponto de comparação	Outras referências bíblicas
3:17-19	Os mortos não sabem nada, mas estão como os adormecidos.	Ec 9:5, 10; Jo 11:11-14; 1Co 15:20
10:4	Deus não julga com base no ponto de vista humano.	1Sa 16:7
10:8, 9, 11, 12	O grande cuidado de Deus em criar o homem.	Sal 139:13-16
12:23	Deus deixa as nações ficar poderosas e até mesmo unidas contra ele, para que possa com justiça destruí-las de um só golpe.	Re 17:13, 14, 17
14:1-5	Homem nasce em pecado e em servidão à morte.	Sal 51:5; Ro 5:12
14:13-15	Ressurreição dos mortos.	1Co 15:21-23
17:9	O justo não tropeça, não importa o que outros façam.	Sal 119:165
19:25	O propósito de Jeová é remir (resgatar, livrar) a humanidade fiel.	Ro 3:24; 1Co 1:30
21:23-26	Todos os homens estão sujeitos ao mesmo evento consequente; todos são iguais na morte.	Ec 9:2, 3
24:3-12	Aflição causada pelos iníquos; cristãos são tratados assim.	2Co 6:4-10; 11:24-27
24:13-17	Os iníquos amam a escuridão, em vez de a luz; a luz os aterroriza.	Jo 3:19
26:6	Todas as coisas estão expostas aos olhos de Jeová.	He 4:13
27:8-10	O apóstata não invocará genuinamente a Deus, nem será ouvido por Ele.	He 6:4-6
27:12	Os que têm "visões" do seu próprio coração, não de Deus, proferem coisas vãs.	Je 23:16
27:16, 17	O justo herdará a riqueza acumulada pelo iníquo.	De 6:10, 11; Pr 13:22
Cap. 28	O homem não pode encontrar verdadeira sabedoria do 'livro da criação divina', mas só de Deus e pelo temor Dele.	Ec 12:13; 1Co 2:11-16
30:1, 2, 8, 12	Vadios imprestáveis, insensatos, são usados para perseguir os servos de Deus.	At 17:5
32:22	Conferir títulos antibíblicos é errado.	Mt 23:8-12
34:14, 15	A vida de toda a carne está na mão de Jeová.	Sal 104:29, 30; Is 64:8; At 17:25, 28
34:19	Jeová não é parcial.	At 10:34
34:24, 25	Jeová derruba e estabelece governantes a seu bel-prazer.	Da 2:21; 4:25
36:24; 40:8	O importante é declarar a justiça de Deus.	Ro 3:23-26
42:2	Para Deus, todas as coisas são possíveis.	Mt 19:26
42:3	A sabedoria de Deus é inescrutável.	Is 55:9; Ro 11:33

Outras comparações dignas de nota: Jó 7:17 e Sal 8:4; Jó 9:24 e 1Jo 5:19; Jó 10:8 e Sal 119:73; Jó 26:8 e Pr 30:4; Jó 28:12, 13, 15-19 e Pr 3:13-15; Jó 39:30 e Mt 24:28.

JOÁ [Jeová É Irmão (Companheiro)].

1. Um dos porteiros levitas designados nos dias de Davi para guardar as casas de armazenagem; terceiro filho de Obede-Edom. — 1Cr 26:1, 4, 12-15.

2. Levita descendente de Gersom (Gérson); filho de Zima. (1Cr 6:1, 19b-21) Talvez seja o mesmo Joá que, junto com seu filho, ajudou a eliminar os objetos impuros que Ezequias havia removido do templo no começo do seu reinado. — 2Cr 29:1, 3, 12, 16.

3. Um da comissão de três enviados pelo Rei Ezequias para ouvir o que o mensageiro assírio, Rabsaqué, iria dizer, mas que não deviam responder às acusações e jactâncias dele. Joá e seus dois companheiros, porém, pediram que Rabsaqué lhes falasse na língua síria, que eles entendiam, em vez de na língua judaica, aos ouvidos de outros no alto do muro. Com as roupas rasgadas, foram relatar as ameaças dele a Ezequias. (2Rs 18:18, 26, 36, 37; Is 36:3, 11, 21, 22) O fraseado do texto, "Joá, filho de Asafe, o cronista", permite que "o cronista" seja quer Joá, quer Asafe, mas é mais provável que o próprio Joá ocupasse este cargo, assim como os dois que estavam com ele também são descritos pelos seus cargos.

4. O cronista por meio de quem o Rei Josias enviou dinheiro aos trabalhadores para consertar o templo; filho de Joacaz. — 2Cr 34:8-11.

JOABE [Jeová É Pai].

1. Filho de Seraías, descendente de Quenaz, da tribo de Judá. Joabe era "pai de Ge-Harasim" (que significa "Vale dos Artesãos"), "pois", diz o relato bíblico, "tornaram-se artífices". Evidentemente, Joabe era "pai" ou fundador da comunidade de artífices que moravam neste vale. — 1Cr 4:1, 13, 14; veja GE-HARASIM.

2. Segundo dos três filhos da irmã ou meia-irmã de Davi, Zeruia (possivelmente filha da mãe de Davi, de um casamento anterior com Naás; 2Sa 17:25). Joabe era, portanto, sobrinho de Davi. Seus irmãos eram Abisai e Asael. (2Sa 8:16; 1Cr 2:13-16) Ao identificar estes três homens, registra-se o nome da mãe deles, em vez de o do pai, porque ela era irmã de Davi; assim, torna-se claro o parentesco de Davi com esses três homens.

Características. Joabe era general capaz, homem dotado de capacidade de organização, engenhoso e decidido. Por outro lado, era ambicioso oportunista, vingativo, astucioso, e, às vezes, inescrupuloso.

Joabe estava à testa dos homens de Davi na ocasião em que Is-Bosete, filho de Saul, governava todo o Israel, com exceção da tribo de Judá, que se apegara a Davi. (2Sa 2:10) Os servos de Is-Bosete e os de Davi estavam em formação uns contra os outros junto ao reservatório de água de Gibeão, as forças de Is-Bosete estando sob o comando do tio de Saul, Abner, responsável por colocar Is-Bosete no trono. Enquanto os homens estavam sentados, uns encarando os outros, Abner sugeriu um combate entre 12 homens de cada lado. Quando se agarraram uns aos outros pela cabeça, cada um deles atravessou seu oponente com a espada, todos caindo mortos juntos. (2Sa 2:12-16) Não tendo a questão sido resolvida por este combate, houve uma batalha em plena escala. Uma contagem posterior revelou que as forças de Is-Bosete perderam 360 homens, e as forças de Davi, apenas 20. — 2Sa 2:30, 31.

Na luta, quando Abner fugiu, Asael, o irmão ligeiro de Joabe, perseguiu Abner. Apesar das advertências e avisos de Abner, Asael persistiu, até que, por fim, Abner deu um golpe para trás, com o conto de sua lança, atravessando-o de lado a lado. (2Sa 2:18-23) Alcançando a colina de Amá, Abner e seus homens reuniram-se no topo, de onde Abner fez um apelo para que cessasse a luta, a fim de evitar a amargura e a matança interminável. Joabe, neste caso, demonstrou sabedoria prática por acatar o apelo e voltar para Davi em Hébron. — 2Sa 2:24-28, 32.

Mata Abner em vingança. O espírito de vingança de Joabe, porém, fervia nele, e ele aguardava a oportunidade de extravasá-lo. No ínterim, travou uma prolongada guerra com a casa de Saul, que continuamente declinava, ao passo que Davi se tornava cada vez mais forte. Por fim, Abner, ofendido com Is-Bosete por causa dum assunto pessoal, fez um pacto com Davi, prometendo trazer todo o Israel para o lado de Davi. (2Sa 3:6-21) Joabe discordava fortemente desta transação, acusando Abner de ser espião. Mas, fingindo-se amigo de Abner, Joabe pegou Abner desprevenido e o matou em vingança pela morte de seu irmão Asael. Também, talvez achasse que, ao mesmo tempo, eliminava um possível rival para o posto de comandante do exército de Davi. — 2Sa 3:22-27.

Quando Davi soube do assassínio, negou qualquer culpa da sua própria casa perante todo o Israel e disse: "Recaia ela sobre a cabeça de Joabe e sobre a casa inteira de seu pai, e não seja decepado da casa de Joabe homem que tenha um fluxo, ou leproso [doente], ou homem que agarre o fuso giratório [talvez um aleijado], ou alguém que caia à espada, ou alguém que careça de pão!" Davi não agiu, nesta ocasião, contra Joabe e Abisai, que foi conivente com Joabe no assassínio, porque, como ele disse: "Hoje sou fraco, embora ungido rei, e

estes homens, os filhos de Zeruia, são severos demais para mim. Retribua Jeová ao que fez o mal, segundo a sua própria maldade." — 2Sa 3:28-30, 35-39.

Comandante dos Exércitos de Israel. Depois que Davi foi ungido como rei de todo o Israel, ele subiu contra Jerusalém (Jebus). Os jebuseus zombaram de Davi, achando que a posição deles era inexpugnável. Mas Davi observou que a cidade era vulnerável por meio de seu túnel de água. Por isso, ofereceu a posição de "cabeça e príncipe" a qualquer que subisse pelo túnel e fosse o primeiro a golpear os jebuseus. Joabe subiu, a cidade caiu diante de Davi, e Joabe foi recompensado com a elevada posição de comandante dos exércitos de Israel. (2Sa 5:6-8; 8:16; 20:23; 1Cr 11:4-8) Como comandante, Joabe tinha um grupo de dez ajudantes que carregavam suas armas, entre eles o poderoso Naarai, o berotita. — 2Sa 18:15; 1Cr 11:39.

Depois de Davi ter conquistado Edom, Joabe permaneceu ali por seis meses, no empenho de destruir todo varão dentre eles. (2Sa 8:13, 14; 1Rs 11:14-17) Mais tarde, Joabe manifestou liderança militar na luta contra os amonitas e os sírios, encarregando seu irmão Abisai de uma divisão, para derrotar um movimento de pinça das forças inimigas. (2Sa 10:8-14; 1Cr 19:6-16) Sem dúvida, ele desempenhou um amplo papel nas outras batalhas travadas por Davi contra os filisteus, contra os moabitas e contra outros.

Apoia o reinado de Davi. No sítio contra Rabá de Amom, Joabe parecia demonstrar lealdade para com Davi como o rei ungido de Jeová. Ele tomou "a cidade das águas", possivelmente significando aquela parte da cidade que continha as reservas de água, ou o forte que protegia tais reservas. Uma vez tomada esta parte vital da cidade, aquela capital não poderia resistir por muito tempo e a rendição seria inevitável. Em vez de ele mesmo apertar o cerco da cidade até um clímax bem-sucedido, Joabe (quer realmente por respeito ao rei, quer para o bem de Israel ou para a sua própria promoção pessoal) parecia ter a devida consideração para com seu soberano terrestre. Ele disse que preferia que o rei ungido de Jeová concluísse a captura da cidade real do inimigo e granjeasse a fama de tal proeza, embora ele, Joabe, tivesse feito o trabalho preliminar vital. — 2Sa 12:26-31; 1Cr 20:1-3.

Coopera para a morte de Urias. Foi durante o sítio de Rabá que Davi enviou uma carta, pela mão de Urias, dizendo a Joabe que colocasse Urias na parte mais intensa da batalha, para que fosse morto. Joabe deu plena cooperação a tal arranjo, mas, no seu relatório ao rei sobre o resultado da batalha, ele astutamente usou este fato para impedir que Davi o repreendesse por ter perdido homens valentes nessa batalha, por mandá-los aproximar-se demais da muralha da cidade. No seu relatório, Joabe disse: "Morreram alguns dos servos do rei; e também morreu teu servo Urias, o hitita." Conforme Joabe calculara, a resposta de Davi não continha nenhum indício de desagrado, mas sim de encorajamento para Joabe. — 2Sa 11:14-25; veja DAVI.

Ajuda Absalão, daí opõe-se a ele. Depois de Absalão ter estado banido por três anos por ter matado seu meio-irmão, Amnom, foi Joabe quem enviou a Davi uma mulher de Tecoa, colocando-lhe na boca o que ela devia dizer para apelar em favor da volta de Absalão. Este apelo foi bem-sucedido e Joabe trouxe Absalão de volta a Jerusalém, embora Davi não quisesse ver Absalão. Dois anos depois, Absalão solicitou repetidas vezes a Joabe que viesse e se dirigisse ao rei em seu favor, mas Joabe não quis fazer isso. Por fim, Absalão recorreu ao artifício de incendiar o campo de cevada de Joabe, provocando uma resposta rápida e irada deste. Absalão pôde então apresentar o motivo do seu ato, e induziu Joabe a ir ver o rei para tentar conseguir a restauração de Absalão ao favor de Davi. — 2Sa 13:38; 14:1-33.

Embora Joabe apoiasse a causa de Absalão em conseguir seu retorno, quando Absalão se rebelou, Joabe apoiou Davi. Davi encarregou Joabe de um terço de seus homens, dando ordens estritas para que tratassem suavemente a Absalão. Mas, durante a luta, Joabe desobedeceu à ordem de Davi e matou Absalão. (2Sa 18:1-17) Neste, como em alguns outros casos, ele colocou seu próprio critério acima das ordens teocráticas, dadas através do rei ungido de Deus. Mas, depois disso, teve coragem para falar de modo intrépido e direto com Davi, quando o pranto de Davi por Absalão punha em perigo a unidade do reino. — 2Sa 19:1-8.

Removido, Depois Reempossado, Como Chefe do Exército. Evidentemente por causa da desobediência de Joabe em ter matado Absalão, Davi removeu Joabe de chefe do exército, nomeando Amasa. (2Sa 19:13) Amasa, porém, não mostrou ser um general do calibre de Joabe. Quando Davi lhe ordenou que convocasse os homens de Judá para lutarem contra o rebelde Seba, filho de Bicri, Amasa convocou Judá, mas veio depois do prazo estipulado por Davi. Visto que se tratava duma questão urgente, Davi comissionou Abisai a ir atrás de Seba, dizendo: "A fim de que não ache para si cidades fortificadas e escape diante dos nossos olhos." Na luta que se seguiu, parece que Joabe assumiu a liderança, conforme tinha feito quando era chefe do exército. No sítio

de Abel de Bete-Maacá, que se seguiu, os cidadãos daquela pequena cidade atiraram a cabeça de Seba por cima do muro, às instâncias de Joabe, e Joabe poupou a cidade, retirando-se e retornando a Jerusalém. — 2Sa 20:1-7, 14-22.

Assassina Amasa. Durante a perseguição movida a Seba, Joabe cometeu um grave crime. Quando Amasa (que era seu primo; 2Sa 17:25; 1Cr 2:16, 17) veio ao seu encontro, perto de Gibeão, Joabe deixou sua espada cair da bainha. Apanhando-a, ele a segurou convenientemente na mão esquerda, ao agarrar a barba de Amasa com a direita, como se fosse beijá-lo. Visto que Amasa estava desprevenido, Joabe pôde matá-lo com um só golpe de espada. É verdade que Joabe talvez nutrisse certa desconfiança de Amasa, por este ter encabeçado o exército rebelde de Absalão; mas, seja como for, Joabe, o oportunista, aproveitou-se desta época de emergência e de luta para promover sua própria carreira pessoal por assassinar seu rival. Davi talvez adiasse as medidas disciplinares contra Joabe por causa da recente ligação de Amasa com Absalão, e por ter Joabe combatido tão recentemente as forças rebeldes de Absalão, sob a liderança de Amasa. De acordo com os desejos ambiciosos de Joabe, ele foi de novo colocado como chefe do exército. — 2Sa 20:8-13, 23.

Por que deixou Davi de executar Joabe quando ele assassinou Abner, e por que nomeou de novo Joabe como general do exército, depois de Joabe ter também assassinado Amasa, que fora designado general para substituir Joabe? A Bíblia não explica. Se foi por fraqueza em fazer vigorar a lei de Deus, pode ter sido causada pela força e pela influência de Joabe, e da sua família, no exército. Ou, talvez houvesse outras circunstâncias que a Bíblia não relata. De qualquer modo, é preciso lembrar que Davi, embora por algum motivo, quer bom, quer mau, não executasse Joabe, ele não o perdoou, mas incumbiu seu filho e sucessor, Salomão, de certificar-se de que Joabe pagasse por sua maldade.

Realiza um censo incompleto. Em outra ocasião, Davi foi incitado por Satanás a realizar um recenseamento ilegal do povo. Joabe protestou junto a Davi, mas isto de nada valeu. Ele, porém, não completou esse serviço, deixando de incluir as tribos de Levi e de Benjamim, "porque a palavra do rei tinha sido detestável para Joabe". — 1Cr 21:1-6; 2Sa 24:1-9; veja REGISTRO.

Adere à tentativa de Adonias de apoderar-se do trono. Apesar dos serviços anteriores sob Davi, quando Davi ficou idoso e doente, Joabe abandonou Davi e aderiu à conspiração de Adonias, filho de Davi. (1Rs 1:18, 19) Talvez tenha feito isso por achar que, sendo Adonias rei, ele seria o poder por detrás do trono, ou talvez se sentisse mais seguro da sua posição com Adonias do que com Salomão. Quando soube que Davi constituíra rei a Salomão, abandonou Adonias. (1Rs 1:49) Mais tarde, quando Adonias foi morto, Joabe correu para a tenda de Jeová e agarrou os chifres do altar. (1Rs 2:28) Isto não lhe serviu de refúgio, pois era um assassino deliberado; por conseguinte, Salomão mandou que Benaia o executasse ali mesmo. Assim Salomão cumpriu os conselhos de Davi, dados no seu leito de morte, de não deixar que os cabelos grisalhos de Joabe descessem em paz ao Seol, por causa da culpa de sangue de Joabe pelo assassinato de Abner e de Amasa, "dois homens mais justos e melhores do que ele". Joabe foi sepultado na sua própria casa no ermo. Depois disso, Benaia foi nomeado chefe do exército. — 1Rs 2:5, 6, 29-35; 11:21.

O Salmo 60, um salmo de Davi, em seus versículos finais (8-12), é devotado à vitória de Joabe sobre os edomitas. — Veja o cabeçalho deste salmo.

3. Cabeça duma família de "filhos de Paate-Moabe", alguns dos quais retornaram em 537 AEC do exílio babilônico junto com Zorobabel. — Esd 2:1, 2, 6; Ne 7:6, 7, 11.

4. Em Esdras 8:1, 9, alistam-se "filhos de Joabe" entre os que retornaram junto com Esdras, em 468 AEC. Naquele tempo, Obadias, filho de Jeiel, era cabeça de família. Neste texto, eles não estão relacionados com a casa de Paate-Moabe, mas é possível que fossem da mesma família ou aparentados com o N.º 3.

JOACAZ [forma abreviada de Jeoacaz, que significa "Que Jeová Segure; Jeová Segurou"].

1. Variante ortográfica do nome Jeoacaz, rei de Israel, conforme encontrada em certas traduções (*Al, BJ, BMD, BV, CBC, MC, PIB*) de 2 Reis 14:1. Ali, o texto massorético reza *Yoh·'a·hház,* mas, à base da autoridade de manuscritos hebraicos que rezam *Yehoh·'a·hház,* outras traduções (*ALA, BLH, IBB, NM*) vertem o nome por Jeoacaz. — Veja JEOACAZ N.º 2.

2. Pai de Joá, cronista do Rei Josias. — 2Cr 34:1, 8.

3. Em 2 Crônicas 36:2, variante ortográfica do nome Jeoacaz, filho e sucessor de Josias, rei de Judá. Neste texto, certas traduções (*Al, BJ, BLH, BMD, BV, CBC, MC, PIB*) seguem o texto massorético e rezam Joacaz, ao passo que outras (*ALA, IBB, NM*) rezam Jeoacaz. — Veja JEOACAZ N.º 3.

JOANA [forma feminina abreviada de Jeoanã, que significa "Jeová Mostrou Favor; Jeová Foi Clemente"]. Uma das diversas mulheres que Jesus

Cristo curou de enfermidades e que se tornaram suas seguidoras, ministrando a ele e a seus apóstolos de seus próprios bens. (Lu 8:1-3) Aparentemente, Joana estava com as mulheres presentes na ocasião em que Jesus foi pregado na estaca. Depois de terem preparado aromas e óleo para levar ao túmulo dele, estas mulheres estavam entre as primeiras pessoas a descobrir que ele tinha sido ressuscitado. Os 11 apóstolos, porém, acharam difícil de acreditar no relato delas. (Lu 23:49, 55, 56; 24:1-11) Cuza, marido de Joana, era encarregado de Herodes Ântipas. — Lu 8:3.

JOANÃ [forma abreviada de Jeoanã, que significa "Jeová Mostrou Favor; Jeová Foi Clemente"]. O nome João deriva deste nome hebraico.

1. Poderoso benjamita ambidestro, um dos guerreiros hábeis que se juntaram a Davi em Ziclague. — 1Cr 12:1-4.

2. Oficial gadita, um dos 11 extraordinários combatentes que se bandearam para Davi no ermo. — 1Cr 12:8, 12-15.

3. Sumo sacerdote. Provavelmente seu filho, Azarias, era sumo sacerdote quando o Rei Uzias agiu presunçosamente. — 1Cr 6:9, 10; 2Cr 26:19, 20.

4. Primogênito do Rei Josias. (1Cr 3:15) Visto que em parte alguma ele é mencionado em relação à sucessão ao trono de Judá, assim como são seus três irmãos mais jovens, ele deve ter falecido antes da morte de seu pai. — 2Rs 23:30, 34; 24:17; Je 22:11; veja JOSIAS N.º 1.

5. Um dos chefes das forças militares que remanesceram em Judá depois da deportação geral para Babilônia, no verão setentrional de 607 AEC. Este filho de Careá prontamente apoiou a designação de Gedalias, e, ao saber da trama de Ismael, de assassinar o governador, pediu a Gedalias permissão para matar secretamente a Ismael, o que lhe foi negado. (Je 40:7, 8, 13-16) Gedalias foi assassinado, Joanã liderou as forças para vingá-lo e as pessoas levadas cativas por Ismael foram recuperadas; mas o próprio assassino escapou para Amom. (Je 41:11-16) Temendo represálias dos babilônios, Joanã e os outros perguntaram ao profeta Jeremias o que deviam fazer, mas, em vez de seguir o conselho de Jeová, de permanecer no país, fugiram para o Egito, levando consigo Jeremias. — Je 42:1–43:7; 2Rs 25:23-26.

6. Filho de Hacatã e cabeça dos 110 varões da casa paterna de Asgade que retornaram com ele a Jerusalém, acompanhando Esdras em 468 AEC. — Esd 8:1, 12.

7. Neto de Eliasibe, sumo sacerdote contemporâneo de Neemias. Ser ele chamado Jonatã em Neemias 12:11 se deve provavelmente a um erro de escriba, visto que os nomes "Joanã" e "Jonatã" são bem similares em hebraico. Joanã é mencionado em Neemias 12:22, 23, e numa carta encontrada entre os Papiros de Elefantina, em que é chamado de sumo sacerdote. — *Jewish Antiquities* (Antiguidades Judaicas), de F. Josefo, XI, 297 (vii, 1).

8. Filho de Elioenai; Joanã consta numa lista da casa de Davi, que inclui Zorobabel e seus descendentes. — 1Cr 3:1, 10, 19, 24.

9. Antepassado de Maria, mãe de Jesus; pelo visto, é alistado como neto de Zorobabel. — Lu 3:23, 27.

JOÃO [equivalente português de Jeoanã, que significa "Jeová Mostrou Favor; Jeová Foi Clemente"].

1. João, o Batizador, filho de Zacarias e de Elisabete; precursor de Jesus. Ambos os genitores de João eram da casa sacerdotal de Arão. Zacarias era sacerdote da divisão, ou turma, de Abias. — Lu 1:5, 6.

Nascimento Miraculoso. No ano 3 AEC, durante o designado período de serviço da divisão de Abias, chegou a vez de Zacarias usufruir o raro privilégio de oferecer incenso no santuário. Enquanto estava em pé diante do altar do incenso, apareceu-lhe o anjo Gabriel com o anúncio de que ele teria um filho, que devia ser chamado João. Este filho seria um nazireu vitalício, como fora Sansão. Seria grande diante de Jeová, iria diante Dele, "a fim de aprontar para Jeová um povo preparado". O nascimento de João seria um milagre de Deus, uma vez que tanto Zacarias como Elisabete eram de idade avançada. — Lu 1:7-17.

Quando Elisabete já estava grávida de seis meses, ela recebeu a visita de sua parenta, Maria, então grávida por espírito santo. Assim que Elisabete ouviu a saudação de sua parenta, seu filho por nascer pulou na sua madre, e, cheia de espírito santo, ela reconheceu que a criança que nasceria de Maria seria seu "Senhor". — Lu 1:26, 36, 39-45.

Por ocasião do nascimento do filho de Elisabete, os vizinhos e os parentes queriam dar-lhe o nome do pai, mas Elisabete disse: "De modo nenhum! Mas ele se chamará João." Daí, perguntou-se ao pai como ele queria que seu filho se chamasse. Conforme o anjo lhe dissera, Zacarias perdera a fala desde o momento do anúncio de Gabriel a ele, de modo que escreveu numa tabuinha: "João é o nome dele." Daí se abriu a boca de Zacarias, de modo que começou a falar. Nisso, todos reconheceram que a mão de Jeová estava com a criança. — Lu 1:18-20, 57-66.

Início de Seu Ministério. João passou os primeiros anos de sua vida na região colinosa da Judeia, onde moravam seus pais. Ele "crescia e se tornava forte em espírito, e continuava nos desertos, até o dia em que se mostrou abertamente a Israel". (Lu 1:39, 80) De acordo com Lucas, João iniciou seu ministério no 15.º ano do reinado de Tibério César. João teria então uns 30 anos. Embora não haja registro de que João se empenhasse em serviços sacerdotais no templo, esta era a idade em que os sacerdotes iniciavam seus plenos deveres. (Núm 4:2, 3) Augusto faleceu em 17 de agosto de 14 EC, e Tibério foi nomeado imperador pelo Senado romano em 15 de setembro; de modo que seu 15.º ano decorreria desde fins de 28 EC a agosto ou setembro de 29 EC. Visto que Jesus (também com cerca de 30 anos) se apresentou para o batismo no outono, João, seis meses mais velho do que ele, deve ter iniciado seu ministério na primavera de 29 EC. — Lu 3:1-3, 23.

João iniciou sua pregação no ermo da Judeia, dizendo: "Arrependei-vos, pois o reino dos céus se tem aproximado." (Mt 3:1, 2) Ele trajava roupas feitas de pelo de camelo, e um cinto de couro ao redor dos lombos, similar à vestimenta do profeta Elias. O alimento de João consistia em gafanhotos e mel silvestre. (2Rs 1:8; Mt 3:4; Mr 1:6) Ele era instrutor, e, concordemente, era chamado de "Rabi" pelos seus discípulos. — Jo 3:26.

Objetivo da Sua Obra. João pregava o batismo para o perdão de pecados dos arrependidos, limitando seu batismo a judeus e a prosélitos da religião judaica. (Mr 1:1-5; At 13:24) O envio de João era uma manifestação da benevolência de Deus para com os judeus. Eles estavam numa relação pactuada com Jeová, mas eram culpados de pecados cometidos contra o pacto da Lei. João trazia à atenção deles que haviam violado o pacto, e instava com os sinceros a se arrepender. Seu batismo em água simbolizava tal arrependimento. Assim estavam em condições de reconhecer o Messias. (At 19:4) Pessoas de toda sorte se dirigiram a João para ser batizadas, inclusive meretrizes e cobradores de impostos. (Mt 21:32) Vieram também ao batismo fariseus e saduceus, contra os quais João dirigiu pungente mensagem de denúncia e aos quais falou do julgamento que estava às portas. Ele não os poupou, chamando-os de "descendência de víboras" e indicando que nada valia confiarem em sua ascendência carnal de Abraão. — Mt 3:7-12.

João ensinava aos que se dirigiam a ele que deviam compartilhar as coisas e não fazer extorsões, que deviam ficar satisfeitos com as suas provisões e não hostilizar a ninguém. (Lu 3:10-14) Ensinava também aos seus seguidores batizados como orar a Deus. (Lu 11:1) Naquele tempo, "o povo estava em expectativa e todos raciocinavam nos seus corações a respeito de João: 'Será este o Cristo?'" João negou que fosse ele e declarou que Aquele que vinha após ele seria muito maior. (Lu 3:15-17) Quando sacerdotes e levitas se chegaram a ele em Betânia, do outro lado do Jordão, perguntaram se ele era Elias ou se era "O Profeta", e ele confessou que não era. — Jo 1:19-28.

João não realizou milagres, como fizera Elias (Jo 10:40-42), todavia, veio com o espírito e o poder de Elias. Realizou uma poderosa obra ao fazer "retornar os corações dos pais aos filhos e os desobedientes à sabedoria prática dos justos". Cumpriu o objetivo para o qual fora enviado, "de aprontar para Jeová um povo preparado". Deveras, 'fez retornar muitos dos filhos de Israel a Jeová, seu Deus'. (Lu 1:16, 17) Ele veio à frente do representante de Jeová, Jesus Cristo.

João Apresenta "o Cordeiro de Deus". No outono de 29 EC, Jesus se dirigiu a João para ser batizado. João, de início, objetou a isso, conhecendo sua própria pecaminosidade e a condição justa de Jesus. Mas Jesus insistiu. Deus prometera a João um sinal, para que pudesse identificar o Filho de Deus. (Mt 3:13; Mr 1:9; Lu 3:21; Jo 1:33) Quando Jesus foi batizado, cumpriu-se o sinal: João viu o espírito de Deus descer sobre Jesus e ouviu a voz do próprio Deus declarar que Jesus era Seu Filho. Evidentemente, não havia outros presentes ao batismo de Jesus. — Mt 3:16, 17; Mr 1:9-11; Jo 1:32-34; 5:31, 37.

Por cerca de 40 dias depois de seu batismo, Jesus esteve no ermo. Ao voltar, João apontou Jesus a seus discípulos como "o Cordeiro de Deus, que tira o pecado do mundo". (Jo 1:29) No dia seguinte, André e outro discípulo, provavelmente João, filho de Zebedeu, foram apresentados ao Filho de Deus. (Jo 1:35-40) Assim, João, o Batizador, como "porteiro" fiel do aprisco israelita, começou a passar seus discípulos para o "pastor excelente". — Jo 10:1-3, 11.

Enquanto os discípulos de Jesus estavam batizando na região da Judeia, João também batizava em Enom, perto de Salim. (Jo 3:22-24) Quando chegou a João a notícia de que Jesus estava fazendo muitos discípulos, João não ficou com ciúmes, mas replicou: "Esta alegria minha . . . ficou completa. Este tem de estar aumentando, mas eu tenho de estar diminuindo." — Jo 3:26-30.

Dias Finais do Seu Ministério. Esta declaração de João mostrou-se verídica. Depois de um ano ou mais de ministério ativo, João foi retirado à força do campo. Foi lançado na prisão por Herodes

Ântipas, porque João tinha repreendido Ântipas por seu casamento adúltero com Herodias, a quem tinha tirado de seu irmão, Filipe. Ântipas, nominalmente prosélito judeu responsável perante a Lei, tinha medo de João, sabendo que era um homem justo. — Mr 6:17-20; Lu 3:19, 20.

Quando João estava na prisão, pelo visto em Tiberíades, ele soube das obras poderosas realizadas por Jesus, inclusive a ressurreição do filho da viúva de Naim. Desejando a comprovação disso do próprio Jesus, mandou dois de seus discípulos perguntar a Jesus: "És tu Aquele Que Vem, ou devemos esperar alguém diferente?" Jesus não respondeu de forma direta; mas, perante os discípulos de João, curou muitas pessoas, até mesmo expulsando demônios. Daí, disse aos discípulos de João que lhe relatassem que os cegos, os surdos e os coxos estavam sendo curados, e que as boas novas estavam sendo pregadas. Assim, não por meras palavras, mas pelo testemunho das obras de Jesus, João foi consolado e teve a garantia de que Jesus era verdadeiramente o Messias (Cristo). (Mt 11:2-6; Lu 7:18-23) Depois que os mensageiros de João partiram, Jesus revelou às multidões que João era mais do que um profeta, que ele era, na realidade, aquele a respeito de quem escrevera Malaquias, profeta de Jeová. Também aplicou a profecia de Isaías 40:3 a João, como já o fizera Zacarias, pai de João. — Mal 3:1; Mt 11:7-10; Lu 1:67, 76; 7:24-27.

Jesus Cristo também explicou aos seus discípulos que a vinda de João se dera em cumprimento da profecia de Malaquias 4:5, 6, de que Deus enviaria Elias, o profeta, antes da vinda do grande e atemorizante dia de Jeová. Todavia, embora João fosse grande ("Entre os nascidos de mulheres não se levantou ninguém maior do que João Batista"), ele não seria membro da classe da "noiva", que compartilhará com Cristo no seu Reinado celestial (Re 21:9-11; 22:3-5), pois, conforme Jesus disse, "aquele que é menor no reino dos céus é maior do que ele". (Mt 11:11-15; 17:10-13; Lu 7:28-30) Jesus também, de forma indireta, defendeu João da acusação de que tinha demônio. — Mt 11:16-19; Lu 7:31-35.

Algum tempo depois dessa ocasião, Herodias deu vazão ao seu rancor contra João. Na celebração do aniversário natalício de Herodes, a filha de Herodias agradou a Herodes com sua dança, no que Herodes jurou que lhe daria o que quer que ela pedisse. Influenciada pela mãe, ela pediu a cabeça de João. Herodes, em consideração a seu juramento e às pessoas presentes, concedeu-lhe este pedido. João foi decapitado na prisão e a cabeça dele foi entregue numa travessa à moça, que a levou à sua mãe. Os discípulos de João, mais tarde, vieram e removeram o corpo de João e o sepultaram, relatando este assunto a Jesus. — Mt 14:1-12; Mr 6:21-29.

Após a morte de João, Herodes ouviu notícias sobre o ministério de pregação, de curas e de expulsão de demônios, realizado por Jesus. Ficou atemorizado, receando que Jesus fosse realmente João, que teria ressuscitado dentre os mortos. Depois disso, ele desejava muitíssimo ver Jesus, não para ouvir a pregação dele, mas porque não estava seguro desta sua conclusão. — Mt 14:1, 2; Mr 6:14-16; Lu 9:7-9.

Termina o Batismo de João. O batismo de João continuou até o dia de Pentecostes de 33 EC, quando foi derramado o espírito santo. Daquele tempo em diante, pregava-se o batismo "em o nome do Pai, e do Filho, e do espírito santo". (Mt 28:19; At 2:21, 38) Aqueles que depois foram batizados no batismo de João tiveram de ser rebatizados no nome do Senhor Jesus, a fim de receberem o espírito santo. — At 19:1-7.

2. Pai do apóstolo Simão Pedro. Em João 1:42 e 21:15-17, ele é chamado de João, segundo o Manuscrito Sinaítico e as versões em "Latim Antigo". Alguns manuscritos e versões chamam-no de Jona. Jesus chama-o de Jonas, em Mateus 16:17.

3. O apóstolo João, filho de Zebedeu e, aparentemente, de Salomé (veja Mt 27:55, 56; Mr 15:40), e irmão do apóstolo Tiago — provavelmente o irmão mais moço de Tiago, visto que Tiago geralmente é mencionado primeiro quando os dois são citados. (Mt 10:2; Mr 1:19, 29; 3:17; 10:35, 41; Lu 6:14; 8:51; 9:28; At 1:13) Zebedeu casou-se com Salomé, da casa de Davi, possivelmente uma irmã carnal de Maria, mãe de Jesus.

Formação. A família de João parecia ter uma situação financeira relativamente boa. O negócio de pesca que eles tinham era grande o suficiente para ter sócios e empregados. (Mr 1:19, 20; Lu 5:9, 10) A esposa de Zebedeu, Salomé, achava-se entre as mulheres que acompanhavam e ministravam a Jesus, quando ele estava na Galileia (veja Mt 27:55, 56; Mr 15:40, 41), e ela tomou parte em trazer aromas, a fim de preparar o corpo de Jesus para o enterro. (Mr 16:1) João, evidentemente, tinha sua própria casa. — Jo 19:26, 27.

Zebedeu e Salomé eram hebreus fiéis, e a evidência mostra que criaram João no ensino das Escrituras. Entende-se geralmente que ele tenha sido o discípulo de João, o Batizador, que estava com André quando João lhes anunciou: "Eis o Cordeiro de Deus!" Sua pronta aceitação de Jesus como o Cristo revela que tinha conhecimento das Escrituras Hebraicas. (Jo 1:35, 36, 40-42) Embora nunca se declare que Zebedeu se tornou discípulo,

quer de João, o Batizador, quer de Cristo, parece que ele não fez nenhuma objeção a que seus dois filhos se tornassem pregadores de tempo integral com Jesus.

Quando João, junto com Pedro, foi conduzido perante os governantes judeus, eles foram considerados "indoutos e comuns". Isto não significava, porém, que não tivessem nenhuma instrução, nem que não soubessem ler e escrever, mas significava que não tinham recebido sua formação nas escolas rabínicas. Declara-se, ao invés, que "começaram a reconhecer a respeito deles que costumavam estar com Jesus". — At 4:13.

Torna-se Discípulo de Cristo. Depois de ser apresentado a Jesus, o Cristo, no outono de 29 EC, João, sem dúvida, seguiu Jesus à Galileia e foi testemunha ocular do primeiro milagre dele em Caná. (Jo 2:1-11) Talvez acompanhasse Jesus da Galileia até Jerusalém, e, de novo, no seu retorno à Galileia através de Samaria; pois a qualidade vívida do seu relato parece marcá-lo como testemunha ocular dos eventos descritos. No entanto, o registro não declara isto. (Jo 2-5) No entanto, João permaneceu no seu negócio por mais algum tempo. No ano seguinte, quando Jesus andava à beira do mar da Galileia, Tiago e João estavam no barco com seu pai, Zebedeu, consertando suas redes. Ele os convocou para a obra de tempo integral de "pescadores de homens", e o relato de Lucas nos informa: "Trouxeram assim os barcos de volta à terra, abandonaram tudo e o seguiram." (Mt 4:18-22; Lu 5:10, 11; Mr 1:19, 20) Mais tarde, foram escolhidos para ser apóstolos do Senhor Jesus Cristo. — Mt 10:2-4.

João era um dos três mais intimamente associados com Jesus. Pedro, Tiago e João foram levados ao monte da transfiguração. (Mt 17:1, 2; Mr 9:2; Lu 9:28, 29) Somente eles, dentre os apóstolos, tiveram permissão de entrar com Jesus na casa de Jairo. (Mr 5:37; Lu 8:51) Tiveram o privilégio de serem levados mais adiante do que os outros, no jardim de Getsêmani, na noite em que foi traído, embora, na ocasião, até mesmo eles não compreendessem o pleno significado do momento, adormecendo três vezes e sendo despertados por Jesus. (Mt 26:37, 40-45; Mr 14:33, 37-41) João ocupava a posição junto a Jesus na última Páscoa deste e na instituição da Refeição Noturna do Senhor. (Jo 13:23) Foi o discípulo que, por ocasião da morte de Jesus, recebeu a honra insigne de lhe ser confiada a mãe de Jesus, para que cuidasse dela. — Jo 21:7, 20; 19:26, 27.

Identificação de João no Seu Evangelho. No Evangelho de João, ele jamais se refere a si mesmo nominalmente. Ele é mencionado, ou como um dos filhos de Zebedeu, ou como o discípulo a quem Jesus amava. Quando fala de João, o Batizador, diferente dos outros escritores dos Evangelhos, ele chama o Batizador apenas de "João". Isto seria mais natural de ser feito por alguém do mesmo nome, visto que ninguém entenderia errado de quem estava falando. Outros teriam de usar um sobrenome ou título, ou outros termos descritivos, para identificar de quem estavam falando, como o próprio João faz quando fala de uma das Marias. — Jo 11:1, 2; 19:25; 20:1.

Encarar o escrito de João sob tal prisma torna evidente que ele mesmo era o companheiro, cujo nome não é mencionado, de André, a quem João, o Batizador, apresentou Jesus Cristo. (Jo 1:35-40) Depois da ressurreição de Jesus, João ultrapassou Pedro ao correrem para o túmulo, a fim de investigar o relato de que Jesus tinha ressuscitado. (Jo 20:2-8) Teve o privilégio de ver o ressuscitado Jesus naquela mesma noite (Jo 20:19; Lu 24:36), e, de novo, na semana seguinte. (Jo 20:26) Era um dos sete que retornaram à pesca, e aos quais Jesus apareceu. (Jo 21:1-14) João também estava presente no monte da Galileia, depois que Jesus ressuscitou dentre os mortos, e ouviu pessoalmente a ordem: "Fazei discípulos de pessoas de todas as nações." — Mt 28:16-20.

História Posterior de João. Depois da ascensão de Jesus, João estava em Jerusalém, na assembleia de cerca de 120 discípulos, quando Matias foi escolhido por sortes e contado com os outros 11 apóstolos. (At 1:12-26) Estava presente ao derramamento do espírito no dia de Pentecostes, e viu 3.000 pessoas serem acrescentadas à congregação naquele dia. (At 2:1-13, 41) Ele, junto com Pedro, declararam perante os governantes judeus o princípio seguido pela congregação do povo de Deus: "Se é justo, à vista de Deus, escutar antes a vós do que a Deus, julgai-o vós mesmos. Mas, quanto a nós, não podemos parar de falar das coisas que vimos e ouvimos." (At 4:19, 20) De novo, juntou-se aos demais apóstolos em dizer ao Sinédrio: "Temos de obedecer a Deus como governante antes que aos homens." — At 5:27-32.

Depois da morte de Estêvão às mãos de judeus enfurecidos, surgiu grande perseguição contra a congregação em Jerusalém, e os discípulos foram espalhados. Mas João, junto com os demais apóstolos, permaneceu em Jerusalém. Quando a pregação de Filipe, o evangelista, induziu muitos em Samaria a aceitar a palavra de Deus, o corpo governante enviou Pedro e João para auxiliar esses novos discípulos a receber o espírito santo. (At 8:1-5, 14-17) Paulo disse mais tarde que João era um daqueles, em Jerusalém, "que pareciam ser

colunas" da congregação. João, como membro do corpo governante, deu a Paulo e Barnabé a "mão direita da parceria", ao serem enviados na sua missão de pregar às nações (aos gentios). (Gál 2:9) Por volta de 49 EC, João estava presente à conferência do corpo governante quanto à questão da circuncisão para os conversos gentios. — At 15:5, 6, 28, 29.

Enquanto Jesus Cristo ainda estava na terra, ele indicara que João sobreviveria aos demais apóstolos. (Jo 21:20-22) João deveras serviu fielmente a Jeová por uns 70 anos. Perto do fim da sua vida, João ficou exilado na ilha de Patmos, onde veio a estar "por ter falado a respeito de Deus e ter dado testemunho de Jesus". (Re 1:9) Isto prova que ele estava intensamente ativo na pregação das boas novas, mesmo numa idade bem avançada (por volta de 96 EC).

Enquanto em Patmos, João foi favorecido com a maravilhosa visão de Revelação (Apocalipse), que fielmente assentou por escrito. (Re 1:1, 2) Crê-se, em geral, que foi exilado pelo imperador Domiciano, e que foi liberto pelo sucessor de Domiciano, o imperador Nerva (96-98 EC). Segundo a tradição, ele foi para Éfeso, onde escreveu seu Evangelho e suas três cartas, intituladas Primeira, Segunda e Terceira de João, por volta de 98 EC. Tradicionalmente, crê-se que morreu em Éfeso, por volta de 100 EC, durante o reinado do imperador Trajano.

Personalidade. Os peritos concluem, em geral, que João era uma pessoa passiva, sentimental e introspectiva. Conforme expressou certo comentador: "João, com sua mente contemplativa, imponente, ideal, percorreu a vida como um anjo." (*Commentary on the Holy Scriptures* [Comentário sobre as Escrituras Sagradas], de Lange, traduzido para o inglês e editado por P. Schaff, 1976, Vol. 9, p. 6) Tais pessoas baseiam sua avaliação da personalidade de João em ele falar muito sobre o amor, e porque não parece tão destacado nos Atos dos Apóstolos como Pedro e Paulo. Também, observam que ele parece ter deixado Pedro assumir a dianteira em falar, quando juntos.

É verdade que, quando Pedro e João estavam juntos, Pedro é sempre destacado como o porta-voz. Mas os relatos não dizem que João ficava *calado*. Antes, quando estiveram perante os governantes e os anciãos, tanto Pedro como João falaram com destemor. (At 4:13, 19) Semelhantemente, João falou perante o Sinédrio de modo intrépido, assim como os demais apóstolos, embora Pedro seja especificamente mencionado por nome. (At 5:29) E, quanto a ser um tipo enérgico, ativo, não ultrapassou ele ansiosamente a Pedro na corrida para chegarem ao túmulo de Jesus? — Jo 20:2-8.

No começo do ministério deles como apóstolos, Jesus deu o sobrenome de Boanerges (que significa "Filhos do Trovão") a João e a seu irmão Tiago. (Mr 3:17) Este título, por certo, não indica nenhum sentimentalismo indulgente, nem falta de vigor, mas, antes, personalidade dinâmica. Quando uma aldeia samaritana recusou-se a receber Jesus, estes "Filhos do Trovão" estavam prontos para invocar fogo do céu para aniquilar os habitantes dela. Anteriormente, João tentara impedir que certo homem expulsasse demônios em nome de Jesus. Em cada caso, Jesus deu repreensão e correção. — Lu 9:49-56.

Os dois irmãos, nessas ocasiões, mostraram entendimento errado, e, em grande medida, faltava-lhes o equilíbrio, e o espírito amoroso e misericordioso que mais tarde desenvolveram. Todavia, nessas duas ocasiões, esses irmãos manifestaram um espírito de lealdade e uma personalidade decidida, vigorosa, a qual, uma vez canalizada na direção certa, os tornou testemunhas fortes, enérgicas e fiéis. Tiago sofreu a morte de mártir às mãos de Herodes Agripa I (At 12:1, 2), e João perseverou como coluna, "na tribulação, e no reino, e na perseverança em companhia de Jesus", como o último apóstolo vivo. — Re 1:9.

Quando Tiago e João, pelo que parece, conseguiram que sua mãe solicitasse que eles se sentassem junto a Cristo no Reino dele, demonstraram um espírito ambicioso, que deixou indignados os demais apóstolos. Mas isto deu a Jesus uma excelente oportunidade para explicar que o grande entre eles seria aquele que servisse a outros. Daí, apontou que mesmo Ele veio para ministrar e dar sua vida como resgate por muitos. (Mt 20:20-28; Mr 10:35-45) Não importa quão egoísta fosse o desejo deles, o incidente revela sua fé na realidade do Reino.

Por certo, se a personalidade de João tivesse sido conforme retratada pelos comentadores religiosos — fraca, pouco prática, sem energia, introvertida — Jesus Cristo provavelmente não o teria usado para escrever o estimulante e vigoroso livro de Revelação, em que Cristo repetidas vezes incentiva os cristãos a serem vencedores do mundo, fala das boas novas a serem pregadas em todo o mundo e proclama os julgamentos trovejantes de Deus.

É verdade que João fala do amor mais do que os outros escritores dos Evangelhos. Isto não evidencia nenhum sentimentalismo indulgente. Pelo contrário, o amor é uma qualidade forte. A inteira Lei e os Profetas baseavam-se no amor. (Mt 22:36-40) "O amor nunca falha." (1Co 13:8) O amor "é o perfeito vínculo de união". (Col 3:14) O amor da espécie que João advoga se apega aos princípios e

é capaz de forte repreensão, correção e disciplina, bem como de bondade e misericórdia.

Onde quer que ele apareça nos três relatos evangélicos sinópticos, bem como em todos os seus próprios escritos, João sempre manifesta o mesmo forte amor e lealdade para com Jesus Cristo e seu Pai, Jeová. A lealdade, bem como o ódio ao que é mau, são manifestos nas observações dele sobre as más motivações ou características nas ações de outros. Somente ele nos conta que foi Judas quem resmungou contra o uso, por Maria, de um óleo caro para ungir os pés de Jesus, e que a razão da queixa de Judas era que ele cuidava da caixa de dinheiro e era ladrão. (Jo 12:4-6) Ele indica que Nicodemos veio a Jesus 'de noite'. (Jo 3:2) Observa a grave falha de José de Arimateia, de ser "discípulo de Jesus, mas em secreto, por temor dos judeus". (Jo 19:38) João não admitia que alguém professasse ser discípulo de seu Mestre e, ainda assim, se envergonhasse disso.

João já tinha desenvolvido os frutos do espírito em um grau muito maior quando escreveu seu Evangelho e suas cartas, do que quando era um jovem recém-associado com Jesus. Certamente não demonstrava a mesma característica manifestada quando havia solicitado um lugar especial no Reino. E, nos seus escritos, podemos encontrar a expressão da sua madureza e de seus bons conselhos para nos ajudar a imitar seu proceder fiel, leal e enérgico.

4. João Marcos. Um dos discípulos de Jesus e escritor das Boas Novas Segundo Marcos. Muitas vezes ele é chamado de Marcos, o Evangelista. Marcos era seu sobrenome. O lar da sua mãe, Maria, em Jerusalém, era um local de reunião dos discípulos. (At 12:12) Acompanhou Paulo e Barnabé na primeira viagem missionária de Paulo (At 12:25; 13:5), mas abandonou-os em Perge, na Panfília, e retornou a Jerusalém. (At 13:13) Por causa disso, Paulo, mais tarde, negou-se a levar Marcos junto na sua próxima viagem, de modo que Barnabé foi em outra direção, levando Marcos consigo. (At 15:36-41) No entanto, Marcos evidentemente provou mais tarde ser trabalhador de confiança e diligente, pois Paulo escreveu a Timóteo, de Roma, onde estava preso: "Toma a Marcos e traze-o contigo, porque ele me é útil para ministrar." — 2Ti 4:11; veja MARCOS.

5. Governante judeu (possivelmente parente do sacerdote principal Anás) que participou com Anás e Caifás em fazer com que os apóstolos Pedro e João fossem presos e trazidos perante eles. Embora tivessem provas do milagre de Pedro, de curar um homem coxo, ordenaram que Pedro e João parassem de pregar e os ameaçaram ainda mais. Mas, não tendo base para agir contra os apóstolos, e tendo medo do povo, soltaram-nos. — At 3:1-8; 4:5-22.

JOÃO, BOAS NOVAS SEGUNDO. Relato da vida e ministério terrestres de Jesus Cristo, o último dos quatro a ser escrito.

Escritor. Embora o livro não mencione seu escritor, tem sido quase universalmente reconhecido que foi escrito pela mão do apóstolo João. Desde o começo, nunca foi questionado que ele fosse o escritor, exceto por um pequeno grupo no segundo século, que objetou à base de que considerava os ensinos do livro antiortodoxos, mas não por qualquer evidência relacionada com quem o escreveu. Ser João o escritor só tem sido questionado novamente desde o advento da moderna escola "crítica".

A evidência interna, de que o apóstolo João, filho de Zebedeu, foi de fato o escritor, consiste em tal abundância de provas, de diversos ângulos, que sobrepuja qualquer argumento em contrário. Mencionam-se aqui apenas uns poucos pontos, mas o leitor atento, com estes em mente, achará muitíssimos outros. Seguem-se alguns:

(1) O escritor do livro era evidentemente judeu, conforme indicado por sua familiaridade com as opiniões dos judeus. — Jo 1:21; 6:14; 7:40; 12:34.

(2) Era habitante nativo da terra da Palestina, conforme indicado por seu conhecimento cabal do país. Os pormenores mencionados a respeito dos lugares citados indicam conhecimento pessoal deles. Ele referiu-se a "Betânia, do outro lado do Jordão" (Jo 1:28) e a 'Betânia, perto de Jerusalém'. (11:18) Escreveu que havia um jardim no lugar onde Cristo foi pregado na estaca, e que nele havia um túmulo memorial novo (19:41), que Jesus falou "na tesouraria, ao estar ensinando no templo" (8:20), e que "era inverno, e Jesus estava andando no templo, na colunata de Salomão" (10:22, 23).

(3) O próprio testemunho do escritor, e a evidência factual mostram que se tratava duma testemunha ocular. Cita o nome das pessoas que disseram ou fizeram certas coisas (Jo 1:40; 6:5, 7; 12:21; 14:5, 8, 22; 18:10); entra em pormenores quanto à hora em que sucederam os eventos (4:6, 52; 6:16; 13:30; 18:28; 19:14; 20:1; 21:4); designa, de modo factual, os números envolvidos em suas descrições, fazendo isso sem ostentação. — 1:35; 2:6; 4:18; 5:5; 6:9, 19; 19:23; 21:8, 11.

(4) O escritor era apóstolo. Ninguém, a não ser um apóstolo, podia ter sido testemunha ocular de tantos eventos ligados ao ministério de Jesus; também, seu conhecimento íntimo da

mentalidade, dos sentimentos e das motivações pelos quais Jesus disse ou fez certas coisas, revela que ele era um do grupo dos 12 que acompanhou Jesus em todo o seu ministério. Por exemplo, ele nos conta que Jesus fez a Filipe uma pergunta para prová-lo, "pois ele mesmo sabia o que ia fazer". (Jo 6:5, 6) Jesus sabia "em si mesmo que seus discípulos estavam resmungando". (6:61) Ele sabia de 'todas as coisas que lhe sobreviriam'. (18:4) "Gemeu no espírito e ficou aflito." (11:33; compare isso com 13:21; 2:24; 4:1, 2; 6:15; 7:1.) O escritor também estava familiarizado com as ideias e as impressões dos apóstolos, algumas das quais eram erradas e foram corrigidas posteriormente. — 2:21, 22; 11:13; 12:16; 13:28; 20:9; 21:4.

(5) Além disso, o escritor é mencionado como "o discípulo a quem Jesus havia amado". (Jo 21:20, 24) Ele era, evidentemente, um dos três apóstolos mais íntimos que Jesus mantinha perto de si em várias ocasiões, tais como na transfiguração (Mr 9:2), e na ocasião de sua angústia, no jardim de Getsêmani. (Mt 26:36, 37) Destes três apóstolos,

DESTAQUES DE JOÃO

Relato da vida de Jesus, pelo apóstolo João, destacando o tema de que Jesus é o Cristo, o Filho de Deus, por meio de quem é possível ter vida eterna.

Escrito por volta de 98 EC, mais de 30 anos depois do último dos outros três Evangelhos e 65 anos depois da morte de Jesus.

A Palavra torna-se carne e é identificado como o Cordeiro de Deus, o Filho de Deus e o Cristo. (1:1-51)

A Palavra, que no princípio estava com o Deus, reside entre os homens, mas é rejeitado pelo seu povo; aqueles que o aceitam recebem autoridade para se tornar filhos de Deus.

João, o Batizador, testifica que Jesus é o Filho de Deus e o Cordeiro de Deus, que tira o pecado do mundo.

André, e depois outros, convencem-se de que Jesus é o Cristo.

Os milagres e a pregação de Jesus demonstram que ele é o Cristo, por meio de quem se pode obter a vida eterna. (2:1–6:71)

Em Caná, Jesus transforma água em vinho.

Ele diz a Nicodemos que Deus enviou Seu Filho unigênito, a fim de que os fiéis possam ter vida eterna.

Fala com uma mulher samaritana sobre a água espiritual que dá vida eterna, e identifica-se como o Cristo.

Jesus realiza milagres de cura; os judeus objetam quando a cura é realizada no sábado, e querem matá-lo.

Proclamando que aqueles que creem nele têm vida eterna, Jesus prediz a ressurreição de todos os nos túmulos memoriais.

Alimenta milagrosamente 5.000 homens; quando a multidão quer fazê-lo rei, ele se retira; quando as pessoas continuam a segui-lo, ele se identifica como o pão que desceu do céu e diz-lhes que terão de comer sua carne e beber seu sangue se quiserem ter vida eterna.

Intensifica-se a hostilidade ao Filho de Deus. (7:1–12:50)

Jesus prega destemidamente na área do templo, embora os principais sacerdotes e os fariseus procurem pegá-lo.

Jesus anuncia que ele é a luz do mundo e que a verdade pode libertar seus ouvintes, mas estes tentam apedrejá-lo.

No sábado, Jesus cura um homem cego de nascença; os fariseus ficam furiosos.

Jesus identifica-se como o pastor excelente, explicando que suas ovelhas escutam a sua voz; os judeus de novo tentam apedrejá-lo.

A ressurreição de Lázaro enche os líderes religiosos judaicos de temor; decidem que tanto Jesus como Lázaro têm de morrer.

Jesus entra montado em Jerusalém e é aclamado como Rei pela multidão, mas não pelos fariseus.

Na última Páscoa, Jesus dá conselhos de despedida aos seus seguidores. (13:1–17:26)

Lava os pés deles para ensinar humildade e dá "um novo mandamento", que se amem uns aos outros assim como ele os amou.

Identifica-se como o caminho, a verdade e a vida; promete enviar o espírito santo aos seus discípulos depois da partida dele.

Para darem frutos, seus seguidores têm de permanecer em união com ele, a verdadeira videira; mas, serão perseguidos.

Jesus ora a favor de seus seguidores e relata ao seu Pai que terminara a obra que se lhe dera para fazer, tornando manifesto o nome Dele.

Jesus é preso, rejeitado pela nação judaica e pregado numa estaca. (18:1–19:42)

Em Getsêmani, Jesus é preso; é levado perante Anás, Caifás e depois a Pilatos.

Ele diz a Pilatos que Seu reino não faz parte deste mundo.

Quando os esforços de Pilatos, de livrá-lo, são frustrados, Jesus é pregado numa estaca e morre.

José de Arimateia e Nicodemos cuidam do sepultamento dele.

A evidência da ressurreição de Jesus conclui a prova dada por João, de que esse realmente é o Cristo. (20:1–21:25)

Jesus é visto por Maria Madalena, depois pelos demais discípulos, inclusive por Tomé.

Na Galileia, ele realiza um último milagre, provendo uma pesca milagrosa, e depois dá a comissão: "Apascenta as minhas ovelhinhas."

elimina-se Tiago por ter sido morto por volta de 44 EC, por Herodes Agripa I. Não existe nenhuma evidência de uma data tão cedo assim da escrita deste Evangelho. Pedro é excluído por ter o seu nome mencionado junto com "o discípulo a quem Jesus havia amado". — Jo 21:20, 21.

Autenticidade. O Evangelho de João foi aceito como canônico pela primitiva congregação cristã. Aparece em quase todos os catálogos antigos, sendo neles aceito sem questão como autêntico. As epístolas de Inácio de Antioquia (c. 110 EC) contêm claros sinais de que ele usou o Evangelho de João, como também acontece com os escritos de Justino, o Mártir, uma geração depois. É encontrado em todos os códices mais importantes das Escrituras Gregas Cristãs — Sinaítico, Vaticano, Alexandrino, Ephraemi, Bezae, Washington I e Koridethi — bem como em todas as versões primitivas. Um fragmento deste Evangelho, contendo parte do capítulo 18 de João, encontra-se no papiro John Rylands 457 (P^{52}), da primeira metade do segundo século. Também, partes dos capítulos 10 e 11 são encontrados no Papiro Chester Beatty N.º 1 (P^{45}), e uma grande parte do livro inteiro se encontra no Papiro Bodmer N.º 2 (P^{66}) do início do terceiro século.

Quando e Onde Foi Escrito. Em geral, crê-se que João já tinha sido solto do exílio na ilha de Patmos e se achava em Éfeso, ou perto dali, a cerca de 100 km de Patmos, na ocasião em que escreveu seu Evangelho, por volta de 98 EC. O imperador romano Nerva (96-98 EC) fez retornar a muitos que tinham sido exilados no fim do reinado de seu predecessor, Domiciano. João talvez estivesse entre esses. Na Revelação (Apocalipse) que João recebeu em Patmos, Éfeso era uma das congregações às quais recebeu ordens de escrever.

João atingira uma idade bem avançada, tendo provavelmente cerca de 90 ou 100 anos quando escreveu seu Evangelho. Sem dúvida, estava a par dos outros três relatos da vida e do ministério terrestres de Jesus, também dos Atos dos Apóstolos e das cartas escritas por Paulo, Pedro, Tiago e Judas. Tivera oportunidade de ver a doutrina cristã plenamente revelada e vira os efeitos da pregação desta doutrina a todas as nações. Vira também surgir o "homem que é contra a lei". (2Te 2:3) Tinha testemunhado o cumprimento de muitas das profecias de Jesus, notadamente a destruição de Jerusalém e o fim daquele sistema judaico de coisas.

Objetivo do Evangelho de João. João, inspirado por espírito santo, foi seletivo quanto aos eventos que escolheu registrar, pois, como diz: "De certo, Jesus efetuou muitos outros sinais, também diante dos discípulos, os quais não estão escritos neste rolo", e: "Há, de fato, também muitas outras coisas que Jesus fez, as quais, se alguma vez fossem escritas em todos os pormenores, suponho que o próprio mundo não poderia conter os rolos escritos." — Jo 20:30; 21:25.

Tendo presente estas coisas, João declara seu objetivo em escrever o relato que foi movido por inspiração a escrever, e no qual repetiu pouco daquilo que já tinha sido escrito antes: "Mas, estes foram escritos para que creiais que Jesus é o Cristo, o Filho de Deus, e que, por crerdes, tenhais vida por meio do seu nome." — Jo 20:31.

João destacou que aquilo que escrevera era real e verdadeiro, e que havia realmente ocorrido. (Jo 1:14; 21:24) Seu Evangelho é uma valiosa adição ao cânon da Bíblia, como evidência real duma testemunha ocular por parte do último apóstolo vivo de Jesus Cristo.

Amplamente Divulgado. As Boas Novas Segundo João têm sido a mais amplamente divulgada parte da Bíblia. Milhares de exemplares do Evangelho de João, em separado, foram impressos e distribuídos além de ele ser incluído nos exemplares da Bíblia inteira.

Valor. Em harmonia com a Revelação, em que Jesus Cristo declara que ele é "o princípio da criação de Deus" (Re 3:14), João indica que Este estava com Deus "no princípio", e que "todas as coisas vieram à existência por intermédio dele". (Jo 1:1-3) Em todo o Evangelho, ele destaca a intimidade deste Filho unigênito de Deus com o seu Pai, e cita muitas das declarações de Jesus que revelam tal intimidade. Em todo o livro, deixa-senos cônscios da relação entre Pai e Filho, a sujeição do Filho e a adoração de Jeová como Deus, pelo seu Filho. (Jo 20:17) Tal intimidade habilitou o Filho a revelar o Pai como ninguém mais poderia fazê-lo, e como os servos de Deus, dos tempos passados, jamais imaginaram. E João destaca o amor afetuoso do Pai pelo Filho, e por aqueles que se tornam filhos de Deus por exercerem fé no Filho.

Jesus Cristo é apresentado como o canal de Deus para a bênção da humanidade e como a única via de aproximação a Deus. Revela-se Jesus como o Único por meio de quem vêm a benignidade imerecida e a verdade (Jo 1:17), também como "o Cordeiro de Deus" (1:29), o "Filho unigênito de Deus" (3:18), o "noivo" (3:29), "o verdadeiro pão do céu" (6:32), "o pão de Deus" (6:33), "o pão da vida" (6:35), "o pão vivo" (6:51), "a luz do mundo" (8:12), o "Filho do homem" (9:35), "a porta" do aprisco (10:9), "o pastor excelente" (10:11), "a ressurreição e a vida" (11:25), "o caminho, e a verdade, e a vida" (14:6), e "a verdadeira videira" (15:1).

Enfatiza-se a posição de Jesus Cristo como Rei (Jo 1:49; 12:13; 18:33), também sua autoridade como Juiz (5:27), e o poder de ressurreição que lhe foi concedido pelo Pai. (5:28, 29; 11:25) João revela o papel de Cristo em enviar o espírito santo como "ajudador", para atuar como recordador ou lembrador, como testemunha em favor de Jesus e como instrutor. (14:26; 15:26; 16:14, 15) Mas João não permite que o leitor perca de vista que se trata realmente do espírito de Deus, que emana de Deus e que é enviado por Sua autoridade. Jesus deixou claro que o espírito santo não poderia vir em tal qualidade a menos que Jesus fosse para o Pai, que é maior do que ele. (16:7; 14:28) Daí, seus discípulos fariam obras ainda maiores, pois Cristo estaria de novo com o seu Pai e responderia aos pedidos feitos em seu próprio nome, tudo com a finalidade de glorificar o Pai. — 14:12-14.

João também revela Jesus Cristo como o resgate sacrificial pela humanidade. (Jo 3:16; 15:13) Seu título, "Filho do homem", nos faz lembrar que está mui intimamente vinculado ao homem por se ter tornado carne, sendo parente do homem, e, por tal motivo, conforme prefigurado na Lei, é o resgatador e o vingador de sangue. (Le 25:25; Núm 35:19) Cristo disse a seus discípulos que o governante deste mundo não tinha nenhum poder sobre ele, mas que havia vencido o mundo, e, em resultado disso, o mundo fora julgado e seu governante seria lançado fora. (Jo 12:31; 14:30) Encoraja-se os seguidores de Jesus a vencer o mundo por se manterem leais e íntegros a Deus, assim como Jesus. (Jo 16:33) Isto se harmoniza com a Revelação que João recebeu, em que Cristo repete a necessidade de ser vencedor, e promete ricas recompensas celestiais junto com ele aos que estiverem em união com ele. — Re 2:7, 11, 17, 26; 3:5, 12, 21.

A Passagem Espúria de João 7:53–8:11. Estes 12 versículos foram obviamente acrescentados ao texto original do Evangelho de João. Não se encontram no MS Sinaítico, nem no MS Vaticano N.º 1209, embora apareçam no Códice Bezae do quinto século, e em manuscritos gregos posteriores. São omitidos, contudo, pela maioria das versões antigas. É evidente que não constituem parte do Evangelho de João. Certo grupo de manuscritos gregos situa esta passagem no fim do Evangelho de João; outro grupo o coloca depois de Lucas 21:38, apoiando a conclusão de que é um texto espúrio e não inspirado.

JOÃO, AS CARTAS DE. Estas cartas estavam entre as últimas partes das Escrituras inspiradas a serem escritas. Embora o nome do apóstolo João não apareça em parte alguma destas cartas, os peritos geralmente concordam com o conceito tradicional de que o escritor de As Boas Novas Segundo João e das três cartas intituladas A Primeira, A Segunda e A Terceira de João procedem da mesma pena. Há muitas similaridades entre elas e o quarto Evangelho.

É bem estabelecida a autenticidade destas cartas. A evidência interna testifica a sua harmonia com o restante das Escrituras. Também, muitos escritores primitivos dão testemunho da sua genuinidade. Policarpo parece citar 1 João 4:3; Eusébio disse que Pápias atestou a primeira carta, como também fizeram Tertuliano e Cipriano; e ela consta na *Pesito* siríaca. Clemente de Alexandria, pelo que parece, indica ter tido conhecimento das outras duas cartas; Irineu aparentemente cita 2 João 10, 11; Dionísio de Alexandria, segundo Eusébio, faz alusão a elas. Estes escritores mencionados por último também atestam a autenticidade de Primeira João.

Bem provavelmente, João escreveu as cartas em Éfeso, por volta de 98 EC, próximo do tempo em que escreveu o relato do Evangelho. A expressão frequente "filhinhos", ou "criancinhas", parece indicar que foram escritas na sua velhice.

Primeira João. Esta carta é escrita mais no estilo de um tratado, visto não conter nem saudação, nem conclusão. João, no segundo capítulo, dirige-se a pais, a criancinhas e a moços, indicando que não se tratava duma carta pessoal a determinado indivíduo. Visava, mui provavelmente, uma congregação ou várias congregações, e, na realidade, aplica-se à inteira associação dos que estão em união com Cristo. — 1Jo 2:13, 14.

João era o último apóstolo vivo. Haviam-se passado mais de 30 anos desde que se escrevera a última das outras cartas das Escrituras Gregas Cristãs. Dentro em pouco, todos os apóstolos teriam desaparecido do cenário. Anos antes, Paulo escrevera a Timóteo que não continuaria mais por muito tempo com ele. (2Ti 4:6) Instou com Timóteo a que continuasse a apegar-se ao padrão de palavras salutares e a encarregar homens fiéis das palavras que ouvira de Paulo, para que estes homens, por sua vez, pudessem ensinar outros. — 2Ti 1:13; 2:2.

O apóstolo Pedro avisara sobre os falsos instrutores que surgiriam dentro da congregação, introduzindo seitas destrutivas. (2Pe 2:1-3) Além disso, Paulo dissera aos superintendentes da congregação de Éfeso (onde as cartas de João foram posteriormente escritas) que entrariam "lobos opressivos", não tratando o rebanho com ternura. (At 20:29, 30) Predisse a grande apostasia, com seu "homem que é contra a lei". (2Te 2:3-12) Portanto, foi em 98 EC que aconteceu conforme João disse: "Criancinhas, é a última hora, e, assim como ou-

DESTAQUES DE PRIMEIRA JOÃO

Tratado vigoroso, destinado a proteger os cristãos contra influências apóstatas.

Carta escrita pelo apóstolo João por volta de 98 EC, após a Revelação e pouco antes da morte de João.

Acautele-se das falsidades divulgadas a respeito de Jesus.

Ter Jesus vindo na carne é confirmado por ele ter sido ouvido, visto e apalpado. (1:1-4)

Quem nega que Jesus é o Cristo é mentiroso, anticristo; os cristãos ungidos sabem a verdade e não precisam dar atenção a um ensino diferente. (2:18-29)

Qualquer expressão inspirada que nega que Jesus Cristo veio na carne não se origina de Deus; muitos falsos profetas têm saído. (4:1-6)

Quem nega que Jesus é o Filho de Deus rejeita o testemunho do próprio Pai a respeito do seu Filho. (5:5-12)

Os cristãos não levam uma vida pecaminosa.

Se evitarmos a escuridão e andarmos na luz, o sangue de Jesus nos purificará do pecado. (1:5-7)

Se realmente *cometermos* um pecado, devemos confessar nosso erro, e seremos purificados à base do sacrifício de Jesus. (1:8–2:2)

Os cristãos não *praticam* o pecado; os praticantes do pecado originam-se do Diabo; os filhos de Deus buscam a justiça e evitam o pecado. (3:1-12; 5:18, 19)

Os cristãos são incentivados a orar pelo seu irmão, se ele cair num pecado — enquanto não for um pecado "que incorre em morte". (5:16, 17)

O amor a Deus e a concristãos nos resguardará.

Quem ama seu irmão anda na luz e não tropeçará. (2:9-11)

Para ter o amor do Pai, o cristão tem de fazer a vontade Dele e evitar amar o mundo e suas atrações. (2:15-17)

O amor genuíno aos irmãos mostra que passamos da morte para a vida; se não tivermos amor aos nossos irmãos por ajudá-los quando estão padecendo necessidades, não há amor de Deus em nós. (3:13-24)

Os cristãos devem amar uns aos outros porque Deus é amor; nós O amamos porque ele nos amou primeiro; se um cristão afirmar amar a Deus, mas odiar seu irmão, é mentiroso. (4:7–5:2)

vistes que vem o anticristo, já está havendo agora muitos anticristos; sendo que deste fato obtemos o conhecimento de que é a última hora." (1Jo 2:18) Por conseguinte, a carta era muitíssimo oportuna e de vital importância para o fortalecimento dos cristãos fiéis, como baluarte contra a apostasia.

Objetivo. No entanto, João não escreveu apenas para refutar ensinos falsos. Antes, seu objetivo principal era fortalecer a fé dos cristãos primitivos nas verdades que tinham recebido; ele frequentemente contrastou estas verdades com os ensinos falsos. É possível que Primeira João tenha sido enviada como carta circular a todas as congregações da região. Este ponto de vista é apoiado pelo uso frequente, por parte do escritor, da forma plural grega que equivale a "vós".

Seu argumento é metódico e vigoroso, conforme mostrará a seguir a consideração desta carta. A carta tem forte apelo emocional, e é claro que João a escreveu motivado por seu grande amor à verdade e por sua repugnância ao erro — seu amor à luz e seu ódio às trevas.

Três temas fundamentais. João trata extensamente de três temas, em especial, na sua primeira carta: o anticristo, o pecado e o amor.

Ele falou de modo bem claro a respeito do anticristo. Disse: "Estas coisas eu vos escrevo a respeito dos que estão tentando desencaminhar-vos." (1Jo 2:26) Tais homens negavam que Jesus Cristo era o Filho de Deus que tinha vindo na carne. Ele explicou que esses homens haviam antes estado associados com a congregação, mas que tinham saído dela, a fim de que se mostrasse que não eram "dos nossos". (2:19) Não eram da espécie dos leais e amorosos, que "têm fé para preservar viva a alma", mas da espécie "dos que retrocedem para a destruição". — He 10:39.

Quanto ao pecado, alguns dos pontos destacados são: (1) Todos nós pecamos, e aqueles que dizem que não pecam não têm a verdade, e fazem Deus parecer mentiroso (1Jo 1:8-10); (2) todos devemos empenhar-nos na luta contra o pecado (2:1); (3) Deus proveu um sacrifício propiciatório pelos pecados, por meio de Jesus Cristo, a quem temos como ajudador junto ao Pai (2:1; 4:10); (4) aqueles que são cristãos verdadeiros não fazem do pecado uma prática — não continuam pecando, embora, às vezes, possam cometer um ato de pecado (2:1; 3:4-10; 5:18); (5) existem duas espécies de pecado, a espécie que pode ser perdoada, e a espécie propositada e deliberada, que não é perdoável (5:16, 17).

Sobre o assunto do amor, João escreve mais livremente. Declara: (1) Deus é amor (1Jo 4:8, 16); (2) Deus mostrou seu amor por deixar que seu Filho morresse como sacrifício propiciatório pelos nossos pecados; também, por fazer provisões, por meio de Cristo, para que seus ungidos se tornem filhos de Deus (3:1; 4:10); (3) o amor de Deus e de Cristo nos coloca sob a obrigação de mostrar amor

DESTAQUES DE SEGUNDA JOÃO

Carta dirigida "à senhora escolhida" — talvez uma pessoa ou possivelmente uma congregação.

Escrita pelo apóstolo João por volta de 98 EC.

Prossiga andando na verdade. (Vv 1-6)

João e todos os outros que conhecem a verdade amam a "senhora escolhida" e os filhos dela, que andam na verdade.

Ele a incentiva a continuar a cultivar o amor.

O amor significa 'prosseguir andando segundo os seus mandamentos'.

Acautele-se contra os enganadores. (Vv 7-13)

Os enganadores negam que Jesus Cristo tenha vindo na carne.

Os crentes têm de evitar todo aquele que não permanece no ensino de Cristo; não devem receber a tal no seu lar, nem mesmo cumprimentá-lo; senão poderão tornar-se partícipes das suas obras iníquas.

a nossos irmãos (3:16; 4:11); (4) o amor de Deus significa observarmos seus mandamentos (5:2, 3); (5) o amor perfeito lança fora o medo, removendo as restrições à franqueza no falar a Deus (4:17, 18); (6) o amor aos irmãos não é apenas uma questão de palavras, mas de ações, dando-lhes as coisas que temos, se estiverem padecendo necessidade (3:17, 18); (7) todo aquele que odeia seu irmão é homicida (3:15); e (8) os cristãos não devem amar nem o mundo, nem as coisas que há nele (2:15).

Segunda João. A segunda carta de João começa com as seguintes palavras: "O ancião, à senhora escolhida e aos filhos dela." (2Jo 1) Assim, com tato, João indica que ele é o escritor. Era deveras um "ancião", já tendo, por volta dessa época, cerca de 90 ou 100 anos. Era também ancião no sentido do crescimento cristão, e era 'coluna' da congregação. — Gál 2:9.

Alguns acham que esta carta "à senhora escolhida" seja dirigida a uma das congregações cristãs, e que os filhos sejam filhos espirituais, sendo os filhos da "irmã" (2Jo 13) membros de outra congregação. Por outro lado, alguns sustentam a ideia de que a carta foi dirigida realmente a uma pessoa, talvez chamada Kyria (palavra grega para "senhora").

Muitos dos pontos abordados por João na sua segunda carta são síntese de ideias da sua primeira carta. Ele fala da verdade que permanece naqueles que realmente a conhecem, e da benignidade imerecida e da paz de Deus. Alegra-se de que alguns continuam a 'andar na verdade'. Mostram amor uns aos outros e observam os mandamentos de Deus. No entanto, enganadores saíram pelo mundo afora, o anticristo negando que o Filho de Deus veio na carne. (Compare 2Jo 7 com 1Jo 4:3.) Em 2 João 10, 11, ele amplia as instruções dadas na sua primeira carta, mostrando quais as medidas que os membros da congregação devem tomar para com aqueles que se adiantam ao ensino do Cristo, e que surgem com seus próprios ensinamentos ou os de homens. João ordena que o cristão não deve cumprimentá-los, nem recebê-los em seu lar.

Terceira João. A terceira carta era do "ancião" para Gaio, com cumprimentos para outros na congregação. Foi escrita no costumeiro estilo de carta. É tão similar à primeira e à segunda carta em estilo e matéria, que é evidente que foi escrita pela mesma pessoa, a saber, o apóstolo João. Não se tem certeza de quem era Gaio. Embora nas Escrituras se mencionem diversas pessoas com este nome, este talvez fosse outro Gaio, visto que a carta foi escrita 30 anos ou mais depois de Atos, Romanos e Primeira Coríntios, em que também aparece o nome Gaio. — At 19:29; 20:4; Ro 16:23; 1Co 1:14.

João exorta à hospitalidade cristã e diz que certo Diótrefes, que gosta de ocupar o primeiro lugar na congregação, não recebe com respeito as mensagens de João ou de outros responsáveis, nem demonstra Diótrefes respeito para com os representantes viajantes da primitiva congregação cristã. Até mesmo queria lançar fora da congregação aqueles que recebiam tais irmãos com hospitalidade. Portanto, João mencionou que, se viesse pessoalmente, conforme esperava fazer, endireitaria

DESTAQUES DE TERCEIRA JOÃO

Carta inspirada dirigida a Gaio, que pode beneficiar todos os cristãos.

Escrita pelo apóstolo João por volta de 98 EC, mais ou menos na mesma época que as suas outras duas cartas.

Temos a obrigação de ser hospitaleiros para com concristãos. (Vv 1-8)

João teve grande alegria quando irmãos viajantes relataram sobre Gaio andar na verdade e seu amor, evidentemente expresso por recebê-los de modo hospitaleiro.

Somos "colaboradores na verdade", quando mostramos hospitalidade para com irmãos que saem a favor do nome de Deus.

Seja imitador, não daquilo que é mau, mas daquilo que é bom. (Vv 9-14)

Diótrefes, que gosta de ter o primeiro lugar, nega-se a aceitar algo de João com respeito.

Não recebe os irmãos viajantes e procura expulsar aqueles que querem mostrar-lhes hospitalidade.

Evite imitar o que é mau; imite o que é bom.

este assunto. (3Jo 9, 10) Recomenda a Gaio um irmão fiel, de nome Demétrio, que talvez fosse o portador da carta, exortando Gaio a receber de modo hospitaleiro aqueles que saíram para edificar as congregações cristãs.

Em todas as três cartas vemos enfatizados a unidade cristã, o amor a Deus demonstrado por se guardar os Seus mandamentos, evitar a escuridão e andar na luz, mostrar amor pelos irmãos, e continuar a andar na verdade. Mesmo na sua idade avançada, este "ancião", João, foi assim uma grande fonte de encorajamento e de força para as congregações na Ásia Menor e para todos os cristãos que leem as suas cartas.

JOAQUIM [provavelmente: Jeová Estabeleceu Firmemente]. Filho do Rei Jeoiaquim, de Judá, com Neusta. (2Rs 24:6, 8; 2Cr 36:8) É também chamado de Jeconias (variante de Joaquim), e de Conias (contração de Jeconias). — Est 2:6; Je 28:4; 37:1.

Aos 18 anos, Joaquim tornou-se rei e deu continuidade às práticas más de seu pai. (2Rs 24:8, 9; 2Cr 36:9 n.) O pai de Joaquim, Jeoiaquim, tinha estado sujeito ao rei babilônico, Nabucodonosor, mas rebelou-se no seu terceiro ano de vassalagem (618 AEC). (2Rs 24:1) Isto resultou em Jerusalém ser sitiada. A expressão "durante esse tempo" (2Rs 24:10) talvez não se refira ao breve reinado de Joaquim, mas ao período geral em que se enquadra, permitindo destarte que o sítio se tenha iniciado no reinado do seu pai, Jeoiaquim, conforme Daniel 1:1, 2 parece indicar. Jeoiaquim morreu, pelo que parece, durante este sítio, e Joaquim ascendeu ao trono de Judá. Seu governo terminou, porém, apenas três meses e dez dias depois, quando se rendeu a Nabucodonosor em 617 AEC (no mês de adar, segundo uma crônica babilônica). (2Rs 24:11, 12; 2Cr 36:9; *Assyrian and Babylonian Chronicles* [Crônicas Assírias e Babilônicas], de A. Grayson, 1975, p. 102) Em cumprimento da palavra de Jeová mediante Jeremias, ele foi levado para o exílio em Babilônia. (Je 22:24-27; 24:1; 27:19, 20; 29:1, 2) Outros membros da casa real, oficiais da corte, artífices e guerreiros, foram também exilados. — 2Rs 24:14-16; veja NABUCODONOSOR.

O registro em 2 Reis 24:12-16 declara que Nabucodonosor levou estes cativos para o exílio, junto com "todos os tesouros da casa de Jeová e os tesouros da casa do rei". O relato em Daniel 1:1, 2, menciona apenas uma "parte dos utensílios" como levados para Babilônia. A explicação pode ser que os tesouros mencionados em Segundo Reis envolviam especialmente os utensílios de ouro, que recebem destaque nesse relato, e que se permitiu que outros utensílios ficassem. Outra possibilidade é que, quando Jerusalém cedeu diante do sítio babilônico (que resultou da rebelião de Jeoiaquim contra o rei de Babilônia), "alguns dos utensílios da casa de Jeová" foram levados para Babilônia, e que, pouco tempo depois, quando o próprio Joaquim foi transferido para Babilônia, outros "objetos desejáveis da casa de Jeová" foram levados juntos. Tal possibilidade é sugerida pelo relato de 2 Crônicas 36:6-10. Pelo relato de Crônicas, parece que Nabucodonosor, depois de conquistar com êxito Jerusalém, partiu, mas depois 'mandou trazer [Joaquim] a Babilônia, junto com objetos desejáveis da casa de Jeová'. De modo similar, dez anos depois, na conquista e na destruição finais de Jerusalém (607 AEC), Nabucodonosor retirou-se para Ribla, "na terra de Hamate", deixando os pormenores depois da conquista entregues ao chefe de sua guarda pessoal, Nebuzaradã. — 2Rs 25:8-21.

Enquanto em Babilônia, Joaquim gerou sete filhos. (1Cr 3:16-18) Desta forma, preservou-se a linhagem real que conduzia ao Messias. (Mt 1:11, 12) Mas, conforme a profecia indicara, nenhum dos descendentes de Joaquim jamais governou na Jerusalém terrestre. Por conseguinte, foi como se Joaquim não tivesse filhos, não tendo nenhum descendente que o sucedesse qual rei. — Je 22:28-30.

No quinto ano do exílio de Joaquim, Ezequiel iniciou sua obra profética. (Ez 1:2) Cerca de 32 anos depois, evidentemente em 580 AEC, Joaquim foi liberto da prisão pelo sucessor de Nabucodonosor, Evil-Merodaque (Avil-Marduque), e foi-lhe dada uma posição de favor acima de todos os demais reis cativos. Depois disso, ele comia à mesa de Evil-Merodaque e recebia uma porção diária. — 2Rs 25:27-30; Je 52:31-34.

Foram encontrados documentos administrativos babilônios que alistam rações para Joaquim e cinco de seus filhos.

JOÁS. Este nome é grafado de duas maneiras em hebraico, embora apenas como "Joás" em português. A primeira e mais comum grafia, *Yoh'ásh*, é uma forma abreviada de Jeoás. O números 1 e 5 alistados abaixo têm a outra grafia, *Yoh'ásh.*

1. Benjamita da linhagem de Bequer. — 1Cr 7:6, 8.

2. Descendente de Judá através do terceiro filho mencionado dele, Selá. — 1Cr 2:3; 4:21, 22.

3. Pai do juiz Gideão; abiezrita da tribo de Manassés. (Jz 6:11, 15; 7:14; 8:13, 32) Joás, evidentemente, era homem de consideráveis posses e influência na comunidade, possuindo um altar

dedicado a Baal, também um "poste sagrado", e servos domésticos. Quando seu filho Gideão secretamente derrubou este altar e o poste sagrado, e no seu lugar construiu um altar a Jeová, sobre o qual sacrificou um touro de sete anos, os cidadãos daquele lugar exigiram que Joás entregasse o filho para ser morto. A resposta de Joás foi: "Se [Baal] é Deus, que pleiteie em defesa de si mesmo." E com isso Joás começou a chamar seu filho de Jerubaal. — Jz 6:25-32; 8:29.

4. Um dos poderosos da tribo de Benjamim, que se juntaram às forças de Davi em Ziclague, quando este era proscrito por Saul; filho ou descendente de Semaá. — 1Cr 12:1-3.

5. Chefe designado pelo Rei Davi para supervisionar os suprimentos de azeite. — 1Cr 27:28, 31.

6. Um daqueles a quem o fiel profeta Micaías foi entregue por Acabe para ser encarcerado. Ele é chamado de "filho do rei". (1Rs 22:26, 27; 2Cr 18:25, 26) Esta expressão talvez se refira a um descendente do Rei Acabe, ou pode denotar um oficial de ascendência real ou alguém intimamente associado com a família real.

7. Forma abreviada de Jeoás, rei de Judá e filho de Acazias. (2Rs 11:2, 3, 21) Joás, como grafia alternativa de Jeoás, ocorre muitas vezes no texto massorético hebraico, conforme indicado nas notas de rodapé da *Tradução do Novo Mundo*. — 2Rs 12:19; 1Cr 3:11; 2Cr 24:1, 2; veja JEOÁS N.º 1.

8. Forma abreviada de Jeoás, rei de Israel, filho de Jeoacaz e neto de Jeú. (2Rs 14:1, 8, 9) Esta grafia alternativa (Joás) ocorre frequentemente no texto massorético. — 2Rs 13:9, 12, 13; 2Cr 25:17, 18, 21; Os 1:1; Am 1:1; veja JEOÁS N.º 2.

JOBABE.

1. Descendente de Sem através de Joctã. (Gên 10:21, 25, 29; 1Cr 1:23) A região exata povoada pela descendência de Jobabe é hoje desconhecida.

2. "Filho de Zerá, de Bozra"; monarca edomita que reinou algum tempo antes de Saul governar como primeiro rei de Israel. Jobabe sucedeu no trono a "Bela, filho de Beor". — Gên 36:31-34; 1Cr 1:43-45.

3. Rei de Madom, cidade no N da Palestina. Jobabe e outros monarcas juntaram-se a Jabim, rei de Hazor, numa ofensiva contra os israelitas, mas foram derrotados junto às águas de Merom. — Jos 11:1-8; 12:19.

4. Filho do benjamita Saraim com sua esposa Hodes. — 1Cr 8:1, 8, 9.

5. Descendente do benjamita Saraim através de Elpaal. — 1Cr 8:1, 8, 11, 18.

JOCBEÁ. Veja JOGBEÁ.

JOCDEÃO [possivelmente significando: Queima [Feita] Pelo Povo]. Cidade na região montanhosa de Judá. (Jos 15:20, 48, 56) O lugar talvez possa ser identificado com Khirbet Raqʻa (Horvat Raqʻa), a uns 7 km ao S de Hébron.

JOCMEÃO [Que o Povo se Levante (ou: Eleve)].

1. Cidade efraimita dada aos coatitas. (1Cr 6:66, 68) Em Josué 21:22, Jocmeão evidentemente é chamada de "Quibzaim", talvez outro ou anterior nome do mesmo lugar. Sua localização é hoje desconhecida.

2. Região que beirava o território sob a jurisdição de Baana, filho de Ailude, e um dos 12 prepostos de Salomão. (1Rs 4:12) Talvez se trate de Jocneão.

JOCNEÃO. Cidade no Carmelo, conquistada por Josué. (Jos 12:7, 22) Originalmente designada à tribo de Zebulão (Jos 19:10, 11), Jocneão foi depois entregue aos levitas meraritas. (Jos 21:34) Hoje costuma ser identificada com Tell Qeimun (Tel Yoqneʻam), numa elevação ao sopé do monte Carmelo, a uns 11 km ao NO de Megido e sobranceira ao vale de Jezreel. Em 1 Reis 4:12, "Jocmeão" talvez seja erro de grafia de "Jocneão".

JOCSÃ [duma raiz que significa "armar um laço"]. Descendente de Abraão com Quetura; genitor de Sabá e de Dedã. — Gên 25:1-3; 1Cr 1:32.

JOCTÃ. Descendente de Éber, irmão de Pelegue e pai de 13 filhos varões. (Gên 10:25-29; 1Cr 1:19-23) Os nomes de alguns dos descendentes de Joctã parecem ser conservados em diversos lugares no S e no SO da Arábia. Tem-se sugerido que Joctã era progenitor dos povos originais da Arábia, diferentes das tribos descendentes dos filhos de Abraão com Agar e com Quetura. Os limites geográficos do território habitado pelos descendentes de Joctã são biblicamente descritos como estendendo-se "desde Mesa até Sefar" (Gên 10:30), mas não há certeza da região exata abrangida.

JOCTEEL.

1. Cidade de Judá na Sefelá (Jos 15:20, 33, 38), cuja localização exata é hoje desconhecida.

2. A cidade edomita de Sela, conquistada pelo Rei Amazias, de Judá, e que recebeu o novo nome de Jocteel. — 2Rs 14:1, 7; veja SELA, II N.º 2.

JODÁ. Antepassado de Maria, mãe de Jesus; alistado em terceiro lugar na descendência de Zorobabel. — Lu 3:26, 27.

JOEDE [Jeová É Testemunha]. Benjamita, cujo descendente Salu era habitante pós-exílico de Jerusalém. — Ne 11:4, 7.

JOEIRAR. A etapa final da separação dos grãos de cereais, tais como a cevada e o trigo, de sua palha e haste. Depois de a debulha ter soltado os grãos de cereal da palha, e a haste ter sido cortada em pedacinhos, a mistura toda, com uma pá ou um forcado de joeirar, é joeirada por ser lançada no ar, na direção contrária ao vento. (Is 30:24) A brisa, especialmente forte à noitinha, leva embora a palha, lança as hastes cortadas para o lado, e deixa os grãos pesados cair de novo na eira. (Ru 3:2; FOTO, Vol. 2, p. 953) Depois de se passar o grão por uma peneira, para eliminar as pedrinhas e coisas semelhantes, ele está pronto para ser moído ou estocado. — Am 9:9; Lu 22:31.

Uso Figurado. Com frequência, emprega-se "joeirar" em sentido figurado. Por exemplo, Jeová determinou enviar "joeireiros" contra Babilônia e seus habitantes, para que a joeirassem. (Je 51:1, 2) Os "joeireiros" mostraram ser os medos e os persas, sob Ciro. A bem dizer, eles lançaram Babilônia e seus habitantes no ar, para que o vento os apanhasse e levasse embora como palha a ser queimada. (Mt 3:12; Lu 3:17) Similarmente, conforme predito, Jeová já usara Babilônia antes para joeirar os do seu povo, espalhando-os em derrota. (Je 15:7) E, mediante o profeta Isaías, Jeová deu ao seu povo a certeza de que viria o tempo em que eles reduziriam seus inimigos a palha e os joeirariam. (Is 41:14-16) Em Jeremias 4:11, diz-se que um "vento causticante" que viria contra Jerusalém não seria "para joeirar, nem para se fazer limpeza". Um vento tempestuoso, causticante, não seria apropriado para o joeiramento, de modo que isto indica a sua natureza destrutiva.

JOEL [Jeová É Deus].

1. Descendente de Issacar e cabeça de família na sua tribo. — 1Cr 7:1-4.

2. Descendente de Coate, filho de Levi; "filho de Azarias" e antepassado do N.º 5. — 1Cr 6:36-38.

3. Rubenita, cujo descendente Beerá foi levado ao exílio pelo rei assírio Tilgate-Pilneser (Tiglate-Pileser III). — 1Cr 5:3-10.

4. Cabeça dos gaditas que moravam em Basã. — 1Cr 5:11, 12.

5. Primogênito do profeta Samuel; descendente do N.º 2 e pai de Hemã, cantor levita. (1Cr 6:28, 33, 36; 15:17) Joel e seu irmão mais moço, Abias, tinham sido designados juízes por seu pai, mas sua desonestidade no cargo forneceu ao povo uma desculpa para pedir um rei humano. — 1Sa 8:1-5.

Em 1 Crônicas 6:28, o texto massorético (e certas traduções) diz que "Vasni" era o primogênito de Samuel. Os peritos, porém, concordam em geral que "Joel" era o que constava do hebraico original, leitura retida pela *Pesito* siríaca e pela edição lagardiana da *Septuaginta* grega. (Veja 1Sa 8:2.) A similaridade entre "Joel" e a terminação duma palavra precedente no texto ("Samuel") possivelmente fez com que um escriba inadvertidamente deixasse fora o nome "Joel". Pelo que parece, ele então confundiu a palavra hebraica *wehash·she·ní* (que significa "e o segundo [filho]") com o nome próprio "Vasni" e inseriu a letra *waw* (e) antes do nome Abias.

6. Um dos poderosos de Davi; irmão de Natã. — 1Cr 11:26, 38.

7. Levita gersonita da casa de Ladã, filho de Jeiel(i). (1Cr 23:7, 8) Joel, o chefe, e 130 de seus irmãos santificaram-se e ajudaram a levar a Arca do Pacto para Jerusalém. (1Cr 15:4, 7, 11-14) Joel e seu irmão Zetão foram mais tarde encarregados dos tesouros do santuário. — 1Cr 26:21, 22.

8. Príncipe, durante o reinado de Davi, da parte de Manassés que ficava ao O do Jordão; filho de Pedaías. — 1Cr 27:20-22.

9. Profeta de Jeová e escritor do livro bíblico que leva seu nome. Era filho de Petuel. — Jl 1:1; veja JOEL, LIVRO DE.

10. Levita coatita; filho de Azarias. No primeiro ano de Ezequias, Joel ajudou a levar os objetos impuros, removidos do templo pelos sacerdotes, para o vale do Cédron, a fim de serem eliminados. — 2Cr 29:1, 3, 12, 15, 16.

11. Um dentre diversos maiorais simeonitas, nos dias de Ezequias, que tomaram à força a terra de certos camitas e meunins, para expandir seus pastos. — 1Cr 4:24, 35, 38-41.

12. Um dos filhos de Nebo, que despediram as esposas estrangeiras e os filhos, nos dias de Esdras. — Esd 10:43, 44.

13. Superintendente dos benjamitas que moravam em Jerusalém quando Neemias era governador; filho de Zicri. — Ne 11:4, 7-9.

JOEL, LIVRO DE. Livro inspirado das Escrituras Hebraicas, escrito por "Joel, filho de Petuel". (Jl 1:1) Virtualmente nada se sabe da vida deste profeta. Por suas referências a Judá, a Jerusalém e à casa de Jeová ali, pode-se inferir que profetizou em Judá e que talvez morasse em Jerusalém. (1:9, 14; 2:17, 32; 3:1, 2, 16-20) Ter ele mencionado a "baixada de Jeosafá" (3:2, 12) dá a entender que escreveu seu livro depois da grande vitória de Jeová a favor do Rei Jeosafá. Mas o período exato envolvido é duvidoso.

Tempo da Escrita. Os peritos atribuem diversamente ao livro de Joel datas desde antes de 800 AEC até cerca de 400 AEC. A respeito de seus

DESTAQUES DE JOEL

Uma profecia vívida que enfatiza a vingança de Jeová e a sua misericórdia.

Foi possivelmente escrito por volta de 820 AEC, nove anos depois de Uzias se tornar rei e cerca de um século depois da grande vitória de Jeová sobre Moabe, Amom e os habitantes de Seir, nos dias de Jeosafá.

Invasão de gafanhotos para assolar o país; está próximo o dia de Jeová. (1:1–2:11)

Falar-se-á da vindoura praga durante gerações.

A vegetação do país será assolada a ponto de cessarem as ofertas de cereais e de bebida na casa de Jeová.

Manda-se que os sacerdotes pranteiem e clamem a Jeová por socorro.

O dia de Jeová é marcado por uma invasão destrutiva da "sua força militar".

Israel é convidado a retornar a Jeová; Seu espírito será derramado. (2:12-32)

Os habitantes de Sião são convidados a 'retornar' a Jeová; ele restabelecerá a prosperidade deles e os protegerá contra o "nortenho".

Jeová derramará seu espírito sobre o seu povo, e dará portentos nos céus e na Terra antes de chegar seu "grande e atemorizante dia".

Aqueles que invocarem o nome de Jeová escaparão durante o Seu grande dia.

As nações serão julgadas na "baixada de Jeosafá". (3:1-21)

As nações serão julgadas por terem maltratado o povo de Deus.

São desafiadas a se prepararem para a guerra contra Jeová e a descerem à baixada de Jeosafá; ali serão esmagadas como uvas no lagar.

Naquele tempo, Jeová será refúgio para o seu povo.

Egito e Edom tornar-se-ão um ermo, ao passo que Judá será habitada e produzirá em abundância; Jeová residirá em Sião.

argumentos a favor de uma composição posterior ou anterior do livro, *The International Standard Bible Encyclopaedia* (A Enciclopédia Bíblica Padrão Internacional; editada por James Orr, 1960, Vol. III, p. 1690) observa: "Muitos dos argumentos aduzidos são da espécie negativa, i.e., a consideração daquilo que o profeta *não* menciona ou a que não se refere [inclusive os caldeus, os assírios, um rei de Judá e o reino de dez tribos], e o argumento baseado no silêncio é notoriamente precário." De modo similar, não se pode determinar com certeza se Joel citou outros profetas ou foi citado por eles. Uma data após o exílio babilônico seria indicada se Joel (2:32) citou Obadias (17). Por outro lado, não só Obadias, mas até mesmo o bem anterior profeta Amós (compare Jl 3:16 com Am 1:2) talvez tenha citado Joel. Isto significaria que Joel escreveu seu livro o mais tardar no tempo de Uzias (Am 1:1), talvez por volta de 820 AEC. Embora não seja conclusivo, o lugar ocupado pelo livro de Joel no cânon hebraico, entre Oseias e Amós, parece favorecer o período anterior.

Autenticidade. Os judeus não questionavam a canonicidade do livro de Joel, mas o colocaram em segundo lugar entre os profetas "menores". Também se harmoniza por completo com o restante das Escrituras, como é evidente dos numerosos paralelos entre Joel e outros livros da Bíblia. (Compare Jl 2:2 com Sof 1:14, 15; Jl 2:4, 5, 10 com Re 9:2, 7-9; Jl 2:11 com Mal 4:5; Jl 2:12 com Je 4:1; Jl 2:13 com Êx 34:6, Núm 14:18, Sal 86:15 e 106:45; Jl 2:31 com Is 13:9, 10, Mt 24:29, 30 e Re 6:12-17.) O cumprimento das profecias de Joel fornece ainda outro argumento em favor da sua autenticidade. Conforme predito, Tiro, Filístia e Edom sofreram os julgamentos de Jeová. (Jl 3:4, 19; quanto a pormenores, veja EDOM, EDOMITAS; FILÍSTIA, FILISTEUS; TIRO.) No dia de Pentecostes do ano 33 EC, o apóstolo Pedro mostrou que o derramamento do espírito de Deus sobre os discípulos de Jesus Cristo era cumprimento da profecia de Joel. (Jl 2:28-32; At 2:17-21) Mais tarde, o apóstolo Paulo aplicou as palavras proféticas encontradas em Joel 2:32 tanto aos judeus como aos não judeus que invocam a Jeová com fé. — Ro 10:12, 13.

JOELA. Um dos guerreiros que vieram a Davi em Ziclague; filho de Jeroão de Gedor. — 1Cr 12:1, 7.

JOELHO, AJOELHAR(-SE). Esta junta da perna é importante para a sustentação do corpo. Por isso, joelhos vacilantes ou debilitados representam fraqueza; e joelhos trêmulos, temor. — Jó 4:4; Sal 109:24; Is 35:3; Da 5:6; He 12:12.

Todos, exceto 300, dentre os 10.000 homens de Gideão puseram-se de joelhos para beber água, evidentemente baixando o rosto na água. Nesta posição, não podiam estar alertas, preparados para um ataque de surpresa. Estavam mais preocupados em saciar a sede do que com a questão em jogo. Por outro lado, os 300 permaneceram de pé, apanhando a água com a mão e sorvendo-a dela, alertas, vigilantes e prontos. Os 9.700 negligentes foram, por conseguinte, dispensados. — Jz 7:3, 5-8.

Figurativamente, um filho que se diz ter 'nascido sobre os joelhos' duma pessoa que não era sua mãe, e assim gozava do favor e dos cuidados desta pessoa, era reconhecido como filho ou descendente dela, assim como o filho de Bila era considerado como filho de Raquel. — Gên 30:3-6; compare isso com Gên 50:23.

Jeová prometeu restaurar seu povo e o assemelhou a filhos de Sião, ou Jerusalém, que seriam 'afagados sobre os joelhos', isto é, bem cuidados, e reconduzidos a uma condição favorecida. — Is 66:12, 13.

Ajoelhar(-se). A palavra hebraica para "ajoelhar(-se)" (*ba·rákh*) tem a mesma raiz que a para "abençoar, bendizer", o que pode indicar que, pelo menos às vezes, conferiam-se bênçãos a pessoas ajoelhadas.

Ao implorar favor. A pessoa talvez se ajoelhasse como ato de respeito ou para implorar favor, como quando um "chefe de cinquenta", que representava o Rei Acazias, se ajoelhou diante de Elias para suplicar por sua vida e pela vida dos homens que o acompanhavam. (2Rs 1:13, 14) Foi de joelhos que um leproso suplicou a Jesus que o tornasse limpo. — Mr 1:40-42; também 10:17-22.

Na oração. Os verdadeiros adoradores frequentemente se ajoelhavam ao orar a Deus, sendo esta postura um indício apropriado da sua humildade. (Esd 9:5; At 9:36, 40; 21:3-6) Salomão se pôs de joelhos perante a congregação de Israel durante a sua oração por ocasião da dedicação do templo. (2Cr 6:13) Apesar dum decreto real, de que durante 30 dias se fizessem petições apenas ao Rei Dario, Daniel se ajoelhou em oração a Jeová três vezes por dia, enquanto as janelas do seu quarto de terraço estavam abertas em direção a Jerusalém. (Da 6:6-11) O próprio Jesus Cristo forneceu um exemplo de se ajoelhar em oração a Jeová. No jardim de Getsêmani, na noite em que foi traído, Jesus "dobrou os joelhos e começou a orar". — Lu 22:41.

Os praticantes da religião falsa ajoelhavam-se diante dos ídolos de seus deuses. Mas, nos dias de Elias, ainda havia 7.000 fiéis em Israel, "todos os joelhos que não se dobraram diante de Baal". — 1Rs 19:18; Ro 11:4.

Prestar homenagem ou reconhecimento de alta posição. Ajoelhar-se pode indicar que se presta homenagem ou se reconhece a alta posição de alguém superior. Os soldados ajoelharam-se diante de Jesus e prestaram-lhe homenagem, mas em zombaria. — Mt 27:27-31; Mr 15:16-20.

Jeová concedeu ao fiel ressuscitado Jesus Cristo uma posição superior e um nome que está acima de todo outro nome, "a fim de que, no nome de Jesus, se dobre todo joelho dos no céu, e dos na terra, e dos debaixo do chão". Todos os que obterão a vida terão de dobrar os joelhos em adoração a Jeová no nome de Jesus Cristo e reconhecer este como Senhor para a glória de Deus. Isto inclui os "debaixo do chão", mostrando evidentemente que os ressuscitados dos túmulos também têm de satisfazer este requisito. — Fil 2:9-11; Jo 5:28, 29; Ef 1:9, 10.

Requer-se primariamente o reconhecimento da supremacia de Jeová por parte dos que desejam ter o favor divino. Jeová declarou: "Jurei por mim mesmo . . . que diante de mim se dobrará todo joelho." (Is 45:23; Ro 14:10-12) Portanto, de modo apropriado, o salmista exortou fervorosamente coisraelitas: "Entrai, adoremos e dobremonos; ajoelhemo-nos diante de Jeová, Aquele que nos fez." — Sal 95:6; veja ATITUDES, POSTURAS E GESTOS.

JOEZER [Jeová É Ajuda]. Um dos guerreiros que se juntaram a Davi em Ziclague, quando este ainda se achava sob restrições por parte de Saul; era coraíta. — 1Cr 12:1, 2, 6.

JOGBEÁ. Uma das cidades fortificadas, com redis de pedra, construídas ou reconstruídas pelos gaditas antes de cruzarem o Jordão para ajudar na conquista de Canaã. (Núm 32:34-36) Num período posterior, as forças do juiz Gideão passaram por Jogbeá antes do seu ataque de surpresa ao acampamento midianita em Carcor. (Jz 8:10, 11) Jogbeá (Jocbeá) é identificada com el-Jubeihat, situada uns 1.050 m acima do nível do mar e a uns 10 km ao NO da atual ʽAmman (Rabbah).

JOGLI [Que Jeová Exponha (Revele)]. Danita, cujo filho, Buqui, era maioral da tribo de Dã para a distribuição da terra de Canaã. — Núm 34:18, 22, 29.

JOGOS. Logo cedo na história do homem tornou-se manifesto o interesse na diversão e no entretenimento. Diz-se que Jubal, da sétima geração a contar de Adão, foi "o fundador de todos os que manejam a harpa e o pífaro". (Gên 4:21) No decorrer do tempo, pelo menos no período pós-diluviano, também se desenvolveram jogos.

Egito e Mesopotâmia. Em áreas amplamente espalhadas do Egito, da Palestina e da Mesopotâmia, os arqueólogos têm desenterrado diversas formas de tabuleiros de jogo, dados e peças de jogo, alguns dos quais remontam a épocas anteriores a Abraão. Um relevo no portão dum templo egípcio retrata Ramsés III jogando algo similar a damas com uma das suas concubinas. Na maioria dos jogos lançavam-se dados ou pauzinhos para determinar as jogadas.

Pinturas egípcias, além de retratarem danças e pessoas tocando instrumentos, mostram cenas de moças egípcias brincando com bolas, fazendo malabarismo com várias delas ao mesmo tempo. Outros jogos juvenis, tais como cabo de guerra, envolviam equipes. Bolas de gude também eram populares.

Israel. A Bíblia não faz nenhuma referência direta a jogos entre os hebreus, mas existem indícios esparsos de certas formas de recreação, além da música, do canto, da dança e da conversação. Zacarias 8:5 fala de crianças brincando nas praças públicas, e em Jó 21:11, 12 se mencionam o canto e a dança de meninos. No tempo de Jesus, as crianças brincavam de imitar ocasiões felizes e tristes. (Mt 11:16, 17) Escavações feitas na Palestina trouxeram à luz brinquedos de crianças, tais como chocalhos, apitos, e panelas e carros em miniatura. Jó 41:5 talvez indique que se mantinham aves domadas. É bem provável que se praticasse o tiro ao alvo com flecha, e também com funda. (1Sa 20:20-22, 35-40; Jz 20:16) No entanto, jogos competitivos não parecem ter sido praticados pelos judeus até o período helênico.

Em Israel eram populares os enigmas e os jogos de adivinhação, conforme ilustrado pelo enigma que Sansão propôs aos filisteus. — Jz 14:12-14.

Grécia. Por volta do tempo em que Isaías começou a profetizar em Judá, os gregos começaram suas famosas competições atléticas das Olimpíadas, em honra a Zeus, no ano 776 AEC. Ao passo que os jogos em Olímpia continuaram sendo os mais famosos, três outras cidades gregas se tornaram importantes centros de competições. No istmo próximo a Corinto eram realizados os Jogos Ístmicos, consagrados a Posseidon. Delfos apresentava os Jogos Pítios, ao passo que os Jogos Nemeus, também em honra a Zeus, eram realizados perto de Nemeia.

Os Jogos Olímpicos eram celebrados cada quatro anos e tinham um profundo significado religioso. Sacrifícios religiosos e a adoração do fogo olímpico eram particularidades destacadas da festividade. Os Jogos Ístmicos, perto de Corinto, eram realizados de dois em dois anos.

O programa básico em todas essas competições incluía corridas a pé, luta de corpo a corpo, pugilismo, arremesso de discos e de dardos, corridas de carros, e outros eventos. Os participantes juravam observar o rígido programa de treinamento de dez meses, que ocupava a maior parte do seu tempo. Este treinamento era estritamente supervisionado por juízes que moravam junto com os participantes. Os em treinamento frequentemente se exercitavam sob condições mais difíceis do que na própria competição, os corredores treinando com pesos nos pés, e os pugilistas vestindo pesados uniformes. Amiúde gastavam-se anos no desenvolvimento das qualidades necessárias para se tornar um vencedor dos jogos. O prêmio consistia numa simples grinalda ou coroa de folhas, sendo usada a oliveira-brava nos Jogos Olímpicos, folhas de pinheiro nos Jogos Ístmicos, lauréis nos Jogos Pítios, e valisnéria nas competições de Nemeia. O prêmio era frequentemente exibido na linha de chegada, ao lado do juiz, inspirando os participantes nas corridas a pé a se empenharem ao máximo, com os olhos fixos no prêmio. Deixar de obedecer às regras, porém, resultava em desclassificação. Os jogos eram o assunto de conversa de todos, antes, durante e depois do evento. Os atletas vitoriosos eram elogiados e endeusados, cobertos de presentes e muito festejados. Corinto concedia aos atletas vencedores uma pensão vitalícia.

Roma. Os jogos romanos diferiam grandemente dos jogos gregos, tendo como modalidades principais a luta de gladiadores e outras exibições de extrema brutalidade. As competições de gladiadores começaram originalmente no terceiro século AEC, como ofício religioso nos funerais, e podem ter tido íntima relação com antigos ritos pagãos, em que os adoradores se laceravam, deixando o sangue escorrer em honra a seus deuses, ou em honra a seus mortos. (1Rs 18:28; compare isso com a proibição de tais práticas para Israel, em Le 19:28.) Os jogos romanos foram mais tarde dedicados ao deus Saturno. Nada os ultrapassava em crassa brutalidade e calosidade. O imperador Trajano certa vez fez realizar jogos que apresentaram 10.000 gladiadores, a maioria dos quais lutou até a morte, antes de terminar o espetáculo. Até mesmo alguns senadores, algumas mulheres "nobres", e um imperador, Cômodo, entraram na arena gladiatória. A partir do tempo de Nero, grande número de cristãos foram assassinados nestes eventos.

Jogos Pagãos Introduzidos na Palestina. No reinado de Antíoco Epifânio, no segundo século AEC, os judeus helenizantes introduziram a cultura e as competições atléticas gregas em Israel, e construiu-se um ginásio em Jerusalém, segundo o primeiro capítulo do livro apócrifo de Primeiro Macabeus. Declara-se em 2 Macabeus 4:12-15 que até mesmo os sacerdotes negligenciavam o cumprimento de seus deveres para participar dos jogos. Outros, porém, objetavam fortemente a tal adoção de costumes pagãos.

No primeiro século AEC, Herodes, o Grande, construiu um teatro em Jerusalém, um anfiteatro na planície, também um teatro e um anfiteatro em Cesareia, e instituiu a celebração de jogos a cada cinco anos, em honra de César. Além da luta de

corpo a corpo, corridas de carros e outras competições, ele introduziu particularidades dos jogos romanos, providenciando lutas entre feras, ou a luta de homens condenados à morte com tais animais. Segundo Josefo, tudo isso resultou numa conspiração abortiva, de judeus ofendidos, para assassinar Herodes. — *Jewish Antiquities* (Antiguidades Judaicas), XV, 267-291 (viii, 1-4); XV, 331-341 (ix, 6).

O Conceito Cristão. Tertuliano, escritor do segundo e do terceiro séculos EC, delineou a posição dos primitivos cristãos diante do entretenimento comum entre os romanos, por dizer que os cristãos "não têm nada que ver, em falar, ver ou ouvir, com a loucura do circo, a sem-vergonhice do teatro, a selvageria da arena, a vaidade do ginásio". Acrescentou: "Por que deveríamos ofender-vos, se assumimos a existência de outros prazeres? . . . rejeitamos aquilo que vos agrada; o que agrada a nós, não vos dá prazer." (*Apology* [Apologia], XXXVIII, 4, 5) Com respeito ao treinamento físico ou a disciplina como um todo, o apóstolo Paulo resume a atitude cristã no seu conselho a Timóteo, em 1 Timóteo 4:7-10.

Uso Ilustrativo. Alguns aspectos dos jogos foram apropriadamente empregados por Paulo e por Pedro para ilustrar pontos do seu ensino. Em contraste com o prêmio buscado pelos competidores nos jogos gregos, mostrou-se que a coroa pela qual o cristão ungido se empenha não é uma grinalda perecível de folhas, mas a recompensa de vida imortal. (1Pe 1:3, 4; 5:4) Ele deve correr com a determinação de obter o prêmio e tem de manter os olhos fixos nele; olhar para trás seria desastroso. (1Co 9:24; Fil 3:13, 14) Deve competir segundo as regras duma vida de boa moral, para não ser desclassificado. (2Ti 2:5) O autodomínio, a autodisciplina e o treinamento são todos essenciais. (1Co 9:25; 1Pe 5:10) Os esforços do cristão devem ser bem dirigidos, visando a vitória, assim como os golpes do pugilista bem treinado são dados sem que ele desperdice energia; embora o objetivo dos golpes do cristão não sejam outro humano, mas coisas, inclusive as no seu íntimo, que poderiam levá-lo ao fracasso. (1Co 9:26, 27; 1Ti 6:12) Todos os pesos impeditivos e o enlaçador pecado da falta de fé devem ser removidos, assim como os competidores nas corridas se despojavam de roupas incômodas. O corredor cristão deve preparar-se para uma corrida que exige perseverança, e não uma breve arrancada de velocidade. — He 12:1, 2.

Deve-se observar que, em Hebreus 12:1, Paulo diz que "temos a rodear-nos uma tão grande nuvem de testemunhas [gr.: *mar·tý·ron*]". Que ele não se refere apenas a uma multidão de observadores é evidenciado pelo conteúdo do capítulo anterior, ao qual Paulo se refere por dizer: "Assim, pois, . . . " Portanto, Paulo incentiva os cristãos a prosseguirem na corrida, por indicar, não meros observadores, mas o excelente exemplo de outros que também eram corredores, e, em especial, por instar com eles a olhar atentamente para aquele que já foi vitorioso e que agora é seu Juiz, Cristo Jesus.

A ilustração em 1 Coríntios 4:9 talvez fosse tirada das competições romanas, sendo Paulo e seus coapóstolos assemelhados aqui àqueles que tomavam parte no último evento, no programa da arena — pois o evento mais sangrento era geralmente deixado para o fim, e os reservados para este tinham a morte como certa. Hebreus 10:32, 33 talvez tivesse similarmente os jogos romanos como fundo. (Veja TEATRO.) Realmente, é possível que o próprio Paulo tivesse estado exposto aos perigos dos jogos romanos, em vista da sua referência, em 1 Coríntios 15:32, a ter "lutado com feras em Éfeso". Alguns acham improvável que um cidadão romano fosse exposto a feras na arena, e eles sugerem que esta expressão é usada figuradamente para se referir a opositores ferinos em Éfeso. Todavia, a declaração de Paulo, em 2 Coríntios 1:8-10, a respeito do grave perigo a que ficou exposto no distrito da Ásia, onde ficava Éfeso, e de Deus o ter resgatado "de uma coisa tão grande como a morte", certamente se ajustaria mais a ele ter passado isso com feras literais na arena, do que à oposição humana que Paulo encontrou em Éfeso. (At 19:23-41) Assim, talvez fosse uma das diversas vezes em que Paulo esteve "perto da morte" no seu ministério. — 2Co 11:23; veja DIVERTIMENTOS.

Tabuleiro procedente de Ur.

JOIADA [forma abreviada de Jeoiada, que significa "Que Jeová Saiba"].

1. Filho de Paseia, que ajudou a reparar o Portão da Cidade Antiga, quando Neemias mandou reconstruir a muralha de Jerusalém. — Ne 3:6.

2. Bisneto de Jesua e pai de Joanã (Jonatã) na linhagem pós-exílica dos sumos sacerdotes. (Ne 12:10, 11, 22) Um dos filhos de Joiada profanou a si mesmo e seu sacerdócio por se casar com a filha de Sambalá, o horonita, motivo pelo qual Neemias o enxotou. — Ne 13:28, 29.

JOIAQUIM [forma abreviada de Jeoiaquim, possivelmente significando "Jeová Levanta"]. Filho, e evidentemente sucessor, de Jesua, sumo sacerdote pós-exílico. (Ne 12:10, 12, 26) Parece ter ocupado este cargo na época em que Esdras retornou. (*Jewish Antiquities* [Antiguidades Judaicas], XI, 121 [v, 1]) Todavia, na época da chegada de Neemias mais tarde (455 AEC), o filho de Joiaquim, Eliasibe, já se tornara sumo sacerdote. — Ne 3:1.

JOIARIBE [forma abreviada de Jeoiaribe, que significa "Que Jeová Contenda; Jeová Pleiteou [Nossa] Causa"].

1. Cabeça duma casa paterna de sacerdotes; também chamado Jeoiaribe. (1Cr 24:6, 7) Representantes da sua casa (ou outro sacerdote com o mesmo nome) eram contemporâneos de Zorobabel, Neemias e Joiaquim. — Ne 12:1, 6; 11:4, 10; 12:12, 19, 26.

2. "Instrutor" no tempo de Esdras. — Esd 8:16.

3. Antepassado de Maaseias, de Judá. — Ne 11:5.

JOIAS. Veja ENFEITES (ORNAMENTOS); JOIAS E PEDRAS PRECIOSAS.

JOIAS E PEDRAS PRECIOSAS. Uma joia pode ser uma pedra preciosa, uma gema (uma pedra preciosa ou semipreciosa lapidada e polida), ou um adorno decorativo feito de metal precioso (mormente de ouro ou de prata), como engaste de tais pedras. Desde os primeiros tempos bíblicos, tanto homens como mulheres têm usado joias como adorno. Atualmente, o diamante, a esmeralda, o rubi e a safira em sentido estrito são considerados pedras preciosas, ao passo que outras pedras raras e belas são consideradas semipreciosas. Todavia, o termo hebraico traduzido "pedra preciosa" tem uma aplicação mais ampla, conforme indicado em Ezequiel 28:12, 13. Estas pedras preciosas se diferenciam de outros minerais mormente por serem raras, belas e duráveis.

A primeira referência bíblica a uma pedra preciosa ocorre em Gênesis 2:11, 12, onde Havilá é identificada como terra de ouro bom, tendo também "o bdélio e a pedra de ônix".

A opulência da pessoa era parcialmente medida pela posse de pedras preciosas; reis tais como Salomão e Ezequias, pelo que parece, as tinham em grande quantidade. (1Rs 10:11; 2Cr 9:10; 32:27) Pedras preciosas eram dadas de presente (1Rs 10:2, 10; 2Cr 9:1, 9), podiam constituir parte de um despojo de guerra (2Sa 12:29, 30; 1Cr 20:2) e eram artigos de intercâmbio comercial, como entre os antigos tírios (Ez 27:16, 22). Numa endecha inspirada a respeito do "rei de Tiro", Ezequiel declarou: "Toda pedra preciosa era a tua cobertura: rubi, topázio e jaspe; crisólito, ônix e jade; safira, turquesa e esmeralda; e era de ouro o artesanato dos teus engastes e dos teus encaixes em ti." (Ez 28:12, 13) Retrata-se a simbólica Babilônia, a Grande, como estando ricamente adornada de pedras preciosas. — Re 17:3-5; 18:11-17.

Embora os antigos arredondassem e polissem as pedras preciosas, em geral não parecem ter sido feitas angulares ou facetadas, como fazem os lapidadores dos tempos modernos. O esmeril (coríndon) ou o pó de esmeril eram usados pelos hebreus e pelos egípcios para polir pedras preciosas. Muitas vezes, estas eram esculpidas e gravadas. Pelo que parece, os hebreus sabiam fazer gravações em pedras preciosas muito antes da sua servidão no Egito, onde a gravação também era arte. O anel de chancela de Judá, evidentemente, era gravado. (Gên 38:18) Veja considerações adicionais sobre antigas joias e adornos, ou ornamentos, em ANEL; ARRECADA; BROCHE; COLAR; CONTAS; ENFEITES (ORNAMENTOS); NARINAS, ARGOLA PARA AS; PULSEIRA; TORNOZELEIRA.

Usos Associados com a Adoração. Os israelitas, no ermo, tiveram o privilégio de contribuir com várias coisas valiosas para o tabernáculo, e para o éfode e o peitoral do sumo sacerdote, sem dúvida, contribuindo artigos que os egípcios lhes deram quando instavam com eles para que partissem. (Êx 12:35, 36) Esses incluíam "pedras de ônix e pedras de engaste para o éfode e para o peitoral". (Êx 25:1-7; 35:5, 9, 27) Este éfode do sumo sacerdote tinha duas pedras de ônix nas ombreiras, com os nomes de 6 das 12 tribos de Israel gravados em cada pedra. "O peitoral do julgamento" era embelezado com quatro fileiras de pedras preciosas, declarando o relato: "Uma fileira de rubi, topázio e esmeralda era a primeria fileira. E a segunda fileira era de turquesa, safira e jaspe. E a terceira fileira era de pedra de *lesem*, ágata e ametista. E a quarta fileira era de crisólito, e ônix, e jade. Estavam colocadas em engastes de ouro na sua montagem." O nome de cada uma das 12 tribos de Israel, respectivamente, estava gravado em

cada uma destas pedras. — Êx 39:6-14; 28:9-21; veja PEITORAL.

Embora Jeová não permitisse a Davi construir o templo em Jerusalém (1Cr 22:6-10), o rei idoso alegremente preparou materiais de valor para a sua construção, inclusive “pedras de ônix, e pedras para engastar com argamassa dura, e pedrinhas de mosaico, e toda pedra preciosa, e pedras de alabastro, em grande quantidade”. Fez contribuições substanciais de materiais, e o povo em geral também contribuiu. (1Cr 29:2-9) Quando Salomão construiu o templo, ele “recobriu a casa de pedra preciosa para beleza”, ou a crivou de pedras preciosas. — 2Cr 3:6.

Uso Figurado. O apóstolo Paulo, depois de identificar Jesus Cristo como o alicerce sobre o qual os cristãos devem edificar, mencionou materiais de construção de várias espécies, relacionados com o ministério cristão. Indicou que os materiais seletos incluiriam “pedras preciosas” figurativas, capazes de suportar a força do “fogo”. — 1Co 3:10-15.

As Escrituras, às vezes, usam pedras preciosas para simbolizar qualidades de coisas ou pessoas celestiais ou espirituais. Os céus foram abertos para Ezequiel, e, em duas visões, ele contemplou quatro criaturas viventes aladas, acompanhadas de quatro rodas, sendo a aparência de cada roda semelhante ao “brilho de crisólito”, isto é, tendo um matiz amarelo, ou possivelmente verde. (Ez 1:1-6, 15, 16; 10:9) Mais tarde, Daniel viu um anjo, “certo homem vestido de linho”, cujo “corpo era como crisólito”. — Da 10:1, 4-6.

Também Ezequiel, quando teve uma visão da glória de Jeová, viu “algo da aparência de pedra de safira [azul-escura], a semelhança dum trono”. (Ez 1:25-28; 10:1) A glória do próprio Jeová Deus é assemelhada à deslumbrante beleza das pedras preciosas, pois, quando o apóstolo João contemplou o trono celestial de Deus, ele disse: “O sentado é, em aparência, semelhante à pedra de jaspe e a uma pedra preciosa de cor vermelha, e ao redor do trono há um arco-íris, em aparência semelhante à esmeralda.” — Re 4:1-3, 9-11.

“A cidade santa, Nova Jerusalém”, isto é, “a esposa do Cordeiro”, é representada como possuindo um resplendor “semelhante a uma pedra mui preciosa, como pedra de jaspe, brilhando como cristal”. Os 12 alicerces da sua muralha “estavam adornados com toda sorte de pedra preciosa”, uma pedra diferente para cada alicerce: jaspe, safira, calcedônia, esmeralda, sardônio, sárdio, crisólito, berilo, topázio, crisópraso, jacinto e ametista. As 12 portas da cidade eram 12 pérolas. — Re 21:2, 9-21; veja CORAL, e artigos separados sobre diversos tipos de pedras preciosas.

JOIO. Veja ERVAS DANINHAS.

JONÃ. Antepassado de Maria, mãe de Jesus. Jonã era descendente de Davi através de Natã, e talvez tenha vivido por volta do tempo do Rei Asa. — Lu 3:23, 30, 31.

JONADABE. Veja JEONADABE, JONADABE.

JONAS [Pomba].

1. “Filho de Amitai”; profeta de Jeová, oriundo de Gate-Héfer (2Rs 14:25), cidade fronteiriça situada no território de Zebulão. (Jos 19:10, 13) Em cumprimento da palavra de Jeová, proferida por meio de Jonas, o Rei Jeroboão II, de Israel, teve êxito em restaurar “o termo de Israel desde a entrada de Hamate até o mar do Arabá [o Mar Salgado]”. (2Rs 14:23-25; compare isso com De 3:17.) Assim, parece que Jonas serviu como profeta para o reino de dez tribos em algum período durante o reinado de Jeroboão II. Trata-se, evidentemente, da mesma pessoa que Jeová comissionou para proclamar o julgamento contra Nínive (Jon 1:1, 2), e, por conseguinte, também do escritor do livro que leva o seu nome.

Em vez de cumprir sua designação de pregar aos ninivitas, Jonas decidiu fugir. No porto marítimo de Jope, conseguiu passagem num navio que ia para Társis (geralmente associada com a Espanha), a mais de 3.500 km ao O de Nínive. — Jon 1:1-3; 4:2.

Depois de embarcar no navio provido de convés, Jonas adormeceu profundamente nas “partes

mais recônditas". No ínterim, os marujos, confrontados com um vento tempestuoso, divinamente enviado, que ameaçava destroçar o navio, clamaram por socorro a seus deuses, e, para aliviar o navio, arremessaram objetos ao mar. O capitão do navio acordou Jonas, instando com ele para que também invocasse seu "deus". Por fim, os marujos lançaram sortes para determinar quem era o culpado pela borrasca. É evidente que Jeová então fez que a sorte caísse em Jonas. Ao ser interrogado, Jonas confessou ter sido infiel à sua comissão. Não desejando que outros perecessem por sua culpa, pediu que o atirassem ao mar. Quando fracassaram todos os esforços de alcançar terra firme, os marujos fizeram a Jonas o que lhes pedira, e o mar cessou a sua fúria. — Jon 1:4-15.

À medida que Jonas afundava nas águas, algas se enrolaram em sua cabeça. Por fim, a sensação de afogamento passou, e ele se viu nas entranhas dum grande peixe. Jonas orou a Jeová, glorificando-o como Salvador, e prometendo pagar o que votara. No terceiro dia, o profeta foi vomitado em terra seca. — Jon 1:17–2:10.

É razoável acreditar que os ninivitas se arrependessem em serapilheira diante do aviso de Jonas?

Comissionado pela segunda vez para se dirigir a Nínive, ele empreendeu a longa viagem até lá. "Por fim, Jonas principiou a entrar na cidade numa caminhada de um dia, e continuava proclamando e dizendo: 'Apenas mais quarenta dias e Nínive será subvertida.'" (Jon 3:1-4) Não se revela na Bíblia se Jonas sabia falar assírio, ou se foi milagrosamente dotado da habilidade de falar naquela língua. Pode até mesmo ter falado em hebraico, sendo sua proclamação interpretada mais tarde por pessoa(s) que conhecia(m) este idioma. Se ele falou em hebraico, as palavras de Jonas devem ter suscitado muita curiosidade, muitos se perguntando o que era que este estrangeiro estava falando.

Alguns críticos acham inacreditável que os ninivitas, inclusive o rei, tenham acatado a pregação de Jonas. (Jon 3:5-9) Neste respeito, são interessantes as observações do comentador C. F. Keil: "A profunda impressão que a pregação de Jonas causou nos ninivitas, de modo que toda a cidade se arrependeu e se vestiu de saco e de cinzas, é bem inteligível, se simplesmente tivermos presente a grande suscetibilidade das raças orientais ao emocionalismo, o temor de um único Ser Supremo, que é peculiar a todas as religiões pagãs da Ásia, e a grande estima em que eram tidos a adivinhação e os oráculos na Assíria, desde os tempos mais antigos . . . ; e, se também levarmos em conta a circunstância de que o aparecimento dum estrangeiro, que, sem ter qualquer interesse pessoal concebível, e com o maior destemor, expôs à grande cidade real os modos ímpios dela e anunciou a sua destruição dentro de um curtíssimo período de tempo, com a confiança que era tão característica dos profetas enviados por Deus, não poderia deixar de causar profunda impressão na mente do povo, que seria ainda mais profunda se a notícia das obras miraculosas dos profetas de Israel tivesse penetrado até Nínive." — *Commentary on the Old Testament* (Comentário sobre o Velho Testamento), 1973, Vol. X, Jonas 3:9, pp. 407, 408.

Depois de se passarem 40 dias e nada ter acontecido a Nínive, Jonas ficou muito aborrecido por Jeová não ter trazido a calamidade sobre aquela cidade. Até mesmo chegou a orar a Deus para que lhe tirasse a vida. Mas Jeová respondeu a Jonas com a pergunta: "É de direito que se acendeu a tua ira?" (Jon 3:10–4:4) O profeta, depois disso, deixou a cidade, e, mais tarde, erigiu uma barraca para si. Ali, ao L de Nínive, Jonas ficou observando para ver o que sobreviria à cidade. — Jon 4:5.

O profeta ficou muito contente quando um cabaceiro cresceu milagrosamente para lhe fornecer sombra. Mas a sua alegria foi de pouca duração. No dia seguinte, bem cedo de manhã, um verme causou danos à planta, fazendo com que se secasse. Privado da sombra, Jonas ficou exposto a um causticante vento oriental, e ao sol abrasador sobre sua cabeça. De novo, pediu para morrer. — Jon 4:6-8.

Por meio deste cabaceiro, ensinou-se a Jonas uma lição de misericórdia. Ele sentiu pena do cabaceiro, provavelmente imaginando por que esta planta teve de morrer. Todavia, Jonas nem a plantara, nem cuidara dela. Por outro lado, Jeová, sendo o Criador e Sustentador da vida, tinha muito mais motivos para condoer-se de Nínive. O valor dos seus habitantes e do gado ultrapassava em muito o daquele cabaceiro. Por conseguinte, Jeová perguntou a Jonas: "Eu, da minha parte, não devia ter pena de Nínive, a grande cidade, em que há mais de cento e vinte mil homens que absolutamente não sabem a diferença entre a sua direita e a sua esquerda, além de haver muitos animais domésticos?" (Jon 4:9-11) Que Jonas deve ter compreendido o ponto é indicado pela sua narração cândida do que se deu com ele.

Pode ser que, algum tempo depois, Jonas tenha encontrado pelo menos uma das pessoas que haviam estado a bordo do navio que partiu de Jope, possivelmente no templo de Jerusalém, e tenha ficado sabendo dela dos votos feitos pelos marujos,

depois que a tempestade amainou. — Jon 1:16; compare isso com Jon 2:4, 9; veja JONAS, LIVRO DE; NÍNIVE.

2. Pai dos apóstolos Pedro e André (Mt 16:17; Jo 1:40-42); também chamado João, em João 1:42; 21:15-17, em certos manuscritos.

JONAS, LIVRO DE. Único livro das Escrituras Hebraicas que trata exclusivamente da comissão dum profeta de Jeová para proclamar numa cidade não israelita, e para ela, uma mensagem de destruição, proclamação que resultou no arrependimento desta cidade. As experiências relatadas neste livro eram exclusivas do seu escritor, Jonas, filho de Amitai. Evidentemente, sendo a mesma pessoa que o Jonas de 2 Reis 14:25, ele deve ter profetizado durante o reinado do Rei Jeroboão II, de Israel (c. 844-804 AEC). Por conseguinte, é razoável situar os eventos registrados no livro de Jonas no nono século AEC. — Veja JONAS N.º 1.

Autenticidade. Devido ao caráter sobrenatural de muitos eventos mencionados no livro de Jonas, ele tem sido muitas vezes atacado pelos críticos da Bíblia. O aparecimento dum vento tempestuoso e sua rápida cessação, o peixe que tragou Jonas e três dias depois vomitou o profeta ileso, e o crescimento e a morte súbitos dum cabaceiro, têm todos sido rotulados de não históricos, porque tais coisas não ocorrem hoje em dia. Tal alegação poderia ter base se o livro de Jonas afirmasse tratar-se de ocorrências comuns lá naquele tempo. Mas não o faz. Relata eventos ocorridos na vida de alguém especialmente comissionado por Deus. Por conseguinte, os que sustentam que tais coisas simplesmente não podiam ter acontecido devem negar, quer a existência de Deus, quer a Sua capacidade de influir nas forças naturais e na vida vegetal, animal e humana de modo especial, a bem de seu propósito. — Veja Mt 19:26.

Que espécie de criatura marítima era capaz de engolir Jonas?

No passado, uma alegação favorita era que nenhuma criatura marítima era capaz de engolir um homem. Mas este argumento não é válido. O cachalote, com enorme cabeça quadrada, que constitui cerca de um terço do seu comprimento, é plenamente capaz de engolir um homem inteiro. (*Mammals of the World* [Mamíferos do Mundo], de Walker, revisado por R. Nowak e J. Paradiso, 1983, Vol. II, p. 901) É interessante saber que a evidência indica que o porto marítimo de Jope antigamente era sede de baleeiros. Por outro lado, é possível que o peixe que engoliu Jonas tenha sido o grande tubarão-branco. Um destes foi apanhado em 1939, tendo no estômago dois tubarões inteiros de 2 m de comprimento — cada um do tamanho aproximado de um homem. E os grandes tubarões-brancos têm percorrido todos os mares, inclusive o Mediterrâneo. (*Australian Zoological Handbook* [Manual de Zoologia da Austrália], Os Peixes da Austrália, de G. P. Whitley, Sydney, 1940, Parte 1 — Os Tubarões, p. 125; *The Natural*

DESTAQUES DE JONAS

As experiências de Jonas, quando foi designado para profetizar a um povo pagão, os habitantes de Nínive.

Foi escrito por volta de 844 AEC, uns 100 anos antes de a Assíria levar Israel ao exílio.

A fuga de Jonas. (1:1–2:10)

- Jonas é comissionado para avisar os ninivitas da ira de Jeová, mas toma um navio que vai a Társis.
- Levanta-se uma grande borrasca e suscita o temor dum naufrágio.
- Os marujos temerosos clamam aos seus deuses, procuram aliviar o navio e então lançam sortes para saber por causa de quem enfrentam a calamidade.
- A sorte recai em Jonas; ele manda que os marujos o lancem no mar, visto que a borrasca ocorre por causa dele.
- Os marujos, não querendo fazer isso, procuram levar o navio de volta à terra; quando isto fracassa, lançam Jonas no mar; a borrasca cessa imediatamente.
- Na água, Jonas é engolido por um grande peixe.
- De dentro das entranhas do peixe, ele ora a Jeová e promete pagar o que votou.
- Finalmente, Jonas é vomitado em terra seca.

Jonas vai a Nínive. (3:1–4:11)

- Jeová manda novamente que Jonas vá a Nínive para proclamar o Seu aviso.
- Jonas vai a Nínive e anuncia que a cidade será subvertida dentro de 40 dias.
- Os ninivitas arrependem-se; conforme mandados pelo rei, cobrem seus animais e a si mesmos de serapilheira e clamam a Deus por misericórdia; Jeová 'deplora' a predita calamidade.
- Jonas fica furioso porque Nínive há de ser poupada; erige uma barraca fora da cidade, senta-se na sombra dela e espera os acontecimentos.
- Jeová faz surgir um cabaceiro e provê a Jonas uma bem-vinda sombra; no dia seguinte, um verme ataca a planta e ela seca; aproveitando a reação de Jonas a isso, Jeová explica a Jonas por que Ele mostrou misericórdia para com os mais de 120.000 habitantes de Nínive.

History of Sharks [A História Natural dos Tubarões], de R. H. Backus e T. H. Lineaweaver III, 1970, pp. 111, 113) Deve-se notar, porém, que a Bíblia simplesmente declara: "Jeová providenciou um grande peixe para engolir Jonas", sem especificar que peixe era. (Jon 1:17) De modo que não se pode determinar exatamente de que "peixe" se tratava. De fato, o conhecimento que o homem tem das criaturas que habitam os mares e oceanos é bastante incompleto. A revista *Scientific American* (setembro de 1969, p. 162) comentou: "Como se deu no passado, maior exploração do domínio abissal sem dúvida revelará criaturas ainda não descritas, inclusive membros de grupos que há muito se considerava extintos."

Alguns acham que a autenticidade do livro de Jonas está em dúvida porque não há nenhuma confirmação da atividade deste profeta nos registros assírios. Na realidade, porém, a ausência de tal informação não deve surpreender. Era costume de nações da antiguidade proclamar seus êxitos, não seus fracassos e suas humilhações, e também apagar tudo o que lhes fosse desfavorável. Além disso, visto que não se preservaram nem se encontraram todos os registros antigos, ninguém pode dizer com certeza que nunca tenha existido um relato dos acontecimentos do tempo de Jonas.

A falta de certos pormenores (tais como o nome do rei assírio, e o lugar exato em que Jonas foi vomitado em terra seca) tem sido citada como ainda outra prova de o livro de Jonas não ser história verídica. Esta objeção, porém, desconsidera que todas as narrativas históricas são relatos condensados, o historiador registrando apenas as informações que considera importantes ou necessárias para seu objetivo. Como o comentarista C. F. Keil observa apropriadamente: "Não existe sequer um dos historiadores antigos cujas obras possam ser consideradas tão completas assim: e os historiadores bíblicos visam ainda menos comunicar coisas que não tenham íntima relação com o principal objeto de sua narrativa, ou com o significado religioso dos próprios fatos." — *Commentary on the Old Testament* (Comentário sobre o Velho Testamento), 1973, Vol. X, Introdução a Jonas, p. 381.

Visto que a evidência arqueológica tem sido interpretada como indicando que os muros que cercavam a antiga Nínive tinham apenas cerca de 13 km de circunferência, afirma-se que o livro de Jonas exagera o tamanho da cidade, ao descrevê-la como requerendo uma caminhada de três dias para atravessá-la. (Jon 3:3) Esta, porém, não é uma razão válida para se questionar a referência bíblica. Tanto no uso bíblico como no moderno, o nome duma cidade pode incluir seus subúrbios. De fato, Gênesis 10:11, 12, mostra que Nínive, Reobote-Ir, Calá e Resem constituíam "a grande cidade".

Não ter Jonas escrito na primeira pessoa tem sido usado para desacreditar o livro. Mas este argumento não leva em conta que era comum que os escritores bíblicos se referissem a si mesmos na terceira pessoa. (Êx 24:1-18; Is 7:3; 20:2; 37:2, 5, 6, 21; Je 20:1, 2; 26:7, 8, 12; 37:2-6, 12-21; Da 1:6-13; Am 7:12-14; Ag 1:1, 3, 12, 13; 2:1, 10-14, 20; Jo 21:20) Até mesmo antigos historiadores seculares, inclusive Xenofonte e Tucídides, fizeram isso. Todavia, é digno de nota que jamais foi questionada a genuinidade de seus relatos por tal motivo.

Com a sua declaração inicial, "começou a vir a haver a palavra de Jeová", o livro de Jonas afirma proceder de Deus. (Jon 1:1) Os judeus, desde os tempos mais antigos, têm aceito como genuíno este e outros livros proféticos com introdução similar. (Je 1:1, 2; Os 1:1; Miq 1:1; Sof 1:1; Ag 1:1; Za 1:1; Mal 1:1) Isto, em si, fornece um bom argumento em favor da sua autenticidade. Como tem sido observado: "É, com efeito, inconcebível . . . que as autoridades judaicas tivessem recebido tal livro no cânon da Escritura sem a evidência mais conclusiva de sua genuinidade e autenticidade." — *The Imperial Bible-Dictionary* (O Dicionário Bíblico Imperial), editado por P. Fairbairn, Londres, 1874, Vol. I, p. 945.

Ademais, este livro está em completa harmonia com o restante das Escrituras. Atribui a salvação a Jeová (Jon 2:9; compare isso com Sal 3:8; Is 12:2; Re 7:10), e a narrativa ilustra a misericórdia, a longanimidade, a paciência e a benignidade imerecida de Jeová ao lidar com humanos pecaminosos. — Jon 3:10; 4:2, 11; compare isso com De 4:29-31; Je 18:6-10; Ro 9:21-23; Ef 2:4-7; 2Pe 3:9.

Outra evidência que testifica a autenticidade deste livro da Bíblia é sua candura. Não encobre a atitude imprópria de Jonas para com sua comissão e para com a medida tomada por Deus, de poupar os ninivitas.

A evidência mais conclusiva, porém, é suprida pelo próprio Filho de Deus. Disse ele: "Nenhum sinal . . . será dado [a esta geração], exceto o sinal de Jonas, o profeta. Porque, assim como Jonas esteve três dias e três noites no ventre do enorme peixe, assim estará o Filho do homem três dias e três noites no coração da terra. Homens de Nínive se levantarão no julgamento com esta geração e a condenarão; porque eles se arrependeram com o que Jonas pregou, mas, eis que algo maior do que Jonas está aqui." (Mt 12:39-41; 16:4) A ressurreição de Cristo Jesus devia ser tão real quanto a libertação de Jonas do ventre do peixe. E a geração que ouvira a pregação de Jonas deve ter sido tão literal quanto a geração que ouviu o que Cristo Je-

sus disse. Homens míticos de Nínive jamais poderiam ressurgir no julgamento e condenar uma geração empedernida de judeus.

JONATÃ [Jeová Deu]. Grafia portuguesa de dois nomes hebraicos, *Yoh·na·thán* e a forma mais extensa *Yehoh·na·thán.* — Veja JEONATÃ.

1. Levita que serviu de sacerdote da adoração falsa na casa de Micá, em Efraim, e, mais tarde, com os danitas. O relato em Juízes, capítulos 17 e 18, refere-se repetidas vezes a um jovem levita que, em Juízes 18:30, é chamado de "Jonatã, filho de Gersom, filho de Moisés". Ter sido ele, anteriormente, descrito como sendo "da família de Judá" pode referir-se simplesmente a que morava em Belém, no território de Judá. — Jz 17:7.

O perambulante Jonatã chegou por fim à casa de Micá, nas montanhas de Efraim. Micá tinha erigido uma imagem esculpida na sua casa. Jonatã concordou em atuar como sacerdote para aquela família, embora não fosse da família de Arão e se usasse uma imagem na adoração. Mais tarde, cinco danitas que procuravam um lugar para parte da tribo se estabelecer, encontraram Jonatã. Pediram-lhe que indagasse a Deus se teriam êxito, e ele lhes deu uma resposta favorável em nome de Jeová.

Quando o corpo principal de 600 danitas, bem como suas famílias e seu gado, passaram pela casa de Micá, a caminho do N, levaram os objetos de adoração, inclusive a imagem esculpida. Também induziram o egoísta Jonatã a lançar sua sorte com eles, tornando-se sacerdote deles e não apenas sacerdote de uma só família. (Jz 17:7–18:21) Jonatã "e seus filhos se tornaram sacerdotes para a tribo dos danitas até o dia em que o país foi levado ao exílio". (Jz 18:30) Alguns comentadores aplicam isto a uma conquista do distrito, tal como a efetuada por Tiglate-Pileser III, ou a de todas as tribos setentrionais em 740 AEC. (2Rs 15:29; 17:6) Não obstante, visto que Samuel evidentemente escreveu o livro de Juízes, deve haver aplicação a um tempo anterior. Juízes 18:31 menciona que os danitas mantiveram a imagem esculpida "erigida para si todos os dias em que a casa do verdadeiro Deus permanecia em Silo". Isto sugere um período para a aplicação do versículo anterior, e reforça o conceito de que a família de Jonatã serviu como sacerdotes até que a Arca foi capturada pelos filisteus. Tem-se alegado que o versículo 30 devia rezar: 'Até o dia em que a arca foi levada ao exílio.' (1Sa 4:11, 22) Mas tal conclusão sobre a duração do sacerdócio da família de Jonatã pode estar correta, mesmo sem se alterar a leitura deste versículo, porque o versículo 30 pode estar considerando as coisas do ponto de vista de que aquela terra, em certo sentido, foi para o exílio quando a Arca foi capturada.

2. Filho mais velho e favorito do Rei Saul, benjamita, evidentemente com Ainoã, filha de Aimaás. (1Sa 14:49, 50) Jonatã se destaca principalmente por sua amizade altruísta a Davi, e seu apoio a este como o designado por Jeová para ser rei.

A primeira menção de Jonatã ocorre nos anos iniciais do reinado de Saul como comandante valente de mil guerreiros. (1Sa 13:2) Assim sendo, ele devia ter então cerca de 20 anos de idade, e, portanto, pelo menos chegando aos 60 quando morreu, por volta de 1078 AEC. (Núm 1:3) Davi tinha 30 anos por ocasião da morte de Jonatã. (1Sa 31:2; 2Sa 5:4) Destarte, no decorrer de sua amizade, Jonatã tinha evidentemente uns 30 anos a mais que Davi. Ser Jonatã já um jovem adulto quando Saul se tornou rei talvez ajude a explicar seu temperamento e seu ponto de vista. Nos seus anos formativos, é bem possível que Jonatã tenha sido influenciado pelo seu pai, o qual, até a ocasião de ser escolhido rei, demonstrava modéstia, obediência e respeito por Jeová e seus arranjos. — 1Sa 9:7, 21, 26; 10:21, 22.

Na informação inicial sobre Jonatã, ele, com coragem e êxito, liderou mil homens precariamente armados contra a guarnição filisteia em Geba. Em resposta, o inimigo se reuniu em Micmás. Secretamente, Jonatã e seu escudeiro deixaram Saul e seus homens e se aproximaram do posto avançado do inimigo. Basta este ato para demonstrar a bravura de Jonatã, sua capacidade de inspirar confiança nos outros, e, ainda assim, seu reconhecimento da orientação de Jeová, pois as suas ações dependiam dum sinal de Deus. Os dois combatentes destemidos abateram cerca de 20 filisteus, o que levou a uma batalha em plena escala e à vitória de Israel. (1Sa 13:3–14:23) À medida que a luta era travada, Saul precipitadamente jurou uma maldição sobre qualquer pessoa que comesse antes de terminar a batalha. Jonatã não estava a par disso, e comeu um pouco de mel silvestre. Mais tarde, quando confrontado por Saul, Jonatã não se esquivou de ser morto por ter comido mel. Todavia, foi resgatado pelo povo, que reconheceu que Deus estava com ele naquele dia. — 1Sa 14:24-45.

Tais feitos provam claramente que Jonatã era um guerreiro corajoso, capaz e varonil. Ele e Saul bem mereciam ser descritos como sendo "mais velozes do que as águias" e "mais poderosos do que os leões". (2Sa 1:23) Era arqueiro perito. (2Sa 1:22; 1Sa 20:20) Suas qualidades varonis talvez fizessem com que fosse especialmente querido por Saul. É evidente que eram muito achegados. (1Sa 20:2) Isto, contudo, não sobrepujou o zelo de Jonatã por Deus, nem sua lealdade para com seu amigo Davi.

Davi tinha sido introduzido na corte do rei para tocar música para Saul, visto que o espírito de Jeová tinha deixado o rei e tinha sido substituído por um espírito mau — algo que Jonatã pode ter notado. Embora jovem, Davi era "homem poderoso, valente, e homem de guerra", e Saul "chegou a amá-lo muito e [Davi] veio a ser seu escudeiro". — 1Sa 16:14-23.

A amizade especial de Jonatã e de Davi data duma época logo depois de Davi ter matado Golias. Este ato destemido, em defesa do povo de Jeová, deve ter emocionado muito a Jonatã. Ouvindo o relato que Davi fez disso, "a própria alma de Jonatã se ligou à alma de Davi, e Jonatã começou a amá-lo como a sua própria alma". (1Sa 18:1) Estes dois corajosos guerreiros e servos devotados de Deus "passaram a concluir um pacto" de amizade. Jonatã podia ver que Davi tinha o espírito de Deus. (1Sa 18:3) Ele não o encarava ciumentamente como um rival, como fazia Saul. Antes, seu respeito pela forma como Deus dirigia os assuntos era excelente exemplo para seu amigo mais jovem. Não satisfez o desejo de Saul, de matar Davi, mas, em vez disso, avisou Davi e tentou interceder em seu favor. Quando Davi se viu obrigado a fugir, Jonatã se encontrou com ele e fez um pacto, no sentido de que Davi protegeria tanto a ele como aos da sua casa. — 1Sa 19:1–20:17.

Jonatã falou de novo com Saul sobre Davi, o que quase lhe custou a vida, pois, num acesso de raiva, Saul arremessou uma lança contra seu próprio filho. Segundo haviam combinado, Jonatã e Davi se encontraram num campo, onde o filho do rei ostensivamente tinha ido praticar a arte de atirar com o arco. (1Sa 20:24-40) Os dois amigos renovaram seu vínculo de afeição e "começaram a beijar-se um ao outro e a chorar um pelo outro", como se tem observado que outros homens fizeram, e como se faz ainda hoje em algumas terras. (1Sa 20:41; Gên 29:13; 45:15; At 20:37) Mais tarde, Jonatã teve a oportunidade de entrar em contato com Davi pela última vez em Horesa e fortaleceu-lhe "a mão com respeito a Deus"; eles reafirmaram seu pacto. — 1Sa 23:16-18.

Não existe nenhum indício bíblico de que Jonatã participasse com seu pai nas expedições contra Davi. Mas, na batalha contra os inimigos de Deus, os filisteus, Jonatã lutou até à morte, morrendo no mesmo dia que dois de seus irmãos e seu pai. Os filisteus penduraram os cadáveres deles nos muros de Bete-Sã. No entanto, homens valentes de Jabes-Gileade os removeram e os sepultaram em Jabes. Mais tarde, Davi removeu os ossos de Saul e de Jonatã para Zela. (1Sa 31:1-13; 2Sa 21:12-14; 1Cr 10:1-12) Davi lamentou profundamente a morte de seu amigo íntimo, Jonatã, até mesmo entoando em honra de Saul e de Jonatã uma endecha intitulada "O Arco". (2Sa 1:17-27) O Rei Davi mostrou-se especialmente bondoso com Mefibosete, filho aleijado de Jonatã, que tinha cinco anos quando seu pai morreu. Por fim, Mefibosete obteve um lugar permanente à mesa do rei. (2Sa 4:4; 9:10-13) A linhagem de Jonatã continuou por gerações. — 1Cr 8:33-40.

3. Filho do sumo sacerdote Abiatar, e que serviu como correio quando Davi fugiu de Jerusalém durante a revolta de Absalão, mas que, pelo visto, aliou-se mais tarde ao rebelde Adonias. O pai de Jonatã, Abiatar, viajou junto com Davi quando o futuro rei foi proscrito por Saul, e, mais tarde, Abiatar foi constituído em sumo sacerdote. Na ocasião da usurpação de Absalão, Davi enviou Abiatar e Zadoque de volta à capital, para que pudessem fornecer-lhe informações. Jonatã, filho sacerdotal de Abiatar, é mencionado aqui pela primeira vez no relato bíblico. Ele e Aimaás, filho de Zadoque, deviam levar mensagens vitais de seus pais e de Husai a Davi. (2Sa 15:27-29, 36) Os dois correios não podiam entrar na cidade sem serem reconhecidos, de modo que esperaram junto a uma fonte ou poço chamado En-Rogel, perto da cidade. Quando parecia que Absalão aceitara o conselho de Husai, enviou-se um aviso aos dois mensageiros, Jonatã e Aimaás, que aguardavam isso. Eles correram para transmitir a mensagem ao rei. Descobertos e perseguidos, quase foram apanhados. Com a ajuda duma mulher, eles se esconderam num poço até que passou o perigo e então se dirigiram a Davi, aconselhando-o a atravessar o Jordão. — 2Sa 17:15-22.

Nos dias finais de Davi, Adonias, seu filho, conspirou para se tornar rei em lugar de Salomão, e Abiatar se aliou a Adonias. Talvez influenciado pelo exemplo de seu pai, Jonatã evidentemente se bandeou para o lado de Adonias. Foi Jonatã quem trouxe ao usurpador, que se banqueteava, as notícias inquietadoras de que Davi tinha frustrado o complô por fazer de Salomão o rei. A Bíblia não diz nada mais sobre Jonatã. Talvez tenha compartilhado o banimento de seu pai, mas, seja como for, o cargo de sumo sacerdote não continuou na sua família. — 1Rs 1:41-43; 2:26, 27.

4. Sobrinho do Rei Davi, que abateu um gigante que escarnecia de Israel em Gate. (2Sa 21:20, 21; 1Cr 20:6, 7) Este Jonatã é alistado como filho de Simeá, ou Simei, irmão do Rei Davi. Visto que se menciona um Jonadabe em 2 Samuel 13:3 como filho de Simeá, irmão de Davi, alguns comentadores acham que a referência é à mesma pessoa. — Veja JEONADABE, JONADABE N.º 1.

5. Um dos poderosos de Davi, das forças militares. Era filho de Sage, o hararita. — 2Sa 23:8, 32; 1Cr 11:26, 34.

6. Filho de Uzias, encarregado dos tesouros do Rei Davi "no campo, nas cidades e nas aldeias, bem como nas torres", distintos dos tesouros do rei em Jerusalém. (1Cr 27:25) Jonatã é mencionado depois do tesoureiro real Asmavete e antes dos responsáveis de cuidar de tarefas específicas, tais como os vinhedos ou os olivais. — 1Cr 27:25-28.

7. Homem de entendimento, secretário e conselheiro do Rei Davi. (1Cr 27:32) No texto massorético, o parentesco de Jonatã com Davi é indicado pela palavra hebraica *dohdh,* que geralmente significa "tio". Mas, em vista de duas referências nas Escrituras a um sobrinho de Davi de nome Jonatã, é provável que a palavra seja usada aqui em sentido mais amplo de "parente", sendo neste caso "filho do irmão" ou "sobrinho". (*Ro; AS* n; *NM*) Portanto, seria o N.º 4.

8. Um dos chefes militares no campo quando Nabucodonosor conquistou Jerusalém em 607 AEC; filho de Careá e irmão de Joanã. Depois de Gedalias ter sido encarregado do povo que restou no país, Jonatã e os outros líderes militares no campo dirigiram-se a ele e receberam garantia de segurança. (Je 40:7-10) Evidentemente, Jonatã estava também entre aqueles que deram a Gedalias o aviso, que este decidiu ignorar, a respeito do perigo de ser assassinado. — Je 40:13-16.

9. Um dos dois filhos de Jada e descendente de Judá através de Esrom e Jerameel. Seu irmão Jeter faleceu sem deixar filhos varões, mas Jonatã tinha dois, Pelete e Zaza. — 1Cr 2:3, 25, 26, 28, 32, 33.

10. Israelita da família de Adim, cujo filho Ebede retornou de Babilônia a Jerusalém junto com Esdras em 468 AEC. — Esd 8:1, 6.

11. Filho de Asael, que possivelmente se opôs à proposta de Esdras, de que os judeus retornados despedissem suas esposas estrangeiras. Sugeriu-se, porém, que esta oposição não era à sugestão de Esdras, mas ao procedimento adotado para executá-la. — Esd 10:15 n.

12. Filho de Joiada e neto do sumo sacerdote Eliasibe. (Ne 12:10, 11) Pensa-se que o versículo 11, na realidade, deveria rezar "Joanã" em vez de "Jonatã", visto que Neemias 12:22, 23 se refere a Joanã como "filho de Eliasibe", e "filho" pode significar "neto". — Veja JOANÃ N.º 7.

13. Sacerdote que era cabeça da casa paterna de Maluqui, nos dias do sumo sacerdote Joiaquim. — Ne 12:12, 14.

14. Filho de Semaías, da família de Asafe, e pai de Zacarias, trombeteiro sacerdotal no cortejo que marchou sobre a muralha reconstruída de Jerusalém. — Ne 12:31, 35, 36.

JOPE [[Cidade] Bela (Linda)]. Antigo porto marítimo situado a uns 55 km ao ONO de Jerusalém. A atual Yafo (árabe: Jaffa; fundida com Tel Aviv em 1950, e chamada agora Tel Aviv-Yafo) ocupa o lugar antigo. A cidade acha-se situada sobre uma colina rochosa que se eleva a uma altura de uns 35 m. Seu porto, o único porto natural entre o monte Carmelo e a fronteira do Egito, é formado

O atual porto de Yafo (Jope); nesta cidade, Pedro recebeu uma visão que o preparou para pregar a gentios.

por um recife baixo a uns 100 m da costa. Pode-se entrar no porto, quer por uma estreita abertura no recife, quer pela extremidade setentrional aberta, porém rasa. Rochedos bloqueiam o acesso desde o sul.

Jope ficava na fronteira do território original de Dã, embora não fosse necessariamente parte dele. (Jos 19:40, 41, 46) No entanto, Juízes 5:17 associa Dã com navios, e isto pode dar a entender que os danitas realmente controlavam o porto marítimo de Jope.

Em vista do extenso intercâmbio comercial do Rei Salomão com outras nações (1Rs 10:22, 28, 29), provavelmente foram melhoradas as instalações do porto de Jope. Era para Jope que os tírios levavam balsas da madeira extraída das florestas do Líbano, para ser usada na construção do templo. (2Cr 2:16) Mais tarde, o profeta Jonas, procurando fugir de sua designação, tomou um navio em Jope para ir a Társis. (Jon 1:3) Após o exílio babilônio, Jope de novo serviu como porto para receber os cedros do Líbano, empregados na reconstrução do templo. — Esd 3:7.

No primeiro século EC, existia uma congregação cristã em Jope. Dorcas (Tabita), uma mulher que 'abundava em boas ações e em dádivas de misericórdia', estava associada com essa congregação. Quando ela morreu, Pedro veio da vizinha Lida, a pedido, e, subsequentemente, ressuscitou Dorcas. À medida que as notícias deste milagre se espalharam por toda a Jope, muitos se tornaram crentes. (At 9:36-42) Pedro permaneceu em Jope por um bom número de dias, gozando da hospitalidade de certo Simão, curtidor, cuja casa ficava à beira-mar. (At 9:43; 10:6) Foi no terraço da casa de Simão que Pedro, quando em transe, recebeu a revelação divina a respeito de ser correta a pregação a não judeus, pouco antes de receber os mensageiros do gentio Cornélio. De modo que Pedro não hesitou em acompanhar os mensageiros a Cesareia. Também, seis irmãos judeus, pelo que parece de Jope, o acompanharam. — At 10:9-45; 11:5-14.

JOQUEBEDE [possivelmente: Jeová É Glória]. Filha de Levi, que se casou com Anrão, da mesma tribo, e que se tornou mãe de Miriã, Arão e Moisés. (Êx 6:20; Núm 26:59) Joquebede era mulher de fé; confiava no seu Deus Jeová. Em desafio ao decreto de Faraó, ela se negou a matar seu menino, mais tarde chamado Moisés, e, depois de três meses, quando este não mais podia ser escondido na casa, ela o colocou numa arca de papiro e o pôs entre os juncos à beira do Nilo. A filha de Faraó achou o menino e o tomou para si, mas, sucedeu que a própria mãe de Moisés foi chamada para amamentá-lo. Ao passo que o menino cresceu, Joquebede, junto com seu marido, ensinaram diligentemente aos seus filhos os princípios da adoração pura, conforme se refletiu posteriormente na vida destes. — Êx 2:1-10.

Segundo o texto massorético, Joquebede era irmã de Coate, pai de Anrão; isto significa que Anrão casou-se com a sua tia, o que não era ilícito naquele tempo. (Êx 6:18, 20) Todavia, alguns peritos acham que Joquebede era prima de Anrão, em vez de tia dele, porque a *Septuaginta* grega reza assim, transmitindo a mesma ideia que a *Pesito* siríaca e as tradições judaicas. Por exemplo, Êxodo 6:20 reza em parte: "Jocabede, a filha do irmão do pai dele." (*LXX*, Bagster) "Amrão tomou por mulher a Jocabed, filha de seu tio paterno." (*LEB; So*) "Amrão tomou por mulher a Jacobed, sua prima." (*Fi*) "Anrão casou-se com uma parenta sua, chamada Jocabede." (*Kx*) Uma nota de Rotherham (em inglês), a respeito da expressão "irmã de seu pai", diz: "Prov[avelmente] apenas membro feminino da família de seu pai." Thomas Scott, nas suas *Explanatory Notes* (Notas Explanatórias; 1832), diz: "Segundo a Septuaginta e as tradições judaicas, Joquebede era *prima*, não *tia* de Anrão." "Os melhores críticos supõem que Joquebede era *prima-germana* de Anrão, não sua *tia.*" (*Commentary* [Comentário] de Clarke) Quando Números 26:59 diz que Joquebede era "filha de Levi", pode significar "neta", como ocorre em muitos outros lugares das Escrituras quando se usa "filho" para indicar "neto". Na sua tradução em inglês, F. Fenton comenta que a expressão 'nascida a Levi', neste mesmo versículo, "na linguagem idiomática hebraica não se refere ao próprio Levi, mas apenas a um descendente da Tribo. O espaço de tempo torna impossível ter ela sido filha do próprio Levi".

Por outro lado, se o texto massorético for correto em Êxodo 6:20, Joquebede era tia de Anrão, não sua prima. Admitindo-se a possibilidade de o pai de Joquebede ter sido Levi, sua mãe deve ter sido mais moça do que a mãe de Coate. Neste caso, Joquebede, embora apenas meia-irmã de Coate, teria sido tia de Anrão.

JOQUIM [forma abreviada de Jeoiaquim, possivelmente significando "Jeová Levanta"]. Descendente de Judá através do seu terceiro filho, Selá. — 1Cr 2:3; 4:21, 22.

JORA. Veja HARIFE.

JORAI. Gadita descendente de Abiail e que morava em Basã. — 1Cr 5:11, 13, 14.

JORÃO [forma abreviada de Jeorão, que significa "Jeová É Alto (Enaltecido)"].

1. Filho do Rei Toi, de Hamate. Jorão foi enviado com presentes caros, de ouro, prata e co-

bre, junto com as congratulações de seu pai, ao Rei Davi, quando este derrotou Hadadezer, rei de Zobá. Davi, por sua vez, aceitou e santificou os presentes para Jeová. (2Sa 8:5, 9-11) Num relato paralelo, o nome de Jorão é grafado Hadorão. — 1Cr 18:9-11.

2. Descendente do levita Eliézer, filho de Moisés; ele parece ter vivido quando Davi era rei. — 1Cr 26:24, 25; Êx 18:2-4.

3. Rei de Israel durante 12 anos; filho de Acabe. Costuma ser identificado pela forma mais extensa do seu nome, Jeorão. (2Rs 3:1) No texto massorético encontramos a forma abreviada apenas em três capítulos. — 2Rs 8:16 n, 17-29; 9:14 n, 15-29; 2Cr 22:5 n, 6, 7; veja JEORÃO N.º 2.

4. Rei de Judá durante oito anos; filho de Jeosafá. O texto massorético apresenta seu nome às vezes na forma abreviada. (2Rs 8:21, 23, 24; 11:2; 1Cr 3:11 n) A forma abreviada é também encontrada no texto grego de Westcott e Hort, mas algumas traduções ajudam no entendimento por apresentarem o nome por inteiro. — Mt 1:8, *NM, Sawyer, TC, We;* veja JEORÃO N.º 3.

JORDÃO. Rio principal da Terra da Promessa, que constitui a fronteira natural entre a maior parte da Palestina oriental e ocidental. (Jos 22:25) Antigamente, o Jordão propriamente dito iniciava seu curso na saída da bacia de Hula (Hulé), uma região pantanosa e um lago agora drenados. A região ao N da bacia de Hula caracteriza-se por numerosos cursos de água, os mananciais do Jordão. As três correntes principais que formam o Jordão, de E a O, são o Nahr Banyas (Nahal Hermon), o Nahr el-Leddan (Nahal Dan) e o Nahr Hasbani (Nahal Senir). O Yarmuk e o Jaboque são os tributários principais do Jordão procedentes do L. Atualmente, a maior parte do Jordão é um rio muito lamacento.

Emergindo da bacia de Hula, o Jordão corre suavemente por uns 3 km, mas depois se precipita através de gargantas de basalto em caminho para o mar da Galileia. Saindo da extremidade meridional do mar da Galileia, o Jordão serpenteia até o Mar Morto por uns 320 km, embora a distância em linha reta seja apenas de uns 105 km. — FOTO, Vol. 1, p. 334.

Na distância de uns 16 km entre a bacia de Hula e o mar da Galileia, o Jordão desce uns 270 m. Seguindo do mar da Galileia até o Mar Morto, o Jordão apresenta 27 corredeiras e desce mais uns 180 m.

Abaixo do mar da Galileia, o Jordão corre através de um vale de 6 a 13 km de largura. Mas, em Jericó, este vale tem a largura de cerca de 22 km. É no nível mais baixo deste vale (o *Zor*), com uma largura de cerca de 500 m a 3 km, que o Jordão serpenteia através de moitas cerradas de espinheiros e sarsas, trepadeiras e arbustos, oleandros, tamareiras, salgueiros e choupos. Antigamente, leões percorriam as "orgulhosas moitas junto ao Jordão". (Je 49:19; 50:44; Za 11:3) Ainda se podem encontrar ali lobos e chacais. O verão é extremamente quente e úmido nesta selva, com temperaturas bem acima de 38°C. E na primavera, ao passo que a neve se derrete no monte Hermom, o Jordão inunda o *Zor*.

O nível superior do vale (o *Ghor*) fica até 46 m acima da selva do Jordão e se acha separado dela por morros calvos, de marga cinzenta, em erosão. A parte do *Ghor* que se estende por uns 40 km ao S do mar da Galileia tem terras cultivadas e pastos. Fora disso, a maior parte do *Ghor* não é cultivado. Todavia, no tempo de Abraão e de Ló, antes da destruição de Sodoma e Gomorra, evidentemente uma parte muito maior dele era produtiva, especialmente na vizinhança do Mar Morto. — Gên 13:10, 11.

As águas rasas do Jordão e suas numerosas corredeiras e redemoinhos o tornam inavegável. Relata-se que há pelo menos 60 lugares em que é possível vadear o rio fora do período de cheia. Nos tempos antigos, o controle dos vaus do rio era militarmente vantajoso, visto que eram os principais meios de cruzar o Jordão. — Jz 3:28; 12:5, 6.

Usualmente, a parte do Jordão abaixo do mar da Galileia tem a profundidade média de 1 a 3 m e a largura de aproximadamente 27 a 30 m. Mas, na primavera, o Jordão transborda as margens, e é então muito mais largo e fundo. (Jos 3:15) Na época da inundação, não teria sido seguro para a nação israelita, de homens, mulheres e crianças, atravessar o Jordão, especialmente não perto de Jericó. A correnteza ali é tão rápida, que em tempos mais recentes banhistas foram literalmente arrastados pela água. No entanto, Jeová represou milagrosamente o Jordão, tornando possível que os israelitas o cruzassem em terra seca. (Jos 3:14-17) Séculos mais tarde, um milagre similar ocorreu certa vez para Elias, quando na companhia de Eliseu, e uma vez para Eliseu sozinho. — 2Rs 2:7, 8, 13, 14.

O Jordão figurou também na cura milagrosa de Naamã. Ajudado pelos seus servos a ter o ponto de vista correto, Naamã, que considerava os rios de Damasco melhores do que todas as águas de Israel, obedientemente banhou-se sete vezes no Jordão. Depois da sétima vez, ele ficou completamente curado da sua condição leprosa. — 2Rs 5:10-14.

No primeiro século EC, João, o Batizador, imergiu muitos judeus arrependidos nas águas do

Jordão. Teve também o privilégio de batizar ali Jesus, o perfeito Filho de Deus. — Mt 3:1, 5, 6, 13-17; veja DISTRITO DO JORDÃO.

JORIM. Descendente do Rei Davi através de Natã, e antepassado de Maria, mãe de Jesus. (Lu 3:23, 29-31) Jorim talvez vivesse enquanto Uzias era rei de Judá.

JORNADA. A palavra "jornada" é frequentemente usada na Bíblia para indicar uma distância geral percorrida. (Gên 31:23; Êx 3:18; Núm 10:33; 33:8) A distância percorrida num dia dependia dos meios de transporte, bem como das condições e do tipo de terreno encontrados pelo viajante. A jornada média de um dia, por terra, era de talvez 32 km ou mais. Mas, a "jornada de um sábado" era bem menor. (Mt 24:20) Atos 1:12 indica que a "jornada de um sábado" era a distância que separava Jerusalém do monte das Oliveiras. Provavelmente por causa do cálculo de dois diferentes pontos de partida, Josefo dá esta distância uma vez como 925 m e outra vez como 1.110 m. Fontes rabínicas, à base de Josué 3:4, indicam que a "jornada de um sábado" era de 2.000 côvados (890 m).

JORQUEÃO. Pelo visto, um lugar em Judá, de que Raão era "pai", ou fundador. — 1Cr 2:44.

JOSA. Nos dias do Rei Ezequias, um dos maiorais simeonitas que conquistaram parte do território dos camitas e dos meunins, a fim de ter mais pastos. — 1Cr 4:24, 34, 38-41.

JOSAFÁ [forma abreviada de Jeosafá, que significa "Jeová É Juiz"].

1. Um dos guerreiros leais de Davi; era mitnita. — 1Cr 11:26, 43.

2. Sacerdote e um dos sete trombeteiros que acompanharam a Arca do Pacto a Jerusalém. — 1Cr 15:24, 25.

JOSAVIAS [possivelmente de Josibias, que significa "Jah Faz Morar"]. Guerreiro de destaque no exército de Davi; filho de Elnaão. — 1Cr 11:26, 46.

JOSBECASA [possivelmente de raízes que significam "em quem permanece a aflição"]. Cabeça do 17.º grupo de músicos na casa de Jeová; filho de Hemã. — 1Cr 25:1, 4, 9, 24.

JOSÉ [forma abreviada de Josifias, que significa "Que Jah Acrescente (Aumente); Jah Acrescentou (Aumentou)"].

1. Primeiro dos dois filhos de Jacó com sua amada esposa Raquel. (Gên 35:24) Quando ele nasceu, Raquel, por ter sido estéril, exclamou: "Deus tirou o meu vitupério!" Ela lhe deu então o nome de José, dizendo: "Jeová me acrescenta outro filho", quer dizer, outro além de Dã e Naftali, que Raquel havia aceito como seus, embora fossem dados à luz por sua serva Bila. (Gên 30:3-8, 22-24) Naquela época, Jacó evidentemente tinha 91 anos de idade. — Veja Gên 41:46, 47, 53, 54; 45:11; 47:9.

Uns seis anos mais tarde, Jacó partiu de Padã-Arã com toda a sua família, para voltar à terra de Canaã. (Gên 31:17, 18, 41) Ao saber que seu irmão Esaú vinha ao seu encontro com 400 homens, Jacó dividiu em grupos seus filhos, suas esposas e suas concubinas, colocando Raquel e José na retaguarda, a posição mais segura. (Gên 33:1-3) José e sua mãe, portanto, foram os últimos a se curvar diante de Esaú. — Gên 33:4-7.

Depois, José morou com sua família respectivamente em Sucote, em Siquém (Gên 33:17-19) e em Betel. (Gên 35:1, 5, 6) Posteriormente, em caminho de Betel para Efrate (Belém), morreu Raquel, mãe de José, ao dar à luz Benjamim. — Gên 35:16-19.

Odiado por Seus Meios-Irmãos. À idade de 17 anos, José, em companhia dos filhos que Jacó teve com Bila e com Zilpa, pastoreava ovelhas. Enquanto empenhado nisso, embora fosse mais moço do que eles, não participou numa transgressão deles, mas conscienciosamente trouxe um relato mau sobre eles a seu pai. — Gên 37:2.

Jacó veio a amar José mais do que todos os outros filhos, por ser o filho da sua velhice. A aderência de José ao que é direito talvez contribuísse também para ele se tornar objeto especial do afeto do pai. Jacó mandou fazer para seu filho uma comprida túnica listrada, talvez do tipo usado por pessoas de destaque. Em resultado disso, José passou a ser odiado por seus meios-irmãos. Mais tarde, quando ele contou um sonho que indicava que ele ia ter preeminência sobre eles, seus irmãos passaram a odiá-lo ainda mais. Um segundo sonho, indicando até mesmo que não só seus irmãos, mas também seu pai e sua mãe (evidentemente não Raquel, que já havia falecido, mas talvez a família de Jacó ou sua principal esposa viva) se curvariam diante dele. Por contar este sonho, José foi censurado pelo pai, e o ciúme de seus irmãos intensificou-se. Ter José contado seus sonhos não significa que tinha sentimentos de superioridade. Ele apenas dava a conhecer o que Deus lhe revelara. Jacó talvez reconhecesse a natureza profética dos sonhos, porque "tomou nota da declaração". — Gên 37:3-11.

Em outra ocasião, Jacó, desta vez em Hébron, pediu que José verificasse o bem-estar do rebanho e dos seus irmãos, enquanto estes estavam na vi-

zinhança de Siquém. Em vista da animosidade deles, esta não seria uma tarefa agradável para José. No entanto, sem hesitação, ele disse: "Eis-me aqui!" Partindo da baixada de Hébron, ele foi para Siquém. Informado por um homem ali que seus irmãos haviam partido para Dotã, José seguiu caminho. Quando seus irmãos o avistaram à distância, começaram a tramar contra ele, dizendo: "Eis aqui vem aquele sonhador. E agora vinde e matemo-lo, e joguemo-lo numa das cisternas . . . Vejamos então o que será dos sonhos dele." (Gên 37:12-20) O primogênito, Rubem, porém, desejava frustrar a trama assassina e insistiu em que não matassem José, mas que o lançassem numa cisterna seca. Ao chegar José, despiram-no da sua comprida veste listrada e seguiram a recomendação de Rubem. Depois, quando avistaram uma caravana de ismaelitas, Judá, na ausência de Rubem, persuadiu os outros que, em vez de matarem José, era melhor o venderem aos mercadores que passavam. — Gên 37:21-27.

Vendido Como Escravo. Apesar dos rogos de José pedindo compaixão, eles o venderam por 20 peças de prata. (Gên 37:28; 42:21) Mais tarde, levaram Jacó a crer que José havia sido morto por uma fera selvagem. Jacó ficou tão pesaroso com a perda de seu filho, que se negou a ser consolado. — Gên 37:31-35.

Por fim, os mercadores levaram José ao Egito e o venderam a Potifar, chefe da guarda pessoal de Faraó. (Gên 37:28, 36; 39:1) Esta compra feita pelo egípcio, Potifar, não era incomum, porque antigos documentos em papiro indicam que escravos sírios (José era meio sírio [Gên 29:10; 31:20]) eram valorizados naquele país.

Assim como José havia sido diligente em promover os interesses de seu pai, assim também se mostrou diligente e fidedigno como escravo. Com a bênção de Jeová, tudo o que José fazia era bem-sucedido. Por isso, Potifar, por fim, o encarregou de todos os assuntos domésticos. Parece, assim, que José era superintendente, cargo mencionado por registros egípcios relacionados com as grandes casas de egípcios influentes. — Gên 39:2-6.

Resiste à Tentação. No ínterim, José se tornara um bonito homem. De modo que a esposa de Potifar se enamorou dele. Pediu-lhe repetidas vezes para que tivesse relações sexuais com ela. Mas José, treinado no caminho da justiça, negou-se, dizendo: "Como poderia eu cometer esta grande maldade e realmente pecar contra Deus?" Isto, porém, não acabou com o perigo para José. A evidência arqueológica indica que a disposição das casas egípcias parece ter sido tal, que se tinha de atravessar a parte principal da casa para chegar aos depósitos. Se a casa de Potifar tinha disposição similar, teria sido impossível que José evitasse todo contato com a esposa de Potifar. — Gên 39:6-10.

Por fim, a esposa de Potifar se aproveitou do que ela achava ser uma oportunidade. Enquanto não havia outros homens na casa e José cuidava dos assuntos domésticos, ela o pegou pela veste, dizendo: "Deita-te comigo!" Mas, José largou sua veste na mão dela e fugiu. Então ela começou a gritar e a fazer parecer que José tivera intenções imorais para com ela. Quando contou isso ao marido, o enfurecido Potifar mandou que José fosse lançado na casa da prisão, aquela em que se mantinham detidos os prisioneiros do rei. — Gên 39:11-20.

Na Prisão. Parece que José, inicialmente, recebeu um tratamento severo na prisão. "Atribularam-lhe os pés com grilhetas, sua alma entrou em ferros." (Sal 105:17, 18) Mais tarde, porém, o oficial principal da casa da prisão, por causa da conduta exemplar de José sob circunstâncias adversas e da bênção de Jeová, deu-lhe um cargo de confiança sobre os outros presos. Nesta qualidade, o preso José mostrou novamente ser um administrador hábil, por cuidar de que se executasse todo o trabalho. — Gên 39:21-23.

De acordo com o relato bíblico de que Faraó tinha um copeiro-mor, num túmulo em Tebas retratam-se a vindima e a fabricação de vinho.

Depois, quando dois oficiais de Faraó, o chefe dos copeiros e o chefe dos padeiros, foram colocados na mesma prisão, José foi designado para cuidar deles. No decorrer do tempo, estes dois homens tiveram sonhos, os quais José explicou, depois de atribuir a interpretação a Deus. O sonho do copeiro indicava ser ele recolocado na sua posição em três dias. Por isso, José pediu que o copeiro se lembrasse dele e o mencionasse a Faraó, para que fosse solto da prisão. Explicou

que havia sido raptado "da terra dos hebreus" e que não fizera nada que merecesse encarceramento. Provavelmente, para não dar má reputação à sua família, José não identificou os raptores. Depois, ele interpretou o sonho do padeiro no sentido de que este seria morto em três dias. Ambos os sonhos se cumpriram três dias depois, por ocasião do aniversário natalício de Faraó. Isto, sem dúvida, fortaleceu José quanto ao cumprimento certo dos seus próprios sonhos e o ajudou a continuar a perseverar. Então já se haviam passado uns 11 anos desde que fora vendido pelos seus irmãos. — Gên 40:1-22; compare isso com Gên 37:2; 41:1, 46.

Perante Faraó. O copeiro, novamente restabelecido no seu cargo, esqueceu-se de José. (Gên 40:23) No entanto, ao fim de dois anos completos, Faraó teve dois sonhos, que nenhum dos sacerdotes-magos e dos sábios do Egito sabia interpretar. Foi então que o copeiro trouxe José à atenção de Faraó. Faraó mandou imediatamente buscar José. Em harmonia com o costume egípcio, José, antes de comparecer perante Faraó, barbeou-se e mudou de roupa. Tampouco neste caso atribuiu a si mesmo o crédito, mas atribuiu a interpretação a Deus. Explicou então que ambos os sonhos de Faraó indicavam sete anos de fartura, seguidos por sete anos de fome. Além disso, recomendou medidas para amenizar as futuras condições de fome. — Gên 41:1-36.

Constituído em Segundo Governante do Egito. Faraó reconheceu em José, de 30 anos de idade, o homem suficientemente sábio para administrar os assuntos durante o tempo de fartura e o tempo de fome. Portanto, José foi constituído em segundo governante do Egito, dando-lhe Faraó seu próprio anel de sinete, finas roupas de linho e um colar de ouro. (Gên 41:37-44, 46; compare isso com Sal 105:17, 20-22.) Esta maneira de investidura é atestada por inscrições e murais egípcios. É também de interesse que, à base de antigos registros egípcios, sabe-se que diversos cananeus receberam altos cargos no Egito, e que a mudança de nome de José para Zafenate-Paneia não é sem paralelo. José recebeu também por esposa Asenate, filha de Potífera (egípcio, que significa "Aquele a Quem Rá Deu"), sacerdote de Om. — Gên 41:45.

Depois, José percorreu a terra do Egito e preparou-se para administrar assuntos do estado, armazenando posteriormente grandes quantidades de alimentos durante os anos de fartura. Antes de chegar a fome, sua esposa Asenate deu-lhe dois filhos, Manassés e Efraim. — Gên 41:46-52.

Os Meios-Irmãos Vêm Comprar Alimentos. Daí sobreveio a fome. Visto que ela se estendia muito além das fronteiras do Egito, pessoas de terras vizinhas vinham comprar alimentos de José. Por fim, até mesmo seus dez meios-irmãos chegaram e se curvaram diante dele, cumprindo assim parcialmente os dois sonhos anteriores de José. (Gên 41:53–42:7) Todavia, eles não o reconheceram, pois estava trajado de vestes reais e lhes falava por meio dum intérprete. (Gên 42:8, 23) Fingindo não os conhecer, José acusou-os de ser espiões, em vista de que afirmaram que eram

Colheita e armazenagem de cereais, conforme retratadas num túmulo egípcio. Gênesis menciona abundantes colheitas de cereais no Egito.

dez irmãos, que haviam deixado em casa seu pai e seu irmão mais moço, e que outro irmão já não existia. Mas José insistiu em que eles eram espiões e os pôs em detenção. No terceiro dia, disse-lhes: "Fazei o seguinte e ficai vivos. Eu temo o verdadeiro Deus. Se fordes retos, fique preso um dos vossos irmãos na vossa casa de detenção [evidentemente aquela em que todos os dez ficaram detidos]; os demais de vós, porém, ide, tomai cereais para a fome nas vossas casas. Então me trareis o vosso irmão mais moço, para que as vossas palavras sejam achadas fidedignas; e não morrereis." — Gên 42:9-20.

Em vista destes acontecimentos, os meios-irmãos de José começaram a sentir que estavam sofrendo retribuição divina por o terem vendido como escravo, anos antes. Falaram sobre a sua culpa diante do seu irmão, a quem ainda não reconheceram. Ao ouvir as palavras deles, que refletiam arrependimento, José ficou tão emocionado, que teve de retirar-se da presença deles e chorar. Ao retornar, mandou prender Simeão até que os outros voltassem com o irmão mais moço deles. — Gên 42:21-24.

Os Meios-Irmãos Vêm com Benjamim. Quando os nove meios-irmãos de José disseram a Jacó o que acontecera no Egito, e quando descobriram que o dinheiro de todos eles tinha sido devolvido às suas sacas, todos ficaram com muito medo, e seu pai expressou pesar. Apenas a gravidade da fome, junto com a garantia de Judá pelo retorno seguro de Benjamim, induziram Jacó a permitir que seu filho mais moço acompanhasse os outros de volta ao Egito. — Gên 42:29–43:14.

Chegando ali, foram reunidos com Simeão, e, para a grande surpresa deles, foram todos convidados para uma refeição com o administrador de alimentos. Ao chegar José, deram-lhe um presente, prostraram-se diante dele e depois de responderem às indagações dele a respeito do seu pai, curvaram-se novamente diante dele. José, ao ver seu irmão germano, Benjamim, ficou tão emocionado, que se retirou da presença deles e chorou. Depois disso, conseguiu controlar seus sentimentos e mandou servir o almoço. Os 11 irmãos foram assentados à própria mesa deles, segundo a idade, e Benjamim recebeu porções cinco vezes maiores do que os outros. É provável que José fizesse isso para provar seus irmãos quanto a se abrigavam ciúme oculto. Mas, eles não o evidenciaram. — Gên 43:15-34.

Como na visita anterior, José mandou colocar o dinheiro de volta na saca de cada um deles (Gên 42:25), e adicionalmente mandou colocar seu cálice de prata na saca de Benjamim. Depois da partida deles, mandou alcançá-los e acusá-los de furtar seu cálice de prata. Talvez para incutir neles o grande valor que este tinha para ele e a natureza séria do suposto crime deles, o homem encarregado da casa de José devia dizer-lhes: "Não é esta a coisa de que meu amo bebe e por meio da qual interpreta peritamente os presságios?" (Gên 44:1-5) Naturalmente, visto que tudo isso era parte de um estratagema, não há base para se crer que José usasse literalmente o cálice de prata para interpretar presságios. Pelo visto, José queria apresentar-se como administrador duma terra em que a adoração verdadeira era desconhecida.

Deve ter sido grande a consternação dos seus irmãos quando o cálice foi encontrado na saca de Benjamim. Com as vestes rasgadas, retornaram à casa de José e se curvaram diante dele. José disse-lhes que todos, exceto Benjamim, estavam livres para ir embora. Mas, eles não queriam fazer isso, mostrando que desaparecera o espírito de inveja que 22 anos antes os induzira a vender seu irmão. Judá rogou eloquentemente a causa deles, oferecendo-se para tomar o lugar de Benjamim, para que seu pai não morresse de pesar, por Benjamim não ter voltado. — Gên 44:6-34.

José Revela Sua Identidade. José ficou tão afetado pelos rogos de Judá, que não pôde mais conter-se. Depois de pedir que todos os estranhos saíssem, identificou-se aos seus irmãos. Embora anteriormente muito maltratado por eles, não abrigava nenhuma animosidade. Disse: "Agora, não vos sintais magoados e não estejais irados com vós mesmos, por me terdes vendido para cá; porque foi para a preservação de vida que Deus me enviou na vossa frente. Pois este é o segundo ano de fome no meio da terra, e ainda haverá cinco anos em que não haverá nem lavoura nem colheita. Por conseguinte, Deus enviou-me na frente de vós, a fim de pôr para vós um restante na terra e para vos preservar vivos por meio dum grande escape. Agora, não fostes vós que me mandastes para cá, mas foi o verdadeiro Deus." (Gên 45:1-8) O perdão de José foi genuíno, porque chorou sobre todos os seus irmãos e os beijou. — Gên 45:14, 15.

Depois, José, segundo as ordens de Faraó, providenciou carroças para os seus irmãos, a fim de que trouxessem Jacó e toda a sua família ao Egito. Além disso, deu-lhes presentes e provisões para o caminho. E, ao partirem, ele os exortou a não 'ficarem exasperados uns com os outros no caminho'. — Gên 45:16-24.

O Pai de José Vem ao Egito. No começo, Jacó não quis acreditar que seu filho José ainda vivia. Mas, quando finalmente se convenceu, Jacó,

aos 130 anos de idade, exclamou: "Ah! irei e o verei antes de eu morrer!" Mais tarde, em Berseba, enquanto em caminho para o Egito com toda a sua família, Jacó, em visão, recebeu aprovação divina para a mudança e foi informado: "José deitará a mão sobre os teus olhos." De modo que José havia de ser aquele que fecharia os olhos de Jacó quando este morresse. Visto que isso costumava ser feito pelo primogênito, Jeová revelou assim que José havia de receber o direito de primogênito. — Gên 45:25–46:4.

Informado da vinda de seu pai por Judá, que fora enviado à frente, José aprontou seu carro e foi ao encontro de Jacó em Gósen. Daí, com cinco dos seus irmãos, José se dirigiu a Faraó. Conforme orientados por José, seus irmãos identificaram-se como criadores de ovelhas e pediram para morar como forasteiros na terra de Gósen. Faraó concedeu-lhes este pedido, e José, depois de apresentar seu pai a Faraó, estabeleceu Jacó e sua família na melhor parte do país. (Gên 46:28–47:11) Assim, José, sábia e amorosamente, aproveitou o preconceito dos egípcios contra pastores. Isto resultou em proteger a família de Jacó contra a contaminação pela influência egípcia e eliminou o perigo de serem totalmente absorvidos pelos egípcios por casamento. Daí em diante, Jacó e toda a sua família dependiam de José. (Gên 47:12) Realmente, todos se curvaram diante de José como primeiro-ministro de Faraó, cumprindo os sonhos proféticos de José de maneira notável.

Efeito da Fome sobre os Egípcios. Com a continuação da fome, os egípcios gradualmente esgotaram todo o seu dinheiro e seu gado em troca de alimentos. Por fim, venderam a Faraó até mesmo suas terras e a si mesmos como escravos. José os fixou então em cidades, sem dúvida para facilitar a distribuição de cereais. Parece, porém, que esta ocupação das cidades era uma medida temporária. Visto que os egípcios teriam de voltar aos seus campos para lançar sementes, seria lógico que voltassem a morar novamente nas suas casas anteriores. Depois de novamente usufruírem as safras da terra, os egípcios, segundo o decreto de José, tinham de dar um quinto dos seus produtos a Faraó pelo uso da terra. Os sacerdotes, porém, estavam eximidos disso. — Gên 47:13-26.

Jacó Abençoa os Filhos de José. Cerca de 12 anos após o fim da fome, José levou seus dois filhos, Manassés e Efraim, perante Jacó. Foi então que Jacó indicou que o direito de primogenitura seria de José, sendo Efraim e Manassés encarados como iguais aos filhos do próprio Jacó. De modo que de José deviam derivar duas tribos distintas, com duas heranças tribais separadas. Embora isto desagradasse a José, Jacó, ao abençoar Efraim e Manassés, manteve sua mão direita posta no mais moço, Efraim. Por dar preferência a Efraim, ele indicou profeticamente que o mais moço se tornaria maior. — Gên 47:28, 29; 48:1-22; veja também De 21:17; Jos 14:4; 1Cr 5:1.

Jacó Abençoa José e Outros Filhos. Mais tarde, Jacó, no leito de morte, convocou todos os seus filhos e os abençoou individualmente. Comparou José ao "broto duma árvore frutífera". Esta "árvore frutífera" era o próprio patriarca Jacó, e José tornou-se um dos ramos de destaque. (Gên 49:22) Embora hostilizado por arqueiros e alvo de rancor, o arco de José "morava num lugar permanente e a força das suas mãos era ágil". (Gên 49:23, 24) Isto se podia dizer a respeito do próprio José. Seus meios-irmãos lhe tinham rancor e figurativamente atiraram nele para o destruir. No entanto, José retribuiu-lhes com misericórdia e benevolência, qualidades que eram como flechas que acabaram com o rancor deles. Os arqueiros inimigos não conseguiram matar José, nem enfraquecer sua devoção à justiça e sua afeição fraternal.

No entanto, em sentido profético, as palavras de Jacó podiam aplicar-se às tribos descendentes dos dois filhos de José, Efraim e Manassés, e suas batalhas futuras. (Veja De 33:13, 17; Jz 1:23-25, 35.) É de interesse notar que a tribo de Efraim produziu Josué (Oseias; Jeosué), sucessor de Moisés e líder da luta contra os cananeus. (Núm 13:8, 16; Jos 1:1-6) Outro descendente de José, Gideão, da tribo de Manassés, com a ajuda de Jeová, derrotou os midianitas. (Jz 6:13-15; 8:22) E Jefté, evidentemente também da tribo de Manassés, subjugou os amonitas. — Jz 11:1, 32, 33; compare isso com Jz 12:4; Núm 26:29.

Outros aspectos da bênção profética de Jacó também têm paralelo no que se passou com José. Quando José, em vez de se vingar, fez provisões para a família inteira de Jacó, ou Israel, ele era como pastor e pedra de apoio para Israel. Visto que Jeová dirigia os assuntos de modo que ele pudesse servir assim, José procedera das mãos do "Potentado de Jacó". José, provindo de Jeová Deus, tinha a ajuda Dele. Estava com o Todo-Poderoso no sentido de que estava do lado de Jeová, e, por isso, era beneficiário da Sua bênção. — Gên 49:24, 25.

As tribos descendentes de José por meio de Efraim e Manassés também receberiam a bênção de Jeová. Jacó disse: "[O Todo-Poderoso] te abençoará com as bênçãos dos céus acima, com as bênçãos da água de profundeza jazendo embaixo, com as bênçãos dos peitos e da madre." (Gên 49:25)

Isto garantia aos descendentes de José os necessários suprimentos de água do céu e do subsolo, bem como uma grande população. — Veja De 33:13-16; Jos 17:14-18.

As bênçãos que Jacó proferiu sobre o seu amado filho José haviam de servir de ornamento para as duas tribos descendentes de José. Essas bênçãos haviam de ser um ornamento superior às bênçãos das florestas e das fontes, que adornam os montes sempiternos e os morros de duração indefinida. Haviam de ser uma bênção permanente, continuando sobre a cabeça de José e dos descendentes dele enquanto houvesse montes e morros. — Gên 49:26; De 33:16.

José foi "selecionado dentre os seus irmãos" porque Deus o escolheu para desempenhar um papel especial. (Gên 49:26) Ele se havia distinguido por demonstrar excelente espírito e capacidade de supervisionar e organizar. Por isso, era apropriado que bênçãos especiais descessem sobre o alto da cabeça dele.

Depois de Jacó ter terminado de abençoar seus filhos, ele morreu. José lançou-se então sobre a face de seu pai e o beijou. Acatando o desejo de Jacó, de ser sepultado na caverna de Macpela, José providenciou que médicos egípcios embalsamassem o corpo de seu pai em preparação para a viagem a Canaã. — Gên 49:29–50:13.

Atitude para com Seus Irmãos. Depois do retorno do sepultamento de Jacó, os meios-irmãos de José, ainda atormentados pela consciência pesada, temiam que José se vingasse, e pediram perdão. Em vista disso, José irrompeu em lágrimas, consolando-os e assegurando-lhes que não havia motivo para terem medo: "Não tenhais medo, pois, estou eu no lugar de Deus? Quanto a vós, tencionastes o mal contra mim. Deus tencionou-o para o bem, com o objetivo de agir assim como no dia de hoje, para preservar vivo a muito povo. Agora, pois, não tenhais medo. Eu mesmo suprirei alimento a vós e às vossas criancinhas." — Gên 50:14-21.

Morte. José sobreviveu ao seu pai uns 54 anos, atingindo a idade de 110 anos. Teve o privilégio de ver até mesmo alguns dos seus bisnetos. Antes de morrer, José, em fé, solicitou que seus ossos fossem levados a Canaã por ocasião do Êxodo dos israelitas. Quando morreu, o corpo de José foi embalsamado e colocado num ataúde. — Gên 50:22-26; Jos 24:32; He 11:22.

O Nome José Recebe Destaque. Em vista da posição destacada de José entre os filhos de Jacó, era bem apropriado que seu nome fosse às vezes usado para designar todas as tribos de Israel (Sal 80:1) ou aquelas que foram incluídas no reino setentrional. (Sal 78:67; Am 5:6, 15; 6:6) Seu nome consta também em profecias bíblicas. Na visão profética de Ezequiel, a herança de José é uma porção dupla (Ez 47:13), um dos portões da cidade "O Próprio Jeová Está Ali" leva o nome de José (Ez 48:32, 35), e com referência à reunificação do povo de Jeová, fala-se de José como maioral de uma parte da nação e de Judá como maioral da outra parte. (Ez 37:15-26) A profecia de Obadias indicava que "a casa de José" participaria na destruição da "casa de Esaú" (Ob 18), e a de Zacarias indicava que Jeová salvaria "a casa de José". (Za 10:6) José, em vez de Efraim, aparece como uma das tribos do Israel espiritual. — Re 7:8.

Estar José alistado em Revelação (Apocalipse) 7:8 sugere que a profecia de Jacó, no leito de morte, teria aplicação ao Israel espiritual. Portanto, é digno de nota que o Potentado de Jacó, Jeová Deus, proveu Cristo Jesus como o Pastor Excelente que depôs a sua vida a favor das "ovelhas". (Jo 10:11-16) Cristo Jesus é também a pedra de alicerce sobre a qual repousa o templo de Deus composto dos israelitas espirituais. (Ef 2:20-22; 1Pe 2:4-6) E este Pastor e Pedra está com o Deus Todo-Poderoso. — Jo 1:1-3; At 7:56; He 10:12; compare isso com Gên 49:24, 25.

Paralelos Entre José e Cristo. Podem-se observar numerosos paralelos entre a vida de José e a de Cristo Jesus. Assim como José fora destacado como objeto especial da afeição de seu pai, assim também Jesus. (Veja Mt 3:17; He 1:1-6.) Os meios-irmãos de José lhe eram hostis. De modo similar, Jesus foi rejeitado pelos seus, os judeus (Jo 1:11), e seus meios-irmãos carnais, no começo, não exerciam fé nele. (Jo 7:5) A pronta obediência no acatamento da vontade de seu Pai, em ver como estavam seus meios-irmãos, paraleliza a pronta disposição de Jesus, de vir à terra. (Fil 2:5-8) As amargas experiências em que esta missão resultou para José são comparáveis ao que se deu com Jesus, especialmente quando ultrajado e finalmente morto numa estaca de tortura. (Mt 27:27-46) Assim como os meios-irmãos de José o venderam a uma caravana de midianitas-ismaelitas, assim os judeus entregaram Jesus à autoridade romana para ser executado. (Jo 18:35) Tanto José como Jesus, pelos sofrimentos, foram refinados e preparados para os seus papéis de salvar vidas. (Sal 105:17-19; He 5:7-10) A elevação de José ao cargo de administrador de alimentos, no Egito, e a salvação de vidas resultante disso, encontra um paralelo no enaltecimento de Jesus e em ele se tornar Salvador tanto de judeus como de não judeus. (Jo 3:16, 17; At 5:31) A trama dos irmãos de José, de prejudicá-lo, passou a ser o meio de Deus salvá-los da fome. Do mesmo modo, a morte de

Jesus forneceu a base para a salvação. — Jo 6:51; 1Co 1:18.

2. Pai de Igal, o espia da tribo de Issacar, enviado por Moisés do ermo de Parã. — Núm 13:2, 3, 7.

3. Levita, "dos filhos de Asafe", designado por sortes, durante o reinado de Davi, para estar no primeiro dos 24 grupos de serviço de músicos. — 1Cr 25:1, 2, 9.

4. "Filho de Jonã"; antepassado de Cristo Jesus na linhagem de Maria, sua mãe terrestre. (Lu 3:30) José era descendente de Davi e vivia antes da destruição de Jerusalém pelos babilônios.

5. Um daqueles que despediram suas esposas estrangeiras e os filhos, acatando a exortação de Esdras. — Esd 10:10-12, 42, 44.

6. Sacerdote da casa paterna de Sebanias, no tempo do sumo sacerdote Joiaquim, do governador Neemias e do sacerdote Esdras. — Ne 12:12, 14, 26.

7. "Filho de Matatias" e antepassado de Jesus Cristo do lado materno. (Lu 3:24, 25) José viveu anos depois do exílio babilônico.

8. Filho de certo Jacó; pai adotivo de Cristo Jesus, marido de Maria, e, posteriormente, pai de pelo menos quatro filhos, Tiago, José, Simão e Judas, e também de filhas. (Mt 1:16; 13:55, 56; Lu 4:22; Jo 1:45; 6:42) José era também chamado filho de Eli (Lu 3:23), sendo este evidentemente o nome de seu sogro. O justo José, sempre obediente à orientação divina, aderia de perto à Lei mosaica e se sujeitava aos decretos de César.

José, carpinteiro por profissão e habitante de Nazaré, tinha recursos financeiros bastante limitados. (Mt 13:55; Lu 2:4; compare Lu 2:24 com Le 12:8.) Era noivo da virgem Maria (Lu 1:26, 27), mas, antes de se unirem em matrimônio, ela ficou grávida por espírito santo. Não querendo fazer dela um espetáculo público, José pretendia divorciar-se dela secretamente. (Veja DIVÓRCIO.) Todavia, ao receber num sonho uma explicação dum anjo de Jeová, José levou Maria para sua casa como sua esposa legítima. No entanto, refreou-se de ter relações sexuais com ela até depois do nascimento do miraculosamente gerado filho dela. — Mt 1:18-21, 24, 25.

Em obediência ao decreto de César Augusto, para que as pessoas se registrassem nas suas próprias cidades, José, como descendente do Rei Davi, viajou com Maria para Belém, da Judeia. Ali Maria deu à luz Jesus e o deitou numa manjedoura, porque não havia outras acomodações disponíveis. Naquela noite, pastores, informados por um anjo a respeito do nascimento, vieram ver o menino recém-nascido. Uns 40 dias mais tarde, conforme exigido pela Lei mosaica, José e Maria apresentaram Jesus no templo, em Jerusalém, junto com uma oferta. Tanto José como Maria ficaram admirados ao ouvirem as palavras proféticas do idoso Simeão sobre as grandes coisas que Jesus faria. — Lu 2:1-33; compare isso com Le 12:2-4, 6-8.

Parece que algum tempo depois disso, enquanto moravam numa casa em Belém, Maria e seu filhinho foram visitados por alguns astrólogos orientais. (Embora Lucas 2:39 talvez pareça indicar que José e Maria voltaram a Nazaré logo depois de apresentarem Jesus no templo, deve ser lembrado que este texto faz parte dum relato muito condensado.) A intervenção divina impediu que a visita deles resultasse na morte de Jesus. Advertido em sonho que Herodes procurava a criancinha para destruí-la, José acatou as instruções divinas de fugir com a família para o Egito. — Mt 2:1-15.

Após o falecimento de Herodes, o anjo de Jeová apareceu novamente num sonho a José, dizendo: "Levanta-te, toma a criancinha e sua mãe, e vai para a terra de Israel." No entanto, ao saber que o filho de Herodes, Arquelau, governava em lugar de seu pai, temeu voltar para a Judeia, e, "recebendo em sonho um aviso divino, retirou-se para o território da Galileia e foi morar numa cidade chamada Nazaré". — Mt 2:19-23.

Todo ano, José levava toda a família para assistir à celebração da Páscoa em Jerusalém. Em certa ocasião, ao retornarem a Nazaré, depois de terem coberto a distância de um dia de viagem de Jerusalém, José e Maria deram pela falta de Jesus, que tinha 12 anos de idade. Procuraram por ele diligentemente e por fim o encontraram no templo em Jerusalém, escutando os instrutores ali e interrogando-os. — Lu 2:41-50.

O registro bíblico não diz nada sobre quanto treinamento José deu a Jesus. Sem dúvida, porém, ele contribuiu para Jesus progredir em sabedoria. (Lu 2:51, 52) José ensinou-lhe também a carpintaria, porque Jesus era conhecido como "o filho do carpinteiro" (Mt 13:55), e como "o carpinteiro". — Mr 6:3.

As Escrituras não mencionam especificamente a morte de José. Mas, parece que ele não sobreviveu a Jesus. Se tivesse vivido além da época da Páscoa de 33 EC, é pouco provável que Jesus, pregado na estaca, tivesse confiado Maria aos cuidados do apóstolo João. — Jo 19:26, 27.

9. Meio-irmão de Jesus Cristo. (Mt 13:55; Mr 6:3) José, igual aos seus outros irmãos, no começo não exercia fé em Jesus. (Jo 7:5) Mais tarde, porém, os meios-irmãos de Jesus, sem dúvida incluindo José, tornaram-se crentes. São mencionados como estando na companhia dos apóstolos e

de outros, após a ascensão de Jesus ao céu, de modo que provavelmente estavam no grupo de cerca de 120 discípulos reunidos num quarto de andar superior, em Jerusalém, quando Matias foi escolhido por sortes como substituto para o infiel Judas Iscariotes. Parece que este mesmo grupo de cerca de 120, mais tarde, recebeu o espírito de Deus no dia de Pentecostes, em 33 EC. — At 1:9–2:4.

10. Homem rico, da cidade de Arimateia, de Judá, e membro de boa reputação do Sinédrio judaico. Embora homem bom e justo, que aguardava o Reino de Deus, José, por temor dos judeus descrentes, não se identificou abertamente como discípulo de Jesus Cristo. Todavia, não votou em apoio da ação injusta do Sinédrio contra Cristo Jesus. Mais tarde, solicitou corajosamente a Pilatos o corpo de Jesus, e, junto com Nicodemos, preparou-o para o sepultamento, e o colocou então num túmulo novo cortado na rocha. Este túmulo ficava num jardim perto do lugar onde Jesus foi pregado na estaca e pertencia a José de Arimateia. — Mt 27:57-60; Mr 15:43-46; Lu 23:50-53; Jo 19:38-42.

11. Homem proposto junto com Matias como candidato para o cargo de superintendência deixado vago pelo infiel Judas Iscariotes. José, também chamado Barsabás (talvez nome de família ou apenas um nome adicional) e cognominado Justo, era testemunha da obra, dos milagres e da ressurreição de Jesus Cristo. Todavia, Matias, não José, foi escolhido por sortes para substituir Judas Iscariotes, antes de Pentecostes de 33 EC, passando a ser "contado com os onze apóstolos". — At 1:15–2:1.

12. Levita, cognominado Barnabé e nativo de Chipre. (At 4:36, 37) Era companheiro íntimo do apóstolo Paulo. — Veja BARNABÉ.

JOSEBE-BASSEBETE. Cabeça dos três mais destacados poderosos de Davi. (2Sa 23:8) Em 1 Crônicas 11:11 ele é chamado de Jasobeão, forma provavelmente mais correta. Há outras dificuldades de escriba no texto de 2 Samuel 23:8, tornando necessário que o obscuro hebraico no texto massorético (que parece rezar: "Este era Adino, o esnita") seja corrigido para rezar: "Ele tinha brandido sua lança." (*NM*) Outras traduções modernas rezam de modo similar. (*ALA; BJ; BLH; IBB; PIB*) Assim se faz com que Samuel concorde com o livro de Crônicas e com o padrão de construção nesta parte da matéria. Fala-se de "três", mas introduzir outro nome, Adino, torna isso quatro. Além disso, atribui-se a cada um destes três poderosos uma façanha, de modo que, se a vitória sobre os 800 fosse atribuída a outra pessoa, não haveria aqui nenhuma proeza a ser atribuída a Josebe-Bassebete (Jasobeão). — Veja JASOBEÃO N.º 2.

Existe a possibilidade de que a façanha atribuída a Josebe-Bassebete, em 2 Samuel 23:8, não seja a mesma mencionada em 1 Crônicas 11:11. Isto talvez explique por que o relato de Samuel fala de 800 mortos, ao passo que o relato de Crônicas menciona 300 mortos.

JOSEQUE. Antepassado de Maria, mãe de Jesus. Joseque era descendente distante de Davi, através de Natã, e a quarta geração depois de Zorobabel, o que o coloca no fim da era das Escrituras Hebraicas. — Lu 3:23, 26, 27, 31.

JOSÉS [do hebr., forma abreviada de Josifias, que significa "Que Jah Acrescente (Aumente); Jah Acrescentou (Aumentou)"]. Irmão de Tiago, o Menor, e filho de Maria. (Mt 27:56; Mr 15:40, 47; veja TIAGO N.º 3.) Alguns manuscritos antigos rezam "José" em vez de "Josés".

JOSIAS [se for aparentada com uma raiz árabe: Que Jeová Cure; Jeová Curou].

1. Filho do Rei Amom, de Judá, com Jedida, filha de Adaías. (2Rs 22:1) Josias tinha pelo menos duas esposas, Hamutal e Zebida. (2Rs 23:31, 34, 36) Dos quatro filhos mencionados na Bíblia, apenas o primogênito, Joanã, não reinou sobre Judá. — 1Cr 3:14, 15.

Após o assassinato do seu pai e da execução dos conspiradores, Josias tornou-se rei de Judá aos oito anos de idade. (2Rs 21:23, 24, 26; 2Cr 33:25) Uns seis anos mais tarde, Zebida deu à luz o segundo filho de Josias, Jeoiaquim. (2Rs 22:1; 23:36) No oitavo ano do seu reinado, Josias procurou aprender e fazer a vontade de Jeová. (2Cr 34:3) Foi também por volta deste tempo que nasceu Jeoacaz (Salum), filho de Josias com Hamutal. — 2Rs 22:1; 23:31; Je 22:11.

No seu 12.º ano como rei, Josias começou uma campanha contra a idolatria, campanha que evidentemente se estendeu até o 18.º ano do seu reinado. Altares usados para a adoração falsa foram derrubados e dessacrados por se queimarem ossos humanos sobre eles. Também se destruíram postes sagrados, imagens entalhadas e estátuas fundidas. Josias estendeu seus esforços até mesmo à parte setentrional do que antes havia sido território do reino de dez tribos, mas fora desolado pela conquista assíria e pelo subsequente exílio. (2Cr 34:3-8) Evidentemente, as denúncias da idolatria, feitas por Sofonias e por Jeremias, surtiram um bom efeito. — Je 1:1, 2; 3:6-10; Sof 1:1-6.

Depois de o Rei Josias ter completado a purificação da terra de Judá, e enquanto mandava consertar o templo de Jeová, o sumo sacerdote Hilquias

achou "o livro da lei de Jeová pela mão de Moisés", sem dúvida, o original. Safã, o secretário, encarregado por Hilquias deste achado sensacional, relatou o progresso do conserto do templo e depois leu o livro para Josias. Este rei fiel, ao ouvir a palavra de Deus, rasgou as suas vestes e então comissionou uma delegação de cinco homens para consultar a Jeová em seu nome e em nome do povo. A delegação dirigiu-se à profetisa Hulda, que então morava em Jerusalém, e trouxe de volta um relatório do seguinte teor: 'Haverá calamidade em consequência da desobediência à Lei de Jeová. Mas, porque tu, Rei Josias, te humilhaste, serás ajuntado ao teu cemitério em paz e não verás a calamidade.' — 2Rs 22:3-20; 2Cr 34:8-28; veja HULDA.

Subsequentemente, Josias reuniu todo o povo de Judá e de Jerusalém, inclusive os anciãos, os sacerdotes e os profetas, e leu para eles a Lei de Deus. Depois disso, concluíram um pacto de fidelidade perante Jeová. Seguiu-se então uma segunda e evidentemente mais intensa campanha contra a idolatria. Os sacerdotes de deuses estrangeiros, de Judá e Jerusalém, tiveram sua atuação cortada, e os sacerdotes levitas que se haviam envolvido na adoração imprópria nos altos foram destituídos do privilégio de servir junto ao altar de Jeová. Os altos construídos séculos antes durante o reinado de Salomão foram tornados totalmente impróprios para adoração. Em cumprimento duma profecia feita uns 300 anos antes, por um homem de Deus cujo nome não é dado, Josias derrubou o altar construído pelo Rei Jeroboão, de Israel, em Betel. Removeram-se os altos não somente em Betel, mas também nas outras cidades de Samaria, e os sacerdotes idólatras foram sacrificados sobre os altares em que haviam oficiado. — 1Rs 13:1, 2; 2Rs 23:1-20; 2Cr 34:29-33.

No 18.º ano do seu reinado, Josias providenciou a celebração da Páscoa em 14 de nisã. Esta ultrapassou todas as Páscoas já celebradas, desde os dias do profeta Samuel. O próprio Josias contribuiu 30.000 vítimas pascoais e 3.000 cabeças de gado. — 2Rs 23:21-23; 2Cr 35:1-19.

Cerca de quatro anos mais tarde, Josias tornou-se pai de Matanias (Zedequias) com sua esposa Hamutal. — 2Rs 22:1; 23:31, 34, 36; 24:8, 17, 18.

Perto do fim do reinado de 31 anos de Josias (659-629 AEC), o Faraó Neco levou seu exército para o norte, em ajuda dos assírios. Por motivos não revelados na Bíblia, o Rei Josias desconsiderou "as palavras de Neco provenientes da boca de Deus" e procurou rechaçar as forças egípcias em Megido, mas foi mortalmente ferido nesta tentativa. Ele foi levado de volta a Jerusalém num carro de guerra e faleceu em caminho, ou na chegada. A morte de Josias causou muito pesar aos seus súditos. "Todo o Judá e Jerusalém pranteavam por Josias. E Jeremias começou a entoar um canto fúnebre por Josias; e todos os cantores e todas as cantoras falam sobre Josias nas suas endechas até o dia de hoje." — 2Cr 35:20-25; 2Rs 23:29, 30; veja ASSÍRIA (A queda do império).

Embora três dos filhos e um dos netos de Josias reinassem sobre Judá, nenhum deles imitou seu belo exemplo de se voltar para Jeová de todo o coração, alma e força vital. (2Rs 23:24, 25, 31, 32, 36, 37; 24:8, 9, 18, 19) Isto indica também que, embora os esforços de Josias tivessem removido os apetrechos externos da idolatria, o povo, em geral, não se voltara para Jeová de pleno coração. Por conseguinte, a futura calamidade era certa. — Veja 2Rs 23:26, 27; Je 35:1, 13-17; 44:15-18.

2. "Filho de Sofonias", que morava em Jerusalém após o exílio, tratando-se provavelmente de Hem. — Za 6:10, 14.

JOSIBIAS [que significa "Jah Faz Morar"]. Simeonita, cujo descendente participou numa campanha de expansão de território. — 1Cr 4:24, 35, 38-41.

JOSIFIAS ["Que Jah Acrescente (Aumente); Jah Acrescentou (Aumentou)"]. Membro da casa paterna de Bani, cujo filho, Selomite, como cabeça da casa paterna, foi para Jerusalém junto com Esdras, em 468 AEC. — Esd 8:1, 10.

JOSUÉ [forma abreviada de Jeosué, que significa "Jeová É Salvação"].

1. Filho de Num; efraimita que ministrava a Moisés e mais tarde foi designado seu sucessor. (Êx 33:11; De 34:9; Jos 1:1, 2) As Escrituras retratam Josué como líder intrépido e destemido, que confiava na certeza das promessas de Jeová, obedecia à direção divina e estava determinado a servir a Jeová em fidelidade. Seu nome original era Oseias, mas Moisés o chamava de Josué ou Jeosué. (Núm 13:8, 16) O registro bíblico, porém, não revela exatamente quando Oseias passou a ser conhecido como Josué.

Lidera a Luta Contra os Amalequitas. No ano 1513 AEC, quando os israelitas estavam acampados em Refidim, pouco depois da sua milagrosa libertação da potência militar egípcia no Mar Vermelho, os amalequitas lançaram um ataque não provocado contra eles. Josué foi então designado por Moisés para ser o comandante na luta contra os amalequitas. Sob a hábil liderança dele, os israelitas, com ajuda divina, derrotaram o adversário. Subsequentemente, Jeová decretou a derradeira aniquilação dos amalequitas, mandan-

do que Moisés fizesse um registro escrito disso e o propusesse a Josué. — Êx 17:8-16.

Serve Como Ajudante de Moisés. Mais tarde, junto ao monte Sinai, Josué, como ajudante de Moisés, provavelmente era um dos 70 anciãos que tiveram o privilégio de observar a magnífica visão da glória de Jeová. Depois, Josué acompanhou Moisés parte do caminho monte Sinai acima, mas, pelo que parece, não entrou na nuvem, visto que se ordenou que apenas Moisés o fizesse. (Êx 24:9-18) Tanto ele como Moisés permaneceram no monte Sinai por 40 dias e 40 noites. Ao fim deste período, ao descer do monte Sinai junto com Moisés, Josué confundiu o som do canto de Israel relacionado com a sua idólatra adoração do bezerro com "um barulho de batalha". Sem dúvida, compartilhou com Moisés a indignação quando chegou a ver o bezerro de ouro, e talvez até mesmo ajudasse na sua destruição. — Êx 32:15-20.

Os israelitas, por se empenharem na adoração do bezerro, violaram o pacto solene que haviam feito com Jeová Deus. Isto talvez fosse o que induziu Moisés a mudar sua tenda (a "tenda de reunião") da área em que o povo estava acampado, visto que Jeová ainda não lhes perdoara o seu pecado, e, portanto, não estava mais no meio deles. Talvez para impedir que os israelitas entrassem na tenda de reunião numa condição impura, Josué ficava ali sempre que Moisés retornava ao acampamento israelita. — Êx 33:7-11; 34:9.

Numa ocasião posterior, quando Moisés, por causa dos resmungos do povo, achava que sua carga era pesada demais, Jeová mandou que ele escolhesse 70 anciãos para ajudá-lo. Estes anciãos deviam então ir à tenda de reunião. Mas dois deles, Eldade e Medade, sem dúvida por motivos válidos, permaneceram no acampamento. Quando o espírito de Deus passou a operar nos 68 reunidos na tenda de reunião, Eldade e Medade também começaram a proceder como profetas no acampamento. A notícia disso foi logo levada a Moisés. Então, Josué, sentindo ciúmes pelo seu senhor, instou que Moisés os reprimisse. Visto que Eldade e Medade, aparentemente, receberam o espírito separado da mediação de Moisés, Josué talvez achasse que isto detraía da autoridade do seu senhor. Mas, Moisés corrigiu Josué, dizendo: "Quisera eu que todo o povo de Jeová fosse profeta, porque Jeová poria seu espírito sobre eles!" — Núm 11:10-29; compare isso com Mr 9:38, 39.

Espia a Terra da Promessa. Foi algum tempo depois disso que os israelitas acamparam no ermo de Parã. Moisés enviou dali 12 homens para espiar a Terra da Promessa, sendo um deles Josué (Oseias, ou Jeosué). Quarenta dias depois, somente Josué e Calebe apresentaram um relatório favorável. Os outros dez espias desanimaram o povo, afirmando que Israel nunca poderia esperar derrotar os poderosos habitantes de Canaã. Em consequência disso, irromperam resmungos rebeldes no acampamento. Josué e Calebe rasgaram então suas vestes, e, ao tentarem mitigar os temores do povo, acautelaram-no contra a rebelião. Mas as suas palavras corajosas, que refletiam plena confiança na capacidade de Jeová, de cumprir Sua palavra, de nada adiantaram. De fato, "toda a assembleia falava em atirar pedras neles". — Núm 13:2, 3, 8, 16, 25–14:10.

Por causa da rebelião dos israelitas, Jeová sentenciou-os a perambular no ermo por 40 anos, até que todos os varões registrados (não incluindo os levitas, que não estavam registrados entre os outros israelitas para serviço militar; Núm 1:2, 3, 47), de 20 anos para cima, tivessem morrido. Dentre os varões registrados, apenas Josué e Calebe entrariam na Terra da Promessa, ao passo que os dez espias infiéis haviam de morrer do flagelo da parte de Jeová. — Núm 14:27-38; compare isso com Núm 26:65; 32:11, 12.

Designado Sucessor de Moisés. Perto do fim da peregrinação de Israel no ermo, Moisés e Arão, por deixarem de santificar a Jeová quanto à milagrosa provisão de água em Cades, também perderam o privilégio de entrar na Terra da Promessa. (Núm 20:1-13) Por isso, Jeová mandou que Moisés comissionasse Josué como seu sucessor. Na própria presença do filho de Arão, Eleazar, o novo sumo sacerdote, e diante da assembleia de Israel, Moisés impôs as mãos em Josué. Embora designado sucessor de Moisés, Josué não seria igual a ele em conhecer a Jeová "face a face". Não se transferiu toda a dignidade de Moisés para Josué, mas apenas a necessária para que fosse respeitado pela nação. Em vez de ter a comunicação mais direta que Moisés usufruíra com Jeová, como que de "face a face", Josué devia consultar o sumo sacerdote, a quem se confiaram o Urim e o Tumim, por meio dos quais se podia saber a vontade divina. — Núm 27:18-23; De 1:37, 38; 31:3; 34:9, 10.

Conforme divinamente orientado, Moisés deu a Josué certas instruções e encorajamento, para que pudesse plenamente desincumbir-se da sua comissão. (De 3:21, 22, 28; 31:7, 8) Por fim, quando se aproximava da sua morte, Moisés devia postar-se com Josué na tenda de reunião. Jeová comissionou então Josué, confirmando a designação anteriormente feita pela imposição das mãos de Moisés. (De 31:14, 15, 23) Subsequentemente, Josué participou de algum modo em escrever e em

ensinar aos israelitas o cântico dado a Moisés por inspiração. — De 31:19; 32:44.

Atividades Como Sucessor de Moisés. Após a morte de Moisés, Josué preparou a entrada na Terra da Promessa. Despachou oficiais para instruírem os israelitas a aprontar-se para a travessia do Jordão daí a três dias; lembrou aos gaditas, aos rubenitas e à meia tribo de Manassés a sua obrigação de ajudar na conquista da terra; e enviou dois homens para espionar Jericó e a região circunvizinha. — Jos 1:1–2:1.

Depois do retorno dos dois espias, os israelitas partiram de Sitim e acamparam perto do Jordão. No dia seguinte, Jeová represou milagrosamente o Jordão, permitindo que a nação o atravessasse em solo seco. Para comemorar este evento, Josué erigiu 12 pedras no meio do leito do rio, e 12 pedras em Gilgal, o primeiro acampamento de Israel ao O do Jordão. Fez também facas de pederneira para a circuncisão de todos os varões israelitas nascidos no ermo. Assim, uns quatro dias depois, estavam em condições de celebrar a Páscoa. — Jos 2:23–5:11.

Depois, perto de Jericó, Josué encontrou-se com um príncipe angélico, do qual recebeu instruções sobre como tomar aquela cidade. Josué tratou do assunto concordemente, e, depois de devotar Jericó à destruição, proferiu uma maldição profética sobre quem a reconstruísse no futuro, a qual se cumpriu mais de 500 anos depois. (Jos 5:13–6:26; 1Rs 16:34) A seguir, avançou contra Ai. No começo, a força israelita de uns 3.000 homens sofreu derrota, por Jeová ter retirado sua ajuda, visto que Acã desobedientemente tomara despojos de Jericó para uso pessoal. Depois de Israel ter apedrejado Acã e sua família por este pecado, Josué usou uma emboscada contra Ai e reduziu a cidade a um montão desolado. — Jos 7:1–8:29.

Foi então que toda a congregação de Israel, inclusive mulheres, crianças e residentes forasteiros, foram para a vizinhança do monte Ebal. Ali, no monte Ebal, Josué construiu um altar, segundo as especificações delineadas na Lei. Ao passo que metade da congregação ficava em pé defronte do monte Gerizim, e a outra metade defronte do monte Ebal, Josué leu para ela a "lei, a bênção e a invocação do mal". "Não se mostrou haver palavra alguma de tudo o que Moisés ordenara que Josué não lesse em voz alta." — Jos 8:30-35.

Depois de retornarem ao acampamento em Gilgal, Josué e os maiorais de Israel tiveram uma visita de mensageiros gibeonitas. Reconhecendo que Jeová lutava pelos israelitas, os gibeonitas, por meio dum truque, conseguiram concluir um pacto de paz com Josué. Contudo, quando os fatos reais se tornaram conhecidos, Josué fez deles escravos. A notícia do que os gibeonitas tinham feito chegou também a Adoni-Zedeque, rei de Jerusalém. Por este motivo, ele e mais quatro reis cananeus empreenderam uma expedição punitiva contra eles. Atendendo um apelo por ajuda dos gibeonitas, Josué empreendeu uma marcha noturna desde Gilgal. Jeová lutou então a favor de Israel em defesa dos gibeonitas, indicando que ele não desaprovara o pacto anteriormente feito com eles. Mais das forças inimigas pereceram em resultado duma milagrosa saraivada do que na própria guerra. Jeová até mesmo escutou a voz de Josué, prolongando as horas da luz do dia para a batalha. — Jos 9:3–10:14.

Josué deu seguimento a esta vitória dada por Deus por capturar Maquedá, Libna, Laquis, Eglom, Hébron e Debir, quebrantando assim o poder dos cananeus na parte meridional do país. A seguir, os reis cananeus setentrionais, sob a liderança de Jabim, rei de Hazor, reuniram suas forças junto às águas de Merom para lutar contra Israel. Embora confrontado com cavalos e carros, Josué foi divinamente encorajado a não ter medo. Novamente, Jeová concedeu aos israelitas a vitória. Josué, segundo instruído, jarretou os cavalos e queimou os carros do inimigo. A própria Hazor foi incendiada. (Jos 10:16–11:23) Assim, num período de cerca de seis anos (veja Núm 10:11; 13:2, 6; 14:34-38; Jos 14:6-10), Josué derrotou 31 reis e subjugou grandes partes da Terra Prometida. — Jos 12:7-24; MAPA, Vol. 1, p. 737.

Chegou então o tempo para a distribuição das terras às respectivas tribos. Inicialmente, fez-se isso em Gilgal, sob a supervisão de Josué, do sumo sacerdote Eleazar e mais dez representantes divinamente designados. (Jos 13:7; 14:1, 2, 6; Núm 34:17-29) Depois de se fixar o tabernáculo em Silo, a repartição da terra por sortes prosseguiu ali. (Jos 18:1, 8-10) O próprio Josué recebeu a cidade de Timnate-Sera, na região montanhosa de Efraim. — Jos 19:49, 50.

Admoestação Final aos Israelitas, e Morte. Perto do fim da sua vida, Josué reuniu os anciãos, os cabeças, os juízes e os oficiais de Israel, admoestando-os a servir a Jeová em fidelidade e advertindo-os das consequências da desobediência. (Jos 23:1-16) Convocou também toda a congregação de Israel, recapitulando os tratos passados de Jeová com os antepassados deles e com a nação, e exortando-os então a servirem a Jeová. Josué disse: "Agora, se for mau aos vossos olhos servir a Jeová, escolhei hoje para vós a quem servireis, se aos deuses a quem serviram os vossos antepassados que estavam do outro lado do Rio ou aos deu-

ses dos amorreus em cuja terra morais. Mas, quanto a mim e aos da minha casa, serviremos a Jeová." (Jos 24:1-15) A seguir, os israelitas renovaram seu pacto de obedecer a Jeová. — Jos 24:16-28.

Josué faleceu à idade de 110 anos e foi sepultado em Timnate-Sera. O bom efeito da sua inabalável lealdade a Jeová evidencia-se no fato de que "Israel continuou a servir a Jeová todos os dias de Josué e todos os dias dos anciãos que prolongaram seus dias depois de Josué". — Jos 24:29-31; Jz 2:7-9.

2. Dono dum campo em Bete-Semes, onde a Arca sagrada primeiro veio a parar e ficou exposta à vista, depois de ser devolvida pelos filisteus. — 1Sa 6:14, 18.

3. Principal de Jerusalém, no tempo do Rei Josias. Parece que os altos usados para adoração falsa ficavam perto da residência de Josué, mas Josias mandou demoli-los. — 2Rs 23:8.

4. Filho de Jeozadaque; primeiro sumo sacerdote a servir os israelitas repatriados após o seu retorno do exílio babilônico. (Ag 1:1, 12, 14; 2:2-4; Za 3:1-9; 6:11) Nos livros bíblicos de Esdras e Neemias, ele é chamado Jesua. — Veja JESUA N.º 4.

JOSUÉ, LIVRO DE. Este livro bíblico fornece um elo vital na história dos israelitas por mostrar como se cumpriram as promessas de Deus, feitas aos patriarcas Abraão, Isaque e Jacó. Provavelmente abrangendo um período de mais de 20 anos (1473-c. 1450 AEC), ele conta a conquista de Canaã, seguida pela distribuição de terras aos israelitas; e conclui com os discursos de Josué, exortando à fidelidade a Jeová.

Conter o livro nomes antigos de cidades (Jos 14:15; 15:15) e instruções pormenorizadas, e depois relatar como estas foram executadas, indica que se trata dum registro contemporâneo. (Veja exemplos em Jos 1:11-18; 2:14-22; 3:2–4:24; 6:22, 23.) Na realidade, o escritor identifica-se como vivendo no tempo de Raabe, de Jericó, e, portanto, como testemunha ocular. — 6:25.

Autenticidade. Na avaliação de alguns, porém, o livro de Josué não é história verídica. Este conceito baseia-se primariamente na suposição de que, visto os milagres mencionados no livro não serem da atual experiência humana, eles não podem ter acontecido. Questiona, portanto, a capacidade de Deus de realizar milagres, se não também a existência dele, bem como a integridade do escritor. Embelezar o escritor o seu relato com ficção, ao mesmo tempo apresentando-se como testemunha ocular, o tornaria culpado de fraude deliberada. Certamente, não é lógico concluir que um livro que honra a Deus como Cumpridor da sua palavra (Jos 21:43-45), que exorta à fidelidade a Ele (23:6-16; 24:14, 15, 19, 20, 23) e que abertamente admite os fracassos de Israel tenha sido produzido por uma testemunha falsa. — 7:1-5; 18:3.

Ninguém pode negar que a nação israelita veio à existência e ocupou a terra descrita no livro de Josué. Do mesmo modo, não há nenhuma base válida para se questionar a veracidade do relato deste livro a respeito da maneira em que os israelitas obtiveram a posse de Canaã. Nem os salmistas (Sal 44:1-3; 78:54, 55; 105:42-45; 135:10-12; 136:17-22), nem Neemias (Ne 9:22-25), nem o primeiro mártir cristão, Estêvão (At 7:45), nem o discípulo Tiago (Tg 2:25), nem o erudito apóstolo Paulo (At 13:19; He 4:8; 11:30, 31) duvidaram da sua autenticidade. E 1 Reis 16:34 registra o cumprimento da maldição profética de Josué proferida uns 500 anos antes por ocasião da destruição de Jericó. — Jos 6:26.

Escritor. Alguns peritos, embora reconheçam que o livro tenha sido escrito no tempo de Josué, ou perto dele, rejeitam o conceito judaico tradicional de que o próprio Josué o escreveu. A objeção principal deles é que alguns dos eventos registrados no livro de Josué aparecem também no livro de Juízes, o qual começa com as palavras: "E aconteceu depois da morte de Josué." (Jz 1:1) Não obstante, esta declaração inicial não necessariamente é indicador de tempo para todos os eventos encontrados no relato de Juízes. O livro não segue uma estrita ordem cronológica, porque menciona um evento que definitivamente ocorreu antes da morte de Josué. (Jz 2:6-9) Portanto, algumas coisas, tais como a captura de Hébron por Calebe (Jos 15:13, 14; Jz 1:9, 10), de Debir por Otniel (Jos 15:15-19; Jz 1:11-15), e de Lesem, ou Laís (Dã), pelos danitas (Jos 19:47, 48; Jz 18:27-29), podem igualmente ter ocorrido antes da morte de Josué. Até mesmo a ação dos danitas, de erigir uma imagem idólatra em Laís, razoavelmente poderia enquadrar-se no tempo de Josué. (Jz 18:30, 31) Na sua exortação concludente, Josué disse aos israelitas: "Removei os deuses a que vossos antepassados serviram do outro lado do Rio e no Egito, e servi a Jeová." (Jos 24:14) Se não tivesse havido idolatria, esta declaração teria pouco sentido.

Logicamente, pois, com exceção da parte concludente que relata a morte de Josué, o livro pode ser atribuído a ele. Assim como Moisés registrara os acontecimentos durante a sua vida, assim teria sido bem apropriado Josué fazer o mesmo. O próprio livro relata: "Então escreveu Josué estas palavras no livro da lei de Deus." — Jos 24:26.

Não Contraditório. Alguns acharam que o livro é contraditório por dar a entender que o país foi totalmente subjugado por Josué, quando ao mesmo tempo relata que grande parte dele ainda restava para ser tomada. (Veja Jos 11:16, 17, 23; 13:1.) Mas, estas aparentes discrepâncias são facilmente resolvidas quando se leva em conta que havia dois aspectos distintos na conquista. Primeiro, a guerra nacional, sob a liderança de Josué, quebrantou o poder dos cananeus. A seguir, exigiu ação individual e tribal para tomar plenamente posse do país. (17:14-18; 18:3) É provável que, enquanto Israel guerreava em outra parte, os cananeus se estabeleceram novamente em cidades tais como Debir e Hébron, de modo que estas tiveram de ser tomadas de novo por esforços individuais ou tribais. — Compare Jos 11:21-23 com Jos 14:6, 12; 15:13-17.

DESTAQUES DE JOSUÉ

Registro de como Jeová deu a terra de Canaã a Israel, em cumprimento do Seu juramento aos antepassados deles.

Eventos de aproximadamente os primeiros 20 anos após a morte de Moisés, ao fim da peregrinação de Israel no ermo.

Josué prepara Israel para entrar em Canaã, envia espias. (1:1–2:24)

- Jeová comissiona Josué para levar os israelitas para aquela terra.
- Josué ordena que Israel seja instruído a fim de se aprontar para cruzar o Jordão.
- Ele envia espias para investigar o país e a cidade de Jericó.
- Enquanto em Jericó, estes são escondidos por Raabe, a quem se promete que ela e todos os da sua casa que obedecerem às instruções dadas serão poupados na vindoura destruição de Jericó.

Israel cruza o Jordão a pé enxuto. (3:1–5:12)

- O povo santifica-se em preparação para a travessia do Jordão.
- Os sacerdotes que carregam a Arca são os primeiros a entrar no rio; o rio é milagrosamente represado a certa distância rio acima, e os israelitas o atravessam a pé enxuto.
- Para comemorar a travessia, pedras são tiradas do rio e erigidas em Gilgal; outras pedras são erigidas onde os sacerdotes haviam ficado em pé no leito do rio.
- Os varões israelitas nascidos no ermo são circuncidados; celebra-se uma Páscoa; cessa a provisão do maná, e Israel passa a comer dos produtos da terra.

A conquista de Jericó é seguida pela derrota em Ai. (5:13–8:35)

- O angélico príncipe do exército de Jeová aparece a Josué; Jeová diz a Josué como lutar contra Jericó.
- Durante seis dias sucessivos, os israelitas marcham diariamente uma vez em volta da cidade; no sétimo dia, marcham sete vezes em volta dela; após a volta final, dão um alto grito, as muralhas de Jericó caem e a cidade é devotada à destruição.
- Acã tira para si algo do que havia sido devotado à destruição.
- Por causa do pecado dele, Jeová retira sua ajuda e Israel sofre uma derrota em Ai; descobre-se o pecado de Acã, e ele e os da sua casa são apedrejados.
- O segundo ataque a Ai é bem-sucedido com a bênção de Jeová.
- Josué constrói um altar no monte Ebal e lê a Lei para o povo.

Os gibeonitas solicitam paz, ao passo que outros são destruídos. (9:1–12:24)

- Os habitantes de Gibeão, sabendo dos êxitos de Israel, com astúcia enganam Josué a fazer um pacto com eles.
- Cinco reis se unem para atacar os gibeonitas, mas Israel vem em ajuda de Gibeão; Jeová lança grandes pedras de saraiva e milagrosamente estende as horas da luz do dia, causando a derrota total dos atacantes.
- Os israelitas, sob Josué, capturam cidades no SO e no S.
- Obtêm a vitória sobre uma coalizão de reis no N.

A terra é repartida entre as tribos de Israel. (13:1–22:34)

- Rubem, Gade e a meia tribo de Manassés têm território ao L do Jordão.
- Calebe recebe Hébron; as tribos de Judá, Efraim e a outra meia tribo de Manassés recebem uma herança de terra por sortes.
- Ergue-se o tabernáculo em Silo, e lançam-se sortes ali sobre determinadas heranças de terra para as tribos remanescentes.
- Os levitas recebem cidades, das quais são cidades sacerdotais; reservam-se cidades de refúgio.
- Homens de Rubem, Gade e da meia tribo de Manassés constroem um altar junto ao Jordão; seu objetivo é entendido mal, até explicarem que deve servir de memorial de fidelidade a Jeová.

Josué exorta Israel a servir fielmente a Jeová. (23:1–24:33)

- Josué, em idade avançada, convoca uma assembleia dos líderes de Israel e exorta-os a permanecerem fiéis a Jeová.
- Numa assembleia em Siquém, ele recapitula os tratos de Deus e incentiva Israel a temer a Jeová e a servir somente a Ele; eles expressam sua determinação de fazer isso e confirmam suas obrigações pactuadas.
- Josué morre.

JOTÃO [Jeová É Perfeito; ou: Que Jeová Complete].

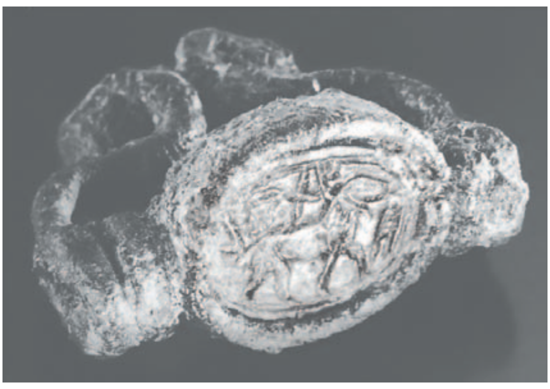
1. Descendente de Judá chamado de 'filho' de Jadai. — 1Cr 2:47.

2. Filho mais moço do juiz Gideão (Jerubaal), que morava em Ofra. (Jz 8:35; 9:5) Após a morte de Gideão, Abimeleque, filho dele com uma escrava, assassinou todos os outros filhos de Gideão, seus meios-irmãos, isto é, todos, menos Jotão, que se havia escondido. Depois, quando os proprietários de terras de Siquém fizeram de Abimeleque seu rei, Jotão postou-se no monte Gerizim, e, por meio duma ilustração, em que usava árvores, proferiu uma maldição profética sobre os proprietários de terras de Siquém e sobre Abimeleque. Após isso, Jotão fugiu e passou a morar em Beer. — Jz 9:6-21, 57.

3. Filho do Rei Uzias (Azarias), de Judá, com Jerusa (Jerusá), filha de Zadoque. (2Rs 15:32, 33; 1Cr 3:12; 2Cr 27:1; Mt 1:9) Depois de Uzias ser atacado de lepra, quando se irou com os sacerdotes por ser repreendido por eles pela invasão ilícita do templo e pela tentativa de oferecer incenso, Jotão começou a cuidar das tarefas reais em lugar de seu pai. Mas, aparentemente foi só depois da morte de Uzias que Jotão, aos 25 anos de idade, começou seu reinado de 16 anos (777-762 AEC). — 2Rs 15:5, 7, 32; 2Cr 26:18-21, 23; 27:8.

Isaías, Oseias e Miqueias serviram como profetas no tempo de Jotão. (Is 1:1; Os 1:1; Miq 1:1) Embora seus súditos se empenhassem em adoração imprópria nos altos, Jotão mesmo fazia o que era direito aos olhos de Jeová. — 2Rs 15:35; 2Cr 27:2, 6.

Durante o reinado de Jotão se fizeram muitas construções. Ele erigiu o portão superior do templo, fez muita construção na muralha de Ofel, construiu também cidades na região montanhosa de Judá, bem como fortes e torres nos bosques. — 2Cr 27:3-7.



Anel de sinete com o nome de Jotão.

Mas, Jotão não teve um reinado pacífico. Guerreou com os amonitas e finalmente triunfou sobre eles. Em resultado disso, durante três anos, eles pagaram um tributo anual de 100 talentos de prata (US$ 660.600) e de 10.000 coros (2.200 kl) tanto de trigo como de cevada. (2Cr 27:5) Durante o reinado de Jotão, a terra de Judá começou também a sofrer pressão militar do rei sírio Rezim e do rei israelita Peca. — 2Rs 15:37.

Quando Jotão morreu, ele foi sepultado na Cidade de Davi, e seu filho, Acaz, que tinha cerca de quatro anos quando Jotão se tornou rei, ascendeu ao trono de Judá. — 2Cr 27:7–28:1.

Visto que Jotão governou apenas por 16 anos, a referência de 2 Reis 15:30 ao "vigésimo ano de Jotão", evidentemente deve ser entendida como significando o 20.º ano depois de se tornar rei, isto é, o quarto ano de Acaz. O escritor do relato de Reis, neste ponto, talvez preferisse não apresentar o sucessor de Jotão, Acaz, por ainda ter de mencionar pormenores sobre o reinado de Jotão.

JOTBÁ [duma raiz que significa "vai bem; mostra-te satisfatório; faze bem"]. Domicílio de Haruz, avô materno do Rei Amom, de Judá. (2Rs 21:19) Jotbá é frequentemente identificada com a atual Khirbet Jefat (Horvat Yodefat), a uns 15 km ao N de Nazaré.

JOTBATA [duma raiz que significa "vai bem; mostra-te satisfatório; faze bem"]. Um bem regado acampamento dos israelitas no ermo. (Núm 33:33, 34; De 10:7) Não se pode determinar a sua localização exata. Todavia, ʽAin Tabah (ʽEn Yotvata), situada numa depressão pantanosa a uns 40 km ao N de Eziom-Géber, tem sido sugerida como possível identificação.

JOZABADE [forma abreviada de Jeozabade, provavelmente significando "Jeová Dotou"].

1. Guerreiro que se juntou a Davi em Ziclague; gederatita. — 1Cr 12:1-4.

2, 3. Duas pessoas com este nome estavam entre os cabeças de Manassés, que se bandearam para Davi quando ele estava em Ziclague e se tornaram chefes no exército dele. — 1Cr 12:20, 21.

4. Encarregado designado pelo Rei Ezequias para ajudar em cuidar dos dízimos, das contribuições e das coisas sagradas trazidas pelo povo; sem dúvida, era levita. — 2Cr 31:12, 13.

5. Chefe levita que contribuiu muitas ovelhas e gado para a grande celebração da Páscoa do Rei Josias. — 2Cr 35:1, 9, 18.

6. Um dos levitas pós-exílicos em cuja mão Esdras e seu grupo pesaram todos os itens preciosos que haviam trazido de Babilônia a Jerusalém em 468 AEC. (Esd 8:33, 34) Veja os N.º 8, 9 e 10.

7. Filho ou descendente de Pasur, e um dos sacerdotes que despediram suas esposas estrangeiras e os filhos. — Esd 10:22, 44.

8. Um dos levitas incentivados por Esdras com bom êxito para despedir suas esposas estrangeiras. (Esd 10:10, 11, 23, 44) Possivelmente o mesmo que os N.º 6, 9 e 10.

9. Um dos levitas associados com Esdras e Neemias, que leram e explicaram a Lei ao povo. (Ne 8:7-9) Possivelmente o mesmo que os N.º 6, 8 e 10.

10. Levita que estava "sobre os negócios externos" do templo reconstruído. (Ne 11:15, 16) Possivelmente o mesmo que os N.º 6, 8 e 9.

JOZACAR [Jeová Lembrou-se]. Servo do Rei Jeoás, de Judá. Ele e seu companheiro Jeozabade mataram seu governante em represália pela morte de Zacarias e talvez de outros filhos do sumo sacerdote Jeoiada. Todavia, Amazias, filho e sucessor de Jeoás, por sua vez, vingou a morte de seu pai por abater Jozacar e seu cúmplice. Jozacar era filho de Simeate, uma amonita. Ele é também chamado Zabade. — 2Rs 12:20, 21; 2Cr 24:20-22, 25-27; 25:1, 3.

JOZADAQUE. Veja JEOZADAQUE, JOZADAQUE.

JUBAL [possivelmente: Carneiro]. Filho de Lameque e Ada; descendente de Caim. Como "fundador de todos os que manejam a harpa e o pífaro", Jubal talvez inventasse tanto instrumentos de cordas como de sopro, ou talvez 'fundasse' uma profissão que deu considerável ímpeto aos avanços da música. — Gên 4:17-21.

JUBILEU. O ano que seguia todo ciclo de sete períodos de 7 anos, a contar da entrada de Israel na Terra da Promessa. A palavra hebraica *yoh·vél* (ou: *yo·vél*) significa "chifre de carneiro", e isto se refere ao toque dum chifre (ou buzina) de carneiro durante aquele 50.º ano, para proclamar liberdade em todo o país. — Le 25:9, 10 n; veja CHIFRE (BUZINA).

A partir da entrada na Terra da Promessa, a nação de Israel devia contar seis anos, durante os quais a terra era semeada, cultivada e ceifada; mas o sétimo ano devia ser um ano sabático, durante o qual a terra tinha de ficar de pousio. No sétimo ano, não se podia fazer nenhuma sementeira nem poda. Nem mesmo o que germinasse dos grãos derramados durante a colheita do ano anterior podia ser ceifado, e não se deviam colher as uvas das videiras não podadas. Cereais e frutas que crescessem por si mesmos estavam à disposição do dono, dos seus escravos, dos trabalhadores contratados, dos residentes forasteiros e dos pobres. Também se permitia que animais domésticos e selváticos comessem deles. (Le 25:2-7; Êx 23:10, 11) Deviam-se contar sete destes períodos de sete anos ($7 \times 7 = 49$), e o ano seguinte, o 50.º, devia ser um ano de jubileu.

O jubileu compartilhava certos aspectos com o ano sabático. A terra tinha novamente um repouso completo. Os mesmos regulamentos se aplicavam aos produtos da terra. (Le 25:8-12) Isto significava que os produtos do 48.º ano de cada ciclo de 50 anos seriam a fonte primária de alimentos para aquele ano e para um pouco mais do que os dois anos seguintes, até a colheita do 51.º ano, o ano após o jubileu. A bênção especial de Jeová sobre o sexto ano resultava numa colheita suficiente para prover alimentos durante o ano sabático. (Le 25:20-22) De modo similar, quando os judeus guardavam a Sua Lei, Deus fornecia uma colheita abundante e suficiente no 48.º ano, para suprir a nação durante o ano sabático, o jubileu que o seguia e o próximo ano, até a colheita.

O jubileu, em certo sentido, era um ano inteiro de festividades, um ano de liberdade. Guardá-lo demonstraria a fé que Israel tinha no seu Deus, Jeová, e seria um tempo de agradecimento e de felicidade com as Suas provisões.

Era no décimo dia do sétimo mês (no mês de tisri), no Dia da Expiação, que se tocava a buzina (*shoh·fár*, ou *sho·fár*, um chifre curvo de animal), proclamando liberdade em todo o país. Isto significava liberdade para os escravos hebreus, muitos dos quais se haviam vendido por causa de dívidas. Esse livramento normalmente só ocorreria no sétimo ano de servidão (Êx 21:2), mas o jubileu dava liberdade até mesmo àqueles que ainda não haviam servido por seis anos. Todas as propriedades hereditárias de terras que haviam sido vendidas (usualmente por motivo de reveses financeiros) eram devolvidas, e todo homem retornava à sua família e à sua propriedade ancestral. Nenhuma família devia cair na profundeza duma pobreza perpétua. Toda família devia usufruir honra e respeito. Nem mesmo aquele que tivesse desperdiçado seus bens podia perder para sempre a herança para a sua posteridade. Afinal, a terra pertencia realmente a Jeová, e os próprios israelitas, do ponto de vista de Jeová, eram residentes forasteiros e colonos. (Le 25:23, 24) Se a nação guardasse as leis de Deus, então, como ele disse: "Ninguém deve ficar pobre no teu meio." — Le 25:8-10, 13; De 15:4, 5.

Por motivo da lei do jubileu, nenhuma terra podia ser vendida perpetuamente. Deus providenciou que, se um homem vendesse alguma terra da sua propriedade hereditária, o preço da venda devia ser calculado segundo o número de anos que restavam até o jubileu. O mesmo cálculo valia quando a terra hereditária era comprada de volta pelo seu dono. Na realidade, a venda de terras, portanto, era apenas a venda do uso da terra e dos seus produtos pelo número de anos que faltavam até o ano do jubileu. (Le 25:15, 16, 23-28) Isto se aplicava a casas em povoações não muradas, que eram consideradas como campo aberto; mas as casas em cidades muradas não estavam incluídas na propriedade devolvida no jubileu. Uma exceção a isso eram as casas dos levitas, cuja única posse eram as casas e os pastios em torno das cidades levitas. A estes se devolviam as casas no jubileu; os pastios das cidades levitas não podiam ser vendidos. — Le 25:29-34.

A maravilhosa provisão do ano de jubileu pode ser avaliada melhor quando se consideram não apenas os resultados benéficos para os israelitas individuais, mas especialmente o efeito sobre a nação como um todo. Quando o arranjo do jubileu era corretamente observado, a nação voltava no ano de jubileu à plena e correta condição teocrática que Deus intencionou e estabeleceu no começo. O governo tinha base sólida. A economia nacional sempre era estável, e a nação não tinha dívidas esmagadoras. (De 15:6) O jubileu resultava em estáveis padrões de valores rurais, e impedia também uma grande dívida interna e sua resultante falsa prosperidade, que traz inflação, deflação e depressão econômica.

A lei do jubileu, quando obedecida, preservava a nação do desvio para o estado lastimável que hoje observamos em muitas terras, em que há virtualmente apenas duas classes, os extremamente ricos e os extremamente pobres. Os benefícios derivados pelo indivíduo fortaleciam a nação, porque ninguém ficaria desprivilegiado e esmagado em improdutividade por uma situação econômica péssima, mas todos poderiam contribuir com seus talentos e suas habilidades para o bem-estar nacional. Israel, com a provisão das bênçãos de Jeová sobre os produtos da terra e com a instrução provida, quando obediente, usufruía o governo perfeito e a prosperidade que somente a verdadeira teocracia podia dar. — Is 33:22.

Nos anos sabáticos, lia-se a Lei para o povo, especialmente durante a Festividade das Barracas, ou do Recolhimento. (De 31:10-12) Portanto, eles deveriam ter sido mais achegados a Jeová e deveriam ter mantido sua liberdade. Jeová advertiu os israelitas que eles sofreriam tragédia se fossem desobedientes e repetidas vezes desconsiderassem as leis dele (que incluíam as relativas aos anos sabáticos e de jubileu). — Le 26:27-45.

Contando-se os anos a partir da entrada dos israelitas na Terra da Promessa, seu primeiro ano de jubileu começou em tisri de 1424 AEC. (Le 25:2-4, 8-10) Entre o tempo da entrada na Terra da Promessa, em 1473 AEC, e a queda de Jerusalém, em 607 AEC, os israelitas tinham a obrigação de celebrar 17 jubileus. Mas o comentário lastimável da sua história é que não davam valor a Jeová como seu Rei. Por fim, violaram seus mandamentos, inclusive as leis sabáticas, e sofreram a perda das bênçãos que ele lhes providenciara. As faltas deles lançaram vitupério sobre Deus perante as nações do mundo e impediu que alcançassem a excelência do Seu governo teocrático. — 2Cr 36:20, 21.

Sentido Simbólico. Nas Escrituras Gregas Cristãs há alusões ao arranjo do jubileu. Jesus Cristo disse que ele veio para "pregar livramento aos cativos". (Lu 4:16-18) Mais tarde, ele disse com respeito à libertação da servidão ao pecado: "Se o Filho vos libertar, sereis realmente livres." (Jo 8:36) Visto que os cristãos gerados pelo espírito são declarados justos para a vida e gerados como filhos de Deus a partir de Pentecostes de 33 EC, o apóstolo Paulo podia escrever depois: "A lei desse espírito que dá vida em união com Cristo Jesus libertou-te da lei do pecado e da morte." (Ro 8:2) Durante o Reinado Milenar de Cristo, também outros, conforme indicado em Romanos 8:19-21, 'serão libertos da escravização à corrupção', e, depois de provarem sob prova a sua lealdade a Jeová, 'terão a liberdade gloriosa dos filhos de Deus'. Serão libertos do pecado inato e da morte a que este conduz. A custódia da própria terra será devolvida aos verdadeiros adoradores, para ser cuidada em harmonia com o propósito original de Jeová para com a humanidade. — Re 21:4; Gên 1:28; Is 65:21-25.

JUCAL [forma abreviada de Jeucal, que significa "Jeová É Capaz; Jeová Prevalece"]. "Filho de Selemias"; um dos príncipes de Judá que pediram que o profeta Jeremias fosse executado por enfraquecer as mãos dos guerreiros. — Je 38:1-4.

JUDÁ [Elogiado (Louvado); [Objeto de] Elogio (Louvor)].

1. Quarto filho de Jacó com sua esposa Leia. (Gên 29:35; 1Cr 2:1) Depois de passar uns nove anos da sua vida em Harã, em Padã-Arã, Judá foi levado para Canaã, junto com toda a família de Jacó. (Veja Gên 29:4, 5, 32-35; 30:9-12, 16-28;

31:17, 18, 41.) Subsequentemente, ele morou com seu pai em Sucote e então em Siquém. Depois de sua irmã Diná ter sido violentada pelo filho de Hamor, e Simeão e Levi a terem vingado matando todos os varões de Siquém, Judá, pelo visto, participou no saque da cidade. — Gên 33:17, 18; 34:1, 2, 25-29.

Relacionamento com José. No decorrer do tempo, José, por ser favorecido por Jacó, passou a ser odiado por Judá e os outros meios-irmãos. O ódio deles intensificou-se depois de José contar dois sonhos, que indicavam que se tornaria superior a eles. Portanto, quando Jacó enviou José para ver como estavam passando seus meios-irmãos, que cuidavam dos rebanhos, estes, ao vê-lo à distância, tramaram matá-lo. Mas, à sugestão de Rubem, que pensava em salvar a vida de José, lançaram-no numa cisterna seca. — Gên 37:2-24.

Depois, quando surgiu uma caravana de ismaelitas, Judá, evidentemente na ausência de Rubem, convenceu os outros de que, em vez de matarem José, seria melhor vendê-lo aos mercadores que passavam. (Gên 37:25-27) Apesar dos rogos por compaixão, de José, eles o venderam por 20 peças de prata (se foram siclos, US$44). (Gên 37:28; 42:21) Embora haja indícios de que a principal preocupação de Judá era salvar a vida de José e que a própria venda depois mostrou ser uma bênção para todos os envolvidos, Judá, igual aos outros, era culpado dum grave pecado, que por muito tempo lhe pesava na consciência. (Gên 42:21, 22; 44:16; 45:4, 5; 50:15-21) (Sob a Lei mosaica, mais tarde dada aos israelitas, este delito acarretava a pena de morte; Êx 21:16.) Depois, Judá participou também em enganar Jacó para fazê-lo pensar que José fora morto por uma fera. (Gên 37:31-33) Judá tinha então cerca de 20 anos.

A Família de Judá. Parece que, depois deste incidente, Judá deixou os seus irmãos. Passou a morar em tendas perto de Hira, o adulamita, e parece que se desenvolveu uma amizade entre eles. Durante este tempo, Judá casou-se com a filha do cananeu Sua. Com ela teve três filhos, Er, Onã e Selá. O mais moço, Selá, nasceu em Aczibe. — Gên 38:1-5.

Mais tarde, Judá escolheu Tamar como esposa para Er, seu primogênito. Mas, por causa da maldade dele, Er foi executado por Jeová. Judá mandou então que seu segundo filho, Onã, realizasse o casamento de cunhado. Mas Onã, embora tivesse relações sexuais com Tamar, "desperdiçou o seu sêmen na terra, para não dar descendência a seu irmão". Por isso, Jeová também o matou. Judá recomendou então que Tamar voltasse à casa de seu pai e aguardasse até que Selá ficasse adulto. No entanto, mesmo depois de Selá ter crescido, Judá, aparentemente raciocinando que seu filho mais moço também poderia morrer, não o deu em casamento a Tamar. — Gên 38:6-11, 14.

Portanto, depois de Judá se tornar viúvo, quando Tamar soube que seu sogro iria a Timná, disfarçou-se de prostituta e sentou-se à entrada de Enaim, na estrada pela qual passaria Judá. Este, não reconhecendo sua nora e presumindo que ela fosse prostituta, teve relações sexuais com ela. Mais tarde, quando se soube que Tamar estava grávida, Judá exigiu que ela fosse queimada como meretriz. Mas, quando lhe foi apresentada a evidência de que ele mesmo a engravidara, Judá exclamou: "Ela é mais justa do que eu, visto que não a dei a Selá, meu filho." Assim, sem se aperceber disso, Judá tomara o lugar de Selá em gerar prole legítima. Uns seis meses mais tarde, Tamar deu à luz os gêmeos Peres e Zerá. Judá não mais teve relações sexuais com ela. — Gên 38:12-30.

Ao Egito em Busca de Alimentos. Posteriormente, chegaram à terra de Canaã, atingida pela fome, relatos de que havia alimentos disponíveis no Egito. Por conseguinte, à direção de Jacó, dez dos seus filhos, inclusive Judá, foram ali em busca de alimentos. Naquela época, seu meio-irmão José servia como administrador de alimentos no Egito. Ao passo que José os reconheceu imediatamente, eles não o reconheceram. José acusou-os de serem espiões e advertiu-os de que não voltassem sem Benjamim, a quem haviam mencionado ao negarem que fossem espiões. José mandou também que um de seus meios-irmãos, Simeão, fosse preso e detido como refém. — Gên 42:1-25.

É compreensível que Jacó, presumindo que já perdera José e Simeão, não estivesse disposto a deixar Benjamim acompanhar seus outros filhos ao Egito. A declaração emocional de Rubem, de que Jacó podia entregar à morte os próprios dois filhos dele se não retornasse com Benjamim, não teve suficiente peso, talvez porque não se mostrara fidedigno ao violentar a concubina de seu pai. (Gên 35:22) Por fim, Judá conseguiu o consentimento de seu pai por prometer ser garantia por Benjamim. — Gên 42:36-38; 43:8-14.

Em caminho para casa, depois de terem comprado cereais no Egito, os filhos de Jacó foram alcançados pelo mordomo de José e acusados de furto (na realidade, um ardil de José). Quando o objeto, supostamente furtado, foi encontrado na saca de Benjamim, os homens retornaram e entraram na casa de José. Foi Judá quem respondeu à acusação, e eloquente e sinceramente pleiteou em favor de Benjamim e de seu pai, solicitando que ele fosse feito escravo em lugar de Benjamim.

José ficou tão comovido pelos sinceros rogos de Judá, que não mais conseguiu controlar suas emoções. Depois, a sós com seus irmãos, José identificou-se. Após perdoar-lhes terem-no vendido como escravo, José mandou que seus meios-irmãos fossem buscar Jacó e então voltassem ao Egito, visto que a fome iria continuar por mais cinco anos. — Gên 44:1–45:13.

Mais tarde, quando Jacó e toda a sua família se aproximavam do Egito, Jacó "enviou Judá na sua frente a José, para mandar informação na sua frente a Gósen". — Gên 46:28.

Superior Entre os Seus Irmãos. Por sua preocupação pelo pai idoso bem como por seu esforço nobre de preservar a liberdade de Benjamim às custas da sua própria, Judá mostrou-se superior entre os seus irmãos. (1Cr 5:2) Não era mais aquele Judá que na juventude participara no saque dos siquemitas e que tivera parte em fazer mal ao seu meio-irmão José, enganando depois seu próprio pai. Suas excelentes qualidades de liderança habilitaram Judá, como um dos cabeças das 12 tribos de Israel, a receber do seu moribundo pai uma bênção profética superior. (Gên 49:8-12) O cumprimento dela é considerado mais adiante.

2. Tribo que descendeu de Judá. Cerca de 216 anos depois de Judá ir ao Egito, junto com a família de Jacó, os varões vigorosos da tribo, de 20 anos de idade para cima, haviam aumentado para 74.600, número maior do que o de qualquer outra das 12 tribos. (Núm 1:26, 27) Ao fim dos 40 anos de peregrinação pelo ermo, os varões registrados de Judá haviam aumentado em 1.900. — Núm 26:22.

Foi sob a direção de Bezalel, de Judá, e de seu ajudante danita, Ooliabe, que se construiu o tabernáculo, sua mobília e seus utensílios. (Êx 35:30-35) Depois de o santuário ter sido erguido, Judá, junto com as tribos de Issacar e Zebulão, acampava ao L dele. — Núm 2:3-8.

Evidência Inicial de Liderança. A bênção profética de Jacó havia atribuído o papel de liderança a Judá (Gên 49:8; compare isso com 1Cr 5:2), e o cumprimento dela é confirmado até mesmo pela primitiva história da tribo. Sob a liderança do seu maioral Nasom, Judá encabeçava a marcha através do ermo. (Núm 2:3-9; 10:12-14) Também, esta tribo produziu Calebe, um dos dois espias fiéis que tiveram o privilégio de entrar novamente na Terra da Promessa. Embora já avançado em anos, Calebe teve participação ativa na conquista da terra aquinhoada a Judá. A própria tribo foi designada por Deus para tomar a dianteira na luta contra os cananeus, e ela fez isso em associação com os simeonitas. (Núm 13:6, 30; 14:6-10, 38; Jos 14:6-14; 15:13-20; Jz 1:1-20; compare isso com De 33:7.) Mais tarde, Judá, de novo à base duma autorização divina, liderou a ação punitiva militar contra Benjamim. — Jz 20:18.

A Herança de Judá. O território que foi dado à tribo de Judá fazia fronteira com os territórios de Benjamim e de Dã ao N (Jos 15:5-11; 18:11), o Mar Salgado (Mar Morto) ao L (Jos 15:5) e o Grande Mar (Mediterrâneo) ao O (Jos 15:12). A fronteira meridional parece ter seguido em direção ao SO, desde o ponto mais meridional do Mar Morto até a subida de Acrabim; dali, passava para Zim, subia em direção N perto de Cades-Barneia, e finalmente ia até o Mediterrâneo passando por Esrom, Adar, Carca, Azmom e o vale da torrente do Egito. (Jos 15:1-4) A parte deste território principalmente em torno de Berseba foi designada aos simeonitas. (Jos 19:1-9) Os queneus, uma família não israelita aparentada com Moisés por casamento, também passou a residir no território de Judá. — Jz 1:16.

Diversas regiões naturais distintas encontravam-se dentro das fronteiras designadas do antigo Judá. O Negebe, que em grande parte é um planalto de 450 a 600 m acima do nível do mar, jaz ao S. Ao longo do Mediterrâneo estende-se a planície da Filístia, com suas dunas de areia que às vezes penetram até 6 km terra adentro. Nos tempos primitivos, esta planície ondulante era uma região de vinhedos, olivais e campos de cereais. (Jz 15:5) Logo ao L dela surge uma região colinosa, cortada por numerosos vales, que atinge ao S uma altitude de uns 450 m acima do nível do mar. Esta é a Sefelá (que significa "Terra Baixa"), região antigamente coberta de sicômoros. (1Rs 10:27) É uma terra baixa em comparação com a região montanhosa de Judá, mais ao L, e que tem elevações que variam de uns 600 a mais de 1.000 m acima do nível do mar. Os morros calvos que ocupam a descida oriental dos montes de Judá constituem o ermo de Judá.

Sob a liderança de Josué, o poder dos cananeus parece ter sido quebrantado no território dado a Judá. Todavia, visto que evidentemente não se estabeleceram guarnições ali, os habitantes originais parecem ter voltado a cidades tais como Hébron e Debir, provavelmente enquanto os israelitas guerreavam em outro lugar. Portanto, estes lugares tiveram de ser capturados de novo. (Veja Jos 12:7, 10, 13; Jz 1:10-15.) Mas os habitantes da baixada, com seus carros bem equipados, não foram desapossados. Sem dúvida, estes incluíam os filisteus de Gate e de Asdode. — Jos 13:2, 3; Jz 1:18, 19.

Dos Juízes a Saul. Durante o período turbulento dos juízes, Judá, igual às outras tribos,

repetidas vezes caiu na idolatria. Por isso, Jeová permitiu que nações circunvizinhas, especialmente os amonitas e os filisteus, invadissem o território de Judá. (Jz 10:6-9) Nos dias de Sansão, os de Judá não somente tinham perdido todo o controle sobre as cidades filisteias de Gaza, Ecrom e Ascalom, mas os filisteus realmente haviam passado a dominá-los. (Jz 15:9-12) Parece que foi só no tempo de Samuel que o território de Judá foi recuperado dos filisteus. — 1Sa 7:10-14.

Depois de Saul, da tribo de Benjamim, ser ungido por Samuel como primeiro rei de Israel, os homens de Judá lutaram lealmente sob a sua liderança. (1Sa 11:5-11; 15:3, 4) As batalhas mais frequentes eram contra os filisteus (1Sa 14:52), os quais parecem ter novamente obtido a superioridade sobre os israelitas. (1Sa 13:19-22) Mas, aos poucos, o poder deles foi reduzido. Com a ajuda de Jeová, Saul e seu filho Jonatã obtiveram vitórias sobre eles na região entre Micmás e Aijalom. (1Sa 13:23–14:23, 31) Mais tarde, quando os filisteus invadiram Judá, eles novamente foram derrotados depois de o jovem pastor Davi, de Judá, matar seu campeão Golias. (1Sa 17:4, 48-53) Subsequentemente, o Rei Saul colocou Davi, que já havia sido ungido como futuro rei de Israel, sobre os guerreiros israelitas. Neste cargo, Davi apoiou lealmente a Saul e obteve outras vitórias sobre os filisteus. (1Sa 18:5-7) Naquele tempo, a tribo de Judá era como "um leãozinho", não tendo ainda obtido poder régio na pessoa de Davi. — Gên 49:9.

Quando Saul passou a encarar Davi como ameaça para o seu reinado e o proscreveu, Davi ainda permaneceu leal a Saul como o ungido de Jeová. Nunca tomou partido com os inimigos de Israel, não prejudicou pessoalmente a Saul, nem permitiu que outros o fizessem. (1Sa 20:30, 31; 24:4-22; 26:8-11; 27:8-11; 30:26-31) Em vez disso, Davi lutou contra os inimigos de Israel. Em certa ocasião, Davi salvou dos filisteus a cidade de Queila, de Judá. — 1Sa 23:2-5.

Cumprimento da Bênção de Jacó em Davi. Por fim, veio o tempo devido de Deus para transferir o poder régio da tribo de Benjamim para a tribo de Judá. Em Hébron, após a morte de Saul, os homens de Judá ungiram Davi como rei. Mas as outras tribos apegaram-se à casa de Saul e constituíram o filho dele, Is-Bosete, como rei sobre eles. Ocorreram repetidos choques entre estes dois reinos, até que o mais forte apoiador de Is-Bosete, Abner, se bandeou para Davi. Pouco depois, Is-Bosete foi assassinado. — 2Sa 2:1-4, 8, 9; 3:1–4:12.

Depois disso, quando Davi obteve o reinado sobre todo o Israel, os 'filhos de Jacó', isto é, todas as tribos de Israel, elogiaram Judá e se prostraram diante do seu representante qual governante. Por isso, Davi pôde também avançar contra Jerusalém, embora fosse basicamente território benjamita, e, depois de capturar a fortaleza de Sião, torná-la sua capital. De modo geral, Davi atuou de maneira louvável. Assim, por meio dele, a tribo de Judá foi elogiada por qualidades tais como o juízo e a justiça, e também pelos serviços que prestou à nação, inclusive a manutenção da segurança nacional, como Jacó predissera na bênção no seu leito de morte. A mão de Judá estava deveras sobre a cerviz dos seus inimigos, quando Davi subjugou os filisteus (que haviam duas vezes tentado derrubá-lo como rei em Sião), bem como os moabitas, os sírios, os edomitas, os amalequitas e os amonitas. Assim, sob Davi, as fronteiras foram por fim estendidas aos limites ordenados por Deus. — Gên 49:8-12; 2Sa 5:1-10, 17-25; 8:1-15; 12:29-31.

Por motivo do pacto eterno para um Reino, feito com Davi, a tribo de Judá possuía o cetro e o bastão de comandante durante 470 anos. (Gên 49:10; 2Sa 7:16) Mas, somente durante os reinados de Davi e de Salomão havia um reino unido, em que todas as tribos de Israel se prostravam diante de Judá. Por causa da apostasia de Salomão perto do fim do seu reinado, Jeová arrancou dez tribos do próximo rei de Judá, Roboão, e as deu a Jeroboão. (1Rs 11:31-35; 12:15-20) Somente os levitas e as tribos de Benjamim e de Judá permaneceram leais à casa de Davi. — 1Rs 12:21; 2Cr 13:9, 10.

3. Judá, como reino, incluindo a tribo de Benjamim. (2Cr 25:5) Após a morte de Salomão, as outras dez tribos formaram um reino independente sob Jeroboão, o efraimita.

Pouco depois, no quinto ano de Roboão, o Rei Sisaque, do Egito, invadiu o reino de Judá até Jerusalém e capturou as cidades fortificadas em caminho. — 1Rs 14:25, 26; 2Cr 12:2-9.

Por um período de uns 40 anos durante os reinados dos reis Roboão, Abijão (Abias) e Asa, de Judá, houve repetidos conflitos entre os reinos de Judá e de Israel. (1Rs 14:30; 15:7, 16) Mas Jeosafá, sucessor de Asa, formou uma aliança matrimonial com o iníquo Rei Acabe, de Israel. Embora isto significasse haver paz entre os dois reinos, o casamento de Jeorão, filho de Jeosafá, com Atalia, filha de Acabe, mostrou-se desastroso para Judá. Jeorão, sob a influência de Atalia, tornou-se culpado de crassa apostasia. Durante o seu reinado, os filisteus e os árabes invadiram Judá e levaram cativos, e mataram, todos os seus filhos, exceto Jeoacaz (Acazias), o mais moço. Quando Acazias se tornou rei, ele também seguiu as diretrizes da iníqua Atalia. Depois da morte violenta de Acazias, Atalia matou todos os

descendentes da realeza. Mas, sem dúvida por providência divina, o menino Jeoás, legítimo herdeiro do trono de Davi, foi escondido e assim sobreviveu. No ínterim, a usurpadora Atalia governou como rainha até a sua execução às ordens do sumo sacerdote Jeoiada. — 2Cr 18:1; 21:1, 5, 6, 16, 17; 22:1-3, 9-12; 23:13-15.

Embora seu reino começasse bem, Jeoás afastou-se da verdadeira adoração depois da morte do sumo sacerdote Jeoiada. (2Cr 24:2, 17, 18) O filho de Jeoás, Amazias, também deixou de continuar no caminho justo. Durante o seu reinado, após anos de coexistência pacífica, o reino de dez tribos e o reino de Judá se confrontaram de novo em batalha, sofrendo este último uma derrota humilhante. (2Cr 25:1, 2, 14-24) Com a exceção de sua invasão do santuário, o próximo rei de Judá, Uzias (Azarias), fazia o que era direito aos olhos de Jeová. Seu sucessor, Jotão, mostrou ser rei fiel. Mas Acaz, filho de Jotão, tornou-se notório pela prática de idolatria em grande escala. — 2Cr 26:3, 4, 16-20; 27:1, 2; 28:1-4.

Durante o reinado de Acaz, Judá sofreu invasões dos edomitas e dos filisteus, bem como do reino setentrional e da Síria. A coligação siro-israelita até mesmo ameaçou destronar Acaz e constituir em rei de Judá um homem que não era da linhagem davídica. Embora o profeta Isaías lhe assegurasse que isto não aconteceria, Acaz, sem fé, subornou o rei assírio Tiglate-Pileser III para vir em seu auxílio. Esta medida imprudente impôs a Judá o jugo pesado da Assíria. — 2Cr 28:5-21; Is 7:1-12.

Ezequias, filho de Acaz, restabeleceu a verdadeira adoração e rebelou-se contra o rei da Assíria. (2Rs 18:1-7) Consequentemente, Senaqueribe invadiu Judá e capturou muitas cidades fortificadas. Mas, Jerusalém nunca foi tomada, porque em uma só noite o anjo de Jeová matou 185.000 no acampamento dos assírios. Senaqueribe, humilhado, retornou a Nínive. (2Rs 18:13; 19:32-36) Uns oito anos antes, em 740 AEC, o reino de dez tribos chegara ao seu fim com a queda da sua capital, Samaria, diante dos assírios. — 2Rs 17:4-6.

O próximo rei de Judá, Manassés, filho de Ezequias, reviveu a idolatria. No entanto, ao ser levado cativo a Babilônia, pelo rei da Assíria, ele se arrependeu, e, depois de seu retorno a Jerusalém, empreendeu reformas religiosas. (2Cr 33:10-16) Mas, seu filho, Amom, voltou à idolatria. — 2Cr 33:21-24.

A última campanha ampla contra a idolatria ocorreu durante o reinado de Josias, filho de Amom. Todavia, era tarde demais para um genuíno arrependimento por parte do povo em geral. Por isso, Jeová decretou a completa desolação de Judá e de Jerusalém. Finalmente, o próprio Josias foi morto na tentativa de rechaçar as forças egípcias em Megido, quando estavam em caminho para ajudar o rei da Assíria em Carquemis. — 2Rs 22:1–23:30; 2Cr 35:20.

Os últimos quatro reis de Judá, Jeoacaz, Jeoiaquim, Joaquim e Zedequias, mostraram ser maus governantes. O Faraó Neco depôs Jeoacaz, impôs uma pesada multa à terra de Judá e fez rei a Jeoiaquim, irmão de Jeoacaz. (2Rs 23:31-35) Mais tarde, evidentemente depois de reinar por oito anos, Jeoiaquim foi tornado vassalo de Nabucodonosor, rei de Babilônia, que anteriormente derrotara os egípcios em Carquemis. Jeoiaquim serviu o rei de Babilônia por três anos, mas depois se rebelou. (2Rs 24:1; Je 46:2) Após isso, Nabucodonosor, evidentemente pretendendo levar este rei rebelde como prisioneiro a Babilônia, veio contra Jerusalém. (2Cr 36:6) No entanto, Jeoiaquim nunca foi levado a Babilônia, porque morreu de maneira não revelada na Bíblia. A seguir, Joaquim tornou-se rei. Depois de governar apenas por três meses e dez dias, ele voluntariamente se rendeu a Nabucodonosor, e, junto com outros membros da família real e milhares de súditos, foi ao exílio em Babilônia. Nabucodonosor colocou então no trono de Judá a Zedequias, tio de Joaquim. — 2Rs 24:6, 8-17; 2Cr 36:9, 10.

Zedequias, no seu nono ano como rei vassalo, rebelou-se e recorreu ao poderio militar do Egito em busca de apoio contra Babilônia. (2Rs 24:18–25:1; 2Cr 36:11-13; Ez 17:15-21) Por isso, Nabucodonosor fez seus exércitos marchar para Judá. Jerusalém foi submetido a um sítio por 18 meses, até que suas muralhas foram finalmente brechadas. Embora Zedequias fugisse, ele foi capturado, seus filhos foram mortos diante dele e ele foi então cegado. No mês seguinte, a maioria dos sobreviventes foram levados ao exílio. Gedalias foi designado governador sobre os poucos remanescentes do povo humilde de Judá. Mas, depois de ele ser assassinado, o povo fugiu para o Egito. Assim, no sétimo mês de 607 AEC, a terra de Judá ficou completamente desolada. — 2Rs 25:1-26; para mais pormenores, veja os artigos sobre os respectivos reis.

Não se Perdeu o Governo. Este calamitoso fim do reino de Judá, porém, não significou que o cetro e o bastão de comandante tivessem para sempre desaparecido desta tribo. Segundo a profecia de Jacó, no leito de morte, a tribo de Judá havia de produzir um herdeiro real permanente, Siló (que significa "Aquele de Quem É; Aquele a Quem Pertence"). (Gên 49:10) Apropriadamente, pois,

antes da derrubada do reino de Judá, Jeová, por meio de Ezequiel, dirigiu as seguintes palavras a Zedequias: "Remove o turbante e retira a coroa. Esta não será a mesma. Põe no alto o rebaixado e rebaixa o que estiver no alto. Uma ruína, uma ruína, uma ruína a farei. Também, quanto a esta, certamente não virá a ser de ninguém, até que venha aquele que tem o direito legal, e a ele é que terei de dá-lo." (Ez 21:26, 27) Aquele que tem o direito legal, conforme indicado pelo anúncio do anjo Gabriel à virgem judia Maria, uns 600 anos mais tarde, é o próprio Jesus, o Filho de Deus. (Lu 1:31-33) Portanto, é apropriado que Jesus Cristo leve o título de "o Leão que é da tribo de Judá". — Re 5:5.

Comparado com o Reino Setentrional. O reino de Judá usufruiu muito maior estabilidade e também durou cerca de 133 anos mais do que o reino setentrional. Diversos fatores contribuíram para isso. (1) Por causa do pacto de Deus com Davi, a linhagem real permaneceu intacta, ao passo que no reino setentrional menos da metade dos reis tiveram seus próprios filhos como sucessores. (2) A continuação do sacerdócio arônico no templo em Jerusalém teve a bênção de Jeová e tornou mais fácil o retorno da nação infiel ao seu Deus. (2Cr 13:8-20) Por outro lado, a instituição e continuação da adoração do bezerro no reino setentrional era considerada necessária para preservar a sua independência de Judá, e, pelo visto, foi por este motivo que nunca se fizeram esforços para eliminá-la. (1Rs 12:27-33) (3) Quatro dos 19 reis de Judá, Asa, Jeosafá, Ezequias e Josias, foram notáveis na sua devoção à adoração verdadeira e instituíram grandes reformas religiosas.

Todavia, a história de ambos os reinos ilustra a tolice de se desconsiderar as ordens de Jeová e de confiar em alianças militares para ter segurança. Também, destaca-se a longanimidade de Jeová com seu povo desobediente. Vez após vez ele enviou seus profetas entre o povo para exortar ao arrependimento, mas, seus avisos foram muitas vezes desacatados. (Je 25:4-7) Entre os profetas que serviram em Judá estavam Semaías, Ido, Azarias, Odede, Hanani, Jeú, Eliézer, Jaaziel, Miqueias, Oseias, Isaías, Sofonias, Habacuque e Jeremias. — Veja ISRAEL N.º 2 e 3.

Após o Exílio. Em 537 AEC, quando entrou em vigor o decreto de Ciro que permitiu aos israelitas voltar à terra de Judá e reconstruir ali o templo, parece que representantes das diversas tribos voltaram à sua pátria. (Esd 1:1-4; Is 11:11, 12) Em cumprimento de Ezequiel 21:27, nenhum rei da linhagem davídica jamais administrou os assuntos do povo repatriado. É também digno de nota que não se faz nenhuma menção de ciúmes tribais, indicando que Efraim e Judá deveras se tinham tornado um. — Is 11:13.

4. Pelo visto, trata-se do levita Hodavias, ou Hodeva. Os filhos dele retornaram a Jerusalém junto com Zorobabel. — Esd 2:40; 3:9; Ne 7:43.

5. Levita alistado entre os que retornaram junto com Zorobabel. — Ne 12:1, 8.

6. Levita alistado entre aqueles que despediram suas esposas estrangeiras e os filhos. — Esd 10:23, 44.

7. Habitante benjamita de Jerusalém, que serviu ali como supervisor após o exílio. — Ne 11:7, 9.

8. Participante da marcha inaugural providenciada por Neemias, depois de ter sido completada a muralha de Jerusalém. — Ne 12:31, 34.

9. Músico sacerdotal na marcha inaugural. — Ne 12:31, 35, 36.

JUDÁ, ERMO DE. Vertente oriental das montanhas de Judá, em geral desabitada e calva. (Jz 1:16) Esta região erma, de uns 16 a 24 km de largura, começa logo ao L do monte das Oliveiras e se estende uns 80 km ao longo da costa ocidental do Mar Morto. Consiste principalmente em morros arredondados, lisos e calvos de calcário mole, cortados por vales de torrente e ravinas. (FOTOS, Vol. 1, pp. 335, 747) Em direção ao Mar Morto, os morros arredondados são substituídos por desfiladeiros rochosos, e o próprio mar é marginado por um paredão de penhascos escarpados. Este ermo, que baixa uns 1.200 m em 24 km, é protegido contra os ventos ocidentais que trazem chuvas, e, por isso, recebe apenas pouca desta precipitação pluvial. Ao mesmo tempo, está à mercê dos ventos secos que vêm do L. Mas, quando chove mesmo, a água precipita-se através dos costumeiramente secos vales de torrente, e, durante semanas, na estação das chuvas, o ermo produz um pouco de vegetação.

Davi descreveu o ermo de Judá como "terra árida e esgotada, onde não há água". (Sal 63:cab., 1) Nenhum rio tem seu manancial no coração desta região árida, e não corre ali nenhuma água de superfície. Em nítido contraste, o rio que emana do visionário templo de Ezequiel flui através deste ermo e sustenta uma abundância de árvores ao longo das suas margens. — Ez 47:1-10.

Sem dúvida era para o desolado ermo de Judá que se mandava o 'bode para Azazel' no anual Dia da Expiação, depois de ser conduzido até ali do templo em Jerusalém. (Le 16:21, 22) No primeiro século EC, João, o Batizador, iniciou seu ministério num setor desta região ao N do Mar Morto. (Mt 3:1-6) Foi evidentemente em algum lugar do mesmo ermo que Cristo Jesus foi tentado pelo Diabo. — Mt 4:1.

JUDAÍSMO. O sistema religioso judaico. (Gál 1:13, 14) No primeiro século EC, o judaísmo, nas suas diversas formas, não se baseava exclusivamente nas Escrituras Hebraicas. Um dos mais destacados ramos do judaísmo, o dos saduceus, rejeitava o ensino bíblico da ressurreição e negava a existência de anjos. (Mr 12:18-27; At 23:8) Embora os fariseus, que constituíam ainda outro ramo importante do judaísmo, discordassem fortemente dos saduceus neste respeito (At 23:6-9), eles eram culpados de invalidar a Palavra de Deus por causa das suas muitas tradições antibíblicas. (Mt 15:1-11) O que dificultava a muitos aceitar a Cristo não era a Lei, que realmente era um tutor que conduzia a Ele (Gál 3:24), mas essas tradições antibíblicas. A Lei em si era boa e santa (Ro 7:12), mas as tradições de homens escravizavam os judeus. (Col 2:8) Foi o ardente zelo pelas 'tradições de seus pais' que induziu Saulo (Paulo) a ser ferrenho perseguidor dos cristãos. — Gál 1:13, 14, 23; veja FARISEUS; SADUCEUS.

JUDAS [do hebr., uma forma do nome Judá].

1. Antepassado de Jesus na linhagem de Natã a Maria. Judas, filho de José e pai de Simeão, era a sétima geração descendente de Natã, filho de Davi, e assim viveu antes do exílio babilônico. — Lu 3:30, 31.

2. Judas, o galileu, mencionado por Gamaliel no seu discurso perante o Sinédrio. (At 5:37) Por ocasião do registro relacionado com Quirino, governador da Síria, em 6 EC, Judas chefiou um levante judeu. Josefo menciona-o diversas vezes e declara que ele "incitava seus patrícios a se revoltarem, censurando-os por serem covardes ao consentirem em pagar tributo aos romanos e em tolerar amos mortais, depois de terem a Deus como seu senhor. Este homem era um sofista que fundou sua própria seita, não tendo nada em comum com as outras". (*The Jewish War* [A Guerra Judaica], II, 118 [viii, 1]) Num ponto, Josefo chama Judas de gaulanita, lugar que alguns relacionariam com uma região ao L do mar da Galileia. Mas, em outros lugares, o mesmo historiador diz que Judas era galileu, assim como fez Gamaliel. (*Jewish Antiquities* [Antiguidades Judaicas], XVIII, 4 [i, 1]; XVIII, 23 [i, 6]) Esses rebeldes enfatizavam a liberdade, mas não conseguiram obtê-la. Judas "pereceu, e todos os que lhe obedeciam foram espalhados". (At 5:37) Alguns dos seus descendentes também estiveram envolvidos em levantes. — *The Jewish War*, II, 433-440 (xvii, 8); VII, 253 (viii, 1).

3. Um dos 12 apóstolos, também chamado Tadeu e "Judas, filho de Tiago". O rol dos apóstolos, em Mateus 10:3 e Marcos 3:18, liga Tiago, filho de Alfeu, com Tadeu. Nas listas de Lucas 6:16 e Atos 1:13, Tadeu não está incluído; em vez disso, encontramos "Judas, filho de Tiago", o que leva à conclusão de que Tadeu é outro nome do apóstolo Judas. A possibilidade de serem confundidos os dois apóstolos chamados Judas talvez fosse o motivo de se usar às vezes o nome Tadeu. Alguns tradutores vertem Lucas 6:16 e Atos 1:13 por "Judas, *irmão* de Tiago", visto que o grego não fornece o parentesco exato. Mas a *Pesito* siríaca apresenta a palavra "filho". Por conseguinte, diversas traduções modernas rezam "Judas, *filho* de Tiago". (*ALA; BJ; BLH; NM; PIB*) A única menção bíblica de Judas sozinho ocorre em João 14:22. Este versículo chama-o de "Judas, não Iscariotes", tornando assim possível distinguir que Judas falou.

Em Mateus 10:3, a versão *Almeida* (edição revista e corrigida) inseriu "Lebeu, apelidado", antes de "Tadeu". Isto é baseado no Texto Recebido, mas o texto de Westcott e Hort omite isso, porque não consta em manuscritos tais como o Sinaítico.

4. Judas Iscariotes, filho de Simão, e apóstolo infame que traiu Jesus. A Bíblia fornece poucas informações diretas sobre a família e a formação de Judas. Tanto ele como seu pai se chamavam Iscariotes. (Lu 6:16; Jo 6:71) Costuma-se entender que este termo indica que eram de Queriote-Esrom, cidade da Judeia. Neste caso, Judas era o único dentre os 12 apóstolos que procedia da Judeia, os demais eram galileus.

Judas surge nos relatos evangélicos na lista dos apóstolos, algum tempo depois da Páscoa de 31 EC, e cerca de um ano e meio depois de Jesus ter iniciado seu ministério. (Mr 3:19; Lu 6:16) Daí a conclusão lógica de que Judas havia sido discípulo já por algum tempo antes de Jesus o tornar apóstolo. Muitos escritores pintam um quadro totalmente negro de Judas, mas, evidentemente, por algum tempo, ele havia sido um discípulo que achou favor perante Deus e Jesus; isto é indicado pela própria escolha dele como apóstolo. Além disso, confiou-se-lhe cuidar das finanças comuns de Jesus e dos 12. Isto mostra sua fidedignidade naquela época e sua capacidade ou sua instrução, especialmente visto que era Mateus quem tinha experiência em lidar com dinheiro e com números, mas não recebeu esta tarefa. (Jo 12:6; Mt 10:3) Não obstante, Judas tornou-se total e inescusavelmente corrupto. Sem dúvida, este é o motivo de ele ser colocado no fim da lista dos apóstolos e ser descrito como o Judas "que mais tarde o traiu" e "que *se tornou* traidor". — Mt 10:4; Lu 6:16.

Tornou-se Corrupto. Perto da Páscoa de 32 EC, Judas, junto com os outros apóstolos, foi

enviado a pregar. (Mt 10:1, 4, 5) Pouco depois do retorno de Judas, e menos de um ano após ter sido feito apóstolo, ele foi publicamente denunciado por Cristo, embora não por nome. Alguns discípulos abandonaram Jesus Cristo, chocados pelos ensinos dele, mas Pedro disse que os 12 se apegariam a Ele. Em resposta, Jesus reconheceu que ele havia escolhido os 12, mas disse: "Um de vós *é* um caluniador [gr.: *di·á·bo·los*, que significa "diabo" ou "caluniador"]." O relato explica que aquele que já era caluniador era Judas, que "ia traí-lo, embora fosse um dos doze". — Jo 6:66-71.

Relacionado com este incidente, João diz: "Jesus sabia desde o princípio . . . quem era o que o havia de trair." (Jo 6:64) À base de profecias das Escrituras Hebraicas, Cristo sabia que ele seria traído por um associado íntimo. (Sal 41:9; 109:8; Jo 13:18, 19) Também Deus, pelo uso da presciência, havia discernido que este se tornaria traidor, mas é incoerente com as qualidades de Deus e seus tratos no passado pensar que Judas tinha de fracassar, como que predestinado. (Veja PRESCIÊNCIA, PREDETERMINAÇÃO.) Antes, conforme já mencionado, no começo do seu apostolado, Judas era fiel a Deus e a Jesus. De modo que João deve querer dizer que "desde o princípio" de quando Judas começou a tornar-se mau, passando a ceder à imperfeição e a inclinações pecaminosas, Jesus percebeu isso. (Jo 2:24, 25; Re 1:1; 2:23) Judas deve ter entendido que era ele o "caluniador" mencionado por Jesus, mas continuou a viajar com ele e os apóstolos fiéis, e evidentemente não mudou.

A Bíblia não entra em pormenores sobre os motivos do seu proceder corrupto, mas um incidente ocorrido em 9 de nisã de 33 EC, cinco dias antes da morte de Jesus, lança luz sobre o assunto. Em Betânia, na casa de Simão, o leproso, Maria, irmã de Lázaro, ungiu Jesus com óleo perfumado no valor de 300 denários, equivalente a cerca do salário anual de um trabalhador. (Mt 20:2) Judas objetou fortemente, dizendo que o óleo poderia ter sido vendido e o dinheiro "dado aos pobres". Pelo visto, os outros apóstolos apenas anuíram ao que parecia ser um argumento válido, mas Jesus os censurou. O motivo real da objeção de Judas era que ele cuidava da caixa de dinheiro e "era um ladrão . . . e costumava retirar dinheiro" posto na caixa. De modo que Judas era um ganancioso ladrão praticante. — Jo 12:2-7; Mt 26:6-12; Mr 14:3-8.

Preço da Traição. Judas, sem dúvida, sentiu-se ferido pela censura de Jesus a respeito do uso do dinheiro. Nesta ocasião, "Satanás entrou em Judas", provavelmente no sentido de que o traiçoeiro apóstolo entregou-se à vontade do Diabo, deixando-se usar como instrumento para executar a intenção de Satanás, de parar Cristo. Poucos dias depois, em 12 de nisã, Judas dirigiu-se aos principais sacerdotes e aos capitães do templo para ver quanto estes lhe pagariam para trair Jesus, novamente demonstrando sua avareza. (Mt 26:14-16; Mr 14:10, 11; Lu 22:3-6; Jo 13:2) Os principais sacerdotes se haviam reunido naquele dia com "os anciãos do povo", os homens influentes do Sinédrio. (Mt 26:3) Os capitães do templo talvez fossem convocados por causa da sua influência e para dar um aspecto legal a qualquer planejada detenção de Jesus.

Por que ofereceram os líderes religiosos judeus apenas 30 moedas de prata para Jesus ser traído?

Trinta moedas de prata (US$ 66, no caso de siclos) era o montante oferecido. (Mt 26:14, 15) A soma estabelecida pelos líderes religiosos parece destinada a mostrar seu desprezo por Jesus, encarando-o de pouco valor. Segundo Êxodo 21:32, o preço dum escravo era 30 siclos. Levando isso mais adiante, Zacarias, por seu trabalho de pastor do povo, foi pago "trinta moedas de prata". Jeová desprezou isso como sendo uma quantia muito pequena, considerando-se o salário dado a Zacarias como avaliação da maneira de o povo sem fé encarar o próprio Deus. (Za 11:12, 13) Por conseguinte, ao oferecerem apenas 30 moedas de prata por Jesus, os líderes religiosos mostraram considerá-lo de pouco valor. Ao mesmo tempo, porém, cumpriam Zacarias 11:12, tratando Jeová como de pouco valor por fazerem isso com o representante que ele enviara para pastorear Israel. O corrupto Judas "consentiu [no preço] e começou a buscar uma boa oportunidade para traí-lo [Jesus] a eles sem que houvesse uma multidão em volta". — Lu 22:6.

A Última Noite com Jesus. Judas, apesar de se ter voltado contra Cristo, continuou a associar-se com ele. Reuniu-se com Jesus e os apóstolos em 14 de nisã de 33 EC para a celebração da Páscoa. No decurso da refeição pascoal, Jesus ministrou aos apóstolos, humildemente lavando-lhes os pés. O hipócrita Judas permitiu que Jesus lhe fizesse isso. Mas, Jesus disse: "Nem todos vós estais limpos." (Jo 13:2-5, 11) Declarou também que um dos apóstolos ali à mesa o trairia. Judas, talvez para não parecer culpado, perguntou se era ele. Como identificação adicional, Jesus deu a Judas um bocado para comer e disse-lhe que fizesse depressa o que pretendia fazer. — Mt 26:21-25; Mr 14:18-21; Lu 22:21-23; Jo 13:21-30.

Judas deixou *imediatamente* o grupo. Uma comparação entre Mateus 26:20-29 e João 13:21-30 indica que ele partiu antes de Jesus instituir a celebração da Refeição Noturna do Senhor. A apresentação deste incidente por Lucas evidentemente não segue uma estrita ordem cronológica, porque Judas definitivamente já havia partido quando Cristo elogiou o grupo por ter ficado com ele; isto não se ajustaria a Judas, nem teria ele sido incluído no 'pacto para um reino'. — Lu 22:19-30.

Judas, mais tarde, encontrou Jesus com os apóstolos fiéis no jardim de Getsêmani, lugar que o traidor conhecia bem, porque já se haviam reunido ali antes. Liderou uma grande multidão, inclusive soldados romanos e um comandante militar. A turba tinha cassetetes e espadas, bem como tochas e lâmpadas, que necessitariam se nuvens encobrissem a lua cheia ou se Jesus estivesse nas sombras. Os romanos provavelmente não reconheciam Jesus, de modo que, segundo um sinal combinado, Judas cumprimentou Cristo e num ato de hipocrisia "beijou-o mui ternamente", identificando-o assim. (Mt 26:47-49; Jo 18:2-12) Posteriormente, Judas sentiu a enormidade da sua culpa. De manhã, tentou devolver as 30 moedas de prata, mas os principais sacerdotes se negaram a aceitá-las. Por fim, Judas lançou o dinheiro no templo. — Mt 27:1-5.

Morte. De acordo com Mateus 27:5, Judas enforcou-se. Mas, Atos 1:18 diz que, "jogando-se de cabeça para baixo, rebentou ruidosamente pelo meio e se derramaram todos os seus intestinos". Mateus parece tratar da *maneira* do pretendido suicídio, ao passo que Atos descreve o *resultado*. Juntando os dois relatos, parece que Judas tentou enforcar-se no alto dum penhasco, mas que a corda ou o galho da árvore rebentou, de modo que despencou e rebentou nos rochedos embaixo. A topografia em volta de Jerusalém torna isso concebível.

Relacionada com a sua morte há também a questão de quem comprou com as 30 moedas de prata o campo para servir de cemitério. Segundo Mateus 27:6, 7, os principais sacerdotes decidiram que não podiam colocar o dinheiro no tesouro sagrado, de modo que *eles* o usaram para comprar o campo. O relato de Atos 1:18, 19, falando de Judas, diz: "Este mesmo homem, portanto, comprou um campo com o salário da injustiça." A resposta parece ser que os sacerdotes compraram o campo, mas, visto que foi Judas quem forneceu o dinheiro, isso podia ser atribuído a ele. O Dr. A. Edersheim salientou: "Não era lícito incluir no tesouro do Templo, para a compra de coisas sagradas, dinheiro que fora ganho ilicitamente. Em tais casos, a Lei judaica prescrevia que o dinheiro devia ser devolvido ao doador, e, se este insistisse em doá-lo, que fosse induzido a gastá-lo em promover o bem[-estar] público. . . . Por um artifício da lei, o dinheiro ainda era considerado como pertencendo a Judas, e como tendo sido aplicado por ele na compra do bem-conhecido 'campo do oleiro'." (*The Life and Times of Jesus the Messiah* [A Vida e a Época de Jesus, o Messias], 1906, Vol. II, p. 575) Esta compra resultou no cumprimento da profecia de Zacarias 11:13.

O proceder escolhido por Judas era deliberado, envolvendo malícia, ganância, orgulho, hipocrisia e maquinação. Ele depois sentiu remorso sob o peso da culpa, como talvez se desse com um assassino deliberado em resultado do seu crime. Todavia, Judas, de própria vontade, fizera um acordo com aqueles que Jesus disse que faziam prosélitos, tornando-os objetos para a Geena duas vezes mais do que eles mesmos, estando eles sujeitos ao "julgamento da Geena". (Mt 23:15, 33) Na última noite da sua vida terrestre, o próprio Jesus disse, na realidade, a respeito de Judas: "Teria sido melhor para este homem, se não tivesse nascido." Mais tarde, Cristo o chamou de "o filho da destruição". — Mr 14:21; Jo 17:12; He 10:26-29.

Substituição. Entre a ascensão de Jesus e Pentecostes de 33 EC, Pedro, aplicando a profecia do Salmo 109:8, explicou a um grupo de cerca de 120 discípulos reunidos que parecia apropriado escolher um substituto para Judas. Propuseram-se dois candidatos e lançaram-se sortes, o que resultou em Matias ser escolhido "para tomar o lugar deste ministério e apostolado, do qual Judas se desviou para ir para o seu próprio lugar". — At 1:15, 16, 20-26.

5. Um dos quatro meios-irmãos de Jesus. (Mt 13:55; Mr 6:3) Ele evidentemente acompanhou os seus três irmãos e sua mãe Maria logo cedo no ministério de Jesus, em Caná, quando Jesus realizou um milagre, e, mais tarde, acompanhou Jesus e os discípulos dele a Cafarnaum, para uma curta estada ali. (Jo 2:1-12) Bem mais de um ano depois, ele parece ter acompanhado Maria e os irmãos dele à procura de Jesus. (Mt 12:46) Não obstante, em 32 EC, os irmãos de Jesus, inclusive Judas, "não estavam exercendo fé nele". (Jo 7:5) Pouco antes de morrer, Jesus confiou sua mãe crente aos cuidados do apóstolo João, o que sugere fortemente que nem Judas, nem seus irmãos, ainda se haviam tornado discípulos. (Jo 19:26, 27) No entanto, talvez fosse a ressurreição de Cristo que ajudou a convencer Judas, porque ele estava com os apóstolos e outros que, entre o tempo da ascensão de Jesus e o dia de Pentecostes de 33 EC, se reuniam e

persistiam em oração. (At 1:13-15) Logicamente, pois, Judas devia ter estado entre os primeiros crentes a receber o espírito santo. Evidentemente, Judas é aquele que, por volta de 65 EC, escreveu o livro bíblico deste nome.

"Escravo de Jesus Cristo, mas irmão de Tiago." É desta maneira que o escritor da carta inspirada que leva seu nome se apresenta. Aparentemente, não se trata do "Judas, filho de Tiago", um dos 11 apóstolos fiéis de Jesus Cristo. (Lu 6:16) Ele chama a si mesmo de "escravo", não de apóstolo de Jesus Cristo; também, ele menciona os apóstolos na terceira pessoa. — Ju 1, 17, 18.

Embora as Escrituras Gregas Cristãs falem de outras pessoas chamadas Judas, este escritor bíblico se distingue dos outros por mencionar o nome de seu irmão. Isto dá a entender que seu irmão Tiago era bem conhecido entre os cristãos. Parece ter havido só uma pessoa com este nome que se destacou notavelmente. O apóstolo Paulo menciona este Tiago como uma das "colunas" da congregação de Jerusalém e "o irmão do Senhor". (Gál 1:19; 2:9; veja também At 12:17; 15:13-21.) Portanto, Judas era evidentemente meio-irmão de Cristo Jesus. (Mt 13:55; Mr 6:3) No entanto, com humildade, não procurou tirar vantagem do seu parentesco com o Filho de Deus, mas chamou a si mesmo de "escravo de Jesus Cristo".

Não se sabe quase nada sobre a vida de Judas. Logo cedo no ministério de Cristo Jesus, Judas talvez estivesse entre os que disseram: "Ele perdeu o juízo." (Mr 3:21) De qualquer modo, Judas e seus outros irmãos, naquela ocasião, não exerciam fé em Cristo Jesus. — Jo 7:5.

Todavia, depois da ressurreição, Jesus apareceu ao seu meio-irmão Tiago. (1Co 15:7) Sem dúvida, isso influiu muito em convencer não somente a Tiago, mas também a Judas e os outros irmãos que Jesus, deveras, era o Messias. Portanto, mesmo já antes de Pentecostes de 33 EC, eles persistiam em oração junto com os 11 apóstolos fiéis e com outros numa sala de andar superior em Jerusalém. Parece que estavam também entre os cerca de 120 reunidos na ocasião em que se escolheu por sortes a Matias para substituir o infiel Judas Iscariotes. (At 1:14-26) Neste caso, isto indicaria que receberam o espírito santo no dia de Pentecostes. — At 2:1-4.

6. Homem de Damasco que morava na rua Direita. Enquanto Saulo (Paulo) estava cego, logo após a sua conversão, ele se hospedou na casa de Judas, e foi para lá que se mandou Ananias para pôr as mãos sobre Saulo. (At 9:11, 17) O relato não diz se Judas, na época, era discípulo, mas isto não parece provável, visto que Ananias e outros, que eram discípulos, hesitavam em se chegar a Saulo por causa da reputação dele como perseguidor, mas Judas aceitara Saulo na sua casa. — At 9:13, 14, 26.

7. Judas, também chamado Barsabás, foi um dos dois discípulos enviados pelo corpo governante em Jerusalém para acompanhar Paulo e Barnabé na entrega da carta a respeito da circuncisão (c. 49 EC). Tanto Judas como seu companheiro Silas eram considerados "homens de liderança entre os irmãos". (At 15:22) A carta fora dirigida "aos irmãos em Antioquia, e Síria, e Cilícia". Judas e Silas são mencionados apenas como estando em Antioquia, e não há registro de que tenham ido mais longe. Eles deviam confirmar verbalmente a mensagem contida na carta. Judas era 'profeta', e, como orador visitante, proferiu muitos discursos aos irmãos em Antioquia, encorajando-os e fortalecendo-os. — At 15:22, 23, 27, 30-32.

Atos 15:33 indica que Judas e Silas retornaram a Jerusalém depois de "passarem ali algum tempo" com os cristãos em Antioquia. Certos manuscritos (tais como o Códice Ephraemi e o Códice Bezae) contêm o versículo 34, que reza, com variações: "Mas pareceu bem a Silas permanecer ainda ali; todavia, Judas partiu sozinho para Jerusalém." Este versículo é omitido em manuscritos fidedignos mais antigos (Sinaítico, Alexandrino, MS Vaticano N.º 1209). Provavelmente se tratava duma nota marginal para explicar o versículo 40, e, com o tempo, introduziu-se no texto principal.

Alguns comentadores sugeriram que Judas, chamado Barsabás, era o irmão de "José, chamado Barsabás", discípulo proposto para tomar o lugar de Judas Iscariotes. (At 1:23) Mas não há nenhuma evidência em apoio disso, exceto a mera similaridade do nome. Judas não é novamente mencionado na Bíblia depois de ter voltado a Jerusalém.

JUDAS, A CARTA DE. Carta inspirada das Escrituras Gregas Cristãs, escrita por Judas, irmão de Tiago, e portanto, evidentemente, também meio-irmão de Jesus Cristo. (Veja JUDAS N.º 5.) Dirigida "aos chamados que são amados em relação com Deus, o Pai, e preservados para Jesus Cristo", esta carta geral, pelo visto, devia circular entre todos os cristãos. — Ju 1.

Na época em que Judas escreveu esta carta, desenvolvera-se uma situação ameaçadora. Homens imorais, animalescos, tinham-se introduzido sorrateiramente entre os cristãos e 'transformavam a benignidade imerecida de nosso Deus numa desculpa para conduta desenfreada'. Por este motivo,

DESTAQUES DE JUDAS

Aviso conciso e poderoso contra os iníquos que querem infiltrar-se na congregação.

Foi provavelmente escrita por volta de 65 EC, mais de 30 anos depois da morte e ressurreição de Cristo.

Situação que exige perseverança cristã. (Vv 1-4)

Homens ímpios introduziram-se sorrateiramente na congregação e usam a benignidade imerecida de Deus como desculpa para conduta desenfreada.

Os cristãos precisam travar uma luta árdua pela fé.

Atitudes, conduta e pessoas contra que prevenir-se. (Vv 5-16)

Não se deve esquecer que os israelitas salvos do Egito, aos quais depois faltou fé, foram destruídos.

Anjos que abandonaram a sua posição correta foram punidos.

As crassamente imorais Sodoma e Gomorra sofreram o julgamento do fogo eterno.

Apesar destes exemplos, alguns se empenham em introduzir práticas similares na congregação.

Miguel não ultrajava, nem mesmo ao falar com o Diabo; mas esses homens 'falam de modo ultrajante dos gloriosos'.

Seguem os maus exemplos de Caim, Balaão e Corá.

Constituem uma ameaça similar a rochedos sob a água; iguais a nuvens sem água e a árvores mortas, desarraigadas, eles não produzem nada proveitoso.

Enoque profetizou o julgamento de Deus contra tais pecadores ímpios.

Esses homens são resmungadores, queixosos de sua sorte na vida, egocêntricos, bem como lisonjeadores enganosos.

Como os cristãos podem resistir a esta má influência. (Vv 17-25)

Lembrar-se de que os apóstolos predisseram a presença de tais homens "no último tempo".

Os cristãos devem destacar-se como diferentes deles, edificando-se sobre o alicerce da fé, orando com espírito santo, mantendo-se no amor de Deus e aguardando a expressão da misericórdia de Jesus.

Devem também ajudar outros, mostrando misericórdia para com os que têm dúvidas, salvando-os por arrebatá-los do fogo.

Judas não escreveu, como originalmente pretendera, a respeito da salvação que todos os cristãos chamados para o Reino celestial de Deus têm em comum. Em vez disso, dirigido pelo espírito de Deus, ele forneceu exortações para ajudar concrentes a enfrentar com bom êxito as influências corrompedoras dentro da congregação. Judas admoestou-os a 'travarem uma luta árdua pela fé', por resistirem a pessoas imorais, por manterem a adoração pura e a conduta excelente, "orando com espírito santo". (Ju 3, 4, 19-23) Usando exemplos tais como os anjos que pecaram, os habitantes de Sodoma e Gomorra, Caim, Balaão e Corá, Judas provou vigorosamente que o julgamento de Jeová será executado em pessoas ímpias com a mesma certeza que foi sobre os anjos infiéis e os homens iníquos de tempos anteriores. Ele expôs também a baixeza daqueles que tentavam aviltar os cristãos. — Ju 5-16, 19.

Informações Ímpares. Embora a carta de Judas seja curta, ela contém informações não encontradas em outra parte na Bíblia. Somente ela menciona a disputa do arcanjo Miguel com o Diabo acerca do corpo de Moisés, e a profecia feita séculos antes por Enoque. (Ju 9, 14, 15) Não se sabe se Judas recebeu estas informações por revelação direta ou por transmissão fidedigna (quer oral, quer escrita). Neste último caso, isto talvez explique a presença de uma referência similar à profecia de Enoque no livro apócrifo de Enoque (que se pensa ter sido escrito provavelmente durante o segundo e o primeiro século AEC). Uma fonte comum pode ter fornecido a base para a declaração feita tanto na carta inspirada como no livro apócrifo.

Lugar e Tempo da Escrita. É provável que Judas tenha escrito sua carta na Palestina, visto que não há registro de ele ter alguma vez saído daquele país. À base da evidência interna, pode-se chegar a uma data aproximada da carta. Não mencionar Judas a chegada de Céstio Galo contra Jerusalém (66 EC), nem a queda desta cidade diante dos romanos sob Tito (70 EC), sugere que ele a escreveu antes do ano 66 EC. Se mesmo só uma parte da profecia de Jesus a respeito da destruição de Jerusalém já se tivesse cumprido (Lu 19:43, 44), Judas, sem dúvida, teria incluído esta execução do julgamento divino como mais um exemplo de aviso. Visto que Judas parece ter citado a segunda carta de Pedro, a respeito de ridicularizadores aparecerem "no último tempo" (compare 2Pe 3:3 com Ju 18), pode-se inferir que ele escreveu sua carta mais tarde, por volta de 65 EC.

Autenticidade. O livro bíblico de Judas foi aceito como canônico pelos primeiros catalogadores da Bíblia. Entre estes, do primeiro ao quarto século EC, estavam Clemente de Alexandria, Tertuliano, Orígenes, Eusébio, Cirilo de Jerusalém, Atanásio, Epifânio, Gregório Nazianzeno, Filástrio, Jerônimo e Agostinho. A carta consta também no Fragmento Muratoriano (c. 170 EC).

JUDEIA [do hebr.: De (Pertencente a) Judá]. Não há certeza das fronteiras exatas desta região da Palestina. Pelo visto, a Judeia abrangia uma área de aproximadamente 80 km de leste a oeste, e de uns 50 km de norte a sul. Samaria ficava ao norte e a Idumeia ao sul. O Mar Morto e o vale do Jordão constituíam a fronteira oriental. Todavia, quando o território idumeu foi incluído na Judeia, a fronteira meridional parece ter-se estendido desde abaixo de Gaza, no oeste, até Massada, no leste.

Em Mateus 19:1, a referência a Jesus partir da Galileia e chegar "às fronteiras da Judeia, do outro lado do Jordão", talvez signifique que Jesus partiu da Galileia, cruzou o Jordão e foi para o sul para entrar na Judeia através da Pereia.

Herodes, o Grande, era o "rei da Judeia" quando João, o Batizador, e Jesus nasceram. (Lu 1:5) Herodes havia sido anteriormente constituído rei da Judeia pelo senado romano. Seus domínios foram depois aumentados, e, no tempo da sua morte, incluíam a Judeia, a Galileia, Samaria, a Idumeia, a Pereia e outras regiões. Arquelau, filho de Herodes, o Grande, herdou o domínio sobre a Judeia, Samaria e a Idumeia. (Veja Mt 2:22, 23.) Mas, depois do seu banimento, a Judeia passou a ficar sob a administração de governadores romanos, que tinham sua residência oficial em Cesareia. Com exceção do breve reinado de Herodes Agripa I como rei da Palestina (At 12:1), governadores administraram os assuntos da Judeia até a revolta dos judeus em 66 EC.

Perto do fim do primeiro século AEC, em cumprimento de profecias, o prometido Messias, Jesus, nasceu em Belém, na Judeia. (Mt 2:3-6; Lu 2:10, 11) Depois da visita de alguns astrólogos orientais, José, pai adotivo de Jesus, alertado por um anjo, num sonho, a respeito da intenção de Herodes, o Grande, de destruir o menino, fugiu com a família ao Egito. Após a morte de Herodes, José não retornou à Judeia, mas estabeleceu-se em Nazaré, na Galileia. Fez isso porque Arquelau, filho de Herodes, governava então a Judeia, e também por causa do aviso divino dado a José num sonho. — Mt 2:7-23.

Na primavera de 29 EC, quando João, o Batizador, iniciou sua obra em preparação para a vinda do Messias, a Judeia estava sob a jurisdição do governador romano Pôncio Pilatos. Muitos, inclusive pessoas da Judeia, ouviram a pregação de João no ermo da Judeia e foram batizados em símbolo de arrependimento. (Mt 3:1-6; Lu 3:1-16) Quando Jesus iniciou seu ministério, menos de oito meses depois, os habitantes da Judeia receberam mais uma oportunidade de retornar a Jeová de pleno coração. Por algum tempo, os discípulos de Jesus imergiam até mesmo mais pessoas do que João, o Batizador. (Jo 3:22; 4:1-3) Depois de Jesus partir para a Galileia, grandes multidões de Jerusalém e da Judeia seguiram-no e assim se beneficiaram do ministério dele ali. (Mt 4:25; Mr 3:7; Lu 6:17) Muitos desses da Judeia, sem dúvida, iguais aos galileus, tiveram seu interesse suscitado por aquilo que viram Jesus fazer em Jerusalém na festividade (da Páscoa de 30 EC). (Jo 4:45) As notícias sobre os milagres de Jesus na Galileia, tais como a ressurreição do filho único duma viúva de Naim, também se espalharam pela Judeia. — Lu 7:11-17.

Todavia, surgiu uma intensa oposição contra Jesus da parte dos líderes religiosos da Judeia. Estes parecem ter exercido mais influência sobre o povo da Judeia do que sobre os galileus. Já a partir da época da Páscoa de 31 EC, Jesus não mais estava seguro na Judeia. (Jo 5:1, 16-18; 7:1) Não obstante, ele assistia às festividades em Jerusalém e aproveitava a oportunidade para pregar. (Jo 7:10-13, 25, 26, 32; 10:22-39) Foi provavelmente na Judeia, após a Festividade das Barracas em 32 EC, que Jesus enviou os 70. (Lu 10:1-24) Mais tarde, apesar das tentativas anteriores de o apedrejarem, Jesus, ao saber que seu amigo Lázaro tinha falecido, decidiu ir à Judeia. A subsequente ressurreição de Lázaro por Jesus, em Betânia, foi usada pelos líderes religiosos como motivo adicional de procurarem a morte dele. Alguns deles disseram: "Se o deixarmos assim, todos depositarão fé nele, e virão os romanos e tirarão tanto o nosso lugar como a nossa nação." — Jo 11:5-8, 45-53.

Ao passo que os Evangelhos sinópticos tratam principalmente do ministério de Jesus na Galileia (provavelmente por causa da melhor aceitação ali), Jesus não negligenciou a Judeia. De outro modo, seus inimigos não poderiam ter declarado perante Pilatos: "Ele atiça o povo por ensinar em toda a Judeia, principiando da Galileia até mesmo aqui." — Lu 23:5.

Após a morte e ressurreição de Cristo Jesus, Jerusalém e a Judeia continuavam a receber um testemunho cabal. (At 1:8) No dia de Pentecostes de 33 EC, sem dúvida havia pessoas da Judeia entre os 3.000 que aceitaram a pregação de Pedro e foram batizados. Depois disso, a congregação cristã em Jerusalém continuava a ter aumentos. (At 2) Mas, não sem oposição. (At 4:5-7, 15-17; 5:17, 18, 40; 6:8-12) Depois do apedrejamento do cristão Estêvão, houve uma perseguição tão feroz, que "todos, exceto os apóstolos, foram espalhados através das regiões da Judeia e de Samaria". (At 8:1) Mas, em vez de ser um impedimento, serem espalhados assim resultou na divulgação da mensagem cristã, e, pelo visto, formaram-se novas con-

gregações na Judeia e em outros lugares. (At 8:4; Gál 1:22) Após a conversão do perseguidor Saulo de Tarso, "a congregação através de toda a Judeia, e Galileia, e Samaria, entrou então num período de paz, sendo edificada; e, como andava no temor de Jeová e no consolo do espírito santo, multiplicava-se". (At 9:31) O ex-perseguidor, o próprio apóstolo Paulo, pregou em Jerusalém e na Judeia. (At 26:20) Pelas atividades de Paulo e de outros, estabeleceram-se novas congregações de cristãos, e os apóstolos e os anciãos da congregação de Jerusalém serviram como corpo governante para todas elas. — At 15:1-33; Ro 15:30-32.

Aparentemente, muitos dos cristãos judeus que moravam na Judeia eram pobres. Portanto, deve ter sido muito animador para eles ser beneficiados com as medidas voluntárias de socorros organizadas em seu favor pelos seus irmãos cristãos em outras partes da terra. (At 11:28-30; Ro 15:25-27; 1Co 16:1-3; 2Co 9:5, 7) Ao continuarem com seu serviço fiel, os cristãos judeus na Judeia sofreram muita perseguição de patrícios descrentes. (1Te 2:14) Por fim, em 66 EC, quando os exércitos romanos sob Céstio Galo se retiraram de Jerusalém, esses cristãos, em obediência às palavras proféticas de Jesus, fugiram de Jerusalém e da Judeia para os montes, escapando assim da terrível destruição que sobreveio a Jerusalém em 70 EC. — Mt 24:15, 16; Mr 13:14; Lu 21:20, 21.

JUDEU, JUDIA [De (Pertencente a) Judá]. Pessoa pertencente à tribo de Judá. Este nome não ocorre no relato bíblico antes da queda do reino de dez tribos de Israel. No tempo de Ezequias, Isaías usou uma forma adjetiva da palavra, traduzida "idioma judaico". (Is 36:11, 13) Na maioria das vezes, o reino meridional era chamado Judá, e o povo era chamado filhos de Judá ou tribo dos filhos de Judá. O primeiro escritor bíblico a usar o nome judeus como referência direta ao povo foi o escritor dos livros de Reis, sem dúvida Jeremias, cujo serviço profético começou em 647 AEC. (Veja 2Rs 16:6; 25:25.) Após o exílio, este nome era aplicado a todos os israelitas que retornaram (Esd 4:12; 6:7; Ne 1:2; 5:17), e, finalmente, a todos os hebreus no mundo inteiro, para diferenciá-los das nações gentias. (Est 3:6; 9:20) Homens gentios que aceitaram a crença judaica e se tornaram prosélitos circuncisos também se declaravam judeus. (Est 8:17) No entanto, nas Escrituras Hebraicas, a expressão "residente forasteiro" talvez se refira a alguém que havia adotado a religião dos judeus (Je 22:3), e até mesmo nas Escrituras Gregas Cristãs se distingue às vezes a tais pelo termo "prosélitos". (At 2:10; 6:5; 13:43) O termo "judia" é usado em Atos 24:24.

Quando Jesus era menininho, vieram astrólogos perguntando: "Onde está aquele que nasceu rei dos judeus?" (Mt 2:1, 2) Na estaca de tortura de Jesus, Pilatos colocou o título "Jesus, o Nazareno, o Rei dos Judeus". — Jo 19:19.

Uso Figurado. O apóstolo Paulo, ao argumentar que os judeus estavam enganados em se orgulhar da sua ascendência carnal e em basear-se nas obras da Lei para obter o favor de Deus, disse: "Porque não é judeu aquele que o é por fora, nem é circuncisão aquela que a é por fora, na carne. Mas judeu é aquele que o é no íntimo, e a sua circuncisão é a do coração, por espírito, e não por um código escrito. O louvor desse não vem de homens, mas de Deus." (Ro 2:28, 29) Aqui, Paulo, aproveitando-se do sentido do nome Judá, mostra que a verdadeira base para se obter louvor de Deus é ser servo de Deus de coração, por espírito. Este argumento é paralelo ao seu raciocínio em Romanos, capítulo 4, de que o verdadeiro descendente, ou semente, de Abraão são aqueles que têm a fé de Abraão. Ele salienta adicionalmente que, na congregação cristã, a nacionalidade da pessoa não tem importância, porque "não há nem judeu nem grego [gentio]". (Gál 3:28) O ressuscitado Jesus Cristo falou à congregação de Esmirna, consolando-a com respeito à perseguição que sofria, em grande parte às mãos dos judeus, dizendo: "Conheço . . . a blasfêmia dos que se dizem judeus, e que não são, mas que são sinagoga de Satanás". — Re 2:9.

JUDITE [forma feminina de Jeudi]. Uma das esposas de Esaú; filha de Beeri, o hitita, e constante fonte de amargura de espírito para Isaque e Rebeca. (Gên 26:34, 35) Ela talvez seja a Oolibama de Gênesis 36:2.

JUGO. Barra carregada nos ombros da pessoa, com fardos suspensos em ambas as pontas (veja Is 9:4), ou canga de madeira colocada no pescoço de dois animais de tração (usualmente bovinos) para puxar implementos agrícolas ou uma carroça. (Núm 19:2; De 21:3; 1Sa 6:7) Esta canga costumava ser mantida na posição por duas correias, cada uma em volta do pescoço de um animal. Alguns jugos, em vez de terem correias, tinham barras verticais em ambos os lados do pescoço do animal, ligadas por correias na frente do pescoço. Prendiam-se também jugos na testa dos animais, à base dos chifres. Os jugos sobre os ombros de humanos, no antigo Egito, para carregar água e outros fardos, tinham cerca de 1 m de comprimento e vinham equipados com correias nas extremidades, para se prenderem cargas.

Termos nos Idiomas Originais. Os termos gregos (*zy·gós, zeú·gos*) que transmitem a ideia de

jugo derivam da palavra *zeú·gny·mi,* que significa "jungir; parelhar; juntar; amarrar; unir". Usualmente jungiam-se dois animais, de modo que a palavra grega *zeú·gos* pode denotar um "par" ou uma "junta" de animais, tal como "um par de rolas". (Lu 2:24; 14:19) O termo hebraico *tsé·medh* corresponde mais ou menos à palavra grega *zeú·gos* e pode designar uma "parelha" (Jz 19:3, 10), uma "junta" (1Sa 11:7; 1Rs 19:19, 21), ou uma "jeira", medida de terra que uma junta de bois podia lavrar num dia (1Sa 14:14; Is 5:10). No entanto, uma palavra hebraica inteiramente diferente (*'ol* ou *'ohl*) refere-se ao instrumento usado para jungir ou unir coisas. (Núm 19:2) Outro termo hebraico (*moh·táh,* pau de jugo) é associado com jugos (Le 26:13; Is 58:6, 9; Je 27:2; 28:10, 12, 13; Ez 30:18; 34:27), e em 1 Crônicas 15:15 refere-se aos varais usados para carregar a Arca. A palavra grega *zy·gós,* além de designar um jugo, pode aplicar-se a diversos objetos que unem duas ou mais coisas. Por exemplo, o travessão duma balança 'junge' dois pratos; assim, *zy·gós* é traduzido "balança" em Revelação (Apocalipse) 6:5. Igual ao termo hebraico *'ol* (Gên 27:40; Is 9:4), *zy·gós* pode também descrever a canga usada por alguém para carregar fardos distribuídos equitativamente em ambos os lados da canga.

Uso Figurado. Os escravos frequentemente tinham de carregar fardos (veja Jos 9:23; 1Ti 6:1), e, por esta razão, o jugo representava apropriadamente a escravidão ou sujeição a outra pessoa, tal como a sujeição de Esaú a Jacó (Gên 27:40), ou a sujeição a um governante ou a uma nação (1Rs 12:4-14; 2Cr 10:4-14; Ez 34:27), bem como a opressão e o sofrimento. (Is 58:6-9) Um jugo de ferro denotava uma servidão mais dura do que um jugo de madeira. (De 28:48; Je 28:10-14) E remover ou quebrar um jugo significava libertação da servidão, opressão e exploração. — Le 26:13; Is 10:27; 14:25; Je 2:20; 28:2, 4; 30:8; Ez 30:18.

Quando a cidade de Jerusalém caiu diante do Rei Nabucodonosor, seus habitantes ficaram debaixo do jugo pesado da submissão a Babilônia. Este jugo era especialmente duro para os homens mais idosos, que nunca tiveram de suportar tal coisa quando mais jovens. (Veja Is 47:6.) Evidentemente aludindo a isso na sua lamentação sobre a destruição de Jerusalém, Jeremias disse: "É bom que o varão vigoroso carregue o jugo durante a sua mocidade." Por aprender a carregar um jugo de sofrimento na mocidade, a pessoa achará muito mais fácil mais adiante na vida levar um jugo, sem perder a esperança. — La 3:25-30.

Ao passo que pessoas e nações têm oprimido outros, Jeová Deus nunca colocou um jugo opressivo, prejudicial, sobre os seus servos fiéis. Por meio do profeta Oseias, Jeová lembrou a Israel Seu tratamento misericordioso: "Continuei a puxá-los com as cordas do homem terreno, com os cordões do amor, de modo que me tornei para eles como os que retiram um jugo das suas queixadas, e suavemente eu levei alimento a cada um." (Os 11:4) Assim, nos tratos de Jeová com os israelitas, ele agiu como alguém que retira ou puxa o jugo para trás o suficiente para habilitar o animal a comer confortavelmente. Era somente quando eles quebravam seu jugo de submissão a Deus (Je 5:5) que passavam a ficar sob o jugo opressivo de nações inimigas. — Veja De 28:48; Je 5:6-19; 28:14.

A Lei dada à nação de Israel era um jugo, porque os colocava sob obrigações e responsabilidades para com Jeová Deus. Visto que a Lei era santa, justa e boa, o que ela prescrevia não prejudicava os israelitas. (Ro 7:12) No entanto, por causa da pecaminosidade e imperfeição deles, não puderam guardá-la perfeitamente, e, por isso, ela se mostrou um jugo que 'nem eles, nem seus antepassados foram capazes de levar' (porque resultava na condenação deles pela violação da Lei). Este ponto foi destacado por Pedro, quando mostrou que não era necessário impor aos cristãos não judeus a obrigação de observar "a lei de Moisés". (At 15:4-11) A própria Lei não causava escravidão, mas o pecado a causava. (Ro 7:12, 14) Assim, não somente seria impossível para alguém tentar obter a vida por guardar perfeitamente a Lei mosaica, mas também significaria para ele deixar-se "restringir novamente num jugo de escravidão", pois, por ser pecador e escravo do pecado, seria condenado pela Lei, a qual não fornecia nenhum sacrifício realmente eficaz pelos pecados, assim como fez o resgate de Cristo. — Gál 5:1-6.

Na época do ministério terrestre de Jesus, os judeus estavam sob o jugo da Lei mosaica, e, além disso, sobrecarregados por muitas tradições de homens. Jesus Cristo disse a respeito dos escribas e dos fariseus: "Amarram cargas pesadas e as põem nos ombros dos homens, mas eles mesmos não estão dispostos nem a movê-las com o dedo." (Mt 23:4) Portanto, dum ponto de vista espiritual, especialmente o povo comum estava 'sobrecarregado'. De modo que Jesus podia dizer: "Vinde a mim, todos os que estais labutando e que estais sobrecarregados, e eu vos reanimarei. Tomai sobre vós o meu jugo e aprendei de mim, pois sou de temperamento brando e humilde de coração, e achareis revigoramento para as vossas almas. Pois o meu jugo é benévolo e minha carga é leve." (Mt 11:28-30) Se o "jugo" mencionado por Jesus era aquele que lhe tinha sido imposto pelo seu Pai celestial, então isso significaria que outros podiam

entrar sob o jugo *com ele* e ele os ajudaria. Por outro lado, se o jugo for aquele que o próprio Jesus põe em outros, então se referia a submeter-se à *autoridade* e *direção* de Cristo como discípulo dele. Em Filipenses 4:3, o apóstolo Paulo provavelmente se referia a determinado irmão na congregação filipense como "genuíno companheiro de jugo", isto é, alguém sob o jugo de Cristo.

Visto que o casamento vincula marido e mulher, é como um jugo. (Mt 19:6) Portanto, se um cristão ou uma cristã se casasse com alguém incrédulo, isso resultaria num "jugo desigual" (2Co 6:14), dificultando em muito a união de pensamento e de ação.

JUIZ. Homens suscitados por Jeová para libertar seu povo, antes do período dos reis humanos de Israel, eram conhecidos como juízes. (Jz 2:16) Moisés, como mediador do pacto da Lei e líder designado por Deus, julgou Israel por 40 anos. Mas o período dos juízes, conforme usualmente considerado, começou com Otniel, algum tempo depois da morte de Josué, e se estendeu até o profeta Samuel. Samuel não costuma ser contado entre os juízes. De modo que o período dos juízes se estendeu por uns 300 anos. — Jz 2:16; At 13:20.

Os juízes foram escolhidos e designados por Jeová dentre diversas tribos de Israel. Entre Josué e Samuel, mencionam-se 12 juízes (não se incluindo Débora), como segue:

Juiz	Tribo	Juiz	Tribo
Otniel	Judá	Jair	Manassés
Eúde	Benjamim	Jefté	Manassés
Sangar	(?)	Ibsã	Zebulão (?)
Baraque	Naftali (?)	Elom	Zebulão
Gideão	Manassés	Abdom	Efraim
Tola	Issacar	Sansão	Dã

A região exata sobre a qual cada juiz exercia jurisdição e as datas do seu juizado não podem ser determinadas em cada caso. Alguns talvez julgassem contemporaneamente em setores diversos de Israel, e havia períodos intermediários de opressão. — Veja MAPA, Vol. 1, p. 743; DIA DO JULGAMENTO (JUÍZO); TRIBUNAL DE JUSTIÇA; também os juízes de Israel sob os seus respectivos nomes.

JUÍZES, LIVRO DE. Livro bíblico que basicamente abrange um período de uns 330 anos, entre a conquista de Canaã por Israel e o começo da monarquia. Anteriormente, os israelitas haviam sido avisados de que não expulsarem eles os habitantes da terra, conforme divinamente ordenados, levaria a adotarem as práticas religiosas degradadas dos cananeus. Por fim, isto resultaria no desfavor de Jeová e em eles serem abandonados aos inimigos. (Êx 23:32, 33; 34:11-17; Núm 33:55; De 7:2-5) O registro histórico encontrado no livro de Juízes mostra como o aviso se transformou em realidade. Todavia, em vez de o livro lidar extensamente com a infidelidade de Israel e a resultante opressão por estrangeiros, ele narra primariamente as façanhas dos juízes e as maravilhosas libertações que Jeová realizou por meio deles. Assim se destacam a capacidade de Jeová salvar, e sua longanimidade, misericórdia, benignidade imerecida e justiça. Os próprios juízes se destacam como exemplos primorosos de fé. — He 11:32-34, 39, 40.

Disposição. O livro de Juízes está ligado ao livro bíblico precedente pelas palavras iniciais: "E aconteceu depois da morte de Josué." No entanto, alguns dos acontecimentos narrados nele evidentemente ocorreram antes de Josué morrer. Por exemplo, Juízes 2:6 reza: "Quando Josué mandou o povo embora, então os filhos de Israel seguiram seu caminho, cada um para a sua herança, para tomar posse do país." De modo que, pelo visto, Juízes 1:1–3:6 serve de introdução, recorrendo o escritor a eventos que aconteceram antes e depois da morte de Josué, a fim de fornecer o fundo histórico para o relato que segue. A seção desde o capítulo 3, versículo 7, até o fim do capítulo 16, basicamente se encontra em ordem cronológica e relata as atividades de 12 juízes (não se incluindo Débora), começando com Otniel e terminando com Sansão. A última parte do livro poderia ser chamada de apêndice e se ajusta a um período bem anterior ao juizado de Sansão. A captura de Laís pelos danitas razoavelmente poderia ter ocorrido antes da morte de Josué. (Veja Jos 19:47; Jz 18:27-29.) O crime sexual em massa dos homens de Gibeá e os eventos subsequentes, que resultaram quase no extermínio da tribo de Benjamim, provavelmente ocorreram poucos anos depois da morte de Josué. (Jz 19:1–21:25; Jos 24:31) Isto concederia tempo suficiente para os benjamitas terem aumentado de cerca de 600 homens (Jz 20:47) para quase 60.000 guerreiros no tempo do reinado de Davi. — 1Cr 7:6-12.

Escritor e Tempo da Composição. A evidência interna fornece uma base para se calcular quando o livro de Juízes foi escrito. Foi compilado quando havia um rei governando Israel. Senão, o escritor, referindo-se ao passado, não teria dito: "Naqueles dias não havia rei em Israel." (Jz 17:6; 18:1; 19:1; 21:25) Todavia, era uma época em que os jebuseus ainda moravam em Jerusalém. (Jz 1:21) Visto que Davi, em 1070 AEC, arrebatou dos jebuseus "a fortaleza de Sião" (parte de Jerusalém) e transferiu para lá a sua capital (2Sa 5:6-9), o livro de Juízes deve ter sido escrito antes daquela

DESTAQUES DE JUÍZES

Narrativa vigorosa de libertações realizadas repetidas vezes por Jeová a favor de Israel por meio dos juízes, sempre que Israel abandonava práticas idólatras e buscava seriamente a sua ajuda.

O livro, provavelmente escrito por Samuel, abrange uns 330 anos entre a conquista de Canaã e o começo da monarquia.

Fundo histórico das condições prevalecentes durante o tempo dos juízes. (1:1–3:6)

Após a morte de Josué, as tribos de Israel deixam de expulsar do país os habitantes remanescentes de Canaã.

Em vez disso, casam-se com esses pagãos e são enlaçados pela religião falsa deles.

Jeová os abandona aos adversários; mas, de tempos em tempos, suscita juízes para libertá-los.

Libertações da opressão sempre que Israel abandonava a adoração falsa e clamava a Jeová por ajuda. (3:7–16:31)

Por meio de Otniel, Israel é liberto da subjugação de oito anos ao rei mesopotâmico Cusã-Risataim.

Os 18 anos de domínio do rei moabita Eglom terminam quando ele é morto por Eúde, o qual reúne então um exército israelita e subjuga os moabitas.

Sangar, sozinho, golpeia 600 filisteus, salvando assim Israel.

Baraque, incentivado pela profetisa Débora, derrota Jabim, acabando assim com os 20 anos de opressão de Israel por ele; Sísera, chefe do exército de Jabim, é morto por Jael, esposa de Héber, o queneu; Débora e Baraque comemoram esta vitória com um cântico.

Gideão é comissionado para libertar Israel dos sete anos de hostilização dos midianitas; Jeová concede a vitória, depois de reduzir o exército de Gideão a somente 300 homens; Gideão, a seguir, recusa a realeza.

Tola julga Israel por 23 anos, e Jair julga por 22 anos.

Israel sofre às mãos dos amonitas; Jeová provê libertação por meio de Jefté, o qual depois cumpre seu voto de entregar sua filha única ao serviço de Jeová.

Ibsã, Elom e Abdom julgam Israel num total de uns 25 anos.

Jeová dá a Sansão uma enorme força e o usa para livrar Israel dum domínio de 40 anos por parte dos filisteus; seu noivado com uma mulher filisteia de Timná lhe oferece oportunidades de agir contra eles; ser ele traído por Dalila, por fim, resulta numa situação em que ele, na morte, mata mais filisteus do que durante a sua vida.

Outras situações indesejáveis que surgiram durante o tempo dos juízes. (17:1–21:25)

Em Efraim, Micá erige no seu lar uma imagem e emprega um jovem levita como sacerdote.

Certos danitas vêm à casa de Micá e mais tarde furtam os objetos idólatras dele; levam também consigo o levita, para servir-lhes de sacerdote.

Homens da cidade benjamita de Gibeá são culpados dum crime sexual em massa contra a concubina dum levita; não serem os culpados entregues para punição resulta em as outras tribos empreenderem uma guerra punitiva contra Benjamim; esta tribo é quase que aniquilada.

data, provavelmente durante o reinado de Saul. Naquela época, Samuel era o principal defensor da verdadeira adoração, e, como profeta de Jeová, era a pessoa lógica para registrar este livro.

Autenticidade. Não se pode pôr em dúvida que o livro de Juízes ocupa legitimamente um lugar no cânon bíblico. É franco e honesto, e não oculta os graves pecados de Israel. Todo o livro dá glória e honra, não a juízes humanos, mas a Jeová Deus, como verdadeiro Libertador de Israel. Mostra que era o espírito de Deus que habilitava os juízes (Jz 3:9, 10; 6:34; 11:29; 13:24, 25; 14:6, 19; 15:14, 18; 16:20, 28-30) e estes, por sua vez, reconheciam a Jeová como Juiz (11:27) e Rei (8:23). Outros livros bíblicos inspirados citam eventos registrados nele. — 1Sa 12:9-11; 2Sa 11:21; Sal 83:9-12; Is 9:4; 10:26; He 11:32-34.

JUÍZO (JUSTIÇA). A manutenção ou administração do que é direito de maneira justa e imparcial, e segundo normas. A palavra hebraica *mish·pát,* frequentemente traduzida por “justiça” e “juízo”, “julgamento” (*NM, Al, RS*), também pode transmitir a ideia dum plano específico (Êx 26:30), costume (Gên 40:13), regra (2Cr 4:20) ou procedimento costumeiro (Le 5:10) na realização de coisas.

As duas palavras hebraicas mais frequentemente traduzidas por “justiça” na versão *Almeida* (*tsé·dheq* e *tsedha·qáh*) usualmente também são traduzidas por “justiça” na *Tradução do Novo Mundo.* (Gên 18:19; Jó 8:3) Embora juízo tenha conotações jurídicas, basicamente não há nenhuma distinção entre justiça e juízo. — Veja Am 5:24.

Uma palavra grega traduzida “em harmonia com a justiça” (*NM*) indica algo que é “justo” (*Al, CBC*) ou merecido. (Ro 3:8; He 2:2) “Julgamento” e “vingança” são os sentidos primários de outras duas palavras gregas às vezes traduzidas “justiça”. — Mt 12:20, *NM, CBC;* Lu 18:7, *NM.*

O supremo Juiz e Legislador (Is 33:22), Jeová Deus, “ama a justiça e o juízo”. (Sal 33:5) “Não depreciará o juízo e a abundância da justiça.” (Jó

37:23) Isto garante que ele nunca abandonará os que lhe são leais. (Sal 37:28) Jeová não é parcial nos tratos com as suas criaturas, mas aceita todos os que o temem e que praticam a justiça e lhes concede sua bênção. (At 10:34, 35) Pessoas e nações são punidas ou recompensadas segundo os seus atos. (Ro 2:3-11; Ef 6:7-9; Col 3:22–4:1) O juízo executado por Jeová também é equilibrado com misericórdia, oferecendo assim a homens e nações a oportunidade de se desviarem do seu proceder iníquo e deste modo escaparem da execução dos julgamentos adversos dele. — Je 18:7-10; Ez 33:14-16; veja DECLARAR JUSTO; JUSTIÇA.

A sabedoria de Jeová é muito superior à de humanos imperfeitos, e o homem, não Deus, tem de aprender a vereda da justiça. (Is 40:14) De modo que o homem não está em condições de julgar os atos de Deus como justos ou injustos, mas tem de aprender a harmonizar seu modo de pensar com as normas de justiça que Jeová revela na sua Palavra. Deus disse aos israelitas: "Quanto aos meus caminhos, acaso não são acertados, ó casa de Israel? Não são os vossos caminhos que não são acertados?" (Ez 18:29) Também, ser Jeová o Criador elimina toda base para se questionar a justeza das suas atividades. — Ro 9:20, 21; veja também Jó 40:8–41:34.

Portanto, Jeová sempre exigiu com justeza que aqueles que desejam obter Sua aprovação se familiarizem com as Suas normas de justiça e as sigam. (Is 1:17, 18; 10:1, 2; Je 7:5-7; 21:12; 22:3, 4; Ez 45:9, 10; Am 5:15; Miq 3:9-12; 6:8; Za 7:9-12) Iguais a Deus, eles têm de ser imparciais, visto que o fracasso neste sentido é injusto e viola a lei do amor. (Tg 2:1-9) No entanto, o exercício da justiça segundo as normas de Deus não é um fardo; na realidade, a felicidade do homem depende disso. (Sal 106:3; compare isso com Is 56:1, 2.) Esta verdade foi reconhecida por Blackstone, famoso jurista inglês: "[Deus] vinculou de forma tão íntima, entreteceu tão inseparavelmente as leis da justiça eterna com a felicidade de cada indivíduo, que esta não pode ser alcançada senão pela observância delas; e, se elas forem obedecidas pontualmente, isto não poderá senão produzir esta última." — *Chadman's Cyclopedia of Law* (Ciclopédia Jurídica de Chadman), 1912, Vol. I, p. 88.

O correto exercício da justiça pela autoridade governamental também contribui para a felicidade e o bem-estar dos seus súditos. (Veja Pr 29:4.) Visto que a justiça sempre será exercida por Jesus como Rei do Reino de Deus e por todos os que servem em cargos administrativos sob ele, seus súditos leais terão prazer em se sujeitar ao domínio justo dele. — Is 9:6, 7; 32:1, 16-18; 42:1-4; Mt 12:18-21; Jo 5:30; compare isso com Pr 29:2.

Acerca da administração da justiça e do juízo, e dos princípios envolvidos, veja CAUSA JURÍDICA; LEI; TRIBUNAL DE JUSTIÇA.

JUÍZO, DIA DO. Veja DIA DO JULGAMENTO (JUÍZO).

JULGAMENTO(S). Veja CAUSA JURÍDICA; DECISÕES JUDICIAIS.

JULGAMENTO, DIA DO. Veja DIA DO JULGAMENTO (JUÍZO).

JÚLIA. Membro da congregação de Roma, a quem Paulo enviou saudações. (Ro 16:15) Júlia talvez fosse esposa ou irmã de Filólogo.

JÚLIO. Oficial do exército, ou centurião, romano do destacamento de Augusto, sob cuja custódia Paulo viajou para Roma. (At 27:1; veja AUGUSTO, DESTACAMENTO DE; OFICIAL DO EXÉRCITO.) Pelo visto, desde o começo da viagem, Júlio reconheceu que Paulo não era um prisioneiro comum, e mostrou-lhe bondade, por exemplo, por deixá-lo desembarcar para visitar amigos em Sídon. No entanto, mais tarde, quando Paulo sugeriu que, naquela ocasião, o prosseguimento da viagem seria perigoso, Júlio aceitou a opinião contrária do piloto e do dono do navio. Mais tarde, os soldados de Júlio impediram a fuga dos marujos, em harmonia com as palavras de Paulo: "A menos que estes homens permaneçam no barco, não podeis ser salvos." Quando ocorreu o naufrágio, Júlio salvou a vida de Paulo por não permitir que os soldados matassem os prisioneiros. — At 27:1-44.

JUMENTO [hebr.: *hhamóhr; 'a·thóhn*, "jumenta"; *'á·yir*, "jumento adulto"; gr.: *ó·nos; o·ná·ri·on*, "jumentinho"]. Animal de casco duro, equídeo, que se distingue do cavalo por seu tamanho menor, crina mais curta, orelhas mais compridas e cauda de pelos mais curtos, com apenas tufos de crina na extremidade dela. Visto que os seus cascos pequenos, afiados, o tornam de passo mais firme do que o cavalo, o jumento é melhor adaptado ao terreno agreste e montanhoso, tão frequentemente encontrado na Palestina. Embora sejam proverbiais a estupidez e a obstinação do jumento (asno ou burro), na realidade sua inteligência é considerada superior à do cavalo, e ele é um animal paciente, resignado, que, assim como outros animais, com frequência tem sofrido abusos às mãos do homem.

O jumento (*Equus asinus*) já serve por muito tempo ao homem como animal de carga, meio de transporte e animal de tiro, ocorrendo a primeira menção dele nas Escrituras com relação a Abraão. (Gên 12:16; 22:3; Jos 15:18; 2Cr 28:15; Is 30:24) Evidentemente, do ponto de vista do trabalho

duro de carregar fardos, feito pelo jumento, Jacó comparou seu filho Issacar a este animal. (Gên 49:14) Por outro lado, faz-se referência ao cio dos jumentos com relação à prostituição do reino de Judá com outras nações. — Ez 23:20.

Numa das suas visões, o profeta Isaías viu "um carro de guerra de jumentos". (Is 21:7) Isto indicaria que jumentos eram também usados em guerra, provavelmente como animais de carga, se não para carregar também guerreiros para a própria luta. Neste respeito, é de interesse notar que o historiador grego, Heródoto (IV, 129) fala do uso de jumentos pelo exército persa.

Sob a Lei, o jumento era um animal impuro. Portanto, visto que todos os primogênitos pertenciam a Jeová e o primogênito do jumento não podia ser oferecido em sacrifício, ele tinha de ser remido por se dar uma ovelha em troca dele, ou se tinha de quebrar-lhe a nuca. — Êx 13:13; 34:20.

Embora fossem impuros, jumentos foram consumidos em Samaria por causa da severidade da fome durante o sítio da cidade pelo Rei Ben-Hadade, e até mesmo a parte menos comestível do jumento, a cabeça ossuda, de pouca carne, na realidade tornou-se alimento de luxo, custando 80 peças de prata (no caso de siclos, US$ 176). — 2Rs 6:24, 25.

A lei de Deus ordenava tratamento bondoso para com os animais domésticos, tais como o jumento. Um jumento deitado sob a sua carga devia ser aliviado dela, e não se devia jungir um jumento com um touro. (Êx 23:5; De 22:10) O jumento, por ser inferior no tamanho e na força, e de natureza diferente, sofreria em resultado de tal jugo desigual.

O número de jumentos em Israel deve ter sido bastante grande, visto que, só na sua campanha contra os midianitas, tomaram 61.000 jumentos como despojo de guerra. (Núm 31:3, 32-34) A frequente menção deste animal nas Escrituras sugere que raras eram as famílias que não tinham um. (De 5:21; 22:4; 1Sa 12:3) Isto é também corroborado por haver cerca de um destes animais para cada seis homens (não incluindo escravos e cantores) que retornaram com Zorobabel do exílio babilônico. (Esd 2:1, 2, 64-67; Ne 7:66-69) O fato de o jumento reconhecer seu lugar com relação ao seu dono foi empregado como exemplo para censurar o Israel infiel, por causa do seu fracasso em reconhecer Jeová. — Is 1:3.

O jumento, ao morrer, era simplesmente arrastado sem cerimônia para fora da cidade e lançado no depósito de lixo. Deste modo, o profeta de Deus predisse o rebaixamento de Jeoiaquim, orgulhoso e sem fé, filho de Josias, rei de Judá: "Seu enterro será como se enterra um jumento, sendo arrastado e lançado fora, além dos portões de Jerusalém." — Je 22:19.

Tanto homens como mulheres, mesmo israelitas de destaque, montavam jumentos. (Jos 15:18; Jz 5:10; 10:3, 4; 12:14; 1Sa 25:42) Salomão, filho de Davi, para ir à sua unção para o cargo, montou a mula de seu pai, sendo a mula um animal híbrido descendente dum jumento. (1Rs 1:33-40) Era, portanto, bem apropriado que Jesus, maior do que Salomão, cumprisse a profecia de Zacarias 9:9 não por montar um cavalo, mas um jumentinho, "em quem nenhum da humanidade jamais montou". — Lu 19:30, 35.

Alguns acham que os relatos evangélicos divergem com respeito ao animal em que Jesus montou na sua entrada triunfal em Jerusalém. Marcos (11:7), Lucas (19:35) e João (12:14, 15) indicam que Jesus montou num jumentinho, ou jumento novo, mas eles não fazem menção da presença duma jumenta mais velha. No entanto, Mateus (21:7) escreve que os discípulos "trouxeram a jumenta e seu jumentinho, e colocaram sobre estes as suas roupas exteriores, e ele se sentou nelas". Obviamente, Jesus não se sentou em dois animais, mas nas roupas deitadas sobre o jumentinho. Evidentemente, por ele não montar a jumenta, mas, antes, seu jumentinho, Marcos, Lucas e João não mencionam a presença da jumenta nos seus relatos.

Jumento Selvagem. O jumento selvagem [hebr.: *'a·róhdh;* aramaico: *'arádh*] diferencia-se do jumento doméstico, não pela sua aparência, mas pela sua índole selvagem e intratável. Isto se harmoniza plenamente com a descrição bíblica dum animal como que com 'ligaduras soltas'. — Jó 39:5.

O habitat do jumento selvagem (*Equus hemionus*) é a planície desértica e a região salina, longe do rebuliço da cidade. Evita instintivamente os lugares habitados pelo homem, de modo que "não ouve os ruídos do batedor". O caso não é que o jumento selvagem não ouça bem; ele é extremamente arisco por causa dos seus apurados sentidos de audição, visão e olfato. Se um homem tentasse aproximar-se furtivamente deste animal, este dispararia com extrema rapidez. Os jumentos selvagens, irrequietos, migram em busca de plantas verdes, explorando até mesmo regiões montanhosas em busca de pastos. Alimentam-se de todo tipo de plantas verdes, chegando a roer até mesmo as raízes. O sal também faz parte da sua alimentação. (Jó 39:5-8) A preferência do jumento selvagem por uma vida livre e irrestrita, longe das habitações humanas, aumenta o significado do

fato de que Nabucodonosor morou com estas criaturas durante os seus sete anos de insanidade. — Da 5:21; veja ZEBRA.

JUNCO [hebr.: *'agh·móhn*]. Qualquer de uma variedade de plantas graminiformes que costumam crescer em brejos. Os verdadeiros juncos têm caule redondo, frequentemente oco, com três filas de folhas graminiformes, e pequenas flores acastanhadas ou esverdeadas. A designação *'agh·móhn* talvez tenha incluído as diversas espécies de juncos, bem como as plantas semelhantes ao junco, da família do carriço.

Antigamente, empregavam-se juncos para acender o fogo de fornalha. (Jó 41:20) Em Jó 41:2, o "junco" talvez se refira a uma corda de juncos retorcidos ou a uma feita com suas fibras.

As outras referências bíblicas ao *'agh·móhn* são ilustrativas. Jeová não se agradou dos jejuns do renegado Israel, acompanhados por se curvar cerimonialmente a cabeça tal qual o junco. (Is 58:5) Em Isaías 9:14, "junco" parece referir-se aos falsos profetas (a "cauda"), que apenas falavam o que os líderes da nação de Israel (a "cabeça", ou "broto") queriam ouvir. — Is 9:15; veja também 19:15, onde "junco" parece denotar os egípcios em geral.

JÚNIAS. Destinatário de saudações especiais na carta de Paulo aos romanos (16:7). Andrônico e Júnias eram seus "parentes". Embora a palavra grega usada aqui possa significar "patrício", o sentido primário é "parente consanguíneo da mesma geração". Os dois eram "companheiros de cativeiro" de Paulo, possivelmente tendo estado com ele numa prisão em alguma parte. Paulo chama ambos de "homens notáveis entre os apóstolos", talvez relembrando a sua boa reputação junto aos apóstolos. Eles estavam 'em união com Cristo por mais tempo do que o próprio Paulo', indicando que eram discípulos logo no começo.

JUNÍPERO.

1. [hebr.: *beróhsh*]. Tem-se dado ao termo hebraico para esta árvore diversos sentidos, tais como "abeto", "cipreste"; todavia, alguns lexicógrafos recomendam em boa base o junípero. (Veja *Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], de L. Koehler e W. Baumgartner, Leiden, 1958, p. 148; *The Interpreter's Dictionary of the Bible* [O Dicionário Bíblico do Intérprete], editado por G. A. Buttrick, 1962, Vol. 2, p. 293.) Visto que a madeira era importada do Líbano pelo Rei Salomão (1Rs 5:8-10; 9:11; 2Cr 2:8), a árvore pode ser identificada com o *Juniperus excelsa,* uma sempre-verde alta, robusta, que atinge até 20 m de altura, tendo ramos amplos, pequenas folhas parecidas a escamas, e bagas pequenas, escuras. É muito fragrante. A madeira deste junípero é muito apreciada pela sua durabilidade.

O *Juniperus excelsa* é nativo do Líbano e costuma ser associado com aquela terra, estando incluído entre outras árvores como a "glória do Líbano". (2Rs 19:23; Is 14:8; 37:24; 60:13) O salmista chamou os juníperos de "casa", ou ninho, da cegonha. (Sal 104:17) A madeira do junípero foi usada extensamente na construção do templo por Salomão. (2Cr 3:5) As folhas das portas principais eram de madeira de junípero (1Rs 6:34), e o soalho era recoberto com ela. (1Rs 6:15) Em outra parte se diz que era usada para caibros (Cân 1:17), para pranchas em navios (Ez 27:5), para lanças (Na 2:3) e para instrumentos musicais (2Sa 6:5). Como árvore frondosa, é usada nas profecias de restauração para descrever a beleza e a fertilidade a serem dadas à terra do povo de Deus. — Is 41:19; 55:13; 60:13.

2. [hebr.: *'aroh·'ér* ou *'ar·'ár*]. A palavra árabe *'ar'ar* ajuda a identificar esta árvore como provavelmente sendo o *Juniperus phoenicia,* árvore arbustiva encontrada na região do Sinai e também na área do deserto de Edom. O radical na forma hebraica de que é tirado o nome da árvore contém a ideia de "nudez" ou de estar "despojado" (veja Sal 102:17), e este junípero-anão é correspondentemente descrito como de aspecto um tanto sombrio, crescendo em áreas rochosas do deserto e em penhascos. É usado apropriadamente no livro de Jeremias na comparação do homem, cujo coração se desvia de Jeová, com uma "árvore solitária [*'ar·'ár*] na planície desértica", e também no aviso dado aos moabitas, de se porem em fuga e se tornarem "como o junípero [*ka·'aroh·'ér*] no ermo". — Je 17:5, 6; 48:1, 6 (veja, porém, a nota).

JURAMENTO. Declaração juramentada referente à veracidade do que se disse, ou de que a pessoa fará ou não fará certa coisa; frequentemente envolve um apelo a alguém superior, especialmente Deus.

Nas Escrituras Hebraicas empregam-se duas palavras para denotar o que chamamos de juramento. *Shevu·'áh* significa "juramento ou declaração juramentada". (Gên 24:8; Le 5:4) O aparentado verbo hebraico *sha·vá'*, que significa "jurar", deriva da mesma raiz que a palavra hebraica para "sete". De modo que "jurar" originalmente significava "vir a estar sob a influência de 7 coisas". (*Theological Dictionary of the New Testament* [Dicionário Teológico do Novo Testamento], editado por G. Friedrich; tradutor e editor: G. Bromiley, 1970, Vol. V, p. 459) Abraão e Abimeleque juraram sobre sete cordeiras ao fazerem o pacto junto ao poço de Berseba, que significa "Poço do

Juramento; ou: Poço de Sete". (Gên 21:27-32; veja também Gên 26:28-33.) *Shevu·'áh* refere-se a uma declaração juramentada por parte de alguém no sentido de que fará ou não fará certa coisa. A palavra em si não tem a conotação duma maldição a sobrevir àquele que jura, caso deixe de cumprir o juramento. Esta é a palavra usada para o juramento ou declaração juramentada feita a Abraão por Jeová, que nunca deixa de cumprir sua palavra e sobre quem nunca poderia vir uma maldição. — Gên 26:3.

A outra palavra hebraica usada é *'a·láh*, que significa "juramento, maldição". (Gên 24:41, n) Pode também ser traduzida por "juramento de obrigação". (Gên 26:28) Um léxico hebraico e aramaico de Koehler e Baumgartner (p. 49) define o termo como "maldição (ameaça de calamidade em caso duma má ação), lançada sobre uma p[essoa] por ela mesma ou por outros". Nos antigos tempos hebraicos, era considerado um assunto bem sério fazer um juramento. O juramento devia ser cumprido, mesmo em prejuízo de quem jurou. (Sal 15:4; Mt 5:33) A pessoa era considerada culpada perante Jeová se fizesse irrefletidamente uma declaração juramentada. (Le 5:4) A violação dum juramento podia ter por consequência a mais severa punição da parte de Deus. Entre as primitivas nações, e especialmente entre os hebreus, um juramento, em certo sentido, era um ato religioso, que envolvia Deus. O uso do termo *'a·láh*, pelos hebreus, por dedução, tornava Deus partícipe no juramento e professava a prontidão de incorrer no julgamento que ele se agradasse de infligir em caso de infidelidade de quem jurou. Este termo nunca é usado por Deus com relação aos seus próprios juramentos.

Os correspondentes termos gregos são *hór·kos* (juramento) e *o·mný·o* (jurar), que ocorrem em Tiago 5:12. O verbo *hor·kí·zo* significa "pôr sob juramento" ou "advertir solenemente". (Mr 5:7; At 19:13) Outros termos aparentados com *hór·kos* significam "juramento afiançado" (He 7:20), "pôr sob solene obrigação ou juramento" (1Te 5:27), "perjuro, ou violador dum juramento" (1Ti 1:10) e "jurar sem cumprir, ou jurar falsamente" (Mt 5:33). A palavra grega *a·na·the·ma·tí·zo* é traduzida em Atos 23:12, 14 e 21, por 'obrigar-se com uma maldição'.

Expressões Usadas ao Jurar. Frequentemente, o juramento era feito por se jurar por Deus ou em nome de Deus. (Gên 14:22; 31:53; De 6:13; Jz 21:7; Je 12:16) Jeová jurou por si mesmo, ou pela sua própria vida. (Gên 22:16; Ez 17:16; Sof 2:9) Os homens às vezes usavam expressões de natureza formal, tais como: "Assim me [ou: te] faça Jeová e assim lhe acrescente mais, se . . . " eu (ou tu) deixar(es) de fazer segundo o juramento. (Ru 1:17; 1Sa 3:17; 2Sa 19:13) A asserção talvez fosse enfatizada por usar a pessoa o seu próprio nome. — 1Sa 20:13; 25:22; 2Sa 3:9.

Os pagãos apelavam similarmente aos seus deuses falsos. Jezabel, adoradora de Baal, não apelou a Jeová, mas a "deuses" (*'elo·hím*, com o verbo no plural), assim como também fez Ben-Hadade II, rei da Síria. (1Rs 19:2; 20:10) Na realidade, por causa da prevalência universal de tais expressões, a idolatria passou a ser representada na Bíblia como 'jurar por um deus falso' ou por aquilo que "não é Deus". — Jos 23:7; Je 5:7; 12:16; Am 8:14.

Em uns poucos casos muito sérios, ou quando a declaração solene era acompanhada por fortes sentimentos emocionais, as maldições ou punições resultantes do não cumprimento do juramento eram especificadas. (Núm 5:19-23; Sal 7:4, 5; 137:5, 6) Jó, argumentando em prol da sua retidão, recapitula sua vida e declara-se disposto a sofrer as mais terríveis punições se for achado culpado de violar as leis de Jeová, de lealdade, justiça, juízo e moral. — Jó 31.

No julgamento resultante do ciúme dum marido, a esposa, por responder: "Amém! Amém!" à leitura do juramento e da maldição pelo sacerdote, jurava assim a sua inocência. — Núm 5:21, 22.

O que importava praticamente num juramento era com frequência expresso por se afirmar algo não somente pelo nome de Jeová, mas, adicionalmente, pela vida do rei ou de alguém superior. (1Sa 25:26; 2Sa 15:21; 2Rs 2:2) "Por Jeová que vive", era costume dizer para dar peso à declarada determinação da pessoa ou à veracidade duma declaração. (Jz 8:19; 1Sa 14:39, 45; 19:6; 20:3, 21; 25:26, 34) Uma expressão menos vigorosa, que talvez não devesse ser considerada um juramento, mas que transmitia uma intenção muito séria e era declarada ao ouvinte como garantia, era jurar pela vida da pessoa à qual se falava, como nas palavras de Ana a Eli (1Sa 1:26) e na declaração de Urias ao Rei Davi. — 2Sa 11:11; também 1Sa 17:55.

Formas ou Ações Usadas. O mais frequente gesto usado ao se jurar parece ter sido o de levantar a mão direita em direção ao céu. O próprio Jeová é mencionado como fazendo um juramento desta maneira, de forma simbólica. (Gên 14:22; Êx 6:8; De 32:40; Is 62:8; Ez 20:5) Numa das visões de Daniel, um anjo levantou ambas as mãos para o céu ao fazer um juramento. (Da 12:7) A respeito de perjuros se diz que sua "direita é uma direita de falsidade". — Sal 144:8.

Quem solicitava de outro um juramento talvez lhe pedisse que colocasse a mão sob a sua coxa ou

quadril. Quando Abraão mandou seu mordomo buscar uma esposa para Isaque, ele disse ao mordomo: "Por favor, põe a tua mão debaixo da minha coxa", após o que o mordomo jurou que obteria a moça dentre os parentes de Abraão. (Gên 24:2-4, 9) Do mesmo modo, Jacó exigiu um juramento de José, de que não fosse sepultado no Egito. (Gên 47:29-31) A respeito do significado desta prática, veja ATITUDES, POSTURAS E GESTOS.

Frequentemente, um juramento estava relacionado com a celebração de um pacto. Em tais casos, era comum a expressão: "Deus é testemunha entre mim e ti." (Gên 31:44, 50, 53) Fazia-se esta expressão também para reforçar a declaração dum fato ou duma verdade. Moisés tomou os céus e a terra por testemunhas ao considerar a relação de Israel no seu pacto juramentado com Jeová. (De 4:26) Muitas vezes, uma pessoa ou pessoas, um documento escrito, uma coluna ou um altar ficavam como testemunha e lembrete dum juramento ou dum pacto. — Gên 31:45-52; De 31:26; Jos 22:26-28; 24:22, 24-27; veja PACTO.

Sob a Lei. Casos em que se exigiam juramentos de certas pessoas, sob a Lei mosaica, eram: da esposa no julgamento de ciúme (Núm 5:21, 22), do fiador quando a propriedade deixada aos seus cuidados desapareceu (Êx 22:10, 11), dos anciãos duma cidade, no caso de um assassinato não solucionado (De 21:1-9). Juramentos voluntários de abstinência eram permitidos. (Núm 30:3, 4, 10, 11) Servos de Deus eram às vezes adjurados por alguém em autoridade, e eles falavam a verdade. Do mesmo modo, o cristão, quando sob juramento, não mente, mas diz toda a verdade exigida, ou se nega a responder, se isso poria em perigo os interesses justos de Deus ou de concristãos, caso em que tem de estar pronto para aguentar as consequências que talvez resultem da sua recusa de testificar. — 1Rs 22:15-18; Mt 26:63, 64; 27:11-14.

Em Israel, os votos eram considerados como tendo a força dum juramento, como sagrados, e para serem cumpridos, mesmo que isso resultasse numa perda para o votante. Achava-se que Deus vigiava para ver que os votos eram cumpridos, e como trazendo punição pelo não cumprimento. (Núm 30:2; De 23:21-23; Jz 11:30, 31, 35, 36, 39; Ec 5:4-6) Os votos da esposa e de filhas solteiras estavam sujeitos à confirmação ou ao cancelamento por parte do marido ou do pai, mas as viúvas e as mulheres divorciadas estavam obrigadas a cumprir seus votos. — Núm 30:3-15.

Jesus Cristo, no seu Sermão do Monte, corrigiu os judeus na prática deles de fazer juramentos levianos, vagos e indiscriminados. Passara a ser costume entre eles jurar pelo céu, pela Terra, por Jerusalém e até mesmo pela sua própria cabeça. Mas, visto que o céu é o "trono de Deus", a Terra é seu "escabelo", Jerusalém era sua cidade régia e a cabeça (ou vida) da pessoa dependia de Deus, fazer tal juramento era o mesmo que jurar em nome de Deus. Não era algo a ser tratado levianamente. De modo que Jesus disse: "Deixai simplesmente que a vossa palavra *Sim* signifique Sim, e o vosso *Não,* Não; pois tudo o que for além disso é do iníquo." — Mt 5:33-37.

Jesus Cristo não proibia com isso todos os juramentos, porque ele mesmo estava sob a Lei de Moisés, que exigia juramentos sob certas circunstâncias. Na realidade, quando o próprio Jesus foi julgado, ele foi posto sob juramento pelo sumo sacerdote, todavia não objetou a isso, mas deu uma resposta. (Mt 26:63, 64) Antes, Jesus estava mostrando que a pessoa não deve ter duas normas. Cumprir a palavra empenhada deve ser encarado como dever sagrado e ela deve ser cumprida, assim como se fosse um juramento; a pessoa deve ser sincera naquilo que diz. Ele lançou mais luz sobre o sentido das suas palavras quando expôs a hipocrisia dos escribas e dos fariseus, por dizer-lhes: "Ai de vós, guias cegos, que dizeis: 'Se alguém jurar pelo templo, isto não é nada; mas, se alguém jurar pelo ouro do templo, ele está sob obrigação.' Tolos e cegos! O que, de fato, é maior, o ouro ou o templo que santifica o ouro?" Prosseguiu, dizendo: "Quem jurar pelo céu, está jurando pelo trono de Deus e por aquele que está sentado nele." — Mt 23:16-22.

Estes escribas e fariseus, pelo seu raciocínio falso e seu casuísmo minucioso, conforme ali salientado por Jesus, justificavam não cumprirem eles certos juramentos, mas Jesus mostrou que tais juramentos da parte deles eram desonestos para com Deus e realmente vituperavam o nome dele (porque os judeus eram um povo dedicado a Jeová). Jeová declara explicitamente que ele odeia o juramento falso. — Za 8:17.

Tiago corrobora as palavras de Jesus. (Tg 5:12) Mas, essas declarações de Jesus e de Tiago contra tais práticas indiscriminadas não impedem que o cristão jure quando necessário, para assegurar a outros a seriedade das suas intenções ou a veracidade do que diz. Por exemplo, conforme Jesus ilustrou perante o sumo sacerdote judeu, o cristão não objetaria a jurar num tribunal, porque iria dizer a verdade, quer estivesse sob juramento, quer não. (Mt 26:63, 64) Até mesmo a decisão do cristão, de servir a Deus, é um juramento feito a Jeová, que coloca o cristão numa relação sagrada. Jesus colocou o juramento e o voto na mesma categoria. — Mt 5:33.

Também o apóstolo Paulo, para reforçar seu testemunho perante os seus leitores, faz o que equivale a um juramento, em 2 Coríntios 1:23 e Gálatas 1:20. Refere-se adicionalmente a um juramento como costumeiro e próprio para acabar com uma disputa e traz à atenção o fato de que Deus, "quando se propôs demonstrar mais abundantemente aos herdeiros da promessa a imutabilidade do seu conselho, interveio com um juramento", jurando por si mesmo, visto que não havia alguém maior por quem pudesse jurar. Isto dava à sua promessa uma garantia legal e uma dupla asseguração por meio de "duas coisas imutáveis, nas quais é impossível que Deus minta", a saber, a palavra de promessa de Deus e seu juramento. (He 6:13-18) Além disso, Paulo salienta que Cristo foi feito Sumo Sacerdote por um juramento de Jeová, e que ele foi dado em penhor dum pacto melhor. (He 7:21, 22) As Escrituras fazem mais de 50 referências ao próprio Jeová fazer juramentos.

Na noite em que Jesus foi preso, o apóstolo Pedro negou três vezes conhecer Jesus, passando finalmente a praguejar e a jurar. Lemos a respeito da terceira negação: "[Pedro] principiou então a praguejar e a jurar: 'Não conheço este homem [Jesus]!'" (Mt 26:74) Pedro, temeroso, tentava convencer os em volta dele que sua negação era verídica. Por jurar sobre o assunto, ele fazia um juramento no sentido de que suas palavras eram verazes e que podia sobrevir-lhe uma calamidade se não fossem. — Veja também MALDIÇÃO.

JURAR. Veja JURAMENTO.

JUROS. Preço ou taxa paga pelo devedor pelo uso daquilo que tomou emprestado.

Já no segundo milênio AEC, Babilônia havia desenvolvido plenamente um sistema de empréstimos. O Código de Hamurábi indica uma taxa de juros de 20 por cento sobre dinheiro e cereais, e estipula que o comerciante que cobrasse juros mais elevados perderia a quantia emprestada. Em contraste, a lei de Deus para Israel proibia fazer empréstimos com juros a um companheiro israelita em necessidade. Ninguém devia lucrar com os reveses financeiros de outros. (Êx 22:25; Le 25:36, 37; De 23:19) E Provérbios 28:8 indica que as fortunas acumuladas à base de juros ilicitamente cobrados se tornariam por fim propriedade daquele "que mostra favor aos de condição humilde".

No entanto, os israelitas podiam cobrar juros dos estrangeiros. (De 23:20) Comentadores judeus entendem que isto não se aplica a casos de necessidade, mas a empréstimos comerciais. (*The Pentateuch and Haftorahs* [O Pentateuco e as Haftorás], editado por J. H. Hertz, Londres, 1972, p. 849) Os estrangeiros, muitas vezes comerciantes, costumavam ficar em Israel apenas temporariamente, e era razoável que pagassem juros, em especial por eles também concederem empréstimos a outros à base de juros.

Ao passo que os israelitas retos obedeciam a lei de Deus a respeito de conceder empréstimos sem juros (Sal 15:5; Ez 18:5, 8, 17), emprestar com juros evidentemente tornou-se comum e causou dificuldades aos devedores necessitados. (Ne 5:1-11; Is 24:2; Ez 18:13; 22:12) Jesus Cristo, porém, defendeu a lei de Deus neste respeito e deu-lhe uma aplicação ainda mais ampla, dizendo: "Continuai . . . a emprestar sem juros, não esperando nada de volta." (Lu 6:34, 35) Portanto, seria impróprio negar ajuda a alguém que, por uma contínua adversidade e sem culpa sua, talvez não pudesse pagar a dívida. Mas, quando o empréstimo não era necessário para aliviar a pobreza, não havia objeção a que se cobrassem juros sobre o empréstimo. O próprio Jesus, numa das suas ilustrações, ao fazer com que o escravo iníquo fosse censurado por não depositar o dinheiro do seu amo junto aos banqueiros para render juros, deu a entender que é correto receber juros por capital investido. — Mt 25:26, 27; Lu 19:22, 23.

JUSABE-HESEDE. Um dos filhos de Zorobabel. — 1Cr 3:19, 20.

JUSTIÇA. As palavras hebraicas *tsé·dheq* e *tsedha·qáh*, bem como a grega *di·kai·o·sý·ne*, têm o sentido de "direiteza", "retidão", indicando um *padrão* ou *norma* que determina o que é reto. (Veja JUÍZO (JUSTIÇA). A palavra "justiça" é frequentemente usada com referência a um juiz, ou a um julgamento, o que dá ao termo um sentido um tanto jurídico. (Sal 35:24; 72:2; 96:13; Is 11:4; Re 19:11) Na Lei mosaica, em Levítico 19:36, *tsé·dheq* é usado quatro vezes com referência a transações comerciais: "Deveis mostrar ter balanças *exatas* ["justas", *Al; BJ; CBC*], pesos *exatos*, um efa *exato* e um him *exato*."

Deus Estabelece o Padrão. O perito em grego Kenneth S. Wuest diz: "Deus é o padrão objetivo que determina o sentido de *dikaios* [justo], e ao mesmo tempo mantém o sentido constante e imutável, visto que Ele é o Imutável." Ele cita então Cremer como dizendo: "A justiça no sentido bíblico é a condição de retidão, cujo padrão é Deus, determinado segundo a norma divina, que se mostra num comportamento em harmonia com Deus, e que acima de tudo tem que ver com sua relação com Deus, e com a andança perante Ele. Ela é isso, e é chamada de *dikaiousune theou* (jus-

tiça de Deus) (Rom. 3:21, 1:17), a justiça conforme é de Deus, e que é de valor perante Ele, justiça divina, veja Efé. 4:24; com a justiça assim definida, o evangelho (Rom. 1:17) vem ao mundo de nações, que estava habituado a aplicar uma norma diferente." — *Studies in the Vocabulary of the Greek New Testament* (Estudos do Vocabulário do Novo Testamento Grego), 1946, p. 37.

Lucas mostra em que sentido alguém é justo, ao dizer a respeito do sacerdote Zacarias e da sua esposa Elisabete (os pais de João, o Batizador): "Ambos eram justos diante de Deus por andarem inculpes de acordo com todos os mandamentos e exigências legais de Jeová." (Lu 1:6) A justiça é medida pela conformidade com a vontade de Deus e Suas ordens. Suas ordens específicas talvez variem de uma época para outra, e de pessoa para pessoa — a sua ordem dada a Noé, de construir uma arca, nunca foi repetida, nem se aplica aos cristãos a sua ordem a respeito da circuncisão. Não obstante, os padrões pessoais de Deus, sua personalidade, e o que ele *é*, conforme expressos nas suas palavras e no seu proceder, permanecem constantes e assim fornecem um padrão perfeito, 'como rocha' em firmeza e estabilidade, para se medir a conduta de todas as suas criaturas. — De 32:4; Jó 34:10; Sal 92:15; Ez 18:25-31; 33:17-20.

Bondade e Justiça. O apóstolo Paulo parece fazer uma distinção entre bondade e justiça ao dizer, quando fala sobre a morte sacrificial de Cristo: "Pois, dificilmente morrerá alguém por um justo; deveras, por um homem bom, talvez, alguém ainda se atreva a morrer. Mas Deus recomenda a nós o seu próprio amor, por Cristo ter morrido por nós enquanto éramos ainda pecadores." (Ro 5:7, 8) Um homem pode ser classificado como "justo" quando cumpre com suas obrigações, quando é equitativo, imparcial, honesto, não culpado de transgressão ou imoralidade, portanto, alguém que é conhecido pela sua conduta íntegra e sua retidão. A declaração de Paulo, porém, dá a entender uma certa superioridade do homem "bom". Para ser "bom", ele não podia, naturalmente, ser injusto**;** no entanto, há outras qualidades que o distinguem do homem que é primariamente conhecido pela sua justiça. O uso do termo grego mostra que aquele que se destaca ou distingue pela bondade é benévolo (disposto a fazer o bem ou a beneficiar outros) e benfeitor (expressando esta bondade por ações). Não se preocupa apenas em fazer o que a justiça exige, mas vai além disso, sendo motivado pela consideração sadia para com os outros, e pelo desejo de beneficiá-los e ajudá-los. — Veja Mt 12:35; 20:10-15; Lu 6:9, 33, 35, 36; Jo 7:12; At 14:17; Ro 12:20, 21; 1Te 5:15.

Evidentemente, Paulo está mostrando assim que, embora o homem conhecido como "justo" talvez granjeie o respeito ou mesmo a admiração dos outros, ele talvez não toque o coração deles tão fortemente, a ponto de impelir alguém a morrer por ele. No entanto, o homem que se destaca pela sua bondade, que é cordial, prestimoso, atencioso, misericordioso, benfeitor, granjeia afeição; e sua bondade talvez toque suficientemente o coração a ponto de que, por tal homem, alguém talvez esteja disposto a morrer.

Pode-se notar que, nas Escrituras, aquilo que é "bom" é contrastado com o que é "ruim" (Jo 5:29; Ro 9:11; 2Co 5:10), "íníquo" (Mt 5:45; Ro 12:9), e, naturalmente, "mau" (Ro 16:19; 1Pe 3:11; 3Jo 11). O "justo", por outro lado, é contrastado com o "pecador" (o injusto). (Mr 2:17; Lu 15:7) Assim como alguém pode ser pecador (por deixar de satisfazer normas justas), e ainda assim não necessariamente ser classificado como "ruim", "iníquo" ou "mau", do mesmo modo também, alguém pode ser "justo" e mesmo assim não necessariamente ser chamado de "bom", ou classificado como tal, no sentido já descrito.

José de Arimateia era conhecido como "bom e justo", estes termos, naturalmente, sendo sempre usados em sentido relativo quando aplicados a humanos imperfeitos. (Lu 23:50; compare isso com Mt 19:16, 17; Mr 10:17, 18; veja BENIGNIDADE [A Bondade de Jeová].) Os mandamentos da lei de Deus para Israel eram 'santos [por procederem de Deus], e justos [perfeitos em justiça], e bons [proveitosos em *todos os sentidos* para os que os cumprissem]'. — Ro 7:12; compare isso com Ef 5:9.

Jeová, o Justo. As palavras hebraicas *tsé·dheq* e *tsedha·qáh,* e a grega *di·kai·o·sý·ne,* ocorrem com frequência com referência à justeza dos modos de agir de Deus: como Soberano (Jó 37:23; Sal 71:19; 89:14), na administração e execução de julgamento e justiça (Sal 9:8; 85:11; Is 26:9; 2Co 3:9), na punição do seu povo professo (Is 10:22), na vindicação de si mesmo em julgamento (Sal 51:4; Ro 3:4, 5) e na vindicação do seu povo (Miq 7:9).

O próprio Jeová é chamado de "o lugar de permanência da justiça". (Je 50:7) Portanto, ele é o Justo, e toda a justiça da parte das suas criaturas resulta da sua relação com ele. Jeová se apega à sua própria norma de justiça sem alteração. Portanto, suas criaturas podem ter a máxima confiança nele. A seu respeito está escrito: "Justiça e juízo são o lugar estabelecido do teu trono." — Sal 89:14.

Justo ao exercer misericórdia. A justiça, o juízo, a santidade e a pureza de Jeová são tais, que ele não pode tolerar nenhum pecado. (Sal 5:4; Is

6:3, 5; Hab 1:13; 1Pe 1:15) Por conseguinte, ele não podia perdoar os pecados da humanidade sem satisfazer a justiça — na realidade, sem uma base legal. Mas, por meio da sua benignidade imerecida, ele fez este arranjo justo por fornecer seu Filho como oferta sacrificial, como propiciação ou cobertura dos pecados. Desta maneira, ele pode de modo justo exercer misericórdia para com os pecadores que aceitam este arranjo. Paulo expressa este assunto da seguinte maneira: "Mas agora, à parte da lei, foi manifestada a justiça de Deus, . . . sim, a justiça de Deus por intermédio da fé em Jesus Cristo . . . Pois todos pecaram e não atingem a glória de Deus, e é como dádiva gratuita que estão sendo declarados justos pela benignidade imerecida dele, por intermédio do livramento pelo resgate pago por Cristo Jesus. . . . para que [Deus] *fosse justo, mesmo ao declarar justo o homem* [inerentemente pecaminoso] que tem fé em Jesus." — Ro 3:21-26; veja DECLARAR JUSTO.

Busque a Justiça de Deus. Jesus admoestou seus ouvintes: "Persisti, pois, em buscar primeiro o reino e a Sua justiça [i.e., a de Deus], e todas estas outras coisas vos serão acrescentadas." (Mt 6:33) É preciso persistir em buscar o Reino; é preciso desejar este governo e ser leal a ele. Mas, não se deve esquecer que se trata do Reino de *Deus;* é necessário harmonizar-se com a vontade de Deus, com a norma de Deus quanto ao que é conduta certa e errada, e é preciso continuamente 'transformar a mente', para que todas as facetas da vida estejam em harmonia com a justiça de Deus. (Ro 12:2) A pessoa tem de se "revestir da nova personalidade, que foi criada segundo a vontade de Deus, em verdadeira justiça e lealdade". — Ef 4:23, 24.

Os judeus pensavam que estavam a salvo e que receberiam o Reino de Deus por buscarem estabelecer a sua própria justiça, mas não se sujeitaram à justiça de Deus. (Ro 10:1-3) Foi por isso que Jesus disse aos seus discípulos: "Pois eu vos digo que, se a vossa justiça não abundar mais do que a dos escribas e fariseus, de modo algum entrareis no reino dos céus." Esses homens tinham uma forma de justiça na sua obediência a certos requisitos da Lei e às suas acrescentadas tradições. Mas, na realidade, haviam invalidado a palavra de Deus por causa das suas tradições, e rejeitaram a Cristo, o caminho provido por Deus, por meio de quem poderiam ter obtido a verdadeira justiça. — Mt 5:17-20; 15:3-9; Ro 10:4.

Justiça não por meio das próprias obras. Por conseguinte, é evidente que homens imperfeitos nunca poderiam alcançar a verdadeira justiça — nunca poderiam estar à altura da justiça de Deus — quer pela dependência de obras da Lei mosaica, quer por suas próprias obras de autojustiça. (Ro 3:10; 9:30-32; Gál 2:21; 3:21; Tit 3:5) Os homens que Deus chamava de "justos" eram aqueles que tinham exercido fé em Deus e que não confiavam nas suas próprias obras, mas apoiavam essa fé por obras em harmonia com as normas justas dele. — Gên 15:6; Ro 4:3-9; Tg 2:18-24.

A Lei era justa. Isto não quer dizer que a Lei dada por meio de Moisés não atingia as normas de justiça de Deus. Ela as atingia, sim. O apóstolo argumenta: "Por conseguinte, a lei, da sua parte, é santa, e o mandamento é santo, e justo, e bom." (Ro 7:12; De 4:8) Servia ao propósito de Deus, de tornar manifestas as transgressões e de ser tutor para levar os judeus sinceros a Cristo, tendo ainda uma sombra das boas coisas vindouras. (Gál 3:19, 24; He 10:1) Mas não podia trazer verdadeira e plena justiça aos que estavam sob ela. Todos eram pecadores; não podiam guardar a Lei de modo perfeito; e seu sumo sacerdote não podia eliminar os pecados deles com os seus sacrifícios e serviços. Portanto, somente pela aceitação da provisão que Deus fez de Seu Filho podiam alcançar a justiça. (Ro 8:3, 4; He 7:18-28) Aqueles que aceitavam Cristo eram declarados justos, não como algo merecido, mas como *dádiva,* e Cristo tornava-se para eles "sabedoria de Deus, também justiça e santificação, e livramento por meio de resgate". Por conseguinte, a verdadeira justiça só pode vir por meio de Cristo. Isto enaltece a Jeová, atribuindo a ele, não ao homem ou às obras deste, o mérito de ser a Fonte de toda a justiça, "para que fosse assim como está escrito: 'Quem se jactar, jacte-se em Jeová.'" — 1Co 1:30, 31; Ro 5:17.

Benefícios da Justiça. Deus ama os justos e se importa com eles. Davi escreveu: "Eu era moço, também fiquei velho, e, no entanto, não vi nenhum justo completamente abandonado, nem a sua descendência procurando pão." (Sal 37:25) Salomão disse: "Jeová não fará que a alma do justo passe fome, mas repelirá a avidez dos iníquos." (Pr 10:3) Deus há de julgar a terra habitada em justiça, por Jesus Cristo, e ele criará "novos céus e uma nova terra", em que há de morar a justiça. (At 17:31; 2Pe 3:13) A derradeira posse da Terra é prometida aos justos; os iníquos hão de ser eliminados da Terra como "resgate" pelos justos, pois, enquanto os iníquos estão no controle, os justos não podem ter paz. E as possessões dos iníquos serão dos justos, conforme diz o provérbio: "A riqueza do pecador é algo entesourado para o justo." — Pr 13:22; 21:18.

Aquele que persevera em justiça tem assegurado desde já, e para todo o tempo vindouro, a boa vontade de Deus e a aprovação de homens de co-

ração reto, porque "a recordação do justo está para ser abençoada [e isso "por tempo indefinido"], mas o próprio nome dos iníquos apodrecerá". — Pr 10:7; Sal 112:6.

Respeite e Acate os Justos. O proceder sábio é respeitar aqueles que Jeová considera justos, e aceitar o conselho e a repreensão deles, o que resultará em bem para os que os aceitam. Davi recebeu repreensão de Jeová por meio de homens justos, servos e profetas de Deus, e ele disse: "Se o justo me surrasse, seria benevolência; e se me repreendesse, seria óleo sobre a cabeça, que minha cabeça não desejaria recusar." — Sal 141:5.

"A Couraça da Justiça." Visto que a Bíblia nos diz: "Mais do que qualquer outra coisa a ser guardada, resguarda teu coração, pois dele procedem as fontes da vida", os cristãos precisam revestir-se da "couraça da justiça". (Pr 4:23; Ef 6:14) Para que o coração não se torne mau, é essencial que se siga a justiça de Deus, visto que o coração do homem decaído, pecaminoso, é traiçoeiro e desesperado. (Je 17:9) O coração precisa de muita disciplina e treinamento. O cristão só pode assegurar-se deste proceder por se apegar de perto às Escrituras, as quais, conforme diz o apóstolo Paulo, são 'proveitosas para ensinar, para repreender, para endireitar as coisas, para disciplinar em justiça, a fim de que o homem de Deus seja plenamente competente, completamente equipado para toda boa obra'. Ele deve aceitar com gratidão a disciplina recebida de homens justos, que fazem tal uso da Palavra de Deus. — 2Ti 3:16, 17.

JUSTIFICAÇÃO. Veja DECLARAR JUSTO.

JUSTO [do lat. *Justus*, que significa "Justo, Reto"].

1. Cognome de José Barsabás. Justo e Matias foram os dois candidatos sugeridos como possíveis substitutos de Judas Iscariotes qual apóstolo. A sorte caiu em Matias. Embora Justo não fosse escolhido, ter sido ele cogitado para o cargo mostra que era um discípulo maduro de Jesus Cristo. — At 1:23-26.

2. Crente coríntio, cujo lar era contíguo à sinagoga. Por causa da oposição dos judeus, Paulo 'saiu desta e entrou' na casa de Tício Justo, quer dizer, prosseguiu ali com a sua pregação; continuou a morar com Áquila e Priscila. — At 18:1-7.

3. Colaborador judeu do apóstolo Paulo. Justo, também chamado Jesus, foi um dos que haviam fortalecido Paulo durante o seu primeiro encarceramento em Roma e que também mandou seus cumprimentos aos colossenses. — Col 4:10, 11.

JUSTO, DECLARAR. Veja DECLARAR JUSTO.

JUTÁ [provavelmente: Lugar Extenso (ou Estendido)]. Localidade na região montanhosa de Judá, dada "aos filhos de Arão" como cidade sacerdotal. (Jos 15:20, 48, 55; 21:13, 16) Jutá é identificada com a atual Yatta, situada numa serra a uns 10 km ao S de Hébron.

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LÃ. O pelo macio e crespo que forma o velocino de certos animais, especialmente das ovelhas. Era tosquiado e utilizado de forma extensiva pelos hebreus e por outros dos tempos antigos, para fazer roupas e para bordados. (Êx 35:4-6, 25; 36:8, 35, 37; 38:18; 39:1-8, 22-29; Le 13:47; Pr 31:13, 22; Ez 34:3) Roupas de lã isolam do calor e do frio e são confortáveis, aquecendo sem serem muito pesadas, e absorvendo a umidade, embora não deem ao usuário a sensação de estarem umedecidas.

Sob a Lei, os israelitas tinham de dar aos sacerdotes "a primeira lã tosquiada" de seus rebanhos. (De 18:3-5) Pessoas que não fossem sacerdotes estavam proibidas de "usar mescla de lã e de linho". — De 22:11; Le 19:19; veja PANO (Outros Usos).

A importância da lã nos tempos antigos é indicada pelo fato de o Rei Mesa, de Moabe, ter pago "cem mil cordeiros e cem mil carneiros *não tosquiados*" ao rei de Israel como tributo. (2Rs 3:4) A lã também era um valioso item comercial. — Ez 27:1, 2, 7, 16, 18.

Visto que a lã amiúde é branca em seu estado natural, às vezes é associada com a brancura e a pureza. Por exemplo, mediante o profeta Isaías, Jeová assemelhou os pecados perdoados à lã branca, dizendo: "Embora os vossos pecados se mostrem como escarlate, serão tornados brancos como a neve; embora sejam vermelhos como pano carmesim, tornar-se-ão como a lã." — Is 1:18-20.

Jeová fornece "a neve como lã", cobrindo a terra como um manto quente de lã branca. — Sal 147:16.

O "Antigo de Dias", Jeová Deus, é representado simbolicamente em visão com cabelos semelhantes à pura lã. (Da 7:9) Isto sugere muita idade e

sabedoria, que são associadas com as cãs. (Compare isso com Jó 15:9, 10.) Similarmente, o apóstolo João viu "alguém semelhante a um filho de homem" e observou que "sua cabeça e seus cabelos eram brancos como a lã branca, como neve". (Re 1:12-14) Ser o cabelo deste personagem descrito desta maneira pode indicar que se embranquecera no caminho da justiça. — Pr 16:31.

LAADÁ. Descendente de Judá e o segundo mencionado dos dois filhos de Selá. É mencionado como "pai de Maressa". — 1Cr 4:21.

LAADE. Descendente de Judá e o segundo mencionado dos dois filhos de Jaate. — 1Cr 4:1, 2.

LAAMÁS. Veja LAMÃO.

LABÃ. Veja LABÃO N.º 2.

LABÃO [Branco].

1. Neto de Naor, irmão de Abraão. Era filho de Betuel, e irmão de Rebeca (Gên 24:15, 29; 28:5), e pai de Leia e de Raquel. (Gên 29:16) Labão residia na cidade de Harã, em Padã-Arã, uma área da Mesopotâmia. — Gên 24:10; 27:43; 28:6; 29:4, 5.

Labão é chamado de "filho de Betuel, o sírio [literalmente: "o arameu"]". É também mencionado como "Labão, o sírio". (Gên 28:5; 25:20; 31:20, 24) Essa denominação é apropriada em vista do fato de que residia em Padã-Arã, que significa "Planície (Baixada) de Arã (Síria)". Labão era um semita que morava numa região ocupada por pessoas que falavam aramaico, uma língua semítica.

O idoso Abraão enviou seu servo à região que acabamos de mencionar, a fim de procurar uma esposa para Isaque. (Gên 24:1-4, 10) Quando Labão ouviu o relato de Rebeca sobre seu encontro com o servo de Abraão, e viu os presentes que ela recebera, ele se dirigiu correndo a este servo, referindo-se a ele como alguém abençoado por Jeová, e demonstrou-lhe hospitalidade. (Gên 24:28-32) Depois disso, Labão desempenhou papel destacado nas negociações do casamento de Rebeca, a aprovação para tal casamento provindo tanto dele como de seu pai, Betuel. — Gên 24:50-61.

Anos depois, para escapar da vingança de Esaú e para conseguir uma esposa, Jacó viajou para a casa de seu tio, Labão, em Harã. (Gên 27:41–28:5) Já nessa época Labão tinha duas filhas, Leia e Raquel (Gên 29:16), e possivelmente alguns filhos. (Gên 31:1) Labão fez um acordo com Jacó de que, em troca de sete anos de serviço, ele daria a Jacó, como esposa, a sua filha mais moça, Raquel. Entretanto, Labão enganou Jacó na sua noite de núpcias, substituindo Raquel pela filha mais velha, Leia, repelindo os protestos de Jacó por apelar para o costume local, e então oferecendo Raquel a Jacó como esposa secundária, contanto que Jacó o servisse por outros sete anos. — Gên 29:13-28.

Quando Jacó, por fim, desejou partir, Labão instou com ele que permanecesse e continuasse servindo-o por um salário. (Gên 30:25-28) O acordo foi que Jacó ficasse com todos os ovídeos salpicados e malhados, com os ovídeos de coloração escura entre os carneiros novos, e com quaisquer cabras malhadas e salpicadas. (Gên 30:31-34) Mas as palavras posteriores de Jacó a Leia e Raquel, e também a Labão (Gên 31:4-9, 41), indicam que, nos anos que se seguiram, Labão com frequência alterava este acordo original, quando percebia que os rebanhos de Jacó estavam aumentando muito. A atitude de Labão para com Jacó não era a mesma de antes, e, orientado por Jeová, Jacó decidiu voltar à sua terra natal com sua família e seus rebanhos. — Gên 31:1-5, 13, 17, 18.

No terceiro dia depois da partida sigilosa de Jacó, Labão soube disto e foi no encalço de Jacó, alcançando-o na região montanhosa de Gileade. Contudo, um aviso da parte de Deus impediu que Labão prejudicasse Jacó. (Gên 31:19-24) Quando se encontraram, Labão e Jacó discutiram. Jacó apontou seus 20 anos de serviço fiel e de trabalho árduo, e mostrou como Labão lidara injustamente com ele, mudando dez vezes o seu salário. — Gên 31:36-42.

Labão estava muito interessado em recuperar os terafins ou ídolos domésticos, que Raquel, sem que Jacó o soubesse, havia roubado. Labão não conseguiu encontrá-los, pois Raquel os manteve escondidos. Labão talvez tivesse sido influenciado em suas ideias religiosas pelo povo adorador da lua entre o qual vivia, e isto pode ser indicado pelo emprego que fazia de presságios e por possuir terafins. No entanto, deve-se observar que é provável que outras razões, mais do que as simplesmente religiosas, tenham deixado Labão tão ansioso de localizar e recuperar os terafins. Tabuinhas descobertas em escavações feitas em Nuzi, perto de Quircuque, Iraque, revelam que, de acordo com as leis dos tempos patriarcais nessa região específica, a posse de tais ídolos domésticos por parte do marido de uma mulher lhe daria o direito de se dirigir a um tribunal e reivindicar o espólio de seu sogro falecido. Assim, Labão pode muito bem ter pensado que Jacó tivesse roubado os terafins com a intenção de, posteriormente, privar da herança os próprios filhos de Labão. Isto talvez explique por que, não conseguindo localizar os seus deuses domésticos, Labão se mostrou ansioso de celebrar um acordo com Jacó que garantisse que Jacó não retornaria, de posse dos deuses do-

mésticos, após a morte de Labão, para privar da herança os seus filhos. — Gên 31:30-35, 41-52.

Labão fez um pacto de paz familiar com Jacó, e, como marco memorável, ergueram uma coluna de pedra e um montão de pedras. Usando o hebraico, Jacó chamou o montão de Galeede, que significa "Montão de Testemunho". Labão chamou-o de Jegar-Saaduta, usando uma expressão aramaica ou síria com o mesmo significado. Foi também chamado de "A Torre de Vigia". (Gên 31:43-53) Tendo-se despedido de seus netos e de suas filhas, Labão voltou para casa, e o registro bíblico não mais o menciona. — Gên 31:54, 55.

2. (Labã) Lugar mencionado em Deuteronômio 1:1, com relação a "planícies desérticas defronte de Sufe". A localização exata de Labã é desconhecida.

LÁBIO. Sendo parte da boca e tendo muito que ver com a formação das palavras, "lábio" (hebr.: *sa·fáh;* gr.: *khei·los*) é usado figuradamente no sentido de fala ou linguagem (Pr 14:3; 1Co 14:21), e é, ocasionalmente, empregado em paralelismos com "língua" (Sal 34:13; Pr 12:19) e com "boca". (Sal 66:14; Pr 18:7) Antes da confusão de línguas em Babel, "toda a terra continuava a ter um só idioma [literalmente: "lábio"] e um só grupo de palavras". (Gên 11:1, 6-9; faz-se o mesmo emprego no Sal 81:5; Is 19:18.) Por meio do profeta Sofonias, Deus prometeu dar aos povos "a transformação para uma língua [lábio] pura"; deste modo, falariam unidamente em louvor de Jeová e de seus justos propósitos por meio de Cristo Jesus. — Sof 3:9; compare isso com Pr 12:19.

Os lábios não constituem indício seguro do que há no coração, visto que o indivíduo pode empregá-los para fazer declarações hipócritas. (Mt 15:8) No entanto, os lábios não podem ocultar de Deus a real condição do coração (He 4:13), e, por fim, revelarão o que existe no coração. — Pr 26:23-26; Mt 12:34.

Moisés quis excusar-se de falar perante o Faraó porque era de "lábios incircuncisos", isto é, era como se seus lábios tivessem um prepúcio sobre eles, sendo assim compridos e grossos demais para falar com facilidade. É possível que tivesse alguma dificuldade na fala. (Êx 6:12, 30) Isaías, quando convocado por Jeová, desejava servir, mas lamentava que estava a bem dizer silenciado porque ele, um homem de lábios impuros, tinha contemplado a Jeová em visão, e não era apto a levar a mensagem pura de Deus. Jeová fez então com que os lábios de Isaías fossem purificados. — Is 6:5-7; compare isso com Jo 15:3; Is 52:11; 2Co 6:17.

A profecia de Oseias incentivava Israel a oferecer a Jeová os "novilhos" de seus lábios, que simbolizavam os sacrifícios de louvor sincero. (Os 14:2) O apóstolo Paulo alude a esta profecia ao exortar os concrentes a oferecerem a Deus "um sacrifício de louvor, isto é, o fruto de lábios que fazem declaração pública do seu nome". — He 13:15.

Figurativamente, um "lábio macio" indica linguagem enganosa. (Sal 12:2, 3) Tais lábios, bem como os lábios duros ou mentirosos, podem ser prejudiciais — ferindo em profundidade como uma espada, ou envenenando como uma víbora. (Sal 59:7; 140:3; Ro 3:13) A pessoa que "abre bem os seus lábios" é aquela que fala de modo impensado ou insensato. (Pr 13:3) Isso pode conduzi-la à ruína, pois para Deus todos são responsáveis por suas palavras. — De 23:23; Núm 30:6-8; Pr 12:13; compare isso com Jó 2:10; Mt 12:36, 37.

LABOR. Veja TRABALHADOR CONTRATADO; TRABALHO, OBRA; TRABALHOS FORÇADOS.

LAÇO. Veja ARMADILHA; CADEIAS (LAÇOS, VÍNCULO).

LACUM. Ponto fronteiriço de Naftali. (Jos 19:32, 33) É possivelmente Khirbet Kushsha (Horvat Kush), junto ao rio Jordão, logo ao S do mar da Galileia.

LADÃ.

1. Efraimita ancestral de Josué. — 1Cr 7:22, 26, 27.

2. Levita gersonita de quem se originaram várias casas paternas. (1Cr 23:7-9; 26:21) Evidentemente, era chamado também de Libni. — Êx 6:17.

LÁDANO. Goma-resina macia, castanho-escura ou negra que exsuda das folhas e dos ramos de várias variedades de *Cistus*, esteva ou xara. A resina tem sabor amargo, mas cheiro fragrante. É usada em perfumes, e, em certa época, também era empregada extensivamente na medicina. Sobre essa substância, o antigo historiador grego Heródoto (III, 112), escreveu: "Extraem-no da barba dos bodes e das cabras, tal qual a goma que escorre lentamente das árvores. Empregam-no na composição de vários perfumes, e é principalmente com ele que os árabes se perfumam." — Clássicos Jackson, Vol. XXIII, p. 263.

A palavra hebraica *nekhó'th* designa este item levado por uma caravana de ismaelitas, a quem José foi vendido, e um dos produtos excelentes que Jacó mandou que seus filhos levassem como presente àquele que era governante do Egito. (Gên 37:25; 43:11) *Nekhó'th* tem sido traduzido de forma variada por "especiarias" (*Al*), "resina" (*CBC*), "tragacanto" (*IBB; PIB; VB*); "arômatas" (*ALA*), e, segundo definido por Koehler e

Baumgartner, "ládano" (*NM*). — *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento), Leiden, 1958, p. 615.

LADRÃO. Alguém que deliberadamente se apossa do que pertence a outrem sem permissão, especialmente alguém que pratica a fraude e o engano, ou que rouba secretamente. O modo de agir dos ladrões no passado era praticamente o mesmo que o do presente. Roubavam geralmente à noite (Jó 24:14; Je 49:9; Mt 24:43; Lu 12:39; Jo 10:10; 1Te 5:2-5; 2Pe 3:10; Re 3:3; 16:15), e uma das formas comuns de entrar na casa era pela janela. (Jl 2:9) Por outro lado, ladrões e salteadores armavam emboscadas e caíam sobre suas vítimas em áreas desertas, onde era virtualmente impossível obter ajuda. Raramente hesitavam em empregar violência ou em ameaçar e pôr em perigo a vida daqueles de cujos objetos de valor se apoderavam. — Jz 9:25; Lu 10:30, 36; 2Co 11:26.

Os termos das línguas originais traduzidos "roubar" e "salteador" podem também referir-se a reter de outrem o que de direito lhe pertence, ou conseguir coisas de outros por meios fraudulentos ou por apropriar-se, para o seu próprio uso, daquilo que a pessoa estava obrigada a dar a outros. Por deixarem de pagar os dízimos que sustentavam a verdadeira adoração no templo, os judeus dos dias de Malaquias 'roubavam a Deus'. (Mal 3:8, 9) Provérbios 28:24 fala de uma pessoa roubar de seu pai ou de sua mãe, significando, evidentemente, privar de algum modo os pais do que lhes pertence de direito. Jesus Cristo condenou os cambistas por terem transformado o templo num "covil de salteadores". Isto sugere que os cambistas cobravam taxas exorbitantes por seus serviços. — Mt 21:12, 13.

Em sua segunda carta aos coríntios, o apóstolo Paulo escreveu: "A outras congregações roubei, por aceitar provisões, a fim de ministrar a vós." (2Co 11:8) Não havia nada de fraudulento em Paulo receber de outros as provisões para seu sustento. Mas, evidentemente, ele se referiu a isso como se tivesse roubado aquelas congregações no sentido de ter usado o que recebera delas para suprir suas necessidades enquanto labutava, não com elas, mas em favor dos coríntios.

Em alguns casos, roubar pode referir-se ao ato justificado de se apoderar daquilo a que se tem direito, sendo dada ênfase à *maneira furtiva* em que tal ato é executado. Para exemplificar, alguns israelitas 'furtaram' o corpo de Saul da praça pública de Bete-Sã. (2Sa 21:12) A tia do jovem Jeoás salvou-lhe a vida por 'furtá-lo dentre os seus irmãos', que foram mortos pela iníqua Atalia. — 2Rs 11:1, 2; 2Cr 22:11.

Condenado por Deus. A maioria das referências bíblicas ao roubo, contudo, refere-se à apropriação ilícita daquilo que pertence a outrem. A lei de Jeová dada a Israel dizia explicitamente: "Não deves furtar." (Êx 20:15; Le 19:11, 13; De 5:19; Mt 19:18) O ladrão tinha de fazer uma compensação dupla, quádrupla ou até mesmo quíntupla, dependendo do que a Lei delineava. Caso não pudesse fazê-lo, era vendido como escravo, recuperando, evidentemente, sua liberdade quando fizesse a plena compensação. (Êx 22:1-12) Além de fazer uma compensação, o ladrão que caíra em descrédito (Je 2:26) tinha de trazer uma oferta pela culpa e pedir ao sacerdote que fizesse a expiação pelos seus pecados. — Le 6:2-7.

Por fim, a nação de Israel passou a desconsiderar estas leis e, consequentemente, Jeová permitiu que ladrões e assaltantes, tanto de dentro como de fora, assolassem aquela nação. (De 28:29, 31; Ez 7:22) Práticas fraudulentas, especialmente a opressão dos pobres e dos necessitados, tornaram-se comuns. — Is 1:23; 3:14; Je 7:9-11; 21:12; 22:3; Ez 22:29; Miq 2:2.

Ao passo que o ladrão que furta para matar a fome talvez não seja tão repreensível como aquele que, como Acã e Judas Iscariotes, rouba por ganância e por causa dum coração ruim (Jos 7:11, 20, 21; Pr 6:30; Mt 15:19; Jo 12:4-6), os que desejam ter a aprovação de Deus não podem ser culpados de roubar. (Is 61:8; Ro 2:21) Embora os cristãos não estejam sob a Lei mosaica, estão sob o mandamento de amar o próximo. "O amor não obra o mal para com o próximo", por conseguinte, não há lugar para o roubo entre os cristãos. (Ro 13:9, 10; Mt 22:39; Tg 2:8) Qualquer ladrão que deseje viver sob o governo do Reino de Deus tem de arrepender-se de seu anterior proceder e aprender a trabalhar arduamente para ganhar seu sustento. (1Co 6:10; Ef 4:28; 1Pe 4:15) E o ex-ladrão genuinamente arrependido pode ficar seguro do perdão de Jeová. — Ez 33:14-16.

Uma expressão idiomática hebraica que literalmente significa "furtar o coração" tem o sentido de "ludibriar". — Gên 31:20, 26, n; compare isso com 2Sa 15:6.

LAEL [Pertencente a Deus]. Levita e pai de Eliasafe, o maioral da casa paterna dos gersonitas durante a jornada de Israel no ermo. — Núm 3:24.

LAGAR. Dispositivo usado para espremer frutos, de modo a extrair-lhes o sumo. Visto que a colheita das azeitonas ocorria depois da vindima, os mesmos lagares eram frequentemente utilizados para a extração tanto do suco das uvas como do óleo de oliva, ainda que, para as olivas, houvesse também um lagar de tipo coluna.

Os lagares comuns consistiam geralmente em duas depressões rasas, semelhantes a um tanque, escavadas na pedra calcária natural, o do nível superior sendo ligado por um canelete ao do nível inferior. (Núm 18:27, 30; 2Rs 6:27) As uvas ou as azeitonas eram pisadas ou esmagadas no reservatório superior (*gath,* Ne 13:15), permitindo que os sumos fluíssem por gravidade para o tanque inferior (*yé·qev,* Jz 7:25; Pr 3:10; Jl 2:24; Ag 2:16). Em Joel 3:13 ocorrem ambos os termos: "Vinde, descei, porque o lagar de vinho [*gath*] ficou cheio. Os tanques [*ha·yeqa·vím,* plural de *yé·qev*] de lagar estão realmente transbordando." Aparentemente, o termo *yé·qev* era também usado com referência aos lagares que consistiam num único tanque, no qual se dava tanto o pisar das uvas como o represamento do sumo. (Jó 24:11; Is 5:2; 16:10; Je 48:33) Os fundos destes lagares tinham uma inclinação maior do que o do tipo convencional, de dois tanques, para permitir o represamento do sumo na extremidade mais baixa. Quando o lagar era comprido e estreito, como um cocho, era chamado de *pu·ráh.* (Is 63:3; Ag 2:16) As Escrituras Gregas Cristãs também falam do lagar de vinho (*le·nós,* Mt 21:33), bem como do "recipiente para o lagar" (*hy·po·lé·ni·on,* Mr 12:1).

Descobriu-se um de tais lagares de vinho, cujo tanque quadrangular superior media 2,40 m de cada lado e tinha 38 cm de fundura. O tanque menor, cerca de 60 cm mais abaixo, para onde escorria o sumo, tinha 1,20 m de cada lado e 90 cm de fundura. Um lagar de vinho assim servia para Gideão malhar seu trigo. — Jz 6:11.

O esmagamento dos frutos nestes lagares era geralmente feito com os pés descalços ou por meio de pesadas pedras. De dois a sete lagareiros, ou mais, trabalhavam em equipe no lagar. Portanto, era digno de nota Isaías ter mencionado que o grande Lagareiro, Jeová, pisará *sozinho* a cuba de vinho. (Is 63:3) Por cima das cabeças dos lagareiros havia uma barra transversal, da qual pendiam cordas de apoio para os homens segurarem. Os borrifos do "sangue das uvas" manchavam as roupas exteriores dos lagareiros. (Gên 49:11; Is 63:2) Embora isso significasse muito trabalho árduo, a estação do calcamento era, em geral, uma época de regozijo; gritos e cantos alegres ajudavam a manter o ritmo do calcamento. (Jz 9:27; Je 25:30; 48:33) A expressão "segundo Gitite" (traduzido "lagares" na *Septuaginta* grega e na *Vulgata* latina) que aparece no cabeçalho de três Salmos (8, 81, 84), pode indicar que se tratava de canções da vindima.

Uso Figurado. Há vários casos, nas Escrituras, em que se faz menção ao lagar de vinho em sentido figurado. (Is 63:2, 3; La 1:15) No dia de Jeová, quando multidões se reunirem na baixada da decisão, proclamar-se-á a ordem: "Metei a foicinha, porque a colheita ficou madura. Vinde, descei, porque o lagar de vinho ficou cheio. Os tanques de lagar estão realmente transbordando; porque se tornou abundante a sua maldade." (Jl 3:13, 14) Similarmente, João observou, em visão, "a videira da terra" ser lançada "no grande lagar da ira de Deus", sendo ali pisada até que "saiu sangue do lagar, até à altura dos freios dos cavalos". O chamado "Fiel e Verdadeiro", "A Palavra de Deus", é aquele que pisa este lagar de vinho da "ira do furor de Deus, o Todo-Poderoso". — Re 14:19, 20; 19:11-16.

LAGAR DE VINHO. Veja LAGAR.

LAGARTA [hebr.: *ga·zám*]. O estágio larval das borboletas ou das mariposas. Pensa-se que a palavra hebraica *ga·zám* se deriva duma raiz que significa "cortar". Quando são muitas as lagartas, como gafanhotos, elas literalmente cortam ou tosquiam as folhas da vegetação, pedaço por pedaço, folha por folha, até que a planta fica quase que desnuda de sua folhagem. (Jl 1:4; 2:25; Am 4:9) Ao passo que o conceito tradicional é de que o termo hebraico *ga·zám* significa "gafanhoto", os tradutores da *Septuaginta* empregaram a palavra grega *kám·pe,* que significa lagarta. Também, Koehler e Baumgartner favorecem traduzir *ga·zám* por lagarta. (*Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], Leiden, 1958, p. 178) É assim traduzido, em Joel 1:4; 2:25, na tradução da Liga de Estudos Bíblicos e na *Tradução do Novo Mundo;* "palmerworm" [espécie de lagarta] na *King James Version;* "(gafanhoto) cortador" na versão *Almeida,* edição atualizada.

As lagartas são quase que exclusivamente vegetarianas. Seu apetite é voraz, algumas lagartas consumindo, num dia, vegetação equivalente ao dobro de seu próprio peso. Assim, em grandes números, causam consideráveis danos à vegetação.

LAGARTIXA. Veja GECO.

LAGARTO [hebr.: *tsav*]. Os lagartos (ou lagartixas) são répteis de quatro patas, geralmente pequenos, de cauda longa e pele escamosa. As patas do lagarto se projetam dos lados do corpo, estando suficientemente apartadas de modo a permitir pousar o abdome no solo sem dobrar as patas. Na Palestina podem-se encontrar mais de 40 espécies. Podem ser achados em árvores, em fendas tépidas nas rochas e nas paredes e tetos das casas. O lagarto está incluído entre as impuras "criaturas pululantes", em Levítico 11:29. Sugere-se que o nome

hebraico dessa criatura se deriva duma raiz que significa "aderir ao solo". O *Hebrew and English Lexicon of the Old Testament* (Léxico Hebraico e Inglês do Velho Testamento), de Brown, Driver e Briggs (1980, p. 839), sugere "lagarto" como tradução. Evidentemente, o termo hebraico *tsav* inclui pelo menos a família dos Agamídeos de lagartos, pois o termo árabe equivalente *dabb* refere-se ao egípcio lagarto-de-cauda-espinhosa (*Uromastix aegyptius*), o maior da espécie dos Agamídeos que se encontra em Israel. — Veja CAMALEÃO; GECO; LAGARTO DE AREIA.

Os léxicos, em geral, sugerem que a palavra hebraica *kó·ahh* também se refere a uma espécie de lagarto. Visto que o significado da raiz desse nome é "poder" ou "força", poderá referir-se ao lagarto-monitor do deserto (*Varanus griseus*), um lagarto forte e grande. Vive nas áreas secas e arenosas do deserto. Na Palestina, este lagarto atinge cerca de 1,20 m de comprimento. É necrófago, e acha-se na lista dos alimentos "impuros". — Le 11:29, 30.

Outra criatura alistada como impura para a alimentação dos israelitas é mencionada pela palavra hebraica *hhó·met*, em Levítico 11:30. Algumas traduções recentes (*ALA; BJ*) vertem-na por "lagarto da areia". O lagarto de areia é possivelmente um cinco [pequeno lagarto].

LAGARTO DE AREIA [hebr.: *hhó·met*]. Há alguma incerteza a respeito da impura 'criatura pululante' designada pelo termo hebraico *hhó·met*. (Le 11:30, 31) As traduções da *Septuaginta* grega e da *Vulgata* latina indicam uma espécie de lagarto, e a palavra tem sido diversificadamente traduzida por "lagarto da areia" (*ALA, BJ*), "camaleão" (*AT*) e "lesma" (*KJ, MC*). É possivelmente um cinco [pequeno lagarto]. — Veja LAGARTO.

LAGO DE FOGO. Esta expressão ocorre somente no livro de Revelação (Apocalipse), e é evidentemente simbólica. A Bíblia dá sua própria explicação e definição do símbolo, dizendo: "Este significa *a segunda morte*, o lago de fogo." — Re 20:14; 21:8.

A qualidade simbólica do lago de fogo fica mais evidente também do contexto de referências a ele no livro de Revelação. Diz-se que a morte é lançada nesse lago de fogo. (Re 19:20; 20:14) A morte, obviamente, não pode ser literalmente queimada. Ademais, o Diabo, uma invisível criatura espiritual, é lançado nesse lago. Sendo espírito, ele não pode ser prejudicado por fogo literal. — Re 20:10; compare isso com Êx 3:2 e Jz 13:20.

Visto que o lago de fogo representa a "*segunda* morte", e visto que Revelação 20:14 diz que tanto a "morte [como] o Hades" serão lançados nele, é claro que tal lago não pode representar a morte que o homem herdou de Adão (Ro 5:12), nem se refere ao Hades (Seol). Deve, por conseguinte, ser simbólico de outro tipo de morte, uma morte sem reversão, pois o registro em parte alguma menciona tal "lago" como entregando aqueles que estão nele, como o fazem a morte adâmica e o Hades (Seol). (Re 20:13) Assim, os não inscritos no "livro da vida", opositores impenitentes da soberania de Deus, são lançados no lago de fogo, que significa destruição eterna, ou a segunda morte. — Re 20:15.

Ao passo que os textos supramencionados tornam evidente a qualidade simbólica do lago de fogo, este tem sido usado por alguns em apoio da crença dum lugar literal de fogo e tormento. Tem-se recorrido a Revelação 20:10, porque fala do Diabo, a fera e o falso profeta serem "atormentados dia e noite, para todo o sempre" no lago de fogo. Contudo, isto não pode referir-se a tormento real consciente. Os que são lançados no lago de fogo sofrem "a segunda morte". (Re 20:14) Na morte não existe estado consciente e, portanto, nenhum sentimento de dor ou de sofrimento. — Ec 9:5.

Nas Escrituras, o tormento por fogo é relacionado com destruição e morte. Por exemplo, na tradução grega *Septuaginta* das Escrituras Hebraicas, a palavra tormento (*bá·sa·nos*) é várias vezes usada com referência à punição por meio da morte. (Ez 3:20; 32:24, 30) Similarmente, sobre Babilônia, a Grande, o livro de Revelação diz que "os reis da terra . . . chorarão e baterão em si mesmos de pesar por causa dela, ao olharem para a fumaça do incêndio dela, enquanto estão parados à distância, por causa do seu temor do tormento [gr.: *ba·sa·ni·smoú*] dela". (Re 18:9, 10) Quanto ao significado do tormento, um anjo explica mais tarde: "Assim, com um lance rápido, Babilônia, a grande cidade, será lançada para baixo, e ela nunca mais será achada." (Re 18:21) Deste modo, o tormento por fogo aqui corresponde à destruição, e, no caso de Babilônia, a Grande, é uma destruição eterna. — Compare isso com Re 17:16; 18:8, 15-17, 19.

Por conseguinte, os que são 'atormentados para sempre' (do gr.: *ba·sa·ní·zo*) no lago de fogo sofrem a "segunda morte" da qual não há ressurreição. A palavra grega aparentada *ba·sa·ni·stés* é traduzida por 'carcereiro' em Mateus 18:34. (*RS, NM, ED;* compare isso com o v 30.) Assim, os que são lançados no lago de fogo serão mantidos sob restrição, ou "encarcerados" na morte por toda a eternidade. — Veja GEENA; TORMENTO.

LAÍS [Leão].

1. Homem de Galim, pai de Palti (Paltiel), a quem Saul deu como esposa sua filha Mical, ex-esposa de Davi. — 1Sa 25:44; 2Sa 3:15.

2. Cidade cananeia do norte, destruída pelos danitas, que depois a reconstruíram e lhe deram o nome de Dã (Jz 18:27-29); também chamada de Lesem. — Jos 19:47; veja DÃ N.º 3.

LAÍSA [Leão]. Cidade no território de Benjamim identificada por F.-M. Abel (*Géographie de la Palestine* [Geografia da Palestina], Paris, 1938, Vol. II, p. 368) com ‘Isawiya, uns 2,5 km ao NNE do monte do Templo, em Jerusalém. A previsão profética de Isaías a respeito do violento assírio, à medida que este investe contra um vilarejo após outro, conclama Laísa a ‘prestar atenção’ ao vindouro ataque. — Is 10:30.

LAMÃO. Cidade de Judá na Sefelá. (Jos 15:20, 33, 40) É em geral identificada com Khirbet el-Lahm (Horvat Lehem), cerca de 5 km ao L de Laquis.

LÂMEDE [ל]. A 12.ª letra no alfabeto hebraico. Lâmede (*Lá·me·dh*) corresponde em geral ao "l" em português. No hebraico, o salmista usa esta letra no início de cada um dos oito versos no Salmo 119:89-96.

LAMENTAÇÕES, LIVRO DE. Nos tempos bíblicos, lamentações ou endechas eram compostas e entoadas em memória de amigos falecidos (2Sa 1:17-27), de nações devastadas (Am 5:1, 2) e de cidades arruinadas (Ez 27:2, 32-36). O livro de Lamentações fornece um exemplo inspirado de tal composição lamentosa. Consiste em cinco poemas líricos (em cinco capítulos) que lamentam a destruição de Jerusalém às mãos babilônicas, em 607 AEC.

O livro reconhece que Jeová justificadamente trouxe a punição sobre Jerusalém e Judá devido ao erro de Seu povo. (La 1:5, 18) Destaca também a benevolência e a misericórdia de Deus, e mostra que Jeová é bom para aquele que espera nele. — La 3:22, 25.

Nome. No hebraico, este livro é chamado pela palavra inicial *’Eh·kháh!*, que significa "Como!". Os tradutores da *Septuaginta* chamaram o livro de *Thré·noi*, que significa "Endechas; Lamentos". No Talmude Babilônico (Bava Batra 14*b*) ele é identificado pelo termo *Qi·nóhth*, que significa "Endechas; Elegias", e é chamado por Jerônimo de *Lamentationes* (latim). O nome em português, Lamentações, vem deste último título.

Lugar no Cânon Bíblico. No cânon hebraico, o livro de Lamentações é usualmente incluído entre os cinco *Meghil·lóhth* (Rolos), consistindo em O Cântico de Salomão, Rute, Lamentações, Eclesiastes e Ester. No entanto, nas cópias antigas das Escrituras Hebraicas, diz-se que o livro de Lamentações seguia o livro de Jeremias, como o faz nas Bíblias atuais em português.

Escritor. Na *Septuaginta* grega este livro é introduzido pelas palavras: "E aconteceu que, depois de Israel ter sido levado cativo e Jerusalém ter sido desolada, Jeremias sentou-se chorando e lamentando com este lamento sobre Jerusalém, e disse." Os targuns também identificam Jeremias como o escritor, introduzindo-o assim: "Jeremias, o profeta e grande sacerdote, disse." A introdução na recensão Clementina da *Vulgata* latina é: "E aconteceu que, depois de Israel ter sido levado ao cativeiro e Jerusalém ter ficado deserta, Jeremias, o profeta, estava sentado chorando e lamentou com este lamento sobre Jerusalém; e suspirando com espírito amargo, e gemendo pesarosamente, ele disse."

Estilo. Os cinco capítulos do livro de Lamentações consistem em cinco poemas, os primeiros quatro sendo acrósticos. O alfabeto hebraico tem 22 letras distintas (consoantes) e, em cada um dos primeiros quatro capítulos de Lamentações, os versos sucessivos começam com uma das 22 letras do alfabeto hebraico. Os capítulos 1, 2 e 4 têm cada um 22 versos em ordem alfabética, segundo o alfabeto hebraico, o verso 1 começando com a primeira letra hebraica, *’á·lef*, o verso 2 com a segunda letra, *behth*, e assim por diante, até o fim do alfabeto. O capítulo 3 tem 66 versos e, nele, três versos sucessivos começam com a mesma letra hebraica, antes de passar para a letra seguinte.

Nos capítulos 2, 3 e 4 há uma inversão das letras ‘*á·yin* e *pe*’ (ali não se acham na mesma ordem como em Lamentações 1 e no Sal 119). Mas isto não significa que o escritor inspirado de Lamentações tenha cometido um erro. Numa análise do assunto, tem-se observado o seguinte: "A irregularidade em pauta deveria, menos ainda, ser atribuída a uma falha por parte do compositor . . ., pois a irregularidade é repetida em três poemas. É, ao invés, ligada a outra circunstância. Pois verificamos em outros poemas alfabéticos também, especialmente os mais antigos, muitos desvios da regra, o que inegavelmente prova que os compositores só se atinham rigorosamente à ordem do alfabeto enquanto se ajustasse ao transcurso do pensamento, sem qualquer artificialidade." (*Commentary on the Old Testament* [Comentário sobre o Velho Testamento], de C. F. Keil e F. Delitzsch, 1973, Vol. VIII, As Lamentações de Jeremias, p. 338) Entre os exemplos então citados

acham-se o Salmo 34, onde o verso da *vau* está faltando, e o Salmo 145, que omite o verso da letra *nune*. Não existir estrita aderência ao arranjo alfabético das letras hebraicas nestes escritos inspirados não nos deve causar preocupação. Ao passo que o uso de acrósticos sem dúvida servia como ajuda para a memória, a mensagem era de importância primária, e o conteúdo de ideias tinha precedência sobre qualquer artifício literário.

Lamentações, capítulo 5, não é um poema acróstico, embora realmente contenha 22 versos, o mesmo número de letras do alfabeto hebraico.

Tempo da Composição. A qualidade vívida de Lamentações mostra que o livro foi escrito pouco depois da queda de Jerusalém, em 607 AEC, enquanto os eventos do sítio e o incêndio de Jerusalém pelos babilônios ainda estavam frescos na mente de Jeremias. Há acordo geral de que o livro de Lamentações foi escrito logo depois da queda de Jerusalém, e é razoável concluir-se que a sua escrita terminou em 607 AEC.

Cumprimento de Profecia. As palavras de Deuteronômio 28:63-65 tiveram cumprimento na experiência de Jerusalém, vividamente retratada no livro de Lamentações. O cumprimento de várias outras profecias e avisos divinos é também indicado neste livro. Por exemplo, compare Lamentações 1:2 com Jeremias 30:14; Lamentações 2:17 com Levítico 26:17; Lamentações 2:20 com Deuteronômio 28:53.

Conteúdo. No primeiro capítulo, começando com o versículo 12 , Jeremias personifica Jerusalém, a "mulher" Sião, em pacto com Deus, como que falando. (Is 62:1-6) Ela está agora desolada, como que enviuvada e destituída de seus filhos, uma mulher cativa colocada sob trabalhos forçados como escrava. No capítulo 2, o próprio Jeremias fala. No capítulo 3, Jeremias extravasa seus sentimentos, transferindo-os para a figura da nação como um "varão vigoroso". No capítulo 4, Jeremias continua seu lamento. No quinto capítulo, os habitantes de Jerusalém são representados como que falando. As expressões de reconhecimento do pecado, a esperança e confiança em Jeová, e o desejo de voltar-se para o caminho correto, conforme representados em todo o livro, não eram os reais sentimentos da maioria do povo. No entanto, havia um restante como Jeremias. Assim, o conceito expresso no livro de Lamentações é uma avaliação verdadeira da situação de Jerusalém conforme Deus a via.

O livro de Lamentações é, por conseguinte, um registro verdadeiro e valioso, inspirado por Deus.

LAMEQUE.

1. Filho de Metusael, e descendente de Caim. (Gên 4:17, 18) Seu período de vida e o de Adão transcorreram paralelamente, em parte. Lameque tinha duas esposas ao mesmo tempo, Ada e Zilá, e é o primeiro polígamo do registro bíblico. (Gên 4:19) Com Ada, teve um filho chamado Jabal, "o fundador dos que moram em tendas e têm gado", e Jubal, "o fundador de todos os que manejam a harpa e o pífaro". (Gên 4:20, 21) Por meio de Zilá, Lameque tornou-se pai de Tubalcaim, o "for-

DESTAQUES DE LAMENTAÇÕES

Cinco poemas que lamentam a tragédia que se abateu sobre Jerusalém e seus habitantes em 607 AEC às mãos dos babilônios.

Escrito por Jeremias logo após a destruição de Jerusalém.

Jerusalém é personificada como viúva destituída de seus filhos, não tendo ninguém para a consolar. (1:1-22)

- Ela reconhece que seu pecado contra Jeová é o motivo de sua aflição.
- Ela ora ao Todo-Poderoso para que puna os que se regozijam com o seu sofrimento.

Jeová agiu em ira contra Jerusalém. (2:1-22)

- Ele lançou Jerusalém "do céu para a terra".
- Ele rejeitou Seu santuário e não mostrou respeito nem para com o rei e nem para com o sacerdote.
- Em resultado, os que passam por ali se espantam com o que aconteceu com a cidade que era "a perfeição da lindeza".

O "varão vigoroso", que representa a nação, fala de sua aflição, contudo, expressa esperança. (3:1-66)

- Ele descreve sua atual situação desesperadora.
- Não obstante, sente-se confiante de que Jeová ouvirá as orações de seu povo e mostrará misericórdia.

Terríveis efeitos do cerco de Jerusalém. (4:1-22)

- A morte pela espada era melhor do que a morte pela fome; as mulheres até mesmo comiam seus próprios filhos.
- Sobreviventes fugitivos eram implacavelmente perseguidos nas regiões montanhosas e ermas.

Pede-se a Jeová que atente ao sofrimento do povo e volte a conceder-lhe seu favor. (5:1-22)

- A possessão hereditária de seu povo foi entregue a estranhos.
- Foram envergonhados e rebaixados.
- Oram a Jeová para que os traga de volta a ele, embora os tenha rejeitado com indignação.

jador de toda sorte de ferramenta de cobre e de ferro", e de uma filha chamada Naamá. — Gên 4:22.

O poema que Lameque compôs para suas esposas (Gên 4:23, 24) reflete o espírito violento daqueles dias. O poema de Lameque reza: "Ouvi a minha voz, ó esposas de Lameque; dai ouvidos à minha declaração: Matei um homem por contundir-me, sim, um jovem, por dar-me uma pancada. Se Caim há de ser vingado sete vezes, então Lameque setenta vezes e sete." Evidentemente Lameque apresentava um caso de defesa própria, arguindo que seu ato não foi de homicida deliberado, como o de Caim. Lameque afirmava que, ao defender-se, matara um homem que o atacara e ferira. Assim, seu poema constituía um apelo por imunidade contra quem quer que desejasse vingar-se dele por ter matado seu atacante.

Parece que nenhum dos descendentes de Caim, que incluiria a prole de Lameque, sobreviveu ao Dilúvio.

2. Descendente de Sete; filho de Metusalém e pai de Noé. (Gên 5:25, 28, 29; 1Cr 1:1-4) O período de vida deste Lameque e o de Adão também transcorreram paralelamente, em parte. Lameque tinha fé em Deus, e, depois de chamar seu filho de Noé (que provavelmente significa "Descanso; Consolo"), ele proferiu as seguintes palavras: "Este nos trará consolo do nosso trabalho e da dor das nossas mãos, que resulta do solo que Jeová amaldiçoou." (Gên 5:29) Estas palavras se cumpriram quando foi retirada a maldição sobre o solo, nos dias de Noé. (Gên 8:21) Lameque teve outros filhos e filhas. Ele viveu 777 anos, morrendo cerca de cinco anos antes do Dilúvio. (Gên 5:30, 31) Seu nome está alistado na genealogia de Jesus Cristo, em Lucas 3:36.

LAMI [Meu Pão]. Irmão de Golias, o geteu. O relato em 1 Crônicas 20:5, reza, em parte, que "Elanã, filho de Jair, chegou a golpear Lami, irmão de Golias, o geteu", durante uma guerra com os filisteus. Contudo, no texto paralelo de 2 Samuel 21:19, lê-se o seguinte: "Elanã, filho de Jaare-Oregim, o belemita, chegou a golpear a Golias, o geteu." Neste último texto parece que *'eth-lahh·mí* (em português "Lami", o termo hebraico *'eth* meramente denotando que Lami é o complemento de um verbo) foi lida erroneamente por um copista como se fosse *behth hallahh·mí* ("belemita"). Portanto, o original provavelmente dizia "chegou a golpear Lami", como diz o texto paralelo em 1 Crônicas 20:5. Isto harmonizaria esses dois textos neste ponto. Lami, portanto, era evidentemente irmão do Golias que Davi matou. Por outro lado, é possível que tenha havido dois Golias. — Veja GOLIAS.

LÂMPADA. Recipiente utilizado para produzir luz artificial. Tem um pavio para a queima de líquidos inflamáveis, como azeite, sendo que o pavio atrai o líquido por capilaridade para alimentar a chama. Os pavios eram de linho (Is 42:3; 43:17), de junco ou cânhamo descascado. O azeite de oliva era, em geral, o líquido que se usava nas lâmpadas antigas (Êx 27:20), embora também se usasse óleo de terebinto.

As cinco virgens discretas da ilustração de Jesus tinham cada qual uma lâmpada e um recipiente de óleo. (Mt 25:1-4) Os que vieram prender Jesus também portavam lâmpadas e tochas. — Jo 18:3.

Antiga lâmpada decorada com uma menorá estilizada.

Em geral, as lâmpadas domésticas eram feitas de cerâmica, embora se tenham também achado lâmpadas de bronze na Palestina. A lâmpada cananeia comum tinha o formato dum pires, com fundo arredondado e uma borda vertical. (FOTOS, Vol. 2, p. 952) A borda tinha um bico de um lado, onde repousava o pavio. Às vezes, havia quatro bicos na borda, suprindo quatro lugares para pavios. Com o tempo, as lâmpadas passaram a ser confeccionadas de formas um tanto diversificadas, algumas tendo apenas duas aberturas, uma no alto (perto do centro) para encher o recipiente com óleo e a outra sendo uma espécie de bico que apoiava o pavio. Certas lâmpadas tinham uma alça na extremidade oposta ao bico, às vezes na posição horizontal, mas mais frequentemente na

vertical. O tipo greco-romano não raro estampava figuras mitológicas humanas ou animais, mas os judeus confeccionavam lâmpadas com figuras de folhas de parreira ou rolos.

Primitivas lâmpadas em forma de pires eram em geral de tonalidade marrom. Os tipos fabricados no primeiro século EC tinham cores variadas, incluindo marrom-claro, laranja e cinza. Havia também as dos tempos romanos, com um revestimento vermelho vitrificado.

As lâmpadas usualmente usadas nas casas e em outros edifícios talvez fossem colocadas num nicho na parede, ou numa prateleira afixada à parede ou a uma coluna, ou podiam ficar suspensas no teto por meio duma corda. Às vezes eram colocadas sobre suportes de barro, madeira ou metal. Tais suportes permitiam que a luz irradiasse por todo o aposento. — 2Rs 4:10; Mt 5:15; Mr 4:21.

A Bíblia não menciona o uso de velas. Para ter luz, usava-se óleo (líquido) nas lâmpadas. Assim, a frequente tradução da palavra hebraica *ner* e da grega *lý·khnos* por "vela" na *King James Version* (Versão Rei Jaime) é inapropriada, como em Jó 29:3 e Lucas 11:33, onde traduções modernas (como *AT, BJ, NM, PIB*) usam apropriadamente "lâmpada".

Uso no Santuário. No tabernáculo em Israel, o candelabro era feito de ouro e seu formato era diferente daquele do lampadário doméstico comum. Confeccionado segundo as instruções de Jeová Deus (Êx 25:31), era ornamentado, alternando-se botões e flores, e tinha três hastes de cada lado de um eixo central, havendo assim sete suportes para pequenas lâmpadas. Nestas lâmpadas usava-se apenas azeite puro de oliveira batido. (Êx 37:17-24; 27:20) Mais tarde, Salomão mandou confeccionar dez candelabros de ouro e um bom número de candelabros de prata para uso no templo. — 1Rs 7:48, 49; 1Cr 28:15; 2Cr 4:19, 20; 13:11.

Jeová Como Lâmpada e Fonte de Luz. Jeová é a suprema Fonte de luz e de orientação. Davi, depois de ser liberto das mãos de seus inimigos e de Saul, disse: "Tu és a minha lâmpada, ó Jeová, e é Jeová quem faz resplandecer a minha escuridão." (2Sa 22:29) Nos Salmos, emprega-se uma expressão ligeiramente diferente: "Tu mesmo acenderás a minha lâmpada, ó Jeová", representando-se ali a Jeová como aquele que acendia a lâmpada que Davi carregava para iluminar seu caminho. — Sal 18:28.

Jesus Cristo. Na Nova Jerusalém celestial, conforme observada pelo apóstolo João numa visão, "não haverá . . . noite". A luz da cidade não é a do sol e da lua, pois a glória de Jeová Deus ilumina diretamente a cidade, assim como a nuvem de luz que os hebreus chamavam de *Shechinah* iluminava o Santíssimo dos antigos tabernáculo e templo. (Le 16:2; compare isso com Núm 9:15, 16.) E o Cordeiro, Jesus Cristo, é a sua "lâmpada". Esta "cidade" derramará sua luz espiritual sobre as nações, os habitantes da "nova terra", para a orientação deles. — Re 21:22-25.

Reis da Linhagem de Davi. Jeová Deus colocou o Rei Davi no trono de Israel, e Davi mostrou ser um guia e líder sábio dessa nação, sob a direção de Deus. De modo que ele era chamado de "a lâmpada de Israel". (2Sa 21:17) Em seu pacto para um reino, feito com Davi, Jeová prometeu: "Teu próprio trono ficará firmemente estabelecido por tempo indefinido." (2Sa 7:11-16) Consequentemente, a dinastia ou linhagem familiar de governantes procedente de Davi, através de seu filho, Salomão, era uma "lâmpada" para Israel. — 1Rs 11:36; 15:4; 2Rs 8:19; 2Cr 21:7.

Quando o Rei Zedequias foi destronado e levado cativo a Babilônia, para ali morrer, parecia que a "lâmpada" se extinguira. Mas Jeová não abandonara seu pacto. Ele simplesmente manteve o governo do trono em suspenso, 'até que viesse aquele que tem o direito legal'. (Ez 21:27) Jesus Cristo, o Messias, o "filho de Davi", era o herdeiro permanente desse trono. Assim, a "lâmpada" de Davi jamais se extinguirá. Jesus é, pois, uma lâmpada eterna, na qualidade de quem tem a posse do Reino para sempre. — Mt 1:1; Lu 1:32.

A Palavra de Deus. Visto que "o homem tem de viver, não somente de pão, mas de cada pronunciação procedente da boca de Jeová" (Mt 4:4), os Seus mandamentos são como uma lâmpada, iluminando o caminho dos servos de Deus na escuridão deste mundo. O salmista declarou: "Lâmpada para o meu pé é a tua palavra e luz para a minha senda." (Sal 119:105) O Rei Salomão disse: "Pois o mandamento é uma lâmpada e a lei é uma luz, e as repreensões da disciplina são o caminho da vida." — Pr 6:23.

O apóstolo Pedro viu o cumprimento de muitas profecias sobre Jesus Cristo, e esteve pessoalmente presente na transfiguração de Jesus no monte. Em vista de tudo isso, Pedro podia dizer: "Por conseguinte, temos a palavra profética tanto mais assegurada; e fazeis bem em prestar atenção a ela como a uma lâmpada que brilha em lugar escuro, até que amanheça o dia e se levante a estrela da alva, em vossos corações." (2Pe 1:19) Portanto, encoraja-se os cristãos a permitirem que a luz da Palavra profética de Deus ilumine seus corações. Isto então fornece orientação no caminho seguro "até que amanheça o dia e se levante a estrela da alva".

Servos de Deus. No ano 29 EC, João, o filho de Zacarias, um sacerdote, apresentou-se, anunciando: "Arrependei-vos, pois o reino dos céus se tem aproximado." (Mt 3:1, 2; Lu 1:5, 13) Israel se desviara da obediência à Lei, e João fora enviado para pregar o arrependimento e apontar o Cordeiro de Deus. Ele teve êxito em fazer com que muitos dos filhos de Israel retornassem a Jeová, o Deus deles. (Lu 1:16) Assim, Jesus disse sobre João: "Esse homem era uma lâmpada acesa e brilhante, e vós, por um pouco de tempo, estáveis dispostos a alegrar-vos grandemente na sua luz. Mas, eu tenho o testemunho maior do que o de João, porque as próprias obras que meu Pai me determinou efetuar, as próprias obras que eu faço, dão testemunho de mim de que o Pai me mandou." — Jo 5:35, 36.

Jesus disse também a seus discípulos: "Vós sois a luz do mundo. Não se pode esconder uma cidade situada sobre um monte. As pessoas acendem uma lâmpada e a colocam, não debaixo do cesto de medida, mas no velador, e ela brilha sobre todos na casa. Do mesmo modo, deixai brilhar a vossa luz perante os homens, para que vejam as vossas obras excelentes e deem glória ao vosso Pai, que está nos céus." (Mt 5:14-16) O servo de Deus deve ter apreço pelo motivo pelo qual se lhe concede a luz, e deve dar-se conta de que seria absolutamente tolo e desastroso para ele recusar-se a deixar a luz brilhar de si como que duma lâmpada.

Outros Usos Figurados. Aquilo de que a pessoa depende para iluminar seu caminho é simbolizado por uma lâmpada. Com tal figura de linguagem, o provérbio contrasta o justo com o iníquo, dizendo: "A própria luz dos justos alegrar-se-á; mas a lâmpada dos iníquos — ela será apagada." (Pr 13:9) A luz dos justos se torna cada vez mais luminosa, mas, por mais que a lâmpada do iníquo pareça reluzir, e, consequentemente, por mais próspero que seus caminhos pareçam ser, Deus cuidará de que ele termine na escuridão, onde seu pé certamente tropeçará. Este é o desfecho que está em reserva para a pessoa que invoca o mal sobre seu pai e sua mãe. — Pr 20:20.

Ser apagada a lâmpada de alguém significa também que não há futuro para tal pessoa. Outro provérbio diz: "Porque se mostrará não haver futuro para quem é mau; a própria lâmpada dos iníquos será apagada." — Pr 24:20.

Bildade, quando insinuou que Jó ocultava alguma iniquidade secreta, disse a respeito de um iníquo: "A própria luz se há de escurecer na sua tenda, e nela a sua própria lâmpada se apagará." Mais adiante na sua argumentação, Bildade acrescentou: "Não terá progênie nem posteridade entre o seu povo." À luz do fato de que se disse que Salomão era uma lâmpada que Deus dera a Davi, seu pai, extinguir a lâmpada de alguém pode conter a ideia de que tal pessoa não teria progênie para receber a sua herança. — Jó 18:6, 19; 1Rs 11:36.

Os olhos da pessoa são, figurativamente, uma "lâmpada". Jesus disse: "A lâmpada do corpo é o olho. Se, pois, o teu olho for singelo [sincero; unidirecional; em foco; generoso], todo o teu corpo será luminoso; mas, se o teu olho for iníquo, todo o teu corpo será escuro." (Mt 6:22, 23, n) O olho é como uma lâmpada, porque com ele o corpo pode locomover-se sem tropeçar e sem esbarrar em algo. Jesus, naturalmente, tinha em mente 'os olhos do coração' (Ef 1:18), como as suas palavras no contexto indicam.

Provérbios 31:18, ao dizer a respeito da boa esposa que a "sua lâmpada não se apaga à noite", usa uma expressão figurativa que significa que ela trabalha diligentemente de noite e até mesmo se levanta antes do amanhecer para trabalho adicional. — Veja Pr 31:15.

Segundo Provérbios 20:27, "o fôlego do homem terreno é a lâmpada de Jeová, fazendo uma busca cuidadosa em todas as partes mais íntimas do ventre". Pelo que a pessoa 'exala' ou dá vazão, sejam expressões boas, sejam más, ela revela ou lança luz sobre sua personalidade ou íntimo. — Compare isso com At 9:1.

LANÇA. Veja ARMAS, ARMADURA.

LANCEIROS. Soldados armados de lança. Nos tempos antigos eles constituíam uma secção da infantaria leve, e eram apoiados por arqueiros e fundibulários. Os aurigas e cavalarianos não raro carregavam lanças. Os lanceiros faziam parte das forças de ocupação romana na Palestina, 200 deles sendo incluídos na escolta secreta que conduziu Paulo para fora de Jerusalém. — At 23:23.

LAODICEIA, LAODICENSES. Cidade situada na parte ocidental da Ásia Menor, cujas ruínas ficam perto de Denizli, a cerca de 150 km ao L de Éfeso. Era conhecida anteriormente como Dióspolis e Rhoas, mas foi evidentemente reconstruída no terceiro século AEC pelo governante selêucida Antíoco II, e assim chamada em homenagem à esposa dele, Laódice. Situada no fértil vale do rio Lico, Laodiceia ficava no entroncamento de principais rotas comerciais e estava ligada, por meio de estradas, a cidades como Éfeso, Pérgamo e Filadélfia.

Laodiceia usufruía grande prosperidade como cidade manufatureira e centro bancário. Um indício da grande riqueza dessa cidade é o fato de que,

quando sofreu extensivos danos causados por um terremoto, no reinado de Nero, ela conseguiu reconstruir-se sem nenhuma ajuda financeira de Roma. (*Anais*, de Tácito, XIV, XXVII) A lã negra e lustrosa de Laodiceia, e as roupas fabricadas com ela, eram amplamente conhecidas. Sede de uma famosa escola de Medicina, esta cidade provavelmente também produzia o remédio para os olhos conhecido como pó frígio. Uma das principais deidades veneradas em Laodiceia era Asclépio, um deus da Medicina.

Esta cidade tinha uma grande desvantagem. Diferente da cidade vizinha de Hierápolis, com suas fontes termais famosas por suas propriedades curativas, e Colossos, com sua revigorante água fria, Laodiceia não dispunha de um suprimento permanente de água. A água tinha de vir canalizada de considerável distância, até Laodiceia, e provavelmente chegava morna à cidade. Na primeira parte do trajeto, a água era transportada por um aqueduto e, depois, mais perto da cidade, por meio de blocos cúbicos de pedra, perfurados ao meio e colados com cimento.

Parece que havia muitos judeus em Laodiceia. Segundo uma carta de magistrados laodicenses (citada por Josefo), os judeus, de acordo com a injunção de Caio Rabírio, tinham permissão de observar seus sábados e outros ritos sagrados. (*Jewish Antiquities* [Antiguidades Judaicas], XIV, 241-243 [x, 20]) Pelo menos alguns dos judeus ali eram um tanto ricos. Isto se pode deduzir do fato de que, quando o governador Flaco ordenou o confisco das contribuições anuais para o templo em Jerusalém, o montante alegadamente foi de mais de 9 quilos de ouro.

No primeiro século EC, havia uma congregação cristã em Laodiceia e, aparentemente, se reunia na casa de Ninfa, uma irmã cristã local. Sem dúvida, os esforços de Epafras contribuíram para a formação dessa congregação. (Col 4:12, 13, 15) É provável também que os efeitos da obra de Paulo em Éfeso tenham alcançado Laodiceia. (At 19:10) Embora não ministrasse ali pessoalmente, Paulo, não obstante, preocupava-se com a congregação laodicense, chegando até mesmo a escrever-lhe uma carta. (Col 2:1; 4:16) Contudo, alguns peritos creem que a carta de Paulo pode ter sido simplesmente uma cópia daquela enviada a Éfeso. Naturalmente, isto é apenas uma teoria, uma tentativa de acomodar o fato de que a Bíblia não contém uma carta de Paulo aos laodicenses, embora Paulo realmente lhes tivesse escrito. A carta a Laodiceia talvez contivesse simplesmente informações não necessárias para nós hoje, ou talvez tenha repetido pontos adequadamente abrangidos em outras cartas canônicas.

A congregação de Laodiceia era uma das sete da Ásia Menor às quais o glorificado Jesus Cristo, numa revelação dada a João, dirigiu mensagens pessoais. (Re 1:11) Naquele tempo, perto do fim do primeiro século EC, a congregação laodicense tinha pouco que a recomendasse. Embora fosse materialmente rica, era espiritualmente pobre. Em vez do ouro literal, manipulado pelos banqueiros laodicenses, em vez das roupas de lã negra e lustrosa, fabricadas localmente, em vez do remédio para os olhos sem dúvida produzido pela classe médica laodicense, em vez das ferventes águas termais e medicinais da vizinha Hierápolis, a congregação laodicense precisava de coisas assim em sentido espiritual. Necessitava de "ouro refinado pelo fogo", para enriquecer sua personalidade (compare isso com 1Co 3:10-14; 1Pe 1:6, 7), roupas exteriores brancas, para lhe dar uma irrepreensível aparência cristã, sem quaisquer características não cristãs, que eram tão vergonhosas quanto a nudez física. (Compare isso com Re 16:15; 19:8.) Precisava do espiritual "unguento para os olhos", a ser aplicado para remover-lhe a cegueira quanto à verdade bíblica e às responsabilidades cristãs. (Veja Is 29:18; 2Pe 1:5-10; 1Jo 2:11.) Ela poderia comprar estas coisas de Cristo Jesus, aquele que batia à porta, se o acolhesse hospitaleiramente. (Veja Is 55:1, 2.) Tinha de tornar-se estimulantemente quente (veja Sal 69:9; 2Co 9:2; Tit 2:14) ou revigorantemente fria (veja Pr 25:13, 25), mas não devia continuar morna. — Re 3:14-22.

LAPIDOTE [possivelmente: Tochas; Lampejos]. O marido da profetisa israelita Débora. — Jz 4:4.

LAQUIS. Cidade de Judá, da Sefelá. (Jos 15:21, 33, 39) Identifica-se Laquis com Tell ed-Duweir (Tel Lakhish), uma elevação artificial cercada de vales e situada a cerca de 24 km a O de Hébron. Antigamente, este sítio ocupava uma posição estratégica na principal estrada que ligava Jerusalém com o Egito. Houve tempo em que a cidade abrangia uma área de cerca de 8 ha, e tinha, talvez, uma população de 6.000 a 7.500 pessoas.

Na época em que Israel conquistou Canaã, Jafia, rei de Laquis, juntou-se a outros quatro reis numa ofensiva militar contra Gibeão, cidade que tinha firmado a paz com Josué. (Jos 10:1-5) Em resposta ao pedido de ajuda de Gibeão, o exército israelita empreendeu uma marcha forçada de uma noite inteira, desde Gilgal. Com a ajuda de Jeová, derrotou a aliança cananeia, encurralou os próprios reis cananeus numa caverna, executando-os posteriormente. (Jos 10:6-27; 12:11) Mais tarde, a cidade de Laquis foi tomada em menos de dois dias de luta, e seus habitantes foram mortos.

Também, Horão, rei de Gezer, que veio ajudar Laquis, sofreu derrota. — Jos 10:31-35.

Alguns arqueólogos relacionam a campanha de Israel contra Laquis com uma grossa camada de cinzas que foi escavada em Tell ed-Duweir, em que se encontrou, entre outras coisas, um escaravelho de Ramsés. Mas a Bíblia não diz que essa cidade foi incendiada, como o faz no caso de Jericó (Jos 6:24, 25), Ai (Jos 8:28) e Hazor (Jos 11:11). Em vez disso, Josué 11:13 parece indicar que os israelitas raramente incendiavam "as cidades que estavam sobre os seus próprios montes de terra". Assim, não há base bíblica para se situar na época de Josué a destruição que provocou a camada de cinzas e, daí, datar a conquista israelita de Canaã concordemente. É também digno de nota que não se pode estabelecer com certeza a que Ramsés pertencia o escaravelho. Pelo menos um arqueólogo atribuiu o escaravelho a Ramsés III, e aventou a ideia de que Laquis fora destruída pelos filisteus no século 12 AEC.

Durante o reinado de Roboão (997-981 AEC), Laquis foi fortificada militarmente. (2Cr 11:5-12) Mais tarde, por volta de 830 AEC, o Rei Amazias fugiu para Laquis, para escapar de conspiradores, mas foi perseguido e morto ali. — 2Rs 14:19; 2Cr 25:27.

Sitiada por Senaqueribe. Laquis foi sitiada pelo rei assírio Senaqueribe em 732 AEC. Dali, ele mandou Rabsaqué, Tartã e Rabe-Saris a Jerusalém, com poderosa força militar, no empenho de mover o Rei Ezequias a render-se. Por meio de seu principal porta-voz, Rabsaqué, Senaqueribe desafiou a Jeová, e, mais tarde, mandou mensageiros a Jerusalém, levando cartas que continham mais zombarias e ameaças, visando provocar a rendição de Ezequias. Este desafio a Jeová Deus por fim levou ao aniquilamento pelo anjo de Deus, numa só noite, de 185.000 guerreiros assírios. — 2Rs 18:14, 17-35; 19:8-13, 32-35; Is 36:1-20; 37:8-13, 33-36.

Uma representação do sítio de Laquis, no palácio de Senaqueribe, em Nínive, indica que a cidade era cercada por uma muralha dupla, com torres a intervalos regulares, e que na vizinha área colinosa vicejavam palmeiras, videiras e figueiras. A cena que apresenta Senaqueribe recebendo os despojos de Laquis é acompanhada pela seguinte inscrição: "Senaqueribe, rei do mundo, rei da Assíria, sentado sobre um trono-*nimedu* e passando em revista o despojo (tomado) de Laquis (*La-ki-su*)." — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. B. Pritchard, 1974, p. 288.

Capturada Pelos Babilônios. Quando os babilônios, sob Nabucodonosor, tomaram de assalto a Judá (609-607 AEC), Laquis e Azeca foram as duas últimas cidades fortificadas a cair, antes de Jerusalém ser tomada. (Je 34:6, 7) O que se conhece como Cartas de Laquis (escritas em fragmentos de cerâmica, 18 das quais encontradas em Tell ed-Duweir em 1935 e 3 outras em 1938) parecem relacionar-se com este período. Uma destas cartas, dirigida evidentemente por um posto avançado ao comandante em Laquis, reza em parte: "Estamos atentos aos sinais de Laquis, segundo todas as indicações que meu senhor deu, porque não podemos ver Azeca." Esta mensagem sugere que Azeca já tinha sido tomada, e que não se recebia nenhum sinal dali. É também de interesse que quase todas as Cartas de Laquis legíveis contêm palavras como: "Que יהוה [Iavé ou Jeová] faça que meu senhor ouça hoje mesmo notícias de paz!" (Lachish Ostracon IV) Isto mostra que o uso do nome de Deus era comum naquela época. — *Ancient Near Eastern Texts*, p. 322.

Depois de Judá e Jerusalém terem permanecido desoladas por 70 anos, Laquis foi reocupada por judeus que retornaram do exílio. — Ne 11:25, 30.

Menção Profética. Em Miqueias 1:13, fala-se profeticamente a Laquis: "Prende o carro à parelha de corcéis, ó moradora de Laquis. Ela foi o começo do pecado para a filha de Sião, pois acharam-se em ti as revoltas de Israel." Estas palavras constituem parte dum quadro de derrota, e parecem sugerir que Laquis devia preparar-se para fugir. O "pecado" de Laquis não é considerado em nenhuma outra parte da Escritura. Talvez uma forma de idolatria introduzida em Jerusalém tenha-se originado em Laquis. Ou, o pecado talvez se relacionasse ao fato de Judá confiar nos cavalos e nos carros de guerra, talvez recebidos em Laquis, originários do Egito.

LARGURA DA MÃO. Medida linear, que corresponde aproximadamente à largura da mão na base dos dedos. A largura da mão é reconhecida como de 7,4 cm; quatro larguras de dedo equivalendo a uma largura da mão, e seis larguras da mão a um côvado. (Êx 25:25; 37:12; 1Rs 7:26; 2Cr 4:5; Ez 40:5, 43; 43:13) Segundo o Salmo 39:5, Davi disse: "Fizeste apenas poucos os meus dias"; no entanto, "apenas larguras da mão" aparece no texto massorético hebraico. (*NM* n) Cristo Jesus usou de maneira similar a palavra "côvado": "Quem de vós, por estar ansioso, pode acrescentar um só côvado à duração de sua vida?" — Mt 6:27.

LARGURA DUM DEDO. Medida linear, a menor mencionada na Bíblia. A largura dum dedo equivalia a $^1/_4$ da largura da mão ou a $^1/_{24}$ dum côvado (1,85 cm). Em Jeremias 52:21, a espessura

do cobre usado para as colunas Jaquim e Boaz é fornecida como sendo de quatro larguras de dedo (7,4 cm). — 1Rs 7:15, 21.

LARVA. Veja GUSANO.

LASA. Local mencionado na mais antiga demarcação do termo cananeu. (Gên 10:19) A sua localização exata é incerta. Lasa ficava "perto" de Zeboim (*NM; JP* [ed. 1962]) ou então o termo cananeu se estendia da região em volta de Zeboim "até" Lasa. (*BJ; CBC; MC*) Com base na identificação de Jerônimo e na tradição judaica, muitos localizam Lasa em Callirrhoe, perto do litoral leste do Mar Morto, abaixo do uádi Zarga Ma'in. Outros relacionam Lasa com Laís (Dã).

LASEIA. Cidade cretense perto do porto chamado de Bons Portos. (At 27:8) Laseia é em geral identificada com ruínas situadas a cerca de 8 km ao L da atual Kaloi Limniones (Bons Portos).

LASSAROM. Cidade real cananeia, cujo rei foi derrotado pelos israelitas sob Josué. (Jos 12:7, 8, 18) Lassarom é muitas vezes associada ao distrito chamado Sarona, situado, conforme Eusébio, entre o monte Tabor e o mar da Galileia. Possivelmente a atual Sarona (Sharona), a cerca de 10 km a SO de Tiberíades, assinala a antiga localização.

LÁSTIMA. Veja ARREPENDIMENTO.

LATÃO. Veja COBRE, LATÃO, BRONZE.

LATIM. Língua que pertence à família indo-europeia, e língua-mãe das línguas românicas, tais como o italiano, o espanhol, o francês, o português e o romeno. A última metade do segundo século EC testemunhou um movimento, por parte das forças religiosas de Roma, para que o latim substituísse o grego como a língua do bispado romano. Entre os resultados disso acha-se a produção da *Vulgata* latina, por Jerônimo, no quarto e quinto séculos EC, atrás apenas da *Septuaginta* grega como a mais famosa tradução antiga da Bíblia.

O latim era a língua da Roma Imperial, de modo que, quando Jesus Cristo esteve na terra, era a língua oficial da Palestina, embora não a língua comum do povo. Assim, não surpreende encontrarmos alguns latinismos nas Escrituras Gregas Cristãs. A própria palavra "latim" ocorre só uma vez na Bíblia, em João 19:20, onde se nos diz que a inscrição colocada acima de Jesus na estaca de tortura foi escrita em hebraico, grego e latim.

O latim nas Escrituras Gregas Cristãs ocorre sob várias formas. Elas contêm mais de 40 nomes próprios latinos, de pessoas e de lugares, tais como Áquila, Lucas, Marcos, Paulo, Cesareia e Tiberíades. Nesta parte da Bíblia se encontram os equivalentes gregos de cerca de 30 palavras latinas de natureza militar, jurídica, monetária e doméstica, tais como *centurio* (Mr 15:39, centurião ou oficial do exército), *denarius* (Mt 20:2, denário) e *speculator* (Mr 6:27, guarda pessoal). Também ocorrem certas expressões ou idiotismos latinos, como "desejando satisfazer a multidão" (Mr 15:15) e "receberem suficiente fiança". (At 17:9) A sintaxe, ou disposição das frases e sentenças, às vezes sugere uma influência latina. Contudo, o quanto disso ocorreu é um assunto discutido por vários peritos.

Latinismos são encontrados principalmente em Marcos e Mateus, sendo usados mais por Marcos do que por qualquer outro escritor bíblico. Isto reforça a crença de que ele escreveu seu Evangelho em Roma, e principalmente para os gentios, em especial para os romanos. Paulo empregou poucos latinismos; não há nenhum na *Septuaginta* grega.

A presença de latinismos nas Escrituras é de interesse maior do que apenas acadêmico para os amantes da Bíblia. Harmoniza-se com o que a Bíblia mostra sobre a Palestina estar ocupada por Roma quando Jesus Cristo estava na terra. Ademais, o uso destes latinismos pelos melhores escritores seculares gregos do mesmo período argumenta que as Escrituras Cristãs foram deveras produzidas durante as épocas a respeito das quais relatam. Isto, portanto, comprova ainda mais a autenticidade das Escrituras Gregas Cristãs.

LAVADEIRO. Alguém que, nos tempos bíblicos, lavava roupa usada e também processava tecido novo, alvejando-o, encolhendo-o e removendo dele os óleos, em preparação para o tingimento. Em hebraico, o termo evidentemente vem duma raiz que significa "pisotear", isto é, lavar por ir calcando com os pés para soltar a sujeira. (Mal 3:2; veja BANHO.) A palavra grega para "lavadeiro" (*gna·feús*) é aparentada com *gná·fos* (percha; pente de cardador) e refere-se a alguém que prepara tecido novo ou lava e esfrega roupas sujas.

Os lavadeiros dos tempos antigos provavelmente conseguiam embranquecer bem a roupa por limpá-la e alvejá-la. Todavia, ao descrever a incomparável brancura das roupas de Jesus na cena da transfiguração, Marcos diz: "Sua roupagem exterior tornou-se cintilante, muito mais branca do que qualquer lavadeiro na terra poderia alvejar." — Mr 9:3.

Álcali. Em hebraico, a palavra para álcali é *né·ther*, um carbonato de sódio, também chamado natrão. É chamado de "álcali mineral", para diferençá-lo do "álcali vegetal". O natrão era um composto nativo da substância química, cujos compostos comerciais são conhecidos como soda calcinada

e sal soda (carboneto de sódio). Em Provérbios 25:20 faz-se alusão à sua efervescência, quando misturada com um ácido fraco. Embora em algumas traduções seja chamado de "nitro", não deve ser confundido com o moderno nitro, também chamado salitre, que pode ser nitrato de potássio ou de sódio.

Sozinho ou como componente do sabão, este álcali é um agente de limpeza muito eficaz. Este fato acrescenta força às palavras de Jeová sobre a profundeza da pecaminosidade de Israel: "Porém, mesmo que fizesses a lavagem com álcali e tomasses para ti grandes quantidades de barrela, teu erro certamente seria uma mancha diante de mim." — Je 2:22.

O mundo antigo obtinha este álcali de várias fontes de suprimento — de lagos ou de jazidas na Síria, Índia, Egito, e ao longo do litoral sudeste do Mar Morto. Consta que, além de usá-lo como detergente, os egípcios e outros usavam-no em lugar de fermento no fabrico de pão, empregavam-no como amaciante ao cozer carne, misturavam-no com vinagre contra dor de dente, e usavam-no para embalsamamento.

Barrela. A palavra hebraica *bo·ríth,* traduzida "barrela" ("sabão" em algumas traduções), refere-se a um álcali vegetal diferente do *né·ther,* o chamado álcali mineral. A diferença não se baseava na composição química, mas sim, na diferença da fonte de suprimento. Em Jeremias 2:22, ocorrem ambas as palavras no mesmo versículo. Quimicamente, a barrela dos tempos bíblicos era o carbonato de sódio ou o carbonato de potássio, dependendo de se a vegetação da qual se obtinham as cinzas crescia perto do mar, em solo salino, ou em região interiorana. As substâncias químicas das cinzas eram separadas por lixiviação ou por serem filtradas com água. Esta barrela difere da substância química que hoje se chama "soda cáustica", o hidróxido de potássio. A barrela do antigo lavadeiro era empregada, não só para limpar roupas (Mal 3:2), mas também para a redução de metais como o chumbo e a prata. — Is 1:25.

Potassa. A palavra hebraica *bor* é traduzida por "potassa" (*NM*), "sabão" (*Al*), "soda" (*BJ*), em Jó 9:30. Ali, ela é mencionada como sendo usada para limpar as mãos. Imagina-se que este agente de limpeza seja o carbonato de potássio ou o carbonato de sódio. A forma como era fabricada lhe dava o nome de potassa [*potash,* em inglês]: cinzas [*ashes*] de madeira eram primeiro lixiviadas, e daí a solução era fervida em potes [*pots*].

LAVADEIRO, CAMPO DO. Veja CAMPO DO LAVADEIRO.

LAVAGEM DOS PÉS. Gesto apreciado e de hospitalidade, não raro praticado antes de se tomar uma refeição, no clima geralmente quente do antigo Oriente Médio, onde as pessoas costumeiramente usavam sandálias abertas, andavam em solo seco e viajavam a pé por estradas poeirentas. No lar mediano de pessoas comuns, o anfitrião fornecia as necessárias vasilhas e a água, e os visitantes lavavam os seus próprios pés. (Jz 19:21) O anfitrião mais rico usualmente ordenava que o escravo fizesse a lavagem dos pés, e isto era considerado uma tarefa servil. Abigail indicou a sua disposição de atender ao desejo de Davi de que ela se tornasse sua esposa, dizendo: "Eis a tua escrava como serva para lavar os pés dos servos do meu senhor." (1Sa 25:40-42) Em especial era uma demonstração de humildade e de consideração afetuosa para com os convidados, se o anfitrião ou a anfitriã pessoalmente lavasse os pés dos visitantes.

Não se lavavam os pés apenas como gesto de hospitalidade da parte do anfitrião para com seu convidado, mas eram também lavados costumeiramente antes de a pessoa se recolher à cama. (Cân 5:3) Especialmente digno de nota era o requisito de os sacerdotes levitas lavarem seus pés e as suas mãos antes de entrarem no tabernáculo ou antes de oficiarem junto ao altar. — Êx 30:17-21; 40:30-32.

Quando Jesus Cristo estava na Terra, o anfitrião talvez oferecesse ao seu convidado água para lavar os pés, desse-lhe um beijo e untasse a sua cabeça com óleo. Simão, o fariseu, negligenciou essas três expressões de hospitalidade ao receber Jesus. Assim, quando uma mulher pecadora que chorava molhou os pés de Jesus com as suas lágrimas, enxugou-as com o seu cabelo, beijou-lhe os pés, e daí untou-os com óleo perfumado, Cristo apontou a falha de Simão e daí disse à mulher: "Teus pecados estão perdoados." — Lu 7:36-50.

Jesus Cristo lavou os pés de seus apóstolos na última noite de sua vida terrestre, em 14 de nisã de 33 EC, fazendo isso para ensinar-lhes uma lição e 'estabelecer o modelo', em vez de instituir uma cerimônia. (Jo 13:1-16) Haviam ocorrido discussões entre os apóstolos sobre quem deles era o maior. Mesmo mais tarde naquela noite, depois de Jesus ter-lhes lavado os pés, eles tiveram outra discussão acalorada sobre quem parecia ser o maior. (Lu 22:24-27) Mas o que Jesus fizera não seria facilmente esquecido. Naquela noite, Jesus e os apóstolos estavam meramente ocupando um aposento e não eram convidados de alguém. Assim, não havia servos à disposição para lavar seus pés, o que, sem dúvida, teria sido o caso se eles fossem convidados de alguém. Nenhum dos apóstolos tomou a

iniciativa de realizar essa tarefa servil em favor de outros. Contudo, numa ocasião apropriada durante a refeição, Jesus levantou-se, pôs de lado suas vestes exteriores, cingiu-se com uma toalha, pôs água numa bacia, e lavou os pés deles. Ele mostrou assim que, com humildade, cada qual devia ser o servo de outros e devia mostrar amor de maneiras práticas, fazendo coisas em favor do bem-estar de outros. Anfitriãs cristãs faziam isso, como é evidente da menção do apóstolo Paulo ao hospitaleiro ato de lavar os pés como uma das obras excelentes realizadas por viúvas cristãs. (1Ti 5:9, 10) As Escrituras Gregas Cristãs não alistam a lavagem formal dos pés como exigida cerimônia cristã. Não obstante, o exemplo que Jesus Cristo deu por meio deste ato é um lembrete para que os cristãos sirvam amorosamente a seus irmãos, mesmo em coisas pequenas e por realizar atos humildes em seu favor. — Jo 13:34, 35; veja BANHO.

LAVAR AS MÃOS. Em vez de mergulhá-las numa vasilha com água, nos tempos antigos era comum lavarem-se as mãos por se derramar água sobre elas. A água suja então escorria para a vasilha ou bacia, sobre a qual se posicionavam as mãos. — Veja 2Rs 3:11.

A Lei prescrevia que os sacerdotes lavassem as suas mãos e seus pés na bacia de cobre localizada entre o santuário e o altar antes de ministrarem junto ao altar ou entrarem na tenda de reunião. (Êx 30:18-21) A Lei também dizia que, em caso de se encontrar uma pessoa assassinada, e fosse impossível determinar com certeza quem foi o assassino, os anciãos da cidade mais próxima de onde se encontrou o morto deviam levar uma novilha, que ainda não havia sido colocada para trabalhar, ou que nunca havia puxado um jugo, para um vale de torrente em que corresse água, e ali quebrar a nuca da novilha. Depois disso, os anciãos deviam lavar as mãos sobre a novilha, denotando a sua inocência com respeito ao assassinato. (De 21:1-8) Também, segundo a Lei, a pessoa era considerada impura se fosse tocada por alguém que tivesse um fluxo e que não tivesse lavado as mãos. — Le 15:11.

Davi desejava ter mãos moralmente limpas, para poder adorar perante o altar de Jeová. (Sal 26:6) Por outro lado, Pilatos tentou em vão isentar-se da culpa de sangue, em relação com a morte de Jesus, por lavar as mãos diante do povo. Dessa maneira, porém, ele realmente não conseguiria escapar da responsabilidade pela morte de Jesus, uma vez que ele, e não a turba vociferante, tinha a autoridade para fazer o julgamento. — Mt 27:24.

Os escribas e os fariseus do primeiro século EC davam grande importância à lavagem das mãos, e criaram caso com Jesus Cristo porque os discípulos dele desconsideravam as tradições dos homens dos tempos antigos por não lavarem as mãos, antes de tomar uma refeição. Não se tratava de uma lavagem comum das mãos, por razões de higiene, mas sim de um ritual cerimonial. "Os fariseus e todos os judeus não comem sem lavar as mãos até os cotovelos." (Mr 7:2-5; Mt 15:2) O Talmude Babilônico (*Sotah 4b*) coloca alguém que come sem lavar as mãos no mesmo nível daquele que tem relações sexuais com uma prostituta, e diz que quem menosprezar a lavagem das mãos será "desarraigado do mundo". — Veja BANHO.

LAVOURA. Veja AGRICULTURA.

LAVRAR. Veja ARAR, (LAVRAR).

LÁZARO [provavelmente a forma gr. do nome hebr. Eleazar, que significa "Deus Ajudou"].

1. O irmão de Marta e Maria; sua ressurreição foi um dos notáveis milagres realizados por Jesus Cristo. (Jo 11:1, 2) Jesus nutria profundo amor por essa família, que morava em Betânia, "cerca de três quilômetros" de Jerusalém, na estrada para Jericó. (Jo 11:5, 18 n) Ele era recebido como convidado na casa deles, talvez frequentemente. — Lu 10:38-42.

As duas irmãs mandaram avisar Jesus, que naquela ocasião se achava do outro lado do rio Jordão, de que seu irmão Lázaro estava muito doente. Sem dúvida, elas acalentavam a esperança de que Jesus o curasse. (Jo 11:3, 21, 32) No entanto, em vez de dirigir-se imediatamente para Betânia, ou de curar Lázaro à distância, como fizera no caso do servo do oficial do exército (Mt 8:5-13), Jesus permaneceu onde se achava por mais dois dias. Ao chegar perto de Betânia, ele foi recebido por Marta, e depois também por Maria. Lázaro já havia falecido há quatro dias. — Jo 11:6, 17, 20, 30-32.

Ao falar com Marta, Jesus aproveitou a oportunidade para dar ênfase à ressurreição. (Jo 11:23-27) Logo ele acrescentaria maior significado a suas palavras. Chegando ao túmulo, ou caverna, em que Lázaro estava sepultado, Cristo ordenou que se removesse a pedra que selava a entrada. Daí, em oração a seu Pai celestial, Jesus mostrou que uma das razões desses acontecimentos era para 'que [a multidão ali presente] cresse que [Deus o] enviara'. (Jo 11:38-42) Daí Jesus clamou para que o falecido Lázaro saísse do túmulo, e ele saiu, sem dúvida para o assombro e a alegria dos presentes. — Jo 11:43, 44.

Este milagre levou muitos a terem fé em Jesus, mas fez também com que os principais sacerdotes e os fariseus passassem a tramar a morte dele. A ira dos principais sacerdotes aumentou ainda mais

quando uma grande multidão de judeus foi ver, não apenas Jesus, mas também o ressuscitado Lázaro. Por causa de Lázaro, muitos judeus passaram a ter fé em Jesus, e, assim, os principais sacerdotes deliberaram matar também a Lázaro. (Jo 11:45-53; 12:1-11) Contudo, não há evidência bíblica de que tais inimigos religiosos perpetrassem seus malévolos intentos contra Lázaro.

O relato de João sobre a ressurreição de Lázaro tem sido atacado por alguns críticos da Bíblia. Eles apontam para o silêncio dos outros Evangelhos sobre este evento. Um exame dos vários Evangelhos, porém, mostra que mesmo os escritores dos Evangelhos sinópticos não narraram, cada um, todos os atos praticados por Jesus. Por exemplo, apenas Lucas relatou a ressurreição do filho da viúva de Naim. (Lu 7:11-15) João, costumeiramente, não repetia o que os outros haviam registrado. A ressurreição de Lázaro é um exemplo notável disto.

Este milagre da ressurreição de Lázaro foi de grande valia como parte do ministério de Jesus, tanto para ilustrar o poder do Filho de Deus como para aumentar a fé nele e na ressurreição. (Jo 11:4, 41, 42) Evidentemente ocorreu perto do começo do ano 33 EC. As Escrituras não dão informações sobre as circunstâncias, o lugar ou a data da morte de Lázaro depois de ter sido ressuscitado. — Veja RESSURREIÇÃO (Ressurreições antes de se pagar o resgate).

Não existe uma declaração bíblica, nem motivo algum, para se associar o Lázaro histórico com o mendigo da ilustração de Jesus sobre o rico e Lázaro.

2. Nome dado ao mendigo na ilustração de Jesus comumente conhecida como a parábola do rico e Lázaro. (Lu 16:19-31) Na *Vulgata,* a palavra "rico" foi traduzida pelo adjetivo latino *dives,* que não raro é usado erroneamente como nome próprio do homem rico. No entanto, o nome judaico, Lázaro, era comum nos tempos antigos, fato comprovado por inscrições em ossuários.

Na parábola, o ulceroso mendigo, Lázaro, foi colocado à porta do homem rico, desejando alimentar-se do que caía da suntuosa mesa do rico. Depois, Lázaro morreu e foi levado pelos anjos para a posição junto ao seio de Abraão (um lugar comparável ao ocupado por uma pessoa, nos tempos antigos, quando se reclinava em frente de outrem, no mesmo divã, durante uma refeição). Abraão teve uma palestra com o homem rico, que também tinha morrido, fora sepultado e se achava no Hades, estando ali em tormentos. Um "grande precipício" intransponível separava o homem rico de Abraão e Lázaro. A solicitação do rico, para que Abraão mandasse Lázaro aos cinco irmãos dele, para 'que lhes desse um testemunho cabal', na esperança de poupá-los dessa mesma experiência, foi rejeitada à base de que eles tinham "Moisés e os Profetas", e, se não estavam dispostos a ouvir estes, 'tampouco seriam persuadidos se alguém se levantasse dentre os mortos'. — Veja ILUSTRAÇÕES.

Na sua ilustração do rico e Lázaro, será que Jesus se baseou nas crenças rabínicas a respeito dos mortos?

Instrutores e estudantes de religião comparada, em alguns casos, têm sugerido que, ao fazer essa ilustração, Jesus Cristo baseou-se nos antigos conceitos e ensinos rabínicos a respeito do mundo dos mortos. Josefo dá a seguinte informação sobre o então prevalecente conceito dos fariseus neste respeito: "Eles creem que as almas têm o poder de sobreviver à morte e que há recompensas e punições no interior da terra para os que levaram uma vida quer de virtudes, quer de vícios: o aprisionamento eterno é a sorte das almas más, ao passo que as almas boas recebem uma fácil passagem para uma nova vida." (*Jewish Antiquities* [Antiguidades Judaicas], XVIII, 14 [i, 3]) Contudo, Jesus rejeitou categoricamente os ensinos falsos, incluindo os dos fariseus. (Mt 23) Assim, teria sido incoerente de sua parte elaborar sua ilustração do rico e Lázaro segundo os contornos do falso conceito rabínico a respeito do mundo dos mortos. Consequentemente, somos obrigados a concluir que Jesus tinha em mente o cumprimento da ilustração e elaborou os detalhes e o desenvolvimento dela em harmonia com os fatos do cumprimento, em vez de segundo algum ensino não bíblico.

O contexto e a fraseologia dessa história mostram claramente que se trata de uma parábola, e não de um caso real. Não se exalta a pobreza nem se condena as riquezas. Em vez disso, a conduta, as recompensas finais, e uma inversão da situação, ou condição, espiritual dos representados por Lázaro e pelo homem rico, são evidentemente indicadas. Terem os irmãos do rico rejeitado a Moisés e os profetas também mostra que a ilustração tinha um significado e um objetivo mais profundo do que o de contrastar a pobreza com a posse de riquezas.

LEABIM. Nome que aparece em Gênesis 10:13 e em 1 Crônicas 1:11 entre os descendentes de Cã, por meio de Mizraim. Visto que o nome em hebraico é pluralizado, muitos peritos dizem que se refere a uma tribo que derivou seu nome de um dos filhos de Mizraim. (Veja, porém, MIZRAIM.) Os

de Leabim são, em geral, identificados com os líbios e, pelo menos parece, constituíam uma das tribos que habitavam a Líbia nos tempos antigos. Ao passo que a identificação é difícil, eles eram provavelmente os *lu·vím* mencionados em outras partes do texto hebraico, como em 2 Crônicas 12:3, onde a *American Standard Version* diz "lubim" e outras traduções dizem "líbios". — *CBC; NM; PIB.*

LEALDADE. Nas Escrituras Hebraicas, o adjetivo *hha·sídh* é usado para "alguém leal" ou "alguém de benevolência". (Sal 18:25 n) O substantivo *hhé·sedh* tem referência à benignidade, mas contém mais do que a ideia de terna consideração ou benignidade proveniente do amor, embora inclua tais traços. Trata-se de uma benignidade que amorosamente se apega a um objeto até que o seu propósito com relação a esse objeto se realize. Este é o tipo de benignidade que Deus expressa para com seus servos e que eles expressam para com ele. Portanto, isto entra no campo da lealdade, uma lealdade justa, devota e santa, e é diversificadamente traduzido por "benevolência" e "amor leal". — Gên 20:13; 21:23; veja BENIGNIDADE.

Nas Escrituras Gregas, o substantivo *ho·si·ó·tes* e o adjetivo *hó·si·os* transmitem a ideia de santidade, justiça, reverência; ser devotado, pio; a cuidadosa observância de todos os deveres para com Deus. Envolve uma relação correta com Deus.

Parece não haver palavras, em português, que expressem com exatidão o pleno significado dos termos hebraicos e gregos, mas "lealdade", que inclui a ideia de devoção e de fidelidade, quando usada em relação com Deus e seu serviço, serve para dar um sentido aproximado. O melhor modo de se determinar o pleno significado dos termos bíblicos em pauta é examinar o seu emprego na Bíblia.

A Lealdade de Jeová. Jeová Deus, o Santíssimo, que é devotado à justiça e que exerce inquebrantável benevolência para com os que o servem, lida com justiça e veracidade até mesmo com seus inimigos, e é eminentemente fidedigno. Diz-se a seu respeito: "Grandes e maravilhosas são as tuas obras, Jeová Deus, o Todo-poderoso. Justos e verdadeiros são os teus caminhos, Rei da eternidade. Quem realmente não te temerá, Jeová, e glorificará o teu nome, porque só tu és leal?" (Re 15:3, 4) Visto que a lealdade de Jeová à retidão e à justiça, bem como seu amor pelo seu povo, leva-o a tomar a necessária ação judicial, um anjo foi induzido a dizer: "Tu, Aquele que é e que era, Aquele que é leal, és justo, porque fizeste estas decisões." — Re 16:5; compare isso com Sal 145:17.

Jeová é leal a seus pactos. (De 7:9) Por causa de seu pacto com seu amigo, Abraão, ele exerceu longanimidade e misericórdia por séculos para com a nação de Israel. (2Rs 13:23) Por meio de seu profeta Jeremias, ele apelou a Israel: "'Volta deveras, ó renegada Israel', é a pronunciação de Jeová. 'Não deixarei a minha face decair em ira para convosco, porque sou leal.'" (Je 3:12) Os que são leais a Ele podem confiar plenamente nele. Davi, em oração, pediu a ajuda de Deus, e disse: "Com alguém leal agirás com lealdade; com o que está sem defeito, o poderoso, procederás sem defeito." (2Sa 22:26) Num apelo ao povo, Davi pediu-lhes que se desviassem do que é mau e fizessem o que é bom, "porque", disse ele, "Jeová ama a justiça e ele não abandonará aqueles que lhe são leais. Hão de ser guardados por tempo indefinido". — Sal 37:27, 28.

Os que são leais a Jeová podem contar com Sua proximidade e Sua ajuda até o derradeiro fim de seu proceder fiel, e podem sentir-se plenamente seguros, sabendo que Ele se lembrará deles, independentemente de que situação surja. Ele guarda os caminhos deles. (Pr 2:8) Ele guarda as suas almas ou vidas. — Sal 97:10.

Jesus Cristo. Jesus Cristo, quando estava na terra, foi grandemente fortalecido por saber que Deus fizera com que fosse predito a seu respeito que, como principal servo "leal" de Deus, sua alma não seria abandonada no Seol. (Sal 16:10) No Pentecostes de 33 EC, o apóstolo Pedro aplicou aquela profecia a Jesus, afirmando: "[Davi] previu e falou a respeito da ressurreição do Cristo, que ele nem foi abandonado no Hades, nem viu a sua carne a corrupção. A este Jesus, Deus ressuscitou, fato de que todos nós somos testemunhas." (At 2:25-28, 31, 32; compare isso com At 13:32-37.) *The Expositor's Greek Testament* (Testamento Grego do Expositor), num comentário sobre Atos 2:27, diz que a palavra hebraica *hha·sídh* (usada no Salmo 16:10) "denota, não apenas alguém que é piedoso e devoto, mas também alguém que é objeto da benevolência de Jeová". — Editado por W. R. Nicoll, 1967, Vol. II.

Deus Exige Lealdade. Jeová exige lealdade de seus servos. Eles têm de imitá-lo. (Ef 5:1) O apóstolo Paulo diz aos cristãos que 'devem revestir-se da nova personalidade, que foi criada segundo a vontade de Deus, em verdadeira justiça e lealdade'. (Ef 4:24) Ao recomendar que se ore na congregação, ele diz: "Desejo, portanto, que em todo lugar os homens façam orações, erguendo mãos leais, sem furor e sem debates." (1Ti 2:8) A lealdade é uma das qualidades essenciais para que um homem se habilite para servir como superintendente na congregação de Deus. — Tit 1:8.

LEÃO [hebr.: *'ar·yéh; 'arí; la·ví'; lá·yish; shá·hhal* (leão novo); *kefír* (leão novo jubado); *levi·yá'* (leoa); aramaico: *'ar·yéh;* gr.: *lé·on*]. Mamífero grande, de coloração castanho-amarelada, da família dos Felídeos, de cauda longa e terminada em mecha. A característica juba desgrenhada do macho começa a crescer quando o animal tem cerca de três anos. Embora agora extintos na Palestina, nos tempos antigos os leões eram bem numerosos ali. Podiam ser encontrados na área da cordilheira do Antilíbano (Cân 4:8), nos matagais ao longo do Jordão (Je 49:19; 50:44; Za 11:3), e na "terra de aflição e de condições difíceis", isto é, o ermo ao S de Judá. — Is 30:6; compare isso com De 8:15.

Houve ocasiões em que os pastores tinham de proteger o rebanho dos leões. Davi, certa vez, abateu corajosamente um leão e salvou a ovelha que ele pegara. (1Sa 17:34, 35) Isto, contudo, foi algo excepcional. Não raro, até mesmo "o pleno número de pastores" não conseguia afugentar um leão novo jubado. (Is 31:4) Às vezes, o pastor só conseguia recuperar da boca do leão uma parte do animal doméstico (Am 3:12), podendo assim apresentar a necessária evidência para livrá-lo de ter de fazer uma compensação. — Êx 22:13.

Embora Davi, Sansão e Benaia sozinhos tenham matado leões (Jz 14:5, 6; 1Sa 17:36; 2Sa 23:20), outros não escaparam das garras do leão. (2Rs 17:25, 26) Jeová empregou leões para executar seu julgamento sobre um profeta que lhe tinha desobedecido (1Rs 13:24-28) e sobre um homem que se recusara a cooperar com um de Seus profetas. — 1Rs 20:36.

As Escrituras repetidas vezes aludem às características e aos hábitos do leão, incluindo seu rugido trovejante e seu bramido. (Pr 19:12; 20:2; Am 3:4, 8) Em geral, o leão não ruge quando caça animais selvagens. Contudo, quando tenta atacar animais domésticos confinados num cercado, o leão não raro ruge. O som aterrador visa provocar uma debandada que quebre a cerca protetora e isole alguns animais do rebanho. O leão tem passadas firmes. (Pr 30:29, 30) A sua força é proverbial. (Jz 14:18; Pr 30:30) Um único golpe da forte pata dum leão é suficiente para quebrar o pescoço de um pequeno antílope. O leão consegue matar e arrastar animais maiores do que ele próprio, e suas mandíbulas curtas e fortes estão equipadas de dentes com força suficiente para despedaçar grandes ossos. (Sal 58:6; Jl 1:6; Is 38:13) Pouco é de admirar que o preguiçoso seja representado como se desculpando por deixar de agir, usando as palavras: "Há um leão lá fora!" (Pr 22:13; 26:13) No entanto, sendo carnívoros, os leões podem perecer por falta de presas. (Jó 4:11; veja também Sal 34:10.) E "melhor está o cão vivo [embora desprezado] do que o leão [outrora majestoso, mas agora] morto". — Ec 9:4.

O leão geralmente passa parte do dia dormindo na sua toca, e faz a maior parte da caça à noite. Ao procurar seu alimento, ele recorre a uma emboscada, ou então se aproxima furtivamente da presa até que se encontre suficientemente próximo para uma curta investida. (Jó 38:39, 40; Sal 10:9; La 3:10) Ele pode então locomover-se a uma velocidade de cerca de 65 km/h. Para ganharem a necessária experiência em matar as presas, os filhotes de leões começam a acompanhar a mãe nas caçadas aos três meses de idade. Eles são desmamados depois de seis ou sete meses, chegam à maturidade sexual no quarto ano e atingem o pleno porte físico em seis anos. — Ez 19:2, 3.

Há muito que o homem caça leões. Usavam-se covas e redes para capturá-los. (Ez 19:3, 4, 9) Na antiga Assíria, a caça aos leões era um dos esportes favoritos do monarca. Quer a cavalo, quer em seu carro, o rei, armado de arco e flechas, perseguia os leões. — FOTO, Vol. 1, p. 955.

Nos tempos antigos, leões famintos eram empregados para infligir a pena capital. Protegido pelo anjo de Jeová, o profeta Daniel escapou deste destino. (Da 6:16, 17, 22, 24; compare isso com He 11:33.) No primeiro século EC, o apóstolo Paulo foi livrado da "boca do leão", quer em sentido literal, quer figurado. — 2Ti 4:17.

Emprego Ornamental e Figurado. Gravuras de leões ornamentavam os painéis laterais dos carrocins de cobre destinados à utilização no templo. (1Rs 7:27-36) E as figuras de 12 leões perfilavam as escadas que davam para o trono de Salomão, além dos dois leões em pé ao lado dos braços do trono. (1Rs 10:19, 20) Também o templo, que Ezequiel observou em visão, estava adornado de querubins que tinham duas faces, uma de homem e outra de um leão novo jubado. — Ez 41:18, 19.

A maioria das referências bíblicas ao leão são figuradas ou ilustrativas. A inteira nação de Israel (Núm 23:24; 24:9) e, individualmente, as tribos de Judá (Gên 49:9) e Gade (De 33:20), foram comparadas profeticamente a leões, símbolos da invencibilidade e da coragem na guerra justa. (Compare isso com 2Sa 17:10; 1Cr 12:8; Pr 28:1.) Jeová se compara a um leão ao executar o julgamento sobre seu povo infiel. (Os 5:14; 11:10; 13:7-9) E a mais destacada autoridade judicial de Deus, Jesus Cristo, é "o Leão que é da tribo de Judá". (Re 5:5) Apropriadamente, portanto, o leão, como símbolo de justiça corajosa, é associado com a presença e o trono de Jeová. — Ez 1:10; 10:14; Re 4:7.

Por causa das características ferozes, rapinantes e predatórias do leão, esse animal também foi usado para representar os iníquos (Sal 10:9), as pessoas que se opõem a Jeová e seu povo (Sal 22:13; 35:17; 57:4; Je 12:8), os falsos profetas (Ez 22:25), os governantes e os príncipes iníquos (Pr 28:15; Sof 3:3), a Potência Mundial Babilônica (Da 7:4) e Satanás, o Diabo (1Pe 5:8). E a fera de sete cabeças e dez chifres que procede do mar, que deriva sua autoridade de Satanás, foi representada como tendo boca de leão. (Re 13:2) No Salmo 91:13, o leão e a naja parecem indicar o poder do inimigo, o leão ali representando o ataque aberto, e a naja o ardil furtivo, ou ataques a partir de um local oculto. — Compare isso com Lu 10:19; 2Co 11:3.

Por volta da época em que os israelitas retornaram à sua terra natal, em 537 AEC, Jeová evidentemente protegeu-os contra leões e outros animais rapinantes ao longo do caminho. (Is 35:8-10) Naquela terra, os leões e outros predadores sem dúvida aumentaram durante os 70 anos de sua desolação. (Compare isso com Êx 23:29.) Mas, evidentemente por causa do cuidado vigilante de Jeová sobre seu povo, os israelitas e seus animais domésticos aparentemente não caíram presa de leões, como se dera com os povos estrangeiros a quem o rei da Assíria estabeleceu nas cidades de Samaria. (2Rs 17:25, 26) Por conseguinte, do ponto de vista dos israelitas, o leão, na verdade, comia palha como um touro, isto é, não causava dano a eles nem a seus animais domésticos. (Is 65:18, 19, 25) Sob o domínio do Messias, contudo, há um cumprimento maior das profecias de restauração. Pessoas que outrora talvez fossem de disposição bestial, animalesca e feroz, vêm a estar em paz com seus semelhantes mais dóceis e não tentam fazer-lhes mal ou dano. Tanto literal como figurativamente, a paz virá a existir entre os leões e os animais domésticos. — Is 11:1-6; veja ANIMAIS SIMBÓLICOS.

LEBANA [Branco; Lua Cheia]. Fundador de uma família cujos filhos, ou descendentes, estavam entre os netineus que retornaram do exílio babilônico junto com Zorobabel. — Esd 2:1, 2, 43, 45; Ne 7:46, 48.

LEBAOTE [Leoas]. Cidade no sul do território de Judá (Jos 15:21, 32), aparentemente também chamada de Bete-Lebaote e designada como tal à tribo de Simeão. — Jos 19:1, 2, 6; veja BETE-LEBAOTE.

LEBE-CAMAI [Coração dos Que se Levantam Contra Mim]. Parece ser um nome criptográfico para Caldeia, ou *Kas·dím*. Aparece apenas em Jeremias 51:1, numa declaração sobre o que Jeová faria com Babilônia e os habitantes da Caldeia. Este termo é empregado ali em harmonia com um sistema chamado de *athbash*, em que a última letra do alfabeto hebraico (*taw*) representa a primeira letra dele (*'á·lef*), a penúltima letra (*shin*) representa a segunda (*behth*), e assim por diante. Por isso, em Jeremias 51:1, o verdadeiro nome (*Kas·dím*) é disfarçado por se formar a palavra hebraica *Lev qa·maí* (Lebe-Camai). Em vez de "Lebe-Camai", a *Septuaginta* grega diz "os caldeus", e os targuns rezam "a terra dos caldeus".

LEBONA. Lugar mencionado como ponto de referência com relação à localização de Silo. (Jz 21:19) Supõe-se que se trate de el-Lubban (Lubban Sharqiya), a uns 5 km a ONO da sugerida localização de Silo. Contudo, a localização de Silo segundo a Bíblia, "para o sul de Lebona", talvez indique que originalmente a cidade se situava mais a E do que aquela sugerida localização.

LEBRE [hebr.: *'ar·né·veth*]. Roedor da família dos leporídeos, intimamente aparentado com o coelho, porém maior do que ele. Difere deste no sentido de que seus filhotes em geral não nascem numa toca escavada no solo, já nascem ativos, com pelagem completa e de olhos já abertos. A lebre é conhecida por seu lábio fendido, longas orelhas, rabo ereto e suas compridas pernas traseiras, tão úteis para rapidamente fugir dos inimigos. Consta que as lebres mais rápidas atingem uma velocidade de 70 km/h. O comprimento médio desses animais, dos quais há numerosas espécies, é de cerca de 60 cm. São em geral de cor cinzenta ou acastanhada.

A Lei dada mediante Moisés proibia a lebre como alimento, e menciona-a como ruminante. (Le 11:4, 6; De 14:7) As lebres e os coelhos, naturalmente, não têm um estômago de muitas cavidades ou de muitas partes, e eles não regurgitam o alimento para voltar a mastigá-lo, características estas ligadas à classificação científica dos ruminantes. No entanto, embora o termo hebraico aqui usado para ruminar literalmente signifique "trazer para cima", a classificação científica moderna não era a base para o que os israelitas nos dias de Moisés entendiam por 'ruminante'. Assim sendo, não há base para se julgar a exatidão da declaração bíblica através da concepção restrita e relativamente recente do que é um animal ruminante, como o fazem muitos críticos.

No passado, comentaristas que tinham fé na inspiração do registro bíblico não viam nenhum erro nessa declaração da Lei. Observou *The Imperial Bible-Dictionary* (O Dicionário Bíblico Imperial): "É óbvio que a lebre, em repouso, mastiga

vez após vez o alimento que ingeriu algum tempo antes; e este hábito sempre foi considerado popularmente como ruminar. Até mesmo nosso poeta Cowper, cuidadoso observador de fenômenos naturais, que registrou suas observações sobre três lebres que domesticou, afirma que elas 'ruminavam o dia todo até a noitinha'." — Editado por P. Fairbairn, Londres, 1874, Vol. I, p. 700.

A observação científica das lebres e dos coelhos em anos mais recentes, contudo, indica que está envolvido mais do que a aparente ruminação. Escreve François Bourlière (*The Natural History of Mammals* [História Natural dos Mamíferos], 1964, p. 41): "O hábito da 'coprofagia', ou de fazer o alimento passar duas vezes pelos intestinos, em vez de apenas uma, parece ser um fenômeno comum nos coelhos e nas lebres. Os coelhos domésticos em geral comem, e engolem sem mastigar, seu excremento noturno, que constitui pela manhã quase a metade do conteúdo geral do estômago. No coelho-selvagem, a coprofagia ocorre duas vezes por dia, e relata-se que a lebre europeia tem o mesmo hábito. . . . Crê-se que tal hábito provê esses animais de grandes doses de vitaminas B, produzidas por bactérias contidas no alimento que se acha no intestino grosso." Sobre o mesmo ponto, a obra *Mammals of the World* (Mamíferos do Mundo; de E. P. Walker, 1964, Vol. II, p. 647) comenta: "Isto pode ser similar à 'ruminação' dos mamíferos ruminantes." — Veja RUMINANTE.

LECA. Provavelmente um descendente de Judá através de Er. (1Cr 4:21) À base do contexto, tem-se sugerido que Leca era uma aldeia, mas a localização de tal lugar é desconhecida.

LEGIÃO. Nome pelo qual se identificou um dos dois homens endemoninhados, com quem Cristo Jesus se encontrou na região ao L do mar da Galileia. Evidentemente, porém, o seu nome real não era Legião, visto que isso se referia a estar ele possesso de muitos demônios. É possível que o principal destes demônios fizesse com que este homem dissesse que seu nome era Legião. O fato de que as legiões romanas no primeiro século EC em geral eram constituídas de 6.000 homens, pode ser um indício do grande número de demônios envolvidos. Tal homem possesso e seu companheiro eram tão ferozes que ninguém ousava passar pela área em que eles habitavam, no meio dos túmulos. Sob influência demoníaca, o homem que disse que seu nome era Legião andava nu, e dia e noite clamava em alta voz e se cortava com pedras. Todos os esforços de amarrá-lo, mesmo com cadeias e grilhões, falharam. Cristo Jesus, contudo, libertou este homem e seu companheiro do poder dos demônios. Depois disso, os demônios expulsos se apoderaram duma vara de porcos e fizeram com que estes se lançassem dum precipício, morrendo no mar da Galileia. — Mt 8:28-34; Mr 5:1-20; Lu 8:26-39; veja GADARENOS; PORCO.

Quanto a detalhes sobre as legiões romanas, veja EXÉRCITO (Romano).

LEGISLADOR. Um formulador de leis; alguém que legisla. A Bíblia centraliza a atenção em Jeová como o Legislador fundamental do universo.

Jeová Como o Legislador. Jeová é, em realidade, o único verdadeiro Legislador do universo. São-lhe atribuídas as leis físicas que governam a criação inanimada (Jó 38:4-38; Sal 104:5-19) e a vida animal. (Jó 39:1-30) O homem também, como criação de Jeová, está sujeito às leis físicas de Jeová e, sendo ele uma criatura dotada de senso moral, racional, capaz de arrazoar e de ter espiritualidade, está igualmente sujeito às leis morais de Deus. (Ro 12:1; 1Co 2:14-16) Ademais, a lei de Jeová governa as criaturas espirituais, os anjos. — Sal 103:20; 2Pe 2:4, 11.

As leis físicas de Jeová são invioláveis. (Je 33:20, 21) Por todo o universo visível conhecido, suas leis são tão estáveis e fidedignas que, em áreas em que os cientistas têm conhecimento destas leis, podem calcular os movimentos da lua, dos planetas e de outros corpos celestes com exatidão de fração de segundo. Quem quer que aja contrário às leis físicas sente a aplicação imediata de suas sanções. Similarmente, as leis morais de Deus são irrevogáveis e não podem ser burladas ou violadas com impunidade. A execução delas é tão certa como a de Suas leis naturais, embora a punição talvez não seja imposta tão de imediato. "De Deus não se mofa. Pois, o que o homem semear, isso também ceifará." — Gál 6:7; 1Ti 5:24.

Antes de Jeová ter dado a sua lei a Israel, como podiam os humanos determinar qual era a vontade de Deus para com eles?

Ainda que desde a rebelião de Adão até o Dilúvio a maldade aumentasse entre a maioria de seus descendentes, alguns homens fiéis 'prosseguiram andando com o verdadeiro Deus'. (Gên 5:22-24; 6:9; He 11:4-7) As únicas ordens específicas, registradas como tendo sido fornecidas a tais homens por Deus, são as instruções dadas a Noé com relação à arca. Noé as obedeceu implicitamente. (Gên 6:13-22) Não obstante, havia princípios e precedentes para guiar os humanos fiéis no seu 'andar com o verdadeiro Deus'.

Eles sabiam da abundante generosidade de Deus em prover as coisas para o homem no Éden; eles viram a evidência do altruísmo e do amoroso interesse divinos. Sabiam que o princípio de chefia vigorava desde o início: Deus como cabeça do homem, e o homem como cabeça da mulher. Sabiam da designação de trabalho que Deus dera ao homem, bem como de Seu interesse no cuidado correto das coisas concedidas ao homem para seu uso e usufruto. Sabiam que as uniões sexuais deviam existir apenas entre homem e mulher, e que as pessoas assim unidas deviam fazê-lo no âmbito da relação marital, que 'deixariam pai e mãe' para formar uma união duradoura, em vez de temporária (como na fornicação). À base da ordem de Deus a respeito do uso das árvores do jardim do Éden e, em especial, da árvore do conhecimento do que é bom e do que é mau, podiam compreender o princípio dos direitos de posse e o devido respeito a tais. Estavam cientes dos maus resultados advindos da primeira mentira. Sabiam que Deus aprovara a forma de adoração de Abel, que Deus desaprovara a inveja e o ódio de Caim para com seu irmão, e que Deus punira Caim pelo assassinato de Abel. — Gên 1:26–4:16.

Assim, mesmo sem disporem de adicionais declarações específicas, decretos ou estatutos da parte de Deus, eles podiam basear-se nestes princípios e precedentes para guiá-los em situações diferentes, porém relacionadas, que porventura surgissem. Séculos mais tarde, Jesus e seus apóstolos consideravam deste modo os assuntos pré-diluvianos. (Mt 19:3-9; Jo 8:43-47; 1Ti 2:11-14; 1Jo 3:11, 12) Lei significa *regra de ação.* Através das palavras e ações de Deus, eles dispunham dos meios para saber algo sobre Seus modos de agir, seus padrões, e isto deveria ser a regra de ação, ou lei, que eles deveriam seguir. Por assim fazerem, poderiam 'prosseguir andando com o verdadeiro Deus'. Os que não o fizessem estariam pecando, 'errando o alvo', embora não houvesse um código jurídico que os condenasse.

Depois do Dilúvio, Deus deu a Noé a lei, válida para toda a humanidade, que permitia que se comesse carne, mas proibia comer sangue, e Ele declarava o princípio da pena capital para o assassinato. (Gên 9:1-6) No período pós-diluviano inicial, homens tais como Abraão, Isaque, Jacó e José mostraram genuíno interesse pelos modos de agir de Deus, por sua regra de ação. (Gên 18:17-19; 39:7-9; Êx 3:6) Embora Deus fornecesse certas ordens específicas a homens fiéis (Gên 26:5), como a lei da circuncisão, não há registro de que Ele lhes tenha dado um pormenorizado código jurídico para observar. (Veja De 5:1-3.) Não obstante, eles não só dispunham dos princípios e dos preceitos do período pré-diluviano para guiá-los, como também de outros princípios e preceitos derivados de expressões de Deus e de Seus modos de lidar com a humanidade no período pós-diluviano.

Assim, embora Deus não lhes tivesse dado um pormenorizado código jurídico, como fez mais tarde com os israelitas, os homens não deixavam de dispor de certos meios para determinar qual era a conduta certa e a errada. A idolatria, por exemplo, ainda não tinha sido especificamente condenada por meio duma lei expressa. Todavia, como mostra o apóstolo Paulo, tal prática era inescusável, uma vez que as "qualidades invisíveis [de Deus] são claramente vistas desde a criação do mundo em diante, porque são percebidas por meio das coisas feitas, mesmo seu sempiterno poder e Divindade". Venerar e prestar "serviço sagrado antes à criação do que Àquele que criou" era contrário a toda a razão. Aqueles que seguissem tal proceder desarrazoado se desviariam, depois disso, para outras práticas injustas, como o homossexualismo, deixando 'o uso natural de si mesmos por outro contrário à natureza'. Aqui também, embora não se tivesse dado nenhuma lei específica, tal prática era obviamente contrária ao modo de agir de Deus, o Criador, conforme manifesto na própria estrutura física do varão e da fêmea. O homem, tendo sido originalmente feito à imagem de Deus, tinha suficiente inteligência para observar tais coisas. Assim, ele era responsável perante Deus, caso agisse contrário ao modo de Deus; estaria pecando, 'errando o alvo', mesmo sem haver uma lei especificamente declarada que o acusasse. — Ro 1:18-27; compare isso com Ro 5:13.

O pacto da Lei. Mesmo antes do Êxodo do Egito, Jeová servira como Legislador de seu povo, Israel. (Êx 12:1, 14-20; 13:10) Mas, um exemplo notável de seu papel como Legislador de uma nação foi ter ele instituído o pacto da Lei. Então, pela primeira vez, havia um conjunto de leis em forma de código, que governava cada faceta da vida. Este pacto, que fazia de Israel um povo exclusivo, uma nação que pertencia peculiarmente a Ele, diferençava Israel de todas as demais nações. — Êx 31:16, 17; De 4:8; Sal 78:5; 147:19, 20.

Numa mensagem profética que predizia a salvação da parte de Jeová, disse o profeta Isaías: "Jeová é o nosso Juiz, Jeová é o nosso Legislador, Jeová é o nosso Rei; ele mesmo nos salvará." (Is 33:22) Jeová, portanto, constituía os poderes judiciário, legislativo e executivo em Israel; os três ramos de governo combinavam-se nele. A profecia de Isaías dava assim garantia de completa defesa e orientação para aquela nação, pois realçava o fato de que Jeová era, em pleno sentido, o Governante Soberano.

Ao referir-se a Jeová como Legislador de Israel, Isaías usou uma forma do termo hebraico *hha·qáq,* que literalmente significa "esculpir" ou "inscrever". Ao explicar essa palavra, o léxico hebraico de W. Gesenius diz: "Visto que a inscrição de decretos e estatutos em tabuinhas e monumentos públicos era tarefa do legislador, isto implica também o poder de decretar." (*A Hebrew and English Lexicon of the Old Testament* (Léxico Hebraico e Inglês do Velho Testamento), traduzido para o inglês por E. Robinson, 1836, p. 366) Os tradutores da Bíblia têm vertido a palavra por "legislador", "comandante", "príncipe", "chefe". (Gên 49:10; De 33:21; Jz 5:14; Sal 60:7; 108:8; veja *Al, BV, NM, PIB.*) Assim, a tradução "Legislador" harmoniza-se com um dos sentidos da palavra hebraica, e propicia um adequado contraste e plenitude em Isaías 33:22, onde a palavra está incluída na mesma sentença junto com "Juiz" e "Rei".

Deus não havia fornecido uma lei tão pormenorizada a nenhuma outra nação ou povo. Todavia, originalmente Deus criara o homem em justiça, e lhe provera da faculdade da consciência. Apesar da imperfeição inerente do homem decaído, e de sua tendência para o pecado, restava também evidência de ter sido ele feito à imagem e à semelhança de seu Criador, bem como evidência da faculdade da consciência. Assim, até mesmo entre as nações não israelitas, formularam-se certas normas de conduta e certos decretos judiciais que, em certa medida, refletiam os princípios justos de Deus.

O apóstolo Paulo explica isso, dizendo: "Por exemplo, todos os que sem lei [isto é, a lei de Deus dada a seu povo] pecaram, perecerão também sem lei; mas todos os que pecaram debaixo de lei, serão julgados por lei. Porque não são os ouvintes da lei que são justos diante de Deus, mas os cumpridores da lei é que serão declarados justos. Pois, sempre que pessoas das nações, que não têm lei, fazem por natureza as coisas da lei, tais pessoas, embora não tenham lei, são uma lei para si mesmas. Elas é que são quem demonstra que a matéria da lei está escrita nos seus corações, ao passo que a sua consciência lhes dá testemunho e nos seus próprios pensamentos são acusadas ou até mesmo desculpadas." (Ro 2:12-15) Por conseguinte, aquelas nações, embora não tivessem sido levadas a uma relação legal com Deus, não estavam isentas de pecado, mas sim 'erraram o alvo' quanto às normas perfeitas de Jeová. — Veja Ro 3:9.

Por ter dado o pacto da Lei a Israel, Deus deixou claro que todas as pessoas, não meramente os pagãos idólatras, mas também os israelitas, eram culpadas de pecado. Servia para deixar os israelitas vividamente cônscios das muitas maneiras pelas quais eles deixavam de adequar-se a padrões perfeitos. Isto era assim "a fim de que se tape cada boca e todo o mundo fique sujeito a Deus para punição . . . pois pela lei vem o conhecimento exato do pecado". (Ro 3:19, 20) Mesmo que um israelita não praticasse idolatria, se abstivesse do sangue e não fosse culpado de assassinato, ainda assim, pelo pacto da Lei, ele era declarado culpado de pecado. Isto se dava porque o pacto da Lei agora especificamente identificava uma hoste de ações e até mesmo de atitudes como pecaminosas. Assim, Paulo, considerando a si mesmo como se já estivesse vivo nos lombos de seus antepassados de antes de a Lei ter sido dada, diz: "Realmente, eu não teria chegado a conhecer o pecado, se não fosse a Lei; e, por exemplo, eu não teria conhecido a cobiça, se a Lei não dissesse: 'Não deves cobiçar.' . . . De fato, eu estava uma vez vivo à parte da lei; mas, ao chegar o mandamento, o pecado passou a viver novamente, mas eu morri." — Ro 7:7-9.

Outros Legisladores. Quando o Filho de Deus veio à terra, ele reconheceu a Jeová como seu Legislador e Deus. Como judeu, o próprio Jesus nasceu sob o pacto da Lei, obrigado a obedecê-lo de modo perfeito. (Gál 4:4, 5) Ele, por sua vez, estabeleceu leis para seus seguidores, tanto ao lhes falar como por meio de espírito santo, que operava sobre seus seguidores ao escreverem as Escrituras Cristãs. Coletivamente, essas leis são chamadas de "a lei do Cristo". (Gál 6:2; Jo 15:10-15; 1Co 9:21) Esta lei governa "o Israel de Deus", sua "nação" espiritual. (Gál 6:16; 1Pe 2:9) Cristo, contudo, não foi o originador destas leis, mas obteve-as do grande Legislador, Jeová. — Jo 14:10.

Moisés. Embora a Bíblia repetidas vezes mencione "a lei de Moisés" (Jos 8:31, 32; 1Rs 2:3; 2Cr 23:18; 30:16), também reconhece a Jeová como o verdadeiro Legislador, e a Moisés como apenas Seu instrumento e representante em dar a Lei a Israel. (2Cr 34:14) Até mesmo os anjos tiveram parte em representar a Deus neste assunto, pois a Lei "foi transmitida por intermédio de anjos, pela mão dum mediador". Não obstante, Moisés, sendo designado por Jeová como mediador do pacto entre Deus e Israel, é mencionado como se ele fosse o legislador. — Gál 3:19; He 2:2.

Governantes humanos como legisladores. Deus não estabeleceu os governos humanos mundanos, nem lhes deu a autoridade que estes detêm, mas tem consentido na sua existência, e os tem removido e permitido que surgissem outros, conforme conviesse ao Seu propósito. (De 32:8; Da 4:35; 5:26-31; At 17:26; Ro 13:1) Alguns destes governantes se tornam legisladores de sua nação, estado ou comunidade. Mas, suas leis e estatutos

só são acertados caso se enquadrem nos limites da lei do Grande Legislador, Jeová Deus, e se harmonizem com esta. O famoso jurista inglês, Sir William Blackstone, disse com referência à lei de Deus que governa as coisas naturais: "Ela é válida em todo o globo, em todos os países, em todas as épocas: não há leis humanas que sejam de qualquer validez se forem contrárias a esta; e as que forem válidas derivam toda a sua força e toda a sua autoridade, indireta ou diretamente, deste original." Também: "Destes dois alicerces, a lei da natureza e a lei da revelação [encontrada apenas nas Escrituras Sagradas], dependem todas as leis humanas, ou seja, não se deve tolerar que alguma lei humana contradiga estas." — *Chadman's Cyclopedia of Law* (Ciclopédia Jurídica de Chadman), 1912, Vol. I, pp. 89, 91; compare isso com Mt 22:21; At 5:29.

Na congregação cristã. Tiago, meio-irmão de Jesus, escreveu a alguns cristãos que se tornavam orgulhosos, jactanciosos e críticos de seus irmãos cristãos, dizendo: "Cessai de falar uns contra os outros, irmãos. Quem falar contra um irmão ou julgar seu irmão fala contra a lei e julga a lei. Ora, se julgas a lei, não és cumpridor da lei, mas juiz. Há um que é legislador [gr.: *no·mo·thé·tes*] e juiz, aquele que é capaz de salvar e de destruir. Mas tu, quem és tu para julgares o teu próximo?" Tiago prossegue falando dos que se jactavam do que iriam fazer no futuro, como se não dependessem das circunstâncias, em vez de dizerem: "Se Jeová quiser." (Tg 4:11-16) Tiago falara da "lei régia": "Tens de amar o teu próximo como a ti mesmo." (Tg 2:8) Tais cristãos, por deixarem de demonstrar amor ao próximo, em vez disso falando mal dele, estavam, na verdade, constituindo a si mesmos juízes da lei divina, quais legisladores ou promulgadores de lei.

O apóstolo Paulo dera conselhos similares em sua carta aos romanos, a respeito de alguns que julgavam outros à base de coisas tais como o que eles comiam e bebiam: "Quem és tu para julgares o servo doméstico de outro? Para o seu próprio amo está em pé ou cai. Deveras, far-se-á que ele fique em pé, pois Jeová pode fazê-lo ficar em pé." — Ro 14:4.

À luz do precedente, como podem ser encaradas as instruções de Paulo com respeito a um grave caso de fornicação na congregação em Corinto? Ele disse: "Eu, da minha parte, embora ausente em corpo, mas presente em espírito, certamente, como se estivesse presente, já tenho julgado o homem que agiu de tal modo. . . . Não julgais vós os de dentro, ao passo que Deus julga os de fora? 'Removei o homem iníquo de entre vós.'" Ele então mencionou o julgar os assuntos desta vida, e os que eles haviam 'colocado como juízes' para si mesmos. — 1Co 5:1-3, 12, 13; 6:3, 4; compare isso com Jo 7:24.

Paulo, investido da autoridade como apóstolo de Jesus Cristo, tinha o dever de cuidar da pureza e do bem-estar das congregações (2Co 1:1; 11:28); assim, ele escreveu aos que, por designação do corpo governante, tinham autoridade na congregação. (At 14:23; 16:4, 5; 1Ti 3:1-13; 5:22) Eles eram responsáveis por manter a congregação em boa condição, como pura aos olhos de Deus. Tais homens, ao se proporem a julgar o caso mencionado — que se tratava duma clara e flagrante violação da lei de Deus —, não estavam fazendo de si mesmos juízes da lei de Deus, tampouco formulariam leis segundo a sua própria vontade. Não estariam indo além dos limites das leis dadas por Deus. Estariam atuando segundo a lei dada pelo Grande Legislador, que denunciava a fornicação como impura. Os praticantes de tal impureza não entrariam no Reino de Deus, segundo a lei de Deus. (1Co 6:9, 10) Não se habilitavam a permanecer associados com a congregação de Cristo. Todavia, mesmo assim, os homens responsáveis pela pureza da congregação, por expulsar os impuros, não estavam executando a pena que Deus, o próprio Legislador, executaria sobre aqueles que, impenitentemente, continuassem a seguir tal proceder, a saber, a pena de morte. — Ro 1:24-27, 32.

Paulo também traz à atenção dos cristãos que "os santos julgarão o mundo", e que "havemos de julgar anjos". Aqui, ele fala, não da época presente, mas do futuro, quando aqueles que reinarem com Cristo, no Reino, servirão como juízes celestiais, administrando a lei de Deus e executando julgamento contra os iníquos. — 1Co 6:1-3; Re 20:6; compare isso com 1Co 4:8.

A bênção de Moisés sobre Gade. Quando Moisés abençoou as tribos de Israel, pouco antes de morrer, "quanto a Gade ele disse: 'Bendito é aquele que alarga as fronteiras de Gade. . . . E [Gade] selecionará para si a primeira parte, pois ali se reserva o lote dum legislador.'" (De 33:20, 21) Este uso do termo "legislador" talvez signifique o seguinte: A maioria das tribos recebeu a sua herança por meio de sortes, sob a direção de Josué e de Eleazar, o sumo sacerdote. Mas, pouco depois da derrota dos midianitas, a tribo de Gade, junto com a de Rubem, solicitaram as terras a L do rio Jordão. Visto que estas tribos tinham muito gado, aquela terra servia-lhes bem. Moisés atendeu ao pedido e concedeu-lhes esta parte da terra. (Núm 32:1-5, 20-22, 28) Assim, seu quinhão era um "lote dum legislador", de Moisés, o legislador de Israel.

LEI. "1. Os princípios e regulamentos que emanam de um governo e aplicáveis a um povo, quer em forma de legislação, quer de costumes e diretrizes reconhecidos e feitos cumprir por meio de decisão judicial. 2. Qualquer regra escrita ou explícita, ou coleção de regras, prescritas sob a autoridade do estado ou da nação." (*The American College Dictionary* [O Dicionário Universitário Americano], editado por C. L. Barnhart, 1966) "Um mandamento divino ou uma revelação da vontade de Deus . . . o inteiro corpo dos mandamentos ou revelações de Deus: a vontade de Deus . . . : uma regra de correto viver ou boa conduta esp[ecialmente] quando considerado como tendo a sanção da vontade de Deus, da consciência ou da natureza moral, ou da justiça natural." — *Webster's Third New International Dictionary* (Terceiro Novo Dicionário Internacional de Webster), 1981.

A palavra "lei", nas Escrituras Hebraicas, é principalmente uma tradução da palavra hebraica *toh·ráh,* aparentada com o verbo *ya·ráh,* que significa "dirigir, ensinar, instruir". Em alguns casos é traduzida do termo aramaico *dath.* (Da 6:5, 8, 15) Outras palavras traduzidas por "lei" na versão *Almeida* são *mish·pát* (decisão judicial, julgamento), e *mits·wáh* (mandamento). Nas Escrituras Gregas, a palavra *nó·mos,* do verbo *né·mo* (repartir, distribuir), é traduzida por "lei".

Jeová Deus é apresentado como a Fonte de lei, o Supremo Legislador (Is 33:22), o Soberano, que delega autoridade (Sal 73:28; Je 50:25; Lu 2:29; At 4:24; Re 6:10), sendo que nenhuma autoridade pode ser exercida sem a permissão ou autorização dele. (Ro 13:1; Da 4:35; At 17:24-31) Seu trono se firma sobre a justiça e o juízo. (Sal 97:1, 2) A vontade expressa de Deus torna-se lei para suas criaturas. — Veja CAUSA JURÍDICA.

A Lei Dada aos Anjos. Os anjos, mais elevados que o homem, estão sujeitos à lei e aos mandamentos de Deus. (He 1:7, 14; Sal 104:4) Jeová até mesmo deu ordens a seu adversário, Satanás, e o restringiu. (Jó 1:12; 2:6) Miguel, o arcanjo, reconheceu e respeitou a posição de Jeová como Juiz Supremo, quando disse, numa disputa com o Diabo: "Jeová te censure." (Ju 9; compare isso com Za 3:2.) O glorificado Jesus Cristo tem todos os anjos colocados sob sua autoridade, por Jeová Deus. (He 1:6; 1Pe 3:22; Mt 13:41; 25:31; Fil 2:9-11) Assim, por ordem de Jesus, foi enviado um mensageiro angélico a João. (Re 1:1) Todavia, em 1 Coríntios 6:3, o apóstolo Paulo fala dos irmãos espirituais de Cristo como designados a julgar anjos, evidentemente porque eles participarão de algum modo em executar julgamento contra os espíritos iníquos.

A Lei da Criação Divina. Uma das definições de lei no *Webster's Third New International Dictionary* é "a regularidade observada na natureza". Como Criador de todas as coisas no céu e na terra (At 4:24; Re 4:11), Jeová estabeleceu leis que governam todas as coisas criadas. Jó 38:10 menciona um "regulamento" para o mar; Jó 38:12, a 'ordem dada à manhã'; e Jó 38:31-33 traz à atenção as constelações de estrelas e "os estatutos dos céus". O mesmo capítulo indica que Deus governa a luz, a neve, a saraiva, as nuvens, a chuva, o orvalho e o relâmpago. Continuando nos capítulos 39 até o fim do 41 , mostra-se o cuidado de Deus para com o reino animal, e atribuem-se o nascimento, os ciclos de vida e os hábitos dos animais a regulamentos baixados por Deus, e não a qualquer "adaptação" evolucionária. De fato, na própria criação das formas de vida, Deus incorporou a lei de que cada uma devia reproduzir "segundo a sua espécie", tornando impossível a evolução. (Gên 1:11, 12, 21, 24, 25) O homem também gerou filhos "à sua semelhança, à sua imagem". (Gên 5:3) No Salmo 139:13-16, o desenvolvimento embrionário dum bebê no útero é mencionado, as suas partes estando escritas 'no livro de Jeová', antes que quaisquer delas realmente existissem. Jó 26:7 descreve a Jeová como 'suspendendo a terra sobre o nada'. Os cientistas hoje atribuem a posição da terra no espaço primariamente à interação entre a lei da gravidade e a lei da força centrífuga.

A Lei Dada a Adão. No jardim do Éden, Adão e Eva receberam ordens de Deus quanto a seus deveres (1) de encher a terra, (2) de subjugá-la e (3) de ter em sujeição todas as outras criaturas viventes da terra, do mar e do ar. (Gên 1:28) Deram-se-lhes leis sobre a dieta alimentar, sendo-lhes concedido como alimento a vegetação que produzia semente e os frutos. (Gên 1:29; 2:16) No entanto, Adão recebeu uma ordem que lhe proibia comer da árvore do conhecimento do bem e do mal (Gên 2:17); esta ordem foi transmitida a Eva. (Gên 3:2, 3) Apresenta-se Adão como transgressor e violador de propriedade alheia porque violou uma lei expressa. — Ro 5:14, 17; 4:15.

As Leis Dadas a Noé; Lei Patriarcal. A Noé foram dados mandamentos relativos à construção da arca e à salvação de sua família. (Gên 6:22) Depois do Dilúvio, deram-se-lhe leis que permitiam acrescentar carne à dieta alimentar do homem; que declaravam a santidade da vida e, portanto, do sangue, em que reside a vida; que proibiam comer sangue; que condenavam o assassinato e instituíam a pena capital para tal crime. — Gên 9:3-6.

O patriarca era o cabeça e o governante da família. Jeová é descrito como o grande Chefe de Família ou Patriarca, o "Pai, a quem toda família no céu e na terra deve o seu nome". (Ef 3:14, 15) Noé, Abraão, Isaque e Jacó são notáveis exemplos de patriarcas. Jeová lidava de modo especial com eles. Abraão recebeu a ordem de circuncidar a todos os varões de sua casa, como sinal do pacto de Deus com ele. (Gên 17:11, 12) Ele guardou as "ordens", os "estatutos" e as "leis" de Jeová. Ele conhecia os modos de agir de Jeová para a prática da justiça e do juízo, e fazia vigorar tais ordens em sua casa. — Gên 26:4, 5; 18:19.

As leis que governavam os patriarcas eram também, de modo geral, conhecidas pelas nações daquele tempo, e se refletiam parcialmente nas leis dessas nações, todas as quais se ramificaram dos três filhos de Noé, o patriarca. Por exemplo, o Faraó do Egito sabia ser errado tomar a esposa de outro homem (Gên 12:14-20), como também o sabiam os reis dos filisteus nos episódios de Sara e de Rebeca. — Gên 20:2-6; 26:7-11.

Nos dias de Moisés, os israelitas eram escravos no Egito. Haviam ido voluntariamente ao Egito nos dias de Jacó, mas foram escravizados depois da morte do filho de Jacó, o primeiro-ministro José. Assim, na realidade, eles foram vendidos como escravos em troca de nada. Jeová, em harmonia com a lei patriarcal da redenção e da prioridade do primogênito, disse a Faraó, pela boca de Moisés e Arão: "Israel é meu filho, meu primogênito. E eu te digo: Manda embora meu filho, para que me sirva. Mas, caso te negues a mandá-lo embora, eis que mato teu filho, teu primogênito." (Êx 4:22, 23) Não era necessário pagar um valor de resgate para essa libertação, e nenhum valor foi pago ao Egito. E, quando os escravos israelitas deixaram seus amos, os egípcios, "Jeová deu ao povo favor aos olhos dos egípcios, de modo que estes lhes concederam o que se pedia; e despojaram os egípcios". (Êx 3:21; 12:36) Eles haviam entrado no país com a aprovação do Faraó, não como cativos de guerra a serem escravizados, mas como povo livre. A escravidão fora injusta, assim, evidentemente Jeová providenciava agora que eles recebessem o salário pelos seus labores.

A família era tida como responsável pelas violações da lei por parte de qualquer um de seus membros. O cabeça patriarcal era o representante responsável; ele era culpado dos erros de sua família, e exigia-se dele que punisse os transgressores da família. — Gên 31:30-32.

O casamento e a primogenitura. Os pais providenciavam o casamento de seus filhos e de suas filhas. (Gên 24:1-4) O pagamento de um preço de noiva era comum. (Gên 34:11, 12) Entre os adoradores de Jeová, o casamento misto com idólatras era desobediência e contra os melhores interesses da família. — Gên 26:34, 35; 27:46; 28:1, 6-9.

A primogenitura era reservada para o primeiro filho varão, pertencendo-lhe por herança. Esta incluía receber uma porção dupla das propriedades. No entanto, podia ser transferida pelo chefe de família, o pai. (Gên 48:22; 1Cr 5:1) O filho mais velho normalmente se tornava o cabeça patriarcal com o falecimento do pai. Os filhos varões, depois de casados, podiam formar suas próprias famílias separadas da chefia do pai e podiam tornar-se eles mesmos chefes de família.

A moralidade. A fornicação era desonrosa e punível, especialmente em casos de noivos ou de pessoas casadas (adultério). (Gên 38:24-26; 34:7) O casamento levirato [com o cunhado] era praticado quando um homem morria sem deixar filho varão. O irmão dele tinha então o dever de tomar a viúva como esposa, e o primogênito dessa união herdaria os bens do falecido e daria continuidade a seu nome. — De 25:5, 6; Gên 38:6-26.

Propriedade. Em geral, parece que não havia propriedade individual, a não ser alguns bens pessoais; todos os rebanhos, itens domésticos e outros equipamentos eram propriedade comum da família. — Gên 31:14-16.

À base de evidência histórica relacionada, alguns estudiosos creem que, na transferência de terras, mostrava-se a terra ao comprador a partir de um bom ponto de observação, com a demarcação exata dos limites. Quando o comprador dizia "eu vejo", estava indicando aceitação legal. Quando Jeová fez a Abraão a promessa de dar-lhe a terra de Canaã, primeiro se disse a Abraão que olhasse nas quatro direções. Abraão não disse "eu vejo", talvez porque Deus dissera que daria a Terra Prometida à *semente* [descendente] de Abraão, mais tarde. (Gên 13:14, 15) A Moisés, como representante legal de Israel, foi dito que 'olhasse' a terra, o que, se o conceito há pouco mencionado for correto, indicaria a transferência legal a Israel, para a tomar sob a liderança de Josué. (De 3:27, 28; 34:4; considere também a oferta de Satanás a Jesus, em Mt 4:8.) Outro gesto que aparentemente tinha similar conotação legal era: andar a pé pela terra ou entrar nela com o objetivo de tomar posse. (Gên 13:17; 28:13) Em certos documentos antigos, o número de árvores num terreno constava em todas as vendas de bens imobiliários. — Compare isso com Gên 23:17, 18.

Custódia. A pessoa assumia a responsabilidade legal ao prometer manter ou 'guardar' uma pessoa, um animal ou um objeto. (Gên 30:31) Rubem, como primogênito de Jacó, era responsável

no caso do desaparecimento de José. (Gên 37:21, 22, 29, 30) O depositário devia cuidar suficientemente bem daquilo que estava a seus cuidados. Devia compensar os animais roubados, mas não os que morressem por si sós, ou que fossem perdidos sob condições fora de seu controle, como num ataque de ladrões de ovelhas armados. Se um animal fosse morto por um animal selvagem, tinha-se de apresentar evidência de que o animal fora dilacerado, a fim de livrar da responsabilidade o depositário. — Gên 37:12-30, 32, 33; Êx 22:10-13.

Escravidão. Os escravos podiam ser comprados, ou tornavam-se tais por nascerem de pais escravos. (Gên 17:12, 27) Os escravos podiam gozar duma posição muito honrosa na casa patriarcal, como no caso de Eliézer, servo de Abraão. — Gên 15:2; 24:1-4.

A Lei de Deus a Israel — A Lei de Moisés. Jeová deu a Israel a Lei, mediante Moisés como mediador, no ermo do Sinai, em 1513 AEC. Quando a Lei foi instituída no monte Horebe, houve uma assombrosa demonstração do poder de Jeová. (Êx 19:16-19; 20:18-21; He 12:18-21, 25, 26) O pacto foi validado pelo sangue de novilhos e de bodes. O povo apresentou ofertas de comunhão e ouviu ser lido o livro do pacto, após o que concordou em obedecer a tudo que Jeová dissera. Muitas das anteriores leis patriarcais foram incorporadas na Lei dada por meio de Moisés. — Êx 24:3-8; He 9:15-21; veja PACTO.

Os primeiros cinco livros da Bíblia (Gênesis a Deuteronômio) são muitas vezes mencionados como a Lei. Às vezes, este termo é usado como referência ao conjunto das inspiradas Escrituras Hebraicas. Em geral, contudo, os judeus consideravam que as inteiras Escrituras Hebraicas se compunham de três seções: a "lei de Moisés", os "Profetas" e os "Salmos". (Lu 24:44) As ordens recebidas através dos profetas eram válidas para Israel.

Na Lei, Jeová era reconhecido como Soberano absoluto, e também como Rei num sentido especial. Visto que Jeová era ao mesmo tempo Deus e Rei de Israel, a desobediência à Lei era tanto um delito religioso como um crime de lesa-majestade, um delito contra o Chefe de Estado, que, neste caso, era contra o Rei Jeová. Dizia-se que Davi, Salomão e seus sucessores no trono de Judá sentavam-se no "trono de Jeová". (1Cr 29:23) Os reis e governantes humanos em Israel estavam obrigados a cumprir a Lei, e, quando se tornavam despóticos, passavam a ser violadores da lei, responsáveis perante Deus. (1Sa 15:22, 23) A realeza e o sacerdócio eram separados, separação esta que constituía um equilíbrio de poderes e uma salvaguarda contra a tirania. Mantinha os israelitas sempre cônscios de que Jeová era seu Deus e o verdadeiro Rei. O relacionamento de cada indivíduo com Deus e com o próximo era definido pela Lei, e toda pessoa podia aproximar-se de Deus por meio do arranjo sacerdotal.

A Lei deu aos israelitas a chance de se tornarem "um reino de sacerdotes e uma nação santa". (Êx 19:5, 6) As exigências de devoção exclusiva a Jeová, constantes na Lei, a sua proibição absoluta de qualquer forma de interconfessionalismo, e seus regulamentos sobre a pureza religiosa e a dieta constituíam um 'muro', para manter essa nação notavelmente separada das outras nações. (Ef 2:14) Um judeu dificilmente poderia entrar na tenda ou na casa dum gentio, ou comer com gentios, sem se tornar impuro em sentido religioso. De fato, quando Jesus estava na terra, julgava-se que até mesmo entrar na casa ou no prédio dum gentio tornaria impuro o judeu. (Jo 18:28; At 10:28) A santidade da vida e a dignidade e a honra da família, do casamento, da pessoa, eram protegidas. Como efeitos adicionais, que podiam ser considerados como decorrentes da separação religiosa que o pacto da Lei estabelecia, havia os benefícios para a saúde e a proteção contra as doenças comuns às nações em volta dos israelitas. As leis sobre pureza moral, condições sanitárias e dieta alimentar sem dúvida tinham um efeito salutar, quando obedecidas.

O verdadeiro objetivo da Lei, contudo, era, conforme declarado pelo apóstolo Paulo: "Tornar manifestas as transgressões, até que chegasse o descendente." A Lei era um "tutor, conduzindo a Cristo". Apontava para Cristo como o objetivo almejado ("Cristo é o fim da Lei"). A Lei revelava que todos os humanos, incluindo os judeus, estão debaixo do pecado e que a vida não pode ser obtida por "obras da lei". (Gál 3:19-24; Ro 3:20; 10:4) A Lei era "espiritual", originava-se de Deus e era "santa". (Ro 7:12, 14) Em Efésios 2:15, ela é chamada de "Lei de mandamentos, consistindo em decretos". Era um padrão de perfeição, assinalando aquele que a guardasse como sendo perfeito, digno da vida. (Le 18:5; Gál 3:12) Visto que os humanos imperfeitos não conseguiam guardar a Lei, ela mostrava que "todos pecaram e não atingem a glória de Deus". (Ro 3:23) Apenas Jesus Cristo a guardou imaculadamente. — Jo 8:46; He 7:26.

A Lei também servia como "sombra das boas coisas vindouras", e as coisas relacionadas com ela eram "representações típicas", induzindo Jesus e os apóstolos a recorrer frequentemente a ela para explicar coisas celestiais e assuntos relativos a doutrina e conduta cristãs. Por conseguinte, ela supre um campo de estudos essencial e necessário para o cristão. — He 10:1; 9:23.

ALGUNS ASPECTOS DO PACTO DA LEI

GOVERNO TEOCRÁTICO

Jeová Deus é o Soberano Supremo. (Êx 19:5; 1Sa 12:12; Is 33:22)

Um rei havia de sentar-se no "trono de Jeová", representando-O. (1Cr 29:23; De 17:14, 15)

Outras autoridades (maiorais de tribo; chefes de mil, de cem, de cinquenta e de dez) eram selecionadas à base de seu temor a Deus, bem como de sua confiabilidade e incorruptibilidade. (Êx 18:21, 25; Núm 1:44)

Mereciam respeito todos que exerciam autoridade conferida por Deus: oficiais, sacerdotes, juízes, pais. (Êx 20:12; 22:28; De 17:8-13)

OBRIGAÇÕES RELIGIOSAS

(Foram resumidas no maior mandamento da Lei — amar a Jeová de todo coração, mente, alma e força; De 6:5; 10:12; Mr 12:30.)

Adoração devia ser prestada somente a Jeová. (Êx 20:3; 22:20; De 5:7)

- O amor devia ser poderoso fator motivador na relação da pessoa com Deus. (De 6:5, 6; 10:12; 30:16)
- Todos deviam temer a Deus de modo a não desobedecê-lo. (Êx 20:20; De 5:29)
- O nome de Deus não devia ser tomado dum modo fútil. (Êx 20:7; De 5:11)
- Podiam chegar-se a ele apenas do modo que ele aprovava. (Núm 3:10; Le 10:1-3; 16:1)

Todos eram obrigados a guardar o sábado. (Êx 20:8-11; 31:12-17)

Congregar-se para adoração. (De 31:10-13)

- Todos os varões deviam reunir-se três vezes por ano: Páscoa e Festividade dos Pães Não Fermentados, Festividade das Semanas e Festividade das Barracas. (De 16:16; Le 23:1-43)
- O homem que deliberadamente negligenciasse guardar a Páscoa tinha de ser 'decepado'. (Núm 9:13)

Sustento do sacerdócio.

- Levitas recebiam das demais tribos o dízimo, ou décima parte, de todos os produtos da terra. (Núm 18:21-24)
- Levitas tinham de dar ao sacerdócio o dízimo do melhor que recebiam. (Núm 18:25-29)

Oferecer sacrifícios. (He 8:3-5; 10:5-10)

- Várias ofertas delineadas na Lei: ofertas queimadas regulares (Le cap. 1; Núm cap. 28), ofertas de participação em comum (Le cap. 3; e 19:5), ofertas pelo pecado (Le cap. 4; Núm 15:22-29), ofertas pela culpa (Le 5:1–6:7), ofertas de cereais (Le cap. 2), ofertas de bebidas (Núm 15:5, 10), ofertas movidas (Le 23:10, 11, 15-17).

Práticas da religião falsa proibidas.

- Idolatria. (Êx 20:4-6; De 5:8-10)
- Fazer cortes na carne em prol dos mortos ou fazer tatuagem. (Le 19:28)
- Plantar árvore como poste sagrado. (De 16:21)
- Introduzir na casa coisas detestáveis, devotadas à destruição. (De 7:26)
- Falar em revolta contra Jeová. (De 13:5)
- Promover adoração falsa. (De 13:6-10; 17:2-7)
- Passar a praticar adoração falsa. (De 13:12-16)
- Devotar descendência a deuses falsos. (Le 18:21, 29)
- Espiritismo, feitiçaria. (Êx 22:18; Le 20:27; De 18:9-14)

DEVERES DO SACERDÓCIO

(Na execução de seus deveres, os sacerdotes eram ajudados pelos levitas; Núm 3:5-10.)

Ensinar a Lei de Deus. (De 33:8, 10; Mal 2:7)

Servir como juízes, aplicando a lei divina. (De 17:8, 9; 19:16, 17)

Oferecer sacrifícios em favor do povo. (Le caps. 1-7)

Usar o Urim e o Tumim para indagar de Deus. (Êx 28:30; Núm 27:18-21)

SER MEMBRO DA CONGREGAÇÃO DE ISRAEL

Ser membro da congregação de Israel não era limitado aos nascidos àquela nação.

- Pessoas de outras nações podiam tornar-se adoradores circuncidados.
- Tais residentes forasteiros tinham de cumprir todos os termos do pacto da Lei. (Le 24:22)

Restrições que impediam ser membro da congregação de Israel.

- Homem castrado por ter testículos esmagados ou de quem se cortou o membro viril. (De 23:1)
- Filho ilegítimo ou seus descendentes até a "décima geração". (De 23:2)
- Amonita ou moabita (evidentemente varões) por tempo indefinido, porque não mostraram hospitalidade, mas se opuseram a Israel na época do Êxodo do Egito. (De 23:3-6)

Filhos nascidos a egípcios "como a terceira geração" podiam ser admitidos. (De 23:7, 8)

SISTEMA JUDICIAL

(As leis que regiam os casos jurídicos destacavam a justiça e a misericórdia de Jeová. Dava-se aos juízes margem para mostrar misericórdia, dependendo das circunstâncias. Estas leis também mantinham a nação incontaminada e protegiam o bem-estar de cada israelita individual.)

Juízes

Sacerdotes, reis e outros homens eram designados como juízes. (Êx 18:25, 26; De 16:18; 17:8, 9; 1Rs 3:6, 9-12; 2Cr 19:5)

Estar perante juízes era considerado como estar perante Jeová. (De 1:17; 19:16, 17)

Audiências

Causas comuns eram submetidas a juízes. (Êx 18:21, 22; De 25:1, 2; 2Cr 19:8-10)

Se tribunal de instância inferior não pudesse decidir, a causa iria a tribunais superiores. (Êx 18:25, 26; 1Rs 3:16, 28)

Causas excepcionais ou difíceis que eram levadas aos sacerdotes:

Casos de ciúme ou de impudência da esposa. (Núm 5:12-15)

Quando alguém era acusado de revolta por uma testemunha. (De 19:16, 17)

Quando se cometia ato violento ou que causasse derramamento de sangue, ou quando a decisão era difícil ou contestada. (De 17:8, 9; 21:5)

Se um homem fosse encontrado morto no campo e assassino não pudesse ser identificado. (De 21:1-9)

Testemunhas

Necessárias pelo menos duas testemunhas para estabelecer a verdade. (De 17:6; 19:15; compare isso com Jo 8:17; 1Ti 5:19.)

Mão das testemunhas devia ser primeira a vir sobre pessoa culpada quando esta era executada. Dissuadia testemunho falso, apressado ou descuidado. (De 17:7)

Dar falso testemunho.

Perjúrio estritamente proibido. (Êx 20:16; 23:1; De 5:20)

Em caso de acusação falsa contra outrem, testemunha falsa receberia punição tramada contra acusado. (De 19:16-19)

Suborno, parcialidade no julgamento.

O suborno era proibido. (Êx 23:8; De 27:25)

Perverter a justiça era proibido. (Êx 23:1, 2, 6, 7; Le 19:15, 35; De 16:19)

Manter alguém em custódia era feito apenas quando caso era difícil e tivesse de ser decidido por Jeová. (Le 24:11-16, 23; Núm 15:32-36)

Punições

Golpes — limitados a 40, para evitar espancamento degradante. (De 25:1-3; compare isso com 2Co 11:24.)

Morte por apedrejamento — depois corpo podia ser colocado numa estaca como alguém amaldiçoado. (De 13:10; 21:22, 23)

Retaliação — retribuição, punição semelhante. (Le 24:19, 20)

Indenizações: Se animal de alguém danificasse propriedade de outrem (Êx 22:5; 21:35, 36); se alguém acendesse fogo que danificasse propriedade de outrem (Êx 22:6); se alguém matasse animal doméstico de outrem (Le 24:18, 21; Êx 21:33, 34); se alguém inadvertidamente se apoderasse para uso próprio de algo 'sagrado', como dízimos ou sacrifícios (Le 5:15, 16); se alguém enganasse companheiro a respeito de algo ao seu cargo, ou de um depósito em mãos, ou de um roubo, ou de algo achado, e jurasse falsamente a respeito dessas coisas. (Le 6:2-7; Núm 5:6-8)

Cidades de refúgio

O homicida acidental podia fugir para a mais próxima. (Núm 35:12-15; De 19:4, 5; Jos 20:2-4)

Daí realizava-se julgamento na jurisdição em que ocorrera o incidente.

Quem fosse considerado homicida não intencional tinha de morar na cidade de refúgio até a morte do sumo sacerdote. (Núm 35:22-25; Jos 20:5, 6)

O assassino deliberado era morto. (Núm 35:30, 31)

CASAMENTO, RELAÇÕES FAMILIARES, MORALIDADE SEXUAL

(A Lei salvaguardava Israel por preservar a condição sagrada do casamento e da vida familiar.)

Casamento, o primeiro foi realizado por Jeová. (Gên 2:18, 21-24)

O marido era dono de sua esposa, mas responsável perante Deus sobre como a tratava. (De 22:22; Mal 2:13-16)

Poligamia era permitida, mas regulamentada para proteger esposa e sua prole. (De 21:15-17; Êx 21:10)

Casamento era compulsório após sedução (a menos que o pai da moça o proibisse). (Êx 22:16, 17; De 22:28, 29)

Casamento levirato era o arranjo em que um homem se casava com a viúva de seu irmão, caso seu falecido irmão morresse sem deixar filho varão; o homem que não fizesse isso seria vituperado. (De 25:5-10)

Alianças matrimoniais com forasteiros eram proibidas (Êx 34:12-16; De 7:1-4), mas casamento com mulheres cativas era permitido. (De 21:10-14)

Mulheres que fossem herdeiras de terras deviam casar-se somente com alguém da própria tribo. (Núm 36:6-9)

Divórcio

Divórcio só permitido ao marido (por algo indecente por parte da esposa); exigia-se que desse à esposa certificado escrito de divórcio. (De 24:1-4)

Não se permitia divórcio se marido tivesse se casado com essa esposa depois de tê-la seduzido. (De 22:28, 29)

ALGUNS ASPECTOS DO PACTO DA LEI (*cont.*)

Homem não podia casar-se de novo com mulher de quem se divorciara, depois de ela ter-se casado novamente, e o segundo marido se divorciasse dela ou morresse. (De 24:1-4)

Adultério punível com pena de morte para ambas as partes culpadas. (Êx 20:14; De 22:22)

Incesto

O homem israelita não se podia casar com as seguintes: mãe, madrasta, ou esposa secundária de seu pai (Le 18:7, 8; 20:11; De 22:30; 27:20); irmã ou meia-irmã (Le 18:9, 11; 20:17; De 27:22); neta (Le 18:10); tia (irmã de sua mãe, ou de seu pai) (Le 18:12, 13; 20:19); tia por afinidade (a esposa do irmão de seu pai, ou do irmão de sua mãe) (Le 18:14; 20:20); nora (Le 18:15; 20:12); filha, filha adotiva, filha de filha adotiva, filha de filho adotivo, sogra (Le 18:17; 20:14; De 27:23); esposa de seu irmão (Le 18:16; 20:21), exceto no casamento levirato (De 25:5, 6); irmã de sua esposa enquanto esta vivesse (Le 18:18).

A mulher israelita não se podia casar com os seguintes: filho ou filho adotivo (Le 18:7, 8; 20:11; De 22:30; 27:20); irmão ou meio-irmão (Le 18:9, 11; 20:17; De 27:22); avô (Le 18:10); sobrinho (filho de seu irmão ou filho de sua irmã) (Le 18:12, 13; 20:19); sobrinho (filho do irmão ou da irmã de seu marido) (Le 18:14; 20:20); sogro (Le 18:15; 20:12); pai, padrasto, padrasto de sua mãe, padrasto de seu pai, genro (Le 18:7, 17; 20:14; De 27:23); irmão de seu marido (Le 18:16; 20:21), exceto no casamento levirato (De 25:5, 6); marido de sua irmã enquanto esta vivesse (Le 18:18).

Pena para incesto: morte. (Le 18:29; 20:11, 12, 14, 17, 20, 21)

Relações sexuais durante menstruação.

Se homem e mulher deliberadamente tivessem relações sexuais durante a menstruação, seriam mortos. (Le 18:19; 20:18)

Marido que inadvertidamente tivesse relações com sua esposa durante tal impureza (talvez num inesperado começo de menstruação) seria impuro por sete dias. (Le 15:19-24)

Relação entre pais e filhos.

Ordenava-se aos genitores (especialmente ao pai) que ensinassem a Lei de Deus aos filhos. (De 6:6-9, 20-25; 11:18-21; Is 38:19)

Filhos deviam honrar os pais. (Êx 20:12; 21:15, 17; Le 19:3; De 5:16; 21:18-21; 27:16)

Usar roupa do sexo oposto (para iludir visando objetivos imorais) era proibido. (De 22:5)

A sodomia incorria em pena de morte para ambos os envolvidos. (Le 18:22; 20:13)

A bestialidade resultava em morte para a pessoa e para o animal. (Êx 22:19; Le 18:23, 29; 20:15, 16; De 27:21)

Ataque indecente (mulher que numa briga de seu marido agarrasse as partes íntimas de outro homem) era punido com a amputação da mão dela, em vez da penalidade de igual por igual, por consideração de Jeová para com as faculdades procriativas dela e o direito do marido de ter filhos por meio dela. (De 25:11, 12)

PRÁTICAS COMERCIAIS

(A Lei incentivava a honestidade nos tratos comerciais e o respeito pelo lar e pela propriedade de outros.)

Posse de terras.

Terras eram consignadas a famílias. (Núm 33:54; 36:2)

A terra não era vendida em definitivo, mas revertia ao dono no jubileu; valor de venda baseava-se no número de colheitas até jubileu. (Le 25:15, 16, 23-28)

Se houvesse venda, parente mais próximo tinha direito de comprá-la. (Je 32:7-12)

Estado não tinha direito de apoderar-se de terras de herança de alguém para fins públicos simplesmente indenizando a pessoa. (1Rs 21:2-4)

Quinhão dos levitas consistia em cidades e seus pastios.

Das 48 cidades consignadas, 13 eram cidades dos sacerdotes. (Núm 35:2-5; Jos 21:3-42)

Campos de pastio duma cidade levita não podiam ser vendidos; pertenciam à cidade, e não a indivíduos. (Le 25:34)

Se homem santificasse (reservasse o uso ou a produção de) parte dum campo para Jeová (para uso do santuário, do sacerdócio), o padrão para calcular seu valor era que a área de solo que pudesse ser semeada com um ômer de cevada valia 50 siclos de prata; o valor diminuía segundo o número de anos que restassem até próximo jubileu. (Le 27:16-18)

Se o santificador desejasse recomprá-la, tinha de adicionar 20 por cento ao valor estimado. (Le 27:19)

Caso não a recomprasse mas a vendesse a outro homem, no jubileu tornava-se propriedade do sacerdote como algo santo para Jeová. (Le 27:20, 21)

Se um homem santificasse a Jeová parte dum campo que comprara de outrem, no jubileu este voltaria a seu dono original. (Le 27:22-24)

Se um homem "devotasse" algo de sua própria propriedade (coisas "devotadas" eram para uso permanente e exclusivo no santuário, ou para destruição; Jos 6:17; 7:1, 15; Ez 44:29), isso não podia ser vendido nem recomprado; permanecia sendo de Jeová. (Le 27:21, 28, 29)

Redenção de propriedade.

Todas as terras voltavam ao dono original no jubileu (salvo exceções já mencionadas). (Le 25:8-10, 15, 16, 24-28)

Levitas podiam redimir suas casas nas cidades levitas a qualquer tempo. (Le 25:32, 33)

Ano do jubileu: começava no Dia da Expiação, no 50.º ano; contagem iniciou-se no ano em que israelitas entraram na terra. (Le 25:2, 8-19)

Heranças

Filho primogênito herdava porção dupla da propriedade. (De 21:15-17)

Na falta de filho varão, herança pertencia às filhas. (Núm 27:6-8) Se o homem não tivesse filhos nem filhas, a herança ia para seus irmãos, ou para irmãos de seu pai, ou para o parente consanguíneo mais próximo. (Núm 27:9-11)

Balança, pesos e medidas.

Jeová exigia honestidade e exatidão. (Le 19:35, 36; De 25:13-15)

A fraude era detestável. (Pr 11:1)

Dívidas

Ao fim de cada sete anos, irmãos hebreus eram exonerados das dívidas. (De 15:1, 2)

Estrangeiro podia ser pressionado a pagar dívidas. (De 15:3)

Fiança para empréstimo.

Se a pessoa tomasse a veste exterior de alguém como garantia dum empréstimo, não devia ficar com ela de um dia para o outro. (O pobre não raro dormia com as roupas, por falta de roupas de cama.) (Êx 22:26, 27; De 24:12, 13)

Um homem não podia entrar na casa de outro para obter uma fiança ou outra coisa em garantia dum empréstimo. A pessoa tinha de ficar do lado de fora da casa e deixar que tal homem trouxesse a fiança até ela. (Isto mantinha a inviolabilidade dos domínios dum homem.) (De 24:10, 11)

Não se podia tomar, como garantia, um moinho manual ou sua mó superior. (A pessoa ficaria impossibilitada de moer o cereal para alimentar a si mesma e a sua família.) (De 24:6)

LEIS MILITARES

(Estas leis regulamentavam as guerras que Deus ordenasse Israel travar na Terra Prometida. Guerras egoístas de agressão ou de conquista fora dos limites marcados por Deus eram estritamente proibidas.)

Guerras

Seriam apenas guerras de Jeová. (Núm 21:14; 2Cr 20:15)

Soldados eram santificados antes de entrarem em combate. (1Sa 21:1-6; compare isso com Le 15:16, 18.)

Idade dos soldados.

De 20 anos ou mais. (Núm 1:2, 3; 26:1-4)

Segundo *Jewish Antiquities* [Antiguidades Judaicas], III, 288 (xii, 4), de Josefo, eles serviam até os 50 anos.

Eram eximidos do serviço militar:

Levitas, como ministros de Jeová. (Núm 1:47-49; 2:33)

Homem que não inaugurara sua casa recém-construída ou não usufruíra seu vinhedo recém-plantado. (De 20:5, 6; compare isso com Ec 2:24; 3:12, 13.)

Homem que ficara noivo e ainda não tinha tomado sua esposa. Homem recém-casado continuava isento por um ano. (O homem tinha direito de ter herdeiro e de ver este herdeiro.) (De 20:7; 24:5)

Homem temeroso. (Tenderia a baixar o moral dos companheiros.) (De 20:8; Jz 7:3)

Exigia-se limpeza no acampamento, visto que os soldados eram santificados para a guerra. (De 23:9-14)

Não se permitia o acompanhamento de mulheres no acampamento para fins de relações sexuais; durante a campanha havia abstinência de relações com mulheres. Isto garantia a pureza religiosa e física. (Le 15:16; 1Sa 21:5; 2Sa 11:6-11)

Não se permitia a violação de mulheres dentre o inimigo, pois seria fornicação; e não se permitia casamento com tais mulheres antes do fim da campanha. Isto resultava na limpeza religiosa e servia também de incentivo para a rendição do inimigo, pois estariam seguros de que suas mulheres não seriam molestadas. (De 21:10-13)

Procedimentos militares contra cidades inimigas.

Se a cidade atacada pertencesse a uma das sete nações da terra de Canaã (mencionadas em De 7:1), todos os habitantes deviam ser devotados à destruição. (De 20:15-17; Jos 11:11-14; De 2:32-34; 3:1-7) Se deixados na terra, seriam um perigo para a manutenção da relação de Israel com Jeová Deus. Ele permitira que tais vivessem naquela terra até que a iniquidade deles se completasse. (Gên 15:13-21)

Às cidades que não pertencessem àquelas sete nações, primeiramente se proclamariam termos de paz. (De 20:10, 15) Se a cidade se rendesse, seus habitantes eram submetidos a trabalhos forçados. Se não se rendessem, todos os varões e todas as mulheres que não fossem virgens eram mortos. Outras eram poupadas como cativas. (De 20:11-14; compare isso com Núm 31:7, 17, 18.) Matar todos os homens removia o perigo duma revolta posterior da cidade, e também o casamento destes homens com mulheres israelitas. Estas medidas também ajudavam a evitar a adoração fálica e as doenças entre os israelitas.

Árvores que produziam alimento não podiam ser cortadas para serem usadas como instrumentos de sítio. (De 20:19, 20)

Os carros de guerra eram queimados; cavalos eram jarretados para incapacitá-los para a batalha e, mais tarde, mortos. (Jos 11:6)

ALGUNS ASPECTOS DO PACTO DA LEI (*cont.*)

LEIS DIETÉTICAS E SANITÁRIAS

(Estas serviam para manter os israelitas separados das nações pagãs, para promover limpeza e saúde, e lembrar-lhes de sua santidade para com Deus; Le 19:2.)

Uso do sangue.

Comer sangue era estritamente proibido. (Gên 9:4; Le 7:26; 17:12; De 12:23-25) Pena pela violação: morte. (Le 7:27; 17:10)

Vida (alma) está no sangue. (Le 17:11, 14)

Sangue de animal abatido tinha de ser derramado no solo, como água, e coberto com pó. (Le 17:13; De 12:16)

Não se podia comer animal que morresse por si ou que fosse encontrado morto (porque era impuro e não tinha sido devidamente sangrado). (De 14:21)

Únicas utilizações legais: colocar sobre o altar para expiação; para fins de purificação prescritos. (Le 17:11, 12; De 12:27; Núm 19:1-9)

Utilização da gordura.

Não se devia comer gordura; a gordura pertencia a Jeová. (Le 3:16, 17; 7:23, 24)

Comer gordura da oferta incorria em pena de morte. (Le 7:25)

Animais mortos.

No ermo, todo animal doméstico a ser abatido devia ser trazido ao tabernáculo. Seriam comidos como sacrifícios de participação em comum. (Le 17:3-6)

Pena pela violação: morte. (Le 17:4, 8, 9)

Animais selvagens puros capturados na caça podiam ser mortos no local; sangue tinha de ser derramado no solo. (Le 17:13, 14)

Depois de entrarem na Terra Prometida, animais limpos (não impuros) podiam ser mortos para servir de alimento, no local em que a pessoa morava, se fosse longe do santuário, mas o sangue tinha de ser derramado no solo. (De 12:20-25)

Animais, peixes, insetos permitidos como alimento:

Toda criatura de casco partido, formando uma fenda nele, e que rumina. (Le 11:2, 3; De 14:6)

Tudo o que há nas águas e que tenha barbatanas e escamas. (Le 11:9-12; De 14:9, 10)

Insetos e criaturas aladas pululantes que andem de quatro e tenham patas adaptadas para o salto: o gafanhoto migratório, o gafanhoto comestível, o grilo e o gafanhoto [comum] (todos segundo sua espécie). (Le 11:21, 22)

Animais, peixes, aves, criaturas pululantes proibidos como alimento:

Animais: camelo, procávia, lebre, porco. (Le 11:4-8; De 14:7, 8)

Peixes e outras criaturas pululantes da água que não têm barbatanas e escamas. (Le 11:10)

Aves e criaturas voadoras: águia, brita-ossos, abutre-fusco, milhafre vermelho, milhafre-preto, mioto, corvo, avestruz, coruja, gaivota, falcão, mocho, mocho-orelhudo, cisne, pelicano, abutre, corvo-marinho, cegonha, garça, poupa, morcego, qualquer criatura alada pululante que anda de quatro (isto é, que se locomove do modo dos animais quadrúpedes). Os fatores que determinavam que criaturas voadoras eram consideradas cerimonialmente 'impuras' não são expressamente declarados na Bíblia. Ao passo que a maioria das aves 'impuras' eram aves de rapina ou necrófagas, nem todas o eram. (De 14:12-19; Le 11:13-20; veja AVES e artigos sobre aves específicas.)

Criaturas pululantes da terra: espálace, gerbo, lagarto, geco, lagarto grande, salamandra, lagarto de areia, camaleão, qualquer criatura que anda sobre o ventre, de quatro (estilo de locomoção), ou sobre qualquer grande número de pés. (Le 11:29, 30, 42)

Animal que morreu por si ou que foi encontrado já morto ou dilacerado por animal selvagem. (Le 17:15, 16; De 14:21; Êx 22:31)

Animais apresentados como oferta de voto, ou como ofertas voluntárias, sacrifício de participação em comum, podiam ser comidos no dia em que eram oferecidos ou no dia seguinte, mas não no terceiro dia; pena pela violação: morte. Sacrifício de agradecimento devia ser comido *naquele* mesmo dia; nada devia ser guardado até a manhã seguinte (segundo dia). Páscoa não podia deixar sobras; o que não era comido devia ser queimado. (Le 7:16-18; 19:5-8; 22:29, 30; Êx 12:10)

Coisas que causavam impureza:

Emissão de sêmen.

Pessoa tinha de banhar-se e ficava impura até a noitinha. (Le 15:16; De 23:10, 11)

Roupa tocada pelo sêmen tinha de ser lavada e ficava impura até a noitinha. (Le 15:17)

Marido e esposa, depois de terem relações sexuais, tinham de banhar-se e ficavam impuros até a noitinha. (Le 15:18)

Parto

Mulher ficava impura por 7 dias depois de dar à luz um menino, mais 33 dias (os primeiros 7 dias, impura para tudo, como na menstruação; 33 dias impura apenas quanto a tocar em coisas sagradas, tais como as refeições sacrificiais ou a entrar no lugar santo). (Le 12:2-4)

Se a criança fosse menina, mulher ficava impura 14 dias, mais 66. (Le 12:5)

Menstruação da mulher. (Le 12:2)

Mulher ficava impura por sete dias na menstruação regular; durante todo o período da perda anormal ou contínua de sangue, mais sete dias. (Le 15:19, 25, 28)

Durante sua impureza, tudo em que ela se sentasse ou em que se deitasse ficava impuro. (Le 15:20)

Pessoa que tocasse nela ou em sua cama, ou naquilo em que ela se sentasse, tinha de lavar suas roupas e banhar-se, e ficava impura até a noitinha. (Le 15:21-23)

Caso sua impureza menstrual viesse sobre um homem, ele ficava impuro por sete dias, e qualquer cama em que se deitasse ficava impura. (Le 15:24)

Sempre que tivesse um fluxo, ela se tornava impura. (Le 15:25)

Proteção contra doenças.

Lepra e outras pragas.

Sacerdote determinava se era lepra ou não. (Le 13:2)

Pessoa ficava de quarentena por sete dias e, daí, era examinada; se a praga cessara, ficava mais sete dias de quarentena (Le 13:4, 5, 21, 26); se a praga não se espalhara, era declarada limpa (Le 13:6); se a praga se espalhara, era lepra. (Le 13:7, 8)

Se leprosa, as roupas da pessoa eram rasgadas, seus cabelos não eram arrumados, devia cobrir o bigode (ou o lábio superior), devia clamar: "Impuro, impuro!" Morava isolada fora do acampamento até que a praga fosse curada. (Le 13:45, 46; Núm 5:2-4)

Secreção genital (evidentemente devido a condição doentia). (Le 15:2, 3)

Cama ou objetos sobre os quais tal pessoa se sentasse ou deitasse eram considerados impuros. (Le 15:4)

Quem quer que tocasse na pessoa infectada, em sua cama, ou em qualquer coisa em que ela se sentara, ficaria impura, ou se a pessoa infectada cuspisse em outra, esta seria considerada impura. (Le 15:5-11)

Se tocados por alguém que tivesse uma secreção, os vasos de barro eram despedaçados, o de madeira era lavado com água. (Le 15:12)

Depois de a secreção cessar, a pessoa ficava impura por sete dias. (Le 15:13)

Pureza do acampamento militar era salvaguardada por se exigir que os excrementos fossem depositados fora do acampamento e cobertos. (De 23:12, 13)

Regulamentos sobre o corpo de pessoas falecidas.

Tocar no cadáver, nos ossos ou no sepulcro dum humano, tornava a pessoa impura por sete dias (mesmo quando em campo aberto). (Núm 19:11, 16) Morte era a pena pela recusa de purificar-se. (Núm 19:12, 13) (Veja processo de purificação em Núm 19:17-19.)

Quem quer que estivesse ou entrasse numa tenda em que houvesse uma pessoa morta tornava-se impuro, como também qualquer vaso aberto em que não houvesse tampa amarrada. (Núm 19:14, 15)

Regulamentos sobre cadáveres de animais.

O cadáver de um animal puro que morresse por si tornava impuro quem o carregasse, tocasse ou comesse; o cadáver de qualquer animal impuro tornava impuro quem tocasse nele. Exigia-se purificação. (Le 11:8, 11, 24-31, 36, 39, 40; 17:15, 16)

Cadáveres de animais impuros tornavam impuros por contato itens como vasos, suportes para pote, fornos, vestes, peles e serapilheira. (Le 11:32-35)

Despojo apanhado de uma cidade.

Tudo o que pudesse ser processado com fogo tinha de ser assim processado (metais), daí lavado com água para purificação; outras coisas tinham de ser lavadas. (Núm 31:20, 22, 23)

OUTRAS OBRIGAÇÕES ENVOLVENDO O PRÓXIMO

(A Lei especificava: "Tens de amar o teu próximo como a ti mesmo"; Le 19:18. Jesus indicou que este era o segundo maior mandamento da Lei; Mt 22:37-40.)

Para com outros israelitas.

Devia-se mostrar amor; assassinato era proibido. (Êx 20:13; Ro 13:9, 10)

Não se devia tomar vingança nem abrigar ressentimento contra o próximo. (Le 19:18)

Zelar pelos pobres. (Êx 23:6; Le 25:35, 39-43)

Zelar pelas viúvas e órfãos. (Êx 22:22-24; De 24:17-21; 27:19)

Respeito à propriedade.

Era proibido roubar; exigia-se compensação. (Êx 20:15; 22:1-4, 7)

Desejar erroneamente a propriedade ou bens do próximo era proibido. (Êx 20:17)

Consideração para com deficientes físicos.

Não se podia ridicularizar um surdo ou invocar o mal sobre ele; ele não podia defender-se contra declarações que não pudesse ouvir. (Le 19:14)

Quem colocasse obstáculo no caminho dum cego, ou o desencaminhasse, era amaldiçoado. (Le 19:14; De 27:18)

Para com residentes forasteiros: não deviam ser maltratados. (Êx 22:21; 23:9; Le 19:33, 34; De 10:17-19; 24:14, 15, 17; 27:19)

ASPECTOS DO PACTO DA LEI (*cont.*)

Para com escravos.

O escravo hebreu (homem ou mulher) era libertado no sétimo ano de sua servidão, ou no ano do jubileu, dependendo do que ocorresse primeiro. Durante a escravidão, devia ser tratado como trabalhador contratado, com consideração. (Êx 21:2; De 15:12; Le 25:10)

Se o homem chegasse com esposa, ela saía ou era libertada junto com ele. (Êx 21:3)

Se o amo lhe desse uma esposa (evidentemente estrangeira) enquanto ele estivesse em escravidão, apenas ele ficaria livre; se a esposa lhe tivesse dado filhos, ela e os filhos continuariam sendo propriedade do amo. (Êx 21:4)

Ao libertar o escravo hebreu, o amo tinha de fazer-lhe dádivas segundo suas possibilidades neste respeito. (De 15:13-15)

O escravo podia ser açoitado pelo amo. (Êx 21:20, 21) Se ficasse mutilado, seria libertado. (Êx 21:26, 27) Se escravo morresse devido ao espancamento do amo, amo podia ser punido com a morte; juízes decidiriam qual seria a pena. (Êx 21:20; Le 24:17)

Para com animais.

Se alguém encontrasse um animal doméstico em apuros, era obrigado a ajudá-lo, mesmo que pertencesse a um inimigo seu. (Êx 23:4, 5; De 22:4)

Animais de carga não deviam ser sobrecarregados nem maltratados. (De 22:10; compare isso com Pr 12:10.)

Touro não devia ser açaimado enquanto debulhasse, para que pudesse se alimentar do grão que debulhava. (De 25:4; compare isso com 1Co 9:7-10.)

Não se devia apanhar uma ave fêmea junto com os ovos, para não exterminar uma família. (De 22:6, 7)

Não se devia abater um touro ou uma ovelha e suas crias no mesmo dia. (Le 22:28)

FINALIDADES CUMPRIDAS PELA LEI

Tornou manifestas as transgressões; mostrou que os israelitas tinham de ter suas transgressões perdoadas e que se exigia um sacrifício maior que pudesse realmente expiar seus pecados. (Gál 3:19)

Como tutor, salvaguardou e disciplinou os israelitas, preparando-os para o Messias qual seu instrutor. (Gál 3:24)

Vários aspectos da Lei eram sombras que representavam coisas maiores a vir; essas sombras ajudaram os israelitas sinceros a identificar o Messias, visto que podiam ver como ele cumpria esses padrões proféticos. (He 10:1; Col 2:17)

Jesus disse que toda a Lei girava em torno de dois mandamentos, o de amar a Deus e o de amar ao próximo. (Mt 22:35-40) É interessante que, no livro de Deuteronômio (onde a Lei foi de certa forma modificada para governar as novas circunstâncias de Israel ao se fixar na Terra Prometida), as palavras hebraicas para "amor", "amado", e outras variações, aparecem mais de 20 vezes.

As Dez Palavras (Êx 34:28), ou os Dez Mandamentos, eram a parte básica da Lei, mas se combinavam com cerca de outras 600 leis, todas as quais de igual peso e validez para os israelitas. (Tg 2:10) Os primeiros quatro dos Dez Mandamentos definiam o relacionamento do homem com Deus; o quinto, com Deus e os pais; e os últimos cinco, com o próximo. Estes últimos cinco foram citados na aparente ordem de gravidade do dano causado ao próximo: assassinato, adultério, roubo, falso testemunho e cobiça, ou desejo egoísta. O décimo mandamento torna ímpar a Lei, em comparação com as leis de todas as demais nações, no sentido de que proíbe o desejo egoísta, um mandamento que, na realidade, só Deus pode fazer cumprir. Realmente, atingia a causa da violação de todos os outros mandamentos. — Êx 20:2-17; De 5:6-21; compare isso com Ef 5:5; Col 3:5; Tg 1:14, 15; 1Jo 2:15-17.

A Lei continha muitos princípios e estatutos orientadores. Dava-se aos juízes a liberdade de investigar e de levar em conta a motivação e a atitude dos violadores, além das circunstâncias que cercavam a violação. Um violador deliberado, desrespeitoso ou impenitente recebia a pena máxima. (Núm 15:30, 31) Noutros casos, podia-se decidir por uma sentença mais branda. Por exemplo, ao passo que o assassino devia ser morto sem falta, o homicida acidental podia obter misericórdia. (Núm 35:15, 16) O dono de um touro que habitualmente desse chifradas e que matasse um homem, podia ser morto; ou os juízes talvez lhe impusessem um regate. (Êx 21:29-32) A diferença entre um ladrão deliberado e um transgressor que confessasse voluntariamente seu erro evidentemente explica a diferença entre a penalidade expressa em Êxodo 22:7 e a em Levítico 6:1-7.

Lei da Consciência. A Bíblia mostra que isto resulta de as pessoas terem 'a lei escrita em seu coração'. Os que não estão sob uma lei direta de Deus, como a Lei dada mediante Moisés, revelam ser 'uma lei para si mesmos', pois suas consciências os movem a ser 'acusados ou até mesmo desculpados' em seus próprios pensamentos. (Ro 2:14, 15) Muitas leis justas nas sociedades pagãs refletem essa consciência, que foi originalmente colocada no antepassado delas, Adão, e transmitida mediante Noé. — Veja CONSCIÊNCIA.

Em 1 Coríntios 8:7 o apóstolo Paulo diz que a falta de conhecimento cristão correto poderia resultar numa consciência fraca. A consciência pode ser um bom ou um mau guia, dependendo do conhecimento e do treinamento da pessoa. (1Ti 1:5; He 5:14) A consciência da pessoa talvez esteja aviltada e, deste modo, pode desencaminhar. (Tit 1:15) Alguns, por constantemente agirem contrário à sua consciência, tornam-na semelhante a um insensível tecido cicatrizado, e, consequentemente, um guia não seguro. — 1Ti 4:1, 2.

A "Lei do Cristo". Paulo escreveu: "Prossegui em levar os fardos uns dos outros e cumpri assim a lei do Cristo." (Gál 6:2) Ao passo que o pacto da Lei terminou em Pentecostes de 33 EC ("mudando-se o sacerdócio, necessariamente há também mudança da lei"; He 7:12), os cristãos se acham "debaixo de lei para com Cristo". (1Co 9:21) Esta lei é chamada de a "lei perfeita que pertence à liberdade", a "lei dum povo livre", 'a lei da fé'. (Tg 1:25; 2:12; Ro 3:27) Esta nova lei fora predita por Deus mediante o profeta Jeremias, quando Deus falou sobre um novo pacto e sobre escrever a lei Dele no coração de Seu povo. — Je 31:31-34; He 8:6-13.

Como Moisés, o Mediador do pacto da Lei, Jesus Cristo é o Mediador do novo pacto. Moisés escreveu a Lei em forma de código, mas Jesus não redigiu pessoalmente uma lei. Ele falou e colocou a sua lei na mente e no coração de seus discípulos. Tampouco seus discípulos formularam leis em forma dum código para os cristãos, classificando as leis em categorias e subtítulos. Não obstante, as Escrituras Gregas Cristãs estão repletas de leis, mandamentos e decretos que o cristão tem por obrigação observar. — Re 14:12; 1Jo 5:2, 3; 4:21; 3:22-24; 2Jo 4-6; Jo 13:34, 35; 14:15; 15:14.

Jesus instruiu seus discípulos a pregarem as 'boas novas do reino'. Sua ordem acha-se em Mateus 10:1-42; Lucas 9:1-6; 10:1-12. Em Mateus 28:18-20, deu-se uma nova ordem aos discípulos de Jesus, de irem, não apenas aos judeus, mas a todas as nações, a fim de fazerem discípulos e de batizá-los com um novo batismo, "em o nome do Pai, e do Filho, e do espírito santo, ensinando-as a observar todas as coisas que vos ordenei". Assim, com autorização divina, Jesus ensinou e expediu ordens enquanto estava na terra (At 1:1, 2), bem como após a sua ascensão. (At 9:5, 6; Re 1:1-3) O inteiro livro de Revelação (Apocalipse) consiste em profecias, mandamentos, admoestações e instruções para a congregação cristã.

A "lei do Cristo" abrange o inteiro proceder e âmbito da vida e do trabalho do cristão. Com a ajuda do espírito de Deus, o cristão pode seguir tais mandamentos, de modo a ser julgado de forma favorável por essa lei, pois é "a lei desse espírito que dá vida em união com Cristo Jesus". — Ro 8:2, 4.

A "Lei de Deus". O apóstolo Paulo fala da luta do cristão como sendo influenciada por dois fatores, a "lei de Deus," ou a "lei desse espírito que dá vida", de um lado, e a "lei do pecado", ou a "lei do pecado e da morte", do outro. Paulo descreve o conflito, afirmando que a carne decaída, infetada pelo pecado, está escravizada à "lei do pecado". "A mentalidade segundo a carne significa morte", mas "Deus, por enviar o seu próprio Filho na semelhança da carne pecaminosa e concernente ao pecado, condenou o pecado na carne". Com a ajuda do espírito de Deus o cristão pode vencer essa luta — exercendo fé em Cristo, entregando à morte as práticas do corpo e vivendo segundo a orientação do espírito — e pode obter a vida. — Ro 7:21–8:13.

Lei do Pecado e da Morte. O apóstolo Paulo argumenta que, por causa do pecado do pai da humanidade, Adão, "a morte reinou", desde Adão até a época de Moisés (quando foi dada a Lei), e que a Lei tornou manifestas as transgressões, tornando os homens culpados do pecado. (Ro 5:12-14; Gál 3:19) Esta regra, ou lei do pecado, que opera na carne imperfeita, exerce poder sobre ela, fazendo com que se incline para a violação da lei de Deus. (Ro 7:23; Gên 8:21) O pecado causa a morte. (Ro 6:23; 1Co 15:56) A lei de Moisés não pôde sobrepujar a regência dos reis pecado e morte, porém a liberdade e a vitória vêm por meio da benignidade imerecida de Deus mediante Jesus Cristo. — Ro 5:20, 21; 6:14; 7:8, 9, 24, 25.

A "Lei da Fé". A "lei da fé" se contrasta com "a das obras". O homem não consegue alcançar a justiça por meio de suas próprias obras, ou pelas obras da lei de Moisés, como se granjeasse a justiça em recompensa pelas obras; mas a justiça provém da fé em Jesus Cristo. (Ro 3:27, 28; 4:4, 5; 9:30-32) Tiago diz, contudo, que tal fé será acompanhada de obras que resultam da fé da pessoa e que estejam em harmonia com ela. — Tg 2:17-26.

A Lei do Marido. A mulher casada está sujeita à "lei de seu marido". (Ro 7:2; 1Co 7:39) O princípio da chefia marital se aplica na inteira organização de Deus, e tem operado entre os que adoram a Deus, bem como entre muitos outros povos. Deus ocupa a posição de marido de sua "mulher", "a Jerusalém de cima". (Gál 4:26, 31; Re 12:1, 4-6, 13-17) A organização nacional judaica mantinha um relacionamento de esposa, tendo a Jeová como marido. — Is 54:5, 6; Je 31:32.

Na lei patriarcal, o marido era o cabeça indisputado da família, a esposa estando-lhe submissa, embora pudesse fazer recomendações sujeitas à aprovação do marido. (Gên 21:8-14) Sara chamava a Abraão de "senhor". (Gên 18:12; 1Pe 3:5, 6) A mulher usava uma cobertura para a cabeça, como símbolo de sua sujeição a seu cabeça marital. — Gên 24:65; 1Co 11:5.

Sob a Lei dada a Israel, a esposa estava em sujeição. O marido podia permitir ou anular os votos que ela fazia. (Núm 30:6-16) Ela não recebia herança, mas acompanhava a herança fundiária, e, no caso em que essa herança fosse resgatada por um parente, ela era incluída na compra. (Ru 4:5, 9-11) Ela não podia divorciar-se do marido, mas o marido tinha o direito de se divorciar de sua esposa. — De 24:1-4.

No arranjo cristão, requer-se que a mulher reconheça a posição do homem e não a usurpe. O apóstolo Paulo cita a mulher casada como estando sob a lei do marido enquanto ele viver, mas indica que ela fica livre com a morte dele, de modo que não será adúltera se casar novamente. — Ro 7:2, 3; 1Co 7:39.

A "Lei Régia". Entre as demais leis que governam as relações humanas, a "lei régia" tem corretamente o mesmo destaque e relevo que um rei teria entre os homens. (Tg 2:8) A essência do pacto da Lei era o amor; e "tens de amar o teu próximo como a ti mesmo" (a lei régia) era o segundo dos mandamentos dos quais toda a Lei e os Profetas dependiam. (Mt 22:37-40) Os cristãos, embora não estejam sob o pacto da Lei, estão sujeitos à lei do Rei Jeová, e de seu Filho, o Rei Jesus Cristo, com relação ao novo pacto.

LEÍ [Queixada]. O cenário de uma ou, possivelmente, duas vitórias israelitas sobre os filisteus. A sua localização exata é desconhecida hoje. Alguns o identificam com Khirbet es-Suyag, que talvez derive seu nome da palavra grega *si·a·gón* (queixada), a menos de 3 km ao L de Bete-Semes.

Em Leí, Sansão abateu mil filisteus com a queixada fresca dum jumento. Assim, ele chamou o local de Ramate-Leí (que significa "O Lugar Elevado da Queixada"), provavelmente como recordativo da vitória que Jeová lhe dera ali. (Jz 15:9-19) Originalmente, porém, Leí talvez tivesse derivado seu nome do formato de seus rochedos.

Mais tarde, segundo a tradução de numerosos tradutores, Samá abateu muitos filisteus reunidos em Leí. (2Sa 23:11, 12; *ALA, IBB, NM*) Contudo, o termo hebraico *la·hhai·yáh* literalmente significa "para dentro da aldeia de tendas", e, por uma ligeira mudança na pontuação vocálica, é traduzida "em Leí".

LEI, CONTRA A. Veja HOMEM QUE É CONTRA A LEI.

LEIA [possivelmente aparentada com uma palavra acadiana que significa "vaca", ou com uma palavra árabe que significa "vaca selvagem"]. Filha mais velha de Labão, sobrinho-neto de Abraão. Labão era irmão de Rebeca, mãe de Jacó, de modo que Leia era prima de Jacó. (Gên 22:20-23; 24:24, 29; 29:16) Leia não era tão bonita como sua irmã mais nova, Raquel; em especial, foi registrado que seus olhos não brilhavam, ou eram embaciados (fracos). (Gên 29:17) No caso das mulheres orientais, olhos brilhantes ou lustrosos são especialmente considerados como evidência de beleza. — Compare isso com Cân 1:15; 4:9; 7:4.

Leia se tornou a primeira esposa de Jacó porque, de noite, Labão enganou Jacó dando-lhe Leia como esposa, em vez de Raquel, a quem Jacó amava. Jacó protestou por ter sido enganado, mas Labão argumentou que não era costume local dar a filha mais nova em casamento antes da primogênita. Leia provavelmente usava um véu, segundo o costume oriental de cobrir a noiva com um espesso véu, e isto, sem dúvida, contribuiu para o sucesso do estratagema. Jacó servira sete anos com Raquel em mente, mas, por tal trabalho, recebeu Leia. Raquel lhe foi concedida depois de ele celebrar uma semana de sete dias com Leia, mas Jacó teve de trabalhar outros sete anos como paga por Raquel. — Gên 29:18-28.

O relato nos diz que Leia era "odiada". (Gên 29:31, 33) Mas narra também que, depois de ter finalmente obtido Raquel, Jacó "expressou . . . mais amor por Raquel do que por Leia". (Gên 29:30) Sem dúvida, Jacó não sentia ódio maldoso por Leia, mas encarava Raquel de forma mais amorosa, como esposa preferida. Ele continuou a cuidar de Leia e a ter relações sexuais com ela. Ser Leia "odiada", portanto, significaria simplesmente que Jacó a amava menos do que a Raquel. — Veja ÓDIO.

Leia tornou-se mãe de sete dos filhos de Jacó, seus seis filhos homens, Rubem, Simeão, Levi, Judá, Issacar e Zebulão, e uma filha, Diná. (Gên 29:32-35; 30:16-21) Assim, em Rute 4:11 Leia é citada, junto com Raquel, como uma das pessoas que "construíram a casa de Israel". Leia teve a honra de dar à luz Levi, que se tornou fundador da tribo sacerdotal de Israel, e de Judá, que se tornou o pai da tribo real da nação.

Leia e seus filhos acompanharam Jacó quando ele deixou Padã-Arã e voltou a Canaã, sua terra natal. (Gên 31:11-18) Antes de encontrar-se com

Esaú, no caminho, Jacó dividiu os filhos de Leia e os de Raquel e os de suas servas, de maneira protetora, colocando as servas e seus filhos em primeiro lugar, seguidos por Leia e os filhos dela, e Raquel e José na retaguarda. (Gên 33:1-7) Os filhos de Leia acompanharam Jacó em sua ida para o Egito, mas o relato da Bíblia não diz que ela o tenha feito. (Gên 46:15) A época, o local e as circunstâncias de sua morte não são fornecidos, mas é possível que ela tenha falecido em Canaã. Seja como for, o patriarca fez com que seu corpo fosse levado para a sepultura da família, a caverna situada no campo de Macpela. As instruções de Jacó quanto a seus próprios restos mortais indicam que seu desejo era ser sepultado onde Abraão e Sara, Isaque e Rebeca, e Leia, haviam sido sepultados. — Gên 49:29-32.

LEITE. Produto das fêmeas dos mamíferos para nutrir seus filhotes. É também usado como alimento pela humanidade em geral. (Gên 18:8; Jz 4:19; 5:25) A palavra hebraica traduzida "leite" geralmente se refere a leite fresco e, via de regra, diferencia-se da coalhada, do queijo e da manteiga. (De 32:14; 2Sa 17:29; Jó 10:10; Pr 27:27) No entanto, nenhuma distinção se faz entre o leite de vaca, de ovelha e de cabra. (Ez 25:4; 1Co 9:7) O leite azedo ou coalhado não raro era misturado com mel e era considerado uma bebida refrescante. Davi levou "dez porções de leite" ("queijo", *Vg*) ao "chefe dos mil", quando levava comida para seus irmãos no acampamento do exército. Tais porções podem ter sido em forma de queijo fresco. A versão *Rotherham* (em inglês), diz: "Dez fatias de queijo de massa mole." — 1Sa 17:17, 18.

Por que a Lei proibia cozinhar um cabritinho no leite de sua mãe?

Cozinhar um cabritinho no leite de sua mãe era proibido na Lei mosaica. (De 14:21) Tal proibição é mencionada duas vezes com relação à oferta das primícias a Jeová. — Êx 23:19; 34:26.

Tem-se conjecturado que tal prática tinha ligações pagãs, idólatras ou mágicas. Contudo, a evidência em apoio deste conceito ainda não é sólida.

Outra sugestão é que tal estatuto frisa que existe nas coisas uma ordem correta e apropriada a ser seguida. Deus proveu o leite da mãe com o objetivo de nutrir seu filhote. Usá-lo para cozinhar seu filhote a fim de prepará-lo para ser comido seria em prejuízo do cabritinho e o oposto do que Deus tinha em mente quando fez a provisão para tal leite.

Uma terceira possibilidade é que este mandamento foi dado a fim de incentivar a compaixão. Isto estaria em harmonia com outros mandamentos que proibiam sacrificar um animal se este primeiro não tivesse estado com a sua mãe por pelo menos sete dias (Le 22:27); abater um animal e sua cria no mesmo dia (Le 22:28); ou apanhar de um ninho tanto a ave-mãe como seus ovos ou filhotes (De 22:6, 7).

Na Profecia. Foi predito a respeito de Emanuel: "Devido à abundância da produção de leite, ele comerá manteiga; pois manteiga e mel é o que comerá cada um que se deixou sobrar no meio do país." Esta circunstância resultaria da devastação de Judá pelos assírios. Por causa desta devastação, a terra anteriormente cultivada ficaria sufocada por ervas daninhas. Assim sendo, os que se deixasse ficar na terra teriam de subsistir, em grande parte, à base de laticínios e de mel silvestre. Havendo amplos pastos, os animais que tinham sido preservados produziriam uma abundância de leite para a população grandemente reduzida. — Is 7:20-25; compare isso com 37:30-33.

Uso Ilustrativo. O leite não raro é mencionado em sentido figurado ou ilustrativo. (Gên 49:12; Cân 5:12; La 4:7) Os recursos das nações e dos povos são chamados de leite. (Is 60:16) A Terra Prometida é reiteradas vezes descrita como 'manando leite e mel', indicando abundância, fertilidade e prosperidade, devido à bênção de Jeová. (Êx 3:8; De 6:3; Jos 5:6; Je 11:5; Ez 20:6; Jl 3:18) O pastor de O Cântico de Salomão falou de sua amada sulamita como tendo mel e leite sob a língua, querendo evidentemente dizer que a língua dela expressava palavras agradáveis. — Cân 4:11.

Visto que o leite promove o crescimento físico à maturidade, a doutrina elementar cristã é assemelhada a "leite" para bebês espirituais, que os fortalecerá para que cresçam a ponto de poderem assimilar "alimento sólido", as verdades espirituais mais profundas. (1Co 3:2; He 5:12-14) O apóstolo Pedro, falando a cristãos, diz: "Como crianças recém-nascidas, ansiai o leite não adulterado pertencente à palavra." Para que fim? Para que possam continuar crescendo, não apenas à maturidade, mas "para a *salvação*", isto é, para assegurar a sua chamada e a sua escolha. (1Pe 2:2; 2Pe 1:10) Em Isaías 55:1, Deus insta os espiritualmente sedentos a comprarem este "leite" espiritual que promove o crescimento, o qual, por meio de Sua benignidade imerecida, podem adquirir "sem dinheiro e sem preço".

LEITO. Veja CAMA.

LEITURA. Aprendizagem à base do que a pessoa vê por escrito; pronunciar em voz alta o que é escrito.

Desde tempos remotos os homens se interessam pela leitura. O Rei Assurbanipal, da Assíria, que formou uma biblioteca de 22.000 tabuinhas de argila e outros textos, declarou: "Tive alegria na leitura de inscrições em pedra da época anterior ao dilúvio." (*Light From the Ancient Past* [Luz do Passado Remoto], de J. Finegan, 1959, pp. 216, 217) Isto talvez se refira a certos relatos tradicionais a respeito do Dilúvio global, ou a registros assírios anteriores a alguma inundação local. Os únicos escritos sobre uma inundação encontrados nas ruínas do palácio de Assurbanipal são os do relato da inundação babilônica, que contém muita mitologia. Se os pagãos assírios realmente tinham algum relato ou escrito genuíno de antes do Dilúvio global não se pode determinar por enquanto.

A origem da leitura, naturalmente, estaria relacionada com a origem da escrita. Quanto a evidências disponíveis sobre isso, veja ESCRITA.

É digno de nota que, no registro bíblico de eventos do século 16 AEC, nos dias de Moisés, há referência específica à leitura e escrita. (Êx 17:14) A nação de Israel era incentivada a ler e a escrever. (De 6:6-9) Josué, sucessor de Moisés, como líder de Israel, achava-se sob a ordem de se empenhar na leitura das Escrituras "dia e noite", regularmente, a fim de ter êxito na designação que Deus lhe dera. Para inculcar em Josué a importância da Palavra de Deus, e, sem dúvida, como ajuda para a memória, ele devia ler "em voz baixa". — Jos 1:8.

Os reis de Israel receberam a ordem divina de escrever para si mesmos cópias da Lei de Deus e de a lerem diariamente. (De 17:18, 19; veja MEDITAÇÃO.) Deixarem de acatar esta ordem contribuiu para a negligência da adoração verdadeira no país, resultando na desmoralização do povo, o que levou à destruição de Jerusalém em 607 AEC.

Jesus tinha acesso a todos os rolos inspirados das Escrituras Hebraicas nas sinagogas, onde, num caso registrado, ele leu publicamente o texto e aplicou-o a si mesmo. (Lu 4:16-21) Também, quando provado três vezes por Satanás, a resposta de Jesus, nas três vezes foi: "Está escrito." (Mt 4:4, 7, 10) Obviamente, ele conhecia bem as Escrituras.

Os apóstolos, que constituíam as pedras secundárias de alicerce de um templo santo, a congregação cristã, comprovaram que a leitura das Escrituras era essencial para seu ministério. Citaram e fizeram referência às Escrituras Hebraicas centenas de vezes em seus escritos, advogando a outros a leitura delas. (At 17:11) Os governantes judeus perceberam que Pedro e João eram indoutos e comuns. (At 4:13) Mas isto não significava que eles não soubessem ler nem escrever, como as cartas escritas por tais apóstolos testificam que sabiam. Contudo, não tinham sido educados nos conhecimentos superiores das escolas hebraicas, aos pés dos escribas. Por motivos similares, os judeus ficaram perplexos com o conhecimento que Jesus tinha, pois, como disseram: 'Ele não estudou nas escolas.' (Jo 7:15) Que a leitura era bem difundida naquela época vê-se do relato sobre o eunuco etíope, um prosélito, que estava lendo a profecia de Isaías, e de quem, por esse motivo, Filipe se aproximou. O eunuco foi recompensado pelo seu interesse na Palavra de Deus, recebendo o privilégio de tornar-se seguidor de Cristo. — At 8:27-38.

As línguas da parte da Bíblia escrita antes do primeiro século eram hebraico e aramaico. No terceiro século AEC, as Escrituras Hebraicas foram traduzidas para o grego, que se tornara o idioma internacional. As Escrituras Cristãs foram originalmente escritas em grego, com exceção do Evangelho de Mateus. Isto tornou possível a leitura da Bíblia por parte da maioria das pessoas alfabetizadas no Império Romano, e particularmente disponível tanto para os judeus na Palestina como para os da Diáspora.

A demanda popular pela Bíblia tem sido um reflexo da simplicidade e fácil compreensão de sua escrita, e de seu valor, visto que ela tem suplantado em muito todos os outros livros na tiragem e na circulação e, por ocasião da escrita deste artigo, já estava traduzida, por inteiro ou em parte, em mais de 3.000 idiomas e dialetos, em bilhões de exemplares. Está alegadamente disponível para cerca de 90 por cento da população da Terra na sua própria língua.

A Bíblia enumera muitos dos benefícios derivados da leitura das Escrituras, entre os quais a humildade (De 17:19, 20), a felicidade (Re 1:3), e o discernir o cumprimento das profecias bíblicas. (Hab 2:2, 3) Ela avisa seus leitores para serem seletivos na leitura: nem todos os livros edificam e revigoram a mente. — Ec 12:12.

Para se obter verdadeiro discernimento e entendimento da Palavra de Deus é necessário a ajuda do espírito de Deus. (1Co 2:9-16) A fim de obter entendimento e outros benefícios, a pessoa tem de ler a Palavra de Deus com mente aberta, pondo de lado todo preconceito e opiniões preconcebidas; de outra forma, seu entendimento ficará ofuscado, como no caso dos judeus que rejeitaram as boas novas pregadas por Jesus. (2Co 3:14-16) Não basta a leitura superficial. O leitor tem de pôr seu coração na leitura, ficar absorto no estudo da maté-

ria, meditar profundamente sobre ela e buscar beneficiar-se dela pessoalmente. — Pr 15:28; 1Ti 4:13-16; Mt 24:15; veja LEITURA PÚBLICA.

LEITURA PÚBLICA. Ler em voz alta para um grupo de pessoas ouvir. Nas sinagogas judaicas havia uma leitura pública de uma parte da Lei aos sábados. Similarmente, nas reuniões da congregação cristã, havia leitura pública das Escrituras inspiradas.

A palavra grega *a·na·gi·nó·sko*, que basicamente significa 'bem saber' (2Co 1:13), é traduzida por "ler" ou "ler em voz alta" e é usada com referência tanto à leitura particular como em público das Escrituras. (Mt 12:3; Lu 4:16; At 8:28; 13:27) O substantivo *a·ná·gno·sis* é traduzido por "leitura pública". — At 13:15; 1Ti 4:13.

A leitura pública era um dos importantes métodos que Jeová usava para instruir e educar seu povo pactuado a respeito de Seus propósitos e requisitos. A primeira menção de tal leitura pública ocorre em Êxodo 24:7, onde Moisés leu do "livro do pacto" aos ouvidos de todo o povo. Deste modo, com conhecimento de causa, os israelitas podiam fazer com Jeová um acordo de guardar a Lei. Relativamente poucas cópias das Escrituras estavam disponíveis nos dias do antigo Israel; assim, ordenou-se aos sacerdotes levitas: "Lerás esta lei na frente de todo o Israel, aos seus ouvidos." Moisés ordenou-lhes que lessem a Lei a todo o povo junto, jovens e idosos, homens e mulheres, israelitas e residentes forasteiros, a cada ano sabático, na Festividade das Barracas. — De 31:9-12.

Depois que Israel entrou na Terra Prometida, Josué leu em voz alta para o povo "todas as palavras da lei, a bênção e a invocação do mal". (Jos 8:33-35) O Rei Jeosafá enviou príncipes, levitas e sacerdotes para ensinar nas cidades de Judá (2Cr 17:7-9), ensino este que, sem dúvida, incluía a leitura pública. Séculos mais tarde, Josias leu, aos ouvidos de todo o povo, "o livro da lei de Jeová pela mão de Moisés", que Hilquias, o sacerdote, encontrara durante a obra de reparos do templo, sem dúvida o livro original da Lei, escrito por Moisés. (2Rs 23:2; 2Cr 34:14) O resultado disso foi um expurgo da adoração demoníaca em nível nacional. Após o retorno do exílio, Esdras, contando com o apoio do governador Neemias, leu a Lei para o povo desde o romper do dia até o meio-dia. Junto com a leitura, dava-se uma explicação, ou o sentido dela. — Ne 8:3, 8; veja HEBRAICO (Quando Começou a Desvanecer o Hebraico?).

Nas Sinagogas. Jesus costumava ler em público na sinagoga, aos sábados; daí, ajudava seus ouvintes explicando o que lera. (Lu 4:16) Isto já era feito por muitos anos. "Pois, desde os tempos antigos, Moisés tem tido em cidade após cidade os que o pregam, porque ele está sendo lido em voz alta nas sinagogas, cada sábado." (At 15:21) Tal leitura pública da Lei e dos Profetas era costumeiro nas sinagogas, e, segundo fontes rabínicas, seguia-se o seguinte programa: Primeiro, lia-se o Shema, ou o que equivalia à confissão judaica de fé, tirada de Deuteronômio 6:4-9; 11:13-21 e Números 15:37-41. Em seguida vinha a leitura do trecho da Tora ou Lei, o Pentateuco, que, na maioria dos casos, era abrangida em um ano. Por fim, liam-se trechos dos Profetas ou haftorás, junto com uma explanação apropriada. Na conclusão da leitura pública proferia-se um discurso ou exortação. Depois de tal leitura pública na sinagoga em Antioquia da Pisídia, Paulo foi convidado a falar e proferiu um discurso, ou exortação e encorajamento, aos ali reunidos. — At 13:15.

Na Congregação Cristã. No primeiro século, poucos possuíam cópias dos muitos rolos da Bíblia, tornando essencial a leitura pública. O apóstolo Paulo ordenou a leitura pública de suas cartas nas reuniões das congregações cristãs, e ordenou que fossem intercambiadas com suas cartas dirigidas a outras congregações, de modo que estas também fossem lidas. (Col 4:16; 1Te 5:27) Paulo aconselhou o jovem superintendente cristão, Timóteo, a aplicar-se à "leitura pública, à exortação, ao ensino". — 1Ti 4:13.

A leitura pública deve ser feita com fluência. (Hab 2:2) Visto que a leitura pública visa instruir outros, o leitor precisa discernir cabalmente o que está lendo e ter claro entendimento da intenção do escritor, tendo cuidado ao ler, de modo a evitar transmitir aos ouvintes uma ideia ou impressão errada. Segundo Revelação (Apocalipse) 1:3, os que lerem em voz alta essa profecia, bem como aqueles que escutarem as suas palavras e as observarem, serão felizes.

LEME. Peça-chave do mecanismo de direção de um navio. O estilo e a quantidade dos lemes dos antigos barcos a vela variavam. Alguns tinham apenas um único remo que servia de leme. Geralmente, contudo, os barcos gregos e romanos tinham dois remos de cabos curtos que serviam de leme, na popa, cada qual provavelmente podendo ser operado de forma independente, por meio de uma forqueta (algo parecido a uma portinhola aberta). Quando o barco estava ancorado, os remos que serviam de leme eram mantidos fora da água por meio de amarras ou de fêmeas de governo do leme.

"Remos do leme" ("remos que serviam para guiar", *BLH*) eram usados para guiar o navio em que Paulo velejava rumo a Roma, e que naufragou

em Malta. Cortaram-se as âncoras e, antes de içar o traquete ao vento, soltaram-se as amarras, livrando os remos do leme para ajudar os marujos a guiar o barco em direção à praia. — At 27:40.

Tiago (3:4, 5) indica o tremendo poder da língua em controlar a direção do corpo inteiro da pessoa, ao compará-la ao relativamente pequeno leme (ou, "remo-leme", *Int*) dum grande navio.

LEMUEL [Pertencente a Deus]. Um rei não identificado dos tempos antigos, cujas palavras acham-se registradas em Provérbios, capítulo 31. A sua identidade tem sido um assunto de considerável debate, alguns comentaristas sugerindo que Lemuel era outro nome de Salomão. Outros identificam Lemuel com Ezequias. As palavras do Rei Lemuel constituem "a mensagem ponderosa que sua mãe lhe deu em correção". (Pr 31:1) No entanto, desconhecem-se a época e as circunstâncias em que tal rei recebeu essas informações de sua mãe. Esta "mensagem ponderosa" aconselha a se evitar o envolvimento com uma mulher ruim, alerta que a bebida inebriante pode perverter o julgamento, destaca a necessidade de se julgar com justiça, e daí, descreve a boa esposa.

LENTILHA [hebr.: *ʽadha·sháh*]. Planta anual, da família das leguminosas, que há muito é cultivada pelo homem, e ainda é plantada extensivamente no Egito e em Israel, bem como em outras terras. (2Sa 17:27, 28; 23:11) Esta pequena planta (*Lens esculenta*), que mede de 15 a 45 cm de altura, cresce bem em solo leve e seco. Suas folhas compostas, em geral com seis pares de folíolos oblongos, terminam em gavinhas. Raminhos delgados apresentam de duas a quatro flores miúdas, semelhantes às da ervilha. As vagens curtas que se desenvolvem das flores se parecem com as da ervilha e, em geral, contêm duas pequenas sementes discoides. A cor das sementes e das flores varia de acordo com a variedade da lentilha. As sementes podem ser marrom-avermelhadas, cinzentas ou pretas, e as flores brancas ou azul-pálidas. As sementes, ricas em proteína e carboidratos, são usadas hoje, como no passado, comumente para sopas. (Gên 25:34) Combinadas com a cevada, as lentilhas têm sido usadas para o fabrico de pão. (Veja Ez 4:9.) A própria planta serve bem como forragem para gado.

LENTISCO. Veja BACA.

LEÕES, COVA DOS. Lugar de execução em que foi lançado o profeta Daniel, mas do qual foi mais tarde retirado ileso, tendo recebido proteção angélica. (Da 6:7, 12, 13, 16-24) Esta cova tinha uma abertura que podia ser coberta com uma pedra. (Da 6:17) Era, evidentemente, um lugar fundo ou subterrâneo, pois Daniel foi "retirado (alçado) da cova". — Da 6:23.

LEOPARDO [hebr.: *na·mér;* aramaico: *nemár;* gr.: *pár·da·lis*]. Um dos grandes felídeos, de pele geralmente castanho-amarelada, com manchas pretas distribuídas em círculos interrompidos. (Je 13:23) Os leopardos medem comumente 1,20 m de comprimento, sem incluir a cauda. Ainda que mesmo em anos mais recentes vários leopardos tenham sido mortos nas cercanias de Jerusalém, por certo tais criaturas podiam ser encontradas em muito maior quantidade na antiga Palestina. (Cân 4:8) O chita ou leopardo-caçador (gato-pardo), tido como um dos mais velozes mamíferos, também era encontrado na Palestina, e o designativo hebraico *na·mér* talvez incluísse esse animal, bem como o leopardo. O chita difere do verdadeiro leopardo no sentido de que suas garras são apenas parcialmente retráteis, e suas manchas são uniformes, não aneladas.

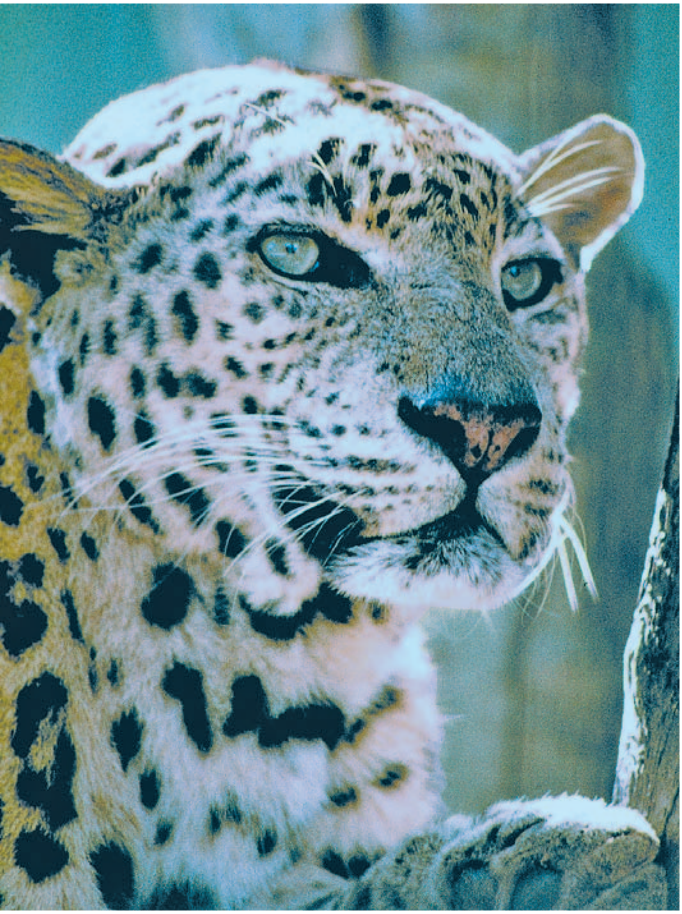
Nas Escrituras, faz-se alusão à ligeireza do leopardo (Hab 1:8), e à maneira de ficar à espreita perto dos povoados, pronto para pular sobre animais domésticos que passem. (Je 5:6; Os 13:7) Em nítido contraste com isto, o leopardo e o cabritinho são representados como se deitando juntos, em paz, durante a regência do Messias. — Is 11:6.

Em Daniel 7:6, o leopardo de quatro asas, de quatro cabeças, representa a Potência Mundial Grega, que conquistou a Medo-Pérsia com a ligeireza dum leopardo. Também a fera que procede do mar, observada na visão do apóstolo João, era basicamente semelhante a um leopardo. — Re 13:1, 2; veja ANIMAIS SIMBÓLICOS.

A palavra hebraica *lá·yish,* também traduzida por "leão" (Jó 4:11; Pr 30:30), é traduzida por "leopardo" em Isaías 30:6 (*NM*), o "leão" (*la·ví'*) já tendo sido mencionado no mesmo texto.

LEPRA. Doença designada na Bíblia pelo termo hebraico *tsa·rá·ʽath* e pela palavra grega *lé·pra.* A pessoa afligida por ela é chamada de leprosa.

Nas Escrituras, "lepra" não se restringe à doença conhecida hoje por esse nome, pois ela podia atingir não só os humanos, mas também roupas e casas. (Le 14:55) A lepra da atualidade é também conhecida como mal de Hansen (hanseníase), assim chamada porque o Dr. Gerhard A. Hansen descobriu o bacilo que, em geral, é considerado o causador dessa moléstia. Contudo, embora *tsa·rá·ʽath* se aplique a mais do que à lepra atual, não há dúvida de que a lepra humana, agora chamada de mal de Hansen, estava em evidência no Oriente Médio nos tempos bíblicos.



Sob o reinado do Messias, predizem as Escrituras, o leopardo e o cabritinho se deitarão juntos em paz.

As Variedades, com Seus Efeitos. Atualmente, a lepra ou mal de Hansen, que é apenas moderadamente contagiosa, manifesta-se em três variedades básicas. Uma delas, o tipo nodular, resulta num espessamento da pele, e na formação de nódulos, primeiro na pele da face, e daí em outras partes do corpo. Também produz efeitos degenerativos nas membranas mucosas do nariz e da garganta da vítima. Esta é conhecida como lepra negra. Outro tipo é a lepra anestésica, às vezes chamada de lepra branca. Não é tão grave quanto a lepra negra, e, basicamente, atinge os nervos periféricos. Pode manifestar-se na pele, que se torna dolorida ao toque, embora possa também resultar em insensibilidade. O terceiro tipo de lepra, uma espécie mista, combina os sintomas de ambas as formas que acabamos de descrever.

À medida que a lepra progride para seu estágio avançado, as lesões que inicialmente se desenvolveram soltam pus, talvez caiam os cabelos da cabeça e das sobrancelhas, as unhas podem soltar-se, decompor-se e cair. Daí, os dedos, os membros, o nariz ou os olhos da vítima podem ir lentamente se consumindo. Por fim, nos casos mais graves, segue-se a morte. Que a "lepra" bíblica certamente incluía tal doença grave é evidente na referência feita por Arão a ela como sendo um mal em que a carne é "metade consumida". — Núm 12:12.

Esta descrição ajuda a pessoa a avaliar melhor as referências bíblicas a este temível mal, e as funestas consequências do ato presunçoso de Uzias em tentar oferecer incenso indevidamente, no templo de Jeová. — 2Rs 15:5; 2Cr 26:16-23.

Diagnóstico. Por meio da Lei mosaica, Jeová supriu a Israel informações que habilitavam o sacerdote a diagnosticar a lepra e a distingui-la de outras doenças da pele menos graves. À base do registro em Levítico 13:1-46, vê-se que a lepra talvez começasse com uma erupção, uma escara, uma mancha, um furúnculo, ou uma cicatriz na carne, resultante duma queimadura. Às vezes, os sintomas eram claríssimos. Os pelos na área afetada haviam-se esbranquecido, e podia-se notar que a moléstia era mais do que algo superficial. Por exemplo, uma erupção branca da pele podia tornar brancos os pelos, e a carne viva aparecer na erupção. Isto indicava que a pessoa tinha lepra e devia ser declarada impura. No entanto, noutros casos, o mal não era senão superficial, e impunha-se um período de quarentena, com a subsequente inspeção pelo sacerdote, que dava o veredicto final quanto ao que se tratava.

Reconhecia-se que a lepra podia atingir um estágio em que não mais era contagiosa. Quando se tinha espalhado pelo corpo inteiro, todo ele tendo ficado esbranquiçado, e não havia carne viva à mostra, isso era sinal de que a fase crítica da doença já passara e que apenas restavam as suas marcas. O sacerdote então declarava limpa a vítima, o mal não representando mais perigo algum para quem quer que fosse. — Le 13:12-17.

Se a moléstia do leproso já o houvesse deixado e ele estivesse curado, faziam-se arranjos pelos quais ele poderia purificar-se cerimonialmente, o que incluía a oferta dum sacrifício em favor dele, feita pelo sacerdote. (Le 14:1-32) Mas se o sacerdote declarava impuro o leproso não curado, as roupas dele eram rasgadas, seus cabelos devendo ficar desgrenhados, e ele devia cobrir o bigode ou lábio superior, e devia bradar: "Impuro, impuro!" Tinha de morar num local isolado, fora do acampamento (Le 13:43-46), medida que se adotava

para que o leproso não contaminasse aqueles no meio dos quais Jeová residia. (Núm 5:1-4) Parece que, nos tempos bíblicos, os leprosos se associavam uns com os outros ou viviam em grupos, tornando possível se ajudarem mutuamente. — 2Rs 7:3-5; Lu 17:12.

Nas roupas e nas casas. A lepra também podia atingir roupas de lã ou de linho, ou um artigo de pele. A praga talvez desaparecesse com a lavagem, e havia arranjos para se isolar tal artigo. Mas, nos casos em que persistisse esta praga verde-amarelada ou avermelhada, a lepra maligna se fazia presente, e o artigo devia ser queimado. (Le 13:47-59) Se, na parede duma casa, surgissem depressões verde-amareladas ou avermelhadas, o sacerdote impunha uma quarentena à casa. Talvez fosse preciso remover as pedras atingidas e mandar que se raspasse o interior da casa, as pedras e a argamassa raspada sendo então lançadas num lugar impuro, fora da cidade. Se a praga retornasse, a casa era declarada impura e era derrubada, e seus materiais eram lançados num local impuro. Mas, para a casa que fosse declarada pura (limpa) havia um arranjo de purificação. (Le 14:33-57) Tem-se sugerido que a lepra que atingia roupas ou casas era um tipo de bolor ou fungo; no entanto, existe incerteza quanto a isto.

Como Sinal. Um dos sinais que Jeová capacitou Moisés a realizar, a fim de provar aos israelitas que Deus o havia enviado, envolvia a lepra. Conforme instruído, Moisés enfiou a mão na dobra superior de sua roupa e, ao retirá-la, "sua mão estava atacada de lepra semelhante à neve". Ela foi restaurada, "igual ao resto da sua carne", por ele colocá-la novamente na dobra superior de sua roupa e retirá-la outra vez. (Êx 4:6, 7) Miriã foi atacada de "lepra branca como a neve", como ato divino, por ela ter falado contra Moisés. Este suplicou a Deus que a curasse, o que foi feito, mas ela ficou de quarentena, fora do acampamento, por sete dias. — Núm 12:1, 2, 9-15.

Nos dias de Eliseu. Naamã, o sírio, era "valente, poderoso, embora fosse leproso [ou: atacado duma doença da pele]". (2Rs 5:1 n) Seu orgulho quase o fez perder a oportunidade de ser curado, mas, por fim, ele fez conforme Eliseu o instruíra, mergulhando no Jordão sete vezes, e "lhe voltou a carne como a carne dum pequeno rapaz e ele ficou limpo". (2Rs 5:14) Em resultado disso, tornou-se adorador de Jeová. Não obstante, Geazi, ajudante de Eliseu, obteve ganaciosamente um presente de Naamã em nome do profeta, representando assim mal a seu amo, e, na verdade, transformando a benignidade imerecida de Deus em meio de ganho material. Por este erro, Geazi foi afligido de lepra por Deus, e tornou-se "leproso tão branco como a neve". — 2Rs 5:20-27.

Que havia vários leprosos em Israel nos dias de Eliseu é indicado pela presença de quatro leprosos israelitas do lado de fora dos portões de Samaria, enquanto Eliseu estava na cidade. (2Rs 7:3) Mas, havia da parte dos israelitas uma generalizada falta de fé nesse homem do verdadeiro Deus, assim como os judeus no território de Jesus não o queriam aceitar. Por isso, Cristo disse: "Havia também muitos leprosos em Israel, no tempo de Eliseu, o profeta, contudo, nenhum deles foi purificado, a não ser Naamã, o homem da Síria." — Lu 4:27.

Curados por Jesus e Seus Discípulos. Jesus, durante seu ministério galileu, curou um leproso, descrito por Lucas como "homem cheio de lepra". Jesus ordenou-lhe que não o contasse a ninguém, e disse: "Mas vai e mostra-te ao sacerdote, e faze uma oferta em conexão com a tua purificação, assim como Moisés determinou, em testemunho para eles." — Lu 5:12-16; Mt 8:2-4; Mr 1:40-45.

Quando Cristo enviou os 12 apóstolos, ele lhes disse, entre outras coisas: "Tornai limpos os leprosos." (Mt 10:8) Mais tarde, quando percorria a Samaria e a Galileia, Jesus curou dez leprosos num certo povoado. Apenas um deles, um samaritano, "voltou, glorificando a Deus com voz alta", e se lançou ao solo diante dos pés de Jesus, agradecendo o que ele tinha feito em seu favor. (Lu 17:11-19) Deve-se também notar que Cristo estava em Betânia, na casa de Simão, o leproso (a quem Jesus talvez tivesse curado), quando Maria ungiu Jesus com o custoso óleo perfumado, poucos dias antes de Sua morte. — Mt 26:6-13; Mr 14:3-9; Jo 12:1-8.

LESEM. Nome alternativo da cidade de Laís, mais tarde chamada de Dã. — Jos 19:47; Jz 18:7, 27, 29; veja DÃ N.º 3.

LESEM, PEDRA DE. Pedra preciosa não identificada que era colocada em primeiro lugar na terceira fileira de pedras preciosas no "peitoral do julgamento" do sumo sacerdote. — Êx 28:15, 19; 39:12.

Várias pedras, tais como âmbar, jacinto, opala e turmalina, têm sido sugeridas como idênticas à "pedra de *lesem*", mas nenhuma dessas identificações pode ser comprovada. A *Tradução do Novo Mundo*, portanto, deixa sem tradução essa palavra hebraica, como pedra de *lesem*.

LESMA [hebr.: *shab·belúl*]. Qualquer um de uma variedade de moluscos lentos que, em geral, se distinguem por sua concha espiralada ou cônica à qual se podem recolher para proteção. Na Palestina têm-se encontrado numerosas variedades

de caracóis, mas, por causa do clima seco, existem poucas lesmas, isto é, caracóis que não possuem concha visível. Tanto as lesmas como os caracóis segregam uma substância viscosa que os protege dos danos da fricção, ao irem se arrastando. Muitos creem que é a este rasto viscoso do caracol que se faz alusão na frase "como a lesma que se dilui". (Sal 58:8) Outra sugestão é que a referência é ao ressecamento do caracol em sua concha, quando fica exposto ao sol por algum tempo.

LESTE. Esta palavra é traduzida do hebraico *miz·ráhh,* que literalmente significa "nascer do sol" (De 3:27; 1Cr 4:39), e de outras palavras derivadas do verbo *qa·dhám,* que significa "ficar diante (em frente)". (Ez 48:2) Era costume dos hebreus voltar-se para o nascente quando determinavam a direção, o que significava que o L estava em frente deles, o O atrás, o N do lado esquerdo e o S do lado direito.

Às vezes, *qé·dhem* era usado para denotar a direção L em sentido geral, como em Gênesis 11:2. Outras vezes, significava o "leste" em relação a outra coisa, como em Números 34:11, onde se utiliza a expressão "ao leste de Aim". Ainda outras vezes, referia-se à área que ficava ao L e ao NE de Israel. Esta incluía as terras de Moabe e de Amom, o deserto da Arábia, Babilônia, Pérsia, Assíria e Armênia.

Os vários povos que viviam nas terras a que se refere a palavra "leste" são mencionados como "filhos do Oriente". Jó foi chamado de o maior de todos os "orientais", ou "filhos do Oriente". (Jó 1:3) Ele vivia nesta área oriental. Quando Jacó foi para a Mesopotâmia a fim de obter uma esposa, ele foi, segundo se nos diz, para a terra dos "orientais", ou dos "filhos do Oriente". (Gên 29:1) O povo que morava ao L de Israel também era chamado de "filhos do Oriente", ou "orientais", como em Juízes 6:3; 8:10.

Na Palestina, o vento L era um vento quente que soprava das terras desérticas ao L, sendo destrutivo para a vegetação. (Ez 19:12) Esta é a base da expressão 'encher o ventre com o vento oriental'. — Jó 15:2.

O tabernáculo, os templos de Salomão e de Zorobabel, bem como o segundo templo, reconstruído por Herodes, estavam todos voltados para o L. (Núm 3:38) O templo visionário de Ezequiel estava voltado para o leste. (Ez 47:1) Por conseguinte, seria de esperar que a vinda de Jeová e de Cristo ao templo procedesse do L.

Em Isaías 46:11, Ciro, o rei persa, é mencionado como vindo do "oriente" (*Al*), ou do "nascente" (*NM*). As notícias preditas como vindas do "Oriente" (*Al*), são, literalmente, "do nascente", ou *miz·ráhh.* (Da 11:44) No livro de Revelação (Apocalipse), faz-se referência a Dario e a Ciro como sendo proféticos dos "reis do nascente do sol", com relação ao secamento do simbólico Eufrates, por ocasião do julgamento sobre Babilônia, a Grande. — Re 16:12, 19.

Os astrólogos que vieram ver Jesus depois do seu nascimento vieram da direção de Babilônia, das "regiões orientais". (Mt 2:1) Quando disseram que viram a estrela dele "no Oriente" [gr.: *a·na·to·lei,* literalmente, "nascente"], como dizem algumas traduções da Bíblia, eles não queriam dizer que era ao L de onde a terra deles se localizava mas que viram a estrela desde o Oriente, ou, quando estavam no Oriente. — Mt 2:2 n.

LETUSINS [possivelmente duma raiz que significa "afiar; martelar; forjar"]. Nome que aparece entre os descendentes de Abraão e Quetura por meio de Dedã. (Gên 25:3) Este nome tem a terminação pluralizada hebraica *ins,* como no caso dos nomes assurins e leumins, que aparecem no mesmo texto. Por isso, muitos peritos creem que se refere a uma tribo ou a um povo. Em vista de seu parentesco com Dedã, essa tribo provavelmente se localizava na península da Arábia, mas a identificação exata é impossível. — Veja MIZRAIM.

LEUMINS [Grupos de Nações; Populações]. Nome que aparece em Gênesis 25:1-3 junto com assurins e letusins, todos sendo descendentes de Abraão e Quetura por meio de Dedã. O uso da terminação pluralizada hebraica *ins,* no nome Leumins, talvez indique que representa uma tribo ou um povo. A identificação específica dessa tribo dedanita não é possível. Tem sido sugerido, contudo, que eles habitavam certa região da Arábia, provavelmente na área geralmente considerada como sendo a de Dedã. — Veja MIZRAIM.

LEVEDO. Veja FERMENTO.

LEVI [Adesão; Ligado].

1. Terceiro filho de Jacó com sua esposa Leia, nascido em Padã-Arã. (Gên 35:23, 26) Quando ele nasceu, Leia disse: "Agora, esta vez se juntará a mim o meu esposo, porque lhe dei à luz três filhos." O menino foi assim chamado de Levi, nome cujo significado evidentemente estava ligado à esperança de Leia de conseguir um novo vínculo afetivo com Jacó. (Gên 29:34) Levi tornou-se pai de Gérson (Gersom), Coate e Merari, fundadores das três divisões principais dos levitas. — Gên 46:11; 1Cr 6:1, 16.

Levi, junto com seu irmão Simeão, tomou medidas drásticas contra os que aviltaram Diná, irmã deles. (Gên 34:25, 26, 31) Esta expressão de ira

violenta foi amaldiçoada por Jacó, que predisse a dispersão dos descendentes de Levi em Israel, profecia que se cumpriu quando os levitas foram deveras dispersos em 48 cidades levitas, nos territórios das várias tribos de Israel, na terra de Canaã. (Gên 49:7; Jos 21:41) Levi acompanhou Jacó na sua ida para o Egito e morreu ali, aos 137 anos de idade. — Êx 1:1, 2; 6:16; veja LEVITAS.

2. Antepassado de Jesus Cristo mencionado como "filho de Simeão" na genealogia de Jesus registrada por Lucas. É alistado na sequência que vai de Davi a Zorobabel. — Lu 3:27-31.

3. "Filho de Melqui", que é a segunda pessoa antes de Eli (pai de Maria) na genealogia de Jesus em Lucas. — Lu 3:23, 24.

4. Coletor de impostos (Mr 2:14; Lu 5:27, 29) que se tornou apóstolo de Jesus Cristo, e que era também conhecido como Mateus. — Mt 9:9; 10:2-4; veja MATEUS.

LEVIATÃ [hebr.: *liw·ya·thán*]. Esta palavra hebraica ocorre seis vezes na Bíblia. Crê-se que deriva de uma raiz que significa "espiral"; assim, o nome indica algo "espiralado", ou "encaracolado". A palavra é transliterada na maioria das traduções da Bíblia.

Visto que, com exceção de Jó 3:8, as referências mencionam água com relação a ele, leviatã parece indicar algum tipo de criatura aquática de grande porte e força, embora não necessariamente de um único tipo específico. O Salmo 104:25, 26, descreve-o como cabriolando no mar onde passam navios, e por essa razão muitos sugerem que o termo aqui se refere a algum tipo de baleia. Embora baleias sejam raras no Mediterrâneo, elas não são desconhecidas ali, e partes de dois esqueletos de baleia podem ser encontradas num museu em Beirute, no Líbano. A *An American Translation* diz "crocodilo", em vez de leviatã. Adicionalmente, a palavra "mar" (*yam*) em si mesma não é determinante, visto que no hebraico pode referir-se a um grande corpo de água interiorano, como o mar da Galileia (mar de Quinerete) (Núm 34:11; Jos 12:3), ou mesmo ao rio Nilo (Is 19:5) ou o Eufrates. — Je 51:36.

A descrição do "leviatã" em Jó 41:1-34 ajusta-se bem ao crocodilo, e o "mar" do versículo 31 talvez se refira a um rio como o Nilo ou outro corpo de água doce. Deve-se observar, contudo, que alguns crocodilos, como os crocodilos do Nilo (*Crocodylus niloticus*), encontram-se ao longo da costa marinha, e, às vezes, vão uma boa distância mar adentro.

O Salmo 74 descreve os atos de salvação de Deus em favor de seu povo, e os versículos 13 e 14 se referem simbolicamente à libertação que Ele concedeu a Israel, do Egito. Aqui o termo hebraico traduzido "monstros marinhos [hebr.: *than·ni·ním*, plural de *tan·nín*]" é usado numa expressão paralela com "leviatã", e o esmagamento das cabeças do leviatã pode bem referir-se à esmagadora derrota imposta a Faraó e seu exército por ocasião do Êxodo. Os Targuns aramaicos dão aqui a expressão "os fortes de Faraó", em vez de "as cabeças do leviatã". (Veja Ez 29:3-5, onde Faraó é assemelhado a um "grande monstro marinho" no meio dos canais do Nilo; também Ez 32:2.) Aparentemente, Isaías 27:1 usa leviatã (*LXX:* "o dragão") como símbolo dum império, uma organização de âmbito internacional e dominada por alguém com o designativo de "serpente" e "dragão". (Re 12:9) A profecia é de restauração para Israel, e, por conseguinte, 'voltar [Jeová] a sua atenção' para o leviatã tem de incluir Babilônia. Contudo, os versículos 12 e 13 levam em consideração também a Assíria e o Egito. Portanto, o leviatã ali evidentemente se refere a uma organização ou império internacional que se opõe a Jeová e a seus adoradores.

LEVIRATO, CASAMENTO. Veja CASAMENTO DE CUNHADO.

LEVITAS [De (Pertencentes a) Levi]. Descendentes de Levi, terceiro filho de Jacó com Leia. (Gên 29:32-34) Às vezes, o termo se aplica a toda a tribo, mas, geralmente, exclui a família sacerdotal de Arão (Jos 14:3, 4; 21:1-3); assim, a expressão "sacerdotes e levitas" é comum. (1Rs 8:4; 1Cr 23:2; Esd 1:5; Jo 1:19) Os deveres sacerdotais se restringiam aos membros varões da família de Arão, sendo que os levitas, o restante da tribo, atuavam como ajudantes. (Núm 3:3, 6-10) Este arranjo começou quando se ergueu o tabernáculo, uma vez que, antes disso, nenhuma família ou tribo específica fora designada para oferecer os sacrifícios. — Êx 24:5.

Tomados Como Resgate para os Primogênitos. Os levitas foram escolhidos por Jeová em lugar de todos os primogênitos das outras tribos. (Êx 13:1, 2, 11-16; Núm 3:41) Contados a partir de um mês de idade, totalizavam 22.000 varões levitas que podiam ser trocados pelo mesmo número de primogênitos varões das outras tribos. O recenseamento feito no ermo do Sinai revelou que havia 22.273 primogênitos nas outras tribos. Por conseguinte, Deus exigiu que se pagasse um preço de resgate de cinco siclos (US$ 11) a Arão e seus filhos para cada um dos 273 primogênitos a mais que o número de levitas. — Núm 3:39, 43, 46-51.

Deveres. Os levitas eram formados por três famílias, provenientes dos filhos de Levi: Gérson

(Gersom), Coate e Merari. (Gên 46:11; 1Cr 6:1, 16) Cada uma destas famílias recebeu um lugar designado, próximo do tabernáculo, no ermo. A família coatita de Arão acampava em frente ao tabernáculo, para o L. Os demais coatitas acampavam no lado S, os gersonitas ao O, e os meraritas ao N. (Núm 3:23, 29, 35, 38) Armar, desmontar e transportar o tabernáculo era função dos levitas. Quando chegava a hora de levantar acampamento, Arão e seus filhos retiravam a cortina que dividia o Santo do Santíssimo, e cobriam a arca do testemunho, os altares e outros móveis e utensílios sagrados. Os coatitas então transportavam estas coisas. Os gersonitas transportavam os panos da tenda, as coberturas, os cortinados do pátio, os reposteiros e os cordões da tenda (evidentemente as cordas do próprio tabernáculo), e os meraritas cuidavam das armações dos painéis, das colunas, dos pedestais de encaixe, e das estacas e cordões da tenda (as cordas do pátio que cercava o tabernáculo). — Núm 1:50, 51; 3:25, 26, 30, 31, 36, 37; 4:4-33; 7:5-9.

O trabalho dos levitas foi altamente organizado sob Davi, que designou supervisores, oficiais, juízes, porteiros e tesoureiros, bem como amplo número de pessoas para ajudar os sacerdotes no templo, nos pátios e nos refeitórios, em relação com as ofertas, os sacrifícios, o trabalho de purificação, de pesar, de medir, e os vários deveres de vigilância. Os músicos levitas foram organizados em 24 grupos, similar às divisões sacerdotais, e serviam em rodízio. Os deveres eram determinados por sortes. No caso dos grupos de porteiros, escolhia-se do mesmo modo a designação para determinada porta. — 1Cr 23, 25, 26; 2Cr 35:3-5, 10.

Nos dias de Moisés, era aos 30 anos de idade que o levita assumia seus plenos deveres, tais como carregar o tabernáculo e seus utensílios quando este mudava. (Núm 4:46-49) Alguns deveres podiam ser realizados a partir dos 25 anos, mas, aparentemente, não o serviço pesado, como transportar o tabernáculo. (Núm 8:24) Nos dias do Rei Davi a idade foi reduzida para 20 anos. A razão apresentada por Davi foi que o tabernáculo (que então seria substituído pelo templo) não mais teria de ser transportado. Designações de serviço obrigatório terminavam à idade de 50 anos. (Núm 8:25, 26; 1Cr 23:24-26; veja IDADE, ERA.) Os levitas tinham de ser bem versados na Lei, não raro sendo convocados para lê-la em público e para ensiná-la ao povo. — 1Cr 15:27; 2Cr 5:12; 17:7-9; Ne 8:7-9.

Sustento. O sustento dos levitas provinha principalmente dos dízimos das outras tribos, sendo-lhes dado um décimo de tudo que era produzido do solo e do gado. Os levitas, por sua vez, repassavam um décimo disso para os sacerdotes. (Núm 18:25-29; 2Cr 31:4-8; Ne 10:38, 39) Também, embora os levitas fossem eximidos do serviço militar, eles, junto com os sacerdotes, compartilhavam de alguns dos despojos da batalha. (Núm 1:45-49; 31:25-31; veja DÍZIMO.) Os levitas não tiveram nenhuma consignação de território em Canaã, Jeová sendo seu quinhão. (Núm 18:20) No entanto, outras tribos de Israel deram-lhes um total de 48 cidades espalhadas por toda a Terra Prometida. — Núm 35:1-8.

Forneceram Defensores da Verdadeira Adoração. Os levitas supriram alguns exemplos notáveis de entusiasmo em favor da adoração verdadeira. Isto se evidenciou no incidente do bezerro de ouro e, novamente, quando os levitas deixaram o território de Jeroboão, depois da divisão do reino. (Êx 32:26; 2Cr 11:13, 14) Também se mostraram zelosos em apoiar os reis Jeosafá, Ezequias e Josias, bem como os governadores Zorobabel e Neemias, e o sacerdote-escriba Esdras, nos empenhos destes de restaurar a adoração verdadeira em Israel. — 2Cr 17:7-9; 29:12-17; 30:21, 22; 34:12, 13; Esd 10:15; Ne 9:4, 5, 38.

A tribo como um todo, contudo, não apoiou o Filho de Deus em seu trabalho de restauração, ainda que alguns levitas individualmente se tornassem cristãos. (At 4:36, 37) Muitos dos sacerdotes levitas tornaram-se obedientes à fé. (At 6:7) Com a destruição de Jerusalém e de seu templo, em 70 EC, os registros familiares dos levitas foram perdidos ou destruídos, pondo fim ao sistema levítico. Mas uma "tribo de Levi" constitui parte do Israel espiritual. — Re 7:4, 7.

O nome da tribo é também a base para o nome do livro bíblico de Levítico. Este livro trata extensamente dos levitas e seus deveres.

LEVITAS, CIDADES DOS. Não se deu aos levitas nenhuma consignação de território, sendo Jeová sua herança. (Núm 18:20; De 18:1, 2) Mas Deus orientou no sentido de que as outras tribos de Israel lhes dessem um total de 48 cidades e as pastagens em volta delas. (Núm 35:1-8) Tais cidades foram, por fim, designadas aos levitas (Jos 21:1-8), 13 delas sendo cidades sacerdotais. (Jos 21:19; veja CIDADES DOS SACERDOTES.) Dentre as 48 cidades, 6 foram designadas como cidades de refúgio, para os homicidas não intencionais. — Jos 20:7-9; veja CIDADES DE REFÚGIO.

A dispersão dos levitas entre as outras tribos de Israel ocorreu em cumprimento da profecia que Jacó fez no leito de morte. — Gên 49:5-7.

Os levitas gozavam do direito de recomprar a qualquer tempo as casas que tivessem vendido nos limites de suas cidades, ou estas lhes eram

devolvidas no ano do jubileu. Mas as pastagens adjacentes às suas cidades jamais deviam ser vendidas. — Le 25:32-34; veja LEVITAS.

LEVÍTICO. Terceiro livro do Pentateuco, contendo as leis de Deus sobre sacrifícios, pureza e outros assuntos relacionados com a adoração de Jeová. O sacerdócio levítico, cumprindo as instruções recebidas, prestava serviço sagrado numa "representação típica e como sombra das coisas celestiais". — He 8:3-5; 10:1.

Período Abrangido. Não mais de um mês é abrangido pelos eventos apresentados no livro. A maior parte de Levítico é dedicada a alistar as ordens de Jeová, em vez de narrar vários acontecimentos durante um período prolongado de tempo. Assim, a montagem do tabernáculo, no primeiro dia do primeiro mês do segundo ano da partida de Israel do Egito, é mencionada no capítulo final de Êxodo, o livro que precede Levítico. (Êx 40:17) Daí, o livro de Números (que vem logo depois do relato de Levítico), em seus primeiros versículos (1:1-3), começa com a ordem de Deus para realizar um recenseamento, dada a Moisés "no primeiro dia do segundo mês, no segundo ano da saída deles da terra do Egito".

Quando e Onde Foi Escrito. A época lógica para a escrita do livro seria 1512 AEC, junto ao Si-

DESTAQUES DE LEVÍTICO

As leis de Deus, em especial as relativas ao serviço dos sacerdotes em Israel, com destaque, para o bem da nação como um todo, na seriedade do pecado e na importância de ser santo porque Jeová é santo.

Escrito por Moisés em 1512 AEC, enquanto Israel estava acampado junto ao monte Sinai.

Sacerdócio arônico é investido e começa a funcionar.

- Moisés executa os procedimentos de investidura de sete dias. (8:1-36)
- No oitavo dia, o sacerdócio começa a funcionar; Jeová manifesta sua aprovação por demonstrar sua glória e consumir a oferta sobre o altar. (9:1-24)
- Jeová golpeia Nadabe e Abiú por terem oferecido fogo ilegítimo; subsequentemente, é proibido o uso de bebidas alcoólicas quando a pessoa serve no santuário. (10:1-11)
- Delineiam-se os requisitos para os que servirão como sacerdotes; baixam-se regulamentos sobre comer o que é santo. (21:1–22:16)

O uso de sacrifícios para manter uma relação aprovada com Deus.

- Dão-se leis a respeito de animais aceitáveis como ofertas queimadas e como devem ser preparados para a apresentação. (1:1-17; 6:8-13; 7:8)
- Estipulam-se tipos de ofertas de cereais, e como devem ser apresentadas a Jeová. (2:1-16; 6:14-18; 7:9, 10)
- Estabelecem-se os procedimentos relativos a sacrifícios de participação em comum; comer sangue e gordura é proibido. (3:1-17; 7:11-36)
- Especificam-se animais para oferta pelo pecado no caso de um sacerdote, da assembleia de Israel, de um maioral, ou de um dos do povo; delineiam-se os procedimentos para cuidar desta oferta. (4:1-35; 6:24-30)
- Dão-se leis sobre situações que exigem ofertas pela culpa. (5:1–6:7; 7:1-7)
- Dão-se instruções sobre a oferta a ser feita no dia em que o sacerdote é ungido. (6:19-23)
- Todas as ofertas têm de ser sadias; alistam-se os defeitos que tornam um animal impróprio para sacrifício. (22:17-33)
- Delineiam-se os procedimentos do Dia da Expiação, envolvendo o sacrifício de um novilho e dois bodes — um bode para Jeová e o outro para Azazel. (16:2-34)

Regulamentos detalhados para salvaguardar contra a impureza e manter a santidade.

- Certos animais são aceitáveis como puros para alimento e outros são proibidos como impuros; contato com cadáveres resulta em impureza. (11:1-47)
- A mulher deve ser purificada de sua impureza após ter dado à luz. (12:1-8)
- Detalham-se procedimentos para lidar com casos de lepra. (13:1–14:57)
- Emissões dos órgãos sexuais resultam em impureza, e exige-se purificação. (15:1-33)
- Deve-se manter a santidade por respeitar a santidade do sangue e evitar o incesto, a sodomia, a bestialidade, a calúnia, o espiritismo e outras práticas detestáveis. (17:1–20:27)

Sábados e festividades sazonais para Jeová.

- Delineiam-se dias e anos sabáticos, bem como regulamentos e princípios pertinentes ao jubileu. (23:1-3; 25:1-55)
- Dão-se detalhes sobre como comemorar a anual Festividade dos Pães Não Fermentados (depois da Páscoa) e a Festividade das Semanas (mais tarde chamada de Pentecostes). (23:4-21)
- Delineia-se o procedimento para comemorar o Dia da Expiação e a Festividade das Barracas. (23:26-44)

Bênçãos pela obediência, maldições pela desobediência.

- Bênçãos pela obediência incluirão colheitas fartas, paz e segurança. (26:3-13)
- Maldições devido à desobediência incluirão doenças, derrota por inimigos, fome, destruição de cidades, desolação da terra, e exílio. (26:14-45)

nai, no ermo. Atestando que Levítico foi deveras escrito no ermo, há nele referências que refletem a vida num acampamento. — Le 4:21; 10:4, 5; 14:8; 17:1-5.

Escritor. Toda a evidência precedente ajuda igualmente a identificar Moisés como o escritor. Ele obteve as informações de Jeová (Le 26:46), e as palavras finais do livro são: "Estes são os mandamentos que Jeová deu a Moisés como ordens para os filhos de Israel, no monte Sinai." (27:34) Ademais, Levítico é parte do Pentateuco, sendo geralmente admitido que o escritor deste é Moisés. Não só o início de Levítico: "E . . . " indica sua relação com Êxodo, e, portanto, com o restante do Pentateuco, mas também o modo como Jesus Cristo e os escritores das Escrituras Cristãs se referem a ele mostra que sabiam ser um escrito de Moisés, e parte inquestionável do Pentateuco. Por exemplo, veja a referência de Cristo a Levítico 14:1-32 (Mt 8:2-4), a referência de Lucas a Levítico 12:2-4, 8 (Lu 2:22-24), e a paráfrase de Paulo de Levítico 18:5 (Ro 10:5).

Rolos do Mar Morto de Levítico. Entre os manuscritos encontrados junto ao Mar Morto, nove deles contêm fragmentos do livro de Levítico. Quatro deles, que se crê serem de 125 a 75 AEC, foram escritos em antigos caracteres hebraicos que estavam em uso antes do exílio babilônico.

Valor do Livro. Deus prometeu a Israel que, se obedecessem à sua voz, tornar-se-iam para ele "um reino de sacerdotes e uma nação santa". (Êx 19:6) O livro de Levítico contém um registro de como Deus instituiu um sacerdócio para sua nação e lhes deu estatutos que os habilitariam a manter a santidade aos Seus olhos. Embora Israel fosse apenas a "nação santa" típica de Deus, cujos sacerdotes 'prestavam serviço sagrado numa representação típica e como sombra das coisas celestiais' (He 8:4, 5), a Lei de Deus, caso obedecida, os teria mantido limpos e como candidatos para completarem o número do seu espiritual "sacerdócio real, nação santa". (1Pe 2:9) Mas a desobediência da maioria privou Israel de preencher com exclusividade os lugares dos membros do Reino de Deus, conforme Jesus disse aos judeus. (Mt 21:43) Todavia, as leis delineadas no livro de Levítico eram de inestimável valor para os que as acatavam.

Mediante as leis sanitárias e dietéticas, bem como os regulamentos sobre a moral sexual, proveram-se-lhes salvaguardas contra a doença e a depravação. (Le, caps. 11-15, 18) Tais leis, porém, os beneficiavam principalmente em sentido espiritual, porque os habilitavam a familiarizar-se com os santos e justos modos de agir de Jeová, e ajudavam-nos a ajustar-se a tais. (11:44) Ademais, os regulamentos delineados nesta parte da Bíblia, como parte da Lei, serviam como tutor para conduzir os crentes a Jesus Cristo, o grande Sumo Sacerdote de Deus, e aquele prefigurado pelos incontáveis sacrifícios oferecidos em harmonia com a Lei. — Gál 3:19, 24; He 7:26-28; 9:11-14; 10:1-10.

O livro de Levítico continua a ser hoje de grande valor para todos os que desejam servir a Jeová de forma aceitável. Um estudo do cumprimento de suas várias modalidades em relação com Jesus Cristo, o sacrifício de resgate e a congregação cristã, deveras fortalece a fé. Ao passo que é verdade que os cristãos não estão sob o pacto da Lei (He 7:11, 12, 19; 8:13; 10:1), os regulamentos delineados no livro de Levítico lhes dão uma percepção profunda do ponto de vista de Deus sobre os assuntos. Portanto, o livro não é mera narração de pormenores secos, inaplicáveis, mas uma fonte viva de informações. Por obter conhecimento de como Deus encara vários assuntos, alguns dos quais não especificamente abrangidos nas Escrituras Gregas Cristãs, o cristão pode ser ajudado a evitar o que desagrada a Deus, e fazer o que O agrada.

LÍBANO [Branca [Montanha]]. Em geral, a mais ocidental das duas cordilheiras que formam o sistema montanhoso do Líbano. Seu nome talvez se derive da cor clara de seus penhascos e picos de calcário, ou do fato de que as encostas superiores da cordilheira estão cobertas de neve a maior parte do ano. (Je 18:14) Estendendo-se do NNE para SSO por cerca de 160 km, ao longo do mar Mediterrâneo, a cordilheira do Líbano corre paralela à do Antilíbano por cerca de 100 km. As duas cordilheiras são separadas por um longo e fértil vale, o Beqaʻ (Coele-Síria), que mede de 10 a 16 km de largura. (Jos 11:17; 12:7) Através deste vale corre para o N o rio Orontes, ao passo que o Litani (seu curso inferior sendo chamado de Nahr el-Kasimiye) flui para o S, e contorna a ponta sul da cordilheira do Líbano. O Nahr el-Kebir (Elêutero) flui ao longo da extremidade norte da cordilheira do Líbano.

Salvo raras exceções, os sopés da cordilheira do Líbano sobem quase que direto do mar Mediterrâneo, deixando apenas uma estreita planície costeira. Os picos desta cordilheira atingem, em média, de 1.800 a 2.100 m de altitude, dois picos ultrapassando essa média em mais de 900 m. Tanto as encostas orientais como as ocidentais do Líbano são íngremes.

Suas encostas orientais são um tanto desprovidas de vegetação e não têm praticamente nenhum curso de água importante. Mas as bem regadas encostas ocidentais são entrecortadas por riachos e gargantas. (Compare isso com Cân 4:15.) As encostas mais baixas, em terraços, do lado O, servem

para a produção de cereais, vinhedos, pomares, amoreiras, nogueiras e oliveiras. (Compare isso com Os 14:5-7.) Pinheiros vicejam no rico solo da camada de arenito, e, nas elevações maiores, podem-se encontrar pequenos bosques de majestosos cedros. Estas árvores antigamente cobriam a cordilheira e a sua madeira era usada para vários fins. (1Rs 6:9; Cân 3:9; Ez 27:5; veja CEDRO.) Freixos, ciprestes e juníperos são também naturais da cordilheira do Líbano. (1Rs 5:6-8; 2Rs 19:23; Is 60:13) Entre os animais que habitam esta região acham-se chacais, gazelas, hienas e lobos. Nos tempos antigos, tanto as florestas como a vida selvagem eram bem mais abundantes; a região era uma guarida para leões e leopardos. (Cân 4:8; Is 40:16) Possivelmente, era a fragrância de suas grandes florestas que era conhecida como "fragrância do Líbano". — Cân 4:11.

A região do Líbano não foi conquistada pelos israelitas sob a liderança de Josué, mas veio a se tornar a fronteira NO daquela terra. (De 1:7; 3:25; 11:24; Jos 1:4; 9:1) Os habitantes pagãos desta área, contudo, serviram para testar a fidelidade de Israel a Jeová. (Jz 3:3, 4) Séculos mais tarde, o Rei Salomão exerceu jurisdição sobre uma parte do Líbano, e realizou ali algumas construções. (1Rs 9:17-19; 2Cr 8:5, 6) É possível que um dos seus projetos de construção incluísse "a torre do Líbano, que olha para Damasco". (Cân 7:4; alguns, contudo, entendem que isto se refere a um dos picos do Líbano.) Nessa época, Hirão, o rei de Tiro, controlava outra parte do Líbano, de onde supriu a Salomão madeira de cedro e de junípero. — 1Rs 5:7-14.

Uso Ilustrativo. Muitas das referências bíblicas ao Líbano estão associadas à sua fertilidade (Sal 72:16; Is 35:2) e às suas luxuriantes florestas, em especial seus majestosos cedros. (Sal 29:5) Não raro, usa-se Líbano em sentido figurado. É representado como se estivesse em situação desconcertada, condoendo-se da terra de Judá, que fora despojada pelas forças assírias. (Is 33:1, 9) O próprio exército assírio, contudo, deveria sofrer calamidade, sendo abatido como as árvores do Líbano. (Is 10:24-26, 33, 34) Efeitos desastrosos, resultantes do julgamento de Jeová, são comparados ao ressecamento da floração do Líbano. (Na 1:4) No entanto, faz-se alusão à transformação da floresta do Líbano num pomar frutífero, em uma profecia de restauração, e isso ilustra uma completa inversão dos assuntos. — Is 29:17, 18.

Jeová, mediante Jeremias, "disse . . . referente à casa do rei de Judá: 'Tu és para mim como Gileade, cabeça do Líbano'". (Je 22:6) A "casa" parece designar o complexo palaciano. (Je 22:1, 5) Situado em lugar eminente, o local do palácio era exaltado e magnífico, como o Líbano. Também, na construção dos vários edifícios reais ali existentes usara-se extensivamente o cedro. (1Rs 7:2-12) O Rei Jeoiaquim, que ouviu as palavras registradas em Jeremias 22:6, tinha ele mesmo utilizado painéis de cedro para seu luxuoso palácio. (Je 22:13-15) Por conseguinte, a área do palácio era como magnífica floresta de prédios de cedro, e podia ser, apropriadamente, comparada ao Líbano, e à bem arborizada Gileade. Jeová avisara Judá de que, se o Rei Jeoiaquim, os servos dele e o povo não fizessem justiça, a 'casa se tornaria mera devastação' (Je 22:1-5) e os que moravam no Líbano figurativo (Jerusalém), 'aninhados nos cedros', sofreriam calamidade. — Je 22:23; veja também Ez 17:2, 3.

Similarmente, o desejo do rei assírio Senaqueribe de "subir ao alto das regiões montanhosas, às partes mais remotas do Líbano" e 'decepar os seus altos cedros', parece uma alusão às suas intenções quanto a Jerusalém. (Is 37:21-24) As palavras proféticas sobre a violência praticada contra o Líbano (Hab 2:17) talvez se refiram à calamidade em reserva para Jerusalém. Ou, talvez devam ser entendidas literalmente como indicando o esgotamento das florestas do Líbano, causado pelas devastações da guerra. — Compare isso com Is 14:5-8.

A profecia de Zacarias (10:10) apontava um tempo em que Jeová traria seu povo de volta para a terra de Gileade e do Líbano. Neste caso, o Líbano pode referir-se ao território ao O do Jordão, visto que Gileade designa a terra ao E do Jordão.

LIBERDADE. Visto que Jeová Deus é o Todo-Poderoso, o Governante Soberano do universo e o Criador de todas as coisas, somente ele possui liberdade absoluta, ilimitada. (Gên 17:1; Je 10:7, 10; Da 4:34, 35; Re 4:11) Todos os outros precisam atuar e agir dentro dos limites da capacidade que lhes foi concedida, e sujeitar-se às leis universais dele. (Is 45:9; Ro 9:20, 21) Por exemplo, considere a gravidade, e as leis que governam as reações químicas, a influência do Sol, e o crescimento; as leis morais; os direitos e as ações de outros que influenciam a liberdade da pessoa. Portanto, a liberdade de todas as criaturas de Deus é uma liberdade relativa.

Há uma diferença entre liberdade limitada e servidão. A liberdade dentro dos limites concedidos por Deus traz felicidade; a servidão a criaturas, à imperfeição, a fraquezas ou a ideologias erradas traz opressão e infelicidade. É também preciso diferenciar a liberdade da autodeterminação, isto é, não fazer caso das leis de Deus e decidir por si mesmo o que é direito e o que é errado. Isto resulta na usurpação dos direitos de outros e causa dificuldades,

como se pode ver dos efeitos do espírito independente, egocêntrico, apresentado a Adão e Eva pela Serpente no Éden. (Gên 3:4, 6, 11-19) A verdadeira liberdade é limitada por lei, a lei de Deus, a qual permite à pessoa plena expressão, de forma correta, edificante e benéfica, e que reconhece os direitos dos outros, contribuindo para a felicidade de todos. — Sal 144:15; Lu 11:28; Tg 1:25.

O Deus da Liberdade. Jeová é o Deus da liberdade. Ele livrou os da nação de Israel da servidão no Egito. Disse-lhes que, enquanto obedecessem aos Seus mandamentos, estariam livres de penúria. (De 15:4, 5) Davi falou de se estar 'livre de cuidados' nas torres de habitação de Jerusalém. (Sal 122:6, 7) No entanto, a Lei facultava que o homem, se ficasse pobre, podia vender-se em escravidão com o fim de conseguir para si e para a sua família as necessidades da vida. Mas, a Lei concedia liberdade a este hebreu no sétimo ano da sua servidão. (Êx 21:2) No jubileu (que ocorria a cada 50.º ano), proclamava-se no país a liberdade de todos os seus habitantes. Todo escravo hebreu era liberto, e todo homem recebia de volta sua herdade de terra. — Le 25:10-19; veja JUBILEU.

A Liberdade Que Vem por meio de Cristo. O apóstolo Paulo falou da necessidade de a humanidade ser liberta da "escravização à corrupção". (Ro 8:21) Jesus Cristo disse aos judeus que haviam crido nele: "Se permanecerdes na minha palavra, sois realmente meus discípulos, e conhecereis a verdade, e a verdade vos libertará." Aos que pensavam que eles tinham liberdade só por serem descendentes carnais de Abraão, ele salientou que eles eram escravos do pecado, e disse: "Portanto, se o Filho vos libertar, sereis realmente livres." — Jo 8:31-36; compare isso com Ro 6:18, 22.

As Escrituras Gregas Cristãs mencionam os seguidores de Cristo como livres. Paulo mostrou que eram "filhos, não duma serva, mas da [mulher] livre" (Gál 4:31), a quem ele chama de "a Jerusalém de cima". (Gál 4:26) Daí, ele exorta: "Para tal liberdade [ou: "Com a liberdade dela", n] é que Cristo nos libertou. Portanto, ficai firmes e não vos deixeis restringir novamente num jugo de escravidão." (Gál 5:1) Naquele tempo, certos homens que afirmavam falsamente ser cristãos tinham-se associado com as congregações gálatas. Faziam empenho para induzir os cristãos gálatas a desistir da sua liberdade em Cristo por tentar obter a justiça por meio de obras da Lei, em vez de pela fé em Cristo. Paulo advertiu que assim se afastariam da benignidade imerecida de Cristo. — Gál 5:2-6; 6:12, 13.

A liberdade usufruída pelos primitivos cristãos por estarem livres da servidão ao pecado e à morte, e do temor ("Porque Deus não nos deu um espírito de covardia, mas de poder, e de amor, e de bom juízo") foi exemplificada na liberdade e franqueza no falar dos apóstolos, na proclamação das boas novas. (2Ti 1:7; At 4:13; Fil 1:18-20) Reconheciam que essa franqueza no falar a respeito de Cristo era um valioso bem, que tinha de ser desenvolvido, protegido e mantido, a fim de receberem a aprovação de Deus. Era também um assunto apropriado para oração. — 1Ti 3:13; He 3:6; Ef 6:18-20.

Uso Correto da Liberdade Cristã. Os inspirados escritores cristãos, reconhecendo o propósito de Deus em conceder benignidade imerecida através de Cristo ("fostes, naturalmente, chamados à liberdade, irmãos"), repetidas vezes aconselharam os cristãos a preservarem sua liberdade e a não tirarem proveito ou vantagem errônea desta liberdade, como oportunidade para se entregar a obras da carne (Gál 5:13) ou como disfarce para a maldade. (1Pe 2:16) Tiago falou de se 'olhar de perto para a lei perfeita que pertence à liberdade' e salientou que aquele que não fosse ouvinte esquecediço, mas que persistisse em ser *fazedor* da obra, seria feliz. — Tg 1:25.

O apóstolo Paulo apreciava a liberdade que obtivera por meio de Cristo, mas refreava-se de usar sua liberdade para agradar a si mesmo ou de usá-la a ponto de prejudicar outros. Na sua carta à congregação em Corinto, ele mostrou que não feriria a consciência de outrem por fazer algo que ele biblicamente tinha a liberdade de fazer, mas que talvez fosse questionado por outro com menos conhecimento, cuja consciência talvez se ofendesse com os atos de Paulo. Ele citou como exemplo o consumo de carne oferecida a um ídolo antes de ser posta à venda no mercado. Comer esta carne talvez induzisse alguém de consciência fraca a criticar a correta liberdade de ação de Paulo e assim agir como juiz de Paulo, o que seria errado. Portanto, Paulo disse: "Por que haveria de ser julgada a minha liberdade pela consciência de outra pessoa? Se estou participando com agradecimentos, por que se há de falar de mim de modo ultrajante por causa daquilo pelo qual dou graças?" Não obstante, o apóstolo estava decidido a exercer sua liberdade de modo edificante, não prejudicial. — 1Co 10:23-33.

A Luta do Cristão e a Esperança da Humanidade. Paulo mostra que há perigo para a liberdade do cristão, pois, ao passo que "a lei desse espírito que dá vida em união com Cristo Jesus libertou-te da lei do pecado e da morte" (Ro 8:1, 2), a lei do pecado e da morte, que opera no corpo do cristão, luta para levá-lo novamente à servidão.

Portanto, o cristão tem de fixar a mente nas coisas do espírito, a fim de sair vencedor. — Ro 7:21-25; 8:5-8.

Depois de esboçar o conflito cristão, Paulo passa a chamar os co-herdeiros de Cristo de "filhos de Deus". Daí, ele menciona outros da humanidade como "criação" e apresenta o maravilhoso propósito de Deus "de que a própria criação também será liberta da escravização à corrupção e terá a liberdade gloriosa dos filhos de Deus". — Ro 8:12-21.

Uso Figurado. Quando Jó, no seu sofrimento, queria achar livramento na morte, ele comparou a morte a uma liberdade para os aflitos. Evidentemente, aludia à vida dura dos escravos, dizendo: "[Na morte,] o escravo está livre do seu amo." — Jó 3:19; veja os versículos 21 e 22.

LIBERTO, HOMEM LIVRE. Durante o domínio romano, quem fosse emancipado da escravidão era chamado de "liberto" (gr.: *a·pe·leú·the·ros*), ao passo que o "homem livre" (gr.: *e·leú·the·ros*) era livre de nascença, possuindo plenos direitos de cidadania, assim como o apóstolo Paulo. — At 22:28.

A emancipação formal concedia ao liberto a cidadania romana, mas esse ex-escravo não era elegível para cargos políticos, embora o fossem seus descendentes, da segunda ou pelo menos da terceira geração. A emancipação informal, porém, dava à pessoa apenas liberdade prática, não direitos cívicos. — Veja CIDADÃO, CIDADANIA.

Visto que o liberto era encarado como pertencente à família de seu ex-amo, ambas as partes tinham uma obrigação mútua. O liberto, ou permanecia na casa e no serviço do seu ex-amo, ou recebia um sítio e capital para começar a ganhar o sustento por conta própria. O patrão sepultava seu liberto falecido na sepultura da família, tomava conta de filhos menores deixados por ele e herdava sua propriedade, se não houvesse herdeiros. Por outro lado, caso o patrão sofresse um revés financeiro, seu liberto era obrigado por lei a cuidar dele. Mas os direitos dum ex-amo não podiam ser transferidos para os herdeiros dele.

Tem-se sugerido que os pertencentes à "Sinagoga dos Libertos [literalmente: Libertinos, *Al*]" eram judeus que haviam sido levados cativos pelos romanos e que mais tarde foram emancipados. Outra ideia é que essas pessoas eram escravos libertos que se tornaram prosélitos do judaísmo. O texto da Versão Armênia apresenta essas pessoas como "líbios", isto é, pessoas da Líbia. — At 6:9.

Conforme indicado pelas Escrituras, mesmo que um cristão seja escravo dum amo terrestre, na realidade ele é o *liberto* de Cristo, livrado da servidão ao pecado e à morte. Mas, por ter sido comprado por um preço, o sangue precioso de Jesus, o cristão que é *homem livre* em sentido físico é escravo de Deus e de Jesus Cristo, obrigado a obedecer aos mandamentos deles. Isto indica que, para os humanos, a liberdade é sempre relativa, nunca absoluta. Portanto, do ponto de vista de Deus, na congregação cristã não há diferença entre escravo e homem livre. Além disso, a liberdade do cristão não lhe dá o direito de usá-la como disfarce para a maldade. — 1Co 7:22, 23; Gál 3:28; He 2:14, 15; 1Pe 1:18, 19; 2:16.

LÍBIA, LÍBIOS. A antiga Líbia ocupava uma área no N da África, ao O do Egito. Em geral, acha-se que seus habitantes foram chamados pelo termo hebraico *Lu·vím*. (2Cr 12:3; "líbios", *Al, CBC, LXX, NM*) Se *Lu·vím* for variante de *Leha·vím* (Leabim), isto talvez indique que pelo menos alguns dos líbios descenderam de Cã através de Mizraim. (Gên 10:13) O tradicional conceito judaico encontrado nos escritos de Josefo (*Jewish Antiquities* [Antiguidades Judaicas], I, 130-132 [vi, 2]) torna os líbios descendentes de Cã através de Pute. (Gên 10:6) Também a *Septuaginta* grega e a *Vulgata* latina rezam "líbios" em Jeremias 46:9, Ezequiel 27:10 e 38:5, onde o texto hebraico diz "Pute". Naturalmente, é possível que descendentes tanto de Pute como de Mizraim se estabelecessem na região geográfica, no norte da África, que passou a ser chamada de Líbia. Isto significaria que a designação "líbios" é mais abrangente do que o termo hebraico *Lu·vím*.

O Rei Sisaque, do Egito, considerado o fundador da "dinastia líbia", capturou numerosas cidades quando invadiu Judá, no quinto ano do Rei Roboão (993 AEC). Sua poderosa força de carros e de cavaleiros incluía líbios. Embora a própria Jerusalém fosse poupada, Sisaque despojou a cidade dos seus tesouros. (1Rs 14:25, 26; 2Cr 12:2-9) Cerca de 26 anos mais tarde (967 AEC), os líbios estavam representados nas tropas de Zerá, o etíope, que penetrou em Judá, mas sofreu uma derrota humilhante. (2Cr 14:9-13; 16:8) No sétimo século AEC, parece que de nada adiantou a ajuda dos líbios e de outros para salvar a cidade egípcia de Nô-Amom da calamidade às mãos dos assírios. (Na 3:7-10) Predisse-se que os líbios e os etíopes acompanhariam os "passos" do "rei do norte", dando a entender que estes anteriores apoiadores do Egito passariam a estar sob o seu controle. — Da 11:43.

No ano 33 EC, entre os judeus e os prosélitos que estavam em Jerusalém para a festividade de Pentecostes, havia pessoas das "partes da Líbia, do lado de Cirene", isto é, da parte ocidental da Líbia.

É provável que algumas delas fossem batizadas em resposta ao discurso de Pedro e mais tarde levassem a mensagem do cristianismo ao voltarem para a terra de sua residência. — At 2:10.

LIBNA [duma raiz que significa "branco"; ou, possivelmente: "estoraque"].

1. Acampamento dos israelitas no ermo. Desconhece-se sua localização. — Núm 33:20, 21.

2. Cidade real cananeia tomada por Josué antes da conquista de Laquis. (Jos 10:29-32, 39; 12:15) Libna foi uma das cidades no território de Judá dada "aos filhos de Arão". (Jos 15:21, 42; 1Cr 6:57) Séculos mais tarde, o sogro do Rei Josias morava ali. — 2Rs 23:31; 24:18; Je 52:1.

Por ocasião da revolta edomita no décimo século AEC, Libna também se rebelou contra o Rei Jeorão, de Judá. (2Rs 8:22; 2Cr 21:10) Em 732 AEC, o exército do rei assírio Senaqueribe avançou de Laquis para Libna. Ele enviara de Laquis um destacamento militar para ameaçar Jerusalém. Enquanto em Libna, os assírios receberam notícias de que Tiraca, rei da Etiópia, pretendia combatê-los. Por isso, Senaqueribe, com o fim de incitar Jerusalém a se render, enviou pela segunda vez mensageiros com cartas intimidadoras a Ezequias, rei de Judá. Subsequentemente, o anjo de Jeová matou 185.000 da hoste assíria, evidentemente ainda acampada perto de Libna. — 2Rs 19:8-35; Is 37:8-36.

Tell es-Safi tem sido sugerido como possível identificação da antiga Libna. No entanto, visto que o peso da evidência aponta para identificar Tell es-Safi com Gate, peritos contemporâneos tendem a identificar Libna com Tell Bornat (Tel Burena), a uns 8 km ao NNE de Laquis.

LIBNI [duma raiz que significa "branco"].

1. Neto de Levi e filho de Gérson (Gersom). (Êx 6:17; 1Cr 6:17) Foi o fundador duma família levítica (Núm 3:18, 21; 1Cr 6:19, 20) e evidentemente também foi chamado Ladã. — 1Cr 23:6, 7; 26:21.

2. Levita que descendeu de Merari através de Mali. — 1Cr 6:29.

LIBNITAS [De (Pertencentes a) Libni]. Família de levitas que descendia de Gérson através do seu filho Libni. — Núm 3:21; 26:58.

LIBRA [gr.: *li·tra*]. Peso mencionado em certas versões (*ALA, BJ, CBC, IBB*) apenas em João 12:3 ("meio quilo", *NM* n) e 19:39 ("trinta e três quilos", *NM* n). O termo grego costuma ser equiparado à libra romana (lat.: *libra*). Tinha assim cerca de 327 g. Algumas versões vertem a palavra grega *mna* como "libra" (Lu 19:18, *KJ, Dy, JB, We*), mas ela é mais apropriadamente traduzida "mina". (*Al, BJ, CBC, IBB, NM*) Ao passo que "libra" é usada em versões da Bíblia apenas como peso ou medida, "mina" é um peso monetário indicando um valor específico em ouro ou em prata.

LICAÔNIA. Região da Ásia Menor em que se falava licaônico. (At 14:6-11) As fronteiras da Licaônia variaram consideravelmente no decorrer da sua história e não há certeza delas. Basicamente, no período em que a Licaônia figura no registro bíblico, ela ficava na parte meridional da província romana da Galácia, e era limitada pela Pisídia e pela Frígia ao O, pela Capadócia ao L, e pela Cilícia ao S. Esta região consiste numa planície sem árvores, com pouca água. Antigamente, porém, era razoavelmente produtiva e oferecia suficientes pastos para um grande número de ovelhas.

O apóstolo Paulo visitou Derbe e Listra, duas cidades da Licaônia, durante a sua primeira e a sua segunda viagem missionária. Talvez parasse ali também na terceira jornada missionária ao viajar "de lugar em lugar através do país da Galácia". — At 14:6, 20, 21; 16:1; 18:23.

LÍCIA. Região montanhosa na costa SO da Ásia Menor. Ao NO de Lícia ficava a Cária; ao N, a Frígia e a Pisídia; e ao NE, a Panfília. As montanhas no território da antiga Lícia são contrafortes da cordilheira do Tauro. Especialmente na metade oriental desta região, elas elevam-se quase diretamente da costa. Os vales de rios, dos quais o principal é o do Xanto (o atual Koca), são férteis. Há abundante vegetação nos morros, e as encostas dos montes oferecem pastos para ovelhas.

Duas cidades da Lícia, Pátara e Mirra, são especificamente mencionadas com relação às viagens do apóstolo Paulo. Mas não há registro de ele ter pregado ali. — At 21:1; 27:5.

LIDA. Lida é identificada com el-Ludd (a atual Lod) na planície de Sarom, a uns 18 km ao SE de Jope. Em Lida, Pedro curou o paralítico Eneias. Este milagre induziu muitos daquela região a aceitar o cristianismo. (At 9:32-35, 38) Considera-se Lida ser Lode. — 1Cr 8:12; veja LODE.

LÍDER, NOBRE, PRÍNCIPE. Várias palavras hebraicas podem ser traduzidas diversamente por "líder", "nobre", e "príncipe". As que ocorrem com maior frequência são:

Na·ghídh, que significa "líder", é termo aplicado a Saul e a Davi relacionado com a designação deles como reis de Israel, e a Ezequias como rei de Judá, com a responsabilidade de pastorearem o povo de Jeová. (1Sa 9:16; 25:30; 2Sa 5:2; 2Rs 20:5) A tribo de Judá foi escolhida por Jeová como líder

das 12 tribos de Israel, e foi de Judá que descendeu a dinastia régia de Davi. — 1Cr 28:4; Gên 49:10; Jz 1:2.

Jesus é chamado de "Messias, o Líder", e de "líder e comandante para os grupos nacionais", em Daniel 9:25 e em Isaías 55:4. Ele aconselhou seus discípulos: "Tampouco sejais chamados 'líderes', pois o vosso Líder [*ka·the·ge·tés*] é um só, o Cristo." (Mt 23:10) Com respeito à congregação cristã, Jesus Cristo é o único que legitimamente leva o título de "Líder", porque nenhum humano imperfeito é o líder dos verdadeiros cristãos; estes seguem a Cristo. Embora haja os que "tomam a dianteira" no serviço de Deus, não levam o título de "líder", nem são chamados assim, e o exemplo deles deve ser seguido apenas a ponto em que imitam a Cristo. — 1Co 11:1; He 13:7.

Na·dhív, que significa "nobre", "disposto", "generoso", é termo usado em Números 21:18 paralelo ao de "príncipes" referente àqueles dispostos de Israel que escavaram um poço no ermo. Descreve também os que contribuíram voluntariamente para a construção do tabernáculo. (Êx 35:5) Conforme usado em Jó 12:21, indica posições de destaque e de poder. — Veja também Sal 83:9-11.

A palavra hebraica *hho·rím,* que significa "nobres", é aplicada a certos homens de influência duma cidade do reino de dez tribos de Israel (1Rs 21:8, 11) e aos judeus que exerciam autoridade sob o Império Persa. (Ne 5:7; 13:17) Muitos dos nobres de Judá e de Jerusalém, incluindo Daniel e seus companheiros, foram levados pelo Rei Nabucodonosor como exilados para Babilônia, em 617 AEC, e outros foram mortos por ele em 607 AEC. — Je 27:20; 39:6; Da 1:3, 6.

Sar, que significa "príncipe", "chefe", deriva dum verbo que significa "exercer domínio". (Jz 9:22 n) Embora este termo seja muitas vezes traduzido "príncipe", não necessariamente se aplica em cada caso ao filho dum rei ou a uma pessoa da realeza. Os cabeças tribais de Israel eram chamados de "príncipes". (1Cr 27:22) Aqueles que ocupavam altos cargos sob o Faraó do Egito e o Rei Nabucodonosor de Babilônia levavam este título. (Gên 12:15; Je 38:17, 18, 22; Est 3:12) Um chefe de exército podia ser chamado de *sar*. (Ne 2:9) Jeová é chamado de "o Príncipe do exército" e de "o Príncipe dos príncipes", em Daniel 8:11, 25. Miguel, o arcanjo, é 'o grande príncipe que está de pé a favor dos filhos do povo de Daniel'. (Da 12:1) Em Daniel 10:13, 20, mencionam-se invisíveis príncipes demoníacos governando as potências mundiais da Pérsia e da Grécia. — Veja Ef 6:12.

O Salmo 45, do qual os versículos 6 e 7 são aplicados pelo apóstolo Paulo a Cristo Jesus (He 1:8, 9), contém a declaração: "Em lugar de teus antepassados virá a haver teus filhos, os quais designarás para príncipes em toda a terra." (Sal 45:16) Escreveu-se a respeito de Abraão, Isaque e Jacó, homens da linhagem ancestral de Cristo: "Todos estes morreram em fé, embora não recebessem o cumprimento das promessas, mas viram-nas de longe e acolheram-nas." (He 11:8-10, 13) O domínio de Cristo não só envolve ter ele reis e sacerdotes subordinados no céu (Re 20:6), mas também representantes 'principescos' na Terra, que cumprem as ordens do rei. (Veja He 2:5, 8.) Isaías 32:1, 2, claramente faz parte duma profecia messiânica e descreve os benefícios resultantes de haver tais "príncipes" sob o domínio do Reino. — Veja CABEÇA (Posição Governante); GOVERNANTE; MAIORAL.

LÍDIA. Esta mulher e os da sua casa estavam entre os primeiros na Europa a aceitar o cristianismo em resultado da atividade do apóstolo Paulo em Filipos, por volta de 50 EC. Ela morava originalmente em Tiatira, cidade da Ásia Menor, conhecida pela sua indústria de tingimento. Mais tarde, em Filipos, na Macedônia, Lídia vendia púrpura, quer o corante, quer vestimentas e tecidos tingidos com ele. Parece que era ela quem dirigia sua casa (o que pode ter incluído escravos e servos), e, portanto, possivelmente era viúva ou solteira. — At 16:14, 15.

Lídia, "adoradora de Deus", era provavelmente convertida ao judaísmo. Talvez houvesse poucos judeus e nenhuma sinagoga em Filipos, de modo que, no sábado, ela e outras mulheres devotas se reuniam junto a um rio fora da cidade. Quando o apóstolo Paulo pregou a estas mulheres, Lídia escutou com atenção. Depois de ser batizada, junto com os da sua casa, suplicou a Paulo e seus companheiros que ficassem no seu lar, dizendo: "Se vós me julgastes fiel a Jeová, entrai na minha casa." Tal oferta genuína de hospitalidade simplesmente não podia ser recusada. O escritor de Atos, companheiro de viagem de Paulo, acrescenta: "Ela simplesmente nos fez ir." — At 16:11-15.

Mais tarde, depois de Paulo e Silas terem sido soltos da prisão, eles foram novamente ao lar de Lídia. Encorajaram ali os irmãos e então partiram de Filipos. — At 16:36-40.

Talvez fosse pelo menos em parte por causa da hospitalidade de Lídia que Paulo escreveu aos filipenses: "Agradeço sempre a meu Deus, cada vez que me lembro de vós em toda súplica minha a favor de todos vós, ao oferecer a minha súplica com alegria, por causa da contribuição que fizestes para as boas novas, desde o primeiro dia até este momento." — Fil 1:3-5.

LIGADURAS. Veja CADEIAS (LAÇOS, VÍNCULO).

LIGAMENTOS. Faixas fortes de tecido que ligam ossos ou suportam órgãos. Diversas traduções modernas da Bíblia vertem a palavra grega *syn·dé·smon* (forma de *sýn·de·smos*), em Colossenses 2:19, por "ligamentos" (*ALA; BJ; BLH; NM; PIB*), ao passo que outras a vertem por "tendões" (*Fn; Mo*), "junturas" (*LEB*) ou "ligaduras" (*Al; IBB*). *Sýn·de·smos* significa "vínculo, laço de união, atadura", e é usado com referência a tendões e ligamentos. (*A Greek-English Lexicon* [Léxico Grego-Inglês], de H. G. Liddell e R. Scott, revisado por H. Jones, Oxford, 1968, p. 1701) Este mesmo termo grego é usado nas expressões "laço de injustiça" (At 8:23), "vínculo unificador da paz" (Ef 4:3) e "perfeito vínculo de união" (Col 3:14).

Ao avisar contra a "humildade fingida" de alguém que apenas professa ser cristão, Paulo disse: "[Ele] não se apega à cabeça, àquele de quem todo o corpo, suprido e harmoniosamente conjuntado por meio de suas juntas e ligamentos [*syn·dé·smon*], vai crescendo com o desenvolvimento que Deus dá." (Col 2:18, 19) A congregação cristã é aqui comparada a um corpo com sua cabeça. A interdependência dos membros dela é demonstrada pelo comentário de que ela está 'harmoniosamente conjuntada por meio de suas juntas e ligamentos', usando Paulo assim os "ligamentos" em sentido metafórico com relação ao corpo espiritual de Cristo, que tem a Jesus por cabeça. Jesus, como cabeça, fornece aos membros do corpo o que eles necessitam, por meio de "juntas e ligamentos", os meios e arranjos para suprir nutrição espiritual, bem como comunicação e coordenação. (Veja 1Co 12:12-30; Jo 15:4-10.) No literal corpo humano, cada membro tem um papel a desempenhar para o suave desenvolvimento e crescimento do corpo, tanto por receber nutrição e orientação, como por transmiti-las aos outros membros do corpo. A situação é similar no caso do corpo congregacional de Cristo.

LIMPO, LIMPEZA. Diversas palavras hebraicas e gregas descrevem aquilo que é limpo e puro, bem como o ato de purificação, quer dizer, restabelecer a condição imaculada, sem mancha, livre daquilo que suja, adultera ou corrompe. Essas palavras não descrevem apenas a limpeza física, mas, na maioria, a pureza moral ou espiritual. Frequentemente, a limpeza (pureza) física e cerimonial coincidem. O verbo hebraico *ta·hér* (ser limpo; limpar) usualmente refere-se à pureza cerimonial ou moral. Um sinônimo hebraico de *ta·hér* é *ba·rár*, o qual, nas suas diversas formas, significa "eliminar; selecionar; manter limpo; mostrar-se limpo; fazer limpeza". (Ez 20:38; Ec 3:18; Sal 18:26; Je 4:11) A palavra grega *ka·tha·rós*, que significa "limpo; puro", é usada em sentido físico, moral e religioso. (Mt 23:26; Mt 5:8; Tit 1:15) A palavra "impureza" deriva da palavra hebraica *ta·mé'* e traduz a palavra grega *a·ka·thar·sí·a*. — Le 5:3; Mt 23:27; Gál 5:19.

Limpeza (Pureza) Física. Os hábitos pessoais dos da nação de Israel fizeram dela um povo comparativamente sadio, apesar de suas andanças nômades no ermo, por 40 anos. As leis de Deus, que governavam a vida no acampamento, inclusive a diagnose e o tratamento de doenças, inquestionavelmente eram responsáveis por isso. Neste arranjo se enfatizava a necessidade de água limpa. Nem todos os animais eram classificados como limpos para consumo. (Veja ANIMAIS.) Regulamentos precautórios governavam o manejo e a eliminação de cadáveres. Quarentenas atuavam como barreiras contra a disseminação de doenças contagiosas. A eliminação de dejetos por se enterrarem os excrementos era um requisito sanitário bem à frente dos tempos. (De 23:12-14) A exigência de frequentes banhos e da lavagem da roupa também era uma provisão que constava no código de leis daquela nação.

As Escrituras muitas vezes usam a limpeza física como símbolo ou representação da pureza espiritual. Por exemplo, faz-se menção de "linho fino, resplandecente e puro", e diz-se que ele representa "os atos justos dos santos". (Re 19:8) Jesus recorreu também ao princípio da limpeza física quando salientou a impureza espiritual e a hipocrisia dos fariseus. A conduta enganosa deles foi comparada a se limpar por fora o copo e o prato, sem fazê-lo por dentro. (Mt 23:25, 26) Jesus usou uma ilustração similar durante a última refeição pascoal, quando falou aos seus discípulos enquanto Judas Iscariotes estava presente. Embora eles se tivessem banhado e seu Amo lhes tivesse lavado os pés, e eles, portanto, estivessem 'inteiramente limpos' em sentido físico, todavia, em sentido espiritual: "Nem todos vós estais limpos", disse Jesus. — Jo 13:1-11.

A Bíblia alista umas 70 causas de impureza física e de aviltamento cerimonial. Entre estas estão: contato com cadáveres (Le 11:32-40; Núm 19:11-19); contato com pessoas ou coisas impuras (Le 15:4-12, 20-24; Núm 19:22); lepra (Le 13:1-59); fluxos dos órgãos genitais, inclusive a emissão de sêmen durante as relações sexuais (Le 15:1-3, 16-19, 32, 33); parto (Le 12:1-5); consumir carne de aves, peixes ou animais impuros (Le 11:41-47). Especialmente os sacerdotes tinham a obrigação de estar tanto física como cerimonialmente limpos quando serviam perante Jeová. (Êx 30:17-21; Le

21:1-7; 22:2-8) Em sentido especial, a terra poderia ser poluída por assassinatos e idolatria. — Núm 35:33, 34; Ez 22:2-4; 36:25.

Limpeza (Pureza) Cerimonial. Esta era observada entre os israelitas sob pena de morte. "Tendes de manter os filhos de Israel apartados da sua impureza, para que não morram na sua impureza por aviltarem o meu tabernáculo que está no seu meio." (Le 15:31) A purificação usualmente era realizada pelo uso de água e de cinzas duma vaca vermelha, e a cerimônia era realizada a favor de pessoas, de lugares e de coisas. (Núm 19:2-9) Três das causas mais comuns de impureza envolvendo pessoas são especificadas em Números 5:2: "[1] todo leproso e [2] todo aquele que tiver um fluxo, e [3] todo aquele que se tornou impuro por meio duma alma falecida."

Lepra. Esta era a mais repugnante de todas as doenças e exigia medidas severas de controle, inclusive um prolongado isolamento, com cuidadoso e repetido exame para determinar quando se realizou a cura. (Le 13:1-46; De 24:8) Portanto, exigia muita fé da parte do leproso impuro dizer a Jesus: "Senhor, se apenas quiseres, podes tornar-me limpo." Jesus não somente quis, mas também mostrou sua capacidade de curar esta doença repugnante por ordenar: "Torna-te limpo." Jesus disse então ao homem restabelecido: "Vai, mostra-te ao sacerdote e oferece a dádiva designada por Moisés." — Mt 8:2-4; Mr 1:40-44; veja LEPRA.

Originalmente, sob os regulamentos prescritos da Lei, antes de a vítima curada da lepra poder retornar à vida normal, era necessário realizar uma elaborada cerimônia de duas partes, a primeira envolvendo o uso de água, lenha de cedro, fibras carmíneas, hissopo e duas aves. Estas coisas eram providas pelo leproso restabelecido quando se apresentava ao sacerdote fora do acampamento de Israel. Uma das aves era então abatida por cima de água corrente, e seu sangue era aparado num vaso de barro. A lenha de cedro, as fibras carmíneas, o hissopo e a ave viva eram mergulhados no sangue; o leproso curado era espargido com sangue sete vezes pelo sacerdote, e a ave viva era solta. O homem, ao ser declarado limpo, rapava-se, banhava-se e lavava suas vestes, e entrava no acampamento, mas tinha de viver sete dias fora da sua tenda. No sétimo dia, ele rapava novamente todo o seu cabelo, inclusive as sobrancelhas. No dia seguinte, levava dois carneirinhos e uma cordeira, de menos de um ano, junto com um pouco de farinha e de azeite, como oferta pela culpa, oferta pelo pecado, oferta queimada e oferta de cereais. A oferta pela culpa consistia em um carneirinho, e o azeite era primeiro apresentado como oferta movida perante Jeová, pelo sacerdote, o qual abatia então o carneirinho; ele punha um pouco do sangue dele no lóbulo da orelha direita, no polegar direito e no dedo grande do pé direito daquele que era purificado. De modo similar, um pouco do azeite era deitado sobre o sangue nos três lugares já mencionados; um pouco do azeite era também espargido sete vezes perante Jeová, e o restante era derramado sobre a cabeça daquele que estava sendo purificado. O sacerdote oferecia então o sacrifício pelo pecado, o queimado e o de cereais, fazendo expiação e declarando limpo o leproso curado. Se o candidato era muito pobre, por causa das circunstâncias, ele podia trazer duas rolas ou dois pombos novos em lugar da cordeira e de um dos carneirinhos usado como oferta pelo pecado e as ofertas queimadas. — Le 14:1-32.

Fluxos. Havia leis que governavam tanto os fluxos naturais como os doentios do corpo de ambos os sexos, quer dizer, fluxos dos órgãos genitais. Se o homem havia tido uma emissão involuntária de sêmen durante a noite, ele tinha de se banhar e lavar as suas vestes, e tinha de permanecer impuro até à noitinha seguinte. A mulher devia contar sete dias como período de impureza da sua menstruação regular.

Todavia, se a mulher havia tido um fluxo irregular, anormal ou prolongado, então tinha de contar também sete dias depois de este cessar. Assim também o varão devia contar sete dias depois do fluxo ter cessado. (Essa condição doentia do seu sistema urinário não deve ser confundida com a sua emissão normal de sêmen.) Tudo o que o homem, ou a mulher, tocasse ou em que se sentasse (camas, cadeiras, selas, vestes, e assim por diante) durante a sua condição impura também ficava impuro, e, por sua vez, quem tocasse em tais objetos ou na própria pessoa impura tinha de se banhar, lavar as vestes e permanecer impuro até a noitinha. Além de se banharem e de lavarem as suas vestes, tanto o homem como a mulher, no oitavo dia, deviam levar duas rolas ou dois pombos novos à tenda de reunião, e o sacerdote devia oferecê-los, um como oferta pelo pecado e o outro como sacrifício queimado, para fazer expiação a favor da pessoa purificada. — Le 15:1-17, 19-33.

Quando um homem e sua esposa haviam tido relações sexuais com emissão de sêmen, eles tinham de se banhar e eram impuros até à noitinha. (Le 15:16-18) Se o fluxo menstrual da esposa inadvertidamente havia começado durante as relações sexuais, então o marido ficava impuro por sete dias, assim como a esposa. (Le 15:24) Se eles deliberadamente mostravam desprezo para com a lei de Deus e tinham relações sexuais enquanto ela

menstruava, impunha-se a pena de morte ao homem e à mulher. (Le 20:18) Pelos motivos acima mencionados, quando se exigia pureza cerimonial, como, por exemplo, quando homens eram santificados para uma expedição militar, eles eram obrigados a abster-se de relações sexuais com a esposa. — 1Sa 21:4, 5; 2Sa 11:8-11.

O parto também significava um período de impureza para a mãe. Se o bebê era menino, ela ficava impura por sete dias, assim como durante o período de menstruação. No oitavo dia, o menino era circuncidado, mas a mãe, durante outros 33 dias, era impura no que se referia a tocar em alguma coisa santa ou a entrar no santuário, embora não tornasse impuro tudo o que ela tocasse. Se o bebê era menina, este período de 40 dias era duplicado: 14 dias mais 66 dias. Assim, desde o nascimento, a Lei distinguia entre macho e fêmea, designando a esta uma posição subordinada. Em ambos os casos, no fim do período de purificação, ela devia trazer um carneirinho de menos de um ano de idade para uma oferta queimada, e um pombo novo ou uma rola para uma oferta pelo pecado. Se os pais eram pobres demais para trazer um carneirinho, como no caso de Maria e José, então duas rolas ou dois pombos serviam para os sacrifícios de purificação. — Le 12:1-8; Lu 2:22-24.

Por que dizia a Lei mosaica que as relações sexuais e o parto tornavam a pessoa "impura"?

Surge a pergunta: Por que coisas normais e corretas, tais como a menstruação, as relações sexuais entre os casados e o parto eram encarados na Lei como tornando a pessoa "impura"? Em primeiro lugar, elevava as relações mais íntimas do casamento ao nível de santidade, ensinando a ambos os cônjuges o autodomínio, um elevado respeito pelos órgãos reprodutivos, e respeito pela santidade da vida e do sangue. Os benefícios higiênicos derivados da escrupulosa observância destes regulamentos também já foram comentados. Mas, o assunto ainda tem outro aspecto.

No princípio, Deus criou os impulsos sexuais e a faculdade de procriação no primeiro homem e na primeira mulher, e ordenou-lhes que coabitassem e tivessem filhos. Portanto, não era pecado para o casal perfeito ter relações sexuais. Todavia, quando Adão e Eva desobedeceram a Deus, não na questão de relações sexuais, mas por comerem do fruto proibido, ocorreram mudanças drásticas. De repente, sua consciência afligida pela culpa fez com que se apercebessem da sua nudez, e imediatamente cobriram seus órgãos genitais, ocultando-os da vista de Deus. (Gên 3:7, 10, 11) Daí em diante, o homem não podia cumprir em perfeição o mandado da procriação, mas, em vez disso, se transmitiria a mácula hereditária do pecado e a pena de morte de pais para filhos. Até mesmo os pais mais retos e tementes a Deus produzem filhos infetados pelo pecado. — Sal 51:5.

Os requisitos da Lei referentes às funções dos órgãos reprodutivos ensinavam aos homens e às mulheres autodisciplina, refrearem as paixões e respeitarem os meios de reprodução providos por Deus. Os regulamentos da Lei forçosamente lembravam às criaturas sua condição pecaminosa; não se tratava de meras medidas sanitárias para assegurar a limpeza, ou de prevenções profiláticas contra a disseminação de doenças. Como lembrete da pecaminosidade herdada do homem, era apropriado que tanto o homem como a mulher com fluxos genitais devidos ao funcionamento normal do seu corpo observassem um período de impureza. Se sofressem anormais fluxos prolongados por causa de condições deficientes, exigia-se um período mais extenso de impureza; e, no fim, como também quando a mãe dava à luz, além do banho, era necessário apresentar uma *oferta pelo pecado*, a fim de que o sacerdote de Deus pudesse fazer expiação a favor da pessoa. Maria, a mãe de Jesus, confessou assim sua pecaminosidade hereditária, reconhecendo que ela não era sem pecados, imaculada, por oferecer um sacrifício expiatório de pecados depois de ter dado à luz seu primogênito. — Lu 2:22-24.

Cadáveres. Sob a Lei mosaica referente a cadáveres havia graus diferentes de impureza: tocar num animal morto tornava a pessoa impura apenas por um dia; tocar num homem morto resultava em impureza durante uma semana. No primeiro caso, exigia-se da pessoa apenas lavar as vestes, ou caso inadvertidamente tivesse comido um animal que morrera por si só ou que fora dilacerado por um animal selvagem, então tinha de banhar-se, além de lavar as vestes. (Le 5:2; 11:8, 24, 27, 31, 39, 40; 17:15) A mesma injunção era imposta aos sacerdotes, com a ordem adicional de que, se comessem algo santo enquanto num estado impuro, eles deviam ser mortos. — Le 22:3-8.

Para quem tocasse num cadáver humano, era necessário realizar uma cerimônia de purificação mais complexa. Para este fim, preparavam-se fora do acampamento cinzas por abater uma vaca vermelha. O sacerdote espargia um pouco do sangue da vaca sete vezes em direção à tenda de reunião. A vaca inteira (couro, carne, sangue e excrementos) era então queimada, e a lenha de cedro, o hissopo e as fibras carmíneas eram lançados no fogo. As cinzas eram guardadas e usadas "para a água

da purificação", a qual, no terceiro e no sétimo dia, era espargida para a purificação daquele que tocou no cadáver humano. Ao fim dos sete dias, ele devia lavar suas vestes e banhar-se, e então era declarado limpo. — Núm 19:1-13.

Sob este estatuto, todos os que estavam na casa ou na tenda em que ocorreu a morte, bem como a própria moradia e todos os vasos abertos, tornavam-se impuros. Tocar mesmo só num osso dum morto no campo de batalha ou tocar numa sepultura, ou sepulcro, igualmente tornava a pessoa impura. Este é o motivo pelo qual, nos dias de Jesus, se costumava caiar as sepulturas um mês antes da Páscoa, para proteger as pessoas contra inadvertidamente tropeçarem numa sepultura e assim se tornarem desqualificadas para participar na festividade. (Núm 19:14-19; Mt 23:27; Lu 11:44) A ocorrência de uma morte humana na presença ou ao lado de alguém sob o voto de nazireu cancelava o tempo que ele já passara sob o voto, e exigia a oferta dum sacrifício. — Núm 6:8-12; veja NAZIREU; SANSÃO.

Sob o pacto da Lei, *lugares* e *coisas* contaminadas tinham de ser purificadas. Quando um assaltante desconhecido havia cometido um assassinato, primeiro se media a distância para saber qual era a cidade mais próxima ao crime. Os anciãos daquela cidade, então, tinham de tomar uma novilha, com que ainda não se trabalhara (em substituição pelo assassino), e quebrar-lhe a nuca num vale de torrente em que corria água, e por cima dela deviam limpar-se simbolicamente de qualquer responsabilidade por lavarem as mãos em inocência, suplicando para que não lhes fosse atribuída a culpa. — De 21:1-9.

Vestes e vasos que haviam entrado em contato com cadáveres ou que de outro modo haviam ficado poluídos tinham de ser purificados segundo fórmulas prescritas. (Le 11:32-35; 15:11, 12) O desenvolvimento de lepra numa veste ou nas paredes duma casa era um caso muito mais sério, porque, se não podia ser contida e parecia espalhar-se, era necessário destruir a veste ou derrubar a casa totalmente. — Le 13:47-59; 14:33-53.

Despojos de guerra tinham de ser purificados antes de poderem ser trazidos. Artigos combustíveis eram lavados com água, mas objetos de metal tinham de passar pelo fogo. — Núm 31:21-24.

Limpeza (Pureza) Cristã. Os cristãos não estão sob a Lei e seus requisitos de purificação, embora essa Lei e seus costumes ainda vigorassem nos dias em que Jesus estava na Terra. (Jo 11:55) A Lei tinha "uma sombra das boas coisas vindouras"; "a realidade pertence ao Cristo". (He 10:1; Col 2:17) Por isso, Paulo escreveu a respeito destes assuntos de purificação: "Sim, quase todas as coisas são purificadas com sangue, segundo a Lei [Moisés espargiu com sangue o livro, o povo, a tenda e os vasos], e a menos que se derrame sangue, não há perdão. Por isso era necessário que as representações típicas das coisas nos céus fossem purificadas por estes meios." "Pois, se o sangue de bodes e de touros, e as cinzas duma novilha, aspergidos sobre os aviltados, santifica até à purificação da carne, quanto mais o sangue do Cristo, o qual, por intermédio dum espírito eterno, se ofereceu a Deus sem mácula, purificará as nossas consciências de obras mortas, para que prestemos serviço sagrado ao Deus vivente?" — He 9:19-23, 13, 14.

De modo que é o sangue do Senhor Jesus Cristo que purifica os cristãos de todos os pecados e de toda a injustiça. (1Jo 1:7, 9) Cristo "amou a congregação e se entregou por ela, para que a santificasse, purificando-a com o banho de água por meio da palavra", para que fosse sem mancha, santa e imaculada, "um povo peculiarmente seu, zeloso de obras excelentes". (Ef 5:25-27; Tit 2:14) Portanto, nenhum membro desta congregação cristã deve "esquecer a sua purificação de seus pecados de há muito", mas deve continuar a manifestar os frutos do espírito de Deus (2Pe 1:5-9), lembrando-se de que "todo o que dá fruto, ele [Deus] limpa, para que dê mais fruto". — Jo 15:2, 3.

Portanto, os cristãos têm de manter uma elevada norma de limpeza, ou pureza, física, moral e espiritual, guardando-se "de toda imundície da carne e do espírito". (2Co 7:1) Em vista do que Jesus disse, que 'não é o que entra no homem, mas o que sai dele que avilta', esses beneficiados pelo sangue purificador de Cristo dão mais ênfase à pureza espiritual. Mantêm um "coração puro" e uma "consciência limpa" perante Deus. (Mr 7:15; 1Ti 1:5; 3:9; 2Ti 1:3) Para os que têm tal consciência limpa, "todas as coisas são puras", em contraste com os que não têm fé, que têm consciência aviltada, para os quais "nada é puro". (Tit 1:15) Aqueles que querem permanecer limpos e puros de coração acatam o conselho de Isaías 52:11, que diz: "Não toqueis em nada impuro; . . . mantende-vos puros, vós os que carregais os utensílios de Jeová." (Sal 24:4; Mt 5:8) Por fazerem isso, suas "mãos", em sentido figurado, são tornadas limpas (Tg 4:8), e Deus lida com eles como pessoas limpas. — 2Sa 22:27; Salmo 18:26; veja também Da 11:35; 12:10.

Em certa ocasião, o apóstolo Paulo, embora não mais estivesse debaixo da Lei, observou os requisitos da Lei por purificar-se cerimonialmente no templo. Era isso incoerência da sua parte? Paulo

não lutava contra a Lei e seus procedimentos; ele apenas mostrava que a obediência a ela não era divinamente exigida dos cristãos. Quando os procedimentos dela não violavam as novas verdades cristãs, não havia nenhuma objeção real a fazer o que Deus prescrevera sob a Lei. Paulo agiu assim para que não impedisse desnecessariamente que os judeus escutassem as boas novas a respeito de Jesus Cristo. (At 21:24, 26; 1Co 9:20) Em sentido similar, o apóstolo argumentou também que o alimento, em si mesmo, talvez fosse limpo, mas que, se ele, por comê-lo, fizesse seu irmão tropeçar, então se refrearia de comer. (Ro 14:14, 15, 20, 21; 1Co 8:13) Em tudo isso, Paulo mostrava grande preocupação com a salvação de outros e fazia tudo o que podia para realizá-la. Por isso podia dizer: "Estou limpo do sangue de todos os homens." — At 20:26; 18:6.

LÍNGUA. Órgão do corpo que desempenha um papel destacado no paladar e na fala. O que costumeiramente se chama de paladar resulta das reações das papilas gustativas *em adição* ao aroma percebido pelo olfato. O que é mais importante, a língua é também essencial para a fala, porque a articulação das palavras requer manobras ativas da sua parte, o que ela faz com destreza e notável velocidade. — Veja BOCA (O Palato).

No uso bíblico, "língua" frequentemente refere-se à "língua" falada, o idioma. (Gên 10:5; De 28:49; Is 28:11; At 2:4; 19:6; 1Co 12:10; veja IDIOMA, LÍNGUA.) Ou, às vezes, refere-se a um povo de determinada língua. — Is 66:18; Re 5:9; 7:9; 13:7.

Tiago, meio-irmão de Jesus, descreve vividamente o poder da língua e a necessidade de o cristão ter muito cuidado em usá-la corretamente. Ele salienta que deixar de refrear a língua pode ser um fator que torna a adoração da pessoa fútil. (Tg 1:26) Compara a língua a um fogo capaz de destruir um bosque. A língua não refreada pode ser influenciada por forças destrutivas e pode causar injustiças em tal quantidade ou extensão, que pode contaminar toda a vida da pessoa. Pode ser espiritualmente venenosa, para a própria pessoa e para outros. Não pode ser domada pelos esforços do próprio homem; nem pode o humano imperfeito ficar completamente isento de "tropeçar em palavra". (Tg 3:2-8) Mas, não é impossível para o cristão domar este órgão indócil da imperfeita carne humana, pois, pela benignidade imerecida de Jeová, por meio de Cristo, ele pode frear a língua e transformar sua personalidade. — Tg 3:10-18; 1Pe 3:10; Col 3:9, 10; compare isso com Sal 34:13; 39:1.

Em harmonia com a descrição da língua por Tiago, o escritor de Provérbios diz que a calma da língua pode ser "árvore de vida". Por outro lado, uma deturpação nela pode significar "quebrantamento do espírito"; a morte e a vida estão no poder dela. (Pr 15:4; 18:21) "A própria língua suave pode quebrar um osso", no sentido de que alguém duro como osso pode ser abrandado por uma resposta branda e afrouxar na sua dureza e oposição. (Pr 25:15) Deveras, a língua pode curar em sentido espiritual quando fala as palavras de Deus. (Pr 12:18) "De Jeová é a resposta da língua", porque somente ele pode fornecer palavras espiritualmente corretas que resultam em cura. (Pr 16:1) As Escrituras predisseram a cura espiritual resultante do ministério de Jesus, ao passo que ele falava as palavras de Deus, 'pensando os quebrantados de coração'. — Is 61:1.

Jeová destaca como ele encara a maldade da língua falsa, alistando-a como uma das sete coisas que ele odeia, colocando-a ao lado das "mãos que derramam sangue inocente". (Pr 6:16-19) Davi descreve os iníquos como tentando destruir o servo de Deus com uma 'língua afiada como uma espada', mas ele salienta que, na realidade, Deus cuidará de que eles mesmos sejam feridos, pois "a sua língua é contra eles mesmos". (Sal 64:3, 7, 8) Jeová promete ao seu povo: "Condenarás toda e qualquer língua que se levantar contra ti em julgamento." (Is 54:17) Isto é consolador para os servos de Deus, que se apegam à Lei dele, embora os considerados sábios pelo mundo talvez falem grandes coisas e digam: "Prevaleceremos com a nossa língua." (Sal 12:3-5) Talvez 'estendam a língua para fora' e golpeiem com a língua (Is 57:4; Je 18:18), mas o seu fracasso é certo. — Pr 10:31.

Jeová promete fazer com que línguas antes gagas 'se apressem a falar coisas claras', e fazer línguas mudas 'gritar de júbilo'. (Is 32:4; 35:6) Quando Jesus estava na terra, ele curou pessoas literalmente mudas, ou os que tinham algum impedimento de fala. (Mr 7:33-37) Virá o tempo em que toda língua falará coisas certas, porque Jeová declara que toda língua jurará a ele. O apóstolo Paulo revela que isto será feito por meio de Jesus Cristo, ao dizer que toda língua 'reconhecerá abertamente que Jesus Cristo é Senhor, para a glória de Deus, o Pai'. — Fil 2:11; Is 45:23; Ro 14:11.

Jeová descreve a si mesmo simbolicamente como tendo uma língua que ele usará na sua ira "como um fogo devorador". (Is 30:27) Em Pentecostes, quando Jesus Cristo derramou espírito santo sobre uns 120 discípulos reunidos numa sala em Jerusalém, este espírito foi audivelmente manifestado por eles falarem em línguas diferentes, e, visivelmente, por uma língua como que de fogo pairar sobre cada um deles. — At 2:3, 4.

LINGUAGEM ULTRAJANTE. A palavra original grega, *bla·sfe·mía,* e o verbo *bla·sfe·mé·o* indicam, basicamente, linguagem difamatória, caluniosa e ultrajante. Conforme mencionado sob o verbete BLASFÊMIA, a palavra grega *bla·sfe·mi·a* tem um sentido mais amplo do que a atual palavra "blasfêmia" em algumas línguas, como, por exemplo, em inglês. Em inglês, apenas quando tal linguagem é dirigida contra Deus, não contra suas criaturas, é corretamente chamada de "blasphemy" ("blasfêmia"). (Mt 12:31) A respeito disso, diz *The Popular and Critical Bible Encyclopædia and Scriptural Dictionary* (A Enciclopédia Bíblica Popular e Crítica e Dicionário das Escrituras): "Nossos tradutores em inglês [isto é, primariamente os da *KJ*] não aderiram ao uso correto do termo. Empregaram-no com a mesma latitude do grego; mas é geralmente fácil de perceber, à base da conexão e do assunto da passagem, se se quer dizer *blasfêmia,* corretamente chamada assim, ou apenas difamação." — Editado por S. Fallows, 1912, Vol. I, p. 291.

Assim, ao passo que a versão *Almeida* (*Al; ALA;* também *BJ,* em diversos dos textos indicados) usa "blasfemar" e 'blasfemado' em Atos 18:6; 1 Timóteo 6:1 e Tito 2:5, outras traduções dizem "caluniar", "linguagem ultrajante [ou: "obscena"]", "injuriar", "difamar", "xingar", "falar de modo ultrajante", e expressões similares, nestes e em outros textos. (Veja *ALA, AT, CBC, BJ, BLH, NM, RS.*) Todavia, a versão *Almeida,* nas diversas edições, reconhece tal distinção em outros textos das Escrituras Gregas.

Conforme mostrado pelos textos que seguem e pelos versículos circundantes, quando Jesus estava pregado na estaca, os que passavam por ali dirigiam a Cristo linguagem ultrajante, dizendo: "Ora! Tu, pretenso derrubador do templo e construtor dele no tempo de três dias, salva-te por descer da estaca de tortura." Palavras similares também lhe foram dirigidas por um dos malfeitores ao lado dele. (Mr 15:29, 30; Mt 27:39, 40; Lu 23:39) Paulo e seus concristãos eram alvos de tal linguagem por parte dos que interpretavam falsamente o objetivo, a mensagem e a consciência cristã deles (At 18:6; Ro 3:8; 14:16; 1Co 10:30; 1Pe 4:4), todavia, eles mesmos não deviam 'ultrajar a ninguém', e, pela sua conduta, realmente não davam motivo para que se falasse de modo ultrajante da sua obra ou da sua mensagem. (Ef 4:31; Col 3:8; 1Ti 6:1; Tit 2:5; 3:2; compare isso com 2Pe 2:2.) Nem mesmo os anjos "levantam . . . nenhuma acusação em termos ultrajantes, não o fazendo de respeito por Jeová". (2Pe 2:11) Mas, *pode-se* esperar tal tipo de conversa daqueles que se entregam a conduta desenfreada, dos orgulhosos e dos que têm a mania de questionar e debater, e dos que desprezam ou desrespeitam os designados por Deus. — 1Ti 6:4; 2Pe 2:10-12; Ju 8-10.

Nas Escrituras Hebraicas usa-se a palavra *gadháf* de modo correspondente. Pelo visto, por ela se referir originalmente a causar violento dano físico, é usada em sentido figurado para significar "falar de modo ultrajante", ou "ultrajar", isto é, prejudicar com palavras vituperadoras. (Núm 15:30; 2Rs 19:6; Ez 20:27) A palavra hebraica *naqáv,* que basicamente significa "abrir buraco; furar" (2Rs 12:9; 18:21), tem o sentido de blasfemar, no relato que fala de o filho duma mulher israelita "maldizer" o nome de Jeová. (Le 24:11, 16) Nestes casos, indica linguagem dura ou rude, dirigida quer contra o próprio Jeová Deus, quer contra o Seu povo. O estudo do contexto esclarece a natureza de tal "linguagem ultrajante". — Veja INJÚRIA; INVOCAÇÃO DO MAL; MALDIZER.

LÍNGUAS, FALAR EM. Veja DONS DADOS POR DEUS ("Línguas").

LINHO [hebr.: *pé·sheth, pish·táh;* gr.: *lí·non*].

1. Planta que se cultiva desde tempos antigos, cujas fibras eram então, como agora, comumente transformadas em tecido de linho. O linho (*Linum usitatissimum*) pode atingir a altura de 30 cm a 1,2 m. O caule fino da planta, com suas folhas lineares verde-claras, é ramificado apenas na parte superior. Cada ramo ou raminho termina numa flor de cinco pétalas, de azul-escuro ou azul-claro (raras vezes brancas). — FOTO, Vol. 1, p. 544.

Quando o linho "estava em flor", estava pronto para ser colhido (Êx 9:31), o que se fazia por arrancá-lo ou extraí-lo com pá. O linho era então secado. É provável que as hastes de linho no terraço da casa de Raabe, em Jericó, tivessem sido colocadas ali para este fim. — Jos 2:6.

O método empregado pelos hebreus no processamento do linho provavelmente correspondia à descrição dada por Plínio, o Velho, do primeiro século EC, na sua *Natural History* (História Natural; XIX, III, 17, 18) e à antiga representação pictórica preservada em Beni Hasan, no Egito. Depois de se removerem as cápsulas de sementes, as hastes de linho eram totalmente submersas em água e seguras ali com pedras, para impedir que flutuassem. Ao passo que o linho absorvia água, as partes lenhosas apodreciam, livrando as fibras. Depois de se soltar a parte externa, ou casca, das hastes, estas eram tiradas da água e repetidas vezes viradas ao sol, até ficarem completamente secas. O linho era então batido com espadelas em lajes de pedra, e as fibras eram separadas e limpas por penteação. As fibras de qualidade inferior,

perto da casca, eram usadas como mechas (veja Is 42:3; 43:17; Mt 12:20), ao passo que as fibras interiores, mais brancas e de qualidade mais fina, eram transformadas em fios, que eram polidos por serem batidos vez após vez contra uma pedra dura.

Terrenos baixos e solo aluvial, tão característicos do Egito, são considerados especialmente apropriados para o cultivo do linho. No mundo antigo, este país era famoso pelo seu linho excelente. Assim, a divinamente enviada praga da saraiva, que arruinou o linho e a cevada, foi um severo golpe para a economia do Egito. (Êx 9:23, 31) Mais tarde, a pronúncia contra o Egito, registrada por Isaías (19:9), incluía 'os que trabalhavam em linho cardado' entre os que ficariam envergonhados.

2. Fio ou tecido feito de linho. (Êx 25:4; Jz 15:14) Entre os hebreus, a maioria das vestes era de lã ou de linho. (Le 13:47; Pr 31:13, 22; Os 2:5, 9) A mistura das duas fibras era proibida pela Lei para vestes não sacerdotais dos israelitas. (De 22:11) Outros produtos feitos de linho incluíam cintos (Je 13:1) e velas de navio. (Ez 27:7) Os israelitas, embora evidentemente produzissem seu próprio linho, importavam algum linho do Egito. — Pr 7:16.

O linho variava em qualidade, conforme indicado pelas referências bíblicas a "linho fino" e "tecido fino". (Ez 16:10; 27:16) Os ricos, os reis e os homens em altos cargos governamentais usavam linho de qualidade superior. (Gên 41:42; 1Cr 15:27; Est 8:15; Lu 16:19) O corpo de Jesus foi envolto em puro linho fino por José, homem rico de Arimateia. — Mt 27:57-59.

Fios de linho fino fiados por mulheres israelitas foram usados na fabricação dos dez panos de tenda do tabernáculo, para a cortina que separava o Santo do Santíssimo, para o reposteiro da entrada do tabernáculo, e para os cortinados do pátio, bem como para o reposteiro do seu portão. (Êx 35:25; 36:8, 35, 37; 38:16, 18) Linho fino retorcido também foi usado para o cinto, o éfode e o peitoral do sumo sacerdote. (Êx 39:2, 3, 5, 8) Vestes compridas de linho fino foram também feitas para os outros sacerdotes. (Êx 39:27-29) No caso das cortinas e das vestes para uso no santuário, parece que o linho foi o tecido básico usado, e que a lã tingida e o ouro foram bordados nelas como enfeite. — Êx 35:35; 38:23.

Uso Figurado. Babilônia, a Grande, é retratada como vestida de linho fino, de púrpura e de escarlate, representando luxo. (Re 18:16) Mas, no caso da noiva de Cristo, o linho fino da vestimenta dela é claramente identificado como representando "os atos justos dos santos". Do mesmo modo, mostra-se os exércitos celestiais vestidos de linho fino, branco e puro, indicando que eles travam guerra em justiça. — Re 19:8, 11, 14; veja também Da 10:5; Re 15:6.

LINO. Cristão em Roma, mencionado pelo apóstolo Paulo como enviando saudações a Timóteo. (2Ti 4:21) Irineu (nascido por volta de 120/140 EC) e outros depois dele identificaram este Lino com um dos primeiros superintendentes de Roma, que levava o mesmo nome, mas esta identificação baseia-se meramente em tradição.

LIQUI [possivelmente duma raiz que significa "tomar; levar"]. Homem da tribo de Manassés, mencionado em terceiro lugar na lista dos filhos de Semida. — 1Cr 7:19.

LIRA. Veja ALAÚDE.

LÍRIO. O termo hebraico *shu·shán* e seu equivalente grego *krí·non*, ambos vertidos por "lírio", provavelmente abrangem uma grande variedade de flores, tais como as tulipas, as anêmonas, os jacintos, os íris e as gladíolas. Segundo Koehler e Baumgartner, a designação hebraica deriva duma palavra egípcia que significa "flor grande". (*Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], Leiden 1958, p. 958) Heródoto, historiador grego (II, 92), chama o loto egípcio de "lírio", e muitos acreditam que nas menções bíblicas do "lírio" ou da "feitura de lírio", na ornamentação, a referência seja ao loto egípcio, ou lírio-aquático. (1Rs 7:19, 22, 26; 2Cr 4:5) Todavia, visto que o loto figurava proeminentemente no simbolismo da religião falsa do Egito, a identificação do lírio com o loto é questionável.

Os lírios, no registro bíblico, podiam ser encontrados nas baixadas, entre plantas espinhosas e nos pastos, onde pastavam rebanhos e gazelas. (Cân 2:1, 2, 16; 4:5) Talvez fossem também cultivados em jardins (Cân 6:2, 3), e faz-se alusão à sua fragrância agradável. (Cân 5:13) Oseias, com possível referência à beleza do lírio, ao predizer o restabelecimento de Israel, falou sobre um tempo em que o povo de Deus floresceria como o lírio. — Os 14:5.

Diminuindo a importância que geralmente se dá às coisas materiais, Jesus Cristo salientou que nem mesmo Salomão, em toda a sua glória, se vestia tão belamente como os lírios do campo. Tem sido sugerido que Jesus provavelmente pensava na anêmona. Todavia, ele talvez simplesmente quisesse referir-se a flores liliformes em geral, como pode ser inferido de os "lírios do campo" serem usados em paralelo com a "vegetação do campo". — Mt 6:28-30; Lu 12:27, 28.

Desconhece-se o significado das expressões "o Lírio", "Os Lírios", que ocorrem nos cabeçalhos dos Salmos 45, 60, 69 e 80.

LISÂNIAS [palavra composta que vem de raízes que significam "solto; soltar" e "tristeza; aflição"]. O governante distrital, ou tetrarca, de Abilene, quando João, o Batizador, iniciou seu ministério (29 EC), durante o 15.º ano do governo de Tibério César. (Lu 3:1) A tetrarquia romana de Abilene tinha por capital Abila, perto de Damasco da Síria. Uma inscrição do tempo de Tibério César, encontrada ali, comemora a dedicação dum templo por um homem liberto de "Lisânias, o tetrarca". (*Corpus Inscriptionum Graecarum,* Vol. 3, N.º 4521) Visto que Josefo se refere a um Lisânias executado por volta de 34 AEC por Marco Antônio, às instâncias de Cleópatra, alguns acusaram Lucas de inexatidão. (*Jewish Antiquities* [Antiguidades Judaicas], XV, 92 [iv, 1]) No entanto, Lucas não errou, porque o Lisânias que ele menciona não é o mesmo que o anterior Lisânias (filho de Ptolomeu), o qual, antes de ser executado, não governava em Abilene, mas em Cálcis, não sendo chamado de tetrarca.

LÍSIAS. Veja CLÁUDIO LÍSIAS.

LISONJA. Ato de agradar por meio de elogios artificiosos; adulação; louvor falso, insincero ou excessivo. Usualmente é feita para satisfazer o egocentrismo ou a vaidade do lisonjeado, e, por isso, é prejudicial para ele. A motivação é granjear favor ou benefícios materiais da outra pessoa, criar um sentimento de obrigação para com o lisonjeador ou trazer-lhe glória. Muitas vezes destina-se a levar a outra pessoa a uma armadilha. (Pr 29:5) O uso da lisonja não é evidência da sabedoria de cima; ela é deste mundo, caracterizando-se pelo egoísmo, pela parcialidade e pela hipocrisia. (Tg 3:17) A falta de sinceridade, mentir, adular ou glorificar homens, e aproveitar-se da vaidade de outros, tudo isso desagrada a Deus. — 2Co 1:12; Gál 1:10; Ef 4:25; Col 3:9; Re 21:8.

O contraste do proceder cristão com o da lisonja é encontrado nas palavras do apóstolo em 1 Tessalonicenses 2:3-6: "Pois a exortação que damos não surge de erro, nem de impureza, nem com fraude, mas, assim como por Deus fomos provados aptos para sermos incumbidos das boas novas, assim falamos, agradando, não a homens, mas a Deus, que prova os nossos corações. De fato, nunca nos apresentamos quer com palavras lisonjeiras, (conforme sabeis,) quer com fingimento para cobiça; Deus é testemunha! Nem estivemos buscando glória dos homens, não, nem de vós, nem de outros, embora, como apóstolos de Cristo, pudéssemos ser um fardo dispendioso."

Embora o uso da lisonja possa parecer o proceder que traz vantagens, a Bíblia salienta que "quem repreende a um homem achará depois mais favor do que aquele que lisonjeia com a sua língua". (Pr 28:23) Usar alguém de lisonja para obter vantagem sobre outra pessoa é contrário ao amor. O odiador talvez recorra à lisonja, mas, no fim, sua trapaça recairá sobre ele como pedra. — Pr 26:24-28.

A lisonja recorre à conversa macia para enganar a vítima. As expressões "língua (lábio ou palavras) macia" (Sal 5:9; 12:2, 3; Da 11:32), "maciez" (Pr 7:21), "insídia" (Da 11:34 n), e 'duplicidade' (Ez 12:24 n), são traduções do radical hebraico *hha·láq,* ou de palavras aparentadas. Em cada um dos casos bíblicos citados, a motivação de quem tem conversa macia é má.

Um exemplo do resultado desastroso de se aceitar lisonja e o louvor de homens é Herodes Agripa I, que foi lisonjeado pela multidão por falar com "a voz de um deus". Por ter aceitado esta lisonja e não ter dado glória a Deus, foi golpeado pelo anjo de Deus e morreu. (At 12:21-23) Por outro lado, Barnabé e Paulo impediram prontamente a multidão de deificá-los. (At 14:11-15) Também, quando um governante judeu tentou dar a Jesus Cristo o título lisonjeiro de "Bom Instrutor", Jesus imediatamente o corrigiu, dizendo: "Por que me chamas de bom? Ninguém é bom, a não ser um só, Deus." — Lu 18:18, 19; compare isso com Jó 32:21, 22.

LISTRA. Cidade da Licaônia, região da parte centro-sul da Ásia Menor. Listra tem sido identificada com uma elevação ao N de Hatunsaray, situada numa área fértil e bem regada a uns 32 km ao SSO de Konya (Icônio).

Foi a Listra, na província romana da Galácia, que o apóstolo Paulo e Barnabé foram depois de serem obrigados a sair de Icônio, por causa duma tentativa de apedrejá-los. A cidade era então uma colônia romana, tendo sido anteriormente constituída em tal por Augusto. Os naturais da cidade, porém, continuaram a falar a língua licaônica. Depois de Paulo ter curado um homem paralítico de nascença, a multidão chegou à conclusão de que ele e Barnabé eram deuses encarnados, Hermes e Zeus. Mal conseguiram frear o povo de lhes oferecerem sacrifícios. Mais tarde, porém, judeus de Icônio e de Antioquia da Pisídia incitaram tanto os habitantes de Listra contra Paulo, que estes o apedrejaram e arrastaram seu corpo para fora da cidade, imaginando que estivesse morto. Depois, quando cercado por concristãos, Paulo se levantou, entrou em Listra, e, então, acompanhado por Barnabé, partiu no dia seguinte para Derbe. — At 14:1, 5-20.

Depois da sua atividade em Derbe, Paulo e Barnabé retornaram a Listra, Icônio e Antioquia. For-

taleceram e encorajaram os discípulos associados com as recém-estabelecidas congregações cristãs naquelas cidades, e designaram anciãos. — At 14:21-23.

Posteriormente, depois de a questão da circuncisão ter sido resolvida pelos apóstolos e anciãos da congregação de Jerusalém (c. 49 EC), Paulo visitou de novo Derbe e Listra. A referência a isso, em Atos 16:1, poderia ser entendida como significando que o jovem Timóteo morava ou em Listra, ou na vizinha Derbe. Mas a evidência parece favorecer Listra. Pois, embora não se mencione Derbe de novo com relação a Timóteo, Atos 16:2 declara especificamente a respeito de Timóteo que "em Listra e Icônio davam dele bom relato". (Veja também 2Ti 3:10, 11.) Timóteo fizera um progresso tão bom, que Paulo o escolheu como companheiro de viagem. — At 16:3.

Na visita do apóstolo Paulo a diversos lugares no "país da Galácia", na sua terceira viagem missionária, ele talvez parasse também em Listra. — At 18:23.

LITEIRA. Leito portátil, ou cadeirinha, usualmente coberto com um baldaquino, com cortinas nos lados, destinada para que alguém de importância, quer sentado, quer reclinado, possa ser carregado por homens ou animais de carga; palanquim tal como se usa no Oriente. A liteira régia do Rei Salomão era de cedro-do-líbano, tendo colunas de prata e suportes de ouro, e com o assento, ou almofada, de cara e linda lã tingida de roxo. O interior era ricamente ornamentado, talvez com ébano. — Cân 3:7-10 n.

Um esquife, ou leito fúnebre portátil, para transportar defuntos, era conhecido como *so·rós.* — Lu 7:14.

LITRO. Após a abertura do "terceiro selo", mencionado em Revelação (Apocalipse) 6:5, 6, diz-se que tanto um *khoí·nix* de trigo como três *khoí·nikes* de cevada eram vendidos por um denário. Em geral, os peritos acreditam que o *khoí·nix* era de um pouco mais de um litro. Visto que um denário era o salário de um dia na época de João (Mt 20:1-12), a venda de cereais por tal preço indica condições de fome.

LIVRE, MULHER. Mulher que não é escrava. Este termo é usado com referência à esposa de Abraão, Sara, e à "Jerusalém de cima". Desde que Jeová Deus libertou os israelitas da servidão egípcia e lhes deu a Lei, no monte Sinai, até o término do pacto da Lei, em 33 EC, Ele tratou a nação de Israel como esposa secundária. (Je 3:14; 31:31, 32) No entanto, a Lei não deu à nação de Israel a condição de mulher livre, porque revelava que os israelitas estavam sujeitos ao pecado, portanto, eram escravos. Assim, bem apropriadamente, Paulo comparou a Jerusalém escravizada dos seus dias à serva Agar, concubina de Abraão, e os "filhos", ou cidadãos, de Jerusalém, a Ismael, filho de Agar. Em contraste, a esposa original de Deus, a Jerusalém de cima, igual a Sara, sempre foi uma mulher livre, e também seus filhos são livres. Para alguém se tornar filho livre da Jerusalém de cima, com "a liberdade dela", é necessário ser liberto da servidão ao pecado pelo Filho de Deus. — Gál 4:22–5:1 e 5:1 n; Jo 8:34-36.

LIVRO. A palavra hebraica *sé·fer* (livro; carta; escrito) é aparentada com o verbo *sa·fár* (contar) e o substantivo *so·fér* (escriba; copista). (Gên 5:1; 2Sa 11:15; Is 29:12; 22:10; Jz 5:14; Ne 13:13) Quando usada com respeito a escritos oficiais, *sé·fer* é vertida diversamente por "documento escrito", "certificado" e "escritura [de compra]". (Est 9:25; Je 3:8; 32:11) *Bí·blos* é o termo grego para "livro"; sua forma diminutiva, *bi·blí·on* (literalmente: livrinho) é vertida "livro", "certificado" e "rolo". (Mr 12:26; He 9:19, *Int;* Mt 19:7; Lu 4:17) A palavra "Bíblia" deriva destas palavras gregas. — Veja BÍBLIA.

O primitivo "livro" talvez fosse uma tabuinha ou uma coleção de tabuinhas de argila, pedra, cera, madeira coberta de cera, metal, marfim ou talvez até mesmo um grupo de cacos de cerâmica (óstracos). Rolos manuscritos eram feitos de folhas presas uma na outra, de papiro, de pergaminho (pele de animais, tais como de ovelhas e cabritos), ou de velino, material de melhor qualidade, feito da pele de bezerros bem novos, e, mais tarde ainda, de linho e de papel de linho. Por fim, o livro tornou-se uma coleção de consecutivas folhas manuscritas ou impressas, dobradas, fiadas, costuradas, coladas, pespontadas ou de outro modo presas umas nas outras para formar um volume encadernado.

Os rolos costumavam ter a escrita apenas num dos lados (no caso do couro, o lado originalmente peludo). O material escrito às vezes era enrolado num pau. O leitor começava a ler numa extremidade, segurando o rolo na esquerda, e enrolando-o no pau com a direita (se a leitura era em hebraico; o inverso, se ele lia grego). Se o registro era comprido, o rolo talvez fosse enrolado em dois paus, deixando visível a parte central do texto quando era apanhado para ser lido. Daí a palavra "volume", derivada da palavra latina *volumen,* que significa "rolo".

Um tamanho comum das folhas usadas para fazer rolos era de 23 a 28 cm de comprimento por 15 a 23 cm de largura. Diversas destas folhas eram coladas uma na outra, lado a lado. No entanto, as

folhas do Rolo do Mar Morto de Isaías, do segundo século AEC, foram costuradas com fio de linho. O rolo foi feito de 17 tiras de pergaminho, com a média de 26,2 cm de altura, e variando em largura de cerca de 25,2 cm a 62,8 cm, no total de 7,3 m de comprimento no seu atual estado de preservação. O comprimento usual dum rolo, no tempo de Plínio (provavelmente os vendidos comercialmente), era de 20 folhas. Um rolo de papiro egípcio, que narra o reinado de Ramsés III, chamado de Papiro Harris, tem 40,5 m de comprimento. O Evangelho de Marcos teria exigido um rolo de 5,8 m de comprimento; Lucas, cerca de 9,5 m.

As beiradas do rolo eram aparadas, alisadas com pedra-pomes, e coloridas em geral de preto. Mergulhar o rolo em óleo de cedro protegia-o contra insetos. A escrita usualmente era feita em um lado do rolo, a menos que houvesse mais informações do que coubesse no lado de dentro. Neste caso, parte da escrita talvez fosse feita no lado de fora, ou no verso. Os rolos com julgamentos, observados em visão pelos profetas Ezequiel e Zacarias, e pelo apóstolo João, tinham escrita em ambos os lados. Isto indica que os julgamentos eram grandes, extensos e pesados. — Ez 2:10; Za 5:1-3; Re 5:1.

Documentos importantes eram selados com uma massinha de argila ou cera, com a impressão do selo do escritor ou de quem o fez, a qual ficava presa ao documento por meio de cordinhas. O apóstolo João observou em visão um rolo com sete selos, entregue ao Cordeiro por aquele que estava sentado no trono. — Re 5:1-7.

Os primitivos rolos parecem ter tido até quatro colunas por folha, ao passo que os posteriores geralmente tinham uma coluna. O rolo de Jeremias consistia em "páginas-colunas". Após a leitura de três ou quatro colunas, o Rei Jeoiaquim cortava fora aquela parte do rolo e a lançava no fogo. (Je 36:23) As 17 tiras do Rolo do Mar Morto de Isaías contêm 54 colunas de texto, tendo em média umas 30 linhas por coluna.

O livro em forma de rolo serviu aos israelitas até o período da congregação cristã. Os registros nos antigos arquivos nacionais de Israel e de Judá, bem como os escritos inspirados dos profetas de Jeová, embora às vezes chamados de livros, existiam realmente nesta forma de rolo. — 1Rs 11:41; 14:19; Je 36:4, 6, 23.

Todas as sinagogas, que surgiram após o exílio babilônico, guardavam e utilizavam rolos das Escrituras Sagradas, e fazia-se a leitura pública delas todo sábado. (At 15:21) O próprio Jesus lia neste tipo de rolo, provavelmente um semelhante ao Rolo do Mar Morto de Isaías. — Lu 4:15-20.

Códice. Parece que os cristãos usavam principalmente o livro em forma de rolo pelo menos até cerca do fim do primeiro século EC. O apóstolo João escreveu Revelação (Apocalipse) por volta de 96 EC, e o próprio livro dá a si mesmo o nome de rolo, no capítulo 22, versículos 18 e 19. Mas o livro em forma de rolo era muito desajeitado para usar. Depois da transição do códice da forma de caderno para a de livro, tornou-se evidente a superioridade do códice sobre o rolo tradicional. Por exemplo, talvez fosse preciso um rolo de 31,7 m de comprimento para conter os quatro Evangelhos, ao passo que um só códice compacto podia conter todos eles. Além disso, o códice era mais econômico, visto que era possível escrever em ambos os lados das páginas. Outrossim, as capas davam uma excelente proteção ao conteúdo, e as diversas referências podiam ser localizadas prontamente sem a tediosa manipulação de rolos.

Seria muito trabalhoso ou quase impossível fazer uma referência rápida a certas declarações num rolo grande. Há indícios de que os cristãos adotaram prontamente o uso do códice, ou livro de folhas, porque estavam interessados em pregar as boas novas, e consultavam e indicavam muitas referências nas Escrituras no seu estudo bíblico e na pregação.

Sobre o fato de que os cristãos, se não foram eles mesmos os inventores do livro de folhas, tomaram a dianteira no seu uso, o Professor E. J. Goodspeed, no seu livro *Christianity Goes to Press* (O Cristianismo Utiliza a Imprensa; 1940, pp. 75, 76), diz: "Havia homens, na primitiva igreja, vivamente alertas quanto à parte desempenhada pela editoração no mundo greco-romano, os quais, no seu zelo de espalharem através daquele mundo a mensagem cristã, aproveitaram-se de todas as técnicas de editoração, não só as antigas e tradicionais, bem batidas, mas as mais recentes e mais progressivas, e fizeram uso delas ao máximo, na sua propaganda cristã. Ao fazerem isso, começaram a usar, em ampla escala, o códice, agora em uso universal. Seu evangelho não era um mistério esotérico e secreto, mas algo que devia ser proclamado de cima das casas, e ocupavam-se em levar a efeito o antigo lema dos profetas: 'Publicai as boas novas.' A escrita dos evangelhos já por si só foi, naturalmente, uma grande coisa, mas, sua compilação, junto com sua publicação como uma coleção, foi uma medida totalmente diferente, e uma de quase tanta importância quanto a escrita de alguns deles." — Veja também a *Encyclopædia Britannica* (Enciclopédia Britânica), 1971, Vol. 3, p. 922.

Baseado num discurso do Professor Sanders (publicado na *University of Michigan Quarterly Review*

[Revista Trimestral da Universidade de Michigan], 1938, p. 109), o Professor Goodspeed apresenta no seu livro (p. 71) uma tabela comparativa dos achados das obras clássicas e das cristãs do segundo, terceiro e quarto séculos EC, referente ao número de fragmentos de livros-rolos e de códices, ou livros de folhas, encontrados em cada grupo:

	CLÁSSICOS		CRISTÃOS	
Século	Rolo	Códice	Rolo	Códice
II			1?	4
III	291	20	9?	38
IV	26	49	6?	64

O Professor Goodspeed prossegue dizendo a respeito dos primitivos cristãos como publicadores de livros (p. 78): "Eles não somente acompanhavam os seus tempos em tais assuntos, mas estavam à frente deles, e os publicadores dos séculos subsequentes os seguiram." Declara adicionalmente (p. 99): "Foi a publicação da Bíblia que no segundo século estimulou o desenvolvimento do livro de folhas para fins literários, e foi a publicação da Bíblia que estimulou a invenção da imprensa."

O Professor Goodspeed especula (p. 81): "A curiosa observação em II Tim. 4:13: 'Traze . . . os livros, especialmente os pergaminhos', (as palavras gregas são *biblia, membranas*) suscita a pergunta se biblia não se refere aos rolos das escrituras judaicas, e as membranas aos mais recentes livros de folhas, de origem cristã — os evangelhos e Paulo. O argumento do Professor Sanders sugere fortemente que, ao norte do Mediterrâneo, é bem provável que os livros de folhas, no começo, eram feitos de pergaminho."

Palimpsestos. Por causa do custo ou da escassez de material de escrita, este era ocasionalmente reusado. Às vezes, apagavam-se parcialmente os manuscritos por raspar, esponjar ou usar outros produtos, com o fim de remover ao máximo possível a escrita original. No caso do papiro, este era esponjado quando a tinta estava ainda relativamente fresca; senão, riscava-se a escrita antiga, ou usava-se o verso do material como superfície para escrever. Em alguns palimpsestos, por causa da ação atmosférica e de outras condições, a escrita original talvez aparecesse suficientemente clara para ser decifrada. Entre estes encontram-se diversos manuscritos bíblicos, sendo o mais famoso deles o Códice Ephraemi, que contém, debaixo duma escrita que provavelmente é do século 12, uma parte das Escrituras Hebraicas e Gregas em escrita considerada do 5.º século EC.

Outros Livros Mencionados na Bíblia. Na Bíblia mencionam-se vários livros não inspirados. Alguns deles serviram de fonte de matéria para os escritores inspirados. Outros parecem ser extratos de registros estatais. Entre eles encontram-se os seguintes:

Livro das Guerras de Jeová. Citado por Moisés em Números 21:14, 15, este livro, sem dúvida, era um registro, ou história, fidedigno das guerras do povo de Deus. Talvez tenha começado com a guerra bem-sucedida de Abraão contra os quatro reis aliados que capturaram Ló e sua família. — Gên 14:1-16.

Livro de Jasar. Este livro é mencionado em Josué 10:12, 13, passagem que trata do apelo de Josué, para que o sol e a lua ficassem imóveis durante a sua luta contra os amorreus, e em 2 Samuel 1:18-27, onde apresenta um poema, chamado "O Arco", uma endecha a respeito de Saul e Jonatã. Acha-se, portanto, que o livro era uma coleção de poemas, cânticos e outros escritos. Estes, sem dúvida, eram de considerável interesse histórico e tinham ampla circulação entre os hebreus.

Outros escritos históricos. Diversos outros escritos históricos, não inspirados, são mencionados nos livros de Reis e de Crônicas, um deles sendo o "livro dos assuntos dos dias dos reis de Israel". (1Rs 14:19; 2Rs 15:31) O "livro dos assuntos dos dias dos reis de Judá" é seu equivalente para os reis do reino meridional, começando com Roboão, filho de Salomão. É mencionado 15 vezes. (1Rs 14:29; 2Rs 24:5) Outro registro do governo de Salomão é mencionado em 1 Reis 11:41 como o "livro dos assuntos de Salomão".

Ao compilar e escrever Crônicas, após o exílio, Esdras menciona pelo menos 14 vezes outras fontes, inclusive o "Livro dos Reis de Israel", a "narração dos assuntos dos dias do Rei Davi" e o "Livro dos Reis de Judá e de Israel". (1Cr 9:1; 27:24; 2Cr 16:11; 20:34; 24:27; 27:7; 33:18) Esdras também faz referência a livros de anteriores escritores inspirados. (1Cr 29:29; 2Cr 26:22; 32:32) Esdras menciona que outros profetas de Jeová fizeram registros escritos que não foram preservados nas inspiradas Escrituras Sagradas. (2Cr 9:29; 12:15; 13:22) Neemias menciona um "livro dos assuntos dos tempos". (Ne 12:23) Registros governamentais persas são mencionados na Bíblia. Estes continham relatórios de serviços prestados ao rei, tais como a exposição por Mordecai duma trama assassina. — Esd 4:15; Est 2:23; 6:1, 2; 10:2.

O sábio escritor de Eclesiastes adverte da infindável série de livros que são o produto de raciocínios mundanos e estão em conflito com a sabedoria piedosa, livros que não incutem o temor do verdadeiro Deus e a guarda dos mandamentos dele. (Ec 12:12, 13) Um exemplo deles foi

encontrado em Éfeso, onde prevaleciam o espiritismo e o demonismo. Depois da pregação das boas novas a respeito do Cristo, os crentes trouxeram seus livros de magia e os queimaram em público, calculando-se o preço deles em 50.000 moedas de prata (se foram denários, US$ 37.200). — At 19:19.

Em Êxodo 17:14 encontra-se a ordem de Jeová, de escrever seu julgamento contra Amaleque "no livro", indicando que os escritos de Moisés, os primeiros conhecidos como inspirados, já estavam sendo feitos em 1513 AEC.

Algumas outras referências à Bíblia ou a partes dela são: "o livro do pacto", evidentemente contendo a legislação apresentada em Êxodo 20:22 a 23:33 (Êx 24:7); e o "rolo do livro", as Escrituras Hebraicas. — He 10:7.

Uso Figurado. Diversas vezes usa-se "livro" em sentido figurado, como nas expressões "teu livro [i.e., o de Deus]" (Êx 32:32), "livro de recordação" (Mal 3:16) e "livro da vida" (Fil 4:3; Re 3:5; 20:15). Parece que, a bem dizer, todos estes são basicamente iguais, isto é, todos são o "livro" de recordação de Deus, visando recompensar com a vida eterna (no céu ou na terra) aqueles cujos nomes estão escritos nele. O "livro" de Deus, pelo visto, registra os nomes condicionalmente, visto que as Escrituras indicam que o nome da pessoa pode ser 'apagado' dele. (Êx 32:32, 33; Re 3:5) Só quando alguém continua fiel é seu nome retido no livro. — Veja VIDA.

LÓ. Neto de Tera e filho de Harã, irmão de Abraão (Abrão); portanto, sobrinho de Abraão. — Gên 11:27.

Harã, pai de Ló, morreu em Ur dos Caldeus, e, portanto, Ló foi com Tera, Abrão e Sarai de Ur para a cidade de Harã, onde morreu seu avô, Tera. (Gên 11:28, 31, 32) Ló acompanhou então Abrão e Sarai a Canaã, e, mais tarde, foi com eles ao Egito e também retornou de lá. (Gên 12:4, 5; 13:1) Por causa do acúmulo de bens de Ló e de Abrão, quando retornaram a Canaã, a terra não podia sustentá-los juntos. Surgiram também altercações entre os seus pastores de gado. (Gên 13:5-7) Abrão, não querendo que isso continuasse, sugeriu que se separassem, oferecendo ao seu sobrinho a escolha de terra. Ló escolheu uma região bem regada, todo o distrito do Baixo Jordão. Ele mudou seu acampamento para o L e por fim armou tenda perto de Sodoma. (Gên 13:8-12) Mas, Ló não se tornou igual aos sodomitas. Mostrou ser homem "justo", que, "pelo que via e ouvia de dia a dia, enquanto morava entre eles, atormentava a sua alma justa em razão das ações deles contra a lei". — 2Pe 2:8.

Na ocasião em que quatro reis confederados, invasores, derrotaram cinco reis locais, inclusive o rei de Sodoma, os vitoriosos saquearam a cidade e levaram Ló cativo. Sabendo dos apuros de Ló, Abrão reuniu 318 escravos, derrotou os captores, recuperou todos os bens e libertou Ló. — Gên 14:1-16.

Visitado por Anjos. Mais tarde, quando Ló foi visitado por dois anjos, no tempo da iminente destruição de Sodoma, ele lhes ofereceu hospitalidade. Mas os homens da cidade cercaram a casa e exigiram que os visitantes lhes fossem entregues para fins imorais. Ló procurou proteger seus hóspedes por até mesmo oferecer suas duas filhas virgens à turba. Irada, a turba arremessou-se fortemente contra Ló, em vista do que os visitantes angélicos o puxaram para dentro e feriram os iníquos sodomitas com cegueira. — Gên 19:1-11.

Liberto de Sodoma. Os anjos informaram então a Ló que o clamor contra os habitantes de Sodoma tornara-se alto perante Jeová e que eles haviam sido enviados para destruir a cidade. Conforme mandado, Ló avisou seus prospectivos genros, os quais evidentemente pretendiam tomar por esposas as filhas dele, mas ainda não o haviam feito. (Veja Gên 19:8, 14.) Todavia, seus genros não acataram as palavras dele. (Gên 19:12-14) De madrugada, os dois anjos instaram em que partissem logo, apressando isso por pegarem nas mãos de Ló, da sua esposa e das suas duas filhas. Atendendo o pedido de Ló, os anjos permitiram-lhe fugir para a cidade vizinha de Zoar. Depois de Ló chegar ali, Jeová causou a destruição ardente de Sodoma e Gomorra. No entanto, a esposa de Ló (cujo nome não é dado nas Escrituras), desobedientemente, "começou a olhar em volta, por detrás dele", talvez ansiando as coisas deixadas atrás. Por fazer isso, "ela se tornou uma coluna de sal". — Gên 19:15-26.

Mais tarde, Ló partiu de Zoar e começou a morar numa caverna na região montanhosa. Os prospectivos genros de Ló evidentemente morreram em Sodoma, de modo que as duas filhas de Ló não tinham cônjuge. Fizeram com que seu pai, sem ele se dar conta disso, tivesse relações sexuais com elas enquanto estava sob a influência de vinho. Fizeram isso para preservar descendência de seu pai. Em resultado, cada filha teve um filho varão, dos quais descenderam os moabitas e os amonitas. — Gên 19:30-38; De 2:9, 19.

Aviso. A autenticidade do relato bíblico sobre Ló é comprovada por Jesus Cristo. Ele mostrou que, "nos dias do Filho do homem", ou durante a sua presença, haveria circunstâncias semelhantes

às dos dias de Ló, quando as pessoas despreocupadamente comiam, bebiam, compravam, vendiam, plantavam e construíam até que choveu do céu fogo e enxofre, destruindo a todas elas. Cristo mostrou que, nesse tempo futuro, as pessoas não deviam retornar às coisas deixadas atrás, e ele deu um notável exemplo para mostrar as funestas consequências de se fazer isso, por dizer: "Lembrai-vos da mulher de Ló." — Lu 17:26-32.

LO-AMI [Não Meu Povo]. Nome do segundo filho de Gômer, esposa de Oseias. Jeová ordenou que o filho recebesse esse nome significativo para mostrar que Ele havia repudiado o Israel sem fé. (Os 1:8, 9) Sugeriu-se que este menino não era filho de Oseias, mas um nascido do adultério de Gômer (Os 1:2), porque, quando Jezreel nasceu, diz-se que Gômer *"lhe* [a Oseias] deu à luz um filho", ao passo que referente a Lo-Ami só se diz que ela "passou a ficar grávida e a dar à luz um filho". — Os 1:3, 8.

LOBO [hebr.: *ze'év;* gr.: *lý·kos*]. Animal carnívoro parecido a um cão, um grande cão pastor alemão, mas com pernas mais compridas, pés maiores, cabeça mais larga e mandíbulas mais fortes. Relata-se que, na Palestina e na Síria, os lobos costumam caçar sozinhos, ou em dois ou três, mas não em alcateias. Procuram sua presa sob o manto da escuridão, permanecendo escondidos durante o dia. (Hab 1:8; Sof 3:3) Os lobos são ferozes, vorazes, arrojados e insaciáveis, frequentemente matando mais ovelhas do que conseguem comer ou arrastar. O pastor da antiguidade, portanto, tinha de ser corajoso e engenhoso para proteger o rebanho contra os lobos. — Jo 10:12, 13.

A maioria das referências bíblicas ao lobo são ilustrativas. Jacó, na sua profecia no leito de morte, comparou seu filho Benjamim a um lobo, sem dúvida referindo-se às habilidades guerreiras desta tribo. (Gên 49:27; veja BENJAMIM N.º 2.) Inescrupulosos príncipes de Judá (Ez 22:27), falsos profetas (Mt 7:15), ferrenhos opositores do ministério cristão (Mt 10:16; Lu 10:3), bem como falsos instrutores, que internamente colocariam em perigo a congregação cristã (At 20:29, 30), são comparados a lobos. Em contraste com a bem conhecida rapacidade dos lobos (Je 5:6), o lobo e o cordeiro são retratados como estando em paz durante o governo do Messias, alimentando-se juntos; este quadro profético, além da sua aplicação às mudanças na vida das pessoas, sem dúvida indica que essa paz prevalecerá entre os animais. — Is 11:6; 65:25.

LOCUSTA. Veja GAFANHOTO; GAFANHOTO COMUM.

LÓDÃO [hebr.: *tse·'elím* (plural)]. O lódão espinhoso (*Zizyphus lotus*) é um ramoso arbusto, ou árvore pequena, que frequentemente atinge a altura de apenas 1,5 m. Tem folhas pequenas, ovais e coriáceas, e na base de cada folha há um par de espinhos. A única referência ao lódão acha-se em Jó 40:21, 22, que fala do beemote (o hipopótamo) como deitado à sombra desta árvore. Embora esta árvore seja encontrada em lugares secos na Palestina, *A Dictionary of Life in Bible Times* (Dicionário da Vida nos Tempos Bíblicos) fala dela como "vicejando no pantanal quente e úmido" no N da África. — De W. Corswant, Suffolk, 1960, p. 177.

LODE. Cidade com aldeias dependentes, aparentemente construída pelo benjamita Semede, 'filho' de Elpaal. (1Cr 8:1, 12) Após o retorno dos judeus do exílio babilônico, Lode era uma das suas localidades mais ocidentais. (Esd 2:33; Ne 7:37; 11:35) Pensa-se ser ela a Lida onde Pedro curou Eneias. (At 9:32-38) Situada num vale fértil à beira meridional da planície de Sarom, el-Ludd (Lod) encontra-se a uns 18 km ao SE de Jope. Sua localização antigamente colocava a cidade na interseção do que se acha ter sido a principal rota entre o Egito e Babilônia, e a principal estrada de Jope a Jerusalém. Na Era Comum, esta posição estratégica expôs a cidade a devastações pelos exércitos dos romanos, dos sarracenos, dos cruzados e dos mongóis.

LO-DEBAR. Domicílio de Maquir, contemporâneo do Rei Davi. (2Sa 9:4, 5; 17:27) Costuma-se achar que Lo-Debar seja Debir, em Gade. — Jos 13:24, 26; veja DEBIR N.º 4.

LOGUE. A menor medida para líquidos mencionada na Bíblia. A evidência talmúdica indica que o logue era a décima segunda parte de um him, ou 0,014 bato. À base de achados arqueológicos, o bato é calculado em 22 l. Se isso for correto, daria ao logue a capacidade de cerca de 0,31 l. Um logue de azeite fazia parte da oferta prescrita para o leproso que ficou limpo. — Le 14:2, 10, 12, 15, 21, 24.

LOIDE. Avó de Timóteo e pelo visto mãe da mãe dele, Eunice. Que ela não era avó paterna de Timóteo é indicado pela tradução siríaca que diz "a mãe da tua mãe". Loide é elogiada por Paulo, o qual indica que ela era uma mulher cristã que tinha 'fé sem hipocrisia'. (2Ti 1:5) A família parece ter morado em Listra. (At 16:1, 2) A comparação entre 2 Timóteo 1:5 e 2 Timóteo 3:15 sugere que tanto Loide como Eunice ensinaram a Timóteo as Escrituras.

LOMBOS. Região abdominal e área em volta dos quadris. A Bíblia usa as duas palavras hebraicas *hhala·tsá·yim* (lombos) e *moth·ná·yim* (quadris) para se referir a esta parte do corpo. (Is 5:27; 2Rs 4:29) A palavra grega *o·sfýs* também é aplicada no sentido comum para descrever que João, o Batizador, usava um cinto de couro em volta dos lombos. — Mt 3:4.

A parte do corpo designada pela palavra "lombos" contém os órgãos reprodutivos; de modo que se diz que a prole 'sai dos lombos'. (Gên 35:11; 1Rs 8:19; At 2:30) Paulo usa isso ao mostrar que o sacerdócio de Jesus, à maneira de Melquisedeque, é superior ao de Arão, visto que Levi, antepassado de Arão, ainda estava nos lombos de Abraão, e que neste sentido pagou dízimos a Melquisedeque. (He 7:5-10; Gên 14:18-20) Paulo argumentou de modo similar em Romanos 7:9, dizendo: "Eu [Paulo, o judeu, ainda nos lombos dos seus antepassados antes de se dar a Lei] estava uma vez vivo à parte da lei; mas, ao chegar o mandamento, o pecado passou a viver novamente, mas eu morri."

"Cingir os lombos" significava enfiar as extremidades da veste comprida debaixo da faixa, para facilitar a atividade física, e passou a ser usado como expressão para indicar preparação para vigorosa atividade mental ou espiritual, e, às vezes, transmitia a ideia de fortalecimento. — Lu 12:35; veja 1Pe 1:13: "Avigorai as vossas mentes [literalmente: "Cingi os lombos de vossa mente"] para atividade."

Em Efésios 6:14, diz-se aos cristãos que tenham seus "lombos cingidos com a verdade", isto é, fortalecidos pela verdade da Palavra de Deus como apoio essencial, assim como o firme cingimento dos lombos físicos os protege contra danos causados por esforço extremo.

Jeová predisse a dor e aflição de Jerusalém usando a expressão figurada de "todo varão vigoroso [estar] com as mãos nos lombos, igual à fêmea que dá à luz". — Je 30:6.

A palavra hebraica *ké·sel* (lombos) ocorre diversas vezes em Levítico 3:4-15, com referência aos sacrifícios de participação em comum. É também usada em Jó 15:27 e Salmo 38:7. Ela é traduzida por "ilhargas" e "lombos" na versão *Almeida*, edição atualizada.

LONGANIMIDADE. Significa suportar pacientemente o mal ou a provocação, junto com a recusa de perder a esperança de haver melhora no relacionamento perturbado. Portanto, a longanimidade tem um objetivo, visando especialmente o bem-estar daquele que causa a situação desagradável. No entanto, isto não significa fechar os olhos ao mal. Quando se alcança o objetivo da longanimidade, ou quando de nada adianta aguentar mais tal situação, a longanimidade cessa. Ela cessa quer quando resulta em bem para os que causam a provocação, quer com uma ação contra os malfeitores. De qualquer modo, aquele que usa de longanimidade não é espiritualmente prejudicado.

O significado literal da expressão hebraica traduzida "vagaroso em irar-se" ("longânime", em algumas traduções) é "comprimento das narinas [onde a ira se manifesta]". (Êx 34:6; Núm 14:18; veja IRA, I.) A palavra grega *ma·kro·thy·mí·a* (longanimidade) significa literalmente "longura de espírito". (Ro 2:4, *Int*) Tanto a expressão hebraica como a grega denotam paciência, indulgência, vagarosidade em irar-se.

As Escrituras revelam como Deus avalia a longanimidade, e salientam a tolice e os maus resultados de não se manter "longura de espírito". Quem é longânime talvez pareça fraco, mas, na realidade, ele usa de discernimento. "Quem é vagaroso em irar-se é abundante em discernimento, mas aquele que é impaciente exalta a tolice." (Pr 14:29) A longanimidade é melhor do que a força física, e realiza mais. "Melhor é o vagaroso em irar-se do que o homem poderoso, e aquele que controla seu espírito, do que aquele que captura uma cidade." — Pr 16:32.

O homem que não tem "longura de espírito", mas que estoura sem freio, expõe-se à invasão de todo tipo de pensamentos e atos impróprios, pois: "Como uma cidade arrombada, sem muralha, é o homem que não domina seu espírito." (Pr 25:28) "Todo o seu espírito é o que o estúpido deixa sair, mas aquele que é sábio o mantém calmo até o último." (Pr 29:11) Por estas razões, o sábio aconselha não ter 'espírito curto': "Não te precipites no teu espírito em ficar ofendido, pois ficar ofendido é o que descansa no seio dos estúpidos." — Ec 7:9.

A Longanimidade de Jeová. Quando Jeová levou Moisés ao monte Horebe e lhe mostrou um pouco da Sua glória, ele declarou perante Moisés: "Jeová, Jeová, Deus misericordioso e clemente, vagaroso em irar-se e abundante em benevolência e em verdade, preservando a benevolência para com milhares, perdoando o erro, e a transgressão, e o pecado, mas de modo algum isentará da punição." (Êx 34:5-7) Esta verdade, de Jeová ser vagaroso em irar-se, foi repetida por Moisés, Davi, Naum e outros. — Núm 14:18; Ne 9:17; Sal 86:15; 103:8; Jl 2:13; Jon 4:2; Na 1:3.

Embora a longanimidade seja um atributo de Jeová, ela sempre é expressa em harmonia com os seus atributos primários de amor, justiça, sabedoria e poder. (1Jo 4:8; De 32:4; Pr 2:6; Sal 62:11; Is 40:26, 29) A justiça é devida, em primeiro lugar,

ao nome do próprio Deus. Este nome tem de ser enaltecido acima de todos os outros no Universo; e isto é essencial para o bem-estar de todas as suas criaturas. A magnificação do seu nome é um dos principais motivos da longanimidade, conforme explica o apóstolo Paulo: "Se Deus, pois, embora tendo vontade de demonstrar o seu furor e de dar a conhecer o seu poder, tolerou com muita longanimidade os vasos do furor, feitos próprios para a destruição, a fim de dar a conhecer as riquezas de sua glória nos vasos de misericórdia, que ele preparou de antemão para glória, a saber, nós, a quem ele chamou não somente dentre os judeus, mas também dentre as nações, o que tem isso?" (Ro 9:22-24) Deus, por exercer longanimidade, está separando um povo para o seu nome. E por meio deste ele se magnifica em toda a Terra. — At 15:14; 1Co 3:9, 16, 17; 2Co 6:16.

Deus demonstrou sua longanimidade logo cedo na história do homem. A rebelião do primeiro casal humano havia causado a violação da sua lei. Mas, em vez de Deus os executar imediatamente, como poderia ter feito com toda a justiça, demonstrou em amor a sua longanimidade. Isto visava os descendentes deles ainda por nascer, para quem tal longanimidade significava tudo (porque Sua paciência significa a salvação de muitos [2Pe 3:15]). O que era mais importante, Deus visava também magnificar a sua glória por meio da Semente da promessa. (Gên 3:15; Jo 3:16; Gál 3:16) E Deus foi longânime não só naquele tempo, mas sabia que teria de suportar a humanidade imperfeita por vários milhares de anos da história, adiando a punição do mundo em inimizade com ele. (Tg 4:4) Alguns entenderam isso mal e abusaram da longanimidade de Deus para com eles, desacertando o propósito dela por a considerarem como vagarosidade, em vez de como paciência amorosa. — Ro 2:4; 2Pe 3:9.

Em parte alguma se evidencia a longanimidade de Deus mais do que nos seus tratos com a antiga nação de Israel. (Ro 10:21) Vez após vez os acolheu de novo, depois de se terem afastado dele, de terem sido punidos e de se terem arrependido. Mataram os profetas dele, e, finalmente, Seu próprio Filho. Combateram a pregação das boas novas por Jesus e seus apóstolos. Mas a longanimidade de Deus não foi desperdiçada. Houve um restante que se mostrou fiel. (Is 6:8-13; Ro 9:27-29; 11:5) Ele usou alguns destes fiéis para escrever a Sua Palavra sob inspiração. (Ro 3:1, 2) A Lei dada por ele mostrou que toda a humanidade era pecadora e precisava dum redentor, e indicou Aquele que daria a sua vida como preço de resgate e que seria enaltecido para a elevada posição de Rei. (Gál 3:19, 24) Proveram-se modelos deste Reino e do sacerdócio de Cristo (Col 2:16, 17; He 10:1), e apresentaram-se a nós exemplos para seguir ou para evitar. (1Co 10:11; He 6:12; Tg 5:10) Todas estas coisas são essenciais para a humanidade, para ela ganhar a vida eterna. — Ro 15:4; 2Ti 3:16, 17.

Jeová não será indefinidamente longânime. Por outro lado, Deus só é longânime enquanto isso estiver em harmonia com o juízo, a justiça e a sabedoria. Exercer ele longanimidade enquanto persiste uma situação ruim ou provocativa mostra que ela se destina a oferecer aos envolvidos na má situação uma oportunidade de mudar, de se endireitar. Quando a situação chega ao ponto em que se vê que não há nenhuma esperança de ocorrer tal mudança, seria uma violação do juízo e da justiça deixar a longanimidade continuar. Deus age então em sabedoria para eliminar a má situação. Sua paciência acaba.

Um exemplo desta indulgência por parte de Deus e de ela acabar se encontra nos tratos de Deus com os homens antes do Dilúvio. Existia então uma situação deplorável, e Deus disse: "Meu espírito não há de agir por tempo indefinido para com o homem, porquanto ele é carne. Concordemente, seus dias hão de somar cento e vinte anos." (Gên 6:3) Mais tarde, a respeito de como Israel abusava da longanimidade de Jeová, Isaías disse: "Mas eles mesmos se rebelaram e fizeram seu espírito santo sentir-se magoado. Transformou-se então em inimigo deles; ele mesmo guerreou contra eles." — Is 63:10; compare isso com At 7:51.

Por estes motivos, insta-se com os cristãos a 'não aceitar a benignidade imerecida de Deus e desacertar o propósito dela'. (2Co 6:1) São aconselhados: "Não contristeis [entristeçais] o espírito santo de Deus." (Ef 4:30, *Int*) Também: "Não extingais o fogo do espírito." (1Te 5:19) Senão, talvez continuem a ponto de pecar e blasfemar contra o espírito de Deus, na realidade, ultrajando-o, caso em que não há arrependimento ou perdão, mas apenas destruição. — Mt 12:31, 32; He 6:4-6; 10:26-31.

Jesus Cristo. Jesus Cristo exemplificou a longanimidade entre os humanos. O profeta Isaías escreveu a respeito dele: "Viu-se apertado e deixou-se atribular; contudo, não abria a sua boca. Foi trazido qual ovídeo ao abate; e como a ovelha fica muda diante dos seus tosquiadores, tampouco ele abria a sua boca." (Is 53:7) Suportou as fraquezas dos seus apóstolos, e os insultos e as descortesias dos seus ferrenhos e amargurados inimigos. Todavia, não retaliou na mesma moeda, quer por palavra, quer por ação. (Ro 15:3) Quando o apóstolo Pedro não agiu judiciosamente ao cortar a orelha de Malco, Jesus o repreendeu com as

seguintes palavras: "Devolve a espada ao seu lugar, . . . pensas que não posso apelar para meu Pai, para fornecer-me neste momento mais de doze legiões de anjos? Neste caso, como se cumpririam as Escrituras, de que tem de realizar-se deste modo?" — Mt 26:51-54; Jo 18:10, 11.

Por que é importante que os cristãos cultivem a longanimidade?

O precedente evidencia que a longanimidade se origina de Jeová Deus. Ela é fruto do Seu espírito. (Gál 5:22) O homem, feito à imagem e semelhança de Deus, possui esta qualidade em certa medida e pode desenvolvê-la por seguir a Palavra de Deus e a orientação do Seu espírito santo. (Gên 1:26, 27) Por isso, ordena-se aos cristãos que cultivem e demonstrem esta qualidade. (Col 3:12) Ela é marco identificador do ministro de Deus. (2Co 6:4-6) O apóstolo Paulo diz: "Sede longânimes para com todos." (1Te 5:14) Ele indica que é essencial exercer esta qualidade para agradar a Deus. Mas a longanimidade não é genuína quando vem acompanhada por resmungos e queixas. Paulo mostra que é elogiável ser 'longânime com alegria'. — Col 1:9-12.

Além da alegria que se deriva de praticar a longanimidade, as recompensas são grandes. Jeová é recompensado por se glorificar o Seu nome. O desafio à justiça e à legitimidade da soberania de Deus é refutado, e Ele é vindicado. (Gên 3:1-5; Jó 1:7-11; 2:3-5) O que teria acontecido se tivesse matado Adão, Eva e Satanás por ocasião da rebelião? Alguns talvez chegassem à conclusão de que Satanás tinha um argumento válido no seu desafio. Mas Jeová, pela longanimidade, deu aos homens a oportunidade de mostrar sob prova que preferem que Ele seja seu soberano e que querem servi-lo por causa das Suas excelentes qualidades, sim, para demonstrar que preferem a soberania de Jeová à completa independência, sabendo que isso é muito melhor. — Sal 84:10.

Jesus Cristo, por ser longânime em obediência a Deus, recebeu uma recompensa extremamente maravilhosa, a de ser enaltecido, por seu Pai, à posição superior de realeza e receber "o nome que está acima de todo outro nome". (Fil 2:5-11) Além disso, recebe uma "noiva" composta de seus irmãos espirituais, a Nova Jerusalém, representada como cidade, cujas pedras de alicerce trazem os nomes dos 12 apóstolos do Cordeiro. — 2Co 11:2; Re 21:2, 9, 10, 14.

Do mesmo modo, uma rica recompensa aguarda a todos os que cultivam a longanimidade e a mantêm em harmonia com o propósito de Deus. (He 6:11-15) Eles têm a satisfação de copiar a qualidade de Deus, de fazer a vontade de Deus e de ter a aprovação de Deus. Além disso, sua longanimidade fará com que outros sejam ajudados a conhecer a Deus e a obter a vida eterna. — 1Ti 4:16.

LO-RUAMA [[Com Ela] Não se Teve Misericórdia]. Menina dada à luz por Gômer, esposa de Oseias. Jeová disse ao profeta que desse este nome à menina porque Ele 'não mais teria misericórdia para com a casa de Israel'. Deus indicou assim a rejeição de Israel como um todo. (Os 1:6-8) Anteriormente, ao nascer Jezreel, disse-se que Gômer "lhe deu à luz um filho", isto é, a Oseias, mas, a respeito de Lo-Ruama só se declara que Gômer "passou outra vez a ficar grávida e a dar à luz uma filha", sem referência direta a Oseias. Embora o relato não o diga especificamente, tem-se sugerido que esta filha era fruto do adultério de Gômer e não era prole do próprio profeta. (Os 1:2, 3) Em Oseias 2:1, 23 há uma alusão ao nome simbólico dela.

LOTÃ. Filho de Seir, o horeu, e um dos xeques de Edom. (Gên 36:20, 29) Seus filhos eram Hori e Hemão (Homão), e sua irmã chamava-se Timna. — Gên 36:22; 1Cr 1:38, 39.

LÓTUS. Veja LÓDÃO.

LOUCURA. Distúrbio mental, quer insanidade, quer uma condição de extrema fúria ou grande tolice. Nas Escrituras usam-se diversas palavras hebraicas e gregas para indicar tais distúrbios mentais, quer duradouros, quer temporários. Algumas destas palavras parecem ser associadas com, ou derivar de, gritos esquisitos e às vezes violentos ou lamentosos de pessoas afligidas pela loucura.

O jactancioso rei babilônio Nabucodonosor ficou louco. Este monarca, em cumprimento dum sonho profético explicado por Daniel, foi atacado de loucura por ocasião duma jactância. Ficou insano por sete anos, "e começou a comer vegetação como os touros". (Da 4:33) Tendo perdido a razão, Nabucodonosor possivelmente imaginou ser um animal, talvez um touro. A respeito deste seu distúrbio mental, um dicionário médico, francês, declara: "LICANTROPIA . . . de [*lý·kos*], *lupus*, lobo; [*án·thro·pos*], *homo*, homem. Este nome foi dado à doença de pessoas que acreditam ter-se transformado em animal, e que imitam a voz ou os gritos, as formas ou maneiras daquele animal. Tais indivíduos costumam imaginar-se transformados em lobo, cão ou gato; às vezes também em touro, como no caso de Nabucodonosor." (*Dictionnaire des sciences médicales, par une société de médecins et de chirurgiens* [Dicionário de Ciências Médicas, por Uma So-

ciedade de Médicos e de Cirurgiões], Paris, 1818, Vol. 29, p. 246) Ao fim dos sete anos, Jeová restaurou a sanidade de Nabucodonosor. — Da 4:34-37.

Loucura e Possessão Demoníaca. Embora nem todos os afligidos pela loucura ou insanidade estejam possuídos por demônios, é lógico esperar que pessoas possessas por demônios manifestem uma condição mental desequilibrada. No país dos gerasenos, Jesus encontrou um louco que era possesso por demônios. Seu antro era entre os túmulos, e embora muitas vezes tivesse sido amarrado com grilhões e cadeias, "as cadeias foram quebradas por ele e os grilhões foram até despedaçados; e ninguém tinha força para subjugá-lo". Além disso, "ele clamava continuamente, noite e dia, nos túmulos e nos montes, e se cortava com pedras". Depois que Jesus expulsou os demônios, o homem tinha "são juízo". (Mr 5:1-17; Lu 8:26-39) Os cristãos, porém, são mantidos a salvo da invasão por demônios que produz loucura, por vestirem e não tirarem a "armadura completa de Deus". — Ef 6:10-17.

Loucura Fingida. Em certa ocasião, enquanto estava proscrito pelo Rei Saul, Davi refugiou-se junto a Aquis, rei de Gate. Ao descobrirem quem ele era, os filisteus sugeriram a Aquis que Davi era um risco de segurança, e Davi ficou com medo. Por conseguinte, disfarçou sua sanidade, agindo como louco. Ele "fazia cruzinhas nas portas do portão e deixava correr a saliva sobre a sua barba". Pensando que Davi era louco, Aquis deixou-o ir embora com vida, como idiota inofensivo. Mais tarde, Davi foi inspirado a escrever o Salmo 34, no qual agradeceu a Jeová ter abençoado a sua estratégia e o ter livrado. — 1Sa 21:10–22:1.

A Loucura da Oposição a Jeová. O profeta Balaão desejava tolamente profetizar contra Israel, a fim de receber dinheiro do Rei Balaque, dos moabitas, mas Jeová anulou e impediu seus esforços. O apóstolo Pedro escreveu a respeito de Balaão, que "um animal de carga, sem voz, fazendo pronunciação com voz de homem, impediu o proceder louco do profeta". Referente à loucura de Balaão, o apóstolo usou a palavra grega *pa·ra·fro·ní·a,* que contém a ideia de "estar fora de si". — 2Pe 2:15, 16; Núm 22:26-31.

O profeta Oseias escreveu a respeito dos falsos profetas de Israel: "O profeta será tolo, o homem da expressão inspirada ficará enlouquecido por causa da abundância do teu erro, sendo abundante até mesmo a hostilidade." (Os 9:7) Jeová causa a loucura dos seus opositores e dos que rejeitam a sabedoria dele, identificando-se como "Aquele que faz os próprios adivinhos agir como doidos", quer dizer, por mostrar que as previsões deles são falsas. (Is 44:24, 25) Jó disse a respeito dos juízes do mundo, que Jeová "faz os próprios juízes endoidecer". — Jó 12:17.

Paulo comparou os homens que resistiam à verdade e que tentavam corromper a congregação cristã a Janes e Jambres, que resistiram a Moisés. Ele assegurou: "Não farão mais progresso, pois a insensatez ["loucura", *So*] deles ficará bem clara a todos, assim como ficou a daqueles dois homens." — 2Ti 3:8, 9.

Loucura Resultante de Opressão e Confusão. Entre as funestas consequências que os israelitas sofreriam pela desobediência a Jeová estava serem atacados de loucura. Em resultado das medidas opressivas dos seus conquistadores, eles ficariam enlouquecidos, reagindo de modo irracional por causa da frustração. (De 28:28-34) Deveras, o Rei Salomão declarou que "a mera opressão pode fazer o sábio agir como doido". — Ec 7:7.

Na profecia, o rei babilônio Nabucodonosor foi comparado ao 'copo do vinho do furor de Jeová'. As nações o teriam de beber, e isso os faria "balouçar, e agir como homens endoidecidos, por causa da espada que [eu, Jeová,] envio entre eles". (Je 25:15, 16) Mais tarde, causar-se-ia loucura na própria Babilônia, tendo seus idólatras visões horripilantes, 'e por causa das suas visões aterradoras continuariam a agir como doidos'. (Je 50:35-38) Ela também teria de beber o copo do furor de Jeová. — Je 51:6-8.

Fúria Extrema. A loucura, conforme usada na Bíblia, pode também denotar fúria extrema. Jesus, num sábado, curou um homem que tinha a mão direita ressequida. Então, os escribas e os fariseus que observaram isso, "se encheram de insensatez [ou: loucura] e começaram a falar entre si sobre o que poderiam fazer a Jesus". (Lu 6:6-11) Para descrever seu estado mental, Lucas usou a palavra grega *á·noi·a,* que literalmente significa "insensatez" (a palavra portuguesa "paranoia" é aparentada com este termo). Paulo, evidentemente, pensava na extrema fúria ou furor quando admitiu que, ao perseguir os cristãos, ele estivera "extremamente enfurecido contra eles". — At 26:11.

Contrastada com a Sabedoria. No livro de Eclesiastes, o congregante revela que empenhou seu coração "a conhecer a sabedoria e a conhecer a doidice". (Ec 1:17) Sua investigação não se restringiu a considerar a sabedoria, mas também levou em conta seu oposto, conforme manifestado pelo homem. (Ec 7:25) Em Eclesiastes 2:12, Salomão revela novamente que ele pesou a sabedoria, a doidice e a estultícia. Deste modo, ele pôde determinar o contraste em seu valor. Reconheceu a

desregrada frivolidade como loucura, dizendo: "Eu disse ao riso: 'Insânia!' " pois, em comparação com a sabedoria, era insensato, não produzindo nenhuma felicidade verdadeira. — Ec 2:2.

Comentando a condição mental do estúpido, Salomão disse: "O início das palavras da sua boca é estultícia, e o fim posterior da sua boca é doidice calamitosa." (Ec 10:13) A estultícia talvez assuma a forma dum truque, que às vezes pode prejudicar tanto a vítima, que aquele que o usa é comparado a um louco armado de armas mortíferas. — Pr 26:18, 19.

Alguns não têm nenhuma esperança de ressurreição, pensando que a morte acaba com tudo para todos. Quando se lhe apresenta a evidência de seu conceito desequilibrado, eles apenas procuram satisfazer suas inclinações carnais e não mostram nenhuma preocupação em fazer a vontade de Deus. Salomão também os mencionou, dizendo: "Por haver um só evento consequente para todos, o coração dos filhos dos homens está também cheio do mal; e há doidice no seu coração durante a sua vida, e depois dela — rumo aos mortos!" — Ec 9:3.

Uso Ilustrativo. A autoridade e o apostolado do apóstolo Paulo foram questionados por alguns em Corinto, aos quais ele sarcasticamente classificou de "superfinos apóstolos". (2Co 11:5) A fim de fazer a congregação coríntia cair em si, Paulo 'jactou-se' das suas credenciais, das suas bênçãos e das coisas que havia sofrido no serviço de Jeová, em prova da sua afirmação. Esta jactância contrariava a costumeira maneira de falar do cristão, mas Paulo teve de fazer isso neste caso. Por isso falou de si mesmo como se estivesse 'desarrazoado' e disse a respeito dos chamados superfinos apóstolos: "São ministros de Cristo? Respondo como louco: eu o sou ainda mais destacadamente." — 2Co 11:21-27.

LOUREIRO [hebr.: *'ó·ren*]. Árvore sempre-verde, que frequentemente cresce apenas como arbusto, mas é capaz de atingir a altura de até cerca de 15 m. A árvore inteira (folhas, casca, raízes e frutos) contém um óleo há muito empregado na medicina. As folhas são oblongas e coriáceas, tendo o lado superior lustroso.

Esta árvore é a última das diversas árvores mencionadas em Isaías 44:14; esta é a única referência à árvore nas Escrituras Hebraicas. O *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento; de L. Koehler e W. Baumgartner, Leiden, 1958, p. 88) identifica o nome como loureiro (*Laurus nobilis*), também chamado louro ou louro-comum. (Veja também *The Interpreter's Dictionary of the Bible* [O Dicionário Bíblico do Intérprete], editado por G. A. Buttrick, 1962, Vol. 2, p. 293.) O *Laurus nobilis* é encontrado desde a costa até as regiões montanhosas centrais da Palestina, e cresce também em outros países do Mediterrâneo.

Os antigos gregos usavam folhas de loureiro para fazer coroas, que eram colocadas na cabeça dos vencedores dos Jogos Pítios e também concedidas aos que ocupavam certos cargos, como símbolo de distinção.

LOUVOR. Expressão de elogio, de admiração, até mesmo de adoração quando o louvor é dirigido a Deus. O verbo hebraico *ha·lál* e o grego *ai·né·o* são traduzidos "louvar". (Sal 113:1; Is 38:18; Ro 15:11; veja ALELUIA; HALEL.) O substantivo grego *hý·mnos*, do qual deriva a palavra portuguesa "hino", transmite a ideia de louvor ou de cântico de louvor dirigido a Deus. — Mr 14:26 n.

Louvar o nome de Deus significa louvar o próprio Altíssimo. (Sal 69:30) Ele merece o maior louvor, porque é "bom", ou o máximo em excelência moral, o Criador, o Ajudador dos aflitos, Sustentador e Libertador do seu povo. (Sal 135:3; 150:2; 1Cr 16:25, 26) Ele nunca compartilhará este louvor com as imagens inanimadas, que não podem dar ajuda aos que as adoram. — Is 42:8.

O louvor ocupava um lugar importante na adoração de Jeová por Israel. Por estar o Todo-Poderoso totalmente cercado de louvor, ele é mencionado como "habitando nos louvores de Israel". (Sal 22:3) Foi o Rei Davi quem organizou os sacerdotes e os levitas para louvarem a Jeová com cânticos e com música instrumental. O arranjo organizado por Davi continuou vigorando no templo construído por Salomão, e por muitos anos seguidos, os sacerdotes e os levitas lideravam em dar louvores, usando composições inspiradas que têm sido preservadas até o dia de hoje no livro dos Salmos. — 1Cr 16:4-6; 23:2-5; 2Cr 8:14; veja MÚSICA.

Os servos fiéis de Jeová não permitiam nenhuma interferência em lhe darem o louvor ao qual Ele tem direito exclusivo. O profeta Daniel não parou de louvar a Jeová quando isso foi decretado ilegal e aquele que o fizesse podia ser punido por ser lançado na cova dos leões. (Da 6:7-10) Jesus Cristo, por não fazer nada da sua própria iniciativa, deu o exemplo superlativo em louvar seu Pai. Toda a vida e ministério do Filho de Deus, inclusive os milagres que realizou, deram louvor ao seu Pai. — Lu 18:43; Jo 7:17, 18.

Entre os cristãos do primeiro século, continuavam a ser usados os salmos inspirados para louvar a Jeová. Além disso, parece ter havido composições cristãs — "louvores a Deus", ou hinos, e "cânticos espirituais", ou cânticos que tratavam de as-

suntos espirituais. (Ef 5:19; Col 3:16) O louvor cristão, porém, não se restringe a cânticos. Expressa-se na vida da pessoa e na sua preocupação ativa com o bem-estar espiritual e material dos outros. — He 13:15, 16.

Louvor Dado a Humanos. Louvar alguém a si mesmo é evidência de orgulho e não edifica os ouvintes. É desamoroso, porque enaltece a pessoa acima dos outros. (1Co 13:4) Se há de se dar louvor, deve ser dado espontaneamente por observadores imparciais, que não têm nada a ganhar com os elogios que dão. — Pr 27:2.

Mesmo dado por outros, o louvor ainda pode constituir uma prova para o louvado. Pode fomentar sentimentos de superioridade ou orgulho, e assim resultar na queda da pessoa. Mas, quando aceito no espírito correto, o louvor pode influir na pessoa de modo positivo. Ela pode reconhecer humildemente sua dívida para com Jeová Deus e ser animada a se comportar de modo a não falhar na sua louvável posição moral. O provérbio inspirado indica o efeito que o louvor pode ter em revelar o que a pessoa realmente é: "O cadinho de refinação é para a prata e o forno de fundição é para o ouro; e a pessoa é segundo o seu louvor." — Pr 27:21; compare isso com *ALA; IBB; NE.*

Nenhum humano poderia receber maior louvor ou elogio do que ser reconhecido como aprovado por Deus. Esse louvor será dado na revelação do Senhor Jesus Cristo em glória. (1Co 4:5; 1Pe 1:7) Este louvor não depende de diferenças carnais, mas de a pessoa viver dum modo próprio dum servo de Jeová. (Ro 2:28, 29; veja JUDEU, JUDIA.) No ínterim, homens em altos cargos governamentais, bem como outros, talvez louvem os verdadeiros cristãos por estes acatarem a lei e serem retos. (Ro 13:3) Quando se torna claro para os observadores que o motivo da conduta excelente dos cristãos é que eles são servos devotos de Jeová, o louvor é dado a Jeová e ao seu Filho, de quem eles são discípulos leais.

LUA. "O luzeiro menor para dominar a noite", providenciado por Deus como meio de marcar "tempos designados". (Gên 1:16; Sal 104:19; Je 31:35; 1Co 15:41) A palavra hebraica para "lua" (*ya·ré·ahh*) é intimamente aparentada com a palavra hebraica *yé·rahh,* que significa "mês lunar". Visto que o mês lunar sempre começava com o aparecimento da lua nova (hebr.: *hhó·dhesh*), o termo "lua nova" passou a significar também "mês". (Gên 7:11; Êx 12:2; Is 66:23) A palavra grega *se·lé·ne* é traduzida "lua", ao passo que a palavra grega *men* contém a ideia de período lunar. — Lu 1:24; Gál 4:10; também Col 2:16, onde ocorre *ne·o·me·ní·a* (lua nova).

A palavra *leva·náh,* que significa "branco", ocorre três vezes no texto hebraico, descrevendo poeticamente o brilho branco da lua cheia, especialmente evidente em terras bíblicas. (Cân 6:10; Is 24:23; 30:26) A palavra *ké·se'* (ou *ké·seh*), que significa "lua cheia", também ocorre duas vezes. — Sal 81:3; Pr 7:20, *ALA.*

Visto que a lunação média, de lua nova a lua nova, é de cerca de 29 dias, 12 horas, 44 minutos, os antigos meses lunares tinham ou 29 ou 30 dias. Originalmente, isto talvez tivesse sido determinado pela simples observância do aparecimento do crescente da lua nova; mas, no tempo de Davi, encontramos evidência de cálculo antecipado. (1Sa 20:5, 18, 24-29) Não obstante, em tempos pós-exílicos, a Míxena (*Rosh Ha-Shanah* 1:3–2:7) declara que o Sinédrio judaico se reunia de manhã cedo no dia 30 de cada um de sete meses no ano para determinar a lua nova. Postavam-se vigias em pontos elevados em torno de Jerusalém, e depois de observar a lua nova, eles levavam imediatamente a notícia à corte judaica. Após ter recebido testemunho suficiente, a corte anunciava: 'É consagrado', marcando oficialmente o início dum novo mês. Quando o céu nublado ou neblina causavam pouca visibilidade, então o mês precedente era declarado ter tido 30 dias, e o novo mês começava no dia depois da reunião da corte. Diz-se também que se fazia um anúncio adicional pelo sinal de um fogo no monte das Oliveiras, fogo que então era repetido em outros pontos elevados, em todo o país. Este método, evidentemente, foi mais tarde substituído pelo envio de mensageiros portadores da notícia.

No quarto século de nossa Era Comum, estabeleceu-se um calendário padronizado ou contínuo, de modo que os meses judaicos passaram a ter um número fixo de dias, com exceção de chesvã e de quisleu, bem como o mês de adar, os quais ainda variam entre 29 e 30 dias, segundo certos cálculos.

Observância da Lua Nova. Entre os judeus, cada lua nova marcava a ocasião para o toque de trombetas e a oferta de sacrifícios segundo o pacto da Lei. (Núm 10:10; 2Cr 2:4; Sal 81:3; compare isso com Is 1:13, 14.) As ofertas prescritas, na realidade, eram ainda maiores do que as normalmente oferecidas nos sábados regulares. (Núm 28:9-15) Embora não se declare especificamente que a lua nova assinalasse um dia de descanso, o texto em Amós 8:5 indica a cessação de trabalho. Pelo visto, era uma ocasião de banquete (1Sa 20:5), bem como uma oportunidade de se obter instrução na lei de Deus. — Ez 46:1-3; 2Rs 4:22, 23; Is 66:23.

A sétima lua nova de cada ano (correspondendo ao primeiro dia do mês de etanim, ou tisri) era sabática, e o pacto da Lei decretava que fosse um tempo de completo repouso. (Le 23:24, 25; Núm 29:1-6) Era o dia de "toque de trombeta", mas em sentido maior do que nas outras luas novas. Anunciava a aproximação do Dia da Expiação, realizado no dia 10 do mesmo mês. — Le 23:27, 28; Núm 29:1, 7-11.

Adoração da Lua. Os israelitas, embora orientados pela Lua como indicador do tempo para determinar seus meses e suas épocas festivas, deviam permanecer afastados da prática da adoração da Lua prevalecente nas nações ao redor deles. O deus-lua Sin era o deus da cidade de Ur, capital da Suméria, lugar de onde Abraão e sua família partiram para a Terra da Promessa. Embora os habitantes de Ur fossem politeístas, o deus-lua Sin, deidade masculina, era o deus supremo, a quem devotavam primariamente seu templo e seus altares. Abraão e seu grupo viajaram de Ur para Harã, que era outro grande centro da adoração da Lua. O pai de Abraão, Tera, que faleceu em Harã, parece ter praticado tal adoração idólatra. (Gên 11:31, 32) De qualquer modo, estas circunstâncias dão mais peso ao significado do aviso de Josué a Israel depois de entrarem na Terra da Promessa, conforme registrado em Josué 24:2, 14: "Assim disse Jeová, o Deus de Israel: 'Foi no outro lado do Rio [Eufrates] que os vossos antepassados moravam há muito tempo, Tera, pai de Abraão e pai de Naor, e eles costumavam servir a outros deuses.' E agora, temei a Jeová e servi-o sem defeito e em verdade, e removei os deuses a que vossos antepassados serviram do outro lado do Rio e no Egito, e servi a Jeová."

Jó também viveu no meio de adoradores da Lua, e ele fielmente rejeitou a prática deles, de beijar a mão visando a Lua. (Jó 31:26-28) Os midianitas vizinhos usavam ornamentos em forma de lua, pondo-os até mesmo em seus camelos. (Jz 8:21, 26) No Egito, onde tanto Abraão como o povo de Israel moravam mais tarde, praticava-se com destaque a adoração da Lua em honra do deus-lua Tot, o deus egípcio das medidas. Em toda lua cheia, os egípcios lhe sacrificavam um porco. Ele passou a ser adorado na Grécia sob o título de Hermes Trismegisto (Hermes Três Vezes Grande). Na realidade, a adoração da Lua se estendeu até o Hemisfério Ocidental, onde se encontraram, no México e na América Central, antigos templos zigurates dedicados à Lua. Em inglês, a segunda-feira ainda deriva seu nome a adoração anglo-saxônica da Lua, pois o nome deste dia, "Monday", originalmente significava "moon-day", ou dia da Lua.

Os adoradores da Lua atribuíam poderes de fertilidade à Lua e esperavam que ela fizesse suas plantações e até seus animais crescer. Em Canaã, onde os israelitas finalmente se estabeleceram, a adoração da Lua era realizada pelas tribos cananeias com o acompanhamento de ritos e cerimônias imorais. Às vezes adorava-se ali a Lua sob o símbolo da deusa Astorete (Astarte, Astarteia). Astorete era supostamente a consorte do deus Baal, e a adoração destes dois frequentemente enlaçava os israelitas durante o período dos juízes. (Jz 2:13; 10:6) As esposas estrangeiras do Rei Salomão introduziram em Judá a contaminação da adoração da Lua. Sacerdotes de deuses estrangeiros mandavam o povo de Judá e de Jerusalém fazer fumaça sacrificial ao Sol, à Lua e às estrelas, prática que continuou até o tempo do Rei Josias. (1Rs 11:3-5, 33; 2Rs 23:5, 13, 14) Quando Jezabel, filha do rei pagão Etbaal, que governava os sidônios, se casou com o Rei Acabe, de Israel, ela também trouxe consigo a adoração de Baal, e, aparentemente, da deusa-lua Astorete. (1Rs 16:31) Os israelitas encontraram novamente a adoração da Lua durante seu exílio em Babilônia, onde as ocasiões da lua nova eram consideradas propícias pelos astrólogos babilônios para prognosticar o futuro. — Is 47:12, 13.

A Palavra de Deus deveria ter servido aos israelitas como proteção contra tal adoração da Lua. Ela mostrava que a Lua é simplesmente um luzeiro e um indicador conveniente do tempo, desprovido de personalidade. (Gên 1:14-18) Quando a nação de Israel se aproximava de Canaã, Jeová a advertiu especificamente de que não adorasse as criações celestes como se fossem representações Dele. Quem praticasse tal adoração devia ser apedrejado até morrer. (De 4:15-19; 17:2-5) Deus, por meio do seu profeta Jeremias, declarou mais tarde que os ossos dos falecidos habitantes idólatras de Jerusalém, inclusive de reis, sacerdotes e profetas, seriam retirados das suas sepulturas e se tornariam "como estrume sobre a superfície do solo". — Je 8:1, 2.

Alguns têm tentado interpretar o texto em Deuteronômio 33:14 como evidência de influência pagã ou de atitude supersticiosa para com a Lua. Na versão *Almeida*, edição revista e corrigida, este texto fala das "mais excelentes produções da lua". No entanto, conforme mostrado por traduções mais modernas, o sentido da palavra hebraica vertida aqui por "lua" (*yera·hhím*) realmente é "meses" ou "meses lunares", e refere-se basicamente aos períodos mensais em que amadurecem os frutos.

De modo similar, o Salmo 121:6 tem sido entendido por alguns como indicando uma crença na

ideia de que doenças eram causadas pela exposição à luz da Lua. Quando se lê o salmo inteiro, porém, torna-se evidente que tal pressuposição é infundada, visto que o salmo, em vez disso, expressa de forma poética a garantia da proteção de Deus contra calamidades sob todas as circunstâncias e em todas as ocasiões, quer à luz do Sol de dia, quer à luz da Lua à noite.

Ainda outros têm objetado ao termo "lunático(s)" encontrado nesta versão *Almeida* em Mateus 4:24 e Mateus 17:15. Esta expressão vem da palavra grega *se·le·ni·á·zo·mai* e significa literalmente "aluado". Traduções modernas traduzem esta palavra como "epiléptico". Usar Mateus este termo grego, comum, nestas duas ocasiões não significa que ele atribuía essa enfermidade à Lua, nem que a Bíblia ensine isso, mas ele usou simplesmente a palavra que, pelo visto, entre os que naquele tempo falavam grego, era o nome que se costumava dar a um epiléptico. Neste respeito, podemos notar que o termo "lunático", em alguns países, é hoje primariamente um termo jurídico para indicar certo grau de insanidade, embora não se atribua tal insanidade aos efeitos da Lua. Os cristãos de língua inglesa, de modo similar, continuam a usar o nome "Monday" para a segunda-feira, embora não o encarem como dia consagrado à Lua.

Na Era Comum. Nos dias de Cristo Jesus e dos apóstolos, a adoração da Lua não era praticada pelo povo judeu. Este, naturalmente, observava as luas novas de acordo com o pacto da Lei. O dia da lua nova de cada mês ainda é observado pelo judeus ortodoxos como dia de expiação menor de pecados cometidos durante o mês findo.

O dia 14 de nisã, quando a Lua chegava à fase cheia, assinalava o tempo da celebração da Páscoa e também o tempo da instituição, por Jesus, da ceia comemorativa, ou Refeição Noturna do Senhor, comemorando a sua morte. — Mt 26:2, 20, 26-30; 1Co 11:20-26.

Apesar do fim do pacto da Lei, alguns dos cristãos judeus, bem como outros, tendiam a apegar-se à prática da celebração de luas novas, bem como de sábados, e por isso precisavam do conselho corretivo de Paulo conforme encontrado em Colossenses 2:16, 17, e Gálatas 4:9-11.

LUCAS. Médico e companheiro fiel do apóstolo Paulo. Foi o escritor do Evangelho de Lucas e de Atos dos Apóstolos. Que Lucas era pessoa bem instruída é evidente dos seus escritos. Também, sua formação como médico é notada no seu uso de termos médicos. — Lu 4:38; At 28:8.

Lucas não classifica a si mesmo de testemunha ocular dos eventos na vida de Cristo, registrados no seu Evangelho. (Lu 1:2) Portanto, parece que ele se tornou crente algum tempo depois de Pentecostes de 33 EC.

No livro de Atos, Lucas é mencionado de modo indireto pelo uso dos pronomes "nós" e "nos", e por verbos na primeira pessoa do plural. (At 16:10-17; 20:5–21:18; 27:1–28:16) Ele estava com Paulo em Trôade, na segunda viagem missionária do apóstolo, e acompanhou-o dali a Filipos, onde talvez tenha permanecido até o retorno de Paulo na sua terceira viagem missionária. Lucas acompanhou Paulo à Judeia, no fim desta viagem missionária (At 21:7, 8, 15), e, enquanto o apóstolo estava por uns dois anos encarcerado em Cesareia, Lucas provavelmente escreveu seu Evangelho ali (c. 56-58 EC). Acompanhou Paulo na sua viagem a Roma, para este ser julgado ali. (At 27:1; 28:16) Visto que o livro de Atos abrange eventos a partir de 33 EC até o fim dos dois anos de encarceramento de Paulo em Roma, mas não registra o resultado do apelo de Paulo a César, é provável que Lucas tenha completado ali o livro de Atos por volta de 61 EC.

Lucas juntou-se a Paulo em enviar cumprimentos aos cristãos em Colossos, quando Paulo lhes escreveu de Roma (c. 60-61 EC), e o apóstolo o identificou como "o médico amado". (Col 4:14) Escrevendo de Roma a Filêmon (c. 60-61 EC), Paulo incluiu cumprimentos de Lucas, chamando-o de um dos seus "colaboradores". (Flm 24) Que Lucas continuou com Paulo e estava com ele pouco antes do martírio do apóstolo é evidente da observação de Paulo: "Apenas Lucas está comigo." — 2Ti 4:11.

Alguns sustentam que Lucas era gentio, baseando-se principalmente em Colossenses 4:11, 14. Visto que Paulo mencionou primeiro os "circuncisos" (Col 4:11) e depois mencionou Lucas (Col 4:14), inferem que Lucas não era da circuncisão e assim não era judeu. Mas, isto de modo algum é conclusivo. Romanos 3:1, 2, declara que Deus incumbiu os judeus das suas proclamações sagradas. Lucas é um dos incumbidos dessas proclamações inspiradas.

As Escrituras tampouco fornecem base para se identificar Lucas com o Lúcio mencionado em Atos 13:1, nem com o 'parente' de Paulo, do mesmo nome, mencionado em Romanos 16:21.

LUCAS, BOAS NOVAS SEGUNDO. Relato que narra primariamente os eventos do ministério terrestre de Jesus. Seu objetivo era apresentar um registro exato em ordem lógica, comprovando a certeza do que Teófilo tinha sido ensinado oralmente. (Lu 1:3, 4) Conforme sugerido por constar no cânon bíblico, este registro devia também beneficiar muitos outros, tanto judeus como não judeus. Embora às vezes pareça predominar o

arranjo tópico, este Evangelho, no seu esboço geral, segue uma ordem cronológica.

Escritor e Tempo da Escrita. Embora não seja mencionado nele, em geral tem-se atribuído ao médico Lucas (Col 4:14) a escrita deste relato. Existe evidência escrita neste sentido já desde o segundo século EC, sendo o Evangelho atribuído a Lucas no Fragmento Muratoriano (c. 170 EC). Certos aspectos deste Evangelho também podem ser encarados como indicando um médico bem instruído como seu escritor. O vocabulário encontrado nele é mais extenso do que o dos três outros Evangelhos em conjunto. Às vezes, as descrições dos padecimentos curados por Jesus são mais específicos do que nos outros relatos. — Veja Mt 8:14; Mr 1:30; Lu 4:38; Mt 8:2; Mr 1:40; Lu 5:12.

Evidentemente, foi antes de escrever o livro de Atos que Lucas completou o seu Evangelho. (At

DESTAQUES DE LUCAS

Relato de Lucas sobre a vida de Jesus, escrito para confirmar a certeza dos acontecimentos em torno da vida do Cristo e dum modo que agradaria a pessoas de todas as nações.

O segundo Evangelho escrito; provavelmente foi registrado entre 56 e 58 EC.

Eventos que precederam ao ministério público de Jesus. (1:1–4:13)

- Gabriel anuncia a Maria com antecedência que ela dará à luz o Filho de Deus; quando Jesus nasce, anjos o identificam como "Cristo, o Senhor".
- Aos 12 anos de idade, Jesus interroga os instrutores no templo.
- Por ocasião do seu batismo por João, espírito santo vem sobre Jesus e uma voz do céu identifica Jesus como o Filho de Deus.
- Satanás fracassa em repetidos esforços de tentar Jesus.

Início do ministério de Jesus, na maior parte na Galileia. (4:14–9:62)

- Numa sinagoga em Nazaré, Jesus lê a sua comissão no rolo de Isaías; os ouvintes tentam matá-lo.
- Ele ensina numa sinagoga em Cafarnaum, expulsa um demônio e cura muitos doentes.
- É desafiado sobre assuntos tais como o perdão de pecados e a cura no sábado.
- Depois de orar a noite inteira, Jesus escolhe seus 12 apóstolos.
- Profere o Sermão do Monte.
- Cura o escravo dum oficial do exército e ressuscita o filho duma viúva.
- Jesus conta as parábolas dos dois devedores e do semeador; realiza mais milagres, inclusive a ressurreição da filha de Jairo.
- Os apóstolos são enviados a pregar o Reino de Deus.
- Pedro identifica Jesus como o Cristo; pouco depois, ele e mais dois apóstolos presenciam a transfiguração.

Ministério posterior de Jesus, na maior parte na Judeia e na Pereia. (10:1–19:27)

- Jesus envia os 70 a pregar.
- Conta a parábola do samaritano prestativo.
- Ensina aos seus discípulos a orar, depois refuta a acusação de que expulsa demônios por meio de Belzebu.
- Jesus adverte contra o materialismo e insta com os discípulos a buscarem o Reino de Deus; fala a respeito do pequeno rebanho e do mordomo fiel.
- Sara uma mulher encurvada e responde a objeções de ele fazer isso no sábado.
- Ele mostra que os que querem ser discípulos têm de encarar o que isso envolve.
- Conta parábolas, inclusive aquelas sobre o filho pródigo, e o rico e Lázaro.
- Jesus adverte seus discípulos sobre fazer outros tropeçar; ilustra a necessidade de humildade.
- Cura dez leprosos, mas apenas um deles, um samaritano, retorna para agradecer-lhe.
- Jesus compara os "dias do Filho do homem" aos dias de Noé e de Ló.
- Enfatiza novamente a necessidade de humildade — especialmente dos ricos — daí viaja para Jericó, onde Zaqueu se converte.
- Usando a parábola das minas, ele mostra que o Reino não viria naquela época.

Ministério público final de Jesus, em Jerusalém e arredores. (19:28–24:53)

- Jesus entra montado em Jerusalém e é aclamado pelo povo, mas ele chora sobre a cidade e prediz a desolação dela.
- Expulsa os vendedores do templo; daí é confrontado com perguntas capciosas sobre impostos e a ressurreição.
- Predizendo a destruição do templo e a queda de Jerusalém, Jesus fala também sobre o fim dos tempos designados das nações.
- Ele institui a Comemoração da sua morte, e depois é traído; quando Pedro decepa a orelha do escravo do sumo sacerdote, Jesus cura o homem.
- Preso, Jesus é levado à casa do sumo sacerdote, ao Sinédrio e a Pilatos; depois é mandado a Herodes e finalmente mandado de volta a Pilatos.
- Jesus é pregado na estaca; na estaca, ele fala sobre o Paraíso a um malfeitor pregado ao lado dele; ao morrer, cai uma escuridão sobre a terra e a cortina do santuário é rasgada pelo meio.
- Seu corpo é sepultado, mas, em três dias, o ressuscitado Jesus aparece aos seus seguidores.
- Por fim, Jesus começa a sua ascensão ao céu diante dos olhos deles.

1:1, 2) Visto que havia acompanhado Paulo a Jerusalém no fim da terceira viagem missionária do apóstolo (At 21:15-17), ele teria boas condições para rebuscar com exatidão as coisas referentes a Jesus Cristo, na própria terra em que o Filho de Deus havia realizado sua atividade. Depois da prisão de Paulo em Jerusalém e durante o posterior encarceramento de Paulo em Cesareia, Lucas deve ter tido muitas oportunidades para entrevistar testemunhas oculares e consultar registros escritos. De modo que é razoável concluir que este Evangelho talvez fosse escrito em Cesareia, algum tempo durante a detenção de Paulo ali por cerca de dois anos (c. 56-58 EC). — At 21:30-33; 23:26-35; 24:27.

Exclusividades. Como no caso dos outros três Evangelhos, o relato de Lucas fornece evidência abundante de que Jesus deveras é o Cristo, o Filho de Deus. Revela Jesus como homem de oração, que se estribava plenamente no seu Pai celestial. (Lu 3:21; 6:12-16; 11:1; 23:46) Contém numerosos pormenores suplementares, os quais, conjugados com o que se encontra nos outros três Evangelhos, oferecem um quadro mais completo dos acontecimentos associados com Cristo Jesus. Quase os inteiros capítulos 1 e 2 não têm paralelo nos outros Evangelhos. Pelo menos seis milagres específicos e mais de duas vezes este número, em ilustrações, são exclusivos deste livro. Os milagres são: Jesus fez com que seus discípulos tivessem uma pesca milagrosa (5:1-6), ressuscitou o filho duma viúva de Naim (7:11-15), e também curou uma mulher encurvada (13:11-13), um homem que padecia de hidropisia (14:1-4), dez leprosos (17:12-14) e a orelha do escravo do sumo sacerdote (22:50, 51). Entre as ilustrações há as seguintes: os dois devedores (7:41-47), o prestativo samaritano (10:30-35), a figueira estéril (13:6-9), a lauta refeição noturna (14:16-24), a moeda de dracma perdida (15:8, 9), o filho pródigo (15:11-32), o mordomo injusto (16:1-8), o rico e Lázaro (16:19-31), e a viúva e o juiz injusto (18:1-8).

A matéria cronológica que aparece neste Evangelho ajuda a determinar quando João, o Batizador, e Jesus nasceram e quando começaram seus respectivos ministérios. — Lu 1:24-27; 2:1-7; 3:1, 2, 23; veja REGISTRO.

Autenticidade. Um indício da autenticidade do Evangelho de Lucas e da harmonia entre este e os outros livros bíblicos são as numerosas referências às Escrituras Hebraicas contidas nele e as citações feitas delas. (Veja Lu 2:22-24; Êx 13:2; Le 12:8; Lu 3:3-6; Is 40:3-5; Lu 7:27; Mal 3:1; Lu 4:4, 8, 12; De 8:3; 6:13, 16; Lu 4:18, 19; Is 61:1, 2.) O que confirma ainda mais a autenticidade deste livro é o cumprimento da profecia de Jesus a respeito da destruição de Jerusalém e do templo dela. — Lu 19:41-44; 21:5, 6.

LÚCIO [duma raiz lat. que significa "luz; iluminação"].

1. Homem de Cirene que se associava com a congregação de Antioquia, na Síria, quando Paulo partiu dali na sua primeira viagem missionária. — At 13:1-3.

2. 'Parente' cristão de Paulo, que estava com ele em Corinto durante a sua terceira viagem missionária, quando o apóstolo escreveu sua carta aos romanos. Lúcio participou em enviar cumprimentos aos cristãos em Roma. — Ro 16:21.

LUDE, LUDIM, LUDINS.

1. Filho de Sem (Gên 10:22; 1Cr 1:17), cujos descendentes foram identificados por Josefo (e outros) com os lídios, do SO da Ásia Menor. (*Jewish Antiquities* [Antiguidades Judaicas], I, 143, 144 [vi, 4]) Inscrições assírias do sétimo século AEC referem-se aos lídios como *luddu*.

2. Descendente de Cã através de Mizraim. (Gên 10:6, 13; 1Cr 1:8, 11) O povo descendente deste Ludim camítico evidentemente são "os ludins" mencionados por sua eficiência com o arco, os quais, junto com os camíticos Pute e Cus, estavam incorporados nas forças militares egípcias. (Je 46:8, 9; compare isso com Ez 30:4, 5.) Uma alusão similar aos arqueiros de Lude, em Isaías 66:19, parece referir-se ao Ludim camítico, em vez de ao Lude semítico, como os incluídos entre nações muito afastadas de Israel. Os ludins que prestavam serviço militar a Tiro são mais difíceis de identificar. (Ez 27:3, 10) Serem relacionados no texto com Pute, porém, talvez aponte de novo para ludins camíticos.

Os textos mencionados colocariam logicamente os ludins camíticos no norte da África, mas não é possível situá-los mais definitivamente. Alguns peritos os situam na vizinhança geral da Líbia, mas fazem isso à base duma alteração arbitrária da grafia do nome para Lube em vez de Lude.

LUGAR DA CAVEIRA. Veja GÓLGOTA.

LUGAR SANTO. Termo aplicado de vários modos nas Escrituras. (1) Em geral, podia ser aplicado ao acampamento de Israel, a Jerusalém e aos lugares santos dentro dela; também, era especificamente usado com respeito à (2) inteira tenda de reunião, e, mais tarde, ao templo; (3) ao Santíssimo, o compartimento mais recôndito do tabernáculo, e, mais tarde, do templo; e (4) ao primeiro recinto interno do tabernáculo, distinto do compartimento do Santíssimo. Em cada ocorrência da

expressão “lugar santo”, a aplicação pretendida pode ser determinada à base do contexto.

1. O *acampamento de Israel* (De 23:14); mais tarde, a terra de Israel e especificamente a cidade de Jerusalém. (Veja Mt 24:15 e Lu 21:20; note a expressão “cidade santa” em Mt 27:53.) Nela ficava o santuário de Deus, colocara-se o Seu nome ali, e Seu povo era considerado santo. (Ez 21:2) O acampamento inteiro, e, mais tarde, a terra inteira que Deus deu ao Seu povo deviam ser mantidos santos. Portanto, quem oferecesse um sacrifício a um deus falso ou realizasse qualquer prática impura profanava o santuário de Deus, situado no meio deles. — Le 20:3; compare isso com Le 18:21, 30; 19:30; Núm 5:2, 3; Je 32:34; Ez 5:11; 23:38.

2. A *tenda de reunião*, e, mais tarde, o *templo*. Todo o conjunto, incluindo o pátio do tabernáculo e os pátios do templo, era um lugar santo. (Êx 38:24; 2Cr 29:5; At 21:28) Os objetos principais situados no pátio eram o altar de sacrifícios e a bacia de cobre. Estes eram objetos sagrados. Apenas os cerimonialmente limpos podiam entrar em qualquer ocasião no pátio do tabernáculo; do mesmo modo, ninguém podia entrar no pátio do templo numa condição impura. Por exemplo, uma mulher na condição impura não podia tocar em nada santo, nem entrar no lugar santo. (Le 12:2-4) Evidentemente, mesmo uma condição de contínua impureza por parte dos israelitas era considerada como maculando o tabernáculo. (Le 15:31) Os que apresentavam ofertas para a purificação da lepra traziam seus sacrifícios apenas até o portão do pátio. (Le 14:11) Ninguém impuro podia ter parte num sacrifício de participação em comum no tabernáculo ou no templo, sob pena de morte. — Le 7:20, 21.

3. O *Santíssimo*, o compartimento mais recôndito. Em Levítico 16:2 é chamado de “[o] lugar santo [hebr.: *haq·qó·dhesh*, “santo”] dentro da cortina”. Pelo visto, Paulo pensava neste compartimento quando falou de Jesus entrar no céu, dizendo que ele não entrou num “lugar santo [gr.: *há·gi·a*, “santos”] feito por mãos”. (He 9:24) Em Hebreus 10:19, Paulo fala do “lugar santo” (*NM*); “santíssimo lugar” (*IBB*) (literalmente, os santos, ou os lugares santos, o plural indicando excelência).

O Santíssimo do tabernáculo só continha a dourada Arca do Pacto, encimada por dois querubins de ouro, com asas estendidas. (Êx 25:10-22; 26:33) O templo construído por Salomão também continha dois grandes querubins, feitos da madeira duma árvore oleaginosa, revestidos de ouro. (1Rs 6:23-28) Após o exílio babilônico, porém, a Arca sagrada não mais estava no Santíssimo.

No Santíssimo, o sumo sacerdote ficava cercado por querubins bordados na cobertura interna e na cortina do tabernáculo. (Êx 26:1, 31, 33) No templo de Salomão, as paredes e o teto eram de cedro recoberto de ouro; as paredes eram entalhadas com querubins, figuras de palmeira, ornamentos em forma de bagas e de flores. — 1Rs 6:16-18, 29; 2Cr 3:7, 8.

4. O *primeiro compartimento, maior*, o *Lugar Santo* ou o *Santo*, distinto do compartimento mais recôndito, o Santíssimo. (Êx 26:33) Este compartimento tinha dois terços do comprimento total da estrutura. (1Rs 6:16, 17; 2Cr 3:3, 8) Dentro do Lugar Santo ficava o candelabro de ouro no lado S do recinto (Êx 25:31-40; 40:24, 25), o altar de incenso, dourado, na extremidade O diante da cortina do Santíssimo (Êx 30:1-6; 40:26, 27), e a mesa dos pães da proposição no lado N (Êx 25:23-30; 40:22, 23; He 9:2, 3). Estes eram acompanhados por utensílios de ouro, inclusive bacias, espevitadeiras, e assim por diante. No Lugar Santo do templo havia o altar de ouro, as dez mesas dos pães da proposição e dez candelabros. Os candelabros e as mesas ficavam cinco à direita e cinco à esquerda. — 1Rs 7:48-50; 2Cr 4:7, 8, 19, 20.

O sacerdote, ao estar dentro do Lugar Santo do tabernáculo, podia ver entre as partes das armações de painel das paredes, bem como no teto, os coloridos querubins bordados na cobertura interna do tabernáculo. (Êx 26:1, 15) A cortina do Santíssimo ficava suspensa em quatro colunas douradas, sendo igualmente bordada com querubins. (Êx 26:31-33) O reposteiro da entrada do tabernáculo também era de tecido colorido. (Êx 26:36) No templo, as paredes deste recinto tinham esculturas entalhadas de querubins, de figuras de palmeiras, de ornamentos em forma de bagas, e de grinaldas de flores, todas recobertas de ouro. — 1Rs 6:17, 18, 22, 29.

Significado Simbólico. O arranjo estabelecido por Deus para a expiação do homem por meio do sacrifício de Jesus Cristo é chamado de “tenda maior e mais perfeita, não feita por mãos”. Cristo entrou ‘de uma vez para sempre no lugar santo’ deste grandioso templo espiritual “e obteve para nós um livramento eterno”, escreve o apóstolo Paulo. (He 9:11, 12) Ao ir para o céu e comparecer perante Jeová, Cristo entrou naquilo que foi retratado pelo compartimento mais recôndito do tabernáculo, a saber, o Santíssimo. (He 9:24, 25) De modo que o tabernáculo e seus serviços eram como “representação típica e como sombra das coisas celestiais”. — He 8:5.

Subsacerdotes cristãos. Visto que o lugar em que Deus mora é um santuário, um lugar santo, a congregação cristã também é comparada a um lugar santo, o templo de Deus. (1Co 3:17; Ef 2:21,

22) Diz-se que os seguidores ungidos de Jesus Cristo, enquanto na terra, são "edificados como casa espiritual, tendo por objetivo um sacerdócio santo" e constituindo um "sacerdócio real". (1Pe 2:5, 9) Assim como os subsacerdotes serviam no pátio e também no Lugar Santo, assim estes sacerdotes cristãos de Deus servem perante o Seu altar simbólico e também no Lugar Santo, simbólico. Os sacerdotes de Israel tinham de ser limpos, de modo que, quando se preparavam para servir no Lugar Santo, eles se lavavam com água da bacia de cobre, no pátio. (Êx 40:30-32) Do mesmo modo, também, diz-se que os cristãos que têm sido declarados justos 'foram lavados'. (1Co 6:11) Os sacerdotes israelitas estavam cercados de figuras de querubins nas cortinas do tabernáculo, ao cumprirem ali seus deveres. Isto faz lembrar a declaração do apóstolo feita a alguns declarados justos que, enquanto na terra, "[Deus] nos assentou junto nos lugares celestiais, em união com Cristo Jesus". (Ef 2:4-6) Ao passo que estes cristãos do "sacerdócio real" servem, eles oferecem sacrifícios de louvor (He 13:15) e orações a Deus (relacionadas com o incenso; Re 8:4), comem o alimento espiritual provido por Deus (assim como ele provia do pão da proposição os sacerdotes; Mr 2:26), e usufruem a luz da verdade da Palavra de Deus (como que do candelabro; Sal 119:105). O apóstolo Paulo salienta que eles têm a esperança, pelo sacrifício de Jesus Cristo, de entrar no verdadeiro "Santíssimo", o próprio céu. — He 6:19, 20; 9:24; 1Pe 1:3, 4; veja CONTRIBUIÇÃO SAGRADA; SANTÍSSIMO.

LUÍTE [duma raiz que significa "tabuinha; prancha"]. Lugar mencionado nas profecias de ruína contra Moabe. (Is 15:1, 5; Je 48:5) Alguns peritos acreditam que Luíte era uma cidade moabita situada no alto duma subida. Identificada por Eusébio e por Jerônimo com um lugar chamado Loueitha, Luíte tem sido relacionada quer com Rujm Madinat er Ras, a uns 20 km ao SO de Karak, quer com a vizinha Khirbet Fas. Outro conceito é que Luíte não era uma cidade, mas apenas o nome duma subida ou encosta, que seria usada pelos refugiados moabitas em fuga e em choro. — Veja Núm 34:4.

LUTA. Veja RIXA.

LUTO. Veja PRANTO.

LUZ, I. O termo hebraico *'ohr* e o termo grego *fos* se referem àquilo que emana dum corpo luminoso, tal como uma lâmpada (Je 25:10) ou do sol, bem como ao oposto da escuridão, em sentido literal e figurativo. (Is 5:20; Jo 11:10, 11) Acredita-se em geral que a luz consista em partículas de energia que se propagam em ondas. Até hoje, porém, o homem ainda não pode fornecer uma resposta completa à pergunta feita há mais de três milênios pelo Criador da luz: "Onde, então, está o caminho pelo qual se distribui a luz?" — Jó 38:24.

A luz solar é uma combinação de cores, cada qual com um comprimento de onda diferente. A cor dum objeto é determinada pela fração específica de luz refletida por sua superfície. Esta luz fornece assim as muitas tonalidades que deleitam os olhos do homem. Ela é também essencial para a perpetuação da vida terrestre — vegetal, animal e humana.

A Fonte da Luz. Jeová Deus é o Formador da luz e o Criador da escuridão. (Is 45:7) Foi no primeiro dia criativo que ele disse: "Venha a haver luz." (Gên 1:3) Antes disso, ele já havia criado os céus (inclusive "as grandes luzes" — o Sol, a Lua e as estrelas; veja Sal 136:7-9) e a terra. (Gên 1:1) Portanto, trazer à existência a luz com referência à terra parece ter envolvido a remoção gradual do que antes impedia que os raios solares atingissem este planeta. E a "separação" entre a luz e a escuridão deve ter ocorrido por meio da rotação da terra ao girar em torno do sol. (Gên 1:4, 5) Muito mais tarde, Jeová afligiu os egípcios adoradores do sol com uma escuridão que não atingiu os israelitas. (Êx 10:21-23) Ao conduzir seu povo para fora do Egito, ele forneceu luz por meio duma coluna de fogo. — Êx 13:21; 14:19, 20; Sal 78:14.

As Escrituras associam repetidas vezes a luz com o seu Criador. O salmista declarou: "Ó Jeová, meu Deus, mostraste ser muito grande. Tu te vestiste de dignidade e de esplendor, envolvendo-te em luz como que num manto." (Sal 104:1, 2) Esta declaração se harmoniza bem com a descrição feita por Ezequiel do que observou em visão: "Eu estava vendo algo semelhante ao brilho de electro, semelhante ao aspecto do fogo, em todo o redor, por dentro, da aparência dos seus quadris para cima; e da aparência dos seus quadris para baixo vi algo semelhante ao aspecto do fogo, e ele tinha uma claridade em todo o redor. Havia algo semelhante ao aspecto do arco que vem a haver numa massa de nuvens no dia duma chuvada. Assim era a aparência da claridade ao redor. Tinha o aspecto da semelhança da glória de Jeová." (Ez 1:27, 28) Séculos antes disso, apenas uma manifestação parcial desta glória fez com que a face de Moisés emitisse raios. — Êx 33:22, 23; 34:29, 30.

"Deus é luz e não há nenhuma escuridão em união com ele." (1Jo 1:5) Ele é justo, reto e santo (De 32:4; Re 4:8), não tendo nada em comum com as práticas degradantes e impuras costumeiramente associadas com a escuridão. (Veja Jó 24:14-16; 2Co 6:14; 1Te 5:7, 8.) Portanto, aqueles que

andam na escuridão por mostrar ódio aos seus irmãos e que não praticam a verdade nunca podem estar em união com ele. — 1Jo 1:6; 2:9-11.

Jeová é o "Pai das luzes celestiais". (Tg 1:17) Não somente é ele o "Dador do sol para luz de dia, dos estatutos da lua e das estrelas para luz de noite" (Je 31:35), mas é também a fonte de toda a iluminação espiritual. (2Co 4:6) Sua lei, suas decisões judiciais e sua palavra são uma luz para aqueles que se deixam guiar por elas. (Sal 43:3; 119:105; Pr 6:23; Is 51:4) O salmista declarou: "Pela luz vinda de ti podemos ver a luz." (Sal 36:9; compare isso com Sal 27:1; 43:3.) Assim como a luz do sol continua a brilhar cada vez mais desde a alva até "o dia estar firmemente estabelecido", assim a vereda dos justos, iluminada pela sabedoria piedosa, fica cada vez mais clara. (Pr 4:18) Seguir o rumo delineado por Jeová significa andar na Sua luz. (Is 2:3-5) Por outro lado, quando alguém encara as coisas de modo impuro ou com intenções más, ele está em grande escuridão espiritual. Conforme Jesus o expressou: "Se o teu olho for iníquo, todo o teu corpo será escuro. Se, na realidade, a luz que está em ti é escuridão, quão grande é essa escuridão!" — Mt 6:23; compare isso com De 15:9; 28:54-57; Pr 28:22; 2Pe 2:14.

A Luz e o Filho de Deus. Desde a sua ressurreição e ascensão ao céu, Cristo Jesus, "o Rei dos que reinam e Senhor dos que dominam", "mora em luz inacessível". Esta luz é tão gloriosa, que torna impossível ser vista pelos fracos olhos humanos. (1Ti 6:15, 16) Deveras, um homem, Saulo (Paulo) de Tarso, ficou cego com a luz do céu vista por ele, na ocasião em que o glorificado Filho de Deus se revelou a este perseguidor dos seguidores de Jesus. — At 9:3-8; 22:6-11.

Jesus Cristo, durante o seu ministério terrestre, era uma luz, fornecendo iluminação espiritual a respeito dos propósitos de Deus e da Sua vontade para com aqueles que querem obter o favor divino. (Jo 9:5; compare isso com Is 42:6, 7; 61:1, 2; Lu 4:18-21.) Inicialmente, apenas as "ovelhas perdidas da casa de Israel" obtiveram benefícios daquela "grande luz". (Is 9:1, 2; Mt 4:13-16; 15:24) Mas a iluminação espiritual não deveria ficar limitada apenas a judeus naturais e prosélitos. (Jo 1:4-9; compare isso com At 13:46, 47.) Quando o menino Jesus foi apresentado no templo, o idoso Simeão referiu-se a ele como "uma luz para remover das nações o véu". (Lu 2:32) Conforme Paulo explicou aos efésios, os não judeus incircuncisos haviam estado em escuridão com respeito a Deus e Seus propósitos: "Anteriormente éreis pessoas das nações quanto à carne; fostes chamados 'incircuncisão' por aquilo que é chamado 'circuncisão', feita na carne, por mãos — que naquele tempo específico estáveis sem Cristo, apartados do estado de Israel e estranhos aos pactos da promessa, e não tínheis esperança e estáveis sem Deus no mundo." (Ef 2:11, 12) Todavia, quando as boas novas sobre o Cristo foram levadas aos não judeus, os que eram receptivos foram 'chamados da escuridão para a maravilhosa luz de Deus'. (1Pe 2:9) Outros, porém, continuaram a permitir que aquele que se transforma em "anjo de luz", ou iluminação (2Co 11:14), "o deus deste sistema de coisas", os cegasse para 'que não penetrasse a iluminação das gloriosas boas novas a respeito do Cristo'. (2Co 4:4) Preferiram a escuridão, porque queriam continuar no seu proceder egoísta. — Veja Jo 3:19, 20.

Seguidores de Cristo Tornam-se Luzes. Aqueles que exerceram fé em Cristo Jesus como "a luz do mundo" e se tornaram seus seguidores passaram a ser "filhos da luz". (Jo 3:21; 8:12; 12:35, 36, 46) Tornaram conhecidos a outros os requisitos para se obter o favor de Deus e a vida, fazendo isso "na luz", isto é, abertamente. (Mt 10:27) De modo similar, João, o Batizador, servira como luz quando estava "pregando o batismo em símbolo de arrependimento" e apontava para a vinda do Messias. (Lu 3:3, 15-17; Jo 5:35) Também, pelas suas obras excelentes, por palavras e exemplos, os seguidores de Cristo deixavam brilhar a sua luz. (Mt 5:14, 16; compare isso com Ro 2:17-24.) "Os frutos da luz consistem em toda sorte de bondade, e justiça, e verdade." Portanto, ela expõe a baixeza das obras vergonhosas pertencentes à escuridão (fornicação, impureza de toda espécie, ganância, e coisas semelhantes) praticadas pelos "filhos da desobediência". Em resultado, essas obras vergonhosas são vistas na sua verdadeira luz, e, no sentido de serem manifestadas como coisas condenadas por Deus, tornam-se elas mesmas luz. (Ef 5:3-18; compare isso com 1Te 5:4-9.) Equipados com "armas da luz", a armadura espiritual da parte de Deus, os cristãos travam guerra "contra os governos, contra as autoridades, contra os governantes mundiais desta escuridão, contra as forças espirituais iníquas nos lugares celestiais", e são assim habilitados para se manterem firmes como servos aprovados de Deus. — Ro 13:12-14; Ef 6:11-18.

Outros Usos Figurados. As Escrituras contêm muitas referências figurativas à luz. As palavras "a luz dos meus próprios olhos" refere-se à capacidade de enxergar. (Sal 38:10) Deus 'dar luz' a alguém significa que lhe dá vida ou lhe permite continuar a viver. (Jó 3:20, 23; compare isso com Sal 56:13.) "Crianças que não viram a luz" são aquelas que nasceram mortas. (Jó 3:16; compare isso com Sal 49:19.) "É bom para os olhos verem o

sol" talvez possa ser entendido como significando 'é bom estar vivo'. — Ec 11:7.

A luz matutina é descrita de forma pitoresca como 'segurando as extremidades da terra e sacudindo dela os iníquos', porque a alva dispersa os malfeitores. A "luz" deles é a escuridão, porque estão acostumados a realizar seus atos maus sob a cobertura dela, e esta "luz" figurativa lhes é tirada pela luz literal da manhã. — Jó 38:12-15; compare isso com Jó 24:15-17.

Assim como a luz do sol é claramente observável, assim são óbvios os julgamentos adversos de Jeová. Em Oseias 6:5 faz-se alusão a isso: "Os julgamentos sobre ti serão como a luz que sai."

A 'luz da face de Deus' significa favor divino. (Sal 44:3; 89:15) "Levanta sobre nós a luz da tua face" é uma expressão que significa 'mostra-nos favor'. (Sal 4:6) De modo similar, o favor dum governante é chamado de "luz da face do rei". — Pr 16:15.

A luz pode denotar vivacidade e animação, o oposto do desalento. (Jó 30:26) Isto talvez explique as palavras de Jó (29:24): "Não lançavam de si a luz da minha face." Embora outros estivessem desalentados e deprimidos, isto não fez Jó ficar assim.

Uma perspectiva brilhante, tal como a salvação ou a libertação, às vezes é chamada de luz. (Est 8:16; Sal 97:11; Is 30:26; Miq 7:8, 9) Fazer Jeová brilhar a sua glória sobre Sião indicava a libertação dela do estado cativo. Em resultado disso, Sião se tornaria fonte de iluminação para as nações. (Is 60:1-3, 19, 20; compare isso com Re 21:24; 22:5) Por outro lado, o sol, a lua e as estrelas não darem a sua luz significaria calamidade. — Is 13:10, 11; Je 4:23; Ez 32:7, 8; Mt 24:29.

LUZ, II [Amendoeira].

1. Primitivo nome da cidade de Betel, evidentemente dado a ela pelos habitantes cananeus. Jacó aplicou o nome Betel (que significa "Casa de Deus") ao lugar onde recebeu em sonho uma revelação divina; um lugar em que Abraão acampara anteriormente. (Gên 28:16-19; 35:6) Luz é identificada com as ruínas junto à aldeia de Beitin, a uns 17 km ao N de Jerusalém. Parece que o nome Betel, por fim, sobrepujou o de Luz, o mais tardar na época da conquista de Canaã pelos israelitas. (Jz 1:22) Por causa da tradução de Josué 16:2 em duas edições da versão *Almeida* (*ALA; IBB*) e em outras, que descrevem a fronteira de Efraim no sentido de que "de Betel sai [vai] para Luz", alguns presumiram que estes lugares eram distintos como cidades diferentes. Todavia, outras traduções modernas rezam aqui "Beth-el-luz" (*JP*), "Bethel-luz" (*JB*), "Betel, que é Luza" (*LEB*), ou "Betel, que pertence a Luz" (*NM*). Depois do capítulo 1 do livro de Juízes, não se usa mais o nome Luz. — Veja BETEL N.º 1.

A palavra hebraica (*luz*), que corresponde ao nome da cidade, também é usada em Gênesis 30:37 com respeito às varas de amendoeira usadas por Jacó.

2. Nome duma cidade construída na "terra dos hititas" por um homem de Betel (Luz), que cooperou com os combatentes israelitas da casa de José em causar a queda de Betel. Igual a Raabe e sua família, permitiu-se que ele e sua família saíssem ilesos. Mas, diferente de Raabe e talvez indicando que a base dos seus serviços não era um genuíno temor e apreço de Jeová, o Deus de Israel, este homem não procurou associar-se com Israel, preferindo ir para a terra dos hititas e ali construir a sua cidade, que chamou de Luz, sem dúvida, em memória da sua cidade natal. A Bíblia não o dignifica por lhe mencionar o nome, como no caso de Raabe. (Jz 1:23-26) Alguns acham provável que pelo menos o nome da cidade seja refletido nas ruínas de el-Louaize, a uns 20 km ao ESE de Sídon.

LUZ, DAR À. Veja DAR À LUZ FILHOS.

LUZEIRO. Fonte de luz; farol; corpo celeste do qual a terra recebe luz.

O relato de Gênesis conta que, durante o quarto "dia" criativo, Deus fez com que houvesse luzeiros "na expansão dos céus". (Gên 1:14, 19) Isto não indica que ali veio à existência a própria luz (hebr.: *'ohr*), visto que se mostra que ela já existia antes. (Gên 1:3) Nem quer isso dizer que o sol, a lua e as estrelas foram criados neste ponto. O versículo inicial da Bíblia declara: "No princípio Deus criou os céus e a terra." (Gên 1:1) De modo que os céus, com seus corpos celestes, inclusive o sol, existiram por um período indeterminado antes dos processos e dos eventos declarados como ocorrendo durante os seis períodos criativos descritos nos versículos seguintes do primeiro capítulo de Gênesis.

Deve-se notar que, ao passo que Gênesis 1:1 declara que Deus, no princípio, "criou" (hebr.: *ba·rá'*) os céus e a terra, os versículos 16 e 17 declaram que, durante o quarto "dia" criativo, "Deus passou a *fazer* [hebr., uma forma de *'a·sáh*] os dois grandes luzeiros, o luzeiro maior para dominar o dia e o luzeiro menor para dominar a noite, e também as estrelas. Assim, Deus os pôs na expansão dos céus para iluminarem a terra". A palavra hebraica *'a·sáh,* frequentemente traduzida "fazer", pode significar simplesmente estabelecer (2Sa 7:11), designar (De 15:1), formar (Je 18:4) ou preparar (Gên 21:8).

Assim, o registro declara aqui o que os já existentes sol, lua e estrelas se tornaram então com relação ao planeta Terra. No primeiro "dia", a luz (hebr.: *'ohr*) evidentemente penetrou aos poucos nas camadas de nuvens que ainda envolviam a terra e se teria tornado visível ao observador terrestre, se tivesse havido um. (Gên 1:3) No quarto "dia", as coisas mudaram. A declaração de que Deus "os pôs na expansão dos céus" naquele dia expressa que Deus fez com que as *fontes* de luz (hebr.: *ma·'óhr*), a saber, o sol, a lua e as estrelas, se tornassem discerníveis na expansão. O objetivo deles era "fazerem separação entre o dia e a noite" e "servir de sinais, e para épocas, e para dias, e para anos". Além de serem sinais da existência e majestade de Deus, os movimentos desses luzeiros habilitam o homem a marcar com exatidão as estações, os dias e os anos. — Gên 1:14-18; Sal 74:16; 148:3.

A mesma palavra hebraica (*ma·'óhr*) é usada com referência ao equipamento iluminador no tabernáculo, que empregava óleo aceso como meio para produzir iluminação. (Êx 25:6; 27:20; 35:8, 14, 28; Le 24:2; Núm 4:9) Em Provérbios 15:30, é usada figurativamente na expressão "luminosidade dos olhos". O Egito é profeticamente advertido de que se retirará toda a luz por Jeová escurecer e encobrir todos "os luzeiros [uma forma de *ma·'óhr*] de luz [*'ohr*] nos céus". — Ez 32:2, 7, 8.

M

MAACÁ. Nome de diversas pessoas e de um reino. [1-9: possivelmente duma raiz que significa "comprimir"]

1. Bebê nascido a Naor, irmão de Abraão, com sua concubina Reumá. É evidente que era do sexo masculino, porque um reino e seus habitantes derivaram seu nome desta pessoa. — Gên 22:23, 24; 2Sa 10:6, 8.

2. Esposa de Maquir, o manassita. — 1Cr 7:14-16.

3. Uma das concubinas de Calebe (filho de Esrom), que lhe deu à luz vários filhos. — 1Cr 2:18, 48, 49.

4. A esposa de Jeiel, "o pai de Gibeão". — 1Cr 8:29; 9:35.

5. Uma das esposas de Davi e filha de Talmai, rei de Gesur. Era a mãe de Absalão. — 2Sa 3:2, 3; 1Cr 3:1, 2.

6. Pai ou antepassado de Hanã, poderoso das forças militares de Davi. — 1Cr 11:26, 43.

7. Pai ou antepassado de Sefatias, príncipe de Israel, designado líder dos simeonitas na organização do serviço do rei feita por Davi. — 1Cr 27:1, 16, 22.

8. Pai de Aquis, rei de Gate, para quem fugiram os escravos de Simei, logo cedo no reinado de Salomão. (1Rs 2:39) Este Maacá talvez seja o Maoque de 1 Samuel 27:2. — Veja MAOQUE.

9. Neta de Absalão, a esposa mais amada do Rei Roboão, de Judá, e mãe do rei Abias (Abijão). (2Cr 11:20-22; 1Rs 15:1, 2, 9, 10) Ela era considerada "senhora" no reino, sendo a rainha-mãe, até que seu neto, o Rei Asa, no restabelecimento da verdadeira adoração, a removeu, "porque ela tinha feito um ídolo horrível ao poste sagrado", ou Axerá. (1Rs 15:9-13; 2Cr 15:16) Em 2 Crônicas 13:2 ela é chamada Micaia.

10. Pequeno reino existente no N da Palestina na época da invasão israelita, também chamado Maacate, em algumas traduções. Evidentemente, o território da tribo de Manassés devia abranger esta região, mas o registro mostra que os israelitas não desapossaram os habitantes daquela terra, de modo que estes continuaram "morando no meio de Israel". (De 3:14; Jos 13:13) Maacá, geralmente associado com o vizinho reino de Gesur, parece que se encontrava ao N daquele reino e fazia divisa com a região de Basã. (Jos 12:5) Usualmente, acha-se que ocupava a região desde as encostas meridionais do monte Hermom até a bacia de Hulé, e desde o rio Jordão, em direção ao L, até à beira do deserto Sírio, ou, basicamente, a parte setentrional do atual distrito de Golã.

Maacá era um reino arameu (sírio), cujo povo talvez descendesse do filho de Naor do mesmo nome. (Gên 22:24; 1Cr 19:6) Quando os amonitas foram guerrear contra o Rei Davi, eles contrataram os serviços do rei de Maacá, e de mais outros. O pequeno número das tropas fornecidas por Maacá, em comparação com as dos outros aliados, talvez indique o tamanho reduzido do reino maacatita. (2Sa 10:6-8) A vitória de Joabe sobre os amonitas e seus aliados sírios foi seguida por uma vitória adicional do Rei Davi sobre os sírios. (2Sa 10:13-19) À base de relatos posteriores, parece provável que o reino de Maacá, por fim, ficou sob o domínio do reino de Damasco.

MAACATE. Veja MAACÁ N.º 10.

MAACATITA [De (Pertencente a) Maacá]. Habitante do reino arameu de Maacá (De 3:14; Jos 12:5; 13:13), um deles sendo Estemoa. (1Cr 4:19) Sugere-se que Abel-Bete-Maacá (que significa "Curso de Água da Casa de Maacá"), uma cidade no N da Palestina, talvez tenha sido chamada assim por causa da proximidade com a região ocupada pelos maacatitas. — 1Rs 15:20.

MAADAI [forma abreviada de Maadias]. Israelita dentre os "filhos de Bani", que haviam tomado esposas estrangeiras, mas as despediram nos dias de Esdras depois do retorno dos judeus do exílio babilônico. — Esd 10:25, 34, 44.

MAADIAS [Jah Se Adorna]. Sacerdote e cabeça duma casa paterna que acompanhou os que retornaram de Babilônia junto com Zorobabel. (Ne 12:1, 5) O Moadias mencionado em Neemias 12:17 talvez seja a mesma pessoa.

MAAI. Sacerdote e músico descendente de Asafe, que tocou um instrumento de canto na inauguração da muralha de Jerusalém, no tempo de Neemias. — Ne 12:36.

MAALA [duma raiz que significa "enfraquecer; adoecer"].

1. Uma das filhas de Zelofeade, da tribo de Manassés. Maala e suas irmãs pediram a herança do pai, visto que ele não teve filhos varões, mas apenas cinco filhas. Moisés indagou a Jeová, que determinou que as filhas de Zelofeade deviam recebê-la. (Núm 26:28-33; 27:1-11) Uma subsequente ordem de Jeová, por meio de Moisés, exigiu de Maala e das outras filhas de Zelofeade que se casassem dentro da tribo de Manassés, a fim de que a herança não passasse para outra tribo. Concordemente, Maala e suas irmãs "tornaram-se esposas de filhos dos irmãos de seu pai". (Núm 36:1-6, 10-12) Esta decisão judicial estabeleceu um precedente quanto a heranças. (Núm 36:7-9) Mais tarde, elas compareceram perante Eleazar, o sacerdote, e Josué, citando a ordem de Jeová, e receberam "uma herança no meio dos irmãos de seu pai". — Jos 17:3, 4.

2. Descendente de Manassés, cuja mãe era Hamolequete. Não se declara se era filho ou filha. — 1Cr 7:17, 18.

MAALALEL. Veja MALALEL.

MAALATE, I.

1. Filha de Ismael, irmã de Nebaiote e uma das mulheres que Esaú tomou por esposa. (Gên 28:9) Ela possivelmente é a Basemate de Gênesis 36:3.

2. Neta de Davi através do seu filho Jerimote. Ela tornou-se uma das esposas de Roboão. — 2Cr 11:18.

MAALATE, II. Provavelmente um termo musical, talvez de natureza técnica, encontrado nos cabeçalhos dos Salmos 53 e 88. Alguns acham que este termo talvez seja aparentado com o radical dum verbo hebraico que significa "enfraquecer; adoecer", sugerindo assim uma melodia triste e melancólica. Isto se harmonizaria com o conteúdo um tanto triste dos dois cânticos, especialmente o do Salmo 88.

MAANAIM [Dois Acampamentos]. Lugar ao L do Jordão, onde Jacó, depois de deixar Labão, encontrou-se com um grupo de anjos. Jacó chamou então o lugar de "Maanaim". (Gên 32:1, 2) O significado do nome ("Dois Acampamentos") talvez aluda ao "acampamento de Deus", conforme representado pelos Seus anjos, e ao acampamento de Jacó. Parece que algum tempo depois se construiu neste sítio uma cidade. No século 15 AEC, esta cidade foi primeiro designada aos gaditas e depois aos levitas meraritas. — Jos 13:24, 26; 21:34, 38.

Enquanto Davi governava em Hébron, Maanaim servia de capital do reino rival do filho e sucessor de Saul, Is-Bosete. Isto sugere que era fortificada e se encontrava numa posição estratégica. (2Sa 2:8-11, 29) Foi evidentemente nesta cidade que Is-Bosete foi assassinado. (2Sa 4:5-7) Mais tarde, Davi, fugindo diante do seu rebelde filho Absalão, chegou a Gileade, onde foi bondosamente recebido em Maanaim. Ele permaneceu ali a pedido dos seus apoiadores e não participou na batalha que frustrou totalmente a tentativa de Absalão, de se apoderar do trono. (2Sa 17:24–18:16; 19:32; 1Rs 2:8) Durante o reinado de Salomão, filho de Davi, Maanaim encontrava-se sob a jurisdição do preposto Ainadabe. — 1Rs 4:7, 14.

No Cântico de Salomão 6:13, "a dança de dois acampamentos" também pode ser vertida "a dança de Maanaim". (*ALA; IBB*) Talvez isso se refira a uma dança associada com certa festividade celebrada em Maanaim. — Veja Jz 21:19, 21.

A localização exata de Maanaim é incerta, mas, encontrava-se ao L do Jordão e evidentemente ao N do Jaboque. (2Sa 2:29; Gên 31:21; 32:2, 22) Alguns sugerem Khirbet Mahneh (ou: Mihna), a uns 19 km ao N do Jaboque e aproximadamente à mesma distância ao L do Jordão; no entanto, muitos acham que isto é demasiadamente ao N do Jaboque. Yohanan Aharoni identifica Maanaim com Tell edh-Dhahab el-Gharbi, na margem N do Jaboque, a uns 12 km ao L do Jordão. — *The Land of the Bible* (A Terra da Bíblia), traduzido para o inglês e editado por A. Rainey, 1979, pp. 314, 439.

MAANÉ-DÃ [Acampamento de Dã]. Lugar uma vez descrito como se encontrando "entre Zorá e Estaol" (Jz 13:25) e outra vez como ficando ao O de Quiriate-Jearim. (Jz 18:11, 12) Alguns acham que se trata de dois lugares diferentes, visto que as localidades sugeridas de Estaol e Zorá se encontram alguns quilômetros ao SO de Quiriate-Jearim. De qualquer modo, desconhece-se a localização de Maané-Dã. Seu nome significa "Acampamento de Dã", e, portanto, talvez simplesmente indique uma povoação temporária ou um acampamento, e é compreensível que se possa ter aplicado a mais de um lugar.

MAARAI [duma raiz que significa "apressar(-se); acelerar"]. Um poderoso das forças militares de Davi, que era netofatita. (2Sa 23:8, 28; 1Cr 11:26, 30) Era descendente de Zerá, e ele foi mais tarde encarregado da turma de 24.000 que ministravam ao rei durante o décimo mês. — 1Cr 27:1, 13.

MAARATE [Caverna; ou: Campo sem Vegetação]. Cidade designada à tribo de Judá. (Jos 15:21, 59) Um lugar perto da aldeia de Beit Ummar, na região montanhosa de Judá, 11 km ao norte de Hébron, é considerado como a localização provável. Alguns sugerem que Maarate talvez seja outro nome para Marote. — Miq 1:9, 12.

MAASAI [possivelmente uma forma abreviada de Maaseias]. Sacerdote e descendente de Imer, e que retornou do exílio babilônico. — 1Cr 9:10, 12.

MAASEIAS [Obra de Jeová].

1. Músico levita da segunda turma, que tocava um instrumento de cordas quando a arca de Jeová foi trazida da casa de Obede-Edom para Jerusalém, nos dias de Davi. — 1Cr 15:17-20, 25.

2. Um dos "chefes de cem", que fizeram um pacto com o sumo sacerdote Jeoiada com relação a estabelecer Jeoás como rei legítimo de Judá em lugar da usurpadora Atalia. — 2Cr 23:1.

3. Oficial sob o controle de Hananias, príncipe do Rei Uzias, de Judá. Ele evidentemente tinha algo que ver com o registro das forças militares de Uzias. — 2Cr 26:11.

4. "Filho do rei" (descendente do Rei Acaz, de Judá, ou possivelmente um oficial de ascendência real) que foi morto pelo efraimita Zicri, quando Peca, de Israel, invadiu Judá. — 2Cr 28:1, 6, 7.

5. Chefe da cidade de Jerusalém e um dos homens que o Rei Josias mandou para consertar a casa de Jeová. — 2Cr 34:8.

6. Sacerdote, e pai de certo Sofonias, contemporâneo de Jeremias. — Je 21:1; 29:25; 37:3.

7. Pai de Zedequias, falso profeta nos dias de Jeremias. — Je 29:21.

8. Filho de Salum, o porteiro, e evidentemente levita. Um refeitório do templo estava relacionado com o nome dele. — Je 35:4.

9. Um dos filhos dos sacerdotes, da casa de Jesua, daqueles que haviam tomado esposas estrangeiras, mas que as despediram no tempo de Esdras. — Esd 10:18, 19, 44.

10. Sacerdote "dos filhos de Harim", daqueles que se haviam casado com esposas estrangeiras, mas que as despediram no tempo de Esdras. — Esd 10:21, 44.

11. Sacerdote "dos filhos de Pasur", também daqueles que despediram suas esposas estrangeiras. — Esd 10:22, 44.

12. Israelita "dos filhos de Paate-Moabe", daqueles que despediram suas esposas estrangeiras. — Esd 10:25, 30, 44.

13. Pai ou antepassado de certo Azarias, um dos que consertaram a muralha de Jerusalém sob a supervisão de Neemias. — Ne 3:23.

14. Homem que ficou em pé à direita de Esdras, quando este leu a Lei para os israelitas reunidos em Jerusalém. — Ne 8:2, 4.

15. Levita que ajudou o sacerdote Esdras por explicar a Lei aos israelitas reunidos em Jerusalém. — Ne 8:7.

16. Um dos "cabeças do povo", cujo descendente, se não ele mesmo, atestou com selo o "arranjo fidedigno" do tempo de Neemias. — Ne 9:38; 10:1, 14, 25.

17. Homem de Judá, que morava em Jerusalém após o retorno do exílio babilônico. (Ne 11:4, 5) Talvez seja o Asaías de 1 Crônicas 9:5. — Veja ASAÍAS N.º 4.

18. Homem de Benjamim, que era antepassado de Salu, morador de Jerusalém no tempo de Neemias. — Ne 11:7.

19. Sacerdote que participou na dedicação da muralha de Jerusalém no tempo de Neemias. — Ne 12:41.

20. Outro sacerdote que participou na dedicação da muralha de Jerusalém no tempo de Neemias. — Ne 12:42.

MAATE [1, 2: possivelmente duma raiz que significa "aterrorizar"].

1. Levita coatita e antepassado de Samuel e de Hemã, o cantor na casa de Jeová. — 1Cr 6:31-35.

2. Um dos levitas coatitas que ajudaram na limpeza do templo, nos dias do Rei Ezequias. (2Cr 29:12, 15, 16) Evidentemente, trata-se da mesma pessoa que foi constituída em comissário sob Co-

nanias e Simei, encarregado 'da contribuição, e do décimo, e das coisas sagradas' no templo. — 2Cr 31:12, 13.

3. Um dos antepassados de Jesus, alistado na sua genealogia conforme apresentada por Lucas. — Lu 3:23, 26.

MAAVITA. Designação aplicada a Eliel, um dos poderosos das forças militares de Davi. (1Cr 11:26, 46) O termo talvez fosse usado para diferenciá-lo do Eliel de 1 Crônicas 11:47.

MAAZ [forma abreviada de Aimaás]. Um dos descendentes de Judá através de Jerameel e de Rão. — 1Cr 2:3, 25, 27.

MAAZIAS [Jeová é um Baluarte].

1. Descendente de Arão, constituído em cabeça da 24.ª turma de sacerdotes, nos dias de Davi. — 1Cr 24:1, 18.

2. Sacerdote ou antepassado de um, que atestou com selo o "arranjo fidedigno" do tempo de Neemias. — Ne 9:38; 10:1, 8.

MAAZIOTE. Levita coatita e último mencionado dos 14 filhos de Hemã. Maaziote tornou-se cabeça do 23.º grupo de serviço dos músicos do templo, conforme organizados por Davi. — 1Cr 25:4-6, 8, 9, 30.

MAÇÃ [hebr.: *tap·pú·ahh*]. Há muita conjectura sobre a identificação da árvore e do fruto indicados pela palavra hebraica *tap·pú·ahh*. A própria palavra indica algo que se distingue pela *fragrância*, ou *cheiro*. Deriva da raiz *na·fáhh*, que significa "soprar; ofegar; lutar por fôlego". (Gên 2:7; Jó 31:39; Je 15:9) M. C. Fisher escreveu sobre isso: "O parentesco [com *na·fáhh*], a princípio, parece semanticamente forçado, mas as ideias de 'soprar' e 'exalar um cheiro' estão relacionadas. A forma reduzida *puah* significa tanto 'soprar' (o vento) como 'exalar um cheiro agradável, ser fragrante'." — *Theological Wordbook of the Old Testament* (Manual Teológico de Termos do Antigo Testamento), editado por R. L. Harris, 1980, Vol. 2, p. 586.

Diversas frutas têm sido sugeridas em lugar da maçã, inclusive a laranja, a cidra, o marmelo e o damasco. A objeção principal levantada à maçã é que o clima quente e seco da maior parte da Palestina não é favorável ao cultivo da maçã. Todavia, a palavra árabe aparentada *tuffah* significa primariamente "maçã", e pode-se notar que os nomes hebraicos dos lugares Tapua e Bete-Tapua (provavelmente chamados assim por causa da prevalência desta fruta na região deles) têm sido preservados nos seus equivalentes árabes pelo uso desta palavra. (Jos 12:17; 15:34, 53; 16:8; 17:8) Estes lugares não se encontravam nas baixadas, mas nas regiões montanhosas, onde o clima em geral é mais moderado. Além disso, não se pode totalmente excluir a possibilidade de algumas variações climáticas no passado. Realmente, macieiras crescem hoje em Israel, e assim parecem enquadrar-se apropriadamente na descrição bíblica. William Thomson, que no século 19 ficou muitos anos na Síria e na Palestina, relatou ter encontrado pomares de macieiras até mesmo na região de Ascalom, nas planícies da Filístia. — *The Land and the Book* (A Terra e o Livro), revisado por J. Grande, 1910, pp. 545, 546.

A macieira (*Pyrus malus*) é mencionada principalmente em O Cântico de Salomão, onde as expressões de amor do pastor companheiro da sulamita são comparadas à agradável sombra da macieira e à doçura do seu fruto. (Cân 2:3, 5) O rei compara o hálito dela à fragrância das maçãs. (Cân 7:8; veja também 8:5.) Em Provérbios (25:11) compara-se a fala oportuna e apropriada a "maçãs de ouro em esculturas de prata". A única referência adicional à maçã ocorre em Joel 1:12. A tradição comum, de que a maçã era o fruto proibido do Éden, não tem nenhuma base bíblica.

MACACO [hebr.: *qohf*]. Os macacos importados pelo Rei Salomão talvez fossem do tipo de macacos de cauda longa, mencionados por antigos escritores como nativos da Etiópia. (1Rs 10:22; 2Cr 9:21) Ser a palavra hebraica *qohf* possivelmente aparentada com a palavra sânscrita *kapi* e serem os pavões considerados nativos do SE da Ásia têm dado margem à conclusão de que os macacos eram trazidos pela frota de Salomão da Índia ou do Sri Lanka. No entanto, os itens importados não necessariamente tinham de vir diretamente do país de origem, nem da mesma terra, em vista dos indícios de que havia intercâmbio comercial entre a Índia e a África, mesmo já antes do tempo de Salomão. — Veja PAVÃO; TÁRSIS N.º 4.

MACAZ [possivelmente duma raiz que significa "abominar"]. Lugar sob a jurisdição de um dos 12 prepostos de Salomão. (1Rs 4:7, 9) Macaz é provisoriamente identificado com Khirbet el-Mukheizin, a uns 5 km ao NO de Ecrom.

MACBANAI. Gadita poderoso, que se juntou ao grupo de Davi "no lugar de difícil acesso, no ermo", e tornou-se um dos cabeças do seu exército. — 1Cr 12:8-14.

MACBENA. O nome aparece na lista dos descendentes de Calebe com sua concubina Maacá, sendo o filho dela, Seva, chamado de "pai de Macbena e pai de Gibeia". (1Cr 2:48, 49) Alguns

comentadores, notando que muitos dos nomes nesta parte também ocorrem como nome de cidades, sugerem que Macbena talvez seja o nome duma cidade fundada por Seva.

MACEDÔNIA, MACEDÔNIO. Região do SE da Europa, que ocupa a parte central do que agora se conhece como a península Balcânica. Estendia-se desde o mar Adriático, no O, até o mar Egeu, no L, e ficava ao N da Acaia. Embora tenha numerosas planícies férteis, é principalmente uma região montanhosa. Antigamente, a Macedônia servia de elo vital entre o leste e o oeste. A *Via Egnatia,* construída pelos romanos, ia desde Dirráquio e Apolônia, na costa O da península até Neápolis, na costa L, e mais além.

Os macedônios eram descendentes de Jafé, talvez através de Quitim, filho de Javã. (Gên 10: 2, 4, 5) O nome Quitim, embora primariamente associado com a ilha de Chipre, era antigamente também usado para se referir a outras regiões. O historiador Josefo escreve que os hebreus chamavam as ilhas e a maior parte das costas marítimas (aparentemente as da região mediterrânea) de *"Hhetim"*. (*Jewish Antiquities* [Antiguidades Judaicas], I, 128 [vi, 1]) Isto talvez explique por que a Macedônia é chamada de "Cetim" no livro apócrifo de Primeiro Macabeus (1:1, *BJ; CBC*) e fornece uma possível base para os macedônios serem considerados descendentes de Quitim.

História. A Macedônia obteve destaque sob o governo de Filipe II. Ele conseguiu consolidar a Macedônia e as regiões vizinhas, e, em resultado da sua vitória na batalha de Queroneia (338 AEC), a Macedônia obteve a supremacia na relação com a maioria dos estados gregos. Depois do assassinato de Filipe, ascendeu ao trono seu filho, Alexandre (o Grande). Dois anos depois, Alexandre iniciou sua extensa campanha de conquista. Até a sua morte em Babilônia (323 AEC), Alexandre, com suas vitórias militares, havia edificado um império que se estendia para o L até a Índia, e incluía a Mesopotâmia, a Síria, a Palestina, o Egito, a Ásia Menor, a Trácia, a Macedônia e a Grécia. — Veja Da 2:31-33, 39; 7:6; 8:1-7, 20, 21; ALEXANDRE N.º 1; ANIMAIS SIMBÓLICOS; IMAGEM (ESTÁTUA).

Após a morte de Alexandre, quando o império foi dividido, Antípater, que fora regente da Macedônia enquanto Alexandre guerreava no leste, reteve sua posição. Antes da sua morte, Antípater confiou a regência a Polispercon, em vez de a seu filho Cassandro. Seguiram-se então lutas políticas, que finalmente culminaram com o reconhecimento de Cassandro como rei da Macedônia. Sucedeu-lhe seu filho Alexandre, mas pouco depois este foi morto por Demétrio Poliorcete (filho de Antígono Ciclops, um dos generais de Alexandre, o Grande). Novamente houve confusão. Por fim, Antígono Gônatas, filho de Demétrio Poliorcete, obteve posse do trono. Embora fosse duas vezes expulso do seu reino, Antígono o recuperou cada vez, e a Macedônia continuou a ser governada pelos antigônidas, até passar a estar sob a administração romana. Em meados do segundo século AEC, a Macedônia tornou-se província romana. Por algum tempo durante o primeiro século EC, ficou unida com a Acaia, ao S, e a Mésia, ao N, para formar uma província imperial sob o legado da Mésia. Todavia, em 44 EC, a Macedônia tornou-se novamente uma província senatorial sob a jurisdição de um governador romano. — Veja GRÉCIA, GREGOS.

O Ministério de Paulo. A Macedônia foi a primeira região da Europa a ser visitada pelo apóstolo Paulo na sua segunda viagem missionária. Enquanto Paulo estava em Trôade, no NO da Ásia Menor, ele teve uma visão. "Certo homem macedônio estava em pé, suplicando-lhe e dizendo: 'Passa à Macedônia e ajuda-nos.'" (At 16:8, 9) Paulo acatou a esta visão e, junto com Lucas, Timóteo e Silas (e, quem sabe, outros companheiros), partiu para a Macedônia. Depois de chegar a Neápolis (o porto de Filipos, no NE da Macedônia), Paulo dirigiu-se a Filipos e proclamou ali as boas novas. (At 16:11-40) Parece que Lucas permaneceu em Filipos quando Paulo, Silas e Timóteo percorreram as cidades macedônias de Anfípolis (uns 50 km ao OSO de Filipos) e Apolônia (uns 35 km ao SO de Anfípolis). A seguir, Paulo visitou respectivamente as cidades macedônias de Tessalônica (uns 45 km ao ONO de Apolônia) e Bereia (uns 65 km ao OSO de Tessalônica). (At 17:1-12) Por causa da ameaça de violência por parte duma turba em Bereia, Paulo se viu obrigado a partir da Macedônia. Mas, deixou Silas e Timóteo em Bereia, para que cuidassem do novo grupo de crentes ali. Silas e Timóteo deviam juntar-se a ele mais tarde. (At 17:13-15) Paulo, preocupado com o bem-estar da recém-formada congregação em Tessalônica, enviou Timóteo para encorajar os irmãos ali. (1Te 3:1, 2) Talvez Timóteo se tenha juntado a Paulo em Atenas, na Acaia, e depois tenha sido mandado de volta a Tessalônica. Mas, parece mais provável que Paulo o avisou em Bereia para fazer a viagem a Tessalônica. O bom relatório que Timóteo trouxe, ao retornar, induziu Paulo a escrever a sua primeira carta aos tessalonicenses. (1Te 3:6; At 18:5) Sua segunda carta aos tessalonicenses seguiu-se pouco depois.

No decurso da sua terceira viagem missionária, Paulo fez planos para retornar à Macedônia. (1Co 16:5-8; 2Co 1:15, 16) Embora Paulo permanecesse mais um tempo em Éfeso, mandou na sua frente Timóteo e Erasto à Macedônia. (At 19:21, 22) Foi

depois disso que o prateiro efésio Demétrio instigou um distúrbio contra Paulo. A cidade foi lançada em confusão, e, ao passo que os efésios afluíram ao teatro, pegaram e levaram junto "Gaio e Aristarco, macedônios, companheiros de viagem de Paulo". (At 19:23-29) Acabado o distúrbio, Paulo foi para a Macedônia. (At 20:1) Ele parece ter parado em Trôade. Ali ficou desapontado por não encontrar Tito, que havia sido enviado a Corinto, na Acaia, para ajudar na coleta para os santos na Judeia. (2Co 2:12, 13) Paulo passou então para a Macedônia, onde Tito se juntou a ele, e onde ficou sabendo o modo como os coríntios tinham reagido à sua primeira carta. (2Co 7:5-7) Subsequentemente, Paulo escreveu a sua segunda carta aos coríntios, e mais tarde foi para o sul, para a Grécia. Pretendera viajar da Grécia para a Síria, mas uma trama contra ele por parte dos judeus o induziu a mudar de planos e retornar em vez disso à Macedônia. (At 20:2, 3) Seus companheiros de viagem incluíam três macedônios: Sópater, Aristarco e Segundo. — At 20:4.

Embora os próprios cristãos macedônios fossem pobres, eles eram muito generosos. Esforçavam-se além da sua capacidade real, para fazer contribuições para os irmãos necessitados na Judeia. (2Co 8:1-7; compare isso com Ro 15:26, 27; 2Co 9:1-7.) Os filipenses destacavam-se em especial no seu apoio dado ao ministério de Paulo. (2Co 11:8, 9; Fil 4:15-17) Mesmo durante o primeiro encarceramento de Paulo em Roma, a congregação de Filipos enviou Epafrodito para ministrar às necessidades de Paulo. (Fil 2:25-30; 4:18) E os tessalonicenses mostraram grande fé e perseverança, e, portanto, tornaram-se exemplo para "todos os crentes na Macedônia e na Acaia". — 1Te 1:1-8; 4:9, 10.

Parece que Paulo, depois de ser solto da prisão em Roma, revisitou a Macedônia e escreveu dali a carta conhecida como a Primeira a Timóteo. (1Ti 1:3) A carta a Tito talvez fosse também escrita da Macedônia.

MACHADO. Instrumento cortante e encabado, usado para talhar madeira ou pedra; usado também como arma.

Há diversas palavras hebraicas e gregas que se referem a este instrumento. A palavra hebraica *gar·zén*, encontrada na Bíblia e que se refere a um machado usado para rachar lenha, também é encontrada na inscrição de Siloé referente a um machado usado para escavar rocha. (De 19:5; Is 10:15) Segundo o *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento), de Koehler e Baumgartner (Leiden, 1958, p. 650), a palavra hebraica *sa·ghár*, que ocorre no Salmo 35:3, denota uma "acha bipene". E, em 2 Reis 6:5, 6, a palavra hebraica *bar·zél*, que literalmente significa "ferro", tem o sentido de "ferro do machado".

Em Revelação (Apocalipse) 20:4, faz-se referência a herdeiros do reino celestial "executados com o machado, pelo testemunho que deram de Jesus e por terem falado a respeito de Deus". Visto que o machado às vezes era usado pelo estado político em execuções, isto deve significar que governos humanos haviam julgado que esses servos leais de Deus não mereciam viver.

MACIÇA, ÁRVORE. Veja ÁRVORE GRANDE, ÁRVORE MACIÇA.

MACNADEBAI. Israelita pós-exílico dentre aqueles que despediram suas esposas estrangeiras, nos dias de Esdras. — Esd 10:25, 40, 44.

MACPELA [duma raiz que significa "duplicar", possivelmente indicando que a caverna tinha uma entrada dupla, ou duas cavidades ou nichos]. Nome usado com referência a um campo e a uma caverna, na vizinhança de Hébron, comprados por Abraão de Efrom, o hitita, por 400 siclos de prata (c. US$ 880). A caverna serviu de sepultura para Sara, esposa de Abraão, e pelo menos para mais cinco outros: Abraão, Isaque, Rebeca, Jacó e Leia. — Gên 23:14-19; 25:9; 49:30, 31; 50:13.

A caverna sepulcral geralmente é identificada com Meʽarat HaMakhpela, situada na atual Hébron debaixo duma mesquita muçulmana, dentro dum recinto chamado de Haram el-Khalil.

Em Gênesis 23:17, o termo da língua hebraica que indica a posição da caverna de Macpela com relação a Manre tem sido traduzido diversamente como "a leste de" (*BLH*), "em frente de" (*Al; IBB*), "diante de" (*BMD*; *LEB*), "perto de" (*BV*), "defronte de" (*BJ; NM*). Se a tradicional localização de Manre (er-Ramat el-Khalil) for correta, então não é apropriada a tradução "a leste de Manre", visto que este lugar fica a uns 3 km ao N da atual Hébron. A frase "Manre, quer dizer, Hébron" (Gên 23:19), talvez signifique que Manre se encontrava no distrito de Hébron.

MACTÉS [Almofariz]. Evidentemente, um setor de Jerusalém perto do Portão do Peixe e do segundo bairro. Predisse-se que os habitantes de Mactés, na época da calamidade de Judá, uivariam, visto que as atividades comerciais cessariam ali. — Sof 1:1, 2, 10, 11.

A palavra hebraica *makh·tésh* refere-se a um "almofariz" (Pr 27:22) ou a "uma cavidade em forma de almofariz" (Jz 15:19), e, por isso, algumas traduções usam "Morteiro" em vez de "Mactés" como nome próprio. (*CBC; MC; PIB*) O Targum identifica Mactés com o vale do Cédron, a ravina funda ao

longo da muralha oriental de Jerusalém. Mas, este vale não se encontra na vizinhança do "Portão do Peixe" e do "segundo bairro", mais ocidentais. Por este motivo, pensa-se, em geral, que Mactés indica uma parte do vale Central (Tiropeom), talvez a parte superior.

MÁCULA. Defeito físico ou moral, imperfeição; insalubridade; "algo de mau". — De 17:1.

A palavra hebraica para um "defeito" físico ou moral é *mum*. (Le 21:17; Jó 31:7) A palavra grega *mó·mos* significa "mácula", ao passo que a palavra aparentada *á·mo·mos* significa "sem mácula". (2Pe 2:13; Ef 1:4) Ambas são aparentadas com *mo·má·o·mai*, que significa "achar falta em". — 2Co 6:3; 8:20.

Jeová Deus, que é 'perfeito na sua atuação ["sem mácula (imaculadas) são as suas obras", *Sy*]', em contraste disse a respeito de Israel: "Agiram ruinosamente da sua parte; não são seus filhos, o defeito é deles." — De 32:4, 5.

O sacerdote levita que ministrava perante o Deus da perfeição, portanto, tinha de estar livre de máculas físicas tais como cegueira, coxeadura, nariz fendido, anomalias assim como uma mão comprida demais, ser corcunda, ter mão fraturada, magreza tísica, moléstias nos olhos ou na pele, mão ou pé quebrado, e testículos quebrados ou esmagados. (Le 21:18-20) O sumo sacerdote de Israel, livre de tais defeitos, representava bem o Grande Sumo Sacerdote Jesus Cristo, que é "cândido, imaculado". — He 7:26.

Sob a Lei mosaica, exigia-se que os animais sacrificiais fossem sadios e livres de mácula. (Êx 12:5; Le 4:3, 28; De 15:21) O mesmo aplicava-se também aos sacrifícios relacionados com o templo pictórico observado em visão por Ezequiel. (Ez 43:22, 23) De maneira similar, Cristo, "um cordeiro sem mácula nem mancha", "se ofereceu a Deus sem mácula". — 1Pe 1:19; He 9:14.

Entre aqueles cuja aparência física é descrita como 'sem defeito' encontravam-se Absalão, a moça sulamita e certos filhos de Israel em Babilônia. (2Sa 14:25; Cân 4:7; Da 1:4) Todos os sob a Lei eram incentivados a se importarem uns com os outros e a se protegerem mutuamente, para não ficar de algum modo maculados. "Caso um homem cause defeito no seu colega, então, como ele fez, assim se lhe tem de fazer. Fratura por fratura, olho por olho, dente por dente; a mesma sorte de defeito que ele cause ao homem é que se lhe deve causar." (Le 24:19, 20) O apóstolo expressou preocupação quanto a manter a congregação cristã livre de máculas em sentido espiritual. — Ef 1:4; 5:27; Col 1:22; veja também Ju 24.

MADAI. Terceiro filho alistado de Jafé. (Gên 10:2; 1Cr 1:5) Crê-se tratar-se do progenitor dos medos. Por causa deste conceito, a palavra hebraica *Ma·dhái,* em outros lugares da Bíblia, é traduzida "medos", ou "Média", como em 2 Reis 17:6; 18:11; Ester 1:3; Isaías 13:17; 21:2; e em outros textos. Os medos eram também chamados de *madaia* no idioma assírio-babilônico (acadiano) e de *mada* no antigo persa. Em alguma época do passado, eles se fixaram na região do planalto iraniano, estabelecendo-se principalmente entre os montes Elburz (ao S do mar Cáspio) e os montes Zagros, ao L de Assíria. O nome atual do Irã deriva da palavra "ariano", termo usado para se referir aos de ascendência jafética.

MADALENA, MARIA. Veja MARIA N.º 3.

MADEIRA FRAGRANTE. Entre as mercadorias de luxo trazidas pelos comerciantes à simbólica "Babilônia, a Grande", havia objetos de "madeira fragrante", ou "tuia-da-argélia". (Re 17:5; 18:11, 12 n) Esta madeira, provavelmente procedente do N da África, era prezada pelos antigos romanos para a fabricação de suntuosa mobília. A madeira mais cara era a da parte inferior do tronco, por causa da variedade no grão e da largura das peças que se podiam obter. A madeira era fragrante, dura e de bom polimento; e por causa das linhas ondulantes ou em espiral do grão, algumas das mesas feitas com ela eram chamadas de "mesas de tigre" ou "mesas de pantera". Entre os gregos, usava-se na adoração no templo a madeira de bálsamo, e o nome dela deriva do termo grego para fazer ofertas queimadas.

Entende-se que esta madeira fragrante é da árvore chamada sandáraca (*Tetraclinis articulata*), uma conífera nativa do N da África e da família dos ciprestes, que atinge a altura de 4,5 a 7,5 m. A madeira tem uma rica tonalidade marrom-avermelhada e fino grão.

MADEIRO. Veja ESTACA DE TORTURA.

MADMANA [duma raiz que significa "estrume"].

1. Este nome aparece na lista de descendentes de Judá através de Calebe. Diz-se que Maacá, a concubina de Calebe, deu à luz "Saafe, pai de Madmana". (1Cr 2:49) No entanto, a maioria dos peritos considera que o termo "pai" usado aqui tem o sentido de "fundador" e acha que Madmana, neste texto, corresponde à cidade considerada a seguir, sendo Saafe tomado como o fundador ou talvez o reconstrutor dela após a sua captura. Pode-se notar que os nomes de Quiriate-Jearim e Belém ocorrem num contexto similar nos versículos seguintes. — 1Cr 2:50, 54.

2. Cidade da parte meridional do território de Judá. (Jos 15:21, 31) Embora Umm Deimneh talvez retenha o nome antigo, não existem restos substanciais neste lugar. Ultimamente, os peritos preferem Khirbet Tatrit, a uns 15 km ao NE de Berseba. A comparação de Josué 15:31 com as listas paralelas em Josué 19:5 e 1 Crônicas 4:31 indica tratar-se de Bete-Marcabote. Bete-Marcabote (que significa "Casa dos Carros") talvez tenha sido um nome secundário de Madmana. — Veja BETE-MARCABOTE.

MADMÉM [possivelmente duma raiz que significa "estrume"]. Aparentemente era um lugar em Moabe, a respeito do qual se predisse que sofreria calamidade pela espada. Jeremias 48:2: "Também tu, ó Madmém, deves ficar quieta", traduz a frase hebraica *gam-madh·mén tid·dóm·mi*. Muitos peritos acreditam que o *m* inicial em *madh·mén* ("Madmém") foi inadvertidamente repetido da palavra anterior (*gam*). Sem o *m* inicial, as consoantes de Madmém correspondem às de Dimom, e, portanto, frequentemente se acha que Madmém seja a própria Dimom (possivelmente Dimna, a uns 10 km ao N de Karak). Todavia, é possível que Madmém não designa um lugar propriamente dito, visto que a tradução da *Septuaginta* grega, da *Pesito* siríaca e da *Vulgata* latina sugerem que o antigo texto hebraico rezava: 'Sim, tu [Moabe] serás totalmente silenciado.'

MADMENA [duma raiz que significa "estrume"]. Lugar no caminho do avanço assírio contra Jerusalém. (Is 10:24, 31, 32) Desconhece-se hoje a localização exata de Madmena. Mas, alguns procuram identificá-lo com Shuʽfat, a uns 4 km ao NNO do monte do Templo em Jerusalém.

MADOM [dum verbo radical que significa "julgar"]. Cidade real cananeia que se aliou a Hazor contra os israelitas e que subsequentemente foi derrotada. (Jos 11:1-12; 12:19) Madom usualmente é identificada com Qarn Hattin (Horvat Qarne Hittim), a uns 8 km ao ONO de Tiberíades. Khirbet Madin, cerca de 1 km ao S, parece preservar o nome antigo. No entanto, alguns questionam esta identificação, porque ela se baseia exclusivamente na similaridade do nome da vizinha Madin com o nome bíblico.

MADRE. Termo usado para indicar o útero, o órgão feminino em que os nascituros são nutridos e crescem antes do nascimento. Jeová é o Criador da madre (Gên 2:22), e é Ele quem pode torná-la fecunda (Gên 29:31; 30:22; 49:25) ou estéril. (Gên 20:18) A madre de Sara estava 'morta', ou já além de poder conceber, quando Jeová lhe restabeleceu a faculdade de procriar. (Ro 4:19; Gên 18:11, 12; 21:1-3) A Bíblia salienta que Jeová é responsável pelo processo da formação do embrião na madre, mostrando que o desenvolvimento do humano na madre segue o padrão de Deus e não é produto do acaso ou da evolução. (Jó 31:15; compare isso com Jó 10:8; Sal 139:13-16; Is 45:9.) Visto que a madre foi especificamente criada para a propagação da raça, a "madre impedida" é alistada como uma das quatro coisas que não disseram: "Basta!" — Pr 30:15, 16.

Uma vez que a madre, ou útero, está situada na região do corpo conhecida como ventre, frequentemente se usa a palavra hebraica para "ventre" com referência primária à madre, como em Gênesis 25:23; Deuteronômio 7:13; Salmo 127:3. — Veja VENTRE.

Deus, como Projetista da madre, também pode ver com exatidão o que se forma nela. Pode ver as tendências hereditárias que se desenvolvem na criança ainda por nascer e pode determinar que uso Ele quer fazer da pessoa, se Ele assim quiser. — Je 1:5; Lu 1:15; compare isso com Ro 9:10-13.

Jeová ordenou a Israel: "Santifica para mim todo primogênito macho que abrir cada madre, entre os filhos de Israel, entre homens e animais. É meu." (Êx 13:2) Nos nascimentos humanos, isto se referia ao primeiro filho do sexo masculino do *pai*. — Veja PRIMOGÊNITO, PRIMEIRO NASCIDO.

Jesus indicou que sua mãe, Maria, não devia ser honrada acima de outros que servem a Deus. Em certa ocasião, enquanto ele estava ensinando, uma mulher clamou: "Feliz é a madre que te carregou e os peitos em que mamaste!" Jesus respondeu: "Não, antes: Felizes são os que ouvem a palavra de Deus e a guardam!" (Lu 11:27, 28) Mais tarde, quando Jesus era levado à estaca de tortura, ele fez uma profecia a respeito da vindoura destruição de Jerusalém, dizendo às mulheres que choravam por ele que viriam dias em que as pessoas diriam: "Felizes as mulheres estéreis e as madres que não deram à luz." (Lu 23:27-29) Isto se cumpriu em 70 EC, quando pereceu mais de um milhão de judeus, inclusive criancinhas, e milhares foram levados ao cativeiro para serem vendidos como escravos.

Nicodemos, governante judeu e fariseu, ao ouvir a declaração de Jesus: "A menos que alguém nasça de novo, não pode ver o reino de Deus", perguntou: "Como . . .? Será que pode entrar pela segunda vez na madre de sua mãe e nascer?" Jesus explicou então que este novo nascimento não se dá da madre humana, mas "de água e espírito". — Jo 3:1-8.

Uso Figurado. O termo "madre" é às vezes usado com referência à fonte de alguma coisa. Ao

falar sobre obras criativas referentes à terra, Jeová menciona o mar como irrompendo "da madre". (Jó 38:8) Jeová diz ao Senhor de Davi que, no dia da força militar dele, este terá voluntários dispostos, saindo "como gotas de orvalho" "da madre da alva" (donde procede o orvalho da madrugada). — Sal 110:1-3.

MADUREZA. Estado de pleno desenvolvimento, maturação, plenitude, segundo um padrão. (Veja PERFEIÇÃO.) A Bíblia fornece o padrão para se verificar o que constitui madureza (plenitude) espiritual. Segundo este padrão, cristão maduro é aquele que não é bebê espiritual, muitas vezes inconstante e facilmente desviado ou influenciado por outros em questões de doutrina. (Ef 4:11-14) Visto que tem suas faculdades perceptivas treinadas, é capaz de distinguir tanto o certo como o errado. Não precisa que se lhe ensinem coisas elementares. (He 5:11–6:2) Não é guiado pela sabedoria mundana, mas pelo espírito de Deus. — 1Co 2:6, 10-13, n.

A Bíblia nunca fala de graus ou estágios de madureza ou condição adulta espirituais. Todavia, assim como a pessoa continua a se desenvolver em conhecimento, experiência e discernimento depois de se tornar adulta, assim também o cristão maduro continua a fazer progresso. As provações que sofre podem fortalecer-lhe a fé e a perseverança. O discípulo Tiago escreveu: "Considerai tudo com alegria, meus irmãos, ao enfrentardes diversas provações, sabendo que esta qualidade provada da vossa fé produz perseverança. Mas, a perseverança tenha a sua obra completa, para que sejais completos [literalmente: perfeitos] e sãos em todos os sentidos, não vos faltando nada." (Tg 1:2-4) De modo similar, assim como os adultos variam em aspecto físico e em aptidões mentais e talentos, assim os cristãos maduros podem variar em certas qualidades, alguns destacando-se mais num aspecto, tal como conhecimento, critério, coragem ou generosidade; outros, em outros aspectos. (Veja 1Co 7:7; 12:4-11, 27-31.) Portanto, ao se considerar a madureza, é preciso tomar em conta que aptidões ou talentos especiais não são os fatores determinantes para saber se alguém é cristão maduro ou não.

O inteiro arranjo congregacional, com seus apóstolos, profetas, evangelizadores, pastores e instrutores, serviu para produzir cristãos maduros, adultos espirituais. (Ef 4:11-14; compare isso com Col 1:28, 29; 4:12, 13.) Portanto, é óbvio que aqueles que serviam quais pastores e instrutores tinham de ser pessoas espiritualmente maduras, não bebês. Todavia, requeria-se mais do que a qualidade de espiritualmente adulto de alguém designado como superintendente ou servo ministerial. (1Ti 3:1-9, 12, 13; Tit 1:5-9) Por exemplo, um dos requisitos para alguém ser superintendente é que ele seja "homem que presida de maneira excelente à sua própria família, tendo os filhos em sujeição com toda a seriedade". (1Ti 3:4) Portanto, dum ponto de vista espiritual, em certos sentidos, o homem poderia ser maduro, mas, não obstante, se seus filhos fossem rebeldes e incontroláveis, ele não estaria qualificado para o cargo de superintendente.

MÃE. Igual à palavra hebraica *'av* (pai), a palavra *'em* (mãe) é provavelmente uma palavra imitativa, um dos primeiros sons labiais dum bebê. É usada para designar a mãe direta da pessoa, ou possivelmente a madrasta (Gên 37:10; compare isso com Gên 30:22-24; 35:16-19), e também uma antepassada, visto que Eva, esposa de Adão, era "a mãe de todos os viventes". (Gên 3:20; 1Rs 15:10) A palavra grega para "mãe" é *mé·ter*. Tanto no hebraico como no grego, a palavra para mãe é usada em diversos sentidos figurados.

O desejo de ter muitos filhos era especialmente forte no coração das mulheres hebreias, por causa da promessa de Deus, de tornar Israel uma nação populosa e o povo por meio do qual viria a semente [ou: o descendente] da promessa. (Gên 18:18; 22:18; Êx 19:5, 6) Não ter filho era considerado um dos maiores infortúnios. — Gên 30:1.

Sob o pacto da Lei, a mulher era 40 dias (7 mais 33) "impura", em sentido religioso, após o nascimento dum menino, e depois do nascimento duma menina, durante o dobro deste tempo, ou por 80 dias (14 mais 66). (Le 12:2-5) Durante os 7 e os 14 dias, respectivamente, ela era impura para todas as pessoas, inclusive seu marido, mas durante os 33 e os 66 dias, respectivamente, ela era impura apenas com respeito a coisas sagradas e a coisas relacionadas com os serviços religiosos no santuário.

As mães hebreias amamentavam ao peito os filhos até os três anos de idade e às vezes até os cinco anos ou mais, na crença de que, quanto mais uma criança mamasse, tanto mais forte ficaria. (Veja DESMAMA.) Nos casos em que a mãe já falecera ou ela não tinha bastante leite, recorria-se a uma ama de leite. Portanto, 'os pequeninos e as crianças de peito', da Bíblia, podiam incluir os de suficiente idade para serem desmamados, os de idade suficiente para ter algum conhecimento para poder louvar a Jeová e ser treinados no santuário. — Mt 21:15, 16; 1Sa 1:23, 24; 2:11.

Havia uma intimidade especial entre a mãe e os filhos, visto que a mãe cuidava diretamente dos filhos até depois de serem desmamados, quando

então o pai começava a orientar a educação dos filhos de modo mais pessoal. A posição da mãe, na família, era de importância reconhecida. Ela devia ser respeitada mesmo na sua idade avançada. (Êx 20:12; 21:15, 17; Pr 23:22; De 5:16; 21:18-21; 27:16) Naturalmente, sua posição era sempre secundária à do marido, a quem ela devia respeitar e obedecer. Jesus, quando menino, estava em sujeição ao seu pai adotivo, José, e à sua mãe, Maria. — Lu 2:51, 52.

Quando o pai tinha mais de uma esposa, os filhos distinguiam sua própria mãe das outras esposas do pai por usar o termo "mãe". Irmãos germanos eram diferenciados dos meios-irmãos pela expressão "filhos da minha mãe". — Jz 8:19; Gên 43:29.

Requeria-se da mãe transmitir aos filhos as instruções e as ordens do pai, e cuidar de que fossem cumpridas. (Pr 1:8; 6:20; 31:1) A mãe era a administradora do seu lar, sob a chefia do marido. Dar à luz e criar filhos de modo correto mantinha-a ocupada e protegia-a em grande parte contra tornar-se tagarela ou intrometida nos assuntos dos outros. Desde que continuasse na fé, isso servia-lhe de grande proteção. (1Ti 5:9-14; 2:15) A boa mãe tinha de preparar alimentos e tecer panos, bem como fazer roupa para os filhos e para outros membros da família, e assim seu marido, bem como seus filhos, tinham motivos para elogiar e louvar tal mulher perante outros. — Pr 31:15, 19, 21, 28.

Uso Figurado. A palavra "mãe" é aplicada em Juízes 5:7 no sentido duma mulher que ajuda outros e cuida deles. Paulo referiu-se à sua meiguice para com aqueles a quem havia levado a verdade de Deus, seus filhos espirituais, como a duma "mãe lactante". — 1Te 2:7; veja MEIGUICE, SUAVIDADE.

Por causa do íntimo relacionamento espiritual, as mulheres cristãs são comparadas a mães e irmãs de seus concristãos, e devem ser tratadas com igual respeito e castidade. (Mr 3:35; 1Ti 5:1, 2) As esposas cristãs que seguem o bom exemplo de Sara, esposa de Abraão, são chamadas de "filhas" dela. — 1Pe 3:6.

Visto que o corpo do homem foi feito "do pó do solo", a terra pode figurativamente ser comparada à sua "mãe". (Gên 2:7; Jó 1:21) Uma cidade é retratada como mãe, sendo os habitantes dela considerados seus filhos. No caso de Jerusalém, a cidade como sede do governo representava a nação inteira, e o povo de Israel, como indivíduos, eram considerados seus filhos. (Gál 4:25, 26; Ez 23:4, 25; compare isso com Sal 137:8, 9.) Também, uma cidade grande era considerada a mãe de suas "aldeias dependentes", circunvizinhas, ou, traduzido literalmente, suas "filhas". (Ez 16:46, 48, 53, 55; veja nota sobre o v 46.) Babilônia, a Grande, "a grande cidade", é chamada de "mãe das meretrizes e das coisas repugnantes da terra". — Re 17:5, 18.

MAER-SALAL-HÁS-BAZ [Apressa-te, ó Despojo! Ele Veio Depressa à Pilhagem; ou: Apressando-se ao Despojo, Ele Veio Depressa à Pilhagem]. Nome dado ao segundo filho de Isaías, sob a direção de Jeová.

Jeová ordenou que Isaías escrevesse estas palavras proféticas numa grande tábua e mandasse atestar isso por testemunhas fidedignas. Depois, instruiu o profeta a dar esta mesma expressão como nome ao seu filho recém-nascido, declarando que, antes de o menino poder dizer: "Meu pai!" e: "Minha mãe!", o rei da Assíria subjugaria os inimigos de Judá — Damasco e Samaria. (Is 8:1-4) O significado profético deste nome dado ao segundo filho de Isaías cumpriu-se dentro do período indicado. Durante o reino do Rei Peca, de Israel, o monarca assírio Tiglate-Pileser III invadiu Israel, tomou muitas cidades, saqueou o país e levou numerosos habitantes ao cativeiro. Depois disso, Peca foi assassinado. (2Rs 15:29, 30) O rei da Assíria capturou também Damasco, capital da Síria, levou seu povo ao exílio e matou o rei sírio, Rezim. (2Rs 16:9) Desta maneira, ambos estes reis, que haviam conspirado contra Judá, tiveram fim. Mais tarde, em 740 AEC, os assírios derrubaram Samaria, retirando os israelitas apóstatas daquela cidade e do restante do domínio do reino setentrional de Israel. (2Rs 17:1-6) De modo que este filho que Isaías teve com sua esposa (que ele chama de "profetisa") mostrou ser em Israel um 'sinal e milagre' fidedigno da parte de Jeová. — Is 8:3, 18.

MAGADÃ. Uma área perto do mar da Galileia para a qual Jesus se retirou depois de alimentar milagrosamente cerca de 4.000 homens. (Mt 15:39; manuscritos de data mais recente dizem ali "Magdala".) Marcos (8:10), segundo os melhores manuscritos gregos, referiu-se ao mesmo território como "Dalmanuta". — Veja DALMANUTA.

Não se conhece hoje nenhum lugar chamado Magadã na região em torno do mar da Galileia. Todavia, alguns peritos acham que Magadã seja Magdala. Este conceito recebe apoio do fato de que, em aramaico, a letra *l* muitas vezes substitui o *n* nas palavras hebraicas. De modo que Magadã pode ter sido mudado para Magdala. Outros sugerem que "Magdala" talvez passasse a ocorrer nas cópias mais recentes do texto grego por causa duma tentativa de equiparar Magadã à atual Majdal.

Considera-se que Magdala (possivelmente Magadã) seja Majdal (Migdal), a uns 6 km ao NNO de Tiberíades, junto ao mar da Galileia. Situada perto da bifurcação formada pela estrada que se segue de Tiberíades ao longo do mar da Galileia e pela que desce dos morros ocidentais, este lugar ocupa uma posição estratégica. As ruínas duma torre relativamente recente, encontradas ali, indicam que Majdal guardava antigamente a entrada meridional da planície de Genesaré. Tanto Majdal como Magdala (uma forma do hebraico *migh·dál*) significam "Torre". Muitas vezes já se sugeriu que este era o lugar onde vivia Maria Madalena.

MAGBIS. Nome duma pessoa ou dum lugar. Entre os que retornaram do exílio babilônico havia 156 "filhos de Magbis". (Esd 2:1, 30) Alguns identificam Magbis provisoriamente com Khirbet el-Makhbiyeh, situada a uns 5 km ao SO de Adulão.

MAGDIEL [Coisas Seletas de Deus]. Descendente de Esaú, e um dos xeques de Edom. (Gên 36:40-43; 1Cr 1:51, 54) Magdiel talvez fosse também o nome de um lugar e de uma tribo. — Veja TIMNA N.º 3.

MAGIA E FEITIÇARIA. Artes secretas e poderes sobrenaturais presumivelmente usados para realizar coisas além do que é natural — associadas com poderes espíritas, ocultistas.

A magia "negra", segundo se diz, consiste em feitiços, em maldições especiais e no "mau-olhado", que causam dano aos inimigos da pessoa. A magia "branca", por outro lado, segundo dizem os que a praticam, produz bons resultados por quebrar os feitiços e cancelar as maldições. Entre alguns povos antigos, a magia "negra" era proibida sob pena de morte. A Bíblia, porém, vai um passo além e proíbe toda forma de magia espírita. (Le 19:26; De 18:9-14) O praticante dela, pelo uso de fórmulas mágicas, supostamente obtidas por conhecimento e sabedoria sobrenaturais, procura influenciar pessoas e alterar eventos futuros. Neste respeito, a magia difere da adivinhação, a qual apenas tenta descobrir eventos futuros, em vez de influir neles ou mudá-los. — Veja ADIVINHAÇÃO.

Grande parte do conceito sobre a feitiçaria mágica baseia-se na crença de que espíritos maus podem ser induzidos a abandonar a pessoa ou a entrar nela, de que podem ser enganados e logrados, e ser capturados ou presos num pedaço de madeira ou numa imagem de barro. Por exemplo, afirma-se que, por se criarem trilhas mágicas de mel ou de outras coisas deliciosas, os demônios podem ser conduzidos à vontade pelo mágico.

Todas essas noções, naturalmente, deram margem a uma astuciosa classe de sacerdotes-magos, que exerciam grande poder sobre a vida das pessoas, extorquindo enormes pagamentos daqueles sob a sua influência, com o pretexto de possuírem poderes sobrenaturais, superiores aos dos demônios. As pessoas criam que esses feiticeiros profissionais podiam invocar os demônios para lhes obedecerem, mas que os demônios não tinham nenhum poder sobre os feiticeiros.

Tais práticas espíritas, chamadas de ciências, foram desenvolvidas e usadas pelos antigos caldeus de Babilônia. Isaías, do oitavo século AEC, diz-nos que a Babilônia dos seus dias estava repleta de todo tipo de feitiçaria. (Is 47:12-15) Mais de um século depois, nos dias de Daniel, os sacerdotes-magos ainda faziam parte da corte babilônica. (Da 1:20; 2:2, 10, 27; 4:7; 5:11) A expressão "sacerdotes-magos" é uma tradução literal e explícita do termo hebraico.

Os babilônios tinham muito medo dos deficientes físicos, chamados de feiticeiros e de bruxos, na crença de que eram manipuladores da magia "negra". Os sacerdotes, por outro lado, supostamente eram mestres da magia "branca". As pessoas acreditavam que os mesmos feitiços que curavam o doente quando proferidos por um sacerdote os matariam se proferidos por um bruxo ou feiticeiro.

À medida que as pessoas se espalharam ao redor da Terra, devido à confusão das línguas em Babel, é possível que tenham levado consigo algumas noções sobre tais artes mágicas. (Gên 11:8, 9) Hoje em dia, milhões de pessoas praticam a magia de mantra, isto é, a mística fórmula, hino ou oração de feitiços do hinduísmo popular. Sacerdotes-magos, bruxos, curandeiros e feiticeiros de todo tipo podem ser encontrados no mundo todo, assim como acontecia entre os egípcios do século 18 AEC, nos dias de José. (Gên 41:8, 24) Mais de dois séculos depois de José ter sido vendido como escravo, os sacerdotes-magos do Egito aparentemente duplicaram até certo ponto os primeiros três milagres realizados por Moisés. (Êx 7:11, 22; 8:7) Mas foram impotentes quando se tratou de produzir borrachudos, tendo de admitir que era o "dedo de Deus". Foram igualmente incapazes de impedir ser afligidos pela praga dos furúnculos. — Êx 8:18, 19; 9:11.

Condenadas Pela Bíblia. A Bíblia é singularmente diferente dos escritos de outros povos antigos no sentido de que todas as suas referências a poderes sobrenaturais e artes mágicas são condenatórias. Em parte alguma recomenda a magia "branca" para quebrar feitiços da magia

“negra”. Em vez disso, ela exorta à fé, à oração e à confiança em Jeová como proteção contra invisíveis “forças espirituais iníquas” e todas as atividades relacionadas com tais, inclusive influências mágicas. (Ef 6:11-18) Nos Salmos, os justos oram para ser libertos do mal; Jesus ensinou-nos a orar para sermos livrados “do iníquo”. (Mt 6:13) O Talmude e o Alcorão, por outro lado, dão margem à superstição e ao medo. O livro apócrifo de Tobias contém passagens absurdas de feitiçaria mágica. — Tobias 6:5, 8, 9, 19; 8:2, 3; 11:8-15; 12:3; veja APÓCRIFOS (Tobias [Tobit]).

Portanto, a nação de Israel, neste respeito, era dessemelhante das suas contemporâneas, e, para que continuasse assim, Jeová deu ao seu povo algumas leis bem explícitas a respeito daqueles que estavam familiarizados com poderes ocultos. “Não deves preservar viva a feiticeira.” (Êx 22:18) “Não deveis praticar a magia.” “Quanto ao homem ou à mulher em quem se mostre haver um espírito mediúnico ou um espírito de predição, sem falta devem ser mortos.” (Le 19:26; 20:27) “Não se deve achar em ti . . . algum praticante de magia ou quem procure presságios, ou um feiticeiro, ou alguém que prenda outros com encantamento, ou alguém que vá consultar um médium espírita.” — De 18:10-14.

O profeta de Jeová Deus declarou também que Ele deceparia todos os que se empenhassem em feitiçaria. (Miq 5:12) Certas pessoas, tais como Saul, Jezabel e Manassés, que abandonaram a Jeová e se voltaram para um ou outro tipo de feitiçaria, são exemplos do passado que não devem ser imitados. — 1Sa 28:7; 2Rs 9:22; 2Cr 33:1, 2, 6.

As Escrituras Gregas Cristãs também falam sobre a prevalência de feiticeiros em todo o Império Romano nos dias de Jesus e dos apóstolos. Na ilha de Chipre havia um chamado Barjesus, a quem Paulo denunciou como “cheio de toda sorte de fraude e de toda sorte de vilania, . . . filho do Diabo”. (At 13:6-11) Havia outros, porém, tais como Simão, de Samaria, que renunciaram às suas práticas de magia e adotaram o cristianismo. (At 8:5, 9-13) Em certa ocasião, em Éfeso, “um número considerável dos que haviam praticado artes mágicas trouxeram os seus livros e os queimaram diante de todos. E calcularam os preços deles e acharam que valiam cinquenta mil moedas de prata [se eram denários: US$ 37.200]”. (At 19:18, 19) O apóstolo Paulo, ao escrever aos da Galácia, incluiu o ocultismo espírita entre “as obras da carne”, avisando que “os que praticam tais coisas não herdarão o reino de Deus”. (Gál 5:19-21) Excluídos deste glorioso Reino estarão todos os que persistirem nessas práticas babilônicas. (Re 21:8; 22:15) Todos eles serão destruídos junto com Babilônia, a Grande, tão notória por desencaminhar as nações com as suas feitiçarias. — Re 18:23; veja PODER, OBRAS PODEROSAS (Emprego responsável do poder).

MAGISTRADO(S).

1. No governo de Babilônia, os magistrados policiais eram funcionários civis nos distritos jurisdicionais, entendidos em lei e exercendo uma limitada autoridade judicial. Estavam entre os oficiais reunidos para se curvar diante da imagem de ouro de Nabucodonosor. — Da 3:2, 3.

Nas colônias romanas, a administração do governo estava nas mãos de magistrados civis, chamados de *stra·te·gói* nas cidades gregas. Uma junta de magistrados podia ser composta de 3, 4, usualmente 5, ou mesmo 10 ou 12 homens. Estes tinham o dever de manter a ordem, de administrar as finanças, de julgar e sentenciar violadores da lei, e de ordenar a execução da punição. Seus nomes e títulos aparecem às vezes em moedas cunhadas pela respectiva cidade. Designavam-se-lhes esbirros, ou lictores, para executar suas ordens. — Veja ESBIRRO.

Os magistrados civis na colônia romana de Filipos (At 16:12), sem julgamento, mandaram pôr Paulo e Silas no tronco. No dia seguinte, os magistrados mandaram esbirros para soltá-los. Mas Paulo, a fim de dar uma vindicação pública e legal às boas novas que pregava, exigiu que os próprios magistrados os soltassem. Os magistrados, temendo dificuldades com Roma por terem açoitado cidadãos romanos, suplicaram a Paulo e Silas, e os soltaram. — At 16:19-39.

2. Pessoas responsáveis pela decisão de causas jurídicas. Em Jó 31:11, 28, usa-se a frase “para receber a atenção dos magistrados” em sentido adjetivo, para descrever erros que exigiam julgamento. De modo que estes versículos, na versão *Almeida,* edição revista e atualizada, rezam “crime hediondo” (v 11) e “delito” (v 28), em vez de “um erro, para [receber a atenção dos] magistrados”. O “erro” em consideração no versículo 11 é o adultério (vv 9, 10), crime que no tempo de Jó talvez fosse julgado pelos anciãos no portão da cidade. (Veja Jó 29:7.) Todavia, o “erro” no versículo 28 envolve materialismo e idolatria secreta (vv 24-27), delitos da mente e do coração que não podem ser confirmados pela boca de testemunhas. Por isso, nenhum magistrado humano podia estabelecer a culpa. No entanto, parece que Jó reconhecia que Deus podia julgar tais delitos e que eram bastante sérios para merecer ser julgados por Ele.

MAGOGUE.

1. Filho de Jafé e neto de Noé. Seu nome aparece entre os cabeças de família dos quais se dispersaram pela terra os primeiros grupos nacionais após o Dilúvio. — Gên 10:1, 2, 5; 1Cr 1:5.

2. Nome que ocorre na profecia de Ezequiel a respeito do ataque tempestuoso de "Gogue da terra de Magogue" contra o novamente reunido povo de Jeová. Parece ser usado pelo profeta para indicar uma terra ou região nas "partes mais remotas do norte", das quais saem as hostes de Gogue, suas forças saqueadoras descritas como 'montadas em cavalos, uma grande congregação, sim, uma numerosa força militar', usando espada e arco. — Ez 38:2-4, 8, 9, 13-16; 39:1-3, 6.

Desde a época do historiador judeu Josefo, tem-se sugerido que a "terra de Magogue" se relacionava com as tribos citas no NE da Europa e na Ásia Central. (*Jewish Antiquities* [Antiguidades Judaicas], I, 123 [vi, 1]) Escritores clássicos dos tempos gregos e romanos descreveram os citas como bárbaros rapinantes e guerreiros do N, equipados com grandes forças de cavalaria, bem armados e hábeis com o arco. Embora o nome "cita" talvez derivasse originalmente de "Asquenaz", outro descendente de Jafé (Gên 10:2, 3), a edição de 1959 da *Encyclopædia Britannica* (Enciclopédia Britânica; Vol. 20, p. 235) declara que "em toda a literatura clássica, a Cítia geralmente referia-se a todas as regiões ao norte e ao nordeste do Mar Negro, e cita (*skuthes*), a qualquer bárbaro que procedesse daquelas partes". Outras obras de referência mostram igualmente que o termo "cita" era usado de modo bastante flexível para abranger, em geral, todas as tribos nômades ao N do Cáucaso (a região entre os mares Negro e Cáspio), de forma similar ao uso atual do termo "tártaro". De modo que *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (A Nova Enciclopédia de Conhecimento Religioso, de Schaff-Herzog) comenta: "O nome 'citas' era entre os antigos um apelido flexível, e o mesmo se dava com o hebraico '*Magog*'." — Editada por S. Jackson, 1956, Vol. V, p. 14.

Uso Simbólico. Deixar-se a localização específica da "terra de Magogue" incerta e indeterminada na Bíblia (bem como na história secular), junto com a referência do profeta à "parte final dos anos" (Ez 38:8), e ser desconhecida alguma ocorrência literal da descrita invasão de Israel, constitui base para se encarar a profecia a respeito de Magogue como relacionada com um tempo futuro, o bíblico 'tempo do fim'. Por este motivo, muitos comentadores veem nisso uma previsão do ataque final das potências mundiais contra o Reino de Deus, e eles encaram a terra de Magogue como representando "o mundo como hostil ao povo e ao reino de Deus". — *Funk and Wagnalls New Standard Bible Dictionary* (Novo Dicionário Bíblico Padrão de Funk e Wagnalls), 1936, p. 307.

Assim, a terra de Magogue tem claramente significado simbólico. Ter-se passado a usar o termo "cita", com que usualmente se associa Magogue, como sinônimo do que é brutal, voraz e beligerante parece logicamente indicar uma posição de forte oposição ao povo de Deus. As nações do mundo vão estar nessa posição quando, instigadas pelo principal inimigo de Deus, Satanás, o Diabo, elas fizerem um ataque final aqui na Terra contra a adoração pura de Deus. — Veja GOGUE N.º 2.

3. Termo usado em Revelação 20:8 referente aos eventos a ocorrer no fim do Reinado Milenar de Cristo Jesus e subsequentes à soltura de Satanás do abismo. Em vez de mencionar uma terra ou localização específica, "Gogue e Magogue" são ali usados para descrever na terra aqueles que cedem à influência do Adversário, que foi solto, e se rebelam contra o domínio de Deus conforme expresso por meio 'dos santos e da cidade amada'. — Re 20:3, 7-10.

MAGPIAS. Um dos cabeças do povo, cujo descendente, se não ele mesmo, atestou com selo o "arranjo fidedigno" dos dias de Neemias. — Ne 9:38; 10:1, 14, 20.

MAIORAL. Homem que ocupava uma posição governante, tal como o cabeça hereditário duma tribo ou duma casa paterna. A palavra hebraica *na·sí'* é vertida pelos tradutores da Bíblia de forma variada, como "príncipe", "líder", "governante", "maioral". (Veja LÍDER, NOBRE, PRÍNCIPE.) Os cabeças das 12 casas paternas ou tribos de Israel eram chamados "maiorais". (Núm 1:16; Jos 22:14) O termo é também aplicado aos cabeças dos 12 clãs originários de Ismael. (Gên 17:20; 25:16) O título foi usado referente aos reis Salomão e Zedequias como governantes. (1Rs 11:34; Ez 21:25) A estima dos hititas por Abraão pode estar indicado em ele ser chamado de "maioral de Deus", ou poderoso maioral. — Gên 23:6 n.

Nos dias de Moisés, os maiorais tomavam a dianteira na adoração e atuavam como representantes do povo perante Moisés, os sacerdotes e Jeová. Moisés escolheu um maioral de cada tribo (exceto da tribo de Levi) para espiar a Terra da Promessa. O mau relatório dos dez espias infiéis exerceu muita influência sobre o povo. (Núm 13:2-16, 25-33) Duzentos e cinquenta maiorais dos filhos de Israel participaram na rebelião che-

fiada por Corá, para assumir o sacerdócio da casa de Arão. (Núm 16:2, 10, 17, 35) Os maiorais participaram em fazer para Israel um pacto com os gibeonitas. (Jos 9:15, 18) Depois de Josué ter levado Israel a Canaã e de ter derrotado as nações ali, os maiorais desempenharam um papel destacado na distribuição daquela terra. (Núm 34:18; Jos 14:1) Eleazar, filho de Arão, foi designado maioral sobre os cabeças das casas paternas da tribo de Levi, o que o tornou "maioral dos maiorais". (Núm 3:32) O Rei Salomão convocou todos os maiorais das tribos a Jerusalém, na ocasião em que fez com que a Arca do Pacto fosse levada ao recém-construído templo. — 1Rs 8:1.

Os israelitas deviam ter o devido respeito para com o maioral, nunca o sujeitando a ultrajes verbais. (Êx 22:28) Quando o apóstolo Paulo estava sendo julgado perante o Sinédrio, o sumo sacerdote Ananias ordenou aos perto de Paulo que dessem a este um tapa na boca. Daí, Paulo lhe disse: "Deus te baterá, parede caiada", não sabendo que estava falando ao sumo sacerdote. Quando isso foi trazido à sua atenção, ele disse: "Irmãos, eu não sabia que era o sumo sacerdote. Pois está escrito: 'Não deves falar injuriosamente dum governante do teu povo.' " — At 23:1-5.

Embora os maiorais devessem ser respeitados, não estavam isentos de obedecer à lei de Deus. Quando pecavam contra a Lei, tinham de satisfazer os regulamentos dela a respeito de tais pecados. Por causa da sua posição de responsabilidade e do efeito da conduta, do exemplo e da influência deles sobre outros, fazia-se uma distinção nas suas individuais ofertas pelo pecado, pela violação desintencional duma ordem de Deus. Exigia-se do sumo sacerdote oferecer um novilho, devendo o maioral oferecer um cabritinho, e qualquer pessoa dentre os demais do povo, quer uma cabritinha, quer uma cordeirinha. — Le 4:3, 22, 23, 27, 28, 32.

A Visão de Ezequiel. Ezequiel fala profeticamente a respeito dum maioral, nos capítulos 44 a 48 de Ezequiel. Nesta visão, ele descreve uma faixa administrativa de terra que se estendia desde a fronteira oriental junto ao rio Jordão e o Mar Morto, até o mar Ocidental ou Mediterrâneo. Ao norte e ao sul desta faixa, e paralelos a ela, havia setores de terra designados às tribos de Israel. Dentro da faixa de terra havia um setor quadrado de 25.000 côvados (13 km) de cada lado, chamado de contribuição, que por sua vez estava dividido em três setores: O setor setentrional era designado aos levitas não sacerdotais, o setor do meio continha o santuário de Jeová e o setor mais meridional continha a cidade. (Veja CONTRIBUIÇÃO SAGRADA; CÔVADO.) O governante da administração da cidade evidentemente era "o maioral".

É digno de nota que, na visão, a cidade estava separada do templo, ou santuário. Além disso, "o maioral" não era sacerdote, conforme é indicado por ser o sacerdote quem oferecia 'o holocausto e os sacrifícios de participação em comum' do maioral. (Ez 46:2) Portanto, no cumprimento da visão de Ezequiel, a cidade da visão evidentemente não retrata o governo celestial de Jesus Cristo, e dos seus reis e sacerdotes associados. Em vez disso, parece retratar uma sede de administração terrestre, visível, sob a direção do Reino celestial. De modo correspondente, "o maioral" retrataria os designados como representantes 'principescos', visíveis, do governo celestial. — Sal 45:16; Is 32:1, 2.

MAL. Aquilo que resulta em dor, pesar ou aflição. A fim de transmitir a ideia correta em português, a bem abrangente palavra hebraica *ra'* é traduzida de diversas formas, como "mau", "sombrio", "feio", "calamitoso", "maligno", "não generoso" e "invejoso", dependendo do contexto. (Gên 2:9; 40:7; 41:3; Êx 33:4; De 6:22; 28:35; Pr 23:6; 28:22) A palavra grega *ka·kós* pode ser definida como aquilo que é (1) moralmente mau e (2) destrutivo; entre as outras maneiras em que tem sido traduzida estão: "mal", "nocivo", "prejudicial", "errado". (Ro 7:19; 12:17; Col 3:5; Tit 1:12; He 5:14) O verbo hebraico *qa·lál* significa "invocar o mal sobre". — Veja INVOCAÇÃO DO MAL.

Conforme usada inicialmente nas Escrituras, a palavra *ra'* é a própria antítese do que é bom. Ordenou-se a Adão não comer da árvore do conhecimento do que era bom e do que era mau (*ra'*), e ele foi também advertido sobre as consequências da desobediência. Portanto, é evidente que é Deus quem fixa as normas do que é bom e do que é mau; o homem não tem a prerrogativa de fazer isso à parte de Deus. Embora Adão transgredisse a lei expressa de Jeová Deus, esta transgressão não pode ser atribuída a Jeová, "pois, por coisas más [uma forma de *ka·kós*], Deus não pode ser provado, nem prova ele a alguém. Mas cada um é provado por ser provocado e engodado pelo seu próprio desejo". — Tg 1:13, 14; Gên 2:16, 17; 3:17-19.

O Significado de Deus Trazer o Mal. Justificadamente, Jeová trouxe o mal ou a calamidade sobre Adão pela desobediência dele. Por isso, Jeová é mencionado nas Escrituras como o Criador do mal ou da calamidade. (Is 45:7; veja *Al.*) Impor ele a penalidade pelo pecado, a saber, a morte, mostrou ser um mal, ou uma calamidade, para a humanidade. Portanto, o mal nem sempre

é sinônimo de ações erradas. Exemplos de males ou calamidades criadas por Jeová são o Dilúvio dos dias de Noé e as Dez Pragas infligidas ao Egito. Mas, estes males não eram ações erradas. Antes, em ambos os casos estava envolvida a administração legítima da justiça contra transgressores. No entanto, ocasionalmente, Jeová, na sua misericórdia, refreou-se de causar a intencionada calamidade ou mal na execução do Seu julgamento justo, por causa do arrependimento dos envolvidos. (Jon 3:10) Além disso, por ter mandado dar um aviso, Jeová tem imerecidamente oferecido aos praticantes do mal a oportunidade de mudarem de proceder e assim continuarem vivos. — Ez 33:11.

Evitar o Mal. Visto que é Jeová quem determina as normas do que é certo e do que é errado, cabe à pessoa familiarizar-se plenamente com essas normas, para poder discernir o proceder que tem de adotar. (He 5:14) O amor ao dinheiro é uma dessas coisas más, ou prejudiciais, que devem ser evitadas. (1Ti 6:10) Não é sábio ficar ansioso com respeito às coisas materiais, porque, conforme disse Jesus: "Basta a cada dia o seu próprio mal [*ka·ki·a*]", isto é, a dificuldade, ou aflição, associada com o dia. (Mt 6:34) Revestir-se da nova personalidade inclui eliminar o "desejo nocivo". (Col 3:5) Assim como o Diabo tentou Jesus com o mal, assim os cristãos verificam que pensamentos maus surgem ou são-lhes sugeridos. Mas, quando isto acontece, para evitar ser engodado pelo pecado, o cristão deve seguir o exemplo de Jesus e rejeitar imediatamente esse mal. (Tg 1:13-15; Mt 4:1-11; Fil 4:8) Embora o cristão, por causa da imperfeição humana, se encontre em constante conflito com a carne decaída, assim como se deu com Paulo, e talvez faça o mal que não quer praticar, ele não deve ceder à carne, mas tem de continuar a lutar contra ela. (Ro 7:21; 8:8) O perigo de se deixar de viver à altura dos justos requisitos de Deus é claramente visto no que Jesus declarou a respeito do escravo fiel. Este escravo deveria sofrer a punição mais severa caso deixasse de cuidar das responsabilidades confiadas a ele, ao ponto até mesmo de espancar seus coescravos. — Mt 24:48-51.

O Sofrimento do Mal Pelos Cristãos. As Escrituras não autorizam o cristão a causar o mal a outros, ou a retribuir na mesma moeda. O conselho da Bíblia é: "Não retribuais a ninguém mal por mal." "Não vos vingueis . . . 'A vingança é minha; eu pagarei de volta, diz Jeová.'" "Não te deixes vencer pelo mal, porém, persiste em vencer o mal com o bem." (Ro 12:17, 19, 21) Além disso, ao estarem em sujeição relativa aos governos que os regem, os servos de Deus nunca devem ser praticantes do que é mau, porque esses governos, por meio dos seus governantes, que têm menor ou maior medida de consciência dada por Deus, agem contra a maldade, segundo a lei do país, e exercem legitimamente sua autoridade de punir os transgressores. (Ro 13:3, 4) Serão responsáveis perante o Juiz Supremo por qualquer abuso da sua autoridade. O cristão, ao sofrer o mal por causa da justiça, tem o privilégio de participar na glorificação do santo nome de Deus. — 1Pe 4:16.

MALALEEL. Veja MALALEL N.º 1.

MALALEL [possivelmente: Louvor de Deus].

1. Descendente de Sete através de Enos e Quenã; portanto, bisneto de Sete. Malalel viveu 895 anos. (Gên 5:6-17; 1Cr 1:1, 2) Na genealogia de Jesus, por Lucas, ele é chamado de Malaleel. — Lu 3:37, 38.

2. Descendente de Judá através de Peres, e antepassado de Ataías, habitante de Jerusalém depois do retorno do exílio babilônico. — Ne 11:4.

MALAQUIAS. Profeta hebreu e escritor bíblico. (Mal 1:1) As Escrituras não fornecem nenhuma informação sobre a sua ascendência e sua vida pessoal. O que se sabe dele é revelado no livro que leva o seu nome. Neste se mostra que ele era homem de muito zelo pelo nome e pela adoração de Jeová.

MALAQUIAS, LIVRO DE. Último livro das Escrituras Hebraicas nas atuais Bíblias em português. No tradicional cânon judaico, ocupa o último lugar entre os escritos dos chamados profetas menores, mas antes dos Escritos (Hagiógrafos). Trata-se duma pronúncia de Jeová a respeito de Israel por meio de Malaquias. — Mal 1:1.

Circunstâncias da Época de Malaquias. Na época em que Malaquias profetizou, existia uma situação deplorável entre os sacerdotes. Contrário à Lei, eles aceitavam animais coxos, cegos e doentes como sacrifícios no altar de Jeová. (Mal 1:8; Le 22:19; De 15:21) Deixavam de dar orientação e instrução corretas ao povo, fazendo muitos tropeçar. (Mal 2:7, 8) Mostravam parcialidade no julgamento. (2:9) Tudo isso tinha um mau efeito sobre os israelitas em geral, induzindo-os a encarar o serviço de Jeová como de pouco valor. (3:14, 15) Isto se evidencia no fato de que os israelitas não apoiavam o templo com o pagamento dos seus dízimos. Eles se haviam afastado tanto da sua devoção a Jeová, que parece que até se divorciavam das suas esposas para se casar com mulheres que adoravam deuses falsos. Também, passou a haver entre os israelitas feitiçaria, adultério, mentira, fraude e opressão. (2:11, 14-16; 3:5, 8-10) Por este motivo, Jeová deu aviso antecipado da sua vinda

DESTAQUES DE MALAQUIAS

Pronúncia que salienta que se tem de prestar contas a Jeová Deus quando seus requisitos são desconsiderados.

Escrito pelo profeta Malaquias, evidentemente uns 95 anos depois de os primeiros exilados judeus terem retornado de Babilônia.

Jeová amava Israel, mas este desprezava o nome Dele. (1:1-14)

Jeová amava seu povo, assim como havia amado Jacó, embora tivesse odiado Esaú.

Não obstante, os sacerdotes de Israel desprezavam o nome de Deus, aceitando animais coxos e doentes para sacrifícios; não dariam animais assim a um governador humano.

Os sacerdotes e o povo são censurados por não continuarem a seguir os caminhos de Jeová. (2:1-17)

Os sacerdotes se haviam desviado do caminho de Deus, fazendo muitos "tropeçar na lei", e assim 'arruinaram o pacto de Levi'.

Tem havido casamentos com mulheres estrangeiras, e alguns agiram traiçoeiramente para com a esposa da sua mocidade por divorciar-se dela.

Os israelitas fatigaram a Deus por afirmar que ele aprovava os que faziam o mal.

O verdadeiro Senhor julgará e refinará seu povo. (3:1-18)

Jeová virá ao templo com o mensageiro do pacto; refinará e purificará os levitas, e a oferenda de Judá agradará a Jeová.

Feiticeiros, adúlteros, perjuros, defraudadores e opressores sofrerão um rápido julgamento.

Traga-se toda a décima parte à casa de depósito de Jeová e receba-se assim uma enxurrada de bênçãos.

Escrever-se-á um livro de recordação para os que temem a Jeová; Seu povo verá a diferença entre o justo e o iníquo.

A chegada do grande e atemorizante dia de Jeová. (4:1-6)

O dia de Jeová trará a destruição completa dos iníquos, ao passo que 'o sol da justiça brilhará' sobre os que temem o nome de Deus.

Aquele dia será precedido por uma obra de restauração, a ser realizada pelo profeta Elias.

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ao seu templo para julgamento. (3:1-6) Ao mesmo tempo, exortou os transgressores a se arrependerem, dizendo: "Retornai a mim e eu vou retornar a vós." — 3:7.

Tempo da Composição. A evidência interna oferece a base para se datar o término do livro de Malaquias. Foi escrito depois do exílio babilônico, porque os israelitas estavam sob a administração dum governador. A adoração era realizada no templo, indicando que ele havia sido reconstruído. (Mal 1:7, 8; 2:3, 13; 3:8-10) Isto aponta para um período posterior ao de Ageu (520 AEC) e de Zacarias (520-518 AEC), visto que estes profetas exortavam ativamente os israelitas a completar o templo. (Esd 5:1, 2; 6:14, 15) O descaso de Israel para com a verdadeira adoração e seu fracasso em aderir à lei de Deus parecem enquadrar-se nas condições existentes quando Neemias chegou novamente a Jerusalém, algum tempo depois do 32.º ano do Rei Artaxerxes (c. 443 AEC). (Veja Mal 1:6-8; 2:7, 8, 11, 14-16; Ne 13:6-31.) Portanto, igual ao livro de Neemias, o livro de Malaquias possivelmente foi escrito depois de 443 AEC.

Harmonia com Outros Livros Bíblicos. Este livro está de pleno acordo com o restante das Escrituras. O apóstolo Paulo citou Malaquias 1:2, 3, ao ilustrar que a escolha feita por Deus depende, "não daquele que deseja, nem daquele que corre, mas de Deus, que tem misericórdia". (Ro 9:10-16) Jeová é identificado como o Criador (Mal 2:10; compare isso com Sal 100:3; Is 43:1; At 17:24-26) e como Deus justo, misericordioso e imutável, que não deixa sem punição a transgressão deliberada. (Mal 2:2, 3, 17; 3:5-7, 17, 18; 4:1; compare isso com Êx 34:6, 7; Le 26:14-17; Ne 9:17; Tg 1:17.) Enfatiza-se a importância do nome de Deus. (Mal 1:5, 11, 14; 4:2; compare isso com De 28:58, 59; Sal 35:27; Miq 5:4.) E dá-se encorajamento para que a Lei de Moisés seja lembrada. — Mal 4:4.

O livro chamou também a atenção de Israel para a vinda do Messias e o dia de Jeová. Embora se saliente que Jeová enviaria alguém chamado de "meu mensageiro", este seria apenas o predecessor do ainda maior "mensageiro do pacto", que acompanharia Jeová. (Mal 3:1) Os relatos inspirados de Mateus (11:10-14; 17:10-13), Marcos (9:11-13) e Lucas (1:16, 17, 76) combinam para identificar o precursor de Jesus, João, o Batizador, como o "mensageiro" e o "Elias" indicado inicialmente em Malaquias 3:1 e 4:5, 6.

MALCÃ. Veja MALCÃO.

MALCÃO [Seu Rei].

1. Benjamita e filho de Saraim com sua esposa Hodes. — 1Cr 8:1, 8, 9.

2. Deus-ídolo principal dos amonitas. (2Sa 12:30; 1Cr 20:1, 2; Je 49:1, 3) Possivelmente é o mesmo que Milcom e Moloque. (1Rs 11:5, 7; At 7:43) O nome Malcão, no texto massorético, difere de Milcom, "a coisa repugnante dos amonitas", apenas nos sinais vocálicos do hebraico. (1Rs 11:5) Contrário à instrução dada em Josué 23:7, os

judeus começaram a fazer juramentos por Malcão. (Sof 1:5) É preciso determinar à base do contexto quando o hebraico deve ser vertido como o nome do deus e quando como "seu rei". — Am 1:15; veja MOLOQUE.

MALCO [duma raiz hebr. que significa "rei"]. Escravo do sumo sacerdote, que acompanhou Judas Iscariotes e a multidão a Getsêmani, onde Cristo foi preso. Pedro golpeou com a espada a orelha direita de Malco (Jo 18:10; Mt 26:51; Mr 14:47), mas Jesus a curou milagrosamente. (Lu 22:50, 51) Outro escravo do sumo sacerdote Caifás, parente de Malco, reconheceu mais tarde Pedro, e isto levou o apóstolo a negar Cristo pela terceira vez. — Jo 18:26, 27.

MALDADE. Veja INIQUIDADE.

MALDIÇÃO. O desejo, a ameaça ou o proferimento do mal sobre alguém ou alguma coisa é a ideia básica de diversas palavras hebraicas e gregas na Bíblia, traduzidas pela palavra "maldição" ou por expressões similares.

A primeira maldição, logicamente, se deu na época da rebelião do Éden e foi dirigida por Deus contra o instigador da rebelião, que usara para isso um agente, a serpente. (Gên 3:14, 15) Esta maldição havia de terminar na destruição dele. Ao mesmo tempo foi amaldiçoado o solo por causa de Adão, o que resultou em o solo produzir espinhos e abrolhos, mas *não* resultou na destruição dele. (Gên 3:17, 18; 5:29) A maldição de Jeová sobre Caim condenou este a uma vida de fugitivo. — Gên 4:11, 12.

Após o Dilúvio, a primeira maldição proferida por um humano foi a de Noé contra Canaã, filho de Cã, condenando-o a ser escravo de Sem e de Jafé, maldição que teve seu principal cumprimento uns oito séculos mais tarde, na conquista de Canaã pela nação semítica de Israel. (Gên 9:25-27) Neste sentido, os gibeonitas, descendentes de Canaã, foram informados por Josué de que eram "gente maldita", sendo eles por isso designados para a posição de escravos. — Jos 9:23.

Essa maldição, portanto, não deve ser confundida com imprecação, ou rogar praga, nem implica necessariamente em ira violenta, como é evidente no caso dos gibeonitas. Nos textos acima, usa-se a palavra hebraica *'a·rár*. Esta palavra é encontrada 18 vezes na declaração formal de pronúncias em Deuteronômio 27:15-26; 28:16-19, e também em pronúncias solenes, tais como as em Êxodo 22:28; Jeremias 11:3; 17:5; e 48:10. O substantivo aparentado, *me'e·ráh,* ocorre cinco vezes. (De 28:20; Pr 3:33; 28:27; Mal 2:2; 3:9) O uso bíblico destas palavras indica uma pronúncia solene ou a predição dum mal, e, quando feita por Deus ou por uma pessoa autorizada, tem valor e força proféticos. A maldição de Josué contra qualquer homem que, no futuro, reconstruísse a devastada Jericó cumpriu-se muitos séculos depois. (Jos 6:26; 1Rs 16:34) O pedido do Rei Balaque, que Balaão amaldiçoasse Israel, porém, foi desaprovado por Jeová, e Ele fez com que se proferissem bênçãos em vez disso. — Núm 22:6–24:25; veja MALDIZER.

'A·láh, outra palavra hebraica, traduzida tanto por "juramento" como por "maldição", subentende um juramento com uma maldição como penalidade pela violação do que se jurou, ou porque o juramento mostrou ser falso. — Gên 24:41 n; Núm 5:21, 23, 27; De 29:19-21; 2Cr 34:24; 1Rs 8:31, 32; veja JURAMENTO.

Nas Escrituras Gregas, as duas palavras básicas traduzidas por "maldição", "amaldiçoado" são *a·rá* e *a·ná·the·ma,* junto com palavras aparentadas, tais como *ka·tá·ra, e·pi·ka·tá·ra·tos, ka·ta·rá·o·mai, ka·tá·the·ma* e *ka·ta·the·ma·tí·zo.*

A palavra *a·rá* tem o sentido de imprecação, ou de uma oração invocando o mal oriundo duma fonte divina. João usou a palavra aparentada *e·pá·ra·tos* ao escrever que os fariseus encaravam o povo comum, que escutava Jesus, como "pessoas amaldiçoadas", que não conheciam a Lei. (Jo 7:49) Em contraste, Paulo mostrou que *todos* os judeus precisavam ser remidos da maldição do pacto da Lei, por Cristo se tornar maldição por eles, mediante a sua morte na estaca de tortura. (Gál 3:10, 13) Em Gálatas 3:10, Paulo usou *e·pi·ka·tá·ra·tos* para traduzir a palavra hebraica *'a·rár* (a primeira palavra considerada neste artigo), conforme ocorre em Deuteronômio 27:26. No versículo 13, ele usou a mesma palavra para traduzir a palavra hebraica *qela·láh* (algo amaldiçoado; invocação do mal), conforme ocorre em Deuteronômio 21:23. — Veja INVOCAÇÃO DO MAL.

Uma forma da palavra *ka·ta·rá·o·mai* é usada para descrever a ação de Jesus em amaldiçoar a classe dos "cabritos" (Mt 25:41), e também ao instruir seus seguidores a "abençoar os que vos amaldiçoam". (Lu 6:28) Paulo e Tiago usaram formas da mesma palavra ao dar conselho similar em Romanos 12:14 e em Tiago 3:9. Paulo usou a palavra *ka·tá·ra* ao comparar os cristãos que se afastam, depois de terem sido participantes do espírito santo, ao "solo" que não reage à chuva, produzindo apenas espinhos e abrolhos (He 6:7, 8), ao passo que Pedro usou a mesma palavra para descrever como "amaldiçoados" os cobiçosos, que "têm olhos cheios de adultério" e engodam as almas instáveis. — 2Pe 2:14.

A palavra *a·ná·the·ma* significa literalmente aquilo que é "guardado", e originalmente aplicava-se a oferendas votivas guardadas ou separadas como sagradas num templo. (Veja Lu 21:5, onde se usa uma palavra aparentada.) Nas Escrituras Gregas, os escritores bíblicos usam a palavra *a·ná·the·ma* aplicada ao que é amaldiçoado ou ao que está sujeito a ser amaldiçoado, e, portanto, separado como mau ou execrado. Assim, Paulo escreveu aos Gálatas (1:8) que eles deviam considerar como "amaldiçoado" todo aquele (mesmo anjos) que lhes declarasse como boas novas algo contrário ao que haviam recebido. Quem 'não tivesse afeição pelo Senhor' seria considerado de modo similar. (1Co 16:22) Angustiado por seus coisraelitas não terem aceito a Cristo, Paulo disse que desejaria até que ele mesmo "fosse separado do Cristo como amaldiçoado" a favor deles. (Ro 9:3) Em outros casos, *a·ná·the·ma* evidentemente é usado para se referir ao proferimento dum juramento que, se não cumprido ou se mostrado falso, deveria resultar numa maldição, como no caso dos 40 homens que se juntaram numa conspiração juramentada para matar Paulo. (At 23:12-15, 21) As palavras *ka·ta·the·ma·ti·zo* e *a·na·the·ma·ti·zo* são usadas com relação à negação de Cristo por Pedro. (Mt 26:74; Mr 14:71) Na realidade, Pedro dizia ali que ele desejava ser 'amaldiçoado ou posto à parte como mau se conhecia o homem'.

Em Revelação (Apocalipse) 22:3 faz-se a respeito da Nova Jerusalém a promessa de que "não haverá mais nenhuma maldição [*ka·tá·the·ma*]". Isto parece servir de contraste com a Jerusalém terrestre, que passou a estar sob a maldição de Deus. Está igualmente em nítido contraste com a condição maldita que resulta para a simbólica cidade de Babilônia, a Grande, em virtude do decreto judicial de Deus contra ela. O "anátema" proferido contra ela é evidente em vista da ordem dada em Revelação 18:4-8. — Veja também 2Co 6:17.

Na *Septuaginta* grega, os tradutores em geral usaram *a·ná·the·ma* para verter a palavra hebraica *hhé·rem.* — Veja DEVOTADA, COISA.

MALDIZER. Severa ou mesmo violenta denúncia daquilo que é considerado como detestável e como merecendo ser amaldiçoado. O verbo hebraico (*qa·váv*, maldizer) aparece no relato dos esforços fúteis do Rei Balaque de fazer com que o profeta Balaão maldissesse a nação de Israel e assim apresentasse esta nação perante Deus como merecendo a maldição dele. (Núm 22:11, 17; 23:11, 13, 25, 27; 24:10) Uma imprecação, isto é, uma invocação do mal oriunda duma fonte divina, nem sempre é expressa, mas pode estar implícita. — Veja INVOCAÇÃO DO MAL; MALDIÇÃO.

MALEDICÊNCIA. Esta é a tradução do termo grego *ka·ta·la·li·á.* O verbo aparentado, *ka·ta·la·lé·o*, significa literalmente "falar contra", sem justificativa e usualmente de modo malicioso e hostil. (1Pe 2:12; 3:16) O discípulo Tiago relacionou esta expressão com fazer mau juízo ou condenar, dando assim a ideia de censura injustificada. — Tg 4:11; compare isso com Sal 50:20.

Os maledicentes, ou aqueles que falam mal dos outros pelas costas, estão entre aqueles contra quem se dirige o furor de Jeová, e a Sua Palavra mostra que todos os que continuam como tais merecem a morte. (Ro 1:18, 28-30, 32) O apóstolo Paulo expressou a grande preocupação de que, além de outros erros sérios, encontrasse membros da congregação de Corinto empenhados em maledicências. (2Co 12:20) Para que a Palavra ou mensagem de Deus tenha pleno efeito nos novos discípulos de Jesus Cristo, estes têm de se livrar de maledicências e de todas as outras formas de maldade. Só assim poderá 'o leite pertencente à palavra', as verdades bíblicas apropriadas às necessidades deles, promover o crescimento para a salvação. — 1Pe 2:1, 2.

MALHO. Veja MARTELO.

MALI [possivelmente duma raiz que significa "enfraquecer; adoecer"].

1. Neto de Levi, filho de Merari e irmão de Musi. (Êx 6:16, 19; 1Cr 6:19, 29; 24:26) Mali era pai de Eleazar e de Quis, e cabeça da família dos malitas. (Núm 3:20, 33; 1Cr 23:21; 24:28, 29) Serebias, seu descendente, mencionado como "homem de discrição dos filhos de Mali", retornou a Jerusalém junto com Esdras. — Esd 8:18.

2. Levita, filho de Musi, e, portanto, sobrinho de Mali, filho de Merari. — 1Cr 6:47; 23:23; 24:26, 30.

MALITAS [De (Pertencentes a) Mali]. Levitas descendentes de Mali, filho de Merari. — Núm 3:17, 20, 33; 26:58.

MALOM [possivelmente duma raiz que significa "enfraquecer; adoecer"]. Filho de Elimeleque e Noemi. Durante uma fome nos dias dos juízes, ele se mudou com seus pais de Belém, em Judá, para Moabe. Ali, Malom casou-se com a moabita Rute, mas faleceu sem ter filhos. (Ru 1:1-5; 4:10) Rute acompanhou sua sogra no retorno para Judá, e, acatando a lei do casamento levirato, casou-se com Boaz. (Ru 4:9, 10; De 25:5, 6) A linhagem resultante produziu Davi e levou a Jesus Cristo. — Ru 4:22; Mt 1:5, 6, 16.

MALOTI [duma raiz que significa "fazer sinais; expressar"]. Levita coatita e um dos 14 filhos do cantor Hemã. (1Cr 25:4, 5) Esta família serviu

como músicos sob a direção de seu pai, Hemã. Quando Davi organizou as turmas dos levitas para servirem em rodízio na casa de Jeová, a 19.ª sorte caiu em Maloti, que assumiu a chefia daquela turma de 12 músicos. — 1Cr 25:6, 26.

MALQUIAS. Veja MALQUIJÁ N.º 3.

MALQUIEL [Deus É Rei; ou: Meu Deus É Rei]. Neto de Aser e filho de Berias. (Gên 46:17) Ele é chamado de "o pai de Birzaíte" (1Cr 7:31) e era cabeça duma família em Israel. — Núm 26:45.

MALQUIELITAS [De (Pertencentes a) Malquiel]. Família de aseritas que descendia de Malquiel. — Núm 26:44, 45.

MALQUIJÁ [Meu Rei É Jeová].

1. Levita que descendeu de Gersom e era antepassado de Asafe, o músico levítico. — 1Cr 6:39-43.

2. Descendente de Arão e cabeça da 5.ª das 24 turmas de sacerdotes organizadas por Davi. — 1Cr 24:1, 9.

3. Sacerdote, e pai de Pasur. — 1Cr 9:12; Ne 11:12; Je 21:1; 38:1.

4. "Filho do rei", em cuja cisterna foi lançado Jeremias. (Je 38:6) Neste caso, a expressão "filho do rei" possivelmente não denota que ele era descendente do rei, mas que tinha uma relação íntima com a casa real ou era oficial de ascendência real. — Veja JERAMEEL N.º 3.

5. Israelita "dos filhos de Parós", que estava entre os que haviam tomado esposas estrangeiras, mas que as despediram nos dias de Esdras. — Esd 10:25, 44.

6. Outro israelita "dos filhos de Parós", que estava entre os que despediram suas esposas estrangeiras. (Esd 10:25, 44) A *Septuaginta* grega reza ali "Hasabias", em vez de "Malquijá".

7. Homem de Israel, "dos filhos de Harim", que estava entre os que despediram suas esposas estrangeiras e os filhos, no tempo de Esdras. — Esd 10:31, 44.

8. Israelita, "filho de Harim". Junto com Hassube, ele reparou um setor da muralha de Jerusalém e a Torre dos Fornos, após o retorno do exílio babilônico. (Ne 3:11) Talvez seja o mesmo que o N.º 7.

9. Filho de Recabe e príncipe do distrito de Bete-Haquerem, que reparou o Portão dos Montes de Cinzas, quando Neemias era governador. — Ne 3:14.

10. Membro do grêmio dos ourives, que reparou parte da muralha de Jerusalém nos dias de Neemias. — Ne 3:31.

11. Sacerdote que ficou à esquerda de Esdras, quando este copista leu a Lei perante os israelitas, na restabelecida Jerusalém. — Ne 8:4.

12. Um dos sacerdotes, ou antepassado de um, que atestou com selo o "arranjo fidedigno" quando Neemias era governador. — Ne 9:38–10:3.

13. Sacerdote que participou nas cerimônias de inauguração da muralha de Jerusalém, reconstruída sob a supervisão de Neemias. (Ne 12:40-42) Ele talvez seja o N.º 11.

MALQUIRÃO [Meu Rei é Elevado (Exaltado)]. Um dos filhos do Rei Jeconias (Joaquim) enquanto prisioneiro em Babilônia. — 1Cr 3:17, 18.

MALQUISUA [Meu Rei [Ouve Meu] Clamor por Ajuda]. Um dos filhos do Rei Saul. (1Sa 14:49; 1Cr 8:33; 9:39) Ele foi golpeado pelos filisteus em batalha no monte Gilboa (1Sa 31:2; 1Cr 10:2), e seu cadáver (junto com os dos seus irmãos Jonatã e Abinadabe, e o de seu pai Saul), foi pelos filisteus afixado à muralha de Bete-Sã. Todavia, homens valentes de Israel recuperaram os cadáveres, queimaram-nos em Jabes, e enterraram seus ossos ali. — 1Sa 31:8-13.

MALTA. Ilha do Mediterrâneo, situada a uns 100 km ao S da Sicília, com uma área de cerca de 246 km². Foi em Malta que o apóstolo Paulo naufragou, e ele permaneceu ali por três meses. Durante este tempo, ele curou o pai de Públio e outros que padeciam de doenças. — At 28:1, 7-9, 11.

No passado, alguns associaram a palavra grega traduzida "Malta" (*Me·li·te*) com Mljet (ou: a italiana Meleda), ao largo da costa O da península Balcânica, porque antigamente esta ilha era chamada de Melita. Mas a tradição e a evidência das Escrituras apontam para Malta como o lugar onde Paulo sofreu naufrágio. O nome "mar de Ádria", onde se diz que o barco estava ao se aproximar de Malta, passou a incluir as águas do Mediterrâneo ao L da Sicília e ao O de Creta, e, portanto, podia-se dizer que Malta estava delimitada por este mar. — At 27:27.

O Naufrágio de Paulo. Algum tempo depois do Dia da Expiação (em setembro ou outubro), o navio em que Paulo viajava como prisioneiro partiu do porto cretense de Bons Portos e foi assolado por um vento tempestuoso (Euro-aquilão), que evidentemente soprava do ENE. Impeliu o navio para longe da costa de Creta para Cauda, e os marujos temiam encalhar em "Sirte", as areias movediças ao longo do litoral N da África. (At 27:8, 9, 13-17) Um vento ENE não podia ter impelido o navio para Mljet, a uns 1.000 km ao NNO de Cauda. Evidentemente, o navio, depois de ficar à de-

riva por cerca de duas semanas, aproximava-se de Malta, a cerca de 870 km ao ONO de Cauda. — At 27:33; veja EURO-AQUILÃO.

O que atualmente é conhecido como baía de S. Paulo, situada no lado NE de Malta, podia ser atingido num curso ONO sem que antes tocasse em outra parte da ilha de Malta. Possivelmente, quando os ouvidos treinados dos marujos ouviram as ondas se rebentarem no rochoso promontório de Koura, que penetra no Mediterrâneo do lado oriental da baía de S. Paulo, eles começaram a suspeitar que se aproximavam de terra. A profundidade de "vinte braças" e "quinze braças" (de 1,8 m cada uma) medidas por eles corresponde basicamente às sondagens feitas em meados do século 19 na área da baía de S. Paulo. — At 27:27, 28.

Possivelmente por estarem familiarizados com outros portos de Malta, os marujos não reconheceram a terra como Malta, nem mesmo à luz do dia. O maior e mais conhecido porto da ilha é Valeta, 13 km ao SE da baía de S. Paulo. — At 27:39.

Ao longo da margem ocidental da baía de S. Paulo, há duas pequenas enseadas. Era provavelmente numa destas que os marujos esperavam "arremessar o navio", mas não foram bem sucedidos, o motivo sendo (segundo o texto grego literal) que 'caíram ao redor dentro de um lugar de dois mares'. Isto talvez signifique que o navio encalhou "num lugar de dois mares" (*Al*) ou "num banco de areia banhado em ambos os lados pelo mar". (*NM*) Ou o navio foi apanhado por correntezas cruzadas e encalhou. (Veja *ALA, BJ*.) A proa do navio ficou irrecuperavelmente encravada, talvez na lama e na argila que em partes da baía de S. Paulo existe numa profundidade de três braças, ao passo que a popa era destroçada pelas ondas. — At 27:39-41.

A experiência de Paulo em Malta. Nesta altura, os soldados decidiram matar Paulo e os outros prisioneiros. Isto talvez se devesse à estrita disciplina militar romana, que responsabilizava os guardas pela fuga de prisioneiros aos seus cuidados. (Veja At 12:19; 16:27.) Visto que o oficial do exército (centurião) refreou os soldados por causa de Paulo, todos a bordo, totalizando 276 pessoas, sobreviveram ao naufrágio, quer por nadarem até a praia, quer por chegarem a salvo a terra segurando tábuas e outros objetos flutuantes do navio naufragado. — At 27:37, 42-44.

Os habitantes de Malta, que não falavam grego, mostraram extraordinário humanitarismo para com estes sobreviventes, acendendo para eles até mesmo um fogo para se aquecerem. Quando o apóstolo Paulo deitou um feixe de gravetos neste fogo, saiu uma víbora venenosa e se prendeu à mão dele. Espantados de ver que Paulo não inchou nem morreu, as pessoas de Malta começaram a encará-lo como deus. — At 28:1-6.

Atualmente, não existem víboras nativas em Malta. Desde o primeiro século EC têm ocorrido grandes mudanças. Ao passo que Malta é hoje um dos países mais densamente povoados do mundo, tendo cerca de 1.280 pessoas por quilômetro quadrado, no tempo de Paulo talvez existissem extensas florestas. O aumento da população exerceria um acentuado efeito sobre o habitat da vida selvagem. Isto poderia ter facilmente causado o desaparecimento de todas as víboras, assim como aconteceu em Arran, uma ilha ao largo da costa SO da Escócia. Mesmo em 1853, porém, relatou-se que se viu uma víbora perto da baía de S. Paulo.

MALUQUE [duma raiz que significa "reinar"; ou: "rei"].

1. Levita merarita e antepassado de Etã, cantor levítico. — 1Cr 6:44-47.

2. Um dos sacerdotes que acompanharam Zorobabel quando os judeus retornaram do exílio babilônico. — Ne 12:1, 2, 7.

3. Israelita "dos filhos de Bani" dentre aqueles que haviam tomado esposas estrangeiras, mas que as despediram nos dias de Esdras. — Esd 10:29, 44.

4. Israelita "dos filhos de Harim" dentre aqueles que haviam tomado esposas estrangeiras, mas que as despediram no tempo de Esdras. — Esd 10:31, 32, 44.

5. Um dos sacerdotes, ou antepassado de um, que atestou com selo o "arranjo fidedigno" feito nos dias de Neemias. — Ne 9:38–10:4.

6. Israelita, um dos cabeças do povo, cujo descendente, se não ele mesmo, atestou o "arranjo fidedigno" feito no tempo de Neemias. — Ne 9:38; 10:1, 14, 27.

MALUQUI. Família sacerdotal, cujo representante serviu nos dias do sumo sacerdote Joiaquim, e nos dias de Esdras e do governador Neemias. — Ne 12:12, 14, 26.

O nome Maluqui ocorre no texto massorético com o *kere*, ou nota marginal, de que deve rezar "Melicu", sendo esta última forma encontrada na versão *Almeida*, revista e corrigida. A *Septuaginta* grega reza "Maluque", que alguns peritos acham ter sido a forma original. Estes peritos sugerem (mas não há maneira de provar isso) que o acréscimo de *i* (*yohdh* [י], em hebraico) no fim do nome ocorreu quando a primeira letra da palavra seguinte desintencionalmente foi repetida ao se copiar o manuscrito.

MALVAS [hebr.: *'o·róth* ou *'oh·róth*]. A malva-pequena, ou malva de folha redonda, é uma planta rasteira, de folhas quase redondas, um tanto lobuladas, de bordo serrilhado e de haste comprida. Suas flores têm mais de 1 cm de diâmetro e variam de cor do azul pálido ao branco. Os frutos mucilaginosos, chatos e redondos, costumam ser chamados de queijos.

"Malvas" traduz a palavra hebraica *'o·róth* (2Rs 4:39; Is 26:19), considerada ser o plural de *'oh·ráh*, "luz". (Est 8:16; Sal 139:12) Segundo o *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento), de L. Koehler e W. Baumgartner (Leiden, 1958, p. 90), *'o·róth* denota a malva-pequena (*Malva rotundifolia*). Esta identificação baseia-se em esta planta ser muito sensível à luz, de modo que a designação hebraica talvez signifique "[ervas de] luz". Também, seu fruto é comestível, harmonizando-se assim com 2 Reis 4:39. — FOTO, Vol. 1, p. 543. Veja também ALTEIA.

MAMOM. Veja RIQUEZAS.

MANÁ. Principal alimento dos israelitas durante a peregrinação de 40 anos no ermo. (Êx 16:35) O maná foi pela primeira vez provido por Jeová no ermo de Sim, durante a última metade do segundo mês após a saída dos israelitas do Egito, em 1513 AEC. (Êx 16:1-4) Serviu-lhes de alimento até entrarem em Canaã, em 1473 AEC, e comerem dos produtos da Terra da Promessa. — Jos 5:10-12.

O maná surgia no solo com a evaporação da camada de orvalho que se formava de madrugada, de modo que "havia na superfície do ermo uma coisa miúda, flocosa, miúda como a geada sobre a terra". Quando os israelitas o viram pela primeira vez, disseram: "Que é isto?" ou, literalmente: *"man hu'?"* (Êx 16:13-15; Núm 11:9) Esta é a provável origem do nome, os próprios israelitas começando a chamar este alimento de "maná". — Êx 16:31.

Descrição. O maná era "branco como a semente de coentro" e "seu aspecto" era de bdélio, uma substância cerácea e transparente, de formato parecido à pérola. Seu sabor era comparável ao "de bolachas de mel", ou ao "dum bolo doce com azeite". Depois de moído numa mó manual ou pilado num gral, o maná era cozido, ou transformado em bolos e assado. — Êx 16:23, 31; Núm 11:7, 8.

Nenhuma substância natural hoje conhecida enquadra-se na descrição bíblica do maná em todos os sentidos, e assim há pouca base para se identificá-lo com um produto conhecido. É assim especialmente por causa dos aspectos milagrosos envolvidos em Jeová prover os israelitas de maná. A disponibilidade do maná não dependia da época do ano, nem de determinado lugar no ermo. Embora o maná criasse bichos e começasse a cheirar mal em todos os outros dias quando guardado para o dia seguinte, o gômor adicional de maná recolhido no sexto dia, para ser usado como alimento no sábado, não se estragava. Não se encontrava maná no sábado, o que impunha aos israelitas a guarda do sábado. — Êx 16:19-30.

O cabeça da família ou ajuntava ou supervisionava o recolhimento do maná para a família inteira. Visto que o maná se derretia quando o sol ficava quente, sem dúvida, ele ajuntava depressa o suprimento aproximado necessitado pela família e depois o media. Quer ajuntasse pouco ou muito, segundo o tamanho da família, a quantidade recolhida sempre mostrava ser um gômor (2,2 l) por pessoa. (Êx 16:16-18) O apóstolo Paulo aludiu a isso ao incentivar os cristãos em Corinto a usar seus excedentes materiais para compensar a deficiência material de seus irmãos. — 2Co 8:13-15.

Objetivo. Jeová deixou os israelitas ficar com fome no ermo e depois lhes forneceu maná para ensinar-lhes "que o homem não vive somente de pão, mas que o homem vive de toda expressão da boca de Jeová". Jeová fez isso para 'os humilhar e para os pôr à prova, a fim de fazer-lhes o bem nos seus dias posteriores'. (De 8:3, 16) Quando os israelitas se cansaram do maná e começaram a chamá-lo de "pão desprezível", Jeová puniu a rebeldia deles por enviar serpentes venenosas entre eles, causando a morte de muitos. — Núm 21:5, 6.

O salmista chamou o maná de "cereal do céu" (Sal 78:24), de "pão desde o céu" (Sal 105:40) e de "o próprio pão dos possantes" (Sal 78:25). Os anjos são descritos como "poderosos em poder" (Sal 103:20), e, portanto, podiam ser chamados de "possantes". Isto, porém, não significa que os próprios anjos comessem o maná, mas que Deus talvez usasse meios angélicos para prover dele os israelitas. (Veja Gál 3:19.) Ou, visto que o céu é a moradia dos "possantes", a expressão "pão dos possantes" talvez simplesmente indique sua fonte celestial.

Para que gerações futuras pudessem ver o maná, Arão devia depositar perante Jeová um jarro com um gômor (2,2 l) de maná. Depois de se completar a dourada Arca do Pacto, um "jarro de ouro" com maná foi colocado dentro desta arca sagrada. (Êx 16:32-34; He 9:4) Cerca de cinco séculos mais tarde, porém, quando a Arca foi transferida da tenda erigida para ela por Davi para o templo construído por Salomão, desaparecera o jarro de ouro. (2Sa 6:17; 1Rs 8:9; 2Cr 5:10) Havia cumprido sua finalidade.

Uso Simbólico. Embora o maná fosse uma provisão divina (Ne 9:20), não sustentou para sempre a vida dos israelitas. Cristo Jesus salientou isso, e depois acrescentou: "Eu sou o pão vivo que desceu do céu; se alguém comer deste pão, viverá para sempre; e, de fato, o pão que eu hei de dar é a minha carne a favor da vida do mundo." (Jo 6:30-33, 48-51, 58) Os fiéis seguidores de Cristo aproveitam-se deste maná celestial, ou "pão da vida". Fazem isso em sentido figurativo por exercerem fé no poder resgatador da carne e do sangue de Jesus oferecidos em sacrifício. Fazerem isso abre-lhes a perspectiva de viver para sempre, quer nos céus com Cristo, quer no Paraíso terrestre.

Cristo usou também o jarro de maná de modo simbólico, ao assegurar aos seus seguidores, ungidos com espírito, que aqueles que se mostrassem vencedores receberiam o "maná escondido", um suprimento imperecível de alimentos, ou aquilo que resulta de tal suprimento, no caso deles, a imortalidade e incorruptibilidade no céu. — Re 2:17; 1Co 15:53.

MANAATE [duma raiz que significa "descanse; acomode-se"].

1. Descendente de Seir através de Sobal. — Gên 36:20, 23; 1Cr 1:38, 40.

2. Lugar para o qual certos "filhos de Eúde" que moravam em Geba foram exilados numa época não especificada. (1Cr 8:6) Alguns o identificam provisoriamente com el-Malha (Manahat), a uns 6 km ao OSO do monte do Templo em Jerusalém.

MANAATITAS [De (Pertencentes a) Manaate]. Certas pessoas de Judá, descendentes de Calebe e de Salma, que evidentemente constituíam parte da população de Manaate. (1Cr 2:50, 51, 54; 8:6) Os manaatitas talvez sejam os menuotitas mencionados em 1 Crônicas 2:52.

MANAÉM [forma gr. do termo hebr. para Menaém, significando "Consolador"]. Homem que estava entre os profetas e instrutores na congregação em Antioquia. Ele tinha sido educado junto com o governante distrital Herodes (Ântipas). — At 13:1.

MANANCIAL. Veja FONTE, MANANCIAL.

MANASSÉS [Aquele Que Torna Esquecediço; Aquele Que Faz Esquecer].

1. Filho primogênito de José e neto de Jacó. Depois de José se tornar administrador de alimentos do Egito, Faraó deu-lhe Asenate, filha de Potífera, sacerdote de Om, por esposa, e ela deu a José dois filhos, Manassés e Efraim. José chamou o primogênito de Manassés, porque, conforme disse: "Deus me fez esquecer toda a minha desgraça e toda a casa de meu pai." — Gên 41:45, 50-52.

Quando Jacó abençoou Manassés e Efraim, ele persistiu em pôr a mão direita sobre Efraim e a esquerda sobre Manassés, colocando assim Efraim, o mais moço, na frente de Manassés. (Gên 48:13-20) Conforme isso indicava, Efraim tornar-se-ia maior do que Manassés.

Manassés teve filhos varões com uma concubina síria (1Cr 7:14), e José viveu o suficiente para ver os filhos do filho de Manassés, Maquir. — Gên 50:22, 23.

2. Tribo de Israel que descendeu de Manassés, filho de José, e que consistia em sete famílias tribais. Cerca de um ano depois de os israelitas partirem do Egito, os varões vigorosos de Manassés, de 20 anos de idade para cima, somavam 32.200. (Núm 1:34, 35) Este número, sem dúvida, incluía Gadi, um dos dez homens que trouxeram um relatório mau depois de espiar a Terra da Promessa. (Núm 13:1, 2, 11, 25-33) Por ocasião do segundo censo feito quase quatro décadas mais tarde, os varões registrados dessa tribo haviam aumentado para 52.700, excedendo Efraim em 20.200. (Núm 26:28-34, 37) Evidentemente, pois, foi com respeito ao *futuro* papel inferior de Manassés que Moisés falou dos "milhares de Manassés", mas das "dezenas de milhares de Efraim". — De 33:17.

No ermo, a tribo de Manassés, sob a liderança do seu maioral Gamaliel, filho de Pedazur, acampava ao O do tabernáculo, ao lado de Efraim e de Benjamim. Esta divisão de três tribos era a terceira na ordem de marcha. — Núm 1:10, 16; 2:18-24; 7:54; 10:23.

Conquistas em Ambos os Lados do Rio Jordão. Quando os israelitas derrotaram os reis amorreus Síon e Ogue, Moisés concedeu as terras que conquistaram deles aos rubenitas, aos gaditas e à metade da tribo de Manassés, sob a condição de que estas tribos participassem na conquista do território ao O do Jordão. (Núm 32:20-33; 34:14, 15; De 29:7, 8) O setor setentrional da região ao L do Jordão parece ter sido tomado principalmente pelos esforços dos manassitas, tendo sido partes dele conquistadas por Jair, Noba e "os filhos de Maquir". Por este motivo, Moisés designou-lhes esta região. — Núm 32:39-42; De 3:13-15; 1Cr 2:21, 22.

Mais tarde, homens da "meia tribo de Manassés", que já haviam recebido sua herança, deveras cruzaram o Jordão e participaram na conquista das terras ao oeste. (Jos 1:12-18; 4:12) Eles estavam também entre os reunidos diante do monte Gerizim, quando Josué "leu em voz alta todas as palavras da lei, a bênção e a invocação do mal". (De 27:12; Jos 8:33, 34) Sob a liderança de Josué, os israelitas quebrantaram o poderio dos cananeus, derrotando 31 reis no decurso de cerca de seis

anos. (Jos 12:7-24) Depois, embora ainda restassem territórios para conquistar, Josué, ajudado pelo sumo sacerdote Eleazar e por divinamente designados representantes de dez tribos (inclusive o manassita Haniel, filho de Éfode), repartiram o país em parcelas de herança. — Núm 34:17, 23; Jos 13:1-7.

Herança de Terra. Metade da tribo de Manassés, naturalmente, já possuía sua herança ao L do Jordão. Esta incluía Basã e parte de Gileade. (Jos 13:29-31) Ao S ficava Gade, sendo Maanaim a cidade de fronteira. (Jos 13:24-26, 30) Esta região era predominantemente um planalto, com uma elevação média de uns 610 m. Ali se encontrava Golã, uma das seis cidades de refúgio, e Beesterá (Astarote), outra cidade levítica. — Jos 20:8, 9; 21:27; 1Cr 6:71.

A metade remanescente dos manassitas recebeu por herança território ao O do Jordão. (Jos 17:2, 5) Era limitado por Efraim ao S, por Aser ao NO, por Issacar ao NE e pelo mar Mediterrâneo ao O. Desde Micmetate, a fronteira entre Efraim e Manassés se estendia até Tapua, seguindo pelo vale da torrente de Cana, e terminava no Mediterrâneo. (Veja Jos 16:5-8; 17:7-10.) Ao passo que os efraimitas tinham certas cidades encravadas em Manassés, designaram-se aos manassitas cidades encravadas (Bete-Seã, Ibleão, Dor, En-Dor, Taanaque e Megido, bem como suas aldeias dependentes) tanto em Issacar como em Aser. (Jos 16:9; 17:11) Os manassitas deixaram de expulsar os cananeus dessas cidades encravadas, mas, com o tempo, sujeitaram-nos a trabalhos forçados. (Jos 17:11-13; Jz 1:27, 28; compare isso com 1Cr 7:29.) Duas destas cidades encravadas, Taanaque (Aner?) e Ibleão (Bileão ou Gate-Rimom?), foram designadas a levitas coatitas. — Jos 21:25, 26; 1Cr 6:70.

História. Depois de completada a distribuição das terras, Josué abençoou os homens de Rubem, de Gade e da oriental "meia tribo de Manassés", e encorajou-os a continuarem a servir a Jeová. (Jos 22:1-8) Eles partiram de Silo, foram até o Jordão, e então, perto deste rio, construíram um altar. Isto quase que provocou uma guerra civil, visto que as outras tribos consideravam isso como ato de infidelidade e de rebelião. Todavia, a questão foi resolvida pacificamente quando se explicou que se erigira este altar, não para sacrifícios, mas para servir de memorial de fidelidade a Jeová. — Jos 22:9-31.

Num período posterior, Gideão, juiz manassita, foi usado por Jeová para libertar os israelitas da opressão dos midianitas. (Jz 6:11-16, 33-35; 7:23; 8:22) Jefté foi evidentemente outro juiz da tribo de Manassés. Foi durante o seu juizado que Israel foi liberto da hostilização dos amonitas. — Jz 11:1, 32, 33.

Algum tempo durante o reinado do primeiro rei de Israel, Saul, os rubenitas, os gaditas e a oriental "meia tribo de Manassés" obtiveram uma vitória decisiva sobre os agarenos e seus aliados. (1Cr 5:10, 18-22) Também, neste período geral, manassitas, inclusive homens de notável valentia, estavam entre os que desertaram Saul para se juntar a Davi. (1Cr 12:19-21) Depois da morte de Saul e de seu sucessor, Is-Bosete, 18.000 manassitas da região ao O do Jordão, e outros milhares da área ao L do Jordão chegaram a Hébron para fazer Davi rei sobre todo o Israel (1070 AEC). — 1Cr 12:31, 37, 38.

Anos mais tarde, as extensas reformas religiosas empreendidas pelo Rei Asa, de Judá, induziram muitos manassitas a desertar o reino setentrional "ao verem que Jeová, seu Deus, estava com ele". (2Cr 15:8, 9) Por ocasião duma grande assembleia, no 15.º ano do reinado de Asa (963 AEC), eles se juntaram a outros em fazer um pacto para buscar a Jeová. (2Cr 15:10, 12) De modo similar, no reinado do Rei Ezequias, de Judá (745-717 AEC), ao passo que muitos caçoavam dos mensageiros enviados por ele para fazer um convite de vir a Jerusalém para a celebração da Páscoa, outros manassitas de bom grado se humilharam e reagiram favoravelmente. Depois disso, esses acatadores participaram em destruir os apetrechos de idolatria. — 2Cr 30:1, 10, 11, 18; 31:1.

Anteriormente (c. 760 AEC), Tiglate-Pileser (Tilgate-Pilneser) III havia levado ao exílio os manassitas que moravam ao L do Jordão. (1Cr 5:23-26) Mais ou menos na mesma época, parece que havia conflitos intertribais entre Efraim e Manassés. Mas, ambas as tribos estavam unidas na sua oposição a Judá. — Is 9:20, 21.

Quase um século depois do fim do reino das dez tribos, o Rei Josias, de Judá, estendeu sua destruição de altares, pedestais de incenso, postes sagrados e imagens, todos usados para a adoração falsa, aos lugares devastados de Manassés e a outras regiões fora de Judá (a partir de 648 AEC). Este rei de Judá mandou também fazer consertos no templo, sendo a própria obra financiada por contribuições de israelitas de diversas tribos, inclusive Manassés. — 2Cr 34:1-11.

Após o retorno do exílio babilônico (537 AEC), alguns manassitas moravam em Jerusalém. — 1Cr 9:1-3.

Na visão de Ezequiel, a terra designada a Manassés ficava entre Naftali e Efraim. (Ez 48:4, 5) A tribo de Manassés é também representada como uma das tribos do Israel espiritual. — Re 7:6.

3. Nome que aparece no texto massorético em Juízes 18:30, por causa duma modificação feita por

escribas. O relato refere-se à apostasia dos danitas, e a *Tradução do Novo Mundo* diz que "Jonatã, filho de Gersom, filho de Moisés, ele e seus filhos se tornaram sacerdotes para a tribo dos danitas". (Veja também *BJ; CBC; IBB; MC*.) Os escribas judeus inseriram uma letra suspensa (*nun* = n) entre as primeiras duas letras do original nome hebraico, para que rezasse "de Manassés" em vez de "de Moisés", em respeito para com Moisés. Os escribas procuravam assim ocultar o vitupério ou a desonra que poderia sobrevir ao nome de Moisés por causa da ação de Jonatã. Além de ocorrer no alterado texto massorético, "de Manassés" ocorre no Manuscrito Vaticano N.º 1209 da *Septuaginta* grega e na *Pesito* siríaca. Todavia, "de Moisés" é encontrado no Manuscrito Alexandrino da *Septuaginta* grega e na *Vulgata* latina, em Juízes 18:30.

4. Rei de Judá, filho e sucessor do Rei Ezequias. (2Rs 20:21; 2Cr 32:33) A mãe de Manassés era Hefzibá. Ele tinha 12 anos de idade quando ascendeu ao trono como 14.º rei de Judá depois de Davi, e governou por 55 anos (716-662 AEC) em Jerusalém. (2Rs 21:1) Fez o que era mau aos olhos de Jeová, reconstruindo os altos que seu pai havia destruído, erigindo altares a Baal, adorando "todo o exército dos céus" e construindo altares da religião falsa em dois pátios do templo. Fez seus filhos passar pelo fogo, praticou a magia, empregou adivinhação e promoveu práticas espíritas. Manassés colocou também na casa de Jeová a imagem esculpida do poste sagrado que havia feito. Seduziu Judá e Jerusalém "para fazerem pior do que as nações que Jeová aniquilara de diante dos filhos de Israel". (2Rs 21:2-9; 2Cr 33:2-9) Embora Jeová enviasse profetas, não deram ouvidos a eles. Manassés também era culpado de derramar sangue inocente em grande quantidade (2Rs 21:10-16), o que, de acordo com a literatura dos rabinos judeus, incluía o de Isaías, o qual, segundo eles, foi serrado em pedaços à ordem de Manassés. — Veja He 11:37.

Manassés foi punido por não prestar atenção à mensagem de Jeová, sendo ele levado cativo, pelo rei da Assíria, a Babilônia, uma das cidades reais do monarca assírio. (2Cr 33:10, 11) 'Manassés de Judá' é mencionado na lista do rei assírio Esar-Hadom, de 22 "reis de Hati, do litoral e das ilhas", que pagavam tributo. O nome de Manassés aparece também numa lista de reis tributários de Assurbanipal. — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, pp. 291, 294.

Enquanto em cativeiro, Manassés arrependeu-se, humilhou-se e orou a Jeová. Deus ouviu seu pedido de favor e restaurou-lhe o reinado em Jerusalém. (2Cr 33:12, 13) Depois disso, Manassés "construiu uma muralha externa para a Cidade de Davi", pôs chefes militares nas cidades fortificadas de Judá, e removeu da casa de Jeová os deuses estrangeiros e o ídolo, bem como os altares que havia construído "no monte da casa de Jeová e em Jerusalém". Manassés preparou o altar de Jeová e começou a oferecer sacrifícios sobre ele, incentivando outros a servir a Jeová. Todavia, o povo ainda oferecia sacrifícios nos altos, embora a Jeová. (2Cr 33:14-17) Quando Manassés morreu, ele foi sucedido no reinado pelo seu filho Amom. — 2Cr 33:20.

5. Israelita "dos filhos de Paate-Moabe", que estava entre aqueles que haviam tomado esposas estrangeiras e que as despediram "junto com os filhos" nos dias de Esdras. — Esd 10:30, 44.

6. Outro israelita, "dos filhos de Hasum", entre aqueles que despediram suas esposas estrangeiras por causa da posição zelosa de Esdras a favor da adoração pura. — Esd 10:33, 44.

MANASSITAS. Veja MANASSÉS N.º 2.

MANDRÁGORA [hebr.: *du·dha·'im,* plural]. Erva perene que pertence à mesma família que a batata, de grandes folhas verde-escuras, ovais ou oblongas. As folhas da mandrágora (*Mandragora officinarum*) parecem crescer diretamente da raiz principal, espalham-se em círculo e ficam perto do solo. Do centro deste círculo crescem as hastes florais, cada uma produzindo uma única flor branca, azulada ou roxa. O fruto vermelho-amarelado do tamanho aproximado duma ameixa, amadurece por volta do tempo da colheita do trigo na Palestina. (Gên 30:14) Tem sido descrito como de cheiro agradável e fresco como a maçã. (Veja Cân 7:13.) A grossa raiz principal, frequentemente bifurcada, da mandrágora tem certa semelhança com os membros inferiores do homem. Isto tem dado margem a numerosas crenças supersticiosas e a atribuírem-se à planta poderes mágicos. — FOTO, Vol. 1, p. 544.

Nos tempos antigos, o fruto da mandrágora era usado na medicina como narcótico e como antiespasmódico. Também, a mandrágora era, e ainda é, em algumas partes do Oriente Médio, considerada como afrodisíaco e como capaz de aumentar a fertilidade humana ou a ajudar na concepção. O registro de Gênesis relata que Raquel concordou em trocar com sua irmã Leia uma oportunidade de usufruir os direitos conjugais de seu marido Jacó em troca de algumas mandrágoras. (Gên 30:14, 15) Embora a Bíblia não revele a intenção dela, é possível que Raquel achasse que estas a ajudariam a conceber, acabando assim com o vitupério da

sua esterilidade. No entanto, ela ficou realmente grávida só alguns anos depois deste incidente. — Gên 30:22-24.

MANÉ. Veja MINA.

MANIFESTAÇÃO. Exposição, ou evidência discernível, demonstração de autoridade ou poder. O termo grego *e·pi·fá·nei·a,* traduzido "manifestação", é usado nas Escrituras com referência aos dias de Jesus Cristo na Terra e especialmente com respeito a diversos eventos durante a sua presença em poder régio.

O Filho de Deus Manifestado em Carne. Foi com respeito à "manifestação de nosso Salvador, Cristo Jesus", na carne que o apóstolo Paulo escreveu as palavras de 2 Timóteo 1:9-11. O envio do Filho de Deus desde o céu se destinava a produzir a vindicação da soberania de Jeová. Devia também resultar na 'abolição da morte' atribuível a Adão e em trazer à luz a perspectiva de vida e de incorrupção no céu para alguns humanos. Como um aspecto do desenvolvimento do "segredo sagrado desta devoção piedosa", Jesus foi "manifestado em carne". (1Ti 3:16) Paulo chamou também este ato de Deus, de enviar seu Filho, de 'manifestação' da benignidade imerecida de Deus, "que traz salvação a toda sorte de homens, instruindonos a repudiar a impiedade e os desejos mundanos, e a viver com bom juízo, e justiça, e devoção piedosa no meio deste atual sistema de coisas, ao passo que aguardamos a feliz esperança e a gloriosa manifestação do grande Deus e do Salvador de nós, Cristo Jesus". (Tit 2:11-13) A manifestação de Cristo em glória, ao ser realizada, manifestaria também a glória de Deus, que o enviou.

Cristo Manifestado em Glória Celestial. Durante a presença de Cristo, ele voltaria sua atenção aos seus irmãos espirituais que estivessem dormindo na morte. Estes seriam aqueles de quem Paulo fala, incluindo a si mesmo, os quais "amaram a sua manifestação" e receberiam 'como recompensa a coroa da justiça'. (2Ti 4:8) Quando o Senhor 'descesse do céu com uma chamada dominante, com voz de arcanjo e com a trombeta de Deus', os mortos em união com Cristo se levantariam primeiro, e Cristo os acolheria a si. Desta maneira, ele se manifestaria a eles de forma poderosa na sua glória. Passaria então a manifestar a sua presença aos seus irmãos ainda na terra, e os acolheria a si por ocasião da morte deles. — 1Te 4:15, 16; Jo 14:3; Re 14:13.

Como Rei e Juiz. Quando Cristo estava perante Pôncio Pilatos, ele disse que seu Reino não fazia parte deste mundo, embora não negasse ser rei. (Jo 18:36, 37) Não se manifestou então como potentado, porque ainda não chegara o tempo para assumir a autoridade do seu Reino. Não obstante, viria o tempo em que "a manifestação de nosso Senhor Jesus Cristo" seria claramente reconhecida, tempo em que exerceria autoridade como "o feliz e único Potentado" e "o Rei dos que reinam e Senhor dos que dominam". — 1Ti 6:13-16; Da 2:44; 7:13, 14.

Em vista do vindouro Reino e da manifestação de Cristo, Paulo disse a Timóteo: "Eu te mando solenemente, perante Deus e Cristo Jesus, que está destinado a julgar os vivos e os mortos, e pela sua manifestação e pelo seu reino: prega a palavra." (2Ti 4:1, 2) O apóstolo indicou assim o tempo em que se manifestaria inconfundivelmente a posição gloriosa de Cristo no céu, ocasião em que faria com que os julgamentos de Deus fossem sentidos na terra.

Por destruir "o homem que é contra a lei". Paulo, ao escrever aos cristãos em Tessalônica "com respeito à presença de nosso Senhor Jesus Cristo", exortou-os a não se deixarem demover da sua razão, nem de ficar provocados por qualquer mensagem "no sentido de que o dia de Jeová está aqui". O simbólico "homem que é contra a lei", que teria operado por séculos em oposição a Deus e a Cristo, seria então reduzido a nada "pela manifestação de sua presença". Este homem "contra a lei" reconheceria a presença de Cristo, não por fé, como os cristãos que amam a sua manifestação, mas pelo poder de Jesus manifesto na aniquilação dos que são deste "homem" composto. — 2Te 2:1-8; veja HOMEM QUE É CONTRA A LEI.

Manifestação do Espírito e da Verdade. Depois de se derramar o espírito santo sobre os discípulos de Cristo, a operação invisível desse sobre estes discípulos foi 'manifestado' por evidências visíveis. Algumas delas eram: a capacidade de falar em línguas estrangeiras, dons de cura e discernimento de pronunciações inspiradas. (1Co 12:7-10) O apóstolo Paulo fala também de se "tornar manifesta a verdade" a outros pela boa conduta e pela pregação dos cristãos. — 2Co 4:2.

MANILHAS. Veja TORNOZELEIRA.

MANJEDOURA, BAIA. O menino Jesus foi colocado numa manjedoura e foi visto ali por pastores, aos quais se fizera o anúncio angélico sobre o nascimento dele. (Lu 2:7, 12, 16) A palavra grega para "manjedoura", neste caso, é *fát·ne,* que significa "lugar de alimentação". *Fát·ne* possivelmente também pode se aplicar à baia em que se recolhem animais. (Veja Lu 13:15.) O termo hebraico *'e·vús* geralmente é entendido como significando "manjedoura" e foi traduzido *fát·ne* na *Septuaginta* grega, assim como foram também três

outras palavras hebraicas, traduzidas "baias" (2Cr 32:28), "currais" (Hab 3:17) e "forragem" (Jó 6:5).

Na Palestina, os arqueólogos encontraram grandes cochos escavados em um único bloco de pedra calcária, tendo cerca de 90 cm de comprimento, 50 cm de largura e 60 cm de profundidade. Pensa-se que tenham servido de manjedouras. Pode ser também que, assim como em tempos mais recentes, se cortassem manjedouras nas paredes de cavernas usadas para abrigar animais.

MANOÁ. Homem danita da cidade de Zorá, na Sefelá (Jos 15:33), e pai do juiz Sansão. Manoá era adorador devoto de Jeová.

Certo dia apareceu um anjo à esposa estéril de Manoá, anunciando que ela daria à luz um filho que seria nazireu de Deus. Informado disso, Manoá suplicou a Jeová, pedindo que enviasse de novo o mensageiro, para instruí-los sobre como criar o filho. Jeová atendeu a oração e enviou o anjo pela segunda vez. Quando Manoá propôs oferecer uma refeição ao mensageiro, ele foi informado que, em vez disso, fizesse uma oferta queimada a Jeová, o que ele fez. Foi depois de este mensageiro ascender na chama que subia do altar que Manoá o reconheceu como anjo de Jeová. Manoá receava que ele e sua esposa fossem morrer por terem tido esta experiência. Mas ela mitigou os temores dele, dizendo: "Se Jeová tão somente se tivesse agradado de nos entregar à morte, não teria aceitado a oferta queimada e a oferta de cereais da nossa mão, e não nos teria mostrado todas estas coisas, e não nos teria deixado agora ouvir nada disso." — Jz 13:2-23.

Anos mais tarde, Manoá e sua esposa, 'não sabendo que isto era da parte de Jeová', objetaram a Sansão querer casar-se com uma filisteia de Timná. (Jz 14:1-4; compare isso com De 7:3, 4.) Subsequentemente, Manoá e sua esposa acompanharam Sansão a Timná, embora não fossem com ele até a casa da filisteia. Por isso não viram quando Sansão matou um leão novo só com as mãos. Em outra ocasião, pretendendo trazer a filisteia para casa, ele novamente foi com os pais a Timná. Desviou-se para inspecionar a carcaça do leão que antes havia matado e encontrou nele um enxame de abelhas e mel. Juntando-se novamente aos pais, ofereceu-lhes um pouco do mel que havia tirado da carcaça do leão, e eles o comeram. Depois, pelo visto, a família seguiu caminho, e, sem dúvida, os pais estiveram presentes no banquete providenciado por Sansão em Timná. — Jz 14:5-10.

Manoá faleceu antes de seu filho, porque Sansão foi enterrado na sepultura de Manoá, entre Zorá e Estaol. — Jz 16:31.

MANRE [possivelmente: Bem Alimentado].

1. Maioral amorreu que, junto com seus irmãos Aner e Escol, apoiou Abraão em derrotar o Rei Quedorlaomer e seus aliados. A base para seu apoio evidentemente era a confederação em que haviam entrado com Abraão. — Gên 14:13, 24.

2. Lugar geralmente identificado com er-Ramat el-Khalil, a uns 3 km ao N de Hébron, mas que alguns acham que ficava mais para o O, em harmonia com Gênesis 23:17. (Veja MACPELA.) Era o lugar principal de residência de Abraão, e, pelo menos por algum tempo, de Isaque. Na vizinha caverna de Macpela, eles e suas esposas, bem como Jacó e Leia, foram por fim sepultados. (Gên 13:18; 35:27; 49:29-33; 50:13) Aquela área é bem regada por numerosas fontes. Havia ali um bosque de árvores grandes no tempo de Abraão, e ele construiu ali um altar a Jeová. (Gên 13:18) Debaixo de uma destas árvores, ele recebeu hospitaleiramente os anjos antes da destruição de Sodoma e Gomorra. (Gên 18:1-8) Foi também ali que Jeová lhe prometeu um filho com Sara. (Gên 18:9-19) De um ponto perto de Manre, era possível que Abraão visse Sodoma e observasse ali a grossa fumaça subindo em resultado da destruição ardente daquela região. — Gên 19:27-29.

Na área atualmente identificada com Manre, árvores grandes (usualmente carvalhos) têm recebido atenção histórica desde o tempo de Josefo até o presente. No decorrer dos séculos, erigiram-se sacrários, usualmente relacionados com uma árvore antiga que se presume ser aquela debaixo da qual Abraão falou com os anjos. Herodes, o Grande, construiu um muro de pedra em torno de um lugar tradicional assim. O imperador Constantino, depois de sua sogra ter visitado a área no quarto século EC, mandou erigir uma basílica ali. Posteriormente, também os conquistadores muçulmanos veneravam esta área.

MANSIDÃO. Brandura de temperamento, sem altivez ou vaidade. Disposição mental que habilita a pessoa a suportar ultrajes com paciência e sem irritação, ressentimento ou retaliação vingativa. É companheira íntima de outras virtudes, tais como a humildade, a despretensão mental e a delicadeza, e raras vezes está separada delas. (Veja BRANDURA; HUMILDADE.) A palavra hebraica traduzida "manso" (*'a·náw*) deriva da raiz *'a·náh,* que significa "afligir, humilhar, rebaixar".

Na Bíblia, a mansidão é enfatizada como a atitude mental da pessoa em primeiro lugar para com Deus, e então para com concriaturas. Por exemplo, está escrito: "Os mansos certamente incrementarão a sua alegria no próprio Jeová." (Is 29:19) Os

mansos são dóceis — Jeová Deus "ensinará aos mansos o seu caminho" (Sal 25:9) — e eles estão dispostos a suportar a disciplina da mão Dele, embora esta às vezes no momento seja penosa. (He 12:4-11) A mansidão induz as pessoas a esperar que Jeová endireite os males e prejuízos sofridos injustamente, em vez de elas se acalorarem em ira. (Sal 37:8-11) Tais pessoas não ficam desapontadas, porque o designado por Jeová, o 'renovo do toco de Jessé', repreenderá em justiça "em benefício dos mansos da terra". — Is 11:1-4.

Moisés. Moisés era um homem assim, "em muito o mais manso de todos os homens na superfície do solo", alguém que podia suportar críticas sem ressentimento. (Núm 12:3) A ocasião deste comentário sobre a sua mansidão foi quando Miriã e Arão murmuraram contra Moisés. Na realidade, era uma queixa injustificada contra Jeová, que ele prontamente notou e repreendeu. — Núm 12:1-15.

Alguns comentadores acusam Moisés de injustificadamente louvar a si mesmo por registrar esta referência à sua própria mansidão. Outros críticos afirmam que a declaração foi posteriormente acrescentada por outra pessoa, ao passo que mais outros citam isso como evidência de que não foi Moisés quem escreveu o Pentateuco. Todavia, o *Commentary* (Comentário) de Cook diz a respeito destas palavras: "Quando consideramos que foram proferidas por Moisés não '*proprio motu* [da sua própria iniciativa]', mas sob a direção do Espírito Santo que estava sobre ele (cf. xi. 17), elas exibem certa 'objetividade', que atesta tanto a sua genuinidade como também a sua inspiração. Estas palavras, bem como as passagens em que Moisés não menos inequivocamente registra suas próprias faltas (cf. xx. 12 seqq.; Êx. iv. 24 seqq.; Deut. i. 37), exibem a simplicidade de alguém que dá testemunho a seu respeito, mas não para seu próprio crédito (cf. S. Mat. xi. 28, 29). As palavras são inseridas para explicar por que Moisés não tomou medidas para vindicar a si mesmo, e por que o Senhor consequentemente interveio com tanta prontidão."

Jesus Cristo. Jesus demonstrou mansidão por suportar toda espécie de injúria pessoal, sem uma palavra de queixa, até mesmo deixando-se levar como cordeiro à matança, sem abrir a boca em protesto. (Fil 2:5-8; He 12:2; At 8:32-35; Is 53:7) Este Maior-do-Que-Moisés também se recomendou a outros como pessoa mansa e de temperamento brando. (Mt 11:28, 29, *Al; ALA; BJ; CBC; NM; PIB*) Conforme Isaías 61:1 predisse, ele foi ungido com o espírito de Jeová "para anunciar boas novas aos mansos". Depois de Jesus ler esta profecia na sinagoga da sua cidade, Nazaré, ele declarou: "Hoje se cumpriu esta escritura que acabais de ouvir." (Lu 4:16-21) Deus, ao enviar assim seu amado Filho para ensinar aos mansos a respeito da salvação, deveras mostrou-lhes um favor todo especial. — Sal 149:4; Pr 3:34.

Traz Benefícios. O convite expresso pelo profeta Sofonias ainda é feito aos mansos da terra: "Procurai a Jeová, todos os mansos da terra, que tendes praticado a Sua própria decisão judicial. Procurai a justiça, procurai a mansidão [ou: humildade]. Provavelmente sereis escondidos no dia da ira de Jeová." (Sof 2:3 n) Além destas maravilhosas promessas, fazem-se outras a tais. Por exemplo: "Os próprios mansos possuirão a terra e deveras se deleitarão na abundância de paz." (Sal 37:11) Tanto em sentido espiritual como em sentido literal, "os mansos comerão e se fartarão". — Sal 22:26.

Assim, em contraste com os iníquos, que desencaminham os mansos e procuram destruí-los (Am 2:7; 8:4), Jeová escuta os desejos sinceros destes por responder às suas orações; a sua esperança em Jeová não é desapontada. (Sal 10:17; 9:18) Veraz é o provérbio: "Melhor é ser humilde em espírito com os mansos, do que repartir despojo com os que se enaltecem." — Pr 16:19.

MANTEIGA. Emulsão, principalmente de gordura, produzida por se agitar ou bater leite, ou nata. Nos tempos bíblicos, este produto do leite era dessemelhante do conhecido no atual mundo ocidental, pois, em vez de ser sólido, tinha consistência semifluida. (Jó 20:17) Por isso, Koehler e Baumgartner definem a palavra hebraica *hhem·'áh* como manteiga fresca, ainda mole. (*Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], Leiden, 1958, p. 308) Franciscus Zorell diz que esta palavra se refere ao "leite grosso, coalhado". (*Lexicon Hebraicum et Aramaicum Veteris Testamenti* [Léxico Hebraico e Aramaico do Velho Testamento], Roma, 1968, p. 248) A mesma palavra é traduzida "leite coalhado" em Juízes 5:25.

"Bater [literalmente: espremer] o leite é o que produz manteiga." (Pr 30:33) Fazia-se isso por colocar o leite num odre e sová-lo, sacudi-lo sobre os joelhos ou suspendê-lo entre varas, balançando-o bruscamente para lá e para cá até se conseguir a consistência desejada.

Embora a manteiga fosse considerada iguaria, ela tem sido consumida e usufruída desde os tempos patriarcais. Abraão incluiu-a no banquete que ofereceu aos visitantes angélicos (Gên 18:8); os amigos de Davi foram ao encontro dele levando

manteiga e outros alimentos de presente. — 2Sa 17:29.

"Manteiga", no Salmo 55:21, é usada figurativamente para se referir às palavras agradáveis, macias e melosas dum traidor.

MANTO. Veja VESTIMENTA.

MANTO OFICIAL. A palavra hebraica *'ad·dé·reth* descreve aquilo que é "majestoso" (Ez 17:8; Za 11:3), e, com referência a uma veste, evidentemente se refere a uma capa ampla ou veste comprida, talvez usada sobre os ombros, e feita de peles ou de tecido de pelos ou de lã.

Evidência de que o termo descreve uma veste de pelo se vê na descrição do primogênito de Isaque, Esaú. Ao nascer, ele "saiu . . . todo vermelho como um manto oficial de pelo, de modo que o chamaram pelo nome de Esaú". (Gên 25:25) Sua semelhança com um manto oficial provavelmente não era sua cor vermelha, mas ser ele peludo.

A *Septuaginta,* ao traduzir *'ad·dé·reth,* referente ao manto oficial usado por Elias e Eliseu, usa a palavra grega *me·lo·té* (que significa pele de ovelha, ou qualquer áspera pele lanosa). (1Rs 19:13) Isto sugere que o manto era feito de peles ainda com o pelo nelas, similar à veste usada por certos beduínos. A descrição que Paulo fez dos perseguidos servos de Deus, que "andavam vestidos de peles de ovelhas e de peles de cabras", talvez se refira à veste de tais profetas de Jeová. (He 11:37) João, o Batizador, usava uma veste de pelos de camelo, embora não se declare se esta era seu manto oficial como profeta. — Mr 1:6.

Não importa de que feitio eram, estes mantos oficiais de pelos parecem ter sido a característica identificadora de certos profetas. Quando o Rei Acazias soube da descrição de "um homem que tinha uma vestimenta de pelos e um cinto de couro cingido em volta dos lombos", ele imediatamente reconheceu que se tratava do profeta Elias. (2Rs 1:8) Este manto oficial serviu de instrumento de unção lançado sobre Eliseu, quando este foi 'chamado' para deixar o arado e seguir Elias. (1Rs 19:19-21) Mais tarde, na ocasião em que Elias subiu num vendaval, este manto foi deixado para seu sucessor, que logo o usou para dividir o rio Jordão, assim como seu amo havia feito. (2Rs 2:3, 8, 13, 14) Parece que falsos profetas usavam às vezes mantos de pelos similares para enganar o povo a aceitá-los como profetas respeitáveis de Jeová, para dar assim mais crédito às suas mensagens. — Za 13:4.

O termo *'ad·dé·reth* foi usado também com referência a mantos caros e régios, tais como aquele furtado por Acã, "um manto oficial de Sinear, de bom aspecto". (Jos 7:21, 24) A antiga Babilônia, ou Sinear, era famosa pelas suas belas vestes compridas. O rei de Nínive "despiu-se de seu manto oficial", sem dúvida uma esplêndida veste comprida, e revestiu-se de serapilheira, para mostrar seu arrependimento. — Jon 3:6.

MANUSCRITOS DA BÍBLIA. As Escrituras Sagradas têm origem sobre-humana no que se refere ao conteúdo, mas têm uma história humana no que se refere à sua escrita e preservação. Moisés começou a compilação delas sob inspiração divina em 1513 AEC, e o apóstolo João escreveu a parte final mais de 1.600 anos depois. A Bíblia, originalmente, não era um só livro, mas, com o passar do tempo, surgiu uma demanda de cópias dos seus diversos livros. Por exemplo, era assim depois do exílio babilônico, porque nem todos os judeus libertos retornaram à terra de Judá. Antes, muitos se estabeleceram em outros lugares, e no vasto território da resultante Diáspora (Dispersão) judaica surgiram sinagogas. Escribas prepararam cópias das Escrituras, necessitadas por essas sinagogas em que os judeus se reuniam para ouvir a leitura da Palavra de Deus. (At 15:21) Em tempos posteriores, entre os seguidores de Cristo, copistas conscienciosos labutaram para reproduzir os escritos inspirados em benefício das congregações cristãs que se multiplicavam, para que houvesse um intercâmbio e uma circulação geral deles. — Col 4:16.

Antes de se tornar comum a impressão com tipos móveis (a partir do século 15 EC), os escritos originais da Bíblia e também as cópias eram feitos a mão. Por isso são chamados de manuscritos (do latim: *manu scriptus,* "escritos a mão"). O manuscrito bíblico é uma cópia das Escrituras, inteiras ou em parte, feita à mão, distinta de uma cópia impressa. Os manuscritos bíblicos foram preparados principalmente na forma de rolos e de códices.

Materiais. Há manuscritos em couro, papiro e velino, das Escrituras. O famoso Rolo do Mar Morto de Isaías, por exemplo, é um rolo de couro. O papiro, um tipo de papel feito das fibras duma planta aquática, foi usado para manuscritos bíblicos nas línguas originais e traduções dos mesmos até por volta do quarto século EC. Naquele tempo, seu uso para manuscritos bíblicos passou a ser suplantado pelo uso do velino, um pergaminho fino, em geral feito de pele de bezerro, cordeirinho ou cabra, um aperfeiçoamento do uso anterior de peles de animais como material de escrita. Manuscritos tais como o famoso Codex Sinaiticus

(Manuscrito Sinaítico) e o Codex Vaticanus (Manuscrito Vaticano N.º 1209), do quarto século EC, são códices em pergaminho, ou velino.

Palimpsesto (lat.: *palimpsestus*; gr.: *pa·lím·pse·stos*, que significa "raspado novamente") é o manuscrito do qual se apagou ou raspou a escrita anterior para possibilitar uma nova escrita. Um famoso palimpsesto bíblico é o Codex Ephraemi Syri rescriptus do quinto século EC. Caso a escrita anterior (a escrita raspada) seja a importante no palimpsesto, frequentemente os peritos conseguem ler esta escrita apagada por recorrer a meios técnicos, que incluem o uso de reagentes químicos e fotografia. Alguns manuscritos das Escrituras Gregas Cristãs são lecionários, leituras bíblicas escolhidas para uso em serviços religiosos.

Estilos de Escrita. Os manuscritos bíblicos escritos em grego (quer traduções das Escrituras Hebraicas, quer cópias das Escrituras Gregas Cristãs, ou ambas) podem ser divididos, ou classificados, segundo o estilo de escrita, o que ajuda também a datá-los. O estilo mais antigo (empregado especialmente até o nono século EC) é o manuscrito uncial, escrito em grandes letras maiúsculas, separadas. Nele não costuma haver separação de palavras, e raramente existem pontuação e acentos. O Códice Sinaítico é tal manuscrito uncial. Mudanças no estilo de escrita começaram a surgir no sexto século, o que eventualmente levou (no nono século EC) ao manuscrito cursivo, ou em minúsculas, escrito em letras menores, muitas delas emendadas num estilo de escrita corrente ou fluente. A maioria dos manuscritos existentes das Escrituras Gregas Cristãs têm escrita cursiva. Os manuscritos cursivos permaneceram em voga até a invenção da imprensa.

Copistas. Tanto quanto se sabe hoje, não existe mais nenhum manuscrito original, ou autógrafo. Todavia, a Bíblia tem sido preservada em forma exata, fidedigna, porque os copistas bíblicos, em geral, por aceitarem as Escrituras como divinamente inspiradas, procuravam a perfeição no seu trabalho árduo de produzir cópias manuscritas da Palavra de Deus.

Os homens que copiavam as Escrituras Hebraicas nos dias do ministério de Jesus Cristo na Terra, e durante séculos antes daquele tempo, eram chamados de escribas (hebr.: *soh·ferím*). Entre os primitivos escribas estava Esdras, mencionado nas Escrituras como "copista destro". (Esd 7:6) Escribas posteriores fizeram algumas alterações deliberadas no texto hebraico. Mas os escribas que os sucederam, os massoretas, as descobriram e registraram na Massorá, ou nas notas nas margens do texto hebraico, massorético, que produziram.

Os copistas das Escrituras Gregas Cristãs também fizeram sérios esforços para reproduzir com fidelidade o texto das Escrituras.

Que garantia há de que a Bíblia não foi alterada?

Apesar do cuidado dos copistas dos manuscritos da Bíblia, introduziram-se no texto alguns pequenos erros e alterações de escribas. Em geral, são insignificantes e não alteram a integridade geral da Bíblia. Foram descobertos e corrigidos por meio de cuidadosa colação erudita ou comparação crítica dos muitos manuscritos e versões antigos existentes. O estudo crítico do texto hebraico das Escrituras começou perto do fim do século 18. Benjamin Kennicott publicou em Oxford (em 1776-1780) o texto de mais de 600 manuscritos hebraicos, massoréticos, e o perito italiano Giambernardo de Rossi publicou em Parma as comparações de 731 manuscritos, entre 1784 e 1798. Textos padrões das Escrituras Hebraicas foram também produzidos pelo perito alemão Baer, e, mais recentemente, por C. D. Ginsburg. Rudolf Kittel, hebraísta, lançou em 1906 a primeira edição da sua *Biblia Hebraica*, fornecendo nela um estudo textual por meio de notas de rodapé, que comparam muitos manuscritos hebraicos do texto massorético. O texto básico usado por ele foi o texto de Ben Chayyim. Mas, quando os mais antigos e superiores textos massoréticos de Ben Asher se tornaram disponíveis, Kittel empreendeu a produção de uma terceira edição, inteiramente nova, que após a sua morte foi completada por seus colegas.

As 7.ª, 8.ª e 9.ª edições da *Biblia Hebraica* (1951-1955) forneceram o texto básico usado na tradução das Escrituras Hebraicas para o inglês da *Tradução do Novo Mundo das Escrituras Sagradas*, originalmente publicada em 1950-1960. Uma nova edição do texto hebraico, a saber, a *Biblia Hebraica Stuttgartensia*, data de 1977. Esta edição foi usada para atualizar as informações apresentadas nas notas de rodapé da *Tradução do Novo Mundo* publicada em inglês em 1984 (em português, em 1986).

A primeira edição impressa das Escrituras Gregas Cristãs foi a que apareceu na Poliglota Complutense (em grego e latim), de 1514-1517. Daí, em 1516, o perito holandês Desidério Erasmo publicou a primeira edição dum texto grego padrão das Escrituras Gregas Cristãs. Este continha muitos erros, mas um texto melhorado delas tornou-se disponível por meio de edições sucessivas, entre 1519 e 1535. Mais tarde, o impressor e editor parisiense Robert Estienne, ou Stephanus, publicou diversas edições do "Novo Testamento" grego, ba-

seadas principalmente no texto de Erasmo, mas com correções segundo a Poliglota Complutense e 15 manuscritos posteriores. A terceira edição do texto grego de Stephanus (publicado em 1550) tornou-se, na realidade, o "Texto Recebido" (chamado em latim de *textus receptus*), usado para muitas das primeiras versões em inglês, inclusive a *King James Version* (Versão Rei Jaime) de 1611.

Bastante notável, em tempos mais recentes, é o texto grego padrão preparado por J. J. Griesbach, que se valeu da matéria coletada por outros, mas que também deu atenção às citações bíblicas feitas por escritores anteriores, tais como Orígenes. Além disso, Griesbach estudou os textos de diversas versões, tais como a armênia, a gótica e a filoxeniana. Ele considerava os manuscritos existentes como constituindo três famílias, ou recensões, a bizantina, a ocidental e a alexandrina, dando preferência aos textos desta última. Lançaram-se edições do seu texto grego padrão entre 1774 e 1806, publicando-se a edição principal do inteiro texto grego em 1796-1806. O texto de Griesbach foi usado para a tradução inglesa de Sharpe, de 1840, e é o texto grego constante em *The Emphatic Diaglott* (A Diaglott Enfática), de Benjamin Wilson, de 1864.

Um texto grego padrão das Escrituras Gregas Cristãs que obteve ampla aceitação é o produzido em 1881 pelos peritos B. F. Westcott e F. J. A. Hort, da Universidade de Cambridge. Era o produto de 28 anos de trabalho independente, embora se consultassem regularmente. Assim como Griesbach, eles dividiram os manuscritos em famílias e se estribaram fortemente no que classificaram de "texto neutro", que incluía o famoso Manuscrito Sinaítico e o Manuscrito Vaticano N.º 1209, ambos do quarto século EC. Embora Westcott e Hort considerassem as questões como bastante conclusivas quando esses manuscritos concordavam, e especialmente quando eram apoiados por outros antigos manuscritos unciais, eles não se limitaram a esta posição. Tomaram em consideração todos os fatores concebíveis no empenho de solucionar problemas apresentados por textos conflitantes; e quando duas versões tinham peso igual, eles indicaram isso também no seu texto padrão. O texto de Westcott e Hort foi o principal usado na tradução das Escrituras Gregas Cristãs para o inglês, na *Tradução do Novo Mundo.* Todavia, a Comissão da Tradução do Novo Mundo da Bíblia consultou também outros excelentes textos gregos, entre os quais o texto grego de Nestle (1948).

O Professor Kurt Aland, comentando a história do texto das Escrituras Gregas Cristãs e os resultados da moderna pesquisa textual, escreveu: "É possível determinar, à base de 40 anos de experiência e dos resultados que vieram à luz no exame de . . . manuscritos em pelo menos 1.200 pontos de teste: O texto do Novo Testamento foi transmitido de modo excelente, melhor do que quaisquer outros escritos dos tempos antigos; a possibilidade de ainda se encontrarem manuscritos que alterariam decisivamente seu texto é nula." — *Das Neue Testament — zuverlässig überliefert* (O Novo Testamento — Transmitido Fidedignamente), Stuttgart, 1986, pp. 27, 28.

Os manuscritos existentes das Escrituras Cristãs (em grego e em outras línguas) mostram variantes de texto. É de esperar que haja variantes em vista da imperfeição humana, e do copiar e recopiar manuscritos, especialmente por muitos copistas que não eram profissionais. Quando certos manuscritos tiveram um manuscrito comum por base, talvez procedendo duma determinada revisão de textos anteriores, ou foram produzidos em determinada região, eles provavelmente têm pelo menos algumas variações em comum, e, por isso, se diz que pertencem à mesma família, ou grupo. À base da similaridade de tais diferenças, os peritos têm procurado classificar os textos em grupos, ou famílias, cujo número tem aumentado com o passar do tempo, a ponto de se fazer agora referência aos textos alexandrino, ocidental, oriental (siríaco ou cesariano) e bizantino, representados em diversos manuscritos ou em diferentes leituras espalhadas em numerosos manuscritos. Mas, apesar das variações peculiares a diferentes famílias de manuscritos (e das variações dentro de cada grupo), as Escrituras nos foram transmitidas essencialmente na mesma forma dos originais escritos inspirados. As variações na leitura não influem nos ensinos bíblicos em geral. As colações eruditas têm corrigido os erros de importância, de modo que hoje temos um texto autêntico e fidedigno.

Desde que Westcott e Hort produziram seu texto grego refinado, já se produziram diversas edições críticas das Escrituras Gregas Cristãs. Notável entre elas é *The Greek New Testament* (O Novo Testamento Grego), publicado pelas United Bible Societies (Sociedades Bíblicas Unidas), agora já na terceira edição. De fraseologia idêntica é a 26.ª edição do chamado texto Nestle-Aland, publicado em 1979 em Stuttgart, na Alemanha. — Veja ESCRITURAS GREGAS CRISTÃS.

Manuscritos das Escrituras Hebraicas. Existem hoje, em diversas bibliotecas, possivelmente 6.000 manuscritos das inteiras Escrituras Hebraicas ou de partes delas. A vasta maioria deles contém o texto massorético e é do décimo século EC, ou de época posterior. Os massoretas

(da segunda metade do primeiro milênio EC) procuravam transmitir fielmente o texto hebraico e não fizeram nenhuma mudança na fraseologia do próprio texto. Todavia, para preservar a tradicional pronúncia do texto consonantal sem vogais, inventaram um sistema de sinais vocálicos e de acentos. Além disso, na sua Massorá, ou notas marginais, trouxeram à atenção peculiaridades do texto e forneceram as leituras corrigidas que acharam necessárias. É o texto massorético que é publicado nas Bíblias hebraicas impressas hoje em dia.

Os manuscritos danificados das Escrituras Hebraicas usadas nas sinagogas judaicas eram substituídos por cópias verificadas, e os manuscritos estragados ou danificados eram guardados na genizá (depósito ou repositório na sinagoga). Por fim, quando esta estava cheia, os manuscritos eram retirados e cerimonialmente queimados. Sem dúvida, muitos dos antigos manuscritos pereceram assim. Mas o conteúdo da genizá da sinagoga no Antigo Cairo foi poupado, provavelmente porque fora fechada por um muro e esquecida por séculos. Depois da reconstrução da sinagoga, em 1890 EC, os manuscritos da sua genizá foram reexaminados, e dali é que manuscritos razoavelmente completos ou fragmentos das Escrituras Hebraicas (alguns supostamente do sexto século EC) chegaram a diversas bibliotecas.

Um dos mais antigos manuscritos existentes de passagens bíblicas é o Papiro Nash, encontrado no Egito e preservado em Cambridge, na Inglaterra. Tendo sido evidentemente parte duma coleção de instrução, ele é do segundo ou primeiro século AEC e consiste em apenas quatro fragmentos de 24 linhas dum texto pré-massorético dos Dez Mandamentos e de alguns versículos de Deuteronômio, capítulos 5 e 6.

A partir de 1947, encontraram-se muitos rolos bíblicos e não bíblicos em diversas áreas ao O do Mar Morto, que geralmente são chamados de Rolos do Mar Morto. Os mais significativos entre eles são os manuscritos descobertos em diversas cavernas no uádi Qumran (Nahal Qumeran) e nos arredores. Estes são também conhecidos como textos de Qumran e evidentemente pertenciam a uma comunidade religiosa, judaica, sediada na vizinha Khirbet Qumran (Horvat Qumeran). A primeira descoberta foi feita por um beduíno numa caverna a uns 15 km ao S de Jericó, onde ele encontrou diversos jarros de cerâmica contendo manuscritos antigos. Um destes era o agora famoso Rolo do Mar Morto de Isaías (1QIs^{a}), um bem preservado rolo de couro de todo o livro de Isaías, exceto algumas lacunas. (FOTO, Vol. 1, p. 322) Contém um texto hebraico pré-massorético e foi datado como pertencente ao fim do segundo século AEC. Portanto, é cerca de mil anos mais velho do que os mais antigos manuscritos existentes do texto massorético. Todavia, embora apresente algumas diferenças na grafia e na construção gramatical, não varia doutrinalmente do texto massorético. Entre os documentos recuperados na área de Qumran há fragmentos de mais de 170 rolos, representando partes de todos os livros das Escrituras Hebraicas, exceto Ester, e no caso de alguns livros, existe mais de uma cópia. Acredita-se que estes rolos e fragmentos de manuscritos datem desde cerca de 250 AEC até aproximadamente meados do primeiro século EC, e revelam mais de um tipo de texto hebraico, tal como um texto protomassorético ou um usado para a *Septuaginta* grega. Os estudos de toda esta matéria ainda estão em progresso.

Entre os notáveis manuscritos hebraicos em velino, das Escrituras Hebraicas, encontra-se o Códice Caraíta do Cairo dos Profetas. Contém a Massorá e vocalização, e seu colofão indica que foi completado por volta de 895 EC pelo famoso massoreta Moses ben Asher de Tiberíades. Outro manuscrito significativo (de 916 EC) é o Códice dos Profetas Posteriores de Petersburgo. O Códice Sefárdico de Alepo, antigamente guardado em Alepo, Síria, e agora em Israel, até recentemente continha todas as Escrituras Hebraicas. Seu original texto consonantal foi corrigido, pontuado e suprido da Massorá por volta de 930 EC por Aaron ben Asher, filho de Moses ben Asher. O manuscrito de data mais antiga das inteiras Escrituras Hebraicas em hebraico é o Manuscrito de Leningrado N.º B 19A, preservado na Biblioteca Pública de São Petersburgo, Rússia. Foi copiado em 1008 EC "dos livros corrigidos, preparados e anotados por Aaron ben Moses ben Asher, o instrutor". Outro manuscrito hebraico digno de nota é um códice do Pentateuco, preservado na Biblioteca Britânica (Códice Oriental 4445), que consiste no texto de Gênesis 39:20 a Deuteronômio 1:33 (com exceção de Núm 7:46-73 e 9:12–10:18, que faltam ou foram supridos por uma mão posterior) e data provavelmente do século 10 EC.

Muitos manuscritos das Escrituras Hebraicas da Bíblia foram escritos em grego. Entre estes, destaca-se um na coleção dos Papiros Fouad (Número de Inventário 266, pertencente à Société Egyptienne de Papyrologie, Cairo), com partes de Gênesis e da segunda metade de Deuteronômio, segundo a *Septuaginta*. Ele é do primeiro século AEC e apresenta, em diversos lugares, o nome divino em caracteres hebraicos quadrados escrito dentro do texto grego. Fragmentos de Deuteronô-

mio, capítulos 23 a 28, são encontrados no Papiro Rylands iii. 458, do segundo século AEC, preservado em Manchester, Inglaterra. Outro importante manuscrito da *Septuaginta* contém fragmentos de Jonas, Miqueias, Habacuque, Sofonias e Zacarias. Neste rolo de couro, datado do fim do primeiro século EC, o nome divino é apresentado na forma do Tetragrama, escrito em caracteres hebraicos antigos. — Veja o apêndice da *NM*, pp. 1502-1504.

Manuscritos das Escrituras Gregas Cristãs. As Escrituras Cristãs foram escritas em coiné. Embora não se saiba hoje da existência de nenhum manuscrito autógrafo original, segundo certo cálculo, existem cerca de 5.000 cópias manuscritas destas Escrituras em grego, na íntegra ou em parte.

Manuscritos em papiro. Entre os códices em papiro encontrados no Egito por volta de 1930 encontravam-se papiros bíblicos de grande importância, anunciando-se a sua compra em 1931. Alguns destes códices em grego (datando do segundo ao quarto séculos EC) consistem em partes de oito livros das Escrituras Hebraicas (Gênesis, Números, Deuteronômio, Isaías, Jeremias, Ezequiel, Daniel e Ester), e três deles contêm partes de 15 livros das Escrituras Gregas Cristãs. A maioria destes papiros bíblicos foi comprada por um colecionador americano de manuscritos, A. Chester Beatty, e eles são agora preservados em Dublin, na Irlanda. Os demais foram adquiridos pela Universidade de Michigan e por outros.

A designação internacional para os papiros bíblicos é um "P" maiúsculo, seguido por um pequeno número elevado. O Papiro Chester Beatty N.º 1 (P^{45}) consiste em partes de 30 folhas dum códice que provavelmente tinha antigamente cerca de 220 folhas. O P^{45} tem partes dos quatro Evangelhos e o livro de Atos. O Papiro Chester Beatty N.º 3 (P^{47}) é um códice fragmentário de Revelação (Apocalipse) de dez folhas um pouco danificadas. Acredita-se que estes dois papiros sejam do terceiro século EC. Bastante digno de nota é o Papiro Chester Beatty N.º 2 (P^{46}), que se acredita ser de aproximadamente 200 EC. Tem 86 folhas, um pouco danificadas, dum códice que provavelmente tinha de início 104 folhas, e ainda contém nove das cartas inspiradas de Paulo: Romanos, Hebreus, Primeira Coríntios, Segunda Coríntios, Efésios, Gálatas, Filipenses, Colossenses e Primeira Tessalonicenses. É notável que a carta aos hebreus esteja incluída neste primitivo códice. Visto que Hebreus não fornece o nome do escritor, sua composição por Paulo frequentemente tem sido questionada. Mas a inclusão desta carta no P^{46}, que evidentemente consiste só nas cartas de Paulo, indica que, por volta de 200 EC, Hebreus era aceito pelos primitivos cristãos como escrita inspirada do apóstolo Paulo. Neste códice consta a carta aos Efésios, também refutando argumentos de que Paulo não escreveu esta carta.

Na Biblioteca John Rylands, em Manchester, na Inglaterra, existe um pequeno fragmento de papiro do Evangelho de João (alguns versículos do capítulo 18), catalogado como Papiro Rylands 457. Tem a designação internacional de P^{52}. Trata-se do mais antigo fragmento de manuscrito das Escrituras Gregas Cristãs em existência, tendo sido escrito na primeira metade do segundo século, possivelmente por volta de 125 EC, e assim apenas cerca de um quarto de século depois da morte de João. Estar uma cópia do Evangelho de João já naquele tempo em circulação no Egito (lugar da descoberta do fragmento) mostra que as boas novas segundo João realmente foram registradas no primeiro século EC, e pelo próprio João, não por algum escritor desconhecido bem mais tarde, no segundo século EC, após a morte de João, conforme alguns críticos antigamente afirmavam.

O acréscimo mais importante à coleção de papiros bíblicos, desde a descoberta dos Papiros Chester Beatty, foi a aquisição dos Papiros Bodmer, publicados entre 1956 e 1961. Especialmente dignos de nota são o Papiro Bodmer 2 (P^{66}) e o Papiro Bodmer 14, 15 (P^{75}), ambos escritos por volta de 200 EC. O Papiro Bodmer 2 contém uma grande parte do Evangelho de João, ao passo que o Papiro Bodmer 14, 15 contém muito de Lucas e de João, e textualmente é bem parecido ao Manuscrito Vaticano N.º 1209.

Manuscritos em velino. Manuscritos bíblicos escritos em velino às vezes incluem tanto as Escrituras Hebraicas como as Escrituras Gregas Cristãs da Bíblia, embora alguns contenham apenas as Escrituras Cristãs.

O Códice Bezae, designado pela letra "D", é um valioso manuscrito do quinto século EC. Embora se desconheça seu verdadeiro lugar de origem, foi adquirido na França em 1562. Contém os Evangelhos, o livro de Atos, e apenas mais uns poucos versículos, e é um manuscrito uncial, escrito em grego nas páginas da esquerda, com um texto paralelo em latim nas páginas à direita. Este códice é preservado na Universidade de Cambridge, na Inglaterra, presenteado a esta instituição por Theodore Beza, em 1581.

O Códice Claromontano (D_2) também está escrito em grego e em latim em páginas opostas, o grego à esquerda e o latim à direita. Contém as cartas canônicas de Paulo, inclusive Hebreus, e é

Manuscrito Sinaítico, do quarto século EC, contendo grande parte da Bíblia em grego.

considerado ser do sexto século. Foi supostamente encontrado no mosteiro de Clermont, na França, e foi adquirido por Theodore Beza, mas é agora preservado na Bibliothèque Nationale em Paris.

Entre os mais recentemente encontrados manuscritos em velino das Escrituras Gregas Cristãs está o Códice Washington I, contendo os Evangelhos em grego (na costumeira ordem ocidental: Mateus, João, Lucas e Marcos). Foi obtido em 1906 no Egito e é preservado na Galeria de Arte Freer, em Washington, D.C., EUA. O símbolo internacional deste códice é "W", e acha-se que foi escrito no quinto século EC, exceto que, pelo visto, por causa de danos, parte de João foi substituída no sétimo século EC. O Códice Washington II, com o símbolo "I", também se encontra na Coleção Freer e contém partes das cartas canônicas de Paulo, inclusive Hebreus. Acredita-se que este códice tenha sido escrito no quinto século EC.

Escrituras Hebraicas e Gregas Cristãs. Os mais importantes e mais completos manuscritos bíblicos em grego existentes foram escritos em velino, com letras unciais.

Manuscrito Vaticano N.º 1209. O Manuscrito Vaticano N.º 1209 (Codex Vaticanus), internacionalmente designado pelo símbolo "B", é um códice uncial do quarto século EC, possivelmente produzido em Alexandria, que originalmente continha toda a Bíblia em grego. Um revisor em tempos posteriores retraçou as letras, talvez porque a escrita original tinha desbotado, mas pulou letras e palavras que considerava incorretas. É provável que este códice tinha originalmente cerca de 820 folhas, das quais restam 759. Desapareceu a maior parte de Gênesis, bem como parte dos Salmos, Hebreus 9:14 a 13:25, e toda a Primeira e Segunda Timóteo, Tito, Filêmon e Revelação. O Codex Vaticanus está sendo preservado na Biblioteca do Vaticano, em Roma, na Itália, e sabe-se que está ali já desde o século 15. Todavia, as autoridades da Biblioteca do Vaticano tornaram extremamente difícil aos peritos o acesso a este manuscrito e só publicaram um fac-símile fotográfico completo do códice inteiro em 1889-1890.

Manuscrito Sinaítico. O Manuscrito Sinaítico (Códice Sinaítico) também é do quarto século EC, mas o Códice Vaticano talvez seja um pouco mais antigo. O Manuscrito Sinaítico é designado pelo símbolo א (*'á·lefe,* a primeira letra do alfabeto hebraico), e embora seja evidente que outrora continha toda a Bíblia em grego, perdeu-se parte das Escrituras Hebraicas. Todavia, contém todas as Escrituras Gregas Cristãs. É provável que este códice consistisse originalmente em pelo menos 730 folhas, embora se verifique hoje que existem por inteiro ou em partes apenas 393 folhas. Foi descoberto (uma parte em 1844 e outra em 1859) pelo perito bíblico Konstantin von Tischendorf no Mosteiro de Sta. Catarina, no monte Sinai. Quarenta e três folhas deste códice estão guardadas em Leipzig, partes de três folhas se encontram em São Petersburgo na Rússia, e 347 folhas estão preservadas na Biblioteca Britânica em Londres. Relatou-se que em 1975 se descobriram mais 8 a 14 folhas no mesmo mosteiro.

Manuscrito Alexandrino. O Manuscrito Alexandrino (Códice Alexandrino), designado pela letra "A", é um manuscrito grego uncial que contém a maior parte da Bíblia, inclusive o livro de Revelação. Das possivelmente 820 folhas originais foram preservadas 773. Considera-se em geral que este códice seja da primeira metade do quinto século EC, e ele também é preservado na Biblioteca Britânica. — FOTO, Vol. 2, p. 336.

Codex Ephraemi Syri rescriptus. O Codex Ephraemi Syri rescriptus (Códice de Ephraem), internacionalmente designado pela letra "C", em geral também é considerado como originário do quinto século EC. Está escrito em letras unciais gregas sobre velino e é um códice reescrito, um manuscrito palimpsesto. O texto original grego foi removido, e diversas folhas foram então reescritas com discursos de Ephraem Syrus (o Sírio), em grego. Isto provavelmente foi feito no século 12, quando havia escassez de velino. No entanto, o texto subjacente foi decifrado. Embora "C" evidentemente contivesse outrora todas as Escrituras em grego, restam apenas 209 folhas, sendo 145 das Escrituras Gregas Cristãs. Portanto, este códice contém agora apenas partes dos livros das Escrituras Hebraicas e partes de todos os livros das Escrituras Gregas Cristãs, exceto Segunda Tessalonicenses e Segunda João. É preservado na Bibliothèque Nationale em Paris.

Fidedignidade do Texto Bíblico. O apreço pela fidedignidade da Bíblia aumenta grandemente quando se percebe, em comparação, que há apenas muito poucos manuscritos existentes das obras dos escritores clássicos seculares e que nenhum destes é manuscrito original, autógrafo. Embora sejam apenas cópias feitas séculos depois da morte dos autores, os peritos atuais aceitam essas cópias posteriores como evidência suficiente da autenticidade do texto.

Os existentes manuscritos hebraicos das Escrituras foram feitos com muito cuidado. A respeito do texto das Escrituras Hebraicas, o perito W. H. Green observou: "Pode-se dizer com segurança que nenhuma outra obra da antiguidade foi transmitida com tanta exatidão." (*Archaeology and Bible History* [A Arqueologia e a História Bíblica], de J. P. Free, 1964, p. 5) O falecido perito em textos bíblicos, Sir Frederic Kenyon, fez a seguinte declaração tranquilizadora na introdução dos seus sete volumes intitulados *The Chester Beatty Biblical Papyri* (Os Papiros Bíblicos Chester Beatty): "A primeira e a mais importante conclusão a que se chega à base do exame deles [os Papiros] é a satisfatória de que confirmam a exatidão essencial dos textos existentes. Não aparece nenhuma variação substancial ou fundamental, quer no Velho, quer no Novo Testamento. Não há nenhumas omissões ou adições importantes de trechos, nem variações que influam em fatos ou doutrinas vitais. As variações do texto influem em questões menores, tais como a ordem das palavras ou as palavras precisas usadas. . . . Mas a sua importância essencial é sua confirmação da integridade de nossos textos existentes, pela evidência duma data anterior à disponível até agora. Neste respeito, são uma aquisição de valor que marca época." — Londres, 1933, Fascículo I, p. 15.

Sir Frederic Kenyon declarou a respeito das Escrituras Gregas Cristãs: "O intervalo, então, entre as datas da composição original e a mais antiga evidência existente se torna tão pequeno que é, com efeito, insignificante, e a última base para qualquer dúvida de que as Escrituras chegaram até nós substancialmente como foram escritas foi agora removida. Tanto a *autenticidade* como a *integridade geral* dos livros do Novo Testamento podem ser consideradas como finalmente confirmadas." — *The Bible and Archæology* (A Bíblia e a Arqueologia), 1940, pp. 288, 289.

Há séculos, Jesus Cristo, "a testemunha fiel e verdadeira" (Re 3:14), confirmou repetida e enfaticamente a genuinidade das Escrituras Hebraicas, assim como fizeram seus apóstolos. (Lu 24:27, 44; Ro 15:4) Versões e traduções antigas existentes confirmam adicionalmente a exatidão das Escrituras Hebraicas preservadas. Manuscritos e versões das Escrituras Gregas Cristãs dão incontestável testemunho da maravilhosa preservação e transmissão exata desta parte da Palavra de Deus. Portanto, somos agora favorecidos com um texto bíblico autêntico, inteiramente confiável. O meticuloso exame dos manuscritos preservados das Escrituras Sagradas dá eloquente testemunho da sua fiel preservação e permanência, dando um significado adicional à declaração inspirada: "Secou-se a erva verde, murchou a flor; mas, quanto à palavra de nosso Deus, ela durará por tempo indefinido." — Is 40:8; 1Pe 1:24, 25.

MÃO. A extremidade do braço. A "mão", conforme usada nas Escrituras, às vezes inclui o pulso, como em Gênesis 24:22, 30, 47, e em Ezequiel 16:11, onde diz que se usavam pulseiras sobre as "mãos", e em Juízes 15:14, onde se faz menção de grilhões nas "mãos" de Sansão. A mão aplica a força do braço e a dirige, de modo que, em muitos casos em que ela aparece em linguagem figurada, a ideia de "força aplicada" pode ser associada com a palavra "mão". (Êx 7:4; 13:3; De 2:15; Lu 1:66) Visto que a mão humana é muito ágil e versátil, e é

uma parte do corpo com que se trabalha, ela é usada simbolicamente em muitos textos bíblicos para indicar uma ampla variedade de ações.

O termo hebraico costumeiro para "mão" é *yadh;* às vezes, a palavra *kaf* é traduzida "mão", mas ela significa literalmente "palma". (Jó 22:30 n) O usual termo grego para "mão" é *kheir.*

Gestos Manuais e Seu Significado. As mãos eram usadas em gestos para expressar diversas coisas. Eram erguidas em oração, usualmente com as palmas viradas para o céu em apelo (2Cr 6:12; Ne 8:6); levantadas em juramento (Gên 14:22); tocavam a boca numa forma de saudação (Jó 31:27); batiam palmas de alegria, como em aplauso (2Rs 11:12), ou em ira ou desprezo (Núm 24:10; Jó 27:23; Na 3:19); eram sacudidas em ameaça (Is 10:32); colocadas na cabeça ou nos lombos em tristeza ou aflição (2Sa 13:19; Je 30:5, 6); lavadas com água na tentativa de indicar limpeza cerimonial, inocência ou de se isentar de responsabilidade. — Mt 15:1, 2; 27:24; contraste isso com Sal 26:5, 6; 51:1, 2; veja ATITUDES, POSTURAS E GESTOS.

Usos Figurados e Simbólicos. A mão era às vezes usada para representar a própria pessoa, como no apelo de Davi a Nabal por alimento: "Por favor, dá simplesmente . . . o que a tua mão achar." (1Sa 25:8) Referia-se também à disposição ou atividade geral da pessoa (Gên 16:12), ou denotava a responsabilidade dela de prestar contas pelas suas ações. — Gên 9:5; Ez 3:18, 20.

As mãos dos sacerdotes foram enchidas por Moisés com sacrifícios por ocasião da investidura deles, como parte da cerimônia que os equipava simbolicamente, 'enchendo-lhes as mãos' de autoridade e poder para o sacerdócio. — Le 8:25-27, 33; veja ENCHER A MÃO DE PODER.

Jeová assegurou a Jacó que seu filho José 'deitaria as mãos sobre os olhos dele', isto é, fecharia os olhos de Jacó depois de este morrer. (Gên 46:4) Este privilégio cabia costumeiramente ao primogênito. Portanto, estas palavras não só asseguravam a Jacó que seu amado filho José permaneceria perto dele durante os anos remanescentes do idoso patriarca, mas, pelo que parece, também predisseram que o direito de primogênito, perdido por Rubem, passaria para José.

Fala-se simbolicamente de Deus como usando a "mão", isto é, seu poder aplicado, na realização de obras; alguns destes casos são: criação (Sal 8:6; 102:25); destruição de seus inimigos (Is 25:10, 11); libertação de seu povo (Êx 7:4, 5); exercer favor e poder para com os que o buscam (Esd 8:22); fazer provisões (Sal 104:28; 145:16); e dar ajuda (Is 11:11). Eliú declarou que os possantes desaparecem "sem mão alguma", e a pedra do sonho profético de Nabucodonosor foi cortada dum monte "sem mãos"; em cada caso, o sentido era que havia ação, não por mãos humanas, mas pelo poder de Jeová. — Jó 34:1, 20; Da 2:34, 44, 45.

'*Estar na mão,* ou *sob a mão* de alguém', significa estar sob o poder ou domínio deste (Gên 9:2; 41:35; Jó 2:6; 1Pe 5:6; compare isso com Gên 37:21), ou pode significar "à tua disposição" ou 'aos cuidados' de alguém (Gên 16:6, veja *Al;* Gên 42:37, veja *Al; MC;* Lu 23:46; Jo 10:28, 29). *"De mão erguida"* denota ser vigoroso, vitorioso (Êx 14:8); *'fortalecer as mãos'* significa dar poderes, ou suprir e equipar (Esd 1:6); *'enfraquecer as mãos'*, quebrantar o moral (Je 38:4); *'pôr a própria vida na palma da mão'*, arriscar a vida (1Sa 19:5; Jó 13:14). *"Aperto de mão"* se dava ao fazer uma promessa (Esd 10:19) ou para servir de fiador de outro (Pr 6:1-3; 17:18; 22:26); *'pôr a mão em'* significa empreendimento (De 15:10, veja *Al*); *'deitar mão nos bens de outrem'*, furtá-los ou usá-los de modo impróprio (Êx 22:7, 8, 10, 11); *'mãos limpas'* denotam inocência (2Sa 22:21; compare isso com Sal 24:3, 4); *'mãos cheias de sangue'*, assassinato (Is 1:15; 59:3, 7); *'pôr a mão sobre a boca'*, ficar calado (Jz 18:19); *'abaixar as mãos'*, ficar desanimado (2Cr 15:7; veja também Is 35:3; He 12:12, 13); e *'abrir a mão'*, ser generoso (De 15:11).

"Mais um pouco de *cruzar as mãos* ao estar deitado" traz pobreza ao preguiçoso. (Pr 6:9-11) Ele é descrito como fatigado demais para retirar a mão do tacho de banquete para trazê-la de volta à boca. (Pr 26:15) O negligente que "trabalha com *mão indolente* será de poucos meios", ao passo que a *mão diligente* trará riquezas. — Pr 10:4.

Outras expressões idiomáticas hebraicas que envolvem a mão são: *'pôr a mão com'*, que significa cooperar com, estar do lado de (Êx 23:1; 1Sa 22:17); *'pela mão de'* denota sob a direção de (Êx 38:21) ou por meio de (Êx 4:13; Le 8:36; 10:11); *"sua mão não alcança"* ou *'sua mão não consegue'*, ele não tem meios (financeiros) suficientes (Le 14:21); *'o que sua mão alcançar'*, o que estiver dentro das suas possibilidades (Núm 6:21); *'mãos da espada'*, o poder duma espada (Jó 5:20); *'mão da língua'*, o poder da língua (Pr 18:21); *'vida da tua mão'*, reanimação do teu poder (Is 57:10); *'fechar a mão'* para com o irmão, isto é, ser avarento, não querendo ajudá-lo. — De 15:7, *Al.*

Jeová disse aos israelitas que eles deviam atar Suas palavras "como *sinal na* [*sua*] *mão*" (De 6:6-8; 11:18) e que ele tinha Sião gravado nas palmas das Suas mãos (Is 49:14-16), denotando constante lembrança e atenção. Com sentido similar, Jeová diz aos eunucos que se agarram ao seu pacto que

ele lhes dará na sua casa "um monumento" (ou: lugar; literalmente: uma "mão"). (Is 56:4, 5) A Bíblia diz a respeito dos adoradores de Deus que eles escrevem simbolicamente nas mãos as palavras: "Pertencente a Jeová", indicando assim que são seus escravos. (Is 44:5) Do mesmo modo, a "marca" da "fera" na mão direita simboliza dar atenção, devoção e apoio ativo à "fera" e sua "imagem", visto que se usam as mãos para trabalhar a favor daquele a quem se serve. — Re 13:16, 17; 14:9, 10; 20:4.

Imposição das Mãos. Além do simples uso das mãos, *impunham-se as mãos* numa pessoa ou num objeto para diversas finalidades. O sentido geral do ato, porém, era o de nomeação, de indicação da pessoa ou da coisa como reconhecida, ou admitida, em certo sentido. Durante a cerimônia da investidura do sacerdócio, Arão e seus filhos puseram as mãos sobre a cabeça do novilho e dos dois carneiros a serem sacrificados, reconhecendo assim que estes animais estavam sendo sacrificados a favor deles, para se tornarem sacerdotes de Jeová Deus. (Êx 29:10, 15, 19; Le 8:14, 18, 22) Quando Moisés designou Josué como seu sucessor às ordens de Deus, ele impôs as mãos sobre Josué, o qual consequentemente ficou "cheio do espírito de sabedoria" e assim foi capaz de conduzir Israel de modo apropriado. (De 34:9) Impunham-se as mãos sobre pessoas quando estas eram designadas como beneficiárias duma bênção. (Gên 48:14; Mr 10:16) Jesus Cristo tocou, ou pôs as mãos sobre, algumas pessoas que curou. (Mt 8:3; Mr 6:5; Lu 13:13) Em alguns casos, o dom do espírito santo foi concedido pela imposição das mãos dos apóstolos. — At 8:14-20; 19:6.

Designações de serviço. Na congregação cristã, designações de homens maduros para posições ou cargos de responsabilidade também eram feitas pela *imposição das mãos* dos autorizados a fazer isso. (At 6:6; 1Ti 4:14) Por causa da influência que tais homens designados exerceriam e do exemplo que dariam, o apóstolo Paulo admoestou Timóteo: "Nunca ponhas as mãos apressadamente sobre nenhum homem; tampouco sejas partícipe dos pecados de outros." Isto significava que não se devia designar um homem sem se dar a devida consideração às suas qualificações, para que, se o homem deixasse de cumprir devidamente com os deveres do seu cargo, Timóteo não compartilhasse da culpa pela dificuldade causada. — 1Ti 5:22.

A Mão Direita. A *mão direita* era considerada de grande importância, em sentido simbólico. José desagradou-se quando Jacó cruzou as mãos para pôr a mão direita sobre Efraim, filho mais novo de José. Mas Jacó fez isso de propósito, para dar a Efraim a bênção superior. (Gên 48:13-20) Estar à mão direita dum governante significava ter a posição mais importante, logo depois do próprio governante (Sal 110:1; At 7:55, 56; Ro 8:34; 1Pe 3:22), ou um lugar no seu favor. (Mt 25:33) Diz-se a respeito de Jesus, na visão de Revelação (Apocalipse), que ele tem na sua mão direita as sete estrelas das sete congregações. Quer dizer, todos estes corpos de anciãos têm o seu favor e estão sob o seu pleno controle, poder e direção. — Re 1:16, 20; 2:1.

Segurar Deus a mão direita de alguém fortaleceria a tal. (Sal 73:23) Usualmente, a mão direita dum guerreiro era a que segurava a espada, e não era protegida pelo escudo na mão esquerda. Portanto, o amigo que ficasse ou lutasse à mão direita dele o defendia e protegia. Esta situação foi usada de forma metafórica com respeito à ajuda e proteção que Deus dá aos que o servem. — Sal 16:8; 109:30, 31; 110:5; 121:5.

O escritor de Eclesiastes diz: "O coração do sábio está à sua direita, mas o coração do estúpido está à sua esquerda." Em outras palavras, o sábio está inclinado a tomar a vereda boa, favorável, mas o estúpido está inclinado a seguir o proceder mau. — Ec 10:2.

Pontos Cardeais. As expressões hebraicas para "[mão] direita" (hebr.: *ya·mín*) e "[mão] esquerda" (hebr.: *semó'l*) são também traduzidas respectivamente "sul" e "norte" (Gên 14:15; Sal 89:12), visto que as direções eram calculadas do ponto de vista da pessoa que encarava o L. Portanto, o S estaria à sua direita. — 1Sa 23:19, 24.

Outros Usos. A palavra "mão" (hebr.: *yadh*) é também usada para indicar "lado" (Ne 3:4, 5, 7; Ec 4:1), ou 'ao longo de' (Êx 2:5); para "costa" (Núm 24:24); e para as "espigas" das armações de painel do tabernáculo (Êx 26:17; veja margem da *KJ*). A palavra hebraica *kaf* (frequentemente traduzida "palma" e "mão") é usada para a "planta" do pé (Gên 8:9), para taças ("colheres", *Al*) do tabernáculo e do templo (Êx 25:29; Núm 7:84, 86; 2Rs 25:14), e para "concavidade da articulação" (da coxa duma pessoa) ou "concavidade" (duma funda). (Gên 32:25, 32; 1Sa 25:29) Tanto *yadh* (mão) como *kaf* (palma; mão) são traduzidas de forma variada por ainda outros termos em português.

"Mãos cheias", em sentido figurado, representam abundância (Gên 41:47), ou "punhado" pode significar apenas um pouco (1Rs 17:12) ou uma porção pequena (Ec 4:6), segundo o contexto. — BRAÇO; LAVAR AS MÃOS; POLEGAR.

MÃO, APERTO DE. Veja ATITUDES, POSTURAS E GESTOS.

MÃO, LARGURA DA. Veja LARGURA DA MÃO.

MAOL [duma raiz que significa "dança; giro"; ou, possivelmente, duma raiz que significa "tocar flauta"]. Homem cujos filhos tinham grande sabedoria, mas não tão grande como a do Rei Salomão. (1Rs 4:31) Alguns acham que a designação "filhos de Maol" se refira a uma associação de músicos ou dançarinos. — Veja Sal 150:4, onde a mesma palavra hebraica é traduzida "dança de rodas".

MAOM.

1. Descendente de Calebe através de Samai. Maom talvez fosse o pai dos habitantes de Bete-Zur ou o homem principal ou fundador desta cidade. — 1Cr 2:42, 45.

2. Cidade na região montanhosa de Judá. (Jos 15:20, 48, 55) O Rei Saul, de Israel, perseguiu Davi e os homens deste até a região do ermo em torno de Maom. Mas, notícias a respeito duma incursão de filisteus obrigaram Saul a abandonar a perseguição. (1Sa 23:24-28) Mais tarde, os homens de Davi foram tratados de forma nada hospitaleira por Nabal, rico latifundiário que aparentemente morava em Maom. (1Sa 25:2-11) Esta cidade é identificada com Tell Ma'in (Horvat Ma'on [Bi-Yehuda]) no alto dum elevado morro a uns 13 km ao SSE de Hébron.

MAOQUE. Pai de Aquis, rei da cidade filisteia de Gate, junto a quem Davi e seus 600 homens encontraram refúgio contra Saul. (1Sa 27:1-3) Ele talvez seja o Maacá de 1 Reis 2:39, embora tal identificação não seja comprovada. O nome Maacá é bastante similar a Maoque, e é possível que Aquis, que governava na época em que Davi era proscrito, ainda fosse o rei filisteu de Gate no início do governo de Salomão.

MÃOS, LAVAR AS. Veja LAVAR AS MÃOS.

MAQUEDÁ. Cidade real dos cananeus na Sefelá. Foi na caverna de Maquedá que os cinco reis que se haviam aliado contra os gibeonitas se esconderam e então ficaram ali temporariamente encurralados até a sua execução. Depois disso, esta caverna tornou-se a sepultura comum deles, e o exército israelita sob Josué capturou a cidade de Maquedá e devotou-a à destruição. Por ocasião da repartição da Terra da Promessa, Maquedá foi concedida à tribo de Judá. — Jos 10:5-29; 12:7, 8, 16; 15:20, 33, 41.

O lugar exato de Maquedá é incerto. Tem sido provisoriamente identificada com Khirbet el-Kheishum, a uns 4 km ao NNE de Azeca. O lugar é marcado por extensas ruínas e cavernas vizinhas.

MAQUELOTE [Multidões Congregadas]. Um dos acampamentos de Israel no ermo. (Núm 33:25, 26) Sua localização não tem sido identificada.

MAQUI [possivelmente uma forma abreviada de Maquir]. Gadita e pai de Gueuel, um dos 12 israelitas enviados para espiar Canaã. — Núm 13:1, 2, 15, 16.

MAQUIR [duma raiz que significa "vender"].

1. Primeiro filho mencionado de Manassés com a sua concubina síria. Maquir fundou a família dos maquiritas e é chamado de "pai de Gileade". Sua esposa era Maacá, e ele teve filhos varões enquanto José ainda vivia. (Gên 50:23; Núm 26:29; Jos 17:1; 1Cr 2:21, 23; 7:14-17) "Os filhos de Maquir" capturaram a região de Gileade, expulsaram os amorreus e receberam aquele distrito como herança. (Núm 32:39, 40; De 3:15; Jos 13:31) Zelofeade e suas filhas eram da família manassita de Maquir. (Núm 27:1; 36:1, 2; Jos 17:3) No cântico de vitória de Débora e Baraque, "Maquir" parece ser usado poeticamente para toda a tribo de Manassés. — Jz 5:1, 14.

2. Filho de Amiel (e habitante de Lo-Debar), com quem Mefibosete, filho de Jonatã, ficou morando até que Davi mandou buscá-lo e fez provisões para o sustento dele. (2Sa 9:4-7, 13) Mais tarde, durante a rebelião de Absalão, Maquir estava entre aqueles que forneceram ao Rei Davi e seus associados alimentos e outras provisões. — 2Sa 17:27-29.

MAQUIRITAS [De (Pertencentes a) Maquir]. Família da tribo de Manassés fundada pelo seu filho Maquir. — Núm 26:29; veja MAQUIR N.º 1.

MAR. A massa de água da Terra em contraste com a terra firme; ou uma grande massa de água salgada ou doce, que usualmente se refere a uma massa de água menor do que um oceano e parcial ou inteiramente cercada por terra. A água cobre mais de 70 por cento da superfície da terra.

Jeová, Seu Criador e Controlador. A Bíblia repetidas vezes reconhece que Jeová é o Criador dos mares, formados em contraste com a terra seca no terceiro dia criativo. (Gên 1:9, 10, 13; Ne 9:6; At 4:24; 14:15; Re 14:7) Ela comenta também a Sua capacidade de estender Seu poder sobre o mar e controlá-lo. (Jó 26:12; Sal 65:7; 89:9; Je 31:35) Quando o Filho dele esteve na terra, seu Pai lhe deu autoridade para, com eficácia, dar ordens ao mar. (Mt 8:23-27; Mr 4:36-41; Jo 6:17-20) O controle dos mares por Deus é demonstrado na maneira em que os litorais e as marés mantêm o mar dentro dos seus limites fixos, como que blo-

queado por portas. (Jó 38:8-11; Sal 33:7; Pr 8:29; Je 5:22; veja AREIA.) Esta realização com respeito ao mar, bem como o seu papel no ciclo de água, da terra (Ec 1:7; Am 5:8), fazem do mar um exemplo das maravilhosas obras de Jeová. (Sal 104:24, 25) Em sentido poético, até mesmo os mares participam no louvar ao seu Criador. — Sal 96:11; 98:7.

Mares na Região de Israel. Dentre os mares na região de Israel, o mais destacado era "o Grande Mar [Mediterrâneo]", também chamado de "o mar ocidental" ou simplesmente de "o Mar". (Jos 1:4; De 11:24; Núm 34:5) Outros eram o Mar Vermelho, ou o mar egípcio (Êx 10:19; Is 11:15); o Mar Salgado (Morto), o mar do Arabá ou "o mar oriental" (De 3:17; Ez 47:18); e o mar da Galileia, o mar de Quinerete ou o mar de Tiberíades. (Mt 4:18; Núm 34:11; Jo 6:1; veja GALILEIA, MAR DA; GRANDE MAR; MAR SALGADO; MAR VERMELHO.) Nas referências bíblicas, a específica massa de água indicada pela expressão "o mar" frequentemente tem de ser determinada à base do contexto. (Êx 14:2 [compare isso com 13:18]; Mr 2:13 [compare isso com o v 1].) O termo hebraico às vezes é aplicado a rios. — Je 51:36 (referindo-se ao Eufrates); Is 19:5 (o Nilo).

O Abismo. Segundo o *Greek and English Lexicon to the New Testament* (Léxico Grego e Inglês do Novo Testamento; Londres, 1845, p. 2), de Parkhurst, a palavra grega *á·bys·sos,* que significa "muito ou extremamente profundo", com frequência traduzida "abismo", é às vezes usada com referência ao mar ou em comparação com ele, por causa da grande e aparentemente insondável profundidade dele. (Ro 10:6, 7; compare isso com De 30:12, 13.) Nos símbolos de Revelação (Apocalipse), "a fera que ascende do abismo" (Re 11:7) é mencionada em Revelação 13:1 como ascendendo "do mar". — Veja ABISMO.

Origem da Vida no Mar. O relato de Gênesis conta que a vida marinha e as criaturas voadoras foram as primeiras formas de vida animal na terra. Reza: "E Deus prosseguiu dizendo: 'Produzam as águas um enxame de almas viventes e voem criaturas voadoras sobre a terra, na face da expansão dos céus.' E Deus passou a criar os grandes monstros marinhos e toda alma vivente que se move, que as águas produziram em enxames segundo as suas espécies, e toda criatura voadora alada segundo a sua espécie. E Deus pôde ver que era bom. Então, Deus os abençoou, dizendo: 'Sede fecundos e tornai-vos muitos, e enchei as águas das bacias marítimas, e tornem-se muitas as criaturas voadoras na terra.' E veio a ser noitinha e veio a ser manhã, quinto dia." — Gên 1:20-23.

Ao dizer: "Produzam as águas um enxame", Deus não deixou entregue aos próprios mares o aparecimento de vida, para produzir alguma forma primeva da qual todos os outros animais evoluíssem. Porque o relato diz também: "Deus passou a criar [criaturas marinhas] . . . segundo as suas espécies." Também, no registro do 'sexto dia' e da criação dos animais terrestres, apresenta-se Deus como dizendo: "Produza a terra almas viventes segundo as suas espécies." Deus não ordenou que o mar produzisse coisas viventes para a terra, nem deixou essas coisas evoluírem do mar, mas "Deus passou a fazer" cada espécie adaptada ao habitat que ia ocupar. — Gên 1:24, 25.

Uso Ilustrativo. Ao passo que a Terra da Promessa se estenderia "desde o Mar Vermelho até o mar dos filisteus [o mar Mediterrâneo], e desde o ermo até o Rio [Eufrates]", a descrição do domínio do vindouro Rei messiânico como "de mar a mar e desde o Rio até os confins da terra" evidentemente se refere ao globo inteiro. (Êx 23:31; Za 9:9, 10; compare isso com Da 2:34, 35, 44, 45.) Isto é indicado por Mateus e por João na sua aplicação da profecia de Zacarias, em que este cita o Salmo 72:8. — Mt 21:4-9; Jo 12:12-16.

Transbordantes exércitos. Jeremias descreveu o ruído dos atacantes de Babilônia "como o mar turbulento". (Je 50:42) Portanto, quando ele predisse que "o mar" subiria sobre Babilônia, ele evidentemente se referia à onda de tropas conquistadoras sob os medos e os persas. — Je 51:42; compare isso com Da 9:26.

Massas de gente apartadas de Deus. Isaías comparou os iníquos da terra, as massas de gente apartadas de Deus, ao "mar revolto, quando não pode sossegar, cujas águas lançam de si algas e lama". (Is 57:20) Em Revelação 17:1, 15, diz-se que as "águas" sobre as quais Babilônia, a Grande, está sentada significam "povos, e multidões, e nações, e línguas". Isaías profetizou adicionalmente à "mulher" de Deus, Sião: "Porque a ti se encaminhará a opulência do mar; os próprios recursos das nações chegarão a ti." (Is 59:20; 60:1, 5) Isto parece significar que muitos dentre as multidões da terra se voltariam para a simbólica "mulher" de Deus.

Daniel descreveu quatro "animais" que subiram "do mar" e revelou que estes eram simbólicos de reis ou reinos políticos. (Da 7:2, 3, 17, 23) De modo similar, João falou sobre 'uma fera que ascendeu do mar', isto é, daquela vasta parte da humanidade afastada de Deus; e mencionar ele, em linguagem simbólica, diademas e um trono relaciona novamente a ideia de uma organização política com esta fera saída "do mar". (Re 13:1, 2) Ele observou também em visão o tempo em que haveria "um

novo céu e uma nova terra" e em que "o mar", isto é, as turbulentas massas de gente apartadas de Deus, não mais existiria. — Re 21:1.

Pessoas sem fé. Aquele que não tem fé, tendo dúvidas quando ora a Deus, é comparado pelo discípulo Tiago a "uma onda do mar, impelida pelo vento e agitada". Não reconhece nem sabe avaliar as excelentes qualidades de Deus, de generosidade e benevolência. "Não suponha tal homem que há de receber algo de Jeová; ele é homem indeciso, instável em todos os seus caminhos", declara Tiago. — Tg 1:5-8.

Homens imorais. Judas, irmão de Tiago, adverte os concristãos a respeito do grande perigo de homens iníquos que se introduzem sorrateiramente na congregação, com o objetivo de causar aviltamento moral. Ele os chama de "ondas bravias do mar, que espumam as suas próprias causas para vergonha". (Ju 4-13) Judas talvez pensasse numa expressão anterior de Isaías (57:20), e talvez descrevesse figurativamente a veemente e temerária desconsideração das leis de Deus por tais homens, e que eles, no seu proceder degradante e libidinoso, avançavam impetuosamente contra as barreiras de moral, divinamente constituídas. Conforme observa o *Commentary* (Comentário) de Cook sobre Judas 13: "Eles lançam, diante da vista pública, a lama e a sujeira de seus excessos . . . Assim, tais homens espumam seus próprios atos vergonhosos, e os lançam à vista de todos os homens, e, desse modo, fazem que se culpe a Igreja pelas más ações destes professos." Outro comentador diz: "O que eles transmitem é tão sem substância e tão sem valor como a espuma das ondas do oceano, e o resultado é, efetivamente, uma proclamação de sua própria vergonha." — *Barnes' Notes on the New Testament* (Notas sobre o Novo Testamento, de Barnes), 1974; compare isso com a descrição de tais homens por Pedro em 2Pe 2:10-22.

MAR, GRANDE. Veja GRANDE MAR.

MARA, I [Amarga]. O nome Mara foi sugerido pela viúva de Elimeleque para si mesma, para expressar a amargura que sentia por estar privada do marido e de seus filhos, Malom e Quiliom. Noemi partira de Belém com o esposo e dois filhos (Ru 1:1, 2), mas retornara de Moabe como viúva triste e sem filhos. Naquela ocasião, suas velhas amigas, as mulheres de Belém, perguntaram: "É esta Noemi?" Ainda cheia de pesar, ela respondeu: "Não me chameis Noemi [que significa "Minha Agradabilidade"]. Chamai-me Mara [que significa "Amarga"], pois o Todo-Poderoso o fez muito amargo para mim. Eu estava cheia quando fui, e é de mãos vazias que Jeová me fez voltar." — Ru 1:19-21.

MARA, II [Amargura]. Um dos primeiros acampamentos de Israel na península do Sinai. Foi chamado de "Mara" por causa da água não potável encontrada ali. (Êx 15:23; Núm 33:8) Embora apenas há pouco libertos dos egípcios no Mar Vermelho, os israelitas se entregaram a resmungos sem fé quando não conseguiram beber a água em Mara. Daí, sob a direção de Jeová, Moisés lançou uma árvore na água, e a água se tornou doce. A Bíblia não especifica o tipo de árvore usado, e por isso não há base para identificá-la. Naturalmente, Jeová pode ter dirigido Moisés a determinada variedade com propriedades naturais para tornar a água potável. Mas, não há necessidade de procurar uma explanação científica ou natural, visto que a cura da água, sem dúvida, foi milagrosa. — Êx 15:23-25; compare isso com 2Rs 2:19-22; 4:38-41.

Jeová usou a situação em Mara para testar a fé dos israelitas na Sua capacidade de cuidar deles. Visto que água ruim pode causar doenças (2Rs 2:19), tornar a água potável ilustrava a capacidade de Jeová, de proteger os israelitas contra as enfermidades sofridas pelos egípcios. O "regulamento" que Jeová ensinou então aos israelitas foi: A obediência a ele, como seu Deus, impediria sofrerem as enfermidades que ele pusera sobre os egípcios. — Êx 15:25, 26.

Mara costuma ser identificado com ʽEin Hawwara, a 80 km ao SSE da atual Suez, apenas poucos quilômetros distante do Mar Vermelho.

MARCA. Entre os não israelitas, animais e até mesmo escravos eram marcados como indicação de terem dono. No caso dos humanos, essas marcas de propriedade eram colocadas numa parte visível do corpo, tal como a testa. Adoradores de deuses falsos às vezes identificavam-se com a marca da sua deidade na testa. Todavia, a lei de Jeová proibia a Israel a desfiguração de humanos com tatuagens. Isto se contrapunha a práticas idólatras e ensinava o devido respeito pela criação de Deus. — Le 19:28; veja MARCA DE FOGO.

Uso Figurado. As Escrituras aludem a marcas feitas em humanos e se referem a estas em sentido figurado. Na visão de Ezequiel, um homem com um tinteiro de secretário foi comissionado a percorrer Jerusalém e a 'marcar com um sinal [hebr.: *taw*] as testas dos que suspiravam e gemiam por causa de todas as coisas detestáveis que se faziam no meio dela'. Esta ação da parte deles demonstrava que eram pessoas justas, servos de Jeová, e, portanto, merecedores de serem preservados na época da execução do julgamento por Jeová. A marca figurativa na testa deles atestava isso. — Ez 9; compare isso com Ez 9:4, n; 2Pe 2:6-8.

Por outro lado, na visão de João, os que receberam a marca (ou: gravura, talho) da fera na testa ou na mão estavam destinados à destruição. A marca na testa identificava-os publicamente como adoradores da fera, e, portanto, como escravos dela. Eram assim identificados como opositores de Deus, porque a fera recebera sua autoridade do dragão, Satanás, o Diabo. A marca na mão, logicamente, significaria apoio ativo dado à fera, visto que a mão é usada para trabalhar. — Re 13:1, 2, 16-18; 14:9, 10; 16:1, 2; 20:4.

Veja também MARCO DIVISÓRIO.

MARCA DE FOGO. Entre alguns pagãos, marcas de fogo de diversos desenhos eram queimadas ou gravadas na carne de escravos como sinal de terem dono. Jeová predisse que as altivas mulheres de Judá, como escravas de conquistadores estrangeiros, passariam a ter uma "marca de fogo [hebr.: *ki*] em vez de lindeza". — Is 3:24.

Os idólatras, ocasionalmente, mandavam o nome, o emblema ou a imagem de seu ídolo ser reproduzido neles, para exibirem que eram devotados a este deus. A desfiguração deliberada da carne era proibida sob a Lei mosaica. (Le 19:28) Sob a Lei, a única marca posta num escravo era furar a orelha de alguém que voluntariamente pedisse ser escravo do seu amo "por tempo indefinido". — De 15:16, 17.

Paulo escreveu aos gálatas: "Estou levando no meu corpo as marcas [gr.: *stíg·ma·ta*] dum escravo de Jesus." (Gál 6:17) Muitos foram os maus-tratos infligidos ao corpo físico de Paulo por causa do seu serviço cristão, alguns dos quais, sem dúvida, o deixaram com cicatrizes, atestando a autenticidade da sua afirmação de ser escravo fiel pertencente a Jesus Cristo. (2Co 11:23-27) Estas coisas talvez fossem as marcas a que se referiu. Ou talvez se referisse à vida que levava como cristão, demonstrando os frutos do espírito e executando a obra do seu ministério cristão. — Veja MARCA.

MARCO DIVISÓRIO. Quando os israelitas ocuparam Canaã, cada família recebeu um lote de terra, e essas propriedades eram demarcadas por divisas, ou marcos divisórios. Estes não são descritos na Bíblia, mas podem ter sido postes, pedras ou mesmo sulcos no solo. A palavra hebraica para "marco divisório" (*gevúl*) é a mesma que a para "termo" e "território". (Gên 10:19; 47:21) Pelo menos alguns marcos divisórios na Palestina tinham inscrições identificadoras. Inscrições aprimoradas deveras aparecem em algumas divisas, ou marcos divisórios, no Egito e na Mesopotâmia. Por exemplo, descobriu-se em Nipur um marco divisório inscrito de Nabucodonosor I.

A lei de Jeová proibia recuar marcos divisórios. (De 19:14; veja também Pr 22:28.) Na realidade, quem recuasse "o marco divisório de seu próximo" era maldito. (De 27:17) Visto que os donos de terras geralmente dependiam das safras produzidas pelos seus terrenos, recuar o marco divisório significaria privar o próximo de parte dos seus meios de subsistência. Isto equivalia a furto e era assim encarado nos tempos antigos. (Jó 24:2) Mas, havia pessoas inescrupulosas que eram culpadas de tais abusos, e príncipes de Judá, no tempo de Oseias, foram comparados aos que recuavam um marco divisório. — Os 5:10.

Marco divisório de Susa, com símbolos dos deuses babilônicos Istar (estrela de oito pontas), Sin (lua crescente) e Xamaxe (disco do sol).

Jeová tem consideração com as viúvas e os órfãos de pai. Neste respeito, diz-se que ele derrubará a casa dos que se enaltecem, "mas ele fixará o termo da viúva". (Pr 15:25) Também, Provérbios 23:10, 11, declara: "Não recues o termo existente há muito tempo e não entres no campo de meninos órfãos de pai. Porque o Redentor deles é forte; ele mesmo pleiteará contigo a causa deles."

MARCOS. Sobrenome romano do filho de Maria de Jerusalém. Seu nome hebraico era João, que significa "Jeová Mostrou Favor; Jeová Foi Clemente". (At 12:12, 25) Marcos era primo de Barnabé, foi companheiro de viagem dele e de outros primitivos missionários cristãos, e foi inspirado a escrever o evangelho que leva seu nome. (Col 4:10) Marcos é o João Marcos mencionado no livro de Atos e o João de Atos 13:5, 13.

Evidentemente, foi um dos primeiros crentes em Cristo. A casa da sua mãe era lugar de adoração da primitiva congregação cristã, que pode significar que tanto ela como Marcos tornaram-se seguidores de Jesus Cristo antes da morte deste. (At 12:12) Visto que apenas Marcos menciona o jovem escassamente vestido que fugiu na noite em que Jesus foi traído, há motivos para crer que o próprio Marcos era este jovem. (Mr 14:51, 52) De modo que parece provável que Marcos estava presente quando o espírito santo foi derramado sobre os cerca de 120 discípulos de Cristo em Pentecostes de 33 EC. — At 1:13-15; 2:1-4.

Depois de Barnabé e Saulo (Paulo) terem executado a subministração de socorros em Jerusalém, eles "voltaram e tomaram consigo João, cognominado Marcos". Parece que Marcos serviu como seu assistente, talvez cuidando das necessidades físicas deles em viagem. (At 12:25; 13:5) Por algum motivo não revelado, quando chegaram a Perge, na Panfília, "João [Marcos] retirou-se deles e voltou para Jerusalém". (At 13:13) Mais tarde, quando Paulo empreendeu a sua segunda viagem missionária, embora Barnabé estivesse decidido a levar junto Marcos, Paulo "não achava correto que levassem consigo a este, visto que se tinha afastado deles desde Panfília e não tinha ido com eles à obra". "Houve um forte acesso de ira", e eles se separaram; Barnabé levou consigo Marcos a Chipre, e Paulo levou consigo Silas através da Síria e Cilícia. — At 15:36-41.

Algum tempo depois, porém, qualquer que fosse o rompimento entre Paulo, Barnabé e Marcos, evidentemente foi sanado, porque Marcos estava com Paulo em Roma e participou com ele em enviar saudações aos cristãos colossenses (c. 60-61 EC). Paulo falou dele favoravelmente, dizendo: "Aristarco, meu companheiro de cativeiro, manda-vos os seus cumprimentos, e assim também Marcos, primo de Barnabé, (a respeito de quem recebestes mandado para o acolher, se for ter convosco)." (Col 4:10) Marcos está também entre os que Paulo mencionou como enviando saudações a Filêmon, quando o apóstolo lhe escreveu de Roma (também c. 60-61 EC). (Flm 23, 24) Mais tarde (c. 65 EC), quando Paulo estava novamente preso em Roma, ele pediu especificamente a Timóteo: "Toma a Marcos e traze-o contigo, porque ele me é útil para ministrar." — 2Ti 4:11.

João Marcos associou-se também com Pedro em Babilônia, porque ele é mencionado na primeira carta do apóstolo (escrita c. 62-64 EC) como enviando cumprimentos. Pedro o chama de "Marcos, meu filho", talvez indicando o forte vínculo de afeição cristã que havia entre eles. (1Pe 5:13; compare isso com 1Jo 2:1, 7.) Assim, Marcos, anteriormente causa de dificuldades, mereceu os elogios e a confiança de destacados servos de Deus e usufruiu o privilégio ainda maior de ser inspirado para escrever um relato sobre o ministério de Jesus. — Veja JOÃO N.º 4; MARCOS, BOAS NOVAS SEGUNDO.

MARCOS, BOAS NOVAS SEGUNDO. O registro, divinamente inspirado, do ministério de Jesus Cristo, escrito por João Marcos. Este relato "das boas novas a respeito de Jesus Cristo" começa com a obra do precursor de Cristo, João, o Batizador, e conclui com um relato sobre as circunstâncias que cercaram a ressurreição de Jesus. Portanto, abrange o período desde a primavera (setentrional) de 29 até a primavera de 33 EC. — Mr 1:1.

Este Evangelho, o mais curto dos quatro, é um registro dinâmico e descritivo do ministério de Jesus Cristo como o Filho de Deus que operava milagres. Faz uso frequente de "imediatamente" e "assim que". (Mr 1:10, 12, 18, 21, 29) O relato é dividido quase que por igual entre conversação e ação.

Fonte das Informações. A tradição antiga indica que Pedro fornecera as informações básicas para o Evangelho de Marcos, e isto concordaria com Marcos estar associado com Pedro em Babilônia. (1Pe 5:13) Segundo Orígenes, Marcos compôs seu Evangelho "de acordo com as instruções de Pedro". (*The Ecclesiastical History* [A História Eclesiástica], de Eusébio, VI, XXV, 3-7) Tertuliano diz na sua obra "Contra Marcion" (IV, V) que o Evangelho de Marcos, "pode-se afirmar, é de Pedro, cujo intérprete Marcos era". (*The Ante-Nicene Fathers* [Os Pais Antenicenos], Vol. III, p. 350) Eusébio apresenta a declaração de "João, o presbítero", conforme citada por Pápias (c. 140 EC): "E o Presbítero costumava dizer o seguinte: 'Marcos tornou-se intérprete de Pedro e escreveu com exatidão tudo de que se lembrava, na realidade, não na ordem das coisas ditas ou feitas pelo Senhor. . . . Marcos não fez nada de errado ao

escrever deste modo pontos específicos conforme se lembrava deles. Pois, para uma coisa deu atenção, a não deixar fora nada do que ouvira e a não fazer neles nenhuma declaração falsa.' " — *The Ecclesiastical History*, III, XXXIX, 12-16.

João Marcos, evidentemente, teve também outras fontes de informação. Visto que os primitivos discípulos de Jesus se reuniam na casa da sua mãe (At 12:12), Marcos deve ter conhecido outras pessoas, além de Pedro, que conheceram bem a Jesus

DESTAQUES DE MARCOS

O relato conciso, dinâmico, de Marcos sobre a vida de Jesus apresenta Jesus como o Filho de Deus que faz milagres.

É o Evangelho mais curto, o terceiro a ser escrito (c. 60-65 EC), evidentemente visando os não judeus.

Jesus realiza uma vigorosa campanha de pregação do Reino.

Jesus é batizado e começa a pregar: "O reino de Deus se tem aproximado." (1:9-11, 14, 15)

Convida Simão, André, Tiago e João a deixar seu negócio de pesca e a ser seus seguidores. (1:16-21)

Depois de pregar na sinagoga de Cafarnaum, ele passa a pregar em toda a Galileia. (1:21, 22, 35-39)

Levi, cobrador de impostos, aceita o convite de ser seguidor de Jesus. (2:14-17)

Jesus forma um grupo de 12 apóstolos para pregarem. (3:13-19)

Usa muitas ilustrações ao ensinar sobre o Reino de Deus, para que apenas os merecedores entendam o pleno sentido do que ele diz. (4:1-34)

Jesus encontra falta de fé ao dar testemunho no seu próprio território. (6:1-6)

Ele acelera a pregação por enviar seus apóstolos. (6:7-13)

Sua atividade se estende à Fenícia e a Decápolis. (7:24, 31)

Jesus é transfigurado na glória do Reino. (9:1-8)

Fora de Jerusalém, ele profetiza a respeito da 'vinda do Filho do homem com grande poder e glória'. (13:1-37)

O Filho de Deus, que faz milagres.

Na sinagoga de Cafarnaum, ele liberta um homem da possessão por demônios; depois, cura a sogra de Simão e sara muitos outros de diversas aflições. (1:23-34, 40-42)

Por curar um paralítico, Jesus demonstra seu poder para perdoar pecados. (2:1-12)

Sofredores de todas as partes procuram alívio. (3:1-12)

Depois de acalmar uma tempestade no mar da Galileia, ele expulsa dum homem demônios e permite a estes entrarem numa manada de porcos. (4:35–5:17)

Cura uma mulher que padece dum fluxo de sangue, e ressuscita a filha de Jairo. (5:21-43)

Depois de alimentar 5.000 com dois peixes e cinco pães, Jesus anda sobre o mar da Galileia açoitado pelo vento. (6:35-52)

Expulsa um demônio da filha duma mulher siro-fenícia e cura um surdo que tem um impedimento de fala. (7:24-37)

Alimenta 4.000 com sete pães; em Betsaida, restaura a vista a um cego. (8:1-9, 22-26)

Dum menino mudo e surdo, Jesus expulsa um demônio que havia resistido aos discípulos; ele restabelece a vista dum mendigo cego em Jericó. (9:14-29; 10:46-52)

Amaldiçoa uma figueira que subsequentemente seca. (11:12-14, 20)

Opositores do Filho de Deus não são bem-sucedidos.

Depois dos esforços de tentação feitos por Satanás no ermo, anjos ministram a Jesus. (1:12, 13)

Quando escribas dos fariseus criticam Jesus por comer com cobradores de impostos e pecadores, ele os refuta. (2:15-17)

Mais tarde, os fariseus objetam que os discípulos dele arranquem espigas de cereal no sábado e que Jesus cure no sábado; juntam-se aos herodianos em querer destruí-lo. (2:23–3:6)

Jesus refuta convincentemente a acusação de expulsar demônios por meio de Satanás. (3:20-30)

O precursor de Jesus, João, o Batizador, é decapitado, mas Jesus continua a ensinar. (6:14-29, 34)

Fariseus e escribas protestam que os discípulos dele desconsideram a tradição referente a lavar as mãos; Jesus expõe a hipocrisia deles e explica a verdadeira fonte de impureza. (7:1-23)

Fariseus interrogam Jesus a respeito do divórcio, a fim de testá-lo, mas sem êxito. (10:1-12)

Principais sacerdotes, escribas e anciãos questionam a autoridade de Jesus depois de ele limpar o templo, mas ele os silencia. (11:15-18, 27-33)

Ele conta a parábola do vinhedo para expor a oposição dos líderes religiosos à vontade de Deus e sua intenção de matar Jesus; esses procuram apoderar-se dele, mas temem a multidão. (12:1-12)

Fariseus e herodianos perguntam a Jesus se é direito pagar impostos a César; saduceus levantam uma questão difícil a respeito da ressurreição. Todos fracassam em enlaçar Jesus. (12:13-27)

Judas trai Jesus; discípulos tropeçam; Jesus é preso e o Sinédrio o julga merecedor da morte; no entanto, ele prediz que se 'sentará à destra de poder e virá com as nuvens do céu'. (14:1, 2, 10, 11, 17-21, 32-65)

Pilatos é pressionado para condenar Jesus à morte; Jesus morre na estaca e é sepultado. (15:1-47)

Anjos anunciam a ressurreição de Jesus. (16:1-8)

Cristo, pessoas que o viram fazer sua obra, e que o ouviram pregar e ensinar. Sendo ele provavelmente o "certo jovem" que aqueles que prenderam Cristo tentaram pegar, mas que "escapou nu", o próprio Marcos, pelo visto, não ficou inteiramente sem contato pessoal com Jesus. — Mr 14:51, 52.

Evidentemente Escrito Visando Não Judeus. Embora as boas novas segundo Marcos interessassem e beneficiassem os leitores judeus, pelo visto não foram escritas especificamente para eles. Parecem ter sido compostas primariamente para leitores não judeus, especialmente os romanos. Sua concisão e seu caráter abrupto têm sido encarados especialmente apropriados para o intelecto de leitores romanos. Termos latinos são às vezes transliterados para o grego, como quando se usa a palavra grega *prai·tó·ri·on* para o termo latino *praetorium.* (Mr 15:16, *Int*) Também, usa-se a palavra grega *ken·ty·rí·on* para a palavra latina *centurio,* oficial no comando de cem soldados. — Mr 15:39, *Int.*

O relato contém explanações que não teriam sido necessárias para os leitores judeus. Indica que o Jordão era um rio e mostra que o templo podia ser visto do monte das Oliveiras. (Mr 1:5; 13:3) Menciona que os fariseus praticavam "o jejum" e que os saduceus 'diziam não haver ressurreição'. (2:18; 12:18) Este Evangelho explica também que a vítima pascoal era sacrificada "no primeiro dia dos pães não fermentados" e que a "Preparação" era "o dia antes do sábado". — 14:12; 15:42.

Ao passo que normalmente não teria sido necessário explicar termos semíticos aos leitores judeus em geral, o Evangelho de Marcos fornece muitas dessas explicações. Dá-se a interpretação de "Boanerges" ("Filhos do Trovão"), *"Tál·i·tha cú·mi"* ("Donzela, digo-te: Levanta-te!"), "corbã" ("uma dádiva dedicada a Deus") e *"É·li, É·li, lá·ma sa·bahh·thá·ni?"* ("Deus meu, Deus meu, por que me abandonaste?"). — Mr 3:17; 5:41; 7:11; 15:34.

Tempo e Lugar da Composição. Segundo a tradição antiga, o Evangelho de Marcos foi primeiro tornado público em Roma, sendo este o testemunho de antigos escritores tais como Clemente, Eusébio e Jerônimo. Marcos estava em Roma durante o primeiro encarceramento de Paulo ali. (Col 4:10; Flm 1, 23, 24) Depois, ele estava com Pedro em Babilônia. (1Pe 5:13) Daí, durante o segundo encarceramento de Paulo em Roma, Paulo pediu que Timóteo viesse em breve e trouxesse consigo a Marcos. (2Ti 4:11) É provável que Marcos tenha voltado então a Roma. Visto que não se faz menção da destruição de Jerusalém em cumprimento da profecia de Jesus, Marcos deve ter compilado seu relato antes daquele acontecimento em 70 EC. Sua presença em Roma, pelo menos uma vez, e possivelmente duas vezes, durante os anos 60-65 EC, sugere que Marcos talvez completasse seu Evangelho ali em algum tempo durante esses anos.

Particularidades Ímpares do Relato de Marcos. Embora na maior parte abranja matéria similar à de Mateus e Lucas, Marcos fornece também pormenores adicionais. Alguns destes ilustram os sentimentos de Jesus a respeito de certas coisas. Jesus ficou 'contristado com a insensibilidade dos corações' daqueles que objetavam a ele curar no sábado a mão ressequida de um homem. (Mr 3:5) Quando Jesus obteve pouco acolhimento por parte das pessoas no seu próprio território, "admirou-se de sua falta de fé". (6:6) E "sentiu amor" pelo jovem rico, que perguntou sobre os requisitos para obter a vida eterna. — 10:21.

Exclusivos do relato de Marcos são também certos pontos a respeito do fim da vida terrestre de Jesus. Ele relata que no julgamento de Jesus as testemunhas falsas não concordavam entre si. (Mr 14:59) O transeunte obrigado a carregar a estaca de tortura de Jesus foi Simão de Cirene, "pai de Alexandre e de Rufo". (15:21) E Marcos conta que Pilatos certificou-se de que Jesus estava morto antes de dar a José de Arimateia permissão para sepultar o cadáver dele. — 15:43-45.

Uma das quatro ilustrações de Jesus encontrada no Evangelho de Marcos é única. (Mr 4:26-29) O relato menciona pelo menos 19 milagres realizados por Jesus Cristo. Dois deles (a cura de um surdo que também tinha um impedimento na fala e a cura de certo cego) só constam no Evangelho de Marcos. — Mr 7:31-37; 8:22-26.

Referências às Escrituras Hebraicas. Embora Marcos pareça ter escrito primariamente para os romanos, este registro contém assim mesmo referências às Escrituras Hebraicas e citações delas. Mostra que a obra de João, o Batizador, era cumprimento de Isaías 40:3 e Malaquias 3:1. (Mr 1:2-4) Neste relato encontram-se também casos de Jesus aplicar e citar as Escrituras Hebraicas, ou aludir a elas. Estes incluem: Honrar a Deus apenas com os lábios (Mr 7:6, 7; Is 29:13); honrar os pais (Mr 7:10; Êx 20:12; 21:17); a criação do homem e da mulher, e a instituição do matrimônio (Mr 10:6-9; Gên 1:27; 2:24); diversos mandamentos (Mr 10:19; Êx 20:12-16; Le 19:13); os comentários de Jesus a respeito do templo (Mr 11:17; Is 56:7; Je 7:11); sua declaração a respeito de ser rejeitado (Mr 12:10, 11; Sal 118:22, 23); as palavras de Jeová a Moisés junto ao espinheiro ardente (Mr 12:26; Êx

3:2, 6); os dois grandes mandamentos sobre o amor (Mr 12:29-31; De 6:4, 5; Le 19:18); as palavras proféticas de Jeová ao Senhor de Davi, sobre a subjugação dos adversários (Mr 12:36; Sal 110:1); a dispersão dos discípulos de Jesus (Mr 14:27; Za 13:7); a declaração de Jesus de ser abandonado por Deus (Mr 15:34; Sal 22:1); suas instruções a um leproso curado (Mr 1:44; Le 14:10, 11); e sua declaração profética a respeito da coisa repugnante que causa desolação (Mr 13:14; Da 9:27).

As referências às Escrituras Hebraicas, no relato de Marcos, ilustram amplamente que Jesus Cristo tinha confiança nelas e usava estas Escrituras no seu ministério. Este Evangelho fornece também a base para se conhecer melhor o Filho do homem, que "veio, não para que se lhe ministrasse, mas para ministrar e dar a sua alma como resgate em troca de muitos". — Mr 10:45.

Conclusões Longa e Curta. Alguns têm achado que Marcos 16:8, que conclui com as palavras "e não disseram nada a ninguém, pois estavam tomadas de temor", é abrupto demais para ter sido a conclusão original deste Evangelho. Todavia, não se precisa chegar a tal conclusão, em vista do estilo geral de Marcos. Também, os eruditos Jerônimo e Eusébio, do quarto século, concordam que o registro autêntico conclui com as palavras "pois estavam tomadas de temor". — Jerônimo, carta 120, pergunta 3, conforme publicada em *Corpus Scriptorum Ecclesiasticorum Latinorum* (Substância das Escrituras Eclesiásticas Latinas), Viena e Leipzig, 1912, Vol. LV, p. 481; Eusébio, "Ad Marinum", I, conforme publicado em *Patrologia Grœca* (Patrologia Grega), Paris, 1857, Vol. XXII, col. 937.

Existem diversos manuscritos e versões que acrescentam uma conclusão longa ou uma curta após estas palavras. A conclusão longa (que consiste em 12 versículos) se encontra no Manuscrito Alexandrino, no Codex Ephraemi Syri rescriptus e no Codex Bezae Cantabrigiensis. Ocorre também na *Vulgata* latina, no Siríaco curetoniano e na *Pesito* siríaca. Mas é omitido no Manuscrito Sinaítico, no Manuscrito Vaticano N.º 1209, no códice Siríaco sinaítico e na Versão Armênia. Certos manuscritos e versões posteriores contêm a conclusão curta. O Códice Regius, do oitavo século EC, tem ambas as conclusões, apresentando primeiro a conclusão curta. Prefacia cada conclusão com uma nota, dizendo que estas passagens eram correntes em algumas partes, embora evidentemente não reconheça nenhuma delas como de autoridade.

Edgar J. Goodspeed, tradutor da Bíblia, comentando as conclusões longa e curta, observou: "A Conclusão Curta se liga muito melhor com Marcos 16:8 do que a Longa, mas nenhuma delas pode ser considerada como parte original do Evangelho de Marcos." — *The Goodspeed Parallel New Testament* (O Novo Testamento Paralelo, de Goodspeed), 1944, p. 127.

MAR DE FUNDIÇÃO **(Mar de Cobre).** Quando se construiu o templo durante o reinado de Salomão, um "mar de fundição" substituiu a bacia de cobre portátil usada no tabernáculo anterior. (Êx 30:17-21; 1Rs 7:23, 40, 44) Construído por Hirão, hebreu-fenício, evidentemente foi chamado de "mar" por causa da grande quantidade de água que podia conter. Este vaso, também de cobre, media "dez côvados [4,5 m] de uma borda à sua outra borda, circular em volta; e tinha a altura de cinco côvados [c. 2,2 m], e requeria um cordel de trinta côvados [13,4 m] para circundá-lo em toda a volta". — 1Rs 7:23.

Circunferência. A circunferência de 30 côvados é evidentemente um número redondo, porque, mais precisamente, seria de 31,4 côvados. Neste respeito, Christopher Wordsworth cita certo Rennie como fazendo esta interessante observação: "Até o tempo de Arquimedes [terceiro século AEC], a circunferência dum círculo era sempre medida em linhas retas pelo raio; e Hirão descreveria naturalmente o mar como tendo trinta côvados de circunferência, medindo-o, como era então invariavelmente costumeiro, pelo seu raio, ou semidiâmetro, de cinco côvados, que, sendo aplicado seis vezes em volta do perímetro, ou 'borda', daria os trinta côvados declarados. Não havia, evidentemente, nenhuma intenção no trecho senão a de dar as dimensões do Mar na linguagem costumeira para que todos entendessem, medindo a circunferência do modo como todos os trabalhadores peritos, como Hirão, costumavam medir os círculos naquele tempo. Ele, naturalmente, porém, devia saber perfeitamente bem que, visto o hexágono poligonal assim circunscrito pelo seu raio ter trinta côvados, a verdadeira circunferência curva era um pouco maior." (*Notes* [Notas] sobre a *King James Version* [Versão Rei Jaime], Londres, 1887) Assim, parece que a proporção de três por um (isto é, a circunferência tendo o triplo do diâmetro) era a maneira costumeira de expressar isso, visando-se que a medida fosse entendida como apenas aproximada.

De Cobre. O mar de cobre era decorado com "ornamentos em forma de bagas", e tinha como base 12 figuras de touros, em grupos de três enfrentando o norte, o sul, o leste e o oeste. A borda do mar assemelhava-se a uma flor de lírio. A grossura deste vaso grande era "da largura da mão [7,4 cm]". (1Rs 7:24-26) Esta enorme quantidade

de cobre procedeu dos suprimentos que o Rei Davi havia obtido nas suas conquistas na Síria. (1Cr 18:6-8) A fundição foi feita em molde de argila, na região do Jordão, e foi deveras uma façanha notável. — 1Rs 7:44-46.

Capacidade. O relato de 1 Reis 7:26 menciona o mar como 'contendo a medida de dois mil batos', ao passo que o relato paralelo de 2 Crônicas 4:5 fala dele como 'contendo a medida de três mil batos'. Alguns afirmam que a diferença é o resultado dum erro de escriba no relato de Crônicas. Todavia, embora o verbo hebraico para "conter", em cada caso, seja o mesmo, há certa margem permissível na sua tradução. Portanto, algumas traduções vertem 1 Reis 7:26 no sentido de que o vaso "levava" ou "continha" 2.000 batos, e traduzem 2 Crônicas 4:5 para rezar que ele tinha a "capacidade" ou "podia conter" 3.000 batos. (*Al, NM*) Isto dá a entender que o relato em Reis especifica a quantidade de água costumeiramente armazenada no recipiente, ao passo que o relato em Crônicas fornece a capacidade real do vaso, quando enchido até a borda.

Existe evidência de que o bato antigamente era igual a 22 l, de modo que, se enchido até dois terços da sua capacidade, o mar conteria normalmente cerca de 44.000 l de água. Para ter a capacidade indicada, seus lados não devem ter sido retos, mas bojudos, dando ao vaso o formato dum bulbo. Um vaso de tal forma e com as dimensões já mencionadas podia conter até 66.000 l. Josefo, historiador judeu do primeiro século EC, descreve o mar como tendo "a forma dum hemisfério". Ele indica também que a localização do mar era entre o altar da oferta queimada e o edifício do templo, um pouco para o sul. — *Jewish Antiquities* (Antiguidades Judaicas), VIII, 79 (iii, 5); VIII, 86 (iii, 6).

Além do mar de cobre, havia dez bacias de cobre menores colocadas sobre carrocins, e estas evidentemente eram enchidas com água do mar de cobre. (1Rs 7:38, 39) A tradição rabínica diz que o mar tinha torneiras. As dez bacias eram usadas para lavar certos sacrifícios e provavelmente para outros fins de lavagem, "o mar, porém, era para os sacerdotes se lavarem nele". (2Cr 4:6) Alguns rabinos têm sustentado que os sacerdotes se imergiam totalmente na água do mar de cobre, ao passo que Josefo diz que era "para os sacerdotes lavarem as mãos e os pés nele". (*Jewish Antiquities*, VIII, 87 [iii, 6]) Qualquer que tenha sido o procedimento, o mar de cobre é associado com a limpeza sacerdotal.

Na Profecia. Isto talvez forneça a chave para o entendimento da referência no livro de Revelação (Apocalipse) ao "mar vítreo", observado diante do trono de Deus, na visão de João. (Re 4:6; 15:2) Era "semelhante a cristal", talvez tendo lados transparentes (veja Re 21:18, 21), de modo que se podia ver o conteúdo. Os que estavam de pé perto dele, os que venceram "a fera" e sua "imagem", correspondem aos "chamados, e escolhidos, e fiéis" descritos em Revelação 17:14; 20:4-6. Estes servem quais "sacerdotes de Deus e do Cristo", e como reis junto a Cristo durante o Reinado Milenar dele. (Veja 1Pe 2:9.) A posição desta classe sacerdotal junto ao "mar vítreo" diante do trono de Deus faz lembrar a referência do apóstolo a congregação cristã ser 'purificada com o banho de água por meio da palavra'. (Ef 5:25-27) Também Jesus falou sobre o poder purificador da palavra de Deus que ele proclamava. (Jo 15:3) A 'mistura de fogo' (Re 15:2) com o conteúdo aquoso do mar sem dúvida relaciona-se com os julgamentos de Deus, porque o fogo frequentemente é usado neste sentido, e o próprio Deus é descrito como "fogo consumidor" para com aqueles que rejeitam a sua vontade divina. — He 12:25, 29.

O simbolismo do "mar vítreo" na visão de João ilustra assim a explicação inspirada de Paulo, de que o tabernáculo e o templo terrestres, com seu equipamento e as funções sacerdotais, eram modelos das coisas celestiais. (Veja He 8:4, 5; 9:9, 11, 23, 24; 10:1.) Sobre o significado das figuras de touros em que repousava o mar de cobre do templo de Salomão, veja TOURO.

MAR DE METAL FUNDIDO. Veja MAR DE FUNDIÇÃO (MAR DE COBRE).

MAREAL. Lugar na fronteira de Zebulão. (Jos 19:10, 11) Alguns o identificam provisoriamente com Tell Ghalta (Tel Reʽala), a uns 6 km ao ENE de Jocneão, no vale de Jezreel.

MARESSA, MARESA [Lugar à Cabeça (Cume)].

1. Descendente de Judá chamado "pai" de Hébron. (1Cr 2:3, 42) Embora se possa concluir que Maressa era antepassado dos habitantes da cidade de Hébron, isto é improvável, visto que o Hébron mencionado aqui teve filhos e assim, evidentemente, era uma pessoa. — 1Cr 2:43.

2. Descendente de Judá através de Selá. Laadá é identificado como "pai de Maressa". (1Cr 4:21) Embora seja possível que este Maressa (ou seu pai Laadá) tenha fundado a cidade de Maresa, ou que ele seja o mesmo que o homem de Judá mencionado acima, não há certeza disso.

3. Maresa, uma cidade de um grupo de nove na região da Sefelá de Judá (Jos 15:44), ocupava uma posição de importância estratégica ao longo de um dos vales que constituem uma rota natural subin-

do da planície costeira até os montes e Hébron. Ela é identificada com Tell Sandahannah (Tel Maresha), a cerca de 1,5 km ao S de Beit Jibrin (Bet Guvrin).

O Rei Roboão, sucessor de Salomão, transformou Maressa (Maresa) em cidade fortificada, reforçando assim as defesas de Judá contra ataques vindos deste acesso. (2Cr 11:5, 8) Zerá, o etíope, arremeteu desde o S com a sua enorme força de um milhão de homens e foi confrontado em Maressa pelo exército do Rei Asa, e a batalha, que resultou na vitória de Judá, com ajuda divina, foi travada nesta área. Asa perseguiu as derrotadas forças etíopes por uns 35 km até Gerar, ao SO de Maressa. (2Cr 14:9-13) Maressa era a cidade do profeta Eliézer, que predisse corretamente o fracasso do empreendimento marítimo do Rei Jeosafá em conjunto com Acazias, de Israel. (2Cr 20:35-37) A profecia de Miqueias, avisando os apóstatas Judá e Israel da iminente punição, faz referência específica a Maressa. — Miq 1:15.

No período pós-exílico, Maressa ficou conhecida como Marisa, e continuou a ser um lugar de considerável importância, embora se tornasse uma colônia sidônia e posteriormente um baluarte idumeu. Foi finalmente destruída pelos partos, em 40 AEC.

MARFIM. As defesas ou presas branco-leitosas do elefante, do hipopótamo, da morsa e de outros animais. Embora duro e de densidade cerca de três vezes e meia maior do que o cedro curado, é muito elástico e facilmente esculpido ou trabalhado. Seu fino grão o torna agradável ao toque e lhe dá um acabamento de notável durabilidade. As camadas entrecruzadas de dentina, alternando-se em matiz, acrescentam à sua utilidade uma beleza toda especial. O "marfim" é designado em hebraico pelas palavras *shen* (literalmente: dente) e *shen·hab·bím* (traduzido "dentes de elefantes" na *Septuaginta* grega). O termo grego *e·le·fán·ti·nos* significa "feito de marfim".

O marfim tem sido associado com as coisas luxuosas da vida — arte requintada, mobília elegante, riquezas muito apreciadas. Os navios de Salomão, cada três anos, traziam grandes quantidades de marfim de lugares longínquos. (1Rs 10:22; 2Cr 9:21) Condizente com a sua glória e grandeza, Salomão "fez um grande trono de marfim e o recobriu de ouro refinado". (1Rs 10:18; 2Cr 9:17) Os Salmos mencionam "o grandioso palácio de marfim" relacionado com os instrumentos musicais de corda. (Sal 45:8) No lindo Cântico de Salomão, o escritor usa o marfim como metáfora e símile para expressar beleza: "Seu abdome é uma placa de marfim, coberta de safiras." "Teu pescoço é como torre de marfim." (Cân 5:14; 7:4) O Rei Acabe também construiu para si um palácio em que usou marfim caro, tornando-o uma autêntica "casa de marfim". (1Rs 22:39) Nos dias de Amós, construíam-se casas e leitos de marfim. (Am 3:15; 6:4) Descobertas arqueológicas confirmam o uso bastante extenso do marfim pela nação de Israel e seus vizinhos.

O Egito também empregava este "plástico" natural para fazer coisas tais como pentes, cabos de leques, louça, caixinhas de unguento, pernas de cadeiras, tabuleiros de jogos, estatuetas e esculturas de arte. A cidade de Tiro, no seu grande comércio marítimo, incrustava de marfim as proas de seus navios. O marfim é também alistado entre as coisas dispendiosas dos antigos mercadores de Tiro, bem como existentes no estoque dos "comerciantes viajantes da terra", que choram por causa da destruição sofrida por Babilônia, a Grande. — Ez 27:6, 15; Re 18:11, 12.

MARIA [da palavra hebr. Miriã, que possivelmente significa "Rebelde"]. Na Bíblia mencionam-se seis Marias.

1. Maria, mãe de Jesus. Ela era filha de Eli, embora a genealogia fornecida por Lucas aliste o marido de Maria, José, como "filho de Eli". A *Cyclopædia* (Ciclopédia) de M'Clintock e Strong (1881, Vol. III, p. 774) diz: "É bem conhecido que os judeus, ao elaborarem suas tabelas genealógicas, levavam em conta apenas os varões, rejeitando o nome da filha quando o sangue do avô era transmitido ao neto por uma filha, e contando o marido desta filha em lugar do filho do avô materno (Núm. xxvi, 33; xxvii, 4-7)." Sem dúvida, é por este motivo que o historiador Lucas diz que José era "filho de Eli". — Lu 3:23.

Maria era da tribo de Judá e descendente de Davi. Por isso, podia-se dizer que o filho dela, Jesus, "procedeu do descendente [literalmente: semente] de Davi *segundo a carne*". (Ro 1:3) Através de seu pai adotivo, José, descendente de Davi, Jesus tinha o direito *legal* ao trono de Davi, e através de sua mãe, como "descendência", "descendente [semente]" e "raiz" de Davi, ele tinha o direito *hereditário* natural ao "trono de *Davi, seu pai*". — Mt 1:1-16; Lu 1:32; At 13:22, 23; 2Ti 2:8; Re 5:5; 22:16.

Se a tradição for correta, a esposa de Eli, mãe de Maria, era Ana, cuja irmã tinha uma filha chamada Elisabete, mãe de João, o Batizador. Esta tradição tornaria Elisabete a prima de Maria. Que Maria era parente de Elisabete, que era "das filhas de Arão", da tribo de Levi, é declarado pelas próprias Escrituras. (Lu 1:5, 36) Alguns acharam que a irmã de Maria tenha sido Salomé, esposa de Zebedeu, cujos dois filhos, Tiago e João, foram

contados entre os apóstolos de Jesus. — Mt 27:55, 56; Mr 15:40; 16:1; Jo 19:25.

Visitada por um Anjo. Por volta do começo do ano 2 AEC, o anjo Gabriel foi enviado por Deus à virgem Maria, na cidade de Nazaré. "Bom dia, altamente favorecida, Jeová está contigo", foi a saudação bem incomum do anjo. Quando ele lhe disse que ela conceberia e daria à luz um filho chamado Jesus, Maria, que na época apenas era noiva de José, perguntou: "Como se há de dar isso, visto que não tenho relações com um homem?" "Espírito santo virá sobre ti e poder do Altíssimo te encobrirá. Por esta razão, também, o nascido será chamado santo, Filho de Deus", explicou o anjo. Emocionada com tal perspectiva, mas mesmo assim com a devida modéstia e humildade, ela respondeu: "Eis a escrava de Jeová! Ocorra comigo segundo a tua declaração." — Lu 1:26-38.

A fim de lhe fortalecer ainda mais a fé para esta experiência momentosa, foi dito a Maria que sua parenta, Elisabete, na velhice desta, já estava grávida de seis meses, visto que o poder milagroso de Jeová lhe removera a esterilidade. Maria fez-lhe uma visita, e, quando entrou na casa de Elisabete, o bebezinho na madre de Elisabete pulou de alegria, no que ela congratulou Maria, dizendo: "Abençoada és tu entre as mulheres e abençoado é o fruto de tua madre!" (Lu 1:36, 37, 39-45) Nisso, Maria irrompeu em palavras inspiradas que magnificavam a Jeová pela sua bondade. — Lu 1:46-55.

Depois da visita de cerca de três meses a Elisabete, nas colinas da Judeia, Maria retornou a Nazaré. (Lu 1:56) Quando José ficou sabendo (provavelmente por Maria lhe revelar isto) que ela estava grávida, pretendeu divorciar-se dela secretamente, em vez de expô-la à vergonha pública. (Noivos eram considerados como casados, e exigia um divórcio para dissolver o noivado.) Apareceu, porém, o anjo de Jeová, revelando a José que o gerado nela fora por espírito santo. José acatou então a instrução divina e tomou Maria por esposa, "mas não teve relações com ela até ela ter dado à luz um filho; e deu-lhe o nome de Jesus". — Mt 1:18-25.

Dá à Luz Jesus em Belém. À medida que este drama se desenrolava, o decreto de César Augusto, obrigando todos a se registrar na sua respectiva cidade de origem, mostrou-se providencial na cronometragem, porque a profecia a respeito do lugar de nascimento de Jesus tinha de se cumprir. (Miq 5:2) Por conseguinte, José tomou Maria, "já em estado avançado de gravidez", na estafante viagem de mais de 110 km do seu lar em Nazaré, no N, a Belém, no S. Visto que não havia lugar para eles na pousada, o nascimento do filho ocorreu sob as condições mais humildes, sendo o recém-nascido deitado numa manjedoura. Isto ocorreu provavelmente por volta de 1.º de outubro do ano 2 AEC. — Lu 2:1-7; veja FOTOS, Vol. 2, p. 537; JESUS CRISTO.

Depois de ouvirem o anjo dizer: "Hoje vos nasceu na cidade de Davi um Salvador, que é Cristo, o Senhor", pastores foram apressadamente a Belém e acharam ali o sinal: A criança de Maria "enfaixada e deitada numa manjedoura". Contaram à família feliz o que o grande coro angélico havia cantado: "Glória a Deus nas maiores alturas, e na terra paz entre homens de boa vontade." Portanto, Maria "começou a preservar todas essas declarações, tirando conclusões no seu coração". — Lu 2:8-20.

No oitavo dia, Maria mandou circuncidar seu filho em obediência à lei de Jeová. Depois do 40.º dia, ela e seu marido levaram o filho ao templo em Jerusalém para fazer a oferta prescrita. A Lei exigia o sacrifício de um carneirinho e de um pombo novo ou de uma rola. Se a família não tivesse recursos para oferecer um carneirinho, então devia oferecer duas rolas ou dois pombos novos. Que José era homem financeiramente pobre é indicado por Maria oferecer ou "um par de rolas ou dois pombos novos". (Lu 2:21-24; Le 12:1-4, 6, 8) Simeão, homem justo, ao ver o menino, louvou a Jeová por lhe ter permitido ver o Salvador antes de morrer na sua velhice. Voltando-se para Maria, ele disse: "Sim, uma longa espada traspassará a tua própria alma", não querendo dizer que ela seria traspassada por uma espada literal, mas, antes, indicando a dor e o sofrimento que ela teria relacionado com a predita morte do filho numa estaca de tortura. — Lu 2:25-35.

Retorna a Nazaré. Algum tempo depois, um anjo avisou José sobre a trama de Herodes, o Grande, de matar o menino, e mandou que José fugisse com Jesus para o Egito. (Mt 2:1-18) Após a morte de Herodes, a família retornou e se fixou em Nazaré, onde Maria, durante os anos seguintes, deu à luz outros filhos, pelo menos quatro filhos bem como filhas. — Mt 2:19-23; 13:55, 56; Mr 6:3.

Embora a Lei não exigisse que as mulheres comparecessem, era costume de Maria acompanhar José, ano após ano, na viagem de cerca de 150 km a Jerusalém, para a celebração anual da Páscoa. (Êx 23:17; 34:23) Numa destas viagens, por volta de 12 EC, a família voltava para casa quando, depois de percorrerem a distância de um dia de Jerusalém, descobriu a ausência do menino Jesus. Os pais dele retornaram imediatamente a Jerusalém para procurá-lo. Depois de três dias, encontraram-no no templo, escutando e interro-

gando os instrutores. Maria exclamou: "Filho, por que nos tratas deste modo? Eis que teu pai e eu, em aflição mental, estivemos à tua procura." Jesus respondeu: "Por que tivestes de ir à minha procura? Não sabíeis que eu tenho de estar na casa de meu Pai?" Por certo, o lugar lógico onde encontrar o Filho de Deus era o templo, onde ele podia receber instrução bíblica. Maria "guardava cuidadosamente todas essas declarações no coração". — Lu 2:41-51.

Este menino de 12 anos, Jesus, demonstrava um brilhante conhecimento para a sua idade. "Todos os que o escutavam ficavam constantemente pasmados com o seu entendimento e suas respostas." (Lu 2:47) O conhecimento e entendimento das Escrituras que Jesus tinha refletiam o excelente treinamento recebido dos pais. Tanto Maria como José devem ter sido bem diligentes em ensinar e treinar o menino, criando-o "na disciplina e na regulação mental de Jeová" e cultivando nele apreço pelo costume de comparecer todo sábado à sinagoga. — Lu 4:16; Ef 6:4.

Respeitada e Amada por Jesus. Depois do seu batismo, Jesus não mostrou favoritismo especial para com Maria; não a chamava de "mãe", mas simplesmente de "mulher". (Jo 2:4; 19:26) Em nenhum sentido era isso uma expressão de desrespeito, como seria entendido no uso atual em português. Por exemplo, em alemão, a palavra usada deste modo significa senhora. Maria era mãe de Jesus segundo a carne; mas, desde que ele fora gerado pelo espírito santo por ocasião do seu batismo, ele era primariamente Filho de Deus, sua "mãe" sendo "a Jerusalém de cima". (Gál 4:26) Jesus enfatizou isso quando Maria e os outros filhos dela, em certa ocasião, interromperam Jesus numa sessão de ensino por pedir que viesse a eles lá fora. Jesus fez saber que, na realidade, sua mãe e parentes chegados eram os da sua família espiritual, que os assuntos espirituais tinham precedência sobre interesses carnais. — Mt 12:46-50; Mr 3:31-35; Lu 8:19-21.

Numa festa de casamento, em Caná da Galileia, quando o vinho acabou e Maria disse a Jesus: "Eles não têm vinho", ele respondeu: "Que tenho eu que ver contigo, mulher? Minha hora não chegou ainda." (Jo 2:1-4) Jesus usou ali uma forma antiga de pergunta, que ocorre várias vezes nas Escrituras Hebraicas (Jos 22:24; Jz 11:12; 2Sa 16:10; 19:22; 1Rs 17:18; 2Rs 3:13; 2Cr 35:21; Os 14:8) e seis vezes nas Escrituras Gregas. (Mt 8:29; Mr 1:24; 5:7; Lu 4:34; 8:28; Jo 2:4) Traduzida literalmente, a pergunta é: "O que para mim e para ti?" que significa: "O que há de comum entre mim e ti?" ou: "Que tenho eu contigo?" ou: "Que tenho eu que ver contigo?" Em cada caso em que ocorre, a pergunta indica objeção à coisa sugerida, proposta ou suspeitada. Portanto, Jesus, amorosamente, formulou sua bondosa repreensão desta forma, indicando à sua mãe que recebia orientação não dela, mas da Autoridade Suprema, que o havia enviado. (1Co 11:3) A natureza sensitiva e humilde de Maria logo captou o ponto em questão e aceitou a correção. Recuando e deixando Jesus tomar a dianteira, ela observou para os ajudantes: "O que *ele* vos disser, fazei." — Jo 2:5.

Maria estava parada junto à estaca de tortura quando Jesus foi pregado nela. Para ela, Jesus era mais do que apenas um filho amado, ele era o Messias, seu Senhor e Salvador, o Filho de Deus. Pelo visto, Maria já era viúva. Por conseguinte, Jesus, como primogênito na família de José, desincumbiu-se da sua responsabilidade por pedir que o apóstolo João, provavelmente seu primo, levasse Maria para sua casa e cuidasse dela como se fosse sua própria mãe. (Jo 19:26, 27) Por que não a confiou Jesus a um dos seus próprios meios-irmãos? Não se declara que algum deles estivesse presente. Além disso, ainda não eram crentes, e Jesus considerava a relação espiritual mais importante do que a carnal. — Jo 7:5; Mt 12:46-50.

Discípula Fiel. A última menção bíblica de Maria mostra que ela era mulher de fé e de devoção, ainda intimamente associada com outros fiéis após a ascensão de Jesus. Os 11 apóstolos, Maria e outros estavam reunidos num quarto de andar superior, e, "de comum acordo, todos eles persistiam em oração". — At 1:13, 14.

2. Maria, irmã de Marta e Lázaro. Em Betânia, a umas 2 milhas romanas (2,8 km) do monte do Templo em Jerusalém, e na encosta oriental do monte das Oliveiras, Jesus visitava a casa destes amigos, pelos quais tinha afeição especial. (Jo 11:18) Durante uma visita de Jesus, no terceiro ano do seu ministério, Marta, na sua determinação de ser boa anfitriã, preocupou-se demais com o conforto físico de Jesus. Maria, por outro lado, mostrou um tipo diferente de hospitalidade. Ela 'se assentou aos pés do Senhor e escutou as palavras dele'. Quando Marta se queixou de que sua irmã não a estava ajudando, Jesus elogiou Maria, dizendo: "Maria, por sua parte, escolheu a boa porção, e esta não lhe será tirada." — Lu 10:38-42.

Vê Lázaro Ser Ressuscitado. Alguns meses depois da mencionada visita à casa deles, Lázaro adoeceu, chegando à beira da morte. De modo que Maria e Marta mandaram avisar Jesus, que provavelmente se encontrava em algum lugar ao L do Jordão, na Pereia. Todavia, quando Jesus finalmente chegou, Lázaro já estava morto há quatro

dias. Com a notícia da vinda de Jesus, Marta foi rapidamente ao seu encontro para cumprimentá-lo, ao passo que Maria "ficou sentada em casa". Foi só quando Marta retornou dos arredores da aldeia e sussurrou à sua irmã pesarosa: "O Instrutor está presente e te chama", que Maria foi apressadamente ao encontro dele. Soluçou aos pés dele: "Senhor, se tivesses estado aqui, meu irmão não teria morrido." Ela usou exatamente as mesmas palavras que sua irmã Marta usara antes quando foi ao encontro de Jesus. Vendo as lágrimas de Maria e dos judeus com ela, o Amo ficou comovido e chorou. Depois de Jesus ter realizado o estupendo milagre da ressurreição de Lázaro dentre os mortos, "muitos dos judeus, que tinham vindo a Maria [para consolá-la] . . . depositaram fé nele". — Jo 11:1-45.

Unge Jesus com Óleo. Cinco dias antes da última Páscoa celebrada por Jesus, ele e seus discípulos eram novamente hóspedes em Betânia, esta vez na casa de Simão, o leproso, estando presentes também Maria e sua família. Marta servia a refeição noturna; Maria dava novamente atenção ao Filho de Deus. Enquanto Jesus estava reclinado, Maria "tomou quase meio quilo de óleo perfumado, nardo genuíno, muito dispendioso" (valendo cerca de um ano de salário), e o derramou sobre a cabeça e os pés dele. Embora na época, em geral, não fosse bem avaliado este ato de amor e consideração para com Jesus, na realidade significava a preparação para a morte e o sepultamento de Jesus então já próximos. Como antes, a expressão de amor de Maria foi criticada por outros, e, como antes, o amor e a devoção dela foram defendidos e muito apreciados por Jesus. "Onde quer que se pregarem estas boas novas em todo o mundo", declarou ele, "o que esta mulher fez também será contado em lembrança dela". — Mt 26:6-13; Mr 14:3-9; Jo 12:1-8.

Este incidente, a unção de Jesus por Maria, conforme relatado por Mateus, Marcos e João, não deve ser confundido com a unção mencionada em Lucas 7:36-50. Estes dois eventos têm similaridades, mas há diferenças. O primeiro evento, registrado por Lucas, ocorreu no distrito setentrional da Galileia; o último, no sul, em Betânia, na Judeia. O anterior ocorreu no lar dum fariseu; o posterior, no de Simão, o leproso. A anterior unção fora feita por uma mulher cujo nome não se dá, publicamente conhecida como "pecadora", provavelmente prostituta; a posterior, foi feita por Maria, irmã de Marta. Houve também uma diferença de mais de um ano entre os dois eventos.

Alguns críticos queixam-se de que João contradiz Mateus e Marcos ao dizer que o perfume foi derramado sobre os pés de Jesus, em vez de sobre a cabeça dele. (Mt 26:7; Mr 14:3; Jo 12:3) Comentando Mateus 26:7, Albert Barnes diz: "Não existe, contudo, contradição alguma. Ela provavelmente o derramou *tanto* sobre a cabeça *como* sobre os pés dele. Tendo Mateus e Marcos registrado o derramamento sobre a cabeça, João, que escreveu seu evangelho em parte para registrar os eventos por eles omitidos, relata que o óleo também foi derramado sobre os pés do Salvador. Derramar óleo sobre a *cabeça* era comum. Derramá-lo sobre os *pés* era um ato de notável *humildade* e apego ao Salvador, e, por conseguinte, merecia ser especialmente registrado." — *Barnes' Notes on the New Testament* (Notas sobre o Novo Testamento, de Barnes), 1974.

3. Maria Madalena. Seu nome distintivo (que significa "De (Pertencente a) Magdala") provavelmente deriva da cidade de Magdala (veja MAGADÃ), na margem ocidental do mar da Galileia, a cerca de meio caminho entre Cafarnaum e Tiberíades. Não há registro de que Jesus alguma vez visitasse esta cidade, embora passasse muito tempo na região circunvizinha. Tampouco há certeza de se tratar da cidade natal ou de residência de Maria. Visto que Lucas se refere a ela como "Maria, *a chamada* Madalena", alguns acham que o apelido sugere algo especial ou peculiar. — Lu 8:2.

Jesus expulsou sete demônios de Maria Madalena, motivo suficiente para ela depositar fé nele como o Messias e para ela apoiar esta fé com obras notáveis de devoção e serviço. A primeira menção dela ocorre no relato sobre o segundo ano de pregação de Jesus, quando ele e seus apóstolos 'viajavam de cidade em cidade e de aldeia em aldeia, pregando e declarando as boas novas do reino de Deus'. Junto com Joana, esposa do encarregado de Herodes, Susana e outras mulheres, Maria Madalena continuou a ministrar as necessidades de Jesus e dos seus apóstolos com seus próprios recursos. — Lu 8:1-3.

O destaque mais proeminente de Maria Madalena ocorre com relação à morte e ressurreição de Jesus. Quando Jesus, como o Cordeiro de Deus, foi levado ao abate, ela estava entre as mulheres "que tinham acompanhado Jesus desde a Galileia, para ministrar-lhe", e estavam "observando de certa distância" Jesus pregado na estaca de tortura. Em companhia dela estavam Maria, mãe de Jesus, Salomé e também "a outra Maria" (N.º 4). — Mt 27:55, 56, 61; Mr 15:40; Jo 19:25.

Depois do sepultamento de Jesus, Maria Madalena e outras mulheres foram preparar aromas e óleo perfumado antes de começar o sábado, ao pôr do sol. Daí, após o sábado, ao clarear o dia, no pri-

meiro dia da semana, Maria e as outras mulheres levaram o óleo perfumado ao túmulo. (Mt 28:1; Mr 15:47; 16:1, 2; Lu 23:55, 56; 24:1) Quando Maria viu o túmulo aberto e aparentemente vazio, ela foi depressa contar a espantosa novidade a Pedro e João, que foram correndo ao túmulo. (Jo 20:1-4) Quando Maria voltou ao túmulo, Pedro e João já haviam partido, e foi então que ela olhou para dentro e ficou surpresa de ver dois anjos trajados de branco. Ela se virou então e viu Jesus ali de pé. Pensando que fosse o jardineiro, perguntou onde estava o corpo, para que pudesse cuidar dele. Quando ele respondeu: "Maria!" revelou-se-lhe logo a identidade dele, e ela impulsivamente o abraçou, exclamando: *"Rab·bó·ni!"* Mas, não era então o momento para se expressar afeição terrena. Jesus estaria apenas pouco tempo com eles. Maria tinha de informar logo os outros discípulos sobre a ressurreição dele, e que Jesus ascenderia, como dissera, "para junto de meu Pai e vosso Pai, e para meu Deus e vosso Deus". — Jo 20:11-18.

4. "A outra Maria." Era a esposa de Clopas (Alfeu) (veja CLOPAS) e mãe de Tiago, o Menor, e de Josés. (Mt 27:56, 61; Jo 19:25) A tradição, embora sem nenhum apoio bíblico, diz que Clopas e José, pai adotivo de Jesus, eram irmãos. Se isto for verdade, então esta Maria era a tia de Jesus, e os filhos dela, primos dele.

Maria não somente estava entre as mulheres "que tinham acompanhado Jesus desde a Galileia, para ministrar-lhe", mas também presenciou ser ele pregado na estaca. (Mt 27:55; Mr 15:40, 41) Junto com Maria Madalena, ela permaneceu algum tempo perto do túmulo dele naquela dolorosa tarde, 14 de nisã. (Mt 27:61) No terceiro dia, as duas, e mais outras, foram ao túmulo com aromas e óleo perfumado para untar o corpo de Jesus, e, para o seu espanto, encontraram o túmulo aberto. Um anjo explicou que Cristo tinha sido levantado dentre os mortos, ordenando assim: "Ide, dizei aos discípulos dele." (Mt 28:1-7; Mr 16:1-7; Lu 24:1-10) Enquanto estavam a caminho, o ressuscitado Jesus apareceu a esta Maria e às outras mulheres. — Mt 28:8, 9.

5. Maria, mãe de João Marcos. Ela era também tia de Barnabé. (At 12:12; Col 4:10) A casa dela foi usada como lugar de reunião pela primitiva congregação cristã em Jerusalém. Seu filho Marcos estava intimamente associado com o apóstolo Pedro, que evidentemente tinha muito que ver com o desenvolvimento espiritual de Marcos, porque Pedro o chama de "Marcos, meu filho". (1Pe 5:13) Pedro, ao ser solto da prisão de Herodes, foi diretamente à casa dela, "onde muitos estavam ajuntados e orando". A casa deve ter sido bastante grande, e a presença de uma serva sugere que Maria era mulher de posses. (At 12:12-17) Visto que a casa é mencionada como sendo *dela,* e não do seu marido, ela provavelmente era viúva. — At 12:12.

6. Maria, de Roma. Paulo enviou-lhe saudações na sua carta aos romanos e a elogiou pelos seus "muitos labores" a favor da congregação romana. — Ro 16:6.

MARIDO. O homem casado é indicado pelo termo hebraico *'ish* (homem) e pelo termo grego *a·nér* (pessoa do sexo masculino). (Os 2:16 n; Ro 7:2, *Int*) Outros termos hebraicos diversamente usados com referência a um marido, ou esposo, são *'a·dhóhn* (senhor), *bá·ʽal* (dono; amo) e *ré·aʽ* (companheiro; amigo). (Gên 18:12; 20:3; Je 3:20) Em Israel, o homem que era noivo também era chamado de "marido", e a moça, de "esposa". — De 22:23, 24; Mt 1:18-20.

O homem ficava noivo duma mulher, ou contratava um futuro casamento, por pagar ao pai ou aos guardiães dela o preço de noiva ou o dinheiro da compra. (Êx 22:16, 17) Ela se tornava então propriedade dele. (Êx 20:17) A palavra *bá·ʽal,* que significa "dono, amo", era aplicada a ele, e a mulher era chamada de *beʽu·láh,* que significa "possuída como esposa". (Gên 20:3; De 22:22; Is 62:4) Jeová disse à antiga nação de Israel: "Eu mesmo me tornei dono marital [uma forma de *bá·ʽal*] de vós." — Je 3:14; Is 62:4, 5; veja HERANÇA (Período da Lei).

Nos tempos patriarcais, o marido servia de sacerdote e juiz na família, e em todas as Escrituras, o marido e pai quase que invariavelmente recebia profundo respeito. — Gên 31:31, 32; Jó 1:5; 1Pe 3:5, 6; compare isso com De 21:18-21; Est 1:10-21.

Chefia. O homem, ao se casar, coloca a mulher sob uma nova lei, a "lei de seu marido", segundo a qual o marido pode estabelecer regras e regulamentos para a sua família. (Ro 7:2, 3) Torna-se para ela cabeça, a quem ela deve estar sujeita. (Ef 5:21-24, 33) Trata-se duma chefia relativa, em vista da chefia superior de Deus e de Cristo. — 1Co 11:3.

O marido, embora seja o cabeça da casa, não obstante, tem a obrigação de render à esposa os direitos conjugais, as relações sexuais, porque "o marido não exerce autoridade sobre o seu próprio corpo, mas sim a sua esposa". (1Co 7:3-5) Ele é também responsável pelo bem-estar espiritual e material da família. — Ef 6:4; 1Ti 5:8.

A chefia do marido lhe impõe uma pesada responsabilidade. Embora seja o cabeça da esposa, tem de reconhecer que ela é preciosa aos olhos de

Deus, especialmente quando é cristã. Deve amá-la como ama a si mesmo, porque ela é "uma só carne" com ele. — Gên 2:24; Mt 19:4-6; Ef 5:28, 33.

Os maridos devem ter o mesmo cuidado amoroso para com sua esposa como Cristo tem para com a congregação. (Ef 5:25, 28-30, 33) Devem reconhecer que a esposa é "um vaso mais fraco", atribuindo-lhe honra e tomando em consideração sua constituição física e emocional, e suas vicissitudes. Isto é especialmente importante quando o casal é cristão, co-herdeiros "do favor imerecido da vida", para que as orações do marido não sejam impedidas. (1Pe 3:7) Mesmo que a esposa não seja crente, isto não é desculpa para o marido divorciar-se ou separar-se dela. Antes, deve morar com ela, se ela estiver disposta a isso, e dar-se conta de que pode ajudá-la a tornar-se crente, e também empenhar-se pela salvação dos filhos. — 1Co 7:12, 14, 16; veja CASAMENTO; FAMÍLIA; PAI.

Divórcio. Sob a Lei mosaica, o homem podia divorciar-se da esposa, mas ela não podia divorciar-se dele. Requeria-se dele dar-lhe por escrito um certificado de divórcio. (De 24:1-4) Jesus Cristo mostrou que tal arranjo de divórcio em Israel fora feito como *concessão*, em vista da dureza do coração deles. (Mt 19:8) No entanto, se o homem tivesse seduzido uma virgem que não era noiva, ela teria de tornar-se esposa dele (a menos que o pai se negasse a dá-la a ele), e não se lhe permitiria divorciar-se dela. — De 22:28, 29.

Tanto as Escrituras Hebraicas como as Escrituras Gregas Cristãs enfatizam que o marido deve limitar as relações sexuais ao cônjuge (Pr 5:15-20) e que o casamento tem de ser mantido honroso, porque Deus julgará os fornicadores e os adúlteros. (He 13:4) Durante os tempos patriarcais e sob a Lei, praticava-se a poligamia e o concubinato por concessão de Jeová, mas, no arranjo cristão, o homem pode ter apenas uma só esposa viva. (Gên 25:5, 6; 29:18-28; De 21:15-17; Mt 19:5; Ro 7:2, 3; 1Ti 3:2) A única base cristã para um divórcio e para um novo casamento é a "fornicação". — Mt 19:9; veja FORNICAÇÃO.

Uso Ilustrativo. Visto que a antiga nação de Israel estava vinculada a Jeová por meio do pacto da Lei, Deus era o "dono marital" dela. (Je 3:14) O apóstolo Paulo fala de Jeová como o Pai dos cristãos ungidos, seus filhos espirituais, e da "Jerusalém de cima" como a mãe deles, indicando que Jeová se considera marido desta Jerusalém. — Gál 4:6, 7, 26; compare isso com Is 54:5.

Jesus Cristo é encarado como Marido da congregação cristã. (Ef 5:22, 23; Re 19:7; 21:2) Esta analogia salienta tanto a sua chefia como o seu cuidado amoroso para com a congregação. Ele depôs a sua própria vida a favor da sua noiva, e continua a alimentá-la e a prezá-la.

MÁRMORE. Calcário (carbonato de cálcio) cristalizado de fina granulação que varia de cor, textura e estrutura recristalizada, suscetível de alto polimento. Sua cor varia desde o branco puro até diversos matizes de cinza, marrom, amarelo, vermelho, verde e negro. As faixas ou veios se devem a impurezas de óxidos metálicos e a material carbonático.

Evidentemente, não havia mármore na Palestina. O Líbano produzia uma variedade de mármores; mas na ilha de Paros, no mar Egeu, e na Arábia, encontravam-se os espécimes mais finos. A donzela sulamita, ao descrever às damas de companhia na corte do Rei Salomão o seu amado companheiro, disse: "Suas pernas são colunas de mármore, fundadas em pedestais de encaixe de ouro refinado." (Cân 5:15) O palácio persa em Susã, nos dias da Rainha Ester, tinha colunas de mármore, e seu pavimento era em parte de mármore negro. (Est 1:6) O mármore também está alistado como uma das preciosas mercadorias dos "comerciantes viajantes da terra" que choram a queda de Babilônia, a Grande, na destruição. — Re 18:11, 12.

Não há certeza de Salomão ter usado mármore nas suas construções. Josefo diz que se usara "mármore branco", mas a palavra hebraica costumeiramente traduzida por "mármore", em 1 Crônicas 29:2, provavelmente indica "alabastro", e é assim vertida em algumas traduções. (*BJ, NM; Jewish Antiquities* [Antiguidades Judaicas], VIII, 64 [iii, 2]) Isto concorda com *A Hebrew and English Lexicon of the Old Testament* (Léxico Hebraico e Inglês do Velho Testamento), de Brown, Driver e Briggs (1980, p. 1010), e o *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento), de Koehler e Baumgartner (Leiden, 1958, p. 966).

MAR MORTO. Veja MAR SALGADO.

MAR ORIENTAL. Veja MAR SALGADO.

MAROTE [duma raiz que significa "ser amargo"]. Cidade mencionada pelo profeta Miqueias na sua profecia que predizia a punição de Jerusalém e Judá por Jeová. (Miq 1:12) Não é possível determinar sua localização; alguns a identificariam com a Maarate de Josué 15:59.

MARROM. Veja CORES.

MAR SALGADO. Um dos nomes bíblicos do grande lago, ou mar, agora geralmente conhecido como Mar Morto. O Mar Salgado (Yam ha-Melah) constitui a extremidade meridional do rio Jordão.

Penhascos calcários na costa oeste do Mar Salgado.

Nome. O primeiro e mais frequente nome deste mar na Bíblia, "Mar Salgado", é bastante apropriado, visto que se trata de uma das mais salgadas massas de água na Terra. (Gên 14:3; Núm 34:3, 12; Jos 15:2, 5) É também chamado de mar do Arabá (De 4:49; 2Rs 14:25), ficando no enorme abatimento tectônico do qual o Arabá faz parte. Às vezes porém, o nome "Mar Salgado" é acrescentado após "mar do Arabá", como que para explicar exatamente a que massa de água este último nome se refere. (De 3:17; Jos 3:16; 12:3) O Mar Salgado encontrava-se na fronteira L da Terra da Promessa e era chamado de "mar oriental", diferenciando-o assim do "mar [Mediterrâneo] ocidental". (Ez 47:18; Jl 2:20; Za 14:8) Josefo, que sabia que ocasionalmente surgiam neste mar grandes fragmentos de betume, ou asfalto, chamava-o de lago Asfaltite. (*The Jewish War* [A Guerra Judaica], I, 657 [xxxiii, 5]; IV, 479 [viii, 4]) Pelo visto, foi só no segundo século EC que passou a ser chamado de Mar Morto. O nome árabe é *Bahr Lut,* "mar de Ló".

Descrição Física. O Mar Salgado é oblongo, tendo uns 15 km de largura e uns 75 km de comprimento, sendo que o comprimento varia um pouco segundo as estações. Seu contorno é interrompido por uma grande península chamada Lisan (a língua), que se estende do lado SE. Esta península divide agora o mar em duas partes, embora haja um canal entre as duas partes. A parte encerrada ao S de Lisan é bastante rasa, ao passo que a parte principal do mar, ao N, atinge uma profundidade de uns 400 m. A superfície da água fica a aproximadamente 400 m abaixo do nível do mar Mediterrâneo, o que torna este o ponto mais baixo na terra.

A margem L (ao N de Lisan) consiste na maior parte em penhascos de arenito que se elevam ingrememente até o planalto de Moabe. Diversos desfiladeiros, dos quais o mais destacado é o do Árnon, cortam esses montes calvos e despejam água no mar. Ao L e ao S da península há uma planície bem regada por correntes. A extremidade S do mar é um salgadio plano. No lado O do mar, os penhascos calcários não são tão íngremes como os do lado L. Esses montes da Judeia são mais em forma de terraços, e recedem, mas são bem desolados, visto que não são atravessados por correntes permanentes que fluem para o mar. A praia e as encostas perto do litoral permitem a viagem ao

longo do lado O. Numa meseta elevada, defronte de Lisan, fica Massada, a fortaleza que Herodes reforçou e onde, em 73 EC, os romanos derrotaram os últimos judeus que resistiam ao exército romano. Mais ao norte encontra-se o oásis de En-Gedi. Na extremidade N, o Jordão desemboca no mar, misturando sua água doce com a água extremamente salgada do mar.

Água. A água deste mar é ímpar no sentido de que é cerca de nove vezes mais salgada do que a dos oceanos. O Mar Salgado não tem saída, de modo que a maior parte da água que entra nele evapora no calor intenso, deixando ficar mais sais minerais. A concentração de sal é tão grande, que nenhum tipo de peixe, nem mesmo variedades de água salgada, conseguem viver nele; os poucos peixes na água salobra onde a água doce se mistura com a água salgada morrem se forem arrastados para dentro do mar propriamente dito. Isto destaca o significado da descrição feita por Ezequiel duma torrente procedente do templo de Jeová, desaguando dentro do "mar oriental" e curando a parte superior dele, de modo que abunda de peixes como o mar Mediterrâneo e pode sustentar uma florescente indústria pesqueira. (Ez 47:8-10, 18) A grande densidade da água faz objetos flutuar facilmente, e isso contribui para uma superfície lisa, porque a água não é agitada por brisas leves.

Sodoma e Gomorra. Acredita-se, em geral, que Sodoma e Gomorra ficavam perto da extremidade meridional do Mar Salgado. Os reis daquelas cidades estavam entre os que batalharam na "Baixada de Sidim, isto é, o Mar Salgado", e a fraseologia disso sugere que a baixada de Sidim ficou coberta pelo Mar Salgado. (Gên 14:3) A região de Sodoma e Gomorra, onde Ló se estabelecera, era 'bem regada, semelhante ao jardim de Jeová'. (Gên 13:10-12) Mesmo hoje, na planície ao longo da margem SE, há abundância de vegetação, e ali podem ser cultivados trigo, cevada, tâmaras e uvas. As grandes quantidades de betume e de sal, especialmente nesta parte meridional, também se ajustam ao relato bíblico sobre Sodoma e Gomorra. — Gên 14:10; 19:24-26.

MARSENA. Um dos sete príncipes consultados por Assuero sobre a recusa de Vasti de obedecer. — Est 1:14.

MARTA. Judia, irmã de Lázaro e de Maria de Betânia. (Jo 11:1, 2) Evidentemente, Cristo visitava com frequência a casa deles, quando estava nas proximidades de Jerusalém. Existiam vínculos de afeição entre ele e estes três, porque se diz especificamente: "Ora, Jesus amava a Marta, e a sua irmã, e a Lázaro." — Jo 11:5.

Lucas relata que, quando Jesus entrou "em certa aldeia", "certa mulher, de nome Marta, recebeu-o como hóspede em sua casa". (Lu 10:38) À base de Mateus 26:6, Marcos 14:3 e João 12:1-3, apresentou-se a ideia de que Marta era a esposa, ou a viúva, ou mesmo a filha de Simão, o leproso. Todavia, as Escrituras não fazem declarações específicas em apoio de tais conceitos.

Em certa ocasião, quando Jesus visitou a casa de Lázaro, Maria e Marta, Maria 'se assentou aos pés do Senhor e escutava a palavra dele', ao passo que Marta "estava desatenta por cuidar de muitos deveres". Marta procurou obter a ajuda de Maria, dizendo: "Senhor, não te importa que minha irmã me deixou sozinha para cuidar das coisas? Dize-lhe, portanto, que venha ajudar-me." Marta, obviamente, preocupava-se em satisfazer as necessidades materiais de Jesus Cristo. Mas Cristo salientou então o valor superior das coisas espirituais e deu-lhe uma bondosa repreensão, dizendo: "Marta, Marta, estás ansiosa e perturbada com muitas coisas. Poucas coisas, porém, são necessárias, ou apenas uma. Maria, por sua parte, escolheu a boa porção, e esta não lhe será tirada." (Lu 10:38-42) Cristo se teria contentado com apenas um tipo de alimento, se isso contribuísse para que também Marta tirasse maior proveito do seu ensino.

Embora talvez pareça que Marta se preocupava demais com coisas materiais, não se deve concluir que lhe faltava interesse em assuntos espirituais. Após a morte de Lázaro, foi Marta quem foi ao encontro de Jesus quando ele veio a Betânia, ao passo que Maria, de começo, ficou sentada em casa (possivelmente de pesar ou por causa dos muitos amigos visitantes). Marta mostrou fé em Jesus Cristo ao dizer que Lázaro não teria morrido se Jesus tivesse estado presente. Ela reconheceu também: "Sei que ele se levantará na ressurreição, no último dia", mostrando que cria na ressurreição. Durante aquela palestra, Jesus explicou que ele é "a ressurreição e a vida", salientando que aquele que morresse com fé nele voltaria a viver. Quando Cristo perguntou a Marta: "Crês isso?" ela mostrou claramente sua fé por responder: "Sim, Senhor; tenho crido que tu és o Cristo, o Filho de Deus, Aquele que vem ao mundo." (Jo 11:19-27) Naturalmente, isto não exclui a possibilidade de ela ter tido algumas dúvidas quanto ao que Jesus podia fazer ou faria no caso do falecido irmão dela. (Veja a atitude dos apóstolos relatada em Lu 24:5-11.) Junto ao túmulo de Lázaro, quando Cristo ordenou que se retirasse a pedra, Marta disse: "Senhor, ele já deve estar cheirando, porque já faz quatro dias." Mas, Jesus perguntou em resposta: "Não te disse

eu que, se cresses, verias a glória de Deus?" Esta ela presenciou quando seu irmão foi ressuscitado. — Jo 11:39-44.

Após a ressurreição de Lázaro, Cristo partiu. Mais tarde, ele retornou a Betânia e se reuniu com outros, inclusive Marta, Maria e Lázaro, no lar de Simão, o leproso. Preparara-se uma refeição noturna, e novamente "Marta ministrava". Lázaro estava à mesa, e foi nesta ocasião que Maria ungiu Jesus com um caro óleo perfumado. (Jo 12:1-8; Mt 26:6-13; Mr 14:3-9) As Escrituras nada dizem a respeito dos eventos subsequentes na vida de Marta, nem sobre o tempo e as circunstâncias da sua morte.

MARTELO. Instrumento usado para bater e cravar; malho. Martelos eram usados para cravar pregos (Je 10:4) e estacas de tenda (Jz 4:21), nas pedreiras, para partir pedras por repetidas vezes martelá-las, bem como para modelar e lavrar pedras (1Rs 6:7), e para moldar metais, como na fabricação de ídolos. — Is 41:7; 44:12.

Os diversos materiais usados para fabricar cabeças de martelo incluíam pedra, metal e madeira. É provável que o martelo, ou malho, usado por Jael para cravar a estaca de tenda nas têmporas de Sísera fosse de madeira. — Jz 4:21; 5:26.

Em sentido figurado, a palavra do julgamento de Jeová é comparada a um malho que despedaça o rochedo. (Je 23:29) Também, Babilônia, na mão de Jeová, era como um malho, destroçando nações e reinos. — Je 50:23; veja Je 25:8, 9, 17-26.

MARUJO. Alguém que navega ou ajuda no manejo dum navio; marinheiro ou marítimo. (1Rs 9:26, 27; Ez 27:8, 9; Re 18:17-19) A vida dos marujos da antiguidade era perigosa. No mar assolado por tempestades, eles eram praticamente indefesos. O salmista escreveu: "Por causa da calamidade, a própria alma deles se está dissolvendo. Rodopiam e cambaleiam como um bêbedo, e até mesmo toda a sua sabedoria se mostra confusa. E na sua aflição começam a clamar a Jeová." — Sal 107:26-28.

Atos 27:15-19 contém uma descrição vívida das medidas adotadas por marujos durante uma tormenta. O bote que era rebocado e evidentemente servia também de salva-vidas, quando necessário, era içado a bordo. Acessórios, possivelmente cordas e correias, foram usados para cingir a nau, isto é, foram passados em volta do casco do navio e apertados no convés. Arriaram os aparelhos. Isto talvez signifique que reduziram a vela grande. Objetos foram lançados ao mar para aliviar o navio, aumentando assim a flutuabilidade dele. — Compare isso com Jon 1:5; At 27:38; veja NAVIO.

MAR VERMELHO. A massa de água que separa o nordeste da África da península da Arábia; inclui os dois braços conhecidos como golfo de Suez e golfo de ʽAqaba (ou Acaba). O Mar Vermelho, conforme o termo é usado agora, tem uns 2.250 km de comprimento, tem a largura máxima de uns 354 km e uma profundidade média de cerca de 610 m. Faz parte da grande falha geológica conhecida como Vale de Abatimento Tectônico, ou Rift Valley. Por causa da rápida evaporação, a água deste mar é bastante salgada. Ventos fortes, mudanças rápidas na direção do vento e a presença de grandes recifes tornam perigoso pilotar navios no Mar Vermelho. Junto à costa oriental há cordilheiras altas, ao passo que planaltos rochosos e colinas baixas ocupam a costa ocidental.

Há bons motivos para se entender que as expressões nas línguas originais vertidas por "Mar Vermelho" se aplicam ao Mar Vermelho em geral ou a qualquer dos seus braços setentrionais. (Êx 10:19; 13:18; Núm 33:10, 11; Jz 11:16; At 7:36) Foram as águas do Mar Vermelho que Jeová partiu milagrosamente para que os israelitas o atravessassem em terra seca, mas ele afogou Faraó e suas forças militares que os perseguiam. (Êx 14:21–15:22; De 11:4; Jos 2:10; 4:23; 24:6; Ne 9:9; Sal 106:7, 9, 22; 136:13, 15) As passagens bíblicas que contam este incidente usam a expressão hebraica *yam* (mar) ou *yam-súf* (mar de juncos, ou canas). À base do sentido literal de *yam-súf*, certos peritos argumentaram que os israelitas atravessaram um mero lugar pantanoso, tal como a região dos lagos Amargos, não o Mar Vermelho (principalmente não o braço ocidental, o golfo de Suez, onde outros creem que provavelmente se fez a travessia). Todavia, deve-se notar que as águas eram suficientes para cobrir as forças militares de Faraó. (Êx 14:28, 29) Isto teria sido impossível num mero pântano. Também, Atos 7:36 e Hebreus 11:29 excluem um simples brejo, porque estes textos mencionam o mesmo incidente e usam a expressão grega *e·ry·thrá thá·las·sa*, que significa "Mar Vermelho". (Veja ÊXODO.) O historiador Heródoto (do quinto século AEC) usou a mesma expressão grega para se referir, não a um pântano ou a uma insignificante massa de água, mas ao "*oceano Índico*, no qual o Mar Vermelho" se encontra. — *A Greek-English Lexicon* (Léxico Grego-Inglês), de H. G. Liddell e R. Scott, revisado por H. Jones, Oxford, 1968, p. 693; veja PI-HAIROTE.

Na pronúncia de ruína para Edom, descreve-se o clamor resultante da calamidade sofrida por Edom como audível junto ao Mar Vermelho. (Je 49:21) Isto é compreensível, visto que o território edomita, na sua extremidade S, beirava o Mar Vermelho (1Rs 9:26), quer dizer, seu braço NE, o golfo de

ʽAqaba. A fronteira de Israel também se estendia até este ponto. — Êx 23:31.

MÁS. Descendente de Sem através de Arã. (Gên 10:22, 23; 1Cr 1:17, *Sy* e seis manuscritos hebr.) Em 1 Crônicas 1:17, o texto massorético reza "Meseque" em vez de "Más". Todavia, este é provavelmente um erro de escriba, visto que Meseque é alistado como "filho" de Jafé. — Gên 10:2; 1Cr 1:5.

Alguns relacionam Más e seus descendentes com Mons Masius, uma região montanhosa na Mesopotâmia setentrional mencionada pelo geógrafo grego Estrabão. (*Geography* [Geografia], 16, I, 23) Outros associam Más com uma parte do deserto siro-arábico chamado de "(país de) *Más*" nos anais assírios, e descrito como "o deserto em que mora a sede sufocante, onde não há nem mesmo pássaros no céu e onde nem jumentos selvagens (nem) gazelas pastam". — *Arqueologia do Velho Testamento*, por Merrill F. Unger, 1985, p. 50, Imprensa Batista Regular; *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. B. Pritchard, 1974, p. 299.

MASAL. Cidade de Aser, designada aos gersonitas; parece ser nome alternativo para Misal. (Jos 21:27, 30; 1Cr 6:71, 74) Desconhece-se sua localização exata.

MASEIAS [Jah É Refúgio]. Antepassado de Baruque, associado de Jeremias, e de Seraías, oficial intendente. — Je 32:12; 51:59.

MASQUIL. Esta palavra ocorre no cabeçalho de 13 salmos (32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142) e possivelmente significa "poema contemplativo". Todavia, por ser incerto o significado desta palavra hebraica, muitas versões a deixam sem tradução. Uma chave para o seu sentido talvez seja indicada por uma palavra de forma similar em outros lugares traduzida por 'agir com circunspeção', 'agir com discrição', 'ter consideração', 'ter perspicácia', e assim por diante. — 1Sa 18:14, 15; 2Cr 30:22; Sal 41:1; 53:2.

MASRECA. Aparentemente lugar de residência de Samlá, rei edomita. (Gên 36:31, 36; 1Cr 1:43, 47) O nome Masreca talvez esteja preservado no monte que os árabes chamam de Jebel el-Mushraq, situado a uns 50 km ao SO de Maʽan. Eusébio situava Masreca mais ao N, mais perto do Mar Morto.

MASSA. Descendente de Abraão através de Ismael. (Gên 25:12-14; 1Cr 1:29, 30) Os descendentes de Massa provavelmente se estabeleceram em alguma parte do N da Arábia. Nos anais de Tiglate-Pileser III, Mas'a (a bíblica Massa?) é mencionada junto com Tema, e com outros lugares no N da Arábia. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, p. 283) Massa tem sido relacionada com a *Ma·sa·noi,* situada pelo geógrafo grego Ptolomeu (do segundo século EC) ao NE de "Dumá" (a região de Dumat al-Ghandal no N da Arábia?).

A palavra hebraica *mas·sá'* encontra-se também em Provérbios 30:1 (com o artigo definido *ha*) e em Provérbios 31:1 (sem artigo). Isto tem dado margem às traduções 'Agur, filho de Jaque, de Massa', e 'Lamuel, rei de Massa'. (Veja *ALA, BJ, MC, PIB* nas variantes de tradução.) Todavia, Agur e Lemuel, evidentemente, eram israelitas, e, portanto, *mas·sá'* é apropriadamente traduzido "oráculo" (*Al; VB*), "declaração" (*Yg*) e "mensagem ponderosa" (*NM;* compare Pr 30:5, 9; 31:30 com Sal 12:6; Ro 3:1, 2).

MASSÁ [Teste; Prova]. Um dos nomes do lugar perto de Refidim, onde os israelitas receberam um milagroso suprimento de água. Moisés e alguns dos anciãos de Israel, conforme mandados por Jeová, foram à rocha em Horebe. Moisés golpeou ali a rocha. A água que começou a sair fluiu como rio ali pelo ermo. Subsequentemente, Moisés chamou o lugar de Massá (que significa "Teste; Prova"), porque os israelitas haviam posto Jeová à prova com resmungos sem fé, e por causa da altercação deles, ele o chamou de Meribá (que significa "Altercação"). — Êx 17:1-7; Sal 105:41.

Pouco antes de morrer, Moisés advertiu Israel a não pôr Jeová à prova, assim como fizeram em Massá. (De 6:16; veja também De 9:22.) Daí, abençoando Israel, mencionou novamente este acontecimento, indicando que resultara em testar Levi. (De 33:8) Neste caso, Levi talvez se refira aos cabeças da tribo, isto é, Moisés e Arão.

Mais tarde, o salmista admoestou os israelitas a não endurecer o coração assim como fizera a geração que peregrinara no ermo. Sua referência a Meribá e Massá evidentemente aludia aos resmungos de Israel por água, em Refidim, incidente que era representativo de seu proceder sem fé durante todo o período de 40 anos. (Sal 95:8-11) Esta parece ser a ideia transmitida pela citação das palavras do salmista (da *Septuaginta* grega), encontrada no capítulo 3 de Hebreus: "Não endureçais os vossos corações como na ocasião em que se causou ira amarga [Meribá], como no dia em que se fez a prova [Massá] no ermo, em que os vossos antepassados me submeteram a uma prova, com uma provação, e, no entanto, tinham visto as minhas obras por quarenta anos [literalmente: "e viram minhas obras quarenta anos"]." (He 3:8, 9) Tanto o Salmo 95:8 como Hebreus 3:8 talvez também incluam os resmungos posteriores por água, na Meribá da região de Cades. — Núm 20:1-13.

MASSA LÊVEDA. Um pouco de massa reservada por um dia, ou mais, para que azede ou fermente. O termo hebraico *se'ór* se refere a tal massa lêveda e significa "massa fermentada ou levedada". A massa lêveda prontamente fermenta as novas massas a que é acrescentada.

Os israelitas usavam a massa lêveda para fazer pão levedado. O punhado de massa guardado de anterior cozimento geralmente era dissolvido em água na amassadeira antes de se acrescentar farinha, ou talvez fosse posta na farinha e então amassada junto. Este último processo parece ser o mencionado por Jesus Cristo ao dizer: "O reino dos céus é semelhante ao fermento que certa mulher tomou e escondeu em três grandes medidas de farinha, até que a massa inteira ficou levedada." (Mt 13:33; Lu 13:20, 21) Embora não houvesse evidência direta, sugeriu-se que os judeus usavam também borra de vinho como fermento.

As ofertas de cereais, de Israel, apresentadas por fogo a Jeová, não deviam ser feitas com massa lêveda. (Le 2:11) Também, ordenou-se expressamente aos israelitas a não terem massa lêveda (neste caso um evidente símbolo de corrupção e pecado) na sua casa ou dentro dos limites do seu território, durante os sete dias da Festividade dos Pães Não Fermentados. (Êx 12:15; 13:7; De 16:4) Quem comesse algo levedado neste período devia 'ser decepado da assembleia de Israel'. — Êx 12:19.

Também no antigo Egito era costumeiro, ao cozer pão, reservar um pouco da massa, a ser usada para levedar a massa nova. Mesmo hoje, ao terminar de amassar a massa, algumas pessoas no Chipre, por exemplo, guardam um pouco da massa num lugar tépido. Depois de 36 a 48 horas, pode ser usada para fermentar toda uma massa nova.

Paulo talvez pensasse na massa lêveda ao instar com os coríntios: "Retirai o velho fermento [gr.: *zýmen*], para que sejais massa nova, conforme estiverdes livres do levedo." — 1Co 5:7; veja FERMENTO.

MATÃ [Dádiva].

1. Sacerdote de Baal, que foi morto diante dos altares na casa daquele deus falso. Isto aconteceu quando o povo, liderado por Jeoiada, sacerdote de Jeová, derrubou a casa de Baal e demoliu os altares e as imagens dele. Naquela ocasião, foi morta a usurpadora Atalia, e Jeoás foi empossado como rei de Judá. — 2Rs 11:16-21; 2Cr 23:17.

2. Pai de Sefatias, perseguidor de Jeremias. — Je 38:1, 4-6.

3. Antepassado de José, pai adotivo de Jesus Cristo. Matã talvez fosse o avô de José. — Mt 1:15, 16.

MATANÁ [Dádiva]. Um dos acampamentos de Israel entre o vale da torrente do Árnon e o território de Síon, o amorreu. (Núm 21:13-21) Khirbet el-Medeiyineh (ou: Mudaiyina), a uns 15 km ao NE de Díbon, é provisoriamente identificado com esse lugar antigo.

MATANIAS [Dádiva de Jeová].

1. Levita, filho de Hemã. Ele foi escolhido por sortes para encabeçar o nono grupo de serviço dos músicos levíticos conforme organizado por Davi. — 1Cr 25:1, 4, 8, 9, 16.

2. Levita dos filhos de Asafe e antepassado de Jaaziel. (2Cr 20:14) Talvez se trate do Matanias mencionado em 1 Crônicas 9:15 e Neemias 13:13. Pode ter sido outro Matanias, ou o representante daquela casa, mencionado em Neemias 12:8; compare isso com Neemias 11:17, 22; 12:25.

3. Levita descendente de Asafe, que ajudou na limpeza da casa de Jeová no tempo do Rei Ezequias. — 2Cr 29:12-16.

4. Filho do Rei Josias e tio do Rei Joaquim. Ele foi colocado no trono de Judá por Nabucodonosor, rei de Babilônia, que lhe mudou o nome para Zedequias. — 2Rs 24:15-17; veja ZEDEQUIAS N.º 4.

5. Israelita "dos filhos de Elão", que despediram as esposas estrangeiras. — Esd 10:25, 26, 44.

6. Israelita "dos filhos de Zatu", que despediram as esposas estrangeiras. — Esd 10:25, 27, 44.

7. Israelita "dos filhos de Paate-Moabe", que despediram as esposas estrangeiras. — Esd 10:25, 30, 44.

8. Israelita "dos filhos de Bani", que despediram as esposas estrangeiras. — Esd 10:25, 34, 37, 44.

MATATÁ [provavelmente uma forma abreviada do hebr. Matitias, que significa "Dádiva de Jeová"].

1. Homem da tribo de Judá, que era filho de Natã e neto de Davi. Ele era antepassado de Jesus, segundo a genealogia materna dele registrada por Lucas. — Lu 3:23, 31.

2. Israelita "dos filhos de Hasum", que se casaram com esposas estrangeiras, mas que as despediram nos dias de Esdras. — Esd 10:25, 33, 44.

MATATE [provavelmente uma forma abreviada do hebr. Matitias, que significa "Dádiva de Jeová"].

1. Antepassado distante de Jesus Cristo através de Maria. Ele é chamado de "filho de Levi" e era um dos alistados no período entre Zorobabel e Davi. — Lu 3:29.

2. Antepassado mais próximo de Jesus através de Maria. Eli, o pai dela, é chamado de "filho" deste Matate, que provavelmente era o avô de Maria. — Lu 3:23, 24.

MATATIAS [do hebr. Matitias, que significa "Dádiva de Jeová"].

1. Nome grego aplicado na *Septuaginta* ao levita coraíta Matitias, primogênito de Salum. — 1Cr 9:31; veja MATITIAS N.º 2.

2. Forma grega usada na *Septuaginta* para "Matitias", um dos "filhos de Jedutum". — 1Cr 25:3; veja MATITIAS N.º 1.

3. Homem da tribo de Judá, chamado de "filho de Amós" na genealogia materna de Jesus. — Lu 3:23, 25.

4. Outro homem de Judá, chamado de "filho de Semei", que viveu depois dos dias de Zorobabel e que é mencionado na genealogia de Jesus registrada por Lucas. — Lu 3:23, 26, 27.

MATENAI [forma abreviada de Matanias, que significa "Dádiva de Jeová"].

1. Israelita "dos filhos de Hasum", que haviam tomado esposas estrangeiras, mas que as despediram no tempo de Esdras. — Esd 10:25, 33, 44.

2. Israelita "dos filhos de Bani", que despediram suas esposas estrangeiras nos dias de Esdras. — Esd 10:25, 34, 37, 44.

3. Sacerdote nos dias de Joiaquim, que era cabeça da casa paterna de Joiaribe. — Ne 12:12, 19.

MATEUS [provavelmente uma forma abreviada do hebr. Matitias, que significa "Dádiva de Jeová"]. Judeu, também conhecido como Levi, que se tornou apóstolo de Jesus Cristo e escritor do Evangelho que leva seu nome. Era filho de certo Alfeu e era cobrador de impostos antes de se tornar um dos discípulos de Jesus. (Mt 10:3; Mr 2:14; veja COBRADOR DE IMPOSTOS.) As Escrituras não revelam se Levi tinha também o nome de Mateus antes de se tornar discípulo de Jesus, se o recebeu naquela ocasião ou se recebeu este nome de Jesus quando foi designado apóstolo.

Parece que, logo cedo no ministério galileu de Jesus Cristo (30 ou começo de 31 EC), ele chamou Mateus da coletoria em Cafarnaum, ou perto dali. (Mt 9:1, 9; Mr 2:1, 13, 14) 'Deixando tudo, Mateus levantou-se e seguiu Jesus.' (Lu 5:27, 28) Mateus, possivelmente para celebrar a chamada para seguir a Cristo, 'ofereceu uma grande festa de recepção', na qual estiveram presentes Jesus e seus discípulos, bem como muitos cobradores de impostos e pecadores. Isto perturbou os fariseus e os escribas, fazendo-os murmurar a respeito de Cristo comer e beber com cobradores de impostos e pecadores. — Lu 5:29, 30; Mt 9:10, 11; Mr 2:15, 16.

Mais tarde, após a Páscoa de 31 EC, Jesus escolheu os 12 apóstolos, e Mateus era um deles. (Mr 3:13-19; Lu 6:12-16) Embora a Bíblia faça diversas referências aos apóstolos como grupo, só menciona Mateus novamente por nome depois da ascensão de Cristo ao céu. Mateus viu o ressuscitado Jesus Cristo (1Co 15:3-6), recebeu instruções de despedida dele e o viu ascender ao céu. Depois disso, ele e os outros apóstolos retornaram a Jerusalém. Os apóstolos ficaram ali num quarto de andar superior, e Mateus é mencionado especificamente como estando entre eles, de modo que deve ter sido um dos cerca de 120 discípulos que receberam o espírito santo no dia de Pentecostes de 33 EC. — At 1:4-15; 2:1-4.

MATEUS, BOAS NOVAS SEGUNDO. O relato inspirado sobre a vida de Jesus Cristo, sem dúvida escrito na Palestina pelo ex-cobrador de impostos Mateus, ou Levi. É o primeiro livro das Escrituras Gregas Cristãs e desde tempos antigos tem sido considerado como o primeiro Evangelho a ser escrito. O relato de Mateus começa com os antepassados humanos de Jesus, seguido pelo nascimento dele, e conclui com a comissão de Cristo dada aos seus seguidores após a ressurreição dele, de irem e 'fazerem discípulos de pessoas de todas as nações'. (Mt 28:19, 20) Portanto, abrange o período entre o nascimento de Jesus em 2 AEC e a sua reunião com os discípulos pouco antes da sua ascensão em 33 EC.

Tempo da Escrita. Subscritos que em diversos manuscritos aparecem no fim do Evangelho de Mateus (todos posteriores ao décimo século EC), dizem que o relato foi escrito por volta do oitavo ano após a ascensão de Cristo (c. 41 EC). Isto não discorda da evidência interna. Não se fazer referência ao cumprimento da profecia de Jesus a respeito da destruição de Jerusalém aponta para um tempo de composição anterior a 70 EC. (Mt 5:35; 24:16) E a expressão "até o dia de hoje" (27:8; 28:15) indica um lapso de tempo entre os eventos considerados e o tempo da escrita.

Originalmente Escrito em Hebraico. A evidência externa no sentido de que Mateus escreveu este Evangelho originalmente em hebraico remonta a Pápias de Hierápolis, do segundo século EC. Eusébio cita Pápias como declarando: "Mateus coletou os oráculos na língua hebraica." (*The Ecclesiastical History* [A História Eclesiástica], III, XXXIX, 16) Logo no início do terceiro século, Orígenes fez referência ao relato de Mateus, e, considerando os quatro Evangelhos, ele é citado por Eusébio como dizendo que o "primeiro foi escrito . . . segundo Mateus, que havia sido cobrador de impostos, mas que depois foi um apóstolo de Jesus Cristo, . . . no idioma hebraico". (*The Ecclesiastical History*, VI, XXV, 3-6) O erudito Jerônimo (do quarto e quinto século EC) escreveu na sua obra *De viris inlustribus* (A Respeito de Homens Ilustres), ca-

pítulo III, que Mateus "compôs um Evangelho de Cristo, na Judeia, na língua e nos caracteres hebraicos, para o benefício dos da circuncisão que tinham crido. . . . Ademais, o próprio hebraico acha-se preservado até os dias de hoje na biblioteca de Cesareia, que o mártir Panfílio tão diligentemente coletou". — Tradução do texto latino, editada por E. C. Richardson e publicada na série "Texte und Untersuchungen zur Geschichte der altchristlichen Literatur" (Textos e Pesquisas da História da Literatura Cristã Antiga), Leipzig, 1896, Vol. 14, pp. 8, 9.

Sugeriu-se que Mateus, depois de compilar seu relato em hebraico, talvez o traduzisse ele mesmo para o coiné, o grego comum.

Informações Exclusivas do Evangelho de Mateus. Um exame do relato de Mateus revela que mais de 40 por cento da matéria contida nele não se encontra nos outros três Evangelhos. A genealogia de Jesus apresentada por Mateus é exclusiva (Mt 1:1-16), tendo um enfoque diferente da apresentada por Lucas (Lu 3:23-38). A comparação entre as duas indica que Mateus fornece a genealogia legal através de José, pai adotivo de

DESTAQUES DE MATEUS

O relato da vida de Jesus pelo apóstolo Mateus; escrito primariamente visando os judeus, este Evangelho demonstra que Jesus é o predito Rei messiânico.

O primeiro Evangelho a ser escrito, foi provavelmente composto primeiro em hebraico, cerca de oito anos após a morte e ressurreição de Cristo.

Pormenores da vida de Jesus cumprem profecias messiânicas.

Jesus nasce duma virgem, como descendente de Abraão na linhagem de Davi, em Belém. (1:1-23; 2:1-6)

Matança dos meninos; ele é chamado do Egito. (2:14-18)

Cria-se em Nazaré; João, o Batizador, prepara o caminho para ele. (2:23–3:3)

Mostra ser uma luz na Galileia. (4:13-16)

Realiza muitas curas milagrosas. (8:16, 17)

Ajuda de bom grado os de condição humilde. (12:10-21)

Ensina, usando ilustrações; o coração de muitos é insensível. (13:10-15, 34, 35)

Jesus entra em Jerusalém montado num jumentinho; é aclamado como o Filho de Davi pelas multidões, mas rejeitado pelos "construtores" judeus. (21:1-11, 15, 42)

Judas o trai por 30 moedas de prata, dinheiro que mais tarde é usado para comprar um campo de oleiro. (26:14, 15, 48, 49; 27:3-10)

Seus discípulos são espalhados. (26:31)

Jesus fica no túmulo por partes de três dias. (12:39, 40)

Jesus proclama as boas novas do Reino de Deus.

Depois de João ser preso, Jesus proclama: "O reino dos céus se tem aproximado." (4:12-23)

Ele visita todas as cidades e aldeias da Galileia para pregar as boas novas do Reino. (9:35)

Instrui seus 12 discípulos e os envia para pregar o Reino. (10:1–11:1)

Revela verdades sobre o Reino, contando as parábolas do semeador, do trigo e do joio, do grão de mostarda, do fermento, do tesouro escondido num campo, da pérola de grande valor, da rede de arrasto, dos trabalhadores no vinhedo, dos dois filhos, dos lavradores iníquos e da festa de casamento do filho dum rei. (13:3-50; 20:1-16; 21:28-41; 22:1-14)

Responde à pergunta dos discípulos sobre o sinal da sua presença, incluindo na sua resposta uma previsão da pregação global das boas novas do Reino. (24:3–25:46)

Jesus expõe a hipocrisia dos líderes religiosos.

Ele mostra que estes desvirtuam o objetivo do sábado e que as tradições deles invalidam a Palavra de Deus. (12:3-7; 15:1-14)

Expõe a falta de fé deles, seu espírito assassino, sua hipocrisia e seu orgulho. (12:24-42; 16:1-4; 21:43-45; 23:2-36)

Expõe a total desconsideração deles à justiça, à misericórdia e à fidelidade. (23:23, 24; 9:11-13)

Jesus dá excelente conselho aos seus seguidores.

No Sermão do Monte, Jesus mostra por que seus discípulos seriam realmente felizes; avisa contra a fúria e exorta-os a fazerem as pazes um com o outro, e a amarem mesmo seus inimigos; fala sobre o perigo de pensamentos adúlteros; aconselha contra a hipocrisia, ensina a orar, avisa contra o materialismo e recomenda buscar primeiro o Reino de Deus e a Sua justiça; acautela seus ouvintes a não serem críticos demais, diz-lhes que devem orar constantemente, e exorta-os a se darem conta de que a estrada para a vida é apertada, e que eles devem produzir frutos excelentes. (5:1–7:27)

Jesus exorta à humildade e avisa contra fazer outros tropeçar; mostra como resolver diferenças. (18:1-17, 21-35)

Especifica a norma cristã para o casamento e o divórcio. (19:3-9)

Morte e ressurreição do Filho de Deus.

Na noite da Páscoa, Jesus institui a Comemoração da sua iminente morte. (26:26-30)

Traído e preso, o Sinédrio o julga merecedor de morte. (26:46-66)

É interrogado por Pilatos, depois chicoteado, escarnecido e pregado na estaca. (27:2, 11-54)

Jesus é sepultado; ele é ressuscitado e aparece aos seus seguidores; comissiona-os a irem e fazerem discípulos de pessoas de todas as nações. (27:57–28:20)

Jesus, ao passo que Lucas, pelo visto, apresenta a genealogia natural de Jesus. Outros incidentes mencionados apenas no relato de Mateus são: a reação de José à gravidez de Maria, o aparecimento de um anjo a José, num sonho (Mt 1:18-25), a visita dos astrólogos, a fuga para o Egito, a matança dos meninos de Belém e dos seus distritos (cap. 2), e o sonho da esposa de Pilatos a respeito de Jesus (27:19).

Pelo menos dez parábolas, ou ilustrações, encontradas no relato de Mateus não são mencionadas nos outros Evangelhos. Estas incluem quatro no capítulo 13, aquelas sobre o joio no campo, sobre o tesouro escondido, sobre "uma pérola de grande valor" e sobre a rede de arrasto. Outras ilustrações são sobre o escravo impiedoso (Mt 18:23-35), os trabalhadores no vinhedo (20:1-16), o casamento do filho do rei (22:1-14), as dez virgens (25:1-13) e os talentos (25:14-30).

Ocasionalmente, Mateus fornece pormenores suplementares. Embora a matéria do Sermão do Monte também apareça no relato de Lucas (Lu 6:17-49), o Evangelho de Mateus, neste respeito, é muito mais extensivo. (Mt 5:1–7:29) Ao passo que Marcos, Lucas e João mencionam a alimentação milagrosa de cerca de 5.000 homens, Mateus acrescenta "além de mulheres e criancinhas". (Mt 14:21; Mr 6:44; Lu 9:14; Jo 6:10) Mateus menciona dois homens possessos por demônios, encontrados por Jesus no país dos gadarenos, ao passo que Marcos e Lucas mencionam apenas um. (Mt 8:28; Mr 5:2; Lu 8:27) Mateus conta também que dois cegos foram curados em determinada ocasião, ao passo que Marcos e Lucas mencionam apenas um. (Mt 20:29, 30; Mr 10:46, 47; Lu 18:35, 38) Naturalmente, todos os escritores estavam certos no sentido de que pelo menos uma pessoa estava envolvida em cada incidente. Mateus, porém, foi muitas vezes mais explícito quanto ao número. Isto talvez se possa atribuir à sua anterior ocupação de cobrador de impostos.

Uso das Escrituras Hebraicas por Mateus. Calculou-se que o Evangelho de Mateus contém cerca de cem referências às Escrituras Hebraicas. Aproximadamente 40 delas são citações diretas de passagens. Estas incluem as citações das Escrituras Hebraicas e as alusões a elas pelo próprio Cristo, entre as quais há as seguintes: os inimigos do homem seriam pessoas de sua própria família (Mt 10:35, 36; Miq 7:6); a identificação de João, o Batizador, como o "Elias" que havia de vir (Mt 11:13, 14; 17:11-13; Mal 4:5); a comparação entre o que se passou com Jesus e com Jonas (Mt 12:40; Jon 1:17); o mandamento de honrar os pais (Mt 15:4; Êx 20:12; 21:17); honra prestada a Deus só de lábios (Mt 15:8, 9; Is 29:13); a necessidade de duas ou mais testemunhas (Mt 18:16; De 19:15); declarações sobre o casamento (Mt 19:4-6; Gên 1:27; 2:24); diversos mandamentos (Mt 5:21, 27, 38; 19:18, 19; Êx 20:12-16; 21:24; Le 19:18; 24:20; De 19:21); o templo transformado em "covil de salteadores" (Mt 21:13; Is 56:7; Je 7:11); a rejeição de Jesus, "a pedra" que se tornou "a principal pedra angular" (Mt 21:42; Sal 118:22, 23); os adversários do Senhor de Davi postos debaixo dos seus pés (Mt 22:44; Sal 110:1); a coisa repugnante no lugar santo (Mt 24:15; Da 9:27); os discípulos de Jesus espalhados (Mt 26:31; Za 13:7); Cristo aparentemente abandonado por Deus (Mt 27:46; Sal 22:1). Há também as declarações de Jesus ao resistir às tentações de Satanás. — Mt 4:4, 7, 10; De 8:3; 6:16, 13.

É também de interesse que a aplicação inspirada das profecias das Escrituras Hebraicas a Jesus, feita por Mateus, prova que Esse é o prometido Messias. Este aspecto seria de interesse especial para os judeus, para os quais o relato parece ter sido originalmente intencionado. Essas profecias incluem: Jesus nascer duma virgem (Mt 1:23; Is 7:14); seu nascimento em Belém (Mt 2:6; Miq 5:2); ser ele chamado do Egito (Mt 2:15; Os 11:1); a lamentação por causa da morte dos meninos mortos (Mt 2:16-18; Je 31:15); João, o Batizador, preparar o caminho para Jesus (Mt 3:1-3; Is 40:3); o ministério de Jesus trazer luz (Mt 4:13-16; Is 9:1, 2); carregar ele com doenças (Mt 8:14-17; Is 53:4); usar ele ilustrações (Mt 13:34, 35; Sal 78:2); a entrada de Jesus em Jerusalém num jumentinho (Mt 21:4, 5; Za 9:9); ser o Cristo traído por 30 moedas de prata (Mt 26:14, 15; Za 11:12).

Registro Exato, Proveitoso. Por Mateus ser associado íntimo de Jesus Cristo durante os últimos anos de vida deste na terra, e por assim ser testemunha ocular do seu ministério, é compreensível que ele pudesse registrar um Evangelho comovente e significativo. Nós o possuímos na forma do registro da vida de Jesus Cristo, feito por este ex-cobrador de impostos. O espírito de Deus o habilitou a lembrar-se em pormenores do que Jesus disse e fez na terra. (Jo 14:26) Portanto, Mateus retratou Jesus de Nazaré de modo exato como o Filho amado de Deus, que tinha aprovação divina, como aquele que veio para "ministrar e dar a sua alma como resgate em troca de muitos", e como o predito Rei messiânico, que havia de chegar em glória. (Mt 20:28; 3:17; 25:31) Quando Jesus esteve na terra, ele indicou as suas obras e pôde verazmente dizer: "Aos pobres estão sendo declaradas as boas novas." (11:5) E atualmente, multidões, tanto de judeus naturais como de não judeus, tiram grande proveito dessas boas novas do Reino, conforme registradas no Evangelho de Mateus. — Mt 4:23, n.

MATIAS [provavelmente uma forma abreviada do hebr. Matitias, que significa "Dádiva de Jeová"]. Discípulo escolhido por sortes para substituir Judas Iscariotes como apóstolo. Após a ascensão de Jesus ao céu, Pedro, notando que não só o salmista predissera o desvio de Judas (Sal 41:9), mas que Davi também escrevera (Sal 109:8): "Tome outro seu cargo de superintendência", propôs aos aproximadamente 120 discípulos reunidos que se preenchesse a vaga. José Barsabás e Matias foram propostos para a escolha; depois de oração, lançaram-se sortes, e Matias foi escolhido. Esta ocorrência, apenas poucos dias antes do derramamento do espírito santo, foi a última ocasião mencionada na Bíblia em que se recorreu a sortes para se saber a escolha de Jeová num assunto. — At 1:15-26.

Segundo as palavras de Pedro (At 1:21, 22), Matias havia sido seguidor de Cristo durante os três anos e meio do ministério de Jesus, havia estado intimamente associado com os apóstolos e foi mui provavelmente um dos 70 discípulos ou evangelistas que Jesus enviou para pregar. (Lu 10:1) Após a sua escolha, ele foi "contado com os onze apóstolos" pela congregação (At 1:26), e quando o livro de Atos logo depois fala dos "apóstolos" ou dos "doze", isso incluía Matias. — At 2:37, 43; 4:33, 36; 5:12, 29; 6:2, 6; 8:1, 14; veja PAULO, I.

MATITIAS [Dádiva de Jeová].

1. Levita que tocava harpa quando a Arca do Pacto foi levada da casa de Obede-Edom para Jerusalém. (1Cr 15:17-21, 25) É provável que este Matitias fosse um dos músicos levíticos que Davi colocou diante da Arca "tanto para fazer lembrar como para agradecer e louvar a Jeová, o Deus de Israel" (1Cr 16:4, 5), e que foi ele quem mais tarde foi escolhido por sortes, dentre os filhos de Jedutum, para encabeçar a 14.ª turma de 12 músicos levíticos. — 1Cr 25:1, 3, 9, 21.

2. Levita coatita da família de Corá e o primogênito de Salum. Este Matitias estava entre os levitas que retornaram do exílio babilônico e que "tinha o cargo de confiança sobre as coisas cozidas em panelas". — 1Cr 9:31, 32.

3. Levita ou sacerdote que ficou à direita de Esdras quando este copista leu a Lei de Moisés para os judeus reunidos em Jerusalém. — Ne 8:1, 4.

4. Israelita "dos filhos de Nebo", que estava entre os que tomaram esposas estrangeiras, mas que as despediram "junto com os filhos" nos dias de Esdras. — Esd 10:25, 43, 44.

MATREDE [duma raiz que significa "expulsar [alguém]"]. Mãe de Meetabel, esposa do rei edomita Hadar (Hadade). (Gên 36:31, 39; 1Cr 1:50) Em Gênesis 36:39, a *Pesito* siríaca e a *Septuaginta* grega apresentam Matrede como filho de Mezaabe, mas, segundo o texto massorético, Matrede era filha de Mezaabe.

MATRIMÔNIO. Veja CASAMENTO.

MATRITAS [De (Pertencentes a) Matar (Chuva [assim, nascidos na estação chuvosa])]. Família benjamita da qual o Rei Saul, de Israel, era membro. (1Sa 10:21) A versão *Almeida* usa o nome "Matri". Todavia, a palavra hebraica *mat·rí* vem aqui acompanhada pelo artigo definido. Assim, a *Tradução do Novo Mundo* reza apropriadamente 'os matritas', assim como fazem outras traduções modernas. — *AS; AT; RS; VB*.

MAZAROTE, CONSTELAÇÃO DE. O targum aramaico equaciona Mazarote com *maz·za·lóhth* de 2 Reis 23:5, "constelações do zodíaco", "sinais do zodíaco", "doze signos" ou "constelações". (*NM; BJ; CBC; So*) Alguns acreditam que a palavra deriva duma raiz que significa "cingir", e que Mazarote se refere ao círculo zodiacal. Todavia, em Jó 38:32 usa-se em hebraico um pronome no singular na expressão "no seu tempo fixado", ao passo que a referência em 2 Reis 23:5 está no plural. Portanto, Mazarote parece referir-se a uma determinada constelação, em vez de a todo o círculo zodiacal, mas atualmente não é possível fazer uma identificação positiva.

Em Jó 38:32, Jeová pergunta a Jó: "Podes fazer sair a constelação de Mazarote no seu tempo fixado? E quanto à constelação de Ás ao lado dos seus filhos, acaso podes guiá-los?" Portanto, qualquer que seja a identificação dessas constelações específicas, Deus pergunta a Jó se este pode controlar os corpos celestes, visíveis, fazendo sair certo grupo na sua respectiva época, ou guiar outra constelação na sua prescrita órbita celeste.

MEÁ. Veja TORRE.

MEARA [Caverna]. Cidade ou distrito sidônio que ainda ficou para ser conquistado depois de terminada a campanha de Israel sob a liderança de Josué. (Jos 13:2, 4) Sugeriram-se provisoriamente duas localizações. Uma é a aldeia de Mghairiye, a uns 10 km ao NE de Sídon. A outra é Mughar Jezzin (árabe para "Cavernas de Jezzin"), um distrito de cavernas no alto da cordilheira do Líbano e ao L de Sídon.

MEBUNAI. Homem poderoso, husatita, no exército de Davi. (2Sa 23:27) Pelo visto, ele é o Sibecai mencionado em 2 Samuel 21:18 e em 1 Crônicas 11:29; 20:4; 27:11.

MECONÁ [duma raiz que significa "estabelece firmemente"]. Cidade na parte meridional de Judá, evidentemente perto de Ziclague e bastante grande para ter aldeias dependentes, ou "filhas". (Ne 11:25, 28) Não é possível fazer uma identificação precisa; a maioria das localizações sugeridas baseia-se em emendas do texto.

MEDÃ. Um dos seis filhos de Abraão com sua concubina Quetura. (Gên 25:1, 2; 1Cr 1:32) A tribo árabe que descendeu de Medã não tem sido identificada, e não se sabe onde ela se fixou. Todavia, "Medã" talvez esteja representado em "Badan", um lugar ao S de Tema, tomado pelo rei assírio Tiglate-Pileser III no oitavo século AEC, visto que o "m" e o "b" em árabe são frequentemente intercambiados.

MEDADE. Um dos 70 anciãos de Israel escolhidos para ajudar Moisés durante a peregrinação no ermo. Embora Medade e Eldade não tivessem ido à tenda de reunião junto com os outros, eles "se achavam entre os anotados". Portanto, quando Jeová tirou um pouco do espírito que havia sobre Moisés, colocando-o sobre cada um dos 70 anciãos, estes dois também o receberam e começaram a proceder como profetas no acampamento. (Núm 11:16, 17, 24-26) Embora Josué sugerisse que Medade e Eldade fossem refreados, Moisés disse: "Tens ciúmes em meu lugar? Não; quisera eu que todo o povo de Jeová fosse profeta, porque Jeová poria seu espírito sobre eles!" — Núm 11:27-29.

MEDEBA. Este lugar é representado pela atual Madaba, cidade situada num morro baixo de encostas suaves, a uns 20 km ao L da extremidade setentrional do Mar Morto. A antiga "estrada real" ligava-a a outras cidades ao L do Jordão. (Veja Núm 20:17.) Madaba fica numa planície, ou planalto, despida de árvores, mas fértil. Na planície, "o planalto de Medeba", há pastos para rebanhos de ovelhas e de cabras. — Jos 13:9, 16.

Depois que os israelitas derrotaram o rei amorreu Síon, Medeba passou a fazer parte do território da tribo de Rubem. (Jos 13:8, 9, 15, 16) Parece que, anteriormente, os amorreus haviam tomado Medeba dos moabitas. (Núm 21:25-30) Alguns séculos mais tarde, numa luta contra os amonitas, o exército do Rei Davi, sob o comando de Joabe, derrotou forças mercenárias aramaicas (sírias) acampadas diante de Medeba. — 1Cr 19:6-16.

Segundo a Pedra Moabita (linha 8), O Rei Onri, de Israel (c. 951-941 AEC), apossou-se da "terra de Mehedeba (Medeba)". A linha 30 do mesmo monumento indica que o Rei Mesa, de Moabe, reconstruiu Medeba e outras cidades daquela região. No entanto, pode ser que os israelitas recuperaram o domínio sobre Medeba quando Jeroboão II (c. 844-804 AEC) "restaurou o termo de Israel desde a entrada de Hamate até o mar do Arabá". (2Rs 14:25) Mas, isto talvez não durasse muito, visto que a pronúncia de Isaías (c. 778–d. 732 AEC) contra Moabe mostra que Medeba já estava então sob o controle dos moabitas e se predisse que os moabitas 'uivariam' por causa da perda dessa cidade. — Is 15:1, 2.

MEDIADOR. Alguém que atua entre duas partes discordantes para reconciliá-las; intercessor; intermediário ou medianeiro. Nas Escrituras, o termo é aplicado a Moisés e a Jesus, que foram respectivamente os mediadores do pacto da Lei e do novo pacto. — Gál 3:19; 1Ti 2:5.

A Validação dum Pacto Requeria Sangue. O escritor inspirado do livro de Hebreus trata de dois pactos principais: o pacto da Lei e o novo pacto. Nesta consideração, ele menciona Cristo mediando o novo pacto. (He 9:15) Suas palavras em Hebreus 9:16 têm sido assunto de controvérsia entre peritos bíblicos. Portanto, o texto tem sido traduzido das seguintes maneiras: "Porque onde há testamento necessário é que intervenha a morte do testador." (*Al*) "Porque, onde há um testamento, é necessário provar que a pessoa que o fez já morreu." (*BLH*) "Porque onde um pacto há, é necessário introduzir a morte daquele que pactuou." (*Ro*) "Pois, onde há um pacto, precisa ser provida a morte do pactuante humano." (*NM*) "Porque onde um pacto há, a morte da vítima pactual a entrar é necessária." (*Yg*) "Pois, onde existe um Pacto, é necessário apresentar a Morte daquilo que o ratificou." (*ED*) "Porque onde há um pacto, é necessária a morte daquilo que estabeleceu o pacto." — *The New Testament in an Improved Version* (O Novo Testamento Numa Versão Aprimorada).

A versão literal apresentada em traduções interlineares do texto grego reza: "Onde para pacto, morte necessidade apresentar daquele fazendo por si pacto." (He 9:16, *Int*) "Pois onde há um pacto, a morte por necessidade tem de ser oferecida, daquele que faz o pacto." — *The Interlinear Greek-English New Testament* (O Novo Testamento Interlinear Grego-Inglês), traduzido por Alfred Marshall.

Traduzir *di·a·thé·ke* como "pacto" expressa corretamente o sentido do escritor. A tradução "testamento" encontrada em muitas versões é incoerente com o uso do termo na *Septuaginta* grega, bem como em muitos lugares das Escrituras Gregas Cristãs. (Lu 1:72; At 3:25; 7:8; Ro 9:4; 11:27; He 8:6-10; 12:24) O termo "testamento" também está em desacordo com aquilo de que Paulo está falando, visto que se refere no contexto ao *pacto da Lei* e ao *novo pacto*. Nem o pacto da Lei, nem o novo pacto eram um "testamento".

Em Hebreus 9:16, o apóstolo Paulo evidentemente estava falando de pactos entre Deus e homens (não entre homens e homens), que exigiam sacrifícios. E pode-se notar, especialmente no caso dos hebreus, que a aproximação a Deus e os pactos com Deus baseavam-se regularmente em sacrifícios, as vítimas sacrificiais sendo às vezes cortadas em pedaços por ocasião da celebração do pacto. É bastante óbvio que o pacto da Lei e o novo pacto exigiam o derramamento de sangue, para poderem entrar em vigor ou valer perante Deus. De outro modo, Deus não os reconheceria como válidos, nem lidaria com os envolvidos à base duma relação pactuada. (He 9:17) Para a validação do pacto da Lei, os sacrifícios usados eram animais — novilhos e bodes — que tomavam o lugar de Moisés, o mediador. (He 9:19) Para a validação do novo pacto, o sacrifício era a vida humana de Jesus Cristo. — Lu 22:20; veja o apêndice da *NM,* p. 1524.

O Mediador do Pacto da Lei. Moisés foi o mediador do pacto da Lei entre Jeová Deus e a nação de Israel. Jeová falava com ele "boca a boca" (Núm 12:8), embora fosse realmente o anjo de Jeová quem falava como representante de Deus. (At 7:38; Gál 3:19; He 2:2) Moisés era o porta-voz intermediário de Jeová para Israel. (Êx 19:3, 7, 9; 24:9-18) Como mediador, foi 'incumbido de toda a casa de Jeová'. (Núm 12:7) Com a mediação do pacto da Lei, ele ajudou a nação de Israel a cumprir o pacto e a receber os benefícios dele.

Validação do pacto da Lei. O apóstolo Paulo diz: "Não há mediador onde apenas uma pessoa está envolvida, mas Deus é apenas um." (Gál 3:20) No pacto da Lei, Deus era uma das partes; a nação de Israel era a outra 'parte'. Os israelitas, por causa da sua condição pecaminosa, não podiam chegar-se a Deus num pacto. Precisavam dum mediador. A fraqueza deles foi demonstrada no seu pedido a Moisés: "Fala tu conosco, e escutemos; mas não fale Deus conosco, para que não morramos." (Êx 20:19; He 12:18-20) Por conseguinte, Jeová, em misericórdia, constituiu Moisés mediador do pacto da Lei e providenciou que se sacrificassem animais para validar o pacto. Moisés, naturalmente, também era imperfeito e pecaminoso; todavia, ele gozava duma posição favorável perante Deus, assim como se dera anteriormente com Abraão. (He 11:23-28; veja DECLARAR JUSTO [Como 'contados' justos].) Quando o pacto foi inaugurado, foi Moisés quem oficiou, supervisionando o sacrifício de animais. Daí, ele aspergiu o sangue deles sobre o rolo ou "o livro do pacto". Leu o livro para o povo, especificando os termos, e o povo respondeu, concordando em obedecer. Moisés aspergiu então o povo (sem dúvida, os anciãos representativos dele) com sangue, dizendo: "Eis o sangue do pacto que Jeová concluiu convosco com respeito a todas estas palavras." — Êx 24:3-8; He 9:18-22.

Inauguração do sacerdócio. Os sacerdotes designados da casa de Arão não podiam por conta própria começar a atuar como tais. Tinham de ser empossados no cargo sob a direção do mediador de Deus, Moisés. Nesta ocasião, em 1.º-7 de nisã de 1512 AEC, Moisés ungiu o tabernáculo e sua mobília e utensílios, e também ungiu Arão com o óleo de composição especial. Depois de encher as mãos de Arão e dos filhos dele com material sacrificial, Moisés moveu as mãos cheias deles para lá e para cá, perante Jeová, deste modo consagrando-os ou 'enchendo-lhes as mãos de poder' para o sacerdócio. Depois, espargiu sobre eles óleo de unção e o sangue procedente do altar. De modo que uma função da mediação de Moisés era investir e pôr em funcionamento o sacerdócio, que era uma particularidade do pacto da Lei. — Le 8; He 7:11; veja INVESTIDURA.

Moisés desempenhou também um papel significativo relacionado com os primeiros ofícios realizados pelo recém-investido sacerdócio, em 8 de nisã de 1512 AEC, ao passo que dirigiu o procedimento, e, junto com Arão, abençoou o povo. (Le 9) Durante a instituição de todas as coisas relacionadas com o pacto da Lei, ele agiu na qualidade oficial de mediador.

Outros trabalhos de mediação. Israel recebeu um conjunto de mais de 600 leis, inclusive os estatutos sacerdotais, por meio de Moisés. Pelo poder de Deus, Moisés realizou muitos milagres a favor do povo. Intercedeu a favor deles, rogando a Jeová para que os poupasse pela causa do nome de Jeová. (Êx 32:7-14; Núm 14:11-20; 16:20-22; 21:7; De 9:18-20, 25-29; 10:8-11) Moisés tomava a peito os interesses do nome de Jeová e também os do povo, mesmo acima da preocupação com o seu próprio bem-estar. — Êx 32:30-33; Núm 11:26-29; 12:9-13.

Paralelos nas Mediações. Com relação aos introduzidos no *novo* pacto, encontramos uma situação similar à do antigo Israel. Os cristãos também são pecadores. Visto que o sangue de animais realmente não pode remover pecados (He 10:4), precisa-se dum sacrifício melhor. Jesus Cristo é este sacrifício melhor. (He 10:5-10) O escritor de Hebreus expressa a questão desta forma. Depois de mencionar os sacrifícios oferecidos sob a Lei, ele diz: "Quanto mais o sangue do Cristo . . . purificará as nossas consciências de obras mortas, para que prestemos serviço sagrado ao Deus vivente? De modo que é por isso que ele é mediador dum novo pacto, a fim de que, por ter havido uma morte para o seu livramento, por meio de resgate, das transgressões sob o pacto anterior, os chamados

recebessem a promessa da herança eterna. Pois, onde há um pacto, precisa ser provida a morte do pactuante humano. Porque um pacto é válido baseado em vítimas mortas, visto que nunca está em vigor enquanto o pactuante humano está vivo." — He 9:11-17.

Paulo passa a salientar que o pacto anterior não foi inaugurado sem sangue. Moisés, ao tratar dele, cuidou de que se oferecessem os sacrifícios e aspergiu o sangue sobre o "livro do pacto". (He 9:18-28) Assim também Jesus Cristo, o Mediador de Deus para o novo pacto, depois do seu sacrifício, apareceu perante Jeová Deus com o valor do seu sangue. Outra semelhança é a de que o pacto da Lei foi feito com uma nação, não com pessoas (Êx 24:7, 8), e do mesmo modo, também o novo pacto é feito com a "nação santa" de Deus, "o Israel de Deus". — 1Pe 2:9; Gál 6:15, 16.

Aqueles para Quem Cristo É Mediador. O apóstolo Paulo declara que existe "um só mediador entre Deus e homens, um homem, Cristo Jesus, o qual se entregou como resgate correspondente por todos" — tanto pelos judeus como pelos gentios. (1Ti 2:5, 6) Ele media o novo pacto entre Deus e os aceitos no novo pacto, a congregação do Israel espiritual. (He 8:10-13; 12:24; Ef 5:25-27) Cristo tornou-se Mediador para que os chamados "recebessem a promessa da herança eterna" (He 9:15); ele não auxilia a anjos, mas "o descendente [lit.: a semente] de Abraão". (He 2:16) Auxilia aqueles que hão de ser introduzidos no novo pacto a serem 'adotados' na família de filhos espirituais de Jeová; estes, por fim, estarão no céu como irmãos de Cristo, tornando-se com ele parte da semente de Abraão. (Ro 8:15-17, 23-25; Gál 3:29) Ele lhes transmitiu o prometido espírito santo, com o qual são selados e recebem um penhor daquilo que há de vir, sua herança celestial. (2Co 5:5; Ef 1:13, 14) O número total dos definitiva e permanentemente selados é revelado em Revelação (Apocalipse) 7:4-8 como 144.000.

Inauguração do Novo Pacto. Depois de Jesus morrer e ser ressuscitado, ele entrou no céu para aparecer perante a pessoa de Deus, a fim de apresentar sua oferta, cujos benefícios primeiro são aplicados aos aceitos no novo pacto. (He 9:24) Nisso ele atua tanto como Sumo Sacerdote como qual Mediador. Em harmonia com o padrão seguido na inauguração do pacto da Lei, Jesus Cristo apresentou o valor do seu sacrifício perante Deus no céu (assim como Moisés aspergiu o sangue sobre o livro da Lei [porque Deus não estava pessoalmente presente ali]). Daí, no dia de Pentecostes de 33 EC, Jesus derramou o espírito santo da parte de Deus sobre os primeiros introduzidos no novo pacto, cerca de 120 pessoas. Mais tarde, naquele dia, cerca de 3.000, judeus e prosélitos, foram acrescentados à congregação. (At 1:15; 2:1-47; He 9:19) E assim como Moisés leu a Lei para o povo, também Jesus Cristo claramente enuncia os termos do novo pacto e as leis deste aos que participam nele. — Êx 24:3-8; He 1:1, 2; Jo 13:34; 15:14; 1Jo 5:1-3.

Jesus Cristo, ao ocupar os cargos de Mediador e de Sumo Sacerdote, por ser imortal, está sempre vivo e é capaz de interceder por aqueles do Israel espiritual que se chegam a Deus por meio dele, de modo que pode mediar o novo pacto até que as pessoas que recebem sua ajuda mediadora sejam completamente salvas. (He 7:24, 25) Ele é capaz de levar a término a realização bem-sucedida do novo pacto. Os que estão no pacto são por fim investidos do sacerdócio celestial como subsacerdotes de Cristo, seu grande Sumo Sacerdote. — Re 5:9, 10; 20:6.

Bênçãos para a Humanidade em Geral. Ao passo que a mediação de Jesus funciona exclusivamente para com os que estão no novo pacto, ele é também o Sumo Sacerdote de Deus e a Semente de Abraão. No cumprimento dos seus deveres nestes dois cargos, ele trará bênçãos para outros da humanidade, porque todas as nações hão de ser abençoadas por meio da semente de Abraão. Os que estão no novo pacto são os primeiros abençoados por Cristo, a Semente (ou Descendente) primária (Gál 3:16, 29), sendo introduzidos nele como membros associados da semente. Constituídos em reis e sacerdotes em razão do novo pacto mediado por ele, participarão em administrar as bênçãos do sacrifício de Jesus e do seu Reinado para todas as nações da Terra. A mediação de Cristo, tendo alcançado o objetivo por levar "o Israel de Deus" a esta posição, resulta assim em benefícios e bênçãos para toda a humanidade. — Gál 6:16; Gên 22:17, 18.

De modo que há outros, que não fazem parte dos 144.000 "selados", que também oram a Jeová Deus em nome de Cristo, depositando fé no mérito do seu sacrifício resgatador. Este sacrifício não se destina apenas para aqueles para os quais Jesus media o novo pacto, mas também para toda a humanidade que expressa fé em Cristo. (1Jo 2:2) Os que não estão no novo pacto também reconhecem que "não há outro nome debaixo do céu, que tenha sido dado entre os homens, pelo qual tenhamos de ser salvos". (At 4:12) Eles também consideram Jesus Cristo seu grande Sumo Sacerdote celestial, por meio de quem podem chegar-se a Deus e por cuja ministração podem obter o perdão de pecados. (He 4:14-16) Revelação 21:22-24 salienta que 'as nações andarão na luz da Nova Jerusalém', onde Jeová Deus é a luz e o Cordeiro, Jesus Cristo, a lâmpada.

MÉDICO. Veja DOENÇAS E TRATAMENTO.

MEDIDAS. Veja PESOS E MEDIDAS.

O Império Babilônico

BABILÔNIA era deveras uma cidade impressionante — com muralhas altas, sua Via das Procissões, os famosos Jardins Suspensos e mais de 50 templos.

Logo cedo na história do homem, Babel (mais tarde chamada Babilônia) tornou-se um proeminente centro duma adoração que desafiava o verdadeiro Deus, Jeová. (Gên 10:9, 10) Jeová frustrou o objetivo dos construtores dela por confundir a língua do povo e espalhá-lo dali pela Terra afora. (Gên 11:4-9) Desta maneira, a adoração falsa espalhou-se de Babilônia a outras terras.

O desafio de Babilônia a Jeová levou por fim à queda dela. Na profecia, Jeová representou Babilônia por um leão com asas de águia; ele predisse também a queda e a subsequente destruição dela. Em 5 de outubro de 539 AEC, em uma só noite, Babilônia foi tomada por Ciro, o Grande, a quem Jeová predissera por nome. Babilônia caiu exatamente como predito. Por fim, a cidade tornou-se "montões de pedras", para nunca mais ser reconstruída. — Je 51:37; veja Is 44:27–45:2.

CIDADES PRINCIPAIS

Babilônia: Capital política e religiosa do império; muitos exilados judeus estiveram ali.

Tema: Aparentemente, a segunda capital, estabelecida pelo Rei Nabonido, que deixou Belsazar encarregado de Babilônia.

Nínive: Capital assíria, que caiu diante da coalizão de caldeus e medos, em 632 AEC.

Carquemis: Nabucodonosor II derrotou aqui as forças egípcias, estabelecendo a supremacia babilônica na Síria.

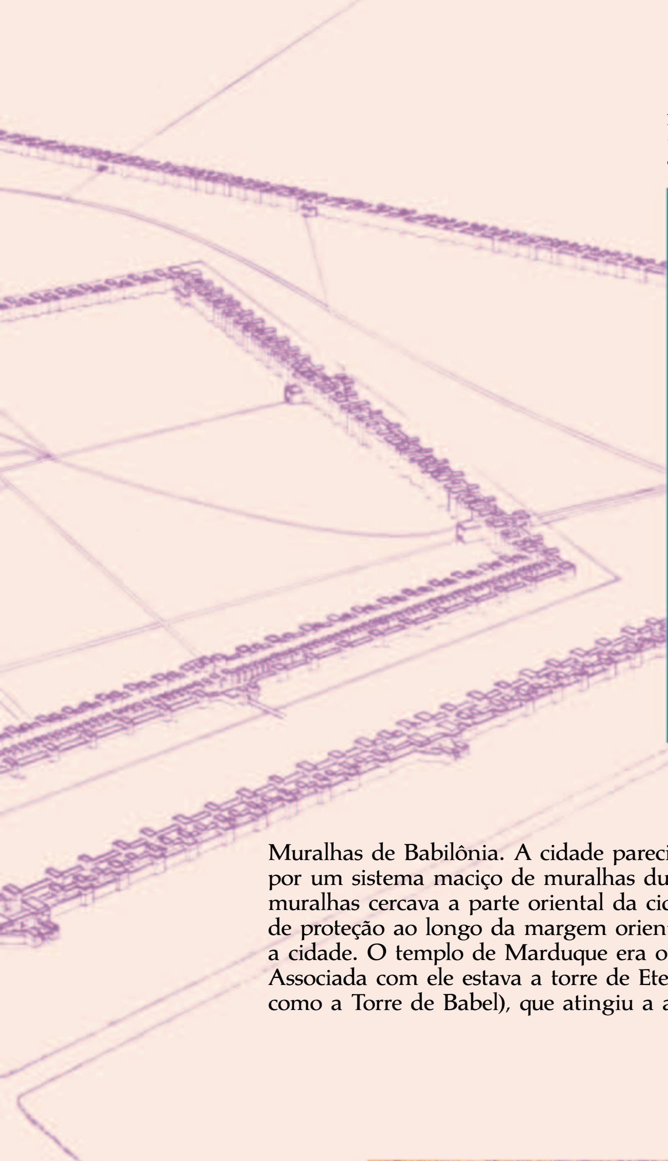
Jerusalém: Tornou-se tributária de Babilônia em 620 AEC. Sitiada por forças babilônicas em 618-617 e em 609-607 AEC.

Tiro: Capitulou diante das forças babilônicas após um sítio de 13 anos.

Reconstituição
da Porta de Istar.

Zigurate em Ur. A torre erigida
em Babel provavelmente era um
zigurate religioso tal como este.

A inscrição apresenta as jactâncias de Nabucodonosor II por tudo o que ele fez para aumentar e ampliar Babilônia. (Veja Da 4:30.)



Muralhas de Babilônia. A cidade parecia ser inexpugnável. Era protegida por um sistema maciço de muralhas duplas. Uma segunda série de muralhas cercava a parte oriental da cidade; uma muralha servia também de proteção ao longo da margem oriental do Eufrates, que atravessava a cidade. O templo de Marduque era o destaque central de Babilônia. Associada com ele estava a torre de Etemenanki (encarada por alguns como a Torre de Babel), que atingiu a altura de 91 m.

Decoração do Caminho das Procissões de Babilônia. É de interesse que Babilônia, na Bíblia, é simbolizada por um leão. (Da 7:4)

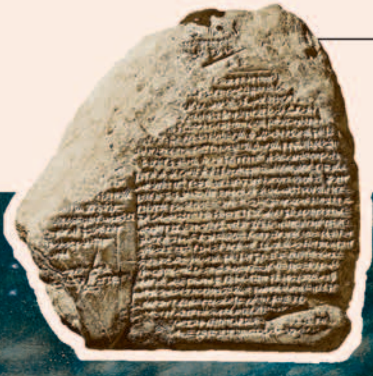
Modelo em argila do fígado duma ovelha, inscrito com presságios e fórmulas mágicas; usado em Babilônia para adivinhação. (Veja Ez 21:20-22.)

Nabonido, último monarca supremo de Babilônia, com símbolos de seus deuses (crescente do deus-lua Sin, disco alado do deus-sol Xamaxe, estrela de Istar). Recorrer a corpos celestes e a deuses associados com eles não salvou Babilônia. (Is 47:12-15)

Afirma-se que este é o mais antigo exemplo remanescente dum horóscopo; de Babilônia; crê-se datar do quinto século AEC.

As ruínas da antiga Babilônia atestam a confiabilidade das profecias bíblicas. Babilônia antigamente era o "ornato dos reinos"; agora ela é "um baldio desértico". (Is 13:19-22; Je 50:13)

A queda de Babilônia



A Crônica de Nabonido — uma tabuinha cuneiforme que confirma a repentina queda de Babilônia diante de Ciro.

A Conquista de Jerusalém por Babilônia

A ANTIGA Jerusalém usufruía uma distinção ímpar: Foi a única cidade terrestre em que Jeová colocou seu nome. (1Rs 11:36) Também era o centro da adoração pura de Jeová. O templo dele fora construído ali, e por este motivo Jerusalém podia ser chamada de modo especial de "lugar de descanso" de Deus. (Sal 132:13, 14; 135:21) Além disso, Jerusalém era o lugar em que os reis da linhagem davídica se sentavam no "trono de Jeová", representando-o por administrarem as leis dele. — 1Cr 29:23.

Em contraste, a antiga Babilônia era o centro do qual se espalhou a falsa adoração a todas as partes da Terra. Portanto, teve significância especial quando Jeová permitiu que Babilônia destruísse a infiel Jerusalém. Em 620 AEC, Jerusalém foi submetida a Babilônia. (2Rs 24:1) Três anos mais tarde, em 617 AEC, os babilônios deportaram muitos dos habitantes de Jerusalém — sua nobreza, seus homens poderosos e seus artífices — e saquearam os tesouros da cidade. (2Cr 36:5-10) Por fim, a cidade, junto com seu templo, foi destruída e milhares de judeus foram levados ao exílio. — 2Cr 36:17-20.

A destruição de Jerusalém ocorreu em 607 AEC, ano bem significativo do ponto de vista das profecias bíblicas. Embora esta data divirja daquela usada por muitos comentadores bíblicos, ela é usada coerentemente nesta publicação. Por quê? Porque atribuímos maior peso ao testemunho da Bíblia do que às conclusões que eruditos tiraram do registro fragmentário da história, disponível em tabuinhas cuneiformes.

Crônica babilônica que fala de Nabucodonosor capturar Jerusalém, apoderar-se do rei e nomear um da sua própria escolha; 617 AEC

Segundo alguns arqueólogos, este "Aposento Incendiado", escavado em Jerusalém, data da destruição de Jerusalém no tempo do último rei de Judá.

O Império Medo-Persa

OS MEDOS e os persas são mencionados repetidas vezes nas Escrituras, porque adotaram uma política de tolerância religiosa, a qual serviu para cumprir profecias bíblicas.

Jeová permitira que os judeus fossem levados cativos por Babilônia, nação que não soltava povos cativos. Todavia, Deus predissera também o restabelecimento dos judeus na sua pátria. (Je 27:22; 30:3) A Medo-Pérsia, chamada na Bíblia simbolicamente de urso (Da 7:5), serviu ao propósito de Jeová neste respeito.

Pouco depois da queda de Babilônia, o rei persa, Ciro, decretou que os anteriormente cativos judeus poderiam voltar à sua pátria e reconstruir o templo de Jeová. (Esd 1:2-4) Dario I, mais tarde, honrou este decreto. (Esd 6:1-11) O Rei Assuero (evidentemente Xerxes I), ao ser devidamente informado, assinou um decreto que frustrou uma trama de exterminar os judeus. (Est 7:3–8:14) Em 455 AEC, o Rei Artaxerxes Longímano deu permissão a Neemias para reconstruir as muralhas de Jerusalém, dando assim início à profética contagem regressiva até o aparecimento do Messias. — Ne 2:3-8; Da 9:25.

LUGARES PRINCIPAIS

Pasárgada: Uma antiga capital persa.

Susã: Anterior capital elamita que se tornou o centro administrativo do Império Medo-Persa.

Persépolis: Uma cidade real construída pelos imperadores Dario I, Xerxes I e Artaxerxes Longímano.

Ecbátana: Capital de verão do império; havia sido a capital da Média.

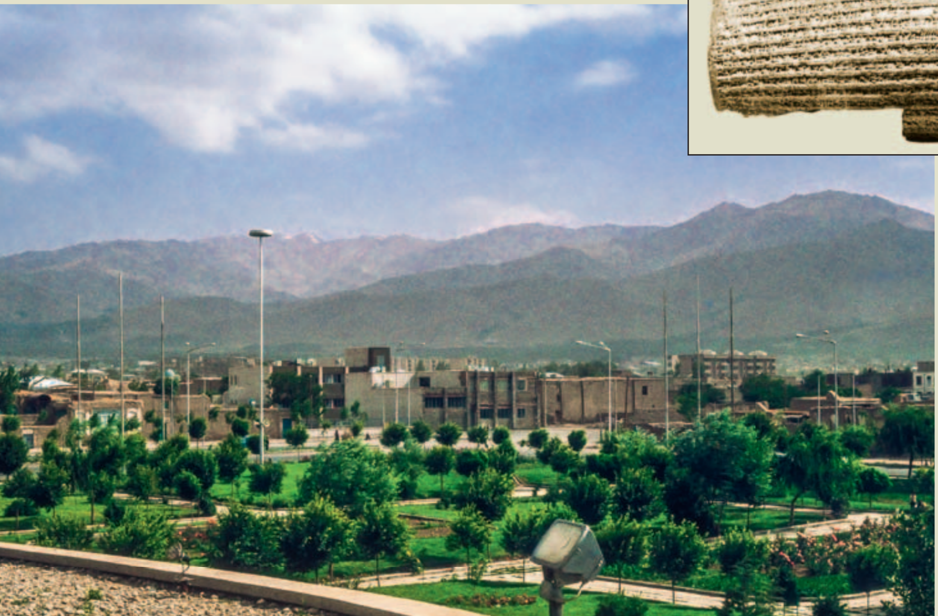
Babilônia: Uma cidade real do império; por causa do tórrido verão, a cidade raras vezes era mais do que capital de inverno.

Gaugamela: Lugar da derrota do grande exército persa de Dario III por Alexandre Magno, em 331 AEC, marcando assim o fim do império.

Relevo mostrando medos (com chapéus redondos) e persas (com chapéus canelados).

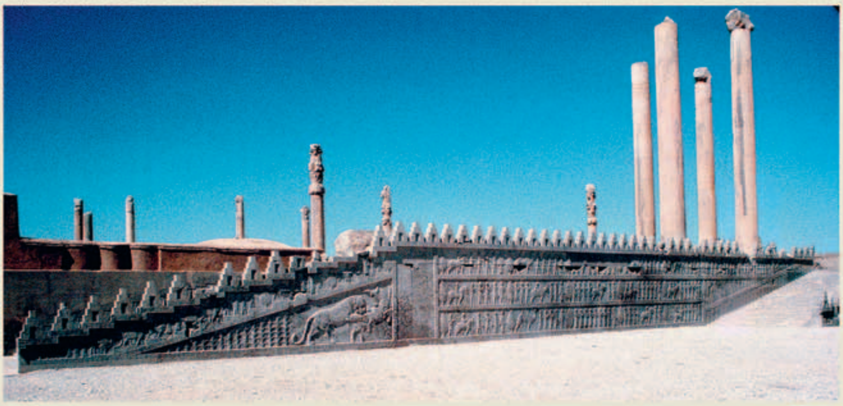
Selo cilíndrico de Dario I e sua estampa, mostrando Dario perseguindo um leão; no céu acima está o deus dele, Ahura Mazda. Dario apoiou os judeus na sua obra de reconstrução do templo em Jerusalém.

O Cilindro de Ciro, um documento de argila de 23 cm que registra a captura de Babilônia feita por Ciro e a libertação dos exilados.



A moderna Hamadã (no Irã), lugar da antiga Ecbátana. Ciro, o Grande, possuía aqui um palácio. Sua política de tolerância religiosa beneficiou grandemente os judeus.

Ruínas da antiga Persépolis. Dario I, Xerxes I e Artaxerxes Longímano construíram aqui palácios.



Escavações da antiga área urbana em Susã.

Decorações típicas das que adornavam o salão de audiências do palácio em Susã.

Mordecai e Ester perante o Rei Assuero (evidentemente Xerxes I).

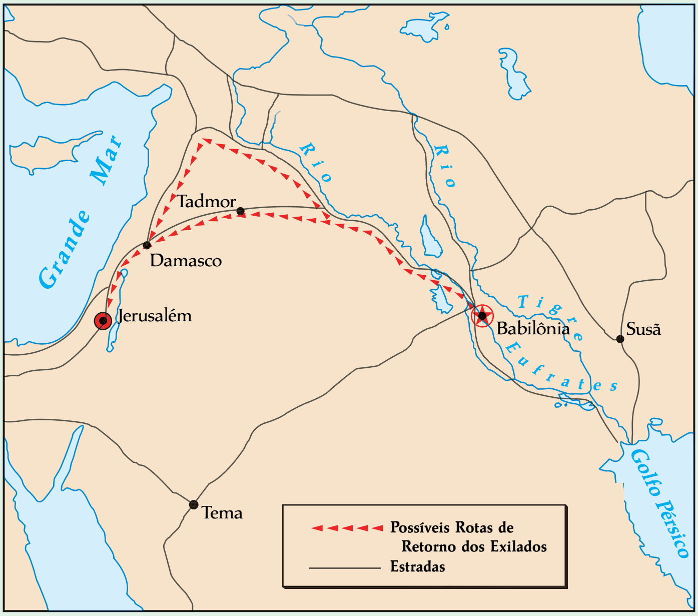
Exilados Retornam de Babilônia

EM 607 AEC, a antes próspera terra de Judá foi tornada "um baldio desolado, sem habitante", quando judeus cativos foram levados ao exílio em Babilônia e um restante deles fugiu para o Egito. (Je 9:11) O Deus de benignidade, porém, não iria deixar seu povo para sempre no exílio. Ele predisse que teriam "de servir ao rei de Babilônia por setenta anos", após os quais ele libertaria um restante fiel. (Je 25:11, 12; 29:10-14) E nem mesmo a aparentemente inexpugnável potência mundial de Babilônia poderia frustrar o propósito declarado de Deus. O retorno dos exilados judeus demonstra a inerrante exatidão com que as profecias de Jeová se cumprem.

Cilindro de Ciro, que declara a política de Ciro, de devolver os cativos à sua pátria e de ajudar na restauração de seus templos.

Babilônia caiu em 539 AEC, mesmo já antes do fim dos 70 anos de exílio, diante dos exércitos invasores do rei persa Ciro. Então, durante o primeiro ano dele como governante de Babilônia, Ciro emitiu um decreto, abrindo o caminho para que os exilados judeus retornassem a Jerusalém. (Esd 1:1-4) Um restante, que chegava a 42.360 (incluindo homens, mulheres e crianças), fez esta viagem, chegando a Judá em 537 AEC. (Esd 1:5–3:1; 4:1) De modo que os 70 anos de desolação terminaram exatamente em tempo!

No entanto, nem todos os exilados retornaram naquele tempo. Em 468 AEC, outro grupo de retornados acompanhou o sacerdote Esdras, que levou a Jerusalém presentes para o templo. (Esd 7:1–8:32) Daí, em 455 AEC, Neemias viajou de Susã para reconstruir as muralhas de Jerusalém. (Ne 2:5, 6, 11) As Escrituras não indicam a rota exata tomada pelos que retornavam. No mapa mostram-se algumas possibilidades admissíveis.



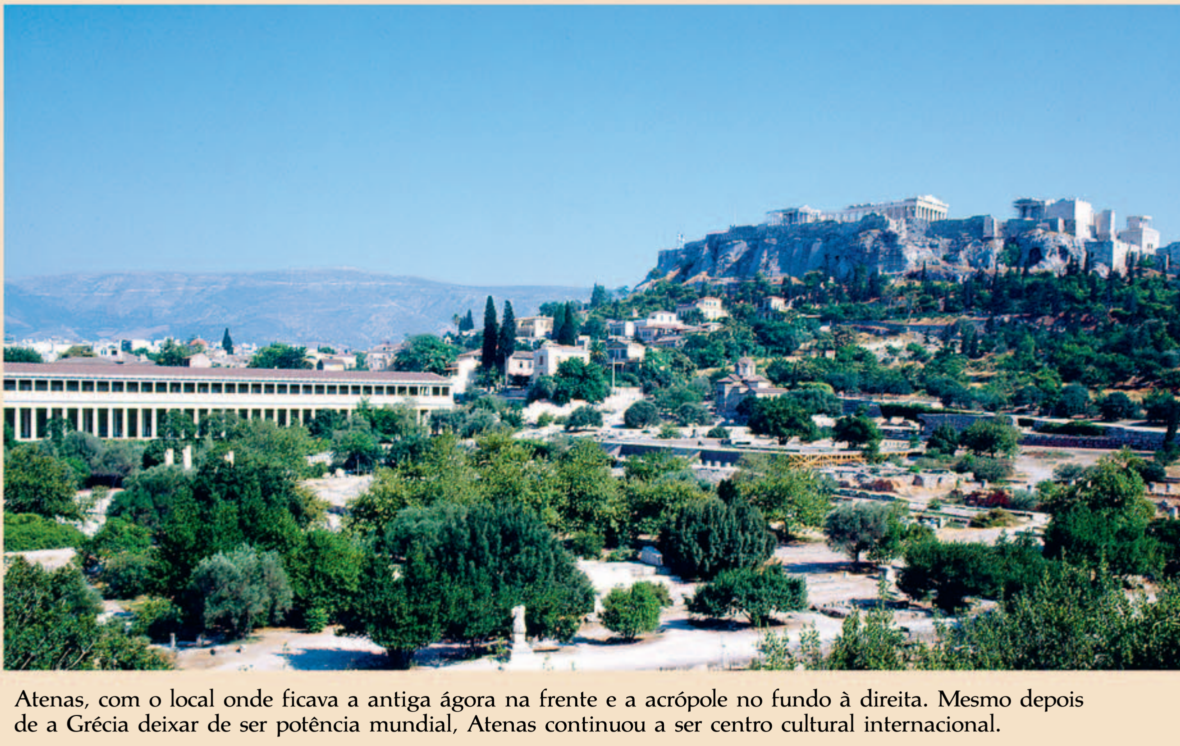
O Império Grego

ESPANTOSOS eventos na história grega cumpriram profecias bíblicas. A Grécia parecia candidata improvável a potência mundial, visto que seu povo se achava dividido em tribos e cidades-estados independentes.

Mas profecias bíblicas registradas no sexto século AEC apontavam para uma mudança dramática. Simbolizando a Grécia primeiro como leopardo com asas e depois como bode com um chifre proeminente, predisseram de modo inconfundível que a Grécia esmagaria a Potência Mundial Medo-Persa. Revelaram também que o poder dum "chifre proeminente" seria quebrantado e que em seu lugar surgiriam quatro. — Da 7:6; 8:5-8, 20-22; 11:3, 4.

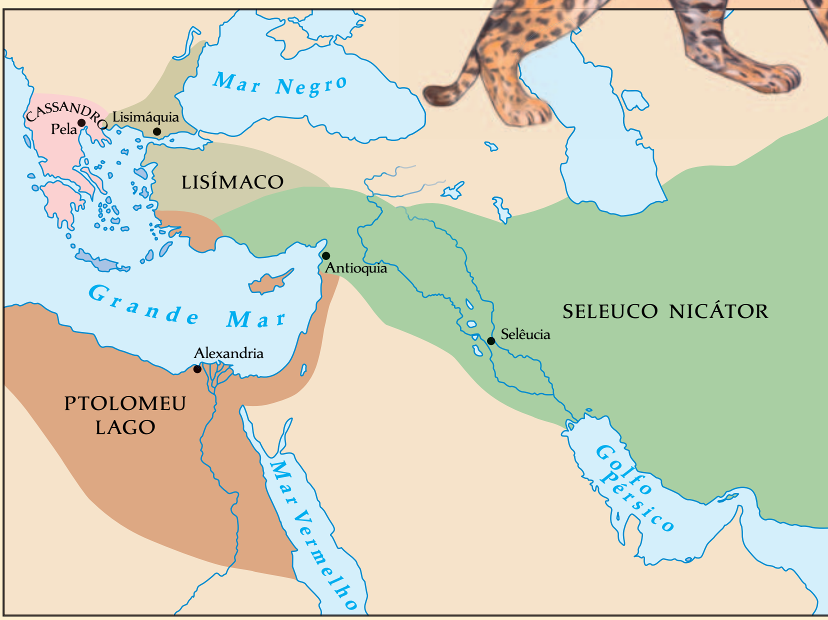
Alexandre, o Grande (Magno), mostrou ser esse "chifre proeminente". Começando em 334 AEC, ele levou um pequeno, mas bem disciplinado exército grego a uma vitória após outra. Com velocidade relâmpago conquistou a Ásia Menor, a Síria, a Palestina, o Egito, e todo o Império Medo-Persa até a fronteira da Índia. Mas, em poucos anos, Alexandre morreu, e num tempo relativamente curto seu império foi dividido em quatro partes, entre quatro de seus generais.

O Império Grego foi de curta duração, mas seus efeitos foram duradouros. Antes da sua morte, Alexandre havia introduzido a cultura grega e a língua grega em todas as partes do seu domínio. O grego comum tornou-se a língua franca de muitas nacionalidades, e isto contribuiu mais tarde para a rápida difusão do cristianismo em toda a região mediterrânea.



Atenas, com o local onde ficava a antiga ágora na frente e a acrópole no fundo à direita. Mesmo depois de a Grécia deixar de ser potência mundial, Atenas continuou a ser centro cultural internacional.

Em 323 AEC, à idade de 32 anos, Alexandre foi atacado de malária e faleceu. Em 301 AEC, quatro de seus generais já se haviam estabelecido no poder: Ptolomeu Lago sobre o Egito e a Palestina; Seleuco Nicátor sobre a Mesopotâmia e a Síria; Lisímaco sobre a Trácia e a Ásia Menor; e Cassandro sobre a Macedônia e a Grécia. (Da 7:6; 8:8; 11:4)

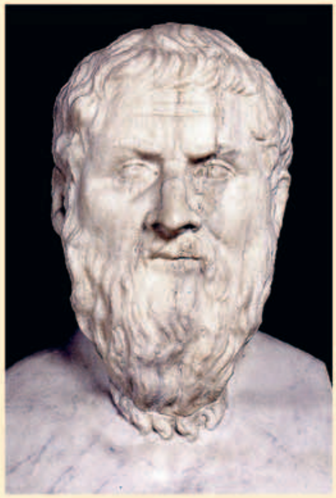


Os jogos gregos, tais como esses mostrados num relevo encontrado em Atenas, estavam associados com a religião grega e promoviam o helenismo; assim, um ginásio de esportes estabelecido em Jerusalém corrompia jovens judeus.

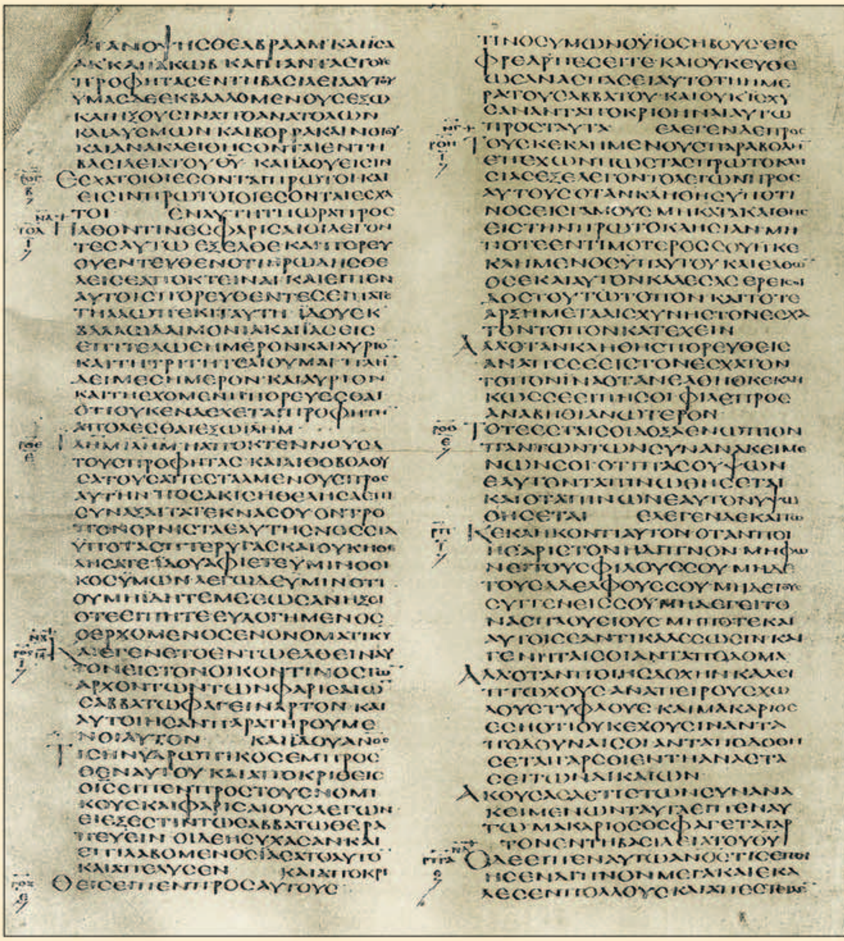
Um prato de cerâmica mostra o sacrifício de um porco. Num depravado esforço de corromper e eliminar a adoração de Jeová, Antíoco IV (Epifânio) ofertou tal sacrifício num altar construído sobre o grande altar no templo de Jeová em Jerusalém, e depois dedicou o templo a Zeus.

Moeda com a imagem de Antíoco IV (Epifânio).

A antiga Corinto.
Os cristãos da congregação do primeiro século tiveram de contender ali com a influência da filosofia grega e as práticas moralmente corrompedoras da religião da cidade.



O filósofo Platão, do quarto século AEC, contribuiu muito para propagar a ideia grega da imortalidade da alma.



O Manuscrito Alexandrino, em grego, do quinto século EC. A maior parte das Escrituras Gregas Cristãs foi originalmente escrita em coiné, o grego comum.

MEDITAÇÃO. Reflexão profunda e concentrada em que a pessoa pensa seriamente em experiências anteriores, pondera e cogita assuntos do momento, ou dá refletida consideração a possíveis eventos futuros.

Para meditar corretamente, precisa-se estar livre de distrações, concentrado apenas nos próprios pensamentos. Por exemplo, Isaque saiu passeando sozinho, de noitinha, para meditar, possivelmente sobre o seu iminente casamento com Rebeca. (Gên 24:63) Era durante a solidão das vigílias noturnas que o salmista meditava na grandeza do seu grandioso Criador. (Sal 63:6) As meditações do coração devem enfocar coisas benéficas, o esplendor e as atividades de Jeová, coisas que agradam a Ele (Sal 19:14; 49:3; 77:12; 143:5; Fil 4:8), não as maquinações dos iníquos. — Pr 24:1, 2.

Com meditação proveitosa, não se estará inclinado a dar respostas tolas. Refletir-se-á seriamente nesses assuntos de importância, e, em resultado, as respostas dadas procederão do coração e não serão mais tarde lamentadas. — Pr 15:28.

Quando Josué foi designado superintendente da nação de Israel, foi instruído a fazer uma cópia da lei de Jeová, e mandou-se-lhe (conforme traduzido por muitas versões da Bíblia) 'meditar' nela dia e noite. (Jos 1:8; *Al, BJ, CBC, IBB, MC*) Aqui, a palavra hebraica para "meditar" é *ha·gháh*. Ela significa basicamente "emitir sons inarticulados" e é traduzida 'uivar', 'rugir', 'arrulhar' e 'murmurar'. (Is 16:7; 31:4; 38:14; 59:3) *Ha·gháh* tem também o sentido de 'proferir em voz baixa' e 'meditar'. (Sal 35:28; Pr 15:28) A *Tradução do Novo Mundo* verte apropriadamente o termo hebraico *ha·gháh,* que ocorre em Josué 1:8, por "tens de ler em voz baixa". (Veja também Sal 1:2.) A leitura em voz baixa incute na mente, de forma mais indelével, a matéria em que se medita. *Gesenius's Hebrew and Chaldee Lexicon* (Léxico Hebraico e Caldeu de Gesenius; traduzido para o inglês por S. Tregelles, 1901, p. 215) diz a respeito de *ha·gháh:* "Propria[mente] falar consigo mesmo, murmurando e em voz baixa, como é amiúde feito por aqueles que estão refletindo." — Veja Sal 35:28; 37:30; 71:24; Is 8:19; 33:18.

O apóstolo Paulo disse a Timóteo que ponderasse sua conduta, seu ministério e seu ensino, ou meditasse nisso. Timóteo, como superintendente, tinha de ser extraordinariamente cuidadoso de ensinar doutrina salutar e de que seu modo de vida fosse exemplar. — 1Ti 4:15.

Meditação Errada. Depois de os apóstolos Pedro e João terem sido detidos pelo capitão do templo, e os governantes judeus os terem ameaçado e lhes ordenado que não ensinassem mais à base do nome de Jesus, os apóstolos retornaram aos outros discípulos. Estes oraram a Deus, citando as palavras proféticas de Davi, dizendo: " 'Por que se tumultuaram as nações e meditaram os povos coisas vãs?' . . . Mesmo assim, tanto Herodes como Pôncio Pilatos, com homens das nações e com povos de Israel, ajuntaram-se realmente nesta cidade contra o teu santo servo Jesus, a quem ungiste, a fim de fazerem as coisas que a tua mão e conselho predeterminaram que ocorressem." — At 4:1-3, 18, 21, 23-28.

As "coisas vãs" mencionadas aqui são indicadas pelo contexto não como as coisas que as pessoas normalmente procuram na vida, mas as coisas despojadas de tudo o que é bom — na realidade, pensar, falar e tentar lutar contra Jeová e os servos dele — coisas totalmente fúteis. — At 4:25.

O Rei Davi disse a respeito daqueles que o odiavam e que procuravam matá-lo: "O dia inteiro murmuram [uma forma de *ha·gháh*] enganos." (Sal 38:12) Estas meditações não eram meras ideias passageiras. Estavam profundamente arraigadas no coração deles, estando eles inclinados para com este empenho iníquo. O escritor de Provérbios diz a respeito de tais homens: "Seu *coração* está meditando a assolação e seus próprios lábios estão falando desgraça." — Pr 24:2.

Jesus disse aos que o odiavam: "Por que estais raciocinando essas coisas em vossos *corações?"* (Mr 2:8) O apóstolo Paulo diz a respeito de todos os que querem 'suprimir a verdade de modo injusto': "Tornaram-se inanes nos seus raciocínios e o seu coração ininteligente ficou obscurecido." Tal meditação mostra ser fatal para os que se entregam a ela. — Ro 1:18, 21.

MEDO. Veja TEMOR.

MEDOS, MÉDIA. Os medos eram uma raça ariana, portanto, do tronco jafético e evidentemente descendentes de Madai, filho de Jafé. (Gên 10:2) Estavam relacionados com os persas em raça, língua e religião.

Como povo, os medos só começaram a aparecer na história bíblica no oitavo século AEC, ao passo que a primeira menção deles em registros seculares disponíveis remonta ao tempo do rei assírio Salmaneser III, contemporâneo do Rei Jeú (c. 904-877 AEC). Evidências arqueológicas e outras são encaradas como indicando sua presença no planalto iraniano a partir de aproximadamente meados do segundo milênio AEC.

Geografia. Embora suas fronteiras sem dúvida flutuassem, a antiga região da Média basicamente ficava ao O e ao S do mar Cáspio, separada da costa daquele mar pela cordilheira do Elburz. No NO, evidentemente se estendia além do lago Urmia até o vale do rio Araques, ao passo que no seu termo O os montes Zagros serviam de barreira entre

a Média e a terra da Assíria, e as baixadas do Tigre; ao L ficava uma grande região desértica, e ao S o país de Elão.

A terra dos medos era assim principalmente um planalto montanhoso com a altitude média de 900 a 1.500 m acima do nível do mar. Uma parte considerável desta terra é uma estepe árida, onde há pouca precipitação pluvial, embora haja planícies férteis muito produtivas. A maioria dos rios flui para o grande deserto central, onde suas águas se dissipam em brejos e pântanos que secam no verão quente e deixam depósitos de sal. As barreiras naturais tornavam a defesa relativamente fácil. A cordilheira ocidental é a mais elevada, com numerosos picos de mais de 4.270 m de altitude, mas o cume mais elevado, o monte Demavend (5.771 m) se encontra na cordilheira do Elburz, perto do mar Cáspio.

Principais Ocupações. Evidentemente, naquele tempo como agora, a maioria das pessoas viviam em pequenas aldeias ou eram nômades, e a principal ocupação era a criação de gado. Textos cuneiformes que relatam incursões assírias na Média apresentam tal quadro e mostram que a excelente raça de cavalos criada pelos medos era um dos principais prêmios procurados pelos invasores. Rebanhos e manadas de ovelhas, de cabras, de jumentos, de mulos e de vacas também pastavam nos bons pastos dos altos vales. Em relevos assírios, os medos são às vezes representados usando o que parece serem capas de pele de ovelhas sobre as suas túnicas, e com botas altas com cordões, equipamento necessário para o trabalho pastoril nos planaltos, onde os invernos traziam neves e intenso frio. A evidência arqueológica mostra que os medos possuíam hábeis trabalhadores em bronze e ouro.

História. Os medos não deixaram praticamente nenhuns registros escritos; o que se sabe deles deriva do registro bíblico, de textos assírios e também dos historiadores gregos, clássicos. Os medos parecem ter-se constituído em numerosos pequenos reinos sob chefes tribais, e os jactanciosos relatos dos imperadores assírios Shamshi Adad V, Tiglate-Pileser III e Sargão II referem-se às suas vitórias sobre certos chefes de cidade da distante terra dos medos. Depois da vitória assíria sobre o reino de Israel, em 740 AEC, os israelitas foram enviados ao exílio em lugares na Assíria e "nas cidades dos medos", algumas delas sendo então vassalos da Assíria. — 2Rs 17:6; 18:11.

Os esforços dos assírios de subjugar "os insubmissos medos" continuaram sob o rei assírio Esar-Hadom, filho de Senaqueribe, e evidentemente contemporâneo do Rei Manassés, de Judá (716-662 AEC). Numa das suas inscrições, Esar-Hadom fala de "um distrito na borda do deserto de sal, que jaz na terra dos distantes medos, na beirada do monte Bikni, o monte de lápis-lazúli, . . . poderosos chefes que não se haviam submetido ao meu jugo, — eles mesmos, junto com seu povo, seus cavalos de montaria, seus bois, suas ovelhas, seus jumentos e seus camelos (bactrianos), — enorme despojo, eu levei para a Assíria. . . . Meu tributo e meu imposto reais eu lhes impus, anualmente." — *Ancient Records of Assyria and Babylonia* (Registros Antigos da Assíria e de Babilônia), de D. D. Luckenbill, 1927, Vol. II, pp. 215, 216.

Segundo o historiador grego Heródoto (I, 96), os medos tornaram-se um reino unido sob um governante chamado Dêioces. Alguns historiadores modernos acreditam que Dêioces seja o governante chamado Daiaukku nas inscrições. Ele foi capturado e deportado para Hamate, por Sargão II, em resultado duma incursão assíria na região da Média. Todavia, a maioria dos peritos acha que foi só no

tempo de Ciaxares (ou Kyaxares, neto de Dêioces, segundo Heródoto [I, 102, 103]) que os reis da Média começaram a se unir sob determinado governante. Mesmo então talvez fossem apenas como os pequenos reis de Canaã, que às vezes lutavam sob a direção de determinado rei, embora ainda mantivessem um considerável grau de independência. — Veja Jos 11:1-5.

Os medos haviam aumentado em força apesar das incursões assírias, e começaram a ser então os rivais mais perigosos da Assíria. Quando Nabopolassar, de Babilônia, pai de Nabucodonosor, se rebelou contra a Assíria, Ciaxares, o medo, juntou suas forças às dos babilônios. Depois de os medos capturarem Assur, no 12.º ano de Nabopolassar (634 AEC), Ciaxares (chamado *Ú-ma-kis-tar* nos registros babilônicos) reuniu-se com Nabopolassar junto à cidade capturada, e eles "estabeleceram uma entente cordiale [entendimento cordial]". (*Assyrian and Babylonian Chronicles* [Crônicas Assírias e Babilônicas], de A. K. Grayson, 1975, p. 93) Beroso (conhecido através de Polistor e Abideno, ambos citados por Eusébio) diz que o filho de Nabopolassar, Nabucodonosor, casou-se com a filha do rei medo, o nome dela sendo Amitis (ou Amuhea, segundo Abideno). (Eusébio, *Chronicorum liber prior*, editado por A. Schoene, Berlim, 1875, col. 29, linhas 16-19, col. 37, linhas 5-7) Os historiadores discordam, porém, quanto a se Amitis era filha de Ciaxares, ou do filho deste, Astíages.

Junto com os babilônios, derrotam a Assíria. Depois de batalhas adicionais contra os assírios, finalmente, no 14.º ano de Nabopolassar (632 AEC), as forças conjuntas dos medos e dos babilônios conquistaram Nínive. (Sof 2:13) A resistência assíria foi transferida para Harã (uns 360 km) ao O, mas, embora a Assíria recebesse ajuda do Egito, os esforços de continuar com o domínio assírio foram baldados, e o Império Assírio foi dividido entre os medos e os babilônios. (Na 2:8-13; 3:18, 19) Os medos parecem ter tomado a parte setentrional do território, ao passo que os babilônios tomaram a parte sul e sudoeste, incluindo a Síria e a Palestina. Ciaxares avançou depois na Ásia Menor até o rio Hális, onde uma guerra com a Lídia resultou num impasse e o Hális se tornou o termo no extremo O do Império Medo. Este império estendia-se então sobre a maior parte do planalto iraniano, o norte da Mesopotâmia, a Armênia e a Capadócia.

Perdem a posição dominante para os persas. Nesta época, os medos, tendo por capital Ecbátana (Esd 6:2), ocupavam a posição dominante sobre os aparentados persas, que haviam ocupado a região ao S da Média. Tanto Heródoto (I, 107, 108), como Xenofonte (*Cyropaedia* [Ciropédia], I, ii, 1), historiadores gregos, relatam que o sucessor de Ciaxares, Astíages (chamado Ishtumegu nos textos cuneiformes) dera sua filha Mandane em casamento ao governante persa Cambises, o que resultou no nascimento de Ciro (II). Ciro, ao se tornar rei de Anxã, uma província persa, uniu as forças persas no esforço de se livrar do jugo médio. A Crônica de Nabonido indica que "o exército de Ishtumegu [Astíages] se revoltou" contra este e o entregou "em cadeias" a Ciro, que depois se apoderou da capital da Média. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, p. 305) Daquele ponto em diante, a Média se uniu com a Pérsia para formar o Império Medo-Persa. Assim, a visão recebida pelo profeta Daniel assemelhou aptamente a potência dupla da Medo-Pérsia a um carneiro de dois chifres, sendo o mais alto dos chifres aquele "que subira depois", representando a ascendência dos persas e seu domínio no império pelo restante da sua existência. — Da 8:3, 20.

No entanto, a evidência indica que Ciro concedeu posições de poder e autoridade aos medos, de modo que estes continuaram a reter uma medida considerável de destaque dentro do seu governo. Assim, o profeta Daniel interpretou para o Rei Belsazar a escrita críptica na parede como predizendo a divisão do Império Babilônico e de este ser entregue "aos medos e aos persas", e, em outros lugares do livro de Daniel, os medos continuam a ser alistados primeiro na frase "a lei dos medos e dos persas". (Da 5:28; 6:8, 12, 15) No século seguinte, o livro de Ester (Est 1:3, 14, 18, 19) inverte a ordem, com uma exceção (Est 10:2), em que os medos são alistados como historicamente precedendo os persas.

Junto com os persas derrotam Babilônia. No oitavo século AEC, o profeta Isaías predissera que Jeová suscitaria contra Babilônia "os medos, que reputam a própria prata como nada e que, quanto ao ouro, não se agradam dele. E seus arcos despedaçarão até mesmo os moços". (Is 13:17-19; 21:2) O termo "medos", aqui, pode muito bem incluir os persas, assim como os historiadores clássicos gregos costumavam usar o termo para abranger tanto os medos como os persas. Desprezarem eles a prata e o ouro evidentemente indica que, no que se referia a Babilônia, o objetivo principal deles era a conquista, não o despojo, de modo que nenhum suborno ou oferta de pagar tributo podia demovê-los da sua determinação. Os medos, iguais aos persas, usavam o arco como arma principal. Os arcos de madeira, embora às vezes montados com bronze ou cobre (veja Sal 18:34), provavelmente 'despedaçaram os moços de Babilônia' com uma chuva de flechas, individualmente polidas para penetrar ainda mais fundo. — Je 51:11.

Pode-se notar que Jeremias (51:11, 28) menciona os "*reis* da Média" entre os que atacariam Babilônia, o plural talvez indicando que, mesmo sob Ciro, um ou vários reis medos subordinados talvez continuassem a existir, situação que não era incompatível com os costumes antigos. (Veja também Je 25:25.) Verificamos também que, quando Babilônia foi capturada pelas forças conjuntas de medos, persas, elamitas e outras tribos vizinhas, foi um medo chamado Dario quem foi "constituído rei sobre o reino dos caldeus", evidentemente designado pelo Rei Ciro, o persa. — Da 5:31; 9:1; veja DARIO N.º 1.

Conquistados por Alexandre, o Grande. No tempo do Rei Assuero (que se acredita ter sido Xerxes I), ainda se fazia referência à "força militar da Pérsia *e da Média*", sendo o conselho privado do rei formado por "sete príncipes da Pérsia e da Média", e as leis ainda eram conhecidas como "as leis da Pérsia e da Média". (Est 1:3, 14, 19) Em 334 AEC, Alexandre, o Grande (ou: Magno), obteve suas primeiras vitórias decisivas sobre as forças persas, e em 330 AEC ocupou a Média. Após a sua morte, a parte meridional da Média passou a fazer parte do Império Selêucida, ao passo que a parte setentrional tornou-se um reino independente. Embora a Média fosse dominada ora pelos partos, ora pelo Império Selêucida, Estrabão, geógrafo grego, indicou que uma dinastia dos medos continuou no primeiro século EC. (*Geography* [Geografia], 11, XIII, 1) Em Jerusalém, em Pentecostes do ano 33 EC, estavam presentes medos, junto com partos, elamitas e pessoas de outras nacionalidades. Visto que são chamados de "judeus, homens reverentes, de toda nação", talvez fossem descendentes dos judeus exilados em cidades dos medos, após a conquista assíria de Israel, ou talvez alguns fossem prosélitos da crença judaica. — At 2:1, 5, 9.

Por volta do terceiro século EC, os medos se haviam fundido com o restante da nação dos iranianos, deixando assim de existir como povo distinto.

MEETABEL [provavelmente: Deus É Benfeitor].

1. Filha da mulher Matrede e esposa do rei edomita Hadar (Hadade). — Gên 36:31, 39; 1Cr 1:50.

2. Antepassado (provavelmente avô) do Semaías contratado por Tobias e Sambalá para tentar induzir Neemias a pecar por medo. — Ne 6:10-14.

MEFAATE. Cidade originalmente designada aos rubenitas, mas depois concedida aos levitas meraritas. (Jos 13:15, 18; 21:34, 36, 37; 1Cr 6:77-79) Nos dias de Jeremias, uns oito séculos mais tarde, Mefaate estava sob controle moabita. (Je 48:21, 24) Possivelmente é identificada com Tell Jawa, uns 11 km ao S de ʽAmman (Rabá). A vizinha Khirbet Nefaʽa (ou: Qureiyat Nafiʽ) talvez preserve o nome antigo.

MEFIBOSETE.

1. Um dos dois filhos do Rei Saul com Rispa, filha de Aiá. (2Sa 21:8) Estava entre os sete descendentes de Saul que Davi entregou aos gibeonitas para expiar a tentativa de Saul, de aniquilá-los. (Veja GIBEÃO, GIBEONITAS.) Os gibeonitas expuseram Mefibosete e os outros seis membros da família de Saul "no monte perante Jeová", depois de matá-los "nos primeiros dias da sega, no início da sega da cevada". (Veja Núm 25:4.) No entanto, Rispa agiu para manter afastados as aves e os animais selvagens, e Davi, mais tarde, mandou juntar os ossos deles e sepultá-los com os de Saul e de Jonatã na sepultura de Quis. — 2Sa 21:1-14.

2. Filho de Jonatã; neto do Rei Saul. Quando a notícia da morte de Saul e de Jonatã chegou de Jezreel, a aia de Mefibosete tomou o menino de cinco anos e fugiu em pânico. Nesta ocasião, 'ele sofreu uma queda e ficou manco' de ambos os pés. (2Sa 4:4) Por vários anos, Mefibosete morou na casa de Maquir, filho de Amiel, em Lo-Debar. Davi soube disso por Ziba, ex-servo da casa de Saul. Sem dúvida, lembrando-se do seu pacto com Jonatã (1Sa 20:12-17, 42), Davi quis usar de benevolência para com quem tivesse 'sobrado da casa de Saul'. Mefibosete foi levado perante Davi, e quando o rei explicou que era seu desejo usar de benevolência para com Mefibosete por devolver-lhe "todo o campo de Saul", e por fazê-lo 'comer constantemente pão à sua mesa', Mefibosete respondeu humildemente: "Que é o teu servo para teres virado a tua face para o cão morto tal como eu sou?" Todavia, em harmonia com a determinação de Davi no assunto, Ziba e todos os que moravam na sua casa (inclusive 15 filhos e 20 servos) tornaram-se servos de Mefibosete, a quem se entregou a propriedade de Saul. Depois disso, ele morou em Jerusalém e constantemente comia à mesa do rei. — 2Sa 9.

Quando Davi fugiu de Jerusalém por causa da conspiração de Absalão, Ziba foi ao encontro dele, fornecendo-lhe suprimentos. Respondendo às indagações de Davi sobre o paradeiro de Mefibosete, Ziba disse: "Eis que está morando em Jerusalém; pois ele disse: 'É hoje que a casa de Israel me dará de volta o domínio real de meu pai.'" Em vista disso, o rei disse a Ziba: "Eis que é teu tudo o que pertence a Mefibosete." (2Sa 16:1-4) Mefibosete foi ao encontro de Davi, quando o rei voltou a Jerusalém, e o relato diz que "ele não tinha cuidado dos seus pés, nem tinha cuidado do seu bigode, nem tinha lavado as suas roupas desde o dia em que o rei foi embora até o dia em que veio em paz". Quando Davi perguntou por que Mefibosete não tinha ido com ele, Mefibosete explicou que o seu servo o enganara, e ele disse também: "De modo que ele caluniou o teu servo diante do meu senhor, o rei. Meu

senhor, o rei, porém, é como um anjo do verdadeiro Deus" (isto é, veria o assunto na luz verdadeira). Davi, evidentemente reconhecendo a inocência de Mefibosete, alterou seu primeiro decreto por dizer: "Tu e Ziba deveis compartilhar o campo." Ao que Mefibosete respondeu: "Que ele fique até com o inteiro, agora que meu senhor, o rei, veio em paz para a sua casa." — 2Sa 19:24-30; compare isso com Pr 18:17; 25:8-10.

Quando os gibeonitas quiseram matar os descendentes de Saul, para expiar a tentativa iníqua daquele rei contra eles, Davi teve compaixão para com Mefibosete, por causa do juramento de Jeová entre Davi e Jonatã, e ele poupou Mefibosete. (2Sa 21:7, 8) As Escrituras não fornecem nenhuma informação adicional sobre Mefibosete, embora a família de Saul continuasse a existir até uma geração posterior, através do filho de Mefibosete, Mica (Micá). (2Sa 9:12; 1Cr 9:39-44) Evidentemente, Mefibosete também tinha o nome de Meribe-Baal, conforme 1 Crônicas 8:34 e 9:40 parecem indicar.

MEGIDO. Uma das mais importantes cidades da Terra da Promessa, situada a uns 90 km ao N de Jerusalém e 31 km ao SE da atual cidade de Haifa. Foi construída num terreno de um pouco mais de 4 ha, no alto duma elevação hoje conhecida como Tell el-Mutesellim (Tel Megiddo), que se eleva a quase 21 m acima do vale abaixo. — FOTOS e MAPA, Vol. 1, p. 953.

Estratégica. Situada neste lugar estratégico, que sobreleva e domina a fértil parte ocidental do vale de Jezreel (a planície de Esdrelom, também conhecida como "vale plano de Megido"; 2Cr 35:22; Za 12:11), controlava facilmente as principais rotas comerciais e militares que cruzavam ali. Tanto a história bíblica como os registros seculares contam que os exércitos de muitas nações travaram batalhas decisivas ao redor de Megido, por causa da sua posição dominante. Perto deste lugar, "junto às águas de Megido", o juiz Baraque derrotou as poderosas forças de Jabim, sob Sísera, as quais incluíam 900 carros equipados com foices de ferro. (Jz 4:7, 13-16; 5:19) Foi em Megido que o Rei Acazias, de Judá, morreu depois de ser mortalmente ferido perto de Ibleão, às ordens de Jeú. (2Rs 9:27) Em Megido, o Rei Josias, de Judá, foi mortalmente ferido quando interceptou o exército egípcio sob o Faraó Neco, que estava a caminho de ajudar os assírios junto ao rio Eufrates. — 2Rs 23:29, 30; 2Cr 35:22.

Em diversas ocasiões durante a sua longa história, conforme mostram as escavações arqueológicas, Megido era muito fortificada. Descobriram-se ruínas que mostram que ela tinha antigamente muralhas de 4 a 5 m de espessura, que mais tarde foram aumentadas para mais de 7,5 m de espessura, partes delas ainda tinham mais de 3,3 m de altura quando foram encontradas.

Portão salomônico em Megido, similar aos encontrados em Hazor e em Gezer.

História. A primeira menção de Megido alista seu rei entre os 31 que Josué derrotou na conquista inicial da Terra da Promessa. (Jos 12:7, 8, 21, 24) Quando a terra foi distribuída, Megido, junto com suas aldeias dependentes, tornou-se uma cidade encravada pertencente à tribo de Manassés, embora ficasse no território de Issacar. (Jos 17:11; 1Cr 7:29) No entanto, durante o período dos juízes, Manassés não conseguiu expulsar os cananeus deste baluarte. No máximo, quando Israel se tornou forte, os habitantes desta cidade foram arregimentados para trabalhos forçados. — Jz 1:27, 28.

Sob o reinado de Davi, quando as fronteiras do reino foram estendidas aos seus plenos limites, todos os elementos cananeus dentro da Terra da Promessa foram subjugados, inclusive Megido. Isto permitiu que Salomão incluísse Megido no quinto distrito mencionado para suprir a casa real de alimentos durante um mês do ano. — 1Rs 4:7, 8, 12.

Salomão também fortificou Megido, e ela talvez se tornasse uma das suas cidades de carros em que alguns dos seus 12.000 corcéis ficavam estabulados. (1Rs 9:15-19; 10:26) Em Megido, os arqueólogos encontraram restos bem extensos do que alguns peritos (mas não todos) acham ter sido estábulos capazes de acomodar mais de 450 cavalos. Primeiro, estas estruturas foram atribuídas ao tempo de Salomão, mas, muitos arqueólogos posteriores as relegam a um período mais adiante, talvez ao tempo de Acabe.

A profecia de Zacarias (12:11) fala dum 'grande lamento' que ocorreu "no vale plano de Megido", que pode ser uma referência ao lamento por causa do Rei Josias, que foi morto ali em batalha. (2Rs 23:29, 30) Há uma ligeira diferença na grafia hebraica de Megido no livro de Zacarias. Em vez da grafia convencional hebraica de *Meghid·dóh,* consta *Meghid·dóhn,* uma forma prolongada similar à encontrada em Revelação (Apocalipse) 16:16. — Veja HAR-MAGEDON.

MEÍDA. Antepassado duma família de netineus, cujos "filhos", ou descendentes, retornaram com Zorobabel do exílio babilônico a Judá, em 537 AEC. — Esd 2:1, 2, 43, 52; Ne 7:54.

MEIGUICE, SUAVIDADE. Disposição ou maneiras brandas, o contrário da rudeza ou dureza. A meiguice, ou suavidade, está intimamente relacionada com a humildade e a mansidão.

A meiguice, ou suavidade, é um requisito para o servo de Deus, especialmente para aquele que ocupa uma posição de responsabilidade como superintendente. O apóstolo Paulo declarou que "o escravo do Senhor não precisa lutar, porém, precisa ser meigo [gr.: *é·pi·on*] para com todos". (2Ti 2:24) A pessoa meiga não é espalhafatosa, barulhenta ou imoderada. Moisés, homem do verdadeiro Deus, embora não manifestasse a disposição correta em todos os casos, "era em muito o mais manso de todos os homens na superfície do solo". (Núm 12:3; Sal 90:cab.) Em certa ocasião, disse-se que sua fala era como "chuvas suaves sobre a relva". — De 32:2.

Em 1 Tessalonicenses 2:7, Paulo descreveu a si mesmo e seus companheiros como tornando-se "meigos entre vós [tessalonicenses], como a mãe lactante que acalenta os seus próprios filhos". Isto se dava porque tinham verdadeiro amor àqueles que ensinavam, bem como preocupação com o desenvolvimento espiritual deles. (1Te 2:8) A palavra *é·pi·oi* (traduzida "meigos") ocorre no Textus Receptus, em Tischendorf, em Merk e em alguns manuscritos. De acordo com W. E. Vine, a palavra *é·pi·os* "era usada frequentemente pelos escritores gregos como caracterizando uma babá com crianças provadoras, ou um professor com estudantes refratários, ou pais para com seus filhos. Em I Tes. 2:7, o Apóstolo usa-a para a conduta dele mesmo e dos seus comissionários para com os conversos em Tessalônica". — *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine), 1981, Vol. 2, p. 145.

Todavia, em 1 Tessalonicenses 2:7, o texto grego de Westcott e Hort, bem como certos manuscritos, rezam *né·pi·oi,* "criancinhas". Sobre isso observou *The New International Dictionary of New Testament Theology* (O Novo Dicionário Internacional da Teologia do Novo Testamento): "Há duas leituras de 1 Tes. 2:7: (a) *ēpioi* (fomos *meigos* na vossa companhia); (b) *nēpioi* (criancinhas). A palavra precedente termina com *n,* e parece provável que este *n* tenha sido repetido por engano no copiar. Além disso, a interpretação da segunda leitura leva a dificuldades. Porque no v. 7b, não é a si mesmo, mas os tessalonicenses que Paulo compara a 'filhos'; ele e seus colegas eram como ama (*trophos*)." — Editado por C. Brown, 1975, Vol. 1, p. 282.

Não Fraqueza. A meiguice não denota fraqueza. Requer força e disposição para ser meigo, ou suave, com outros, e apaziguá-los, ou não ferir os seus sentimentos, especialmente quando sob provocação. Em 2 Samuel 18:5, Davi, homem de guerra, por causa do seu amor paterno, ordenou a Joabe que lidasse com suavidade com seu filho rebelde, Absalão. A palavra hebraica (*'at*), neste caso, refere-se a uma ação branda ou a um movimento suave. O apóstolo Paulo, embora meigo, não era fracalhão, conforme atestado pela sua capacidade de falar de modo bem firme quando havia necessidade, por exemplo, quando escreveu a primeira e a segunda cartas à congregação cristã em Corinto.

Força Unificadora. É agradável e resulta em paz quando se fala e age com suavidade. Alguém assim é acessível, não intimidativo, e seus modos contribuem para a edificação espiritual dos outros. Dureza, rudeza, espalhafato e vulgaridade são fatores divisórios e repelem os outros. Mas a meiguice, ou suavidade, atrai e unifica. Fala-se de Jeová como reunindo os seus cordeiros e como carregando-os ao colo (o que se refere às amplas dobras da parte superior da vestimenta, em que os pastores às vezes carregavam cordeirinhos). (Is 40:11) Seu Filho Jesus Cristo disse a Jerusalém: "Quantas vezes quis eu ajuntar os teus filhos, assim como a galinha ajunta os seus pintinhos debaixo de suas asas!" "Mas", acrescentou ele, "vós não o quisestes". (Mt 23:37) Por isso, receberam um tratamento duro às mãos do exército romano, quando sua cidade foi desolada, em 70 EC.

Falsa Suavidade. Suavidade no tom e nas maneiras, tal como falar com voz macia, nem sempre é prova de verdadeira suavidade. Ela é uma qualidade que, para ser cabalmente genuína, tem de proceder do coração. Enquanto Jó, servo de Deus, sofria às mãos de Satanás, numa prova da sua integridade a Deus, ele foi verbalmente atacado por três companheiros. Eles acusaram Jó de pecado secreto, iniquidade e obstinação, dando também a entender que ele era apóstata, e que os filhos dele sofreram a morte às mãos de Deus por serem iníquos. Ainda assim, um dos três, Elifaz, disse a Jó: "Não te bastam as consolações de Deus ou a palavra falada suavemente contigo?" (Jó 15:11) De modo que pelo menos parte da conversa deles talvez fosse em tom brando, mas era dura no conteúdo, portanto, não genuinamente suave.

MEIR [possivelmente: Preço]. Homem da tribo de Judá, filho de Quelube (Calebe) e "pai de Estom". — 1Cr 4:1, 11.

ME-JARCOM [Águas de Jarcom]. Alguns peritos acreditam que Me-Jarcom, no território de Dã (Jos 19:40, 41, 46), seja o Nahr el-ʽAuja (Nahal Yarqon), que deságua no mar Mediterrâneo uns 6 km ao NNE de Jope. Suas cabeceiras, que estão entre as maiores fontes da Palestina, emergem a uns 20 km no interior, perto do lugar sugerido de Afeque (N.º 3).

Outra opinião é que o texto hebraico original, assim como a *Septuaginta* grega, talvez rezasse 'e no oeste [ou: junto ao mar] Jarcom'. Tell Qasileh (Tel Qasila), situado dentro dos limites de Tel Aviv-Yafo (Jope), tem sido apresentado como possível identificação de Jarcom.

MEL, FAVO DE MEL. O mel de abelha é uma substância líquida, doce, viscosa, produzida pelas abelhas. O mel é mencionado nas Escrituras Hebraicas pelas palavras *nó·feth* (mel fluido, ou mel de favo) e *devásh.* Esta última palavra talvez se refira não só ao mel de abelha, mas também ao xarope de frutas. (Le 2:11 n) Nas Escrituras Gregas usa-se *mé·li,* junto com o adjetivo *á·gri·os,* "silvestre", para denotar o mel de abelhas silvestres.

O Favo de Mel. O favo de mel é uma maravilha de engenharia; revela a incomparável sabedoria e capacidade do Criador, de colocar tal instinto de "engenharia" e de construção na abelha-de-mel. A forma hexagonal dos alvéolos é ideal para conter a máxima quantidade de mel com o mínimo de cera de abelha, material de que são feitas as paredes dos alvéolos. Na construção do favo, a cera de abelha é produzida em glândulas especiais no corpo dela. A cera exsuda de poros no corpo, formando pequenas escamas brancas. A abelha, com as pernas, leva essas escamas às mandíbulas. Então mastiga a cera e a coloca na parte do favo em construção. As paredes do favo têm a espessura de apenas um terço de um milímetro, mas podem sustentar um peso 30 vezes maior ao delas.

As abelhas-de-mel constroem seus ninhos em lugares diversos, inclusive árvores, rochas, e, num caso, mesmo a carcaça dum animal, o qual evidentemente não era mais carniça, mas secara ao sol. Esta foi a carcaça do leão da qual Sansão comeu mel. — Jz 14:8, 9.

Mel. O mel de abelha é produzido do néctar tirado de flores e frutas. No processo do recolhimento do néctar e ao ser depositado no favo, acrescentam-se certas substâncias químicas do corpo da abelha. Parte da água evapora do néctar, e as substâncias químicas transformam o néctar em mel. A cor e o sabor do mel variam segundo a fonte do néctar. O mel é facilmente assimilado pelo organismo e rapidamente convertido em energia.

A maioria das referências bíblicas ao mel de abelha é ao mel silvestre, tal como João, o Batizador, comia no ermo. (Mt 3:1, 4) A qualidade energizante do mel é ilustrada no caso do filho do Rei Saul, Jonatã, o qual, esgotado da batalha, provou um pouco de mel. Imediatamente, seus olhos "começaram a clarear". (1Sa 14:25-30) Este alimento energizante é alistado entre as provisões que Deus forneceu ao seu povo no ermo. Ali, onde existiam poucas árvores, o povo podia comer mel tirado "dum rochedo", isto é, dos favos de mel que as abelhas tinham construído em lugares rochosos. — De 32:13.

Uso Ilustrativo. As propriedades curativas do mel são comparadas a declarações afáveis e à sabedoria, não só por causa da sua doçura e excelente sabor, mas também por causa das suas qualidades salutares. Declarações afáveis são

espiritualmente salutares, assim como o mel é bom para o organismo físico. O escritor de Provérbios diz: "Declarações afáveis são um favo de mel, doces para a alma e uma cura para os ossos." — Pr 16:24; 24:13, 14.

A doçura e o prazer de comer mel são aplicados de forma ilustrativa em todas as Escrituras. Exemplos disso se encontram em Ezequiel 3:2, 3; e Revelação (Apocalipse) 10:9. Muitas vezes se menciona o mel de favo, porque é considerado superior em sabor, doçura e fartura, em comparação com o mel que por algum tempo ficou exposto ao ar. Salientando a qualidade boa e agradável das palavras da donzela sulamita, o pastor que a amava falava delas como "mel de favo", gotejando de seus lábios. (Cân 4:11) As decisões judiciais de Jeová são tão excelentes, salutares e benéficas, que são até mesmo "mais doces do que o mel e o mel escorrendo dos favos". (Sal 19:9, 10) Suas declarações são 'mais suaves para o paladar do que o mel para a boca'. — Sal 119:103.

Embora o mel seja bom, comê-lo em excesso pode causar náuseas (Pr 25:16), e comer dele demais é comparado a pessoas que buscam a sua própria glória. — Pr 25:27.

O capítulo 5 de Provérbios usa a doçura do mel de favo para ilustrar a tentação para a imoralidade sexual a que a "mulher estranha" pode expor um homem com seus atrativos, usando encanto e palavras macias. Isto é um excelente aviso para os cristãos hoje em dia. "Os lábios duma mulher estranha estão gotejando como favo de mel e seu paladar é mais macio do que o azeite. Mas o efeito posterior dela é tão amargo como o absinto; é tão afiado como uma espada de dois gumes. Seus pés descem à morte", diz o sábio. As palavras e ações macias, melosas, induzem o homem ao ato imoral, de modo que "de repente vai ele atrás dela, igual ao touro que chega ao abate". — Pr 5:3-5; 7:21, 22.

Mel de Frutas. A palavra hebraica *devásh* pode referir-se também ao suco, ou xarope, de frutas — figos, tâmaras e assim por diante. Frequentemente, o contexto habilita o leitor a determinar se a referência é a mel de abelha, ou não. Evidentemente, em Levítico 2:11 proíbe-se oferecer no altar xarope de frutas, por causa da sua tendência de fermentar. Que não se fala aqui de mel de abelha é indicado pelo versículo seguinte, que inclui o proibido "mel" entre as primícias a serem oferecidas a Jeová. Visto que a maior parte do mel consumido pelos israelitas era mel silvestre, não o cultivado, o "mel" oferecido como primícias, na ocasião em que Ezequias incentivou o povo a apoiar o sacerdócio, sem dúvida, era o suco ou xarope de frutas. — 2Cr 31:5.

Terra de Leite e Mel. A descrição da Palestina como "terra que mana leite e mel", muitas vezes repetida nas Escrituras, é apropriada, porque esta terra não somente estava bem suprida do produto de abelhas, mas também de xarope de frutas. (Êx 3:8; Le 20:24; De 11:9; Jos 5:6) Pelo visto, faz-se referência a este último como produto trocado pelas mercadorias de Tiro. — Ez 27:2, 17; veja ABELHA.

MELANCIA [hebr.: *'avat·tí·ahh*]. Grande fruto alongado ou esférico, de casca dura, com muitas sementes e polpa doce, aquosa. Era um dos alimentos que a multidão mista e os israelitas anelavam enquanto no ermo, depois de saírem do Egito. (Núm 11:4, 5) Melancias (*Citrullus vulgaris*) são cultivadas há tempos no Egito e em outras partes do Oriente Médio.

MELATIAS [Jah Proveu Escape]. Gibeonita que ajudou em reparar parte da muralha de Jerusalém sob a supervisão de Neemias, em 455 AEC. — Ne 3:7.

MELEÁ. Antepassado do lado materno de Jesus Cristo, que viveu pouco depois do Rei Davi. — Lu 3:31.

MELEQUE [Rei]. Um dos filhos de Micá e descendente do Rei Saul, de Israel, sendo na realidade o bisneto de Jonatã, filho de Saul. — 1Cr 8:33-35; 9:39-41.

MELQUI [do hebr., significando "Meu Rei"]. Nome de dois antepassados do lado materno de Jesus Cristo.

1. "Filho" (ou descendente) de Adi e pai (ou antepassado) de Néri. — Lu 3:27, 28.

2. "Filho" (ou descendente) de Janai e pai (ou antepassado) de Levi. — Lu 3:23, 24.

MELQUISEDEQUE [Rei da Justiça]. Rei da antiga Salém e "sacerdote do Deus Altíssimo", Jeová. (Gên 14:18, 22) Ele é o primeiro sacerdote mencionado nas Escrituras; ocupava esta posição algum tempo antes de 1933 AEC. Sendo o rei de Salém, que significa "Paz", Melquisedeque é identificado pelo apóstolo Paulo como "Rei da Paz", e, à base do seu nome, como "Rei da Justiça". (He 7:1, 2) Entende-se que a antiga Salém tenha sido o núcleo da posterior cidade de Jerusalém, e seu nome foi incorporado no de Jerusalém, que às vezes é chamada de "Salém". — Sal 76:2.

Depois de Abrão (Abraão) derrotar Quedorlaomer e seus reis confederados, o patriarca veio à Baixada de Savé, ou "à Baixada do rei". Ali, Melquisedeque "trouxe para fora pão e vinho", e abençoou Abraão, dizendo: "Bendito seja Abrão do Deus Altíssimo, Produtor do céu e da terra; e bendito seja

o Deus Altíssimo, que entregou os teus opressores na tua mão!" Abraão entregou então ao rei-sacerdote "um décimo de tudo", isto é, "dos principais despojos" que conseguira na sua guerra bem-sucedida contra os reis aliados. — Gên 14:17-20; He 7:4.

Tipificado o Sacerdócio de Cristo. Numa notável profecia messiânica, o juramento afiançado de Jeová ao "Senhor" de Davi é: "Tu és sacerdote por tempo indefinido à maneira de Melquisedeque!" (Sal 110:1, 4) Este salmo inspirado deu aos hebreus motivos para considerar o prometido Messias como aquele em quem se conjugariam os cargos de sacerdote e de rei. O apóstolo Paulo, na carta aos hebreus, eliminou qualquer dúvida a respeito da identidade de quem fora predito, falando de "Jesus, que se tornou sumo sacerdote para sempre à maneira de Melquisedeque". — He 6:20; 5:10; veja PACTO.

Designação direta. Evidentemente, foi Jeová quem designou Melquisedeque para ser sacerdote. Ao considerar a condição de Jesus como o grande Sumo Sacerdote, Paulo mostrou que nenhum homem assume esta honra "por si mesmo, mas apenas quando é chamado por Deus, assim como também Arão foi". Ele explicou também que "o Cristo não se glorificou a si mesmo por se tornar sumo sacerdote, mas foi glorificado por aquele que falou com referência a ele: 'Tu és meu filho; hoje eu me tornei teu pai'", e o apóstolo, a seguir, aplica as palavras proféticas do Salmo 110:4 a Jesus Cristo. — He 5:1, 4-6.

'Recebeu dízimos de Levi.' A condição sacerdotal de Melquisedeque não estava vinculada com o sacerdócio de Israel, e, conforme as Escrituras salientam, era superior ao sacerdócio arônico. Um fator que indica isso é a deferência demonstrada a Melquisedeque por Abraão, antepassado de toda a nação de Israel, inclusive da tribo sacerdotal de Levi. Abraão, "amigo de Jeová", que se tornou "pai de todos os que têm fé" (Tg 2:23; Ro 4:11), deu um décimo, ou "dízimo", a este sacerdote do Deus Altíssimo. Paulo mostra que os levitas coletavam dízimos de seus irmãos, que também procediam dos lombos de Abraão. Todavia, ele salienta que Melquisedeque "que não derivou deles a sua genealogia tomou dízimos de Abraão", e, "por intermédio de Abraão, até mesmo Levi, que recebe dízimos, pagou dízimos, porque ele estava ainda nos lombos de seu antepassado quando Melquisedeque foi ao encontro dele". Assim, embora os sacerdotes levíticos recebessem dízimos do povo de Israel, eles, conforme representados pelo seu antepassado, Abraão, pagaram dízimos a Melquisedeque. Além disso, a superioridade do sacerdócio de Melquisedeque é mostrada por ele abençoar Abraão, Paulo indicando que "o menor é abençoado pelo maior". Esses fatores estão entre os que tornam Melquisedeque um tipo apropriado do grande Sumo Sacerdote Jesus Cristo. — He 7:4-10.

Sem predecessores nem sucessores. Paulo indica claramente que a perfeição era inalcançável por intermédio do sacerdócio levítico, tornando assim necessário o aparecimento dum sacerdote "à maneira de Melquisedeque". Ele indica que Cristo veio de Judá, tribo não sacerdotal, mas, citando a similaridade de Jesus com Melquisedeque, mostra que ele tornou-se sacerdote, "não segundo a lei dum mandamento dependente da carne, mas segundo o poder duma vida indestrutível". Arão e seus filhos tornaram-se sacerdotes sem juramento, mas o sacerdócio conferido a Cristo foi ordenado por um juramento de Jeová. Também, ao passo que os sacerdotes levíticos morriam e precisavam de sucessores, o ressuscitado Jesus Cristo, "por continuar vivo para sempre, tem o seu sacerdócio sem quaisquer sucessores", e, portanto, é capaz de "salvar completamente os que se aproximam de Deus por intermédio dele, porque está sempre vivo para interceder por eles". — He 7:11-25.

Em que sentido é que Melquisedeque não tinha "nem princípio de dias nem fim de vida"?

Paulo destacou um fato notável a respeito de Melquisedeque, ao dizer sobre ele: "Sem pai, sem mãe, sem genealogia, não tendo nem princípio de dias nem fim de vida, mas tendo sido feito semelhante ao Filho de Deus, permanece sacerdote perpetuamente." (He 7:3) Igual a outros humanos, Melquisedeque nasceu e morreu. Todavia, não se fornecem os nomes de seu pai e de sua mãe, nem se revelam seus ancestrais e sua posteridade, e as Escrituras não contêm informações sobre o início dos seus dias ou o fim da sua vida. De modo que Melquisedeque, apropriadamente, podia prefigurar Jesus Cristo, que tem um sacerdócio infindável. Assim como Melquisedeque não tem predecessor ou sucessor registrados no seu sacerdócio, assim tampouco Cristo foi precedido por um sumo sacerdote semelhante a ele, e a Bíblia mostra que nenhum jamais o sucederá. Além disso, embora Jesus nascesse na tribo de Judá e na linhagem real de Davi, sua linhagem carnal não tinha nenhuma influência sobre o seu sacerdócio, nem foi em virtude da genealogia humana que os cargos de sacerdote e de rei se conjugaram nele. Estas coisas foram resultado do juramento do próprio Jeová feito a ele.

Um conceito que aparece nos targuns de Jerusalém e que obteve ampla aceitação entre os judeus e outros, é que Melquisedeque era Sem, filho de Noé. Sem vivia naquele tempo e até mesmo sobreviveu

a Sara, a esposa de Abraão. Também, Noé especificamente abençoou Sem. (Gên 9:26, 27) Mas esta identificação não foi confirmada. Resta o fato de que a nacionalidade, a genealogia e a descendência de Melquisedeque não são reveladas nas Escrituras, e isto por um bom motivo, porque assim ele podia tipificar a Jesus Cristo, o qual, pelo juramento afiançado de Jeová, "se tornou sumo sacerdote para sempre à maneira de Melquisedeque". — He 6:20.

MEME [מ; final, ם] (*mem*). A 13.ª letra do alfabeto hebraico. É uma das cinco letras hebraicas que têm uma forma diferente quando usada como última letra duma palavra. No hebraico, ela aparece como letra inicial em cada um dos oito versos do Salmo 119:97-104; veja HEBRAICO.

MEMUCÃ. Principal porta-voz dos sete príncipes medo-persas na ocasião em que Vasti se negou a obedecer ao Rei Assuero. (Est 1:13-15) Memucã era da opinião de que Vasti não havia cometido falta apenas contra o rei, mas também contra os príncipes e o povo do império, e que ela devia ser deposta como rainha, para que todas as esposas no império aprendessem a ser obedientes ao marido. O rei e os outros príncipes concordaram com Memucã, e escreveu-se neste sentido um decreto real entre as leis imutáveis dos medos e dos persas. — Est 1:16-22.

Estes "sete príncipes da Pérsia e da Média" eram "versados em lei e em causas jurídicas". Eram os conselheiros mais achegados do rei, "estando sentados em primeiro lugar no reino". (Est 1:13, 14) Que a corte persa tinha tal conselho de sete é confirmado por Esdras 7:14.

MENA. Antepassado distante do lado materno de Jesus Cristo, não muito depois de Davi. — Lu 3:31.

MENAÉM [Consolador]. Filho de Gadi e rei de Israel por dez anos, desde cerca de 790 AEC. Ao saber que Salum tinha assassinado o Rei Zacarias, Menaém foi de Tirza a Samaria e matou ali o assassino. Assumiu então o governo. Evidentemente, durante a primeira parte do seu reinado, Menaém golpeou Tifsa "e a tudo o que havia nela, e o território fora de Tirza, porque não se abriu". Aquela cidade, pelo visto, relutara em abrir o portão para ele. (*LXX, Vg, Sy*) A população sofreu um tratamento duro: "Estripou todas as suas mulheres grávidas." — 2Rs 15:10, 13-17.

Menaém fazia o que era mau aos olhos de Jeová. Promovia a adoração do bezerro, não se afastando dos pecados de Jeroboão, primeiro rei do reino de dez tribos. Durante o seu reinado, o Rei Pul (Tiglate-Pileser III) invadiu Israel, e Menaém foi obrigado a pagar àquele monarca assírio "mil talentos de prata". (US$ 6.606.000) Ele obteve esta soma por impor uma taxa de 50 siclos de prata a todos "os valentes, poderosos", de Israel. Visto que um talento de prata equivalia cerca de 3.000 siclos, a prata foi obtida de umas 60.000 pessoas. Menaém deu a prata ao rei assírio, "para que as suas mãos se mostrassem com ele para fortalecer o reino na sua própria mão". Ao receber esta quantia, Pul se retirou do país. — 2Rs 15:19, 20.

Menaém é mencionado numa inscrição de Tiglate-Pileser III como "Menaém de Samaria" (*Me-ni-hi-im-me* [al]*Sa-me-ri-na-a-a*), sendo alistado ali, junto com o rei sírio Rezon (*Ra-hi-a-nu*) e o Rei Hirão (*Hi-ru-um-mu*), de Tiro (diferente do Hirão dos dias de Davi), como governante de quem o monarca assírio afirma ter recebido tributo. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, pp. 282, 283) Menaém morreu por volta de 781 AEC, e foi sucedido no trono de Israel por seu filho Pecaías. — 2Rs 15:22.

MENASOM. Veja MNÁSON.

MENDIGO, MENDIGAR. A consideração deste assunto aqui trata do costume habitual de solicitar caridade em público.

O regime patriarcal, que, segundo a Bíblia indica, existia antes e depois do Dilúvio global dos dias de Noé, sem dúvida contribuiu muito para impedir as situações em que pessoas se encontrassem isoladas, em graves apuros e dependentes da caridade pública, e assim refreava o desenvolvimento duma classe pobre. Desde tempos antigos, a hospitalidade para com estranhos ou viajantes parece ter sido praticada bastante livremente; tal hospitalidade pelo menos é refletida nos relatos bíblicos, havendo raras exceções. (Gên 19:1-3; Êx 2:18-20; Jz 19:15-21) O desenvolvimento de cidades contribuiu para o enfraquecimento do regime patriarcal e possivelmente isto, junto com a tendência egoísta de se aproveitar indevidamente da hospitalidade ou caridade dos outros, levou ao surgimento da mendicância na humanidade.

A mendicância, pelo visto, é bem antiga nos países do Oriente. Isto torna tanto mais notável que, nas Escrituras Hebraicas, não há nenhum indício de algum grau de mendicância ou que esta constituísse algum problema na nação de Israel, desde o tempo da formação da nação até que ela foi para o exílio em Babilônia. Quando os israelitas saíram do Egito e da sua escravidão naquela terra, eles foram "pedir [uma forma do verbo hebr. *sha·'ál*] dos egípcios objetos de prata, e objetos de ouro, e capas. . . . e despojaram os egípcios". (Êx 12:35, 36) No entanto, isto foi feito em harmonia com a ordem e a profecia de Deus, e evidentemente foi encarado como compensação justa pelos seus longos anos de

trabalho escravo e pelas injustiças sofridas por eles das mãos dos egípcios. (Êx 3:21, 22; compare isso com De 15:12-15.) Não estabeleceu precedente para a prática da mendicância.

A Lei mosaica continha uma vigorosa legislação a favor dos pobres, a qual, quando observada, eliminava todas as causas da mendicância. (Le 19:9, 10; De 15:7-10; 24:19-21; veja DÁDIVAS DE MISERICÓRDIA.) As Escrituras Hebraicas expressam forte confiança nas providências de Deus a favor daqueles que aderem à justiça, assim como Davi exclamou na sua idade avançada: "Não vi nenhum justo completamente abandonado, nem a sua descendência procurando ["a mendigar", *Al;* uma forma do termo hebr. *biq·qésh*] pão", embora esses próprios justos sejam mostrados como de mão aberta na sua generosidade. (Sal 37:25, 26; contraste isso com a experiência da Jerusalém apóstata, em La 1:11; 4:4.) Por outro lado, Provérbios 20:4 descreve o preguiçoso como "mendigando no tempo da colheita", e o Salmo 109:10 descreve a execução da punição nos iníquos como obrigando 'seus filhos a andarem errantes, e que eles terão de mendigar, e dos seus lugares desolados terão de buscar alimento'. Nestes últimos dois textos, a palavra "mendigar" traduz a hebraica *sha·'ál,* termo que basicamente significa "pedir" (Êx 3:22; 1Rs 3:11); todavia, nestes dois casos, dá-se a entender que o pedir é feito da maneira ativa, talvez pública, característica da mendicância.

Parece que durante o período desde o tempo da volta dos judeus do exílio (537 AEC) até o tempo do aparecimento de Jesus no cenário terrestre, desenvolveu-se entre os judeus o conceito de que o ato de dar esmolas, ou fazer dádivas de caridade, tinha em si mesmo mérito para a salvação. Isto é evidenciado pela declaração no livro apócrifo de Eclesiástico (3:30, *BJ*) (escrito no começo do segundo século AEC), de que "a esmola expia os pecados". Este conceito, sem dúvida, estimulava a mendicância. (Compare isso com as dádivas ostentosas denunciadas por Jesus em Mt 6:2.)

A dominação por potências estrangeiras trouxe ao povo judeu a opressão, e, sem dúvida, causou consideráveis transtornos na aplicação da Lei mosaica a respeito dos direitos sobre terras ancestrais e provisões similares. Isto, junto com filosofias das religiões falsas, que deixavam de inculcar um genuíno amor ao próximo, baseado em princípios (Mt 23:23; Lu 10:29-31), provavelmente também compartilhava a responsabilidade pelo aumento da mendicância na Palestina. Encontramos assim nas Escrituras Gregas Cristãs diversas referências a mendigos naquela terra.

Os cegos, os coxos e os adoentados constam entre os mendigos descritos no tempo de Jesus e dos apóstolos. A oftalmia (doença dos olhos ainda comum no Oriente Médio) talvez causasse parte da cegueira entre esses homens. (Mr 10:46-49; Lu 16:20, 22; 18:35-43; Jo 9:1-8; At 3:2-10) Iguais aos mendigos atuais, eles não raro se colocavam ao longo das vias públicas ou perto dos lugares frequentados por multidões, como junto ao templo. Apesar de se destacar o dar esmolas, os mendigos eram desprezados, de modo que o mordomo da parábola de Jesus disse: "Tenho vergonha de mendigar." — Lu 16:3.

Os dois verbos gregos usados com referência à mendicância são aparentados com *ai·té·o,* que significa "pedir". — Mt 7:7.

A palavra grega *pto·khós,* usada por Lucas (16:20, 22), ao registrar a referência de Jesus a Lázaro como mendigo, descreve alguém que se agacha e se encolhe, e refere-se aos muito pobres, aos indigentes e aos mendigos. O mesmo termo é usado em Mateus 5:3 com referência aos "cônscios de sua necessidade espiritual ["os indigentes do espírito", n]" ("pobres de espírito", *Al*). A respeito do uso de *pto·khós* neste texto, a obra *Word Studies in the New Testament* (Estudos de Palavras do Novo Testamento; 1957, Vol. I, p. 36), de M. R. Vincent, diz que "é muito vívida e apropriada aqui, indicando assim a *completa carência espiritual,* a consciência da qual precede a entrada no reino de Deus, e que não pode ser aliviada pelos próprios esforços da pessoa, mas apenas pela livre misericórdia de Deus".

Este mesmo termo também é usado por Paulo em Gálatas 4:9, ao expressar sua preocupação com aqueles que 'retornavam novamente às coisas elementares, fracas e mesquinhas [*pto·khá*]' praticadas anteriormente. Essas coisas eram "mesquinhas" em comparação com as riquezas espirituais disponíveis por meio de Cristo Jesus.

Embora Jesus e seus apóstolos mostrassem bondade para com mendigos, eles não incentivavam a mendicância; embora aceitassem de bom grado a hospitalidade, não mendigavam. Jesus disse aos que o seguiam apenas para conseguir pão que a preocupação deles não devia ser "pelo alimento que perece, mas pelo alimento que permanece para a vida eterna". (Jo 6:26, 27) Pedro disse a um mendigo coxo, no templo: "Não possuo prata nem ouro, mas o que tenho é o que te dou", usando seus dons espirituais para curar o homem. (At 3:6) Os apóstolos, embora às vezes famintos, sem lar e carentes de roupa, labutavam, 'trabalhando com as próprias mãos, noite e dia, para não ser um fardo para os outros'. (1Co 4:11, 12; 1Te 2:9) A norma entre os cristãos era: "Se alguém não quiser trabalhar, tampouco coma." — 2Te 3:10-12.

MENE. Palavra inicial duma mensagem críptica, inscrita milagrosamente na parede de estuque do salão de banquetes do Rei Belsazar, em Babilônia, na noite de 5 de outubro de 539 AEC (calendário gregoriano), pouco antes da queda da cidade diante dos medos e dos persas. Segundo Daniel, que foi habilitado por Jeová para ler a inscrição e dar a interpretação dela, a escrita rezava: "MENE, MENE, TEQUEL e PARSIM." (Da 5:25) Evidentemente, a inscrição consistia apenas em consoantes, e exigia vocalização inteligente e correta, bem como uma interpretação correta. As palavras em si mesmas literalmente significam: "Uma mina, uma mina, um siclo e meio siclos."

Ao dar a interpretação exata, Daniel disse primeiro: "Esta é a interpretação da palavra: MENE: Deus contou os dias do teu reino e acabou com ele." (Da 5:26) Até mesmo só esta parte da mensagem já deveria ter esclarecido a situação para o Rei Belsazar. Jeová destronara o poderoso Nabucodonosor, que fora mais poderoso do que Belsazar. Portanto, Ele seria capaz de reduzir o número dos dias do reinado de Belsazar, e os do seu corregente e pai, Nabonido. Jeová podia dar fim a esta dinastia. A palavra "MENE" apareceu duas vezes na inscrição, talvez porque a mensagem se aplicava a ambos os governantes no reino de Babilônia naquela época, Nabonido e Belsazar. No entanto, ao dar a interpretação, Daniel usou "MENE" apenas uma vez, possivelmente porque somente Belsazar estava presente nesta ocasião.

A Bíblia não revela por que nenhum dos sábios de Babilônia soube ler a escrita. (Da 5:8) Talvez fosse por causa da natureza críptica da mensagem, ou porque a própria escrita talvez fosse numa letra ou língua desconhecida deles.

MÊNFIS. Uma das capitais do antigo Egito, identificada com as ruínas em Mit Rahiney, a uns 23 km ao S do Cairo, na margem O do rio Nilo. Mênfis, por muito tempo, era a cidade mais importante do "Baixo Egito" (quer dizer, da região do Delta e duma pequena seção ao S dele).

Em Oseias 9:6, a cidade é chamada de *Mof,* no texto hebraico (vertido "Mênfis" na maioria das traduções em português). Em outros lugares é chamada pela palavra hebraica *Nof* (Nofe). — Is 19:13; Je 2:16; 44:1; 46:14, 19; Ez 30:13, 16.

História. Segundo uma lenda, contada pelo historiador grego Heródoto (II, 99), Mênfis foi fundada por um governante chamado Menés; no entanto, não se encontrou nenhuma evidência histórica deste suposto fundador da "Primeira Dinastia" de governantes egípcios.

A localização geográfica de Mênfis era ideal para ela ser capital desta terra do Nilo. Situada apenas um pouco ao S do ápice do Delta (quer dizer, do ponto em que o rio Nilo se divide nos seus braços), podia exercer controle não só sobre a região do Delta ao norte, mas também sobre o tráfego no Nilo. O deserto e montanhas dificultavam o acesso à cidade do O, e o próprio Nilo e os morros além dele serviam como proteção no L. De modo que Mênfis, na fronteira entre o Alto (meridional) e o Baixo (setentrional) Egito, antigamente retinha a chave para todo o Egito, bem similar ao atual Cairo numa região próxima.

Comercial. A cidade era um grande centro comercial em toda a sua história, declinando só depois da conquista grega, quando Alexandria, na costa setentrional, tornou-se o porto mais movimentado do país. Segundo alguns historiadores, Mênfis ficou famosa pela sua manufatura de vidro, sendo Roma o principal importador das suas mercadorias. Cultivavam-se também acácias naquela região, para fornecer madeira para a fabricação de mobília, de navios para a marinha do Egito e de armas militares.

Política. Também em sentido político, Mênfis tinha grande destaque, em especial durante o período que os egiptólogos chamam de "Antigo Império" e até o "Médio Império". A maioria dos historiadores acredita que a sede do governo das primeiras dinastias era em Mênfis, embora talvez por algum tempo fosse mudada para Tebas (a bíblica Nô-Amom, a uns 480 km mais ao S). Parece provável que a capital ainda era Mênfis quando Abraão visitou o Egito e teve aquela experiência com o Faraó governante. — Gên 12:10-20.

A evidência bíblica parece indicar que, durante o tempo em que os israelitas passaram no Egito, a capital egípcia se encontrava no Baixo Egito (setentrional), com acesso razoavelmente fácil da terra de Gósen, onde os israelitas moravam. (Gên 47:1, 2; veja GÓSEN N.º 1.) Encontrar-se Moisés com Faraó "à beira do rio Nilo" parece favorecer a ideia de que a capital era Mênfis, em vez de ela se encontrar rio abaixo, na região do Delta (conforme alguns sugerem), porque o Nilo se divide em diversos braços ao chegar ao Delta. — Êx 7:15.

Mênfis, por causa do seu destaque, figura em diversas profecias que envolvem o Egito. Em Jeremias 2:16, o profeta falou que Nofe (Mênfis) e Tafnes (uma cidade na região do Delta) "se alimentavam de [Israel], no alto da cabeça", isto é, despojando Israel e como que tornando-o calvo. Isto significava uma humilhação do professo povo de Deus, acompanhado por lamentos. (Veja 2Rs 2:23; Is 22:12.) No caso tanto do reino setentrional de Israel como do reino meridional (Judá), o Egito, conforme aqui representado por Mênfis e Tafnes, mostrou-se fútil como fonte de esperada ajuda e apoio,

enquanto, ao mesmo tempo, mostrava-se disposto a explorar o povo pactuado de Deus para proveitos egoístas. — Os 7:11; Is 30:1-3; 2Rs 23:31-35.

Religiosa. Mênfis era centro de religião e de erudição no Egito, mas, lá no oitavo século AEC, Isaías predisse que a propalada sabedoria dos príncipes (talvez de príncipes sacerdotais) de Nofe (Mênfis) falharia e que o Egito seria desencaminhado. (Is 19:13) Esses conselheiros evidentemente fomentavam um falso senso de segurança no Egito com respeito ao poder agressivo da Assíria.

Encontraram-se em Mênfis monumentos do reinado do rei etíope Tiraca sobre o Egito. Embora Tiraca conseguisse sobreviver ao seu encontro com o rei assírio Senaqueribe, em Canaã (732 AEC; 2Rs 19:9), o filho de Senaqueribe, Esar-Hadom, mais tarde destroçou o exército egípcio, obrigando-o a retirar-se para Mênfis. O registro do próprio Esar-Hadom a respeito do conflito subsequente reza: "Sitiei Mênfis, sua [de Tiraca] residência real, e conquistei-a em meio dia por meio de galerias subterrâneas, brechas e escadas de ataque; destruí[-a], derrubei (suas muralhas) e incendiei-a." (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, p. 293) Pelo que parece, poucos anos depois, as forças egípcias retomaram Mênfis, massacrando a guarnição assíria. Mas, Assurbanipal, filho de Esar-Hadom, marchou para o Egito e expulsou os governantes de Mênfis e os impeliu de volta Nilo acima (para o sul).

Quando a Assíria passou a declinar, em fins do sétimo século AEC, Mênfis voltou a estar sob pleno controle egípcio. Depois que o rei babilônio Nabucodonosor desolou Judá em 607 AEC, refugiados judeus fugiram para o Egito, passando a morar em Mênfis e em outras cidades. (Je 44:1) Jeová, por meio dos seus profetas Jeremias e Ezequiel, condenou-os ao desastre e predisse que Nabucodonosor aplicaria ao Egito um golpe devastador, devendo Mênfis (Nofe) sofrer a plena força do ataque. (Je 44:11-14; 46:13, 14, 19; Ez 30:10-13) Os babilônios que atacariam Mênfis se lançariam confiantemente contra a cidade em plena luz do dia. — Ez 30:16.

Mênfis sofreu de novo uma grave derrota às mãos do rei persa Cambises, em 525 AEC, tornando-se depois a sede duma satrapia persa. A cidade nunca se restabeleceu plenamente dos efeitos desta conquista. Com a ascensão de Alexandria, sob os ptolomeus, Mênfis declinou constantemente, e, por volta do sétimo século da Era Comum, já se tornara vastas ruínas.

Mênfis estava entre as principais cidades sagradas do antigo Egito, ao lado da vizinha Om (Heliópolis). (Gên 41:50) Especialmente importantes eram os santuários dedicados ao deus Ptá e ao touro sagrado, Ápis. O deus Ptá, segundo a "teologia menfita", elaborada pelos sacerdotes de Mênfis, era o criador (compartilhando esta distinção com outros deuses, tais como Tot, Rá e Osíris), e suas atividades mitológicas aparentemente eram modeladas segundo o papel realmente desempenhado pelo Faraó nos assuntos humanos. Historiadores clássicos descrevem o templo de Ptá, em Mênfis, como periodicamente ampliado e embelezado. Era adornado por enormes estátuas.

O touro Ápis, um touro vivo, especialmente marcado, era mantido em Mênfis e adorado como encarnação do deus Osíris, embora em certas lendas também seja relacionado com o deus Ptá. Na sua morte, realizava-se luto público, e fazia-se um impressionante sepultamento do touro na vizinha Sacara. (No século 19, quando se abriu ali o túmulo, os investigadores encontraram os cadáveres embalsamados de mais de 60 touros e vacas.) A escolha dum novo touro Ápis e sua entronização em Mênfis eram uma cerimônia igualmente suntuosa. Esta adoração talvez tenha influenciado os israelitas rebeldes na sua ideia de adorar a Jeová por meio dum bezerro de ouro. (Êx 32:4, 5) A adoração da deusa estrangeira Astarte também tinha destaque em Mênfis, e havia templos dedicados a deuses e deusas egípcios, tais como Hator, Amom, Imotep, Ísis, Osíris-Socar, Anúbis e outros. Toda esta série de deidades antigas e seus ídolos haviam de ser destruídos por julgamento divino. — Ez 30:13.

Sítios de sepultamento da realeza. A evidência da importância de Mênfis no passado pode ser vista nas vastas áreas de sepultamento perto do lugar antigo, áreas que contêm umas 20 pirâmides ou túmulos monumentais de reis. A proeminência de Mênfis como sítio de sepultamento de reis, sem dúvida, é refletida na profecia de Oseias contra o Israel sem fé, no oitavo século AEC, no sentido de que "o próprio Egito os reunirá; Mênfis, da sua parte, os sepultará". (Os 9:6) Entre as pirâmides encontradas em Sacara, perto de Mênfis, está a Pirâmide dos Degraus, construída pelo Rei Zoser ("Terceira Dinastia"), considerada a mais antiga construção livre de pedras conhecida. Mais ao ONO de Mênfis existem as muito mais impressionantes pirâmides de Gizé e a Grande Esfinge. Atualmente, esses túmulos, e construções similares de pedra, são tudo o que resta para indicar a passada glória religiosa de Mênfis. Conforme predito, a cidade tornou-se "mero assombro". — Je 46:19.

MENINA DO OLHO. Orifício na colorida íris do olho. Parece escura, porque atrás da menina do olho (ou: pupila) está o interior escuro do olho. A menina do olho muda de tamanho conforme a íris se ajusta às condições de luz. A luz penetra pela

córnea transparente, passa pela menina do olho e pela lente, ou cristalino.

A palavra hebraica *'i·shóhn* (De 32:10; Pr 7:2), quando usada junto com *'á·yin* (olho), significa literalmente "homenzinho do olho"; de modo similar, em Lamentações 2:18 usa-se *bath* (filha) com a ideia de "filha do olho", ambas as expressões referindo-se à menina do olho, ou pupila. As duas expressões são juntadas para ênfase no Salmo 17:8 (*'i·shóhn bath-'á·yin*), significando literalmente "homenzinho, filha do olho" ("menina do olho", *NM*). Evidentemente, isto faz referência à pequeníssima imagem de si mesma que a pessoa pode ver refletida naquela parte do olho de outrem.

O olho é extremamente delicado e sensível; até mesmo um cabelinho ou uma partícula de poeira entre a pálpebra e o globo ocular é prontamente notado. A parte transparente do olho (a córnea) que cobre a menina do olho tem de ser protegida e cuidada, porque, se esta parte for lesada ou se tornar enuviada devido a uma doença, poderá resultar numa visão distorcida, ou em cegueira. A Bíblia usa com força, e ainda assim com delicadeza, a expressão "a menina dos teus olhos" ao falar daquilo que mais precisa ser protegido. A lei de Deus deve ser tratada assim. (Pr 7:2) Deuteronômio 32:10, mencionando o cuidado paterno de Deus para com Israel, diz que Ele resguardava esta nação "como a menina do seu olho". Davi orou pedindo ser protegido e cuidado por Deus como "a menina do olho". (Sal 17:8) Ele queria que Jeová agisse prontamente a seu favor quando sofresse um ataque inimigo. (Veja Za 2:8, onde se usa a palavra hebraica *ba·váth 'á·yin,* "globo [do olho]".) — Veja OLHO.

MENINO ÓRFÃO DE PAI. Não havendo na casa homem para sustentá-los e proteger seus interesses, o menino órfão de pai e a viúva podiam mais facilmente ficar sujeitos a opressões e dificuldades. Portanto, seu bem-estar foi providenciado sob a Lei, a qual assegurava justiça para o menino órfão de pai, para a viúva e para o residente forasteiro, e incluía também provisões para o sustento deles. (Êx 22:22-24; De 24:17) As coisas deixadas para a respiga no campo, nas oliveiras e no vinhedo estavam à disposição desses pobres. (De 24:19-21) Oferecia-se-lhes um convite especial para participarem na abundante e anual Festividade do Recolhimento (Festividade das Barracas), durante a qual podiam banquetear-se nos festejos que acompanhavam a celebração. (De 16:9-14) Todo terceiro ano, o dízimo especial, que os israelitas normalmente consumiam em Jerusalém, era depositado dentro dos portões da sua cidade. O menino órfão de pai tinha o direito legal a uma parcela deste dízimo. — De 14:28, 29; 26:12, 13.

Quão importante é a preocupação amorosa com os órfãos entre os servos de Deus?

Visto que era fácil desperceber estes orfanados e indefesos, Jeová usou a expressão "menino órfão de pai" para descrever o grau de justiça de Israel ou de seu desvio dela. Quando a nação usufruía boa saúde espiritual, cuidava-se do menino órfão de pai. Quando se pervertia a justiça no país, certamente se negligenciaria o menino órfão de pai, e isto era sintomático de decadência nacional. (Sal 82:3; 94:6; Is 1:17, 23; Je 7:5-7; 22:3; Ez 22:7; Za 7:9-11; Mal 3:5) A maldição de Jeová recaía sobre os que oprimiam o menino órfão de pai. (De 27:19; Is 10:1, 2) Jeová descreve a si mesmo como Redentor (Pr 23:10, 11), Ajudador (Sal 10:14) e Pai (Sal 68:5) de tais. Ele é Quem executa o julgamento a favor deles (De 10:17, 18), tendo misericórdia para com eles (Os 14:3), aliviando-os (Sal 146:9) e preservando-os vivos. — Je 49:11.

Um dos sinais identificadores do verdadeiro cristianismo é sua consideração para com os que perderam marido ou pais. O discípulo Tiago escreve aos cristãos: "A forma de adoração que é pura e imaculada do ponto de vista de nosso Deus e Pai é esta: cuidar dos órfãos e das viúvas na sua tribulação, e manter-se sem mancha do mundo." — Tg 1:27.

A palavra grega para órfão (*or·fa·nós*) é usada em sentido figurado em João 14:18, e tem tradução diversa como "desolados" (*AS*), "abandonados" (*BLH*), "sem amigos" (*AT*) e "orfanados" ou "órfãos" (*NM* n; *Al; BJ; CBC*).

MENSAGEIRO. Portador de mensagem, quer oral, quer escrita, ou alguém enviado numa incumbência. (Gên 32:3-6; Jz 6:34, 35; 11:12-27; 2Sa 5:11; 1Rs 19:2; 2Rs 19:8-14; Lu 7:18-24; 9:52) Às vezes, correios serviam nesta qualidade. (2Cr 30:6-10; Je 51:31) Para comunicações mais rápidas, despachavam-se mensageiros a cavalo. (2Rs 9:17-19; Est 8:10-14; veja CORREIO.) Os mensageiros dos tempos antigos incluíam arautos, que proclamavam publicamente decretos régios ou estatais. (Da 3:4-6; 5:29) Mensageiros podiam ser enviados para pedir paz (Is 33:7), para solicitar ajuda militar (2Rs 16:7; 17:4), ou para exigir tributo ou a rendição duma cidade (1Rs 20:1-9; 2Rs 18:17-35). Tinham trânsito livre para realizar sua missão. Maus-tratos infligidos a mensageiros reais em visita de cortesia a outra nação eram considerados sérios o bastante para provocar guerra. — 2Sa 10:1-7; veja EMBAIXADOR.

Tanto a palavra hebraica como a grega para "mensageiro" podiam referir-se a mensageiros espirituais, ou anjos. (Sal 104:4; Jo 1:51) Se a referência é a mensageiros humanos ou a angélicos pode ser determinado pelo contexto. Por exemplo, em Isaías 63:9, o "mensageiro pessoal" de Jeová evidentemente é seu anjo, porque este mensageiro salvou os israelitas. — Veja Êx 14:19, 20.

Além de Jeová usar mensageiros angélicos para transmitir informações a homens e mulheres na terra, e para realizar outras tarefas (veja ANJO), Ele repetidas vezes empregou mensageiros humanos. Seus profetas e seus sacerdotes eram mensageiros dele para a nação de Israel. (2Cr 36:15, 16; Ag 1:13; Mal 2:7) As declarações de Seus profetas tinham cumprimento certo, porque Jeová é "Aquele que executa completamente o conselho dos seus próprios mensageiros". — Is 44:26.

"Mensageiro do Pacto." Em cumprimento de Malaquias 3:1, João, o Batizador, apareceu como o mensageiro que preparava o caminho perante Jeová Deus por aprontar os judeus para a vinda do principal representante Dele, Jesus Cristo. — Mt 11:10, 11; Mr 1:1-4; Lu 7:27, 28.

Jesus Cristo, como o predito "mensageiro do pacto", veio ao templo e o limpou. (Mt 21:12, 13; Mr 11:15-17; Lu 19:45, 46) Evidentemente, ele era o mensageiro do pacto abraâmico, porque foi à base deste pacto que os judeus foram os primeiros a obterem a oportunidade de se tornarem herdeiros do Reino. Este era o pacto para o qual Pedro apelou quando exortou os judeus a se arrependerem. É também digno de nota que Zacarias, pai de João, o Batizador, se referiu ao pacto abraâmico com relação a Jeová suscitar "um chifre de salvação na casa de Davi", chifre que era o Messias. — Veja Mt 10:5-7; 15:24; 21:31; Lu 1:69-75; At 3:12, 19-26.

MENSTRUAÇÃO. Eliminação periódica do mênstruo (sangue, fluido e alguns tecidos residuais) do útero da mulher. A menstruação das mulheres em geral é uma ocorrência mensal, dando-se aproximadamente a cada quatro semanas. As moças começam a menstruar na puberdade, e esta função normalmente continua até a menopausa, cada fluxo menstrual durando de três a cinco dias.

As Escrituras associam a menstruação com a impureza e imundície (Le 12:2; Ez 22:10; 36:17), sendo que às vezes se traduz uma forma da palavra hebraica relacionada com ela (*nid·dáh*) por "impureza menstrual". (Le 15:25, 26) Uma forma de outro termo hebraico, *da·wéh*, que pode indicar doença (La 5:17), é traduzida por "mulher menstruada". (Le 15:33; Is 30:22) A frase "a coisa costumeira das mulheres" também se refere à menstruação. — Gên 31:35.

"Impura" sob a Lei. Segundo a Lei mosaica, a mulher era considerada impura por sete dias durante a menstruação normal. A cama e todos os outros objetos em que a mulher menstruada se deitasse ou sentasse também ficavam impuros. Quem tocasse nela ou nos objetos que ela tornara impuros tinha de lavar suas vestes e banhar-se, e permanecia impuro até à noitinha. Se a impureza menstrual viesse a estar sobre um homem que se tivesse deitado com ela (como quando o homem, inadvertidamente, tinha relações sexuais com a esposa no começo da menstruação), ele ficava impuro por sete dias, e a cama em que se deitasse era considerada impura.

A mulher era também considerada impura durante um fluxo irregular de sangue, ou "um fluxo por mais tempo do que a sua impureza menstrual", porque neste caso tornava impuros os objetos em que se deitava ou sentava, bem como as pessoas que tocavam nestes objetos impuros. Depois de parar o fluxo anormal, ela devia contar sete dias, e então se tornava pura. No oitavo dia, a mulher levava duas rolas ou dois pombos novos ao sacerdote, que fazia expiação por ela, apresentando uma destas criaturas a Jeová como oferta pelo pecado e a outra como oferta queimada. — Le 15:19-30; veja LIMPO, LIMPEZA.

Quando um homem e uma mulher deliberadamente coabitavam durante a impureza menstrual dela, eles eram decepados na morte. (Le 18:19; 20:18) A proibição da união sexual durante a menstruação provavelmente contribuía para a saúde, talvez prevenindo, por exemplo, inflamações das partes genitais, a uretrite simples. Os regulamentos da Lei que envolviam a menstruação ou o fluxo de sangue talvez lembrassem aos israelitas também a santidade do sangue. Estas regras não discriminavam contra as mulheres, porque os homens ficavam sujeitos à impureza por fluxos ocasionais. (Le 15:1-17) Os regulamentos a respeito da menstruação mostravam de modo especial a consideração que Jeová tem para com as mulheres. O marido cristão, embora não esteja sob a Lei (Ro 6:14; Ef 2:11-16), fará igualmente bem em tomar em consideração os ciclos mensais e as vicissitudes da esposa, morando com ela "segundo o conhecimento" e atribuindo-lhe honra "como a um vaso mais fraco, o feminino". — 1Pe 3:7.

MENTE. Faculdade do cérebro com a qual colhemos informações, raciocinamos e tiramos conclusões. A palavra "mente" verte diversas palavras gregas aparentadas que expressam atributos da mente tais como a faculdade de raciocínio, a capacidade intelectual, a percepção mental, a inteligência, a razão, o pensamento, a intenção, a recordação, o estado ou conceito mental, a opinião e a

inclinação, atitude ou poder mentais. Embora diversas traduções às vezes usem a palavra "mente", nos mesmos casos outras traduções empregam os acima mencionados termos descritivos e específicos. No texto hebraico, as palavras "lembrar-se" ou "considerar" em certos lugares podem ser traduzidas por expressões tais como "tencionar" e "intentar". Nas Escrituras Hebraicas, a palavra "mente" ocorre em algumas versões como tradução de palavras hebraicas que, literal e corretamente, são "coração", "alma" e "espírito". — Compare isso com De 4:39, n; 2Rs 9:15, *Ro;* Ez 20:32, *MC;* veja CORAÇÃO.

"Novos na Força Que Ativa a Vossa Mente." A inclinação da mente do homem imperfeito propende para o pensamento errado. A Bíblia chama isso de 'carnalidade da mente'. (Col 2:18) Lembra-se aos cristãos que eles anteriormente eram inimigos de Deus, porque sua mente se fixava em obras iníquas. — Col 1:21.

A mente do homem "físico" (literalmente: "de alma"), em contraste com o homem "espiritual", inclina-se para coisas materialistas. A força que ativa a sua mente formou-se nele em parte por herança e em parte pelas coisas que se lhe ensinaram, e pelas quais passou. Quando se lhe apresenta um assunto, esta força impele ou inclina a sua mente numa direção materialista ou carnal. Por isso ordena-se aos cristãos a 'serem feitos novos na força [espírito] que ativa a sua mente'. (Ef 4:23) Esta força ativante, pelo estudo da Palavra de verdade de Deus e pela operação do espírito de Deus, pode ser mudada para que a atitude mental dominante da pessoa se incline na direção certa. Daí, quando se apresenta à pessoa um assunto, a mente estará inclinada por esta força em direção ao proceder espiritual correto. (1Co 2:13-15) Tal pessoa passa a ter "a mente de Cristo", que sempre foi ativado pela força correta, sempre tendo inclinação mental espiritual. — 1Co 2:16; Ro 15:5.

O mero conhecimento ou a capacidade intelectual não bastam para que se granjeie o favor de Deus. Estas coisas, por si sós, não transformam a mente na direção da vontade de Deus. (Ro 12:2) Jeová diz: "Farei perecer a sabedoria dos sábios e repelirei a inteligência dos intelectuais." (1Co 1:19) Obter verdadeira compreensão (Pr 4:5-7; 1Co 2:11), sabedoria e bom senso requer a ajuda do espírito de Deus. — Ef 1:8, 9.

A 'Lei da Mente'. O apóstolo Paulo chama de *lei da mente* aquilo que dirige o funcionamento desta mente renovada. Ela controla a nova mente segundo a "lei de Deus", e a nova mente se deleita nesta lei. Mas, a "lei do pecado", que opera na carne decaída, luta contra a 'lei da mente', de modo que há um conflito constante no íntimo do cristão. Pode ele sair-se vitorioso? Sim, "graças a Deus, por intermédio de Jesus Cristo, nosso Senhor"! A benignidade imerecida de Deus, à base do sacrifício resgatador de Cristo, fornece o perdão dos pecados da carne, e, adicionalmente, a ajuda do espírito santo. O cristão está numa situação diferente daquela do não cristão, conforme Paulo resume: "Assim, pois, com a mente, eu mesmo sou escravo da lei de Deus, mas com a minha carne, escravo da lei do pecado." — Ro 7:21-25; Gál 5:16, 17.

Como é que a mente vence esta batalha? O apóstolo esclarece o assunto adicionalmente, dizendo: "Os que estão de acordo com a carne fixam as suas mentes nas coisas da carne, mas os que estão de acordo com o espírito, nas coisas do espírito. Pois a mentalidade segundo a carne significa morte, mas a mentalidade segundo o espírito significa vida e paz; porque a mentalidade segundo a carne significa inimizade com Deus, visto que [a carne decaída, imperfeita] não está em sujeição à lei de Deus, de fato, nem pode estar. . . . Então, se morar em vós o espírito daquele que levantou a Jesus dentre os mortos, aquele que levantou a Cristo Jesus dentre os mortos também vivificará os vossos corpos mortais por intermédio do seu espírito que reside em vós." — Ro 8:5-11.

O "Sentido" do Espírito. Em Romanos 8:26, 27, Paulo mostra que, quando os servos de Deus oram, eles talvez nem sempre saibam exatamente em prol de que devem orar assim como necessitam. Mas Deus sabe que desejam que se faça a vontade Dele. Sabe também o que seus servos necessitam. No passado, Deus fez registrar na sua Palavra muitas orações inspiradas, que expressam a sua vontade ou intenção para com eles. Portanto, ele aceita essas orações inspiradas como aquilo que os do seu povo devem querer pedir e orar, e, concordemente, ele as atende. Deus conhece os de coração reto e sabe também o sentido das coisas que ele fez seu espírito falar por meio dos escritores da Bíblia. Conhece "o sentido [ideia, pensamento] do espírito" quando o espírito assim "implora", ou intercede, por eles.

Amar com a Mente. Jeová predisse que se faria um novo pacto, sob o qual o espírito santo operaria para escrever Suas leis na mente e no coração dos do seu povo. (He 8:10; 10:16) Deste modo, eles são capazes de cumprir aquilo de que toda a Lei e os Profetas dependiam, a saber, 'amar a Jeová, teu Deus, de todo o teu coração, de toda a tua alma e de toda a tua mente, e o teu próximo como a ti mesmo'. (Mt 22:37-40; Lu 10:27, 28) É preciso amar a Deus de todo o coração (desejos, sentimentos e emoções da personalidade íntima), de toda a alma (vida e todo o ser) e de *toda a mente* (as faculdades intelectuais). Esta última frase significa que os servos de Deus não somente de-

vem amar com sentimento, emoção e força, mas que também têm de usar sua mente de forma vigorosa para absorver conhecimento de Deus e de Cristo (Jo 17:3), para entender, ou compreender (Mr 12:33; Ef 3:18), para servir a Deus e seus propósitos, e para participar na proclamação das boas novas. São aconselhados a 'manter a mente fixa nas coisas de cima' (Col 3:2), a 'avigorar a mente para atividade', e a 'manter inteiramente os sentidos'. (1Pe 1:13) O apóstolo Pedro compreendeu a importância de 'acordarem as claras faculdades de pensar' para guardar na mente as coisas aprendidas. (2Pe 3:1, 2) Eles têm de 'ter bem em mente a presença do dia de Jeová'. — 2Pe 3:11, 12.

Quando Paulo falou dos dons milagrosos do espírito exercidos na primitiva congregação cristã, ele enfatizou a necessidade de se usar a mente. Disse que, se orasse numa língua que não pudesse traduzir, sua mente seria infrutífera. Também, se cantasse louvores desta maneira, como poderia ajudar o ouvinte que não entendia essa língua? Por conseguinte, ele disse que antes falaria cinco palavras com a sua mente, a fim de instruir outros, do que dez mil palavras numa língua. Daí, ele exortou seus irmãos a ficarem plenamente desenvolvidos na capacidade de entendimento. — 1Co 14:13-20.

Ordena-se aos servos de Jeová a estarem "aptamente unidos na *mesma mente* e na *mesma maneira de pensar*". (1Co 1:10; Fil 2:2; 1Pe 3:8) Isto significa, naturalmente, estarem unidos no que se refere aos interesses da adoração pura — nas coisas importantes — não nos gostos individuais ou em questões menores que se resolvem quando se atinge a madureza. (Ro 14:2-6, 17) Devem ser "da mesma mentalidade no Senhor" (Fil 4:2), não altercar, mas "pensar em acordo". — 2Co 13:11.

Os cristãos devem esforçar-se a conhecer melhor a Deus, ao ponto em que ele revela sua maneira de pensar sobre os assuntos. (Ro 11:33, 34; 16:25, 26) E devem ter a atitude mental de obediência e humildade de Jesus Cristo; assim terão "a mente de Cristo". (1Co 2:15, 16) Pedro aconselha: "Visto que Cristo sofreu na carne, armai-vos também da mesma disposição mental." — 1Pe 4:1.

Mente Obtusa ou Corrupta. Os israelitas, junto ao monte Sinai, por não terem o coração plenamente voltado para Jeová, tinham *percepção mental obtusa,* assim como aqueles que continuavam sob a Lei, depois de Deus, mediante Jesus, a ter abolido. (2Co 3:13, 14) Não compreenderam que Jesus era o indicado pela Lei. (Col 2:17) Quanto a homens que não aprovam reter Deus com um conhecimento exato, mas que adoram coisas criadas, "Deus entregou-os a um estado mental reprovado"; tais estão *mentalmente em escuridão,* fazendo todo tipo de coisas improfícuas e impróprias. (Ro 1:28; Ef 4:17, 18) Homens de mentalidade corrupta resistiam à verdade mesmo no tempo de Moisés, e, mais tarde, homens assim combatiam o verdadeiro cristianismo, alguns até mesmo afirmando ser cristãos, mas tentando dividir e desfazer as congregações. (2Ti 3:8; Fil 3:18, 19; 1Ti 6:4, 5) Tendo mente e consciência aviltadas, para eles nada é limpo; por isso falam improficuamente, no empenho de enganar a mente dos verdadeiros cristãos por tentarem submetê-los à servidão a ideias de homens. (Tit 1:10-16) Por este motivo, é essencial que todos os cristãos, e especialmente os que ocupam posições de responsabilidade, sejam *ajuizados.* — Ro 12:3; 1Ti 3:2; Tit 2:6; 1Pe 4:7.

"O deus deste sistema de coisas", o Diabo, é responsável por *cegar a mente* dos incrédulos para com a iluminação das boas novas a respeito do Cristo. (2Co 4:4) Portanto, existe o perigo de que este arqui-inimigo de Deus seduza cristãos por sua astúcia, a fim de *corromper a mente deles* para se afastarem "da sinceridade e da castidade que se devem ao Cristo". (2Co 11:3) Concordemente, é necessário que os cristãos mostrem estar unidos na mesma mentalidade e razoabilidade, continuando em oração, a fim de que a paz de Deus, "que excede todo pensamento", guarde as suas faculdades mentais por meio de Cristo Jesus. — Fil 4:2, 5-7.

Cura e Abertura da Mente. Jesus restaurou a sanidade mental dum homem possesso por demônios, ilustrando seu poder de fazer isso mesmo aos tornados insanos pelos demônios. — Mr 5:15; Lu 8:35.

Ele pode também abrir a mente daqueles que têm fé para compreender o sentido das Escrituras. (Lu 24:45) Os tímidos ou os que se consideram intelectualmente inferiores podem consolar-se com as palavras do apóstolo João: "Sabemos que o Filho de Deus veio e nos deu capacidade intelectual para podermos obter conhecimento do verdadeiro [i.e., Jeová Deus]." — 1Jo 5:20.

Paulo mostrou à congregação coríntia que ele tinha bom juízo, embora parecesse aos olhos deles que 'não tivesse bom juízo' (ou: 'estivesse fora de si') quando se jactou das suas credenciais como apóstolo, algo que o cristão normalmente não faria. Ele explicou que se via obrigado a fazer isso para fazê-los voltar a Deus, para salvá-los de serem afastados. Era assim porque eles haviam recorrido a falsos apóstolos e estavam sendo desviados para a direção errada. — 2Co 5:13; 11:16-21; 12:11, 12, 19-21; 13:10.

MENTIRA. O oposto da verdade. Mentir geralmente envolve dizer uma falsidade a alguém que tem o direito de saber a verdade, e fazer isso com a intenção de enganar ou prejudicar a este ou a

outro. A mentira nem sempre precisa ser verbal. Pode ser expressa também em ação, quer dizer, alguém pode viver em mentira. O verbo hebraico que transmite a ideia de falar aquilo que não é verdade é *ka·záv*. (Pr 14:5) Outro verbo hebraico, *sha·qár*, significa "tratar ou agir com falsidade", e o substantivo é traduzido "mentira; ilusão; falsidade". (Le 19:11; Sal 44:17; Le 19:12; Sal 33:17; Is 57:4) A palavra hebraica *shaw'*, às vezes traduzida "inveracidade (inverdade); falsidade", refere-se basicamente a algo sem valor, vão, fútil. (Sal 12:2; De 5:20; Sal 60:11; 89:47; Za 10:2) O verbo hebraico *ka·hhásh* (enganar) evidentemente tem o sentido básico de "mostrar-se desapontador". (Le 19:11; Os 9:2) O termo grego *pseú·dos* e palavras aparentadas têm que ver com mentira e falsidade.

O pai, ou originador, da mentira é Satanás, o Diabo. (Jo 8:44) Sua mentira, transmitida por meio duma serpente à primeira mulher, Eva, por fim causou a morte desta e de seu marido, Adão. (Gên 3:1-5, 16-19) Essa primeira mentira estava arraigada no egoísmo e no desejo errado. Visava desviar o amor e a obediência do primeiro casal humano para aquele mentiroso, que se apresentara como anjo de luz, como benfeitor. (Veja 2Co 11:14.) Todas as outras mentiras maldosas proferidas desde então refletiram igualmente egoísmo e desejo errado. Proferem-se mentiras para escapar duma punição merecida, para lucrar à custa de outros, e para obter e manter certas vantagens, recompensas materiais ou o louvor de homens.

Especialmente graves têm sido as mentiras religiosas, visto que põem em perigo a vida futura dos enganados por elas. Jesus Cristo disse: "Ai de vós, escribas e fariseus, hipócritas! porque percorreis o mar e a terra seca para fazer um prosélito, e, quando se torna tal, fazeis dele objeto para a Geena duas vezes mais do que vós mesmos." (Mt 23:15) Trocar a verdade de Deus pela "mentira", pela falsidade da idolatria, pode induzir a pessoa a se tornar praticante do que é degradante e vil. — Ro 1:24-32.

O caso dos líderes religiosos do judaísmo, no tempo do ministério terrestre de Jesus, mostra o que pode acontecer quando alguém abandona a verdade. Eles tramaram a morte de Jesus. Daí, quando ele foi ressuscitado, subornaram os soldados que guardaram o túmulo, para que eles ocultassem a verdade e difundissem uma mentira sobre o desaparecimento do corpo de Jesus. — Mt 12:14; 27:1, 2, 62-65; 28:11-15; Mr 14:1; Lu 20:19.

Jeová Deus não pode mentir (Núm 23:19; He 6:13-18), e ele odeia a "língua falsa". (Pr 6:16-19) Sua lei dada aos israelitas exigia uma compensação pelos danos resultantes duma trapaça ou duma mentira maldosa. (Le 6:2-7; 19:11, 12) E quem desse falso testemunho devia receber a punição que queria infligir a outro por meio das suas mentiras. (De 19:15-21) O conceito de Deus sobre a mentira maldosa, conforme refletido na Lei, não mudou. Aqueles que desejam obter a Sua aprovação não podem empenhar-se na prática da mentira. (Sal 5:6; Pr 20:19; Col 3:9, 10; 1Ti 3:11; Re 21:8, 27; 22:15) Não podem viver em mentira, afirmando amar a Deus, ao passo que odeiam seu irmão. (1Jo 4:20, 21) Ananias e Safira, por trapacearem o espírito santo ao mentir, perderam a vida. — At 5:1-11.

Todavia, aqueles que de momento são levados a mentir não se tornam automaticamente culpados dum pecado imperdoável. O caso de Pedro, ao negar Jesus três vezes, ilustra que, quando a pessoa se arrepende sinceramente, Deus a perdoa. — Mt 26:69-75.

Ao passo que a mentira maldosa é definitivamente condenada na Bíblia, isto não significa que a pessoa seja obrigada a divulgar informações verídicas àqueles que não têm direito a elas. Jesus Cristo aconselhou: "Não deis aos cães o que é santo, nem lanceis as vossas pérolas diante dos porcos, para que nunca as pisem debaixo dos seus pés, e, voltando-se, vos dilacerem." (Mt 7:6) Foi por isso que Jesus, em certas ocasiões, refreou-se de dar plenas informações ou respostas diretas a certas perguntas, quando isso poderia ter causado dano desnecessário. (Mt 15:1-6; 21:23-27; Jo 7:3-10) Evidentemente, o proceder de Abraão, Isaque, Raabe e Eliseu, em desinformar ou em reter os plenos fatos dos que não eram adoradores de Jeová, deve ser encarado na mesma luz. — Gên 12:10-19; cap. 20; 26:1-10; Jos 2:1-6; Tg 2:25; 2Rs 6:11-23.

Jeová Deus permite a "operação do erro" para com aqueles que preferem a falsidade, "para que fiquem acreditando na mentira" em vez de nas boas novas sobre Jesus Cristo. (2Te 2:9-12) Este princípio é ilustrado pelo que aconteceu séculos antes no caso do Rei Acabe, de Israel. Profetas mentirosos asseguraram a Acabe êxito na guerra contra Ramote-Gileade, ao passo que o profeta de Jeová, Micaías, predisse o desastre. Conforme revelado numa visão a Micaías, Jeová permitiu que uma criatura espiritual se tornasse "um espírito enganoso" na boca dos profetas de Acabe. Quer dizer, esta criatura espiritual usou os seus poderes sobre eles de modo que não falaram a verdade, mas sim o que eles mesmos queriam dizer e o que Acabe queria ouvir deles. Embora avisado de antemão, Acabe preferiu ser enganado por essas mentiras e pagou com a vida. — 1Rs 22:1-38; 2Cr 18.

MENUOTES. Veja MENUOTITAS.

MENUOTITAS [Lugares de Descanso]. Segundo o texto massorético, parece tratar-se duma família de Judá, descendente através de Sobal. (1Cr

2:4, 52) Mas, alguns peritos preferem emendar o texto hebraico para rezar “manaatitas”, como no versículo 54. (*BJ*, *Mo*) E um comentário judaico sobre Crônicas apresenta a versão alternativa, de “que supervisionava metade dos lugares de descanso”, e observa: “Sobal estava encarregado da metade dos caravançarás na terra de Judá.” — *Soncino Books of the Bible* (Livros da Bíblia, de Soncino), editado por A. Cohen, Londres, 1952, p. 15.

MEOLATITA [De (Pertencente a) Abel-Meolá]. Designação de Adriel (um genro de Saul) e de seu pai Barzilai. (1Sa 18:19; 2Sa 21:8) Evidentemente indica que eles eram da cidade de Abel-Meolá. — Veja ABEL-MEOLÁ.

MEONENIM, ÁRVORE GRANDE DE [Os Que Praticam a Magia]. Uma árvore à vista de Siquém, pela qual passou uma companhia de homens do Rei Abimeleque antes da sua luta contra os proprietários de terras daquela cidade. (Jz 9:34-37) “Árvore grande de Meonenim” traduz as palavras hebraicas *'e·lóhn me'oh·nenim*. *'E·lóhn* refere-se a árvores grandes em geral, e *me'oh·nenim* é um particípio que significa “os que praticam a magia”. (Veja De 18:14.) A árvore talvez tenha sido chamada assim porque cananeus ou israelitas apóstatas empenhavam-se ali em práticas mágicas. Alguns peritos relacionam a “árvore grande de Meonenim” também com as “árvores grandes de Moré”, descritas de modo similar como estando na vizinhança de Siquém. — Veja Gên 12:6; 35:4; Jz 9:6.

MEONOTAI. Descendente de Judá, que ‘se tornou pai de Ofra’, sendo assim ou o antepassado paterno de alguém chamado Ofra, ou o fundador dum lugar que tinha este nome. — 1Cr 4:1, 14.

MEQUERATITA. Termo referente a uma pessoa ou a um lugar chamado Mequera, com que Hefer, um dos poderosos de Davi, estava vinculado por descender de tal pessoa ou por ter sido este lugar sua anterior residência. (1Cr 11:26, 36) Alguns peritos sugerem que “mequeratita” talvez seja variante de “maacatita” como em 2 Samuel 23:34.

MERABE [duma raiz que significa “tornar-se muitos (abundantes)”]. A mais velha das duas filhas do Rei Saul. (1Sa 14:49) Evidentemente, Saul prometera dar uma delas em casamento ao homem que derrotasse Golias (1Sa 17:25), e talvez fosse por este motivo que ele ofereceu Merabe a Davi. Depois do encontro com Golias, Davi mostrou ser combatente prudente e bem-sucedido contra os filisteus, tanto assim que Saul “se amedrontou com ele”, ao passo que o povo de Israel e de Judá o amava. (1Sa 18:15, 16) Ao oferecer Merabe a Davi como esposa, Saul instou com ele para que continuasse valente, pensando no íntimo: “Não venha a minha mão a estar sobre ele, mas venha a mão dos filisteus a estar sobre ele”, esperando que Davi morresse em batalha. Davi, humildemente, hesitou em aceitar a oferta de se tornar genro do rei. Acontece que Saul não cumpriu sua promessa, e Merabe nunca se tornou esposa de Davi. O relato declara que a filha mais moça, Mical, “amava a Davi”, o que talvez dê a entender que Merabe não o amava. De qualquer modo, “sucedeu que na ocasião de se dar Merabe, filha de Saul, a Davi, ela mesma já tinha sido dada como esposa a Adriel, o meolatita”. — 1Sa 18:17-20.

Merabe deu à luz cinco filhos para Adriel. Todavia, Davi, mais tarde, entregou esses filhos e mais dois membros da família de Saul aos gibeonitas, que mataram todos os sete. Isto se fez para expiar a tentativa de Saul, de aniquilar os gibeonitas. — 2Sa 21:1-10.

A Irmã de Merabe Cria os Filhos Dela. Segundo o texto massorético, 2 Samuel 21:8 fala de “cinco filhos de Mical, filha de Saul, que ela dera à luz a Adriel”. No entanto, 2 Samuel 6:23 diz que Mical morreu sem ter filhos. Parece que alguns escribas tentaram resolver esta dificuldade por usar o nome de Merabe em lugar do de Mical, em 2 Samuel 21:8. Isto se torna evidente de a *Septuaginta* grega (edição lagardiana) e dois manuscritos hebraicos rezarem “Merabe” neste versículo. Todavia, uma explanação tradicional de 2 Samuel 21:8, conforme aparece em quase todos os outros manuscritos hebraicos, é como segue:

A irmã de Mical, Merabe, era esposa de Adriel e lhe deu os cinco filhos em questão. Mas, Merabe faleceu cedo, e sua irmã, Mical, rejeitada por Davi e sem filhos, passou a criar, ou a educar, os cinco meninos. De modo que são mencionados como filhos de Mical, em vez de filhos de Merabe. Em harmonia com este conceito sobre 2 Samuel 21:8, a tradução bíblica de Isaac Leeser fala dos “cinco filhos de Mical, a filha de Saul, os quais ela criou para Adriel”, e uma nota de rodapé sobre isso diz: “Uma vez que Mical era esposa de Davi; mas os filhos eram de Merabe, a filha mais velha de Saul, os quais foram provavelmente educados pela irmã dela.” Os targuns rezam: “Os cinco filhos de Merabe (que Mical, filha de Saul, criou), que ela dera à luz.” Outros fatores, não revelados nas Escrituras, talvez influenciassem o modo em que o texto foi redigido.

MERAÍAS [possivelmente: Rebelde]. Sacerdote e cabeça da casa paterna de Seraías, nos dias de Joiaquim, após o retorno dos judeus do exílio babilônico. — Ne 12:12.

MERAIOTE [possivelmente: Rebeldes].

1. Descendente sacerdotal de Arão através de Eleazar; chamado de “filho de Zeraías”. — 1Cr 6:3-7, 52; Esd 7:3, 4.

2. Sacerdote identificado como "filho de Aitube, líder da casa do verdadeiro Deus", e, pelo que parece, o pai de Zadoque. — 1Cr 9:10, 11; Ne 11:11.

3. Fundador duma casa paterna, sacerdotal, cuja cabeça era Helcai, nos dias de Joiaquim. (Ne 12:12, 15) "Meraiote", que era o nome desta casa depois do retorno dos judeus do exílio babilônico, talvez seja uma variante de "Meremote", nome de um dos sacerdotes que acompanharam Zorobabel a Jerusalém, em 537 AEC. — Ne 12:1, 3.

MERARI [duma raiz que significa "ser amargoso"]. Filho de Levi, e irmão de Gérson (Gersom) e Coate. (Gên 46:11; 1Cr 6:1, 16) Visto Merari ser mencionado em terceiro lugar entre os filhos de Levi, ele talvez fosse o mais moço. Foi um dos 70 membros da casa de Jacó "que vieram ao Egito". (Gên 46:8, 11, 26, 27) Merari teve dois filhos, Mali e Musi (Êx 6:19; 1Cr 6:19), e foi o fundador dos meraritas, uma das três principais famílias levíticas. — Núm 26:57.

MERARITAS [De (Pertencentes a) Merari]. Uma das três principais famílias de levitas, descendentes de Merari, filho de Levi, através de Mali e de Musi. (Êx 6:16, 19; Núm 3:20; 26:57, 58) O primeiro recenseamento dos israelitas no ermo alistava 6.200 varões meraritas da idade de um mês para cima, 3.200 deles tendo de 30 a 50 anos e entrando no grupo de serviço "para o serviço na tenda de reunião". (Núm 3:33, 34; 4:42-45) Na época, o maioral deles era Zuriel, e seu acampamento ficava ao lado N do tabernáculo. (Núm 3:35) Durante a peregrinação no ermo, a divisão de três tribos de Judá era a primeira a partir dos acampamentos. Daí, os gersonitas e os meraritas 'partiam como portadores do tabernáculo', seguidos pela divisão de três tribos de Rubem e então pelos levitas coatitas. (Núm 10:14-21) Os meraritas estavam encarregados das armações de painel, das trancas, das colunas, e dos pedestais de encaixe do tabernáculo, bem como de "todos os seus utensílios, e todo o seu serviço", e também das colunas, dos pedestais de encaixe, das estacas de tenda e dos cordões de tenda do pátio. (Núm 3:36, 37) Para transportar esses objetos pesados, eles receberam quatro carroças e oito cabeças de gado. No ermo, eles e os gersonitas estavam "sob a mão" de Itamar, filho de Arão. — Núm 7:6-8.

Na divisão da Terra da Promessa, sob Josué, 12 cidades foram designadas aos meraritas, quatro de cada um dos territórios tribais de Rubem, Gade e Zebulão. Uma delas, Ramote em Gileade (no território de Gade), era "cidade de refúgio". — Jos 21:7, 34-40; 1Cr 6:63, 77-81.

Nos dias de Davi, 220 meraritas, tendo por chefe a Asaías, ajudaram outros levitas a levar a Arca do Pacto da casa de Obede-Edom para Jerusalém. (1Cr 15:1-6, 25) Depois de a Arca ter um lugar de descanso, "Davi deu posições para dirigir o canto na casa de Jeová" a certos meraritas. (1Cr 6:31, 44-47) Outros meraritas foram designados como porteiros. — 1Cr 26:1, 10, 19.

Durante o programa de reforma do Rei Ezequias, de Judá, alguns meraritas estavam entre os levitas que limparam o templo. (2Cr 29:12, 15) Mais tarde, no sétimo século AEC, os meraritas Jaate e Obadias foram encarregados dos consertadores do templo, pelo Rei Josias. — 2Cr 34:12, 13.

Havia meraritas entre os levitas que retornaram do exílio babilônico em 537 AEC. (1Cr 9:14) Mais tarde (em 468 AEC), havia meraritas entre os levitas que acompanharam Esdras de Babilônia a Jerusalém. — Esd 8:1, 18, 19, 31, 32.

MERATAIM [provavelmente: Dupla Rebelião]. Designação aplicada a Babilônia, ou, possivelmente, a determinado território de Babilônia. (Je 50:21, 23, 24) Talvez aluda ao *nar marratu* de inscrições babilônicas, considerado ser o golfo Pérsico, no ponto onde deságuam nele os rios Tigre e Eufrates. Evidentemente, trata-se de um jogo de palavras com o verbo hebraico *ma·ráh* (ser rebelde). Merataim, como forma dupla derivada de *ma·ráh,* talvez indique a intensidade da rebelião de Babilônia. Desde os dias do seu fundador, Ninrode, o proceder de Babilônia era de rebelião contra Jeová. — Gên 10:8-10.

MERCADO. Veja FEIRA, MERCADO.

MERCADOR, COMERCIANTE. Alguém que compra e vende, ou negocia, na expectativa de obter lucro; negociante. O termo hebraico traduzido "mercador", ou "comerciante", refere-se literalmente a alguém que 'viaja' para fins comerciais. — Gên 34:10 n.

Logo cedo na história do homem, pessoas ficaram hábeis em certos campos de atividade, especializando-se na sua ocupação. (Gên 4:20-22) O comércio e os negócios entre eles eram uma sequência natural, e, com o tempo, muitas pessoas trabalhavam exclusivamente como mercadores e negociantes duma grande variedade de mercadorias. Na época em que Abraão chegou a Canaã, no começo do segundo milênio AEC, já se usavam e se reconheciam certos pesos e medidas comerciais. (Gên 23:16) A Lei mosaica ordenava que as medidas do mercador fossem padronizadas e justas. — De 25:13-16; Pr 11:1; 20:10; Miq 6:11.

Alguns negociantes eram lojistas; outros faziam negócios nas cidades, em feiras e bazares. (Ne 13:20) Outros possuíam frotas de navios que singravam os altos-mares para trazer de volta cargas

valiosas de mercadorias de terras distantes. (Sal 107:23; Pr 31:14) Outros negociantes eram viajantes que seguiam as extensas rotas comerciais terrestres do mundo antigo. (1Rs 10:14, 15; 2Cr 9:13, 14) José foi vendido pelos seus irmãos a tais mercadores viajantes que se dirigiam ao Egito. — Gên 37:25, 28.

Todas as nações, pequenas e grandes, tinham seus mercadores, e pela atividade destes, muitas ficaram ricas. Havia os mercadores da Etiópia (Is 45:14), da Assíria (Na 1:1; 3:16), do reino de Salomão (1Rs 10:28; 2Cr 1:16), e de Sídon e de Tiro (Is 23:2, 8).

A profecia de Ezequiel descreve a cidade de Tiro como grande centro comercial, ao qual vinham navios e caravanas de todas as partes do mundo para fazer negócios. Esta mesma profecia descreve também a grande variedade de mercadorias comercializadas por estes negociantes, as quais enriqueciam esta cidade portuária, coisas tais como prata, ferro, estanho, chumbo, artigos de cobre, cavalos, mulos, marfim, ébano, turquesa, lã, tecidos tingidos, corais, rubis, trigo, alimentos especiais, mel, azeite, bálsamo, vinho, cássia, cálamo, roupas tecidas, perfumes, pedras preciosas e ouro. — Ez 27:2, 12-25.

A palavra grega *ém·po·ros* (*pó·ros* significando "viagem") refere-se a um comerciante viajante, ou a alguém "em viagem". Um exemplo disso é o comerciante viajante, da ilustração de Jesus, que buscava pérolas excelentes de grande valor. (Mt 13:45) São os comerciantes viajantes que o livro simbólico de Revelação (Apocalipse) diz que são enriquecidos pela "grande meretriz . . . 'Babilônia, a Grande, a mãe das meretrizes' ", e que choram e pranteiam a queda e destruição dela. (Re 17:1, 5; 18:3, 11-15) Babilônia, a Grande, também tem seus próprios comerciantes viajantes, "os dignitários da terra". — Re 18:23.

MEREDE [Rebelião]. Filho de Ezra, mencionado na genealogia da tribo de Judá. Merede tinha esposa egípcia, Bitia, filha de Faraó, com a qual Merede teve filhos. (1Cr 4:1, 17, 18) A esposa "judaica" mencionada no versículo 18 talvez tenha sido outra esposa de Merede.

MEREMOTE.

1. Um dos principais sacerdotes que acompanharam Zorobabel de Babilônia a Jerusalém em 537 AEC. (Ne 12:1-7) Uma casa paterna, sacerdotal, da geração seguinte, é chamada de "Meraiote", e é possível que Meremote foi seu fundador. (Ne 12:15) Os nomes são bastante similares na escrita em caracteres hebraicos.

2. Filho de Urijá e destacado sacerdote nos dias de Esdras e Neemias. Quando Esdras e um restante de judeus vieram de Babilônia a Jerusalém, em 468 AEC, Meremote estava entre os sacerdotes em cujas mãos passaram "a pesar a prata, e o ouro, e os utensílios, na casa" de Jeová. (Esd 8:31-34) Meremote era descendente de Hacoz, sendo que alguns descendentes deste não puderam comprovar a sua genealogia. (Esd 2:61, 62) Mas é evidente que a turma da família a qual Meremote pertencia podia confirmar sua linhagem, visto que ele participava em funções sacerdotais. Ele participou também nos reparos feitos na muralha de Jerusalém sob a supervisão de Neemias. — Ne 3:3, 4, 21.

3. Sacerdote, ou antepassado de um dos que atestaram com selo o "arranjo fidedigno" nos dias de Neemias. — Ne 9:38–10:5.

4. Israelita dentre os "filhos de Bani", que haviam tomado esposas estrangeiras, mas que as despediram "junto com os filhos" nos dias de Esdras. — Esd 10:25, 34, 36, 44.

MERES. Um dos sete príncipes que Assuero consultou quando Vasti lhe desobedeceu. — Est 1:14; veja MEMUCÃ.

MERETRIZ. Prostituta. Termo usualmente aplicado a uma mulher que mantém relações sexuais fora dos vínculos maritais, especialmente quando costuma fazer isso por alguma forma de paga. Realmente, o termo grego *pór·ne* (meretriz; fornicadora; prostituta) deriva duma raiz que significa "vender". (Re 17:1, n) O termo hebraico *zoh·náh* (meretriz; prostituta) deriva da raiz verbal *za·náh*, que significa "ser meretriz; ter relações imorais; cometer prostituição; fornicar". — Veja PROSTITUTA.

Desde o início, o meretrício foi condenado por Deus. A perfeita norma conjugal foi estabelecida no Éden pelo próprio Deus, por ocasião do casamento de Adão e Eva, quando Ele declarou: "O homem deixará seu pai e sua mãe, e tem de se apegar à sua esposa, e eles têm de tornar-se uma só carne." (Gên 2:24) Embora Deus condenasse o meretrício, ele deveras permitiu o concubinato e a poligamia, mesmo entre os seus servos, até que viesse o Seu tempo devido para restabelecer a perfeita norma conjugal por meio de Jesus Cristo. Jesus citou as palavras acima de seu Pai, e o apóstolo Paulo salientou que esta regra era obrigatória para a congregação cristã. Ele mostrou que o cristão que viola esta regra se junta a uma meretriz como "um só corpo". — Mt 19:4-9; 1Co 6:16.

O conceito original sobre o meretrício, entre os servos de Deus, é ilustrado no caso de Judá, bisneto de Abraão. Enquanto morava como residente forasteiro em Canaã, onde o meretrício era tolerado, Judá, cabeça de família, teve relações sexuais com Tamar, viúva de seu filho Er, a qual se disfarçara de meretriz. Quando se descobriu que Tamar estava grávida em resultado deste ato, relatou-se a Judá:

"Tamar, tua nora, fez-se de meretriz, e eis que está também grávida de seu meretrício." Judá ordenou então que ela fosse queimada (quer dizer, primeiro morta, e então queimada como detestável), porque era considerada casada com Selá, filho de Judá. Ao saber dos plenos fatos, Judá não se desculpou pelo seu ato com uma suposta meretriz, mas disse a respeito de Tamar: "Ela é mais justa do que eu, visto que não a dei a Selá, meu filho." Desculpou Tamar por ter agido assim para ter um descendente de Judá, depois de Judá ter deixado de dar-lhe seu filho Selá, a fim de que este realizasse com ela o casamento de cunhado. — Gên 38:6-26.

O meretrício era condenado pela Lei de Deus para Israel, mas havia meretrizes no país. (Pr 7) A Lei proibia estritamente a prostituição de qualquer moça israelita. (Le 19:29; 21:9) Qualquer moça israelita que cometesse fornicação, e que mais tarde se casasse sob a afirmação fraudulenta de ser virgem, devia ser morta a pedradas. (De 22:20, 21) O pagamento dado a uma meretriz era algo repugnante e inaceitável como contribuição para o santuário de Jeová. Isto se contrastava com as práticas pagãs, de prostitutas de templo muitas vezes serem fonte de renda. — De 23:18.

Raabe, meretriz da cidade pagã de Jericó, demonstrou a atitude correta de coração para com Jeová e agiu para ajudar os espias israelitas enviados por Josué. Por causa da sua fé e das suas obras em harmonia com esta, sua vida foi poupada. Mais tarde, ela se casou honrosamente com Salmom, da tribo de Judá, e tornou-se antepassada de Jesus Cristo. — Jos cap. 2; 6:22-25; Mt 1:1, 5; Tg 2:25.

Quando Jesus Cristo esteve na terra, ele denunciou causticantemente os descrentes sacerdotes principais e anciãos de influência, declarando que cobradores de impostos e meretrizes entrariam na frente deles no Reino de Deus. (Mt 21:23, 31, 32) Essas pessoas desprezadas eram as de coração reto, que receberam o perdão por meio da fé em Cristo. Não obstante, tinham de acabar primeiro com seu meretrício, porque os que continuam a praticar tal imoralidade não podem herdar o Reino. — Gál 5:19-21; Ef 5:5.

Uso Figurado. O termo "meretriz" é também usado em sentido figurado para se aplicar a um professo adorador de Jeová, ou a uma organização ou nação que afirma adorá-lo, mas que na realidade dá afeição e adoração a outros deuses. Jerusalém tornou-se "meretriz" neste sentido. De fato, ela foi ao ponto de fazer o que não é normal no caso das meretrizes, a saber, em vez de receber pagamento, ela pagava a nações pagãs para que praticassem o meretrício com ela. — Ez 16:33, 34; veja Ez 23, onde Samaria (representando Israel) e Jerusalém (Judá) são comparadas a prostitutas.

Revelação (Apocalipse) retrata simbolicamente uma meretriz que monta uma fera cor de escarlate e tem na testa o nome de "Babilônia, a Grande, a mãe das meretrizes e das coisas repugnantes da terra". Com ela, "os reis da terra cometeram fornicação". — Re 17:1-5; veja BABILÔNIA, A GRANDE; FORNICAÇÃO.

MERIBÁ [Altercação].

1. Lugar na vizinhança do acampamento israelita em Refidim, no ermo. Foi ali que Jeová providenciou milagrosamente um suprimento de água, quando Moisés, com o bastão, golpeou o rochedo em Horebe. Moisés chamou então o lugar de "Massá" (que significa "Teste; Prova") e "Meribá" (que significa "Altercação"). Estes nomes eram comemorativos da altercação de Israel com Moisés e de eles porem Jeová à prova por causa da falta de água. — Êx 17:1-7.

2. O nome "Meribá", mais tarde, também foi dado a um lugar perto de Cades, o motivo deste nome sendo igualmente a altercação de Israel com Moisés e Jeová por causa da falta de água. (Núm 20:1-13) Dessemelhante do lugar perto de Refidim, onde os israelitas acamparam menos de dois meses depois da saída do Egito (Êx 16:1; 17:1; 19:1), este Meribá não levava o nome de Massá. As Escrituras às vezes o diferenciam do outro lugar por se referirem "às águas de Meribá" (Sal 106:32) ou às "águas de Meribá, em Cades". (Núm 27:14; De 32:51) No entanto, no Salmo 81:7, a referência ao exame que Jeová fez de Israel junto "às águas de Meribá" talvez aluda ao incidente em Meribá perto de Refidim. — Veja De 33:8.

Moisés e Arão deixaram de santificar Jeová com relação à miraculosa provisão de água em Meribá, na região de Cades. Por isso, perderam o privilégio de entrar na Terra da Promessa. Este evento parece ter ocorrido no 40.º ano da peregrinação de Israel pelo ermo. — Núm 20:1, 9-13, 22-28; 33:38, 39.

MERIBATE-CADES [Altercação em Cades]. Um limite meridional do território de Israel conforme observado em visão por Ezequiel. (Ez 47:13, 19; 48:28) O nome Meribate-Cades alude à altercação de Israel com Jeová junto às "águas de Meribá", enquanto o povo morava em Cades. — Núm 20:1-13; veja CADES, CADES-BARNEIA; MERIBÁ N.º 2.

MERIBE-BAAL [possivelmente: Contendedor Contra Baal; ou: Baal Pleiteia em Defesa]. Neto do Rei Saul, filho de Jonatã, e pai de Micá. (1Cr 8:33, 34) Pelo visto, trata-se de outro nome de Mefibosete. Outros também tinham dois nomes, tais como Esbaal, também chamado Is-Bosete. — Compare 2Sa 2:8 com 1Cr 8:33.

O nome Meribe-Baal é encontrado em duas formas hebraicas um pouco diferentes (*Meriv bá·ʽal* e

Meri-vá·‘al) em 1 Crônicas 9:40. A primeira forma é também usada em 1 Crônicas 8:34. O que indica uma identidade similar é que Mefibosete tinha um menino chamado Mica, e Meribe-Baal tinha um filho chamado Micá. (Compare 2Sa 9:12 com 1Cr 9:40.) As formas "Mica" e "Micá" se devem meramente a uma leve variação na grafia hebraica destes nomes.

MERODAQUE. Forma hebraica de Marduque, o mais importante deus babilônio, cuja queda, conforme se predisse, coincidiria com a derrubada de Babilônia. — Je 50:2.

Os reis babilônios Merodaque-Baladã (Is 39:1) e Evil-Merodaque (2Rs 25:27), sem dúvida, receberam estes nomes em honra deste deus. Com a ascensão de Babilônia em destaque, porque o Rei Hamurábi a tornou a capital de Babilônia, Merodaque também aumentou em importância. Conferiram-se-lhe os atributos de deuses anteriores, e pensa-se que os sacerdotes babilônios alteraram os relatos mitológicos para fazer de Merodaque o matador de Tiamat, e o criador do mundo e do homem. Textos babilônicos identificam Marduque (Merodaque) como filho de Ea (deus que presidia aos elementos aquosos), consorte de Sarpanitu e pai de Nebo.

A realeza que dominava Babilônia estava intimamente associada com a imagem de Merodaque no seu templo, Esagila, porque os governantes de Babilônia não eram empossados por uma coroação, mas tornavam-se reis por pegarem na mão de Merodaque. A cerimônia era repetida todo ano na festividade do Ano-Novo. Mesmo no tempo em que a Assíria controlava Babilônia, requeria-se dos reis da Assíria ir todo ano à cidade de Babilônia, à festividade do Ano-Novo, e legalizar a sua reivindicação do trono por pegar na mão de Merodaque.

O profeta Jeremias, com referência à queda de Babilônia, predisse que Merodaque 'ficaria aterrorizado'. Isto se cumpriu no sentido de que Merodaque mostrou-se incapaz de preservar a dignidade da Potência Mundial Babilônica, e visto que os conquistadores de Babilônia adoravam outras deidades, o futuro dele ficou bem incerto, cheio de premonições. — Je 50:2; veja BEL; DEUSES E DEUSAS (Deidades Babilônicas).

MERODAQUE-BALADÃ [do babilônico, significando "Marduque Deu um Filho"]. "Filho de Baladã" e rei de Babilônia, que enviou cartas e um presente ao Rei Ezequias, de Judá, depois que este rei se restabeleceu duma doença. (Is 39:1) Ele é chamado "Berodaque-Baladã" em 2 Reis 20:12, mas esta diferença geralmente é atribuída a um erro de escriba, ou, então, que representa uma tentativa de transliterar uma consoante acadiana com um som entre o de "m" e o de "b".

Merodaque-Baladã entregando uma concessão de terras a um oficial; o Rei Ezequias foi excessivamente cordial com os mensageiros de Merodaque-Baladã.

O nome de Merodaque-Baladã ocorre em inscrições cuneiformes assírias e babilônicas como "Marduk-apla-iddina". Aparece ali como governante dum distrito caldeu conhecido como Bit-Yakin, situado nos brejos acima da cabeceira do golfo Pérsico e ao S de Babilônia. Ele afirma ser descendente régio, dando o nome do Rei Eriba-Marduk, de Babilônia (considerado como da parte inicial do oitavo século AEC), como seu antepassado. — *Iraq* (Iraque), Londres 1953, Vol. XV, p. 124.

Tiglate-Pileser III, que governava ainda no início do reinado do Rei Acaz, de Judá (761-746 AEC), refere-se a Merodaque-Baladã como governante duma tribo caldaica que lhe prestou homenagem quando os assírios fizeram uma incursão em Babilônia.

Manda uma Delegação a Ezequias. Declara-se que Merodaque-Baladã entrou em Babilônia e se proclamou rei por ocasião da ascensão de Sargão II ao trono assírio. Merodaque-Baladã tinha o

apoio dos elamitas nesta ação, e, embora Sargão logo tentasse desalojá-lo de Babilônia, o caldeu conseguiu manter a sua posição ali por um período de cerca de 12 anos, segundo a Lista de Reis Babilônios. Talvez fosse durante este tempo que ele enviou seus embaixadores ao Rei Ezequias, quer no 14.º ano do rei de Judá (732 AEC), quer pouco depois. Alguns, inclusive o historiador judeu Josefo, sugerem que o interesse de Merodaque-Baladã na saúde de Ezequias envolvia mais do que mera formalidade, e que o verdadeiro motivo era a tentativa de obter o apoio do reino de Judá, junto com o de Elão, numa coalizão contra a Assíria. De qualquer modo, a ação de Ezequias, de mostrar aos mensageiros do caldeu sua tesouraria real e seu arsenal (2Rs 20:13) foi totalmente condenada pelo profeta Isaías, como pressagiando a futura conquista de Judá por Babilônia. — Is 39:2-7.

Derrotado pela Assíria. Perto do fim do seu domínio de aproximadamente 12 anos sobre Babilônia, Merodaque-Baladã viu cortado seu principal apoio da parte de Elão pela vitória assíria sobre aquele reino, e depois ele foi atacado e obrigado a fugir de Babilônia. Apesar de perder Babilônia para os assírios, Merodaque-Baladã parece ter conseguido reter sua posição de governante de Bit-Yakin. A Lista de Reis Babilônios mostra um segundo reinado de nove meses (Polistor diz seis meses) de "Mardukaplaiddin" como rei de Babilônia durante o segundo ano após a morte de Sargão. Em geral, aceita-se isso como se referindo ao mesmo rei fazer um segundo esforço para se estabelecer no trono de Babilônia. Deve-se notar, porém, que as inscrições babilônicas, neste caso, referem-se a ele como "Mardukaplaiddin, nativo de Habi", em contraste com o "Mardukaplaiddin, [da] dinastia da Terra do Mar", no caso do anterior reinado. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, p. 272) Este segundo reinado foi muito curto, visto que o rei assírio, Senaqueribe, prontamente ocupou Babilônia, e Merodaque-Baladã teve de se refugiar no Elão, onde parece ter terminado sua carreira ambiciosa. Apesar dos fracassos de Merodaque-Baladã, em tempos posteriores, os caldeus tornaram-se realmente o grupo étnico dominante no Império Babilônico.

MEROM, ÁGUAS DE [Lugar Elevado (Exaltado)]. Foi ali que as forças cananeias, confederadas sob Jabim, rei de Hazor, acamparam antes de serem derrotadas por Josué. Foi provavelmente pela primeira vez que os israelitas se confrontaram com cananeus equipados com cavalos e carros, conforme se pode inferir das instruções divinas então dadas a Josué, de queimar os carros e jarretar os cavalos. — Jos 11:1-9.

Conforme explicado por Y. Aharoni: "As 'águas de Merom' devem ter sido a fonte de água da cidade de Merom, junto à qual se reuniram as forças cananeias. Conhece-se Merom tanto de fontes egípcias do segundo milênio . . . como do relato de Tiglate-Pileser III sobre a sua expedição à Galileia . . . Aceita-se, em geral, identificar Merom com Meirun, ao sopé de Jebel Jarmaq, mas, na ausência dum adequado tel neste lugar, é preferível uma identificação um pouco mais ao norte. Seu nome possivelmente é preservado em Jebel Marun e em Marun er-Ras, e podemos considerar sua identificação com Tell el-Khirbeh, um dos grandes tel cananeus na parte meridional da Galileia Cananeia Superior. Ambas as sugeridas identificações estão a umas sete a oito milhas de Hazor, em linha reta." — *The Land of the Bible* (A Terra da Bíblia), traduzido para o inglês e editado por A. Rainey, 1979, pp. 225, 226.

MERONOTITA. Designação aplicada a Jedeías e a Jadom, evidentemente identificando-os como habitantes de Meronote. (1Cr 27:30; Ne 3:7) Alguns peritos acreditam que Meronote ficava perto de Gibeá, mas, fora disso, a sua localização exata não é conhecida. Outros a identificam provisoriamente com Beituniya, a menos de 5 km ao NNO de Gibeão.

MEROZ. Lugar amaldiçoado por um anjo por não ter vindo "em auxílio de Jeová". (Jz 5:23) Talvez os habitantes de Meroz não tivessem ajudado Baraque, o comandante designado por Jeová, na própria luta contra os cananeus sob Sísera. (Jz 5:5-16) Ou, se Meroz estava na rota de fuga do derrotado Sísera, talvez seus habitantes tivessem deixado de detê-lo. (Jz 4:17) Relatar a Bíblia a seguir o ato corajoso de Jael em matar Sísera dá algum apoio a este último conceito. (Jz 5:24-27) O anjo que proferiu a maldição foi possivelmente aquele que lutou por Israel.

Desconhece-se a localização exata de Meroz, embora alguns provisoriamente a situem em Khirbet Marus, a uns 8 km ao S de Quedes, em Naftali.

MÊS. Veja CALENDÁRIO.

MESA.

1. Filho primogênito de "Calebe, filho de Esrom", da tribo de Judá. Mesa era o pai, ou fundador, de Zife. — 1Cr 2:18, 42.

2. Rei de Moabe, no tempo dos reis Jeosafá, de Judá, e Acabe, Acazias e Jeorão, de Israel. Os moabitas, subjugados pelo reino setentrional de Israel, pagaram ao Rei Acabe um tributo de 100.000 cordeiros e 100.000 carneiros não tosquiados, evidentemente duma raça famosa pela qualidade da lã. Depois da morte de Acabe, Mesa rebelou-se contra

o Rei Acazias, de Israel. Mas, Acazias morreu depois de um governo curto e foi sucedido por seu irmão Jeorão, que conseguiu uma aliança com Jeosafá, de Judá, e um rei não identificado de Edom, com o fim de subjugar Mesa novamente. Tomando uma rota difícil ao S do Mar Morto, acabou a água para as suas forças. Mas, o profeta Eliseu garantiu que, se se cavassem valas no ressequido vale de torrente, Jeová as encheria de água. — 2Rs 1:1; 3:4-19.

Isto aconteceu, e o reflexo do sol de manhã cedo na água fazia-a parecer sangue para os moabitas, possivelmente por causa da argila vermelha nas valas recém-escavadas. Esta ilusão os enganou, levando-os a pensar que os exércitos aliados de Israel, Judá e Edom se haviam voltado um contra o outro. Não era desarrazoado pensar assim, porque eles sabiam do ciúme entre Israel e Judá. Também, os edomitas não amavam os homens de Judá, os quais estavam nesta ocasião aliados com Israel. — 2Rs 3:20-23; compare isso com 2Cr 20:10, 11, 24, 25.

Pensando que seus inimigos se haviam matado uns aos outros, os moabitas gritaram: "Agora, pois, ao despojo, ó Moabe!" e entraram no acampamento de Israel, mas apenas para serem postos em fuga. Israel prosseguiu por destruir as cidades moabitas, por tapar seus mananciais e por encher seus lotes de terreno de pedras, até chegarem à cidade de Quir-Haresete (Quir de Moabe). — 2Rs 3:23-25.

Quando o Rei Mesa se viu encurralado, tomou 700 homens que puxavam da espada, e, num contra-ataque, tentou chegar ao rei de Edom (talvez pensando que encontraria ali a menor resistência), mas não o conseguiu. "Por fim tomou seu filho primogênito que ia reinar em seu lugar e o ofereceu como sacrifício queimado sobre a muralha." — 2Rs 3:26, 27.

A maioria dos comentadores concorda que Mesa ofereceu seu próprio filho em sacrifício ao seu deus Quemós. Os poucos que pensam de modo diferente dizem que o sacrificado foi um filho capturado do rei de Edom, citando Amós 2:1 como evidência, texto em que se faz referência a Moabe "queimar os ossos do rei de Edom para cal". Embora gramaticalmente o hebraico permita tal interpretação, esta última sugestão parece contrariar outros fatos conhecidos. Por exemplo, nunca se ouviu falar de moabitas e amonitas, vizinhos de Israel, sacrificarem seus inimigos aos seus deuses, mas era prática conhecida da sua religião oferecerem seus próprios filhos como sacrifícios queimados para apaziguar a ira dos seus deuses. (De 12:30, 31; Miq 6:6, 7) Portanto, é compreensível por que Mesa, este adorador de Quemós, confrontado com o iminente perigo duma derrota, teria recorrido a tal medida drástica.

A Pedra Moabita. A Pedra Moabita foi descoberta em Dhiban (Díbon), em 1868. É geralmente atribuída a Mesa, e seu conteúdo costuma ser consignado ao período que se inicia com os eventos registrados no capítulo três de Segundo Reis. Nesta famosa inscrição, Mesa comemora seu rompimento da dominação por Israel, que segundo ele durou 40 anos. Fazem-se nela também diversos comentários sobre os lugares que Mesa capturou (Medeba, Atarote, Nebo, Jaaz). Ao jactar-se de ser muito religioso, de construir cidades e uma estrada, bem como duma vitória que afirma ter obtido sobre Israel, Mesa dá todo o crédito disso ao seu deus Quemós. Mesa sabia também do Deus de Israel, Jeová, porque na 18.ª linha deste documento se encontra o Tetragrama. Mesa gaba-se ali: "Tomei dali os [vasos] de Yahweh, arrastando-os perante Quemós." (FOTO, Vol. 1, p. 946) Todavia, omitem-se a própria derrota dele e o sacrifício de seu filho, conforme é de esperar. O periódico *Biblical Archaeology Review* (Revista de Arqueologia Bíblica; maio/junho 1986, p. 57) observa: "Inscrições monumentais em obeliscos ou em paredes de templos eram produzidas para fins de propaganda e para a glorificação do deus nacional e do governante do país. Portanto, não surpreende que Mesa não faça menção da campanha militar dos reis de Israel, de Judá e de Edom contra o seu país, a respeito da qual a Bíblia nos fornece um relato pormenorizado."

3. [hebr.: *Meh·shá'*]. Filho de Saraim com sua esposa Hodes. Mesa tornou-se cabeça de família na tribo de Benjamim. — 1Cr 8:1, 8-10.

4. [hebr.: *Me·shá'*]. Lugar limítrofe da região habitada pelos descendentes de Joctã. (Gên 10:29, 30) A *Septuaginta* grega traduziu o nome Mesa como *Mas·sé*. Por esta razão, pensa-se que "Mesa" seja grafia alternativa de "Massa", nome dum ismaelita, cujos descendentes parecem ter-se estabelecido na Arábia. — Gên 25:13, 14.

MESAQUE. Nome babilônico que o principal oficial da corte de Nabucodonosor deu a Misael, companheiro de Daniel. Não há certeza sobre o significado deste novo nome, mas talvez incluísse uma referência a Aku, deus sumeriano.

Mantém a Integridade Como Jovem. Mesaque (Misael) foi levado cativo de Jerusalém a Babilônia, em 617 AEC, junto com Joaquim e outros. Misael, Azarias, Hananias e Daniel foram então submetidos a um curso de treinamento de três anos, pela realeza babilônica, mostrando-se ao fim deste tempo superiores até mesmo aos conselheiros do rei. (2Rs 24:1, 6, 8, 12-16; Da 1:1-7, 17-20) Durante este tempo, estes quatro se mantiveram firmes na sua devoção a Deus, negando-se até mesmo a se poluir com as iguarias do rei. — Da 1:8-16.

Há três motivos prováveis pelos quais eles consideravam as iguarias do rei 'poluídas': (1) Os babilônios consumiam animais declarados impuros pela Lei mosaica; (2) não cuidavam de que os animais fossem devidamente sangrados, alguns talvez tendo sido estrangulados; (3) os pagãos frequentemente sacrificavam os animais primeiro aos seus deuses, considerando o consumo desta carne como parte da adoração desses deuses. — Da 1:8; compare isso com 1Co 10:18-20, 28.

Mais tarde, depois de Daniel ter sido promovido a um alto cargo governamental na corte do rei, Nabucodonosor, a pedido de Daniel, encarregou Mesaque, Sadraque e Abednego da administração do distrito jurisdicional de Babilônia. — Da 2:48, 49.

Nega-se a se Curvar diante da Imagem. Mesaque e seus dois companheiros chegaram novamente à atenção do rei por se negarem, à vista de todo o restante dos funcionários do governo, a se curvar diante da grande imagem que Nabucodonosor mandara fazer. Com plena fé em Jeová, disseram a Nabucodonosor que não participariam em servir os deuses do rei. Não fazia diferença se o Deus deles os libertasse da fornalha ou não; ainda assim manteriam a sua integridade para com ele, em vez de transigir para serem libertos. (Em He 11:34, 35, faz-se menção daqueles que "pararam a força do fogo" e "não queriam aceitar um livramento por meio de algum resgate, a fim de que pudessem alcançar uma ressurreição melhor".) Pela fé que demonstraram, Jeová os preservou por meio do seu anjo. De fato, ao saírem, "não ficara neles o cheiro do próprio fogo". Nabucodonosor, que havia ficado tão enfurecido que mandara aquecer a fornalha sete vezes mais do que de costume antes de lançar os três homens nela, reconheceu então o Deus deles como libertador. Além disso, ordenou que todo aquele que dissesse algo de mau contra o Deus de Mesaque fosse desmembrado e que sua casa fosse transformada em latrina pública. — Da 3:1-30.

MESELEMIAS [Jeová Faz Paz (Compensa; Retribui)]. Levita coatita e cabeça ancestral duma turma de coraítas. Ele "teve filhos e irmãos, homens capazes, dezoito", que foram designados com ele como porteiros do santuário, durante a reorganização dos serviços sacerdotais e levíticos pelo Rei Davi. (1Cr 26:1-3, 9) Ele é provavelmente o Selemias de 1 Crônicas 26:14. Seu filho Zacarias "foi o porteiro da entrada da tenda de reunião". — 1Cr 9:21.

MESEQUE.

1. Um dos filhos nascidos a Jafé, filho de Noé, depois do Dilúvio. (Gên 10:2; 1Cr 1:5) O nome evidentemente se estendia aos seus descendentes e à terra que ocuparam. O profeta Ezequiel menciona regularmente Meseque junto com Tubal, indicando que ficavam ao N da Palestina. São descritos como exportando escravos e cobre a Tiro, como sendo guerreiros, e como aliados ou súditos de 'Gogue de Magogue' na profetizada campanha feroz deste contra os "montes de Israel". (Ez 27:13; 32:26; 38:2, 3; 39:1, 2; veja GOGUE N.º 2.) Meseque é mencionado de forma independente de Tubal no Salmo 120:5, evidentemente por representar um povo agressivo, bárbaro.

Cerca de mil anos depois do Dilúvio, inscrições assírias começam a mencionar um povo chamado *musku,* que ocupava uma região na Ásia Menor, ao O da Assíria. Os imperadores assírios Tiglate-Pileser I, Tukulti Ninurta II; Assurnasirpal II e Sargão mencionam conflitos com eles. Mencionarem-se frequentemente os *musku* junto com os *tabali* (evidentemente o bíblico Tubal) fornece motivos para se crer que o nome *musku* derive de Meseque. Heródoto (III, 94) refere-se mais tarde da mesma maneira aos moschi e aos tibareni.

Muitos peritos sugerem que os *musku* devem ser relacionados com os frígios, os quais aparentemente dominavam grande parte do oeste e do centro da Ásia Menor por volta do fim do segundo milênio AEC. O Rei Mita de Muski, mencionado pelo imperador assírio Sargão, é tomado por alguns peritos como sendo o Rei Midas, da Frígia, descrito na tradição grega como governando naquele mesmo período.

2. Meseque ocorre no texto massorético em 1 Crônicas 1:17 como descendente de Sem, mas a genealogia correspondente em Gênesis 10:23 reza "Más".

MESEZABEL.

1. Homem de Judá, da família de Zerá, e cujo "filho" Petaías "estava ao lado do rei para todo assunto do povo". — Ne 11:24.

2. Pai de Berequias e antepassado do Mesulão que fez consertos na muralha de Jerusalém, no tempo de Neemias. — Ne 3:4.

3. Um dos "cabeças do povo", ou seu descendente, que atestou com selo o "arranjo fidedigno" do tempo de Neemias. — Ne 9:38; 10:1, 14, 21.

MESILEMITE [duma raiz que significa "fazer paz; compensar; retribuir"]. Sacerdote e descendente de Imer. (1Cr 9:10, 12) Ele provavelmente é o Mesilemote de Neemias 11:13.

MESILEMOTE [duma raiz que significa "fazer paz; compensar; retribuir"].

1. Efraimita cujo "filho" Berequias era um dos cabeças de Efraim que persuadiram os israelitas dos dias do Rei Peca a libertar os cativos que ha-

viam tomado numa bem-sucedida campanha militar contra Judá. — 2Cr 28:6-8, 12-15.

2. Sacerdote que descendia de Imer e que era antepassado de certos sacerdotes que moravam em Jerusalém, após o retorno dos judeus do exílio babilônico. (Ne 11:10, 13, 14) Ele é provavelmente o Mesilemite de 1 Crônicas 9:12.

MESOBABE [Retornado (Trazido de Volta); ou, possivelmente: Infiel]. Maioral da tribo de Simeão, que tinha uma família grande e que participou em tomar os pastos dos camitas e dos meunins, perto de Gedor, nos dias do Rei Ezequias, de Judá. — 1Cr 4:34-42.

MESOPOTÂMIA [do gr., que significa "[Terra] Entre Rios"]. Termo grego para a extensão de terra situada entre os rios Tigre e Eufrates. Evidentemente, correspondia à designação hebraica de sentido similar, Arã-Naaraim. (Sal 60:cab.) Na realidade, os tradutores da *Septuaginta* grega usualmente verteram "Arã-Naaraim" como "Mesopotâmia". — Veja ARÃ N.º 5.

A aplicação do termo "Mesopotâmia" varia tanto no uso antigo como no moderno. Basicamente, em sentido amplo, abrange toda a região entre o Tigre e o Eufrates, e se estende desde o golfo Pérsico, no S, até as montanhas da Turquia e do Irã, no N. Isto incluiria a planície aluvial da antiga Babilônia, que se estende uns 400 km ao S de Bagdá. (Veja BABILÔNIA N.º 2.) Em sentido mais restrito, porém, exclui Babilônia, chamando-se de Mesopotâmia apenas a região ao N. Esta região setentrional consiste num não muito alto planalto ondulado com numerosas bacias. É também uma região rochosa.

Evidência do amplo uso desta designação no primeiro século EC é encontrada em Atos 7:2, onde Estêvão falou de Abraão como morando na "Mesopotâmia" enquanto ainda estava em Ur, cidade de Babilônia. Mas não é possível determinar com certeza se a designação hebraica "Arã-Naaraim" também incluía Babilônia. Sempre que há uma base para se determinar a localização geográfica geral mencionada nas Escrituras Hebraicas, a designação "Arã-Naaraim" (Mesopotâmia) inclui a região setentrional em torno de Harã (Gên 24:2-4, 10) ou a região montanhosa, setentrional, em torno de Petor (De 23:4; compare isso com Núm 23:7). Embora não haja certeza da extensão da região sob o controle do rei mesopotâmio Cusã-Risataim (opressor de Israel no tempo do juiz Otniel), a sede do seu governo talvez também estivesse no N. (Jz 3:8-10; veja CUSÃ-RISATAIM.) Foi provavelmente da parte setentrional da Mesopotâmia que o rei amonita Hanum contratou carros e cavaleiros para sua luta contra o Rei Davi. — 1Cr 19:6, 7.

Entre os judeus e prosélitos presentes em Jerusalém na festividade de Pentecostes em 33 EC havia habitantes da Mesopotâmia. (At 2:1, 2, 9) Talvez incluíssem habitantes da parte meridional daquela terra, a saber, Babilônia. Neste respeito, é digno de nota que o historiador Josefo relata que "um grande número de judeus" se encontrava em Babilônia no primeiro século AEC. — *Jewish Antiquities* (Antiguidades Judaicas), XV, 14 (ii, 2).

MESSIAS. Da raiz verbal hebraica *ma·sháhh*, que significa "untar", e, assim, "ungir". (Êx 29:2, 7) Messias (*ma·shí·ahh*) significa "ungido" ou "o ungido". O equivalente grego é *Khri·stós*, ou Cristo. — Mt 2:4 n.

Nas Escrituras Hebraicas, a forma adjetiva verbal *ma·shí·ahh* é aplicada a muitos homens. Davi foi oficialmente designado rei por ser ungido com óleo, e por isso é chamado de "o ungido", ou, literalmente, "messias". (2Sa 19:21; 22:51; 23:1; Sal 18:50) Outros reis, inclusive Saul e Salomão, são chamados de "ungido" ou de "o ungido de Jeová". (1Sa 2:10, 35; 12:3, 5; 24:6, 10; 2Sa 1:14, 16; 2Cr 6:42; La 4:20) O termo também é aplicado ao sumo sacerdote. (Le 4:3, 5, 16; 6:22) Os patriarcas Abraão, Isaque e Jacó são chamados de "ungidos" de Jeová. (1Cr 16:16, 22, n) O rei persa Ciro é chamado de "ungido", por ter sido designado por Deus para certa tarefa. — Is 45:1; veja UNGIDO, UNÇÃO.

Nas Escrituras Gregas Cristãs, a forma transliterada *Mes·sí·as* ocorre no texto grego em João 1:41, com a explicação "que, traduzido, quer dizer: Cristo". (Veja também Jo 4:25.) Às vezes, a palavra *Khri·stós* é usada sozinha com referência àquele que é ou que afirma ser o Messias, ou o Ungido. (Mt 2:4; 22:42; Mr 13:21) Na maioria das ocorrências, porém, *Khri·stós* vem acompanhado pelo nome pessoal Jesus, como nas expressões "Jesus Cristo" ou "Cristo Jesus", para chamar a *ele* de Messias. Ocasionalmente se usa a palavra sozinha, mas com referência específica a Jesus, entendendo-se que Jesus é O Cristo, como na declaração: 'Cristo morreu por nós.' — Ro 5:8; Jo 17:3; 1Co 1:1, 2; 16:24; veja CRISTO.

Messias nas Escrituras Hebraicas. Em Daniel 9:25, 26, a palavra *ma·shí·ahh* aplica-se *exclusivamente* ao vindouro Messias. (Veja SETENTA SEMANAS.) Todavia, muitos outros textos das Escrituras Hebraicas também apontam para este Vindouro, mesmo que não exclusivamente. Por exemplo, o Salmo 2:2 evidentemente teve a primeira aplicação ao tempo em que os reis filisteus tentaram destronar o ungido Rei Davi. Mas uma segunda aplicação ao predito Messias é indicada por Atos 4:25-27, onde o texto é aplicado a Jesus Cristo. Também, muitos dos homens chamados de

"ungidos" prefiguravam ou retratavam de diversas maneiras a Jesus Cristo e a obra que ele faria; entre estes estavam Davi, o sumo sacerdote de Israel, e Moisés (chamado de "Cristo" em He 11:23-26).

Profecias que não usam "Messias". Diversos outros textos das Escrituras Hebraicas, que não mencionam especificamente o "Messias", eram entendidos pelos judeus como se aplicando a este. Alfred Edersheim localizou 456 trechos que a 'antiga Sinagoga chamava de messiânicos', e havia 558 referências nos mais antigos escritos rabínicos que apoiavam estas aplicações. (*The Life and Times of Jesus the Messiah* [A Vida e a Época de Jesus, o Messias], 1906, Vol. I, p. 163; Vol. II, pp. 710-737) Por exemplo, Gênesis 49:10 profetizou que o cetro de governo pertenceria à tribo de Judá, e que Siló viria através desta linhagem. O Targum de Onkelos, os Targuns de Jerusalém e o Midraxe reconhecem a expressão "Siló" como aplicada ao Messias.

As Escrituras Hebraicas contêm muitas profecias que fornecem pormenores sobre a formação, o tempo de aparecimento, as atividades do Messias, o tratamento que outros lhe dariam, e o seu lugar no arranjo de Deus. Os diversos indícios a respeito do Messias em conjunto formam assim um só grandioso quadro que ajudaria os verdadeiros adoradores a identificá-lo. Isto forneceria a base para se ter fé nele como o verdadeiro Líder enviado por Jeová. Embora os judeus não discernissem de antemão todas as profecias que se relacionavam com o Ungido, a evidência fornecida pelos Evangelhos mostra que eles tinham conhecimento suficiente para reconhecer o Messias quando realmente apareceu.

Entendimento no Primeiro Século EC. As informações históricas disponíveis revelam um quadro geral do alcance do entendimento a respeito do Messias, que prevalecia entre os judeus no primeiro século da Era Comum. Esta informação é colhida primariamente dos Evangelhos.

Rei e filho de Davi. Era comumente aceito entre os judeus que o Messias seria rei da linhagem de Davi. Quando os astrólogos perguntaram sobre "aquele que nasceu rei dos judeus", Herodes, o Grande, sabia que perguntaram sobre "o Cristo". (Mt 2:2-4) Jesus interrogou os fariseus sobre de quem o Cristo, ou Messias, seria descendente. Embora estes líderes religiosos não cressem em Jesus, sabiam que o Messias seria filho de Davi. — Mt 22:41-45.

Nascido em Belém. Miqueias 5:2, 4, havia indicado que de Belém sairia alguém para ser "governante em Israel", que seria "grande até os confins da terra". Entendia-se que isso se referia ao Messias. Quando Herodes, o Grande, perguntou aos principais sacerdotes e aos escribas onde o Messias nasceria, eles responderam: "Em Belém da Judeia", e citaram Miqueias 5:2. (Mt 2:3-6) E até mesmo alguns do povo comum sabiam isso. — Jo 7:41, 42.

Profeta que realizaria muitos sinais. Deus predissera por meio de Moisés a vinda dum grande profeta. (De 18:18) Nos dias de Jesus, os judeus esperavam a tal. (Jo 6:14) A maneira em que o apóstolo Pedro usou as palavras de Moisés, em Atos 3:22, 23, indica que ele sabia que a natureza messiânica delas seria aceita até mesmo pelos opositores religiosos, e isto evidencia o amplo entendimento de Deuteronômio 18:18. A mulher samaritana, junto à fonte, também pensava que o Messias seria profeta. (Jo 4:19, 25, 29) As pessoas esperavam que o Messias realizasse sinais. — Jo 7:31.

Algumas variedades nas crenças. É evidente que, embora o conhecimento sobre o vindouro Messias fosse comum entre os judeus, nem todos tinham o mesmo conhecimento ou entendimento sobre ele. Por exemplo, embora muitos soubessem que ele viria de Belém, outros não o sabiam. (Mt 2:3-6; Jo 7:27) Alguns acreditavam que o Profeta fosse alguém distinto do Cristo. (Jo 1:20, 21; 7:40, 41) Certas profecias a respeito do Messias não eram entendidas, nem mesmo pelos discípulos de Jesus. Isto se dava especialmente com as profecias a respeito da rejeição, do sofrimento, da morte e da ressurreição do Messias. (Is 53:3, 5, 12; Sal 16:10; Mt 16:21-23; 17:22, 23; Lu 24:21; Jo 12:34; 20:9) Todavia, depois de estas coisas terem ocorrido e as profecias terem sido explicadas, seus discípulos, e mesmo aqueles que ainda não eram discípulos, começaram a reconhecer a natureza profética desses textos das Escrituras Hebraicas. (Lu 24:45, 46; At 2:5, 27, 28, 31, 36, 37; 8:30-35) Visto que a maioria dos judeus não reconhecia que o Messias tinha de sofrer e morrer, os primitivos cristãos enfatizavam este ponto ao pregarem aos judeus. — At 3:18; 17:1-3; 26:21-23.

Expectativas Equivocadas. O relato de Lucas indica que muitos judeus esperavam ansiosamente o aparecimento do Messias na época específica em que Jesus estava na Terra. Simeão e outros judeus estavam "esperando a consolação de Israel" e "o livramento de Jerusalém", na época em que o menino Jesus foi levado ao templo. (Lu 2:25, 38) Durante o ministério de João, o Batizador, as pessoas 'estavam na expectativa' do Cristo, ou Messias. (Lu 3:15) Muitos, porém, esperavam que o Messias satisfizesse suas ideias preconcebidas. As profecias nas Escrituras Hebraicas mostravam que o Messias viria desempenhando dois papéis diferentes. Em um ele viria "humilde, e montado num jumento", ao passo que no outro viria "com as nuvens dos céus", para aniquilar os opositores e fazer todos os governos

NOTÁVEIS PROFECIAS SOBRE JESUS, E SEU CUMPRIMENTO

Profecia	Evento	Cumprimento
Gên 49:10	Nascido na tribo de Judá.	Mt 1:2-16; Lu 3:23-33; He 7:14
Sal 132:11; Is 9:7; 11:1, 10	Da família de Davi, filho de Jessé.	Mt 1:1, 6-16; 9:27; At 13:22, 23; Ro 1:3; 15:8, 12
Miq 5:2	Nascido em Belém.	Lu 2:4-11; Jo 7:42
Is 7:14	Nascido duma virgem.	Mt 1:18-23; Lu 1:30-35
Je 31:15	Meninos mortos após o nascimento dele.	Mt 2:16-18
Os 11:1	Chamado do Egito.	Mt 2:15
Mal 3:1; 4:5; Is 40:3	Caminho preparado diante dele.	Mt 3:1-3; 11:10-14; 17:10-13; Lu 1:17, 76; 3:3-6; 7:27; Jo 1:20-23; 3:25-28; At 13:24; 19:4
Is 61:1, 2	Comissionado.	Lu 4:18-21
Is 9:1, 2	Ministério fez pessoas em Naftali e Zebulão ver uma grande luz.	Mt 4:13-16
Sal 78:2	Falava com ilustrações.	Mt 13:11-13, 31-35
Is 53:4	Carregou nossas doenças.	Mt 8:16, 17
Sal 69:9	Zeloso pela casa de Jeová.	Mt 21:12, 13; Jo 2:13-17
Is 42:1-4	Como servo de Jeová, não altercaria nas ruas.	Mt 12:14-21
Is 53:1	Não criam nele.	Jo 12:37, 38; Ro 10:11, 16
Za 9:9; Sal 118:26	Entrada em Jerusalém num jumentinho; aclamado como rei e como aquele que vinha em nome de Jeová.	Mt 21:1-9; Mr 11:7-11; Lu 19:28-38; Jo 12:12-15
Is 28:16; 53:3; Sal 69:8; 118:22, 23	Rejeitado, mas torna-se principal pedra angular.	Mt 21:42, 45, 46; At 3:14; 4:11; 1Pe 2:7
Is 8:14, 15	Torna-se pedra de tropeço.	Lu 20:17, 18; Ro 9:31-33
Sal 41:9; 109:8	Um apóstolo infiel o trai.	Mt 26:47-50; Jo 13:18, 26-30; At 1:16-20
Za 11:12	Traído por 30 moedas de prata.	Mt 26:15; 27:3-10; Mr 14:10, 11
Za 13:7	Discípulos se espalham.	Mt 26:31, 56; Jo 16:32
Sal 2:1, 2	Poderes romanos e líderes de Israel agem juntos contra o ungido de Jeová.	Mt 27:1, 2; Mr 15:1, 15; Lu 23:10-12; At 4:25-28
Is 53:8	Julgado e condenado.	Mt 26:57-68; 27:1, 2, 11-26; Jo 18:12-14, 19-24, 28-40; 19:1-16
Sal 27:12	Usadas testemunhas falsas.	Mt 26:59-61; Mr 14:56-59
Is 53:7	Calado diante dos acusadores.	Mt 27:12-14; Mr 14:61; 15:4, 5; Lu 23:9
Sal 69:4	Odiado sem causa.	Lu 23:13-25; Jo 15:24, 25
Is 50:6; Miq 5:1	Esmurraram-no e cuspiram nele.	Mt 26:67; 27:26, 30; Jo 19:3
Sal 22:16, n	Pregado na estaca.	Mt 27:35; Mr 15:24, 25; Lu 23:33; Jo 19:18, 23; 20:25, 27
Sal 22:18	Lançadas sortes sobre vestimenta.	Mt 27:35; Jo 19:23, 24
Is 53:12	Contado com pecadores.	Mt 26:55, 56; 27:38; Lu 22:37
Sal 22:7, 8	Vituperado quando na estaca.	Mt 27:39-43; Mr 15:29-32
Sal 69:21	Deram-lhe vinagre e fel.	Mt 27:34, 48; Mr 15:23, 36
Sal 22:1	Abandonado por Deus aos inimigos.	Mt 27:46; Mr 15:34
Sal 34:20; Êx 12:46	Nenhum osso foi quebrado.	Jo 19:33, 36
Is 53:5; Za 12:10	Traspassado.	Mt 27:49; Jo 19:34, 37; Re 1:7
Is 53:5, 8, 11, 12	Sofre morte sacrificial para tirar pecados e abrir o caminho para posição justa perante Deus.	Mt 20:28; Jo 1:29; Ro 3:24; 4:25; 1Co 15:3; He 9:12-15; 1Pe 2:24; 1Jo 2:2
Is 53:9	Sepultado com os ricos.	Mt 27:57-60; Jo 19:38-42
Jon 1:17; 2:10	No túmulo por partes de três dias, daí é ressuscitado.	Mt 12:39, 40; 16:21; 17:23; 27:64; 28:1-7; At 10:40; 1Co 15:3-8
Sal 16:8-11, n	Ressuscitado antes de ver corrupção.	At 2:25-31; 13:34-37
Sal 2:7	Jeová declara-o Seu Filho por gerá-lo pelo espírito e por ressurreição.	Mt 3:16, 17; Mr 1:9-11; Lu 3:21, 22; At 13:33; Ro 1:4; He 1:5; 5:5

servi-lo. (Za 9:9; Da 7:13) Os judeus deixaram de reconhecer que estas profecias se relacionavam com dois aparecimentos distintos do Messias, os quais ocorreriam em tempos bem separados.

Fontes judaicas concordam com Lucas 2:38, que o povo daquele tempo aguardava o livramento de Jerusalém. *The Jewish Encyclopedia* (A Enciclopédia Judaica) observa: "Eles ansiavam o prometido libertador da casa de Davi, o qual os livraria do jugo do odiado usurpador estrangeiro, poria fim ao ímpio domínio romano e estabeleceria Seu próprio reinado de paz." (1976, Vol. VIII, p. 508) Tentaram fazer dele um rei terrestre. (Jo 6:15) Quando ele não satisfez as expectativas deles, rejeitaram-no.

Evidentemente, a expectativa de que o Messias seria um rei terrestre era compartilhada por João, o Batizador, e seus discípulos. João sabia que Jesus era o Messias e o Filho de Deus, tendo visto sua unção com espírito santo e tendo ouvido a voz de aprovação, de Deus. João não tinha falta de fé. (Mt 11:11) De modo que a sua pergunta: "Devemos esperar alguém diferente?" talvez significasse: 'Devemos esperar ainda outro que satisfará todas as esperanças dos judeus?' Em resposta, Cristo indicou as obras que fazia (coisas preditas nas Escrituras Hebraicas). Ele concluiu: "E feliz é aquele que não tropeçou por causa de mim." Esta resposta, embora indicasse que se precisaria de fé e de discernimento, satisfaria e consolaria João, assegurando-lhe que era Jesus quem cumpriria as promessas de Deus. (Mt 11:3; Lu 7:18-23) Também, antes da ascensão de Jesus, seus discípulos tinham a ideia de que ele, naquela época, livraria Israel da dominação gentia e estabeleceria o Reino (restaurando o reinado da linhagem davídica) na Terra. — Lu 24:21; At 1:6.

Falsos Messias. Depois da morte de Jesus, os judeus seguiram muitos falsos Messias, assim como Jesus predissera. (Mt 24:5) "Por meio de Josefo ficamos sabendo que parece que, no primeiro século, antes da destruição do Templo [em 70 EC], surgiram vários Messias, que prometeram o alívio do jugo romano, e encontraram prontos seguidores." (*The Jewish Encyclopedia*, Vol. X, p. 251) Daí, em 132 EC, Bar-Kokhba (Bar Koziba), um dos mais destacados pseudomessias, foi aclamado como Messias-rei. Ao esmagarem a revolta chefiada por ele, os soldados romanos mataram milhares de judeus. Ao passo que esses falsos Messias ilustram que muitos judeus estavam principalmente interessados num Messias político, eles mostravam também que esperavam corretamente um Messias *em pessoa,* não apenas uma era messiânica ou uma nação messiânica. Alguns creem que Bar-Kokhba era descendente de Davi, o que teria favorecido a sua pretensão messiânica. Todavia, visto que os registros genealógicos evidentemente foram destruídos em 70 EC, pretendentes posteriores ao cargo do Messias não podiam fornecer provas de serem da família de Davi. (O Messias, portanto, tinha de aparecer antes de 70 EC, como Jesus fez, para provar a sua pretensão de ser herdeiro de Davi. Isto mostra que aqueles que ainda esperam o aparecimento terrestre do Messias estão errados.) Entre esses posteriores falsos pretendentes ao messiado havia Moisés de Creta, que asseverava dividir o mar entre Creta e a Palestina, e Sereno, que desencaminhou muitos judeus na Espanha. *The Jewish Encyclopedia* alista 28 falsos Messias entre os anos 132 EC e 1744 EC. — Vol. X, pp. 252-255.

Jesus Foi Aceito Como o Messias. A evidência histórica encontrada nos Evangelhos demonstra que Jesus era deveras o Messias. No primeiro século, aqueles que estavam em condições de interrogar as testemunhas e examinar a evidência aceitavam as informações históricas como autênticas. Tinham tanta certeza da sua exatidão, que estavam dispostos a suportar perseguição e a morrer por causa da sua fé baseada nestas informações seguras. Os registros históricos dos Evangelhos mostram que diversas pessoas reconheceram abertamente que Jesus era o Cristo, ou Messias. (Mt 16:16; Jo 1:41, 45, 49; 11:27) Jesus não disse que não estavam certas, e ocasionalmente ele admitiu ser o Cristo. (Mt 16:17; Jo 4:25, 26) Às vezes, Jesus não dizia especificamente que ele era o Messias; outras vezes mandou que os outros não divulgassem isso. (Mr 8:29, 30; 9:9; Jo 10:24, 25) Visto que Jesus estava presente onde pessoas podiam ouvi-lo e ver suas obras, ele queria que cressem na base sólida desta evidência, para que a fé delas se fundasse no seu próprio testemunho ocular do cumprimento das Escrituras Hebraicas. (Jo 5:36; 10:24, 25; compare isso com Jo 4:41, 42.) Agora já se forneceu nos Evangelhos o registro do que Jesus era e do que fez, junto com as Escrituras Hebraicas, as quais forneceram abundante evidência do que ele faria, para que se saiba e creia que Jesus deveras é o Messias. — Jo 20:31; veja JESUS CRISTO.

MESULÃO [duma raiz que significa "fazer paz; compensar; retribuir"].

1. Cabeça de família na tribo de Benjamim, que morava em Jerusalém; filho de Elpaal. — 1Cr 8:1, 17, 18, 28.

2. Habitante gadita de Basã, alistado genealogicamente como filho de Abiail, durante os reinados de Jotão e de Jeroboão II (pelo visto duas listas diferentes, porque os reinados destes reis não coincidiram). — 1Cr 5:11, 13, 14, 16, 17.

3. Avô ou antepassado de Safã, secretário do Rei Josias. — 2Rs 22:3.

4. Pai ou antepassado do sumo sacerdote Hilquias, do reinado do Rei Josias. (1Cr 9:11; Ne 11:11) O próprio Mesulão talvez tivesse atuado como sumo sacerdote. Alguns dos seus descendentes moravam em Jerusalém após o exílio babilônico. Ele parece ser chamado de Salum em 1 Crônicas 6:12, 13, e em Esdras 7:2. — Veja SALUM N.º 7.

5. Levita coatita, um dos diversos encarregados dos reparos do templo, sob o Rei Josias. — 2Cr 34:1, 8, 12.

6. Sacerdote cujos descendentes (pelo menos três gerações depois dele) moravam em Jerusalém após o exílio em Babilônia. — 1Cr 9:2, 3, 10, 12.

7. Benjamita cujo filho Salu era cabeça de família em Jerusalém após o exílio babilônico. (1Cr 9:3, 7, 9) Presumivelmente é o mesmo que o Mesulão alistado em Neemias 11:7.

8. Cabeça duma família benjamita, o qual morava em Jerusalém após o exílio. — 1Cr 9:3, 7-9.

9. Primeiro filho alistado do governador Zorobabel; descendente do Rei Davi. — 1Cr 3:1, 19.

10. Cabeça da casa paterna, sacerdotal, de Esdras, nos dias de Joiaquim, sucessor de Jesua. (Ne 12:12, 13) Possivelmente trata-se do N.º 18 ou 19.

11. Cabeça da casa paterna de sacerdotes fundada por Ginetom; enquanto Joiaquim oficiava. (Ne 12:12, 16) Possivelmente trata-se do N.º 18 ou 19.

12. Porteiro nos dias de Joiaquim, Esdras e Neemias. — Ne 12:25, 26.

13. Cabeça dentre os reunidos junto ao rio Aava para a viagem a Jerusalém, junto com Esdras, em 468 AEC. Mesulão foi um dos diversos designados por Esdras para reunir um grupo de levitas e de netineus para também fazerem a viagem. (Esd 8:15-20) Possivelmente trata-se do N.º 16, 17, 20 ou 21.

14. Levita que talvez se tenha oposto à admoestação de despedir as esposas estrangeiras encontradas por Esdras entre os israelitas quando retornou a Jerusalém. No entanto, o texto talvez signifique que ele apenas se opôs ao procedimento adotado para o cumprimento da medida. — Esd 10:10-15 n.

15. Um dos "filhos" ou descendentes de Bani, que reagiram favoravelmente à admoestação de Esdras por despedirem suas esposas estrangeiras e os filhos. — Esd 10:29, 44.

16. Filho de Berequias que, sob a direção do governador Neemias, reparou duas seções da muralha de Jerusalém. (Ne 3:4, 30) Mesulão deu também sua filha em casamento a Jeoanã, filho de Tobias, o amonita, união marital que causou uma divisão entre os israelitas restabelecidos. — Ne 6:17-19; 4:3; veja o N.º 13.

17. Reconstrutor, junto com outro, do Portão da Cidade Antiga, no projeto de reparos da muralha, de Neemias; filho de Besodeias. — Ne 3:6; veja o N.º 13.

18. Um dos que ficaram em pé à esquerda de Esdras quando este leu a Lei para a multidão reunida no sétimo mês de 455 AEC. Mesulão provavelmente era sacerdote. — Ne 8:2, 4; veja os N.º 10 e 11.

19. Sacerdote (ou antepassado dum sacerdote) que concordou com o pacto de fidelidade proposto pelos levitas. — Ne 9:5, 38; 10:1, 7, 8; veja os N.º 10 e 11.

20. Cabeça do povo, cujo descendente, se não ele próprio, também atestou o mesmo contrato. — Ne 10:1, 14, 20; veja o N.º 13.

21. Participante da marcha inaugural providenciada por Neemias depois que a muralha de Jerusalém foi terminada. — Ne 12:32, 33; veja o N.º 13.

MESULEMETE [forma feminina de Mesulão]. Filha de "Haruz, de Jotbá", que se tornou esposa do Rei Manassés, de Judá, e mãe do Rei Amom. — 2Rs 21:19, 20.

METAIS. Mais de 75 por cento dos mais de cem elementos conhecidos ao homem são metais. Ouro, prata, cobre, ferro e chumbo são todos mencionados especificamente nas Escrituras. As primeiras referências bíblicas a metais ocorrem em Gênesis 2:11 e 4:22.

Nas suas qualidades físicas, os metais são opacos, fundíveis e dúcteis; têm lustro metálico e são geralmente bons condutores de calor e de eletricidade. Em sentido químico e físico, os metais têm certas qualidades distintivas. Para obter informações específicas e as ocorrências bíblicas, veja os acima mencionados metais sob os seus respectivos nomes; também os verbetes REFINAÇÃO, REFINADOR.

METAL, TRABALHADOR EM. Alguém que molda, malha, esculpe, grava ou de outro modo trabalha com metais. (Is 41:7) O primeiro "forjador de toda sorte de ferramenta de cobre e de ferro" na história registrada foi Tubalcaim. (Gên 4:22) Os antigos trabalhadores em metal fabricavam ferramentas, objetos domésticos, armas, armaduras, instrumentos musicais, enfeites e estatuetas. Além de modelarem objetos novos, faziam também consertos. (2Cr 24:12) Muitos eram especialistas em trabalhar com metais como ouro (Ne 3:8, 31, 32), prata (Jz 17:4; At 19:24) ou cobre (2Ti 4:14). Às vezes formavam uma espécie de associação ou grêmio. (Ne 3:31; At 19:24-28) Seu ofício exigia perícia em projetos artísticos.

Os israelitas talvez tivessem conhecimento de trabalhar em metais antes da sua entrada no Egito,

ou podem tê-lo obtido ali. Na época do Êxodo, eles eram capazes de moldar um bezerro de ouro e uma serpente de cobre. (Êx 32:4; Núm 21:9) Mais impressionante, porém, foi a produção de diversos objetos de metal para o serviço no tabernáculo. Bezalel e seus ajudantes foram auxiliados pelo espírito de Jeová no seu trabalho com metais. — Êx 31:2, 3; 35:30-35.

Mais tarde, quando oprimidos pelos filisteus, não se permitiu aos israelitas terem seus próprios trabalhadores em metais. Esta medida os impediu de fabricarem armas. (1Sa 13:19-22) Sem dúvida por motivos similares, Nabucodonosor levou cativos os trabalhadores em metais e outros artífices na primeira vez que atacou Jerusalém. — 2Rs 24:14, 16; Je 24:1; 29:1, 2.

METEGUE-AMÁ [Rédeas de Amá (possivelmente: Côvado)]. Lugar que o Rei Davi tomou dos filisteus. (2Sa 8:1) Visto não se conhecer nenhum lugar com este nome, Metegue-Amá pode muito bem ser um termo figurativo, indicando uma das principais cidades dos filisteus. A passagem paralela em 1 Crônicas 18:1 diz: "Gate e suas aldeias dependentes." Em 2 Samuel 8:1, a *American Standard Version* (Versão Padrão Americana) evidentemente tomou o elemento "amá" em Metegue-Amá como derivado da palavra hebraica para "mãe" e traduziu Metegue-Amá por "as rédeas da cidade-mãe". Esta ideia é transmitida pela versão *Almeida,* edição atualizada, que reza "as rédeas da metrópole", em vez de "Metegue-Amá".

METUSAEL [Homem de Deus]. Descendente de Caim, através de Enoque. Metusael era filho de Meujael e pai de Lameque (não confundir com Lameque, o pai de Noé). — Gên 4:17, 18.

METUSALÉM [possivelmente: Homem do Projétil]. Filho do fiel profeta Enoque; pai de Lameque e avô de Noé. (Gên 5:21-29; 1Cr 1:1-4; Ju 14, 15) Metusalém, descendente de Adão através de Sete, era da oitava geração humana. (Lu 3:37, 38) Usufruiu uma vida de 969 anos, a mais longa do registro bíblico, que se tornou proverbial para longevidade. Ele faleceu em 2370 AEC, ano em que começou o Dilúvio. Mas as Escrituras dizem que Metusalém "morreu", não que pereceu no Dilúvio, em resultado duma execução divina. — Gên 5:27; veja VIDA, DURAÇÃO DA.

MEUJAEL [Golpeado por Deus]. Bisneto de Caim. Meujael foi o pai de Metusael e o avô de Lameque (não o Lameque que descendeu de Sete). — Gên 4:17, 18.

MEUMÃ. Um dos oficiais da corte do rei persa Assuero (Xerxes I), que governou nos dias de Mordecai e Ester. Meumã foi mencionado primeiro entre os sete oficiais da corte, aos quais Assuero mandou que trouxessem a Rainha Vasti à sua presença. — Est 1:10, 11.

MEUNINS. À base do nome, acha-se que os meunins tenham sido um povo árabe que morava em Ma'an ou nos arredores desta cidade, a uns 32 km ao ESE de Petra.

O Rei Uzias, de Judá (829-778 AEC), com a ajuda de Jeová, foi bem-sucedido na guerra contra os meunins. (2Cr 26:1, 7) Talvez naquele tempo alguns dos meunins cativos fossem constituídos em escravos do templo, e, portanto, seus descendentes são mais tarde alistados entre os netineus que retornaram do exílio babilônico. — Esd 2:1, 2, 43, 50; Ne 7:52; compare isso com Sal 68:18.

Durante o reinado de Ezequias (745-717 AEC), um grupo de simeonitas golpeou os meunins, que moravam em tendas, na vizinhança de Gedor. — 1Cr 4:24, 39-41; veja AMONINS.

MEZAABE [Águas de Ouro]. Genitor (talvez genitora) de Matrede e antepassado(a) de Meetabel, esposa de Hadar (Hadade), último rei de Edom mencionado por nome. — Gên 36:31, 39; 1Cr 1:50.

MEZOBAÍTA [De (Pertencente a) Zobá]. Termo que alude ao domicílio de Jaasiel. — 1Cr 11:47.

MEZUZÁ. Forma aportuguesada da palavra hebraica usada na Bíblia geralmente para designar a ombreira de porta. *Mezu·záh* e o plural *mezu·zóhth* ocorrem em Êxodo 12:7 (n), 22, 23, com referência a se esparrinhar o sangue da vítima pascoal nas ombreiras das portas, e em Êxodo 21:6, com referência a um escravo que, desejando permanecer no serviço do seu amo, era encostado na porta ou na "ombreira", furando-lhe seu amo a orelha com uma sovela. Fazem-se também referências às ombreiras do templo construído por Salomão (1Rs 6:31, 33; 7:5) e do templo simbólico observado por Ezequiel em visão. — Ez 41:21; 45:19; 46:2.

Nos tempos modernos, o termo aportuguesado "mezuzá" é usado para se referir a um pedaço retangular de pergaminho com o texto hebraico de Deuteronômio 6:4-9 e Deuteronômio 11:13-21, geralmente escrito em 22 linhas. O pergaminho é enrolado e colocado num receptáculo de madeira, metal ou vidro, afixado em ângulo na ombreira direita das moradias dos judeus ortodoxos, a parte de cima aponta para dentro e a parte de baixo, para fora. A palavra hebraica *Shad·daí* (que significa "Todo-Poderoso") está escrita no verso deste pergaminho e frequentemente é visível através duma abertura envidraçada do recipiente. Às vezes, o recipiente da mezuzá é artisticamente trabalhado. Quando os pios judeus ortodoxos entram na casa ou saem dela, eles tocam a mezuzá com a mão e recitam a

oração: “Que Deus cuide de minha saída e de minha entrada agora e para sempre.” — Veja Sal 121:8.

O uso da mezuzá baseia-se na interpretação literal da ordem em Deuteronômio 6:9 (n) e 11:20.

MIAMIM. Veja MIJAMIM.

MIBAR [duma raiz que significa “escolher”]. Filho de Hagri; um dos poderosos das forças militares de Davi. (1Cr 11:26, 38) Alguns sugeriram que há uma discrepância no texto em 1 Crônicas 11:38, porque Bani, o gadita, não Mibar, é mencionado numa lista paralela em 2 Samuel 23:36. Eles sustentam que Mibar é uma alteração do hebraico para “de Zobá”, e que as palavras finais de 1 Crônicas 11:38 resultaram da leitura *ben-hagh·rí* (filho de Hagri) em lugar de *ba·ní hag·ga·dhí* (Bani, o gadita). Isto continua a ser conjectura.

MIBSÃO [Perfumado; Óleo de Bálsamo; Aromático].

1. Um dos filhos de Ismael e fundador duma família. — Gên 25:13; 1Cr 1:29.

2. Descendente de Simeão. — 1Cr 4:24, 25.

MIBZAR [possivelmente significando “Fortificação”]. Um dos xeques de Edom, ou Esaú. O nome Mibzar talvez passasse também a ser aplicado tanto aos descendentes dele como ao lugar onde se estabeleceram. — Gên 36:40, 42; 1Cr 1:53.

MICA, MICÁ [forma abreviada de Micael ou Micaías]. Os nomes em português, Mica, Micá e Miqueias, resultaram de uma pequena diferença na grafia hebraica.

1. Homem de Efraim. Violando o oitavo dos Dez Mandamentos (Êx 20:15), Micá tirou da mãe 1.100 moedas (peças) de prata. Quando ele confessou isso e as devolveu, ela disse: “Sem falta tenho de santificar a prata a Jeová, da minha mão, por meu filho, para fazer uma imagem esculpida e uma estátua fundida; e agora a devolverei a ti.” Ela levou então 200 peças de prata ao prateiro, que fez “uma imagem esculpida e uma estátua fundida”, que depois passaram a ficar na casa de Micá. Micá, que tinha “uma casa de deuses”, fez um éfode e terafins, e empossou um dos seus filhos para atuar como sacerdote para ele. Embora este arranjo ostensivamente se destinasse a honrar a Jeová, era crassamente impróprio, porque violava o mandamento que proibia a idolatria (Êx 20:4-6), e desconsiderava o tabernáculo de Jeová e Seu sacerdócio. (Jz 17:1-6; De 12:1-14) Mais tarde, Micá acolheu Jonatã, descendente de Gersom, filho de Moisés, no seu lar, contratando este jovem levita como seu sacerdote. (Jz 18:4, 30) Sentindo-se equivocadamente satisfeito com isso, Micá disse: “Agora sei que Jeová me fará o bem.” (Jz 17:7-13) Mas, Jonatã não era da linhagem de Arão e assim nem mesmo estava habilitado para o serviço sacerdotal, o que somente aumentava o erro de Micá. — Núm 3:10.

Naqueles dias, os danitas, à procura dum território em que morar, enviaram cinco espias, os quais com o tempo chegaram a Efraim “até a casa de Micá e foram passar a noite ali”. Já perto da casa de Micá, reconheceram a voz de Jonatã, descobriram o que ele estava fazendo ali e fizeram-no indagar de Deus se o seu empreendimento seria bem sucedido. O sacerdote disse-lhes: “Ide em paz. Vosso caminho em que andais está diante de Jeová.” (Jz 18:1-6) Subsequentemente, eles espionaram Laís e retornaram, falando aos seus irmãos sobre o lugar, em vista do que os cinco espias e 600 homens danitas, cingidos para a guerra, se dirigiram àquela cidade. Em caminho, ao passarem pela casa de Micá, os espias falaram aos seus irmãos sobre os objetos religiosos dele e sugeriram que os tomassem. Os danitas tomaram-nos e também convenceram o levita de que seria melhor para ele ser sacerdote duma tribo e família em Israel, do que apenas para um homem. Tomaram então a ele, o éfode, os terafins e a imagem esculpida e seguiram caminho. — Jz 18:7-21.

Pouco depois, Micá e um grupo de homens perseguiram os danitas. Quando os alcançou e foi perguntado sobre o motivo disso, Micá disse: “Tomastes os meus deuses que eu fiz, também o sacerdote, e seguis caminho, e o que me resta?” A isso, os filhos de Dã advertiram-no sobre um possível ataque, se Micá continuasse a segui-los e a protestar. Vendo que os danitas eram muito mais fortes do que seu grupo, Micá voltou para casa. (Jz 18:22-26) Depois, os danitas golpearam e incendiaram Laís, construindo no seu lugar a cidade de Dã. Jonatã e seus filhos tornaram-se sacerdotes dos danitas, “e a imagem esculpida de Micá, que este tinha feito, mantiveram erigida para si todos os dias em que a casa do verdadeiro Deus [o tabernáculo] permanecia em Silo”. — Jz 18:27-31.

2. Levita da família coatita de Uziel, da qual era cabeça, e seu irmão, Issias, o segundo, quando Davi distribuiu as designações de serviço levítico. — 1Cr 23:6, 12, 20; 24:24, 25.

3. Filho de Mefibosete (Meribe-Baal) e neto de Jonatã, filho do Rei Saul. Mica foi o pai de Pitom, Meleque, Tareia (Tareá, *IBB*) e Acaz. — 2Sa 9:12; 1Cr 8:33-35; 9:39-41.

4. Rubenita que era filho de Simei e pai de Reaías. Seu descendente, Beerá, era maioral da tribo de Rubem e foi levado ao exílio pelo rei assírio Tilgate-Pilneser (Tiglate-Pileser III). — 1Cr 5:1, 3-6; 2Rs 15:29.

5. Pai de Abdom (Acbor). Ele é também chamado Micaías, que é a forma mais extensa do seu nome. — 2Cr 34:20; 2Rs 22:12.

6. Um dos levitas (ou antepassado de um) que atestou com selo o "arranjo fidedigno" do tempo de Neemias. — Ne 9:38; 10:1, 9, 11.

7. Descendente levita de Asafe e filho de Zicri (também identificado como Zabdi e Zacur). Mica foi pai de Matanias e é também chamado Micá e Micaías. — 1Cr 9:14, 15; Ne 11:15, 17, 22; 12:35.

MICAEL [Quem É Semelhante a Deus?].

1. Pai do maioral Setur, da tribo de Aser, que foi um dos 12 enviados para espiar Canaã. — Núm 13:2, 13.

2. Antepassado de Asafe; da família de Gersom, filho de Levi. — 1Cr 6:39, 40, 43.

3. Um dos cabeças da tribo de Issacar; da família de Tola. — 1Cr 7:1-3.

4. Maioral da tribo de Manassés, que se bandeou para Davi em Ziclague. — 1Cr 12:20.

5. Pai de Onri, cabeça da casa paterna de Issacar durante o reinado de Davi. — 1Cr 27:18.

6. Um dos filhos do Rei Jeosafá, de Judá, o qual, junto com seus irmãos, recebeu do pai presentes dispendiosos e cidades fortificadas. Todavia, quando seu irmão mais velho, Jeorão, tornou-se rei, Jeorão matou todos os seis irmãos mais novos, inclusive Micael. — 2Cr 21:1-4.

7. Gadita e descendente de Buz; antepassado do N.º 8, distante pelo menos cinco gerações. — 1Cr 5:11, 13, 14.

8. Gadita, primeiro dos sete filhos de Abiail, descendente do N.º 7 e cabeça duma casa de Gileade, alistado genealogicamente durante os dias do Rei Jeroboão II, de Israel, e do Rei Jotão, de Judá. — 1Cr 5:11-17.

9. Benjamita; descendente de Saraim e Husim, esposa dele, através de Elpaal e de Berias. — 1Cr 8:1, 8, 11-13, 16.

10. Pai do Zebadias que subiu com Esdras de Babilônia a Jerusalém, em 468 AEC. — Esd 8:1, 8.

MICAIA. Veja MICAÍAS N.º 1.

MICAÍAS [Quem É Semelhante a Jeová?].

1. Ou Micaia, esposa do Rei Roboão, filha de Uriel, de Gibeá, e mãe do Rei Abias, de Judá. Ela é também chamada "Maacá". — 2Cr 11:18, 20; 13:1, 2.

2. Filho de Inlá e profeta de Jeová para o reino setentrional de Israel, durante o reinado do Rei Acabe. (1Rs 22:8) Numa visita do Rei Jeosafá, de Judá, a Acabe, este rei de Israel convidou-o a participar numa campanha militar contra os sírios, para recuperar Ramote-Gileade. Jeosafá aceitou, mas pediu que se procurasse saber a palavra de Jeová. De modo que Acabe convocou 400 profetas e perguntou-lhes: "Devo ir contra Ramote-Gileade em guerra ou devo refrear-me?" Eles responderam na afirmativa, dizendo que Jeová entregaria a cidade na mão do rei. No entanto, Jeosafá queria mais garantias, em vista do que Acabe, relutantemente, mandou buscar Micaías, profeta que sempre profetizara o mal para ele. Os mensageiros enviados instaram com Micaías para que dissesse a Acabe palavras semelhantes àquelas de um dos outros profetas. No começo, Micaías fez isso, mas Acabe o colocou sob juramento para falar "a verdade em nome de Jeová". Em vista disso, Micaías disse: "Deveras, vejo todos os israelitas espalhados pelos montes como ovelhas sem pastor." — 1Rs 22:1-17; 2Cr 18:1-16.

Micaías passou então a contar sua visão, de Jeová sentado no Seu trono celestial e perguntando às criaturas espirituais reunidas: "Quem logrará a Acabe, para que suba e caia em Ramote-Gileade?" Um dos espíritos ofereceu-se a ir e a tornar-se "um espírito enganoso" na boca de todos os profetas de Acabe. Jeová respondeu: "Tu o lograrás, e ainda mais, sairás vencedor. Sai e faze assim." Micaías disse então a Acabe que Deus colocara um espírito enganoso na boca de todos os seus profetas, "mas o próprio Jeová falou de calamidade a teu respeito". Daí, o falso profeta Zedequias deu uma bofetada em Micaías e perguntou zombeteiramente: "Por onde é que passou o espírito de Jeová de mim para falar contigo?" Micaías respondeu destemidamente: "Eis que estarás vendo por onde, naquele dia em que entrarás na câmara mais recôndita para te esconder." Acabe ordenou então que Micaías fosse posto na casa de detenção, onde o profeta seria alimentado com uma ração reduzida de pão e água até que o rei retornasse em paz. Todavia, Acabe nunca retornou, porque, durante a batalha em Ramote-Gileade, "havia um homem que entesou o arco na sua inocência", a flecha atingiu o rei de Israel e ele morreu aos poucos. As últimas palavras de Micaías a Acabe tinham sido: "Se de fato voltares em paz, Jeová não falou comigo." A morte do rei provou que Micaías era deveras profeta de Jeová. — 1Rs 22:18-37; 2Cr 18:17-34.

3. Um dos príncipes que o Rei Jeosafá enviou através de Judá como instrutores, junto com levitas e sacerdotes. Eles tinham consigo "o livro da lei de Jeová" ao instruírem o povo em todas as cidades de Judá. — 2Cr 17:7-9.

4. Pai do Acbor (Abdom) que, junto com outros, foi enviado pelo Rei Josias para indagar de Jeová a respeito das palavras do recém-encontrado livro da Lei. Ele é também chamado Micá. — 2Rs 22:12, 13; 2Cr 34:20, 21.

5. “Filho de Gemarias, filho de Safã.” Ele estava presente no refeitório de seu pai, Gemarias, quando Baruque leu ali em público o rolo com as palavras de Jeová dadas por meio de Jeremias contra Israel, Judá e todas as nações. Depois de ouvir esta mensagem, Micaías relatou o que ouvira ao secretário e aos príncipes do Rei Jeoiaquim. — Je 36:2, 9-13.

6. Antepassado do sacerdote Zacarias, estando este último entre os que estavam com trombetas na cerimônia inaugural da reconstruída muralha de Jerusalém. Ele é também chamado Mica. — Ne 11:22; 12:31, 35.

7. Sacerdote entre os que, com trombetas, tocavam em um dos dois “coros de agradecimento”, participando na marcha de inauguração da reconstruída muralha de Jerusalém, nos dias de Neemias. — Ne 12:40, 41.

MICAL [provavelmente: Quem É Semelhante a Deus?]. Filha mais nova do Rei Saul, que se tornou esposa de Davi. Saul oferecera a Davi sua filha mais velha, Merabe, como esposa, mas deu-a a outro homem. Mical, porém, “amava a Davi”, e Saul ofereceu-a a Davi, se este conseguisse trazer os prepúcios de cem filisteus, sendo que Saul pensava que Davi morreria na tentativa de matar tantos guerreiros inimigos. Davi aceitou o desafio, apresentou a Saul 200 prepúcios de filisteus, e recebeu Mical por esposa. Mas, daí em diante, “Saul sentiu ainda mais temor por causa de Davi”, tornando-se permanente adversário dele. (1Sa 14:49; 18:17-29) Mais tarde, quando o ódio que Saul tinha a Davi atingiu seu auge, Mical ajudou Davi a fugir da ira do rei. Durante a longa ausência de Davi, Saul deu-a em casamento a Palti, filho de Laís, de Galim. — 1Sa 19:11-17; 25:44.

Depois, quando Abner procurou celebrar um pacto com Davi, Davi negou-se a recebê-lo, a menos que lhe trouxesse Mical. Davi, por mensageiro, apresentou sua exigência a Is-Bosete, filho de Saul, e Mical foi tirada do seu marido Paltiel (Palti) e restituída a Davi. — 2Sa 3:12-16.

Punida por Desrespeitar a Davi. Quando Davi, como rei, mandou trazer a Arca do Pacto a Jerusalém e demonstrou sua alegria pela adoração de Jeová por dançar com exuberância, “cingido dum éfode de linho”, Mical o observou duma janela e “começou a desprezá-lo no seu coração”. Quando Davi voltou para casa, Mical expressou sarcasticamente seus sentimentos, revelando falta de apreço pela espécie de zelo que Davi havia demonstrado pela adoração de Jeová e indicando que ela achava que ele agira dum modo nada dignificante. Davi censurou-a então e evidentemente também a puniu por não ter mais relações sexuais com ela, de modo que ela morreu sem filhos. — 2Sa 6:14-23.

Cria os Filhos da Sua Irmã. O relato em 2 Samuel 21:8 menciona “os cinco filhos de Mical, filha de Saul, que ela dera à luz a Adriel”, os quais estavam entre os membros da casa de Saul, que Davi entregou aos gibeonitas como expiação pela tentativa de Saul de aniquilá-los. (2Sa 21:1-10) O aparente conflito entre 2 Samuel 21:8 e 2 Samuel 6:23, que mostra que Mical morreu sem filhos, pode ser resolvido pelo conceito adotado por alguns comentadores, a saber, de que estes filhos eram os cinco filhos de Merabe, irmã de Mical, e que Mical os criou depois da morte prematura da mãe deles. — Veja MERABE.

MICLOTE.

1. Pai de Simeá (Simeã); descendente do benjamita Jeiel, de Gibeão. — 1Cr 8:1, 29-32; 9:35-38.

2. Líder designado para o serviço do rei durante o segundo mês na turma comandada por Dodai, o aoíta. — 1Cr 27:1, 4.

MICMÁS [Lugar Guardado [isto é: escondido]]. Lugar identificado com o atual Mukhmas, um morro de uns 600 m acima do nível do mar e a uns 11 km ao NNE de Jerusalém. Fica ao N do uádi Suweinit (Nahal Mikhmas), que se pensa ser o “desfiladeiro de Micmás”. (1Sa 13:23) Com a confluência de outros uádis, do SO e do NO, o uádi Suweinit se estende desde a região montanhosa de Efraim até o vale do Jordão.

Sem dúvida, com o fim de se preparar para libertar Israel do controle filisteu, o Rei Saul escolheu uma força de 3.000 homens. Destes, 2.000 acamparam com ele em Micmás e na região montanhosa de Betel, e os outros ocuparam posição junto ao filho dele, Jonatã, em Gibeá. Mais tarde, na vizinha Geba (“Gibeá”, *Vg*), Jonatã golpeou a “guarnição” dos filisteus. Em retaliação, os filisteus reuniram um grande exército, inclusive carros e cavaleiros, e aparentemente obrigaram Saul a retirar-se de Micmás para Gilgal. Apertados pelos filisteus, muitos israelitas esconderam-se em cavernas e em recessos; outros refugiaram-se ao L do Jordão. Esta dispersão dos guerreiros israelitas em face da ameaça dos filisteus foi mais tarde apresentada por Saul como motivo de não ter obedientemente aguardado a chegada de Samuel para oferecer o sacrifício. Repreendido por Samuel por seu ato presunçoso, Saul, com uma força reduzida de uns 600 homens, veio depois a Jonatã em Geba. (1Sa 13:1-16) De acordo com 1 Samuel 14:2, Saul evidentemente transferiu seu acampamento para Migrom, perto de Gibeá.

Jonatã Dá Início à Debandada dos Filisteus. Visto que três companhias de saqueadores filisteus saíam do seu acampamento em Micmás, e um posto avançado dos filisteus fazia surtidas ao

"desfiladeiro de Micmás", Jonatã decidiu acabar com esta ameaça. (1Sa 13:16-23) Para isso, atravessou o desfiladeiro, o qual (se tiver sido o uádi Suweinit) constitui uma garganta funda com penhascos quase que verticais ao L de Geba (Jaba'). Dois morros salientes com íngremes encostas rochosas se elevam num ponto em que o uádi Suweinit faz uma curva acentuada. Talvez sejam 'os rochedos em forma de dente', Bozez e Sené, cujos penhascos em forma de dente talvez tivessem sido arredondados pelas forças erosivas de uns 30 séculos. (1Sa 14:1-7) Para um estranho, atravessar o labirinto de elevações, cômoros e rochas agudas no uádi teria sido quase que impossível. Mas Jonatã, criado em território benjamita, aparentemente o conhecia bem. Enquanto o acampamento de seu pai estivera em Micmás, e o seu próprio em Geba, Jonatã, sem dúvida, tivera várias oportunidades de se familiarizar melhor com o terreno.

Jonatã e seu escudeiro seguiram para Micmás e depois se expuseram à vista do posto avançado dos filisteus. Avistando-os, os filisteus clamaram: "Subi a nós e nós vos deixaremos saber uma coisa!" Então, de gatinhas, Jonatã, seguido pelo seu escudeiro, subiu a passagem íngreme até o posto avançado dos filisteus. Em dupla, golpearam cerca de 20 filisteus numa distância de aproximadamente metade da extensão dum terreno que uma junta de bois pode lavrar num dia. — 1Sa 14:8, 11-14 n.

Um terremoto divinamente enviado, cujos efeitos foram notados pelos vigias de Saul, lançou o acampamento dos filisteus em confusão. Até que Saul e seus homens apareceram no cenário, muitos dos filisteus já haviam matado uns aos outros na confusão e os demais haviam fugido. O exército de Saul, já então provavelmente equipado com as armas dos filisteus encontradas no lugar, perseguiu as forças inimigas em fuga. Juntando-se a eles os israelitas que se haviam escondido e os que haviam tomado o lado dos filisteus, "continuaram a golpear os filisteus desde Micmás até Aijalom". — 1Sa 14:15-23, 31.

De acordo com 1 Samuel 13:5, as forças filisteias em Micmás incluíam 30.000 carros de guerra. Este número é muito maior do que o envolvido em diversas outras expedições militares (veja Jz 4:13; 2Cr 12:2, 3; 14:9), e é difícil de imaginar como tantos carros de guerra podiam ter sido usados em terreno montanhoso. Por este motivo, 30.000 é geralmente encarado como erro de escriba. A *Pesito* siríaca e a edição lagardiana da *Septuaginta* grega rezam 3.000, e diversas outras traduções da Bíblia adotam esta versão. (*BJ*, *CBC*, *MC*) Todavia, sugeriram-se números ainda menores.

Séculos mais tarde, a profecia de Isaías menciona Micmás como o lugar em que o assírio conquistador 'depositaria seus objetos'. (Is 10:24, 28) Após o retorno dos israelitas do exílio babilônico, em 537 AEC, Micmás parece ter sido reocupada pelos benjamitas. — Esd 2:1, 2, 27; Ne 7:31; 11:31.

MICMETATE. Localidade na fronteira entre Efraim e Manassés. É identificada com Khirbet Juleijil, a pouca distância ao L de Siquém. Isto concorda com a declaração bíblica de que Micmetate ficava "defronte de Siquém". — Jos 16:5, 6; 17:7.

MICNEIAS [Manadas (Gado) de Jeová]. Um dos levitas que tocavam harpa enquanto a Arca estava sendo transportada da casa de Obede-Edom para Jerusalém. — 1Cr 15:17, 18, 21.

MICRI [possivelmente duma raiz que significa "vender"]. Benjamita e antepassado de Elá, que morava em Jerusalém depois do exílio babilônico. — 1Cr 9:1-3, 7, 8.

MICTÃO. Palavra hebraica que ocorre nos cabeçalhos de seis salmos atribuídos a Davi. (Sal 16, 56-60) Este termo pode simplesmente significar que os salmos são inscrições dos episódios que relatam.

MIDIÃ, MIDIANITAS [De (Pertencentes a) Midiã].

1. Um dos filhos de Abraão com sua concubina Quetura; pai de Efá, Efer, Anoque, Abida e Elda. (Gên 25:1, 2, 4; 1Cr 1:32, 33) Antes de morrer, Abraão deu dádivas a Midiã e aos outros filhos das suas concubinas, e depois os mandou para a terra do Oriente. — Gên 25:5, 6.

2. Os descendentes de Midiã, filho de Abraão, são coletivamente chamados de "Midiã" ou "midianitas". (Núm 31:2, 3) Às vezes, a Bíblia parece referir-se a eles como ismaelitas. (Veja Gên 37:25, 27, 28, 36; 39:1; Jz 8:22, 24.) Isto talvez dê a entender que os descendentes de Abraão através dos seus filhos Ismael e Midiã eram bem semelhantes no seu modo de vida, e pode ter havido maior fusão entre eles por casamentos mistos entre os dois povos. Parece também que pelo menos alguns dos queneus eram conhecidos como midianitas. Visto que os queneus já são mencionados como povo antes do nascimento de Midiã, isto talvez signifique que o cunhado queneu de Moisés, Hobabe, era midianita apenas dum ponto de vista geográfico. — Gên 15:18, 19; Núm 10:29; Jz 1:16; 4:11; veja ISMAELITA; QUENEU.

Os midianitas, como descendentes de Abraão, provavelmente falavam uma língua bem parecida ao hebraico. Gideão, por exemplo, parece não ter tido nenhuma dificuldade em entender os midianitas. (Jz 7:13-15; 8:18, 19) No entanto, há também a possibilidade de Gideão ter aprendido a língua dos

midianitas, por Israel ter estado sete anos sob o domínio deles. — Jz 6:1.

Os midianitas eram primariamente nômades que moravam em tendas. (Jz 6:5, 6; Hab 3:7) Mas, nos dias de Moisés, relata-se também que moravam em cidades. (Núm 31:9, 10) Naquele tempo eram bastante prósperos, possuindo jumentos e animais do rebanho e da manada, que ascendiam a dezenas de milhares. (Núm 31:32-34) Suas riquezas incluíam enfeites de ouro com o peso total de mais de 191 kg (agora com o valor de mais de US$ 2.150.000). — Núm 31:50-52.

Parece que tanto os homens como as mulheres se adornavam com enfeites de ouro, inclusive com argolas para as narinas e arrecadas. Os reis midianitas trajavam-se com "roupas de lã tingida de roxo", e até seus camelos tinham colares ao pescoço, evidentemente com ornamentos em forma de lua. — Núm 31:50; Jz 8:21, 26.

Sem dúvida, os midianitas obtiveram grande parte da sua riqueza por meio de comércio e de saque. (Veja Gên 37:28; Jz 6:5, 6.) Já no tempo de José, caravanas de mercadores midianitas viajavam para o Egito. Foi a tal caravana indo ao Egito e levando resinas aromáticas que José foi vendido pelos seus meios-irmãos. — Gên 37:25, 28.

Provavelmente, algum tempo antes da entrada de Israel na Terra da Promessa, o rei edomita Hadade (filho de Bedade) obteve a vitória sobre os midianitas no campo de Moabe. — Gên 36:35; 1Cr 1:46.

Induzem Israel ao Pecado. Mais tarde, os midianitas mostraram-se hostis aos israelitas. Cooperaram com os moabitas em contratar o profeta Balaão para amaldiçoar Israel. (Núm 22:4-7) Quando isso falhou, os midianitas e os moabitas, seguindo o conselho de Balaão, astutamente usaram suas mulheres para induzir milhares de varões israelitas a se envolverem em imoralidade sexual e em idolatria relacionada com Baal de Peor. (Núm 25:1-9, 14-18; 31:15, 16; 1Co 10:8; Re 2:14) Depois disso, os israelitas, em obediência à ordem divina, vingaram-se de Midiã. As cidades midianitas e os acampamentos murados na região foram entregues ao fogo. Milhares de animais domésticos e muitos objetos de ouro foram tomados como despojo. Com exceção das virgens, todos, inclusive os cinco reis de Midiã — Evi, Requém, Zur, Hur e Reba — foram mortos. — Núm 31.

Menos de três séculos depois, os midianitas se haviam restabelecido suficientemente deste golpe para poder oprimir os israelitas por sete anos. (Veja Jz 6:1; 11:25, 26.) Ao lado dos amalequitas e dos "orientais", estes nômades, que moravam em tendas, junto com seu gado e seus inúmeros camelos, penetraram na terra de Israel até Gaza, saqueando os animais domésticos dos israelitas e também consumindo suas safras. — Jz 6:2-6.

Derrota Esmagadora Infligida por Gideão. Por fim, quando Israel clamou a Jeová por ajuda, ele suscitou Gideão para libertá-los. (Jz 6:7-16) A derrota infligida por Jeová por meio dele foi tão completa, que não há mais registro duma hostilização adicional por parte dos midianitas. (Jz 8:28) Seus príncipes Orebe e Zeebe foram mortos, assim como foram seus reis Zeba e Zalmuna. (Jz 7:25; 8:5, 21; veja GIDEÃO.) Séculos mais tarde, ainda se aludia à vitória sobre Midiã, ao ilustrar o esmagamento do poderio inimigo. — Is 9:4; 10:24-26; veja também Sal 83:9-11.

Em contraste com a anterior inimizade dos midianitas, uma profecia de restauração apontava para o tempo em que "os machos novos dos camelos de Midiã e de Efá" trariam presentes a Sião. — Is 60:5, 6, 11-14.

3. O território ocupado pelos midianitas era conhecido como "Midiã" ou a "terra de Midiã". (1Rs 11:18; Hab 3:7) Em geral se concorda que os descendentes de Midiã se fixaram principalmente na parte NO da Arábia, um pouco ao L do golfo de ʽAqaba. Mas, desconhece-se a extensão das suas terras, e ela deve ter variado no decorrer da sua história. Durante a vida de Moisés, parece que muitos midianitas viviam perto do território moabita e na vizinhança da região controlada pelo rei amorreu, Síon. — Núm 22:4; 31:8-12; Jos 13:21.

O próprio Moisés passou cerca de 40 anos na terra de Midiã. Casou-se ali com Zípora, uma das sete filhas de Jetro, sacerdote de Midiã. (Veja JETRO.) Com ela teve dois filhos, Gersom e Eliézer. O trabalho de Moisés como pastor para o seu sogro levou-o à região montanhosa em torno de Horebe, o que sugere que morava na vizinhança do golfo de ʽAqaba. Todavia, não se pode determinar se a região em torno do Horebe era então parte da "terra de Midiã". (Êx 2:15-22; 3:1; 4:18-20; 18:1-4; At 7:29, 30) Parece que, numa época posterior, falava-se de Edom pelo menos parcialmente como Midiã. — 1Rs 11:14-18.

MIDIM. Lugar no ermo de Judá. (Jos 15:20, 61) Midim talvez possa ser identificado com Khirbet Abu Tabaq, situado na baixada chamada el Buqeiʽa (Biqʽat Hureqanya; o vale de Acor?) perto da extremidade NO do Mar Morto.

MIGDAL-EL [Torre de Deus]. Cidade fortificada no território de Naftali. (Jos 19:32, 35, 38) Uma possível identificação sugerida para Migdal-El é Majadel. Este lugar fica num morro a uns 17 km ao ESE de Tiro.

MIGDAL-GADE [Torre de Boa Sorte]. Cidade de Judá na Sefelá. (Jos 15:20, 33, 37) Talvez possa ser identificada com Khirbet el-Mejdeleh (Horvat Migdal Gad), a uns 20 km ao O de Hébron.

MIGDOL [Torre].

1. Lugar egípcio usado como ponto de referência para descrever a localização do último acampamento dos israelitas em Pi-Hairote, antes de cruzar o Mar Vermelho. Eles deviam acampar "diante de Pi-Hairote, entre Migdol e o mar, à vista de Baal-Zefom". (Êx 14:2; Núm 33:5-8) Os peritos, em geral, sustentam que Migdol é provavelmente a pronúncia egípcia da palavra hebraica *migh·dál,* que significa "torre", e que, sem dúvida, se refere a um posto militar ou torre de vigia na fronteira egípcia. Todavia, há evidência de que havia diversos Migdol ao longo da fronteira egípcia; até mesmo hoje há três aldeias diferentes com o nome de Mashtul, a atual forma de Migdol em egípcio (de derivação copta). (Veja também o N.º 2.) Embora uma das Tabuinhas de Amarna mencione certo Ma-ag-da-lí, não indica sua localização. Visto que a localização dos outros lugares, Pi-Hairote e Baal-Zefom, é atualmente desconhecida, continua incerta a localização de Migdol. Alguns acham provável que tenha sido um lugar no alto do Jebel ʽAtaqah, sobranceira à extremidade setentrional do golfo de Suez. Embora não se saiba hoje de nenhuma evidência que relacione este lugar com o nome Migdol, seria obviamente um lugar estratégico para uma torre de vigia ou um posto de fronteira.

2. O Migdol mencionado pelos profetas Jeremias e Ezequiel uns 900 anos depois do Êxodo. Embora talvez se trate do mesmo que o já considerado, a maioria dos comentadores acredita que envolve um segundo Migdol egípcio.

O profeta Ezequiel predisse que sobreviria ao Egito uma devastação, evidentemente da parte de Babilônia, golpeando-o "desde Migdol até Siene, e até o termo da Etiópia". (Ez 29:10; 30:6) Visto que Siene se encontrava no extremo S do antigo Egito, parece que este Migdol ficava no extremo N, dando assim origem a uma descrição similar à frase conhecida, "desde Dã para baixo até Berseba", usada com referência à Palestina. (Jz 20:1) Depois da queda de Jerusalém, em 607 AEC, refugiados judeus estabeleceram-se em Migdol, Tafnes, Nofe (Mênfis) e na terra de Patros. Mas, Migdol e outros lugares também deveriam sentir a 'espada devoradora' do Rei Nabucodonosor, de Babilônia. — Je 44:1; 46:13, 14.

Este Migdol costuma ser identificado com uma fortaleza descrita em textos hieroglíficos egípcios como guardando os acessos do NE do país. O Itinerário de Antonino (*Itinerarium Provinciarum Antonini Augusti*) do terceiro século EC refere-se a um lugar chamado Magdolo, perto de Pelúsio, encontrando-se este último lugar na costa mediterrânea, no que se poderia chamar de entrada do Egito para os procedentes da Filístia. Embora não haja certeza disso, alguns peritos provisoriamente identificam esta fortaleza na fronteira, chamada Migdol, com Tell el-Heir, a uns 10 km ao SSO de Pelúsio (Tell el Farame).

MIGROM [Eira]. Um lugar "nos arrabaldes de Gibeá", onde o Rei Saul estava acampado quando Jonatã e seu escudeiro mataram uns 20 homens do posto avançado dos filisteus perto de Micmás. (1Sa 13:16, 23; 14:1, 2, 13-16) Tell Miryam, a cerca de 1 km ao OSO de Mukhmas (Micmás) é provisoriamente identificado com Migrom.

Em Isaías 10:28 prediz-se que Migrom seria uma das cidades pelas quais os assírios passariam em caminho para Jerusalém. Ser ela mencionada depois de Ai (Aiate) e antes de Micmás parece situar Migrom ao N, não ao S, de Micmás. Por isso sugeriu-se uma segunda Migrom (Makrun, ao NO de Micmás). Todavia, se a Migrom dos dias de Saul ainda existia, parece improvável que houvesse outra cidade com o mesmo nome a menos de 3 km de distância. De modo que a profecia talvez apenas aliste cidades a serem afetadas pela invasão assíria, e isso sem tomar em consideração a ordem ou a posição geográfica de uma cidade com relação a outra. (Is 10:24, 28-32) Assim, a Migrom de Isaías 10:28 talvez seja a mesma que a mencionada em 1 Samuel 14:2.

MIGUEL [Quem É Semelhante a Deus?]. O único santo anjo, além de Gabriel, mencionado por nome na Bíblia, e o único chamado de "arcanjo". (Ju 9) A primeira ocorrência do nome se acha no capítulo dez de Daniel, onde Miguel é descrito como "um dos mais destacados príncipes"; ele veio ajudar um anjo de categoria inferior, que sofreu oposição da parte do "príncipe do domínio real da Pérsia". Miguel foi chamado de 'príncipe do povo de Daniel', 'o grande príncipe que está de pé a favor dos filhos do povo de Daniel'. (Da 10:13, 20, 21; 12:1) Isto indica ser Miguel o anjo que guiou os israelitas através do ermo. (Êx 23:20, 21, 23; 32:34; 33:2) Esta conclusão é apoiada pelo fato de que "Miguel, o arcanjo, teve uma controvérsia com o Diabo e disputava acerca do corpo de Moisés". — Ju 9.

A evidência bíblica indica que o nome Miguel se aplicava ao Filho de Deus antes de ele deixar o céu para se tornar Jesus Cristo, e também depois do seu retorno. Miguel é o único mencionado como "o arcanjo", que significa "anjo principal" ou "anjo mais importante". O termo ocorre na Bíblia apenas no singular. Isto parece dar a entender que há ape-

nas um a quem Deus designou como o principal, ou cabeça, da hoste angélica. Em 1 Tessalonicenses 4:16 descreve-se a voz do ressuscitado Senhor Jesus Cristo como a dum arcanjo, sugerindo que ele mesmo, efetivamente, é o arcanjo. Este texto descreve-o como descendo do céu com "chamada dominante". Portanto, é apenas lógico que a voz que faz esta chamada dominante seja descrita por uma palavra que não diminuiria ou rebaixaria a grande autoridade que Cristo Jesus tem agora como Rei dos reis e Senhor dos senhores. (Mt 28:18; Re 17:14) Se a designação "arcanjo" não se aplicasse a Jesus Cristo, mas a outros anjos, então não seria apropriada a referência à "voz de arcanjo". Neste caso, descreveria a voz de uma autoridade inferior à do Filho de Deus.

Há também outras correspondências que estabelecem que Miguel realmente é o Filho de Deus. Daniel, depois de fazer a primeira referência a Miguel (Da 10:13), registrou uma profecia que se estende ao "tempo do fim" (Da 11:40) e depois declarou: "E durante esse tempo pôr-se-á de pé Miguel, o grande príncipe que está de pé a favor dos filhos de teu povo [o de Daniel]." (Da 12:1) Miguel 'pôr-se de pé' devia ser associado a "um tempo de aflição tal como nunca se fez ocorrer, desde que veio a haver nação até esse tempo". (Da 12:1) Na profecia de Daniel, 'pôr-se de pé' frequentemente se refere à ação de um rei, quer por ele assumir o poder régio, quer por agir eficazmente na qualidade de rei. (Da 11:2-4, 7, 16b, 20, 21) Isto apoia a conclusão de que Miguel é Jesus Cristo, visto que Jesus é o Rei designado de Jeová, comissionado para destruir todas as nações no Har-Magedon. — Re 11:15; 16:14-16.

O livro de Revelação (Apocalipse 12:7, 10, 12) menciona especificamente Miguel relacionado com o estabelecimento do Reino de Deus, e liga este evento com tribulação para a Terra: "E irrompeu uma guerra no céu: Miguel e os seus anjos batalhavam com o dragão, e o dragão e os seus anjos batalhavam. E ouvi uma voz alta no céu dizer: 'Agora se realizou a salvação, e o poder, e o reino de nosso Deus, e a autoridade do seu Cristo, porque foi lançado para baixo o acusador dos nossos irmãos . . . Por esta razão, regozijai-vos, ó céus, e vós os que neles residis! Ai da terra e do mar.'" Jesus Cristo é mais adiante retratado como chefiando os exércitos celestiais na guerra contra as nações da Terra. (Re 19:11-16) Isto significaria um período de aflição para elas, que logicamente estaria incluído no "tempo de aflição" associado com Miguel pôr-se de pé. (Da 12:1) Visto que o Filho de Deus deve combater as nações, é apenas razoável que foi ele quem anteriormente, com seus anjos, batalhara contra o dragão sobre-humano, Satanás, o Diabo, e os anjos dele.

Jesus, na sua existência pré-humana, foi chamado de "a Palavra". (Jo 1:1) Ele tinha também o nome pessoal de Miguel. Por reter o nome Jesus depois da sua ressurreição (At 9:5), "a Palavra" mostra ser idêntico ao Filho de Deus na Terra. Reassumir ele seu nome celestial, Miguel, e seu título (ou nome) de "A Palavra de Deus" (Re 19:13) relaciona-o com sua existência pré-humana. O próprio nome Miguel, fazendo a pergunta: "Quem É Semelhante a Deus?" indica que Jeová Deus é sem igual, ou semelhante, e que Miguel, seu arcanjo, é seu grande Defensor ou Vingador.

MIJAMIM [Da Mão Direita].

1. Descendente de Arão, escolhido por sortes para encabeçar a sexta turma de serviço sacerdotal nos dias do Rei Davi. — 1Cr 24:1, 3, 5, 9.

2. Um dos cabeças dos sacerdotes que retornaram de Babilônia junto com Zorobabel. (Ne 12:1, 5, 7) Ele talvez tenha fundado a casa paterna de Miniamim, mencionada em Neemias 12:17 (onde o nome do cabeça desta casa parece ter sido uma inadvertida omissão de escriba no texto hebraico).

3. Um "dos filhos de Parós", que despediram "as esposas [estrangeiras] junto com os filhos", conforme aconselhados por Esdras. — Esd 10:25, 44.

4. Sacerdote (ou possivelmente antepassado dum sacerdote) alistado entre os que atestaram com selo o "arranjo fidedigno" no tempo de Neemias. (Ne 9:38; 10:1, 7, 8) Ele parece ser o mesmo que o Miniamim de Neemias 12:41.

No hebraico, Mijamim parece ser uma contração do nome Miniamim.

MILAGRES. Ocorrências que maravilham ou espantam; efeitos no mundo físico, que ultrapassam todos os conhecidos poderes humanos ou naturais, e que, portanto, são atribuídos a uma causa sobrenatural. Nas Escrituras Hebraicas, a palavra *moh·féth*, às vezes traduzida "milagre", significa também "portento", "maravilha" e "sinal". (De 28:46; 1Cr 16:12 n) Frequentemente é usada em conjunto com a palavra hebraica *'ohth*, que também significa "sinal". (De 4:34) Nas Escrituras Gregas, a palavra *dý·na·mis*, "poder", é traduzida "obras poderosas", "capacidade", "milagre". — Mt 25:15; Lu 6:19; 1Co 12:10, *ALA*, *BJ*, *IBB*, *NM*.

Um milagre, espantoso para os olhos de quem o observa, é algo além da sua capacidade de realização ou mesmo de plena compreensão. É também uma obra poderosa, que exige maior poder ou conhecimento do que ele possui. Mas, do ponto de vista daquele que é a fonte de tal poder, não é milagre. Ele o compreende e tem a capacidade de realizá-lo. Assim, muitos atos realizados por Deus são

espantosos para os humanos que os observam, mas são apenas o exercício do poder Dele. Quando alguém crê numa deidade, especialmente no Deus da criação, não pode coerentemente negar o poder de Deus, de realizar coisas espantosas aos olhos dos homens. — Ro 1:20; veja PODER, OBRAS PODEROSAS.

São os milagres compatíveis com as leis naturais?

Por estudo e observação, os pesquisadores têm identificado diversas operações uniformes de coisas no universo e têm reconhecido leis que abrangem tal uniformidade nos fenômenos naturais. Uma delas é a 'lei da gravidade'. Os cientistas admitem a complexidade, e ainda assim a confiabilidade dessas leis, e, ao chamá-las de "leis", dão a entender a existência Daquele que pôs essas leis em vigor. Os cépticos encaram os milagres como violação de leis que eles aceitam como naturais, irrevogáveis e inexoráveis; portanto, dizem eles, nunca ocorre um milagre. Convém lembrar-se de que a atitude deles é que, se algo é incompreensível e inexplicável para nós, tanto quanto discernimos essas leis, então não pode acontecer.

Todavia, cientistas habilitados ficam cada vez mais cautelosos quanto a dizer que certa coisa é *impossível.* O Professor John R. Brobeck, da Universidade de Pensilvânia (EUA), declarou: "O cientista não pode mais dizer honestamente que algo é impossível. Pode apenas dizer que é improvável. Mas, ele poderá dizer que algo é impossível de explicar em termos de nosso conhecimento atual. A ciência não pode dizer que todas as propriedades da matéria e todas as formas de energia são conhecidas. . . . [Para haver um milagre] uma coisa que precisa ser adicionada é uma fonte de energia desconhecida a nós, em nossas ciências biológicas e fisiológicas. Em nossas Escrituras, esta fonte de energia é identificada como o poder de Deus." (*Time,* 4 de julho de 1955) Desde que se fez esta declaração, desenvolvimentos científicos adicionais a tornaram mais enfática.

Os cientistas não entendem *plenamente* as propriedades do calor, da luz, da ação atômica e nuclear, da eletricidade, nem qualquer das formas de matéria mesmo em condições normais. Mais deficiente ainda é seu entendimento dessas propriedades sob condições *incomuns* ou *anormais.* Por exemplo, foi apenas relativamente recente que se começaram a fazer extensas investigações sob condições de extremo frio, mas, neste curto tempo, observaram-se muitas reações estranhas dos elementos. O chumbo, que não é condutor elétrico ideal, quando imerso em hélio líquido esfriado a uma temperatura de -271°C, estranhamente torna-se um supercondutor e um poderoso eletromagneto quando se coloca perto dele um ímã em barra. Em tal temperatura superfria, o próprio hélio parece desafiar a lei da gravidade por subir pelos lados do recipiente de vidro e transbordá-lo, saindo do recipiente. — *Matter* (Matéria), Life Science Library, 1963, pp. 68, 69.

Esta descoberta é uma das muitas que assombraram os cientistas, parecendo transtornar suas ideias anteriores. Então, como pode alguém dizer que Deus violou suas próprias leis ao realizar obras poderosas que aos homens pareciam assombrosas e miraculosas? Certamente, o Criador do universo físico tem perfeito controle sobre aquilo que criou e pode manobrar estas coisas dentro da estrutura das leis que criou inerentes nelas. (Jó 38) Ele pode criar as condições necessárias para a realização dessas obras; pode acelerar, retardar, modificar ou neutralizar reações. Ou os anjos, com poder superior ao do homem, podem fazer isso na execução da vontade de Jeová. — Êx 3:2; Sal 78:44-49.

O cientista certamente não suplanta ou ultrapassa as leis físicas quando aplica mais calor ou mais frio, ou mais oxigênio, e assim por diante, para acelerar ou retardar um processo químico. Não obstante, os cépticos questionam os milagres da Bíblia, inclusive o "milagre" da criação. Estes desafiadores afirmam, na realidade, que eles estão familiarizados com todas as condições e todos os processos que já ocorreram. Insistem em que as operações do Criador devem ficar restritas às limitações do entendimento que eles têm das leis que governam as coisas físicas.

Esta fraqueza da parte de cientistas é admitida por um professor sueco de física dos plasmas, que salientou: "Ninguém questiona a obediência da atmosfera da terra às leis da mecânica e da física atômica. Ainda assim, pode ser extremamente difícil para nós determinar como funcionam estas leis com respeito a qualquer situação determinada que envolva os fenômenos atmosféricos." (*Worlds-Antiworlds* [Mundos-Antimundos], de H. Alfvén, 1966, p. 5) Este professor aplicou essa ideia à origem do universo. Deus estabeleceu as leis físicas que governam a Terra, o Sol e a Lua, e dentro desta estrutura os homens puderam fazer coisas maravilhosas. Certamente, Deus podia aplicar as leis de modo a produzirem um resultado inesperado pelos humanos; não era problema para ele dividir o Mar Vermelho, de modo que 'as águas eram uma muralha' em ambos os lados. (Êx 14:22) Embora para o homem andar sobre a água seja uma façanha espantosa, com quanta facilidade pôde ser realizado no poder de "Aquele que estende os céus como uma gaze fina e que os estica como uma tenda em

que morar"! Além disso, Deus é descrito como criando e controlando todas as coisas nos céus, e se diz que, "devido à abundância de energia dinâmica, sendo ele também vigoroso em poder, não falta nem sequer uma delas". — Is 40:21, 22, 25, 26.

Visto que o reconhecimento da existência duma lei, tal como a lei da gravidade, pressupõe um legislador de inteligência e poder extraordinários e sobre-humanos, por que questionar a sua capacidade de fazer maravilhas? Por que tentar limitar a operação dele às margens infinitesimamente estreitas do conhecimento e da experiência do homem? O patriarca Jó descreve a escuridão e a tolice em que Deus deixa cair os que assim contrapõem a sabedoria deles à Sua. — Jó 12:16-25; compare isso com Ro 1:18-23.

A Aderência de Deus à Sua Lei Moral. O Deus da criação não é um Deus excêntrico, que irresponsavelmente viola as suas próprias leis. (Mal 3:6) Este fato pode ser constatado na aderência de Deus às suas leis de moral, que estão em harmonia com as suas leis físicas, mas são mais elevadas e mais grandiosas do que aquelas. Sendo justo, ele não pode tolerar a injustiça. "És de olhos puros demais para ver o que é mau; e não podes olhar para a desgraça", diz o seu profeta. (Hab 1:13; Êx 34:7) Expressou sua lei a Israel: "Será alma por alma, olho por olho, dente por dente, mão por mão, pé por pé." (De 19:21) Quando desejava perdoar a homens desamparados, arrependidos, o pecado que é a causa da morte deles, Deus tinha de ter uma base legal, se havia de aderir à Sua lei. (Ro 5:12; Sal 49:6-8) Ele mostrou sua estrita aderência à lei, indo ao ponto de sacrificar seu Filho unigênito como resgate pelos pecados da humanidade. (Mt 20:28) O apóstolo Paulo salienta que, "por intermédio do livramento pelo resgate pago por Cristo Jesus", Jeová pôde "exibir a sua própria justiça . . . para que fosse justo, mesmo ao declarar justo o homem que tem fé em Jesus". (Ro 3:24, 26) Se soubermos avaliar que Deus, em respeito pelas suas leis de moral, não se refreou de sacrificar seu Filho amado, então certamente podemos raciocinar que ele nunca precisaria "violar" as suas leis físicas para realizar o que quisesse no âmbito da criação física.

Contrários à Experiência Humana? Meramente afirmar que não houve milagres não *prova* que não ocorreram. A veracidade de qualquer evento registrado da história talvez seja questionada por alguém que vive hoje, porque ele não esteve presente e não há agora testemunhas oculares vivas para confirmá-lo. Mas isto não altera os fatos da história. Alguns objetam aos relatos sobre milagres porque, conforme dizem, estes são contrários à experiência humana, quer dizer, a experiência humana que eles reconhecem como verdadeira à base de observação, de livros, e assim por diante. Se os cientistas realmente adotassem esta atitude na prática, haveria muito menos pesquisas e desenvolvimentos de coisas e processos novos por parte deles. Por exemplo, não continuariam a pesquisar uma cura para doenças "incuráveis", ou a viagem espacial a planetas ou mesmo mais longe no universo. Mas eles fazem tais investigações e às vezes produzem para a humanidade experiências definitivamente novas. O que se realiza hoje espantaria os homens da antiguidade, e uma boa parte das experiências comuns, cotidianas, do homem moderno seriam encaradas por eles como milagres.

Não "Refutados" pela Lógica. Alguns dos que se opõem ao relato bíblico acham que os milagres bíblicos podem ser explicados científica e logicamente como meros acontecimentos naturais, e que os escritores bíblicos apenas atribuíram estes acontecimentos à intervenção de Deus. É verdade que se empregaram coisas tais como terremotos. (1Sa 14:15, 16; Mt 27:51) Mas isto, por si só, não prova que Deus não teve uma mão nestes eventos. Estas coisas não só eram em si mesmas obras poderosas (por exemplo, os já mencionados terremotos), mas também a *cronometragem* era tal, que as probabilidades eram extremamente contrárias a serem um acontecimento acidental. Para ilustrar: Alguns têm alegado que o maná provido para os israelitas pode ser encontrado no deserto como exsudação doce, pegajosa, em tamargueiras e em arbustos. Mesmo que esta duvidosa afirmação seja verdade, a provisão dele para Israel ainda é um milagre por causa da sua cronometragem, porque não aparecia no solo no sétimo dia de cada semana. (Êx 16:4, 5, 25-27) Além disso, ao passo que criava bichos e cheirava mal quando era guardado até o dia seguinte, isso não acontecia quando este alimento era guardado para o sábado. (Êx 16:20, 24) Também se poderia dizer que a descrição deste maná como exsudação de árvores não concorda plenamente com a descrição bíblica do maná. O maná bíblico era achado no *solo* e se derretia no sol quente; podia ser amassado num gral, moído num moinho, cozido e assado. — Êx 16:19-23; Núm 11:8; veja MANÁ.

Credibilidade do Testemunho. A religião cristã está interligada com o milagre da ressurreição de Jesus Cristo. (1Co 15:16-19) A evidência de que ela ocorreu não era fraca, mas poderosa — houve mais de 500 testemunhas oculares para atestar que ela ocorreu. — 1Co 15:3-8; At 2:32.

Também se precisa tomar em consideração a motivação das pessoas que aceitaram o milagre da ressurreição de Jesus como verídico. Muitas haviam sofrido perseguição e a morte por causa das suas crenças — religiosas, políticas e outras. Mas os

cristãos que sofreram assim não obtiveram nenhum ganho material ou político. Em vez de conseguirem poder, riqueza e destaque, muitas vezes sofreram a perda de todas estas coisas. Pregavam a ressurreição de Jesus, mas não usavam nenhuma forma de violência para promover suas crenças ou para se defender. E quando se leem seus argumentos, pode-se ver que eram pessoas razoáveis, não fanáticas. Procuravam amorosamente ajudar seu semelhante.

Características dos Milagres Bíblicos. Características notáveis dos milagres bíblicos são sua natureza aberta e pública, sua simplicidade, seu objetivo e sua motivação. Alguns foram realizados em particular ou perante grupos pequenos (1Rs 17:19-24; Mr 1:29-31; At 9:39-41), mas, frequentemente, eram *públicos*, perante milhares e mesmo milhões de observadores. (Êx 14:21-31; 19:16-19) As obras de Jesus eram francas e públicas — não havia segredo relacionado com elas; e ele curava todos os que vinham a ele, não falhando sob o pretexto de que alguns não tinham suficiente fé. — Mt 8:16; 9:35; 12:15.

A simplicidade caracterizava tanto as curas milagrosas como o controle sobre os elementos. (Mr 4:39; 5:25-29; 10:46-52) Em contraste com os feitos mágicos realizados com apetrechos, encenações, iluminação e rituais especiais, os milagres bíblicos geralmente eram realizados sem ostentação, muitas vezes em resposta a um encontro incidental, um pedido, e isso na via pública ou num lugar não preparado. — 1Rs 13:3-6; Lu 7:11-15; At 28:3-6.

A motivação de quem realizava o milagre não era ganhar destaque egoísta ou enriquecer alguém, mas era primariamente para glorificar a Deus. (Jo 11:1-4, 15, 40) Os milagres não eram atos misteriosos realizados apenas para satisfazer a curiosidade e para mistificar. Sempre ajudavam outros, às vezes diretamente de modo físico, e sempre de modo espiritual, encaminhando as pessoas para a adoração verdadeira. Assim como "dar-se testemunho de Jesus é o que inspira o profetizar ["é o espírito da profecia", ns]", assim muitos dos milagres também apontavam para Jesus como o enviado por Deus. — Re 19:10.

Os milagres bíblicos não envolviam apenas coisas animadas, mas também inanimadas, tais como acalmar o vento e o mar (Mt 8:24-27), iniciar e parar chuvas (1Rs 17:1-7; 18:41-45), e transformar água em sangue ou em vinho (Êx 7:19-21; Jo 2:1-11). Incluíam também todo tipo de curas físicas, tais como a lepra "incurável" (2Rs 5:1-14; Lu 17:11-19), e cegueira de nascença. (Jo 9:1-7) Esta grande variedade de milagres argumenta a favor da sua credibilidade quanto a terem sido apoiados pelo Criador, porque é lógico que somente o Criador podia influenciar *todos* os campos da experiência humana e *todas as formas de matéria.*

Objetivo na Primitiva Congregação Cristã. Os milagres serviram diversos objetivos importantes. O mais básico era que ajudavam a estabelecer ou a confirmar que um homem recebia poder e apoio de Deus. (Êx 4:1-9) As pessoas tiravam as conclusões certas com respeito tanto a Moisés quanto a Jesus. (Êx 4:30, 31; Jo 9:17, 31-33) Por meio de Moisés, Deus prometera um vindouro profeta. Os milagres de Jesus ajudavam os observadores a identificá-lo como tal. (De 18:18; Jo 6:14) Quando o cristianismo ainda era novo, os milagres corroboravam a mensagem para ajudar as pessoas a compreender que Deus estava apoiando o cristianismo e que se havia desviado do anterior sistema de coisas judaico. (He 2:3, 4) Com o tempo, os dons milagrosos ocorridos no primeiro século cessariam. Foram necessários apenas durante a infância da congregação cristã. — 1Co 13:8-11.

Na leitura da história dos Atos dos Apóstolos, vemos o espírito de Jeová operando de maneira poderosa e rápida, formando congregações e estabelecendo firmemente o cristianismo. (At 4:4; caps. 13, 14, 16-19) Nos poucos anos entre 33 e 70 EC, milhares de crentes foram ajuntados em muitas congregações, desde Babilônia até Roma, e talvez ainda mais para o oeste. (1Pe 5:13; Ro 1:1, 7; 15:24) É digno de nota que então existiam poucas cópias das Escrituras. Usualmente, apenas os abastados possuíam alguma espécie de rolos ou de livros. Em terras pagãs, não havia nenhum conhecimento da Bíblia ou do Deus da Bíblia, Jeová. Praticamente tudo tinha de ser feito verbalmente. Não havia comentários, concordâncias e enciclopédias bíblicas para pronta consulta. De modo que os dons milagrosos de conhecimento especial, sabedoria, falar em línguas e discernimento de expressões inspiradas eram então vitais para a congregação. (1Co 12:4-11, 27-31) Mas, conforme escreveu o apóstolo Paulo, quando estas coisas não mais fossem necessárias, cessariam.

Hoje a Situação É Diferente. Não vemos hoje Deus fazer tais milagres por meio de seus servos cristãos, porque todas as coisas necessárias existem e estão disponíveis para a população letrada do mundo, e, para ajudar aqueles que não sabem ler, mas estão dispostos a escutar, há cristãos maduros com conhecimento e sabedoria obtidos por estudo e por experiência. Não é necessário que Deus realize tais milagres nesta época para confirmar que Jesus Cristo é o libertador designado por Deus, ou para provar que Ele está apoiando Seus servos. Mesmo que Deus continuasse a dar aos seus servos a capacidade de realizar milagres, isto não

convenceria a todos, porque nem mesmo todas as testemunhas oculares dos milagres de Jesus foram induzidas a aceitar os ensinos dele. (Jo 12:9-11) Por outro lado, os escarnecedores são advertidos pela Bíblia de que ainda se realizarão estupendos atos de Deus na destruição do atual sistema de coisas. — 2Pe 3:1-10; Re caps. 18, 19.

Em conclusão, pode-se dizer que aqueles que negam a existência de milagres, ou não creem que haja um Deus e Criador invisível, ou então eles creem que ele não tenha exercido seu poder de maneira sobre-humana desde a criação. Mas a sua descrença não invalida a Palavra de Deus. (Ro 3:3, 4) Os relatos bíblicos dos milagres de Deus e o bom objetivo que alcançaram, sempre em harmonia com as verdades e os princípios encontrados na Sua Palavra, incutem confiança em Deus. Oferecem forte garantia de que Deus se importa com a humanidade, e que ele pode e vai proteger aqueles que o servem. Os milagres fornecem modelos típicos, e o registro deles aumenta a fé em que Deus, no futuro, intervirá de modo milagroso, curando e abençoando a humanidade fiel. — Re 21:4.

MILALAI. Músico levita que marchou num dos cortejos inaugurais na muralha reconstruída de Jerusalém nos dias de Neemias. — Ne 12:31, 36.

MILCA.

1. Filha de Harã, irmão de Abraão (Abrão), e esposa do irmão dele, Naor (tio dela), e irmã de Ló. (Gên 11:27, 29) Betuel, um dos oito filhos de Milca, tornou-se pai de Rebeca. — Gên 22:20-23; 24:15, 24, 47.
2. Uma das cinco filhas de Zelofeade, que receberam uma herança no território de Manassés após a morte do seu pai. — Núm 26:33; 27:1-4; 36:10-12; Jos 17:3, 4.

MILCOM [duma raiz que significa "rei"]. Evidentemente, trata-se de Moloque, deus dos amonitas. Foi para Milcom e outras deidades que o Rei Salomão, quando se desviou da verdadeira adoração perto do fim do seu reinado, construiu altos. — 1Rs 11:4, 5, 7, 33; 2Rs 23:13; veja MOLOQUE.

MILETO. Cidade, agora em ruínas, na costa O da Ásia Menor. Fica perto da desembocadura do rio Meandro (Menderes) e tinha antigamente quatro portos. Por volta do sétimo século AEC, os jônios parecem ter transformado Mileto num próspero centro comercial, com diversas colônias junto ao Mar Negro e no Egito. Os produtos de lã, de Mileto, ficaram amplamente conhecidos. Um indício disso é que, em Ezequiel 27:18, a *Septuaginta* grega alista "lã de Mileto" entre as mercadorias comercializadas por Tiro. Mileto era também a cidade de famosos filósofos, tais como Tales (c. 625-547 AEC), considerado fundador da geometria, da astronomia e da filosofia gregas. No quinto século AEC, os persas capturaram e destruíram Mileto, por esta ter participado numa revolta. Mais tarde (em 334 AEC), a reconstruída cidade caiu diante de Alexandre, o Grande. Durante os períodos helênico e romano, Mileto presenciou uma considerável atividade arquitetônica. Uma impressionante ruína daquele período é um grande teatro construído num campo aberto.

Com o passar do tempo, a cidade declinou em importância. Atribui-se isso ao assoreamento das suas áreas portuárias pelo rio Meandro. A antiga Mileto parece ter existido num promontório que se estende do lado S do golfo Látmico. Atualmente, porém, as ruínas da cidade ficam a uns 8 km no interior, e aquilo que antes era o golfo é hoje um lago.

As Visitas de Paulo. O apóstolo Paulo chegou a Mileto por volta de 56 EC. Visto que ele queria chegar a Jerusalém até Pentecostes, se de todo possível, e não queria gastar tempo desnecessário na Ásia Menor, Paulo, pelo que parece em Assos, decidiu tomar um barco que passava ao largo de Éfeso. Mas, não negligenciou as necessidades da congregação ali. De Mileto, sem dúvida por mensageiro, Paulo solicitou a vinda dos anciãos da congregação de Éfeso, cerca de 50 km distante. O tempo adicional necessário para o aviso chegar a eles e estes virem a Mileto (talvez o mínimo de três dias) parece ter sido inferior ao que Paulo teria gasto indo a Éfeso. Isto se devia possivelmente a que o(s) barco(s) disponível(is), procedente(s) de Assos, que aportava(m) em Éfeso, parava(m) em mais portos do que aquele(s) que atracava(m) em Mileto. Ou talvez as circunstâncias em Éfeso teriam atrasado Paulo, se tivesse parado ali. — At 20:14-17.

Falando com os anciãos da congregação de Éfeso, Paulo recapitulou seu próprio ministério realizado entre eles, admoestou-os a prestarem atenção a si mesmos e ao rebanho, alertou-os ao perigo de "lobos opressivos" infiltrando-se na congregação, e incentivou-os a ficar despertos e a ter em mente o exemplo dele. Depois de informá-los de que não o veriam mais, esses superintendentes entregaram-se a muito choro, "lançaram-se ao pescoço de Paulo e o beijaram ternamente", e então o levaram ao barco. — At 20:18-38.

Numa ocasião não especificada, após o seu primeiro encarceramento em Roma, Paulo parece ter retornado a Mileto. Trófimo, que anteriormente o acompanhara de Mileto a Jerusalém, adoeceu, o que obrigou Paulo a deixá-lo para trás. — Veja At 20:4; 21:29; 2Ti 4:20.

MILHA. Medida de distância. (Mt 5:41n) Nas Escrituras, *mí·li·on,* a medida em questão, é provavelmente a milha romana (1.497,5 m). Em Lucas 24:13;

João 6:19; 11:18, a palavra *mí·li·on* não aparece no texto grego, mas, na língua original, as distâncias são dadas em termos de estádios (1 estádio romano = 1/8 de milha romana; 185 m). Na *Tradução do Novo Mundo*, os estádios mencionados em Lucas 24:13; João 6:19; 11:18, foram convertidos em quilômetros. Por exemplo, "sessenta estádios" são dados como "cerca de onze quilômetros". — Lu 24:13.

MILHAFRE [hebr.: *'ai·yáh,* "milhafre-preto"; *da·'áh,* "milhafre-vermelho" ("milhafre-real"); e talvez *dai·yáh,* "mioto", provavelmente uma variedade de milhafre]. O milhafre é uma ave de rapina bem como necrófaga. Tanto o milhafre-preto como o vermelho, as variedades comuns na Palestina, estão incluídos entre as aves impuras, segundo a Lei. (Le 11:13, 14; De 14:12, 13) A lista de Deuteronômio contém *ra·'áh* em lugar de *da·'áh,* como em Levítico, mas acha-se que isso se deve à troca feita por um escriba, escrevendo o equivalente hebraico do "r" (ר) em lugar do "d" (ד), pois estas letras são bem parecidas. Veja MIOTO.

Acredita-se que o nome hebraico *'ai·yáh* seja uma imitação do estridente grito do milhafre-preto (classificado pelos ornitólogos como *Milvus migrans*).

É incerto o significado original do nome hebraico *da·'áh,* mas, tem-se sugerido que indica um "voo de mergulho e dardejante", como na expressão "veio arremetendo [do hebr.: *da·'áh*] nas asas dum espírito" (Sal 18:10), e com referência à 'arremetida' da águia. (De 28:49; Je 48:40; 49:22) O nome indica assim uma ave de rapina, e Koehler e Baumgartner (*Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], Leiden 1958, p. 198) sugerem o milhafre-vermelho (*Milvus milvus*).

Jó usou o milhafre-preto como exemplo de uma superior visão aguçada, ao mesmo tempo mostrando que a inventividade do homem e sua busca de riquezas o levam a sendas subterrâneas, que nem mesmo aves de rapina, de visão aguçada, conseguem ver. — Jó 28:7.

A maioria dos milhafres-pretos atravessam a Palestina para invernar na África. Um número crescente deles inverna agora em Israel. Constroem seus ninhos em forquilhas de árvores altas e armazenam alimentos no ninho antes de botar ovos. O milhafre-vermelho, raro visitante hibernal, é uma ave marrom-avermelhada, com listas pretas, e cabeça branco-acinzentada.

MILO [duma raiz que significa "encher"]. "A casa de Milo" ("Bete-Milo", *ALA, BLH, IBB*) talvez tenha sido uma fortaleza ou cidadela, e talvez fosse a "torre de Siquém". Pelo visto, os homens da "casa de Milo" participaram em tornar Abimeleque rei.

Milhafre-preto; ave imprópria para consumo, segundo a Lei mosaica.

As palavras proféticas de Jotão, filho de Gideão, indicaram que sobreviria um desastre à "casa de Milo", às mãos de Abimeleque. Isto se cumpriu quando Abimeleque incendiou a cripta da casa de El-Berite e ali pereceram todos os que se haviam refugiado nela. — Jz 9:6, 20, 46-49.

MIL PASSOS. Veja MILHA.

MINA. Unidade de peso, bem como de valor monetário. (1Rs 10:17; Esd 2:69; Ne 7:71) Segundo o texto hebraico de Ezequiel 45:12, uma mina (mané) equivale a 60 siclos. A tradução deste texto na *Septuaginta* grega, porém, atribui o valor de 50 siclos à mina. (Veja *ALA, IBB.*) Visto que, quando se mencionam na Bíblia grandes quantidades de siclos, os números são divisíveis por 50, isto pode indicar que, em tempos anteriores, a mina consistia em 50 siclos. — Gên 23:15; Êx 30:24; 38:29; Núm 31:52; 1Sa 17:5.

Há testemunho arqueológico que atribui à mina 50 siclos. Um peso, sem inscrição, de uns 4.565 g, encontrado em Tell Beit Mirsim, se fosse dividido em oito minas de 50 siclos, daria um siclo de 11,4 g. Este valor corresponde basicamente à média de uns 45 pesos inscritos de siclo encontrados na Palestina. Portanto, nesta publicação, a mina das Escrituras Hebraicas é calculada em 50 siclos, ou

1/60 de talento, isto é, 570 g. Por conseguinte, em valores modernos, a mina de prata equivaleria a US$ 110,10, e a mina de ouro, a US$ 6.422,50.

Existe também a possibilidade de que, como no caso do côvado, se atribuíam dois valores à mina, um talvez à mina real (veja 2Sa 14:26) e o outro à mina comum. — Veja Ez 40:5.

A mina (*mna*) das Escrituras Gregas Cristãs (Lu 19:13-25) é calculada em 100 dracmas, valor derivado de antigos escritores gregos. A dracma valia quase tanto quanto o denário. De modo que a mina era uma soma considerável. Seu valor atual seria de US$ 65,40; no primeiro século EC, isto equivalia a cerca de uma quarta parte do salário ganho anualmente por um trabalhador agrícola.

MINA, MINERAÇÃO. Escavações no subsolo para encontrar metais e pedras preciosas. Esta indústria é quase tão antiga como a humanidade. O relato de Gênesis menciona "Tubalcaim, forjador de toda sorte de ferramenta de cobre e de ferro", que vivia nos dias antediluvianos. (Gên 4:22) Moisés, escrevendo por volta de 1513 AEC, ao descrever o rio Píson, menciona "a terra de Havilá, onde há ouro. E o ouro daquela terra é bom". (Gên 2:11, 12) Não se sabe se o ouro de Ofir era minerado de veios subterrâneos, ou de aluviões. — 1Rs 9:28; Jó 28:16.

Estes metais, provavelmente, eram encontrados até certo ponto em forma bastante pura na superfície do solo ou perto dela. Com o tempo, usaram-se métodos de mineração subterrânea, ou em veios. Cavavam-se poços fundos ao lado de veios ricos em minério. Há uns 3.600 anos, Jó descreveu que mineiros haviam aberto "um poço de mina longe de onde residem pessoas". Ali esquadrinhavam, "nas trevas e na sombra tenebrosa", tendo descido e ficado precariamente suspensos para extrair os metais desejados. — Jó 28:1-11.

Os egípcios faziam extensa mineração no tempo do Êxodo; os israelitas, ao partirem do Egito, levaram consigo metais e pedras preciosas, mais tarde usados na construção do tabernáculo. (Êx 12:35, 36; 35:22; 39:6-14) As minas de turquesa egípcias ficavam na península do Sinai a uns 80 km do monte Sinai. Remanescentes da mineração feita pelos egípcios foram encontrados ao longo da costa L do Mar Vermelho.

Moisés descreveu a Terra da Promessa, na qual os israelitas estavam prestes a entrar, como "uma terra cujas pedras são ferro e de cujas montanhas extrairás o cobre". — De 8:9; veja COBRE, LATÃO, BRONZE; FERRO; REFINAÇÃO, REFINADOR.

MINI. Antigo reino divinamente convocado para lutar contra Babilônia. Naquela época, Mini estava aliado aos reinos de Ararate e Asquenaz, todos sob o controle de Ciro. — Je 51:27-29.

Não há certeza da localização exata deste antigo reino e do seu povo. Alguns cartógrafos o colocaram na região entre o lago Van e o rio Araxes (Araques). No entanto, a maioria dos comentadores é da opinião de que ficava na região geral ao SE do lago Van.

Se os manais, ou maneanos, eram os habitantes de Mini, conforme alguns peritos dizem, então, segundo inscrições cuneiformes, Mini se encontrava intermitentemente subjugado primeiro aos assírios e depois ao Império Medo. Segundo uma crônica babilônica, Nabopolassar, no décimo ano do seu reinado (636 AEC) "capturou os maneanos que haviam ido ajudá-los (i.e., os assírios)". (*Assyrian and Babylonian Chronicles* [Crônicas Assírias e Babilônicas], de A. K. Grayson, 1975, p. 91) Mas, no tempo da queda de Babilônia em 539 AEC, Mini era dominado pelo Império Medo-Persa.

MINIAMIM [Da Mão Direita].

1. Um dos levitas que serviram sob Core no cargo de confiança da distribuição da contribuição sagrada entre os seus irmãos nas cidades sacerdotais, nos dias do Rei Ezequias. — 2Cr 31:14, 15.

2. Uma das casas paternas, sacerdotais, que existiam no tempo do sumo sacerdote Joiaquim. (Ne 12:12, 17) O "Mijamim" de Neemias 12:5 talvez fosse seu fundador.

3. Sacerdote, daqueles que portavam trombetas, que participaram na cerimônia de inauguração da reconstruída muralha de Jerusalém nos dias de Neemias. (Ne 12:40, 41) É possível que ele seja o sacerdote chamado "Mijamim" em Neemias 10:7.

MINISTÉRIO. Obra e serviço realizados por ministro, servo ou ajudante responsável perante uma autoridade superior. No antigo Israel, os levitas serviam quais ministros de Jeová. Também foram usados profetas para ministrar de modo especial. (De 10:8; 21:5; veja LEVITAS; MINISTRO; SACERDOTE.) Todavia, com a vinda de Jesus Cristo à Terra, iniciou-se um novo ministério. Ele comissionou seus seguidores a fazer discípulos de pessoas de todas as nações. (Mt 28:19, 20) Concordemente, os cristãos levavam a um mundo alienado de Deus uma mensagem de reconciliação com Ele por meio de Cristo. — 2Co 5:18-20.

Os que eram receptivos ao "ministério da reconciliação" (2Co 5:18) precisavam ser treinados, ensinados, ajudados e dirigidos de modo correto, a fim de se tornarem e continuarem firmes na fé, bem como para eles mesmos realizarem a obra de fazer discípulos. (Veja 2Ti 4:1, 2; Tit 1:13, 14; 2:1; 3:8.) Portanto, depois de ascender ao céu, Cristo Jesus, como cabeça da congregação, deu "dádivas em homens", apóstolos, profetas, evangelizadores, pastores e instrutores, "visando o reajustamento dos santos para a obra ministerial, para a edificação do

corpo do Cristo". — Ef 4:7-16; veja DONS DADOS POR DEUS.

Outro aspecto do ministério realizado internamente na congregação referia-se a cuidar de forma material de irmãos necessitados, mas merecedores. O ministério para o qual Estêvão e mais seis homens acreditados foram designados envolvia a distribuição de alimentos a viúvas cristãs. (At 6:1-6) Mais tarde, as congregações na Macedônia e na Acaia participaram num ministério de socorros para os irmãos pobres na Judeia. (2Co 8:1-4; 9:1, 2, 11-13) Quando a contribuição por fim foi ajuntada e Paulo se preparava para levá-la a Jerusalém, ele pediu que os irmãos em Roma orassem com ele, para que este ministério de socorros fosse aceitável aos santos a quem se destinava. — Ro 15:25, 26, 30, 31.

Alguns anos antes disso, uma similar demonstração de amor foi feita pelos cristãos de Antioquia, na Síria, ao participarem numa subministração de socorros aos irmãos que moravam na Judeia numa época de fome. — At 11:28-30.

MINISTRO. Este termo traduz a palavra hebraica *mesha·réth* e a grega *di·á·ko·nos*. O termo hebraico é um particípio do verbo *sha·ráth*, que significa "servir" ou "ministrar" a um superior, e é usado em sentido secular ou religioso. (Gên 39:4; De 10:8) A respeito da palavra *di·á·ko·nos*, D. Edmond Hiebert escreveu em *Bibliotheca Sacra:* "Sustentou-se que o termo é um composto da preposição [*di·á*], que significa 'através', e do substantivo [*kó·nis*], 'pó', de modo que o termo denota alguém que se apressa através do pó para realizar seu serviço. Mas, esta derivação sugerida não tem hoje aceitação geral. É mais provável que a raiz verbal tenha sido [*di·é·ko*] 'esticar-se de um lugar a outro', aparentada com o verbo [*di·ó·ko*], 'correr atrás, perseguir'. Neste caso, a ideia básica é de alguém que se estica com diligência e persistência para prestar serviço a favor de outros." — 1983, Vol. 140, p. 153.

No hebraico e no grego, estas palavras e suas formas aparentadas são aplicadas tanto a homens como a mulheres. (2Sa 13:17, 18; 1Rs 1:4, 15; 2Co 3:6; Ro 16:1) Josué era ministro (ou: ajudante) de Moisés "desde a sua idade viril". (Núm 11:28; Jos 1:1, n) O ajudante de Eliseu foi chamado de seu ministro e servente. (2Rs 4:43; 6:15) Reis e príncipes tinham seus ajudantes ou ministros da corte (2Cr 22:8; Est 2:2; 6:3), alguns dos quais serviam às mesas reais. — 1Rs 10:4, 5; 2Cr 9:3, 4.

Ministros Angélicos de Jeová. Jeová Deus criou os anjos às dezenas de milhões, tendo a todos eles sob o seu controle e que, sem dúvida, ele pode chamar por nome, assim como faz com as inúmeras estrelas. (Sal 147:4) Estes o servem como Seus ministros, fazendo a Sua vontade no Universo. (Sal 103:20, 21) O salmista diz a respeito de Jeová que ele "faz os seus anjos espíritos, seus ministros, um fogo devorador". (Sal 104:4) Eles são descritos como "espíritos para serviço público, enviados para ministrar aos que hão de herdar a salvação". (He 1:13, 14) Anjos ministraram a Jesus Cristo no ermo, depois de ele ter vencido as tentativas de Satanás, de induzi-lo a desviar-se da obediência a Jeová (Mt 4:11); quando ele orava em Getsêmani, também apareceu um anjo, fortalecendo-o. (Lu 22:43) Na visão do profeta Daniel, na qual "alguém semelhante a um filho de homem" recebeu o domínio de duração indefinida sobre todos os povos e línguas, mostram-se milhões de anjos ministrando em volta do trono do Antigo de Dias. — Da 7:9-14.

A Tribo de Levi. Depois de os israelitas terem sido libertos do Egito, e quando a nação foi organizada sob o pacto da Lei, Jeová escolheu os varões da tribo de Levi como seus ministros especiais. (Núm 3:6; 1Cr 16:4) Alguns deles, a família de Arão, eram sacerdotes. (De 17:12; 21:5; 1Rs 8:11; Je 33:21) Os levitas tinham deveres diversos no seu ministério; eram guardiães do santuário e todos os seus utensílios, ministros do canto, e assim por diante. — Núm 3:7, 8; 1Cr 6:32.

Profetas. Além de usar todos os varões da tribo de Levi, Jeová fez com que outros ministrassem ao seu povo de Israel de maneira especial. Estes eram os profetas, os quais serviam apenas conforme individualmente designados e comissionados por Jeová. Alguns deles também eram da linhagem sacerdotal, no entanto muitos eram de outras tribos de Israel. (Veja PROFETA.) Eram mensageiros de Jeová; eram enviados para avisar a nação quando ela se desviava da Lei, e eles procuravam fazer os reis e o povo voltar para a verdadeira adoração. (2Cr 36:15, 16; Je 7:25, 26) Suas profecias ajudavam, incentivavam e fortaleciam os de coração reto, especialmente em épocas de decadência espiritual e moral, e em ocasiões em que Israel era ameaçada por inimigos ao redor. — 2Rs 7; Is 37:21-38.

Suas profecias também apontavam para Jesus Cristo e o Reino messiânico. (Re 19:10) João, o Batizador, realizou uma obra notável, fazendo "voltar o coração dos pais para os filhos e o coração dos filhos para os pais", ao preparar o caminho para o representante de Jeová, o Senhor Jesus Cristo. (Mal 4:5, 6; Mt 11:13, 14; Lu 1:77-79) Os profetas não ministravam apenas aos seus contemporâneos, porque o apóstolo Pedro escreve aos cristãos: "Foi-lhes revelado que não era para eles, mas para vós, que ministravam as coisas que agora vos foram anunciadas por intermédio dos que vos declararam as boas novas com espírito santo enviado desde o céu. Nestas coisas é que os anjos estão desejosos de olhar de perto." — 1Pe 1:10-12.

Jesus Cristo. Jesus Cristo é o principal ministro (*di·á·ko·nos*) de Jeová. Ele "se tornou realmente ministro dos circuncisos em favor da veracidade de Deus, a fim de confirmar as promessas que Ele fez aos antepassados deles", também, "para que as nações glorificassem a Deus pela sua misericórdia". Portanto, "nele é que as nações basearão a sua esperança". — Ro 15:8-12.

A designação de Jesus procedia do próprio Jeová. Quando ele se apresentou para o batismo, "os céus se abriram", diz o relato, "e ele [João, o Batizador] viu o espírito de Deus descendo sobre ele [Jesus] como pomba. Eis que também houve uma voz dos céus, que disse: 'Este é meu Filho, o amado, a quem tenho aprovado.'" (Mt 3:16, 17) Na sua existência pré-humana, Jesus servira a Jeová por indizíveis eras, mas agora entrava num novo ministério. Jesus mostrou que ele era realmente ministro de Deus, servindo tanto a Deus como ao seu próximo. Por conseguinte, na sinagoga de sua cidade de Nazaré, Jesus pôde tomar o rolo de Isaías e ler o que agora é o capítulo 61, versículos 1, 2: "O espírito do Soberano Senhor Jeová está sobre mim, visto que Jeová me ungiu para anunciar boas novas aos mansos. Enviou-me para pensar os quebrantados de coração, para proclamar liberdade aos que foram levados cativos e ampla abertura dos olhos aos próprios presos; para proclamar o ano de boa vontade da parte de Jeová." Daí passou a dizer aos reunidos: "Hoje se cumpriu esta escritura que acabais de ouvir." — Lu 4:16-21.

Na ocasião em que Pedro pregou ao primeiro gentio convertido, Cornélio, ele descreveu o proceder de Jesus durante os três anos e meio de seu ministério terrestre, trazendo à atenção de Cornélio "Jesus, que era de Nazaré, como Deus o ungiu com espírito santo e poder, e ele percorria o país, fazendo o bem e sarando a todos os oprimidos pelo Diabo; porque Deus estava com ele". (At 10:38) Jesus literalmente percorria a pé seu território designado no serviço de Jeová e do povo. Não só isso, mas ele realmente entregou a sua própria alma como resgate a favor de outros. Ele disse: "O Filho do homem não veio para que se lhe ministrasse, mas para ministrar e dar a sua alma como resgate em troca de muitos." — Mt 20:28.

Ministros Cristãos. Jesus, na sua obra ministerial, associou consigo muitos outros, apóstolos e discípulos, os quais treinou para levarem avante a mesma obra ministerial. Primeiro enviou os 12, depois mais 70. A força ativa de Deus estava também sobre estes, habilitando-os a realizar muitos milagres. (Mt 10:1, 5-15, 27, 40; Lu 10:1-12, 16) Mas a principal obra que deviam realizar era pregar e ensinar as boas novas do Reino de Deus. Deveras, os milagres serviam principalmente para dar evidência pública da sua designação e aprovação por Jeová. — He 2:3, 4.

Jesus treinava seus discípulos, tanto por palavra como por exemplo. Não somente ensinava em público, mas também nas casas, levando as boas novas diretamente às pessoas. (Mt 9:10, 28; Lu 7:36; 8:1; 19:1-6) À base dos relatos fornecidos pelos escritores dos Evangelhos, torna-se evidente que os discípulos de Jesus estavam presentes em muitos dos casos em que ele dava testemunho a diversos tipos de pessoas, porque as próprias palestras se acham registradas. Segundo o livro de Atos, os discípulos dele seguiram este exemplo, fazendo visitas de casa em casa, para divulgar a mensagem do Reino. — At 5:42; 20:20; veja PREGADOR, PREGAÇÃO ("De Casa em Casa").

Jesus explicou aos seus discípulos como era o verdadeiro ministro de Deus, dizendo: "Os reis das nações dominam sobre elas, e os que têm autoridade sobre elas são chamados de Benfeitores. Vós, porém, não deveis ser assim. Mas, que o maior entre vós se torne como o mais jovem, e o que age como principal, como aquele que ministra. Pois, quem é maior, aquele que se recosta à mesa ou aquele que ministra? Não é aquele que se recosta à mesa?" Daí, usando seu próprio proceder e conduta como exemplo, prosseguiu: "Mas eu estou no vosso meio como quem ministra." (Lu 22:25-27) Naquela ocasião, ele demonstrou vigorosamente estes princípios, inclusive o da humildade, por lavar os pés dos discípulos. — Jo 13:5.

Jesus salientou ainda mais aos discípulos que os verdadeiros ministros de Deus não aceitam lisonjeiros títulos religiosos, nem os aplicam a outros. "Não sejais chamados Rabi, pois um só é o vosso instrutor, ao passo que todos vós sois irmãos. Além disso, não chameis a ninguém na terra de vosso pai, pois um só é o vosso Pai, o Celestial. Tampouco sejais chamados 'líderes', pois o vosso Líder é um só, o Cristo. Mas o maior dentre vós tem de ser o vosso ministro [ou: servo]. Quem se enaltecer, será humilhado, e quem se humilhar, será enaltecido." — Mt 23:8-12.

Os seguidores ungidos do Senhor Jesus Cristo são chamados de 'ministros das boas novas', como Paulo era (Col 1:23); são também "ministros dum novo pacto", estando nesta relação pactuada com Jeová Deus, tendo a Cristo por Mediador. (2Co 3:6; He 9:14, 15) Deste modo, são ministros de Deus e de Cristo. (2Co 6:4; 11:23) Sua habilitação procede de Deus por meio de Jesus Cristo, não de algum homem ou uma organização. A evidência de seu ministério não consta em algum papel ou certificado, como uma carta de recomendação ou autorização. Sua "carta" de recomendação é encontrada nas pessoas que ensinaram e treinaram para ser ministros de Cristo, iguais a eles mesmos. Sobre este assunto, o apóstolo Paulo diz: "Necessitamos talvez, como alguns homens, de cartas de recomendação para vós ou de vós? Vós mesmos

sois a nossa carta, inscrita nos nossos corações, e conhecida e lida por toda a humanidade. Porque vós sois demonstrados ser carta de Cristo, escrita por nós, como ministros, inscrita, não com tinta, mas com espírito dum Deus vivente, não em tábuas de pedra, mas em tábuas carnais, nos corações." (2Co 3:1-3) Aqui, o apóstolo mostra o amor e a íntima associação, o cordial afeto e o cuidado que o ministro cristão tem para com aqueles a quem ministra, os quais são 'inscritos no coração' do ministro.

Assim, depois que Cristo ascendeu ao céu, ele deu "dádivas em homens" à congregação cristã. Entre estes havia apóstolos, profetas, evangelizadores, pastores e instrutores, dados "visando o reajustamento dos santos para a obra ministerial, para a edificação do corpo do Cristo". (Ef 4:7-12) A habilitação deles como ministros procede de Deus. — 2Co 3:4-6.

A Revelação (Apocalipse) dada ao apóstolo João retrata "uma grande multidão, que nenhum homem podia contar, de todas as nações, e tribos, e povos, e línguas". Não se fala deles como estando no novo pacto, e, deste modo, como ministros dele, assim como são os irmãos ungidos de Jesus Cristo; não obstante, mostra-se que eles têm uma posição limpa perante Deus e "prestam-lhe serviço sagrado, dia e noite, no seu templo". Portanto, estão ministrando, e podem corretamente ser chamados de ministros de Deus. Conforme mostram tanto a visão de Revelação como o próprio Jesus (por ilustração), no tempo da presença de Cristo no seu trono glorioso, haveria pessoas assim que também ministrariam amorosamente aos irmãos de Jesus Cristo, dando-lhes ajuda, atenção e assistência. — Re 7:9-15; Mt 25:31-40.

Servos Ministeriais na Congregação. Depois de alistar os requisitos para os que servem como "superintendentes" (*e·pí·sko·poi*) nas congregações, o apóstolo Paulo alista os requisitos para os designados como "servos ministeriais" (*di·á·ko·noi*). (1Ti 3:1-10, 12, 13) A palavra grega *di·á·ko·nos,* em certos lugares, é simplesmente traduzida por "ministro" (Mt 20:26) e 'servo'. (Mt 22:13) Visto que todos os cristãos são "ministros" (servos) de Deus, é evidente que o termo *di·á·ko·noi,* aqui, assume um sentido específico, relacionado com a ordem e a estrutura congregacionais. Assim, há dois grupos de homens ocupando posições de responsabilidade congregacional: os "superintendentes", ou "anciãos", e os "servos ministeriais". Em geral, havia diversos superintendentes bem como ajudantes ministeriais em cada congregação. — Fil 1:1; At 20:17, 28.

A lista dos requisitos para os servos ministeriais, em comparação com a lista para os superintendentes, bem como as designações para os dois cargos, indica que os servos ministeriais não recebiam a responsabilidade de ensino ou pastoreio (o pastor sendo supervisor do rebanho). A habilidade de ensinar não era um pré-requisito para serem designados. A própria designação *di·á·ko·nos* já indica que estes homens serviam como ajudantes do corpo de superintendentes na congregação, tendo por responsabilidade básica cuidar de assuntos de natureza não pastoral, para que os superintendentes pudessem concentrar seu tempo e sua atenção na atividade de ensino e de pastoreio.

Um exemplo do princípio que governa este arranjo pode ser encontrado na ação dos apóstolos, quando surgiram problemas com a distribuição (literalmente: o serviço, *di·a·ko·ní·a*) dos alimentos, feita diariamente entre os cristãos em necessidade, em Jerusalém. Declarando que 'não seria agradável que deixassem a palavra de Deus' para se preocupar com problemas relacionados com a administração de alimento material, os apóstolos instruíram os discípulos: "Procurai vós mesmos, dentre vós, sete homens acreditados, cheios de espírito e de sabedoria, para que os possamos designar para esta incumbência necessária; mas, nós mesmos nos devotaremos à oração e ao ministério [*di·a·ko·ní·ai*] da palavra." (At 6:1-6) Este era o princípio; mas não significa necessariamente, neste caso, que os sete não se habilitavam como "anciãos" (*pre·sbý·te·roi*), porque não se tratava duma situação normal ou regular, mas dum problema especial, de natureza bastante delicada, que havia surgido por causa do sentimento de que havia discriminação por motivo de nacionalidade. Visto que isso afetava toda a congregação cristã, era um assunto que exigia 'espírito e sabedoria', de modo que os sete homens escolhidos, na realidade, talvez fossem "anciãos" em sentido espiritual. Mas, eles assumiam então temporariamente uma tarefa que normalmente seria cuidada por "servos ministeriais". Tratava-se duma incumbência "necessária", mas não de importância igual à do "ministério da palavra".

Os apóstolos mostraram com esta ação sua avaliação correta do assunto, e pode-se presumir que os corpos de superintendentes nas congregações que surgiram fora de Jerusalém seguiram o exemplo deles na designação de tarefas a "servos ministeriais". Sem dúvida, havia muitos assuntos de natureza mais material, rotineira ou mecânica que exigiam atenção, talvez inclusive a compra de material para se fazerem cópias das Escrituras ou o próprio copiar delas.

As habilitações a serem satisfeitas pelos ajudantes ministeriais estabelecem padrões que protegeriam a congregação contra qualquer acusação legítima referente à escolha de homens para determinadas tarefas, mantendo assim a posição correta perante Deus e uma boa reputação perante as pessoas de fora. (Veja 1Ti 3:10.) Essas habilitações regiam a moral, a conduta e a espiritualidade, e, quando observa-

das, incluíam no serviço homens sensatos, honestos, conscienciosos e fidedignos. Os que ministravam de maneira excelente adquiriam para si "uma posição excelente e muita franqueza no falar na fé, em conexão com Cristo Jesus". — 1Ti 3:13.

Governantes Terrestres. Deus tem permitido que os governos deste mundo operem até que chegue o Seu tempo devido para acabar com eles, após o que o Reino de Cristo governará a terra sem contestação. (Da 2:44; Re 19:11-21) Durante o tempo do seu governo tolerado, prestam ao povo muitos serviços, tais como a construção de estradas, a manutenção de escolas, de departamentos de polícia e do corpo de bombeiros, e outros serviços. Têm também leis para punir ladrões, assassinos e outros violadores da lei. Portanto, ao prestarem estes serviços e aplicarem estas leis legitimamente, eles são 'ministros' (*di·á·ko·noi*) de Deus. Quando alguém, mesmo um cristão, viola essas leis, a punição que recebe às mãos do governo procede de modo indireto de Deus, porque Deus é contra toda a iniquidade. Também, quando o governo protege o cristão contra violadores da lei, ele age como ministro de Deus. Segue-se que, quando o governante abusa da sua autoridade e age contra Deus, ele é responsável e tem de responder a Deus por isso. Quando tal governante iníquo tenta induzir o cristão a violar a lei de Deus, ele não age como ministro de Deus, e receberá punição de Deus. — Ro 13:1-4.

Falsos Ministros. Há homens que afirmam ser ministros de Deus, mas que são hipócritas; na realidade, são ministros de Satanás, que lutam contra Deus. O apóstolo Paulo teve de contender com tais, que perturbavam a congregação em Corinto. Disse a respeito deles: "Tais homens são falsos apóstolos, trabalhadores fraudulentos, transformando-se em apóstolos de Cristo. E não é de admirar, pois o próprio Satanás persiste em transformar-se em anjo de luz. Portanto, não é grande coisa se os ministros dele também persistem em transformar-se em ministros da justiça. Mas o fim deles será segundo as suas obras." — 2Co 11:13-15.

O surgimento de tais falsos ministros foi muitas vezes predito nas Escrituras. Paulo disse aos superintendentes da congregação de Éfeso, que depois da partida dele, entrariam na congregação lobos opressivos e não tratariam o rebanho com ternura; falariam coisas deturpadas para atrair a si os discípulos. (At 20:29, 30) Paulo também advertiu nas suas cartas contra tais apóstatas (2Te 2:3-12; 1Ti 4:1-5; 2Ti 3:1-7; 4:3, 4); Pedro descreveu-os (2Pe 2:1-3); e o próprio Jesus Cristo predisse a existência e a destruição deles (Mt 13:24-30, 36-43). — Veja HOMEM QUE É CONTRA A LEI.

MINITE. Uma das 20 cidades amonitas que Jefté subjugou depois de fazer seu voto a Jeová. (Jz 11:30-33) Séculos mais tarde, o "trigo de Minite" é mencionado como uma das mercadorias do comércio de Tiro. (Ez 27:2, 17) Desconhece-se a localização exata de Minite. Uma de diversas identificações possíveis é Khirbet Hanizeh (Umm el Hanafish), a uns 6 km ao ENE de Hésbon.

MIOTO [hebr.: *dai·yáh*]. O nome hebraico desta ave ocorre na lista de aves impuras, em Deuteronômio 14:13, mas não consta na lista correspondente em Levítico 11:14. Quatro manuscritos hebraicos, e também o Pentateuco samaritano e a *Septuaginta* grega, omitem *dai·yáh* em Deuteronômio 14:13. Alguns peritos acreditam que talvez se trate duma correção de escriba, originalmente colocada na margem, mas que por fim foi introduzida no próprio texto. Todavia, a forma plural (*dai·yóhth*) ocorre em Isaías 34:15, para descrever aves reunidas nas ruínas de Edom após a desolação dele.

A identificação desta ave é incerta. Sugeriu-se que o nome hebraico deriva do verbo que significa "arremeter" ou "vir dardejando". "Mioto" é uma tradução adequada, visto que se trata dum termo aplicado a diversas aves de rapina, embora especialmente ao milhafre-vermelho (*Milvus milvus*). A maioria dos atuais peritos relaciona a palavra hebraica *dai·yáh* com o milhafre, havendo na Palestina mais de uma variedade desta ave. — Veja MILHAFRE.

MIQUEIAS [Forma de Micael ou Micaías]. Escritor do livro bíblico que leva o seu nome, e profeta de Jeová durante os reinados dos reis Jotão, Acaz e Ezequias, de Judá (777-717 AEC). Miqueias era contemporâneo dos profetas Oseias e Isaías. Não se tem certeza da duração exata da sua atividade profética. Pelo visto, terminou de profetizar no fim do reinado de Ezequias, quando se concluiu a composição do livro do profeta. — Miq 1:1; Os 1:1; Is 1:1.

Miqueias era natural da aldeia de Moresete, ao SO de Jerusalém. (Je 26:18) Como morador na fértil Sefelá, o profeta estava bem familiarizado com a vida rural, o que o inspirou a tecer ilustrações significativas. (Miq 2:12; 4:12, 13; 7:1, 4, 14) Miqueias profetizou numa época muito turbulenta, em que floresciam a adoração falsa e a corrupção moral em Israel e em Judá, na qual, também, o Rei Ezequias instituiu reformas religiosas. (2Rs 15:32–20:21; 2Cr 27-32) Com boa razão, "a palavra de Jeová que veio a haver para Miqueias" advertiu que Deus transformaria Samaria em "um montão de ruínas do campo", e profetizou-se que "Sião será arada como mero campo e a própria Jerusalém se tornará meros montões de ruínas". (Miq 1:1, 6; 3:12) Ao passo que a devastação de Judá e de Jerusalém em 607 AEC ocorreu muitos anos depois dos dias de Miqueias, ele provavelmente viveu para ver a predita destruição de Samaria em 740 AEC. — 2Rs 25:1-21; 17:5, 6.

DESTAQUES DE MIQUEIAS

Declaração cândida das transgressões de Israel e de Judá, previsão da desolação de Samaria e de Jerusalém, e promessas de restauração.

Abrange um período até a desolação de Samaria em 740 AEC, e possivelmente depois dela.

As transgressões de Israel e de Judá são contrastadas com os requisitos justos de Jeová.

Opressores deitados na cama, tramam apoderar-se de casas e de campos; ao amanhecer o dia, executam suas tramas. (2:1, 2)

Transeuntes insuspeitosos são roubados; mulheres e crianças são vitimadas. (2:8, 9)

Os responsáveis pela administração da justiça exploram o povo como se este fosse animais. (3:1-3)

Falsos profetas clamam: "Paz!" — mas santificam a guerra contra todo aquele que "não põe nada nas suas bocas". (3:5)

Juízes, sacerdotes e profetas estão apenas atrás do lucro, mas alegam ter o apoio de Jeová. (3:9-11)

Virtualmente, não existem pessoas leais; príncipes e juízes procuram suborno, e nem mesmo se pode confiar nos familiares. (7:1-6)

Jeová libertou os do seu povo do Egito, e guiou-os e protegeu-os; nenhuma quantidade de sacrifícios compensará a revolta deles. (6:3-7)

Ele requer que seu povo exerça a justiça, ame a benignidade e ande modestamente com Ele. (6:8)

Os julgamentos de Jeová contra Israel; Judá também ficará afetada.

O julgamento de Jeová resultará em Samaria ser reduzida a um montão de ruínas; a calamidade atingirá até mesmo Judá e Jerusalém. (1:3-16)

A Israel sobrevirá calamidade; seus campos serão repartidos a outros. (2:3-5)

Jeová golpeará os do seu povo; estes comerão, mas não se fartarão, semearão, mas não usufruirão os frutos. (6:13-16)

Os remanescentes serão ajuntados e a verdadeira adoração será enaltecida.

Os remanescentes de Israel serão ajuntados "como o rebanho no redil", tendo o rei à sua frente e Jeová à cabeça deles. (2:12, 13)

Na parte final dos dias, o monte da casa de Jeová ficará elevado acima dos morros, e pessoas de muitas nações afluirão a ele; serão ensinadas por Jeová e não aprenderão mais a guerra. (4:1-4)

O povo restaurado andará no nome de Jeová; Sião será forte diante dos seus inimigos. (4:5-13)

Em Belém nascerá um governante, que pastoreará em nome de Jeová; sob o seu domínio, o assírio será rechaçado; os remanescentes de Jacó serão como o refrescante orvalho e como um poderoso leão. (5:2-9)

Jeová purificará seu povo da idolatria e executará vingança nas nações desobedientes. (5:10-15)

Estribem-se em Jeová; a alegria da "inimiga" acabará quando o povo arrependido de Jeová receber a atenção dele e vivenciar coisas maravilhosas, o que encherá as nações observantes de medo; Jeová perdoará os pecados do seu povo. (7:7-20)

MIQUEIAS, LIVRO DE. Livro profético das Escrituras Hebraicas que contém a palavra de Jeová dada por meio de Miqueias a respeito de Samaria e Jerusalém. (Veja MIQUEIAS.) Consiste em três seções básicas, cada uma delas começando com a palavra "ouvi". — Miq 1:2; 3:1; 6:1.

As palavras proféticas de Miqueias a respeito da desolação de Samaria devem ter sido proferidas antes da destruição daquela cidade em 740 AEC, e suas declarações orais, evidentemente, foram assentadas por escrito antes do fim do reinado de Ezequias.

No tempo de Miqueias prevaleciam condições morais deploráveis entre o povo de Israel e de Judá. Os líderes oprimiam o povo, especialmente os pobres. Juízes, sacerdotes e profetas andavam atrás de dinheiro. Idolatria, fraude, opressão, injustiças e derramamento de sangue abundavam. Era arriscado confiar até mesmo nos amigos confidenciais e nos membros da família. — Miq 1:7; 2:1, 2; 3:1-3, 9-12; 6:12; 7:2-6.

O livro de Miqueias apresenta candidamente os erros de Israel e de Judá. Ao passo que prediz a desolação de Samaria e de Jerusalém por causa das suas transgressões (Miq 1:5-9; 3:9-12), contém também promessas de restauração e de bênçãos divinas a seguir. — 4:1-8; 5:7-9; 7:15-17.

A autenticidade deste livro é bem confirmada. Harmoniza-se com o restante das Escrituras em mostrar que Jeová é um Deus misericordioso e amoroso, que perdoa o erro e passa por alto a transgressão. (Miq 7:18-20; compare isso com Êx 34:6, 7; Sal 86:5.) Desde os tempos mais primitivos, os judeus têm aceito este livro como autêntico. Cerca de um século depois do tempo de Miqueias, suas palavras proferidas durante o reinado de Ezequias, a respeito da desolação de Jerusalém, foram citadas por certos anciãos de Judá, ao apresentarem um ponto em defesa do profeta Jeremias. (Je 26:17-19; compare isso com Miq 3:12.) Séculos mais tarde, os principais sacerdotes e escribas dos judeus, à base da profecia de Miqueias, declararam confiantemente que o Cristo nasceria em Belém. (Mt 2:3-6; compare isso com Miq 5:2.) O cumprimento das profecias a respeito de Samaria, de Jerusalém e do

Messias, ou Cristo, marcam este livro como inspirado por Deus. É também digno de nota que as palavras de Jesus sobre os inimigos do homem serem pessoas da sua própria casa são paralelas a Miqueias 7:6. — Mt 10:21, 35, 36.

MIRA. Veja MIRRA, I.

MIRIÃ [possivelmente: Rebelde].

1. Filha de Anrão e sua esposa Joquebede, ambos da tribo de Levi; irmã de Moisés e de Arão. (Núm 26:59; 1Cr 6:1-3) Embora não especificamente citada no relato, sem dúvida, foi ela a chamada de "sua irmã" que ficou observando para ver o que aconteceria com o menino Moisés, deitado numa arca colocada entre os juncos do rio Nilo. (Êx 2:3, 4) Depois que a filha de Faraó descobriu o bebê, 'teve compaixão dele' e reconheceu que se tratava de "um dos meninos dos hebreus", Miriã perguntou se podia chamar uma mulher hebreia para amamentar o menino. Quando a filha de Faraó mandou que fizesse isso, "a donzela foi imediatamente e chamou a mãe do menino" (Joquebede), que foi então empregada para cuidar de Moisés até que ele crescesse. — Êx 2:5-10.

Lidera em Cântico as Mulheres de Israel. Anos depois, tendo testemunhado o triunfo de Jeová sobre as forças militares de Faraó no Mar Vermelho, e ao ouvir o cântico de Moisés e dos homens de Israel, "Miriã, a profetisa", liderou as mulheres num alegre tocar de pandeiros e em dançar. Respondendo ao canto liderado por Moisés, Miriã cantou: "Cantai a Jeová, pois ele ficou grandemente enaltecido. Lançou no mar o cavalo e seu cavaleiro." — Êx 15:1, 20, 21.

Queixa-se de Moisés. Durante a estada dos israelitas no ermo, Miriã e Arão começaram a falar contra Moisés por causa da esposa cusita dele. A proeminência e a influência de Moisés junto ao povo talvez criassem em Miriã e em Arão o desejo ciumento de terem mais autoridade, de modo que diziam: "É somente por meio de Moisés que Jeová falou? Não falou também por meio de nós?" Mas Jeová estava escutando e de repente mandou que Moisés, Miriã e Arão fossem à tenda de reunião. Ali, Deus lembrou aos murmuradores que o irmão deles, Moisés, era Seu servo, aquele com quem Deus não falava de modo indireto, mas "boca a boca". A seguir, Jeová perguntou a Miriã e Arão: "Por que, pois, não temestes falar contra meu servo, contra Moisés?" Acendeu-se a ira de Deus contra eles, e, quando a nuvem sobre a tenda se retirou, "Miriã estava atacada de lepra branca como a neve". Arão suplicou por ela, Moisés intercedeu por ela, e Jeová permitiu que Miriã retornasse ao acampamento depois duma humilhante quarentena de sete dias. — Núm 12:1-15.

Ter sido somente Miriã afligida de lepra talvez sugira que ela era a instigadora da conduta errada naquela ocasião. (Veja ARÃO.) O pecado dela em murmurar contra Moisés talvez fosse maior do que o de Arão, tratando-se possivelmente até mesmo dum caso de ciúme de outra mulher (visto que eles começaram a falar contra Moisés por causa da esposa cusita dele), tomando Arão o lado de sua irmã em vez de apoiar a cunhada. Visto que Miriã era considerada profetisa, ela talvez gozasse da distinção de ser a mulher mais destacada em Israel. De modo que Miriã talvez receasse que a esposa de Moisés a ofuscasse. Independentemente de tais possibilidades, porém, e embora fosse crassamente impróprio Miriã e Arão murmurarem contra Moisés, era especialmente errado Miriã fazer isso, porque o lugar designado por Deus para a mulher é de sujeição ao homem. (1Co 11:3; 1Ti 2:11-14) A conduta pecaminosa de Miriã foi mais tarde usada como exemplo de aviso, pois, no fim da peregrinação no ermo, Moisés disse ao povo que acatasse as instruções sacerdotais a respeito da lepra e o exortou a se lembrar do que Jeová fizera a Miriã, quando saíam do Egito. — De 24:8, 9.

Miriã morreu e foi sepultada em Cades, no ermo de Zim, pouco antes da morte de Arão. (Núm 20:1, 28) Séculos mais tarde, Jeová, por meio do seu profeta Miqueias, fez lembrar o privilégio usufruído por Miriã em associação com seus irmãos, quando Israel saiu do Egito, dizendo: "Pois eu te fiz subir da terra do Egito e te remi da casa dos escravos; e passei a enviar diante de ti Moisés, Arão e Miriã." — Miq 6:4.

2. Descendente de Judá. — 1Cr 4:1, 17, 18.

MIRMA [possivelmente: Engano, Fraude]. Cabeça paterno da tribo de Benjamim e filho de Saraim com sua esposa Hodes. — 1Cr 8:1, 8-10.

MIRRA, I. Cidade importante na província da Lícia. Situada perto da costa do SO da Ásia Menor, Mirra (ou: Mira, *BJ; CBC; PIB*) ocupava um morro a uns 3 km no interior, junto ao rio Andraco. O lugar é hoje conhecido como Demre. O antigo nome Mirra evidentemente abrangia tanto a cidade como seu excelente porto.

O apóstolo Paulo, como prisioneiro em caminho para Roma, chegou a Mirra procedente de Cesareia via Sídon. Ali, ele e seus companheiros de viagem tiveram de passar para um navio que transportava cereais, procedente de Alexandria e com destino à Itália. (At 27:1-6, 38) Mirra ficava diretamente ao N de Alexandria, e, portanto, esta talvez fosse a rota regular de navios procedentes daquela cidade egípcia. Ou, pode ter acontecido que ventos contrários (At 27:4, 7) obrigaram o navio alexandrino a mudar de rumo e ancorar em Mirra.

Em Atos 21:1, alguns textos antigos acrescentam "e Mira" depois de "Pátara". (Veja *BJ* n, *TEB* n.) Embora este acréscimo não esteja em desacordo com o restante do relato, há evidência insuficiente para determinar se o nome Mirra, ou Mira, realmente constava no manuscrito original.

MIRRA, II. Resina aromática. (Cân 1:13; 4:6, 14; 5:1, 13) Não há certeza da sua fonte exata nos tempos antigos. Mas, em geral, a mirra é a resina obtida de diversos espinhosos arbustos ou pequenas árvores do gênero *Commiphora,* tais como a *Commiphora myrrha* ou a *Commiphora abyssinica.* Esses arbustos vicejam em áreas rochosas, especialmente em morros calcários. Sua madeira e casca têm cheiro forte. Embora a resina exsude por si só do caule, ou dos ramos grossos e rígidos de qualquer das variedades, a dimanação pode ser aumentada por meio de incisões. Inicialmente, a resina é macia e pegajosa, mas, ao pingar no solo, endurece.

A mirra era um dos ingredientes do óleo de santa unção. (Êx 30:23-25) Apreciada por sua fragrância, era usada para perfumar vestes, camas e outros objetos. (Veja Sal 45:8; Pr 7:17; Cân 3:6, 7.) A donzela sulamita, do Cântico de Salomão, parece ter aplicado mirra líquida ao corpo antes de se recolher à noite. (Cân 5:2, 5) Massagens com óleo de mirra estavam incluídas no tratamento especial de beleza dado a Ester. (Est 2:12) A mirra era também uma das substâncias usadas na preparação de cadáveres para o sepultamento. (Jo 19:39, 40) Parece ter sido considerada de valor suficiente para servir de presente para aquele que nasceu rei dos judeus. — Mt 2:1, 2, 11.

MISÃ. Veja MISÃO.

MISAEL [possivelmente: Quem É Semelhante a Deus?; ou: Quem Pertence a Deus?].

1. Levita coatita e filho de Uziel. (Êx 6:18, 22) Depois de Jeová ter executado Nadabe e Abiú, filhos de Arão, por terem oferecido fogo ilegítimo, Misael e seu irmão Elzafã carregaram os corpos deles para fora do acampamento. — Le 10:1-5.

2. Nome original de um dos três companheiros judeus de Daniel, que foi chamado "Mesaque" pelo principal oficial da corte de Babilônia. — Da 1:6, 7; veja MESAQUE.

3. Um dos homens que ficaram em pé à esquerda de Esdras, quando este copista leu no livro da Lei para os judeus reunidos em Jerusalém após o exílio babilônico. — Ne 8:3, 4.

MISAL [Lugar de Indagação]. Cidade fronteiriça de Aser, dada aos levitas gersonitas, aparentemente também chamada Masal. É provável que Misal ficasse perto do monte Carmelo. (Jos 19:24-26; 21:27, 30; 1Cr 6:74) Todavia, desconhece-se a sua localização exata.

MISÃO. Cabeça duma casa ancestral de Benjamim; filho ou descendente de Elpaal. — 1Cr 8:1, 11, 12.

MISERICÓRDIA. Expressão de bondosa consideração ou pena, que dá alívio aos desfavorecidos; terna compaixão; também, às vezes, abrandamento do julgamento ou da punição.

Misericórdia é uma tradução frequente da palavra hebraica *ra·hhamím* e da grega *é·le·os* (verbo: *e·le·é·o*). Um exame destes termos e do seu uso ajuda a trazer a lume seu pleno sabor e significado. O verbo hebraico *ra·hhám* é definido como significando "inflamar-se, acalorar-se com terna emoção; . . . ser compassivo". (*A Hebrew and Chaldee Lexicon* [Léxico Hebraico e Caldeu], editado por B. Davies, 1957, p. 590) Segundo o lexicógrafo Gesenius: "A ideia primária parece ser a de acalentar, acalmar, e de suave emoção mental." (*A Hebrew and English Lexicon of the Old Testament* [Léxico Hebraico e Inglês do Velho Testamento], traduzido por E. Robinson, 1836, p. 939) O termo é aparentado de perto com a palavra para "madre" ("ventre") ou pode referir-se às "entranhas", que ficam afetadas quando se sente cordial e terna comiseração ou compaixão. — Veja Is 63:15, 16; Je 31:20.

Nas Escrituras, *ra·hhám* é usado apenas uma vez pelo homem com referência a Deus, o salmista dizendo: "Terei afeição [forma de *ra·hhám*] por ti, ó Jeová, minha força." (Sal 18:1) Entre os humanos, José demonstrou esta qualidade quando "suas emoções íntimas [forma de *ra·hhamím*] estavam agitadas" para com o seu irmão Benjamim e ele se entregou ao pranto. (Gên 43:29, 30; compare isso com 1Rs 3:25, 26.) Quando as pessoas estavam sujeitas à possibilidade de serem tratadas dura e insensivelmente por captores (1Rs 8:50; Je 42:10-12) ou por oficiais de autoridade superior (Gên 43:14; Ne 1:11; Da 1:9), elas desejavam, e suplicavam piedade e misericórdia, ou seja, ser tratadas com favor, bondade e consideração. — Contraste isso com Is 13:17, 18.

A Misericórdia de Jeová. O termo é mais frequentemente usado com referência aos tratos de Jeová com os do seu povo pactuado. Ter Deus piedade (*ra·hhám*) para com eles é comparado à mulher que tem piedade com os filhos do seu ventre e ao pai que é misericordioso com os seus filhos. (Is 49:15; Sal 103:13) Visto que a nação de Israel frequentemente se desviava da justiça e sofria graves apuros, ela muitas vezes tinha necessidade especial de ajuda misericordiosa. Se mostrava a atitude correta de coração e se voltava para Jeová, ele, embora tivesse estado irado com ela, mostrava com-

paixão, favor e boa vontade. (De 13:17; 30:3; Sal 102:13; Is 54:7-10; 60:10) Enviar ele seu Filho para nascer em Israel era evidência duma vindoura "alvorada" de compaixão e misericórdia divinas para com eles. — Lu 1:50-58, 72-78.

A palavra grega *é·le·os* transmite em parte o sentido da hebraica *ra·hhamím. Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine) diz: "ELEOS (ἔλεος) 'é a manifestação externa de piedade; presume que há necessidade da parte daquele que a recebe, e que há recursos adequados para satisfazer a necessidade daquele que a demonstra.' " O verbo (*e·le·é·o*) geralmente transmite a ideia de "condoer-se com a desgraça de outrem, e especialmente de condolência manifesta em ações". (1981, Vol. 3, pp. 60, 61) Por isso, os cegos, os possessos de demônios, os leprosos, ou as pessoas cujos filhos eram afligidos, achavam-se entre os que suscitavam *é·le·os,* a expressão de misericórdia, piedade. (Mt 9:27; 15:22; 17:15; Mr 5:18, 19; Lu 17:12, 13) Em resposta ao apelo: "Tem misericórdia de nós", Jesus realizava milagres, aliviando tais pessoas. Não fazia isso de modo rotineiro, apático, mas "penalizado" (Mt 20:31, 34), o escritor do Evangelho empregando aqui uma forma do verbo *splag·khni·zo·mai,* aparentado com *splágkhna*, que significa literalmente "intestinos". (At 1:18) Este verbo expressa o *sentimento* de piedade, ao passo que *é·le·os* se refere à *manifestação* ativa desta piedade, portanto, um ato de misericórdia.

Não se limita a ações judiciais. Em português, a palavra "misericórdia" costuma geralmente transmitir a ideia de refrear-se, de exercer moderação, como na administração de punição, moderação que é motivada pela compaixão ou comiseração. De modo que frequentemente tem conotação judicial, como no caso em que o juiz mostra clemência por abrandar a sentença do transgressor. Visto que a misericórdia de Deus sempre está em harmonia com as suas outras qualidades e normas justas, inclusive sua justiça e sua veracidade (Sal 40:11; Os 2:19), e visto que todos os homens são inerentemente pecaminosos e merecem a morte em retribuição pelo pecado (Ro 5:12; compare isso com Sal 130:3, 4; Da 9:18; Tit 3:5), é evidente que o perdão do erro ou o abrandamento da sentença ou da punição não raro está envolvido no uso de misericórdia por parte de Deus. (Sal 51:1, 2; 103:3, 4; Da 9:9; Miq 7:18, 19) Todavia, à base das informações precedentes, pode-se ver que os termos hebraico e grego (*ra·hhamím; é·le·os*) não se limitam ao perdão ou à moderação na aplicação duma penalidade judicial. O perdão dum erro, em si, não é a misericórdia geralmente retratada por esses termos, mas, antes, tal perdão abre o caminho para essa misericórdia. Deus, naturalmente, ao expressar misericórdia, nunca desconsidera suas perfeitas normas de justiça, e é por este motivo que ele forneceu o sacrifício resgatador por meio de seu Filho Jesus Cristo, tornando possível o perdão de pecados sem violar a justiça. — Ro 3:25, 26.

Portanto, a misericórdia, mais frequentemente, não se refere a uma ação negativa, a se refrear (de punir), mas a uma ação positiva, a uma expressão de bondosa consideração ou piedade que dá alívio aos desfavorecidos que necessitam de misericórdia.

Isto está bem ilustrado na parábola de Jesus a respeito do samaritano que viu um viajante prostrado à beira da estrada, tendo sido roubado e espancado. Ele mostrou que era o "próximo" deste homem, porque, movido por piedade, "agiu misericordiosamente para com ele", tratando as suas feridas e cuidando dele. (Lu 10:29-37) Isto não envolvia nenhum perdão de transgressões ou processos judiciais.

Portanto, as Escrituras mostram que a misericórdia de Jeová Deus não é uma qualidade que só se manifesta quando pessoas, a bem dizer, estão "em julgamento" perante ele por terem cometido alguma transgressão específica. Antes, é uma qualidade característica da personalidade de Deus, do seu modo normal de agir para com os em necessidade, uma faceta do seu amor. (2Co 1:3; 1Jo 4:8) Ele não é como os deuses falsos das nações — deuses insensíveis, impiedosos. Antes, "Jeová é clemente e misericordioso, vagaroso em irar-se e grande em benevolência. Jeová é bom para com todos, e suas misericórdias estão sobre todos os seus trabalhos". (Sal 145:8, 9; compare isso com Sal 25:8; 104:14, 15, 20-28; Mt 5:45-48; At 14:15-17.) Ele é "rico em misericórdia", e a sabedoria procedente dele é "cheia de misericórdia". (Ef 2:4; Tg 3:17) Seu Filho, que revelou como o Pai é (Jo 1:18), mostrou isso pela sua própria personalidade, pelo seu modo de falar e de agir. Quando multidões vinham para ouvi-lo, e mesmo antes de ver a reação delas ao que iria dizer, Jesus "teve pena [forma de *splag·khní·zo·mai*]", porque "andavam esfoladas e empurradas dum lado para outro como ovelhas sem pastor". — Mr 6:34; Mt 9:36; compare isso com Mt 14:14; 15:32.

As necessidades da humanidade. Obviamente, a incapacidade básica e maior da humanidade vem do pecado, herdado de seu antepassado Adão. Assim, todos sofrem premente necessidade, estão num estado lastimável. Jeová Deus agiu misericordiosamente para com a humanidade como um todo por prover os meios para que ela fique livre desta grande incapacidade, e as doenças e a morte consequentes. (Mt 20:28; Tit 3:4-7; 1Jo 2:2) Sendo Deus misericordioso, ele é paciente, porque "não deseja que alguém seja destruído, mas deseja que todos

alcancem o arrependimento". (2Pe 3:9) Jeová deseja fazer o bem a todos, prefere isso (veja Is 30:18, 19), 'não se deleita na morte do iníquo', e "não é do seu próprio coração que ele tem atribulado ou está causando pesar aos filhos dos homens", como na destruição de Judá e de Jerusalém. (Ez 33:11; La 3:31-33) É a dureza de coração das pessoas, sua obstinação e sua recusa de aceitar a clemência e misericórdia dele, que o obriga a adotar um proceder diferente para com eles, fazendo com que Suas misericórdias lhes sejam 'cortadas'. — Sal 77:9; Je 13:10, 14; Is 13:9; Ro 2:4-11.

Não se deve abusar dela. Embora Jeová exerça grande misericórdia para com aqueles que se chegam a ele em sinceridade, de modo algum isentará da punição os que são impenitentes e que realmente a merecem. (Êx 34:6, 7) Ninguém pode abusar da misericórdia de Deus; não se pode pecar com completa impunidade e ficar eximido dos resultados naturais ou das consequências do seu proceder errado. (Gál 6:7, 8; compare isso com Núm 12:1-3, 9-15; 2Sa 12:9-14.) Jeová, em misericórdia, talvez mostre paciência e longanimidade, dando às pessoas a oportunidade de corrigir o seu proceder errado; embora manifeste sua desaprovação, talvez não as abandone completamente, mas misericordiosamente continue a suprir-lhes certa medida de ajuda e orientação. (Veja Ne 9:18, 19, 27-31.) Mas, se elas não correspondem, a paciência dele tem limites, e ele retira sua misericórdia e age contra elas por causa do seu próprio nome. — Is 9:17; 63:7-10; Je 16:5-13, 21; compare isso com Lu 13:6-9.

Não governada por padrões humanos. Não cabe aos humanos tentar estabelecer seus próprios padrões, ou normas, segundo os quais Deus deveria ter misericórdia. Ele, de Sua elevada posição celestial, e em harmonia com os seus próprios bons propósitos, com sua própria visão de longo alcance quanto ao futuro e com sua capacidade de ver o que há no coração, 'tem misericórdia de quem ele tiver misericórdia'. (Êx 33:19; Ro 9:15-18; compare isso com 2Rs 13:23; Mt 20:12-15.) No capítulo 11 de Romanos, o apóstolo trata da demonstração da inigualável sabedoria e misericórdia de Deus ao oferecer aos gentios a oportunidade de entrarem no Reino celestial. Os gentios encontravam-se fora da comunidade da nação de Deus, Israel, e, por isso, anteriormente não recebiam as misericórdias resultantes da relação pactuada com Deus; e, também, eles viviam em desobediência a Deus. (Veja Ro 9:24-26; Os 2:23.) Paulo explica que primeiro foram os de Israel que tiveram a oportunidade, mas que eles, na maior parte, foram desobedientes. Isto resultou em se abrir o caminho para gentios se tornarem parte do prometido "reino de sacerdotes e uma nação santa". (Êx 19:5, 6) Paulo conclui: "Porque Deus encerrou todos juntos [judeus e gentios] na desobediência, a fim de mostrar misericórdia para com todos eles." Por meio do sacrifício resgatador de Cristo, o pecado adâmico, que operava em toda a humanidade, podia ser eliminado para com todos os que exercessem fé (inclusive os gentios), e, por meio da morte dele na estaca de tortura, podia também ser eliminada a maldição da Lei de todos os que estavam sob ela (os judeus), de modo que *todos* podiam receber misericórdia. O apóstolo exclama: "Ó profundidade das riquezas, e da sabedoria, e do conhecimento de Deus! Quão inescrutáveis são os seus julgamentos e além de pesquisa são os seus caminhos!" — Ro 11:30-33; Jo 3:16; Col 2:13, 14; Gál 3:13.

Buscar a Misericórdia de Deus. Os desejosos de usufruir a misericórdia de Deus têm de buscá-lo, mostrando a atitude correta de coração por abandonar o proceder errado e os pensamentos prejudiciais (Is 55:6, 7); têm de temê-lo devidamente e mostrar apreço pelos Seus preceitos justos (Sal 103:13; 119:77, 156, 157; Lu 1:50); e caso se desviem do proceder justo que têm seguido, não devem tentar encobrir isso, mas têm de confessá-lo, e têm de mostrar genuína contrição e tristeza de coração (Sal 51:1, 17; Pr 28:13). Outro essencial absoluto é que eles mesmos precisam ser misericordiosos. Jesus disse: "Felizes os misericordiosos, porque serão tratados com misericórdia." — Mt 5:7.

Dádivas de Misericórdia. Os fariseus mostraram ter uma atitude impiedosa para com outros e foram censurados por Jesus com as palavras: "Ide, pois, e aprendei o que significa: 'Misericórdia quero, e não sacrifício.'" (Mt 9:10-13; 12:1-7; compare isso com Os 6:6.) Ele classificou a misericórdia com os assuntos mais importantes da Lei. (Mt 23:23) Conforme já se mencionou, embora essa misericórdia abranja clemência judicial, tal como os fariseus devem ter tido a oportunidade de mostrar, talvez como membros do Sinédrio, ela não se limitava a isso. De forma mais básica, referia-se à manifestação ativa de piedade ou compaixão, a atos de misericórdia. — Veja De 15:7-11.

Esta misericórdia pode ser expressa por meio de dádivas materiais. Mas, para valer perante Deus, tem de ter motivação correta, não mero 'egoísmo esclarecido'. (Mt 6:1-4) Entre as coisas em que Dorcas abundava estavam as "dádivas de misericórdia [forma de *e·le·e·mo·sý·ne*]" (At 9:36, 39), e, sem dúvida, também entre as de Cornélio, cujas dádivas, junto com as suas orações, resultaram em ele ser ouvido favoravelmente por Deus. (At 10:2, 4, 31) Jesus disse que o fracasso dos fariseus era não darem "como dádivas de misericórdia as coisas que estão no íntimo". (Lu 11:41) De modo que a misericórdia genuína tem de originar-se no coração.

Jesus e seus discípulos destacavam-se especialmente por fazerem misericordiosamente dádivas espirituais de valor muito superior às coisas materiais. (Veja Jo 6:35; At 3:1-8.) Os membros da congregação cristã, especialmente os que atuam como 'pastores' nela (1Pe 5:1, 2), têm de cultivar a dádiva da misericórdia. Sua misericórdia, tanto em sentido material como espiritual, precisa ser exercida "com animação", nunca de modo ressentido. (Ro 12:8) A fé de certos membros da congregação talvez enfraqueça, tornando-os espiritualmente doentes, a ponto de até expressarem dúvidas. Visto que estes se expõem ao perigo de sofrer morte espiritual, seus concristãos são exortados a continuar a ser misericordiosos para com estes e ajudá-los a evitar um fim destrutivo. Ao passo que continuam a ter misericórdia com alguns cujas ações não têm sido corretas, precisam ter cuidado de eles mesmos não caírem na tentação, cônscios de que não somente têm de amar a justiça, mas também odiar o que é mau. Portanto, sua misericórdia não significa que toleram o erro. — Ju 22, 23; compare isso com 1Jo 5:16, 17; veja DÁDIVAS DE MISERICÓRDIA.

A Misericórdia Exulta Triunfantemente sobre o Julgamento. O discípulo Tiago declara: "Pois, quem não praticar a misericórdia terá o seu julgamento sem misericórdia. A misericórdia exulta triunfantemente sobre o julgamento." (Tg 2:13) O contexto mostra que ele está elaborando as ideias expressas anteriormente acerca da verdadeira adoração, inclusive a expressão de misericórdia em cuidar dos atribulados, e de não mostrar favoritismo nem discriminação contra os pobres a favor dos ricos. (Tg 1:27; 2:1-9) Suas palavras seguintes também indicam isso, pois tratam das necessidades de irmãos 'em nudez e com falta de alimentos suficientes para o dia'. (Tg 2:14-17) Portanto, suas palavras correspondem às de Jesus, de que se terá misericórdia com os misericordiosos. (Mt 5:7; compare isso com Mt 6:12; 18:32-35.) Ao serem levados a julgamento por Deus, os que foram misericordiosos — tendo piedade e compaixão, e prestando ajuda ativa aos em necessidade — por sua vez, receberão misericórdia de Deus, e assim, na realidade, a misericórdia deles triunfará sobre qualquer julgamento adverso que de outro modo talvez se lançasse contra eles. Conforme declara o provérbio: "Aquele que mostra favor ao de condição humilde está emprestando a Jeová, e Ele lhe retribuirá o seu tratamento." (Pr 19:17) O ponto destacado por Tiago é corroborado por muitos outros textos. — Veja Jó 31:16-23, 32; Sal 37:21, 26; 112:5; Pr 14:21; 17:5; 21:13; 28:27; 2Ti 1:16, 18; He 13:16.

A Misericórdia do Sumo Sacerdote de Deus. O livro de Hebreus explica por que Jesus, como Sumo Sacerdote muito maior do que qualquer sacerdote da linhagem de Arão, tinha de se tornar homem, sofrer e morrer: "Consequentemente, ele estava obrigado a tornar-se igual aos seus 'irmãos' em todos os sentidos, para se tornar sumo sacerdote misericordioso e fiel nas coisas referentes a Deus, a fim de oferecer sacrifício propiciatório pelos pecados do povo." Por ter ele mesmo sofrido sob prova, "pode vir em auxílio daqueles que estão sendo postos à prova". (He 2:17, 18) Visto que possuem o registro da vida de Jesus, das suas palavras e dos seus atos, aqueles que se dirigem a Deus por meio de Jesus podem fazê-lo com confiança. "Pois temos por sumo sacerdote, não alguém que não se possa compadecer das nossas fraquezas, mas alguém que foi provado em todos os sentidos como nós mesmos, porém, sem pecado. Aproximemo-nos, portanto, com franqueza no falar, do trono de benignidade imerecida, para obtermos misericórdia e acharmos benignidade imerecida para ajuda no tempo certo." — He 4:15, 16.

Ter Jesus sacrificado sua própria vida foi um ato notável de misericórdia e amor. Na sua posição celestial como Sumo Sacerdote, ele deu evidência da sua misericórdia nos seus tratos com Paulo (Saulo), tendo misericórdia com ele por causa da ignorância de Paulo. Este declara: "Não obstante, a razão pela qual me foi concedida misericórdia era que, por meio de mim, como o principal caso, Cristo Jesus demonstrasse toda a sua longanimidade, como amostra dos que irão depositar a sua fé nele para a vida eterna." (1Ti 1:13-16) Assim como o Pai de Jesus, Jeová Deus, tivera muitas vezes misericórdia com Israel por salvá-lo dos seus inimigos, libertando-o dos seus opressores e levando-o a uma condição pacífica, próspera, assim os cristãos podem ter firme esperança na misericórdia a ser expressa por meio do Filho de Deus. Por isso, Judas escreve: "Mantende-vos no amor de Deus, ao passo que aguardais a misericórdia de nosso Senhor Jesus Cristo, visando a vida eterna." (Ju 21) A maravilhosa misericórdia de Deus por meio de Cristo incentiva os verdadeiros cristãos a não desistirem de seu ministério e a realizá-lo de modo altruísta. — 2Co 4:1, 2.

Tratamento Misericordioso dos Animais. Provérbios 12:10 diz: "O justo importa-se com a alma do seu animal doméstico, mas as misericórdias dos iníquos são cruéis." Ao passo que o justo conhece as necessidades dos seus animais e se interessa no bem-estar deles, a misericórdia do iníquo não é estimulada por essas necessidades. Segundo os princípios egoístas, insensíveis, do mundo, o tratamento que se dispensa aos animais baseia-se apenas no proveito que se pode tirar deles. O que o iníquo talvez considere ser um tratamento adequado pode na realidade ser um

tratamento cruel. (Contraste isso com Gên 33:12-14.) A preocupação do justo para com os seus animais tem precedente no cuidado do próprio Deus para com eles como parte da sua criação. — Veja Êx 20:10; De 25:4; 22:4, 6, 7; 11:15; Sal 104:14, 27; Jon 4:11.

Misericórdia e Benignidade. Outras palavras intimamente associadas com os termos *ra·hhamím* e *é·le·os*, e frequentemente usadas com eles são a hebraica *hhé·sedh* (Sal 25:6; 69:16; Je 16:5; La 3:22), e a grega *khá·ris* (1Ti 1:2; He 4:16; 2Jo 3), as quais, respectivamente, significam "benevolência (amor leal)" e "benignidade imerecida". *Hhé·sedh* difere de *ra·hhamím* por enfatizar a devoção ou o amoroso apego leal ao alvo da benignidade, ao passo que *ra·hhamím* salienta o terno compadecimento ou piedade sentida. De modo similar, a principal diferença entre *khá·ris* e *é·le·os* é que *khá·ris* expressa especialmente a ideia duma dádiva gratuita e não merecida, dando assim ênfase à liberalidade e generosidade do dador, ao passo que *é·le·os* destaca a reação misericordiosa às necessidades dos atribulados ou desfavorecidos. De modo que *khá·ris* (benignidade imerecida) foi demonstrada por Deus para com o seu próprio Filho, quando "lhe deu bondosamente [*e·kha·rí·sa·to*] o nome que está acima de todo outro nome". (Fil 2:9) Esta benignidade não foi motivada por piedade, mas pela amorosa generosidade de Deus. — Veja BENIGNIDADE.

MISERICÓRDIA, DÁDIVAS DE. Veja DÁDIVAS DE MISERICÓRDIA.

MÍSIA. Região na parte NO da Ásia Menor. Suas fronteiras parecem ter variado, mas, basicamente, a Mísia confinava do O ao N com o mar Egeu, o Helesponto (Dardanelos) e a Propôntida (mar de Mármara). A Bitínia ficava ao L e a Lídia ao S. (Veja ÁSIA.) Paulo, na sua segunda viagem missionária, acompanhado por Silas e Timóteo, esforçou-se a ir à Bitínia, "mas o espírito de Jesus não lhes permitiu isso. De modo que deixaram Mísia de lado e desceram a Trôade". (At 15:40; 16:1-3, 7, 8) Visto que o porto marítimo de Trôade se encontrava na Mísia, isto evidentemente significa que Paulo e seus companheiros, embora passassem pela Mísia, deixaram-na de lado como campo para atividade missionária. Outras cidades da Mísia eram Adramítio (At 27:2), Assos (At 20:13, 14) e Pérgamo. — Re 1:11; veja TRÔADE.

MISMA.

1. Filho de Ismael e maioral dum clã árabe. — Gên 25:14, 16; 1Cr 1:30, 31.

2. Simeonita, filho de Mibsão e pai de Hamuel. — 1Cr 4:24-26.

MISMANA [Obesidade]. Um dos gaditas valentes do exército, que se juntaram às forças de Davi em Ziclague. Ele é o quarto alistado entre os cabeças do exército de Davi. — 1Cr 12:1, 10, 14.

MISPÁ, MISPÉ [que significa "Torre de Vigia"].

1. Uma região habitada pelos heveus e situada ao sopé do monte Hermom era conhecida como "terra de Mispá". (Jos 11:3) Pelo menos parte desta região, se não toda ela, talvez também fosse chamada de "o vale plano de Mispé". (Jos 11:8) A "terra de Mispá" era possivelmente a região em torno de Bânias (Cesareia de Filipe), ao S do monte Hermom ou a planície ao L do monte Hermom, ao longo do uádi et-Teim.

2. Cidade de Judá na Sefelá. (Jos 15:33, 38) Sua localização exata, porém, está em dúvida. Uma identificação sugerida é Khirbet Safiyeh, a uns 9 km ao S da antiga Azeca.

3. Cidade no território de Benjamim. (Jos 18:26, 28) Embora alguns sugiram uma possível identificação com Nebi Samwil (c. 8 km ao NO de Jerusalém), a maioria prefere Tell en-Nasbeh (c. 12 km ao N de Jerusalém) como o lugar antigo. A interpretação de certos achados arqueológicos parece dar preferência a Tell en-Nasbeh. Por exemplo, encontraram-se asas de jarro, com uma inscrição que alguns peritos acham ser as três letras hebraicas para *m-s-p*, possivelmente uma forma abreviada de Mispá.

Foi em Mispá que todos os homens combatentes de Israel se reuniram e decidiram agir contra os envolvidos num crime sexual em massa cometido em Gibeá, de Benjamim. Quando os benjamitas se recusaram a entregar os homens culpados daquela cidade, irrompeu uma guerra em plena escala. Por fim, a tribo de Benjamim foi quase que aniquilada; escaparam disso apenas 600 varões vigorosos. (Jz 20:1-48) Anteriormente, em Mispá, os israelitas haviam jurado que não dariam suas filhas em casamento a benjamitas. (Jz 21:1) Depois da batalha, portanto, tinham de se tomar medidas para preservar a tribo de Benjamim. Uma delas era dar aos benjamitas 400 virgens de Jabes-Gileade. O restante da população desta cidade havia sido destruído, porque nenhum dos seus habitantes fora a Mispá para apoiar a luta contra Benjamim. — Jz 21:5-12.

Num período posterior, o profeta Samuel congregou todo o Israel e orou por ele. Nesta ocasião, os israelitas jejuaram e confessaram seus pecados. Quando os filisteus ficaram sabendo desta reunião em Mispá, aproveitaram-se da situação para um ataque. Mas, Jeová lançou os inimigos dos israelitas em confusão, habilitando estes a subjugá-los. Pelo que parece, foi para comemorar esta vitória dada por

Deus que Samuel erigiu uma pedra entre Mispá e Jesana, chamando-a de Ebenezer (que significa "Pedra de Ajuda"). Depois disso, Samuel continuou a julgar Israel, e, ao fazê-lo, percorria um circuito anual de Betel, Gilgal e Mispá. (1Sa 7:5-16) Mais tarde, em 1117 AEC, outra assembleia realizada em Mispá presenciou a apresentação de Saul, como primeiro rei de Israel, feita por Samuel. — 1Sa 10:17-25.

No décimo século AEC, Mispá foi reedificada pelo Rei Asa, de Judá, com material de Ramá, a cidade que o rei Baasa, de Israel, fora obrigado a abandonar. (1Rs 15:20-22; 2Cr 16:4-6) Uns três séculos mais tarde, em 607 AEC, o vitorioso rei babilônio, Nabucodonosor, designou Gedalias para ser governador dos judeus que permaneciam na terra de Judá. Gedalias administrava da sede em Mispá. O profeta Jeremias passou a morar ali. Também, os sobreviventes chefes de exército e outros judeus que haviam sido espalhados chegaram a Mispá. O governador Gedalias, embora avisado de antemão, não foi cauteloso e foi assassinado em Mispá. Também foram chacinados os caldeus e os judeus que estavam com ele. Após isso, 70 homens visitantes também foram mortos. O bando de assassinos, chefiados por Ismael, filho de Netanias, levou cativo o povo restante. Alcançados por Joanã, filho de Careá, Ismael escapou com oito homens, mas os cativos foram resgatados e mais tarde levados ao Egito. — 2Rs 25:23-26; Je 40:5–41:18.

Depois do exílio babilônico, homens de Mispá, e os príncipes Salune e Ezer, participaram em reparar a muralha de Jerusalém. — Ne 3:7, 15, 19.

4. Cidade ao L do Jordão, em Gileade (Jz 10:17; 11:11, 29), talvez o mesmo lugar que a Mispá mencionada em Oseias 5:1. Mispá era a cidade de Jefté. (Jz 11:34) Alguns propõem sua localização em Khirbet Jal'ad, ou perto dali, a uns 23 km ao NO de Rabá ('Amman). Mas não há certeza da sua localização exata.

5. Uma cidade de Moabe em que Davi, enquanto proscrito pelo Rei Saul, fixou seus pais. (1Sa 22:3) Não se pode determinar com precisão a localização exata de Mispé. Alguns peritos acham que talvez seja o mesmo lugar que Quir de Moabe. (Is 15:1) Outros sugeriram Ruzm el-Mesrife (situada ao OSO de Madaba [a antiga Medeba]) como identificação.

MISPAR [possivelmente: Número]. Pessoa de destaque entre os judeus que retornaram com Zorobabel do exílio babilônico. (Esd 2:1, 2) Ele é chamado de Misperete em Neemias 7:7.

MISPERETE. Um dos líderes de destaque entre os judeus que retornaram com Zorobabel do exílio babilônico, em 537 AEC. (Ne 7:6, 7) Num relato paralelo, seu nome é dado como "Mispar". — Esd 2:2.

MISRAÍTAS. Uma das quatro famílias de Quiriate-Jearim, das quais descenderam os zoratitas e os estaolitas. — 1Cr 2:53.

MISREFOTE-MAIM [Queimas Junto às Águas]. Ponto até onde os israelitas perseguiram os exércitos dos reis do norte de Canaã aliados a Jabim, depois de os terem derrotado junto às águas de Merom. (Jos 11:1-5, 8) Quando a Terra da Promessa foi repartida em parcelas de herança, restava para ser conquistada a região desde o Líbano até Misrefote-Maim. (Jos 13:2, 6) Alguns identificam provisoriamente Misrefote-Maim com as ruínas em Khirbet el-Musheirefeh (Horvat Mashref), a uns 20 km ao NNE de Aco ('Akko). Este lugar teria possibilitado aos cidadãos de Misrefote-Maim o acesso às cidades da planície de Aco e também à bacia de Hula (Hulé). Pode ser que Misrefote-Maim (que significa "Queimas Junto às Águas") tenha recebido seu nome por causa das fontes termais situadas a uns 180 m do lugar.

MISTÉRIO. Veja SEGREDO SAGRADO.

MISTURA DE GENTE. Grupo de forasteiros (estrangeiros) que partiu do Egito junto com a nação de Israel. (Êx 12:37, 38 n; compare isso com Êx 12:43-49.) Algumas destas pessoas talvez fossem egípcios ou outros estrangeiros que decidiram seguir o verdadeiro Deus e a nação de Israel, depois de terem presenciado diversos dos golpes que Jeová aplicou no Egito. Outros deste grupo provavelmente eram egípcios que se haviam casado com israelitas, bem como os descendentes desta união. A israelita Selomite, da tribo de Dã, por exemplo, tinha marido egípcio e pelo menos um filho com ele. — Le 24:10, 11.

Este mesmo grupo é também chamado de "multidão mista [ou: a aglomeração (de gente); a ralé]", em Números 11:4. Sem dúvida, tanto sua formação não israelita como os rigores da peregrinação pelo ermo provocaram entre eles um espírito de queixa, que se tornou motivo de contenda. Sua expressão de anelos egoístas contagiou os israelitas, de modo que estes também começaram a chorar e a dizer: "Como nos lembramos dos peixes que costumávamos comer de graça no Egito, dos pepinos e das melancias, e dos alhos-porros, e das cebolas, e do alho! Mas agora a nossa alma está ressequida. Nossos olhos não veem nada senão o maná." — Núm 11:4-6.

Em Neemias 13:3 e Jeremias 25:20, a expressão "mistura de gente" indica não israelitas. Neemias faz referência a estrangeiros tais como moabitas e amonitas. (Ne 13:1) Que talvez estivessem também incluídos os filhos destes estrangeiros casados com israelitas (mestiços) é sugerido por terem os israelitas anteriormente despedido tanto suas esposas estrangeiras como seus filhos. — Esd 10:44.

MITCA [provavelmente, Doçura]. Um dos acampamentos de Israel no ermo. (Núm 33:28, 29) Desconhece-se hoje sua localização. Se Mitca for corretamente definido como "Doçura", o nome talvez aluda à boa água da região.

MITILENE. A principal cidade de Lesbos, uma ilha do mar Egeu ao largo da costa O da Ásia Menor. Por volta de 56 EC, o apóstolo Paulo, em caminho para Jerusalém, foi de navio a Mitilene, procedente de Assos, porto marítimo na costa da Ásia Menor, a uns 45 km ao NNO. (At 20:14) Não se mencionar o desembarque de Paulo ali talvez dê a entender que o navio apenas ancorou em Mitilene, possivelmente porque o necessário vento N tinha parado. No dia seguinte, o navio prosseguiu em direção SSO para Quios. — At 20:15.

Acredita-se que Mitilene tenha originalmente ocupado uma pequena ilha ao largo da costa leste de Lesbos. Mas, ao passo que a cidade aumentou, ela talvez fosse ligada a Lesbos por um dique e se expandisse ao longo da costa. Isto teria criado um porto no lado N e também um no lado S do dique. A cidade era famosa como sede de erudição literária e pela beleza arquitetônica dos seus prédios.

MITNITA. Termo aplicado a Josafá, um dos poderosos das forças militares de Davi. Não se sabe se "mitnita" se refere ao seu lugar de origem ou à designação da sua família. — 1Cr 11:26, 43.

MITREDATE [do persa, significando "Dádiva de Mitra"].

1. O tesoureiro de Ciro que, às ordens reais, entregou aos israelitas cerca de 5.400 utensílios de ouro e prata, do templo, para serem devolvidos a Jerusalém. — Esd 1:7, 8, 11.

2. Opositor à reconstrução pós-exílica do templo, que participou com outros em escrever uma carta ao Rei Artaxerxes, da Pérsia, acusando falsamente os judeus. — Esd 4:7.

MIZÁ. Xeque de Edom; descendente de Esaú através de Reuel. (Gên 36:17; 1Cr 1:34-37) Mizá era neto de Esaú, visto estar incluído entre "os filhos [ou: netos] de Basemate, esposa de Esaú", a qual era filha de Ismael e mãe de Reuel. — Gên 36:2, 3, 10, 13.

MIZRAIM. Alistado em segundo lugar entre os filhos de Cã. (Gên 10:6) Mizraim foi o progenitor das tribos egípcias (bem como de algumas tribos não egípcias), e o nome passou a ser sinônimo de Egito. (Gên 10:13, 14; 50:11) De modo que a palavra "Egito", nas traduções em português, na realidade verte a palavra hebraica *Mits·rá·yim* (ou *Matsóhr,* em alguns casos: 2Rs 19:24; Is 19:6; 37:25; Miq 7:12). As Tabuinhas de Amarna, escritas na primeira metade do segundo milênio AEC, chamam o Egito de *Misri,* o que é similar ao atual nome árabe do país (*Misr*).

Muitos peritos acham ser Mizraim uma forma dual, representando a dualidade do Egito (isto é, o Alto e o Baixo Egito), mas isto é conjectura. (Veja EGITO, EGÍPCIO.) Os nomes dos descendentes de Mizraim, pelo visto, estão na forma plural: Ludim, Anamim, Leabim, Naftuim, Patrusim, Casluim e Caftorim. (Gên 10:13, 14; 1Cr 1:11, 12) Por este motivo, costuma-se sugerir que eles representam mais o nome de tribos, do que filhos individuais. Embora isso seja possível, deve-se notar que há outros nomes que parecem ter a construção dual ou plural, tais como Efraim, Apaim e Diblaim (Gên 41:52; 1Cr 2:30, 31; Os 1:3), cada um deles obviamente referindo-se apenas a uma pessoa.

MNÁSON. Natural de Chipre e "antigo discípulo". Paulo, e os com ele, iam ser hospedados no lar de Mnáson, ao término duma viagem missionária do apóstolo, por volta de 56 EC. Alguns discípulos de Cesareia acompanharam o grupo de Paulo de Cesareia a Jerusalém, para levá-los a Mnáson. — At 21:15-17.

MÓ. Veja MOINHO, MÓ.

MOABE, MOABITAS.

1. Filho de Ló com sua filha mais velha. Como seu meio-irmão Amom, Moabe foi concebido depois que Ló e suas filhas deixaram Zoar e passaram a morar numa caverna da vizinha região montanhosa. Moabe tornou-se o antepassado dos moabitas. — Gên 19:30-38.

2. O território antigamente habitado pelos moabitas era chamado de "Moabe" e também de "campo(s) de Moabe". (Gên 36:35; Núm 21:20; Ru 1:2; 1Cr 1:46; 8:8; Sal 60:8) Anteriormente, os emins tinham ocupado esta terra, mas parecem ter sido desalojados pelos moabitas. (De 2:9-11; veja os vv 18-22.) Perto do fim da peregrinação de Israel no ermo, o território de Moabe parece ter-se estendido desde o vale da torrente de Zerede, no S, até o vale da torrente do Árnon, no N (uma distância de uns 50 km), sendo o Mar Morto a fronteira ocidental e o deserto Arábico uma fronteira indefinida no L. (Núm 21:11-13; De 2:8, 9, 13, 18, 19) Elevando-se abruptamente desde o Mar Morto, esta região é mormente um planalto recortado por gargantas e tem a elevação média de uns 900 m acima do mar Mediterrâneo. Na antiguidade, oferecia pastos para extensos rebanhos (2Rs 3:4), e sustentava vinhedos e pomares. (Veja Is 16:6-10; Je 48:32, 33.) Também se cultivavam cereais. — Veja De 23:3, 4.

Houve um período anterior, em que a terra de Moabe se estendia ao N do Árnon e incluía as "pla-

nícies desérticas de Moabe, defronte de Jericó, do outro lado do Jordão". (Núm 22:1) Mas, algum tempo antes da chegada dos israelitas, o rei amorreu Síon anexou esta região, e o Árnon tornou-se a fronteira N de Moabe. (Núm 21:26-30; Jz 11:15-18) Os amonitas também sofreram uma derrota às mãos de Síon, e foram empurrados para o norte e para o leste. O território que os amorreus conquistaram de ambos os povos formava uma cunha entre Moabe e Amom, e assim Moabe passou a ser delimitado ao norte pelo território amorreu e ao sul pelo território edomita. (Jz 11:13, 21, 22; compare isso com De 2:8, 9, 13, 14, 18.) Na sua maior extensão, o território de Moabe tinha aproximadamente 100 km de N a S, e 40 km de L a O.

Provavelmente, porque parte do território amorreu antes pertencera a Moabe, continuava a ser chamada de "terra de Moabe". (De 1:5) Foi neste anterior território moabita que os israelitas acamparam antes de cruzar o Jordão. (Núm 31:12; 33:48-51) Ali foi feito um segundo censo dos varões vigorosos de Israel, de 20 anos de idade para cima. (Núm 26:2-4, 63) Neste lugar, deram-se também ordens e decisões judiciais divinas a respeito de cidades levíticas, cidades de refúgio e heranças. (Núm 35:1–36:13) Moisés proferiu ali seus discursos finais e concluiu com Israel um pacto, exortando à fidelidade a Jeová. (De 1:1-5; 29:1) Por fim, Moisés subiu ao monte Nebo para ver a Terra da Promessa, e então morreu. Israel lamentou a morte de Moisés durante 30 dias nas planícies desérticas de Moabe. — De 32:49, 50; 34:1-6, 8.

Parentesco Entre Moabe e Israel. Os moabitas, sendo descendentes de Ló, sobrinho de Abraão, eram aparentados com os israelitas. A língua de ambos esses povos era bem similar, conforme se vê na inscrição na Pedra Moabita. Também, igual aos israelitas, os moabitas parecem ter praticado a circuncisão. (Je 9:25, 26) Não obstante, com poucas exceções, tais como Rute, e Itma, um poderoso do Rei Davi (Ru 1:4, 16, 17; 1Cr 11:26, 46), os moabitas mostraram ter grande inimizade a Israel.

Antes da entrada de Israel na Terra da Promessa. O cântico de Moisés, sobre Jeová destruir o poderio militar do Egito no Mar Vermelho, indicava que a notícia deste evento faria tremer os "déspotas de Moabe". (Êx 15:14, 15) Que os moabitas ficaram mesmo temerosos é indicado por seu rei, cerca de 40 anos depois, negar a Israel passagem pacífica através do seu domínio. (Jz 11:17) Por causa duma ordem direta de Deus, porém, os israelitas não atacaram os moabitas, mas, ao chegarem à fronteira meridional de Moabe, no vale da torrente de Zerede, contornaram o território de Moabe. (Núm 21:11-13; De 2:8, 9; Jz 11:18) Embora os moabitas vendessem alimentos e água aos israelitas (De 2:26-29), 'não vieram em auxílio de Israel com pão e água'. (De 23:3, 4) Isto evidentemente significa que os moabitas não os receberam hospitaleiramente, nem lhes forneceram provisões sem visar lucro.

Mais tarde, depois de cruzar o vale da torrente do Árnon, Israel se viu confrontado pelos amorreus, sob o Rei Síon, que anteriormente se havia apoderado de território moabita ao N do Árnon. Depois das vitórias dadas por Deus sobre este governante e também sobre o Rei Ogue, de Basã, os israelitas acamparam nas planícies desérticas de Moabe. (Núm 21:13, 21–22:1; De 2:24–3:8) O extenso acampamento israelita amedrontou os moabitas e seu Rei Balaque, que passaram a sentir um pavor mórbido. Embora não reivindicasse o anterior território moabita que os israelitas tomaram dos amorreus, Balaque deveras temeu pelo seu domínio. Por isso, ele consultou os anciãos de Midiã e mandou então mensageiros, anciãos tanto de Moabe como de Midiã, para contratarem o profeta Balaão, a fim de que viesse amaldiçoar Israel. (Núm 22:2-8; compare isso com Jz 11:25.) Foi assim que Balaque 'lutou' contra os israelitas. (Jos 24:9) No entanto, Jeová fez com que Balaão abençoasse Israel e até mesmo predissesse a ascendência de Israel sobre Moabe. (Núm caps. 23, 24; Jos 24:10; Ne 13:1, 2; Miq 6:5) Daí, seguindo a sugestão de Balaão, usaram-se mulheres moabitas e midianitas para induzir homens israelitas à imoralidade e à idolatria relacionada com Baal de Peor. Muitos israelitas sucumbiram a esta tentação, trazendo a ira de Jeová e a morte a 24.000 homens. (Núm 25:1-3, 6, 9; 31:9, 15, 16) Por terem deixado de auxiliar os israelitas com pão e água, e por contratarem Balaão para amaldiçoar Israel, os moabitas foram barrados de entrar na congregação de Jeová "até a décima geração". — De 23:3, 4; veja AMONITAS (Casamentos com Israelitas).

No tempo dos juízes. Durante o período dos juízes, os moabitas parecem ter expandido seu território ao N do Árnon, e, no reinado do seu Rei Eglom, ocuparam território israelita ao O do Jordão, pelo menos até a "cidade das palmeiras", Jericó. (Jz 3:12, 13; compare isso com De 34:3.) A subserviência de Israel a Moabe continuou por 18 anos, até que Eúde, benjamita canhoto, matou o Rei Eglom durante uma audiência particular com ele. Eúde liderou então os israelitas contra Moabe, golpeando cerca de 10.000 moabitas e subjugando-os. — Jz 3:14-30.

Neste período geral, quando houve fome em Judá, Elimeleque, com sua esposa Noemi e seus dois filhos, Malom e Quiliom, emigrou para a terra mais fértil de Moabe. Ali, os filhos se casaram com mulheres moabitas, Rute e Orpa. Após a morte dos

três homens em Moabe e a melhora das condições em Israel, Noemi, acompanhada por Rute, retornou a Belém. Ali, Boaz, parente de Elimeleque, casou-se com Rute, a qual havia abandonado o politeísmo dos moabitas e se havia tornado adoradora de Jeová. Assim, Rute, uma moabita, tornou-se antepassada de Davi, e, portanto, também de Jesus Cristo. — Ru 1:1-6, 15-17, 22; 4:13, 17.

Igualmente, no tempo dos juízes, Israel começou a venerar as deidades dos moabitas, sem dúvida inclusive Quemós, o deus deles. (Jz 10:6; Núm 21:29; Je 48:46) Por adotarem essa adoração falsa de povos vizinhos, os israelitas perderam o favor de Jeová e sofreram às mãos dos seus inimigos. (Jz 10:7-10) Ainda no tempo de Samuel, o infiel Israel sofreu hostilização dos moabitas. — 1Sa 12:9-11.

Durante os reinados de Saul, de Davi e de Salomão. As dificuldades com os moabitas ainda continuaram por anos. Saul, o primeiro rei de Israel, guerreou vitoriosamente contra eles. (1Sa 14:47) Portanto, já que os moabitas teriam considerado Saul como inimigo, é compreensível que o rei de Moabe concordasse em que os pais de Davi, homem a quem Saul proscrevera, morassem em Mispé, em Moabe. — 1Sa 22:3, 4.

Mais tarde, quando o próprio Davi reinava, também havia guerra entre Israel e Moabe. Os moabitas foram totalmente subjugados e obrigados a pagar tributo a Davi. Pelo visto, no fim do conflito, dois terços dos combatentes de Moabe foram mortos. Parece que Davi mandou que se deitassem no chão, em fila, e então mediu esta fila para determinar quais os dois terços que deviam ser mortos e o terço que devia ser preservado vivo. (2Sa 8:2, 11, 12; 1Cr 18:2, 11) Foi possivelmente no decorrer do mesmo conflito que Benaia, filho de Jeoiada, "golpeou . . . os dois filhos de Ariel de Moabe". (2Sa 23:20; 1Cr 11:22) A vitória decisiva de Davi sobre os moabitas se deu em cumprimento das palavras proféticas de Balaão, proferidas mais de 400 anos antes: "Uma estrela há de avançar de Jacó, e um cetro há de se levantar de Israel. E ele há de rachar as têmporas da cabeça de Moabe, e o crânio de todos os filhos do tumulto de guerra." (Núm 24:17) Pelo visto, foi também com respeito a esta vitória que o salmista falou de Deus considerar Moabe como sua "panela de lavagem". — Sal 60:8; 108:9.

Salomão, filho de Davi, porém, desconsiderou a lei de Deus e se casou com mulheres moabitas que não se tinham tornado adoradoras de Jeová. A fim de agradá-las, Salomão construiu um alto a Quemós, deus delas. Foi só uns três séculos mais tarde, durante o reinado de Josias, que este alto foi tornado impróprio para adoração. — 1Rs 11:1, 7; 2Rs 23:13.

Até o exílio de Judá. Algum tempo depois de Israel se separar de Judá, os moabitas parecem ter recuperado território ao N do Árnon. Na estela de basalto negro conhecida como Pedra Moabita, o Rei Mesa, de Moabe, fala do Rei Onri, de Israel, como tomando posse da região de Medeba. Visto que o planalto de Medeba ficava no território de Rubem (Jos 13:15, 16), parece que Israel havia perdido esta região para os moabitas, de modo que Onri teve de recapturá-la mais tarde.

Evidentemente, Moabe permaneceu sob o controle israelita durante os reinados dos reis Onri e Acabe. Mas, após a morte de Acabe, o Rei Mesa, de Moabe, que "pagou ao rei de Israel cem mil cordeiros e cem mil carneiros não tosquiados", revoltou-se. (2Rs 1:1; 3:4, 5) A Pedra Moabita comemora esta revolta. (FOTO, Vol. 1, p. 946) Se forem identificadas corretamente como os mesmos lugares mencionados na Bíblia, 10 das cidades que o Rei Mesa afirma ter subjugado, capturado ou (re)construído, definitivamente ficavam em território israelita ao N do Árnon. Estas cidades eram Díbon, Atarote, Aroer, Quiriataim, Nebo, Baal-Meom (Núm 32:34, 37, 38), Medeba, Bamote-Baal, Jaaz (Jos 13:9, 17-19) e Bezer (Jos 20:8).

Dessemelhantes da inscrição propagandística de Mesa, as Escrituras relatam que os moabitas sofreram uma humilhante derrota. Jeorão (que se tornou rei de Israel uns dois anos após a morte de Acabe), recorrendo à ajuda do Rei Jeosafá, de Judá, e do rei de Edom, para sufocar a revolta moabita, marchou contra Moabe desde o S, via o ermo de Edom. Mas os exércitos aliados e seus animais quase que pereceram por falta de água. Procurou-se então a ajuda do profeta Eliseu, e, em cumprimento da profecia dele, de que Jeová ajudaria por causa de Jeosafá, o vale de torrente ficou cheio de água. Na manhã seguinte, o reflexo do sol sobre a água fez que esta parecesse aos moabitas como sangue. Chegando à conclusão errônea de que os exércitos aliados se haviam matado uns aos outros, os moabitas abandonaram toda a cautela e foram ao acampamento de Israel, apenas para serem postos em fuga. Ao progredir a batalha, cidades moabitas foram arruinadas, bons terrenos foram enchidos de pedras, árvores foram abatidas e mananciais foram tapados. Quando o Rei Mesa se viu encurralado na cidade de Quir-Haresete, perdendo a batalha, ele, com 700 homens, tentou sem sucesso arremeter contra o rei de Edom. Por fim, tomou seu filho primogênito e o ofereceu como sacrifício queimado sobre a muralha. Por este ou por outros motivos, "veio a haver grande indignação contra Israel", e se abandonou o sítio. — 2Rs 3:6-27.

Visto que esta humilhante derrota não ocorreu em solo estrangeiro, mas causou a devastação da

terra de Moabe, é razoável supor que tinha de passar bastante tempo para a sua recuperação. De modo que parece provável que foi numa data anterior, durante o reinado de Jeosafá, que Moabe se juntou às forças de Amom e da região montanhosa de Seir para atacar Judá. Por intervenção de Jeová, os três exércitos se voltaram uns contra os outros e se destruíram. (2Cr 20:1, 22-24) Alguns peritos acreditam que no Salmo 83:4-9 se alude a este evento. — Compare 2Cr 20:14 com Sal 83:cab.

Em anos subsequentes, continuou a inimizade entre Moabe e Israel. Depois da morte do profeta Eliseu, guerrilhas dos moabitas invadiram regularmente Israel. (2Rs 13:20) Cerca de dois séculos depois, no tempo de Jeoiaquim, guerrilhas similares de moabitas contribuíram para a ruína de Judá nos seus últimos anos. (2Rs 24:2) Na destruição de Jerusalém, em 607 AEC, havia judeus que procuraram refúgio em Moabe, retornando a Judá quando Gedalias foi designado governador. — Je 40:11, 12.

Após o exílio. Depois que um restante israelita retornou do exílio babilônico, em 537 AEC, alguns se casaram com mulheres moabitas. Mas, acatando a admoestação de Esdras, despediram essas esposas e seus filhos. (Esd 9:1, 2; 10:10, 11, 44) Anos mais tarde, Neemias encontrou uma situação similar; muitos israelitas haviam tomado esposas moabitas. — Ne 13:1-3, 23.

Moabe nas Profecias. Em harmonia com sua longa história de oposição a Israel, Moabe é mencionado entre os empedernidos inimigos do povo de Jeová. (Veja Is 11:14.) Condenado por vituperar Israel, e por orgulho e altivez, Moabe ficaria finalmente desolada como Sodoma. (Sof 2:8-11; veja também Je 48:29.) Já no fim do nono século AEC, Amós escreveu que Moabe sofreria calamidade por "queimar os ossos do rei de Edom para cal". (Am 2:1-3) Ao passo que alguns tomam isso como significando que 2 Reis 3:26, 27, se refere à oferta em sacrifício feita pelo Rei Mesa, não de seu próprio filho, mas do primogênito do rei de Edom, esta inferência é improvável. Certa tradição judaica, porém, deveras relaciona o evento mencionado por Amós com a guerra travada contra Mesa e afirma que, algum tempo depois deste conflito, os moabitas desenterraram os ossos do rei de Edom e então os queimaram para cal. Mas o registro bíblico não fornece nenhuma base para se determinar a época envolvida.

Isaías (caps. 15, 16), aparentemente por volta do tempo da morte do Rei Acaz e enquanto a Assíria dominava, no oitavo século AEC, referiu-se a uma cidade moabita após outra como destinada a sofrer calamidade. Ele concluiu com as palavras: "E agora Jeová falou, dizendo: 'Dentro de três anos, segundo os anos de um trabalhador contratado, a glória de Moabe também terá de ser degradada com muita comoção de toda sorte, e os que restarem serão extremamente poucos, nada fortes.' " — Is 16:14.

Não é possível fixar com exatidão na corrente do tempo, à base de registros históricos, o cumprimento das profecias de Isaías e de Amós. Todavia, há evidência de que Moabe caiu sob o jugo da Assíria. O rei assírio Tiglate-Pileser III menciona Salamanu, de Moabe, entre os que lhe pagavam tributo. Senaqueribe afirma ter recebido tributo de Kammusunadbi, o rei de Moabe. E os monarcas assírios Esar-Hadom e Assurbanipal mencionam os reis moabitas Musuri e Kamashaltu como sujeitos a eles. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, pp. 282, 287, 291, 294, 298) Há também evidência arqueológica de que muitos lugares em Moabe foram despovoados por volta do oitavo século AEC.

A profecia de Jeremias, do sétimo século AEC, apontava para o tempo em que Jeová faria um ajuste de contas com Moabe (Je 9:25, 26), fazendo isso por meio dos babilônios, sob o Rei Nabucodonosor. (Je 25:8, 9, 17-21; 27:1-7) Muitas cidades moabitas seriam reduzidas à desolação. (Je 48) Pelo visto, quando Judá sofreu a execução do julgamento de Jeová por meio dos babilônios, os moabitas disseram: "Eis que a casa de Judá é igual a todas as outras nações." Os moabitas, por deixarem assim de reconhecer que o julgamento realmente procedia de Deus e que os habitantes de Judá eram Seu povo, haviam de sofrer desastre, e assim 'viriam a conhecer Jeová'. — Ez 25:8-11; compare isso com Ez 24:1, 2.

O historiador judeu Josefo escreve que, no quinto ano depois da desolação de Jerusalém, Nabucodonosor voltou para guerrear contra a Coele-Síria, Amom e Moabe, e depois atacou o Egito. (*Jewish Antiquities* [Antiguidades Judaicas], X, 181, 182 [ix, 7]) A respeito da confirmação arqueológica da desolação de Moabe, *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete), observa: "A exploração arqueológica tem demonstrado que Moabe ficou grandemente despovoado desde *c.* do início do sexto século, e muitos sítios desde *c.* do oitavo século. A partir do sexto século, nômades peregrinaram pela terra, até que fatores políticos e econômicos tornaram de novo possível a vida sedentária, nos últimos séculos AC." — Editado por G. A. Buttrick, 1962, Vol. 3, p. 418; veja Ez 25:8-11.

Mais tarde, em cumprimento de Jeremias 48:47, Ciro, o conquistador de Babilônia, provavelmente permitiu que moabitas exilados retornassem à sua pátria.

O cumprimento exato das profecias a respeito de Moabe não pode ser negado. Há séculos, os moabitas deixaram de existir como povo. (Je 48:42)

Atualmente, o que se acha terem sido cidades moabitas, tais como Nebo, Hésbon, Aroer, Bete-Gamul e Baal-Meom, são hoje representadas por ruínas. Muitos outros lugares são agora desconhecidos.

A única explicação para o desaparecimento dos moabitas como povo é fornecida pela Bíblia. Comentou a edição de 1959 da *Encyclopædia Britannica* (Enciclopédia Britânica; Vol. 15, p. 629): "Israel continuou sendo uma grande potência, ao passo que Moabe desapareceu. É verdade que Moabe era continuamente assediada por hordas do deserto; a condição exposta do país é enfatizada pela cadeia de fortificações e castelos arruinados que até mesmo os romanos se viram compelidos a construir. Mas a explicação deve ser encontrada no próprio Israel, e especialmente na obra dos profetas."

Em vista do desaparecimento dos moabitas como povo, a inclusão de Moabe, em Daniel 11:41, entre as nações "no tempo do fim" (Da 11:40) deve ser logicamente encarada em sentido figurado. Evidentemente, os moabitas se referem a alguns dos que o "rei do norte" não consegue ter sob o seu controle.

Para obter informações sobre a Pedra Moabita, veja MESA N.º 2.

MOADIAS [possivelmente: Tempo Designado (Festividade Periódica [Sazonal]; Reunião) de Jah]. Casa paterna, sacerdotal, da qual Piltai era cabeça nos dias de Joiaquim. (Ne 12:12, 17) Sugeriu-se que "Moadias" seja uma variante do nome "Maadias", e que Moadias é o sacerdote Maadias, que acompanhou Zorobabel a Jerusalém, após o exílio babilônico. — Ne 12:1, 5.

MOCHO. Veja CORUJA (MOCHO).

MODÉSTIA. Percepção das limitações da própria pessoa; também, castidade ou pureza pessoal. A raiz verbal hebraica *tsa·náʽ* é traduzida por "[andar] modestamente" em Miquéias 6:8, sua única ocorrência. O adjetivo aparentado, *tsa·nú·aʽ* (modesto), ocorre em Provérbios 11:2, onde é contrastado com a presunção. Embora alguns peritos atuais acreditem que o sentido desta raiz seja "ser cauteloso, cuidadoso, judicioso", muitos a tomam como significando "ser modesto". Por exemplo, *A Hebrew and English Lexicon of the Old Testament* (Léxico Hebraico e Inglês do Velho Testamento; de Brown, Driver e Briggs, 1980, p. 857) diz que a raiz transmite a ideia de alguém retraído, modesto ou humilde. "Modéstia" traduz a palavra grega *ai·dós.* (1Ti 2:9) *Ai·dós,* usado em sentido moral, expressa a ideia de reverência, espanto reverente, respeito para com o sentimento ou a opinião de outros ou para com a consciência da própria pessoa, e assim expressa vergonha, amor-próprio, honradez, sobriedade e moderação. (*A Greek-English Lexicon* [Léxico Grego-Inglês], de H. Liddell e R. Scott, revisado por H. Jones, Oxford, 1968, p. 36) Comparando *ai·dós* com a palavra grega mais comum para "vergonha" (*ai·skhý·ne;* 1Co 1:27; Fil 3:19), o lexicógrafo Richard Trench diz que *ai·dós* é "a palavra mais nobre, e subentende o motivo mais nobre: nela está envolvida uma repugnância moral inata a praticar um ato desonroso, repugnância moral esta que só existe escassamente, ou não existe de forma alguma em [*ai·skhý·ne*]". Ele declara que "[*ai·dós*] sempre restringiria o homem bom de praticar um ato indigno, ao passo que [*ai·skhý·ne*] às vezes restringiria o homem mau". (*Synonyms of the New Testament* [Sinônimos do Novo Testamento], Londres, 1961, pp. 64, 65) Assim, a consciência está especialmente envolvida no efeito restritivo subentendido em *ai·dós.*

Perante Deus. Com respeito à modéstia, no sentido duma avaliação correta da própria pessoa, as Escrituras fornecem muitos conselhos. "A sabedoria está com os modestos", diz o provérbio. Isto se dá porque a pessoa modesta evita a desonra que acompanha a presunção ou a jactância. (Pr 11:2) Segue o proceder aprovado por Jeová, e, portanto, é sábia. (Pr 3:5, 6; 8:13, 14) Jeová ama tal pessoa e lhe concede sabedoria. Um dos requisitos para se obter o favor de Jeová é 'ser modesto em andar com ele'. (Miq 6:8) Isto envolve o devido apreço pela posição que se ocupa perante Deus, reconhecendo a pecaminosidade da própria pessoa em contraste com a grandiosidade, pureza e santidade de Jeová. Significa também que a pessoa deve reconhecer-se como criatura de Jeová, totalmente dependente Dele e sujeita à Sua soberania. Eva deixou de reconhecer isto. Ela foi empenhar-se pela completa independência e autodeterminação. A modéstia a teria ajudado a tirar da mente a ideia de se tornar "como Deus, sabendo o que é bom e o que é mau". (Gên 3:4, 5) O apóstolo Paulo aconselha contra o excesso de confiança em si mesmo e a presunção, dizendo: "Persisti em produzir a vossa própria salvação com temor e tremor." — Fil 2:12.

De Que Jactar-se. A jactância é o oposto da modéstia. A regra é: "Louve-te o estranho e não a tua própria boca; faça-o o estrangeiro e não os teus próprios lábios." (Pr 27:2) As palavras do próprio Jeová são: "Não se jacte o sábio da sua sabedoria, nem se jacte o poderoso da sua potência. Não se jacte o rico das suas riquezas. Mas quem se jacta, jacte-se da seguinte coisa: de ter perspicácia e de ter conhecimento de mim, que eu sou Jeová, Aquele que usa de benevolência, de juízo e de justiça na terra; porque é destas coisas que me agrado." — Je 9:23, 24; compare isso com Pr 12:9; 16:18, 19.

A Consideração de Deus com os Modestos. O apóstolo Paulo mostra a consideração de Deus com os modestos, e cita também a sua própria conduta na congregação como exemplo de tal atitude modesta. Ele escreveu aos cristãos em Corinto: "Pois observais a vossa chamada da parte dele, irmãos, que não foram chamados muitos sábios em sentido carnal, nem muitos poderosos, nem muitos de nobre estirpe; mas Deus escolheu as coisas tolas do mundo, para envergonhar os sábios; e Deus escolheu as coisas fracas do mundo, para envergonhar as coisas fortes; e Deus escolheu as coisas ignóbeis do mundo e as coisas menosprezadas, as coisas que não são, para reduzir a nada as coisas que são, a fim de que nenhuma carne se jacte à vista de Deus . . . assim como está escrito: 'Quem se jactar, jacte-se em Jeová.' E assim, quando fui ter convosco, irmãos, não fui com extravagância de linguagem ou de sabedoria, declarando-vos o segredo sagrado de Deus. Pois decidi não saber coisa alguma entre vós, exceto Jesus Cristo, e este pregado numa estaca. E fui ter convosco em fraqueza, e em temor, e com muito tremor; e a minha linguagem e aquilo que preguei não foram em palavras persuasivas de sabedoria, mas numa demonstração de espírito e de poder, para que a vossa fé não fosse na sabedoria de homens, mas no poder de Deus." — 1Co 1:26–2:5.

'Não Ir Além das Coisas Que Estão Escritas.' Mais adiante, na sua carta, Paulo enfatizou a necessidade de todos serem modestos, assim como ele mesmo demonstrara modéstia, numa avaliação correta de si mesmo. Os coríntios haviam caído na armadilha de jactar-se de certos homens, tais como Apolo, e até mesmo do próprio Paulo. Paulo corrigiu-os, dizendo-lhes que eram carnais, não espirituais, ao fazerem isso, acrescentando: "Agora, irmãos, estas coisas passei a aplicar a mim mesmo e a Apolo, para o vosso bem, para que, em nosso caso, aprendais a regra: 'Não vades além das coisas que estão escritas [isto é, de não irem além dos limites que as Escrituras especificam para os humanos na sua atitude de uns para com os outros e para com si mesmos]', a fim de que não fiqueis individualmente enfunados a favor de um contra o outro. Pois quem te faz diferir de outro? Deveras, o que tens que não tenhas recebido? Se, agora, deveras o tens recebido, por que te jactas como se não o tivesses recebido?" Manter isso em mente impedirá a altivez e a jactância com respeito a si mesmo ou a outro, quanto a linhagem, raça, cor ou nacionalidade, beleza física, capacidade, conhecimento, brilho intelectual, e assim por diante. — 1Co 4:6, 7.

O Exemplo de Jesus Cristo. Jesus Cristo é o mais excelente exemplo de modéstia. Ele disse aos seus discípulos que não podia fazer nenhuma única coisa da sua própria iniciativa, mas somente o que observava o Pai fazer, e que seu Pai é maior do que ele. (Jo 5:19, 30; 14:28) Jesus negou-se a aceitar títulos que não lhe cabiam. Quando um governante o chamou de "Bom Instrutor", Jesus respondeu: "Por que me chamas de bom? Ninguém é bom, a não ser um só, Deus." (Lu 18:18, 19) E ele disse aos seus discípulos que eles, como escravos de Jeová, não deviam sentir-se enfunados, quer por causa de coisas realizadas no serviço de Deus, quer por causa de seu valor para Deus. Antes, deviam ter a atitude de que, depois de terem feito tudo o que lhes fora determinado, "somos escravos imprestáveis. O que temos feito é o que devíamos fazer". — Lu 17:10.

Além disso, o Senhor Jesus Cristo, como homem perfeito na terra, era superior aos seus discípulos imperfeitos e tinha também grande autoridade da parte de seu Pai. Todavia, ao lidar com seus discípulos, tinha consideração com as limitações deles. Usava de delicadeza em treiná-los, e de linguagem apropriada para com eles. Não lhes impunha mais do que podiam suportar na ocasião. — Jo 16:12; compare isso com Mt 11:28-30; 26:40, 41.

Na Vestimenta e em Outros Bens. Ao instruir o superintendente Timóteo para cuidar de que se observasse a conduta correta na congregação, Paulo disse: "Desejo que as mulheres se adornem em vestido bem arrumado, com modéstia e bom juízo, não com estilos de trançados dos cabelos, e com ouro, ou pérolas, ou vestimenta muito cara, mas dum modo próprio das mulheres que professam reverenciar a Deus, a saber, por intermédio de boas obras." (1Ti 2:9, 10) Nisso o apóstolo não aconselha contra o esmero e a aparência boa e agradável, porque recomenda "vestido bem arrumado". Ele mostra, porém, a impropriedade da vaidade e da ostentação no modo de vestir — chamar com isso atenção para si mesmo ou para os meios de vida que se possui. Também está envolvida a modéstia relacionada com o respeito pelos sentimentos dos outros, e com o amor-próprio e a honorabilidade. A maneira de o cristão se vestir não deve chocar a decência, a susceptibilidade moral da congregação, ofendendo alguns. Este conselho quanto ao modo de se vestir lança adicionalmente luz sobre a atitude de Jeová para com o conceito correto e o uso de outros bens materiais que o cristão talvez possua. — Veja HUMILDADE.

MOFAR. Veja ESCÁRNIO, ZOMBARIA.

MOINHO MANUAL. Veja MOINHO, MÓ.

MOINHO, MÓ. Engenho simples, que geralmente consiste em duas pedras (uma sobreposta à outra), entre as quais se moem diversos tipos de

cereal, comestíveis, debulhados, para transformá-los em farinha. Era possível socar os grãos com um pilão num almofariz, triturá-los em cima de uma laje de pedra usando uma pedra superior, ou moê-los com um moinho manual giratório ou um moinho manual de alavanca. Tais dispositivos eram usados desde os primitivos tempos patriarcais, pois a esposa de Abraão, Sara, fez bolos redondos à base de "flor de farinha". (Gên 18:6) No ermo, os israelitas moíam o divinamente provido maná 'em moinhos manuais ou pilavam-no num gral'. — Núm 11:7, 8; veja GRAL, ALMOFARIZ.

O pão costumava ser assado todo dia, e cada família usualmente possuía seu próprio moinho manual. Triturar os cereais para fazer farinha era ordinariamente tarefa diária das mulheres no lar. (Mt 24:41; Jó 31:10; Êx 11:5; Is 47:1, 2) Levantavam-se de manhã cedo para preparar a farinha necessária para o pão do dia. O som dos moinhos manuais é mencionado na Bíblia como símbolo de condições pacíficas, normais. Inversamente, o abandono e a desolação eram indicados quando faltava "o som do moinho manual". — Je 25:10, 11; Re 18:21, 22; compare isso com Ec 12:3, 4.

Um moinho manual muito comum no tempo dos hebreus era um que parecia uma sela para montar a cavalo. Ele tinha duas pedras, uma mais comprida, na parte de baixo, e uma menor, na parte de cima. (De 24:6; Jó 41:24) Para usá-lo, a pessoa se ajoelhava atrás dele, pegava a pedra de cima com as duas mãos, e a movia para frente e para trás sobre a pedra de baixo, esmagando os grãos. Alguns moinhos desse tipo tinham a pedra de baixo inclinada, permitindo uma moagem mais eficaz. Mais tarde, passaram a ser usados moinhos giratórios e moinhos de alavanca. Os dois tinham uma abertura no centro da pedra de cima, onde o grão era colocado. O moinho de alavanca era retangular ou quadrado. A pedra de baixo era grande e a pedra de cima, de tamanho menor, era empurrada para frente e para trás, pressionando a pedra de baixo. Esse movimento era feito por meio de uma alavanca, que se encaixava num sulco na pedra de cima. Às vezes, o moinho de alavanca era colocado num lugar alto para que a pessoa pudesse operá-lo de pé. Já o moinho giratório tinha duas pedras redondas, e um pino fixado no meio servia de eixo para a pedra de cima. A pedra que ficava em cima era côncava, feita para encaixar e rodar sobre a pedra que ficava em baixo, que era convexa. Isso permitia que o grão triturado saísse pelo perímetro do moinho. Esse tipo de moinho ainda é usado atualmente. Hoje a pedra que fica em baixo é bem pesada e geralmente feita de basalto. Essa pedra costuma ter uns 46 cm de diâmetro e de 5 a 10 cm de espessura.

Usualmente eram duas as mulheres que operavam esta espécie de moinho manual. (Lu 17:35) Sentavam-se de frente uma para a outra, as duas com uma mão na manivela para fazer girar a mó superior. Uma das mulheres, com a mão livre, colocava o cereal para moer, em pequenas quantidades, na abertura da mó superior, ao passo que a outra recolhia a farinha à medida que saía da borda do moinho e caía na bandeja ou no pano estendido por baixo do moinho.

Visto que o pão costumava ser assado diariamente e com frequência os cereais eram moídos e transformados em farinha, a lei de Deus, dada a Israel, misericordiosamente proibia que se tomasse em penhor o moinho manual ou a mó superior dela, pertencentes à pessoa. O pão diário da família dependia do moinho manual. Portanto, apoderar-se dele ou da mó superior significava apoderar-se de "uma alma" ou de um "meio de vida". — De 24:6 n.

As Escrituras falam também de moinhos maiores. Jesus Cristo mencionou "uma mó daquelas que o burro faz girar". (Mt 18:6) Alguns acham que essa mó era a do tipo que se parece com a sela de um cavalo. Mas pode ser que ela fosse parecida com a que Sansão, enquanto cego, foi obrigado a girar para os filisteus quando "veio a ser moedor na casa dos presos". — Jz 16:21.

Em Revelação (Apocalipse), a repentina e derradeira destruição de Babilônia, a Grande, é comparada ao lançamento no mar de "uma pedra semelhante a uma grande mó". — Re 18:21.

MOISÉS [Retirado [isto é: salvo da água]]. "Homem do verdadeiro Deus", líder da nação de Israel, mediador do pacto da Lei, profeta, juiz, comandante, historiador e escritor. (Esd 3:2) Moisés nasceu em 1593 AEC, no Egito, sendo filho de Anrão, neto de Coate e bisneto de Levi. Sua mãe, Joquebede, era irmã de Coate. (Veja, porém, JOQUEBEDE.) Moisés era três anos mais moço do que seu irmão Arão. Miriã, irmã deles, era alguns anos mais velha. — Êx 6:16, 18, 20; 2:7.

Primórdios de Sua Vida no Egito. Moisés, menino "divinamente belo", foi poupado do decreto genocida de Faraó, que ordenava a destruição de todo recém-nascido menino hebreu. Foi ocultado pela mãe por três meses, depois foi colocado numa arca de papiro entre os juncos à beira do rio Nilo, onde foi encontrado pela filha de Faraó. Pela ação prudente de sua mãe e de sua irmã, Moisés passou a ser amamentado e treinado pela mãe, empregada para isso pela filha de Faraó, a qual o adotou então como seu filho. Como membro da casa de Faraó, ele foi "instruído em toda a sabedoria dos egípcios", tornando-se "poderoso nas suas palavras

e ações", sem dúvida, poderoso em capacidade tanto mental como física. — Êx 2:1-10; At 7:20-22.

Apesar da sua posição favorecida e das oportunidades que se lhe ofereciam no Egito, o coração de Moisés estava com o escravizado povo de Deus. Deveras, ele esperava ser usado por Deus para libertá-los. No 40.º ano da sua vida, enquanto observava as cargas que seus irmãos hebreus levavam, ele viu um egípcio golpear um hebreu. Indo em defesa de seu coisraelita, ele matou o egípcio e o enterrou na areia. Foi neste ponto que Moisés fizera a decisão mais importante na sua vida: "Pela fé Moisés, quando cresceu, negou-se a ser chamado filho da filha de Faraó, escolhendo antes ser maltratado com o povo de Deus do que ter o usufruto temporário do pecado." Moisés renunciou com isso à honra e ao materialismo que poderia ter usufruído como membro da casa do poderoso Faraó. — He 11:24, 25.

Na realidade, Moisés achava ter chegado o tempo de ele poder salvar os hebreus. Mas eles não deram valor aos seus esforços, e Moisés se viu obrigado a fugir do Egito, quando Faraó soube da morte deste egípcio. — Êx 2:11-15; At 7:23-29.

Quarenta Anos em Midiã. Foi uma longa viagem através de território ermo até Midiã, onde Moisés procurou refúgio. Ali, junto a um poço, revelaram-se novamente a coragem e a prontidão de Moisés, de agir vigorosamente para ajudar os que sofrem injustiça. Quando pastores enxotaram as sete filhas de Jetro e seus rebanhos, Moisés livrou as moças e deu de beber aos seus rebanhos. Em resultado disso, foi convidado à casa de Jetro, onde passou a trabalhar para Jetro como pastor dos seus rebanhos, e, com o tempo, casou-se com uma das filhas de Jetro, Zípora, que lhe deu à luz dois filhos, Gersom e Eliézer. — Êx 2:16-22; 18:2-4.

Treinamento para serviço futuro. Embora fosse do propósito de Deus libertar os hebreus pela mão de Moisés, ainda não chegara o Seu tempo devido para isso; Moisés tampouco estava ainda qualificado para servir como encarregado do povo de Deus. Tinha de passar por mais 40 anos de treinamento. Precisava desenvolver ainda mais as qualidades de paciência, mansidão, humildade, longanimidade, brandura de temperamento, autodomínio, e aprender a esperar em Jeová, a fim de se tornar apto para guiar o povo de Deus. Ele tinha de ser treinado e preparado para suportar o desânimo, os desapontamentos e as dificuldades que iria encontrar, e a cuidar com benevolência, calma e força da multidão de problemas que surgiriam numa grande nação. Ele tinha muita erudição, e seu treinamento como membro da casa de Faraó sem dúvida deu-lhe dignidade, confiança e equilíbrio, e acentuou sua capacidade de organizar e de comandar. Mas a ocupação humilde de pastor em Midiã deu-lhe o treinamento necessário para desenvolver as excelentes qualidades que seriam ainda mais importantes para a tarefa que o aguardava. De modo similar, Davi passou por um treinamento rigoroso, mesmo depois de ter sido ungido por Samuel, e Jesus Cristo foi provado, testado e experimentado, a fim de ser aperfeiçoado como Rei e Sumo Sacerdote para sempre. "[Cristo] aprendeu a obediência pelas coisas que sofreu; e, depois de ter sido aperfeiçoado, tornou-se responsável pela salvação eterna de todos os que lhe obedecem." — He 5:8, 9.

Sua Designação Como Libertador. Perto do fim da sua estada de 40 anos em Midiã, Moisés estava pastoreando o rebanho de Jetro, perto do monte Horebe, quando ficou surpreso de ver um espinheiro em chamas, mas sem ser consumido. Ao se aproximar para inspecionar este grande fenômeno, o anjo de Jeová falou de dentro da chama, revelando que era então tempo para Deus libertar Israel da servidão e comissionando Moisés a ir em Seu nome memorável, Jeová. (Êx 3:1-15) Deus designou assim Moisés como Seu profeta e representante, e Moisés podia então corretamente ser chamado de ungido, ou messias, ou "Cristo", como em Hebreus 11:26. Jeová, por meio do anjo, forneceu as credenciais que Moisés podia apresentar aos anciãos de Israel. Estas eram na forma de três milagres como sinais. Aqui, pela primeira vez nas Escrituras, lemos que um humano foi habilitado a realizar milagres. — Êx 4:1-9.

Moisés não desqualificado por causa do seu acanhamento. No entanto, Moisés mostrou acanhamento, argumentando que não sabia falar fluentemente. Este era um Moisés mudado, bastante diferente daquele que, de iniciativa própria, se oferecera como libertador de Israel 40 anos antes. Ele continuou a insistir com Jeová, por fim pedindo que Jeová o dispensasse desta tarefa. Embora isso suscitasse a ira de Deus, este não rejeitou a Moisés, mas forneceu Arão, irmão de Moisés, como porta-voz. De modo que, assim como Moisés era representante de Deus, Moisés também se tornou "Deus" para Arão, que falava como representante dele. Na subsequente reunião com os anciãos de Israel e nos encontros com Faraó, parece que Deus dava a Moisés as instruções e ordens, e Moisés, por sua vez, as transmitia a Arão, de modo que Arão era quem realmente falava perante Faraó (sucessor do Faraó diante do qual Moisés fugira 40 anos antes). (Êx 2:23; 4:10-17) Mais tarde, Jeová chamou Arão de "profeta" de Moisés, querendo dizer que, assim como Moisés era o profeta de Deus, dirigido por Ele, assim Arão devia ser dirigido por Moisés. Também, informou-se a Moisés que ele estava sendo constituído em "Deus para Faraó", quer dizer, com poder

e autoridade divinos sobre Faraó, de modo que não precisava então ter medo do rei do Egito. — Êx 7:1, 2.

Embora Deus o repreendesse, não cancelou a designação de Moisés por causa da relutância deste, em empreender a tremenda tarefa de libertador de Israel. Moisés não objetara por motivo da sua idade avançada, embora tivesse 80 anos. Quarenta anos mais tarde, à idade de 120 anos, Moisés ainda estava cheio de vigor e de vivacidade. (De 34:7) Durante os 40 anos que passou em Midiã, Moisés tivera muito tempo para meditar, e chegara a compreender o erro que cometera ao tentar libertar os hebreus por iniciativa própria. Dava-se então conta da sua própria inaptidão. E depois deste longo tempo, afastado de todos os assuntos públicos, sem dúvida foi um choque bastante grande receber a repentina oferta deste papel.

A Bíblia nos diz mais tarde: "O homem Moisés era em muito o mais manso de todos os homens na superfície do solo." (Núm 12:3) Como pessoa humilde, reconhecia que era apenas humano, com imperfeições e fraquezas. Não se impôs como líder invencível de Israel. Não expressou temor de Faraó, mas uma viva percepção das suas próprias limitações.

Perante o Faraó do Egito. Moisés e Arão eram agora as figuras-chaves numa 'batalha de deuses'. Faraó, nas pessoas dos sacerdotes-magos, cujos chefes evidentemente se chamavam Janes e Jambres (2Ti 3:8), convocou o poder de todos os deuses do Egito contra o poder de Jeová. O primeiro milagre que Arão realizou perante Faraó, sob a direção de Moisés, mostrou a supremacia de Jeová sobre os deuses do Egito, embora Faraó se tornasse ainda mais obstinado. (Êx 7:8-13) Mais tarde, quando ocorreu a terceira praga, até mesmo os sacerdotes se viram obrigados a admitir: "É o dedo de Deus!" E foram tão severamente afligidos pela praga dos furúnculos, que não conseguiram comparecer perante Faraó para se opor a Moisés durante esta praga. — Êx 8:16-19; 9:10-12.

Pragas causam abrandamento e endurecimento. Moisés e Arão tornaram-se os anunciadores de cada uma das Dez Pragas. As pragas ocorreram conforme anunciadas, comprovando a comissão de Moisés como representante de Jeová. O nome de Jeová foi declarado e muito comentado no Egito, realizando tanto um abrandamento como um endurecimento para com este nome — abrandando os israelitas e alguns dos egípcios; endurecendo Faraó, e seus conselheiros e apoiadores. (Êx 9:16; 11:10; 12:29-39) Em vez de os egípcios crerem que haviam ofendido os seus deuses, eles *sabiam* que era Jeová quem julgava os deuses deles. Depois de a nona praga ter sido executada, Moisés também já se tornara "muito grande na terra do Egito aos olhos dos servos de Faraó e aos olhos do povo". — Êx 11:3.

Houve também uma notável mudança nos homens de Israel. Primeiro haviam aceitado as credenciais de Moisés, mas, depois de sofrerem condições de trabalho mais duras, às ordens de Faraó, queixaram-se de Moisés, a ponto de que este, desanimado, apelou para Jeová. (Êx 4:29-31; 5:19-23) Naquela ocasião, o Altíssimo fortaleceu-o por lhe revelar que Ele ia agora cumprir aquilo que Abraão, Isaque e Jacó haviam aguardado, a saber, a plena revelação do significado do Seu nome, Jeová, por libertar Israel e estabelecê-lo como grande nação na Terra da Promessa. (Êx 6:1-8) Mesmo assim, os homens de Israel não deram ouvidos a Moisés. Mas agora, depois da nona praga, deram-lhe sólido apoio, cooperando de modo que, depois da décima praga, ele pôde organizá-los e guiá-los para saírem de modo ordeiro, "em formação de batalha". — Êx 13:18.

Coragem e fé necessárias para enfrentar Faraó. Foi só na força de Jeová e devido à operação do Seu espírito sobre eles que Moisés e Arão se mostraram à altura da tarefa que se lhes dera. Imagine a corte de Faraó, o rei da indisputada potência mundial daquele tempo. Havia ali um esplendor sem paralelo, achando-se o altivo Faraó, supostamente ele mesmo um deus, cercado por seus conselheiros, comandantes militares, guardas e escravos. Ademais, havia ali os líderes religiosos, os sacerdotes-magos, os principais opositores de Moisés. Estes homens, além do próprio Faraó, eram os mais poderosos no domínio. Todo este aparato impressionante estava alinhado para apoiar Faraó em endosso dos deuses do Egito. E Moisés e Arão compareceram perante Faraó, não uma vez, mas muitas vezes, o coração de Faraó endurecendo-se cada vez mais, porque ele estava decidido a manter seus valiosos escravos hebreus sob a sua dominação. Na realidade, Moisés e Arão, depois de anunciarem a oitava praga, foram expulsos de diante de Faraó, e depois da nona praga, ordenou-se-lhes que não tentassem ver novamente a face de Faraó, sob pena de morte. — Êx 10:11, 28.

Com isso em mente, torna-se bem compreensível que Moisés apelasse diversas vezes a Jeová, pedindo revigoramento e força. Mas, é preciso notar que ele nunca deixou de cumprir ao pé da letra aquilo que Jeová lhe mandou fazer. Nunca tirou uma só palavra do que Jeová lhe mandou dizer a Faraó, e a liderança de Moisés era tal que, por ocasião da décima praga, "todos os filhos de Israel fizeram assim como Jeová ordenara a Moisés e a Arão. Fizeram exatamente assim". (Êx 12:50) Moisés é apresentado aos cristãos como exemplo de no-

tável fé. O apóstolo Paulo diz a respeito dele: "Pela fé abandonou o Egito, mas sem temer a ira do rei, porque permanecia constante como que vendo Aquele que é invisível." — He 11:27.

Antes da décima praga, Moisés teve o privilégio de instituir a Páscoa. (Êx 12:1-16) Junto ao Mar Vermelho, Moisés teve de enfrentar mais queixas do povo, que parecia encurralado e prestes a ser massacrado. Mas ele expressou a fé dum verdadeiro líder sob a poderosa mão de Jeová, assegurando a Israel que Jeová destruiria o perseguidor exército egípcio. Nesta crise, ele aparentemente clamou a Jeová Deus, porque Este lhe disse: "Por que persistes em clamar a mim?" Deus ordenou então que Moisés erguesse seu bastão e estendesse a mão sobre o mar, partindo-o. (Êx 14:10-18) Séculos mais tarde, o apóstolo Paulo disse a respeito da subsequente travessia do Mar Vermelho por Israel: "Os nossos antepassados estiveram todos debaixo da nuvem e todos passaram pelo mar, e todos foram batizados em Moisés, por meio da nuvem e do mar." (1Co 10:1, 2) Foi Jeová quem fez o batismo. A fim de serem livrados dos seus perseguidores assassinos, os antepassados judeus tiveram de unir-se a Moisés qual cabeça e seguir a liderança dele, ao passo que os guiou através do mar. Na realidade, toda a congregação de Israel foi assim imersa no libertador e líder Moisés.

Mediador do Pacto da Lei. No terceiro mês depois do Êxodo do Egito, Jeová demonstrou perante todo o Israel a grandeza da autoridade e responsabilidade que ele havia colocado sobre seu servo Moisés, bem como a intimidade da posição de Moisés com Deus. Diante de todo o Israel, reunido ao sopé do monte Horebe, Jeová chamou Moisés ao monte e, por meio de um anjo, falou com ele. Em certa ocasião, Moisés teve o privilégio de ter o que provavelmente fora a mais assombrosa experiência que qualquer homem já tivera antes da vinda de Jesus Cristo. Lá no alto do monte, sozinho, Jeová lhe deu uma visão da Sua glória, colocando a "palma" da Sua mão sobre Moisés, como anteparo, permitindo que Moisés o visse "pelas costas", evidentemente o fulgor posterior desta manifestação divina de glória. Daí, como que falou pessoalmente com Moisés. — Êx 19:1-3; 33:18-23; 34:4-6.

Jeová disse a Moisés: "Não podes ver a minha face, porque homem algum pode ver-me e continuar vivo." (Êx 33:20) E, séculos mais tarde, o apóstolo João escreveu: "Nenhum homem jamais viu a Deus." (Jo 1:18) O mártir cristão Estêvão disse aos judeus: "Este [Moisés] é aquele que veio a estar entre a congregação no ermo, com o anjo que falou com ele no Monte Sinai." (At 7:38) De modo que Jeová foi representado no monte por um anjo. Não obstante, a glória de Jeová manifestada pelo representante angélico de Jeová era tal, que a pele da face de Moisés emitia raios, de modo que os filhos de Israel não podiam suportar olhar para ele. — Êx 34:29-35; 2Co 3:7, 13.

Deus constituiu Moisés em mediador do pacto da Lei com Israel, uma posição íntima tal como nenhum homem ocupara perante Deus, exceto Jesus Cristo, o Mediador do novo pacto. Moisés aspergiu o livro do pacto com o sangue dos sacrifícios de animais, representando a Jeová como uma "parte", e o povo (sem dúvida os anciãos representativos) como a outra "parte". Leu o livro do pacto para o povo, que respondeu: "Tudo o que Jeová falou estamos dispostos a fazer e a ser obedientes." (Êx 24:3-8; He 9:19) No seu cargo de mediador, Moisés teve o privilégio de supervisionar a construção do tabernáculo e a fabricação dos seus utensílios, cujo modelo lhe fora dado por Deus, e de empossar o sacerdócio, ungindo o tabernáculo e Arão, o sumo sacerdote, com o óleo de composição especial. Daí supervisionou os primeiros serviços oficiais do recém-consagrado sacerdócio. — Êx caps. 25-29; Le caps. 8, 9.

Mediador apropriado. Moisés subiu várias vezes ao monte Horebe, em duas ocasiões permanecendo ali por 40 dias e noites. (Êx 24:18; 34:28) Depois da primeira destas ocasiões, retornou com duas tábuas de pedra, "inscritas pelo dedo de Deus", contendo "as Dez Palavras", ou os Dez Mandamentos, as leis básicas do pacto da Lei. (Êx 31:18; De 4:13) Nesta primeira ocasião, Moisés mostrou-se aptamente qualificado como mediador entre Jeová e Israel, e líder desta grande nação de talvez uns três milhões de pessoas, ou mais. Enquanto Moisés estava no monte, Jeová informou-o de que o povo se voltara para a idolatria, e Jeová disse: "Portanto, deixa-me agora, para que a minha ira se acenda contra eles e eu os extermine, e faça eu de ti uma grande nação." A resposta imediata de Moisés revelou que a santificação do nome de Jeová era para ele de importância primária — que ele era totalmente altruísta e não desejava ter fama. Não pediu nada para si mesmo, mas, antes, demonstrou preocupação com o nome de Jeová, que Ele recentemente enaltecera pelo milagre no Mar Vermelho, e mostrou consideração pela promessa de Deus feita a Abraão, Isaque e Jacó. Jeová, aprovando os rogos de Moisés, poupou o povo. Vê-se nisto que Jeová achava que Moisés desempenhava satisfatoriamente seu papel de mediador e que Ele respeitava o arranjo pelo qual havia designado Moisés para esse cargo. Assim, Jeová "começou a deplorar o mal que falou que ia fazer ao seu povo" — isto é, por causa da mudança das circunstâncias, ele mudou de atitude quanto a trazer o mal sobre eles. — Êx 32:7-14.

O zelo de Moisés pela adoração verdadeira, ao servir a favor de Deus, foi demonstrado quando

desceu do monte. Vendo os festejadores idólatras, lançou as tábuas para o chão, quebrando-as, e convocou os que estavam do lado de Jeová. Os da tribo de Levi juntaram-se a Moisés, e ele lhes ordenou que matassem os que se empenhavam na adoração falsa. Isto resultou na matança de uns 3.000 homens. Daí voltou a Jeová, admitindo o grande pecado do povo, e rogando: "Mas agora, se perdoares o seu pecado, . . . e se não, por favor, extingue-me do teu livro que tens escrito." Deus não se desagradou dos rogos mediadores de Moisés, mas respondeu: "Extinguirei do meu livro aquele que tiver pecado contra mim." — Êx 32:19-33.

Muitas foram as ocasiões em que Moisés representou o lado de Jeová no pacto, demandando adoração pura, verdadeira, e executando julgamento nos desobedientes. Mais de uma vez ele se interpôs também entre a nação, ou pessoas da mesma, e sua destruição às mãos de Jeová. — Núm 12; 14:11-21; 16:20-22, 43-50; 21:7; De 9:18-20.

Altruísmo, Humildade, Mansidão. Os principais interesses de Moisés residiam no nome de Jeová e no Seu povo. Por conseguinte, não procurava glória e posição. Quando o espírito de Jeová veio sobre certos homens no acampamento e eles passaram a proceder como profetas, Josué, ajudante de Moisés, queria reprimi-los, evidentemente porque achava que eles detraíam da glória e da autoridade de Moisés. No entanto, Moisés respondeu: "Tens ciúmes em meu lugar? Não; quisera eu que todo o povo de Jeová fosse profeta, porque Jeová poria seu espírito sobre eles!" — Núm 11:24-29.

Embora Moisés fosse o líder da grande nação de Israel, designado por Jeová, ele estava disposto a aceitar conselho de outros, especialmente quando era de valor para a nação. Pouco depois de os israelitas partirem do Egito, Jetro visitou Moisés, trazendo consigo a esposa e os filhos de Moisés. Jetro notou quão arduamente Moisés trabalhava, esgotando-se ao cuidar dos problemas de todos que vinham a ele. Ele sugeriu sabiamente a Moisés um arranjo ordeiro, pelo qual este delegaria certos graus de responsabilidade a outros, para aliviar sua carga. Moisés escutou o conselho de Jetro, acatou-o e organizou o povo em grupos de mil, de cem, de cinquenta e de dez, com um chefe qual juiz para cada grupo. Apenas os casos difíceis eram então trazidos a Moisés. É também digno de nota que Moisés, ao explicar a Jetro o que estava fazendo, disse: "Caso [entre o povo] surja uma causa, ela tem de ser apresentada a mim e eu tenho de julgar entre um litigante e outro, e *tenho de tornar conhecidas as decisões do verdadeiro Deus e suas leis.*" Com isso, Moisés indicava que reconhecia seu dever de não julgar segundo as suas próprias ideias, mas segundo as decisões de Jeová, e que, além disso, ele tinha a responsabilidade de ajudar o povo a conhecer e a acatar as leis de Deus. — Êx 18:5-7, 13-27.

Moisés repetidas vezes apontava para Jeová, não para si mesmo, como o verdadeiro Líder. Quando o povo começou a se queixar da comida, Moisés lhe disse: "Vossos resmungos não são contra nós [Moisés e Arão], mas contra Jeová." (Êx 16:3, 6-8) Possivelmente por Miriã achar que o destaque que ela tinha poderia ser eclipsado pela presença da esposa de Moisés, ela e Arão, ciumenta e desrespeitosamente, começaram a falar contra Moisés e a autoridade dele. O registro mostra que sua conversa era tanto mais desprezível, porque é neste ponto que se diz: "O homem Moisés era em muito o mais manso de todos os homens na superfície do solo." Moisés, pelo visto, hesitava em fazer valer sua autoridade, mansamente suportando este abuso. Jeová, porém, ficou irado diante deste desafio, que na realidade era uma afronta ao próprio Jeová. Ele cuidou desta questão e castigou severamente a Miriã. O amor de Moisés por sua irmã induziu-o a interceder por ela, clamando: "Ó Deus, por favor! Sara-a, por favor!" — Núm 12:1-15.

Obediência, Esperar em Jeová. Moisés esperava em Jeová. Embora fosse chamado de legislador de Israel, reconhecia que as leis não se originavam dele. Não era arbitrário, decidindo as questões à base do seu próprio conhecimento. Nas causas jurídicas para as quais não havia precedente, ou em que não conseguia discernir exatamente como aplicar a lei, ele apresentava o assunto a Jeová, para obter uma decisão judicial. (Le 24:10-16, 23; Núm 15:32-36; 27:1-11) Era cuidadoso em seguir instruções. Na obra complexa da construção do tabernáculo, e na fabricação dos seus utensílios e das vestimentas dos sacerdotes, Moisés exerceu uma criteriosa supervisão. O registro reza: "E Moisés passou a fazer segundo tudo o que Jeová lhe mandara. Fez exatamente assim." (Êx 40:16; compare isso com Núm 17:11.) Repetidas vezes nos deparamos com outras declarações no sentido de que as coisas eram feitas "assim como Jeová mandara a Moisés". (Êx 39:1, 5, 21, 29, 31, 42; 40:19, 21, 23, 25, 27, 29) É bom para os cristãos que ele agiu assim, porque o apóstolo Paulo salienta que estas coisas constituíam uma "sombra" e uma ilustração de coisas celestiais. — He 8:5.

Moisés Tropeça. Foi enquanto Israel acampava em Cades, provavelmente no 40.º ano das suas peregrinações, que Moisés cometeu um grave erro. A consideração deste incidente magnifica aos nossos olhos que Moisés não somente se encontrava numa posição grandemente privilegiada, mas também tinha uma responsabilidade muito pesada perante Jeová, como líder e mediador da nação. Por causa duma escassez de água, o povo começou a al-

tercar amargamente com Moisés, culpando-o de tê-los conduzido para fora do Egito a um ermo árido. Moisés aguentara muito, suportando a perversidade e a insubordinação dos israelitas, compartilhando as dificuldades deles, e intercedendo por eles quando pecavam, mas então, momentaneamente, perdeu a sua mansidão e seu temperamento brando. Exasperados e amargurados em espírito, Moisés e Arão ficaram diante do povo, assim como Jeová ordenara. Mas, em vez de chamar atenção para Jeová como o Provisor, eles falaram duramente ao povo e chamaram atenção para si mesmos, Moisés dizendo: "Ouvi, agora, rebeldes! É deste rochedo que faremos sair água para vós?" Daí, Moisés golpeou o rochedo, e Jeová fez sair água dele, suficiente para a multidão e seus rebanhos. Mas Deus desagradou-se da conduta de Moisés e de Arão. Eles haviam falhado na sua responsabilidade primária, a saber, de magnificar o nome de Jeová. Tinham "faltado ao dever" para com Jeová, e Moisés 'falara precipitadamente com os seus lábios'. Mais tarde, Jeová decretou: "Visto que não mostrastes fé em mim para me santificar diante dos olhos dos filhos de Israel, por isso não levareis esta congregação à terra que lhes hei de dar." — Núm 20:1-13; De 32:50-52; Sal 106:32, 33.

Escritor. Moisés foi o escritor do Pentateuco, os primeiros cinco livros da Bíblia, a saber: Gênesis, Êxodo, Levítico, Números e Deuteronômio. Ser ele o escritor tem sido reconhecido pelos judeus durante toda a história deles, sendo esta seção da Bíblia conhecida a eles como a Tora, ou Lei. Jesus e os escritores cristãos frequentemente falam de Moisés como dando a Lei. Em geral, atribui-se a ele a escrita do livro de Jó, também do Salmo 90, e, possivelmente, do 91. — Mt 8:4; Lu 16:29; 24:27; Ro 10:5; 1Co 9:9; 2Co 3:15; He 10:28.

Sua Morte e Seu Sepultamento. Arão, irmão de Moisés, morreu aos 123 anos de idade, enquanto Israel estava acampado junto ao monte Hor, na fronteira de Edom, no quinto mês do 40.º ano da peregrinação. Moisés levou Arão ao monte, despiu-o das vestes sacerdotais, e vestiu com elas Eleazar, o mais velho filho vivo e sucessor de Arão. (Núm 20:22-29; 33:37-39) Cerca de seis meses mais tarde, Israel chegou às planícies de Moabe. Ali, Moisés, numa série de discursos, explicou a Lei à nação reunida, ampliando-a com os ajustes que seriam necessários quando Israel mudasse da vida nômade em acampamentos para se fixar na sua própria terra. No 12.º mês do 40.º ano (na primavera setentrional de 1473 AEC), ele anunciou ao povo que, segundo a designação de Jeová, Josué o sucederia como líder. Josué foi então comissionado e exortado a ser corajoso. (De 31:1-3, 23) Por fim, depois de recitar um cântico e abençoar o povo, Moisés subiu ao monte Nebo, segundo a ordem de Jeová, para ver a Terra da Promessa deste ponto elevado no monte e então morrer. — De 32:48-51; 34:1-6.

Moisés tinha 120 anos de idade quando morreu. Atestando seu vigor natural, a Bíblia comenta: "Seu olho não se havia turvado e seu vigor vital não lhe havia fugido." Ele foi sepultado por Jeová num lugar nunca descoberto. (De 34:5-7) Isto, provavelmente, foi para impedir que os israelitas fossem enlaçados pela adoração falsa por fazerem da sepultura dele um santuário. O Diabo, evidentemente, desejava usar o corpo de Moisés para uma finalidade assim, porque Judas, discípulo cristão e meio-irmão de Jesus Cristo, escreve: "Quando Miguel, o arcanjo, teve uma controvérsia com o Diabo e disputava acerca do corpo de Moisés, não se atreveu a lançar um julgamento contra ele em termos ultrajantes, mas disse: 'Jeová te censure.'" (Ju 9) Antes de passar para Canaã, sob a liderança de Josué, Israel guardou 30 dias de luto por Moisés. — De 34:8.

Profeta Que Jeová Conhecia "Face a Face". Quando Miriã e Arão questionaram a autoridade de Moisés, Jeová disse-lhes: "Se houvesse um profeta vosso para Jeová, seria numa visão que eu me daria a conhecer a ele. Falar-lhe-ia num sonho. Não assim com meu servo Moisés! Ele está sendo incumbido de toda a minha casa. Boca a boca falo com ele, mostrando-lhe assim, e não por enigmas; e a aparência de Jeová é o que ele contempla. Por que, pois, não temestes falar contra meu servo, contra Moisés?" (Núm 12:6-8) A conclusão do livro de Deuteronômio descreve a posição privilegiada de Moisés perante Jeová: "Mas, nunca mais se levantou em Israel um profeta semelhante a Moisés, a quem Jeová conhecia face a face, com respeito a todos os sinais e milagres que Jeová o mandara fazer na terra do Egito, a Faraó e a todos os seus servos, e a toda a sua terra, e concernente a toda mão forte e toda coisa mui espantosa que Moisés fizera perante os olhos de todo o Israel." — De 34:10-12.

Segundo as palavras de Jeová, Moisés, embora nunca visse literalmente a própria pessoa de Jeová, ele, como acima mencionado, teve uma relação mais direta, constante e íntima com Jeová do que qualquer outro profeta anterior a Jesus Cristo. A declaração de Jeová: "Boca a boca falo com ele", revela que Moisés tinha audiência pessoal com Deus (por meio de anjos, os quais têm acesso à própria presença de Deus; Mt 18:10). (Núm 12:8) Como mediador de Israel, usufruía virtualmente o arranjo duma contínua comunicação bilateral. A qualquer momento podia apresentar problemas de importância nacional e receber a resposta de Deus. Jeová incumbiu Moisés 'de toda a Sua casa', usando

Moisés como seu representante íntimo na organização da nação. (Núm 12:7; He 3:2, 5) Os profetas posteriores simplesmente continuavam a edificar sobre o alicerce lançado por meio de Moisés.

O modo em que Jeová lidava com Moisés era tão impressionante, que era como se Moisés realmente tivesse visto a Deus com os seus próprios olhos, em vez de apenas ter uma visão mental ou um sonho, no qual ouvisse Deus falar, a maneira usual em que Deus se comunicava com os seus profetas. Os tratos de Jeová com Moisés eram tão reais, que Moisés reagia como se tivesse visto "Aquele que é invisível". (He 11:27) Evidentemente, a impressão que Moisés teve era similar ao efeito da visão da transfiguração em Pedro, séculos mais tarde. A visão fora tão real para Pedro, que ele começou a participar nela falando, mas não se dando conta do que dizia. (Lu 9:28-36) E também o apóstolo Paulo teve uma visão tão real, que mais tarde ele disse a respeito de si mesmo: "Quer no corpo, quer à parte do corpo, não sei, Deus sabe." — 2Co 12:1-4.

Sem dúvida, o extraordinário sucesso de Josué em estabelecer Israel na Terra da Promessa, até certo ponto, foi em razão das excelentes qualidades inculcadas nele pelo treinamento e pelo exemplo de Moisés. Josué foi ministro de Moisés "desde a sua idade viril". (Núm 11:28) Pelo visto, era comandante militar sob Moisés (Êx 17:9, 10) e era chegado a Moisés como seu ajudante, em muitos acontecimentos. — Êx 24:13; 33:11; De 3:21.

Prefigurou Jesus Cristo. Jesus Cristo tornou claro que Moisés escrevera sobre ele, pois, em certa ocasião, ele disse aos seus oponentes: "Se acreditásseis em Moisés, teríeis acreditado em mim, porque este escreveu a meu respeito." (Jo 5:46) "Principiando por Moisés e por todos os Profetas", quando estava em companhia dos seus discípulos, Jesus "interpretou-lhes em todas as Escrituras as coisas referentes a si mesmo". — Lu 24:27, 44; veja também Jo 1:45.

Entre as coisas que Moisés escreveu a respeito de Cristo Jesus estão as palavras de Jeová: "Suscitar-lhes-ei do meio dos seus irmãos um profeta semelhante a ti; e deveras porei as minhas palavras na sua boca e ele certamente lhes falará tudo o que eu lhe mandar." (De 18:18, 19) O apóstolo Pedro, citando esta profecia, não deixou dúvida de que se referia a Jesus Cristo. — At 3:19-23.

De muitas maneiras, havia uma correspondência pictórica entre estes dois grandes profetas, Moisés e Jesus Cristo. Na infância, ambos escaparam da matança em massa ordenada pelos respectivos governantes do seu tempo. (Êx 1:22; 2:1-10; Mt 2:13-18) Moisés foi chamado para fora do Egito junto com o "primogênito" de Jeová, a nação de Israel, sendo o líder desta nação. Jesus foi chamado do Egito como primogênito de Deus. (Êx 4:22, 23; Os 11:1; Mt 2:15, 19-21) Ambos jejuaram 40 dias em lugares ermos. (Êx 34:28; Mt 4:1, 2) Ambos vieram em nome de Jeová, sendo que o nome do próprio Jesus significa "Jeová É Salvação". (Êx 3:13-16; Mt 1:21; Jo 5:43) Jesus, igual a Moisés, 'declarou o nome de Jeová'. (De 32:3; Jo 17:6, 26) Ambos demonstraram extraordinária mansidão e humildade. (Núm 12:3; Mt 11:28-30) Ambos possuíam as mais convincentes credenciais para mostrar que foram enviados por Deus — espantosos milagres de muitos tipos, indo Jesus Cristo mais longe do que Moisés por ressuscitar pessoas mortas. — Êx 14:21-31; Sal 78:12-54; Mt 11:5; Mr 5:38-43; Lu 7:11-15, 18-23.

Moisés foi o mediador do pacto da Lei entre Deus e a nação de Israel. Jesus foi o Mediador do novo pacto entre Deus e a "nação santa", o espiritual "Israel de Deus". (1Pe 2:9; Gál 6:16; Êx 19:3-9; Lu 22:20; He 8:6; 9:15) Ambos serviram como juízes, legisladores e líderes. (Êx 18:13; 32:34; Da 9:25; Mal 4:4; Mt 23:10; Jo 5:22, 23; 13:34; 15:10) Moisés foi encarregado da administração da 'casa de Deus', isto é, da nação, ou congregação, de Israel, e mostrou-se fiel nisso. Jesus mostrou sua fidelidade sobre a casa de Deus, que ele, como Filho de Deus, construíra, a saber, a nação, ou congregação, do Israel espiritual. (Núm 12:7; He 3:2-6) E, mesmo na morte, havia um paralelo: Deus deu fim ao corpo tanto de Moisés como de Jesus. — De 34:5, 6; At 2:31; Ju 9.

Perto do fim dos 40 anos de peregrinação de Moisés no ermo, enquanto pastoreava o rebanho de seu sogro, o anjo de Deus fez para ele uma manifestação milagrosa na chama dum espinheiro, ao sopé do monte Horebe. Jeová comissionou-o ali para libertar Seu povo do Egito. (Êx 3:1-15) Assim, Deus designou Moisés Seu profeta e representante, e Moisés podia então corretamente ser chamado de ungido, ou "Cristo". Para poder alcançar esta posição privilegiada, Moisés teve de renunciar aos "tesouros do Egito" e permitir "ser maltratado com o povo de Deus", sofrendo assim vitupério. No entanto, para Moisés, tal "vitupério do Cristo" era riqueza maior do que toda a opulência do Egito. — He 11:24-26.

Em Jesus Cristo encontramos um paralelo disso. Segundo o anúncio do anjo por ocasião do seu nascimento em Belém, ele se havia de tornar "um Salvador, que é Cristo, o Senhor". Tornou-se Cristo, ou Ungido, depois de o profeta João o ter batizado no rio Jordão. (Lu 2:10, 11; 3:21-23; 4:16-21) Após isso, ele admitiu que era "o Cristo", ou Messias. (Mt 16:16, 17; Mr 14:61, 62; Jo 4:25, 26) Também Jesus Cristo manteve os olhos fixos no prêmio e desprezou a vergonha que os homens lançavam sobre ele,

assim como Moisés fizera. (Fil 2:8, 9; He 12:2) É neste Moisés Maior que a congregação cristã é batizada — em Jesus Cristo, o predito Profeta, Libertador e Líder. — 1Co 10:1, 2.

MOLADÁ [duma raiz que significa "dar à luz; tornar-se pai; parir"]. Uma das cidades, no S de Judá, aquinhoadas a Simeão. Moladá permaneceu nas mãos desta tribo pelo menos até o reinado de Davi. (Jos 15:21, 26; 19:1, 2; 1Cr 4:24, 28, 31) Após o exílio, alguns de Judá repovoaram este lugar. — Ne 11:25, 26.

Não se identificou com certeza o lugar de Moladá.

MOLIDE [duma raiz que significa "dar à luz; tornar-se pai; parir"]. Homem de Judá e descendente de Esrom através de Jerameel. Molide era filho de Abisur com sua esposa Abiail. — 1Cr 2:4, 5, 9, 25-29.

MOLOQUE [duma raiz que significa "reinar" ou "rei", mas com as vogais de *bó·sheth,* "vergonha", para indicar repugnância]. Deidade especialmente associada com os amonitas (1Rs 11:5, 7, 33; At 7:43; compare isso com Am 5:26); possivelmente o mesmo que Milcom. (1Rs 11:5, 33) Em Jeremias 32:35, Moloque é mencionado em paralelo com Baal, o que sugere, se não uma identificação, pelo menos alguma relação entre os dois. Diversas autoridades consideram "Moloque" mais como título, em vez de como nome duma deidade específica, e, portanto, apresentou-se a ideia de que a designação "Moloque" talvez tenha sido aplicada a mais de um deus.

Concorda-se em geral que o Malcão mencionado em 2 Samuel 12:30 e em 1 Crônicas 20:2 seja a imagem-ídolo do deus amonita Milcom, ou Moloque, embora o termo hebraico possa ser vertido por "seu rei". (Veja *ALA; IBB.*) Anteriormente, no relato bíblico, o rei amonita é chamado pelo seu nome Hanum (2Sa 10:1-4); portanto, é razoável concluir que apareceria o nome Hanum em vez de Malcão no registro bíblico, se a referência fosse ao rei, em vez de ao ídolo. Também, acha-se improvável que um rei usasse uma coroa que pesava cerca de 34 kg. Pelo mesmo motivo, sugeriu-se que Davi colocou a coroa de Malcão na cabeça apenas temporariamente, talvez para indicar sua vitória sobre o deus falso. Segundo a versão do Targum, adotada por diversos tradutores, a coroa tinha apenas uma joia preciosa. Isto tem dado margem à ideia de que era antes a joia preciosa, em vez de a própria coroa, que veio a estar na cabeça de Davi.

Sacrifícios de Crianças a Moloque. A lei de Deus para Israel prescrevia a pena de morte para todo aquele, mesmo o residente forasteiro, que entregasse seu descendente a Moloque. (Le 20:2-5) Não obstante, israelitas apóstatas, tanto no reino de Judá como no reino das dez tribos, fizeram seus filhos passar pelo fogo. — 2Rs 17:17, 18; Ez 23:4, 36-39.

O 'passar pelo fogo' para Moloque tem sido considerado por alguns como significando um ritual de purificação, por meio do qual as crianças eram devotadas ou dedicadas a Moloque; outros entendem que se tratava do sacrifício real. Não pode haver dúvida de que os cananeus e os israelitas apóstatas realmente sacrificavam seus filhos. (De 12:31; Sal 106:37, 38) O Rei Acaz, de Judá, "passou a queimar seus filhos ["seu filho", *Sy*] no fogo". (2Cr 28:3) A passagem paralela em 2 Reis 16:3 reza: "Fez até mesmo seu próprio filho passar pelo fogo." Isto indica que "passar pelo fogo" pelo menos algumas vezes é sinônimo de sacrifício. Todavia, é provável que a adoração de Moloque não era sempre e em todo lugar igual. Por exemplo, o Rei Salomão, sob a influência das suas esposas estrangeiras, construiu altos para Moloque e para outras deidades, mas só no tempo de Acaz se faz menção de sacrifícios de crianças. (1Rs 11:7, 8) Sem dúvida, se esta prática abominável tivesse existido anteriormente, teria sido denunciada junto com as outras formas de idolatria existentes nos reinados dos diversos reis. Por este motivo, alguns comentadores são a favor do conceito de que a expressão "passar pelo fogo" se aplicava originalmente a um rito de purificação, e posteriormente passou a significar o próprio sacrifício.

"A passagem" para Moloque, mencionada na nota de rodapé sobre Levítico 18:21, evidentemente refere-se a devotar ou dedicar os filhos a este deus falso. Este texto tem sido traduzido de forma diversa: "Da tua descendência não darás nenhum para dedicar-se a Moloque." (*ALA*) "Da tua semente não darás para a fazer passar pelo fogo perante Moloque." (*Al*) "Não entregarás os teus filhos para consagrá-los a Moloc." (*BJ*) "Não deves permitir que alguém da tua descendência seja devotado a Moloque." — *NM*.

Acaz e Manassés são os únicos reis de Judá mencionados como fazendo seus filhos passar pelo fogo. Todavia, em vista do ímpeto dado por estes dois reis ao sacrifício de crianças, esta prática parece ter ficado arraigada entre os israelitas em geral. (2Rs 16:3; 21:6; Je 7:31; 19:4, 5; 32:35; Ez 20:26) As crianças, pelo menos ocasionalmente, eram primeiro mortas, em vez de serem queimadas vivas. — Ez 16:20, 21.

O Rei Josias profanou Tofete, principal centro da adoração de Moloque em Judá, a fim de impedir que as pessoas fizessem seus filhos passar pelo fogo. (2Rs 23:10-13) Mas isso não erradicou esta prática para sempre. Ezequiel, que começou a

servir como profeta 16 anos depois da morte de Josias, menciona a ocorrência dela nos seus dias. — Ez 20:31.

Apresentou-se a ideia de que o Moloque a quem se sacrificavam as crianças tinha a forma de homem, mas cabeça de touro. Diz-se que esta imagem era aquecida até ficar rubro, e as crianças eram lançadas nos seus braços estendidos, caindo assim na fornalha ardente embaixo. Este conceito baseia-se na maior parte na descrição do Cronos ou Moloque cartaginês, fornecida pelo historiador grego Diodoro da Sicília, do primeiro século AEC. — *Diodorus of Sicily* (Diodoro da Sicília), XX, 14, 4-6.

Quanto à prática da astrologia relacionada com a adoração de Moloque, veja ASTRÓLOGOS.

MONSTRO MARINHO. Esta expressão geralmente traduz a palavra hebraica *tan·nín* (*tan·ním*, "monstro marinho", em Ez 29:3; 32:2). Este termo é traduzido por "cobra grande" quando não é mencionado em relação com o mar ou a água (Je 51:34) ou quando o contexto indica definitivamente uma referência a cobras. (Êx 7:9, 12; compare isso com Êx 4:2, 3.) Sem dúvida, *tan·nín* inclui uma variedade de grandes animais marinhos (Gên 1:21; Sal 148:7), mas este termo usualmente é empregado em sentido figurado. Parece haver alusão à destruição de Faraó e suas hostes na frase: "Tu [Jeová] . . . quebraste as cabeças dos monstros marinhos nas águas." (Sal 74:13) Em Isaías 51:9, o "monstro marinho" aparece em paralelo com Raabe (o Egito; compare isso com Is 30:7), e, portanto, pode denotar o Egito, ou talvez a referência seja ao Faraó, como em Ezequiel 29:3 e 32:2. O fiel Jó perguntou se ele mesmo era "um monstro marinho", que se tinha de pôr uma guarda sobre ele. — Jó 7:12; veja LEVIATÃ.

MONTE, MONTANHA. Massa terrestre que se eleva notavelmente acima dos morros ou colinas na respectiva região. A diferença entre morros e montanhas é relativa. Numa região de morros baixos, um monte talvez seja apenas umas dezenas de metros mais alto do que as redondezas, ao passo que em regiões montanhosas, os picos menores talvez também sejam chamados de morros, embora sejam muito mais altos do que um monte isolado, tal como o monte Tabor, de 562 m. — Jz 4:6.

A palavra hebraica *har* pode referir-se a montes específicos, inclusive o monte Sinai, o monte Gerizim, o monte Ebal, o monte Gilboa e o monte Sião. (Êx 19:11; De 11:29; 1Sa 31:8; Is 4:5) Pode também referir-se a uma cordilheira tal como a do Ararate (Gên 8:4) e a inteiras regiões elevadas, como as regiões montanhosas de Efraim (Jos 17:15), de Naftali (Jos 20:7) e de Gileade (De 3:12), bem como às regiões antigamente ocupadas pelos amorreus e pelos amonitas. (De 1:7, 20; 2:37) A palavra aramaica *tur* (Da 2:35) designa um monte, assim como a palavra grega *ó·ros*. — Veja os artigos sobre os respectivos montes por nome.

Montanhas da Palestina. A Palestina, como um todo, é uma terra bastante montanhosa, embora tenha poucos cumes impressionantes. Ao O do rio Jordão, encontram-se as montanhas de Judá no sul, inclusive o monte Moriá, o monte Sião e o monte das Oliveiras. (2Cr 3:1; Sal 48:2; Mr 13:3) O setor central desta cordilheira estende-se para o NE, até o monte Gilboa (1Sa 31:1), e abrange as montanhas de Efraim e de Samaria, com os históricos picos do Gerizim e do Ebal. (Jos 19:50; De 11:29) Ao NNO, a serra do Carmelo se projeta para dentro do mar Mediterrâneo. — Je 46:18.

O vale de Jezreel (Esdrelom) divide a cadeia primária de montes duma secundária, mais ao N. Esta última inclui o monte Tabor (Jz 4:6) e a cordilheira costeira dos montes do Líbano. — Jz 3:3; 1Rs 5:6.

Ao L do vale de abatimento tectônico encontram-se os planaltos de Edom e de Moabe (2Cr 20:10) e os elevados penhascos ao longo da margem oriental do Mar Morto, inclusive o monte Nebo, do alto do qual Moisés viu a Terra da Promessa, e também o planalto ao L do vale do Jordão, que tem em média cerca de 600 m de altitude. (De 3:10; 34:1-3; Jos 13:8, 9; 20:8) Esta região montanhosa se estende para o N ao encontro da cordilheira do Antilíbano, com seu majestoso monte Hermom, o pico mais alto de toda a região palestina. — Cân 4:8.

O Valor das Montanhas. As montanhas influenciam o clima e a precipitação pluvial; coletam a água e a canalizam para os rios ou a preservam em reservatórios subterrâneos que alimentam mananciais nos vales abaixo. (De 8:7) Suas encostas sustentam árvores (2Cr 2:16, 18), vinhedos e diversas culturas. (Sal 72:16; Pr 27:25; Is 7:23-25; Je 31:5) Suas elevações maiores têm servido de eiras. (Is 17:13) As montanhas constituíam uma proteção natural contra exércitos invasores (Sal 125:2); ofereciam refúgio e locais de armazenagem em tempos de perigo (Gên 19:17, 30; Jz 6:2; Mt 24:16; compare isso com Re 6:15), bem como abrigo para a vida selvagem. (Sal 50:10, 11; 104:18; Is 18:6) Forneciam lugares para cidades. (Mt 5:14) A mineração produzia minérios valiosos. (De 8:9) Também se extraíam das montanhas valiosas pedras para construção. — 1Rs 5:15-17.

Propriedade de Jeová. Todos os montes pertencem a Jeová Deus, por ele ser seu Formador. (Sal 95:4; Am 4:13) Todavia, as expressões "monte de Jeová", ou 'de Deus', frequentemente se aplicam em sentido especial aos montes em que Jeová revelara a sua presença. Estes incluem o monte Sinai ou

Horebe (Êx 3:1; Núm 10:33), e o monte associado com o santuário de Jeová. — Sal 24:3.

Uso Figurado e Profético. Às vezes, o termo "monte" é aplicado ao solo, à vegetação e às árvores na superfície do monte. (Veja Sal 83:14.) O salmista diz a respeito de Jeová: "Toca nos montes, e eles fumegam." (Sal 104:32; 144:5, 6) Isto talvez indique que relâmpagos podem incendiar florestas nos montes, fazendo assim o monte fumegar. Os efeitos dum forte temporal parecem ser descritos quando a Bíblia fala de montes 'fluírem' ou 'se derreterem'. (Jz 5:5; Sal 97:5) Chuvas pesadas produzem riachos e violentas torrentes que levam o solo embora, como que derretendo-o. De modo similar, foi predito que a expressão da ira de Jeová contra as nações resultaria numa matança tal, que o sangue dos mortos derreteria os montes, isto é, levaria o solo embora. (Is 34:1-3) As montanhas 'gotejarem vinho doce' significa que os vinhedos nas suas encostas produziriam com abundância. — Jl 3:18; Am 9:13.

No monte Sinai, a revelação da presença de Jeová foi acompanhada por manifestações físicas tais como relâmpagos, fumaça e fogo. O monte também tremeu. (Êx 19:16-18; 20:18; De 9:15) Parece que este e outros fenômenos físicos forneceram a base para expressões figuradas encontradas em outras partes da Bíblia. (Veja Is 64:1-3.) Evidentemente, se faz menção do tremor do monte Sinai sob a figura de linguagem de 'montes saltitando como carneiros'. (Sal 114:4, 6) 'Incendiar os alicerces dos montes' talvez aluda a uma atividade vulcânica (De 32:22), e os 'alicerces dos montes ficarem agitados' refere-se a serem abalados, possivelmente por um terremoto. — Sal 18:7.

Representam governos. Nos simbolismos bíblicos, montes podem representar reinos ou governos dominantes. (Da 2:35, 44, 45; compare isso com Is 41:15; Re 17:9-11, 18.) Babilônia, com suas conquistas militares, arruinou outras terras, e, por isso, é chamada de "monte ruinoso". (Je 51:24, 25) Um salmo que narra as atividades de Jeová contra homens belicosos retrata-o como estando "envolvido em luz, mais majestoso do que as montanhas de presa". (Sal 76:4) "As montanhas de presa" talvez representem reinos agressivos. (Veja Na 2:11-13.) Davi disse a respeito de Jeová: "[Tens] feito a minha montanha ficar de pé em força", o que provavelmente significa que Jeová enalteceu o reino de Davi e o estabeleceu firmemente. (Sal 30:7; compare isso com 2Sa 5:12.) Representarem os montes reinos ajuda no entendimento do significado daquilo que é descrito em Revelação (Apocalipse) 8:8 como "algo semelhante a um grande monte ardendo com fogo". Sua semelhança a um monte ardente sugere que está associado a uma forma de governo de natureza destrutiva como o fogo.

A profecia de Daniel indicou que o Reino de Deus, depois de destruir os outros reinos, se tornaria um grande monte e encheria a terra inteira. (Da 2:34, 35, 44, 45) Isto significava que estenderia seu abençoado domínio sobre toda a terra. O salmista escreveu: "Que os montes levem a paz ao povo, também os morros, por meio da justiça." (Sal 72:3) Em harmonia com este salmo, as bênçãos mencionadas em relação com o monte de Deus, tais como o banquete de Jeová para todos os povos, seriam usufruídas na terra. — Is 25:6; veja também Is 11:9; 65:25.

Associados com adoração. O monte Sião tornou-se um monte santo quando Davi levou a Arca sagrada à tenda que armara ali. (2Sa 6:12, 17) Visto que a Arca estava associada com a presença de Jeová, e Davi evidentemente agira sob orientação divina (De 12:5), isto significava que Jeová escolhera o monte Sião como seu lugar de morada. Com respeito a esta escolha, Davi escreveu: "A região montanhosa de Basã é um monte de Deus [isto é, criado por Deus]; a região montanhosa de Basã é um monte de picos. Por que estais vigiando com inveja, ó montes de picos, o monte que Deus desejou para si, para morar? Sim, o próprio Jeová residirá ali para sempre. . . . O próprio Jeová chegou de Sinai [quando pela primeira vez revelou a sua presença à inteira nação de Israel] ao lugar santo." (Sal 68:15-17) A região montanhosa de Basã pode ser identificada com o monte Haurã (Jebel ed Druz), e é a esta cadeia de montes que talvez se refiram as expressões "monte de Deus" e "monte de picos". Embora o monte Haurã se eleve muito acima do monte Sião, Jeová escolheu o lugar menos notável como seu lugar de morada.

Depois de se construir o templo no monte Moriá, o termo "Sião" passou a incluir o lugar do templo, e, portanto, Sião permanecia o santo monte de Deus. (Is 8:18; 18:7; 24:23; Jl 3:17) Visto que o templo de Jeová ficava em Jerusalém, a própria cidade também era chamada de "santo monte". (Is 66:20; Da 9:16, 20) Talvez se referisse a orar na direção dos montes de Jerusalém que o salmista disse: "Levantarei meus olhos para os montes. Donde virá a minha ajuda? Minha ajuda procede de Jeová." — Sal 121:1, 2; compare isso com Sal 3:4; 1Rs 8:30, 44, 45; Da 6:10.

A profecia de Isaías 2:2, 3, e a de Miqueias 4:1, 2, apontavam para o tempo em que "o monte da casa de Jeová" ficaria "firmemente estabelecido acima do cume dos montes" e 'se elevaria acima dos morros', com pessoas de muitas nações afluindo a ele. Que "o monte da casa de Jeová" havia de ficar acima dos montes e dos morros indica a posição elevada da verdadeira adoração, porque montes e morros, na antiguidade, serviam como locais de

adoração idólatra e de santuários de deuses falsos. — De 12:2; Je 3:6; Ez 18:6, 11, 15; Os 4:13.

Num cumprimento típico, entre 29 e 70 EC, durante a parte final dos dias do sistema de coisas judaico, a adoração de Jeová foi elevada acima da sublime elevação que nações pagãs davam aos seus deuses falsos. O Rei, Jesus Cristo, fez um "irrompimento" ao enaltecer a verdadeira adoração, e ele foi seguido, primeiro por um restante da nação de Israel, e depois por pessoas de todas as nações. (Is 2:2; Miq 2:13; At 10:34, 35) Num cumprimento antitípico, na parte final dos dias deste sistema de coisas, a adoração de Jeová tem sido elevada até o céu. O Rei, Jesus Cristo, guiou os do restante do Israel espiritual à adoração pura, e eles foram seguidos por uma grande multidão procedente de todas as nações. — Re 7:9.

Obstáculos. Às vezes, montes representam obstáculos. Por exemplo, os obstáculos que se interpuseram no caminho do retorno de Israel do exílio babilônico e os que mais tarde impediram o progresso da reconstrução do templo foram comparados a montes. (Is 40:1-4; Za 4:7) A fé pode remover obstáculos montanhescos similares, e, se for da vontade de Deus, até mesmo montes literais. — Mt 17:20; 21:21; Mr 11:23; 1Co 13:2.

Estabilidade, permanência ou elevação. Atribuem-se aos montes estabilidade e permanência. (Is 54:10; Hab 3:6; compare isso com Sal 46:2.) Portanto, quando o salmista falou da justiça de Jeová ser como "as montanhas de Deus" (Sal 36:6), ele talvez se referisse a que a justiça de Jeová é imutável. Ou, visto que os montes são elevados, isto talvez indique que a justiça de Deus excede em muito à do homem. (Veja Is 55:8, 9.) Com relação ao derramamento da sétima tigela da ira de Deus, Revelação 16:20 diz: "Não se acharam montes." Isto sugere que mesmo coisas tão elevadas como os montes não escapariam do derramamento da ira de Deus. — Veja Je 4:23-26.

Os montes se regozijam e louvam a Jeová. Quando Jeová volta favoravelmente sua atenção para o seu povo, isto exerce um bom efeito sobre a terra. As encostas dos montes, cultivadas e cuidadas, deixam de ter uma aparência descuidada, como se pranteassem num estado de desolação ou praga. Portanto, em sentido figurado, os montes 'gritam de júbilo', e sua beleza e produtividade louvam a Jeová. — Sal 98:8; 148:7-9; compare isso com Is 44:23; 49:13; 55:12, 13; Ez 36:1-12.

MONTE DAS OLIVEIRAS. Veja OLIVEIRAS, MONTE DAS.

MONTE DE REUNIÃO. Expressão que ocorre em Isaías 14:13; onde o rei de Babilônia é retratado como dizendo no seu coração: "Enaltecerei o meu trono acima das estrelas de Deus e assentar-me-ei no monte de reunião, nas partes mais remotas do norte."

Alguns peritos sustentam que este "monte de reunião" era alguma distante elevação setentrional que os babilônios consideravam como moradia dos seus deuses. Todavia, em vez de ser profético duma declaração real que o rei de Babilônia faria, as palavras de Isaías 14:13 refletem qual seria sua ambição e atitude. (Veja Is 47:10.) As palavras fazem parte duma expressão proverbial dos israelitas restabelecidos contra o rei de Babilônia. (Is 14:1-4) Daí, segue-se logicamente que o "monte de reunião" deve ser identificado à luz das Escrituras e não à base do que talvez fosse um conceito religioso pagão do rei de Babilônia. O rei de Babilônia certamente não teria nenhum desejo de enaltecer seu trono acima das estrelas de um deus a quem ele adorava. Também, Isaías 14:14 mostra claramente que a referência não é aos deuses babilônicos, mas ao Altíssimo. Portanto, o "monte de reunião" tem de ser associado com o Deus Altíssimo.

No tempo de Isaías havia apenas um monte, o monte Sião (cujo nome passou a incluir a área do templo no monte Moriá), onde Deus se reunia com seu povo de forma representativa. (Veja Is 8:18; 18:7; 24:23; Jl 3:17.) Podia apropriadamente ser chamado de "monte de reunião", porque todos os varões israelitas maduros deviam comparecer no santuário ali perante a face de Jeová, três vezes por ano. (Êx 23:17) O Salmo 48:1, 2, confirma adicionalmente esta identificação por situar o monte Sião mais para o norte, o que se harmoniza com estar o "monte de reunião" situado "nas partes mais remotas do norte".

MONUMENTO. Coluna, placa, edifício ou outro marco erigido em lembrança de alguma pessoa ou de um evento especial. Uns poucos são mencionados na Bíblia, embora nem todos sejam chamados de monumentos.

Jeová apareceu a Jacó numa visão noturna, confirmando para ele o pacto abraâmico (1781 AEC). Em comemoração, Jacó tomou a pedra que havia usado como apoio para a cabeça, erigiu-a para se parecer a uma coluna e ungiu-a com óleo. Depois chamou aquele lugar de Betel. (Gên 28:10-19) Uns 20 anos mais tarde, Jacó e Labão, ao concluírem um pacto de paz entre si, erigiram uma coluna, também um montão de pedras, na região montanhosa de Gileade, a fim de servir ali de lembrete do seu acordo. (Gên 31:25, 44-52) Quando Jeová levou Israel à Terra da Promessa (1473 AEC), erigiram-se dois monumentos no lugar onde atravessaram o rio Jordão, um no meio da corrente e o outro na margem O do rio, em Gilgal. Estes deviam servir de

marcos comemorativos daquela travessia milagrosa, e quando seus filhos mais tarde perguntassem sobre o que estes monumentos representavam, os pais deviam contar-lhes o que Jeová fizera a favor do seu povo. — Jos 4:4-9, 20-24.

O Rei Saul, após a sua vitória sobre os amalequitas, erigiu "para si um monumento [hebr.: *yadh*]". (1Sa 15:12) A palavra hebraica *yadh*, na maioria das vezes traduzida por "mão", também pode significar "monumento", pois, assim como a mão erguida atrai o olhar e chama atenção de modo específico, assim também um monumento traz à atenção das pessoas certas coisas.

O Monumento de Absalão (hebr.: *yadh*) tinha a forma duma coluna, igual a tantos outros. Absalão erigiu-o na Baixada do Rei, não muito longe de Jerusalém, porque, conforme disse: "Não tenho filho para fazer meu nome ser lembrado." (2Sa 18:18) Todavia, hoje não se sabe nada sobre este monumento ou sua localização além daquilo que a Bíblia nos diz. Não deve ser confundido com o chamado túmulo no vale do Cédron, que a tradição eclesiástica atribui a Absalão, mas que pertence ao período greco-romano de arquitetura. — Veja ABSALÃO.

Semelhantes a Absalão, os eunucos não têm esperança de uma prole para fazer perdurar seu nome. No entanto, se forem fiéis a Jeová, e não como o traiçoeiro Absalão, Jeová promete dar-lhes "algo melhor do que filhos e filhas", a saber, "dar-lhes na minha casa e dentro das minhas muralhas um monumento [hebr.: *yadh*] e um nome . . . Um nome por tempo indefinido, um que não será decepado". — Is 56:4, 5; compare isso com Pr 22:1.

Também se erigiam pedras tumulares quais monumentos, como, por exemplo, aquela que marcava "a sepultura do homem do verdadeiro Deus", que predisse o que Josias faria contra o altar em Betel. — 2Rs 23:16-18; 1Rs 13:1, 2.

MORCEGO [hebr.: *'atal·léf*]. Mamífero voador que, tirando as suas grandes asas de pele membranosa, se parece ao camundongo. As Escrituras classificam o morcego entre as criaturas voadoras impuras que não podiam ser consumidas pelos israelitas. (Le 11:19; De 14:18) Encontram-se hoje em Israel cerca de 20 diferentes espécies de morcegos (quirópteros).

Durante a luz do dia, os morcegos, em geral, se dependuram de cabeça para baixo em cavernas escuras ou em prédios abandonados, depois saem ao anoitecer para caçar alimento durante as horas de escuridão. Quando grande número deles se dependuram num só lugar, há um cheiro repulsivo, murino. Em algumas cavernas, o esterco de morcego se acumulou em camadas de uma considerável grossura, oferecendo uma valiosa fonte de fertilizante. É sem dúvida por causa do hábito do morcego, de se dependurar em lugares escuros, que o profeta Isaías fala de se lançarem deuses de ouro e de prata diante dos morcegos. Tudo o que esses ídolos merecem é um lugar escuro e sujo, em vez de os lugares de honra e destaque que seus adoradores enganados lhes concedem. — Is 2:20.

MORDAÇA, AÇAIMO. Dispositivo destinado a cobrir a boca do animal e a impedir que morda ou coma.

Na antiga Palestina, frequentemente se usava gado quando havia uma grande quantidade de cereal para debulhar. Em preparação, os molhos eram desatados e espalhados sobre a superfície dura da eira, até se formar uma camada grossa. Daí, um ou mais animais pisavam o cereal com os cascos, ou o cereal era debulhado por meio dum trenó ou outro implemento que puxavam sobre ele. A Lei mosaica ordenava: "Não deves açaimar o touro quando debulha." (De 25:4) Assim não era torturado pelo desejo de comer um pouco do cereal em cuja debulha gastava sua força. — Veja Pr 12:10.

O princípio envolvido em Deuteronômio 25:4 também pode ser aplicado a trabalhadores humanos. Paulo disse a Timóteo: "Os anciãos, que presidem de modo excelente, sejam contados dignos de dupla honra, especialmente os que trabalham arduamente no falar e no ensinar." Daí, confirmando seu conselho, o apóstolo citou a lei sobre não açaimar o touro quando debulha. (1Ti 5:17, 18) Também, como parte do seu argumento para mostrar aos coríntios que "o Senhor ordenou que os que proclamam as boas novas vivam por meio das boas novas", ele citou Deuteronômio 25:4 e depois escreveu: "Importa-se Deus com touros? Ou é ao todo por nossa causa que ele diz isso? Realmente, foi escrito por nossa causa, porque o homem que lavra deve lavrar em esperança e o homem que debulha deve fazê-lo na esperança de ser participante." — 1Co 9:8-14.

O salmista Davi usou "mordaça" em sentido figurado, ao dizer que pôs uma como guarda à sua boca para não pecar. — Sal 39:1.

MORDECAI.

1. Homem que retornou a Jerusalém e Judá em 537 AEC, após os 70 anos de exílio em Babilônia. (Esd 2:1, 2) Mordecai era um destacado israelita e líder que ajudava Zorobabel, e ele foi notabilizado na lista genealógica, inicial, da restabelecida comunidade em Judá. — Ne 7:5-7.

2. "Filho de Jair, filho de Simei, filho de Quis, benjaminita" (Est 2:5), primo mais velho e guardião de Ester. (Est 2:7) Mordecai é apresentado exclusivamente no livro bíblico de Ester. Este livro relata

seu papel de destaque nos assuntos do Império Persa, no começo do quinto século AEC. A evidência indica que foi ele o escritor do livro de Ester.

Alguns duvidam da autenticidade deste livro ou que Mordecai tenha sido uma pessoa real. A objeção deles, de que ele teria de ter pelo menos 120 anos de idade, tendo uma bela prima 100 anos mais moça, baseia-se na suposição errônea de que Ester 2:5, 6, denota que Mordecai foi ao exílio babilônico junto com o Rei Jeconias. Todavia, o objetivo bíblico neste texto não é contar a história de Mordecai, mas de fornecer a sua linhagem. Quis pode ter sido o bisavô de Mordecai, ou mesmo um antepassado mais remoto, que "tinha sido levado ao exílio". Outro ponto de vista, em harmonia com a expressão bíblica, é que Mordecai, embora nascido no exílio, foi considerado como tendo sido levado ao exílio em 617 AEC, porque se encontrava nos lombos dos seus antepassados, ainda não nascido. — Veja He 7:9, 10.

Leal Como Servo do Rei. No relato, Mordecai, embora fosse exilado judeu, era servo do rei. Ele soube que a Rainha Vasti havia sido deposta pelo Rei Assuero, da Pérsia, e que todas as belas virgens jovens, de todo o império, estavam sendo reunidas para que entre elas se encontrasse uma substituta para o cargo de rainha. A prima de Mordecai, Ester, uma moça "bonita de figura e bela de aparência", foi apresentada como candidata para ser rainha, mas não se revelou sua origem judaica. (Est 2:7, 8) Ela foi escolhida como rainha. Mordecai continuou a cumprir os seus deveres, "sentado no portão do rei", quando lhe trouxeram a informação de que dois dos oficiais da corte, Bigtã e Teres, tramavam deitar mão no Rei Assuero. Ele avisou o rei por meio de Ester, e seu ato de lealdade foi registrado "no livro dos assuntos dos dias". — Est 2:21-23.

Recusa Curvar-se Diante de Hamã. Subsequentemente, Hamã, o agagita, foi feito primeiro-ministro por Assuero, que ordenou que todos no portão do rei se prostrassem diante de Hamã na recém-enaltecida posição dele. Mordecai recusou terminantemente fazer isso e apresentou como motivo ser judeu. (Est 3:1-4) Basear Mordecai sua ação neste motivo prova que isso tinha que ver com a sua relação, qual judeu dedicado, com o seu Deus Jeová. Ele reconhecia que prostrar-se diante de Hamã envolvia mais do que apenas lançar-se por terra diante dum personagem enaltecido, assim como israelitas haviam feito no passado, apenas reconhecendo a posição superior de tal como governante. (2Sa 14:4; 18:28; 1Rs 1:16) No caso de Hamã, havia um bom motivo para Mordecai não se curvar. Hamã provavelmente era amalequita, e Jeová expressara estar em guerra com Amaleque, "de geração em geração". (Êx 17:16; veja HAMÃ.) Para Mordecai, era um assunto de integridade para com Deus e não uma questão política.

Hamã ficou furioso, especialmente depois de se dar conta de que Mordecai era judeu. Seu ódio era tão grande, que estragou-lhe a satisfação por todo o seu poder e os seus privilégios, enquanto Mordecai ficava sentado no portão e recusava curvar-se diante dele. Não limitando sua vingança só a Mordecai, Hamã extraiu do rei um decreto, determinando a destruição de todos os do povo de Mordecai no domínio da Pérsia. — Est 3:5-12.

Usado para Livrar Israel. Em face do edito de destruição de todos os judeus no império, Mordecai expressou fé em que Ester tinha sido elevada à sua dignidade régia, nesta época propícia, para libertar os judeus. Mostrou a Ester a pesada responsabilidade dela e orientou-a para implorar o favor e a ajuda do rei. Embora isso pusesse em perigo a sua própria vida, Ester concordou em fazê-lo. — Est 4:7–5:2.

De forma bem oportuna para Mordecai e os judeus (pois tratava-se da própria questão da lealdade de Mordecai para com o rei), a atenção do Rei Assuero, numa noite de insônia, foi providencialmente dirigida para o livro oficial dos registros do Estado. Lembrou-se assim ao rei que Mordecai não tinha sido recompensado por um serviço prestado, isto é, de revelar a trama sediciosa de Bigtã e Teres. Em vista disso, o rei desejava honrar grandiosamente a Mordecai — para o desgosto de Hamã, a quem se ordenou que providenciasse e proclamasse esta homenagem publicamente. — Est 6:1-12.

Ester conseguiu indiciar Hamã por grave difamação e calúnia contra os judeus, e pela trama traiçoeira também contra os próprios interesses do rei. O enfurecido Assuero ordenou a pena de morte para Hamã, e a estaca de 22 m de altura, erigida por Hamã para Mordecai, foi usada para pendurar o corpo do próprio Hamã. — Est 7:1-10.

Mordecai substituiu então Hamã como primeiro-ministro e recebeu o anel de sinete do próprio rei para selar documentos do estado. Ester encarregou Mordecai da casa de Hamã, que o rei lhe havia dado. Daí, Mordecai usou a autorização do rei para emitir uma contraordem, concedendo aos judeus o direito legal de se defenderem. Para os judeus, isso era uma luz de libertação e de alegria. Muitos no Império Persa aliaram-se aos judeus, e, quando chegou o dia 13 de adar, o dia em que as leis entraram em vigor, os judeus estavam preparados. As autoridades os apoiaram por causa da elevada posição de Mordecai. Em Susã, a luta foi prorrogada por mais um dia. Mais de 75.000 inimigos dos judeus no Império Persa foram destruídos, inclusive os dez

filhos de Hamã. (Est 8:1–9:18) Com a confirmação de Ester, Mordecai ordenou a celebração anual da festividade dos dias 14 e 15 de adar, os “dias de Purim”, para haver regozijo e banquetes, e para darem presentes uns aos outros e aos pobres. Os judeus aceitaram esta festividade e a impuseram aos seus descendentes e a todos os que se juntaram a eles. Sendo o segundo no império, Mordecai foi respeitado pelos judeus, o povo dedicado de Deus, e continuou a trabalhar para o bem-estar deles. — Est 9:19-22, 27-32; 10:2, 3.

Homem de Fé. Mordecai era homem de fé, igual aos mencionados pelo apóstolo Paulo no capítulo 11 de Hebreus, embora não seja mencionado ali por nome. Demonstrou coragem, determinação, integridade, e lealdade a Deus e seu povo, e seguiu o princípio mais tarde expresso por Jesus: “Pagai de volta a César as coisas de César, mas a Deus as coisas de Deus.” (Mt 22:21) Ele e Ester eram da tribo de Benjamim, a respeito da qual o patriarca Jacó profetizara: “Benjamim continuará a dilacerar como lobo. De manhã comerá o animal apanhado e à noitinha repartirá o despojo.” (Gên 49:27) A atividade desses benjamitas se deu na noitinha da nação de Israel, depois de não terem mais reis no trono, e eles terem ficado sob domínio gentio. É possível que Mordecai e Ester tenham tido o privilégio de destruir os últimos dos odiados amalequitas. O interesse de Mordecai no bem-estar dos seus patrícios indica que ele tinha fé de que dentre os filhos de Israel viria a Semente de Abraão, para abençoar todas as famílias da terra. — Gên 12:2; 22:18.

MORDOMO. O encarregado duma casa ou de certa propriedade pertencente a outro. A palavra hebraica *so·khén* é traduzida por “mordomo” (Is 22:15); *mo·shél*, que significa “administrador”, também se refere a um mordomo. (Gên 24:2 n) A palavra grega *oi·ko·nó·mos* (mordomo) também pode ser traduzida por “administrador doméstico”. — Lu 12:42, n.

O mordomo podia ser um homem liberto ou um escravo de confiança. O ‘mordomo injusto’, mencionado por Jesus numa das suas ilustrações, parece ser apresentado como homem liberto. (Lu 16:1, 2, 4) Reis, e muitas outras pessoas abastadas ou de destaque, tinham um mordomo, e havia diferença entre os homens quanto ao grau de autoridade que se concedia ao mordomo. A palavra grega *e·pí·tro·pos*, “encarregado”, está intimamente relacionada em sentido, visto que o mordomo muitas vezes tinha a supervisão sobre a casa, bem como sobre outros servos e a propriedade, e às vezes sobre assuntos comerciais. — Gál 4:1-3; Lu 16:1-3.

Abraão tinha um servo fiel, Eliézer, de Damasco, como encarregado dos seus extensos bens, que consistiam em grande abundância de gado, e, em certa época, em muitos escravos, embora Abraão não possuísse terras, exceto um terreno para sepultamento. (Gên 13:2; 14:14; 15:2; 23:17-20; At 7:4, 5) José, enquanto escravo no Egito, passou a ficar encarregado da casa de Potifar. (Gên 39:1-4, 8, 9) Mais tarde, ele também tinha um mordomo. (Gên 44:4) O Rei Elá, de Israel, tinha um homem encarregado da sua casa em Tirza. Este provavelmente era também o costume de outros reis antigos. (1Rs 16:9) Sebna era o mordomo da casa do rei, nos dias do Rei Ezequias, de Judá, mas foi infiel e foi substituído por Eliaquim, filho de Hilquias. — Is 22:15, 20, 21.

Nas Escrituras Gregas Cristãs observamos que o Rei Herodes Ântipas tinha um homem encarregado da sua casa; a esposa deste homem ministrava de seus bens a Jesus. (Lu 8:3) Jesus, numa ilustração, mencionou um homem encarregado dos trabalhadores dum vinhedo, que lhes pagou no fim do dia. — Mt 20:8.

As responsabilidades e os deveres administrativos do mordomo descrevem aptamente o ministério confiado aos cristãos por Jeová Deus. Na profecia de Jesus sobre os últimos dias, ele descreve “o escravo fiel e discreto”, que também serve de mordomo para ele, um administrador da família da fé, para dar o “alimento no tempo apropriado”. (Mt 24:45; Lu 12:42-44) Os superintendentes na congregação cristã são “mordomos”, e requer-se deles estrita fidelidade. (Tit 1:7; 1Co 4:1, 2) Paulo, como apóstolo, especialmente como apóstolo para os gentios, fora incumbido dum serviço de mordomo especial. (1Co 9:17; Ef 3:1, 2) Pedro salienta a todos os cristãos, superintendentes e outros, que eles são mordomos da benignidade imerecida de Deus, expressa de vários modos, e mostra que cada um tem a sua esfera, ou lugar, no arranjo de Deus, em que pode desincumbir-se fielmente de seu cargo de mordomo. — 1Pe 4:10.

MORÉ.

1. Pelo menos no tempo de Abraão, as grandes árvores de Moré constituíam um bem conhecido marco perto de Siquém, e parecem ter continuado assim ainda por séculos. (Gên 12:6; De 11:30; talvez se aluda também a elas em Gên 35:4; Jos 24:25, 26; Jz 9:6.) Alguns peritos relacionam a “árvore grande de Meonenim” com as “árvores grandes de Moré”. (Jz 9:37) “Moré” talvez fosse o nome do dono original do terreno, perto de Siquém, que possuía uma especialmente destacada árvore ou um arvoredo ou bosque de árvores grandes.

2. Nome de um morro, em cuja vizinhança os midianitas foram derrotados por Gideão. (Jz 7:1) Acha-se, em geral, que este morro seja a elevação

calva, cinzenta, de Jebel Dahi (Giv'at Ha-More), a uns 8 km ao N do lugar sugerido do poço de Harode.

MORESETE, MORESETE-GATE [Possessão de Gate]. Evidentemente, a cidade do profeta Miqueias. (Je 26:18; Miq 1:1) Tell el-Judeideh (Tel Goded), a uns 35 km ao SO de Jerusalém e a cerca de 10 km ao SE de Gate, é uma possível identificação dela. O nome composto, Moresete-Gate (Miq 1:14), dá a entender que a cidade estava de algum modo associada com Gate. Talvez fosse em algumas ocasiões dominada por aquela cidade filisteia, visto que os filisteus controlavam outros lugares além das suas cinco cidades principais (sendo Gate uma das cinco). — 1Sa 6:18; 27:5.

Alguns acham que Miqueias 1:14 seja um jogo de palavras com o nome Moresete (que significa "Possessão"). O termo hebraico para "presentes de despedida", neste texto, indica uma pessoa ou uma possessão temporária ou permanentemente entregue ou despachada. Concordemente, Sião (Miq 1:13) perderia esta cidade, sendo a própria Moresete os "presentes de despedida".

MORIÁ. Nome da elevação rochosa em que Salomão construiu um magnífico templo para Jeová. Anteriormente, seu pai Davi comprara o terreno do jebuseu Araúna (Ornã) para erigir ali um altar, uma vez que este foi o divinamente indicado meio de acabar com o flagelo resultante do pecado de Davi relacionado com um censo. — 2Sa 24:16-25; 1Cr 21:15-28; 2Cr 3:1; veja ARAÚNA.

A antiga tradição judaica vincula o lugar do templo com o monte na "terra de Moriá", onde Abraão, às ordens de Deus, tentou oferecer Isaque. (Gên 22:2; veja *Jewish Antiquities* [Antiguidades Judaicas], VII, 329-334 [xiii, 4].) Isto faria da "terra de Moriá" a região montanhosa em torno de Jerusalém. Foi para a "terra de Moriá" que Abraão viajou desde a vizinhança de Berseba; e, no terceiro dia, ele viu à distância este lugar divinamente designado. — Gên 21:33, 34; 22:4, 19.

Alguns têm objetado à identificação do monte Moriá com o monte do Templo em Jerusalém, por causa da sua distância de Berseba e de não ser observável "à distância". Mas, Abraão devia fazer a viagem "à *terra* de Moriá". No primeiro dia, Abraão levantou-se cedo, selou seu jumento, rachou a lenha, colocou-a sobre o animal, e depois iniciou a jornada. (Gên 22:2, 3) Foi "no terceiro dia que Abraão levantou os olhos e começou a ver o lugar [a *terra* de Moriá] à distância". Assim, o segundo foi o único dia só de viagem. Sobre a visibilidade do monte Moriá e a distância da viagem, *O Novo Dicionário da Bíblia* observa: "Entretanto, a distância do sul da Filístia para Jerusalém é de cerca de 80 quilômetros, que bem pode requerer três dias de viagem, e no livro de Gênesis o lugar em foco não é um 'monte Moriá', mas um dentre diversos montes numa terra desse nome, e as colinas sobre as quais Jerusalém está edificada são visíveis à distância. Por conseguinte, não há necessidade de duvidarmos que o sacrifício de Abraão teve lugar no local que posteriormente foi Jerusalém, se não na colina do Templo." (Editor Organizador J. Douglas, 1966, Vol. II, p. 1073, Junta Editorial Cristã) Portanto, é concebível que a jornada de uns 80 km a pé, de Berseba ao monte Moriá, tivesse levado mais de dois dias inteiros.

Evidentemente, o monte Moriá ficava bastante distante da Salém do tempo de Abraão, de modo que a tentativa de sacrificar Isaque não ocorreu em plena vista dos habitantes da cidade. Não há registro de que estes tenham presenciado o incidente ou tentado interferir nele. Que o lugar ainda se encontrava um tanto isolado séculos depois pode ser deduzido de que, nos dias de Davi, havia uma eira no monte Moriá. Todavia, não se faz nenhuma menção de construções naquele lugar. — 2Cr 3:1.

Atualmente, o santuário islâmico conhecido como Domo do Rochedo fica no alto do monte Moriá. — Veja JERUSALÉM (Períodos Posteriores).

MORRO. O termo hebraico *giv·'áh* e o termo grego *bou·nós* referem-se a uma elevação natural da superfície da terra, mais baixa do que um monte. Morros arredondados são especialmente notados na Judeia, embora sejam também encontrados em outras partes da Palestina.

Ocasionalmente, morros serviram de lugares de sepultamento e de esconderijo. (Jos 24:33; 1Sa 23:19; 26:1) Frequentemente, construíam-se neles casas e cidades, como a casa de Abinadabe, onde a Arca foi guardada por uns 70 anos. — 1Sa 7:1, 2.

Ao salientar a grandiosidade do Todo-Poderoso, o profeta Isaías mostra que Jeová, na realidade, pode 'pesar os morros na balança'. (Is 40:12) Os montes e os morros são descritos como "sempiternos" e 'durando indefinidamente', mas, atribui-se permanência ainda maior à benevolência de Deus e ao seu pacto de paz. — Is 54:10; Gên 49:26; De 33:15.

Antes de empreenderem uma viagem, governantes orientais frequentemente enviavam homens na frente para prepararem o caminho por remover pedras, aterrar depressões, nivelar lugares irregulares, e, às vezes, até mesmo nivelar morros. Em sentido figurado, os morros foram nivelados para tornar possível o desimpedido retorno dos judeus de Babilônia a Jerusalém, em 537 AEC. Isto era também profético da obra preparatória feita por João, o Batizador, antes do aparecimento do Messias. — Is 40:4; Lu 3:1-6.

Muitas vezes era nos morros que os israelitas realizavam adoração idólatra, imitando os cananeus. (De 12:2; 1Rs 14:23; 2Rs 17:9, 10; Is 65:7; Je 2:20; 17:1-3; Ez 6:13; 20:28; Os 4:13) Isto explica a resposta profética ao apelo para que Israel voltasse a Jeová: "Eis-nos aqui! Chegamos a ti, pois tu, ó Jeová, és nosso Deus. Verdadeiramente, tanto os morros como o tumulto nos montes são da falsidade." — Je 3:22, 23.

Portanto, era bem apropriado que tanto Isaías como Miqueias predissessem que "o monte da casa de Jeová" ficaria firmemente estabelecido acima do cume dos montes e se elevaria acima dos morros. (Is 2:2; Miq 4:1) Em nítido contraste com isso, aqueles que não fizerem a vontade de Jeová no tempo da Sua obra de execução "dirão aos montes: 'Cobri-nos!' e aos morros: 'Caí sobre nós!'" — Os 10:8; Lu 23:30; compare isso com Is 2:19; Re 6:16, 17.

MORTE. A cessação de todas as funções da vida, portanto, o oposto da vida. (De 30:15, 19) Na Bíblia, as mesmas palavras das línguas originais para "morte" ou "morrer" são aplicadas com relação a humanos, a animais e a plantas. (Ec 3:19; 9:5; Jo 12:24; Ju 12; Re 16:3) Todavia, no caso dos humanos e dos animais, a Bíblia mostra a função vital do sangue para sustentar a vida, declarando que "a alma da carne está no sangue". (Le 17:11, 14; Gên 4:8-11; 9:3, 4) Tanto os humanos como os animais são mencionados como 'expirando', isto é, 'exalando' o fôlego da vida (hebr.: *nish·máth hhai·yím*). (Gên 7:21, 22; compare isso com Gên 2:7.) E as Escrituras mostram que a morte dos humanos e dos animais segue à perda do espírito (força ativa) da vida (hebr.: *rú·ahh hhai·yím*). — Gên 6:17 n; 7:15, 22; Ec 3:19; veja ESPÍRITO.

Do ponto de vista bíblico, o que é a morte?

É de interesse notar a correspondência destes pontos bíblicos com o que se sabe cientificamente sobre o processo da morte. No caso dos humanos, por exemplo, quando o coração cessa de bater, o sangue deixa de transportar nutrientes e oxigênio (obtido pela respiração) aos bilhões de células do corpo. No entanto, A *Enciclopédia Delta Universal* (1987, Vol. 10, p. 5475) salientou: "Uma pessoa cujo coração e pulmões param de funcionar pode ser considerada *clinicamente morta,* mas pode não ter ocorrido a morte somática. Células individuais do corpo continuam a viver por vários minutos. A pessoa pode ser ressuscitada se o coração e os pulmões recomeçarem a funcionar e levarem às células o oxigênio de que necessitam. Depois de cerca de 3 minutos, as células do encéfalo — que são as mais sensíveis à falta de oxigênio — principiam a morrer. Em pouco, a pessoa estará morta além da possibilidade de ressurreição. Gradualmente, outras células do corpo também irão morrendo. As últimas a perecer são as células dos ossos, dos pelos e da pele, que podem continuar a crescer por várias horas." Assim, ao passo que é evidente a importância vital da respiração e do sangue em manter a ativa força de vida (*rú·ahh hhai·yím*) nas células do corpo, ao mesmo tempo também se torna claro que não é somente a cessação da respiração ou das batidas do coração, mas sim o desaparecimento da força de vida, ou espírito, das células do corpo que causa a morte conforme mencionada nas Escrituras. — Sal 104:29; 146:4; Ec 8:8.

A Causa da Morte dos Humanos. Nas Escrituras, a primeira referência à morte ocorre em Gênesis 2:16, 17, na ordem de Deus ao primeiro homem a respeito de comer da árvore do conhecimento do que é bom e do que é mau, cuja violação resultaria na morte. (Veja *NM* n.) Todavia, a morte dos animais, como processo natural, evidentemente já vigorava, visto que eles são deixados completamente fora da apresentação bíblica da introdução da morte na família humana. (Veja 2Pe 2:12.) A seriedade do aviso de Deus sobre a pena de morte pela desobediência, portanto, seria compreensível ao seu filho humano, Adão. A desobediência de Adão ao seu Criador causou-lhe a morte. (Gên 3:19; Tg 1:14, 15) Depois, o pecado de Adão e sua consequência, a morte, se espalharam a todos os homens. — Ro 5:12; 6:23.

Às vezes, apresentam-se certos textos como suposta evidência de que a morte física fora intencionada como consequência natural para os humanos, assim como para os animais; por exemplo, citam-se as referências à duração da vida do homem como 'setenta ou oitenta anos' (Sal 90:10) e a declaração do apóstolo, de que "está reservado aos homens morrer uma vez para sempre, mas depois disso um julgamento". (He 9:27) No entanto, todos esses textos foram escritos *depois* de a morte se introduzir na humanidade, e são aplicados a humanos imperfeitos, pecaminosos. Pelo menos é preciso tomar em consideração a enorme longevidade dos homens que viveram antes do Dilúvio como reflexo do notável potencial do corpo humano, ultrapassando o de qualquer animal, mesmo nas condições mais ideais. (Gên 5:1-31) A Bíblia relaciona inconfundivelmente a introdução da morte na família humana com o pecado de Adão, conforme já se mostrou.

Diz-se que a humanidade apartada de Deus pelo pecado, em geral, está em "escravização à corrupção". (Ro 8:21) Esta escravização se deve à operação do pecado nos seus corpos, produzindo seus frutos

corrompedores, e todos os que não são obedientes a Deus estão sob o domínio do pecado como seus escravos, "visando a morte". (Ro 6:12, 16, 19-21) Declara-se que Satanás tem "os meios de causar a morte". (He 2:14, 15) Ele é chamado de "homicida" (Jo 8:44), não necessariamente por ele matar de modo direto, mas porque faz isso por meio de engano e de sedução ao pecado, por induzir ou estimular a transgressão que leva à corrupção e à morte (2Co 11:3), e também por fomentar atitudes assassinas na mente e no coração dos homens. (Jo 8:40-44, 59; 13:2; compare isso com Tg 3:14-16; 4:1, 2.) Portanto, a morte não é apresentada como amigo do homem, mas como "inimigo". (1Co 15:26) Geralmente, são os que sofrem extrema ou insuportável dor que desejam a morte. — Jó 3:21, 22; 7:15; Re 9:6.

A Condição dos Mortos Humanos. Mostra-se que os mortos "não estão cônscios de absolutamente nada", e que a morte é um estado de completa inatividade. (Ec 9:5, 10; Sal 146:4) Os que morrem são descritos como indo para o "pó da morte" (Sal 22:15), tornando-se "impotentes na morte". (Pr 2:18; Is 26:14) Na morte não há menção de Deus, nem se dá louvor a ele. (Sal 6:5; Is 38:18, 19) Tanto nas Escrituras Hebraicas como nas Gregas, a morte é comparada ao sono, uma comparação apropriada não só por causa da condição inconsciente dos mortos, mas também por causa da esperança de se acordar por meio da ressurreição. (Sal 13:3; Jo 11:11-14) O ressuscitado Jesus é chamado de "as primícias dos que adormeceram na morte". — 1Co 15:20, 21; veja HADES; SEOL.

Ao passo que os antigos egípcios e outros povos de nações pagãs, e especialmente os filósofos gregos, criam fortemente na imortalidade da alma humana, tanto as Escrituras Hebraicas como as Escrituras Gregas Cristãs dizem que a alma (hebr.: *né·fesh;* gr.: *psy·khé*) morre (Jz 16:30; Ez 18:4, 20; Re 16:3), precisa ser liberta da morte (Jos 2:13; Sal 33:19; 56:13; 116:8; Tg 5:20), ou, como na profecia messiânica a respeito de Jesus Cristo, é 'esvaziada até a própria morte' (Is 53:12; compare isso com Mt 26:38). O profeta Ezequiel condena aqueles que conspiram 'para entregar à morte as almas que não deviam morrer' e 'para preservar vivas as almas que não deviam viver'. — Ez 13:19; veja ALMA.

Assim, *The Interpreter's Bible* (A Bíblia do Intérprete; Vol. II, p. 1015), ao comentar 1 Samuel 25:29, observa que "a ideia de o homem consistir em corpo e alma que se separam na morte não é hebraica, mas grega". (Editada por G. Buttrick, 1953) De modo similar, Edmond Jacob, Professor do Antigo Testamento na Universidade de Estrasburgo, salienta que, visto que, nas Escrituras Hebraicas, a vida da pessoa está diretamente relacionada com a alma (hebr.: *né·fesh*), "é natural que a morte seja às vezes representada como o desaparecimento desta *nephesh* (Gên. 35:18; I Reis 17:21; Jer. 15:9; Jonas 4:3). O 'partir' da *nephesh* tem de ser encarado como figura de linguagem, porque ela não continua a existir independente do corpo, mas morre com ele (Núm. 31:19; Juí. 16:30; Eze. 13:19). Nenhum texto bíblico autoriza a declaração de que a 'alma' se separa do corpo no momento da morte". — *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete), editado por G. Buttrick, 1962, Vol. 1, p. 802.

Redenção da Condenação à Morte. O Salmo 68:20 declara: "A Jeová, o Soberano Senhor, pertencem as saídas da morte." Cristo Jesus, por meio do sacrifício da sua vida humana, tornou-se o "Agente Principal" da vida e da salvação da parte de Deus (At 3:15; He 2:10) e por meio dele se garante a abolição da morte. (2Ti 1:10) Jesus, por ter sofrido a morte, 'provou a morte por todo homem' e proveu um "resgate correspondente por todos". (He 2:9; 1Ti 2:6) Por meio do "um só ato de justificação" realizado por Jesus tornou-se possível o cancelamento da condenação à morte que o pecado causa, para que homens de toda sorte pudessem ser "declarados justos para a vida". (Ro 5:15, 16, 18, 19; He 9:27, 28; veja DECLARAR JUSTO; RESGATE.) De modo que se pode dizer a respeito dos verdadeiros seguidores de Jesus que eles, na realidade, 'têm passado da morte para a vida'. (Jo 5:24) Os que desobedecem ao Filho e não exercem amor, porém, 'permanecem na morte' e sob a condenação de Deus. (1Jo 3:14; Jo 3:36) Aqueles que querem ficar livres da condenação e livres "da lei do pecado e da morte" têm de ser guiados pelo espírito de Deus e produzir os frutos deste, pois "a mentalidade segundo a carne [pecaminosa] significa morte". — Ro 8:1-6; Col 1:21-23.

O proceder sacrificial de Jesus, que terminou na sua morte e na sua ressurreição, foi por ele comparado ao batismo. (Mr 10:38, 39; Lu 12:50; compare isso com Ef 4:9, 10.) O apóstolo Paulo mostrou que os seguidores ungidos de Jesus também passam por um batismo similar na morte, resultando na sua ressurreição para a glória celestial. (Ro 6:3-5; Fil 3:10, 11) Paulo, expressando seu sincero desejo de assumir a vida celestial, mostrou que os cristãos ungidos com o espírito não querem a morte em si, nem querem jazer "nus" na morte, mas sim 'revestir-se' de um corpo celestial, a fim de poder estar no "lar com o Senhor". (2Co 5:1-8; compare isso com 2Pe 1:13-15.) No ínterim, a morte "opera" neles enquanto, por seu ministério, levam a mensagem da vida àqueles a quem ministram. — 2Co 4:10-14; Pr 18:21; veja BATISMO (Batismo em Cristo Jesus, na Sua Morte).

Os beneficiados por este ministério incluem os da grande multidão que têm a perspectiva de sobreviver à grande tribulação e usufruir a vida eterna na terra paradísica. Eles também, por causa da sua fé no valor expiatório de pecados do sacrifício de Jesus, passam a ter uma condição limpa perante Deus. — 1Jo 2:2; Re 7:9, 14.

Jesus mesmo diz que ele tem "as chaves da morte e do Hades" (Re 1:18), e ele as usa para livrar os detidos pela morte. (Jo 5:28, 29; Re 20:13) Ter Jeová Deus livrado Jesus do Hades dá "garantia a todos os homens" do futuro dia de julgamento ou ajuste de contas por Deus, e fornece a garantia de que haverá uma ressurreição daqueles que estão no Hades. (At 17:31; 1Co 15:20, 21) Os que herdam o Reino de Deus em imortalidade são descritos como triunfando sobre a morte na sua ressurreição, de modo a vencer o "aguilhão" dela. — 1Co 15:50, 54-56; compare isso com Os 13:14; Re 20:6.

A Destruição da Morte. Em Isaías 25:8, faz-se a promessa profética de que Deus "realmente tragará a morte para sempre, e o Soberano Senhor Jeová certamente enxugará as lágrimas de todas as faces". O aguilhão que produz a morte é o pecado (1Co 15:56), e é deste modo que todos os que têm o pecado e sua acompanhante imperfeição têm a morte operando nos seus corpos. (Ro 7:13, 23, 24) Portanto, a abolição da morte exige a abolição do que produz a morte: o pecado. Por se eliminarem da humanidade obediente os últimos vestígios do pecado, a autoridade da morte será abolida e a própria morte será destruída, e isto há de ser realizado durante o reinado de Cristo. (1Co 15:24-26) Deste modo, "não haverá mais" a morte causada à raça humana pela transgressão de Adão. (Ro 5:12; Re 21:3, 4) Sua destruição é figurativamente comparada a ela ser lançada num "lago de fogo". — Re 20:14; veja LAGO DE FOGO.

Segunda Morte. "O lago de fogo", no qual são lançados a morte, o Hades, a "fera" simbólica e "o falso profeta", Satanás, seus demônios e os persistentes praticantes da iniquidade na terra, é mostrado significar "a segunda morte". (Re 20:10, 14, 15; 21:8; Mt 25:41) Inicialmente, a morte resultou da transgressão de Adão e foi assim transmitida à humanidade; portanto, "a segunda morte" deve ser diferente desta morte herdada. À base dos textos citados, é evidente que ser livrado da "segunda morte" é impossível. A situação daqueles que estão na "segunda morte" corresponde ao resultado do que se avisa em textos tais como Hebreus 6:4-8; 10:26, 27; e Mateus 12:32. Por outro lado, os representados como obtendo "a coroa da vida" e como tendo parte na "primeira ressurreição", estão livres de qualquer possibilidade de dano causado pela segunda morte. (Re 2:10, 11) Estes, que hão de reinar com Cristo, recebem a imortalidade (isenção da morte) e incorrupção, e, por isso, estão fora do alcance da "autoridade" da segunda morte. — 1Co 15:50-54; Re 20:6; compare isso com Jo 8:51.

Uso Ilustrativo. A morte é personificada como "rei" que domina a humanidade desde o tempo de Adão (Ro 5:14), junto com o domínio do Rei Pecado. (Ro 6:12) Assim, estes reis são mencionados como exercendo sua "lei" sobre os que estão sujeitos ao seu domínio. (Ro 8:2) Com a vinda de Cristo e a provisão do resgate, a benignidade imerecida passou a exercer um reinado superior sobre os que aceitam a dádiva de Deus, "visando a vida eterna". — Ro 5:15-17, 21.

Embora os homens, desconsiderando os propósitos de Deus, talvez tentem fazer seu próprio pacto com o Rei Morte, esse falhará. (Is 28:15, 18) A morte, igual a um cavaleiro que cavalga atrás da guerra e da fome, é retratada como causando a mortandade em massa aos habitantes da terra. — Re 6:8; compare isso com Je 9:21, 22.

Os espiritualmente doentes ou aflitos são descritos como "chegando aos portões da morte" (Sal 107:17-20; compare isso com Jó 38:17; Sal 9:13), e aqueles que passam por tais "portões" entram na figurativa "casa de reunião para todo o vivente" (Jó 30:23; compare isso com 2Sa 12:21-23), a qual tem "quartos interiores" (Pr 7:27) e uma capacidade nunca plenamente esgotada para receber vítimas. (Hab 2:5) Aqueles que vão para o Seol são como ovelhas pastoreadas pela morte. — Sal 49:14.

As "ânsias da morte". Em Atos 2:24, o apóstolo Pedro diz a respeito de Jesus que se lhe 'afrouxaram as ânsias da morte, porque não era possível que ele continuasse a ser segurado por ela'. A palavra grega (*o·dín*), aqui traduzida por "ânsias", é em outro lugar usada para indicar dores de parto (1Te 5:3), mas pode significar também esforço penoso, dor, calamidade ou aflição em geral. (Mt 24:8) Adicionalmente, foi usada pelos tradutores da *Septuaginta* grega para verter a palavra hebraica *hhé·vel,* em textos onde o sentido evidente é o de "corda". (2Sa 22:6; Sal 18:4, 5) Uma palavra hebraica aparentada significa "dores de parto", o que levou alguns comentadores e lexicógrafos a sugerir que o termo grego (*o·dín*), usado por Lucas em Atos 2:24, também tinha este sentido duplo, pelo menos no grego helenístico dos tempos apostólicos. De modo que algumas traduções vertem a frase, neste versículo, por "os grilhões [ou: os laços] da morte". (*ALA; CBC; IBB; LR; Ne*) Em numerosos textos, o perigo da morte é representado como procurando enlaçar o ameaçado por ela (Pr 13:14; 14:27) com cordas que o cercam e o arrastam às "circunstâncias aflitivas do Seol". (Sal 116:3) Embora outros textos, já considerados, mostrem que não há consciência na

morte, e indicam que Jesus não estava sofrendo dor literal enquanto morto, todavia, a morte é apresentada como experiência amarga e aflitiva (1Sa 15:32; Sal 55:4; Ec 7:26), não apenas pela dor que usualmente a precede (Sal 73:4, 5), mas pela perda de toda a atividade e liberdade, causada pelas suas garras paralisadoras. Portanto, talvez fosse neste sentido que a ressurreição de Jesus lhe 'afrouxou' as "ânsias da morte", libertando-o das suas garras aflitivas.

Mudança de estado ou condição espiritual. A morte é usada para ilustrar a condição espiritualmente morta do mundo em geral, de modo que Jesus podia falar sobre 'os mortos enterrarem os mortos', e o apóstolo Paulo podia referir-se à mulher que vive para a gratificação sensual como "morta, embora esteja vivendo". (Lu 9:60; 1Ti 5:6; Ef 2:1) E, visto que a morte física livra a pessoa de todas as dívidas ou obrigações existentes até aquele momento (Ro 6:7), ser o cristão liberto ou livrado do pecado (Ro 6:2, 11) e da condenação da Lei mosaica (Ro 7:2-6) também é comparado à morte, 'morrendo' ele para com a sua anterior situação e obrigações. Quem morre assim em sentido figurado, é claro, ainda está fisicamente vivo e está deste modo livre para seguir a Cristo como escravo da justiça. — Ro 6:18-20; Gál 5:1.

O uso da morte para representar uma mudança de estado ou condição da pessoa lança luz sobre visões proféticas, tais como a no livro de Ezequiel, em que os do povo de Deus, no exílio em Babilônia, são comparados a ossos ressequidos, e a pessoas mortas e enterradas. (Ez 37:1-12) Eles haviam de "reviver" e ser estabelecidos mais uma vez no seu próprio solo. (Ez 37:13, 14) Ilustrações comparáveis são encontradas em Revelação (Apocalipse) 11:3, 7-12, e Lucas 16:19-31.

MOSCA [hebr.: *zevúv*, moscas]. Inseto de duas asas (díptero) do gênero *Musca,* que usualmente deposita os ovos sobre matéria em decomposição ou sobre dejetos. Os diminutos pelos que cobrem o corpo e as pernas da mosca, bem como as almofadas de pelos pegajosos em cada pé, transportam bactérias — milhões delas, no caso duma única mosca-doméstica.

"Moscas mortas fazem o óleo do fabricante de unguento cheirar mal, borbulhar", escreveu o congregante. A putrefação de moscas mortas faria com que o óleo exalasse um cheiro ruim e que fermentasse, arruinando-o, assim como um pouco de tolice prejudicaria a reputação de alguém conhecido por sua sabedoria e glória. — Ec 10:1.

Isaías fala de Jeová assobiar às moscas na extremidade dos canais do Nilo, do Egito, e às abelhas da terra da Assíria, para que pousem nos escarpados vales de torrente, nas fendas dos rochedos, nas moitas de espinhos e em todos os bebedouros de Judá. Evidentemente, isso deve ser entendido em sentido figurado, as moscas denotando os exércitos do Egito e as abelhas, os exércitos dos assírios. — Is 7:18, 19.

O nome do deus venerado pelos filisteus em Ecrom, "Baal-Zebube", significa "Dono das Moscas". Isto tem dado margem à ideia de que seus adoradores talvez o achassem capaz de controlar este inseto. Visto que o fornecimento de oráculos era associado com Baal-Zebube, outros sugeriram que o nome talvez denote que este deus fornecia oráculos por meio do voo ou do zumbido da mosca. — 2Rs 1:2, 6; veja BAAL-ZEBUBE; MOSCÃO.

MOSCÃO [hebr.: *'a·róv*]. Há alguma incerteza quanto ao inseto específico designado pela palavra original hebraica que ocorre nas Escrituras com referência à quarta praga sobre o Egito, a primeira de que os israelitas foram poupados em Gósen. (Êx 8:21, 22, 24, 29, 31; Sal 78:45; 105:31) *'A·róv* tem sido traduzido de forma diversa por "moscão" (*JB, NM, Ro*), "besouro" (*Yg*), "moscas" (*BJ, LEB, So*), "borrachudos" (*AT*) e "mosca-dos-estábulos" (ou "mosca-do-gado") (*LXX*).

O termo "moscão" pode incluir as diversas espécies de mutuca e de moscardo. As fêmeas do moscardo picam a pele dos animais bem como do homem e então sugam o sangue. No estágio de larva, a mosca-do-berne vive como parasita no corpo de animais e do homem; o tipo que infesta humanos é encontrado nos trópicos. Portanto, uma praga de moscões deve ter causado grande sofrimento aos egípcios e seu gado, e, em certos casos, até a morte.

MOSERÁ, MOSEROTE. Lugar onde os israelitas acampavam quando Arão morreu. (De 10:6) Encontrava-se evidentemente perto do monte Hor (em que Arão morreu), mas desconhece-se sua localização exata. (Núm 33:38) A forma plural de Moserá, "Moserote", ocorre em Números 33:30, 31, e, pelo visto, refere-se a um anterior acampamento israelita ali.

MOSQUITO [hebr.: *qé·rets*]. Qualquer de uma grande variedade de insetos de duas asas, com cabeça redonda e pernas longas, finas e de cinco juntas. As fêmeas possuem forte probóscide, que as habilita a picar a pele do homem e de animais, a fim de sugar o sangue. A palavra hebraica traduzida por "mosquito" (*NM*) ocorre como substantivo apenas em Jeremias 46:20, onde é usada para representar os babilônios sob Nabucodonosor, o inimigo ao norte, que viria contra o Egito, a "novilha bonita".

MOSTARDA [gr.: *si·na·pi*]. Erva de crescimento rápido, a cuja semente ou grão Jesus se referiu numa ilustração sobre o Reino dos céus (Mt 13:31, 32; Mr 4:30-32; Lu 13:18, 19; veja ILUSTRAÇÕES) e ao

salientar que mesmo apenas um pouco de fé já pode realizar muito. (Mt 17:20; Lu 17:6) Diversas espécies de mostardeiras são encontradas em forma espontânea na Palestina, sendo a variedade comumente cultivada a mostarda-negra (*Brassica nigra*). Em solo rico, a semente, depois de alguns meses, pode tornar-se uma planta arbórea de até 4,5 m de altura, com um caule central da grossura do braço de um homem. As flores das mostardeiras são amarelas, e as folhas têm bordas um tanto irregulares e são de cor verde-escuro. As vagens desenvolvidas contêm uma fileira de sementes, sendo as da mostarda-negra marrom-escuras. No outono, os caules e os ramos da mostardeira endurecem e se tornam rígidos, bastante fortes para sustentar pássaros tais como pintarroxos e tentilhões, que se alimentam dessas sementes.

Ao passo que alguns talvez argumentem que o grão de mostarda não é "a menor" de todas as sementes, sendo menores as das orquídeas, e que realmente não se torna "uma árvore", deve-se ter em mente que Jesus usava termos conhecidos aos seus ouvintes. No que se referia aos ouvintes de Jesus, o grão de mostarda, deveras, estava entre as menores sementes plantadas, e é digno de nota que os árabes chamam de "árvores" plantas menores do que a mostardeira. — Mt 13:31, 32.

MOZA, I [Saída].

1. Descendente de Judá e filho de Calebe com sua concubina Efá. — 1Cr 2:46.

2. Benjamita e descendente do Rei Saul. Era filho de Zinri e pai de Bineia. — 1Cr 8:33-37; 9:42, 43.

MOZA, II [Drenado (Prensado; Espremido)]. Cidade benjamita. (Jos 18:21, 26) Acha-se que o antigo lugar ficava na aldeia de Qalunyah (Mevasseret Ziyyon), ou perto dela, que se encontra a uns 7 km ao ONO do monte do Templo em Jerusalém. Asas de jarros com o nome de Moza estampado nelas foram encontradas em Jericó e em Tell en-Nasbeh.

MULHER. Pessoa humana adulta do sexo feminino, que já passou da puberdade. A expressão hebraica para mulher é *'ish·sháh* (literalmente: homem feminino), que também é traduzida "esposa". De modo similar, o termo grego *gy·né* é traduzido tanto "mulher" como "esposa".

Criação. Antes de o homem Adão pedir uma companheira humana, Deus, seu Criador, tomou providências. Depois de colocar Adão no jardim do Éden e dar-lhe a lei a respeito da árvore do conhecimento do que é bom e do que é mau, Jeová disse: "Não é bom que o homem continue só. Vou fazer-lhe uma ajudadora como complemento dele." (Gên 2:18) Ele não obrigou o homem a procurar uma companheira entre os animais, mas trouxe os animais a Adão para este dar-lhes nome. Adão não tinha inclinação para a bestialidade, e era capaz de determinar que entre estes não havia companheira adequada para ele. (Gên 2:19, 20) "Por isso, Jeová Deus fez cair um profundo sono sobre o homem, e, enquanto ele dormia, tirou-lhe uma das costelas e fechou então a carne sobre o seu lugar. E da costela que havia tirado do homem, Jeová Deus passou a construir uma mulher e a trazê-la ao homem. O homem disse então: 'Esta, por fim, é osso dos meus ossos e carne da minha carne. Esta será chamada Mulher, porque do homem foi esta tomada.'" — Gên 2:21-23.

Posição e Responsabilidades. A mulher, criada a partir do homem, dependera do homem para ser trazida à existência. Sendo parte do homem, "uma só carne" com ele, e sendo complemento e ajudadora dele, estava sujeita a ele qual cabeça. Ela também estava sob a lei de Deus, dada a Adão, a respeito da árvore do conhecimento do que é bom e do que é mau. Tinha a responsabilidade de se empenhar para o bem do homem. Juntos deviam ter filhos e exercer domínio sobre os animais. — Gên 1:28; 2:24.

Visto que o normal para as mulheres nos tempos bíblicos era casar-se, os textos bíblicos que tratam das responsabilidades da mulher usualmente se referem à sua posição como esposa. O dever primário de todas as mulheres em Israel era servir a Jeová Deus na verdadeira adoração. Abigail, que se tornou esposa de Davi após o falecimento do seu imprestável marido Nabal, é um exemplo disso. Embora Nabal adotasse um proceder mau, negando-se a usar seus bens materiais para ajudar Davi, o ungido de Jeová, Abigail dava-se conta de que, como esposa de Nabal, não era obrigada a seguir seu marido em tal ação contrária à vontade de Jeová. Jeová a abençoou quando a ajuda que prestou ao ungido dele mostrou a persistência dela na adoração correta. — 1Sa 25:23-31, 39-42.

Em segundo lugar, a mulher devia obedecer ao marido. Ela tinha a responsabilidade de trabalhar arduamente para o bem da família e de trazer honra ao seu cabeça marital. Isto resultaria na maior glória para ela. Provérbios 14:1 diz: "A mulher realmente sábia edificou a sua casa, mas a tola a derruba com as suas próprias mãos." Sempre devia falar bem de seu marido e aumentar o respeito dos outros por ele, e ele devia poder orgulhar-se dela. "A esposa capaz é uma coroa para o seu dono, mas aquela que age vergonhosamente é como podridão nos seus ossos." (Pr 12:4) A posição honrosa e os privilégios dela como esposa, junto com as bênçãos que recebe por sua fidelidade, diligência e

sabedoria, são descritos no capítulo 31 de Provérbios. — Veja ESPOSA.

A mulher hebreia que era mãe tinha muito que ver com ensinar aos filhos justiça, respeito e diligência, e frequentemente empenhava-se muito em dar conselhos e em influenciar os filhos mais velhos para o bem. (Gên 27:5-10; Êx 2:7-10; Pr 1:8; 31:1; 2Ti 1:5; 3:14, 15) As moças, em especial, eram treinadas para serem boas esposas por aprender da mãe as artes de cozinhar, de tecer e da administração geral da casa, ao passo que o pai ensinava ao filho um ofício. As esposas também tinham liberdade para se expressar perante o marido (Gên 16:5, 6) e às vezes ajudavam-no a tomar decisões certas. — Gên 21:9-13; 27:46–28:4.

Usualmente eram os pais que escolhiam a noiva para um homem. Mas, sem dúvida, sob a Lei, como aconteceu anteriormente no caso de Rebeca, a moça tinha a oportunidade de expressar seus sentimentos e sua vontade no assunto. (Gên 24:57, 58) Embora se praticasse a poligamia, Deus ainda não tendo agido para restaurar o estado original da monogamia quando se estabeleceu a congregação cristã (Gên 2:23, 24; Mt 19:4-6; 1Ti 3:2), regulamentaram-se as relações polígamas.

Até mesmo as leis militares favoreciam tanto a esposa como o marido, eximindo o homem recém-casado durante um ano. Isto oferecia ao casal a oportunidade de exercer seu direito de ter um filho, o que seria de grande consolo para a mãe durante a ausência do marido, e ainda mais, caso ele morresse em batalha. — De 20:7; 24:5.

As leis aplicavam-se com vigor igual tanto aos homens como às mulheres culpados de adultério, incesto, bestialidade e outros crimes. (Le 18:6, 23; 20:10-12; De 22:22) As mulheres não deviam usar roupa de homem, nem o homem vestir-se de mulher, prática que podia abrir o caminho para a imoralidade, inclusive o homossexualismo. (De 22:5) As mulheres podiam participar nos benefícios dos sábados, das leis que governavam os nazireus, nas festividades, e, em geral, de todas as provisões da Lei. (Êx 20:10; Núm 6:2; De 12:18; 16:11, 14) A mãe, bem como o pai, deviam ser honrados e obedecidos. — Le 19:3; 20:9; De 5:16; 27:16.

Privilégios na Congregação Cristã. Para os convocados por Deus para a chamada celestial (He 3:1), para serem co-herdeiros de Jesus Cristo, não há distinção entre homens e mulheres, em sentido espiritual. O apóstolo escreve: "Todos vós sois, de fato, filhos de Deus, por intermédio da vossa fé em Cristo . . . não há nem macho nem fêmea; pois todos vós sois um só em união com Cristo Jesus." (Gál 3:26-28) Todos estes precisam passar por uma transformação de natureza por ocasião da ressurreição, sendo feitos juntamente partícipes da "natureza divina", estado em que ninguém será mulher, porque não há sexo feminino entre as criaturas espirituais, sendo o sexo o meio provido por Deus para a reprodução das criaturas terrestres. — 2Pe 1:4.

Proclamadoras das boas novas. As mulheres, chamadas de "filhas" e de "servas" na profecia de Joel, estavam entre aqueles que receberam os dons do espírito santo, no dia de Pentecostes de 33 EC. Daquele dia em diante, as mulheres cristãs favorecidas com estes dons falavam línguas estrangeiras, que não entendiam antes, e elas 'profetizavam', não necessariamente fazendo predições de importantes eventos futuros, mas falando das verdades bíblicas. — Jl 2:28, 29; At 1:13-15; 2:1-4, 13-18; veja PROFETISA.

Falarem das verdades bíblicas a outros não era limitado a concrentes. Antes de Jesus ascender ao céu, ele dissera aos seus seguidores: "Ao chegar sobre vós o espírito santo, recebereis poder e sereis testemunhas de mim tanto em Jerusalém como em toda a Judeia e Samaria, e até à parte mais distante da terra." (At 1:8) Depois, no dia de Pentecostes de 33 EC, quando o espírito santo foi derramado sobre eles, todo o grupo de uns 120 discípulos (inclusive algumas mulheres) receberam poderes como suas testemunhas (At 1:14, 15; 2:3, 4); e a profecia de Joel (2:28, 29), citada nesta ocasião por Pedro, incluía uma referência a tais mulheres. De modo que eram contadas entre os que tinham a responsabilidade de ser testemunhas de Jesus tanto "em Jerusalém como em toda a Judeia e Samaria, e até à parte mais distante da terra". Coerente com isso, o apóstolo Paulo, mais tarde, relatou que Evódia e Síntique, em Filipos, se 'haviam esforçado lado a lado com ele nas boas novas'; e Lucas menciona Priscila como participando com o marido Áquila em 'expor o caminho de Deus' em Éfeso. — Fil 4:2, 3; At 18:26.

Reuniões congregacionais. Havia reuniões em que essas mulheres podiam orar ou profetizar, desde que usassem uma cobertura na cabeça. (1Co 11:3-16; veja COBERTURA PARA A CABEÇA.) No entanto, nas reuniões que evidentemente eram *públicas*, quando "a congregação inteira", bem como "incrédulos", se reunia num só lugar (1Co 14:23-25), as mulheres deviam 'ficar caladas'. Se 'quisessem aprender algo, podiam interrogar seu próprio marido em casa, pois era ignominioso para uma mulher falar na congregação'. — 1Co 14:31-35.

Embora não se permitisse à mulher ensinar numa reunião congregacional, ela podia ensinar fora da congregação pessoas que desejassem aprender a verdade da Bíblia e as boas novas sobre Jesus Cristo (veja Sal 68:11), bem como podia ser 'instrutora do que é bom' para mulheres mais jo-

vens (e os filhos) dentro da congregação. (Tit 2:3-5) Mas ela não devia exercer autoridade sobre o homem, nem discutir com homens, por exemplo, nas reuniões da congregação. Devia lembrar-se do que aconteceu com Eva, e de que Deus expressou a questão da posição da mulher depois de Adão e Eva terem pecado. — 1Ti 2:11-14; Gên 3:16.

Homens servem como superintendentes, servos ministeriais. Na consideração das "dádivas em homens" feitas por Cristo à congregação, não há menção de mulheres. As palavras "apóstolos", "profetas", "evangelizadores", "pastores" e "instrutores" estão todas no masculino. (Ef 4:8, 11) Efésios 4:11 é traduzido na versão *American Translation:* "E ele nos deu alguns *homens* como apóstolos, alguns como profetas, alguns como missionários, alguns como pastores e instrutores." — Veja *Mo, NM;* também Sal 68:18.

De pleno acordo com isso, quando o apóstolo Paulo escreveu a Timóteo sobre as qualificações para os cargos de serviço de "superintendentes" (*e·pí·sko·poi*), que também eram "anciãos" (*pre·sbý·te·roi*), e de "servos ministeriais" (*di·á·ko·noi*) na congregação, ele declarou especificamente que estes tinham de ser homens, e, se casados, 'maridos de uma só esposa'. Nenhuma das considerações deste assunto pelos apóstolos considera o cargo de "diaconisa" (*di·a·kó·nis·sa*). — 1Ti 3:1-13; Tit 1:5-9; compare isso com At 20:17, 28; Fil 1:1.

Embora se mencione Febe (Ro 16:1) como "ministra" (*di·á·ko·nos,* sem o artigo definido grego), é evidente que ela não era serva ministerial designada na congregação, porque as Escrituras não fazem nenhuma provisão para isso. O apóstolo não disse que a congregação devia receber instruções dela, mas, antes, que devia acolhê-la bem e 'auxiliá-la em qualquer assunto em que pudesse necessitar deles'. (Ro 16:2) Referir-se Paulo a ela como ministra evidentemente tinha que ver com a atividade dela na divulgação das boas novas, e ele chamava Febe de ministra associada com a congregação de Cencreia. — Veja At 2:17, 18.

No lar. A mulher é descrita nas Escrituras como "um vaso mais fraco, o feminino". Deve ser tratada concordemente pelo marido. (1Pe 3:7) Ela tem muitos privilégios, tais como ensinar os filhos e em geral cuidar dos assuntos domésticos, sob a aprovação e a direção do marido. (1Ti 5:14; 1Pe 3:1, 2; Pr 1:8; 6:20; cap. 31) Ela tem o dever de estar em sujeição ao marido. (Ef 5:22-24) Deve-lhe os direitos conjugais. — 1Co 7:3-5.

Adorno. A Bíblia, em parte alguma, condena o adorno na vestimenta ou o uso de joias, mas ela ordena que os fatores determinantes devem ser a modéstia e o decoro. O apóstolo manda que a vestimenta feminina seja bem arrumada e que as mulheres se adornem "com modéstia e bom juízo". Não se deve dar ênfase no estilo de cabelo, no adorno e na roupa cara, mas, antes, nas coisas que contribuem para a beleza espiritual, a saber, em "boas obras" e na "pessoa secreta do coração, na vestimenta incorruptível dum espírito quieto e brando". — 1Ti 2:9, 10; 1Pe 3:3, 4; compare isso com Pr 11:16, 22; 31:30.

O apóstolo Pedro diz a tais mulheres submissas, que demonstram uma conduta casta, respeitosa e piedosa, que "vós vos tornastes filhas [de Sara], desde que persistais em fazer o bem e não temais qualquer causa para terror". De modo que tais mulheres têm uma grandiosa oportunidade, não por descenderem da fiel Sara em sentido carnal, mas por imitá-la. Sara teve o privilégio de dar à luz Isaque e tornar-se antepassada de Jesus Cristo, o qual é primariamente o 'descendente [literalmente: semente] de Abraão'. (Gál 3:16) Assim, as esposas cristãs, que mostram ser figurativamente filhas de Sara mesmo para com maridos incrédulos, com certeza receberão uma rica recompensa das mãos de Jeová. — 1Pe 3:6; Gên 18:11, 12; 1Co 7:12-16.

Mulheres Ministravam a Jesus. Mulheres usufruíam privilégios relacionados com o ministério terrestre de Jesus, mas não os privilégios concedidos aos 12 apóstolos e aos 70 evangelistas. (Mt 10:1-8; Lu 10:1-7) Diversas mulheres ministravam a Jesus de seus bens. (Lu 8:1-3) Uma delas ungiu-o alguns dias antes da morte dele, e, por causa deste ato, Jesus prometeu: "Onde quer que se pregarem estas boas novas em todo o mundo, o que esta mulher fez também será contado em lembrança dela." (Mt 26:6-13; Jo 12:1-8) Havia mulheres entre aqueles a quem Jesus apareceu de modo especial no dia da sua ressurreição, e havia mulheres entre os a quem ele apareceu mais tarde. — Mt 28:1-10; Jo 20:1-18.

Uso Figurado. Em vários casos, mulheres são usadas em sentido simbólico para representar congregações ou organizações de pessoas. São também usadas para simbolizar cidades. A glorificada congregação de Cristo é chamada de sua "noiva", também de "a cidade santa, Nova Jerusalém". — Jo 3:29; Re 21:2, 9; 19:7; compare isso com Ef 5:23-27; Mt 9:15; Mr 2:20; Lu 5:34, 35.

Jeová dirigiu-se à congregação ou nação de Israel como sua "mulher", sendo ele como "dono marital" dela em razão da relação entre eles pelo pacto da Lei. Nas profecias de restauração, ele fala deste modo a Israel, às vezes dirigindo suas palavras a Jerusalém, a cidade governante da nação. Os "filhos" e as "filhas" (Is 43:5-7) desta mulher eram os membros da nação de Israel. — Is 51:17-23; 52:1, 2; 54:1, 5, 6, 11-13; 66:10-12; Je 3:14; 31:31, 32.

Em muitos casos, outras nações ou cidades são mencionadas no feminino, ou como mulheres. Algumas são: Moabe (Je 48:41), Egito (Je 46:11), Rabá de Amom (Je 49:2), Babilônia (Je 51:13) e a simbólica Babilônia, a Grande. — Re 17:1-6; veja BABILÔNIA, A GRANDE; FILHA.

A "mulher" de Gênesis 3:15. Na ocasião em que Deus sentenciou os pais da humanidade, Adão e Eva, ele fez a promessa dum descendente, ou semente, que seria dado à luz pela "mulher" e que esmiuçaria a cabeça da serpente. (Gên 3:15) Este era um "segredo sagrado" que Deus se propôs revelar no seu tempo devido. (Col 1:26) Alguns fatores envolvidos nas circunstâncias existentes na época da promessa profética fornecem a chave para a identificação desta "mulher". Visto que a semente dela devia esmiuçar a cabeça da serpente, ela teria de ser mais do que mera semente humana, porque as Escrituras mostram que Deus não dirigiu as suas palavras a uma serpente literal no solo. Em Revelação (Apocalipse) 12:9 se mostra que a "serpente" é Satanás, o Diabo, uma pessoa espiritual. Por conseguinte, a "mulher" da profecia não podia ser uma mulher humana, tal como Maria, mãe de Jesus. O apóstolo, em Gálatas 4:21-31, lança luz sobre este assunto. — Veja SEMENTE (DESCENDENTE).

Nesta passagem, o apóstolo fala da esposa livre de Abraão e da sua concubina Agar, e diz que Agar corresponde à cidade literal de Jerusalém sob o pacto da Lei, sendo os "filhos" dela os cidadãos da nação judaica. Sara, esposa de Abraão, diz Paulo, corresponde à "Jerusalém de cima", que é a mãe espiritual de Paulo e dos seus associados gerados pelo espírito. Esta "mãe" celestial seria também a "mãe" de Cristo, que é o mais velho dentre os seus irmãos espirituais, que têm todos a Deus como pai. — He 2:11, 12; veja LIVRE, MULHER.

Segue-se de forma lógica e em harmonia com as Escrituras que a "mulher" de Gênesis 3:15 seria uma "mulher" espiritual. E, correspondendo a que a "noiva", ou "esposa", de Cristo não é uma mulher individual, mas uma composta, constituída de muitos membros espirituais (Re 21:9), a "mulher" que dá à luz os filhos espirituais de Deus, a 'esposa' de Deus (profeticamente predita nas palavras de Isaías e Jeremias, conforme já citadas), é constituída de muitas pessoas espirituais. É um corpo composto de pessoas, uma organização, sim, uma celestial.

Esta "mulher" é descrita na visão de João, no capítulo 12 de Revelação. Mostra-se que ela dá à luz um filho varão, um governante, que há de "pastorear todas as nações com vara de ferro". (Veja Sal 2:6-9; 110:1, 2.) Esta visão foi dada a João muito depois do nascimento humano de Jesus e também depois da unção deste como o Messias de Deus. Visto que obviamente se trata da mesma pessoa, deve ter referência, não ao nascimento humano de Jesus, mas a outro evento, a saber, ser ele empossado no poder do Reino. De modo que aqui se retrata o nascimento do Reino messiânico de Deus.

Mais tarde, mostra-se Satanás perseguindo a "mulher" e travando guerra com "os remanescentes da sua semente". (Re 12:13, 17) Sendo a "mulher" celestial, e Satanás, nesta ocasião, já tendo sido lançado para a terra (Re 12:7-9), ele não podia atingir as pessoas celestiais que constituem a "mulher", mas podia atingir os remanescentes da "semente" dela, os irmãos de Jesus Cristo ainda na terra. Foi deste modo que ele perseguiu a "mulher".

Outros usos. Ao predizer que sobreviriam a Israel condições de fome se desobedecesse e violasse o Seu pacto, Deus disse: "Dez mulheres cozerão vosso pão em apenas um forno e darão vosso pão de volta pelo peso." A fome seria tão grande, que dez mulheres precisariam de apenas um forno, ao passo que normalmente cada uma delas usaria um. — Le 26:26.

Depois de avisar Israel das calamidades que lhe sobreviriam por causa da sua infidelidade, Jeová disse por meio do seu profeta Isaías: "E sete mulheres segurarão realmente um só homem, naquele dia, dizendo: 'Comeremos o nosso próprio pão e vestiremos as nossas próprias capas; apenas sejamos chamadas pelo teu nome, para tirar o nosso vitupério.' " (Is 4:1) Nos dois versículos precedentes (Is 3:25, 26), Deus havia indicado que os homens de Israel cairiam na guerra. De modo que estava falando a Israel sobre a falta de homens que tais condições causariam na nação, criando uma escassez tal, que diversas mulheres se prenderiam a um só homem. Elas se contentariam de assumir o nome dele e de receber um pouco de atenção masculina, mesmo que tivessem de compartilhá-lo com outras mulheres. Aceitariam a poligamia ou o concubinato para terem uma pequena participação na vida dum homem. Assim se eliminaria um pouco do vitupério da viuvez ou da condição de não casada, e sem filho.

Numa profecia de consolo para Israel, Jeová disse: "Até quando te virarás para este e para aquele lado, ó filha infiel? Pois Jeová criou uma coisa nova na terra: A mera fêmea cercará estreitamente o varão vigoroso." ("A mulher seduz o homem!" *Bíblia Sagrada, Edição Pastoral*) (Je 31:22) Até então, Israel, com quem Deus estava numa relação marital em razão do pacto da Lei, 'virava-se para este lado e para aquele lado' em infidelidade. Agora, Jeová convida a "virgem de Israel" a colocar marcos de estrada e postes indicadores para guiá-la de volta e para fixar seu coração na estrada principal de retorno. (Je 31:21) Jeová porá seu espírito nela, de modo que ela estará bem ansiosa de voltar. Assim, como a esposa cercaria estreitamente o marido, a

fim de voltar a ter uma boa relação com ele, assim Israel cercaria estreitamente a Jeová Deus, a fim de voltar a ter uma boa relação com ele qual seu marido.

O "desejo de mulheres". A profecia de Daniel diz a respeito do "rei do norte": "Não dará consideração ao Deus de seus pais; e não dará consideração ao desejo de mulheres, nem a todo outro deus, porém, magnificar-se-á acima de todos os outros. Mas dará glória ao deus dos baluartes, na sua posição." (Da 11:37, 38) As "mulheres", aqui, talvez representem as nações mais fracas, as quais, como vasos mais fracos, se tornam 'criadas' do "rei do norte". Têm seus deuses que elas desejam e adoram, mas o "rei do norte" os desconsidera e presta homenagem ao deus do militarismo.

Os "gafanhotos" simbólicos. Na visão dos "gafanhotos" simbólicos em Revelação 9:1-11, estes gafanhotos são retratados como tendo "cabelo como o cabelo das mulheres". Em harmonia com o princípio bíblico de que o cabelo comprido da mulher é sinal de sujeição ao seu cabeça marital, o cabelo destes "gafanhotos" simbólicos deve representar a sujeição daqueles que eles simbolizam àquele que a profecia mostra ser seu cabeça e rei. — Veja ABADON.

144.000 'não poluídos com mulheres'. Em Revelação 14:1-4, diz-se que os 144.000 descritos como estando em pé no monte Sião, junto com o Cordeiro, foram "comprados da terra. Estes são os que não se poluíram com mulheres; de fato, são virgens". Mostra-se que eles têm uma relação mais íntima com o Cordeiro do que quaisquer outros, sendo os únicos que dominam o "novo cântico". (Re 14:1-4) Isto indica que constituem a "noiva" do Cordeiro. (Re 21:9) São pessoas espirituais, conforme revela estarem em pé no monte Sião celestial, junto com o Cordeiro. Portanto, 'não se poluírem com mulheres' e serem 'virgens' não significa que nenhum destes 144.000 se casou, porque as Escrituras não proíbem que as pessoas, na terra, que são co-herdeiros de Cristo, se casem. (1Ti 3:2; 4:1, 3) Tampouco indica que todos os 144.000 são homens, porque "não há nem macho nem fêmea", no que se refere à relação espiritual dos co-herdeiros de Cristo. (Gál 3:28) As "mulheres", portanto, têm de ser mulheres simbólicas, sem dúvida, organizações religiosas, tais como Babilônia, a Grande, e suas 'filhas', organizações de religião falsa, sendo que afiliar-se a elas e participar nelas impediria alguém de ser imaculado. (Re 17:5) Esta descrição simbólica se harmoniza com o requisito da Lei, de que o sumo sacerdote de Israel só podia tomar uma virgem por esposa, porque Jesus Cristo é o grande Sumo Sacerdote de Jeová. — Le 21:10, 14; 2Co 11:2; He 7:26.

Quanto a Jesus dirigir-se a Maria como "mulher", veja MARIA N.º 1 (Respeitada e Amada por Jesus).

MULHER LIVRE. Veja LIVRE, MULHER.

MULO [hebr.: *pé·redh; pir·dáh* (mula)]. Descendência híbrida dum jumento e duma égua. O corpo do mulo se assemelha ao do cavalo, mas a cabeça curta e grossa, as orelhas longas, a crina curta, os pés pequenos, e a cauda terminada num tufo de pelos compridos, são característicos do jumento. O mulo (*Equus asinus mulus*) combina algumas das melhores qualidades de ambos os genitores: a resistência, a robustez e o andar firme do jumento, e a força, o vigor e a coragem do cavalo. Esse animal está menos propenso a doenças do que o cavalo, mostra ter mais paciência ao carregar fardos pesados e tem uma vida muito mais longa. O asinino, descendente dum garanhão e duma jumenta, é menor do que o mulo, e não tem tanta força e beleza. Tanto o mulo como a mula, com raras exceções, são estéreis.

Estes animais estavam entre os presentes trazidos a Salomão pelos reis que desejavam ouvir a sua sabedoria. (1Rs 10:24, 25; 2Cr 9:23, 24) Outros mulos talvez fossem obtidos de mercadores, tais como os fenícios. (Ez 27:8, 9, 14) No tempo de Davi, os mulos eram usados como montaria por pessoas de destaque. A própria mula de Davi foi designada para ser usada por Salomão por ocasião da sua unção em Giom. — 2Sa 13:29; 18:9; 1Rs 1:33, 34, 38, 39.

Os mulos eram apreciados como bestas de carga. (2Rs 5:17; 1Cr 12:40) Jeová, por meio do seu profeta Isaías, indicou que os mulos seriam um dos meios de transporte para trazer seu povo espalhado a Jerusalém. (Is 66:20) Portanto, é digno de nota que, no cumprimento da profecia, os que retornaram do exílio babilônico trouxeram consigo 245 mulos, além de outras bestas de carga. — Esd 2:66; Ne 7:68.

Os humanos são aconselhados a não se transformarem em pessoas sem entendimento, iguais ao cavalo ou ao mulo, cuja fogosidade é preciso reprimir por meio de freio ou cabresto. — Sal 32:9.

MUNDO. Este é o termo costumeiro usado na tradução do termo grego *kó·smos* em todas as ocorrências nas Escrituras Gregas Cristãs, exceto em 1 Pedro 3:3, onde é vertido "adorno". "Mundo" pode significar (1) a humanidade como um todo, à parte da sua condição moral ou modo de vida, (2) a estrutura das circunstâncias humanas em que a pessoa nasce e em que vive (e, neste sentido, é às vezes bastante similar ao termo grego *ai·ón,* "sistema de coisas"), ou (3) as massas da humanidade à parte dos servos aprovados de Jeová.

A *King James Version* (Versão Rei Jaime) usa a palavra "world" ("mundo") não só para traduzir *kó·smos,* mas também mais três palavras gregas,

em algumas das suas traduções destas (*ge; ai·ón; oi·kou·mé·ne*) e cinco diferentes palavras hebraicas (*'é·rets; hhé·dhel; hhé·ledh; 'oh·lám; te·vél*). Isto resulta numa mistura ofuscante e confusa de sentidos, que torna difícil obter o entendimento correto dos textos envolvidos. Traduções posteriores serviram para elucidar consideravelmente esta confusão.

A palavra hebraica *'é·rets* e a grega *ge* (da qual derivam as palavras "*ge*ografia" e "*ge*ologia") significam "terra; chão; solo" (Gên 6:4; Núm 1:1; Mt 2:6; 5:5; 10:29; 13:5), embora, em alguns casos, talvez representem em sentido figurado as pessoas da Terra, como no Salmo 66:4 e em Revelação (Apocalipse) 13:3. Tanto *'oh·lám* (hebr.) como *ai·ón* (gr.) se relacionam basicamente com um período de duração indefinida. (Gên 6:3; 17:13; Lu 1:70) *Ai·ón* pode também significar o "sistema de coisas" que caracteriza determinado período, era ou época. (Gál 1:4) *Hhé·ledh* (hebr.) tem um sentido algo similar e pode ser traduzido por termos tais como "duração da vida" e "sistema de coisas". (Jó 11:17; Sal 17:14) *Oi·kou·mé·ne* (gr.) significa "terra habitada" (Lu 21:26), e *te·vél* (hebr.) pode ser traduzido por "solo produtivo". (2Sa 22:16) *Hhé·dhel* (hebr.) ocorre apenas em Isaías 38:11, e na versão *Almeida* é traduzido por "mundo" na expressão "moradores do mundo". *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete; editado por G. Buttrick, 1962, Vol. 4, p. 874) sugere a tradução "habitantes de (o mundo de) cessação", salientando que a maioria dos peritos são a favor do texto de alguns manuscritos hebraicos em que ocorre *hhé·ledh* em lugar de *hhé·dhel*. A *Tradução do Novo Mundo* reza "habitantes da [terra da] cessação". — Veja IDADE, ERA; SISTEMAS DE COISAS; TERRA.

"Kósmos" e Seus Vários Sentidos. O sentido básico da palavra grega *kó·smos* é "ordem" ou "arranjo". E ao ponto em que o conceito de beleza está relacionado com ordem e simetria, *kó·smos* transmite também esta ideia, e, portanto, era frequentemente usado pelos gregos para significar "adorno", em especial com relação a mulheres. Foi usado assim em 1 Pedro 3:3. Daí provém também a palavra portuguesa "cosmético". O verbo aparentado *ko·smé·o* tem o sentido de 'pôr em ordem', em Mateus 25:7, e o de 'adornar(-se)' ou 'decorar' em outros textos. (Mt 12:44; 23:29; Lu 11:25; 21:5; 1Ti 2:9; Tit 2:10; 1Pe 3:5; Re 21:2, 19) O adjetivo *kó·smi·os*, em 1 Timóteo 2:9 e 3:2, descreve aquilo que é "bem-arrumado" ou "ordeiro".

Evidentemente, porque o Universo manifesta ordem, os filósofos gregos, às vezes, aplicavam *kó·smos* a toda a criação visível. Todavia, não havia nenhuma unanimidade real de conceito entre eles, sendo que alguns restringiam a palavra apenas aos corpos celestes, ao passo que outros a usavam para o Universo inteiro. O uso de *kó·smos* para descrever a criação material como um todo ocorre em alguns escritos apócrifos (veja Sabedoria 9:9; 11:17), que foram escritos no período em que a filosofia grega se infiltrava em muitos campos judaicos. Mas nos inspirados escritos das Escrituras Gregas Cristãs, este sentido está virtual ou talvez totalmente ausente. Pode parecer que alguns textos usem o termo neste sentido, tal como o do relato do discurso do apóstolo aos atenienses no Areópago. Paulo disse ali: "O Deus que fez o mundo [forma de *kó·smos*] e todas as coisas nele, sendo, como Este é, Senhor do céu e da terra, não mora em templos feitos por mãos." (At 17:22-24) Visto que o uso de *kó·smos* no sentido de universo era comum entre os gregos, Paulo talvez empregasse esse termo neste sentido. Mesmo neste caso, porém, é inteiramente possível que o usasse num dos sentidos considerados no restante deste artigo.

Relacionado com a Humanidade. A obra *Synonyms of the New Testament* (Sinônimos do Novo Testamento; Londres, 1961, pp. 201, 202), de Richard C. Trench, depois de apresentar o uso filosófico de *kó·smos* para se referir ao Universo, diz: "A este significado de κόσμος [*kó·smos*], como o universo material, . . . seguiu-se o de κόσμος como a estrutura externa das coisas, em que o homem vive e se locomove, que existe para ele e da qual ele constitui o centro moral (João xvi. 21; I Cor. xiv. 10; I João iii. 17); . . . e depois os próprios homens, a totalidade das pessoas que vivem no mundo (João i. 29; iv. 42; II Cor. v. 19); e, além disso, e eticamente, todos os que não são da ἐκκλησία [*ek·kle·si·a;* a igreja ou congregação], alienados da vida de Deus e pelas obras iníquas que são inimigos para Ele (I Cor. i. 20, 21; II Cor. vii. 10; Tia. iv. 4)."

De modo similar, o livro *Studies in the Vocabulary of the Greek New Testament* (Estudos do Vocabulário do Novo Testamento Grego; 1946, p. 57), de K. S. Wuest, cita o perito em grego Cremer como dizendo: "Visto que *kósmos* é considerado como aquela ordem de coisas cujo centro é o homem, dirige-se a atenção principalmente a ele, e *kósmos* denota a humanidade dentro desta ordem de coisas, a humanidade conforme ela se manifesta nesta ordem e por meio dela (Mt 18:7)."

Toda a humanidade. *Kó·smos*, ou o "mundo", portanto, está intimamente relacionado e vinculado com a *humanidade*. É assim na literatura secular grega e é assim especialmente nas Escrituras. Quando Jesus disse que o homem que anda à luz do dia "vê a luz deste mundo [forma de *kó·smos*]" (Jo 11:9), talvez pareça que "mundo" se refere simplesmente ao planeta Terra, que tem o Sol como sua fonte de luz do dia. Todavia, as próximas palavras dele falam de o homem andando à noite, que

colide com algo "porque a luz não *está nele*". (Jo 11:10) É primariamente para a humanidade que Deus deu o Sol e os outros corpos celestes. (Veja Gên 1:14; Sal 8:3-8; Mt 5:45.) De modo similar, usando a luz em sentido espiritual, Jesus disse aos seus seguidores que eles seriam "a luz do mundo" (Mt 5:14), certamente não querendo dizer que eles iluminariam o planeta, porque prossegue mostrando que a iluminação deles seria para a humanidade, "perante os homens". (Mt 5:16; compare isso com Jo 3:19; 8:12; 9:5; 12:46; Fil 2:15.) A pregação das boas novas "em todo o mundo" (Mt 26:13) significa também pregá-las à humanidade como um todo, assim como em algumas línguas a expressão "todo o mundo" é a maneira comum de dizer "todos" (também em francês *tout le monde;* em espanhol *todo el mundo*). — Veja Jo 8:26; 18:20; Ro 1:8; Col 1:5, 6.

Num sentido básico, portanto, *kó·smos* se refere a toda a humanidade. Portanto, as Escrituras descrevem o *kó·smos*, ou mundo, como culpado de pecado (Jo 1:29; Ro 3:19; 5:12, 13) e necessitado de um salvador para dar-lhe vida (Jo 4:42; 6:33, 51; 12:47; 1Jo 4:14), o que é aplicável apenas à humanidade, não à criação inanimada, nem aos animais. Este é o mundo que Deus amou tanto, que "deu o seu Filho unigênito, a fim de que todo aquele que nele exercer fé não seja destruído, mas tenha vida eterna". (Jo 3:16, 17; compare isso com 2Co 5:19; 1Ti 1:15; 1Jo 2:2.) Este mundo da humanidade constitui o campo em que Jesus Cristo lançou a semente excelente, "os filhos do reino". — Mt 13:24, 37, 38.

Quando Paulo diz que as "qualidades invisíveis [de Deus] são claramente vistas desde a criação do mundo em diante, porque são percebidas por meio das coisas feitas", ele deve querer dizer desde a criação da humanidade, porque somente quando a humanidade apareceu é que havia na Terra mentes capazes de 'perceber' essas qualidades invisíveis por meio da criação visível. — Ro 1:20.

De modo similar, João 1:10 diz a respeito de Jesus que "o mundo [*kó·smos*] veio à existência por intermédio dele". Embora seja verdade que Jesus participou na produção de todas as coisas, inclusive dos céus e do planeta Terra, e de todas as coisas nele, *kó·smos* aplica-se aqui primariamente à humanidade, em cuja produção Jesus também participou. (Veja Jo 1:3; Col 1:15-17; Gên 1:26.) Por isso diz o restante do versículo: "Mas o mundo [isto é, o mundo da humanidade] não o conheceu."

"A fundação do mundo." Esta nítida vinculação de *kó·smos* com o mundo da humanidade ajuda também a entender o que se quer dizer com "a fundação do mundo", mencionada em diversos textos. Estes textos falam de certas coisas ocorrendo "desde a fundação do mundo". Essas incluem o 'derramamento de sangue dos profetas' a partir do tempo de Abel, um "reino preparado", e 'nomes inscritos no rolo da vida'. (Lu 11:50, 51; Mt 25:34; Re 13:8; 17:8; compare isso com Mt 13:35; He 9:26.) Tais coisas se relacionam com a vida e a atividade humanas, e, portanto, "a fundação do mundo" deve relacionar-se com o começo da humanidade, não da criação inanimada ou da criação animal. Hebreus 4:3 mostra que as obras criativas de Deus não foram então *iniciadas,* mas estavam *"acabadas* desde a fundação do mundo". Visto que Eva evidentemente era a última das obras criativas, terrestres, de Jeová, a fundação do mundo não podia precedê-la.

Conforme mostrado sob ABEL (N.º 1) e PRESCIÊNCIA, PREDETERMINAÇÃO (Predeterminação do Messias), o termo grego (*ka·ta·bo·lé*) para "fundação" pode referir-se à fecundação humana. *Ka·ta·bo·lé* significa literalmente "o lançamento para baixo [de semente]", e em Hebreus 11:11 pode ser traduzido por "conceber" (*Al, CBC, NM*). Seu uso ali evidentemente se refere a Abraão 'lançar para baixo' sêmen humano para gerar um filho, e a Sara receber este sêmen para ficar grávida.

Portanto, "a fundação do mundo" não precisa ser tomada como significando o início da criação do Universo material, nem se refere a expressão "antes da fundação do mundo" (Jo 17:5, 24; Ef 1:4; 1Pe 1:20) a um ponto no tempo, anterior à criação do Universo material. Antes, essas expressões evidentemente se relacionam com o tempo em que a raça humana foi 'fundada' por meio do primeiro casal humano, Adão e Eva, que, fora do Éden, começou a conceber semente que se podia beneficiar das provisões de libertação do pecado herdado, feitas por Deus. — Gên 3:20-24; 4:1, 2.

'Espetáculo ao mundo, tanto a anjos como a homens.' Alguns entenderam que o uso da palavra *kó·smos,* em 1 Coríntios 4:9, inclui tanto criaturas espirituais, invisíveis, como criaturas humanas, visíveis, vertendo o texto: "Somos feitos espetáculo ao mundo, tanto a anjos como a homens." (*IBB; ALA; AS*) Já a edição revista e corrigida da versão *Almeida* oferece uma tradução alternativa, dizendo: "Ao mundo, *aos anjos, e aos homens."* Esta última maneira de traduzir é também como outras versões traduzem aqui o texto grego. (*BJ; CBC; MC; PIB; So*) A tradução de Young, em inglês, reza: "Tornamo-nos um espetáculo para o mundo, e mensageiros, e homens." Pouco antes disso, em 1 Coríntios 1:20, 21, 27, 28; 2:12; 3:19, 22, o escritor usa a palavra *kó·smos* para significar o mundo da humanidade, de modo que evidentemente ele não se afasta deste sentido logo a seguir, em 1 Coríntios 4:9, 13. Portanto, caso se admita a tradução "tanto a anjos como a homens", esta expressão é apenas uma

intensificação, não para aumentar o sentido da palavra *kó·smos*, mas para aumentar os espectadores como incluindo mais do que o mundo da humanidade, de modo a incluir tanto "anjos" como "homens". — Veja *Ro.*

A esfera de vida humana e sua estrutura. Isto não significa que *kó·smos* perde todo o seu sentido original de "ordem" ou "arranjo", tornando-se apenas sinônimo de humanidade. A própria humanidade reflete certa ordem, sendo composta de famílias, tribos, e tendo-se desenvolvido em nações e grupos linguísticos (1Co 14:10; Re 7:9; 14:6), com suas classes rica e pobre, e outros grupos. (Tg 2:5, 6) A estrutura das coisas que cerca e afeta a humanidade tem sido edificada na Terra ao passo que a humanidade tem aumentado em número e em anos de existência. Quando Jesus falou a respeito de um homem 'ganhar o mundo inteiro, mas com isso perder a sua alma', evidentemente queria dizer ganhar tudo o que a esfera humana de vida e a sociedade humana como um todo podiam oferecer. (Mt 16:26; compare isso com 6:25-32.) De significado similar são as palavras de Paulo a respeito daqueles que "fazem uso do mundo", e de os casados estarem 'ansiosos das coisas do mundo' (1Co 7:31-34), assim como também tem a referência de João aos "meios deste mundo para sustentar a vida". — 1Jo 3:17; compare isso com 1Co 3:22.

No sentido de se referir à estrutura, ordem ou esfera da vida humana, *kó·smos* tem um sentido similar ao da palavra grega *ai·ón*. Em alguns casos, as duas palavras são quase que intercambiáveis. Por exemplo, relata-se que Demas abandonou o apóstolo Paulo porque "amava o atual sistema de coisas [*ai·ó·na*]"; ao passo que o apóstolo João avisou contra "amar o mundo [*kó·smon*]" com seu modo de vida que agrada à carne pecaminosa. (2Ti 4:10; 1Jo 2:15-17) E aquele a quem João 12:31 descreve como "o governante deste mundo [*kó·smou*]" é identificado em 2 Coríntios 4:4 como "o deus deste sistema de coisas [*ai·ó·nos*]".

O apóstolo João, no fim do seu Evangelho, diz que ele supunha que, se todas as coisas feitas por Jesus fossem escritas em todos os pormenores, "o próprio mundo [forma de *kó·smos*] não poderia conter os rolos escritos". (Jo 21:25) Ele não usou *ge* (a terra) ou *oi·kou·mé·ne* (a terra habitada), dizendo que o *planeta* não poderia conter os rolos, mas ele usou *kó·smos*, evidentemente querendo dizer que a sociedade humana (com o então existente espaço em bibliotecas) não estava em condições de receber os registros volumosos (no estilo de livro usado naquele tempo) que isso teria exigido. Veja também textos tais como João 7:4; 12:19, para notar usos similares de *kó·smos*.

Vir 'ao mundo'. Quando alguém 'nasce neste mundo', então, ele não somente nasce na humanidade, mas torna-se também parte da estrutura das circunstâncias humanas em que os homens vivem. (Jo 16:21; 1Ti 6:7) Todavia, embora as menções de alguém ir ou vir ao mundo possam referir-se ao nascimento dele na esfera de vida humana, nem sempre é assim. Jesus, por exemplo, disse em oração a Deus: "Assim como tu me enviaste ao mundo, eu também os [os discípulos dele] enviei ao mundo." (Jo 17:18) Ele os enviou ao mundo como homens adultos, não como recém-nascidos. João fala a respeito de falsos profetas e enganadores como tendo "saído pelo mundo afora". — 1Jo 4:1; 2Jo 7.

As muitas menções de Jesus 'vir ou ser enviado ao mundo' evidentemente não se referem primariamente, se é que se referem, ao seu nascimento humano, porém, de forma mais razoável, aplicam-se a ele sair à humanidade, realizando publicamente seu ministério a partir do seu batismo e da sua unção, atuando como portador de luz para o mundo da humanidade. (Veja Jo 1:9; 3:17, 19; 6:14; 9:39; 10:36; 11:27; 12:46; 1Jo 4:9.) Seu nascimento humano foi apenas um meio necessário para este fim. (Jo 18:37) Corroborando isso, o escritor de Hebreus representa Jesus como proferindo palavras do Salmo 40:6-8 "ao entrar no mundo", e Jesus logicamente não fez isso como recém-nascido. — He 10:5-10.

Quando seu ministério público entre a humanidade chegou ao fim, Jesus sabia "que havia chegado a sua hora para se transferir deste mundo para o Pai". Morreria como homem e seria ressuscitado para a vida no domínio espiritual, do qual procedera. — Jo 13:1; 16:28; 17:11; compare isso com Jo 8:23.

"As coisas elementares do mundo." Em Gálatas 4:1-3, depois de mostrar que uma criança é como um escravo, no sentido de estar sob a guarda de outros, até à maioridade, Paulo declara: "Igualmente também nós, quando éramos pequeninos, continuávamos escravizados pelas coisas elementares [*stoi·khei·a*] pertencentes ao mundo." Ele passa então a mostrar que o Filho de Deus chegou no "pleno limite do tempo" e livrou os que se tornavam seus discípulos de estarem debaixo da Lei, para que pudessem receber a adoção de filhos. (Gál 4:4-7) De modo similar, em Colossenses 2:8, 9, 20, ele adverte os cristãos em Colossos contra serem levados embora "por intermédio de filosofia e de vão engano, segundo a tradição de homens, segundo as coisas elementares [*stoi·khei·a*] do mundo e não segundo Cristo; porque é nele que mora corporalmente toda a plenitude da qualidade divina", salientando que eles 'morreram junto com Cristo para com as coisas elementares do mundo'.

A respeito da palavra grega *stoi·khei·a* (plural de *stoi·khei·on*) usada por Paulo, *The Pulpit Commentary* (Comentário do Púlpito; Gálatas, p. 181) diz: "À base do sentido primário de 'estacas colocadas em fila', . . . o termo [*stoi·khei·a*] era aplicado às letras do alfabeto, como colocadas em fila, e, assim, aos constituintes primários da fala; daí, aos constituintes primários de todos os objetos na natureza, como, por exemplo, os quatro 'elementos' (veja 2 Ped. iii. 10, 12); e aos 'rudimentos' ou primeiros 'elementos' de qualquer ramo de conhecimento. É neste último sentido que ocorre em Heb. v. 12." (Editado por C. Spence, Londres, 1885) O verbo aparentado *stoi·khé·o* significa "andar ordeiramente". — Gál 6:16.

Paulo, nas suas cartas aos gálatas e aos colossenses, evidentemente não se referia às partes básicas ou componentes da criação material, mas, antes, como observa o *Critical and Exegetical Hand-Book* (Manual Crítico e Exegético; 1884, Gálatas, p. 168) do perito alemão Heinrich A. W. Meyer, referia-se aos "elementos da humanidade não cristã", isto é, aos seus princípios fundamentais ou primários. Os escritos de Paulo mostram que isto incluiria as filosofias e os ensinos enganosos baseados puramente em padrões, conceitos, raciocínios e mitologia humanos, tais como os com que os gregos e outros povos pagãos se deleitavam. (Col 2:8) Todavia, torna-se claro que ele usou também o termo como abrangendo coisas de natureza judaica, não apenas ensinos judaicos não bíblicos, que exigiam ascetismo, ou "adoração dos anjos", mas também o ensino de que os cristãos deviam colocar-se sob a obrigação de guardar a Lei mosaica. — Col 2:16-18; Gál 4:4, 5, 21.

É verdade que a Lei mosaica era de origem divina. No entanto, ela já fora cumprida então em Cristo Jesus, "a realidade" indicada pelas suas sombras, e, portanto, era obsoleta. (Col 2:13-17) Além disso, o tabernáculo (e mais tarde o templo) era "mundanal", ou de construção humana, portanto, "mundano" (gr.: *ko·smi·kón;* He 9:1, *Mo*), quer dizer, da esfera humana, não da celestial ou espiritual, e os requisitos relacionados com ele eram "exigências legais referentes à carne e foram impostas até o tempo designado para se endireitar as coisas". Cristo Jesus já havia entrado na "tenda maior e mais perfeita, não feita por mãos, isto é, não desta criação", no próprio céu. (He 9:8-14, 23, 24) Ele mesmo dissera a uma mulher samaritana que chegaria o tempo em que não se usaria mais o templo em Jerusalém como parte essencial da verdadeira adoração, mas que os verdadeiros adoradores 'adorariam o Pai com espírito e verdade'. (Jo 4:21-24) Portanto, com a morte, a ressurreição e a ascensão de Cristo Jesus ao céu havia cessado a necessidade de usar essas coisas que eram apenas "representações típicas" (He 9:23) dentro da esfera humana, retratando coisas maiores de natureza celestial.

Portanto, os cristãos gálatas e colossenses podiam então adorar segundo o modo superior baseado em Cristo Jesus. Ele, não os humanos, nem os princípios ou ensinos destes, nem mesmo as "exigências legais referentes à carne", conforme encontradas no pacto da Lei, deviam ser reconhecidos por eles como norma determinada e pleno meio de se medir a veracidade de qualquer ensino ou modo de vida. (Col 2:9) Os cristãos não devem ser como crianças, por voluntariamente se colocarem sob aquilo que foi comparado a um pedagogo ou tutor, a saber, a Lei mosaica (Gál 3:23-26), mas devem estar numa relação com Deus, semelhante à de um filho adulto com o pai. A lei era elementar, "o A B C da religião", em comparação com o ensino cristão. (*Critical and Exegetical Hand-Book* de H. Meyer, 1885, Colossenses, p. 292) Os cristãos ungidos, por terem sido gerados para a vida celestial, na realidade haviam morrido e sido pregados na estaca para com o *kó·smos* da esfera de vida humana, em que haviam vigorado regulamentos tais como a circuncisão carnal; eles se haviam tornado "uma nova criação". (2Co 5:17; Col 2:11, 12, 20-23; compare isso com Gál 6:12-15; Jo 8:23.) Sabiam que o Reino de Jesus não é de fonte humana. (Jo 18:36) Certamente não deviam retornar "às coisas elementares, fracas e mesquinhas", da esfera humana (Gál 4:9) e assim ser iludidos a renunciar às "riquezas da plena certeza do seu entendimento" e ao "conhecimento exato do segredo sagrado de Deus, a saber, Cristo", em quem se acham ocultos "todos os tesouros da sabedoria e do conhecimento". — Col 2:1-4.

O mundo alienado de Deus. Um uso de *kó·smos,* peculiar das Escrituras, é fazê-lo representar o mundo da humanidade à parte dos servos de Deus. Pedro escreve que Deus trouxe o Dilúvio "sobre um mundo de pessoas ímpias", preservando Noé e sua família; deste modo, "o mundo daquele tempo sofreu destruição, ao ser inundado pela água". (2Pe 2:5; 3:6) Pode-se notar de novo que a referência aqui não é à destruição do planeta ou dos corpos celestes do universo, mas é restrita à esfera humana, neste caso, à sociedade humana injusta. Foi este "mundo" que Noé condenou pelo seu proceder fiel. — He 11:7.

O injusto mundo, ou sociedade humana, antediluviano terminou, mas a própria humanidade não acabou, pois foi preservada em Noé e sua família. Após o Dilúvio, a maioria da humanidade de novo se desviou da justiça, produzindo outra sociedade humana iníqua. Todavia, ainda havia aqueles que adotaram um proceder separado, aderindo à justiça. No decorrer do tempo, Deus designou Israel

como seu povo escolhido, trazendo-o a uma relação pactuada com si mesmo. Visto que os israelitas foram assim diferenciados do mundo em geral, Paulo podia usar *kó·smos*, "mundo", como equivalente de "pessoas das nações", ou "gentios", não israelitas, em Romanos 11:12-15. (*NM; Al*) Ele salientou ali que a apostasia de Israel levou Deus a revogar sua relação pactuada com eles, e que isso abriu o caminho para gentios entrarem em tal relação e em Suas riquezas, sendo reconciliados com Deus. (Veja Ef 2:11-13.) Assim, o "mundo", ou *kó·smos*, durante este período pós-diluviano e pré-cristão, novamente designava toda a humanidade fora dos servos aprovados de Deus, e especificamente os fora de Israel, durante o período da relação pactuada deste com Jeová. — Veja He 11:38.

De modo similar e com grande frequência, *kó·smos* é usado para significar toda a sociedade humana não cristã, sem consideração de raça. Este é o mundo que odiava Jesus e os seguidores dele, porque davam testemunho acerca da sua injustiça e porque se mantinham separados dele; este mundo mostrou assim ódio ao próprio Jeová Deus e não chegou a conhecê-lo. (Jo 7:7; 15:17-25; 16:19, 20; 17:14, 25; 1Jo 3:1, 13) É sobre este mundo da sociedade humana injusta e seus reinos que o Adversário de Deus, Satanás, o Diabo, exerce domínio; de fato, ele se constituiu em "o deus" deste mundo. (Mt 4:8, 9; Jo 12:31; 14:30; 16:11; compare isso com 2Co 4:4.) Deus não produziu tal mundo injusto; este deve o desenvolvimento ao Seu principal Opositor, em cujo poder "o mundo inteiro jaz". (1Jo 4:4, 5; 5:18, 19) Satanás e suas "forças espirituais iníquas nos lugares celestiais" atuam como os invisíveis "governantes mundiais [ou: cosmocratas; gr.: *ko·smo·krá·to·ras*]" do mundo alienado de Deus. — Ef 6:11, 12

Estes textos não se referem simplesmente à humanidade, da qual os discípulos de Jesus faziam parte, mas a toda a sociedade humana organizada fora da verdadeira congregação cristã. Senão, os cristãos não poderiam deixar de fazer "parte do mundo" sem morrer e cessar de viver na carne. (Jo 17:6; 15:19) Embora inevitavelmente vivam no meio desta sociedade de pessoas do mundo, que inclui os que praticam fornicação, idolatria, extorsão e outras práticas assim (1Co 5:9-13), esses cristãos têm de manter-se limpos e imaculados da corrupção e do aviltamento desse mundo, não mantendo relações amigáveis com ele, para que não sejam condenados junto com ele. (1Co 11:32; Tg 1:27; 4:4; 2Pe 1:4; 2:20; compare isso com 1Pe 4:3-6.) Não se podem deixar guiar pela sabedoria do mundo, que é tolice aos olhos de Deus, nem podem 'inalar' o "espírito do mundo", isto é, a força ativa egoísta e pecaminosa dele. (1Co 1:21; 2:12; 3:19; 2Co 1:12; Tit 2:12; compare isso com Jo 14:16, 17; Ef 2:1, 2; 1Jo 2:15-17; veja ESPÍRITO [Impelente Inclinação Mental].) Assim, por meio da sua fé, eles 'vencem o mundo' da sociedade humana injusta, assim como o Filho de Deus fez. (Jo 16:33; 1Jo 4:4; 5:4, 5) Esta sociedade humana injusta está prestes a passar, por destruição divina (1Jo 2:17), assim como pereceu o ímpio mundo antediluviano. — 2Pe 3:6.

Finda o mundo ímpio; preservada a humanidade. Assim, o *kó·smos* a favor do qual Jesus morreu deve referir-se ao mundo da humanidade encarado simplesmente como família humana, *toda a carne humana*. (Jo 3:16, 17) Quanto ao mundo no sentido de *sociedade humana alienada de Deus* e realmente em inimizade com Deus, Jesus não orou a favor de tal mundo, mas apenas por aqueles que saíram daquele mundo e depositaram fé nele. (Jo 17:8, 9) Assim como carne humana sobreviveu no Dilúvio à destruição da ímpia sociedade humana, ou mundo, assim Jesus mostrou que carne humana há de sobreviver à grande tribulação que ele comparou àquele Dilúvio. (Mt 24:21, 22, 36-39; compare isso com Re 7:9-17.) Deveras, promete-se que "o reino do mundo" (evidentemente referindo-se à humanidade) se tornaria "o reino de nosso Senhor e do seu Cristo", e os que reinam com Cristo no seu Reino celestial hão de "reinar sobre a terra", portanto, sobre a humanidade à parte da finada ímpia sociedade humana dominada por Satanás. — Re 11:15; 5:9, 10.

MUPIM. Um dos "filhos" de Benjamim (Gên 46:21); evidentemente o mesmo que Sefufão (Núm 26:39), Sefufã (1Cr 8:5) e Supim (supins) (1Cr 7:12).

MURALHA. Veja MUROS.

MUROS. Estruturas de alvenaria que servem de barreira, que dividem terrenos ou formam recintos. Desde que o homem constrói casas e cidades, ele tem edificado muros e paredes de diversos materiais, numa variedade de formatos, para servir a uma diversidade de objetivos. O tamanho e a resistência das estruturas depende em grande parte da construção dos muros e das paredes, e dos materiais usados.

Os muros do palácio de Davi eram de pedra talhada. (2Sa 5:11) De modo similar, as paredes externas do templo de Salomão, pelo que parece, eram de pedra de cantaria, sendo algumas das suas faces internas recobertas de tábuas de cedro. (1Rs 6:2, 7, 15) Estes painéis internos de madeira, por sua vez, eram requintadamente decorados com entalhes e recobertos de ouro. (1Rs 6:29; 1Cr 29:4; 2Cr 3:4, 7) As superfícies internas das paredes do palácio de Belsazar eram rebocadas. (Da 5:5) As paredes das casas do povo em geral costumavam

ser de construção simples — tijolos secados ao sol, pedras não lavradas, ou reboco aplicado a uma estrutura de madeira. Às vezes, a parede era caiada. — At 23:3.

Muralhas de Cidade. Na antiguidade, o medo induzia as pessoas a erigir muralhas protetoras em torno de cidades grandes, para impedir invasões inimigas. (1Rs 4:13; Is 25:12) Os habitantes das pequenas "cidades dependentes" em torno delas (Núm 21:15) também se refugiavam dentro das cidades muradas quando atacados. A Lei mosaica fazia uma distinção legalista entre cidades muradas e não muradas, referente aos direitos dos proprietários das casas. (Le 25:29-31) As muralhas não somente forneciam uma barreira física entre as residências da cidade e o inimigo, mas também forneciam uma posição elevada, de cima da qual os defensores podiam proteger as muralhas contra serem minadas, cavarem-se túneis ou serem brechadas por aríetes. (2Sa 11:20-24; 20:15; Sal 55:10; Cân 5:7; Is 62:6; Ez 4:1, 2; 26:9) Como contramedida, as forças atacantes às vezes erguiam muros de sítio como barreiras, detrás dos quais atacavam as muralhas da cidade. — 2Rs 25:1; Je 52:4; Ez 4:2, 3; 21:22; veja FORTIFICAÇÕES.

Outros Muros. Frequentemente construíam-se muros de pedra para cercar vinhedos ou campos, e para formar currais, ou redis para ovelhas. (Núm 22:23-25; Pr 24:30, 31; Is 5:5; Miq 2:12; Hab 3:17) E havia também muros que serviam de arrimo para os terraços nas encostas de colinas. (Jó 24:11) Estes muros eram de natureza bastante permanente, construídos de pedras não lavradas do campo e às vezes assentadas com argila ou argamassa.

Muros Simbólicos. Nas Escrituras, muralhas ou muros são às vezes mencionados em sentido figurado, como representativos de proteção ou segurança (1Sa 25:16; Pr 18:11; 25:28), ou como símbolo de separação. (Gên 49:22; Ez 13:10) Neste último sentido, Paulo escreveu aos efésios: "Pois ele [Cristo] é a nossa paz, aquele que das duas partes fez uma só e que destruiu o muro no meio, que os separava." (Ef 2:14) Paulo estava bem familiarizado com o muro no meio do pátio do templo em Jerusalém, que levava um aviso no sentido de que nenhum não judeu podia ultrapassar este muro, sob pena de morte. No entanto, quando Paulo escreveu aos efésios, em 60 ou 61 EC, embora talvez aludisse a ele de forma ilustrativa, ele realmente não queria dizer que o muro literal tivesse sido abolido, porque ainda estava de pé. Antes, o apóstolo se referia ao pacto da Lei, que por séculos atuara como muro de separação entre judeus e gentios. Este "muro" simbólico havia sido abolido à base da morte de Cristo, quase 30 anos antes.

Disse-se a Jeremias que ele seria como muralhas fortificadas de cobre contra aqueles que se lhe opunham. (Je 1:18, 19; 15:20) Em outra ilustração, o povo de Deus, embora morando como que numa cidade sem muralhas literais, portanto, parecendo indefeso, usufruiria paz e segurança por causa da ajuda invisível de Deus. (Ez 38:11) Ou, de outro ponto de vista, cidade forte seria aquela que tivesse a Jeová como "muralha de fogo" (Za 2:4, 5), ou que tivesse muralhas de salvação erigidas por Jeová, em vez de umas apenas de pedra ou tijolo. (Is 26:1) "A cidade santa, Nova Jerusalém", que desce do céu, é mencionada como tendo "uma grande e alta muralha" de jaspe, com a altura de 144 côvados (64 m), e se diz que tem 12 pedras de alicerce de pedras preciosas, que têm gravados os nomes dos 12 apóstolos. — Re 21:2, 12, 14, 17-19.

MURTA [hebr.: *hadhás*]. A murta (*Myrtus communis*) cresce quer como arbusto, quer como árvore, e é comum em Israel e no Líbano, crescendo bem em solo pedregoso. Pode atingir a altura de 9 m, mas usualmente é encontrada como arbusto de 2 a 3 m de altura. Sendo sempre-verde, é bastante ramalhuda, e tem folhas verde-escuras, grossas, lustrosas; produz cachos de flores brancas, fragrantes, que, ao amadurecer, se tornam pequenas bagas azul-escuras. Quase toda a planta possui um fragrante óleo condimentoso usado em perfumes. As bagas, embora aromáticas, são comestíveis. A murta é hoje encontrada especialmente na Galileia Superior e no vale do Jordão, mas cresce também na região de Jerusalém, como evidentemente também acontecia no tempo de se registrar a visão de Zacarias, em Zacarias 1:8-11, 16.

Os ramos fragrantes da murta eram usados junto com os ramos de outras árvores para cobrir as temporárias cabanas ou barracas ao ar livre, usadas pelos hebreus durante a Festividade das Barracas. (Ne 8:14, 15) Nas profecias de restauração, prediz-se que a murta, com sua fragrância e beleza, cresceria em lugar da urtiga, e surgiria até mesmo no ermo. — Is 41:19; 55:13.

O nome hebraico de Ester, esposa do rei persa Assuero, era Hadassa, que significa "Murta". — Est 2:7.

MUSARANHOS [hebr.: *hhafar·pa·róhth*]. Pequenos animais semelhantes a ratinhos, cobertos de pelos finos e curtos. Pensa-se que o termo da língua original derive duma raiz que significa "cavar" (Gên 26:15), e, por isso, diversos peritos sugerem que talvez denote qualquer um duma variedade de animais que cavam tocas, inclusive ratos, camundongos, espálaces, gerbos, e outros semelhantes. Todavia, segundo Koehler e Baumgartner, *hhafar·pa·róhth* designa "musaranho". — *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento), Leiden, 1958, p. 322.

Estas criaturas têm focinho longo e afilado, olhos pequenos e orelhas arredondadas, tendo uma aparência um tanto amarrotada. Os musaranhos, tendo enorme apetite, podem devorar num dia mais do que seu próprio peso em alimentos. Subsistem mormente de insetos e vermes, embora também se alimentem de pequenos animais do seu próprio tamanho ou maiores, tais como camundongos. A espécie de musaranho mencionada em Isaías 2:20 é identificada por I. Aharoni como *Crocidura religiosa*. — *Osiris*, Brugge, 1938, Vol. 5, p. 463.

MUSI. Neto de Levi e filho de Merari. (Êx 6:16, 19) Musi tornou-se pai de três filhos e fundou a família chamada de musitas. — 1Cr 23:23; Núm 26:58.

MÚSICA. Uma das dádivas de Deus, por meio da qual o homem pode expressar louvor e agradecimentos ao seu Criador, bem como dar vazão às suas emoções, suas tristezas e suas alegrias. Na adoração de Jeová Deus tem-se destacado especialmente o canto, mas também a música instrumental tem desempenhado um papel vital. Não só tem servido para acompanhar os vocalistas, mas também para complementar seu canto. De modo que não surpreende que haja na Bíblia, do princípio ao fim, inúmeras referências tanto à música vocal como à instrumental, associada com a adoração verdadeira e de outra maneira. — Gên 4:21; 31:27; 1Cr 25:1; Re 18:22.

História. A primeira referência da Bíblia à música ocorre antes do Dilúvio, na sétima geração depois de Adão: "[Jubal] mostrou ser o fundador de todos os que manejam a harpa e o pífaro." Isto talvez descreva a invenção dos primeiros instrumentos musicais ou talvez até mesmo o estabelecimento de uma espécie de profissão musical. — Gên 4:21.

Nos tempos patriarcais, a música parece ter feito parte da vida, a julgar pelo desejo de Labão, de dar a Jacó e às suas próprias filhas uma despedida com música. (Gên 31:27) Canto e acompanhamento musical marcaram a celebração da libertação no Mar Vermelho e dos retornos vitoriosos de batalha, de Jefté, Davi e Saul. — Êx 15:20, 21; Jz 11:34; 1Sa 18:6, 7.

Nas duas ocasiões relacionadas com o transporte da Arca a Jerusalém, havia presentes vocalistas e instrumentalistas. (1Cr 13:8; 15:16) Nos anos posteriores da vida de Davi, Jeová, por meio dos seus profetas Natã e Gade, ordenou o estabelecimento duma organização musical para o santuário. — 1Cr 23:1-5; 2Cr 29:25, 26.

A organização musical iniciada por Davi entrou em pleno funcionamento no templo de Salomão. A grandiosidade e magnitude da música por ocasião da dedicação do templo pode ser apreciada pelo fato de que só os trombeteiros somavam 120. (2Cr 5:12, 13) Mas, ao passo que a nação relaxou na sua fidelidade a Jeová, todos os aspectos da adoração verdadeira sofreram, inclusive a música. Todavia, quando os reis Ezequias e Josias instituíram suas reformas, bem como quando os judeus retornaram do exílio babilônico, fizeram-se esforços para restabelecer o arranjo de música que Jeová havia indicado desejar. (2Cr 29:25-28; 35:15; Esd 3:10) Mais tarde, quando Neemias inaugurou a muralha de Jerusalém, os cantores levíticos, com pleno acompanhamento instrumental, contribuíram grandemente para a alegria desta ocasião. (Ne 12:27-42) Embora as Escrituras não mencionem mais nada sobre a música relacionada com a adoração no templo depois do tempo de Neemias, outros registros, tais como o Talmude, falam de se usar música ali até a destruição do templo em 70 EC.

Quão grande era o grupo musical no templo em Jerusalém?

Em conjunto com os preparativos para o templo de Jeová, Davi reservou 4.000 levitas para o serviço musical. (1Cr 23:4, 5) Dentre estes, 288 eram "treinados no cântico a Jeová, todos peritos". (1Cr 25:7) Todo o arranjo estava sob a direção de três exímios músicos, Asafe, Hemã e Jedutum (pelo visto, também chamado Etã). Visto que cada um destes homens também era descendente de um dos três filhos de Levi, respectivamente Gersom, Coate e Merari, as três principais famílias levíticas estavam assim representadas na organização musical para o templo. (1Cr 6:16, 31-33, 39-44; 25:1-6) Os filhos destes três homens totalizavam 24, todos eles fazendo parte dos já mencionados 288 hábeis músicos. Cada filho foi designado por sortes para ser cabeça de uma turma de músicos. Sob a sua direção havia mais 11 "peritos", escolhidos dentre os seus próprios filhos bem como de outros levitas. Deste modo, os 288 ([1 + 11] × 24 = 288) músicos levíticos peritos, igual aos sacerdotes, foram divididos em 24 turmas. Caso todos os remanescentes 3.712 'aprendizes' tenham sido similarmente distribuídos, isto daria em média cerca de 155 homens a mais em cada uma das 24 turmas, significando que havia cerca de 13 levitas nos diversos estágios de educação e treinamento musical para cada perito. (1Cr 25:1-31) Visto que os trombeteiros eram sacerdotes, seriam um acréscimo aos músicos levíticos. — 2Cr 5:12; compare isso com Núm 10:8.

Música Instrumental. A Bíblia fornece muito pouca informação sobre o formato ou a construção dos mais de uma dúzia de diferentes instru-

mentos musicais que ela menciona. Portanto, a maioria dos peritos se apoiam muito no que os arqueólogos descobriram a respeito dos instrumentos usados pelas nações contemporâneas, vizinhas. Todavia, isto talvez nem sempre sirva de guia fidedigno, visto que parece que Israel sobressaía em música, em comparação com seus vizinhos. Além disso, alguns relacionaram diversos instrumentos das Escrituras com os usados nos tempos atuais no Oriente Médio, os quais supostamente remontam ao passado. Isto, também, é conjectura.

Os instrumentos musicais da Bíblia podem ser classificados do seguinte modo:

De cordas: alaúde, cítara, harpa.

De sopro: buzina, flauta, gaita de foles, pífaro, trombeta, (possivelmente) neilote.

De percussão: címbalos, pandeiro, sistro.

Veja os artigos sobre os respectivos instrumentos mencionados acima para obter mais informações.

Não há motivo para se crer que os instrumentos musicais de Israel fossem rudimentares em formato, construção ou tonalidade. A Bíblia nota que as harpas e os instrumentos de cordas para uso no templo eram da mais seleta madeira de algum, importada, e as trombetas eram de prata. (1Rs 10:11, 12; Núm 10:2) Sem dúvida, usavam-se os artífices mais habilitados na fabricação dos instrumentos para o templo.

Tanto as Escrituras como manuscritos não bíblicos, que datam de antes da Era Comum, atestam a qualidade dos instrumentos, bem como a competência dos músicos israelitas. Os Rolos do Mar Morto declaram que várias trombetas tinham de executar complexos sinais "como com uma só boca". Isto não somente exigiria músicos hábeis, mas também instrumentos construídos de tal maneira, que todos estivessem sintonizados um com o outro. Que não havia dissonância é indicado pelo relato inspirado sobre a música na inauguração do templo de Salomão: "Os [cento e vinte] que tocavam as trombetas e os cantores *eram como que um, fazendo um só som* ser ouvido." — 2Cr 5:12, 13.

A Bíblia alista apenas quatro instrumentos definitivamente pertencentes à orquestra do templo: trombetas, harpas, instrumentos de cordas (hebr.: *ne·va·lím*) e címbalos. Embora isso, nos padrões modernos, não pareça ser uma orquestra completa, nunca se intencionava que esta fosse uma orquestra sinfônica, mas apenas uma para fornecer acompanhamento para o canto no templo. Tal conjunto de instrumentos serviria de modo excelente para esta finalidade. — 2Cr 29:25, 26; Ne 12:27, 41, 42.

Quanto às ocasiões em que os instrumentos sagrados eram tocados, as Escrituras relacionam as seguintes, com referência às trombetas: "No dia da vossa alegria e nas vossas épocas festivas, e nos começos dos vossos meses, tendes de tocar as trombetas sobre as vossas ofertas queimadas e os vossos sacrifícios de participação em comum." (Núm 10:10) Depois de se estabelecer a organização musical para o templo, é provável que os outros instrumentos se juntassem às trombetas nestas e em outras ocasiões especiais. Esta conclusão, bem como o procedimento musical seguido, parecem ser indicados pela ordem dos eventos descritos por ocasião da renovação dos serviços sagrados pelo Rei Ezequias, depois de ele ter purificado o templo: "Na hora em que principiou a oferta queimada, principiou o canto de Jeová e também as trombetas, sim, sob a regência dos instrumentos de Davi, rei de Israel. E toda a congregação se curvava enquanto ressoava o canto e tocavam as trombetas — tudo isto até acabar a oferta queimada." (2Cr 29:27, 28) Estarem as trombetas "sob a regência dos instrumentos de Davi" parece indicar que os trombeteiros tocavam de maneira a complementar os outros instrumentos, em vez de se sobrepor a eles. Todo o grupo de músicos ficou postado "ao leste do altar". — 2Cr 5:12.

Música Vocal. Os cantores no templo eram varões levitas. Em parte alguma das Escrituras se fala de mulheres vocalistas no templo. Um dos targuns (sobre Ec 2:8) indica claramente que elas não faziam parte do coro. Estarem as mulheres proibidas até mesmo de entrar em certas áreas do templo parece excluí-las de ocuparem ali qualquer posição oficial. — 2Cr 5:12; Ne 10:39; 12:27-29.

Dava-se considerável importância ao canto no templo. Isto se evidencia em muitas referências bíblicas aos cantores, bem como em que eles estavam 'livres dos deveres' comuns aos outros levitas, para se devotarem inteiramente ao seu serviço. (1Cr 9:33) Continuarem como grupo especial de levitas é enfatizado por estarem alistados separadamente entre os que retornaram de Babilônia. (Esd 2:40, 41) Até mesmo a autoridade do rei persa Artaxerxes (Longímano) foi exercida a favor deles, isentando-os, junto com outros grupos especiais, de 'imposto, tributo e pedágio'. (Esd 7:24) Mais tarde, o rei ordenou que houvesse "uma provisão fixa para os cantores, conforme cada dia exigia". Embora se atribua esta ordem a Artaxerxes, é mais provável que foi emitida por Esdras, à base dos poderes que lhe foram concedidos por Artaxerxes. (Ne 11:23; Esd 7:18-26) De modo que é compreensível que, embora todos os cantores fossem levitas, a Bíblia faça referência a eles como grupo especial, falando de "os cantores, e os levitas". — Ne 7:1; 13:10.

As Escrituras mencionam outros cantores, homens e mulheres, à parte da adoração no templo. Exemplos destes são os cantores e as cantoras

mantidos por Salomão na sua corte; também, os cerca de 200 cantores de ambos os sexos que, além dos músicos levíticos, retornaram de Babilônia. (Ec 2:8; Esd 2:65; Ne 7:67) Estes cantores não levíticos, comuns em Israel, eram empregados não só para realçar diversas ocasiões festivas, mas também para entoar endechas em tempos de tristeza. (2Sa 19:35; 2Cr 35:25; Je 9:17, 20) O costume de contratar músicos profissionais em ocasiões de alegria e de tristeza parece ter continuado ainda no tempo em que Jesus esteve na terra. — Mt 11:16, 17.

Embora a música não se destaque tanto nas Escrituras Gregas Cristãs como nas Escrituras Hebraicas, ela não é desconsiderada ou despercebida. A música instrumental com relação à adoração verdadeira é mencionada apenas em sentido figurado nas Escrituras Gregas (Re 14:2); todavia, o canto parece ter sido bastante comum entre os servos de Deus. Jesus e seus apóstolos cantaram louvores após a Refeição Noturna do Senhor. (Mr 14:26) Lucas fala de Paulo e Silas cantarem na prisão, e Paulo incentivava os concrentes a entoarem cânticos de louvor a Jeová. (At 16:25; Ef 5:18, 19; Col 3:16) A declaração de Paulo em 1 Coríntios 14:15, a respeito do canto, parece indicar que era uma particularidade regular da adoração cristã. João, ao registrar sua visão inspirada, fala de diversas criaturas celestiais cantarem a Deus e a Cristo. — Re 5:8-10; 14:3; 15:2-4.

A Natureza da Música Bíblica. O nível moral mais elevado dos israelitas e sua literatura superior, conforme exemplificados pela poesia e pela prosa das Escrituras Hebraicas, sugerem que a música do antigo Israel provavelmente transcendia à dos seus contemporâneos. Por certo, a inspiração para a música de Israel era bem mais sublime do que a das nações vizinhas. De interesse é um baixo-relevo assírio, em que o Rei Senaqueribe é representado exigindo que o Rei Ezequias lhe pagasse como tributo músicos de ambos os sexos. — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, p. 288.

Alguns sustentam já por muito tempo que a música hebraica era toda melodia, sem harmonia. No entanto, o mero destaque da harpa e de outros instrumentos de cordas em Israel já pesa fortemente contra tal suposição. É quase inconcebível que um músico tocasse um instrumento de muitas cordas e deixasse de notar que uma combinação de certos tons era bem agradável, ou que uma série específica de notas, como num arpejo, produz um som agradável. Certa fonte abalizada em história da música, Curt Sachs, declara: "O arraigado preconceito de que a harmonia e a polifonia [duas ou mais partes musicais ou vozes combinadas] têm sido uma prerrogativa do Ocidente medieval e moderno não tem fundamento." Ele prossegue dizendo que, mesmo entre culturas primitivas, há muitos exemplos de música em quintas, quartas, terceiras, bem como em oitavas, e que, entre esses povos, incluindo certas tribos de pigmeus, desenvolveu-se a antifonia justaposta (canto alternativo de dois grupos de vocalistas) em regular canto canônico.

Baseado numa pesquisa mundial, Sachs apresenta a conclusão de que "os coros e as orquestras relacionados com o Templo em Jerusalém sugerem um elevado padrão de educação, de perícia e de conhecimento musicais". Ele continua: "É importante compreender que o antigo Oriente ocidental possuía uma música bem diferente da que os historiadores do século dezenove lhe atribuem. . . . Embora não saibamos como soava essa música antiga, dispomos de suficiente evidência de sua força, de sua dignidade e de sua maestria." — *The Rise of Music in the Ancient World: East and West* (A Ascensão da Música no Mundo Antigo: Oriente e Ocidente), 1943, pp. 48, 101, 102.

As Escrituras dão a entender uma conclusão similar. Por exemplo, nos cabeçalhos dos Salmos aparece mais de 30 vezes a expressão "Ao regente" (*NM; AT*). (Sal 11; e outros) Outras traduções rezam "regente do coro" (*BV*), "Músico Principal" (*AS; KJ; Le; Ro*), e "mestre do canto" (*ALA; BJ; CBC; PIB*). O termo hebraico parece referir-se a alguém que de certo modo orientava a execução do canto, seu arranjo, seu ensaio e o treinamento dos cantores levíticos, ou na sua execução oficial. Talvez isso fosse dirigido ao principal músico de cada uma das 24 turmas de músicos do santuário, ou pode ter sido outro dos exímios músicos, visto que o registro diz que eles deviam "agir como regentes". (1Cr 15:21; 25:1, 7-31) Em mais uns 20 Salmos, os cabeçalhos são ainda mais específicos na sua referência a "regentes": "Ao regente, em instrumentos de cordas", "Ao regente, na oitava inferior", e assim por diante. (Sal 4, 12, e outros; veja SEMINITE.) Além disso, há referências bíblicas aos "cabeças dos cantores", aos "peritos" e aos 'aprendizes'. Tudo isso atesta um elevado padrão de música. — Ne 12:46; 1Cr 25:7, 8.

Grande parte do canto em grupo, em Israel, parece ter sido antifônico, quer por dois meios-coros se alternarem em cantar linhas paralelas, quer por um solista e um coro de responso se alternarem. Nas Escrituras, isto parece ser chamado de 'responder'. (Êx 15:21; 1Sa 18:6, 7) Este tipo de canto é indicado pelo próprio estilo em que alguns dos salmos foram escritos, tais como o Salmo 136. A descrição dos dois grandes coros de agradecimento, no tempo de Neemias, e da sua participação na

inauguração da muralha de Jerusalém, indica que cantavam neste estilo. — Ne 12:31, 38, 40-42; veja CÂNTICO.

Pode-se dizer que entoar um canto em forma de salmodia situa-se entre o cantar propriamente dito e o falar. Seu diapasão é bastante monótono e repetitivo, com ênfase no ritmo. Embora o salmodiar continue bastante popular em algumas das principais religiões do mundo, seu uso na Bíblia parece limitar-se a endechas, como no caso em que Davi entoou uma endecha pela morte de seu amigo Jonatã e do Rei Saul. (2Sa 1:17; 2Cr 35:25; Ez 27:32; 32:16) Somente numa endecha ou num lamento seria preferível o estilo de salmodia ao da melodia de música, ou à modulação e ênfase oral de pura fala. — Veja ENDECHA.

MUSITAS [possivelmente: De (Pertencentes a) Moisés]. Família levítica que descendeu de Musi, filho de Merari. — Núm 3:17, 20, 33; 26:58.

MUTE-LABÉM. Diz-se tradicionalmente que a expressão incluída no cabeçalho de um dos salmos de Davi (Sal 9) significa "[a respeito da] morte do filho". Alguns comentadores sugerem que isto indicava ao regente da música o nome ou talvez as palavras iniciais dum cântico conhecido que fornecia a melodia a ser usada em cantar este salmo. Uma possibilidade do sentido desta palavra é oferecida pelo Targum, em que o cabeçalho do Salmo 9 reza: "Sobre a morte do homem que saiu de entre os campos", aludindo a um campeão. A referência aqui parece ser a Golias, campeão filisteu, que Davi derrotou na batalha entre os acampamentos israelita e filisteu. — 1Sa 17:45-51.

N

NAÃ [Agradável]. Filho de Calebe, filho de Jefuné, da tribo de Judá. — 1Cr 4:1, 15.

NAALAL [Aguada; Pastagem]. Cidade em Zebulão, designada aos levitas meraritas. (Jos 19:10, 14, 15; 21:34, 35) Era também chamada de Naalol. Os zebulonitas, em vez de fazerem conforme haviam sido divinamente instruídos e expulsarem os cananeus que habitavam aquela cidade, sujeitaram-nos a trabalhos forçados. (Jz 1:30; 2:2) Não há certeza da localização de Naalal.

NAALIEL [Torrente (Vale de Torrente) de Deus]. Lugar onde os israelitas acamparam pouco antes da sua luta contra o rei amorreu Síon. (Núm 21:19-24) O *Onomasticon* (Onomástico) de Eusébio situa-o perto do Árnon. Por isso costuma-se relacionar Naaliel com um ou outro de dois uádis, o Wala (tributário do Árnon) e o Zarqa Ma'in, a uns 19 km ao N do Árnon. A localização em qualquer desses dois uádis se enquadraria nas identificações sugeridas para Mataná e Bamote, os dois acampamentos israelitas entre os quais aparentemente ficava Naaliel.

NAALOL [Aguada; Pastagem]. Nome alternativo de Naalal, cidade em Zebulão. — Jz 1:30.

NAAMÁ [Agradável].

1. Descendente de Caim; irmã de Tubalcaim e filha de Lameque e Zilá. — Gên 4:17-19, 22.

2. Esposa amonita de Salomão e mãe de Roboão. — 1Rs 14:21; 2Cr 12:13.

3. Cidade de Judá na Sefelá. (Jos 15:20, 33, 41) Sua localização exata é incerta.

NAAMÃ [duma raiz que significa "ser agradável"].

1. Neto de Benjamim através de seu primogênito, Bela. (1Cr 8:1-4, 7) Tendo fundado uma família, os naamitas na tribo de Benjamim (Núm 26:40), o próprio Naamã é alistado em outro lugar como um dos "filhos" de Benjamim. — Gên 46:21.

2. Um chefe do exército sírio do décimo século AEC, durante os reinados de Jeorão, de Israel, e de Ben-Hadade II, da Síria. Naamã, 'grande homem, valente, poderoso e estimado', foi aquele por meio de quem "Jeová dera salvação à Síria". (2Rs 5:1) A Bíblia não fornece pormenores sobre como e por que Naamã foi usado para dar esta salvação à Síria. Uma possibilidade é que Naamã chefiou as forças sírias que com bom êxito resistiram aos esforços do rei assírio Salmaneser III de tomar a Síria. Visto que a Síria, por permanecer livre, constituía um estado-tampão entre Israel e a Assíria, isto talvez servisse ao objetivo de retardar o avanço agressivo da Assíria no O até que chegasse o tempo devido de Jeová para permitir que o reino setentrional fosse ao exílio.

Curado da Lepra. Naamã era leproso, e embora os sírios não exigissem seu isolamento, como a lei de Jeová exigia dos leprosos em Israel, mesmo assim, saber que podia ser curado desta repugnante doença era deveras boas novas. Obteve estas novas por meio da escrava israelita da sua esposa, moça que lhe falou sobre um profeta em Samaria, que podia curar a lepra. Naamã partiu imediatamente para Samaria, com uma carta de apresentação de

Ben-Hadade II. No entanto, o rei israelita Jeorão, depois de recebê-lo com frieza e suspeita, enviou-o a Eliseu. Eliseu não se encontrou pessoalmente com Naamã, mas, em vez disso, mandou que seu servo dissesse a Naamã que se banhasse sete vezes no rio Jordão. Com orgulho ferido, e evidentemente achando que, sem cerimônia e futilmente, tinha sido mandado de um lugar para outro, Naamã virou-se enfurecido para ir embora. Se os seus ajudantes não tivessem raciocinado com ele e indicado a razoabilidade das instruções recebidas, Naamã teria voltado ainda leproso ao seu país. Acontece que ele se banhou sete vezes no Jordão e ficou milagrosamente limpo, o único leproso que Eliseu foi usado para curar. — 2Rs 5:1-14; Lu 4:27.

Torna-se Adorador de Jeová. Então, cheio de gratidão e humilde apreço, o chefe do exército sírio retornou a Eliseu, a uma distância de talvez 50 km, e ofereceu-lhe um presente bem generoso, que o profeta insistentemente recusou. Naamã pediu então um pouco de terra de Israel, "a carga de um par de mulos", para levar para casa, a fim de que pudesse oferecer sacrifícios a Jeová sobre solo de Israel, votando que daí em diante não adoraria outro deus. Naamã talvez pensasse em oferecer sacrifícios a Jeová sobre um altar de terra. — 2Rs 5:15-17; compare isso com Êx 20:24, 25.

A seguir, Naamã solicitou que Jeová o perdoasse quando ele, na execução de seus deveres civis, se curvasse perante o deus Rimom, junto com o rei, o qual evidentemente era idoso e doentio, e se apoiava em Naamã. Neste caso, curvar-se ele seria apenas mecânico, tendo por único objetivo cumprir com o dever de dar apoio físico ao rei, e não em adoração pessoal. Eliseu acreditou no sincero pedido de Naamã, respondendo: "Vai em paz." — 2Rs 5:18, 19.

Depois de partir, Naamã foi alcançado pelo cobiçoso servo de Eliseu, Geazi, o qual, mentindo, fez parecer que Eliseu mudara de ideia, e, afinal aceitaria uns presentes. Naamã, de bom grado, deu-lhe presentes de prata e de roupa. Mas, Jeová puniu Geazi por este ato ganancioso e mentiroso, com o qual tentara lucrar com a operação do espírito de Jeová, abusando do cargo de ajudante de Eliseu, infligindo a lepra a ele e aos seus descendentes por tempo indefinido. — 2Rs 5:20-27.

NAAMANI [duma raiz que significa "consolo"]. Um dos que retornaram com Zorobabel do exílio babilônico. — Ne 7:6, 7.

NAAMATITA [De (Pertencente a) Naamá]. Designação aplicada ao companheiro de Jó, Zofar (Jó 2:11; 11:1; 20:1; 42:9), e que identifica sua família ou seu lugar de morada. Djebel-el-Na'ameh, no NO da Arábia, tem sido apresentado como possível lugar onde Zofar morava.

NAAMITAS [De (Pertencentes a) Naamã]. Família de israelitas descendente de Naamã, neto de Benjamim. — Núm 26:38, 40.

NAÃO [Consolo]. Cunhado de Hodias, descendente de Judá. — 1Cr 4:1, 19.

NAARÁ.

1. [Moça; Mulher Jovem]. Esposa do Assur de Judá, com quem teve quatro filhos. — 1Cr 4:1, 5, 6.

2. [duma raiz que significa "sacudir de si"]. Cidade na fronteira de Efraim (Jos 16:5, 7, lit.: *Ná·a·rah,* "Naará"), que se acha ser Naarã. (1Cr 7:28) Geralmente acha-se que Naará corresponde à *No·o·ráth* do *Onomasticon* (Onomástico) de Eusébio (136, 24). Josefo parece chamar este lugar de Neara. Ele relata que metade da sua água fora desviada para irrigar as palmeiras perto do palácio de Arquelau em Jericó. (*Jewish Antiquities* [Antiguidades Judaicas], XVII, 340 [xiii, 1]) Foi tentativamente identificado com Tell el-Jisr, a uns 3 km ao NO de Jericó.

NAARÃ [duma raiz que significa "sacudir de si"]. Cidade fronteiriça de Efraim (1Cr 7:20, 28), aparentemente trata-se de Naará (*Ná·a·rah*). — Jos 16:5, 7; veja NAARÁ N.º 2.

NAARAI.

1. [possivelmente uma forma abreviada de Nearias, que significa "Rapaz (Homem Jovem) de Jah"]. Filho de Esbai e um poderoso nas forças militares de Davi. (1Cr 11:26, 37) Talvez seja o "Paarai, o arbita", mencionado em 2 Samuel 23:35, no que parece ser uma lista paralela.

2. Beerotita (berotita) e um dos escudeiros de Joabe. Naarai estava entre os poderosos das forças militares de Davi. — 2Sa 23:24, 37; 1Cr 11:26, 39.

NAÁS [Serpente].

1. Rei dos amonitas, na época em que Saul iniciou seu reinado. Naás levou seu exército contra Jabes, em Gileade. O relato reza: "Em vista disso, todos os homens de Jabes disseram a Naás: 'Conclui conosco um pacto para que te sirvamos.' Naás, o amonita, disse-lhes então: 'Nesta condição o concluirei convosco, na condição de se furar todo olho direito vosso, e terei de pô-lo como vitupério sobre todo o Israel.' Os anciãos de Jabes, por sua vez, disseram-lhe: 'Dá-nos um prazo de sete dias e enviaremos mensageiros a todo o território de Israel, e se não houver quem nos salve, então teremos de sair a ti.'" Israel reuniu-se em torno de Saul, foi a Jabes e derrotou Naás. Apenas poucos do exército de Naás escaparam vivos. — 1Sa 11:1-11; 12:11, 12.

Num rolo do Mar Morto, designado 4QSam[a], que se acredita ser do primeiro século AEC, insere-se a seguinte informação logo antes de 1 Samuel 11:1: "[Na]ás, rei dos filhos de Amom, oprimiu severa-

mente os filhos de Gade e os filhos de Rubem, e ele furou t[odos] os seus olhos direitos e lançou ter[ror e pavor] em Israel. Não sobrou nenhum dos filhos de Israel al[ém do Jordão cu]jo olho direito nã[o fosse fura]do por Naá[s, rei] dos filhos de Amom; exceto que sete mil homens [fugiram dos] filhos de [A]mom e entraram em [J]abes-Gileade. Cerca de um mês depois . . .” (*Bible Review* [Revista Bíblica], 1985, Vol. 1, N.º 3, p. 28) Basicamente a mesma informação é fornecida por Josefo. — *Jewish Antiquities* (Antiguidades Judaicas), VI, 68-70 (v, 1).

Segundo Josefo (*Jewish Antiquities*, VI, 79 [v, 3]), este Naás foi morto na batalha pelas forças de Saul. Se a informação de Josefo for correta, então o Naás que foi bondoso para com Davi, alguns anos mais tarde, deve ter sido filho e sucessor do Naás derrotado por Saul. Neste caso, o nome Naás pode ter sido um título concedido a uma série de pessoas, assim como os títulos “Abimeleque”, “Faraó” e “Jabim”. Quando este segundo Naás mencionado morreu, Davi enviou embaixadores ao filho dele, Hanum, o qual entendeu errado as intenções honrosas de Davi e humilhou grandemente os representantes deste. Isto, por sua vez, provocou uma série de acontecimentos, que por fim levou a serem os amonitas derrotados por Davi. — 2Sa 10:1-5; 11:1; 12:26-31; 1Cr 19:1-5; 20:1-3.

2. Pai da irmã ou meia-irmã de Davi, Abigail, e possivelmente pai de Zeruia. Era o avô de Amasa, e talvez também de Abisai, Asael e Joabe. (2Sa 17:25; 1Cr 2:16, 17) Abigail é chamada de “filha de Naás”, mas ela e sua irmã não são chamadas diretamente de filhas de Jessé, pai de Davi, embora sejam mencionadas como as “irmãs” dos filhos de Jessé, inclusive Davi. Isto deixa diversas relações possíveis: (1) Que Naás era mulher, esposa de Jessé e mãe de todos os envolvidos (o nome podia ser dado a pessoas de ambos os sexos), mas isto não é muito provável, porque as mulheres eram incluídas numa genealogia apenas por motivos especiais, que aqui parecem faltar. (2) Que Naás era outro nome de Jessé, conforme sugere a antiga tradição judaica. A *Septuaginta* grega (edição lagardiana) tem “Jessé” em vez de Naás em 2 Samuel 17:25. (3) Que Naás era o anterior marido da esposa de Jessé (uma sugestão mais provável) e que ela deu à luz para Naás duas filhas, Abigail e Zeruia, antes de se casar com Jessé e dar-lhe vários filhos. — Veja ABIGAIL N.º 2.

3. Habitante da cidade amonita de Rabá. Seu filho Sobi mostrou bondade para com Davi por enviar-lhe suprimentos quando ele fugiu para Maanaim, por causa da rebelião de Absalão. (2Sa 17:27-29) Ele era possivelmente um israelita que passou a morar em Rabá, depois de os amonitas ali terem sido derrotados por Israel. — 2Sa 12:26-31.

NAATE [Repouso; Sossego].

1. Xeque de Edom, filho de Reuel e neto de Esaú e sua esposa Basemate, filha de Ismael. — Gên 36:2-4, 13, 17.

2. Levita, descendente de Coate e antepassado de Samuel. (1Cr 6:16, 22-28) Ele parece também ser chamado “Toú” e “Toá”. — 1Sa 1:1; 1Cr 6:33-35.

3. Levita designado pelo Rei Ezequias como comissário para ajudar Conanias e Simei em supervisionar “a contribuição, e o décimo, e as coisas sagradas” trazidos ao templo. — 2Cr 31:12, 13.

NABAL [Insensato; Estúpido]. Rico maonita proprietário de ovelhas, que pastava e tosquiava seus rebanhos em Carmelo de Judá. Nabal era também conhecido como calebita, isto é, descendente de Calebe. Poucos personagens bíblicos são descritos com tanto desprezo como Nabal. “Era duro e mau nas suas práticas”; “ele é um homem demasiado imprestável [filho de Belial] para se falar com ele”; “paga de volta o mal em troca do bem”; “a insensatez está com ele”. — 1Sa 25:2, 3, 17, 21, 25.

Os homens de Davi haviam protegido os rebanhos de Nabal, de 3.000 ovelhas e 1.000 caprídeos, contra bandos de incursores. Depois de mostrar esta bondade e não ser culpado de apropriação indébita, Davi solicitou a Nabal uma ajuda material a ele e aos seus homens, na época da tosquia, ocasião tradicional de festejos e de hospitalidade. Mas Nabal “lançou invectivas” sobre os mensageiros de Davi e os mandou embora de mãos vazias. Os próprios homens de Nabal temiam a reação de Davi, mas não se sentiam à vontade para falar com Nabal sobre isso. Um deles, porém, falou à esposa de Nabal, Abigail. Quando Davi se aproximava com a intenção de matar Nabal, Abigail foi ao encontro dele com generosos presentes de comida e de bebida, e persuadiu-o a não se tornar culpado de derramar o sangue do seu marido. Ao retornar para casa, ela encontrou Nabal “bêbedo a mais não poder”, de modo que esperou até a manhã seguinte para falar-lhe sobre o seu encontro com Davi e quão perto da morte ele levara todos. Nisso, “o coração dele ficou morto dentro dele e ele próprio ficou como pedra”, talvez indicando algum tipo de paralisia, ou então se referindo ao efeito sobre as emoções íntimas de Nabal. (Veja De 28:28; Sal 102:4; 143:4.) Cerca de dez dias depois, Nabal foi morto por Jeová. (1Sa 25:2-38) Davi tomou então a sensata e corajosa Abigail por esposa. — 1Sa 25:39-42; 27:3; 30:5; 2Sa 2:2; 3:3.

NABI. Filho de Vofsi, da tribo de Naftali. Ele foi um dos 12 homens que Moisés enviou para espiar a terra de Canaã e foi um dos que retornaram com um relatório mau. — Núm 13:1-3, 14, 16, 31-33.

NABONIDO [do babilônico, significando "Nebo [deus babilônio] É Exaltado"]. Último monarca supremo do Império Babilônico; pai de Belsazar. À base de textos cuneiformes, acredita-se que ele tenha governado por uns 17 anos (556-539 AEC). Era dado à literatura, às artes e à religião.

Nas suas próprias inscrições, Nabonido afirma ser de ascendência nobre. Uma tabuinha encontrada perto da antiga Harã dá evidência de que a mãe ou avó de Nabonido era devota do deus-lua Sin. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, pp. 311, 312) Nabonido, como rei, mostrou grande devoção à adoração do deus-lua, tanto em Harã como em Ur, onde este deus ocupava uma posição dominante. — FOTO, Vol. 2, p. 324.

Tabuinhas cuneiformes do oitavo ano de Nabucodonosor (nisã de 617-nisã de 616 AEC) alistam certo Nabu-na'id como aquele "que está sobre a cidade", e alguns historiadores acreditam que se trate do Nabonido que mais tarde se tornou rei. Todavia, isto significaria que Nabonido era bem moço quando foi posto em tal cargo administrativo e que era extremamente idoso por ocasião da queda de Babilônia, uns 77 anos mais tarde (539 AEC).

Heródoto, o historiador grego (I, 74), ao considerar os eventos do 20.º ano de Nabucodonosor (nisã de 605-nisã de 604 AEC), descreve um tratado negociado entre os lídios e os medos, tendo um "Labineto, rei da Babilônia", por mediador. Acredita-se que Labineto seja o modo de Heródoto escrever o nome de Nabonido. Mais tarde, Heródoto (I, 188) refere-se a Ciro, o persa, como lutando contra o filho de Labineto e Nitócris.

Num livro da Série Oriental de Yale, intitulado *Nabonidus and Belshazzar* (Nabonido e Belsazar), o Professor R. P. Dougherty aventa a hipótese de que Nitócris era a filha de Nabucodonosor e que Nabonido (Labineto), portanto, era o genro de Nabucodonosor. (1929, p. 63; veja também pp. 17, 30.) Por sua vez, acha-se que o "filho" de Nitócris e Nabonido (Labineto), mencionado por Heródoto, seja Belsazar, contra quem Ciro realmente lutou. Embora este argumento se baseie em muitos raciocínios dedutivos e indutivos, poderia explicar o motivo da ascensão de Nabonido ao trono de Babilônia. Isto também se harmonizaria com o fato bíblico de Nabucodonosor ser chamado de "pai" do filho de Nabonido, Belsazar (Da 5:11, 18, 22), visto que o termo "pai" às vezes tem o sentido de avô ou de antepassado. Este ponto de vista faz de Belsazar o neto de Nabucodonosor. — Veja, porém, BELSAZAR.

A ascensão de Nabonido ao trono seguiu-se ao assassinato de Labasi-Marduque. Todavia, referir-se Nabonido a si mesmo, numa das suas inscrições, como o "poderoso delegado" de Nabucodonosor e de Neriglissar, indica que ele afirmava ter obtido o trono por meios legítimos e não era usurpador.

Em diversos prismas, Nabonido associa consigo seu filho primogênito, Belsazar, nas suas orações ao deus-lua. (*Documents From Old Testament Times* [Documentos dos Tempos do Antigo Testamento], editado por D. W. Thomas, 1962, p. 73) Uma inscrição mostra que no seu terceiro ano, antes de sair numa campanha que resultou na conquista de Tema, na Arábia, Nabonido designou Belsazar para o reinado em Babilônia. O mesmo texto indica que Nabonido ofendeu o povo do seu império por concentrar a adoração no deus-lua e por deixar de estar em Babilônia para celebrar a festividade do Ano-novo. O documento conhecido como a Crônica de Nabonido declara que, no 7.º, 9.º, 10.º e 11.º ano do seu reinado, Nabonido estava na cidade de Tema, e em cada caso faz-se a declaração: "O rei não veio a Babilônia [para as cerimônias do mês de nisanu]; a (imagem do) deus Nebo não veio a Babilônia, a (imagem do) deus Bel não saiu (de Esagila em procissão), a fest[ividade do Ano-novo foi omitida]." (*Ancient Near Eastern Texts*, p. 306) Devido à condição mutilada do texto, o registro dos outros anos é incompleto.

Registra-se em outra parte a respeito da cidade de Tema, um oásis: "Ele tornou a cidade bela, construiu (ali) [seu palácio] como o palácio em Su·an·na (Babilônia)." (*Ancient Near Eastern Texts*, p. 313) Parece que Nabonido estabeleceu sua residência real em Tema, e outros textos mostram que caravanas de camelos procedentes de Babilônia levavam provisões para lá. Embora não abandonasse sua posição como rei do império, Nabonido confiou a administração do governo de Babilônia a Belsazar. Visto que Tema era uma cidade de entroncamento de antigas rotas de caravanas, pelas quais se transportavam ouro e especiarias através da Arábia, o interesse de Nabonido nela talvez fosse motivado por razões econômicas ou talvez se baseasse em fatores de estratégia militar. Apresenta-se também a sugestão de que ele achava politicamente aconselhável administrar os assuntos de Babilônia através de seu filho. Outros fatores, tais como o clima saudável de Tema e o destaque da adoração da lua na Arábia, também foram mencionados como possíveis motivos da aparente preferência de Nabonido por Tema.

Não há informações disponíveis sobre as atividades de Nabonido entre o seu 12.º e o seu último ano. Prevendo a agressão dos medos e dos persas, sob Ciro, o Grande, Nabonido havia entrado numa aliança com o Império Lídio e com o Egito. A Crônica de Nabonido mostra Nabonido de volta em Babilônia no ano do ataque medo-persa, quando se celebrava a festividade do Ano-novo e se traziam à

cidade os diversos deuses de Babilônia. A respeito do avanço de Ciro, a Crônica declara que, após a vitória em Ópis, ele capturou Sipar (c. 60 km ao N de Babilônia) e que "Nabonido fugiu". Daí, segue o relato da conquista medo-persa de Babilônia, e declara-se que Nabonido, ao retornar, foi preso. (*Ancient Near Eastern Texts*, p. 306) Os escritos de Beroso, sacerdote babilônio do terceiro século AEC, contam que Nabonido saíra para enfrentar as forças de Ciro em batalha, mas foi derrotado. Eles contam adicionalmente que Nabonido se refugiou em Borsipa (ao SSO de Babilônia) e que, após a queda de Babilônia, Nabonido rendeu-se a Ciro e foi depois deportado para Carmânia (no S da Pérsia). Este relato coincide com o registro bíblico no capítulo 5 de Daniel, que mostra que Belsazar era o rei atuante em Babilônia por ocasião da sua derrubada.

Quanto à ausência de qualquer menção direta de Nabonido no capítulo 5 de Daniel, pode-se notar que a descrição de Daniel trata de apenas pouquíssimos eventos anteriores à queda de Babilônia, e o próprio colapso do império é apresentado apenas em poucas palavras. Todavia, seu domínio parece ser indicado em Daniel 5:7, 16, 29, onde Belsazar oferece fazer de Daniel o *terceiro* governante no reino, dando a entender que Nabonido era o primeiro e Belsazar o segundo. Neste respeito, o Professor Dougherty comenta: "O quinto capítulo de Daniel pode ser considerado como se harmonizando com os fatos, ao não consignar nenhum lugar a Nabonido na narrativa, pois ele parece não ter tido nenhuma participação nos eventos que decorreram quando Gobrias [à testa do exército de Ciro] entrou na cidade." — *Nabonidus and Belshazzar*, pp. 195, 196; veja também pp. 73, 170, 181; veja Da 5:1 n.

O que contém realmente a Crônica de Nabonido?

Também chamada de "Crônica Ciro-Nabonido" e de "A Tabuinha Analística de Ciro", trata-se do fragmento duma tabuinha de argila agora guardado no Museu Britânico. Descreve primariamente os eventos principais do reinado de Nabonido, último monarca supremo de Babilônia, inclusive o conciso relato da queda de Babilônia diante das tropas de Ciro. Embora, sem dúvida, procedesse originalmente de Babilônia e fosse escrita em letra cuneiforme babilônica, os peritos que examinaram seu estilo de escrita dizem que talvez date de algum tempo no período selêucida (312-65 AEC), portanto, dois séculos, ou mais, depois dos dias de Nabonido. É considerado como certamente uma cópia de um documento anterior. O tom desta crônica glorifica tão fortemente a Ciro, ao passo que apresenta Nabonido numa luz depreciativa, que se pensa ter sido a obra dum escriba persa, e, deveras, tem sido chamada de "propaganda persa". Todavia, embora talvez seja assim, os historiadores acham que os dados circunstanciais contidos nela, não obstante, são fidedignos.

Apesar da concisão da Crônica de Nabonido — uma tabuinha de uns 14 cm de largura no ponto mais largo e tendo aproximadamente o mesmo comprimento — ela continua sendo o mais completo registro cuneiforme disponível da queda de Babilônia. Na terceira das suas quatro colunas, começando com a linha 5, seções pertinentes rezam: "[Décimo sétimo ano:] . . . No mês de tasritu, quando Ciro atacou o exército de Acade, em Ópis sobre o Tigre, os habitantes de Acade se revoltaram, mas ele (*Nabonido*) massacrou os habitantes confusos. No 14.º dia, Sipar foi capturada sem batalha. Nabonido fugiu. No 16.º dia, Gobrias (*Ugbaru*), governador de Gutium, e o exército de Ciro entraram em Babilônia sem batalha. Depois, Nabonido foi preso em Babilônia ao voltar (para lá). . . . No mês de arasamnu, no 3.º dia, Ciro entrou em Babilônia, raminhos verdes foram espalhados diante dele — impôs-se à cidade o estado de 'Paz' (*sulmu*)." — *Ancient Near Eastern Texts*, p. 306.

Pode-se notar que a frase "décimo sétimo ano" não consta na tabuinha, estando danificada esta parte do texto. Esta frase é inserida pelos tradutores, porque eles acreditam que o 17.º ano de reinado de Nabonido foi seu último. Assim, presumem que a queda da cidade de Babilônia se deu naquele

A Crônica de Nabonido, que fala da queda de Babilônia.

ano do seu reinado e que, se a tabuinha não estivesse danificada, essas palavras apareceriam no espaço agora danificado. Mesmo que o reinado de Nabonido tenha durado mais do que em geral se supõe, isto não mudaria a data aceita de 539 AEC como ano da queda de Babilônia, porque há outras fontes que indicam este ano. Este fator, porém, diminui até certo ponto o valor da Crônica de Nabonido.

Embora falte o ano, não obstante, o mês e o dia da queda da cidade constam no texto que resta. Recorrendo a estes, os cronologistas seculares calculam que o dia 16 de tasritu (tisri) caiu em 11 de outubro do calendário juliano, e 5 de outubro do calendário gregoriano, no ano 539 AEC. Visto que esta data é aceita, não havendo evidência em contrário, pode ser usada como data fundamental na coordenação da história secular com a história bíblica. — Veja CRONOLOGIA.

É interessante o que a Crônica diz sobre a noite da queda de Babilônia: "O exército de Ciro entrou em Babilônia sem luta." Isto provavelmente significa que não houve um conflito generalizado, e concorda com a profecia de Jeremias, de que 'os poderosos de Babilônia deixariam de lutar'. — Je 51:30.

As evidentes referências a Belsazar na Crônica também são de interesse. Embora Belsazar não seja mencionado especificamente por nome, à luz de trechos posteriores da Crônica (col. II, linhas 5, 10, 19, 23), a coluna 1, linha 8, é considerada por Sidney Smith, em sua obra *Babylonian Historical Texts: Relating to the Capture and Downfall of Babylon* (Textos Babilônicos Históricos: Relacionados com a Captura e a Queda de Babilônia; Londres, 1924, p. 100), como mostrando que Nabonido confiou o reinado a Belsazar, tornando-o corregente. A Crônica declara repetidas vezes que o 'príncipe herdeiro estava em Acade [Babilônia]', ao passo que o próprio Nabonido estava em Tema (na Arábia). Todavia, não se mencionar Belsazar por nome, nem se fazer menção da sua morte na Crônica de Nabonido, de modo algum lança dúvida sobre a exatidão do livro inspirado de Daniel, em que o nome de Belsazar ocorre oito vezes e sua morte conclui o relato vívido da derrubada de Babilônia, narrada no capítulo 5. Bem ao contrário, os peritos em cuneiforme admitem que a Crônica de Nabonido é extremamente resumida, e, além disso, conforme já mostrado, são da opinião de que foi escrita para difamar Nabonido, não para fornecer história pormenorizada. Deveras, conforme diz R. P. Dougherty na sua obra *Nabonidus and Belshazzar* (p. 200): "A narrativa bíblica pode ser interpretada como sendo superior *por* empregar o nome Belsazar." — O grifo é nosso.

Embora a coluna 4 da Crônica esteja seriamente danificada, peritos concluíram, à base do que resta dela, que o assunto era um sítio posterior de Babilônia por algum usurpador. Pensa-se que o primeiro sítio de Babilônia que se seguiu a Ciro tenha sido durante o levante de Nabucodonosor III, que afirmou ser filho de Nabonido, Nidintu-Bel. Ele foi derrotado no ano de ascensão de Dario I, em fins de 522 AEC.

NABOTE. Jezreelita, dono dum vinhedo e vítima duma trama iníqua da Rainha Jezabel. O vinhedo de Nabote, em Jezreel, estava à vista do palácio do Rei Acabe. Nabote não aceitou a oferta de Acabe, de comprar o vinhedo ou de trocá-lo por um vinhedo melhor em outro lugar, visto que Jeová proibira a venda perpétua duma herança de família. (1Rs 21:1-4; Le 25:23-28) A esposa de Acabe, a Rainha Jezabel, porém, tramou fazer com que duas falsas testemunhas acusassem Nabote de blasfemar a Deus e o rei. Assim, Nabote e seus filhos foram mortos (2Rs 9:26), habilitando Acabe a tomar posse do vinhedo. Por causa deste assassinato, Elias predisse que os cães não só comeriam Jezabel, mas também lamberiam o sangue de Acabe no mesmo lugar em que lamberam o sangue de Nabote. A descendência de Acabe seria similarmente decepada. (1Rs 21:5-23) Esta pronúncia divina cumpriu-se. — 1Rs 22:34, 38; 2Rs 9:21, 24-26, 35, 36; 10:1-11.

NABUCODONOSOR, NABUCODOROSOR [do acadiano, que significa "Ó Nebo, Protege o Herdeiro!"]. Segundo governante do Império Neobabilônico; filho de Nabopolassar e pai de Avil-Marduque (Evil-Merodaque), que o sucedeu no trono. Nabucodonosor reinou por 43 anos (624-582 AEC), período que inclui os "sete tempos" em que comia vegetação como touro. (Da 4:31-33) Para distinguir este monarca dum governante babilônio do mesmo nome, mas dum período bem anterior (da dinastia Isin), os historiadores referem-se a ele como Nabucodonosor II.

Dados históricos em inscrições cuneiformes atualmente disponíveis sobre Nabucodonosor de certo modo complementam o registro bíblico. Declaram que foi no 19.º ano do reinado de Nabopolassar que ele reuniu seu exército, assim como fez seu filho Nabucodonosor, então príncipe herdeiro. Os dois exércitos, evidentemente, atuavam de forma independente, e depois de Nabopolassar voltar a Babilônia dentro de um mês, Nabucodonosor guerreou de modo bem-sucedido em território montanhoso, retornando depois a Babilônia com muito despojo. Durante o 21.º ano do reinado de Nabopolassar, Nabucodonosor marchou com o exército babilônico para Carquemis, para lutar ali

contra os egípcios. Ele conduziu suas forças à vitória. Isto ocorreu no quarto ano do reinado do Rei Jeoiaquim, de Judá (625 AEC). — Je 46:2.

As inscrições mostram, além disso, que a notícia da morte de seu pai fez Nabucodonosor voltar a Babilônia, e no dia primeiro de elul (agosto-setembro) ele ascendeu ao trono. Neste seu ano de ascensão, ele retornou a Hatu, e "no mês sebate [janeiro-fevereiro, 624 AEC] ele levou o enorme despojo de Hatu para Babilônia". (*Assyrian and Babylonian Chronicles* [Crônicas Assírias e Babilônicas], de A. K. Grayson, 1975, p. 100) Em 624 AEC, no primeiro ano oficial do seu reinado, Nabucodonosor levou novamente suas forças através de Hatu; capturou e saqueou a cidade filisteia de Ascalom. (Veja ASCALOM.) Durante o seu segundo, o terceiro e o quarto ano como rei, dirigiu campanhas adicionais em Hatu, e, evidentemente, no quarto ano, fez do rei Jeoiaquim, de Judá, seu vassalo. (2Rs 24:1) Também, no quarto ano, Nabucodonosor levou suas forças ao Egito, e no conflito resultante, ambos os lados sofreram pesadas baixas.

Conquista de Jerusalém. Mais tarde, a rebelião do Rei Jeoiaquim, de Judá, contra Nabucodonosor evidentemente resultou num sítio dos babilônios contra Jerusalém. Parece que foi durante este sítio que Jeoiaquim morreu e seu filho Joaquim ascendeu ao trono de Judá. Mas, apenas três meses e dez dias depois, o reinado do novo rei terminou quando Joaquim se rendeu a Nabucodonosor (no mês de adar [fevereiro-março] durante o sétimo ano de reinado de Nabucodonosor [terminando em nisã de 617 AEC], segundo as Crônicas Babilônicas). Uma inscrição cuneiforme (Museu Britânico 21946) declara: "O sétimo ano: No mês de quisleu, o rei de Acade reuniu seu exército e marchou até Hatu. Acampou-se contra a cidade de Judá, e no segundo dia do mês de adar ele capturou a cidade (e) capturou (seu) rei [Joaquim]. A um rei da sua própria escolha [Zedequias] ele designou na cidade (e) tomando o enorme tributo, ele levou este a Babilônia." (*Assyrian and Babylonian Chronicles,* de A. K. Grayson, 1975, p. 102; FOTO, Vol. 2, p. 326) Além de Joaquim, Nabucodonosor levou outros membros da família real, oficiais da corte, artífices e guerreiros ao exílio babilônico. Foi ao tio de Joaquim, Matanias, que Nabucodonosor fez rei de Judá, e ele mudou o nome de Matanias para Zedequias. — 2Rs 24:11-17; 2Cr 36:5-10; veja CRONOLOGIA; JEOIAQUIM; JOAQUIM.

Algum tempo depois, Zedequias rebelou-se contra Nabucodonosor, aliando-se com o Egito em busca de proteção militar. (Ez 17:15; compare isso com Je 27:11-14.) Isto trouxe os babilônios de volta a Jerusalém, e em 10 de tebete (dezembro-janeiro), no nono ano do reinado de Zedequias, Nabucodonosor sitiou Jerusalém. (2Rs 24:20; 25:1; 2Cr 36:13) No entanto, notícias de que uma força militar de Faraó estava saindo do Egito fez os babilônios levantar temporariamente o sítio. (Je 37:5) Subsequentemente, as tropas de Faraó foram obrigadas a retornar ao Egito, e os babilônios reiniciaram o sítio de Jerusalém. (Je 37:7-10) Por fim, em 607 AEC, em 9 de tamuz (junho-julho) do 11.º ano do reinado de Zedequias (o 19.º ano de Nabucodonosor, contado desde o seu ano de ascensão, ou seu 18.º ano de reinado), a muralha de Jerusalém foi brechada. Zedequias e seus homens fugiram, mas foram apanhados na planície desértica de Jericó. Visto que Nabucodonosor se havia retirado para Ribla, "na terra de Hamate", Zedequias foi levado à presença dele ali. Nabucodonosor mandou matar todos os filhos de Zedequias, e depois cegou e amarrou Zedequias, para levá-lo preso a Babilônia. Os pormenores depois da conquista, inclusive o incêndio do templo e das casas de Jerusalém, o fim dado aos utensílios do templo e a tomada de cativos, foram cuidados por Nebuzaradã, chefe da guarda pessoal. Gedalias, designado por Nabucodonosor, serviu como governador dos que não foram levados cativos. — 2Rs 25:1-22; 2Cr 36:17-20; Je 52:1-27, 29.

Seu Sonho duma Imensa Estátua. O livro de Daniel declara que foi "no segundo ano" do reinado de Nabucodonosor (provavelmente contado a partir da destruição de Jerusalém, em 607 AEC, e, portanto, referindo-se realmente ao seu 20.º ano de reinado) que Nabucodonosor teve o sonho sobre uma estátua de cabeça de ouro. (Da 2:1) Ao passo que os sacerdotes-magos, os conjuradores e os caldeus não puderam interpretar este sonho, o profeta judeu Daniel o fez. Isto induziu Nabucodonosor a reconhecer o Deus de Daniel como "Deus de deuses e Senhor de reis, e Revelador de segredos". Daí, constituiu Daniel "governante de todo o distrito jurisdicional de Babilônia e prefeito supremo sobre todos os sábios de Babilônia". Nabucodonosor designou também os três companheiros de Daniel, Sadraque, Mesaque e Abednego para postos administrativos. — Da 2.

Posteriores Exílios dos Judeus. Cerca de três anos mais tarde, no 23.º ano do reinado de Nabucodonosor, mais judeus foram levados ao exílio. (Je 52:30) Este exílio provavelmente envolvia judeus que haviam fugido para terras que mais tarde foram conquistadas pelos babilônios. A declaração do historiador Josefo corrobora tal conclusão: "No quinto ano depois do saque de Jerusalém, que era o vigésimo terceiro ano do reinado de Nabucodonosor, Nabucodonosor marchou contra a Coele-Síria, e, depois de ocupá-la, fez guerra tanto contra os moabitas como os amanitas. Daí, depois de

sujeitar a si estas nações, invadiu o Egito a fim de subjugá-lo. Ele matou o rei que estava governando, designou outro em seu lugar e levou os judeus que estavam no país como cativos para Babilônia." — *Jewish Antiquities* (Antiguidades Judaicas), X, 181, 182 (ix, 7).

Toma Tiro. Foi também algum tempo depois da queda de Jerusalém, em 607 AEC, que Nabucodonosor iniciou o sítio contra Tiro. Durante este sítio, as cabeças dos soldados 'ficaram calvas' pelo atrito dos capacetes, e seus ombros 'ficaram esfolados' por carregarem os materiais usados na construção de obras de sítio. Visto que Nabucodonosor não recebeu nenhum "salário" por servir como instrumento de Jeová na execução do julgamento contra Tiro, Ele prometeu-lhe as riquezas do Egito. (Ez 26:7-11; 29:17-20; veja TIRO.) Um fragmentário texto babilônico, que data do 37.º ano de Nabucodonosor (588 AEC), deveras menciona a campanha contra o Egito. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, p. 308) Mas, não se pode determinar se isto se refere à conquista original ou a uma ação militar posterior.

Projetos de Construção. Além de conseguir muitas vitórias militares e de expandir o Império Babilônico em cumprimento de profecias (veja Je 47-49), Nabucodonosor empenhou-se em considerável atividade de construção. Supostamente para satisfazer a saudade da sua rainha meda, Nabucodonosor construiu os Jardins Suspensos, classificados como uma das sete maravilhas do mundo antigo. Muitas das existentes inscrições cuneiformes de Nabucodonosor falam de seus projetos de construção, inclusive os de templos, palácios e muralhas. Um trecho de uma destas inscrições reza:

"Nabucodorosor, Rei de Babilônia, o restaurador de Esagila e Ezida, filho de Nabopolassar eu sou. Como proteção para Esagila, para que nenhum poderoso inimigo e destruidor pudesse tomar Babilônia, para que a linha de batalha não se chegasse a Imgur-Bel, a muralha de Babilônia, aquilo que nenhum rei anterior fez [eu fiz]; no cercado de Babilônia eu fiz como cerca uma forte muralha no lado leste. Escavei um fosso, atingi o nível da água. Vi então que a muralha que meu pai havia preparado era pequena demais na sua construção. Construí com betume e com tijolos uma poderosa muralha que, igual a um monte, não poderia ser movida, e liguei-a à muralha de meu pai; lancei seus alicerces no peito do mundo subterrâneo; ergui seu topo como montanha. Ao longo desta muralha, para reforçá-la, construí uma terceira, e como base duma muralha protetora lancei um alicerce de tijolos, e construí-o sobre o peito do mundo subterrâneo e lancei seu alicerce. Reforcei as fortificações de Esagila e Babilônia e estabeleci o nome de meu reinado para sempre." — *Archaeology and the Bible* (Arqueologia e a Bíblia), de G. Barton, 1949, pp. 478, 479.

Isto se harmoniza com a jactância de Nabucodonosor pouco antes de perder a sanidade: "Não é esta Babilônia, a Grande, que eu mesmo construí para a casa real com o poderio da minha potência e para a dignidade da minha majestade?" (Da 4:30) Mas quando, em cumprimento do divinamente enviado sonho sobre a árvore derrubada, sua faculdade de raciocínio foi restaurada, Nabucodonosor teve de reconhecer que Jeová é capaz de humilhar os que andam em orgulho. — Da 4:37; veja LOUCURA.

Muito Religioso. Há indícios de que Nabucodonosor era extremamente religioso, construindo e embelezando os templos de numerosas deidades babilônicas. Estava especialmente devotado à adoração de Marduque, o principal deus de Babilônia. A ele Nabucodonosor dava crédito pelas suas vitórias militares. Troféus de guerra, inclusive os vasos sagrados do templo de Jeová, parecem ter sido depositados no templo de Marduque (Merodaque). (Esd 1:7; 5:14) Uma inscrição de Nabucodonosor diz: "Para a tua glória, ó exaltado MERODAQUE, construí uma casa. . . . Que ela receba em seu seio o tributo abundante dos Reis das nações e de todos os povos!" — *Records of the Past: Assyrian and Egyptian Monuments* (Registros do Passado: Monumentos Assírios e Egípcios), Londres, 1875; Vol. V, p. 135.

A imagem de ouro erigida por Nabucodonosor na planície de Dura talvez tenha sido dedicada a Marduque e destinada a promover a união religiosa no império. Enfurecido pela recusa de Sadraque, Mesaque e Abednego de adorar esta imagem, mesmo depois de receberem uma segunda oportunidade, Nabucodonosor ordenou que fossem lançados numa fornalha ardente, aquecida sete vezes mais do que de costume. Todavia, quando estes três hebreus foram libertados por um anjo de Jeová, Nabucodonosor se viu obrigado a dizer que "não há outro deus que possa livrar assim como este". — Da 3.

Nabucodonosor também parece ter confiado muito na adivinhação ao fazer o planejamento das suas operações militares. Por exemplo, a profecia de Ezequiel retrata o rei de Babilônia empregando a adivinhação para decidir se devia ir contra Rabá de Amom ou contra Jerusalém. — Ez 21:18-23.

NAÇÕES. Em sentido amplo e geral, uma nação é composta de pessoas mais ou menos aparentadas por laços de sangue, e que possuem uma língua comum. Tal grupo nacional usualmente ocupa um território geográfico específico e está sujeito a algu-

ma forma de controle governamental central. Segundo o *Theological Dictionary of the Old Testament* (Dicionário Teológico do Velho Testamento): "O hebraico evidencia a tendência de *goy* descrever um povo em termos da sua afiliação política e territorial, e assim de se aproximar muito mais ao nosso atual termo 'nação'. *'am* [povo], inversamente, sempre retém a forte ênfase no elemento de consanguinidade como base de união para formar um povo." (Editado por G. J. Botterweck e H. Ringgren, Vol. 2, 1975, p. 427) Os termos gregos *é·thnos* (nação) e *la·ós* (povo) são usados de modo similar. Nas Escrituras, as formas plurais de *gohy* e *é·thnos* usualmente se referem a nações gentias.

Origem. A primeira menção feita da formação de nações distintas ocorre no período pós-diluviano, em relação com a construção da Torre de Babel. Os participantes neste projeto estavam unidos na sua oposição ao propósito de Deus. O fator principal que facilitou a ação unida era que "toda a terra continuava a ter um só idioma e um só grupo de palavras". (Gên 11:1-4) Jeová notou isso e, por confundir a língua deles, "os espalhou dali por toda a superfície da terra". — Gên 11:5-9; MAPA Vol. 1, p. 329.

Separado então pelas barreiras de comunicação, cada grupo linguístico desenvolveu sua própria cultura, arte, costumes, características e religião — cada qual o seu próprio modo de realizar as coisas. (Le 18:3) Alienados de Deus, os diversos povos inventaram muitos ídolos de suas deidades míticas. — De 12:30; 2Rs 17:29, 33.

Havia três grandes ramos dessas nações descendentes dos filhos e dos netos dos filhos de Noé: Jafé, Cã e Sem, os quais eram reconhecidos como pais fundadores das respectivas nações chamadas pelos nomes deles. A listagem em Gênesis, capítulo 10, portanto, poderia ser chamada de mais antiga tabela de nações, 70 em número. Quatorze tinham origem jafética, 30 camítica e 26 semítica. (Gên 10:1-8, 13-32; 1Cr 1:4-25) Para obter mais informações sobre estes grupos nacionais, veja a TABELA, Vol. 1, p. 329, bem como os artigos sobre cada um dos 70 descendentes de Noé.

Naturalmente, com o passar do tempo, houve muitas mudanças. Algumas nações foram absorvidas pelos seus vizinhos ou desapareceram totalmente, por fraqueza, doenças ou guerras; outras surgiram por novas migrações e aumentos de população. Às vezes, o espírito do nacionalismo tornava-se muito forte entre certos grupos, e isto, junto com grandes façanhas militares, dava a homens ambiciosos o necessário impulso para desenvolverem impérios mundiais às custas de nações mais fracas.

Pai de Nações. Deus mandou que Abrão partisse de Ur e se mudasse para uma terra que Ele lhe mostraria, pois, conforme Ele disse: "Farei de ti uma grande nação." (Gên 12:1-4) Mais tarde, Deus ampliou a sua promessa, dizendo: "Tu te tornarás certamente pai duma multidão de nações. . . . E vou fazer-te muitíssimo fecundo e vou fazer que te tornes nações, e reis sairão de ti." (Gên 17:1-6) Esta promessa se cumpriu. O filho de Abraão, Ismael, gerou "doze maiorais, segundo os seus clãs" (Gên 25:13-16; 17:20; 21:13, 18), e por meio dos seis filhos de Quetura, outras nações remontavam sua linhagem a Abraão. (Gên 25:1-4; 1Cr 1:28-33; Ro 4:16-18) De Isaque, filho de Abraão, descenderam os israelitas e os edomitas. (Gên 25:21-26) Em sentido muito maior e espiritual, Abraão tornou-se "pai de muitas nações", porque pessoas de muitos grupos nacionais, inclusive as da congregação cristã em Roma, em razão da sua fé e obediência, podiam chamar Abraão de seu pai, o "pai de todos os que têm fé". — Ro 4:11, 16-18; veja ISRAEL N.º 2.

Como Deus Encara as Nações. Deus, como Criador e Soberano Universal, tem o direito absoluto de fixar os limites territoriais das nações (caso decida fazer isso), assim como fez com Amom, Edom e Israel. (De 2:17-22; 32:8; 2Cr 20:6, 7; At 17:26) A grandiosidade do Altíssimo e Excelso sobre toda a terra não pode ser comparada com nações da humanidade. (Je 10:6, 7) Na realidade, as nações, à vista dele, são apenas como uma gota dum balde. (Is 40:15, 17) Portanto, quando tais nações se alvoroçam e murmuram contra Jeová, como quando mataram Jesus numa estaca de tortura, Ele apenas caçoa delas, e confunde e destrói seu presunçoso conselho contra Ele. — Sal 2:1, 2, 4, 5; 33:10; 59:8; Da 4:32b, 34, 35; At 4:24-28.

No entanto, apesar de toda a superlativa grandiosidade e poder de Jeová, ninguém pode de direito acusá-lo de ser injusto no tratamento que dispensa a grupos nacionais. Não faz diferença se Deus está lidando com um único homem ou com toda uma nação, ele nunca compromete seus princípios justos. (Jó 34:29) Se a nação estiver arrependida, assim como o povo de Nínive, ele a abençoará. (Jon 3:5-10) Mas, se ela passar a fazer o mal, mesmo estando em pacto com ele, então a destruirá. (Je 18:7-10) Quando surge uma questão, Jeová envia seus profetas com uma mensagem de aviso. (Je 1:5, 10; Ez 2:3; 33:7) Deus não é parcial para com ninguém, quer grande quer pequeno. — De 10:17; 2Cr 19:7; At 10:34, 35.

Portanto, quando nações inteiras se recusam a reconhecer a Jeová e a obedecer-lhe, ou quando o eliminam da sua mente e do seu coração, Jeová executa nelas seus julgamentos. (Sal 79:6; 110:6; 149:7-9) Devota-as à destruição e retorna-as ao

Seol. (Sal 9:17; Is 34:1, 2; Je 10:25) Deus, em linguagem descritiva, diz que as nações iníquas serão entregues ao Seu Filho, o chamado “Fiel e Verdadeiro . . . A Palavra de Deus”, para serem espatifadas. — Sal 2:7-9; Re 19:11-15; compare isso com Re 12:5.

A Nova Nação do Israel Espiritual. Durante séculos, Jeová Deus lidou exclusivamente com o Israel natural, vez após vez enviando seus profetas à nação para que o povo se desviasse do seu proceder errante. Por fim, enviou seu Filho, Cristo Jesus, mas a maioria o rejeitou. Por isso, Jesus disse aos principais sacerdotes e fariseus descrentes: “O reino de Deus vos será tirado e será dado a uma nação que produza os seus frutos.” — Mt 21:33-43.

O apóstolo Pedro identificou claramente esta “nação” como composta de pessoas que haviam aceito a Cristo Jesus. (1Pe 2:4-10) De fato, Pedro aplicou a concristãos as mesmas palavras dirigidas ao Israel natural: “Vós sois ‘raça escolhida, sacerdócio real, nação santa, povo para propriedade especial.’” (1Pe 2:9; veja Êx 19:5, 6.) Todos eles reconheciam Deus como Governante, e Seu Filho como Senhor e Cristo. (At 2:34, 35; 5:32) Possuíam a cidadania celestial (Fil 3:20) e foram selados com o espírito santo, que era um penhor antecipado da sua herança celestial. (2Co 1:22; 5:5; Ef 1:13, 14) Ao passo que o Israel natural era constituído em nação sob o pacto da Lei, a “nação santa” dos cristãos gerados pelo espírito tornou-se tal sob o novo pacto. (Êx 19:5; He 8:6-13) Por estes motivos, era bem apropriado serem chamados de “nação santa”.

Quando o espírito santo foi derramado pela primeira vez sobre cerca de 120 discípulos de Jesus (todos judeus naturais) no dia de Pentecostes no ano 33 EC, tornou-se evidente que Deus estava lidando com uma nova nação espiritual. (At 1:4, 5, 15; 2:1-4; compare isso com Ef 1:13, 14.) Mais tarde, começando no ano 36 EC, tornar-se membro da nação santa foi estendido a gentios incircuncisos, os quais também receberam o espírito de Deus. — At 10:24-48; Ef 2:11-20.

A respeito da pregação das boas novas a todas as nações, veja BOAS NOVAS.

Gogue e Magogue. O livro bíblico de Revelação (Apocalipse; 20:7, 8) declara que, depois do Reinado Milenar de Cristo, Satanás “sairá para desencaminhar aquelas nações nos quatro cantos da terra, Gogue e Magogue”. Evidentemente, essas nações são produto de rebelião contra a administração de Cristo. — Veja GOGUE N.º 3.

NACOM [possivelmente: Firmemente Estabelecido]. De acordo com 2 Samuel 6:6, o nome da eira em que Uzá morreu por segurar a Arca do Pacto. O relato paralelo em 1 Crônicas 13:9 diz “Quidom”, provavelmente indicando que um escritor mencionou o nome do lugar, e o outro o do dono, ou que um nome é uma forma alterada do outro.

NADABE [Disposto; Nobre; Generoso].

1. Primogênito de Arão e Eliseba. (Êx 6:23; 1Cr 6:3) Nadabe nasceu no Egito e participou do grande Êxodo junto com Israel. Nadabe, com um irmão mais moço que ele, Abiú, e mais 70 israelitas, foram chamados com Arão e Moisés ao monte Sinai, onde tiveram uma visão de Jeová. (Êx 24:1, 9-11) Nadabe e seus três irmãos foram investidos do sacerdócio junto com seu pai. (Êx 28:1; 40:12-16) Mas, antes que o dia acabasse, Nadabe e Abiú abusaram do seu cargo por oferecer fogo ilegítimo. Não se declara exatamente o que tornou o fogo ilegítimo, mas, provavelmente, foi mais do que apenas a embriaguez (sugerida pela imediata proibição de os sacerdotes beberem vinho ou outra bebida inebriante quando em serviço). Todavia, a embriaguez talvez tenha contribuído para a sua transgressão. Por causa desta transgressão, eles foram mortos por fogo da parte de Jeová, e deu-se fim aos seus corpos fora do acampamento. (Le 10:1-11; Núm 26:60, 61) Nadabe e Abiú morreram antes de terem gerado filhos, deixando seus irmãos Eleazar e Itamar fundar as duas casas sacerdotais. — Núm 3:2, 4; 1Cr 24:1, 2.

2. Descendente de Judá na linhagem de Jerameel; filho de Samai, e pai de Selede e Apaim. — 1Cr 2:3, 25, 26, 28, 30.

3. Filho de Jeiel, da tribo de Benjamim. — 1Cr 8:1, 29, 30; 9:35, 36.

4. Filho de Jeroboão e segundo rei do reino setentrional das dez tribos de Israel. Nadabe governou por parte de dois anos, começando por volta de 976 AEC, durante os quais ele continuou com a adoração de bezerros instituída por seu pai. Enquanto sitiava Gibetom, anterior cidade levita (Jos 21:20, 23) tomada pelos filisteus, Nadabe foi assassinado por Baasa, o qual matou então todos os membros remanescentes da casa de Jeroboão, a fim de se assegurar o trono. — 1Rs 14:20; 15:25-31.

NADADOR. Alguém que consegue locomover-se na água pelo uso dos braços e das pernas. Saber nadar era comum entre os antigos. (Ez 47:5; At 27:42, 43) Num primitivo texto egípcio, certo pai menciona que seus filhos tomavam aulas de natação, e relevos assírios retratam guerreiros nadando, frequentemente com a ajuda de peles infladas.

Saber nadar era obrigatório para os pescadores. Quando usavam uma rede, ocasionalmente mergulhavam na água e puxavam uma parte da beirada com pesos por baixo do restante da rede para formar um fundo. Embora o pescador Pedro aparente-

mente fosse bom nadador (Jo 21:7, 8), começou a afundar e clamou para que Jesus Cristo o salvasse, na ocasião em que Pedro andou sobre a água. O motivo provavelmente foi a água muito agitada, além do medo do próprio Pedro. — Mt 14:27-31.

Numa profecia contra Moabe, Isaías fez alusão ao que o nadador faz, dizendo: "A mão de Jeová pousará sobre este monte e Moabe terá de ser trilhado no seu lugar, como quando se trilha um monte de palha na estrumeira. E ele terá de bater com [literalmente: estender] as suas mãos no meio dele, assim como quando o nadador bate com elas para nadar, e terá de rebaixar a sua altivez com os movimentos intricados das suas mãos." (Is 25:10, 11) Esta versão, bem como a da *Septuaginta* grega, sugere que Jeová estende suas mãos contra Moabe para aplicar golpes destrutivos. Outra versão, porém, faz de Moabe o nadador. Por exemplo, a versão *Almeida,* edição atualizada, declara: "A mão do SENHOR descansará neste monte; mas Moabe será trilhado no seu lugar, como se pisa a palha na água da cova da esterqueira; no meio disto estenderá ele as mãos, como as estende o nadador para nadar; mas o SENHOR lhe abaterá a altivez, não obstante a perícia das suas mãos."

NAFIS [possivelmente duma raiz que significa "alma"]. O 11.º alistado dos 12 filhos de Ismael. (Gên 25:13-16; 1Cr 1:29-31) Sendo maioral, ele também encabeçou uma tribo ismaelita que adotou seu nome e presumivelmente habitou o território que beirava a fronteira L ou NE da Terra da Promessa. Nos dias de Saul, as tribos israelitas de Rubem, Gade e a meia-tribo de Manassés que moravam ao L do Jordão travaram uma guerra bem-sucedida contra os agarenos e seus confederados, inclusive a tribo de Nafis, e capturaram grande quantidade de gado e de gente. (1Cr 5:10, 18-22) Conforme alguns peritos sugerem, é possível que esses cativos de Nafis tenham sido postos a trabalhar como escravos netineus no santuário, e que, depois do retorno do exílio babilônico, seus descendentes eram chamados de filhos de Nefusesim, ou Nefusim. — Ne 7:46, 52; Esd 2:43, 50.

NAFTALI [Minhas Lutas].

1. Segundo filho que Bila, serva de Raquel, deu à luz a Jacó em Padã-Arã. (Gên 35:25, 26; Êx 1:1, 4; 1Cr 2:1, 2) Visto que Bila substituíra sua ama Raquel, Naftali, assim como seu irmão germano mais velho, Dã, era considerado pela estéril Raquel como seu próprio filho. Embora sua irmã Leia já tivesse então quatro filhos (Gên 29:32-35), Raquel ficou jubilante com o êxito de obter um segundo filho por meio da sua serva, e exclamou: "Com lutas árduas lutei com a minha irmã. Saí também vencedora!" O nome dado a este filho, Naftali (que significa "Minhas Lutas"), expressou apropriadamente os sentimentos de Raquel por ocasião do nascimento dele. — Gên 30:2-8.

Mais tarde, o próprio Naftali tornou-se pai de quatro filhos, Jazeel (Jaziel), Guni, Jézer e Silém (Salum). (Gên 46:24; 1Cr 7:13) Quando o moribundo patriarca Jacó relatou aos seus filhos o que lhes aconteceria na "parte final dos dias", sua declaração sobre Naftali, embora uma das mais breves, foi favorável. — Gên 49:1, 2, 21.

2. Tribo de Israel que levava o nome de Naftali e se compunha de quatro famílias tribais, descendentes dos filhos dele, Jazeel, Guni, Jézer e Silém. (Núm 26:48, 49) Cerca de um ano depois de os israelitas partirem do Egito, os homens combatentes desta tribo, dos 20 anos para cima, somavam 53.400. (Núm 1:42, 43) Enquanto estava no ermo, a tribo de Naftali, sob a liderança do seu maioral Aira, acampava ao N do tabernáculo, ao lado das tribos de Aser e de Dã. Como parte da divisão de três tribos do acampamento de Dã, a tribo de Naftali, junto com Dã e Aser, era a última na ordem de marcha e ocupava a importante posição de retaguarda. — Núm 1:15, 16; 2:25-31; 7:78; 10:25-28.

Quando se fez um segundo censo, cerca de quatro décadas depois do Êxodo do Egito, o número dos varões vigorosos da tribo havia caído para 45.400. (Núm 26:50) Entre os homens perdidos da tribo estava Nabi, um dos dez espias que trouxera um relatório mau e desanimou os israelitas de entrar na Terra da Promessa. — Núm 13:14, 16, 31-33; 14:35-37.

Depois de finalmente cruzar o Jordão e participar na conquista de Jericó e Ai, sob a liderança de Josué, Naftali foi uma das tribos que 'ficara de pé para a invocação do mal' diante do monte Ebal. (Jos 6:24, 25; 8:28, 30-35; De 27:13) Quando chegou o tempo da repartição da terra em heranças tribais, Pedael, como divinamente designado representante da tribo de Naftali, ajudou nisso a Josué e a Eleazar, o sacerdote. — Núm 34:16, 17, 28; Jos 19:51.

Herança de Terra. O território designado à tribo de Naftali ficava na parte setentrional da Terra da Promessa. (De 34:1, 2) Ao L, ela confinava com o mar da Galileia e o rio Jordão. Por uma boa distância, o território de Aser se estendia ao longo da fronteira ocidental. A região designada a Zebulão confinava com Naftali tanto ao O como ao S, e Issacar ficava ao S. (Veja Jos 19:32-34.) A menção de que o termo de Naftali atingia "Judá no Jordão" (Jos 19:34) evidentemente não significa que se estendia até o território da tribo de Judá, situada a uma considerável distância ao S de Naftali. Neste caso, "Judá" provavelmente se refere à região ao L do Jordão ocupada pela família de Jair. Embora Jair fosse considerado manassita, por causa de sua avó

paterna (Núm 32:41; Jos 13:29, 30), ele, por causa de seu avô paterno, era descendente de Judá. (1Cr 2:5, 21, 22) De modo que a região dada à família de Jair podia apropriadamente ser chamada de Judá, à base da linhagem de Jair.

O território de Naftali incluía 19 cidades fortificadas e seus povoados. (Jos 19:35-39) Uma destas cidades, Quedes, foi dada aos levitas e atribuiu-se-lhe condição sagrada como cidade de refúgio. (Jos 20:7, 9) Mais duas cidades, Hamate (Hamote-Dor ou Hamom) e Cartã (Quiriataim), também foram designadas aos levitas. (Jos 19:35; 21:6, 32; 1Cr 6:62, 76) Os cananeus não foram expulsos de Bete-Semes e Bete-Anate, mais duas cidades de Naftali, mas foram sujeitos a trabalhos forçados. — Jz 1:33.

A terra antigamente ocupada pela tribo de Naftali, embora montanhosa (Jos 20:7), é fértil. Especialmente férteis são a planície triangular (de Genesaré), no lado NO do mar da Galileia, e a região de Hula (Hulé). A bênção dirigida por Moisés a Naftali talvez aluda à terra de herança da tribo. "Naftali está satisfeito com a aprovação e cheio da bênção de Jeová. Toma deveras posse do oeste e do sul." (De 33:23) "Oeste" pode também ser traduzido por "mar" (*CBC*) ou por "lago" (*AlA*), e, portanto, pode indicar o mar da Galileia; e "sul" talvez designe o território mais sulino de Naftali, beirando este mar. Existe também a possibilidade de que o texto, embora aluda ao mar da Galileia, devia rezar: "O mar e seus peixes são a sua posse." — *NM* n.

Do Tempo dos Juízes Até o Exílio. Na sua profecia no leito de morte, Jacó referira-se a Naftali como "corça esbelta". (Gên 49:21) Isto talvez aluda à ligeireza da tribo e sua perícia na guerra, e a história da tribo parece comprovar isso. Dez mil homens de Naftali e de Zebulão atenderam corajosamente a convocação de Baraque para combater as bem equipadas forças sob o comando de Sísera, e, depois, foram abençoados com a vitória. O próprio Baraque, evidentemente, era da tribo de Naftali, visto que Quedes, em Naftali, parece ter sido sua cidade. (Jz 4:6-15; 5:18) A tribo de Naftali também deu apoio ao juiz Gideão na luta contra os midianitas. — Jz 6:34, 35; 7:23, 24.

Anos mais tarde, 1.000 chefes e mais 37.000 guerreiros da tribo de Naftali vieram a Hébron para tornar Davi rei sobre todo o Israel. Relacionado com os festejos deste evento, trouxeram-se alimentos de tão longe como Issacar, Zebulão e Naftali. (1Cr 12:23, 34, 38-40) Sob a liderança do Rei Davi, a tribo de Naftali parece ter tido uma participação notável na subjugação dos inimigos de Israel. — Sal 68:cab., 1, 27.

Algumas décadas depois da divisão do reino de Israel, Naftali sofreu hostilização do rei sírio Ben-Hadade I. (1Rs 15:20; 2Cr 16:4) Cerca de dois séculos depois, durante o reinado de Peca, habitantes de Naftali foram levados ao exílio assírio por Tiglate-Pileser III. (2Rs 15:29) Quase um século depois da derrubada do reino setentrional, o Rei Josias, de Judá, destemidamente estendeu sua destruição dos apetrechos da idolatria ao N, até os lugares devastados de Naftali dominado pela Assíria. — 2Cr 34:1-7.

A Profecia de Isaías. É bem possível que a humilhação sofrida às mãos dos assírios seja mencionada em Isaías 9:1: "A obscuridade não será como quando a terra estava em aperto, como no tempo anterior, quando se tratava com desprezo a terra de Zebulão e a terra de Naftali." A seguir, Isaías indica que num tempo posterior se daria honra ao que havia sido tratado com desprezo — "o caminho junto ao mar, na região do Jordão, Galileia das nações". Ele prossegue: "O povo que andava na escuridão viu uma grande luz. Quanto aos que moram na terra de sombra tenebrosa, resplandeceu sobre eles a própria luz." (Is 9:1, 2) Estas mesmas palavras foram citadas por Mateus (4:13-17) e aplicadas a Cristo Jesus, "a luz do mundo", e à sua atividade. (Jo 8:12) Visto que Jesus fez de Cafarnaum, no território de Naftali, a "sua própria cidade" (Mt 4:13; 9:1), em certo sentido ele podia ser considerado como pertencente a Naftali. Portanto, também as palavras proféticas de Jacó a respeito de Naftali: "Ele dá palavras de elegância", poderiam razoavelmente ser aplicadas a Jesus. (Gên 49:21) O filho de Deus deveras proferiu "palavras de elegância", induzindo até mesmo oficiais mandados para prendê-lo a exclamar: "Nunca homem algum falou como este." — Jo 7:46.

Mencionado em Visões. Na visão de Ezequiel, a terra designada a Naftali ficava entre Aser e Manassés (Ez 48:3, 4), e um dos portões da cidade chamada "O Próprio Jeová Está Ali" levava o nome de Naftali. (Ez 48:34, 35) Também em visão, o apóstolo João ouviu que haviam sido selados 12.000 da tribo (espiritual) de Naftali. — Re 7:4, 6.

NAFTUIM. Alistado entre os descendentes de Mizraim, filho de Cã. (Gên 10:6, 13, 14; 1Cr 1:11, 12) Como se dá com os outros nomes nesta lista, os peritos usualmente tomam a forma evidentemente plural como indicando uma tribo ou um povo. Presumindo que o nome derive de alguma relação geográfica, alguns peritos frequentemente associam Naftuim com uma frase egípcia que significa "os do Delta", e nesta base se incluem os naftuins entre os habitantes do Baixo (setentrional) Egito. A exatidão destes conceitos ainda não é conclusiva.

NAGAI. Antepassado de Jesus Cristo, alistado na sua genealogia conforme apresentada por Lucas. — Lu 3:23, 25.

NAIM. Cidade galileia em que Jesus Cristo ressuscitou o filho único duma viúva. (Lu 7:11-17) Naim é identificado com a aldeia de Nein (Naʽim), no lado NO do Jebel Dahi (Givʽat Ha-More; o morro de Moré), a uns 10 km ao SSE de Nazaré. Fica na região geral indicada por Jerônimo e Eusébio como o lugar antigo. Sobranceira à planície de Jezreel (Esdrelom), Naim encontra-se num agradável ambiente natural. Também, as águas duma fonte existente ali sustentam excelentes olivais e figueirais. Atualmente a aldeia é bem pequena, mas as ruínas nesta área mostram que era muito maior em séculos anteriores. — FOTO, Vol. 2, p. 738.

Em 31 EC, durante a sua primeira viagem de pregação na Galileia, Cristo Jesus chegou a Naim procedente da vizinhança de Cafarnaum. (Lu 7:1-11) As duas localidades ficavam separadas por uma distância de uns 35 km. O "portão" pode ter sido um simples espaço entre as casas, pelo qual a estrada penetrava em Naim, pois não há nenhuma evidência de que uma muralha alguma vez cercasse a cidade. Provavelmente, foi na entrada oriental de Naim que Jesus e seus discípulos encontraram o cortejo fúnebre, que talvez se dirigisse aos túmulos que havia no morro ao SE da atual Nein. Tendo pena da viúva agora sem filho, Jesus chegou-se ao esquife e ressuscitou o filho dela. A notícia deste milagre se espalhou pela região e até chegou à Judeia. Talvez aludam também a este evento as palavras "os mortos estão sendo levantados", que faziam parte da resposta de Jesus aos mensageiros mais tarde enviados pelo encarcerado João, o Batizador. — Lu 7:11-22.

NAIOTE. Aparentemente, um lugar onde certos profetas moravam no tempo de Samuel. (1Sa 19:18–20:1) Talvez se refira a certa localidade ou a um bairro da cidade de Ramá, na região montanhosa de Efraim. (Veja RAMÁ N.º 5.) O crítico de textos S. R. Driver corrobora este conceito, observando: "É provavelmente o nome duma localidade em Ramá, cujo significado está perdido para nós." — *Notes on the Hebrew Text and the Topography of the Books of Samuel* (Notas sobre o Texto Hebraico e sobre a Topografia dos Livros de Samuel), Oxford, 1966, p. 159.

NAJA (COBRA-CAPELO) [hebr.: *pé·then*]. Cobra extremamente venenosa da Ásia e da África. A naja mencionada em seis passagens da Bíblia, sem dúvida, é a naja ou áspide egípcia (*Naja haje*), comumente usada no encantamento de cobras, tanto em tempos bíblicos como hoje. Igual à cobra-capelo-indiana e à cobra-real asiática, a naja egípcia dilata o pescoço quando irritada.

A naja ataca com um bote de seu corpo erguido, acompanhado por um agudo assobio. Ao morder, as mandíbulas da naja seguram o objeto tenazmente e então ela começa um peculiar movimento de mastigação para assegurar-se de que uma grande dose de veneno penetre na ferida. Por causa disso, e da extrema toxicidade do veneno, as najas (ou cobras-capelo) estão entre as criaturas mais perigosas.

Os israelitas estavam bem familiarizados com esta cobra, não só enquanto estavam no Egito, mas também durante a sua peregrinação pelo ermo. Moisés, dirigindo-se aos israelitas no ermo, referiu-se ao veneno da naja, "o veneno cruel de najas". (De 32:33) O termo "cruel" descreve bem o efeito do veneno da naja. Sobre o seu efeito, Findlay Russell, M.D., no seu livro *Snake Venom Poisoning* (Envenenamento por Peçonha de Cobra; 1980, p. 362), diz que os sintomas começam com o decaimento das pálpebras, e isto pode ser seguido pela dificuldade de respirar, pela paralisia dos olhos, da língua e da garganta, e pode possivelmente incluir até convulsões e parada cardíaca.

O veneno da naja atua sobre os nervos, causa paralisia do sistema respiratório, e frequentemente é fatal para o homem, a menos que se dê prontamente um antídoto. Zofar fala do "fel de najas" e do "veneno das najas". — Jó 20:14, 16.

O salmista, usando de linguagem figurativa, relaciona a mortífera naja com o leão e diz a respeito daqueles que fizeram de Jeová a sua confiança: "Pisarás no leãozinho e na naja; pisotearás o leão novo jubado e a cobra grande." (Sal 91:13) Isaías, falando do reajuntamento do povo de Jeová, profetiza condições mudadas para eles, descrevendo um tempo em que "a criança de peito há de brincar sobre a toca da naja; e a criança desmamada porá realmente sua própria mão sobre a fresta de luz da cobra venenosa". — Is 11:8, 11, 12.

Como pode a naja "escutar a voz dos encantadores"?

A Bíblia menciona o ouvido da naja e alude à capacidade dela de "escutar a voz dos encantadores". (Sal 58:4, 5) Visto que as serpentes não têm aberturas auriculares de superfície e pareciam aos naturalistas ser indiferentes a sons, muitos presumiam que estes répteis fossem surdos. Comentando este erro, *The New Encyclopædia Britannica* (A Nova Enciclopédia Britânica; 1987, Vol. 27, p. 159) declara: "Esta suposição é incorreta; as serpentes são sensíveis a algumas ondas sonoras transmitidas pelo ar e podem captá-las através de um mecanismo que serve de substituto da membrana timpânica. . . . Além disso, embora a sensitividade da maioria das serpentes à frequência

média dos tons baixos seja inferior à da maioria dos outros tipos de ouvido, não é tanto assim. Em algumas serpentes, porém, a sensitividade é quase tão aguda como na maioria dos lagartos com tipos convencionais de abertura auricular e mecanismo do ouvido médio."

NAOR.

1. Pai de Tera e avô de Abraão. Naor era filho de Serugue e descendente de Sem. Viveu 148 anos (2177 a 2029 AEC). — Gên 11:22-26; 1Cr 1:24-27; Lu 3:34-36.

2. Filho de Tera; neto de Naor (N.º 1); e irmão de Abraão. (Gên 11:26; Jos 24:2) Naor casou-se com Milca, irmã de Ló e filha do outro irmão de Naor, Harã, portanto, a sobrinha de Naor. Com ela teve 8 filhos, e com sua concubina Reumá teve mais 4 filhos, no total de 12, alguns dos quais tornaram-se cabeças tribais. (Gên 11:27, 29; 22:20-24) Por meio do seu filho Betuel, Naor tornou-se avô de Labão e de Rebeca, e bisavô de Leia, Raquel, Jacó (Israel) e Esaú. — Gên 24:15, 24, 47; 29:5, 16; 1Cr 1:34.

O relato de Gênesis sobre Tera e Abraão partirem de Ur dos caldeus não inclui o nome de Naor na lista dos viajantes. (Gên 11:31) No entanto, parece que ele foi mais tarde, porque o servo de Abraão, procurando uma esposa para Isaque, viajou a Harã, onde Tera passara a morar e onde morreu, e onde vivia Labão, neto de Naor, quando Jacó foi ter com ele. (Gên 11:31, 32; 12:4; 27:43) O servo de Abraão veio à "cidade de Naor", quer à própria Harã, quer a um lugar próximo, talvez a Nahur frequentemente mencionada em diversas tabuinhas de Mari, do segundo milênio AEC. (Gên 24:10; 29:4; *The Biblical Archaeologist* [O Arqueólogo Bíblico], 1948, p. 16) E quando Jacó se separou de Labão, este invocou "o deus de Abraão e o deus de Naor" para julgar entre eles. — Gên 31:53; veja HARÃ N.º 4.

NARCISO. Cabeça duma família em Roma. Quando Paulo escreveu sua carta aos romanos, ele solicitou que seus cumprimentos fossem dados aos "da família de Narciso, que estão no Senhor". — Ro 16:11.

NARDO [hebr.: *nerd;* gr.: *nár·dos*]. Pequena planta aromática (*Nardostachys jatamansi*) encontrada nos montes Himalaia. As hastes e as raízes desta planta, em geral, são consideradas a fonte do nardo mencionado nas Escrituras. (Cân 1:12; 4:13, 14; Mr 14:3) O nardo se distingue por seus feixes de hastes escuras, piliformes, de uns 5 cm de comprimento, que se projetam do topo da raiz. As folhas brotam da parte superior da planta, a qual termina com espiguetas de flores róseas.

Para preservar a sua fragrância, o nardo, um líquido leve, fragrante, avermelhado, era selado em frascos de alabastro, uma pedra macia, usualmente esbranquiçada, marmórea, assim chamada pelo nome de Alabastron, Egito, onde se fabricavam recipientes deste material. O quase meio quilo de óleo perfumado, "nardo genuíno", que Maria derramou dum vaso de alabastro sobre a cabeça e os pés de Jesus Cristo, 'em vista do seu enterro', foi avaliado em 300 denários, o equivalente a cerca de um ano de salário. (Mr 14:3-9; Jo 12:3-8; Mt 20:2) Ser este óleo perfumado tão caro sugere que sua fonte talvez tenha sido a distante Índia.

Por ser muito caro, o nardo muitas vezes era adulterado e até mesmo falsificado. Portanto, é digno de nota que tanto Marcos como João usam a expressão "nardo genuíno". (Mr 14:3; Jo 12:3) Essências valiosas, seladas em pequenos vasos de alabastro, eram antigamente um bom investimento. — Jo 12:5.

NARINAS, ARGOLA PARA AS. Veja ARGOLA PARA AS NARINAS.

NARIZ, NARINAS. A parte da face que permite a passagem do ar na respiração, e serve como o órgão do olfato.

Quando Deus criou Adão, passou a "soprar nas suas narinas o fôlego [forma de *nesha·máh*] de vida, e o homem veio a ser uma alma vivente". (Gên 2:7) Este "fôlego de vida" não só enchia os pulmões de ar, mas também dava ao organismo a força vital sustentada pela respiração. O fôlego inalado pelo corpo através das narinas é essencial à vida; sustenta a força de vida. No Dilúvio, "morreu tudo em que o fôlego da força da vida estava ativo nas suas narinas, a saber, todos os que estavam em solo seco". — Gên 7:22.

A palavra hebraica para nariz ou narinas (*'af*) frequentemente é usada para se referir à face inteira. Adão foi sentenciado a obter sua subsistência do solo 'no suor do seu rosto [literalmente: "nariz" ou "narinas"]'. (Gên 3:19) Ló curvou-se com o rosto (nariz) por terra diante dos anjos visitantes. — Gên 19:1.

Sensitividade de Olfato e de Paladar. A área olfativa fica na parte superior das fossas nasais, onde os nervos olfativos terminam em filetes que se parecem a pelos; nesta área se encontram também as fininhas terminações do nervo trigêmeo. O sentido do olfato, nos humanos, é muito apurado. Segundo um artigo na revista *Scientific American* (fevereiro de 1964, p. 42): "O sentido do olfato, obviamente, é um sentido químico, e sua sensitividade é proverbial; para o químico, a faculdade do nariz, de classificar e caracterizar substâncias, é quase que incrível. Lida com compostos complexos que o químico poderia levar meses para analisar no laboratório; o nariz os identifica instan-

taneamente, mesmo numa quantidade tão pequena (como um décimo milionésimo de um grama) que os mais sensíveis instrumentos modernos de laboratório muitas vezes não conseguem detectar a substância, muito menos ainda analisá-la e identificá-la."

O nariz desempenha também um grande papel no paladar. Há quatro sabores primários: doce, salgado, azedo e amargo. Estes são reconhecidos pelas papilas gustativas. No entanto, grande parte do sabor do alimento é percebido por causa do sentido do olfato. Por exemplo, quem tiver as narinas entupidas achará difícil distinguir entre dois tipos de alimento, visto que a maioria dos alimentos tem então sabor um tanto insípido.

Beleza. Um nariz bem-feito, por sua posição de destaque, contribui muito para a beleza do rosto. No Cântico de Salomão (7:4), ser o nariz da donzela sulamita comparado à "torre do Líbano", talvez se refira à simetria do seu nariz, que dava dignidade e beleza ao seu rosto. Deus exigia que os sacerdotes de Israel, por serem seus representantes perante o povo, não tivessem defeitos, um dos requisitos sendo que nenhum sacerdote tivesse nariz fendido ou mutilado. — Le 21:18.

Usos Ilustrativos e Figurados. A palavra para nariz ou narina (*'af*) é muitas vezes usada em sentido figurado para ira (por causa da respiração violenta ou ofegante da pessoa enfurecida). (Veja IRA, I.) É também usada com referência às ações de Jeová motivadas por Sua ira (Sal 18:8, 15) ou quando ele exerce sua poderosa força ativa. — Êx 14:21; 15:8.

A repugnante idolatria em que Israel caiu foi motivo da ira ardente de Jeová contra eles, a qual ele expressou por meio do profeta Isaías, dizendo: "Estes são fumaça nas minhas narinas, um fogo ardendo o dia inteiro." — Is 65:5.

Provérbios 30:32, 33, declara: "Se agiste de modo insensato por te elevares a ti mesmo, e se fixaste nisto teu pensamento, põe a mão à boca. Pois, bater o leite é o que produz manteiga, e premer o nariz é o que faz sair sangue, e premer a ira é o que produz a altercação." Isto destaca fortemente as dificuldades que se podem causar por falar de modo errado ou por abrigar rancor, ou por dar vazão a ele. Aqui, num jogo de palavras, há uma forma dual da palavra para "nariz".

NASCENTE, POENTE. A hora em que o sol surge no horizonte, e a hora em que desaparece no horizonte. Estas horas eram pontos fundamentais na vida diária das pessoas no período bíblico. Para a maioria delas, o amanhecer abria a cortina para as atividades do dia e o escurecer a fechava de novo. Conforme escreveu o salmista: "O próprio sol . . . se põe. Tu causas a escuridão para que se torne noite; nela se movem todos os animais selváticos da floresta. Os leões novos jubados estão bramindo pela presa e por procurarem do próprio Deus o seu alimento. O sol começa a raiar — eles se recolhem e se deitam nos seus próprios esconderijos. O homem sai para a sua atividade e para o seu serviço até à noitinha. Quantos são os teus trabalhos, ó Jeová! A todos eles fizeste em sabedoria. A terra está cheia das tuas produções." — Sal 104:19-24.

O nascer do sol marcava o começo do período diurno natural, e, quando Jesus Cristo estava na terra, o início da contagem das "doze horas de luz no dia". (Mr 16:2; Jo 11:9) Naturalmente, muitos se levantavam antes do amanhecer, tais como a mulher diligente de Provérbios 31:15. Jesus também é mencionado como se levantando antes de surgir o sol, para passar tempo em oração. (Mr 1:35) Com o nascer do sol, abriam-se os grandes portões das cidades, os homens iam aos seus campos ou vinhedos, as mulheres se enfileiravam junto aos poços para pegar água, as pessoas enchiam as feiras e os pescadores atracavam para vender a pesca da noite, após o que limpavam e consertavam suas redes.

As atividades e os trabalhos normais do dia prosseguiam até o pôr do sol. Quando este se aproximava, os homens retornavam dos campos, os amos pagavam-lhes o salário do dia, as mulheres levavam para casa o suprimento de água para a noite, os portões da cidade se fechavam e os vigias iniciavam a primeira das quatro vigílias da noite, ao passo que em toda a cidade começavam a tremeluzir as lâmpadas a óleo nas casas. (Jz 19:14-16; Mt 20:8-12; De 24:15; Gên 24:11; Ne 13:19; Mr 13:35) Para muitos, porém, o trabalho prosseguia após a refeição noturna, ao passo que homens e mulheres diligentes teciam ou se empenhavam em outros ofícios portas adentro. (Pr 31:18, 19; 2Te 3:8) Ocasionalmente, Jesus e seus apóstolos também prosseguiam com o seu ministério e atividades relacionadas noite adentro. — Mt 14:23-25; Mr 1:32-34; 4:35-39; Lu 6:12; 2Co 6:4, 5.

Ao passo que o pôr do sol marcava o fim do período diurno, para os judeus assinalava o início de um novo dia calendar, o qual começava oficialmente ao pôr do sol, sendo contado de noitinha a noitinha. (Le 23:32; compare isso com Mr 1:21, 32, que mostra que o dia, neste caso um sábado, terminava à noitinha.) Portanto, era com o pôr do sol que começava o 14 de nisã, e vinha a hora para abater o cordeiro e comer a Páscoa. — Êx 12:6-10; De 16:6; Mt 26:20; veja PÁSCOA.

Visto que o dia terminava com o pôr do sol, a Lei exigia que se fizessem então certas coisas. Uma vestimenta tomada em penhor tinha de ser devolvida ao seu dono "ao pôr do sol". (Êx 22:26;

De 24:13) Naquela hora, também, deviam ser pagos os salários aos trabalhadores contratados (De 24:15), um cadáver pendurado num madeiro tinha de ser removido e enterrado (De 21:22, 23; Jos 8:29; 10:26, 27), e quem tivesse estado cerimonialmente impuro tinha de se banhar, e, após o pôr do sol, era considerado novamente limpo (Le 22:6, 7; De 23:11). Terminar o dia e começar o novo ao pôr do sol dava sentido à exortação do apóstolo: "Não se ponha o sol enquanto estais encolerizados." — Ef 4:26.

O nascente e o poente são ocasionalmente usados em sentido figurado. Em 2 Samuel 23:3, 4, o reinado dum governante justo que teme a Deus é tido como tão revigorante "como a luz da manhã quando raia o sol, uma manhã sem nuvens". (Veja Mal 4:2; Mt 17:2; Re 1:16.) A Jeová Deus faz-se a solicitação a favor dos servos dele: "Sejam os que te amam como quando o sol sai na sua potência." — Jz 5:31; Mt 13:43; Sal 110:3; Da 12:3; contraste isso com Miq 3:5, 6; Jo 3:19, 20.

Os termos "nascente" e "poente" são também usados em sentido geográfico, significando de L a O. (Êx 27:13; Jos 1:4; Sal 107:3; Re 16:12) Este é o sentido do Salmo 113:3: "Desde o nascente do sol até o seu poente, o nome de Jeová deve ser louvado." (Veja também Mal 1:11; Is 45:6.) 'Desde o nascente até o poente' pode significar também o dia inteiro.

NASCER DE NOVO. Veja FILHO(S) DE DEUS (Filhos Cristãos de Deus).

NASCIMENTO. A palavra hebraica *ya·ládh* significa "dar à luz; produzir; tornar-se pai de". (Gên 4:1, 2; 16:15; 30:39; 1Cr 1:10) Ela é aparentada com *yé·ledh* ("filho", "menino" [Gên 21:8]), *moh·lé·dheth* (nascimento; lar; parentela [Gên 31:13 n]) e *toh·le·dhóhth* (história; origens históricas; gerações; genealogia [Gên 2:4 n; Mt 1:1 n]). O termo hebraico *hhil* (ou: *hhul*), embora usado primariamente com respeito a sentir dores de parto, é usado em Jó 39:1 e em Provérbios 25:23 no sentido de parir. (Compare isso com Is 26:17, 18; veja DORES DE PARTO.) O termo grego *gen·ná·o* significa "tornar-se pai de; tornar-se mãe de; dar à luz; nascer". (Mt 1:2; Lu 1:57; Jo 16:21; Mt 2:1) *Ti·kto* é traduzido por "dar à luz". — Mt 1:21.

Há "tempo para nascer", disse Salomão, e nos humanos, normalmente, isto ocorre cerca de 280 dias após a concepção. (Ec 3:2) Para os pais, o dia em que seu bebê nasce usualmente é de muita alegria, embora para a pessoa, segundo o sábio Rei Salomão, o dia da morte, se ela teve uma vida de boas realizações e tiver um bom nome perante Deus, é ainda melhor do que o dia em que nasceu. — Lu 1:57, 58; Ec 7:1.

Desde tempos primitivos, parteiras ajudavam no parto. Usava-se um tipo de assento de parto para ajudar a mãe e para facilitar o trabalho da parteira. Talvez fossem duas pedras ou tijolos sobre os quais a mãe se agachava ou acocorava durante o parto. (Êx 1:16) A palavra hebraica para "assento do parto", em Êxodo (*'ov·ná·yim*), é aparentada com a palavra hebraica para "pedra" e ocorre só mais uma vez na Bíblia (Je 18:3), onde é traduzida por "roda de oleiro". *The International Standard Bible Encyclopedia* (A Enciclopédia Bíblica Padrão Internacional) declara: "A palavra é usada em ambos os lugares na forma dual, o que aponta, sem dúvida, para o fato de a roda de oleiro ser composta de dois discos, e sugere que o assento de parto era similarmente duplo." (Vol. 1, 1979, p. 516) Antigos hieróglifos confirmam que tais assentos de parto eram usados no Egito.

Procedimentos pós-parto, na maioria realizados por parteiras, são mencionados em Ezequiel 16:4, embora em sentido figurado. O cordão umbilical era cortado e o bebê era lavado, esfregado com sal e então enfaixado. O uso do sal talvez fosse para secar a pele, e para torná-la firme e proporcionar-lhe tono. Enfaixar o bebê da cabeça aos pés, como foi feito com Jesus (Lu 2:7), quase dava à criança um aspecto de múmia, e servia para manter o corpo aquecido e ereto; por se passarem as faixas sob o queixo e sobre o alto da cabeça, segundo se diz, treinava-se a criança a respirar pelas narinas. Este tipo de cuidado dispensado a recém-nascidos remonta à antiguidade, porque Jó conhecia tais faixas. — Jó 38:9.

Depois de se cuidar das necessidades imediatas da mãe e da criança, o bebê era apresentado ao pai, ou se dava a notícia do nascimento, e o pai reconhecia o bebê como seu. (Je 20:15) Assim, também, quando uma serva, como substituta, dava à luz a criança gerada pelo marido da sua senhora estéril, reconhecia-se o bebê como pertencente à senhora. (Gên 16:2) Evidentemente era isto que Raquel quis dizer quando solicitou que sua escrava Bila 'desse à luz sobre os seus joelhos', a fim de que 'obtivesse dela filhos'. (Gên 30:3) Não era o caso de o parto ocorrer literalmente sobre os joelhos de Raquel, mas de ela embalar a criança sobre os seus joelhos, como se fosse sua própria. — Veja Gên 50:23.

Quer por ocasião do nascimento do bebê, quer quando era circuncidado, oito dias mais tarde, um dos pais dava-lhe o nome. Se havia uma diferença de opinião, a decisão do pai quanto ao nome era definitiva. (Gên 16:15; 21:3; 29:32-35; 35:18; Lu 1:59-63; 2:21) Costumeiramente, o bebê era amamentado pela mãe (Gên 21:7; Sal 22:9; Is 49:15; 1Te 2:7), embora pareça que às vezes se usavam outras mu-

lheres para isso. (Êx 2:7) A criança usualmente só era desmamada aos dois ou três anos, ou mais. Parece que Isaque já tinha cinco anos; e no caso dele, este evento era motivo de celebração e festejos. — Gên 21:8; 1Sa 1:22, 23.

Sob a Lei mosaica, a mulher que teve um menino era cerimonialmente impura por 7 dias, requerendo mais 33 dias para a sua purificação. Se a criança era menina, então a mãe era considerada impura por 14 dias, requerendo mais 66 dias para a purificação. Ao fim do período de purificação, deviam-se fazer para ela uma oferta queimada e uma oferta pelo pecado: um carneirinho e uma rola ou um pombo novo, ou então duas rolas ou dois pombos novos, segundo a situação dos pais da criança. (Le 12:1-8; Lu 2:24) Se o filho era o primogênito, ele tinha de ser remido pelo pagamento de cinco siclos de prata (US$ 11). — Núm 18:15, 16; veja PRIMOGÊNITO, PRIMEIRO NASCIDO.

As Escrituras usam muitas vezes em sentido figurado termos relacionados com o nascimento natural. (Sal 90:2; Pr 27:1; Is 66:8, 9; Tg 1:15) A severidade das dores de parto descreve bem um inescapável sofrimento vindo de outras fontes. (Sal 48:6; Je 13:21; Miq 4:9, 10; Gál 4:19; 1Te 5:3) Em sentido espiritual, Jesus disse que é preciso que se "nasça de água e espírito" para entrar no Reino. Isto envolve ser batizado em água e ser gerado pelo espírito de Deus, tornando-se assim filho de Deus com a perspectiva de participar no Reino celestial. (Jo 3:3-8; 2Co 5:17; 1Pe 1:3, 23) Revelação (ou Apocalipse), em linguagem simbólica, descreve o 'nascimento de um filho, um varão', no céu, após um período de agonizante dor. — Re 12:1-5.

NASOM [duma raiz que significa "serpente"]. Maioral da tribo de Judá no ermo. Nasom era filho de Aminadabe e estava na quinta geração alistada, depois de Judá. (1Cr 2:3-10) Sua irmã era a esposa de Arão. (Êx 6:23) Nasom constituía um elo na linhagem que levou a Davi e a Jesus, tornando-se pai de Salmom, que se casou com Raabe, e avô de Boaz, o qual, por sua vez, casou-se com Rute. — 1Cr 2:11-15; Ru 4:20; Mt 1:4-6, 16; Lu 3:32.

Como maioral de Judá, a principal tribo de Israel, Nasom ajudou Moisés no primeiro registro dos homens combatentes, feito no ermo. Ele apresentou uma contribuição para o serviço do tabernáculo quando se inaugurou o altar, e chefiou o exército de Judá, de 74.600 homens, que liderava a ordem de marcha de Israel. — Núm 1:2-7; 2:3, 4; 7:2, 11-17; 10:14.

NATÃ [[Deus] Deu].

1. Descendente de Judá. Filho de Atai e pai de Zabade. O avô de Natã era um servo egípcio de nome Jara. — 1Cr 2:3, 34-36.

2. Profeta de Jeová durante o reinado de Davi; possivelmente da tribo de Levi. Quando o rei revelou a Natã seu desejo de construir um templo para a adoração de Jeová, o profeta respondeu: "Tudo o que tiveres no coração — vai, faze." (2Sa 7:1-3; 1Cr 17:1, 2) Todavia, naquela noite, Jeová informou Natã que, em vez de Davi construir um templo, Jeová construiria para Davi uma casa duradoura, e que, mais tarde, o descendente de Davi construiria a casa de Jeová. Assim, por meio de Natã, Jeová anunciou a Davi um pacto para um reino "por tempo indefinido", na linhagem de Davi. — 2Sa 7:4-17; 1Cr 17:3-15.

Natã foi enviado mais tarde por Jeová para apontar tanto a magnitude do pecado de Davi contra Urias, o hitita, referente a Bate-Seba, como a penalidade divina imposta por causa disso. Fez isso com tato, mas de forma vigorosa, usando uma ilustração. Davi foi assim manobrado a expressar, sem o saber e sem preconceito pessoal, seu próprio julgamento de tal ato. Natã informou-o então: "Tu mesmo és o homem!" e expressou o julgamento de Jeová sobre Davi e sua casa. — 2Sa 12:1-18; veja também Sal 51:cab.

Com o tempo, nasceu a Davi e a Bate-Seba um segundo filho, chamado Salomão. Jeová amava este filho; de modo que enviou seu profeta Natã, o qual, "por causa de Jeová", chamou o menino de Jedidias, que significa "Amado de Jah". (2Sa 12:24, 25) Nos dias finais da vida de Davi, quando Adonias tentou usurpar o trono, Natã tomou medidas apropriadas para trazer o assunto à atenção de Davi. Natã participou então em ungir e empossar Salomão como rei. — 1Rs 1:5-40.

Parece que Natã, junto com Gade, aconselhou Davi sobre o uso correto de instrumentos musicais relacionados com o santuário. (2Cr 29:25) Natã e Gade foram evidentemente os usados para registrar as informações contidas nos últimos capítulos de Primeiro Samuel e de todo o Segundo Samuel. (1Cr 29:29) "Entre as palavras de Natã, o profeta", foram também registrados os "assuntos de Salomão". — 2Cr 9:29.

Este Natã pode ter sido o pai de Azarias e de Zabude, que ambos ocupavam cargos importantes durante o reinado de Salomão. Azarias era um supervisor principesco dos prepostos, ao passo que Zabude servia como sacerdote e amigo íntimo, e conselheiro, do rei. — 1Rs 4:1, 5.

3. Pai de Igal e irmão de Joel, dois dos poderosos de guerra, de Davi. — 2Sa 23:8, 36; 1Cr 11:26, 38.

4. Filho de Davi com sua esposa Bate-Seba, que lhe nasceu em Jerusalém. (2Sa 5:13, 14; 1Cr 3:5) Traça-se a linhagem natural do Messias desde Davi, através de Natã e seus descendentes, até Jesus, evidentemente através da mãe de Jesus, Maria.

(Lu 3:23, 31) A respeito da ocasião em que "olharão para Aquele a quem traspassaram", a profecia de Zacarias diz que haverá uma lamentação amarga e lamento em todo país, família por família, e especialmente pelas famílias de Davi, de Levi, dos simeítas e da "família da casa de Natã". (Za 12:10-14) Se a família da casa de Natã, mencionada aqui, descendeu do filho de Davi, isto a tornaria uma das famílias de Davi. Portanto, a lamentação afetaria famílias *dentro* de famílias.

5. Um dos nove cabeças dos exilados acampados junto ao rio Aava, os quais Esdras enviou para recrutar ministros para os serviços da casa de Deus em Jerusalém. — Esd 8:15-17.

6. Ex-exilado em Babilônia e um dos 13 filhos de Binui, que despediram suas esposas estrangeiras acatando as instruções de Esdras. — Esd 10:10, 11, 38-42, 44.

NATÃ-MELEQUE [O Rei Deu]. Oficial da corte de Judá, cujo refeitório ficava nos pórticos do templo. O Rei Josias, adotando medidas contra a adoração falsa, fez que os cavalos que reis de Judá tinham entregue ao sol "cessassem de entrar na casa de Jeová junto ao refeitório de Natã-Meleque". — 2Rs 23:11.

NATANAEL [do hebr., significando "Deus Deu"]. Presumivelmente o nome de Bartolomeu, portanto, um dos 12 apóstolos de Jesus. Bartolomeu, que significa "Filho de Tolmai", era um termo patronímico (isto é, nome derivado do pai). O apóstolo João usa o nome próprio dele, Natanael, ao passo que Mateus, Marcos e Lucas o chamam de Bartolomeu. Ao fazerem isso, associam Filipe e Bartolomeu, assim como João relaciona Filipe com Natanael. (Mt 10:3; Mr 3:18; Lu 6:14; Jo 1:45, 46) Não era incomum pessoas serem conhecidas por mais de um nome. Por exemplo, "Simão, filho de João", passou a ser conhecido também como Cefas e Pedro. (Jo 1:42) Nem era excepcional ser Natanael chamado de Bartolomeu, ou "Filho de Tolmai", assim como outro homem era chamado simplesmente de Bartimeu, ou "Filho de Timeu". (Mr 10:46) Os dois nomes, Natanael e Bartolomeu, são usados intercambiavelmente pelos escritores cristãos nos séculos seguintes.

Natanael era de Caná da Galileia. (Jo 21:2) Começou a seguir muito cedo a Jesus no ministério do Amo. Filipe, depois de aceitar a convocação de Jesus: "Sê meu seguidor", procurou imediatamente seu amigo Natanael e convidou-o a 'vir e ver' o Messias. Natanael perguntou: "Pode sair algo bom de Nazaré?", mas ele aceitou então o convite. Jesus, vendo-o chegar, observou: "Eis um israelita de verdade, em quem não há fraude." Natanael deve ter sido um homem excepcional para Jesus fazer essa declaração. Por Jesus dizer isso e declarar que vira Natanael sob uma figueira antes de Filipe o chamar, Natanael confessou que Jesus, deveras, era "o Filho de Deus, . . . Rei de Israel". Jesus assegurou-lhe que ele 'veria coisas maiores do que estas'. — Jo 1:43-51.

Natanael, como um dos 12, estava constantemente presente durante o ministério de Jesus, sendo treinado para serviço futuro. (Mt 11:1; 19:25-28; 20:17-19, 24-28; Mr 4:10; 11:11; Jo 6:48-67) Após a morte e ressurreição de Jesus, Natanael e outros apóstolos voltaram para a sua pescaria, e foi quando se aproximavam da margem no seu barco, certa manhã, que Jesus os chamou. Natanael, diferente de Pedro, ficou no barco até atracar, e então, juntando-se aos demais no desjejum, acompanhou a significativa palestra entre Jesus e Pedro. (Jo 21:1-23) Ele estava também com os outros apóstolos quando se reuniam para oração, e no dia de Pentecostes. — At 1:13, 14; 2:42.

NATUREZA. Constituição básica de alguma coisa. Pode referir-se ao que a pessoa é de nascença, bem como a qualidades hereditárias junto com costumes adquiridos. Os tradutores, em geral, vertem as palavras gregas *fý·sis* e *fy·si·kós* (a forma adjetiva) respectivamente por "natureza" e "natural".

Homens e Animais. Que o homem possui natureza diferente da dos animais selvagens, e que até mesmo os animais selvagens não são todos da mesma natureza, é demonstrado pela declaração de Tiago 3:7: "Porque toda espécie [gr.: *fý·sis*, "natureza"] de fera, bem como de ave, e de bicho rastejante, e de animal marinho, há de ser domada e tem sido domada pelo gênero humano [*fý·sei tei an·thro·pí·nei*, "natureza pertencente ao homem"]." Esta diferença em "natureza" revela a variedade existente na criação de Deus e é mantida pela lei divina, de que cada um se reproduza segundo a sua própria espécie. — Gên 1:20-28; compare isso com 1Co 15:39.

Natureza Divina. Também os que estão no céu, as criaturas espirituais de Deus, têm natureza diferente. O apóstolo Pedro fala aos seus concristãos, os irmãos espirituais de Jesus Cristo, sobre "as promessas preciosas e mui grandiosas, para que, por intermédio delas, vos tornásseis parceiros na natureza divina [*fý·se·os*]". (2Pe 1:4) Pedro mostrou na sua primeira carta que isto significa participar com Cristo na sua glória quais pessoas espirituais: "Deus . . . nos deu um novo nascimento [*a·na·gen·né·sas he·más*, "tendo regenerado a nós"] para uma esperança viva por intermédio da ressurreição de Jesus Cristo dentre os mortos, para uma herança incorruptível, e imaculada, e imarcescível. Ela está reservada nos céus para vós." (1Pe 1:3, 4) A "natu-

reza divina" requer uma mudança de natureza por meio de morte e ressurreição, conforme o apóstolo Paulo torna claro em Primeira Coríntios, capítulo 15. Ele explica que o cristão tem de morrer e tem de ser ressuscitado num corpo diferente, um espiritual, o que requer uma mudança. — 1Co 15:36, 38, 44, 49, 51.

Natureza Inerente. Paulo chama seus patrícios judeus de "judeus por natureza", isto é, nascidos de pais judeus, dos filhos de Israel, ou Jacó. — Gál 2:15; compare isso com Ro 2:27.

Na ilustração da oliveira, ele chama os judeus carnais de ramos naturais (*ka·tá fý·sin,* "segundo a natureza") da oliveira cultivada. Ele diz aos cristãos gentios: "Porque, se foste cortado da oliveira que é brava por natureza e foste enxertado, contrário à natureza, numa oliveira cultivada, quanto mais aqueles, que são naturais, serão enxertados na sua própria oliveira!" (Ro 11:21-24) A oliveira brava é infrutífera ou produz um fruto muito inferior, mas é costume, nos países mediterrâneos, enxertar nela ramos de oliveira cultivada para produzir bons frutos. Mas Paulo se referiu a um costume menos comum: enxertar ramos de uma oliveira brava numa árvore cultivada. Daí ele diz que um enxerto desse tipo é "contrário à natureza". Paulo usa isso para destacar que foi pela bondade imerecida de Deus que os gentios substituíram os "ramos naturais". Os judeus haviam sido 'cultivados' durante séculos por Jeová, mas os gentios haviam sido 'bravos', não tendo a religião verdadeira, nem produzindo frutos para Deus. Mas agora eles podiam passar a produzir frutos excelentes. Jeová ia garantir isso por meio desse bem-sucedido 'enxerto'.

Também, no seu argumento aos gálatas, para impedir que fossem escravizados por ensinos judaizantes, Paulo disse: "Quando não conhecíeis a Deus, então foi que trabalhastes como escravos para os que *por natureza* não são deuses." Estes falsos deuses que eles haviam adorado, pela sua própria origem e produção, não eram realmente deuses; era-lhes impossível atingir tal posição. Eles não somente não tinham autoridade para ser deuses, mas não tinham tais qualidades na sua natureza ou constituição intrínseca. — Gál 4:8.

Consciência. Certas tendências ou qualidades são inatas na humanidade, realmente dadas ao homem desde o começo. O apóstolo Paulo comenta a consciência, ou pelo menos um vestígio dela, que ainda persiste no homem decaído, embora ele, em muitos casos, se tenha desviado de Deus e não possua a Sua lei. Isto explica por que todas as nações criaram muitas leis que estão em harmonia com a justiça e o juízo, e muitas pessoas seguem certos bons princípios. Paulo diz: "Pois, sempre que pessoas das nações, que não têm lei, fazem *por natureza* as coisas da lei, tais pessoas, embora não tenham lei, são uma lei para si mesmas. Elas é que são quem demonstra que a matéria da lei está escrita nos seus corações, ao passo que a sua consciência lhes dá testemunho e nos seus próprios pensamentos são acusadas ou até mesmo desculpadas." — Ro 2:14, 15.

Ao considerar o assunto da chefia com a congregação cristã, Paulo trouxe à atenção a regra de que a mulher deve usar uma cobertura na cabeça quando ora ou profetiza perante a congregação, em sinal de sujeição. Ilustrando isso, ele disse: "Não ensina *a própria natureza* que, se um homem tiver cabelo comprido, é uma desonra para ele; mas, se a mulher tiver cabelo comprido, é uma glória para ela? Porque o cabelo dela foi-lhe dado em lugar de mantilha." — 1Co 11:14, 15.

A referência de Paulo à "própria natureza" evidentemente inclui mais do que um "costume", que ele menciona no versículo 16 relacionado com o uso duma cobertura na cabeça por parte das mulheres. Características hereditárias provavelmente também influíam no que os cristãos em Corinto consideravam como natural. Entre os europeus (tais como os gregos), o cabelo das mulheres, quando não é cortado, usualmente fica bem mais comprido do que o dos homens. Mas isso não acontece com o cabelo liso dos orientais e dos índios, nem com o cabelo crespo dos negros e dos melanésios.

Além de se aperceberem das qualidades hereditárias entre eles, os cristãos em Corinto sabiam que era costume geral os homens apararem o cabelo a um comprimento moderado. Isto era também comum entre os homens judeus; de modo que o cabelo comprido, não cortado, dos nazireus, marcava-os como homens que não seguiam o costume geral. (Núm 6:5) Por outro lado, as judias geralmente usavam o cabelo bastante comprido. (Lu 7:38; Jo 11:2) Na cidade grega de Corinto, rapar o cabelo da mulher, ou cortá-lo bem curto, era sinal de ela ser escrava, ou de estar em situação de desonra por ter sido apanhada em fornicação ou adultério. — 1Co 11:6.

Portanto, quando Paulo disse que "a própria natureza" os ensinava, evidentemente pensava nos diversos fatores que influenciavam a atitude deles para com o que era natural.

Ao dizer: "Não ensina a própria natureza . . .?", Paulo não personificava a natureza, como se fosse uma deusa. Antes, Deus dera ao homem a faculdade de raciocínio. Por observar e raciocinar sobre as coisas como Deus as fizera, e sobre o resultado de as usar de diversas maneiras, o homem pode aprender muito sobre o que é correto. Quem realmente ensina é Deus, e o homem, com a mente corretamente orientada pela Palavra de Deus, pode

encarar as coisas na sua perspectiva e relação corretas, discernindo assim de modo certo o que é natural ou desnatural. Desta maneira, a pessoa pode ter neste sentido uma consciência treinada, e pode evitar a consciência aviltada e que aprova coisas desnaturais. — Ro 1:26, 27; Tit 1:15; 1Co 8:7.

Uso Natural do Corpo. É errado os homens e as mulheres usarem seu corpo dum modo que esteja em desarmonia com as funções para as quais Deus os criou. Neste sentido, o que é *desnatural* é *pecaminoso.* As Escrituras descrevem a impureza e a condenação que sobrevêm àqueles que praticam tais coisas: "É por isso que Deus os entregou a ignominiosos apetites sexuais, pois tanto as suas fêmeas trocaram o uso *natural* [*fy·si·kén*] de si mesmas por outro *contrário à natureza;* e, igualmente, até os varões abandonaram o uso *natural* da fêmea e ficaram violentamente inflamados na sua concupiscência de uns para com os outros, machos com machos, praticando o que é obsceno e recebendo em si mesmos a plena recompensa, que se devia ao seu erro." Tais pessoas rebaixam-se ao nível dos animais. (Ro 1:26, 27; 2Pe 2:12) Vão atrás de coisas carnais erradas porque, iguais a animais, lhes falta razoabilidade, não tendo eles espiritualidade. — Ju 7, 10.

Nascimento. Outra palavra grega traduzida por "natural" é *gé·ne·sis,* que significa literalmente "nascimento" ou "origem". Tiago fala de "um homem que olha para o seu rosto *natural* [literalmente: o rosto do seu nascimento] num espelho". (Tg 1:23) Tiago diz também que "a língua é um fogo", e que ela "incendeia a roda da *vida natural* [literalmente: a roda do nascimento]". (Tg 3:5, 6) Tiago talvez aluda aqui a uma roda, tal como a dum carro, que podia ser incendiada por um eixo quente, em brasas. De modo similar, a língua pode incendiar toda a roda da vida da pessoa, a qual obteve por nascimento, tornando a vida um círculo vicioso, possivelmente até mesmo resultando na sua própria destruição como por fogo.

NAUM [Confortador [isto é, alguém que encoraja]].

1. Profeta israelita do sétimo século AEC e escritor do livro que leva o seu nome. Naum talvez estivesse em Judá quando registrou sua profecia. (Na 1:15) Ser ele elcosita evidentemente significa que morava em Elcos, que era possivelmente uma cidade ou aldeia de Judá. — Na 1:1; veja ELCOSITA.

2. Antepassado pós-exílico de Jesus Cristo na linhagem da sua mãe terrestre, Maria. — Lu 3:25.

NAUM, LIVRO DE. Este livro é uma profética "pronúncia contra Nínive", capital do Império Assírio. Este livro bíblico foi escrito por Naum, o elcosita. (Na 1:1) O cumprimento histórico daquela pronúncia profética atesta a autenticidade do livro. Algum tempo depois de a cidade egípcia de Nô-Amom (Tebas) sofrer uma humilhante derrota no sétimo século AEC (3:8-10), escreveu-se o livro de Naum, completado antes da predita destruição de Nínive em 632 AEC. — Veja ASSÍRIA; NÍNIVE.

Harmonia com Outros Livros da Bíblia. O livro de Naum concorda plenamente com o restante das Escrituras em descrever Jeová como "Deus que exige devoção exclusiva", que é "vagaroso em irar-se e grande em poder", mas de modo algum se refreia de punir. (Na 1:2, 3; compare isso com Êx 20:5; 34:6, 7; Jó 9:4; Sal 62:11.) "Jeová é bom, baluarte no dia da aflição. E ele tem conhecimento dos que procuram refugiar-se nele." (Na 1:7; compare isso com Sal 25:8; 46:1; Is 25:4; Mt 19:17.) Estas qualidades são claramente manifestadas em ele libertar os israelitas da opressão assíria e em executar vingança na Nínive culpada de sangue, depois de um considerável tempo de tolerância.

São também dignas de nota as similaridades entre o capítulo 1 de Naum e o Salmo 97. As palavras de Isaías (10:24-27; 30:27-33), a respeito do julgamento de Jeová contra a Assíria, são até certo ponto paralelas aos capítulos 2 e 3 de Naum. — Compare também Is 52:7; Na 1:15; Ro 10:15.

DESTAQUES DE NAUM

Pronúncia contra Nínive, capital da Assíria.

Escrito algum tempo antes de Nínive ser destruída em 632 AEC.

Jeová executa vingança nos seus adversários. (1:1-6)

- Jeová exige devoção exclusiva; embora seja vagaroso em irar-se, não se refreia de punir quando isto é merecido.
- Ninguém pode ficar de pé contra o calor da Sua ira; diante dele o mar se resseca, os montes tremem, os morros se derretem, a terra é sublevada.

A execução dos iníquos dá alívio aos que esperam em Jeová. (1:7–3:19)

- Jeová é baluarte protetor para os que confiam nele, mas exterminará os inimigos.
- Anunciar-se-ão boas novas a Judá; o "imprestável" será decepado, e a adoração verdadeira será realizada sem impedimento.
- Jeová recolherá os seus, mas Nínive será assolada e seus carros de guerra serão queimados.
- A cidade culpada de sangue será saqueada como punição pelos seus pecados; nada poderá salvá-la, seus guerreiros ficaram como mulheres.
- O golpe infligido ao rei da Assíria ficou incurável.

Fundo Histórico. Embora se assegurasse ao Rei Acaz, que não tinha fé, que a conspiração do rei sírio Rezim e do rei israelita Peca fracassaria na tentativa de depô-lo como rei (Is 7:3-7), ele imprudentemente apelou para o rei assírio Tiglate-Pileser III (Tilgate-Pilneser) em busca de ajuda. Por fim, esta ação "causou-lhe aflição, e não o fortaleceu", porque Judá passou a estar sob o pesado jugo da Assíria. (2Cr 28:20, 21) Mais tarde, o filho e sucessor de Acaz, Ezequias, rebelou-se contra o domínio assírio. (2Rs 18:7) Depois disso, o monarca assírio, Senaqueribe, invadiu Judá e tomou uma cidade fortificada após outra, resultando numa extensa desolação do país. (Veja Is 7:20, 23-25; 8:6-8; 36:1, 2.) O próximo rei de Judá, Manassés, foi capturado por chefes do exército assírio e levado a Babilônia (então sob controle assírio). — 2Cr 33:11.

Visto que Judá tinha assim sofrido por muito tempo sob a mão pesada da Assíria, a profecia de Naum a respeito da iminente destruição de Nínive era boas novas. Naum escreveu como se a Assíria já tivesse sofrido a queda: "Eis sobre os montes os pés daquele que traz boas novas, aquele que publica a paz. Ó Judá, celebra as tuas festividades. Paga os teus votos; porque não mais passará por ti nenhum imprestável. Certamente será decepado na sua inteireza." (Na 1:15) Não haveria mais interferência por parte dos assírios; nada impediria os judeus de assistir ou de celebrar as festividades. Sua libertação do opressor assírio seria completa. (Veja Na 1:9.) Também, todos os outros povos que soubessem da destruição de Nínive haveriam de "bater palmas", ou regozijar-se, com a calamidade dela, porque a maldade da cidade causara-lhes muitos sofrimentos. — 3:19.

A agressividade militar dos assírios tornara Nínive uma "cidade de derramamento de sangue". (Na 3:1) Seu tratamento dos cativos de guerra era cruel e desumano. Alguns eram queimados ou esfolados vivos. Outros eram cegados ou se lhes cortavam o nariz, as orelhas ou os dedos. Frequentemente, os cativos eram conduzidos por cordões com ganchos que furavam o nariz ou os lábios. Deveras, Nínive merecia ser destruída pela sua culpa de sangue.

NAVALHA. Instrumento afiado, usado para rapar o cabelo. As duas palavras hebraicas para navalha derivam duma raiz que significa "expor". (Is 3:17) Espécimes deste instrumento encontrados no Egito são de bronze. Estes achados harmonizam-se com o registro bíblico, de que se usavam ali navalhas desde tempos primordiais. — Gên 41:14.

Embora os homens de Israel usassem barba e cabelos moderadamente longos, pelo visto usavam a navalha para apará-los; em Atos 18:18, faz-se também menção de o cabelo ser "rapado" (*Al*) ou 'cortado rente' (*NM*). (Veja também 2Sa 19:24; Ez 44:20.) Os levitas rapavam o corpo todo com navalha, por ocasião da investidura no serviço junto à tenda de reunião, no ermo. (Núm 8:7) Quem estivesse sob o voto de nazireu não devia usar a navalha na cabeça até terminar o período do voto. (Núm 6:5, 18; Jz 13:5; 16:17; At 21:23, 24) Samuel, que era levita, já antes do seu nascimento foi devotado por sua mãe ao serviço da tenda de reunião. Nunca devia passar navalha no cabelo da sua cabeça. — 1Sa 1:11.

Jeová advertiu Judá de que o assírio seria usado por Jeová como "navalha" para 'rapar a cabeça e os pelos dos pés', e para 'arrasar até mesmo a barba', evidentemente retratando a devastação de grande parte da terra de Judá e ser a população capturada levada embora. — Is 7:20.

Que espadas podiam ser tão afiadas como navalha é demonstrado pela ordem de Deus a Ezequiel, de usar uma espada como navalha de barbeiro para cortar seu cabelo e sua barba, e depois golpear um terço do cabelo com a espada, retratando a vindoura destruição pela espada de parte da população de Jerusalém. (Ez 5:1, 2, 12) Isto mostra também que a profissão de barbeiro existia desde há muito.

Por causa do dano cortante que pode ser causado pela língua usada de modo enganoso, ela é comparada a uma navalha. — Sal 52:2.

NAVIO. Embarcação relativamente grande de alto-mar. Em geral, a Bíblia faz apenas menção incidental de navios (ou barcos), de navegação e da aparelhagem dos navios, mas fornece alguns indícios sobre os navios nos tempos bíblicos. Outras descrições de antigos navios derivam de anais históricos de diversas nações ou de representações pictóricas de navios mercantes, batalhas navais, e assim por diante.

Egípcios. Canas de papiro, entrelaçadas e amarradas, constituíam o material para uma variedade de barcos egípcios. Em tamanho, eles iam desde pequenos botes de rio, que podiam acomodar um ou apenas poucos caçadores ou pescadores, e ser rapidamente movidos a remo pelo Nilo, até os grandes veleiros com proa voltada para o alto e resistentes o suficiente para singrar o alto-mar. Os etíopes e os babilônios também usavam barcos de cana; Babilônia igualmente possuía uma grande frota de galés.

Um relevo em Medinet Habu retrata embarcações egípcias com um mastro com vela e um cesto de gávea no alto do mastro. Também eram movidos a remo, com um remo grande na popa como leme. A proa tinha a forma de cabeça de leoa, com o corpo de uma pessoa asiática na boca.

Navios grandes com velas retangulares e mais de 20 remos, tendo provavelmente uma quilha no centro, faziam longas viagens através do mar Mediterrâneo. Que navios singravam os mares já no tempo de Moisés é mostrado no aviso de Jeová nas planícies de Moabe, no sentido de que, se os israelitas desobedecessem, seriam 'levados de volta ao Egito em navios', para ali serem oferecidos no mercado de escravos. — De 28:68.

Fenícios. O profeta Ezequiel (27:3-7), ao retratar a cidade de Tiro como lindo navio, fornece pormenores que evidentemente representam a descrição dum navio fenício. Tinha pranchas do durável junípero, um único mastro de cedro-do-líbano, e remos de "árvores maciças" de Basã, provavelmente de carvalho. A proa, provavelmente alta e curva, era de cipreste, incrustada de marfim. A vela era de colorido linho egípcio, e a cobertura do convés (talvez um toldo sobre o convés para dar sombra) era de lã tingida. As junturas do navio eram calafetadas. (Ez 27:27) Os fenícios eram hábeis marinheiros, realizando um extenso comércio na região do Mediterrâneo, indo até Társis (provavelmente a Espanha). Alguns acreditam que, com o tempo, o termo "navios de Társis" passou a significar o tipo de navio usado pelos fenícios no comércio com aquele ponto distante, isto é, uma embarcação em boas condições de navegabilidade, capaz de fazer uma longa viagem. (1Rs 22:48; Sal 48:7; Is 2:16; Ez 27:25) Jonas possivelmente fugiu num navio deste tipo. Este tinha convés, deixando espaço no porão para carga e para passageiros. — Jon 1:3, 5.

Uma das esculturas de Senaqueribe retrata um navio fenício com um convés de superestrutura, duas fileiras de remos, uma vela e um anteparo em torno do convés superior, no qual se penduravam escudos. A proa deste navio de guerra era longa e pontuda.

Navios Hebraicos. Quando Dã se estabeleceu na Terra da Promessa, falava-se dele como morando por um tempo em navios (Jz 5:17), possivelmente referindo-se ao seu território designado na costa filisteia. (Jos 19:40, 41, 46) O território de Aser ficava ao longo do litoral, e incluía as cidades de Tiro e de Sídon (embora não haja evidência de que estas cidades fossem alguma vez tomadas por Aser). As tribos de Manassés, Efraim e Judá tinham território ao longo da costa do Mediterrâneo, de modo que elas também estavam bastante familiarizadas com navios. (Jos 15:1, 4; 16:8; 17:7, 10) Manassés, Issacar e Naftali também tinham terras junto ao mar da Galileia ou perto dele.

Embora Israel, pelo visto, tivesse usado barcos desde tempos primitivos, Salomão foi evidentemente o primeiro governante de Israel a dar ênfase à navegação comercial. Com a ajuda de Hirão, construiu uma frota de navios de carga, que navegavam de Eziom-Géber até Ofir. (1Rs 9:26-28; 10:22; 2Cr 8:17, 18; 9:21) Esses navios eram tripulados em conjunto por israelitas e marinheiros experientes de Tiro. A cada três anos, os navios vinham com cargas de ouro, prata, marfim, macacos e pavões. — 1Rs 9:27; 10:22.

O Rei Jeosafá, de Judá, entrou mais tarde em sociedade com o iníquo Rei Acazias, de Israel, na construção de navios em Eziom-Géber, a fim de enviá-los a Ofir em busca de ouro; mas, Jeová o advertiu da Sua desaprovação desta aliança. Concordemente, os navios naufragaram em Eziom-Géber, e Jeosafá, pelo visto, rejeitou o pedido de Acazias, de uma nova tentativa com este projeto. — 1Rs 22:48, 49; 2Cr 20:36, 37.

Durante o Primeiro Século EC. No primeiro século EC, muitos navios mercantes, de diversos tipos, singravam as águas do Mediterrâneo. Alguns deles eram barcos costeiros como o barco de Adramítio em que Paulo, como prisioneiro, viajou de Cesareia a Mirra. (At 21:1-6; 27:2-5) Todavia, o navio mercante que Paulo tomou em Mirra era um navio grande, levando uma carga de trigo, e tinha uma tripulação e passageiros no total de 276 pessoas. (At 27:37, 38) Josefo relata que velejou certa vez num navio que levava 600 passageiros. — *The Life* (A Vida), 15 (3).

Paulo viajara muito de navio; já sofrera três naufrágios antes desta viagem. (2Co 11:25) Aquele em que viajava esta vez era um veleiro que tinha uma vela grande e um traquete, e era governado por dois grandes remos situados na popa. Esses navios frequentemente tinham uma figura de proa representando certos deuses ou deusas. (O navio que Paulo tomou depois tinha como figura de proa "Filhos de Zeus".) (At 28:11) Um bote, ou esquife, era puxado pelo navio. Era usado para ir à praia quando o navio ancorava perto duma costa. A fim de impedir que fosse inundado ou destroçado, o esquife era içado a bordo durante tempestades. Nesta viagem de Paulo, a violência da tormenta que se levantou fez com que os marujos cingissem o navio (evidentemente tratava-se de passar cordas ou correntes sob o casco de um lado para outro, a fim de que o navio não se rompesse), arriassem os aparelhos (evidentemente o cordame), lançassem a carga de trigo no mar, lançassem fora a armação e amarrassem os remos do leme (para impedir serem danificados). — At 27:6-19, 40.

O Mar da Galileia. Os Evangelhos mencionam frequentemente a presença de barcos no mar da Galileia. Parece que estes eram principalmente usados para a pesca com redes (Mt 4:18-22; Lu 5:2; Jo 21:2-6), embora se fizesse também a pesca com

anzol. (Mt 17:27) Às vezes, Jesus usava um barco como lugar conveniente do qual pregar a multidões na praia próxima (Mt 13:2; Lu 5:3), e ele e seus apóstolos os usavam muitas vezes como transporte. (Mt 9:1; 15:39; Mr 5:21) Um barco assim era movido a remos ou uma pequena vela. (Mr 6:48; Lu 8:22) Embora a Bíblia não descreva esses barcos de pesca, alguns deles eram suficientemente grandes para acomodar 13 ou mais pessoas. — Mr 8:10; Jo 21:2, 3; veja GALERA; MARUJO.

Âncoras. As primeiras âncoras, tanto quanto se saiba, eram de pedra e eram baixadas da proa do navio. Mais tarde, usavam-se no Mediterrâneo âncoras de madeira, em forma de gancho, lastreadas com pedra ou metal. Algumas tinham braços de chumbo. Uma amostra descoberta na vizinhança de Cirene pesa uns 545 kg. Por fim, usavam-se âncoras inteiramente feitas de metal, algumas delas do formato conhecido, e outras de patas duplas. Os marujos do navio em que Paulo navegava lançaram quatro âncoras da popa do navio (a prática às vezes adotada para aguentar um temporal). (At 27:29, 30, 40) Usava-se uma sonda de chumbo para determinar a profundidade da água. — At 27:28.

O apóstolo Paulo usa o termo "âncora" em sentido figurado ao falar a seus irmãos espirituais em Cristo, chamando a esperança que se lhes apresenta de "âncora para a alma". — He 6:19; compare isso com Ef 4:13, 14; Tg 1:6-8.

NAZARÉ [provavelmente: Cidade [do] Rebentão]. Cidade da Baixa Galileia, onde Jesus morou a maior parte da sua vida terrestre junto com seus meios-irmãos e meias-irmãs. (Lu 2:51, 52; Mt 13:54-56) Tanto José como Maria eram habitantes de Nazaré quando Gabriel anunciou o vindouro nascimento de Jesus. (Lu 1:26, 27; 2:4, 39) Mais tarde, depois de voltarem do Egito, passaram a morar novamente em Nazaré. — Mt 2:19-23; Lu 2:39.

Localização. A maioria dos peritos identifica Nazaré com En Nasira (Nazerat) na Galileia. (FOTOS, Vol. 2, p. 539) Se esta opinião for correta, Nazaré ficava nas montanhas baixas logo ao N do vale de Jezreel e aproximadamente a meio caminho entre a ponta S do mar da Galileia e a costa do Mediterrâneo. Encontrava-se numa bacia entre morros que se elevam de 120 a 150 m acima dela. A região era bem povoada, com diversas cidades e aldeias perto de Nazaré. Também, calcula-se que se podia ir a pé, em sete horas, de Nazaré a Ptolemaida, na costa do Mediterrâneo; a Tiberíades, na margem do mar da Galileia, em cinco horas; e a Jerusalém, em três dias.

Em certa ocasião, o povo de Nazaré tentou lançar Jesus da "beirada do monte em que se situava a sua cidade". (Lu 4:29) Isto não quer dizer que Nazaré ficava à própria borda ou beira do monte, mas ficava num que tinha uma borda da qual queriam lançar Jesus. Alguns o identificaram com um penhasco de uns 12 m de altura ao SO da cidade.

O Destaque de Nazaré. É difícil dizer com certeza exatamente quanto destaque Nazaré tinha no primeiro século. A opinião mais comum dos comentadores é que Nazaré era então uma aldeia bastante retirada, insignificante. A principal declaração bíblica usada para apoiar esta opinião é o que Natanael disse quando soube que Jesus era de lá: "Pode sair algo bom de Nazaré?" (Jo 1:46) Alguns tomaram isso como significando que Nazaré era desprezada, mesmo por pessoas da Galileia. (Jo 21:2) Nazaré encontrava-se perto de rotas comerciais da região, mas não diretamente junto a elas. Não foi mencionada por Josefo, embora ele se referisse à vizinha Jafia como a maior aldeia fortificada de toda a Galileia, dando a ideia de que Nazaré era ofuscada por sua vizinha.

Por outro lado, Natanael talvez simplesmente expressasse surpresa de Filipe afirmar que um homem da cidade vizinha de Nazaré, na Galileia, fosse o prometido Messias, pois as Escrituras tinham predito que este procederia de Belém, em Judá. (Miq 5:2) Josefo não mencionou muitas povoações na Galileia, de modo que não mencionar ele Nazaré deixa de ser especialmente significativo. É digno de nota que a Bíblia não chama Nazaré de aldeia, mas sempre de "cidade". (Lu 1:26; 2:4, 39) Além disso, a vizinha Séforis era uma importante cidade fortificada, com uma corte distrital do Sinédrio. Todavia, não importa qual tenha sido o tamanho ou o destaque de Nazaré, ela era conveniente para importantes rotas comerciais e cidades principais, de modo que seus habitantes tinham pronto acesso a informações sobre as atividades sociais, religiosas e políticas daquele tempo. — Veja Lu 4:23.

Atitude do Povo. Ao passo que Jesus crescia, ele progredia "no favor de Deus e dos homens". (Lu 2:52) Ele e seus meios-irmãos, e suas meias-irmãs, eram conhecidos ao povo de Nazaré, e era "costume" dele frequentar toda semana a sinagoga local. (Mt 13:55, 56; Lu 4:16) Quando tinha cerca de 30 anos de idade, Jesus partiu de Nazaré e foi batizado por João. (Mr 1:9; Lu 3:23) Alguns meses mais tarde, perto do início do seu ministério galileu, Jesus retornou a Nazaré e leu na sinagoga, em voz alta, Isaías 61:1, 2, aplicando o texto a si mesmo. O povo mostrou falta de fé e tentou matá-lo, "mas ele passou pelo seu meio e seguiu caminho", indo morar em Cafarnaum. — Lu 4:16-30; Mt 4:13.

Um ano mais tarde, Cristo visitou novamente Nazaré. (Mt 13:54-58; Mr 6:1-6) Embora alguns

tenham achado que esta era a mesma ocasião que a mencionada em Lucas 4:16-30, a ordem dos eventos em Mateus, Marcos e Lucas indicam que não, assim como também que as atividades de Jesus e os resultados eram um pouco diferentes. Até então, sua fama talvez já tivesse aumentado, de modo que se lhe deu uma recepção mais hospitaleira. Embora muitos tropeçassem por ele ser homem local, não há menção de o povo tentar matá-lo esta vez. Ele realizou algumas obras poderosas, mas não muitas, por causa da falta de fé do povo. (Mt 13:57, 58) Jesus partiu então e iniciou seu terceiro giro pela Galileia. — Mr 6:6.

NAZARENO [provavelmente do hebr. *né·tser*, "rebentão"]. Epíteto descritivo aplicado a Jesus e mais tarde aos seus seguidores. Os nomes nazareno e nazireu não devem ser confundidos, porque, embora de grafia parecida em português, derivam de palavras hebraicas totalmente diferentes, com sentidos diferentes. — Veja NAZIREU.

Era natural e não muito incomum chamar Jesus de nazareno, visto que desde a infância (com menos de três anos de idade) fora criado como filho do carpinteiro local na cidade de Nazaré, um lugar a uns 100 km ao N de Jerusalém. O costume de associar pessoas com o lugar de onde vieram era comum naqueles dias. — 2Sa 3:2, 3; 17:27; 23:25-37; Na 1:1; At 13:1; 21:29.

Jesus, em lugares bem espalhados e por todo tipo de pessoas, era frequentemente chamado de nazareno. (Mr 1:23, 24; 10:46, 47; 14:66-69; 16:5, 6; Lu 24:13-19; Jo 18:1-7) O próprio Jesus aceitou e usou este nome. (Jo 18:5-8; At 22:6-8) No letreiro que Pilatos mandou colocar na estaca de tortura, ele escreveu em hebraico, latim e grego: "Jesus, o Nazareno, o Rei dos Judeus." (Jo 19:19, 20) A partir de Pentecostes de 33 EC, os apóstolos, bem como outros, muitas vezes chamavam Jesus Cristo de nazareno, ou como sendo de Nazaré. — At 2:22; 3:6; 4:10; 6:14; 10:38; 26:9.

Profético. Mateus salientou que o nome Nazareno fora profeticamente predito como outro sinal que identificava Jesus Cristo como o prometido Messias. Ele trouxe isso à atenção dos seus leitores, ao contar que José, após a morte de Herodes, trouxe Maria e seu filho de volta do Egito. "Além disso", escreveu Mateus, "recebendo em sonho um aviso divino, [José] retirou-se para o território da Galileia e foi morar numa cidade chamada Nazaré, para que se cumprisse o que fora falado por intermédio dos profetas: 'Ele será chamado Nazareno.'" — Mt 2:19-23.

Nazaré não é mencionada nas Escrituras Hebraicas. Alguns supõem que Mateus se referiu a algum livro profético perdido ou a uma tradição não escrita, mas a sua expressão, "falado por intermédio dos profetas", é usada por escritores das Escrituras Gregas Cristãs apenas com referência à mesma coleção canônica das Escrituras Hebraicas que temos hoje. Pelo que parece, a chave do entendimento está em equacionar Nazareno com *né·tser*, mencionado acima como significando renovo.

Com isto em mente, é evidente que Mateus se referiu ao que Isaías (11:1) dissera a respeito do Messias: "Do toco de Jessé terá de sair um renovo; e das suas raízes frutificará um rebentão [*we·né·tser*]." Outra palavra hebraica, *tsé·mahh*, também significa renovo, ou rebentão, e foi usada por outros profetas ao se referirem ao Messias. Mateus usou o plural, dizendo que "profetas" haviam mencionado este vindouro "Rebentão", ou renovo. Por exemplo, Jeremias escreveu sobre o "renovo justo" como brotando para Davi. (Je 23:5; 33:15) Zacarias descreve um rei-sacerdote "cujo nome é Renovo", profecia que só se podia aplicar a Jesus, o nazareno, o grande construtor do Templo espiritual. — Za 3:8; 6:12, 13.

NAZIREU [Selecionado; Dedicado; Separado]. Havia duas categorias de nazireus: os voluntários e os que os eram por designação divina. Os regulamentos que governavam os nazireus voluntários são encontrados no livro de Números, capítulo 6. Tanto homens como mulheres podiam fazer um voto especial a Jeová, de viver como nazireu por um período de tempo. Todavia, no caso duma moça ou duma mulher, se o pai ou o marido ouvisse o voto e não o aprovasse, ele podia cancelá-lo. — Núm 30:1-8.

Três restrições principais recaíam sobre os que faziam um voto de nazireu: (1) Não deviam tomar nenhuma bebida inebriante; nem deviam comer algum produto da videira, quer verde, quer maduro ou seco, nem beber seu suco, quer no estado fresco, fermentado ou como vinagre. (2) Não deviam cortar o cabelo da cabeça. (3) Não deviam tocar em cadáver, nem mesmo o dum parente chegado: pai, mãe, irmão ou irmã. — Núm 6:1-7.

Votos Especiais. Quem fazia este voto especial devia "viver como nazireu [isto é, dedicado, separado] para Jeová", e não para os aplausos de homens devido à ostentação de ascetismo fanático. Antes, "todos os dias do seu nazireado ele é santo para Jeová". — Núm 6:2, 8; compare isso com Gên 49:26, n.

Portanto, os requisitos impostos aos nazireus tinham significado e sentido especial na adoração de Jeová. Iguais ao sumo sacerdote que, por causa do seu cargo sagrado, não devia tocar em cadáver, nem mesmo de seus parentes mais chegados, tampouco os nazireus o deviam fazer. Proibia-se ao sumo sacerdote e aos subsacerdotes, por causa da

séria responsabilidade dos seus cargos, beber vinho ou bebida inebriante ao realizarem seus deveres sagrados perante Jeová. — Le 10:8-11; 21:10, 11.

Além disso, o nazireu (hebr.: *na·zír*) "deve mostrar-se santo, deixando crescer as madeixas do cabelo de sua cabeça", o que servia de sinal sublime pelo qual todos podiam prontamente reconhecer seu santo nazireado. (Núm 6:5) A mesma palavra hebraica, *na·zír*, era usada com respeito à videira "não podada" durante os sagrados anos sabáticos e de jubileu. (Le 25:5, 11) É também de interesse que a placa de ouro na frente do turbante do sumo sacerdote, que tinha inscrito nela as palavras: "A santidade pertence a Jeová", era chamada de "sinal sagrado de dedicação [hebr.: *né·zer*, da mesma raiz que *na·zír*]". (Êx 39:30, 31) Do mesmo modo, o ornamento oficial da cabeça, ou diadema, usado pelos reis ungidos de Israel, também era chamado de *né·zer*. (2Sa 1:10; 2Rs 11:12; veja COROA; DEDICAÇÃO.) O apóstolo diz que, na congregação cristã, o cabelo comprido da mulher lhe é dado em lugar de uma mantilha. É para ela um lembrete natural de que ocupa uma posição diferente da do homem; ela deve lembrar-se da sua posição submissa no arranjo de Deus. Tais requisitos — cabelo não cortado (desnatural para o homem), a abstinência total de vinho, bem como a necessidade de ser limpo e imaculado — incutiam no nazireu dedicado a importância da abnegação e da completa submissão à vontade de Jeová. — 1Co 11:2-16; veja CABELO; COBRIR A CABEÇA; NATUREZA.

Requisitos caso o nazireu ficasse aviltado. O nazireu se tornava impuro por sete dias se tocasse num cadáver, mesmo que, por um acidente além do seu controle, ele inadvertidamente tocasse em alguém que tivesse morrido ao seu lado. No sétimo dia, devia rapar a cabeça e purificar-se, e no dia seguinte ele devia levar ao sacerdote duas rolas (ou dois pombos novos), uma como oferta pelo pecado, a outra como sacrifício queimado; também devia apresentar um carneirinho como oferta pela culpa. Além disso, quem tivesse feito o voto de nazireu tinha de começar a contar de novo desde o início os dias do voto estipulados no início. — Núm 6:8-12.

Requisitos no término do voto. Ao terminar a duração especificada do voto, o nazireu apresentava-se aos sacerdotes diante da tenda de reunião, trazendo consigo os sacrifícios prescritos que consistiam num carneirinho para uma oferta queimada, uma cordeira para uma oferta pelo pecado e o carneiro para uma oferta de participação em comum. Devia também trazer um cesto de bolos e obreias não fermentados, bem untados com azeite, junto com as apropriadas ofertas de cereais e de bebida. Além destes sacrifícios necessários, o nazireu trazia ao santuário outras ofertas, segundo os seus recursos. (Núm 6:13-17, 21) A seguir, o cabelo comprido do nazireu era cortado e colocado no fogo sob o sacrifício de participação em comum. Daí, porções das ofertas eram colocadas sobre as suas mãos pelo sacerdote oficiante e movidas pelo sacerdote como oferta movida perante Jeová. — Núm 6:18-20.

Parece que, com o tempo, os judeus tornaram possível que pessoas abastadas provessem os sacrifícios necessários, como ato de caridade, para pessoas de poucos meios, que desejavam fazer o voto de nazireu.

Este parece ter sido o costume reconhecido aproveitado pelo apóstolo Paulo ao chegar a Jerusalém no fim da sua terceira viagem. Para aquietar rumores falsos de que Paulo tinha "ensinado a todos os judeus entre as nações . . . [não andar] nos costumes solenes" da nação judaica, os irmãos cristãos de Paulo recomendaram o seguinte plano. "Há conosco quatro homens que têm um voto sobre si", disseram a Paulo. "Toma contigo estes homens e purifica-te cerimonialmente junto com eles, *e toma conta das despesas deles*, para que se lhes rape a cabeça." — At 21:20-26.

O período que alguém podia ser nazireu era opcional da parte daquele que fazia o voto. A tradição judaica (não a Bíblia) dizia que não podia ser menos de 30 dias, porque se achava que qualquer período inferior a isso degradava a solenidade do voto, tornando-o corriqueiro.

Nazireus Vitalícios. No caso dos que Jeová designava como nazireus para toda a vida, escolhidos por ele para serviço especial, eles não faziam nenhum voto e não eram restritos por um prazo (cujos dias eram contados de novo desde o começo do voto quando este fosse quebrado antes de ser completado). Por estes motivos, os mandamentos de Jeová para eles diferiam de certo modo dos seus requisitos para os nazireus voluntários. Sansão foi tal nazireu designado por Deus para toda a vida, tendo sido divinamente designado assim antes de ser concebido. Nem mesmo para a sua mãe era isso um assunto opcional. Visto que o filho dela seria nazireu, um anjo ordenou-lhe observar regulamentos especiais — não beber vinho nem bebida inebriante, nem comer algo impuro durante a gravidez. — Jz 13:2-14; 16:17.

Referente a Sansão, o regulamento era que "não deve vir navalha sobre a cabeça dele". (Jz 13:5) Todavia, não se lhe impôs nenhuma proibição quanto a tocar em cadáveres. Por isso, matar Sansão um leão, ou golpear ele 30 filisteus e depois despojar os corpos das suas vestes, não profanou seu nazireado. Em mais outra ocasião, com a aprovação de Deus, ele matou mil inimigos: "Com a queixada

dum jumento — um montão, dois montões!" — Jz 14:6, 19; 15:14-16.

No caso de Samuel, foi a sua mãe, Ana, que fez o voto, separando seu filho ainda não concebido para o serviço de Jeová como nazireu. Ela disse em oração a Deus: "Se sem falta . . . deres à tua escrava um descendente masculino, eu o entregarei a Jeová todos os dias da sua vida ["e ele não beberá vinho nem bebida forte", (1Rs 1:11, *LXX*)] e não passará navalha sobre a sua cabeça." (1Sa 1:9-11, 22, 28) João, o Batizador, não devia "beber nenhum vinho nem bebida forte". Dão-se poucos outros pormenores a respeito do seu nazireado, exceto que também ele, por designação divina, devia ser tal desde o dia em que nascesse. — Lu 1:11-15; compare isso com Mt 3:4; 11:18.

João, o Batizador, estava entre os nazireus que o próprio Jeová suscitou. Como ele disse pela boca do seu profeta Amós: "Continuei a suscitar alguns dos vossos filhos como profetas e alguns dos vossos jovens como nazireus." Todavia, eles nem sempre eram aceitos ou respeitados, e o Israel transviado tentou até mesmo quebrantar a sua integridade para com Jeová. (Am 2:11, 12) Quando a plena medida dos pecados de Israel atingiu seus limites e Jeová removeu o Israel típico em 607 AEC, nem mesmo os nazireus infiéis em Jerusalém escaparam. Jeremias descreve como os anteriormente sadios e fortes nazireus ficaram escuros quando sua pele se enrugou sobre os seus ossos por causa da terrível fome. — La 4:7-9.

NEÁ. Cidade mencionada na descrição dos termos territoriais de Zebulão. (Jos 19:10, 13, 14, 16) Não há certeza da localização de Neá. Alguns a relacionam com Tell el-Wawiyat, apenas a 1,3 km ao NNO de Rummana, cerca de 10 km ao N de Nazaré.

NEÁPOLIS [Cidade Nova]. Cidade da Grécia, na extremidade N do mar Egeu, que servia de porto marítimo para Filipos. Ela é geralmente relacionada com a atual Cavala. Esta cidade ocupa um promontório rochoso à cabeceira do golfo de Cavala. Seu porto fica no lado ocidental, e a própria Cavala fica a uns 15 km ao SE das ruínas de Filipos. Inscrições em latim indicam que a cidade dependia de Filipos, nos tempos romanos, e restos de um aqueduto ali parecem ser de construção romana. A Via Egnácia, construída pelos romanos, ligava Neápolis com Filipos e seguia para o oeste até Durazzo (Durrës), no mar Adriático.

Foi em Neápolis que o apóstolo Paulo primeiro entrou na Europa em resposta à chamada de 'passar à Macedônia'. Dali ele foi a Filipos, levando provavelmente três ou quatro horas para cruzar a serra entre as duas cidades. (At 16:9-11) Uns seis anos mais tarde, Paulo, sem dúvida, passou novamente por Neápolis. — At 20:6.

NEARIAS [Rapaz (Homem Jovem) de Jah].

1. Simeonita, filho de Isi. Nearias e seus três irmãos chefiaram uma força de 500 homens que derrotou os amalequitas no monte Seir e depois passaram a morar ali. — 1Cr 4:42, 43.

2. Filho de Semaías, pai de Elioenai, Hisquias e Azricão, e descendente de Davi. — 1Cr 3:1, 22, 23.

NEBAI [possivelmente duma raiz que significa "vicejar; dar fruto"]. Um dos "cabeças do povo", cujo descendente, se não ele mesmo, atestou com selo o "arranjo fidedigno" dos dias de Neemias. — Ne 9:38; 10:1, 14, 19.

NEBAIOTE. Primogênito dos 12 filhos de Ismael e fundador de uma das destacadas tribos árabes. (Gên 25:13-16; 1Cr 1:29-31) A irmã de Nebaiote, Maalate (ou possivelmente Basemate), casou-se com seu primo Esaú. (Gên 28:9; 36:2, 3) Os descendentes de Nebaiote não são identificados como morando em determinada localidade; provavelmente eram nômades, mudando-se como beduínos com seus rebanhos. No tempo de Isaías, "os rebanhos de Quedar" (Quedar era irmão de Nebaiote) e "os carneiros de Nebaiote" foram vinculados numa profecia que predizia que esses animais serviriam para fornecer sacrifícios no altar de Jeová. — Is 60:7.

Alguns peritos tentaram equacionar os descendentes de Nebaiote com os nabateus de tempos posteriores, mas a evidência apresentada em apoio desta sugestão não é conclusiva.

NEBALATE. Lugar povoado por benjamitas após o exílio babilônico. (Ne 11:31, 34) Nebalate é geralmente identificada com Beit Nebala (Horvat Nevallat). Situado numa colina baixa a uns 6 km ao ENE da atual Lida (Lod), Beit Nebala é sobranceira à extremidade SE da planície de Sarom.

NEBATE [Ele Olhou Para]. Efraimita e pai do Rei Jeroboão I, primeiro governante do reino de dez tribos de Israel. — 1Rs 11:26; 2Rs 14:23, 24.

NEBLINA. Veja BRUMA, NEBLINA, NÉVOA.

NEBO.

1. Cidade moabita que passou a ficar sob o controle do rei amorreu Síon, algum tempo antes de os israelitas entrarem na Terra da Promessa. (Veja Núm 21:26; 32:3; Is 15:2.) Depois de Israel ter derrotado Síon, os rubenitas reconstruíram Nebo. (Núm 32:37, 38) No entanto, no começo do nono século AEC, parece que os rubenitas (1Cr 5:1, 8) perderam a cidade, pois, na Pedra Moabita, o Rei Mesa se gaba de tê-la tomado de Israel às ordens do seu deus Quemós. Mais tarde, tanto Isaías

(no oitavo século AEC) como Jeremias (no sétimo século AEC) mencionam Nebo em profecias dirigidas contra Moabe. — Is 15:2; Je 48:1, 22.

Nebo costuma ser identificada com Khirbet Mekhayyet (ou: Qaryat el Mukhaiyat), situada a uns 8 km ao SO de Hésbon. Existem ali ruínas duma antiga fortaleza. Também foram encontradas ali grandes quantidades de fragmentos de cerâmica (que se pensa datarem desde o século 12 até o começo do sexto século AEC).

2. Cidade cujos representantes retornaram do exílio babilônico. (Esd 2:1, 29) Evidentemente para diferenciar esta Nebo da N.º 1, ela é chamada de a 'outra Nebo'. (Ne 7:33) A atual Nuba, situada a uns 11 km ao NO de Hébron, tem sido apresentada como possível identificação. No entanto, em Esdras 10:43, 44 talvez seja o nome de um homem cujos descendentes voltaram do exílio e despediram suas esposas.

3. Evidentemente, um dos montes de Abarim. Foi de cima do monte Nebo ou do cume do Pisga (que talvez fosse parte do monte Nebo ou o Nebo talvez fosse parte do Pisga) que Moisés viu a Terra da Promessa, e então morreu ali. (De 32:48-52; 34:1-4) O monte Nebo geralmente é identificado com Jebel en-Neba (Har Nevo). Este monte tem uma altitude de mais de 800 m acima do nível do mar e fica a uns 17 km ao L do ponto em que o Jordão deságua no Mar Morto. Acredita-se que o Pisga talvez seja o Ras es-Siyaghah, um cume logo ao NO do pico do Jebel en-Neba e um pouco mais baixo que ele. Num dia claro, o cume do Ras es-Siyaghah oferece uma esplêndida vista dos montes Hermom, Tabor, Ebal e Gerizim, a cordilheira central em que se encontram Belém e Hébron, bem como do vale do Jordão e do Mar Morto.

4. Deidade cuja humilhação com a queda de Babilônia foi predita pelo profeta Isaías. (Is 46:1, 2) Nebo era adorado tanto em Babilônia como na Assíria. Era identificado com o planeta Mercúrio, e era considerado filho de Marduque e Sarpanitu, e consorte de Tashmitum. Para os adoradores de Nebo ele era um deus de sabedoria e de erudição, "o deus que possui inteligência", "aquele que ouve de longe", "aquele que ensina" e "senhor do estilo para tabuinhas". — *The Seven Great Monarchies of the Ancient Eastern World* (As Sete Grandes Monarquias do Antigo Mundo Oriental), de G. Rawlinson, 1885, Vol. I, p. 91; *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, p. 450.

A proeminência desta deidade é ilustrada pela referência do rei babilônio Nabonido a Nebo como "o administrador de todo o mundo superior e inferior, que prolonga a duração da minha vida", e também como aquele "que estende (a duração do) meu domínio". Nabonido atribuiu a Nebo ter-lhe colocado nas mãos "o cetro correto, o bastão legítimo, que (só ele) assegura o engrandecimento do país". (*Ancient Near Eastern Texts*, p. 310) Outro indício da importância de Nebo na religião babilônica é que uma forma do nome aparece nos nomes dos reis babilônios *Nabu*codonosor, *Nabo*polassar e *Nabo*nido; também em *Nebu*zaradã (2Rs 25:8) e talvez em Abed*nego*. — Da 1:7.

Nebo é destacadamente associado com a antiga cidade de Borsipa (a atual Birs ou Birs-Nimrud), perto de Babilônia. Todo Dia do Ano-novo, na primavera, a imagem de Nebo era levada em procissão sagrada de Borsipa a Babilônia. Depois, quando a imagem era devolvida ao seu santuário em Borsipa, a imagem de Marduque (também chamado pelo título de Bel [Senhor]) era carregada parte do caminho junto com a de Nebo. Portanto, era bem apropriado que a profecia de Isaías mencionasse especificamente a vindoura desgraça de Bel e de Nebo na queda de Babilônia. — Is 46:1, 2.

NEBUSAZBÃ [do acadiano, significando "Ó Nebo, Livra-me!"]. O Rabe-Saris, principal oficial da corte, nas forças de Nabucodonosor que destruíram Jerusalém em 607 AEC. Nabusazbã foi um dos diversos príncipes que ordenaram a libertação de Jeremias. (Je 39:13, 14) Ou Nebusazbã é chamado pelo seu título, ou então outro homem era também chamado Rabe-Saris, no grupo que se sentou no Portão do Meio depois que os babilônios abriram uma brecha na muralha de Jerusalém. — Je 39:2, 3.

NEBUZARADÃ [do babilônico, significando "Nebo Deu Descendência"]. Chefe da guarda pessoal e figura principal nas forças de Nabucodonosor por ocasião da destruição de Jerusalém propriamente dita, em 607 AEC. Parece que Nebuzaradã não estava presente durante o sítio inicial de Jerusalém e quando sofreu a brecha, porque foi cerca de um mês mais tarde que ele "veio a Jerusalém", depois de o Rei Zedequias ter sido levado a Nabucodonosor e ter sido cegado. — 2Rs 25:2-8; Je 39:2, 3; 52:6-11.

De fora da cidade, Nebuzaradã dirigiu as operações babilônicas de destruição da cidade, que começaram "no dia sétimo do mês" (o quinto mês, abe), e que incluíram o saque dos tesouros do templo, a demolição da muralha, lidar com os cativos e permitir que alguns dos mais humildes permanecessem ali. (2Rs 25:8-20; Je 39:8-10; 43:5, 6; 52:12-26) Três dias mais tarde, no dia dez do mês, parece que Nebuzaradã "*entrou* em Jerusalém" (*NM, CBC, MC, PIB*), e, depois duma inspeção, pôs fogo na casa de Jeová e reduziu a cidade a cinzas. (Je 52:12, 13) Josefo observou que foi no mesmíssimo dia, no

dia *dez* do quinto mês, em que o templo de Salomão foi queimado, que também o templo reconstruído de Herodes foi incendiado, em 70 EC. — *The Jewish War* (A Guerra Judaica), VI, 250 (iv, 5); VI, 268 (iv, 8), veja AB.

Nebuzaradã, às ordens de Nabucodonosor, libertou Jeremias e falou com ele bondosamente, deixando-o escolher o que queria fazer, oferecendo-se a cuidar dele e concedendo-lhe alguns suprimentos. Nebuzaradã foi também porta-voz do rei de Babilônia na designação de Gedalias como governador sobre os remanescentes ali. (2Rs 25:22; Je 39:11-14; 40:1-7; 41:10) Cerca de cinco anos mais tarde, 602 AEC, Nebuzaradã levou outros judeus ao exílio, evidentemente aqueles que tinham fugido para territórios vizinhos. — Je 52:30.

NECO. Faraó do Egito, contemporâneo do Rei Josias, de Judá. Segundo o historiador grego Heródoto (II, 158, 159; IV, 42), Necos (Neco) era filho de Psamético (Psamtik I) e sucedeu ao pai como governante do Egito. Embora iniciasse a construção dum canal para ligar o Nilo com o Mar Vermelho, não completou este projeto. Todavia, enviou uma frota fenícia numa viagem em torno da África. Esta viagem foi completada com êxito em três anos.

Perto do fim do reinado de 31 anos de Josias (659-629 AEC), o Faraó Neco estava em caminho para ajudar os assírios junto ao rio Eufrates. Naquela ocasião, Josias desconsiderou "as palavras de Neco provenientes da boca de Deus" e foi mortalmente ferido ao tentar rechaçar as forças egípcias em Megido. Cerca de três meses depois, o Faraó Neco tomou cativo a Jeoacaz, sucessor de Josias no trono, e tornou Eliaquim, de 25 anos, seu vassalo, mudando o nome do novo governante para Jeoiaquim. Neco impôs também uma pesada multa ao reino de Judá. (2Cr 35:20–36:4; 2Rs 23:29-35) Em Carquemis, entre três e quatro anos mais tarde (625 AEC), as forças de Neco foram derrotadas pelos babilônios sob o comando de Nabucodonosor. — Je 46:2.

NECODA [Salpicado; Sarapintado].

1. O antepassado de um grupo de netineus que retornaram do exílio babilônico em 537 AEC. — Esd 2:1, 43, 48; Ne 7:46, 50.

2. O antepassado de um grupo 'que não era capaz de informar qual a casa de seus pais e sua origem'. (Esd 2:59, 60; Ne 7:61, 62) Visto que os nomes de Delaías e Tobias, associados com Necoda nestes versículos, não ocorrem em outra parte numa lista de exilados que retornaram, presume-se que este Necoda seja uma pessoa diferente do N.° 1.

NEDABIAS [Jah Está Disposto (Nobre; Generoso)]. Último filho mencionado do Rei Jeconias (Joaquim), nascido durante o exílio de Jeconias em Babilônia. (1Cr 3:17, 18; 2Rs 24:15; Je 29:1, 2, 4, 6) Nedabias era descendente de Davi, da tribo de Judá, e tio de Zorobabel, governador pós-exílico. — 1Cr 3:1, 17-19; Ag 1:1.

NEELÃO [De (Pertencente a) Neelão; ou, possivelmente: O Sonhador]. Talvez a cidade do falso profeta Semaías. (Je 29:24, 31, 32) Mas, desconhece-se um lugar com este nome. Portanto, alguns têm sugerido que "de Neelão" talvez seja a designação duma família e assim traduzem a frase por "o neelamita". (*Al, ALA, MC, So*) Outros acreditam que Jeremias talvez estivesse fazendo um trocadilho com a palavra hebraica *hha·lám*, que significa "sonho". — Veja Je 23:25.

NEEMIAS [Jah Consola].

1. Possível líder entre os que retornaram do exílio babilônico junto com Zorobabel. — Esd 2:1, 2; Ne 7:7.

2. Filho de Asbuque e príncipe sobre metade do distrito de Bete-Zur. Visto que a cidade de Bete-Zur ficava na região montanhosa de Judá (Jos 15:21, 48, 58), Neemias talvez fosse de Judá. Em 455 AEC, ele participou no conserto da muralha de Jerusalém. — Ne 3:16.

3. Filho de Hacalias e irmão de Hanani; copeiro do rei persa Artaxerxes (Longímano), e, posteriormente, governador dos judeus, reconstrutor da muralha de Jerusalém e escritor do livro bíblico que leva seu nome. — Ne 1:1, 2, 11; 2:1; 5:14, 16.

Durante o 20.° ano do Rei Artaxerxes, no mês de quisleu (novembro-dezembro), Neemias, enquanto estava no castelo de Susã, recebeu visitantes, seu irmão Hanani e outros homens de Judá. Ao lhes perguntar, falaram-lhe sobre os grandes apuros dos judeus, e que a muralha e os portões de Jerusalém ainda estavam em ruínas. Neemias sentiu-se induzido a chorar. Por dias seguidos ele pranteou, continuamente jejuando e orando. Confessou o pecado de Israel, e, à base das palavras de Deus a Moisés (De 30:1-4), suplicou a Jeová 'fazê-lo objeto de misericórdia' diante do Rei Artaxerxes, para que seu plano de reconstruir a muralha de Jerusalém fosse bem-sucedido. — Ne 1.

Mais tarde, no mês de nisã (março-abril), as orações de Neemias foram respondidas. O rei notou a face sombria de Neemias e perguntou sobre o motivo disso. Neemias informou-o então sobre o estado lastimável dos assuntos em Jerusalém. Quando lhe foi perguntado o que procurava obter, Neemias, orando imediatamente a Deus, solicitou permissão do rei para retornar e reconstruir Jerusalém. O pedido lhe foi concedido. Além disso, Neemias recebeu cartas do rei, dando-lhe o direito de livre passagem através das regiões sob a jurisdição de governadores ao O do rio Eufrates e conceden-

do-lhe também suprimentos de madeira para o projeto. Ele partiu para Jerusalém acompanhado por chefes da força militar e cavaleiros. — Ne 2:1-9.

Reconstruída a Muralha de Jerusalém. Depois de estar em Jerusalém por três dias, Neemias, sem que alguém o soubesse, exceto uns poucos homens com ele, fez uma inspeção noturna da cidade. Ao passo que os demais caminhavam, Neemias andava montado num animal, provavelmente um cavalo ou um jumento. As ruínas encontradas eram tão extensas que bloqueavam a passagem. Apesar disso, Neemias conseguiu terminar a inspeção. — Ne 2:11-16.

Terminada a inspeção, Neemias revelou seu plano aos judeus, trazendo à atenção deles a mão de Jeová no assunto. Incentivados assim, eles responderam: "Levantemo-nos, e temos de construir." Apesar das palavras depreciativas de Sambalá, o horonita, de Tobias, o amonita, e de Gesém, o árabe, os consertos começaram aproximadamente no dia quatro de ab (julho-agosto). — Ne 2:17-20; compare isso com Ne 6:15.

Ao passo que a obra progredia, Sambalá e Tobias continuavam a depreciar e a escarnecer os esforços dos judeus, de consertar a muralha de Jerusalém. Neemias fez disso assunto de oração, "e o povo continuou a ter coração para trabalhar". Quando a muralha atingiu metade da sua altura, Sambalá, Tobias e povos vizinhos intensificaram sua oposição a ponto de conspirarem lutar contra Jerusalém. Neemias repetidas vezes recebeu neste sentido informações dos judeus que moravam perto da cidade. Novamente, Neemias mostrou em oração confiança em Jeová. Para enfrentar a tensa situação, ele armou os trabalhadores, providenciando que outros montassem guarda e esboçando um sistema de alarme. Neemias, à noite, nem mesmo tirava a roupa, evidentemente para estar pronto para lutar caso soasse um sinal de alarme dos vigias. — Ne 4.

Mesmo nesta situação premente, Neemias não estava ocupado demais para dar a devida consideração ao clamor dos judeus. Ouvindo as suas queixas de que estavam sendo oprimidos por terem de pagar juros, ele censurou os nobres e os delegados governantes, providenciando uma grande assembleia, e, depois de expor este mal, mandou que a situação fosse corrigida. — Ne 5:1-13.

Foi depois disso que os inimigos fizeram tentativas de parar a obra de reconstrução. Quatro vezes tentaram desviar Neemias do seu projeto, mas ele os informou que não podia tirar tempo da grande obra que estava fazendo. Depois disso, Sambalá enviou uma carta aberta com falsas acusações e sugeriu que se encontrassem para trocar ideias. Neemias respondeu: "Não vieram acontecer tais coisas como estás dizendo, mas é do teu próprio coração que as inventas." Tentando mais um truque, Tobias e Sambalá contrataram um judeu para amedrontar Neemias, a fim de que cometesse o erro de esconder-se no templo. Todavia, Neemias não se intimidou, e o conserto foi terminado com bom êxito no dia 25 de elul (agosto-setembro), apenas 52 dias depois do início da obra de reconstrução. No entanto, Tobias continuou a enviar cartas intimidadoras a Neemias. — Ne 6.

Terminada a muralha, Neemias dirigiu sua atenção à obra da organização dos servos do templo. A seguir, colocou dois homens no comando da cidade, um deles sendo seu irmão Hanani. Neemias deu também instruções a respeito da abertura e do fechamento dos portões da cidade, e a guarda deles. — Ne 7:1-3.

Registro Genealógico. Naquela época, a população de Jerusalém era bem pequena. Parece que foi por isso que Deus pôs no coração de Neemias reunir os nobres, os delegados governantes e o povo para serem alistados genealogicamente, porque as informações assim obtidas podiam servir de base para se tomarem medidas com o fim de aumentar a população de Jerusalém. Enquanto Neemias dava atenção a este registro genealógico, parece que ele encontrou o registro daqueles que tinham retornado com Zorobabel do exílio babilônico. — Ne 7:4-7.

Restaurada a Observância da Lei. Foi provavelmente sob a orientação de Neemias que se realizou uma assembleia na praça pública perto do Portão das Águas. Embora evidentemente o sacerdote Esdras tomasse a dianteira em dar instruções na Lei, Neemias também participou nisso. (Ne 8:1-12) A seguir, realizou-se a Festividade das Barracas, de oito dias de duração. Dois dias mais tarde, os israelitas se reuniram novamente. Durante esta reunião, fez-se uma confissão geral do pecado de Israel. Depois se redigiu um contrato de confissão. Este contrato de confissão, ou "arranjo fidedigno", foi atestado pelos príncipes, pelos levitas e pelos sacerdotes. Neemias, "o Tirsata [governador]", foi o primeiro a atestá-lo com selo. (Ne 8:13–10:1) Todo o povo concordou em se refrear de casamentos com estrangeiros, em observar os sábados e em apoiar o serviço do templo. A seguir, escolheu-se por sortes uma pessoa em dez para morar permanentemente em Jerusalém. — Ne 10:28–11:1.

Foi depois disso que se inaugurou a muralha de Jerusalém. Para esta ocasião, Neemias designou dois grandes coros de agradecimento bem como cortejos para percorrer a muralha em direções opostas. Isto foi feito, e todos se encontraram no templo para oferecer sacrifícios. Além disso, designaram-se homens como encarregados das contribuições para os sacerdotes e os levitas. — Ne 12:27-47.

Cerca de 12 anos depois, no 32.º ano de Artaxerxes, Neemias partiu de Jerusalém. Quando retornou, encontrou condições deploráveis entre os judeus. Eliasibe, o sumo sacerdote, fizera no pátio do templo um refeitório para ser usado por Tobias, o mesmo homem que antes se opusera ferrenhamente à obra de Neemias. Neemias agiu imediatamente. Lançou fora do refeitório toda a mobília de Tobias e mandou que o refeitório fosse purificado.

Além disso, Neemias tomou medidas para assegurar as contribuições para os levitas e pôs em vigor a estrita observância do sábado. Disciplinou também aqueles que tinham tomado esposas estrangeiras, sendo que os filhos que tiveram com estas mulheres nem mesmo sabiam falar a língua judaica: "E comecei a ralhar com eles, e a invocar o mal sobre eles, e a golpear alguns homens deles, e a arrancar seu cabelo, e a fazê-los jurar por Deus: 'Não deveis dar vossas filhas a seus filhos, e não deveis aceitar nenhumas das suas filhas para os vossos filhos ou para vós mesmos.' "

"Ralhar" Neemias com esses homens, sem dúvida, foi por ele repreendê-los e censurá-los por meio da lei de Deus, expondo a sua atuação errada. Estes homens colocavam a nação restaurada no desfavor de Deus, depois de Deus a ter bondosamente repatriado de Babilônia para restaurar a adoração verdadeira em Jerusalém. Neemias 'invocou o mal sobre eles', o que significa que recitou os julgamentos da lei de Deus contra tais violadores. Ele os 'golpeou', provavelmente não em pessoa, mas ordenou que fossem açoitados como ação judicial, oficial. 'Arrancou-lhes (parte do) cabelo.' Isto era símbolo de indignação moral e de ignomínia perante o povo. (Veja Esd 9:3.) Neemias enxotou então o neto do sumo sacerdote Eliasibe, que se havia tornado genro de Sambalá, o horonita. — Ne 13:1-28.

Neemias, Exemplo Notável. Neemias se destaca como primoroso exemplo de fidelidade e devoção. Era altruísta, abandonando uma posição de destaque como copeiro na corte de Artaxerxes para empreender a reconstrução das muralhas de Jerusalém. Visto haver muitos inimigos, Neemias se expôs de bom grado ao perigo a favor do seu povo e da adoração verdadeira. Ele não só dirigiu o conserto da muralha de Jerusalém, mas também teve parte ativa e pessoal nesta tarefa. Não desperdiçou tempo, era corajoso e destemido, confiava plenamente em Jeová, e era discreto no que fazia. Sendo zeloso pela adoração verdadeira, Neemias conhecia a lei de Deus e a aplicava. Preocupava-se com edificar a fé dos seus coisraelitas. Mostrava ser homem que manifestava o devido temor a Jeová Deus. Embora impusesse vigorosamente a lei de Deus, não era prepotente sobre os outros para fins egoístas, mas mostrava preocupação com os oprimidos. Nunca exigiu o pão devido ao governador. Antes, fornecia alimentos para um considerável número de pessoas às suas próprias custas. (Ne 5:14-19) Apropriadamente, Neemias podia orar: "Lembra-te deveras de mim, ó meu Deus, para o bem." — Ne 13:31.

NEEMIAS, LIVRO DE. Livro das Escrituras Hebraicas que relata primariamente eventos ocorridos pouco antes da governadoria de Neemias em Judá e durante ela. (Ne 5:14; 13:6, 7) As palavras iniciais deste relato inspirado identificam o escritor como "Neemias, filho de Hacalias" (1:1), e grande parte acha-se escrito na primeira pessoa.

Tempo Abrangido e Época da Escrita. O mês de quisleu (novembro-dezembro) de certo 20.º ano é o ponto de referência com que começa a narrativa histórica. (Ne 1:1) Como é evidente de Neemias 2:1, este 20.º ano tem de ser o do reinado de Artaxerxes. Obviamente, o 20.º ano, neste caso, não é contado como começando em nisã (março-abril), porque o quisleu do 20.º ano não podia preceder ao nisã (mencionado em Ne 2:1) do mesmo 20.º ano. De maneira que pode ser que Neemias tenha usado seu próprio modo de contar o tempo, calculando o começo do ano lunar em tisri (setembro-outubro), mês que os judeus hoje reconhecem como início do seu ano civil. Outra possibilidade é que o reinado do rei tenha sido contado a partir da data real em que o monarca ascendeu ao trono. Pode ter sido assim, embora os escribas babilônicos continuassem a contar os anos de reinado do rei persa na sua base costumeira do cálculo de nisã a nisã, conforme mostram suas tabuinhas cuneiformes.

A evidência histórica fidedigna e o cumprimento de profecia bíblica apontam para 455 AEC como o ano em que caiu o nisã do 20.º ano do reinado de Artaxerxes. (Veja PÉRSIA, PERSAS [Os Reinados de Xerxes e de Artaxerxes].) Portanto, o quisleu que precedeu ao nisã daquele 20.º ano caiu em 456 AEC, e o 32.º ano do reinado de Artaxerxes (a última data mencionada em Neemias [13:6]) incluiu parte de 443 AEC. Portanto, o livro de Neemias abrange um período de quisleu de 456 AEC até algum tempo depois de 443 AEC.

Foi no 32.º ano do reinado de Artaxerxes que Neemias partiu de Jerusalém. Ao voltar, verificou que os judeus não sustentavam os sacerdotes e os levitas, que a lei do sábado estava sendo violada, que muitos se haviam casado com mulheres estrangeiras e que os descendentes dos casamentos mistos nem sabiam falar a língua dos judeus. (Ne 13:10-27) Terem as condições deteriorado a tal ponto indica que a ausência de Neemias foi por um período considerável. Mas não há maneira de se

determinar exatamente quanto tempo depois de 443 AEC Neemias terminou o livro que leva o seu nome.

Concordância com Outros Livros Bíblicos. O livro de Neemias exalta a Jeová Deus. Revela-o como o Criador (Ne 9:6; compare isso com Gên 1:1; Sal 146:6; Re 4:11), como Deus que responde às orações sinceras dos seus servos (Ne 1:11–2:8; 4:4, 5, 15, 16; 6:16; compare isso com Sal 86:6, 7) e como Defensor do seu povo (Ne 4:14, 20; compare isso com Êx 14:14, 25). Ele é "um Deus de atos de perdão, clemente e misericordioso, vagaroso em irar-se e abundante em benevolência" (Ne 9:17; compare isso com Núm 14:18), o "Deus dos céus, o Deus grande e atemorizante, guardando o pacto e a benevolência para com os que o amam e que guardam os seus mandamentos". — Ne 1:5; compare isso com De 7:9, 10, 21.

No livro de Neemias encontram-se numerosas alusões à Lei. Estas envolvem as calamidades resultantes da desobediência e as bênçãos advindas do arrependimento (Le 26:33; De 30:4; Ne 1:7-9), empréstimos (Le 25:35-38; De 15:7-11; Ne 5:2-11), alianças matrimoniais com estrangeiros (De 7:3; Ne 10:30), sábados, o livramento de dívidas (Êx 20:8; Le 25:4; De 15:1, 2; Ne 10:31), o fogo do altar (Le 6:13; Ne 10:34), a Festividade das Barracas (De 31:10-13; Ne 8:14-18), e a entrada de moabitas e amonitas na congregação de Israel (De 23:3-6; Ne 13:1-3), bem como os dízimos, as primícias e as contribuições. — Êx 30:16; Núm 18:12-30; Ne 10:32-39.

Neste livro há também informações históricas que são encontradas em outras partes das Escrituras Hebraicas. (Ne 9:7-35; 13:26; compare Ne 13:17, 18, com Je 17:21-27.) E a história contemporânea

DESTAQUES DE NEEMIAS

Eventos relacionados com a reconstrução das muralhas de Jerusalém e a subsequente eliminação das práticas erradas entre os judeus.

Abrange um período que começa mais de 80 anos depois do retorno dos judeus do exílio em Babilônia.

As muralhas de Jerusalém são reconstruídas em face de oposição.

- Em Susã, Neemias fica sabendo da condição arruinada da muralha de Jerusalém; ele ora a Jeová em busca de apoio, depois pede ao monarca persa, Artaxerxes, permissão para ir e reconstruir a cidade e sua muralha; Artaxerxes consente. (1:1–2:9)
- Chegando a Jerusalém, Neemias inspeciona à noite as muralhas arruinadas; depois, revela aos judeus seu propósito de reconstruí-las. (2:11-18).
- Sambalá, Tobias e Gesém — todos estrangeiros — opõem-se à reconstrução; primeiro tentam escárnio, depois conspiram para lutar contra Jerusalém; Neemias arma os trabalhadores, e estes continuam com a construção. (2:19–4:23)
- Tramas contra o próprio Neemias fracassam, e a muralha é completada em 52 dias. (6:1-19)
- A muralha é inaugurada; na cerimônia, dois coros de agradecimento e cortejos marcham em direções opostas no alto da muralha e se encontram no templo; há muita alegria. (12:27-43)

Os assuntos de Jerusalém são postos em ordem.

- Depois de completada a muralha, Neemias torna Jerusalém segura com portões e designa deveres a porteiros, cantores e levitas; encarrega da cidade Hanani e Hananias. (7:1-3)
- Neemias empreende fazer um registro genealógico do povo; ele encontra o livro do registro genealógico dos que retornaram de Babilônia junto com Zorobabel; os sacerdotes que não conseguem comprovar sua genealogia são impedidos de atuar 'até que o sacerdote se ponha de pé com Urim e Tumim'. (7:5-73)
- Jerusalém tem pouca população, de modo que se designa por sortes um em cada dez do povo para morar na cidade. (7:4; 11:1, 2)

Fazem-se esforços para melhorar a condição espiritual dos judeus.

- Judeus abastados concordam em fazer devoluções aos seus irmãos pobres, aos quais cobraram erroneamente juros sobre empréstimos. (5:1-13)
- Numa assembleia pública, Esdras lê a Lei, e certos levitas participam na explicação dela; o povo chora, mas é incentivado a regozijar-se, porque o dia é santo; alegram-se também por compreender o que se leu para eles. (8:1-12)
- No dia seguinte, à base da leitura da Lei, o povo fica sabendo da celebração da Festividade das Barracas; acata isso por celebrar a festividade com grande alegria. (8:13-18)
- A seguir, realiza-se um ajuntamento durante o qual o povo confessa seus pecados nacionais e reexamina os tratos de Jeová com Israel; jura também guardar a Lei, refrear-se de casamentos com estrangeiros, e aceitar as obrigações para a manutenção do templo e seus serviços. (9:1–10:39)
- Depois da inauguração da muralha, há outra leitura pública da Lei; quando discernem que os amonitas e os moabitas não deviam ser permitidos na congregação, eles separam de Israel "toda a mistura de gente". (13:1-3)
- Após uma prolongada ausência, Neemias retorna a Jerusalém e verifica que as coisas haviam deteriorado; ele purifica os refeitórios, ordena a contribuição de dízimos para o sustento dos levitas e dos cantores, impõe a guarda do sábado e repreende os que se casaram com mulheres estrangeiras. (13:4-30)

no relato ilustra outras passagens bíblicas. Os Salmos 123 e 129 têm paralelo histórico no que se passou com Neemias e outros judeus quando reconstruíram a muralha de Jerusalém. (Ne 4:1-5, 9; 6:1-14) Induzir Jeová a Artaxerxes a fazer a Sua vontade por atender a solicitação de Neemias, de reconstruir a muralha de Jerusalém, ilustra historicamente Provérbios 21:1: "O coração do rei é como correntes de água na mão de Jeová. Vira-o para onde quer que se agrade." — Ne 2:4-8.

Tanto o livro de Esdras (2:1-67) como o livro de Neemias (7:6-69) alistam o número de exilados de diversas famílias ou casas que retornaram com Zorobabel do exílio babilônico. Os relatos se harmonizam em dar o total de 42.360 israelitas que retornaram, além de escravos e cantores. (Esd 2:64; Ne 7:66) Todavia, há diferenças nos dados fornecidos referentes a cada família ou casa, e as cifras individuais em ambas as listagens apresentam um total muito inferior a 42.360. Muitos peritos atribuem estas variações a erros de escriba. Embora não se possa desconsiderar por completo este aspecto, há outras possíveis explicações para as diferenças.

Pode ser que Esdras e Neemias basearam suas listagens em fontes diferentes. Por exemplo, Esdras pode ter usado um documento que alistava os candidatos ao retorno à sua pátria, ao passo que Neemias talvez copiasse um registro que alistava os que realmente retornaram. Visto que havia sacerdotes que não podiam comprovar sua genealogia (Esd 2:61-63; Ne 7:63-65), não é desarrazoado concluir que muitos outros israelitas se viram confrontados com o mesmo problema. Portanto, os 42.360 podem ser a soma total do número de cada família, além de muitos outros que não puderam comprovar sua linhagem. Mais tarde, porém, alguns talvez conseguissem comprovar sua genealogia correta. Isto talvez explique como a flutuação nos números ainda podia fornecer o mesmo total.

NEFEGUE.

1. Filho de Izar, e irmão de Corá e de Zicri. Era da tribo de Levi, e primo de Moisés e de Arão. — Êx 6:16, 18, 20, 21.

2. Um dos filhos do Rei Davi nascidos em Jerusalém. — 2Sa 5:13-15; 1Cr 3:5, 7; 14:3-6.

NEFILINS [Derrubadores; Os Que Fazem [Outros] Cair]. Esta é uma transliteração da palavra hebraica *nefi·lím,* no plural nas suas três ocorrências na Bíblia. (Gên 6:4; Núm 13:33 [duas vezes]) Evidentemente, deriva da forma causativa do verbo *na·fál* (fazer cair; cortar), conforme encontrado, por exemplo, em 2 Reis 3:19; 19:7.

O relato da Bíblia que descreve o desagrado de Jeová com os homens nos dias de Noé, antes do Dilúvio, conta que "os filhos do verdadeiro Deus" tomaram para si esposas dentre as atraentes filhas dos homens. Daí menciona a presença de "nefilins", dizendo: "Naqueles dias veio a haver os nefilins na terra, e também depois, quando os filhos do verdadeiro Deus continuaram a ter relações com as filhas dos homens e elas lhes deram filhos; eles eram os poderosos [hebr.: *hag·gib·bo·rím*] da antiguidade, os homens de fama." — Gên 6:1-4.

Identidade. Comentadores bíblicos, tomando em conta o versículo 4, fizeram diversas sugestões sobre a identidade desses nefilins. Alguns acham que a derivação do nome indica que os nefilins haviam caído do céu, isto é, que eram 'anjos caídos', anjos que pecaram. Outros, usando uma linha de raciocínio um tanto curiosa, dizem que o nome nefilins indica que eles 'caíram do céu' no sentido de que foram 'gerados por seres celestiais'. Outros peritos, fixando a atenção principalmente na declaração "e também depois" (v 4), disseram que os nefilins não eram 'anjos caídos', nem os "poderosos", uma vez que "naqueles dias veio a haver nefilins na terra", *antes* de os filhos de Deus terem relações sexuais com mulheres. Estes últimos peritos são da opinião de que os nefilins simplesmente eram homens iníquos assim como Caim — assaltantes, rufiões e tiranos, que percorriam a terra até serem destruídos pelo Dilúvio. Mais outro grupo, tomando em consideração não apenas o significado do nome nefilins, mas também o contexto do versículo 4, conclui que os próprios nefilins não eram anjos, mas eram os descendentes híbridos resultantes de anjos materializados terem relações sexuais com as filhas dos homens.

Os mesmos que os "gib·bo·rím". Certas traduções da Bíblia ajustam a posição da frase "e também depois", colocando-a perto do início do versículo 4, identificando assim os nefilins com os "poderosos", os *gib·bo·rím,* mencionados na última parte do versículo. Por exemplo: "Naquele tempo, como também mais tarde, quando os filhos de Deus se uniram às filhas dos homens e estas deram à luz, havia gigantes [hebr.: *han·nefi·lím*] sobre a terra. São estes os heróis [hebr.: *hag·gib·bo·rím*] dos tempos de antanho, aqueles homens famosos." — Gên 6:4, *LEB;* veja também *AT, BLH, Mo* e *NIV.*

A *Septuaginta* grega também sugere que os "nefilins" e os "poderosos" eram idênticos, por usar a mesma palavra *gí·gan·tes* (gigantes) para traduzir ambos os termos.

Reexaminando o relato, vemos que os versículos 1 a 3 falam de "os filhos do verdadeiro Deus" tomarem esposas, e da declaração de Jeová, de que sua paciência com os homens acabaria depois de 120 anos. O versículo 4 diz então que "naqueles dias" veio a haver nefilins na terra, evidentemente

nos dias em que Jeová fez a declaração. Daí, mostra que esta situação continuou "depois, quando os filhos do verdadeiro Deus continuaram a ter relações com as filhas dos homens", e descreve em mais pormenores o resultado da união dos "filhos do verdadeiro Deus" com mulheres.

Quem eram os 'filhos de Deus' que geraram os nefilins?

Quem eram "os filhos do verdadeiro Deus" envolvidos nisso? Eram homens que adoravam a Jeová (diferentes da humanidade iníqua em geral), conforme alguns afirmam? Evidentemente que não. A Bíblia dá a entender que o casamento deles com as filhas dos homens resultou em atiçar a maldade na terra. Noé e seus três filhos, junto com as respectivas esposas, eram os únicos no favor de Deus e foram os únicos preservados através do Dilúvio. — Gên 6:9; 8:15, 16; 1Pe 3:20.

Portanto, se estes "filhos do verdadeiro Deus" eram apenas homens, surge a pergunta: Por que eram seus descendentes "homens de fama" mais do que aqueles dos iníquos, ou do fiel Noé? Também se poderia fazer a pergunta: Por que mencionar seu casamento com as filhas dos homens como algo especial? Casamentos e ter filhos já ocorriam por mais de 1.500 anos.

Portanto, os filhos de Deus, mencionados em Gênesis 6:2, devem ter sido anjos, espirituais "filhos de Deus". Esta expressão é aplicada aos anjos em Jó 1:6; 38:7. Este conceito é apoiado por Pedro, que fala dos "espíritos em prisão, os quais outrora tinham sido desobedientes, quando a paciência de Deus esperava nos dias de Noé". (1Pe 3:19, 20) Judas também escreve sobre "os anjos que não conservaram a sua posição original, mas abandonaram a sua própria moradia correta". (Ju 6) Os anjos tinham o poder de se materializar em forma humana, e alguns anjos fizeram isso para trazer mensagens de Deus. (Gên 18:1, 2, 8, 20-22; 19:1-11; Jos 5:13-15) Mas o céu é a *moradia* correta das pessoas espirituais, e os anjos ali têm posições de serviço sob Jeová. (Da 7:9, 10) Abandonarem esta moradia para morar na terra e deixarem seu serviço designado para ter relações carnais equivalia a uma rebelião contra as leis de Deus, e era perversão.

A Bíblia declara que os anjos desobedientes são agora "espíritos em prisão", tendo sido 'lançados no Tártaro' e 'reservados com laços sempiternos, em profunda escuridão, para o julgamento do grande dia'. Isto parece indicar que se encontram grandemente restritos, incapazes de novamente se materializar assim como fizeram antes do Dilúvio. — 1Pe 3:19; 2Pe 2:4; Ju 6.

Crescente Iniquidade. "Os poderosos da antiguidade, os homens de fama", produzidos por estes casamentos, não eram homens de fama para Deus, pois não sobreviveram ao Dilúvio assim como Noé e sua família. Eram "nefilins", rufiões, tiranos, os quais, sem dúvida, contribuíram para piorar as condições. Seus pais angélicos, conhecendo a constituição do corpo humano e podendo materializar-se, não estavam criando vida, mas viviam nestes corpos humanos, e, por coabitarem com mulheres, geraram filhos. Seus filhos, os "poderosos", portanto, eram híbridos não autorizados. Pelo visto, os nefilins, por sua vez, não tiveram filhos.

Na Mitologia. A fama e o pavor gerado pelos nefilins, ao que parece, deu margem a muitas mitologias de povos pagãos que, após a confusão de línguas em Babel, foram espalhados por toda a terra. Embora as formas históricas do relato de Gênesis fossem muito distorcidas e floreadas, havia uma notável semelhança nestas antigas mitologias (as dos gregos sendo apenas um exemplo), em que deuses e deusas coabitaram com humanos para produzir heróis sobre-humanos e temíveis semideuses com características de deus-homem. — Veja GRÉCIA, GREGOS (Religião Grega).

Relatório Que Visava Aterrorizar. Os dez espias que trouxeram aos israelitas no ermo um relatório falso sobre a terra de Canaã declararam: "Todo o povo que vimos no meio dela são homens de tamanho extraordinário. E vimos ali os nefilins, os filhos de Anaque, que são dos nefilins; de modo que ficamos aos nossos próprios olhos como gafanhotos, e assim também éramos aos olhos deles." Sem dúvida, havia alguns homens grandes em Canaã, conforme mostram outros textos bíblicos, mas nunca, exceto neste "relato mau", cuidadosamente fraseado em linguagem destinada a aterrorizar e causar pânico entre os israelitas, são chamados de nefilins. — Núm 13:31-33; 14:36, 37.

NEFTOA. Nome associado com um manancial no termo entre Judá e Benjamim. (Jos 15:1, 9; 18:11, 15) Este manancial costuma ser identificado com o em Lifta ('En Neftoah), ao L de Quiriate-Jearim e a uns 4 km ao ONO do monte do Templo em Jerusalém. Embora esta identificação concorde com Josué 15:9, Josué 18:15, 16, parece situar "o manancial das águas de Neftoa" ao O de Quiriate-Jearim. Tradutores da Bíblia têm lidado de várias maneiras com esta aparente discrepância. Seguindo a leitura da *Septuaginta* grega, *A Bíblia de Jerusalém* substitui "para o oeste" por "em direção de Gasim". Na versão *Almeida* da Imprensa Bíblica Brasileira, o texto foi mudado em harmonia com Josué 15:9 e reza "até Efrom", em vez de "para o oeste" ("ao ocidente", *Al*). Ronald A. Knox traduz a palavra hebraica *yám·mah* (para o oeste) segundo

O Negebe* (*o sul de Judá*), *embora em geral um terreno agreste, outrora sustentava uma substancial população.

seu significado literal como "para o mar" (veja *So*), e explica numa nota de rodapé: "Isto devia significar para o oeste, para o Mediterrâneo, mas parece bastante claro que, neste ponto, a fronteira de Benjamim virava para o leste; e o mar é presumivelmente o Mar Morto, seu limite leste."

NEFUSESIM, NEFUSIM. Cabeça de família de netineus, de quem alguns descendentes retornaram do exílio babilônico junto com Zorobabel, em 537 AEC. (Ne 7:6, 7, 46, 52; Esd 2:43, 50) Ele era possivelmente de linhagem ismaelita através da tribo de Nafis. — Gên 25:13-15; 1Cr 1:29-31; 5:19.

NEGEBE [Sul]. Acha-se que a palavra hebraica *né·ghev* deriva duma raiz que significa "ser ressequido", e frequentemente denota a região semi-árida ao S dos montes de Judá. O termo *né·ghev* passou a significar também "sul" e é usado com referência a um lado sulino (Núm 35:5), a um termo meridional (Jos 15:4) e a um portão meridional (Ez 46:9). Em algumas traduções não se mantém a diferença entre a designação geográfica e o ponto cardeal, resultando em traduções confusas. Um exemplo disso é Gênesis 13:1, onde a tradução de *né·ghev* como "sul" (*Al, AS, KJ, Le*) faz parecer que Abraão saiu do Egito em direção sul, quando na realidade se dirigiu para o norte, através do Negebe, a Betel. Mas esta dificuldade tem sido eliminada em muitas traduções modernas. — *ALA, BJ, CBC, NM.*

Topografia. O Negebe dos tempos antigos parece ter abrangido uma região desde o distrito de Berseba, no N, até Cades-Barneia, no S. (Gên 21:14; Núm 13:17, 22; 32:8) O profeta Isaías descreveu esta região como uma terra de condições difíceis, guarida de leões, leopardos e cobras. (Is 30:6) Na parte setentrional, há ocasionais fontes, poços e lagoas, e a tamargueira é uma das poucas árvores que vicejam ali. (Gên 21:33) Ao SO de Berseba ficam duas pequenas áreas e uma relativamente grande de dunas de areia. Grande parte do Negebe é um planalto de 450 a 600 m acima do nível do mar, com cumes de até 1.050 m de altitude. Ao S e ao L de Berseba há serras agrestes, em geral na direção L-O.

História. As cisternas, os socalcos murados e as ruínas de muitas cidades encontrados no Negebe indicam que aquela região antigamente sustentava uma considerável população. Foi ali que os patriarcas Abraão e Isaque encontraram pastagens para os seus grandes rebanhos. (Gên 13:1, 2; 20:1; 24:62) E no tempo de Abraão, o rei elamita Quedorlaomer, com seus três aliados, derrotou os habitantes do Negebe. — Gên 14:1-7.

Séculos mais tarde, os espias israelitas, enviados por Moisés, entraram na Terra da Promessa através do Negebe, que naquele tempo era habitado pelos amalequitas. (Núm 13:17, 22, 29) Sob a liderança de Josué, todos os habitantes do Negebe foram derrotados (Jos 10:40; 11:16) e as cidades nesta região tornaram-se parte do território da tribo de Simeão. (Jos 19:1-6) Também os queneus nômades, aparentados com Moisés por afinidade, passaram a morar no Negebe. (Jz 1:16; compare isso com 1Sa 15:6, 7.) Pelo visto, os israelitas não mantiveram o controle sobre esta região. No decorrer dos anos, houve repetidos choques com os cananeus do Negebe e especialmente com os amalequitas. (Jz 1:9; 6:3; 1Sa 15:1-9; 30:1-20) Davi, partindo da cidade de Ziclague, que lhe fora dada pelo rei filisteu Aquis, fez incursões contra os gesuritas, os girzitas e os amalequitas do Negebe. (1Sa 27:5-8) Parece que foi só quando Davi reinou, depois de derrotar os edomitas, que Israel obteve controle completo sobre o Negebe. (2Sa 8:13, 14) O posterior

Rei Uzias, de Judá, evidentemente construiu torres e escavou cisternas nesta região. — 2Cr 26:10.

Depois da destruição de Jerusalém pelos babilônios, Obadias predisse que os israelitas seriam restabelecidos na sua terra, inclusive no Negebe. — Ob 19, 20.

NEGLIGENCIAR. Esta palavra tem o sentido de não prestar atenção a; desconsiderar; ser remisso nos cuidados ou no tratamento de (alguém ou alguma coisa); deixar de realizar ou executar (ordens, deveres, e assim por diante). A palavra pode ter a conotação de deliberação ou intenção nesta falha, ou apenas de omissão por indiferença ou descuido.

Um dos diversos termos hebraicos que têm o sentido de "negligenciar" é o verbo *pa·rá'*, que literalmente significa "soltar". (Núm 5:18) Tem o sentido de "ficar desgrenhado" na aparência física (Le 10:6), "ficar desenfreado" na conduta (Êx 32:25) e de "negligenciar" a disciplina ou de "esquivar-se" dela. (Pr 13:18; 15:32; veja Êx 5:4, onde é vertido por "largar".) Outra palavra é *'a·záv*, que literalmente significa "abandonar". (De 29:25; 1Rs 12:8) Assim, Neemias incentivou os verdadeiros adoradores a não "negligenciar" a casa do verdadeiro Deus. (Ne 10:39; veja 13:11.) Outro termo hebraico que designa negligência literalmente significa "frouxidão", como a de um arco frouxo. — Je 48:10; compare isso com Sal 78:57.

A palavra grega *a·me·lé·o* (de *a*, "não", e *mé·lo*, "cuidar de") contém mais especificamente a ideia de estar desinteressado, de não se importar, e não tanto o sentido de desintencional omissão ou descaso. Depois de descrever a severa punição pela desobediência à Lei mosaica, o apóstolo Paulo diz: "Como escaparemos nós, se tivermos negligenciado [gr.: *a·me·lé·san·tes*, "estado desinteressados (em)"] uma salvação de tal magnitude, sendo que começou a ser anunciada por intermédio do nosso Senhor . . . ao passo que Deus se juntou em dar testemunho?" Aqui ele indica que não se trata dum caso de omissão, mas sim de desinteresse, de 'desvio' (v 1), de desobediência à palavra de Deus falada por meio de seu Filho unigênito. — He 2:1-4, *Int.*

Mateus usou uma forma desta palavra grega ao contar a ilustração de Jesus, de uma festa de casamento. Os convidados pelo rei para a festa de casamento de seu filho não compareceram. Por que não? Não por um lapso, mas, "indiferentes, foram embora, um para o seu próprio campo, outro para o seu negócio comercial". Por causa desta indiferença, foram considerados indignos. — Mt 22:5, 8.

O jovem Timóteo recebeu a pesada responsabilidade de superintendente em Éfeso. Paulo admoestou-o: "Não negligencies [ou: não descuides de] o dom em ti, que te foi dado por intermédio duma predição e quando o corpo de anciãos pôs as suas mãos sobre ti." Requereu muita ação enérgica da parte de Timóteo evitar ser negligente. Ele tinha de se empenhar na leitura, em ensino, conduta, exortação e exemplo corretos, mostrando interesse por dar constante e indivisa atenção. Do contrário, ele poderia sair perdendo por negligência, por falta de real interesse no favor de Deus que recebera. — 1Ti 4:11-16, *Int.*

Paulo cita as palavras de Jeová a respeito de Israel, quando Ele falou do pacto da Lei, dizendo: "Pacto meu que eles próprios violaram, embora eu mesmo tivesse a posse marital deles." (Je 31:32) Em vez de "embora eu mesmo tivesse a posse marital deles", a *Septuaginta* reza: "e eu deixei de me importar com eles". Sem dúvida, isto explica por que esta citação, em Hebreus 8:9, reza: "Porque não continuaram no meu pacto, de modo que parei de me importar com eles [não mostrei interesse neles]." Jeová certamente não foi negligente no sentido de descuido ou lapso; antes, ele mostrou grande interesse no seu povo pactuado, até que este desconsiderou a Sua palavra e se rebelou contra ele. Só então, e nesta base, foi que ele 'deixou de se importar [gr.: *e·mé·le·sa*] com eles'.

NEGOCIANTE. Veja MERCADOR, COMERCIANTE.

NEGUEBE. Veja NEGEBE.

NEIEL. Cidade de Aser (Jos 19:24, 27), identificada com Khirbet Ya'nin (Horvat Ya'anin), a uns 15 km ao ESE de Aco.

NEILOTE. Transliteração de *nehhi·lóhth*, termo hebraico de derivação e sentido incertos, que ocorre apenas no cabeçalho do Salmo 5. Neilote parece ser um termo musical, e muitos acreditam que se refira a um instrumento de sopro, relacionando-o com uma raiz hebraica aparentada com *hha·lìl* (flauta). Todavia, a frase "para Neilote" talvez se refira a uma melodia. A *Septuaginta* grega e a *Vulgata* latina vertem o termo "[para] aquela que herda".

NEMUEL.

1. Primeiro alistado dos cinco filhos de Simeão e cabeça de família dos nemuelitas. (Núm 26:12-14; 1Cr 4:24) Na lista daqueles que entraram no Egito junto com Jacó ele é chamado de Jemuel. — Gên 46:8, 10; Êx 6:15.

2. Filho de Eliabe e bisneto de Rubem. Seus irmãos eram os rebeldes Datã e Abirão, que a terra tragou. — Núm 26:5, 8, 9; De 11:6.

NEMUELITAS [De (Pertencentes a) Nemuel]. Família de Simeão, descendente de Nemuel. — Núm 26:12.

NER [Lâmpada]. Benjamita, filho de Abiel (Jeiel), pai de Abner e Quis, e avô do Rei Saul. — 1Sa 14:50, 51; 1Cr 8:33; 9:39; veja ABIEL N.º 1.

NEREU. Um irmão que, junto com sua irmã, foi incluído nos cumprimentos que Paulo enviou à congregação de Roma. (Ro 16:15) O nome é também encontrado em inscrições romanas que alistam alguns da casa do imperador, bem como em lendas.

NERGAL. Deidade babilônica, especialmente adorada em Cuta, cidade que, segundo a história, era dedicada a Nergal. O povo de Cute (Cuta), que o rei da Assíria estabeleceu no território de Samaria, continuou a adorar esta deidade. (2Rs 17:24, 30, 33) Alguns peritos sugerem que Nergal originalmente estava associado com o fogo e o calor do sol, e que, mais tarde, ele passou a ser considerado deus da guerra e da caça, bem como causador de pestilência. Os apelidos aplicados a Nergal em textos religiosos indicam que, basicamente, era encarado como destruidor. Ele é chamado de "o rei enraivecido", "o violento" e "aquele que queima". Nergal passou também a ser considerado o deus do mundo subterrâneo e consorte de Eresquigal. Pensa-se que o leão de cabeça humana e de asas tenha sido o emblema de Nergal.

Nergal-Sarezer, o Rabe-Mague, um dos príncipes de Nabucodonosor, evidentemente derivou seu nome deste deus. — Je 39:3, 13.

NERGAL-SAREZER [do acadiano, significando "Que Nergal Proteja o Rei"].

1. Príncipe babilônio do tempo de Nabucodonosor. — Je 39:3.

2. Outro importante príncipe das forças de Nabucodonosor por ocasião da derrubada de Jerusalém, diferenciado do N.º 1 pelo acréscimo do título Rabe-Mague. Foi este Rabe-Mague que ajudou na soltura de Jeremias. — Je 39:3, 13, 14.

Visto que este nome tem uma tão notável semelhança com o encontrado em inscrições babilônicas (*Nergal-shar-usur*), alguns peritos acham que este príncipe era Neriglissar (forma grega), que se crê ter sido o sucessor do Rei Evil-Merodaque (Avil-Marduque). — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, p. 308.

NÉRI [do hebr., forma abreviada de Nerias]. Descendente do Rei Davi através de Natã, na linhagem régia de Jesus. Segundo Lucas, Sealtiel era o filho de Néri, porém, Mateus diz que Jeconias era o pai de Sealtiel. (Mt 1:12; Lu 3:27) Pode ser que Sealtiel se tenha casado com a filha de Néri, tornando-se assim seu genro. Nas listas genealógicas hebraicas, não era incomum chamar o genro de filho. Portanto, ambos os relatos são corretos.

NERIAS [Minha Lâmpada É Jeová]. Filho de Maseias e pai tanto de Baruque, secretário de Jeremias, como de Seraías, aquele que leu para a cidade de Babilônia a denúncia contra ela. — Je 32:12; 36:4, 8, 14, 32; 43:3, 6; 45:1; 51:59-64.

NERO. Veja CÉSAR.

NETAIM. Lugar em Judá, habitado por alguns oleiros que estavam a serviço do rei. (1Cr 4:21-23) Desconhece-se hoje a localização de Netaim.

NETANEL [Deus Deu].

1. Maioral da tribo de Issacar; filho de Zuar. (Núm 1:8, 16) Neste cargo, ele supervisionou o censo no ermo para Issacar, apresentou sua dádiva quando se inaugurou o altar do tabernáculo e chefiou um exército de 54.400. — Núm 2:5, 6; 7:11, 18-23; 10:15.

2. Quarto filho mencionado de Jessé e um irmão mais velho do Rei Davi. — 1Cr 2:13-15.

3. Levita cujo filho Semaías era secretário durante o reinado de Davi. — 1Cr 24:6.

4. Sacerdote que tocou a trombeta diante da Arca do Pacto no cortejo que a acompanhou a Jerusalém. — 1Cr 15:24.

5. Porteiro levita designado no tempo de Davi para a área ao S do santuário, onde ficavam as casas de armazenagem; quinto filho de Obede-Edom. — 1Cr 26:4, 8, 15.

6. Príncipe enviado pelo Rei Jeosafá para ensinar a lei de Jeová nas cidades de Judá. — 2Cr 17:7-9.

7. Chefe de levitas, que contribuiu animais para o sacrifício na grande celebração da Páscoa feita por Josias. — 2Cr 35:9, 18, 19.

8. Cabeça da casa paterna de Jedaías, nos dias de Joiaquim, sucessor de Jesua. — Ne 12:12, 21.

9. Sacerdote dentre aqueles filhos de Pasur, que haviam tomado esposas estrangeiras, mas que as despediram às instâncias de Esdras. (Esd 10:22, 44) Possivelmente é o N.º 10.

10. Músico num dos cortejos que celebraram a reconstrução da muralha de Jerusalém nos dias de Neemias. (Ne 12:31, 35, 36) Possivelmente o N.º 9.

NETANIAS [Jeová Deu].

1. Terceiro filho mencionado dos quatro de Asafe, escolhido por Davi para o serviço musical no santuário. Das 24 turmas, Netanias encabeçava a quinta. — 1Cr 25:1, 2, 12.

2. Levita do grupo composto por sacerdotes, levitas e príncipes, enviados pelo Rei Jeosafá, no terceiro ano do seu reinado, para ensinar a lei de Jeová nas cidades de Judá. — 2Cr 17:7-9.

3. Filho de Selemias e pai de Jeudi, que leu o rolo de Jeremias para o Rei Jeoiaquim, em 625 AEC. — Je 36:14, 21, 23.

4. Filho de Elisama e pai de Ismael, assassino do governador Gedalias. — 2Rs 25:23, 25; Je 40:8, 14, 15; 41:1-18.

NETINEUS [(Os) Dados]. Escravos ou ministros não israelitas que serviam no templo. (1Cr 9:2; Esd 8:17) Representantes de 35 famílias de netineus estavam entre os que retornaram do exílio babilônico junto com Zorobabel, em 537 AEC. (Esd 2:1, 2, 43-54, 58; Ne 7:46-56, 60; os filhos de Acube, de Hagabe e de Asná, alistados por Esdras, não são mencionados por Neemias. Talvez fossem incluídos sob o nome de outras famílias.) Também em 468 AEC, alguns netineus acompanharam Esdras de Babilônia a Jerusalém. (Esd 7:1-7) Depois, certos netineus participaram no conserto da muralha de Jerusalém. (Ne 3:26) Participaram também com os israelitas num pacto para se manterem livres de alianças matrimoniais com estrangeiros. — Ne 10:28-30.

É provável que muitos dos netineus fossem descendentes dos gibeonitas que Josué havia constituído em "ajuntadores de lenha e tiradores de água para a assembleia e para o altar de Jeová". (Jos 9:23, 27) Parece que outros netineus descendiam dos cativos tomados pelo Rei Davi e seus príncipes. (Esd 8:20; compare isso com Sal 68:18.) Os netineus pertencentes à família de Meunim talvez fossem descendentes de cativos tomados pelo Rei Uzias, de Judá. (2Cr 26:7; Esd 2:50; Ne 7:52) Mais outro grupo, "os filhos de Nefusim" (Nefusesim), talvez fossem descendentes de Ismael através de Nafis. — Gên 25:13-15; Esd 2:50; Ne 7:52.

Nos tempos pós-exílicos, os netineus moravam em Ofel, pelo visto, perto da área do templo, bem como em outras cidades. (Esd 2:70; Ne 3:26, 31; 7:73; 11:3, 21) Por causa da sua obra no templo, o rei persa Artaxerxes isentou-os do pagamento de impostos, tributos e pedágios. — Esd 7:24.

NETOFA [duma raiz que significa "gotejar; pingar"], **NETOFATITAS.** Pequena aldeia de Judá, provavelmente situada em Khirbet Bedd Faluh, a uns 4 km ao SSE de Belém, e seus habitantes. A Bíblia trata principalmente dos seus habitantes, os quais, no começo, evidentemente eram aparentados com os que se estabeleceram em Belém. — 1Cr 2:54.

Entre os netofatitas havia Maarai e Helebe (Helede; Heldai), poderosos de Davi, que se tornaram chefes de turmas do exército. (2Sa 23:8, 28, 29; 1Cr 11:26, 30; 27:13, 15) Alguns netofatitas foram deixados em Judá depois da deportação geral para Babilônia, e eles apoiaram o governador Gedalias. (2Rs 25:23; Je 40:8) Diversos netofatitas, descendentes dos levados a Babilônia, retornaram com Zorobabel em 537 AEC. (Esd 2:1, 2, 22; Ne 7:26) Alguns levitas que moravam nos povoados dos netofatitas vieram a Jerusalém para a inauguração da muralha reconstruída. — 1Cr 9:14, 16; Ne 12:27, 28.

NEUM. Evidentemente, uma grafia alternativa de Reum, um dos homens que retornaram com Zorobabel do exílio babilônico. — Esd 2:2; Ne 7:7.

NEUSTA. Filha de Elnatã, de Jerusalém, e esposa do Rei Jeoiaquim. Quando os primeiros cativos foram levados para Babilônia, em 617 AEC, depois do governo de três meses do filho dela, Joaquim, Neusta também foi levada e provavelmente permaneceu ali pelo resto da vida. — 2Rs 24:6, 8, 12; Je 29:2.

NEVE. Cristais brancos de água congelada, formados do vapor da água na atmosfera. Cada cristal de neve que cai purifica a atmosfera e traz consigo compostos de elementos, tais como enxofre e nitrogênio, contribuindo assim para a fertilização do solo ao supri-lo de umidade. (Is 55:10, 11) A neve pode ser fonte de água limpa para a lavagem. (Jó 9:30) Embora rara ou desconhecida em certas regiões da Palestina, ela às vezes cai durante janeiro e fevereiro em regiões montanhosas, tal como em Jerusalém. (Veja 2Sa 23:20; 1Cr 11:22.) Na maior parte do ano há neve nas altitudes e nas ravinas da cordilheira do Líbano; o elevado monte Hermom tem o cume coberto de neve quase que o ano inteiro. (Je 18:14) O Salmo 68:14 refere-se à neve em Zalmom, que é parte do monte Haurã (Jebel ed Druz), situado ao L do Jordão.

Jeová, o Produtor da neve, pode também controlá-la. (Jó 37:6; Sal 147:16) A fim de servir seu propósito, Deus tem armazenado neve e saraiva "para o dia de peleja e de guerra". — Jó 38:22, 23.

Uso Ilustrativo. Em símiles bíblicos usa-se a neve para ajudar a transmitir a ideia de brancura. (Êx 4:6; Núm 12:10; 2Rs 5:27; Da 7:9; Mt 28:3; Re 1:14) Às vezes é associada com pureza. (Is 1:18; La 4:7) Por exemplo, Davi rogou a Deus para que o purificasse de pecado, lavando-o para que se tornasse "mais branco do que a neve". — Sal 51:7.

Os três companheiros de Jó, que não lhe eram fonte de verdadeiro consolo, foram comparados a uma torrente hibernal, engrossada por gelo e neve derretidos das montanhas, mas que seca no calor do verão. (Jó 6:15-17) Diz-se que o Seol arrebata pecadores assim como a seca e o calor fazem com as águas da neve. (Jó 24:19) Assim como a neve no verão é desnatural e arruinaria as plantações, assim "a glória não é apropriada para o estúpido". (Pr 26:1) Todavia, o enviado fiel, aquele que cumpre com sua comissão para a satisfação daquele que o

envia, é comparado a uma bebida refrescada com neve dos montes e que refrigera num dia quente de colheita. — Pr 25:13.

NÉVOA. Veja BRUMA, NEBLINA, NÉVOA.

NEZIÁ [duma raiz que significa "supervisionar; superar; suportar"]. Antepassado de um grupo de netineus que retornaram com Zorobabel após o exílio babilônico, em 537 AEC. — Esd 2:1, 2, 43, 54; Ne 7:46, 56.

NEZIBE [duma raiz que significa "erguer; postar; erigir"]. Lugar de Judá na Sefelá. (Jos 15:20, 33, 43) Costuma ser identificado com Khirbet Beit Nesib (Horvat Neziv), a uns 11 km ao NO de Hébron.

NIBAZ. Deidade adorada pelos avitas, que o rei da Assíria estabeleceu no território de Samaria depois da deportação dos israelitas após a queda do reino das dez tribos. (2Rs 17:24-31) Além da breve referência bíblica a Nibaz, não se pode dizer nada com certeza sobre a natureza ou a forma deste deus.

NIBSÃ. Cidade no ermo de Judá. (Jos 15:20, 61, 62) Desconhece-se a localização exata de Nibsã. Mas é provisoriamente identificada com Khirbet el-Maqari, situada numa serra plana a uns 16 km ao SE de Jerusalém.

NICANOR [provavelmente: Conquistador]. Um dos sete homens "cheios de espírito e de sabedoria", aprovados pelos apóstolos para cuidar da distribuição diária de alimentos na primitiva congregação de Jerusalém. — At 6:1-6.

NICODEMOS [Conquistador do Povo]. Fariseu e instrutor de Israel, governante dos judeus (isto é, membro do Sinédrio), mencionado somente no Evangelho de João. Nicodemos ficou impressionado com os sinais que Jesus realizara em Jerusalém na época da Páscoa de 30 EC. Assim, ele visitou Jesus certa noite e confessou que Jesus vinha da parte de Deus. (Provavelmente por medo dos judeus, preferiu a cobertura da escuridão para esta primeira visita.) Foi a Nicodemos que Jesus falou sobre "nascer de novo", a fim de ver o Reino de Deus, sobre nenhum homem ter ascendido ao céu, sobre o amor de Deus conforme demonstrado por ele enviar o Filho à Terra, e sobre a necessidade de se exercer fé. — Jo 2:23; 3:1-21.

Cerca de dois anos e meio mais tarde, na Festividade das Barracas, os fariseus enviaram oficiais para prenderem Jesus. Quando os oficiais voltaram de mãos vazias, os fariseus escarneceram deles por terem feito um relatório favorável de Jesus, em vista do que Nicodemos falou, dizendo: "Será que a nossa lei julga um homem sem que primeiro o tenha ouvido e venha a saber o que ele está fazendo?" Nisso, os outros zombaram dele. (Jo 7:45-52) Depois da morte de Jesus, Nicodemos acompanhou José de Arimateia, aquele discípulo temeroso, trazendo um pesado rolo de mirra e aloés (c. 100 libras romanas [33 kg]), uma oferta cara, para a preparação do corpo de Jesus para o sepultamento. (Jo 19:38-40) Não há nenhuma evidência bíblica pró ou contra as tradições que dizem que Nicodemos, mais tarde, tornou-se discípulo, foi expulso do Sinédrio e de Jerusalém, teve uma morte de mártir, e assim por diante.

NICOLAU [Conquistador do Povo].

1. Um dos sete homens habilitados que a congregação recomendou aos apóstolos para a tarefa de distribuir alimentos, a fim de assegurar um tratamento justo e equitativo entre os da primitiva congregação de Jerusalém após o Pentecostes de 33 EC. Dentre os sete, Nicolau é o único chamado de "prosélito de Antioquia", o que sugere que ele talvez fosse o único não judeu do grupo, os nomes gregos dos outros sendo comuns mesmo entre os judeus naturais. — At 6:1-6.

2. A "seita de Nicolau" (ou: dos nicolaítas) é condenada em duas das sete cartas às congregações, nos capítulos 2 e 3 de Revelação (Apocalipse). O "anjo" da congregação de Éfeso foi elogiado por odiar "as ações da seita de Nicolau", que o próprio Cristo Jesus também odeia. (Re 2:1, 6) Na congregação em Pérgamo, porém, havia alguns que 'se apegavam ao ensino da seita de Nicolau', sendo exortados a se afastarem desse e a se arrependerem. — Re 2:12, 15, 16.

Além daquilo que consta em Revelação sobre a seita de Nicolau, nada mais se sabe dela, nem das suas práticas e ensinos, os quais são condenados, nem da sua origem e desenvolvimento. O advérbio "assim", que segue à referência ao proceder imoral e idólatra adotado pelos israelitas devido "ao ensino de Balaão" (Re 2:14, 15), talvez indique alguma similaridade, mas Revelação faz uma distinção entre os dois. Não há motivo para ligar esta seita com Nicolau, o cristão de Antioquia (N.º 1), só por ele ser a única pessoa com este nome na Bíblia, como fizeram alguns dos primitivos escritores eclesiásticos. Nem se justifica dizer que alguma seita apóstata tomou o nome dele para dar peso à sua transgressão. É mais provável que Nicolau tenha sido uma pessoa não identificada na Bíblia, que deu nome a este movimento ímpio.

NICÓPOLIS [Cidade de Conquista]. Cidade em que o apóstolo Paulo decidiu passar o inverno em uma das suas viagens, e à qual instou com Tito

que viesse. (Tit 3:12) A nota no fim da carta de Paulo a Tito, na *King James Version* (Versão Rei Jaime), que indica ter sido ela escrita "de Nicópolis da Macedônia", não consta nos mais antigos manuscritos. Evidentemente, Paulo não escreveu sua carta de Nicópolis, visto que Tito 3:12 dá a entender que ele ainda não fora, mas apenas decidira passar o inverno ali.

Dentre as diversas cidades antigas chamadas Nicópolis, a Nicópolis do Epiro, situada numa península no NO da Grécia e a uns 10 km ao N de Preveza, parece enquadrar-se melhor na referência bíblica. Sendo ela uma cidade de destaque, seria um bom lugar para Paulo proclamar as boas novas, e ela estava situada convenientemente tanto para Paulo (que parece ter estado então na Macedônia) como para Tito (em Creta). É possível que Paulo tenha sido preso em Nicópolis e então levado a Roma para seu último encarceramento e sua execução.

Otaviano (Augusto) fundou Nicópolis em comemoração da sua vitória naval (de 31 AEC) sobre Antônio e Cleópatra junto à vizinha Áccio. Os Jogos de Áccio, instituídos por ele em honra do deus Apolo, também serviam para comemorar este evento. A própria cidade ocupava o lugar do acampamento romano, e lá onde havia ficado sua tenda, Otaviano construiu um templo para o deus Netuno. A maioria dos edifícios públicos, segundo o historiador Josefo, foram erigidos pelos interesses e a ajuda financeira de Herodes, o Grande. — *Jewish Antiquities* (Antiguidades Judaicas), XVI, 147 (v, 3).

NIGELA. Veja COMINHO, COMINHO-PRETO (NIGELA).

NÍGER [do lat., significando "Escuro; Negro"]. Nome latino dado a Simeão, um dos "profetas e instrutores" da congregação de Antioquia, Síria. — At 13:1.

NILO. Nome grego dado ao rio, cujo vale, na parte setentrional, formava a terra do antigo Egito, tornando aquela parte do país essencialmente um oásis fluvial. (MAPA, Vol. 1, p. 531) Nas Escrituras Hebraicas, o rio é regularmente chamado pelo termo *ye'ór* (às vezes *ye'óhr*). Esta palavra significa "rio" ou "canal" (como em Daniel 12:5 e em Isaías 33:21), ou "galeria cheia de água" (um poço aberto na mineração, como em Jó 28:10). Num caso, usa-se *ye'ór* para se referir ao rio Tigre (o bíblico Hídequel) da Mesopotâmia. (Da 12:5-7; compare isso com 10:4.) Todas as outras ocorrências, conforme o contexto indica, aplicam-se ao Nilo, ou, na forma plural, aos canais do Nilo. (Sal 78:44; Is 7:18) O nome egípcio (*jrw*) para o rio, pelo menos a partir da chamada Décima Oitava Dinastia, corresponde de perto ao hebraico.

O Curso do Nilo. O Nilo é geralmente classificado como o rio mais comprido da terra. Sua extensão de 6.671 km é medida desde as suas nascentes, que surgem na região dos lagos dos atuais Ruanda e Burundi. Elas deságuam no lago Vitória, e dali um rio passa para o lago Alberto (lago Mobutu Sese Seko); mais ao norte, o rio é conhecido como o Nilo Branco. Em Cartum, o Nilo Branco conflui com o Nilo Azul, que cascateia desde os montes da Etiópia setentrional. Ao norte de Cartum, o rio forma o Nilo propriamente dito, e como tal recebe as águas de apenas mais um tributário, o rio Atbara, cuja confluência com o Nilo ocorre uns 300 km ao NE de Cartum. O Nilo serpenteia então através do desolado planalto do Sudão setentrional, passando sobre seis separados leitos de granito duro, que criam seis cataratas entre Cartum e Assuã (a bíblica Siene), ponto onde a Núbia terminava e o antigo Egito começava. Por fim, tendo perdido grande parte do seu volume por causa da evaporação no escaldante sol e das demandas de irrigação do Egito, as águas do Nilo deságuam no mar Mediterrâneo a uns 2.700 km ao N de Cartum.

O vale do Nilo é bem estreito ao longo da maior parte do curso do rio. Em grande parte da Núbia, o rio flui através duma garganta, beirada em ambos os lados pelo deserto. Ao norte de Assuã, no que era o Alto Egito, o vale se amplia, mas os penhascos rochosos em ambos os lados nunca distam entre si muito mais do que uns 20 km. Todavia, quando o rio atinge a região logo ao N do atual Cairo, ele se divide em dois braços principais, agora chamados de Roseta e de Damieta, pelos nomes das cidades portuárias situadas na desembocadura destes braços na costa do Mediterrâneo. Esta ramificação das águas do Nilo cria o pantanoso Delta do Nilo. Na antiguidade, o rio tinha outros braços, sendo que os historiadores e geógrafos gregos, clássicos, mencionam de cinco a sete. Estes braços, e alguns dos canais, desde então assorearam e ficaram grandemente reduzidos ou foram eliminados.

Importância das Cheias Anuais. Uma característica ímpar deste grande rio é a regularidade da sua cheia, todo ano, e a consequente inundação das suas margens, ladeadas por aldeias agrícolas. Isto é produzido pelas fortes chuvas sazonais (bem como pelo degelo da neve nas montanhas) na Etiópia, que convertem o Nilo Azul numa torrente que se precipita para a sua junção com o Nilo Branco, levando ricos sedimentos dos planaltos etíopes. O rio Atbara também acrescenta maior fluxo para aumentar o volume do Nilo.

Antes da construção da represa de Assuã, isto fazia com que o rio começasse a aumentar em volume no Egito a partir de junho, atingindo o pico em setembro e depois baixando aos poucos. Ao baixarem, as águas deixavam para trás um depósito de solo muito fértil na forma duma camada fina de lama.

Numa terra virtualmente sem chuva, a agricultura egípcia dependia totalmente destas inundações anuais das terras baixas. Uma cheia insuficiente tinha o mesmo efeito que uma seca, provocando fome; ao passo que uma cheia excessiva causava danos às obras de irrigação (bem como às casas). A preocupação dos egípcios com uma desejável quantidade de inundação se vê nos nilômetros (medidores do nível do rio), descobertos em lugares antigos. Sem estas inundações, o deserto, nunca muito longe, avançaria de ambos os lados até às margens do rio. No entanto, as cheias e as baixas do Nilo, com poucas exceções, têm sido tão regulares, que o Egito, em toda a sua história, era famoso por suas abundantes safras e por sua riqueza agrícola.

Essa total dependência da economia egípcia das águas do Nilo foi bem ilustrada no sonho de Faraó, em que as sete vacas gordas subiram do Nilo e pastaram o capim do rio, ao passo que as sete vacas magras vieram do mesmo lugar. Isto representava aptamente o modo em que uma boa safra podia ser consumida por anos péssimos, resultantes de insuficiente inundação. — Gên 41:17-21.

O transbordamento das águas do Nilo sobre as suas margens foi usado para descrever o avanço de exércitos em marcha (Je 46:7, 8; 47:2, 3), ao passo que o profeta Amós usou a cheia e a baixa das águas do Nilo para representar a agitação que sobreviria ao infiel Israel. (Am 8:8; 9:5) Outros profetas usaram a metáfora do secamento do Nilo para representar o desastre que sobreviria ao Egito em resultado do julgamento de Deus contra aquela nação. A falta das águas do Nilo não só arruinaria a agricultura e a pecuária, mas danificaria também a pesca e a produção de linho. — Is 19:1, 5-10; Ez 29:9, 10; Za 10:11.

Para reter parte das águas de inundação para uso posterior na irrigação, durante a época do crescimento das safras, os egípcios construíram diques de terra para represar as águas lamacentas em grandes bacias de captação. Assim, quando Jeová trouxe a primeira praga sobre o Egito, transformando suas águas em sangue, as do próprio Nilo, a água nos seus canais e nos banhados de juncos, e as "águas represadas", foram todas convertidas em sangue. — Êx 7:14-25.

Outras Características. Além de suprir água para plantas e para animais domésticos, o Nilo era a fonte de água potável para os egípcios. (Êx 7:18, 21, 24) Exceto durante o estágio inicial da inundação, a água era bem agradável. Ao longo dos canais do Nilo e dos banhados de juncos cresciam papiros em abundância; estes eram a fonte do material de escrita dos egípcios e eram usados para a construção de barcos. (Is 18:2) As margens e os banhados de juncos eram o habitat de muitas aves selváticas, que se alimentavam de rãs e de outras criaturas pequenas. (Êx 8:5, 9-11) Gravuras

Cena típica ao longo do Nilo, no Egito.

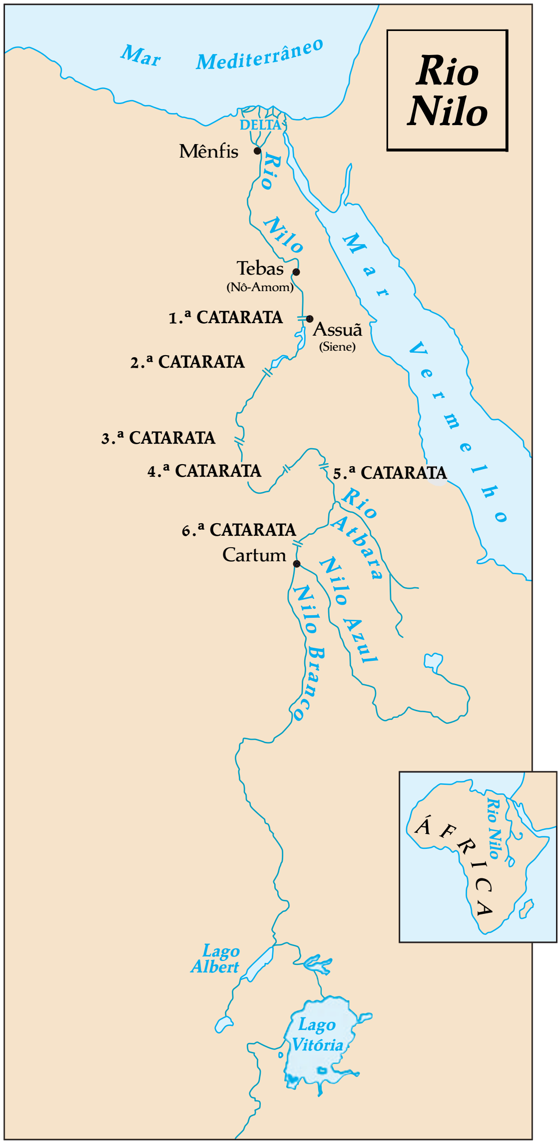
egípcias mostram a caça de aves em pequenos barcos. As águas do rio Nilo serviam também para banho; registra-se que a filha de Faraó se banhava ali. (Êx 2:5) Uma gravura egípcia apresenta uma bem similar cena de banho duma mulher nobre com suas quatro criadas. O Nilo era também a principal via do país inteiro. Barcos dirigindo-se para o N acompanhavam a corrente rio abaixo, ao passo que os que se dirigiam para o S (rio acima) eram empurrados pelos ventos prevalecentes, que sopravam para o interior procedentes do mar Mediterrâneo, no norte. Navios comerciais da Fenícia e de Creta podiam subir o rio até Tebas (a bíblica Nô-Amom; Na 3:8) e mais além.

O Nilo figurava com destaque nas defesas egípcias contra invasões. Suas cataratas no S tornavam difícil um ataque da direção da Núbia-Etiópia, ao passo que o terreno pantanoso em torno da região do Delta impedia a entrada de grandes exércitos vindos do continente asiático. Alguns peritos sugerem que a jactância do rei assírio Senaqueribe, no sentido de secar todos os canais do Nilo com os seus pés, indicava sua confiança em poder transpor os fossos defensivos cheios de água em torno das cidades e fortalezas egípcias. — 2Rs 19:24.

Os ciclos do Nilo serviam de base para o calendário sazonal dos egípcios, que tinha três estações de quatro meses: *'Akhet*, ou Inundação; *Peret*, o Surgimento (evidentemente da terra com o retorno das águas ao seu leito); e *Shomu*, a estação Seca (verão). O período logo depois de as águas atingirem o ponto mais alto era de maior atividade; quando prevalecia o nível alto das águas, programavam-se trabalhos de construção para prover certa medida de empregos.

Acha-se que o símbolo dum "grande monstro marinho jazendo no meio dos . . . canais do Nilo", aplicado ao Faraó no livro de Ezequiel, seja tirado dos crocodilos que habitam o Nilo desde a antiguidade. (Ez 29:3-5) O hipopótamo também era frequente, geralmente identificado com o animal chamado de "beemote" em Jó 40:15.

Os egípcios adoravam o Nilo como deus da fertilidade, sob o nome de Hápi. Este deus era basicamente retratado como homem, mas com grandes seios femininos, a cabeça coroada de plantas aquáticas e um cinto de pescador em volta da cintura gorda. Anualmente realizavam-se em sua honra festividades acompanhadas por sacrifícios, no início de cada período de inundação. Alguns peritos sugerem que a menção de Faraó ir ao Nilo, em Êxodo 7:15, relacionava-se com algum ato devocional matutino, embora possa ter sido apenas uma caminhada matinal ou para ver a altura do rio.



NILO, CANAIS DO. Canais de irrigação que bifurcam do rio Nilo. (Êx 7:19; 8:5; Sal 78:44) A palavra hebraica para canais do Nilo (*ye'o·rím*) é a forma plural de *ye'ór* (o rio Nilo). A economia egípcia dependia totalmente do Nilo, que fornecia água para irrigação nesta terra virtualmente sem chuva e inundava regularmente a terra, deixando para trás um depósito de ricos sedimentos. O suprimento de alimentos da nação dependia deste fenômeno. Portanto, a transformação destas águas em sangue resultou numa calamidade nacional, assim como secarem-se os canais do Nilo pressagiaria desastre. — Is 19:6; veja NILO.

NINFA [Noiva]. Cristã que vivia em Laodiceia ou em Colossos, ou perto dali, em cuja casa se realizavam reuniões congregacionais, e a quem Paulo enviou cumprimentos. — Col 4:15.

NINHO. Lugar que uma ave ou um animal prepara para criar os filhotes; também abrigo, toca ou uma residência aconchegante, confortável, cômoda. — Pr 27:8; Is 10:14; 16:2.

Os ninhos das aves variam grandemente em localização, tamanho e construção, mas cada tipo é mais apropriado do que outro para o uso específico visado. As localizações dos diferentes tipos variam desde o solo ou a areia (fala-se também das serpentes como tendo ‘ninhos’ no solo ou entre rochas; Is 34:15) até tufos de capim, arbustos, rochedos, árvores, troncos ocos de árvores, penhascos marítimos, montes, fendas nos prédios do homem, e até mesmo suspensos entre canas sobre a água. Entre os materiais de construção usados estão galhinhos, folhas, algas marinhas, lã, algodão, feno, palha, musgo, pelos, penas, lanugem de plantas, crina de cavalo, pedacinhos de pano, e assim por diante. Em geral, os ninhos servem de proteção contra predadores, como abrigo nas tempestades e como isolamento contra o calor e o frio.

A fim de impressionar Jó com a sabedoria do Criador, Jeová chamou atenção para a águia que “constrói o seu ninho no alto, que . . . reside num rochedo e passa a noite no pico dum rochedo e num lugar inacessível”. (Jó 39:27, 28) E para ilustrar o cuidado amoroso de Deus para com Israel, Moisés mencionou a águia, que “remexe seu ninho”, evidentemente com referência à maneira em que a águia incita e às vezes empurra seus filhotes para o ar, para ensinar-lhes a voar. De modo similar, Jeová trouxe Israel como nação para fora do Egito. Teve terno cuidado com a jovem nação em toda a peregrinação pelo ermo e quando ela se estabeleceu na Terra da Promessa, assim como a águia vigia os filhotes e cuida deles durante as suas lições de voo. — De 32:11; veja ÁGUIA.

O pombo-das-rochas também constrói seu ninho no alto, em lugares rochosos. Os altos rochedos na vizinhança do Mar Morto oferecem numerosas fendas e cavernas para os seus ninhos. Jeremias talvez tivesse em mente esses ninhos isolados ao pronunciar julgamento contra Moabe, que morava nesta região: “Deixai as cidades e residi nos rochedos, habitantes de Moabe, e tornai-vos como a pomba que faz seu ninho nas regiões da boca do barranco.” — Je 48:28; veja a declaração de Balaão, em Núm 24:21.

A grossa folhagem dos fortes cedros-do-líbano serviam como lugar excelente para a nidificação de outras aves; havia ali amplo abrigo e esconderijo o ano inteiro. O salmista citou isso como exemplo das maravilhosas provisões de Deus para o bem-estar das suas criaturas. — Sal 104:16, 17.

Sob a Lei, os israelitas estavam proibidos de tirar os ovos ou os filhotes dum ninho e ao mesmo tempo matar a mãe. Isto impedia a crueldade de se extirpar completamente a família com um só golpe. A mãe devia ser poupada, para produzir mais filhotes. — De 22:6, 7.

Quando certo escriba disse a Jesus: “Instrutor, eu te seguirei para onde quer que fores”, Jesus respondeu: “As raposas têm covis e as aves do céu têm poleiros [ou, “ninhos”], mas o Filho do homem não tem onde deitar a cabeça.” (Mt 8:19, 20; Lu 9:57, 58) Jesus salientou ali que, para aquele homem ser seu seguidor, ele teria de abandonar a ideia de ter os confortos e as comodidades costumeiramente usufruídos, e teria de confiar plenamente em Jeová. Este princípio é refletido na oração-modelo que ele ensinou aos discípulos: “Dá-nos hoje o nosso pão para este dia”, e na sua declaração: “Podeis estar certos, assim, de que nenhum de vós que não se despedir de todos os seus bens pode ser meu discípulo.” — Mt 6:11; Lu 14:33.

Uso Figurado. Nas mensagens de julgamento contra Edom, Deus usou os ninhos da águia em pontos elevados como símbolo do lugar literalmente alto de Edom nas montanhas, bem como da sua altivez e presunção. — Je 49:15-18; Ob 1-4; veja a declaração de Deus contra Babilônia, em Hab 1:6; 2:6-11.

Ao profetizar contra Jerusalém, Jeremias mencionou a eminência das árvores do Líbano e o valor da sua madeira de cedro, usada especialmente por reis e por ricos na construção de suas casas. O palácio do rei de Judá e os prédios governamentais em Jerusalém haviam sido construídos na maior parte de cedro. Por isso, Jeremias falou dos habitantes de Jerusalém como ‘morando no Líbano, aninhados nos cedros’. Mas, eles seriam rebaixados desta posição elevada. — Je 22:6, 23.

Um ‘Compartimento’. Em Gênesis 6:14, a palavra hebraica *qin·ním* (“ninhos”) é traduzida por “pequenos quartos” (*So*), “cabines” (*AT*) e “compartimentos” (*NM*). Evidentemente, tratava-se de compartimentos relativamente pequenos na arca construída por Noé, e, similares aos ninhos de aves, serviam de proteção e abrigo durante o tempo crítico em que homens e animais de outro modo estavam indefesos.

NÍNIVE. Cidade da Assíria, fundada por Ninrode, “poderoso caçador em oposição a Jeová”. Junto com Reobote-Ir, Calá e Resem constituía “a grande cidade”. (Gên 10:9, 11, 12; Miq 5:6) Muito mais tarde, tornou-se a capital do Império Assírio. Como

tal, Nínive era uma "cidade de derramamento de sangue" (Na 3:1), porque os assírios travavam muitas guerras de conquista e usavam métodos brutais na matança dos guerreiros capturados. Sem dúvida, as campanhas militares contribuíam muito para a riqueza da cidade. (Na 2:9) A principal deidade de Nínive parece ter sido Istar, deusa do amor e da guerra.

Investigações Arqueológicas. Kuyunjik e Nebi Yunus ("Profeta Jonas"), duas elevações situadas na margem L do rio Tigre defronte de Mosul, no N do Iraque, assinalam o lugar do que anteriormente era a grande cidade de Nínive. Uma aldeia moderna, com cemitério e mesquita, ocupa Nebi Yunus. Por isso, esta elevação, que encobre um palácio de Esar-Hadom, foi pouco investigada. Em Kuyunjik, porém, as escavações trouxeram à tona muito que atesta a glória passada de Nínive. Os achados incluem milhares de tabuinhas cuneiformes da biblioteca de Assurbanipal e as ruínas do palácio de Senaqueribe, e do de Assurbanipal. Estes palácios eram estruturas impressionantes. Baseado nos seus achados, Sir Austen Layard escreveu:

"O interior do palácio assírio deve ter sido tanto magnífico como imponente. Conduzi o leitor através das suas ruínas, e ele pode julgar qual a impressão que os salões deviam dar ao estranho que, nos dias da antiguidade, entrasse pela primeira vez na morada dos reis assírios. Ele era introduzido pelo portal guardado por colossais leões ou touros de alabastro branco. No primeiro salão, via-se cercado por registros entalhados do império. Batalhas, sítios, triunfos, as façanhas da caça, as cerimônias religiosas, eram retratados nas paredes, esculpidos em alabastro e pintados em deslumbrantes cores. Debaixo de cada gravura achavam-se gravadas, em caracteres enchidos de cobre brilhante, inscrições que descreviam as cenas representadas. Acima dos entalhes havia pinturas de outros eventos — o rei, assistido por seus eunucos e guerreiros, recebendo seus prisioneiros, entrando em alianças com outros monarcas ou realizando algum dever sagrado. Estas representações eram cercadas por bordas coloridas, de desenho requintado e elegante. A árvore emblemática, touros alados e animais monstruosos eram conspícuos entre os ornamentos. Na parte superior do salão havia a figura colossal do rei adorando diante da deidade suprema, ou recebendo do seu eunuco o copo sagrado. Era assistido por guerreiros que carregavam as armas dele, e pelos sacerdotes ou pelas divindades presidentes. Suas vestes compridas, e as de seus seguidores, eram adornadas com grupos de figuras, de animais e de flores, todos pintados em cores brilhantes.

"O estranho pisava em lajes de alabastro, cada uma delas com uma inscrição, registrando os títulos, a genealogia e as realizações do grande rei. Diversas entradas, formadas por gigantescos leões ou touros alados, ou pelas figuras de deidades guardiães, davam acesso a outros compartimentos, os quais por sua vez davam acesso a salões mais distantes. Em cada um deles havia novas esculturas. Nas paredes de alguns havia cortejos de figuras colossais — homens armados e eunucos seguindo o rei, guerreiros carregados de despojos, conduzindo prisioneiros, ou levando presentes e ofertas aos deuses. Nas paredes de outros retratavam-se sacerdotes alados, ou divindades presidentes, postados diante das árvores sagradas.

"Os tetos acima dele eram divididos em compartimentos quadrados, pintados com flores ou com figuras de animais. Alguns eram incrustados com marfim, cada compartimento estando cercado por bordas e molduras elegantes. As vigas, bem como os lados das câmaras, talvez fossem dourados, ou mesmo revestidos de ouro e prata; e as madeiras mais raras, sendo o cedro conspícuo entre elas, eram usadas para o madeiramento. Aberturas quadradas nos tetos das câmaras deixavam entrar a luz do dia." — *Nineveh and Its Remains* (Nínive e Suas Ruínas), 1856, Parte II, pp. 207-209.

No Tempo de Jonas. Jonas, o profeta de Jeová, no nono século AEC, declarou a iminente ruína de Nínive por causa da iniquidade dos seus habitantes. Todavia, visto que o povo, inclusive o rei, se arrependeu, Jeová poupou a cidade. (Jon 1:1, 2; 3:2, 5-10) Naquele tempo, Nínive era uma grande cidade, "de três dias de caminhada". (Jon 3:3) Havia na sua população mais de 120.000 homens. (Jon 4:11) Esta descrição bíblica não é refutada pela evidência arqueológica. André Parrot, curador-chefe dos Museus Nacionais Franceses, observou:

"Assim como, hoje em dia, aquela parte de Londres situada dentro de seus limites antigos é muito diferente da que é chamada de 'grande Londres' — termo que inclui os subúrbios e indica uma área muito maior — assim também talvez as pessoas que viviam muito longe da Assíria entendiam, pela palavra 'Nínive', o que é agora conhecido como 'o triângulo assírio' . . ., que se estende de Corsabade, no norte, até Nimrud, no sul, e, junto com uma cadeia quase contínua de povoados, abrange uma distância de umas vinte e seis milhas [quarenta e dois quilômetros]. . . .

"Felix Jones calculava que a população de Nínive poderia totalizar 174.000 pessoas, e, bem recentemente, em suas escavações em Nimrud, M. E. L. Mallowan descobriu uma estela de Assurnasirpal, em que se acha registrado que ele convidou, para um banquete, o total fabuloso de 69.574 convivas. Mallowan considera que, levando-se em conta os

estrangeiros, a população de Calac (Nimrud) poderia ser de 65.000 pessoas. Nínive, porém, tem o dobro da área de Nimrud, e, assim, pode-se reconhecer que o total encontrado em Jonas 4.11 é indiretamente confirmado." — *Nineveh and the Old Testament* (Nínive e o Velho Testamento), 1955, pp. 85, 86; veja JONAS N.º 1; JONAS, LIVRO DE.

Sua Destruição Cumpre Profecias. Embora se arrependessem, em vista da pregação de Jonas (Mt 12:41; Lu 11:30, 32), os ninivitas recaíram e novamente seguiram seus caminhos iníquos. Foi muitos anos depois de o rei assírio Senaqueribe ter sido assassinado em Nínive, na casa de seu deus, Nisroque (2Rs 19:36, 37; Is 37:37, 38), que Naum (1:1; 2:8–3:19) e Sofonias (2:13-15) predisseram a destruição daquela cidade iníqua. Suas profecias se cumpriram quando as forças conjuntas de Nabopolassar, rei de Babilônia, e de Ciaxares, o medo, sitiaram e capturaram Nínive. A cidade foi evidentemente incendiada, porque muitos dos relevos assírios mostram danos ou manchas causadas por fogo e pela acompanhante fumaça. A Crônica Babilônica que fala sobre a destruição de Nínive relata: "Levaram o grande despojo da cidade e do templo (e) [transformaram] a cidade num montão de ruínas." (*Assyrian and Babylonian Chronicles* [Crônicas Assírias e Babilônicas], de A. Grayson, 1975, p. 94; FOTO, Vol. 1, p. 958) Até o dia de hoje, Nínive é um lugar desolado, e, na primavera, rebanhos pastam perto ou em cima da elevação de Kunyunjik.

Data da Queda de Nínive. Embora apagada na existente tabuinha cuneiforme que relata a queda de Nínive, a data deste evento, o 14.º ano de Nabopolassar, pode ser fornecida pelo contexto. É também possível situar a destruição de Nínive no esquema da cronologia bíblica. Segundo certa crônica babilônica, os egípcios foram derrotados em Carquemis no 21.º ano do reinado de Nabopolassar. A Bíblia mostra que isto aconteceu no quarto ano do reinado de Jeoiaquim, ou em 625 AEC. (Je 46:2) Portanto, a captura de Nínive (uns sete anos antes), no 14.º ano do reinado de Nabopolassar, cairia no ano 632 AEC. — Veja ASSÍRIA (A queda do império).

NINRA [possivelmente duma raiz que significa "leopardo"]. Cidade ao L do Jordão, construída ou reconstruída pelos gaditas; forma abreviada de Bete-Ninra. — Núm 32:3-5, 34, 36; veja BETE-NINRA.

NINRIM [possivelmente: Leopardos]. Em profecias dirigidas contra Moabe, tanto Isaías como Jeremias mencionam as "águas de Ninrim". (Is 15:5-9; Je 48:34, 35) À base da fertilidade da região circundante, alguns identificam as águas de Ninrim com as do uádi Nimrin, que deságuam no Jordão ao N do Mar Morto. (Veja BETE-NINRA.) A ordem em que se mencionam lugares nas profecias, porém, parece indicar um lugar no S de Moabe. De modo que muitos preferem a identificação com o uádi en-Numeirah, que deságua na extremidade SE do Mar Morto, a uns 17 km ao OSO de Karak. As profecias prediziam que estas águas se tornariam "meras desolações", quer em sentido figurado, por causa da desolação do país, quer talvez por causa do represamento das suas correntes por forças inimigas.

NINRODE. Filho de Cus. (1Cr 1:10) Os escritos rabínicos derivaram o nome Ninrode do verbo hebraico *ma·rádh,* que significa "rebelar". Assim, o Talmude Babilônico (*Erubin* 53*a*) declara: "Então, por que foi ele chamado de Ninrode? Porque incitou todo o mundo a se rebelar (*himrid*) contra a Sua soberania [i.e., a de Deus]." — *Encyclopedia of Biblical Interpretation* (Enciclopédia de Interpretação Bíblica), de Menahem M. Kasher, Vol. II, 1955, p. 79.

Ninrode foi o fundador e rei do primeiro império a existir depois do Dilúvio. Ele se distinguiu como poderoso caçador "diante de" (em sentido desfavorável; hebr.: *lif·néh;* "contra" ou "em oposição a"; compare isso com Núm 16:2; 1Cr 14:8; 2Cr 14:10) Jeová. (Gên 10:9 n) Embora, neste caso, alguns peritos atribuam um sentido favorável à preposição hebraica que significa "diante de", os targuns judaicos, os escritos do historiador Josefo e também o contexto do capítulo 10 de Gênesis sugerem que Ninrode era poderoso caçador em desafio a Jeová.

No começo, o reinado de Ninrode incluía as cidades de Babel, Ereque, Acade e Calné, todas na terra de Sinear. (Gên 10:10) Portanto, foi provavelmente sob a sua direção que começou a construção de Babel e da sua torre. Tal conclusão está também de acordo com o conceito judaico tradicional. Josefo escreveu: "Pouco a pouco, [Ninrode] transformou o estado de coisas numa tirania, sustentando que a única maneira de afastar os homens do temor a Deus era fazê-los continuamente dependentes do seu próprio poder. Ele ameaçou vingar-se de Deus, se Este quisesse novamente inundar a terra; porque construiria uma torre mais alta do que poderia ser atingida pela água e vingaria a destruição dos seus antepassados. O povo estava ansioso de seguir este conselho de [Ninrode], achando ser escravidão submeter-se a Deus; de modo que empreenderam construir a torre . . . e ela subiu com rapidez além de todas as expectativas." — *Jewish Antiquities* (Antiguidades Judaicas), I, 114, 115 (iv, 2, 3).

Parece que, depois da construção da Torre de Babel, Ninrode estendeu seu domínio ao território da Assíria e construiu ali "Nínive, e Reobote-Ir, e Calá, e Resem, entre Nínive e Calá: esta é a grande cidade". (Gên 10:11, 12; compare isso com Miq 5:6.)

Visto que a Assíria evidentemente derivou seu nome de Assur, filho de Sem, Ninrode, como neto de Cã, deve ter invadido território semita. Assim, parece que Ninrode começou a tornar-se um poderoso, ou herói, não só como caçador de animais, mas também como guerreiro, homem de agressão. (Gên 10:8) A *Cyclopædia* (Ciclopédia) de M'Clintock e Strong observa: "Que a poderosa caça não se limitava a ir em seu encalço é evidente de sua íntima relação com a edificação de oito cidades. . . . O que Ninrode fez ao sair no encalço [da caça] como caçador era o primeiro indício do que conseguiu como conquistador. Pois a caça e o heroísmo, desde antigamente, estavam associados de modo especial e natural . . . Os monumentos assírios representam também muitas proezas na caça, e a palavra é muitas vezes empregada para indicar uma campanha. . . . A caça e a batalha, que no mesmo país, em tempos posteriores, estavam tão intimamente relacionadas, portanto, podem estar aqui virtualmente associadas ou identificadas. O significado, então, será que Ninrode foi o primeiro, depois do dilúvio, a fundar um reino, a unir os espalhados fragmentos do domínio patriarcal e a consolidá-los sob si próprio como único cabeça e senhor; e tudo isso em desafio a Jeová, pois significava a intrusão violenta do poder camítico em território semítico." — 1894, Vol. VII, p. 109.

A respeito da deificação de Ninrode, veja DEUSES E DEUSAS (Deidades Babilônicas).

NINSI. Pai de Jeosafá (não o rei) e avô de Jeú. (1Rs 19:16; 2Rs 9:2, 14, 20; 2Cr 22:7) O nome foi encontrado inscrito num fragmento de antiga cerâmica, desenterrado em Samaria.

NISÃ. Nome pós-exílico do primeiro mês lunar judaico do calendário sagrado, correspondendo a parte de março e a parte de abril. (Ne 2:1; Est 3:7) Este mês, primeiro chamado "abibe", era originalmente considerado o sétimo mês e evidentemente é o mês mencionado em Gênesis 8:4. Por ocasião do Êxodo do Egito, Jeová designou este mês como "o primeiro dos meses do ano". (Êx 12:2; 13:4; Núm 33:3) Daí em diante, havia uma distinção entre o calendário sagrado instituído por Jeová e o anterior calendário secular. — Veja ABIBE; CALENDÁRIO.

A temperatura era muitas vezes bastante fresca neste mês primaveril, e em Jerusalém acendiam-se fogos à noite para fornecer aquecimento. (Jo 18:18) Tem caído neve em Jerusalém até mesmo em 6 de abril, como aconteceu em 1949. O nisã ocorria aproximadamente no fim da estação chuvosa, e contava-se com as chuvas serôdias, ou de primavera, para o pleno desenvolvimento dos cereais antes da colheita. (De 11:14; Os 6:3; Je 5:24) Nesta época do ano, o rio Jordão normalmente estava na cheia. (Jos 3:15; 1Cr 12:15) A colheita da cevada começava nas planícies costeiras, e embaixo no vale subtropical do Jordão o trigo já amadurecia. (Ru 1:22; 2:23) Por volta desta época, o linho colhido, no terraço de Raabe em Jericó, ofereceu um lugar para os espias israelitas se esconderem. — Jos 2:6; 4:19.

Ajuste do Calendário Lunar. A ordem de Deus exigia que os israelitas oferecessem um molho das primícias da sua colheita no dia 16 de nisã (abibe), e que, no 50.º dia depois disso, apresentassem uma segunda oferta de cereais. Estas ofertas correspondiam, de forma natural, às colheitas de cevada e de trigo, respectivamente. Este preceito tornou essencial um ajuste no calendário de meses lunares usado pelos israelitas. Era necessário compensar a diferença de 11¼ dias entre o pleno ano solar e o ano lunar mais curto. Senão, num espaço de três anos, o mês de nisã ocorreria uns 33 dias mais cedo na estação e muito antes da colheita da cevada. O registro bíblico não especifica que método era originalmente usado pelos israelitas para conseguir tal coordenação, mas a evidência indica que se acrescentava um 13.º mês a cada dois ou três anos para recolocar as estações na sua posição certa no ano calendar. Parece provável que isto era determinado pela simples observação, relacionando a lua nova com o ponto vernal do Sol, ou equinócio da primavera (do hemisfério setentrional), que ocorre por volta de 21 de março de cada ano. Se a lua nova, que normalmente marcaria o começo do mês de nisã (abibe) ficava distante demais do tempo do equinócio da primavera, então o mês era contado como um 13.º mês, ou mês intercalar, e o nisã começava na próxima lua nova. Foi só no quarto século EC que os judeus adotaram um calendário definitivamente padronizado.

A primeira festividade de nisã era a Páscoa, originalmente celebrada no Egito; ela ocorria no dia 14 do mês e incluía o sacrifício do cordeiro pascoal. (Êx 12:2-14; Le 23:5; De 16:1) O dia seguinte era o começo da Festividade dos Pães Não Fermentados, de uma semana de duração, do dia 15 ao dia 21 do mês. Em 16 de nisã, havia a oferta das primícias da colheita da cevada. — Êx 12:15-20; 23:15; 34:18; Le 23:6-11.

Instituída a Refeição Noturna do Senhor. Mais de 15 séculos depois do Êxodo, em 14 de nisã do ano 33 EC, Jesus reuniu-se com os seus 12 apóstolos em Jerusalém, para celebrar a última Páscoa válida, e então, depois de despedir o traiçoeiro Judas, ele passou a instituir a comemoração da sua morte por meio da Ceia ou Refeição Noturna do Senhor. (Mt 26:17-30; 1Co 11:23-25) Antes de passar o 14 de nisã, ele morreu como o Cordeiro de Deus. Em 16 de nisã, o dia em que o sacerdote no templo movia as primícias da colheita da cevada, Jesus,

como primícias da ressurreição, foi levantado de novo para a vida. — Lu 23:54–24:7; 1Co 15:20.

Em obediência às instruções de Cristo: "Persisti em fazer isso em memória de mim", o dia 14 de nisã continua a ser observado pelos seus seguidores, até o dia de hoje, como a ocasião para se comemorar a morte de Cristo. — Lu 22:19, 20; veja REFEIÇÃO NOTURNA DO SENHOR.

NISROQUE. Deidade adorada por Senaqueribe, rei da Assíria. Foi no templo de Nisroque que Adrameleque e Sarezer assassinaram seu pai Senaqueribe. (2Rs 19:36, 37; Is 37:38) Diversos peritos sugerem identificar Nisroque com o deus do fogo Nuscu, o qual, conforme se pensava, ajudava a causar a derrota dos inimigos na guerra e servia de mensageiro dos deuses, bem como qual dispensador da justiça. Todavia, não é possível identificar agora Nisroque com alguma conhecida deidade assíria.

NÍVEL. Instrumento usado para nivelar superfícies ou colocá-las em ângulo reto para com o fio do prumo. O "nível" (hebr.: *mish·qé·leth* ou *mish·qó·leth*) era empregado por carpinteiros, pedreiros e outros artesãos da antiguidade, para conseguir exatidão horizontal na construção de paredes ou de outras estruturas, ao passo que o prumo era usado para assegurar precisão vertical. Os pedreiros egípcios parecem ter empregado um nível na forma da letra "A", com uma curta linha de prumo suspensa do ápice. Evidentemente, quando a linha pendente coincidia com o marco central na barra horizontal, isto indicava que a superfície sobre a qual se achava estava em nível. As Escrituras, porém, não fornecem nenhuma descrição desses níveis, e mencionam esse instrumento apenas de modo figurado.

O nível pode ser usado para a construção correta dum prédio ou para testar se merece ser preservado. Jeová predisse que aplicaria à refratária Jerusalém "o cordel de medir aplicado a Samaria e também o nível aplicado à casa de Acabe". Deus medira Samaria e a casa do Rei Acabe e achara que eram moralmente ruins e desonestas, o que resultou na destruição delas. Do mesmo modo, Deus julgaria Jerusalém e seus governantes, expondo a iniquidade deles e causando a destruição dessa cidade. Estes eventos ocorreram realmente em 607 AEC. (2Rs 21:10-13; 10:11) Por meio de Isaías, os diversos iníquos fanfarrões e governantes do povo em Jerusalém foram avisados da sua iminente calamidade e da declaração de Jeová: "Eu vou fazer do juízo o cordel de medir e da justiça o nível." As normas do verdadeiro juízo e da genuína justiça revelariam quem era e quem não era realmente servo de Deus, resultando quer na preservação, quer na destruição. — Is 28:14-19.

NÔ, NÔ-AMOM [do egípcio, significando "Cidade de Amom [deus egípcio]"]. Cidade de destaque e antiga capital do Egito, situada em ambas as margens do Nilo superior, a uns 530 km ao S do Cairo. Os gregos conheciam-na como Tebas, nome costumeiramente usado hoje em dia.

No passado, alguns peritos sustentaram que a palavra hebraica "Nô" é uma versão incorreta do nome egípcio. (Je 46:25) Todavia, o Professor T. O. Lambdin salienta que "recentes investigações na fonologia egípcio-cóptica indicam que a grafia hebraica pode muito bem ser correta e pode refletir uma anterior pronúncia egípcia . . . O problema se complica ainda mais com a incerteza dos egiptólogos a respeito da precisa leitura consonantal da própria palavra egípcia." — *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete), editado por G. A. Buttrick, 1962, Vol. 4, pp. 615, 616.

Em antigos textos egípcios, a cidade é chamada de "a Cidade de Amom". Isto se dá porque ela se tornou o principal centro da adoração do deus Amom, que ascendeu de deidade menor para a posição de principal deus da nação, igualado pelos gregos a Zeus (Júpiter). (Veja AMOM, II N.º 4.) Ali os faraós construíram enormes monumentos e templos, cobrindo uma extensa área na margem L do Nilo (em Karnak e Lúxor), com outros templos magníficos e uma enorme área de sepulturas na margem O. O templo de Amom em Karnak é considerado a maior estrutura colunar já erigida, sendo que algumas das suas maciças colunas têm cerca de 3,5 m de diâmetro.

Torna-se a Capital do Egito. Especialmente durante o período chamado de "Novo Reino ou Império: Dinastias 18-20", Tebas atingiu grande destaque, tornando-se a capital do país. Ali, a grande distância do mar e da ponte terrestre que dava para a Ásia oferecia boa proteção daquela direção. Pode ser que, por haver no Baixo Egito um governo muito fraco e desacreditado, após o Êxodo dos israelitas, a realeza do Alto Egito se aproveitou da situação e conseguiu ascendência. De qualquer modo, existe evidência de uma considerável reorganização naquela época.

Centro sacerdotal. Mesmo quando o controle administrativo mudou para outros lugares, Nô-Amom (Tebas) continuou a ser uma cidade rica e proeminente, centro do poderoso sacerdócio de Amom, cujo principal sacerdote era o segundo em poder e riqueza depois do próprio Faraó. Mas, no sétimo século AEC, a agressão assíria se estendeu ao Egito, durante o governo do rei assírio Esar-Hadom. Seu filho e sucessor, Assurbanipal, renovou a conquista, chegando a Tebas e saqueando cabal-

mente a cidade. Foi evidentemente a esta devastação que o profeta Naum se referiu ao advertir Nínive, capital da Assíria, de uma destruição de magnitude similar. (Na 3:7-10) As defesas de Nô-Amom, que se estendiam através da estrada desde a Palestina e até Nilo acima, falharam, e as riquezas de seu tráfico comercial e dos templos religiosos tornaram-se o prêmio dos assírios saqueadores.

Arruinada. No entanto, lá pelo fim do sétimo século ou no começo do sexto século, Nô-Amom havia recuperado uma posição de certo destaque. Jeremias e Ezequiel predisseram um julgamento de Jeová Deus contra o principal deus do Egito, Amom de Nô, e sobre Faraó e todos os deuses egípcios, julgamento que viria pela mão do rei babilônio Nabucodonosor. (Je 46:25, 26; Ez 30:10, 14, 15) O governante persa Cambises aplicou outro golpe severo em Nô-Amom, em 525 AEC, e a cidade passou a declinar, sendo por fim totalmente arruinada pelos romanos sob Caio Cornélio Galo, por causa da sua participação numa revolta contra o domínio romano (30/29 AEC). Hoje existem apenas pequenas aldeias em torno das maciças ruínas dos templos dos impotentes deuses de Nô.

NOA [hebr.: *No·ʽáh*]. Uma das cinco filhas de Zelofeade, da tribo de Manassés. Visto que Zelofeade morreu sem ter filhos varões, Jeová decretou que as filhas deviam receber por herança a propriedade tribal do pai. Isto estabeleceu um precedente legal. Mais tarde se determinou também que filhas herdeiras deviam tornar-se esposas de homens da sua própria tribo, para reter a herança, a fim de que esta não passasse de tribo em tribo. — Núm 26:28-33; 27:1-11; 36:6-12; Jos 17:3, 4.

NOÁ [duma raiz que significa "descansar; assentar-se"]. Quarto filho alistado de Benjamim. (1Cr 8:1, 2) Visto que ele não é mencionado entre os alistados no capítulo 46 de Gênesis, ele provavelmente nasceu depois de a família ter entrado no Egito. Alguns supõem que Noá era outro nome de Sefufão, ou era seu descendente. — Núm 26:39.

NOADIAS [Jah Manteve Encontro Marcado; Jah Teve Encontro Marcado].

1. Filho de Binui; levita que, no quarto dia depois da chegada de Esdras a Jerusalém, em 468 AEC, ajudou a inventoriar a prata, o ouro e os utensílios do templo. — Esd 8:32, 33.

2. Profetisa que, em 455 AEC, foi destacada por nome como aquela que tentou impedir a reconstrução das muralhas de Jerusalém por procurar amedrontar Neemias. — Ne 6:14.

NOBA.

1. [duma raiz verbal que significa "latir; ladrar"]. Israelita, provavelmente da tribo de Manassés, que capturou Quenate e suas aldeias dependentes. Deu depois à cidade seu próprio nome. — Núm 32:42.

2. Uma cidade ao L do Jordão, capturada por Noba. (Núm 32:39, 42) Evidentemente, o nome Noba não perdurou, porque mais tarde ela é chamada pelo seu nome original, Quenate. (1Cr 2:23) As ruínas de Qanawat, a uns 90 km ao SSE de Damasco, costumam ser identificadas com o lugar antigo.

3. Um lugar ao E do Jordão e perto de Jogbeá, em Gade. (Núm 32:34, 35; Jz 8:11) Desconhece-se hoje sua localização exata.

NOBE. Cidade evidentemente situada no território de Benjamim e perto de Jerusalém. Embora haja alguma dúvida sobre a localização exata de Nobe, Neemias 11:31, 32, e Isaías 10:28-32 indicam que ficava perto de Anatote e possivelmente vizinha a um morro do qual se podia ver Jerusalém. Alguns a identificam provisoriamente com um lugar em Ras el Mushraf (monte Scopus), a cerca de 1,5 km ao NE do monte do Templo em Jerusalém. Isto a situaria logo ao N do monte das Oliveiras.

Quando Davi fugia de diante de Saul, ele se dirigiu ao sumo sacerdote Aimeleque, que estava em Nobe, "a cidade dos sacerdotes", e recebeu de Aimeleque alguns pães da proposição como alimento para os seus homens, e a espada de Golias, que era guardada ali. Talvez o tabernáculo tivesse sido mudado para Nobe, quando Silo sofreu o julgamento adverso de Deus. (Veja 1Sa 14:3; Sal 78:60; Je 7:12-14.) Mais tarde Saul acusou Aimeleque de conspiração, por ter dado ajuda a Davi. À ordem de Saul, Doegue, o edomita, matou o sumo sacerdote e mais 84 sacerdotes. Daí, Doegue matou os homens, as mulheres, as crianças e os animais de Nobe. Somente Abiatar, filho de Aimeleque, escapou. — 1Sa 21:1-9; 22:6-23.

Nobe era um dos lugares mencionados com relação ao avanço dos assírios contra Jerusalém. (Is 10:24, 32) Ela foi repovoada por benjamitas após o retorno do exílio babilônico. — Ne 11:31, 32.

NOBRE. Veja LÍDER, NOBRE, PRÍNCIPE.

NODABE. Um dos grupos confederados, esmagadoramente derrotados, com a ajuda de Jeová, pelas tribos de Rubem e Gade, e a meia tribo de Manassés. (1Cr 5:18-22) Nada mais se sabe desta tribo, exceto a possível preservação do nome dela no da aldeia de Nudebe, no deserto ao L da Palestina.

NOÉ [Hebr.: *Nó·ahh*, provavelmente: Descanso; Consolo]. Filho de Lameque e décimo na linhagem de Adão através de Sete; nascido em 2970 AEC, 126 anos depois da morte de Adão. Quando seu pai Lameque deu nome a Noé, ele disse: "Este nos trará consolo do nosso trabalho e da dor das nossas mãos, que resulta do solo que Jeová amaldiçoou." — Gên 5:28-31.

Sem Defeito Entre os Seus Contemporâneos. O mundo em que Noé vivia havia degenerado. Durante este período, anjos que abandonaram sua posição e moradia original, correta, se tinham casado com mulheres e tinham produzido filhos, "homens de fama", provocando a violência que enchia a terra (Gên 6:1-4; Ju 6), até "que toda inclinação dos pensamentos do seu coração [i.e., do homem] era só má, todo o tempo", e a terra veio a estar "arruinada, porque toda a carne havia arruinado seu caminho na terra". (Gên 6:5, 11, 12) Mas, Noé evitou esta corrupção e é descrito pela Palavra de Deus como "homem justo. Mostrou-se sem defeito entre os seus contemporâneos. Noé andou com o verdadeiro Deus". (Gên 6:8, 9) Noé podia ser chamado de "sem defeito" porque, dessemelhante daquele mundo ímpio, ele estava plenamente à altura do que Deus requeria dele. — Compare isso com Gên 6:22; veja PERFEIÇÃO.

Jeová se Propôs Destruir Aquele Mundo. Jeová fixou um limite de tempo para a existência daquele mundo ímpio, dizendo: "Meu espírito não há de agir por tempo indefinido para com o homem, porquanto ele é carne. Concordemente, seus dias hão de somar cento e vinte anos." (Gên 6:3) Este era um decreto judicial divino. Cerca de 20 anos depois, nasceu o primeiro filho de Noé (provavelmente Jafé; 2470 AEC), e o registro mostra que outro filho, Sem, nasceu dois anos mais tarde. Não se declara quando Cã nasceu, mas estes três filhos já eram adultos e casados quando se deu a Noé a instrução divina de construir uma arca. Por conseguinte, restavam antes do Dilúvio provavelmente apenas 40 ou 50 anos. (Gên 6:13-18) Então, introduzido num pacto com Jeová (Gên 6:18) e ajudado pela família, Noé passou a trabalhar como construtor e como "pregador da justiça", avisando aquela geração iníqua da impendente destruição. — 2Pe 2:5.

Preservação Através do Dilúvio. As pessoas não criam que Deus agisse para destruir um mundo de iniquidade. Portanto, foi por Noé ter forte fé que ele, em implícita obediência, fez "segundo tudo o que Deus lhe mandara. Fez exatamente assim". (Gên 6:22) Foi por causa da sua inabalável fé em Jeová que o escritor cristão do livro de Hebreus o incluiu naquela "tão grande nuvem de testemunhas". Ele escreveu: "Pela fé Noé, depois de receber aviso divino de coisas ainda não observadas, mostrou temor piedoso e construiu uma arca para a salvação de sua família, e, por intermédio desta fé, ele condenou o mundo e tornou-se herdeiro da justiça que é segundo a fé." — He 11:7; 12:1.

Sete dias antes de as águas do Dilúvio começarem a cair, Jeová mandou que Noé ajuntasse os animais na arca. No sétimo dia daquela semana, "Noé entrou assim na arca, e com ele seus filhos e sua esposa, e as esposas de seus filhos, antes de virem as águas do dilúvio. . . . Depois Jeová fechou a porta atrás dele". Naquele mesmo dia, "chegou o dilúvio e destruiu a todos". — Gên 7:1-16; Lu 17:27.

Com os ocupantes da arca preservou-se o fio da vida humana e animal. Sobreviveu também a adoração verdadeira, e, por meio de Noé e sua família, Deus levou avante a história da criação, junto com um sistema de contagem do tempo remontando à criação do homem, e a língua original (mais tarde chamada de hebraica). Noé manteve um registro exato dos eventos importantes durante a sua estada na arca. — Gên 7:11, 12, 24; 8:2-6, 10, 12-14.

Bênçãos Pós-Diluvianas e Pacto do Arco-Íris. Após cerca de um ano na arca, Noé e sua família saíram para uma terra recém-lavada. A arca viera a pousar nos montes da cordilheira do Ararate. Em apreço pela benevolência, misericórdia e mão protetora de Jeová, Noé construiu um altar e ofertou "alguns de todos os animais limpos, e de todas as criaturas voadoras limpas" como sacrifício a Jeová. Jeová agradou-se disso e revelou a Noé que a terra não mais seria amaldiçoada, nem infligiria Deus um golpe em tudo assim como havia feito. Sempre haveria "sementeira e colheita, e frio e calor, e verão e inverno, e dia e noite". — Gên 8:18-22.

Jeová abençoou os sobreviventes do Dilúvio, ordenando-lhes: "Sede fecundos e tornai-vos muitos, e enchei a terra." Daí, ele estabeleceu novos decretos para o bem-estar deles: (1) Permitiu-lhes bondosamente acrescentar a carne de animais à sua alimentação; (2) mas, visto que a alma está no sangue, não se devia consumir o sangue; (3) instituiu-se a pena capital aplicada por autoridade devidamente constituída. Essas leis eram obrigatórias para toda a humanidade, descendente dos três filhos de Noé. — Gên 1:28; 9:1-7; 10:32.

Depois de estabelecer esses decretos, Jeová passou a dizer: "E quanto a mim, eis que estabeleço o meu pacto convosco e com a vossa descendência depois de vós, e com toda alma vivente que está convosco, dentre as aves, dentre os animais e den-

tre todas as criaturas viventes da terra convosco . . . Sim, deveras estabeleço o meu pacto convosco: Não mais será toda a carne decepada pelas águas dum dilúvio e não mais virá a haver dilúvio para arruinar a terra." O arco-íris até hoje continua como "sinal", ou lembrete, deste pacto. — Gên 9:8-17; Is 54:9.

Embriaguez de Noé. Noé viveu 350 anos depois do Dilúvio. O relato narra, de forma cândida e honesta: "Então, Noé principiou como lavrador e passou a plantar um vinhedo. E começou a beber do vinho e ficou embriagado, e deste modo se descobriu no meio da sua tenda." (Gên 9:20, 21) Isto não indica que Noé era um beberrão habitual. A Bíblia relata este caso para fornecer o fundo histórico para o incidente que se seguiu, evento este que teve profundo efeito sobre a história do mundo. Antes do Dilúvio, Noé não participava no 'beber' dos daquela sociedade iníqua, os quais, sem dúvida, levavam ao extremo suas bebedeiras. Essas coisas embotavam-lhes a sensibilidade, e, sem dúvida, eram um fator em desconsiderarem o aviso de Deus, não fazendo caso, "até que veio o dilúvio e os varreu a todos". — Mt 24:38, 39; Lu 17:27.

Enquanto Noé dormia na sua tenda, Cã, e talvez também seu filho Canaã, ficaram envolvidos em alguma espécie de desrespeito para com Noé. O relato reza: "Por fim, Noé acordou do seu vinho e soube o que lhe havia feito seu filho mais moço." Em geral, entende-se ser Cã chamado aqui o "filho mais moço" de Noé. Todavia, na Bíblia, a expressão se refere às vezes ao neto, que neste caso era Canaã. Qualquer que tenha sido a situação, Cã, pai de Canaã, foi contar isso aos seus dois irmãos, em vez de ele mesmo cobrir Noé, assim como esses fizeram. Noé, quando soube deste episódio, amaldiçoou Canaã e bendisse o Deus de Sem, Jeová. — Gên 9:20-27.

A Rebelião de Ninrode. Noé foi o primeiro patriarca da sociedade pós-diluviana. (Gên 10:1-32) No entanto, enquanto ainda vivia, surgiu novamente a religião falsa entre aqueles que estavam sob a liderança de Ninrode, conforme se vê na tentativa rebelde deles de construir "uma torre com o seu topo nos céus", para não serem espalhados "por toda a superfície da terra". Isto era diametralmente oposto à ordem de Deus, de 'encher a terra', e era também uma rebelião contra a posição de Noé como profeta de Deus. Noé faleceu cerca de dois anos antes do nascimento de Abraão. Portanto, ele chegou a ver o julgamento de Jeová contra os construtores da Torre de Babel e o espalhamento daqueles rebeldes sobre a superfície da terra. Noé e Sem não estavam envolvidos na construção da torre, e, consequentemente, não sofreram a confusão da sua língua, mas continuaram a falar a língua original do homem, que Deus dera a Adão. — Gên 9:1, 28, 29; 11:1-9.

Modelo Profético. Os profetas Isaías, Ezequiel e Jesus Cristo, bem como os apóstolos Pedro e Paulo, falaram a respeito de Noé, servo de Deus. Jesus e Pedro mostraram que os dias de Noé eram proféticos da "presença do Filho do homem" e dum futuro "dia do julgamento e da destruição dos homens ímpios". Jeová, ao poupar Noé e sua família quando destruiu aquele mundo iníquo, estava "estabelecendo para as pessoas ímpias um modelo das coisas que hão de vir". — 2Pe 3:5-7; 2:5, 6; Is 54:9; Ez 14:14, 20; Mt 24:37-39; He 11:7; 1Pe 3:20, 21.

NOEMI [Minha Agradabilidade]. Sogra de Rute, que foi antepassada de Davi e de Jesus Cristo. — Mt 1:5.

Noemi era esposa de Elimeleque, efratita de Belém de Judá, nos dias dos juízes. Durante uma severa fome, ela, seu marido e seus dois filhos, Malom e Quiliom, mudaram-se para Moabe. Elimeleque faleceu ali. Os filhos casaram-se então com as moabitas Rute e Orpa, mas, cerca de dez anos depois, eles morreram sem deixar filhos. — Ru 1:1-5.

A enviuvada Noemi decidiu retornar a Judá. Suas duas noras enviuvadas começaram a acompanhá-la, mas Noemi recomendou que voltassem e se casassem na sua própria terra, porque Noemi já ficara "velha demais para vir a pertencer a um esposo" e não lhes podia dar filhos como maridos. Orpa retornou, mas Rute se apegou a Noemi, por amor a Noemi e ao Deus dela, Jeová. — Ru 1:6-17.

Ao chegar a Belém, Noemi disse às mulheres que a cumprimentaram: "Não me chameis Noemi [Minha Agradabilidade]. Chamai-me Mara [Amarga], pois o Todo-Poderoso o fez muito amargo para mim." (Ru 1:18-21) Visto que era a época da colheita da cevada, Rute foi amorosamente trabalhar na respiga para o sustento de Noemi e de si mesma, e, por acaso, foi parar no campo de Boaz. (Ru 2:1-18) Quando ela contou a Noemi no campo de quem trabalhava, Noemi reconheceu nisso a mão de Jeová, visto que Boaz era um parente próximo de Elimeleque, e, portanto, um dos resgatadores delas. Ela incentivou Rute a trazer este fato à atenção de Boaz. (Ru 2:19–3:18) Boaz agiu prontamente, seguindo o costumeiro procedimento legal no resgate da propriedade de Elimeleque das mãos de Noemi. Rute tornou-se então esposa de Boaz a favor de Noemi, segundo a lei do levirato, ou casamento de cunhado. Quando lhes nasceu um filho, as vizinhas deram-lhe o nome de Obede, dizendo: "À Noemi nasceu um filho." Obede tornou-se assim herdeiro legal da casa de Elimeleque, de Judá. — Ru 4:1-22.

NOFÁ. Segundo o texto massorético, parece ter sido um lugar em Moabe. (Núm 21:29, 30) Desconhece-se hoje tal lugar.

NOFE. O usual nome nas Escrituras Hebraicas para Mênfis, importante cidade do antigo Egito. — Is 19:13; Je 2:16; 44:1; 46:14, 19; Ez 30:13, 16; veja MÊNFIS.

NOGÁ [duma raiz que significa "brilhar"]. Filho do Rei Davi, que lhe nasceu em Jerusalém. — 1Cr 3:5-7; 14:3-6.

NOGUEIRAS [hebr.: *'eghóhz*]. A donzela sulamita, em O Cântico de Salomão (6:11), fala de descer "ao jardim das nogueiras". As nogueiras mencionadas aqui podem bem ter sido a nogueira-europeia (*Juglans regia*). Esta árvore é nativa do sudeste da Europa e do oeste da Ásia, e é atualmente cultivada na Galileia, e nas encostas do Líbano e do monte Hermom. Josefo, o historiador judeu, fala de ela crescer em abundância na região do mar da Galileia, no primeiro século EC. (*The Jewish War* [A Guerra Judaica], III, 516, 517 [x, 8]) A nogueira é uma árvore bonita, atingindo até 9 m de altura, tendo folhas fragrantes que fornecem uma excelente sombra. A madeira tem grão compacto e é prezada pelos marceneiros por sua beleza. O fruto da nogueira é envolto numa casca que contém ácido tânico, e, quando fervido, produz um corante marrom forte. As nozes são altamente apreciadas pelo seu rico sabor e são prensadas para produzir um óleo de qualidade quase igual à do azeite de oliva.

NOITE. O período de escuridão entre o pôr do sol e o alvorecer foi chamado por Jeová Deus de "Noite". (Gên 1:5, 14) Entre o pôr do sol e a própria escuridão há um curto período de crepúsculo vespertino, quando as estrelas se tornam visíveis. Os hebreus chamavam este período de *né·shef,* e, evidentemente, é a este período que se refere a expressão "entre as duas noitinhas", encontrada em Êxodo 12:6. (Pr 7:9) De modo similar, no fim da escuridão da noite, há um crepúsculo matutino que leva à alvorada, e isto era expresso pela mesma palavra hebraica. Assim, o escritor diz no Salmo 119:147: "Levantei-me cedo no crepúsculo matutino."

Divisão Hebraica. Os hebreus dividiam a noite em vigílias. "Quando me lembro de ti no meu leito de repouso, medito em ti durante as vigílias da noite." (Sal 63:6) Visto que Juízes 7:19 fala duma "vigília média da noite", parece evidente que havia três delas nos tempos primitivos. Pelo visto, cada vigília abrangia um terço do tempo entre o pôr do sol e a alvorada, ou cerca de quatro horas cada uma, dependendo da época do ano. A primeira vigília se estendia assim das 18 às 22 horas. A "vigília média da noite" começava por volta das 22 horas e se estendia até cerca das 2 horas da madrugada. Esta foi a hora estratégica para Gideão fazer o ataque de surpresa ao acampamento midianita. A terceira vigília era chamada de "vigília da madrugada", que se estendia de cerca das 2 horas da madrugada até o nascer do sol. Foi durante esta vigília da madrugada que Jeová fez com que os exércitos egípcios, perseguidores, passassem a ter sérias dificuldades na sua tentativa de travessia do Mar Vermelho. — Êx 14:24-28; veja também 1Sa 11:11.

Divisão Romana. Pelo menos na época do domínio romano, os judeus adotaram a prática grega e romana de quatro vigílias noturnas. Jesus, evidentemente, referiu-se a estas quatro divisões quando disse: "Portanto, mantende-vos vigilantes, pois não sabeis quando vem o senhor da casa, quer tarde no dia, quer à meia-noite, quer ao canto do galo, quer cedo de manhã." (Mr 13:35) A vigília "tarde no dia" ia do pôr do sol até cerca das 21 horas. A segunda vigília, chamada de "meia-noite", começava por volta das 21 horas e terminava à meia-noite. (Lu 12:38) O "canto do galo" se estendia da meia-noite até por volta das 3 horas da manhã. Foi provavelmente durante este tempo que se deu o canto do galo mencionado em Marcos 14:30. (Veja GALO, CANTO DO.) Finalmente, das 3 da manhã até o nascer do sol era a quarta vigília, "cedo de manhã". — Mt 14:25; Mr 6:48.

Numa ocasião se faz menção duma hora específica das 12 horas que constituem o período noturno. Atos 23:23 diz que foi na "terceira hora", ou por volta das 21 horas, que o comandante militar ordenou que as tropas levassem Paulo de Jerusalém em caminho para Cesareia.

Ao passo que os judeus iniciavam o novo dia ao pôr do sol, segundo o costume romano a meia-noite era o ponto fixado para o fim e o começo do dia. Isto evitava o problema resultante do prolongamento e da abreviação das horas da luz do dia por causa das estações (como ocorria quando o dia começava ao pôr do sol), e permitia a divisão do dia em dois períodos iguais de 12 horas o ano inteiro. Este é o costume seguido hoje na maioria das nações.

Uso Figurado. A palavra "noite" é às vezes usada em sentido figurado, ou simbólico, na Bíblia. Em João 9:4, Jesus falou da vinda da "noite em que nenhum homem pode trabalhar". Jesus referiu-se ali ao tempo de ele ser julgado, pregado na estaca e morto, quando estaria impedido de se empenhar nas obras de seu pai. — Veja Ec 9:10; Jó 10:21, 22.

Em Romanos 13:11, 12, é evidente que "a noite" se refere a um período de escuridão causado pelo

Adversário de Deus, que há de ser eliminado por Cristo Jesus e seu reinado. (Veja Ef 6:12, 13; Col 1:13, 14.) Em 1 Tessalonicenses 5:1-11, os servos de Deus, que foram esclarecidos pela verdade, são contrastados com as pessoas do mundo que não o foram. Seu modo de vida manifesta que são "filhos da luz e filhos do dia. Não [pertencem] nem à noite nem à escuridão". (Veja Jo 8:12; 12:36, 46; 1Pe 2:9; 2Co 6:14.) Uma mensagem similar é encontrada em Miqueias 3:6, onde o profeta diz aos que rejeitam a verdadeira orientação divina: "Portanto, vós tereis noite, de modo que não haverá visão; e tereis escuridão, para que não se pratique a adivinhação. E o sol há de se pôr sobre os profetas e o dia terá de escurecer-se sobre eles." — Veja Jo 3:19-21.

A noite, em geral, é também usada para representar um tempo de adversidade, visto que ela, com suas trevas e escuridão, é a hora em que os animais selvagens perambulam, em que exércitos lançam ataques de surpresa, em que ladrões penetram furtivamente e em que se cometem outros atos maldosos. (Sal 91:5, 6; 104:20, 21; Is 21:4, 8, 9; Da 5:25-31; Ob 5) É nestes diferentes sentidos figurados que temos de entender os textos de Revelação (Apocalipse) 21:2, 25, e 22:5, onde se nos assegura que na "Nova Jerusalém" "tampouco haverá mais noite".

NOITIBÓ. Veja CORUJA (MOCHO).

NOIVA, PREÇO DA. Veja CASAMENTO.

NOIVADO. Promessa mútua de um futuro casamento. Entre os hebreus, as negociações envolvidas usualmente dependiam dos pais do casal, especialmente dos dois pais. (Gên 24:1-4; 38:6; 21:21) Muitas vezes tomavam-se em consideração os desejos do jovem. (Jz 14:2) No caso das moças que herdavam propriedade ancestral por o pai ter falecido sem ter filhos varões, elas podiam tornar-se esposa de quem quisessem, desde que se casassem dentro da sua tribo. (Núm 36:6) No caso de Isaque, foi realmente Jeová quem escolheu sua noiva. (Gên 24:50, 51) A escolha da noiva e o pedido de casamento, usualmente feito pelos pais ou só pelo pai do noivo, eram seguidos pelos esponsais, ou noivado. Este era um procedimento formal, tratado pelos pais da noiva e frequentemente por um amigo ou representante legal do noivo. — Gên 24:1-4; Jo 3:29.

Uma característica destacada do noivado era o *mó·har*, o preço da noiva. Este termo *mó·har* ocorre três vezes na Bíblia. (Gên 34:12; Êx 22:16, 17; 1Sa 18:25) O preço da noiva era usualmente pago aos pais. No caso de Rebeca, o servo de Abraão deu "coisas seletas" à mãe e ao irmão dela, Labão, que tomou a dianteira em fazer os arranjos. (Gên 24:53) O *mó·har* podia ser também em forma de serviço prestado. (Gên 29:15-30; Jos 15:16) Êxodo 22:16, 17, mostra que o *mó·har* era pago ao pai duma moça seduzida como indenização pela ofensa cometida, mesmo que o pai se negasse a dá-la em casamento. Ocasionalmente, a noiva recebia um presente do pai como "presente de despedida", e, às vezes, como no caso de Rebeca, davam-se presentes à noiva por ocasião do noivado. — 1Rs 9:16; Jos 15:17-19; Gên 24:53.

Os hebreus consideravam o casal de noivos como comprometidos e como já casados, embora só coabitassem depois de se completarem as formalidades do casamento. — Gên 19:8, 14; Jz 14:15, 16, 20.

Entre os judeus, o noivado era considerado como tão obrigatório que, caso o casamento não se realizasse por uma mudança de ideia da parte do noivo, ou por um motivo justificado, a moça não podia casar-se com outro até ela ser liberta pelo devido processo jurídico, isto é, por um certificado de divórcio. (Mt 1:19) Se a noiva cometesse fornicação com outro homem enquanto estava comprometida, ela era julgada adúltera e sentenciada à morte. (De 22:23, 24) Mesmo que um homem tivesse relações sexuais com uma escrava destinada a outro homem, mas ainda não remida, ou liberta, ambos eram culpados e eram punidos. Todavia, não eram mortos porque ela não fora ainda liberta. — Le 19:20-22.

O noivo estava eximido do serviço militar. — De 20:7.

Quanto à idade para o noivado, a Bíblia não declara nenhumas restrições. Nos países do Oriente Médio, hoje em dia, o casamento frequentemente ocorre depois de a noiva atingir a idade de 16 anos e às vezes ainda com menos idade. Os talmudistas proibiam o casamento no caso do homem de menos de 13 anos e um dia de idade, e, no caso da moça, de menos de 12 anos e um dia.

Em geral não havia um prolongado período de anos entre o noivado e o casamento, embora pudesse haver ocasiões em que o intervalo era necessário para que o noivo pudesse pagar o preço estipulado ou prestar os serviços desejados. No caso de Jacó, o período de noivado foi de sete anos, durante os quais ele serviu por Raquel, mas recebeu Leia. Daí, esperou mais uma semana antes de receber Raquel, embora continuasse a servir Labão por mais sete anos por ela. — Gên 29:20-28.

O cristão deve considerar sua palavra de promessa como obrigatória, e, no caso dum noivado, ele deve seguir o princípio expresso por Cristo: "Deixai simplesmente que a vossa palavra *Sim* signifique Sim, e o vosso *Não*, Não; pois tudo o que for além disso é do iníquo" (Mt 5:37), e por Tiago: "Mas, o vosso *sim* signifique sim e o vosso *não*, não, para que não caiais sob o julgamento." — Tg 5:12.

A Noiva de Cristo. Jesus Cristo tem uma noiva, a congregação cristã, que é seu corpo. (Ef 1:22, 23) Em Pentecostes de 33 EC, os primeiros membros da "noiva" receberam o espírito santo com seu milagroso dom de línguas. Isto era similar aos presentes de noivado, constituindo para a noiva espiritual de Cristo um "penhor antecipado da [sua] herança, com o propósito de livrar por meio dum resgate a propriedade do próprio Deus, para o seu glorioso louvor". (Ef 1:13, 14) O apóstolo Paulo falou daqueles aos quais havia apresentado a verdade sobre Cristo e que se haviam tornado cristãos como prometidos em casamento, e exortou-os a permanecerem puros como virgem casta de Cristo. (2Co 11:2, 3) Esses prometidos em noivado a Cristo, enquanto na terra, são considerados comprometidos e são convidados à refeição noturna do casamento do Cordeiro. — Re 19:9.

NOME. Palavra ou frase que constitui uma designação distintiva de pessoa, lugar, animal, planta ou outro objeto. "Nome" pode significar a reputação da pessoa ou a própria pessoa.

"Toda família no céu e na terra deve o seu nome" a Jeová Deus. (Ef 3:14, 15) Este estabeleceu a primeira família humana e permitiu que Adão e Eva tivessem filhos. Portanto, as linhagens de descendência terrestre lhe devem seu nome. Ele é também o Pai da sua família celestial. E assim como ele chama por nome todas as incontáveis estrelas (Sal 147:4), ele sem dúvida deu nomes aos anjos. — Jz 13:18.

Um exemplo interessante de como se deu nome a algo totalmente novo envolve a provisão milagrosa do maná. Quando os israelitas o viram pela primeira vez, exclamaram: "Que é isto?" (*man hu'?*) (Êx 16:15) Pelo visto é por isso que o chamaram de "maná", que provavelmente significa: "Que é isto?" — Êx 16:31.

As opiniões dos peritos variam sobre a origem de certos nomes, das suas raízes componentes e do seu significado. Por estes motivos, os significados apresentados para os nomes bíblicos diferem de uma obra de referência para outra. Nesta publicação, a autoridade primária para se determinar o significado de nomes é a própria Bíblia. Um exemplo é o significado do nome Babel. Em Gênesis 11:9, Moisés escreveu: "É por isso que foi chamada pelo nome de Babel, porque Jeová confundiu ali o idioma de toda a terra." Moisés relacionou aqui "Babel" com o verbo radical *ba·lál* (confundir), indicando assim que "Babel" significa "Confusão".

Os nomes bíblicos, de forma variada, consistem ou em um só elemento, ou em frase ou sentença; os que têm mais de uma sílaba frequentemente têm formas abreviadas. Quando a Bíblia não declara especificamente a origem de um nome, fez-se empenho de determinar sua raiz ou seus elementos componentes pelo uso de dicionários modernos, respeitados. O dicionário usado para a determinação das raízes dos nomes hebraicos e aramaicos se chama *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento; de L. Koehler e W. Baumgartner, Leiden, 1958), com a sua parcialmente completada revisão. Para os nomes gregos, consultou-se como dicionário principal a nona edição de *A Greek-English Lexicon* (Léxico Grego-Inglês; de H. G. Liddell e R. Scott, e revisado por H. S. Jones, Oxford, 1969). As traduções encontradas na *Tradução do Novo Mundo das Escrituras Sagradas* foram então usadas para atribuir sentidos a essas raízes. Por exemplo, o nome Elnatã compõe-se das raízes *'El* (Deus) e *na·thán* (dar), significando assim "Deus Deu". — Veja Gên 28:4, onde *na·thán* é traduzido por "deu".

Nomes de Animais e de Plantas. Jeová Deus concedeu ao primeiro homem Adão o privilégio de dar nome às criaturas inferiores. (Gên 2:19) Sem dúvida, os nomes dados eram descritivos. Isto é sugerido por alguns dos nomes hebraicos de animais e mesmo de plantas. Uma palavra hebraica para "jumento" (*hhamóhr*) evidentemente deriva duma raiz que significa "ficar avermelhado", referindo-se à cor usual do animal. O nome hebraico da rola (*tohr* ou *tor*) evidentemente imita o arrulho lamentoso desta ave: "tur-r-r tur-r-r". "Aquele que desperta" designa a amendoeira, pelo visto por ser uma das primeiras árvores a florescer.

Nomes de Lugares e Aspectos Topográficos. Às vezes, homens deram a lugares seu próprio nome, o de seus descendentes ou de seus antepassados. O assassino Caim construiu uma cidade e lhe deu o nome de seu filho Enoque. (Gên 4:17) Noba começou a chamar a cidade conquistada de Quenate segundo o seu próprio nome. (Núm 32:42) Os danitas, depois de capturarem Lesem, chamaram a cidade de Dã, que era o nome de seu antepassado. — Jos 19:47; veja também De 3:14.

Como no caso de altares (Êx 17:14-16), poços (Gên 26:19-22) e fontes (Jz 15:19), os lugares frequentemente receberam nomes à base dos eventos que ocorreram ali. Exemplos disso são Babel (Gên 11:9), Jeová-Jiré (Gên 22:13, 14), Berseba (Gên 26:28-33), Betel (Gên 28:10-19), Galeede (Gên 31:44-47), Sucote (Gên 33:17), Abel-Mizraim (Gên 50:11), Massá, Meribá (Êx 17:7), Taberá (Núm 11:3), Quibrote-Ataavá (Núm 11:34), Hormá (Núm 21:3), Gilgal (Jos 5:9), a Baixada de Acor (Jos 7:26) e Baal-Perazim (2Sa 5:20).

Houve casos em que os aspectos físicos forneceram a base para o nome de lugares, de montes e de rios. As cidades de Geba e Gibeá (que ambos sig-

nificam "Morro; Colina"), sem dúvida, receberam seu nome por ocuparem morros. Líbano (que significa "Branca [Montanha]") talvez recebesse seu nome da cor clara dos seus penhascos e picos calcários, ou de estarem suas encostas superiores cobertas de neve na maior parte do ano. Aldeias e cidades, por se encontrarem perto de poços, fontes e cursos de água, frequentemente recebiam nomes prefixados por "en" (fonte, ou: nascente), "ber" (poço) e "abel" (curso de água).

Outros nomes foram derivados de características tais como tamanho, ocupação e produtos. Exemplos disso são Belém (que significa "Casa de Pão"), Betsaida (Casa do Caçador (ou: do Pescador)), Gate (Lagar de Vinho) e Bezer (Lugar Inacessível).

Lugares receberam também o nome de animais e de plantas, muitos deles aparecendo em forma composta. Entre estes havia Aijalom (que significa "Lugar da Corça; Lugar do Veado"), En-Gedi (Fonte (Nascente) do Cabritinho), En-Eglaim (Fonte (Manancial) de Dois Bezerros), Acrabim (Escorpiões), Baal-Tamar (Dono da Palmeira) e En-Tapua (Fonte (Manancial) da Maçã (Macieira)).

"Bete" (que significa "casa"), "baal" (dono; amo) e "quiriate" (cidade) frequentemente constituíam a parte inicial de nomes compostos.

Nomes de Pessoas. No período inicial da história bíblica, davam-se nomes às crianças quando nasciam. Mais tarde, porém, os meninos hebreus recebiam nome por ocasião da circuncisão, no oitavo dia. (Lu 1:59; 2:21) Usualmente, quer o pai quer a mãe dava o nome à criança. (Gên 4:25; 5:29; 16:15; 19:37, 38; 29:32) Uma exceção notável, porém, foi o filho nascido a Boaz e Rute. As vizinhas de Noemi, sogra de Rute, chamaram o menino de Obede (que significa "Servo; Servidor"). (Ru 4:13-17) Havia também ocasiões em que os pais recebiam orientação divina sobre o nome a ser dado aos filhos. Entre os que receberam seu nome assim estavam Ismael (Deus Ouve (Escuta)) (Gên 16:11), Isaque (Riso) (Gên 17:19), Salomão (duma raiz que significa "paz") (1Cr 22:9) e João (o equivalente português de Jeoanã, que significa "Jeová Mostrou Favor; Jeová Foi Clemente") (Lu 1:13).

Especialmente os nomes dados sob orientação divina com frequência tinham significado profético. O nome do filho de Isaías, Maer-Salal-Hás-Baz (que significa "Apressa-te, ó Despojo! Ele Veio Depressa à Pilhagem; ou: Apressando-se ao Despojo, Ele Veio Depressa à Pilhagem"), mostrava que o rei da Assíria subjugaria Damasco e Samaria. (Is 8:3, 4) O nome do filho de Oseias, Jezreel (Deus Semeará), apontava para um futuro ajuste de contas com a casa de Jeú. (Os 1:4) Os nomes de mais dois filhos dados à luz pela esposa de Oseias, Lo-Ruama ([Com Ela] Não se Teve Misericórdia) e Lo-Ami (Não Meu Povo), indicavam que Jeová rejeitou Israel. (Os 1:6-10) No caso do Filho de Deus, o nome Jesus (Jeová É Salvação) era profético do seu papel como Salvador designado por Jeová, ou seu meio de salvação. — Mt 1:21; Lu 2:30.

O nome dado a um filho muitas vezes refletia as circunstâncias associadas com o seu nascimento, ou os sentimentos do pai ou da mãe. (Gên 29:32–30:13, 17-20, 22-24; 35:18; 41:51, 52; Êx 2:22; 1Sa 1:20; 4:20-22) Eva chamou seu primogênito de Caim (que significa "Algo Produzido"), pois, conforme ela disse: "Produzi um homem com o auxílio de Jeová." (Gên 4:1) Eva deu ao filho que lhe nasceu depois do assassinato de Abel, por considerá-lo substituto dele, o nome de Sete (Designado; Posto; Colocado). (Gên 4:25) Isaque chamou o mais novo dos seus gêmeos de Jacó (Agarrador do Calcanhar; Suplantador), porque, ao nascer, este menino segurava o calcanhar de Esaú, seu irmão. — Gên 25:26; veja o caso de Peres, em Gên 38:28, 29.

Às vezes, a aparência do bebê ao nascer fornecia a base para o seu nome. O primogênito de Isaque foi chamado de Esaú (que significa "Peludo") por causa da sua incomum aparência peluda ao nascer. — Gên 25:25.

Nomes dados aos filhos muitas vezes eram combinados com El (que significa "Deus") ou com uma abreviatura do nome divino, Jeová. Esses nomes podiam expressar a esperança dos pais, refletir seu apreço por terem sido abençoados com um descendente, ou seu reconhecimento a Deus. Exemplos disso são Jedeías (possivelmente: Que Jeová Se Sinta Alegre), Elnatã (Deus Deu), Jeberequias (Jeová Abençoa), Jonatã (Jeová Deu), Jeozabade (provavelmente: Jeová Dotou), Eldade (possivelmente: Deus Amou), Abdiel (Servo de Deus), Daniel (Meu Juiz É Deus), Jeozadaque (provavelmente: Jeová Declara Justo) e Pelatias (Jeová Proveu Escape [Fuga]).

"Ab" (que significa "pai"), "a" (irmão), "am" (povo), "bate" (filha) e "ben" (filho) faziam parte de nomes compostos tais como Abida (Pai (Me) Conheceu), Abias, ou "Abijah" (Meu Pai É Jeová), Aiezer (Meu Irmão É Ajudador), Amiúde (Meu Povo É Dignidade), Aminadabe (Meu Povo Está Disposto (É Nobre; Generoso)), Bate-Seba (Filha de Abundância; possivelmente: Filha [Nascida em] o Sétimo [Dia]) e Ben-Hanã (Filho Daquele Que Mostra Favor; Filho do Clemente). "Meleque" (rei), "adon" (senhor) e "baal" (dono; amo) também eram combinados com outras palavras para formar nomes compostos, tais como Abimeleque (Meu Pai É Rei), Adonias (Jeová É Senhor) e Baal-Tamar (Dono da Palmeira).

As designações dadas a animais e a plantas eram ainda outra fonte de nomes para pessoas. Alguns nomes são Débora (que significa "Abelha"), Dorcas ou Tabita (Gazela), Jonas (Pomba), Raquel (Ovelha; Cordeira), Safã (Procávia) e Tamar (Palmeira).

Conforme indicado pela repetição de certos nomes nas listas genealógicas, parece ter-se tornado comum dar aos filhos o nome dum parente. (Veja 1Cr 6:9-14, 34-36.) Foi por este motivo que os parentes e os conhecidos de Elisabete objetaram a ela querer chamar seu filho recém-nascido de João. — Lu 1:57-61; veja GENEALOGIA (Repetição de nomes).

No primeiro século EC, não era incomum que os judeus, especialmente os que viviam fora de Israel ou em cidades com população mista de judeus e gentios, tivessem um nome hebraico ou aramaico junto com um nome latim ou grego. Talvez fosse por isso que Dorcas também se chamava Tabita, e o apóstolo Paulo também se chamava Saulo.

Às vezes, os nomes passavam a ser considerados como reflexo da personalidade ou das tendências características do indivíduo. Esaú, referente ao seu irmão, observou: "Não é por isso que ele é chamado pelo nome de Jacó [Agarrador do Calcanhar; Suplantador], que ele me suplantasse estas duas vezes? Já tomou a minha primogenitura, e eis que agora tomou a minha bênção!" (Gên 27:36) Abigail observou a respeito do seu marido: "Ele é tal qual seu nome. Nabal [Insensato; Estúpido] é o seu nome e a insensatez está com ele." (1Sa 25:25) Noemi, não mais achando que seu nome era apropriado em vista das calamidades que lhe sobrevieram, disse: "Não me chameis Noemi [Minha Agradabilidade]. Chamai-me Mara [Amarga], pois o Todo-poderoso o fez muito amargo para mim." — Ru 1:20.

Mudanças de nomes ou novos nomes. Às vezes, para determinado fim, mudavam-se nomes, ou a pessoa recebia um nome adicional. Quando estava morrendo, Raquel chamou seu recém-nascido de Ben-Oni (que significa "Filho do Meu Pesar"), mas o seu marido enlutado, Jacó, decidiu chamá-lo de Benjamim (Filho da Mão Direita). (Gên 35:16-18) Jeová mudou o nome de Abrão para Abraão (Pai Duma Multidão) e o de Sarai (possivelmente: Contenciosa) para Sara (Princesa), sendo ambos estes novos nomes proféticos. (Gên 17:5, 6, 15, 16) Por causa da perseverança de Jacó em engalfinhar-se com um anjo, foi-lhe dito: "Não serás mais chamado pelo nome de Jacó, mas, sim, Israel, [Contendedor (Perseverador) com Deus; ou: Deus Contende] pois contendeste com Deus e com homens, de modo que por fim prevaleceste." (Gên 32:28) Esta mudança de nome era sinal da bênção de Deus e ela foi mais tarde confirmada. (Gên 35:10) Portanto, é evidente que, quando as Escrituras falam profeticamente de "um novo nome", isto se refere a um nome que representaria apropriadamente quem o levasse. — Is 62:2; 65:15; Re 3:12.

Às vezes se davam novos nomes a pessoas promovidas a altos postos governamentais ou àqueles que recebiam privilégios especiais. Visto que estes nomes eram dados por superiores, a mudança de nome também podia significar que o portador do novo nome ficava sujeito àquele de quem o recebeu. Depois de José se tornar administrador de alimentos do Egito, ele foi chamado de Zafenate-Paneia. (Gên 41:44, 45) O Faraó Neco, ao fazer de Eliaquim rei vassalo em Judá, mudou-lhe o nome para Jeoiaquim. (2Rs 23:34) Do mesmo modo, Nabucodonosor, ao fazer de Matanias seu vassalo, mudou-lhe o nome para Zedequias. (2Rs 24:17) Daniel e seus três companheiros hebreus, Hananias, Misael e Azarias, receberam nomes babilônicos, depois de serem escolhidos para treinamento especial em Babilônia. — Da 1:3-7.

Um acontecimento na vida posterior da pessoa às vezes servia de base para se lhe dar um novo nome. Por exemplo, Esaú recebeu seu nome Edom (que significa "Vermelho") por causa do *vermelho* cozido de lentilhas pelo qual vendeu seu direito de primogênito. — Gên 25:30-34.

Nomes de Anjos. A Bíblia contém os nomes pessoais de apenas dois anjos, Gabriel (que significa "Um Vigoroso de Deus") e Miguel (Quem É Semelhante a Deus?). Talvez para não receberem indevida honra ou veneração, os anjos às vezes não revelavam seu nome às pessoas às quais apareceram. — Gên 32:29; Jz 13:17, 18.

O que está incluído em se conhecer o nome de Deus?

A criação material confirma a existência de Deus, mas não revela o nome de Deus. (Sal 19:1; Ro 1:20) Conhecer alguém o nome de Deus significa mais do que apenas estar familiarizado com a palavra. (2Cr 6:33) Significa realmente conhecer a Pessoa — seus propósitos, suas atividades e suas qualidades conforme reveladas na Sua Palavra. (Veja 1Rs 8:41-43; 9:3, 7; Ne 9:10.) Isto é ilustrado no caso de Moisés, homem a quem Jeová 'conhecia por nome', isto é, intimamente. (Êx 33:12) Moisés teve o privilégio de ver uma manifestação da glória de Jeová e também de ouvir 'declarado o nome de Jeová'. (Êx 34:5) Esta declaração não era uma simples repetição do nome Jeová, mas era uma declaração sobre os atributos e as atividades de Deus. "Jeová, Jeová, Deus misericordioso e clemente, vagaroso em irar-se e abundante em benevolência e

em verdade, preservando a benevolência para com milhares, perdoando o erro, e a transgressão, e o pecado, mas de modo algum isentará da punição, trazendo punição pelo erro dos pais sobre os filhos e sobre os netos, sobre a terceira geração e sobre a quarta geração." (Êx 34:6, 7) De modo similar, o cântico de Moisés, que contém as palavras "pois declararei o nome Jeová", relata os tratos de Deus com Israel e descreve a Sua personalidade. — De 32:3-44.

Quando Jesus Cristo estava na terra, ele 'manifestou o nome de seu Pai' aos seus discípulos. (Jo 17:6, 26) Embora estes discípulos já conhecessem este nome e estivessem familiarizados com as atividades de Deus, conforme registradas nas Escrituras Hebraicas, eles vieram a conhecer Jeová de modo muito melhor e mais grandioso por meio Daquele que "está na posição junto ao seio do Pai". (Jo 1:18) Cristo Jesus representava perfeitamente seu Pai, fazendo as obras Dele e não falando da sua própria iniciativa, mas sim as palavras do Pai. (Jo 10:37, 38; 12:50; 14:10, 11, 24) É por isso que Jesus podia dizer: "Quem me tem visto, tem visto também o Pai." — Jo 14:9.

Isto mostra claramente que os únicos que realmente conhecem o nome de Deus são os Seus servos obedientes. (Veja 1Jo 4:8; 5:2, 3.) Portanto, a garantia dada por Jeová no Salmo 91:14 aplica-se a tais pessoas: "Protegê-lo-ei por ele ter chegado a conhecer meu nome." O nome em si não é uma fórmula mágica, mas Aquele que tem este nome pode dar proteção ao seu povo devoto. De modo que o nome representa o próprio Deus. É por isso que o provérbio diz: "O nome de Jeová é uma torre forte. O justo corre para dentro dela e recebe proteção." (Pr 18:10) Isto é o que fazem aqueles que lançam seu fardo sobre Jeová. (Sal 55:22) Do mesmo modo, amar o nome de Jeová (Sal 5:11), cantar-lhe louvores (Sal 7:17), invocá-lo (Gên 12:8), dar-lhe graças (1Cr 16:35), jurar por ele (De 6:13), lembrá-lo (Sal 119:55), temê-lo (Sal 61:5), procurá-lo (Sal 83:16), confiar nele (Sal 33:21), exaltá-lo (Sal 34:3) e esperar nele (Sal 52:9) significa fazer estas coisas com referência ao próprio Jeová. Ultrajar o nome de Deus é blasfemar a Deus. — Le 24:11, 15, 16.

Jeová tem ciúme do seu nome, não tolerando nenhuma rivalidade ou infidelidade em questões de adoração. (Êx 34:14; Ez 5:13) Ordenou-se aos israelitas nem mesmo mencionar o nome de outros deuses. (Êx 23:13) Visto que os nomes de deuses falsos aparecem nas Escrituras, evidentemente a referência a isso trata de se mencionarem os nomes de deuses falsos em sentido de adoração.

O fracasso de Israel, como povo para o nome de Deus, quanto a viver à altura das Suas justas ordens, constituiu profanação ou aviltamento do nome de Deus. (Ez 43:8; Am 2:7) Visto que a infidelidade dos israelitas resultou em serem punidos por Deus, isto também resultou em outras nações falarem desrespeitosamente do Seu nome. (Veja Sal 74:10, 18; Is 52:5.) Essas nações, por não reconhecerem que o castigo era da parte de Jeová, atribuíam erroneamente as calamidades que sobrevieram a Israel à incapacidade de Jeová de proteger seu povo. Jeová, para limpar seu nome de tal vitupério, agiu em prol do Seu nome e restabeleceu um restante de Israel na sua terra. — Ez 36:22-24.

Por Jeová manifestar-se de modos especiais, ele fez com que seu nome fosse lembrado. Nos lugares onde isso ocorreu, erigiram-se altares. — Êx 20:24; compare isso com 2Sa 24:16-18; veja JEOVÁ.

O Nome do Filho de Deus. Por Jesus Cristo ter permanecido fiel até a própria morte, ele foi recompensado pelo Pai, recebendo uma posição superior e "o nome que está acima de todo outro nome". (Fil 2:5-11) Todos os que desejam a vida têm de reconhecer o que este nome representa (At 4:12), inclusive a posição de Jesus como Juiz (Jo 5:22), Rei (Re 19:16), Sumo Sacerdote (He 6:20), Resgatador (Mt 20:28) e Agente Principal da salvação. — He 2:10; veja JESUS CRISTO.

Cristo Jesus, como "Rei dos reis e Senhor dos senhores", também há de chefiar os exércitos celestiais para travar guerra em justiça. Como executor da vingança de Deus, ele demonstrará poderes e qualidades totalmente desconhecidos aos que lutarem contra ele. Apropriadamente, pois, "ele tem um nome escrito que ninguém conhece, exceto ele mesmo". — Re 19:11-16.

Diversos Usos da Palavra "Nome". Podia-se "invocar" determinado nome sobre uma pessoa, uma cidade ou um prédio. Quando Jacó adotou os filhos de José como seus próprios, ele declarou: "Seja invocado sobre eles o meu nome e o nome dos meus pais, Abraão e Isaque." (Gên 48:16; veja também Is 4:1; 44:5.) Invocar-se o nome de Jeová sobre os israelitas indicava que eram seu povo. (De 28:10; 2Cr 7:14; Is 43:7; 63:19; Da 9:19) Jeová pôs também seu nome sobre Jerusalém e sobre o templo, aceitando-os assim como centro legítimo da Sua adoração. (2Rs 21:4, 7) Joabe decidiu não completar a captura de Rabá, a fim de que não se invocasse seu nome sobre esta cidade, isto é, para que não se lhe atribuísse a captura dela. — 2Sa 12:28.

Quem morria sem deixar filhos varões tinha seu nome como que "retirado". (Núm 27:4; 2Sa 18:18) Portanto, o arranjo do casamento de cunhados, delineado pela Lei mosaica, servia para preservar o nome do falecido. (De 25:5, 6) Por outro lado, a destruição de uma nação, de um povo ou de uma família significava a extinção do seu nome. — De 7:24; 9:14; Jos 7:9; 1Sa 24:21; Sal 9:5.

Falar ou agir 'em nome de' outrem denotava fazer isso como representante dele. (Êx 5:23; De 10:8; 18:5, 7, 19-22; 1Sa 17:45; Est 3:12; 8:8, 10) Similarmente, acolher alguém em nome de outro indicava o reconhecimento daquele outro. Portanto, 'receber um profeta em nome dum profeta' significava receber o profeta por ele ser tal. (Mt 10:41, *Tr, NM*) E batizar em "o nome do Pai, e do Filho, e do espírito santo", significa fazê-lo em reconhecimento do Pai, do Filho e do espírito santo. — Mt 28:19.

Reputação ou Fama. No uso bíblico, "nome" frequentemente denota fama ou reputação. (1Cr 14:17 n) Dar mau nome a alguém significava fazer uma acusação falsa contra ele, manchando a sua reputação. (De 22:19) Ter seu nome 'lançado fora como iníquo' significava perder a boa reputação. (Lu 6:22) Foi para fazerem para si "um nome célebre", em desafio a Jeová, que os homens começaram a construir uma torre e uma cidade após o Dilúvio. (Gên 11:3, 4) Por outro lado, Jeová prometeu engrandecer o nome de Abrão, se este deixasse seu país e seus parentes, a fim de ir para outra terra. (Gên 12:1, 2) O que confirma o cumprimento desta promessa é que até o dia de hoje poucos nomes dos tempos antigos se tornaram tão grandes como o de Abraão, especialmente como exemplo de notável fé. Milhões de pessoas ainda afirmam ser herdeiros da bênção abraâmica por causa da sua ascendência carnal dele. De modo similar, Jeová engrandeceu o nome de Davi por abençoá-lo e conceder-lhe vitórias sobre os inimigos de Israel. — 1Sa 18:30; 2Sa 7:9.

Quando se nasce, não se tem nenhuma reputação, de modo que o nome é pouco mais do que um rótulo. É por isso que Eclesiastes 7:1 diz: "Um nome é melhor do que bom óleo, e o dia da morte é melhor do que o dia em que se nasce." Não ao nascer, mas durante o pleno decurso da vida da pessoa, é que seu "nome" assume verdadeiro significado no sentido de identificá-la como alguém que pratica a justiça ou como alguém que pratica a iniquidade. (Pr 22:1) O nome de Jesus, pela fidelidade dele até a morte, tornou-se o único nome 'dado entre os homens, pelo qual temos de ser salvos', e ele 'herdou um nome mais excelente' do que o dos anjos. (At 4:12; He 1:3, 4) Salomão, porém, para com quem se expressou a esperança de que seu nome se tornasse "mais esplêndido" do que o de Davi, morreu com o nome de relapso para com a adoração verdadeira. (1Rs 1:47; 11:6, 9-11) "O próprio nome dos iníquos apodrecerá", ou se tornará odioso mau cheiro. (Pr 10:7) Por este motivo, "deve-se escolher antes um [bom] nome do que riquezas abundantes". — Pr 22:1.

Nomes Inscritos no "Livro da Vida". Parece que Jeová Deus, falando de modo figurativo, tem inscrito nomes no livro da vida desde "a fundação do mundo". (Re 17:8) Visto que Cristo Jesus falou de Abel como vivendo na "fundação do mundo", isto indica que se faz referência ao mundo da humanidade resgatável que veio à existência depois de nascerem filhos a Adão e Eva. (Lu 11:48-51) Evidentemente, o nome de Abel era o primeiro registrado neste rolo simbólico.

Os nomes que constam no rolo da vida, porém, não são nomes de pessoas que foram predestinadas para obter a aprovação de Deus e a vida. Isto se evidencia em as Escrituras falarem de 'apagar' nomes "do livro da vida". Portanto, parece que somente quando alguém se torna servo de Jeová é seu nome inscrito no "livro da vida", e somente se ele continuar fiel terá o seu nome conservado neste livro. — Re 3:5; 17:8; compare isso com Êx 32:32, 33; Lu 10:20; Fil 4:3; veja também VIDA.

Nomes Registrados no Rolo do Cordeiro. De modo similar, os nomes dos que adoram a fera simbólica não estão registrados no rolo do Cordeiro. (Re 13:8) Esta fera recebeu sua autoridade, seu poder e seu trono do dragão, Satanás, o Diabo. Portanto, os que adoram a fera fazem parte da 'semente da serpente'. (Re 13:2; compare isso com Jo 8:44; Re 12:9.) Mesmo já antes de nascerem filhos a Adão e Eva, Jeová Deus indicara que haveria inimizade entre a 'semente [descendente] da mulher' e a 'semente [descendente] da serpente'. (Gên 3:15) Assim, desde a fundação do mundo, já se determinara que nenhum adorador da fera teria seu nome inscrito no rolo do Cordeiro. Somente pessoas sagradas do ponto de vista de Deus teriam este privilégio. — Re 21:27.

Visto que este rolo pertence ao Cordeiro, é lógico que os nomes constantes nele seriam os daqueles que Deus lhe deu. (Re 13:8; Jo 17:9, 24) Portanto, é digno de nota que a próxima referência ao Cordeiro, no livro de Revelação (Apocalipse), o retrata como estando em pé no Monte Sião junto com 144.000 pessoas compradas dentre a humanidade. — Re 14:1-5.

NORA. A esposa do filho em relação aos pais dele. As mesmas palavras hebraica (*kal·láh*) e grega (*ným·fe*), traduzidas por "nora", são também vertidas por "noiva", em certos casos. — Cân 4:8-12; Is 61:10; Je 7:34; Jo 3:29; Re 18:23; 21:2, 9; 22:17.

Visto que, nos tempos patriarcais, usualmente o próprio pai providenciava o casamento do filho, a nora, em grande parte, era escolha dele. (Gên 24) Ela era acolhida na família, e quando esta se mudava, ela a acompanhava. (Gên 11:31) A Lei mosaica proibia sob pena de morte ao homem ter relações sexuais com a nora. — Le 18:15; 20:12; Ez 22:11.

O gênio da nora e sua atitude para com os parentes por afinidade variavam muito. Por exemplo, Rute mostrava ser companheira muito leal e devotada de sua sogra Noemi, mais do que Orpa, dizendo: "Teu povo será o meu povo, e teu Deus, o meu Deus. Onde quer que morreres, morrerei eu." (Ru 1:6-17, 22; 4:14, 15) As esposas hititas de Esaú eram fonte de muita consternação para os sogros, Isaque e Rebeca. (Gên 26:34; 27:46) Cristo Jesus predisse que a mensagem do Reino separaria noras de sogras. — Lu 12:53.

NORTE. Além do usual termo *tsa·fóhn,* o norte era também indicado pela direção "à esquerda", visto que se encarava o lado do nascente, no leste. (Gên 14:15 n) No uso bíblico, o "norte" pode indicar uma parte da terra (Sal 107:3; Is 43:6; Lu 13:29), a direção norte (Êx 26:20; 1Rs 7:25; Re 21:13), o céu setentrional (Jó 26:7), e diversas terras ou reinos (inclusive a Assíria [Sof 2:13] e Babilônia [Je 46:10]) situados um tanto ao N e L da terra habitada pelos israelitas. Embora Babilônia, sobre o rio Eufrates, na realidade ficasse ao L de Tiro, Ezequiel 26:7 fala do rei de Babilônia como vindo do norte contra Tiro. Do mesmo modo, a calamidade a ser sofrida por Judá e Jerusalém às mãos dos babilônios é mencionada como vinda "do norte". (Je 1:14, 15) O motivo disso parece ser que, ao marcharem para o oeste, os exércitos babilônicos tomaram uma rota setentrional e assim evitaram a passagem pelo deserto. Na realidade, este era o caminho costumeiro, conforme mostram os registros babilônicos.

Uma vez que se atribui a várias terras e reinos uma localização setentrional, frequentemente o contexto e outros textos relacionados ajudam a determinar o que se quer dizer com "norte" ou "terra do norte". Por exemplo, Isaías 21:2, 9, e Daniel 5:28 mostram que as nações "da terra do norte", mencionadas em Jeremias 50:9, incluem os medos, os persas e os elamitas. Pelo visto, as nações que atacaram Babilônia eram consideradas como exército unido ou adversário comum de Babilônia, "uma congregação". Muitas das nações envolvidas nisso ficavam bem ao N de Babilônia (Je 51:27, 28), e pelo menos grande parte da Média ficava ao NE de Babilônia. Evidentemente, o ataque veio também do norte, visto que Ciro interrompeu o fluxo do rio ao N da cidade.

"O Rei do Norte." Fatos da história fornecem mais outra base para se determinar como o "norte" deve ser entendido em alguns textos. Um caso pertinente é "o rei do norte" mencionado no capítulo 11 de Daniel. A evidência histórica indica que o "rei poderoso", de Daniel 11:3, era Alexandre, o Grande (ou: Magno). Depois da morte de Alexandre, o império, por fim, foi dividido entre seus quatro generais. Um destes generais, Seleuco Nicátor, tomou a Mesopotâmia e a Síria, o que o tornou o governante do território situado ao N da Palestina. Outro general, Ptolomeu Lago, obteve o controle sobre o Egito, ao SO da Palestina. Portanto, com Seleuco Nicátor e Ptolomeu Lago começou a longa luta entre "o rei do norte" e "o rei do sul". Todavia, a profecia a respeito do "rei do norte" se estende desde o tempo de Seleuco Nicátor até o "tempo do fim". (Da 11:40) Logicamente, pois, a identidade nacional e política do "rei do norte" mudaria no decurso da história. Mas, ainda seria possível determinar a sua identidade à base do que a profecia disse que "o rei do norte" faria. — Veja o livro *Preste Atenção à Profecia de Daniel!,* 1999, pp. 211-285.

A Residência de Jeová. O "norte" ocorre também nas Escrituras com referência ao lugar onde Jeová residia de forma representativa com os israelitas. — Sal 48:1, 2; Is 14:13, 14; veja MONTE DE REUNIÃO.

NOVA JERUSALÉM. Expressão que ocorre duas vezes, e somente no altamente simbólico livro de Revelação (Apocalipse). (Re 3:12; 21:2) Perto do fim dessa série de visões, e depois de ver Babilônia, a Grande, destruída, o apóstolo João diz: "Vi também a cidade santa, Nova Jerusalém, descendo do céu, da parte de Deus, e preparada como noiva adornada para seu marido." — Re 21:2.

A Noiva do Cordeiro. À luz de outros textos, a identidade da Nova Jerusalém é tornada certa. Ela é "como *noiva*". Mais adiante, João escreve: "Um dos sete anjos . . . falou comigo, dizendo: 'Vem para cá, mostrar-te-ei a noiva, a esposa do Cordeiro.' Levou-me assim no poder do espírito para um grande e alto monte, e mostrou-me a cidade santa de Jerusalém descendo do céu, da parte de Deus, e tendo a glória de Deus. Seu resplendor era semelhante a uma pedra mui preciosa, como pedra de jaspe, brilhando como cristal." — Re 21:9-11.

A Nova Jerusalém é noiva de quem? Do Cordeiro de Deus, Jesus Cristo, que derramou seu sangue sacrificialmente pela humanidade. (Jo 1:29; Re 5:6, 12; 7:14; 12:11; 21:14) Quem é ela? Ela é composta dos membros da glorificada congregação cristã. A congregação na Terra foi comparada a uma "virgem casta" a ser apresentada a Cristo. (2Co 11:2) Também, o apóstolo Paulo compara a congregação a uma esposa, que tem a Cristo por Marido e Cabeça. — Ef 5:23-25, 32.

Outrossim, o próprio Cristo se dirige à congregação, em Revelação 3:12, prometendo que o vencedor fiel terá escrito nele "o nome do meu Deus e o nome da cidade do meu Deus, a nova Jerusalém, que desce do céu da parte do meu Deus, e aquele meu novo nome". A esposa leva o nome do marido.

Portanto, os que são vistos em pé com o Cordeiro, no Monte Sião, 144.000 em número, que têm o nome do Cordeiro e o do Pai dele escrito na testa, evidentemente são o mesmo grupo, a noiva. — Re 14:1.

Por que não pode a "Nova Jerusalém" ser uma cidade do Oriente Médio?

A Nova Jerusalém é celestial, não terrena, porque desce "do céu, da parte de Deus". (Re 21:10) De modo que esta cidade não é construída por homens, nem tem ruas e prédios literais, erigidos no Oriente Médio no lugar da antiga cidade de Jerusalém, que foi destruída em 70 EC. Os membros da classe da noiva, enquanto na Terra, são informados de que sua "cidadania existe nos céus", e que sua esperança é receber "uma herança incorruptível, e imaculada, e imarcescível". "Ela está reservada nos céus para vós", diz o apóstolo Pedro. — Fil 3:20; 1Pe 1:4.

Em 537 AEC, Jeová criou "novos céus e uma nova terra", quando o restante judaico foi restabelecido em Jerusalém após o exílio babilônico. (Is 65:17) Evidentemente, a governadoria de Zorobabel (descendente de Davi), ajudada pelo sumo sacerdote Josué, na cidade de Jerusalém, constituía então os "novos céus". (Ag 1:1, 14; veja CÉU, I [Novos céus e nova terra].) A Nova Jerusalém, junto com Cristo no trono nesta cidade simbólica, constitui os "novos céus" que governam a "nova terra", a qual é a sociedade humana na Terra.

Que a Nova Jerusalém é deveras uma cidade celestial é adicionalmente apoiado pela visão dela observada por João. Somente uma cidade simbólica podia ter as dimensões e o esplendor da Nova Jerusalém. Sua base era quadrada, com uns 555 km de cada lado, ou cerca de 2.220 km de circunferência, isto é, 12.000 estádios. Sendo a cidade um cubo, a sua altura era igual ao seu comprimento e à sua largura. Nenhuma cidade construída pelo homem jamais poderia estender-se tanto no "espaço sideral". Ela era cercada por uma muralha de 144 côvados (64 m) de altura. A própria muralha, construída de jaspe, por sua vez repousava sobre 12 pedras de alicerce, pedras preciosas de grande beleza — jaspe, safira, calcedônia, esmeralda, sardônio, sárdio, crisólito, berilo, topázio, crisópraso, jacinto e ametista. Nestas 12 pedras de alicerce estavam gravados os nomes dos 12 apóstolos do Cordeiro. A cidade propriamente dita, dentro destas belas muralhas, não era menos gloriosa, porque foi descrita como de "ouro puro, como vidro límpido", tendo uma rua larga de "ouro puro, como vidro transparente". — Re 21:12-21.

Um Governo Puro e Benéfico. A entrada da Nova Jerusalém através das suas magníficas muralhas era por 12 portões, três de cada lado, cada um feito de uma enorme pérola. Embora estes portões nunca se fechassem, "tudo o que não for sagrado, e todo aquele que praticar uma coisa repugnante e a mentira, de modo algum entrará nela; somente os escritos no rolo da vida do Cordeiro entrarão". Uma cidade deveras santa e sagrada, todavia, não se via nela nenhum templo de adoração, porque "Jeová Deus, o Todo-Poderoso, é o seu templo, também o Cordeiro o é". E não havia "necessidade do sol, nem da lua, para brilhar sobre ela, pois a glória de Deus a iluminava, e a sua lâmpada era o Cordeiro". Seu domínio sobre as nações será benéfico para elas, porque "as nações andarão por meio da sua luz". — Re 21:22-27.

NOVILHA [hebr.: *ʽegh·láh;* gr.: *dá·ma·lis*]. Vaca nova que ainda não teve cria.

Havia uma novilha entre os animais que Abraão cortou pelo meio, e ele viu então "uma fornalha fumegante e uma tocha acesa que passava entre esses pedaços". Isto ocorreu com relação a Deus concluir com ele um pacto. — Gên 15:9-18.

Em Israel, quem tocasse num cadáver humano, num osso humano ou num túmulo, ou quem entrasse numa tenda em que jazia um cadáver, era impuro. Ele tinha de passar por um processo específico de purificação, sob pena de ser 'decepado do meio da congregação'. Neste processo usavam-se as cinzas duma sadia novilha vermelha, sobre a qual não tinha vindo jugo. Espargia-se sobre o impuro água misturada com uma parte destas cinzas. Paulo fez referência a este processo, mostrando que este só tinha o efeito de santificar no que se referia à pureza da carne, mas que tipificava a verdadeira purificação da consciência por meio do sacrifício de Jesus Cristo. — Núm 19:1-22; He 9:13, 14.

Usava-se também uma novilha quando recaía culpa de sangue sobre uma cidade, por causa de um assassinato de que não se conhecia o assassino. Os anciãos da cidade mais próxima onde se encontrou o morto, acompanhados por alguns dos sacerdotes dos filhos de Levi, tinham de tomar uma novilha ainda não posta a trabalhar e quebrar-lhe a nuca num vale de torrente não cultivado, em que houvesse água corrente. Daí, os anciãos daquela cidade tinham de lavar as mãos sobre a novilha e apelar a Deus, para que não pusesse a culpa pelo sangue sobre a cidade. Deus ouvia o rogo e absolvia a cidade da culpa pelo sangue inocente derramado. Evidentemente, quebrar-se a nuca da novilha, em vez de ela ser morta como oferta pelo pecado, indicava que, em símbolo, a novilha sofria a punição que cabia ao assassino desconhecido, e

este processo não servia de modo algum para beneficiar o assassino, como expiação pelo seu crime. A Jeová Deus, que vê tudo, cabia o julgamento do próprio assassino. Naturalmente, se mais tarde se descobrisse quem era o assassino, ele seria morto pelo assassinato, conforme a Lei exigia. A cerimônia com a vaca nova tornava o assunto de conhecimento público e tendia a ajudar na descoberta do assassino. — De 21:1-9; Núm 35:30-33.

O profeta Jeremias falou figurativamente sobre a nação do Egito, quando ela estava prosperamente estabelecida e bem alimentada na sua terra, como "novilha bonita", mas predisse que viria a derrota dela. (Je 46:20, 21) O mesmo profeta comparou também os conquistadores babilônios do povo de Deus com uma novilha escarvando a relva tenra, por exultarem sobre a sua captura de Israel. (Je 50:11) Oseias falou de Efraim, o reino de dez tribos, como outrora tendo sido qual novilha treinada, sob as instruções e as bênçãos de Deus, tendo abundância, visto que o animal que debulhava podia comer dos frutos do seu trabalho, que era comparativamente leve. — Os 10:11; De 25:4.

NOVILHO. Veja TOURO.

NOVO PACTO. Veja PACTO.

NOZ DE PISTÁCIA. Veja PISTÁCIA, NOZ DE.

NUCA. Veja PESCOÇO.

NUM. Pai de Josué, sucessor de Moisés; filho de Elisama, da tribo de Efraim. — Êx 33:11; Jos 1:1; 1Cr 7:20, 26, 27.

NÚMERO, NUMERAL. No hebraico antigo, os números eram escritos por extenso. Algum tempo depois do exílio em Babilônia, os judeus adotaram até certo ponto a prática de usar suas letras alfabéticas como símbolos de algarismos. Todavia, este uso não ocorre nem mesmo nos manuscritos bíblicos, hebraicos, pós-exílicos. Um dos espécimes de escrita hebraica mais antigos existentes é a inscrição tirada do túnel de água de Siloé (provavelmente do tempo do reinado de Ezequias [745-717 AEC]), na qual as medidas se encontram escritas por extenso. Escrever os números por extenso fornece uma medida adicional de exatidão e fidedignidade aos manuscritos das Escrituras Hebraicas, copiadas muitas vezes, pois, ao fazer cópia, um numeral é mais fácil de ser confundido do que uma palavra.

Em hebraico, os números acima de dez são uma combinação de palavras, tais como 12 (dois e dez) (Gên 14:4), exceto que 20 é o plural de dez; 30 é uma palavra plural derivada de três; 40 é uma palavra plural derivada de quatro, assim por diante. Cem é uma palavra distinta; 200 é a forma dual dela. Outras "centenas" são compostas de duas palavras, como: 300. O número mais elevado expresso por uma só palavra hebraica é 20.000, forma dual de 10.000 (miríade). Números maiores são combinações de palavras. Por exemplo, em 1 Crônicas 5:18, o número 44.760 literalmente é quarenta e quatro mil e sete de centenas e sessenta. O milhão é escrito como mil milhares. (2Cr 14:9) A família de Rebeca abençoou-a, dizendo: "Que tu, nossa irmã, te tornes milhares de vezes dez mil [literalmente: milhares de miríades]." (Na realidade, a posteridade de Rebeca passou a ascender a muitos milhões.) (Gên 24:55, 60) Na visão de Daniel mostra-se que Jeová tem "dez mil vezes dez mil [literalmente: uma miríade de miríades]" de pé diante dele. — Da 7:10.

Ocasionalmente usam-se números em sentido aproximado, como números redondos, por exemplo, no Salmo 90:10, onde o salmista fala do limite de idade do homem, e possivelmente também em 1 Reis 19:18 (7.000 que não se haviam curvado diante de Baal) e 2 Crônicas 14:9 (o milhão de etíopes derrotados por Asa).

Nas Escrituras Gregas Cristãs, os numerais, em geral, são expressos em palavras. O número da "fera" ocorre em palavras nos manuscritos Sinaítico e Alexandrino. — Re 13:18.

Uso Bíblico, não Numerologia. Visto que a Bíblia é um livro tanto de história como de profecia, os números fornecidos nela podem ser literais ou simbólicos. O contexto usualmente revela em que sentido se usa o número. Certos números frequentemente ocorrem na Bíblia em sentido ilustrativo, figurativo ou simbólico, e nesses casos é vital entender o seu significado para se compreender o texto. Todavia, este uso bíblico de números não deve ser confundido com a numerologia, em que se atribui ocultismo místico a numerais, a suas combinações e aos totais numéricos. A numerologia parece ter tido sua origem na antiga Babilônia, e, assim como outras formas de adivinhação, está sob a condenação divina. — De 18:10-12.

A seguir, consideraremos alguns usos figurativos de certos números usados com destaque na Bíblia.

Um. Este número, quando usado em sentido figurado, transmite a ideia de singeleza, exclusividade, bem como de unidade e harmonia de propósito e ação. "Jeová, nosso Deus, é um só Jeová", disse Moisés. (De 6:4) Só ele é Soberano. Ele é único. Não compartilha sua glória com ninguém, como se dá com os deuses trinitários pagãos. (At 4:24; Re 6:10; Is 42:8) Há unicidade de propósito e atividade entre Jeová e Jesus Cristo (Jo 10:30), e deve haver completa unidade dos discípulos de Cristo com Deus, com Seu Filho e uns com os outros. (Jo 17:21; Gál 3:28) Tal unidade é ilustrada pelo arranjo matrimonial. — Gên 2:24; Mt 19:6; Ef 5:28-32.

Dois. O número dois ocorre frequentemente num contexto jurídico. O acordo no relato de duas testemunhas dá força ao testemunho. Duas testemunhas, ou mesmo três, eram necessárias para se confirmar um assunto perante os juízes. Este princípio é também seguido na congregação cristã. (De 17:6; 19:15; Mt 18:16; 2Co 13:1; 1Ti 5:19; He 10:28) Deus aderiu a este princípio ao apresentar seu Filho ao povo como Salvador da humanidade. Jesus disse: "Também, na vossa própria Lei está escrito: 'O testemunho de dois homens é verdadeiro.' Eu sou um que dá testemunho de mim mesmo, e o Pai que me enviou dá testemunho de mim." — Jo 8:17, 18.

Fazer algo pela segunda vez — por exemplo, repetir uma declaração ou uma visão, mesmo apenas de modo paralelo — confirmava o assunto como certo e verdadeiro (como no sonho de Faraó a respeito das vacas e das espigas; Gên 41:32). A poesia hebraica, bíblica, está cheia de paralelismos de ideias, que fixam com mais firmeza na mente as verdades declaradas e ao mesmo tempo clarificam os assuntos pela variedade de fraseologia no paralelismo. — Veja Sal 2, 44, e outros.

Na profecia de Daniel, ter certa fera "dois chifres" simbolizava a dualidade de governo do Império Medo-Persa. — Da 8:20, 21; compare isso com Re 13:11.

Três. Embora a atestação de duas testemunhas referente ao mesmo assunto fornecesse suficiente prova para uma ação legal, três tornavam o testemunho ainda mais forte. O número três, portanto, é às vezes usado para representar intensidade, ênfase ou maior força. "Um cordão tríplice não pode ser prontamente rompido em dois." (Ec 4:12) Produziu-se ênfase na pergunta tríplice de Jesus a Pedro, depois que Pedro negara Jesus três vezes. (Mt 26:34, 75; Jo 21:15-17) A visão em que se mandou Pedro comer de todos os tipos de animais, inclusive os que eram impuros segundo a Lei, foi intensificada por lhe ser apresentada três vezes. Isto, sem dúvida, tornou mais fácil a Pedro compreender, quando Cornélio e sua casa aceitaram as boas novas, que Deus voltara então sua atenção para as pessoas incircuncisas das nações, consideradas impuras pelos judeus. — At 10:1-16, 28-35, 47, 48.

A intensidade da santidade e pureza de Jeová é enfatizada pela declaração de criaturas celestiais: "Santo, santo, santo é Jeová." (Is 6:3; Re 4:8) Antes de tirar do trono o último rei da linhagem de Davi, Jeová disse: "Uma ruína, uma ruína, uma ruína a farei. Também, quanto a esta, certamente não virá a ser de ninguém, até que venha aquele que tem o direito legal, e a ele é que terei de dá-lo." Ele mostrou assim enfaticamente que não haveria rei davídico sentado no trono de Jerusalém em Seu nome — o trono ficaria absolutamente vago — até o tempo de Deus estabelecer seu Messias no poder do Reino. (Ez 21:27) A intensidade dos ais que sobreviriam aos que moram na terra é prevista pela tripla repetição da declaração de "ai". — Re 8:13.

Quatro. Quatro é às vezes o número que expressa universalidade ou quadrangulação em simetria e forma. É encontrado três vezes em Revelação (Apocalipse) 7:1. Ali, os "quatro anjos" (todos os encarregados dos "quatro ventos", prontos para a destruição completa) estavam em pé nos "quatro cantos" da terra (de onde podiam soltar os ventos de modo oblíquo ou diagonal, e nenhuma parte da terra ficaria poupada). (Veja Da 8:8; Is 11:12; Je 49:36; Za 2:6; Mt 24:31.) A Nova Jerusalém é "quadrada", com todas as dimensões iguais, tendo realmente forma cúbica. (Re 21:16) Outras expressões figuradas que usam o número quatro são encontradas em Zacarias 1:18-21; 6:1-3; Revelação 9:14, 15.

Seis. Este número às vezes representa imperfeição. O número da "fera" é 666 e é chamado de "número de homem", indicando que tem que ver com o homem imperfeito, decaído, e parece simbolizar a imperfeição daquilo que é representado pela "fera". Enfatizando-se o número seis no terceiro grau (o seis aparecendo na posição de unidade, dezena e centena), portanto, salienta a imperfeição e a deficiência do que a fera representa ou retrata. — Re 13:18.

Sete. Sete é frequentemente usado nas Escrituras para significar inteireza. Às vezes tem referência a se levar uma obra a cabo. Ou pode referir-se ao ciclo completo de coisas como estabelecidas ou permitidas por Deus. Por concluir a sua obra para com a terra em seis dias criativos e repousar no sétimo dia, Jeová estabeleceu o padrão para todo o arranjo sabático, desde a semana de sete dias até o ano de jubileu que seguia o ciclo de sete vezes sete anos. (Êx 20:10; Le 25:2, 6, 8) A Festividade dos Pães Não Fermentados e a Festividade das Barracas duravam sete dias cada uma. (Êx 34:18; Le 23:34) Sete ocorre muitas vezes com relação a regras levíticas de ofertas (Le 4:6; 16:14, 19; Núm 28:11) e de purificações. — Le 14:7, 8, 16, 27, 51; 2Rs 5:10.

As "sete congregações" de Revelação, com todas as suas características, fornecem o quadro completo de *todas* as congregações de Deus na terra. — Re 1:20–3:22.

As "sete cabeças" da "fera" (Re 13:1) mostram até que ponto se permitiria à fera desenvolver-se. Embora a "fera cor de escarlate" seja chamada de "oitavo" rei, provém dos sete e não existe à parte da fera de sete cabeças (Re 17:3, 9-11), o que se dá também com a "imagem" da "fera". (Re 13:14) De modo similar, a "fera" de dois chifres realmente

coexiste com a "fera" original, que procura colocar seu "sinal" em todas as pessoas. — Re 13:11, 16, 17.

Jeová foi longânime com os israelitas, mas avisou-os de que, se o desconsiderasse, apesar da Sua disciplina, então os castigaria "sete vezes", ou seja, cabalmente, pelos pecados deles. — Le 26:18, 21, 28.

Nas partes históricas das Escrituras, sete ocorre frequentemente para denotar inteireza, ou a realização completa duma obra. Os israelitas exerceram plena fé e obediência por marcharem durante sete dias em volta de Jericó, rodeando-a sete vezes no sétimo dia, após o que a muralha da cidade desmoronou. (Jos 6:2-4, 15) Elias mostrou plena fé na eficácia da sua oração a Deus por ordenar seu servo, no monte Carmelo, a ir observar o céu sete vezes antes de aparecer a nuvem de chuva. (1Rs 18:42-44) Naamã, o leproso, teve de banhar-se sete vezes no rio Jordão. Ele, como poderoso general sírio, teve de demonstrar considerável humildade para executar este procedimento recomendado pelo profeta Eliseu, mas Jeová o purificou por ele ter feito isso obedientemente. (2Rs 5:10, 12) A pureza, a inteireza, a perfeição e a excelência das declarações de Jeová são comparadas com força e intensidade poéticas à prata refinada num forno de fundição, depurada sete vezes. (Sal 12:6) A misericórdia de Jeová é magnificada pela declaração: "O justo talvez caia até mesmo sete vezes, e ele se há de levantar." (Pr 24:16) Que Ele merece todo o louvor é declarado pelo salmista: "Eu te tenho louvado sete vezes por dia." — Sal 119:164.

O livro de Revelação está pleno do uso simbólico do número sete com relação às coisas de Deus e da sua congregação, e também às coisas do Adversário de Deus, Satanás, o Diabo, na sua luta total em oposição a Deus e Seu povo. — Re 1:4, 12, 16; 5:1, 6; 8:2; 10:3; 12:3; 13:1; 15:1, 7; 17:3, 10; e outros textos.

Múltiplos de sete são usados em sentido similar de inteireza. Setenta (dez vezes sete) é usado profeticamente nas "setenta semanas" da profecia de Daniel que trata da vinda do Messias. (Da 9:24-27; veja SETENTA SEMANAS.) Jerusalém e Judá ficaram desolados por 70 anos, por sua desobediência a Deus, "até que a terra tivesse saldado [completamente] os seus sábados". — 2Cr 36:21; Je 25:11; 29:10; Da 9:2; Za 1:12; 7:5.

Setenta e sete, repetição de sete no número, equivalia a dizer "indefinidamente" ou "sem limite". Jesus aconselhou os cristãos a perdoarem seus irmãos a tal ponto. (Mt 18:21, 22) Visto que Deus ordenara que aquele que matasse Caim, o assassino, tinha de "sofrer vingança sete vezes", Lameque, que parece ter matado um homem em defesa própria, disse: "Se Caim há de ser vingado sete vezes, então Lameque setenta vezes e sete." — Gên 4:15, 23, 24.

Oito. O número oito também era usado para dar *ênfase* à inteireza de alguma coisa (um mais do que sete, número geralmente usado para inteireza), deste modo às vezes representando abundância. Jeová assegurou ao seu povo livrá-lo da ameaça da Assíria, dizendo que se levantariam contra o assírio "sete pastores, sim, [não apenas sete, mas] oito caudilhos da humanidade". (Miq 5:5) Como clímax apropriado da última festividade do ano sagrado, a Festividade das Barracas, o oitavo dia havia de ser um de santo congresso, de assembleia solene, dia de total descanso. — Le 23:36, 39; Núm 29:35.

Dez. Dez é um número que denota plenitude, totalidade, o conjunto, a soma de tudo o que existe de alguma coisa. Deve-se notar também que, onde o número sete e dez são usados juntos, o sete representa aquilo que é mais elevado ou superior, e o dez representa algo de natureza subordinada.

As Dez Pragas derramadas sobre o Egito expressaram plenamente os julgamentos de Deus sobre o Egito — tudo o que era necessário para humilhar plenamente os deuses falsos do Egito e quebrantar o poder do Egito sobre Israel, o povo de Deus. As "Dez Palavras" constituíam as leis básicas do pacto da Lei, sendo as aproximadamente 600 outras leis apenas uma ampliação delas, elucidando-as e explicando a sua aplicação. (Êx 20:3-17; 34:28) Jesus usou o número dez em diversas das suas ilustrações para indicar inteireza ou totalidade de algo. — Mt 25:1; Lu 15:8; 19:13, 16, 17.

Uma das feras da visão de Daniel e certas feras descritas em Revelação tinham dez chifres. Evidentemente, estes representavam todas as potências, ou "reis", da terra que constituem o arranjo animalesco. (Da 7:7, 20, 24; Re 12:3; 13:1; 17:3, 7, 12) A plenitude da prova ou do período de prova que Deus determina para os seu servos ou permite que sofram é expresso em Revelação 2:10: "Não tenhas medo das coisas que estás para sofrer. Eis que o Diabo estará lançando alguns de vós na prisão, para que sejais *plenamente* provados, e para que tenhais tribulação por *dez* dias."

Doze. O patriarca Jacó teve 12 filhos varões, que se tornaram a base das 12 tribos de Israel. Os descendentes foram organizados por Deus, sob o pacto da Lei, como nação de Deus. Portanto, doze parece representar um divinamente constituído arranjo completo, equilibrado. (Gên 35:22; 49:28) Jeová escolheu 12 apóstolos, que constituem os alicerces secundários da Nova Jerusalém, edificada sobre Jesus Cristo. (Mt 10:2-4; Re 21:14) Há 12 tribos "dos filhos de Israel" espiritual, cada tribo tendo 12.000 membros. — Re 7:4-8.

Múltiplos de 12 também são às vezes significativos. Davi estabeleceu 24 turmas do sacerdócio para servirem em rodízio no templo mais tarde construído por Salomão. (1Cr 24:1-18) Isto ajuda a identificar os "vinte e quatro anciãos" sentados ao redor do trono de Deus, trajados de roupas exteriores brancas e usando coroas. (Re 4:4) Aos seguidores das pisadas de Jesus Cristo, seus irmãos espirituais, promete-se um reinado e sacerdócio junto com ele nos céus. Esses anciãos não podem ser apenas os apóstolos, que eram só 12 em número. Portanto, evidentemente, representam o inteiro grupo do "sacerdócio real", os 144.000 (conforme representados nas 24 turmas sacerdotais que serviam no templo) nas suas posições nos céus, como coroados reis e sacerdotes. — 1Pe 2:9; Re 7:4-8; 20:6.

Quarenta. Em uns poucos casos, períodos de julgamento e de punição parecem estar associados com o número 40. (Gên 7:4; Ez 29:11, 2) Nínive recebeu 40 dias para se arrepender. (Jon 3:4) Outro uso do número 40 salienta um paralelo na vida de Jesus Cristo com a de Moisés, que tipificava a Cristo. Ambos os homens passaram por 40 dias de jejum. — Êx 24:18; 34:28; De 9:9, 11; Mt 4:1, 2.

NÚMEROS, LIVRO DE. O quarto livro do Pentateuco. Deriva seu nome dos dois censos dos filhos de Israel mencionados nele. Narra eventos que ocorreram na região do monte Sinai, durante as peregrinações de Israel no ermo e nas planícies de Moabe. A narrativa abrange principalmente um período de 38 anos e 9 meses, de 1512 a 1473 AEC. (Núm 1:1; De 1:3, 4) Os acontecimentos narrados em Números 7:1-88 e 9:1-15, embora tenham ocorrido antes dos eventos do contexto, fornecem informações de fundo que constituem uma parte essencial do livro.

Escritor. A escrita do livro de Números, desde tempos antigos, tem sido atribuída a Moisés. A ampla evidência fornecida pelo próprio livro confirma isso. Não há nenhum indício de outra vida levada por Israel do que a no Egito e depois no ermo. Ao comentar a época em que se construiu Hébron, o escritor usa a cidade egípcia de Zoã como ponto de referência. (Núm 13:22) A idade de Zoã, razoavelmente, seria de conhecimento geral de um homem como Moisés, que "foi instruído em toda a sabedoria dos egípcios". — At 7:22.

Certas ordens registradas no livro de Números são exclusivas da situação de uma nação em movimento. Estas incluem os prescritos acampamentos tribais (Núm 1:52, 53), a ordem de marcha (2:9, 16, 17, 24, 31) e os sinais de trombeta para convocar a assembleia e para levantar acampamento (10:2-6). Também, a lei sobre a quarentena é fraseada para se ajustar à vida num acampamento. (5:2-4) Diversas outras ordens são declaradas dum modo que exige uma aplicação futura quando os israelitas morassem na Terra da Promessa. Entre estas estão: o uso de trombetas para convocar à guerra (10:9), a separação de 48 cidades para os levitas (35:2-8), a ação a ser tomada contra a idolatria e os habitantes de Canaã (33:50-56), a escolha de seis cidades de refúgio, instruções sobre como lidar com casos de pessoas que afirmassem ser homicidas acidentais (35:9-33), e leis que envolviam heranças e o casamento de herdeiras (27:8-11; 36:5-9).

Além disso, o registro dos acampamentos israelitas é definitivamente atribuído a Moisés (Núm 33:2), e as palavras concludentes do livro de Números também indicam ser ele o escritor do relato. — 36:13.

Autenticidade. A autenticidade deste livro é confirmada além de qualquer dúvida. Notável é a sua candura. Não se escondem condutas erradas e derrotas. (Núm 11:1-5, 10, 32-35; 14:2, 11, 45) Até mesmo as transgressões do próprio Moisés, de seu irmão Arão, de sua irmã Miriã, e de seus sobrinhos Nadabe e Abiú são expostas. (3:3, 4; 12:1-15; 20:2-13) Várias vezes, os acontecimentos registrados neste livro são repetidos nos Salmos (78:14-41; 95:7-11; 105:40, 41; 106:13-33; 135:10, 11; 136:16-20). Por suas alusões a grandes eventos e outros pormenores registrados em Números, Josué (4:12; 14:2), Jeremias (2Rs 18:4), Neemias (9:19-22), Davi (Sal 95:7-11), Isaías (48:21), Ezequiel (20:13-24), Oseias (9:10), Amós (5:25), Miqueias (6:5), o mártir cristão Estêvão (At 7:36), os apóstolos Paulo (1Co 10:1-11) e Pedro (2Pe 2:15, 16), o discípulo Judas (v 11) e o Filho de Deus (Jo 3:14; Re 2:14) mostraram que aceitavam este registro como parte da Palavra inspirada de Deus. Há também a profecia de Balaão a respeito da estrela que avançaria de Jacó, profecia que teve seu cumprimento inicial quando Davi se tornou rei e depois subjugou os moabitas e os edomitas. — Núm 24:15-19; 2Sa 8:2, 13, 14.

Valor. O livro de Números ilustra fortemente a importância da obediência a Jeová, do respeito por ele e seus servos, da necessidade de se ter fé e de se prevenir contra homens ímpios (Núm 13:25–14:38; 22:7, 8, 22; 26:9, 10; He 3:7–4:11; 2Pe 2:12-16; Ju 11; Re 2:14), de não se pôr Jeová à prova, por falta de fé (Núm 21:5, 6; 1Co 10:9), bem como de refrear-se de resmungar (Núm 14:2, 36, 37; 16:1-3, 41; 17:5, 10; 1Co 10:10, 11) e da imoralidade sexual (Núm 25:1-9; 31:16; 1Co 10:6, 8). Os tratos de Jeová com Israel evidenciam grande poder, misericórdia e benevolência, bem como ser ele vagaroso em irar-se, embora não se refreie de punir os que o merecem. (Núm 14:17-20) Além disso, a posição e

o ministério de Moisés (Núm 12:7; He 3:2-6), a milagrosa provisão de água saída dum rochedo (Núm 20:7-11; 1Co 10:4), erguer-se a serpente de cobre (Núm 21:8, 9; Jo 3:14, 15) e da água de purificação (Núm 19:2-22; He 9:13, 14) forneceram quadros proféticos que se cumpriram em Cristo Jesus.

O relato fornece matéria de fundo que esclarece outros textos. Mostra em que base o Rei Ezequias, de Judá, pôde providenciar a Páscoa em 14 de zive (iiar), em vez de em 14 de nisã (abibe). (Núm 9:10, 11; 2Cr 30:15) A plena consideração do nazireado (Núm 6:2-21) explica por que Sansão e Samuel não deviam cortar o cabelo (Jz 13:4, 5; 1Sa 1:11), e por que João, o Batizador, não devia tomar bebida inebriante. (Lu 1:15) Para ver outros exemplos, compare Números 2:18-23 com Salmo 80:2; Números 15:38 com Mateus 23:5; Números 17:8-10 com Hebreus 9:4; Números 18:26 com Hebreus 7:5-9; Números 18:31 com 1 Coríntios 9:13, 14; Números 28:9, 10, com Mateus 12:5.

DESTAQUES DE NÚMEROS

Narrativa histórica que demonstra quão vital é ser obediente a Jeová em todas as circunstâncias e respeitar seus representantes.

Abrange os eventos durante a maior parte do tempo em que Israel esteve no ermo, em caminho para a Terra da Promessa.

As tribos de Israel são registradas e organizadas.

- Cerca de um ano após o Êxodo do Egito, todos os varões israelitas de 20 anos de idade para cima são registrados, exceto os levitas. (1:1-49)
- A cada divisão de três tribos se designa um lugar para acampar e uma posição na ordem de marcha. (2:1-34)
- Os levitas são postos à parte para ajudar os sacerdotes; todos os levitas de mais de um mês de idade são registrados; são tomados por Jeová em troca dos primogênitos das outras tribos. (3:1-51)
- Os varões de Coate, Gérson e Merari, os três filhos de Levi, de 30 a 50 anos de idade, são contados e recebem designações de serviço. (4:1-49)
- Outro censo dos israelitas é feito pouco antes da sua entrada na Terra da Promessa. (26:1-65)

Os israelitas recebem ordens divinas a respeito da sua adoração e dos seus tratos de uns com os outros.

- Estabelecem-se requisitos para os nazireus. (6:1-21)
- Celebra-se a Páscoa; fazem-se provisões para que todos os impuros ou em viagem distante possam celebrá-la um mês depois de 14 de nisã. (9:1-14)
- Dão-se diversos regulamentos a respeito dos deveres e dos privilégios dos sacerdotes e levitas, inclusive para a preparação da água de purificação e seu uso. (18:1–19:22)
- Alistam-se as ofertas que têm de ser apresentadas diariamente, todos os sábados, no início de cada mês, durante as festividades e durante o sétimo mês. (28:1–29:40)
- Registram-se as ordens de Jeová referentes aos votos. (30:1-16)
- Os culpados têm de confessar e compensar os prejudicados. (5:5-8)
- Estabelece-se o procedimento para tratar de casos em que a esposa é suspeita de adultério secreto. (5:11-31)
- Providenciam-se seis cidades de refúgio. (35:9-34)

Os israelitas mostram falta de apreço pelas provisões de Jeová e desobedecem às suas ordens.

- O povo queixa-se do maná e almeja carne; quando Jeová provê codornizes, muitos agem com extrema gulodice e são punidos com a morte. (11:4-34)
- Eles acreditam no relato mau dos dez espias temerosos e querem voltar ao Egito; Moisés tem de interceder por eles. (13:1–14:19)
- Quando aquela geração rebelde é sentenciada a perambular e morrer no ermo, o povo tenta entrar na Terra da Promessa sem a bênção de Jeová e sofre uma derrota militar. (14:26-45)

Há falta de respeito para com os representantes visíveis de Jeová.

- Miriã e Arão falam contra Moisés; Jeová golpeia Miriã com lepra. (12:1-15)
- Corá, Datã, Abirão, Om e 250 maiorais se levantam contra Moisés e Arão; Jeová executa os rebeldes, e isto dá margem para mais resmungos; outros 14.700 morrem. (16:1-50)
- Em Cades, os israelitas se queixam amargamente de Moisés e de Arão por causa da falta de água; quando Jeová fornece milagrosamente um suprimento de água, Moisés e Arão deixam de santificar o nome de Jeová e assim perdem o privilégio de entrar na Terra da Promessa. (20:1-13)
- Os israelitas se cansam e falam contra Jeová e Moisés; sofrem uma praga de serpentes e muitos morrem; Moisés intercede pelo povo, e todo aquele que foi picado pode salvar-se por olhar para uma serpente de cobre. (21:4-9)

Jeová abençoa Israel, mas insiste na devoção exclusiva ao passo que a nação se prepara para entrar em Canaã.

- Jeová dá a Israel a vitória sobre o rei de Arade. (21:1-3)
- Israel derrota Síon e Ogue, tomando posse da terra deles. (21:21-35)
- Balaque contrata Balaão para amaldiçoar os israelitas; Jeová o obriga em vez disso a abençoar Israel. (22:2–24:25)
- Mulheres moabitas engodam homens israelitas à idolatria e à fornicação; 24.000 morrem por assim caírem na apostasia; Jeová se abranda quando Fineias não tolera rivalidade para com Ele. (25:1-18)

NUNE [נ; final, ן]. A 14.ª letra do alfabeto hebraico. É uma das cinco letras hebraicas que têm formas diferentes quando usadas como última letra duma palavra. No hebraico, ela é a letra inicial de cada um dos oito versículos do Salmo 119:105-112. — Veja HEBRAICO.

NUVEM. Massa visível de partículas, usualmente de água ou de gelo, suspensa alto no ar. A principal palavra hebraica para "nuvem" é *ʽa·nán,* referindo-se a maioria das suas ocorrências à coluna de "nuvem" que conduzia os israelitas através do ermo desértico. (Êx 13:21) Uma "camada fina de pó", "nuvens", "céu nublado" e "céu" são indicados por formas da palavra hebraica *shá·hhaq,* derivada duma raiz que significa "esmiuçar; desgastar". (Is 40:15; Sal 36:5; Je 51:9; Sal 89:37; Sal 18:42; Jó 14:19) As palavras gregas para "nuvem" são *né·fos* e *ne·fé·le,* ao passo que *gnó·fos* se refere a uma "nuvem escura". — He 12:1; Mt 17:5; He 12:18.

Em Israel, desde meados de junho até meados de setembro, o céu geralmente está limpo, com exceção de nuvens de pó, que aparecem especialmente perto do fim da estação seca, por causa dos ventos quentes do L procedentes do deserto. Também, especialmente em agosto, há ocasionais nuvens cirros-estratos procedentes do O, que não trazem chuva. Até mesmo estas são bem-vindas para os habitantes, porque fornecem um pouco de sombra e assim trazem um ligeiro alívio do calor. (Is 25:5; compare isso com Jó 7:2.) Em setembro ou outubro, as nuvens começam a surgir com mais frequência no horizonte ocidental, formando-se sobre o Mediterrâneo, embora muitas vezes a estação chuvosa só comece realmente em meados de outubro. Mas, durante o verão, em algumas partes do país, há uma cerração de manhã, que desaparece logo com o nascer do sol. — Os 6:4.

Durante a estação das chuvas, pode surgir rapidamente um temporal, começando com uma pequeníssima nuvem no O. (1Rs 18:44, 45) A esperança dos lavradores aumentava quando uma nuvem surgia nas regiões ocidentais. (Lu 12:54) Todavia, quem hesitasse em fazer a colheita por estar olhando para nuvens incertas sairia perdendo. Isto é usado como admoestação para os servos de Deus, para que prossigam com seu trabalho em todas as condições. — Ec 11:4.

A sabedoria e a potência de Jeová Deus, o Criador, são representadas pelo controle que exerce sobre as nuvens. Ele as chama de "talhas de água" que entornam e despejam seu conteúdo sobre a terra. Ele diz: "Quem pode contar exatamente as nuvens em sabedoria, ou as talhas de água do céu — quem as pode entornar?" (Jó 38:37) Descreve o processo da evaporação e da condensação, dizendo: "Ele puxa para cima as gotas de água; filtram como chuva para a sua neblina, de modo que as nuvens pingam, destilam abundantemente sobre a humanidade. Deveras, quem pode entender as camadas de nuvens, os estrondos desde a sua barraca?" — Jó 36:27-29.

Uso Ilustrativo. Jeová, a quem nenhum homem pode ver e continuar vivo, simboliza sua presença por uma nuvem. No monte Sinai, por ocasião de se dar a Lei a Israel, uma nuvem escura cobria o monte; da nuvem procediam relâmpagos e trovões, e o clangor de trombeta, e uma alta voz. (Êx 19:16-19; 24:15; He 12:18, 19) Jeová disse a Moisés que ele aparecia desta maneira para falar-lhe e para que, ao ouvir isso, o povo depositasse fé em Moisés como representante de Deus. — Êx 19:9.

Jeová enviou um anjo numa nuvem como "seu próprio mensageiro pessoal" para conduzir Israel para fora do Egito e através do ermo. (Is 63:9) Por meio do anjo, de forma representativa, Jeová olhou para fora da nuvem para lançar o acampamento dos egípcios em confusão. (Êx 13:21, 22; 14:19, 24, 25) Jeová usou também uma nuvem para batizar os israelitas como nação em Moisés, havendo águas em ambos os lados e a nuvem acima e atrás deles. Assim foram "batizados em Moisés, por meio da nuvem e do mar". — 1Co 10:2: veja também Núm 14:14.

Quando se montou o tabernáculo no ermo, a nuvem residia sobre ele e "a glória de Jeová enchia o tabernáculo", de modo que Moisés não podia entrar nele. (Êx 40:34, 35; compare isso com 1Rs 8:10-12; Re 15:8.) Depois disso, a nuvem erguia-se sobre o Santíssimo, no qual havia a Arca do Pacto, e esta nuvem tornava-se uma coluna de fogo à noite. Sem dúvida, esta nuvem era visível de todas as partes do acampamento, marcando o centro deste. Quando ela se elevava, Israel preparava-se para levantar acampamento. Quando se movia, eles seguiam a sua direção até o próximo lugar de acampamento, embora o lugar exato de se armar o acampamento talvez fosse escolhido com a ajuda de Hobabe, que conhecia bem aquela terra, inclusive as aguadas e outras particularidades necessárias para um acampamento de proporções tão enormes. — Êx 40:34-38; Núm 10:29-32.

Dentro do Santíssimo, sobre a Arca do Pacto, havia uma nuvem muito brilhante, a única luz para iluminar este compartimento. (Le 16:2) No hebraico pós-bíblico era chamado de *Shechinah.* No Dia da Expiação, quando o sumo sacerdote entrava no Santíssimo com o sangue de animais, ele estava simbolicamente na presença de Jeová. Em outras ocasiões, quando não entrava no Santíssimo, mas ficava diante da cortina para apresentar um assunto de importância a Jeová, a fim de obter a sua resposta, ele era considerado como estando em pé diante de Jeová. — Núm 27:21.

Num caso, ouviu-se a voz do próprio Jeová de dentro duma nuvem luminosa, expressando aprovação do seu Filho unigênito. Tal era a nuvem brilhante sobre Jesus e seus três apóstolos, Pedro, Tiago e João, no monte da transfiguração. — Mt 17:5.

Quando Jesus subiu ao céu, então, segundo o registro, "uma nuvem o arrebatou para cima, fora da vista deles". (At 1:9) Os discípulos não viram Jesus indo embora em cima duma nuvem, mas, antes, a nuvem obscureceu-o da vista deles. Isto nos ajuda a entender as palavras de Jesus a respeito da sua presença: "Verão o Filho do homem vindo numa nuvem, com poder e grande glória", e a declaração de Revelação (Apocalipse): "Ele vem com as nuvens e todo olho o verá." (Lu 21:27; Mt 24:30; Re 1:7) Em casos passados, nuvens representavam presença invisível; mas os observadores podiam "ver" com seus "olhos" mentais o significado disso. Neste caso, as ocorrências físicas visíveis induziriam o observador a "ver" ou reconhecer que Cristo está invisivelmente presente. — Veja também Mt 24; Mr 13; Re 14:14.

Quando Jesus veio à terra, com todas as identificações do Messias, os judeus negaram-se egoistamente a reconhecê-lo porque exigiam como prova do Messiado dele que cumprisse literalmente a visão de Daniel 7:13, 14, em que se mostra o Filho do homem chegar com as nuvens do céu perante o Antigo de Dias, Jeová Deus, para receber seu reino. Confundiram a presença dele no poder do Reino com a sua primeira vinda. Ele lhes disse que não se lhes daria nenhum sinal assim. — Lu 11:29.

Favor. "Nuvens" têm uma boa conotação para aqueles que agradam a Deus. Provérbios 16:15 diz que a boa vontade do rei "é como a nuvem da chuva primaveril". O efeito da nuvem, de cobrir e ocultar a visibilidade, é usado para descrever a ação de Jeová para com os pecados do seu povo, obliterando as transgressões deles "como que com uma nuvem". (Is 44:22) Inversamente, ele bloqueia como que com uma massa de nuvem a aproximação dos que são rebeldes, para que suas orações não passem. — La 3:44.

Transitoriedade, inconsistência. As nuvens nevoentas da madrugada, que rapidamente desaparecem, são usadas em sentido figurado para representar a benevolência inconstante e breve de Efraim e de Judá para com Deus, bem como para representar a pouca duração de Efraim por se ter voltado para a adoração falsa. — Os 6:4; 13:3.

O homem que se jacta das suas dádivas, mas que nunca as dá, é tão desapontador como uma nuvem sem chuva. (Pr 25:14) Aqueles que professam ser cristãos, mas que se entregam à imoralidade, que praticam corrupção e contaminam a congregação, por seguirem avidamente seus desejos carnais, são comparados a nuvens sem água levadas pelos ventos. — Ju 12; veja BRUMA, NEBLINA, NÉVOA.

O

OADE. Terceiro filho alistado de Simeão. (Gên 46:10; Êx 6:15) Seu nome não consta como fundador duma família na posterior lista de recenseamento. — Núm 26:12-14.

OBADIAS [Servo de Jeová].

1. Cabeça de família na tribo de Issacar; filho de Izraías e descendente de Tola. — 1Cr 7:1-3.

2. Zebulonita cujo filho foi príncipe dessa tribo no reinado de Davi. — 1Cr 27:19, 22.

3. Poderoso guerreiro gadita que atravessou o Jordão na cheia e apoiou Davi enquanto este vivia como fugitivo do furor de Saul. — 1Cr 12:8, 9, 14, 15.

4. Mordomo doméstico do Rei Acabe. Embora o Rei Acabe e Jezabel praticassem iniquidades, Obadias temia grandemente a Jeová, ocultando 100 profetas de Jeová, "aos cinquenta, numa caverna", quando Jezabel ordenara que todos fossem mortos. Durante a seca divinamente imposta e predita por Elias, Acabe, amo de Obadias, repartiu certo território com ele, e cada qual estava à procura de capim para alimentar o gado, ocasião em que Elias encontrou-se com Obadias. Elias não fora visto por Acabe durante a seca, um período de uns três anos. Ao ser mandado informar a Acabe que Elias tinha voltado, Obadias, com muito medo, hesitou em ir até que lhe foi dada a certeza de que o profeta não partiria, pois Acabe certamente mataria seu servo se esta notícia se mostrasse falsa. — 1Rs 18:1-16.

5. Príncipe enviado por Jeosafá para ensinar a lei de Jeová nas cidades de Judá. — 2Cr 17:7, 9.

6. Descendente distante de Saul e de Jonatã, na tribo de Benjamim. — 1Cr 8:33-38; 9:44.

7. Levita, da tribo de Merari, um dos supervisores dos consertos que o Rei Josias ordenou que fossem feitos no templo. — 2Cr 34:8, 12.

8. Profeta de Jeová e o escritor do quarto dentre os livros proféticos chamados menores. (Ob 1)

Nada se sabe sobre a pessoa deste profeta do sétimo século AEC. — Veja OBADIAS, LIVRO DE.

9. Levita que voltou de Babilônia e morou em Jerusalém. (1Cr 9:2, 3, 14, 16) Ele é evidentemente chamado de Abda em Neemias 11:17. Possivelmente o mesmo que o N.º 13 abaixo.

10. Descendente pós-exílico de Davi. — 1Cr 3:5, 9, 10, 21.

11. Cabeça da casa paterna de Joabe que conduziu 218 machos dessa família de volta a Jerusalém com Esdras, em 468 AEC; filho de Jeiel. — Esd 8:1, 9.

12. Um dos sacerdotes (ou seu descendente) que concordaram com o pacto de fidelidade feito pelos exilados que retornaram, sob o governo de Neemias. — Ne 9:38; 10:1, 5, 8.

13. Porteiro levita nos dias de Neemias e Esdras. (Ne 12:25, 26) Possivelmente o mesmo que o N.º 9 acima.

OBADIAS, LIVRO DE. O mais curto livro profético das Escrituras Hebraicas. Escrito por Obadias (a respeito de quem nada, exceto o nome, é conhecido), este livro contém uma proclamação do julgamento de Jeová contra Edom, apresenta a razão para tal julgamento e aponta para a restauração da "casa de Jacó". A extinção dos edomitas como povo e a restauração dos israelitas na sua terra confirmam o cumprimento exato da profecia de Obadias. — Ob 17, 18; veja EDOM, EDOMITAS.

O motivo da profecia foi o tratamento 'nada fraterno' que os edomitas dispensaram aos "filhos de Judá" quando estes sofreram derrota. Os edomitas, através de seu ancestral, Esaú, eram aparentados aos israelitas. Os edomitas regozijaram-se com a calamidade de Judá, participaram em tomar despojos dos judeus, impediram-nos de fugir da terra e até os entregaram ao inimigo. (Ob 12-14) Como fica evidente numa comparação da profecia de Obadias com as palavras de Jeremias (25:15-17, 21, 27-29; 49:7-22) e de Ezequiel (25:12-14; 35:1-15), isto deve ter acontecido por ocasião da destruição de Jerusalém pelos exércitos babilônios e, por conseguinte, situaria a composição do livro por volta do ano 607 AEC.

Visto que muitas das coisas preditas na profecia de Obadias também foram preditas no livro de Jeremias, isto tornava duplamente certo o cumprimento da palavra de Jeová a respeito de Edom. — Veja Gên 41:32.

OBAL. O 8.º dos 13 filhos alistados de Joctã, cada um dos quais deu origem a uma das 70 famílias pós-diluvianas; descendente de Sem. O lugar exato em que a tribo de Obal se estabeleceu é incerto, mas nomes similares aparecem no SO da Arábia iemenita. — Gên 10:21, 25-30; 1Cr 1:20, 22.

OBEDE [Servo; Servidor].

1. Descendente de Judá; pai de Jeú e filho de Eflal, da família de Jerameel. — 1Cr 2:3, 25, 37, 38.

2. Pai de Jessé, que foi pai do Rei Davi. Obede foi filho de Boaz com sua esposa Rute e antepassado de Jesus Cristo. — Ru 4:13-17, 21, 22; 1Cr 2:12; Mt 1:5; Lu 3:32.

3. Um dos poderosos das forças militares de Davi. — 1Cr 11:26, 47.

4. Levita da família de Corá; neto de Obede-Edom e filho de Semaías. Serviu como porteiro "na casa de Jeová". — 1Cr 26:1, 4, 7, 12.

DESTAQUES DE OBADIAS

Julgamento de Jeová contra Edom e a promessa de restauração para o povo de Jeová.

Escrito por volta de 607 AEC, ano em que os babilônios desolaram Jerusalém.

Participação de Edom na violência feita aos descendentes de Jacó.

- Quando Jerusalém foi conquistada e seu povo foi levado ao cativeiro, Edom ficou parado de lado. (vv 10, 11)
- Ele não devia ter-se alegrado maliciosamente com a calamidade de Judá, participando em saquear o povo de Deus e entregando os sobreviventes ao inimigo. (vv 12-14)

A calamidade sobrevirá a Edom.

- Jeová convoca as nações para se levantarem contra Edom em batalha. (v 1)
- Apesar de sua posição aparentemente segura, far-se-á que Edom desça. (vv 2-4)
- Ladrões ou ceifeiros levariam apenas o que desejassem e deixariam algo para trás; quando Edom cair, ele será completamente saqueado; será enganado por aqueles com quem entrou num pacto, e seus sábios e poderosos sofrerão destruição. (vv 5-9)
- A casa de Esaú receberá a mesma espécie de tratamento que dispensou a Judá; a casa de Esaú deixará de existir. (vv 15, 18)

A casa de Jacó será restaurada.

- Sião se tornará santa; a casa de Jacó será o fogo que consome a casa de Esaú, como restolho. (vv 17, 18)
- O povo restaurado de Jeová tomará posse "das coisas a serem possuídas por eles", incluindo a "região montanhosa de Esaú". (vv. 19, 20)
- O reinado se tornará de Jeová. (v 21)

5. Pai dum certo Azarias, um dos "chefes de cem" que ajudou o sumo sacerdote Jeoiada a depor a Rainha Atalia para que Jeoás pudesse ser empossado qual rei. — 2Cr 23:1, 12-15, 20; 24:1.

OBEDE-EDOM [que significa "Servo de Edom"].

1. Geteu em cuja casa a Arca do Pacto foi mantida por três meses, depois de sua quase derrubada e da morte acompanhante de Uzá. Durante o tempo em que ela esteve ali, Obede-Edom e sua casa foram abençoados por Jeová, e, quando Davi soube disto, ele considerou isso como indício de que Jeová era favorável a que se trouxesse a arca sagrada para Jerusalém. — 2Sa 6:10-12; 1Cr 13:13, 14; 15:25.

Obede-Edom era "geteu". Este termo normalmente designava filisteus de Gate, mas pode referir-se também a alguém de Gate-Rimom, cidade levita em Dã, designada aos coatitas. (Jos 21:20, 23, 24) Visto que se lhe havia confiado cuidar da Arca, ele tinha de ser levita, e, assim, deve ter sido um geteu de Gate-Rimom, em vez de um geteu filisteu, de Gate.

O nome Obede-Edom é encontrado várias vezes entre os músicos e os porteiros levitas do período davídico. Há, pelo menos, dois de tais indivíduos mencionados (1Cr 15:21, 24; 16:38), mas, além destes casos, é impossível determinar se os diversos outros textos referem-se a qualquer um destes, ou ainda a outros indivíduos contemporâneos. Assim, Obede-Edom, o geteu, possivelmente é o mesmo que o N.º 2 ou o N.º 3 abaixo.

2. Músico e porteiro que acompanhou a procissão que levou a Arca a Jerusalém. (1Cr 15:18, 21) Era provavelmente o músico que continuou a servir diante da tenda da Arca, em Jerusalém. (1Cr 16:4, 5, 37, 38a) Possivelmente o mesmo que o N.º 1 acima.

3. Porteiro na mesma procissão. (1Cr 15:24) Talvez também fosse o "filho de Jedutum". (1Cr 16:38b) Possivelmente o mesmo que o N.º 1 acima ou o N.º 4 abaixo.

4. Coraíta da divisão permanente de porteiros que, junto com 62 parentes, foi designado a guardar o lado S dos pátios do santuário em Jerusalém. — 1Cr 26:1, 4-8, 13, 15; veja o N.º 3 acima.

5. Guardião do ouro, da prata e de outros objetos na casa de Jeová durante o reinado do Rei Amazias. Quando Jeoás, de Israel, invadiu Jerusalém entre os anos 858 e 844 AEC, esses bens, e possivelmente o próprio Obede-Edom, foram levados para Samaria. — 2Cr 25:23, 24.

OBEDIÊNCIA. Submissão à autoridade, fazer o que é ordenado, cumprir o que se exige ou abster-se do que é proibido.

Nas Escrituras Hebraicas, a ideia de obediência é expressa por *sha·máʽ*, que significa, basicamente, "ouvir" ou "escutar". Assim, *sha·máʽ*, às vezes, refere-se ao simples ouvir, a ficar cônscio de algo por meio da audição. (Gên 3:10; 21:26; 34:5) Mas, quando aquilo que é falado expressa vontade, desejo, instrução, ou ordem, então o sentido do termo hebraico é acatar ou obedecer àquele que fala. Adão 'escutou' a voz de sua esposa, isto é, acedeu ao desejo dela de que ele se juntasse a ela em comer o fruto proibido. (Gên 3:17; compare isso com 21:12.) José recusou-se a 'escutar' aos assédios da esposa de Potifar. (Gên 39:10) O Rei Saul temia o povo e, 'assim, obedeceu [escutou] à sua voz', pondo de lado a ordem de Deus ao assim agir. (1Sa 15:24) A promessa de Jeová a Abraão a respeito dum descendente foi-lhe concedida porque Abraão 'escutou', ou obedeceu, à voz de Jeová, guardando os Seus mandamentos. — Gên 22:18; 26:4, 5; compare isso com He 11:8; veja OUVIDO.

Usa-se o mesmo termo hebraico com referência a Deus 'ouvir' ou 'escutar' os homens. Nesse caso, o termo português "obediência" não é apropriado, visto que os humanos não podem dar ordens a Deus, mas podem apenas pedir-lhe ou suplicar-lhe algo. Assim, quando Deus disse a Abraão que, "quanto a Ismael, eu te *ouvi*", ele dizia a Abraão que tinha dado consideração ao pedido deste, que faria algo a respeito. (Gên 17:20) De modo similar, Deus 'ouviu' ou respondeu ao apelo de pessoas em tempos de dificuldades ou de aflição, respondendo a seus apelos quando ele achava apropriado mostrar misericórdia. — Gên 16:11; 29:33; 21:17; Êx 3:7-9; compare isso com De 1:45.

Similar a *sha·máʽ*, um verbo grego que expressa a ideia de obedecer (*hy·pa·koú·o;* forma substantiva: *hy·pa·ko·é*) significa literalmente "ouvir sob", isto é, ouvir de modo submisso ou atender (como em Atos 12:13). Outro termo que transmite a ideia de obediência é *pei·tho*, que significa 'persuadir'. (Mt 27:20) Na voz passiva e na média significa não só ser persuadido (Lu 16:31), confiar (Mt 27:43), crer (At 17:4), mas também atender (At 5:40), obedecer (At 5:36, 37). Deste termo provém a forma negativa *a·pei·thé·o* (que significa descrer [At 14:2; 19:9] ou desobedecer [Jo 3:36]), bem como outros termos aparentados.

Disto se pode depreender que a obediência, conforme expressa nas línguas originais das Escrituras, depende primeiro de se ouvir, isto é, de se receber informações ou conhecimento (veja Lu 12:47, 48; 1Ti 1:13), e, então, de a pessoa submeter-se à vontade ou ao desejo daquele que fala ou, de outra forma, expressa tal vontade ou desejo. A submissão, por sua vez, depende do reconhecimento da autoridade ou do direito que essa pessoa tem de

pedir ou exigir a resposta indicada, como também do desejo ou da disposição do ouvinte de satisfazer a vontade dessa pessoa. Conforme indicado pelos termos gregos *pei·tho* e *a·pei·thé·o*, crença, confiança e crédito também estão envolvidos.

A Obediência a Deus É Essencial à Vida. Deus tem primazia na obediência de todas as suas criaturas. Elas, de direito, devem-lhe obediência implícita como seu Criador, a Fonte da qual a vida se deriva e de quem depende a vida. (Sal 95:6-8) Por ser o Deus Todo-sábio e Todo-Poderoso, o que Ele diz merece o máximo de respeito e atenção. O pai humano espera, corretamente, que suas palavras sejam cumpridas pelos filhos, e, se um filho é lento em acatá-las, o pai poderá dizer, de modo enfático: "Está *ouvindo?*" O Pai celestial, com muito maior direito, exige atenção e acolhida receptivas a suas expressões. — Veja De 21:18-21; Pr 4:1; Is 64:8; 1Pe 1:14.

Não existe substituto para a obediência nem é possível granjear o favor de Deus sem ela. Como Samuel disse ao Rei Saul: "Tem Jeová tanto agrado em ofertas queimadas e em sacrifícios como em que se obedeça [forma de *sha·má'*] à voz de Jeová? Eis que obedecer [literalmente: escutar] é melhor do que um sacrifício, prestar atenção é melhor do que a gordura de carneiros." (1Sa 15:22) Deixar de obedecer é rejeitar a palavra de Jeová, é demonstrar que a pessoa realmente não crê, não confia, nem tem fé nessa palavra e em sua Fonte. Assim, quem deixa de obedecer não difere de quem pratica a adivinhação ou utiliza ídolos. (1Sa 15:23; compare isso com Ro 6:16.) Expressões verbais de concordância nada significam se não são acompanhadas pela ação exigida; a falta de acatamento demonstra falta de crença ou de respeito pela fonte das instruções. (Mt 21:28-32) Os que se contentam apenas em ouvir e aceitar mentalmente a verdade de Deus, mas que não *praticam* o que ela exige, estão enganando a si mesmos com falsos raciocínios e não recebem bênção alguma. (Tg 1:22-25) O Filho de Deus deixou claro que mesmo os que fizessem coisas *similares* às ordenadas, mas, evidentemente, de modo errado ou com motivação errada, jamais teriam permissão de entrar no Reino, mas seriam completamente rejeitados. — Mt 7:15-23.

Neutralizar a desobediência devida ao pecado herdado. Já no princípio, Deus informou ao homem que a obediência era fundamental, um assunto de vida ou morte. (Gên 2:16, 17) A mesma regra aplica-se aos filhos espirituais de Deus. (1Pe 3:19, 20; Ju 6; Mt 25:41) A desobediência deliberada do homem perfeito Adão, qual cabeça responsável por Eva e progenitor ou fonte de vida da família humana, resultou no pecado e na morte para toda a sua descendência. (Ro 5:12, 19) Assim, os homens, por natureza, são "filhos da desobediência" e "filhos do furor", merecendo o desfavor de Deus por violarem os padrões justos dele. Deixar de resistir a essa inerente inclinação à desobediência é o proceder que conduz, por fim, à destruição. — Ef 2:2, 3; 5:6-11; compare isso com Gál 6:7-9.

Jeová Deus, misericordiosamente, tem fornecido os meios para se combater o pecado na carne e para se obter o perdão de transgressões que resultam da imperfeição e não da desobediência deliberada. Por meio do seu espírito santo, Deus supre a força para a justiça, que habilita homens imperfeitos a produzir bons frutos. (Gál 5:16-24; Tit 3:3-7) O perdão de pecados vem de se exercer fé no sacrifício resgatador de Cristo, e tal fé, em si, é um empecilho à transgressão e um estímulo à obediência. (1Pe 1:2) Assim, Paulo refere-se à "obediência [ouvir de modo submisso] pela fé". (Ro 16:26; 1:16; compare isso com At 6:7.) Em Romanos 10:16-21, ele mostra que o ouvir, conjugado à fé, produz obediência, e que a desobediência (descrença [de *a·pei·thé·o*]) dos israelitas foi devida à falta de fé. (Veja He 3:18, 19.) Visto que a genuína fé é "a expectativa certa de coisas esperadas" e "a demonstração evidente de realidades, embora não observadas", e visto que ela exige que se creia que Deus existe "e que se torna o recompensador dos que seriamente o buscam", aqueles que têm fé são induzidos a obedecer, tendo confiança e certeza no que diz respeito às bênçãos que resultam da obediência. — He 11:1, 6.

Em harmonia com isto, a comunicação de Deus com os homens não é simplesmente uma série de ordens abruptas, como as de um ditador insensível. Deus não quer a espécie de obediência que se consegue dum animal, com freio e bocado. (Veja Tg 3:3; Sal 32:8, 9.) O que se exige não é obediência mecânica ou de má vontade, como até os demônios mostraram a Cristo e a seus discípulos (Mr 1:27; Lu 10:17, 20), mas obediência motivada por um coração apreciativo. (Sal 112:1; 119:11, 112; Ro 6:17-19) Jeová, portanto, associa as expressões de sua vontade e propósito a informações úteis que apelam ao senso de justiça e retidão, ao amor e à bondade, à inteligência, à razão e à sabedoria da pessoa. (De 10:12, 13; Lu 1:17; Ro 12:1, 2) Quem tem a correta atitude de coração obedece por amor. (1Jo 5:2, 3; 2Jo 6) Além disso, a veracidade e a justeza da mensagem transmitida por meio dos servos de Deus persuadem os ouvintes a obedecer, de modo que o apóstolo Pedro fala da "obediência à verdade, tendo por resultado a afeição fraternal sem hipocrisia". — 1Pe 1:22; compare isso com Ro 2:8, 9; Gál 5:7, 8.

Jeová mostrou grande paciência com Israel, e fala de si mesmo como 'diariamente levantando-se cedo' e enviando seus profetas para exortá-los e admoestá-los, 'o dia inteiro estendendo suas mãos

para um povo desobediente e contradizente', mas eles continuaram a endurecer seu coração como pedra de esmeril, obstinadamente recusando a disciplina. (Je 7:23-28; 11:7, 8; Za 7:12; Ro 10:21) Mesmo depois da vinda do Messias, eles procuraram estabelecer justiça ao seu próprio modo, por obras da Lei. Sua falta de fé e obediência às instruções de Deus por meio do Seu Filho custou para a maioria deles um lugar no governo do Reino, abrindo assim o caminho para muitos não judeus se tornarem parte da nação escolhida do Israel espiritual. — Ro 10:1-4; 11:13-23, 30-32.

O temor salutar de Deus também tem seu papel na obediência, porque a pessoa reconhece que Deus é todo-poderoso e que com ele não se brinca nem dele se mofa, pois Ele dá a cada um conforme suas obras. (Veja Fil 2:12, 13; Gál 6:7, 8; He 5:7.) A desobediência deliberada ou o desrespeito pela vontade revelada de Deus resulta em "certa expectativa terrível de julgamento". — He 10:26-31.

As Escrituras dão muitos exemplos encorajadores de obediência fiel em toda espécie de circunstância e situação e em todo tipo de oposição. Dentre esses, o exemplo supremo é o do próprio Filho de Deus, que "humilhou-se e tornou-se obediente até à morte, sim, morte numa estaca de tortura". (Fil 2:8; He 5:8) Por seu proceder obediente, ele foi justificado, provou-se justo por seu próprio mérito e, assim, pôde fornecer um sacrifício perfeito que redimiria a humanidade do pecado e da morte. — Ro 5:18-21.

Obediência a Outros Superiores. A posição do Filho como Rei designado por Deus exige que todos os outros o obedeçam. (Da 7:13, 14) Ele é "Siló", da tribo de Judá, aquele 'a quem pertence a obediência dos povos' (Gên 49:10), o profeta semelhante a Moisés, a quem toda alma tem de escutar ou então sofrer destruição (At 3:22, 23), o "líder e comandante para os grupos nacionais" (Is 55:3, 4), aquele que foi colocado "muito acima de todo governo, e autoridade, e poder, e senhorio" (Ef 1:20, 21), aquele diante de quem 'se deve dobrar todo joelho', em reconhecimento da autoridade que Deus lhe deu (Fil 2:9-11). Ele é o Sumo Sacerdote, cujas instruções resultam em cura e vida eterna para os que submissamente o ouvem. (He 5:9, 10; Jo 3:36) Visto que era o principal Porta-voz de Deus, Jesus podia de direito deixar claro que a obediência a suas palavras constituía o único alicerce sólido sobre o qual as pessoas podiam edificar suas esperanças para o futuro. (Mt 7:24-27) A obediência é prova do amor que seus seguidores têm por ele e provém desse amor. (Jo 14:23, 24; 15:10) Visto que Deus fez do seu Filho a figura central na realização de todos os Seus propósitos (Ro 16:25-27), a vida depende da obediência "às boas novas acerca de nosso Senhor Jesus", e esta obediência inclui fazer declaração pública de sua fé nele. — 2Te 1:8; Ro 10:8-10, 16; 1Pe 4:17.

Qual cabeça da congregação cristã, Cristo Jesus delega autoridade a outros, como fez aos apóstolos. (2Co 10:8) Tais pessoas transmitem as instruções do Cabeça da congregação, e, portanto, é correto e necessário que haja obediência da parte delas (2Co 10:2-6; Fil 2:12; 2Te 3:4, 9-15), pois tais pastores espirituais "vigiam sobre as vossas almas como quem há de prestar contas". (He 13:17; 1Pe 5:2-6; compare isso com 1Rs 3:9.) O pronto acatamento e a obediência, como demonstraram os cristãos romanos e filipenses e também Filêmon, a quem Paulo pôde dizer: "Escrevo-te . . . sabendo que farás ainda mais do que as coisas que digo", resultam em alegria para tais homens responsáveis. — Ro 16:19; Fil 2:12, 17; Flm 21.

Obediência aos pais e ao marido. Os pais gozam do direito natural concedido por Deus de terem a obediência dos filhos. (Pr 23:22) A obediência de Jacó a seus pais foi sem dúvida um dos motivos pelos quais Jeová 'amou a Jacó, mas odiou a Esaú'. (Mal 1:2, 3; Gên 28:7) Como criança, Jesus mostrou sujeição a seus pais terrestres. (Lu 2:51) O apóstolo Paulo admoesta os filhos a 'em tudo serem obedientes aos pais'. Deve-se lembrar que sua carta foi dirigida a cristãos, de forma que "tudo" não pode dar lugar à obediência a ordens que resultariam em desobediência à palavra do Pai celestial, Jeová Deus, pois isto não seria "bem agradável" ao Senhor. (Col 3:20; Ef 6:1) A desobediência aos pais não é encarada levianamente nas Escrituras, e, sob a Lei, o contínuo proceder de desobediência exigia que o filho fosse morto. — De 21:18-21; Pr 30:17; Ro 1:30, 32; 2Ti 3:2.

A chefia do homem também exige obediência da parte da esposa ao marido "em tudo", Sara sendo mencionada como exemplo a ser imitado. (Ef 5:21-33; 1Pe 3:1-6) Aqui também vale dizer que a chefia e autoridade do marido não é suprema, mas situa-se abaixo da de Deus e de Cristo. — 1Co 11:3.

A amos e a governos. Similarmente, os escravos foram exortados a prestar obediência a seus amos "em tudo", não apenas quando vigiados, mas como escravos de Cristo, com temor de Jeová. (Col 3:22-25; Ef 6:5-8) Os escravos que tinham de suportar sofrimento podiam tomar como exemplo a Cristo Jesus, assim como podiam também as esposas cristãs em circunstâncias similares. (1Pe 2:18-25; 3:1) A autoridade dos amos era relativa, não absoluta; assim, os escravos cristãos obedeciam em "tudo" que não conflitasse com a vontade e as ordens de Deus.

Por fim, deve-se obediência a governos, autoridades e governantes terrestres (Tit 3:1), visto que

Deus lhes permite atuar e até prestar determinados serviços ao Seu povo. Portanto, exige-se que os cristãos 'paguem a César as coisas de César'. (Mr 12:14-17) A razão compulsiva para a obediência cristã às leis de César e para o pagamento de impostos não é primariamente o temor apropriado da "espada" de punição de César, mas é a consciência cristã. (Ro 13:1-7) Visto que a consciência é o fator decisivo, a submissão cristã aos governos humanos limita-se, obviamente, às coisas que não estão em desarmonia com a lei de Deus. Por este motivo, aos governantes que lhes ordenaram parar de cumprir a comissão de pregar que Deus lhes dera, os apóstolos declararam firmemente: "Temos de obedecer a Deus como governante antes que aos homens." — At 5:27-29, 32; 4:18-20.

OBIL. Ismaelita que zelava dos camelos de Davi. — 1Cr 27:30.

OBOTE. Acampamento israelita entre Punom e Ijé-Abarim. Sua localização não é conhecida hoje. — Núm 21:10, 11; 33:43, 44.

OBRA. Veja TRABALHO, OBRA.

OBRAS PODEROSAS. Veja PODER, OBRAS PODEROSAS.

OBSTINAÇÃO. O significado básico das várias palavras das línguas originais que transmitem a ideia de obstinação é dureza ou força, especialmente num sentido ruim. Não raro se acha envolvida uma recusa deliberada de sujeitar-se à vontade ou às ordens de Deus. (Sal 78:8; 81:12; Is 1:23; 65:2; Je 3:17; 5:23; 7:23-26; 11:8; 18:12; Os 4:16; At 7:51) As Escrituras repetidas vezes destacam que o desastre sobrevém àqueles que persistem num proceder obstinado. (De 29:19, 20; Ne 9:29, 30; Pr 28:14; Is 30:1; Je 6:28-30; 9:13-16; 13:10; 16:12, 13; Da 5:20; Os 9:15; Za 7:12; Ro 2:5) Por exemplo, a lei de Deus a Israel prescrevia que um filho obstinado e rebelde fosse apedrejado até a morte. — De 21:18, 20.

Em seus tratos com a humanidade, Jeová Deus tem permitido, pacientemente, que pessoas e nações, embora merecedoras da morte, continuem a existir. (Gên 15:16; 2Pe 3:9) Ao passo que alguns corresponderam a isto, habilitando-se para receber misericórdia (Jos 2:8-14; 6:22, 23; 9:3-15), outros se endureceram em medida ainda maior contra Jeová e contra Seu povo. (De 2:30-33; Jos 11:19, 20) Visto que Jeová não impede as pessoas de se tornarem obstinadas, Ele é mencionado como 'deixando que se tornem obstinadas' ou como 'endurecendo o coração delas'. Quando ele, por fim, realmente executa vingança contra os obstinados, isto resulta numa demonstração de seu grande poder e faz com que Seu nome seja declarado. — Veja Êx 4:21; Jo 12:40; Ro 9:14-18.

Um caso em pauta é o que Deus fez relacionado com o Faraó que se recusou a deixar os israelitas partirem do Egito. Jeová lançou dez pragas devastadoras sobre a terra do Egito. Cada vez que Faraó endurecia o coração, depois que certa praga terminava, Jeová utilizava esta oportunidade para demonstrar ainda mais o seu grande poder, mediante outros milagres. (Êx 7:3-5, 14–11:10) Assim, alguns dos egípcios chegaram a discernir que Jeová é um Deus que tem de ser obedecido. Por exemplo, quando se anunciou a sétima praga, até alguns dentre os servos de Faraó cuidaram de que os seus próprios servos e o seu gado fossem abrigados em segurança antes do início da destrutiva saraiva. (Êx 9:20, 21) Por fim, quando Faraó, depois de ter libertado os israelitas, de novo tornou obstinado o seu coração e juntou suas forças para se vingar deles (Êx 14:8, 9; 15:9), Jeová destruiu a ele e seu exército no Mar Vermelho. (Êx 14:27, 28; Sal 136:15) Durante anos depois disso, o nome de Deus foi declarado entre as nações, ao falarem sobre o que Jeová tinha feito aos egípcios, por causa da obstinação destes. — Êx 18:10, 11; Jos 2:10, 11; 9:9; 1Sa 6:6.

Visto que Jeová dá aviso antecipado do seu julgamento contra os obstinados, a execução desse julgamento não pode ser atribuída a outras causas ou a uma fonte diferente. Disse Jeová, por intermédio do profeta Isaías, aos israelitas obstinados: "Por eu saber que és duro e que a tua cerviz é um tendão de ferro e que a tua testa é cobre, também eu te informava desde aquele tempo. Antes que pudesse entrar, fiz que o ouvisses, para que não dissesses: 'Meu próprio ídolo as fez, e minha própria imagem esculpida e minha própria imagem fundida as ordenaram.'" — Is 48:4, 5; compare isso com Je 44:16-23.

O termo grego traduzido "obstinado" (Tit 1:7; 2Pe 2:10, *Al, NM*) significa literalmente "que agrada a si mesmo" e "denota alguém que, dominado pelo interesse próprio, e sem consideração para com outros, assevera de forma arrogante sua própria vontade". (*Vine's Expository Dictionary of Old and New Testament Words* [Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine], 1981, Vol. 3, p. 342) Portanto, a obstinação é uma qualidade que não se harmoniza com o espírito do cristianismo. Em especial, não deve ser refletida pelos superintendentes cristãos. (Tit 1:5, 7) O apóstolo Pedro descreveu os indivíduos que se tinham apartado da conduta cristã correta como "atrevidos" e "obstinados". — 2Pe 2:10.

OCIDENTE. Veja OESTE (OCIDENTE).

OCRÃ [duma raiz que significa "trazer banimento (perturbação)"]. Aserita cujo filho, Pagiel, foi designado maioral da tribo de Aser depois do Êxodo do Egito. — Núm 1:13, 16; 2:27; 7:72, 77; 10:26.

ODEDE [[Deus] Aliviou].

1. Pai do profeta Azarias. (2Cr 15:1) O Segundo das Crônicas 15:8 descreve o próprio Odede como profeta: "Assim que Asa ouviu estas palavras e a profecia de Odede, o profeta." Alguns eruditos rejeitam as palavras "de Odede, o profeta", como um erro de copista, mas isto não explica por que o escritor diz que Asa ouviu "estas palavras *e* a profecia". Outros fazem um acréscimo para que se leia: "Asa ouviu estas palavras e a profecia de *Azarias, filho de* Odede", para concordar com a *Septuaginta* grega (Códice Alexandrino), com a *Pesito* siríaca e com a *Vulgata* latina (recensão clementina), mas isto ainda deixa a já mencionada dificuldade sem explicação. A terceira solução é aceitar o texto massorético *como reza,* entendendo-se que o próprio Odede enunciou uma profecia que não foi preservada no registro. Asa acatou as palavras de Azarias (2Cr 15:2-7) e as do seu pai, Odede.

2. Profeta de Samaria no período em que coincidiram os reinados de Peca, de Israel, e de Acaz, de Judá (762-c. 759 AEC). Depois de Israel e Síria desferirem esmagadora derrota a Judá, 200.000 cativos do reino meridional foram levados para Samaria. Odede, contudo, interceptou o exército vitorioso e advertiu-os da ira de Deus, caso escravizassem seus irmãos. 'Afinal', explicou ele, 'foi somente por causa da iniquidade de Judá que Jeová vos permitiu derrotá-los. Agora, não façais deles servos de modo a trazer sobre vós mesmos a ira de Jeová; devolvei os cativos!' Quatro líderes efraimitas apoiaram Odede, e os cativos receberam cuidados e foram repatriados. — 2Cr 28:5-15.

ÓDIO. Nas Escrituras, a palavra "ódio" tem vários matizes de significado. Pode denotar intensa hostilidade, persistente má vontade, não raro acompanhada de rancor. Tal ódio pode tornar-se uma emoção consumidora, procurando causar danos ao seu objeto. "Ódio" pode também significar um forte desagrado, mas sem nenhuma intenção de causar danos ao alvo dele, procurando, em vez disso, evitá-lo, por causa dum sentimento de repulsa. A Bíblia também usa a palavra "ódio" no sentido de amar em grau menor. (Gên 29:31, 33; De 21:15, 16) Por exemplo, Jesus Cristo disse: "Quem se chegar a mim e não odiar seu pai, e mãe, e esposa, e filhos, e irmãos, e irmãs, sim, e até mesmo a sua própria alma, não pode ser meu discípulo." (Lu 14:26) É óbvio que Jesus não queria dizer que seus seguidores deviam sentir hostilidade ou repulsa a suas famílias, e a eles próprios, visto que isto não estaria de acordo com o restante das Escrituras. — Veja Mr 12:29-31; Ef 5:28, 29, 33.

A lei de Deus dada a Israel declarava: "Não deves odiar teu irmão no teu coração." (Le 19:17) Um dos requisitos para aquele que se apresentasse como homicida não intencional e procurasse obter segurança nas cidades de refúgio era que não tivesse nutrido ódio à pessoa morta. — De 19:4, 11-13.

Odiar os Inimigos? O conselho de Jesus de amar os inimigos está em plena harmonia com o espírito das Escrituras Hebraicas. (Mt 5:44) O fiel Jó reconheceu que seria errado nutrir qualquer sentimento de alegria maldosa pela calamidade sofrida por alguém que o odiasse intensamente. (Jó 31:29) A Lei mosaica impunha aos israelitas a responsabilidade de prestarem ajuda a outros israelitas a quem talvez considerassem inimigos. (Êx 23:4, 5) Em vez de se regozijarem com o desastre sofrido por um inimigo, os servos de Deus são assim instruídos: "Se aquele que te odeia tiver fome, dá-lhe pão para comer; e se ele tiver sede, dá-lhe água para beber." — Pr 24:17, 18; 25:21.

A ideia de que se devia odiar os inimigos foi uma das coisas acrescentadas à lei de Deus pelos instrutores judeus de tradições. Visto que a Lei ordenava que os israelitas amassem o próximo (Le 19:18), esses instrutores deduziram que isto implicava em odiar os inimigos. "Amigo" e "próximo" vieram a ser considerados como aplicando-se exclusivamente a judeus, ao passo que todos os demais eram encarados como inimigos naturais. À luz do seu entendimento tradicional sobre o "próximo", e em vista da tradição que fomentava o ódio pelos gentios, pode-se prontamente entender por que eles acrescentaram à declaração da lei de Deus as palavras não autorizadas "e odiar o teu inimigo". — Mt 5:43.

O cristão, em contraste, acha-se sob a obrigação de amar os seus inimigos, isto é, aqueles que se fazem inimigos pessoais dele. Tal amor (gr.: *a·gá·pe*) não é sentimentalismo, baseado em mero apego pessoal, como geralmente se pensa, mas é um amor moral ou social, baseado na aquiescência deliberada da vontade como questão de princípio, de dever ou de decoro, buscando-se sinceramente o bem da outra pessoa, segundo o que é correto. *A·gá·pe* (amor) transcende inimizades pessoais, jamais permitindo que estas levem a pessoa a abandonar princípios corretos e pagar na mesma moeda. Quanto àqueles que se opõem ao proceder cristão da pessoa e a perseguem, fazendo isto em ignorância, o servo de Deus até ora por tais indivíduos, para que os olhos deles sejam abertos a fim de enxergarem a verdade a respeito de Deus e Seus propósitos. — Mt 5:44.

O Ódio Correto. Todavia, em certas condições e em determinadas ocasiões, é correto odiar. "Há . . . tempo para amar e tempo para odiar." (Ec 3:1, 8) Sobre o próprio Jeová, diz-se que ele odiava Esaú. (Mal 1:2, 3) Mas não se pode atribuir isto a alguma arbitrariedade da parte de Deus. Esaú mostrou-se indigno do amor de Jeová por desprezar e vender seu direito de primogenitura, e, assim, também as promessas e as bênçãos divinas ligadas a tal direito. Ademais, ele tencionava matar seu irmão, Jacó. (Gên 25:32-34; 27:41-43; He 12:14-16) Deus também odeia olhos altaneiros, a língua falsa, mãos que derramam sangue inocente, o coração que projeta ardis prejudiciais, pés que se apressam a correr para a maldade, a testemunha falsa, todo aquele que cria contendas entre irmãos, de fato, todos e tudo que se erga em oposição total a Jeová e a Suas leis justas. — Pr 6:16-19; De 16:22; Is 61:8; Za 8:17; Mal 2:16.

Que espécie de ódio devem cultivar os servos de Jeová?

Em genuína lealdade a Jeová, seus servos odeiam aquilo e aqueles a quem Ele odeia. (2Cr 19:2) "Acaso não odeio os que te odeiam intensamente, ó Jeová, e não tenho aversão aos que se revoltam contra ti? Odeio-os com ódio consumado. Tornaram-se para mim verdadeiros inimigos." (Sal 139:21, 22) Mas este ódio não procura infligir dano a outros e não é sinônimo de despeito ou malícia. Antes, expressa-se na total repulsa ao que é iníquo, evitando o que é mau e os que odeiam intensamente a Jeová. (Ro 12:9, 17, 19) Os cristãos odeiam corretamente os que são inimigos declarados de Deus, tais como o Diabo e seus demônios, bem como os homens que deliberada e conscientemente tomam posição contra Jeová.

Embora não tenham amor pelos que transformam a benignidade imerecida de Deus em desculpa para conduta desenfreada, os cristãos não odeiam as pessoas que se envolvem em transgressões, mas que são dignas de misericórdia. Em vez de odiarem o transgressor arrependido, eles odeiam a ação iníqua, sim, "até mesmo a roupa interior que tiver sido manchada pela carne". — Ju 4, 23.

Evitar o Ódio Incorreto. Ao se tornarem cristãos, pessoas que anteriormente se odiavam não mais se odeiam. (Tit 3:3) Quem odeia seu irmão ainda anda na escuridão, e qualquer afirmação sua de que ama a Deus seria realmente mentira. Odiar o irmão equivale ao assassínio. — 1Jo 2:9, 11; 4:20; 3:15.

O sentimentalismo pode fazer com que o conceito da pessoa sobre o amor e o ódio sofra um desequilíbrio, como aconteceu, pelo visto, com Davi, com relação ao filho dele, Absalão. (2Sa 18:33; 19:1-6) Assim, também, "quem refreia a sua vara odeia seu filho, mas aquele que o ama está à procura dele com disciplina". — Pr 13:24.

Respeitando a privacidade dos outros e mostrando consideração amorosa por eles, a pessoa pode evitar tornar-se desnecessariamente objeto de ódio. Daí o conselho: "Faze raro o teu pé na casa do teu próximo, para que não se farte de ti e certamente te odeie." — Pr 25:17.

ODRES. A palavra grega *a·skós* designa uma bolsa ou recipiente feito da pele inteira de um animal. Jesus Cristo disse: "Tampouco se põe vinho novo em odres [bolsas de pele, *Int*] velhos; mas, caso o façam, então os odres rebentarão e o vinho se derramará, e os odres ficarão arruinados. Mas, põe-se vinho novo em odres novos, e ambas as coisas ficam preservadas." (Mt 9:17; Mr 2:22; Lu 5:37, 38) Ao passo que fermenta, o vinho novo gera dióxido de carbono, que exerce pressão nos recipientes de pele. Odres novos expandem-se; odres velhos, sem flexibilidade, rebentam sob a pressão.

Esta ilustração fazia parte da resposta de Jesus sobre as razões pelas quais seus discípulos não seguiam todos os antigos costumes e práticas dos fariseus. Jesus evidentemente deu a entender que a verdade do cristianismo era poderosa e energizante demais para ser retida pelo velho sistema do judaísmo, que carecia de vitalidade e elasticidade, e que estava passando rapidamente. (Mt 9:14-16) Para uma consideração geral dos recipientes de pele e suas utilizações, veja RECIPIENTE.

OEL [Tenda]. Filho do governador Zorobabel e descendente de Davi. — 1Cr 3:19, 20.

OESTE (OCIDENTE). Os hebreus indicavam as direções do ponto de vista duma pessoa voltada para o leste. Assim, o oeste estava às costas deles e talvez estivesse subentendido pela palavra hebraica *'a·hhóhr*, que significa "atrás" ou "retaguarda". — Is 9:12.

Mui frequentemente, "oeste" ("para o oeste" ou "ocidental") é indicado pelo termo hebraico *yam* (que significa "mar", como em Jos 1:4), evidentemente porque o Mediterrâneo, ou Grande Mar, acha-se nessa direção, do ponto de vista da Terra da Promessa. (Gên 28:14; Êx 10:19; 38:12; Núm 34:6; Za 14:4) É preciso levar em conta o contexto para se determinar se *yam* significa "mar" ou se indica o oeste. — Jos 15:8-12; 2Cr 4:2-4, 15.

Outra palavra hebraica (*ma·'aráv*) é usada para referir-se quer ao poente (Is 43:5; 59:19) quer ao oeste. (1Cr 26:30; 2Cr 32:30) É usada para ajudar a transmitir a ideia de grande distância, na con-

fortadora garantia da misericórdia de Jeová para com os humanos imperfeitos: “Tão longe como o nascente é do poente, tão longe pôs de nós as nossas transgressões.” — Sal 103:12.

Quando Jesus disse que muitos viriam “das regiões orientais e das regiões ocidentais” para se recostarem à mesa, no Reino, junto com Abraão, Isaque e Jacó, o texto grego em Mateus 8:11 diz literalmente “das nascentes e dos poentes”. Aqui, a palavra grega *dy·smé* relaciona-se com a direção do poente, isto é, com o oeste. (*Int*) *Dy·smé* é também usada em outras partes para referir-se ao oeste. — Mt 24:27; Lu 12:54; 13:29; Re 21:13.

OFEL [Outeiro [isto é, protuberância, inchação, saliência, elevação]]. O termo hebraico *‛Ó·fel* é aplicado de duas maneiras. É aplicado, mais comumente, em sentido topográfico, a uma colina ou promontório proeminente. Uma forma desse termo é também aplicada à inchação ou protuberância de veias do corpo, conhecida como hemorroidas. — De 28:27; 1Sa 5:6, 9, 12; 6:4, 5.

Em Jerusalém, ou perto dali, havia determinada colina ou elevação que era chamada de *ha·‛Ófel,* ou Ofel. Os indícios bíblicos, considerados junto com os comentários de Josefo, situam Ofel no canto SE do Moriá. (2Cr 27:3; 33:14; Ne 3:26, 27; 11:21) No primeiro século EC, Josefo situou Ofel onde o muro oriental “se unia à colunata oriental do templo”. (*The Jewish War* [A Guerra Judaica], V, 145 [iv, 2]) Ofel era, evidentemente, a protuberância de terra que se estendia rumo ao leste, partindo do canto SE da colina do templo de Jerusalém.

O muro e a posição elevada de Ofel sobranceira ao vale do Cédron propiciavam-lhe uma fortificada posição defensiva. Não obstante, Isaías profetizou que “Ofel”, pelo visto o de Jerusalém, se tornaria um ‘campo baldio’. — Is 32:14; compare isso com a referência à torre e ao “outeiro” (*‛Ó·fel*) em Miq 4:8.

Os peritos acreditam que o termo *‛Ó·fel,* em 2 Reis 5:24, refere-se a alguma colina proeminente ou a um lugar fortificado na vizinhança de Samaria, ao qual Geazi, o ajudante de Eliseu, levou as riquezas que obteve de Naamã. Isto indica que essa palavra era aplicada a outros outeiros além do que se situava em Jerusalém.

OFERENDA. Veja OFERTAS.

OFERTA DE BEBIDA. Veja OFERTAS.

OFERTA DE CEREAIS. Veja OFERTAS.

OFERTA MOVIDA. Veja OFERTAS.

OFERTA PELA CULPA. Veja OFERTAS.

OFERTA PELO PECADO. Veja OFERTAS.

OFERTA QUEIMADA. Veja OFERTAS.

OFERTAS. Desde os tempos antigos o homem apresenta ofertas a Deus. No primeiro caso registrado, Caim, o filho mais velho de Adão, ofereceu alguns produtos do solo, e Abel, filho mais moço de Adão, os primogênitos de seu rebanho. Evidentemente as atitudes e motivações dos dois irmãos diferiam, pois Deus aprovou a oferenda de Abel, mas olhou com desfavor para a de Caim. (Mais tarde, o pacto da Lei fazia provisões para ofertas tanto de animais como de cereais.) Abel deve ter tido fé na promessa de libertação, da parte de Deus, por meio da Semente [Descendente] prometida, e, provavelmente, reconhecia que se teria de derramar sangue, alguém teria de ser ‘machucado no calcanhar’, para que a humanidade pudesse ser levada à perfeição que Adão e Eva haviam perdido. (Gên 3:15) Reconhecendo-se como pecador, ele foi induzido, pela fé, a apresentar uma oferta que exigia derramamento de sangue, desta forma prefigurando com exatidão o verdadeiro sacrifício pelos pecados: Jesus Cristo. — Gên 4:1-4; He 11:4.

Na Sociedade Patriarcal. O chefe de família Noé, ao sair da arca, ofereceu um sacrifício de agradecimento a Jeová que foi “repousante” (calmante, tranquilizante), após o qual Jeová firmou o pacto do “arco-íris” com Noé e sua descendência. (Gên 8:18-22; 9:8-16) Lemos mais adiante a respeito de os fiéis patriarcas apresentarem ofertas a Jeová. (Gên 31:54; 46:1) Jó, qual chefe de família, atuava como sacerdote em favor de sua família, sacrificando ofertas queimadas a Deus em benefício dela. (Jó 1:5) O mais notável e significativo dos sacrifícios antigos foi a tentativa de Abraão de oferecer Isaque, às ordens de Jeová. Depois de observar a fé e a obediência de Abraão, Jeová bondosamente providenciou um carneiro como substituto. Este ato de Abraão prefigurou a oferta, feita por Jeová, de seu próprio Filho unigênito, Jesus Cristo. — Gên 22:1-14; He 11:17-19.

Sob a Lei. Os sacrifícios ordenados sob o pacto da Lei apontavam todos para Jesus Cristo e seu sacrifício, ou para os benefícios que resultam desse sacrifício. (He 8:3-5; 9:9; 10:5-10) Assim como Jesus Cristo era um homem perfeito, todos os sacrifícios animais deviam também ser espécimes sadios, imaculados. (Le 1:3, 10; 3:1) Tanto os israelitas como os residentes forasteiros que adoravam a Jeová estavam incluídos na apresentação das várias ofertas. — Núm 15:26, 29.

Ofertas queimadas. As ofertas queimadas eram apresentadas em sua inteireza a Deus; o adorador não ficava com parte alguma do animal.

(Veja Jz 11:30, 31, 39, 40.) Constituíam um apelo a Jeová para que aceitasse, ou demonstrasse aceitar, a oferta pelo pecado que às vezes as acompanhavam. Jesus Cristo, como "oferta queimada", entregou-se por completo, inteiramente.

Ocasiões e características das ofertas queimadas:

(1) Ocasiões regulares em que eram oferecidas: toda manhã e toda noitinha (Êx 29:38-42; Le 6:8-13; Núm 28:3-8); todo sábado (Núm 28:9, 10); o primeiro dia do mês (Núm 10:10); a Páscoa e os sete dias da Festividade dos Pães Não Fermentados (Le 23:6-8; Núm 28:16-19, 24); o Dia da Expiação (Le 16:3, 5, 29, 30; Núm 29:7-11); Pentecostes (Le 23:16-18; Núm 28:26-31); cada dia da Festividade das Barracas. — Núm 29:12-39.

(2) Outras ocasiões: na consagração do sacerdócio (Le 8:18-21; veja INVESTIDURA); na posse dos levitas (Núm 8:6, 11, 12); ao se firmarem pactos (Êx 24:5; veja PACTO); com ofertas de participação em comum, bem como com certas ofertas pela culpa e pelo pecado (Le 5:6, 7, 10; 16:3, 5); no cumprimento de votos (Núm 15:3, 8); em relação com purificações (Le 12:6-8; 14:2, 30, 31; 15:13-15, 30).

(3) Animais oferecidos e o procedimento seguido: vitelo, carneiro, cabrito, rola ou pombo novo. (Le 1:3, 5, 10, 14) No caso de um animal, o ofertante punha a mão sobre a cabeça do animal (reconhecendo a oferta como sua própria oferta, e como para si, em seu favor). (Le 1:4) O animal era abatido; o sangue era aspergido ao redor sobre o altar da oferta queimada (Le 1:5, 11); o animal era esfolado e cortado em pedaços; seus intestinos (nenhum resíduo orgânico era queimado sobre o altar) e pernas eram lavados; a cabeça e outras partes do corpo eram colocadas sobre o altar (o sacerdote oficiante recebia a pele; Le 7:8). (Le 1:6-9, 12, 13) No caso de uma ave, o papo e as penas eram removidos, e a cabeça e o corpo eram queimados sobre o altar. (Le 1:14-17)

Ofertas de participação em comum (ou ofertas de paz). As ofertas de participação em comum aceitáveis a Jeová indicavam paz com ele. O adorador e sua família participavam delas (no pátio do tabernáculo; segundo a tradição, armavam-se barracas na área delimitada pela cortina que cercava o pátio; no templo havia refeitórios). O sacerdote oficiante recebia uma parte, e os sacerdotes a postos, uma outra parte. Jeová, com efeito, recebia a fumaça agradável da gordura que queimava. O sangue, que representa a vida, era dado a Deus, como pertencente a ele. Portanto, os sacerdotes, os adoradores e Jeová estavam como que juntos na refeição, o que expressava relacionamentos pacíficos. A pessoa que participasse dela enquanto estivesse numa condição impura (qualquer das impurezas mencionadas na Lei) ou que comesse a carne depois de ter sido guardada além do tempo prescrito (no clima quente ela começaria a putrefazer) devia ser decepada do Seu povo. Ela maculara ou profanara a refeição, quer por estar impura, quer por comer aquilo que era imundo aos olhos de Jeová Deus, mostrando desrespeito por coisas sagradas. — Le 7:16-21; 19:5-8.

A Refeição Noturna do Senhor (Comemoração ou Última Ceia) é uma refeição de participação em comum. (1Co 10:16) Os que estão no "novo pacto em virtude do . . . sangue [de Jesus]" partilham uns com os outros na fé, participando dos emblemas que representam o corpo e o sangue de Jesus. Partilham também com Jeová, como Criador desse arranjo. Eles procuram a aprovação de Jeová e estão em paz não apenas uns com os outros, mas também com Jeová por intermédio de Jesus Cristo. Em harmonia com o requisito de pureza para os participantes na refeição de participação em comum, Paulo adverte que o cristão deve examinar a si mesmo antes da refeição da Comemoração. Tratar a ocasião ou os emblemas de vinho e pão não fermentado levianamente ou com desprezo seria profanação de coisas sagradas, merecendo julgamento adverso. — 1Co 11:25, 27-29; veja REFEIÇÃO NOTURNA DO SENHOR.

Na *oferta de agradecimento*, que era uma oferta de participação em comum que louvava a Deus por suas provisões e benevolências, comia-se carne e pão, tanto fermentado, como não fermentado. O adorador, portanto, celebrava a ocasião usando o que poderia ser denominado de "alimento diário". (Contudo, em ocasião alguma se colocava pão fermentado sobre o altar, como oferta a Deus.) E, nesta expressão de agradecimento e de louvor a Deus, a carne tinha de ser saboreada naquele dia, não no dia seguinte. (Em outras ofertas de participação em comum, a carne podia ser comida no segundo dia.) (Le 7:11-15) Isto faz lembrar a oração que Jesus Cristo ensinou a seus seguidores: "Dá-nos hoje o nosso pão para este dia." — Mt 6:11.

Ocasiões e características das ofertas de participação em comum:

(1) Ocasiões: ao se firmarem pactos (Êx 24:5); na celebração de épocas festivas e do começo dos meses (Núm. 10:10; Êx 12:2-14; Le 23:15-19; Núm 29:39), e em outras ocasiões.

(2) Objetivos: obter a aprovação de Deus; apelar ou suplicar a Deus em épocas de infortúnio. (Le 19:5; Jz 20:26; 21:4; 1Sa 13:9; 2Sa 24:25)

(3) Animais usados, e o procedimento seguido: *macho* ou *fêmea* do gado bovino, ovino, caprino (nenhuma ave, visto que as aves não eram consi-

deradas suficientes para constituir uma refeição sacrificial). (Le 3:1, 6, 12) O ofertante punha a mão sobre a cabeça do animal; o animal era abatido; o sacerdote aspergia o sangue deste ao redor sobre o altar da oferta queimada (Le 3:2, 8, 13); a gordura (incluindo a cauda gorda das ovelhas) era colocada sobre o altar da oferta queimada (Le 3:3-5, 9); o peito ia para os sacerdotes, a perna direita para o sacerdote oficiante (Êx 29:26, 28; Le 7:28-36).

(4) Tipos: agradecimento ou louvor; voto (veja Núm 6:13, 14, 17); voluntário.

Ofertas pelo pecado. Estas eram para pecados não intencionais, cometidos por causa das fraquezas da carne imperfeita, não "com mão erguida", isto é, não aberta, orgulhosa e propositalmente. (Núm 15:30, 31, n) Empregavam-se vários sacrifícios animais, do novilho ao pombo, conforme a posição e as circunstâncias daquele(s) cujo pecado estava sendo expiado. Deve-se notar que as pessoas envolvidas nos pecados tratados em Levítico, capítulo 4, eram pessoas que haviam feito "uma das coisas que Jeová manda que não se façam", e, assim, tornaram-se culpadas. (Le 4:2, 13, 22, 27) Quanto às ofertas pelo pecado no Dia da Expiação, veja EXPIAÇÃO, DIA DA.

Ocasiões que requeriam ofertas pelo pecado, e suas características:

(1) Pelo pecado do sumo sacerdote que lançasse culpa sobre o povo (Le 4:3): O sumo sacerdote trazia um novilho e colocava a mão sobre a cabeça do novilho; o novilho era abatido; seu sangue era levado para dentro do Lugar Santo e aspergido diante da cortina; parte do sangue era besuntado nos chifres do *altar do incenso*, o restante sendo derramado junto à base do *altar da oferta queimada;* a gordura (como nas ofertas de participação em comum) era queimada sobre o altar da oferta queimada (Le 4:4-10); e a carcaça (incluindo a pele) era queimada num local limpo, fora da cidade, onde se colocavam as cinzas do altar. (Le 4:11, 12)

(2) Pelo pecado da assembleia inteira (pecado cometido pela assembleia, do qual os líderes só ficassem cientes mais tarde) (Le 4:13): a congregação trazia um novilho; os anciãos colocavam as mãos sobre a cabeça do novilho; um deles o abatia; o resto do procedimento seguido era o mesmo que no caso de um pecado do sumo sacerdote. (Le 4:14-21)

Um pecado do sumo sacerdote, cometido em sua posição e cargo oficiais como representante de toda a nação perante Jeová, trazia culpa sobre a assembleia inteira. Podia ser um erro, tal como um engano no julgamento, na aplicação da Lei ou ao tratar duma questão de importância nacional. Por este pecado, e pelo pecado da assembleia inteira, exigia-se o mais valioso dos sacrifícios, a saber, o de um novilho. — Le 4:3, 13-15.

No caso das ofertas pelo pecado de indivíduos, o sangue não era levado para além do altar. Contudo, em casos de pecado do sumo sacerdote e da assembleia inteira, o sangue também era levado para dentro do Lugar Santo, o primeiro compartimento do santuário, e era aspergido diante da cortina, do outro lado da qual Jeová 'residia', conforme representado por uma luz miraculosa acima da Arca do Pacto no Santíssimo. (Apenas nas ofertas pelo pecado feitas regularmente no Dia da Expiação é que o sangue era levado para dentro do Santíssimo, o segundo compartimento; Le 16.) Nenhum sacerdote podia comer parte alguma das ofertas das quais o sangue era levado para dentro do Lugar Santo. — Le 6:30.

(3) Pecado dum chefe: o procedimento seguido era similar, exceto que se utilizava um cabritinho, e o sangue *não era levado para dentro do Lugar Santo*. O sangue era colocado sobre os chifres do *altar da oferta queimada;* o resto era derramado junto à sua base; a gordura era fumegada sobre o altar (Le 4:22-26); os sacerdotes evidentemente recebiam uma parte da carne, para comer, como se dava com outras ofertas pelo pecado (Le 6:24-26, 29); os vasos em que a carne era cozida tinham de ser esfregados (ou quebrados, se fossem de barro), para que nenhuma parte de "algo santíssimo" fosse profanada, o que aconteceria se alguma parte do sacrifício ficasse grudada no vaso e este fosse depois usado para fins comuns. (Le 6:27, 28)

(4) Pecado dum israelita individual: usava-se uma cabritinha ou cordeira; o procedimento seguido era o mesmo como no caso do pecado dum chefe. (Le 4:27-35)

No caso seguinte, os pecados diferem dos precedentes no sentido de que as pessoas envolvidas cometeram algum erro e 'não cumpriram todos os mandamentos de Deus', tratando-se, portanto, dum pecado de omissão. — Núm 15:22.

(5) Para a assembleia inteira, usava-se um cabritinho (Núm 15:22-26); para um indivíduo, uma cabra em seu primeiro ano de vida. (Núm 15:27-29)

Nos casos em que os sacerdotes deviam comer parte da oferta pelo pecado, parece que, ao participarem desta, eram considerados como 'respondendo pelo erro' cometido pelos que faziam a oferta pelo pecado, "a fim de fazer expiação por eles perante Jeová", em virtude de seu cargo sagrado. — Le 10:16-18; 9:3, 15.

Ofertas pela culpa. As ofertas pela culpa também eram ofertas por causa do pecado, pois a culpa de qualquer espécie envolve pecado. Eram para pecados especiais, através dos quais a pessoa se tornara culpada, e diferiam ligeiramente de outras ofertas pelo pecado, no sentido de que parece que eram oferecidas para satisfazer ou restaurar um direito. Um direito, quer de Jeová, quer de sua nação santa, tinha sido violado. A oferta pela culpa visava satisfazer a Jeová no que dizia respeito ao direito violado, ou restaurar ou recuperar certos direitos pactuados para o malfeitor arrependido, e obter o livramento da pena pelo pecado dele. — Veja Is 53:10.

Nos casos abrangidos em Levítico 5:1-6, 17-19, as pessoas haviam pecado despercebida, impensada ou descuidadamente, e, quando o assunto lhes foi trazido à atenção, desejaram corrigir as coisas. Por outro lado, os pecados tratados em Levítico 6:1-7 não foram cometidos despercebidamente ou por descuido, mas, mesmo assim, foram pecados devido a fraquezas e desejos carnais, não deliberados, arbitrários e intencionais, em rebelião contra Deus. A pessoa ficara com consciência afligida; portanto, arrependera-se voluntariamente, confessando seu pecado, e, depois de fazer uma restauração, procurara obter misericórdia e perdão. — Mt 5:23, 24.

Tais leis salientam que, ao passo que a Lei era rigorosa para o pecador deliberado e impenitente, dava margem a que se considerassem motivações, circunstâncias e atitudes, a fim de que se pudesse demonstrar misericórdia sob a Lei, assim como se dá na congregação cristã. (Veja Le 6:1-7; Êx 21:29-31; Núm 35:22-25; 2Co 2:5-11; 7:8-12; 1Ti 1:2-16.) Observe, porém, que nenhum destes erros podia ser cometido impunemente; devia-se dar uma compensação ao indivíduo prejudicado, além de se oferecer a Jeová uma oferta pela culpa. As ofertas pela culpa eram, com umas poucas variações, cuidadas do mesmo modo que as ofertas pelo pecado, os sacerdotes obtendo uma parte delas para comer. — Le 7:1, 5-7.

Ocasiões que requeriam ofertas pela culpa, e suas características:

(1) A testemunha dum assunto que deixasse de depor ou de relatar algo depois de ter ouvido uma imprecação pública; alguém que, sem querer, se tornara impuro por tocar num cadáver ou em uma pessoa impura; alguém que precipitada ou irrefletidamente jurasse fazer ou não fazer algo (Le 5:1-4): Tinha de confessar de que modo pecara. (Le 5:5) As ofertas pela culpa variavam conforme as circunstâncias financeiras. (Le 5:6-10) Se fosse uma oferta de cereal, não se incluía azeite nem olíbano, porque era uma oferta pelo pecado e era uma *exigida* oferta de cereal, não uma oferta voluntária; uma oferta voluntária de cereal era uma oferta *alegre* de alguém que estava em boa situação perante Deus. (Le 5:11-13)

(2) Alguém que pecara de modo não intencional contra as coisas sagradas de Jeová (por exemplo, alguém que, sem perceber, se apossasse de cereal reservado como dízimo para o santuário, e o usasse para si ou para sua casa [para uso comum, profanando a coisa sagrada]) (Le 5:15a; compare isso com Le 22:14-16): a compensação, e mais um quinto, devia ser feita ao santuário. (Le 5:16) Apresentava-se um carneiro como oferta pela culpa. (Le 5:15)

(3) Uma pessoa que, sem perceber, fizesse algo (provavelmente por negligência) que Jeová ordenara que não fosse feito: devia-se oferecer um carneiro "segundo o valor calculado". (Le 5:17-19)

(4) Uma pessoa que enganasse seu colega por apropriar-se de itens de valor confiados a seus cuidados, ou por roubo, fraude, ficar com algo achado e mentir a respeito (Le 6:2, 3; compare isso com Êx 22:7-13, e observe que isto não incluía testemunhar falsamente *contra* o próximo, como em De 5:20): primeiro, precisava fazer a confissão do erro. Daí, a pessoa tinha de dar plena compensação, e mais um quinto, à pessoa prejudicada. (Le 6:4, 5; Núm 5:6, 7) Caso a pessoa defraudada tivesse morrido, o parente mais próximo, do sexo masculino, receberia a compensação; se não houvesse nenhum parente próximo, o sacerdote a receberia. (Núm 5:8) Daí, ela devia oferecer um carneiro como sua oferta pela culpa.

Ofertas de cereais. As ofertas de cereais eram feitas junto com as ofertas de participação em comum, com as ofertas queimadas e com as ofertas pelo pecado, e também como primícias; em outras épocas eram feitas de forma independente. (Êx 29:40-42; Le 23:10-13, 15-18; Núm 15:8, 9, 22-24; 28:9, 10, 20, 26-28; cap. 29) Estas eram feitas em reconhecimento da generosidade de Deus em suprir bênçãos e prosperidade. Não raro eram acompanhadas de azeite e olíbano. As ofertas de cereais podiam ser feitas em forma de flor de farinha, de cereal tostado, ou de bolos de forma anular ou obreias que tivessem sido assados, cozidos numa chapa de assar ou numa frigideira funda. Parte da oferta de cereais era colocada sobre o altar da oferta queimada, parte era comida pelos sacerdotes, e, nas ofertas de participação em comum, o adorador também participava. (Le 6:14-23; 7:11-13; Núm 18:8-11) Nenhuma das ofertas de cereais apresentadas no altar podia conter fermento ou "mel" (pelo visto referindo-se ao xarope de figos ou

ao suco de frutas) que poderia fermentar. — Le 2:1-16.

Ofertas de bebida. As ofertas de bebida eram apresentadas junto com a maioria das outras ofertas, especialmente depois de os israelitas se terem fixado na Terra da Promessa. (Núm 15:2, 5, 8-10) Estas consistiam em vinho ("bebida inebriante") e eram derramadas sobre o altar. (Núm 28:7, 14; compare isso com Êx 30:9; Núm 15:10.) O apóstolo Paulo escreveu aos cristãos em Filipos: "Mesmo que eu esteja sendo derramado como oferta de bebida sobre o sacrifício e serviço público a que vos conduziu a fé, regozijo-me." Aqui, ele usou a metáfora duma oferta de bebida, expressando sua disposição de gastar-se a favor dos concristãos. (Fil 2:17) Pouco antes de sua morte, ele escreveu a Timóteo: "Já estou sendo derramado como oferta de bebida, e o tempo devido para o meu livramento é iminente." — 2Ti 4:6.

Ofertas movidas. Nas ofertas movidas, o sacerdote evidentemente colocava suas mãos sob as mãos do adorador, que segurava o sacrifício a ser apresentado, e as movia para lá e para cá; ou a coisa oferecida era movida pelo próprio sacerdote. (Le 23:11a) Pelo visto Moisés, qual mediador do pacto da Lei, fez isso em favor de Arão e seus filhos ao consagrá-los para o sacerdócio. (Le 8:28, 29) Esta ação representava uma *apresentação* das coisas sacrificiais a Jeová. Certas ofertas movidas iam para os sacerdotes, como a porção deles. — Êx 29:27.

A apresentação dum molho (ou medida dum gômor) das primícias da colheita da cevada em 16 de nisã era uma oferta movida apresentada pelo sumo sacerdote. Foi nesta data do ano 33 EC que Jesus Cristo foi ressuscitado, "as primícias dos que adormeceram na morte". (1Co 15:20; Le 23:11b; Jo 20:1) No dia de Pentecostes, moviam-se dois pães fermentados das primícias do trigo. (Le 23:15-17) Este é o dia em que Jesus, como Sumo Sacerdote nos céus, pôde apresentar a Jeová os primeiros de seus irmãos espirituais da congregação cristã, tirados dentre a humanidade pecaminosa e ungidos pelo derramamento do espírito santo. — At 2:1-4, 32, 33; compare isso com Tg 1:18.

Quinhões sagrados (ofertas erguidas). A palavra hebraica *teru·máh* às vezes é traduzida "quinhão sagrado", quando se refere à parte do sacrifício que era levantada, ou erguida, do sacrifício como parte pertencente aos sacerdotes. (Êx 29:27, 28; Le 7:14, 32; 10:14, 15) A palavra também é frequentemente traduzida "contribuição", quando se refere às coisas dadas ao santuário, que, com exceção daquilo que era sacrificado sobre o altar, também ia para os sacerdotes, para o seu sustento. — Núm 18:8-13, 19, 24, 26-29; 31:29; De 12:6, 11.

OFICIAL. Veja AJUDANTE DE ORDENS.

OFICIAL DA CORTE. A palavra hebraica *sa·rís,* traduzida "oficial da corte" (1Rs 22:9), também pode ser traduzida "eunuco" (Est 2:3; Is 56:3) e 'oficial' (Gên 40:2, 7). Em Gênesis 37:36 (*KJ*) é traduzida "oficial", e uma nota marginal declara: "Todavia, a palavra não se refere apenas a eunucos, mas também a camaristas, cortesãos e oficiais." A palavra grega *eu·noú·khos,* vertida "eunuco", pode referir-se a um oficial da corte (At 8:27) ou a alguém privado da capacidade de procriar. — Mt 19:12.

Considera-se, em geral, que os oficiais da corte eram homens encarregados dos aposentos ou apartamentos particulares dum palácio ou duma mansão, assim como Blasto, camarista do Rei Herodes. (At 12:20) (Todavia, ali se usa a expressão grega *e·pí tou koi·tó·nos,* o "encarregado do quarto de dormir".) No entanto, os deveres dos oficiais da corte do rei variavam muito. Bigtã e Teres eram oficiais da corte medo-persa como servos de confiança, pelo visto tendo por dever guardar a porta do apartamento particular do Rei Assuero. (Est 2:21) Outros ministravam à pessoa do rei. (Est 1:10, 11) A Bíblia identifica alguns oficiais da corte como homens em postos militares. (2Rs 25:19) Um "principal oficial da corte", em Babilônia, teve a responsabilidade de designar um guardião para Daniel, Hananias, Misael e Azarias, depois da chegada deles a Babilônia, quando Nabucodonosor levou o Rei Joaquim e certos dos judeus a Babilônia, em 617 AEC. — Da 1:3, 7, 11.

Parece que nem todos os oficiais da corte eram eunucos em sentido literal, isto é, homens emasculados. Eunucos literais frequentemente eram encarregados dos aposentos das mulheres, ou do harém do rei. Mas os deveres de oficiais tais como o chefe dos copeiros (um cargo elevado) e o chefe dos padeiros não necessariamente exigiam a emasculação para tal cargo, embora possam ter sido eunucos que alcançaram essas posições. (Gên 40:2) Na corte de Faraó, Potifar, oficial da corte e chefe da guarda pessoal, era homem casado. (Gên 39:1) O "eunuco" etíope batizado por Filipe, o evangelizador, era homem de poder, encarregado de todo o tesouro da Rainha Candace. Ele era prosélito da religião judaica, adorador de Jeová, sob a Lei. Não podia ter sido um eunuco literal, porque nenhum homem castrado podia entrar na congregação de Israel, e ninguém que não fosse judeu ou prosélito foi batizado antes da conversão de Cornélio. (At 8:26-38; 10:24, 34, 35, 44-47; De 23:1) Davi convocou seus oficiais da corte (que logicamente não eram eunucos literais, em vista da

atitude dos judeus e por causa da Lei), junto com príncipes e homens poderosos, para informá-los de que seu filho Salomão fora designado para construir o templo de Jeová. — 1Cr 28:1-6; veja COPEIRO; MORDOMO.

OFICIAL DO EXÉRCITO. É a tradução dos termos gregos *he·ka·ton·tár·khes* (ou: *he·ka·tón·tar·khos*) e *ken·ty·rí·on,* e designa o oficial encarregado de cem soldados, um centurião. A legião romana, não importava seu tamanho, era sempre dividida em 60 centúrias, cada uma sob o comando de um centurião. Se a legião ficasse reduzida a menos de 6.000 homens, ainda assim uma sexagésima parte, mesmo quando fosse inferior a 100, estava sob as ordens dum centurião. Estes oficiais do exército eram nomeados por tribunos e eram aprovados por autoridades governamentais superiores. O cargo de centurião era a maior posição que o soldado comum podia alcançar, embora houvesse oportunidades de certas promoções entre as fileiras dos próprios centuriões.

Os centuriões eram homens-chaves e cumpriam importantíssima função na legião. Embora se achassem sob a autoridade dos tribunos e fossem responsáveis de cumprir as ordens deles, o oficial do exército era o chefe real e imediato dos soldados. Ele dava treinamento militar aos soldados; trabalhava com eles; inspecionava suas armas, suprimentos e alimentos; regulava sua conduta. Era o disciplinador que supervisionava os açoites e a pena capital, aquele que autorizava que a tropa fosse punida. A prontidão e a eficiência do exército romano, na maior parte, dependiam mais dos centuriões do que de quaisquer outros; eles eram, falando-se em sentido geral, os homens mais experientes e valiosos do exército romano. — Veja EXÉRCITO.

Nas narrativas das Escrituras Gregas Cristãs, os oficiais do exército aparecem em diversas ocasiões. O oficial do exército de Cafarnaum, que procurou o poder de cura de Jesus em favor de seu escravo, foi elogiado pelo Amo por sua fé exemplar. (Mt 8:5-13) A declaração dos judeus: "Ele . . . ama a nossa nação e ele mesmo construiu para nós a sinagoga"; a admissão do centurião de que "não sou apto para que entres debaixo do meu teto"; e o comentário de Jesus: "Nem mesmo em Israel tenho encontrado tamanha fé", indicam que este oficial do exército era gentio. Se fosse romano, isto seria ainda mais notável, pois os romanos não eram destacados por sua compaixão pelos escravos. — Lu 7:1-9.

Um oficial do exército comandava os quatro soldados que executaram Jesus. (Jo 19:23) Este centurião provavelmente estava presente quando se discutiu perante Pilatos a questão de Jesus ser ou não Filho de Deus. (Jo 19:7) Observando este julgamento e as outras circunstâncias envolvidas na execução de Jesus na estaca, bem como os miraculosos fenômenos que acompanharam sua morte, o "oficial do exército começou a glorificar a Deus", dizendo: "Realmente, este homem era justo", "certamente este era o Filho de Deus." (Lu 23:47; Mt 27:54) Sem dúvida, foi a ele que Pilatos perguntou se Jesus estava morto, antes de liberar o corpo para o sepultamento. — Mr 15:44, 45.

Cornélio, centurião do destacamento italiano, aquartelado em Cesareia, foi o primeiro gentio incircunciso a se tornar cristão. (At 10:1-48) O fato de ele ter sua própria casa e ajudantes de ordens indica que se permitia que os oficiais desta categoria morassem num local separado das tropas regulares. — Veja CORNÉLIO.

Oficiais do exército aquartelados na Torre de Antônia, junto com seus soldados e o comandante militar, desceram correndo até a adjacente área do templo e livraram Paulo duma turba, por volta de 56 EC. (At 21:32) Mais tarde, Paulo escapou de ser açoitado, às ordens do comandante militar, revelando a um oficial do exército presente que era cidadão romano. (At 22:25, 26) Ao saber duma trama contra sua vida, Paulo pediu que um oficial do exército conduzisse seu sobrinho até o comandante militar para lhe relatar isso. Por sua vez, ordenou-se a dois oficiais do exército que aprontassem uma força de 470 soldados, cavalarianos e lanceiros para garantir que Paulo fosse conduzido em segurança para fora de Jerusalém. — At 23:17, 23.

Júlio, oficial do exército do destacamento de Augusto (veja AUGUSTO, DESTACAMENTO DE), foi responsável pela viagem marítima de Paulo, de Cesareia a Roma. Ele tratou Paulo com bondade, embora, de início, desconsiderasse o conselho do apóstolo. Com o tempo, porém, este centurião aprendeu a respeitar o bom critério de Paulo e serviu de instrumento para salvar a vida do apóstolo. — At 27:1, 6, 11, 31, 43.

OFICIAL INTENDENTE. Veja INTENDENTE, OFICIAL.

OFIR.

1. Descendente de Sem por intermédio de Arpaxade, Selá, Éber e Joctã; o 11.º dos 13 filhos de Joctã. (Gên 10:22-29; 1Cr 1:17-23) Ofir nasceu provavelmente uns 200 anos antes de Abraão, que era descendente de Pelegue, seu tio paterno. (Gên 10:25; 11:18-26) Como no caso dos seus irmãos, parece que Ofir também encabeçava uma das tribos semitas incluídas entre os descendentes de Noé "segundo as suas famílias, segundo as suas

línguas, nas suas terras, segundo as suas nações". (Gên 10:31, 32) Veja o N.º 2 para possíveis localizações da terra de Ofir, na qual esta tribo por fim se estabeleceu.

2. Lugar famoso como fonte de muito ouro da melhor qualidade. Assim, já no tempo de Jó (c. 1600 AEC), relacionavam-se o "minério precioso no pó" e o "ouro puro" com o "ouro de Ofir". (Jó 22:24; 28:15, 16) O Salmo 45:9 descreve a consorte régia adornada com o precioso ouro de Ofir, e, em Isaías 13:11, 12, na pronúncia contra Babilônia, emprega-se a relativa raridade do ouro de Ofir para simbolizar a escassez de tiranos em Babilônia, depois de sua queda.

Davi doou 3.000 talentos de ouro de Ofir para a construção do templo, ouro avaliado em US$ 1.156.050.000. (1Cr 29:1, 2, 4) Mais tarde, a frota comercial de Salomão, filho de Davi, trazia regularmente de Ofir 420 talentos de ouro. (1Rs 9:26-28) O relato paralelo em 2 Crônicas 8:18 reza 450 talentos. Alguns peritos sugerem que esta diferença surgiu quando letras do alfabeto serviam como algarismos — que um antigo copista poderia ter confundido a letra hebraica numeral *nun* (נ), que representava 50, com a letra *kaf* (כ), que equivalia a 20, ou vice-versa. Contudo, a evidência indica que todos os números nas Escrituras Hebraicas eram escritos por extenso, em vez de serem representados por letras. Uma explicação mais provável, portanto, é que ambos os dados estejam corretos, e que o total bruto trazido foi de 450 talentos, dos quais 420 constituíam lucro líquido.

Em 1946, como confirmação destes relatos bíblicos sobre as importações do ouro de Ofir, desenterrou-se um fragmento de cerâmica ao NE de Tel Aviv-Yafo. Nele havia uma inscrição que dizia: "Ouro de Ofir para *bet horon*, trinta siclos." — *Journal of Near Eastern Studies* (Revista de Estudos do Oriente Próximo), 1951, Vol. X, pp. 265, 266.

Além de ser uma fonte de enorme quantidade de ouro, a terra de Ofir também era uma fonte de madeira de "algum" e de pedras preciosas importadas por Salomão. (1Rs 10:11; 2Cr 9:10) Contudo, quando o Rei Jeosafá, cem anos depois, tentou fazer uma expedição a essa terra, isto acabou em desastre, seus "navios de Társis" sofreram naufrágio em Eziom-Géber, na cabeceira do golfo de ʽAqaba. — 1Rs 22:48; veja TÁRSIS N.º 4.

Localização. A localização precisa de Ofir não pode ser hoje determinada com certeza. Dentre as diversas sugestões neste sentido, três são especialmente favorecidas: a Índia, a Arábia e o NE da África — todos estando ao alcance duma frota que operasse a partir de Eziom-Géber, na cabeceira do braço oriental do Mar Vermelho. No que diz respeito à Índia, todas as mercadorias trazidas nos navios de Salomão e de Hirão estavam disponíveis ali. Josefo, Jerônimo e a *Septuaginta* também poderiam ser citados para confirmar que Ofir era a Índia. Por outro lado, aqueles que asseveram que Ofir ficava no NE da África, na vizinhança da Somália, na extremidade inferior do Mar Vermelho, salientam que esta teria sido uma fonte muito mais próxima de abastecimento para todos os itens importados do que a Índia.

Entretanto, o peso das opiniões parece apoiar a conclusão de que Ofir era uma região no SO da Arábia, na vizinhança do Iêmen. A evidência apresentada em favor deste conceito baseia-se na premissa de que os descendentes do filho de Joctã, Ofir, se fixaram na península da Arábia, junto com outras tribos-irmãs, como os descendentes de Sabá e Havilá. (Gên 10:28, 29) O relato da visita da rainha de Sabá (provavelmente da Arábia meridional) acha-se inserido entre duas referências ao comércio de Salomão com Ofir. — 1Rs 9:26–10:11.

OFNI. Cidade de Benjamim (Jos 18:21, 24), comumente relacionada com a Gophna mencionada por Josefo (*The Jewish War* [A Guerra Judaica], III, 55 [iii, 5]) e considerada a moderna Jifna. Este lugar acha-se a cerca de 5 km ao NNO de Betel e, portanto, aparentemente ao N do território benjamita. (Jos 18:11-13) Para que a identificação esteja correta, deve-se presumir ou que Ofni era uma cidade de Benjamim encravada em Efraim ou que a fronteira benjamita se estendia ao norte, perto de Betel, para incluir esta sugerida localização de Ofni.

OFRA.

1. [Filhote [dos Veados]]. Descendente de Judá através de Meonotai. — 1Cr 4:1, 14. [2, 3: possivelmente: Lugar de Pó]

2. Cidade de Benjamim. (Jos 18:21, 23) Sua localização relativa pode ser inferida da narrativa sobre os embates de Israel com os filisteus durante o reinado de Saul. A partir de seu acampamento em Micmás, grupos de saqueadores filisteus faziam surtidas em três direções diferentes. Um grupo tomava a estrada para Ofra. Outro ia na direção oeste, na estrada de Bete-Horom, ao passo que ainda outro seguia para o leste, na "estrada que dá para o termo que olha para o vale de Zeboim". Visto que pelo menos parte do exército israelita acampava em Geba, ao S de Micmás, pelo visto, a companhia filisteia que tomava a estrada para Ofra se dirigia para o norte. Concordemente, isto colocaria Ofra ao N de Micmás. — 1Sa 13:16-18.

Os peritos frequentemente igualam Ofra à cidade chamada Efraim (2Sa 13:23; Jo 11:54) e Efraíne (2Cr 13:19), que se julga estar representada por et-Taiyiba (c. 6 km ao ENE de Betel).

3. Terra de Gideão e local onde o anjo de Jeová o comissionou a salvar Israel da palma da mão de Midiã. (Jz 6:11-32) Depois de sua vitória sobre as forças inimigas, Gideão fez um éfode dos despojos contribuídos e o exibiu em Ofra. Subsequentemente, este éfode tornou-se objeto de veneração idólatra. (Jz 8:24-27) Mais tarde, depois da morte e do sepultamento de Gideão em Ofra, seu ambicioso filho, Abimeleque, "matou seus irmãos, . . . setenta homens, sobre uma só pedra, mas sobrou Jotão, filho mais moço". (Jz 8:32; 9:5) Sem contar Abimeleque, Gideão tinha 70 filhos. (Jz 8:30, 31) Por conseguinte, visto que Jotão escapou da matança, Abimeleque, pelo que parece, matou apenas 69 filhos em Ofra. As palavras posteriores de Jotão a respeito do incidente simplesmente parecem indicar a intenção de Abimeleque de matar todos os 70 filhos. (Jz 9:18) No entanto, como certo comentário judaico apropriadamente observa: "Ainda é correto falar-se, em números redondos, de 'setenta' serem mortos." — *Soncino Books of the Bible* (Livros da Bíblia, de Soncino), obra editada por A. Cohen, Londres, 1950 (Josué e Juízes, p. 234).

Esta Ofra pelo visto ficava ao O do Jordão. Ela é, provisoriamente, identificada com el-ʽAffuleh (ʽAfula), a cerca de 45 km ao N de Siquém.

OGUE. O poderoso rei amorreu de Basã (1Rs 4:19), a quem os israelitas derrotaram antes de entrarem na Terra da Promessa. Ogue era um dos gigantescos refains. De fato, seu imenso esquife de ferro (talvez um sarcófago de basalto negro) media 4 por 1,80 m. (De 3:11 n) Ele e Síon governavam os amorreus ao L do Jordão. (De 3:13; 4:46, 47) O domínio de Ogue estendia-se desde o monte Hermom até o Jaboque, território ao L do Jordão que incluía 60 cidades fortificadas e numerosos povoados rurais. (De 3:3-5, 8-10; Jos 12:4, 5; compare isso com Núm 21:23, 24.) Suas duas cidades principais eram Edrei e Astarote. — De 1:4; Jos 13:12.

A derrota de Ogue às mãos de Israel ocorreu perto do fim da peregrinação de 40 anos de Israel, pouco antes de acamparem nas planícies de Moabe. Após derrotar Síon, Israel chocou-se com as forças de Ogue, em Edrei, e, numa sobrepujante vitória concedida por Deus, matou Ogue e todo o seu exército, e apoderou-se de suas cidades e aldeias. (Núm 21:33–22:1; De 3:1-13) O território de Ogue tornou-se parte da herança de Manassés. (Núm 32:33; De 3:13; Jos 13:29-31) A vitória deixou apavorados os habitantes de Canaã e foi um fator contribuinte para induzir Raabe e os gibeonitas a buscar a paz com Israel, de modo que eles não fossem também exterminados. (Jos 2:10, 11; 9:9, 10) A vitória foi um grande incentivo para Israel, e foi lembrada até mesmo muitos séculos depois. — De 31:4; Ne 9:22; Sal 135:10-12; 136:17-22.

OLEASTRO. Veja ÁRVORE OLEAGINOSA (OLEASTRO).

OLEIRO. Fabricante de panelas, pratos e outros vasos de barro. A palavra hebraica para oleiro (*yoh·tsér*) significa literalmente "formador" ou "aquele que forma (molda)" (Je 18:4 n), ao passo que o termo grego (*ke·ra·meús*) vem duma raiz que significa "misturar", talvez referindo-se à necessidade de misturar água com a terra, ou argila, a fim de prepará-la para uso. Desde tempos bem antigos, os oleiros moldam a argila em vasos e os cozem no forno, produzindo assim utensílios endurecidos que não amolecem quando molhados. O oleiro podia trabalhar sozinho, mas, às vezes, tinha ajudantes, frequentemente aprendizes. Entre os hebreus, em certa época parece ter existido um grupo de oleiros da corte. — 1Cr 4:21-23.

Um método típico de fabricar cerâmica começava com passos tais como lavar a argila e purificá-la de matérias estranhas, expondo-a ao tempo, e pisoteando a argila umedecida para torná-la pastosa e maleável. (Is 41:25) Em seguida, a argila era amassada à mão e então colocada na roda de oleiro.

A primitiva roda de oleiro era geralmente feita de pedra (embora, às vezes, de madeira), e era, basicamente, um disco achatado centralizado num eixo vertical, e que se fazia girar horizontalmente. Material pesado em sua borda dava estabilidade e impulso ao disco à medida que era girado à mão. A adição posterior de uma roda inferior maior e mais pesada (no mesmo eixo que a roda de cima e que também girava horizontalmente) habilitava o oleiro sentado a fazer girar as rodas com o pé.

Tendo "lançado" ou colocado a argila sem forma sobre a roda, o oleiro usava as mãos para modelar um vaso, à medida que a roda girava. (Je 18:3, 4) A seguir, o utensílio talvez fosse secado um pouco ao sol e novamente colocado na roda, onde o oleiro talvez usasse pedrinhas, conchas, ou um implemento para alisá-lo e poli-lo e para imprimir um desenho em sua superfície. Os métodos variavam, mas ele podia dar-lhe um padrão de corda, por exemplo, comprimindo uma corda retorcida contra o artigo ainda úmido. Não raro os vasos eram

pintados de forma decorativa. Outros eram vitrificados (Pr 26:23) e depois cozidos no forno de cerâmica próximo. Ou, barro mole (argila de oleiro em estado semilíquido) talvez fosse aplicado para fins decorativos, após o que o artigo era de novo cozido no forno.

O oleiro fabricava artigos que variavam de grandes talhas (La 4:2) a lamparinas, fornos e brinquedos, tais como bonecas e estatuetas de animais. Tigelas, copos, botijas e outros vasos achavam-se entre seus produtos. (Le 15:12; 2Sa 17:28; Je 19:1; Lu 22:10) Também produzia panelas e caçarolas e algumas chapas de assar. Itens de barro eram, às vezes, carimbados, para mostrar onde eram fabricados. O oleiro frequentemente carimbava o cabo de panelas com sua própria "marca registrada".

Por vezes, o oleiro usava um molde aberto, no qual a argila era comprimida para que se lhe repassassem detalhes. Em épocas posteriores, não raro se fabricavam lamparinas desse modo, em duas peças que eram unidas quando a argila tivesse secado ao ponto de adquirir consistência coriácea. Ocasionalmente, moldavam-se coisas à mão, sem o uso da roda. Em geral, porém, o oleiro usava a roda.

Cacos de cerâmica não raro são encontrados em sítios arqueológicos, às vezes em grande quantidade. (Veja CACO.) Os tipos de cerâmica encontrados são considerados pelos arqueólogos como ajudas em identificar diferentes culturas, bem como em avaliar o período de ocupação, representado por diversos estratos em tais sítios. Eles também se têm empenhado em avaliar a densidade populacional de lugares específicos em tempos antigos à base da quantidade de tais fragmentos descobertos ali.

A autoridade do oleiro sobre a argila é usada de modo ilustrativo para mostrar a soberania de Jeová sobre indivíduos e nações. (Is 29:15, 16; 64:8) Para Deus, a casa de Israel era "como o barro na mão do oleiro", sendo Ele o Grande Oleiro. (Je 18:1-10) O homem não se acha em condições de contender com Deus, assim como não se poderia esperar que a argila desafiasse aquele que a moldava. (Is 45:9) Assim como um vaso de barro pode ser despedaçado, da mesma forma Jeová pode trazer a calamidade devastadora sobre um povo, em punição pelo erro deste. — Je 19:1-11.

No que diz respeito ao exercício da autoridade que Deus concede ao Rei messiânico contra as nações, foi predito: "Tu as quebrantarás com um cetro de ferro, espatifá-las-ás como se fossem um vaso de oleiro." — Sal 2:9; compare isso com Da 2:44; Re 2:26, 27; 12:5.

De uma única massa de argila, o oleiro podia fabricar um vaso para uso honroso e outro para uso desonroso, comum ou corriqueiro. De forma similar, Jeová tem autoridade para moldar as pessoas conforme lhe agrade, e tem tolerado os iníquos, "vasos do furor, feitos próprios para a destruição", mas isto tem resultado em benefício para os "vasos de misericórdia", pessoas que constituem o Israel espiritual. — Ro 9:14-26.

OLEIRO, CAMPO DO. Veja CAMPO DO OLEIRO.

ÓLEO. Veja AZEITE (ÓLEO).

OLHO. O órgão da visão, uma "câmara" altamente eficaz, autoajustável, que transmite impulsos ao cérebro, onde o objeto focalizado na retina do olho é interpretado como visão. Tanto o hebraico *'á·yin* como o grego *o·fthal·mós* são usados em sentido literal e figurado. O termo hebraico também é usado para referir-se a uma "fonte". (Gên 24:13; Êx 15:27) A posse de dois olhos, como se dá no corpo humano, fornece visão estereoscópica. A perda da visão é uma tremenda deficiência, porque a visão é, provavelmente, o canal mais importante de comunicação com a mente.

O olho é uma das partes mais bonitas do corpo. (Cân 1:15; 4:9; 7:4) Tão desfigurante e prejudicial era uma doença nos olhos que, sob o pacto da Lei, a pessoa não podia servir como sacerdote se fosse cega ou se tivesse um dos olhos doentes. (Le 21:18, 20) Em Israel, sob a Lei, o homem que golpeasse e arruinasse o olho de seu escravo tinha de libertar o escravo. (Êx 21:26) A fim de humilhar e quebrantar o poder dos inimigos, algumas nações antigas adotavam a prática cruel de cegar os homens de destaque dentre o inimigo capturado. — Jz 16:21; 1Sa 11:2; 2Rs 25:7.

A estrutura do olho revela um maravilhoso projeto da parte do seu Criador, e o processo pelo qual o cérebro interpreta o que é transmitido por meio do olho está longe de ser entendido pelos cientistas. Tudo isso salienta a inteligência do seu Projetista. O próprio Jeová Deus atesta que é o criador do olho, dizendo: "Não pode olhar Aquele que formou o olho?" — Sal 94:9; Pr 20:12.

Os Olhos de Jeová. Deus ajuda os humanos a entender e a ter apreço pelas coisas a respeito dele mesmo assemelhando-as a coisas que vemos e conhecemos bem. Assim, em sentido figurado, ele fala que seus "olhos" estão sobre Seu povo, o que evidentemente indica sua vigilância e seu cuidado amoroso para com eles. O apóstolo Pedro diz: "Os olhos de Jeová estão sobre os justos." (1Pe 3:12) Deus destaca este cuidado e a sensibilidade para com o bem-estar deles ao falar de Seus servos como "a menina" de seu olho, representando,

metaforicamente, a preciosidade deles aos Seus olhos e sua prontidão em atuar em favor deles quando tocados pelo inimigo. — De 32:10; Sal 17:8.

Descrevendo a observação de Deus das ações de todos os homens, Jeremias escreveu que Seus "olhos estão abertos para com todos os caminhos dos filhos dos homens, a fim de dar a cada um segundo os seus caminhos". (Je 32:19) Sobre a onisciência de Jeová e Seu propósito de exercer a justiça para com todos, o apóstolo Paulo escreveu: "Não há criação que não esteja manifesta à sua vista, mas todas as coisas estão nuas e abertamente expostas aos olhos daquele com quem temos uma prestação de contas." (He 4:13; 2Cr 16:9; Sal 66:7; Pr 15:3) Sobre a qualidade perscrutadora do exame dos homens feito por Deus, o salmista diz: "Seus próprios olhos observam, seus próprios olhos radiantes examinam os filhos dos homens." — Sal 11:4.

A habilidade de Jeová de conhecer as características e tendências da pessoa ou sua composição genética, mesmo enquanto ela está sendo formada no ventre, como foi o caso de Jacó e Esaú (Gên 25:21-23; Ro 9:10-13), é indicada pelas palavras do salmista Davi: "Teus olhos viram até mesmo meu embrião, e todas as suas partes estavam assentadas por escrito no teu livro, referente aos dias em que foram formadas, e ainda não havia nem sequer uma entre elas." — Sal 139:15, 16.

Uso Ilustrativo. O olho humano é um importante canal de comunicação com a mente, influenciando fortemente as emoções e as ações. Satanás tentou Eva levando-a a desejar algo visto com os olhos. (Gên 3:6) Tentou induzir Jesus a procurar alcançar indevidamente coisas vistas com os olhos e assim pecar. (Lu 4:5-7) E o apóstolo João nos diz que "o desejo dos olhos" é uma das coisas que se originam deste mundo, que está passando. (1Jo 2:16, 17) Muitas emoções são igualmente expressas pelos olhos, e, assim, as Escrituras utilizam as expressões "olhos altaneiros [orgulhosos]" (Pr 6:17); "olhos lustrosos" (da mulher má, sedutora — Pr 6:25); "olhos cheios de adultério" (2Pe 2:14); o "olho não generoso" (Pr 23:6); o "olho invejoso" (Pr 28:22); o "olho iníquo" ('olho mau', *Al*); este último não se refere a alguma qualidade mágica do olho, mas a um olho com más intenções, o oposto dum olho que é "bondoso". — Mt 20:15; Pr 22:9.

Gestos por meio dos olhos são muito expressivos dos sentimentos duma pessoa. Podem mostrar piedade ou falta dela (De 19:13); podem 'piscar', ou 'pestanejar', em zombaria, ou ao maquinar algo insincero. (Sal 35:19; Pr 6:13; 16:30) Pode-se dizer que a pessoa que não deseja observar, ou que não quer realizar determinada ação em favor de outrem, fecha ou esconde os olhos. (Mt 13:15; Pr 28:27) Diz-se que o estúpido tem seus olhos "na extremidade da terra", perambulando cá e acolá sem nenhum objeto fixo, seus pensamentos estando em toda a parte, exceto onde deviam estar. (Pr 17:24) O aspecto dos olhos revela até mesmo a saúde e o vigor duma pessoa, ou sua condição de felicidade. (1Sa 14:27-29; De 34:7; Jó 17:7; Sal 6:7; 88:9) O Rei Jeosafá dirigiu-se da seguinte forma a Jeová: "Os nossos olhos se fixam em ti." — 2Cr 20:12.

Em certos contextos, os "olhos" referem-se ao juízo (Gên 19:14; Pr 12:15; Mt 21:42), à presença (Gên 23:11), ao conhecimento (Núm 15:24), à atenção (Gên 44:21; Lu 4:20) ou à solidariedade da pessoa (Pr 28:27). A palavra hebraica *'á·yin* (olho) pode referir-se também à aparência de algo, como a "superfície visível" da terra (Êx 10:5 n), o "aspecto" do maná e do electro (Núm 11:7 n; Ez 1:4), a 'cintilação' do vinho (Pr 23:31), a "cintilação" do gelo (Ez 1:22), e a "aparência" do cobre (Da 10:6). — Veja Za 5:6 n.

Ver a Deus; a Jesus. As criaturas espirituais, os anjos, conseguem observar o esplendor de Jeová (Mt 18:10; Lu 1:19), experiência que nenhum olho humano poderia suportar, pois o próprio Jeová disse a Moisés: "Homem algum pode ver-me e continuar vivo." (Êx 33:20) João disse: "Nenhum homem jamais viu a Deus." (Jo 1:18) Portanto, quando Jesus disse a seu discípulo Filipe: "Quem me tem visto, tem visto também o Pai" (Jo 14:9), e quando o apóstolo João disse: "Quem faz o mal não tem visto a Deus" (3Jo 11), obviamente estavam falando sobre ver a Deus, não com os olhos físicos, mas com o que o apóstolo Paulo descreveu como 'os olhos do coração'. (Ef 1:18) Os que veem com os olhos do coração são os que realmente chegaram a *conhecer* a Deus, tendo apreço por Suas qualidades, e é por isso que João podia dizer: "Quem não amar, não chegou a conhecer a Deus, porque Deus é amor." — 1Jo 4:8.

Assim também, visto que Jesus disse que 'o mundo não mais o observaria' (Jo 14:19), a declaração em Revelação (Apocalipse) 1:7, "todo olho o verá [a Jesus Cristo]", deve referir-se, não ao olho literal, mas, em vez disso, ao efeito, sobre a mente de observadores humanos, das evidências que eles poderão ver com os olhos literais quando ele sair para destruir seus inimigos. A Bíblia indica claramente, contudo, que aqueles a quem Deus chama para a vida celestial junto com Cristo verão literalmente a Deus, o que exige que sejam ressuscitados com um corpo celestial, espiritual.

— 1Pe 1:4; 1Co 15:50-54; compare isso com 1Pe 3:18.

A Visão Espiritual. O olho espiritual, bem como o olho físico, é uma dádiva de Deus. (Pr 20:12) Ele promete curar tanto os olhos espirituais como os físicos e remover todas as causas de lágrimas. (Is 35:5; Re 21:4) Não se pode entender os propósitos de Deus sem a dádiva da visão espiritual. Por outro lado, Jeová oculta sua verdade dos olhos daqueles que são teimosos ou rebeldes, permitindo que "obscureçam-se-lhes os olhos". (Ro 11:8-10; Lu 19:42) "Eles têm olhos [literais], mas não podem ver [espiritualmente]." — Je 5:21; Is 59:10.

Jesus também salientou que a visão espiritual da pessoa deve ser mantida aguçada e em foco. Ele disse: "A lâmpada do corpo é o olho. Se, pois, o teu olho for singelo [sincero; unidirecional; em foco; generoso], todo o teu corpo será luminoso; mas, se o teu olho for iníquo, todo o teu corpo será escuro. Se, na realidade, a luz que está em ti é escuridão, quão grande é essa escuridão!" (Mt 6:22, 23, n) Jesus aconselha adicionalmente que a pessoa não deve atrever-se a oferecer-se a tirar um mero "argueiro" do olho do seu irmão para ajudá-lo a fazer julgamentos mais aceitáveis, quando sua própria habilidade de fazer um julgamento correto está prejudicada por uma "trave". — Mt 7:3-5.

O apóstolo João viu o trono de Deus e, junto com ele, quatro criaturas viventes cheias de olhos na frente e atrás. (Re 4:6, 8) Criaturas assim equipadas poderiam ficar continuamente em estado de alerta, capazes de ver todas as coisas. Ficariam plenamente cônscias do que estaria acontecendo aqui na terra e prestariam atenção a Deus em todas as coisas, bem como observariam todas as indicações do que Ele gostaria que fosse feito. (Veja Sal 123:2; também Ez 1:18; 10:12.) Jeová aconselha seus servos a não deixarem que Suas declarações 'se afastem dos seus olhos'. — Pr 4:20, 21; Lu 10:23; veja CEGUEIRA.

OLÍBANO. Produto de árvores e arbustos de incenso de certas espécies que pertencem ao gênero *Boswellia*, aparentados ao terebinto e também a árvores que produzem bálsamo e mirra. São nativos de regiões da África e da Ásia. O termo hebraico para olíbano (*levoh·náh* ou *levo·náh*) vem duma raiz que significa "ser branco" e, evidentemente, deriva de sua cor láctea. A palavra grega *lí·ba·nos* deriva da hebraica.

O Cântico de Salomão menciona o "morro do olíbano", pelo visto em sentido figurado, mas talvez indique que nos parques reais de Salomão se cultivavam árvores de incenso. (Cân 4:6, 12-16; Ec 2:5) O olíbano era um dos principais itens transportados pelas caravanas de comerciantes orientais que viajavam pelas rotas de especiarias que partiam do S da Arábia, subindo até Gaza, perto do Mediterrâneo, e indo até Damasco. As referências bíblicas indicavam que ele era introduzido por este caminho na Palestina, vindo de Sabá. — Is 60:6; Je 6:20.

O olíbano é obtido fazendo-se sucessivas incisões na casca ou descascando-se a árvore em intervalos, o que faz com que flua um sumo branco (que depois de várias incisões fica manchado de pontos amarelos ou vermelhos) e se transforme em lágrimas de c. 2,5 cm de comprimento. Quando recolhido, o olíbano consiste em uma goma-resina aromática formada de pequenos nacos, ou bagas, que têm sabor amargo e produzem um odor aromático quando queimados. — Cân 3:6.

Além das referências em O Cântico de Salomão, o olíbano é mencionado regularmente nas Escrituras Hebraicas com relação à adoração. (Veja 2Co 2:14-16.) Era um ingrediente do santo incenso usado no santuário (Êx 30:34-38) e era usado nas ofertas de cereais (Le 2:1, 2, 15, 16; 6:15; Je 17:26; 41:4, 5) e em cada fileira do pão da proposição do santuário (Le 24:7). Mas não deveria ser incluído nas ofertas pelo pecado (Le 5:11), nem na "oferta de cereais do ciúme". (Núm 5:15) Isto se dava, sem dúvida, porque estas últimas ofertas tinham que ver com o pecado, ou erro, e não eram oferecidas qual sacrifício de louvor ou de agradecimento a Jeová.

O olíbano é mencionado como estocado nos prédios do templo reconstruído, após a volta do exílio babilônico. (1Cr 9:29; Ne 13:5, 9) Os astrólogos orientais que visitaram o menino Jesus levaram consigo olíbano (Mt 2:11), e este é mencionado como um dos itens de intercâmbio comercial vendidos a Babilônia, a Grande, antes da destruição dela. (Re 18:8-13) O termo grego para o incensário celestial, em Revelação (Apocalipse) 8:3, 5, é *li·ba·no·tós* e deriva da palavra hebraica para "olíbano".

O profeta Isaías registra o desagrado e a desaprovação de Jeová por presentes e pelo uso de olíbano, quando oferecidos por aqueles que rejeitam sua Palavra. — Is 66:3.

OLIMPAS. Cristão residente em Roma a quem o apóstolo Paulo enviou cumprimentos. — Ro 16:15.

OLIVEIRA [hebr.: *zá·yith;* gr.: *e·laí·a*]. A oliveira era, inquestionavelmente, uma das plantas mais valiosas dos tempos bíblicos, igualando-se em importância à videira e à figueira. (Jz 9:8-13; 2Rs 5:26; Hab 3:17; Tg 3:12) Ela surge logo no início do

relato da Bíblia; depois do Dilúvio foi uma folha de oliveira trazida pela pomba que indicou a Noé que as águas haviam baixado. — Gên 8:11.

A oliveira (*Olea europaea*) viceja nas encostas de montes da Galileia e de Samaria e nas regiões montanhosas centrais, bem como por toda a região do Mediterrâneo. (De 28:40; Jz 15:5) Viceja em solo rochoso e calcário, seco demais para muitas outras plantas, e pode suportar frequentes secas. No tempo do Êxodo do Egito, prometeu-se aos israelitas que a terra para a qual iriam era de "azeitonas e de mel", com "vinhedos e oliveiras que não [plantaram]". (De 6:11; 8:8; Jos 24:13) Visto que a oliveira é uma árvore de crescimento lento e pode levar dez ou mais anos para começar a produzir boas safras, o fato de essas árvores já estarem crescendo era uma decidida vantagem para os israelitas. A oliveira é excepcionalmente longeva, produzindo frutos por centenas de anos, e sugere-se que algumas oliveiras na Palestina têm mais de 1.000 anos.

As oliveiras apresentam uma revigorante vista em toda a Palestina, não raro crescendo em terraços rochosos das encostas ou acarpetando os vales. Esta árvore pode passar dos 6 m de altura. Seu tronco nodoso, com casca cinzenta, possui profusos ramos, que apresentam densa folhagem de folhas delgadas, verde-acinzentadas. Embora em geral muitos não a considerem como tal, a oliveira é uma sempre-verde. Em geral floresce por volta de maio e fica recoberta de milhares de flores amarelo-pálidas. A Bíblia menciona a facilidade com que tais flores são carregadas pelo vento. (Jó 15:33) Seus frutos, ou azeitonas, são verdes quando não estão maduros, mas, ao amadurecerem, vão do castanho-arroxeado ao negro. A colheita é feita no outono setentrional (outubro-novembro), e o método antigo de bater a árvore com varas ainda é frequentemente empregado. (De 24:20; Is 24:13) Nos tempos bíblicos, os respigadores colhiam os frutos remanescentes. (Is 17:6) Por natureza, a oliveira produz em ciclos alternados, isto é, uma boa safra é seguida por outra não tão boa no ano seguinte. O fruto fresco contém uma substância amarga, removida por se deixá-lo em salmoura, e então as azeitonas são comidas cruas ou em conserva. Seu principal valor, porém, está em seu óleo, que constitui (em peso) até 30 por cento ou mais do fruto fresco. Uma única árvore boa pode produzir de 38 a 57 L num ano. A madeira da oliveira é muito dura e precisa ser secada ao ar durante anos a fim de ser útil para trabalhos de marcenaria.

A oliveira não só vive séculos, mas, se cortada, produz até cinco novos rebentos de suas raízes para desenvolver novos troncos, e as árvores velhas comumente também se perpetuam desta forma. Novas árvores são frequentemente plantadas usando-se mudas cortadas duma árvore já crescida. Assim, a ilustração do salmista é muito apropriada ao assemelhar os filhos do homem abençoado a 'mudas de oliveiras ao redor da sua mesa'. — Sal 128:3.

Enxertos. As oliveiras bravas que cresciam nas encostas das colinas eram, não raro, submetidas a enxertos com pedaços cortados de árvores cultivadas e produtivas, a fim de produzirem bons frutos. Seria incomum, e até desnatural, enxertar uma espécie brava numa árvore cultivada. No entanto, era isso o que alguns lavradores faziam no primeiro século. Paulo fez referência a esse procedimento incomum na ilustração que fez em Romanos 11:17-24, na qual assemelhou os cristãos gentios, que se tornaram parte do 'descendente de

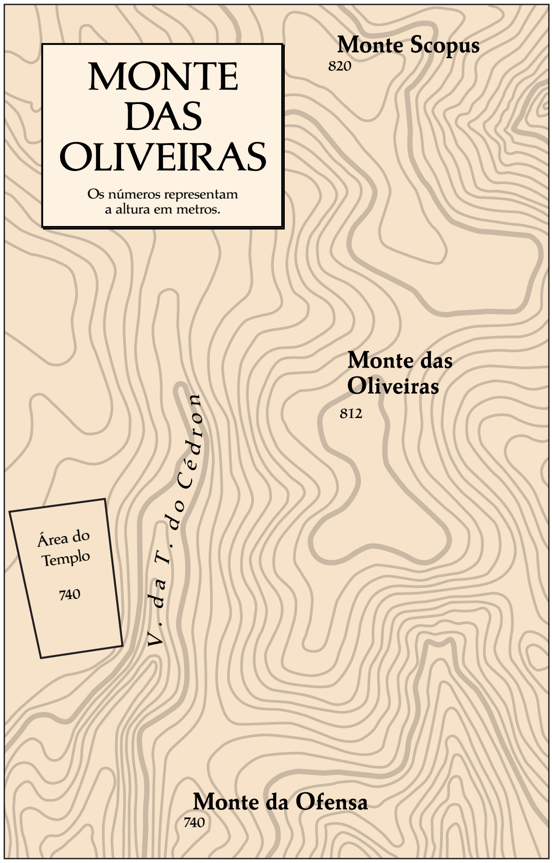
As oliveiras vicejam em solo rochoso, seco demais para muitas outras plantas.

Abraão', a ramos de uma oliveira brava enxertados numa árvore cultivada para substituir os ramos improdutivos que foram podados e que representavam os membros judeus naturais, rejeitados, que tinham sido removidos da simbólica árvore por falta de fé. (Gál 3:28, 29) Este ato, "contrário à natureza", realça a benignidade imerecida de Deus para com tais crentes gentios, destaca os benefícios que resultam para eles como ramos de uma "oliveira brava" em receberem a "untuosidade" das raízes da oliveira cultivada, e, assim, remove qualquer base para jactância da parte destes cristãos gentios. — Compare isso com Mt 3:10; Jo 15:1-10; veja ENXERTO.

Olivais e Prensas. Sempre que as condições permitiam, quase todas as aldeias na Palestina tinham um olival. Uma safra ruim, como quando o olival era atacado por seu principal inimigo, a lagarta, constituía um grave desastre para o povo. (Am 4:9) O Rei Davi possuía valiosos olivais na região da Sefelá. (1Cr 27:28) A cadeia de montanhas situada ao L de Jerusalém, distante cerca da "jornada de um sábado", era conhecida por suas oliveiras nos dias do Rei Davi e, no tempo de Zacarias, já era chamada de "o monte das oliveiras". (2Sa 15:30; Za 14:4; Lu 19:29; 22:39; At 1:12) O grande número de antigas prensas ou lagares de azeitonas, feitas de pedra, encontradas em toda a Palestina, atesta o extenso cultivo dessa árvore. Os "jardins" daquele tempo eram frequentemente da natureza dum pomar e não raro tinham uma prensa de azeitonas. Assim, o jardim chamado de Getsêmani, para o qual Jesus se retirou após a última ceia com seus discípulos, deriva seu nome dum termo aramaico, *gath shema·néh,* que significa "lagar de azeite". Às vezes, as azeitonas também eram pisadas. — Miq 6:15.

Emprego Figurado. A oliveira é mencionada em sentido figurado na Bíblia como símbolo de produtividade, beleza e dignidade. (Sal 52:8; Je 11:16; Os 14:6) Seus ramos achavam-se entre os usados na Festividade das Barracas. (Ne 8:15; Le 23:40) Em Zacarias 4:3, 11-14 e em Revelação (Apocalipse) 11:3, 4 empregam-se oliveiras quais símbolos dos ungidos e testemunhas de Deus.

OLIVEIRAS, MONTE DAS. Cadeia de morros arredondados de calcário, situada do lado leste de Jerusalém, à distância da "jornada de um sábado", e separada da cidade pelo vale do Cédron. (Ez 11:23; Za 14:4; At 1:12) Essa cadeia inclui três cumes principais. O monte Scopus, de maior altura e situado mais ao norte, eleva-se a cerca de 820 m e, assim, ultrapassa a elevação geral de Jerusalém. O chamado monte da Ofensa, ou monte da Ruína, é o mais sulino dos cumes e eleva-se a



cerca de 740 m. O cume central, defronte do monte do Templo, tem por volta de 812 m no ponto mais elevado e é aquele geralmente mencionado na Bíblia como o monte das Oliveiras. Antigamente esta serra estava coberta de palmeiras, de murtas, de árvores oleaginosas, e, especialmente, de oliveiras. (Ne 8:15) Foi das oliveiras que esta serra obteve seu nome. Durante o sítio de Jerusalém pelos romanos em 70 EC, contudo, o monte das Oliveiras foi desnudado de suas árvores. — *The Jewish War* (A Guerra Judaica), V, 523 (xii, 4).

Notáveis eventos da história bíblica estão relacionados com o monte das Oliveiras. O Rei Davi, descalço e chorando, subiu o monte das Oliveiras ao fugir de seu filho rebelde, Absalão. (2Sa 15:14, 30, 32) O Rei Salomão construiu altos para a adoração idólatra ali "à direita [ao sul] do Monte da Ruína", mas o Rei Josias, mais tarde, os tornou inapropriados para a adoração. (1Rs 11:7; 2Rs 23:13 n) No primeiro século EC, Jesus Cristo frequentemente se reunia com seus discípulos no jardim de Getsêmani, situado no monte das Oliveiras, ou nas suas proximidades. (Mt 26:30, 36;

Jo 18:1, 2) Quando estavam em Jerusalém, Jesus e seus discípulos costumavam passar a noite em Betânia, na encosta L do monte das Oliveiras, sem dúvida no lar de Marta, Maria e Lázaro. (Mt 21:17; Mr 11:11; Lu 21:37; Jo 11:1) Pelo que parece, de Betfagé, perto de Betânia, Jesus, montado num jumentinho, iniciou sua cavalgada triunfal pelo monte das Oliveiras até Jerusalém. (Mt 21:1, 2; Mr 11:1; Lu 19:29) E foi no monte das Oliveiras que ele explicou a seus discípulos qual seria o 'sinal de sua presença'. (Mt 24:3; Mr 13:3) Por fim, após sua ressurreição, Jesus ascendeu dali para os céus. — At 1:9-12.

OM. Nome duma pessoa e dum lugar.

1. [Poder Generativo; Energia Dinâmica]. Filho de Pelete, e um dos principais homens da tribo de Rubem. (Núm 16:1) Ele estava entre os que protestaram contra Moisés e Arão, mas seu nome não aparece entre os rebeldes nas últimas palavras que estes dirigiram a Moisés ou quando foram punidos por Jeová com destruição. (Núm 16:2, 3, 12-14, 23-35) Isto talvez se deva a que ele desempenhou um papel um tanto secundário na rebelião, ou pode até indicar que ele se retirou dela, depois da censura inicial de Moisés aos conspiradores.

2. Antiga e renomada cidade do Egito, situada a pouca distância ao NE do Cairo, na margem L do Nilo e perto do ponto em que as águas desse rio se dividem para começar a formação da região do Delta. Nos registros egípcios, o nome dessa cidade era escrito como *Junu*, ao passo que os registros assírio-babilônicos a mencionam como *Ana* ou *Unu*. Julga-se que o nome egípcio significa "Cidade da Coluna", referindo-se talvez aos obeliscos (colunas altas, que se vão afilando, encimadas por uma ponta em forma de pirâmide) pelos quais a cidade era famosa; ou esse nome pode relacionar-se à pedra sagrada (chamada de a *benben*) ligada à adoração de Rá (Re), o deus-sol. Os gregos chamavam a cidade de Heliópolis, que significa "Cidade do Sol", por ser o principal centro da adoração egípcia do sol.

Om surge pela primeira vez nos registros da Bíblia como a cidade do sacerdote Potífera, cuja filha, Asenate, foi dada como esposa a José. (Gên 41:45, 50) O próprio nome Potíf*era* inclui o nome de Rá, o deus-sol.

Com o passar do tempo, o sacerdócio de Om tornou-se muito opulento, rivalizando, neste respeito, com o sacerdócio de Mênfis e sendo ultrapassado apenas pelo sacerdócio de Tebas (a bíblica Nô-Amom). Relacionada com o seu templo ao sol, funcionava uma escola para treinamento de sacerdotes e para o ensino de medicina. Filósofos e peritos gregos eram atraídos para lá, a fim de aprender a teologia sacerdotal, e Om tornou-se célebre como centro do saber egípcio.

O profeta Jeremias foi inspirado a predizer que o Rei Nabucodonosor devastaria o Egito e 'destroçaria as colunas de Bete-Semes, que está na terra do Egito'. (Je 43:10-13) Bete-Semes corresponde de certo modo ao nome grego Heliópolis e significa "Casa do Sol". Assim, a referência feita aqui é, provavelmente, à cidade de Om, e "as colunas" que deviam ser despedaçadas podem muito bem referir-se aos muitos obeliscos ao redor do templo do sol.

A profecia de Ezequiel contém um aviso similar. (Ez 30:10, 17) Aqui, a pontuação vocálica hebraica do nome varia da de Gênesis, de modo que o nome é literalmente Áven (hebr.: *'á·wen*). Alguns eruditos sugerem que isto foi feito como um jogo de palavras, visto que Áven significa "Prejuízo; Algo Prejudicial", e Om era um centro de idolatria.

Este também pode ser o caso em Isaías 19:18, em que o texto massorético refere-se a uma das "cinco cidades da terra do Egito, falando o idioma de Canaã e jurando a Jeová", como a "Cidade de Derrubamento [hebr.: *'Ir ha-Hé·res*]". O Rolo do Mar Morto de Isaías apresenta *'Ir ha-Hhé·res*, que significa "Cidade do Sol", apontando assim para Om (Heliópolis). Neste caso, também, talvez haja um jogo de palavras intencional, *Hé·res* (derrubamento) sendo substituído por *Hhé·res* (outra palavra hebraica para "sol", menos comum que *shé·mesh*), em vista da intenção de Jeová de destruir a idólatra cidade de Om. A paráfrase deste trecho do versículo, encontrada nos Targuns Aramaicos, reza: "(Cidade de) a Casa do Sol, que há de ser destruída."

Além da predita invasão destrutiva por Nabucodonosor, Om (Heliópolis) evidentemente sofreu outro golpe quando Cambises II conquistou o Egito (segundo Estrabão, geógrafo grego que viveu perto do começo da Era Comum). (*Geography* [Geografia], 17, I, 27) Na época de Estrabão, Heliópolis já tinha perdido sua posição de importância e estava parcialmente abandonada. Hoje, o povoado chamado Al-Matariya ocupa parte do local antigo, e tudo o que ainda resta ali do anterior esplendor é um único obelisco de granito vermelho que data do reinado de Sesóstris I. Outros obeliscos de Heliópolis são agora encontrados em Nova York, Londres e Roma.

OMAR [duma raiz que significa "dizer"]. Segundo filho alistado de Elifaz, primogênito de Esaú; um xeque de Edom. — Gên 36:10, 11, 15; 1Cr 1:36.

OMBRO. A parte do corpo do homem ou do animal que se projeta para os lados abaixo do pescoço; por extensão, na Bíblia, a parte arredondada ou inclinada duma colina; também, capacidade de levar fardos ou responsabilidades.

Antigamente, como hoje em dia, era costumeiro levar cargas nos ombros. (Gên 21:14; Êx 12:34) A Arca do Pacto devia ser transportada, não sobre uma carroça, mas nos ombros dos levitas. (1Cr 15:15; Jos 3:14, 15; 2Sa 6:3, 6-9, 13) Uma carga pesada sobre os ombros podia indicar opressão ou escravidão. (Sal 81:5, 6; Is 10:27; 14:25; Mt 23:4) Predisse-se que a tribo de Issacar 'encurvaria seu ombro para levar fardos'. (Gên 49:14, 15) Na história de Israel, esta tribo se mostrava disposta a assumir responsabilidades e realizar trabalho árduo. Ela forneceu muitos lutadores corajosos ao juiz Baraque e, mais tarde, forneceu o juiz Tola; além disso, no tempo de Davi, esta tribo supriu muitos homens sábios e valentes. — Jz 5:13, 15; 10:1, 2; 1Cr 7:1-5; 12:23, 32.

Dizia-se que a autoridade ou responsabilidade repousava sobre os ombros da pessoa. A profecia de Isaías predisse que o domínio principesco viria a estar sobre os ombros de Jesus Cristo. (Is 9:6) Isaías disse ao infiel Sebna que Eliaquim o substituiria como mordomo da casa do rei, colocando Deus "a chave da casa de Davi" sobre o ombro de Eliaquim. Visto que uma chave, em tais casos, representava responsabilidade e autoridade, esta profecia talvez se refira a Cristo receber a autoridade do Reino, conforme representada no pacto davídico. (Is 22:15, 20-22; Lu 1:31-33; compare isso também com Re 3:7.) É interessante observar também que o peitoral do julgamento ficava suspenso das ombreiras das vestes do sumo sacerdote, o que evidentemente representava certas autoridades que dependeriam ou repousariam nos ombros do grande Sumo Sacerdote, Jesus Cristo. — Êx 28:6, 7, 12, 22-28; veja SUMO SACERDOTE.

Depois de abençoar os filhos de José, Efraim e Manassés, disse Jacó a José: "Deveras te dou uma lombada [literalmente: ombro] de terra mais do que a teus irmãos", desta forma designando José como o possuidor dos direitos de primogênito. (Gên 48:22; compare isso com De 21:17; 1Cr 5:1, 2.) Moisés disse sobre Benjamim, quando abençoou os filhos de Israel: "O amado de Jeová resida em segurança junto dele, . . . e ele tem de residir entre os seus ombros." (De 33:12) Isto parece referir-se a que os reis da linhagem de Davi teriam sua sede governamental no território de Benjamim. A mesma palavra hebraica usada aqui para "ombro" é traduzida "flanco" ou "encosta", em Josué 15:8 (*BV*, *NM*, *PIB*), falando-se duma encosta da colina em que Jerusalém então se situava. — Veja outros exemplos em Êx 27:14, 15; Núm 34:11; Jos 15:10; 1Rs 6:8; Ez 25:9.

"Dar um ombro obstinado" representa resistência ao conselho e à lei de Deus (Ne 9:29; Za 7:11), ao passo que servir "ombro a ombro" indica unidade de ação. — Sof 3:9.

Dava-se ao sacerdote oficiante a espádua dum cordeiro do sacrifício do nazireu ao terminar o voto deste, sendo essa uma parte da porção do sacerdote. — Núm 6:19, 20; veja também De 18:3.

ÔMEGA. Veja ALFA E ÔMEGA.

ÔMER. Medida de secos que corresponde ao coro e equivale a dez batos ou a dez efas. (Ez 45:11, 14) Baseado no volume estimativo do bato, tem-se calculado o efa em 22 l. O ômer, portanto, seria igual a 220 l. (Os 3:2) No deserto, os cobiçosos israelitas juntaram codornizes miraculosamente providas em tão grande número que "quem recolhia menos ajuntou dez ômeres" (2.200 l). (Núm 11:32) As Escrituras também mencionam o ômer como medida para cevada, sementes e trigo. — Le 27:16; Is 5:10; Ez 45:13.

ONÃ [duma raiz que significa "poder generativo; energia dinâmica"]. Um dos filhos de Judá, o seu segundo com a cananeia, filha de Sua. (Gên 38:2-4; 1Cr 2:3) Depois de Er, que não tinha filhos e era o irmão mais velho de Onã, ter sido morto por Jeová por transgressão, Judá mandou que Onã realizasse o casamento de cunhado com Tamar, viúva de Er. Se tivessem um filho, este não seria o fundador da família de Onã, e a herança de primogênito lhe pertenceria como herdeiro de Er; ao passo que, não havendo herdeiro, Onã ficaria com a herança. Ao ter relações sexuais com Tamar, ele "desperdiçou o seu sêmen na terra", em vez de inseminá-la. Não se tratava dum ato de masturbação por parte de Onã, pois o relato diz que, "quando teve relações com a esposa de seu irmão", ele derramou seu sêmen. Pelo visto, era um caso de "coitus interruptus" (coito interrompido), em que Onã propositalmente impediu que a ejaculação ocorresse no canal genital de Tamar. Por causa desta desobediência a seu pai, de sua cobiça e do seu pecado contra o arranjo divino do casamento, e não pelo abuso de si, Onã, que também não tinha filhos, foi morto por Jeová. — Gên 38:6-10; 46:12; Núm 26:19.

ONÃO [duma raiz que significa "poder generativo; energia dinâmica"].

1. Último dos cinco filhos alistados do xeque horeu Sobal e neto do antepassado dos horeus, Seir. — Gên 36:20, 21, 23; 1Cr 1:40.

2. Filho de Jerameel e elo na genealogia jerameelita na tribo de Judá; o nome de sua mãe era Atara. — 1Cr 2:26, 28.

ONESÍFORO [Que Traz Proveito]. Cristão mencionado na segunda carta de Paulo a Timóteo. (2Ti 4:19) Em contraste com outros no distrito da Ásia que se afastaram de Paulo, Onesíforo continuou sendo apoiador leal dele, e, quando Paulo se achava em Roma, Onesíforo procurou-o diligentemente, apesar dos riscos que correu. Ele não ficou envergonhado das cadeias de Paulo, mas prestou um bom serviço ao apóstolo, como fizera em Éfeso. Paulo tinha grande apreço por esta lealdade, e orava para que Onesíforo e sua família obtivessem a misericórdia de Jeová. — 2Ti 1:15-18.

Ter Paulo enviado saudações à família de Onesíforo, em vez de ao próprio Onesíforo (2Ti 4:19), não indica, necessariamente, que ele não mais estivesse vivo, embora isso pudesse ser verdade. Talvez simplesmente estivesse longe da família naquela ocasião, ou, talvez, até mesmo estivesse incluído nas saudações gerais enviadas à sua família de crentes.

ONÉSIMO [Proveitoso]. Um escravo fugitivo a quem Paulo ajudou a tornar-se cristão. Onésimo tinha sido servo de Filêmon, cristão colossense, mas tinha fugido de Colossos para Roma. Talvez tenha até mesmo roubado de seu amo para fazer a viagem. (Col 4:9; Flm 18) É bem possível que tenha conhecido Paulo, ou pelo menos ouvido falar dele, através de Filêmon; pois, embora não se mencione especificamente nenhuma visita de Paulo a Colossos nas viagens missionárias, Paulo deveras viajou por aquela região geral e conhecia Filêmon. (At 18:22, 23; Flm 5, 19, 22) Seja como for, de algum modo não especificado, Onésimo tornou-se associado de Paulo em Roma e logo se tornou cristão. (Flm 10) Em grande contraste com sua anterior inutilidade a Filêmon como escravo, ele tornou-se então utilíssimo a Paulo como ministro, um "fiel e amado irmão", a quem Paulo chama de "as minhas próprias ternas afeições". — Col 4:9; Flm 11, 12.

Todavia, Onésimo ainda era um escravo fugitivo, e a estrutura social daqueles dias obrigava Paulo a mandá-lo retornar a seu amo, embora com relutância, em vista de quão bom companheiro Onésimo se tornara. O apóstolo, contudo, não tinha meios de obrigar Onésimo a retornar, de modo que isso dependia e resultaria da própria disposição de Onésimo de retornar. Ao enviar Onésimo, Paulo providenciou que Tíquico o acompanhasse e que os dois levassem uma carta e um relatório a Colossos. (Col 4:7-9) Além disso, Paulo entregou a Onésimo a sua carta a Filêmon, embora o tempo de prisão de Paulo já fosse suficientemente longo para lhe dar esperanças de ser solto e visitar Filêmon pessoalmente. (Flm 22) Esta última carta poderia ser chamada de carta de reapresentação e de recomendação de Onésimo, na qual Paulo assegurava Filêmon do bom desempenho de Onésimo no ministério cristão e de sua nova personalidade, e na qual suplicava que o reencontro fosse mais o de dois cristãos do que o de um escravo e seu amo. Paulo solicitava que qualquer dívida pendente de Onésimo para com Filêmon fosse debitada na sua própria conta. (Flm 12-22) Incidentalmente, na carta aos colossenses que Onésimo e Tíquico portavam, Paulo tratava de princípios cristãos que governam o relacionamento entre escravos e amos. — Col 3:22–4:1.

ÔNICA. Veja ONICHA.

ONICHA. Ingrediente do incenso destinado exclusivamente para uso no santuário. (Êx 30:34-37) Alguns creem que a onicha talvez se derivasse das valvas que se fecham, de certos moluscos. No entanto, visto que este ingrediente era usado para um propósito sagrado, outros consideram que se tratava dum produto vegetal, em vez de algo obtido dum animal impuro.

ÔNIX. Gema semipreciosa, uma variedade dura de ágata; o termo também se aplica a uma forma estratificada de calcedônia. O ônix tem camadas brancas alternadas com negras, castanhas, vermelhas, cinzentas ou verdes. A cor pálida produzida por se tornarem visíveis as camadas vermelhas através das translúcidas camadas brancas desta pedra evidentemente fazia os gregos lembrarem-se da unha, que é *ó·nyx* em grego. Desde o passado remoto, o ônix tem sido muito apreciado para adornos, anéis e contas. As camadas de cores variadas tornavam-no especialmente popular para camafeus.

A "terra de Havilá" era uma fonte destacada de ônix nos primitivos tempos bíblicos. (Gên 2:11, 12) As pedras de ônix se achavam entre os objetos de valor contribuídos para a fabricação das coisas relacionadas com o tabernáculo de Israel. (Êx 25:1-3, 7) Os "nomes dos filhos de Israel . . . pela ordem dos seus nascimentos" foram gravados em duas pedras de ônix (seis nomes em cada pedra), colocadas sobre as ombreiras do éfode do sumo sacerdote "como pedras memoriais para os filhos de Israel". Outra pedra de ônix foi gravada com o nome de uma das 12 tribos de Israel, e foi colocada no centro da quarta fileira de pedras no "peitoral do julgamento" do sumo sacerdote. — Êx 28:9-12, 15-21; 35:5, 9, 27; 39:6-14.

Mais tarde, Davi preparou pessoalmente muitas coisas valiosas, inclusive pedras de ônix, para a construção do prospectivo templo em Jerusalém. (1Cr 29:2) O ônix também se achava entre as pedras preciosas que serviam como "cobertura" figurada do "rei de Tiro" na endecha registrada por Ezequiel. (Ez 28:12, 13) Jó, reconhecendo o valor da sabedoria, declarou que a pessoa não poderia comprar a sabedoria inestimável e piedosa com "a rara pedra de ônix" e outras coisas preciosas. — Jó 28:12, 16.

ONO. Cidade evidentemente construída pelo benjamita Semede, 'filho' de Elpaal. (1Cr 8:1, 12) Após o exílio babilônico, Ono foi reocupada por benjamitas. (Esd 2:1, 33; Ne 7:6, 37; 11:31, 35) Kafr ʽAna (Ono), a cerca de 11 km a ESE de Jope, é identificada com a localização antiga. Esta localização fica a apenas poucos quilômetros das sugeridas localizações das antigas Lode e Hadide. O "vale plano de Ono" (Ne 6:2) possivelmente denota o extenso vale em que se situa Kafr ʽAna. Este "vale plano" também tem sido relacionado com "o vale dos artífices [*geh ha·hhara·shím*]". (Ne 11:35) Mas alguns peritos acham que o hebraico *geh ha·hhara·shím* se refira a outra localidade e o transliteram como nome próprio, "Ge-Harasim". — *JP;* compare isso com 1Cr 4:14.

ONRI.

1. O quinto alistado entre os nove filhos ou descendentes de Bequer, um dos filhos de Benjamim. — 1Cr 7:6, 8.

2. Príncipe da tribo de Issacar durante o reinado de Davi; filho de Micael. — 1Cr 27:18, 22.

3. O sexto rei do reino setentrional, de dez tribos, de Israel. Nada consta sobre os ancestrais de Onri, nem mesmo o nome de seu pai ou de sua tribo. Onri fundou a terceira dinastia de Israel (precedida pelas de Jeroboão e de Baasa), seu filho Acabe e seus netos, Acazias e Jeorão, sucederam-no, os quatro juntos totalizando uns 46 anos (c. 951-905 AEC) no trono. Atalia, neta de Onri, governou seis anos sobre o trono de Judá. (2Rs 8:26; 11:1-3; 2Cr 22:2) Jeú, que exterminara a casa de Acabe e estabelecera a dinastia seguinte de Israel, é chamado de "filho [isto é, sucessor] de Onri" no Obelisco Negro de Salmaneser III. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, p. 281) De fato, os assírios continuaram a chamar Israel de "a terra de Onri" e os reis de Israel de "a casa de Onri" por muito tempo depois de os descendentes dele terem deixado de governar — um tributo ao poder dele.

Onri chegou ao trono, não por sucessão, mas pela espada. Ele tinha sido chefe do exército de Israel sob o Rei Elá (e, talvez, sob o seu predecessor, Baasa) quando Zinri, chefe da metade dos carros, derrubou Elá, assumiu o reinado e exterminou a casa e os amigos de Baasa. Assim que isto foi comunicado ao exército israelita, naquela ocasião acampado contra os filisteus em Gibetom, "todo o Israel" — evidentemente os cabeças tribais "no acampamento" — fez de Onri o seu rei. Retiraram-se imediatamente de Gibetom e tomaram de assalto a Tirza, capital de Zinri. Vendo perdida a sua causa, Zinri incendiou a casa do rei com ele mesmo dentro dela, pondo assim um fim trágico ao seu governo de sete dias. — 1Rs 16:8-20.

Mas, surgiu um novo rival de Onri — Tibni, filho de Ginate. O povo permaneceu dividido por uns quatro anos, tempo durante o qual presumivelmente grassou a guerra civil até que os apoiadores de Onri derrotaram os de Tibni, garantindo para Onri o governo indisputado. Zinri falecera no 27.º ano do Rei Asa, de Judá (c. 951 AEC). (1Rs 16:15-18) Por fim, no 31.º ano de Asa (c. 947 AEC), Tibni morreu de um modo não declarado, deixando para Onri cerca de oito anos de governo exclusivo. — 1Rs 16:21-23, 29; veja CRONOLOGIA.

Atribui-se "potência" ao Rei Onri. (1Rs 16:27) Segundo as linhas 4 a 8 da Pedra Moabita, Onri impôs sujeição a Moabe, domínio este a que Acabe deu prosseguimento. (2Rs 3:4) Em meados de seu reinado, Onri mudou sabiamente sua capital de Tirza, que com tanta facilidade capturara. Comprou o monte que pertencia a Semer, bem apropriado para ser fortificado, e construiu ali uma nova cidade, Samaria, capaz de suportar longos sítios. (1Rs 16:23, 24) As inscrições em cuneiforme também o chamam de fundador dela, e foi também o local de seu sepultamento. (1Rs 16:28) Durante o seu reinado, Onri sofreu vários reveses, tais como o de ter de entregar algumas cidades ao rei da Síria (1Rs 20:34) e de ser obrigado a pagar tributo à Assíria, sendo ele o primeiro rei israelita a fazer isso.

No campo religioso, Onri deu continuidade à tendência decadente do reino setentrional; prosseguiu com a idolatria de Jeroboão; de fato, ele "fazia o que era mau aos olhos de Jeová e veio a fazer pior do que todos os que o precederam". (1Rs 16:25, 26) Uns 200 anos depois, por meio de Miqueias, Jeová condenou Israel por seguir "os estatutos de Onri". — Miq 6:16.

4. Homem de Judá, cujos descendentes viveram em Jerusalém após o exílio babilônico. — 1Cr 9:3, 4.

OOLÁ [Tenda Dela (Sua Tenda) [de Adoração]]. Ezequiel, capítulo 23, retrata Samaria (representativa do reino de Israel, de dez tribos) como a prostituta Oolá, a irmã mais velha de Oolibá, que representava Jerusalém (o reino de Judá). Ter o reino de dez tribos estabelecido seus próprios centros de adoração talvez seja o que se alude pelo nome Oolá, "Tenda Dela (Sua Tenda) [de Adoração]". A sua prostituição espiritual começou no Egito e continuou na Terra Prometida. Em épocas posteriores, envolvia o cortejar o favor dos assírios e o empenhar-se em práticas idólatras degradantes, incluindo o sacrifício de crianças. Por sua infidelidade a ele, Jeová entregou Oolá (o reino setentrional) nas mãos dos assírios, os amantes dela.

OOLIABE [Tenda do Pai; possivelmente: O Pai É Minha Tenda [isto é, proteção]]. Principal ajudante de Bezalel na construção do tabernáculo; da tribo de Dã, filho de Aisamaque. Ooliabe era "artífice e bordador, e tecelão em linha azul e em lã tingida de roxo, e em fibras carmíneas, e em linho fino". — Êx 31:6; 35:34; 36:1, 2; 38:23.

OOLIBÁ [Minha Tenda [de Adoração] Está Nela]. Em Ezequiel, capítulo 23, a infidelidade de Jerusalém a Jeová é representada sob a alegoria da prostituta Oolibá. O significado do nome Oolibá parece ser uma alusão a que a tenda ou santuário de Jeová se encontrava em seu território. (Compare isso com OOLÁ.) Contudo, em vez de ter apreço por isso e levar a peito a punição que, devido à sua infidelidade, sobreveio à irmã dela, Oolá (Samaria), Oolibá não só prosseguiu com seus antecedentes de infidelidade, iniciada no Egito, mas portou-se ainda pior do que sua irmã. Ela praticou idolatria em ampla escala e ficou politicamente envolvida com os assírios e os babilônios. Por conseguinte, foi predito que seus anteriores amantes, os babilônios, viriam contra ela e a tornariam um "objeto de tremor".

OOLIBAMA [Tenda do Alto].

1. Esposa cananeia de Esaú. Ela deu-lhe três filhos homens, Jeús, Jalão e Corá, que se tornaram xeques de Edom. Oolibama era uma das filhas de Aná e neta de Zibeão, o heveu. — Gên 36:2, 5-8, 14, 18, 25; veja ANÁ.

2. Nome de um xeque edomita; alguns peritos preferem aplicar estes nomes alistados a lugares, crendo que deviam rezar: "O xeque *de* Oolibama", e assim por diante. — Gên 36:40, 41; 1Cr 1:51, 52.

ORAÇÃO. O dirigir-se, em forma adorativa, ao verdadeiro Deus ou a deuses falsos. Simplesmente falar com Deus não é, necessariamente, uma oração, como se pode ver do julgamento proferido no Éden e no caso de Caim. (Gên 3:8-13; 4:9-14) A oração envolve devoção, confiança, respeito e um senso de dependência para com aquele a quem a oração é dirigida. As diversas palavras hebraicas e gregas relacionadas com a oração transmitem ideias tais como pedir, solicitar, peticionar, rogar, suplicar, pleitear, implorar o favor, buscar, indagar de, bem como louvar, agradecer e bendizer.

Petições e súplicas, naturalmente, podem ser feitas a homens, e as palavras das línguas originais são às vezes empregadas nesse sentido (Gên 44:18; 50:17; At 25:11); mas "oração", usado em sentido *religioso,* não se aplica a tais casos. Alguém poderia "suplicar" ou "implorar" a outrem que fizesse algo, mas, ao assim fazer, não consideraria tal pessoa como seu Deus. Não faria, por exemplo, uma petição silenciosa a tal pessoa, nem faria isso quando ela não estivesse visivelmente presente, como se faz na oração a Deus.

O "Ouvinte de Oração". O inteiro registro bíblico atesta que Jeová é Aquele a quem se deve dirigir a oração (Sal 5:1, 2; Mt 6:9), que ele é o "Ouvinte de oração" (Sal 65:2; 66:19), e que tem poder de agir a favor dos peticionários. (Mr 11:24; Ef 3:20) Orar a deuses falsos e às suas imagens-ídolos é exposto como estupidez, pois os ídolos não têm a capacidade de ouvir nem de agir, e os deuses que eles representam são indignos de comparação com o Deus verdadeiro. (Jz 10:11-16; Sal 115:4, 6; Is 45:20; 46:1, 2, 6, 7) A disputa a respeito de divindade entre Baal e Jeová, realizada no monte Carmelo, demonstrou quão tolo é orar a deidades falsas. — 1Rs 18:21-39; compare isso com Jz 6:28-32.

Embora alguns afirmem que se possa dirigir corretamente uma oração a outros, tais como ao Filho de Deus, a evidência aponta enfaticamente o contrário. Na verdade, existem raros casos em que se dirigiram palavras a Jesus Cristo no céu. Estêvão, quando prestes a morrer, apelou para Jesus, dizendo: "Senhor Jesus, recebe meu espírito." (At 7:59) No entanto, o contexto revela que havia uma circunstância que dava base para essa expressão excepcional. Estêvão, naquele exato momento, teve uma visão de "Jesus em pé à direita de Deus", e, evidentemente, reagindo como se estivesse na presença pessoal de Jesus, sentiu-se livre para dirigir tal apelo àquele a quem ele reconhecia como cabeça da congregação cristã. (At 7:55, 56; Col 1:18) Similarmente, o apóstolo João, na conclusão de Revelação (Apocalipse), diz: "Amém! Vem, Senhor Jesus." (Re 22:20) Mas, de novo, o contexto mostra que, numa visão (Re 1:10; 4:1, 2), João ouvira Jesus falar de sua vinda futura e, assim, João externou, com a expressão acima, seu desejo de

que tal vinda ocorresse. (Re 22:16, 20) Em ambos os casos, o de Estêvão e o de João, a situação pouco difere da palestra que João teve com uma pessoa celestial naquela visão de Revelação. (Re 7:13, 14; compare isso com At 22:6-22.) Não há nada que indique que os discípulos cristãos em outras circunstâncias assim se expressassem com o ressuscitado Jesus após a ascensão dele ao céu. De modo que o apóstolo Paulo escreve: "Em *tudo*, por oração e súplica, junto com agradecimento, fazei conhecer as vossas petições *a Deus*." — Fil 4:6.

O artigo APROXIMAÇÃO A DEUS considera a posição de Cristo Jesus como o único *por meio de quem* a oração deve ser dirigida. Por meio do sangue de Jesus, oferecido a Deus em sacrifício, "temos denodo para com o caminho de entrada no lugar santo", isto é, denodo para nos aproximar da presença de Deus em oração, aproximando-nos "com corações sinceros na plena certeza da fé". (He 10:19-22) Jesus Cristo é, pois, o único e exclusivo "caminho" de reconciliação com Deus e de aproximação a Ele em oração. — Jo 14:6; 15:16; 16:23, 24; 1Co 1:2; Ef 2:18; veja JESUS CRISTO (Seu Lugar Vital no Propósito de Deus).

Aqueles a Quem Deus Ouve. Pessoas "de toda carne" podem dirigir-se ao "Ouvinte de oração", Jeová Deus. (Sal 65:2; At 15:17) Mesmo durante o período em que Israel era "propriedade particular" de Deus, Seu povo pactuado, os estrangeiros podiam aproximar-se de Jeová em oração por reconhecerem a Israel como o instrumento designado de Deus, e o templo de Jerusalém como Seu local escolhido para sacrifícios. (De 9:29; 2Cr 6:32, 33; compare isso com Is 19:22.) Mais tarde, pela morte de Cristo, foi removida para sempre a distinção entre judeu e gentio. (Ef 2:11-16) Na casa do italiano Cornélio, Pedro reconheceu que "Deus não é parcial, mas, em cada nação, o homem que o teme e que faz a justiça lhe é aceitável". (At 10:34, 35) O fator determinante, portanto, é o coração da pessoa, e o que este induz a pessoa a fazer. (Sal 119:145; La 3:41) Os que guardam os mandamentos de Deus e que praticam "as coisas que são agradáveis aos seus olhos" são assegurados de que os "ouvidos" de Deus estão abertos para eles. — 1Jo 3:22; Sal 10:17; Pr 15:8; 1Pe 3:12.

Inversamente, os que desconsideram a Palavra e a lei de Deus, derramando sangue e praticando outras iniquidades, não são ouvidos favoravelmente por Deus; suas orações lhe são "detestáveis". (Pr 15:29; 28:9; Is 1:15; Miq 3:4) A própria oração de tais pode 'tornar-se um pecado'. (Sal 109:3-7) O Rei Saul, por seu presunçoso e rebelde proceder, perdeu o favor de Deus e, "embora Saul indagasse de Jeová, Jeová nunca lhe respondia, nem por sonhos, nem por Urim, nem pelos profetas". (1Sa 28:6) Jesus disse que as pessoas hipócritas que procuravam chamar a atenção para sua piedade ao orar já tinham recebido "plenamente a sua recompensa" — dos homens, mas não de Deus. (Mt 6:5) Os fariseus de aparência piedosa faziam longas orações, jactavam-se de sua moral superior, contudo, foram condenados por Deus por seu proceder hipócrita. (Mr 12:40; Lu 18:10-14) Embora se aproximassem dele com a boca, seu coração estava longe de Deus e de sua Palavra da verdade. — Mt 15:3-9; compare isso com Is 58:1-9.

A pessoa tem de ter fé em Deus e em que Ele é o "recompensador dos que seriamente o buscam" (He 11:6), aproximando-se dele na "plena certeza da fé". (He 10:22, 38, 39) O reconhecimento da condição pecaminosa da própria pessoa é essencial, e, quando graves pecados tiverem sido cometidos, a pessoa tem de 'abrandar a face de Jeová' (1Sa 13:12; Da 9:13) por primeiramente abrandar o seu próprio coração em sincero arrependimento, humildade e contrição. (2Cr 34:26-28; Sal 51:16, 17; 119:58) Daí, Deus pode deixar-se suplicar pela pessoa, concedendo-lhe o perdão e pode ouvi-la favoravelmente (2Rs 13:4; 2Cr 7:13, 14; 33:10-13; Tg 4:8-10); a pessoa não mais achará que Deus, 'com uma massa de nuvem, impediu a aproximação a ele, para que não passasse nenhuma oração'. (La 3:40-44) Embora a pessoa talvez não deixe inteiramente de ser ouvida por Deus, suas orações podem ser "impedidas", caso deixe de seguir o conselho de Deus. (1Pe 3:7) Os que buscam o perdão têm de ser perdoadores. — Mt 6:14, 15; Mr 11:25; Lu 11:4.

Sobre que assuntos é apropriado orar?

Basicamente, as orações envolvem confissão (2Cr 30:22), petições ou solicitações (He 5:7), expressões de louvor e de agradecimento (Sal 34:1; 92:1) e votos (1Sa 1:11; Ec 5:2-6). A oração fornecida por Jesus a seus discípulos era, evidentemente, um modelo, ou padrão básico, porque orações posteriores, do próprio Jesus, bem como de seus discípulos, não aderiram rigidamente às palavras específicas da oração-modelo de Jesus. (Mt 6:9-13) Em suas palavras iniciais, esta oração se concentra na questão de maior importância, a santificação do nome de Jeová, que começou a ser profanado na rebelião no Éden, bem como na realização da vontade divina através do Reino prometido, governo este que é encabeçado pela profetizada Semente, o Messias. (Gên 3:15; veja JEOVÁ [Soberania Será Defendida e Nome Será Santificado].) Tal

oração exige que aquele que ora esteja definitivamente do lado de Deus nessa questão envolvendo a soberania de Jeová.

A parábola de Jesus em Lucas 19:11-27 mostra o que significa a 'vinda do Reino' — sua vinda para executar o julgamento, para destruir todos os opositores, e para trazer alívio e recompensa aos que depositam esperança nele. (Veja Re 16:14-16; 19:11-21.) Assim sendo, a expressão seguinte: "Realize-se a tua vontade, como no céu, assim também na terra" refere-se, primariamente, não a ser feita a vontade de Deus pelos humanos, mas antes, à própria ação de Deus no cumprimento de Sua vontade para com a Terra e seus habitantes, manifestando seu poder, a fim de realizar seu propósito declarado. A pessoa que ora, naturalmente, também exprime desse modo a sua própria preferência por tal vontade, e sua submissão a ela. (Mt 6:10; compare isso com Mt 26:39.) Pedir o pão de cada dia, o perdão, a proteção contra a tentação e a libertação do iníquo, tudo isso se relaciona com o desejo do peticionário de continuar a viver no favor de Deus. Ele expressa tal desejo a favor de todos os de fé idêntica, não apenas para si. — Veja Col 4:12.

Estes assuntos nesta oração-modelo são de importância fundamental para todos os homens de fé e expressam necessidades que são comuns a todos. O relato bíblico mostra que, por outro lado, há muitos outros assuntos que talvez afetem as pessoas, em maior ou menor grau, ou que resultam de determinadas circunstâncias ou ocasiões, e que também são assuntos apropriados para oração. Embora não mencionados especificamente na oração-modelo de Jesus, eles, não obstante, relacionam-se com assuntos ali apresentados. As orações pessoais, então, podem abranger virtualmente todas as facetas da vida. — Jo 16:23, 24; Fil 4:6; 1Pe 5:7.

Assim, todos buscam corretamente maior conhecimento, entendimento e sabedoria (Sal 119: 33, 34; Tg 1:5); todavia, alguns talvez necessitem desses de modos especiais. Talvez peçam a Deus orientação em assuntos de decisões judicativas, como fez Moisés (Êx 18:19, 26; veja também Núm 9:6-9; 27:1-11; De 17:8-13), ou na designação de pessoas para responsabilidades especiais entre o povo de Deus. (Núm 27:15-18; Lu 6:12, 13; At 1:24, 25; 6:5, 6) Talvez busquem forças e sabedoria para cumprir certas designações ou para enfrentar determinadas provas ou perigos. (Gên 32:9-12; Lu 3:21; Mt 26:36-44) Seus motivos para bendizer a Deus e agradecer a ele podem variar, conforme suas próprias experiências pessoais. — 1Co 7:7; 12:6, 7; 1Te 5:18.

Em 1 Timóteo 2:1, 2, o apóstolo fala de orações feitas "com respeito a toda sorte de homens, com respeito a reis e a todos os em altos postos". Na última noite que passou com seus discípulos, Jesus, em oração, disse que ele não fazia solicitação a respeito do mundo, mas a respeito daqueles a quem Deus lhe dera, e que estes não eram do mundo, mas eram odiados pelo mundo. (Jo 17:9, 14) Por conseguinte, parece que as orações cristãs a respeito das autoridades do mundo não deixam de ter seus limites. As palavras adicionais do apóstolo indicam que tais orações são, em última análise, a favor do povo de Deus, "a fim de que [*nós*] continuemos a levar uma vida calma e sossegada, com plena devoção piedosa e seriedade". (1Ti 2:2) Exemplos anteriores ilustram isto: Neemias orou para que Deus 'tivesse misericórdia dele' diante do Rei Artaxerxes (Ne 1:11; compare isso com Gên 43:14), e Jeová instruiu os israelitas a 'buscarem a paz da cidade [Babilônia]' em que seriam exilados, orando a favor dela, uma vez que "na sua paz se mostrará haver paz para vós mesmos". (Je 29:7) Similarmente, os cristãos oraram a respeito das ameaças dos governantes em seus dias (At 4:23-30) e, sem dúvida, as orações deles a favor do encarcerado Pedro também envolviam as autoridades que tinham poder para libertá-lo. (At 12:5) Em harmonia com o conselho de Cristo, eles oravam a favor dos que os perseguiam. — Mt 5:44; compare isso com At 26:28, 29; Ro 10:1-3.

Expressar agradecimentos a Deus por suas provisões, tais como o alimento, é uma prática que vem desde os tempos antigos. (De 8:10-18; note também Mt 14:19; At 27:35; 1Co 10:30, 31.) Contudo, deve-se mostrar apreço pela bondade de Deus em "tudo", e não apenas pelas bênçãos materiais. — 1Te 5:17, 18; Ef 5:19, 20.

Em última análise, é o conhecimento da vontade de Deus que governa o conteúdo das orações da pessoa, pois o suplicante precisa conscientizar-se de que, se sua solicitação há de ser concedida, ela precisa agradar a Deus. Sabendo que os iníquos e os que desconsideram a Palavra de Deus não obtêm Seu favor, o suplicante, obviamente, não pode solicitar aquilo que se choca com a justiça e com a vontade revelada de Deus, incluindo os ensinos do Filho de Deus e de seus discípulos inspirados. (Jo 15:7, 16) Assim, as declarações sobre pedir "qualquer coisa" (Jo 16:23) não devem ser tiradas de seu contexto. "Qualquer coisa", naturalmente, não inclui aquilo que a pessoa sabe, ou tem motivos para crer, que não agrada a Deus. João diz: "Esta é a confiança que temos nele, que, não importa o que peçamos *segundo a sua vontade,* ele nos ouve."

(1Jo 5:14; compare isso com Tg 4:15.) Jesus disse a seus discípulos: "Se dois de vós, na terra, concordarem em *qualquer coisa de importância* que solicitarem, ela se realizará para eles devido ao meu Pai no céu." (Mt 18:19) Ao passo que as coisas materiais, tais como o alimento, são assuntos apropriados para oração, os desejos e as ambições materialistas não são, como textos tais como Mateus 6:19-34 e 1 João 2:15-17 indicam. Tampouco pode a pessoa orar corretamente em favor daqueles a quem Deus condena. — Je 7:16; 11:14.

Romanos 8:26, 27 mostra que o cristão, sob certas circunstâncias, não saberá exatamente a favor do que orar; mas seus "gemidos" não pronunciados são, mesmo assim, entendidos por Deus. O apóstolo mostra que isto se dá por meio do espírito, ou força ativa, de Deus. Convém lembrar-nos de que foi por meio de Seu espírito que Deus inspirou as Escrituras. (2Ti 3:16, 17; 2Pe 1:21) Estas incluíram eventos e circunstâncias parecidas com as que sobreviriam a seus servos em épocas posteriores e mostravam o modo pelo qual Deus guiaria seus servos e lhes daria a ajuda de que precisavam. (Ro 15:4; 1Pe 1:6-12) Talvez seja só depois de a ajuda necessária ter sido recebida que o cristão venha a dar-se conta de que aquilo pelo que *poderia* ter orado (mas que não sabia como) já estava expresso na Palavra de Deus, inspirada pelo espírito. — Compare isso com 1Co 2:9, 10.

A Resposta às Orações. Embora Deus no passado mantivesse certo grau de comunicação bilateral com certas pessoas, isto não era comum, ficando na maior parte restrito a representantes especiais, como Abraão e Moisés. (Gên 15:1-5; Êx 3:11-15; compare isso com Êx 20:19.) Mesmo nestes casos, com exceção de quando falou a seu Filho, ou a respeito dele, as palavras de Deus foram evidentemente transmitidas por meio de anjos. (Veja Êx 3:2, 4; Gál 3:19.) Eram também incomuns as mensagens transmitidas pessoalmente por anjos materializados, conforme prova o efeito perturbador que geralmente causavam sobre aqueles que as recebiam. (Jz 6:22; Lu 1:11, 12, 26-30) Portanto, na maioria dos casos, a resposta às orações se dava mediante profetas, ou por ser a solicitação concedida ou rejeitada. As respostas de Jeová às orações não raro produziam um efeito claramente reconhecível, como ao libertar Seus servos dos inimigos deles (2Cr 20:1-12, 21-24), ou ao lhes prover suas necessidades materiais em épocas de extrema escassez. (Êx 15:22-25) Mas, indubitavelmente, a resposta mais frequente não era tão facilmente discernida, uma vez que se relacionava com o dar vigor moral e esclarecimento à pessoa, habilitando-a a manter um proceder justo e a executar tarefas designadas por Deus. (2Ti 4:17) Especialmente para o cristão, a resposta às orações envolvia assuntos mormente espirituais, não tão espetaculares como alguns dos poderosos atos de Deus nos tempos antigos, mas igualmente vitais. — Mt 9:36-38; Col 1:9; He 13:18; Tg 5:13.

A oração aceitável tem de ser dirigida à pessoa certa, Jeová Deus; sobre assuntos corretos, que se harmonizem com os propósitos declarados de Deus; do modo correto, através do meio designado de Deus, Cristo Jesus; e com motivação correta e coração puro. (Veja Tg 4:3-6.) Além de tudo isso, há necessidade de persistência. Jesus disse que se deve 'persistir em pedir, em buscar, e em bater', sem desistir. (Lu 11:5-10; 18:1-7) Ele levantou a questão quanto a se, na sua futura 'vinda', encontraria na Terra fé no poder da oração. (Lu 18:8) A aparente delonga da parte de Deus em responder a algumas orações não se deve a alguma incapacidade, nem à falta de disposição dele, como as Escrituras tornam claro. (Mt 7:9-11; Tg 1:5, 17) Em alguns casos, a resposta precisa aguardar o desenrolar do 'cronograma' de Deus. (Lu 18:7; 1Pe 5:6; 2Pe 3:9; Re 6:9-11) Primariamente, contudo, é evidente que Deus permite que seus suplicantes demonstrem o grau de sua preocupação, a intensidade de seu desejo, a genuinidade de sua motivação. (Sal 55:17; 88:1, 13; Ro 1:9-11) Às vezes precisam ser como Jacó, que lutou prolongadamente para obter uma bênção. — Gên 32:24-26.

Similarmente, ao passo que não se pode pressionar Jeová Deus a agir à base do número de suplicantes, ele certamente observa a dimensão da preocupação existente entre seus servos como um todo, agindo quando eles demonstram coletivamente profunda preocupação e interesse unido. (Veja Êx 2:23-25.) Quando existe apatia, ou certa medida disso, Deus talvez se restrinja de agir. Na reconstrução do templo de Jerusalém, um projeto que por um bom tempo não foi bem apoiado (Esd 4:4-7, 23, 24; Ag 1:2-12), houve interrupções e delongas, ao passo que mais tarde, quando Neemias reconstruiu as muralhas da cidade, com oração e bom apoio, a obra foi completada em apenas 52 dias. (Ne 2:17-20; 4:4-23; 6:15) Paulo, escrevendo à congregação coríntia, fala de Deus o ter libertado do perigo de morte, e declara: "Vós também podeis ajudar pelas vossas súplicas por nós, a fim de que se deem agradecimentos, por muitos, em nosso favor, por aquilo que nos é dado bondosamente devido aos muitos rostos em oração." (2Co 1:8-11; compare isso com Fil 1:12-20.) O poder da oração de intercessão é sistematicamente frisado, quer tal oração seja feita por uma pessoa, quer coletivamente. Foi com respeito a 'orarem uns pelos

outros' que Tiago disse: "A súplica do justo, quando em operação, tem muita força." — Tg 5:14-20; compare isso com Gên 20:7, 17; 2Te 3:1, 2; He 13:18, 19.

Também se destaca a 'intercessão' contínua a Jeová, o Governante Soberano, em favor de certa causa em particular. O suplicante apresenta razões pelas quais crê que o pedido seja correto, evidência de ter motivação correta e altruísta e arrazoamento para mostrar que há outros fatores que prevalecem sobre seus próprios interesses ou considerações. Estes podem ser que a honra do próprio nome de Deus ou o bem de Seu povo estejam em jogo, ou talvez incluam o efeito que a ação de Deus ou a sua recusa de agir possam ter sobre outros. Podem-se fazer apelos à justiça de Deus, à sua benevolência, a ser Ele um deus de misericórdia. (Veja Gên 18:22-33; 19:18-20; Êx 32:11-14; 2Rs 20:1-5; Esd 8:21-23.) Cristo Jesus também 'intercede' em favor de seus seguidores fiéis. — Ro 8:33, 34.

O inteiro livro de Salmos consiste em orações e cânticos de louvor a Deus, sendo que seu conteúdo mostra como devem ser as orações. Entre as muitas orações notáveis figuram as de Jacó (Gên 32:9-12), Moisés (De 9:25-29), Jó (Jó 1:21), Ana (1Sa 2:1-10), Davi (2Sa 7:18-29; 1Cr 29:10-19), Salomão (1Rs 3:6-9; 8:22-61), Asa (2Cr 14:11), Jeosafá (2Cr 20:5-12), Elias (1Rs 18:36, 37), Jonas (Jon 2:1-9), Ezequias (2Rs 19:15-19), Jeremias (Je 20:7-12; o livro de Lamentações), Daniel (Da 9:3-21), Esdras (Esd 9:6-15), Neemias (Ne 1:4-11), certos levitas (Ne 9:5-38), Habacuque (Hab 3:1-19), Jesus (Jo 17:1-26; Mr 14:36), e os discípulos de Jesus (At 4:24-30). — Veja ATITUDES, POSTURAS E GESTOS; INCENSO (Significado).

ORDENAÇÃO. Veja INVESTIDURA.

OREBE [Corvo].

1. Um dos príncipes de Midiã. Orebe e Zeebe faziam parte do exército midianita dos reis Zeba e Zalmuna que Gideão e seus 300 homens puseram em fuga. Os dois príncipes foram capturados e mortos por homens de Efraim, e suas cabeças foram levadas a Gideão. — Jz 7:24, 25; 8:3-5; Sal 83:11.

2. A rocha onde o príncipe midianita Orebe foi executado e que recebeu o seu nome. A sua localização é desconhecida. — Jz 7:25; Is 10:26.

ORELHA. Veja OUVIDO.

OREM. Filho de Jerameel, da tribo de Judá. — 1Cr 2:25.

ÓRFÃO. Veja MENINO ÓRFÃO DE PAI.

ORGULHO. Excessivo amor-próprio; sentimento desarrazoado de superioridade quanto a talento, beleza, riqueza, categoria e assim por diante, da pessoa; procedimento ou tratamento desdenhoso; insolência ou arrogância de comportamento; porte altivo. O orgulho, mais raramente, pode ter também a boa conotação dum senso de deleite ou de satisfação resultante de alguma ação ou posse. Alguns sinônimos de orgulho são egotismo, arrogância, altivez.

O verbo hebraico *ga·'áh* significa literalmente "ficar alto; tornar-se elevado" e é a raiz de numerosas palavras hebraicas que transmitem a ideia de orgulho. Estas formas aparentadas são traduzidas por "altivez", "exaltação de si", e, tanto no bom como no mau sentido, por "alteza" e "superioridade". — Jó 8:11; Ez 47:5; Is 9:9; Pr 8:13; Sal 68:34; Am 8:7.

A palavra grega *kau·khá·o·mai*, que significa "jactar-se, vangloriar-se, exultar", também é usada tanto no bom como no mau sentido, sendo isto determinado pelo contexto. — 1Co 1:29; Ro 2:17; 5:2.

O Orgulho É Enganoso e Destrutivo. O orgulhoso talvez não reconheça que é orgulhoso, e talvez atribua suas ações a outras causas, a fim de evitar ter de encarar seu orgulho. Toda pessoa deve examinar cabalmente a si mesma e as suas motivações, para ver se tem essa característica ruim. O apóstolo Paulo mostra a necessidade da motivação correta, e o conhecimento que a pessoa deve ter de si mesma neste respeito, ao dizer: "Se eu der todos os meus bens para alimentar os outros, e se eu entregar o meu corpo, para jactar-me [*kau·khé·so·mai*], mas não tiver amor, de nada me aproveita." — 1Co 13:3.

Portanto, o orgulho deve ser desarraigado da personalidade da pessoa, para seu próprio bem. E, mais importante ainda, isso tem de ser feito, se a pessoa espera agradar a Deus. Deve-se até mesmo odiar o orgulho, pois a Palavra de Deus diz: "O temor de Jeová significa odiar o mal. A exaltação de si próprio e o orgulho, bem como o caminho mau e a boca perversa eu tenho odiado." — Pr 8:13.

Quem não se livrar de seu orgulho sofrerá. "O orgulho vem antes da derrocada e o espírito soberbo antes do tropeço." (Pr 16:18), e "a casa dos que se enaltecem, Jeová a derrubará". (Pr 15:25) Há numerosos exemplos de derrocada que pessoas, dinastias e nações orgulhosas sofreram. — Le 26:18, 19; 2Cr 26:16; Is 13:19; Je 13:9; Ez 30:6, 18; 32:12; Da 5:22, 23, 30.

O orgulho é enganoso. Aconselha o apóstolo Paulo: "Se alguém acha que ele é alguma coisa, quando não é nada, está enganando a sua própria mente." (Gál 6:3) O orgulhoso parece estar seguindo o proceder mais proveitoso ou lucrativo para ele, mas

não leva a Deus em conta. (Veja Je 49:16; Re 3:17.) A Bíblia diz: "Melhor é ser humilde em espírito com os mansos, do que repartir despojo com os que se enaltecem." — Pr 16:19.

Jactância. O verbo grego *kau·khá·o·mai* (jactar-se), é muitas vezes usado no sentido de orgulho egoísta. A Bíblia mostra que homem algum tem qualquer base para jactar-se de si mesmo ou de suas realizações. Na congregação cristã de Corinto, alguns estavam enfunados de orgulho de si mesmos ou de outros homens, causando divisões na congregação. Pensavam de modo carnal, voltando-se para os homens, em vez de para Cristo. (1Co 1:10-13; 3:3, 4) Tais homens não visavam o bem-estar espiritual da congregação, mas queriam jactar-se de aparências, não desejando realmente ajudar concristãos a desenvolverem um bom coração perante Deus. (2Co 5:12) Por conseguinte, o apóstolo Paulo repreendeu severamente a congregação, mostrando que não havia lugar para eles se jactarem de alguém, a não ser de Jeová Deus e do que Ele fizera por eles. (1Co 1:28, 29; 4:6, 7) A regra era: "Quem se jactar, jacte-se em Jeová." — 1Co 1:31; 2Co 10:17.

Tiago, meio-irmão de Jesus, foi até mais além em condenar os que se jactavam sobre certos projetos mundanos que tencionavam executar, dizendo-lhes: "[Vós] vos orgulhais de vossas fanfarrices pretensiosas. Todo esse orgulho é *iníquo*." — Tg 4:13-16; veja também Pr 27:1.

Uma Conotação Boa. A palavra hebraica *ga·'áh,* a palavra grega *kau·khá·o·mai* e suas formas aparentadas são também usadas em sentido favorável com respeito ao orgulho ou deleite oriundo duma ação ou duma posse. O salmista referiu-se a Israel como "o orgulho de Jacó, a quem [Jeová] amou". (Sal 47:4) Isaías, numa profecia de restauração, disse que os frutos da terra seriam "algo de que se orgulhar". (Is 4:2) O apóstolo disse à congregação tessalônica que, em resultado de sua fé, de seu amor e de sua perseverança, 'orgulhava-se deles entre as congregações de Deus'. (2Te 1:3, 4) Os cristãos orgulham-se de ter a Jeová como seu Deus, de terem chegado a conhecê-lo e de que ele os reconheceu. Seguem o princípio: "Quem se jacta, jacte-se da seguinte coisa: de ter perspicácia e de ter conhecimento de mim, que eu sou Jeová, Aquele que usa de benevolência, de juízo e de justiça na terra." — Je 9:24; compare isso com Lu 10:20.

ORIENTAIS. Os habitantes das terras consideradas pelos escritores hebreus como "Oriente". Essa região achava-se além da fronteira de Israel, não só para o leste, mas também bem ao nordeste e ao sudeste, até a Arábia. (Gên 25:6; Je 49:28) Assim, quando Jacó foi para a casa de Labão, em Harã, ele foi "para a terra dos orientais", ao NE de Canaã. — Gên 29:1.

Jó é chamado de "o maior de todos os orientais [literalmente: filhos do Oriente]". (Jó 1:3 n) As forças que oprimiam Israel, antes de Gideão surgir e as vencer, eram compostas de amalequitas e midianitas, além de "orientais", sobre os quais não há outra identificação. (Jz 6:3, 33; 7:12; 8:10) Os orientais, famosos por sua sabedoria, foram, contudo, ultrapassados nisso por Salomão. (1Rs 4:30) Os chamados sábios, ou magos, que visitaram o menino Jesus eram "astrólogos das regiões orientais". — Mt 2:1, 2, 11.

ORIENTE. Veja LESTE.

ORIFÍCIO DA AGULHA. Veja AGULHA, ORIFÍCIO DA.

ORNÃ. Jebuseu de quem Davi comprou a eira no local em que mais tarde foi construído o templo. (1Cr 21:18-28; 2Cr 3:1) Ornã é também chamado de Araúna. — Veja ARAÚNA.

ORNAMENTOS. Veja ENFEITES (ORNAMENTOS).

ORPA. Esposa moabita de Quiliom e, como Rute, nora de Noemi. (Compare Ru 1:3-5 com 4:10.) Depois de os maridos das três terem falecido, as viúvas sem filhos, Noemi, Orpa e Rute, iniciaram a viagem de Moabe a Belém. Em certo ponto, Noemi instou com suas duas noras a que voltassem à casa de suas mães e se casassem em Moabe, mas ambas persistiam em responder a Noemi: "Não, mas voltaremos contigo ao teu povo." Orpa tinha tratado bondosamente sua sogra, por quem ela evidentemente sentia grande afeição. (Ru 1:8-10) Seu desejo de continuar junto de Noemi talvez tenha sido, em parte, resultante de ter apreciado o convívio entre membros duma família israelita. Mas Noemi acentuou então a forte probabilidade de que, se estas duas viúvas moabitas continuassem em sua companhia, poderia significar para elas uma vida de viuvez em Judá, uma vez que Noemi tinha pouca esperança de casar-se de novo de modo a ter filhos, e, mesmo que isto acontecesse, estava certa de que Orpa e Rute não desejariam esperar até que tais filhos crescessem e pudessem realizar o casamento levirato com estas viúvas moabitas. A afeição e o apreço de Orpa não chegavam ao ponto de ela prosseguir viagem, em face de tal possível futuro, e, depois de muito choro, despediu-se de Noemi e de Rute, e voltou "ao seu povo e aos seus deuses". — Ru 1:3-15.

ORVALHO. Gotículas de água produzidas pela condensação da umidade do ar, do vapor de água que ascende do solo e de umidade que exsuda das plantas. A palavra hebraica para "orvalho", *tal,*

significa também "chuvisco". (Pr 3:20) O orvalho se torna geada branco-prateada quando a temperatura das camadas inferiores de ar cai a 0°C. Jeová é responsável pelas gotas de orvalho, e diz-se que espalha a geada "como cinzas". — Sal 147:16; Jó 38:28.

Forma-se o orvalho quando o ar noturno carregado de vapor de água se esfria, depositando o vapor, condensado em forma líquida, sobre objetos mais frios. Também se desenvolve quando o quente vapor de água que sobe do solo entra em contato com o ar mais frio. A Bíblia explica que, cedo na história da terra, antes que chovesse sobre ela, "uma neblina [vapor] subia da terra e regava toda a superfície do solo". (Gên 2:6 e n) O orvalho é também produzido quando a umidade da vegetação se evapora no ar. A planta continua a sorver água que foi absorvida por suas raízes até se obter o equilíbrio entre a temperatura na ponta das folhas e a das raízes da planta. Muitas vezes, à noite, pode-se ouvir o gotejar dessa grande quantidade de orvalho assim produzida por algumas árvores. A maior parte do orvalho matutino parece provir dessa fonte. Disse Jó: "Minha raiz está aberta para as águas, e o próprio orvalho pernoitará sobre o meu ramo." — Jó 29:19.

Em Israel, normalmente há pouca chuva, quando há, de meados de abril a meados de outubro. No entanto, o orvalho se forma e rega a vegetação durante esses meses. Diz *The Geography of the Bible* (A Geografia da Bíblia), de D. Baly, (1974, p. 45): "O valor do orvalho era muito apreciado pelos israelitas, . . . pois faz encorpar as uvas durante a seca do verão". Isaías fala do "orvalho no calor da vindima". (Is 18:4, 5) Depois disso vinham as chuvas 'outonais' ou 'temporãs'. (Jl 2:23; Tg 5:7) Os orvalhos noturnos em certas regiões são tão densos que é dessa forma que as árvores e outras plantas obtêm umidade mais do que suficiente para compensar a perda causada pela evaporação diurna. Assim, os orvalhos noturnos bem que podem ser responsáveis por safras abundantes em regiões em que de outra forma haveria seca e fome.

A importância do orvalho aumenta com a descoberta de que as plantas ressequidas pelo calor se recuperavam mais depressa com a condensação noturna de umidade nas suas folhas do que quando se regava o solo. Elas absorviam tanta umidade que, no dia seguinte, funcionavam normalmente sem que se regasse o solo. A quantidade de água absorvida do orvalho e posteriormente excretada através das raízes para o solo, para estocagem, às vezes igualava-se ao peso da própria planta.

Durante a jornada de 40 anos de Israel no ermo, o maná, como provisão de Deus, caía regularmente junto com o orvalho, permanecendo no solo até depois da evaporação do orvalho. (Êx 16:13-18; Núm 11:9) Por meio de dois sinais que envolviam o orvalho, Gideão obteve prova de apoio divino antes de combater os midianitas. Primeiro, ele manteve um velo de lã exposto numa eira durante uma noite, sendo que veio a haver orvalho apenas no velo ao passo que o solo estava seco. No segundo teste, reverteram-se as coisas. Não é revelado se isso foi na estação sem chuvas, quando podia-se esperar que houvesse orvalho. — Jz 6:36–7:1.

Uso Figurado. Na Bíblia, o orvalho é associado com bênçãos, fertilidade e abundância. (Gên 27:28; De 33:13, 28; Za 8:12) O retorno a Jeová resultaria em bênção, como disse Deus: "Tornar-me-ei para Israel como orvalho." (Os 14:1, 5) Por meio de Miqueias, Deus predisse que "os remanescentes de Jacó" 'tornar-se-iam no meio de muitos povos como orvalho da parte de Jeová, como chuvas copiosas sobre a vegetação', predizendo que o restante do Jacó (Israel) espiritual seria uma bênção de Deus para o povo. — Miq 5:7.

Inversamente, a falta ou a retenção de orvalho é associada com uma condição de desfavor. (Gên 27:39; Ag 1:10) Quando Deus reteve o orvalho e a chuva da terra de Israel nos dias do Rei Acabe e de Elias, o resultado foi a fome. — 1Rs 17:1; Lu 4:25.

As nuvens da madrugada e o orvalho em Israel desapareciam rapidamente sob o calor do sol. O pouco de benevolência que houvesse em Efraim (Israel) e em Judá havia similarmente desaparecido. (Os 6:4) E, devido à transgressão, os habitantes de Efraim (Israel) seriam levados ao exílio, tornando-se "como o orvalho que logo desaparece". — Os 13:1-3, 16.

As gotas de orvalho são silenciosas e numerosas. Talvez para denotar dissimulação ou uma multidão tão numerosa como gotas de orvalho, Husai disse a Absalão: "Nós mesmos estaremos sobre [Davi] assim como o orvalho cai sobre o solo." (2Sa 17:12) O Rei de Jeová 'tem a companhia de homens jovens assim como gotas de orvalho', talvez no sentido de numerosidade. — Sal 110:3.

O orvalho é também suave e refrescante. É aplicado apropriadamente ao cântico profético de despedida de Moisés. (De 32:2) A boa vontade dum rei é comparada ao efeito revigorante do orvalho sobre a vegetação. (Pr 19:12) A amorosa unidade prevalecente entre o povo de Deus é revigorante "como o orvalho do Hermom, que desce sobre as montanhas de Sião". As elevações do monte Hermom, cobertas de florestas e perpetuamente nevadas, faziam ascender vapores noturnos que podiam ser transportados, pelas frias correntes de ar que desciam sobre o Hermom procedentes do N, a distâncias tão grandes que se podiam condensar sobre as montanhas de Sião, a muitos quilômetros ao S. — Sal 133:1-3; FOTO, Vol. 1, p. 332.

Deuses das Nações

A LEI que Jeová deu a Israel proibia a fabricação de imagens para adoração. O verdadeiro Deus é um Espírito, e a fabricação de alguma imagem para representá-lo é flagrantemente imprópria. Em contraste, desenterraram-se muitas imagens dos deuses de outras nações antigas. Estes não eram nada mais do que "produto das mãos dum homem, madeira e pedra". (De 4:28) Eram "deuses que nada valem", conforme diz a Bíblia, não tendo nem olhos para ver, nem ouvidos para ouvir aqueles que os adoravam. (1Cr 16:26; Sal 115:4-8) Hoje, eles são meras relíquias em museus. Não obstante, revelam muito sobre as raízes de crenças religiosas hoje muito difundidas.

As tríades religiosas tiveram início na Babilônia. Esta tabuinha de pedra retrata um santuário do deus-sol babilônico Xamaxe (ou Samas), junto com símbolos de uma de tais tríades: a lua (para o deus Sin), o sol (para Xamaxe) e uma estrela (para Istar).

Assur, principal deus dos assírios, é retratado neste antigo selo com três cabeças (acima das asas).

Os egípcios adoravam tríades tais como estas. *No alto:* Hórus, Osíris e Ísis. *À direita:* Ísis, Hórus, Néftis.

Bem similar à "Nossa Senhora" com o menino, da cristandade, venerava-se a imagem de mãe e filho (Ísis e o menino Hórus) do Egito.

Muito antes do cristianismo, a cruz ansada, a cruz egípcia, era considerada como sagrada.

As dez pragas sobrevindas ao Egito expuseram a impotência dos seus deuses-ídolos. A primeira praga — transformando o Nilo em sangue — desacreditou Hápi (em cima, à esquerda, deus do Nilo). A deusa Heqt, para quem a rã era sagrada (ao alto, no centro), não pôde ajudar os egípcios quando a segunda praga cobriu aquela terra de rãs. A morte dos primogênitos, na décima praga, mostrou ser a mais devastadora de todas, visto que o filho de Faraó era considerado como filho de Amom-Rá, representado por um carneiro (acima, à direita).

A serpente tinha destaque na adoração. A arte egípcia (na extrema esquerda) apresenta duas serpentes cruzadas seguradas pelo deus mostrado à esquerda, uma serpente grande que domina o quadro, e uma deusa com cabeça de serpente, mais para a direita. A estátua grega de Asclépio (à esquerda) também apresenta a serpente. É interessante notar que a Bíblia mostra que Satanás usou uma serpente como seu porta-voz. (Gên 3:1-15; Re 12:9)

A HISTÓRIA de Tiro fornece um exemplo nítido do cumprimento de profecias bíblicas. Primeiro caiu a cidade continental; depois foi destruída a cidade-ilha. Ambos os eventos foram preditos.

Nos dias de Davi e de Salomão, existiam relações amistosas entre Israel e Tiro. (1Cr 14:1; 1Rs 9:10, 11) Mas os tírios eram adoradores de Melcart e de Astarte. Tiro dedicava-se ao comércio. Ao passo que prosperava, tornava-se orgulhosa. Tornou-se desafiante para com Jeová, e os profetas de Jeová predisseram calamidade para Tiro.

Nabucodonosor II sitiou a cidade. Dum ponto de vista militar, depois de muitos anos, deveria ter parecido fútil continuar. Mas ele perseverou até que Tiro caiu ao fim de 13 anos, cumprindo assim a profecia bíblica que o indicara como conquistador da cidade. — Ez 26:7-12.

Mais tarde, Zacarias predisse novamente a ruína de Tiro, mas esta vez se tratava da cidade-ilha. Para chegar a ela, Alexandre Magno juntou os escombros da cidade continental para fazer um aterro até ela; construiu enormes torres de sítio. Embora Tiro tivesse construído suas muralhas com 46 m de altura, a profecia foi cumprida. — Za 9:3, 4; Ez 26:4, 12.

Vista aérea de Tiro com a área ao redor do aterro, o qual agora é consideravelmente maior.

Cedros do Líbano. O Rei Hirão, de Tiro, supriu madeira de cedro para a construção do templo em Jerusalém.

Melcart, um dos deuses da antiga Tiro, conforme retratado num tetradracma de prata (siclo) de Tiro.

Modelo dum tipo de navio mercante tal qual era evidentemente usado pela antiga Tiro.

Mercadorias da antiga Tiro: marfim, óleo, metais valiosos, madeira, e tecidos tingidos de roxo.

O Império Romano

ROMA foi descrita na profecia bíblica como animal "atemorizante e terrível, e extraordinariamente forte", com dentes de ferro. (Da 7:7) Foi a este império que Jeová permitiu arruinar Jerusalém em 70 EC.

Roma tolerava quase toda espécie de práticas religiosas, enquanto aqueles que as adotavam também participassem na adoração do imperador. Esta adoração do imperador era encarada como fator importante para a unificação do império. Portanto, quem se negasse a participar nela era considerado inimigo do estado. Os cristãos não participavam em tal adoração. Assim, embora os cristãos fossem cidadãos honestos, muitas vezes se tornavam alvos de ferrenha perseguição. Entre aqueles que instigavam tal perseguição estavam os imperadores Nero, Domiciano, Marco Aurélio e Diocleciano. Pôncio Pilatos, governador romano da Judeia, ao ser pressionado pelos líderes religiosos dos judeus, até mesmo ordenou a execução de Jesus Cristo, como ato de conveniência política.

CIDADES PRINCIPAIS

Roma: Capital ocidental do império; depois de 395 EC, o império foi dividido, havendo imperadores tanto em Roma como em Constantinopla; o Império do Oriente durou quase mil anos mais do que o Império do Ocidente.

Constantinopla: Constantino transferiu a capital do império de Roma para Bizâncio, dando-lhe um nome em sua própria honra.

César Augusto. Jesus nasceu durante o seu governo.

Tibério César, conforme retratado numa moeda. A execução de Jesus ocorreu durante o reinado de Tibério.

Cláudio César, que baniu os judeus de Roma.

Nero César, perante o qual o apóstolo Paulo foi julgado.

Vespasiano. Durante seu governo foram destruídos Jerusalém e seu templo.

Tito, filho de Vespasiano, conforme aparece numa moeda romana. Nove anos depois de destruir Jerusalém, ele se tornou imperador.

Domiciano. A perseguição oficial dos cristãos atingiu seu auge durante o governo dele, evidentemente resultando no exílio do apóstolo João.

Ruínas do aqueduto romano em Cesareia. Esta cidade portuária, construída por Herodes, o Grande, era uma das residências oficiais dos procuradores romanos que governavam a Judeia.

Estas colunas, no sítio da antiga Samaria, atestam a influência romana ali.

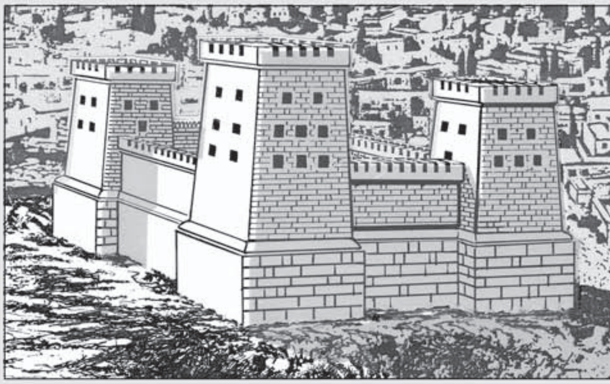
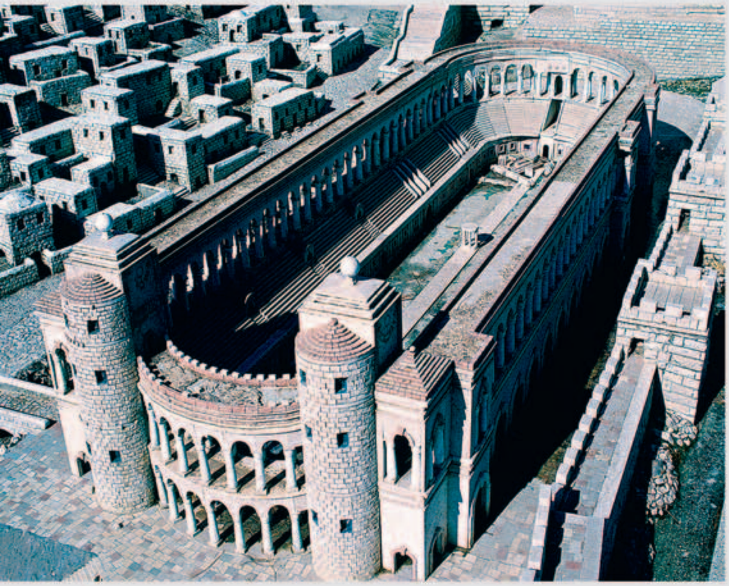
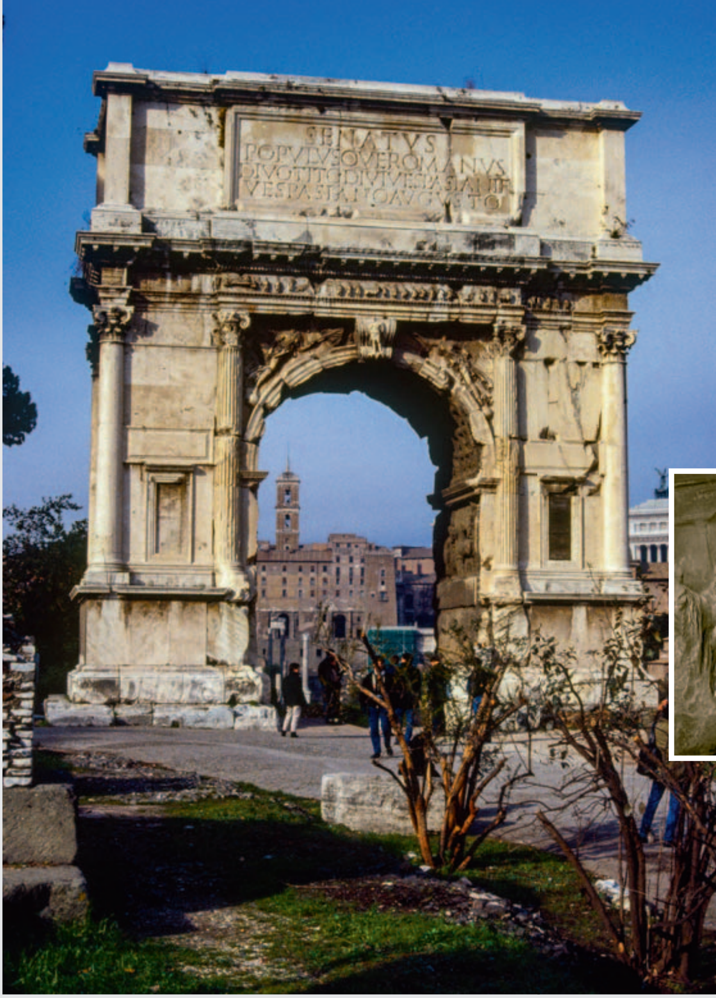


Ilustração da Torre (Fortaleza) de Antônia. Esta torre encontrava-se junto ao canto noroeste do pátio do templo em Jerusalém e era usada pelos romanos para policiar as atividades na área do templo.



Maquete do hipódromo construído em Jerusalém, evidentemente por Herodes, o Grande. Em estilo romano, realizavam-se aqui corridas de bigas, e se fazia homens condenados lutar contra feras.



O Arco de Tito, em Roma, comemora a vitória de Roma sobre Jerusalém em 70 EC; um relevo num painel interior (embaixo) mostra soldados romanos levando vasos sagrados do templo.

Ruínas do Coliseu em Roma. Ele é um lembrete da diversão brutal que era popular na antiga Roma.

Altar devotado à adoração de César. Visto que os cristãos não queimavam incenso ao imperador, tornaram-se alvo de ferrenha perseguição.

O Início da Vida Humana de Jesus

O REGISTRO bíblico a respeito do início da vida de Jesus é breve, mas específico. Não é uma história fantasiosa, mas fato histórico. Envolve lugares que podem ser visitados mesmo hoje — Belém, o Egito, Nazaré e Jerusalém. As datas e as explicações dos eventos na Bíblia envolvem pessoas proeminentes, tais como o César Augusto, o Governador Quirino, o Rei Herodes, o Grande, e Arquelau — todos conhecidos através da história secular.

Em cima: Vista de Belém, onde Jesus nasceu. *Embaixo:* Ilustração retratando as circunstâncias em que ele nasceu.

Maquete do palácio de Herodes, o Grande, agora em exibição em Jerusalém. Foi o Rei Herodes quem tentou fazer com que o menino Jesus fosse morto.

Moeda de bronze cunhada por Herodes, o Grande, levando seu nome.

Moeda de bronze de Arquelau. Quando José soube que Arquelau governava na Judeia, fez a família residir em Nazaré, fora da jurisdição de Arquelau.

Reconstituição da área do templo, conforme talvez se parecesse na Jerusalém do primeiro século.

Aos 12 anos, Jesus estava no templo em Jerusalém, sentado no meio dos instrutores, escutando-os e fazendo-lhes perguntas.

En Nasira (Nazerat) na Galileia, provável lugar da antiga Nazaré, onde Jesus cresceu.

Jesus, como jovem em Nazaré, trabalhava na carpintaria sob a supervisão de seu pai adotivo.

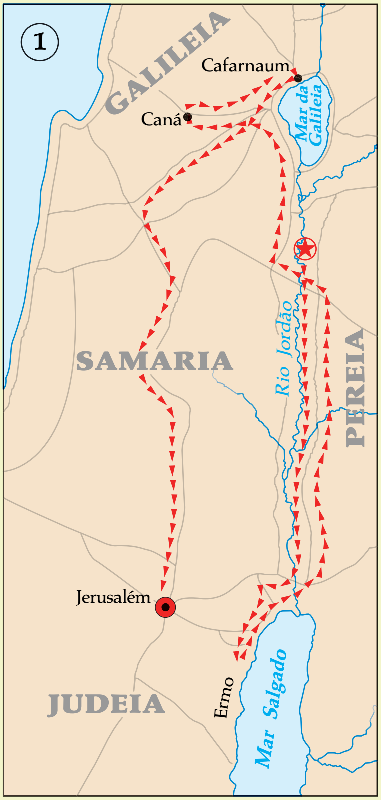
O Ministério Terrestre de Jesus

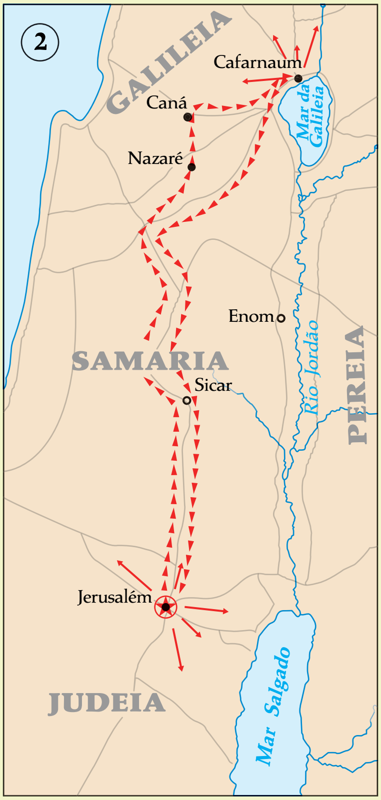
O MINISTÉRIO de Jesus Cristo tem influenciado profundamente a vida de pessoas em todas as partes do mundo. Jesus não se deixou desviar do seu objetivo. Conforme ele disse: "Tenho de declarar as boas novas do reino de Deus . . . porque fui enviado para isso." — Lu 4:43.

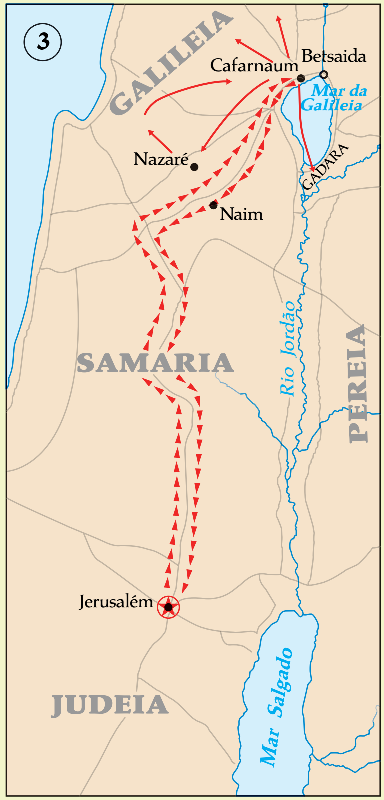
Conforme mostram os mapas acompanhantes, ele abrangeu um grande território — na maior parte a pé. Em conexão com as festividades judaicas, durante o seu ministério ele fez viagens regulares a Jerusalém. As viagens especificamente mencionadas nos Evangelhos são mostradas nos nossos mapas. Partindo de Jerusalém, passou a cobrir o território judeu. Mas passou a maior parte do seu tempo na Galileia, dando um testemunho intensivo em toda a província. Seu ministério levou-o também a pessoas nas regiões de Tiro e de Sídon, através de Decápolis e para a Pereia. Ele deu cabalmente testemunho da verdade, deixando um bom exemplo para os seus seguidores. — Jo 18:37; At 1:8; Mt 28:19, 20.

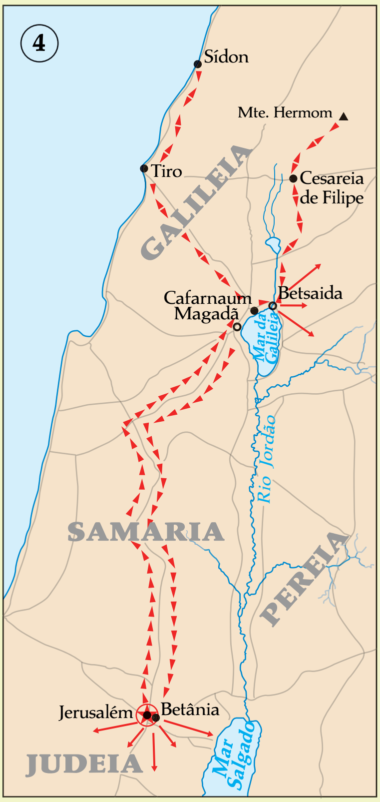
OS PRINCIPAIS LUGARES
Com Textos Relacionados

Lugar	Textos
Betânia	Jo 11:1, 38-44; 12:1-9; Lu 24:50, 51
Betfagé	Mt 21:1-9
Betsaida	Lu 9:10-17; Mr 8:22-26; Jo 1:44
Cafarnaum	Lu 4:31-41; Mr 2:1-12; Mt 8:5-13; 17:24–18:35
Caná	Jo 2:1-11; 4:46-54
Cesareia de Filipe	Mt 16:13-20
Corazim	Mt 11:20-22
Decápolis	Mr 5:18-20; 7:31–8:9
Efraim	Jo 11:54
Emaús	Lu 24:13-32
Ermo	Mt 4:1-11
Gadara	Mt 8:28-34
Jericó	Lu 18:35–19:27
Jerusalém	Jo 2:13–3:21; 5:1-47; 7:14–10:39; Mt 21:6–26:5; 26:14–28:15
Jordão, rio	Mt 3:13-17
Naim	Lu 7:11-17
Nazaré	Lu 4:16-30; Mr 6:1-6
Sicar	Jo 4:5-42
Sídon	Mr 7:24-30
Tiro	Mt 15:21-28









PERÍODOS ABRANGIDOS PELOS MAPAS

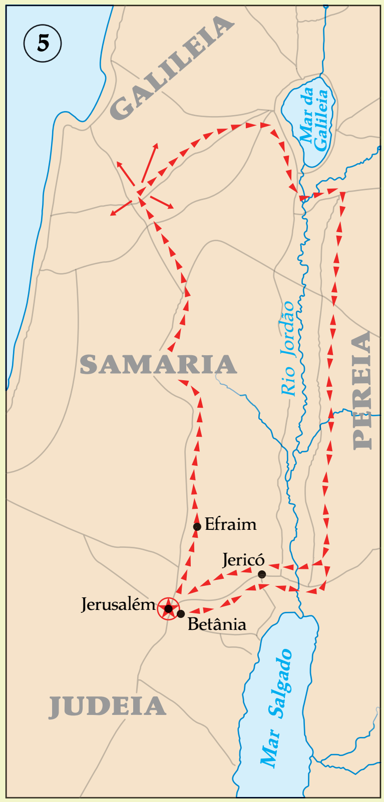
1: Desde o outono (setentr.) de 29 EC até a Páscoa de 30 EC inclusive.

2: Depois da Páscoa de 30 EC até a Páscoa de 31 EC inclusive.

3: Depois da Páscoa de 31 EC até depois da Páscoa de 32 EC.

4: Depois da Páscoa de 32 EC até a Festividade da Dedicação em 32 EC inclusive.

5: Depois da Festividade da Dedicação em 32 EC até 14 de nisã de 33 EC inclusive.



A Jerusalém do Primeiro Século

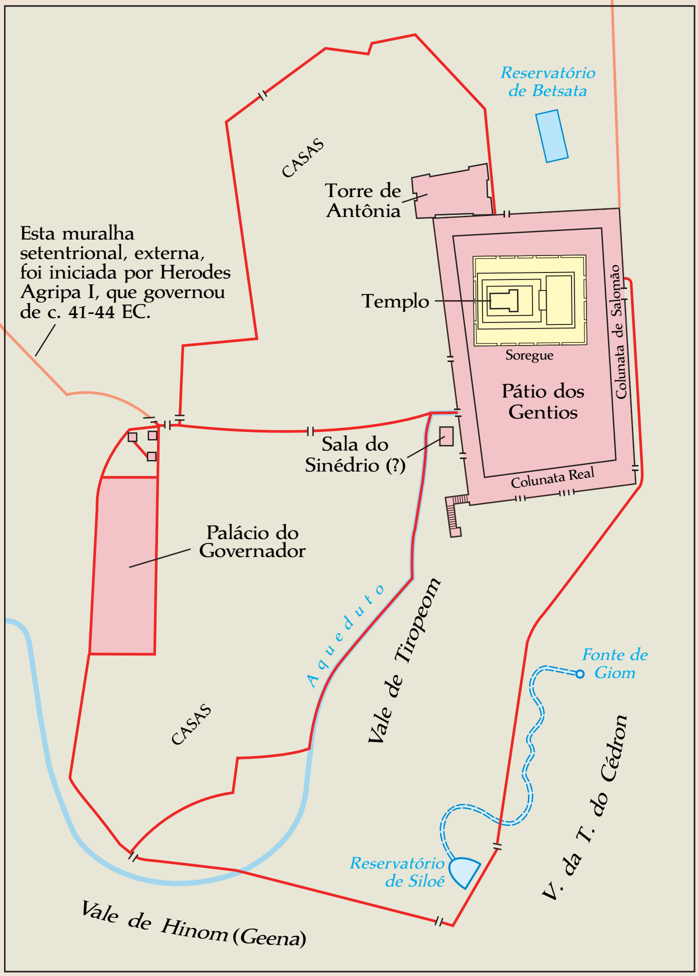
A JERUSALÉM que existe hoje mudou muito desde aquela do primeiro século. Não obstante, à base de pesquisas arqueológicas foi possível reconstituir experimentalmente algumas das partes principais da cidade. Isto pode ajudar os estudantes a visualizar os eventos que ocorreram ali em conexão com o ministério de Jesus e o dos seus apóstolos.

Nas épocas festivas, quando Jesus estava em Jerusalém, ele ensinava na área do templo, onde havia muita gente. (Jo 7:14, 28; 18:20) Após a sua morte e ressurreição, seus discípulos 'encheram Jerusalém com o seu ensino'. (At 5:28) De Jerusalém, o testemunho deles espalhou-se por fim "até à parte mais distante da terra". — At 1:8.

A atividade de Jesus e dos seus discípulos confrontava as pessoas da nação com uma questão importante: Aceitariam aquele a quem Jeová enviara como Messias? Reconheceriam que necessitavam do Reino de Deus? Embora alguns depositassem fé em Jesus, a maioria era indiferente. As ações sem fé daquela nação culminaram com Jesus ser pregado numa estaca, o que ocorreu com apoio popular em Jerusalém. Em resultado disso, em 70 EC sobreveio à cidade a destruição, conforme Jesus predissera. — Lu 19:41-44.

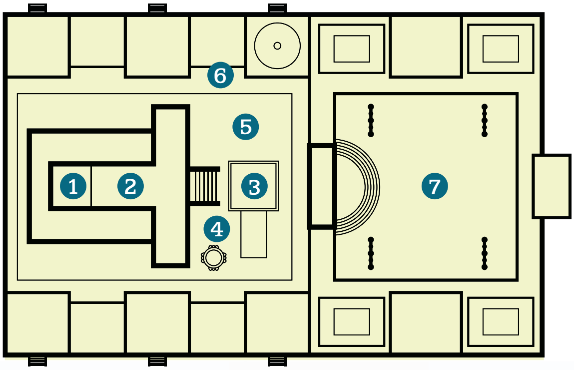
OS PRINCIPAIS LUGARES
Com Textos Relacionados

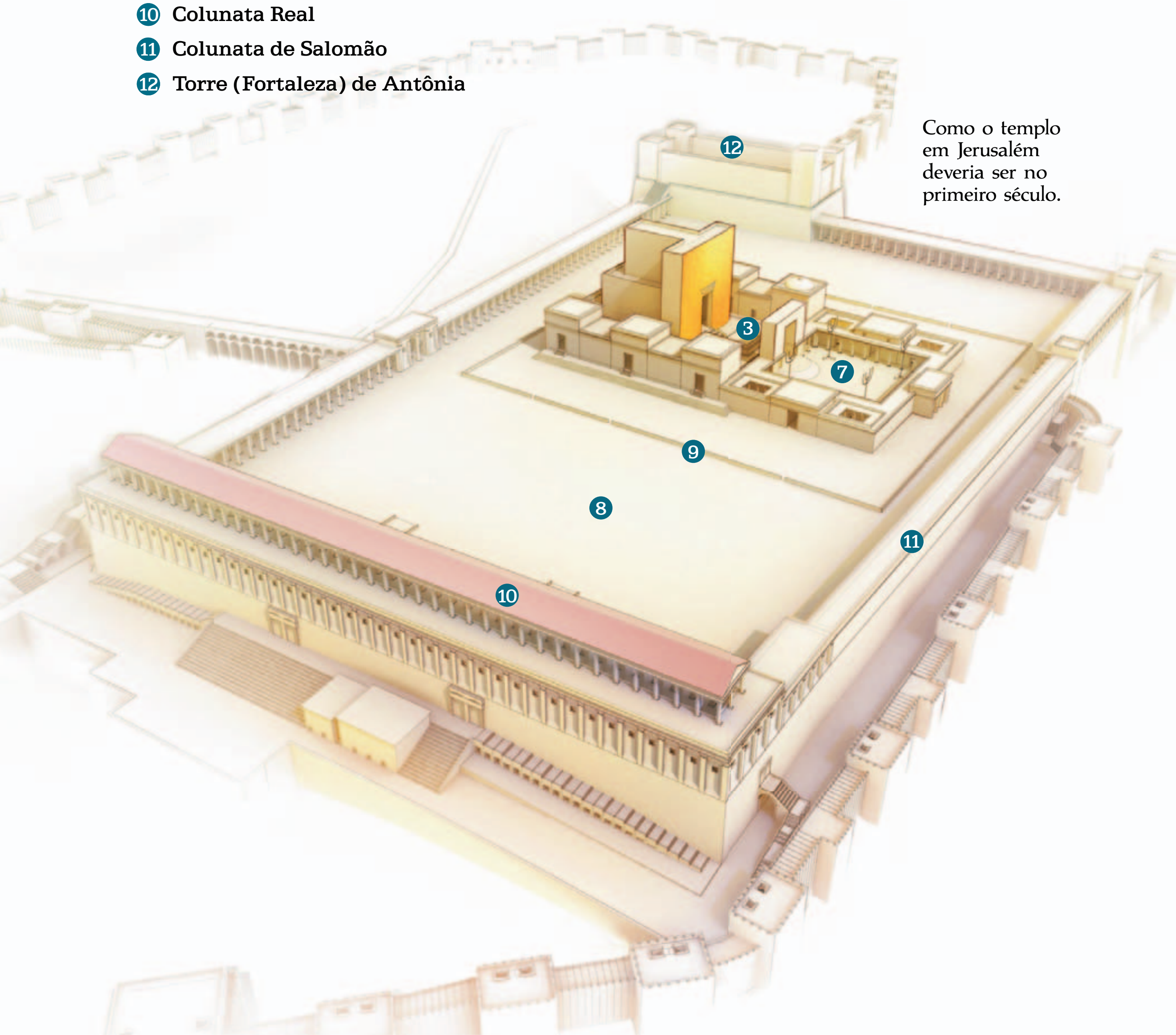
Lugar	Textos
Pátio dos Gentios (?)	Jo 2:13-17; Mt 21:12, 13
Colunata de Salomão	Jo 10:22-39; At 3:11–4:3; 5:12
Soregue	Ef 2:14, n.
Torre (Fortaleza) de Antônia	At 21:34–22:29; 23:10, 11, 16-30
Palácio do Governador	Jo 18:28–19:16
Sala do Sinédrio	Lu 22:66-71; At 4:5-22; 5:27-41; 6:12–7:57; 22:30–23:10
Reservatório de Betsata	Jo 5:1-9
Reservatório de Siloé	Jo 9:6-11
Vale do Hinom	Mr 9:47, 48; Tg 3:6



O TEMPLO E SEUS COMPONENTES

1. Santíssimo
2. Santo
3. Altar da Oferta Queimada
4. Mar de Metal Fundido (Mar de Fundição)
5. Pátio dos Sacerdotes
6. Pátio de Israel
7. Pátio das Mulheres
8. Pátio dos Gentios
9. Barreira (Soregue)
10. Colunata Real
11. Colunata de Salomão
12. Torre (Fortaleza) de Antônia





Como o templo em Jerusalém deveria ser no primeiro século.

Os fariseus contrataram homens para enlaçar Jesus na questão de pagar impostos a Roma.

Um denário com a imagem do Tibério César.

OSAÍAS [Salvo por Jah; Jah Salvou].

1. Pai de Jezanias ou Azarias, contemporâneo do profeta Jeremias. (Je 42:1, 2; 43:2) Na *Septuaginta* grega consta o nome Azarias em vez de Jezanias, em Jeremias 42:1.

2. Aparentemente, um príncipe de Judá que participou no cortejo organizado por Neemias na inauguração da muralha de Jerusalém. — Ne 12:31, 32.

OSEIAS [form abreviada de Osaías, no hebraico].

1. Um dos 12 enviados por Moisés para espiar a Terra da Promessa em 1512 AEC; filho de Num, da tribo de Efraim. Moisés, contudo, preferiu chamá-lo de Jeosué, que significa "Jeová É Salvação". (Núm 13:8, 16) Em grego, a *Septuaginta* apresenta a forma *I·e·soús* (Jesus). Como sucessor de Moisés, era geralmente chamado pela forma hebraica abreviada, "Josué". — Jos 1:1.

2. Príncipe tribal de Efraim durante o reinado de Davi; filho de Azazias. — 1Cr 27:20, 22.

3. Profeta e escritor hebreu do livro bíblico de Oseias; identificado apenas como filho de Beeri. Oseias serviu como profeta de Jeová durante os reinados dos reis Uzias, Jotão, Acaz e Ezequias, de Judá, e de Jeroboão II (filho de Joás), de Israel, em fins do nono século e bem avançado no oitavo século AEC. (Os 1:1) Os profetas do mesmo período geral incluíam Amós, Isaías e Miqueias. — Am 1:1; Is 1:1; Miq 1.1.

Oseias pode ser identificado como profeta (e, provavelmente, como súdito) do reino setentrional de Israel, de dez tribos. Esse reino era o principal objeto das declarações contidas no livro de Oseias. Enquanto que Judá foi citado por nome apenas 15 vezes, e sua capital, Jerusalém, nem sequer uma vez, o livro contém 44 referências a Israel, 37 a Efraim (a tribo dominante de Israel), e 6 a Samaria, a capital do reino setentrional. A maioria dos outros locais mencionados no livro eram parte do reino setentrional ou então se achavam dentro de suas fronteiras. — Os 1:4, 5; 5:1, 8; 6:8, 9; 10:5, 8, 15; 12:11; 14:6, 7.

Não obstante, parece que Oseias atribuía importância primária aos reis de Judá, mencionando todos os quatro que reinaram ali durante seu ministério, ao passo que só alistou aquele que governava em Israel quando ele, Oseias, iniciou seu trabalho. (Os 1:1) Mas, em vez de isso indicar que o profeta veio de Judá ou que ali nasceu, este fator pode indicar que Oseias, assim como outros profetas de Deus, só considerava como governantes legítimos sobre o povo de Deus os reis de Judá, da família de Davi, encarando o reino setentrional de Israel como completa apostasia religiosa e civil com relação a Jeová. Naturalmente, esta listagem dos governantes de ambos os reinos facilita datar com mais precisão as atividades proféticas de Oseias.

4. Último rei do reino setentrional de Israel, findo em 740 AEC; filho de Elá. Fez o que era mau aos olhos de Jeová, mas não com a mesma intensidade que seus antecessores. (2Rs 17:1, 2) Oseias não dispunha de uma reivindicação hereditária ao trono, nem recebeu unção especial de Deus para ser rei. Em vez disso, foi por conspirar contra o Rei Peca e assassiná-lo que o usurpador Oseias obteve o trono. Segundo dos Reis 15:30 diz que Oseias matou Peca e "começou a reinar em seu lugar no vigésimo ano de Jotão". Visto que se credita ao Rei Jotão, de Judá, apenas 16 anos de reinado (2Rs 15:32, 33; 2Cr 27:1, 8), isto talvez se refira ao 20.º ano a contar do início do reinado de Jotão, que seria realmente o quarto ano do reinado de Acaz, sucessor de Jotão. — Veja JOTÃO N.º 3.

Contudo, parece que Oseias só foi reconhecido plenamente como rei de Israel algum tempo depois. Segundo Reis 17:1 diz que, no 12.º ano de Acaz, Oseias "tornou-se rei sobre Israel em Samaria, por nove anos". Assim, pode ser que, neste ponto, Oseias conseguiu obter o pleno controle, governando de Samaria. É possível que o apoio assírio nessa oportunidade o tenha ajudado, pois nos registros do rei assírio, Tiglate-Pileser III, consta a afirmação de que ele colocou Oseias no trono. — Veja a tabela "Datas de Destaque Durante o Período dos Reis de Judá e de Israel" no artigo CRONOLOGIA.

Salmaneser V, sucessor de Tiglate-Pileser III, obrigou Oseias a pagar-lhe tributo, mas não demorou muito até que Oseias enviasse mensageiros a Sô, rei do Egito, apelando por ajuda, e, depois disso, reteve dos assírios o tributo. Ao saber dessa conspiração secreta, Salmaneser V pôs Oseias na casa de detenção e cercou Samaria. Em 740 AEC, depois de um cerco de três anos, a cidade caiu, seus habitantes foram levados ao exílio e o reino separatista de dez tribos de Israel chegou ao fim. — 2Rs 17:3-6.

5. Um dos cabeças do povo, cujo descendente, se não ele mesmo, concordou com uma proposta levítica para o arranjo fidedigno nos dias de Neemias. — Ne 9:5, 38; 10:1, 14, 23.

OSEIAS, LIVRO DE. Livro das Escrituras Hebraicas, escrito por "Oseias, filho de Beeri". (Os 1:1) Nele, a vida doméstica do escritor é comparada à relação de Deus com Israel. (Caps. 1-3) O livro mostra que Jeová não aceita a mera cerimônia religiosa formal. (6:6) Põe em relevo também a

misericórdia e a benevolência de Deus. — 2:19; 11:1-4; 14:4.

Época e Local da Escrita. Oseias começou a servir como profeta numa época em que o Rei Uzias, de Judá (829-778 AEC), e o Rei Jeroboão II, de Israel (c. 844-804 AEC), eram contemporâneos; portanto, não depois de 804 AEC, o aparente fim do reinado de Jeroboão. (Os 1:1) O ministério profético de Oseias estendeu-se até o reinado do Rei Ezequias, de Judá, que começou a reinar por volta de 745 AEC. Assim, estendeu-se por pelo menos 59 anos, ainda que, sem dúvida, abrangesse algum tempo dos reinados de Jeroboão II e de Ezequias, sendo assim um pouco mais longo. Embora Oseias registrasse uma profecia a respeito da destruição de Samaria (Os 13:16), ele não relatou seu cumprimento, o que provavelmente teria feito, caso a escrita do livro se tivesse estendido a 740 AEC, data da queda de Samaria. Por conseguinte, o livro de Oseias foi evidentemente escrito no distrito de Samaria e concluído algum tempo entre 745 e 740 AEC.

Cenário. O livro de Oseias diz respeito primariamente ao reino setentrional de Israel, de dez tribos (também chamado de Efraim, segundo o nome de sua tribo dominante, nomes estes que são usados de forma intercambiável no livro). Quando Oseias começou a profetizar, durante o reinado do Rei Jeroboão, Israel gozava de prosperidade material. Mas o povo rejeitara o conhecimento sobre Deus. (Os 4:6) Suas práticas iníquas incluíam derramamento de sangue, roubo, fornicação, adultério e a veneração de Baal e dos ídolos-bezerros. (2:8, 13; 4:2, 13, 14; 10:5) Depois da morte do Rei Jeroboão a prosperidade cessou, e passaram a prevalecer condições assustadoras, marcadas por inquietação e assassinatos políticos. (2Rs 14:29–15:30) O fiel Oseias também profetizou em meio a tais circunstâncias. Por fim, em 740 AEC, Samaria caiu diante dos assírios, trazendo o fim ao reino de dez tribos. — 2Rs 17:6.

A Esposa de Oseias e os Filhos. Às ordens de Jeová, Oseias tomou para si "uma esposa de fornicação e filhos de fornicação". (Os 1:2) Isto não significa que o profeta se tenha casado com uma prostituta ou com uma mulher imoral que já tivesse filhos ilegítimos. Antes, indica que tal mulher se tornaria adúltera e que teria tais filhos depois de casar-se com o profeta. Oseias casou-se com Gômer, que "lhe deu à luz um filho", Jezreel. (1:3, 4) Mais tarde Gômer deu à luz uma filha, Lo-Ruama, e, depois, um filho, chamado Lo-Ami, sendo ambos evidentemente frutos de seu adultério, visto que não se faz nenhuma referência pessoal ao profeta com relação aos nascimentos deles. (1:6, 8, 9) Lo-Ruama significa "[Com Ela] Não se Teve Misericórdia", e o significado de Lo-Ami é "Não Meu Povo", tais nomes indicando a desaprovação de Jeová para com o volúvel Israel. Por outro lado, o nome do primogênito, "Jezreel", que

DESTAQUES DE OSEIAS

Profecias dirigidas primariamente a Israel (o reino setentrional, também chamado de Efraim) e que salientam a extraordinária misericórdia de Jeová.

Escrito por Oseias depois de 745 AEC, pouco antes de Israel ser levado ao exílio pela Assíria.

Os tratos de Jeová com Israel são ilustrados pela vida doméstica de Oseias. (1:1–3:5)

Ordena-se a Oseias que se case com uma mulher que mais tarde mostra ser adúltera, o que ilustra a infidelidade de Israel para com Jeová.

Com sua esposa Gômer, Oseias tem um filho chamado Jezreel. Os dois próximos filhos de Gômer, Lo-Ruama (que significa "[Com Ela] Não se Teve Misericórdia"), e Lo-Ami (que significa "Não Meu Povo"), são evidentemente frutos de seu adultério; os significados dos nomes referem-se a Jeová retirar a misericórdia para com Israel e rejeitar seu povo infiel.

Tendo sofrido o julgamento divino por deslealmente ter-se voltado para a adoração de Baal, Israel será restaurado e de novo usufruirá bênçãos, cumprindo o significado do nome Jezreel (isto é, "Deus Semeará").

Ordena-se a Oseias que tome de volta sua esposa adúltera; ele assim o faz, mas restringe as atividades dela, proibindo a fornicação — indicativo da situação de Israel até a época de retornar a Jeová.

Julgamentos proféticos contra Israel (e Judá) por infidelidade para com Jeová. (4:1–13:16)

Por envolver-se em fraude, assassinato, roubo, adultério, idolatria e prostituição espiritual, o povo mostra que não conhece a Deus; assim, enfrentam uma prestação de contas.

A idolatria de Israel, sua corrupção moral, sua tola busca de alianças políticas com potências antagônicas, (Egito e Assíria), em vez de confiar em Jeová para ter segurança, levará à devastação do país e os sobreviventes serem levados à Assíria.

Apelo para retornar a Jeová. (14:1-9)

Insta-se com o povo a pedir o perdão de Jeová, a oferecer os novilhos de seus lábios, e a não mais buscar proteção em alianças militares e cavalos de guerra.

O retorno deles a Jeová resultará em cura, em ele os amar liberalmente e numa condição próspera sob a Sua bênção.

significa “Deus Semeará”, é aplicado de modo favorável ao povo, numa profecia de restauração. — 2:21-23.

Após o nascimento desses filhos, Gômer, aparentemente, abandonou Oseias em troca de seus amantes, mas não se diz que o profeta se divorciou dela. Evidentemente, mais tarde ela foi abandonada pelos amantes e caiu na pobreza e na escravidão, pois Oseias 3:1-3 parece indicar que o profeta comprou-a como se fosse escrava e acolheu-a de volta como esposa. Seu relacionamento com Gômer comparava-se ao de Jeová com Israel, dispondo-se Deus a acolher de volta seu povo errante, depois que este se arrependeu de seu adultério espiritual. — Os 2:16, 19, 20; 3:1-5.

Alguns peritos bíblicos acham que o casamento de Oseias é visionário, um transe, ou um sonho, que nunca se realizou. Contudo, o profeta não disse nem indicou que se tratava de uma visão, ou de um sonho. Outros acham que o casamento é uma alegoria ou parábola. Mas Oseias não usou terminologia simbólica ou figurada ao considerá-lo. Encarar isso como relato do casamento factual de Oseias com Gômer e da volta literal de Gômer ao profeta, dá força e significado à aplicação histórica e factual desses assuntos a Israel. Não distorce o claro relato bíblico, e harmoniza-se com o fato de Jeová ter escolhido Israel, com o subsequente adultério espiritual da nação, e seu retorno a Deus, quando o povo se arrependeu.

Estilo. O estilo de escrita de Oseias é conciso, até mesmo abrupto, às vezes. Há rápidas mudanças de pensamento. O livro contém expressões de grande sentimento e vigor, em forma de censura, avisos e exortações, bem como ternos apelos ao arrependimento. E contém excelentes figuras de linguagem. — Os 4:16; 5:13, 14; 6:3, 4; 7:4-8, 11, 12; 8:7; 9:10; 10:1, 7, 11-13; 11:3, 4; 13:3, 7, 8, 15; 14:5-7.

Canonicidade. O livro de Oseias é o primeiro na ordem dos chamados profetas menores nas Bíblias comuns em português, bem como nos antigos textos hebraicos e da *Septuaginta*. Jerônimo especificou que uma das divisões dos livros sagrados dos judeus era O Livro dos Doze Profetas, que por certo incluía o livro de Oseias para completar 12. Melito, do segundo século EC, deixou um catálogo incluindo esses livros, como também o fizeram Orígenes e outros.

Harmonia com Outros Livros da Bíblia. Este livro se harmoniza com os pensamentos expressos em outras partes da Bíblia. (Por exemplo, compare Os 6:1 com De 32:39; Os 13:6 com De 8:11-14; 32:15, 18.) O livro de Oseias fala de ocorrências registradas em outras partes das Escrituras, tais como incidentes envolvendo Jacó (Os 12:2-4, 12; Gên 25:26; 32:24-29; 29:18-28; 31:38-41), o Êxodo de Israel do Egito (Os 2:15; 11:1; 12:13), a infidelidade de Israel com relação a Baal de Peor (Os 9:10; Núm 25) e ter a nação pedido um rei humano (Os 13:10, 11; 1Sa 8:4, 5, 19-22).

Uso nas Escrituras Gregas Cristãs. Jesus Cristo citou duas vezes Oseias 6:6, usando as palavras: “Misericórdia quero, e não sacrifício.” (Mt 9:13; 12:7) Ele se referiu a Oseias 10:8 ao proferir o julgamento contra Jerusalém (Lu 23:30), e esta declaração foi usada em Revelação (Apocalipse) 6:16. Tanto Paulo como Pedro usaram Oseias 1:10 e 2:23. (Ro 9:25, 26; 1Pe 2:10) Paulo citou Oseias 13:14 (*LXX*) ao considerar a ressurreição, perguntando: “Morte, onde está a tua vitória? Morte, onde está o teu aguilhão?” — 1Co 15:55; compare também Os 14:2 com He 13:15.

Profecias Cumpridas. As palavras proféticas de Oseias 13:16 a respeito da queda de Samaria se cumpriram. A profecia de Oseias também mostrava que Israel seria abandonado por seus amantes entre as nações. (Os 8:7-10) Deveras, não foram de nenhuma ajuda quando Samaria foi destruída e os habitantes de Israel se tornaram cativos dos assírios, em 740 AEC. — 2Rs 17:3-6.

A profecia de Oseias predisse que Deus enviaria um fogo para dentro das cidades de Judá. (Os 8:14) No 14.º ano do reinado do Rei Ezequias, o rei assírio Senaqueribe “subiu . . . contra todas as cidades fortificadas de Judá e passou a tomá-las”. (2Rs 18:13) No entanto, Oseias também profetizou que Jeová salvaria Judá. (Os 1:7) Isto ocorreu quando Deus frustrou o planejado ataque de Senaqueribe contra Jerusalém, e o anjo de Jeová destruiu 185.000 homens do exército assírio numa só noite. (2Rs 19:34, 35) Mas um “fogo” muito mais desastroso sobreveio quando Jerusalém e as cidades de Judá foram destruídas pelo Rei Nabucodonosor, de Babilônia, em 607 AEC. — 2Cr 36:19; Je 34:6, 7.

Todavia, em harmonia com as profecias inspiradas de restauração, encontradas no livro de Oseias, um restante do povo de Judá e de Israel foi ajuntado e emergiu da terra do exílio, Babilônia, em 537 AEC. (Os 1:10, 11; 2:14-23; 3:5; 11:8-11; 13:14; 14:1-8; Esd 3:1-3) Paulo usou Oseias 1:10 e 2:23 para frisar a benignidade imerecida de Deus expressa para com os “vasos de misericórdia”, e Pedro também usou esses textos. Tais aplicações apostólicas mostram que as profecias também dizem respeito ao misericordioso ajuntamento de um restante espiritual, realizado por Deus. — Ro 9:22-26; 1Pe 2:10.

No livro de Oseias há também profecias messiânicas. Mateus aplicou as palavras de Oseias 11:1

("do Egito chamei o meu filho") ao menino Jesus, que foi levado ao Egito, porém, mais tarde, reconduzido a Israel. — Mt 2:14, 15.

OSSOS. Os ossos, compostos de tecidos vivos, formam a forte armação dos corpos dos vertebrados. Com estrutura por demais complexa para ser inteiramente entendida pelos cientistas, o homem é 'tecido' com um esqueleto de mais de 200 ossos e respectivos tendões conectivos. (Jó 10:11; Ec 11:5) Quilo por quilo, o osso é mais forte do que o aço, e sua construção é comparável à do concreto armado. De fato, ao descrever o "beemote", Jeová diz: "Seus ossos são tubos de cobre; seus ossos fortes são como barras de ferro forjado." (Jó 40:15, 18) Essa descrição se ajusta bem ao hipopótamo, sendo que os ossos de suas pernas curtas e vigorosas, e quadris reforçados, sustentam seu imponente peso de 2.300 a 3.600 kg.

A palavra hebraica comum para "osso" é *'é·tsem* (Gên 2:23); um sinônimo é *gé·rem.* (Pr 25:15) *O·sté·on* é o termo grego. — Jo 19:36.

Eva, a primeira mulher, foi formada duma costela retirada de Adão. Isto foi apropriado, em vista de que os ossos são a base do corpo, são inteiramente feitos de células vivas, e são formadores de glóbulos sanguíneos. Adão podia verdadeiramente dizer sobre Eva: "Esta, por fim, é osso dos meus ossos e carne da minha carne." Ela era a parenta mais próxima possível de Adão. (Gên 2:22, 23) Idêntica expressão é empregada várias vezes nas Escrituras para indicar parentesco bem próximo. — Gên 29:14; Jz 9:2; 2Sa 5:1; 19:12; 1Cr 11:1.

Comprovações Que Fortalecem a Fé. José sabia que se passaria bastante tempo antes de Deus conduzir Israel para fora do Egito e estabelecê-lo em Canaã. Com fé, como testemunho para Israel, ele ordenou que seus ossos fossem levados junto quando Israel partisse. (Gên 50:25; He 11:22) Israel manteve isto em mente e Moisés cumpriu tal injunção quando conduziu Israel para fora do Egito. (Êx 13:19) Os ossos de José foram por fim enterrados em Siquém, no terreno que Jacó comprara. — Jos 24:32.

Um milagre realizado (postumamente) com relação a Eliseu foi o retorno imediato à vida dum homem cujo cadáver fora lançado na sepultura de Eliseu, e que tocou nos ossos dele. Isto provava que era o poder de Deus, e não o de Eliseu, que realizara os milagres efetuados por Eliseu, e era uma forte comprovação ou selo de Deus quanto à genuinidade de seu fiel profeta. — 2Rs 13:20, 21.

Depois de sua ressurreição, Jesus apareceu a alguns de seus discípulos, que julgavam estar vendo um espírito. Para assegurar-lhes de quem ele era, Jesus disse: "Apalpai-me e vede, porque um espírito não tem carne e ossos assim como observais que eu tenho." (Lu 24:39) Não ter Jesus dito que ele era de carne e sangue tem levado alguns a dizer que ele tinha um corpo "espiritualizado" de carne e ossos, sem sangue. Não há base para tal argumento, pois os discípulos podiam ver que Jesus tinha ossos e carne, mas nenhum sangue escorria de seu corpo para que ele trouxesse isto à atenção deles. Assim, Jesus forneceu evidência, pela boca de 11 apóstolos e de outros que estavam reunidos com eles naquela ocasião, de que ele realmente fora ressuscitado para a vida e que os discípulos não sofriam nenhuma alucinação ao declararem a ressurreição dele.

Impureza. Sob a Lei dada mediante Moisés, a pessoa ficava religiosamente impura por sete dias caso tocasse num cadáver, no osso dum homem ou numa sepultura. (Núm 19:16) O Rei Josias combateu a adoração falsa enchendo de ossos humanos os lugares onde antes ficavam os postes sagrados da adoração pagã e queimando sobre os altares os ossos de sepulturas, tornando os altares aviltados e impróprios para uso. — 2Rs 23:14, 16, 19; 2Cr 34:5.

Uso Figurado. A Bíblia em suas referências aos ossos destaca quão literalmente vitais eles são para a saúde física da pessoa e figurativamente para a saúde espiritual. Os ossos formam a estrutura interior que dá sustentação ao corpo, e, como tal, são usados metaforicamente na Bíblia para representar o ser, especialmente conforme afetado por sentimentos e emoções profundos. Assim, diz-se que os ossos duma pessoa temerosa estão 'cheios de pavor'. (Jó 4:14) Os ossos podem tremer por causa de extremo desalento ou ficar "candentes por causa da sequidão" em virtude de doenças. (Je 23:9; Jó 30:30) O temor de Jeová é 'refrigério para os ossos'. (Pr 3:8) Diz-se que uma boa notícia "engorda os ossos", ou os enche de tutano, ou seja, revigora o corpo inteiro. (Pr 15:30) "Declarações afáveis são . . . uma cura para os ossos." (Pr 16:24) Por outro lado, sentimentos negativos podem ter um efeito prejudicial sobre o organismo da pessoa. "O espírito abatido resseca os ossos." (Pr 17:22) Diz-se que a esposa que age vergonhosamente é para seu marido "como podridão nos seus ossos". (Pr 12:4) Abrigar ciúme também pode ser física e espiritualmente destrutivo para a pessoa, de modo que "o ciúme é podridão para os ossos". — Pr 14:30.

Por causa da forte estrutura dos ossos, Provérbios 25:15 diz sobre o poder da paciência e das palavras bondosas em vencer a oposição rija e firme:

"Pela paciência se induz ao comandante, e a própria língua suave pode quebrar um osso."

Uso Profético. Na instituição da Páscoa, Jeová ordenou que o cordeiro (ou cabrito) fosse assado por inteiro e "não lhe deves quebrar nenhum osso". (Êx 12:46) Isto se cumpriu em Jesus Cristo, "o Cordeiro de Deus", que é o antitípico sacrifício pascoal. (Jo 1:29; 1Co 5:7) Jesus morreu na estaca de tortura. Os soldados vieram quebrar os ossos das pernas daqueles que haviam sido pregados na estaca naquele dia, como era costumeiro, a fim de apressar a morte deles. Eles quebraram as pernas dos dois malfeitores. No entanto, verificaram que Jesus já estava morto, de modo que não lhe quebraram as pernas, mas um dos soldados perfurou-lhe o lado com uma lança. — Jo 19:31-36; Sal 34:20.

Jeová deu a Ezequiel, em Babilônia, uma visão em que assemelhou Israel a ossos secos espalhados num vale. Na visão, à medida que Ezequiel profetizava aos ossos, estes miraculosamente se juntaram e surgiu carne sobre eles. Daí profetizou ao vento, e este trouxe fôlego aos seus corpos, de modo que se ergueram como um grande exército. Jeová explicou que a visão se aplicava a Israel, que, tragado no exílio babilônico, era como pessoas cuja esperança se havia desvanecido. (Ez 37:1-11) Similarmente, Jeremias assemelhou o rei da Assíria, que levou o reino de dez tribos para o exílio, e Nabucodonosor, rei de Babilônia, que levou Judá, a leões que devoraram o povo de Deus e roeram-lhe os ossos. (Je 50:17) Deus permitira isto por causa da apostasia de Israel. Mas Jeová iria lembrar-se deles e pôr neles o Seu espírito, o que os reavivaria e revitalizaria, e também os traria de volta para se fixarem na Terra Prometida. — Ez 37:12-14.

Depois de Jeová destruir Gogue e sua massa de gente, que subirão para atacar o povo de Jeová, haverá uma atividade contínua de "sete meses" para marcar os locais onde se encontram os ossos da multidão de Gogue e enterrá-los, para limpar a superfície da terra de toda a imundície e contaminação. — Ez 39:14-16.

Com referência à medula óssea (tutano), Jeová descreve simbolicamente as ricas bênçãos que trará a seu povo quando eliminar a morte, dizendo que fará para eles um banquete de "pratos bem azeitados, cheios de tutano". — Is 25:6; veja também TUTANO (MEDULA).

ÓSTRACO. Veja CACO.

OTNI [forma abreviada de Otniel]. Filho de Semaías e neto do coraíta Obede-Edom, designado como porteiro levita junto ao santuário. Otni e seus irmãos eram "governantes da casa de seu pai, . . . homens poderosos, capazes". — 1Cr 26:1, 4, 6-8, 15.

OTNIEL. Primeiro juiz nominalmente citado de Israel, depois de Josué. Otniel era "filho de Quenaz, irmão mais moço de Calebe". (Jz 1:13; 3:9; Jos 15:17) Ao passo que esta estrutura gramatical dá margem a que tanto Otniel como Quenaz sejam o irmão mais novo de Calebe, para harmonizar com outros textos Otniel tem de ser considerado sobrinho de Calebe, filho do irmão de Calebe, Quenaz. Assim, certas traduções rezam: "Otniel, filho de Quenaz, o irmão de Calebe, mais novo do que ele." (*ALA; BV*) Também, Calebe era "filho de Jefuné", portanto, não era filho de Quenaz, como Otniel. — Núm 32:12; 1Cr 4:15.

O casamento de Otniel com Acsa, filha de Calebe, foi resultado de sua vitória sobre a fortaleza cananeia de Debir. Calebe, pai de Acsa, prometera dá-la em casamento a quem conquistasse a cidade. (Jos 15:16-19; Jz 1:11-15) Otniel teve um filho chamado Hatate e estabeleceu uma família permanente na tribo de Judá. Anos depois foi escolhido um descendente dentre essa família para encabeçar um grupo de serviço de 24.000 homens, durante o reinado de Davi. — 1Cr 4:13; 27:1, 15.

A primeira opressão de reis estrangeiros contra Israel, por causa da desobediência, durou oito anos. Quando "começaram a clamar a Jeová por socorro", Ele suscitou Otniel para libertá-los. Com o espírito de Jeová sobre ele, Otniel derrotou Cusã-Risataim, "o rei da Síria", assumiu a supervisão geral e fazia decisões judiciais entre seus irmãos. — Jz 3:8-11.

OURO. O primeiro e mais frequentemente mencionado metal na Bíblia. (Gên 2:11) Desde o início tem sido um metal nobre, altamente estimado por causa de seu peso, raridade, brilho que não perde o lustre, tremeluzente beleza, ductibilidade e maleabilidade. Vários termos hebraicos referem-se a ouro; entre estes, *za·háv* (Êx 25:11), *hha·rúts* (Za 9:3), *ké·them* (Sal 45:9), *paz* ("ouro refinado"; Sal 19:10), *seghóhr* ("ouro puro"; Jó 28:15), e *'oh·fir* ("ouro de Ofir"; Jó 22:24). Os termos gregos *khry·sós* e *khry·sí·on,* das Escrituras Gregas Cristãs, são usados com referência a moedas, ornamentos e o metal em geral; são também usados em sentido metafórico. — Mt 10:9; 1Pe 3:3; Mt 2:11; 1Co 3:12.

A raridade do ouro lhe conferiu um valor monetário que o tornou útil como meio comercial de troca e como medida de riqueza e de preeminência. (Gên 13:2; 1Cr 21:25; Est 8:15) As moedas de ouro são, contudo, um invento posterior. A cor e o brilho do ouro, e sua resistência à oxidação ou

deslustre, tornam-no especialmente valioso para joias e ornamentos de todos os tipos. — Gên 24:22; 41:42; Jz 8:24-26; Sal 45:9, 13.

Quando encontrado em sua pureza nativa, em depósitos de cascalho e leitos de rio, o ouro pode ser facilmente separado e recuperado, devido a seu grande peso. O livro de Jó menciona operações de mineração e de refino. — Jó 28:1, 2, 6.

Usado no Tabernáculo e no Templo. A maleabilidade do ouro permite que seja moldado por batimento em incontáveis formatos. Na construção do tabernáculo, o ouro foi transformado em placas para revestimento e em folhas finas cortadas em fios que foram entremeados em certas roupas do sumo sacerdote. (Êx 25:31; 30:1-3; 37:1, 2; 39:2, 3) Foi similarmente empregado no templo construído por Salomão. (1Rs 6:21-35; 10:18; 2Cr 3:5-9) Ligas de ouro com outros metais para aumentar a sua dureza ampliam a sua utilidade. Este processo era também empregado no antigo Israel. — 1Rs 10:16; veja ELECTRO.

Usara-se grande quantidade de ouro no tabernáculo, sendo que o valor atual desse ouro é estimado em cerca de US$ 11.269.000. (Êx 25:10-40; 38:24) No entanto, em comparação com a quantidade de ouro utilizada, o tabernáculo do ermo era apenas uma miniatura do glorioso templo de Salomão. Davi reservara nada menos que 100.000 talentos de ouro para esse templo, avaliado hoje em mais de US$ 38.535.000.000. (1Cr 22:14) Os candelabros e os utensílios do templo — garfos, tigelas, bilhas, bacias, taças, etc. — foram feitos de ouro e de prata; alguns utensílios eram de cobre; os querubins do Santíssimo, o altar do incenso e até mesmo todo o interior da casa eram revestidos de ouro. — 1Rs 6:20-22; 7:48-50; 1Cr 28:14-18; 2Cr 3:1-13.

Os Rendimentos de Salomão. Enormes quantidades de ouro afluíram aos cofres de Salomão: do rei de Tiro (120 talentos), da rainha de Sabá (120 talentos), de tributos e taxas anuais, e por meio de sua própria frota mercante. Diz o relato: "O peso do ouro que chegou a Salomão num só ano ascendeu a seiscentos e sessenta e seis talentos de ouro [c. US$ 256.643.000]." Isto além das receitas provenientes de mercadores, governadores, e outros. — 1Rs 9:14, 27, 28; 10:10, 14, 15.

Ofir era um dos lugares de onde Salomão obtinha ouro excelente. Descobriu-se um fragmento de cerâmica, alegadamente do oitavo século AEC, que contém a seguinte inscrição: "Ouro de Ofir para *bet horon,* trinta siclos." — 1Rs 9:28; 10:11; Jó 28:16; veja OFIR.

O Destino Dado ao Ouro das Cidades Capturadas. Deus ordenara a Israel que as imagens esculpidas dos deuses-ídolos das nações fossem queimadas: "Não deves desejar a prata e o ouro sobre elas, nem tampouco tomá-lo para ti, para que não sejas enlaçado por ele; pois é algo detestável para Jeová, teu Deus. E não deves introduzir algo detestável na tua casa e realmente tornar-te algo devotado à destruição, igual a ele. Deves ter completa repugnância dele e absolutamente detestá-lo, porque é algo devotado à destruição." (De 7:25, 26) Por conseguinte, os ídolos e seus acessórios eram queimados e o ouro e a prata neles às vezes eram reduzidos a pó. — Êx 32:20; 2Rs 23:4.

Outros objetos de ouro e de prata nas cidades capturadas podiam ser levados, depois de serem passados pelo fogo para serem purificados. (Núm 31:22, 23) Jericó era uma exceção a isto, pois era as primícias da conquista de Canaã. Seu ouro e sua prata (exceto o dos ídolos) tinham de ser entregues aos sacerdotes, sendo destinados à utilização no santuário. — Jos 6:17-19, 24.

Sabedoria e Fé São Melhores do Que Ouro. Embora o ouro tenha grande valor, não pode, assim como outras riquezas materiais, dar vida a seus possuidores. (Sal 49:6-8; Mt 16:26), e não há quantidade de ouro que possa comprar a verdadeira sabedoria que provém de Jeová. (Jó 28:12, 15-17, 28) As suas leis, os seus mandamentos e a sua disciplina são muito mais desejáveis do que muito ouro refinado. (Sal 19:7-10; 119:72, 127; Pr 8:10) O ouro é impotente para livrar no dia da ira de Jeová. — Sof 1:18.

Os homens de sociedades materialistas ridicularizam a fé em Deus e chamam-na de nada prática. Não obstante, o apóstolo Pedro aponta para a inigualável durabilidade e o valor permanente da fé. Diz que a qualidade provada da fé duma pessoa tem valor muito maior do que o ouro, que pode suportar o fogo, mas pode desgastar-se e ser destruído por outros meios. Os cristãos têm de suportar várias provações que, às vezes, são duras, mas isto serve para fazer realçar a qualidade de sua fé. (1Pe 1:6, 7) A verdadeira fé pode suportar quaisquer testes.

Uso Simbólico. Jó falou do ouro como símbolo do materialismo, uma das coisas que ele sabia que tinha de evitar para agradar a Jeová. (Jó 31:24, 25) Por outro lado, a beleza, a preciosidade e a pureza do ouro excelente o tornam símbolo apropriado para se descrever a cidade santa, a Nova Jerusalém, e sua rua larga. — Re 21:18, 21.

A imagem do sonho de Nabucodonosor tinha cabeça de ouro, sendo o restante da imagem constituída de materiais menos preciosos. Daniel interpretou que as partes da imagem representam as potências mundiais, a cabeça de ouro sendo Nabucodonosor, isto é, a dinastia imperial de reis babi-

lônicos encabeçada por Nabucodonosor. (Da 2:31-33, 37-40) Babilônia é simbolizada similarmente como "um copo de ouro na mão de Jeová", útil para Ele como executor de Seus julgamentos sobre as nações. — Je 51:7.

No tabernáculo construído por Moisés, foi usado ouro nos compartimentos fechados — o Santo, onde os sacerdotes entravam e cumpriam seus deveres, e o Santíssimo, onde apenas o sumo sacerdote entrava. Visto que o Santíssimo, com a sua Arca do Pacto, de ouro, representava o céu, a morada de Deus, e visto que os sacerdotes, mas não os israelitas comuns, podiam entrar no Santo, essas coisas logicamente representavam coisas que têm a ver com os céus de Deus e com seu "sacerdócio real", isto é, os que recebem a chamada celestial, e sua atividade e deveres para com Deus. (1Pe 2:9; He 9:1-5, 9, 11, 12, 23-25; 3:1) Este sacerdócio é, pois, simbolicamente distinto do povo na terra a quem esse sacerdócio ministra.

Ao incentivar o jovem a servir a seu Criador enquanto ainda tem força e vigor, o sábio escritor de Eclesiastes diz que isto deve ser feito antes que "se esmague a tigela de ouro". Aparentemente ele se refere ao crânio, em forma de tigela, que contém o cérebro, cujo esmagamento privaria da vida o seu possuidor. — Ec 12:6, 7.

OUTEIRO. Veja OFEL.

OUVIDO. O órgão da audição, desenhado e criado por Jeová Deus. (Sal 94:9; Pr 20:12) O ouvido consiste em três partes: o ouvido externo, o ouvido médio e o ouvido interno. O ouvido médio é uma pequena câmara que começa com o tímpano e leva a um emaranhado de canais que constituem o ouvido interno. Além de sua função em relação com a audição, o ouvido interno tem também órgãos que têm que ver com o equilíbrio e o movimento. A posse de dois ouvidos é de grande ajuda para se localizar a fonte e a direção dos sons.

O ouvido humano detecta os sons numa faixa de frequência de cerca de 20 a 20.000 ciclos por segundo. Os ouvidos de muitos animais são sensíveis a tons de frequência maior, inaudíveis para o ouvido humano. A gama de energia sonora perceptível ao ouvido humano é notável. O som mais alto que o ouvido pode tolerar, sem perigo, é dois trilhões de vezes mais potente do que o som menos perceptível. O ouvido humano tem a máxima sensitividade que é prático ter, pois, se os ouvidos fossem mais aguçados, captariam os incessantes movimentos moleculares das próprias partículas de ar.

Visto que o Criador do ouvido pode ouvir, a Bíblia fala a respeito dele como tendo, simbolicamente, ouvidos. (Núm 11:18; Sal 116:1, 2) Por meio deste simbolismo, Jeová representa a si mesmo como tendo ouvidos abertos às orações, às petições e aos clamores do justo. (Sal 10:17; 18:6; 34:15; 130:2; Is 59:1; 1Pe 3:12) Ao passo que Ele ouve os murmúrios dos queixosos e a linguagem iníqua de seus inimigos (Núm 11:1; 2Rs 19:28), ele se recusa a ouvir seus angustiantes pedidos de socorro quando lhes sobrevém a execução do julgamento. (Ez 8:18) Embora as imagens-ídolos talvez tenham ouvidos esculpidos ou entalhados nelas, elas, naturalmente, não podem ouvir e são impotentes para receber ou responder às orações de seus adoradores. — Sal 115:6.

Uso Figurado. Na Bíblia, a palavra "ouvido" é usada mui vigorosamente, em sentido figurado, para representar o completo processo da audição. O termo é empregado com respeito à faculdade de ouvir e, daí, pesar a veracidade e o valor do que é dito. (Jó 12:11; 34:3) A maneira em que a expressão "dá ouvidos" ou 'inclina o ouvido' é usada indica que significa prestar atenção, visando agir de acordo com o que é ouvido. (Sal 78:1; 86:6; Is 51:4) 'Abrir-se-lhe o ouvido' significa que a pessoa obtém entendimento ou esclarecimento sobre um assunto. (Is 50:5) A expressão 'destapar o ouvido' pode ter-se originado do fato de que, nas terras orientais, a pessoa removeria parcialmente a cobertura para a cabeça de modo a ouvir mais claramente. Esta expressão, bem como a frase 'revelar ao ouvido', refere-se a se dar informações em particular, ou à revelação dum segredo ou de algo que previamente não era conhecido. — 1Sa 9:15; 20:2, 12, 13; 2Sa 7:27.

Um 'ouvido desperto' é aquele que fica atento. (Is 50:4) Tal ouvido talvez pertença à pessoa que anteriormente se situava entre os "surdos [espiritualmente], embora tenham ouvidos [literais]". (Is 43:8) A Bíblia descreve o justo como ouvindo a Deus, mas tapando seu ouvido para a iniquidade. (Is 33:15) Similarmente, a palavra grega para 'escutar' pode ter o sentido de 'prestar atenção a, entender, e agir concordemente', como quando Jesus Cristo disse: "Minhas ovelhas escutam a minha voz", e, "de modo algum seguirão a um estranho, mas fugirão dele, porque não conhecem a voz de estranhos". — Jo 10:27, 5.

Por outro lado, os ouvidos dos rebeldes são chamados de 'endurecidos' (*ALA*), ou "insensíveis". (Is 6:10; At 28:27) Tais iníquos são assemelhados à naja, que tapa seus ouvidos, recusando-se a escutar a voz do encantador. — Sal 58:4.

Jeová, por meio de seus servos, referiu-se aos israelitas obstinados e desobedientes como tendo 'ouvidos incircuncisos'. (Je 6:10; At 7:51) É como se

estivessem tapados com algo que impede a audição. São ouvidos que não foram abertos por Jeová, que dá ouvidos de entendimento e de obediência aos que o buscam, mas permite que a audição espiritual dos desobedientes fique obtusa. (De 29:4; Ro 11:8) O apóstolo Paulo predisse um tempo em que alguns que se diriam cristãos apostatariam da fé verdadeira, não desejando ouvir a verdade da Palavra de Deus, mas preferindo sentir "cócegas" nos ouvidos por meio de coisas que lhes agradassem, e, assim, dariam ouvidos a instrutores falsos. (2Ti 4:3, 4; 1Ti 4:1) Também, os ouvidos podem 'tinir' ouvindo notícias surpreendentes, especialmente notícias sobre calamidades. — 1Sa 3:11; 2Rs 21:12; Je 19:3.

Quando Saulo de Tarso foi cegado por uma luz sobrenatural, será que os homens que o acompanhavam ouviram a voz que ele ouviu?

Um exemplo em que o ouvir literal de um som e o ouvir com entendimento se contrastam, encontra-se no relato da conversão de Saulo de Tarso e na própria narrativa que mais tarde ele fez a respeito. (At 9:3-8; 22:6-11) O relato em Atos 9:7 diz que os homens que acompanhavam Saulo 'ouviram a voz' (*ALA*), ou "o som duma voz". (*NM*) Todavia, conforme registrado em Atos 22:9, Paulo (Saulo) diz que os homens que o acompanhavam não ouviram a voz. Quando se entende corretamente o que se diz nos dois versículos, não há contradição. A palavra grega para "voz" (*fo·né*) em Atos 9:7 é o caso genitivo (*fo·nés*) que tem, neste versículo, o sentido de apenas ouvir o que soa como uma voz — ouvir o som, mas não entender o significado. Em Atos 22:9 *fo·né* está no acusativo (*fo·nén*): os homens "não ouviram a voz" — eles ouviram o som de uma voz mas não distinguiram as palavras, o significado; eles não entenderam o que Jesus disse a Saulo, como Saulo entendeu. (At 9:4) Saber desse uso que a Bíblia faz da ideia de 'ouvir' em ambos os sentidos ajuda a esclarecer o que poderia parecer discrepância.

Na investidura do sacerdócio em Israel, ordenou-se a Moisés que tomasse parte do sangue do carneiro da investidura e a colocasse no lóbulo da orelha direita de Arão e de cada um dos filhos dele, bem como na mão direita e no pé direito, indicando que aquilo que ouvissem, o trabalho que fizessem e a forma como andassem deviam sofrer uma influência direta do que estava ocorrendo ali. (Le 8:22-24) Similarmente, no caso do leproso purificado, a Lei dizia que o sacerdote devia colocar parte do sangue do carneiro oferecido como oferta pela culpa, bem como parte do azeite oferecido, sobre o lóbulo da orelha direita do leproso. (Le 14:14, 17, 25, 28) Um arranjo de natureza comparável se encontra na provisão feita para o homem que desejasse continuar em escravidão a seu amo por tempo indefinido. Em tal caso, o escravo devia ser levado à ombreira da porta, e seu amo lhe furaria a orelha com uma sovela. Este sinal destacado, sendo feito no órgão da audição, representava evidentemente o desejo de tal escravo de prosseguir demonstrando obediente atenção ao seu amo. — Êx 21:5, 6.

A respeito da grande necessidade de o homem ouvir a Deus, no sentido de prestar estrita atenção e obediência às Suas palavras, como manda a Bíblia, em vez de ver a Deus, como alguns exigem, R. C. Dentan observa: "Na Bíblia, a palavra-chave para a reação do homem para com Deus é 'ouvir' em vez de 'ver' . . . Para as religiões de mistério a mais alta experiência religiosa era 'ver' o deus; mas para a Bíblia, onde a atitude religiosa básica é obediência à palavra divina, a ênfase é em 'ouvir' a Sua voz. O mais importante preceito da religião de Israel começa caracteristicamente: 'Ouve, ó Israel.' 'Quem é de Deus' não é o místico que teve uma visão, mas sim quem 'ouve as palavras de Deus' (João 8:47)." — *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete), editado por G. Buttrick, 1962, Vol. 2, p. 1; veja SURDEZ.

OVELHA. Um dos principais animais da vida pastoril. (Gên 24:35; 26:14) As ovelhas são ruminantes. Assim como se dá atualmente, a variedade predominante na antiga Palestina pode ter sido a ovelha de cauda grossa, que se distingue por sua destacada cauda gorda, que geralmente pesa cerca de 5 kg, ou mais. (Veja Êx 29:22; Le 3:9.) Em geral, as ovelhas eram brancas (Cân 6:6), embora houvesse também ovelhas marrom-escuras ou malhadas. (Gên 30:32) Numa sociedade pastoril, homens de grande riqueza, como Jó, possuíam milhares de ovelhas. (Jó 1:3, 16; 42:12) Os israelitas provavelmente mantinham alguns cordeiros como animais de estimação. — 2Sa 12:3; Je 11:19.

Sem pastor, as ovelhas domésticas ficam indefesas e temerosas. Perdem-se e espalham-se, e ficam totalmente à mercê de seus inimigos. (Núm 27:16, 17; Je 23:4; Ez 34:5, 6, 8; Miq 5:8) As ovelhas se deixam conduzir e seguem fielmente seu pastor. Podem aprender a reconhecer a voz dele e a atender apenas a ele. (Jo 10:2-5) Ilustrando isso, há um trecho de *Researches in Greece and the Levant* (Pesquisas na Grécia e no Levante), de J. Hartley (Londres, 1831, pp. 321, 322):

"Uma vez que se dirigiu minha atenção na noite passada para as palavras [em] João x. 3 . . . perguntei ao meu auxiliar se era comum na Grécia dar nome às ovelhas. Ele me disse que sim, e que as ovelhas obedecem o pastor quando este as chama pelo nome. Esta manhã tive a oportunidade de verificar se isso era verdade. Passando por um rebanho de ovelhas, fiz ao pastor a mesma pergunta que fizera ao meu auxiliar, e ele me deu a mesma resposta. Pedi-lhe então que chamasse uma de suas ovelhas. Ele fez isso, e ela no mesmo instante deixou o pasto e suas companheiras e correu até a mão do pastor, dando sinais de prazer, e com uma pronta obediência que eu jamais vira antes em qualquer outro animal. Dá-se o mesmo com as ovelhas neste país, *não seguem a um estranho, antes fogem dele* . . . O pastor me disse que muitas de suas ovelhas ainda eram ariscas; ainda não haviam aprendido o seu nome; mas que, por meio de ensino, todas elas aprenderiam." — Veja PASTOR.

As áreas antigamente propícias para a criação de ovelhas incluíam o Negebe (1Sa 15:7, 9), Harã (Gên 29:2-4), a terra de Midiã (Êx 2:16), a região montanhosa de Judá, onde se localizava a cidade de Carmelo (1Sa 25:2), a terra de Uz (Jó 1:1, 3), de Basã e Gileade (De 32:14; Miq 7:14).

As ovelhas eram fonte de numerosos produtos para os hebreus e outros povos. Dos chifres do carneiro, fabricavam-se receptáculos e buzinas. (Jos 6:4-6, 8, 13; 1Sa 16:1) Peles de ovelha às vezes serviam de vestimenta (He 11:37), e peles de carneiro tingidas de vermelho foram usadas na construção do tabernáculo. (Êx 26:14) A lã das ovelhas fornecia a fibra para o que provavelmente era o tecido mais comum para roupas. (Jó 31:20; Pr 27:26) As ovelhas eram um importante item do intercâmbio comercial (Ez 27:21), e eram até mesmo usadas no pagamento de tributo. (2Rs 3:4; 2Cr 17:11) Tanto o leite como a carne de ovelha eram itens de alimentação. (De 14:4; 32:14; 2Sa 17:29; Is 7:21, 22) A carne de carneiro e de cordeiro era saboreada regularmente por reis, governadores e outros. — 1Sa 8:17; 1Rs 4:22, 23; Ne 5:18; Am 6:4.

A carne era cozida ou assada. Para a Páscoa, assava-se por inteiro um cordeiro ou um cabrito de um ano, tendo-lhe sido removida a pele e limpos os órgãos internos. (Êx 12:5, 9) Quando uma ovelha era cozida, tirava-se primeiro a pele do animal e, daí, era dividido em pedaços. Às vezes partiam-se os ossos para liberar o tutano. Tanto a carne como os ossos eram cozidos numa panela grande. (Ez 24:3-6, 10; Miq 3:1-3) Uma vez cozida a carne, ela era removida da panela, e o caldo era servido em separado. (Veja Jz 6:19.) Servir carne de cordeiro a um visitante era um gesto de hospitalidade. — 2Sa 12:4.

A época da tosquia de ovelhas era aguardada ansiosamente, pois assemelhava-se a uma colheita. O acontecimento era acompanhado de banquetes e regozijo. — 1Sa 25:2, 11, 36; 2Sa 13:23, 24, 28.

A Lei mosaica proibia comer gordura de ovelha (Le 7:23-25), bem como abater uma ovelha e seu filhote no mesmo dia. (Le 22:28) Incluía também provisões para cuidar de assuntos relacionados com ovelhas desgarradas, e a perda, mutilação ou roubo de ovelhas. (Êx 22:1, 4, 9-13; De 22:1, 2) A obediência de Israel às leis de Deus determinava se seus rebanhos e manadas seriam abençoados ou amaldiçoados. — De 7:12, 13; 28:2, 4, 15, 18, 31, 51.

Desde os primeiros tempos ofereciam-se ovelhas em sacrifício. (Gên 4:2, 4; 22:7, 8, 13; Jó 42:8) Sob a Lei, todos os primogênitos dos cordeiros deviam ser sacrificados, mas não antes de atingirem pelo menos oito dias de vida. Para redimir um primogênito dos jumentos, devia ser oferecida uma ovelha. (Êx 34:19, 20; Le 22:27) Apresentavam-se carneiros como ofertas pela culpa (Le 5:15, 16, 18; 6:6), ofertas queimadas (Le 9:3; 16:3; 23:12) e sacrifícios de participação em comum (Le 9:4); e um carneiro serviu como oferta pela investidura do sacerdócio arônico. (Êx 29:22; Le 8:22-28) Diariamente, dois carneiros de um ano constituíam a oferta queimada contínua. (Êx 29:38-42) No início dos meses e em relação com as festividades anuais, além da oferta queimada contínua, sacrificavam-se carneiros e cordeiros. (Núm 28:11, 17-19, 26, 27; 29:1-38) O carneiro era uma modalidade tão destacada nas ofertas feitas por Israel que o profeta Samuel usou "a gordura de carneiros" como paralelo de "sacrifício". (1Sa 15:22) No entanto, às vezes podiam-se apresentar cordeiras como sacrifícios de participação em comum (Le 3:6), ofertas pelo pecado (Le 4:32; Núm 6:14) e ofertas pela culpa (Le 5:6).

Uso Profético e Figurado. Nas Escrituras, "ovelhas" não raro referem-se ao povo indefeso, inocente, e, às vezes, maltratado, de Jeová. (2Sa 24:17; Sal 44:11, 22; 95:7; 119:176; Mt 10:6, 16; Jo 21:16, 17; Ro 8:36) Sob pastores e líderes infiéis, os israelitas, quais ovelhas de Deus, sofreram grandemente. Por meio de seu profeta Ezequiel, Jeová apresenta um mui patético quadro de negligência: "Não apascentais o próprio rebanho. Não fortalecestes as adoentadas, e não curastes a doentia, e não pensastes a quebrada, e não trouxestes de volta a dispersada, e não procurastes a perdida, porém, mantiveste-as em sujeição com severidade, sim, com tirania. E aos poucos foram espalhadas por não haver pastor, de modo que se tornaram

Abrigo de pastor junto a um redil cercado de pedras.

alimento de toda fera do campo." (Ez 34:3-5) Em contraste, as ovelhas de Jesus, tanto o "pequeno rebanho" como as "outras ovelhas" que seguem a sua direção, são bem cuidadas. (Lu 12:32; Jo 10:4, 14, 16; Re 7:16, 17) Jesus comparou os que fazem o bem para com o mínimo de seus irmãos a ovelhas, ao passo que os que se recusam a fazer isso ele assemelhou a cabritos. — Mt 25:31-45.

"Carneiros" às vezes representam pessoas, especialmente líderes opressivos duma nação que estejam destinados à destruição. (Je 51:40; Ez 39:18) Em Ezequiel 34:17-22, os carneiros, os cabritos e as ovelhas gordas representam os líderes infiéis de Israel, que se apropriavam do que havia de melhor e, daí, conspurcavam o que restava para as ovelhas magras e doentes, isto é, o povo oprimido, explorado e empurrado de um lado para o outro.

Jesus Cristo foi profeticamente mencionado como ovelha levada ao abate, e como ovelha que permanece muda diante de seus tosquiadores. (Is 53:7; At 8:32, 35; compare isso com 1Pe 2:23.) Por causa do papel sacrificial de Jesus, João, o Batizador, identificou-o como o "Cordeiro de Deus, que tira o pecado do mundo", e, no livro de Revelação (Apocalipse), o Filho de Deus é repetidas vezes chamado de "o Cordeiro". — Jo 1:29; Re 5:6; 6:16; 7:14, 17; 14:1; 17:14; 19:7.

A Potência Mundial Medo-Persa foi representada sob a figura dum carneiro com dois chifres de altura desigual. O chifre maior evidentemente representava a ascendência dos reis persas. (Da 8:3-7, 20) Em Revelação 13:11, mostra-se a fera que procedeu da terra tendo dois chifres como um cordeiro, o que sugeriria aparente inofensibilidade. Similarmente, Jesus falou dos falsos profetas como lobos em pele de ovelha, portanto perigosos, embora aparentando ser inofensivos. — Mt 7:15.

É aparentemente ao tremor do monte Sinai, quando Jeová deu a Lei a Israel (Êx 19:18), que se referem as palavras figurativas 'montes saltitaram como carneiros'. — Sal 114:4-6; compare isso com Sal 29:5, 6; 68:8.

Ovelha Selvática. A palavra hebraica *te'óh* tem sido diversificadamente traduzida por "antílope" (*Al, ALA, CBC*), "boi silvestre" (*Tr*), "búfalo" (*So*) e "gazela" (*Ro*). No entanto, o *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento), de Koehler e Baumgartner (Leiden, 1958, p. 1016), dá "ovelha selvática" como possível tradução, e é assim traduzida em Deuteronômio 14:5 e em Isaías 51:20.

As ovelhas selváticas se distinguem das ovelhas domésticas pela sua pelagem externa, que é de pelame grosso, em vez de lã. A variedade de ovelha selvática que se acha agora geograficamente mais próxima da Palestina é a ovelha selvática armênia (*Ovis gmelini*), encontrada nas cordilheiras da Ásia Menor e na parte oriental do Irã. O carneiro desta variedade mede menos de 90 cm de altura na espádua.

OVELHAS, APRISCO DAS. Cercado ao qual as ovelhas eram geralmente trazidas para passar a noite, a fim de protegê-las de ladrões e de animais predadores. Embora também se usassem cavernas e outros abrigos naturais, os apriscos de ovelhas não raro eram redis permanentes, com muros de pedra (Núm 32:16; 1Sa 24:3; Sof 2:6) e uma entrada. (Jo 10:1) Como nos tempos mais recentes, os ramos de plantas espinhosas talvez cobrissem os muros de pedra. Talvez houvesse também

construções baixas e achatadas, no lado protegido do cercado, onde as ovelhas eram abrigadas das intempéries. Ao passo que os rebanhos de diversos pastores talvez fossem abrigados no mesmo aprisco, não havia perigo de confusão. As ovelhas só atendiam a voz de seu respectivo pastor. Um porteiro guardava a entrada do aprisco, e o abria para os pastores de manhã. — Jo 10:2-4.

OVELHAS, PORTA DAS. Veja PORTA, PORTÃO.

OZEM.

1. Quarto dos filhos alistados de Jerameel, da tribo de Judá. — 1Cr 2:25.

2. Sexto filho de Jessé mencionado por nome, e um dos irmãos mais velhos de Davi; tribo de Judá. — 1Cr 2:13, 15.

OZNI [possivelmente uma forma abreviada de Azanias]. Filho de Gade e fundador da família tribal dos oznitas, computados no segundo recenseamento de Israel no ermo. (Núm 26:15, 16) Ozni é chamado de Esbom na primeira lista dos filhos de Gade, alguns dos nomes destes sendo escritos de maneira um pouco diferente em Números. — Gên 46:16.

OZNITAS [De (Pertencentes a) Ozni]. Família da tribo de Gade, fundada por Ozni. — Núm 26:15, 16.

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PÁ. Implemento de escavação, de cabo comprido. Pás de cobre eram utilizadas no tabernáculo para a remoção das cinzas do altar das ofertas queimadas. (Êx 27:1-3; 38:3; Núm 4:14) Serviam para o mesmo objetivo as pás de cobre que Hirão, o artesão hebreu-fenício, fez para serem usadas no templo construído por Salomão. (1Rs 7:13, 14, 40, 45) Estas se achavam entre os utensílios do templo que os babilônios levaram em 607 AEC. — 2Rs 25:8, 14; Je 52:18.

Usavam-se pás, talvez de madeira, para joeirar cereal. (Is 30:24) A ampla pá de joeirar era utilizada na eira para pegar o cereal trilhado e lançá-lo ao ar contra o vento, que levava embora o refugo, tal como a palha, e permitia que o cereal caísse de novo na eira. João, o Batizador, descreveu profeticamente o Messias como tendo na mão uma figurativa pá de joeirar, com a qual separaria o "trigo" da "palha" simbólicos. — Mt 3:1, 12; veja JOEIRAR.

PAARAI [possivelmente duma raiz que significa "escancarar"]. Arbita e um dos poderosos das forças militares de Davi. (2Sa 23:8, 35) Talvez seja o Naarai mencionado em 1 Crônicas 11:37, no que parece ser uma lista paralela.

PAATE-MOABE [Governador de Moabe]. Fundador duma família em Israel. Se ele era um oficial em Moabe, como seu nome talvez indique, isto se deu provavelmente na época em que Moabe estava sob o domínio de Judá. Contudo, ainda não se tem certeza se ele ocupava tal posição, visto que nada se diz sobre ele em base pessoal no registro das Escrituras.

Os descendentes de Paate-Moabe mencionados em Esdras e em Neemias são do período pós-exílico. Alguns deles compunham a segunda mais numerosa família que retornou com Zorobabel em 537 AEC. (Esd 2:1, 2, 6; Ne 7:11) Na época em que Esdras retornou em 468 AEC, acompanhado de mais descendentes de Paate-Moabe, alguns do primeiro grupo (ou seus descendentes) haviam tomado esposas estrangeiras, mas acataram a admoestação de Esdras de despedi-las. (Esd 8:1, 4; 10:30, 44) Outro componente dessa família, Hassube, ajudou Neemias a consertar o muro de Jerusalém, e um descendente ou representante deles também atestou com selo o acordo de fidelidade que foi firmado pouco depois. — Ne 3:11; 9:38; 10:1, 14.

PACIÊNCIA. Veja LONGANIMIDADE.

PACTO. Acordo entre duas ou mais pessoas para fazerem ou se refrearem de fazer alguma coisa; convênio; contrato. A palavra hebraica *beríth,* cuja etimologia é incerta, aparece mais de 280 vezes nas Escrituras Hebraicas; mais de 80 dessas ocorrências estão nos cinco livros de Moisés. Que seu significado básico é "pacto", comparável à nossa moderna palavra "contrato", vê-se de tabuinhas cuneiformes encontradas em 1927 em Qatna, antiga cidade não israelita ao SE de Hamate. "O conteúdo das duas tabuinhas [dentre as 15 encontradas] é simples. A tabuinha A contém uma lista de nomes . . . A tabuinha B é uma lista de provisões . . . Assim, a lista A é um *convênio* no qual os homens em questão . . . concordam em entrar no serviço de alguém ou a cumprir determinadas obrigações. A lista B, escrita pelo mesmo escriba, ilustra então a natureza do *convênio;* os homens deviam receber provisões especificadas como paga

por seus préstimos. . . . o conceito israelita de *b^erit,* 'pacto', era o tema central na teologia javista. Temos aqui a primeira ocorrência não bíblica, publicada, dessa palavra nos tempos antigos — não mais tarde do que o primeiro terço do século quatorze EC." — *Bulletin of the American Schools of Oriental Research* (Boletim das Escolas Americanas de Pesquisas Orientais), fevereiro de 1951, p. 22.

Em algumas traduções das Escrituras Gregas Cristãs, a palavra *di·a·thé·ke* é traduzida de modo variado como "pacto", "legado", "testamento" (*testamentum,* Vg). Contudo, a *Cyclopædia* de M'Clintock e Strong (1891) diz, sob "Pacto": "Parece, contudo, não haver necessidade alguma da introdução duma nova palavra [além de "pacto"] que transmita uma nova ideia. Visto que a Sept[uaginta] verte coerentemente [*berîth*] (que nunca significa *legado* ou *testamento,* mas sempre *pacto* ou *acordo*) por [*di·a·thé·ke*] em todo o A.T., pode-se naturalmente entender que, ao adotarem tal palavra, os escritores do N.T. pretendem transmitir a mesma ideia aos seus leitores, cuja maioria está familiarizada com o A.T. grego. . . . Ademais, na maioria dos casos, a mesma coisa que tem sido chamada de 'pacto' (*b^erîth*) no A.T. é mencionada no N.T. (e.g. 2Cor. iii, 14; Heb. vii, ix; Rev. xi, 19); ao passo que, no mesmo contexto, a mesma palavra e coisa em grego são, no inglês, [na *KJ*] às vezes representadas por 'pacto', e, às vezes, por 'testamento' (Heb. vii, 22; viii, 8-13; ix, 15)." — Veja também o apêndice da *NM,* pp. 1524, 1525.

Repetidas vezes no livro de Hebreus (He 7:22; 8:6, 8, 9, 10; 9:4, 15, 16, 17, 20), o escritor usa a palavra *di·a·thé·ke* com inegável referência a *pacto* no antigo sentido hebraico, chegando até a citar Jeremias 31:31-34 e a referir-se à "arca do pacto". Ao traduzir esses versículos de Jeremias, a *Septuaginta* grega usa *di·a·thé·ke* para a antiga *berîth* hebraica, significando "pacto". Além disso, Hebreus 9:20 cita Êxodo 24:6-8, onde se fala, inequivocamente, de um pacto.

Aplicação da Palavra. Os pactos sempre envolviam duas ou mais partes. Podiam ser *unilaterais* (nos quais só uma das partes era responsável pela execução dos termos) ou *bilaterais* (nos quais ambas as partes tinham termos a executar). Além dos pactos em que Deus é uma das partes, a Bíblia registra pactos feitos entre indivíduos, e entre tribos, nações ou grupos de pessoas. Violar um pacto era um grave pecado. — Ez 17:11-20; Ro 1:31, 32.

O termo "pacto" é aplicado a uma ordenança segura, tal como a relativa ao pão da proposição (Le 24:8), ou à criação de Deus, governada por Suas leis, como a sucessão imutável do dia e da noite (Je 33:20); é também empregado de modo figurado, como na expressão "pacto com a Morte". (Is 28:18) Jeová também fala sobre um pacto relacionado com os animais selváticos. (Os 2:18) O acordo matrimonial é chamado de pacto. (Mal 2:14) A expressão "donos (amos) de um pacto" tem o sentido de "confederados", como em Gênesis 14:13.

Efetivamente, qualquer promessa feita por Jeová é um pacto; com certeza será levada a cabo; pode-se contar confiantemente com o seu cumprimento. (He 6:18) Um pacto vigora enquanto seus termos operarem e a obrigação de cumpri-lo recair sobre uma ou ambas as partes. Os resultados ou as bênçãos advindas do pacto podem continuar, até mesmo para sempre.

Métodos de Ratificar um Pacto. Deus frequentemente era invocado como testemunha. (Gên 31:50; 1Sa 20:8; Ez 17:13, 19) Fazia-se um juramento. (Gên 31:53; 2Rs 11:4; Sal 110:4; He 7:21) Os homens, às vezes, providenciavam um sinal ou uma testemunha, tal como um presente (Gên 21:30), uma coluna ou um montão de pedras (Gên 31:44-54), ou davam nome a um lugar (Gên 21:31). Jeová usou um arco-íris em certo caso. (Gên 9:12-16) Um método usado era abater e dividir ao meio animais, fazendo os pactuantes passar entre as metades; deste costume procede a expressão idiomática hebraica 'cortar um pacto'. (Gên 15:9-11, 17, 18 n; Je 34:18 n, 19) Às vezes, a formação de alianças era acompanhada de festas. (Gên 26:28, 30) Uma refeição de participação em comum talvez fosse saboreada, como se fez em relação ao pacto da Lei. (Ob 7; Êx 24:5, 11) O pactuante superior talvez presenteasse a outra parte com algum artigo de sua vestimenta ou de suas armas. (1Sa 18:3, 4) Algumas nações pagãs seguiam o costume de beber o sangue um do outro ou sangue misturado com vinho (em violação da proibição de Deus dada a todas as pessoas, em Gênesis 9:4, e a Israel sob a Lei), e os pactuantes proferiam as mais fortes maldições sobre a parte que mais tarde viesse a violar o pacto.

A Bíblia usa a expressão "pacto de sal" para indicar a permanência e imutabilidade dum pacto. (Núm 18:19; 2Cr 13:5; Le 2:13) Entre os povos antigos, comerem sal juntos era um sinal de amizade e indicava duradoura fidelidade e lealdade; comer sal junto com os sacrifícios de participação em comum simbolizava lealdade perpétua.

Instrumentos de Escrita. Os Dez Mandamentos foram escritos em pedra pelo "dedo de Deus" (Êx 31:18; 32:16); Jeremias escreveu uma escritura, apôs um selo e tomou testemunhas (Je 32:9-15); descobriram-se tabuinhas de argila de povos antigos estabelecendo os termos de contra-

tos. Elas com frequência eram seladas dentro de invólucros de argila.

A Promessa Edênica. Jeová Deus, em Gênesis 3:15, declarou seu propósito de modo profético no jardim do Éden, na presença de Adão, de Eva e da "serpente".

Quanto à identidade dos envolvidos nesta promessa e profecia: A visão dada ao apóstolo João, em Revelação (Apocalipse) 12:9, informa-nos que a "serpente" é Satanás, o Diabo. A evidência indica que o "descendente [lit.: semente]" da "mulher", há muito aguardado pelos homens justos, identifica-se com o "descendente [semente]" de Abraão, Jesus Cristo. (Gál 3:16; Mt 1:1) A 'semente' seria ferida pela serpente no calcanhar. Jesus Cristo foi morto, ferimento este que não se mostrou permanente, contudo, pois Deus ressuscitou Jesus. Mas a 'semente', por sua vez, ferirá a cabeça da serpente, derrotando-a de forma permanente.

Quem é a "mulher" envolvida no pacto? Certamente não é Eva, que se tornou inimiga de Deus. Para derrotar, 'reduzir a nada', a criatura *espiritual,* Satanás, o Diabo, a 'semente' teria de ser, não humano, mas espiritual. (He 2:14) Jesus, ao nascer, era um Filho humano de Deus, mas, por ocasião do batismo de Jesus, Deus o reconheceu como Seu Filho, enviando sobre ele espírito santo. Jesus tornou-se então o Filho de Deus, *gerado pelo espírito.* (Mt 3:13-17; Jo 3:3-5) Mais tarde, ao ser ressuscitado, ele foi "vivificado no *espírito".* (1Pe 3:18) Então, quem era a "mãe", não do bebê humano Jesus, mas do Filho de Deus, gerado pelo espírito? O apóstolo Paulo diz que Abraão, Sara, Isaque, Agar e Ismael encenaram um drama simbólico, no qual Isaque representou aqueles que têm a esperança celestial, incluindo o próprio Paulo. Daí, Paulo diz que a "mãe" destes é "a Jerusalém de cima". Jesus Cristo chama a estes de "irmãos", indicando que têm a mesma mãe. (He 2:11) Isto fornece a base para identificar a "mulher" de Gênesis 3:15 com "a Jerusalém de cima". — Gál 4:21-29.

Os termos da promessa envolvem um lapso de tempo durante o qual a "serpente" produziria uma 'semente' e se desenvolveria inimizade entre as duas 'sementes'. Já se passaram cerca de 6.000 anos desde que tal promessa foi declarada. Pouco antes do Reinado Milenar de Cristo, a "serpente" será lançada no abismo de inatividade e, depois do fim dos mil anos, será aniquilada para sempre. — Re 20:1-3, 7-10; Ro 16:20.

O Pacto com Noé. Jeová Deus fez um pacto com Noé, que representava sua família, com respeito ao propósito de Jeová de preservar a vida humana e animal embora destruísse o mundo iníquo daqueles dias. (Gên 6:17-21; 2Pe 3:6) Noé começara a ter filhos depois de atingir os 500 anos. (Gên 5:32) Quando Deus revelou este propósito a Noé, seus filhos já eram adultos e estavam casados. Noé, de sua parte, devia construir a arca e abrigar nela sua esposa, seus filhos e suas noras, bem como animais e alimentos; Jeová preservaria alguma carne na terra, tanto do homem como dos animais. Ter Noé obedientemente cumprido os termos do pacto resultou em Jeová preservar a vida humana e animal. O pacto foi inteiramente cumprido em 2369 AEC, depois do Dilúvio, quando os homens e os animais de novo tinham condições de viver sobre o solo e reproduzir suas respectivas espécies. — Gên 8:15-17.

O Pacto do Arco-Íris. O pacto do arco-íris foi feito entre Jeová Deus e toda a carne (humana e animal), conforme representada por Noé e sua família, em 2369 AEC, nas montanhas de Ararate. Jeová declarou que jamais destruiria de novo toda a carne por meio dum dilúvio. O arco-íris foi então fornecido como sinal do pacto, que perdurará enquanto a humanidade viver sobre a terra, isto é, para sempre. — Gên 9:8-17; Sal 37:29.

O Pacto com Abraão. Pelo visto, o pacto com Abraão entrou em vigor quando Abrão (Abraão) atravessou o Eufrates rumo a Canaã. O pacto da Lei foi feito 430 anos depois. (Gál 3:17) Jeová falara com Abraão quando ele morava na Mesopotâmia, em Ur dos Caldeus, dizendo-lhe que viajasse para a terra que Deus lhe mostraria. (At 7:2, 3; Gên 11:31; 12:1-3) Êxodo 12:40, 41 (*LXX*) diz-nos que, no fim de 430 anos de morada no Egito e na terra de Canaã, "neste mesmo dia", saiu Israel, que estivera em escravidão no Egito. O dia em que foram libertados do Egito foi 14 de nisã de 1513 AEC, a data da Páscoa. (Êx 12:2, 6, 7) Isto pareceria indicar que Abraão atravessou o rio Eufrates a caminho de Canaã em 14 de nisã de 1943 AEC, e, evidentemente, foi então que o pacto abraâmico passou a vigorar. Deus apareceu novamente a Abraão, depois de este ter viajado em Canaã e chegado a Siquém, e ampliou sua promessa, dizendo: "Vou dar esta terra à tua *descendência",* desta forma indicando que este pacto estava relacionado com a promessa feita no Éden, e revelando que a 'semente' seguiria um curso humano, isto é, viria através duma linhagem humana. (Gên 12:4-7) Outras ampliações foram mais tarde expressas por Jeová, conforme registradas em Gênesis 13:14-17; 15:18; 17:2-8, 19; 22:15-18.

As promessas do pacto foram transmitidas à posteridade de Abraão mediante Isaque (Gên 26:2-4) e Jacó. (Gên 28:13-15; 35:11, 12) O apóstolo Paulo diz que Cristo (como o primário) e os em união com Cristo são a verdadeira 'semente'. — Gál 3:16, 28, 29.

Deus revelou o objetivo e as realizações do pacto abraâmico, dizendo que por meio de Abraão viria a semente da promessa; esta semente tomaria posse do portão dos seus inimigos; a semente de Abraão por meio de Isaque seria numerosa, inumerável para o homem naquele tempo; o nome de Abraão se tornaria grande; a semente possuiria a Terra da Promessa; todas as famílias da terra abençoariam a si mesmas por meio da semente. (Veja os textos acima, de Gênesis.) Houve um cumprimento literal destas coisas, que eram típicas do cumprimento maior por meio de Cristo. Paulo fornece informações adicionais sobre a natureza simbólica e profética dos termos deste pacto ao dizer que Abraão, Sara, Isaque, Agar e Ismael encenaram um drama simbólico. — Gál 4:21-31.

O pacto abraâmico é um "pacto por tempo indefinido". Seus termos exigem que vigore até que se tenha consumado a destruição de todos os inimigos de Deus e a bênção das famílias da terra. — Gên 17:7; 1Co 15:23-26.

Ao considerar os pactos abraâmico e da Lei, Paulo declarou o princípio de que "não há mediador onde apenas uma pessoa está envolvida" e então acrescentou que "Deus é apenas um". (Gál 3:20; veja MEDIADOR.) Jeová fez o pacto com Abraão unilateralmente. Tratava-se, na verdade, duma promessa, e Jeová não estabeleceu condições que Abraão tivesse de satisfazer a fim de que a promessa fosse cumprida. (Gál 3:18) Assim, não se usou nenhum mediador. Por outro lado, o pacto da Lei era bilateral. Foi feito entre Jeová e a nação de Israel, tendo a Moisés como mediador. Os israelitas concordaram com os termos do pacto, fazendo uma promessa sagrada de obedecer à Lei. (Êx 24:3-8) Este pacto posterior não invalidou o pacto abraâmico. — Gál 3:17, 19.

O Pacto da Circuncisão. O pacto da circuncisão foi feito em 1919 AEC, quando Abraão tinha 99 anos. Jeová fez esse pacto com Abraão e seus descendentes naturais; todos os varões da casa, incluindo os escravos, deviam ser circuncidados; quem quer que se recusasse a isto devia ser decepado do seu povo. (Gên 17:9-14) Mais tarde, Deus declarou que o residente forasteiro que desejasse comer a Páscoa (alguém que desejasse tornar-se adorador de Jeová, junto com Israel) teria de circuncidar os varões de sua casa. (Êx 12:48, 49) A circuncisão servia como selo da justiça que Abraão tinha pela fé, enquanto se achava no estado incircunciso, e era um sinal físico da relação pactuada dos descendentes de Abraão, mediante Jacó, com Jeová. (Ro 4:11, 12) Deus reconheceu a circuncisão até o fim do pacto da Lei, em 33 EC. (Ro 2:25-28; 1Co 7:19; At 15) Embora a circuncisão física fosse feita sob a Lei, Jeová repetidas vezes mostrou que estava mais preocupado com o seu significado simbólico, aconselhando Israel a 'circuncidar o prepúcio de seus corações'. — De 10:16; Le 26:41; Je 9:26; At 7:51.

O Pacto da Lei. O pacto da lei entre Jeová e a nação do Israel natural foi feito no terceiro mês depois de este partir do Egito, em 1513 AEC. (Êx 19:1) Tratava-se dum pacto nacional. O israelita natural já se achava, por nascimento, no pacto da Lei e, assim, gozava desta relação especial com Jeová. A Lei existia em forma de código, estava disposta de maneira ordeira, e seus estatutos achavam-se agrupados. A Lei, transmitida por meio de anjos, pela mão de um mediador, Moisés, entrou em vigor com o sacrifício de animais (no lugar de Moisés, o mediador, ou "pactuante") no monte Sinai. (Gál 3:19; He 2:2; 9:16-20) Naquela oportunidade, Moisés aspergiu sobre o altar a metade do sangue dos animais sacrificados, daí, leu o livro do pacto para o povo, que concordou em ser obediente. Depois disso, ele aspergiu o sangue sobre o livro e sobre o povo. (Êx 24:3-8) Sob a Lei, estabeleceu-se um sacerdócio na casa de Arão, da família de Coate, da tribo de Levi. (Núm 3:1-3, 10) O sumo sacerdócio era transmitido por herança de Arão a seus filhos, Eleazar em sucessão a Arão, Fineias em sucessão a Eleazar, e assim por diante. — Núm 20:25-28; Jos 24:33; Jz 20:27, 28.

Os termos do pacto da Lei eram que, se os israelitas guardassem o pacto, seriam um povo para o nome de Jeová, um reino de sacerdotes e uma nação santa, com Sua bênção (Êx 19:5, 6; De 28:1-14); caso violassem o pacto, seriam amaldiçoados. (De 28:15-68) Seus objetivos eram: tornar manifestas as transgressões (Gál 3:19); conduzir os judeus a Cristo (Gál 3:24); servir como sombra das boas coisas vindouras (He 10:1; Col 2:17); proteger os judeus da religião falsa, pagã, e preservar a adoração verdadeira de Jeová; proteger a linhagem da semente prometida. Adicionado ao pacto feito com Abraão (Gál 3:17-19), organizava a nação-descendente natural de Abraão por meio de Isaque e Jacó.

O pacto da Lei estendia benefícios a outros que não eram do Israel natural, pois eles podiam tornar-se prosélitos, ser circuncidados, e podiam obter muitos dos benefícios da Lei. — Êx 12:48, 49.

Como se tornou "obsoleto" o pacto da Lei?

Entretanto, o pacto da Lei tornou-se, em certo sentido, "obsoleto" quando Deus anunciou, mediante o profeta Jeremias, que haveria um novo pacto. (Je 31:31-34; He 8:13) Em 33 EC, o pacto da

Lei foi cancelado à base da morte de Cristo na estaca de tortura (Col 2:14), sendo substituído pelo novo pacto. — He 7:12; 9:15; At 2:1-4.

O Pacto com a Tribo de Levi. Jeová fez um pacto com a tribo de Levi, para que a tribo inteira fosse reservada a fim de constituir a organização de serviço do tabernáculo, incluindo o sacerdócio. Isto se deu no ermo de Sinai, em 1512 AEC. (Êx 40:2, 12-16; Mal 2:4) Arão e seus filhos, da família de Coate, deviam ser sacerdotes, as demais famílias de Levi cuidando dos outros deveres, tais como montar o tabernáculo, transportá-lo e outras coisas. (Núm 3:6-13; cap. 4) Mais tarde, eles serviram de modo similar no templo. (1Cr 23) As cerimônias de investidura do sacerdócio foram realizadas de 1-7 de nisã de 1512 AEC, e eles começaram a servir em 8 de nisã. (Le caps. 8, 9) Os levitas não tinham herança na terra, mas recebiam dízimos das outras tribos, e tinham cidades nas quais morar encravadas em território de outras tribos. (Núm 18:23, 24; Jos 21:41) Por causa do zelo de Fineias pela devoção exclusiva a Jeová, Deus fez com ele um pacto de paz, um pacto para o sacerdócio por tempo indefinido para ele e sua descendência. (Núm 25:10-13) O pacto com Levi continuou em vigor até o fim do pacto da Lei. — He 7:12.

O Pacto com Israel em Moabe. Pouco antes de Israel entrar na Terra da Promessa, em 1473 AEC, Jeová fez um pacto com o Israel natural em Moabe. (De 29:1; 1:3) Grande parte da Lei foi ali repetida e explicada por Moisés. A finalidade desse pacto era incentivar a fidelidade a Jeová, bem como fazer ajustes e delinear certas leis necessárias para os israelitas, ao passarem de uma vida de peregrinação para uma vida estabelecida na terra. (De 5:1, 2, 32, 33; 6:1; compare Le 17:3-5 com De 12:15, 21.) Este pacto findou com a abolição do pacto da Lei, pois era parte integrante da Lei.

O Pacto com o Rei Davi. O pacto com Davi foi feito em algum tempo durante o reinado de Davi em Jerusalém (1070-1038 AEC), as partes sendo Jeová e Davi, como representante de sua família. (2Sa 7:11-16) Os termos deste pacto eram os de que um filho da linhagem de Davi possuiria o trono para sempre e que este filho edificaria uma casa para o nome de Jeová. O propósito de Deus, neste pacto, era fornecer uma dinastia régia aos judeus; dar a Jesus, como o herdeiro de Davi, o direito legal ao trono de Davi, o "trono de Jeová" (1Cr 29:23; Lu 1:32); e fornecer a identificação de Jesus como o Messias. (Ez 21:25-27; Mt 1:6-16; Lu 3:23-31) Este pacto não incluía um sacerdócio; o sacerdócio levítico servia junto com os reis da linhagem de Davi; o sacerdócio e a realeza eram estritamente separados, sob a Lei. Visto que Jeová reconhece esta realeza e opera mediante ela para sempre, o pacto tem duração eterna. — Is 9:7; 2Pe 1:11.

O Pacto para Ser Sacerdote à Maneira de Melquisedeque. Este pacto acha-se expresso no Salmo 110:4, e o escritor do livro bíblico de Hebreus o aplica a Cristo, em Hebreus 7:1-3, 15-17. É um pacto feito por Jeová apenas com Jesus Cristo. Pelo visto, Jesus referiu-se a ele ao fazer o pacto para um reino com seus seguidores. (Lu 22:29) Pelo juramento de Jeová, Jesus Cristo, o Filho celestial de Deus, seria sacerdote à maneira de Melquisedeque. Melquisedeque foi rei e sacerdote de Deus na terra. Jesus Cristo teria os cargos tanto de Rei como de Sumo Sacerdote, não na terra, mas no céu. Ele foi investido de forma permanente nesses cargos depois de sua ascensão ao céu. (He 6:20; 7:26, 28; 8:1) O pacto dura para sempre, visto que Jesus atuará, sob a direção de Jeová, como Rei e Sumo Sacerdote para sempre. — He 7:3.

O Novo Pacto. Jeová predisse o novo pacto, mediante o profeta Jeremias, no sétimo século AEC, declarando que não seria como o pacto da Lei, que Israel violara. (Je 31:31-34) Na noite antes de sua morte, em 14 de nisã de 33 EC, quando estabeleceu a celebração da Refeição Noturna do Senhor, Jesus Cristo anunciou o novo pacto, a ser validado por seu sacrifício. (Lu 22:20) No 50.º dia a contar de sua ressurreição, e 10 dias depois de ter ascendido para seu Pai, ele derramou o espírito santo, que recebera de Jeová, sobre os seus discípulos reunidos num quarto de andar superior em Jerusalém. — At 2:1-4, 17, 33; 2Co 3:6, 8, 9; He 2:3, 4.

As partes do novo pacto são Jeová, de um lado, e o "Israel de Deus", os gerados pelo espírito em união com Cristo, que constituem sua congregação ou corpo, do outro lado. (He 8:10; 12:22-24; Gál 6:15, 16; 3:26-28; Ro 2:28, 29) O novo pacto entra em operação com o sangue derramado (o sacrifício da vida humana) de Jesus Cristo, cujo valor foi apresentado a Jeová depois da ascensão de Jesus para o céu. (Mt 26:28) Quando a pessoa é escolhida por Deus para a chamada celestial (He 3:1), Deus introduz tal pessoa em Seu pacto baseado no sacrifício de Cristo. (Sal 50:5; He 9:14, 15, 26) Jesus Cristo é o Mediador do novo pacto (He 8:6; 9:15) e o Descendente primário de Abraão. (Gál 3:16) Por ser o mediador do novo pacto, Jesus ajuda os que se acham nesse pacto a tornar-se parte da *verdadeira* semente de Abraão (He 2:16; Gál 3:29), por meio do perdão dos pecados deles.

Jeová os declara justos. — Ro 5:1, 2; 8:33; He 10:16, 17.

Estes irmãos de Cristo, gerados pelo espírito e ungidos, tornam-se subsacerdotes do Sumo Sacerdote, um "sacerdócio real". (1Pe 2:9; Re 5:9, 10; 20:6) Eles realizam uma obra sacerdotal, um "serviço público" (Fil 2:17), e são chamados de "ministros dum novo pacto". (2Co 3:6) Estes chamados têm de seguir de perto, fielmente, os passos de Cristo, até entregarem sua vida na morte; Jeová fará deles então um reino de sacerdotes, tornando-os partícipes da natureza divina, e os recompensará com imortalidade e incorrupção, como coherdeiros de Cristo nos céus. (1Pe 2:21; Ro 6:3, 4; 1Co 15:53; 1Pe 1:4; 2Pe 1:4) O objetivo desse pacto é tirar um povo para o nome de Jeová, como parte da 'semente' de Abraão. (At 15:14) Eles se tornam a "noiva" de Cristo e são o grupo de pessoas a quem Cristo introduz num pacto para o Reino, a fim de governarem com Ele. (Jo 3:29; 2Co 11:2; Re 21:9; Lu 22:29; Re 1:4-6; 5:9, 10; 20:6) O objetivo do novo pacto exige que continue em operação até que todos os do "Israel de Deus" sejam ressuscitados para a imortalidade nos céus. Quando isso acontecer, os benefícios desse pacto serão eternos. Por isso, ele pode ser chamado de "pacto eterno". — He 13:20.

O Pacto de Jesus com os Seus Seguidores. Na noite de 14 de nisã de 33 EC, depois de celebrar a Refeição Noturna do Senhor, Jesus fez este pacto com seus apóstolos fiéis. Aos 11 apóstolos fiéis, ele prometeu que se sentariam em tronos. (Lu 22:28-30; compare isso com 2Ti 2:12.) Mais tarde, mostrou que esta promessa se estendia a todos os 'vencedores' gerados pelo espírito. (Re 3:21; veja também Re 1:4-6; 5:9, 10; 20:6.) No dia de Pentecostes, ele inaugurou este pacto com eles ungindo com espírito santo os discípulos que estavam no quarto de andar superior, em Jerusalém. (At 2:1-4, 33) Aqueles que permanecessem com ele em provações, tendo uma morte semelhante à dele (Fil 3:10; Col 1:24), reinariam com ele, compartilhando do seu governo do Reino. Tal pacto continua vigorando para sempre entre Jesus Cristo e estes reis associados. — Re 22:5.

Vários Outros Pactos. (a) Josué e os maiorais de Israel com os habitantes da cidade de Gibeão, para permitir que estes continuassem vivos. Embora fossem cananeus amaldiçoados, a quem os israelitas deviam destruir, mesmo assim um pacto era considerado tão obrigatório que se permitiu que os gibeonitas continuassem vivos, mas a maldição foi executada por se fazer deles apanhadores de lenha e puxadores de água para a assembleia de Israel. (Jos 9:15, 16, 23-27) (b) Josué, com Israel, para servirem a Jeová. (Jos 24:25, 26) (c) Os anciãos de Gileade com Jefté, em Mispá, para torná-lo o cabeça dos habitantes de Gileade, caso Jeová lhe concedesse vitória sobre os amonitas. (Jz 11:8-11) (d) Entre Jonatã e Davi. (1Sa 18:3; 23:18) (e) Jeoiada, o sacerdote, com os chefes da escolta cariana e dos batedores. (2Rs 11:4; 2Cr 23:1-3) (f) Israel com Jeová, para mandar embora as esposas estrangeiras. (Esd 10:3) (g) De Jeová para dar seu servo como um pacto do (para o) povo. (Is 42:6; 49:8) (h) Davi com todos os anciãos de Israel, em Hébron. (1Cr 11:3) (i) Um pacto do povo, durante o reinado de Asa, para buscarem a Jeová de todo o coração e alma. (2Cr 15:12) (j) Josias com Jeová, para guardar os mandamentos de Jeová, segundo a Lei. (2Cr 34:31) (k) Os "fanfarrões" que governavam Jerusalém pensavam erroneamente que estavam seguros num "pacto com a Morte". — Is 28:14, 15, 18.

PADÃ [possivelmente: Planície (Baixada)]. Forma abreviada de "Padã-Arã" (Gên 35:9; 48:7); pelo visto, o mesmo que "o campo da Síria [Arã]". (Gên 28:6, 7; Os 12:12) Padã era uma região ao redor da cidade de Harã, no norte da Mesopotâmia. (Gên 28:7, 10; 29:4) Embora alguns considerem Padã e Arã-Naaraim como idênticas, parece mais provável que Padã era parte de Arã-Naaraim. (Gên 24:10 n; 25:20 n) Pode-se concluir isto do fato de que Arã-Naaraim incluía território montanhoso, algo que não podia dar-se com Padã, se o significado de seu nome é corretamente entendido como "planície", "baixada". — Núm 23:7 n; De 23:4 n.

O patriarca Abraão residiu temporariamente em Harã, que se situava em Padã. (Gên 12:4; 28:7, 10) Mais tarde, seu filho Isaque e, depois, seu neto Jacó tomaram esposas de entre a descendência dos parentes dele ali. (Gên 22:20-23; 25:20; 28:6) O próprio Jacó passou 20 anos em Padã a serviço de seu sogro, Labão. (Gên 31:17, 18, 36, 41) Enquanto ali, ele tornou-se pai de Diná e de 11 filhos varões. (Gên 29:20–30:24) Seu 12.º filho, Benjamim, nasceu em Canaã. — Gên 35:16-18, 22-26; 46:15; 48:7.

PADÃ-ARÃ. Veja PADÃ.

PADEIRO. Veja COZER (ASSAR), PADEIRO.

PADOM [duma raiz que significa "redimir"]. Cabeça paterna duma família de netineus. "Os filhos de Padom" retornaram com Zorobabel do exílio babilônico. — Esd 2:1, 2, 43, 44; Ne 7:46, 47.

PÃES DA APRESENTAÇÃO. Veja PÃES DA PROPOSIÇÃO.

PÃES DA PROPOSIÇÃO. Doze pães redondos que eram colocados sobre uma mesa existente no compartimento Santo do tabernáculo ou do templo e que eram substituídos por outros, frescos, todo sábado. (Êx 35:13; 39:36; 1Rs 7:48; 2Cr 13:11; Ne 10:32, 33) A designação literal hebraica para o pão da proposição é "pão da face". A palavra para "face" às vezes indica "presença" (2Rs 13:23), e, assim, os pães da proposição ficavam em frente à face de Jeová, como uma oferta diante dele constantemente. (Êx 25:30, n) O pão da proposição também é mencionado como "pão de pilha" (2Cr 2:4), "pães da apresentação" (Mr 2:26) e, simplesmente, os "pães" (He 9:2).

Os coatitas eram responsáveis de assar os pães da proposição "de sábado em sábado", bem como de transportá-los quando o tabernáculo mudava. (Núm 4:7; 1Cr 9:32) Cada um dos 12 pães de forma anular era feito de dois gômores (0,2 dum efa; igual a 4,4 l) de flor de farinha, e segundo Josefo não se usava fermento. (*Jewish Antiquities* [Antiguidades Judaicas], III, 142 [vi, 6]) No sábado, os pães velhos eram removidos da mesa dos pães da proposição no lado N do Santo (Êx 26:35) e substituídos por 12 novos. Os pães eram dispostos em duas pilhas que consistiam de seis pães ou camadas cada uma. Colocava-se olíbano puro em cada pilha. Segundo a tradição judaica, o olíbano era colocado em vasos de ouro e não diretamente sobre os pães. Quando os pães da proposição eram removidos, no sábado, diz-se que o olíbano era queimado sobre o altar. — Le 24:5-8.

Os pães velhos eram algo santíssimo, tendo ficado no Santo, perante Jeová, por uma semana, e deviam ser comidos pelos sacerdotes arônicos num lugar santo, evidentemente em alguma parte do recinto do santuário. (Le 24:9) Só há um caso registrado na história bíblica a respeito do uso dos pães velhos por pessoas não arônicas. Quando Davi fugia de Saul, ele solicitou de Aimeleque, o sumo sacerdote, pão para si e seus homens. Visto que Aimeleque não possuía nenhum "pão comum", ele deu a Davi pães da proposição que haviam sido substituídos. O sumo sacerdote, porém, crendo que Davi estava numa missão para o rei, fez isto só depois de lhe ser assegurado que Davi e seus homens estavam cerimonialmente puros. (1Sa 21:1-6) Jesus Cristo referiu-se a este incidente quando os fariseus objetaram a que seus discípulos arrancassem espigas de cereal no sábado. — Mt 12:3-7; Lu 6:1-4.

PÃES NÃO FERMENTADOS, FESTIVIDADE DOS. Veja FESTIVIDADE DOS PÃES NÃO FERMENTADOS.

PAFOS. Cidade situada na costa O da ilha de Chipre. Ali, depois de passar pela ilha trabalhando com Barnabé e João Marcos, Paulo encontrou o feiticeiro Barjesus (Elimas), que se opôs à pregação deles a Sérgio Paulo, o procônsul. Por causa disto, Barjesus foi temporariamente cegado por Paulo, de forma miraculosa. Ao testemunhar este ato, Sérgio Paulo se converteu ao cristianismo. — At 13:6-13.

Duas cidades cipriotas receberam o nome de Pafos: "Pafos Antigo" e "Pafos Novo". Pafos Novo, a cidade mencionada no relato de Atos, era a capital da província senatorial de Chipre quando Paulo visitou esta ilha, em sua primeira viagem missionária. Acredita-se que esta cidade esteja representada nas ruínas do antigo porto marítimo de Pafos, a cerca de 15 km ao NO da "Antiga Pafos" (Kouklia). O ancoradouro natural ali, que servia de base naval nos tempos gregos e romanos, foi sem dúvida o ponto a partir do qual Paulo e seus companheiros navegaram na direção NNO rumo a Perge, na Ásia Menor. Ainda existem quebra-mares do antigo ancoradouro de Pafos, bem como ruínas de vários prédios públicos e particulares e de um muro da cidade.

Barnabé e Marcos sem dúvida visitaram novamente o local por volta de 49 EC. — At 15:36-39.

PAGA. Veja SALÁRIO, REMUNERAÇÃO.

PAGIEL [Encontro com Deus]. Maioral da tribo de Aser no ermo; filho de Ocrã. (Núm 1:13, 16) Ajudou Moisés a fazer o primeiro censo de Israel, apresentou sua oferta na inauguração do altar do tabernáculo e assumiu o comando militar de sua tribo. — Núm 1:4, 5, 13, 17-19; 2:27, 28; 7:11, 72-77; 10:26.

PAI. A palavra hebraica *'av*, traduzida "pai", é um vocábulo onomatopeico (imitativo), derivado dos sons iniciais e mais simples balbuciados pelos lábios dos bebês. Tanto o hebraico *'av* como o grego *pa·tér* são usados em vários sentidos: como gerador, ou progenitor, de um indivíduo (Pr 23:22; Za 13:3; Lu 1:67), como o cabeça duma casa ou família ancestral (Gên 24:40; Êx 6:14), um ancestral (Gên 28:13; Jo 8:53), o fundador duma nação (Mt 3:9), o fundador duma classe ou duma profissão (Gên 4:20, 21), um protetor (Jó 29:16; Sal 68:5), a fonte de alguma coisa (Jó 38:28), e como um termo de respeito (2Rs 5:13; At 7:2).

Jeová Deus, como Criador, é chamado de Pai. (Is 64:8; compare isso com At 17:28, 29.) Ele é também o Pai dos cristãos gerados pelo espírito, o termo aramaico *'Ab·bá'* sendo usado como expressão de respeito e de íntima relação filial. (Ro 8:15; veja

ABA.) Todos os que expressam fé, com esperança de vida eterna, podem dirigir-se a Deus como Pai. (Mt 6:9) Jesus Cristo, o Messias, por ser o Agente Principal da vida, da parte de Deus, foi profeticamente chamado de Pai Eterno. (Is 9:6) Além disso, qualquer pessoa que tenha imitadores e seguidores, ou aqueles que demonstrem suas qualidades, é considerada como um pai para eles. (Mt 5:44, 45; Ro 4:11, 12) Neste sentido, o Diabo é mencionado como pai. — Jo 8:44; compare isso com Gên 3:15.

Aplicar o termo "pai" a homens, como *título* formalístico ou religioso, foi proibido por Jesus. (Mt 23:9) Por ter levado as boas novas a certos cristãos e os ter nutrido em sentido espiritual, Paulo era como um pai para eles, mas em nenhum texto o termo "pai" é aplicado a ele como *título* religioso. (1Co 4:14, 15) Paulo assemelhou-se tanto a um pai *como a uma mãe* em seu relacionamento com os cristãos tessalonicenses. (1Te 2:7, 11) Embora em Lucas 16:24, 30 se faça referência ao "pai Abraão", isto se dá basicamente no sentido da linhagem carnal.

Autoridade e Responsabilidades do Pai. Conforme descrito na Bíblia, o pai era o cabeça da casa, sendo o guardião, o protetor, aquele que tomava as decisões finais, e o juiz do grupo familiar. (1Co 11:3; Gên 31:32) Entre os patriarcas e em Israel, antes da escolha do sacerdócio levítico, o pai assumia a liderança em representar a família na adoração, qual sacerdote. (Gên 12:8; Jó 1:5; Êx 19:22) O pai tinha autoridade sobre sua casa até a morte. Caso um filho se casasse e constituísse uma família independente, ele então se tornava o cabeça desta, embora ainda se mostrasse o devido respeito pelo pai. Quando uma filha se casava, ela ficava sob a chefia do marido. (Núm 30:3-8) Nos tempos bíblicos, o pai geralmente fazia os arranjos para o casamento dos filhos. Se ele viesse a ficar em terríveis apertos financeiros, podia vender sua filha como escrava, com certas restrições para a proteção dela. — Êx 21:7.

Preocupação Paternal Pelos Membros da Família. Como representante de Deus, o pai é responsável de cuidar que os princípios de Deus sejam ensinados a sua família. (Gên 18:19; Ef 6:4; De 6:6, 7) Seus deveres de ensinar e de disciplinar também incluem instruções e ordens pessoais, que a mãe ajuda a cumprir. (Pr 1:8; 6:20) O pai temente a Deus tem grande amor pelos filhos e os exorta e consola com grande ternura. (1Te 2:11; Os 11:3) Para que os filhos andem no caminho certo, ele os disciplina, corrige e repreende. (He 12:9; Pr 3:12) Deriva prazer de seus filhos, e sente especial regozijo quando eles demonstram sabedoria. (Pr 10:1) Por outro lado, fica profundamente pesaroso e envergonhado quando os filhos adotam um proceder de estupidez. (Pr 17:21, 25) Ele deve ser compassivo e misericordioso. (Mal 3:17; Sal 103:13) Deve mostrar consideração pelas necessidades e pedidos deles. (Mt 7:9-11) As muitas descrições do amor e do cuidado de Deus por seu povo fornecem um padrão para os pais humanos.

Uso Genealógico do Nome do Pai. A linhagem de um homem era costumeiramente traçada através do pai, não da mãe. Assim, embora pareça haver razões sólidas para se crer que Lucas apresenta a genealogia de Jesus através de sua mãe (uma exceção à regra geral), Lucas não a alista. Pelo visto, ele alista o marido dela, José, como filho de Eli, evidentemente o pai de Maria. Isto não era de modo algum impróprio, visto que José era genro de Eli. — Veja GENEALOGIA DE JESUS CRISTO.

Na ausência de nomes de família (sobrenomes), o homem era habitualmente distinguido por ser mencionado como filho de "Fulano". Por exemplo, Isaque foi chamado de "filho de Abraão". (Gên 25:19) Muitos nomes hebraicos incluíam o vocábulo hebraico *ben* ou o aramaico *bar*, "filho", seguido do nome do pai como sobrenome, tal como "Ben-Hur" (1Rs 4:8, *BMD;* "o filho de Hur", *NM*) e "Simão Barjonas", ou "Simão, filho de Jonas". — Mt 16:17, *Al, NM.*

PAINÇO [hebr.: *dó·hhan*]. Segundo geralmente se entende, a palavra hebraica *dó·hhan* refere-se ao painço comum, ou milho miúdo (*Panicum miliaceum*), se não incluir também outras gramíneas aparentadas ou similares, tais como o sorgo. O painço comum se distingue por suas folhas amplas e por suas aristadas e ramosas panículas, ou cachos de sementes. As hastes dessa planta são comumente utilizadas como forragem para o gado, e suas minúsculas sementes, das quais há muitas em cada panícula, ainda são usadas no Oriente Médio para a fabricação de pão, geralmente junto com outros cereais. (Ez 4:9) Em Isaías 28:25, o termo hebraico *soh·ráh* talvez também se refira ao painço.

PALÁCIO. A residência real dum soberano; às vezes, a morada espaçosa e majestosa dum príncipe ou dum homem poderoso e rico. (Da 4:4; Lu 11:21; veja GOVERNADOR, PALÁCIO DO.) Uma palavra hebraica para palácio, *heh·khál,* era muitas vezes aplicada ao templo como morada do Soberano Senhor Jeová. (1Sa 1:9; 1Rs 6:3; Esd 5:14; Da 5:3) Os palácios antigos eram, com frequência, fortalezas semelhantes a castelos com muros ameados e portões maciços. (Ne 1:1; Est 1:2) Os costumeiramente espaçosos pátios e luxuosos jardins particulares davam esplendor e beleza régios aos terrenos palacianos. — Est 1:5.

A Bíblia menciona os palácios da Assíria (Na 1:1; 2:6), de Babilônia (2Rs 20:18; 2Cr 36:7; Is 39:7; Da 1:4; 5:5), e da Pérsia (Esd 4:14; Est 7:7, 8). Os de Babilônia são descritos como "palácios de deleite". (Is 13:22) Um dos palácios mais grandiosos do mundo antigo foi construído por Salomão, conforme indicado pela impressão que causou na rainha de Sabá. — 1Rs 10:4, 5.

O palácio de Salomão, erguido no monte Moriá, ao sul do templo, era apenas uma das várias estruturas governamentais existentes nessa área, as quais, ao todo, levaram uns 13 anos para serem construídas. Incluída neste complexo régio de prédios achava-se a Casa da Floresta do Líbano, o Pórtico das Colunas e o Pórtico do Trono. Havia também uma casa especial para a filha de Faraó, uma das muitas esposas de Salomão, além do palácio do rei. — 1Rs 7:1-8.

A descrição que temos do palácio de Salomão é muito sucinta, em comparação com os pormenores do templo palacial. Mas o tamanho das pedras de alicerce indica que o palácio deve ter sido uma estrutura impressionante. O comprimento dessas pedras era de oito côvados (3,60 m) e de dez côvados (4,50 m), e sua largura e sua espessura devem ter sido proporcionais ao seu comprimento, pesando muitas toneladas. As paredes consistiam em custosas pedras, cuidadosamente lavradas segundo especificações precisas, tanto nas superfícies internas como nas externas. — 1Rs 7:9-11; compare isso com Sal 144:12.

O salmista, no Salmo 45, talvez tivesse presente os adornos e a mobília do palácio de Salomão quando fez referência ao "grandioso palácio de marfim". O apóstolo Paulo aplica as palavras deste salmo a Jesus Cristo, o Rei celestial. — Sal 45:8, 15; compare Sal 45:6, 7 com He 1:8, 9; Lu 4:18, 21.

PALÁCIO DO GOVERNADOR. Veja GOVERNADOR, PALÁCIO DO.

PALAL [forma abreviada de Pelalias, que significa "Jah Arbitra"]. Reparador dum setor do muro de Jerusalém, nos dias de Neemias; filho de Uzai. — Ne 3:25.

PALATO. Veja BOCA.

PALAVRA, A. Nas Escrituras, o termo "palavra" mui frequentemente traduz as palavras hebraica e grega, *da·vár* e *ló·gos*. Tais palavras, na maioria dos casos, referem-se a um pensamento, declaração ou expressão completos, em vez de simplesmente a um termo ou unidade de linguagem. (Em grego, uma 'única palavra' é expressa por *rhé·ma* [Mt 27:14], embora ela possa significar, também, uma declaração ou assunto falado.) Qualquer mensagem da parte do Criador, tal como a proferida por um profeta, é "a palavra de Deus". Em alguns lugares, *Ló·gos* (que significa "Palavra") é um título dado a Jesus Cristo.

A Palavra de Deus. "A palavra de Jeová" é uma expressão que, com ligeiras variações, ocorre centenas de vezes nas Escrituras. Pela "palavra de Jeová", os céus foram criados. Deus proferiu a palavra e isso foi realizado. "Deus passou a dizer: 'Venha a haver luz.' Então veio a haver luz." (Sal 33:6; Gên 1:3) Não se deve entender disso que o próprio Jeová não trabalhe. (Jo 5:17) Mas ele deveras possui miríades de anjos que acatam sua palavra e cumprem sua vontade. — Sal 103:20.

A criação, animada e inanimada, está sujeita à palavra de Deus e pode ser usada por ele para realizar seus propósitos. (Sal 103:20; 148:8) Sua palavra é fidedigna; o que Deus promete, ele também se lembra de cumprir. (De 9:5; Sal 105:42-45) Como ele próprio disse, sua palavra "durará por tempo indefinido"; jamais voltará sem realizar seu propósito. — Is 40:8; 55:10, 11; 1Pe 1:25.

Jeová é um Deus comunicativo, no sentido de que revela a suas criaturas, numa variedade de maneiras, qual é Sua vontade e propósitos. As palavras de Deus foram proferidas, sem dúvida por meio dum anjo, a homens tais como Adão, Noé e Abraão. (Gên 3:9-19; 6:13; 12:1) Às vezes Deus usava homens santos, como Moisés e Arão, para tornar conhecidos os Seus propósitos. (Êx 5:1) "Cada palavra" que Moisés ordenou a Israel era, efetivamente, a palavra de Deus para eles. (De 12:32) Deus também falou pela boca de profetas tais como Eliseu e Jeremias e de profetisas tais como Débora. — 2Rs 7:1; Je 2:1, 2; Jz 4:4-7.

Muitos dos mandamentos divinos foram assentados por escrito do tempo de Moisés em diante. O Decálogo, comumente chamado de Dez Mandamentos, e conhecido nas Escrituras Hebraicas como "as Dez Palavras", foi transmitido primeiro de forma oral e, mais tarde, foi 'escrito pelo dedo de Deus' em tábuas de pedra. (Êx 31:18; 34:28; De 4:13) Esses mandamentos foram chamados de "Palavras", em Deuteronômio 5:22. — Veja DEZ PALAVRAS.

Josué, sob inspiração divina, escreveu adicionais "*palavras* no livro da lei de Deus", e isto se deu com outros fiéis escritores da Bíblia. (Jos 24:26; Je 36:32) Com o tempo, todos esses escritos foram reunidos e passaram a formar as chamadas Escrituras Sagradas ou Bíblia Sagrada. "Toda a Escritura . . . inspirada por Deus" incluiria, atualmente, todos os livros canônicos da Bíblia. (2Ti 3:16; 2Pe 1:20, 21) Nas Escrituras Gregas Cristãs, a palavra inspirada de Deus é com frequência mencionada

simplesmente como "a palavra". — Tg 1:22; 1Pe 2:2.

Há muitos sinônimos para a palavra de Deus. Por exemplo, no Salmo 119, onde referências à(s) "palavra(s)" de Jeová ocorrem mais de 20 vezes, acham-se sinônimos em paralelismos poéticos — termos tais como lei, advertências, ordens, regulamentos, mandamentos, decisões judiciais, estatutos e declarações de Jeová. Isto mostra também que o termo "palavra" significa uma ideia ou mensagem completa.

A palavra de Deus é também descrita de várias outras maneiras que lhe dão amplitude e significado. Ela é "a 'palavra' [ou "declaração" (*rhé·ma*)] da fé" (Ro 10:8, *Int*), "a palavra [ou mensagem (forma de *ló·gos*)] da justiça" (He 5:13) e a "palavra da reconciliação" (2Co 5:19). A palavra ou mensagem de Deus é como "semente", que, se plantada em solo bom, produz muitos frutos (Lu 8:11-15); diz-se também que Suas declarações 'correm com velocidade'. — Sal 147:15.

Pregadores e Instrutores da Palavra. O maior expoente e apoiador da inspirada palavra da verdade de Jeová foi o Senhor Jesus Cristo. Ele assombrou as pessoas com seus métodos de ensino (Mt 7:28, 29; Jo 7:46), todavia, não assumiu nenhum crédito para si, dizendo: "A palavra que estais ouvindo não é minha, mas pertence ao Pai que me enviou." (Jo 14:24; 17:14; Lu 5:1) Os fiéis discípulos de Cristo foram aqueles que permaneceram em sua palavra, e isto, por sua vez, os libertou da ignorância, da superstição e do temor, bem como da escravidão ao pecado e à morte. (Jo 8:31, 32) Muitas vezes foi necessário que Jesus discordasse dos fariseus, cujas tradições e ensinos tornavam vã a "palavra [ou declaração] de Deus". — Mt 15:6; Mr 7:13.

A questão não é apenas ouvir a palavra de Deus ser pregada. Em vez disso, é também essencial agir de acordo com essa mensagem e mostrar obediência a ela. (Lu 8:21; 11:28; Tg 1:22, 23) Depois de serem bem treinados para o ministério, os apóstolos e os discípulos, por sua vez, obedeceram à palavra e empreenderam, eles próprios, a pregação e o ensino. (At 4:31; 8:4, 14; 13:7, 44; 15:36; 18:11; 19:10) Em resultado disso, "a palavra de Deus crescia e o número dos discípulos multiplicava-se". — At 6:7; 11:1; 12:24; 13:5, 49; 19:20.

Os apóstolos e seus associados não eram vendedores ambulantes das Escrituras, como os falsos pastores. O que pregavam era a franca e inadulterada mensagem de Deus. (2Co 2:17; 4:2) O apóstolo Paulo disse a Timóteo: "Faze o máximo para te apresentar a Deus aprovado, obreiro que não tem nada de que se envergonhar, manejando corretamente a palavra da verdade." Ademais, ordenou-se a Timóteo: "Prega a palavra, ocupa-te nisso urgentemente, em época favorável, em época dificultosa." (2Ti 2:15; 4:2) Paulo também aconselhou as esposas cristãs a zelar da conduta, "para que não se [falasse] da palavra de Deus de modo ultrajante". — Tit 2:5.

Desde quando o Diabo contradisse o que Deus dissera no jardim do Éden, tem havido muitos oponentes satânicos à palavra de Deus. Muitos que defenderam a palavra de Deus perderam a vida por isso, como testificam tanto a profecia bíblica como a história. (Re 6:9) É também um fato comprovado pela história que a perseguição tem fracassado em impedir a proclamação da palavra de Deus. — Fil 1:12-14, 18; 2Ti 2:9.

O Poder da Palavra e do Espírito de Deus. A palavra de Deus exerce tremendo poder sobre os que a ouvem. Ela significa vida. Deus demonstrou a Israel, no ermo, que "o homem não vive somente de pão, mas que o homem vive de toda expressão da boca de Jeová". (De 8:3; Mt 4:4) Ela é a "palavra da vida". (Fil 2:16) Jesus falou as palavras de Deus, e disse: "As declarações [*rhé·ma·ta*] que eu vos tenho feito são espírito e são vida." — Jo 6:63.

O apóstolo Paulo escreveu: "A palavra [ou mensagem (*ló·gos*)] de Deus é viva e exerce poder, e é mais afiada do que qualquer espada de dois gumes, e penetra até a divisão da alma e do espírito, e das juntas e da sua medula, e é capaz de discernir os pensamentos e as intenções do coração." (He 4:12) Ela atinge o coração e revela se a pessoa realmente vive de acordo com princípios corretos. — 1Co 14:23-25.

A palavra de Deus é a verdade e pode santificar a pessoa para ser usada por Deus. (Jo 17:17) Pode tornar a pessoa sábia e feliz; pode realizar qualquer que seja a obra que Deus tenha em reserva para tal palavra. (Sal 19:7-9; Is 55:10, 11) Pode equipar a pessoa *completamente* para toda boa obra e habilitá-la a vencer o iníquo. — 2Ti 3:16, 17; compare isso com 1Jo 2:14.

Sobre a pregação de Jesus se diz: "Deus o ungiu com espírito santo e *poder*, e ele percorria o país, fazendo o bem e sarando a todos os oprimidos pelo Diabo; porque Deus estava com ele." (At 10:38) O apóstolo Paulo realizou conversões, até mesmo de pagãos, 'não em palavras persuasivas de sabedoria [de homens], mas numa demonstração de espírito e de *poder*'. (1Co 2:4) As palavras que ele proferiu pelo espírito santo de Deus, baseadas nas Escrituras, a Palavra de Deus, operaram de forma poderosa para efetuar as conversões. Ele disse à congregação em Tessalônica: "As boas novas que pregamos não se apresentaram entre vós apenas

em palavra, mas também com *poder* e com espírito santo, e com forte certeza." — 1Te 1:5.

João, o Batizador, veio "com o espírito e o poder de Elias". Ele tinha o "espírito" de Elias, sua energia e força. O espírito de Jeová também dirigiu João, de modo que este falava as palavras de Deus, palavras que exerciam forte poder; ele conseguiu com muito êxito "retornar os corações dos pais aos filhos e os desobedientes à sabedoria prática dos justos, a fim de aprontar para Jeová um povo preparado". — Lu 1:17.

Portanto, a mensagem das boas novas da Palavra de Deus, a Bíblia, não deve ser subestimada. Tais palavras são mais poderosas do que quaisquer palavras que os homens possam idear ou falar. Os antigos bereanos foram elogiados por 'examinarem cuidadosamente as Escrituras' para ver se o que o apóstolo ensinava era correto. (At 17:11) Os ministros de Deus, que falam a poderosa Palavra de Deus, são energizados e apoiados por "poder de espírito santo". — Ro 15:13, 19.

"A Palavra" Como Título. Nas Escrituras Gregas Cristãs, "a Palavra" (gr.: *ho Ló·gos*) também aparece como título. (Jo 1:1, 14; Re 19:13) O apóstolo João identificou aquele a quem pertence tal título, a saber, Jesus, sendo este chamado assim, não só durante seu ministério na Terra como homem perfeito, mas também durante sua existência espiritual, pré-humana, bem como após ter sido exaltado no céu.

"A Palavra era um Deus." A respeito da existência pré-humana do Filho, João diz: "No princípio era *a Palavra,* e *a Palavra* estava com o Deus, e *a Palavra* era um deus." (Jo 1:1, *NM*) A versão *Almeida,* da Bíblia, e o *Novo Testamento*, de Huberto Rohden, rezam: "No princípio era o Verbo, e o Verbo estava com Deus, e o Verbo era Deus." Isto faria parecer que a Palavra (ou Verbo) era idêntica ao Deus Todo-Poderoso, ao passo que a versão anterior, na *Tradução do Novo Mundo,* indica que a Palavra não é *o* Deus, o Deus Todo-Poderoso, mas que é um "poderoso", um deus. (Até mesmo os juízes do antigo Israel, que exerciam grande poder na nação, eram chamados de "deuses". [Sal 82:6; Jo 10:34, 35]) Na verdade, no texto grego, o artigo definido, *ho,* "o", aparece antes do primeiro "Deus", mas não existe nenhum artigo antes do segundo.

Outras traduções ajudam-nos a chegar ao conceito correto. A leitura interlinear, palavra por palavra, da tradução em grego na *Emphatic Diaglott* reza: "No princípio era a Palavra, e a Palavra estava com o Deus, e um deus era a Palavra." O texto acompanhante da *Diaglott* usa letra inicial maiúscula e versaletes (maiúsculas menores) para *o* Deus, e letra inicial maiúscula e demais letras minúsculas para a segunda ocorrência de "deus" na sentença: "No Princípio era o LOGOS, e o LOGOS estava com DEUS, e o LOGOS era Deus."

Estas maneiras de traduzir apoiam o fato de que Jesus, sendo o Filho de Deus e aquele que foi usado por Deus na criação de todas as outras coisas (Col 1:15-20), é deveras um "deus", um poderoso, e tem a qualidade de poder, mas não é o Deus Todo-Poderoso. Outras traduções refletem este conceito. *The New English Bible* (A Nova Bíblia Inglesa) diz: "E o que Deus era, a Palavra era." O vocábulo grego traduzido "Palavra" é *Ló·gos;* e, assim, a tradução de Moffatt reza: "O Logos era divino." A versão *American Translation* (Tradução Americana) reza: "A Palavra era divina." Eis outras versões, feitas por tradutores alemães. Böhmer: "Ela estava vinculada de perto com Deus, sim, ela mesma era de natureza divina." Stage: "A própria Palavra era de natureza divina." Menge: "E Deus (= de natureza divina) era a Palavra." E Thimme: "E Deus de certa sorte era a Palavra." Todas estas traduções sublinham a *qualidade* da Palavra, não a sua identidade com o Pai, o Deus Todo-Poderoso. Sendo o Filho de Jeová Deus, ele teria a qualidade divina, pois divino quer dizer "semelhante a deus". — Col 2:9; compare isso com 2Pe 1:4, onde se promete a "natureza divina" aos co-herdeiros de Cristo.

The Four Gospels—A New Translation (Os Quatro Evangelhos — Uma Nova Tradução), do professor Charles Cutler Torrey (2.ª ed., 1947), diz: "No princípio era a Palavra, e a Palavra estava com Deus, e a Palavra era deus. Quando ele estava no princípio com Deus, todas as coisas foram criadas por meio dele; sem ele não veio a existir nenhuma coisa criada." (Jo 1:1-3) Observe que aquilo que se diz que a Palavra é, a saber, "deus", é grafado com inicial minúscula.

Esta Palavra, ou *Ló·gos,* foi a única criação direta de Deus, o Filho unigênito de Deus, e, evidentemente, o íntimo associado de Deus a quem Deus falava ao dizer: "*Façamos* o homem à *nossa* imagem, segundo a *nossa* semelhança." (Gên 1:26) Assim, João continuou, dizendo: "Este estava no princípio com o Deus. Todas as coisas vieram à existência por intermédio dele, e à parte dele nem mesmo uma só coisa veio à existência." — Jo 1:2, 3.

Outros textos mostram claramente que a Palavra foi o agente de Deus, através do qual todas as outras coisas vieram à existência. Há "um só Deus, o Pai, de quem procedem todas as coisas, . . . e há um só Senhor, Jesus Cristo, por intermédio de quem são todas as coisas". (1Co 8:6) A Palavra, o Filho de Deus, foi "o princípio da criação de Deus",

descrito também como "o primogênito de toda a criação; porque mediante ele foram criadas todas as outras coisas nos céus e na terra". — Re 3:14; Col 1:15, 16.

Ministério terrestre e glorificação celestial. No devido tempo, ocorreu uma mudança. João explica: "De modo que *a Palavra* se tornou carne e residiu entre nós [na pessoa do Senhor Jesus Cristo], e observamos a sua glória, uma glória tal como a de um filho unigênito dum pai." (Jo 1:14) Tornando-se carne, a Palavra tornou-se visível, audível e palpável a testemunhas oculares na Terra. Desta forma, os homens de carne podiam ter contato e associação diretos com "*a palavra* da vida", que, diz João, "era desde o princípio, o que temos ouvido, o que temos visto com os nossos olhos, o que temos observado atentamente e as nossas mãos têm apalpado". — 1Jo 1:1-3.

O glorificado Senhor Jesus Cristo continua a levar o título "a Palavra", conforme observado em Revelação (Apocalipse) 19:11-16. Ali, numa visão do céu, João diz que viu um cavalo branco cujo cavaleiro se chamava "Fiel e Verdadeiro"; "A Palavra de Deus"; e "sobre sua roupa exterior, sim, sobre a sua coxa, ele tem um nome escrito: Rei dos reis e Senhor dos senhores".

Por que o Filho de Deus é chamado de "a Palavra". Títulos não raro descrevem a função exercida ou o dever realizado por seus portadores. Assim acontecia com o título *Kal-Hatzé,* que significa "a voz ou a palavra do rei" e que era dado a um oficial abissínio. Com base em suas viagens de 1768 a 1773, James Bruce descreve os deveres do *Kal-Hatzé* como segue: Ele ficava em pé junto a uma janela coberta por uma cortina, através da qual, sem ser visto do lado de fora, o rei falava a este oficial. Ele então transmitia a mensagem às pessoas ou à parte interessada. Assim, o *Kal-Hatzé* atuava como a palavra ou voz do rei abissínio. — *Travels to Discover the Source of the Nile* (Viagens Para Descobrir a Fonte do Nilo), Londres, 1790, Vol. III, p. 265; Vol. IV, p. 76.

Lembre-se também de que Deus fez de Arão a palavra ou "boca" de Moisés, dizendo: "Ele tem de falar por ti ao povo; e tem de dar-se que ele te servirá de boca e tu lhe servirás de Deus." — Êx 4:16.

De modo similar, o Filho primogênito de Deus sem dúvida atuava como a Boca, ou Porta-voz, de seu Pai, o grande Rei da Eternidade. Ele era a Palavra de comunicação de Deus para transmitir informações e instruções aos outros filhos espirituais e humanos do Criador. É razoável pensar que, antes da vinda de Jesus à Terra, em muitas das ocasiões em que Deus se comunicou com humanos, Ele usou a Palavra como seu porta-voz angélico. (Gên 16:7-11; 22:11; 31:11; Êx 3:2-5; Jz 2:1-4; 6:11, 12; 13:3) Visto que o anjo que guiava os israelitas pelo ermo tinha o 'nome de Jeová dentro dele', ele talvez fosse o Filho de Deus, a Palavra. — Êx 23:20-23; veja JESUS CRISTO (Existência Pré-Humana).

Mostrando que continuava a servir como o Porta-voz, ou Palavra, do Pai durante seu ministério terrestre, Jesus disse a seus ouvintes: "Não falei de meu próprio impulso, mas o próprio Pai que me enviou tem-me dado um mandamento quanto a que dizer e que falar. . . . Portanto, as coisas que eu falo, assim como o Pai mas disse, assim as falo." — Jo 12:49, 50; 14:10; 7:16, 17.

PALESTINA. Região situada na extremidade oriental do Mediterrâneo, outrora ocupada pela antiga nação de Israel. Seu nome deriva-se do latim *Palaestina* e do grego *Pa·lai·stí·ne.* Esta última palavra, por sua vez, deriva-se do hebraico *Pelé·sheth.* Nas Escrituras Hebraicas, *Pelé·sheth* (traduzida "Filístia") só ocorre com referência ao limitado território costeiro ocupado pelos filisteus. (Êx 15:14; Sal 60:8; 83:7; 87:4; 108:9; Is 14:29, 31; Jl 3:4) Heródoto, porém, no 5.º século AEC, e, mais tarde, outros escritores seculares (Filo, Ovídio, Plínio, Josefo, Jerônimo) usaram os termos grego e latino para designar todo o território anteriormente conhecido como a "terra de Canaã" ou a "terra de Israel". (Núm 34:2; 1Sa 13:19) Por Jeová ter prometido essa terra a Abraão e seus descendentes (Gên 15:18; De 9:27, 28), ela era também chamada apropriadamente de Terra Prometida ou Terra da Promessa. (He 11:9) Desde a Idade Média, ela não raro tem sido chamada de Terra Santa.

Em certo sentido, a Palestina é o elo de ligação entre os continentes da Europa, da Ásia e da África. Isto a situava no centro de um círculo em torno do qual ficavam as antigas potências mundiais: Egito, Assíria, Babilônia, Pérsia, Grécia e Roma. (Ez 5:5) Cercada por grandes desertos ao L e ao S, e pelo Grande Mar, ou Mediterrâneo, ao O, a Palestina servia como ponte terrestre entre os rios Nilo e Eufrates, ponte esta pela qual passavam as caravanas das rotas do comércio mundial. Situada no que se tem chamado de Crescente Fértil, a própria Palestina era de extraordinário interesse, sendo um lugar deleitoso, dotado de seus próprios recursos naturais e de características especiais.

O termo "Palestina", conforme usado atualmente, refere-se a uma região indefinida. Não implica fronteiras precisas. Ao S, poder-se-ia traçar uma linha imaginária da extremidade sul do Mar Morto até o canto SE do Mediterrâneo, e, ao N, outra linha, das encostas sulinas do monte Hermom até um ponto próximo da cidade de Tiro. Esta área,

de N a S, “desde Dã até Berseba” (1Sa 3:20; 2Sa 3:10), tinha cerca de 240 km de extensão. Do mar Mediterrâneo, situado ao O, a Palestina se estendia até o deserto da Arábia, ao L. Ao todo, a área totalizava aproximadamente 25.500 km², sendo menor que a Bélgica, mas um pouco maior que o estado de Sergipe, no Brasil.

Aspectos Geográficos. (MAPA, Vol. 1, p. 333) Para se ter uma visão abrangente da geografia da Palestina, seu território pode ser convenientemente dividido em quatro regiões um tanto paralelas, de N a S.

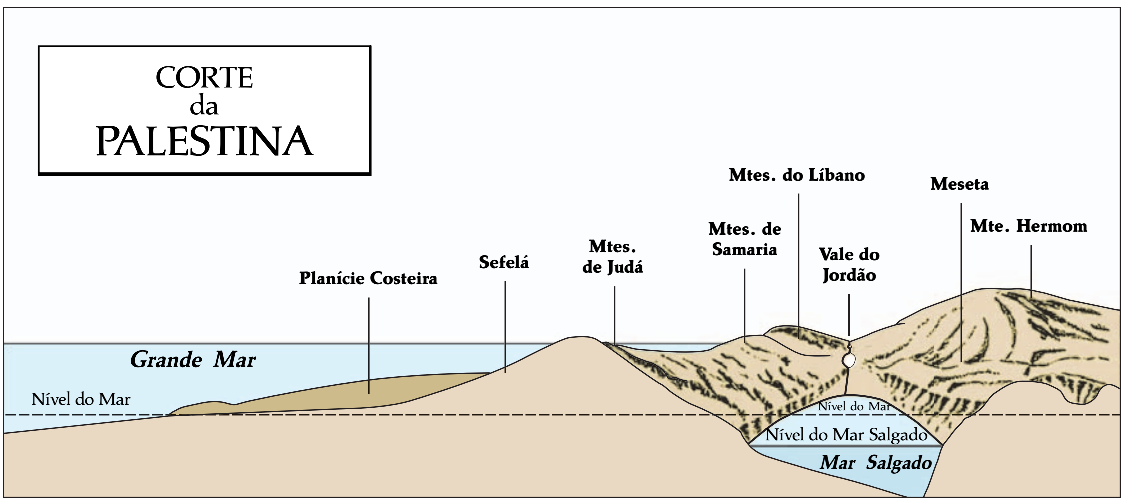
Primeiro, havia uma faixa de planície fértil ao longo da costa, costa que, na maior parte, tinha pouquíssimo a oferecer em termos de baías naturais. O promontório da imponente cordilheira do monte Carmelo, que quase se precipitava mar adentro, dividia esta planície costeira em duas partes. A parte norte era conhecida como a planície de Aser ou Fenícia. A parte sul ladeava dunas de areia aninhadas junto ao mar e consistia na planície de Sarom e na planície da Filístia, esta última alargando-se ao S.

A *segunda* região geográfica, perto das planícies marítimas, abrigava as principais cadeias de montanhas, que iam para o N e para o S como a espinha dorsal do país. Ao N havia as montanhas de Naftali, também chamadas de montes da Galileia. Eram uma extensão das cordilheiras do Líbano, famosas por suas florestas de cedros e pelo proeminente monte Hermom, que se elevava a 2.814 m. As montanhas setentrionais da Palestina variavam em altitude, indo de 1.208 m, em Har Meron, na Galileia Superior, a 562 m, no monte Tabor, que se tornou famoso nos dias de Baraque. (Jz 4:12) Abaixo do monte Tabor havia uma planície central comparativamente ampla que cortava transversalmente o país de O para L, separando as montanhas setentrionais das situadas ao S. Este vale, onde se travaram muitas batalhas decisivas, consistia em duas partes, a oriental “baixada de Jezreel” e a parte ocidental, o “vale plano de Megido”. — Jos 17:16; 2Cr 35:22.

Ao O e ao N do vale de Megido, que era drenado pelo rio Quisom, ficava a cordilheira do Carmelo, que ia na direção sudeste, desde a costa, e se juntava aos montes de Efraim, ou Samaria, onde se encontravam os históricos picos de Gerizim e de Ebal, este último tendo mais de 900 m de altitude. (De 11:29) Continuando para o S, esta cordilheira era conhecida como a “região montanhosa de Judá”, pois, embora as elevações variassem de 600 a mais de 1.000 m, a área consistia em grande parte em platôs, colinas arredondadas e encostas suaves. (2Cr 27:4; Lu 1:39) Era nesta região que se situavam cidades tais como Jerusalém, Belém e Hébron.

Gradualmente, os montes de Judá, ao S, fundiam-se com o Negebe, nome que se pensa provir duma raiz que significa “ser ressequido”, uma região que se estendia até o vale da torrente do Egito e constituía a parte sul da Palestina. Na borda norte do Negebe havia a cidade de Berseba, parecida a um oásis; na extremidade sul, Cades-Barneia. — Gên 12:9; 20:1; 22:19.

Aproximando-se dos montes de Judá pelo O, chega-se à região colinosa conhecida como Sefelá, com seus diversos vales pequenos no sentido O-L que vão das planícies costeiras aos altiplanos. (Jos 9:1) Na maior parte, tais colinas eram apropriadas para a pastagem de rebanhos e de manadas, as fontes dos vales suprindo-lhes a água necessária.



O *terceiro* aspecto da geografia da Palestina era o grande Vale de Abatimento Tectônico, às vezes chamado de Arabá (De 11:30), que divide o país longitudinalmente de alto a baixo. Esta fenda profunda começava na Síria, ao N, e se estendia na direção sul por todo o caminho até o golfo de ʽAqaba, no Mar Vermelho. O que tornava ainda mais espetacular esta depressão central da terra eram as cadeias de montanhas e penhascos paralelos que a ladeavam.

Ao se seguir de N a S esta depressão de terra semelhante a uma trincheira, desce-se rapidamente dos contrafortes do monte Hermom à bacia Hulé, onde as cabeceiras do Jordão certa vez formavam um pequeno lago. Dali, o Jordão, em cerca de 16 km, rapidamente cai mais de 270 m até o mar da Galileia, que fica a aproximadamente 210 m abaixo do nível do mar. Da Galileia ao Mar Morto, este grande abatimento tectônico da crosta terrestre é o vale do Jordão propriamente dito, e pelos árabes ele é chamado de *Ghor*, que significa "depressão". Trata-se duma "garganta" que chega a atingir 19 km de largura em certos lugares. O Jordão propriamente dito fica a cerca de 45 m abaixo do piso deste vale, e, à medida que lentamente serpenteia até o Mar Morto, ele continua a cair cerca de outros 180 m. (FOTO, Vol. 1, p. 334) Isto situa a superfície do Mar Morto a aproximadamente 400 m abaixo do nível do Mediterrâneo — o ponto mais baixo da superfície da terra.

A extensão do Vale de Abatimento Tectônico ao sul do Mar Morto por outros 160 km até o golfo de ʽAqaba era mais comumente conhecida como o Arabá propriamente dito. (De 2:8) A meio caminho, ele atingia seu ponto máximo, cerca de 200 m acima do nível do mar.

A *quarta* região geográfica da Palestina consistia em colinas e planaltos ao L do grande abatimento tectônico jordaniano. (De 2:36, 37; 3:8-10) Ao N, esta terra arável estendia-se ao L do mar da Galileia por talvez 100 km, enquanto que, ao S, sua largura era de apenas cerca de 40 km antes de se tornar um ermo, estepes áridas que, por fim, se perdiam no deserto da Arábia. A parte mais larga e setentrional desta ondulante região oriental, acima de Ramote-Gileade, era chamada de terra de Basã, com altitude média de cerca de 600 m; ao S de Basã, a região de Gileade, semelhante a uma cúpula, atingia a elevação de mais de 1.000 m. Ao S, Gileade se limitava com o chapadão situado ao N do vale da torrente do Árnon, em cuja área ficava localizado o monte Nebo, com mais de 800 m de altura. Esse território, que em certa época era possessão dos amonitas, fazia, por sua vez, fronteira ao S do vale da torrente do Árnon com a terra de Moabe. — Jos 13:24, 25; Jz 11:12-28.

Nomes Geográficos. Os antigos nomes hebraicos de muitas cidades, montes e vales foram perdidos, em parte devido à ocupação da Palestina pelos árabes, durante grande parte do tempo desde 638 EC. Mas, visto que o árabe é a língua viva mais aparentada ao hebraico, é possível, em alguns casos, identificar com considerável exatidão certos antigos lugares e sítios de eventos principais.

Alguns termos geográficos árabes e hebraicos comuns, que são de ajuda a relacionar locais com sítios bíblicos, são fornecidos na tabela que acompanha este artigo.

Condições Climáticas. O clima da Palestina é tão diversificado quanto sua topografia. Em questão de uns 160 km, do Mar Morto ao monte Hermom, os extremos contrastantes de altitude produzem condições climáticas equivalentes às que em outras partes se estendem por milhares de quilômetros de latitude entre os Trópicos e o Ártico. O monte Hermom apresenta-se geralmente recoberto de neve grande parte do ano, ao passo que, ao longo do Mar Morto, o termômetro às vezes registra 50°C. Brisas do mar, procedentes do Mediterrâneo, moderam a temperatura ao longo da cordilheira central. Em resultado disso, raramente a temperatura eleva-se para mais de 32°C em Jerusalém, e raramente cai abaixo de 0°C. A temperatura média em janeiro fica em torno de 10°C. Não é comum nevar nessa região do país. — Veja 2Sa 23:20.

A precipitação pluvial neste país de contrastes também varia grandemente. Ao longo da costa, a precipitação anual é de cerca de 380 mm, mas, nas maiores altitudes do monte Carmelo, na cordilheira central e nos altiplanos ao L do Jordão, o índice pluviométrico é mais que o dobro. Por outro lado, condições desérticas prevalecem no Negebe, no vale do Jordão inferior e na região do Mar Morto, com um índice pluviométrico anual de 50 a 100 mm. A maior parte da chuva cai nos meses de inverno, de dezembro, janeiro e fevereiro; apenas 6 ou 7 por cento nos meses de verão, de junho a outubro. A leve chuva "temporã", ou outonal, em outubro e novembro, permite a aragem do solo (endurecido pelo calor do verão), em preparação para a semeadura dos cereais de inverno. A chuva "serôdia", ou primaveril, chega em março e abril. — De 11:14; Jl 2:23; Za 10:1; Tg 5:7.

Uma das grandes vantagens da Palestina é a abundância de orvalho, especialmente nos meses de estio, no verão, pois, sem o denso orvalho, muitos dos vinhedos e pastagens sofreriam grandemente. (Ag 1:10; Za 8:12) As brisas carregadas de umidade, que sopram do Mediterrâneo e as que

vêm do monte Hermom, são responsáveis por grande parte do orvalho na Palestina. (Sal 133:3) Em certas áreas, o orvalho noturno é tão copioso que a vegetação consegue recuperar suficiente umidade para compensar as perdas sofridas durante o calor do dia. (Veja Jó 29:19.) De especial importância é o orvalho no Negebe e nos altiplanos de Gileade, onde a precipitação pluvial é mínima. — Veja ORVALHO.

Plantas e Animais. A tremenda variedade de árvores, arbustos e plantas encontrados nessa pequena região da terra tem sido fonte de admiração entre os botânicos, um dos quais estima que cerca de 2.600 variedades de plantas cresçam ali. A diversidade de altitude, de clima e de solo contribui para essa variedade na flora, algumas plantas estando em seu ambiente natural no frio alpino, outras no deserto tórrido, e ainda outras na planície aluvial ou no platô rochoso, cada qual florescendo e produzindo sementes na devida época. A distâncias comparativamente pequenas umas das outras encontram-se palmeiras de clima quente e carvalhos e pinheiros de clima frio; salgueiros ao longo de cursos de água e tamargueiras no ermo. Essa terra também é famosa por seus vinhedos, olivais e figueirais cultivados, bem como campos de trigo, cevada e painço. Outras culturas incluem ervilha, feijão, lentilha, beringela, cebola e pepino, bem como algodão e linho. Os que visitam essa terra hoje em dia não raro ficam desapontados, a menos que seja primavera, época em que o campo está no viço, com seu espetáculo de flores. Na maior parte do ano, as encostas rochosas são áridas e desoladas. Outrora, contudo, determinadas partes do país eram mais densamente arborizadas do que atualmente, viçosas como o "jardim de Jeová", um verdadeiro jardim botânico "que mana[va] leite e mel", agradável e convidativo. — Gên 13:10; Êx 3:8; Núm 13:23, 24; De 8:7-9.

TERMOS GEOGRÁFICOS

Árabe	Hebraico	Português
'ain	'en ['enot, pl.]	nascente, fonte
beit	bet	casa
biq'ah [beqa', pl.]	biq'a(t)	vale plano
bir	be'er	poço
birkeh(et)	berekha(t)	reservatório de água
burj		torre
darb		estrada, caminho
debbeh(et)		elevação arenosa
deir		convento, monastério
	'emeq	baixada
	gay, ge	vale
ghor		depressão
	giv'a(t) [giv'ot, pl.]	morro
jebel	har	monte (montanha)
kafr	kefar	aldeia
khirbeh(et)	horva(t)	ruína
	ma'ale	subida
majdel	migdal	torre
	mayan	manancial
	mifraz	baía, golfo
mughar	me'arah(t)	caverna
nahr		rio
naqb		trilha de montanha
nebi		profeta
qal'ah(at)		fortaleza
qarn	qeren	pico (lit., chifre)
qarya(t)	qirya(t)	vila
qasr		castelo, palácio
rameh	rama(t)	platô
ras	rosh	cume do monte; cabo
rujm	rogem	montão de pedras, marco
shatt		margem ou beirada; rio
tal'ah(at)		altura
tell [tulul, pl.]	tel	monte de terra
wadi	nahal	vale da torrente
	yam	mar

No passado, mais do que hoje, animais, aves e peixes eram abundantes na Palestina, que se assemelhava a um parque. O leão, o urso, o touro selvagem e o hipopótamo já não existem ali, mas entre os exemplares do reino animal que ainda podem ser encontrados acham-se o lobo, o javali, o gato selvagem, o chacal, a lebre e a raposa. Animais domesticados são comuns — a ovelha, a cabra, a vaca, o cavalo, o burro e o camelo. Estima-se que em Israel atualmente haja cerca de 85 diferentes espécies de mamíferos, 350 espécies de aves e 75 espécies de répteis.

Recursos Obtidos do Solo. Além de se mostrar uma terra bem regada, capaz de produzir uma abundância de alimentos, as montanhas da Palestina continham úteis minérios de ferro e de cobre. (De 8:9) O ouro, a prata, o estanho e o chumbo tinham de ser importados, mas havia grandes depósitos de sal, e, no vale do Jordão, havia depósitos de argila para as indústrias de tijolo, de cerâmica e de fundição. (1Rs 7:46) Excelentes pedras calcárias para construção eram extraídas de pedreiras, e havia afloramentos de basalto negro, apreciado por sua dureza e fino grão.

PALHA. Hastes secas de cereais tais como trigo e cevada; na Bíblia, trata-se em especial dos fragmentos que restam após terminada a debulha. Antigamente, a palha, pura ou misturada com outro alimento, era usada como forragem para

animais domésticos. (Gên 24:25, 32; Jz 19:19; 1Rs 4:28; Is 11:7; 65:25) Utilizava-se palha também na fabricação de tijolos. (Êx 5:7-18; veja TIJOLO.) Aparece em contextos ilustrativos com referência à destruição dos iníquos (Jó 21:18) e à subjugação e humilhação de Moabe. (Is 25:10-12) O poderoso leviatã é retratado como considerando o ferro apenas como palha. — Jó 41:1, 27.

PALMEIRA [hebr.: *ta·már, tó·mer* (Jz 4:5); gr.: *foí·nix*]. A tamareira (*Phoenix dactylifera*), embora seja uma palmeira encontrada agora apenas em certas regiões, era outrora abundante na Palestina e, pelo visto, tão característica daquela região como era e ainda é do vale do Nilo, no Egito. Depois da segunda destruição de Jerusalém, o imperador romano Vespasiano mandou cunhar numerosas moedas em que havia a figura de uma mulher em pranto sentada debaixo duma palmeira, com a inscrição "Judaea Capta". — FOTO, Vol. 2, p. 751.

As palmeiras estão associadas a oásis e constituem uma vista agradável para viajantes do deserto, como eram as 70 palmeiras que cresciam ao lado das 12 fontes de água de Elim, a segunda parada dos israelitas em marcha, depois de atravessarem o Mar Vermelho. — Êx 15:27; Núm 33:9.

Nos tempos bíblicos, palmeiras floresciam na costa do mar da Galileia (*The Jewish War* [A Guerra Judaica], III, 516, 517 [x, 8]), bem como ao longo das regiões inferiores do quente vale do Jordão, e eram especialmente abundantes ao redor de En-Gedi (*Jewish Antiquities* [Antiguidades Judaicas], IX, 7 [i, 2]) e de Jericó, chamada de "a cidade das palmeiras". (De 34:3; Jz 1:16; 3:13; 2Cr 28:15) Também cresciam nos planaltos, como é o caso da "palmeira de Débora", na região montanhosa de Efraim. (Jz 4:5) Que elas cresciam na região de Jerusalém é evidente do uso de suas folhas na Festividade das Barracas (Le 23:40; Ne 8:15), bem como por ocasião da entrada de Jesus nessa cidade. (Jo 12:12, 13) Tamar, uma das cidades de Salomão, foi assim chamada devido à palmeira. (1Rs 9:17, 18) A região de Tiro e de Sídon também recebeu, mais tarde, o nome de Fenícia (provavelmente de uma raiz que significa "palmeira"), do grego *foí·nix* (At 11:19; 15:3), assim como, possivelmente, a cidade de Fênix, na ilha de Creta. — At 27:12.

A alta e majestosa palmeira, de tronco reto e uniforme que se ergue a até 30 m e é coroado por uma plumagem de longas folhas penadas, apresenta graciosa silhueta de beleza ímpar. As jovens deviam orgulhar-se de receber o nome Tamar, como se deu com a nora de Judá (Gên 38:6), com a irmã de Absalão (2Sa 13:1) e também com sua filha, descrita como "mulher de aparência muitíssimo bela". (2Sa 14:27) A estatura da jovem sulamita foi assemelhada à de uma palmeira, e os seios dela, a cachos de tâmaras. (Cân 7:7, 8) A disposição espiral de suas fibras lenhosas também a torna uma árvore de flexibilidade e força incomuns.

A palmeira chega à plena produção depois de 10 a 15 anos e continua a dar fruto por quase cem anos, após o que gradualmente declina e morre perto do fim de dois séculos. A safra anual de tâmaras é de imensos cachos pendentes e é usualmente colhida por volta de agosto-setembro. Os árabes dizem que a palmeira tem tantos usos quantos são os dias do ano. Além dos muitos usos para seus frutos, as folhas são usadas para cobrir telhados e laterais de casas, bem como para fazer cercas, esteiras, cestas e até utensílios de uso doméstico. Suas fibras são usadas para fazer cordas e cordames. As sementes, ou amêndoas, das tâmaras são moídas e dadas como alimento aos camelos. Cera, açúcar, óleo, tanino e resina são extraídos da palmeira, e uma bebida forte chamada araca é destilada da seiva.

Figuras esculpidas da palmeira, com seu formato ereto, beleza e produtividade, constituíam decoração apropriada para as paredes internas e para as portas do templo de Salomão (1Rs 6:29, 32, 35; 2Cr 3:5), bem como para as laterais dos carrocins usados no serviço do templo. (1Rs 7:36, 37) Ezequiel viu palmeiras adornando as pilastras laterais dos portões do templo visionário e também as paredes internas e as portas do templo. (Ez 40:16-37; 41:15-26) Sendo ereta e elevada, bem como frutífera, a palmeira era também um símbolo apropriado do "justo", 'plantado nos pátios de Jeová'. — Sal 92:12, 13.

O uso de folhas de palmeira pela multidão de pessoas que saudou Jesus como "o rei de Israel" (Jo 12:12, 13) servia, evidentemente, para simbolizar o louvor, bem como a submissão delas, à posição régia de Jesus. A "grande multidão" de Revelação (Apocalipse) 7:9, 10 é, semelhantemente, representada com folhas de palmeira nas mãos, atribuindo a salvação a Deus e ao Cordeiro.

PALMO. Medida linear que corresponde, aproximadamente, à distância entre a extremidade do polegar e a do dedo mínimo quando se abre por completo a mão. (Êx 28:16; 39:9; 1Sa 17:4; Ez 43:13) Dois palmos equivalem a um côvado; e três larguras da mão, a um palmo. Há evidência de que o côvado comumente usado pelos israelitas tinha 44,5 cm de comprimento. (Veja CÔVADO.) Concordemente, o palmo teria 22,2 cm de comprimento.

Ao ressaltar a grandeza de Jeová, o profeta Isaías perguntou: "Quem mediu . . . as proporções dos próprios céus com o mero palmo?" — Is 40:12.

PALTI [forma abreviada de Paltiel].

1. Chefe benjamita selecionado como um dos 12 espias para espionar a terra de Canaã em 1512 AEC. Era filho de Rafu. — Núm 13:2, 3, 9, 27-33.

2. Veja PALTIEL N.º 2.

PALTIEL [Deus É Aquele Que Me Põe a Salvo].

1. Representante de Issacar na época em que as tribos repartiram a Terra da Promessa em porções hereditárias; filho de Azã. — Núm 34:17, 18, 26.

2. Filho de Laís, de Galim. Saul, após banir Davi, tomou sua filha Mical, esposa de Davi, e deu-a em casamento a Palti (Paltiel). (1Sa 25:44) Depois de tornar-se rei, Davi exigiu de Abner e Is-Bosete que Mical lhe fosse devolvida. Isto angustiou grandemente a Paltiel, que a seguiu, chorando, até que Abner mandou-o voltar para casa. — 2Sa 3:13-16.

PALTITA [De (Pertencente a) Bete-Pelete; ou, Da (Pertencente à) Casa de Pelete]. Termo usado com referência a Helez, um dos homens poderosos de Davi e que geralmente se refere, segundo se acredita, a um nativo de Bete-Pelete. (2Sa 23:8, 26) Nas listas correspondentes em 1 Crônicas 11:27; 27:10, Helez é chamado de "o pelonita". — Veja PELONITA.

PALU [forma abreviada de Pelaías, que significa "Jah Agiu Maravilhosamente"]. Segundo filho mencionado de Rubem, primogênito de Jacó. (Gên 46:9; 1Cr 5:3) Palu fundou a família dos paluítas na tribo de Rubem. (Êx 6:14; Núm 26:5) É possivelmente o filho de Rubem chamado de Pelete em Números 16:1.

PALUÍTAS [De (Pertencente a) Palu]. Família rubenita descendente de Palu. — Núm 26:5.

PANDEIRO. Instrumento de percussão usado desde os tempos patriarcais. A palavra hebraica *tof* também tem sido traduzida como "tamboril", "tamborim" e "tambor". (Gên 31:27, *Al, CBC, PIB*) Todas essas traduções descrevem, essencialmente, o mesmo instrumento: pequeno tambor de mão, feito de pele animal ou de pergaminho, esticado em um ou em ambos os lados de uma armação de madeira ou de metal, tendo provavelmente uns 25 cm de diâmetro. Em vista de seu uso festivo, pode ser que alguns modelos tivessem soalhas, talvez guizos, presos nas laterais, e é possível que fossem tocados como um pandeiro moderno. Outros tipos provavelmente tinham mais o aspecto e o uso dum tantã, sendo percutidos com as duas mãos.

Embora não seja mencionado em relação à adoração no templo, o pandeiro era usado tanto por homens como por mulheres para louvar a Jeová e em outras ocasiões alegres, tais como festas e casamentos. (1Sa 10:5; 2Sa 6:5; Sal 150:4; Is 5:12) As mulheres, em especial, acompanhavam-se de pandeiros no canto e na dança. (Êx 15:20; Jz 11:34; 1Sa 18:6) Associa-se o pandeiro também à prospectiva alegria de Israel, quando chegasse a época da sua restauração. — Je 31:4.

PANELA. Veja COZINHAR, UTENSÍLIOS DE COZINHA.

PANFÍLIA. Pequena província romana situada na costa S da Ásia Menor, visitada por Paulo em sua primeira viagem missionária. Embora o tamanho dessa província possa ter variado no decorrer dos anos, considera-se comumente que a Panfília tenha sido uma faixa ao longo da costa, de cerca de 120 km de comprimento e até 50 km de largura. Limitava com a província da Lícia, ao O, com a província romana da Galácia, ao N, e com o Reino de Antíoco, ao L. Na costa, o clima da Panfília era quente e tropical, ao passo que ia ficando mais moderado à medida que a pessoa passava à altitude maior dos montes Tauro.

Julga-se que seus habitantes eram uma mistura duma tribo nativa com os gregos, alguns chegando mesmo a sugerir que Panfília signifique "de tribos ou raças misturadas". (*Greek-English Lexicon* [Léxico Grego-Inglês] de Liddell e Scott, revisado por H. Hones, Oxford, 1968, p. 1295) Evidentemente, havia judeus ou prosélitos naquela região, pois em Pentecostes de 33 EC pessoas da Panfília se achavam em Jerusalém e ficaram surpresas de ouvir os discípulos falarem em seu "próprio idioma". — At 2:6, 10.

Diversas cidades principais ficavam na costa ou perto dali, tais como as cidades portuárias de Atália, Perge, às margens do rio Cestro (Aksu), e Side, onde piratas da costa vendiam seus despojos e onde existia um mercado de escravos. De Pafos, em Chipre, Paulo, Barnabé e João Marcos navegaram na direção NO cruzando o mar "e chegaram a Perge, na Panfília". Não se sabe com certeza se eles desembarcaram em Atália e viajaram por terra os poucos quilômetros até Perge ou se navegaram direto para Perge; relata-se que, em tempos antigos, o Cestro era navegável pelo menos até Perge. Nesse ponto, João Marcos separou-se dos outros e retornou a Jerusalém, mas Paulo e Barnabé foram para o N através das montanhas até Antioquia, na Pisídia (na província da Galácia). (At 13:13, 14; 15:38; 27:5) Essa rota era notória por causa dos bandidos que havia ali. (Veja 2Co 11:26.) Na viagem de retorno, os dois cristãos viajaram através da Panfília a Perge e pregaram ali. A seguir foram para o porto de Atália e navegaram dali até Antioquia, na Síria. — At 14:24-26.

A Panfília, ao longo dos anos, foi dominada por Lídia, Pérsia, Macedônia e Roma. Sob os romanos, ela esteve, em diversas ocasiões, unida como província à Cilícia (ao L), daí à Galácia e, por fim, à Lícia. — At 13:13; 16:6; 27:5.

PANO. Tecido feito por tecelagem. Embora pouco se saiba sobre os processos de fiação e tecelagem usados pelos israelitas, é evidente que eles estavam bem familiarizados com esses ofícios. No Egito, arqueólogos descobriram pinturas em paredes com ilustrações de mulheres tecendo e fiando, mostrando o tipo de tear que era usado. Um modelo egípcio de tecelagem com tear horizontal foi encontrado perto de Girga, no Alto Egito. — Veja TECELAGEM.

A veste comprida de fino linho branco usada pelo sumo sacerdote arônico devia ser tecida em padrão enxadrezado, evidência de que os israelitas estavam bem familiarizados com esta arte, sendo capazes de fabricar tecidos com padrões. — Êx 28:39.

Na construção do tabernáculo, Bezalel e Ooliabe eram peritos cuja habilidade foi aumentada e aguçada pelo espírito santo de Deus, de modo que conseguiram fazer o trabalho exigido exatamente segundo o padrão fornecido por Jeová. (Êx 35:30-35) Havia também mulheres com excelente habilidade neste campo, fazendo fios de linho e de lã. (Êx 35:25, 26) Ao fabricarem o tecido para o éfode de Arão, o sumo sacerdote, os artesãos ‘bateram lâminas de ouro em folhas finas e recortaram fios para os entremear entre a linha azul, e a lã tingida de roxo, e as fibras carmíneas, e o linho fino, como trabalho de bordador’. — Êx 39:2, 3.

As Escrituras Gregas Cristãs mencionam tecidos de pelo de camelo e de seda. (Mt 3:4; Re 18:12) Não se sabe se os hebreus usavam algodão. Menciona-se em Ester 1:6 que se usava algodão no palácio persa de Susã. O algodão era conhecido na Índia, provavelmente pelo menos já desde 800 AEC, e o historiador Plínio diz que era usado no Egito. Hoje em dia ele é cultivado em Israel. No entanto, certos tecidos não nativos de Israel os hebreus podiam obter de comerciantes viajantes, tanto do Oriente como do Ocidente, que passassem por Israel.

O linho era tecido da planta que leva o mesmo nome, que tem fibras muito mais longas do que o algodão e é mais fácil de fiar, mas é mais difícil de tingir. O linho era um item muito apreciado no guarda-roupa de reis e de altos funcionários. José estava vestido de “roupas de linho fino” quando foi empossado como governante no Egito. (Gên 41:42) Também, Mordecai saiu de diante do rei da Pérsia em vestimenta real de pano azul e de linho. (Est 8:15) As mulheres apreciavam roupas feitas de linho. — Pr 31:22.

Outros materiais usados para vestimentas eram peles, couro e pelos. As tendas eram feitas de pele ou de pelos de cabra. (Êx 26:7, 14) Foram encontradas amostras de feltro de lã. Em 1 Samuel 19:13, menciona-se uma rede de pelos de cabra.

Cores. Os povos das terras bíblicas eram capazes de fabricar tecidos numa variedade de cores. Ao descrever as cortinas para o tabernáculo e as roupas relacionadas com o santuário, a Bíblia menciona o azul, o carmim e o roxo. (Êx 26:1; 28:31, 33) Podia-se produzir ampla variedade de matizes e cores usando-se essas três cores de corante em tecidos de cores e matizes originalmente diferentes. José ganhou de Jacó, seu pai, uma túnica listrada. (Gên 37:3, 32) Tamar, filha de Davi, usava uma comprida veste listrada, “pois era desta maneira que as filhas do rei, as virgens, costumavam vestir-se com túnicas sem mangas”. (2Sa 13:18) Podiam-se produzir padrões variegados usando-se na urdidura cores diferentes das usadas na trama. — Veja CORANTES, TINGIR.

O Tabernáculo. Na construção do tabernáculo, dez “panos de tenda” (hebr.: *yeri·‘óth*) de linho fino retorcido e de lã, bordados com querubins, constituíam a primeira cobertura das armações de painel, de modo que os sacerdotes que serviam dentro do tabernáculo podiam ver os querubins por entre as partes dessas armações de painel. (Êx 26:1, 2) A segunda cobertura era de pano de pelos de cabra. (Êx 26:7, 8) Servia de excelente proteção para o linho bordado. As cortinas ou reposteiros que ficavam na entrada dos compartimentos Santo e Santíssimo também eram de linho e lã, o reposteiro do Santíssimo sendo bordado com querubins. (Êx 26:31-37) Os panos de tenda, de linho, tinham 4 côvados (1,8 m) de largura e 28 côvados (12,5 m) de comprimento. Os lados N e S do pátio tinham 100 côvados (44,5 m). — Êx 27:9-11.

Usavam-se panos de linha azul, de fibras carmíneas e de lã tingida de roxo para cobrir a Arca do Pacto, a mesa dos pães da proposição, o candelabro, o altar de incenso, o altar da oferta queimada e os outros utensílios do ministério quando o tabernáculo era transportado de um lugar para outro. (A[s] cor[es] para cada item era[m] especificada[s].) — Núm 4:4-14.

Outros Usos. Faixas de pano eram usadas como cueiros para recém-nascidos. (Lu 2:7) Os judeus também tinham o costume de preparar corpos para sepultamento, envolvendo-os com faixas de linho puro junto com aromas (não um processo de embalsamamento como os egípcios pratica-

vam). (Jo 19:40; Mt 27:59) Depois da ressurreição de Jesus, João e Pedro encontraram no túmulo as faixas e, enrolado separadamente, o pano que havia coberto Jesus. (Jo 20:5-7) Lázaro, ao ser ressuscitado, saiu do túmulo com o semblante ainda enrolado no pano que lhe fora colocado na cabeça por ocasião do sepultamento — pelo visto um longo pedaço de linho. — Jo 11:44.

Às vezes se guardava dinheiro embrulhado num pano. Foi assim que o escravo iníquo mencionado numa das ilustrações de Jesus guardou sua mina em vez de aplicá-la. (Lu 19:20) Não raro se carregava dinheiro nas volumosas dobras do peito da roupa, provavelmente embrulhado em tais panos.

A lei de Deus ao povo de Israel ordenava: "Não deves usar mescla de lã e de linho." (De 22:11; veja também Le 19:19.) Sobre isto, a *Encyclopaedia Judaica* ([Enciclopédia Judaica], Jerusalém, 1973, Vol. 14, col. 1213) comentou: "As vestes dos sacerdotes estavam notavelmente isentas da proibição da [*sha·ʽat·néz*] [veste de dois tipos de fios, *NM*]. Êxodo 28:6, 8, 15 e 39:29 prescrevem que várias peças fossem feitas de linho e lã tingida mesclados. . . . Isto sugere que a proibição geral baseava-se no caráter restritivo de tal mistura, que dizia respeito exclusivamente ao domínio do que é sagrado."

Uso Figurado. Por causa da limpeza e da pureza do linho branco, ele é usado nas Escrituras para representar a justiça. As roupas que tinham contato direto com o corpo do sumo sacerdote, a saber, os calções, a veste comprida e o turbante, bem como os calções, as vestes compridas e as coberturas para a cabeça, dos subsacerdotes, eram feitos de fino linho branco. (Êx 28:39-42; compare isso com Jó 29:14.) A noiva do Cordeiro está vestida de linho fino, resplandecente e puro, pois "o linho fino representa os atos justos dos santos". (Re 19:8) Os exércitos que seguem a Jesus Cristo no céu são representados como estando vestidos de linho fino, branco e puro. (Re 19:14) Babilônia, a Grande, que se tem enriquecido com o tráfico de mercadorias, incluindo linho fino, também se tem revestido da aparência de justiça, estando "trajada de linho fino", enquanto, ao mesmo tempo, desempenha as atividades duma prostituta. — Re 18:3, 12, 16; veja ALGODÃO; VESTIMENTA.

PÃO. Alimento assado, às vezes fermentado, que tem como ingrediente básico farinha de trigo ou de milho. A palavra hebraica *lé·hhem* e a grega *ár·tos* são traduzidas "pão". (1Sa 10:4; Mt 14:17) Os pães não raro eram redondos. (Jz 7:13; 1Sa 10:3; Je 37:21) De fato, a palavra hebraica *kik·kár* (pão redondo) literalmente significa "algo redondo". (1Sa 2:36) Naturalmente, os pães eram feitos também em outros formatos. Um papiro egípcio menciona mais de 30 formatos de pão. O pão era o alimento básico dos judeus e de outros povos da antiguidade, a arte da panificação sendo de conhecimento geral entre os israelitas, os egípcios, os gregos, os romanos e outros. Mesmo nos tempos modernos, em algumas partes do Oriente Médio, o pão é de importância capital, e outros tipos de alimentos são de importância secundária. Às vezes, a Bíblia parece usar o termo "pão" para referir-se a alimento em geral, como em Gênesis 3:19, e na oração-modelo, que inclui o pedido: "Dá-nos hoje o nosso pão para este dia." — Mt 6:11; compare isso com Ec 10:19 n.

Antigas amostras de terras bíblicas incluem bolos ou pães redondos, ovais, triangulares e cuneiformes, relativamente finos, e pães grossos e compridos. (Veja BOLO.) Contudo, parece que os pães grossos, como os do mundo ocidental, não eram comuns no antigo Oriente Médio. Ainda hoje, o pão oriental é assado fino, geralmente tendo 1 a 2,5 cm de espessura e cerca de 18 cm de diâmetro.

Ao fabricarem pão, os hebreus, em geral, usavam farinha de trigo ou de cevada. (2Rs 4:42; Jo 6:9; compare Êx 34:22 com Le 23:17.) O trigo era mais caro, de modo que as pessoas não raro tinham de contentar-se com pão de cevada. Faz-se referência ao pão de cevada em Juízes 7:13, 2 Reis 4:42 e João 6:9, 13. Algumas farinhas eram um tanto granulosas, sendo preparadas mediante o uso do gral e do pilão. No entanto, usava-se também "flor de farinha". (Gên 18:6; Le 2:1; 1Rs 4:22) O maná que Jeová Deus forneceu aos israelitas durante sua jornada no ermo era moído em moinhos manuais ou pilado num gral. — Núm 11:8.

Costumava-se moer o cereal e assar pão fresco diariamente, e, não raro, o pão não continha fermento (hebr.: *mats·tsáh*). A farinha era simplesmente misturada com água, e não se adicionava fermento antes de se trabalhar a massa. Para a fabricação do pão fermentado, o método usual era tomar um pouco da massa, reservada dum anterior cozimento, e empregá-la como agente fermentativo, desmanchando-a na água, antes de acrescentar a farinha. Tal mistura era amassada e se deixava descansar até levedar. — Gál 5:9; veja BOLO; FERMENTO.

Certas ofertas feitas a Jeová pelos israelitas consistiam de coisas assadas. (Le 2:4-13) Não se permitia usar fermento em ofertas feitas por fogo a Jeová, embora determinadas ofertas não fossem queimadas no altar e pudessem conter fermento. (Le 7:13; 23:17) Não era permitido usar pão fermentado na Páscoa e na Festividade dos Pães Não Fermentados associada com ela. — Êx 12:8, 15, 18; veja PÃES DA PROPOSIÇÃO.

A importância do pão na dieta diária nos tempos bíblicos é indicada em repetidas referências a ele nas Escrituras. Por exemplo, Melquisedeque "trouxe para fora pão e vinho" antes de abençoar a Abraão. (Gên 14:18) Ao mandar Agar e Ismael embora, Abraão "tomou pão e um odre de água, e deu-o a Agar". (Gên 21:14) Quando estava preso, Jeremias recebia uma ração diária de "um pão redondo". (Je 37:21) Em duas ocasiões, Jesus Cristo milagrosamente multiplicou pães para alimentar grandes multidões. (Mt 14:14-21; 15:32-37) Jesus ensinou seus seguidores a orar pedindo "pão para o dia, segundo as exigências do dia". (Lu 11:3) E o salmista apropriadamente identificou a Jeová Deus como aquele que dá "pão que revigora o próprio coração do homem mortal". — Sal 104:15.

Uso Figurado. O termo "pão", conforme usado na Bíblia, tem diversas aplicações figuradas. Por exemplo, Josué e Calebe disseram aos israelitas reunidos que os habitantes de Canaã "são para nós pão", pelo visto significando que eles podiam ser facilmente conquistados e que essa experiência sustentaria e fortaleceria Israel. (Núm 14:9) Grande pesar, que pode estar associado com o desfavor divino, parece refletir-se no Salmo 80:5, onde se diz de Jeová, o Pastor de Israel: "Tu os fizeste comer o pão de lágrimas." Fala-se também de Jeová que daria a seu povo "pão em forma de aflição e água em forma de opressão", evidentemente referindo-se a condições que o povo enfrentaria quando estivesse sitiado e que lhe seriam tão comuns como pão e água. — Is 30:20.

Ao falar sobre aqueles que são tão iníquos que "não dormem a menos que façam alguma maldade", o livro de Provérbios diz: "Alimentaram-se do pão da iniquidade." (Pr 4:14-17) Sim, eles parecem sustentar-se de ações iníquas. Sobre alguém que talvez obtenha as provisões materiais para a vida por meio de engano ou fraude, Provérbios 20:17 diz: "O pão ganho mediante falsidade é agradável ao homem, mas depois a sua boca se encherá de cascalho." Mas, sobre a boa e laboriosa esposa, diz-se: "Não come o pão da preguiça." — Pr 31:27.

A Bíblia também usa "pão" figuradamente em sentido favorável. Isaías 55:2 mostra que as provisões espirituais de Jeová são muito mais importantes do que as coisas materiais, dizendo: "Por que continuais a pagar dinheiro por aquilo que não é pão e por que é a vossa labuta por aquilo que não resulta em saciedade? Escutai-me atentamente e comei o que é bom, e deleite-se a vossa alma com a própria gordura."

Ao instituir a nova refeição que celebraria sua morte (em 14 de nisã de 33 EC), "Jesus tomou um pão, e, depois de proferir uma bênção, partiu-o, e, dando-o aos discípulos, disse: 'Tomai, comei. Isto significa meu corpo.'" (Mt 26:26) O pão significava o próprio corpo carnal de Jesus "que há de ser dado em vosso benefício". — Lu 22:19; 1Co 11:23, 24.

Visto que eram relativamente finos e, se não fermentados, quebradiços, os pães eram partidos, em vez de cortados. Portanto, em si, não há nada de especial em Jesus 'partir' o pão usado ao instituir a Refeição Noturna do Senhor (Mt 26:26), sendo esta a maneira costumeira de partilhar o pão. — Mt 14:19; 15:36; Mr 6:41; 8:6; Lu 9:16; At 2:42, 46, *Int.*

Cerca de um ano antes, Jesus Cristo contrastara "o pão que desce do céu" com o maná consumido pelos israelitas no ermo e declarara explicitamente: "Eu sou o pão da vida." Ele mostrou que era "o pão vivo que desceu do céu", acrescentando: "Se alguém comer deste pão, viverá para sempre; e, de fato, o pão que eu hei de dar é a minha carne a favor da vida do mundo." (Jo 6:48-51) Este 'comer' teria de ser feito em sentido figurado, por se exercer fé no valor do sacrifício humano perfeito de Jesus. (Jo 6:40) Jesus apresentou o mérito do seu sacrifício resgatador a seu Pai, Jeová Deus, quando ascendeu ao céu. Por meio deste mérito, Cristo pode dar vida a todos os obedientes da humanidade. Conforme predito sob inspiração divina, Jesus nasceu em Belém, que significa "Casa de Pão" (Miq 5:2; Lu 2:11), e por intermédio de Jesus Cristo provê-se o "pão" que dá vida a toda a humanidade crente. — Jo 6:31-35.

PAPEL. Nos tempos bíblicos, fino material de escrita transformado em folhas a partir de tiras obtidas do papiro. — Veja PAPIRO.

Dá-se aos egípcios o crédito de serem os primeiros fabricantes de papel de papiro para fins de escrita, usando o papiro que na época crescia ao longo das margens do rio Nilo. Alguns arqueólogos remontam tal produção de papel ao tempo de Abraão.

Os primitivos cristãos usavam o papel de papiro para cartas, rolos e códices. Ele teve também uma parte importante na produção de manuscritos bíblicos, até que foi substituído pelo velino (pele de animal de granulação fina) no quarto século EC. Em 2 João 12, o apóstolo escreveu que preferia transmitir sua mensagem "face a face" em vez de com "papel e tinta". Aqui, a palavra "papel" traduz a palavra grega *khár·tes*, que se diz significar uma folha de papel feito de papiro.

PAPIRO [hebr.: *gó·me'*]. Grande planta aquática pertencente à família do caniço. Possui uma haste, ou caule, afilada, triangular, que cresce em águas

rasas atingindo uma altura de 2 a 6 m, e termina num tufo, ou pluma, de delgadas panículas semelhantes a cabeleiras. (FOTO, Vol. 1, p. 544) O papiro era usado na fabricação de vários itens, incluindo material de escrita.

O papiro (*Cyperus papyrus*) viceja em águas rasas e estagnadas, ou pântanos, e ao longo das margens de rios de curso lento, tais como o baixo Nilo, onde outrora vegetava em abundância, mas agora se acha quase extinto. Bildade indagou de Jó: "Acaso o papiro cresce alto sem brejo?" — Jó 8:11; Is 35:7.

As hastes da planta são flutuantes, e, para impedir a morte do bebezinho Moisés, sua mãe o colocou numa "arca de papiro", revestida de betume e piche e a deixou ao sabor da corrente do rio Nilo. (Êx 2:3) Do papiro também se fabricavam barcos grandes, para viagens de longa distância. (Is 18:2) Estes talvez fossem feitos de feixes de hastes de papiro amarradas. Tinham extremidades estreitas, mas as vigas eram suficientemente largas para aguentar o peso dos que viajassem em pé. Em 1970, Thor Heyerdahl e um grupo de associados cruzaram milhares de quilômetros do Atlântico numa embarcação assim.

Uso Como Material de Escrita. Quando os egípcios preparavam o papiro para servir de material de escrita, seguiam um processo um tanto simples. Ao colherem as hastes, preferiam a parte medulosa grossa que crescia sob a superfície da água, porque fornecia matéria-prima mais larga e mais branca. A casca exterior era tirada, e o cerne meduloso restante era cortado em tamanhos convenientes de 40 a 45 cm. Em seguida, a medula celular era cortada em tiras largas, mas muito finas. As tiras eram então colocadas verticalmente sobre uma superfície lisa, permitindo-se que se sobrepusessem ligeiramente umas às outras. Outra camada de tiras de papiro era colocada horizontalmente sobre as tiras verticais. Usavam-se pequenos malhos para bater as camadas até que ficassem bem coladas, formando uma folha compacta. Então, depois de secadas ao sol, as folhas eram aparadas no tamanho desejado. Por fim, eram alisadas e polidas com pedra-pomes, conchas ou marfim. Este processo produzia um material de escrita razoavelmente durável, flexível e quase branco, que ficava disponível em muitos tamanhos e graus de qualidade. Geralmente se escolhia para a escrita o lado que tinha as tiras horizontais, embora, às vezes, se usasse o reverso para se concluir a escrita. As juntas das tiras serviam para guiar a mão do escritor à medida que escrevia com uma pena de junco e com um líquido de escrita feito de goma, fuligem e água.

Essas folhas de papiro podiam receber cola nas bordas e ser juntadas para formar um rolo, que normalmente tinha cerca de 20 folhas. Ou podiam ser dobradas de modo a formar o códice, que se assemelhava a um livro, que se tornou popular entre os primitivos cristãos. O rolo mediano tinha uns 4 a 6 m de comprimento, embora ainda exista um que tem 40,5 m de comprimento. A palavra grega *bí·blos* aplicava-se originalmente à medula mole do papiro, mas foi mais tarde usada com referência a livros. (Mt 1:1; Mr 12:26) O diminutivo *bi·blí·on* tem a forma plural *bi·blí·a*, que significa literalmente "livrinhos", e desta se deriva a palavra "Bíblia". (2Ti 4:13, *Int*) Depois de se tornar um importante centro da indústria de papiro, uma cidade fenícia passou a ser chamada Biblos.

Rolos de papiro foram amplamente usados até o início do segundo século EC, quando passaram a ser substituídos pelo códice em papiro. Mais tarde, no quarto século, a popularidade do papiro diminuiu, e ele foi trocado em larga escala por um material de escrita mais durável chamado velino.

O papiro apresentava uma grande desvantagem como material de escrita no sentido de não ser muito durável. Deteriorava-se em ambiente úmido e, quando guardado em condições áridas, tornava-se muito quebradiço. Até o século 18 EC, presumia-se que todos os antigos manuscritos em papiro haviam sido destruídos pelo tempo. Contudo, em fins do século 19, diversos papiros bíblicos valiosos foram encontrados. As descobertas ocorreram principalmente no Egito e na região ao redor do Mar Morto, locais que propiciam o clima seco ideal, tão necessário para a preservação dos papiros. Alguns dos papiros bíblicos encontrados nesses locais remontam ao segundo ou ao primeiro século AEC.

Muitas dessas descobertas de manuscritos em papiro são designadas pelo termo "papiro" ou "papiros", tais como o Papiro Nash, do primeiro ou do segundo século AEC, o Papiro Rylands iii. 458 (segundo século AEC), e o Papiro Chester Beatty N.º 1 (do terceiro século EC).

PARÁ. Cidade de Benjamim. (Jos 18:21, 23) Pará é usualmente identificada com Khirbet el-Farah (Horvat ʽEn Para), cerca de 9 km ao NE de Jerusalém. Uma fonte próxima chamada ʽAin Farah (ʽEn Perat) fornece água à Cidade Velha de Jerusalém.

PARÃ. A maior parte da vasta região do ermo em que a nação de Israel vagueou por cerca de 38 anos antes de entrar na Terra da Promessa. (Núm 10:11, 12; De 2:14) Não tendo fronteiras fixas, Parã ocupava a parte central e nordestina da

península do Sinai. Ao L, ficava a parte do vale de Abatimento Tectônico conhecido como o Arabá e também o golfo de ʽAqaba; ao S, o ermo de Sinai; a SO, o ermo de Sim; e, ao NO e ao N, os ermos de Etão e de Sur. Em direção ao Mar Morto, ao NE, Parã se fundia com o ermo de Zim, e talvez o incluísse, e pode ser que chegasse a Berseba, perto das montanhas de Judá. — 1Sa 25:1, 2.

Na maior parte, Parã era uma acidentada região montanhosa de pedra calcária, parecida a chapadões em certos lugares, a seção central tendo entre 600 e 750 m de altitude. (De 33:2; compare isso com Hab 3:3.) Achava-se também incluída como parte do "grande e atemorizante ermo" mencionado em Deuteronômio 1:1, 19; 8:15. Exceto durante as breves estações chuvosas, a superfície de cascalho desta região agreste fica destituída de vegetação verde; as nascentes de água são poucas. Estes fatores salientam quão inteiramente a nação de Israel, que talvez totalizasse 3.000.000 de pessoas, dependia de Jeová para ter sua provisão miraculosa de alimento e água durante todos aqueles muitos anos em que vagueou pelo ermo. — Êx 16:1, 4, 12-15, 35; De 2:7; 8:15, 16.

Pelo visto, a primeira referência a este ermo de Parã ocorreu nos dias de Ló, quando Quedorlaomer e seus aliados derrotaram diversas cidades nas vizinhanças do Mar Morto e de Edom, até El-Parã, ao S. (Gên 14:4-6) Mais tarde, depois de Ismael ser despedido por seu pai, Abraão, ele se fixou no ermo de Parã e ocupou-se principalmente com a caça. — Gên 21:20, 21.

Entretanto, as principais referências a Parã relacionam-se com as perambulações dos israelitas. Depois de partir do monte Sinai, Israel acampou em Taberá e em Quibrote-Ataavá, daí, em Hazerote, na extremidade sul de Parã, antes de dirigir-se para o N, para Cades-Barneia. (Núm 10:12, 33; 11:3, 34, 35; 12:16) Não muito depois de entrar em Parã, os 12 espias foram enviados para fazer o reconhecimento de Canaã. (Núm 13:3, 26) O relatório ruim feito pela maioria, ao retornarem, resultou em Jeová decretar que a nação prolongasse sua permanência no ermo até que todos os registrados que murmuraram contra Deus tivessem morrido. (Núm 13:31-33; 14:20-34) Durante aqueles 40 anos, a maioria dos acampamentos de Israel, desde o Egito até a Terra da Promessa, achavam-se decididamente em Parã. — Núm 33:1-49.

Segundo a *Septuaginta* grega, Davi foi ao ermo de Maom após a morte e o sepultamento de Samuel. Contudo, o texto massorético, a *Pesito* siríaca e a *Vulgata* latina dizem que ele foi ao ermo de Parã. (1Sa 25:1) Quando Davi se tornou rei e travou guerra contra Edom, o jovem príncipe edomita Hadade, junto com alguns dos servos do seu pai, fugiu para o Egito. No caminho, à medida que passavam por aquela região, juntaram-se a eles certos homens de Parã. — 1Rs 11:15-18.

PARÁBOLA. Veja ILUSTRAÇÕES.

PARAÍSO. Lindo parque ou jardim semelhante a um parque. A palavra grega *pa·rá·dei·sos* ocorre três vezes nas Escrituras Gregas Cristãs. (Lu 23:43; 2Co 12:4; Re 2:7) Escritores gregos desde o tempo de Xenofonte (c. 431-352 AEC) usavam essa palavra, e Pollux a descreveu como sendo de origem persa (*pairidaeza*). (*Cyropaedia,* I, iii, 14; *Anabasis,* I, ii, 7; *Onomasticon* [Onomástico], IX, 13) Alguns lexicógrafos derivam a palavra hebraica *par·dés* (que significa, basicamente, um parque) da mesma fonte. Mas, visto que Salomão (do século 11 AEC) usou *par·dés* em seus escritos, embora os escritos persas existentes só remontem a cerca do sexto século AEC, tal derivação do termo hebraico é apenas conjectural. (Ec 2:5; Cân 4:13) O outro uso de *par·dés* acha-se em Neemias 2:8, onde se faz referência a um parque florestal régio, pertencente ao rei persa Artaxerxes Longímano, no quinto século AEC. — Veja PARQUE.

Os três termos (hebraico: *par·dés;* persa: *pairidaeza* e grego: *pa·rá·dei·sos*), contudo, transmitem a ideia básica de um lindo parque ou jardim semelhante a um parque. O primeiro de tais parques foi o feito pelo Criador do homem, Jeová Deus, no Éden. (Gên 2:8, 9, 15) É chamado de *gan,* ou "jardim", em hebraico, mas era obviamente semelhante a um parque no tamanho e na natureza. A *Septuaginta* grega apropriadamente usa o termo *pa·rá·dei·sos* com referência a esse jardim. (Veja ÉDEN N.º 1; JARDIM [Jardim do Éden].) Devido ao pecado, Adão perdeu o direito de viver nesse paraíso e a oportunidade de ganhar o direito de vida eterna, direito esse representado pelo fruto duma árvore divinamente indicada no centro do jardim. O jardim do Éden talvez estivesse cercado de alguma forma, visto que foi necessário colocar guardas angélicos apenas no lado oriental a fim de impedir a entrada de humanos. — Gên 3:22-24.

O que é o Paraíso que Jesus prometeu ao malfeitor que morreu ao seu lado?

O relato de Lucas mostra que um malfeitor, que estava sendo executado ao lado de Jesus Cristo, falou em defesa de Jesus e pediu que Jesus se lembrasse dele quando 'entrasse em seu reino'. A resposta de Jesus foi: "Deveras, eu te digo hoje: Estarás comigo no Paraíso." (Lu 23:39-43) A pontuação usada na tradução destas palavras depende,

naturalmente, do entendimento que o tradutor tem do sentido das palavras de Jesus, visto que no texto original grego não se usou nenhuma pontuação. A pontuação no estilo moderno só se tornou comum por volta do nono século EC. Embora muitas traduções ponham uma vírgula (ou dois pontos) antes da palavra "hoje", e desta forma deem a impressão de que o malfeitor entrou no Paraíso naquele mesmo dia, não existe nada no restante das Escrituras que apoie isto. O próprio Jesus ficou morto e no túmulo até o terceiro dia e foi então ressuscitado como as "primícias" da ressurreição. (At 10:40; 1Co 15:20; Col 1:18) Ele ascendeu ao céu 40 dias depois. — Jo 20:17; At 1:1-3, 9.

A evidência, portanto, é de que o uso da palavra "hoje", por Jesus, não foi para indicar quando o malfeitor estaria no Paraíso, mas, em vez disso, para chamar a atenção para o momento em que essa promessa estava sendo feita e no qual o malfeitor mostrara certa medida de fé em Jesus. Tratava-se do dia em que Jesus fora rejeitado e condenado pelos mais categorizados líderes religiosos do seu próprio povo e, depois disso, sentenciado à morte pela autoridade romana. Ele se tornara objeto de zombaria e ridicularização. Portanto, o malfeitor ao seu lado mostrara uma notável qualidade e elogiável atitude de coração em não concordar com a maioria, mas, em vez disso, em falar em defesa de Jesus e expressar sua crença na vindoura realeza dele. Reconhecendo que a ênfase é corretamente colocada no momento em que a promessa estava sendo feita, em vez de na época de seu cumprimento, outras traduções, tais como as de Rotherham e de Lamsa, em inglês, as de Reinhardt e de W. Michaelis, em alemão, a *Tradução Ecumênica da Bíblia,* em português, bem como a siríaco curetoniano do quinto século EC, verteram esse texto de modo similar à *Tradução do Novo Mundo,* aqui citada.

Quanto à identificação do Paraíso a respeito do qual Jesus falou, é claro que não é um sinônimo do Reino celestial de Cristo. Anteriormente, naquele dia, apresentara-se a entrada no Reino celestial como perspectiva para os fiéis discípulos de Jesus, mas à base de terem 'permanecido com ele em suas provações', algo que o malfeitor jamais fizera, sendo que sua morte na estaca ao lado de Jesus ocorrera puramente por causa de suas próprias ações criminosas. (Lu 22:28-30; 23:40, 41) O malfeitor obviamente não havia 'nascido de novo', da água e do espírito, o que Jesus mostrou ser um pré-requisito para a entrada no Reino dos céus. (Jo 3:3-6) Nem era o malfeitor um dos 'vencedores' que o glorificado Cristo Jesus disse que estariam com ele em seu trono celestial e que teriam parte na "primeira ressurreição". — Re 3:11, 12, 21; 12:10, 11; 14:1-4; 20:4-6.

Algumas obras de referência apresentam o conceito de que Jesus se referia a uma localização paradísica no Hades ou Seol, supostamente um compartimento ou divisão ali para os aprovados por Deus. Afirma-se que os rabinos judeus daquela época ensinavam a existência de tal paraíso para aqueles que tinham morrido e estavam aguardando a ressurreição. A respeito dos ensinos dos rabinos, o *Dictionary of the Bible* (Dicionário da Bíblia), de Hastings, declara: "A teologia rabínica, como nos foi transmitida, apresenta uma extraordinária miscelânea de ideias sobre essas questões, e no caso de muitas delas é difícil determinar as datas a que devem ser designadas. . . . Tomando a literatura exatamente como é, pode parecer que o Paraíso era considerado, por alguns, como sobre a própria terra, por outros, como fazendo parte do Seol, por ainda outros, como nem sobre a terra nem sob a terra, mas no céu . . . Mas há certa dúvida no que diz respeito, pelo menos, a parte disto. Estes vários conceitos são realmente encontrados no judaísmo posterior. Eles aparecem mais precisamente e em mais pormenores no judaísmo cabalístico medieval . . . Mas é incerto até que ponto estas coisas podem remontar. A mais antiga teologia judaica pelo menos . . . parece dar pouco ou nenhum lugar à ideia dum Paraíso intermediário. Ela fala de um *Gehinnom* para os iníquos, e de um *Gan Eden,* ou jardim do Éden, para os justos. É questionável se ela vai além desses conceitos e assegura um Paraíso no Seol." — 1905, Vol. III, pp. 669, 670.

Mesmo que eles realmente ensinassem isto, seria muitíssimo desarrazoado crer que Jesus propagaria um conceito assim, em vista da sua condenação das tradições religiosas não bíblicas dos líderes religiosos judaicos. (Mt 15:3-9) É provável que o paraíso realmente conhecido pelo malfeitor judeu com quem Jesus falou fosse o Paraíso terrestre descrito no primeiro livro das Escrituras Hebraicas, o Paraíso do Éden. Sendo assim, seria razoável que a promessa de Jesus apontasse para um restabelecimento de tais condições paradísicas na terra. Portanto, sua promessa ao transgressor daria assegurada esperança duma ressurreição de tal pessoa injusta para ter a oportunidade de viver nesse Paraíso restaurado. — Veja At 24:15; Re 20:12, 13; 21:1-5; Mt 6:10.

Um Paraíso Espiritual. Em muitos dos livros proféticos da Bíblia encontram-se promessas divinas no tocante ao retorno de Israel das terras do seu exílio para sua desolada terra natal. Deus faria com que aquela terra abandonada fosse lavrada e semeada, a fim de produzir ricamente e estar cheia de pessoas e de animais; as cidades seriam reconstruídas e habitadas, e as pessoas diriam: "Aquela terra lá, que fora desolada, tem-se

tornado como o jardim do Éden." (Ez 36:6-11, 29, 30, 33-35; compare isso com Is 51:3; Je 31:10-12; Ez 34:25-27.) No entanto, estas profecias também mostram que as condições paradísicas tinham que ver com as próprias *pessoas*, que, por fidelidade a Deus, podiam então 'brotar' e florescer como "árvores de justiça", desfrutando maravilhosa prosperidade espiritual como um "jardim bem regado", cumuladas de abundantes bênçãos de Deus por terem o Seu favor. (Is 58:11; 61:3, 11; Je 31:12; 32:41; compare isso com Sal 1:3; 72:3, 6-8, 16; 85:10-13; Is 44:3, 4.) O povo de Israel tinha sido o "vinhedo" de Deus, sua plantação, mas sua maldade e sua apostasia da adoração verdadeira causaram um figurativo 'ressecamento' do seu campo espiritual, mesmo antes de ocorrer a desolação literal de sua terra. — Veja Êx 15:17; Is 5:1-8; Je 2:21.

É evidente, porém, que as profecias sobre o restabelecimento, registradas pelos profetas hebreus, incluem elementos que também terão cumprimento material no Paraíso terrestre restabelecido. Há aspectos em Isaías 35:1-7, por exemplo, tais como a cura dos cegos e dos coxos, que não tiveram cumprimento literal após o retorno dos israelitas da antiga Babilônia, nem se cumprem deste modo no paraíso espiritual cristão. Seria incoerente da parte de Deus inspirar profecias tais como as de Isaías 11:6-9, Ezequiel 34:25 e Oseias 2:18, com a intenção de que seu significado fosse apenas figurado ou espiritual, sem um cumprimento literal dessas coisas nas experiências físicas dos servos de Deus. O paraíso que Paulo citou em 2 Coríntios 12:4 também poderia se referir ao paraíso futuro, tanto físico como espiritual, mencionado naquelas profecias das Escrituras Hebraicas. Também é possível que seja a visão do "paraíso de Deus", a condição abençoada no céu. — Re 2:7.

Comer no "Paraíso de Deus". Revelação (Apocalipse) 2:7 menciona uma "árvore da vida" no "paraíso de Deus" e que comer dela seria privilégio daquele 'que vencesse'. Visto que outras promessas feitas nesta parte de Revelação a tais vencedores relacionam-se claramente com ganharem uma herança celestial (Re 2:26-28; 3:12, 21), parece evidente que o "paraíso de Deus", neste caso, é celestial. A palavra "árvore" aqui traduz o termo grego *xý·lon*, que literalmente significa "madeiro" ou "madeiramento", e no plural poderia se referir a um pomar. No Paraíso terrestre do Éden, comer da árvore da vida teria significado, para o homem, viver para sempre. (Gên 3:22-24) Até mesmo os frutos das outras árvores do jardim teriam servido para sustentar a vida do homem, enquanto ele continuasse obediente. Assim, comer da "árvore [ou árvores] da vida" no "paraíso de Deus" relaciona-se evidentemente com a provisão divina de vida ininterrupta concedida aos vencedores cristãos, e outros textos mostram que eles recebem o prêmio da imortalidade e incorruptibilidade junto com o seu Cabeça e Senhor celestial, Cristo Jesus. — 1Co 15:50-54; 1Pe 1:3, 4.

PARALISIA. Diminuição ou perda total da capacidade muscular ou das sensações em uma ou mais partes do corpo. Às vezes chamada de paresia, resulta de danos ou distúrbios do sistema nervoso ou de atrofia muscular, desta forma, quer impedindo a transmissão dos impulsos nervosos, quer tornando os músculos incapazes de reagir a eles. A paralisia tem muitos nomes e formas, alguns dos tipos podendo ser fatais. Entre as causas acham-se doenças (como no caso da paralisia diftérica), lesões cerebrais, danos na medula espinhal, ou pressão resultante dum tumor.

Entre os que foram milagrosamente curados por Jesus Cristo achavam-se paralíticos. (Mt 4:24) Um homem paralítico foi levado a Jesus, que curou o sofredor, depois de perdoar-lhe os pecados. Daí, atendendo à ordem de Cristo, o ex-paralítico pegou sua maca e foi para casa. (Mt 9:2-8; Mr 2:3-12; Lu 5:18-26) Em outra ocasião, o servo dum oficial do exército ficou de cama com paralisia e estava prestes a morrer, mas Jesus o curou à distância. (Mt 8:5-13; Lu 7:1-10) Este escravo estava "terrivelmente atormentado", ou terrivelmente aflito (Mt 8:6), o que pode indicar, mas não necessariamente indica, que ele sofria fortes dores. A paralisia pode ser dolorosa, embora em geral não seja. Em casos de paralisia agitante (doença de Parkinson, ou parkinsonismo) ocorrem dores semelhantes às de cãibras na espinha e nas extremidades, e a dor é agonizante na paraplegia dolorosa, uma forma de paralisia ligada a certos casos de câncer da medula espinhal. As pessoas afligidas de paralisia são chamadas de "paralíticos".

O evangelista Filipe pregou e realizou sinais na cidade de Samaria, curando muitos paralíticos. (At 8:5-8) Em Lida, Pedro disse ao paralítico Eneias, "que já por oito anos jazia na sua maca": "Eneias, Jesus Cristo te sara. Levanta-te e arruma a tua cama." Nisto, "ele se levantou imediatamente". — At 9:32-35.

PARDAL [gr.: *strou·thí·on*]. A palavra grega *strou·thí·on* é uma forma diminutiva que significa qualquer ave pequena, mas que era aplicada especialmente a pardais. Uma variedade do pardal comum (*Passer domesticus biblicus*) é abundante em Israel. Os pardais, pequenas aves pardas e cinzentas, são barulhentos e gregários, gostam de gorjear e chilrear, de voar do seu poleiro, em telhados

de casas, em árvores ou em arbustos, até o chão, e dali voltar de novo. Sua alimentação consiste principalmente em sementes, insetos e vermes. O pardal-espanhol (*Passer hispaniolensis*) também é comum, especialmente nas regiões setentrionais e centrais de Israel.

As únicas referências diretas a pardais, na Bíblia, encontram-se numa declaração que Jesus fez em sua terceira viagem pela Galileia e que, pelo visto, repetiu cerca de um ano depois em seu posterior ministério na Judeia. Salientando que "se vendem dois pardais por uma moeda de pequeno valor [literalmente: um assário, que vale menos de cinco centavos de dólar]", ou "por duas moedas de pequeno valor", caso fossem comprados em lotes de cinco, Jesus declarou que, embora essas pequenas aves fossem consideradas de valor tão ínfimo, 'nem mesmo uma delas cairá ao chão sem o conhecimento de vosso Pai', 'nem mesmo uma delas está esquecida diante de Deus'. Daí, incentivou seus discípulos a não terem medo, assegurando-lhes: "Vós valeis mais do que muitos pardais." — Mt 10:29-31; Lu 12:6, 7.

Antigamente, bem como ainda hoje, vendiam-se pardais nos mercados do Oriente Médio. Como item alimentício, eram depenados e enfiados em espetos de madeira, sendo assados (como churrasquinho no espeto). Uma inscrição antiga da lei tarifária do imperador Diocleciano (301 EC) mostra que, dentre todas as aves vendidas como alimento, os pardais eram as mais baratas. — *Light From the Ancient East* (Luz do Antigo Oriente), de A. Deissmann, 1965, pp. 273, 274.

Embora o pardal apareça nas Escrituras Hebraicas, na versão *Almeida* (Sal 84:3; 102:7) e em outras traduções, o termo hebraico assim traduzido (*tsip·póhr*) evidentemente é um termo genérico que se refere a pequenas aves em geral e não uma identificação específica do pardal.

PAREDES. Veja MUROS.

PARENTE. Veja PARENTESCO, PARENTE.

PARENTESCO, PARENTE. Alguém aparentado, quer por ancestrais em comum, quer por casamento. Há diversas palavras nas línguas originais da Bíblia que têm os seguintes significados e usos.

Go·'él (do hebr. *ga·'ál*, que significa "resgatar" ou "comprar de volta") refere-se ao parente mais próximo do sexo masculino com o direito de ser resgatador ou vingador do sangue. Assassinos deliberados deviam ser mortos pelo "vingador do sangue". (Núm 35:16-19) O parentesco de Boaz com Noemi e Rute era o de "resgatador". (Ru 2:20; 3:9, 12, 13; 4:1, 3, 6, 8, 14) O próprio Jeová, o Grande Pai ou Dador da Vida, é tanto Vingador como Resgatador de seus servos. — Sal 78:35; Is 41:14; 43:14; 44:6, 24; 48:17; 54:5; 63:16; Je 50:34.

She'ér (hebr., que significa "organismo") refere-se a um parente carnal ou consanguíneo. As leis de Deus proibiam ter relações sexuais com uma "parenta consanguínea" chegada, tal como a tia. (Le 18:6-13; 20:19) Se um israelita ficasse endividado para com um forasteiro, então um irmão, um tio, um primo, ou qualquer outro "parente consanguíneo", podia resgatá-lo. (Le 25:47-49) Ou se a pessoa morresse sem ter filhos, filhas, irmãos, ou tios, então o "parente consanguíneo" mais chegado receberia a herança. — Núm 27:10, 11.

Qa·róhv (hebr., que significa "próximo") inclui, não só uma pessoa intimamente aparentada, mas também um conhecido íntimo. Se um irmão ficasse tão pobre que tivesse de vender seus bens, então alguém "intimamente aparentado" tinha de comprá-los de volta. (Le 25:25) Jó lamentou que seus "conhecidos íntimos" o haviam abandonado, e Davi lastimou que seus "conhecidos íntimos" também se mantinham à parte. — Jó 19:14; Sal 38:11.

Termos aparentados com *ya·dhá'* (hebr., que significa "conhecer", "estar familiarizado") poderiam referir-se a um parente ou simplesmente a um conhecido. Noemi tinha "um parente de seu esposo", chamado Boaz. Jeú executou todos os da casa de Acabe, incluindo seus "conhecidos". — Ru 2:1; 2Rs 10:11.

Nas Escrituras Gregas Cristãs, *syg·ge·nés* refere-se a um parente consanguíneo, mas nunca é usado ao se falar da relação entre pais e filhos. Seguindo esta regra, note que Jesus disse a seus seguidores: "Sereis entregues até mesmo por pais, e irmãos, e parentes [*syg·ge·nón*], e amigos." (Lu 21:16) Certa vez, quando Jesus tinha 12 anos, seus pais deram pela falta dele e foram procurá-lo entre "os parentes". (Lu 2:44) Ao oferecer uma festa, aconselhou Jesus, não convide seus "parentes", que podem retribuir-lhe, mas, em vez disso, os pobres. (Lu 14:12-14) Quando Pedro levou as boas novas de salvação a Cornélio, seus "parentes" também estavam presentes. (At 10:24) Paulo, em sua carta aos romanos, referiu-se aos israelitas coletivamente, bem como a diversas pessoas, como seus "parentes". — Ro 9:3; 16:7, 11, 21.

PARMASTA [do persa, possivelmente significando "O Primeiríssimo"]. Um dos dez filhos de Hamã. — Est 9:9.

PÁRMENAS. Um dos sete recomendados aos apóstolos e designados por eles para assegurar uma distribuição diária justa de provisões na

congregação de Jerusalém depois de Pentecostes de 33 EC. — At 6:1-6.

PARNAQUE. Zebulonita cujo filho, Elizafã, foi o representante da tribo ao se repartir a Terra da Promessa. — Núm 34:17, 18, 25.

PARÓS [Pulga]. Fundador de uma família em Israel. Havia 2.172 dos seus descendentes que retornaram a Jerusalém com Zorobabel em 537 AEC. (Esd 2:1-3; Ne 7:8) Na época em que Esdras chegou, em 468 AEC, com 150 "filhos de Parós" liderados por Zacarias, alguns da família deles, que já estavam em Jerusalém, haviam tomado esposas estrangeiras, as quais despediram mais tarde. (Esd 8:1, 3; 10:25, 44) Pedaías, um dos da família, fez reparos numa parte do muro de Jerusalém. (Ne 3:25) O cabeça da família de Parós atestou o pacto posterior, concordando em guardar a Lei de Jeová. — Ne 9:38; 10:1, 14.

PARQUE. A palavra *par·dés* ocorre apenas três vezes nas Escrituras Hebraicas, e há quem considere que se derive da palavra persa *pairidaeza*. (Contudo, veja PARAÍSO.) Segundo a *Cyclopœdia* (Ciclopédia) de M'Clintock e Strong (1894, Vol. VII, p. 652), Xenofonte usava o termo grego com o significado de "um extenso terreno, cercado por forte cerca ou muro, com abundância de árvores, arbustos, plantas ornamentais e hortaliças, e no qual animais escolhidos eram mantidos em vários graus de restrição ou de liberdade, segundo sua ferocidade ou pacificidade". A forma grega da palavra (*pa·rá·dei·sos*) foi usada pelos tradutores da *Septuaginta* em todas as referências ao jardim do Éden.

Entre suas grandes obras, Salomão construiu "jardins e parques ["pomares", *CBC, PIB;* hebr.: *far·de·sím*]", nos quais plantou árvores frutíferas de todos os tipos. (Ec 2:5) Ele usa o mesmo termo em seu "cântico superlativo", quando o namorado pastor descreve a pele da donzela sulamita como um "paraíso de romãs, com as frutas mais seletas". (Cân 1:1; 4:12, 13) Nos tempos pós-exílicos, Neemias 2:7, 8 mostra que o rei persa colocou Asafe como o "guarda do parque que pertence ao rei" e que se teve de fazer um pedido para se conseguir permissão de cortar árvores deste parque para a obra de reconstrução feita em Jerusalém. — Veja FLORESTA; JARDIM.

PARSANDATA [do persa, possivelmente significando "O Investigador"]. Um dos dez filhos de Hamã. — Est 9:7.

PARSIM. Uma das palavras misteriosamente escritas na parede do palácio de Belsazar, e lidas e interpretadas por Daniel. (Da 5:25) É o plural de "Peres", que significa "meio siclo", uma divisão do siclo. Ao fazer a interpretação, Daniel não usou o plural "Parsim", mas o singular (Peres). (Da 5:28) Talvez fosse porque somente Belsazar estivesse presente para ouvir o profeta explicar a mensagem profética, embora ela se aplicasse a ambos os governantes do Império Babilônio, Belsazar e Nabonido. — Veja PERES, I, N.º 2.

PARTEIRA. O termo hebraico para "parteira" é o particípio feminino do verbo *ya·ládh* (parir; dar à luz), e, assim, refere-se literalmente à mulher que ajuda a parir ou a dar à luz filhos. (Veja NASCIMENTO.) A parteira auxilia a mãe durante os trabalhos de parto e, uma vez nascida a criança, corta o cordão umbilical e banha o bebê. Nos tempos antigos, ela também o esfregava com sal e o enfaixava com tiras de pano. — Ez 16:4.

Amigas íntimas ou parentas, e mulheres mais idosas da comunidade, às vezes serviam nessa qualidade, mas, devido a serem necessários conhecimentos especiais, perícia e experiência, especialmente quando o parto era difícil, poucas seguiam a profissão de parteira. No caso do nascimento de Benjamim, cujo 'parto foi difícil' para Raquel, a parteira pôde garantir-lhe que ela teria o filho, embora a própria Raquel viesse a morrer. (Gên 35:16-19) Durante o parto complicado dos gêmeos de Tamar — Peres e Zerá — a parteira estava atenta para identificar aquele que ela achava seria o primogênito. Ela rapidamente atou um pedaço de escarlate à mão estendida de Zerá. No entanto, este recolheu a mão e seu irmão saiu primeiro, causando à mãe uma ruptura do períneo. — Gên 38:27-30.

Durante a escravização dos israelitas no Egito, as parteiras ficaram numa situação muito crítica e perigosa. Faraó convocou duas delas, Sifrá e Puá, e ordenou-lhes que matassem todo bebezinho hebreu do sexo masculino logo ao nascer. É provável que essas duas mulheres servissem como dirigentes de sua classe profissional e fossem responsáveis por transmitir as ordens do rei às suas companheiras. Contudo, "as parteiras temiam o verdadeiro Deus e não fizeram como o rei do Egito lhes falara, mas preservavam vivos os meninos". Por causa disso, Faraó as chamou para prestar contas e perguntou: "Por que é que fizestes esta coisa?" Fingindo que este assunto lhes escapava ao controle, disseram que as mulheres hebreias estavam "cheias de vida" e davam à luz 'antes que a parteira pudesse chegar a elas'. (Êx 1:15-19) Por terem as parteiras temido a Jeová e se recusado a praticar o infanticídio, ele as abençoou e as recompensou com seus próprios filhos. — Êx 1:20, 21.

PARTO. Veja NASCIMENTO.

PARTOS [De (Pertencentes a) Pártia]. Judeus e prosélitos da Pártia são os primeiros alistados entre os visitantes presentes à Festividade de Pentecostes, de 33 EC, em Jerusalém. O espírito santo de Deus, derramado sobre o grupo de cerca de 120 discípulos cristãos, habilitou-os a proclamar as boas novas na língua ou no dialeto desses partos, alguns dos quais sem dúvida as aceitaram, tornaram-se cristãos e provavelmente disseminaram a mensagem entre seu próprio povo, ao retornarem à Pártia. (At 1:15; 2:1, 4-12, 37-47) Os judeus naturais da Pártia faziam parte da Diáspora; os "prosélitos" (At 2:10) eram não judeus que se haviam convertido ao judaísmo.

O Império da Pártia originou-se ao SE do mar Cáspio, mas, com o tempo, veio a estender-se do Eufrates até a Índia. Os partos estiveram sujeitos aos persas desde o tempo do Rei Ciro. Mais tarde, ficando sob o domínio grego, rebelaram-se contra os sucessores de Alexandre Magno e conseguiram manter sua independência durante vários séculos, mesmo contra Roma. Dominaram a Judeia por diversos anos antes de perdê-la para os romanos. Os partos ainda eram uma nação independente no primeiro século, e, embora praticassem a predominante religião persa, tolerava-se a religião dos judeus e de outros.

PARUA. Pai do Jeosafá que servia como preposto de alimento para Salomão no território de Issacar. — 1Rs 4:7, 17.

PASAQUE. Chefe de família na tribo de Aser; filho de Jaflete. — 1Cr 7:30, 33, 40.

PÁSCOA. A Páscoa (hebr.: *pé·sahh;* gr.: *pá·skha*) foi instituída na noite que precedeu o Êxodo do Egito. A primeira Páscoa foi celebrada por volta da época da lua cheia, no dia 14 do mês de abibe (mais tarde chamado nisã) do ano 1513 AEC. Dali em diante, deveria ser celebrada anualmente. (Êx 12:17-20, 24-27) Abibe (nisã) cai nos meses de março-abril do calendário gregoriano. A Páscoa era seguida de sete dias da Festividade dos Pães Não Fermentados, de 15 a 21 de nisã. A Páscoa comemora a libertação dos israelitas do Egito e serem os seus primogênitos 'passados por alto' quando Jeová destruiu os primogênitos do Egito. Quanto à época do ano, caía no início da colheita da cevada. — Êx 12:14, 24-47; Le 23:10.

A Páscoa era uma celebração comemorativa; portanto, a ordem bíblica era: "E terá de acontecer que, quando os vossos filhos vos disserem: 'Que significa para vós este serviço?', então tereis de dizer: 'É o sacrifício da páscoa a Jeová, que passou por alto as casas dos filhos de Israel no Egito quando feriu os egípcios, mas livrou as nossas casas.'" — Êx 12:26, 27.

Visto que para os judeus o dia começava após o pôr do sol e terminava no pôr do sol do dia seguinte, o dia 14 de nisã começaria após o poente. A Páscoa seria comemorada na noite após a conclusão do dia 13 de nisã. Visto que a Bíblia declara definitivamente que Cristo é o sacrifício da Páscoa (1Co 5:7) e que ele celebrou a refeição pascoal na noite antes de ser morto, a data de sua morte deve ser 14 de nisã, não 15 de nisã, a fim de cumprir com exatidão o fator tempo retratado no tipo, ou sombra, fornecido na Lei. — He 10:1.

As Leis Que Regiam Sua Observância. Cada família devia escolher um cordeiro ou um cabrito sadio, de um ano. Ele era levado para dentro de casa no dia 10 do mês de abibe e mantido ali até o dia 14, e então era abatido e seu sangue era esparrinhado com um ramo de hissopo nas ombreiras e nas vergas das portas da casa em que o comeriam (não na soleira da porta, onde o sangue seria pisado).

O cordeiro (ou cabrito) era abatido, esfolado, suas partes internas eram limpas e recolocadas no lugar, e ele então era assado inteiro, bem passado, sem que se lhe quebrasse nenhum osso. (2Cr 35:11; Núm 9:12) Se a família fosse pequena demais para consumir o animal inteiro, então devia ser partilhado com uma família vizinha e comido naquela mesma noite. Quaisquer sobras deviam ser queimadas antes do amanhecer. (Êx 12:10; 34:25) Era comido com pães não fermentados, "o pão de tribulação", e com ervas amargas, pois a vida deles fora amarga na escravidão. — Êx 1:14; 12:1-11, 29, 34; De 16:3.

O que significa a expressão "entre as duas noitinhas"?

Os israelitas contavam o dia de pôr do sol a pôr do sol. Assim, o dia da Páscoa começava no pôr do sol do dia 13 de abibe (nisã). O animal devia ser abatido "entre as duas noitinhas". (Êx 12:6) Há diferenças de opinião quanto à hora exata a que se refere esta expressão. Segundo alguns peritos, bem como os judeus caraítas e os samaritanos, trata-se do período entre o pôr do sol e a escuridão da noite. Por outro lado, os fariseus e os rabinistas consideravam que a primeira noitinha ocorria quando o sol começava a descer e que a segunda noitinha era o verdadeiro pôr do sol. Devido a este último conceito, os rabinos afirmam que o cordeiro era abatido no fim do dia 14, não no começo, e, portanto, que a refeição pascoal era realmente tomada no dia 15 de nisã.

Sobre este ponto, os professores Keil e Delitzsch dizem: "Desde data bem remota prevalecem diferentes opiniões entre os judeus quanto à hora exata tencionada. Aben Ezra concorda com os caraítas e com os samaritanos em considerar a primeira noitinha como a hora em que o sol mergulha abaixo do horizonte, e a segunda, como a hora de escuridão total; neste caso, 'entre as duas noitinhas' seria das 18 às 19:20 horas. . . . Segundo a ideia rabínica, a hora em que o sol começa a descer, a saber, das 15 às 17 horas, era a primeira noitinha, e o pôr do sol era a segunda; de modo que 'entre as duas noitinhas' era das 15 às 18 horas. Expositores modernos decidiram mui apropriadamente a favor do conceito expendido por Aben Ezra e do costume adotado pelos caraítas e pelos samaritanos." — *Commentary on the Old Testament* (Comentário sobre o Velho Testamento), 1973, Vol. I, O Segundo Livro de Moisés, p. 12; veja DIA.

À base do precedente, e especialmente em vista de textos tais como Êxodo 12:17, 18, Levítico 23:5-7 e Deuteronômio 16:6, 7, o peso da evidência tende para a aplicação da expressão "entre as duas noitinhas" ao período entre o pôr do sol e a escuridão. Isto significaria que a refeição pascoal era comida bem depois do pôr do sol, em 14 de nisã, pois era preciso considerável tempo para abater, esfolar e assar cabalmente o animal. Deuteronômio 16:6 ordena: "Deves sacrificar a páscoa, à noitinha, assim que se pôr o sol." Jesus e seus apóstolos celebraram a refeição pascoal "depois de anoitecer". (Mr 14:17; Mt 26:20) Judas saiu imediatamente depois da celebração da Páscoa, "e era noite". (Jo 13:30) Quando Jesus comemorou a Páscoa com os 12 apóstolos deve ter havido longas conversas; daí, também, algum tempo seria usado por Jesus para lavar os pés dos apóstolos. (Jo 13:2-5) Assim, a instituição da Refeição Noturna do Senhor certamente ocorreu bem tarde da noite. — Veja REFEIÇÃO NOTURNA DO SENHOR.

Na Páscoa realizada no Egito, o cabeça da família foi responsável por abater o cordeiro (ou cabrito) em cada casa, e todos deviam permanecer dentro de casa para evitar ser mortos pelo anjo. Os participantes comeram em pé, com os lombos cingidos, com o cajado na mão, com as sandálias nos pés, para que estivessem prontos para uma longa jornada em terreno acidentado (embora não raro trabalhassem descalços no dia a dia). À meia-noite, todos os primogênitos dos egípcios foram mortos, mas o anjo passou por alto as casas em que o sangue havia sido espargido. (Êx 12:11, 23) Toda família egípcia em que havia um varão primogênito foi atingida, desde a casa do próprio Faraó até o primogênito dos prisioneiros. Não morreram os que eram cabeça de casa, embora estes talvez fossem primogênitos, mas todo primogênito varão que se achava debaixo dum cabeça, bem como o primogênito macho dos animais. — Êx 12:29, 30; veja PRIMOGÊNITO, PRIMEIRO NASCIDO.

As Dez Pragas lançadas sobre o Egito mostraram ser um julgamento contra os deuses do Egito, especialmente a décima: a morte dos primogênitos. (Êx 12:12) O carneiro era sagrado para o deus Rá, de modo que esparrinhar o sangue do cordeiro pascoal nos marcos das portas seria blasfêmia aos olhos dos egípcios. Além disso, o touro era sagrado, e a destruição dos primogênitos dos touros seria um golpe no deus Osíris. O próprio Faraó era venerado como filho de Rá. Assim, a morte do primogênito do próprio Faraó mostraria a impotência tanto de Rá como de Faraó.

No Deserto e na Terra da Promessa. Só se menciona uma celebração da Páscoa no ermo. (Núm 9:1-14) A guarda da Páscoa durante a jornada no ermo provavelmente foi limitada, por duas razões: (1) As instruções originais de Jeová eram que ela tinha de ser observada quando chegassem à Terra da Promessa. (Êx 12:25; 13:5) (2) Os nascidos no ermo não haviam sido circuncidados (Jos 5:5), ao passo que todos os participantes varões da Páscoa tinham de ser circuncidados. — Êx 12:45-49.

O Registro das Páscoas Celebradas. As Escrituras Hebraicas fornecem relatos diretos da Páscoa (1) no Egito (Êx 12); (2) no ermo junto ao Sinai, em 14 de nisã de 1512 AEC (Núm 9); (3) quando chegaram à Terra da Promessa, em Gilgal, e depois da circuncisão dos varões, em 1473 AEC (Jos 5); (4) na ocasião em que Ezequias restaurou a adoração verdadeira (2Cr 30); (5) a Páscoa de Josias (2Cr 35); e (6) a celebração feita por Israel depois do retorno do exílio babilônico (Esd 6). (Além disso, faz-se menção das Páscoas realizadas nos dias de Samuel e nos dias dos reis, em 2Cr 35:18.) Depois que os israelitas se estabeleceram na terra, a festividade da Páscoa era celebrada "no lugar que Jeová, teu Deus, escolher para ali fazer residir seu nome", em vez de em cada casa ou nas várias cidades. Com o tempo, o local escolhido veio a ser Jerusalém. — De 16:1-8.

Acréscimos. Depois de Israel se ter fixado na Terra da Promessa, certas mudanças foram feitas e vários acréscimos vieram a existir na celebração da Páscoa. Eles deixaram de participar da festa em pé, ou equipados para uma jornada, pois já estavam na terra que Deus lhes dera. Os celebrantes do primeiro século comiam-na costumeiramente recostados sobre o seu lado esquerdo, com a cabeça apoiada na mão esquerda. Isto explica como um dos discípulos de Jesus podia estar 'recostado na

frente do seio de Jesus'. (Jo 13:23) Na Páscoa realizada no Egito não se usou vinho, nem havia ordem alguma da parte de Jeová para que fosse usado na festividade. Tal costume foi introduzido mais tarde. Jesus não condenou o uso do vinho na refeição, mas bebeu vinho com os apóstolos e, depois, ofereceu-lhes um copo para que bebessem, ao instituir a Refeição Noturna do Senhor, a Comemoração de sua morte. — Lu 22:15-18, 20.

De acordo com fontes judaicas tradicionais, usava-se vinho tinto e passavam-se quatro copos, embora o serviço não se restringisse a quatro copos. Os Salmos 113 a 118 eram entoados durante a refeição, concluindo com o Salmo 118. É provável que tenha sido um destes salmos que Jesus e os apóstolos cantaram ao concluírem a Refeição Noturna do Senhor. — Mt 26:30.

Costumes da Época da Páscoa. Faziam-se grandes preparativos em Jerusalém na época da festividade, visto que celebrar a Páscoa era um requisito da Lei para todo varão israelita e para todo varão dentre os residentes forasteiros circuncisos. (Núm 9:9-14) Isto significava que muitas pessoas viajavam para a cidade com muitos dias de antecedência. Chegavam antes da Páscoa, a fim de se purificarem cerimonialmente. (Jo 11:55) Diz-se que com cerca de um mês de antecedência se enviavam homens para preparar as pontes e colocar as estradas em boas condições para a conveniência dos peregrinos. Visto que o contato com um cadáver tornava impura a pessoa, tomavam-se precauções especiais para proteger o viajante. Por ser costumeiro enterrar pessoas em campos abertos caso morressem ali, os sepulcros eram tornados claramente distinguíveis por serem caiados um mês antes. (*The Templo* [O Templo], de A. Edersheim, 1874, pp. 184, 185) Isto permite entender as palavras de Jesus aos escribas e fariseus, de que eles se assemelhavam a "sepulcros caiados". — Mt 23:27.

Para os que vinham a Jerusalém a fim de celebrar a Páscoa, ofereciam-se acomodações nas casas. Num lar oriental, podia-se dormir em todos os cômodos, e várias pessoas podiam ser alojadas em um só aposento. O teto plano da casa também podia ser usado. Adicionava-se a isto o fato de que muitos dos celebrantes obtinham alojamentos fora dos muros da cidade, especialmente em Betfagé e Betânia, dois povoados nas encostas do monte das Oliveiras. — Mr 11:1; 14:3.

Questões Quanto à Sequência dos Eventos. Foi a questão do aviltamento que deu lugar às palavras: "Eles mesmos não entraram no palácio do governador, para que não se aviltassem, mas pudessem comer a páscoa." (Jo 18:28) Os judeus consideravam aviltante entrar na casa de um gentio. (At 10:28) Esta declaração, porém, foi feita "de manhã cedo", portanto, depois de a refeição pascoal ter sido comida. Deve-se notar que, naquela época, o período inteiro, incluindo o dia da Páscoa e a Festividade dos Pães Não Fermentados que se seguia, era às vezes chamado de "Páscoa". À luz deste fato, Alfred Edersheim dá a seguinte explicação: Na Páscoa se fazia uma oferta pela paz, voluntária, e no dia seguinte, 15 de nisã, o primeiro dia da Festividade dos Pães Não Fermentados, fazia-se outra, obrigatória. Esta segunda oferta é que os judeus tinham receio de não poder comer, caso se tornassem aviltados na sala de julgamentos de Pilatos. — *The Temple*, 1874, pp. 186, 187.

O "primeiro dia dos Pães não Fermentados". Surge também uma questão relacionada com a declaração em Mateus 26:17: "No primeiro dia dos Pães não Fermentados, os discípulos vieram a Jesus, dizendo: 'Onde queres que preparemos para comeres a páscoa?' "

A expressão "primeiro dia" aqui poderia ser traduzida "dia anterior". A respeito do uso da palavra grega aqui traduzida "primeiro", a nota de rodapé de Mateus 26:17, na *Tradução do Novo Mundo*, diz: "Ou: 'No dia antes dos.' Esta tradução da palavra gr. [*pró·tos*], seguida pelo caso genitivo da palavra seguinte, concorda com o sentido e a tradução duma construção similar em Jo 1:15, 30, a saber: 'existiu antes [*pró·tos*] de mim'." Segundo o *Greek-English Lexicon* (Léxico Grego-Inglês), de Liddell e Scott, "[*pró·tos*] é às v. [às vezes] usado onde esperaríamos [*pró·te·ros* (que significa 'antes, anteriormente')]". (Revisado por H. Jones, Oxford, 1968, p. 1535) Naquela época, o dia da Páscoa viera a ser considerado, em geral, como o primeiro dia da Festividade dos Pães Não Fermentados. Assim, pois, o grego original, harmonizado com o costume judaico, permite que a pergunta tenha sido feita a Jesus no dia anterior à Páscoa.

"Preparação." Em João 19:14, o apóstolo João, descrevendo a parte final do julgamento de Jesus perante Pilatos, diz: "Ora, era a preparação da páscoa; era cerca da sexta hora [do período diurno, entre 11 e 12 horas]." Naturalmente isto ocorreu depois da hora da refeição pascoal, que havia sido comida na noite anterior. Encontram-se expressões similares nos versículos 31 e 42. Aqui o vocábulo grego *pa·ra·skeu·é* é traduzido "preparação". Esta palavra parece assinalar, não o dia que antecedia 14 de nisã, mas o dia que precedia o sábado semanal, que, neste caso, era um "grande" sábado, a saber, não só um sábado em virtude de ser 15 de nisã, o primeiro dia da Festividade dos Pães Não Fermentados em si, mas também um sábado semanal. Isto é compreensível, visto que, conforme

já dito, o termo "Páscoa" às vezes era usado para referir-se à inteira festividade. — Jo 19:31; veja PREPARAÇÃO.

Significado Profético. O apóstolo Paulo, ao instar os cristãos a levar uma vida limpa, atribui significado pictórico à Páscoa. Diz ele: "Pois, deveras, Cristo, a nossa páscoa, já tem sido sacrificado." (1Co 5:7) Ele aqui assemelha Cristo Jesus ao cordeiro pascoal. João, o Batizador, apontou para Jesus, dizendo: "Eis o Cordeiro de Deus, que tira o pecado do mundo!" (Jo 1:29) É possível que João tivesse presente o cordeiro pascoal, ou talvez estivesse pensando no cordeiro que Abraão ofereceu em lugar de seu próprio filho, Isaque, ou no cordeiro que era oferecido cada manhã e cada noitinha sobre o altar de Deus, em Jerusalém. — Gên 22:13; Êx 29:38-42.

Certas particularidades da celebração da Páscoa cumpriram-se em Jesus. Um cumprimento está relacionado com o fato de que o sangue sobre as casas no Egito livrou os primogênitos israelitas da destruição às mãos do anjo destruidor. Paulo fala dos cristãos ungidos como a congregação dos primogênitos (He 12:23), e de Cristo como o seu libertador, mediante o seu sangue. (1Te 1:10; Ef 1:7) Nenhum osso do cordeiro pascoal devia ser quebrado. Havia sido profetizado que nenhum dos ossos de Jesus seria quebrado, e isto se cumpriu por ocasião de sua morte. (Sal 34:20; Jo 19:36) Assim, a Páscoa observada pelos judeus durante séculos era uma daquelas coisas em que a Lei provia uma sombra das coisas vindouras e apontava para Jesus Cristo, "o Cordeiro de Deus". — He 10:1; Jo 1:29.

PAS-DAMIM. Evidentemente outro nome para Efes-Damim, um lugar situado entre Socó e Azeca. — 1Sa 17:1; 1Cr 11:13.

PASEIA [Aleijado].

1. Descendente de Judá na linhagem de "Quelube, irmão de Suá". — 1Cr 4:1, 11, 12.

2. Antepassado duma família de netineus, alguns dos quais retornaram do exílio babilônico com Zorobabel, em 537 AEC. — Esd 2:1, 2, 43, 49; Ne 7:51.

3. Pai do Joiada que ajudou a fazer reparos no Portão da Cidade Antiga, no muro de Jerusalém (455 AEC). — Ne 3:6.

PASSARINHEIRO. Pessoa que se empenha em capturar aves. (Pr 6:5; Sal 124:7) Entre os hebreus, parece que isto era feito primariamente por meio de armadilhas, laços ou redes, embora seja bem possível que outros meios fossem usados, tais como o arco e a flecha, e a funda.

Depois do Dilúvio, as aves, desde que apropriadamente sangradas, foram postas à disposição do homem como alimento. (Gên 9:2-4) Embora a Lei mosaica tenha mais tarde proscrito comer certas espécies, grande variedade de aves era considerada "limpa" para consumo. (De 14:11-20) O sangue das aves caçadas devia ser 'derramado e coberto com pó'. (Le 17:13, 14) Além de servirem como alimento (Ne 5:18; 1Rs 4:22, 23), algumas das aves apanhadas, especialmente pombos novos e rolas, podiam ser usadas em sacrifícios (Le 1:14), e passarinheiros provavelmente forneciam algumas das pombas vendidas no templo em Jerusalém na época em que Jesus estava na Terra. (Jo 2:14, 16) Certas aves de bela plumagem ou de canto atraente eram provavelmente vendidas como animais de estimação. — Veja Jó 41:5; 1Rs 10:22.

Armadilhas e Laços. Dos termos hebraicos usados para designar armadilhas e laços, considera-se que dois (*moh·qésh* e *pahh*) relacionam-se primariamente com os que eram usados pelos passarinheiros. Tem-se sugerido que *moh·qésh* ("laço"; Am 3:5) denota um laço que era operado pelo passarinheiro (ou um grupo deles), ao passo que *pahh* (Jó 22:10; Sal 91:3) descreve uma armadilha que disparava automaticamente quando o pássaro nela entrava. O pássaro era atraído para dentro da armadilha por meio duma isca ou dum engodo. (Pr 7:23) A palavra hebraica para "passarinheiro" (*ya·qúsh* ou *ya·qóhsh*) vem da raiz verbal *ya·qósh*, que significa "armar um laço". — Je 50:24.

O passarinheiro dos tempos antigos tinha de estudar os vários hábitos e peculiaridades de cada espécie de ave e utilizar métodos astutos de ocultação e de camuflagem ao colocar armadilhas. (Veja Jó 18:10; Sal 64:5, 6; 140:5.) Por terem os olhos situados nas partes laterais, a maioria das aves tem um campo de visão mais amplo do que os humanos. Além disso, certas aves podem divisar objetos a distâncias que exigiriam do homem o uso de binóculos. Tal visão, conjugada com a cautela natural das aves, salienta a veracidade do provérbio: "É debalde que se estende a rede diante dos olhos de algo que tem asas." — Pr 1:17.

O homem, incapaz de prever o futuro e limitado em sua habilidade de lidar com calamidades, é comparado a "pássaros que estão sendo apanhados numa armadilha [hebr.: *bap·páhh*], . . . enlaçados num tempo calamitoso, quando cai sobre eles repentinamente". (Ec 9:12) Os justos confrontam-se com laços sutis, armadilhas ocultas, engodos atraentes, e iscas, que são colocados em suas veredas para atraí-los ao domínio dos iníquos, que procuram levá-los à ruína moral e espiritual. (Sal

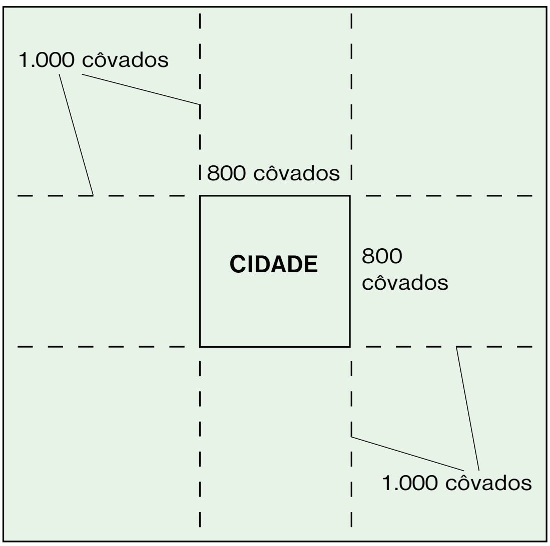
119:110; 142:3; Os 9:8) Falsas profetisas são condenadas por 'caçarem almas como se fossem coisas voadoras'. (Ez 13:17-23) Contudo, visto que Jeová mostra estar com os seus servos fiéis, a "alma [deles] é como o pássaro que escapou da armadilha dos enlaçadores. A armadilha está destroçada e nós mesmos escapamos". (Sal 124:1, 7, 8) O salmista orou: "Guarda-me das garras da armadilha [*fahh*] que me armaram e dos laços [*u·mo·qeshóhth*, feminino plural de *moh·qésh*] daqueles que praticam o que é prejudicial. Os iníquos cairão juntos nas suas próprias redes, enquanto eu, da minha parte, passarei." — Sal 141:9, 10.

PÁSSAROS. Veja AVES.

PASTAGENS. Veja PASTIOS.

PASTIOS. Terras agrícolas, especialmente as usadas para animais de pasto, em torno de cada uma das 48 cidades dos levitas, espalhadas em Israel. Estas terras jamais deviam ser vendidas, embora as casas nas cidades pudessem ser vendidas e ficassem sob os regulamentos do jubileu. — Núm 35:2-5; Le 25:32-34; Jos 21:41, 42.

A área dos pastios devia estender-se "desde o muro da cidade para fora por mil côvados [445 m], em todo o redor". Mas o versículo seguinte acrescenta: "E tendes de medir fora da cidade, do lado do leste, dois mil côvados", e assim por diante nas quatro direções. (Núm 35:4, 5) Têm-se oferecido inúmeras sugestões para harmonizar os dois dados. Alguns salientam que a *Septuaginta* grega reza "dois mil" no primeiro caso, em vez de "mil".



2.800 côvados − 800 côvados [tamanho da cidade]
= 2.000 côvados

Contudo, o texto hebraico, bem como a *Vulgata* latina e a *Pesito* siríaca, rezam "mil". Comentaristas judeus apresentam a possibilidade de que os primeiros mil côvados (Núm 35:4) fossem abertos e usados para olivais e estrebarias, ao passo que a segunda medida (Núm 35:5) destinava-se a pastios propriamente ditos, bem como a campos e vinhedos, totalizando 3.000 côvados em cada lado.

Contudo, visto que isto deduz do texto o que não se acha expresso, outra explicação parece mais provável. Assim, alguns comentaristas creem que as medidas significam que a área destinada a pastagens era determinada por se medirem 1.000 côvados a partir de cada um dos quatro lados da cidade: leste, oeste, norte e sul. Quanto aos 2.000 côvados de cada lado, eles creem que a expressão "fora da cidade" significa que estes 2.000 côvados não eram medidos a partir dos muros da cidade, mas que eram as medidas de cada um dos quatro lados da área de pastagens, conforme medida ao longo do seu perímetro. Se assim for, isto significaria que o espaço ocupado pela "cidade no meio" não estava incluído na contagem dos 2.000 côvados. Conforme mostra o diagrama, isto permitiria harmonizar os dois enfoques das medidas.

Na visão do templo, que Ezequiel teve, o santuário devia ter 50 côvados "como pastio em cada lado". (Ez 45:2) A cidade "O Próprio Jeová Está Ali" que o profeta observou em visão tinha pastios de 250 côvados em cada lado. (Ez 48:16, 17, 35) Pastios foram mencionados em 1 Crônicas 5:16 com relação a "Sarom", que alguns creem ter sido uma região ou cidade ao L do Jordão. A palavra hebraica traduzida "pastios" nos exemplos acima também aparece em Ezequiel 27:28, onde é usada com relação a Tiro, a cidade situada na costa e numa ilha. Neste caso, a palavra tem sido traduzida "praias" (*BJ*, *BMD*), "várzeas do litoral" (*BV*), "campina" (*NM*) e "arrabaldes" (*Al*), o que faz assim com que a profecia talvez indique que os que estavam ao longo da costa próxima a Tiro lamentariam a derrubada dela.

Os rebanhos ocupavam um importante lugar na vida de muitos israelitas, o que tornava necessário pastagens para ovelhas e cabritos. (2Sa 7:8; 1Cr 4:39-41) A falta de pastagens para as manadas trazia dificuldades (Gên 47:3, 4); ao passo que fartas pastagens contribuíam para um período de abundância e de paz. (Is 30:23; Sal 65:12, 13; 23:2) Por extensão, pastagens abandonadas indicariam completa desolação (Is 27:10), mas a restauração à paz e ao favor seria sugerida por serem as pastagens utilizadas de novo. (Is 65:10; Je 23:3; 33:12; 50:19; Miq 2:12) Assim como as ovelhas eram

conduzidas pelo pastor amoroso a pastos em que ficavam seguras e tinham abundância, da mesma forma o povo de Deus é guiado e cuidado por Jeová. — Sal 79:13; 95:7; 100:3; Ez 34:31.

PASTOR. Pessoa que cuida, alimenta e guarda ovelhas ou rebanhos mistos de ovelhas e cabritos. (Gên 30:35, 36; Mt 25:32; veja OVELHA.) A atividade pastoril remonta a Abel, filho de Adão. (Gên 4:2) Embora encarados de forma honrosa em outras partes, no Egito agrícola os pastores eram vistos com desdém. — Gên 46:34.

Com frequência, o dono, seus filhos (tanto homens como mulheres), ou outro parente, cuidavam do rebanho. (Gên 29:9; 30:31; 1Sa 16:11) Entre os abastados, como no caso de Nabal, servos trabalhavam como pastores, e talvez houvesse um pastor-mor ou principal sobre os demais. (1Sa 21:7; 25:7, 14-17) Quando o dono do rebanho ou membros de sua família pastoreavam os animais, o rebanho geralmente passava bem. Mas um trabalhador contratado nem sempre tinha o mesmo interesse pessoal pelo rebanho, o qual, por conseguinte, às vezes sofria. — Jo 10:12, 13.

O equipamento do pastor podia incluir uma tenda (Is 38:12), uma veste com que pudesse envolver-se (Je 43:12), uma vara e uma funda para defender-se, uma sacola para guardar alimentos (1Sa 17:40; Sal 23:4) e um longo cajado ou bastão curvo usado para guiar o rebanho (Le 27:32; Miq 7:14).

Os pastores nômades, como Abraão, moravam em tendas e se mudavam de um lugar para outro a fim de encontrar pastagens para seus rebanhos. (Gên 13:2, 3, 18) No entanto, às vezes o dono dos animais permanecia em certo local, seu lar ou um acampamento base, enquanto seus servos ou membros de sua família acompanhavam o rebanho. — Gên 37:12-17; 1Sa 25:2, 3, 7, 15, 16.

Conhecem as ovelhas realmente a voz do seu pastor?

Os rebanhos de diversos pastores às vezes eram abrigados no mesmo redil, para passar a noite, havendo um porteiro para zelar por eles. Quando os pastores chegavam de manhã, eles chamavam seu rebanho, e as ovelhas atendiam ao chamado do seu respectivo pastor, e apenas o dele. Andando na frente do rebanho, o pastor o conduzia para o pasto. (Jo 10:1-5) À base de observações pessoais feitas na Síria e na Palestina, no século 19, W. M. Thomson escreveu: "[As ovelhas] são tão mansas e tão treinadas que *seguem* seu guardião com a máxima docilidade. Ele as conduz do aprisco, ou de suas casas nos povoados, para onde quer que lhe apraza. Visto haver muitos rebanhos num local como esse, cada um toma uma trilha diferente; e é obrigação dele achar pastagens para elas. É necessário, portanto, que elas sejam ensinadas a segui-lo e a não se desviarem para os campos de cereais, desprovidos de cerca, que se acham tão tentadoramente em ambos os lados. Qualquer ovelha que assim se desvie certamente se meterá em dificuldades. O pastor solta um grito penetrante, de vez em quando, para lembrar-lhes de sua presença. Elas conhecem a voz dele e continuam a segui-lo; mas, se um estranho as chama, elas param subitamente, erguem a cabeça, alarmadas, e, se isto se repete, viram-se e fogem, porque não conhecem a voz de um estranho. Não se trata dum costume fantasioso duma parábola; é a pura verdade. Já fiz esta experiência repetidas vezes. O pastor vai à frente, não apenas para indicar o caminho, mas para certificar-se de que seja transitável e seguro." — *The Land and the Book* (A Terra e o Livro), revisado por J. Grande, 1910, p. 179.

Similarmente, J. L. Porter, em *The Giant Cities of Bashan and Syria's Holy Places* (As Gigantescas Cidades de Basã e os Lugares Santos da Síria), comenta: "Os pastores conduziram seus rebanhos para fora da cidade através dos portões. Eles estavam bem à vista, e nós os observamos e ouvimos com muito interesse. Havia milhares de ovelhas e de cabritos, agrupados em bandos compactos e confusos. Os pastores ficaram juntos até que todos saíssem. Daí, separaram-se, cada pastor tomando um caminho diferente e dando, à medida que avançava, um grito estridente, peculiar. As ovelhas os ouviam. A princípio, os bandos vacilaram e se movimentaram, como se tivessem sido abalados por uma convulsão interna; então, começaram a formar-se pontas nas direções tomadas pelos pastores; estas se tornaram cada vez mais longas até que os bandos confusos se transformaram em correntes longas e vivas, fluindo atrás dos seus líderes." — 1868, p. 45.

À noite, o pastor levava os animais de volta ao aprisco, onde se colocava à porta e contava as ovelhas, à medida que passavam por baixo do seu cajado ou de suas mãos. — Le 27:32; Je 33:13; veja OVELHAS, APRISCO DAS.

Uma Vida Rigorosa. A vida do pastor não era fácil. Ele ficava exposto tanto ao calor quanto ao frio, bem como a noites insones. (Gên 31:40; Lu 2:8) Correndo perigo pessoal, ele protegia o rebanho de predadores, tais como leões, lobos e ursos, bem como de ladrões. (Gên 31:39; 1Sa 17:34-36; Is 31:4; Am 3:12; Jo 10:10-12) O pastor tinha de impedir que o rebanho se espalhasse (1Rs 22:17),

procurar as ovelhas perdidas (Lu 15:4), carregar ao colo cordeiros fracos ou cansados (Is 40:11) e cuidar dos animais doentes e feridos — enfaixando os membros fraturados e friccionando os ferimentos com azeite. (Sal 23:5; Ez 34:3, 4; Za 11:16) Tinha de exercer cuidado ao pastorear ovelhas que amamentavam. (Gên 33:13) Diariamente, em geral por volta do meio-dia, o pastor dava de beber ao rebanho. (Gên 29:3, 7, 8) Caso se desse água de poço aos animais, era necessário encher de água as calhas no solo ou os bebedouros. (Êx 2:16-19; compare isso com Gên 24:20.) Nos poços, às vezes havia incidentes desagradáveis com outros pastores. — Gên 26:20, 21.

O pastor tinha direito a um quinhão dos produtos do rebanho (1Co 9:7), e seu salário não raro era pago em animais (Gên 30:28, 31-33; 31:41), embora às vezes também em dinheiro. (Za 11:7, 12) Ele talvez tivesse de compensar perdas (Gên 31:39), mas sob o pacto da Lei não se exigia nenhuma compensação por um animal dilacerado por uma fera. — Êx 22:13.

O que foi dito sobre o pastor pode, em geral, ser aplicado ao criador de gado. No entanto, a atividade do criador de gado não se restringia a cuidar de ovelhas e de cabritos. Havia também pastores de gado bovino, de jumentos, de camelos e de suínos. — Gên 12:16; 13:7, 8; Mt 8:32, 33.

Figurado e Ilustrativo. Jeová é um Pastor que cuida amorosamente de suas ovelhas, isto é, seu povo. (Sal 23:1-6; 80:1; Je 31:10; Ez 34:11-16; 1Pe 2:25) Jesus Cristo, seu Filho, é o "grande pastor" (He 13:20) e o "pastor principal", sob cuja direção os superintendentes nas congregações cristãs pastoreiam o rebanho de Deus de modo voluntário, altruísta e anelante. (1Pe 5:2-4) Jesus referiu-se a si mesmo como o "pastor excelente", alguém que realmente sente compaixão pelas "ovelhas" e que demonstrou isto entregando sua alma em favor delas. (Jo 10:11; veja Mt 9:36.) Mas, conforme predito, o golpe desferido no "pastor excelente" fez com que o rebanho se espalhasse. — Za 13:7; Mt 26:31.

Na Bíblia, o termo "pastores" às vezes denota os governantes e os líderes dos israelitas, tanto os fiéis como os infiéis. (Is 63:11; Je 23:1-4; 50:6; Ez 34:2-10; compare isso com Núm 27:16-18; Sal 78:70-72.) Similarmente, o termo "pastores" aplica-se a líderes de outras nações. (Je 25:34-36; 49:19; Na 3:18; compare isso com Is 44:28.) Em Jeremias 6:3, "os pastores" parecem representar os comandantes de exércitos invasores. A presença de pastores, junto com seus rebanhos, consta de um quadro de restauração (Je 33:12), ao passo que se predisse que a desolação de Babilônia seria tão completa que 'nem sequer um pastor deixaria seu rebanho deitar-se ali'. — Is 13:20.

Em Revelação (Apocalipse) 12:5, 'pastorear' as nações com uma vara de ferro significa a destruição delas. — Veja Sal 2:9.

PASTOR, SACOLA DE. Veja ALFORJE; SACA.

PASTOS. Veja PASTIOS.

PASUR.

1. Pai do Gedalias que era um dos príncipes de Judá responsáveis por mandar lançar Jeremias numa cisterna. — Je 38:1, 4, 6.

2. Príncipe que fazia parte da delegação enviada pelo Rei Zedequias para indagar de Jeremias a respeito do futuro de Jerusalém. (Je 21:1, 2) Pasur também pediu ao rei que Jeremias fosse morto. (Je 38:1, 4, 6) Nestes dois trechos, Pasur é chamado de "filho de Malquijá". A família de sacerdotes que voltou do exílio babilônio tem um elo similar em sua genealogia: "Pasur, filho de Malquijá." (1Cr 9:12; Ne 11:12) Se o príncipe Pasur era realmente sacerdote, ele talvez tenha sido aquele de quem os "filhos de Pasur" (N.º 4) derivaram seu nome.

3. Sacerdote, "filho [ou descendente] de Imer, . . . o comissário que liderava na casa de Jeová". Pasur, objetando às profecias de Jeremias, golpeou-o e colocou-o no tronco, libertando-o no dia seguinte. Em resultado disso, Jeová, mediante Jeremias, predisse o exílio e a morte em Babilônia para Pasur e, em conformidade com isso, mudou o nome dele de Pasur para "Horror ao redor" (hebr.: *Ma·ghóhr mis·sa·vív*) (Je 20:1-6), expressão que ocorre várias vezes no livro de Jeremias. — Je 6:25; 20:3, 10; 46:5; 49:29.

4. "Os filhos de Pasur" eram uma casa paterna de sacerdotes, dos quais 1.247 retornaram do exílio com o sacerdote Jesua, em 537 AEC. (Esd 2:1, 2, 36, 38; Ne 7:41) Seis destes se casaram com mulheres estrangeiras, mas as despediram depois da chegada de Esdras em 468 AEC. — Esd 10:22, 44; veja N.º 2.

5. Sacerdote ou antepassado de um sacerdote que, no tempo do governador Neemias, apoiou o pacto de não tomar esposas estrangeiras. — Ne 9:38; 10:1, 3, 8.

PÁTARA. Porto marítimo da Lícia, onde o apóstolo Paulo e seus associados, provavelmente em 56 EC, transferiram-se para um barco com destino a Fenícia. (At 21:1, 2) Pátara é atualmente identificada com ruínas antigas no povoado de Gelemish, na montanhosa costa SO da Ásia Menor, e situa-se a cerca de 10 km ao L do estuário do rio Xanto (Koca). Servia como porto de escala para navios procedentes da Itália, do Egito, da Síria e de

outros lugares, e era o principal porto que servia às cidades ao longo do vale do rio Xanto.

PATMOS. Ilha em que o apóstolo João ficou exilado, "por ter falado a respeito de Deus e ter dado testemunho de Jesus". (Re 1:9) Enquanto esteve ali, recebeu a Revelação (Apocalipse). De acordo com a tradição antiga, João, tendo sido sentenciado por Domiciano a morar na ilha de Patmos, foi libertado depois da morte daquele governante (96 EC). — *The Ante-Nicene Fathers* (Os Pais Antenicenos), Vol. VIII, p. 562, "Atos do Santo Apóstolo e Evangelista João, o Teólogo".

Situada no mar da Icária (parte do Egeu), cerca de 55 km ao O da Ásia Menor, Patmos ficava a cerca de 60 km ao OSO de Mileto e menos de 240 km das sete congregações às quais se dirigem especificamente os capítulos 2 e 3 de Revelação. Esta pequena ilha vulcânica possui perfil litorâneo muito irregular e é bastante árida e rochosa. Mas, atualmente, cultivam-se ali trigo, azeitona e uva. Pelo visto devido ao seu isolamento, Patmos, junto com outras ilhas do Egeu, servia de ilha penal.

PÁTROBAS. Cristão da congregação em Roma a quem Paulo cumprimenta em sua carta. — Ro 16:14.

PATROS. Patros é regularmente associado com o Egito (hebr.: *Mits·rá·yim*). (Ez 30:13, 14) A maioria dos peritos relaciona o nome Patros com uma expressão egípcia que significa "Terra do Sul" e que evidentemente se referia ao Alto Egito. O Alto Egito em geral se refere à região do vale do Nilo que vai de um ponto um tanto ao S de Mênfis até (rumo sul) Siene (a moderna Assuã), na primeira catarata do Nilo. O texto em Isaías 11:11, que prediz o retorno dos israelitas exilados do 'Egito (Mizraim), Patros e Cus', parece corroborar a localização de Patros em alguma parte do Alto Egito, com Cus (Etiópia) ladeando-o ao S. Certa inscrição assíria do Rei Esar-Hadom fornece um alinhamento similar, referindo-se ao "Egito (*Musur*), Paturisi e Núbia [Kusu, ou Cus]". — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, p. 290.

Ezequiel 29:14 chama Patros de "terra da . . . origem [dos egípcios]". O conceito tradicional egípcio, conforme narrado por Heródoto (II, 4, 15, 99), aparentemente corrobora isto, ao tornar o Alto Egito, e especialmente a região de Tebas, a sede do primeiro reino egípcio, sob um rei a quem Heródoto chama de Menes, nome não encontrado em registros egípcios. Diodoro Sículo (primeiro século AEC) registra um conceito similar. (*Diodorus of Sicily* [Diodoro da Sicília], I, 45, 1) A tradição egípcia apresentada por estes historiadores gregos pode ser tênue eco da verdadeira história apresentada na Bíblia a respeito de Mizraim (cujo nome veio a representar o Egito) e seus descendentes, incluindo Patrusim. — Gên 10:13, 14.

Após a desolação de Judá, por Nabucodonosor, um restante dos judeus fugiu para o Egito. Entre os lugares alistados em que eles moraram acham-se Migdol, Tafnes, Nofe (cidades do Baixo Egito) e a "terra de Patros". (Je 44:1) Ali eles se empenharam em adoração idólatra, o que resultou em Jeová os censurar e no aviso de uma vindoura conquista do Egito por Nabucodonosor. (Je 44:15, 26-30) Evidências em papiros do quinto século AEC mostram uma colônia judaica localizada bem no extremo S do antigo Egito, em Elefantina, junto a Siene.

PATRUSIM [De (Pertencente a) Patros]. O quinto alistado na descendência de Mizraim, filho de Cã. (Gên 10:6, 13, 14; 1Cr 1:11, 12) Pelo visto, este nome é a forma plural de Patros. (Ez 29:14) Isto indicaria que a tribo de Patrusim estabeleceu-se ou tornou-se predominante no Alto Egito.

PAU. Lugar em Edom, onde evidentemente ficava a residência de certo rei Hadar (Hadade). (Gên 36:31, 39; 1Cr 1:43, 50) A localização de Pau é agora desconhecida.

PAULO, I [Pequeno]. Israelita da tribo de Benjamim e apóstolo de Jesus Cristo. (Ef 1:1; Fil 3:5) Embora talvez tivesse tanto o nome hebraico, Saulo, como o romano, Paulo, desde a infância (At 9:17; 2Pe 3:15), é possível que este apóstolo tenha escolhido ser conhecido por seu nome romano em vista de sua comissão de declarar as boas novas aos não judeus. — At 9:15; Gál 2:7, 8.

Paulo nasceu em Tarso, destacada cidade da Cilícia. (At 21:39; 22:3) Seus pais eram hebreus e evidentemente aderiam ao ramo farisaico do judaísmo. (At 23:6; Fil 3:5) Era cidadão romano de nascimento (At 22:28), seu pai talvez tendo sido agraciado com tal cidadania devido a serviços prestados. É provável que Paulo tenha aprendido do pai a profissão de fabricante de tendas. (At 18:3) Em Jerusalém, porém, ele foi instruído pelo erudito fariseu Gamaliel, o que sugere que Paulo pertencia a uma família de destaque. (At 22:3; 5:34) Quanto a línguas, Paulo era versado pelo menos em grego e em hebraico. (At 21:37-40) Na época em que viajou como missionário, Paulo não era casado. (1Co 7:8) Durante este período geral, se não já antes disso, ele tinha uma irmã e um sobrinho que moravam em Jerusalém. — At 23:16-22.

Foi privilégio do apóstolo Paulo escrever mais livros, ou cartas, das Escrituras Gregas Cristãs do

que qualquer outro. Ele recebeu visões sobrenaturais (2Co 12:1-5) e, por meio do espírito santo, conseguia falar numerosas línguas estrangeiras. — 1Co 14:18.

Perseguição, Conversão e Ministério Inicial. O registro bíblico apresenta Saulo, ou Paulo, como o "jovem" aos pés de quem as testemunhas falsas que apedrejaram o discípulo de Cristo, Estêvão, lançaram as suas próprias roupas exteriores. (At 6:13; 7:58) Paulo aprovou o assassínio de Estêvão e, devido a um zelo mal orientado pela tradição, iniciou uma campanha de violenta perseguição contra os seguidores de Cristo. Quando estes estavam prestes a ser executados, ele votava contra eles. Na ocasião em que eram julgados nas sinagogas, ele procurava obrigá-los a retratar-se. Ele estendeu sua perseguição a outras cidades, além de Jerusalém, e até conseguiu autorizações por escrito do sumo sacerdote, para procurar discípulos de Cristo até bem ao N, em Damasco, na Síria, e para amarrá-los e trazê-los a Jerusalém, provavelmente para serem julgados pelo Sinédrio. — At 8:1, 3; 9:1, 2; 26:10, 11; Gál 1:13, 14.

Quando Paulo se aproximava de Damasco, Cristo Jesus se revelou a ele numa luz brilhante e o comissionou para ser servidor e testemunha das coisas que já tinha visto e ainda veria. Embora os que estavam com Paulo também tenham caído ao chão devido a esta manifestação e ouvido o som de alguém falando, apenas Paulo entendeu as palavras e foi cegado, precisando ser conduzido pela mão até Damasco. (At 9:3-8; 22:6-11; 26:12-18) Por três dias, ele nem comeu nem bebeu. Daí, enquanto orava na casa de certo Judas, em Damasco, Paulo, em visão, observou a Ananias, discípulo de Cristo, entrar e restaurar-lhe a vista. Quando a visão se tornou realidade, Paulo foi batizado, recebeu espírito santo, alimentou-se e recuperou as forças. — At 9:9-19.

O registro em Atos 9:20-25 diz que Paulo passou algum tempo com os discípulos em Damasco e que "imediatamente" começou a pregar nas sinagogas ali. Descreve sua atividade de pregação até a ocasião em que se viu obrigado a deixar Damasco, devido a um complô armado contra sua vida. Por outro lado, a carta de Paulo aos gálatas fala que, depois de sua conversão, ele foi à Arábia e daí retornou a Damasco. (Gál 1:15-17) Não é possível atribuir à viagem para a Arábia um lugar definido na ordem desses eventos.

Paulo talvez tenha ido à Arábia logo após sua conversão a fim de meditar na vontade de Deus para ele. Em tal caso, o emprego, por Lucas, da palavra "imediatamente" significaria que Paulo iniciou sua pregação imediatamente depois de voltar a Damasco e passar a associar-se com os discípulos ali. No entanto, em Gálatas 1:17, Paulo evidentemente frisa o fato de que não subiu de imediato a Jerusalém; que a Arábia foi *o único lugar além de Damasco* em que esteve durante esse período inicial. Portanto, a viagem à Arábia não precisa ter necessariamente ocorrido logo depois de sua conversão. Pode ser que Paulo tenha primeiro passado alguns dias em Damasco e logo em seguida renunciado publicamente a seu proceder anterior de oposição, expressando, nas sinagogas, a sua fé em Cristo. Depois disso, é possível que tenha feito a viagem à Arábia (cujo propósito real não é revelado) e que, ao voltar, tenha continuado sua pregação em Damasco, tornando-se mais ardoroso nisso, a ponto de seus oponentes procurarem matá-lo. Os dois relatos são complementares, em vez de contraditórios, e a única questão é concernente à ordem precisa dos eventos, que simplesmente não é fornecida.

Chegando a Jerusalém (talvez em 36 EC; os três anos mencionados em Gálatas 1:18 significando possivelmente partes de três anos), Paulo verificou que os irmãos ali não criam que ele fosse discípulo. No entanto, "Barnabé veio . . . em seu auxílio e o conduziu aos apóstolos", evidentemente Pedro e "Tiago, irmão do Senhor". (Tiago, embora não fosse um dos 12, podia ser chamado apóstolo por ser apóstolo da congregação de Jerusalém.) Paulo permaneceu com Cefas (Pedro) por 15 dias. Enquanto em Jerusalém, Paulo falou denodadamente no nome de Jesus. Quando os irmãos ficaram sabendo que, por causa disto, os judeus de língua grega procuravam matar Paulo, eles "trouxeram-no para baixo a Cesareia e o enviaram a Tarso". — At 9:26-30; Gál 1:18-21.

Parece que Paulo (por volta de 41 EC) teve o privilégio de ter uma visão sobrenatural tão real que ficou sem saber se seu arrebatamento até o "terceiro céu" se dera no corpo ou fora do corpo. O "*terceiro* céu" parece se referir a uma forma de governo bem superior: o Reino governado pelo Messias, Jesus Cristo. — 2Co 12:1-4.

Mais tarde, Barnabé levou Saulo de Tarso a Antioquia, para ajudar na obra realizada ali entre as pessoas de língua grega. Por volta de 46 EC, depois de um ano de labuta em Antioquia, Paulo e Barnabé foram enviados pela congregação a Jerusalém com uma subministração de socorros para os irmãos ali. (At 11:22-30) Acompanhados de João Marcos, retornaram a Antioquia. (At 12:25) Depois disso, o espírito santo orientou que Paulo e Barnabé fossem colocados à parte para uma obra especial. — At 13:1, 2.

Primeira Viagem Missionária. (MAPA, Vol. 2, p. 747) Seguindo a orientação do espírito, Paulo iniciou sua primeira viagem missionária (c. 47-48 EC) em companhia de Barnabé e de João Marcos como assistente. Embarcando em Selêucia, o porto marítimo de Antioquia, eles viajaram para Chipre. Nas sinagogas de Salamina, na costa L de Chipre, começaram a "publicar a palavra de Deus". Cruzando a ilha, chegaram a Pafos, na costa O. Ali, o feiticeiro Elimas tentou opor-se ao testemunho que estava sendo dado ao procônsul Sérgio Paulo. Paulo fez então com que Elimas fosse ferido de cegueira temporária. Assombrado com o que tinha acontecido, Sérgio Paulo tornou-se crente. — At 13:4-12.

De Pafos, Paulo e seus associados velejaram para a Ásia Menor. Ao chegarem a Perge, na província romana da Panfília, João Marcos os deixou e retornou a Jerusalém. Mas Paulo e Barnabé se dirigiram para o norte, para Antioquia, na Pisídia. Embora encontrassem grande interesse ali, foram por fim expulsos da cidade, às instâncias dos judeus. (At 13:13-50) Sem se deixarem abalar, viajaram para o sudeste, até Icônio, onde os judeus também incitaram as multidões contra eles. Ao ficarem sabendo de uma tentativa de apedrejá-los, Paulo e Barnabé fugiram para Listra, na região da Licaônia. Depois de Paulo ter curado um coxo de nascença, o povo de Listra pensou que Paulo e Barnabé fossem deuses encarnados. Mas, depois disso, judeus de Icônio e de Antioquia, na Pisídia, fizeram as multidões se voltarem contra Paulo, de modo que o apedrejaram e arrastaram seu corpo para fora da cidade, julgando-o morto. Contudo, quando se viu cercado por concristãos, Paulo se levantou e entrou em Listra. No dia seguinte, ele e Barnabé partiram para Derbe. Depois de fazerem inúmeros discípulos ali, retornaram a Listra, Icônio e Antioquia (na Pisídia), fortalecendo e encorajando os irmãos e designando anciãos para servirem nas congregações estabelecidas nesses lugares. Mais tarde, pregaram em Perge e então velejaram do porto marítimo de Atália para a Antioquia, na Síria. — At 13:51–14:28.

A Questão da Circuncisão. Certos homens da Judeia chegaram a Antioquia (por volta de 49 EC) dizendo que os não judeus tinham de ser circuncidados, em obediência à Lei mosaica, a fim de ganharem a salvação. Paulo e Barnabé questionaram isto. Todavia, embora fosse apóstolo, Paulo não presumiu decidir o assunto segundo a sua própria autoridade. Antes, acompanhado por Barnabé, Tito e outros, ele foi a Jerusalém para apresentar o assunto aos apóstolos e aos anciãos da congregação ali. A decisão tomada então foi de que não se exigia a circuncisão dos crentes gentios, mas que eles deviam manter-se livres da idolatria, de comer e beber sangue e da imoralidade sexual. Além de fornecerem uma carta que delineava esta decisão, os irmãos da congregação de Jerusalém enviaram Judas e Silas como seus representantes, para esclarecer o assunto em Antioquia. Além disso, numa consideração entre Pedro (Cefas), João e o discípulo Tiago, concordou-se que Paulo e Barnabé continuassem a pregação aos gentios incircuncisos. — At 15:1-29; Gál 2:1-10.

Algum tempo depois disto, Pedro foi em pessoa a Antioquia, na Síria, e associou-se com os cristãos gentios. Mas, quando chegaram certos judeus de Jerusalém, ele afastou-se dos não judeus, evidentemente cedendo ao temor de homens, deste modo agindo de forma contrária à orientação do espírito, de que as diferenças carnais não contam para Deus. Até Barnabé foi desencaminhado. Notando isto, Paulo corajosamente censurou a Pedro em público, visto que a conduta de Pedro era prejudicial ao progresso do cristianismo. — Gál 2:11-14.

Segunda Viagem Missionária. (MAPA, Vol. 2, p. 747) Mais tarde, Paulo e Barnabé cogitaram visitar os irmãos nas cidades em que haviam pregado na primeira viagem missionária. Uma disputa sobre se deviam ou não levar João Marcos, em vista de este os ter abandonado na primeira vez, resultou na separação de Paulo e Barnabé. Paulo, portanto, escolheu Silas (Silvano) e atravessou a Síria e foi à Ásia Menor (c. 49-52 EC). Evidentemente em Listra, Paulo providenciou que o jovem Timóteo o acompanhasse, e também o circuncidou. (At 15:36–16:3) Embora a circuncisão não fosse uma exigência cristã, se Timóteo, que era meio-judeu, tivesse permanecido incircunciso, isto sem dúvida teria gerado preconceito entre os judeus contra a pregação de Paulo. Portanto, ao remover este possível obstáculo, Paulo agia em harmonia com o que mais tarde escreveu aos coríntios: "Para os judeus, tornei-me como judeu." — 1Co 9:20.

Certa noite, em Trôade, no mar Egeu, Paulo teve uma visão dum macedônio, que lhe suplicava: "Passa à Macedônia e ajuda-nos." Concluindo ser esta a vontade de Deus, Paulo e seus companheiros missionários, acompanhados por Lucas, o médico, velejaram para a Macedônia, na Europa. Em Filipos, a principal cidade macedônia, Lídia e sua família se tornaram crentes. Por ter feito com que uma jovem perdesse seus poderes de predição, expulsando dela um demônio, Paulo foi preso, junto com Silas. Mas um terremoto os libertou, e o carcereiro e sua família se tornaram cristãos. Devido à insistência de Paulo, à base de sua cidadania ro-

mana, os magistrados civis foram pessoalmente soltar da prisão o apóstolo e Silas. Depois de encorajarem os irmãos, Paulo e seus companheiros viajaram por Anfípolis e Apolônia até Tessalônica. Formou-se ali uma congregação de crentes. Contudo, judeus ciumentos instigaram um motim contra Paulo. Por este motivo, os irmãos enviaram a ele e Silas para Bereia. Ali, também, muitos se tornaram crentes, mas dificuldades provocadas pelos judeus de Tessalônica forçaram Paulo a partir. — At 16:8–17:14.

Os irmãos levaram o apóstolo a Atenas. A pregação dele na praça do mercado resultou em ele ser conduzido ao Areópago. Sua defesa motivou Dionísio, um dos juízes do tribunal que funcionava ali, bem como outros, a abraçar o cristianismo. (At 17:15-34) Em seguida, Paulo foi a Corinto, onde se hospedou na casa de um casal de judeus, Áquila e Priscila, e trabalhou com eles parte do tempo como fabricante de tendas. Pelo visto, foi de Corinto que Paulo escreveu suas duas cartas aos tessalonicenses. Depois de ensinar em Corinto por um ano e meio e estabelecer uma congregação, ele foi acusado pelos judeus perante Gálio. Mas Gálio negou-se a ouvir o caso. (At 18:1-17) Mais tarde, Paulo foi de navio para Cesareia, parando primeiro em Éfeso e pregando ali. De Cesareia, o apóstolo “subiu e cumprimentou a congregação”, sem dúvida referindo-se à congregação em Jerusalém, e então foi a Antioquia, na Síria. (At 18:18-22) É possível que anteriormente ele tenha escrito, de Corinto, sua carta aos gálatas, ou talvez então de Antioquia, na Síria.

Terceira Viagem Missionária. (MAPA, Vol. 2, p. 747) Em sua terceira viagem missionária (c. 52-56 EC), Paulo revisitou Éfeso e trabalhou ali por uns três anos. De Éfeso, escreveu sua primeira carta aos coríntios e, pelo que parece, enviou Tito para ajudar os cristãos ali. Depois de um motim contra ele, instigado pelo prateiro Demétrio, Paulo partiu de Éfeso e dirigiu-se para a Macedônia. Recebendo notícias de Corinto, por meio de Tito, Paulo, na Macedônia, compôs sua segunda carta aos coríntios. Antes de partir da Europa com uma contribuição dos irmãos da Macedônia e da Acaia para os cristãos necessitados em Jerusalém, e mui provavelmente quando estava em Corinto, Paulo escreveu sua carta aos romanos. — At 19:1–20:4; Ro 15:25, 26; 2Co 2:12, 13; 7:5-7.

A caminho de Jerusalém, Paulo discursou em Trôade e ressuscitou Êutico, que morrera acidentalmente. Parou também em Mileto, onde se reuniu com os superintendentes da congregação de Éfeso, recapitulou o seu próprio ministério no distrito da Ásia e incentivou-os a imitar seu exemplo. — At 20:6-38.

Prisão. À medida que Paulo prosseguia viagem, profetas cristãos ao longo do caminho prediziam que laços o aguardavam em Jerusalém. (At 21:4-14; compare isso com 20:22, 23.) Estas profecias se cumpriram. Enquanto Paulo estava no templo para purificar-se cerimonialmente, judeus da Ásia incitaram a violência de turbas contra ele, mas soldados romanos resgataram o apóstolo. (At 21:26-33) Ao subir as escadas que davam no quartel, Paulo obteve permissão de falar aos judeus. Assim que mencionou sua comissão de pregar aos gentios, a violência irrompeu novamente. (At 21:34–22:22) No quartel, Paulo foi estirado para ser açoitado, no esforço de se averiguar a natureza de sua culpa. O apóstolo impediu isto trazendo à atenção sua cidadania romana. No dia seguinte, o caso de Paulo foi apresentado ao Sinédrio. Pelo visto percebendo que não teria uma audiência justa, Paulo esforçou-se para criar divisão entre os fariseus e os saduceus, fazendo da ressurreição uma questão em seu caso. Visto que cria na ressurreição e era “filho de fariseus”, Paulo identificou-se como fariseu e, assim, teve êxito em pôr os saduceus, que não criam na ressurreição, contra os fariseus, e vice-versa. — At 22:23–23:10.

Um complô contra o prisioneiro Paulo tornou necessário transferi-lo de Jerusalém para Cesareia. Alguns dias depois, o sumo sacerdote Ananias, alguns dos anciãos dos judeus e o orador Tértulo foram a Cesareia para apresentar seu caso contra Paulo perante o governador Félix, acusando Paulo de provocar sedição e de tentar profanar o templo. O apóstolo mostrou que não havia evidência para sustentar as acusações que lhe eram dirigidas. Félix, porém, esperando um suborno, manteve Paulo sob custódia por dois anos. Quando Félix foi substituído por Festo, os judeus voltaram a acusar Paulo. O caso foi ouvido novamente em Cesareia, e Paulo apelou para César, a fim de impedir que o julgamento fosse transferido para Jerusalém. Mais tarde, depois de expor seu caso perante o Rei Herodes Agripa II, Paulo, bem como alguns outros detentos, foram enviados a Roma, por volta de 58 EC. — At 23:12–27:1.

Primeira e Segunda Detenções em Roma. A caminho, Paulo e os que estavam com ele sofreram naufrágio na ilha de Malta. Depois de passarem ali o inverno, chegaram por fim a Roma. (MAPA, Vol. 2, p. 750) Permitiu-se que Paulo ficasse em sua própria casa alugada, embora sob guarda. Pouco depois de sua chegada, Paulo realizou uma reunião com os principais homens dentre os judeus. Mas apenas alguns creram. O apóstolo continuou a pregar a todos os que vinham visitá-lo, por dois anos, de cerca de 59 a 61 EC. (At 27:2–28:31) Durante esse tempo, ele também

escreveu suas cartas aos efésios (4:1; 6:20), aos filipenses (1:7, 12-14), aos colossenses (4:18), a Filêmon (v 9) e evidentemente também aos hebreus. (ILUSTRAÇÃO, Vol. 2, p. 750) Parece que o César Nero declarou Paulo inocente e o libertou. Evidentemente Paulo reiniciou sua atividade missionária, com Timóteo e Tito. Depois de deixar Timóteo em Éfeso e Tito em Creta, Paulo, provavelmente da Macedônia, escreveu-lhes cartas relativas aos seus deveres. (1Ti 1:3; Tit 1:5) Não se sabe se o apóstolo estendeu suas atividades à Espanha antes de sua detenção final em Roma. (Ro 15:24) Durante esta detenção (c. 65 EC), Paulo escreveu sua segunda carta a Timóteo, na qual dava a entender que sua morte era iminente. (2Ti 4:6-8) É provável que Paulo tenha sofrido martírio às mãos de Nero pouco depois disso.

Exemplo Digno de Ser Imitado. Em vista de sua fidelidade em copiar o exemplo de Cristo, o apóstolo Paulo podia dizer: "Tornai-vos meus imitadores." (1Co 4:16; 11:1; Fil 3:17) Paulo se mostrava alerta em seguir a orientação do espírito de Deus. (At 13:2-5; 16:9, 10) Não era vendedor ambulante da Palavra de Deus, mas falava com sinceridade. (2Co 2:17) Embora instruído, Paulo não tentava impressionar os outros com sua linguagem (1Co 2:1-5), nem procurava agradar a homens. (Gál 1:10) Não insistia em fazer aquilo que tinha direito, mas adaptava-se às pessoas a quem pregava, tendo cuidado de não fazer outros tropeçar. — 1Co 9:19-26; 2Co 6:3.

No decorrer de seu ministério, Paulo se esforçava zelosamente, viajando milhares de quilômetros por mar e por terra, estabelecendo muitas congregações na Europa e na Ásia Menor. Assim, não precisava de cartas de recomendação, escritas a tinta, mas podia apontar para cartas vivas, pessoas que se haviam tornado crentes mediante seus esforços. (2Co 3:1-3) Todavia, humildemente reconhecia que era um escravo (Fil 1:1), tendo por obrigação declarar as boas novas. (1Co 9:16) Não atribuía nenhum crédito a si mesmo, mas dava toda a honra a Deus, como Aquele que é responsável pelo crescimento (1Co 3:5-9) e Aquele que o havia adequadamente habilitado para o ministério. (2Co 3:5, 6) O apóstolo prezava altamente seu ministério, glorificando-o e reconhecendo que possuí-lo era uma expressão da misericórdia de Deus e de seu Filho. (Ro 11:13; 2Co 4:1; 1Ti 1:12, 13) A Timóteo, ele escreveu: "A razão pela qual me foi concedida misericórdia era que, por meio de mim, como o principal caso, Cristo Jesus demonstrasse toda a sua longanimidade, como amostra dos que irão depositar a sua fé nele para a vida eterna." — 1Ti 1:16.

Por ter sido perseguidor dos cristãos, Paulo não se considerava digno de ser chamado de apóstolo e reconhecia que somente o era pela benignidade imerecida de Deus. Desejoso que tal benignidade imerecida não lhe tivesse sido estendida em vão, Paulo trabalhava mais do que os outros apóstolos. Todavia, compreendia que apenas pela benignidade imerecida de Deus conseguia realizar seu ministério. (1Co 15:9, 10) "Para todas as coisas", disse Paulo, "tenho força em virtude daquele que me confere poder". (Fil 4:13) Suportava muitas coisas, mas não se queixava. Ao comparar suas experiências com as de outros, escreveu (c. 55 EC): "Em labores mais abundantemente, em prisões mais abundantemente, em golpes até o excesso, muitas vezes perto da morte. Dos judeus recebi cinco vezes quarenta golpes menos um, três vezes fui espancado com varas, uma vez fui apedrejado, três vezes sofri naufrágio, uma noite e um dia passei no profundo; em jornadas muitas vezes, em perigos de rios, em perigos de salteadores de estradas, em perigos da minha própria raça, em perigos das nações, em perigos na cidade, em perigos no ermo, em perigos no mar, em perigos entre falsos irmãos, em labor e labuta, muitas vezes em noites sem dormir, em fome e sede, muitas vezes em abstinência de comida, em frio e nudez. Além destas coisas de espécie externa, há o que de dia a dia me assedia, a ansiedade por todas as congregações." (2Co 11:23-28; 6:4-10; 7:5) Além de tudo isto e mais em anos subsequentes, Paulo tinha de contender com "um espinho na carne" (2Co 12:7), possivelmente uma afecção dos olhos ou de outra espécie. — Veja At 23:1-5; Gál 4:15; 6:11.

Sendo imperfeito, Paulo sofria contínuo conflito entre a mente e a carne pecaminosa. (Ro 7:21-24) Mas não desistia. Ele disse: "Surro o meu corpo e o conduzo como escravo, para que, depois de ter pregado a outros, eu mesmo não venha a ser de algum modo reprovado." (1Co 9:27) Paulo sempre mantinha diante de si o glorioso prêmio da vida imortal nos céus. Encarava todo o sofrimento como nada em comparação com a glória que havia de ser recebida como recompensa pela fidelidade. (Ro 8:18; Fil 3:6-14) Portanto, evidentemente não muito antes de sua morte, Paulo pôde escrever: "Tenho travado a luta excelente, tenho corrido até o fim da carreira, tenho observado a fé. Doravante me está reservada a coroa da justiça." — 2Ti 4:7, 8.

Como apóstolo inspirado, Paulo dispunha da autoridade para comandar e dar ordens, e fazia isso (1Co 14:37; 16:1; Col 4:10; 1Te 4:2, 11; compare isso com 1Ti 4:11), mas preferia apelar para os irmãos à base do amor, suplicando-lhes pelas "compaixões de Deus" e pela "brandura e benignidade do Cristo". (Ro 12:1; 2Co 6:11-13; 8:8; 10:1; Flm

8, 9) Era meigo e expressava terna afeição por eles, exortando-os e consolando-os como um pai. (1Te 2:7, 8, 11, 12) Embora tivesse direito de receber apoio material dos irmãos, preferia trabalhar com suas próprias mãos a fim de não ser um fardo dispendioso. (At 20:33-35; 1Co 9:18; 1Te 2:6, 9) Em resultado disso, existia forte vínculo de afeição fraterna entre Paulo e aqueles a quem ministrava. Os superintendentes da congregação de Éfeso ficaram muitíssimo condoídos e chegaram a chorar ao saberem que talvez não mais o vissem. (At 20:37, 38) Paulo se preocupava muito com o bem-estar espiritual dos concristãos e queria fazer o que pudesse para ajudá-los a tornar segura sua chamada celestial. (Ro 1:11; 15:15, 16; Col 2:1, 2) Lembrava-se constantemente deles em suas orações (Ro 1:8, 9; 2Co 13:7; Ef 3:14-19; Fil 1:3-5, 9-11; Col 1:3, 9-12; 1Te 1:2, 3; 2Te 1:3) e pedia que eles também orassem por ele. (Ro 15:30-32; 2Co 1:11) Derivava encorajamento da fé dos concristãos. (Ro 1:12) Por outro lado, Paulo era firme a favor do que é justo, não hesitando em corrigir nem mesmo a outro apóstolo quando necessário, para a promoção das boas novas. — 1Co 5:1-13; Gál 2:11-14.

Era Paulo um dos 12 apóstolos?

Embora tivesse forte convicção e provas de seu próprio apostolado, Paulo jamais se incluiu entre "os doze". Antes de Pentecostes, a assembleia cristã procurara, em resultado da exortação bíblica de Pedro, um substituto para o infiel Judas Iscariotes. Dois discípulos foram escolhidos como candidatos, talvez pelo voto dos membros varões da assembleia (tendo Pedro falado aos "homens, irmãos"; At 1:16). Daí, oraram a Jeová Deus (compare At 1:24 com 1Sa 16:7; At 15:7, 8) para que *Ele* indicasse qual dos dois escolhera para substituir o apóstolo infiel. Depois da oração, lançaram sortes e "a sorte caiu em Matias". — At 1:15-26; compare isso com Pr 16:33.

Não existe nenhum motivo para se duvidar de que Matias foi o escolhido por Deus. Na verdade, uma vez convertido, Paulo se destacou bastante, e suas labutas ultrapassaram as de todos os demais apóstolos. (1Co 15:9, 10) Todavia, nada há que indique que Paulo fosse pessoalmente predestinado a um apostolado de modo que Deus, com efeito, se refreasse de atender a oração da assembleia cristã, deixasse aberta a vaga de Judas até a conversão de Paulo e, assim, tornasse a designação de Matias apenas uma ação arbitrária da assembleia cristã. Ao contrário, há evidência sólida de que Matias foi uma substituição divinamente efetuada.

Em Pentecostes, o derramamento do espírito santo deu aos apóstolos poderes ímpares; são os únicos de quem se fala que podiam pôr as mãos sobre recém-batizados e conferir-lhes miraculosos dons do espírito. (Veja APÓSTOLO [Poderes miraculosos].) Se Matias na verdade não fosse o escolhido de Deus, sua incapacidade de fazer isto teria sido evidente a todos. O registro mostra que não foi este o caso. Lucas, o escritor de Atos, foi companheiro de viagem e associado de Paulo em certas missões, e o livro de Atos, portanto, sem dúvida reflete e coincide com o próprio conceito de Paulo sobre os assuntos. Este livro indica que "os doze" designaram os sete homens que deviam cuidar da questão da distribuição de alimentos. Isto ocorreu depois de Pentecostes de 33 EC, mas antes da conversão de Paulo. Assim, Matias é aqui reconhecido como um dos "doze", e ele participou com os demais apóstolos em pôr as mãos sobre os sete designados. — At 6:1-6.

O nome de quem aparece, então, entre os que estão sobre as "doze pedras de alicerce" da Nova Jerusalém, da visão de João — o de Matias ou o de Paulo? (Re 21:2, 14) Uma linha de raciocínio pareceria indicar que o mais provável é o de Paulo. Ele contribuiu muito para a congregação cristã por meio do seu ministério e especialmente por escrever grande parte das Escrituras Gregas Cristãs (14 cartas sendo atribuídas a ele). Neste respeito, Paulo 'ofuscou' Matias, sobre quem não se faz mais nenhuma menção direta depois de Atos, capítulo 1.

Mas uma consideração ponderada deixa evidente que Paulo também 'ofuscou' muitos dos 12 apóstolos originais, alguns dos quais raramente são mencionados fora das listas apostólicas. Na época da conversão de Paulo, a congregação cristã, isto é, o Israel espiritual, já havia sido estabelecida, ou fundada, e crescia já por talvez um ano ou até mais. Além disso, a primeira carta canônica de Paulo evidentemente só foi escrita por volta de 50 EC (veja TESSALONICENSES, CARTAS AOS) ou até 17 anos depois da fundação da nova nação do Israel espiritual, em Pentecostes de 33 EC. Assim, estes fatos, além da evidência já apresentada neste artigo, esclarecem o assunto. Parece razoável, portanto, que a escolha original de Deus, a saber, Matias, como aquele que havia de substituir Judas entre "os doze apóstolos do Cordeiro", tenha permanecido firme e inalterada pelo posterior apostolado de Paulo.

Qual era, então, o propósito do apostolado de Paulo? O próprio Jesus disse que visava um propósito específico — não em substituição a Judas — mas que Paulo servisse como 'apóstolo [enviado] para as nações' (At 9:4-6, 15), e Paulo reconhecia

que este era o propósito de seu apostolado. (Gál 1:15, 16; 2:7, 8; Ro 1:5; 1Ti 2:7) Sendo assim, seu apostolado não era necessário para servir de alicerce quando o Israel espiritual foi estabelecido em Pentecostes de 33 EC.

PAULO, II [do lat., significando "Pequeno"]. Procônsul de Chipre quando Paulo esteve ali na sua primeira viagem missionária, por volta de 47 EC. Lucas está certo em chamá-lo de procônsul, visto que a administração de Chipre, na época, estava sujeita ao Senado romano, em vez de ao imperador. (At 13:7, 12) Anteriormente, Chipre fora província imperial, mas, em 22 AEC, foi colocado por Augusto sob o controle do Senado. — Veja PROCÔNSUL.

Em Soli, na costa N da ilha de Chipre, foi encontrada uma inscrição que inclui as palavras "no proconsulado de Paulo". O nome Lúcio Sérgio Paulo foi encontrado no mundo romano como o de um curador do Tibre, sob Cláudio César. Todavia, não há nenhuma certeza da identificação dessas pessoas com o Sérgio Paulo mencionado na Bíblia. — *The Annual of the British School at Athens* (O Anuário da Escola Britânica em Atenas), Londres, 1947, pp. 201-206.

Sérgio Paulo morava em Pafos, na costa ocidental da ilha. Era "homem inteligente" que, buscando sinceramente ouvir a palavra de Deus, mandou chamar Barnabé e Paulo. Enquanto estes falavam com o homem, Elimas (Barjesus), feiticeiro judeu, "começou a opor-se a eles, buscando desviar da fé o procônsul". Mas Paulo, cheio de espírito santo, disse a este feiticeiro, que se opunha às boas novas, que ele ficaria temporariamente cego. E ficou mesmo. Observando esta poderosa obra do espírito de Deus, o procônsul tornou-se crente, "pois ficou assombrado com o ensino de Jeová". — At 13:6-12.

PAVÃO [hebr.: *tuk·ki·yím* (plural)]. Macho de cores brilhantes, da família dos fasianídeos. É uma ave grande desta família, do tamanho aproximado dum peru. O pavão (*Pavo muticus* e *Pavo cristatus*) é especialmente notável pela sua magnífica cauda de iridescentes penas verdes e douradas, com grandes ocelos azuis. A cauda pode ser aberta à vontade para formar um impressionante anteparo ou leque semicircular, que chega a tocar no chão, em ambos os lados. O pavão agita a cauda aberta em leque, produzindo um farfalho e fazendo as penas tremeluzir com seus matizes iridescentes. O pescoço e o peito também são de um lindo colorido azul-esverdeado metálico. Por causa da sua majestosa beleza, esta ave tem sido muito apreciada, desde tempos antigos.

No tempo do Rei Salomão, sua frota de navios de Társis fazia viagens trienais, trazendo cargas de "ouro e prata, marfim, e macacos e pavões". (1Rs 10:22) Embora alguns navios de Salomão fizessem viagens a Ofir (evidentemente na região do Mar Vermelho; 1Rs 9:26-28), 2 Crônicas 9:21 menciona navios que "iam a Társis" (provavelmente na Espanha) relacionados com o transporte dos produtos acima mencionados, inclusive pavões. Portanto, não há certeza de que lugar ou região se importavam os pavões. Acha-se que estas belas aves sejam nativas do SE da Ásia, e são abundantes na Índia e em Sri Lanka. Alguns creem que o nome hebraico (*tuk·ki·yím*) seja aparentado com o nome do pavão no antigo tâmil, *tokei.* A frota de Salomão pode ter obtido os pavões quando os navios passavam pela sua rota usual e paravam em algum centro comercial que tinha contato com a Índia. Interessante, também, é a declaração em *The Animal Kingdom* (O Reino Animal), de Frederick Drimmer: "Durante séculos, os cientistas supunham que não existissem pavões na África — seus habitats conhecidos eram as Índias Orientais e o sudeste da Ásia. A crença dos naturalistas foi abalada em 1936, quando o pavão-do-congo [*Afropavo congensis*] foi descoberto no Congo Belga." — 1954, Vol. II, p. 988.

Alguns preferem relacionar a palavra hebraica *tuk·ki·yím* com o *ky* egípcio, uma espécie de macaco.

PAVIMENTO DE PEDRA. Lugar calçado em Jerusalém, em que o governador romano Pôncio Pilatos se assentou na cadeira de juiz quando Jesus Cristo foi levado perante ele para julgamento. (Jo 19:13) O lugar chamava-se em hebraico *"Gabbatha"*, palavra de derivação incerta e que possivelmente significa "morro", "altura" ou "espaço aberto". Seu nome grego, *Li·thó·stro·ton* (Pavimento de Pedra), talvez indique um pavimento marchetado, de mosaico ornamental.

"O Pavimento de Pedra" onde Jesus compareceu perante Pilatos estava de algum modo ligado com o "palácio do governador". (Jo 19:1-13) Talvez fosse uma área aberta diante do palácio de Herodes, o Grande; alguns peritos preferem a identificação com um lugar perto da Torre de Antônia ou com um pátio central nela, ao NO da área do templo. Mas o lugar exato do Pavimento de Pedra continua desconhecido. — Veja ANTÔNIA, TORRE DE; GOVERNADOR, PALÁCIO DO.

PAVOR. Esta é a tradução usual do substantivo hebraico *pá·hhadh* (sendo o verbo *pa·hhádh*), que tem o sentido básico de algo que faz tremer. (Veja Miq 7:17.) Uma forma da palavra *quts* tem sido

traduzida por 'sentir um pavor mórbido' (Êx 1:12; Núm 22:3; Is 7:16), e este termo muitas vezes transmite a ideia de "abominação". (Veja ABOMINÁVEL, COISA.) A expressão "pavor durante as noites" refere-se ao que talvez cause pavor, ou intenso medo, durante a noite, tal como um assalto de surpresa por ladrões ou um ataque por um grande animal de rapina. — Cân 3:8.

Jacó referiu-se ao Todo-Poderoso como "o Pavor de Isaque", aquele que Isaque encarava com espanto reverente, temendo desagradá-Lo. Que Jacó compartilhava este conceito com o seu pai Isaque é demonstrado pelo seu juramento feito "pelo Pavor de seu pai Isaque". — Gên 31:42, 53.

Ter pavor sadio de Jeová, refletido no desejo de evitar aquilo que Ele desaprova, é vital quando se quer continuar como Seu servo. Este pavor tornou possível que Jó fosse inculpe e reto. (Jó 1:1; 23:15; 31:23) E habilitou o salmista a perseverar num proceder que tinha o favor divino apesar de perseguido por príncipes. (Sal 119:120, 161) Jeosafá exortou os juízes designados a terem tal pavor correto, para serem imparciais ao fazer decisões justas. — 2Cr 19:5-7.

Jeová é o Protetor e Sustentador do seu povo. De modo que não há nenhum motivo para alguém ter pavor de homens, mostrando intenso medo do que estes possam fazer e assim ceder às demandas impróprias deles. (Sal 27:1; 78:53; 91:2-5; Is 12:2) Mas isto não significa que os servos de Deus nunca sofram no atual sistema de coisas. Ocasionalmente, encontram-se numa situação lastimável e desfavorável. Não se dando conta de que estes ainda gozam do cuidado de Jeová, pessoas sem fé talvez os abandonem apavoradas, não querendo compartilhar sua aparentemente desesperada sorte. (Sal 31:11) Mas Jeová não os abandona. — Sal 27:10; 94:14.

É por não terem pavor de Deus que os iníquos continuam nos seus caminhos maus. (Sal 36:1-4) Mas não escaparão de sentir o pavor que resulta da calamidade que lhes sobrevirá por não fazerem caso da sabedoria piedosa. — Pr 1:26, 27.

Quando Jeová retirou sua proteção dos israelitas infiéis, estes sentiam pavor dia e noite, incertos acerca da própria vida. Não havia maneira de escapar do desastre. (De 28:66, 67; Is 24:17-20; 33:14; Je 30:5; La 3:47) Esta espécie de pavor não é sentida por aqueles que agem em harmonia com a sabedoria piedosa, os que sempre têm espanto reverente para com o Criador. — Pr 1:33; 3:24, 25; 28:14.

Manifestações do inigualável poder, do apoio e do favor de Jeová podem fazer os observadores sentir pavor. (2Cr 17:10; Sal 53:5; 105:38; Is 19:16, 17; Je 33:9) Por exemplo, os israelitas, com ajuda divina, obtiveram vitórias notáveis e realmente atemorizantes sobre os seus inimigos (De 11:25; 1Cr 14:17; 2Cr 14:12-14; 20:29), e no tempo de Mordecai e de Ester, a inesperada reviravolta da situação em favor dos judeus causou pavor aos seus inimigos. (Est 8:17; 9:2, 3) Também a evidência de divinamente inspirada coragem e força pode provocar um pavor sadio e uma reação obediente. Assim, quando o Rei Saul com vigor apelou para que os israelitas participassem na defesa de Jabes-Gileade, eles ficaram cheios do "pavor de Jeová" e corresponderam "como um só homem". — 1Sa 11:7.

Visto que Jeová predissera a queda de Babilônia às mãos de Ciro, os israelitas não tinham motivos para sentir pavor deste evento que abalaria o mundo. Para eles, tinha de ser a libertação do pavor da ira dos babilônios. Os fabricantes de ídolos, porém, forçosamente sentiriam pavor, visto que todas as deidades fabricadas por mãos humanas mostrariam não servir de ajuda para salvar Babilônia. — Is 44:8-11, 24-28; 51:12, 13.

PAZ. *Sha·lóhm*, a palavra hebraica traduzida "paz", refere-se à condição livre de guerra ou de perturbação (Jz 4:17; 1Sa 7:14; 1Rs 4:24; 2Cr 15:5; Jó 21:9; Ec 3:8); pode transmitir a ideia de saúde, de segurança, de condições boas (Gên 37:14 n), de bem-estar (Gên 41:16), de amizade (Sal 41:9) e de inteireza ou totalidade (Je 13:19). A palavra grega para paz (*ei·ré·ne*) tem a mesma conotação ampla da palavra hebraica *sha·lóhm* e pode expressar as ideias de bem-estar, salvação e concórdia, além de ausência de conflito. Ela ocorre na exclamação de despedida "vai em paz", que de certo modo corresponde à expressão 'que te vá bem'. — Mr 5:34; Lu 7:50; 8:48; Tg 2:16; compare isso com 1Sa 1:17; 20:42; 25:35; 29:7; 2Sa 15:9; 2Rs 5:19.

Visto que o termo "paz" nem sempre é o equivalente exato das palavras nas línguas originais, é preciso considerar o contexto para se determinar qual é o seu significado. Por exemplo, ser 'mandado embora em paz' podia significar ser despedido amigavelmente, sem se temer a interferência de quem concedeu a permissão para partir. (Gên 26:29; 44:17; Êx 4:18) "Retornar em paz", como que duma batalha, significava voltar ileso ou vitorioso. (Gên 28:21; Jos 10:21; Jz 8:9; 11:31; 2Cr 18:26, 27; 19:1) 'Indagar sobre a paz' da pessoa significava perguntar como ela estava passando. (Gên 29:6 ; e43:27) 'Buscar a paz' de alguém denotava empenhar-se pelo bem-estar dele. (De 23:6) Morrer alguém em paz podia significar ter ele uma morte tranquila depois de ter usufruído uma vida plena ou de ter alcançado uma almejada

esperança. (Veja Gên 15:15; Lu 2:29; 1Rs 2:6.) A profecia a respeito de Josias ‘ser recolhido a seu próprio cemitério em paz’ indicava que ele morreria antes de sobrevir a Jerusalém a calamidade predita. (2Rs 22:20; 2Cr 34:28; compare isso com 2Rs 20:19.) Em Isaías 57:1, 2, apresenta-se o justo como entrando na paz ao morrer, escapando assim da calamidade.

Obter Paz. Jeová é o Deus de paz (1Co 14:33; 2Co 13:11; 1Te 5:23; He 13:20) e a Fonte da paz (Núm 6:26; 1Cr 22:9; Sal 4:8; 29:11; 147:14; Is 45:7; Ro 15:33; 16:20), sendo ela um fruto do Seu espírito. (Gál 5:22) Por este motivo, a verdadeira paz só pode ser obtida por aqueles que estão em paz com Deus. Transgressões sérias causam o estremecimento das relações entre a pessoa e Deus, e fazem com que a pessoa fique perturbada. Disse o salmista: “Não há paz nos meus ossos por causa do meu pecado.” (Sal 38:3) Os que desejam procurar a paz e empenhar-se por ela, portanto, precisam ‘desviar-se do que é mau e fazer o que é bom’. (Sal 34:14) Sem justiça não pode haver paz. (Sal 72:3; 85:10; Is 32:17) É por isso que os iníquos não conseguem ter paz. (Is 48:22; 57:21; compare isso com Is 59:2-8.) Por outro lado, a paz é algo possuído pelos que são plenamente devotados a Jeová, que amam a Sua lei (Sal 119:165) e que acatam Seus mandamentos. — Is 48:18.

Quando Cristo Jesus esteve na Terra, nem os judeus naturais, nem os não judeus estavam em paz com Jeová Deus. Tendo transgredido a lei de Deus, os judeus ficaram sob a maldição da Lei. (Gál 3:12, 13) Quanto aos não judeus, que não estavam no pacto de Deus, eles ‘não tinham esperança e estavam sem Deus no mundo’. (Ef 2:12) No entanto, por meio de Cristo Jesus, ambos os povos receberam a oportunidade de entrarem numa relação pacífica com Deus. Apontando para isso, o anúncio angélico feito aos pastores, por ocasião do nascimento de Jesus, dizia: “Na terra paz entre homens de boa vontade.” — Lu 2:14.

A mensagem pacífica proclamada por Jesus e seus seguidores agradava aos ‘amigos da paz’, isto é, aos desejosos de serem reconciliados com Deus. (Mt 10:13; Lu 10:5, 6; At 10:36) Ao mesmo tempo, esta mensagem provocava divisões em famílias, visto que alguns a aceitavam, ao passo que outros a rejeitavam. (Mt 10:34; Lu 12:51) A maioria dos judeus rejeitou a mensagem e assim deixou de discernir as “coisas que têm que ver com a paz”, que evidentemente incluem o arrependimento e a aceitação de Jesus como o Messias. (Veja Lu 1:79; 3:3-6; Jo 1:29-34.) A falha deles resultou na destruição de Jerusalém pelos exércitos romanos, em 70 EC. — Lu 19:42-44.

Todavia, até mesmo aqueles judeus que aceitaram “as boas novas da paz” eram pecadores e precisavam ter suas transgressões expiadas para usufruir a paz com Jeová Deus. A morte de Jesus, qual sacrifício de resgate, satisfez esta necessidade. Conforme se predissera: “O castigo intencionado para a nossa paz estava sobre ele, e por causa das suas feridas tem havido cura para nós.” (Is 53:5) A morte sacrificial de Jesus na estaca de tortura também forneceu a base para o cancelamento da Lei mosaica, que separava os judeus dos não judeus. Por conseguinte, ao se tornarem cristãos, ambos os povos podiam estar em paz com Deus e um com o outro. O apóstolo Paulo escreveu: “[Jesus] é a nossa paz, aquele que das duas partes fez uma só e que destruiu o muro no meio, que os separava. Por meio de sua carne, ele aboliu a inimizade, a Lei de mandamentos, consistindo em decretos, para que dos dois povos, em união consigo mesmo, criasse um novo homem e fizesse paz; e para que reconciliasse plenamente ambos os povos com Deus, em um só corpo, por intermédio da estaca de tortura, porque ele matara a inimizade por meio de si mesmo. E ele veio e declarou as boas novas da paz a vós, os que estáveis longe, e paz aos que estavam perto, porque, por intermédio dele, nós, ambos os povos, temos a aproximação ao Pai, por um só espírito.” — Ef 2:14-18; compare isso com Ro 2:10, 11; Col 1:20-23.

“A paz de Deus”, isto é, a calma e a tranquilidade resultantes da preciosa relação do cristão com Jeová Deus, guarda o coração e as faculdades mentais dele para que não fique ansioso quanto às suas necessidades. Ele tem a garantia de que Jeová Deus provê as coisas para Seus servos e que responde às orações deles. Isto lhe tranquiliza o coração e a mente. (Fil 4:6, 7) Similarmente, a paz que Jesus Cristo deu a seus discípulos, baseada na fé que eles tinham nele como Filho de Deus, servia para acalmar-lhes o coração e a mente. Embora Jesus lhes dissesse que viria o tempo em que ele não mais estaria com eles em pessoa, não tinham motivos de ficar preocupados, nem de ficar com medo. Ele não os estava deixando sem ajuda, mas prometeu enviar-lhes o espírito santo. — Jo 14:26, 27; 16:33; compare isso com Col 3:15.

A paz que os cristãos usufruíam não era algo a ser considerado pressuposto. Eles tinham de ser “pacíficos”, isto é, tinham de ser pacificadores, fazendo empenho extra para estabelecer e manter a paz. (1Te 5:13) A fim de preservar a paz entre si, tinham de exercer cuidado para não fazer concrentes tropeçar. (Ro 14:13-23) Jesus declarou no Sermão do Monte: “Felizes os pacíficos [literalmente: pacificadores], porque serão chamados ‘filhos de Deus’.” (Mt 5:9, n; veja Tg 3:18.) Os cristãos fo-

ram aconselhados a empenhar-se pela paz e a fazer o máximo para ser achados em paz com Deus. (2Ti 2:22; He 12:14; 1Pe 3:11; 2Pe 3:14) Por conseguinte, tinham de combater os desejos da carne, uma vez que estes os colocariam em inimizade com Deus. (Ro 8:6-8) O fato de que é necessário permanecer numa relação pacífica com Deus para se ter a aprovação Dele dá muito peso à expressão muitas vezes repetida numa forma de oração: 'Que tenhais paz.' — Ro 1:7; 1Co 1:3; 2Co 1:2; Gál 1:3; 6:16; Ef 1:2; 6:23; Fil 1:2.

Os cristãos também desejavam que outros usufruíssem a paz. Por conseguinte, 'tendo os pés calçados do equipamento das boas novas de paz', eles travavam a sua guerra espiritual. (Ef 6:15) Até mesmo dentro da congregação travavam uma guerra para derrubar raciocínios que não se harmonizavam com o conhecimento de Deus, para que tais raciocínios não prejudicassem sua relação com Deus. (2Co 10:4, 5) Todavia, não se tratava duma luta ou briga verbal, nem mesmo ao corrigir aqueles que se haviam desviado da verdade. Quanto a tratar de casos daqueles que se haviam afastado do rumo correto, o apóstolo Paulo aconselhou Timóteo: "O escravo do Senhor não precisa lutar, porém, precisa ser meigo para com todos, qualificado para ensinar, restringindo-se sob o mal, instruindo com brandura os que não estiverem favoravelmente dispostos, visto que talvez Deus lhes dê arrependimento conduzindo a um conhecimento exato da verdade e eles voltem ao seu próprio juízo, saindo do laço do Diabo, visto que foram apanhados vivos por ele para a vontade deste." — 2Ti 2:24-26.

Governo Pacífico. O Filho de Deus, como aquele que teria 'o domínio principesco sobre seu ombro', é chamado de "Príncipe da Paz". (Is 9:6, 7) Por conseguinte, é digno de nota que Cristo Jesus, enquanto estava na Terra, mostrou que seus servos não se deviam armar para a guerra literal, ao dizer a Pedro: "Devolve a espada ao seu lugar, pois todos os que tomarem a espada perecerão pela espada." (Mt 26:52) Falando-se em sentido figurado, aqueles que se tornaram cristãos 'forjaram das suas espadas relhas de arado, e das suas lanças, podadeiras'. Não aprenderam mais a guerra. (Is 2:4) Isto, e as atividades de Deus no passado, especialmente em relação com Israel durante o reinado de Salomão, indicam a paz que predominará durante o governo de Jesus como Rei. A respeito do reinado de Salomão, a Bíblia relata: "A própria paz veio a ser sua em cada região dele, em toda a volta. E Judá e Israel continuaram a morar em segurança, cada um debaixo da sua própria videira e debaixo da sua própria figueira, desde Dã até Berseba, todos os dias de Salomão." (1Rs 4:24, 25; 1Cr 22:9) Como se evidencia em outros textos (veja Sal 72:7, 8; Miq 4:4; Za 9:9, 10; Mt 21:4, 5), isto servia de modelo do que ocorreria sob o governo de Cristo Jesus, o Maior do que Salomão, cujo nome deriva duma raiz que significa "paz". — Mt 12:42.

Paz Entre o Homem e os Animais. Jeová Deus prometeu aos israelitas, se obedientes: "Vou colocar a paz no país, e deveras vos deitareis sem que alguém vos faça tremer; e vou fazer cessar no país a fera nociva." (Le 26:6) Isto significava que os animais selvagens ficariam dentro dos limites de seu próprio habitat, e não causariam dano aos israelitas e aos animais domésticos deles. Por outro lado, se os israelitas se mostrassem desobedientes, Jeová permitiria que sua terra fosse invadida e devastada por exércitos estrangeiros. Uma vez que isto resultaria na redução da população, os animais selvagens se multiplicariam, penetrando em áreas anteriormente habitadas, e causariam danos aos sobreviventes e aos animais domésticos deles. — Veja Êx 23:29; Le 26:22; 2Rs 17:5, 6, 24-26.

A paz prometida aos israelitas em relação com os animais selvagens diferia da usufruída pelo primeiro homem e pela primeira mulher no jardim do Éden, pois Adão e Eva gozavam do pleno domínio sobre a criação animal. (Gên 1:28) Em contraste, nas profecias, um domínio similar é somente atribuído a Cristo Jesus. (Sal 8:4-8; He 2:5-9) Por conseguinte, é sob o governo de Jesus Cristo, o 'renovo do toco de Jessé', ou o 'servo de Deus, Davi', que a paz prevalecerá de novo entre os homens e os animais. (Is 11:1, 6-9; 65:25; Ez 34:23-25) Estes textos citados por último fornecem uma aplicação figurada, pois é óbvio que a paz ali descrita entre animais, tais como o lobo e o cordeiro, não teve cumprimento literal no antigo Israel. Predisse-se assim que pessoas de disposição prejudicial, animalesca, abandonariam seus modos malévolos e viveriam em paz com seus semelhantes mais dóceis. No entanto, o emprego profético dos animais para representar, em sentido figurado, as condições pacíficas que predominariam entre o povo de Deus, dá a entender que também haverá paz entre os animais literais sob o governo de Cristo Jesus, assim como evidentemente existia no Éden.

PÉ. O termo hebraico *ré·ghel* e o grego *pous* referem-se basicamente à parte inferior da perna, a parte do corpo em que a pessoa ou o animal se apoia. Ambos os termos são usados de forma literal e figurada.

Nos tempos antigos, como em muitas partes da terra hoje em dia, os pés eram o principal meio de transporte. Alguns do povo comum andavam descalços, mas em geral se usavam sandálias, que

consistiam em pouco mais do que numa sola de couro. (Veja SANDÁLIA.) Ao se entrar numa casa, removiam-se as sandálias. Um sinal essencial, virtualmente obrigatório, de hospitalidade era lavar os pés do hóspede; este serviço era realizado, quer pelo dono da casa, quer por um servo, ou, pelo menos, fornecia-se água para esse fim. — Gên 18:4; 24:32; 1Sa 25:41; Lu 7:37, 38, 44.

Visto que se tiravam as sandálias quando em solo sagrado, os sacerdotes, sem dúvida, quando cumpriam deveres no tabernáculo ou no templo, serviam descalços. (Êx 3:5; Jos 5:15) As instruções para a confecção das vestimentas dos sacerdotes não incluíam sandálias. — Êx cap. 28; veja ATITUDES, POSTURAS E GESTOS.

Cristo Lava os Pés dos Discípulos. Jesus Cristo deu a seus discípulos uma lição de humildade e de serviço prestado uns aos outros quando ele, seu Mestre, lhes lavou os pés. (Jo 13:5-14; compare isso com 1Ti 5:9, 10.) Nesta ocasião, Jesus disse: "Quem se banhou, não precisa lavar senão os seus pés, mas está inteiramente limpo", sem dúvida, referindo-se a que, ainda que alguém se tivesse banhado, seus pés ficariam empoeirados mesmo numa curta caminhada e precisariam ser frequentemente lavados. Nos dias do ministério terrestre de Jesus, não se exigia que os sacerdotes e os levitas de guarda no templo, depois de se imergirem na água bem cedo de manhã, se banhassem de novo naquele dia, exceto lavarem as mãos e os pés. (Veja também Êx 30:19-21.) Por dizer: "Vós estais limpos, mas não todos [referindo-se a Judas]", Jesus evidentemente atribuiu às suas ações, nesta oportunidade, um significado espiritual, adicional. (Jo 13:10, 11) Em Efésios 5:25, 26, mostra-se Jesus como purificando a congregação cristã com o "banho de água por meio da palavra" da verdade. É lógico que os fiéis seguidores de Jesus deviam igualmente demonstrar interesse humilde, não só pelas necessidades materiais de seus irmãos, mas ainda mais pelas suas necessidades espirituais. Assim se ajudariam mutuamente a se manter livres das tentações e dos envolvimentos diários que poderiam contaminar o cristão ao andar neste mundo. — He 10:22; Gál 6:1; He 12:13; veja LAVAGEM DOS PÉS.

"Andar." As palavras "pé" e "pés" são frequentemente usadas para denotar a inclinação que a pessoa tem, ou o proceder que adota, quer para o bem, quer para o mal. (Sal 119:59, 101; Pr 1:16; 4:26; 5:5; 19:2; Ro 3:15) A palavra "andar" é usada com significado similar, como na declaração: "Noé andou com o verdadeiro Deus", significando que ele adotou um proceder em harmonia com a vontade e os mandamentos de Deus. (Gên 6:9; compare isso com Ef 2:1, 2.) Deus, em sentido figurado, dirige os pés dos seus servos fiéis no caminho certo, mostrando-lhes o caminho em que devem andar para não tropeçar e sofrer uma queda espiritual ou ser enlaçados pelo mal, e, às vezes, até mesmo os protege contra a captura por parte dum inimigo. (1Sa 2:9; Sal 25:15; 119:105; 121:3; Lu 1:78, 79) Por outro lado, fará com que os iníquos escorreguem e caiam em derrota. (De 32:35; Sal 9:15) Jeová adverte contra a associação com pessoas más no proceder delas, ou contra andar no caminho mau. (Pr 1:10, 15; 4:27) Adverte a pessoa para que guarde seus pés ao ir à casa de Deus. A pessoa deve chegar-se com um coração sincero, para ouvir e aprender. — Ec 5:1.

Outros Usos Figurados. Outras expressões figuradas são 'pouso para a planta do pé', isto é, um lugar de morada ou de posse (Gên 8:9; De 28:65); a "largura de um pé", para indicar o menor quinhão de terra que se poderia possuir (At 7:5; De 2:5; compare isso com Jos 1:3); 'erguer o pé', assumir ou iniciar um proceder (Gên 41:44); 'fazer raro o pé na casa de seu próximo', não tirar proveito indevido da sua hospitalidade (Pr 25:17); 'andar descalço', em humilhação ou pesar (os cativos sendo muitas vezes conduzidos descalços) (Is 20:2); 'depositar algo aos pés de' uma pessoa, como uma dádiva ou oferta (At 5:1, 2); 'lançar-se aos pés de alguém', em homenagem (Mr 5:22); 'pôr sob os pés', em sujeição (1Co 15:27; He 2:8); 'pisotear ou esmagar sob os pés', em vitória (Mal 4:3; Ro 16:20); 'pôr os pés na nuca dum inimigo', qual símbolo de subjugá-lo ou conquistá-lo (Jos 10:24); 'lavar os pés em sangue', em execução dos inimigos (Sal 68:22, 23); 'cobrir os pés', satisfazer as necessidades físicas (literalmente: 'ocultar os pés'; Jz 3:24; 1Sa 24:3). A frase 'mergulhar seu pé em azeite' foi usada profeticamente para predizer o quinhão gordo, ou abundante, que a tribo de Aser teria no meio das outras tribos de Israel. (De 33:24) Rute descobriu os pés de Boaz e deitou-se aos pés dele como aviso para ele de que tomasse medidas legais na questão do casamento de cunhado. — Ru 3:4, 7, 8.

Pés "lindos". Jeová mostra consideração especial para com os pés daqueles que proclamam as boas novas do Reino, chamando-os de "lindos". (Is 52:7; Ro 10:15) O cristão precisa ter seus pés calçados do "equipamento das boas novas de paz", para que possa transmitir apropriadamente as boas novas. (Ef 6:15) Jesus instruiu seus discípulos no sentido de que, quando os moradores duma casa ou duma cidade se recusassem a recebê-los ou a escutar as suas palavras, eles deveriam sacudir o pó dos pés, indicando assim que deixavam a casa ou cidade não receptivas entregues às conse-

quências que lhes adviriam de uma fonte mais elevada, do céu. — Mt 10:14.

'Cortar o pé.' Jesus falou sobre 'cortar o pé', não em sentido literal, mas sim figurado, ao dizer: "Se, pois, a tua mão ou o teu pé te faz tropeçar, corta-o e lança-o para longe de ti." Ele queria dizer que, em vez de permitir que um membro do corpo, tal como a mão ou o pé, fizesse seu dono cometer um pecado imperdoável, ele deveria amortecer tal membro do corpo tão completamente como se tivesse sido cortado do corpo. — Mt 18:8; Mr 9:45; compare isso com Col 3:5.

No "corpo" cristão. O apóstolo Paulo, comparando a congregação cristã a um corpo humano, salienta a interdependência dos membros deste, ao dizer: "Se o pé dissesse: 'Visto que não sou mão, não sou parte do corpo', não é por esta razão que deixaria de ser parte do corpo." — 1Co 12:15.

Escabelo de Deus. Jeová retrata a si mesmo na sua posição soberana como sentado num trono celestial, tendo a terra como escabelo dos seus pés. (Is 66:1) Ele diz a Sião que embelezará o lugar do seu santuário, e acrescenta: "Eu glorificarei o próprio lugar dos meus pés." — Is 60:13, 14; veja CALCANHAR; DEDO DO PÉ.

PÊ [פ; final, ף]. A 17.ª letra do alfabeto hebraico. É uma das cinco letras hebraicas que tem uma forma diferente quando usada como última letra duma palavra. O nome atribuído a esta letra significa "boca".

O som hebraico corresponde ao "p" em português quando tem o ponto (*daghesh lene*) no meio; mas, sem este ponto, é pronunciado como "f", como em "filosofia". Esta letra inicia cada um dos oito versículos do texto hebraico do Salmo 119:129-136. — Veja HEBRAICO.

PECA [duma raiz que significa "abrir"]. Rei de Israel por um período de 20 anos, começando por volta de 778 AEC; contemporâneo dos reis Azarias (Uzias), Jotão e Acaz, de Judá. Anteriormente, Peca servira como ajudante de ordens do rei israelita Pecaías. Mas, no 52.º ano do reinado de Uzias, Peca, filho de Remalias, com a cooperação de 50 homens de Gileade, assassinou Pecaías e apossou-se do reinado sobre Israel em Samaria. (2Rs 15:25, 27) Durante o reinado de Peca, a adoração idólatra do bezerro continuou. (2Rs 15:28) Este governante também formou uma aliança com Rezim, rei da Síria. Perto do fim do reinado do Rei Jotão, de Judá (que começou no segundo ano de Peca), tanto Peca como Rezim causaram problemas a Judá. — 2Rs 15:32, 37, 38.

Depois que Acaz, filho de Jotão, começou a reinar no 17.º ano de Peca, Rezim e Peca invadiram Judá, tencionando destronar este monarca e empossar como rei certo filho de Tabeel. Não conseguiram tomar Jerusalém (2Rs 16:1, 5; Is 7:1-7), mas Judá sofreu pesadas perdas. Num só dia, Peca matou 120.000 homens valentes de Judá. O exército israelita fez também 200.000 cativos dentre os de Judá. No entanto, aceitando o conselho do profeta Odede, apoiado por muitos homens de destaque de Efraim, esses cativos foram devolvidos a Judá. — 2Cr 28:6, 8-15.

Embora, por meio do profeta Isaías, se garantisse a Acaz que a aliança sírio-israelita falharia em destroná-lo como rei (Is 7:6, 7), ele, sem fé, subornou o rei assírio, Tiglate-Pileser III, a vir socorrê-lo. Em resposta, o monarca assírio capturou Damasco e matou Rezim. (2Rs 16:7-9) Pelo visto, foi também nesta época que Tiglate-Pileser capturou as regiões de Gileade, da Galileia e de Naftali, e muitas cidades do Israel setentrional. (2Rs 15:29) Depois disso Oseias, filho de Elá, matou Peca e tornou-se o próximo rei de Israel. — 2Rs 15:30.

Um texto histórico fragmentário de Tiglate-Pileser III diz a respeito da sua campanha contra Israel: "Todos os seus habitantes (e) os seus bens, eu levei para a Assíria. Eles destronaram o rei deles, Peca (*Pa-qa-ha*), e eu coloquei Oseias (*A-ú-si-'*) como rei sobre eles." — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. B. Pritchard, 1974, p. 284.

PECADO. Tudo o que não está em harmonia com a personalidade, as normas, os modos de agir e a vontade de Deus, e, portanto, é contrário a eles; tudo o que macula a relação da pessoa com Deus. Podem ser palavras (Jó 2:10; Sal 39:1), ações (praticar atos errados [Le 20:20; 2Co 12:21] ou deixar de fazer o que devia ser feito [Núm 9:13; Tg 4:17]), ou a atitude mental ou do coração (Pr 21:4; compare isso também com Ro 3:9-18; 2Pe 2:12-15). A falta de fé em Deus é um dos principais pecados, uma vez que revela desconfiança nele ou falta de confiança em sua capacidade de realização. (He 3:12, 13, 18, 19) Uma consideração do uso dos termos das línguas originais e dos exemplos ligados a eles ilustra isso.

O termo hebraico comum traduzido "pecado" é *hhat·tá'th;* em grego, a palavra usual é *ha·mar·tí·a.* Em ambas as línguas, as formas verbais (hebr.: *hha·tá';* gr.: *ha·mar·tá·no*) significam "errar", no sentido de errar ou não atingir um alvo, caminho, marco ou ponto certo. Em Juízes 20:16, *hha·tá'* é usado, junto com um negativo, para descrever os benjamitas que podiam 'atirar com a funda pedras num fio de cabelo, e não errar'. Escritores gregos frequentemente usavam *ha·mar·tá·no* referente a um lanceiro errar o alvo. Ambas estas palavras

eram usadas para significar errar ou deixar de atingir não apenas objetos ou alvos literais (Jó 5:24), mas também alvos ou marcos morais ou intelectuais. Provérbios 8:35, 36, diz que aquele que acha sabedoria piedosa acha a vida, mas que 'aquele que não acerta [do hebr.: *hha·tá'*] a sabedoria faz violência à sua alma', o que resulta na morte. Nas Escrituras, tanto o termo hebraico como o grego se referem principalmente a criaturas inteligentes de Deus pecarem, a errarem o alvo com respeito ao seu Criador.

O Lugar do Homem no Propósito de Deus. O homem foi criado "à imagem de Deus". (Gên 1:26, 27) Igual a todas as outras coisas criadas, ele passou a existir e foi criado pela vontade de Deus. (Re 4:11) Designar-lhe Deus trabalho mostrava que o homem devia servir o propósito de Deus na Terra. (Gên 1:28; 2:8, 15) Segundo o apóstolo inspirado, o homem foi criado para ser "imagem e glória de Deus" (1Co 11:7), portanto, para que refletisse as qualidades do seu Criador, comportando-se de modo a refletir a glória de Deus. O homem, como filho terrestre de Deus, devia parecer-se, ou ser semelhante, ao seu Pai celestial. O contrário refutaria e vituperaria a paternidade divina de Deus. — Veja Mal 1:6.

Jesus mostrou isso quando incentivou seus discípulos a manifestarem bondade e amor dum modo superior ao demonstrado por "pecadores", aqueles de quem se sabia que praticavam atos pecaminosos. Ele declarou que somente por seguirem o exemplo de misericórdia e amor de Deus podiam seus discípulos 'mostrar ser filhos de seu Pai que está nos céus'. (Mt 5:43-48; Lu 6:32-36) Paulo relaciona a glória de Deus com o assunto do pecado humano ao dizer que "todos pecaram e *não atingem a glória de Deus*". (Ro 3:23; compare isso com Ro 1:21-23; Os 4:7.) Em 2 Coríntios 3:16-18; 4:1-6, o apóstolo mostra que aqueles que se desviam do pecado e se voltam para Jeová 'com rostos desvelados refletem como espelhos a glória de Jeová, sendo transformados na mesma imagem, de glória em glória', porque as gloriosas boas novas a respeito do Cristo, que é a imagem de Deus, brilham sobre eles. (Veja também 1Co 10:31.) O apóstolo Pedro cita as Escrituras Hebraicas ao declarar a vontade expressa de Deus referente aos seus servos terrestres, dizendo: "De acordo com o Santo que vos chamou, vós, também, tornai-vos santos em toda a vossa conduta, porque está escrito: 'Tendes de ser santos, porque eu sou santo.'" — 1Pe 1:15, 16; Le 19:2; De 18:13.

De modo que o pecado macula o reflexo da semelhança e glória de Deus por parte do homem; torna o homem ímpio, isto é, sujo, impuro, maculado em sentido espiritual e moral. — Compare isso com Is 6:5-7; Sal 51:1, 2; Ez 37:23; veja SANTIDADE.

Portanto, todos estes textos enfatizam o propósito original de Deus, de que o homem estivesse em harmonia com a personalidade de Deus, que fosse semelhante ao seu Criador, similar à maneira de um pai humano, que ama seu filho, desejar que o filho seja como ele no conceito sobre a vida, nas normas de conduta e nas qualidades do coração. (Veja Pr 3:11, 12; 23:15, 16, 26; Ef 5:1; He 12:4-6, 9-11.) Forçosamente, isto exige obediência e submissão do homem à vontade divina, quer esta seja transmitida na forma de um mandamento expresso, quer não. Assim, o pecado envolve uma *falta* moral, errar o alvo, em todos estes sentidos.

A Introdução do Pecado. O pecado ocorreu inicialmente no domínio espiritual antes de ser introduzido na Terra. Por eras desconhecidas, prevalecia total harmonia com Deus no Universo. A ruptura foi causada por uma criatura espiritual, mencionada simplesmente como Opositor, Adversário (hebr.: *Sa·tán;* gr.: *Sa·ta·nás;* Jó 1:6; Ro 16:20), o principal Acusador falso ou Caluniador (gr.: *Di·á·bo·los*) de Deus. (He 2:14; Re 12:9) Por isso, o apóstolo João diz: "Quem estiver praticando o pecado origina-se do Diabo, porque o Diabo tem estado pecando desde o princípio." — 1Jo 3:8.

Pelo termo "princípio", João evidentemente quer dizer o princípio da carreira de oposição de Satanás, assim como "princípio" é usado em 1 João 2:7; 3:11, para referir-se ao início do discipulado dos cristãos. As palavras de João mostram que, uma vez tendo introduzido o pecado, Satanás prosseguiu em seu proceder pecaminoso. Assim, qualquer pessoa que "faz do pecado o seu empenho ou prática" revela ser 'filho' do Adversário, prole espiritual que reflete as qualidades de seu "pai". — *The Expositor's Greek Testament* (O Testamento Grego do Expositor); editado por W. R. Nicoll, 1967, Vol. V, p. 185; Jo 8:44; 1Jo 3:10-12.

Visto que o cultivo do desejo errado a ponto de se tornar fértil precede a se 'dar à luz o pecado' (Tg 1:14, 15), a criatura espiritual que se tornou opositor já tinha começado a desviar-se da justiça, já nutria desafeto para com Deus, antes da real *manifestação* do pecado.

A revolta no Éden. A vontade de Deus expressa a Adão e sua esposa era primariamente positiva, delineando as coisas que eles deveriam fazer. (Gên 1:26-29; 2:15) Deu-se a Adão uma só ordem proibitiva, que lhe proibia comer da árvore do conhecimento do que é bom e do que é mau (ou mesmo tocar nela). (Gên 2:16, 17; 3:2, 3) A prova

de obediência e devoção, a que o homem foi submetido por Deus, notabiliza-se pelo respeito demonstrado pela dignidade do homem. Mediante ela, Deus não atribuía nada de mau a Adão; não usou como prova, por exemplo, a proibição de bestialidade, de assassínio, ou um similar ato vil ou degradado, o que daria a entender que Deus achava que Adão talvez nutrisse algumas inclinações desprezíveis. Comer era algo normal e apropriado, e se dissera a Adão que 'comesse à vontade' daquilo que Deus lhes dera. (Gên 2:16) Deus, porém, testava agora Adão por proibir-lhe comer do fruto desta única árvore, fazendo assim que o comer dela simbolizasse que o comedor viria a obter um conhecimento que o habilitaria a decidir por si mesmo o que é "bom" ou o que é "mau" para o homem. Assim, Deus não impôs nenhuma dificuldade ao homem, nem atribuiu a Adão algo que estava aquém da dignidade deste como filho humano de Deus.

A mulher foi o primeiro humano que pecou. A tentação dela, por parte do adversário de Deus, que usou uma serpente como meio de comunicação (veja PERFEIÇÃO [O primeiro pecador e o rei de Tiro]), não se deu através duma incitação direta à imoralidade de natureza sensual. Antes, apresentou-se como apelo ao desejo de suposta elevação intelectual e de liberdade. Depois de fazer com que Eva primeiramente repetisse a lei de Deus, de que ela evidentemente soubera por meio do marido, o Tentador atacou então a veracidade e a bondade de Deus. Asseverou que comer o fruto da árvore prescrita não resultaria em morte, mas sim em esclarecimento e na habilidade de a pessoa, na semelhança de Deus, determinar por si mesma o que era bom ou mau. Esta declaração revela que o Tentador já então se achava, no coração, totalmente alienado do seu Criador, constituindo as palavras dele uma flagrante refutação, além de uma velada calúnia contra Deus. Ele não acusou Deus de um erro desintencional, mas sim de deliberada falsificação da questão, dizendo: "Porque Deus sabe . . . " A gravidade do pecado, a natureza detestável desta deslealdade, é vista nos meios a que este filho espiritual se rebaixou para atingir seus fins, tornando-se mentiroso falaz e assassino ambicioso, uma vez que obviamente sabia das consequências fatais daquilo que ele então sugeria à sua ouvinte humana. — Gên 3:1-5; Jo 8:44.

Segundo o relato revela, o desejo impróprio começou a operar na mulher. Em vez de reagir com completa repugnância e justa indignação quando ouviu a justiça da lei de Deus ser assim questionada, ela passou então a encarar aquela árvore como desejável. Cobiçou o que de direito pertencia a Jeová Deus, seu Soberano — a capacidade e a prerrogativa Dele de determinar o que é bom ou mau para Suas criaturas. Portanto, ela começava então a ajustar-se aos modos de agir, às normas e à vontade do Opositor, que contradisse o Criador dela, bem como seu marido, seu cabeça designado por Deus. (1Co 11:3) Confiando nas palavras do Tentador, ela se deixou seduzir, comeu o fruto, e assim revelou o pecado que já tinha sido dado à luz no seu coração e na sua mente. — Gên 3:6; 2Co 11:3; compare isso com Tg 1:14, 15; Mt 5:27, 28.

Adão mais tarde comeu do fruto quando sua esposa o ofereceu a ele. O apóstolo mostra que o pecado do homem diferia do da esposa deste, no sentido de que Adão não foi enganado pela propaganda do Tentador, e, assim, não confiou na afirmação deste, de que comer da árvore era algo que podia ser feito impunemente. (1Ti 2:14) Ter Adão comido, portanto, deve ter sido resultado do desejo de ficar com sua esposa, e ele 'escutou a voz dela', em vez de a do seu Deus. (Gên 3:6, 17) Assim, ele se ajustou ao modo de agir e à vontade dela, e, por meio dela, aos do Adversário de Deus. Por conseguinte, 'errou o alvo', deixou de agir à imagem e à semelhança de Deus, não refletiu a glória de Deus, e, na realidade, insultou o seu Pai celestial.

Efeitos do Pecado. O pecado colocou o homem em desarmonia com seu Criador. Prejudicou assim não só sua relação com Deus, mas também sua relação com o restante da criação de Deus, inclusive os danos causados a si próprio, à sua mente, ao seu coração e ao seu corpo. Trouxe em consequência enormes males para a raça humana.

A conduta do casal humano revelou, de imediato, esta desarmonia. Cobrirem eles parte de seus corpos criados por Deus, e, depois disso, tentarem esconder-se Dele, constituíam claras evidências da alienação ocorrida na mente e no coração deles. (Gên 3:7, 8) O pecado assim dava-lhes sentimentos de culpa, de ansiedade, de insegurança, de vergonha. Isto ilustra o ponto frisado pelo apóstolo em Romanos 2:15, de que a lei de Deus fora 'escrita no coração do homem'; assim, uma violação desta lei produziu então um transtorno no íntimo do homem, a sua consciência acusando-o de transgressão. Realmente, o homem possuía um detector inato de mentiras que tornava impossível que ele ocultasse seu estado pecaminoso de seu Criador; e Deus, respondendo à desculpa do homem por sua atitude mudada para com seu Pai celestial, prontamente indagou: "Comeste da árvore de que te mandei que não comesses?" — Gên 3:9-11.

Jeová Deus, para ser fiel a si mesmo, assim como para o bem do restante da sua família universal, não podia tolerar tal proceder pecaminoso,

quer por parte de suas criaturas humanas, quer por parte do filho espiritual que se tornou rebelde. Conservando sua santidade, Ele impôs de modo justo a sentença de morte a todos eles. O casal humano foi então expulso do jardim do Éden, de Deus, sendo assim impedido de ter acesso àquela outra árvore, denominada por Deus como a "árvore da vida". — Gên 3:14-24.

Resultados para a humanidade como um todo. Romanos 5:12 declara que "por intermédio de um só homem entrou o pecado no mundo, e a morte por intermédio do pecado, e assim a morte se espalhou a todos os homens, porque todos tinham pecado". (Veja 1Jo 1:8-10.) Alguns têm explicado que isto significa que toda a futura descendência de Adão compartilhou no ato inicial de pecado porque ele, como chefe de família, os representou e com isso, realmente, os tornou coparticipantes no seu pecado. No entanto, o apóstolo diz que a morte "se espalhou" a todos os homens, o que dá a entender um efeito progressivo, em vez de simultâneo, nos descendentes de Adão.

Além disso, o apóstolo passa a falar da morte como reinando "desde Adão até Moisés, *mesmo sobre os que não tinham pecado na semelhança da transgressão de Adão*". (Ro 5:14) O pecado de Adão é corretamente chamado de "transgressão" visto que violou uma lei declarada, uma ordem expressa de Deus dada a ele. Também, quando Adão pecou, fez isso de sua própria livre vontade, como humano perfeito, sem deficiências. É evidente que seus descendentes nunca usufruíram tal estado de perfeição. De modo que estes fatores parecem estar em desacordo com o conceito de que, 'quando Adão pecou, todos os seus descendentes ainda por nascer pecaram junto com ele'. Responsabilizar todos os descendentes de Adão como participantes no pecado pessoal de Adão exigiria alguma expressão de *vontade* da parte deles quanto a teremno como seu chefe de família. Todavia, nenhum deles na realidade expressou a vontade de nascer dele, sendo que seu nascimento na linhagem adâmica resultou da vontade carnal dos seus pais. — Jo 1:13.

Portanto, a evidência indica que o pecado de Adão foi repassado para as sucessivas gerações em resultado da reconhecida lei da hereditariedade. Isto é evidentemente a que o salmista se refere ao dizer: "Em erro fui dado à luz com dores de parto, e em pecado me concebeu minha mãe." (Sal 51:5) O pecado, junto com todas as suas consequências, teve início e se espalhou a toda a raça humana não apenas por Adão ter sido o *chefe* familiar da raça, mas porque ele, não Eva, foi o seu *genitor*, ou fonte da vida humana. Dele, bem como de Eva, seus descendentes inescapavelmente herdariam não apenas características físicas, mas também traços de personalidade, inclusive a inclinação para o pecado. — Veja 1Co 15:22, 48, 49.

As palavras de Paulo também indicam esta conclusão ao dizer ele que, "assim como pela desobediência de um só homem [Adão] muitos foram constituídos pecadores, do mesmo modo também pela obediência de um só [Cristo Jesus] muitos serão constituídos justos". (Ro 5:19) Os "constituídos justos" pela obediência de Cristo não foram todos imediatamente constituídos assim no momento em que ele apresentou a Deus seu sacrifício de resgate, mas passam a receber progressivamente os benefícios deste sacrifício à medida que exercem fé nesta provisão e ficam reconciliados com Deus. (Jo 3:36; At 3:19) Do mesmo modo, também as progressivas gerações dos descendentes de Adão foram constituídos pecadores ao serem concebidos por seus pais inerentemente pecadores da linhagem de Adão.

O poder e o salário do pecado. "O salário pago pelo pecado é a morte" (Ro 6:23), e, por nascerem na linhagem de Adão, todos os homens ficaram sujeitos à "lei do pecado e da morte". (Ro 8:2; 1Co 15:21, 22) O pecado, junto com a morte, "reinou" sobre a humanidade, escravizando-a, tendo ela sido vendida por Adão a esta escravidão. (Ro 5:17, 21; 6:6, 17; 7:14; Jo 8:34) Essas declarações mostram que o pecado é encarado, não só como a própria ação ou omissão na execução de certos atos, mas também como uma *lei*, ou um *princípio* ou *força governante*, que opera neles, a saber, a inclinação inata para a transgressão, que herdaram de Adão. Sua herança adâmica, por conseguinte, produziu 'fraqueza da carne', imperfeição. (Ro 6:19) A "lei" do pecado opera continuamente em seus membros carnais, realmente tentando controlar seu proceder, para torná-los seus súditos, em desarmonia com Deus. — Ro 7:15, 17, 18, 20-23; Ef 2:1-3.

O 'rei' pecado pode dar suas 'ordens' de maneira diferente a pessoas diferentes e em ocasiões diferentes. Assim, quando Deus notou a ira que o primeiro filho de Adão, Caim, tinha contra seu irmão Abel, Ele advertiu Caim para que se voltasse para fazer o bem, pois, Ele disse: "Há o pecado agachado à entrada e tem desejo ardente de ti; e conseguirás tu dominá-lo?" No entanto, Caim deixou-se dominar pelo pecado da inveja e do ódio, o que o levou a cometer assassinato. — Gên 4:3-8; compare isso com 1Sa 15:23.

Doença, dor e envelhecimento. Visto que a morte dos humanos geralmente resulta de doenças ou do processo de envelhecimento, segue-se que estes são concomitantes com o pecado. Sob o pacto da Lei mosaica feito com Israel, as leis que

governavam os sacrifícios pelo pecado incluíam a expiação para aqueles que tinham sofrido a praga da lepra. (Le 14:2, 19) Os que tocassem num cadáver humano ou mesmo só entrassem numa tenda em que uma pessoa havia morrido se tornavam impuros, e precisavam duma purificação cerimonial. (Núm 19:11-19; compare isso com Núm 31:19, 20.) Jesus, também, associava a doença com o pecado (Mt 9:2-7; Jo 5:5-15), embora mostrasse que padecimentos específicos não eram necessariamente resultantes de atos pecaminosos específicos. (Jo 9:2, 3) Outros textos mostram os efeitos benéficos da justiça (um proceder oposto ao pecado) sobre a saúde da pessoa. (Pr 3:7, 8; 4:20-22; 14:30) Durante o reinado de Cristo, a eliminação da morte, que domina junto com o pecado (Ro 5:21), virá acompanhada pelo fim da dor. — 1Co 15:25, 26; Re 21:4.

Pecado e Lei. O apóstolo João escreve que "todo aquele que pratica o pecado está também praticando o que é contra a lei, e assim o pecado é aquilo que é contra a lei" (1Jo 3:4); também que "toda a injustiça é pecado". (1Jo 5:17) O apóstolo Paulo, por outro lado, fala sobre "os que sem lei pecaram". Declara ainda mais que "até à Lei [dada mediante Moisés] havia pecado no mundo, mas o pecado não é imputado a ninguém quando não há lei. Não obstante, a morte reinou desde Adão até Moisés, mesmo sobre os que não tinham pecado na semelhança da transgressão de Adão". (Ro 2:12; 5:13, 14) As palavras de Paulo devem ser entendidas no contexto; as declarações anteriores dele, nesta carta aos romanos, mostram que ele comparava os que estavam sob o pacto da Lei com os não abrangidos por este pacto, portanto, os que não estavam sob seu código de leis, ao passo que demonstrava que ambas as classes eram pecaminosas. — Ro 3:9.

Durante os aproximadamente 2.500 anos decorridos entre o desvio de Adão e a concessão do pacto da Lei, em 1513 AEC, Deus não fornecera à humanidade nenhum código abrangente, nem qualquer lei sistematicamente organizada, que especificasse o pecado em todas as suas ramificações e formas. Na verdade, Ele havia fornecido certos decretos, como os que foram dados a Noé depois do Dilúvio global (Gên 9:1-7), e o pacto da circuncisão, dado a Abraão e sua casa, incluindo seus escravos estrangeiros. (Gên 17:9-14) Mas, a respeito de Israel, o salmista podia dizer que Deus "conta a sua palavra a Jacó, seus regulamentos e suas decisões judiciais a Israel. Ele não fez assim com nenhuma outra nação; e quanto às suas decisões judiciais, não as conheceram". (Sal 147:19, 20; compare isso com Êx 19:5, 6; De 4:8; 7:6, 11.) A respeito do pacto da Lei dado a Israel poder-se-ia dizer: "O homem que tem feito a justiça da Lei viverá por ela", pois a perfeita aderência a esta Lei e o cumprimento dela só podiam ser realizados por um homem sem pecado, como se deu com Cristo Jesus. (Ro 10:5; Mt 5:17; Jo 8:46; He 4:15; 7:26; 1Pe 2:22) Isto não ocorrera com nenhuma outra lei fornecida desde o tempo de Adão até o pacto da Lei.

'Fazer por natureza as coisas da lei.' Isto não significava que os homens, durante aquele período entre Adão e Moisés, estivessem isentos de pecado, por não haver nenhum código abrangente de leis, pelo qual a conduta deles pudesse ser julgada. Em Romanos 2:14, 15, Paulo declara: "Pois, sempre que pessoas das nações, que não têm lei, fazem por natureza as coisas da lei, tais pessoas, embora não tenham lei, são uma lei para si mesmas. Elas é que são quem demonstra que a matéria da lei está escrita nos seus corações, ao passo que a sua consciência lhes dá testemunho e nos seus próprios pensamentos são acusadas ou até mesmo desculpadas." Tendo sido feito originalmente à imagem e à semelhança de Deus, o homem possui uma natureza moral que produz a faculdade da consciência. Mesmo homens imperfeitos, pecaminosos, retêm certa medida dela, conforme indicam as palavras de Paulo. (Veja CONSCIÊNCIA.) Visto que lei é, basicamente, uma 'regra de conduta', esta natureza moral opera em seu coração como uma lei. Todavia, contrapondo-se a esta lei da natureza moral deles, existe outra lei herdada, a 'lei do pecado', que guerreia contra as tendências justas, escravizando aqueles que não resistem ao seu domínio. — Ro 6:12; 7:22, 23.

Esta natureza moral e a consciência associada podem ser notadas mesmo no caso de Caim. Embora Deus não tivesse dado nenhuma lei a respeito do homicídio, Caim mostrou pela forma evasiva em que respondeu à indagação de Deus que sua consciência o condenava depois de ter assassinado Abel. (Gên 4:8, 9) José, o hebreu, mostrou ter 'a lei de Deus no coração' quando respondeu à sedutora proposta da esposa de Potifar, dizendo: "Como poderia eu cometer esta grande maldade e realmente pecar contra Deus?" Embora Deus não tivesse condenado especificamente o adultério, José, mesmo assim, reconheceu-o como errado, como violando a vontade de Deus para os humanos, conforme expressa no Éden. — Gên 39:7-9; compare isso com Gên 2:24.

Assim, durante o período patriarcal, desde Abraão até inclusive os 12 filhos de Jacó, as Escrituras mostram que homens de muitas raças e nações falavam do "pecado" (*hhat·tá'th*), tais como os pecados contra um empregador (Gên 31:36), contra o governante ao qual se está sujeito (Gên 40:1;

41:9), contra um parente (Gên 42:22; 43:9; 50:17), ou simplesmente contra o semelhante (Gên 20:9). De qualquer forma, quem usava este termo reconhecia assim que havia certa relação com a pessoa contra a qual o pecado fora ou poderia ser cometido, e uma concomitante responsabilidade de se respeitar os interesses dela, ou sua vontade e autoridade, como no caso dum governante, não os contrariando. Davam assim evidência duma natureza moral. Com o passar do tempo, porém, aumentou o domínio do pecado sobre os que não serviam a Deus, de modo que Paulo podia falar das pessoas das nações como andando 'mentalmente em escuridão e apartadas da vida que pertence a Deus, tendo ficado além de todo o senso moral'. — Ef 4:17-19.

Como a Lei fazia que o pecado "abundasse". Ao passo que a medida de consciência possuída pelo homem lhe dava um senso natural do certo e do errado, Deus, por fazer o pacto da Lei com Israel, identificou então o pecado de forma específica, em seus múltiplos aspectos. A boca de qualquer descendente dos amigos de Deus, Abraão, Isaque e Jacó, que afirmasse estar isento de pecado, foi assim 'tapada e todo o mundo ficou sujeito a Deus para punição'. Isto se dava porque a carne imperfeita que herdaram de Adão tornava impossível serem eles declarados justos perante Deus por meio de obras da lei, "pois pela lei vem o conhecimento exato do pecado". (Ro 3:19, 20; Gál 2:16) A Lei explicava claramente qual era o alcance e escopo do pecado, de modo que, na realidade, fazia com que "abundasse" a transgressão e o pecado no sentido de que muitos atos, e até mesmo atitudes, passaram então a ser identificados como pecaminosos. (Ro 5:20; 7:7, 8; Gál 3:19; compare isso com Sal 40:12.) Seus sacrifícios serviam continuamente para lembrar àqueles que estavam sob a Lei o seu estado pecaminoso. (He 10:1-4, 11) A Lei, por tais meios, atuava como tutor para conduzi-los a Cristo, para que 'fossem declarados justos devido à fé'. — Gál 3:22-25.

Como podia o pecado 'receber induzimento' por intermédio do mandamento de Deus a Israel?

Salientando que a Lei mosaica não é o meio pelo qual os humanos podem alcançar uma condição justa perante Jeová Deus, o apóstolo Paulo escreveu: "Quando estávamos de acordo com a carne, as paixões pecaminosas, incitadas pela Lei, trabalhavam em nossos membros para que produzíssemos fruto para a morte. . . . O que diremos, então? É a Lei pecado? Que nunca se torne tal! Realmente, eu não teria chegado a conhecer o pecado, se não fosse a Lei; e, por exemplo, eu não teria conhecido a cobiça, se a Lei não dissesse: 'Não deves cobiçar.' Mas o pecado, recebendo induzimento por intermédio do mandamento, produziu em mim cobiça de toda sorte, pois, à parte da lei, o pecado estava morto." — Ro 7:5-8.

Sem a Lei, o apóstolo Paulo não teria sabido ou discernido o pleno alcance ou escopo do pecado, tal como a pecaminosidade da cobiça. Conforme o apóstolo observa, a Lei 'incitava' a paixão pecaminosa, e o mandamento contra a cobiça fornecia um "induzimento" ao pecado. Isto deve ser entendido à luz da declaração de Paulo, de que "à parte da lei, o pecado estava morto". Enquanto não se definira especificamente o que era pecado, não se podia ser acusado de cometer pecados que não eram legalmente identificados como tais. Antes do advento da Lei, Paulo e outros da sua nação viviam sem serem condenados por pecados não especificados. Com a introdução da Lei, porém, Paulo e seus patrícios foram classificados como pecadores que estavam sob a condenação à morte. A Lei os tornava mais cônscios de serem pecadores. Isto não significa que a Lei mosaica os induzia ao pecado, mas que os expunha como pecadores. Assim, o pecado recebeu induzimento por meio da Lei e produziu o pecado em Paulo e no seu povo. A Lei fornecia a base para condenar mais pessoas como pecadores, e por muito mais motivos legais.

A resposta à pergunta: "É a Lei pecado?" portanto, definitivamente é: 'Não!' (Ro 7:7) A Lei não 'errava o alvo' por não cumprir o propósito pelo qual Deus a deu, mas, antes, atingia o alvo 'em cheio', não só por ser boa e benéfica como guia protetor, mas também por definir legalmente que todos, sem excluir os israelitas, são pecadores que precisam da redenção provida por Deus. Indicava também aos israelitas o Cristo como Redentor necessário.

Erros, Transgressões, Falhas. As Escrituras frequentemente vinculam "erro" (hebr.: *'a·wón*), "transgressão" (hebr.: *pé·sha'*; gr.: *pa·rá·ba·sis*), "falha" (gr.: *pa·rá·pto·ma*), e outros termos assim, com "pecado" (hebr.: *hhat·tá'th*; gr.: *ha·mar·ti·a*). Todos esses termos relacionados apresentam aspectos específicos do pecado, as formas que ele assume.

Erros, enganos e tolices. Assim, *'a·wón* se relaciona basicamente ao erro, a agir de modo fraudulento ou errado. O termo hebraico se refere a um erro ou uma falha moral, uma distorção do que é correto. (Jó 10:6, 14, 15) Aqueles que não se submetem à vontade de Deus obviamente não são guiados pela perfeita sabedoria e justiça dele, e,

assim, fatalmente erram. (Veja Is 59:1-3; Je 14:10; Fil 2:15.) Sem dúvida, visto que o pecado desequilibra o homem, distorcendo o que é reto (Jó 33:27; Hab 1:4), *'a·wón* é o termo hebraico mais frequentemente vinculado com *hhat·tá'th*, (pecado, errar o alvo) ou usado em paralelo com este termo. (Êx 34:9; De 19:15; Ne 4:5; Sal 32:5; 85:2; Is 27:9) Este desequilíbrio produz confusão e desarmonia no íntimo do homem, e dificuldades em seus modos de lidar com Deus e com o restante da criação de Deus.

O "erro" (*'a·wón*) pode ser intencional ou desintencional, quer um desvio consciente do que é correto, quer um ato desapercebido, um "engano" (*shegha·gháh*), o qual, não obstante, move a pessoa a errar e a ter culpa perante Deus. (Le 4:13-35; 5:1-6, 14-19; Núm 15:22-29; Sal 19:12, 13) Naturalmente, caso seja intencional, então o erro é de consequências muito mais graves do que se cometido por engano. (Núm 15:30, 31; compare isso com La 4:6, 13, 22.) O erro é contrário à verdade, e aqueles que pecam deliberadamente pervertem a verdade, proceder que só pode resultar em pecado ainda mais crasso. (Veja Is 5:18-23.) O apóstolo Paulo fala do "poder enganoso do pecado", que possui um efeito endurecedor sobre o coração humano. (He 3:13-15; compare isso com Êx 9:27, 34, 35.) O mesmo escritor, ao citar Jeremias 31:34, onde o original hebraico fala do "erro" e do "pecado" de Israel, escreveu *ha·mar·tí·a* (pecado) e *a·di·kí·a* (injustiça) em Hebreus 8:12, e *ha·mar·tí·a* e *a·no·mí·a* (o que é contra a lei), em Hebreus 10:17.

Provérbios 24:9 declara que "a conduta desenfreada da tolice é pecado", e os termos hebraicos que transmitem a ideia de tolice frequentemente são empregados em relação com o pecar, reconhecendo o pecador, às vezes, de forma penitente: "Agi nesciamente." (1Sa 26:21; 2Sa 24:10, 17) Quando não é disciplinado por Deus, o pecador fica enredado em seus erros e tolamente se perde. — Pr 5:22, 23; compare isso com 19:3.

A transgressão é 'infração'. O pecado pode assumir a forma duma "transgressão". A palavra grega *pa·rá·ba·sis* (transgressão) refere-se basicamente a uma "infração", isto é, a ir além de certos limites ou fronteiras, especialmente na violação duma lei. Mateus emprega a forma verbal (*pa·ra·baí·no*) ao narrar a pergunta dos fariseus e dos escribas sobre por que os discípulos de Jesus 'infringiam a tradição dos homens dos tempos anteriores', e a pergunta de Jesus, em resposta, de por que esses opositores 'infringiam o mandamento de Deus por causa de sua tradição', invalidando assim a palavra de Deus. (Mt 15:1-6) Pode também significar um 'desvio', como no caso de Judas 'desviar-se' de seu ministério e apostolado. (At 1:25) Em alguns textos gregos emprega-se este mesmo verbo ao se referir àquele que "*vai além*, e não se atém à doutrina do Ungido". — 2Jo 9, *ED*.

Nas Escrituras Hebraicas há referências similares ao pecado de pessoas que 'infringiram', 'transgrediram' ou 'deixaram de lado' (hebr.: *'a·vár*) o pacto de Deus ou Suas ordens específicas. — Núm 14:41; De 17:2, 3; Jos 7:11, 15; 1Sa 15:24; Is 24:5; Je 34:18.

O apóstolo Paulo mostra a relação especial de *pa·rá·ba·sis* com a violação de uma lei estabelecida, ao dizer que, "onde não há lei, tampouco há transgressão". (Ro 4:15) Portanto, na ausência de lei, o pecador não poderia ser chamado de "transgressor". De modo coerente, Paulo e os demais escritores cristãos empregam *pa·rá·ba·sis* (e *pa·ra·bá·tes*, "transgressor") no contexto da lei. (Veja Ro 2:23-27; Gál 2:16, 18; 3:19; Tg 2:9, 11.) Adão, tendo recebido ordem direta de Deus, era portanto culpado de "transgressão" de uma lei declarada. A esposa dele, embora enganada, também era culpada de ter transgredido aquela lei. (1Ti 2:14) O pacto da Lei, transmitido a Moisés por anjos, foi acrescentado ao pacto abraâmico "para tornar manifestas as transgressões", a fim de que 'todas as coisas fossem entregues juntas à detenção pelo pecado', declarando legalmente culpados de pecado todos os descendentes de Adão, inclusive Israel, e demonstrando que todos evidentemente precisavam de perdão e de salvação por meio da fé em Cristo Jesus. (Gál 3:19-22) Assim, se Paulo se tivesse submetido de novo à Lei mosaica, teria feito outra vez de si mesmo um "transgressor" daquela Lei, sujeito à condenação dela, e assim teria repelido a benignidade imerecida de Deus que fornecia o livramento daquela condenação. — Gál 2:18-21; compare isso com 3:1-4, 10.

O hebraico *pé·sha'* transmite a ideia de transgressão (Sal 51:3; Is 43:25-27; Je 33:8), bem como a de "revolta", que é um desvio ou uma rejeição da lei ou da autoridade de outrem. (1Sa 24:11; Jó 13:23, 24; 34:37; Is 59:12, 13) A transgressão deliberada, então, equivale à rebelião contra o governo e a autoridade paternais de Deus. Opõe a vontade da criatura à do Criador, e, assim, ela se empenha em revolta contra a soberania de Deus, Seu governo supremo

Falha. A palavra grega *pa·rá·pto·ma* significa literalmente "queda para o lado", portanto, um passo em falso (Ro 11:11, 12), ou erro crasso, uma 'falha'. (Ef 1:7; Col 2:13) O pecado de Adão, ao comer do fruto proibido, foi uma "transgressão" no sentido de que infringiu a lei de Deus; foi uma "falha" no sentido de que ele caiu, ou deu um passo em falso, em vez de manter-se de pé ou de andar

em retidão, em harmonia com os requisitos justos de Deus, e em apoio da autoridade dele. Os muitos estatutos e requisitos do pacto da Lei realmente abriam o caminho para muitas de tais falhas devido à imperfeição dos sujeitos a ele (Ro 5:20); a nação de Israel, como um todo, errou crassamente com respeito a guardar aquele pacto. (Ro 11:11, 12) Visto que todos os diversos estatutos daquela Lei eram parte de um só pacto, quem dava um "passo em falso" em um ponto tornava-se com isso violador e "transgressor" do pacto inteiro, e, assim, de todos os seus estatutos. — Tg 2:10, 11.

"Pecadores." Visto que "não há homem que não peque" (2Cr 6:36), todos os descendentes de Adão podem ser chamados corretamente de "pecadores" por natureza. Mas, nas Escrituras, o termo "pecadores" usualmente é aplicado duma forma mais específica, designando aqueles que praticam o pecado ou que têm a reputação de pecar. Seus pecados se tornaram de conhecimento público. (Lu 7:37-39) Os amalequitas, os quais Jeová mandou que Saul destruísse, são chamados de "pecadores" (1Sa 15:18); o salmista orou a Deus para que não lhe tirasse a alma "junto com os pecadores", suas palavras seguintes identificando tais como "homens culpados de sangue, em cujas mãos há conduta desenfreada e cuja direita está cheia de suborno". (Sal 26:9, 10; compare isso com Pr 1:10-19.) Jesus foi condenado pelos líderes religiosos por associar-se com os "cobradores de impostos e pecadores", e os cobradores de impostos eram considerados pelos judeus como uma classe geralmente desconceituada. (Mt 9:10, 11) Jesus se referiu a esses cobradores de impostos, junto com as meretrizes, como precedendo os líderes religiosos judeus na entrada no Reino. (Mt 21:31, 32) Zaqueu, cobrador de impostos e "pecador" aos olhos de muitos, reconheceu que tinha extorquido ilegalmente dinheiro de outros. — Lu 19:7, 8.

Por isso, quando Jesus disse que "haverá mais alegria no céu por causa de um pecador que se arrepende, do que por causa de noventa e nove justos que não precisam de arrependimento", ele evidentemente usou esses termos em sentido *relativo* (veja JUSTIÇA [Bondade e Justiça]), porque todos os homens, por natureza, são pecadores e nenhum é justo em sentido absoluto. — Lu 15:7, 10; compare isso com Lu 5:32; 13:2; veja DECLARAR JUSTO.

Gravidade Comparativa duma Transgressão. Embora pecado seja pecado, e, em qualquer caso, pode fazer com justiça que o culpado seja digno de receber o "salário" do pecado, a morte, as Escrituras mostram que Deus considera as transgressões da humanidade como de vários graus de gravidade. Assim, os homens de Sodoma eram "grandes pecadores contra Jeová", e seu pecado era "muito grave". (Gên 13:13; 18:20; compare isso com 2Ti 3:6, 7.) Fazerem os israelitas um bezerro de ouro foi também chamado de "grande pecado" (Êx 32:30, 31), e a adoração do bezerro, por parte de Jeroboão, induziu similarmente os do reino setentrional a "pecar com um grande pecado". (2Rs 17:16, 21) O pecado de Judá tornou-se "semelhante ao de Sodoma", tornando o reino de Judá detestável aos olhos de Deus. (Is 1:4, 10; 3:9; La 1:8; 4:6) Tal desconsideração à vontade de Deus pode até mesmo transformar em pecado a própria oração da pessoa. (Sal 109:7, 8, 14) Visto que o pecado é uma afronta à própria pessoa de Deus, ele não é indiferente ao pecado; e, à medida que a gravidade deste aumenta, a indignação e a ira dele compreensivelmente também aumentam. (Ro 1:18; De 29:22-28; Jó 42:7: Sal 21:8, 9) Sua ira, porém, não se deve unicamente ao envolvimento da sua própria pessoa, mas é igualmente incitada pelo dano e pela injustiça causados a humanos, e, especialmente, a seus servos fiéis. — Is 10:1-4; Mal 2:13-16; 2Te 1:6-10.

Fraqueza e ignorância humanas. Jeová leva em conta a fraqueza dos homens imperfeitos que descendem de Adão, de modo que aqueles que sinceramente o buscam podem dizer-lhe: "Ele nem mesmo fez a nós segundo os nossos pecados; nem trouxe sobre nós o que merecemos segundo os nossos erros." As Escrituras mostram a maravilhosa misericórdia e benevolência que Deus tem demonstrado ao lidar pacientemente com homens de carne. (Sal 103:2, 3, 10-18) Ele também leva em conta a ignorância como fator contribuinte para os pecados (1Ti 1:13; compare isso com Lu 12:47, 48), desde que essa ignorância não seja deliberada. Aqueles que rejeitam deliberadamente o conhecimento e a sabedoria que Deus lhes oferece, 'tendo prazer na injustiça', não são escusados. (2Te 2:9-12; Pr 1:22-33; Os 4:6-8) Alguns são temporariamente desencaminhados da verdade, mas, com ajuda, retornam (Tg 5:19, 20), enquanto que outros 'fecham os olhos à luz e se esquecem da purificação anterior de seus pecados'. — 2Pe 1:9.

O que constitui pecado imperdoável?

O conhecimento traz maior responsabilidade. O pecado de Pilatos não foi tão grande como o dos líderes religiosos judeus que entregaram Jesus ao governador, nem como o de Judas, que traiu seu Senhor. (Jo 19:11; 17:12) Jesus disse aos fariseus dos seus dias que, se fossem cegos, não teriam pecado, evidentemente querendo dizer que os pecados deles poderiam ser perdoados por Deus à base da ignorância deles; todavia, porque negavam ser

ignorantes, 'seu pecado permanecia'. (Jo 9:39-41) Jesus disse que eles 'não tinham desculpa para o seu pecado', porque eram testemunhas das poderosas palavras e obras dele em resultado do espírito de Deus sobre ele. (Jo 15:22-24; Lu 4:18) Aqueles que, ou em palavras ou em ações, blasfemavam deliberada e intencionalmente contra o espírito de Deus assim manifesto eram 'culpados de pecado eterno', não sendo possível nenhum perdão. (Mt 12:31, 32; Mr 3:28-30; compare isso com Jo 15:26; 16:7, 8.) Isto se poderia dar com alguns que se tornaram cristãos e que depois deliberadamente se desviaram da adoração pura de Deus. Hebreus 10:26, 27 declara que "se praticarmos o pecado deliberadamente, depois de termos recebido o conhecimento exato da verdade, não há mais nenhum sacrifício pelos pecados, mas há uma certa expectativa terrível de julgamento e há um ciúme ardente que vai consumir os que estão em oposição".

Em 1 João 5:16, 17, João evidentemente se refere ao pecado voluntário, deliberado, ao falar dum "pecado que incorre em morte", em contraste com aquele que não incorre nela. (Veja Núm 15:30.) Quando a evidência indica tal pecado voluntário, deliberado, o cristão não oraria a favor de um violador assim. Deus, naturalmente, é o Juiz final quanto à atitude de coração do pecador. — Veja Je 7:16; Mt 5:44; At 7:60.

Um único pecado em contraste com a prática do pecado. João também faz uma distinção entre um único pecado e a prática do pecado, segundo indicado por uma comparação de 1 João 2:1 com 3:4-8, conforme vertidos pela *Tradução do Novo Mundo.* Quanto a ser correta a tradução "todo aquele que pratica o pecado [*poi·ón ten ha·mar·tí·an*]" (1Jo 3:4), a obra *Word Pictures in the New Testament* (Quadros Verbais no Novo Testamento), de Robertson (1933, Vol. VI, p. 221), diz: "O particípio presente ativo (*poion*) significa o hábito de praticar o pecado." Quanto a 1 João 3:6, onde no texto grego se usa a frase *oukh ha·mar·tá·nei,* o mesmo perito comenta (p. 222): "O presente linear . . . indicativo ativo de *hamartano,* 'não persiste em pecar'." Assim, o cristão fiel pode, numa ocasião, deslizar ou cair no pecado, devido à fraqueza ou a ser desencaminhado, mas ele 'não pratica pecado' por continuar a andar nele. — 1Jo 3:9, 10; compare isso com 1Co 15:33, 34; 1Ti 5:20.

Ser partícipe dos pecados dos outros. A pessoa pode tornar-se culpada de pecar perante Deus por meio de sua associação voluntária com transgressores, por aprovar o erro deles ou por encobrir a conduta deles, para que os anciãos não fiquem sabendo dela e não tomem a devida ação. (Veja Sal 50:18, 21; 1Ti 5:22.) Os que permanecem na simbólica cidade "Babilônia, a Grande", portanto, também 'recebem parte das pragas dela'. (Re 18:2, 4-8) O cristão que se associa com alguém que abandona o ensino de Cristo, ou até mesmo 'o cumprimenta', torna-se "partícipe das suas obras iníquas". — 2Jo 9-11; compare isso com Tit 3:10, 11.

Paulo advertiu Timóteo que não fosse "partícipe dos pecados de outros". (1Ti 5:22) As palavras precedentes de Paulo, quanto a 'nunca pôr as mãos apressadamente sobre nenhum homem', devem referir-se à autoridade que fora concedida a Timóteo, de designar superintendentes nas congregações. Ele não devia designar um homem recém-convertido, pois este poderia ficar enfunado de orgulho; se Timóteo deixasse de acatar este conselho, ele razoavelmente, assumiria uma parcela da responsabilidade por quaisquer erros que tal pessoa cometesse. — 1Ti 3:6.

Toda uma nação podia tornar-se culpada de pecado perante Deus à base dos princípios acima. — Pr 14:34.

Pecados Contra Homens, Deus e Cristo. Conforme já se mostrou, as Escrituras Hebraicas registram referências ao pecado de homens de diferentes nações durante o período patriarcal. Estes eram principalmente pecados contra outros humanos.

Visto que somente Deus é o padrão de justiça e de bondade, os pecados cometidos contra os humanos não são falhas em ajustar-se à 'imagem e à semelhança' de tais pessoas, mas são uma falha de respeitar ou de cuidar dos seus legítimos e corretos interesses, assim cometendo-se uma ofensa contra elas, causando-lhes danos injustos. (Jz 11:12, 13, 27; 1Sa 19:4, 5; 20:1; 26:21; Je 37:18; 2Co 11:7) Jesus delineou os princípios orientadores que a pessoa devia seguir quando se cometessem sérios pecados contra ela. (Mt 18:15-17) Mesmo que seu irmão pecasse contra ela 77 vezes, ou 7 vezes num único dia, a pessoa devia perdoar a tal ofensor se ele, ao ser censurado, mostrasse arrependimento. (Mt 18:21, 22; Lu 17:3, 4; compare isso com 1Pe 4:8.) Pedro fala de servos domésticos serem esbofeteados por pecados cometidos contra seus amos. (1Pe 2:18-20) Uma pessoa talvez peque contra a autoridade constituída por deixar de lhe mostrar o devido respeito. Paulo se declarou inocente de qualquer pecado "contra a Lei dos judeus, [ou] contra o templo, [ou] contra César". — At 25:8.

Os pecados contra os humanos, todavia, são também pecados contra o Criador, ao qual os homens terão de prestar contas. (Ro 14:10, 12; Ef 6:5-9; He 13:17) Deus, que impediu que

Abimeleque tivesse relações sexuais com Sara, disse àquele rei filisteu: "Também te refreei de pecar *contra mim.*" (Gên 20:1-7) José reconheceu, similarmente, que o adultério era um pecado contra o Criador do homem e da mulher, o Formador da união matrimonial (Gên 39:7-9), assim como também o fez o Rei Davi. (2Sa 12:13; Sal 51:4) Pecados tais como o roubo, a fraude ou a apropriação indébita dos bens de outrem, são classificados na Lei como 'comportamento infiel para com Jeová'. (Le 6:2-4; Núm 5:6-8) Os que endureciam o coração e eram sovinas para com seus irmãos pobres, e os que retinham o salário dos trabalhadores, ficavam sujeitos à reprovação divina. (De 15:7-10; 24:14, 15; compare isso com Pr 14:31; Am 5:12.) Samuel declarou ser 'inconcebível, da sua parte, pecar contra Jeová por deixar de orar' a favor de seus coisraelitas, e segundo o pedido deles. — 1Sa 12:19-23.

De modo similar, Tiago 2:1-9 condena como pecados o favoritismo ou a distinção de classes entre os cristãos. Paulo diz que os que não tomam em conta a consciência fraca dos seus irmãos e assim fazem com que estes tropecem, estão "pecando contra Cristo", o Filho de Deus, que deu o seu próprio sangue vital a favor dos seus seguidores. — 1Co 8:10-13.

Assim, ao passo que todos os pecados, na realidade, são pecados contra Deus, Jeová considera alguns pecados como mais diretamente contra a Sua própria pessoa, pecados tais como a idolatria (Êx 20:2-5; 2Rs 22:17), a falta de fé (Ro 14:22, 23; He 10:37, 38; 12:1), o desrespeito pelas coisas sagradas (Núm 18:22, 23), e todas as formas de adoração falsa (Os 8:11-14). É sem dúvida por causa disso que o sumo sacerdote Eli disse a seus filhos, que desrespeitavam o tabernáculo e o serviço de Deus: "Se um homem pecar contra um homem, Deus arbitrará por ele [compare isso com 1Rs 8:31, 32]; mas se o homem pecar contra Jeová, quem é que vai orar por ele?" — 1Sa 2:22-25; compare isso com vv. 12-17.

Pecar contra o próprio corpo. Ao avisar sobre a fornicação (as relações sexuais fora do casamento biblicamente aprovado), Paulo declara que "todo outro pecado que o homem possa cometer é fora de seu corpo, mas quem pratica a fornicação está pecando contra o seu próprio corpo". (1Co 6:18; veja FORNICAÇÃO.) O contexto mostra que Paulo estava ressaltando que os cristãos deviam unir-se a seu Senhor e Cabeça, Cristo Jesus. (1Co 6:13-15) O fornicador, de forma errada e pecaminosa, torna-se uma só carne com outra pessoa, frequentemente uma meretriz. (1Co 6:16-18) Visto que nenhum outro pecado pode assim separar o corpo do cristão da união com Cristo e fazer com que se torne "um só" com outrem, é evidentemente por isso que todos os demais pecados são considerados como sendo 'fora do corpo'. A fornicação também pode resultar em danos irreparáveis para o corpo do próprio fornicador.

Pecados Cometidos por Anjos. Visto que os filhos espirituais de Deus devem também refletir a glória de Deus e trazer-lhe louvor, cumprindo a Sua vontade (Sal 148:1, 2; 103:20, 21), eles podem pecar no mesmo sentido *básico* que os humanos. A Segunda de Pedro 2:4 mostra que alguns filhos espirituais de Deus deveras pecaram, sendo 'entregues a covas de profunda escuridão, a fim de serem reservados para o julgamento'. Evidentemente, 1 Pedro 3:19, 20, se refere à mesma situação, ao falar dos "espíritos em prisão, os quais outrora tinham sido desobedientes, quando a paciência de Deus esperava nos dias de Noé". E Judas 6 indica que 'errar o alvo', ou pecar, por parte de tais criaturas espirituais, deu-se porque "não conservaram a sua posição original, mas abandonaram a sua própria moradia correta", tal moradia correta logicamente se referindo aos céus da presença de Deus.

Uma vez que o sacrifício de Jesus Cristo não abrange nenhuma provisão para cobrir os pecados das criaturas espirituais, não existe nenhuma razão para se crer que os pecados de tais anjos desobedientes fossem perdoáveis. (He 2:14-17) Semelhante a Adão, eram criaturas perfeitas, não tendo nenhuma fraqueza inata que pudesse ser considerada como fator atenuante em se julgar o erro delas.

Remissão de Pecados. Conforme mostrado no artigo DECLARAR JUSTO (Como 'contados' justos), Jeová Deus, a bem dizer, 'credita' a justiça na conta dos que vivem segundo a fé. Ao fazer isso, Deus correspondentemente 'cobre', 'oblitera' ou 'apaga' os pecados que de outro modo seriam debitados a tais fiéis. (Veja Sal 32:1, 2; Is 44:22; At 3:19.) De modo que Jesus equiparou "falhas" e "pecados" a 'dívidas'. (Veja Mt 6:14; 18:21-35; Lu 11:4.) Mesmo que os pecados deles sejam como escarlate, Jeová "lava" a mancha que os torna profanos. (Is 1:18; At 22:16) Os meios pelos quais Deus pode expressar sua terna misericórdia e benevolência, ao passo que mantém a sua perfeita justiça e juízo, são considerados sob ARREPENDIMENTO; RECONCILIAÇÃO; RESGATE; e artigos relacionados.

Evitar o Pecado. O amor a Deus e ao próximo é o principal meio de se evitar o pecado, que é agir contra a lei, pois o amor é uma qualidade notável de Deus; ele fez do amor o alicerce de sua Lei para Israel. (Mt 22:37-40; Ro 13:8-11) Desta forma, os cristãos podem, não alienar-se de Deus, mas fi-

car em jubilosa união com Ele e com seu Filho. (1Jo 1:3; 3:1-11, 24; 4:16) Tais pessoas se submetem à orientação do espírito santo de Deus e podem 'viver quanto ao espírito, do ponto de vista de Deus', desistindo dos pecados (1Pe 4:1-6) e produzindo os frutos justos do espírito de Deus, em lugar dos frutos iníquos da carne pecaminosa. (Gál 5:16-26) Podem, assim, obter sua libertação do domínio do pecado. — Ro 6:12-22.

Tendo fé na segura recompensa de Deus pela justiça (He 11:1, 6), a pessoa pode resistir ao convite do pecado para compartilhar do seu usufruto temporário. (He 11:24-26) Sabendo ser impossível fugir da regra de que "o que o homem semear, isso também ceifará", uma vez que "de Deus não se mofa", a pessoa se vê protegida dos enganos do pecado. (Gál 6:7, 8) Ela compreende que não é possível ocultar para sempre os pecados (1Ti 5:24) e que, "embora o pecador faça o mal cem vezes e continue por longo tempo conforme quiser", todavia, "resultará em bem para os que temem o verdadeiro Deus", mas que isto não sucederá com o iníquo que não teme a Deus. (Ec 8:11-13; compare isso com Núm 32:23; Pr 23:17, 18.) Quaisquer riquezas materiais que os iníquos possam ter obtido não lhes comprará a proteção de Deus (Sof 1:17, 18), e, deveras, com o tempo, as riquezas do pecador resultarão ser "algo entesourado para o justo". (Pr 13:21, 22; Ec 2:26) Os que, pela fé, se empenham pela justiça, podem evitar levar a "carga pesada", a perda da paz mental e de coração, a fraqueza da doença espiritual, que o pecado acarreta. — Sal 38:3-6, 18; 41:4.

O conhecimento da palavra de Deus constitui a base de tal fé, e o meio de fortalecê-la. (Sal 119:11; compare isso com Sal 106:7.) A pessoa que age precipitadamente sem primeiro procurar conhecer o caminho a seguir, 'errará o alvo', pecando. (Pr 19:2, n) Discernir que "um único pecador pode destruir a muito bem" faz com que a pessoa justa procure agir com genuína sabedoria. (Veja Ec 9:18; 10:1-4.) É um proceder sábio evitar associar-se com os que praticam a adoração falsa, com os que têm inclinações imorais, pois enredam outros no pecado e corrompem hábitos úteis. — Êx 23:33; Ne 13:25, 26; Sal 26:9-11; Pr 1:10-19; Ec 7:26; 1Co 15:33, 34.

Há, certamente, muitas coisas que podem ser feitas, ou não, ou que podem ser feitas de um modo ou de outro, sem qualquer condenação de pecado. (Compare isso com 1Co 7:27, 28.) Deus não restringiu o homem com infindáveis instruções que governassem cada mínimo pormenor de como as coisas deviam ser feitas. Evidentemente, o homem deve usar a sua inteligência, e também se lhe deu uma ampla liberdade para demonstrar sua personalidade e suas preferências individuais. O pacto da Lei continha muitos regulamentos; todavia, nem mesmo isto privou os homens de sua liberdade de expressão pessoal. O cristianismo, com sua forte ênfase ao amor a Deus e ao próximo como regra orientadora, permite similarmente aos homens a mais ampla liberdade que a pessoa de coração justo poderia desejar. — Compare isso com Mt 22:37-40; Ro 8:21; veja JEOVÁ (Deus de normas de moral); LIBERDADE.

PECAÍAS [Jah Abriu]. Rei de Israel em Samaria, filho e sucessor de Menaém. Seu curto reinado de dois anos (c. 780-779 AEC) foi marcado pela adoração idólatra do bezerro, similar à introduzida por Jeroboão e permitida por Menaém. Peca, ajudante de ordens de Pecaías, conspirou contra ele, matou-o e começou a reinar em seu lugar. — 2Rs 15:22-26.

PECODE. Pelo visto, este era o nome duma área na vizinhança de Babilônia. Homens de Pecode achavam-se entre os que deviam ser incluídos nas forças militares destinadas a executar o julgamento de Jeová contra a infiel Jerusalém. (Ez 23:4, 22-26) Mais tarde, a própria Pecode devia ser devotada à destruição. — Je 50:21.

Pecode, em geral, é identificada com a Puqudu das inscrições assírias. A Inscrição de Nimrud, de Tiglate-Pileser III, indica que Pecode foi incorporada ao Império Assírio e ficava nas proximidades do Elão. (*Records of the Past: Ancient Monuments of Egypt and Western Asia* [Registros do Passado: Monumentos Antigos do Egito e da Ásia Ocidental], editado por A. Sayce, Londres, 1891, Vol. V, pp. 120, 121) Portanto, caso seja corretamente identificada com Puqudu, parece que Pecode ficava ao L do Tigre e ao N da confluência deste rio com o Carque.

Tem-se sugerido que, em Jeremias 50:21, o nome "Pecode" (assim como Merataim) possivelmente seja um termo poético para Babilônia. É digno de nota que uma inscrição da época de Nabucodonosor mostra que Puqudu estava sob o controle de Babilônia. Portanto, quando Babilônia caiu diante dos medos e dos persas, isto também deve ter afetado Pecode.

PEÇONHA. Líquido venenoso segregado por certas cobras e algumas outras criaturas. (Núm 21:4-9; De 8:15; At 28:3-6) Uma palavra hebraica para o veneno dos répteis é *hhe·máh* (De 32:24), também empregada para indicar "furor", e coisas semelhantes. (De 29:28; Ez 19:12) Provém duma raiz que significa "arder" (De 19:6) e pode ser uma alusão à inflamação ou ao ardor causados pela

picada duma cobra venenosa. Outra palavra hebraica (*ro'sh* ou *rohsh*) é aplicada ao "veneno" ou à "peçonha" das cobras, à água "envenenada", e a uma "planta venenosa". — De 32:32, 33; Jó 20:16; Je 8:14; 9:15; 23:15; La 3:19; veja NAJA (COBRA-CAPELO); PLANTA VENENOSA; VÍBORA-CORNUDA.

Embora alguns venenos segregados por animais talvez pareçam servir apenas para proteção ou para infligir a morte, é interessante a seguinte declaração de H. Munro Fox: "Em alguns casos, sabemos que os venenos desempenham certo papel no funcionamento do corpo do animal que os fabrica. Em muitos casos, esta pode ser a verdadeira *raison d'être* [razão de ser] dos venenos, independentemente de qualquer valor protetor. A saliva venenosa das cobras, por exemplo, tem um papel a desempenhar na digestão do alimento da cobra." — *Marvels & Mysteries of Our Animal World* (Maravilhas & Mistérios de Nosso Mundo Animal), da The Reader's Digest Association, 1964, p. 259.

Uso Figurado. As declarações mentirosas e caluniosas dos iníquos, tão prejudiciais à reputação da vítima, são assemelhadas à mortífera peçonha da serpente. (Sal 58:3, 4) Diz-se dos caluniadores: "A peçonha de víbora-cornuda está sob os seus lábios" (ou, "atrás dos seus lábios"), assim como a glândula produtora de veneno da víbora está situada atrás do lábio e das presas da sua mandíbula superior. (Sal 140:3; Ro 3:13) A língua humana, quando mal usada em linguagem caluniosa, maledicência, ensino falso ou linguagem prejudicial similar, está "cheia de veneno mortífero". — Tg 3:8.

PEDAEL [Deus Redimiu]. Maioral de Naftali, designado por Jeová para ajudar a repartir a Terra da Promessa entre as tribos; filho de Amiúde. — Núm 34:16, 17, 28.

PEDAÍAS [que significa "Jeová Redimiu"].

1. Pai de Joel, que durante o reinado de Davi era príncipe da meia tribo de Manassés que morava ao O do Jordão. — 1Cr 27:20, 22.

2. Pai de Zebida, mãe de Jeoiaquim; Pedaías morava em Ruma. — 2Rs 23:36.

3. Terceiro filho mencionado do Rei Joaquim (Jeconias), nascido durante o exílio babilônico. Pedaías tornou-se pai do pós-exílico governador Zorobabel, e, portanto, foi elo vital na linhagem que levou a Jesus. (1Cr 3:17-19) Por causa de alguma situação não registrada, Zorobabel é também chamado de filho de Sealtiel, irmão de Pedaías. Sealtiel talvez tenha adotado Zorobabel, se Pedaías morreu quando o menino era pequeno; ou, se Sealtiel morreu antes de gerar um filho varão, Pedaías talvez tenha realizado o casamento de cunhado, gerando Zorobabel em nome do seu irmão Sealtiel. — Esd 5:2; Mt 1:12.

4. Benjamita cujo descendente morava em Jerusalém depois do exílio babilônico. — Ne 11:4, 7.

5. Descendente de Parós, que ajudou Neemias a reparar a muralha de Jerusalém. — Ne 3:25.

6. Israelita pós-exílico, provavelmente sacerdote, que ficou em pé à esquerda de Esdras durante a leitura da Lei de Jeová para o povo reunido. — Ne 8:1, 4.

7. Levita fiel que, junto com Selemias, o sacerdote, e Zadoque, o copista, foi incumbido por Neemias dos dízimos contribuídos, na segunda visita deste a Jerusalém. — Ne 13:6, 7, 12, 13.

PEDAZUR [A Rocha Redimiu]. Homem da tribo de Manassés, cujo filho Gamaliel foi designado maioral da sua tribo após o Êxodo. — Núm 1:10, 16; 2:20; 7:54, 59; 10:23.

PEDERNEIRA. Pedra extremamente dura, mais do que o aço, tão dura que, quando se batem dois pedaços dela um contra o outro, pode-se acender fogo com as faíscas. A Bíblia faz referência à pederneira em figuras de linguagem, quando enfatiza qualidades tais como dureza, durabilidade e resistência à oposição. — Is 5:28; 50:7; Ez 3:9.

A pederneira é encontrada em depósitos de calcário e de greda, em Israel e na parte N da península do Sinai. Ela é bastante quebradiça e na fratura apresenta uma superfície lustrosa. Suas lascas têm beiradas bem afiadas, uma característica que o homem prontamente reconheceu e pôs em uso. Desde tempos bem primitivos, fabricaram-se com esta pedra facas, cabeças de machado, talhadeiras, pontas de lança, e outros instrumentos e armas. Foi com uma pederneira que a esposa de Moisés circuncidou seu filho; quando a nação de Israel chegou a Gilgal, realizou-se ali com bom êxito uma cirurgia similar com o uso de facas de pederneira. (Êx 4:25; Jos 4:19; 5:2, 3, 8, 9) Jeová fez sair água duma rocha de pederneira para seu povo no ermo. — De 8:15; Sal 114:8.

PEDRA. Material amplamente usado em construção. Sua durabilidade tem sido de muita ajuda para os arqueólogos na obtenção de conhecimento sobre o passado. Os egípcios, os assírios e outras nações erigiram templos, palácios, monumentos e outras estruturas de pedra. Em muitas destas estruturas há representações pictóricas e inscrições que contam eventos, descrevem vitórias e retratam costumes, lançando luz sobre a história destes povos e sobre a sua vida cotidiana. Os hebreus

usavam amplamente pedras em construções (Le 14:40, 41), muros e muralhas (Ne 4:3; Pr 24:31), altares (Êx 20:25), mós (Jz 9:53), talhas para água (Jo 2:6), pesos (Pr 16:11), para cobrir poços, cavernas e túmulos (Gên 29:8; Jos 10:18; Jo 11:38), bem como para muitos outros fins. Todavia, os hebreus não erigiam monumentos com relevos pictóricos, como faziam as nações pagãs; por isso, pouco se sabe sobre seu aspecto, o estilo preciso da sua vestimenta, e assim por diante. Mas a Bíblia fornece uma história mais plena de Israel, seu modo de vida e suas personalidades, do que os restos de pedra de qualquer outra nação.

Talhar pedras era uma arte muito desenvolvida. (2Sa 5:11; 1Rs 5:18) As pedras para o templo de Salomão, em Jerusalém, foram talhadas na pedreira, para se ajustarem bem no local do templo sem talhação adicional. — 1Rs 6:7.

Uso Figurado. Os cristãos ungidos, na terra, são comparados a um templo, do qual Jesus Cristo é "a pedra angular de alicerce". (Veja PEDRA ANGULAR.) Sobre esta "pedra angular de alicerce", os seguidores de Cristo, gerados pelo espírito, "como pedras viventes, [são] edificados como casa espiritual". Os líderes religiosos judeus, como "construtores" nacionais, rejeitaram Jesus qual "principal pedra angular", tropeçando sobre esta pedra por serem desobedientes à Palavra de Deus. — Ef 2:19-22; 1Pe 2:4-8; Mt 21:42; Mr 12:10; Lu 20:17; Ro 9:32, 33.

O Reino de Deus é assemelhado a uma pedra 'cortada, sem mãos', que esmiuçará e porá fim aos reinos representados pelas várias partes da estátua. Esse Reino durará "por tempos indefinidos". — Da 2:34, 44, 45.

Em Revelação (Apocalipse) 2:17, o glorificado Cristo Jesus promete a respeito do vencedor cristão: "Eu lhe darei um seixo ["uma pedra", *Al*] branco, e no seixo escrito um novo nome, que ninguém conhece, exceto aquele que o recebe." A palavra "seixo", aqui, traduz o termo grego *psé·fon.* O apóstolo Paulo usa esta palavra ao narrar a anterior perseguição que movia aos cristãos, dizendo: "Eu lançava o meu *voto* [*psé·fon;* literalmente: seixo (de votação)] contra eles." (At 26:10) Nos tribunais de justiça usavam-se seixos para fazer o julgamento ou para expressar uma opinião de inocência ou de culpa. Empregavam-se seixos brancos para declarar a inocência, a absolvição; pedras negras, para declarar a culpa, a condenação. O seixo branco dado ao vencedor, portanto, parece significar o julgamento que Jesus Cristo faz dele como inocente, puro, limpo, recebendo a Sua aprovação como discípulo.

Veja JOIAS E PEDRAS PRECIOSAS; ROCHA, ROCHEDO.

PEDRA, PAVIMENTO DE. Veja PAVIMENTO DE PEDRA.

PEDRA, TALHADOR DE. Cortador de pedra; alguém que corta, lavra ou prepara pedras para fins de construção. (2Rs 12:11, 12; 2Cr 24:12) O Rei Davi fez dos residentes forasteiros em Israel talhadores de pedra "para lavrar pedras quadradas" (cortando-as no tamanho apropriado) para o prospectivo templo de Jeová. — 1Cr 22:2, 15; compare isso com 1Rs 6:7; veja PEDREIRA.

PEDRA ANGULAR. Pedra colocada no ângulo ou canto dum prédio na junção de duas paredes, sendo ela de grande importância para juntá-las e ancorá-las. As pedras angulares, usualmente cortadas em forma retangular, costumam ser colocadas alternadamente de ponta e de lado, desde o alicerce até o alto ou o teto da construção. Assim, num ângulo ou canto, o lado de uma pedra aparece acima ou abaixo da ponta da próxima pedra.

A principal pedra angular era a pedra angular de alicerce, uma pedra especialmente sólida, em geral escolhida para prédios públicos e para muros de cidade. A pedra angular de alicerce era empregada como guia à medida que outras pedras eram colocadas no seu devido lugar, empregando-se um prumo para alinhá-las. Toda outra pedra tinha de alinhar-se à pedra angular de alicerce, para que o prédio ficasse corretamente construído. Às vezes, as pedras angulares de alicerce eram bem maciças. A pedra angular de alicerce também servia para manter unidas as partes da estrutura.

Outra importante pedra angular era a "principal do ângulo" (Sal 118:22), sendo esta expressão aparentemente uma alusão à pedra culminante, e, portanto, à que estava no alto da estrutura. Por meio dela, duas paredes que se unem no canto são seguradas no alto, para não se separarem e a estrutura desabar.

Alegria e louvores a Jeová assinalaram o lançamento do alicerce do templo nos dias de Zorobabel. (Esd 3:10, 11) Predisse-se também que, quando Zorobabel 'produzisse a pedra de remate', esta seria aclamada: "Quão encantadora! Quão encantadora!" (Za 4:6, 7) No entanto, a Babilônia aguardavam tristeza e devastação, predizendo Jeová: "As pessoas não tomarão de ti nenhuma pedra para servir de ângulo ou pedra para alicerces, porque te tornarás em baldios desolados por tempo indefinido." — Je 51:26.

Uso Figurado e Simbólico. Deus perguntou a Jó a respeito da fundação da terra: "Quem lançou a sua pedra angular?" A terra, em que o homem mora e em que erigiu muitos prédios, foi assim comparada a um gigantesco edifício,

uma construção com pedra angular. O lançamento dela, que não podia ser atribuído ao homem, porque a humanidade ainda não havia sido criada, fez com que os celestiais "filhos de Deus" bradassem em aplauso. — Jó 38:4-7.

Algumas traduções usam "pedra angular" ou "pedra de esquina" para traduzir a palavra hebraica (*pin·náh*), que tem o sentido básico de "esquina", mas é também usada em sentido metafórico para um chefe como 'esquina' de defesa ou apoio, portanto, para um homem-chave. Assim, em Isaías 19:13, certas traduções usam "pedra angular [ou: "de esquina"]" (*VB; Al; ALA; IBB*), ao passo que outras usam "chefes" (*BMD; CBC; LEB; MC*) e "esteios" (*BV*), concordando basicamente com a *Tradução do Novo Mundo*, que usa "homens-chave". (Veja também Jz 20:2; 1Sa 14:38; Za 10:4, onde o hebraico literalmente é "torre(s) de ângulo", representativas de homens importantes ou vitais, ou chefes.) Tal aplicação de 'ângulo' ou 'esquina' a um homem-chave parece significativa em vista do uso simbólico de "pedra angular" nas profecias messiânicas.

As Escrituras mencionam Jesus Cristo como a "pedra angular de alicerce" da congregação cristã, a qual é assemelhada a uma casa espiritual. Por meio de Isaías, Jeová predisse que Ele lançaria em Sião, como alicerce, "uma pedra, uma pedra provada, ângulo precioso de um alicerce seguro". (Is 28:16) Pedro citou e aplicou a Jesus Cristo esta profecia a respeito da "pedra angular de alicerce", sobre a qual cada cristão ungido é edificado como uma das "pedras viventes", para juntos se tornarem casa ou templo espiritual para Jeová. (1Pe 2:4-6) Similarmente, Paulo mostrou que os membros da congregação cristã tinham sido edificados "sobre o alicerce dos apóstolos e profetas, ao passo que o próprio Cristo Jesus é a pedra angular de alicerce", em união com quem o edifício inteiro, harmoniosamente conjuntado, "desenvolve-se num templo santo para Jeová", como lugar para Ele habitar por espírito. — Ef 2:19-22.

O Salmo 118:22 revela que a pedra rejeitada pelos construtores se tornaria "a principal do ângulo" (hebr.: *ro'sh pin·náh*). Jesus citou e aplicou esta profecia a si mesmo como "a principal pedra angular" (gr.: *ke·fa·lé go·ní·as*, cabeça da esquina). (Mt 21:42; Mr 12:10, 11; Lu 20:17) Assim como a pedra mais elevada dum prédio é conspícua, também Jesus Cristo é a pedra culminante da congregação cristã dos ungidos, a qual é comparada a um templo espiritual. Pedro também aplicou o Salmo 118:22 a Cristo, mostrando que este era a "pedra" rejeitada pelos homens, mas escolhida por Deus para se tornar "a principal do ângulo". — At 4:8-12; veja também 1Pe 2:4-7.

PEDRAS, ATIRAR. Veja FUNDIBULÁRIO.

PEDREIRA. Escavação a céu aberto, da qual se extraem vários tipos de pedra. A pedra calcária e o mármore, que ficam perto da superfície, são extraídos assim. Crê-se que uma grande área próxima do atual Portão de Damasco, em Jerusalém, seja uma antiga pedreira. A primeira referência a uma pedreira se acha em Josué 7:4, 5, onde se relata que cerca de 3.000 israelitas fugiram de Ai para Sebarim, que significa "Pedreiras". Quando Salomão se preparou para construir o templo, ele ordenou que as grandes pedras de alicerce fossem extraídas dos montes do Líbano, e dezenas de milhares de homens foram recrutados para esta tarefa. (1Rs 5:13-18; 6:7) Quando foi necessário fazer reparos no templo, nos dias de Jeoás, contrataram-se talhadores de pedra para este serviço. (2Rs 12:11, 12) O túmulo em que Jesus foi sepultado tinha sido escavado na rocha. — Mt 27:59, 60; Mr 15:46.

Empregando uma eloquente metáfora, Jeová, pela boca de Isaías, traz à mente a pedreira e suas operações. (Is 51:1) Conforme indicado no versículo subsequente, a "rocha" evidentemente era Abraão, como a fonte humana daquela nação, e a "cavidade do poço" era Sara, cuja madre, assemelhada a um poço, deu à luz Isaque, ancestral de Israel. (Is 51:2) No entanto, visto que o nascimento de Isaque se deu por poder divino e por um ato miraculoso, a metafórica extração de pedra pode também ter uma aplicação espiritual mais elevada. Assim, Deuteronômio 32:18 menciona Jeová como a 'Rocha que gerou' Israel, "Aquele que te produziu [o mesmo verbo usado referente a Sara em Is 51:2] com dores de parto".

O produto da pedreira às vezes levava o mesmo nome. Por isso, a palavra hebraica *pesi·lím*, traduzida "pedreiras" em Juízes 3:19, 26, é em outros lugares traduzida "imagens entalhadas". (De 7:5; Sal 78:58; Is 10:10) Por isso, alguns sugeriram que talvez fosse dum bosquete de tais deuses pagãos, produtos da pedreira, que Eúde voltou para fazer uma visita pessoal a Eglom. No entanto, a maioria dos tradutores prefere "pedreiras".

Pedreiras antigas, em que trabalhos parcialmente terminados foram abandonados, lançaram um pouco de luz sobre os métodos antigos de extração de pedras. Cortavam-se fendas estreitas bem fundo na rocha. Nestas inseria-se à força madeira seca, que depois se fazia inchar com água, até a rocha rachar ao longo da linha de clivagem. Nos tempos romanos, extraíam-se pedras que pesavam até cinco ou dez toneladas, a certa distância do local da construção. Elas eram então empurradas sobre rolos ou levadas em trenós, usando-se a força de grande número de escravos.

PEDREIRO. Artífice que constrói com tijolo ou pedra. (2Rs 12:12; 22:6) O pedreiro dos tempos antigos lavrava e serrava as pedras, e então as usava para construir paredes e muros, e vários tipos de prédios. (2Sa 5:11; 1Rs 7:9-12; 1Cr 22:2; 2Cr 24:12) Outras construções incluíam sepulturas (Is 22:16) e condutos de água. — 2Rs 20:20.

Entre as ferramentas dos pedreiros achavam-se o martelo, o machado, a serra de pedra, o nível, o cordel de medir e o prumo. (1Rs 6:7; 7:9; Is 28:17; Za 4:10) Conforme mostrado em monumentos, as ferramentas usadas pelos pedreiros egípcios incluíam o malho e a talhadeira, sem dúvida também usados pelos pedreiros israelitas. Nas construções do Egito, mediam-se as pedras, marcando-as com linhas escuras, que serviam como guias para os talhadores de pedra, e a posição de cada pedra no prédio era indicada por uma marca ou um número colocado nela.

Os antigos pedreiros eram capazes de lavrar tão bem as pedras, que se tornava desnecessário o emprego de argamassa. Até o dia de hoje, é impossível enfiar a lâmina duma faca entre as pedras maciças de certos escombros de estruturas da Palestina, que datam do período herodiano. — Veja ARQUITETURA.

PEDRO [Uma Pedra; Um Pedaço de Rocha]. Este apóstolo de Jesus Cristo é chamado de cinco maneiras diferentes nas Escrituras: pelo nome hebraico "Simeão", pelos nomes gregos "Simão" (duma raiz hebr. que significa "ouvir; escutar") e "Pedro" (nome gr. que só ele tem nas Escrituras), pelo seu equivalente semítico "Cefas" (talvez aparentado com o hebr. *ke·fím* [penhas], usado em Jó 30:6; Je 4:29), e pela combinação de "Simão Pedro". — At 15:14; Mt 10:2; 16:16; Jo 1:42.

Pedro era filho de João, ou Jonas. (Mt 16:17; Jo 1:42) Primeiramente, ele é apresentado como morando em Betsaida (Jo 1:44), mas, depois, em Cafarnaum (Lu 4:31, 38), ambas no litoral norte do mar da Galileia. Pedro e seu irmão André estavam empenhados no negócio da pesca, evidentemente associados com Tiago e João, filhos de Zebedeu, "que eram parceiros de Simão". (Lu 5:7, 10; Mt 4:18-22; Mr 1:16-21) De modo que Pedro não era pescador isolado, mas era parte duma empresa de certo tamanho. Embora os líderes religiosos judeus encarassem Pedro e João como "homens indoutos e comuns", isto não significa que eram iletrados ou sem instrução. O *Dictionary of the Bible* (Dicionário da Bíblia; 1905, Vol. III, p. 757), de Hastings, diz que, para o judeu, a palavra *a·grámma·tos* aplicada a tais "refere-se a alguém que não recebera instrução no estudo rabínico da Escritura". — Veja Jo 7:14, 15; At 4:13.

Pedro é apresentado como homem casado, e, pelo menos nos anos posteriores, parece que sua esposa o acompanhava nas suas missões (ou em algumas delas), assim como faziam as esposas de outros dos apóstolos. (1Co 9:5) Sua sogra morava na casa dele, compartilhada com seu irmão André. — Mr 1:29-31.

Ministério com Jesus. Pedro foi um dos primeiros discípulos de Jesus, sendo levado a Jesus por André, discípulo de João, o Batizador. (Jo 1:35-42) Naquela ocasião, Jesus deu-lhe o nome de Cefas (Pedro) (Jo 1:42; Mr 3:16), e este nome provavelmente era profético. Jesus, que podia discernir que Natanael era homem "em quem não há fraude", também podia discernir a constituição íntima de Pedro. Deveras, Pedro demonstrava qualidades firmes como rocha, especialmente depois da morte e da ressurreição de Jesus, tornando-se uma influência fortalecedora para os seus concristãos. — Jo 1:47, 48; 2:25; Lu 22:32.

Foi algum tempo mais tarde, lá na Galileia, que Pedro, seu irmão André, e seus sócios Tiago e João, receberam a convocação de Jesus para virem e serem "pescadores de homens". (Jo 1:35-42; Mt 4:18-22; Mr 1:16-18) Jesus escolhera o barco de Pedro para dali falar à multidão na margem. Depois, Jesus causou uma pesca milagrosa, a qual induziu Pedro, que primeiro tivera uma atitude de dúvida, a prostrar-se diante de Jesus em temor. Ele e seus três parceiros, sem hesitação, abandonaram seu negócio para seguir Jesus. (Lu 5:1-11) Depois de cerca de um ano de discipulado, Pedro foi incluído nos 12 escolhidos para serem "apóstolos", ou 'enviados'. — Mr 3:13-19.

Dentre os apóstolos, Pedro, Tiago e João foram diversas vezes escolhidos por Jesus para acompanhá-lo em ocasiões especiais, como nos casos da cena de transfiguração (Mt 17:1, 2; Mr 9:2; Lu 9:28, 29), da ressuscitação da filha de Jairo (Mr 5:22-24, 35-42) e da provação pessoal de Jesus no jardim de Getsêmani (Mt 26:36-46; Mr 14:32-42). Estes três, mais André, foram os que interrogaram Jesus, em especial, sobre a destruição de Jerusalém, a futura presença de Jesus e a terminação do sistema de coisas. (Mr 13:1-3; Mt 24:3) Embora Pedro seja associado com seu irmão André nas listas apostólicas, o registro dos acontecimentos o associa com mais frequência com João, tanto antes como depois da morte e ressurreição de Jesus. (Lu 22:8; Jo 13:24; 20:2; 21:7; At 3:1; 8:14; compare isso com At 1:13; Gál 2:9.) Não se informa se isso se dava por motivo de amizade e afinidade naturais, ou porque foram designados por Jesus para trabalharem juntos (veja Mr 6:7).

Os relatos evangélicos registram mais declarações de Pedro do que de qualquer um dos

outros 11. Ele tinha claramente uma natureza dinâmica, não sendo acanhado ou hesitante. Sem dúvida, por isso falava primeiro ou se expressava, ao passo que os outros permaneciam calados. Fazia perguntas que resultavam em Jesus esclarecer e amplificar ilustrações. (Mt 15:15; 18:21; 19:27-29; Lu 12:41; Jo 13:36-38; compare isso com Mr 11:21-25.) Ocasionalmente, falava de modo impulsivo, até mesmo impetuoso. Foi ele quem achou que devia dizer algo ao observar a visão da transfiguração. (Mr 9:1-6; Lu 9:33) Com a sua declaração um tanto aturdida sobre quão excelente era estarem ali e a sua oferta de construir três tendas, ele evidentemente sugeriu que a visão (na qual Moisés e Elias se separavam então de Jesus) não devia terminar, mas continuar. Na noite da última Páscoa, Pedro primeiro objetou fortemente a que Jesus lhe lavasse os pés, mas então, ao ser repreendido, queria que ele lhe lavasse também a cabeça e as mãos. (Jo 13:5-10) No entanto, pode-se ver que as expressões de Pedro basicamente se originavam de vivo interesse e reflexão, conjugados com um forte sentimento. Estarem incluídas no registro bíblico é evidência de seu valor, embora às vezes revelem certas fraquezas humanas da sua parte.

Assim, quando muitos dos discípulos tropeçaram em vista do ensino de Jesus e o abandonaram, Pedro falou em nome de todos os apóstolos ao afirmar a determinação deles de continuar com o seu Senhor, Aquele que tinha "declarações de vida eterna . . . o Santo de Deus". (Jo 6:66-69) Depois de os apóstolos, de modo geral, terem respondido à pergunta de Jesus sobre o que as pessoas diziam a respeito da identidade dele, foi novamente Pedro quem expressou a sólida convicção: "Tu és o Cristo, o Filho do Deus vivente", em vista do que Jesus declarou Pedro bendito, ou "feliz". — Mt 16:13-17.

Tomar Pedro a dianteira em falar corresponde a ele ser o mais frequentemente corrigido, repreendido ou censurado. Embora fosse motivado pela compaixão, cometeu o erro de atrever-se a levar Jesus à parte e realmente censurá-lo por predizer os futuros sofrimentos e morte dele como o Messias. Jesus voltou as costas para Pedro, chamando-o de opositor, ou Satanás, que opunha raciocínios humanos contra os pensamentos de Deus encontrados nas profecias. (Mt 16:21-23) Pode-se notar, porém, que Jesus 'olhava para os outros discípulos' ao fazer isso, provavelmente indicando que sabia que Pedro expressava sentimentos compartilhados pelos outros. (Mr 8:32, 33) Quando Pedro presumiu de falar por Jesus sobre o pagamento de certo imposto, Jesus ajudou-o gentilmente a dar-se conta da necessidade de pensar com mais cuidado antes de falar. (Mt 17:24-27) Pedro revelou um excesso de confiança e certo sentimento de superioridade sobre os outros 11 ao declarar que, embora estes pudessem tropeçar com relação a Jesus, *ele* nunca o faria, estando disposto a ir para a prisão ou mesmo a morrer com Jesus. É verdade que todos os outros fizeram a mesma afirmação, mas Pedro a fez primeiro e "profusamente". Jesus predisse então que Pedro negaria três vezes seu Senhor. — Mt 26:31-35; Mr 14:30, 31; Lu 22:33, 34.

Pedro não era apenas homem de palavras, mas também de ação, demonstrando tanto iniciativa como coragem, bem como um forte apego ao seu Senhor. Quando Jesus procurou um lugar solitário para orar, antes do alvorecer, Simão logo liderou um grupo "à sua procura". (Mr 1:35-37) Novamente, foi Pedro quem pediu que Jesus lhe ordenasse andar ao seu encontro sobre as águas agitadas pelo temporal, andando ele até mesmo certa distância antes de ficar com dúvidas e começar a afundar. — Mt 14:25-32.

No jardim de Getsêmani, na última noite da vida terrestre de Jesus, Pedro, junto com Tiago e João, teve o privilégio de acompanhar Jesus ao lugar onde este se entregou a uma fervorosa oração. Pedro, assim como os outros apóstolos, passou a dormir, por cansaço e pesar. Foi sem dúvida porque Pedro expressara tão profusamente sua determinação de apegar-se a Jesus que foi a ele que Jesus se dirigiu especificamente ao dizer: "Não pudestes vigiar comigo nem mesmo por uma hora?" (Mt 26:36-45; Lu 22:39-46) Pedro deixara de 'fazer orações' e sofreu as consequências.

Quando os discípulos viram a turba prestes a se apoderar de Jesus, perguntaram se deviam lutar; mas Pedro agiu sem aguardar a resposta, decepando a orelha de um homem com um golpe de espada (embora esse pescador provavelmente intencionasse infligir maior dano) e foi então repreendido por Jesus. (Mt 26:51, 52; Lu 22:49-51; Jo 18:10, 11) Embora Pedro abandonasse Jesus, assim como fizeram os outros discípulos, ele depois seguiu "duma boa distância" a turba que prendera Jesus, aparentemente dividido entre o temor pela sua própria vida e a profunda preocupação com o que iria acontecer com Jesus. — Mt 26:57, 58.

Ajudado por outro discípulo, que evidentemente o seguiu ou acompanhou até a residência do sumo sacerdote, Pedro entrou diretamente no pátio. (Jo 18:15, 16) Não ficou discretamente quieto num canto escuro, mas foi aquecer-se junto ao fogo. A luz do fogo possibilitou que outros o reconhecessem como um companheiro de Jesus, e

seu sotaque galileu aumentou as suspeitas deles. Quando foi acusado, Pedro negou três vezes que sequer conhecesse Jesus, passando finalmente a praguejar na veemência da sua negação. Em alguma parte da cidade, um galo cantou pela segunda vez, e Jesus "voltou-se e olhou para Pedro". Pedro saiu então, quebrantado, e chorou amargamente. (Mt 26:69-75; Mr 14:66-72; Lu 22:54-62; Jo 18:17, 18; veja GALO, CANTO DO; JURAMENTO.) No entanto, atendeu-se a súplica anterior de Jesus a favor de Pedro, e a fé de Pedro não fraquejou completamente. — Lu 22:31, 32.

Após a morte e a ressurreição de Jesus, as mulheres que foram ao túmulo foram mandadas por um anjo levar uma mensagem "aos discípulos dele e a Pedro". (Mr 16:1-7; Mt 28:1-10) Maria Madalena levou a mensagem a Pedro e João, e estes começaram a correr até o túmulo, sendo Pedro ultrapassado por João. Ao passo que João parou diante do túmulo e só olhou para dentro, Pedro logo entrou, seguido depois por João. (Jo 20:1-8) Algum tempo antes de Jesus aparecer aos discípulos em grupo, ele apareceu a Pedro. Isto, além de Pedro ter sido especificamente mencionado pelo anjo, deve ter assegurado ao arrependido Pedro que sua tripla negação não o cortara para sempre da associação com o Senhor. — Lu 24:34; 1Co 15:5.

Antes de Jesus manifestar-se aos discípulos junto ao mar da Galileia (Tiberíades), o dinâmico Pedro anunciara que ia pescar, e os outros se juntaram a ele. Mais tarde, quando João reconheceu Jesus na praia, Pedro impulsivamente nadou até lá, deixando para os outros trazer o barco, e quando Jesus depois pediu peixe, Pedro o atendeu puxando a rede para a praia. (Jo 21:1-13) Foi nessa ocasião que Jesus perguntou três vezes a Pedro (que negara três vezes seu Senhor) se o amava, dando a Pedro a comissão de 'pastorear as suas ovelhas'. Jesus predisse também a maneira da morte de Pedro, o que induziu Pedro a perguntar, quando viu o apóstolo João: "Senhor, este homem fará o quê?" Mais uma vez Jesus corrigiu o conceito de Pedro, enfatizando a necessidade de 'ser seu seguidor' sem se preocupar com o que outros pudessem fazer. — Jo 21:15-22.

Ministério Posterior. Depois de ter "voltado" da sua queda no laço do medo, causada na maior parte pelo excesso de confiança (veja Pr 29:25), Pedro devia 'fortalecer os seus irmãos', em cumprimento da exortação de Cristo (Lu 22:32), e fazer pastoreio entre as ovelhas Dele. (Jo 21:15-17) Em acordo com isso, encontramos Pedro tendo uma parte destacada na atividade dos discípulos depois da ascensão de Jesus ao céu. Antes de Pentecostes de 33 EC, Pedro levantou a questão da substituição do infiel Judas, apresentando evidência bíblica a favor de tal ação. A assembleia agiu segundo a sua recomendação. (At 1:15-26) Novamente, em Pentecostes, sob a orientação do espírito santo, Pedro agiu como porta-voz dos apóstolos e fez uso da primeira das "chaves" que recebeu de Jesus, abrindo assim o caminho para judeus se tornarem membros do Reino. — At 2:1-41; veja CHAVE.

Seu destaque na primitiva congregação cristã não terminou em Pentecostes. No livro de Atos, ele e João são os únicos apóstolos originais mencionados depois disso, exceto pela breve menção da execução de "Tiago, irmão de João", o outro do grupo dos três apóstolos que haviam usufruído uma associação mais íntima com Jesus. (At 12:2) Pedro parece ter sido especialmente notável pela realização de milagres. (At 3:1-26; 5:12-16; compare isso com Gál 2:8.) Com a ajuda do espírito santo, ele dirigiu-se destemidamente aos governantes judeus que mandaram prender a ele e a João (At 4:1-21), e numa segunda ocasião agiu como porta-voz de todos os apóstolos perante o Sinédrio, declarando firmemente a determinação deles de "obedecer a Deus como governante" antes que aos homens que se opunham à vontade de Deus. (At 5:17-31) Pedro deve ter tido satisfação especialmente grande de poder mostrar como mudou de atitude desde aquela noite em que negou Jesus, também de poder suportar as chibatadas ordenadas pelos governantes. (At 5:40-42) Antes de ser preso pela segunda vez, Pedro fora inspirado a expor a hipocrisia de Ananias e Safira, e de proferir o julgamento de Deus contra eles. — At 5:1-11.

Pouco depois do martírio de Estêvão, após Filipe (o evangelizador) ter ajudado e batizado diversos crentes em Samaria, Pedro e João foram para lá a fim de habilitar esses crentes a receber o espírito santo. Pedro usou ali a segunda 'chave do reino'. Daí, no caminho de retorno a Jerusalém, os dois apóstolos 'declararam as boas novas' a muitas aldeias dos samaritanos. (At 8:5-25) Evidentemente, Pedro saiu numa nova missão, durante a qual, em Lida, curou Eneias, que estivera oito anos paralítico, e ressuscitou a mulher Dorcas, de Jope. (At 9:32-43) Em Jope, Pedro foi orientado para usar a terceira 'chave do reino', viajando para Cesareia a fim de pregar a Cornélio, e a seus parentes e amigos, o que resultou em eles se tornarem os primeiros crentes gentios, incircuncisos, a receber o espírito santo como herdeiros do Reino. Ao retornar a Jerusalém, Pedro teve de enfrentar os que se opunham a esta ação, mas estes assentiram, depois de ele apresentar a evidência de que agira sob a direção do céu. — At 10:1–11:18; compare isso com Mt 16:19.

Talvez tenha sido por volta do mesmo ano (36 EC) que Paulo fez a sua primeira visita a Jerusalém como converso cristão e apóstolo. Ele foi "visitar a Cefas [Pedro]" e passou 15 dias com ele, vendo também Tiago (meio-irmão de Jesus), mas nenhum dos outros apóstolos originais. — Gál 1:18, 19; veja APÓSTOLO (Apostolados Congregacionais).

Segundo a evidência disponível, foi em 44 EC que Herodes Agripa I executou o apóstolo Tiago, e, ao ver que isso agradava aos líderes judeus, prendeu Pedro a seguir. (At 12:1-4) A congregação fez 'orações intensas' a favor de Pedro, e o anjo de Jeová libertou-o da prisão (e provavelmente da morte). Depois de relatar sua soltura milagrosa aos que estavam na casa de João Marcos, Pedro pediu que se relatasse isso "a Tiago e aos irmãos", e então Pedro "viajou para outro lugar". — At 12:5-17; compare isso com Jo 7:1; 11:53, 54.

A próxima vez que ele consta no relato de Atos é na assembleia de "apóstolos e anciãos" realizada em Jerusalém para considerar a questão da circuncisão dos gentios convertidos, provavelmente no ano 49 EC. Depois de considerável disputa, Pedro levantou-se e deu testemunho a respeito dos tratos de Deus com crentes gentios. Que "a multidão inteira ficou calada" atesta o vigor do argumento, e, provavelmente, também o respeito que tinham por ele. Pedro, igual a Paulo e Barnabé, cujo testemunho se seguiu, a bem dizer estava no banco das testemunhas perante a assembleia. (At 15:1-29) É evidentemente com referência a esta ocasião que Paulo fala de Pedro, junto com Tiago e João, como "homens de destaque", "que pareciam ser colunas" na congregação. — Gál 2:1, 2, 6-9.

À base do registro como um todo, é evidente que Pedro, embora certamente tivesse algum destaque e fosse respeitado, não tinha primazia sobre os apóstolos no sentido, ou à base, de gozar duma posição ou cargo designado. Assim, quando a obra de Filipe em Samaria mostrou ser frutífera, o relato diz que os apóstolos, evidentemente atuando como corpo, 'mandaram Pedro e João' em missão para Samaria. (At 8:14) Pedro não continuou permanentemente em Jerusalém, como se sua presença fosse essencial para o devido governo da congregação cristã. (At 8:25; 9:32; 12:17; veja também ANCIÃO; SUPERINTENDENTE.) Ele atuou em Antioquia, na Síria, na mesma época em que Paulo estava ali, e Paulo achou certa vez necessário repreender Pedro (Cefas) "face a face . . . na frente de todos", porque Pedro se envergonhara de comer e de similarmente se associar com cristãos gentios, por causa da presença de certos cristãos judeus que vieram da parte de Tiago, de Jerusalém. — Gál 2:11-14.

Informações adicionais sobre a questão da posição de Pedro na congregação cristã são fornecidas sob ROCHA, ROCHEDO. O conceito de que Pedro estava em Roma e encabeçava a congregação ali tem em apoio apenas uma tradição duvidosa e não se harmoniza bem com as indicações bíblicas. Sobre este ponto, e sobre Pedro morar em Babilônia e esta ser o lugar de onde escreveu suas duas cartas, veja PEDRO, CARTAS DE.

PEDRO, CARTAS DE. Duas cartas inspiradas das Escrituras Gregas Cristãs, escritas pelo apóstolo Pedro, que se identifica como o escritor nas palavras iniciais de cada carta. (1Pe 1:1; 2Pe 1:1; compare isso com 2Pe 3:1.) Evidência interna, adicional, indica inconfundivelmente Pedro como o escritor delas. Ele chama a si mesmo de testemunha ocular da transfiguração de Jesus Cristo, privilégio compartilhado apenas por Pedro, Tiago e João. (2Pe 1:16-18; Mt 17:1-9) E, conforme evidencia João 21:18, 19, somente Pedro poderia ter dito: "Em breve se há de eliminar a minha habitação, assim como também o nosso Senhor Jesus Cristo me indicou." (2Pe 1:14) A diferença de estilo entre as duas cartas pode ser atribuída a que Pedro usou Silvano (Silas) para escrever a primeira carta, mas, pelo visto, não fez isso ao escrever a sua segunda carta. (1Pe 5:12) Ambas eram cartas gerais, evidentemente dirigidas a cristãos judeus e não judeus. A primeira carta é dirigida especificamente aos em Ponto, Galácia, Capadócia, Ásia e Bitínia — regiões da Ásia Menor. — 1Pe 1:1; 2:10; 2Pe 1:1; 3:1; compare isso com At 2:5, 9, 10.

As cartas de Pedro concordam plenamente com outros livros bíblicos em dar destaque à conduta correta e sua recompensa, e também em citá-los como Palavra de autoridade de Deus. Fazem-se citações de Gênesis (18:12; 1Pe 3:6), Êxodo (19:5, 6; 1Pe 2:9), Levítico (11:44; 1Pe 1:16), Salmos (34:12-16; 118:22; 1Pe 3:10-12; 2:7), Provérbios (11:31 [*LXX*]; 26:11; 1Pe 4:18; 2Pe 2:22) e Isaías (8:14; 28:16; 40:6-8; 53:5; 1Pe 2:8; 2:6; 1:24, 25; 2:24). Mostra-se que as profecias bíblicas são produto do espírito de Deus. (2Pe 1:20, 21; compare isso com 2Ti 3:16.) Repete-se a promessa de Deus, de novos céus e uma nova terra. (2Pe 3:13; Is 65:17; 66:22; Re 21:1) Os paralelos entre 2 Pedro (2:4-18; 3:3) e Judas (5-13, 17, 18) evidentemente indicam que o discípulo Judas aceitou a segunda carta de Pedro como inspirada. Digno de nota é também que as cartas do apóstolo Paulo são classificadas por Pedro em conjunto com "o resto das Escrituras". — 2Pe 3:15, 16.

DESTAQUES DE PRIMEIRA PEDRO

Carta que incentiva os cristãos a serem vigilantes e a perseverarem fielmente apesar de provações.

Escrita em Babilônia, pelo apóstolo Pedro, que usou Silvano como secretário, por volta de 62-64 EC.

Os cristãos devem agir de maneira digna da sua maravilhosa esperança.

"Aos escolhidos" deu-se uma esperança viva, uma herança incorruptível no céu. (1:1-5)

Eles têm fé em Jesus Cristo para a salvação da alma — algo em que os profetas da antiguidade e até mesmo os anjos estavam vivamente interessados. (1:8-12)

Por isso, deviam avigorar a mente para atividade; deviam evitar anteriores desejos, deviam ser santos e comportar-se com temor piedoso e amor fraternal. (1:13-25)

Têm de desenvolver um anseio pelo 'leite da palavra', a fim de crescer para a salvação. (2:1-3)

São uma casa espiritual, um sacerdócio santo, edificado sobre o alicerce de Cristo, por isso, têm de oferecer sacrifícios espirituais aceitáveis a Deus. (2:4-8)

Como povo para propriedade especial, divulgam as excelências de seu Deus e se comportam dum modo que o honra. (2:9-12)

O relacionamento com o semelhante deve basear-se em princípios piedosos.

Devem sujeitar-se a governantes humanos; amar os irmãos; temer a Deus. (2:13-17)

Servos domésticos devem estar em sujeição aos seus amos, mesmo quando estes são desarrazoados; Jesus deu um bom exemplo de suportar pacientemente o mal. (2:18-25)

A esposa deve estar sujeita ao marido; se o marido for incrédulo, a boa conduta da esposa talvez o convença. (3:1-6)

O marido deve atribuir honra à esposa "como a um vaso mais fraco". (3:7)

Todos os cristãos devem compartilhar os sentimentos, não retribuindo dano com dano, mas devem buscar a paz. (3:8-12)

Tem-se aproximado o fim de todas as coisas, de modo que os cristãos devem ser ajuizados e vigilantes, visando as orações, devem ter intenso amor uns pelos outros e usar seus dons para honrar a Deus. (4:7-11)

Os anciãos devem estar ansiosos de pastorear o rebanho de Deus; os jovens têm de continuar em sujeição aos homens mais idosos; todos devem mostrar humildade mental. (5:1-5)

Perseverar fielmente em sofrimentos resulta em bênçãos.

Os cristãos podem alegrar-se mesmo em provações penosas, visto que a qualidade da sua fé se tornará manifesta. (1:6, 7)

Não devem sofrer por motivo de transgressão; se sofrerem pela causa da justiça, devem glorificar a Deus e não se envergonhar; é tempo de julgamento. (3:13-17; 4:15-19)

Cristo sofreu e morreu na carne para nos conduzir a Deus; portanto, não vivemos mais segundo desejos carnais — mesmo que pessoas carnais nos ultrajem por sermos diferentes. (3:18–4:6)

Se o cristão perseverar fielmente em provações, ele compartilhará a grande alegria na revelação de Jesus, bem como terá certeza de ter desde já o espírito de Deus. (4:12-14)

Que cada um se humilhe sob a mão poderosa de Deus e lance sua ansiedade sobre Ele; que tome posição contra Satanás, confiante em que o próprio Deus tornará fortes os Seus servos. (5:6-10)

Tempo da Escrita. À base do teor das cartas, parece que foram escritas antes do irrompimento da perseguição movida por Nero em 64 EC. Estar Marcos com Pedro parece situar o tempo da escrita da primeira carta entre 62 e 64 EC. (1Pe 5:13) Anteriormente, durante o primeiro encarceramento de Paulo em Roma (c. 59-61 EC), Marcos estava lá, e quando Paulo foi encarcerado pela segunda vez em Roma (c. 65 EC), este pediu que Timóteo e Marcos viessem a ele. (Col 4:10; 2Ti 4:11) É provável que Pedro escreveu sua segunda carta não muito depois da sua primeira, ou por volta de 64 EC.

Escrita em Babilônia. Segundo o testemunho do próprio Pedro, ele escreveu a sua primeira carta enquanto estava em Babilônia. (1Pe 5:13) É possível que também fosse dali que escreveu a segunda carta. A evidência disponível indica claramente que "Babilônia" se refere à cidade nas margens do Eufrates, não a Roma, conforme alguns têm afirmado. Tendo Pedro sido incumbido de levar 'as boas novas aos circuncisos', era de esperar que servisse num centro de judaísmo, tal como Babilônia. (Gál 2:7-9) Havia uma grande população judaica na antiga cidade de Babilônia e seus arredores. A *Encyclopaedia Judaica* (Enciclopédia Judaica; Jerusalém, 1971, Vol. 15, col. 755), ao tratar da produção do Talmude Babilônico, menciona as "grandes academias de Babilônia", do judaísmo, durante a Era Comum. Visto que Pedro escreveu "aos residentes temporários espalhados por Ponto, Galácia, Capadócia, Ásia e Bitínia [literais]" (1Pe 1:1), segue-se logicamente que o lugar de origem da carta, "Babilônia", era o lugar literal mencionado por este nome. A Bíblia nunca indica que Babilônia se refira especificamente a Roma, nem declara ela que Pedro alguma vez estivesse em Roma.

O primeiro que afirmou que Pedro foi martirizado em Roma foi Dionísio, bispo de Corinto, na última metade do segundo século. Anteriormente, Clemente de Roma, embora mencionasse Paulo e Pedro juntos, fez da pregação de Paulo tanto no L *como* no O uma particularidade distintiva deste apóstolo, dando a entender que Pedro nunca esteve no O. Visto que a feroz perseguição de cristãos pelo governo de Roma (sob Nero) aparentemente ainda não havia começado, não teria havido nenhum motivo para Pedro ocultar a identidade de Roma com o uso de outro nome. Quando Paulo escreveu aos romanos, enviando saudações, por nome, a muitos ali em Roma, ele não mencionou Pedro. Se Pedro fosse ali um superintendente de destaque, esta omissão seria improvável. Também, o nome de Pedro não está incluído entre os que enviaram saudações nas cartas de Paulo escritas em Roma — Efésios, Filipenses, Colossenses, 2 Timóteo, Filêmon e Hebreus.

Primeira Pedro. Os cristãos aos quais o apóstolo Pedro dirigiu a sua primeira carta sofriam severas provações. (1Pe 1:6) Além disso, "o fim de todas as coisas" se tinha aproximado — evidentemente o fim do sistema de coisas judaico, predito por Jesus. (Veja Mr 13:1-4; 1Te 2:14-16; He 9:26.) Por isso, era tempo de eles serem "vigilantes, visando as orações". (1Pe 4:7; compare isso com Mt 26:40-45.) Também precisavam de encorajamento para perseverarem fiéis, exatamente o encorajamento provido pelo apóstolo.

Pedro lembrou repetidas vezes aos concristãos as bênçãos que usufruíam. Por causa da misericórdia de Deus, eles haviam recebido um novo nascimento para uma esperança viva, o que lhes dava motivo para se alegrar. (1Pe 1:3-9) Haviam sido comprados com o precioso sangue de Cristo. (1Pe 1:18, 19) Através do arranjo do batismo, haviam recebido uma boa consciência e continuariam a usufruí-la por viver em harmonia com o que seu batismo em água simbolizava. (1Pe 3:21–4:6) Quais pedras viventes, estavam sendo edificados sobre Cristo Jesus para se tornarem casa ou templo espiritual. Eram "raça escolhida, sacerdócio real, nação santa, povo para propriedade especial". — 1Pe 2:4-10.

Em vista do que Deus e seu Filho fizeram por eles, os cristãos, conforme Pedro mostrou, tinham motivos para suportar sofrimentos e para manter uma conduta excelente. Podiam esperar sofrimentos, pois "até mesmo Cristo morreu uma vez para sempre quanto aos pecados, um justo pelos injustos". (1Pe 3:17, 18) Participar nos sofrimentos de Cristo já em si mesmo era motivo de alegria, visto que resultaria em estarem cheios de alegria na revelação da glória de Cristo. Ser alguém vituperado pelo nome de Cristo constituía evidência de ele ter o espírito de Deus. (1Pe 4:12-14) As próprias provações resultavam numa fé de qualidade provada, necessária para a salvação. (1Pe 1:6-9) Além disso, pela fiel perseverança, continuariam a receber

DESTAQUES DE SEGUNDA PEDRO

Carta que incentiva os cristãos a se esforçarem e a se apegarem à palavra profética; ela contém fortes avisos contra a apostasia.

Foi escrita talvez de Babilônia por volta de 64 EC.

Os cristãos devem esforçar-se e devem confiar na palavra profética.

Deus deu liberalmente todas as coisas referentes à vida e à devoção piedosa; em troca, os cristãos têm de se esforçar a desenvolver fé, virtude, conhecimento, autodomínio, perseverança, devoção piedosa, afeição fraternal e amor — qualidades que os tornarão ativos e frutíferos. (1:1-15)

Os cristãos têm de prestar atenção à palavra profética, divinamente inspirada; quando Pedro viu Jesus transfigurado e ouviu Deus falar no monte, a palavra profética ficou mais assegurada. (1:16-21)

Devem prevenir-se contra falsos instrutores e outros corruptos; o dia de Jeová está chegando.

Falsos instrutores se infiltrarão na congregação, introduzindo seitas destrutivas. (2:1-3)

Jeová certamente julgará esses apóstatas, assim como julgou os anjos desobedientes, o mundo ímpio nos dias de Noé, e as cidades de Sodoma e Gomorra. (2:4-10)

Esses falsos instrutores menosprezam autoridade, maculam o bom nome de cristãos por excessos e imoralidade, engodam os fracos e prometem liberdade quando eles mesmos são escravos da corrupção. (2:10-19)

São piores agora do que quando não sabiam nada de Jesus Cristo. (2:20-22)

Devem acautelar-se nos últimos dias contra os ridicularizadores, que escarnecem da mensagem sobre a prometida presença de Jesus; esses se esquecem de que Deus, que se propôs destruir este sistema de coisas, já destruiu o mundo antediluviano. (3:1-7)

Não se deve confundir a paciência de Deus com vagarosidade — ele é paciente porque deseja que os homens se arrependam; todavia, este sistema de coisas será destruído no dia de Jeová, e será substituído por justos novos céus e nova terra. (3:8-13)

Os cristãos têm de fazer o máximo para ficar "sem mancha nem mácula, e em paz"; assim não serão desencaminhados por falsos instrutores, mas crescerão em benignidade imerecida e em conhecimento de Cristo. (3:14-18)

os cuidados de Deus. Ele os faria firmes e fortes. — 1Pe 5:6-10.

No entanto, conforme Pedro salientou, os cristãos nunca deveriam sofrer por serem violadores da lei. (1Pe 4:15-19) Sua conduta deveria ser exemplar, o que contribuiria para açaimar a conversa ignorante contra eles. (1Pe 2:12, 15, 16) Isto envolvia todos os aspectos da vida do cristão — seu relacionamento com autoridades governamentais, com patrões, com membros da família e com irmãos cristãos. (1Pe 2:13–3:19) Isso exigia o uso correto dos órgãos da fala, manter uma boa consciência (1Pe 3:10-22) e permanecer livre das práticas aviltantes das nações. (1Pe 4:1-3) Dentro da congregação, os anciãos que serviam quais pastores não deviam dominar sobre as ovelhas, mas deviam trabalhar espontaneamente e com anelo. Os homens mais jovens deviam estar em sujeição aos homens mais idosos. (1Pe 5:1-5) Todos os cristãos deviam ser hospitaleiros, procurar edificar-se mutuamente, ter intenso amor uns pelos outros, e cingir-se de humildade mental. — 1Pe 4:7-11; 5:5.

Segunda Pedro. O propósito da segunda carta de Pedro era ajudar os cristãos a se assegurarem da sua chamada e escolha, e para evitarem ser desviados por instrutores falsos e homens ímpios dentro da própria congregação. (2Pe 1:10, 11; 3:14-18) Os cristãos são exortados a ter fé, virtude, conhecimento, autodomínio, perseverança, devoção piedosa, afeição fraternal e amor (2Pe 1:5-11), e são admoestados a prestar atenção à "palavra profética". (2Pe 1:16-21) Citam-se exemplos de execuções passadas dos julgamentos de Jeová contra pessoas ímpias para mostrar que os que abandonam a vereda da justiça não escaparão da ira de Deus. (2Pe 2:1-22) Apesar do que os ridicularizadores possam dizer nos "últimos dias", a vinda do dia de Jeová, dia de execução dos homens ímpios, é tão certo como o que sobreveio ao mundo dos dias de Noé. Também, a promessa de Deus, de novos céus e uma nova terra, é assegurada e deve inspirar esforços diligentes para se ser achado imaculado do ponto de vista de Deus. — 2Pe 3:1-18.

PEITO, SEIO. Os peitos ou seios abrigam as glândulas mamárias; no entanto, frequentemente, o termo peito é usado simplesmente com referência à parte anterior do corpo humano (masculino ou feminino) entre o pescoço e o abdome. Duas palavras hebraicas que denotam o peito humano são *shadh* e *shodh.* (Cân 8:1; Jó 24:9) Palavras gregas para peito são *ma·stós* (Lu 11:27) e *sté·thos.* (Re 15:6) O peito, ou seio, humano é usado nas Escrituras para indicar achego, intimidade e favor (Cân 1:13; Jo 13:25; 21:20); madureza (Cân 8:8, 10; Ez 16:7); beleza (Cân 4:5; 7:3, 7, 8); relações sexuais ("entre os seus seios" [Os 2:2]; 'apertaram peitos', 'premeram seios' [Ez 23:3, 21]); fecundidade (Gên 49:25; Os 9:14); exultação e prosperidade (Is 60:16; 66:11). 'Bater no peito' ou 'arrancar os peitos' indicava extrema humilhação, aflição e pesar. — Is 32:12; Ez 23:34; Lu 18:13; 23:48.

Uma mulher que ouviu Jesus falar exclamou: "Feliz é a madre que te carregou e os peitos em que mamaste!" Visto que o desejo de toda mulher era ter um filho digno, e as mulheres judias desejavam ter o privilégio de ser a mãe dum profeta e especialmente do Messias, é compreensível que esta mulher judia fizesse tal observação. Mas a resposta de Jesus: "Não, antes: Felizes são os que ouvem a palavra de Deus e a guardam!" mostrou que o que valia não era estar achegado a Jesus em sentido carnal; o importante era ter espiritualidade. Este princípio descarta qualquer veneração de Maria como mãe de nosso Senhor. — Lu 11:27, 28.

Em vista da iminência da destruição de Jerusalém, que havia de ser acompanhada pela apavorante matança de seus habitantes, Jesus disse: "Eis que virão dias em que as pessoas dirão: 'Felizes as mulheres estéreis e as madres que não deram à luz, e os peitos que não amamentaram!' " — Lu 23:29; compare isso com Je 16:1-4.

As Escrituras Hebraicas, com o uso de um termo diferente, fazem uma distinção entre o peito humano e o peito animal, que é anatomicamente diferente. Nos sacrifícios de participação em comum feitos pelos israelitas, o peito (hebr.: *hha·zéh*) do animal sacrificial era a parte que cabia ao sacerdote como alimento. — Le 7:29-35; 10:14, 15.

Seio. Esta palavra é usada de modo bem similar ao uso da palavra peito, embora muitas vezes tenha referência à dobra da parte superior da veste, em vez de ao próprio peito. As palavras para seio, em hebraico, eram *hhehq* (1Rs 1:2; também "colo"), *hhó·tsen* (Ne 5:13), e a forma dual de *dadh* (Ez 23:3); em grego, *kól·pos.* (Jo 13:23) Alguém bem querido ou prezado era segurado junto ao seio, ou no regaço (hebr.: *hhehq*), assim como Noemi segurou Obede, o bebê de Rute, reconhecendo-o como herdeiro legal de Elimeleque, falecido marido de Noemi. (Ru 4:16) No costume de recostar-se à mesa nas refeições, aquele que se encontrava na frente do seio de outro estava numa posição de intimidade com ele, geralmente uma posição favorecida. (Jo 13:23) Jesus aproveitou este bem conhecido costume para ilustrar que Lázaro estava na "posição junto ao seio de Abraão", indicando que estava no favor de Deus. (Lu 16:22, 23) O apóstolo João descreveu Jesus como estando "na posição junto ao seio do Pai", como *pessoa*

íntima de Jeová, aquela que podia explicar Deus de modo mais pleno e mais cabal do que qualquer outro. — Jo 1:18; veja SEIO, POSIÇÃO JUNTO AO.

A veste usada pelos israelitas, nos tempos bíblicos, era bastante ampla no peito, de modo que a pessoa podia pôr nas dobras dela as mãos, dinheiro ou outros objetos, e até carregar um bebê ou um cordeirinho. (Êx 4:6, 7; Núm 11:12; 2Sa 12:3) Jeová diz que ele carregará ao colo seus cordeiros, uma ilustração do terno amor e cuidado para com eles. (Is 40:11) A expressão "mulher do [teu, seu] seio", conforme aparece em algumas traduções (*Al; IBB; KJ; RS*), tem um sentido mais claro quando vertida "mulher do teu coração [da tua afeição]" (*BMD*), "tua querida esposa". (*NM*) (De 13:6 [7]; 28:54) Às vezes refere-se a relações sexuais. — Gên 16:5; 2Sa 12:8.

"Pôr mesmo uma recompensa no seu próprio seio" ou 'medir-lhes seu salário no seu próprio seio' são expressões compreensíveis quando se toma em conta que os bolsos das vestes não ficavam na parte inferior delas, assim como hoje. (Is 65:6, 7; Sal 79:12; Je 32:18) De modo similar, as expressões "carregar no seio o vitupério", "juntar fogo no seu seio", 'tomar do peito um suborno' e "o suborno no peito" referem-se ao uso das dobras superiores da vestimenta. — Sal 89:50; Pr 6:27; 17:23; 21:14.

PEITORAL. Bolsa sagrada, bordada, usada pelo sumo sacerdote de Israel sobre o coração sempre que entrava no Santo. O peitoral (hebr.: *hhó·shen*) devia servir de "recordação" e evidentemente era chamado de "peitoral do julgamento" por conter o Urim e o Tumim, por meio dos quais se revelavam os julgamentos de Jeová. — Êx 28:15, 29, 30.

Igual ao éfode, o peitoral era feito dos materiais mais excelentes: ouro, linha azul, lã tingida de roxo, fibras carmíneas e linho fino retorcido. (Êx 28:15) Os mesmos tecidos foram usados na fabricação dos panos de tenda bordados com querubins, a cortina que separava o Santo do Santíssimo, e o reposteiro para a entrada da tenda, tendo sido os materiais de que se necessitava voluntariamente contribuídos pelos israelitas e elaborados na forma final quer diretamente por Bezalel e Ooliabe, quer sob a direção deles. — Êx 26:1, 31, 36; 31:2-6; 35:21-29.

O tecido do peitoral evidentemente tinha um côvado de comprimento e um palmo de largura, de modo que fosse um quadrado ao ser dobrado, formando assim uma bolsa, na qual talvez se colocasse o Urim e o Tumim. A frente do peitoral era adornada com 12 pedras preciosas em engastes de ouro e dispostas em quatro fileiras de três pedras cada uma. Cada pedra tinha gravado nela o nome de uma das tribos de Israel. (Êx 28:15-21, 28; 39:8-14; Le 8:8) As joias em cada fileira talvez fossem dispostas conforme alistadas da direita para a esquerda (como na leitura hebraica). Não se pode declarar com certeza que pedra preciosa correspondia a que tribo. — Veja as pedras preciosas sob os respectivos verbetes.

O peitoral ficava bem preso ao éfode da seguinte maneira: Duas correntinhas trançadas, de ouro puro, ficavam presas a duas argolas de ouro em cada uma das extremidades na parte superior do peitoral. A outra ponta dessas correntinhas era presa a dois engastes de ouro no alto das ombreiras do éfode. Mais duas argolas de ouro eram afixadas em cada extremidade da beirada inferior do peitoral, no lado de dentro, em contato com o éfode. Estas argolas eram presas por meio dum cordel azul às duas argolas de ouro na base das ombreiras do éfode, logo acima do cinto. — Êx 28:22-28; 39:15-21.

PEIXE, PORTÃO DO. Veja PORTA, PORTÃO.

PEIXES. Foi no quinto dia criativo que Deus trouxe à existência estes e outros animais aquáticos. (Gên 1:20-23) Embora o homem só fosse autorizado a usar peixes como alimento após o Dilúvio, desde o começo ele devia ter essas criaturas em sujeição. (Gên 1:28; 9:2, 3) Mas, em vez de exercer o devido domínio sobre os animais, alguns homens se tornaram "inanes" no seu raciocínio e passaram a venerar a criação. (Ro 1:20-23) Por exemplo, o Ea babilônico, deus das águas, era representado como homem cujo corpo era metade peixe; a Atárgatis síria era deusa-peixe; e no Egito, certas espécies de peixes eram encaradas como sagradas e eram até mumificadas. Tal adoração de peixes, naturalmente, era proibida na lei de Deus para Israel. — De 4:15-18.

Era bem apropriado que Jesus Cristo, "o Filho do homem" (Mt 17:22), que havia de ter até mesmo os peixes em sujeição, demonstrasse em duas ocasiões seu poder por encher as redes dos seus apóstolos com uma pesca milagrosa. (Sal 8:4-8; He 2:5-9; Lu 5:4-7; Jo 21:6) Confrontado com o pagamento do imposto para o templo, Jesus também exerceu este seu domínio ao dizer a Pedro: "Vai ao mar, lança o anzol e toma o primeiro peixe apanhado, e, quando lhe abrires a boca, acharás uma moeda de estáter. Leva-a e dá-lha por mim e por ti." — Mt 17:24-27.

Peixes Como Alimento. O peixe, um alimento altamente nutritivo e de fácil digestão, evidentemente era um item importante na alimentação dos egípcios, bem como os hebreus es-

cravizados, porque no ermo, a mistura de gente e os filhos de Israel tinham saudades dos peixes que costumavam comer no Egito. (Núm 11:5) A economia egípcia, portanto, sofreu grandemente quando os peixes do Nilo morreram em resultado de Jeová transformar as águas do Egito em sangue. — Êx 7:20, 21.

Os peixes continuaram a ser um alimento importante depois que os israelitas se estabeleceram na Terra da Promessa. Um dos portões de Jerusalém chamava-se "Portão do Peixe", o que sugere que havia ali, ou por perto, um mercado de peixes. (2Cr 33:14) Num período posterior, conforme mencionado por Neemias, os tírios vendiam peixes em Jerusalém mesmo no sábado. — Ne 13:16.

Os peixes, costumeiramente preparados assados, salgados ou secados, muitas vezes eram comidos com pão. É provável que os peixes usados por Jesus na alimentação milagrosa de 5.000 homens e mais tarde de 4.000 homens, além de mulheres e crianças, haviam sido secados e salgados. (Mt 14:17-21; 15:34-38) Jesus, após a sua ressurreição, comeu peixe assado para provar aos seus apóstolos que não viam um espírito, e em outra ocasião ele preparou um desjejum de pão, e peixes na brasa. — Lu 24:36-43; Jo 21:9-12.

Peixes de Israel. Há uma abundância de peixes nas águas do interior da Palestina, com exceção do Mar Morto. Entre as variedades encontradas ali estão a brema, a carpa, a perca e os incomuns peixes que são incubados na boca, tais como *Chromis simonis*. O macho de *Chromis simonis* recolhe os cerca de 200 ovos na boca, e os peixinhos continuam ali por várias semanas depois da eclosão.

Certas espécies de peixes vivem até mesmo nos mananciais salinos perto do Mar Morto, mas morrem logo quando colocados na água do próprio mar. O motivo disso tem sido atribuído à presença de uma grande porcentagem de cloreto de magnésio no Mar Morto. A rápida corrente do Jordão, especialmente na cheia, arrasta muitos peixes para dentro do Mar Morto, onde os peixes atordoados se tornam alimento de aves de rapina ou onde os peixes mortos são lançados na margem e consumidos por aves necrófagas. Em nítido contraste com isso, o profeta Ezequiel, na visão, viu sair do templo de Jeová um rio que curou as águas do Mar Morto, originando uma próspera indústria de pesca. — Ez 47:1, 8-10.

Puros e Impuros. Embora a sabedoria do Rei Salomão abrangesse o campo da história natural, inclusive o conhecimento a respeito de peixes (1Rs 4:33), não se menciona nas Escrituras nem uma única vez uma espécie específica de peixe. No entanto, a Lei fazia distinção entre animais marinhos puros e impuros. Apenas animais aquáticos de barbatanas e escamas eram cerimonialmente puros como alimento; isto excluía criaturas tais como bagres, enguias, lampreias, arraias, tubarões e crustáceos, muitos dos quais se alimentam de despejos e matérias em decomposição e frequentemente estão contaminados por bactérias que causam febre tifoide e paratifoide. (Le 11:9-12) Os pescadores israelitas, portanto, tinham de separar os peixes excelentes dos impróprios como alimento, um ponto salientado na ilustração da rede de arrasto, apresentada por Jesus. — Mt 13:47, 48.

O Peixe Que Engoliu Jonas. Apesar de o próprio Filho de Deus ter atestado a veracidade do relato sobre Jonas ser engolido por um "enorme peixe", este incidente é frequentemente citado com o objetivo de desacreditar a fidedignidade do registro bíblico. (Mt 12:40) Naturalmente, deve ser lembrado que a Bíblia só diz que "Jeová providenciou um grande peixe para engolir Jonas", sem mencionar o tipo de peixe. (Jon 1:17) Decididamente há criaturas marinhas capazes de engolir um homem, entre elas o tubarão-branco e o cachalote. — Veja *Mammals of the World* (Mamíferos do Mundo), de Walker, revisado por R. Nowak e J. Paradiso, 1983, Vol. II, p. 901; *Australian Zoological Handbook* (Manual de Zoologia da Austrália), Os Peixes da Austrália, de G. P. Whitley, Sydney, 1940, Parte 1 — Os Tubarões, p. 125.

Uso Figurado. Nas Escrituras, homens são às vezes comparados a peixes. O congregante comparou homens a peixes do ponto de vista de serem "enlaçados num tempo calamitoso" iguais a peixes numa rede. (Ec 9:12) Jesus Cristo constituiu seus seguidores em pescadores de homens, e comparou os justos a peixes excelentes e os iníquos a peixes imprestáveis que são lançados fora. — Mr 1:17; Mt 13:47-50; veja CAÇA E PESCA.

PELAÍAS [Jah Agiu Maravilhosamente].

1. Levita que ajudou Esdras em ler e explicar a Lei aos israelitas reunidos na praça pública de Jerusalém. Ele provavelmente é o mesmo levita (a menos que se refira ao representante duma família de levitas com este nome) que atestou o pacto de fidelidade apresentado pouco depois. — Ne 8:1, 5-8; 9:38; 10:1, 9, 10.

2. Um da última geração de descendentes de Davi mencionados nas Escrituras Hebraicas. — 1Cr 3:1, 5, 10, 24.

PELALIAS [Jah Arbitra]. Sacerdote cujo descendente Adaías estava entre os que serviam no santuário depois do retorno do exílio babilônico. — Ne 11:10, 12.

PELATIAS [Jeová Proveu Escape (Fuga)].

1. Um de quatro maiorais simeonitas que conduziram 500 homens contra o monte Seir e golpearam os remanescentes dos amalequitas, provavelmente durante o reinado de Ezequias. — 1Cr 4:41-43.

2. Filho de Benaia; príncipe de Israel observado em visão por Ezequiel. Pelatias junto com Jaazanias 'maquinaram o que é prejudicial e deram mau conselho' contra Jerusalém. Ezequiel foi inspirado a profetizar contra o povo de Israel, após o que Pelatias faleceu. — Ez 11:1-13.

3. Descendente distante de Davi e neto de Zorobabel. (1Cr 3:19-21) Possivelmente trata-se do N.º 4.

4. Cabeça familiar representado nas assinaturas do pacto prometendo não tomar esposas estrangeiras. — Ne 9:38; 10:1, 14, 22; veja o N.º 3.

PELE. Revestimento externo do corpo humano ou animal. A pele é classificada como órgão do corpo, e deveras desempenha muitas funções para o bem-estar do corpo, inclusive proteção, regulagem da temperatura do corpo e a eliminação de certos resíduos.

A Bíblia menciona doenças da pele (Le 13:1-46; 21:20; De 28:27) e certas deteriorações causadas na pele por doenças e inanição. — Jó 7:5; 30:30; La 4:8; 5:10.

Segundo a Lei, a pele de animais usados para certas ofertas pelo pecado tinha de ser queimada fora do acampamento de Israel, ou fora dos portões de Jerusalém. (Êx 29:14; Le 4:11, 12; 8:17; 9:11; 16:27; He 13:11) O sacerdote recebia a pele do animal apresentado por um israelita como oferta queimada. — Le 7:8.

Jeová providenciou vestes de pele para Adão e Eva, a fim de cobrirem sua nudez depois de terem pecado. (Gên 3:21) Peles não curtidas eram usadas como veste por alguns, notavelmente alguns dos profetas (2Rs 1:8), inclusive alguns falsos profetas. (Za 13:4) Peles de animais serviam também para sandálias (Ez 16:3, 10); para fazer sacolas (1Sa 17:40) e odres para água, leite e vinho (Gên 21:14; Jos 9:13; Jz 4:19; Mt 9:17); para membrana de tambores; e possivelmente como base ressonante do *né·vel* ou "instrumento de cordas". (Is 5:12) Usaram-se peles como cobertura para o tabernáculo. — Êx 25:2, 5; 26:14; 35:7, 23; 36:19.

Peles de ovelhas, cabras ou bezerros também eram empregadas como material de escrita. — Veja PERGAMINHO.

Uso Figurado. Satanás disse a Jeová a respeito de Jó: "Pele por pele, e tudo o que o homem tem dará pela sua alma." (Jó 2:4) O Diabo questionou assim a integridade do homem, alegando que Jó amaldiçoaria Deus, se seu próprio bem-estar físico fosse prejudicado.

O próprio Jó disse: "Eu escapo com a pele dos meus dentes." (Jó 19:20) Outras versões do texto acima foram propostas por tradutores, mas estas exigiriam reajustes no texto hebraico. Não parece haver necessidade de se esforçar a explicar a declaração de Jó à luz de descobrimentos feitos por cientistas em tempos recentes com a ajuda de microscópios. Parece que Jó simplesmente dizia que havia escapado com nada ou quase nada. Ele havia escapado com a pele dos dentes, isto é, com a "pele" daquilo que pelo visto não tem pele.

PELE DE FOCA. Não há certeza do tipo específico de pele a que se refere *tá·hhash;* esta palavra hebraica é usada para descrever a cobertura externa do tabernáculo, bem como o envoltório da mobília e dos utensílios do santuário para transporte. *Tá·hhash* ou *tehha·shím* (plural) usualmente aparece ao lado de *'ohr* ou *'oh·róhth* (pele, peles). (Êx 25:5; 26:14; 35:7, 23; 36:19; 39:34; Núm 4:6-14, 25; Ez 16:10) Os tradutores da *Septuaginta* grega parecem ter entendido que a palavra hebraica não denotava um animal, mas a cor azul. (Veja Núm 4:14, n.) Todavia, a opinião quase que unânime dos comentadores judeus é que *tá·hhash* se refere a um animal. Esta opinião foi também endossada pelo lexicógrafo do hebraico Gesenius, o qual considerou a versão da *Septuaginta* como simples conjectura, uma tradução sem apoio da etimologia, nem de línguas aparentadas. Ele entendia que *tá·hhash* se referia ou à foca ou ao texugo, baseando suas conclusões no contexto, na autoridade dos talmudistas, na comparação da palavra hebraica com palavras similares em outras línguas, e na etimologia hebraica.

Tradutores da Bíblia verteram *'ohr* (*'oh·róhth*) *tá·hhash* (*tehha·shím*) como "peles de texugo(s)" (*Al; PIB; Tr*), "peles de golfinho(s) [ou: "de delfim"]" (*BV; CBC; IBB; LEB*), "peles de focas" (*AS; NM*), "peles de animais marinhos" (*ALA; VB*), "couro fino" (*BJ; BMD; MC*), "peles finas" (*BLH*), "peles tinta de roxo" (*So*), e "couro *tahash*" (*NM*, Êx 25:5, n, mas no texto propriamente dito é "peles de focas"). A tradução "peles de texugo(s)" em geral não é favorecida pelos peritos, visto que se acha improvável que os israelitas tivessem conseguido suficientes peles de texugo, quer no Egito, quer no ermo, para cobrir o tabernáculo. Há também peritos que não acham correto nem "peles de texugo(s)", nem "peles de focas" nem "peles de golfinho(s) [ou: "de delfim"]", visto que texugos, focas, golfinhos ou delfins, dugongues e outras criaturas similares evidentemente eram impuros como ali-

mento. (Le 11:12, 27) Por isso, acham difícil de conceber que a pele de um animal "impuro" tivesse sido usada para algo tão sagrado como a construção do tabernáculo e como cobertura de proteção para a mobília e os utensílios do santuário. Os que adotam tal conceito sugerem que *tá·hhash* talvez denote a pele dum animal limpo, possivelmente de um tipo de antílope, de ovelha ou de cabra.

Aproveitável, Embora a Foca Fosse Classificada Como Impura. Serem as focas evidentemente impuras como alimento não necessariamente impedia que se usasse sua pele como cobertura para o tabernáculo. Por exemplo, embora o leão e a águia fossem 'impuros' (Le 11:13, 27), os querubins celestiais observados por Ezequiel em visão foram representados com quatro faces, inclusive a de leão e a de águia. (Ez 1:5, 10; 10:14) Também, os carrocins de cobre que Salomão fez para uso no templo eram adornados com representações de leões, e isto, sem dúvida, segundo os planos dados a Davi por inspiração divina. (1Rs 7:27-29; 1Cr 28:11-19) Os israelitas usavam animais "impuros", tais como jumentos, como cavalgaduras, predizendo-se até mesmo que o Messias entraria em Jerusalém montado num jumento. (Za 9:9; Mt 21:4, 5) Embora João, o Batizador, tivesse uma comissão muito sagrada, a de ir "de antemão na frente de Jeová para aprontar os seus caminhos", ele usava vestes feitas dos pelos de um animal "impuro". (Lu 1:76; Mt 3:4; Le 11:4) Tudo isso tende a indicar que a distinção entre o puro e o impuro simplesmente se referia à alimentação, embora às vezes fosse também usada com referência a sacrifícios, e não exigisse que os israelitas considerassem animais "impuros" em geral com abominação. (Le 11:46, 47) Também estes, iguais aos animais "puros", foram criados por Deus e, portanto, em si mesmos eram bons, não repugnantes. — Gên 1:21, 25.

Como os Israelitas os Podiam Obter. Se a palavra *tá·hhash,* da Bíblia, deveras indicar um tipo de foca, então talvez surja a pergunta de como era possível que os israelitas obtivessem peles de foca. Embora as focas, em geral, sejam associadas com regiões árticas e antárticas, algumas focas preferem um clima mais quente. Atualmente, algumas focas-monges ainda habitam parte do mar Mediterrâneo, bem como outras águas quentes. No decorrer dos séculos, o homem tem reduzido em muito o número de focas, e, nos tempos bíblicos, esses animais talvez fossem abundantes no Mediterrâneo e no Mar Vermelho. Ainda em 1832, a edição em inglês do *Dicionário da Bíblia Sagrada,* de Calmet (p. 139), observou: "Encontram-se focas em muitas das ilhotas do Mar Vermelho, em volta da península do Sinai." — Veja também *The Tabernacle's Typical Teaching* (O Ensino Típico do Tabernáculo), de A. J. Pollock, Londres, p. 47.

Os antigos egípcios empenhavam-se em comércio no Mar Vermelho, e, naturalmente, recebiam mercadorias de muitas das regiões mediterrâneas. Portanto, os egípcios tinham acesso a peles de foca. Assim, quando os israelitas saíram do Egito, podem ter levado consigo as peles de foca que já possuíam, junto com outras obtidas quando os egípcios lhes entregaram uma abundância de coisas valiosas. — Êx 12:35, 36.

PELEGUE [Divisão]. Filho de Éber e pai de Reú, da linhagem de Sem a Abraão, e, portanto, primitivo antepassado de Jesus. Pelegue viveu 239 anos (2269-2030 AEC) e fundou uma das 70 famílias pós-diluvianas. — Gên 11:16-19; 1Cr 1:24-27; Lu 3:35.

Pelegue foi chamado assim porque "nos seus dias foi dividida a terra". (Gên 10:25; 1Cr 1:19) O texto destas passagens não diz que esta notável divisão tenha ocorrido por ocasião do nascimento de Pelegue cem anos depois do Dilúvio, mas simplesmente "nos seus dias". Se o nome lhe foi dado ao nascer, então provavelmente era profético da dispersão ocorrida por causa da confusão das línguas na Torre de Babel. — Gên 11:1-9; veja o nome de Noé (que provavelmente significa "Descanso; Consolo"), que também mostrou ser profético, Gên 5:29.

PELETE, I [Prover Escape (Fuga)].

1. Filho de Jadai, alistado na divisão calebita da genealogia de Judá. — 1Cr 2:47.

2. Um dos poderosos benjamitas ambidestros que se juntaram a Davi em Ziclague; filho de Asmavete. — 1Cr 12:1-3.

PELETE, II.

1. Rubenita cujo filho Om se juntou a Datã, Abirão e Corá na rebelião deles. — Núm 16:1.

2. Descendente de Judá através de Jerameel. — 1Cr 2:33.

PELETITAS. Lutadores leais a favor do Rei Davi; são sempre mencionados junto com os queretitas. Quando Davi fugiu de Jerusalém por causa da rebelião de Absalão (apoiada por uma grande parte do exército), os peletitas acompanharam Davi atravessando o Cédron. (2Sa 15:18, 23) Ajudaram também a sufocar a rebelião de Seba (2Sa 20:7) e mais tarde apoiaram a escolha feita por Davi, de ter Salomão como seu sucessor, em vez de tomar o lado de Adonias, assim como Joabe fez. (1Rs 1:38, 44) Os queretitas e os peletitas não faziam parte do exército regular, mas eram uma divisão separada a serviço do Rei Davi,

porque Joabe é chamado de chefe do exército, mas Benaia, em separado, estava sobre os queretitas e os peletitas. (2Sa 8:18; 20:23; 1Cr 18:17) Visto que os peletitas não foram mencionados nem antes, nem depois do reinado de Davi, pode-se concluir que eram seus servos pessoais, em vez de um grupo permanente que servisse num cargo real. — Compare 2Sa 8:18 e 23:22, 23.

A falta de qualquer identificação positiva dos peletitas tem dado margem a numerosas sugestões, entre as quais há duas escolas principais de pensamento: (1) A grande similaridade no hebraico entre os dois nomes, peletitas e filisteus (פלתי [peletita] com apenas uma letra adicional dando פלשתי [filisteu]) constitui a base para se dizer que eles eram da mesma procedência, ou talvez que os peletitas eram um ramo dos filisteus. Alguns objetam a esta sugestão, de que os filisteus constituíam a guarda pessoal de Davi, mas esta possibilidade não deve ser totalmente desconsiderada. (2) Por outro lado, os nomes queretitas e peletitas talvez fossem termos que indicavam deveres ou categorias de serviço realizados pela guarda pessoal de Davi, os queretitas servindo de executores, e os peletitas, de batedores. Tal divisão de batedores é mencionada durante os reinados de Saul e de reis posteriores. (1Sa 22:17; 2Rs 11:4; 2Cr 30:6) No entanto, este segundo ponto de vista é menos aceito do que o primeiro.

PELICANO [hebr.: *qa·'áth*]. Os tradutores da *Septuaginta* grega e da *Vulgata* latina identificavam a palavra hebraica *qa·'áth* com o "pelicano". Este é alistado na Lei mosaica entre as aves designadas como 'impuras'. — Le 11:13, 18; De 14:11, 12, 17.

O pelicano é uma das maiores aves voadoras, atingindo um comprimento de mais de 1,5 m, com uma envergadura majestosa das asas de 2,5 m, ou mais. O bico amarelado é comprido e curvo, e a grande bolsa elástica abaixo dele quase não é notada quando vazia. Bamboleante em terra, os pelicanos são voadores fortes, graciosos, e são conhecidos como tendo ninhos até 100 km distantes dos seus lugares de pesca. São excelentes pescadores, e seus pés palmados habilitam-nos a manobrar rapidamente na água.

Quando o pelicano está saciado de alimento, frequentemente voa para um lugar solitário onde assume uma postura melancólica, com a cabeça abaixada nos ombros, ficando tão imóvel, que à distância poderia ser confundido com uma pedra branca. A ave assume esta postura durante horas por vez, o que se ajusta à inatividade melancólica mencionada pelo salmista quando este ilustra a plangência de seu pesar ao escrever: "Pareço-me deveras ao pelicano do ermo." (Sal 102:6) O "ermo", aqui, não necessariamente se refere a um deserto, mas simplesmente a uma área longe de habitações humanas, talvez a um pântano. Durante certas épocas, os pântanos na parte N do vale do Jordão ainda são o lar de pelicanos. Três variedades de pelicanos são encontrados em Israel. O mais comum é o pelicano-branco oriental (*Pelecanus onocrotalus*); o pelicano-dálmata (*Pelecanus crispus*) e o pelicano-cinzento (*Pelecanus rufescens*) são menos vistos.

O pelicano mostra uma nítida preferência por lugares desolados, onde não é perturbado pelo homem. Aninha ali e cria seus filhotes, e volta para lá após a pesca. Esta ave, por gostar de lugares solitários e desolados, é usada na Bíblia como símbolo de total desolação. Para simbolizar a vindoura desolação de Edom, Isaías predisse que o pelicano tomaria posse daquela terra. (Is 34:11) Sofonias profetizou que os pelicanos morariam entre os capitéis de Nínive, indicando a total ruína e a ausência de gente. — Sof 2:13, 14.

PELO. Veja CABELO.

PELONITA. Termo usado referente a Helez e Aijá, dois dos principais guerreiros de Davi. (1Cr 11:26, 27, 36; 27:10) Helez é chamado de "o paltita" no registro paralelo em 2 Samuel 23:26, e alguns lexicógrafos acham que esta é a forma preferível de classificá-lo. O nome Aijá (1Cr 11:36) não ocorre, pelo menos nesta forma, na lista correspondente em 2 Samuel 23:24-39.

PELOURINHO. Instrumento para prender o pescoço e os braços; usado para punir transgressores por expô-los à zombaria pública. Em Jeremias 29:26, "pelourinho" traduz a palavra hebraica *tsi·nóq*.

O falso profeta Semaías, de lá do exílio em Babilônia, escreveu aos sacerdotes em Jerusalém, instando com eles para que repreendessem Jeremias e o pusessem ao pelourinho.

PENA. Implemento para escrever com tinta ou com um líquido similar. Quando os antigos escreviam em argila, cera ou metal macio, usavam um estilo (veja ESTILO), mas escreviam também em pergaminho ou papiro com pena e tinta. (3Jo 13; 2Jo 12) A palavra grega traduzida "pena" (*ká·la·mos*) refere-se a um caule (cálamo) ou a um caniço, e pode literalmente ser traduzida "caniço de escrita". Entre os antigos egípcios, a pena de caniço era fabricada com uma cabeça chata em forma de cinzel, talhada ou fendida para servir de pincel. Os caniços talvez tenham sido secados e endurecidos por serem deixados vários meses sob montes de estrume, assim como tem sido a prática em anos

recentes. Os gregos e os romanos usavam penas de caniço pontudas e fendidas assim como se fazia posteriormente com as penas de ave e mesmo em tempos recentes com a ponta da caneta-tinteiro.

PENA, TER. Sentimento terno para com outros em sofrimento ou necessidade, ou para com tudo o que possa ter sido tratado de maneira dura. O substantivo no plural, *ra·hhamím,* denota "pena", "misericórdias" ou "emoções íntimas". (Gên 43:14, 30; 1Cr 21:13; Sal 40:11; veja MISERICÓRDIA.) Em grego, o verbo *splag·khní·zo·mai* significa "ser tomado de pena ou compaixão", "ter ou sentir pena". Este termo deriva do substantivo *splág·khna,* que significa literalmente "intestinos". (At 1:18) Visto que fortes emoções podem afetar a região abdominal do corpo, o substantivo grego *splág·khna* é frequentemente usado para denotar "ternas afeições", ou "ternas compaixões". — Veja AFEIÇÃO.

Jeová Deus deu o exemplo em ter pena dos aflitos, e ele pode induzir homens a mostrar este sentimento amoroso. É por isso que o Rei Salomão podia apropriadamente orar pedindo que Jeová fizesse dos israelitas objeto de dó ou misericórdia diante dos seus captores se se tornassem cativos deles por motivo de infidelidade. (1Rs 8:50) Sobre a resposta a esta solicitação feita em oração, o salmista inspirado escreveu: "Concedia-lhes ser objetos de misericórdia perante todos os que os mantinham cativos." (Sal 106:46) Assim, com o tempo, Jeová restabeleceu um restante arrependido na terra deles. (Je 33:26; Esd 1:1-4) E em harmonia com a vontade de Jeová, o Rei Artaxerxes concedeu a Neemias permissão para reconstruir a cidade de Jerusalém. — Ne 1:11–2:6.

Jesus Cristo refletiu perfeitamente a personalidade de seu Pai em demonstrar ter pena. 'Tinha pena' das multidões, mesmo quando interrompiam sua privacidade, "porque andavam esfoladas e empurradas dum lado para outro como ovelhas sem pastor". (Mt 9:36; Mr 6:34) Observar pessoas que estavam de luto, ou que tinham lepra ou que estavam cegas, deixava Jesus penalizado, de modo que lhes dava alívio milagroso. (Mt 14:14; 20:30-34; Mr 1:40, 41; Lu 7:12, 13) E foi por ter pena das pessoas que já estavam com ele por três dias sem comer que o Filho de Deus forneceu-lhes milagrosamente alimento. — Mt 15:32-38; Mr 8:2-9.

Os discípulos de Jesus Cristo podem imitar o exemplo dele e de seu Pai por reagir prontamente e de bom grado em dar ajuda aos aflitos, e em acolher todos os que sinceramente se arrependem de pecados e retornam de todo o coração a Jeová. (Mt 18:21-35; Lu 10:30-37; 15:11-32) Podem assim ter certeza da contínua misericórdia do Todo-Poderoso para com eles. — Mt 5:7.

PENDURAR. Sob a lei dada por Jeová a Israel, certos criminosos podiam ser pendurados numa estaca após serem mortos, como 'amaldiçoados por Deus', expostos em público como exemplo de aviso. O morto pendurado assim devia ser tirado dali e enterrado antes do cair da noite; deixá-lo na estaca toda a noite aviltaria o solo dado por Deus aos israelitas. (De 21:22, 23) Israel seguia esta regra mesmo que o executado não fosse israelita. — Jos 8:29; 10:26, 27.

Os dois filhos e cinco netos de Saul, que Davi entregou aos gibeonitas para serem executados não foram sepultados antes do anoitecer. Foram deixados expostos desde o início da sega da cevada (março-abril) até a chegada das chuvas, evidentemente depois de terminada a época da sega. O motivo de se permitir aos gibeonitas seguir neste caso um proceder diferente parece ter sido por o Rei Saul ter cometido um pecado nacional, matando alguns dos gibeonitas, e violando assim o pacto feito com eles por Josué, séculos antes. (Jos 9:15) Deus fizera aquela terra sofrer uma fome de três anos como evidência da sua ira. Portanto, os cadáveres dos pendurados foram deixados expostos até que Jeová indicou que sua ira já ficara apaziguada no fim do período de estio, causando um aguaceiro. Davi mandou então que os ossos dos homens fossem enterrados, após o que "Deus se deixou suplicar a favor da terra". — 2Sa 21:1-14.

A narrativa do livro de Ester relata que diversas pessoas foram penduradas. A mesma palavra hebraica (*ta·láh,* que significa "pendurar") é usada em cada caso. Declara-se especificamente que os dez filhos de Hamã foram mortos por judeus, e depois pendurados no dia seguinte. (Est 9:7-10, 13, 14) Os outros que foram pendurados evidentemente foram tratados do mesmo modo, expondo-se seus cadáveres alto perante o público, porque seus crimes eram delitos contra o rei. (Est 2:21-23; 7:9, 10) A mesma palavra hebraica é usada referente a ser pendurado o chefe dos padeiros de Faraó. — Gên 40:22; 41:13.

As nações ao redor de Israel, em geral, eram mais cruéis do que os israelitas nos seus métodos de punir e de vituperar os executados. Quando os exércitos de Babilônia capturaram Jerusalém, infligiram cruéis punições aos nobres, pendurando alguns dos príncipes "só pela sua mão". — La 5:12.

Jesus Cristo foi pendurado vivo, pregado numa estaca, à ordem do governo romano na Palestina. (Jo 20:25, 27) O apóstolo Paulo explica que o modo de Jesus morrer era extremamente importante para os judeus, porque "Cristo nos livrou da maldição da Lei por meio duma compra, por se tornar maldição em nosso lugar, porque está escrito:

'Maldito é todo aquele pendurado num madeiro.' " — Gál 3:13; veja PREGAR EM ESTACA.

Em dois casos de suicídio registrados na Bíblia, recorreu-se ao estrangulamento por enforcamento. Aitofel, traiçoeiro conselheiro de Davi, estrangulou-se ("enforcou-se", *LXX*). (2Sa 17:23) A ação de Aitofel foi profética daquela de um dos apóstolos de Jesus, Judas Iscariotes, que se mostrou traidor. (Sal 41:9; Jo 13:18) Também Judas enforcou-se. (Mt 27:5) Parece que a corda, ou talvez o galho da árvore em que Judas se enforcou, rompeu-se ou quebrou-se, e ele, "jogando-se de cabeça para baixo, rebentou ruidosamente pelo meio e se derramaram todos os seus intestinos". — At 1:18.

PENHOR. Objeto de propriedade pessoal, tal como um anel ou uma vestimenta, entregue pelo devedor ao credor como garantia do futuro pagamento do empréstimo. Os regulamentos da Lei mosaica a respeito de penhores protegiam os interesses dos empobrecidos e indefesos membros da nação. Esses regulamentos mostravam que Deus reconhecia as dificuldades dos pobres e das viúvas. Os dois verbos hebraicos *hha·vál e 'a·vát,* e seus substantivos aparentados, relacionam-se com o penhor.

Quando um pobre entregava seu manto em penhor, ou como garantia dum empréstimo, o credor não devia guardá-lo durante a noite. (Êx 22:26, 27; De 24:12, 13) Era provável que o pobre usasse seu manto como cobertura à noite; se fosse privado dele, poderia passar frio. Quem não acatasse esta lei seria marcado como ganancioso e impiedoso. (Jó 22:6; 24:9) Todavia, durante a apostasia de Israel, alguns não somente se apoderavam das vestes dos pobres como penhor, mas as usavam nas suas festas idólatras. — Am 2:8.

Não restituir "a coisa tomada em penhor" foi alistado em Ezequiel 18:10-13 ao lado de roubo e de derramamento de sangue como coisas que juntas provavam que alguém era pecador impenitente, merecedor da morte. Por outro lado, o iníquo que abandonasse seus pecados, entre outras coisas, por restituir "a própria coisa penhorada", 'positivamente continuaria vivendo'. (Ez 33:14-16) Era também proibido tomar em penhor um moinho manual ou sua mó superior, porque o pão costumava ser assado diariamente, e tomar os implementos necessários para moer o cereal significaria apoderar-se duma "alma", ou vida. — De 24:6.

Especialmente as viúvas eram protegidas, visto que muitas vezes não tinham ninguém para defendê-las ou ajudá-las. A Lei proibia totalmente tomar como penhor a roupa duma viúva. — De 24:17; veja Jó 24:3.

Tampouco se podia entrar na casa de um homem para tirar dele um penhor. O devedor tinha de levar o penhor para fora ao credor. (De 24:10, 11) Assim se mantinha a inviolabilidade do lar do homem, e ele podia manter o amor-próprio, o que dificilmente se daria se o seu credor se sentisse à vontade para entrar na casa dele sem ser convidado. Deste modo, além de compaixão e generosidade (De 15:8), as leis a respeito de penhores incentivavam o respeito pela pessoa e pelos direitos dos outros.

Uso Ilustrativo. Deuteronômio 15:6 especificava como sinal da bênção de Deus que os judeus teriam meios suficientes para 'emprestar sob caução a muitas nações'.

Quando alguém 'desprezava a palavra' por não restituir o empréstimo, ele perdia aquilo que tinha dado em penhor; do mesmo modo, a pessoa sofreria perda se deixasse de obedecer aos mandamentos de Deus. — Pr 13:13.

Nas Escrituras Hebraicas dá-se repetidas vezes o conselho de não se prestar fiança por um estranho, prometendo pagar a dívida da pessoa se ela deixasse de fazer isso. (Pr 11:15; 22:26, 27; veja FIANÇA.) Assim, Provérbios 20:16 fala de se 'tomar a veste' de quem presta fiança por um estranho. Isto está em contraste direto com a consideração compassiva a ser demonstrada para com o pobre que se vê obrigado a se tornar devedor por causa do seu próprio infortúnio. Quem presta fiança por um estranho não é apenas desafortunado, mas é estúpido; o provérbio evidentemente diz que se deixe que 'ele sofra as consequências'. A última parte do versículo fala de 'tomar um penhor' "no caso duma mulher estrangeira". O homem que entrasse num relacionamento com tal mulher poderia ficar empobrecido (veja Pr 5:3, 8-10), de modo que talvez tivesse de penhorar seus bens remanescentes como fiança para as suas dívidas. O provérbio parece dizer que não merece que se tenha dó dele, visto que agiu contrário a todos os bons conselhos ao ter tratos com a "mulher estrangeira".

PENIEL. Lugar perto do vau do Jaboque, onde Jacó se engalfinhou com um anjo; chamou assim o lugar de Peniel, porque ali 'tinha visto a Deus face a face'. (Gên 32:22-31) O mesmo que Penuel. — Veja PENUEL.

PENINA [Coral]. Esposa de Elcana. Penina deu à luz muitos filhos, em contraste com Ana, a outra esposa de Elcana. Não obstante, Penina era menos amada do que Ana, e por isso zombava da esterilidade de Ana, especialmente por ocasião das visitas anuais da família ao tabernáculo. — 1Sa 1:1-8.

PENTATEUCO. Esta forma aportuguesada da palavra grega (que significa "cinco rolos" ou "volume quíntuplo") refere-se aos primeiros cinco livros da Bíblia: Gênesis, Êxodo, Levítico, Números e Deuteronômio.

Conteúdo. O Pentateuco é um segmento muito importante da Palavra escrita de Deus, fornecendo uma base sólida em que se firma grande parte do que segue. Seu primeiro livro, Gênesis, fornece-nos o relato inspirado da criação e também acompanha a história do homem desde o Éden, através de grande parte da era patriarcal, até a morte de José (desde "no princípio" até 1657 AEC). O segundo livro, Êxodo, começa com a morte de José e fala sobre o nascimento de Moisés durante a época de escravidão, sobre a libertação do povo de Deus da servidão egípcia e sobre a inauguração do pacto da Lei em Sinai; inclui pormenores da construção da estrutura central de adoração, a saber, o tabernáculo, no ermo (eventos históricos desde 1657 até 1512 AEC). Levítico, o terceiro livro, que abrange apenas o período de cerca de um mês (1512 AEC), fornece inestimáveis informações sobre o sacerdócio levítico, sua ordenação e seus deveres, bem como sobre leis e regulamentos que governavam o apoio obrigatório dado pela congregação à adoração de Jeová. O quarto livro, Números, conforme seu nome dá a entender, fala sobre os censos feitos, perto do começo e no fim da peregrinação pelo ermo. Fornece-nos também muitos pormenores sobre a peregrinação de 40 anos (até 1473 AEC) e inclui muitas leis englobadas na estrutura do pacto nacional. O último livro, Deuteronômio, abrange cerca de dois meses (1473 AEC); explica partes do pacto da Lei e fornece muitos regulamentos necessários para a nova geração de israelitas em posição nas planícies de Moabe, pronta para invadir e ocupar a Terra da Promessa. Os últimos capítulos falam da designação de Josué como líder e da morte de Moisés.

Escritor. Não há nem um único texto que diga que Moisés escreveu o inteiro Pentateuco, mas espalhadas em toda a matéria há declarações explícitas que servem à mesma finalidade. (Êx 17:14; 24:4; 34:27; Núm 33:2; De 31:9, 19, 22, 24-26) Há também muitas seções em que as palavras são atribuídas diretamente a Moisés, começando com a sua primeira conversa registrada (Êx 2:13, 14), até a sua bênção final dada ao povo (De 33:1-29), e incluindo alguns dos seus prolongados discursos (De 1:1; 5:1; 27:1; 29:2; 31:3) e notáveis cânticos. (Êx 15:1-19; De 31:30–32:43) Os versículos iniciais de 20 dos 27 capítulos de Levítico nos dizem que o que segue são as palavras faladas por Jeová a Moisés, para que este, por sua vez, informasse o povo. O mesmo se dá em mais de 50 casos no livro de Números. Portanto, com exceção dos versículos finais de Deuteronômio, a evidência interna do próprio Pentateuco mostra que Moisés foi o escritor.

Muitas outras passagens na Bíblia atestam que o Pentateuco procedia das mãos de Moisés. (Jos 1:7; Jz 3:4; 2Rs 18:6; Mal 4:4) Homens tais como Davi (1Rs 2:1-3), Daniel (9:11), Esdras (6:18), Neemias (8:1), Jesus (Mr 12:26; Lu 16:29; Jo 7:19), Lucas (24:27) e João (1:17) referem-se a esta obra como a de Moisés. De forma mais pertinente, Jesus reconheceu que Moisés foi o *escritor* (Mr 10:3-5; Jo 5:46, 47), assim como também reconheceram os saduceus. — Mr 12:18, 19.

PENTECOSTES. Nome usado nas Escrituras Gregas Cristãs para indicar a Festividade da Colheita (Êx 23:16) ou Festividade das Semanas (Êx 34:22), também chamada de "dia dos primeiros frutos maduros". (Núm 28:26) As instruções a respeito desta festividade se encontram em Levítico 23:15-21; Números 28:26-31; Deuteronômio 16:9-12. Devia ser celebrada no 50.º dia (Pentecostes significa "Quinquagésimo [Dia]") contado a partir do 16 de nisã, dia em que se oferecia o molho de cevada. (Le 23:15, 16) No calendário judaico, cai em 6 de sivã. Ocorria depois da colheita da cevada e no começo da colheita do trigo, que amadurecia depois da cevada. — Êx 9:31, 32.

Não se permitia aos israelitas iniciar a colheita antes de apresentar as primícias da cevada a Jeová no dia 16 de nisã. Portanto, as instruções de Deuteronômio 16:9, 10 são: "Principiarás a contar sete semanas desde que primeiro se mete a foice nos cereais em pé. Então tens de celebrar a festividade das semanas para Jeová, teu Deus." Exigia-se que todo varão comparecesse, e declara-se também com relação a esta festividade: "Tens de alegrar-te perante Jeová, teu Deus, tu e teu filho, e tua filha, e teu escravo, e tua escrava, e o levita que está dentro dos teus portões, e o residente forasteiro, e o menino órfão de pai, e a viúva, que estão no teu meio, no lugar que Jeová, teu Deus, escolher para ali fazer residir seu nome." (De 16:11) A Páscoa era uma observância íntima da família. A Festividade da Colheita, ou Pentecostes, requeria uma generosidade mais aberta e hospitaleira, parecendo-se neste respeito à Festividade das Barracas.

As primícias da colheita do trigo deviam ser tratadas de modo diferente das da cevada. Dois décimos de um efa de flor de farinha de trigo (4,4 l), levedados, deviam ser cozidos como dois pães. Deviam ser "dos vossos lugares de morada", o que significava que deviam ser pães iguais aos feitos para consumo diário da família e não

expressamente para fins sagrados. (Le 23:17) Isto era acompanhado por ofertas queimadas e uma oferta pelo pecado, e, como oferta de participação em comum, dois cordeiros. O sacerdote movia os pães e os cordeiros perante Jeová por colocar as mãos sob os pães e os pedaços dos cordeiros, movendo-os para lá e para cá, indicando que eram apresentados perante Jeová. Depois de se oferecerem os pães e os cordeiros, estes se tornavam do sacerdote, para consumi-los como oferta de participação em comum. — Le 23:18-20.

Há uma ligeira diferença na descrição das outras ofertas (as além da oferta de participação em comum) no relato em Números 28:27-30. Em vez de sete cordeiros, um novilho, dois carneiros e um cabritinho, como em Levítico 23:18, 19, requeria sete cordeiros, *dois* novilhos, *um* carneiro e um cabritinho. Comentadores judeus dizem que a passagem em Levítico refere-se ao sacrifício que acompanhava os pães movidos, e aquele em Números, o devidamente ordenado sacrifício da festividade, de modo que se ofereciam ambas as ofertas. Em apoio disso, Josefo, descrevendo os sacrifícios no dia de Pentecostes, primeiro menciona os dois cordeiros da oferta de participação em comum, daí junta as ofertas remanescentes, enumerando três bezerros, dois carneiros (evidentemente um erro do copista em vez de escrever três), 14 cordeiros e dois cabritinhos. (*Jewish Antiquities* [Antiguidades Judaicas], III, 253 [x, 6]) O dia era um santo congresso, um dia sabático. — Le 23:21; Núm 28:26.

A Festividade de Pentecostes ocorria no fim da colheita de cevada e era uma ocasião alegre, conforme indicado pela oferta de participação em comum apresentada pela congregação e dada ao sacerdote. Esta oferta indicava também uma associação pacífica com Jeová. Ao mesmo tempo, a oferta pelo pecado lembrava aos israelitas os pecados deles e era um pedido de perdão e de purificação, feito a Deus. A aumentada oferta queimada servia de expressão prática de gratidão pela Sua generosidade, bem como símbolo de cumprirem de todo o coração sua relação pactuada com Deus.

Não só era especialmente apropriado que os israelitas expressassem neste dia agradecimentos a Jeová, mas também não deviam esquecer-se de seus irmãos pobres. Depois de dar as instruções a respeito da festividade, Jeová ordenou: "E quando ceifardes a colheita da vossa terra, não deves acabar completamente o canto do teu campo quando estás ceifando e não deves apanhar a respiga da tua colheita. Deves deixá-los para o atribulado e para o residente forasteiro. Eu sou Jeová, vosso Deus." (Le 23:22) Os pobres teriam assim verdadeiro incentivo de agradecer ao Senhor e de usufruir a festividade junto com todos os outros. Havia também muitas ofertas pessoais de primícias da colheita durante esta festividade.

De acordo com fontes rabínicas, após o exílio, os participantes na festividade costumavam subir a Jerusalém no dia antes do seu começo e preparar ali todo o necessário para a sua observância. À noitinha, o toque de trombetas anunciava a aproximação do dia festivo. (Núm 10:10) Limpava-se o altar da oferta queimada, e abriam-se os portões do templo, logo depois da meia-noite, para os sacerdotes, e para que o povo, que trazia ao pátio os sacrifícios da oferta queimada e da oferta de agradecimentos, pudesse deixar os sacerdotes examiná-los. Alfred Edersheim comenta: "Antes do sacrifício da manhã, todas as ofertas queimadas e pacíficas, que o povo se propunha trazer à festividade, tinham de ser examinadas pelo sacerdócio oficiante. Em vista do seu grande número, deve ter sido uma ocasião atarefada, até que o anúncio de que a luz da aurora se estendia a Hébron acabava com todos esses preparativos, por se dar o sinal para o regular sacrifício matinal." — *The Temple* (O Templo), 1874, p. 228.

Depois de se oferecer o regular e diário sacrifício matinal, traziam-se os sacrifícios festivos descritos em Números 28:26-30. Daí se faziam a oferta pertinente a Pentecostes — os pães movidos, com seus sacrifícios acompanhantes. (Le 23:18-20) Depois de se moverem os pães, um deles era tomado pelo sumo sacerdote e o segundo era repartido entre todos os sacerdotes oficiantes.

Significado Simbólico da Festividade. Foi no dia de Pentecostes que Jesus Cristo derramou o espírito santo sobre o grupo de cerca de 120 discípulos no quarto de andar superior em Jerusalém, no ano 33 EC. (At 1:13-15) Jesus foi ressuscitado no dia 16 de nisã, o dia de o sumo sacerdote ofertar o molho de cevada. Em sentido figurado, Ele não tinha fermento, que representa o pecado. (He 7:26) Em Pentecostes, como o grande Sumo Sacerdote, podia apresentar ao seu Pai, Jeová, filhos espirituais adicionais, os seguidores das pisadas de Jesus, tomados dentre a humanidade pecadora e que aceitaram o sacrifício dele. Ter Deus aprovado o sacrifício humano do próprio Jesus e a apresentação, por Jesus, dos discípulos dele (embora nascidos em pecado) para serem filhos espirituais de Deus, foi manifestada pelo derramamento do espírito de Deus sobre eles. Haver *dois* pães do recém amadurecido cereal, apresentados a Jeová em Pentecostes, indica que mais de uma pessoa estaria envolvida no cumprimento. Pode também indicar que aqueles que se tornam seguidores de Jesus Cristo, gerados pelo espírito, seriam tomados

de dois grupos na terra: primeiro dentre os judeus naturais, circuncisos, e depois dentre todas as outras nações do mundo, os gentios. — Veja Ef 2:13-18.

Os judeus tradicionalmente sustentam que o Pentecostes corresponde ao tempo em que se deu a Lei em Sinai, quando Israel se tornou um povo distinto. Foi no começo do terceiro mês (sivã) que os israelitas se reuniram em Sinai e receberam a Lei. (Êx 19:1) Assim como Moisés, qual mediador, foi usado para introduzir Israel no pacto da Lei, assim Jesus Cristo, qual Mediador do Israel espiritual, introduzia então esta nova nação no novo pacto. O apóstolo Paulo usa estes dois eventos como comparação, dizendo que os cristãos são ajuntados numa assembleia bem maior, a "um Monte Sião e a uma cidade do Deus vivente, a Jerusalém celestial", sob arranjos de um novo pacto. — He 12:18-24; compare isso com Re 14:1-5.

Jesus anunciara o novo pacto aos seus discípulos na noite da sua última Páscoa, e, pouco antes da sua ascensão, mandara que esperassem em Jerusalém pelo prometido espírito santo. Daí, conforme explicou o apóstolo Pedro, "visto que ele foi enaltecido à direita de Deus e recebeu do Pai o prometido espírito santo, derramou isto que vedes e ouvis". (Lu 22:20; At 2:33) A presença do espírito de Deus se manifestou em que uns 120 discípulos falavam milagrosamente em diferentes línguas. Deste modo, as multidões de judeus e de prosélitos, de todas as partes do Império Romano, podiam ouvir com entendimento "as coisas magníficas de Deus". (At 2:7-11) Pela primeira vez nesta ocasião, por intermédio de Pedro, pregou-se o batismo em nome do Pai, do Filho e do espírito santo, conforme Jesus ordenara em Mateus 28:19. (At 2:21, 36, 38, 39) Tendo Jesus subido aos céus com o valor do seu sacrifício, ele pôde introduzir seus seguidores no novo pacto. — He 9:15-26.

Portanto, estes seguidores, junto com os 3.000 acrescentados naquele dia (At 2:41), e outros mais tarde, não eram as primeiríssimas *primícias* para Deus, porque estas eram o próprio Jesus Cristo, ressuscitado em 16 de nisã de 33 EC (1Co 15:23), quando se moviam os molhos de cevada. Antes, eles eram como as primícias do trigo, uma segunda safra, "*certas* primícias" para Deus. (Tg 1:18) Tornaram-se assim a nova nação de Deus, "raça escolhida, sacerdócio real, nação santa, povo para propriedade especial". — 1Pe 2:9.

PENUEL [Face de Deus].

1. "Pai de Gedor", na tribo de Judá. (1Cr 4:1, 4) Visto que Gedor aparece como nome duma cidade em Judá, Penuel talvez fosse seu fundador ou o antepassado de seus habitantes.

2. Cabeça de família na tribo de Benjamim, que morava em Jerusalém; filho de Sasaque. — 1Cr 8:1, 25, 28.

3. Cidade ao S do Jaboque. Na época dos juízes, Gideão pediu aos homens de Penuel alimentos para que suas forças pudessem continuar na perseguição dos reis de Midiã, mas os penuelitas se negaram, motivo pelo qual Gideão, mais tarde, destruiu a torre deles e matou todos os seus homens. (Jz 8:4-9, 17) Não se menciona mais nada de Penuel até que o Rei Jeroboão I a "construiu" de novo, ou pelo menos a fortificou. — 1Rs 12:25.

Penuel é geralmente identificado com Tulul edh-Dhahab esh-Sherqiyeh, a uns 6 km ao L de Sucote e perto do Jaboque, uns 14 km mais ou menos ao NE da sua confluência com o Jordão. Há indícios de que era bem fortificada e estrategicamente posicionada para controlar a entrada do desfiladeiro do Jaboque para o oeste, descendo até o Jordão. — Veja PENIEL.

PEOR. No relato sobre os empenhos do Rei Balaque de conseguir que o profeta Balaão amaldiçoasse Israel, diz-se que o terceiro ponto elevado ao qual Balaão foi levado era o "cume de Peor, que olha para Jesimom". (Núm 23:28) Dali, Balaão podia ver as tendas de Israel espalhadas nas planícies de Moabe mais abaixo. — Núm 22:1; 24:2.

Alguns acham que Peor seja a forma abreviada de Bete-Peor. (De 4:46) No entanto, este último lugar é evidentemente uma cidade, incluída como tal no território designado a Rubem. (Jos 13:15, 16, 20) Por isso, outros acham que Peor era um cume, ou pico, e sugerem que a cidade de Bete-Peor talvez fosse chamada assim por estar situada nas encostas deste cume. Tanto Peor como Bete-Peor parecem estar ligados com a adoração pagã de "Baal de Peor" (Núm 25:1-3, 18; 31:16; Jos 22:17), e é possível que o alto de Peor fosse o centro de tal adoração imoral. — Veja BAAL N.º 4; BAAL DE PEOR.

Balaão foi primeiro levado a Bamote-Baal, depois "ao cume do Pisga" e finalmente "ao cume de Peor". (Núm 22:41; 23:14, 28) A direção do movimento é de S a N, e parece indicar que Peor ficava ao N do Pisga e do monte Nebo. Baseado no testemunho de Eusébio e de Jerônimo, do terceiro e do quarto século EC, sugere-se que o cume de Peor tenha sido um dos picos que beiram o uádi Husban. — Veja BETE-PEOR.

PEPINO [hebr.: *qish·shu·'áh*]. Entre os alimentos pelos quais os queixosos israelitas e a multidão mista expressaram grandes almejos estavam o pepino, bem como a melancia, o alho-porro, a cebola e o alho. (Núm 11:5) Alguns peritos, encarando o pepino como comum demais para provocar

tal almejo, sugerem como provável identificação o melão (*Cucumis melo*). Todavia, a evidência de línguas cognatas, bem como a de primitivas traduções, indica o pepino.

O pepineiro é uma trepadeira comprida, rastejante, que produz flores amareladas ou esbranquiçadas. O fruto do pepineiro comum (*Cucumis sativus*) tem casca lisa, cor verde a verde-azulada, e polpa branco-esverdeada, com muitas sementes. As margens bem-regadas do Nilo e as terras umedecidas por orvalho na Palestina, junto com o calor do sol, fornecem condições ideais de crescimento a esta planta muito cultivada naqueles países.

Era costume erigir barracas ou cabanas em hortas e vinhedos como abrigo para o vigia que protegia os produtos do campo contra ladrões e animais predadores. Se o rancho era do tipo usado mais recentemente, então tinha uma estrutura frágil de quatro paus fincados no chão, com travessas ligando-os. Usavam-se galhos para formar o teto e os lados, estando estes às vezes interligados com um trançado de varas ou de raminhos finos, ao passo que as juntas principais da estrutura eram amarradas com vimes usados como cordas. Finda a época da cultura, esses ranchos ficavam abandonados, e com o começo dos ventos e da chuva outonais, podiam vergar e até mesmo cair. Deste modo, Sião, no meio da desolação, é vividamente retratada “sobrando como uma barraca no vinhedo, como um rancho de vigia no pepinal”. — Is 1:8.

Colocavam-se também nos campos cultivados colunas, estacas ou outros dispositivos para espantar animais, e foi com tal mudo e inanimado “espantalho do pepinal” que o profeta Jeremias comparou as imagens feitas pelas nações idólatras. — Je 10:5.

PERAZIM, MONTE [Rupturas]. Monte que parece ser chamado em outros lugares de Baal-Perazim. — Is 28:21; veja BAAL-PERAZIM.

PERDÃO. Ato de perdoar a um ofensor; cessar de ter ressentimento dele por sua ofensa e renunciar a todas as reivindicações de compensação. O verbo hebraico *sa·láhh* (perdoar) é usado apenas com respeito a Deus perdoar a um pecador. O termo grego *a·fí·e·mi* significa literalmente “deixar ir”. — Veja PERDOAR.

Segundo a lei de Deus dada à nação de Israel, para que alguém que pecou contra Deus ou contra seu próximo tivesse seus pecados perdoados, ele primeiro tinha de retificar o erro, conforme a Lei prescrevia, e então, na maioria dos casos, apresentar uma oferta de sangue a Jeová. (Le 5:5–6:7) Daí o princípio declarado por Paulo: “Sim, quase todas as coisas são purificadas com sangue, segundo a Lei, e a menos que se derrame sangue, não há perdão.” (He 9:22) Na realidade, porém, o sangue dos sacrifícios de animais não podia tirar pecados e dar à pessoa uma consciência perfeitamente limpa. (He 10:1-4; 9:9, 13, 14) Em contraste, o predito novo pacto tornou possível o verdadeiro perdão, baseado no sacrifício resgatador de Jesus Cristo. (Je 31:33, 34; Mt 26:28; 1Co 11:25; Ef 1:7) Jesus, mesmo enquanto na Terra, por curar um paralítico, demonstrou que tinha autoridade para perdoar pecados. — Mt 9:2-7.

Jeová perdoa “amplamente”, conforme indicado pelas ilustrações de Jesus a respeito do filho pródigo e do rei que perdoou a um escravo uma dívida de 10.000 talentos (60.000.000 de denários ou c. US$ 40.000.000), ao passo que aquele escravo não estava disposto a perdoar a outro escravo uma dívida de apenas cem denários (c. US$ 70). (Is 55:7; Lu 15:11-32; Mt 18:23-35) Não obstante, o perdão de Jeová não é induzido por sentimentalismo, porque ele não deixa de punir atos maus. (Sal 99:8) Josué advertiu os israelitas de que Jeová não perdoaria a apostasia deles. — Jos 24:19, 20; compare isso com Is 2:6-9.

Deus estipulou a maneira de se buscar e receber seu perdão. A pessoa tem de admitir seu pecado, reconhecer que este é uma ofensa contra Deus, confessá-lo incondicionalmente, ter um profundo pesar de ter feito o mal e ter a determinação de se desviar de tal proceder ou prática. (Sal 32:5; 51:4; 1Jo 1:8, 9; 2Co 7:8-11) Tem de fazer o que pode para retificar o mal ou o dano causado. (Mt 5:23, 24) Daí tem de orar a Deus, pedindo perdão à base do sacrifício resgatador de Cristo. — Ef 1:7; veja ARREPENDIMENTO.

Além disso, perdoar aos outros ofensas pessoais, não importa quantas vezes ocorram, é um requisito cristão. (Lu 17:3, 4; Ef 4:32; Col 3:13) Deus não perdoa aos que se negam a perdoar os outros. (Mt 6:14, 15) No entanto, mesmo quando uma grave transgressão resulta na expulsão do “iníquo” da congregação cristã, esta pessoa pode, no tempo devido, receber perdão, se provar que está deveras arrependida. Nesta ocasião, todos na congregação podem confirmar seu amor por ela. (1Co 5:13; 2Co 2:6-11) No entanto, não se requer dos cristãos perdoar aqueles que praticam pecados premeditada e deliberadamente, sem arrependimento. Esses tornam-se inimigos de Deus. — He 10:26-31; Sal 139:21, 22.

É correto orar a favor de outros pedindo o perdão de Deus, mesmo por uma congregação inteira. Moisés fez isso a respeito da nação de Israel,

confessando o pecado nacional dela e pedindo perdão, e ele foi ouvido favoravelmente por Jeová. (Núm 14:19, 20) Também Salomão, na dedicação do templo, orou para que Jeová perdoasse ao seu povo quando este pecasse e então recuasse do proceder errado. (1Rs 8:30, 33-40, 46-52) Esdras atuou de forma representativa ao confessar publicamente os pecados dos judeus repatriados. Sua oração de coração e sua exortação teve como resultado que o povo agiu para obter o perdão de Jeová. (Esd 9:13–10:4, 10-19, 44) Tiago incentivou o espiritualmente doente a chamar os anciãos da congregação para orarem por ele, e "se ele tiver cometido pecados, ser-lhe-á isso perdoado". (Tg 5:14-16) No entanto, "há um pecado que incorre em morte", o pecado contra o espírito santo, a prática deliberada de pecado, para o qual não há perdão. O cristão não deve orar a favor dos que pecam assim. — 1Jo 5:16; Mt 12:31; He 10:26, 27; veja ESPÍRITO; PECADO.

PERDIZ [hebr.: *qo·ré'*]. Ave galiforme, de corpo robusto, menor do que o faisão, capaz de correr e esquivar-se com grande rapidez, raras vezes recorrendo ao voo e cansando-se depressa quando o faz. Duas espécies de perdizes encontradas na Palestina são a perdiz da areia (*Ammoperdix heyi*) e a perdiz das rochas (*Alectoris graeca*). A perdiz da areia é encontrada em desertos e em encostas rochosas, ao passo que a perdiz das rochas é encontrada principalmente em região colinosa coberta de esparsa vegetação.

O nome hebraico desta ave significa "chamador". Embora a perdiz tenha um canto ressoante, alguns acham que seu nome hebraico intenciona imitar o som rangente de "crrr-ic" produzido pela ave quando sai voando espantada.

A perdiz tem uma carne delicada, e desde a antiguidade era caçada como alimento, os caçadores costumando atirar paus para abater a ave quando voa espantada. Visto que a perdiz procura escapar correndo, ocultando-se atrás de rochas e de outros obstáculos, e procura esconderijos em fendas de rochas ou em lugares similares para se ocultar, Davi, mudando de esconderijo em esconderijo no seu empenho de esquivar-se da implacável perseguição do Rei Saul, comparou-se aptamente a uma "perdiz sobre os montes". — 1Sa 26:20; compare isso com La 3:52.

O texto em Jeremias 17:11, comparando o homem que injustamente acumula riquezas à "perdiz que tem ajuntado [ou, possivelmente: chocado] o que não botou", tem sido assunto de muita discussão. Ao passo que certos escritores antigos descreveram a perdiz como retirando ovos dos ninhos de outras perdizes e incubando-os, os atuais naturalistas declaram que nenhuma das aves classificadas como perdizes faz isso. Todavia, o *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento) menciona o zoólogo judeu Israel Aharoni (1882-1946), escritor de obras sobre a vida animal na Palestina, como tendo encontrado "2 posturas de 11 ovos cada uma, de 2 fêmeas diferentes [de perdizes] no mesmo ninho". (De L. Koehler e W. Baumgartner, Leiden, 1958, p. 851) Neste respeito, a *Encyclopaedia Judaica* (1973, Vol. 13; col. 156) declara: "Às vezes, duas fêmeas botam ovos no mesmo ninho, caso em que uma sai vencedora e expulsa a outra; todavia, seu corpo pequeno não consegue manter aquecido um número tão grande de ovos, de modo que por fim os embriões morrem. Foi a isto que o provérbio [em Jeremias 17:11] se referiu quando fala de alguém que rouba do outro as posses dele sem por fim derivar disso algum benefício."

Jeremias 17:11 reza na versão *Almeida* (revista e corrigida): "Como a perdiz que ajunta ovos que não choca, assim é aquele que ajunta riquezas, mas não retamente; no meio de seus dias as deixará, e no seu fim se fará um insensato." Em apoio desta interpretação alternativa, John Sawyer argumenta que "o ponto é a proverbial vulnerabilidade do ninho da perdiz, que fica exposto a predadores saqueadores de muitas espécies, comparada com a vulnerabilidade do tolo que deposita sua confiança no lucro vil". Ele prossegue, dizendo que a eficácia do provérbio em Jeremias 17:11 "não depende da traição da perdiz que choca, mas da sua vulnerabilidade, comparada com o falso senso de segurança do insensato que pensa que pode safar-se com sua ganância criminosa . . . desapercebido dos perigos a que está exposto e indefeso quando o desastre sobrevém". — *Vetus Testamentum* (Antigo Testamento), Leiden, 1978, pp. 324, 328, 329.

PERDOAR. A palavra hebraica *na·sá'*, às vezes traduzida "perdoar", é também usada nas Escrituras no sentido de "colocar em", "levantar", "carregar" (Gên 45:19; Êx 6:8; 2Rs 2:16), "tomar" (Gên 27:3), "tirar" (Números 16:15). O sentido básico da palavra, porém, é "transportar, carregar, levar". (Gên 47:30; 1Rs 2:26; Ez 44:12, 13) Ainda se alude a isso nos casos em que *na·sá'* é apropriadamente traduzida "perdoar". As Escrituras falam do bode para Azazel como levando embora o pecado, e foi predito que o Messias carregaria o erro do povo. (Le 16:8, 10, 22; Is 53:12) Por ele carregar ou levar o erro de outros, torna-se-lhes possível o perdão. — Veja AZAZEL.

Ao passo que a palavra *na·sá'* pode indicar o perdão concedido por Deus ou por humanos (Gên 18:24, 26; 50:17), usa-se *sa·láhh* exclusivamente

para o perdão da parte de Deus, ato pelo qual o pecador é restabelecido no favor divino em resposta à sua sincera oração pelo perdão ou à oração intercessória de outro. — Núm 14:19, 20; 1Rs 8:30.

Quando a palavra hebraica *na·sá'* tem o sentido de perdão, a *Septuaginta* grega às vezes usa a palavra *a·fi·e·mi.* No seu sentido básico, *a·fi·e·mi* denota "deixar ir". Este termo pode indicar "perdoar", "perdão". Em Romanos 4:7, o apóstolo Paulo cita o Salmo 32:1 (31:1, *LXX*), onde se faz referência a Jeová perdoar uma "revolta", e ele usa uma forma da palavra *a·fi·e·mi,* assim como a *Septuaginta* grega a usa para a palavra hebraica *na·sá'.* O termo aparece em outros lugares das Escrituras Gregas Cristãs e é aplicado ao perdão de pecados por Deus e pelo homem, inclusive ao cancelamento de dívidas. — Mt 6:12, 14, 15; 18:32, 35.

Jeová destaca-se como Deus que concede perdão aos que procuram tal perdão. Mas ele não isenta da punição aqueles que deliberadamente se colocam em oposição a ele e aos seus modos justos. — Êx 34:6, 7; veja PERDÃO.

PERES, I.

1. Filho de Maquir e de Maacá, da tribo de Manassés. — 1Cr 7:14, 16.

2. Daniel usou esta palavra aramaica ao interpretar a escrita na parede: "MENE, MENE, TEQUEL e PARSIM." (Da 5:25, 28) O Dr. Judah Slotki salienta que a escrita a mão significa "um mané, um mané, um siclo e meio siclos". (*Soncino Books of the Bible* [Livros da Bíblia, de Soncino], obra editada por A. Cohen, Londres, 1951; veja também *Peake's Commentary on the Bible* [Comentário sobre a Bíblia, de Peake], editado por M. Black e H. H. Rowley, Londres, 1964, p. 596.) Visto que "Peres" é o singular de "Parsim", significa "meio siclo".

Na interpretação de "Peres" pelo profeta, ele usou mais duas palavras aramaicas, grafadas com as mesmas três consoantes, mas vocalizadas de forma diferente. "PERES [*Perés*]: teu reino foi dividido [*peri·sáth*] e dado aos medos e aos persas [*u-Fa·rás*]." De modo que a explicação inspirada incluía um duplo trocadilho com a palavra "Peres" e com a raiz que significa "dividir". Os eventos subsequentes daquela noite provaram a exatidão da interpretação. — Veja PARSIM.

PERES, II [Ruptura; Ruptura Perineal]. Um dos gêmeos de Judá por meio da sua nora Tamar. Durante o parto, Zerá, irmão de Peres, começou a emergir primeiro, mas se recolheu, e Peres saiu primeiro, produzindo uma ruptura perineal em Tamar. (Gên 38:24-30) Peres reteve a primazia sobre o seu irmão e sempre é alistado antes dele, e sua casa tornou-se a mais famosa das duas. (Ru 4:12) Peres e seus próprios dois filhos, Esrom e Hamul, estão alistados entre os da linhagem de Jacó que foram ao Egito, os três tornando-se chefes de família de Judá. (Gên 46:8, 12) Fora disso, não se registram informações pessoais sobre ele.

As referências a Peres são primariamente genealógicas, a maior parte das genealogias de Judá procedendo através de Peres. (1Cr 2:4, 5, 9-55; 4:1-20) As famílias de Peres e de seus dois filhos constituíam uma substancial parte da tribo de Judá por ocasião do segundo registro no ermo. (Núm 26:20-22) Alguns dos descendentes de Peres estavam na primeira turma da milícia mensal de Davi. (1Cr 27:3) Muitos dos filhos de Peres retornaram do exílio babilônico, e 468 deles moravam em Jerusalém. (1Cr 9:3, 4; Ne 11:4, 6) Uma linha genealógica direta de Peres passava por Boaz até Davi, e finalmente até Jesus, o Messias. — Ru 4:18-22; 1Cr 2:4-15; Mt 1:3; Lu 3:33.

PERES-UZÁ [que significa "Ruptura Contra Uzá"]. Nome dado à eira de Nacom (Quidom), depois de Jeová ter golpeado Uzá por manejar a Arca de modo irreverente, quando se fez a tentativa de levá-la de Quiriate-Jearim para a Cidade de Davi. (2Sa 6:4-10; 1Cr 13:6-11) Desconhece-se a localização exata de Peres-Uzá.

PERFEIÇÃO. A noção de perfeição é expressa por termos hebraicos derivados de verbos tais como *ka·lál* (aperfeiçoar [veja Ez 27:4]), *sha·lám* (ter acabado [veja Is 60:20]) e *ta·mám* (completar-se, chegar à perfeição [veja Sal 102:27; Is 18:5]). Nas Escrituras Gregas Cristãs, as palavras *té·lei·os* (adjetivo), *te·lei·ó·tes* (substantivo) e *te·lei·ó·o* (verbo) são usadas de forma similar, transmitindo a ideia de tornar completo ou de plena medida (Lu 8:14; 2Co 12:9; Tg 1:4), de estar plenamente desenvolvido, adulto ou maduro (1Co 14:20; He 5:14), de ter alcançado o fim, propósito ou objetivo apropriado ou determinado (Jo 19:28; Fil 3:12).

Importância dum Conceito Correto. Para se obter o entendimento correto da Bíblia é preciso evitar o erro comum de pensar que tudo o que é chamado "perfeito" é assim em sentido *absoluto,* quer dizer, num grau infinito, sem limites. A perfeição neste sentido absoluto é distintiva apenas do Criador, Jeová Deus. Foi por isso que Jesus podia dizer a respeito de seu Pai: "Ninguém é bom, exceto um só, Deus." (Mr 10:18) Jeová é incomparável na sua excelência, digno de todo o louvor, supremo em sublimes qualidades e poderes, de modo que "só o seu nome é inalcançavelmente elevado". (Sal 148:1-13; Jó 36:3, 4, 26; 37:16, 23, 24; Sal 145:2-10, 21) Moisés exaltou a perfeição de

Deus, dizendo: "Pois declararei o nome de Jeová. Atribuí deveras grandeza ao nosso Deus! A Rocha, perfeita é a sua atuação, pois todos os seus caminhos são justiça. Deus de fidelidade e sem injustiça; justo e reto é ele." (De 32:3, 4) Todos os caminhos, palavras e leis de Deus são perfeitos, refinados, livres de falhas ou defeitos. (Sal 18:30; 19:7; Tg 1:17, 25) Nunca há nenhuma justa causa para objeção, crítica ou queixa a respeito Dele ou de Suas atividades; antes, Ele sempre merece louvor. — Jó 36:22-24.

Outras perfeições são relativas. A perfeição de qualquer outra pessoa ou coisa, portanto, é *relativa,* não absoluta. (Veja Sal 119:96.) Quer dizer que algo é "perfeito" de acordo, ou em relação com, o objetivo ou finalidade para que foi destinado pelo seu projetista ou produtor, ou com o uso que lhe dá aquele que o recebe ou emprega. O próprio sentido de perfeição exige que haja alguém que decida quando se atingiu a qualidade "completa", quais são as normas de excelência, que requisitos devem ser satisfeitos e que pormenores são essenciais. No fim, Deus, o Criador, é o derradeiro Árbitro da perfeição, Aquele que estabelece normas, segundo os seus próprios propósitos e interesses justos. — Ro 12:2; veja JEOVÁ (Deus de normas de moral).

A título de ilustração, o planeta Terra é uma das criações de Deus, e no fim de seis 'dias' criativos de trabalho relacionados com ela, Deus pronunciou o resultado "muito bom". (Gên 1:31) Satisfazia Suas normas supremas de excelência, e assim era perfeita. No entanto, depois ele deu ao homem a tarefa de 'sujeitá-la', evidentemente no sentido de cultivar a terra e de tornar todo o planeta, e não apenas o Éden, um jardim de Deus. — Gên 1:28; 2:8.

A tenda, ou tabernáculo, construída no ermo às ordens de Deus e segundo as Suas especificações, serviu de tipo ou modelo profético em pequena escala duma "tenda maior e mais perfeita", cujo Santíssimo é a residência celestial de Jeová, na qual Cristo Jesus entrou como Sumo Sacerdote. (He 9:11-14, 23, 24) A tenda terrestre era perfeita no sentido de que satisfazia os requisitos de Deus, que servia seu objetivo pretendido. Todavia, quando se completou o objetivo de Deus para com ela, não foi mais usada e deixou de existir. A perfeição daquilo que representava era dum tipo muito mais elevado.

A cidade de Jerusalém, com seu morro de Sião, era chamada de "perfeição da lindeza". (La 2:15; Sal 50:2) Isto não significa que cada pormenor do aspecto físico da cidade era soberbamente lindo, mas, antes, relaciona-se com seu uso por Deus, sendo que a beleza da cidade resultava do esplendor que ele lhe havia conferido por torná-la a capital dos Seus reis ungidos e o lugar do Seu templo. (Ez 16:14) A abastada cidade comercial de Tiro é retratada como navio, cujos construtores, os que trabalhavam a favor dos interesses materiais da cidade, haviam 'aperfeiçoado a sua lindeza', enchendo-a de produtos luxuosos de muitas terras. — Ez 27:3-25.

Assim, em cada caso, é preciso tomar em consideração o contexto para determinar o sentido ou a relação em que se usa o termo perfeição.

Perfeição da Lei Mosaica. A Lei dada a Israel por meio de Moisés incluía entre as suas provisões o estabelecimento dum sacerdócio e a oferta de diversos sacrifícios de animais. Embora procedesse de Deus, e por isso era perfeita, nem a Lei, nem seu sacerdócio, nem os sacrifícios conferiam perfeição aos que estavam sob a Lei, conforme mostra o apóstolo inspirado. (He 7:11, 19; 10:1) Em vez de trazer libertação do pecado e da morte, na realidade tornava o pecado mais evidente. (Ro 3:20; 7:7-13) Não obstante, todas estas provisões divinas serviam à finalidade que Deus lhes atribuiu; a Lei atuava como "tutor" para conduzir os homens a Cristo, constituindo uma perfeita "sombra das boas coisas vindouras". (Gál 3:19-25; He 10:1) Portanto, quando Paulo fala da "incapacidade da parte da Lei, enquanto ela estava fraca por intermédio da carne" (Ro 8:3), ele evidentemente se refere à incapacidade do sumo sacerdote judeu, carnal (designado pela Lei para estar encarregado dos arranjos de sacrifícios, e que entrava no Dia da Expiação no Santíssimo com sangue sacrificial), de "salvar completamente" aqueles a quem servia, conforme explica Hebreus 7:11, 18-28. Embora a oferta de sacrifícios por meio do sacerdócio arônico mantivesse o povo numa posição correta perante Deus, não o aliviava completa ou perfeitamente da consciência do pecado. O apóstolo refere-se a isso, dizendo que os sacrifícios de expiação não podiam "aperfeiçoar os que se aproximam", isto é, quanto à sua consciência. (He 10:1-4; compare isso com He 9:9.) O sumo sacerdote não podia prover o preço de resgate necessário para verdadeiramente remir do pecado. Somente o duradouro serviço sacerdotal e o sacrifício eficaz de Cristo podem realizar isso. — He 9:14; 10:12-22.

A Lei era "santa", 'boa' e "excelente" (Ro 7:12, 16), e quem pudesse cumprir plenamente esta Lei perfeita mostraria ser homem perfeito, merecedor da vida. (Le 18:5; Ro 10:5; Gál 3:12) Pelo mesmíssimo motivo, a Lei trazia a condenação, em vez de a vida, não porque a Lei não fosse boa, mas por causa da natureza imperfeita, pecaminosa, dos

que estavam debaixo dela. (Ro 7:13-16; Gál 3:10-12, 19-22) A Lei perfeita tornava especialmente evidentes a imperfeição e a pecaminosidade deles. (Ro 3:19, 20; Gál 3:19, 22) Neste respeito, a Lei serviu também para identificar Jesus como o Messias, porque somente ele pôde guardar a Lei em todos os sentidos, mostrando ser homem perfeito. — Jo 8:46; 2Co 5:21; He 7:26.

A Perfeição da Bíblia. As Escrituras Sagradas constituem uma mensagem perfeita da parte de Deus, refinada, pura e verdadeira. (Sal 12:6; 119:140, 160; Pr 30:5; Jo 17:17) Embora nos milhares de anos de produção de cópias dela evidentemente se introduzissem algumas variantes nos escritos originais, essas variantes são admitidamente bem pequenas, de modo que, mesmo que nossas atuais cópias e traduções não sejam absolutamente sem falhas, a mensagem divina que transmitem certamente o é.

Há quem talvez ache a Bíblia um livro mais difícil de ler do que muitos outros, exigindo maior empenho e concentração; talvez encontre muitas partes que não entende. Alguns críticos talvez insistam que, para ser perfeita, a Bíblia devia estar livre até mesmo de diferenças superficiais, ou daquilo que, segundo as normas deles, parece ser incoerente. Nada disso, porém, detrai da perfeição das Escrituras Sagradas. Porque a verdadeira medida da perfeição da Bíblia é que ela se harmoniza com as normas de excelência fixadas por Jeová Deus, que ela cumpre a finalidade ou propósito que ele, como seu verdadeiro Autor, lhe atribuiu, e que está ela livre de falsidade, sendo a publicada Palavra do Deus da verdade. O apóstolo Paulo salienta a perfeição dos "escritos sagrados" por dizer: "Toda a Escritura é inspirada por Deus e proveitosa para ensinar, para repreender, para endireitar as coisas, para disciplinar em justiça, a fim de que o homem de Deus seja plenamente competente, completamente equipado para toda boa obra." (2Ti 3:15-17) Aquilo que as Escrituras Hebraicas fizeram para a nação de Israel quando ela as observou, o que as Escrituras completas fizeram para a congregação cristã no primeiro século e o que a Bíblia pode fazer para as pessoas na atualidade, é prova convincente das suas qualidades como instrumento ideal de Deus para cumprir seu objetivo. — Veja 1Co 1:18.

Todo o teor das Escrituras, inclusive os ensinos do Filho de Deus, é no sentido de que obter entendimento dos propósitos de Deus, fazer a vontade Dele e alcançar a salvação para a vida dependem primariamente do coração da pessoa. (1Sa 16:7; 1Cr 28:9; Pr 4:23; 21:2; Mt 15:8; Lu 8:5-15; Ro 10:10) A Bíblia é única na sua capacidade de "discernir os pensamentos e as intenções do coração", revelando o que a pessoa realmente é. (He 4:12, 13) As Escrituras tornam claro que Deus não fez com que o conhecimento sobre ele fosse algo que se pudesse adquirir sem esforço. (Veja Pr 2:1-14; 8:32-36; Is 55:6-11; Mt 7:7, 8.) Torna-se também evidente que Deus fez com que seus propósitos fossem revelados aos humildes e ocultos dos soberbos, porque 'fazer assim veio a ser o modo aprovado por ele'. (Mt 11:25-27; 13:10-15; 1Co 2:6-16; Tg 4:6) Portanto, que pessoas cujo coração não responde à mensagem da Bíblia achem nas Escrituras coisas que, na sua opinião, justificam que elas rejeitem a sua mensagem, sua repreensão e sua disciplina, não mostra nenhuma imperfeição por parte da Bíblia. Antes, ilustra os pontos bíblicos que acabamos de apresentar e assim demonstra a perfeição da Bíblia no conceito do seu Autor, cujo conceito é o único decisivo. (Is 29:13, 14; Jo 9:39; At 28:23-27; Ro 1:28) As coisas que se relacionam com a Palavra de Deus e os Seus modos de agir, que os sábios segundo o mundo consideram 'tolos' e 'fracos', o tempo e as provas atestam ser de sabedoria e força superiores comparados com as teorias, filosofias e raciocínios dos detratores humanos. — 1Co 1:22-25; 1Pe 1:24, 25.

A fé continua a ser um requisito essencial para se entender e apreciar a perfeita Palavra de Deus. Alguém talvez ache que a Bíblia deveria conter certos pormenores e explicações, revelando por que, em casos específicos, Deus deu aprovação ou desaprovação, ou por que ele adotou determinado proceder; talvez ache também que outros pormenores encontrados na Bíblia são supérfluos. No entanto, ele deveria dar-se conta de que, se a Bíblia se ajustasse a normas ou critérios humanos, tais como os dele mesmo, isto não provaria que ela é divinamente perfeita. Jeová, expondo a falsidade de tal atitude, declara a superioridade dos seus pensamentos e modos de agir sobre os dos humanos, e assegura que a Sua palavra "terá êxito certo" no cumprimento do Seu propósito. (Is 55:8-11; Sal 119:89) Este é o sentido de perfeição, conforme mostram as definições na parte inicial deste artigo.

Perfeição e Livre-Arbítrio. A informação precedente ajuda a entender como criaturas perfeitas de Deus podiam tornar-se desobedientes. Encarar isso como algo incompatível com a perfeição é desconsiderar o significado do termo, adotando em seu lugar um conceito pessoal, contrário aos fatos. Às criaturas inteligentes de Deus concede-se livre-arbítrio, o privilégio e a responsabilidade de fazerem suas próprias decisões quanto ao proceder que querem adotar. (De 30:19, 20; Jos 24:15) É evidente que era assim com o primeiro

casal humano, para que a sua devoção a Deus pudesse ser submetida a uma prova. (Gên 2:15-17; 3:2, 3) Jeová, como seu Criador, sabia o que queria deles, e as Escrituras tornam claro que ele não queria uma obediência automática, virtualmente mecânica, mas adoração e serviço originados por corações e mentes motivados por um amor genuíno. (Veja De 30:15, 16; 1Cr 28:9; 29:17; Jo 4:23, 24.) Se Adão e Eva *não tivessem tido* a faculdade de escolha neste assunto, não teriam satisfeito os requisitos de Deus; não teriam sido completos, perfeitos, segundo as normas Dele.

Deve ser lembrado que a perfeição relacionada com os humanos é uma perfeição relativa, limitada à esfera humana. Embora Adão fosse criado perfeito, ele não podia ultrapassar os limites fixados pelo seu Criador; não podia comer terra, cascalho ou madeira sem sofrer maus efeitos; se tentasse respirar água em vez de ar, ele se afogaria. De modo similar, se permitisse que sua mente e seu coração se alimentassem de ideias erradas, isto resultaria em ele ter desejos errados, e finalmente causaria o pecado e a morte. — Tg 1:14, 15; compare isso com Gên 1:29; Mt 4:4.

Torna-se prontamente evidente que a vontade e a escolha individuais da criatura são fatores determinantes. Se insistíssemos em que um homem perfeito não poderia adotar um proceder errado em questões de moral, não deveríamos também logicamente argumentar que uma criatura *imperfeita* não poderia adotar o proceder *certo* em tais questões de moral? No entanto, algumas criaturas imperfeitas *adotam* o proceder certo em questões de moral que envolvem a obediência a Deus, preferindo até mesmo sofrer perseguição, em vez de desviar-se de tal proceder; ao mesmo tempo, outros se empenham deliberadamente em fazer o que sabem ser errado. De modo que nem todas as ações erradas podem ser desculpadas com a imperfeição humana. A vontade e a escolha da pessoa são fatores decisivos. Do mesmo modo, não seria apenas a perfeição humana que garantiria uma ação correta da parte do primeiro homem, mas, antes, o exercício de seu livre-arbítrio e de sua escolha motivados pelo amor a seu Deus e pelo que é direito. — Pr 4:23.

O primeiro pecador e o rei de Tiro. O pecado e a imperfeição humanos, naturalmente, foram precedidos pelo pecado e pela imperfeição no domínio espiritual, conforme revelam as palavras de Jesus em João 8:44 e o relato no capítulo 3 de Gênesis. A endecha registrada em Ezequiel 28:12-19, embora dirigida ao humano "rei de Tiro", evidentemente equipara-se ao proceder adotado por aquele filho espiritual de Deus que pecou primeiro. O orgulho do "rei de Tiro", ao constituir-se em 'deus', ser ele chamado de "querubim", e a referência a "Éden, jardim de Deus", certamente correspondem às informações bíblicas sobre Satanás, o Diabo, que se enfunou de orgulho, é ligado à serpente no Éden e é chamado de "o deus deste sistema de coisas". — 1Ti 3:6; Gên 3:1-5, 14, 15; Re 12:9; 2Co 4:4.

O anônimo rei de Tiro, morando na cidade que afirmava ser "perfeita em lindeza", era ele mesmo "cheio de sabedoria e perfeito [adjetivo aparentado com o hebr. *ka·lál*] em beleza", e "sem defeito [hebr.: *ta·mím*]" nos seus caminhos, desde a sua criação até que se achou nele injustiça. (Ez 27:3; 28:12, 15) A primeira ou direta aplicação da endecha em Ezequiel talvez seja à linhagem de governantes tírios, em vez de a um rei específico. (Veja a profecia dirigida contra o anônimo "rei de Babilônia" em Is 14:4-20.) Neste caso, talvez se refira a um anterior proceder de amizade e de cooperação adotado pela governança tíria durante os reinados dos reis Davi e Salomão, quando Tiro até mesmo contribuiu para a construção do templo de Jeová no monte Moriá. De início, portanto, não se achava falta na atitude tíria, oficial, para com Israel, o povo de Jeová. (1Rs 5:1-18; 9:10, 11, 14; 2Cr 2:3-16) Reis posteriores, porém, afastaram-se deste proceder "sem defeito", e Tiro foi condenada pelos profetas de Deus, Joel e Amós, bem como por Ezequiel. (Jl 3:4-8; Am 1:9, 10) Além da evidente similaridade entre o proceder do "rei de Tiro" e o do principal Adversário de Deus, a profecia ilustra de novo como as expressões "perfeição" e "sem defeito" podem ser usadas em sentidos limitados.

Como podiam servos imperfeitos de Deus ser classificados como "sem defeito"?

O justo Noé mostrou ser "sem defeito entre os seus contemporâneos". (Gên 6:9) Jó era "inculpe e reto". (Jó 1:8) Expressões similares são feitas a respeito de outros servos de Deus. Visto que todos eles eram descendentes do pecador Adão, e, portanto, pecadores, é evidente que esses homens eram "sem defeito" e 'inculpes' no sentido de estarem plenamente à altura dos requisitos de Deus para eles, requisitos que levavam em conta a imperfeição e incapacidade deles. (Veja Miq 6:8.) Assim como o oleiro não esperaria poder produzir com barro comum um vaso da mesma qualidade de um produzido com argila especialmente refinada, assim os requisitos de Jeová levam em conta as fraquezas dos humanos imperfeitos. (Sal 103:10-14; Is 64:8) Embora cometessem equívocos e erros, por causa da sua imperfeição

carnal, esses homens fiéis, não obstante, manifestavam um "pleno [hebr.: *sha·lém*] coração" para com Jeová. (1Rs 11:4; 15:14; 2Rs 20:3; 2Cr 16:9) Assim, dentro dos limites que conseguiam alcançar, sua devoção era plena, saudável, e satisfazia os requisitos divinos no seu caso. Visto que Deus, o Juiz, se agradava da adoração deles, nenhuma criatura humana ou espiritual podia de direito achar falta no serviço que prestavam a Ele. — Compare isso com Lu 1:6; He 11:4-16; Ro 14:4; veja JEOVÁ (Por que ele pode lidar com humanos imperfeitos).

As Escrituras Gregas Cristãs reconhecem a inerente imperfeição da humanidade descendente de Adão. Tiago 3:2 mostra que a pessoa seria "homem perfeito, capaz de refrear . . . todo o seu corpo", se conseguisse frear a língua e não tropeçar em palavras; mas, nisto "todos nós tropeçamos muitas vezes". (Veja Tg 3:8.) Não obstante, certas perfeições relativas são especificadas como alcançáveis por humanos pecaminosos. Jesus disse aos seus seguidores: "Tendes de ser perfeitos, assim como o vosso Pai celestial é perfeito." (Mt 5:48) Ele se referia ali à questão do amor e da generosidade. Mostrou que apenas 'amar os que o amam' era um amor incompleto, defeituoso; por isso, seus seguidores deviam aperfeiçoar seu amor ou levá-lo à plena medida por amarem também seus inimigos, seguindo assim o exemplo de Deus. (Mt 5:43-47) De modo similar, mostrou-se ao jovem que interrogou Jesus sobre o modo de ganhar a vida eterna que à adoração dele, que já incluía a obediência aos mandamentos da Lei, ainda faltavam pontos vitais. Se ele 'quisesse ser perfeito', tinha de harmonizar plenamente sua adoração (veja Lu 8:14; Is 18:5) por cumprir todos estes aspectos. — Mt 19:21; compare isso com Ro 12:2.

O apóstolo João mostra que o amor de Deus é aperfeiçoado nos cristãos que permanecem em união com Ele, observando a palavra de seu Filho e amando-se uns aos outros. (1Jo 2:5; 4:11-18) Tal perfeito amor lança fora o temor, e concede "franqueza no falar". O contexto aqui mostra que João fala da "franqueza no falar para com Deus", como em oração. (1Jo 3:19-22; compare isso com He 4:16; 10:19-22.) Aquele em quem o amor de Deus atinge plena expressão pode chegar-se ao seu Pai celestial com confiança, sem se sentir condenado no coração como se fosse hipócrita ou desaprovado. Sabe que está observando os mandamentos de Deus e que faz o que agrada ao seu Pai, e, portanto, sente-se à vontade nas suas expressões e petições a Jeová. Não se sente como que restringido por Deus quanto ao que tem o privilégio de dizer ou de pedir. (Veja Núm 12:10-15; Jó 40:1-5; La 3:40-44; 1Pe 3:7.) Não é inibido por um temor mórbido; não chega ao "dia de julgamento" cônscio de uma 'mancha negra' contra si, ou desejoso de ocultar certas coisas. (Veja He 10:27, 31.) Assim como uma criança não tem medo de pedir alguma coisa a pais amorosos, assim o cristão, em quem o amor se desenvolveu plenamente, tem certeza de que "não importa o que peçamos segundo a sua vontade, ele nos ouve. Ainda mais, se soubermos que ele nos ouve com respeito àquilo que pedimos, sabemos que havemos de ter as coisas pedidas, visto que as pedimos a ele". — 1Jo 5:14, 15.

Assim, este "perfeito amor" não lança fora toda espécie de temor. Não elimina o temor reverente e filial que se tem de Deus, originado pelo profundo respeito pela posição, pelo poder e pela justiça Dele. (Sal 111:9, 10; He 11:7) Tampouco acaba com o temor normal que faz que a pessoa, sempre que possível, evite o perigo ou proteja sua vida, nem com o medo causado por um susto. — Veja 1Sa 21:10-15; 2Co 11:32, 33; Jó 37:1-5; Hab 3:16, 18.

Alcança-se também plena união por meio do "perfeito vínculo" do amor, que faz que os verdadeiros cristãos sejam "aperfeiçoados em um". (Col 3:14; Jo 17:23) É óbvio que a perfeição desta união também é relativa e não significa que sejam eliminadas todas as diferenças de personalidade, tais como habilidade, hábitos e consciência individuais. No entanto, quando alcançada, sua plenitude deveras resulta em ação, crença e ensino unificados. — Ro 15:5, 6; 1Co 1:10; Ef 4:3; Fil 1:27.

A Perfeição de Cristo Jesus. Jesus nasceu como humano perfeito — santo e sem pecado. (Lu 1:30-35; He 7:26) Sua perfeição física, naturalmente, não era infinita, mas limitada à esfera humana; ele tinha limitações humanas; ficava cansado, sedento e faminto; era mortal. (Mr 4:36-39; Jo 4:6, 7; Mt 4:2; Mr 15:37, 44, 45) O propósito de Jeová Deus era usar seu Filho como seu Sumo Sacerdote a favor da humanidade. Embora fosse homem perfeito, Jesus teve de ser 'aperfeiçoado' (gr.: *te·lei·ó·o*) para esta posição, satisfazendo completamente os requisitos estabelecidos por seu Pai, e levado ao objetivo ou alvo determinado. Esses requisitos exigiam que ele se tornasse "igual aos seus 'irmãos' em todos os sentidos", suportando sofrimentos, aprendendo a obediência sob prova, assim como fariam seus "irmãos" ou seguidores das suas pisadas. Assim se podia "compadecer das nossas fraquezas, [como] alguém que foi provado em todos os sentidos como nós mesmos, porém, sem pecado". (He 2:10-18; 4:15, 16; 5:7-10) Além disso, depois da sua morte como sacrifício perfeito e da sua ressurreição, ele tinha de receber uma vida espiritual, imortal, nos céus, sendo assim "aperfeiçoado para sempre" para o seu cargo sacerdotal.

(He 7:15–8:4; 9:11-14, 24) De modo similar, todos os que servirão com Cristo, quais subsacerdotes, serão 'aperfeiçoados', isto é, levados ao objetivo celestial que procuram alcançar e para o qual são chamados. — Fil 3:8-14; He 12:22, 23; Re 20:6.

O "Aperfeiçoador da nossa fé". Jesus é chamado de "Agente Principal [Líder Principal] e Aperfeiçoador da nossa fé". (He 12:2) É verdade que, muito antes da vinda de Jesus Cristo, a fé de Abraão foi 'aperfeiçoada' pelas suas obras de fé e de obediência, de modo que obteve a aprovação de Deus e se tornou parte num pacto juramentado com Deus. (Tg 2:21-23; Gên 22:15-18) Mas a fé de todos esses homens de fé que viveram antes do ministério terrestre de Jesus era incompleta, ou imperfeita, no sentido de que não entendiam as profecias ainda não cumpridas então a respeito dele como a Semente e o Messias de Deus. (1Pe 1:10-12) Estas profecias passaram a cumprir-se pelo seu nascimento, seu ministério, sua morte e sua ressurreição para a vida celestial, e a fé a respeito de Cristo obteve uma base reforçada, completada com fatos históricos. De modo que a fé, neste sentido aperfeiçoada, "chegou" por meio de Cristo Jesus (Gál 3:24, 25), o qual assim mostrou ser o "líder" (*AT*), "pioneiro" (*Mo*) ou Agente Principal da nossa fé. Ele continuou a ser o Aperfeiçoador da fé dos seus seguidores desde a sua posição celestial, derramando sobre eles espírito santo, em Pentecostes, e por conceder revelações que progressivamente completaram e desenvolveram a fé deles. — At 2:32, 33; He 2:4; Re 1:1, 2; 22:16; Ro 10:17.

'Não Aperfeiçoados à Parte de Nós.' Depois de recapitular a atuação de homens fiéis do período pré-cristão, de Abel em diante, o apóstolo diz que nenhum destes obteve "o cumprimento da promessa, visto que Deus previu algo melhor para nós, a fim de que eles não fossem aperfeiçoados à parte de nós". (He 11:39, 40) O "nós", aqui, claramente se refere a cristãos ungidos (He 1:2; 2:1-4), "participantes da chamada celestial" (He 3:1), para os quais Cristo "inaugurou . . . [um] caminho novo e vivente" de entrada no lugar santo da presença celestial de Deus. (He 10:19, 20) A chamada celestial inclui serviço como sacerdotes celestiais de Deus e de Cristo durante o Reinado Milenar de Cristo. Concede-se-lhes também "poder para julgar". (Re 20:4-6) Portanto, é lógico que a vida e os privilégios celestiais que os chamados recebem é o "algo melhor" previsto por Deus para tais cristãos ungidos. (He 11:40) No entanto, a revelação deles, ao passarem a agir desde o céu, com Cristo, para destruir o sistema iníquo, é para abrir o caminho para causar a libertação da escravização à corrupção daqueles da criação que procuram a "liberdade gloriosa dos filhos de Deus". (Ro 8:19-22) Hebreus 11:35 mostra que os homens fiéis dos tempos pré-cristãos mantiveram integridade sob sofrimento, "a fim de que pudessem alcançar uma ressurreição melhor", evidentemente, uma melhor do que a dos "mortos" mencionados no início do versículo, os ressuscitados apenas para morrerem de novo. (Veja 1Rs 17:17-23; 2Rs 4:17-20, 32-37.) Para estes homens fiéis dos tempos pré-cristãos, portanto, serem "aperfeiçoados" deve referir-se à sua ressurreição, ou restauração à vida, e serem depois 'libertos da escravização à corrupção' pelos serviços do sacerdócio de Cristo Jesus e de seus subsacerdotes durante o Governo Milenar.

A Volta da Humanidade à Perfeição na Terra. De acordo com a oração: "Realize-se a tua vontade, como no céu, assim também na terra", este planeta sentirá a plena força e o efeito da execução dos propósitos de Deus. (Mt 6:10) O sistema iníquo, sob o controle de Satanás, será destruído. Todas as falhas e defeitos serão removidos dos sobreviventes que continuarem a demonstrar obedientemente a fé, para que aquilo que sobrar satisfaça as normas de excelência, inteireza e solidez de Deus. Que isto incluirá a perfeição das condições terrestres e das criaturas humanas é evidente em Revelação (Apocalipse) 5:9, 10. Ali se declara que pessoas 'compradas para Deus' (veja Re 14:1, 3) tornam-se "um reino e sacerdotes para o nosso Deus, e hão de reinar sobre a terra". Sob o pacto da Lei, os sacerdotes não só tinham o dever de representar as pessoas perante Deus nas ofertas de sacrifícios, mas estavam também incumbidos de proteger a saúde física da nação, oficiando na purificação dos aviltados e julgando quando a cura se efetuou em casos de lepra. (Le 13-15) Além disso, o sacerdócio tinha a responsabilidade de ajudar no soerguimento e saúde mental e espiritual do povo. (De 17:8-13; Mal 2:7) Visto que a Lei era "uma sombra das boas coisas vindouras", é de esperar que o sacerdócio celestial, sob Cristo Jesus, funcionando durante o seu Reinado Milenar (Re 20:4-6), realize uma obra similar. — He 10:1.

Que se removerão da humanidade redimida as lágrimas, o pranto, o clamor, a dor e a morte é garantido pelo quadro profético de Revelação 21:1-5. Através de Adão, introduziram-se na raça humana o pecado, o consequente sofrimento e morte (Ro 5:12), e estes certamente estarão entre as "coisas anteriores" que hão de passar. A morte é o salário do pecado, e, "como último inimigo, a morte há de ser reduzida a nada" pelo Reinado de Cristo. (Ro 6:23; 1Co 15:25, 26, 56) Para a humanidade obediente, isto significa o retorno ao estado perfeito usufruído pelo homem no começo da história humana no Éden. Os humanos poderão assim usufruir não somente a perfeição de fé e amor, mas também a perfeição no

que diz respeito a estar sem pecado; estarão plena e imaculadamente à altura das normas justas de Deus para os humanos. A profecia de Revelação 21:1-5 também se relaciona com o Reinado Milenar de Cristo, visto que a "Nova Jerusalém", cuja 'descida do céu' é relacionada com a eliminação das aflições da humanidade, é mostrada ser a "noiva" de Cristo, ou sua glorificada congregação, portanto, aqueles que constituem o sacerdócio real do Governo Milenar de Cristo. — Re 21:9, 10; Ef 5:25-32; 1Pe 2:9; Re 20:4-6.

A perfeição da humanidade será relativa, limitada à esfera humana. Todavia, ela certamente permitirá que os que a obtêm possam usufruir a vida terrestre no mais pleno grau possível. "Alegria até a fartura está com a . . . face [de Jeová]", e estar 'a tenda dele com a humanidade' mostra que isso se refere à humanidade obediente, aos para quem Jeová volta a sua face com aprovação. (Sal 16:11; Re 21:3; compare isso com Sal 15:1-3; 27:4, 5; 61:4; Is 66:23.) Perfeição, porém, não significa o fim da variedade, conforme alguns frequentemente presumem. O reino animal, produto da 'atuação perfeita' de Jeová (Gên 1:20-24; De 32:4), contém uma enorme variedade. A perfeição do planeta Terra tampouco é incompatível com variedade, mudança ou contraste; ela admite o simples e o complexo, o modesto e o extravagante, o azedo e o doce, o áspero e o liso, as pradarias e as florestas, os montes e os vales. Abrange o estimulante frescor do começo da primavera, o calor do verão com o céu azul, a beleza das cores do outono, a beleza pura da neve recém-caída. (Gên 8:22) Os humanos perfeitos, portanto, não serão estereótipos de idênticas personalidades, talentos e capacidades. Conforme mostraram as definições iniciais, este não é o sentido obrigatório do que é perfeição.

PERFUME. Veja UNGUENTO E PERFUMES.

PERGAMINHO. Peles de ovelha, de cabra ou de bezerro preparadas para uso como material de escrita. Entre povos antigos, usava-se por muito tempo o couro como material de escrita; o Rolo do Mar Morto de Isaías, copiado perto do fim do segundo século AEC, é de couro. O papiro do Egito passou a ser mais usado como material de escrita, mas, segundo Plínio, quando o governante do Egito proibiu a exportação dele, por volta de 190 AEC, foi inventado em Pérgamo o pergaminho de couro. (A palavra portuguesa "pergaminho" vem da lat. *pergamena*.) Talvez significasse apenas a popularização dum método já existente de tratar peles de modo que se pudesse escrever em ambos os lados. Os rolos de pergaminho eram muito mais duráveis do que os mais baratos rolos de papiro.

Em 2 Timóteo 4:13, o apóstolo Paulo pediu que Timóteo trouxesse "os rolos, especialmente os pergaminhos". (*NM, ALA*) Ele não indicou o conteúdo destes itens pedidos, mas é bem possível que pediu partes das Escrituras Hebraicas, para que pudesse estudá-las enquanto encarcerado em Roma. A frase "especialmente os pergaminhos" talvez indique que pediu tanto rolos de papiro como rolos de pergaminho.

Entre os primitivos romanos, costumavam usar-se tabuinhas de madeira revestidas de cera para a escrita de assuntos de natureza temporária. Com o tempo, usavam-se para isso tiras de couro ou pergaminho. A palavra latina *membranae* (peles) era aplicada a tais cadernos de pergaminho. No texto já citado, Paulo usou o equivalente grego da palavra ao pedir "os rolos, especialmente os pergaminhos [*mem·brá·nas*]". Por isso, alguns comentadores têm sugerido que ele pediu rolos das Escrituras Hebraicas, além de algum tipo de notas ou cartas. Assim, Moffat o traduz "meus livros, e especialmente meus papéis", e *The New English Bible* (A Nova Bíblia Inglesa) reza "os livros, acima de tudo meus cadernos de notas". No entanto, não se pode determinar se "os pergaminhos" eram em forma de cadernos ou de papéis, ou se eram rolos de pergaminho (*La; Kx*).

Velino. Os pergaminhos normalmente eram feitos de pele de ovelha, cabra ou bezerro. No terceiro e no quarto século EC, surgiu uma distinção entre a qualidade mais ordinária e a mais fina do material, a mais ordinária continuando a ser chamada de pergaminho, ao passo que a mais fina era chamada de velino. O velino era feito de peles delicadas de bezerro (vitelo) ou de cabritinho, ou então de bezerros e cordeiros natimortos. Era preparado por se primeiro raspar o pelo das peles lavadas, que então eram esticadas numa armação, novamente lavadas e raspadas para remover irregularidades, borrifados com giz e esfregados com pedra-pomes. Isto produzia um material de escrita fino, liso e quase branco, que passou a ser amplamente usado para livros importantes, até a invenção da impressão, para a qual o papel era melhor e mais barato. Importantes manuscritos bíblicos, tais como o Sinaítico e o Vaticano N.º 1209, do quarto século, bem como o manuscrito Alexandrino, do quinto século, são de velino.

PÉRGAMO [Citadela; Acrópole]. Cidade da Mísia na parte NO da Turquia asiática (Ásia Menor) e lugar de uma das sete congregações às quais o apóstolo João dirigiu cartas, conforme registrado em Revelação (Apocalipse). (Re 1:11; 2:12-17) A cidade ficava a cerca de 80 km ao N de Esmirna (a atual Izmir) e a uns 25 km da costa do mar Egeu. Perto do lugar da antiga Pérgamo fica a atual Bergama. Pérgamo era originalmente uma fortaleza

num isolado morro íngreme, entre dois rios. Com o tempo, a cidade estendeu-se ao vale abaixo, e o morro tornou-se a acrópole.

História. Não há certeza sobre a origem do povo de Pérgamo, mas alguma evidência indica a Acaia, na Grécia. Já em 420 AEC, a cidade cunhava moedas, e, no século seguinte, Xenofonte fez menção da cidade. Após a morte de Alexandre, o Grande, ela tornou-se parte do território de Lisímaco. Filétero, tenente de Lisímaco, tornou-se governante da cidade e do território circunvizinho, iniciando o reinado dos Atálidas, sob os quais Pérgamo se tornou uma cidade rica e importante. O Rei Átalo I (241-197 AEC) tomou o lado dos romanos contra os macedônios. Seu sucessor Êumenes II reuniu uma enorme biblioteca que rivalizava com a famosa biblioteca de Alexandria. Foi supostamente nesta época que se inventou a escrita em pergaminho (*pergamena charta*) na cidade. Também, por volta deste período, o reino de Pérgamo controlava a maior parte da Ásia Menor ocidental. Em 133 AEC, Átalo III, no leito de morte, legou Pérgamo a Roma, tornando-se a cidade então a capital da província romana da Ásia. (Veja ÁSIA.) Mesmo quando deixou de ser capital, Pérgamo continuou a ter grande importância como centro administrativo oficial.

A Religião de Pérgamo. A religião pagã tinha grande destaque em Pérgamo. Parece que magos (astrólogos) caldeus fugiram de Babilônia para Pérgamo, estabelecendo ali sua agremiação central. Êumenes II construiu um enorme altar de mármore para o deus Zeus, para celebrar a derrota que infligiu aos gauleses. Descobriram-se os restos do altar e estes mostram que era decorado com um enorme relevo, retratando deuses combatendo gigantes. (FOTO, Vol. 2, p. 945) Os doentes de todas as partes da Ásia afluíam a Pérgamo por causa do seu templo de Asclépio, deus da cura e da medicina.

Um aspecto religioso especialmente digno de nota em Pérgamo era sua adoração dos governantes políticos. A cidade construiu um magnífico templo para a adoração de César Augusto. De modo que foi a primeira cidade a ter um templo dedicado ao culto imperial. Nos dias dos imperadores Trajano e Severo, construíram-se ali mais dois templos assim, sendo que a *Encyclopædia Britannica* chama Pérgamo de "principal centro do culto imperial no início do império". (1959, Vol. 17, p. 507) Essa adoração do imperador romano, sem dúvida, serviu para unir politicamente todos os diversos países do império sob um deus comum; cada um podia adorar seus deuses locais ou nacionais, mas todos tinham também de adorar o imperador.

"Onde Está o Trono de Satanás." Na carta do apóstolo João à congregação em Pérgamo, ele mencionou que a cidade se encontrava "onde Satanás está morando" e que os cristãos moravam assim "onde está o trono de Satanás". (Re 2:13) "Esta frase tem sido aplicada ao conjunto de cultos pagãos, . . . mas a alusão principal é provavelmente à adoração do imperador. Foi ali que a adoração do imperador divino fora feita a pedra de toque da lealdade cívica sob Domiciano." (*New Bible Dictionary* [Novo Dicionário da Bíblia], editado por J. Douglas, 1985, p. 912) Visto que no mesmo versículo do "trono de Satanás" se menciona o martírio de Ântipas, é possível que este tenha sido morto por se negar a adorar César.

Um fator adicional relativo à identificação de "onde está o trono de Satanás" talvez fosse a destacada adoração de Zeus, ou Júpiter, principal deus entre todos os deuses e deusas pagãos. A lenda dizia que, de cima do morro em que se construiu Pérgamo, certos deuses presenciaram o nascimento de Zeus, e que o imenso altar mais tarde situado na acrópole é considerado uma das maravilhas da era. Os adoradores de Zeus podiam venerar outros deuses, mas deviam encará-los como subordinados a este. No entanto, os cristãos em Pérgamo foram elogiados por se manterem firmes na sua devoção exclusiva ao verdadeiro Deus, Jeová, e por não negarem a fé, embora morassem 'onde estava o trono de Satanás'.

"Ensino de Balaão." Todavia, havia na congregação uma influência solapadora daqueles que 'se apegavam ao ensino de Balaão'. (Re 2:14) Esta expressão faz lembrar o profeta mesopotâmio Balaão, o qual, depois das tentativas frustradas de amaldiçoar Israel, sugeriu que se usassem mulheres pagãs para atrair homens israelitas à adoração lasciva de deuses falsos. Em consequência da resultante imoralidade sexual e da idolatria morreram 24.000 israelitas. (Núm 25:1-18; 1Co 10:8; veja BALAÃO.) Evidentemente, alguns da congregação de Pérgamo, aqueles que 'se apegavam ao ensino de Balaão', toleravam a fornicação. — Ju 4, 11; 2Pe 2:14, 15.

Alguns da congregação também tinham sido influenciados pelo ensino "da seita de Nicolau", e foram exortados a se arrepender. — Re 2:15, 16.

PERGE. Cidade de destaque na província romana da Panfília. Acredita-se que as ruínas da antiga Perge se encontrem perto da atual aldeia de Murtana, a uns 13 km da costa S da Ásia Menor e a uns 8 km ao O do rio Cestrus (Aksu). Segundo o geógrafo grego Estrabão, parece que este rio antigamente era navegável em direção ao N até Perge. (*Geography* [Geografia], 14, IV, 2) No entanto,

parece que Atália, na costa da Panfília e próxima de Perge, serviu de porto para Perge, e, com o tempo, até mesmo suplantou Perge em importância. — Veja At 14:24-26.

Foi a esta cidade que o apóstolo Paulo e seus companheiros chegaram logo no início da sua primeira viagem missionária. (At 13:13) Perto do fim dela, 'falaram a palavra em Perge', mas não se sabe se alguém da população aceitou o cristianismo. — At 14:24, 25.

PERIDA [Separado]. Antepassado duma família de servos de Salomão, dos quais alguns retornaram a Jerusalém junto com Zorobabel. (Ne 7:6, 7, 57) O nome é grafado Peruda em Esdras 2:55.

PERIZEUS. Uma das tribos que habitavam a terra de Canaã antes de ela ser ocupada pelos israelitas. (Gên 13:3-7; 34:30; Êx 3:8, 17) Não são mencionados na lista das 70 famílias após o Dilúvio, a qual menciona "as famílias dos cananeus". (Gên 10:15-18) Desconhece-se sua linhagem ancestral.

Os perizeus eram uma das tribos cuja terra Deus prometeu à semente de Abraão. (Gên 15:18-21; Ne 9:7, 8) Por ocasião da conquista da Terra da Promessa pelos israelitas, perizeus moravam na região montanhosa de Canaã. (Jos 11:3) Quando a tribo de Judá se mudou para o seu território designado, derrotou os perizeus e os cananeus em Bezeque, aparentemente situada ao O de Jerusalém. (Jz 1:4, 5; Jos 24:11) Depois da repartição da terra de Canaã pelos israelitas, alguns perizeus continuaram no território de Efraim e de Manassés. — Jos 17:15-18.

Os perizeus eram uma das sete nações populosas e fortes que Jeová repetidas vezes mandou Israel exterminar ao entrar na Terra da Promessa. Não se devia fazer nenhum pacto nem aliança matrimonial com eles, nem se lhes devia conceder favor. (Êx 23:23, 24; 33:2; 34:11-13; De 7:1-3; Jos 3:10) No entanto, os israelitas não os exterminaram, e, conforme predito, os perizeus tornaram-se um laço para Israel. — De 7:4; 20:17, 18; Jz 3:5, 6.

No tempo de Salomão, alguns dos perizeus remanescentes foram recrutados para trabalhos forçados. (1Rs 9:20, 21; 2Cr 8:7, 8) Esdras verificou que os judeus que haviam retornado do exílio babilônico haviam feito alianças matrimoniais com eles. Todavia, a conselho dele, despediram essas esposas estrangeiras. (Esd 9:1, 2; 10:11, 12, 44) Os perizeus não são mencionados na história bíblica posterior.

PERNA(S). O termo hebraico traduzido "perna" refere-se aos inteiros membros inferiores do homem ou do animal, usados para sustentar o corpo e para andar. Relacionado com a investidura do sacerdócio, a perna direita do "carneiro de investidura" constituía parte da "oferta movida". (Le 8:22, 25-27) Em certos sacrifícios, a perna direita, traseira, evidentemente a parte superior, seleta, também era dada como porção sagrada ao sacerdote oficiante. (Le 7:32-34; 10:12, 14, 15) A perna dianteira, a "espádua" (literalmente: "braço"), também é mencionada como porção destinada aos sacerdotes, em Números 6:19 e Deuteronômio 18:3.

Insetos com "pernas de salto" (hebr.: *kera·ʽá·yim*) eram as únicas criaturas pululantes aladas designadas pela Lei como puras para alimento. (Le 11:21) Em outros textos, o mesmo termo hebraico traduzido "pernas" refere-se à parte inferior das pernas dos animais. — Veja mais abaixo.

Jeová disse profeticamente a Babilônia: "Despe tua ampla saia. Descobre tua perna. Cruza os rios." (Is 47:1, 2) Em vez de ser uma rainha mimada que é servida, ela figuradamente tinha de descobrir as pernas até o quadril para atravessar descalça, como cativa, os rios através dos quais seus conquistadores a arrastariam.

As pernas eram também usadas em sentido figurado para representar potência ou ligeireza e poder humanos. Lemos no Salmo 147:10: "Não é na potência do cavalo que [Jeová] se agrada, nem tem prazer nas pernas do homem." Em Provérbios 26:7 mencionam-se pernas claudicantes como símbolo de inutilidade ou incapacidade.

Parece ter sido costume romano dar o golpe de misericórdia aos criminosos condenados à morte na estaca por quebrar-lhes as pernas, a fim de abreviar seu sofrimento. A pedido dos judeus, os soldados quebraram as pernas dos homens pregados em estacas ao lado de Jesus Cristo, mas, verificando que Jesus já estava morto, não lhe quebraram as pernas. Portanto, cumpriu-se a profecia do Salmo 34:20. — Jo 19:31-36; compare isso com Êx 12:46; Núm 9:12.

Como já mencionado, a outra palavra hebraica traduzida "pernas" refere-se à parte entre o joelho e o tornozelo. Em cada ocorrência desta palavra na Bíblia ela se refere a esta região dos membros inferiores dum animal, usualmente com respeito a animais preparados para sacrifícios. (Le 1:9, 13; 4:11, 12; 8:21; 9:14) Em Amós 3:12, o profeta de Jeová usa a figura dum pastor arrancando da boca do leão duas pernas (evidentemente para se exonerar da responsabilidade da perda dum animal da sua manada). O profeta retrata com isso vividamente a destruição que sobreviria a Samaria, em especial aos líderes dela. Poucos escapariam da voracidade leonina dos inimigos de Samaria.

PÉROLA. Gema globular, lisa, relativamente dura e geralmente branca, de leve brilho iridescente, desde a antiguidade usada como adorno. (1Ti 2:9; Re 17:4; 18:11, 12, 15, 16; 21:2, 21) É uma massa endurecida de carbonato de cálcio que se forma dentro de ostras e de certos outros moluscos. Quando uma partícula estranha (tal como um grão de areia ou um pequeno parasito) penetra na região entre a concha e o manto do molusco, estimula a secreção pela criatura duma substância calcária chamada nácar, que endurece tornando-se uma camada nacarada em torno da matéria intrusa, irritante. Formam-se camadas sucessivas desta substância como invólucro em torno da partícula estranha que serve de núcleo. Se o núcleo permanece afastado da concha, por causa das contrações do manto que a reveste por dentro, forma-se em alguns anos uma linda pérola.

Pérolas de qualidade própria para joias são tiradas da ostra perlífera do mar, nativa da maioria das quentes águas tropicais, e notavelmente das na vizinhança de Barein, no golfo Pérsico, e do Mar Vermelho.

Uso Ilustrativo. Às vezes, a Bíblia alude à preciosidade das pérolas de modo ilustrativo. Com respeito ao valor inigualável da verdadeira sabedoria, Jó disse: "Uma bolsa cheia de sabedoria vale mais do que uma de pérolas." (Jó 28:18) No Sermão do Monte, Jesus Cristo aconselhou: "Não deis aos cães o que é santo, nem lanceis as vossas pérolas diante dos porcos, para que nunca as pisem debaixo dos seus pés, e, voltando-se, vos dilacerem." (Mt 7:6) Evidentemente, Jesus queria dizer que, se alguém mostrar que é como um cão ou como um porco, sem ter apreço pelas coisas espirituais, não se deve fazer mais esforço para transmitir-lhe ideias e ensinos espirituais. Tais pessoas corruptas só pisariam nas valiosas coisas espirituais, e ultrajariam ou feririam todo aquele que se esforçasse a transmiti-las a elas. Jesus também ilustrou a preciosidade do Reino dos céus por falar de "uma pérola" de valor tão grande, que um comerciante viajante em busca de pérolas "vendeu prontamente toda as coisas que tinha e a comprou". (Mt 13:45, 46) Jesus mostrou assim que aquele que apreciasse o verdadeiro valor de se ganhar o Reino dos céus estaria disposto a abandonar tudo a fim de alcançá-lo. — Veja Mt 11:12; Lu 13:23-25; Fil 3:8-11.

PERSEGUIÇÃO. Hostilização ou dano deliberadamente infligido a pessoas por motivo de condição social, origem racial, ou fé e crenças religiosas, tendo por objetivo, neste último caso, eliminar tais crenças e impedir sua divulgação entre novos conversos. O verbo hebraico *ra·dháf* e o grego *di·ó·ko,* que significam "perseguir", também podem ser vertidos "ir no encalço de; empenhar-se por; correr atrás de". — Êx 15:9; De 1:44; Ro 14:19; Lu 17:23.

A perseguição assume diversas formas. Pode limitar-se a ultrajes verbais, zombarias e injúrias (2Cr 36:16; At 19:9), ou pode incluir pressões econômicas (Re 13:16, 17), dano físico (Mt 27:29, 30; At 5:40), encarceramento (Lu 21:12; At 16:22-24), ódio e até mesmo morte. (Mt 24:9; At 12:2) Pode ser promovida por autoridades religiosas (Mr 3:6; At 24:1, 27), ou pode ser movida por pessoas desinformadas (Gên 21:8, 9; Gál 4:29) e ignorantes (1Ti 1:13), ou por turbas desarrazoadas e fanáticas. (Lu 4:28, 29; At 14:19; 17:5) Frequentemente, porém, tais pessoas são apenas agentes de instigadores mais poderosos e sinistros — invisíveis forças espirituais, iníquas. — Ef 6:11, 12.

Na profecia original de Gênesis 3:14, 15, Jeová Deus predisse inimizade entre "a serpente" e "a mulher", e entre os seus respectivos 'descendentes [literalmente: sementes]'. A Bíblia, como um todo, dá testemunho do cumprimento desta profecia. Jesus identificou claramente a serpente como Satanás, o Diabo, e, ao mesmo tempo, disse aos que o perseguiam que eles eram 'de seu pai, o Diabo', portanto, da sua 'semente'. (Jo 8:37-59) O livro de Revelação (Apocalipse) mostra que essa perseguição continuaria até o tempo de Cristo assumir o poder para reinar e mesmo por algum tempo depois, pois, quando Satanás e seus anjos seriam lançados para a terra, o dragão 'perseguiria a mulher, travando guerra com os remanescentes da sua semente, que obedecem a Deus e dão testemunho de Jesus'. (Re 12:7-17) Um destacado agente usado em toda a história por Satanás é a "fera", figura simbólica explicada no artigo ANIMAIS SIMBÓLICOS (Re 13:1, 7); outro é "Babilônia, a Grande", considerada no artigo que tem este cabeçalho. (Re 17:5, 6) A inimizade satânica para com aqueles que procuram fazer a vontade de Deus em justiça e seu uso dos agentes acima mencionados podem ser detectados em todos os períodos bíblicos, conforme mostra a história que segue.

História. Segundo Jesus, a perseguição religiosa tem uma história que remonta ao tempo de Caim, filho de Adão. (Gên 4:3-8; Mt 23:34, 35) Caim matou seu irmão Abel por ser induzido pelo "iníquo", Satanás, o Diabo. (1Jo 3:12) A questão envolvida na morte de Abel girava em torno da adoração fiel de Jeová. (He 11:4) Jó, homem de Deus cujo nome significa "Objeto de Hostilidade", com o tempo tornou-se alvo de perseguição iníqua instigada por Satanás. A esposa de Jó e três amigos dele foram apenas instrumentos usados por este arqui-inimigo de Deus e do homem, quer o soubessem, quer não. — Jó 1:8–2:9; 19:22, 28.

De tempos em tempos, governantes de Judá e de Israel infligiram muito sofrimento aos representantes especiais de Deus. Por exemplo, o Rei Saul fez

de Davi ('homem agradável ao coração de Deus'; At 13:22) o alvo principal de seu ódio. (1Sa 20:31-33; 23:15, 26; Sal 142:6) Durante o governo de Acabe e de Jezabel, muitos profetas de Jeová se viram obrigados a se esconder como fugitivos ou foram mortos. (1Rs 18:13, 14; 19:10) O Rei Manassés derramou sangue inocente "em quantidade muito grande". (2Rs 21:16) O Rei Jeoiaquim matou Urijá, "homem que profetizava em nome de Jeová". (Je 26:20-23) Jeremias sofreu muita perseguição às mãos de oficiais do governo. (Je 15:15; 17:18; 20:11; 37:15, 16; 38:4-6) Por causa da infidelidade do seu povo Israel, Jeová permitiu que outras nações às vezes o perseguissem, mesmo a ponto de levá-lo ao exílio. — De 30:7; La 1:3.

Houve outros casos em que se movia uma perseguição violenta, legalizada por decreto governamental, aos que mantinham sua integridade a Jeová, como quando os três hebreus foram lançados na fornalha ardente e quando Daniel foi lançado aos leões. (Da 3:13-20; 6:4-17) Durante o reinado do rei persa Assuero, irromperam ataques e perseguição contra os judeus em geral, especialmente contra Mordecai, sob a instigação do iníquo Hamã, o agagita. — Est 3:1-12; 5:14.

Outras fontes de perseguição podem ser anteriores companheiros (1Pe 4:4), ou amigos e vizinhos da própria cidade da pessoa. (Je 1:1; 11:21) Jesus disse que parentes consanguíneos bem chegados, membros da família imediata, às vezes se tornariam ferrenhos perseguidores dos que creem nele. — Mt 10:21, 35, 36.

Os principais instigadores humanos da perseguição religiosa, porém, têm sido os promotores da religião falsa. Foi assim no caso de Jeremias. (Je 26:11) Foi também o que se passou com o apóstolo Paulo. (At 13:6-8; 19:23-29) No caso de Jesus, lemos que "os principais sacerdotes e os fariseus ajuntaram o Sinédrio e . . . Caifás, que era sumo sacerdote naquele ano, disse-lhes: 'Vós . . . não deduzis logicamente que é para o vosso proveito que um só homem morra a favor do povo e não que toda a nação seja destruída.' . . . Portanto, daquele dia em diante deliberaram mat[ar Jesus]." (Jo 11:47-53) Antes de Jesus finalmente morrer na estaca de tortura, ele sofreu outras formas de severa perseguição às mãos de homens ímpios — apoiadores dos líderes religiosos, decididos a acabar com ele. — Mt 26:67; 27:1, 2, 26-31, 38-44.

Perseguição de Cristãos. A perseguição movida a servos fiéis de Jeová não acabou com a morte de Jesus. Este grande Profeta predissera isso quando, três dias antes de ser pregado numa estaca, declarou à Jerusalém infiel: "Eu vos estou enviando profetas, e sábios, e instrutores públicos. A alguns deles matareis e pregareis em estacas, e a outros deles açoitareis nas vossas sinagogas e perseguireis de cidade em cidade; para que venha sobre vós todo o sangue justo derramado na terra, desde o sangue do justo Abel até o sangue de Zacarias, filho de Baraquias, a quem assassinastes entre o santuário e o altar." — Mt 23:34, 35.

Jesus também avisara repetidas vezes seus discípulos em particular, dizendo: "Vós sereis pessoas odiadas por todos, por causa do meu nome . . . Quando vos perseguirem numa cidade, fugi para outra." "O escravo não é maior do que o seu amo. Se me perseguiram a mim, perseguirão também a vós." "Os homens vos expulsarão da sinagoga. De fato, vem a hora em que todo aquele que vos matar imaginará que tem prestado um serviço sagrado a Deus." — Mt 10:22, 23; Jo 15:20; 16:2.

Logo depois do Pentecostes de 33 EC, houve prisões, ameaças e espancamentos. (At 4:1-3, 21; 5:17, 18) Daí, Estêvão foi preso e apedrejado até morrer, mas não antes de dar testemunho contra os seus perseguidores, dizendo: "A qual dos profetas foi que os vossos antepassados não perseguiram? Sim, mataram os que faziam anúncio antecipado a respeito da vinda do Justo, cujos traidores e assassinos vós vos tornastes agora." (At 7:52-60; veja também He 11:36, 37.) O assassinato de Estêvão foi seguido por uma grande onda de perseguição, em parte encabeçada por Saulo de Tarso, a qual teve por resultado que a congregação de Jerusalém foi espalhada por toda a parte, mas ampliando assim a atividade da pregação das boas novas. (At 8:1-4; 9:1, 2) Mais tarde, Herodes Agripa I mandou matar à espada Tiago, irmão de João, e provavelmente teria feito o mesmo com Pedro, se o anjo de Jeová não o tivesse milagrosamente liberto na calada da noite. — At 12:1-11.

Saulo, o perseguidor, com a sua conversão ao cristianismo, tornou-se Paulo, o perseguido, conforme ele diz, pela benignidade imerecida de Jeová. Isto ocorreu quando finalmente chegou a reconhecer que estava lutando contra o próprio Senhor. (At 9:4, 5; 22:4, 7, 8; 26:11, 14, 15; 1Co 15:9; Gál 1:13, 23; Fil 3:6) O relato do seu ministério e das suas viagens depois disso conta como Paulo, por sua vez, sofreu muita perseguição às mãos dos inimigos do cristianismo. — At 13:50; 2Co 6:3-5; 11:23-25; Gál 5:11; 2Ti 3:10, 11.

A perseguição movida aos cristãos pelas autoridades do Império Romano, a partir dos dias de Nero, é fato da história secular. (Veja CRISTÃO.) As acusações variavam, mas o objetivo sempre parecia ser o mesmo, a saber, a supressão do cristianismo.

Atitude Correta para com a Perseguição. Quando se guarda os mandamentos de Deus como cristão, é impossível escapar de perseguição, pois "todos os que desejarem viver com devoção piedo-

sa em associação com Cristo Jesus também serão perseguidos". (2Ti 3:12) No entanto, os verdadeiros cristãos podem suportar todo tipo de perseguição iníqua e ainda manter uma atitude feliz, livre de malignidade e de ódio aos perseguidores. Isto se dá porque entendem as questões envolvidas — a fonte da perseguição e por que é permitida. Em vez de ficarem intrigados e preocupados com o que se passa com eles, alegram-se de ter parte com Cristo na prova de lealdade sob perseguição. — 1Pe 4:12-14.

Todavia, o cristão precisa ter certeza de que realmente sofre por uma causa justa. O relato e o modelo bíblicos não permitem a intromissão na política, a trama de conspirações, nem qualquer tipo de atividade criminosa como base para se ser perseguido. Salientando isso de modo especial, o apóstolo exorta: "Mantende a vossa conduta excelente entre as nações, para que, naquilo em que falam de vós como de malfeitores, eles, em resultado das vossas obras excelentes, das quais são testemunhas oculares, glorifiquem a Deus no dia da sua inspeção." (1Pe 2:11, 12) Ele reforçou isso com o conselho sobre a sujeição a autoridades governamentais, a donos de escravos, ao marido, citando o exemplo de Cristo Jesus como o modelo a ser seguido. (1Pe 2:13-25; 3:1-6) O cristão pode sentir-se feliz quando sofre pela causa da justiça (1Pe 3:13, 14), mas nunca deve sofrer "como assassino, ou como ladrão, ou como malfeitor, ou como intrometido nos assuntos dos outros". — 1Pe 4:15, 16.

Os cristãos apreciam também o prêmio reservado para os que perseveram. A respeito deste prêmio, Jesus declarou: "Felizes os que têm sido perseguidos por causa da justiça, porque a eles pertence o reino dos céus." (Mt 5:10) O conhecimento sobre a esperança da ressurreição, junto com o conhecimento sobre Aquele que é a Fonte desta provisão os fortalece. Dá-lhes força para serem leais a Deus, mesmo quando ameaçados de morte às mãos de perseguidores violentos. Em resultado da sua fé no que foi realizado pela morte de Jesus, eles foram emancipados do temor de tal morte violenta. (He 2:14, 15) A atitude mental do cristão é importante, se há de manter a fidelidade sob a pressão da oposição. "Mantende em vós esta atitude mental que houve também em Cristo Jesus, o qual . . . tornou-se obediente até à morte, sim, morte numa estaca de tortura." (Fil 2:5-8) "Pela alegria que se lhe apresentou, [Jesus] aturou uma estaca de tortura, desprezando a vergonha." — He 12:2; veja também 2Co 12:10; 2Te 1:4; 1Pe 2:21-23.

A atitude do cristão para com os próprios perseguidores também é um fator importante. Amar os inimigos e abençoar os que se lhe opõem habilita a pessoa a perseverar. (Mt 5:44; Ro 12:14; 1Co 4:12, 13) O cristão sabe também o seguinte: quem abandonar casa e parentes pela causa do Reino do céu tem a promessa de receber cem vezes mais, mas também "com perseguições". (Mr 10:29, 30) É verdade que nem todos os que ouvem as boas novas do Reino perseverarão no calor da perseguição, e alguns talvez até procurem esquivar-se das questões para evitar dificuldades. (Mt 13:21; Gál 6:12) Mas, é melhor confiar na força de Jeová, orar assim como Davi orou para ser liberto dos perseguidores e saber que Ele não deixará seus servos cambaleando. Poder-se-á então dizer junto com o apóstolo: "Estamos sendo completamente vitoriosos, por intermédio daquele que nos amou." — Sal 7:1; 2Co 4:9, 10; Ro 8:35-37.

PERSEVERANÇA. O verbo grego *hy·po·mé·no*, que literalmente significa "permanecer ou ficar embaixo", é traduzido 'permanecer' em Lucas 2:43 e Atos 17:14. Passou a ter também o sentido de "manter-se firme; perseverar; permanecer constante", e assim é traduzido 'perseverar'. (Mt 24:13) O substantivo *hy·po·mo·né* usualmente denota "perseverança" corajosa, constante ou paciente, que não perde a esperança em face de obstáculos, perseguições, provações ou tentações.

Por Que É Necessária. Entre as coisas que os cristãos talvez tenham de enfrentar estão a indiferença por parte de outros, vitupério, difamação, intensa hostilidade, ódio dos membros da família imediata, maus-tratos, encarceramento e até a morte. (Mt 5:10-12; 10:16-22; 24:9, 10, 39; Mr 13:9, 12, 13; Re 13:10) Isto exige perseverança. Sem esta qualidade essencial, simplesmente não se consegue obter a vida eterna. (Ro 2:7; He 10:36; Re 14:12) Isto se dá porque o importante é o final, não quão bem a pessoa talvez se tenha iniciado no rumo do discipulado cristão. Conforme Jesus Cristo o expressou: "Quem tiver perseverado até o fim é o que será salvo." (Mt 24:13) "Pela perseverança da vossa parte adquirireis as vossas almas." — Lu 21:19.

Aqueles que prontamente aceitam "a palavra de Deus", mas apenas superficialmente, não têm perseverança. Logo desistem diante da tribulação ou perseguição, perdendo a aprovação e bênção de Deus. Mas aqueles que desenvolvem profundo apreço pela "palavra de Deus" perseveram com constância. Eles "dão fruto com perseverança", prosseguindo fielmente em proclamar a mensagem de Deus, apesar de dificuldades, sofrimentos e desânimo. — Lu 8:11, 13, 15.

Como É Mantida. Observar o excelente exemplo dado pelos servos de Deus — os profetas pré-cristãos, Jó, os apóstolos Paulo e João, e muitos outros — e notar o resultado do seu proceder fiel, pode ser de grande estímulo para se manter a

perseverança quando se padece sofrimentos. (2Co 6:3-10; 12:12; 2Te 1:4; 2Ti 3:10-12; Tg 5:10, 11; Re 1:9) Deve-se manter especialmente em destaque a imaculada perseverança de Jesus Cristo. — He 12:2, 3; 1Pe 2:19-24.

Também é importante nunca perder de vista a esperança cristã, a vida eterna num estado sem pecado. Nem mesmo a morte às mãos de perseguidores pode anular esta esperança. (Ro 5:4, 5; 1Te 1:3; Re 2:10) Os sofrimentos da época presente ficam insignificantes em comparação com o cumprimento desta grandiosa esperança. (Ro 8:18-25) Com a visão da eternidade, qualquer sofrimento, embora na ocasião intenso, é 'momentâneo e leve'. (2Co 4:16-18) Lembrar-se da natureza temporária das provações e apegar-se à esperança cristã pode impedir que se entregue ao desespero e se torne infiel a Jeová Deus.

A perseverança cristã não depende da força que se tem. É o Altíssimo, por meio do seu espírito e do consolo das Escrituras, que sustém e fortalece seus servos. Ele "provê perseverança" aos que confiam plenamente nele, e os cristãos, assim, oram corretamente por sua ajuda, inclusive pela sabedoria necessária para enfrentar determinada provação. (Ro 15:4, 5; Tg 1:5) Jeová nunca permitirá que alguém seja submetido a uma provação que lhe é impossível aguentar. Quando se recorre a Ele em busca de ajuda, não perdendo a fé, mas confiando plenamente em Jeová, o Todo-Poderoso provê a saída, para que se possa perseverar. — 1Co 10:13; 2Co 4:9.

Não há limite da força a que os cristãos podem recorrer quando padecem sofrimentos. A oração do apóstolo Paulo a favor dos colossenses foi no sentido de que fossem 'fortalecidos com todo o poder, ao alcance do glorioso poderio de Deus, de modo a perseverarem plenamente e serem longânimes com alegria'. (Col 1:11) Um exemplo deste "glorioso poderio" em operação é a ressurreição de Jesus Cristo dentre os mortos e sua exaltação à mão direita do Pai. — Ef 1:19-21.

Jeová Deus e seu Filho querem que todos sejam bem-sucedidos. Isto se evidencia no encorajamento a respeito da perseverança dado por Jesus Cristo aos membros das congregações cristãs em Éfeso, Esmirna, Pérgamo, Tiatira, Sardes, Filadélfia e Laodiceia. — Re 2:1-3, 8-10, 12, 13, 18, 19; 3:4, 5, 7, 10, 11, 14, 19-21.

Conceito Correto sobre Provações. Sabendo que o futuro eterno da pessoa depende da perseverança, e que ela pode confiar em receber ajuda de cima, os cristãos não devem temer provações e tribulações, ressentindo-se delas ou entregando-se a queixas, ter pena de si mesmos ou ficar amargurados. O apóstolo Paulo admoestou: "Exultemos enquanto em tribulações, visto que sabemos que tribulação produz perseverança." (Ro 5:3) Provações suportadas com paciência e firmeza, com a ajuda divina, revelam que o cristão tem a necessária qualidade da perseverança — algo que não se sabia realmente e por experiência antes de começar a tribulação.

Deve-se permitir que a perseverança "tenha a sua obra completa" por se deixar a provação seguir seu pleno curso, sem qualquer tentativa de usar meios antibíblicos para acabar com ela depressa. Assim, a fé será provada e refinada, e se revelará seu poder sustentador. Talvez se exponham pontos de fraqueza, dando ao cristão condições de ver defeitos e fazer as necessárias melhoras. O efeito modelador das provações suportadas fielmente pode tornar a pessoa mais paciente, solidária, compassiva, bondosa e amorosa ao lidar com seus semelhantes. Assim, por permitir que a perseverança "tenha a sua obra completa", 'não faltará à pessoa nada' do que Deus procura nos seus servos aprovados. — Tg 1:2-4.

PÉRSIA, PERSAS. Terra e povo regularmente mencionados em associação com os medos, tanto na Bíblia como na história secular. Os medos e os persas evidentemente eram povos aparentados das antigas tribos arianas (indo-iranianas), e isto tornaria os persas descendentes de Jafé, talvez através de Madai, ancestral comum dos medos. (Gên 10:2) Numa inscrição, Dario, o Grande, chama a si mesmo de "persa, filho dum persa, ariano, de ascendência ariana". — *History of the Persian Empire* (História do Império Persa), de A. Olmstead, 1948, p. 123.

Inscrições assírias referentes ao tempo de Salmaneser III (evidentemente contemporâneo de Jeú, de Israel), mencionam uma invasão da Média e de se receber tributo de reis de "Parsua", uma região, pelo visto, situada ao O do lago Urmia e na fronteira da Assíria. Muitos peritos acham que "Parsua" seja o nome então aplicado à terra dos persas, embora outros a associem com os partos. De qualquer modo, em inscrições posteriores, os persas são situados bem mais ao S, estabelecidos em "Parsa", ao SE de Elão, no que agora é a província de Fars, no atual Irã. Anxã, distrito ou cidade na fronteira de Elão, e outrora parte do seu domínio, estava também ocupado pelos persas.

De modo que, nos primórdios da sua história, os persas parecem ter ocupado apenas a parte sudoeste do extenso planalto iraniano, fazendo fronteira com o Elão e com a Média no NO, com a Pártia no N, com a Carmânia no L, e com o golfo Pérsico no S e no SO. Com exceção do litoral quente e úmido do golfo Pérsico, aquela terra consistia principal-

mente na parte meridional da escarpada cordilheira Zagros, interrompida por vales extensos e bastante férteis, com encostas bem arborizadas. O clima nos vales é temperado, mas nas regiões mais altas do planalto, as terras áridas e ventosas são castigadas por um frio intenso nos meses do inverno. Os persas, iguais aos medos, parecem ter-se ocupado muito na pecuária, bem como na necessária agricultura, e o rei persa Dario, o Grande, orgulhosamente descreveu sua terra natal como "bela e rica em cavalos e em homens". — *Encyclopædia Britannica* (Enciclopédia Britânica), 1959, Vol. 17, p. 603.

Os persas, que originalmente levavam uma vida um tanto austera, muitas vezes nômade, manifestavam grande amor ao luxo e a ambientes luxuosos durante o período do império. (Veja Est 1:3-7; também a roupa dada a Mordecai, 8:15.) Esculturas em Persépolis representam os persas trajados de vestes amplas, que chegavam até os tornozelos, de cintura cingida e com sapatos com cadarços. Os medos, em contraste, são retratados usando uma túnica de mangas compridas, que ia até os joelhos. (FOTO, Vol. 2, p. 328) Parece que tanto os persas como os medos usavam calça; soldados persas são mostrados usando calça e túnica com mangas sobre a armadura de cota de malha de aço. Eram cavaleiros peritos, e a cavalaria desempenhava um papel importante na sua estratégia de guerra.

O idioma persa é classificado na família indo-europeia e evidencia ser aparentado com o sânscrito indiano. Em certa época da sua história, os persas começaram a fazer uso da escrita cuneiforme, todavia, com um número bem reduzido de sinais, em comparação com as centenas de sinais usados na escrita cuneiforme babilônica e assíria. Ao passo que, do governo do Império Persa, se encontraram algumas inscrições no antigo persa, com traduções em acadiano e numa língua geralmente denominada de "elamita" ou "susiana", documentos oficiais usados na administração dos territórios imperiais foram registrados primariamente em aramaico, como língua internacional. — Esd 4:7.

Desenvolvimento do Império Medo-Persa. (MAPA, Vol. 2, p. 327) Os persas, iguais aos medos, parecem ter sido governados por diversas famílias nobres. Uma destas famílias produziu a dinastia aquemênida de reis, linhagem real da qual descendeu o fundador do Império Persa, Ciro, o Grande. Ciro, que segundo Heródoto e Xenofonte teve pai persa e mãe média, uniu os persas sob a sua liderança. (*Heródoto*, I, 107, 108; *Ciropedia;* ambos de *Clássicos Jackson,* Vol. XXIII, e Vol. I, Livro I, p. 7.) Até então, os medos haviam dominado os persas, mas Ciro obteve uma rápida vitória sobre o rei medo Astíages e capturou Ecbátana, a capital dele

Touros com cabeça humana, perto da entrada da cidade de Persépolis.

(550 AEC). (Veja Da 8:3, 20.) O Império Medo passou assim a ficar sob o controle dos persas.

Embora os medos continuassem a ser subservientes aos persas durante o restante da dinastia aquemênida, não pode haver dúvida sobre a natureza dupla do império resultante. Neste respeito, diz o livro *History of the Persian Empire* (p. 37): "O estreito relacionamento entre os persas e os medos nunca foi esquecido. A saqueada Ecbátana continuou a ser uma residência real favorita. Os medos recebiam honras iguais aos persas; ocupavam altos cargos e eram escolhidos para chefiar exércitos persas. Os estrangeiros habitualmente mencionavam juntos os medos e os persas; quando usavam um termo só, este era 'o medo'."

Debaixo de Ciro, o Império Medo-Persa expandiu-se mais para o O, chegando ao mar Egeu em resultado da vitória persa sobre o Rei Creso, da Lídia, e a subjugação de certas cidades litorâneas gregas. Sua maior conquista, porém, ocorreu em 539 AEC, quando Ciro, à testa duma força conjunta de medos, persas e elamitas, tomou a poderosa Babilônia, em cumprimento de profecias bíblicas. (Is 21:2, 9; 44:26–45:7; Da 5:28) Com a queda de Babilônia, terminou um longo período de

supremacia semítica, então suplantada pela primeira potência mundial dominante de ascendência ariana (jafética). Isto colocou também a terra de Judá (bem como a Síria e a Fenícia) dentro do domínio medo-persa. Por decreto de Ciro, em 537 AEC, os judeus exilados tiveram permissão para retornar à sua pátria, que ficara desolada por exatamente 70 anos. — 2Cr 36:20-23; veja CIRO.

Capitais persas. Em harmonia com a natureza dupla do império, o medo chamado Dario tornou-se governante do derrotado reino caldeu, embora provavelmente não de forma independente da suserania de Ciro. (Da 5:31; 9:1; veja DARIO N.º 1.) Babilônia continuou como cidade real do Império Medo-Persa, bem como centro religioso e comercial. Todavia, os tórridos verões, em geral, parecem ter sido mais quentes do que os imperadores persas queriam suportar, de modo que Babilônia raras vezes lhes serviu para mais do que apenas como residência de inverno. Existe evidência arqueológica de que, depois da conquista de Babilônia, Ciro logo voltou a Ecbátana (a atual Hamadã), situada a mais de 1.900 m acima do nível do mar, ao sopé do monte Alvand, onde o inverno de fortes nevadas e frio cortante é contrabalançado pelo verão agradável. Foi em Ecbátana que se encontrou o memorando de Ciro a respeito da reconstrução do templo de Jerusalém, alguns anos depois de ter sido emitido. (Esd 6:2-5) A anterior capital persa fora Pasárgada, a uns 650 km ao SE de Ecbátana, mas aproximadamente na mesma altitude. Perto de Pasárgada, os imperadores persas Dario, Xerxes e Artaxerxes Longímano construíram mais tarde a cidade real de Persépolis, dotando-a com uma vasta rede de túneis subterrâneos, evidentemente para supri-la de água fresca. Outra capital era Susa (Susã), situada perto do rio Choaspes (Carque), no antigo Elão, ocupando uma estratégica localização central entre Babilônia, Ecbátana e Persépolis. Dario, o Grande, construiu ali um magnífico palácio, que geralmente servia de residência de inverno, pois, como se dava com Babilônia, o calor do verão em Susa era extremo. No entanto, com o passar do tempo, Susa tornou-se cada vez mais o verdadeiro centro administrativo do império. — Veja ECBÁTANA; SUSÃ.

Religião e Lei. Os governantes persas, embora capazes de tanta crueldade quanto os reis semitas da Assíria e de Babilônia, pelo menos inicialmente parecem ter-se empenhado em mostrar certo grau de justeza e de legalidade nos seus tratos com os povos conquistados. Sua religião parece ter contido alguns conceitos de ética. Depois do seu principal deus Auramazda (Ahura Mazda), uma deidade principal era Mitra, que ficou conhecido não só como deus da guerra, mas também como o deus de contratos, cujos olhos e ouvidos estavam sempre atentos para detectar qualquer violador de acordos. (Veja DEUSES E DEUSAS.) Heródoto, historiador grego (I, 136, 138), escreveu a respeito dos persas: "Eles começam a instruir [os meninos] aos cinco anos de idade, e daí até os vinte só lhes ensinam três coisas que consideram as mais importantes: montar a cavalo, atirar com o arco e dizer a verdade. . . . Nada lhes parece mais vergonhoso do que a mentira." Embora a história dos governantes persas mostre que não estavam acima de fingimento e intriga, ainda assim a aderência básica a algum credo tribal de 'manter a palavra' talvez seja refletida na sua insistência na inviolabilidade da "lei dos medos e dos persas". (Da 6:8, 15; Est 1:19; 8:8) Assim, quando foi encontrado o decreto de Ciro, uns 18 anos depois da data da sua emissão, o Rei Dario reconheceu a legalidade da posição dos judeus com respeito à construção do templo e deu ordens para que se lhes desse plena cooperação. — Esd 6:1-12.

Uma considerável capacidade administrativa se evidencia na organização imperial persa. Além do conselho privativo, ou da junta de conselheiros, do próprio rei, composto de "sete príncipes da Pérsia e da Média" (Est 1:14; Esd 7:14), havia sátrapas designados para as principais regiões, ou países, tais como a Média, o Elão, a Pártia, Babilônia, a Assíria, a Arábia, a Armênia, a Capadócia, a Lídia, a Jônia, e, com a expansão do império, o Egito, a Etiópia e a Líbia. Concedia-se a esses sátrapas certa medida de autonomia no governo da satrapia, inclusive a administração de assuntos judiciais e financeiros dentro do seu território. (Veja SÁTRAPA.) Dentro da satrapia, parece ter havido governadores subordinados sobre distritos jurisdicionais (ascendendo a 127 nos dias do Rei Assuero), e dentro dos distritos jurisdicionais havia príncipes do respectivo povo que compunha a população do distrito. (Esd 8:36; Est 3:12; 8:9) Provavelmente, para superar a desvantagem de a capital imperial se encontrar de certo modo num canto do extenso domínio, foi desenvolvido um sistema de comunicação rápida por meio dum serviço real de correios, usando mensageiros em cavalos de posta, ligando assim o trono com todos os distritos jurisdicionais. (Est 8:10, 14) Mantinham-se estradas reais; uma ia de Susã até Sardes, na Ásia Menor.

Desde a Morte de Ciro Até a Morte de Dario. O reinado de Ciro, o Grande, terminou em 530 AEC, quando este faleceu durante uma campanha militar. Seu filho Cambises o sucedeu no trono e teve êxito em conquistar o Egito. Embora na Bíblia não seja chamado de Cambises, ele evidentemente é o "Assuero" a quem os opositores da construção do templo mandaram acusações falsas contra os judeus, conforme declarado em Esdras 4:6.

As circunstâncias que cercam o fim do governo de Cambises são confusas. Um relato, apresentado por Dario, o Grande, na sua Inscrição de Behistun, e narrado por Heródoto e por outros, com algumas variantes, diz que Cambises mandou secretamente matar seu irmão Bardiia (chamado Esmérdis por Heródoto). Daí, durante a ausência de Cambises no Egito, um mago chamado Gaumata (também chamado Esmérdis por Heródoto), fazendo-se passar por Bardiia (Esmérdis), usurpou o trono e conseguiu ser reconhecido como rei. Enquanto retornava do Egito, Cambises faleceu, e o usurpador consolidou-se assim no trono. (*Heródoto*, III, 61-67) A outra versão, preferida por alguns historiadores, é que Bardiia não fora morto e que ele, não algum impostor, usurpou o trono durante a ausência de Cambises.

Seja qual for o caso, o reinado de Cambises terminou em 522 AEC, e o governo que se seguiu durou sete meses, acabando também em 522 AEC com o assassinato do usurpador (quer Bardiia quer Gaumata, o falso Esmérdis). Todavia, durante este breve governo, parece que uma segunda acusação contra os judeus foi enviada ao trono persa, sendo o rei então chamado na Bíblia de "Artaxerxes" (talvez nome ou título régio), e esta vez as acusações foram bem-sucedidas em produzir uma proibição real do prosseguimento da construção do templo. (Esd 4:7-23) A obra do templo ficou então parada "até o segundo ano do reinado de Dario, rei da Pérsia". — Esd 4:24.

Dario I (chamado Dario Histaspes ou Dario, o Grande) evidentemente arquitetou ou instigou o assassinato daquele que ocupava o trono persa e tomou o trono para si mesmo. Durante o seu governo, a construção do templo em Jerusalém recomeçou com aprovação real, e o templo foi completado durante o seu sexto ano de governo (no começo de 515 AEC). (Esd 6:1-15) O reinado de Dario foi de expansão imperial. Ele estendeu o domínio persa para o L até a Índia, e para o O até a Trácia e a Macedônia.

Pelo menos até esta época, os governantes persas haviam cumprido os simbolismos proféticos de Daniel 7:5 e 8:4, nos quais, sob os símbolos dum urso e também dum carneiro, o Império Medo-Persa é representado como tomando territórios em três direções principais: ao N, ao O e ao S. No entanto, numa campanha contra a Grécia, as forças de Dario sofreram uma derrota em Maratona, em 490 AEC. Dario faleceu em 486 AEC. — Veja DARIO N.º 2.

Os Reinados de Xerxes e de Artaxerxes. Xerxes, filho de Dario, evidentemente é o rei chamado Assuero no livro de Ester. Suas ações também se enquadram na descrição do quarto rei persa, que 'incitaria tudo contra o reino da Grécia'. (Da 11:2) No empenho de retaliar a derrota persa em Maratona, Xerxes lançou forças maciças contra o território continental da Grécia, em 480 AEC. Depois duma dispendiosa vitória nas Termópilas e da destruição de Atenas, suas forças sofreram uma derrota em Salamina e mais tarde em Plateia, o que fez Xerxes retornar à Pérsia.

O reinado de Xerxes caracterizou-se por certas reformas administrativas e pelo término de grande parte das construções iniciadas por seu pai em Persépolis. (Veja Est 10:1, 2.) As histórias gregas sobre o fim do reinado de Xerxes giram em torno de dificuldades maritais, desordens no harém e uma suposta dominação de Xerxes por certos cortesãos. Estes relatos talvez reflitam, embora de modo bem confuso e distorcido, alguns dos fatos básicos do livro de Ester, inclusive a deposição da Rainha Vasti e sua substituição por Ester, bem como a acessão de Mordecai a uma posição de grande autoridade no domínio. (Est 2:17; 10:3) Segundo relatos seculares, Xerxes foi assassinado por um dos seus cortesãos.

Artaxerxes Longímano, sucessor de Xerxes, notabilizou-se por sua autorização do retorno de Esdras a Jerusalém com uma grande contribuição para a manutenção do templo ali. Isto aconteceu no sétimo ano de Artaxerxes (468 AEC). (Esd 7:1-26; 8:24-36) Durante o 20.º ano de Artaxerxes (455 AEC), Neemias recebeu permissão de ir a Jerusalém para reconstruir a cidade. (Ne 1:3; 2:1, 5-8) Neemias mais tarde retornou por algum tempo à corte de Artaxerxes, no 32.º ano deste rei (443 AEC). — Ne 13:6.

Em escritos históricos, há algum desacordo com respeito aos reinados de Xerxes e de Artaxerxes. Obras de referência colocam o ano de acessão de Artaxerxes em 465 AEC. Certos documentos dão ao seu pai, Xerxes, um reinado que continuou até o 21.º ano. O governo de Xerxes costuma ser contado a partir de 486 AEC, quando faleceu Dario, seu pai. O primeiro ano do seu próprio reinado é considerado como tendo começado em 485 AEC, e seu 21.º ano e o ano de acessão de Artaxerxes frequentemente são mencionados como tendo sido 465 AEC. Quanto a Artaxerxes, os peritos usualmente dizem que seu último ano de governo começou em 424 AEC. Alguns documentos apresentam este ano como o ano 41 do reinado de Artaxerxes. Se isto fosse correto, significaria que seu ano de acessão foi 465 AEC e que seu primeiro ano de reinado começou em 464 AEC.

No entanto, há forte evidência para se calcular o último ano de Xerxes e o ano de acessão de Artaxerxes como 475 AEC. Esta evidência é tripla: de fontes gregas, de fontes persas e de fontes babilônicas.

Evidência de fontes gregas. Um evento na história grega pode ajudar-nos a determinar quando

Artaxerxes começou a governar. Temístocles, estadista e herói militar grego, caiu no desfavor dos seus patrícios e fugiu para a Pérsia em busca de segurança. Segundo o historiador grego Tucídides (I, CXXXVII, 3), que obteve fama pela sua exatidão, naquele tempo Temístocles "enviou uma carta ao Rei Artaxerxes, filho de Xerxes, que há pouco ascendera ao trono". *Plutarch's Lives* (Vidas de Plutarco; Temístocles, XXVII, 1) fornece a informação de que "Tucídides e Caronte, de Lâmpsaco, relatam que Xerxes já morrera, e que foi seu filho Artaxerxes com quem Temístocles teve sua entrevista". Caronte era súdito persa que viveu durante a mudança de governo de Xerxes para Artaxerxes. À base do testemunho de Tucídides e de Caronte de Lâmpsaco, podemos ver que, quando Temístocles chegou à Pérsia, Artaxerxes há pouco começara a governar.

Podemos fixar o tempo em que Artaxerxes começou a governar por calcular para trás desde o tempo em que Temístocles faleceu. Nem todas as obras de referência dão a mesma data para a sua morte. No entanto, o historiador Diodoro da Sicília (*Diodorus of Sicily*, XI, 54, 1; XI, 58, 3) menciona a morte dele num relato das coisas que aconteceram "quando Praxiergus era arconte em Atenas". Praxiergus era arconte de Atenas em 471/470 AEC. (*Greek and Roman Chronology* [Cronologia Grega e Romana], de Alan E. Samuel, Munique, 1972, p. 206) Segundo Tucídides, a chegada de Temístocles à Pérsia foi seguida por um ano de estudo de língua em preparação para uma audiência com Artaxerxes. Depois, o rei concedeu-lhe com muitas honras fixar-se na Pérsia. Se Temístocles morreu em 471/470 AEC, sua fixação na Pérsia não deve ter ocorrido depois de 472 AEC, e sua chegada, um ano antes, em 473 AEC. Naquela época, Artaxerxes "há pouco ascendera ao trono".

Acerca do tempo do falecimento de Xerxes e da acessão de Artaxerxes ao trono, M. de Koutorga escreveu: "Vimos que, segundo a cronologia de Tucídides, Xerxes morreu perto do fim do ano 475 AEC, e que, segundo o mesmo historiador, Temístocles chegou à Ásia Menor pouco depois de Artaxerxes Longímano ascender ao trono." — *Mémoires présentés par divers savants à l'Académie des Inscriptions et Belles-Lettres de l'Institut Impérial de France* (Memórias apresentadas por diversos eruditos à Academia de Inscrições e Belas-Letras do Instituto Imperial da França), primeira série, Vol. VI, segunda parte, Paris 1864, p. 147.

Em apoio adicional disso, E. Levesque observou o seguinte: "Portanto, é necessário, segundo a *Alexandrian Chronicle*, situar a morte de Xerxes em 475 AEC, depois de onze anos de reinado. O historiador Justino, III, 1, confirma esta crônica e as asserções de Tucídides. Segundo ele, por ocasião do assassinato de Xerxes, Artaxerxes, seu filho, era apenas criança, *puer* [menino], o que é verdade se Xerxes faleceu em 475. Artaxerxes tinha então 16 anos, ao passo que em 465 ele teria vinte e seis anos, o que não justificaria mais a expressão de Justino. Segundo esta cronologia, visto que Artaxerxes começou a reinar em 475, o 20.º ano do seu reinado mostra ser 455 e não 445, como se diz com bastante frequência." — *Revue apologétique* (Revista apologética), Paris, Vol. 68, 1939, p. 94.

Se Dario morreu em 486 AEC e Xerxes faleceu em 475 AEC, como se pode explicar que alguns documentos antigos atribuam a Xerxes um reinado de 21 anos? É bem conhecido que um rei e seu filho talvez governassem juntos num reinado duplo, ou numa corregência. Se este foi o caso com Dario e Xerxes, os historiadores poderiam contar os anos do reinado de Xerxes quer a partir do começo duma corregência com seu pai, quer a partir da morte de seu pai. Se Xerxes governou 10 anos junto com seu pai e 11 anos sozinho, algumas fontes poderiam atribuir a ele 21 anos de governo, ao passo que outras talvez lhe concedessem 11 anos.

Há sólida evidência da corregência de Xerxes com seu pai Dario. O historiador grego Heródoto (VII, 3) diz: "Dario achou-as [as razões do pedido do reinado por Xerxes] justas e nomeou-o seu sucessor. Acho, porém, que Xerxes teria reinado de qualquer maneira." Isto indica que Xerxes foi feito rei durante o reinado do seu pai Dario.

Evidência de fontes persas. A corregência de Xerxes com Dario pode ser vista especialmente em baixos-relevos persas descobertos. Em Persépolis encontraram-se diversos baixos-relevos que representam Xerxes em pé atrás do trono de seu pai, trajado de roupa idêntica à do pai e com a cabeça no mesmo nível. Isto é incomum, visto que costumeiramente a cabeça do rei ficaria num nível mais elevado do que todas as outras. Em *A New Inscription of Xerxes From Persepolis* (Uma Nova Inscrição de Xerxes, de Persépolis; de Ernst E. Herzfeld, 1932) nota-se que tanto inscrições como edifícios encontrados em Persépolis dão a entender uma corregência de Xerxes com seu pai Dario. Herzfeld escreveu na página 8 da sua obra: "O teor peculiar das inscrições de Xerxes em Persépolis, a maioria das quais não faz distinção entre a sua própria atividade e a de seu pai, bem como a relação igualmente peculiar dos seus edifícios, impossíveis de alocar quer a Dario, quer a Xerxes individualmente, têm sempre dado a entender um tipo de corregência de Xerxes. Além disso, duas esculturas em Persépolis ilustram esta relação." Com respeito a uma destas esculturas, Herzfeld salientou: "Dario é representado usando todos os atributos régios, entronizado numa elevada plataforma-leito, sustenta-

da por representantes das várias nações do seu império. Atrás dele, no relevo, quer dizer, realmente à sua direita, está de pé Xerxes com os mesmos atributos régios, com a mão esquerda pousada no alto encosto do trono. Este é um gesto que claramente indica mais do que mera sucessão; significa corregência."

Quanto à data dos relevos que retratam Dario e Xerxes deste modo, Ann Farkas declara, em *Achaemenid Sculpture* (Escultura Aquemênida; Istambul, 1974, p. 53), que "os relevos talvez tenham sido instalados na Tesouraria em certa ocasião durante a construção do primeiro anexo, 494/493–492/491 AEC; este certamente teria sido o tempo mais conveniente para transportar essas enormes peças de pedra. Mas, qualquer que tenha sido a data em que foram levadas para a Tesouraria, as esculturas talvez tenham sido feitas nos anos 490".

Evidência de fontes babilônicas. Evidência de que Xerxes começou uma corregência com seu pai durante os anos 490 AEC foi encontrada em Babilônia. Escavações feitas ali descobriram um palácio de Xerxes completado em 496 AEC. Neste respeito, A. T. Olmstead escreveu em *History of the Persian Empire* (p. 215): "Por volta de 23 de outubro de 498, ficamos sabendo que a casa do filho do rei [isto é, do filho de Dario, Xerxes] estava sendo construída em Babilônia; sem dúvida, esta é o palácio de Dario na parte central que já descrevemos. Dois anos mais tarde [em 496 AEC], num documento comercial da vizinha Borsipa, temos uma referência ao 'novo palácio' já terminado."

Duas incomuns tabuinhas de argila talvez forneçam testemunho adicional da corregência de Xerxes com Dario. Uma é um texto comercial sobre a contratação dum prédio no ano de acessão de Xerxes. A tabuinha tem a data do primeiro mês do ano, nisã. (*A Catalogue of the Late Babylonian Tablets in the Bodleian Library, Oxford* (Catálogo das Tabuinhas Babilônicas Posteriores na Biblioteca Bodleiana, Oxford; de R. Campbell Thompson, Londres, 1927, p. 13, tabuinha chamada A. 124.) Outra tabuinha leva a data do "mês de ab(?), ano de acessão de Xerxes". O que é notável é que esta última tabuinha não atribui a Xerxes o título de "rei de Babilônia, rei de terras", costumeiro naquela época. — *Neubabylonische Rechts- und Verwaltungsurkunden übersetzt und erläutert* (Documentos Jurídicos e Administrativos traduzidos e esclarecidos), de M. San Nicolò e A. Ungnad, Leipzig, 1934, Vol. I, parte 4, p. 544, tabuinha N.º 634, chamada VAT 4397.

Estas duas tabuinhas são intrigantes. Ordinariamente, o ano de acessão dum rei começa após a morte do seu predecessor. No entanto, há evidência de que o predecessor de Xerxes (Dario) viveu até o sétimo mês do seu último ano, ao passo que estes dois documentos do ano de acessão de Xerxes levam datas anteriores ao sétimo mês (uma menciona o primeiro mês, a outra, o quinto). Portanto, estes documentos não se referem a um período de acessão de Xerxes após a morte de seu pai, mas indicam um ano de acessão durante a sua corregência com Dario. Se este ano de acessão foi 496 AEC, quando o palácio para Xerxes, em Babilônia, já fora completado, seu primeiro ano como corregente começaria no próximo nisã, em 495 AEC, e seu 21.º e último ano começaria em 475 AEC. Neste caso, o reinado de Xerxes incluiu 10 anos de governo junto com Dario (de 496 a 486 AEC) e 11 anos de reinado sozinho (de 486 a 475 AEC).

Por outro lado, os historiadores são unânimes em dizer que o primeiro ano de reinado de Dario II começou na primavera (setentrional) de 423 AEC. Uma tabuinha babilônica indica que Dario II, no seu ano de acessão, já ocupava o trono desde o 4.º dia do 11.º mês, isto é, 13 de fevereiro de 423 AEC. (*Babylonian Chronology, 626 B.C.–A.D. 75* [Cronologia Babilônica, 626 A.C.–A.D. 75]; de R. Parker e W. H. Dubberstein, 1971, p. 18) Todavia, duas tabuinhas mostram que Artaxerxes continuou a governar depois do 4.º dia do 11.º mês do seu 41.º ano. Uma leva a data do 17.º dia do 11.º mês do seu 41.º ano. (P. 18) A outra leva a data do 12.º mês do seu 41.º ano. (*Old Testament and Semitic Studies* [Estudos do Velho Testamento e Semíticos], editado por Harper, Brown e Moore, 1908, Vol. 1, p. 304; tabuinha N.º 12, chamada CBM 5505.) Portanto, Artaxerxes não foi sucedido no seu 41.º ano de reinado, mas governou durante todo este ano. Isto indica que Artaxerxes deve ter governado por mais de 41 anos e que seu primeiro ano de reinado, portanto, não deve ser contado como começando em 464 AEC.

Evidência de que Artaxerxes Longímano governou além do seu 41.º ano é encontrada num documento comercial de Borsipa, com data do 50.º ano de Artaxerxes. (*Catalogue of the Babylonian Tablets in the British Museum* [Catálogo das Tabuinhas Babilônicas no Museu Britânico], Vol. VII: Tabuinhas de Sipar 2, de E. Leichty e A. K. Grayson, 1987, p. 153; tabuinha chamada B. M. 65494) Uma das tabuinhas que ligam o fim do reinado de Artaxerxes ao começo do reinado de Dario II tem a seguinte data: "51.º ano, ano de acessão, 12.º mês, dia 20, Dario, rei de terras." (*The Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts* [A Expedição Babilônica da Universidade de Pensilvânia, Série A: Textos Cuneiformes], Vol. VIII, Parte I, de Albert T. Clay, 1908; pp. 34, 83, e Chapa 57, Tabuinha N.º 127, chamada CBM 12803) Visto que o primeiro ano de reinado de Dario II foi 423 AEC, isto significa que o 51.º ano de Artaxerxes foi 424 AEC e seu primeiro ano de reinado foi 474 AEC.

Portanto, os testemunhos de fontes gregas, persas e babilônicas concordam que o ano de acessão de Artaxerxes foi 475 AEC e que seu primeiro ano de reinado foi 474 AEC. Isto situa o 20.º ano de Artaxerxes, em que começaram as 70 semanas de Daniel 9:24, em 455 AEC. Se à base de Daniel 9:25 contarmos 69 semanas de anos (483 anos) a partir de 455 AEC, chegamos ao significativo ano da chegada do Messias, o Líder.

A contagem de 455 AEC até 1 EC perfaz 455 anos inteiros. Acrescentando os remanescentes 28 anos (para perfazer 483 anos) nos leva a 29 EC, o ano exato em que Jesus de Nazaré foi batizado em água, foi ungido com espírito santo e começou o seu ministério público como o Messias, ou Cristo. — Lu 3:1, 2, 21, 22.

Até a Queda e a Divisão do Império. Sobre os sucessores de Artaxerxes Longímano no trono da Pérsia, Diodoro da Sicília nos dá a seguinte informação: "Na Ásia, o Rei Xerxes morreu depois de um reinado de um ano, ou, conforme alguns registram, dois meses; e seu irmão Sogdiano lhe sucedeu no trono e governou por sete meses. Ele foi morto por Dario, que reinou por dezenove anos." (*Diodorus of Sicily*, XII, 71, 1) O nome original deste Dario (conhecido como Dario II) era Oco, mas ele adotou o nome Dario ao se tornar rei. Ele parece ser o "Dario" mencionado em Neemias 12:22.

Depois de Dario II veio Artaxerxes II (chamado Mnemon), em cujo reinado o Egito se revoltou e as relações com a Grécia deterioraram. Seu reinado (de 404 a 359 AEC) foi seguido pelo do seu filho Artaxerxes III (também chamado Oco), a quem se atribuem uns 21 anos de governo (358-338 AEC) e de quem se diz que foi o mais sanguinário de todos os governantes persas. Sua maior façanha foi a reconquista do Egito. A história secular atribui então um governo de dois anos a Arses e um governo de cinco anos a Dario III (Codomano), em cujo reinado Filipe da Macedônia foi assassinado (336 AEC) e foi sucedido pelo seu filho Alexandre. Em 334 AEC, Alexandre começou seu ataque contra o Império Persa, derrotando as forças persas primeiro em Granico, no canto NO da Ásia Menor, e novamente em Isso, no canto oposto da Ásia Menor (333 AEC). Por fim, depois de os gregos terem conquistado a Fenícia e o Egito, foi esmagada a última resistência dos persas em Gaugamela, em 331 AEC, e o Império Persa chegou ao fim.

Após a morte de Alexandre e a subsequente divisão do império, Seleuco Nicátor obteve controle sobre a maior parte dos territórios asiáticos, tendo a Pérsia como parte central. A dinastia selêucida de reis, assim iniciada, continuou até 64 AEC. Seleuco Nicátor parece ser aquele com quem começa a manifestar-se a figura profética do "rei do norte" da profecia de Daniel, oposto à linhagem ptolemaica de reis no Egito, que inicialmente parece preencher o papel do simbólico "rei do sul". — Da 11:4-6.

Os reis selêucidas ficaram restritos à parte ocidental do seu domínio por causa das incursões dos partos, que conquistaram o território da Pérsia propriamente dita durante o terceiro e o segundo séculos AEC. Eles foram derrotados pelos sassânidas no terceiro século EC, e o governo sassânida continuou até a conquista árabe no sétimo século.

A profecia de Ezequiel (27:10) inclui persas entre os homens de guerra que serviram na força militar da rica Tiro, e que contribuíram para o esplendor dela. A Pérsia está também alistada entre as nações que constituem parte das hordas dirigidas pelo simbólico "Gogue da terra de Magogue" contra o povo pactuado de Jeová. — Ez 38:2, 4, 5, 8, 9.

PÉRSIDE [Mulher Persa]. Cristã amada, de Roma, que Paulo cumprimenta e elogia pelas suas muitas obras cristãs. — Ro 16:12.

PERSPICÁCIA. A perspicácia, essencialmente, é a capacidade de fazer um exame sagaz duma situação. Agir com perspicácia é agir com prudência, bom critério. Segundo a obra *Old Testament Word Studies* (Estudos de Palavras do Velho Testamento), de Wilson, o verbo hebraico *sa·khál* significa "examinar; ser prudente, circunspeto; agir prudentemente, ser inteligente". (1978, p. 461) De modo que *sa·khál* é traduzido 'ter perspicácia' (Sal 14:2), 'agir com discrição' (Pr 10:19), 'agir com circunspeção' (1Sa 18:5), 'ter bom êxito' (Pr 17:8), 'fazer mostrar perspicácia' (Pr 16:23). O substantivo *sé·khel* é traduzido "perspicácia" (Sal 111:10) e "discrição". — 1Sa 25:3.

A perspicácia está intimamente relacionada com o entendimento, mas há uma ligeira distinção entre os dois termos. Diz o *Theological Wordbook of the Old Testament* (Manual Teológico de Termos do Antigo Testamento): "Ao passo que *bin* [entendimento] indica 'distinguir entre', [*sa·khál*] relaciona-se com um conhecimento inteligente das razões. Há o processo de ponderar um complexo arranjo de pensamentos que resulta em aplicar e usar sabiamente o bom juízo prático. Outro resultado final é a ênfase em ser bem-sucedido." — Editado por R. L. Harris, 1980, Vol. 2, p. 877; veja ENTENDIMENTO.

Nas Escrituras Gregas, o verbo *sy·ni·e·mi* é traduzido 'ter perspicácia' em Romanos 3:11, onde o apóstolo Paulo cita o Salmo 14:2. *Sy·ni·e·mi* é também traduzido 'entender' (Mt 13:13-15; At 28:26), 'compreender' (Mt 16:12) e 'perceber' (Ef 5:17).

Jeová Deus confere aos seus servos perspicácia por dar-lhes conselhos e recomendações, a fim de que possam dirigir os seus passos e controlar suas ações. (Sal 32:8; compare isso com Da 9:22.) Fornece essa orientação sábia por meio da sua Palavra. No entanto,

para se obter perspicácia é preciso mais do que apenas ler a Bíblia. É preciso dar-lhe valor a fim de ser motivado para fazer tudo o que Deus manda. (Jos 1:7, 8; 1Rs 2:3) Também se precisa da ajuda do espírito de Deus. (Ne 9:20; compare isso com 1Cr 28:12, 19.) Uma vez obtida a perspicácia, ela precisa ser protegida. É possível perdê-la por se desviar dos caminhos de Deus. — Sal 36:1-3; Pr 21:16.

A perspicácia pode ser demonstrada de diversas maneiras, resultando em bênçãos tanto para aquele que a tem como para outros. O salmista declara feliz aquele que "tiver consideração [perspicácia] para com o de condição humilde". (Sal 41:1) A esposa "discreta" (que mostra ter perspicácia) é descrita como bênção da parte de Jeová. (Pr 19:14) A perspicácia, perceber mais do que o óbvio, habilita a pessoa a guardar a língua (Pr 10:19; 16:23) e a saber quando ficar calada. (Am 5:13) Ajuda também a evitar a ira e a passar por alto a transgressão. (Pr 19:11) Quem tem perspicácia aceita correção. (Sal 2:10) Segundo Provérbios 21:11, quando o sábio se torna perspicaz — isto é, quando considera com cuidado as informações disponíveis e em resultado disso obtém uma visão mais clara do assunto — ele "obtém conhecimento", quer dizer, sabe o que fazer a respeito do assunto, que conclusões tirar e que conselho dar.

PERUDA [duma raiz que significa "separar"]. Antepassado duma família de servos de Salomão; também chamado Perida. — Esd 2:55; Ne 7:57.

PÉS, LAVAGEM DOS. Veja LAVAGEM DOS PÉS.

PESAR. Veja PRANTO.

PESCA. Veja CAÇA E PESCA.

PESCOÇO. A parte de um humano ou de um animal que conecta a cabeça com o resto do corpo. Os termos hebraicos para pescoço (nuca) evidentemente frisam sua estrutura esqueletal que pode ser quebrada (Êx 13:13; 1Sa 4:18), ou a parte posterior do pescoço (cerviz). (Gên 49:8; Jos 10:24) Na Bíblia o termo "pescoço" é muitas vezes usado em sentido figurado.

Em hebraico, dizia-se que quem fugisse derrotado literalmente virava sua "nuca" para o inimigo (veja Jos 7:8), isto é, as costas do pescoço. Por conseguinte, 'pôr a mão na nuca', ou cerviz, dos inimigos significava conquistá-los ou subjugá-los. (Gên 49:8; 2Sa 22:41; Sal 18:40) Com significado similar, em monumentos do Egito e da Assíria, há figuras de monarcas em cenas de batalha pisando nos pescoços de seus inimigos. Similarmente, Josué ordenou aos comandantes de seu exército: "Vinde para a frente. Ponde os vossos pés sobre a nuca destes reis." — Jos 10:24.

Um jugo sobre o pescoço indicava servidão, submissão, ou escravidão. (Gên 27:40; Je 30:8; At 15:10) As frequentes expressões "dura cerviz" e 'endurecer a cerviz' simbolizam um espírito rebelde e obstinado. Alertando-nos, as Escrituras dizem que o "homem repetidas vezes repreendido, mas que endurece a cerviz, será repentinamente quebrado, e isto sem cura". — Pr 29:1; De 9:6, 13; 31:27; 2Rs 17:14; Sal 75:5; Is 48:4.

Garganta. A palavra hebraica para "garganta" evidentemente se refere à parte dianteira do pescoço, onde se encontram os órgãos da fala e da deglutição. (Sal 149:6; Je 2:25) A importância da disciplina e da autoridade parental (e, por inferência, o elevado valor dos mandamentos e das leis de Deus) é acentuada pela admoestação de 'atá-las à garganta', onde se usavam lindos e preciosos ornamentos. (Pr 1:8, 9; 3:1-3; 6:20, 21) Andar com a garganta esticada pode indicar altivez. (Is 3:16) A respeito de homens iníquos dados à mentira e derramamento de sangue, diz a Bíblia: "Não há nada fidedigno na sua boca; . . . sua garganta é uma sepultura aberta." — Sal 5:9; Ro 3:13.

PESOS E MEDIDAS. A evidência arqueológica, a própria Bíblia e outros escritos antigos fornecem a base para atribuir valores aproximados aos vários pesos e medidas usados pelos hebreus.

Medidas Lineares. As medidas lineares empregadas pelos hebreus se derivavam, evidentemente, do corpo humano. Visto que a proporção, em comprimento ou em largura, de uma parte do corpo em relação a outra pode ser determinada, é possível verificar a relação existente entre uma medida linear e outra; e, à base da evidência arqueológica que indica um côvado de cerca de 44,5 cm, é possível atribuir valores modernos aproximados às medidas lineares mencionadas na Bíblia. (Veja CÔVADO.) A tabela que segue apresenta tanto a relação entre as medidas lineares hebraicas como seus equivalentes modernos aproximados.

Medidas Lineares

		Equivalente Moderno
1 largura de um dedo	= ¼ da largura da mão	1,85 cm
1 largura da mão	= 4 larguras de um dedo	7,4 cm
1 palmo	= 3 larguras da mão	22,2 cm
1 côvado	= 2 palmos	44,5 cm
1 côvado longo*	= 7 larguras da mão	51,8 cm
1 côvado curto		38 cm
1 cana	= 6 côvados	2,67 m
1 cana longa	= 6 côvados longos	3,11 m

*Possivelmente o mesmo que o côvado "anterior" de 2Cr 3:3.

Existe alguma incerteza quanto à medida designada pelo termo hebraico *gó·medh,* que aparece unicamente em Juízes 3:16, a respeito do comprimento da espada de Eúde. Em numerosas traduções, esta palavra é traduzida por “côvado”. (*ALA, BJ, CBC, IBB, MC, NM, PIB*) Alguns estudiosos creem que *gó·medh* refere-se a um côvado curto, que corresponde mais ou menos à distância do cotovelo aos nós dos dedos dum punho fechado. Isto seria cerca de 38 cm (15 polegadas). — *NE*.

Outras medidas lineares mencionadas nas Escrituras são a braça (1,8 m); o *stá·dion* ou estádio (185 m); e a milha, ou “mil passos”, provavelmente a milha romana (1.479,5 m). A palavra “jornada” é muitas vezes usada em relação a uma determinada distância percorrida. (Gên 31:23; Êx 3:18; Núm 10:33; 33:8) A jornada de um dia talvez fosse de uns 32 km, ou mais, ao passo que a jornada de um sábado parece ter sido de aproximadamente 1 km. — Mt 24:20; At 1:12; veja BRAÇA; ESTÁDIO; JORNADA; MILHA.

Medidas de Capacidade. À base de fragmentos de vasos que trazem o designativo “bato”, em caracteres do hebraico antigo, calcula-se que a capacidade de um bato seja de uns 22 litros. Nas tabelas que seguem, as medidas para secos e para líquidos são calculadas em relação ao bato. A relação de uma medida para com outra, quando não declarada na Bíblia, é tirada de outros escritos antigos. — Veja BATO; CABO; CORO; GÔMOR; HIM; LOGUE; ÔMER; SEÁ.

Medidas para Secos

		Equivalente Moderno
1 cabo	= 4 logues	1,22 l
1 gômor	= 1 4/5 cabo	2,2 l
1 seá	= 3 1/3 gômores	7,33 l
1 efa	= 3 seás	22 l
1 ômer	= 10 efas	220 l

Medidas para Líquidos

		Equivalente Moderno
1 logue	= 1/4 de cabo	0,31 l
1 cabo	= 4 logues	1,22 l
1 him	= 3 cabos	3,67 l
1 bato	= 6 hins	22 l
1 coro	= 10 batos	220 l

Outras medidas para secos e líquidos. A palavra hebraica *‛is·sa·róhn,* que significa “décima parte”, não raro indica a décima parte de um efa. (Êx 29:40; Le 14:10; 23:13, 17; Núm 15:4) Segundo o Targum de Jonatã, as “seis medidas de cevada” (literalmente: seis de cevada) mencionadas em Rute 3:15, são seis seás. À base da autoridade da Míxena e da *Vulgata,* entende-se que o termo hebraico *lé·thekh* designa meio ômer. (Os 3:2; *Al, ALA, NM; Bava Mezia* 6:5, nota e apêndice II, D, traduzido por H. Danby) Alguns igualam ao bato hebraico os termos gregos *me·tre·tés* (que aparece no plural em João 2:6, e é traduzido “medidas de líquidos”) e *bá·tos* (no plural em Lucas 16:6). O termo grego *khoí·nix* (traduzido por “litro”), como em geral se pensa, é ligeiramente superior a um litro convencional. — Re 6:5, 6.

Pesos. A evidência arqueológica sugere que um siclo pesava cerca de 11,4 g. Usando isto como base, a tabela que segue esboça a relação entre os pesos hebraicos e seus aproximados equivalentes modernos.

Pesos

		Equivalente Moderno
1 gera	= 1/20 de siclo	0,57 g
1 beca (meio siclo)	= 10 geras	5,7 g
1 siclo	= 2 becas	11,4 g
1 mina (mané)	= 50 siclos	570 g
1 talento	= 60 minas	34,2 kg

A palavra grega *lí·tra* é geralmente igualada à libra romana (327 g). A mina das Escrituras Gregas Cristãs é avaliada em 100 dracmas. (Veja DRACMA.) Isto significaria que a mina grega pesava 340 g, e o talento grego, 20,4 kg. — Veja DINHEIRO; MINA; SICLO; TALENTO.

Conjunto de pesos hebraicos, com inscrições.

Área. Os hebreus designavam o tamanho dum terreno pela quantidade de semente necessária para semeá-lo (Le 27:16; 1Rs 18:32) ou pelo que uma junta de touros pudesse lavrar num dia. — 1Sa 14:14 n.

PESTILÊNCIA. Qualquer doença infecciosa de rápido alastramento, capaz de atingir proporções epidêmicas e provocar a morte. A palavra hebraica para pestilência (*dé·ver*) vem duma raiz que significa "destruir". (2Cr 22:10) Em muitos textos, a pestilência relaciona-se com a execução do julgamento divino, tanto no que diz respeito ao povo que leva o nome de Deus como aos que se opõem a eles. — Êx 9:15; Núm 14:12; Ez 38:2, 14-16, 22, 23; Am 4:10; veja PRAGA.

Provocada Pelo Abandono da Lei de Deus. A nação de Israel foi alertada de que a recusa de guardar o pacto de Deus feito com ela resultaria em Deus 'enviar a pestilência para o seu meio'. (Le 26:14-16, 23-25; De 28:15, 21, 22) Por todas as Escrituras, a saúde, em sentido físico ou espiritual, é associada com a bênção de Deus (De 7:12, 15; Sal 103:1-3; Pr 3:1, 2, 7, 8; 4:21, 22; Re 21:1-4), ao passo que a doença é associada com o pecado e a imperfeição. (Êx 15:26; De 28:58-61; Is 53:4, 5; Mt 9:2-6, 12; Jo 5:14) Assim, embora seja verdade que, em certos casos, Jeová Deus direta e instantaneamente causou alguma aflição a pessoas, como a lepra de Miriã, de Uzias e de Geazi (Núm 12:10; 2Cr 26:16-21; 2Rs 5:25-27), parece que, em muitos casos, as doenças e a pestilência eram o resultado natural e inexorável do proceder pecaminoso seguido por pessoas ou nações. Elas simplesmente colheram o que haviam semeado; seus corpos físicos sofreram os efeitos de seus modos de agir errados. (Gál 6:7, 8) A respeito dos que se voltaram para a obscena imoralidade sexual, o apóstolo diz que Deus "entregou-os à impureza, para que os seus corpos fossem desonrados entre si . . . recebendo em si mesmos a plena recompensa, que se devia ao seu erro". — Ro 1:24-27.

Israel foi atingido. Assim, o aviso dado por Deus a Israel na realidade os alertou a respeito dos muitos males que um proceder desobediente à Sua vontade inevitavelmente lhes causaria. A Lei que Deus lhes dera servia como prevenção e proteção contra a doença, graças a seus elevados padrões de moral e de higiene (veja DOENÇAS E TRATAMENTO [Exatidão dos Conceitos Bíblicos]), como também em virtude de seu efeito sadio sobre seu estado mental e emocional. (Sal 19:7-11; 119:102, 103, 111, 112, 165) O que Levítico 26:14-16 descreve não é uma infração ocasional daquela Lei, mas sim o total abandono e rejeição de seus padrões, o que com certeza deixaria a nação vulnerável a todo tipo de doença e de contágio. A história, tanto passada como presente, confirma a veracidade disso.

A nação de Israel mergulhou em crassa apostasia, e a profecia de Ezequiel mostra o povo falando de si mesmo como que "apodrecendo", em virtude de suas revoltas e pecados. (Ez 33:10, 11; compare isso com 24:23.) Conforme predito, a nação sofreu pela 'espada, fome e pestilência', que atingiu um clímax na época da invasão dos babilônios. (Je 32:24) A frequente associação de pestilência com a espada e a fome (Je 21:9; 27:13; Ez 7:15) harmoniza-se com os fatos conhecidos. A pestilência, em geral, acompanha ou segue na esteira da guerra, e sua acompanhante escassez de alimentos. Quando uma força inimiga invade um país, as atividades agrícolas são prejudicadas, as colheitas muitas vezes sendo confiscadas ou queimadas. As cidades sitiadas ficam privadas dos recursos externos, e a fome se propaga entre a população, forçada a viver em meio a condições apinhadas e insalubres. Sob tais circunstâncias, a resistência às doenças diminui, e abre-se o caminho para o mortífero ataque da pestilência.

Na "Terminação do Sistema de Coisas". Jesus, ao profetizar a destruição de Jerusalém e a "terminação do sistema de coisas", mostrou que a pestilência seria uma característica notável do período que antecede a "grande tribulação". (Mt 24:3, 21; Lu 21:10, 11) Escrito após a destruição de Jerusalém (que foi acompanhada de grave fome e doença), Revelação (Apocalipse) 6:1-8 apontava para uma futura época de espada, de fome e de "praga mortífera". Estas coisas se seguiriam ao aparecimento do cavaleiro coroado montado num cavalo branco, e que saiu para vencer, figura exatamente paralela à de Revelação 19:11-16, que se aplica claramente ao reinante Cristo Jesus.

Proteção de Jeová. O Rei Salomão pediu em oração que, quando ameaçado de pestilência, o povo de Jeová pudesse orar a Ele em busca de alívio, estendendo as mãos em direção ao templo e ser ouvido favoravelmente. (1Rs 8:37-40; 2Cr 6:28-31) A capacidade de Jeová de proteger seu servo fiel também contra o dano espiritual, incluindo a moral e espiritual "pestilência que anda nas trevas" acha-se consoladoramente expresso no Salmo 91.

PETAÍAS [Jah Abriu [a Madre]].

1. Casa paterna selecionada para a 19.ª das 24 divisões sacerdotais que serviam em rodízio, organizadas por Davi. — 1Cr 24:5-7, 16.

2. Um dos levitas que foram incentivados por Esdras a despedir suas esposas estrangeiras. (Esd 10:23, 44) Possivelmente o mesmo que o N.º 3.

3. Um dos levitas que participaram na proposta do "arranjo fidedigno" para os que haviam retornado do exílio, por meio do qual recapitularam a história dos tratos de Deus com a nação deles, confessaram seus pecados e concordaram em renovar a adoração verdadeira. (Ne 9:5-38) Possivelmente o mesmo que o N.º 2.

4. Mediador pós-exílico entre os exilados que haviam retornado e o rei persa; filho de Mesezabel e descendente de Zerá, da tribo de Judá. — Ne 11:24.

PETOR. Lugar onde morava Balaão, o profeta que tentou amaldiçoar Israel. Petor ficava "junto ao Rio", aparentemente o Eufrates, em "Arã-Naaraim" (texto massorético) ou "Mesopotâmia" (*LXX*). (Núm 22:5; 23:7; De 23:4 n) É geralmente identificado com a "Pitru" de inscrições assírias. Pitru ficava junto ao rio Sajur, tributário ocidental do Eufrates ao S de Carquemis. Contudo, somente se a região chamada de "Arã-Naaraim" ou "Mesopotâmia" se estendia a essa área a O do Eufrates é que se poderia dizer que essa localização junto ao Sajur se ajustaria à descrição bíblica.

PETUEL. Pai do profeta Joel. — Jl 1:1.

PEULETAI [duma raiz que significa "salário"]. O oitavo filho de Obede-Edom, alistado como porteiro. — 1Cr 26:1, 4, 5, 15.

PI-BESETE [do egípcio, significando "Casa da [deusa] Bastet"]. Cidade mencionada junto com Om (Heliópolis), em Ezequiel 30:17, numa profecia dirigida contra o Egito. A tradução do texto na *Septuaginta* identifica Pi-Besete com Bubástis, antiga cidade da região do Delta, cujos restos se acham em Tell Basta, uns 70 km a NNE do Cairo, próximo da moderna cidade de Zagazig. O nome da antiga cidade, conforme consta em inscrições egípcias, revela nítida similaridade com o hebraico Pi-Besete.

Pi-Besete, ou Bubástis, era a sede da adoração da deusa Bastet ou Bast, deusa felina não raro representada com cabeça de gata. A presença dum grande local de sepultamento de gatos próximo da cidade testifica o destaque que se dava ali à adoração dela. Uma festa anual era realizada em honra de Bastet, atraindo milhares de adeptos de todas as partes do país.

Ao passo que Pi-Besete era a capital do 18.º nomo (distrito) do Baixo Egito, ela atingiu seu apogeu político com a linhagem de governantes líbios sobre o Egito iniciada pelo Faraó Sisaque, contemporâneo de Salomão e de Reoboão. (1Rs 11:40; 14:25, 26) Pi-Besete era uma cidade real de Sisaque. A profecia de Ezequiel relaciona-se com a conquista do Egito pelos babilônios, quando então Pi-Besete seria subjugada. Os persas mais tarde destruíram a cidade, e hoje só restam ruínas na antiga localização.

PICHE. Forma líquida e pegajosa de betume, uma mistura de hidrocarbonetos escuros similar ao que é geralmente chamado de alcatrão. (Veja BETUME.) É traduzido da palavra hebraica *zé·feth.*

O piche mineral é altamente inflamável e, a menos que seja mantido bem suprido de ar, produz grande quantidade de fumaça quando queima. Encher as torrentes de Edom com piche e fazer com que o país se tornasse "piche ardente" com fumaça ascendendo por tempo indefinido seria um quadro apropriado de destruição devastadora. (Is 34:9, 10) Essa descrição também ajuda a identificar a substância, pois Edom ficava perto do Mar Morto, e mesmo hoje em dia o betume às vezes aparece nas suas praias, vindo evidentemente de jazidas agora cobertas pelo mar.

Segundo Êxodo 2:3, a arca de papiro em que Moisés foi escondido era revestida de "betume e piche". O comentarista judeu Rashi sugeriu que isso significava betume por dentro e piche por fora. Ou poderia significar uma mistura de duas diferentes consistências da mesma substância básica. Por exemplo, em *The Land and the Book* (A Terra e o Livro), W. M. Thomson sugere que Êxodo 2:3 "revela o processo pelo qual eles preparavam o betume. O mineral, conforme encontrado neste país, derrete-se prontamente; mas daí, quando frio, é quebradiço como vidro. Precisa ser misturado com alcatrão quando se estiver derretendo, formando assim uma cera dura e vítrea, perfeitamente impermeável." (Revisado por J. Grande, 1910, p. 200) A *Septuaginta* grega usa o termo único *a·sfal·tó·pis·sa,* uma mistura de asfalto e piche. Em certas partes do Oriente Médio, o piche mineral tem sido usado até mesmo em tempos recentes como revestimento de certos tipos de embarcações.

PÍFARO. Instrumento de sopro tubular. — Gên 4:21.

Não se pode identificar com certeza o instrumento musical chamado em hebraico de *'u·gháv,* pois a Bíblia não o descreve; contudo, as modernas traduções da Bíblia em geral traduzem essa palavra hebraica por "pífaro" ou "flauta". (Jó 21:12; 30:31; Sal 150:4; *ALA, BV, IBB, NM, PIB*) O pífaro é, pois, o primeiro instrumento de sopro (provavelmente de madeira) mencionado nas Escrituras. Jubal, da sétima geração a partir de Adão, é identificado como "o fundador [literalmente: pai] de todos os que manejam . . . o pífaro [ou, flauta]". (Gên 4:21 n) Isto talvez indique o estabelecimento de uma profissão, quer de artífices que fabricavam os instrumentos, quer dos que os tocavam.

Embora o *'u·gháv* nunca fosse alistado como um dos instrumentos do templo, alguns peritos creem que este nome tornou-se um termo genérico, designando qualquer tipo de instrumento de sopro de madeira. Originalmente, porém, pode ter

sido um instrumento específico, talvez a flauta ou, possivelmente, uma série de pífaros de múltiplos sons, todos fechados numa extremidade e soprados através das extremidades abertas. O instrumento da orquestra de Nabucodonosor especificado pela palavra aramaica *mash·roh·qí* ("pífaro", Da 3:5, 7, 10, 15; *Al, ALA, NM*) talvez corresponda ao hebraico *'u·gháv*.

PI-HAIROTE. Último local de acampamento dos israelitas antes de cruzarem o Mar Vermelho. (Núm 33:7, 8) Depois de terem acampado em "Etão, na extremidade do ermo" (Êx 13:20), Moisés recebeu instruções de Jeová Deus para 'voltar e acampar diante de Pi-Hairote, entre Migdol e o mar, à vista de Baal-Zefom'. (Êx 14:1, 2) Se os sítios de Migdol e de Baal-Zefom fossem conhecidos hoje, não seria difícil identificar Pi-Hairote. Mas isto não acontece, e as tentativas de ligar seus nomes, bem como o de Pi-Hairote, a certas localidades ao longo da fronteira leste do Egito, têm sido variadas e um tanto inconclusivas. Por isso, certos diferentes aspectos geográficos contidos no próprio relato parecem apresentar uma base mais sólida para se ter uma ideia de onde se localizava Pi-Hairote.

Pi-Hairote ficava perto do Mar Vermelho, em algum ponto em que a única via de escape diante das forças egípcias que avançavam seria através do próprio mar. O mar, naquele ponto, deve ter tido profundidade suficiente para que as águas fossem "partidas", a fim de formar uma passagem pelo "meio do mar", as águas formando uma "muralha" em ambos os lados. (Êx 14:16, 21, 22) Nenhum local ao N do golfo de Suez poderia satisfazer adequadamente tais requisitos. É verdade que muitos peritos modernos defendem a teoria de uma travessia na baixa região dos lagos Amargos, que começa a uns 25 km ao N de Suez. Este conceito, porém, vem acompanhado de uma negação da natureza miraculosa da travessia (sustentando que a travessia foi apenas por um charco ou pântano) ou pela ideia de que a extremidade norte do Mar Vermelho antigamente ia até a região dos lagos Amargos e que as águas ali eram muito mais profundas naquele tempo, embora a evidência arqueológica indique ter havido bem pouca mudança no nível das águas desde os tempos antigos.

Por esta razão, o local sugerido por peritos mais antigos (do século 19) ainda parece ser o que melhor se ajusta às exigências da história bíblica. Pi-Hairote é evidentemente um local na estreita planície que corre ao longo do sopé sudeste de Jebel 'Ataqah, a cerca de 20 km a SO de Suez. Tem-se sugerido que a travessia se deu a partir do promontório chamado Ras 'Ataqah, e que conduziu através do leito do mar até a vizinhança do oásis 'Ayun Musa', na margem oposta. O leito do mar nesta região declina de forma bem gradual em ambos os lados devido a bancos de areia que se estendem por 3 km de ambos os lados. A profundidade máxima da água perto do meio dessa trajetória é de cerca de 15 m. A distância duma margem à outra é de uns 10 km, permitindo amplo espaço para que os possivelmente três milhões de israelitas atravessassem o leito do mar, ao mesmo tempo em que as forças militares de Faraó também percorressem aquela passagem miraculosamente provida, no esforço de alcançar a hoste israelita. — Veja ÊXODO (Rota do Êxodo).

Este conceito coincide, em geral, com a tradição transmitida por Josefo, historiador judeu do primeiro século EC, de que os israelitas, antes de atravessarem o mar, estavam 'encurralados entre penhascos inacessíveis e o mar'. (*Jewish Antiquities* [Antiguidades Judaicas], II, 324 [xv, 3]) Uma 'volta' da nação israelita de Etão para o local acima descrito também se harmoniza bem com a previsão de Jeová, de que Faraó diria a respeito deles: "Estão vagueando em confusão pelo país. O ermo os encerrou." (Êx 14:3) Isto dificilmente se daria em localidades ao N de Suez. A localização de Pi-Hairote na vizinhança de Jebel 'Ataqah permitiria, igualmente, que as forças de Faraó avançassem rapidamente contra os israelitas em fuga, através de uma rota regularmente percorrida desde Mênfis (a provável capital do Egito naquele tempo) até a península do Sinai. — Êx 14:4-9.

Embora satisfaça os requisitos geográficos, tal localização de Pi-Hairote deve ser encarada como apenas conjectural, dependente de possível confirmação futura.

PILATOS. Governador romano da Judeia durante o ministério terrestre de Jesus. (Lu 3:1) Depois de Arquelau, filho de Herodes, o Grande, ter sido removido como etnarca (ou governador) da Judeia, o imperador nomeava governadores provinciais para administrarem a província, sendo Pilatos, evidentemente, o quinto deles. Tibério nomeou-o em 26 EC, e seu governo durou dez anos.

Pouco se sabe sobre a história pessoal de Pôncio Pilatos. O único período de sua vida que recebeu breve menção histórica foi o de seu governo sobre a Judeia. A única inscrição conhecida que estampa seu nome foi encontrada em 1961, em Cesareia. Refere-se também ao "Tiberieum", um edifício que Pilatos dedicou em homenagem a Tibério.

Como representante do imperador, o governador exercia pleno controle sobre a província. Podia impor a sentença de morte e, de acordo com os que endossam o conceito de que o Sinédrio podia pronunciar a sentença de morte, a ratificação do governador tinha de ser obtida por aquela corte judaica, a fim de que essa sentença fosse válida. (Veja

Mt 26:65, 66; Jo 18:31.) Visto que a residência oficial do governador romano era em Cesareia (veja At 23:23, 24), o corpo principal das tropas romanas ficava estacionado ali, havendo uma força menor aquartelada em Jerusalém. Costumeiramente, porém, o governador residia em Jerusalém durante as épocas das festividades (como a Páscoa) e trazia com ele reforços militares. A esposa de Pilatos estava com ele na Judeia (Mt 27:19), o que era possível em virtude de uma mudança anteriormente feita na diretriz governamental romana a respeito de governadores que ocupavam postos perigosos.

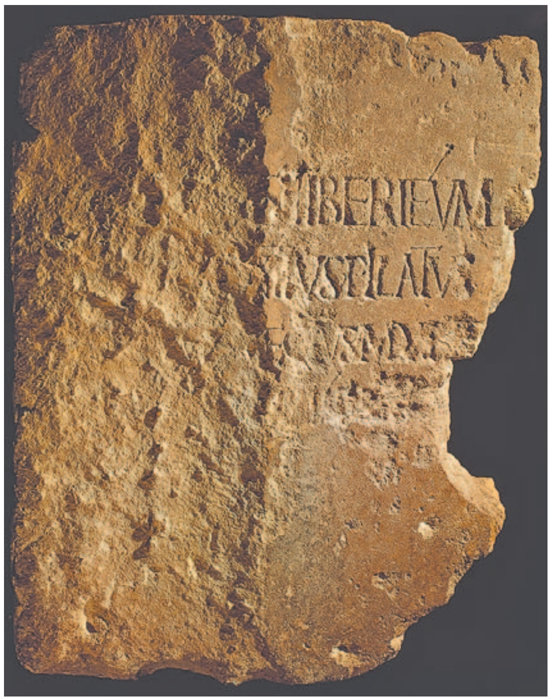
O governo de Pilatos não foi pacífico. Segundo o historiador judeu Josefo, Pilatos começou mal o seu relacionamento com seus súditos judeus. Ele mandou que soldados romanos, portando estandartes que estampavam a imagem do imperador, entrassem à noite em Jerusalém. Esta medida provocou grande ressentimento; uma delegação de judeus foi a Cesareia protestar contra a presença de estandartes e exigir a sua retirada. Depois de cinco dias de discussão, Pilatos tentou amedrontar os peticionários com ameaças de execução, por parte de seus soldados, mas a firme recusa dos judeus em ceder levou Pilatos a anuir ao pedido deles. — *Jewish Antiquities* (Antiguidades Judaicas), XVIII, 55-59 (iii, 1).

Filo, escritor judeu do primeiro século EC, de Alexandria, Egito, fala de uma medida um tanto similar de Pilatos e que gerou protestos, desta vez a respeito de escudos de ouro em que constavam os nomes de Pilatos e de Tibério, escudos estes que Pilatos colocou nos alojamentos dele em Jerusalém. Um recurso dos judeus foi enviado ao imperador em Roma, e Pilatos recebeu ordens de remover os escudos para Cesareia. — *The Embassy to Gaius* (A Embaixada a Gaio), XXXVIII, 299-305.

Josefo alista ainda outro distúrbio. Para construir um aqueduto para trazer água a Jerusalém duma distância de uns 40 km, Pilatos usou dinheiro do tesouro do templo em Jerusalém. Grandes multidões protestaram contra este ato, quando Pilatos visitou a cidade. Pilatos mandou soldados disfarçados infiltrarem-se na multidão e, em dado sinal, atacarem as pessoas, resultando em feridos e alguns mortos entre os judeus. (*Jewish Antiquities,* XVIII, 60-62 [iii, 2]; *The Jewish War* [A Guerra Judaica], II, 175-177 [ix, 4]) Pelo visto, o projeto foi levado a termo. Este último conflito é muitas vezes sugerido como a ocasião em que Pilatos 'misturou o sangue dos galileus com seus sacrifícios', conforme registrado em Lucas 13:1. Essa expressão parece indicar que esses galileus foram mortos bem na área do templo. Não há meios de se determinar se este incidente se relaciona com o descrito por Josefo, ou se se trata de uma outra ocasião. Contudo, uma vez que os galileus eram súditos de Herodes Ântipas, o governante distrital da Galileia, tal matança pode ter sido pelo menos um fator contribuinte para a inimizade que existia entre Pilatos e Herodes até a ocasião do julgamento de Jesus. — Lu 23:6-12.

O Julgamento de Jesus. Em 14 de nisã de 33 EC, ao amanhecer o dia, Jesus foi levado a Pilatos pelos líderes judeus. Uma vez que eles não se dispunham a entrar nas dependências do governante gentio, Pilatos saiu ao encontro deles e indagou qual era a acusação contra Jesus. As acusações eram que Jesus era subversivo, que defendia o não pagamento de impostos e que dizia ser rei, rivalizando assim com César. Quando se lhes ordenou que levassem Jesus e o julgassem eles próprios, seus acusadores responderam que não lhes era lícito executar alguém. Daí Pilatos levou Jesus para dentro do palácio e interrogou-o sobre as acusações. (ILUSTRAÇÃO, Vol. 2, p. 741) Voltando aos acusadores, Pilatos anunciou não ter encontrado nenhuma falta no acusado. As acusações prosseguiram, e, ao saber que Jesus era da Galileia, Pilatos enviou-o a Herodes Ântipas. Herodes, aborrecido com a recusa de Jesus de realizar algum sinal, sujeitou-o a maus-tratos e a zombaria, e mandou-o de volta a Pilatos.

Os líderes judeus e o povo foram novamente convocados, e Pilatos renovou seus empenhos de evitar



Inscrição encontrada em Cesareia, em 1961, que menciona Pôncio Pilatos.

sentenciar à morte um homem inocente, perguntando à multidão se desejavam que Jesus fosse libertado, de acordo com o costume de livrar um prisioneiro em cada festividade da Páscoa. A multidão, porém, incitada pelos seus líderes religiosos, clamou pela libertação de Barrabás, um ladrão, assassino e sedicioso. Pilatos fez repetidas tentativas de libertar o acusado, o que apenas resultou no aumento dos clamores para que Jesus fosse pregado na estaca. Temendo um motim e procurando aplacar a multidão, Pilatos cedeu aos desejos desta, lavando as mãos com água como se as lavasse da culpa de sangue. Pouco antes, a esposa de Pilatos o tinha avisado do sonho perturbador que ela tivera, a respeito 'desse homem justo'. — Mt 27:19.

Pilatos mandou então que Jesus fosse chicoteado, e os soldados colocaram uma coroa de espinhos sobre a cabeça dele, vestindo-o com vestes régias. Mais uma vez Pilatos se apresentou à multidão, reafirmou não encontrar nenhuma culpa em Jesus, e fez com que este se apresentasse perante eles com os mantos e a coroa de espinhos. Diante do brado de Pilatos: "Eis o homem!", os líderes do povo renovaram sua exigência de que Jesus fosse pregado na estaca, revelando então, pela primeira vez, sua acusação de blasfêmia. Dizerem eles que Jesus se fazia de filho de Deus aumentou as apreensões de Pilatos, e ele levou Jesus para dentro a fim de interrogá-lo mais. Os empenhos finais de libertá-lo provocaram o aviso, por parte dos opositores judeus, de que Pilatos se tornava vulnerável à acusação de opor-se a César. Ao ouvir esta ameaça, Pilatos, trazendo Jesus para fora, sentou-se em sua cadeira de juiz. O brado de Pilatos: "Eis o vosso rei!", apenas reavivou o clamor de que Jesus fosse pregado na estaca, e provocou a declaração: "Não temos rei senão César." Daí Pilatos entregou-lhes Jesus para ser pregado na estaca. — Mt 27:1-31; Mr 15:1-15; Lu 23:1-25; Jo 18:28-40; 19:1-16.

Escritores judeus, tais como Filo, retratam Pilatos como homem inflexível e arrogante. (*The Embassy to Gaius*, XXXVIII, 301) No entanto, é possível que as ações dos próprios judeus fossem grandemente responsáveis pelas fortes medidas tomadas pelo governador contra eles. Seja como for, os Evangelhos fornecem certa medida exata do perfil de tal homem. Sua maneira de enfocar os assuntos era típica dum governante romano, com sua linguagem sucinta e direta. Exteriorizando a atitude céptica dum cínico, como ao dizer: "Que é verdade?", Pilatos, não obstante, mostrou temor, provavelmente do tipo supersticioso, ao ouvir dizer que estava lidando com alguém que dizia ser filho de Deus. Embora obviamente não fosse do tipo aquiescente, ele demonstrava a falta de integridade dum político. Preocupava-se primariamente com a sua posição, com o que diriam seus superiores se ouvissem falar de distúrbios adicionais em sua província, receando parecer leniente demais para com os acusados de sedição. Pilatos reconheceu a inocência de Jesus e a inveja que motivava seus acusadores. Todavia, cedeu aos desejos da multidão e entregou-lhes uma vítima inocente para que fosse morta, em vez de arriscar-se a prejudicar a sua carreira política.

Como parte das "autoridades superiores", Pilatos exercia o poder por tolerância divina. (Ro 13:1) Ele era responsável por sua decisão, responsabilidade esta que nenhuma água poderia lavar. O sonho de sua esposa evidentemente foi de origem divina, como também o terremoto, a escuridão incomum e o rasgo da cortina que ocorreram naquele dia. (Mt 27:19, 45, 51-54; Lu 23:44, 45) O sonho dela devia ter alertado Pilatos de que não se tratava de um julgamento comum, de um réu comum. Todavia, como Jesus disse, aquele que o entregou a Pilatos 'era mais culpado de pecado'. (Jo 19:10, 11) Judas, que originalmente traiu Jesus, fora chamado de "o filho da destruição". (Jo 17:12) Aqueles fariseus que eram culpados de cumplicidade na trama contra a vida de Jesus foram classificados de 'objetos para a Geena'. (Mt 23:15, 33; compare isso com Jo 8:37-44.) E em especial o sumo sacerdote, que chefiava o Sinédrio, era responsável perante Deus por entregar o Filho de Deus a este governante gentio, para ser sentenciado à morte. (Mt 26:63-66) A culpa de Pilatos não se igualava à deles; todavia, seu ato foi extremamente repreensível.

O desagrado de Pilatos com os promotores de tal crime evidentemente se refletiu no letreiro que ele mandou colocar acima de Jesus na estaca, identificando-o como "Rei dos Judeus", bem como em sua lacônica recusa de alterá-lo, dizendo: "O que escrevi, escrevi." (Jo 19:19-22) Quando José de Arimateia solicitou o cadáver, Pilatos, depois de primeiro demonstrar a meticulosidade dum oficial romano por assegurar-se de que Jesus estava mesmo morto, concedeu tal pedido. (Mr 15:43-45) A preocupação dos principais sacerdotes e fariseus diante da possibilidade de roubo do corpo resultou na concisa resposta de Pilatos: "Tendes uma guarda. Ide fazê-lo tão seguro como sabeis." — Mt 27:62-65.

Remoção e Morte. Josefo relata que Pilatos foi posteriormente removido do cargo em resultado de queixas apresentadas pelos samaritanos ao superior imediato de Pilatos, o governador da Síria, Vitélio. A queixa foi de que Pilatos matara vários samaritanos, que haviam sido iludidos por um impostor a se reunirem no monte Gerizim, na esperança de descobrirem tesouros sagrados, supostamente escondidos ali por Moisés. Vitélio ordenou que Pilatos fosse a Roma, para apresentar-se perante Tibério, e colocou Marcelo em seu lugar. Tibério morreu em 37 EC, enquanto Pilatos se dirigia

a Roma. (*Jewish Antiquities,* XVIII, 85-87 [iv, 1]; XVIII, 88, 89 [iv, 2]) A história não fornece dados confiáveis a respeito dos resultados finais do seu julgamento. O historiador Eusébio, de fins do terceiro e início do quarto século, diz que Pilatos viu-se obrigado a suicidar-se durante o reinado de Caio (Calígula), sucessor de Tibério. — *The Ecclesiastical History* (A História Eclesiástica), II, VII, 1.

PILDAS. Sexto mencionado dos oito filhos do irmão de Abraão, Naor, com sua esposa Milca. — Gên 22:21-23; 11:29.

PILHA [Mó]. Cabeça familiar de Israel, ou representante de uma família desse nome, que atestou o pós-exílico "arranjo fidedigno". — Ne 9:38; 10:1, 14, 24.

PILTAI [forma abreviada de Pelatias, que significa "Jeová Proveu Escape (Fuga)"]. Cabeça pós-exílico da sacerdotal casa paterna de Moadias, nos dias do sucessor de Jesua, Joiaquim. — Ne 12:12, 17.

PIM. O preço que os filisteus cobravam dos israelitas para afiar implementos diversos, de metal. (1Sa 13:20, 21) O pim, pelo visto, era um peso. Vários pesos de pedra encontrados em escavações na Palestina estampam as consoantes de "pim" em caracteres do hebraico antigo; estes variam entre 7,18 e 8,13 g. Nesta base, o pim equivaleria aproximadamente a dois terços dum siclo.

PINGENTE. Veja ARRECADA.

PINHO (PINHEIRO). Veja ÁRVORE OLEAGINOSA (OLEASTRO).

PINOM. Um dos xeques de Esaú (Edom). (Gên 36:40-43; 1Cr 1:51, 52) Alguns pensam que esses nomes são listagens de lugares ou povoados, e não de pessoas, ou que os nomes vieram a aplicar-se às regiões ou cidades específicas governadas pelos xeques. — Veja TIMNA N.º 3.

PIRÃO [Zebra]. Rei amorreu de Jarmute, na época em que Israel entrou na Terra Prometida. Pirão juntou-se a quatro outros reis amorreus numa conspiração contra os gibeonitas, que haviam feito paz com Josué. Na batalha que se seguiu, Pirão e os outros reis se refugiaram numa caverna em Maquedá, cuja entrada os israelitas fecharam até que a luta terminasse. Pirão e os outros foram então mortos, pendurados em madeiros até à noitinha, e sepultados na mesma caverna. — Jos 10:1-27.

PIRATOM, PIRATONITA [De (Pertencente a) Piratom]. Piratom era uma pequena cidade de Efraim "no monte do amalequita". Evidentemente, o habitante de Piratom era conhecido como "piratonita", como no caso de Hilel e, mais tarde, Benaia, um dos poderosos de Davi. O filho de Hilel, o juiz Abdom, foi sepultado ali. (Jz 12:13, 15; 2Sa 23:8, 30; 1Cr 11:31; 27:14) Far'ata, a uns 10 km ao O da sugerida localização de Siquém, tem sido sugerido como uma possível identificação.

PIRRO [Cor de Fogo; Vermelho Cor de Fogo]. Bereano cujo filho Sópater acompanhou Paulo na Macedônia em parte de sua terceira viagem missionária. — At 20:3, 4.

PISGA. Lugar elevado na seção norte da cordilheira de Abarim, imediatamente ao E do Mar Morto. A localização exata é desconhecida. As referências bíblicas não conflitam com a sua sugerida identificação com Ras es-Siyaghah, um promontório situado a uns 16 km ao E de onde o Jordão deságua no Mar Morto. Ras es-Siyaghah fica um pouco ao NO de Jebel en-Neba, o cume tradicionalmente conhecido como monte Nebo (Har Nevo).

Os aspectos físicos dessas duas elevações harmonizam-se com a sua breve descrição na Bíblia. Ras es-Siyaghah tem uma altitude de uns 100 m a menos do que a de Jebel en-Neba, estando separada desta última por uma pequena depressão ou lombada. Embora ligeiramente menos elevado do que o pico vizinho, Ras es-Siyaghah fica mais perto de Jericó, e permite ter-se uma vista desobstruída do Mar Morto, uns 1.000 m abaixo, bem como uma esplêndida vista do vale do Jordão, da cordilheira central onde se localizam Hébron, Belém e Jerusalém, e do monte Hermom, a mais de 160 km para o N.

A primeira menção desse lugar é com relação aos locais de acampamento ao longo da trajetória de Israel para a Terra Prometida. (Núm 21:20) Está localizado na parte sul do território capturado na vitória contra os amorreus, depois que seu rei, Síon, recusou-se a deixar os israelitas passarem pelo país. (De 4:46, 49; Jos 12:1-3) Mais tarde, Balaque, o rei de Moabe, levou Balaão "ao campo de Zofim, ao cume do Pisga", numa vã tentativa de fazer que se amaldiçoasse os israelitas. — Núm 23:14.

Pisga, contudo, é melhor lembrada em relação com a extensa visão que Moisés teve da Terra Prometida, pouco antes de sua morte. (De 3:27; 34:1-3) Pisga era designada como parte do território tribal de Rubem. — De 3:16, 17; Jos 13:15, 20.

Todas as vezes que o nome Pisga aparece na Bíblia, ele é qualificado pelas expressões "cume" ou "encostas" do Pisga. Por isso, é muitas vezes chamado de *monte* Pisga, embora não nas Escrituras.

PISÍDIA. Região interiorana do sul da Ásia Menor. Era uma região montanhosa, englobando a parte ocidental da cadeia dos montes Tauro, situada ao N da Panfília e ao S da Frígia Gálata, tendo a Cária e a Lícia a O, e a Licaônia a E. Crê-se que essa região tenha tido uns 190 km de E a O, e uns 80 km de largura. Tinha muitas altas cordilheiras

cortadas por vales e rios montanhosos; havia florestas e pastos.

O povo da Pisídia era selvagem e guerreiro, formando bandos tribais de assaltantes. Estes montanheses eram difíceis de ser controlados, e só lentamente foram influenciados pela cultura helênica ou romana. Os romanos atribuíram ao Rei Amintas, da Galácia, a tarefa de subjugá-los, mas ele morreu antes de conseguir fazer isso. A Pisídia tornou-se parte da província romana da Galácia em 25 AEC e, em 6 AEC, as colônias dessa área foram ocupadas por tropas para controlar o povo. Tais colônias eram dirigidas de Antioquia, uma cidade perto da fronteira entre a Pisídia e a Frígia. (Veja ANTIOQUIA N.º 2.) Em 74 EC, a parte sul da Pisídia junto com a Panfília e a Lícia passaram a formar uma província romana. A região norte continuou sendo parte da província da Galácia até que, nos tempos pós-apostólicos, ela foi incluída numa nova província de nome Pisídia.

O apóstolo Paulo passou pela Pisídia em sua primeira viagem missionária, viajando da costeira Panfília, pelas montanhas, até a Antioquia, da Pisídia. (At 13:13, 14) Também passou pela Pisídia na viagem de volta. (At 14:21, 24) Os bandidos e os turbulentos rios montanhosos dessa região bem que poderiam constituir a base para Paulo dizer que enfrentara "perigos de rios, . . . perigos de salteadores de estradas". — 2Co 11:26.

PISOM. Veja PÍSON.

PÍSON [possivelmente: Mais Espalhado]. Um dos quatro rios que se ramificavam do 'rio que saía do Éden', e, depois, circundava a inteira terra de Havilá, terra que se diz ser fonte de ouro, de bdélio e de pedra de ônix. (Gên 2:10-12) A identificação do rio Píson é conjectural, sendo que as sugestões variam de certos rios na parte oriental da Turquia até o rio Ganges, da Índia.

No artigo ÉDEN N.º 1, mencionamos a hipótese de o Dilúvio global ter apagado a evidência que possibilitasse a identificação positiva dos rios Píson e Giom hoje. Isto, naturalmente, não elimina a possibilidade de que estes rios ainda existiam e eram conhecidos nos dias de Moisés, quando o livro de Gênesis foi escrito. A sua referência à "terra de Havilá" provavelmente não deve ser entendida como significando que havia uma região com esse nome antes do Dilúvio, como também no caso de sua referência à "terra de Cus". (Gên 2:13) Em vez disso, as referências de Moisés a essas terras evidentemente se aplicam a lugares assim chamados em períodos pós-diluvianos e apontavam referências geográficas bem conhecidas em seus dias. Além de quaisquer mudanças que o Dilúvio causara, a capacidade dos terremotos de mudar o curso dos rios ou de eliminar partes deles também merece consideração. Isto poderia ter acontecido em tempos pós-diluvianos; a Turquia oriental, a provável localização do Éden, fica num cinturão de terremotos. — Veja HAVILÁ N.º 1.

PISPA. Um preeminente aserita; filho de Jeter. — 1Cr 7:38, 40.

PISTACHE. Veja PISTÁCIA, NOZ DE.

PISTÁCIA, NOZ DE [hebr.: *bot·náh*]. O fruto da *Pistacia vera*. Esta árvore decídua viceja em áreas secas e raramente chega a atingir mais de 9 m. As nozes medem de 1,5 a 2 cm de comprimento e crescem em grandes cachos. A casca fina, porém dura, de coloração clara, das nozes maduras da pistácia, é recoberta de um folhelho um tanto enrugado. Cada noz contém uma amêndoa verde-amarelada, coberta de fina pele avermelhada. A amêndoa tem um sabor brando, adocicado, e é comumente comida crua ou frita. Às vezes as amêndoas são esmagadas para a extração do óleo, e amêndoas moídas são usadas em confeitos.

As nozes da pistácia figuravam entre "os produtos mais excelentes do país" de Canaã, que foram levados pelos filhos de Jacó como presente para aquele que era governante no Egito. (Gên 43:11) Mesmo em tempos modernos, grandes quantidades de nozes de pistácia são exportadas de partes do Oriente Médio.

A cidade de Betonim, situada a E do Jordão, no território de Gade, parece ter derivado seu nome das nozes de pistácia. — Jos 13:24, 26.

PITOM, I [do egípcio, significando "Casa [Templo] de Atum"]. Uma das duas cidades-armazéns construídas no Egito pelos israelitas escravizados, a outra sendo Ramsés. (Êx 1:11) Ainda não se fez nenhuma identificação definitiva do lugar. Os arqueólogos aparentemente têm sido influenciados em suas conclusões pelo conceito popular de que o faraó da opressão israelita era Ramsés II, conceito este que não é solidamente fundado. — Veja RAMSÉS, RAMESSÉS.

PITOM, II. Descendente do Rei Saul por meio de Jonatã e Meribe-Baal (Mefibosete). — 1Cr 8:33-35; 9:39-41.

PLANALTO. O termo hebraico *mi·shóhr*, traduzido por "planalto", deriva-se duma raiz que significa "ser reto, direito". Esta palavra hebraica pode referir-se a "planície" em contraste com terreno montanhoso ou colinoso (1Rs 20:23, 25; Is 40:4; 42:16; Za 4:7) e pode significar "retidão" (Sal 27:11; 45:6; 67:4; 143:10; Is 11:4), ou designar uma situação livre de obstáculos. (Sal 26:12) Às vezes, *mi·shóhr* aplica-se ao planalto situado ao E do Mar

Morto, entre Hésbon, no N, e o vale da torrente do Árnon, no S. — De 3:10; Jos 13:9, 15-17; 20:8.

PLANÍCIE. Terra relativamente plana, em contraste com regiões colinosas ou montanhosas. As Escrituras Hebraicas são bem explícitas em seu uso de diferentes palavras para identificar ou descrever vários tipos de terreno.

O termo hebraico, *'ara·váh,* é usado tanto como nome de uma região específica como palavra descritiva de determinado tipo de terreno. (Veja ARABÁ.) Quando empregado sem o artigo definido, *'ara·váh* indica uma planície desértica ou estepe, como as de Moabe e de Jericó. (Núm 22:1; 35:1; Jos 5:10; 13:32; Je 52:8) Embora talvez houvesse rios que supriam alguma água para a região, *'ara·váh* em geral destaca que a planície é árida. Assim, seria bem uma inversão das coisas tornar-se a planície fértil e bem regada de Sarom uma planície desértica (Is 33:9), ou virem torrentes de água à planície desértica. — Is 35:1, 6; 51:3.

A palavra *biq·'áh* indicava uma planície ampla, delimitada por montes. Vem dum verbo que significa "fender" e pode ser corretamente traduzido por "vale plano". Até mesmo hoje, o amplo vale plano entre as cordilheiras do Antilíbano e as montanhas do Líbano é conhecido como Beqa'. (Jos 11:17) Não raro, nas Escrituras, *biq·'áh* ou "vale plano" é colocado em contraste com montanhas ou colinas (De 8:7; 11:11; Sal 104:8; Is 41:18), ou terrenos escarpados ou acidentados. (Is 40:4) A palavra aramaica aparentada, que aparece em Daniel 3:1, é muitas vezes traduzida apenas por "planície", referindo-se ao local em que Nabucodonosor ergueu a imagem de ouro.

Uma longa planície baixa ou vale era designado pelo termo hebraico *'é·meq.* A palavra significa "uma longa e ampla extensão de terra entre cadeias paralelas de colinas, de menor extensão que o termo precedente [*biq·'áh*], . . . [*'é·meq*] contendo a ideia de pouca elevação e de largura, em vez de um relevo cheio de precipícios ou de confinamento". (*Cyclopœdia* [Ciclopédia] de M'Clintock e Strong, Vol. X, p. 703) A palavra hebraica é aplicada a muitas localidades diferentes, tais como a "baixada de Acor", e "a baixada de Aijalom", e a "baixada de Refaim". — Jos 7:24; 10:12; 1Cr 11:15.

PLANTA VENENOSA. Embora alguns sugiram uma equivalência entre a palavra hebraica *ro'sh* (ou *rohsh*) e a cicuta, a colocíntida ou a papoula, não é possível fazer uma identificação precisa desta planta. O termo hebraico às vezes se refere a (1) uma planta amarga e venenosa (La 3:5, 19), (2) ao veneno ou "peçonha" (De 32:33; Jó 20:16), e, (3) quando usado com relação à água, a água venenosa (Je 8:14; 9:15; 23:15). Ele aparece, em sentido ilustrativo, com referência à perversão da justiça (Os 10:4; Am 6:12) e aos que apostatam. — De 29:18; compare isso com At 8:23; He 12:15.

A respeito do Messias, foi predito que lhe seria ministrada, como alimento, uma "planta venenosa". (Sal 69:21) Isto ocorreu quando se ofereceu a Jesus Cristo, antes de ser pregado na estaca, vinho misturado com fel, mas, ao prová-lo, Jesus recusou tal bebida estupefaciente que, provavelmente, visava minorar seus sofrimentos. Ao registrar o cumprimento dessa profecia, Mateus (27:34) usou a palavra grega *kho·lé* (fel), o mesmo termo encontrado na *Septuaginta* grega no Salmo 69:21. No entanto, o relato do Evangelho de Marcos menciona a mirra (Mr 15:23), e isto tem suscitado o conceito de que, neste caso, a "planta venenosa" ou "fel" fosse a "mirra". Outra possibilidade é que a bebida drogada talvez contivesse tanto fel como mirra.

PLÁTANO [hebr.: *'er·móhn*]. Árvore de aparência majestosa, que chega a atingir uns 20 m de altura, com ramos bem espalhados e largas folhas verde-escuras, semelhante às da videira, que produz uma ótima sombra. A circunferência do seu tronco não raro chega a 3 ou 4 m. O plátano (*Platanus orientalis*) anualmente se descasca, perdendo a camada externa em tiras ou seções, e expondo logo abaixo a casca interna, lisa e esbranquiçada.

O nome desta árvore, em hebraico, provém possivelmente do verbo *'a·ráh,* que significa "expor". (Sof 2:14; Is 22:6) Gênesis 30:37, 38 diz que Jacó colocou varas desta árvore, junto com as de outras, diante dos rebanhos de Labão, em Harã, na Síria. As varas haviam sido descascadas, "expondo", ou revelando, "lugares brancos".

Sem realmente ser um rival à altura, essa árvore era digna de ser comparada ao majestoso cedro-do-líbano, que Ezequiel usou como figura de Faraó e toda a sua massa de gente. — Ez 31:8.

Podem-se encontrar plátanos ao longo de rios e de córregos por toda a Síria, e na região da antiga Assíria, bem como em menor grau na Palestina e no Líbano.

PÓ. Diminutas partículas de matéria, suficientemente leves para serem erguidas e transportadas com facilidade pelas correntes aéreas. Fortes ventos sobre regiões desérticas secas, comuns nas terras bíblicas, não raro produzem violentas tempestades de pó, tidas por alguns como mais apavorantes do que as tempestades marítimas. Erupções vulcânicas, incêndios e atividades agrícolas são algumas das causas comuns de pó mineral. A matéria vegetal produz pó em forma de pólen, humos, fibras de plantas e partículas de sementes. Também os animais indiretamente produzem pó, resultante de es-

terco seco, pelos finos e bactérias. A palavra bíblica mais comum para pó é *'a·fár*, que também pode significar "terra seca" e "reboco". — Gên 26:15; Le 14:41, 42.

Embora alguns talvez encarem o pó como incômodo, trata-se duma provisão do Criador, essencial para a existência e o bem-estar da humanidade. É um importante fator na condensação de umidade em forma de chuva, nevoeiro ou neblina, vitais para o crescimento das plantas. Ademais, sem a capacidade do pó atmosférico de dispersar a luz, os olhos das criaturas terrenas ficariam expostos ao insuportável brilho dos raios diretos do sol, e o conhecido fenômeno dos penumbrosos e belamente coloridos pores do sol deixaria de acontecer.

O Criador empregou "pó do solo" quando formou o primeiro homem (Gên 2:7; 1Co 15:47, 48), e, quando Adão foi sentenciado por ter desobedecido à lei de Deus, Jeová decretou: "Ao pó voltarás." (Gên 3:19) Deus também pronunciou uma maldição de grande significado profético ao dizer à serpente no Éden: "Sobre o teu ventre andarás e pó é o que comerás [ou, morderás] todos os dias da tua vida." — Gên 3:14.

Fragilidade, Mortalidade e Condição Humilde. Em vista de o homem ter decaído da perfeição, o pó, às vezes, é usado como símbolo da fragilidade humana. Deus é misericordioso com os que o temem, 'lembrando-se de que somos pó'. (Sal 103:13, 14; Gên 18:27) É também simbólico da mortalidade dos humanos, pois, na morte, "retornam ao seu pó". (Sal 104:29; Ec 3:19, 20; 12:1, 7) Visto que o homem, ao morrer, retorna ao pó, o túmulo às vezes é, em sentido figurado, chamado de "pó". (Sal 22:29; 30:9) O pó do solo pode denotar uma condição humilde. Jeová é "Quem levanta do pó o de condição humilde". — 1Sa 2:8; Sal 113:7.

Representa Numerosidade. Nas Escrituras, a numerosidade de pessoas, ou a incapacidade de os humanos dizerem de quantos eles se compõem, é indicada por compará-los a partículas de pó. Assim, Deus prometeu a Abrão (Abraão): "Vou fazer o teu descendente semelhante às partículas de pó da terra." (Gên 13:14, 16) Jeová fez também uma promessa similar a Jacó. (Gên 28:10, 13, 14) A respeito dos israelitas durante a sua jornada no ermo, Balaão perguntou: "Quem computou as partículas de pó de Jacó, e quem contou a quarta parte de Israel?" (Núm 23:10) Jeová aumentara grandemente a prole de Abraão por meio de Isaque e Jacó. Faz-se menção da grande quantidade de codornizes que Jeová forneceu a seu povo pactuado no ermo com a declaração de que ele "passou a fazer chover sobre eles sustento qual pó, sim, criaturas voadoras aladas quais os grãos de areia dos mares". — Sal 78:27; Êx 16:11-18; Núm 11:31, 32.

Uso no Julgamento de Deus Contra as Nações. Devido à relativa insignificância das nações do ponto de vista de Deus, ele as considera como "a camada fina de pó na balança". (Is 40:15) O atemorizante poder de Jeová se manifestou durante os Seus golpes contra uma de tais nações, o Egito. Quando o terceiro golpe estava para começar, segundo a ordem de Deus a Moisés, "Arão estendeu sua mão com o seu bastão e golpeou o pó da terra, e houve borrachudos em homem e animal". Quando isto aconteceu em todo o Egito, os sacerdotes-magos, incapazes de repetir esse milagre, tiveram de admitir: "É o dedo de Deus!" — Êxodo 8:16-19.

Também aos israelitas se disse que, se deixassem de obedecer aos mandamentos de Deus, poderiam esperar várias maldições, uma destas sendo a seca, pois fora dito: "Jeová dará poeira e pó como chuva da tua terra. Descerá sobre ti desde os céus até que tenhas sido aniquilado." — De 28:15, 24.

Símbolo de Lamentação e Degradação. Para simbolizar seu lamento pesaroso por causa da destruição de Jerusalém pelos babilônios em 607 AEC, os anciãos da cidade são representados como que sentados no chão em silêncio, tendo 'posto pó sobre a sua cabeça'. (La 2:10) Muitos anos antes, por meio de Isaías, Jeová profeticamente convocou Babilônia a descer de seu trono, dizendo: "Desce e senta-te no pó, ó virgem filha de Babilônia. Senta-te no chão, onde não há trono, ó filha dos caldeus." (Is 47:1) Babilônia foi reduzida a esta condição rebaixada em 539 AEC, quando foi conquistada pelos medos e persas. E, por causa da destruição da simbólica Babilônia, a Grande, os capitães de navio, os viajantes, os marujos e todos os que vivem do mar são representados como que lançando pó sobre suas cabeças e lamentando a devastação dela. — Re 18:17-19.

Outros Usos. O pó, biblicamente, relaciona-se também com o arrependimento. Quando Jó fez uma retratação por ter falado sem entendimento ao arguir seu caso perante Deus, ele disse: "Deveras me arrependo em pó e cinzas." — Jó 42:1, 3, 6.

Fazer os inimigos 'lamber o pó' significa derrotá-los, subjugando-os por completo. (Sal 72:9; Miq 7:16, 17) Lançar pó ao ar ou lançá-lo sobre uma pessoa eram meios de registrar que havia contra ela uma forte desaprovação. É costumeiro, em partes da Ásia, exigir que se faça justiça contra um criminoso por lançar poeira sobre ele. Enraivecida sem razão por certas palavras de Paulo, uma multidão em Jerusalém demonstrou sua animosidade contra ele por 'atirarem poeira no ar'. Por meio de sua demonstração emotiva e de suas palavras, deixaram claro perante o comandante militar que desaprovavam Paulo. (At 22:22-24) Similarmente,

Simei manifestou que desaprovava a realeza de Davi por 'manter o passo com ele para invocar o mal; e atirava pedras ao manter o passo com ele e jogava muito pó'. — 2Sa 16:5-13.

Jesus Cristo ordenou a seus discípulos que, se alguém não os recebesse ou não ouvisse as palavras deles, deviam sacudir ou remover o pó dos seus pés ao saírem daquela casa ou daquela cidade. Tal costume servia de "testemunho contra eles", dando a entender que os seguidores de Jesus partiam pacificamente e deixavam aquela casa ou cidade entregue às consequências que lhe adviriam da parte de Deus. — Mt 10:11-15; Lu 9:5; 10:10-12; At 13:50, 51.

POBRE. Desprovido de bens materiais ou das necessidades da vida; às vezes, inferior em qualidade; também, deplorável por causa de deficiência espiritual.

O problema da pobreza é bem antigo. No decorrer dos séculos, os necessitados, em geral, têm ultrapassado em número os que dispõem de muito. Ao aceitar certo ato de generosidade, Jesus reconheceu a dura realidade de que a pobreza continuaria a persistir entre os humanos que vivem em imperfeição, dizendo a seus discípulos: "Porque vós sempre tendes convosco os pobres, e quando quiserdes, podeis sempre fazer-lhes bem, mas a mim nem sempre tendes." (Mr 14:7) A Bíblia apresenta um conceito equilibrado desse problema, expressando compaixão para com os que sofrem sob condições opressivas, ao passo que também reprova os que, efetivamente, 'comem a sua própria carne', por causa da indolência. (Ec 4:1, 5; Pr 6:6-11) Sublinha a prosperidade espiritual acima da prosperidade material (1Ti 6:17-19); por isso, o apóstolo escreveu: "Pois não trouxemos nada ao mundo, nem podemos levar nada embora. Assim, tendo sustento e com que nos cobrir, estaremos contentes com estas coisas." (1Ti 6:7, 8) As Escrituras, porém, não apresentam a pobreza material como virtude em si, e alertam contra a tentação de roubar que a extrema pobreza pode trazer. — Pr 6:30, 31; 30:8, 9; contraste isso com Ef 4:28.

Os Pobres em Israel. Não era do propósito de Jeová que algum israelita fosse pobre. Deu-se à nação uma herança de terra. (Núm 34:2-12) Todas as famílias israelitas, excetuando-se os levitas, que recebiam um décimo dos produtos da terra por seus serviços no santuário, compartilhavam dessa herança, e, por conseguinte, tinham meios de sustentar-se. (Núm 18:20, 21) As propriedades de terra eram garantidas. As leis de herança asseguravam que a terra continuaria a pertencer à família ou à tribo a que pertencia. (Núm 27:7-11; 36:6-9; De 21:15-17; veja HERANÇA.) Ela não podia ser vendida de forma definitiva. (Le 25:23) No ano do jubileu, todas as terras hereditárias que haviam sido vendidas eram devolvidas aos proprietários de direito. (Le 25:13) Assim, mesmo que um homem esbanjasse seus bens, a sua posteridade não perderia para sempre a sua herança.

A aderência fiel à lei de Deus teria impedido grandemente a existência de pobreza entre os israelitas. (De 15:4, 5) Contudo, se fossem desobedientes, eles não teriam a bênção de Jeová, e isto levaria ao empobrecimento, em virtude de calamidades tais como invasões de exércitos inimigos e severas secas. (De 28:22-25; compare isso com Jz 6:1-6; 1Rs 17:1; 18:17, 18; Tg 5:17, 18.) Podia acontecer de indivíduos, por serem preguiçosos (Pr 6:10, 11; 10:4; 19:15; 20:13; 24:30-34), beberrões, glutões (Pr 23:21) ou amantes dos prazeres (Pr 21:17), trazerem a pobreza sobre si mesmos e suas famílias. Poderiam, também, surgir circunstâncias imprevistas que mergulhariam as pessoas na pobreza. A morte podia deixar órfãos e viúvas. Acidentes e doenças podiam impedir uma pessoa, de forma temporária ou permanente, de realizar o trabalho necessário. Por estes motivos, Jeová podia dizer a Israel: "Nunca deixará de haver pobre no meio do país." — De 15:11.

A Lei, contudo, contribuía muito para tornar mais fácil para os pobres enfrentar a sua situação. Durante a colheita, eles tinham o direito de respigar nos campos, nos pomares e nos vinhedos, e, assim, não eram obrigados a mendigar o pão ou recorrer ao roubo. (Le 19:9, 10; 23:22; De 24:19-21) Um israelita necessitado podia pedir dinheiro emprestado sem ter de pagar juros, e devia-se-lhe mostrar um espírito de generosidade. (Êx 22:25; Le 25:35-37; De 15:7-10; veja DÍVIDA, DEVEDOR.) Para aumentar seus recursos financeiros, ele podia vender suas terras ou vender-se como escravo, em base temporária. (Le 25:25-28, 39-54) Para não criar dificuldades para os pobres, a Lei lhes permitia apresentar ofertas de menor valor, no santuário. — Le 12:8; 14:21, 22; 27:8.

A lei de Deus prescrevia igual justiça tanto para os ricos como para os pobres, não favorecendo nem um nem outro por causa de sua posição. (Êx 23:3, 6; Le 19:15) Mas, quando a nação de Israel resvalava para a infidelidade, os pobres sofriam muita opressão. — Is 10:1, 2; Je 2:34.

No Primeiro Século EC. Parece que prevalecia considerável pobreza entre os judeus no primeiro século EC. O domínio estrangeiro desde o tempo do exílio babilônico tinha sem dúvida interferido na aplicação da Lei mosaica, que protegia as possessões hereditárias. (Compare isso com Ne 9:36, 37.) Os líderes religiosos, em especial os fariseus, preocupavam-se mais com a tradição do que com instilar genuíno amor ao próximo e a devida considera-

ção para com os pais idosos e necessitados. (Mt 15:5, 6; 23:23; compare isso com Lu 10:29-32.) Os fariseus amantes do dinheiro pouco se interessavam pelos pobres. — Lu 16:14.

Cristo Jesus, porém, 'sentia compaixão das multidões, porque andavam sendo esfoladas e empurradas dum lado para o outro como ovelhas sem pastor'. (Mt 9:36) Tão marcante era o contraste entre sua declaração de boas novas aos pobres e oprimidos e a atitude dos líderes religiosos do judaísmo que isto constituía uma das provas de que Jesus era deveras o Messias. (Mt 11:5; Lu 4:18; 7:22) Aos receptivos abriu-se também o glorioso privilégio de herdarem o Reino celestial. — Mt 5:3; Lu 6:20.

Estando numa relação pactuada com Deus, os judeus tinham a obrigação de ajudar os israelitas necessitados. (Pr 14:21; 28:27; Is 58:6, 7; Ez 18:7-9) Reconhecendo isto, Zaqueu, ao aceitar Jesus como Messias, exclamou: "Eis que a metade dos meus bens, Senhor, dou aos pobres." (Lu 19:8) Pela mesma razão, Cristo Jesus pôde dizer: "Quando ofereceres uma festa, convida os pobres, os aleijados, os coxos, os cegos; e serás feliz, porque eles não têm nada com que te pagar de volta." (Lu 14:13, 14) Noutra ocasião, ele incentivou um rico governante jovem: "Vende todas as coisas que tens e distribui aos pobres, e terás um tesouro nos céus; e vem ser meu seguidor." (Lu 18:22) Não estar este homem disposto a despojar-se de seus bens para ajudar outros mostrava que ele não tinha verdadeiro interesse nos oprimidos, e, assim, não tinha as qualidades exigidas para ser um discípulo de Jesus. — Lu 18:23.

O encorajamento de Jesus para ajudar os pobres harmonizava-se com o que ele mesmo fizera. Como Filho de Deus nos céus, ele dispusera de tudo. Mas, "embora fosse rico, tornou-se pobre". Como homem pobre, na Terra, Jesus pôde redimir a raça humana, tornando disponível a maior das riquezas, isto é, a perspectiva de seus seguidores tornarem-se filhos de Deus. (2Co 8:9) Adicionalmente, outras grandes riquezas espirituais se tornaram disponíveis para eles. — Compare isso com 2Co 6:10; Re 2:9; 3:17, 18.

Além disso, enquanto estava na Terra, Jesus pessoalmente se interessou pelos materialmente pobres. Ele e seus apóstolos tinham um fundo comum do qual ajudavam os israelitas carentes. (Mt 26:9-11; Mr 14:5-7; Jo 12:5-8; 13:29) A mesma preocupação amorosa pelos pobres foi evidenciada pelos cristãos em anos posteriores, ao suprirem ajuda material a seus irmãos pobres. (Ro 15:26; Gál 2:10) Mas, alguns se esqueceram disso, tornando necessário que o discípulo Tiago os repreendesse por mostrarem favoritismo aos ricos e desprezarem os pobres. — Tg 2:2-9.

Naturalmente, apenas os merecedores recebiam ajuda material. De forma alguma se incentivava a preguiça. Como o apóstolo Paulo escreveu aos tessalonicenses: "Se alguém não quiser trabalhar, tampouco coma." — 2Te 3:10; veja DÁDIVAS DE MISERICÓRDIA; MENDIGO, MENDIGAR.

POÇO. A palavra hebraica *be'ér,* traduzida "poço", geralmente designa uma cova ou buraco cavado no solo para extrair um suprimento natural de água. O termo *be'ér* aparece em nomes de lugares tais como Beer-Laai-Roi (Gên 16:14), Berseba (Gên 21:14), Beer (Núm 21:16-18) e Beer-Elim (Is 15:8). Esta palavra significa "poço" (Gên 14:10), e, nos Salmos 55:23 e 69:15 parece indicar a sepultura. É usada metaforicamente para referir-se a uma esposa ou mulher amada. (Pr 5:15; Cân 4:15) E Provérbios 23:27, onde a mulher estrangeira é assemelhada a um poço estreito, pode fazer alusão a que obter água de tal poço amiúde envolve dificuldades, pois os jarros de barro se quebram facilmente nas laterais do poço. — Veja FONTE, MANANCIAL.

Nas terras que passam por uma longa estação seca, especialmente as regiões desérticas, desde tempos remotos os poços têm tido grande importância. Parece que, nos tempos antigos, a utilização não autorizada de poços era encarada como violação dos direitos de propriedade. (Núm 20:17, 19; 21:22) A escassez de água e o trabalho envolvido em cavar poços os tornavam bens valiosos. Não raro a posse de poços dava origem a violentas disputas e contendas. Por este motivo, o patriarca Abraão, em certa ocasião, estabeleceu formalmente seu direito de propriedade sobre um poço em Berseba. (Gên 21:25-31; 26:20, 21) Depois de sua morte, porém, os filisteus desconsideraram os direitos do filho e herdeiro dele, Isaque, e taparam os próprios poços que os servos de Abraão haviam escavado. — Gên 26:15, 18.

Em muitos casos os poços eram cercados de muretas, e mantidos cobertos por grande pedra, sem dúvida para impedir a penetração de sujeira, e evitar que animais e pessoas caíssem neles. (Gên 29:2, 3; Êx 2:15, 16) Perto de alguns poços havia bebedouros ou calhas para dar água aos animais domésticos. (Gên 24:20; Êx 2:16-19) Por todas as colinas da Palestina, cavavam-se poços na pedra calcária, e não raro se escavavam na rocha degraus que conduziam até a água. Em alguns poços, depois de descer, a pessoa simplesmente tirava água mergulhando nela um recipiente. No entanto, de fontes bem profundas a água era comumente retirada com um balde de couro (Núm 24:7) ou um jarro de barro (Gên 24:16), suspenso por uma corda. — Veja FONTE DE JACÓ.

PODADEIRA. Veja IMPLEMENTOS AGRÍCOLAS.

PODÃO. Esta é a tradução da palavra hebraica *ma·ʽatsádh,* que denota uma ferramenta usada para talhar madeira e até mesmo ferro. (Je 10:3; Is 44:12) A raiz de onde este termo hebraico se supõe seja tirado tem sido relacionada com palavras em línguas aparentadas que significam "ceifar", "decepar". Assim, Koehler e Baumgartner definem *ma·ʽatsádh* como "podão". (*Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], Leiden, 1958, p. 550) O moderno podão consiste em um cabo e uma lâmina com ponta em forma de gancho. Contudo, outros entendem que *ma·ʽatsádh* designe um tipo de machado, visto que este é seu significado no hebraico posterior, e sugerem que pode referir-se a uma enxó.

PODER, OBRAS PODEROSAS. O poder é a capacidade de realizar ações, a aptidão de realizar coisas, de trabalhar; também, autoridade ou influência em resultado de dotações ou cargo. A palavra hebraica *kó·ahh* é traduzida "poder"; *gevu·ráh,* "potência"; e *ʽoz*, "força". O grego *dý·na·mis* é traduzido tanto por "poder" como por "obras poderosas", conforme o contexto torna apropriado.

No fim do sexto "dia" criativo, Deus começou "[a repousar] de toda a sua obra que . . . criara com o objetivo de a fazer". (Gên 2:2, 3) Ele repousou *dessas* obras *criativas,* mas seu poder desde então não ficou dormente nem permaneceu inerte. Mais de 4.000 anos depois de terminada a criação terrestre, seu Filho declarou: "Meu Pai tem estado trabalhando até agora e eu estou trabalhando." (Jo 5:17) Jeová tem estado ativo não apenas com relação ao domínio espiritual; o registro bíblico vibra com Suas expressões de poder e Seus atos poderosos para com a humanidade. Embora ele às vezes 'ficasse quieto exercendo autodomínio', sempre que seu tempo devido para agir chegou ele tomou ação vigorosa com "plena potência". — Is 42:13, 14, compare isso com Sal 80:2; Is 63:15.

"Trabalho" indica atividade que visa um objetivo. Os atos de Jeová não são expressões isoladas, não relacionadas ou aleatórias de energia, mas são atos coordenados e objetivos, que visam um fim definido. Embora seu poder sustente o universo e as criaturas vivas que nele há (Sal 136:25; 148:2-6; Mt 5:45), Jeová não é como uma impessoal usina de força; seus atos demonstram que Ele é um Deus pessoal e objetivo. É também um Deus histórico, uma vez que interferiu de forma perceptível nos assuntos humanos em datas definidas da história, em lugares específicos, e com respeito a determinadas pessoas ou povos. Como "Deus vivente e verdadeiro" (1Te 1:9; Jos 3:10; Je 10:10), ele se tem mostrado cônscio de tudo o que acontece no universo, reagindo ao que ocorre, bem como tomando a iniciativa de promover o seu propósito.

Em todos os casos, as suas variadas expressões de poder têm sido em harmonia com a sua justiça (Sal 98:1, 2; 111:2, 3, 7; Is 5:16); todas elas resultam em esclarecimento para suas criaturas. Mostram, por um lado, que temer a ele "é próprio", pois ele é um Deus "que exige devoção exclusiva" e "um fogo consumidor" contra os que praticam a iniquidade, fazendo com que seja 'coisa terrível cair nas mãos do Deus vivente'. (Je 10:6, 7; Êx 20:5; He 10:26-31; 12:28, 29) Não é alguém de quem se deva zombar. — Êx 8:29.

Por outro lado, seu uso do poder manifesta-se ainda mais maravilhosamente na recompensa que dá a pessoas retas de coração que sinceramente o buscam, fortalecendo-as para executar tarefas designadas e serviços necessários (Sal 84:5-7; Is 40:29-31), bem como para perseverar sob tensão (Sal 46:1; Is 25:4), para fazer-lhes provisões e ampará-las (Sal 145:14-16), proteger, salvar e libertá-las em épocas de perigo e agressão. (Sal 20:6, 7) "Seus olhos percorrem toda a terra, para mostrar a sua força a favor daqueles cujo coração é pleno para com ele." (2Cr 16:9) Os que vêm a conhecê-lo verificam que Seu nome é "uma torre forte" na qual se podem refugiar. (Pr 18:10; Sal 91:1-8) Conhecer seus atos poderosos dá garantia de que ele ouve as orações dos servos que nele confiam, e que pode responder, se necessário, com "coisas atemorizantes em justiça". (Sal 65:2, 5) Em sentido figurado, ele está "perto", podendo, assim, atender com rapidez. — Sal 145:18, 19; Ju 24, 25.

O Poder Manifesto na Criação. Os humanos veem evidência de poder em toda a criação física, nos vastos e incontáveis corpos estelares (veja Jó 38:31-33), bem como em tudo o que existe na terra. Fala-se do próprio solo como tendo poder (Gên 4:12), produzindo alimentos que dão força (1Sa 28:22), e vê-se poder em todas as coisas vivas — plantas, animais e o homem. Nos tempos modernos, o tremendo poder em potencial até mesmo nos minúsculos elementos atômicos que formam toda a matéria também se tornou bem conhecido. Os cientistas, às vezes, chamam a matéria de energia organizada.

Por todas as Escrituras, o poder e a "energia dinâmica" de Deus, como Fazedor do céu e da terra, são repetidas vezes salientados. (Is 40:25, 26; Je 10:12; 32:17) O próprio termo para "Deus" em hebraico (*'El*) provavelmente tem como significado de raiz "poderoso" ou "potente". (Veja o uso desse termo em Gên 31:29, na expressão "no poder [*'el*] de minha mão".)

Necessidade de Demonstrações Especiais de Poder. O primeiro homem sabia que Jeová Deus era seu Criador, seu único Genitor e Dador de

Vida. Deus deu ao homem certa medida de poder, intelectual e físico, e deu-lhe um trabalho a realizar. (Gên 1:26-28; 2:15) Tal exercício do poder tem de harmonizar-se com a vontade do Criador do homem e, assim, ser governado por outras qualidades divinamente concedidas, como sabedoria, justiça e amor.

A rebelião no Éden apresentou um desafio à soberania de Deus. Sendo primariamente uma questão moral, não obstante, levou Deus a exercer seu poder de maneiras especiais. (Veja JEOVÁ [A questão suprema é de moral].) A rebelião foi instigada por um filho espiritual de Deus que, assim, tornou-se opositor ou oponente (hebr.: *sa·tán*) de Deus. Jeová reagiu à situação, julgando os rebeldes. Ter Deus expulsado o casal humano do Éden e posicionado criaturas espirituais leais a ele à entrada do jardim era uma demonstração de poder divino. (Gên 3:4, 5, 19, 22-24) A palavra de Jeová mostrou ser, não impotente, nem fraca ou vacilante, mas plena de poder, de cumprimento irresistível. (Compare isso com Je 23:29.) Como Deus Soberano, ele mostrou-se disposto e capaz de apoiar a sua palavra com o pleno peso de sua autoridade.

Firmando seu propósito, Jeová sistematicamente tem trabalhado no intuito de realizá-lo. (Gên 3:15; Ef 1:8-11) No seu devido tempo ele acabaria com toda a rebelião terrena, fazendo com que o espírito rebelde original e seus aliados fossem esmagados assim como se esmaga a cabeça duma serpente. (Veja Ro 16:20.) Embora permitisse que seu Adversário espiritual continuasse a existir por algum tempo e tentasse provar ser bem-sucedido o seu desafio, Jeová não abdicaria de sua posição soberana. Exercendo autoridade legítima, ele recompensaria ou puniria quando e como achasse apropriado, julgando os homens segundo as suas ações. (Êx 34:6, 7; Je 32:17-19) Adicionalmente, ele usaria seu poder para confirmar as credenciais daqueles a quem designaria como representantes seus na terra. Por revelar o Seu poder, ele colocaria o selo de autenticidade nas mensagens que eles transmitissem.

Isto tem sido uma benignidade divina. Desse modo Jeová tem dado aos homens provas de que ele, e ninguém mais, é o Deus verdadeiro; tem-se provado merecedor de receber o temor, o respeito, a confiança, o louvor e o amor de suas criaturas inteligentes. (Sal 31:24; 86:16, 17; Is 41:10-13) No decorrer dos séculos, Jeová repetidas vezes assegurou seus servos de que seu poder não desvanecera, que sua "mão" não havia 'encurtado' e que seu "ouvido" não se tornara pesado demais para ouvir. (Núm 11:23; Is 40:28; 50:2; 59:1) O que é mais importante, essas expressões de poder têm magnificado o próprio nome de Jeová. Seu uso do poder o enaltece, não o rebaixa, não macula a sua reputação; ao contrário, por meio dele ele faz para si mesmo "um belo nome". — Jó 36:22, 23; 37:23, 24; Is 63:12-14.

Antes e Durante o Dilúvio Global. No período antediluviano, os homens tiveram ampla evidência do poder de Deus. Sabiam que o caminho de volta ao Éden era intransponível, bloqueado por poderosas criaturas espirituais. Deus mostrou que acompanhava os acontecimentos, aprovou o sacrifício de Abel, expressou julgamento contra seu irmão assassino Caim, não obstante, avisou os homens contra executarem Caim. — Gên 3:24; 4:2-15.

Uns 1.400 anos depois, a terra ficou cheia de iniquidade e violência. (Gên 6:1-5, 11, 12) Deus expressou seu desagrado por essa situação. Depois de soar aviso por meio de seu servo Noé, ele demonstrou enfaticamente por meio de um Dilúvio global que não permitiria que homens iníquos arruinassem a terra. Ele não usou seu poder para forçá-los a adorá-lo, mas, por meio da obra de Noé qual "pregador da justiça", deu-lhes a oportunidade de mudar. Ao mesmo tempo, mostrou sua habilidade de libertar os justos de circunstâncias ruins. (2Pe 2:4, 5, 9) Assim como seu julgamento contra os iníquos foi executado subitamente e a destruição deles por ele não 'cochilou', mas os exterminou num período de 40 dias, ele agiria de maneiras similares no futuro. — 2Pe 2:3; Gên 7:17-23; Mt 24:37-39.

Desafio de Deuses Falsos na Era Pós-Diluviana. Tanto as Escrituras como os antigos registros seculares falam do desvio da adoração do Deus verdadeiro por parte dos homens, no período pós-diluviano. Há forte evidência de que Ninrode, que "apresentou-se como poderoso caçador em oposição a Jeová", desempenhou um papel importante nisso; e há evidência que aponta para Babel (Babilônia) como o principal local em que a adoração falsa se desenvolveu. (Gên 10:8-12; 11:1-4, 9; veja BABEL; BABILÔNIA N.º 1; DEUSES E DEUSAS.) O projeto da torre proposto em Babel era uma demonstração do poder e habilidade humanos, independente de Deus, não autorizado por ele. Traria prestígio e fama a seus construtores, não a Deus. E, como Deus se apercebia, isto seria apenas o começo. Poderia levar a uma série de ambiciosos projetos de poder, que arrastaria os homens para um proceder cada vez mais distante do Deus verdadeiro, em desafio a ele e a seu propósito para com o planeta e a raça humana. Mais uma vez, Deus interveio, lançando o projeto em confusão por agir sobre a faculdade humana da fala, levando as pessoas a se dispersarem por todo o globo. — Gên 11:5-9.

"Deuses da natureza" em contraste com o Deus verdadeiro. Antigos documentos de Babilônia e de pontos de migração da humanidade mostram que a adoração de "deuses da natureza" (tais como

o babilônio deus-sol, Xamaxe, e o deus cananeu da fertilidade, Baal) tornou-se muito destacada naqueles tempos primitivos. Na mente dos homens, os "deuses da natureza" se relacionavam com periódicas ou cíclicas manifestações de poder, tais como a diária emissão dos raios do sol, os efeitos sazonais de solstícios e equinócios (produzindo verão e inverno, primavera e outono), os ventos e tempestades, a chuva e seu efeito sobre a fertilidade da terra na sementeira e na colheita, e similares evidências de poder. Essas forças são impessoais. De modo que os homens tinham de preencher os vazios, suprindo personalidade para seus deuses por meio de sua própria imaginação. As personalidades que evocaram para seus deuses geralmente eram volúveis; não tinham nenhum objetivo definido, eram moralmente degradadas e indignas de receber adoração e culto.

Todavia, os visíveis céus e terra fornecem clara prova da existência de uma Fonte superior de poder que produziu todas essas forças num arranjo inter-relacionado e coordenado, que fornece inegável evidência de haver objetivo inteligente. É a esta Fonte que se dirige a ovação: "Digno és, Jeová, sim, nosso Deus, de receber a glória, e a honra, e o poder, porque criaste todas as coisas e porque elas existiram e foram criadas por tua vontade." (Re 4:11) Jeová não é um Deus governado por ciclos celestiais ou terrestres, nem limitado a estes. Tampouco as suas expressões de poder são extravagantes, excêntricas ou incoerentes. Em todos os casos, elas revelam algo sobre a sua personalidade, suas normas, seu propósito. O *Theological Dictionary of the New Testament* (Dicionário Teológico do Novo Testamento), editado por G. Kittel, ao discorrer sobre o conceito de Deus contido nas Escrituras Hebraicas, observa que "o aspecto importante e predominante não é a força ou o poder, mas o objetivo que esse poder tem de executar e, por conseguinte, servir. Este é em toda a parte o aspecto decisivo". — Traduzido (para o inglês) e editado por G. Bromiley, 1971, Vol. II, p. 291.

A adoração que os israelitas prestavam a tais "deuses da natureza" era apostasia, a supressão da verdade em favor de uma mentira, um proceder desarrazoado de adorar a criação em vez de Aquele que a criou; é isto o que o apóstolo diz em Romanos 1:18-25. Embora invisível, Jeová Deus tornara as suas qualidades manifestas entre os homens, pois, como Paulo diz, estas são "claramente vistas desde a criação do mundo em diante, porque são percebidas por meio das coisas feitas, mesmo seu sempiterno poder e Divindade, de modo que eles são inescusáveis".

Deus exerce controle distintivo sobre as forças naturais. Seria de esperar razoavelmente que, para provar que é o Deus verdadeiro, Jeová demonstrasse seu controle sobre as forças criadas, fazendo-o dum modo que seu nome fosse claramente relacionado com isso. (Sal 135:5, 6) Uma vez que o sol, a lua, os planetas e as estrelas seguem sua trajetória regular, uma vez que as condições atmosféricas terrestres (que produzem o vento, a chuva e outros efeitos) obedecem às leis que as regem, e uma vez que os gafanhotos formam bandos e as aves migram, estas e muitas outras funções normais não bastariam para santificar o nome de Deus em face da oposição e da adoração falsa.

Todavia, Jeová Deus podia fazer com que a criação e os elementos naturais dessem testemunho de sua Divindade por utilizá-los para cumprir objetivos específicos, além de suas funções normais, não raro numa ocasião especificamente determinada. Mesmo quando eventos tais como uma seca, uma tempestade ou uma condição climática similar não fossem ímpares em si mesmos, a sua ocorrência em cumprimento de profecias de Jeová os tornava distintos. (Compare isso com 1Rs 17:1; 18:1, 2, 41-45.) Mas, na maioria dos casos, tais eventos eram extraordinários em si mesmos, quer devido à sua magnitude ou intensidade (Êx 9:24), quer por ocorrerem dum modo incomum, sem precedentes, ou numa ocasião anormal. — Êx 34:10; 1Sa 12:16-18.

Similarmente, o nascimento de uma criança era algo comum. Mas, o nascimento dum filho de uma mulher que tinha sido estéril por toda a sua vida, e que já tinha passado da idade de ter filhos (como no caso de Sara) era extraordinário. (Gên 18:10, 11; 21:1, 2) Deu evidência da intervenção de Deus. A morte, também, era uma ocorrência comum. Mas, quando a morte ocorria numa época predita, ou duma forma previamente anunciada, com um fator causativo desconhecido, isto era algo extraordinário, indicando ação divina. (1Sa 2:34; 2Rs 7:1, 2, 20; Je 28:16, 17) Todas estas coisas provavam que Jeová é o Deus verdadeiro, e que os "deuses da natureza" 'de nada valem'. — Sal 96:5.

Jeová Mostra Ser Deus para Abraão. Abraão e seus favorecidos descendentes, Isaque e Jacó, vieram a conhecer a Deus como o Todo-Poderoso. (Êx 6:3) Como "escudo", ele protegia a eles e a suas famílias contra os poderosos da terra. (Gên 12:14-20; 14:13-20; 15:1; 20:1-18; 26:26-29; Sal 105:7-15) O nascimento de Isaque a pais idosos mostrou que nada é 'extraordinário demais para Jeová'. (Gên 18:14; 21:1-3) Deus deu prosperidade a seus servos; cuidou deles em épocas de fome. (Gên 12:10; 13:1, 2; 26:1-6, 12, 16; 31:4-13) Como "Juiz de toda a terra", Jeová executou sentença contra as infames cidades de Sodoma e Gomorra, ao passo que preservou a vida do fiel Ló e de suas filhas, fazendo isso em consideração a Abraão, seu amigo. (Gên 18:25; 19:27-29; Tg 2:23) Com boa razão esses homens tinham forte fé não apenas que

Deus é vivo, mas também que é o poderoso "recompensador dos que seriamente o buscam". (He 11:6) Abraão, quando solicitado a sacrificar seu filho amado, tinha sólida base para confiar na capacidade de Deus de até mesmo ressuscitar Isaque. — He 11:17-19; Gên 17:7, 8.

Mostra Ser Deus para Israel. Para a nação de Israel, lá no Egito, Jeová prometeu: "Deveras mostrarei ser Deus para vós; e sabereis certamente que eu sou Jeová, vosso Deus." (Êx 6:6, 7) Faraó confiou no poder dos deuses e das deusas do Egito para neutralizar os feitos de Jeová. Deus propositadamente permitiu que Faraó continuasse por algum tempo seu proceder desafiador. A prorrogação das coisas era para que Jeová 'mostrasse seu poder e fizesse com que seu nome fosse declarado em toda a terra'. (Êx 9:13-16; 7:3-5) Isso permitiu que se multiplicassem os "sinais" e os "milagres" de Deus (Sal 105:27), as dez pragas que demonstraram o controle do Criador sobre as águas, a luz do sol, os insetos, os animais e os corpos humanos. — Êx 7-12.

Por meio disso, Jeová mostrou ser diferente dos "deuses da natureza". Essas pragas, incluindo escuridão, tempestade, saraiva, enxames de gafanhotos e eventos similares, foram preditas e aconteceram exatamente como indicadas. Não eram meras coincidências ou ocorrências ao acaso. Avisos antecipados tornaram possível que aqueles que os acatassem escapassem de certas pragas. (Êx 9:18-21; 12:1-13) Deus podia ser seletivo quanto ao efeito das pragas, fazendo com que algumas delas poupassem uma área específica, desse modo identificando quem eram Seus servos aprovados. (Êx 8:22, 23; 9:3-7, 26) Ele podia iniciar ou parar as pragas quando bem entendesse. (Êx 8:8-11; 9:29) Embora os sacerdotes-magos de Faraó pelo que parece puderam duplicar as primeiras duas pragas (talvez até mesmo tentando creditá-las a suas deidades egípcias), as artes secretas deles logo lhes falharam, e eles foram obrigados a reconhecer "o dedo de Deus" na execução da terceira praga. (Êx 7:22; 8:6, 7, 16-19) Não conseguiram reverter as pragas e eles mesmos foram atingidos. — Êx 9:11.

Jeová 'mostrou ser Deus para Israel' e estar 'perto deles' por reivindicá-los com "braço estendido e com grandes julgamentos". (Êx 6:6, 7; De 4:7) Depois da destruição das hostes de Faraó no Mar Vermelho, o povo de Israel "começou a temer a Jeová e a ter fé em Jeová e em Moisés, seu servo". — Êx 14:31.

A instituição do pacto da Lei. Antes de instituir o pacto da Lei com Israel, Jeová realizou milagres, suprindo água e comida para os milhões que então se achavam na região desértica do Sinai e dando vitória sobre os agressores. (Êx 15:22-25; 16:11-15; 17:5-16) No local previamente designado, o monte Sinai, Jeová fez uma atemorizante demonstração de seu controle sobre as forças terrestres criadas. (Êx 19:16-19; compare isso com He 12:18-21.) A nação tinha todos os motivos para reconhecer a Fonte divina do pacto e aceitar seus termos com profundo respeito. (De 4:32-36, 39) A maneira notável de Jeová usar Moisés também forneceu uma base real para que o povo aceitasse com convicção o Pentateuco, a parte inicial das Sagradas Escrituras escritas pela mão de Moisés, como inspirado por Deus. (Veja De 34:10-12; Jos 1:7, 8.) Quando a autoridade do sacerdócio arônico foi questionada, Jeová fez uma confirmação visível adicional. — Núm caps. 16, 17.

A conquista de Canaã. A conquista de sete nações de Canaã, "mais populosas e mais fortes" do que Israel (De 7:1, 2), foi um testemunho adicional em favor da Divindade de Jeová. (Jos 23:3, 8-11) A Sua fama pavimentou o caminho (Êx 9:16; Je 32:20, 21), e 'o pavor e o temor' de Israel como povo de Jeová enfraqueceu os seus opositores. (De 11:25; Êx 15:14-17) Os que se opunham, portanto, eram ainda mais repreensíveis, pois tinham evidência de que esse era o povo do Deus verdadeiro; lutar contra esse povo seria lutar contra Deus. Alguns cananeus sabiamente reconheceram a superioridade de Jeová sobre seus deuses-ídolos, como outros o fizeram antes, e procuraram Seu favor. — Jos 2:1, 9-13.

O sol e a lua param. Ao agir em favor dos sitiados gibeonitas, cananeus que depositaram fé nele, Jeová prolongou a matança que Israel executava nas forças sitiantes fazendo com que o sol e a lua estacionassem nas suas posições em relação ao ponto de vista daqueles que estavam no cenário de batalha, adiando o pôr do sol pelo período de quase um dia. (Jos 10:1-14) Ao passo que isso poderia significar uma parada na rotação da terra, poderia ter sido realizado de outra maneira, como por meio duma refração dos raios da luz solar e lunar para produzir o mesmo efeito. Qualquer que tenha sido o método empregado, isso mais uma vez demonstrou que "Jeová fez tudo o que se agradou em fazer nos céus e na terra, nos mares e em todas as águas de profundeza". (Sal 135:6) Como o apóstolo Paulo mais tarde escreveu: "Cada casa, naturalmente, é construída por alguém, mas quem construiu todas as coisas é Deus." (He 3:4) Jeová faz o que lhe apraz com aquilo que ele mesmo construiu, utilizando-o como lhe convém, assim como faz o homem que constrói uma casa. — Veja 2Rs 20:8-11.

Durante os quatro séculos seguintes, por todo o período dos juízes, Jeová continuou a apoiar os israelitas quando eles eram leais a Ele e a retirar seu

apoio quando recorriam a outros deuses. — Jz 6:11-22, 36-40; 4:14-16; 5:31; 14:3, 4, 6, 19; 15:14; 16:15-21, 23-30.

Sob a monarquia israelita. Durante os 510 anos da monarquia israelita, o "braço" poderoso e a "mão" protetora de Jeová muitas vezes imobilizaram poderosos agressores, confundiram e desbarataram as suas forças, e os fizeram fugir de volta para suas terras de origem. Essas nações adoravam não somente "deuses da natureza" mas também deuses (e deusas) da guerra. Às vezes, o próprio chefe da nação era encarado como deus. Visto que eles insistiam em guerrear contra seu povo, Jeová mais uma vez mostrou ser "pessoa varonil de guerra", 'Rei glorioso, poderoso em batalha'. (Êx 15:3; Sal 24:7-10; Is 59:17-19) De fato, ele enfrentou-os em todo tipo de terreno, empregou estratégia de guerra que ludibriou os arrogantes generais inimigos, e derrotou guerreiros de muitas nações, bem como seus equipamentos de guerra especiais. (2Sa 5:22-25; 10:18; 1Rs 20:23-30; 2Cr 14:9-12) Jeová podia fazer com que os planos secretos de batalha dos inimigos fossem do conhecimento de seu povo com tanta exatidão como se tivessem sido instalados instrumentos eletrônicos de escuta nos seus palácios. (2Rs 6:8-12) Às vezes, ele fortalecia seu povo para que este mesmo batalhasse; noutras, ele obteve vitórias sem que seu povo aplicasse um único golpe. (2Rs 7:6, 7; 2Cr 20:15, 17, 22, 24, 29) Com tudo isso, Jeová envergonhou os deuses da guerra das nações, expondo-os como fracassos, fraudes. — Is 41:21-24; Je 10:10-15; 43:10-13.

No exílio e na restauração. Embora Jeová permitisse que a nação fosse ao exílio, o reino setentrional sendo conquistado pela Assíria e o reino de Judá desolado por Babilônia, ele manteve viva a linhagem davídica, em cumprimento de seu pacto com Davi para um reino eterno. (Sal 89:3, 4, 35-37) Durante o período do exílio, ele também manteve viva a fé de seu povo, usando Daniel e outros de maneiras maravilhosas, realizando atos miraculosos que fizeram com que até mesmo governantes mundiais se humilhassem para reconhecer o Seu poder. (Da 3:19-29; 4:34-37; 6:16-23) Com a queda da poderosa Babilônia, Jeová de novo demonstrou sua Divindade ímpar, expôs a irrealidade dos deuses pagãos, e envergonhou-os. Seu povo era testemunha disso. (Is 41:21-29; 43:10-15; 46:1, 2, 5-7) Ele manobrou os reis da Pérsia em favor de Israel, efetuando o livramento de seu povo e seu retorno à sua terra de origem, habilitando-os a reconstruir o templo e, mais tarde, a cidade de Jerusalém. (Esd 1:1-4; 7:6, 27, 28; Ne 1:11; 2:1-8) Esdras corretamente sentiu-se envergonhado de pedir ao rei persa proteção militar para o seu grupo, embora transportassem uma carga que evidentemente valia mais de US$ 43.000.000. Jeová protegeu-os na sua jornada a Jerusalém em resposta às orações deles. — Esd 8:21-27.

No intervalo entre o encerramento da parte das Escrituras Hebraicas da Bíblia e o nascimento do Filho de Deus na terra, o poder de Deus deve ter estado ativo a fim de garantir a preservação da nação de Israel, sua capital Jerusalém, a vizinha cidade de Belém, o templo com o seu sacerdócio e outros aspectos do sistema judaico. Isto porque tudo isso tinha de estar lá para o cumprimento de profecias em Cristo Jesus e sua atividade. A história relata tentativas de substituir o sistema judaico completamente por meio de processos de helenização, isto é, por convertê-lo ao modo grego de adoração. Mas isso por fim fracassou. — Veja GRÉCIA, GREGOS (Efeito da Helenização sobre os Judeus).

"Cristo É o Poder de Deus." Desde o nascimento miraculoso de Jesus, o poder de Deus foi demonstrado para com Jesus, e por meio dele, como nunca antes. Como o salmista, ele se tornou 'para muitos como que um milagre'. (Sal 71:7) Jesus e seus discípulos, como no caso de Isaías e seus filhos, eram como "sinais e como milagres em Israel, da parte de Jeová dos exércitos", pressagiando o futuro e revelando o propósito de Deus. (Is 8:18; He 2:13; compare isso com Lu 2:10-14.) Em Jesus, os poderosos atos de Deus executados durante milhares de anos chegavam então ao seu cumprimento, à concretização. Legitimamente, o apóstolo podia referir-se a Jesus como "o poder de Deus e a sabedoria de Deus". — 1Co 1:24.

Jesus mostrou ser o Messias há muito aguardado, o Ungido de Jeová, que, conforme predito, manifestaria o 'espírito de potência'. (Is 11:1-5) Como tal, seria de esperar que Jesus dispusesse de um poderoso testemunho para apoiar tal realidade. (Miq 5:2-5; compare isso com Jo 7:31.) Já pelo nascimento de seu Filho de uma virgem judia, Deus tinha começado a dar testemunho em favor de Seu Filho. (Lu 1:35-37) Este nascimento não era simplesmente uma demonstração espetacular de poder divino, mas satisfazia objetivos bem definidos. Fornecia um humano perfeito, um 'segundo Adão', que poderia santificar o nome de seu Pai, apagar o vitupério que o primeiro filho humano trouxera àquele nome, provando assim ser falso o desafio de Satanás; ademais, o perfeito Jesus forneceria uma base legal para resgatar a humanidade obediente das garras dos Reis Pecado e Morte. (1Co 15:45-47; He 2:14, 15; Ro 5:18-21; veja RESGATE.) E este descendente perfeito de Davi seria o herdeiro dum Reino eterno. — Lu 1:31-33.

A unção de Jesus pelo espírito de Deus foi acompanhada pelo poder divino. (At 10:38) Moisés era "poderoso nas suas palavras e ações". Como 'o pro-

feta maior do que Moisés', Jesus tinha credenciais que eram proporcionalmente maiores. (De 34:10-12; At 7:22; Lu 24:19; Jo 6:14) De direito, ele 'ensinava com autoridade'. (Mt 7:28, 29) Assim, da mesma maneira que Deus fornecera motivos para se ter fé em Moisés, em Josué e em outros, ele agora fornecia sólida base para se ter fé em seu Filho. (Mt 11:2-6; Jo 6:29) Jesus não assumia nenhum crédito para si, reconhecendo constantemente a Deus como Fonte de suas obras poderosas. (Jo 5:19, 26; 7:28, 29; 9:3, 4; 14:10) As pessoas honestas reconheciam "o poder majestoso de Deus", manifestado por intermédio dele. — Lu 9:43; 19:37; Jo 3:2; 9:28-33; compare isso com Lu 1:68; 7:16.

O que pressagiavam os milagres de Jesus?

Aquilo que Jesus fez provou que Deus se interessa pela humanidade, evidência do que Deus, com o tempo, faria em favor de todos os que amam a justiça. As obras poderosas de Jesus se relacionavam mormente com os problemas da humanidade, sendo que o primeiro e o mais fundamental deles é o do pecado, com todos os seus efeitos prejudiciais. A doença e a morte são concomitantes com o pecado, e a capacidade de Jesus de curar doenças de todos os tipos (Mt 8:14, 15; Lu 6:19; 17:11-14; 8:43-48), e de até mesmo ressuscitar os mortos (Mt 9:23-25; Lu 7:14, 15; Jo 11:39-44), forneceu prova de que Jesus era o meio designado por Deus para livrar a humanidade do pecado e de sua pena. (Veja Mr 2:5-12.) Jesus, muito superior ao maná que Israel comia no ermo, era o "verdadeiro pão do céu", "o pão da vida". (Jo 6:31-35, 48-51) Ele trouxe, não água literal duma rocha, mas "água viva", a "água da vida". — Jo 7:37, 38; Re 22:17; compare isso com Jo 4:13, 14.

As suas obras poderosas eram também portentos de outras bênçãos que viriam por meio de seu governo régio. Ao passo que Eliseu alimentara 100 homens com apenas 20 pães e algum cereal, Jesus alimentou milhares com muito menos. (2Rs 4:42-44; Mt 14:19-21; 15:32-38) Moisés e Eliseu tinham tornado doce certa água amarga ou envenenada. Jesus converteu água comum em vinho excelente, para contribuir para o prazer descontraído duma festa de casamento. (Êx 15:22-25; 2Rs 2:21, 22; Jo 2:1-11) O seu governo, portanto, certamente traria o alívio da fome para todos os seus súditos, realizando agradável 'banquete para todos os povos'. (Is 25:6) Sua capacidade de tornar muito produtivo o trabalho dos homens, como naquele caso em que seus discípulos se empenhavam na pesca, assegurava que, sob a bênção de seu Reino, os homens não ficariam reduzidos a mal conseguir ganhar seu sustento, num simples nível de subsistência. — Lu 5:4-9; compare isso com Jo 21:3-7.

Mais importante é que tais coisas estavam todas relacionadas com assuntos espirituais. Assim como Jesus trouxe visão, fala e saúde espirituais aos espiritualmente cegos, mudos e enfermos, ele também trouxe, e garantiu, o usufruto de alimento e bebida espirituais em abundância, e assegurou a produtividade do ministério de seus discípulos. (Veja Lu 5:10, 11; Jo 6:35, 36.) Ter ele satisfeito miraculosamente as carências físicas das pessoas, em certas ocasiões, era primariamente para fortalecer a fé. Tais coisas jamais eram um fim em si mesmas. (Veja Jo 6:25-27.) O Reino e a justiça de Deus, e não o alimento e a bebida, deviam ser buscados em primeiro lugar. (Mt 6:31-33) Jesus deu o exemplo nisso, por recusar-se a transformar pedras em pão para ele próprio. — Mt 4:1-3.

Libertação espiritual. A nação de Israel conhecera poderosos guerreiros, mas o poder de Deus, mediante seu Filho, visava inimigos maiores do que simples militaristas humanos. Jesus era o Libertador (Lu 1:69-74), fornecendo o caminho para a liberdade com relação à principal fonte de opressão, Satanás e seus demônios. (He 2:14, 15) Jesus não só libertou pessoalmente a muitos da obsessão demoníaca (Lu 4:33-36), mas, por meio de suas poderosas palavras de verdade, abriu amplamente as portas da liberdade para aqueles que desejavam despojar-se das cargas e da escravidão opressivas que a religião falsa lhes impusera. (Mt 23:4; Lu 4:18; Jo 8:31, 32) Por seu próprio proceder fiel, íntegro, ele venceu, não apenas uma cidade ou um império, mas "o mundo". — Jo 14:30; 16:33.

A importância relativa dos atos miraculosos. Embora desse principalmente ênfase às verdades que proclamava, Jesus não obstante mostrava a importância relativa de suas obras poderosas, trazendo-as regularmente à atenção quais autenticadoras de sua comissão e de sua mensagem. A importância delas residia, particularmente, em que cumpriam as profecias. (Jo 5:36-39, 46, 47; 10:24-27, 31-38; 14:11; 20:27-29) Os que presenciavam tais obras assumiam especial responsabilidade. (Mt 11:20-24; Jo 15:24) Assim como Pedro disse mais tarde a multidões em Pentecostes, Jesus era "homem publicamente mostrado a vós por Deus, por intermédio de poderosas obras, e portentos, e sinais, que Deus fez por intermédio dele no vosso meio, conforme vós mesmos sabeis". (At 2:22) Estas evidências de poder divino mostravam que o Reino de Deus os tinha "alcançado". — Mt 12:28, 31, 32.

Pela utilização significativa de seu Filho, por parte de Deus, foram "desvendados os raciocínios de muitos corações". (Lu 2:34, 35) Eles viam 'o braço

de Jeová' ser manifestado, mas muitos, a maioria, preferiam discernir algum outro significado nos eventos que contemplavam, ou permitir que interesses egoístas os impedissem de agir em harmonia com o "sinal" visto. (Jo 12:37-43; 11:45-48) Muitos desejavam obter benefícios pessoais do poder de Deus, mas não estavam sinceramente famintos da verdade e da justiça. Seus corações não se sentiam movidos pela compaixão e pela bondade que motivavam tantas das obras poderosas de Jesus (compare Lu 1:78; Mt 9:35, 36; 15:32-37; 20:34; Mr 1:40, 41; Lu 7:11-15 com Lu 14:1-6; Mr 3:1-6), compaixão esta que refletia a de seu Pai. — Mr 5:18, 19.

Emprego responsável do poder. O emprego do poder, por parte de Jesus, era sempre responsável, jamais sendo feito por simples exibição. A maldição lançada sobre a figueira infrutífera evidentemente tinha significado simbólico. (Mr 11:12-14; compare isso com Mt 7:19, 20; 21:42, 43; Lu 13:6-9.) Jesus recusou empenhar-se em inútil teatralismo, conforme sugerido por Satanás. Quando Jesus andou sobre a água, foi porque ele se dirigia para alguma parte, sem haver nenhum transporte disponível naquela hora tardia, algo bem diferente de saltar do parapeito do templo, como suicida em potencial. (Mt 4:5-7; Mr 6:45-50) A curiosidade erroneamente motivada de Herodes não foi satisfeita, uma vez que Jesus se recusou a fazer qualquer exibição perante ele. (Lu 23:8) Jesus anteriormente se recusara a causar um "sinal do céu", a pedido dos fariseus e dos saduceus, evidentemente porque estes procuravam tal, não para fortalecer a sua fé no cumprimento da Palavra de Deus, mas para eliminar a necessidade de tal fé. Sua motivação era ruim. — Mt 16:1-4; compare isso com 15:1-6; e 22:23, 29.

Similarmente, a falta de fé em Nazaré impediu Jesus de realizar muitas obras poderosas ali, certamente, não porque sua fonte de poder fosse insuficiente, mas porque as circunstâncias não o justificavam, não o permitiam. O poder divino não devia ser desperdiçado com cépticos irreceptivos. (Mr 6:1-6; compare isso com Mt 10:14; Lu 16:29-31.) Que a fé de outros não era um essencial absoluto para que Jesus realizasse atos miraculosos pode ser depreendido de ele ter curado a orelha decepada do escravo do sumo sacerdote, escravo que fazia parte da multidão que veio prender Jesus. — Lu 22:50, 51.

A ressurreição de Jesus Cristo para a vida espiritual foi a maior demonstração já feita do poder de Deus. Sem ela, a fé cristã seria "vã", os seguidores de Jesus seriam "os mais lastimáveis de todos os homens". (1Co 15:12-19) Foi o ato mais persistentemente narrado pelos discípulos de Jesus, e isoladamente o maior fator no fortalecimento da fé. A distância não impedia o exercício de poder por parte de Jesus quando na terra (Mt 8:5-13; Jo 4:46-53), e então, de sua posição celestial, Jesus ungiu seus seguidores com o espírito de Deus, em Pentecostes, habilitando-os a realizar obras poderosas na sua ausência. Desta forma, autenticou o testemunho deles a respeito de sua ressurreição (At 4:33; He 2:3, 4), e também deu provas de que estes eram o povo aprovado de Deus, a Sua congregação. — At 2:1-4, 14-36, 43; 3:11-18.

A morte de seu Filho como humano não tinha encurtado a mão de Jeová, conforme testificaram os muitos milagres, sinais e portentos realizados pelos apóstolos e por outros. (At 4:29, 30; 6:8; 14:3; 19:11, 12) As obras poderosas que eles realizaram eram semelhantes às de seu Amo, curando os coxos (At 3:1-9; 14:8-10) e os doentes (At 5:12-16; 28:7-9), levantando os mortos (At 9:36-41; 20:9-11), expulsando demônios (At 8:6, 7; 16:16-18), fazendo isto sem procurar benefícios ou honra pessoais para si mesmos. (At 3:12; 8:9-24; 13:15-17) Por meio deles, Deus expressou julgamentos contra transgressores, assim como Ele fizera por meio dos anteriores profetas, promovendo o devido respeito por Si mesmo e por seus representantes. (At 5:1-11; 13:8-12) Novas habilidades lhes foram concedidas, tais como a habilidade de falar em línguas estrangeiras e de interpretá-las. Isto, também, acontecia para um "objetivo proveitoso", pois logo deveriam ampliar a obra de pregação além dos limites de Israel, falando das obras maravilhosas de Jeová entre as nações. — 1Co 12:4-11; Sal 96:3, 7.

Jeová Deus realizou ainda outras coisas poderosas, abrindo 'portas' de oportunidade para pregarem em certos territórios, protegendo-os contra os que quisessem impedir a sua obra ministerial, dirigindo a atividade deles, fazendo isso de maneiras em geral não percebidas pelo público. — At 5:17-20; 8:26-29, 39, 40; 9:1-8; 10:19-22, 44-48; 12:6-11; 13:2; 16:6-10, 25-33; 18:9, 10; 1Co 16:8, 9.

Havia sido predito que capacidades miraculosas concedidas pelo espírito aos apóstolos, e transmitidas por eles a outros, perdurariam apenas durante a 'infância' da congregação cristã, depois do que terminariam. (1Co 13:8-11; veja DONS DADOS POR DEUS [Dons do Espírito].) A *Cyclopædia* (Ciclopédia) de M'Clintock e Strong (Vol. VI, p. 320) diz que é "uma declaração incontestada que durante os primeiros cem anos após a morte dos apóstolos, ouvimos pouco ou nada a respeito da operação de milagres pelos primitivos cristãos". Não obstante, Jesus e seus apóstolos alertaram a respeito de futuras obras poderosas enganosas que seriam realizadas por apóstatas e também por uma fera simbólica, todos inimigos de Deus. — Mt 7:21-23; 24:23-25; 2Te 2:9, 10; Re 13:11-13; veja ANIMAIS SIMBÓLICOS.

As expressões do poder de Deus alcançam um ponto alto no estabelecimento de seu Reino por

meio de Cristo Jesus e nos atos de julgamento que resultam deste acontecimento.

Veja ENCHER A MÃO DE PODER.

POENTE. Veja NASCENTE, POENTE.

POLEGAR. Dedo na mão humana que pode ser movimentado em posição justaposta a seus outros dedos. Os humanos podem agarrar coisas e realizar muitas operações delicadas que seriam impossíveis caso não tivessem polegares oponíveis. Antigamente, um cativo às vezes era tornado incapaz para o serviço militar por se lhe deceparem os polegares das mãos e dos pés. — Jz 1:6, 7.

A palavra hebraica *bó·hen* é usada para designar tanto o polegar da mão como o do pé; a que parte *bó·hen* se refere num determinado texto é indicado pelas expressões acompanhantes 'da mão' e 'do pé'. Sempre que o polegar da mão é mencionado nas Escrituras, o dedo grande do pé é citado no mesmo texto. — Êx 29:20; Le 14:14, 17, 25, 28.

Durante a investidura de Arão e de seus filhos como sacerdotes, abateu-se um carneiro, e Moisés colocou parte do sangue deste sobre o lóbulo da orelha direita, o polegar da mão direita e o dedo grande do pé direito de Arão. Daí, fez o mesmo a cada um dos filhos de Arão. (Le 8:23, 24) O sangue sobre o polegar direito da mão representava figurativamente que eles deviam executar seus deveres sacerdotais com o melhor de suas habilidades.

POLIGAMIA. Veja CASAMENTO.

POMBA, ESTERCO DE. O relato sobre o sítio de Samaria, executado pelo rei sírio, Ben-Hadade, diz que a fome resultante tornou-se tão severa que "a cabeça dum jumento chegou a valer oitenta moedas de prata e um quarto da medida de um cabo de esterco de pombas valeu cinco moedas de prata". (2Rs 6:24, 25) O custo duma cabeça de jumento era de uns US$ 176 (na hipótese de as "moedas de prata" serem siclos) e o "quarto da medida de um cabo [0,3 l] de esterco de pombas" valia cerca de US$ 11. Isto indica que, devido à escassez de alimentos, algo como uma cabeça ossuda e pouco carnuda dum jumento tornou-se um dispendioso item alimentar (embora o jumento fosse um animal impuro segundo a Lei mosaica), e que até mesmo o esterco de pomba era bem caro. A referência a esterco de pomba tem gerado muita discussão sobre se o termo é literal e sobre o uso que dele fazia o comprador.

Tem-se apresentado argumentos de que o termo "esterco de pomba" talvez se aplicasse a certa planta. Contudo, não há evidência de que as plantas às quais os que defendem esse conceito se referem foram alguma vez conhecidas pelo nome de esterco de pomba ou que tais plantas estivessem ao alcance do povo encurralado em Samaria pelo sítio.

Os que admitem um significado literal dessa expressão estão, por sua vez, divididos quanto ao uso dessa substância. Alguns destacam que esterco de pomba há muito tem sido usado como fertilizante pelo povo no Oriente Médio no cultivo de melões, mas parece razoável que pessoas à beira da morte por inanição estariam mais preocupadas com alimento para consumo imediato do que com uma colheita que não estaria disponível por talvez alguns meses.

Muitos preferem o conceito de que o esterco de pomba era realmente usado como alimento, destacando que o tema diz respeito a uma fome e aos terríveis extremos aos quais os humanos são levados pelas dores da fome. Embora fosse propositadamente extrema e cruel, a fim de criar um temor enfraquecedor, a ameaça do oficial de Senaqueribe, Rabsaqué, de que um sítio levado a efeito pela Assíria faria com que o povo de Jerusalém 'comesse seu próprio excremento e bebesse sua própria urina', talvez tivesse alguma base em fatos. (2Rs 18:27) Ainda que a ideia de usar esterco literal para consumo humano seja extremamente repulsiva, isto em si mesmo não é base para rejeitar este conceito. O fato de que a fome era tão grande em Samaria que as mulheres chegaram a cozinhar e comer seus próprios filhos indica que haviam chegado ao ponto de consumir qualquer coisa disponível. (2Rs 6:26-29) Embora alguns afirmem que o esterco teria pouco valor como nutriente, esse fator em si mesmo não eliminaria a possibilidade de ser comprado como alimento, pois pessoas morrendo de inanição não raro ficam irracionais, comendo qualquer coisa para mitigar as dores da fome.

Talvez uma hipótese ainda mais provável é a de certos rabinos que afirmam que o esterco era usado como combustível. Existe algum paralelo bíblico nisso, uma vez que o profeta Ezequiel foi instruído a representar as condições de sítio igualmente horrendas que se abateriam sobre Jerusalém por cozinhar seu alimento usando excremento como combustível. (Ez 4:12-17) Esterco de gado, seco, conhecido por diversos nomes, serve como combustível comum em muitas partes da Terra até hoje. Se este conceito for correto, então o relato talvez esteja simplesmente declarando o custo do alimento (neste caso a cabeça dum jumento) e o custo do combustível para cozinhá-lo. Os versículos seguintes indicam que as pessoas até então não comiam carne crua.

POMBO(A) [hebr.: *yoh·náh; goh·zál;* gr.: *peri·sterá*]. A pomba é uma das primeiras duas aves especificamente mencionadas na Bíblia, sendo que Noé despachou uma pomba três vezes depois do Dilúvio para determinar como estava o escoamento das águas. (Gên 8:8-12) Supõe-se que o nome hebraico

yoh·náh se derive da palavra *'a·náh*, que significa "prantear", e, evidentemente, é uma imitação do arrulho lamuriento da pomba. (Is 38:14; 59:11, 12; Ez 7:16; Na 2:7) — Veja ROLA.

Variedades e Descrição. As variedades mais comuns de pombas encontradas em Israel são a pomba-das-rochas (*Columba livia*), a pomba-torcaz (*Columba palumbus;* também chamada de pomba-madeira) e a pomba-brava (*Columba oenas*). As pombas-torcazes são especialmente encontradas nas florestas de Gileade e do Carmelo. A pomba-brava fixa-se mormente em volta de Jericó, e na parte E do Jordão, ao passo que a pomba-das-rochas prolifera nas terras costeiras, ao longo das gargantas do vale do Jordão e nos altiplanos a O. As pombas têm, caracteristicamente, um corpo rechonchudo, de peito largo, um pescoço gracioso, uma pequena cabeça arredondada, com um bico um tanto delgado, e patas curtas. As penas são bastante compactas, dando à ave uma aparência um tanto luzidia. As pombas não raro são de coloração cinza-azulada, ao passo que algumas têm um brilho iridescente em partes de sua plumagem, fazendo com que esta assuma um aspecto metálico na dourada luz solar. Talvez seja a isso que alude o Salmo 68:13, ainda que, na opinião de alguns, a referência feita ali às "asas duma pomba, revestidas de prata, e suas plumas, de ouro amarelo-esverdeado", se refira a alguma peça de arte ricamente talhada, tomada como despojo.

A pomba tem aspecto e disposição amenos e brandos, o que lhe granjeia o título de 'ovelha do mundo das aves'. Assim, o nome Jonas (*Yoh·náh*) era, e ainda é, um nome comum para meninos judeus. (Jon 1:1) Tais aves são notáveis por sua devoção a seus parceiros e por sua afeição e, no cortejo, elas encostam as cabeças e unem os bicos, de forma um tanto parecida ao beijo de namorados. "Minha pomba" era, pois, uma expressão apropriada de carinho empregada pelo namorado pastor da jovem sulamita. (Cân 5:2) Os olhos da jovem foram comparados aos olhos meigos duma pomba (Cân 1:15; 4:1), ao passo que ela comparou os olhos do pastor a pombas cinza-azuladas que se banhavam em piscinas de leite, evidentemente representando, por meio desta linda analogia, a íris mais escura, cercada pelo branco reluzente do olho. (Cân 5:12) As pombas se deleitam em banhar-se, preferindo aninhar-se perto duma fonte de água.

Sendo uma ave tímida, que treme quando é assustada (Os 11:11), a pomba, em seu estado selvagem, não raro se aninha nos vales (Ez 7:16), ao passo que a pomba-das-rochas faz seu ninho nas saliências e nas cavidades dos penhascos e das gargantas rochosas. (Cân 2:14; Je 48:28) Quando domesticadas, elas retornam voando aos pombais preparados para elas, as partes inferiores brancas das asas de um grande bando de pombas tendo a aparência duma nuvem que se move. (Is 60:8) Vários pombais já foram escavados em Israel, alguns de considerável tamanho.

A pomba tem asas fortes, pode voar a longas distâncias em busca de alimento, e é suficientemente rápida para despistar a maioria de seus inimigos. (Sal 55:6-8) Todavia, as pombas confiam facilmente nos humanos e não são difíceis de serem apanhadas numa armadilha ou com uma rede. De modo que o apóstata Efraim, depositando tolamente sua confiança, primeiro no Egito, e, daí, na Assíria, foi comparado a uma "pomba simplória", prestes a cair numa rede. (Os 7:11, 12) Jesus, ao alertar seus discípulos a respeito de opositores lupinos, aconselhou-os a serem, não apenas "inocentes como as pombas", mas também "cautelosos como as serpentes". — Mt 10:16.

Por ocasião do batismo de Jesus e sua subsequente unção com espírito santo de Deus, fez-se com que esse espírito santo aparecesse "em forma corpórea, semelhante a uma pomba", sendo que a sua descida visível sobre Jesus talvez tivesse sido similar ao pouso adejante da pomba, quando esta se aproxima de seu poleiro. (Lu 3:22; Mt 3:16; Mr 1:10; Jo 1:32-34) Era um símbolo apropriado, em vista da característica inocência da pomba. — Mt 10:16.

As pombas eram usadas para fins sacrificiais, conforme se vê do fato de que eram vendidas por aqueles que realizavam atividades comerciais no templo de Jerusalém, embora o termo "pombas [gr.: *pe·ris·te·rás*]" talvez indique aqui as "rolas" ou "pombos" mencionados na Lei mosaica. — Mr 11:15; Jo 2:14-16.

Via de regra, as traduções bíblicas traduzem o hebraico *yoh·náh* como "pombo" nos textos que envolvem sacrifícios, em que "rolas" (hebr.: *to·rím*) são também mencionadas com frequência. A expressão "pombo(s) novo(s)" (*NM, KJ, RS*) em hebraico é literalmente "filhote(s) de (ou, do) pombo". Além de rolas, pombos eram aceitáveis para uso sacrificial em ofertas queimadas (Le 1:14); um par podia ser trazido pelos pobres demais para apresentar uma cordeira ou uma cabritinha pela oferta de culpa (Le 5:5-7); um pombo (ou então uma rola) como oferta pelo pecado devia acompanhar a oferta de um carneirinho nos rituais de purificação da mulher após o parto, a menos que lhe faltasse condições de apresentar o cordeiro, caso em que "dois pombos novos" seriam aceitáveis (Le 12:6-8) (como se deu no caso da purificação de Maria após o nascimento de Jesus; Lu 2:22-24); e um casal, quer de pombos, quer de rolas, devia ser incluído nas ofertas de purificação de uma pessoa que se tivesse recuperado de um fluxo (Le 15:13, 14, 28, 29).

Eram também aceitáveis na purificação dos nazireus, no caso de aviltamento. — Núm 6:10.

Ao passo que muitas famílias entre os judeus, sem dúvida, tinham seus próprios pombos, a expressão "ora, se não tiver os meios para duas rolas ou dois pombos novos", evidentemente indica que em muitos casos eram comprados para fins sacrificiais. — Le 5:11.

Entende-se que o termo hebraico *goh·zál,* usado no relato da oferta feita por Abraão quando "Jeová concluiu um pacto com Abrão", se refere a um "pombinho". (Gên 15:9, 18) Isto se deve à constante associação do pombo com a rola nos sacrifícios prescritos na Lei dada a Israel mais tarde. A mesma palavra hebraica é traduzida por "filhote", em Deuteronômio 32:11. Um pombo sem dúvida fazia parte do sacrifício apresentado por Noé em época anterior, visto que tal sacrifício incluía 'algumas de todas as criaturas voadoras limpas'. — Gên 8:20.

A provisão da Lei de tornar opcional o uso, quer de pombinhos, quer de rolas, era um arranjo vantajoso para os judeus, considerando que durante os meses de inverno a maioria das rolas migrava da terra de Israel, ao passo que os pombos não migratórios estavam disponíveis o ano inteiro.

O pombo é forte, voador veloz, capaz de atingir velocidades superiores a 80 km/h. Seu instinto de retornar à casa faz com que desde tempos remotos seja usado para levar mensagens. Diferente de navegadores humanos que precisam usar cronômetros e sextantes para determinar a sua posição, os pombos-correio sabem quase que instantaneamente — à base de sua sensibilidade ao campo magnético da Terra e pela posição do Sol — em que direção voar, mesmo se forem libertados em território estranho a centenas de quilômetros de seu ponto de origem. Eles levam automaticamente em conta a trajetória do sol no céu, de modo que seu ângulo de voo não erra.

Tão comuns quanto galinhas em muitas partes da Terra, os pombos diferem das aves domésticas não apenas na sua habilidade de voar, mas também na sua estrutura e em serem monógamos. Diferente do galo, o fiel pombo ajuda a fêmea na construção do ninho e na incubação dos ovos. Os pombos diferem de todas as outras aves na sua forma distintiva de alimentar os filhotes com o "leite de pomba", um líquido leitoso produzido no papo das aves. Os filhotes de pombos, chamados de borrachos, são comumente usados como alimento em muitos países.

PÔNCIO. Veja PILATOS.

PONTO. [Mar]. Distrito do N da Ásia Menor, ao longo do mar Euxino (Mar Negro). Nos tempos pré-cristãos, este nome, evidentemente, era aplicado àquela parte do norte da Ásia Menor às margens do Ponto Euxino, como tal mar às vezes era chamado. O Ponto ia desde o curso inferior do rio Hális, ao O (perto da Bitínia), em direção ao leste, ao longo da costa, até o limite SE do mar. Ao longo da fértil linha costeira, o clima é quente no verão e moderado no inverno. O interior forma o canto NE do platô central, interrompido por muitos vales fluviais, onde se cultivavam cereais. As encostas dos montes eram cobertas de florestas, e produziam madeira para a fabricação de navios. Ao longo da costa, sentia-se a influência das colônias gregas, mas o povo do interior tinha vínculos íntimos com a Armênia, ao E.

Depois de ter estado sob influência persa por algum tempo, o reino separado do Ponto foi estabelecido no quarto século AEC. Houve uma sucessão de reis chamados de Mitridates, e desenvolveram-se fortes ligações com Roma. Contudo, Mitridates VI Eupátor desafiou o poder romano e expandiu grandemente seu reino. Depois duma série de guerras, os romanos sob Pompeu derrotaram-no por volta de 66 AEC. Grande parte do Ponto foi então unida à Bitínia, ao O, numa província combinada chamada de Bitínia e Ponto. Mas a parte oriental foi acrescentada à província da Galácia (Ponto Gálata). Mais tarde, parte dessa região oriental foi dada a Polêmon (c. 36 AEC), para formar parte do Reino de Polêmon. (MAPA, Vol. 1, p. 231) De modo que, no primeiro século EC, o termo "Ponto" se referia, quer à inteira área geográfica ao longo da costa, quer àquela parte que se encontrava na combinada província de Bitínia e Ponto, ou até mesmo à seção oriental que se tornara parte da Galácia e do Reino de Polêmon.

Filo, escritor judeu do primeiro século, disse que os judeus se haviam espalhado a toda parte do Ponto. Judeus do Ponto estavam presentes em Jerusalém, no Pentecostes de 33 EC. (At 2:9) É possível que alguns desses judeus do Ponto que ouviram o discurso de Pedro se tenham tornado cristãos e retornado a seu território de origem. Cerca de 30 anos depois, Pedro dirigiu sua primeira carta canônica (c. 62-64 EC) aos "residentes temporários espalhados por Ponto", e outras partes da Ásia Menor. (1Pe 1:1) Uma vez que ele mencionou "anciãos" que deviam pastorear o rebanho, é provável que existissem congregações cristãs no Ponto. (1Pe 5:1, 2) O judeu de nome Áquila, que era natural do Ponto, viajou para Roma, e daí para Corinto, onde conheceu o apóstolo Paulo. — At 18:1, 2.

POQUERETE-HAZEBAIM. Cabeça de uma família cujos descendentes estavam entre "os filhos dos servos de Salomão" que retornaram do exílio sob a liderança de Zorobabel. — Esd 2:1, 2, 55, 57; Ne 7:59.

PORATA. Um dos dez filhos de Hamã. — Est 9:8, 10.

PORCA. Veja PORCO.

PÓRCIO FESTO. Veja FESTO.

PORCO [gr.: *khoi·ros; hys* (porca); hebr.: *hha·zír* (porco; varrão)]. Designativo geral para o porco comum (*Sus domestica*); mamífero de tamanho médio, de casco partido e pernas curtas, com corpo atarracado e pele grossa, geralmente recoberto de pelos grossos. O focinho do porco é rombudo, e seu pescoço e sua cauda são curtos. Não sendo ruminante, os termos da Lei mosaica decretavam que o porco era inaceitável como alimento ou como sacrifício. — Le 11:7; De 14:8.

Embora a proibição de Jeová de comer carne de porco não se baseasse, necessariamente, em motivos de saúde, havia, e ainda há, riscos ligados à utilização desta carne como alimento. Visto que os porcos não discriminam nada em seus hábitos alimentares, chegando até mesmo a comer carniça e resíduos orgânicos, tendem a ser infestados por vários parasitos, inclusive os responsáveis por doenças como a triquinose e a ascaridíase.

Parece que os israelitas, em geral, consideravam os porcos como especialmente repulsivos. De modo que o cúmulo em questão de adoração repugnante é descrito pelas palavras: "Quem oferece um presente — sangue de porco!" (Is 66:3) Para os israelitas, poucas coisas podiam ser mais inapropriadas do que um porco com uma argola de ouro no focinho. E é a isto que Provérbios 11:22 compara a mulher exteriormente bela, mas que não é sensata.

Embora os israelitas apóstatas comessem carne de porco (Is 65:4; 66:17), os livros apócrifos de Primeiro dos Macabeus (1:65, *So*) e Segundo dos Macabeus (6:18, 19; 7:1, 2, *So*) mostram que, durante a dominação estrangeira da Palestina pelo rei sírio Antíoco IV Epifânio e sua cruel campanha para eliminar a adoração de Jeová, havia muitos judeus que se recusavam a comer carne de porco, preferindo morrer por violar o decreto do rei a violar a lei de Deus.

Ao passo que algumas outras nações não comiam carne de porco, para os gregos era uma iguaria. Assim, provavelmente em resultado da influência helenística, na época do ministério terrestre de Jesus Cristo havia, pelo visto, um bom número de porcos na Palestina, particularmente na região de Decápolis. No país dos gadarenos havia, pelo menos, uma vara de uns 2.000 porcos. Quando Jesus permitiu que os demônios que ele expulsara entrassem nesta grande vara, todos os animais, sem exceção, lançaram-se num precipício e afogaram-se no mar. — Mt 8:28-32; Mr 5:11-13.

Os Demônios Expulsos Que Entraram nos Porcos. Não se pode atribuir a Jesus nenhuma falha por ter deixado que os demônios entrassem nos porcos, especialmente visto que certos fatores não declarados podiam muito bem estar envolvidos, tais como serem judeus os donos dos porcos, sendo assim culpados de desrespeito à Lei. Não se exigia, naturalmente, que Jesus exercesse presciência quanto ao que os demônios fariam, uma vez entrassem nos animais impuros. E os demônios talvez quisessem apossar-se dos porcos a fim de derivar disso algum prazer sadístico desnatural. Também, poder-se-ia razoavelmente arguir que um homem vale mais do que uma vara de porcos. (Mt 12:12) Ademais, todos os animais na realidade pertencem a Jeová, em razão de sua qualidade de Criador, de modo que Jesus, como representante de Deus, tinha todo o direito de permitir que os demônios se apoderassem da vara de porcos. (Sal 50:10; Jo 7:29) Entrarem os demônios nos porcos demonstrava vigorosamente que tinham deveras sido expulsos dos homens, tornando além disso bem evidente aos observadores o dano que advinha às criaturas carnais que se tornavam possessas de demônios. Demonstrava para tais observadores humanos tanto o poder de Jesus sobre os demônios como o poder demoníaco sobre criaturas carnais. Tudo isto pode ter-se enquadrado no propósito de Jesus e talvez explique por que Jesus permitiu que os espíritos impuros entrassem nos porcos.

Uso Ilustrativo. A incapacidade dos porcos de reconhecer o valor de pérolas foi utilizada por Jesus ao ilustrar a insensatez de partilhar coisas espirituais com quem não tem apreço algum por ideias e ensinos espirituais. (Mt 7:6) E na ilustração do filho pródigo, feita por Jesus, a degradação a que um rapaz mergulhara foi acentuada por este ter de empregar-se como porqueiro, uma ocupação muitíssimo desprezível para um judeu, e por ele dispor-se até mesmo a desejar comer a ração desses animais. — Lu 15:15, 16.

O apóstolo Pedro comparou os cristãos que revertem a seu anterior proceder na vida a uma porca que retorna ao lamaçal, depois de ter sido lavada. (2Pe 2:22) Contudo, é evidente que, conforme relacionada com o porco, esta ilustração não visava ser aplicada além da aparência superficial das coisas. Na realidade, o porco, sob condições naturais, não é mais sujo do que os demais animais, embora se chafurde no lamaçal, de tempos a tempos, a fim de resfriar-se do calor do verão e remover parasitos externos de seu couro.

PORCO-ESPINHO [hebr.: *qip·pódh*]. Grande roedor que se caracteriza por seus espinhos protetores. Há muita discussão em torno do significado exato da palavra hebraica *qip·pódh,* diversificadamente traduzida por "abetouro" (*KJ, Da*) "ouriço" (*ALA, VB*), "corvo", "coruja" (*BLH*), "abetarda"

(*NE*), "ouriço-cacheiro" (*AT*, *Le*), "porco-espinho" (*AS*, *NM*). (Is 14:23; 34:11; Sof 2:14) À luz da etimologia hebraica, G. R. Driver rejeita a tradução "abetouro" e sugere que o hebraico *qip·pódh* pode aplicar-se tanto ao porco-espinho como a uma ave. Mas ele recomenda "hubara" como provável tradução de *qip·pódh* nos textos acima. (*Palestine Exploration Quarterly* [Revista Trimestral sobre a Exploração da Palestina], Londres, 1955, p. 137) Koehler e Baumgartner preferem "ouriço-cacheiro" em Isaías 14:23; 34:11, mas, "coruja-do-nabal" em Sofonias 2:14. (*Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], Leiden, 1958, p. 845) Que uma única palavra hebraica pode aplicar-se a dois tipos inteiramente diferentes de animais é ilustrado pelo termo *tin·shé·meth*, que denota tanto uma criatura voadora, "o cisne", como uma criatura pululante, "o camaleão". — Le 11:18, 30.

Contudo, apesar dessa incerteza, há boa base para se traduzir coerentemente *qip·pódh*, quer por "porco-espinho", quer por "ouriço-cacheiro", em vez de "abetouro", "coruja" ou "corvo". Tanto os léxicos mais antigos como os modernos geralmente alistam o "ouriço-cacheiro" ou "porco-espinho" como definindo *qip·pódh* em todos os casos. Estas traduções têm o apoio da *Septuaginta* grega e da *Vulgata* latina, bem como da etimologia do hebraico e das línguas aparentadas, como o aramaico, o árabe e o etíope.

À base das inferências, tiradas de Isaías 14:23 e Sofonias 2:14, a respeito da desolação de Babilônia e de Nínive, alguns objetam que o porco-espinho (ou o ouriço-cacheiro) não poderia ser o animal tencionado, visto que tal criatura não frequenta banhados de juncos, nem pode cantar ou subir até o topo de colunas. No entanto, segundo Isaías 14:23, não seriam os banhados de juncos, e sim a cidade de Babilônia que se tornaria o domínio dos porcos-espinhos. Certo explorador das ruínas de Babilônia relatou ter encontrado "*quantidades* de espinhos de porcos-espinhos". Similarmente, a referência a uma voz "cantando na janela" na desolada Nínive pode aplicar-se a qualquer ave que talvez se empoleirasse numa janela deserta, ou até mesmo ao som do vento, e não precisa aplicar-se necessariamente ao porco-espinho. (Sof 2:14) Quanto a 'passar o porco-espinho a noite entre os seus capitéis [a parte superior das colunas]', é preciso lembrar que o quadro representado é o de uma cidade em ruínas. Assim sendo, certamente é possível que as colunas sejam aqui consideradas como estando caídas ao solo.

PÓRFIRO. Espécie de pedra geralmente vermelho-escura, púrpura ou às vezes verde, que contém cristais de feldspato. Junto com o mármore e a pérola, foi usada para pavimentar o palácio persa em Susã, nos dias do Rei Assuero. — Est 1:6.

PORTA, PORTÃO. A Bíblia menciona vários tipos de portões: (1) o portão de acampamentos (Êx 32:26, 27), (2) o portão de cidades (Je 37:13), (3) o portão do pátio do tabernáculo (Êx 38:18), (4) "os portões do Castelo que pertence à casa" (Ne 2:8), (5) os portões do templo (At 3:10) e (6) o portão duma casa (At 12:13, 14).

Construção. As cidades em geral tinham o mínimo de portões possível; algumas cidades tinham um único portão, uma vez que estes eram os pontos vulneráveis de suas fortificações. Quando havia muros internos e externos, havia, naturalmente, portões em cada muro. Os portões primitivos eram em forma de L, para dificultar a entrada do inimigo. Mais tarde, com a introdução dos carros (c. século 18 AEC), os portões da cidade tinham uma entrada em linha reta e direta. Em algumas ruínas escavadas, o portão da cidade se compõe duma entrada, flanqueada por torres quadradas que dão para um vestíbulo de uns 15 a 20 m de comprimento. A passagem através do vestíbulo era ladeada por até seis pilastras, o que estreitava a passagem em três lugares. Em certos casos, talvez houvesse dois ou três conjuntos de portas para estes portões de profundidade. Pequenos aposentos dentro dos muros do vestíbulo eram utilizados como alojamento para a guarda. No templo visionário de Ezequiel, os portões dispunham de saletas para a guarda. (Ez 40:6, 7, 10, 20, 21, 28, 29, 32-36) Alguns portões tinham um teto sobre o vestíbulo, e alguns tinham vários pavimentos, conforme se evidencia pelas escadas encontradas no lado de dentro deles. — Compare isso com 2Sa 18:24, 33.

Escavaram-se antigas cidades-fortalezas que apresentavam pequenas portas ou portões laterais. Estas ficavam, às vezes, no fundo dum antemuro, e permitiam o fácil acesso dos habitantes da cidade durante os tempos de paz. Em épocas de sítio, aparentemente, elas eram usadas como portões de incursão, através das quais os defensores podiam lançar-se ao ataque contra os sitiantes e, ao mesmo tempo, receber o fogo de cobertura de seus companheiros postados sobre os muros.

As portas dos portões duma cidade eram geralmente de madeira recoberta com placas de metal; doutro modo, o inimigo poderia atear fogo nelas. Algumas talvez fossem de ferro, como se dava nos dias dos apóstolos. (At 12:10) Os portões da cidade de Babilônia, segundo se diz, tinham portas de cobre e barras de ferro. (Is 45:2; compare isso com Sal 107:2, 16.) Alguns portões evidentemente tinham trancas de madeira. (Na 3:13) Nos dias de Salomão, na região de Argobe, em Basã, havia "sessenta cidades grandes com muralha e tranca de cobre". (1Rs 4:13) Encontraram-se certas pequenas cidades da Síria que tinham portas maciças de pedra, feita de um bloco único de uns 3 m de altura, que

girava em pivôs em cima e embaixo. A proeza de Sansão, de pegar as portas do portão de Gaza, junto com suas duas ombreiras e sua tranca, e levá-las para o cume do "monte que está defronte de Hébron" não foi, em vista de tais fatores, um feito insignificante. Naturalmente, isso foi feito por meio do poder energizante do espírito de Jeová. — Jz 16:3.

Função. Os "portões" duma cidade podiam referir-se à própria cidade, visto que grande parte dos procedimentos oficiais ocorriam nos portões e as transações eram registradas ali (De 16:11 n; 14; Ru 4:10; Sal 87:2; 122:2); e na capital, os procedimentos não raro eram realizados no portão da área do palácio. (Est 3:2, 3; 5:9, 13; 6:10, 12) A desolação dos portões, ou entradas, duma cidade significava também o fim da glória. (Is 3:26; 14:31; Je 14:2; La 1:4) Os portões eram os pontos em que os sitiantes mais se empenhavam em abrir uma brecha. Uma vez tendo-os controlado, teriam acesso à cidade. De modo que 'tomar posse dos portões' da cidade significava conquistar a cidade. (Gên 22:17; 24:60) Quando se abriu uma brecha na muralha de Jerusalém, os príncipes do rei babilônio passaram a subjugar adicionalmente a cidade a partir duma posição junto a um dos portões da cidade. — Je 39:2, 3.

Os portões eram centros de assembleias públicas e da vida pública. Perto dos portões geralmente havia locais amplos, tais como a praça pública situada diante do Portão das Águas, em Jerusalém. (Ne 8:1) Os portões eram os centros de notícias da cidade, não só por causa da chegada de viajantes e de mercadores, mas também porque quase todos os trabalhadores, em especial os que trabalhavam nos campos, entravam e saíam diariamente pelo portão. Assim, o portão era o local onde se podia encontrar pessoas. (Ru 4:1; 2Sa 15:2) Os mercados localizavam-se ali, sendo que alguns dos portões de Jerusalém eram chamados segundo o nome das mercadorias que ali se vendiam (por exemplo, o Portão do Peixe). — Ne 3:3.

Nos portões da cidade, os anciãos da cidade realizavam julgamentos. (De 16:18; 21:18-20; 22:15; 25:7) Até mesmo reis ocasionalmente concediam audiências ou realizavam julgamentos ali. (2Sa 19:8; 1Rs 22:10; Je 38:7) Visto que os juízes, os homens de destaque da cidade, os mercadores, os homens de negócios e bom número de outras pessoas geralmente se achavam no portão, os profetas não raro se dirigiam a esse local para fazer proclamações. As mensagens que transmitissem ali se espalhariam muito mais rapidamente. (1Rs 22:10; Je 17:19) Também se faziam ali outros importantes pronunciamentos e proclamações oficiais. (2Cr 32:6-8) Foi na praça pública diante do Portão das Águas que Esdras leu a Lei. (Ne 8:1-3) A sabedoria é retratada como que gritando junto às entradas dos portões, para que todos na cidade se conscientizassem de seus conselhos. (Pr 1:20, 21; 8:1-3) Visto que o portão era um centro de notícias, as boas ou más obras dos habitantes da cidade ficavam conhecidas ali. — Pr 31:31.

Parece ter sido prática pagã oferecer sacrifícios nos portões da cidade. (At 14:13) Esta prática má desenvolvera-se em Judá, mas foi corrigida pelo Rei Josias. — 2Rs 23:8.

Aqueles que os juízes julgavam ser dignos de morte eram levados para fora dos portões da cidade a fim de serem executados. (1Rs 21:10-13; At 7:58) As carcaças dos animais sacrificiais, oferecidos para expiar os pecados no Dia da Expiação, eram levadas para fora da cidade e ali queimadas. (Le 16:27, 28) De modo que Jesus Cristo, a oferta pelo pecado que faz expiação pela humanidade, foi morto fora do portão de Jerusalém. — He 13:11, 12.

Por causa dos usos importantes que se faziam dos portões da cidade, era uma elevada honra sentar-se com os anciãos do país nos portões. (Jó 29:7; Pr 31:23) Tal posição não cabia a um tolo. (Pr 24:7) Quando Davi estava sendo perseguido, ele considerou algo sério que os que se sentavam nos portões se preocupassem com ele, especialmente duma maneira desfavorável. (Sal 69:12) 'Esmigalhar o atribulado no portão' referia-se à corrupção judicial, visto que ali se cuidavam de assuntos legais. (Jó 5:4; Pr 22:22; Am 5:12) 'Odiar o repreendedor no portão' significava odiar o juiz que corrigisse ou condenasse alguém. (Am 5:10) Os que 'punham engodo para aquele que repreende no portão' eram aqueles que, por meio de subornos ou outras pressões, tentavam levar os juízes a perverterem o julgamento ou que procuravam enlaçar o profeta que talvez se postasse no portão a fim de reprová-los. — Is 29:19-21.

Portões do Acampamento no Ermo. Os 'portões' do acampamento de Israel eram as vias de acesso. Sem dúvida eram bem guardados. O tabernáculo ficava no centro do acampamento, com os levitas acampados bem perto dele; e as 12 tribos, três de cada lado, ficavam a uma distância maior. Esta disposição propiciava ampla proteção para o acampamento. — Êx 32:26, 27; Núm 3; veja PORTEIRO.

Portões de Jerusalém. Ao considerar os portões de Jerusalém, é bom lembrar-se de que, desde o tempo de sua captura por Davi, a cidade se desenvolveu e expandiu, de modo que foram construídos vários muros ou trechos adicionais destes. Consideraremos aqui principalmente os portões mencionados no livro de Neemias, que nos dá a descrição ou listagem mais completa. Os portões citados no registro de Neemias são portões que es-

tavam na muralha construída antes do oitavo século AEC e na muralha que cercava o "segundo bairro". (2Rs 22:14; 2Cr 34:22; Sof 1:10) O "segundo bairro" era uma parte norte da cidade, limitada ao O e em parte do N pela muralha de Ezequias (2Cr 32:5), e unia-se à muralha de Manassés, que continuava no NE e no L. (2Cr 33:14) Isto se achava ao N da cidade e do muro antigos, mas, pelo visto, não se estendia tão ao O como a muralha anterior.

A muralha de Neemias. No seu relato a respeito da reconstrução da muralha da cidade (Ne 3), Neemias começa no Portão das Ovelhas e segue no sentido contrário ao relógio. Seguiremos esse proceder na nossa lista mais adiante, inserindo os portões não mencionados no relato da reconstrução, mas citados nominalmente na descrição do cortejo de inauguração (Ne 12), junto com portões mencionados em outros textos, alguns dos quais sendo meramente nomes diferentes para os mesmos do registro de Neemias.

O Portão das Ovelhas. O Portão das Ovelhas foi reconstruído por Eliasibe, o sumo sacerdote, e por sacerdotes associados. (Ne 3:1, 32; 12:39) Este fato indica que ficava próximo da área do templo. A sua localização era, provavelmente, na muralha do segundo bairro, a parte construída por Manassés (veja "O Portão do Peixe", abaixo) no canto NE da cidade, ou próximo dali. Este portão pode ter sido assim chamado por se trazerem através dele ovelhas e cabritos para sacrifícios, ou, talvez, devido a um mercado que se localizasse nas imediações. O "portão das ovelhas" mencionado em João 5:2 é, provavelmente, esse Portão das Ovelhas, ou um portão posterior que correspondia a ele, pois ficava na mesma vizinhança, perto do reservatório de Betsata.

O Portão do Peixe. Ezequias aparentemente construiu uma parte da muralha que cercava o segundo bairro, até o Portão do Peixe. (2Cr 32:5; 33:14) Nos relatos de reconstrução e de cortejo, de Neemias, o Portão do Peixe é situado ao O do Portão das Ovelhas, talvez perto da extremidade N do vale de Tiropeom. (Ne 3:3; 12:39) É mencionado em relação ao segundo bairro, em Sofonias 1:10. Este nome talvez seja devido a estar o portão próximo do mercado de peixes, onde os tírios vendiam peixes. — Ne 13:16.

O Portão da Cidade Antiga. O portão da Cidade Antiga ficava do lado NO da cidade, entre o Portão do Peixe e o Portão de Efraim. (Ne 3:6; 12:39) Em hebraico, esse portão é simplesmente chamado de "Portão da Antiga", a palavra "cidade" sendo suprida por alguns tradutores. Sugere-se que o nome se derivava do fato de ter sido a entrada principal, ao N, para a cidade antiga. Pode ter estado situado na junção da Muralha Larga (que formava o limite N da cidade antiga) e do canto S da muralha O do segundo bairro. Alguns pensam que esse portão é idêntico ao "Primeiro Portão", mencionado por Zacarias. Ele aparentemente se refere aos limites E-O da cidade ao dizer "desde [1] o Portão de Benjamim até o lugar do [2] Primeiro Portão, até [3] o Portão da Esquina" e aos limites N-S ao dizer "desde a Torre de Hananel até os tanques de lagar do rei". (Za 14:10) Outros relacionariam o Portão da Cidade Antiga com o "Portão do Meio", mencionado em Jeremias 39:3. Alguns chamam este Portão da Cidade Antiga de "Portão Mishneh" e localizam-no na muralha O do segundo bairro.

O Portão de Efraim. O Portão de Efraim ficava na Muralha Larga, 400 côvados (178 m) ao L do Portão da Esquina. (2Rs 14:13; 2Cr 25:23) Era uma saída para o N, em direção ao território de Efraim. Tem sido também identificado por alguns pesquisadores com o Portão do Meio (Je 39:3), e por outros com o Primeiro Portão. (Za 14:10) Julga-se ser (ou corresponder a) Genate, ou Portão do Jardim, mencionado pelo historiador judeu Josefo. (*The Jewish War* [A Guerra Judaica], V, 146 [iv, 2]) Havia uma praça pública perto do Portão de Efraim, na qual o povo armou barracas para celebrar a Festividade das Barracas, nos dias de Neemias. (Ne 8:16) Este portão não é mencionado no texto de reconstrução de Neemias, evidentemente porque não necessitava de grandes reparos.

O Portão da Esquina. Este portão, evidentemente, estava situado no ângulo NO da muralha da cidade, ao O do Portão de Efraim. (2Rs 14:13; 2Cr 25:23) Ficava no lado L do vale de Hinom, aparentemente na muralha O da cidade antiga, no ponto em que se unia à Muralha Larga. Uzias construiu uma torre junto a este portão; não se declara se era ou não a Torre dos Fornos. (2Cr 26:9) Tanto Jeremias como Zacarias parecem referir-se ao Portão da Esquina como estando localizado nos limites ocidentais da cidade. — Je 31:38; Za 14:10.

Não se menciona nenhum outro portão na muralha O, desde o Portão da Esquina até o Portão do Vale, na muralha SO, isto sem dúvida devido à encosta íngreme do vale de Hinom, que tornava impraticável a existência de outro portão. O Portão da Esquina não aparece nos relatos de Neemias; também aqui a razão pode ter sido que não necessitava de grandes reparos. O relato, no entanto, fala do reparo da Torre dos Fornos, que parece ter sido parte, ou ficava perto, do Portão da Esquina. — Ne 3:11.

O Portão do Vale. Na parte SO da muralha da cidade, o Portão do Vale dava para o vale de Hinom. A "porta dos Essênios" mencionada por Josefo poderia estar localizada ali ou nas proximidades. (*The*

Jewish War, V, 145 [iv, 2]) Uzias, em seu programa de fortificar a cidade, construiu uma torre junto a este portão. (2Cr 26:9) Foi do Portão do Vale que Neemias partiu em sua inspeção da muralha danificada, cavalgando para o leste através do vale de Hinom, e daí subindo o vale do Cédron e por fim reentrando na cidade pelo mesmo portão. (Ne 2:13-15) Embora não mencionado como tal, o Portão do Vale parece ter sido o ponto inicial do cortejo de inauguração, sendo que um grupo marchou em sentido anti-horário ao redor das muralhas passando pelo Portão dos Montes de Cinzas e o outro em sentido horário pelo Portão da Esquina e a Torre dos Fornos. — Ne 12:31-40.

O Portão dos Montes de Cinzas. Este portão é também conhecido como Portão dos Cacos, sendo usualmente chamado de Portão do Esterco. (Ne 2:13; 12:31) A descrição de Neemias parece situá-lo a 1.000 côvados (445 m) ao L do Portão do Vale. (Ne 3:13, 14) Ficava no canto SE da muralha da cidade, e dava para o vale de Hinom, perto do ponto em que este se unia ao vale de Tiropeom. (Je 19:2) Era por este portão que os idólatras que queimavam seus filhos no fogo a Baal chegavam a Tofete, no vale de Hinom. (Je 19:1-6) Foi também o portão através do qual Jeremias conduziu alguns dos anciãos e sacerdotes de Israel e proclamou a calamidade para Jerusalém, quebrando uma botija de barro a fim de ilustrar como Deus despedaçaria o povo por servirem a outros deuses. — Je 19:1-3, 10, 11.

O nome "Portão dos Cacos" pode ter-lhe sido dado porque fragmentos de cerâmica eram lançados perto dali como refugo, ou porque fragmentos de cerâmica eram triturados ali, sendo o seu pó utilizado para fabricar cimento para revestir cisternas (como tem sido feito em tempos mais recentes, perto de um reservatório no canto SO da cidade). Também, é possível que houvesse uma cerâmica perto desse portão, pois havia argila ali perto, no vale de Hinom, bem como suprimento de água na embocadura do vale de Tiropeom, e na fonte chamada En-Rogel. (Compare isso com Je 18:2; 19:1, 2.) A localização do "campo do oleiro" (Mt 27:7, 8) tem sido, desde o quarto século EC, tradicionalmente considerada como sendo no lado S do vale de Hinom.

O Portão da Fonte. Este portão era assim chamado porque dava acesso a uma fonte ou manancial nas imediações, talvez En-Rogel, que ficava abaixo da junção do vale do Cédron com o vale de Hinom. Esse portão provavelmente ficava na ponta S da colina ao L da cidade (isto é, no extremo S da "Cidade de Davi"). (Ne 2:14; 3:15; 12:37) O Portão da Fonte permitia saída e acesso convenientes a En-Rogel para os que moravam na Cidade de Davi, ao passo que o Portão dos Montes de Cinzas, não muito distante a SO, também levava em direção a En-Rogel e, provavelmente, constituía uma saída melhor para os moradores do vale de Tiropeom, e da colina SO da cidade.

O Portão das Águas. O nome deste portão talvez se deva a que ficava próximo, ou pelo menos dava acesso, à Fonte de Giom, a cerca de meio caminho do lado L da cidade. Este portão ficava próximo de Ofel, não muito longe da área do templo. (Ne 3:26) O Portão das Águas foi o local de onde um dos grupos do cortejo de inauguração partiu da muralha, passando dali para o templo, onde se juntou ao outro grupo, pelo visto não passando por aquela parte da muralha da cidade situada ao L do templo. (Ne 12:37-40) Havia uma praça pública diante desse portão, em que todo o povo se juntou para ouvir Esdras ler a Lei, e onde eles, depois disso, construíram barracas para celebrar a Festividade das Barracas. — Ne 8:1-3, 16.

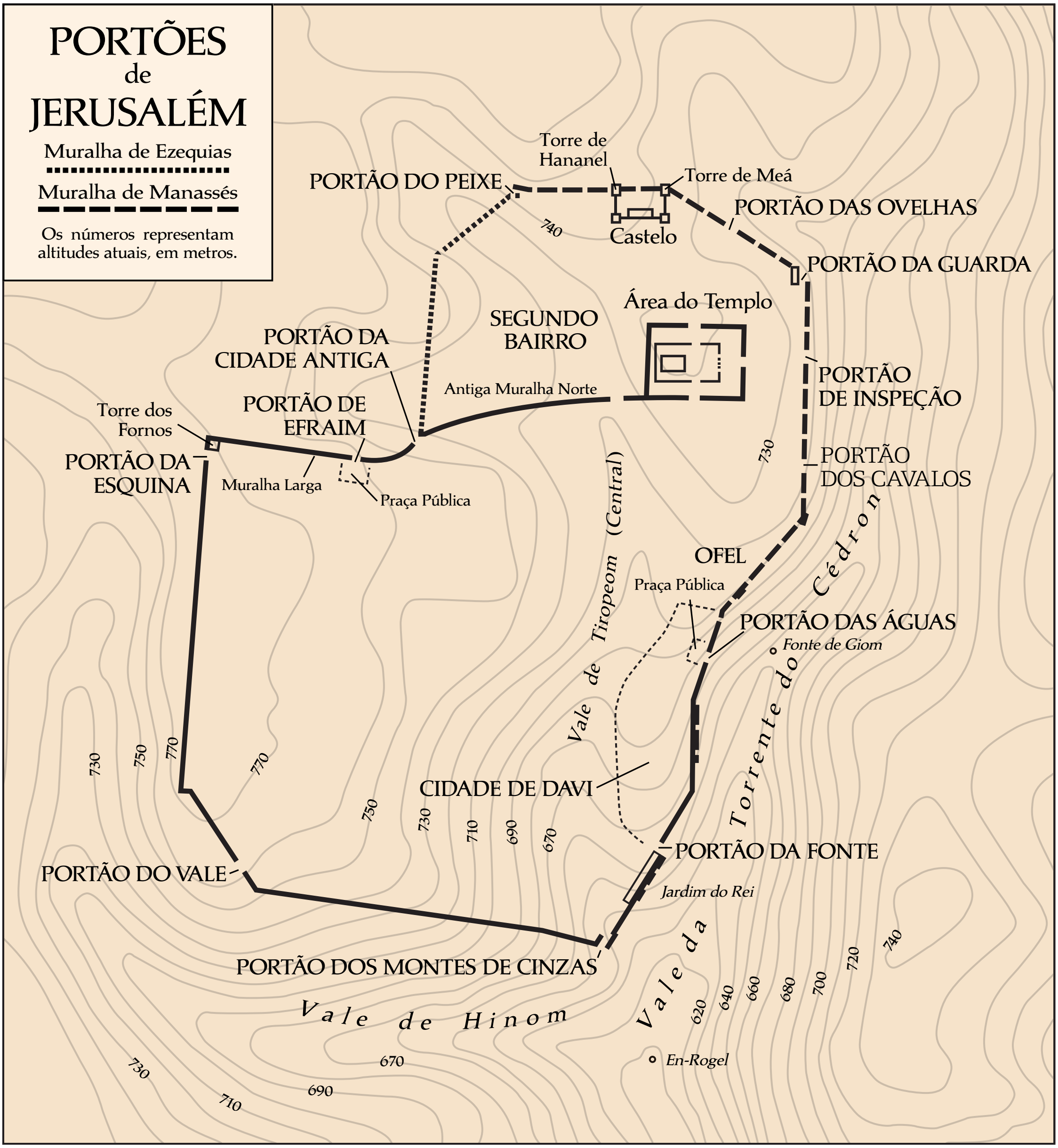
O Portão dos Cavalos. A obra de reparos feita no trecho acima do Portão dos Cavalos foi realizada pelos sacerdotes, o que implica que sua localização era próxima do templo. (Ne 3:28) Alguns sustentam que o Portão dos Cavalos era um que fornecia uma via de comunicação entre duas partes do local do templo-palácio. Eles chegam a esta conclusão à base do relato da execução de Atalia, que diz que, ao ser levada do templo pelos soldados, 'chegou à entrada do portão dos cavalos, da casa do rei'. (2Cr 23:15; 2Rs 11:16) No entanto, esta era provavelmente uma entrada apenas para as dependências do palácio real, e não o Portão dos Cavalos através do qual os cavalos entravam e saíam da cidade propriamente dita. Neemias definitivamente inclui o Portão dos Cavalos em sua descrição da reconstrução, indicando tratar-se de um portão na muralha da cidade. Provavelmente se localizava a SE da área do templo. (Ne 3:28; Je 31:40) O Portão dos Cavalos é omitido no relato do cortejo de inauguração, evidentemente porque as duas partes do cortejo se dispersaram no Portão das Águas e no Portão da Guarda, respectivamente, e não passaram sobre a seção da muralha ao L do templo, onde ficavam o Portão dos Cavalos e o Portão de Inspeção. — Ne 12:37-40.

O Portão de Inspeção. Alguns chamam o Portão de Inspeção (hebr.: *ham·mif·qádh*) de Porta da Revista. (Ne 3:31, *PIB; RS; Ro*) Em Ezequiel 43:21, *mif·qádh* (a mesma palavra hebraica sem o artigo *ha*) é traduzida por "lugar designado". Alguns acham que era o mesmo que o Portão da Guarda. Ter sido ele mencionado por Neemias no seu relato sobre a reconstrução aparentemente apoia a ideia de que era um portão na muralha L da cidade, defronte da área do templo e ao N do Portão dos Cavalos. (Ne 3:27-31) A declaração de Neemias de que

havia uma esquina na muralha para além do Portão de Inspeção colocaria esse portão na muralha L, ao S de onde a muralha virava (provavelmente na direção noroeste).

O relato nos diz que as obras de reparo foram executadas "defronte do Portão de Inspeção". Alguns acham que isso se refere a uma obra de reparo na muralha da cidade defronte de um portão do templo com esse nome. Este não parece ser o conceito correto, pois a mesma expressão é usada em relação ao Portão das Águas, que reconhecidamente era um portão *na* muralha da cidade. (Ne 3:26, 31) O Portão de Inspeção não é mencionado no relato do cortejo evidentemente porque os que participaram nele não percorreram a muralha ao L do templo.

O Portão da Guarda. A partir deste portão (chamado de "porta da prisão", *Al*) parte do cortejo de inauguração deixou a muralha e rumou para o templo. — Ne 12:39, 40.



O Portão do Meio. Quando os babilônios abriram uma brecha na muralha de Jerusalém, seus oficiais militares sentaram-se no Portão do Meio. (Je 39:3) Mui provavelmente este era o mesmo que o Portão da Cidade Antiga, uma vez que este portão, localizado na convergência da Muralha Larga, a muralha N da cidade antiga, com a muralha O do segundo bairro, era uma posição central ou dominante. Contudo, as opiniões diferem, e alguns acham que seja o Portão de Efraim ou o Portão do Peixe.

O Portão de Benjamim. Alguns identificam o Portão de Benjamim com o Portão das Ovelhas. Esta localização se ajustaria às circunstâncias ligadas à tentativa de Jeremias de sair da cidade para o território de Benjamim, evidentemente em direção a Anatote, a NE de Jerusalém. (Je 37:11-13) Zedequias estava sentado junto ao Portão de Benjamim quando Ebede-Meleque aproximou-se dele com um apelo em favor de Jeremias. (Je 38:7, 8) É razoável supor que o rei estivesse próximo do local de preocupação máxima, durante o sítio realizado pelos babilônios. O Portão das Ovelhas, ao N da cidade, seria o mais gravemente ameaçado pelos agressores babilônios. Contudo, alguns creem que o Portão de Benjamim era o Portão de Inspeção.

Outros portões mencionados. Quando o Rei Zedequias fugiu dos babilônios, ele saiu "pelo caminho do portão entre a muralha dupla que há junto ao jardim do rei". (Je 52:7, 8; 39:4) Há grande incerteza a respeito da identidade da "muralha dupla". No entanto, à base do conhecimento atual, tanto o Portão dos Montes de Cinzas como o Portão da Fonte poderiam ajustar-se às circunstâncias descritas nas Escrituras, ambos situando-se próximo do jardim do rei. — 2Rs 25:4, 5.

Em 2 Reis 23:8, faz-se referência aos "altos dos portões que havia à entrada do portão de Josué, o principal da cidade, o qual estava à esquerda ao se entrar no portão da cidade". Aqui, o "portão de Josué" não é o nome de um portão da cidade mas é evidentemente um portão dentro das muralhas da cidade que dava para a residência do governador, que ficava à esquerda, quando a pessoa entrava pelo portão da cidade.

Portões do Templo. *Portão do Leste.* O relato de Neemias sobre a reconstrução nos diz que o guarda do Portão do Leste participou na obra de reparos. (Ne 3:29) Assim, o Portão do Leste não é designado como portão da muralha de Jerusalém, como alguns pensavam. O Portão do Leste talvez estivesse mais ou menos alinhado com o Portão de Inspeção, na muralha da cidade. Este portão é, evidentemente, aquele mencionado em 1 Crônicas 9:18 como o "portão do rei, ao leste", sendo o portão por onde o rei entrava ou saía do templo.

Portão do Fundamento. Um portão do templo, cuja localização é incerta. — 2Rs 11:6; 2Cr 23:5.

"O portão superior da casa de Jeová." Talvez fosse um portão de acesso ao pátio interno, possivelmente o "portão novo de Jeová", onde Jeremias foi julgado; também, onde Baruque, secretário de Jeremias, leu o rolo diante do povo. (Je 26:10; 36:10) Jeremias talvez o tenha chamado de "portão novo" porque não tinha sido construído numa época tão antiga quanto os demais; possivelmente era o "portão superior da casa de Jeová", construído pelo Rei Jotão. — 2Rs 15:32, 35; 2Cr 27:3.

"Portão Superior de Benjamim, na casa de Jeová." Provavelmente um portão que dava para o pátio interno, do lado N do templo. — Je 20:2; compare isso com Ez 8:3; 9:2.

Portão Belo. Um portão do templo reconstruído por Herodes, o Grande, sendo o local em que Pedro curou um homem que era coxo desde a madre de sua mãe. (At 3:1-10) Existe uma tradição que identifica este portão com a existente Porta Dourada na muralha da cidade, mas pode ser que o Portão Belo fosse um portão interno na área do templo, correspondendo, possivelmente, ao antigo "Portão do Leste". Alguns dizem que talvez fosse um dos portões ao L do próprio prédio do templo, que dava para o Pátio das Mulheres, portão descrito por Josefo como tendo 50 côvados (22 m) de altura e tendo portas de bronze coríntio.

Outros portões mencionados são o "portão atrás dos batedores" e o "portão dos batedores". Estes são portões do templo, sendo incerta a localização deles. — 2Rs 11:6, 19.

A Míxena judaica (*Middot* 1:3), falando a respeito do templo reconstruído pelo Rei Herodes, o Grande, menciona apenas cinco portões do monte do Templo, isto é, na muralha que circunda o inteiro conjunto da área do templo. Estes eram: Os dois Portões de Hulda, ao S, o Portão Kipono, ao O, o Portão Tadi (Todi), ao N, e o Portão Oriental, em que estava retratado o Palácio de Susã. Josefo, por sua vez, refere-se a quatro portões ao O. (*Jewish Antiquities* [Antiguidades Judaicas], XV, 410 [xi, 5]) Estes quatro portões têm sido agora identificados pela investigação arqueológica. Do S ao N, eles são: o portão que leva por sobre o Arco de Robinson a degraus que conduzem ao vale de Tiropeom; o Portão Barclay, ao nível da rua; o portão que leva por sobre o Arco de Wilson, que apoiava uma ponte sobre o vale Tiropeom; e o Portão Warren, também ao nível da rua. O Portão Kipono pode ser identificado quer com o Portão Barclay, quer com o portão sobre o Arco de Wilson.

A Míxena diz também que havia sete portões que davam para o pátio que cercava a área imediata do templo. — *Middot* 1:4; veja TEMPLO.

Usos Figurados. Os "portões da justiça" e "o portão de Jeová", pelos quais entram os justos, são mencionados no Salmo 118:19, 20. — Compare isso com Mt 7:13, 14.

Quando alguém morria, falava-se dessa pessoa como que tendo entrado pelos "portões da morte". (Sal 9:13; 107:18) Ela ia para a sepultura comum da humanidade, e, assim, entrava pelos portões do Seol-Hades. (Is 38:10; Mt 16:18) Visto que Jesus Cristo tem as chaves da morte e do Hades (Re 1:18), os da sua congregação têm a garantia de que a morte e o Hades não os reterão para sempre em escravidão. O apóstolo Paulo mostrou que todos os dessa congregação morrem, indo para a morte e o Hades, assim como Cristo também foi, mas a quem Deus livrou das ânsias da morte, e não o deixou no Hades. (At 2:24, 31) Por causa da ressurreição, a morte e o Hades não obtêm a vitória final sobre a congregação de Cristo. — 1Co 15:29, 36-38, 54-57.

Visto que o povo de Deus ao ser conduzido de volta a Sião restabeleceria a adoração pura ali, seus portões seriam chamados de Louvor. Os portões de Sião ficariam sempre abertos, a fim de trazer os recursos das nações, sem temor de serem subjugados pelo inimigo. — Is 60:11, 18.

Ezequiel recebeu uma visão de uma cidade que seria chamada de "O Próprio Jeová Está Ali", tendo 12 portões chamados segundo os nomes das 12 tribos de Israel. (Ez 48:30-35) Ele relata também uma visão detalhada de um templo com seus vários portões. — Ez 40-44.

A cidade santa, a "Nova Jerusalém", é representada como tendo 12 portões de pérola, com um anjo posicionado em cada portão, evidentemente como guarda. Tais portões acham-se continuamente abertos, pois não existe noite para ocasionar o seu fechamento. A glória e a honra das nações são trazidas através dos portões da cidade. Embora estejam abertos, não conseguem entrar por eles os que praticam coisas iníquas, impuras ou repugnantes. Apenas os que mantêm a pureza como vencedores ou conquistadores, os que se tornam reis e sacerdotes junto com Cristo, conseguem entrar passando pelos assistentes angélicos. (Re 21:2, 12, 21-27; 22:14, 15; 2:7; 20:4, 6) Os povos das nações da terra que andam na luz da cidade são abençoados.

PORTA(L). A "entrada" (hebr.: *pé·thahh;* Gên 19:11) de um aposento, uma casa ou outro prédio, que consiste em: (1) a "parte superior do portal" (hebr.: *mash·qóhf;* Êx 12:7), isto é, o dintel, uma verga horizontal de madeira ou de pedra que atravessa o vão da porta na parte superior e sustenta o peso da estrutura acima da porta; (2) as duas "ombreiras" verticais (hebr.: *mezu·zóth;* Êx 12:7 n), uma em cada lado do marco, sobre o qual repousa o dintel; (3) a própria porta (hebr.: *dé·leth;* gr.: *thý·ra*); (4) o "limiar" (hebr.: *saf* [Jz 19:27]), que fica abaixo da porta.

O *dintel* e as *ombreiras* das entradas das casas israelitas no Egito foram obedientemente espargidos com o sangue da vítima pascoal como sinal para que o anjo de Deus passasse por alto tais casas e não destruísse o primogênito. (Êx 12:7, 22, 23) Segundo a Lei, se um escravo (ou escrava) desejasse permanecer para sempre a serviço de seu amo, este encostava o(a) escravo(a) na porta ou na ombreira e furava-lhe a orelha com uma sovela. (Êx 21:5, 6; De 15:16, 17) A palavra hebraica para ombreira (*mezu·záh*) veio a ser aplicada a um pequeno recipiente chamado de mezuzá. Ele é pregado na ombreira da porta pelos judeus ortodoxos e contém um pergaminho em que constam as palavras de Deuteronômio 6:4-9; 11:13-21. — Veja MEZUZÁ.

A *porta* era geralmente de madeira, e muitas delas giravam sobre gonzos ajustados nos encaixes do dintel e do limiar. (Pr 26:14) Os gonzos da porta não raro eram de madeira, mas os egípcios às vezes afixavam nas extremidades inferior e superior da porta dobradiças de metal com saliências que se ajustavam a encaixes, de modo que tais portas giravam sobre gonzos. Os encaixes para os batentes das portas do templo construído por Salomão eram de ouro. — 1Rs 7:48, 50.

As portas das casas comuns eram pequenas e não eram ornamentadas. Mas na entrada do templo de Salomão havia duas portas de folha dupla, de madeira de junípero, e duas portas de madeira de oleastro que davam para o Santíssimo, todas elas esculpidas com figuras de querubins, palmeiras e flores, recobertas de ouro. (1Rs 6:31-35) Em outras partes usavam-se também grandes portas com seções ou folhas dobráveis. Por exemplo, Jeová cuidou de que as "portas duplas" de cobre, de Babilônia, ficassem abertas para o Rei Ciro. — Is 45:1, 2.

Para o *limiar* geralmente se usava madeira ou pedra. Contudo, os limiares da "casa de Jeová" construída por Salomão eram recobertos de ouro. — 2Cr 3:1, 7.

As portas das casas ou os portões eram às vezes trancados com barras ou traves de madeira ou de ferro (Is 45:2; De 3:5; 2Cr 8:5; 14:7), geralmente afixadas dum modo que permitia penetrarem em encaixes nos pilares de portão ou nos batentes de porta. Os portões de cidade, em certos casos, tinham tanto barras como ferrolhos. (Ne 3:3; 7:3) O ferrolho talvez fosse uma haste ou cabo que podia ser introduzido num encaixe no limiar dentro do portão. Alguns portões de cidade tinham fechos ou trancas (De 33:25), como também os tinham as portas de casas. — 2Sa 13:17, 18; Lu 11:7; veja FECHADURA; PORTA, PORTÃO.

Usavam-se até certo ponto aldravas de metal, mas a Bíblia não diz especificamente que os hebreus as usavam. Para despertar os ocupantes duma casa, a pessoa batia na porta da casa ou no portão. — Cân 5:2; At 12:13.

Uso Figurado. Jesus Cristo encorajou a persistência, dizendo: "Persisti em bater, e abrir-se-vos-á." (Mt 7:7) Em Revelação (Apocalipse) 3:20, Cristo diz que ele 'está em pé à porta e está batendo', com companheirismo e benefícios espirituais assegurados para quem abrir a porta e o receber.

Se a jovem sulamita fosse instável no amor e na virtude, como uma porta que gira nos seus gonzos, seus irmãos determinariam 'bloqueá-la com uma tábua de cedro', cerrando assim a "porta" com tranca e evitando que se abrisse a algum elemento pernicioso. — Cân 8:8, 9.

O leviatã, com sua queixada dupla, é representado como tendo "portas" na face. (Jó 41:1, 13, 14) O congregante observou que, no caso do homem idoso, 'as portas que dão à rua estão fechadas', talvez para mostrar que as duas 'portas' da boca não mais se abrem muito, ou sequer se abrem, para exprimir o que existe na 'casa', o corpo. — Ec 12:1, 4.

Jesus Cristo recomendou esforço vigoroso para se ganhar a salvação, para "entrar pela porta estreita". (Lu 13:23, 24; Fil 3:13, 14; compare isso com Mt 7:13, 14.) Noutra ocasião Jesus comparou a si mesmo com a porta dum aprisco figurado, sendo ele o correto tipo de pastor que conduz seu "pequeno rebanho" para a entrada numa relação com Jeová à base do novo pacto selado com o sangue do próprio Jesus. (Lu 12:32; Jo 10:7-11) Comparar-se Jesus a tal porta harmoniza-se com o fato de que, através dele, em virtude de seu sacrifício de resgate, pessoas comparáveis a ovelhas podem achegar-se a Deus, ser salvas e ganhar a vida. — Jo 14:6.

Jeová era responsável por abrir às nações "a porta da fé". (At 14:27) Paulo permaneceu em Éfeso por algum tempo porque abrira-se para ele ali 'uma porta larga para a atividade' de declarar as boas novas. — 1Co 16:8, 9; At 19:1-20; compare isso com 2Co 2:12, 13; Col 4:3, 4.

Em visão, João viu "uma porta aberta no céu" que lhe possibilitou ver coisas futuras e como que entrar na presença de Jeová. — Re 4:1-3.

PORTA-LUME. Porta-lumes eram usados de vários modos com relação ao serviço no santuário. Havia porta-lumes de ouro que, pelo que parece, serviam como receptáculos para os pedaços de pavio queimados, que eram removidos das lâmpadas do candelabro de ouro. (Êx 25:38; 37:23; Núm 4:9) Os porta-lumes de cobre do altar da oferta queimada evidentemente serviam como cinzeiros ou utensílios para a remoção de brasas do fogo. (Êx 27:3; 38:3) Adicionalmente, usavam-se porta-lumes para queimar incenso. (Le 10:1) Todas as manhãs e entre as duas noitinhas, o sumo sacerdote fazia com que incenso perfumado fumegasse sobre o altar de ouro do incenso. — Êx 30:7, 8.

Os porta-lumes, bem como os outros utensílios usados com o candelabro e com o altar de ofertas queimadas, tinham de ser cobertos quando os israelitas levantavam acampamento e o tabernáculo era transportado para outra localidade durante suas jornadas. — Núm 4:9, 14.

Salomão fez porta-lumes de ouro e de prata para o templo, cujo plano arquitetônico foi dado a Davi por inspiração. Possivelmente o estilo destes era mais ornamentado do que aqueles usados no tabernáculo no ermo. (1Rs 7:48-50; 1Cr 28:11-19; 2Cr 4:19-22) Faz-se menção de porta-lumes de ouro e de prata genuínos como tendo sido tirados do templo na época do exílio babilônico. — 2Rs 25:15; Je 52:19.

Em Hebreus 9:4 faz-se alusão a um objeto que, junto com a Arca do Pacto, dizia respeito ao Santíssimo, ou tinha relação com ele. Em grego é chamado de *thy·mi·a·té·ri·on.* Esta palavra refere-se a algo relacionado com a queima de incenso. Era o altar de incenso? Algumas traduções apresentam o assunto como se fosse, e o uso dessa palavra por Filo e Josefo com referência ao altar de incenso é citada em apoio. (*ALA, BMD, NTP, VB*) Naturalmente, é bem conhecido que o altar de incenso realmente não se encontrava no Santíssimo. (Êx 30:1, 6) Mas ficava imediatamente do lado de fora da cortina, ou "do lado do compartimento mais recôndito", como diz 1 Reis 6:22. (Compare isso com Êx 40:3-5.) Por outro lado, *thy·mi·a·té·ri·on* pode corretamente ser traduzido por "incensário" e, de fato, no Dia da Expiação, o sumo sacerdote levava um incensário para dentro do Santíssimo. (Le 16:12, 13) Na *Septuaginta* grega, a palavra *thy·mi·a·té·ri·on* é sempre usada com relação ao incensário (2Cr 26:19; Ez 8:11, *LXX*), embora seja usada uma palavra diferente em Levítico 16:12 ao descrever eventos do Dia da Expiação. A Míxena judaica, porém, indica que no Dia da Expiação passou-se a usar um incensário especial de ouro. (*Yoma* 4:4; 5:1; 7:4) Assim, com boa razão, alguns tradutores preferem traduzir *thy·mi·a·té·ri·on* por "incensário". — *NM, Al, CC, Dy, Yg, Da.*

Maus Usos. Nadabe e Abiú, filhos de Arão, usaram seus porta-lumes para oferecer fogo ilegítimo perante Jeová e em resultado disso perderam a vida. (Le 10:1, 2) Similarmente, os 250 homens rebeldes encabeçados por Corá foram consumidos por fogo quando apresentaram seus porta-lumes de cobre diante de Jeová. (Núm 16:16-19, 35, 39) O Rei Uzias foi atacado de lepra ao usar ilegalmente um incensário. (2Cr 26:18, 19) Os 70 homens ido-

sos de Israel que foram vistos na visão de Ezequiel usavam incensários para oferecer incenso a ídolos. — Ez 8:10, 11; veja INCENSO.

PORTÃO. Veja PORTA, PORTÃO.

PORTÃO DO LESTE. Veja PORTA, PORTÃO.

PORTEIRO. Nos tempos antigos, os porteiros serviam em vários locais, tais como nos portões das cidades, nos portões do templo, até mesmo em portões ou portas de casas. Os porteiros da cidade eram incumbidos de se certificar de que os portões fossem fechados à noite, e atuavam como vigias no portão. Outros vigias talvez fossem colocados como sentinelas no topo do portão ou numa torre, de onde podiam ter ampla visão e anunciar os que se aproximavam da cidade. Eles cooperavam com o porteiro. (2Sa 18:24, 26) Tratava-se dum cargo de grande responsabilidade, uma vez que a segurança da cidade dependia grandemente do porteiro e ele era um instrumento de comunicação entre os de fora da cidade e os de dentro. (2Rs 7:10, 11) Os porteiros do Rei Assuero, dois dos quais planejaram assassiná-lo, eram também chamados de oficiais da corte. — Est 2:21-23; 6:2.

No Templo. O Rei Davi, pouco antes de sua morte, organizou cabalmente os levitas e os trabalhadores do templo, incluindo os porteiros, dos quais havia 4.000. Eles serviam nas suas divisões por sete dias de cada vez. Eram responsáveis de guardar a casa de Jeová, e de certificar-se de que as portas fossem abertas e fechadas na hora certa. (1Cr 9:23-27; 23:1-6) Além do dever de guarda, alguns cuidavam das contribuições trazidas pelas pessoas para uso no templo. (2Rs 12:9; 22:4) Numa época posterior, quando Jeoiada, o sumo sacerdote, ungiu Jeoás como rei, foram designados guardas especiais nos portões do templo para proteger o jovem Jeoás da usurpadora Rainha Atalia. (2Rs 11:4-8) Quando o Rei Josias destruiu a adoração idólatra, os porteiros ajudaram a remover do templo os utensílios que haviam sido utilizados na adoração de Baal. Estes foram então queimados fora da cidade. — 2Rs 23:4.

Quando Jesus Cristo estava na terra, sacerdotes e levitas eram designados como porteiros e vigias no templo reconstruído por Herodes. Exigia-se destes que se mantivessem alertas, pois o superintendente ou oficial do monte do Templo fazia suas rondas, aparecendo em horas não anunciadas, e era necessário que o vigia permanecesse constantemente alerta em seu posto, para não ser apanhado desprevenido. Havia outro oficial encarregado de lançar sortes para os serviços no templo. Quando ele chegava e batia na porta, era necessário que o guarda estivesse alerta para abri-la a ele. Também ele poderia apanhar o guarda dormindo. Sobre esse assunto de vigilância, a Míxena (*Middot* 1:2) diz: "O oficial do monte do Templo costumava aproximar-se de todo vigia com tochas acesas à sua frente, e, se algum vigia não se postasse e lhe dissesse: 'Ó oficial do monte do Templo, a paz esteja contigo!', e ficasse evidente que estava dormindo, o oficial o bateria com seu bastão, e tinha o direito de queimar as suas vestes." — Traduzido (para o inglês) por H. Danby; veja também Re 16:15.

Esses porteiros e guardas eram colocados em seus postos para proteger o templo contra roubos e impedir a entrada de pessoas impuras e de intrusos, a quem não competia estar ali.

Nos Lares. Nos dias dos apóstolos, algumas casas empregavam porteiros. Na casa de Maria, a mãe de João Marcos, uma serva de nome Rode atendeu Pedro à porta quando ele voltou da prisão depois de ter sido libertado por um anjo. (At 12:12-14) A moça que trabalhava como porteira na casa do sumo sacerdote perguntou a Pedro se ele era um dos discípulos de Cristo. — Jo 18:17.

Pastores. Os pastores nos tempos bíblicos costumavam manter seus rebanhos de ovelhas num redil, ou aprisco, durante a noite. Estes redis consistiam numa mureta de pedra com uma porta. Os rebanhos de um único homem, ou, às vezes, de vários deles, eram mantidos no redil durante a noite, havendo um porteiro para vigiá-los e protegê-los. Jesus aparentemente usou este costume para fins ilustrativos, quando mencionou um porteiro, ao falar de si mesmo não só como o pastor das ovelhas de Deus mas também como a porta pela qual as ovelhas podiam entrar. — Jo 10:1-9.

Cristãos. Jesus frisou a necessidade de os cristãos se manterem alertas e vigilantes a respeito de sua vinda como executor de Jeová. Ele assemelhou o cristão ao porteiro ao qual seu senhor ordenou que se mantivesse alerta e aguardasse a sua volta duma viagem ao exterior. — Mr 13:33-37; veja GUARDA; PORTA, PORTÃO.

PORTENTO. Algo que pressagia situações ou eventos futuros; também, uma maravilha.

A palavra hebraica *moh·féth* em geral transmite a ideia dum "milagre", como no caso dos milagres realizados por meio de Moisés e Arão, no Egito. Não obstante, em certos casos, o termo é definitivamente usado no sentido dum "portento", como a respeito do profeta ou sonhador que oferece um sinal ou portento (a ser cumprido no futuro), para apoiar sua profecia. — De 13:1-3.

O portento (*moh·féth*) poderia ser um ato miraculoso que manifestasse poder divino, como no caso em que Deus fendeu o altar de Jeroboão, como portento da execução ainda futura e maior de Seu julgamento adverso a respeito desse altar e dos que

serviam nele. (1Rs 13:1-5; compare isso com o cumprimento, uns 300 anos depois, em 2Rs 23:16-20.) Ou, poderia ser apenas uma ação incomum realizada por alguém, como quando Isaías andou nu e descalço como portento das condições que sobreviriam ao Egito e à Etiópia, às mãos do rei da Assíria (Is 20:3-6), ou quando Ezequiel abriu um buraco na parede (provavelmente na de sua residência) e levou através deste sua bagagem como portento do exílio com que Judá se confrontava. — Ez 12:5-11; compare isso com 24:18-27.

Sendo que um portento é um sinal que aponta para coisas ou circunstâncias futuras, um escritor talvez empregue a palavra *moh·féth* (portento, ou milagre), ao passo que outro talvez use *'ohth* (sinal) para referir-se à mesma coisa. (Compare 2Cr 32:24 com 2Rs 20:8, 9.) Um "sinal" pode servir como guia ou indício para o presente, bem como para o futuro, ao passo que "portento" relaciona-se primariamente com o futuro. Classificar algo de "sinal" frisa que isso tem *significado*, seja para o presente, seja para o futuro. Ser chamado de "portento" frisa seu significado relacionado com o futuro.

Assim, ao referir-se a Joel 2:30, que predisse "portentos [plural do hebraico *moh·fét*] nos céus e na terra", o apóstolo Pedro falou de "portentos [plural de *té·ras*, em grego] em cima no céu e sinais [plural de *se·mei·on*] em baixo na terra". (At 2:14, 19) Nas Escrituras Gregas Cristãs, *té·ras* é coerentemente usado em combinação com *se·mei·on* ("sinal"), ambos os termos sendo usados no plural. — At 7:36; 14:3; 15:12; 2Cr 12:12.

Basicamente, *té·ras* refere-se a qualquer ato ou coisa que suscite admiração, sendo assim bem traduzida por "prodígios" em alguns casos. (Mt 24:24; Jo 4:48) Quando o futuro se acha mais claramente envolvido, "portento" é mais apropriado. As "poderosas obras, e portentos, e sinais, que Deus fez por intermédio dele", serviam como credenciais de que Jesus era o "Enviado" de Deus. (At 2:22) As miraculosas curas e ressurreições realizadas por Jesus não só provocavam admiração mas eram também portentos do que faria em escala maior no futuro. (Jo 6:54; compare isso com Jo 1:50, 51; 5:20, 28.) Alguns atos eram portentos de sua atividade futura como Sumo Sacerdote de Deus, perdoando pecados e atuando como Juiz. (Mt 9:2-8; Jo 5:1-24) Outros serviam qual evidência da autoridade e do poder futuros de Jesus de atuar contra Satanás e seus demônios, lançando-os no abismo. (Mt 12:22-29; Lu 8:27-33; compare isso com Re 20:1-3.) Todos estes atos apontavam para o Governo Messiânico de Jesus qual Rei Ungido do Reino de Deus.

Similarmente, os discípulos de Jesus, como testemunhas de seus ensinos e de sua ressurreição, eram apoiados por Deus com "sinais, e também com portentos e várias obras poderosas". (He 2:3, 4; At 2:43; 5:12) Estes evidenciavam os modos de Deus lidar com a recém-formada congregação cristã, e eram portentos de Sua utilização futura dessa congregação para cumprir Sua vontade e Seu propósito. — Veja Jo 14:12.

Assim como surgiram falsos profetas em Israel, a predita apostasia na congregação cristã igualmente produziria um "homem que é contra a lei", cuja presença seria evidenciada pela "operação de Satanás, com toda obra poderosa, e sinais e portentos mentirosos". (2Te 2:3-12) Assim, a evidência juntada em apoio do movimento apóstata não seria fraca nem insignificante, mas manifestaria o poderio de Satanás. Contudo, os portentos seriam mentirosos, quer obviamente fraudulentos, quer enganosos quanto às conclusões a que levariam. Parecendo manifestar a benevolência e a bênção de Deus, na verdade desviariam as pessoas da fonte e da vereda da vida. — Compare isso com 2Co 11:3, 12-15; veja MILAGRES; PODER, OBRAS PODEROSAS; SINAL, I.

PÓRTICO. Nas Escrituras Hebraicas, a palavra para pórtico, *'eh·lám* (ou *'u·lám*), não é usada com relação a uma parte arquitetônica de casas ou moradias particulares. É difícil determinar se as casas dos israelitas tinham pórtico de algum tipo. Os restos arqueológicos de algumas casas em Megido, porém, indicam que elas foram construídas ao redor dum pátio, e que "um aposento do térreo servia como vestíbulo de entrada". (*The Biblical Archaeologist* [O Arqueólogo Bíblico], maio de 1968, pp. 46, 48) Nas Escrituras, *'eh·lám* é aplicada a dois dos prédios públicos que Salomão construiu, à parte frontal do templo de Salomão, e a certas partes dos portais e do templo que foi mostrado em visão a Ezequiel.

Pórtico das Colunas. Um dos prédios oficiais que Salomão construiu na área do templo, algum tempo depois de ter concluído o templo, foi o Pórtico das Colunas. (1Rs 7:1, 6) Visto que se faz menção do Pórtico das Colunas entre os comentários sobre a Casa da Floresta do Líbano e os comentários sobre o Pórtico do Trono, é bem possível que o Pórtico das Colunas se localizasse ao S do templo e entre os outros dois prédios oficiais. Assim, uma pessoa que viesse do S talvez atravessasse ou ladeasse a Casa da Floresta do Líbano e daí entrasse no Pórtico das Colunas, caminhando através dele até o Pórtico do Trono.

O prédio tinha 50 côvados (22,3 m) de comprimento por 30 côvados (13,4 m) de largura. O seu próprio nome sugere que era constituído de fileiras de impressionantes colunas. Primeiro Reis 7:6 menciona ainda outro pórtico em frente, com colunas e um alpendre. Isto talvez signifique que a pes-

soa chegava primeiro a um pórtico que tinha um alpendre sustentado por colunas. Daí, este pórtico se unia diretamente com o Pórtico das Colunas propriamente dito. Caso as dimensões fornecidas se apliquem apenas ao Pórtico das Colunas, então o tamanho da parte do alpendre não é suprido.

Este prédio talvez servisse de majestosa via de acesso ao Pórtico do Trono e como lugar em que o rei cumpria os atos de rotina do reino e recebia certos visitantes.

Pórtico do Trono. Outro prédio que Salomão construiu depois de o templo ter sido concluído foi o Pórtico do Trono. (1Rs 7:1, 7) O "pórtico do julgamento" mencionado no texto parece ser sinônimo do "Pórtico do Trono". Assim, o "Pórtico do Trono" evidentemente era o local em que Salomão colocou seu majestoso trono de marfim e de ouro, onde fazia julgamentos. — 1Rs 10:18-20.

A inteira descrição deste edifício é a seguinte: "Fez o pórtico do julgamento; e forraram-no de cedro, desde o soalho até o vigamento." (1Rs 7:7) O texto massorético realmente diz: "de piso a piso", levando alguns a crer que havia cedro desde o piso deste edifício até o piso do Pórtico das Colunas, mencionado no versículo precedente. Não obstante, a *Pesito* siríaca reza "do piso ao teto", e a *Vulgata* latina diz "do piso ao alto". Assim, certos tradutores creem que o cedro era algum tipo de apainelamento magnífico que ia do piso do Pórtico até seu vigamento ou o teto. (*ALA, BJ, CBC, NM, PIB, VB*) Embora faltem outros pormenores arquitetônicos, isto sugere um edifício sem colunas abertas num dos lados, ou nas laterais, como talvez tenha sido no caso da Casa da Floresta do Líbano e do Pórtico das Colunas.

Visto que o Pórtico do Trono está alistado logo após o Pórtico das Colunas, é possível que este último edifício servisse qual majestosa entrada para o Pórtico do Trono. Quem viesse do S talvez tivesse de passar através do Pórtico das Colunas a fim de entrar no pórtico do julgamento.

O Templo de Salomão. Ao passo que as partes fundamentais do templo eram o Santo e o Santíssimo, em frente ao Santo (na direção L) havia um pórtico maciço que servia como via de acesso ao templo. O pórtico tinha 20 côvados (8,9 m) de frente (acompanhando a largura do templo) e 10 côvados (4,5 m) de fundo. (1Rs 6:3) Tinha 120 côvados (53,4 m) de altura. Segundo Crônicas 3:4 fornece a altura do pórtico no contexto de outras medidas da casa, medidas comumente aceitas e que se harmonizam com as de Primeiro Reis. (Compare 2Cr 3:3, 4 com 1Rs 6:2, 3, 17, 20.) Assim, o pórtico teria a aparência de uma torre alta, evidentemente retangular, que se estendia bem acima da parte restante do edifício do templo. À sua frente erguiam-se duas colunas maciças de cobre, chamadas Jaquim e Boaz. (1Rs 7:15-22; 2Cr 3:15-17) O pórtico também tinha portas (o Rei Acaz as fechou, mas seu filho, Ezequias, posteriormente as abriu e consertou). (2Cr 28:24; 29:3, 7) Especialmente pela manhã, quando o sol nascente no L brilhava diretamente sobre ele, o majestoso pórtico do templo deve ter sido uma vista mui impressionante.

A Visão Que Ezequiel Teve de um Templo. Bom número de pórticos é mencionado na visão que Ezequiel teve de um templo-santuário. O próprio edifício do templo tinha um pórtico frontal (na direção L), como tinha o templo de Salomão. No entanto, este pórtico media 20 côvados (10,4 m) de comprimento e 11 côvados (5,70 m) de largura; sua altura não é declarada. (Estas medidas baseiam-se no côvado longo, de cerca de 51,8 cm; veja Ez 40:5 n.) Este pórtico tinha colunas frontais, bem como colunas laterais, e havia um alpendre de madeira, provavelmente perto do topo. (Ez 40:48, 49; 41:25, 26) Cada um dos três suntuosos portões exteriores (que davam acesso do L, do S e do N) incorporava um pórtico com janelas de armações que se estreitavam. Aparentemente, a pessoa que subia pelas escadas até o portão passava por três saletas da guarda de cada lado, e então, por atravessar um patamar ou limiar, chegava ao pórtico, antes de entrar no pátio externo. (Ez 40:6-17) Cada um dos três portões internos tinha também um pórtico, talvez logo que a pessoa subisse as escadas e entrasse pelo portão. O pórtico do portão com acesso do N continha quatro mesas para ali serem abatidos os animais da oferta queimada. — Ez 40:35-42.

POSSESSÃO DEMONÍACA. O aprisionador controle e influência sobre uma pessoa por parte dum invisível espírito iníquo. Nos tempos bíblicos, os endemoninhados eram afligidos de várias maneiras: alguns ficavam mudos, outros cegos, outros agiam como lunáticos e outros possuíam força sobre-humana. Todos eram horrivelmente maltratados por estes tiranos invisíveis. (Mt 9:32; 12:22; 17:15; Mr 5:3-5; Lu 8:29; 9:42; 11:14; At 19:16) Suas vítimas incluíam homens, mulheres e crianças. (Mt 15:22; Mr 5:2) A agonia às vezes era maior quando muitos demônios se apoderavam da mesma pessoa ao mesmo tempo. (Lu 8:2, 30) Quando o demônio era expulso, a pessoa recobrava seu estado mental normal e sadio. Há uma diferença entre a possessão demoníaca e a doença física comum, pois Jesus curou ambos os tipos de distúrbios. — Mt 8:16; 17:18; Mr 1:32, 34.

Alguns dos maiores milagres de Jesus relacionavam-se com a libertação de pessoas possessas do cativeiro aos demônios. Estes eram impotentes diante dele. Mas, nem todos se alegravam com a

sua obra de expulsar demônios. Os fariseus acusaram-no de estar mancomunado com o governante dos demônios, Belzebu, quando, na verdade, como Jesus indicou, eles mesmos eram a descendência do Diabo. (Mt 9:34; 12:24; Mr 3:22; Lu 11:15; Jo 7:20; 8:44, 48-52) Jesus sabia qual era a fonte do poder que lhe dava domínio sobre os demônios, e admitiu abertamente que se tratava do espírito de Jeová. (Mt 12:28; Lu 8:39; 11:20) Os próprios demônios reconheciam a identidade de Jesus e dirigiam-se a ele como o "Filho de Deus", "o Santo de Deus" e "Jesus, Filho do Deus Altíssimo". (Mt 8:29; Mr 1:24; 3:11; 5:7; Lu 4:34, 41; At 19:15; Tg 2:19) No entanto, em nenhum momento Jesus permitiu que testemunhassem em seu favor. (Mr 3:12) Por outro lado, certo homem que fora libertado do poder dos demônios foi incentivado a declarar a seus parentes 'todas as coisas que Jeová fizera por ele'. — Mr 5:18-20.

Jesus deu também a seus 12 apóstolos autoridade sobre os demônios e, mais tarde, aos 70 que ele enviou, de modo que, em nome de Jesus, estes também puderam curar os possessos de demônios. (Mt 10:8; Mr 3:15; 6:13; Lu 9:1; 10:17) Até mesmo certa pessoa que não era associado íntimo de Jesus ou de seus apóstolos conseguiu exorcismar um demônio à base do nome de Jesus. (Mr 9:38-40; Lu 9:49, 50) Depois da morte de Jesus, os apóstolos continuaram a ter este poder. Paulo expulsou um "demônio de adivinhação" duma jovem escrava, para grande ira de seus donos amantes do dinheiro. (At 16:16-19) Mas, quando certos impostores, os sete filhos do sacerdote Ceva, tentaram expulsar um demônio em nome de 'Jesus, a quem Paulo pregava', o homem possesso de demônio agarrou os sete e espancou-os duramente, deixando-os nus. — At 19:13-16.

Não raro, a conduta bravia e incontrolável de pessoas mentalmente desequilibradas deve-se à possessão por parte desses lacaios invisíveis de Satanás. Vez por outra relata-se que médiuns espíritas expulsam estes demônios; isto faz lembrar o que Jesus disse: "Muitos me dirão naquele dia: 'Senhor, Senhor, não . . . expulsamos demônios em teu nome . . .?' Contudo, eu lhes confessarei então: Nunca vos conheci!" (Mt 7:22, 23) Imperiosos motivos, portanto, para acatarmos o conselho: "Sede vigilantes", e: "Revesti-vos da armadura completa de Deus, para que vos possais manter firmes contra as maquinações do Diabo" e seus demônios. — 1Pe 5:8; Ef 6:11.

POSTE SAGRADO. A palavra hebraica *'asheráh* (pl.: *'ashe·rím*), segundo se pensa, refere-se a (1) um poste sagrado que representa a Axerá, uma deusa cananeia da fertilidade (Jz 6:25, 26) e (2) à própria deusa Axerá. (2Rs 13:6, n) Contudo, nem sempre é possível determinar se certo texto deve ser entendido como se referindo ao objeto idólatra ou à deusa. Bom número de traduções modernas da Bíblia, porém, traduzem a palavra da língua original por "poste(s) sagrado(s)", mas transliteram-na quando a referência parece ser à deusa. (*AT, BJ*) Outros não se preocupam em fazer uma distinção, mas simplesmente transliteram a palavra hebraica (*VB*) ou traduzem-na coerentemente por "poste(s) sagrado(s)" (*NM*). Nas traduções mais antigas da Bíblia, a palavra hebraica em geral é traduzida por "arvoredo(s)". (*KJ, Le*) Mas esta tradução é inapropriada em textos tais como Juízes 3:7 e 2 Reis 23:6 (*KJ*), que falam de servir "arvoredos" e trazer o "arvoredo" para fora do templo em Jerusalém.

Os Postes Sagrados. Os postes sagrados, pelo visto, eram eretos e feitos de madeira, ou pelo menos continham madeira, visto que se ordenou aos israelitas que os cortassem e queimassem. (Êx 34:13; De 12:3) Podem ter sido simples postes não esculpidos, talvez até mesmo árvores em alguns casos, pois o povo de Deus foi instruído: "Não deves plantar para ti nenhuma sorte de árvore como poste sagrado." — De 16:21.

Tanto Israel como Judá desconsideraram a ordem expressa de Deus, de não erguer colunas sagradas e postes sagrados; eles os colocavam sobre "todo morro elevado e debaixo de cada árvore frondosa", ao lado dos altares usados para sacrifícios. Tem-se sugerido que os postes representavam o princípio feminino, ao passo que as colunas representavam o princípio masculino. Estes itens de idolatria, provavelmente símbolos fálicos, estavam associados com orgias sexuais crassamente imorais, conforme se vê da indicação de que já no reinado de Roboão havia no país homens que se prostituíam. (1Rs 14:22-24; 2Rs 17:10) Só raramente surgiam reis, como Ezequias (e Josias), que 'removeram os altos e despedaçaram as colunas sagradas, e deceparam o poste sagrado'. — 2Rs 18:4; 2Cr 34:7.

Axerá. Os textos de Ras Xamra identificam esta deusa como esposa do deus El, o "Criador de Criaturas", e referem-se a ela como "Senhora Axerá do Mar" e "Progenitora dos Deuses", o que a torna também mãe de Baal. Contudo, parece ter havido considerável coincidência de papéis entre as três deusas de destaque no baalismo (Anate, Axerá e Astorete), como pode ser observado de fontes extrabíblicas, bem como do registro bíblico. Ao passo que Astorete parece ter figurado qual esposa de Baal, Axerá talvez fosse também assim considerada.

Deve-se notar que, durante o período dos juízes, os israelitas apóstatas "serviam aos Baalins e aos postes sagrados [Axerás]". (Jz 3:7 n; compare isso

com 2:13.) A menção destas deidades no plural talvez indique que cada localidade tinha seu Baal e sua Axerá. (Jz 6:25) Jezabel, a esposa sidônia de Acabe, rei de Israel, recebia em sua mesa 450 profetas de Baal e 400 profetas do poste sagrado ou Axerá. — 1Rs 18:19.

A adoração degradada de Axerá veio a ser praticada no próprio templo de Jeová. O Rei Manassés chegou a colocar ali uma imagem esculpida do poste sagrado, evidentemente uma representação da deusa Axerá. (2Rs 21:7) Manassés foi disciplinado por ser levado cativo para Babilônia, e, ao voltar a Jerusalém, mostrou que se beneficiou da disciplina e purificou a casa de Jeová dos itens de idolatria. Contudo, seu filho, Amom, deu prosseguimento à degradante adoração de Baal e de Axerá, junto com a acompanhante prostituição cerimonial. (2Cr 33:11-13, 15, 21-23) Isto tornou necessário que o justo Rei Josias, que sucedeu a Amom no trono, demolisse "as casas dos homens que se prostituíam no serviço dum templo, que havia na casa de Jeová, onde as mulheres teciam sacrários de tenda para o poste sagrado". — 2Rs 23:4-7.

POSTURAS. Veja ATITUDES, POSTURAS E GESTOS.

POTIFAR [do egípcio, forma abreviada de Potífera]. Oficial da corte egípcia e chefe da guarda pessoal de Faraó. Era o amo de José por certo tempo, e, pelo visto, um homem abastado. (Gên 37:36; 39:4) Potifar comprou José de mercadores viajantes midianitas, e, observando quão bom servo José era, com o tempo colocou-o como encarregado de toda a sua casa e seu campo, reduto este que Jeová abençoou por causa de José. — Gên 37:36; 39:1-6.

A esposa de Potifar não lhe era tão fiel quanto José, servo dele. Ela repetidas vezes tentou seduzir José, e, certo dia, quando não havia outros homens por perto, ela o agarrou, mas José ainda assim não cedeu e fugiu correndo. Quando Potifar chegou a casa, ele deu ouvidos apenas à enxurrada de falsas acusações de sua esposa frustrada. Potifar iradamente mandou lançar José na prisão. — Gên 39:7-20.

Esta prisão aparentemente estava ligada à casa de Potifar, ou, pelo menos, ficava sob sua jurisdição, como "chefe da guarda pessoal". Assim, o registro menciona o copeiro-mor e o padeiro-mor de Faraó serem lançados nesta mesma cadeia, a "cadeia da casa do chefe da guarda pessoal", a "cadeia da casa do . . . amo [de José]". (Gên 39:1; 40:1-7) No entanto, parece improvável que Potifar deva ser identificado com o "oficial principal da casa da prisão" que "entregou à mão de José todos os prisioneiros que havia na casa da prisão". (Gên 39:21-23) Este oficial era provavelmente um subordinado de Potifar.

O título "oficial da corte", de Potifar, traduz a palavra hebraica *sa·rís*, "eunuco", que, num uso mais amplo, significava camarista de corte, cortesão, ou funcionário de confiança do trono. O 'oficial da corte [*sa·rís*] que comandava os homens de guerra' quando Jerusalém caiu, em 607 AEC, era sem dúvida uma alta autoridade governamental, não uma pessoa castrada, sem masculinidade. (2Rs 25:19) Da mesma forma, Potifar era militar, chefe do corpo da guarda, bem como um homem casado, fatos que indicam que ele não era eunuco no sentido mais comum.

POTÍFERA [do egípcio, significando "Aquele a Quem Rá Deu"]. Sogro de José, cuja filha, Asenate, deu à luz Manassés e Efraim. (Gên 41:45, 50; 46:20) Potífera era o sacerdote, provavelmente do deus-sol Rá, e oficiava em Om, centro egípcio da adoração do sol. No Museu do Cairo há uma estela, ou coluna funerária, adquirida em 1935, que tem gravado nela o nome "Putiphar". — *Annales du service des antiquités de l'Égypte* (Anais do serviço de antiguidades do Egito), Cairo, 1939, Vol. XXXIX, pp. 273-276.

POUPA [hebr.: *du·khi·fáth*]. Mais ou menos do tamanho de um pombo delgado, a poupa (*Upupa epops*) é uma ave de coloração um tanto cor-de-canela, marcada de forma distinta por alternadas faixas brancas e pretas ao longo das asas e das costas. Seu aspecto mais notável é o penacho, sendo que cada pena é branca perto da ponta, com extremidade preta, indo o penacho desde a base do bico curvo, longo e delgado, até a

A poupa, uma bela ave de hábitos imundos.

parte posterior da cabeça. Embora seja revestida de vistosa e admirável plumagem, a poupa é notavelmente imunda no ninho e em seus hábitos. Sua dieta de insetos é obtida por enfiar o bico aguçado não só no solo, mas também em montes de esterco e em outras sujeiras. O ninho exala um odor desagradável, produzido pela secreção das glândulas oleosas da ave, e é também malcheiroso, porque esta ave não limpa seu ninho dos excrementos. Assim, embora não seja uma ave de rapina, nem comedora de carniça, a poupa achava-se entre as aves alistadas na Lei mosaica como impuras para alimento. — Le 11:13, 19; De 14:12, 18.

Presente em todo o sul da Ásia e na África e em partes da Europa, a poupa migra para a Palestina por volta de primeiro de março e ali permanece até a aproximação do inverno, quando então se dirige para o sul, rumo ao Egito, e a outras partes do norte da África.

A identificação dessa ave com "o abibe" (*the lapwing*), como na *King James Version* (Versão Rei Jaime) (Le 11:19; De 14:18), não mais ocorre em traduções modernas. Os tradutores da *Septuaginta* grega e da *Vulgata* latina entendiam que fosse "a poupa" (*é·pops, LXX; upupa, Vg*), e os nomes siríaco e árabe para a poupa (siríaco: *qaqufa;* árabe: *hudhudu*) também confirmam esta identificação.

Alguns acreditam que o nome hebraico para a poupa (*du·khi·fáth*) destina-se a representar a peculiar voz dessa ave, algo parecida com a de uma pomba, como claramente é o caso no nome dessa ave nas outras línguas mencionadas. Outros preferem derivar o nome do verbo hebraico que significa "pilar" (veja Núm 11:8), por observarem o hábito da poupa de perfurar o solo em busca de alimento.

POVO DA TERRA. Esta expressão (hebr.: *'am ha·'á·rets* e suas formas no plural) ocorre 75 vezes no texto hebraico. Nos dias de Jesus era usada por líderes religiosos como termo de desprezo, mas, originalmente, não era assim.

O léxico hebraico e aramaico de Koehler e Baumgartner explica que essa expressão hebraica significa "cidadãos de posse de plenos direitos". (*Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], Leiden, 1958, p. 711) O *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete) diz que esse termo, "no sentido estrito, inclui apenas os cidadãos responsáveis do sexo masculino, os homens casados que vivem em sua própria terra e que têm plenos direitos e deveres, incluindo o dever de servir no exército e de participar em procedimentos judiciais e . . . em festividades". (Editado por G. A. Buttrick, 1962, Vol. 1, p. 106) (Compare isso com Le 20:2-5; 2Rs 15:5; 16:15; Ez 45:16, 22; 46:3, 9.) Portanto, originalmente, tratava-se de uma expressão de respeito. Não se aplicava apenas a uma classe humilde, ou à categoria dos menos afortunados.

Ao regatear os direitos de propriedade da caverna de Macpela, Abraão teve tratos com os hititas, o "povo daquela terra". (Gên 23:7, 13, *PIB*) Nestes versículos, tanto *An American Translation* (Uma Tradução Americana) como a *Tradução do Novo Mundo* traduzem o termo hebraico *'am ha·'á·rets* por "nativos". Faraó, ao falar a Moisés e a Arão, referiu-se aos israelitas que moravam em Gósen como "o povo do país". (Êx 5:5) Essa expressão foi usada no singular para incluir todo o povo de Canaã (Núm 14:9), e com o plural de *'am* (*'am·méh,* "povos") para descrevê-los como formando tribos separadas de pessoas dentro do país. (Ne 9:24, 30) É usada de modo similar para referir-se aos súditos dentro do Império Persa nos dias da Rainha Ester. (Est 8:17) Senaqueribe usou a forma plural plena (*'am·méh ha·'ara·tsóhth,* "povos das terras") referindo-se aos muitos povos ou nações conquistados pelas forças assírias. — 2Cr 32:13.

Dentro da nação de Israel, a expressão *'am ha·'á·rets* não raro distinguia os cidadãos em geral das autoridades governamentais ou sacerdotais. (2Rs 11:14, 18-20; Je 1:18; 34:19; 37:2; 44:21; Ez 7:27; Da 9:6; Za 7:5) Contudo, é evidente que não incluía meramente a classe trabalhadora pobre, mas também pessoas abastadas, visto que Ezequiel, depois de censurar as injustiças cometidas por profetas, sacerdotes e príncipes gananciosos, faz uma denúncia contra os do "povo da terra" que "executaram um plano de defraudação e arrebataram em roubo, e maltrataram o atribulado e o pobre, e defraudaram o residente forasteiro sem qualquer justiça". (Ez 22:25-29) Para pagar as pesadas taxas impostas pelo Faraó Neco, o Rei Jeoiaquim "exigiu do povo da terra prata e ouro" por meio de impostos. Assim, os *'am ha·'á·rets* que golpearam os conspiradores contra o Rei Amom e constituíram a Josias como rei e, mais tarde, a Jeoacaz, não eram elementos da chamada ralé. (2Rs 23:30, 35; 21:24) Quando Nabucodonosor conquistou Judá, havia 60 homens do "povo da terra" junto com os altos funcionários da corte que foram levados a Ribla e executados, sendo que esses 60 sem dúvida estavam entre os cidadãos mais preeminentes ou destacados. (2Rs 25:19-21) Naturalmente, a expressão *'am ha·'á·rets* englobava também os cidadãos pobres e humildes, e o rei de Babilônia designou vários destes para permanecer em Judá, como fizera antes, em Jerusalém. — 2Rs 24:14; 25:12; Je 40:7; 52:15, 16.

Em tempos pós-exílicos Esdras e Neemias condenaram o proceder errado dos exilados que haviam regressado, de se misturarem com o(s) "povo(s) da(s) terra(s)", de se casarem com suas mulheres, de permitirem-lhes negociar dentro da cidade aos

sábados e de aprenderem as práticas detestáveis deles. (Esd 9:11; 10:2, 11; Ne 10:28, 31) A expressão ali se refere aos circunvizinhos povos não israelitas, especificados em Esdras 9:1, 2, e a razão para que se mantivessem afastados deles não se devia a alguma posição social ou econômica baixa da parte deles, mas sim à lei de Deus que exigia pureza de adoração. — Ne 10:28-30.

Como Termo de Desprezo. Com o tempo, porém, os líderes religiosos de Judá passaram a usar esse termo para designar as pessoas, judias ou não judias, que eram indoutas na Lei e, mais particularmente, as que desconheciam ou deixavam de observar em detalhes o grande conjunto de tradições rabínicas que então se desenvolvera. (Mt 15:1, 2) O termo expressa a atitude de desprezo exemplificada na declaração dos fariseus em João 7:49: "Esta multidão, que não sabe a Lei, são pessoas amaldiçoadas." O rabino Joshua disse que um *'am ha·'á·rets* é: "Todo aquele que não usa *tefillin* [filactérios]." Outras declarações rabínicas a respeito de tais não observadores das tradições judaicas são: "Mesmo que alguém tenha aprendido a Escritura e a Míxena, se ele não tem ministrado aos discípulos do sábio, ele é um *'am ha-arez.*" (Babylonian Talmud [Talmude Babilônico], *Berakhot* 47*b*, traduzido [para o inglês] por M. Simon) "Tampouco é pia uma pessoa ignorante [*'am ha·'á·rets*]". (Babylonian Talmud, *Avot* 2:5, traduzido por J. Israelstam) "Os iletrados não serão ressuscitados." (Babylonian Talmud, *Ketubbot* 111*b*, traduzido por I. Slotki) (Compare isso com Mt 9:11; Lu 15:2; 18:11.) Jesus, porém, disse que ele 'veio chamar pecadores', e mostrou afeição pelas pessoas que eram "empurradas dum lado para outro como ovelhas sem pastor". — Mt 9:13, 36.

Assim, o sentido de *'am ha·'á·rets* mudou de termo geral de respeito para o de opróbrio religioso, um tanto semelhante ao termo latino *paganus*, do qual se deriva a palavra portuguesa "pagão". Pagão originalmente significava simplesmente um morador duma comunidade rural, mas, visto que estes camponeses não raro eram os últimos a serem convertidos, veio a ser usado pelos moradores de cidades para referir-se a todos os que não adotavam as suas professas crenças cristãs.

PRAGA. As palavras hebraicas traduzidas por "praga" ou "flagelo" têm os sentidos literais de "toque", "pancada", "golpe", "derrota" e "morte". Jeová Deus ministrou golpes como punição pelo murmúrio rebelde (Núm 16:41-50), pela recusa de aquiescer à Sua vontade (Za 14:12, 15, 18), pelo uso profano de algo sagrado (1Sa 5:1–6:4), por tocar em seus ungidos (Gên 12:17; Sal 105:15), e pela infidelidade ou por violações de sua lei (Le 26:21; Núm 14:36, 37; 31:16; De 28:59-61; 1Cr 21:17, 22; 2Cr 21:12-15). Tais golpes podiam ser administrados por meios angélicos ou humanos. (2Sa 24:17; Je 19:1-8; 25:8, 9; 49:17; 50:13, 14) Orações de intercessão, feitas pelos servos de Jeová, ou orações sinceras dos arrependidos eram necessárias para a remoção das pragas enviadas por Deus. — Gên 20:17, 18; 1Rs 8:37, 38; 2Cr 6:28, 29.

Uma praga podia vir também como resultado natural do pecado da pessoa. (Pr 6:32, 33) Podia ser uma doença, como a "praga da lepra" (Le 13:2), ou uma adversidade resultante do tempo e das circunstâncias. — Sal 38:11; 73:5, 14.

As pragas que Jeová trouxe sobre o Egito nos dias de Moisés eram manifestações de Seu grande poder e fizeram com que Seu nome fosse declarado entre as nações. (Êx 9:14, 16) Por sucessivas gerações, outros povos comentavam os seus efeitos. (Jos 2:9-11; 9:9; 1Sa 4:8; 6:6) Além disso, tais pragas também provaram que os deuses do Egito eram impotentes. — Êx 12:12; Núm 33:4; veja DEUSES E DEUSAS (As Dez Pragas); MOISÉS (Perante o Faraó do Egito).

As pragas (gr.: *ple·gaí*, literalmente: "golpes ou pancadas") mencionadas no livro de Revelação (Apocalipse) são evidentemente expressões da ira de Deus e indicam simbolicamente o resultado ou o efeito de suas decisões judiciais. — Re 9:18, 20; 11:6; 15:1, 6, 8; 16:9, 21; 18:4, 8; 21:9; 22:18.

PRAGANA (PALHIÇO). A fina camada protetora ou folhelho que reveste o grão de cereais, como a cevada e o trigo. Embora as referências bíblicas à pragana sejam figuradas, elas refletem as práticas de debulha que eram comuns nos tempos antigos. Após a colheita, esta membrana não comestível que revestia o valioso grão era inútil, e, por isso, era símbolo apropriado de algo leve, imprestável e indesejável, algo a ser separado do que é bom, e a ser eliminado.

Primeiro, a debulha fazia com que o grão se soltasse da palha. Daí, pelo joeiramento, o palhiço era carregado pelo vento, como se fosse pó. (Veja JOEIRAR.) Isto bem ilustra como Jeová Deus tanto remove os apóstatas de entre Seu povo como se livra de pessoas iníquas e de nações opositoras. (Jó 21:18; Sal 1:4; 35:5; Is 17:13; 29:5; 41:15; Os 13:3) O Reino de Deus esmagará seus inimigos em partículas tão diminutas que serão facilmente levadas embora como a pragana. — Da 2:35.

A imprestável pragana era amiúde ajuntada e queimada, para impedir que fosse trazida de volta pelo vento e contaminasse as pilhas de cereal. Similarmente, João, o Batizador, predisse a vindoura destruição ardente dos falsos religiosos — o Debulhador, Jesus Cristo, juntará o trigo, "mas a

palha ele queimará em fogo inextinguível". — Mt 3:7-12; Lu 3:17; veja DEBULHA; PALHA.

PRANTO. O pranto entre os povos orientais era costumeiramente acompanhado de grande exteriorização de pesar, e isto se reflete nos relatos bíblicos dos períodos de pranto. Um livro inteiro da Bíblia, Lamentações, é uma expressão de pranto pela sorte de Jerusalém.

Os Motivos de Pranto. As pessoas pranteavam para expressar o arrependimento (Ne 9:1, 2; Jon 3:5-9), ou devido à iminência de calamidade (Est 4:3; Je 6:26; Am 5:16, 17), ou devido a uma condição desastrosa já prevalecente (Jl 1:5-14). A causa mais comum de pranto, sem dúvida, era a morte. A morte de um membro da família dava início a um período de pranto (Gên 23:2; 27:41; 37:33-35), ao passo que a morte do pai ou da mãe ou de um filho único é destacada como ocasião do mais profundo pesar. (Sal 35:14; Am 8:10; Za 12:10) A morte dum líder nacional ocasionava períodos de pranto que duravam de 7 a 30 dias. (Núm 20:29; De 34:8; 1Sa 31:8, 12, 13) Os egípcios continuaram a verter lágrimas pela morte de Jacó, pai de José, por 70 dias, com um período adicional de 7 dias de ritos de lamentação em Canaã. — Gên 50:3-11.

Formas de Expressar o Pesar. O pranto era expresso de forma vocal e pelo choro, bem como por se desfigurar a aparência física e pelo jejum, ou de outra maneira abster-se de práticas costumeiras. O choro talvez fosse acompanhado de lamento ou clamor alto e amargurado (2Sa 1:11, 12; Est 4:1), batia-se no peito (Is 32:11, 12; Na 2:7; Lu 8:52), as roupas não raro eram rasgadas (Jz 11:35; 2Rs 22:11, 19), talvez se lançasse pó e cinzas sobre a cabeça, e se usasse serapilheira (2Sa 13:19; 2Rs 6:30; Jó 2:11, 12), se removessem as sandálias, e se cobrisse a cabeça ou a face (2Sa 15:30; 19:4), os cabelos talvez sendo arrancados ou cortados, e a barba rapada (Jó 1:20; Esd 9:3; Je 41:5), ao passo que algumas pessoas, seguindo costumes pagãos, faziam cortes no corpo (Je 16:6; 47:5). Além de jejuar, a pessoa talvez se abstivesse de esfregar-se com azeite, ou de lavar suas vestes (2Sa 14:2; 19:24; Da 10:2, 3), às vezes se sentando no chão ou no meio de cinzas. — 2Sa 13:31; Jó 2:8; Is 3:26.

Endechas suplicantes eram às vezes compostas como cânticos de pranto. (2Sa 1:17-27; 3:33, 34; 2Cr 35:25) Um tipo específico de cântico era o *shig·ga·yóhn,* termo hebraico que ocorre no cabeçalho do Salmo 7; um termo aparentado aparece em Habacuque 3:1. Trata-se duma composição do tipo endecha e, pelo visto, indica um cântico altamente emotivo, com rápidas mudanças de ritmo. Notar-se-á que, em ambas as referências (Sal 7; Hab 3:2-19), estão presentes os elementos de perigo, de fortes rompantes de apelo ou emoção, e o subsequente regozijo em Jeová.

Ocasionalmente, utilizavam-se pranteadores profissionais nos enterros, e os músicos tocavam melodias lamuriosas (Je 9:17, 18; Mt 9:23); isto era imitado pelas crianças que brincavam nas praças de mercados na época do ministério terrestre de Jesus. (Mt 11:16, 17) O pífaro ou flauta era o instrumento preferido para lamentação. — Je 48:36; Mt 9:23; veja *Jewish War* (Guerra Judaica), de Josefo, III, 437 (ix, 5).

Depois dum enterro, as mulheres costumavam visitar o túmulo, para chorar e prantear. (Jo 11:31) Parece que, em alguma ocasião durante o período de pranto, servia-se uma refeição fúnebre, e, em alguns casos, isto aparentemente se transformou em banquete especial. — Os 9:4; Je 16:5, 7.

Proibições Que Envolviam o Pranto. Vez por outra o povo de Deus foi instruído, coletiva ou individualmente, a não prantear a morte de certos elementos, tais como transgressores condenados. (Le 10:1, 2, 6) Ordenou-se ao profeta Ezequiel que não adotasse nenhum dos sinais de pranto por sua esposa falecida, servindo assim como portento para os israelitas, que estavam com ele em Babilônia, de que ficariam tão aturdidos que não pranteariam a execução divina do julgamento que viria sobre Jerusalém por causa da infidelidade desta. (Ez 24:15-24) Jeremias recebeu instruções um tanto similares. — Je 16:5-13.

Sob a Lei mosaica foram proibidas certas práticas de lamentação, incluindo o infligir-se cortes na carne, ou provocar a 'calvície das testas' (Le 19:28; De 14:1), e o uso errôneo de dízimos pelos mortos. (De 26:12-14) Os sacerdotes podiam prantear abertamente a perda de certos membros da família, mas o sumo sacerdote estava restringido de fazê-lo. — Le 21:1-6, 10-12.

Tempo para Prantear. Eclesiastes 3:1, 4 diz que há "tempo para chorar e tempo para rir; tempo para lamentar e tempo para saltitar". Em vista da condição morredoura de toda a humanidade, menciona-se que o coração dos sábios está na "casa de luto" em vez de na casa de banquete. (Ec 7:2, 4; compare isso com Pr 14:13.) Assim, a pessoa sábia aproveita-se da oportunidade de expressar condolências e dar consolo, em vez de desprezar tal ocasião em favor da busca de prazeres. Isto a ajuda a ter em mente a sua própria condição mortal e a manter seu coração numa atitude correta para com seu Criador.

As Escrituras delineiam motivos válidos para o pranto. Não somente a morte de entes queridos

(Gên 42:38; 44:31), mas também práticas detestáveis e que desonram a Deus, perpetradas pela religião falsa, são causas de suspiros e gemidos (Ez 9:4; compare isso com 1Co 5:2), e é correto que a pessoa expresse pesar pelos seus próprios erros. (Sal 38:4, 6-10) Jeová insta os que se afastaram dele: "Retornai a mim de todo o vosso coração, e com jejum, e com choro, e com lamento. E rasgai os vossos corações e não as vossas vestes." (Jl 2:12, 13; compare isso com Tg 4:8, 9.) Também em outras partes, dá-se ênfase, não a expressões exteriores de pesar ou de pranto, mas às comoções íntimas e à dor de coração, que caracterizam a tristeza genuína. — Sal 31:9, 10; Pr 14:10; 15:13; Mr 14:72; Jo 16:6.

Até mesmo Jeová fala de si mesmo como estando "magoado no coração". (Gên 6:6; compare isso com Is 63:9.) O espírito santo de Deus pode também ser 'contristado'. (Ef 4:30) Visto que tal espírito opera nos servos de Deus em prol da produção de frutos da justiça (Gál 5:22-24), os que não apreciam essa provisão divina, que resistem à sua operação e que agem contrário às suas orientações estão, na verdade, 'contristando-o'. — Veja Is 63:10; 1Te 5:19.

Um Conceito Equilibrado do Pranto. Na época do ministério terrestre de Jesus, ainda era comum as pessoas prantearem, com muita exteriorização e acompanhantes barulho e confusão. (Mr 5:38, 39) Embora Jesus 'gemesse no íntimo', e chorasse em várias ocasiões (Jo 11:33-35, 38; Lu 19:41; Mr 14:33, 34; He 5:7), não há registro de ele ter recorrido àquelas expressões mais ostentosas, já mencionadas. (Veja Lu 23:27, 28.) Seus discípulos também expressavam pesar e pranto. (Mt 9:15; Jo 16:20-22; At 8:2; 9:39; 20:37, 38; Fil 2:27) Paulo expressou "grande pesar e incessante dor no [seu] coração" por causa de seus parentes descrentes. (Ro 9:2, 3) Ele receou ter de prantear pelos da congregação de Corinto que haviam pecado e ainda não se haviam arrependido (2Co 12:21), e mencionou "com choro" aqueles que se haviam desviado para andar "como inimigos da estaca de tortura do Cristo". (Fil 3:17-19) Sua preocupação profunda e de coração pela congregação cristã (2Co 2:1-4) habilitava-o a instruir outros sobre a necessidade de demonstrar empatia e comiseração, 'chorando com os que choram'. — Ro 12:15.

No entanto, em vista do debilitante efeito do pranto e do pesar (Sal 6:6, 7; Lu 22:45; At 21:13; 2Co 2:6, 7), a tristeza cristã sempre é apresentada como moderada, equilibrada, sendo até mesmo eclipsada pela esperança e pela alegria fortalecedora. (Mt 5:4; 1Co 7:29, 30; 2Co 6:10; compare isso com Ne 8:9-12.) Até mesmo em seus dias, o Rei Davi manifestava a respeito do pranto um ponto de vista equilibrado, sensato e baseado em princípios, de modo que, quando o filho concebido através de sua relação adúltera com Bate-Seba estava doente, Davi jejuou e prostrou-se em terra, recorrendo ao Deus verdadeiro em favor de seu filho. Mas, ao saber da morte da criança, Davi levantou-se, lavou-se, untou-se com óleo, mudou de roupa e orou a Jeová, e então solicitou alimento e passou a comer. Ao explicar suas ações a seus ajudantes atônitos, ele declarou: "Agora que ele morreu, por que jejuar? Posso novamente trazê-lo de volta? Eu vou a ele, mas ele é que não retornará a mim." (2Sa 12:16, 19-23) No entanto, mais tarde ele precisou da ajuda de Joabe, que lhe falou de maneira franca, para recompor-se de seu estado de profundo pesar por causa da morte de seu filho, Absalão. — 2Sa 18:33; 19:1-8.

Embora 'toda a criação persista em gemer', os sofrimentos do cristão são mínimos em comparação com a gloriosa esperança à frente (Ro 8:18-22; 1Pe 1:3-7), e a promessa de ressurreição o habilita a não ficar 'pesaroso como os demais que não têm esperança'. — 1Te 4:13, 14.

O pranto e o jejum sem a obediência à palavra de Jeová não trazem benefício algum. (Za 7:2-7) No entanto, "a tristeza de modo piedoso produz arrependimento para a salvação". Tal tristeza resulta de a pessoa discernir o erro como sendo um pecado contra Deus. Isto a move a buscar o perdão de Deus e a dar meia-volta do seu proceder errado. "Mas, a tristeza do mundo produz a morte." Neste caso, embora a pessoa talvez se entristeça por seu erro ter sido exposto, e porque isto lhe significou alguma perda, ela não nutre o desejo de obter o perdão de Deus. (2Co 7:10, 11) Por exemplo, as lágrimas vertidas de modo egoísta por Esaú, na esperança de recuperar a sua primogenitura perdida, não produziram efeito algum em Isaque, nem em Deus. — He 12:16, 17.

Uso Figurado e Profético. Em sentido figurado, até mesmo a terra é representada como pranteando, em virtude das devastações causadas por exércitos invasores ou por uma praga. (Je 4:27, 28; Jl 1:10-12; contraste isso com Sal 96:11-13.) Em sua desolação, a terra produziria ervas daninhas e ficaria com um aspecto negligenciado e descuidado, como o de uma pessoa que não zelasse pelo seu rosto, seus cabelos ou sua roupa, enquanto pranteasse. Similarmente, a terra devastada por uma praga sobre suas plantações apresenta uma vista lúgubre.

O "sinal do Filho do homem", e a revelação de Cristo, são o motivo para que todas as tribos da terra 'se batam em lamento', ou "de pesar". (Mt

24:30; Re 1:7) Está predito que à simbólica "Babilônia, a Grande", sobrevirão pragas — morte, pranto e fome — "num só dia", fazendo com que aqueles que se beneficiaram dela chorem e pranteiem. (Re 18:2, 7-11, 17-19) Em contraste, a Nova Jerusalém traz condições sobre a terra em que as lágrimas, a morte, o pranto, o clamor e a dor terão passado para sempre. — Re 21:2-4.

PRATA. Valioso elemento metálico branco, que pode receber intenso polimento. Uma vez que raramente se encontra a prata em estado natural, o minério de prata tem de ser derretido e depurado a fim de separar a prata da ganga, da escória e da escumosa matéria estranha, além de liberá-la de outros metais, como o chumbo. (Sal 12:6; Pr 27:21; Ez 22:20-22; Mal 3:3) Às vezes, o termo hebraico para prata (*ké·sef*) é traduzido por "dinheiro" e o termo grego para prata (*ar·gý·ri·on*) é traduzido por "dinheiro de prata" ou "moedas de prata". — Gên 17:12 n; Mt 25:18; 26:15; veja DINHEIRO.

A prata refinada tinha dois usos principais. (1) Era usada como medida de riqueza e um meio de troca. Abraão, usando este meio de troca, comprou um terreno para sepultura da família. (Gên 13:2; 23:15-18) Os pagamentos eram feitos por peso, visto que a cunhagem de moedas só passou a ser feita séculos mais tarde. (2) Objetos de adorno e de ornamentação eram modelados deste metal, desde os dias dos patriarcas. (Gên 24:53; 44:2; Êx 11:2; 12:35) Usou-se a prata na fabricação das duas trombetas de Israel (Núm 10:2), na construção do tabernáculo (Êx 26:19, 21, 25, 32; 27:10, 11, 17), e no templo de Salomão (1Cr 28:15-17). Foi também utilizada na fabricação de ídolos. — Êx 20:23; Os 13:2; Hab 2:19; At 19:24.

Todas as nações no passado prezavam altamente a prata. (2Sa 8:10, 11; 2Cr 9:14) Sob o governo de Salomão, não só a prata, mas também o ouro, tornaram-se tão abundantes em Jerusalém que a prata era tida como de "nenhuma importância", "igual às pedras". (1Rs 10:21, 27; 2Cr 9:20; compare isso com Da 2:32.) A cada três anos navios traziam carregamentos de prata de Társis (aparentemente a Espanha, ainda hoje uma produtora de prata). — 1Rs 10:22; 2Cr 9:21; Je 10:9; Ez 27:12.

Em contraste com o valor transitório da prata, e devendo ser ainda mais prezados, acham-se a sabedoria, a disciplina e o entendimento provenientes de Jeová. (Pr 3:13, 14; 8:10, 19; 16:16) Também, as Escrituras utilizam a prata em diversos sentidos simbólicos. — Ec 12:6; Is 60:17; Da 2:32; 1Co 3:12.

PREÇO DE NOIVA. Veja CASAMENTO.

PRECURSOR. Alguém que vai à frente para preparar a vinda de outrem. Isto poderia incluir as operações de reconhecimento e a espionagem, a desobstrução do caminho, a proclamação e o aviso da chegada de outrem, ou o mostrar o caminho para outros seguirem. Em geral, embora não sempre, o precursor é menos importante do que a pessoa que o segue.

Era costumeiro no Oriente que corredores fossem à frente do carro real para preparar e anunciar a chegada do rei e ajudá-lo no que fosse preciso. (1Sa 8:11) Absalão e Adonias, em imitação de tal dignidade régia, e para acrescentar prestígio e aparente sanção às suas respectivas rebeliões, colocaram 50 batedores adiante de seus carros pessoais. — 2Sa 15:1; 1Rs 1:5; veja CORREDORES (BATEDORES).

João, o Batizador, foi em realidade o precursor de Cristo, em cumprimento de Isaías 40:3 e Malaquias 3:1 e 4:5, 6: "Alguém está clamando no ermo: 'Desobstruí o caminho de Jeová! Fazei reta a estrada principal.'" "Envio o meu mensageiro e ele terá de desobstruir o caminho diante de mim." Por conseguinte, a proclamação antecipada feita por João moveu o povo a aguardar e a esperar Jesus, para que, por sua vez, pudessem escutá-lo, honrá-lo e segui-lo. (Mt 3:1-12; 11:7, 10, 14; Mr 9:11-13; Lu 1:13-17, 76; Jo 1:35-37) De modo similar, enviaram-se mensageiros à frente de Jesus, e estes se dirigiram a uma aldeia de samaritanos, "a fim de fazerem os preparativos para ele". — Lu 9:52.

O próprio Jesus, porém, é a pessoa mencionada no único trecho das Escrituras que usa a palavra "precursor". (He 6:19, 20) Ele não era precursor no sentido de ser inferior aos que vinham após ele. Antes, ele foi o primeiro a entrar na glória celestial, abrindo e preparando o caminho para a congregação celestial dos seguidores de suas pisadas. (Jo 14:2, 3) Por isso, eles têm intrepidez de se aproximar de Deus através do caminho inaugurado por seu Precursor. — He 10:19-22.

PREFEITO. Funcionário de categoria inferior à de um sátrapa, no governo babilônio. Este título é usado em Daniel 2:48, em relação com os "sábios de Babilônia". Parece que estes "sábios" eram classificados segundo as suas funções oficiais. Daniel foi designado prefeito principal sobre todos os "sábios de Babilônia". — Da 3:2, 3, 27.

Sob a regência do Rei Dario, o Medo, os oficiais reais chegaram à presença de Dario "em conjunto", indicando que estava envolvido um bom número deles, e disseram que todos os oficiais, inclusive os prefeitos, recomendavam que se fizesse uma lei que limitasse as petições apenas ao rei, durante 30 dias. Daniel continuou a fazer petições

a Jeová, e Jeová o libertou; os próprios conspiradores sofreram a morte na cova dos leões. — Da 6:6, 7, 24.

PREGADOR, PREGAÇÃO. O conceito bíblico sobre "pregação" é melhor determinado por meio dum exame do sentido dos termos hebraicos e gregos originais. O termo grego *ke·rýs·so*, geralmente traduzido por "pregar", basicamente significa 'fazer proclamação como arauto, ser um arauto, oficiar como arauto, proclamar (como conquistador)'. O substantivo aparentado é *ké·ryx* e significa 'arauto, mensageiro público, enviado, pregoeiro (que fazia proclamação e mantinha a ordem nas assembleias, etc.)'. Outro substantivo aparentado é *ké·ryg·ma*, que significa 'aquilo que é bradado por um arauto, proclamação, anúncio (de vitória nos jogos), mandado, intimação'. (*A Greek-English Lexicon* [Léxico Grego-Inglês], de H. Liddell e R. Scott, revisado por H. Jones, Oxford, 1968, p. 949) De modo que *ke·rýs·so* não transmite a ideia de se proferir um sermão para um grupo restrito de discípulos, mas sim a de uma proclamação aberta e pública. Isto é ilustrado pelo uso dessa palavra para descrever o "forte anjo [a] proclamar [*ke·rýs·son·ta*] com voz alta: 'Quem é digno de abrir o rolo e de soltar os seus selos?' " — Re 5:2; veja também Mt 10:27.

A palavra *eu·ag·ge·lí·zo·mai* significa "declarar boas novas". (Mt 11:5) Palavras aparentadas são: *di·ag·gél·lo*, "divulgar; notificar; declarar" (Lu 9:60; At 21:26; Ro 9:17) e *ka·tag·gél·lo*, "publicar; falar a respeito; proclamar; propalar". (At 13:5; Ro 1:8; 1Co 11:26; Col 1:28) A principal diferença entre *ke·rýs·so* e *eu·ag·ge·lí·zo·mai* é que a primeira destaca a *maneira* de se fazer a proclamação, isto é, que se trata de pronunciamento público, autorizado, e a última destaca o *conteúdo* dela, ou seja, declarar ou trazer o *eu·ag·gé·li·on*, o evangelho ou boas novas.

Ke·rýs·so corresponde até certo ponto ao hebraico *ba·sár*, que significa "portar novas; anunciar; agir como portador de novas". (1Sa 4:17; 2Sa 1:20; 1Cr 16:23) *Ba·sár*, contudo, não implica uma função oficial do mesmo calibre.

A Pregação nas Escrituras Hebraicas. Noé é a primeira pessoa a ser chamada de "pregador" (2Pe 2:5), ainda que o profetizar feito anteriormente por Enoque possa ter-se divulgado por meio de pregação. (Ju 14, 15) Pregar Noé a justiça, antes do Dilúvio, evidentemente incluía uma chamada ao arrependimento e um aviso da vindoura destruição, como se vê da referência de Jesus ao fato de que as pessoas não "fizeram caso". (Mt 24:38, 39) Por conseguinte, a proclamação pública de Noé, divinamente autorizada, não era primariamente um anúncio de boas novas.

Após o Dilúvio, muitos homens, como Abraão, serviram como profetas, proferindo revelações divinas. (Sal 105:9, 13-15) No entanto, antes do estabelecimento de Israel na Terra Prometida, parece não ter havido nenhuma pregação regular ou vocacional de modo público. Os primitivos patriarcas não tinham ordens de agir como arautos. Durante o período de operação do reino, em Israel, os profetas realmente atuaram como porta-vozes públicos, proclamando os decretos, os julgamentos e as convocações de Deus em locais públicos. (Is 58:1; Je 26:2) A proclamação de Jonas a Nínive ajusta-se bem à ideia transmitida por *ké·ryg·ma*, e ela é assim descrita. (Veja Jon 3:1-4; Mt 12:41.) O ministério dos profetas, porém, era em geral muito mais amplo do que o de um arauto ou pregador, e, em alguns casos, eles utilizaram outros para agir como porta-vozes seus. (2Rs 5:10; 9:1-3; Je 36:4-6) Algumas de suas mensagens e visões foram apresentadas por escrito, em vez de oralmente (Je 29:1, 30, 31; 30:1, 2; Da caps. 7-12); muitas foram proferidas em audiência privada, e os profetas empregavam também atos simbólicos para transmitir ideias. — Veja PROFECIA; PROFETA.

Foram proclamadas admoestações, avisos e julgamentos, e também boas novas — sobre vitórias, libertações e bênçãos — bem como louvores a Jeová Deus. (1Cr 16:23; Is 41:27; 52:7; nestes textos usa-se o termo hebraico *ba·sár*.) Às vezes, mulheres bradavam ou cantavam as novas de batalhas vencidas ou de um vindouro livramento. — Sal 68:11; Is 40:9; compare isso com 1Sa 18:6, 7.

As Escrituras Hebraicas também apontavam para a obra de pregação que seria feita por Cristo Jesus e a congregação cristã. Jesus citou Is 61:1, 2 como predizendo a sua comissão divina e a sua autorização para pregar. (Lu 4:16-21) Em cumprimento do Salmo 40:9 (os versículos precedentes sendo aplicados pelo apóstolo Paulo a Jesus em He 10:5-10), Jesus 'anunciou as boas novas [forma de *ba·sár*] de justiça na grande congregação'. O apóstolo Paulo citou Isaías 52:7 (a respeito de o mensageiro portar as novas da libertação de Sião de sua condição cativa) e relacionou-o com a obra de pregação pública dos cristãos. — Ro 10:11-15.

Nas Escrituras Gregas Cristãs. Embora fosse primariamente ativo nas regiões desérticas, João, o Batizador, fez a obra dum pregador ou mensageiro público, anunciando a chegada do Messias e do Reino de Deus aos judeus que vieram ao seu encontro, concitando-os ao arrependimento. (Mt 3:1-3, 11, 12; Mr 1:1-4; Lu 3:7-9) Ao mesmo tempo, João atuou como profeta, instrutor (tinha discípulos) e evangelizador. (Lu 1:76, 77; 3:18; 11:1; Jo 1:35) Ele era "representante de Deus" e testemunha Sua. — Jo 1:6, 7.

Jesus não permaneceu na região desértica de Judá depois de seu jejum de 40 dias ali, nem se isolou como que numa vida monástica. Ele reconheceu que a sua comissão divina exigia uma obra de pregação, e realizou-a publicamente, em cidades e em aldeias, na área do templo, em sinagogas, em feiras e em ruas, bem como na zona rural. (Mr 1:39; 6:56; Lu 8:1; 13:26; Jo 18:20) Como João, Jesus fez mais do que pregar. Seu ensino recebe ainda maior ênfase do que a sua pregação. Ensinar (*di·dá·sko*) difere de pregar no sentido de que quem ensina faz mais do que proclamar algo; ele instrui, explica, mostra as coisas por meio de argumentos e oferece provas. De modo que a obra dos discípulos de Jesus, tanto antes como depois de Sua morte, devia ser uma combinação de pregar e de ensinar. — Mt 4:23; 11:1; 28:18-20.

O tema da pregação de Jesus era: "Arrependei-vos, pois o reino dos céus se tem aproximado." (Mt 4:17) Como um arauto oficial, ele alertava seus ouvintes para a atividade de seu Deus Soberano, para uma época de oportunidade e de decisão. (Mr 1:14, 15) Como fora predito por Isaías, Jesus não só trouxe boas novas e consolo para os mansos, para os quebrantados de coração e para os que pranteavam, e proclamação de liberdade aos cativos, mas declarou também "o dia de vingança da parte de nosso Deus". (Is 61:2) Ele anunciou intrepidamente os propósitos, os decretos, as designações e os julgamentos de Deus perante os governantes e o povo.

Depois da Morte de Jesus. Depois da morte de Jesus, e notadamente a partir do Pentecostes de 33 EC, os seus discípulos deram prosseguimento à pregação, primeiro entre os judeus, e, por fim, a todas as nações. Ungidos pelo espírito santo, reconheceram ser arautos autorizados e, repetidas vezes, informaram disso seus ouvintes (At 2:14-18; 10:40-42; 13:47; 14:3; compare isso com Ro 10:15), assim como Jesus acentuara ter sido 'enviado por Deus' (Lu 9:48; Jo 5:36, 37; 6:38; 8:18, 26, 42), que lhe dera "um mandamento quanto a que dizer e que falar". (Jo 12:49) Por conseguinte, quando se lhes ordenou que cessassem de pregar, a resposta dos discípulos foi: "Se é justo, à vista de Deus, escutar antes a vós do que a Deus, julgai-o vós mesmos. Mas, quanto a nós, não podemos parar de falar das coisas que vimos e ouvimos." "Temos de obedecer a Deus como governante antes que aos homens." (At 4:19, 20; 5:29, 32, 42) Esta atividade de pregação era parte essencial de sua adoração, um meio de louvarem a Deus, um requisito para obterem a salvação. (Ro 10:9, 10; 1Co 9:16; He 13:15; compare isso com Lu 12:8.) Como tal, deviam participar nela todos os discípulos, homens e mulheres, até a "terminação do sistema de coisas". — Mt 28:18-20; Lu 24:46-49; At 2:17; compare isso com At 18:26; 21:9; Ro 16:3.

Esses primitivos pregadores cristãos não eram homens de elevada instrução segundo os padrões do mundo. O Sinédrio percebeu que os apóstolos Pedro e João eram "homens indoutos e comuns". (At 4:13) Do próprio Jesus, "os judeus ficaram admirados, dizendo: 'Como é que este homem tem conhecimento de letras, sendo que não estudou nas escolas?'" (Jo 7:15) Historiadores seculares registraram comentários do mesmo teor. "Celso, o primeiro a escrever contra o cristianismo, transforma em zombaria o fato de que trabalhadores braçais, sapateiros, lavradores, os mais desinformados e cômicos dos homens, sejam zelosos pregadores do Evangelho." (*The History of the Christian Religion and Church, During the Three First Centuries* [A História da Religião e da Igreja Cristãs, nos Três Primeiros Séculos], de Augustus Neander; traduzido do alemão para o inglês por Henry John Rose, 1848, p. 41) Paulo explicou isto da seguinte maneira: "Pois observais a vossa chamada da parte dele, irmãos, que não foram chamados muitos sábios em sentido carnal, nem muitos poderosos, nem muitos de nobre estirpe; mas Deus escolheu as coisas tolas do mundo, para envergonhar os sábios." — 1Co 1:26, 27.

No entanto, embora não tivessem obtido um elevado grau de instrução nas escolas seculares, os primitivos pregadores cristãos não eram pessoas despreparadas. Jesus treinou extensivamente os 12 apóstolos, antes de enviá-los a pregar. (Mt 10) Tal treinamento não se resumia a dar instruções, mas era um treinamento prático. — Lu 8:1.

O tema da pregação cristã continuou sendo "o reino de Deus". (At 20:25; 28:31) Contudo, a proclamação que eles faziam abrangia aspectos adicionais, em comparação com a que fora feita antes da morte de Cristo. O "segredo sagrado" do propósito de Deus tinha sido revelado por meio de Cristo; sua morte sacrificial se tornara um fator vital da verdadeira fé (1Co 15:12-14); a posição enaltecida de Jesus qual Rei e Juiz designado por Deus tem de ser conhecida e reconhecida por todos os que desejam ganhar o favor divino e a vida, e eles têm de ser submissos a esta. (2Co 4:5) Assim, muitas vezes se diz que os discípulos 'pregavam o Cristo Jesus'. (At 8:5; 9:20; 19:13; 1Co 1:23) Um exame da pregação deles torna claro que 'pregarem o Cristo' não visava isolá-Lo na mente de seus ouvintes, como se ele fosse um tanto independente ou separado do arranjo do Reino e do propósito geral de Deus. Antes, proclamavam o que Jeová Deus fizera em favor de seu Filho e mediante este, como os propósitos de Deus estavam sendo e ain-

da seriam cumpridos em Jesus. (2Co 1:19-21) Assim, fazia-se toda essa pregação para o louvor e a glória do próprio Deus "por intermédio de Jesus Cristo". — Ro 16:25-27.

Eles não faziam a pregação simplesmente como um dever, e servirem como arautos não consistia meramente em proferir uma mensagem de modo formal. Tal serviço emanava da fé de coração e se fazia com o desejo de honrar a Deus e a amorosa esperança de levar salvação a outros. (Ro 10:9-14; 1Co 9:27; 2Co 4:13) Por conseguinte, os pregadores se dispunham a ser tratados como tolos pelos sábios segundo o mundo, ou a ser perseguidos como hereges pelos judeus. (1Co 1:21-24; Gál 5:11) Por isso, também, a pregação deles era conjugada com arrazoamento e persuasão, para ajudar os ouvintes a crer e a exercer fé. (At 17:2; 28:23; 1Co 15:11) Paulo refere-se a si mesmo como tendo sido designado 'pregador, apóstolo e instrutor'. (2Ti 1:11) Tais cristãos não eram arautos assalariados, mas sim adoradores dedicados, que davam de si, de seu tempo e de seu vigor à atividade de pregação. — 1Te 2:9.

Visto que todos os que se tornavam discípulos também se tornavam pregadores da Palavra, as boas novas se disseminaram celeremente, e, por volta da época em que Paulo escreveu sua carta aos colossenses (c. 60-61 EC, ou uns 27 anos após a morte de Cristo), ele podia referir-se às boas novas "que foram pregadas em toda a criação debaixo do céu". (Col 1:23) Assim sendo, a profecia de Cristo sobre a 'pregação das boas novas em todas as nações' teve um certo cumprimento antes da destruição de Jerusalém e de seu templo, em 70 EC. (Mt 24:14; Mr 13:10; MAPA, Vol. 2, p. 744) As próprias palavras de Jesus, bem como o livro de Revelação (Apocalipse), escrito após tal destruição, apontam para um cumprimento maior dessa profecia na época em que Cristo começasse a exercer o governo do Reino, e preliminar à destruição de todos os adversários desse Reino, uma ocasião lógica para se efetuar uma grande obra de proclamação. — Re 12:7-12, 17; 14:6, 7; 19:5, 6; 22:17.

Que resultados de seus empenhos devem esperar os pregadores cristãos? A experiência de Paulo foi que "alguns começaram a acreditar nas coisas ditas; outros não queriam acreditar". (At 28:24) A verdadeira pregação cristã, com base na Palavra de Deus, exige algum tipo de reação. Ela é vigorosa, dinâmica e, acima de tudo, apresenta uma questão a respeito da qual as pessoas têm de tomar uma posição. Algumas se tornam opositoras ativas da mensagem do Reino. (At 13:50; 18:5, 6) Outras escutam por algum tempo, mas, por fim, viram as costas, por vários motivos. (Jo 6:65, 66) Ainda outras aceitam as boas novas e agem concordemente. — At 17:11; Lu 8:15.

"De Casa em Casa." Jesus levou a mensagem do Reino diretamente às pessoas, ensinando-as publicamente e em suas casas. (Mt 5:1; 9:10, 28, 35) Ao enviar seus primeiros discípulos a pregar, ele os instruiu: "Em qualquer cidade ou aldeia em que entrardes, procurai nela quem é merecedor." (Mt 10:7, 11-14) É razoável que tal 'procura' incluiria ir às casas das pessoas, onde os 'merecedores' acatariam a mensagem e os discípulos encontrariam um lugar de pernoite. — Lu 9:1-6.

Numa ocasião posterior, Jesus "indicou outros setenta e os enviou, aos dois, na sua frente, a cada cidade e lugar aonde ele mesmo estava para ir". Estes não deveriam pregar apenas em lugares públicos, mas deveriam também contatar pessoas em suas casas. Jesus os instruiu: "Onde quer que entrardes numa casa, dizei primeiro: 'Haja paz nesta casa.'" — Lu 10:1-7.

Nos dias que se seguiram ao Pentecostes de 33 EC, os discípulos de Jesus continuaram a levar as boas novas diretamente às casas das pessoas. Embora se lhes ordenasse 'parar de falar', o registro inspirado diz que "cada dia, no templo e *de casa em casa,* continuavam sem cessar a ensinar e a declarar as boas novas a respeito do Cristo, Jesus". (At 5:40-42; compare isso com *ALA, Dy, IBB.*) A expressão "de casa em casa" traduz o grego *kat' oí·kon,* literalmente: "segundo [a] casa"; o sentido da preposição grega *ka·tá* é distributivo ("de casa em casa") e não meramente adverbial ("em casa"). (Veja *NM*, n.) Este método de alcançar as pessoas — ir diretamente às suas casas — deu notáveis resultados. "O número dos discípulos multiplicava-se grandemente em Jerusalém." — At 6:7; compare isso com 4:16, 17 e 5:28.

O apóstolo Paulo disse aos anciãos em Éfeso: "Desde o primeiro dia em que pisei no distrito da Ásia . . . não me refreei de vos falar coisa alguma que fosse proveitosa, nem de vos ensinar publicamente e de casa em casa. Mas, eu dei cabalmente testemunho, tanto a judeus como a gregos, do arrependimento para com Deus e da fé em nosso Senhor Jesus." (At 20:18-21; compare isso com *VB, IBB, ALA, AS, RS, Mo, NIV.*) Paulo referia-se aqui a seus empenhos de pregar a esses homens enquanto ainda eram descrentes, pessoas que precisavam saber a respeito do "arrependimento para com Deus e da fé em nosso Senhor Jesus". Assim, desde o início de seu serviço missionário na Ásia, Paulo procurou "de casa em casa" pessoas de inclinação espiritual. Quando as encontrava, ele sem dúvida retornava a suas casas para lhes ensinar mais, e, quando se tornavam crentes, para

fortalecê-las na fé. O Dr. A. T. Robertson, em seu livro *Word Pictures in the New Testament* (Quadros Verbais no Novo Testamento), comenta o seguinte sobre Atos 20:20: "Pelas (segundo as) casas. É digno de nota que este maior de todos os pregadores pregou de casa em casa e não fez de suas visitas meras visitas sociais." — 1930, Vol. III, pp. 349, 350.

A Pregação Dentro da Congregação. A maior parte das atividades de pregação registradas nas Escrituras Gregas Cristãs se relaciona com a proclamação feita fora da congregação. Contudo, a exortação de Paulo a Timóteo: "Prega a palavra, ocupa-te nisso urgentemente, em época favorável, em época dificultosa", inclui pregar dentro da congregação, como faz o superintendente comum. (2Ti 4:2) A carta de Paulo a Timóteo é uma carta pastoral, isto é, foi dirigida a alguém que realizava uma obra pastoral entre os cristãos, e fornece conselhos sobre tal ministério de superintendência. Antes dessa exortação de 'pregar a palavra', Paulo avisara Timóteo a respeito da apostasia que começava a manifestar-se e que atingiria graves proporções. (2Ti 2:16-19; 3:1-7) Corroborando a exortação a Timóteo de apegar-se 'à *palavra*' e não se desviar dela em sua pregação, Paulo mostra o porquê da urgência, dizendo: "Pois haverá um período de tempo em que não suportarão o ensino salutar", 'mas, antes, procurarão instrutores para lhes ensinar segundo os seus próprios desejos, e, assim', "desviarão os seus ouvidos da verdade", referindo-se, portanto, não a pessoas de fora, mas às de dentro da congregação. (2Ti 4:3, 4) Timóteo, por conseguinte, não devia perder seu equilíbrio espiritual, mas devia ser constante em destemidamente declarar a Palavra de Deus (não filosofias humanas ou especulações inúteis) aos irmãos, muito embora isto pudesse trazer-lhe dificuldades e sofrimentos da parte dos que dentre as congregações tivessem inclinações erradas. (Compare isso com 1Ti 6:3-5, 20, 21; 2Ti 1:6-8, 13; 2:1-3, 14, 15, 23-26; 3:14-17; 4:5.) Por assim agir, Timóteo serviria de dissuasão para a apostasia, e estaria livre da responsabilidade de culpa de sangue, assim como Paulo se isentara. — At 20:25-32.

Com que objetivo pregou Jesus "aos espíritos em prisão"?

Em 1 Pedro 3:19, 20, depois de descrever a ressurreição de Jesus para a vida espiritual, diz o apóstolo: "Neste estado, também, ele foi e pregou aos espíritos em prisão, os quais outrora tinham sido desobedientes, quando a paciência de Deus esperava nos dias de Noé, enquanto se construía a arca." Comentando este texto, o *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine), diz: "Em I Ped. 3:19, a provável referência é, não a boas novas (não havendo evidência real de que Noé as tenha pregado, nem havendo evidência de que os espíritos das pessoas antediluvianas estejam realmente 'em prisão'), mas ao ato de Cristo, depois de Sua ressurreição, de proclamar Sua vitória aos decaídos espíritos angélicos." (1981, Vol. 3, p. 201) Como já mencionado, *ke·rý·so* refere-se a uma proclamação, que tanto pode ser de algo bom, como também de algo mau, como quando Jonas proclamou a vindoura destruição de Nínive. Os únicos espíritos aprisionados a que as Escrituras se referem são aqueles anjos, dos dias de Noé, que foram 'entregues a covas de profunda escuridão' (2Pe 2:4, 5), e que foram 'reservados com laços sempiternos, em profunda escuridão, para o julgamento do grande dia'. (Ju 6) Por conseguinte, a pregação que o ressuscitado Jesus fez a tais anjos injustos só poderia ter sido uma pregação de julgamento. Pode-se mencionar que o livro de Revelação, transmitido em visão a João por Cristo Jesus perto do fim do primeiro século EC, contém muito a respeito de Satanás, o Diabo, e seus demônios, bem como da destruição definitiva deles; por conseguinte, uma pregação de julgamento. (Re 12-20) Ter Pedro empregado o tempo passado ("pregou") indica que tal pregação fora feita antes da escrita de sua primeira carta.

PREGAR EM ESTACA. Pregar uma vítima, quer morta, quer viva, numa estaca, ou poste. A execução de Jesus Cristo é o caso mais conhecido. (Lu 24:20; Jo 19:14-16; At 2:23, 36) As nações nos tempos antigos empregavam vários métodos para executar pessoas em estacas.

Os assírios, famosos por suas selvagens operações bélicas, empalavam os cativos por espetar seus corpos nus em estacas pontiagudas que lhes atravessavam o abdômen, chegando até a cavidade torácica das vítimas. Encontraram-se vários relevos em monumentos, um destes representando o ataque e a conquista assíria de Laquis, nos quais se mostra este método de execução na estaca. — 2Rs 19:8; FOTO, Vol. 1, p. 958.

Os persas também utilizavam a execução na estaca como forma de punição. Alguns dizem que os persas costumavam primeiro decapitar ou esfolar aqueles a quem penduravam na estaca. Dario, o Grande, proibiu que se interferisse na reconstrução do templo de Jerusalém, e qualquer violador desse decreto deveria ser pendurado num madeiro arrancado da própria casa do

violador. (Esd 6:11) Durante o reinado de Assuero (Xerxes I), filho de Dario, dois dos porteiros do palácio foram pendurados ou pregados numa estaca, sendo este o castigo usualmente aplicado pelos persas aos traidores. (Est 2:21-23) Hamã e seus dez filhos também foram pendurados numa estaca. (Est 5:14; 6:4; 7:9, 10; 9:10, 13, 14, 25) Heródoto (III, 125, 159; IV, 43) também cita outros exemplos de execuções em estaca realizadas pelos persas.

Na lei judaica, os culpados de crimes hediondos, tais como blasfêmia ou idolatria, deviam primeiro ser mortos por apedrejamento, ou algum outro método, e, em seguida, seus cadáveres eram expostos em estacas ou árvores, como exemplos de aviso para outros. (De 21:22, 23; Jos 8:29; 10:26; 2Sa 21:6, 9) É possível que também os egípcios primeiro matassem seus criminosos, antes de colocá-los em estacas, como indicam as palavras proféticas de José ao chefe dos padeiros de Faraó: 'Faraó te levantará a cabeça de cima de ti *e* certamente te pendurará num madeiro.' — Gên 40:19, 22; 41:13.

Os gregos e os romanos, segundo se diz, adotaram dos fenícios a prática de pregar ou fixar em estaca, e foi somente nos dias de Constantino que essa prática foi abolida do império. Mui raramente um cidadão romano era pregado na estaca, pois essa punição em geral só era aplicada a escravos e a criminosos da pior espécie. Tanto os judeus como os romanos encaravam o ser pregado na estaca como símbolo de humilhação e de vergonha, reservado para os amaldiçoados. — De 21:23; Gál 3:13; Fil 2:8.

No primeiro século, se é que os judeus tinham o direito de executar uma pessoa na estaca por motivos religiosos (algo sobre o que pairam dúvidas), é bastante certo que eles não podiam fazê-lo no caso de crimes civis; apenas uma autoridade romana, como Pôncio Pilatos, tinha essa autoridade. (Jo 18:31; 19:10) Todavia, os judeus, e em especial seus principais sacerdotes e governantes, levavam a responsabilidade primária por pregarem a Cristo na estaca. — Mr 15:1-15; At 2:36; 4:10; 5:30; 1Co 2:8.

Os romanos às vezes amarravam a vítima numa estaca, onde talvez permanecesse viva por vários dias, até que a sua resistência física fosse minada pela tortura da dor, da sede, da fome e da exposição ao sol. Como se deu com Jesus, era costumeiro entre os romanos pregar as mãos (e, provavelmente, também os pés) do acusado numa estaca. (Jo 20:25, 27; Lu 24:39; Sal 22:16 n; Col 2:14) Visto que os pulsos sempre foram reconhecidos pelos anatomistas como parte das mãos, alguns profissionais da medicina acreditam que os cravos foram afixados entre os pequenos ossos dos pulsos para impedir que a carne fosse rasgada, como poderia ocorrer se fossem afixados nas palmas das mãos. (Veja *The Journal of the American Medical Association,* de 21 de março de 1986, p. 1460.) Isto se ajustaria ao uso da palavra "mão" na Bíblia, que inclui o punho, em textos como Gênesis 24:47, onde se fala de pulseiras sendo usadas nas "mãos", e Juízes 15:14, onde se menciona grilhões nas "mãos" de Sansão.

O registro não diz se os malfeitores executados nas estacas ao lado de Jesus foram pregados ou simplesmente amarrados nelas. Se foram apenas amarrados, isto poderia explicar por que, quando se verificou que Jesus já estava morto, eles ainda estavam vivos e foi necessário quebrar-lhes as pernas. (Jo 19:32, 33) Logo após a fratura das pernas seguiu-se a morte por sufocamento, pois, como alguns supõem, isto os impediria de erguer o corpo para aliviar a tensão dos músculos torácicos. Naturalmente, não se trata de uma conclusão definitiva sobre por que os malfeitores viveram mais tempo do que Jesus, pois eles não haviam passado pela tortura mental e física que fora infligida a Jesus. Ele passara uma noite inteira de provações às mãos de seus inimigos, além de ter sido espancado pelos soldados romanos, talvez ao ponto de não poder carregar a sua própria estaca de tortura, como era costumeiro. — Mr 14:32–15:21; Lu 22:39–23:26.

O que revela o grego original sobre o formato do instrumento no qual Jesus foi morto?

A maioria das traduções da Bíblia dizem que Cristo foi "crucificado", em vez de "pregado na estaca". Isto se deve à crença comum de que o instrumento de tortura no qual ele foi pendurado era uma "cruz" composta de duas barras de madeira, em vez de um único poste ou estaca. A tradição, e não as Escrituras, diz também que o homem condenado carregava apenas a barra horizontal da cruz, chamada de *patibulum* ou *antenna,* em vez de ambas as partes. Deste modo alguns tentam contornar o problema de se ter peso demais para um só homem arrastar ou carregar até o Gólgota.

Todavia, o que disseram os próprios escritores da Bíblia a respeito desses assuntos? Eles usaram o substantivo grego *stau·rós* 27 vezes, e os verbos *stau·ró·o* 46 vezes, *syn·stau·ró·o* (o prefixo *syn* significa "com") 5 vezes, e *a·na·stau·ró·o* (*a·ná* significa "novamente") uma vez. Empregaram também

5 vezes o termo grego *xý·lon,* que significa “madeiro”, para se referir ao instrumento de tortura no qual Jesus foi pregado.

Stau·rós, tanto no grego clássico como no coiné, não transmite a ideia de “cruz” feita de duas barras de madeira. Significa apenas uma estaca reta, um pau, uma trave ou um poste reto, como do tipo que poderia ser usado para cerca, estacada ou paliçada. Diz *O Novo Dicionário da Bíblia,* de Douglas, de 1966, sob “Cruz”, página 379: “O vocábulo grego para ‘cruz’ (*stauros,* verbo *stauroo . . .*) significa primariamente um poste reto ou uma trave, e, secundariamente, um poste usado como instrumento de castigo e execução.”

Terem Lucas, Pedro e Paulo também usado *xý·lon* como sinônimo de *stau·rós* dá evidência adicional de que Jesus foi pregado numa estaca reta, sem barra transversal, pois é isto o que *xý·lon* significa neste sentido especial. (At 5:30; 10:39; 13:29; Gál 3:13; 1Pe 2:24) *Xý·lon* ocorre também na *Septuaginta* grega em Esdras 6:11, onde se fala duma barra ou madeiro único em que devia ser pendurado o violador da lei.

A *Tradução do Novo Mundo,* por conseguinte, transmite com fidelidade ao leitor esta ideia básica do texto grego, por traduzir *stau·rós* como “estaca de tortura”, e o verbo *stau·ró·o* por “pregar na estaca”, ou poste. Assim, não há confusão de *stau·rós* com as tradicionais cruzes eclesiásticas. (Veja ESTACA DE TORTURA.) A questão de um único homem, como Simão, de Cirene, levar uma estaca de tortura, como dizem as Escrituras, é perfeitamente razoável, pois, se ela era de 15 cm de diâmetro e 3,5 m de comprimento, provavelmente pesaria pouco mais de 45 kg. — Mr 15:21.

Observe o que W. E. Vine diz sobre este assunto: “STAUROS (σταυρός) denota primariamente um poste ou uma estaca vertical. Em tais pregavam-se malfeitores para serem executados. Tanto o substantivo como o verbo *stauroo,* prender a uma estaca ou pau, originalmente devem ser diferenciados da forma eclesiástica de uma cruz de duas traves.” Este perito em grego, Vine, menciona então a origem caldaica da cruz de duas peças de madeira e como a cristandade a adotou dos pagãos, no terceiro século EC, como símbolo de Cristo ser pregado na estaca. — *Vine’s Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine), 1981, Vol. 1, p. 256.

É significativo o seguinte comentário no livro *The Cross in Ritual, Architecture, and Art* (A Cruz no Ritual, na Arquitetura e na Arte): “É estranho, porém, inquestionavelmente um fato, que em eras muito anteriores ao nascimento de Cristo, e desde então em terras não tocadas pelo ensino da Igreja, a Cruz tenha sido usada como símbolo sagrado. . . . O grego Baco, o tírio Tamuz, o caldeu Bel e o nórdico Odin, para seus devotos eram simbolizados por uma figura cruciforme.” — De G. S. Tyack, Londres, 1900, p. 1.

O livro *The Non-Christian Cross* (A Cruz Não Cristã), de J. D. Parsons (Londres, 1896), acrescenta: “Não existe uma única sentença, em quaisquer dos numerosos escritos que compõem o Novo Testamento, que, no grego original, forneça até mesmo evidência indireta no sentido de que o stauros usado no caso de Jesus não fosse um stauros comum; muito menos no sentido de que consistia, não de uma única peça de madeira, mas de duas peças pregadas juntas na forma de cruz. . . . Não é pouco desencaminhador da parte de nossos instrutores traduzir a palavra stauros por ‘cruz’ ao verter os documentos gregos da Igreja para a nossa língua nativa, e apoiar essa sua ação por colocar ‘cruz’ em nossos léxicos como o significado de stauros sem explicar bem que isso de forma alguma era o sentido primário da palavra nos dias dos Apóstolos, que não se tornou seu significado primário senão muito tempo depois, e assim se tornou, então, se é que se tornou, apenas porque, apesar da falta de evidência corroborativa, foi por uma razão ou outra presumido que o stauros específico no qual Jesus foi executado tinha tal formato específico.” — Pp. 23, 24; veja também *The Companion Bible* (A Bíblia Companheira), 1974, Apêndice N.º 162.

Uso Figurado. As Escrituras não só dão testemunho cabal a respeito de o Senhor Jesus Cristo ter sido fisicamente pregado na estaca (1Co 1:13, 23; 2:2; 2Co 13:4; Re 11:8), mas também falam de pregar na estaca em sentido figurado, metafórico, como em Gálatas 2:20. Os cristãos ‘mataram’ a sua velha personalidade por meio da fé no Cristo pregado na estaca. (Ro 6:6; Col 3:5, 9, 10) “Além disso, os que pertencem a Cristo Jesus pregaram na estaca a carne com as suas paixões e desejos”, escreve Paulo, acrescentando que, mediante Cristo, “o mundo tem sido para mim pregado numa estaca, e eu para o mundo”. — Gál 5:24; 6:14.

Os apóstatas, com efeito, ‘de novo pregam para si mesmos o filho de Deus numa estaca e o expõem ao opróbrio público’, fazendo isso por meio de sua rebelião, semelhante à de Judas, contra o arranjo de salvação providenciado por Deus. — He 6:4-6.

PREGO. Os pregos antigos eram um tanto similares aos modernos de tamanho maior, embora alguns tipos tivessem haste esquadrada e se afilassem mais até a ponta do que os que são usa-

dos atualmente. Pelo visto, os pregos mais antigos eram de bronze, embora pregos maiores de épocas posteriores fossem de ferro. Davi preparou "ferro em grande quantidade para pregos, para as portas dos portões" do prospectivo templo. (1Cr 22:3) Descobriram-se pregos ornamentais que eram feitos de bronze, revestidos por folha de ouro, e diz-se que remontam a cerca de 1300-1200 AEC. A respeito dos pregos utilizados na construção do templo de Salomão, diz-se: "O peso dos pregos era de cinquenta siclos [0,6 kg] de ouro." — 2Cr 3:8, 9.

Em 1968, num túmulo escavado logo a NE de Jerusalém, encontraram-se os restos mortais de um judeu que fora executado no primeiro século, numa estaca de tortura. Segundo mostraram estudos posteriores, um prego de ferro de 11,5 cm de comprimento ainda lhe varava o osso do calcanhar direito. Este prego talvez seja similar aos pregos usados pelos soldados romanos para pregar Jesus Cristo na estaca. Tomé só creu que Cristo fora ressuscitado depois de ver o "sinal dos pregos" na carne de Jesus. — Jo 20:24-29.

Uso Figurado. A morte de Jesus na estaca de tortura pôs termo ao pacto da Lei mosaica. Referindo-se a este cancelamento, Paulo indicou que Deus tirara a Lei do caminho 'por pregá-la na estaca de tortura'. (Col 2:13, 14) Salomão assemelhou "os que se entregam a fazer coleções de sentenças" a "pregos bem fixos", possivelmente porque eles, e suas boas palavras da parte de Jeová, exercem um efeito estabilizador e apoiador sobre o ouvinte. — Ec 12:11.

PREGUIÇA. Falta de inclinação ou aversão ao esforço ou trabalho; ociosidade; indolência; mândria; inércia. O verbo hebraico *'a·tsál* significa "ser indolente". (Jz 18:9) O adjetivo aparentado com este verbo é traduzido por "preguiçoso". (Pr 6:6) A palavra grega *o·kne·rós* significa "indolente, mandrião". (Mt 25:26; Ro 12:11, *Int*) Outro termo, *nothrós*, significa "indolente, obtuso". — He 5:11; 6:12.

Jeová e seu Filho, na qualidade de os dois maiores Trabalhadores, odeiam a preguiça. Jesus disse: "Meu Pai tem estado trabalhando até agora e eu estou trabalhando." (Jo 5:17) Por toda a Palavra de Deus o preguiçoso é advertido e a preguiça é condenada.

O Modo de Pensar do Preguiçoso. O livro de Provérbios dá uma descrição do preguiçoso. Primeiro de tudo, ele ergue barreiras mentais para justificar-se por não empreender um projeto. "O caminho do preguiçoso é como uma sebe de sarça." (Pr 15:19) Ele encara sua tarefa como uma vereda cheia de sarças, muito difícil de percorrer. Daí, apresenta ridículas desculpas para sua indolência, afirmando: "Há um leão lá fora! Serei assassinado no meio das praças públicas!", como se a tarefa a ser executada fosse acompanhada de um perigo que, na realidade, não existe. (Pr 22:13) A preguiça não raro anda de mãos dadas com a covardia, uma temerosa hesitação. (Mt 25:26 n; 2Ti 1:7) Ainda que seja aconselhado e incitado por outros, o preguiçoso revolve-se na cama como uma "porta gira nos seus gonzos", como alguém que não consegue levantar-se. É preguiçoso demais até mesmo para alimentar-se. Ele "encobriu a sua mão no tacho de banquete; não a pode nem trazer de volta à sua própria boca". (Pr 26:14, 15; 19:24) Mas, ele engana a si mesmo, a ponto de imaginar, no seu próprio coração, que está certo.

Uma pessoa assim se entrega a um raciocínio ilusório e imaginário. Talvez pense que o trabalho lhe prejudicará a saúde, ou que está cansada demais. Talvez ache que 'o mundo lhe deve a sua subsistência'. Ou, deixa as tarefas para "amanhã". (Pr 20:4) Qualquer coisinha que faça leva-a a pensar que cumpriu a sua parte, tanto quanto os demais. Ao passo que todos os homens diligentes poderiam dar uma resposta sensata a qualquer desses argumentos, ela é 'mais sábia aos seus próprios olhos', achando que eles é que são os tolos, por se esforçarem e tentarem incentivá-la a fazer o mesmo. — Pr 26:13-16.

O preguiçoso não é aquele que tem "autossuficiência" ou que se contenta com 'sustento e com o que se cobrir'. (1Ti 6:6-8) Em vez disso, o preguiçoso anela coisas, usualmente muito mais do que alimento e roupa. "O preguiçoso mostra-se almejante, mas a sua alma não tem nada." (Pr 13:4) Ele não tem consideração nem respeito para com o próximo, mas dispõe-se a deixar que outro trabalhe em seu lugar, até mesmo a permitir que outra pessoa lhe forneça as coisas que ele deseja. — Pr 20:4.

A Retribuição da Preguiça. Mesmo que o indivíduo preguiçoso imagine que mais tarde venha a atarefar-se, a retribuição por sua preguiça lhe sobrevém repentinamente, sendo então tarde demais, pois, se lhe diz: "Mais um pouco de sono, mais um pouco de cochilo, mais um pouco de cruzar as mãos ao estar deitado, e certamente chegará a tua pobreza como um bandoleiro e a tua carência como um homem armado." — Pr 6:9-11.

Seja em sentido literal, seja figurado, a descrição da situação do preguiçoso é correta: "Passei pelo campo do preguiçoso e pelo vinhedo do homem falto de coração. E eis que todo ele produzia ervas daninhas. Urtigas cobriam-lhe a própria superfície, e seu próprio muro de pedra tinha sido

derrubado." "Pela grande preguiça arria o vigamento, e pelo abaixamento das mãos a casa tem goteiras." — Pr 24:30, 31; Ec 10:18.

Quem contrata um preguiçoso, ou a quem este representa, tenderá a ficar desapontado e aborrecido, e sofrerá perdas, pois, "como o vinagre para os dentes e como a fumaça para os olhos, assim é o preguiçoso para os que o enviam". — Pr 10:26.

A preguiça do indolente por fim lhe trará resultados funestos, pois "o próprio anelo do preguiçoso o entregará à morte". Seu anelo é de coisas que ele não merece, ou que são erradas. Talvez fique arruinado ao tentar obtê-las. De qualquer modo, seu anelo aliado à preguiça o afasta de Deus, a Fonte da vida. — Pr 21:25.

O cristão que é preguiçoso não está cultivando os frutos do espírito, que animam e estimulam a pessoa (At 18:25), mas, em realidade, mete-se em dificuldades. Ele procura satisfazer os desejos da carne. Em pouco tempo talvez passe a 'andar desordeiramente', 'não trabalhando nada, mas intrometendo-se no que não lhe diz respeito'. — 2Te 3:11.

Como É Encarada na Congregação Cristã. Na primitiva congregação cristã, estabeleceu-se um arranjo de fornecer ajuda material aos necessitados, em especial às viúvas. Parece que algumas das viúvas mais jovens expressavam-se desejosas de usar a sua liberdade, quais viúvas, para empenhar-se zelosamente no ministério cristão. (Compare isso com 1Co 7:34.) Evidentemente, a algumas delas se deu ajuda material. Contudo, em vez de empregarem de maneira correta a maior liberdade e o tempo adicional que assim passaram a ter, elas se tornaram ociosas, desocupadas, começando a vadiar. Tornaram-se tagarelas e intrometidas nos assuntos alheios, falando de coisas que não deviam. Por isso, o apóstolo Paulo instruiu o superintendente Timóteo a não colocar tais pessoas na lista de ajuda, mas deixar que se casassem e usassem suas energias e habilidades para criar filhos e cuidar de uma casa. — 1Ti 5:9-16.

Na questão da ajuda material na congregação cristã, a regra bíblica é: "Se alguém não quiser trabalhar, tampouco coma." (2Te 3:10) O chefe de família tem de prover para a sua família, e a esposa não deve comer "o pão da preguiça". — Pr 31:27; 1Ti 5:8.

Evite a Preguiça no Estudo e no Ministério. Dão-se conselhos contra a preguiça no estudo e na aquisição de um entendimento mais profundo dos propósitos de Deus, bem como na participação no ministério cristão. O apóstolo Paulo reprovou alguns cristãos hebreus não progressivos, dizendo: "Ficastes obtusos [indolentes] no vosso ouvir. Pois, deveras, embora devêsseis ser instrutores, em vista do tempo, precisais novamente que alguém vos ensine desde o princípio as coisas elementares das proclamações sagradas de Deus e vos tornastes tais que precisais de leite, não de alimento sólido." (He 5:11, 12) Ele também admoesta: "Não sejais indolentes [ociosos] nos vossos quefazeres. Sede fervorosos de espírito." — Ro 12:11.

PRENSA. Veja LAGAR.

PREPARAÇÃO. Nome aplicado ao dia que antecedia o sábado semanal, durante o qual os judeus se preparavam para o sábado.

Quando Jeová começou a prover o maná no ermo, ele orientou que uma porção dupla fosse colhida no sexto dia, uma vez que as pessoas não deviam recolher o maná no sábado, ou sétimo dia. Assim, em preparação para o sábado semanal, os judeus recolhiam e assavam, ou cozinhavam, a porção extra de maná. (Êx 16:5, 22-27) Com o tempo, o "dia antes do sábado" veio a ser denominado de "Preparação", como explicou Marcos. (Mr 15:42) (De forma um tanto similar, em alemão, *Samstag* [sábado] é também chamado de *Sonnabend* [literalmente: "noitinha do Sol"] ou "noitinha antes de domingo [*Sonntag*]".) O dia judaico da Preparação terminava ao pôr do sol do que é hoje chamado de sexta-feira, hora em que começava o sábado, pois o dia judaico ia de uma noitinha à outra.

Na Preparação, as pessoas preparavam refeições para o dia seguinte, o sábado, e concluíam qualquer outra tarefa urgente que não pudesse esperar até ter passado o sábado. (Êx 20:10) A Lei estipulava que o corpo de um homem executado e pendurado numa estaca 'não devia ficar toda a noite no madeiro'. (De 21:22, 23; compare isso com Jos 8:29; 10:26, 27.) Visto que Jesus e os que foram executados na estaca junto com ele se achavam nas estacas na tarde da Preparação, era importante para os judeus que a morte deles fosse apressada, se necessário, de modo a poderem ser sepultados antes do pôr do sol. Isto se dava especialmente porque o dia que logo se iniciaria, no ocaso, era um sábado regular (o sétimo dia da semana) e também um sábado por ser o dia 15 de nisã (Le 23:5-7), sendo assim um "grande" sábado. (Jo 19:31, 42; Mr 15:42, 43; Lu 23:54) Josefo citou um decreto de César Augusto que dizia que os judeus "não estavam obrigados [a comparecer num tribunal] no sábado nem no dia da preparação para ele [véspera do sábado], depois da nona hora", indicando que eles começavam a preparar-se para o sábado na nona hora de sexta-fei-

ra. — *Jewish Antiquities* (Antiguidades Judaicas), XVI, 163 (vi, 2).

A respeito da manhã do julgamento de Jesus e de seu comparecimento perante Pilatos, que se deu no período matutino de 14 de nisã (a Páscoa tendo iniciado na noitinha anterior), João 19:14 diz: "Ora, era a preparação da páscoa." (*NM, Al, KJ*) Alguns comentaristas entendem que isto significa "preparação *para* a páscoa", e certas traduções assim traduzem este versículo. (*BF, CBC, JRV*) Isto, porém, sugere que a Páscoa ainda não tinha sido celebrada, ao passo que os relatos evangélicos mostram explicitamente que Jesus e os apóstolos já a haviam celebrado na noite anterior. (Lu 22:15; Mt 26:18-20; Mr 14:14-17) Cristo cumpriu de modo perfeito os regulamentos da Lei, incluindo o requisito de se celebrar a Páscoa em 14 de nisã. (Êx 12:6; Le 23:5; veja PÁSCOA.) O dia do julgamento e da morte de Jesus podia ser encarado como a "preparação *da* páscoa" no sentido de que era a preparação da Festividade dos Pães Não Fermentados, de sete dias, que começava no dia seguinte. Por causa de sua proximidade no calendário, a própria festividade inteira não raro era abrangida no termo "Páscoa". E o dia depois de 14 de nisã era sempre um sábado; adicionalmente, em 33 EC, o dia 15 de nisã caiu no sábado regular, fazendo com que aquele dia fosse um sábado "grande", ou duplo.

PREPOSTO. O particípio hebraico traduzido por "preposto" (*nits·tsáv*) tem o sentido básico de alguém "posto sobre", 'colocado em posição' ou "posto", por meio de nomeação, a cumprir um dever. (1Sa 22:9; Êx 7:15; Ru 2:5) Durante o reinado de Salomão (1037-998 AEC), 12 prepostos foram nomeados a altos cargos administrativos. Cada qual era responsável de prover alimentos e outros suprimentos para a família real durante um mês por ano, em sistema de rodízio. — 1Rs 4:7.

Em vez de se estabelecer um imposto geral para sustentar o governo, tomavam-se gêneros alimentícios dentre os produtos da terra. Os prepostos, portanto, eram os supervisores da produção, da colheita, da estocagem e da entrega das cotas mensais, que atingiam uma tonelagem considerável. (1Rs 4:22, 23) Tais prepostos talvez servissem também como administradores civis em seus territórios designados, além de sua tarefa de supervisionar o fornecimento de suprimentos qual preposto.

Havia equidade neste sistema, pois, pelo visto, os distritos foram determinados levando-se devidamente em conta a população e a produtividade da terra, em vez de segundo as fronteiras tribais fixas. Nove dos distritos administrativos eram localizados ao O do Jordão; os outros três, ao L. Visto que a listagem dos distritos não está em ordem de localização, talvez sejam alistados segundo a ordem do mês em que cada preposto fornecia seus suprimentos.

O nome pessoal de apenas sete prepostos são fornecidos no texto massorético; os outros cinco são alistados apenas como "filho de" fulano. (1Rs 4:8-19) Algumas traduções (*MC; So; AS; AT;* 3Rs, *Dy; Ro; RS*) simplesmente colocam o prefixo "Ben" (que significa "filho de") na frente do nome do pai, como "Ben-Hur", "Ben-Decar", "Ben-Hesed", Ben Abinadab", "Ben Gaber". Para que tudo funcionasse suavemente, sem haver escassez, os 12 prepostos foram colocados sob a supervisão de um dos principais príncipes de Salomão, "Azarias, filho de Natã". — 1Rs 4:5.

Os "prepostos principescos" serviam também como capatazes e supervisores da força operária empenhada nas construções realizadas durante o reinado de Salomão. Parece que os dois relatos sobre esses prepostos, em Primeiro Reis e em Segundo Crônicas, diferem apenas no método de classificação, sendo que o primeiro alista 3.300, mais 550, que soma 3.850 (1Rs 5:16; 9:23), e o segundo fornece 3.600, mais 250, que também totaliza 3.850. (2Cr 2:18; 8:10) Os peritos (Ewald, Keil, Michaelis) opinam que Crônicas diferencia os 3.600 prepostos não israelitas dos 250 prepostos israelitas, ao passo que em Reis a distinção dos prepostos é entre os 3.300 capatazes subordinados e os 550 supervisores principais, esta última cifra incluindo 300 não israelitas.

Durante o reinado de Jeosafá, rei de Judá (936-c. 911 AEC), "um preposto era rei" em Edom, que, na época, estava sob controle judaico. (1Rs 22:47) Isto indica que um administrador substituto fora nomeado ou recebera consentimento para agir em lugar do rei. — Veja DELEGADOS GOVERNANTES.

PREPÚCIO. Veja CIRCUNCISÃO.

PRESCIÊNCIA, PREDETERMINAÇÃO. A presciência significa conhecimento de algo antes que aconteça ou exista. Na Bíblia, relaciona-se primariamente, embora não de forma exclusiva, com Jeová Deus, o Criador, e seus propósitos. Predeterminação significa a ordenação, decretação ou determinação de algo de antemão; ou a qualidade ou a condição de ser predeterminado.

Palavras do Idioma Original. As palavras geralmente traduzidas por 'conhecer de antemão', "presciência" e "predeterminar" são encontradas nas Escrituras Gregas Cristãs, embora as mesmas ideias básicas sejam expressas nas Escrituras Hebraicas.

"Presciência" traduz o termo grego *pró·gno·sis* (de *pro,* antes, e *gnó·sis,* conhecimento). (At 2:23; 1Pe 1:2) O verbo aparentado, *pro·gi·nó·sko,* é empregado em dois casos com respeito a humanos: na declaração de Paulo de que certos judeus 'já o conheciam' (conheciam-no de antemão), e na referência de Pedro ao "conhecimento adiantado" que possuíam aqueles a quem ele dirigia sua segunda carta. (At 26:4, 5; 2Pe 3:17) Neste último caso, torna-se óbvio que tal presciência não era infinita; isto é, não significava que esses cristãos conheciam *todos* os pormenores relativos ao tempo, ao local e às circunstâncias dos futuros eventos e condições que Pedro havia considerado. Mas, eles tinham um esboço *geral* do que deviam esperar, obtido em resultado da inspiração que Deus concedeu a Pedro e a outros que contribuíram para a Bíblia.

"Predeterminar" traduz o vocábulo grego *pro·o·rí·zo* (de *pro,* antes, e *ho·rí·zo,* marcar ou fixar os limites). (A palavra portuguesa "horizonte" translitera a palavra grega *ho·rí·zon,* que significa "demarcar" ou "limitar".) Ilustrando o sentido do verbo grego *ho·rí·zo,* há a declaração de Jesus Cristo de que, como o "Filho do homem", ele 'ia embora, segundo o que foi especificado [*ho·ri·smé·non*]'. Paulo disse que Deus "decretou [demarcou, *ho·rí·sas*] os tempos designados e os limites fixos da morada dos homens". (Lu 22:22; At 17:26) O mesmo verbo é empregado com respeito à determinação humana, como no caso em que os discípulos "resolveram [*hó·ri·san*]" enviar um socorro a seus irmãos necessitados. (At 11:29) No entanto, as referências específicas à *pre*determinação nas Escrituras Gregas Cristãs aplicam-se apenas a Deus.

Fatores a Reconhecer. Para se entender o assunto da presciência e da predeterminação, conforme relacionado com Deus, é preciso reconhecer certos fatores.

Primeiro, a habilidade de Deus de saber de antemão e de predeterminar é claramente expressa na Bíblia. O próprio Jeová apresenta como prova de sua Divindade esta habilidade de saber de antemão e de predeterminar eventos de salvação e de libertação, bem como atos de julgamento e de punição, e, daí, fazer com que tais eventos se concretizem. Seu povo escolhido é testemunha destes fatos. (Is 44:6-9; 48:3-8) Tal presciência e predeterminação divinas formam a base de toda profecia verdadeira. (Is 42:9; Je 50:45; Am 3:7, 8) Deus desafia as nações que se opõem ao seu povo a fornecer provas da alegada divindade de seus poderosos e de seus deuses ídolos, convocando-os a fazê-lo por predizerem atos similares de salvação ou de julgamento, e depois fazer com que se cumpram. A impotência deles nesse respeito demonstra que seus ídolos são 'mero vento e irrealidade'. — Is 41:1-10, 21-29; 43:9-15; 45:20, 21.

Um segundo fator a ser considerado é o livre-arbítrio usufruído pelas criaturas inteligentes de Deus. As Escrituras mostram que Deus estende a tais criaturas o privilégio e a responsabilidade de livre escolha, de exercerem o livre-arbítrio (De 30:19, 20; Jos 24:15), tornando-as assim responsáveis por seus atos. (Gên 2:16, 17; 3:11-19; Ro 14:10-12; He 4:13) Portanto, não são meros autômatos ou robôs. O homem não teria sido realmente criado à "imagem de Deus" se não tivesse livre-arbítrio. (Gên 1:26, 27; veja LIBERDADE.) Logicamente, não devia haver nenhum conflito entre a presciência (bem como a predeterminação) de Deus e o livre-arbítrio de suas criaturas inteligentes.

Um terceiro fator que precisa ser tomado em consideração, e que às vezes é despercebido, é o relativo aos padrões e às qualidades morais de Deus, incluindo a justiça, a honestidade, a imparcialidade, o amor, a misericórdia e a bondade. Portanto, qualquer entendimento do emprego, por parte de Deus, dos poderes de presciência e de predeterminação precisa harmonizar-se não só com alguns desses fatores, mas com todos eles. Evidentemente, seja o que for que Deus saiba de antemão, isso inevitavelmente tem de ocorrer, de modo que Deus é capaz de chamar "as coisas que não são como se fossem". — Ro 4:17.

Sabe Deus de antemão tudo o que as pessoas farão?

Surge então a pergunta: É o seu exercício da presciência infinito, sem limites? Prevê e sabe ele, de antemão, todas as ações futuras de todas as suas criaturas, espirituais e humanas? E predetermina ele tais ações, ou até mesmo predestina qual será o destino final de todas as suas criaturas, fazendo isso até mesmo antes de elas terem vindo a existir?

Ou é Deus seletivo e criterioso ao exercer a presciência, de modo que, seja o que for que Ele resolva prever e saber de antemão, ele o faz, mas aquilo que ele resolve não prever nem saber de antemão, ele não o faz? E, em vez de preceder à existência de suas criaturas, será que a determinação do destino eterno delas, por parte de Deus, aguarda o julgamento Dele do proceder de vida delas e a atitude comprovada delas sob teste? As respostas a essas perguntas têm necessariamente que proceder das próprias Escrituras e das informações que estas fornecem sobre as ações e os tratos de Deus com suas criaturas, inclusive o que foi revelado

por intermédio do seu Filho, Cristo Jesus. — 1Co 2:16.

Conceito predestinacionista. O conceito de que o exercício da presciência, por parte de Deus, é infinito e de que ele deveras predetermina o proceder e o destino de todas as pessoas é conhecido como predestinacionismo. Seus proponentes arrazoam que a divindade e a perfeição de Deus exigem que Ele seja onisciente (que saiba de tudo), não apenas com respeito ao passado e ao presente, mas também com respeito ao futuro. Segundo este conceito, não ter ele presciência de todos os assuntos, em seus mínimos detalhes, evidenciaria imperfeição. Exemplos tais como o caso dos dois filhos gêmeos de Isaque, Esaú e Jacó, são apresentados como evidência de que Deus predetermina as criaturas antes do nascimento delas (Ro 9:10-13); e textos tais como Efésios 1:4, 5 são citados como evidência de que Deus sabia de antemão e predeterminou o futuro de todas as suas criaturas, antes mesmo do início da criação.

Para ser correto, este conceito teria, naturalmente, de harmonizar-se com todos os fatores já mencionados, inclusive com a apresentação bíblica das qualidades, das normas e dos propósitos de Deus, bem como com seus modos justos ao lidar com suas criaturas. (Re 15:3, 4) Podemos então considerar apropriadamente as implicações de tal conceito predestinacionista.

Este conceito significaria que, antes de criar os anjos e o homem terreno, Deus exerceu seus poderes de presciência, previu e soube de antemão tudo o que resultaria de tal criação, inclusive a rebelião de um de seus filhos espirituais, a subsequente rebelião do primeiro casal humano no Éden (Gên 3:1-6; Jo 8:44), e todas as consequências funestas de tal rebelião até o presente e mais além. Isto significaria necessariamente que toda a iniquidade registrada pela História (o crime e a imoralidade, a opressão e o resultante sofrimento, as mentiras e a hipocrisia, a adoração falsa e a idolatria) já existia, antes do início da criação, apenas na mente de Deus, na forma de sua presciência quanto ao futuro, em todos os mínimos detalhes.

Se o Criador da humanidade tivesse realmente exercido Seu poder para saber de antemão tudo o que a História presenciou desde a criação do homem, então o pleno peso de toda a iniquidade que disso resultou foi deliberadamente acionado por Deus, quando ele proferiu as palavras: “Façamos o homem.” (Gên 1:26) Estes fatos põem em dúvida a razoabilidade e a coerência do conceito predestinacionista; especialmente em vista de que o discípulo Tiago mostra que a desordem e outras coisas vis não se originam da presença celestial de Deus, mas são de origem “terrena, animalesca, demoníaca”. — Tg 3:14-18.

Exercício infinito da presciência? O argumento de que não saber Deus de antemão todos os eventos e circunstâncias futuras, em todos os pormenores, evidenciaria imperfeição de Sua parte é, na realidade, um conceito arbitrário sobre perfeição. A perfeição, corretamente definida, não exige tal extensão absoluta, toda abrangente, uma vez que a perfeição de algo depende realmente de se enquadrar por completo nos padrões de excelência fixados por aquele que está habilitado a julgar os seus méritos. (Veja PERFEIÇÃO.) Em última análise, a vontade e o bel-prazer do próprio Deus, não opiniões ou conceitos humanos, são os fatores decisivos quanto a se algo é ou não perfeito. — De 32:4; 2Sa 22:31; Is 46:10.

Para ilustrar isso, a onipotência de Deus é inegavelmente perfeita e infinita em capacidade. (1Cr 29:11, 12; Jó 36:22; 37:23) Todavia, sua perfeição em força não demanda que ele use seu poder ao máximo da capacidade de sua onipotência em todo e qualquer caso. É evidente que ele não fez isso; se o tivesse feito, não só certas cidades e nações antigas teriam sido destruídas, mas a terra e tudo nela há muito já teriam sido obliterados por execuções do julgamento de Deus, acompanhadas de poderosas expressões de desaprovação e fúria, assim como no Dilúvio e em outras ocasiões. (Gên 6:5-8; 19:23-25, 29; compare isso com Êx 9:13-16; Je 30:23, 24.) Portanto, o exercício por parte de Deus de seu poder não é o simples desencadear de poder sem limites, mas é governado constantemente por seu propósito, e, quando merecido, moderado por sua misericórdia. — Ne 9:31; Sal 78:38, 39; Je 30:11; La 3:22; Ez 20:17.

De modo similar, se em certos sentidos Deus resolver exercer sua infinita habilidade de presciência de forma seletiva e no grau que lhe agrade, então seguramente nenhum homem ou anjo pode, de direito, dizer: “Que estás fazendo?” (Jó 9:12; Is 45:9; Da 4:35) Portanto, não se trata duma questão de habilidade, do que Deus *possa* prever, saber de antemão e predeterminar, pois “a Deus todas as coisas são possíveis”. (Mt 19:26) A questão é o que Deus *julga apropriado* prever, saber de antemão e predeterminar, pois “fez tudo o que se agradou em fazer”. — Sal 115:3.

O exercício seletivo da presciência. A alternativa ao predestinacionismo, o exercício seletivo ou criterioso dos poderes de presciência de Deus, teria de harmonizar-se com as normas justas do próprio Deus e ser coerente com o que ele revela sobre si mesmo em Sua Palavra. Em contraste com a teoria do predestinacionismo, diversos

textos apontam para um exame, por parte de Deus, de dada situação então existente e para uma decisão feita à base de tal exame.

Assim, em Gênesis 11:5-8 Deus é descrito como voltando sua atenção em direção à terra, examinando a situação em Babel, e, naquele tempo, determinando a ação a ser tomada para interromper o projeto injusto em andamento ali. Depois que a iniquidade se desenvolveu em Sodoma e Gomorra, Jeová informou Abraão de sua decisão de investigar (por meio de seus anjos) para "ver se de fato agem segundo o clamor sobre isso, que tem chegado a mim, e se não for assim, *ficarei sabendo disso*". (Gên 18:20-22; 19:1) Deus falou de 'familiarizar-se com Abraão', e, quando Abraão foi ao ponto de tentar sacrificar Isaque, Jeová disse: "Pois *agora sei* deveras que temes a Deus, visto que não me negaste o teu filho, teu único." — Gên 18:19; 22:11, 12; compare isso com Ne 9:7, 8; Gál 4:9.

A presciência seletiva significa que Deus podia preferir *não* conhecer previamente, de forma indiscriminada, todas as ações futuras de suas criaturas. Isto significa que, em vez de toda a história a partir da criação ser apenas uma simples reprise do que já tinha sido previsto e predeterminado, Deus podia, com toda a sinceridade, colocar diante do primeiro casal humano a perspectiva de vida eterna numa terra livre de iniquidade. As instruções que Ele deu ao seu primeiro filho humano e à sua primeira filha humana para agirem como Seus agentes perfeitos e sem pecado ao encherem a terra com seus descendentes e a transformarem num paraíso, bem como ao exercerem controle sobre a criação animal, podiam ser assim expressas como a concessão de um privilégio realmente amoroso e como seu desejo genuíno para com eles — não apenas de dar-lhes uma comissão que, da parte deles, já estivesse fadada ao fracasso. Promover Deus uma prova, por meio da "árvore do conhecimento do que é bom e do que é mau", e ter Ele criado a "árvore da vida" no jardim do Éden também não seriam atos sem sentido ou cínicos, transformados nisso por Ele ter presciência de que o casal humano pecaria e jamais poderia comer da "árvore da vida". — Gên 1:28; 2:7-9, 15-17; 3:22-24.

Reconhece-se que seria tanto hipócrita como cruel oferecer algo muitíssimo desejável a outra pessoa em condições que se sabe, de antemão, serem inatingíveis. A Palavra de Deus apresenta a perspectiva de vida eterna como alvo para todos, um alvo que é possível alcançar. Depois de exortar seus ouvintes a 'persistir em pedir e buscar' coisas boas junto a Deus, Jesus salientou que um pai não dá uma pedra ou uma serpente ao filho que pede pão ou peixe. Revelando o conceito de seu Pai no que tange a frustrar as esperanças legítimas duma pessoa, Jesus disse a seguir: "Portanto, se vós, embora iníquos, sabeis dar boas dádivas a vossos filhos, quanto mais o vosso Pai, que está nos céus, dará boas coisas aos que lhe pedirem!" — Mt 7:7-11.

Assim, os convites e as oportunidades que Deus coloca diante de todos os homens, de receberem benefícios e bênçãos eternas, foram feitos de boa-fé. (Mt 21:22; Tg 1:5, 6) Ele pode, com toda a sinceridade, instar com os homens a 'recuar da transgressão e continuar a viver', como fez com o povo de Israel. (Ez 18:23, 30-32; compare isso com Je 29:11, 12.) Logicamente, Ele não poderia fazer isso se já soubesse de antemão que tais pessoas estavam individualmente fadadas a morrer em iniquidade. (Veja At 17:30, 31; 1Ti 2:3, 4.) Como disse Jeová a Israel: "Nem disse eu à descendência de Jacó: 'Procurai-me simplesmente para nada.' Eu sou Jeová, falando o que é justo, contando o que é reto. . . . Virai-vos para mim e sede salvos, todos vós nos confins da terra." — Is 45:19-22.

De modo similar, o apóstolo Pedro escreve: "Jeová não é vagaroso com respeito à sua promessa [a respeito do vindouro dia de prestação de contas], conforme alguns consideram a vagarosidade, mas ele é paciente convosco, porque não deseja que alguém seja destruído, mas deseja que todos alcancem o arrependimento." (2Pe 3:9) Caso Deus já soubesse de antemão e predeterminasse, milênios antes, precisamente que pessoas receberiam a salvação eterna e que pessoas receberiam a destruição eterna, bem que se poderia perguntar quão significativa seria tal 'paciência' de Deus, e quão genuíno seria o Seu desejo de que 'todos alcançassem o arrependimento'. O inspirado apóstolo João escreveu que "Deus é amor", e o apóstolo Paulo declara que o amor "espera todas as coisas". (1Jo 4:8; 1Co 13:4, 7) Em harmonia com esta notável qualidade divina, Deus tem de mostrar uma atitude genuinamente aberta e bondosa para com todas as pessoas, desejoso de que elas obtenham a salvação, até que elas se provem indignas, além de esperança. (Veja 2Pe 3:9; He 6:4-12.) Assim, o apóstolo Paulo fala da "qualidade benévola de Deus [que] está tentando levar-te ao arrependimento". — Ro 2:4-6.

Por último, se por meio da presciência de Deus a oportunidade de receber os benefícios do sacrifício resgatador de Cristo Jesus já estivesse irrevogavelmente fechada para alguns, talvez para milhões de pessoas mesmo antes de nascerem, de modo que tais jamais conseguiriam provar-se dignas de tais benefícios, não se poderia dizer veraz-

mente que o resgate foi colocado à disposição de todos os homens. (2Co 5:14, 15; 1Ti 2:5, 6; He 2:9) A imparcialidade de Deus não é, evidentemente, uma simples figura de linguagem. "Em cada nação, o homem que . . . teme [a Deus] e que faz a justiça lhe é aceitável." (At 10:34, 35; De 10:17; Ro 2:11) Tal opção se acha real e genuinamente aberta a todos os homens para 'buscarem a Deus, se tatearem por ele e realmente o acharem, embora, de fato, não esteja longe de cada um de nós'. (At 17:26, 27) Portanto, não existe nenhuma vã esperança ou promessa oca expressa na exortação divina contida no fim do livro de Revelação (Apocalipse), que convida: "Quem ouve diga: 'Vem!' E quem tem sede venha; *quem quiser* tome de graça a água da vida." — Re 22:17.

As Coisas Conhecidas de Antemão e Predeterminadas. Em todo o registro bíblico, o exercício da presciência e da predeterminação, por parte de Deus, é vinculado de forma coerente com seus próprios propósitos e vontade. "Propor-se" significa colocar algo diante de si como alvo ou objetivo a ser alcançado. (A palavra grega *pró·the·sis*, traduzida "propósito", significa literalmente "colocar ou estabelecer [algo] antes".) Uma vez que os propósitos de Deus infalivelmente se cumprem, ele pode saber de antemão os resultados, o cumprimento final de seus propósitos, e pode predeterminá-los, assim como os passos que Ele talvez julgue apropriado tomar para realizá-los. (Is 14:24-27) Assim, Jeová é mencionado como 'formando' ou 'dando forma a' (do hebraico *ya·tsár*, aparentado com a palavra para "oleiro" [Je 18:4]) seu propósito concernente a eventos ou ações futuros. (2Rs 19:25; Is 46:11; compare isso com Is 45:9-13, 18.) Como o Grande Oleiro, Deus "opera todas as coisas segundo o modo aconselhado por sua vontade", em harmonia com seu propósito (Ef 1:11), e "faz que todas as suas obras cooperem" para o bem daqueles que o amam. (Ro 8:28) Portanto, é especificamente com relação aos Seus próprios propósitos predeterminados que Deus "desde o princípio conta o final e desde outrora as coisas que não se fizeram". — Is 46:9-13.

Quando Deus criou o primeiro casal humano, este era perfeito, e Deus podia contemplar o resultado de toda a sua obra criativa e declará-la 'muito boa'. (Gên 1:26, 31; De 32:4) Em vez de preocupar-se, de forma desconfiada, com quais seriam as ações futuras do casal humano, o registro diz que Ele "passou a repousar". (Gên 2:2) Podia fazê-lo visto que, em virtude de sua onipotência e sua sabedoria suprema, nenhuma ação, circunstância ou contingência futura poderia, de alguma forma, apresentar um obstáculo intransponível ou um problema irremediável para bloquear a realização de seu propósito soberano. (2Cr 20:6; Is 14:27; Da 4:35) Portanto, não existe base bíblica para o argumento do predestinacionismo, de que refrear-se Deus de exercer seus poderes de presciência, desta forma, colocaria em perigo os propósitos de Deus, tornando-os "sempre passíveis de serem rompidos por falta de previsão, e [que] ele tenha de continuamente submeter seu sistema a correções, quando este deixa de funcionar, por causa da contingência das ações dos agentes morais". Este exercício seletivo de previsão tampouco daria a suas criaturas o poder de "romper as medidas [de Deus], fazer com que mude continuamente de ideia, sujeitá-lo a vexame, e colocá-lo em confusão", como afirmam os predestinacionistas. (*Cyclopædia* [Ciclopédia] de M'Clintock e Strong, 1894, Vol. VIII, p. 556) Se até mesmo os servos terrestres de Deus não têm real necessidade de ficar "ansiosos quanto ao dia seguinte", segue-se que o Criador deles, para quem poderosas nações são como "uma gota dum balde", não sentia nem sente tal ansiedade. — Mt 6:34; Is 40:15.

Com relação a classes de pessoas. Apresentam-se também casos em que Deus deveras sabia de antemão o proceder que certos *grupos, nações* ou a *maioria da humanidade* tomariam, e, assim, predisse a trajetória básica das futuras ações deles e predeterminou qual a ação correspondente que Ele tomaria com respeito a eles. Entretanto, tal presciência ou predeterminação não priva as pessoas de tais grupos ou divisões coletivas da humanidade de exercerem o livre-arbítrio quanto ao proceder específico que seguirão. Pode-se ver isso nos seguintes exemplos:

Antes do Dilúvio dos dias de Noé, Jeová anunciou seu propósito de realizar este ato destrutivo, que resultaria na morte de humanos, bem como de animais. Todavia, o relato bíblico mostra que tal decisão divina foi tomada depois de surgirem as condições que exigiam tal medida, inclusive a violência e outras maldades. Além disso, Deus, que é capaz de 'conhecer o coração dos filhos da humanidade', fez um exame e constatou que "toda inclinação dos pensamentos do . . . coração [da humanidade] era só má, todo o tempo". (2Cr 6:30; Gên 6:5) Contudo, *pessoas individuais*, como Noé e sua família, obtiveram o favor de Deus e escaparam da destruição. — Gên 6:7, 8; 7:1.

De modo similar, embora Deus desse à nação de Israel a oportunidade de se tornar um "reino de sacerdotes e uma nação santa" por guardar Seu pacto, cerca de 40 anos depois, quando a nação estava na fronteira da Terra da Promessa, Jeová predisse que os israelitas violariam o Seu pacto, e que, como nação, seriam abandonados por Ele. No entanto, esta presciência não deixava de ter uma

base prévia, uma vez que a insubordinação e a rebelião nacionais já se tinham manifestado. Por isso Deus disse: "Bem sei a sua inclinação que hoje estão desenvolvendo antes de eu os introduzir na terra que lhes jurei." (Êx 19:6; De 31:16-18, 21; Sal 81:10-13) Os resultados a que então levaria essa inclinação manifesta, no sentido de crescente iniquidade, podiam ser conhecidos de antemão por Deus sem que isso o tornasse responsável por tais condições, assim como saber alguém de antemão que certa estrutura, erguida com materiais de qualidade inferior e com displicente mão de obra, se deteriorará não o torna responsável por essa deterioração. A regra divina dita que 'o que se semeia é o que se colherá'. (Gál 6:7-9; compare isso com Os 10:12, 13.) Certos profetas deram avisos proféticos de expressões de julgamento predeterminadas por Deus, todos os quais baseavam-se em condições e em atitudes de coração já existentes. (Sal 7:8, 9; Pr 11:19; Je 11:20) Também neste caso, porém, as pessoas podiam acatar, como de fato algumas acataram, o conselho, a repreensão e os avisos de Deus, de modo que mereceram Seu favor. — Je 21:8, 9; Ez 33:1-20.

O Filho de Deus, que também podia ler o coração dos homens (Mt 9:4; Mr 2:8; Jo 2:24, 25), foi divinamente dotado de poderes de presciência e predisse condições, eventos e expressões de julgamento divino futuros. Predisse o julgamento da Geena para os escribas e os fariseus como classe (Mt 23:15, 33), mas não disse com isso que todo fariseu ou escriba estava condenado à destruição, como mostra o caso do apóstolo Paulo. (At 26:4, 5) Jesus predisse calamidades para a impenitente Jerusalém e outras cidades, mas não indicou que seu Pai tivesse predeterminado que todas as pessoas dessas cidades haviam de assim sofrer. (Mt 11:20-23; Lu 19:41-44; 21:20, 21) Ele também sabia de antemão a que levaria a inclinação e a atitude de coração da humanidade, e predisse as condições que se desenvolveriam entre os da humanidade por ocasião da "terminação do sistema de coisas", bem como o desenrolar dos propósitos do próprio Deus. (Mt 24:3, 7-14, 21, 22) Os apóstolos de Jesus igualmente declararam profecias que manifestavam a presciência de Deus quanto a certas classes, tais como a do "anticristo" (1Jo 2:18, 19; 2Jo 7), e também o fim para o qual tais classes estão predeterminadas. — 2Te 2:3-12; 2Pe 2:1-3; Ju 4.

Com relação a pessoas. Além da presciência relativa a classes, determinadas pessoas acham-se especificamente envolvidas em previsões divinas. Estas incluem Esaú e Jacó (já mencionados), o Faraó do Êxodo, Sansão, Salomão, Josias, Jeremias, Ciro, João, o Batizador, Judas Iscariotes e o próprio Filho de Deus, Jesus.

Nos casos de Sansão, Jeremias e João, o Batizador, Jeová exerceu a presciência antes do nascimento deles. No entanto, esta presciência não especificava qual seria o destino final deles. Antes, à base de tal presciência, Jeová predeterminou que Sansão vivesse segundo o voto de nazireu e desse início à libertação de Israel da mão dos filisteus, que Jeremias servisse como profeta, e que João, o Batizador, fizesse uma obra preparatória como precursor do Messias. (Jz 13:3-5; Je 1:5; Lu 1:13-17) Ao passo que eram altamente favorecidos com tais privilégios, isto não lhes garantia a salvação eterna, nem mesmo que eles permaneceriam fiéis até a morte (embora todos os três tenham permanecido fiéis). Assim, Jeová predisse que um dos muitos filhos de Davi seria chamado Salomão, e predeterminou que Salomão seria usado para construir o templo. (2Sa 7:12, 13; 1Rs 6:12; 1Cr 22:6-19) Entretanto, embora Salomão fosse assim favorecido, tendo até mesmo o privilégio de escrever certos livros das Escrituras Sagradas, ele incorreu em apostasia em seus anos posteriores. — 1Rs 11:4, 9-11.

Semelhantemente com Esaú e Jacó, a presciência de Deus não fixou o destino eterno deles, mas, antes, determinou ou predeterminou qual dos grupos nacionais, que descenderiam dos dois filhos, obteria uma posição dominante sobre o outro. (Gên 25:23-26) Esta dominação prevista também indicava a obtenção do direito de primogenitura por parte de Jacó, direito que vinha acompanhado do privilégio de fazer parte da linhagem da qual viria o "descendente [lit.: semente]" de Abraão. (Gên 27:29; 28:13, 14) Dessa forma, Jeová Deus tornou claro que Sua escolha de pessoas para determinados fins não está presa aos costumes ou aos procedimentos usuais que se ajustam às expectativas dos homens. Tampouco são os privilégios, divinamente designados, concedidos unicamente à base de obras, o que poderia levar a pessoa a pensar que 'adquiriu o direito' a esses privilégios e que estes 'lhe são devidos'. O apóstolo Paulo sublinhou este ponto ao mostrar por que Deus, pela benignidade imerecida, podia conceder às nações gentias privilégios que certa vez pareciam reservados para Israel. — Ro 9:1-6, 10-13, 30-32.

A citação de Paulo sobre o 'amor de Jeová por Jacó [Israel] e seu ódio por Esaú [Edom]', provém de Malaquias 1:2, 3, escrito muito depois da época de Jacó e Esaú. Assim, a Bíblia não diz necessariamente que Jeová tinha tal opinião sobre os gêmeos antes do nascimento deles. É um fato cientificamente comprovado que grande parte da disposição geral e do temperamento duma criança é determinada por ocasião da concepção, devi-

do a fatores genéticos contribuídos pelo pai e pela mãe. É evidente que Deus pode ver tais fatores; Davi menciona Jeová como vendo "até mesmo meu embrião". (Sal 139:14-16; veja também Ec 11:5.) Não se pode dizer até que ponto tal perspicácia divina afetou a predeterminação de Jeová com relação aos dois meninos, mas, de qualquer modo, a escolha que fez de Jacó, em lugar de Esaú, não condenou, em si, Esaú ou seus descendentes, os edomitas, à destruição. Até mesmo pessoas dentre os cananeus amaldiçoados obtiveram o privilégio de associar-se com o povo pactuado de Deus, e receberam bênçãos. (Gên 9:25-27; Jos 9:27; veja CANAÃ, CANANEU N.º 2.) Todavia, a "mudança de pensamento" que Esaú almejou seriamente alcançar com lágrimas foi apenas uma tentativa malsucedida de alterar a decisão de Isaque, seu pai, de que a bênção especial de primogênito permanecesse inteiramente com Jacó. Assim, isto não indicava nenhum arrependimento perante Deus por parte de Esaú quanto à atitude materialista dele. — Gên 27:32-34; He 12:16, 17.

A profecia de Jeová a respeito de Josias exigia que algum descendente de Davi fosse assim chamado, e predizia as medidas que ele tomaria contra a adoração falsa na cidade de Betel. (1Rs 13:1, 2) Mais de três séculos depois, um rei com este nome cumpriu a profecia. (2Rs 22:1; 23:15, 16) Por outro lado, ele falhou em acatar "as palavras de Neco provenientes da boca de Deus", e isto o levou a ser morto. (2Cr 35:20-24) Assim, embora Josias fosse predito por Deus e predeterminado para executar uma tarefa específica, ele ainda tinha livre-arbítrio, podendo escolher acatar ou desconsiderar recomendações.

De modo similar, Jeová predisse, com cerca de dois séculos de antecedência, que usaria um conquistador chamado Ciro para libertar os judeus de Babilônia. (Is 44:26-28; 45:1-6) Mas, a Bíblia não declara que o persa a quem por fim tal nome foi dado, em cumprimento da profecia divina, tornou-se um genuíno adorador de Jeová, e a história secular mostra que ele continuou adorando deuses falsos.

Estes casos de presciência antes do nascimento duma pessoa não colidem assim com as qualidades reveladas e os padrões anunciados de Deus. Tampouco há qualquer indício de que Deus coagisse as pessoas a agir contrário à própria vontade delas. Nos casos de Faraó, de Judas Iscariotes e do próprio Filho de Deus, não existe evidência alguma de que a presciência de Jeová tivesse sido exercida antes de a pessoa vir a existir. Estes casos específicos ilustram certos princípios referentes à presciência e à predeterminação de Deus.

Um de tais princípios é que Deus testa as pessoas por provocar ou permitir certas situações ou acontecimentos, ou por fazer com que tais pessoas ouçam suas mensagens inspiradas, resultando em elas se verem forçadas a exercer seu livre-arbítrio para tomar uma decisão e assim revelar uma atitude definida de coração, discernida por Jeová. (Pr 15:11; 1Pe 1:6, 7; He 4:12, 13) De acordo com a maneira como as pessoas reagem, Deus também pode moldá-las no proceder que escolheram de livre e espontânea vontade. (1Cr 28:9; Sal 33:13-15; 139:1-4, 23, 24) Assim, "o coração do homem terreno" primeiro se inclina em certa direção antes de Jeová dirigir os passos dessa pessoa. (Pr 16:9; Sal 51:10) Sob prova, a condição de coração da pessoa pode ficar fixa, quer endurecida na injustiça e na rebelião, quer firmada em inquebrantável devoção a Jeová Deus e a fazer a Sua vontade. (Jó 2:3-10; Je 18:11, 12; Ro 2:4-11; He 3:7-10, 12-15) Tendo chegado a esse ponto por livre escolha, o resultado final do proceder da pessoa pode ser então conhecido de antemão e predito sem qualquer injustiça e sem violar o livre-arbítrio do homem. — Veja Jó 34:10-12.

O caso do fiel Abraão, já considerado, ilustra esses princípios. Um caso contrastante é o do insensível Faraó, do Êxodo. Jeová sabia de antemão que Faraó se recusaria a permitir que os israelitas saíssem, "exceto por mão forte" (Êx 3:19, 20), e predeterminou a praga que resultou na morte dos primogênitos. (Êx 4:22, 23) A consideração feita pelo apóstolo Paulo sobre os modos de Deus lidar com Faraó é com frequência entendida incorretamente como significando que Deus endurece de modo arbitrário o coração de algumas pessoas, segundo Seu propósito predeterminado, sem considerar a inclinação anterior, ou a atitude de coração, da pessoa. (Ro 9:14-18) Igualmente, de acordo com muitas traduções, Deus avisou Moisés de que 'endureceria o coração de Faraó'. (Êx 4:21; compare isso com Êx 9:12; 10:1, 27.) Não obstante, algumas traduções vertem o relato hebraico de modo que reze que Jeová "permitiu que o coração [de Faraó] se tornasse ousado" (*Ro*); "deixou o coração de Faraó ficar obstinado". (*NM*) Em apoio a tal versão, o apêndice da tradução de Rotherham mostra que, em hebraico, a *ocasião* ou a *permissão* de um evento é muitas vezes apresentada como se fosse a *causa* do evento, e que "até mesmo *ordens positivas* devem ocasionalmente ser aceitas como não significando nada mais do que uma *permissão*". Assim, em Êxodo 1:17, o texto hebraico original diz literalmente que as parteiras "fizeram os meninos viver", ao passo que na realidade elas *permitiram* que eles vivessem por refrearem-se de matá-los. Depois de citar os hebraístas M. M. Kalisch, H. F. W. Gesenius e B. Davies em

apoio, Rotherham declara que o sentido hebraico dos textos que envolvem Faraó é de que "Deus permitiu que Faraó endurecesse seu próprio coração — poupou-o — deu-lhe a oportunidade, a ocasião, de desenvolver a iniquidade que existia nele. Só isso". — *The Emphasised Bible* (A Bíblia Enfatizada), apêndice, p. 919; compare isso com Is 10:5-7.

Este entendimento é corroborado pelo fato de que o registro mostra definitivamente que o próprio Faraó "endureceu o seu coração". (Êx 8:15, 32, *IBB;* "fez o seu coração insensível", *NM*) Ele exerceu assim sua própria vontade e seguiu sua própria inclinação obstinada, tendo Jeová previsto e predito com exatidão os resultados de tal inclinação. As repetidas oportunidades que Jeová fornecera a Faraó obrigaram-no a tomar decisões, e, ao assim fazer, ele endureceu sua atitude. (Veja Ec 8:11, 12.) Como mostra o apóstolo Paulo, por citar Êx 9:16, Jeová permitiu que o assunto se desenvolvesse dessa forma até a plena extensão das dez pragas, a fim de manifestar o Seu próprio poder e fazer com que Seu nome fosse conhecido em toda a terra. — Ro 9:17, 18.

Predestinou Deus a Judas para trair Jesus, a fim de cumprir profecias?

O proceder traiçoeiro de Judas Iscariotes cumpriu profecias divinas e demonstrou a presciência de Jeová, bem como a de seu Filho. (Sal 41:9; 55:12, 13; 109:8; At 1:16-20) Todavia, não se pode dizer que Deus predeterminou ou predestinou o próprio Judas a seguir tal proceder. As profecias prediziam que algum associado íntimo de Jesus seria seu traidor, mas não especificavam quem dentre os que partilhavam de tal associação seria este. Além disso, seria contrário aos princípios bíblicos Deus predeterminar as ações de Judas. A norma divina declarada pelo apóstolo é: "Nunca ponhas as mãos apressadamente sobre nenhum homem; tampouco sejas partícipe dos pecados de outros; mantém-te casto." (1Ti 5:22; compare isso com 3:6.) Jesus, evidenciando preocupação no sentido de que a escolha dos 12 apóstolos fosse feita de maneira sábia e correta, passou a noite orando ao seu Pai antes de tornar conhecida sua decisão. (Lu 6:12-16) Se Judas já estivesse divinamente predeterminado para ser traidor, isto resultaria em incoerência na direção e na orientação de Deus, e, segundo a regra, o tornaria partícipe dos pecados que ele cometeu.

Assim, parece evidente que, quando Judas foi escolhido qual apóstolo, seu coração não apresentava nenhuma evidência definida de uma atitude traiçoeira. Ele permitiu que uma 'raiz venenosa brotasse' e o aviltasse, resultando em seu desvio e em ele aceitar, não a orientação de Deus, mas a direção do Diabo para um proceder de roubo e de traição. (He 12:14, 15; Jo 13:2; At 1:24, 25; Tg 1:14, 15; veja JUDAS N.º 4.) Quando tal desvio já atingira certo ponto, o próprio Jesus podia ler o coração de Judas e predizer a traição dele. — Jo 13:10, 11.

É verdade que no relato de João 6:64, na ocasião em que alguns discípulos tropeçaram devido a certos ensinos de Jesus, lemos que "Jesus sabia desde o princípio ["desde o começo", *BMD*] quem eram os que não criam e quem era o que o havia de trair". Ao passo que a palavra "princípio" (gr.: *ar·khé*) é empregada em 2 Pedro 3:4 para referir-se ao início da criação, pode referir-se também a outras épocas. (Lu 1:2; Jo 15:27) Por exemplo, quando o apóstolo Pedro falou de o espírito santo cair sobre os gentios "assim como tinha caído também sobre nós, no princípio", ele obviamente não se referia ao princípio de seu discipulado ou apostolado, mas, a um ponto importante de seu ministério, o dia de Pentecostes, de 33 EC, o "princípio" do derramamento do espírito santo para determinado propósito. (At 11:15; 2:1-4) Portanto, é interessante notar o seguinte comentário sobre João 6:64 no *Commentary on the Holy Scriptures* (Comentário sobre as Escrituras Sagradas), de Lange (p. 227): "Princípio . . . não significa, metafisicamente, desde o princípio de todas as coisas, . . . nem desde o princípio de Sua familiarização [a de Jesus] com cada um, . . . nem desde o princípio de Seu ajuntamento dos discípulos em torno de Si, ou desde o princípio do Seu ministério messiânico, . . . mas desde os primeiros germes secretos da descrença [que causou o tropeço de alguns discípulos]. Assim também Ele conhecia Seu traidor desde o princípio." — Traduzido para o inglês e editado por P. Schaff, 1976; veja 1Jo 3:8, 11, 12.

Predeterminação do Messias. Jeová Deus sabia de antemão e predisse os sofrimentos do Messias, a morte que ele teria, e sua subsequente ressurreição. (At 2:22, 23, 30, 31; 3:18; 1Pe 1:10, 11) A realização de coisas determinadas pelo exercício por parte de Deus de tal presciência dependia em parte do exercício do poder pelo próprio Deus, e em parte das ações de homens. (At 4:27, 28) Tais homens, porém, voluntariamente deixaram-se vencer pelo Adversário de Deus, Satanás, o Diabo. (Jo 8:42-44; At 7:51-54) Portanto, assim como os cristãos nos dias de Paulo 'não desconheciam os desígnios' de Satanás, Deus previu os desejos e os métodos iníquos que o Diabo tramaria contra Jesus Cristo, o Ungido de Deus. (2Co 2:11) Obviamente, o poder de Deus podia também impedir ou até mesmo bloquear quaisquer ataques ou atenta-

dos contra o Messias que não se harmonizassem com a maneira ou o tempo profetizados. — Veja Mt 16:21; Lu 4:28-30; 9:51; Jo 7:1, 6-8; 8:59.

A declaração do apóstolo Pedro de que Cristo, como o Cordeiro sacrificial de Deus, era "conhecido de antemão, antes da fundação [forma do grego *ka·ta·bo·lé*] do mundo [*kó·smou*]", é interpretada pelos defensores da predestinação como significando que Deus exerceu tal presciência antes da criação da humanidade. (1Pe 1:19, 20) A palavra grega *ka·ta·bo·lé*, traduzida "fundação", significa literalmente "lançamento para baixo" e pode referir-se à 'concepção dum descendente [lit.: semente]', como em Hebreus 11:11. Embora houvesse a "fundação" dum mundo da humanidade quando Deus criou o primeiro casal humano, como é demonstrado em Hebreus 4:3, 4, depois disso esse casal perdeu a posição como filhos de Deus. (Gên 3:22-24; Ro 5:12) Todavia, pela benignidade imerecida de Deus, foi-lhe permitido conceber semente e produzir descendentes, um dos quais é especificamente indicado na Bíblia como tendo obtido o favor de Deus e se colocado em posição de ser redimido e salvo, a saber, Abel. (Gên 4:1, 2; He 11:4) É digno de nota que, em Lucas 11:49-51, Jesus se refere ao "sangue de todos os profetas, derramado desde a fundação do mundo", e tece um paralelo a isto com as palavras "desde o sangue de Abel até o sangue de Zacarias". Assim, Jesus vincula Abel com a "fundação do mundo".

O Messias, ou Cristo, havia de ser a Semente prometida através da qual todas as pessoas justas, de todas as famílias da terra, seriam abençoadas. (Gál 3:8, 14) A primeira menção de tal "descendente [lit.: semente]" surgiu depois de a rebelião no Éden já se ter iniciado, mas antes do nascimento de Abel. (Gên 3:15) Isto se deu uns 4.000 anos antes da revelação do "segredo sagrado" por meio da clara identificação de tal 'semente' messiânica. Assim, deveras, 'por tempos de longa duração isso foi guardado em silêncio'. — Ro 16:25-27; Ef 1:8-10; 3:4-11.

No seu devido tempo, Jeová Deus designou seu próprio Filho primogênito para cumprir o profetizado papel de 'semente' e tornar-se o Messias. Não há nada que indique que esse Filho fora "predestinado" para tal papel antes mesmo de ser criado, ou antes de irromper a rebelião no Éden. Do mesmo modo, a posterior escolha dele, por parte de Deus, como o encarregado de cumprir as profecias não foi feita sem base prévia. O período de íntima associação entre Deus e seu Filho, antes de o Filho ser enviado à terra, sem dúvida resultou em Jeová 'conhecer' seu Filho a um grau que Ele podia estar seguro de que o Filho cumpriria fielmente as promessas e quadros proféticos. — Compare isso com Ro 15:5; Fil 2:5-8; Mt 11:27; Jo 10:14, 15; veja JESUS CRISTO (Testado e Aperfeiçoado).

Predeterminação dos 'chamados e escolhidos'. Restam aqueles textos que tratam dos cristãos "chamados" ou "escolhidos". (Ju 1; Mt 24:24) Eles são descritos como "escolhidos segundo a presciência de Deus" (1Pe 1:1, 2), 'escolhidos antes da fundação do mundo', 'predeterminados para adoção como filhos de Deus' (Ef 1:3-5, 11), 'selecionados desde o princípio para a salvação e chamados para este mesmo destino' (2Te 2:13, 14). O entendimento destes textos depende de se eles se referem à predeterminação de indivíduos específicos, ou se descrevem a predeterminação de uma classe de pessoas, a saber, a congregação cristã, o "um só corpo" (1Co 10:17) daqueles que serão co-herdeiros com Cristo Jesus em seu Reino celestial. — Ef 1:22, 23; 2:19-22; He 3:1, 5, 6.

Se estas palavras se aplicam a indivíduos específicos como predeterminados para a salvação eterna, então segue-se que tais indivíduos jamais se poderiam revelar infiéis ou falhar em relação à sua chamada, pois a presciência de Deus para com eles não se poderia revelar inexata, e a predeterminação deles para certo destino jamais poderia ser frustrada ou impedida. Todavia, os mesmos apóstolos que foram inspirados a escrever as palavras precedentes mostraram que alguns, que foram "comprados" e "santificados" pelo sangue do sacrifício resgatador de Cristo, e que "provaram a dádiva celestial gratuita" e "se tornaram participantes de espírito santo . . . e [dos] poderes do vindouro sistema de coisas", se desviariam a um ponto além de arrependimento e trariam destruição sobre si mesmos. (2Pe 2:1, 2, 20-22; He 6:4-6; 10:26-29) Os apóstolos se uniram em instar com aqueles aos quais escreveram: "Fazei tanto mais o vosso máximo para vos assegurar da vossa chamada e escolha; pois, *se persistirdes em fazer estas coisas*, de nenhum modo falhareis jamais"; também: "Persisti em produzir a vossa própria salvação com temor e tremor." (2Pe 1:10, 11; Fil 2:12-16) Paulo, que foi "chamado para ser apóstolo de Jesus Cristo" (1Co 1:1), obviamente não se considerava individualmente predestinado para a salvação eterna, uma vez que fala de seus esforços estrênuos de alcançar "o alvo do prêmio da chamada para cima, da parte de Deus" (Fil 3:8-15), e de sua preocupação para que ele mesmo não 'viesse a ser de algum modo reprovado'. — 1Co 9:27.

De modo similar, "a coroa da vida" oferecida a tais é concedida desde que sejam fiéis, sob prova, até a morte. (Re 2:10, 23; Tg 1:12) Podem perder a coroa de reinado com o Filho de Deus. (Re 3:11) O apóstolo Paulo expressou confiança de que "a

coroa de justiça" lhe estava "reservada", mas só fez isso quando tinha certeza de que estava chegando ao fim de sua carreira, tendo-a "corrido até o fim". — 2Ti 4:6-8.

Por outro lado, se encararmos os textos previamente citados como se aplicando a uma classe, à congregação cristã ou "nação santa" dos chamados, como um todo (1Pe 2:9), significariam que Deus soube de antemão e predeterminou que seria produzida tal classe (mas não as pessoas específicas que a comporiam). Também, estes textos significariam que Ele prescreveu ou predeterminou o 'padrão' no qual teriam de enquadrar-se todos os que, no devido tempo, seriam chamados para ser membros dela, tudo isto de acordo com o Seu propósito. (Ro 8:28-30; Ef 1:3-12; 2Ti 1:9, 10) Ele também predeterminou as obras que se esperaria que tais pessoas realizassem, e que seriam provadas devido aos sofrimentos que o mundo lhes causaria. — Ef 2:10; 1Te 3:3, 4.

Quanto aos textos que se referem aos 'nomes escritos no livro da vida', veja NOME.

Fatalismo e Predestinacionismo. Os povos pagãos da antiguidade, inclusive os gregos e os romanos, não raro achavam que o destino da pessoa, especialmente a duração da vida dela, era determinado de antemão pelos deuses para todas as pessoas. A mitologia grega representava o controle do destino do homem por três deusas: *Cloto* (fiandeira), que fiava o fio da vida; *Láquesis* (distribuidora de sortes), que determinava a duração da vida; e *Átropos* (inflexível), que cortava a vida quando expirava o tempo. Encontrava-se uma tríade similar entre as deidades romanas.

Segundo o historiador judeu Josefo (primeiro século EC), os fariseus esforçavam-se a harmonizar a ideia do destino com sua crença em Deus e com o livre-arbítrio concedido ao homem. (*The Jewish War* [A Guerra Judaica], II, 162, 163 [viii, 14]; *Jewish Antiquities* [Antiguidades Judaicas], XVIII, 13, 14 [i, 3]) *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (A Nova Enciclopédia de Conhecimento Religioso de Schaff-Herzog) diz: "Antes de Agostinho [do quarto e quinto séculos EC] não houve nenhum sério desenvolvimento duma teoria de predestinação no cristianismo." Antes de Agostinho, anteriores "Pais da Igreja", como eram chamados, tais como Justino, Orígenes e Irineu "nada sabem sobre a predestinação incondicional; eles ensinam o livre-arbítrio". (*Encyclopædia of Religion and Ethics* (Enciclopédia de Religião e Ética), de Hastings, 1919, Vol. X, p. 231) Ao refutarem o gnosticismo, são descritos como regularmente expressando sua crença no livre-arbítrio do homem como "a característica distintiva da personalidade humana, a base da responsabilidade moral, um dom divino por meio do qual o homem pudesse escolher aquilo que agradava a Deus", e como falando da "autonomia do homem e [d]o conselho de Deus, que não constrange". — *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, editada por S. Jackson, 1957, Vol. IX, pp. 192, 193.

PRESENÇA. A palavra grega da qual se traduz "presença" é *pa·rou·sí·a,* formada de *pa·rá* (ao lado de) e *ou·sí·a* (o ser ou o estar; derivada de *ei·mí*, que significa "ser" ou "estar"). Assim, *pa·rou·sí·a* significa literalmente "o estar ao lado de", isto é, uma "presença". Ela é empregada 24 vezes nas Escrituras Gregas Cristãs, frequentemente com respeito à presença de Cristo relacionada com seu Reino messiânico. — Mt 24:3; veja o apêndice da *NM*, pp. 1516, 1517.

Muitas traduções variam no modo de verter esta palavra. Embora traduzam *pa·rou·sí·a* como "presença" em alguns textos, vertem-na mais frequentemente como "vinda". Isto tem constituído a base para a expressão "segunda vinda", ou "segundo advento" (*adventus* ["advento" ou "vinda"] sendo a tradução de *pa·rou·sí·a* empregada pela *Vulgata* latina em Mt 24:3), com respeito a Cristo Jesus. Embora a presença de Jesus subentenda necessariamente a sua chegada ao local em que está presente, a tradução de *pa·rou·sí·a* por "vinda" dá toda a ênfase à chegada, obscurecendo a subsequente presença que segue à chegada. Os lexicógrafos, embora concordem que *pa·rou·sí·a* possa ser traduzida tanto por "chegada" como por "presença", em geral reconhecem que a *presença* da pessoa é a ideia principal transmitida pela palavra.

Vine's Expository Dictionary of Old and New Testament Words (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine; 1981, Vol. 1, pp. 208, 209) declara: "PAROUSIA . . . denota tanto uma chegada como a consequente presença junto a. Por exemplo, numa carta de papiro [escrita em grego], uma senhora fala da necessidade de sua *parousia* em certo lugar, a fim de cuidar de assuntos relacionados com sua propriedade ali. . . . Quando usada para referir-se à volta de Cristo, no Arrebatamento da Igreja, significa não apenas a Sua vinda momentânea para buscar Seus santos, mas a Sua presença com eles, desde aquele momento até a Sua revelação e manifestação ao mundo." O *Greek-English Lexicon* (Léxico Grego-Inglês) de Liddell e Scott (revisado por H. Jones, Oxford, 1968, p. 1343) mostra que *pa·rou·sí·a* é às vezes empregada na literatura secular grega para referir-se à "*visita* dum personagem real ou oficial".

Os escritos seculares gregos, naturalmente, são de ajuda para se determinar o sentido deste termo grego. No entanto, ainda mais eficaz é ver como a própria Bíblia usa essa palavra. Em Filipenses 2:12, por exemplo, Paulo menciona os cristãos filipenses como obedecendo "não somente durante a minha presença [*pa·rou·si·ai*], mas agora muito mais prontamente durante a minha ausência [*a·pou·si·ai*]". Da mesma forma, em 2 Coríntios 10:10, 11, depois de se referir àqueles que diziam que "as suas cartas são ponderosas e vigorosas, mas a sua presença [*pa·rou·sí·a*] em pessoa é fraca e a sua palavra, desprezível", Paulo acrescenta: "Que tal homem tome em conta o seguinte: que aquilo que somos em nossa palavra por cartas, quando ausentes [*a·pón·tes*], seremos também em ação, quando presentes [*pa·rón·tes*]". (Veja também Fil 1:24-27.) Assim, o contraste em pauta é entre a presença e a ausência, e não entre a chegada (ou vinda) e a partida.

Em vista disso, a *Emphasized Bible* (Bíblia Enfatizada), de J. B. Rotherham, declara em seu apêndice (p. 271): "Nesta edição, a palavra *parousia* é uniformemente traduzida 'presença' ('vinda', como representando *esta* palavra, sendo rejeitada). . . . O sentido de 'presença' é tão claramente [indicado] pelo contraste com 'ausência' . . . que surge naturalmente a pergunta, — Por que não traduzi-la sempre assim?"

Que a *pa·rou·sí·a* de Jesus não é simplesmente uma vinda momentânea, seguida duma rápida partida, mas, em vez disso, é uma presença que abrange certo período de tempo, é também indicado pelas palavras dele, registradas em Mateus 24:37-39 e em Lucas 17:26-30. Aqui, os "dias de Noé" são comparados à "presença do Filho do homem" (os "dias do Filho do homem", no relato de Lucas). Jesus, portanto, não limita a comparação apenas à vinda do Dilúvio como clímax final nos dias de Noé, embora mostre que sua própria "presença", ou seus "dias", terão um clímax similar. Uma vez que os "dias de Noé" na verdade abrangeram um período de anos, há base para se crer que a predita "presença [ou "dias"] do Filho do homem" abrange, igualmente, um período considerável de anos, culminando na destruição daqueles que não aproveitam a oportunidade que lhes é oferecida de buscarem a libertação.

Natureza da "Parousia" de Cristo. Uma *pa·rou·sí·a* ou presença pode, naturalmente, ser visível, e, em seis das ocorrências dessa palavra, a referência é à presença visível e humana de homens tais como Estéfanas, Fortunato, Acaico, Tito e Paulo. (1Co 16:17; 2Co 7:6, 7; 10:10; Fil 1:26; 2:12) Que uma *pa·rou·sí·a* pode também ser invisível é indicado pelo uso que Paulo fez da forma verbal aparentada (*pá·rei·mi*) ao falar de estar "presente em espírito", embora ausente em corpo. (1Co 5:3) Assim, também, o historiador judeu Josefo, escrevendo em grego, refere-se à *pa·rou·sí·a* de Deus no monte Sinai, sua presença invisível sendo evidenciada por trovões e relâmpagos. — *Jewish Antiquities* (Antiguidades Judaicas), III, 80 (v, 2).

Que uma presença invisível está em harmonia com a Bíblia é também corroborado pelo que Jeová Deus disse a Moisés sobre a Arca do Pacto no Santíssimo do tabernáculo: "E ali me hei de apresentar a ti e falar contigo de cima da tampa." (Êx 25:22) A presença de Deus não se dava de forma visível, uma vez que as Escrituras são claras ao indicar que "nenhum homem jamais viu a Deus" — nem Moisés, nem o sumo sacerdote que entrava no Santíssimo. (Jo 1:18; Êx 33:20) Quando o Rei Salomão inaugurou o templo em Jerusalém, a nuvem da "glória de Jeová" encheu a casa. Salomão referiu-se a Jeová como 'residindo no templo'. Não obstante, o próprio Salomão declarou: "Porém, morará Deus verdadeiramente na terra? Eis que os próprios céus, sim, o céu dos céus, não te podem conter; quanto menos, então, esta casa que construí!" Entretanto, os olhos de Deus estariam continuamente abertos em direção àquela casa, e as orações feitas ali seriam ouvidas por ele 'no lugar em que ele mora, nos céus'. — 1Rs 8:10-13, 27-30; compare isso com At 7:45-50.

Estes relatos ilustram o poder de Deus de 'estar presente' na Terra em sentido espiritual (portanto, invisível), enquanto Ele ainda permanece no céu. A presença dele podia, em alguns casos, dar-se através dum representante angélico que agisse e falasse em nome de Deus, chegando a dizer: "Eu sou o Deus de teu pai", como fez o anjo no espinheiro ardente e que falou a Moisés. (Êx 3:2-8; compare isso com Êx 23:20; 32:34.) Do mesmo modo, Jeová disse a Moisés que estava 'chegando' a ele no monte Sinai e 'desceria' ali (Êx 19:9, 11, 18, 20), contudo os escritos apostólicos indicam que foi realmente por meio de seus anjos que Deus esteve presente ali e entregou Seu pacto a Moisés. — Gál 3:19; He 2:2; veja FACE.

Visto que se concedeu ao ressuscitado filho de Jeová, Jesus Cristo, "toda a autoridade no céu e na terra", e ele é "a representação exata do . . . próprio ser [de Deus]", segue-se que ele também devia poder estar invisivelmente presente de maneira similar. (Mt 28:18; He 1:2, 3) Neste respeito, podemos notar que, mesmo quando na Terra, Jesus Cristo conseguia curar pessoas à distância, como se estivesse pessoalmente presente no local. — Mt 8:5-13; Jo 4:46-53.

É também evidente que Jeová Deus colocou anjos sob as ordens de seu glorificado Filho. (1Pe 3:22) Textos relacionados com a presença de Jesus descrevem-no regularmente como 'acompanhado' de hostes angélicas, ou como 'enviando' anjos. (Mt 13:37-41, 47-49; 16:27; 24:31; Mr 8:38; 2Te 1:7) Contudo, isto não significa que a sua predita presença no poder e na glória do Reino consista unicamente na utilização de mensageiros ou delegados angélicos em missões terrestres, pois isto já estava sendo feito lá no primeiro século EC, com relação aos apóstolos e outros. (At 5:19; 8:26; 10:3, 7, 22; 12:7-11, 23; 27:23) As parábolas de Jesus e outros textos mostram que sua presença é semelhante à de um amo que volta à sua casa, e à de um homem que obtém o reinado e volta para assumir o controle de seu domínio, e que a presença de Jesus significa uma inspeção e um julgamento pessoais, seguidos da expressão ativa ou da execução desse julgamento, e da entrega da recompensa aos aprovados. (Mt 24:43-51; 25:14-45; Lu 19:11-27; compare isso com Mt 19:28, 29.) Uma vez que o reinado de Jesus inclui a Terra toda, sua presença é global (veja Mt 24:23-27, 30), e as palavras inspiradas de Paulo, em 1 Coríntios 15:24-28, bem como as referências feitas ao reinado de Cristo, em Revelação (Apocalipse) (5:8-10; 7:17; 19:11-16; 20:1-6; 21:1-4, 9, 10, 22-27), subentendem que a presença de Cristo é a ocasião para ele dirigir sua plena atenção à Terra inteira e sua população, pondo em ação a plena força de seu poder régio, de modo a realizar a vontade de seu Pai para com a Terra e seus habitantes. — Veja Mt 6:9, 10.

Alguns, à base de textos que falam de Jesus ser visto 'vindo nas nuvens, com grande poder e glória' (Mr 13:26; Re 1:7), concluem que a presença dele tem de ser visível. Todavia, conforme mostrado sob NUVEM (Uso Ilustrativo), o emprego de nuvens com relação a outras manifestações divinas sugere invisibilidade, em vez de visibilidade. Assim, também, 'ver' pode referir-se à visão figurativa, à percepção mental e de coração. (Is 44:18; Je 5:21; Ez 12:2, 3; Mt 13:13-16; Ef 1:17, 18) Negar isto implicaria em negar que o oposto da visão, a saber, a cegueira, pudesse ser empregada em sentido figurativo ou espiritual, em vez de literal. Todavia, Jesus usou claramente tanto a visão como a cegueira em tal sentido figurativo ou espiritual. (Jo 9:39-41; Re 3:14-18; compare isso também com 2Co 4:4; 2Pe 1:9.) Jó, com quem Jeová falou "de dentro do vendaval" (provavelmente acompanhado de nuvens), disse depois: "Em rumores ouvi a teu respeito, mas agora é o meu próprio olho que te vê." (Jó 38:1; 42:5) Isto, também, deve ter acontecido pela percepção mental e de coração, em vez de pelo olho literal, em vista do claro ensino bíblico de que "nenhum homem jamais viu a Deus". — Jo 1:18; 5:37; 6:46; 1Jo 4:12.

Encontramos evidência contrária à presença de Jesus ser visível (no sentido de Jesus aparecer em forma física, que poderia ser vista por olhos humanos) na declaração do próprio Jesus de que por meio de sua morte ele sacrificaria sua carne em favor da vida do mundo (Jo 6:51), e na declaração do apóstolo Paulo de que o ressuscitado Jesus "mora em luz inacessível, a quem nenhum dos homens tem visto nem pode ver". (1Ti 6:14-16) Por conseguinte, Jesus podia dizer a seus discípulos: "Mais um pouco, e o mundo não me observará mais." É verdade que seus discípulos o observariam, não só porque Jesus lhes apareceria depois de sua ressurreição, mas também porque, no devido tempo, eles seriam ressuscitados para juntar-se a ele nos céus e 'observar a glória que seu Pai lhe dera'. (Jo 14:19; 17:24) Mas o mundo em geral não o contemplaria porque após sua ressurreição à vida como criatura espiritual (1Pe 3:18), Jesus restringiu suas aparições a seus discípulos. Sua ascensão ao céu também foi vista somente por eles, e não pelo mundo, e os anjos presentes garantiram aos discípulos que a volta de Jesus seria "da mesma maneira" (gr.: *tró·pos*, não *mor·fé*, "forma"), assim sendo, sem demonstração pública, discernida apenas por seus fiéis seguidores. — At 1:1-11.

A má condição de coração conjugada com expectativas errôneas a respeito da presença de Cristo sem dúvida contribui para a atitude dos ridicularizadores. Foi predito que "nos últimos dias" eles zombariam, dizendo: "Onde está essa prometida presença dele? Ora, desde o dia em que os nossos antepassados adormeceram na morte, todas as coisas estão continuando exatamente como desde o princípio da criação." — 2Pe 3:2-4; compare isso com 1:16.

É claro que os homens estarão cônscios do que ocorrerá durante a "revelação" (gr.: *a·po·ká·ly·psis*) de Jesus Cristo, "com os seus anjos poderosos, em fogo chamejante, ao trazer vingança sobre os que não conhecem a Deus e os que não obedecem às boas novas acerca de nosso Senhor Jesus". (2Te 1:7-9) Isto, porém, ainda dá margem a uma presença invisível, que passa despercebida a todos, exceto aos fiéis, antes de tal revelação. Podemos lembrar-nos de que Jesus, ao tecer um paralelo entre sua presença e os "dias de Noé", declara que no tempo de Noé as pessoas "não fizeram caso" até que lhes sobreveio a destruição aquosa, e "assim será a presença do Filho do homem". — Mt 24:37-39.

Eventos que marcam a sua presença. Jesus prometeu estar com seus seguidores quando estes se reunissem (Mt 18:20), e também lhes assegu-

rou de que estaria 'com eles' em sua obra de fazer discípulos, "todos os dias, até à terminação do sistema de coisas". (Mt 28:19, 20) A *pa·rou·si·a* de Mateus 24:3 e de outros textos relacionados, naturalmente, tem de significar algo mais do que isso. Relaciona-se claramente com uma presença especial, uma que envolveria e afetaria todos os habitantes da Terra e que estaria inseparavelmente vinculada à expressão de plena autoridade, por parte de Jesus, como Rei ungido por Deus.

Entre os eventos que marcam a presença de Jesus no poder do Reino acham-se os seguintes: a ressurreição dos seus seguidores que morreram, sendo estes co-herdeiros com ele no Reino celestial (1Co 15:23; Ro 8:17); o ajuntamento, feito por ele, e a união com ele próprio de outros seguidores que vivem por ocasião de sua presença (Mt 24:31; 2Te 2:1); seu ato de 'reduzir a nada' o apóstata "homem que é contra a lei", isto sendo realizado "pela manifestação [*e·pi·fa·nei·ai*] de sua presença [i.e., a de Jesus]" (2Te 2:3-8; veja HOMEM QUE É CONTRA A LEI); a destruição de todos os que não aproveitam a oportunidade de libertação (Mt 24:37-39); e, necessariamente, a introdução do seu Reinado Milenar (Re 20:1-6). Veja também o artigo TRANSFIGURAÇÃO para obter informações sobre a maneira em que os observadores dessa visão de Cristo na glória do Reino foram habilitados a familiarizar outros com "o poder e a presença de nosso Senhor Jesus Cristo". — 2Pe 1:16-18.

Condições que acompanham a sua presença. O livro de Revelação apresenta, em expressões simbólicas, muitas informações pertinentes à presença de Cristo e à sua manifestação e revelação. O quadro simbólico do cavaleiro coroado, montado no cavalo branco, retratado em Revelação 6:1, 2, corresponde ao do cavaleiro de Revelação 19:11-16, que é o "Rei dos reis e Senhor dos senhores", Cristo Jesus. Revelação, capítulo 6, mostra que, quando Cristo sai cavalgando como Rei vencedor, ele não efetua imediatamente a remoção da iniquidade existente na Terra, mas, antes, seu cavalgar é acompanhado de guerra que tira 'a paz da terra', bem como de escassez de alimentos, e de praga mortífera. (Re 6:3-8) Isto, por sua vez, forma um paralelo com aspectos encontrados na profecia de Cristo em Mateus 24, Marcos 13 e Lucas 21. Portanto, parece que a profecia de Jesus, encontrada nos relatos dos Evangelhos, que envolve claramente a destruição de Jerusalém e seu templo (que ocorreu em 70 EC), também tem uma aplicação ao tempo da presença de Cristo, fornecendo assim um "sinal" que permite determinar quando Jesus estaria presente e governando desde o céu como Rei messiânico. — Mt 24:3, 32, 33; Lu 21:29-31.

Outras referências à presença de Cristo em geral oferecem incentivo à fidelidade e à perseverança até aquele tempo, e durante este. — 1Te 2:19; 3:12, 13; 5:23; Tg 5:7, 8; 1Jo 2:28.

A Presença do Dia de Jeová. Em sua segunda carta, Pedro exorta seus irmãos a estarem "aguardando e tendo bem em mente a presença do dia de Jeová", demonstrando isso pelo modo como vivem. (2Pe 3:11, 12) Precisam cuidar de manter o dia de julgamento de Jeová constantemente em mente, dando-se conta de que é muito iminente. Naquele "dia de Jeová", os "céus" governamentais deste mundo iníquo serão destruídos como que por fogo, e os "elementos" que fazem parte do mundo não conseguirão manter sua coesão, mas derreter-se-ão devido ao intenso calor. O atual sistema sob o controle de Satanás chegará ao seu fim.

Visto que Jeová Deus atua por meio de seu Filho e Rei designado, Cristo Jesus (Jo 3:35; compare isso com 1Co 15:23, 24), segue-se que existe uma relação entre esta prometida "presença" de Jeová e a "presença" de Cristo Jesus. Logicamente, aqueles que zombam diante da proclamação de uma, zombarão diante da proclamação da outra. De novo, a atitude das pessoas antes do Dilúvio é usada como exemplo correspondente. — 2Pe 3:5-7; compare isso com Mt 24:37-39.

A Presença Daquele Que É Contra a Lei. Em 2 Tessalonicenses 2:9-12, o apóstolo descreve a "presença daquele que é contra a lei" como sendo "segundo a operação de Satanás, com toda obra poderosa, e sinais e portentos mentirosos, e com todo engano injusto". Isto ilustra também o ponto de que *pa·rou·si·a* significa mais do que uma vinda ou chegada momentânea, pois a realização de todas essas obras, sinais e portentos, e deste engano, exige um período de tempo de certa duração.

PRESENTES. Veja DÁDIVAS, PRESENTES.

PRESSÁGIO. Qualquer coisa considerada como fornecendo algum indício do futuro; uma situação ou uma ocorrência considerada como pressagiando o bem ou o mal. (Gên 30:27; Núm 24:1) A Lei de Deus, dada a Israel, proibia especificamente a busca de presságios como forma de adivinhação. (Le 19:26; De 18:10) Mas apóstatas, como o Rei Manassés, de Judá, deveras buscavam presságios. (2Rs 17:17; 21:6) Visto que tal prática é condenada nas Escrituras, evidentemente o comentário do fiel José sobre a utilização de seu cálice de prata para ler presságios fazia simplesmente parte dum estratagema. (Gên 44:5, 15) Por fazer esse comentário, José apresentava-se, não como alguém que tinha fé em Jeová, mas como o

administrador duma terra em que prevalecia a adoração falsa. Assim, não forneceu nenhum indício de ter algo em comum com seus irmãos, e manteve oculta deles sua verdadeira identidade. — Veja ADIVINHAÇÃO.

PRESUNÇÃO. Arrogar-se mais do que o seu direito ou aquilo que é próprio permitiria, ou sem autorização; ousadia impertinente de conduta ou de pensamento; tomar liberdades indevidas; empreender algo em atrevido desafio. Esta palavra está relacionada com a soberba, a arrogância, o orgulho e a petulância. Seus antônimos são a mansidão e a modéstia.

O Orgulho e a Ira Resultam em Presunção. A palavra hebraica *za·dhóhn,* traduzida "presunção", deriva do verbo *zidh,* que significa "ferver, acalorar-se". (Gên 25:29; Êx 21:14) O calor da ira ou do orgulho pode levar alguém a agir precipitadamente, a tornar-se injustificadamente ousado e a ultrapassar os seus direitos. O provérbio diz: "Fanfarrão presunçoso, pretensioso, é o nome daquele que age numa fúria de presunção." (Pr 21:24) Em Deuteronômio 1:43, usa-se a forma verbal para descrever a ação tomada pelo povo de Israel ao desobedecer à ordem de Deus e correr à frente, sem autorização. Moisés lhes disse: "De modo que vos falei e vós não escutastes, mas começastes a comportar-vos rebeldemente contra a ordem de Jeová e a ficar todo *exaltados,* e tentastes subir ao monte." Outra palavra hebraica, *'a·fál,* é empregada no relato sobre o mesmo incidente em Números 14:40-44: "Moisés . . . disse: '. . . Não subais, porque Jeová não está no vosso meio . . .' No entanto, subiram *presunçosamente* ao cume do monte", onde sofreram derrota às mãos dos habitantes. Estavam 'inchados' de falsa confiança. — Veja Hab 2:4.

A ordem dada por Deus a Israel também indica que a ira pode resultar em destrutiva presunção e em crassa violação da lei de Deus: "Caso um homem se *exalte* [forma de *zidh*] com o seu próximo a ponto de matá-lo com ardileza, deves tomá-lo mesmo que esteja junto ao meu altar, para que morra." — Êx 21:14.

A Ser Evitada com Cuidado. O Rei Davi, a quem Deus concedeu muitos favores e grande autoridade, compreendia que, mesmo assim, poderia ser culpado de presunção. Ele orou: "Enganos — quem pode discernir? Declara-me inocente de pecados escondidos. Refreia também teu servo de atos presunçosos; não deixes que me dominem. Neste caso serei completo e terei permanecido inocente de muita transgressão." (Sal 19:12, 13) Portanto, é grande o perigo, e temos de evitá-la com cuidado. Um ato presunçoso é um pecado muito mais grave do que um erro. Quer a pessoa esteja numa posição elevada, quer numa baixa, tomar liberdades é algo detestável à vista de Deus. Uzias, embora fosse um rei poderoso que havia provado as bênçãos de Deus, foi acometido de lepra por presunçosamente assumir deveres sacerdotais. (2Cr 26:16-21) A presunção induziu o Rei Saul a rebelar-se contra Jeová. Não estando disposto a esperar a chegada de Samuel, Saul resolveu ele mesmo oferecer sacrifícios. (1Sa 13:8-14) Também usou seu próprio critério ao poupar o rei amalequita, Agague, e o melhor dos despojos, quando a ordem de Jeová era devotar os amalequitas à destruição. Devido ao seu proceder presunçoso, Saul foi rejeitado qual rei. — 1Sa 15:8, 9, 11, 18, 19.

Notável exemplo de presunção da parte de um israelita que não fazia parte da realeza é o de Uzá. A Arca do Pacto estava sendo transportada para Jerusalém numa carroça puxada por touros, contrário ao proceder delineado por Deus. Quando o gado quase causou um transtorno, Uzá estendeu a mão e segurou a arca, para endireitá-la. Por essa irreverente presunção, Jeová o golpeou e ele morreu. — 2Sa 6:6, 7.

A pessoa que não está segura de que ação deve tomar num assunto, ou não está certa se está dentro de sua alçada, deve sem dúvida consultar primeiro outros que tenham conhecimento e discernimento. As Escrituras aconselham: "Pela presunção só se causa rixa, mas há sabedoria com os que se consultam mutuamente." (Pr 13:10) A presunção leva a resultados desastrosos; a modéstia salva a pessoa. O sábio diz: "Chegou a presunção? Então chegará a desonra; mas a sabedoria está com os modestos." — Pr 11:2.

Desrespeito Pela Soberania de Deus. Quando uma pessoa age presunçosamente para com Deus, ela revela desrespeito pela soberania e pela Divindade de Jeová. Os que afirmam ser servos dele e o representam mal são os mais repreensíveis. Sobre os falsos profetas, Jeová disse: "O profeta que *presumir* de falar em meu nome alguma palavra que não lhe mandei falar . . . tal profeta terá de morrer. . . . Quando o profeta falar em nome de Jeová e a palavra não suceder nem se cumprir, . . . o profeta proferiu-a *presunçosamente.*" — De 18:20-22.

Também, mostra-se desrespeito para com Jeová ao desrespeitar Seus servos designados, o que pode ser causado pela presunção. Em Israel, casos difíceis eram levados ao 'lugar que Jeová escolheu' (que, a partir dos dias de Davi, era Jerusalém). Qualquer um que desrespeitasse o julgamento proferido devia ser morto, pois, ao colocar-se con-

tra os representantes de Deus, ele agia em desafio a Deus. A lei rezava: "Deves proceder de acordo com a lei que te indicarão e segundo a decisão judicial que te disserem. . . . E o homem que se *comportar presunçosamente,* não escutando o sacerdote que ali está de pé para ministrar a Jeová, teu Deus, ou o juiz, tal homem tem de morrer; e tens de eliminar o mal de Israel. E todo o povo ouvirá e ficará com medo, e não mais agirão presunçosamente." (De 17:8-13; compare isso com Núm 15:30.) O apóstolo Pedro menciona alguns que mostram grande desrespeito a Deus e a seus servos ungidos, descrevendo-os como "atrevidos [do grego *tol·me·tés,* "presunçosos", *KJ*], obstinados, não tremem diante dos gloriosos, mas falam de modo ultrajante". Tais homens, afirma Pedro, "sofrerão a destruição até mesmo no seu próprio proceder de destruição". — 2Pe 2:10, 12.

Tirar partido de vínculos carnais pode ser um laço. João, o Batizador, discerniu o modo de pensar dos judeus quando estes se dirigiram a ele. Ele os avisou: "Não presumais dizer a vós mesmos: 'Temos por pai a Abraão.' Pois eu vos digo que Deus é capaz de suscitar destas pedras filhos a Abraão." (Mt 3:9) A palavra grega aqui traduzida 'presumir' é *dó·xe·te,* de *do·ké·o,* que basicamente significa "pensar; formar uma opinião (certa ou errada)".

A Presunção Acabará. A antiga cidade de Babilônia era um protótipo da presunção contra Deus, razão pela qual era alvo da inimizade eterna de Deus. O profeta Jeremias disse a ela: "'Eis que sou contra ti, ó Presunção', é a pronunciação do Soberano Senhor. . . . a Presunção há de tropeçar e cair." (Je 50:29, 31, 32) A simbólica Babilônia, a Grande, tem-se revelado a mais presunçosa e amarga inimiga de Deus que há na terra; embriaga os habitantes da terra "com o vinho da fornicação dela" e é responsável pelo "sangue dos profetas, e dos santos, e de todos os que foram mortos na terra". Por causa disso, ela sofrerá destruição eterna. (Re 17:2, 5; 18:7, 8, 20, 24) Isto está em harmonia com a promessa de Jeová de pôr fim a toda a presunção babilônica: "Farei realmente cessar o orgulho dos presunçosos e rebaixarei a altivez dos tiranos." — Is 13:11.

PRETO. Veja CORES.

PRIMEIRO NASCIDO. Veja PRIMOGÊNITO, PRIMEIRO NASCIDO.

PRIMÍCIAS. Os primeiríssimos frutos da estação; os primeiros resultados ou produtos de algo. A palavra hebraica *re'shith* (duma raiz que significa "cabeça") é empregada no sentido de primeira parte, ponto de partida, ou "princípio" (De 11:12; Gên 1:1; 10:10); o "melhor" (Êx 23:19, n); e "primícias" (Le 2:12). "Os primeiros frutos maduros" é a tradução da palavra hebraica *bik·ku·rím,* que é empregada especialmente com referência a cereais e frutas. (Na 3:12) O termo grego para primícias (*a·par·khé*) provém duma raiz cujo significado básico é "primazia".

Jeová exigia da nação de Israel que lhe fossem oferecidas as primícias, quer do gênero humano, quer dos animais, quer dos frutos do solo. (Êx 22:29, 30; 23:19; Pr 3:9) Devotar as primícias a Jeová seria evidência do apreço dos israelitas pela bênção de Jeová, e pela sua terra e pelas colheitas desta. Seria expressão de gratidão ao Dador de "toda boa dádiva". — De 8:6-10; Tg 1:17.

Jeová ordenou à nação que lhe oferecesse de forma representativa as primícias, em especial por ocasião da Festividade dos Pães Não Fermentados. Daí, em 16 de nisã, o sumo sacerdote movia, perante Jeová, no santuário, algumas primícias da colheita de cereal, um molho de cevada, que era a primeira safra do ano segundo o calendário sagrado. (Le 23:5-12) Também, em Pentecostes, no 50.º dia depois de o molho de cevada ter sido movido, as primícias da colheita de trigo, em forma de dois pães fermentados feitos de flor de farinha, eram apresentadas como oferta movida. — Le 23:15-17; veja FESTIVIDADE.

Além destas ofertas de cereais feitas pelo sumo sacerdote a favor da nação, exigia-se que os israelitas trouxessem as primícias de todos os seus produtos, como ofertas. Todo primogênito masculino, dos homens e dos animais, era santificado para Jeová, sendo oferecido ou então redimido. (Veja PRIMOGÊNITO, PRIMEIRO NASCIDO.) As primícias da massa de farinha deveriam ser oferecidas em forma de bolos de formato anular. (Núm 15:20, 21) Os frutos do solo também eram colocados em cestos e levados pelos israelitas para o santuário (De 26:1, 2), onde eles então recitavam certas palavras registradas em Deuteronômio 26:3-10. As palavras eram, em realidade, um esboço da história daquela nação, desde a entrada no Egito até sua libertação e a entrada na Terra da Promessa.

Diz-se que surgiu o costume de cada localidade enviar um representante com as primícias contribuídas pelos habitantes do respectivo distrito, a fim de não ser preciso que todos enfrentassem as inconveniências de ter de subir a Jerusalém toda vez que as primícias ficavam maduras. A Lei não fixava a quantidade destas primícias a serem oferecidas; isto, pelo que parece, era deixado a critério da generosidade e do espírito de apreço do dador. Todavia, deviam ser oferecidas as porções mais seletas, o melhor das primícias. — Núm 18:12; Êx 23:19; 34:26.

No caso de uma árvore recém-plantada, nos três primeiros anos ela era considerada impura, como se fosse incircuncisa. No quarto ano, todos os seus frutos se tornavam santos para Jeová. Daí, no quinto ano, o dono podia colher os frutos dela para ele próprio. — Le 19:23-25.

As contribuições das primícias para Jeová, por parte das 12 tribos não levíticas de Israel, eram usadas pelos sacerdotes e levitas, uma vez que não receberam nenhuma herança na terra. (Núm 18:8-13) O oferecimento fiel das primícias resultava em prazer para Jeová e em bênção para todas as partes envolvidas. (Ez 44:30) Deixar de trazê-las era considerado por Deus como roubar-lhe aquilo que de direito lhe pertencia, e resultava em seu desagrado. (Mal 3:8) Na história de Israel, houve épocas em que esse costume foi negligenciado, sendo restaurado em certos períodos por governantes zelosos da adoração verdadeira. Na obra de reforma do Rei Ezequias, ele realizou uma prolongada celebração da Festividade dos Pães Não Fermentados, e, nesta ocasião, Ezequias instruiu o povo a cumprir seu dever com respeito à contribuição das primícias e dos dízimos. O povo reagiu alegremente por trazer em grandes quantidades as primícias do cereal, do vinho novo, do azeite, do mel e de todos os produtos do campo, desde o terceiro mês até o sétimo. (2Cr 30:21, 23; 31:4-7) Depois que o povo retornou de Babilônia, Neemias liderou-o em fazer o juramento de andar na lei de Jeová, incluindo o dever de trazer-lhe as primícias de toda sorte. — Ne 10:29, 34-37; veja OFERTAS.

Uso Figurado e Simbólico. Jesus Cristo foi gerado em sentido espiritual por ocasião de seu batismo, e foi ressuscitado para a vida espiritual em 16 de nisã de 33 EC, o dia do ano em que as primícias da primeira colheita de cereal eram apresentadas perante Jeová, no santuário. Portanto, ele é chamado de primícias, sendo realmente as *primeiras* primícias para Deus. (1Co 15:20, 23; 1Pe 3:18) Os seguidores fiéis de Jesus Cristo, seus irmãos espirituais, são também um tipo de primícias para Deus, mas não as primícias primárias, sendo similares à segunda colheita de cereal, o trigo, que era apresentado a Jeová no dia de Pentecostes. Totalizam 144.000 e são chamados de os "comprados dentre a humanidade como primícias para Deus e para o Cordeiro" e de "*certas* primícias das suas criaturas". — Re 14:1-4; Tg 1:18.

O apóstolo Paulo fala também dos do fiel restante judeu que se tornaram os primeiros cristãos como "primícias". (Ro 11:16) O cristão Epêneto é chamado de "uma das primícias da Ásia para Cristo" (Ro 16:5), e a família de Estéfanas de "as primícias da Acaia". — 1Co 16:15.

Visto que os cristãos ungidos são gerados pelo espírito como filhos de Deus, tendo a esperança de ressurreição à imortalidade nos céus, diz-se que durante sua vida na Terra eles 'têm as primícias, a saber, o espírito . . . ao passo que esperam seriamente a adoção como filhos, serem livrados de seus corpos por meio de resgate'. (Ro 8:23, 24) Paulo afirma que ele e concristãos com esperança de vida no espírito dispõem do "penhor daquilo que há de vir, isto é, o espírito", que ele também diz ser "penhor antecipado da nossa herança". — 2Co 5:5; Ef 1:13, 14.

PRIMO(A). Filho(a) do tio ou da tia de alguém. A única ocorrência da palavra grega *a·ne·psi·ós* (primo) se dá em Colossenses 4:10, onde Paulo chama Marcos de "primo de Barnabé". O termo grego significa basicamente "primo em primeiro grau", mas, em sentido mais amplo, qualquer primo. *A·ne·psi·ós* também ocorre na *Septuaginta* em Números 36:11 (no plural), mas a expressão hebraica no texto massorético é traduzida literalmente "filhos dos irmãos de seu pai".

Em Lucas 1:36, a versão *Almeida* (edição revista e corrigida) chama Elisabete (Isabel) de prima (*syg·ge·nís*) de Maria. Esta palavra grega é considerada uma forma peculiar da palavra *syg·ge·nés*, traduzida "parente" nas versões modernas. (Lu 2:44; 21:16; At 10:24; *BJ*, *BLH*, *NM*, *NTI*) *Syg·ge·nés* ocorre cinco vezes na *Septuaginta*, novamente com o significado de "parentes" em geral em vez de o moderno e restrito termo "primo(a)". — Le 18:14; 20:20; 25:45; 2Sa 3:39; Ez 22:6; *LXX*.

Embora não se encontre nenhuma palavra para primo(a) nas Escrituras Hebraicas, este parentesco é indicado ali por expressões tais como "filhos [do] . . . tio de Arão", "o filho de seu tio". (Le 10:4; 25:49) Relatam-se casamentos entre primos: Jacó e Raquel, e as filhas de Zelofeade. (Gên 28:2; 29:10-12; Núm 36:11) Tais casamentos entre primos não foram incluídos nas proibições mosaicas contra o incesto. (Le 18:8-16) Hoje em dia, as leis civis variam nessa questão; alguns estados e nações permitem o casamento entre primos, outros o proíbem.

PRIMOGÊNITO, PRIMEIRO NASCIDO. O primogênito é, primariamente, o filho varão mais velho dum pai (em vez de o primogênito da mãe), o princípio da faculdade procriativa do pai (De 21:17); também, o primeiro macho nascido dos animais, às vezes chamado de "primogênito" (ou "primeiro nascido"). — Gên 4:4.

Desde os tempos mais primitivos, o filho primogênito ocupava uma posição honrada na família e era aquele que sucedia à chefia da casa. Ele herda-

va uma porção dupla da propriedade do pai. (De 21:17) José assentou Rubem durante uma refeição segundo seu direito qual primogênito. (Gên 43:33) Mas a Bíblia nem sempre honra o primogênito por alistar os filhos segundo a ordem de nascimento. O primeiro lugar é muitas vezes concedido ao mais proeminente ou fiel dos filhos, em vez de ao primogênito. — Gên 6:10; 1Cr 1:28; compare isso com Gên 11:26, 32; 12:4; veja HERANÇA; PRIMOGENITURA, DIREITO DE.

O primogênito veio a ter considerável destaque na época em que Jeová livrou o Seu povo da escravidão no Egito. Entre os egípcios, os primogênitos eram consagrados ao deus-sol, Amom-Rá, o suposto preservador de todos os primogênitos. A décima praga que Jeová trouxe sobre os egípcios serviu para desacreditar este deus, e mostrou a incapacidade dele de proteger os primogênitos. Por obedecerem às instruções de Deus, sobre matar um cordeiro e espargir o sangue deste nas ombreiras e na parte superior do portal de suas casas, os israelitas não perderam na morte os seus primogênitos, ao passo que foram mortos todos os primogênitos dos egípcios, tanto dentre os homens como dentre os animais. (Êx 12:21-23, 28, 29) Evidentemente, na maioria dos casos se refere ao primogênito varão de cada casa, e não ao cabeça da casa, muito embora ele pudesse ser primogênito. O próprio Faraó provavelmente era primogênito, e, no entanto, a vida dele não foi tirada. Entretanto, pode ter acontecido que nem toda casa egípcia possuísse um primogênito varão literal (o casal não tendo filhos, ou já tendo morrido o primogênito varão), e, em vista da declaração de Êxodo 12:30, "não havia casa em que não houvesse um morto", tal destruição pode ter incluído a pessoa principal da casa que ocupava a *posição* de primogênito.

Uma vez que os primogênitos varões dentre os israelitas eram aqueles que, na linha de sucessão, tornar-se-iam os cabeças das várias casas, eles representavam a nação inteira. Jeová, com efeito, referiu-se à nação inteira como sendo seu "primogênito", sendo sua nação primogênita por causa do pacto abraâmico. (Êx 4:22) Por ter preservado a vida deles, Jeová ordenou que 'todo primogênito macho que abrisse cada madre, entre os filhos de Israel, entre homens e animais' fosse santificado a ele. (Êx 13:2) Assim, os filhos primogênitos varões eram devotados a Deus.

Mais tarde, Jeová tomou os levitas varões, evidentemente além dos 300 primogênitos levitas (compare Núm 3:21, 22, 27, 28, 33, 34 com 3:39), em lugar dos filhos varões primogênitos de Israel, daqueles que tinham um mês ou mais de idade. Um preço de resgate de cinco siclos (US$ 11) tinha de ser pago a Arão e seus filhos para cada um dos 273 varões que excederam o número de levitas. Também, Jeová tomou os animais domésticos dos levitas em lugar dos animais domésticos primogênitos das demais tribos. (Núm 3:40-48) Desse tempo em diante, o filho primogênito varão devia ser apresentado a Jeová no tabernáculo, ou no templo, após o período de impureza da mãe, e devia ser redimido mediante o pagamento do valor estipulado para aqueles que tinham de um mês até cinco anos de idade, "cinco siclos de prata segundo o siclo do lugar santo". — Le 12:1-3; 27:6; Núm 18:15, 16.

Os primogênitos machos dos animais puros, tais como o touro, o cordeiro ou o cabrito, não deviam ser redimidos. Esse touro não devia ser posto para trabalhar, nem o cordeiro devia ser tosquiado. Antes, deviam ser apresentados a Jeová no tabernáculo, ou no templo, como sacrifício, no oitavo dia depois de seu nascimento. (Êx 22:30; Núm 18:17; De 15:19, 20) Se, contudo, o animal apresentasse grave defeito, não devia ser sacrificado a Jeová, mas devia ser comido no lugar onde a pessoa morava. — De 15:21-23.

O primogênito dum jumento, animal impuro, não podia ser apresentado como sacrifício, e, portanto, devia ser redimido ou recomprado, por ser substituído por uma ovelha. De outra forma, sua nuca devia ser quebrada, uma vez que pertencia a Jeová, e não devia ser usado pelo homem. (Êx 13:12, 13; 34:19, 20) Todavia, Levítico 27:27 reza: "Se for dentre os animais impuros e ele tiver de remi-lo segundo o valor calculado, então terá de dar-lhe em adição um quinto dele. Mas, se não for resgatado, então terá de ser vendido segundo o valor calculado." Alguns comentaristas consideram este texto uma modificação do regulamento a respeito da redenção dum jumento. Pelo visto, porém, Levítico 27:27 trata dum assunto diferente. Em vez de referir-se a um animal impuro, tal como um jumento, as palavras "se for dentre os animais impuros" podem indicar um animal que era impuro no sentido de não ser apropriado para sacrifício, por ser defeituoso.

Por que se refere Jeová a "Davi, meu servo", como primogênito, se Davi não era filho primogênito?

No Salmo 89, Jeová se refere a "Davi, meu servo", e faz um retrospecto do pacto para o reino feito com ele. No meio disso encontra-se a declaração: "Eu mesmo o colocarei como primogênito, o mais excelso dos reis da terra." (Sal 89:20, 27) Davi

não era filho primogênito. (1Cr 2:13-15) Assim, parece que Jeová se referia profeticamente àquele prefigurado por Davi, o celestial Filho "primogênito" do próprio Deus, a quem Ele confere um reinado mais enaltecido do que o de qualquer governante humano. — Veja Ez 34:24, onde o Messias é mencionado como "meu servo Davi".

Jesus Cristo é apresentado como "o primogênito de toda a criação", bem como "o primogênito dentre os mortos" — não só o mais destacado em relação aos que foram criados ou ressuscitados, mas realmente o primeiro a ser criado e o primeiro a ser ressuscitado dentre os mortos para a vida infindável. (Col 1:15, 18; Re 1:5; 3:14) Na terra, ele era o primogênito de Maria, e foi apresentado no templo em harmonia com a lei de Jeová. (Lu 2:7, 22, 23) O apóstolo Paulo menciona os seguidores de Jesus Cristo que foram alistados nos céus como a "congregação dos primogênitos", os primeiros a serem aceitos por Deus como filhos à base de sua fé no sacrifício de Jesus, e os primeiros seguidores de Cristo a serem ressuscitados sem terem de morrer novamente. — He 12:23.

Em Jó 18:13, a expressão "primogênito da morte" é empregada para indicar a mais mortífera das doenças.

PRIMOGENITURA, DIREITO DE. O direito que por natureza pertencia ao primogênito varão do pai. Tanto o termo hebraico como o grego para "primogenitura" (*bekho·ráh; pro·to·tó·ki·a*) provêm de radicais que contêm a ideia básica de "primogênito".

Sob o sistema patriarcal, com a morte do pai, o filho varão mais velho tornava-se cabeça da família, tendo autoridade sobre os demais, enquanto permanecessem na mesma casa. Ele era responsável por cuidar dos membros da casa de seu pai. Também ocupava a posição do pai em representar a família perante Jeová. O primogênito geralmente recebia a bênção especial do pai. (Gên 27:4, 36; 48:9, 17, 18) Ademais, tinha direito a duas partes do patrimônio do pai; isto é, ele recebia o dobro do que cada um de seus irmãos recebia. Sob a Lei mosaica, o homem que tivesse mais de uma esposa não podia retirar a primogenitura do filho varão mais velho para dá-la ao filho varão da esposa especialmente amada. — De 21:15-17.

Nos tempos patriarcais, o pai podia transferir a primogenitura para outro filho por certas razões, como se deu no caso de Rubem, que perdeu seu direito de primogênito por se envolver em fornicação com a concubina de seu pai. (1Cr 5:1, 2) O primogênito podia vender sua primogenitura a um de seus irmãos, como fez Esaú, que desprezou a primogenitura e a vendeu a seu irmão, Jacó, em troca duma única refeição. (Gên 25:30-34; 27:36; He 12:16) Não existe nenhum registro de que Jacó reivindicasse sua primogenitura comprada para obter uma porção dupla dos bens de Isaque (que eram bens móveis ou pessoais, visto que Isaque não possuía nenhuma terra, exceto o campo de Macpela, em que havia uma caverna que servia de sepulcro). Jacó estava interessado em legar coisas espirituais à sua família, isto é, a promessa dada a Abraão com referência à semente. — Gên 28:3, 4, 12-15.

Com respeito aos reis de Israel, a primogenitura pelo visto trazia consigo o direito à sucessão ao trono. (2Cr 21:1-3) Todavia, Jeová, como verdadeiro Rei de Israel e seu Deus, colocava de lado tal direito quando isso convinha aos seus propósitos, como no caso de Salomão. — 1Cr 28:5.

Jesus Cristo, como "o primogênito de toda a criação", sempre fiel ao seu Pai, Jeová Deus, possui a primogenitura, por meio da qual foi designado "herdeiro de todas as coisas". — Col 1:15; He 1:2; veja HERANÇA.

PRÍNCIPE. Veja LÍDER, NOBRE, PRÍNCIPE.

PRISÃO. Lugar de confinamento para alguém que aguarda o julgamento ou para alguém que foi julgado culpado de violar a lei. Diversas expressões das línguas originais que se referem a uma prisão, ou cadeia, têm os seguintes significados: "casa da rotundidade" (Gên 39:20; veja n), "casa da cisterna" (Êx 12:29, n), "casa de detenção" (Gên 42:19; 1Rs 22:27), "casa de custódia" (Je 52:11), "casa dos prisioneiros ou dos presos" (Jz 16:21; Ec 4:14), "casa dos troncos" (2Cr 16:10), 'lugar de grilhões' (Mt 11:2), 'lugar de guarda' (Mt 14:10), e 'lugar de custódia ou de observação' (At 5:18).

Entre vários povos antigos, incluindo os egípcios, os filisteus, os assírios, os babilônios e os persas, a prisão era uma forma de punição legal. (Gên 39:20; Jz 16:25; 2Rs 17:4; Esd 7:26; Je 52:31-33) Os prisioneiros talvez fossem acorrentados e obrigados a executar trabalhos forçados, tais como moer. (Jz 16:21; 2Rs 17:4; Sal 105:17, 18; Je 52:11) No Egito, um prisioneiro de confiança (tal como José) podia ser encarregado de outros detentos e designado a servir aos que detinham posições de destaque antes do confinamento. — Gên 39:21–40:4.

As prisões remontam pelo menos ao século 18 AEC, pois foi então que José foi erroneamente confinado à cadeia que estava ligada à "casa do chefe da guarda pessoal". (Gên 39:20; 40:3; 41:10) Esta cadeia egípcia, pelo visto, tinha uma mas-

morra ou buraco no formato duma cisterna, onde alguns prisioneiros eram mantidos. — Gên 40:15; 41:14; compare isso com Is 24:22.

Sob a Lei mosaica não havia prisões como forma de punição. Uma vez que a justiça devia ser executada prontamente (Jos 7:20, 22-25), somente nos casos que exigiam esclarecimento divino é que lemos no Pentateuco sobre pessoas ficarem sob custódia. (Le 24:12; Núm 15:34) Com o tempo, contudo, os israelitas passaram a usar locais de encarceramento. O profeta Jeremias, por exemplo, ficou detido na "casa dos grilhões, na casa de Jeonatã". Este lugar de confinamento tinha "compartimentos abobadados", talvez masmorras. As condições ali eram tão ruins que Jeremias temia por sua vida. (Je 37:15-20) Posteriormente, ele foi transferido para o "Pátio da Guarda", onde recebia uma ração diária de pão, podia receber visitantes e pôde realizar transações comerciais. — Je 32:2, 8, 12; 37:21; veja também 1Rs 22:27; 2Cr 16:10; He 11:36.

No primeiro século EC, segundo o costume romano, os carcereiros ou guardas eram considerados pessoalmente responsáveis pelos prisioneiros. (At 12:19) Assim, o carcereiro em Filipos, crendo que seus prisioneiros haviam escapado, estava prestes a suicidar-se. (At 16:27) Por medida de segurança, muitas vezes se posicionavam guardas nas portas das prisões, e os prisioneiros podiam ter os pés presos em troncos ou as mãos acorrentadas aos que os guardavam. (At 5:23; 12:6-10; 16:22-24) Permitia-se a alguns presos receber visitas. — Mt 25:36; At 23:35; 24:23, 27; 28:16-31; veja CADEIAS (LAÇOS, VÍNCULO); CARCEREIRO.

Conforme predito por Cristo Jesus, muitos de seus seguidores sofreram encarceramento. (Lu 21:12; At 26:10; Ro 16:7; Col 4:10; He 10:34; 13:3) O apóstolo João, exilado na ilha de Patmos, escreveu que a prisão continuaria sendo uma forma de perseguição contra os cristãos. — Re 2:10.

Uso Figurado. Em sentido figurado, "prisão" pode referir-se a uma terra de exílio (como foi Babilônia), ou a uma condição de cativeiro ou confinamento espiritual. (Is 42:6, 7; 48:20; 49:5, 8, 9; 61:1; Mt 12:15-21; Lu 4:17-21; 2Co 6:1, 2) Embora as criaturas espirituais que foram desobedientes nos dias de Noé não possuam corpos físicos que possam ser contidos por restrições materiais, elas têm sido limitadas em suas atividades, e acham-se numa condição de densa escuridão com referência a Jeová Deus, como se estivessem numa prisão. (1Pe 3:19; Ju 6; veja TÁRTARO.) Também, o abismo em que Satanás será encerrado por mil anos é uma "prisão", um lugar de restrição ou confinamento semelhante à morte. — Re 20:1-3, 7.

PRISCA [Velha]; **PRISCILA** [Velhinha]. A forma mais curta desse nome é encontrada nos escritos de Paulo, e a forma mais longa nos de Lucas. Tal variação era comum nos nomes romanos.

Priscila era a esposa de Áquila, com o qual ela sempre é mencionada. Os dois mostraram excelentes obras cristãs e hospitalidade, não só para com pessoas, mas também para com a congregação, por realizarem as reuniões cristãs em sua casa, tanto em Roma como em Éfeso.

Devido ao decreto do Imperador Cláudio, Áquila e sua esposa deixaram Roma e foram para Corinto, por volta de 50 EC. Não muito depois da chegada deles, Paulo se juntou a eles na fabricação de tendas. (At 18:2, 3) Eles viajaram com Paulo até Éfeso, permanecendo ali por algum tempo, e contribuíram para 'expor mais corretamente o caminho de Deus' ao eloquente Apolo. (At 18:18, 19, 24-28; 1Co 16:19) Retornando a Roma por certo tempo (Ro 16:3-5), mais tarde viajaram de volta a Éfeso. (2Ti 4:19; 1Ti 1:3) Seu contato pessoal com Paulo se estendeu de cerca de 50 EC até a morte de Paulo, uns 15 anos depois, e durante tal associação eles "arriscaram os seus próprios pescoços" pela alma do apóstolo. — Ro 16:3, 4; veja ÁQUILA.

PROCÁVIA [hebr.: *sha·fán*]. Esta palavra hebraica é também traduzida "hírace" (*JB* n) e "coelho" (*Al*). O procávia se assemelha um tanto a um coelho grande, mas possui orelhas curtas e arredondadas, patas curtas, e praticamente não tem cauda. Seus pés são dotados de almofadas flexíveis. O procávia habita regiões rochosas, onde encontra buracos e fendas para os quais pode retirar-se ao mínimo sinal de perigo. Embora seja muito tímida por natureza, esta criatura pode infligir ferozes mordidas com seus incisivos quando encurralada num buraco. O animal é vegetariano. A variedade mencionada na Bíblia é evidentemente a conhecida por *Procavia syriaca.*

Alguns têm contestado sua classificação nas Escrituras como criatura que rumina, mas que não tem casco partido. (Le 11:5; De 14:7) Entretanto, o zoólogo Hubert Hendrichs, ao observar procávias no Jardim Zoológico de Hellabrunn, perto de Munique, Alemanha, notou que essas criaturas apresentavam movimentos de mastigação e de deglutição peculiares. Constatou que os procávias realmente ruminam de 25 a 50 minutos por dia, geralmente à noite. O jornal alemão *Stuttgarter Zeitung,* de 12 de março de 1966, comentou a descoberta: "Embora este fato fosse desconhecido da zoologia consagrada, não é novo. No capítulo onze de Levítico . . . poderá encontrá-lo."

Tem-se afirmado também que os dedos dotados de cascos do procávia são duplamente partidos.

Todavia, dificilmente se poderia dizer que as patas dianteiras do procávia, cada uma possuindo quatro dedos, que terminam em extremidades semelhantes a cascos, e que as patas traseiras, cada uma terminando em três dedos e um número correspondente de diminutos cascos ou unhas, assemelham-se à pata de um 'animal de casco partido', tal como a vaca.

As Escrituras mencionam a sabedoria instintiva desta criaturinha. Embora não seja "potente", o procávia compensa esta aparente condição indefesa por habitar em lugares rochosos inacessíveis. — Sal 104:18; Pr 30:26.

PROCISSÃO (CORTEJO) TRIUNFAL. Procissão formal em celebração da vitória sobre um inimigo. A palavra grega *thri·am·beú·o*, que significa "conduzir em procissão triunfal", só ocorre duas vezes nas Escrituras, cada vez num contexto ilustrativo um tanto diferente. — 2Co 2:14; Col 2:15.

Procissões Triunfais Entre as Nações. O Egito, a Assíria e outras nações comemoravam suas vitórias militares com procissões triunfais. Nos dias da república romana, uma das mais altas honras que o Senado podia conferir a um general vencedor era permitir que celebrasse a vitória com uma procissão de triunfo formal e custosa, na qual não se despercebia nenhum pormenor de pompa e glória.

A procissão romana percorria lentamente a *Via Triumphalis* e a serpenteante subida até o templo de Júpiter, no alto do monte Capitólio. Na frente iam os músicos, tocando e entoando canções de vitória, seguidos por moços que conduziam os animais para os sacrifícios. Depois vinham carros abertos carregados de espólios, e enormes carros alegóricos que ilustravam cenas de batalha ou a destruição de cidades e templos, e talvez com uma figura do comandante derrotado no alto. Os reis, os príncipes e os generais capturados na guerra, junto com seus filhos e assistentes, eram conduzidos em grilhões, não raro despidos, para sua humilhação e vergonha.

A seguir vinha o carro do general, decorado com marfim e ouro, adornado com louros, e puxado por quatro cavalos brancos ou, às vezes, por elefantes, leões, tigres ou veados. Os filhos do conquistador sentavam-se aos seus pés ou vinham num outro carro atrás dele. Os cônsules e magistrados romanos vinham a pé, seguidos pelos tenentes e tribunos militares, junto com o exército vitorioso — todos ornados com coroas de louro e com presentes, entoando canções de louvor a seu líder. Na vanguarda vinham os sacerdotes e seus assistentes, trazendo a principal vítima para o sacrifício, um boi branco.

À medida que o cortejo atravessava a cidade, o povo atirava flores diante do carro do vitorioso, e incenso queimado em altares do templo perfumavam o caminho. Essa agradável fragrância significava honras, promoção, riqueza e uma vida mais segura para os soldados vitoriosos, mas significava morte para os cativos não indultados, que seriam executados no fim da procissão. Isto lança luz sobre a aplicação espiritual da ilustração de Paulo em 2 Coríntios 2:14-16.

Construíram-se arcos de triunfo em homenagem a alguns generais. O Arco de Tito, em Roma, ainda comemora a queda de Jerusalém em 70 EC. (FOTO, Vol. 2, p. 536) Tito celebrou sua vitória sobre Jerusalém por meio duma procissão triunfal, acompanhado de seu pai, o Imperador Vespasiano. Alguns arcos serviam como portões de cidade, mas em geral sua função era apenas monumental. O formato dos arcos pode ter representado o jugo de submissão sob o qual os cativos eram obrigados a passar.

Os Cristãos Participam duma Procissão Triunfal. Foi de tais exemplos e do conhecimento geral daqueles tempos que Paulo extraiu sua metáfora ao escrever aos coríntios: "Graças, porém, a Deus, que sempre nos conduz numa procissão triunfal, em companhia do Cristo." (2Co 2:14-16) O quadro apresenta Paulo e concristãos como súditos devotados de Deus, "em companhia do Cristo", como filhos, oficiais de alta categoria, e soldados vitoriosos, todos no séquito de Deus e sendo conduzidos por Ele numa grandiosa procissão triunfal ao longo dum trajeto perfumado.

Em Colossenses 2:15, a situação é bem diferente. Aqui, os governos e as autoridades inimigas, sob Satanás, são descritos como os cativos e prisioneiros na procissão triunfal. A estes, Jeová, o Conquistador, desnuda e exibe em público como derrotados, aqueles que foram vencidos "por meio dela", isto é, da "estaca de tortura" mencionada no versículo anterior. A morte de Cristo na estaca de tortura não só proveu a base para a remoção do "documento manuscrito", o pacto da Lei, mas também tornou possível que os cristãos fossem libertados da escravidão aos poderes satânicos das trevas.

Outras Procissões. A Bíblia também menciona outras procissões, ou cortejos, ocasiões em que multidões se deslocavam em conjunto para celebrar eventos notáveis. Davi descreveu o cortejo vitorioso de Jeová desde o Sinai até o lugar do santo templo em Jerusalém — carros de guerra de Deus, cativos, cantores e músicos, e multidões congregadas bendizendo o Santo de Israel. (Sal 68:17, 18, 24-26) Incluiu-se um cortejo na celebra-

ção inaugural por ocasião do término da reconstrução das muralhas de Jerusalém nos dias de Neemias. (Ne 12:31) E o Salmo 118:27 menciona uma "procissão festiva", evidentemente relacionada com a anual Festividade das Barracas.

PROCLAMAÇÕES SAGRADAS. Esta expressão ocorre só quatro vezes nas Escrituras Gregas Cristãs, e traduz a palavra grega *ló·gi·on* (que significa "palavrinha"), diminutivo de *ló·gos* ("palavra"). Originalmente, *ló·gi·on* significava apenas uma breve pronunciação sagrada, mas, com o tempo, veio a significar qualquer comunicação ou oráculo divinos. Certas versões em português traduzem *ló·gi·on* simplesmente por 'oráculo'. (*Tr*, *VB*) A tradução de Wuest emprega "pronunciações divinas", em Atos 7:38 e em Romanos 3:2.

Estêvão mencionou a Lei dada a Moisés, no monte Sinai, como "proclamações sagradas, vivas". (At 7:38) O apóstolo Paulo se referiu às inteiras Escrituras Hebraicas, e, evidentemente, também a todas as inspiradas Escrituras Cristãs escritas até aquele tempo, dizendo: "Qual é então a superioridade do judeu, ou qual é o proveito da circuncisão? Grande, de todo modo. Primeiramente, porque foram incumbidos das proclamações sagradas de Deus." (Ro 3:1, 2) Portanto, os judeus foram incumbidos da escrita deste conjunto das Escrituras inspiradas, escrevendo eles "conforme eram movidos por espírito santo". — 2Pe 1:20, 21.

Na carta aos hebreus, o apóstolo Paulo inclui como "proclamações sagradas" os ensinos proferidos à humanidade pelo Senhor Jesus Cristo, por seus apóstolos e pelos demais inspirados escritores cristãos. (He 5:12; compare isso com He 6:1, 2.) Pedro também reflete este sentido amplo ao falar aos seguidores de Cristo, em 1 Pedro 4:11: "Se alguém falar, fale como que as proclamações sagradas de Deus." Ele também classifica os escritos do apóstolo Paulo como tendo autoridade igual à do "resto das Escrituras". — 2Pe 3:15, 16.

A *Septuaginta* grega emprega com frequência a palavra *ló·gi·on*, como ao traduzir o Salmo 12:6 (11:6, *LXX*): "As *declarações* de Jeová são *declarações* puras." A tradução da *Septuaginta* para o inglês, feita por Bagster, reza neste versículo: "Os oráculos do Senhor são oráculos puros."

PROCÔNSUL. Principal administrador local duma província sob supervisão do Senado romano.

Em 27 AEC, o Imperador Augusto, de Roma, assumiu o controle de todas as províncias que exigiam a presença de forças militares, deixando dez outras como províncias senatoriais. A administração destas últimas era realizada por meio de procônsules. Os procônsules pertenciam a duas classes: ex-cônsules (aqueles que já haviam alcançado a categoria de cônsul), que eram enviados às províncias da Ásia e da África (onde se mantinha uma força legionária), e ex-pretores, enviados às outras províncias senatoriais.

A responsabilidade do procônsul era dirigir os assuntos civis da província, fazer decisões judiciais, e manter a lei e a ordem. Sua jurisdição era suprema na província, embora suas ações estivessem sujeitas a serem analisadas pelo senado romano. A arrecadação dos impostos ficava a cargo dum *quaestor* (questor). O procônsul não trajava vestimenta militar, nem portava espada.

O procônsul Sérgio Paulo é mencionado em Atos 13:7, 12, como tendo-se tornado cristão. Ele era o procônsul de Chipre. Em Atos 18:12, Gálio é mencionado como procônsul da província da Acaia. Lucas é exato ao empregar o termo "procônsul" nesses casos, pois a Acaia foi província senatorial de 27 AEC a 15 EC, e novamente após 44 EC; e Chipre tornou-se província senatorial em 22 AEC. Encontrou-se uma moeda de Chipre com a efígie e o título de Cláudio (em latim) no anverso, e, no reverso, "Sob Cominius Proclus, Procônsul dos Cipriotas" (em grego).

PRÓCORO [possivelmente dum radical gr. que significa "ir (ou dançar) diante dum coro"]. Um dos sete homens acreditados, cheios de espírito e sabedoria, designados para garantir um tratamento equitativo na distribuição diária de alimentos na congregação cristã em Jerusalém, no primeiro século. — At 6:1-6.

PROFECIA. Mensagem inspirada; revelação da vontade e do propósito divinos, ou a proclamação destes. A profecia pode ser um ensinamento moral inspirado, a expressão duma ordem ou dum julgamento divino, ou a declaração de algo por vir. Predição ou prenúncio não é a ideia básica transmitida pelas raízes verbais nas línguas originais (hebr.: *na·vá'*; gr.: *pro·fe·teú·o*); contudo, constitui um aspecto notável das profecias bíblicas. — Veja PROFETA.

Os seguintes exemplos ilustram o sentido das palavras originais: Quando se disse a Ezequiel, numa visão, que 'profetizasse ao vento', ele simplesmente expressou a ordem de Deus ao vento. (Ez 37:9, 10) Quando certas pessoas, no julgamento de Jesus, o cobriram, o esmurraram e então disseram: "Profetiza-nos, ó Cristo. Quem te golpeou?" eles não estavam solicitando uma predição, mas sim que Jesus identificasse os golpeadores por revelação divina. (Mt 26:67, 68; Lu 22:63, 64) A mulher samaritana junto ao poço reconheceu Jesus como "profeta", porque ele revelara coisas sobre o

passado dela das quais não poderia ter conhecimento, exceto por poder divino. (Jo 4:17-19; compare isso com Lu 7:39.) Da mesma forma, trechos bíblicos tais como o Sermão do Monte, de Jesus, e a denúncia que Ele fez dos escribas e fariseus (Mt 23:1-36) podem ser definidos apropriadamente como profecia, pois eram uma 'expressão' inspirada do pensamento de Deus sobre os assuntos, assim como as proclamações feitas por Isaías, Jeremias e outros profetas anteriores. — Veja Is 65:13-16 e Lu 6:20-25.

Em toda a Bíblia há, naturalmente, muitíssimos exemplos de prenúncios ou predições, alguns dos primeiros exemplos sendo encontrados em Gênesis 3:14-19; 9:24-27; 27:27-40; 49:1-28; Deuteronômio 18:15-19.

A Fonte de toda profecia verdadeira é Jeová Deus. Ele a transmite por meio do seu espírito santo, ou, ocasionalmente, mediante mensageiros angélicos orientados pelo espírito. (2Pe 1:20, 21; He 2:1, 2) As profecias hebraicas frequentemente iniciam com: "Ouvi a palavra de Jeová" (Is 1:10; Je 2:4), e com a expressão "a palavra" não raro se tem presente uma mensagem inspirada, ou profecia. — Is 44:26; Je 21:1; Ez 33:30-33; compare isso com Is 24:3.

Em que sentido 'dar testemunho de Jesus inspira o profetizar'?

Na visão do apóstolo João, um anjo lhe disse que "dar-se testemunho de Jesus é o que inspira o [literalmente: "é o espírito do"] profetizar". (Re 19:10) O apóstolo Paulo chama a Cristo de o "segredo sagrado de Deus", e diz que "cuidadosamente ocultos nele se acham todos os tesouros da sabedoria e do conhecimento". (Col 2:2, 3) Isto se dá porque Jeová Deus designou a seu Filho o papel-chave no cumprimento do grandioso propósito de Deus de santificar Seu nome e restaurar a terra e seus habitantes ao devido lugar no Seu arranjo de coisas, fazendo isto por meio de "uma administração no pleno limite dos tempos designados, a saber, ajuntar novamente todas as coisas no Cristo, as coisas nos céus e as coisas na terra". (Ef 1:9, 10; compare isso com 1Co 15:24, 25.) Uma vez que o cumprimento do grande propósito de Deus acha-se todo vinculado a Jesus (veja Col 1:19, 20), então toda profecia, isto é, todas as mensagens inspiradas de Deus proclamadas por Seus servos, apontavam para o Filho dele. Assim, como declara Revelação (Apocalipse) 19:10, o inteiro "espírito" (toda a inclinação, toda a intenção e todo o propósito) da profecia era dar testemunho de Jesus, aquele a quem Jeová tornaria "o caminho, e a verdade, e a vida". (Jo 14:6) Isto seria veraz não só no caso das profecias que precederam o ministério terrestre de Jesus, mas também no caso das profecias posteriores a este. — At 2:16-36.

Na própria época da rebelião surgida no Éden, Jeová Deus iniciou este "testemunho de Jesus", por meio de Sua profecia referente ao "descendente [literalmente: semente]" que por fim 'esmagaria a cabeça da serpente', o Adversário de Deus. (Gên 3:15) O pacto abraâmico era profético dessa Semente, da bênção que esta representaria para todas as famílias da terra, e de sua vitória sobre o Adversário e a 'semente' dele. (Gên 22:16-18; compare isso com Gál 3:16.) Foi predito que a Semente prometida, chamada "Siló" (que significa "Aquele de Quem É; Aquele a Quem Pertence") viria da tribo de Judá. (Gên 49:10) Por meio da nação de Israel, Jeová revelou seu propósito de ter um "reino de sacerdotes e uma nação santa". (Êx 19:6; compare isso com 1Pe 2:9, 10.) Os sacrifícios e a Lei dada a Israel prefiguravam o sacrifício do Filho de Deus, e o sacerdócio representava seu sacerdócio real celestial (com sacerdotes associados) durante o Reinado Milenar. (He 9:23, 24; 10:1; Re 5:9, 10; 20:6) Por conseguinte, a Lei tornou-se um "tutor, conduzindo a Cristo". — Gál 3:23, 24.

Sobre os eventos que marcaram a história da nação de Israel, o apóstolo diz: "Ora, estas coisas lhes aconteciam como exemplos [ou: "em sentido típico"] e foram escritas como aviso para nós [seguidores de Cristo Jesus], para quem já chegaram os fins dos sistemas de coisas." (1Co 10:11) Davi, o rei mais destacado daquela nação, tornou-se figura profética do Filho de Deus, e Jesus Cristo herdou o pacto que Deus fez com Davi para um reino eterno. (Is 9:6, 7; Ez 34:23, 24; Lu 1:32; At 13:32-37; Re 22:16) As diversas batalhas travadas por reis fiéis (em geral orientados e incentivados pelos profetas de Deus) prefiguraram a guerra a ser travada pelo Filho de Deus contra os inimigos do seu Reino, e as vitórias que Deus concedeu a eles prefiguraram assim a vitória de Cristo sobre todas as forças de Satanás, resultando em libertação para o povo de Deus. — Sal 110:1-5; Miq 5:2-6; At 4:24-28; Re 16:14, 16; 19:11-21.

Muitas das profecias durante este período descreviam o reinado do Ungido (Messias, ou Cristo) de Deus e as bênçãos de seu governo. Outras profecias messiânicas apontavam para a perseguição contra o Servo de Deus e os sofrimentos dele. (Veja Is 11:1-10; 53:1-12; At 8:29-35.) Como declara o apóstolo Pedro, mesmo os antigos profetas persistiram em 'investigar que época específica ou que sorte de época o espírito neles indicava a respeito de Cristo [Messias], quando de antemão dava tes-

temunho dos sofrimentos por Cristo e das glórias que os seguiriam'. Foi-lhes revelado que estas coisas haviam de ter um cumprimento futuro, à frente de seu próprio tempo. — 1Pe 1:10-12; compare isso com Da 9:24-27; 12:1-10.

Visto que Cristo Jesus é Aquele em quem todas estas profecias se realizam, tornando todas elas verídicas, pode-se ver como 'a verdade veio por intermédio de Jesus Cristo'. "Pois, não importa quantas sejam as promessas de Deus, elas se tornaram Sim por meio dele." (Jo 1:17; 2Co 1:20; compare isso com Lu 18:31; 24:25, 26, 44-46.) Pedro podia corretamente dizer sobre Jesus, que 'todos os profetas dão testemunho dele'. — At 3:20-24; 10:43; compare isso com 28:23.

Propósito e Época do Cumprimento. A profecia, quer uma predição, quer simplesmente uma instrução ou repreensão inspirada, servia para o benefício tanto daqueles que inicialmente a ouviam como daqueles que, em todos os períodos futuros, depositariam fé nas promessas de Deus. Para os que originalmente as recebiam, as profecias lhes asseguravam que a passagem dos anos ou dos séculos não tinha feito Deus vacilar em seu propósito, que Ele se apegava firmemente a seus termos e promessas pactuados. (Veja Sal 77:5-9; Is 44:21; 49:14-16; Je 50:5.) A profecia de Daniel, por exemplo, fornecia informações que constituíam um elo de inestimável valor entre o término da escrita das Escrituras Hebraicas, ou pré-cristãs, e a vinda do Messias. Sua previsão dos eventos mundiais, incluindo a ascensão e a queda de sucessivas potências mundiais, forneceu garantia aos judeus que viviam durante os séculos de dominação persa, grega e romana (bem como aos cristãos depois disso) de que não havia nenhum "ponto cego" na antevisão de Deus, de que os próprios tempos deles já tinham deveras sido previstos e de que o propósito soberano de Jeová ainda teria um cumprimento seguro. Protegia-os contra depositarem fé e esperança em regimes mundanos passageiros, com seu transitório poder de controle, e habilitava aqueles fiéis a conduzir suas ações com sabedoria. — Veja Da 8:20-26; 11:1-20.

O cumprimento de muitas profecias em seu próprio tempo servia para convencer os sinceros do poder de Deus de executar Seu propósito, apesar de toda e qualquer oposição. Era prova de sua ímpar Divindade poder Ele, e somente Ele, predizer tais eventos e fazê-los cumprir-se. (Is 41:21-26; 46:9-11) Estas profecias também os habilitavam a ficar mais familiarizados com Deus, entendendo mais claramente a Sua vontade e as normas morais pelas quais Ele se pauta ao agir e julgar, de modo que pudessem harmonizar sua vida com estas. — Is 1:18-20; 55:8-11.

Grande número de profecias teve sua aplicação ou seu cumprimento inicial no povo contemporâneo, muitas profecias expressando o julgamento de Deus sobre o Israel carnal e as nações circunvizinhas, e predizendo a derrubada e o subsequente restabelecimento de Israel e Judá. Todavia, essas profecias não perderam seu valor para as gerações posteriores, como para a congregação cristã, quer no primeiro século EC, quer na época atual. O apóstolo diz: "Porque todas as coisas escritas outrora foram escritas para a nossa instrução, para que, por intermédio da nossa perseverança e por intermédio do consolo das Escrituras, tivéssemos esperança." (Ro 15:4) Visto que Deus é imutável em suas normas morais e em seu propósito (Mal 3:6; He 6:17, 18), seus modos de lidar com Israel elucidaram como ele lidará com situações similares em qualquer dada época. Assim, Jesus e seus discípulos estavam justificados em empregar declarações proféticas que se aplicaram séculos antes como sendo também aplicáveis aos seus dias. (Mt 15:7, 8; At 28:25-27) Outras profecias eram claramente de predição, algumas se relacionando de forma específica e ímpar com o ministério terrestre de Jesus e eventos subsequentes. (Is 53; Da 9:24-27) Para os que viviam na época do aparecimento do Messias, as profecias forneciam os meios para identificá-lo e autenticar a comissão e a mensagem dele como genuínas. — Veja MESSIAS.

Depois de Jesus partir da terra, as Escrituras Hebraicas e as profecias destas suplementaram os ensinos de Jesus em fornecer vitais informações de fundo com as quais os seguidores cristãos podiam confrontar os eventos que se seguiram, ver como se encaixavam, e aprender o significado e o sentido de tais eventos. Isto dava validez e força à pregação e ao ensino deles, bem como confiança e coragem ao enfrentarem oposição. (At 2:14-36; 3:12-26; 4:7-12, 24-30; 7:48-50; 13:40, 41, 47) Eles encontraram nas anteriores revelações inspiradas um grande conjunto de instruções morais que podiam usar para "ensinar, para repreender, para endireitar as coisas, para disciplinar em justiça". (2Ti 3:16, 17; Ro 9:6-33; 1Co 9:8-10; 10:1-22) Pedro, que havia obtido a confirmação das profecias por meio da visão da transfiguração, disse: "Por conseguinte, temos a palavra profética tanto mais assegurada; e fazeis bem em prestar atenção a ela como a uma lâmpada que brilha em lugar escuro." (2Pe 1:16-19; Mt 16:28–17:9) Assim, as profecias pré-cristãs suplementavam as instruções de Jesus e eram o meio de Deus para guiar a congregação cristã em decisões importantes, como a que tinha que ver com os crentes gentios. — At 15:12-21; Ro 15:7-12.

As profecias também serviam para advertir, avisando quando se fazia necessária alguma ação urgente. Um poderoso exemplo é o aviso de Jesus sobre a vindoura destruição de Jerusalém e a situação que marcaria o tempo para seus seguidores fugirem dela para um lugar de segurança. (Lu 19:41-44; 21:7-21) Avisos proféticos similares se aplicam à presença de Cristo. — Veja Mt 24:36-42.

Mediante o derramamento do espírito santo em Pentecostes, concederam-se aos cristãos dons milagrosos tais como o de profetizar e a habilidade de falar em línguas que não haviam estudado. Em alguns casos (mas não necessariamente em todos), o dom de profetizar produziu predições, como as feitas por Ágabo (At 11:27, 28; 21:8-11), habilitando a congregação cristã, ou membros dela, a preparar-se para certas emergências ou provações. As cartas canônicas dos apóstolos e dos discípulos também contêm previsões inspiradas do futuro; estas avisavam da vindoura apostasia, indicando a forma que esta assumiria, avisavam do julgamento de Deus e da futura execução desse julgamento, e revelavam verdades doutrinais não entendidas antes, ou ampliavam e esclareciam as já fornecidas. (At 20:29, 30; 1Co 15:22-28, 51-57; 1Te 4:15-18; 2Te 2:3-12; 1Ti 4:1-3; 2Ti 3:1-13; 4:3, 4; compare isso com Ju 17-21.) O livro de Revelação está repleto de informações proféticas que habilitam as pessoas a serem avisadas, de modo a poderem discernir "os sinais dos tempos" (Mt 16:3) e tomar medidas urgentes. — Re 1:1-3; 6:1-17; 12:7-17; 13:11-18; 17:1-12; 18:1-8.

Entretanto, na primeira carta de Paulo aos coríntios, ele mostra que os dons milagrosos, inclusive o de profecia inspirada, seriam eliminados. (1Co 13:2, 8-10) A evidência mostra que, com a morte dos apóstolos, esses dons cessaram de ser transmitidos e depois desapareceram do cenário cristão, tendo servido ao seu objetivo. A essa altura, naturalmente, o cânon da Bíblia já estava completo.

As ilustrações, ou parábolas, de Jesus eram similares em forma a algumas das pronunciações alegóricas de profetas anteriores. (Veja Ez 17:1-18; 19:1-14; Mt 7:24-27; 21:33-44.) Quase todas tiveram algum cumprimento naquela época. Algumas basicamente delineavam princípios morais. (Mt 18:21-35; Lu 18:9-14) Outras continham aspectos ligados ao tempo, que se estenderiam até a presença de Jesus e a "terminação do sistema de coisas". — Mt 13:24-30, 36-43; 25:1-46.

Cumprimentos múltiplos. O uso de profecias, por parte de Jesus e de seus discípulos, mostra que uma profecia de predição pode ter mais de um cumprimento, como no caso em que Paulo se referiu à profecia de Habacuque, originalmente cumprida na desolação que Babilônia infligiu a Judá, e a aplicou aos seus dias. (Hab 1:5, 6; At 13:40, 41) Jesus mostrou que a profecia de Daniel, a respeito da "coisa repugnante que causa desolação", havia de ter cumprimento na geração que então vivia; contudo, a profecia de Daniel também vincula a "coisa repugnante" que causa desolação com o "tempo do fim". (Da 9:27; 11:31-35; Mt 24:15, 16) A evidência bíblica mostra que quando Miguel 'põe-se de pé', isto significa que Jesus Cristo, na qualidade de rei, toma medidas a favor dos servos de Jeová. (Da 12:1; veja MIGUEL.) A profecia do próprio Jesus sobre a terminação do sistema de coisas igualmente inclui a menção de sua vinda no poder do Reino, o que não ocorreu no primeiro século EC. (Mt 24:29, 30; Lu 21:25-32) Isto indica um cumprimento duplo. Consequentemente, ao considerar o assunto do cumprimento duplo das profecias, a *Cyclopædia* (Ciclopédia) de M'Clintock e Strong (1894, Vol. VIII, p. 635) comenta: "Este conceito do cumprimento da profecia parece necessário para a explanação da predição feita pelo nosso Senhor no Monte, que se relaciona a um só tempo com a queda de Jerusalém e com o fim da dispensação cristã."

Formas de Profecia. Além das declarações diretas proferidas por meio de seus profetas (talvez acompanhadas de atos simbólicos [1Rs 11:29-31] ou em forma alegórica), Jeová empregou outras formas. *Personagens proféticos* prefiguraram o Messias, Cristo Jesus. Além de Davi, já mencionado, estes incluíam o rei-sacerdote Melquisedeque (He 7:15-17), o profeta Moisés (At 3:20-22), e outros. Deve-se observar que, com respeito aos personagens proféticos, a pessoa não deve ser encarada como típica ou profética em todo aspecto. Assim, os três dias que Jonas passou no ventre do grande peixe prefiguraram o tempo que Jesus passou no Seol; mas a relutância de Jonas em aceitar sua designação e outros aspectos não prefiguraram o proceder do Filho de Deus. Jesus falou de si mesmo como "algo maior do que Salomão", pois a sabedoria de Jesus e a paz de seu governo do Reino são semelhantes às de Salomão, porém superiores. Entretanto, Jesus não se torna espiritualmente transgressor como Salomão se tornou. — Mt 12:39-42.

Dramas proféticos também foram usados por Deus, registrando-se pormenores da vida de pessoas e de nações como padrão de eventos futuros no desenrolar do propósito de Jeová. Paulo menciona um "drama simbólico" assim, que envolvia os dois filhos de Abraão, com Sara e com a escrava Agar. Mostra que as duas mulheres "significam" duas relações pactuadas. Elas não tipifica-

vam, ou representavam, pessoalmente tais pactos. Mas, no drama profético, aquelas duas mulheres correspondiam a mulheres simbólicas que produziram filhos sob aqueles pactos. Assim, Agar correspondia à Jerusalém terrestre, que deixou de aceitar o Libertador para o qual apontava o pacto da Lei, e que se agarrou a essa Lei mesmo depois de Deus ter posto fim a ela; a Jerusalém terrestre e seus filhos estavam assim em escravidão à Lei. Por outro lado, Sara, a mulher livre, correspondia à "Jerusalém de cima", a parte celestial da organização de Deus comparável a uma esposa, a qual produz filhos em harmonia com o que foi predito no pacto abraâmico. (Gál 4:21-31; compare isso com Jo 8:31-36.) O Dilúvio dos dias de Noé e as condições que o precederam eram proféticos das condições por ocasião da futura presença de Cristo e do resultado para os que rejeitam o modo de agir de Deus. — Mt 24:36-39; compare isso com 1Co 10:1-11.

Lugares foram usados de forma profética, a cidade de Jerusalém, no monte Sião, sendo às vezes empregada para representar uma organização celestial que é a "mãe" dos cristãos ungidos com espírito. (Gál 4:26) A "Nova Jerusalém" simboliza a "noiva" celestial de Cristo, constituída dos membros da glorificada congregação cristã. (Re 21:2, 9-14; compare isso com Ef 5:23-27, 32, 33; Re 14:1-4.) Entretanto, Jerusalém, devido à geral infidelidade de seus habitantes, pode também ser utilizada de modo desfavorável. (Gál 4:25; compare isso com Ez 16:1-3, 8-15; veja JERUSALÉM [Importância da Cidade].) Outros lugares obviamente utilizados com significado profético são Sodoma, Egito, Megido, Babilônia e o Vale de Hinom, ou Geena. — Re 11:8; 16:16; 18:2; Mt 23:33.

Um *modelo profético*, envolvendo objetos e procedimentos, é encontrado no caso do tabernáculo. O apóstolo mostra que os equipamentos, as funções e os sacrifícios constituíam um modelo de realidades celestiais, uma 'representação típica e sombra das coisas celestiais'. — He 8:5; 9:23, 24.

Pôr à Prova a Profecia e Sua Interpretação. Em vista da atividade dos falsos profetas, João advertiu contra acreditar em toda "expressão inspirada", que é basicamente o que são as profecias. Antes, ele admoestou os cristãos a 'provar as expressões inspiradas, para ver se se originam de Deus'. (1Jo 4:1) João cita uma doutrina como meio de se determinar a origem divina da expressão inspirada, a saber, Cristo ter vindo na carne. Obviamente, porém, ele não estava dizendo que este era o único critério, mas, evidentemente, o citava qual exemplo de algo que naquele tempo, talvez de forma predominante, era questionado. (1Jo 4:2, 3) Um fator vital é a harmonia da profecia com a palavra e a vontade reveladas de Deus (De 13:1-5; 18:20-22), e tal harmonia não pode ser parcial, mas tem de ser completa, para que a profecia ou a interpretação duma profecia seja correta. (Veja PROFETA [Como Distinguir os Verdadeiros dos Falsos].) Na congregação cristã do primeiro século, foi concedido a alguns o dom de "discernimento de pronunciações inspiradas" (1Co 12:10), tornando possível autenticar profecias como genuínas. Embora esta capacidade milagrosa também cessasse, é razoável que Deus ainda tornasse disponível o correto entendimento das profecias por meio da congregação, em especial no predito "tempo do fim", não milagrosamente, mas em resultado de diligente investigação, estudo e comparação das profecias com circunstâncias e eventos que sucedem. — Veja Da 12:4, 9, 10; Mt 24:15, 16; 1Co 2:12-14; 1Jo 4:6; veja INTERPRETAÇÃO.

PROFETA. Alguém por meio de quem se dá a conhecer a vontade e o propósito divinos. (Lu 1:70; At 3:18-21) Embora a etimologia do termo hebraico para profeta (*na·ví'*) seja incerta, o emprego desse termo distintivo mostra que os profetas verdadeiros não eram anunciadores comuns, mas eram porta-vozes de Deus, 'homens de Deus' com mensagens inspiradas. (1Rs 12:22; 2Rs 4:9; 23:17) Eles se achavam no "grupo íntimo" de Deus, e Ele lhes revelava seu "assunto confidencial". — Je 23:18; Am 3:7; 1Rs 17:1; veja VIDENTE.

A palavra grega *pro·fé·tes* significa literalmente "proclamador [gr.: *pro*, "antes" ou "ante", e *fe·mí*, "dizer" ou "clamar"]", e assim descreve um anunciador, alguém que torna conhecidas mensagens atribuídas a uma fonte divina. (Veja Tit 1:12.) Embora isso inclua a ideia de alguém que prediz o futuro, o significado *fundamental* da palavra não é o de predição. (Veja Jz 6:7-10.) Todavia, viver em harmonia com a vontade de Deus exige que a pessoa conheça quais são os propósitos revelados de Jeová para o futuro, de modo a poder harmonizar seu comportamento, seus desejos e seus objetivos com a vontade divina. Assim, na grande maioria dos casos, os profetas bíblicos deveras transmitiram mensagens que estavam direta ou indiretamente relacionadas com o futuro.

O Cargo de Profeta nas Escrituras Hebraicas. O primeiro porta-voz humano de Deus foi obviamente Adão, que inicialmente transmitiu as instruções de Deus a Eva, sua esposa, e, nesse respeito, cumpriu o papel de profeta. Essas instruções tinham que ver não só com o presente (para eles), mas também com o futuro, delineando o propósito de Deus para a terra e a humanidade, e o proceder que os humanos precisam seguir para usufruir

um futuro abençoado. (Gên 1:26-30; 2:15-17, 23, 24; 3:1-3) O primeiro profeta humano fiel mencionado foi Enoque, e sua mensagem deveras continha uma predição direta. (Ju 14, 15) Tanto Lameque como seu filho, Noé, proclamaram revelações inspiradas do propósito e da vontade de Deus. — Gên 5:28, 29; 9:24-27; 2Pe 2:5.

A própria palavra *na·ví'* é aplicada pela primeira vez a Abraão. (Gên 20:7) Abraão não se notabilizou por predizer o futuro, certamente não de modo público. Todavia, Deus lhe dera uma mensagem, uma promessa profética. Abraão deve ter-se sentido agitado, impelido a 'proclamar' isto, especialmente à sua família, explicando por que ele estava partindo de Ur e qual era a promessa que Deus lhe fizera. (Gên 12:1-3; 13:14-17; 22:15-18) De modo similar, Isaque e Jacó, os herdeiros da promessa, foram "profetas" que tinham íntima comunicação com Deus. (Sal 105:9-15) Além disso, proferiram bênçãos proféticas a seus filhos. (Gên 27:27-29, 39, 40; 49:1-28) Com exceção de Jó e de Eliú, que foram evidentemente utilizados por Deus antes do Êxodo para revelar verdades divinas, todos os verdadeiros profetas foram, depois disso, suscitados dentre os descendentes de Jacó (os israelitas) até o primeiro século da Era Comum.

Com Moisés, o papel de profeta fica mais definido. A posição do profeta como porta-voz de Deus é salientada pela designação de Arão, da parte de Jeová, como "profeta" ou "boca" de Moisés, ao passo que Moisés 'servia de Deus para Arão'. (Êx 4:16; 7:1, 2) Moisés predisse muitos eventos que logo tiveram cumprimento, tais como as Dez Pragas. No entanto, serviu de forma ainda mais impressionante como profeta ou porta-voz de Deus ao transmitir o pacto da Lei no Sinai, e ao instruir a nação sobre a vontade de Deus. Embora o pacto da Lei fosse de imenso valor imediato para os israelitas, como código e guia moral, este também apontava para o futuro e para 'coisas melhores por vir'. (Gál 3:23-25; He 8:6; 9:23, 24; 10:1) A comunicação íntima, muitas vezes em diálogo, de Moisés com Jeová Deus, e ser Moisés usado para transmitir o entendimento grandemente ampliado da vontade e do propósito Dele tornaram notável a sua posição como profeta. (Êx 6:2-8; De 34:10) O irmão e a irmã dele, Arão e Miriã, também prestaram serviço profético no sentido de serem usados para transmitir mensagens ou conselhos divinos (embora não fossem necessariamente predições), assim como o fizeram 70 anciãos daquela nação. — Êx 15:20; Núm 11:25; 12:1-8.

Além do homem anônimo de Juízes 6:8, a única pessoa especificamente mencionada no livro de Juízes, como prestando serviço profético, é Débora, a profetisa. (Jz 4:4-7; 5:7) No entanto, a ausência do termo *na·ví'* não significa, em si, que outros não tenham servido nesta qualidade. Por volta do tempo de Samuel, "a palavra da parte de Jeová havia ficado rara . . .; não se divulgava visão". Desde pequeno, Samuel serviu como porta-voz de Deus, e o cumprimento das mensagens divinas fez com que todos o reconhecessem como alguém "acreditado para a posição de profeta de Jeová". — 1Sa 3:1-14, 18-21.

Com o estabelecimento da monarquia, surge uma série quase contínua de profetas. (Veja At 3:24.) Gade começou a profetizar antes da morte de Samuel. (1Sa 22:5; 25:1) E ele e o profeta Natã se destacaram durante o reinado de Davi. (2Sa 7:2-17; 12:7-15; 24:11-14, 18) Como fizeram outros profetas mais tarde, eles serviram como conselheiros e historiadores régios. (1Cr 29:29; 2Cr 9:29; 29:25; 12:15; 25:15, 16) O próprio Davi foi usado para proferir certas revelações divinas, e o apóstolo Pedro o chama de "profeta". (At 2:25-31, 34) O reino dividido presenciou a atividade de profetas fiéis nos reinos setentrional e meridional. Alguns foram usados para profetizar aos líderes e ao povo de ambos os reinos. Entre os profetas do tempo do exílio e do pós-exílio figuram Daniel, Ageu, Zacarias e Malaquias.

Os profetas desempenharam um papel vital na preservação da adoração verdadeira. A atividade deles servia como freio para os reis de Israel e de Judá, pois repreendiam destemidamente os reis que erravam (2Sa 12:1-12) e declaravam os julgamentos de Deus contra aqueles que praticavam iniquidade. (1Rs 14:1-16; 16:1-7, 12) Quando o sacerdócio se desviava e sofria corrupção, os profetas eram o meio usado por Jeová para fortalecer a fé dum restante justo e para indicar o caminho de retorno ao favor de Deus para aqueles que se haviam desviado. Iguais a Moisés, os profetas, em muitas ocasiões, atuavam quais intercessores, orando a Deus em favor do rei e do povo. (De 9:18-29; 1Rs 13:6; 2Rs 19:1-4; compare isso com Je 7:16; 14:11, 12.) Estavam especialmente ativos em tempos de crise ou de grande necessidade. Apresentavam esperança para o futuro, visto que às vezes suas mensagens prediziam as bênçãos do governo do Messias. Desta forma, traziam benefícios não só para os que então viviam, mas também para as gerações futuras, até os nossos dias. (1Pe 1:10-12) Todavia, ao fazerem isto, suportavam grandes vitupérios, zombarias e até mesmo maus-tratos físicos. (2Cr 36:15, 16; Je 7:25, 26; He 11:32-38) No entanto, os que os recebiam favoravelmente eram abençoados com benefícios espirituais e outros. — 1Rs 17:8-24; 2Rs 4:8-37; compare isso com Mt 10:41.

Como Eram Designados e Inspirados. O cargo de profeta não era recebido em virtude duma linhagem; entretanto, vários profetas eram levitas, tais como Samuel, Zacarias, filho de Jeoiada, Jeremias e Ezequiel, e alguns dos descendentes dos profetas também se tornaram profetas. (1Rs 16:7; 2Cr 16:7) Tampouco era uma profissão em que alguém podia ingressar por iniciativa própria. Os profetas eram escolhidos por Deus e designados por meio do espírito santo (Núm 11:24-29; Ez 1:1-3; Am 7:14, 15), mediante o qual também ficavam sabendo o que deviam proclamar. (At 28:25; 2Pe 1:21) Alguns mostraram de início grande relutância. (Êx 3:11; 4:10-17; Je 1:4-10) No caso de Eliseu, este recebeu a designação divina por meio de seu predecessor, Elias, sendo simbolizada por Elias lançar seu manto ou traje oficial sobre Eliseu. — 1Rs 19:19-21.

Embora designados pelo espírito de Jeová, os profetas, pelo visto, não falavam continuamente sob inspiração. Antes, o espírito de Deus 'vinha a estar sobre eles' em certas ocasiões, revelando as mensagens a serem anunciadas. (Ez 11:4, 5; Miq 3:8) Isto exercia um efeito estimulante sobre eles, impelindo-os a falar. (1Sa 10:10; Je 20:9; Am 3:8) Eles não só faziam coisas fora do comum, mas também sua expressão e seus modos de agir sem dúvida refletiam intensidade e sentimentos realmente extraordinários. Isto talvez explique, em parte, o que se queria dizer ao mencionar que certas pessoas 'se comportavam como profetas'. (1Sa 10:6-11; 19:20-24; Je 29:24-32; compare isso com At 2:4, 12-17; 6:15; 7:55.) A total concentração e o destemor zeloso em sua missão poderiam fazer com que o comportamento deles parecesse estranho, até mesmo irracional, aos olhos de outros, assim como certo profeta aparentou ser aos chefes militares quando Jeú foi ungido. Todavia, ao compreenderem que tal homem era profeta, os chefes aceitaram sua mensagem com toda a seriedade. (2Rs 9:1-13; compare isso com At 26:24, 25.) Quando Saul, em perseguição a Davi, foi induzido a 'comportar-se como profeta', tirou suas roupas e ficou deitado "nu todo aquele dia e toda aquela noite", oportunidade em que Davi evidentemente escapou. (1Sa 19:18–20:1) Isto não significa que os profetas andavam frequentemente nus, pois o registro bíblico revela o contrário. Nos outros dois casos registrados, o profeta ficou nu com um objetivo, para representar uma faceta de sua profecia. (Is 20:2-4; Miq 1:8-11) O motivo da nudez de Saul — quer para revelá-lo como simples homem, despido de suas vestes reais, impotente contra a autoridade e o poder reais do próprio Jeová, quer para outro propósito — não é declarado.

Jeová empregou vários métodos para inspirar os profetas: *comunicação verbal* através de anjos (Êx 3:2-4; compare isso com Lu 1:11-17; He 1:1, 2; 2:1, 2), *visões* que incutiram fortemente a mensagem de Deus na mente consciente (Is 1:1; Hab 1:1), *sonhos* ou *visões à noite* dadas enquanto o profeta dormia (Da 7:1), e mensagens transmitidas enquanto a pessoa estava em *transe* (At 10:10, 11; 22:17-21). Ocasionalmente, a música talvez contribuísse para o profeta receber a comunicação divina. (1Sa 10:5; 2Rs 3:15) De modo similar, a proclamação da mensagem inspirada se dava de diversas maneiras. (He 1:1) Em geral, o profeta expressava-a tanto em lugares públicos como em regiões esparsamente habitadas. (Je 7:1, 2; 36:4-13; Mt 3:3) Mas ele talvez dramatizasse a mensagem mediante o uso de símbolos ou de atos simbólicos, como quando Ezequiel representou o sítio de Jerusalém por usar um tijolo, ou no casamento de Oseias com Gômer. — Ez 4:1-3; Os 1:2, 3; compare isso com 1Rs 11:30-39; 2Rs 13:14-19; Je 19:1, 10, 11; veja INSPIRAÇÃO; SONHO; VISÃO.

Como Distinguir os Verdadeiros dos Falsos. Em alguns casos, tais como os de Moisés, Elias, Eliseu e Jesus, os profetas de Deus realizaram obras milagrosas que atestavam a genuinidade de sua mensagem e de seu cargo. Entretanto, não há registro de que todos realizassem obras poderosas assim. Os três elementos essenciais para se confirmar as credenciais do profeta verdadeiro, conforme fornecidos por Moisés, eram: o profeta verdadeiro falaria em nome de Jeová; as coisas preditas ocorreriam (De 18:20-22); e seu profetizar tinha de promover a adoração verdadeira, estando em harmonia com a palavra e os mandamentos revelados de Deus (De 13:1-4). O último requisito era provavelmente o mais vital e decisivo, pois a pessoa poderia utilizar de modo hipócrita o nome de Deus, e, por coincidência, sua predição poderia cumprir-se. Mas o profeta verdadeiro não era única ou mesmo primariamente um prognosticador, conforme já mostrado. Antes, era um defensor da justiça, e sua mensagem tratava primariamente de normas morais e de sua aplicação. Ele expressava os pensamentos de Deus sobre os assuntos. (Is 1:10-20; Miq 6:1-12) Por isso, não era necessário esperar talvez anos ou gerações para se determinar se o profeta era verdadeiro ou falso, por se cumprir uma predição sua. Se sua mensagem contradissesse a vontade e as normas reveladas de Deus, ele era falso. Assim, o profeta que predissesse paz para Israel ou Judá numa ocasião em que o povo se empenhava em desobedecer a Palavra e a Lei de Deus, forçosamente era falso. — Je 6:13, 14; 14:11-16.

O aviso posterior de Jesus a respeito de falsos profetas era comparável ao dado por Moisés. Embora utilizassem o nome dele e fizessem "sinais e prodígios, a fim de desencaminhar", seus frutos provariam que eles eram "obreiros do que é contra a lei". — Mt 7:15-23; Mr 13:21-23; compare isso com 2Pe 2:1-3; 1Jo 4:1-3.

O profeta verdadeiro jamais fazia predições simplesmente para satisfazer a curiosidade humana. Toda predição estava relacionada com a vontade, o propósito, as normas ou o julgamento de Deus. (1Rs 11:29-39; Is 7:3-9) Não raro, os eventos futuros preditos eram consequência de condições existentes; o povo colheria conforme semeasse. Os falsos profetas acalmavam o povo e seus líderes com garantias tranquilizadoras de que, apesar do proceder injusto deles, Deus ainda estava com eles para protegê-los e fazê-los prosperar. (Je 23:16-20; 28:1-14; Ez 13:1-16; compare isso com Lu 6:26.) Eles imitavam os profetas verdadeiros, empregando linguagem e ações simbólicas. (1Rs 22:11; Je 28:10-14) Ao passo que alguns eram óbvios impostores, muitos eram evidentemente profetas que se tornaram transgressores ou apóstatas. (Veja 1Rs 18:19; 22:5-7; Is 28:7; Je 23:11-15.) Alguns eram mulheres, falsas profetisas. (Ez 13:17-23; compare isso com Re 2:20.) Um "espírito de impureza" substituía o espírito de Deus. Todos os falsos profetas deviam ser mortos. — Za 13:2, 3; De 13:5.

Quanto aos que se enquadravam nas normas divinas, o cumprimento de certas profecias de "curto alcance", algumas se cumprindo no prazo de apenas um dia ou um ano, fornecia base para a confiança de que suas profecias, relativas a um futuro mais distante, também se cumpririam. — 1Rs 13:1-5; 14:12, 17; 2Rs 4:16, 17; 7:1, 2, 16-20.

"Filhos dos Profetas." Conforme explica a *Gesenius' Hebrew Grammar* (Gramática Hebraica de Gesenius, Oxford, 1952, p. 418) o termo hebraico *ben* (filho de), ou *benéh* (filhos de), pode indicar "ser membro duma associação ou sociedade (ou duma tribo, ou de qualquer classe definida)". (Veja Ne 3:8, onde um "membro dos misturadores de unguentos" é, literalmente, "filho dos misturadores de unguentos".) Assim, a expressão "filhos dos profetas" talvez descreva uma escola de instrução para os chamados para esta vocação, ou simplesmente uma associação cooperativa de profetas. Menciona-se que havia grupos de profetas assim em Betel, Jericó e Gilgal. (2Rs 2:3, 5; 4:38; compare isso com 1Sa 10:5, 10.) Samuel presidia um grupo em Ramá (1Sa 19:19, 20), e Eliseu parece ter ocupado uma posição similar nos seus dias. (2Rs 4:38; 6:1-3; compare isso com 1Rs 18:13.) O registro menciona que construíam sua própria morada e que se usou uma ferramenta emprestada, o que pode indicar que levavam uma vida simples. Embora não raro compartilhassem alojamentos e alimentos, talvez recebessem designações individuais para sair em missões proféticas. — 1Rs 20:35-42; 2Rs 4:1, 2, 39; 6:1-7; 9:1, 2.

Profetas nas Escrituras Gregas Cristãs. A palavra grega *pro·fé·tes* corresponde ao hebraico *na·vi'*. O sacerdote Zacarias, pai de João, o Batizador, atuou como profeta em revelar o propósito de Deus relativo a seu filho, João, que seria "chamado profeta do Altíssimo". (Lu 1:76) O modo de vida simples de João e sua mensagem faziam lembrar os primitivos profetas hebreus. Ele foi amplamente reconhecido como profeta; até mesmo Herodes sentia-se um tanto reprimido por causa dele. (Mr 1:4-6; Mt 21:26; Mr 6:20) Jesus disse que João era "muito mais do que um profeta". — Mt 11:7-10; compare isso com Lu 1:16, 17; Jo 3:27-30.

Jesus, o Messias, era "O Profeta", o há muito aguardado profeta predito por Moisés. (Jo 1:19-21, 25-27; 6:14; 7:40; De 18:18, 19; At 3:19-26) Sua capacidade de realizar obras poderosas e de discernir assuntos dum modo extraordinário fazia com que outros o reconhecessem como profeta. (Lu 7:14-16; Jo 4:16-19; compare isso com 2Rs 6:12.) Acima de todos os outros, ele era alguém do "grupo íntimo" de Deus. (Je 23:18; Jo 1:18; 5:36; 8:42) Ele citava constantemente profetas anteriores como atestando sua comissão e seu cargo divinos. (Mt 12:39, 40; 21:42; Lu 4:18-21; 7:27; 24:25-27, 44; Jo 15:25) Ele predisse a forma em que se daria sua própria traição e morte, que, como profeta, morreria em Jerusalém, "matadora dos profetas", que seus discípulos o abandonariam, que Pedro o negaria três vezes, que ele seria ressuscitado no terceiro dia — muitas destas profecias baseando-se em profecias anteriores das Escrituras Hebraicas. (Lu 13:33, 34; Mt 20:17-19; 26:20-25, 31-34) Além disso, predisse a destruição de Jerusalém e seu templo. (Lu 19:41-44; 21:5-24) O cumprimento preciso de todas estas coisas no período de vida daqueles que o ouviam fornecia sólida base para se ter fé e convicção no cumprimento das profecias pertinentes à sua presença. — Veja Mt 24; Mr 13; Lu 21.

O Pentecostes de 33 EC presenciou o predito derramamento do espírito de Deus sobre os discípulos em Jerusalém, fazendo com que eles 'profetizassem e tivessem visões'. Fizeram isto por declararem as "coisas magníficas de Deus", e por meio de inspirada revelação de conhecimento sobre o Filho de Deus e o que isto significava para seus ouvintes. (At 2:11-40) Mais uma vez, é preci-

so lembrar que profetizar não significa única, ou necessariamente, predizer o futuro. O apóstolo Paulo declarou que 'quem profetiza, edifica, e encoraja, e conforta os homens pelo seu falar', e apresentou o profetizar como um alvo apropriado e particularmente desejável que todos os cristãos deviam esforçar-se a alcançar. Ao passo que falar em línguas estrangeiras era um sinal para os descrentes, o profetizar o era para os crentes. Todavia, mesmo o descrente que comparecesse a uma reunião cristã se beneficiaria do profetizar, sendo repreendido e examinado de perto por isso, de modo que os 'segredos do seu coração se tornariam manifestos'. (1Co 14:1-6, 22-25) Isto também indica que o profetizar cristão não consistia principalmente de predições, mas, antes, muitas vezes tratava de coisas relacionadas com o presente, embora procedesse claramente duma fonte fora do comum, sendo inspirado por Deus. Paulo aconselhou sobre a necessidade de boa ordem e de autodomínio no profetizar congregacional, para que todos pudessem aprender e ser encorajados. — 1Co 14:29-33.

Havia, naturalmente, certas pessoas especialmente escolhidas ou dotadas para servir quais profetas. (1Co 12:4-11, 27-29) O próprio Paulo possuía o dom de profetizar, todavia, ele é primariamente conhecido como apóstolo. (Veja At 20:22-25; 27:21-26, 31, 34; 1Co 13:2; 14:6.) Aqueles especialmente chamados de profetas, tais como Ágabo, Judas e Silas, parecem ter sido notáveis porta-vozes da congregação cristã, sendo superados apenas pelos apóstolos. (1Co 12:28; Ef 4:11) Como os apóstolos, eles não só serviam localmente, mas também viajavam para diferentes lugares, proferiam discursos e também predisseram certos eventos futuros. (At 11:27, 28; 13:1; 15:22, 30-33; 21:10, 11) Como se dera anteriormente, algumas mulheres cristãs receberam o dom de profetizar, embora ficassem sempre sujeitas à chefia dos membros varões da congregação. — At 21:9; 1Co 11:3-5.

PROFETISA. Mulher que profetiza ou realiza a obra dum profeta. Conforme mostrado nos artigos PROFETA e PROFECIA, profetizar significa basicamente o proferimento de mensagens inspiradas de Deus, a revelação da vontade divina. A predição de eventos futuros podia ou não estar envolvida. Assim como havia profetas verdadeiros e falsos, assim também algumas profetisas foram usadas por Jeová e movidas por Seu espírito, ao passo que outras eram profetisas falsas, não aprovadas por Ele.

Miriã é a primeira mulher apontada na Bíblia como profetisa. Deus evidentemente transmitiu uma ou mais mensagens por intermédio dela, talvez na forma de cânticos inspirados. (Êx 15:20, 21) Assim, registra-se que ela e Arão disseram a Moisés: "Não falou [Jeová] também por meio de nós?" (Núm 12:2) O próprio Jeová, mediante o profeta Miqueias, mencionou ter enviado "Moisés, Arão e Miriã" diante dos israelitas ao conduzi-los para fora do Egito. (Miq 6:4) Embora Miriã fosse privilegiada de ser usada qual instrumento de comunicação divina, seu relacionamento como tal para com Deus era inferior ao usufruído pelo seu irmão, Moisés. Quando ela deixou de manter-se em seu devido lugar, sofreu severo castigo de Deus. — Núm 12:1-15.

No período dos juízes, Débora servia como fonte de informações da parte de Jeová, tornando conhecidos os Seus julgamentos sobre certos assuntos e transmitindo Suas instruções, como nas ordens que deu a Baraque. (Jz 4:4-7, 14-16) Assim, durante um período de fraqueza e apostasia nacionais, ela serviu figurativamente como "mãe em Israel". (Jz 5:6-8) Hulda, a profetisa, serviu de maneira similar nos dias do Rei Josias, tornando conhecidos os julgamentos de Deus para aquela nação e seu rei. — 2Rs 22:14-20; 2Cr 34:22-28.

Isaías se refere à sua esposa como 'a profetisa'. (Is 8:3) Embora certos comentaristas sugiram que ela era profetisa apenas no sentido de estar casada com um profeta, não há evidência bíblica para apoiar tal conjectura. Parece mais provável que ela tenha recebido de Jeová algum tipo de designação profética, como no caso de profetisas anteriores.

Neemias fala desfavoravelmente da profetisa Noadias, que, junto com o "resto dos profetas", procurou instilar medo em Neemias e assim impedir a reconstrução das muralhas de Jerusalém. (Ne 6:14) Embora agisse em oposição à vontade de Deus, isso não significa necessariamente que ela não detivera uma posição válida como profetisa antes disso.

Jeová mencionou a Ezequiel as mulheres israelitas que 'agiam como profetisas, do seu próprio coração'. Isto dá a entender que tais profetisas não tinham recebido nenhuma comissão divina da parte de Deus, mas eram simples profetisas de imitação, que se haviam intitulado como tais. (Ez 13:17-19) Por meio de suas práticas e propaganda enlaçadoras e enganadoras, elas 'caçavam almas', condenando os justos e tolerando os iníquos, mas Jeová livraria seu povo da mão delas. — Ez 13:20-23.

Na época do nascimento de Jesus, enquanto os judeus ainda eram o povo pactuado de Jeová, a idosa Ana servia como profetisa. Ela "nunca estava ausente do templo, prestando noite e dia serviço sagrado, com jejuns e súplicas". Por "falar sobre

a criança [Jesus] a todos os que aguardavam o livramento de Jerusalém", ela atuou como profetisa no sentido básico de 'proclamar' uma revelação do propósito de Deus. — Lu 2:36-38.

Profetizar achava-se entre os milagrosos dons do espírito concedidos à recém-formada congregação cristã. Certas mulheres cristãs, tais como as quatro filhas virgens de Filipe, profetizavam induzidas pelo espírito santo de Deus. (At 21:9; 1Co 12:4, 10) Isto ocorreu em cumprimento de Joel 2:28, 29, que predizia que "vossos filhos e vossas filhas certamente profetizarão". (At 2:14-18) Tal dom, porém, não desobrigava a mulher da submissão à chefia de seu marido, ou à dos homens no âmbito da congregação cristã; em símbolo de sua sujeição, ela devia usar uma cobertura para a cabeça, ao profetizar (1Co 11:3-6), e não devia atuar como instrutora dentro da congregação. — 1Ti 2:11-15; 1Co 14:31-35.

Certa mulher, semelhante à Jezabel, na congregação de Tiatira, afirmava ter poderes proféticos, mas seguia o proceder das antigas profetisas falsas e foi condenada por Cristo Jesus em sua mensagem dada a João, em Revelação (Apocalipse) 2:20-23. Ela atuava indevidamente como instrutora e desencaminhava membros da congregação para práticas erradas.

PROGNOSTICADOR DE EVENTOS. Pessoa que afirma ter a habilidade de predizer o futuro; dentre essa classe, a Bíblia cita os sacerdotes-magos, os adivinhos espíritas, os astrólogos e outros. (Veja ADIVINHAÇÃO; ESPIRITISMO.) O termo hebraico *yid·de'o·ní*, traduzido "prognosticador profissional de eventos", provém do radical *ya·dhá'* (saber) e subentende conhecimento oculto à pessoa comum. Aparece com frequência junto com *'ohv*, que significa "médium espírita". (De 18:11) Algumas dessas pessoas possuíam poderes ocultos em virtude de seu contato com os demônios, os iníquos inimigos angélicos de Deus sob Satanás, o Diabo, o governante dos demônios. (Lu 11:14-20) Nos tempos antigos, estes prognosticadores empregavam vários métodos para obter suas mensagens de predição: a contemplação das estrelas (Is 47:13); o exame do fígado e de outras vísceras de animais oferecidos em sacrifício (Ez 21:21); a interpretação de presságios (2Rs 21:6); a consulta dos chamados espíritos dos mortos e assim por diante. — De 18:11.

A vida dos egípcios, assim como a vida dos babilônios, era controlada em grande medida por seus adivinhos. (Is 19:3) Por outro lado, os servos verdadeiros de Deus nunca recorriam a tais pessoas em busca de informações. Quando a Lei foi dada a Israel pouco depois de sua libertação da escravidão no Egito, o povo foi estritamente proibido de consultar "prognosticadores profissionais de eventos". (Le 19:31) Ter "relações imorais" com eles resultaria em serem decepados (na morte) dentre o povo de Deus. E, quanto àquele que praticasse tal arte, a lei prosseguia: "Quanto ao homem ou à mulher em quem se mostre haver um espírito mediúnico ou um espírito de predição, sem falta devem ser mortos." (Le 20:6, 27) Aproximadamente 40 anos mais tarde, quando Israel estava prestes a entrar na Terra da Promessa e a expulsar seus habitantes, foi lembrado: "Não deves aprender a fazer conforme as coisas detestáveis dessas nações. Não se deve achar em ti . . . alguém que vá consultar um médium espírita, ou um prognosticador profissional de eventos, ou alguém que consulte os mortos." — De 18:9-11.

Mais de 350 anos depois, Saul, o primeiro rei de Israel, removeu do país todos os prognosticadores de eventos, mas, antes de morrer, ele se desviara tanto de Jeová que pessoalmente recorreu a 'uma mulher dona de mediunidade espírita, em En-Dor', para que ela predissesse seu futuro. De início ela ficou com receio de praticar a arte, mas, diante da insistência de Saul para que 'fizesse subir Samuel', ela evocou uma visão. Ela descreveu a figura desta como 'homem idoso com uma túnica sem mangas'. Saul convenceu-se de que se tratava do profeta Samuel. (1Sa 28:3, 7-19) Mas não podia ter sido realmente Samuel, pois ele estava morto, e os mortos "não estão cônscios de absolutamente nada". (Ec 9:5) Samuel, quando vivo, certamente não teria tido nada que ver com uma médium espírita, e Jeová Deus e seus santos anjos jamais cooperariam com alguém assim. O próprio Deus disse ao seu povo: "Caso vos digam: 'Recorrei aos médiuns espíritas ou aos que têm espírito de predição, que chilram e fazem pronunciações em voz baixa', não é a seu Deus que qualquer povo devia recorrer? Acaso se deve recorrer a pessoas mortas a favor de pessoas vivas? À lei e à atestação!" Jeová prossegue dizendo: "Seguramente persistirão em dizer o que é segundo esta declaração que não terá a luz da alva." — Is 8:19, 20.

Quase 400 anos após o reinado de Saul, o Rei Manassés, de Judá, "fez em grande escala o que era mau aos olhos de Jeová, para o ofender", incluindo consultar prognosticadores profissionais de eventos, os quais prosperaram sob seu governo. (2Rs 21:6; 2Cr 33:6) Todos estes tiveram de ser eliminados do país pelo neto de Manassés, o justo Rei Josias. — 2Rs 23:24.

A única menção nas Escrituras Gregas Cristãs de predição demoníaca do futuro é o caso em que o apóstolo Paulo, na cidade de Filipos, libertou

"certa serva com um espírito, um demônio de adivinhação". Ela fornecera muito ganho para seus amos "por praticar a arte do vaticínio". Indicando que tal prática é realmente demoníaca e diametralmente oposta a Deus, os amos da moça da qual o demônio foi expulso causaram muitos problemas a Paulo em Filipos, levando Paulo e seu companheiro, Silas, perante os magistrados, os quais deram a ordem de espancá-los e depois os lançaram na prisão. — At 16:12, 16-24.

PROPICIATÓRIO. Veja TAMPA PROPICIATÓRIA.

PROPRIETÁRIO DE TERRAS. Desde tempos bem antigos, os direitos de propriedade de proprietários ou donos de terras (hebr.: *be'a·lím,* literalmente: donos) têm sido reconhecidos. Abraão negociou com Efrom, o hitita, uma sepultura para sua esposa Sara, e, por fim, comprou um campo por certa importância declarada, sendo a transação legalizada diante do povo da cidade. (Gên 23:1-20) Durante uma fome no Egito, José comprou para Faraó terras dos proprietários egípcios, em troca de alimentos. (Gên 47:20-26) Jó, fiel servo de Deus, que morava na terra de Uz, possuía propriedades hereditárias, incluindo sem dúvida terras que ele legou a seus filhos e suas filhas. (Jó 1:4; 42:15) Entretanto, Jeová é o Supremo Proprietário de Terras, e seus modos de lidar demonstram que os humanos têm de prestar contas a ele pela maneira em que usam Sua propriedade. — Sal 24:1; 50:10-12.

Em Israel. Quando Jeová introduziu Israel em Canaã, exerceu Seu direito como Senhor e Proprietário de toda a Terra ao desapossar os cananeus, que eram, na realidade, intrusos no país. (Jos 3:11; 1Co 10:26) Esgotara-se o período de tolerância da parte de Deus para ocuparem a terra. Embora mais de 450 anos antes Deus tivesse prometido a terra à semente de Abraão, ele havia dito a Abraão: "Ainda não se completou o erro dos amorreus [termo às vezes empregado para referir-se a todas as tribos cananeias]." (Gên 15:7, 8, 12-16) Portanto, como disse o mártir cristão Estêvão aos judeus, Deus "não lhe deu [i.e., a Abraão] nela nenhuma propriedade transmissível por herança, não, nem mesmo da largura de um pé; mas prometeu dar-lha como propriedade, e depois dele, ao seu descendente, quando ainda não tinha filho". — At 7:5.

Israel não devia travar guerras de agressão, continuando a expandir seu território por tomar a propriedade das nações à sua volta. Jeová avisou Israel de que deviam respeitar os direitos de propriedade de certas nações a quem ele havia designado terras. Essas nações eram Edom, Moabe e Amom, aparentadas com os israelitas através de Esaú (Edom) e Ló (Moabe e Amom). — De 2:4, 5, 9, 19.

A Terra da Promessa foi-lhes confiada. Até mesmo os do povo de Israel, a quem Deus dera a terra para usufruírem quais proprietários, foram informados por Jeová de que não eram realmente *donos* dela, mas esta apenas lhes fora confiada. A respeito da venda duma propriedade de terra da família, ele disse: "De modo que a terra não deve ser vendida em perpetuidade, porque a terra é minha. Pois, do meu ponto de vista sois residentes forasteiros e colonos." (Le 25:23) Deus expulsara os cananeus da terra devido às suas práticas repugnantes. Ele advertiu que também despojaria os israelitas de todo título de propriedade e os expulsaria da terra se seguissem tais práticas, e, quando mais tarde o fizeram, foram mandados para o exílio. (Le 18:24-30; 25:18, 19; 26:27-33; Je 52:27) Após 70 anos de desolação da terra, de 607 a 537 AEC, Deus misericordiosamente os restabeleceu, mas desta vez sob dominação gentia. Por fim, em 70 EC, os romanos destruíram completamente Jerusalém e espalharam seu povo.

Dentro da nação, designou-se às tribos setores do país ou então cidades dentro dos termos de outras tribos. Os sacerdotes e os levitas possuíam cidades com pastagens. (Jos 15-21) Por sua vez, dentro das tribos designaram-se heranças às famílias. Essas divisões tornaram-se menores à medida que as famílias, ao aumentarem em número, subdividiram seus próprios lotes. Isto resultou no cultivo e na utilização cabais da terra. Não se permitia que as heranças circulassem de uma tribo para outra. Para evitar isso, as mulheres que herdassem terras (por não terem nenhum irmão varão vivo) tinham de casar-se com membros da mesma tribo para reter sua herança. — Núm 36:1-12.

No caso de um homem morrer sem ter nenhum filho varão, seu irmão (ou, se não tivesse irmãos, seu parente mais próximo) podia casar-se com a viúva, a fim de suscitar descendência dela. O homem que se casasse com a viúva podia também resgatar a herança do falecido, se esta tivesse sido vendida. (Ru 4:9, 10, 13-17) O primogênito da mulher levaria o nome, não de seu pai real, mas do primeiro marido da viúva, tornando-se assim dono da herança de terra e perpetuando o nome do homem sobre sua herança em Israel. — De 25:5, 6.

O ano do jubileu. Deus dissera a Israel: "Ninguém deve ficar pobre no teu meio." (De 15:4, 5) O ano do jubileu, quando observado, impedia que a nação caísse numa condição em que só existissem duas classes, os muito ricos e os muito pobres. Todo 50.° ano (contado a partir de quando Israel

entrou em Canaã), todo homem retornava à sua herança, e qualquer terra que ele tivesse vendido devia ser devolvida a ele. Devido a essa lei, o preço das terras diminuía a cada ano, com a aproximação do jubileu. Na realidade, o comprador, de certa forma, apenas arrendava a terra, o preço dependendo do número de colheitas previstas até o ano do jubileu. (Le 25:13-16, 28) Até mesmo o comprador da herança de outro não podia necessariamente retê-la até o jubileu. Se o proprietário original conseguisse suficiente dinheiro, podia resgatar a terra. Também, qualquer resgatador (parente próximo) podia resgatá-la para o proprietário original. — Le 25:24-27.

Um homem não podia ser forçado a vender sua propriedade. Tampouco se aplicava em Israel o princípio do domínio eminente. Isto foi ilustrado na recusa de Nabote em vender um campo de sua herança ao Rei Acabe. — 1Rs 21:1-4, 17-19; compare isso com Ez 46:18.

Os levitas. Como proteção para os levitas, seus campos não podiam ser vendidos; isto se dava porque os levitas não tinham herança individual de terras — haviam recebido apenas casas nas cidades levitas e as pastagens ao redor delas. Se um levita vendesse sua *casa* numa cidade levita, o direito de resgate continuava para ele, e, o mais tardar, no jubileu esta lhe era devolvida. — Le 25:32-34.

À medida que as terras produtivas davam frutos, o Grande Proprietário de todas as terras não devia ser esquecido. Por meio do sistema de dízimos, um décimo da produção devia ser destinado ao sustento dos levitas em suas importantes funções relacionadas com a adoração de Jeová, beneficiando assim espiritualmente todo o Israel. — Núm 18:21-24; De 14:22-29.

O santuário. O santuário de Jeová também podia tornar-se dono de terras em virtude de campos "santificados" para Jeová; isto é, a produção desses campos ia para o santuário por um período estipulado pelo proprietário ou possuidor. (Le 27:16-19) Se um campo "santificado" pelo proprietário não fosse resgatado, mas fosse vendido a outro homem, tal campo se tornaria propriedade permanente do santuário por ocasião do jubileu. (Le 27:20, 21) Também, campos "devotados" ao santuário por seus proprietários ficavam como propriedade permanente do santuário. — Le 27:28.

Na Congregação Cristã. A Bíblia torna claro que os direitos individuais de propriedade eram reconhecidos na congregação cristã. Quando a congregação foi estabelecida, no dia de Pentecostes de 33 EC, muitos judeus e prosélitos da religião judaica de outras terras se haviam reunido em Jerusalém para celebrar a festividade. Grande número desses estiveram presentes para ouvir o discurso de Pedro e passaram a crer em Cristo. (At 2:1, 5, 9-11, 41, 42, 47) Eles permaneceram para aprender mais. Assim, os cristãos voluntariamente venderam bens e distribuíram os proventos para ajudar esses visitantes e outros necessitados. Tinham "todas as coisas em comum". (At 2:44-46) Não se tratava de socialismo ou comunismo, mas duma *partilha voluntária* com o objetivo de ajudar pessoas interessadas nas boas novas e em promover sua divulgação.

Mais tarde, por razões similares, e em parte devido à perseguição dos cristãos movida pelos governantes de Jerusalém, esta prática prosseguiu, sob o espírito e a benignidade imerecida de Deus. Campos foram vendidos e os proventos foram levados aos apóstolos, que administravam o programa de assistência. (At 4:31-37) Mas a propriedade de cada cristão pertencia a ele mesmo, e seus direitos eram invioláveis; ele não era pressionado a colocar a propriedade à disposição dum fundo comum. Isso era encarado como privilégio, não como dever. Era a motivação correta que predominava e induzia esses generosos cristãos.

No caso de Ananias e Safira, porém, eles fizeram uma exibição hipócrita para obter aplausos e a honra de homens. Juntos, conspiraram vender um campo e dar apenas parte dos proventos para os apóstolos, afirmando estarem dando generosamente toda a propriedade. Pedro, orientado pelo espírito santo, discerniu o que estavam fazendo. Ele *não* disse: 'Por que não *destes* a nós *todo* o dinheiro que recebestes pelo campo?' como se tivessem a obrigação de fazer isso. Antes, disse: "Ananias, por que te afoitou Satanás a trapacear o espírito santo e a reter secretamente parte do preço do campo? Enquanto permanecia contigo, não permanecia teu, e depois de ter sido vendido, não continuou a estar sob o teu controle? Por que é que propuseste uma ação dessas no teu coração? Trapaceaste, não homens, mas a Deus." — At 5:1-4.

Umas três horas depois, quando entrou Safira, não sabendo o que tinha acontecido, ela fez a mesma afirmação, e Pedro replicou: "Por que concordastes entre vós dois fazer uma prova com o espírito de Jeová?" (At 5:7-9) O pecado deles foi mentir a Jeová, zombando dele e da Sua congregação, como se o espírito de Deus não estivesse sobre ela. (Gál 6:7) Eles não foram compelidos a repartir sua propriedade em alguma espécie de sistema comunal.

É Preciso Reconhecer o Direito de Propriedade de Jeová. Uma vez que Jeová é o Proprietário de todas as terras, o proprietário na Terra

precisa respeitar a propriedade Dele e utilizá-la corretamente. Caso contrário, ela se tornará uma ruína e ele, por fim, a perderá por completo. (Pr 24:30-34) Até mesmo as nações precisam reconhecer esse fato. (Is 24:1-6; Je 23:10) Finalmente, aqueles que desconsideram este princípio serão eles próprios arruinados. — Re 11:18.

O reconhecimento do real direito de propriedade de Deus também impedirá que alguém tente adquirir a posse de terras de forma gananciosa ou ilícita. (Pr 20:21; 23:10, 11) Quando Israel se desviou da lei de Deus, havia homens contra os quais Deus expressou condenação, dizendo: "Ai dos que juntam casa a casa, e dos que anexam campo a campo, até não haver mais espaço e se ter feito que vós moreis sozinhos no meio da terra!" — Is 5:8; Miq 2:1-4.

Por outro lado, Jesus disse: "Felizes os de temperamento brando, porque herdarão a terra." (Mt 5:5; Sal 37:9, 22, 29) Ele ensinou seus seguidores a orar a Deus: "Venha o teu reino. Realize-se a tua vontade, como no céu, assim também na terra." (Mt 6:10) Sob a soberania do Reino do próprio Grande Proprietário de Terras, aqueles que cuidarem fielmente das terras que lhes forem confiadas sentirão a plena alegria de serem proprietários em completa segurança. Deus declarou seu ponto de vista sobre condições adequadas, no que tange à propriedade de terras, ao fornecer profecias de restauração por meio de Isaías e Miqueias. Estas indicam que condições ele estabelecerá quando Sua 'vontade for feita na terra'. Ele disse sobre seu povo: "Hão de construir casas e as ocuparão; e hão de plantar vinhedos e comer os seus frutos. Não construirão e outro terá morada; não plantarão e outro comerá." "E realmente sentar-se-ão, cada um debaixo da sua videira e debaixo da sua figueira, e não haverá quem os faça tremer." — Is 65:21, 22; Miq 4:4; veja POVO DA TERRA.

PROSCRIÇÃO. Essa palavra é empregada em certas traduções modernas (*JB, NE, NM*) para traduzir o termo hebraico *hhé·rem,* também vertido na *Tradução do Novo Mundo* por "coisa devotada à destruição". A palavra hebraica refere-se àquilo que é irrevogável e irremivelmente devotado a Deus, e, assim, posto à parte para uso sagrado, porém é mais frequentemente empregada com referência a coisas assim separadas para completa destruição. Pode aplicar-se a uma pessoa individual. (Êx 22:20; *JB* reza aqui: "Qualquer um que fizer sacrifícios a outros deuses deverá ser proscrito ["ser devotado à destruição", *NM*]"; Le 27:29) Ou pode aplicar-se a seus bens (Esd 10:8); a um animal, a um campo, ou a qualquer artigo assim devotado ao uso sagrado (Le 27:21, 28); ou a uma cidade inteira e a todas as coisas nela. — De 13:15-17; Jos 6:17.

Proscrições sagradas figuraram em certas profecias. (Miq 4:13; Za 14:11) Para uma consideração cabal do assunto, veja DEVOTADA, COISA.

PROSÉLITO. Converso, isto é, alguém que abraçou o judaísmo, sendo circuncidado, no caso do varão. (Mt 23:15, n) A palavra grega *pro·sé·ly·tos* (prosélito) é empregada tanto na *Septuaginta* como nas Escrituras Gregas Cristãs.

Por mais de 19 séculos, Jeová lidou com um povo especial, seleto, a família de Abraão e sua semente, primariamente a nação de Israel. Todavia, era possível que um não hebreu ou não israelita que desejasse servir a Jeová segundo os requisitos da adoração verdadeira, assim o fizesse. Entretanto, ele teria de converter-se à religião verdadeira, isto é, tornar-se um prosélito. A Lei mosaica fazia provisões específicas para a pessoa de origem não israelita que morasse em Israel. Tal "residente forasteiro" podia tornar-se um adorador pleno de Jeová, sendo circuncidado, no caso dum varão, em reconhecimento de que aceitara a adoração verdadeira. (Êx 12:48, 49) O prosélito tinha a responsabilidade de obedecer a toda a Lei, e devia ser tratado pelos judeus naturais como irmão. (Le 19:33, 34; 24:22; Gál 5:3; veja RESIDENTE FORASTEIRO.) A palavra hebraica *ger,* traduzida "residente forasteiro" ("estrangeiro", *Al*), nem sempre se refere a tal converso religioso (Gên 15:13; Êx 2:22; Je 14:8), mas em mais de 70 casos em que os tradutores da *Septuaginta* possivelmente criam que se referia, eles a traduziram pelo grego *pro·sé·ly·tos.*

Durante toda a história israelita, pessoas não judias tornaram-se prosélitos, com efeito afirmando sobre os judeus o que a moabita Rute dissera a Noemi: "Teu povo será o meu povo, e teu Deus, o meu Deus." (Ru 1:16; Jos 6:25; Mt 1:5) A oração de Salomão por ocasião da inauguração do templo refletia o espírito aberto e generoso de Deus para com aqueles, dentre as muitas nações, que desejassem servir a Ele quais prosélitos. (1Rs 8:41-43) Os não judeus citados nominalmente, que, pelo visto, se tornaram prosélitos, incluíam Doegue, o edomita (1Sa 21:7), Urias, o hitita (2Sa 11:3, 11), e Ebede-Meleque, o etíope. (Je 38:7-13) Quando os judeus, nos dias de Mordecai, obtiveram permissão de pôr-se de pé e se defender, "muitos dos povos da terra declaravam-se judeus". (Est 8:17) A *Septuaginta* reza: "E muitos dos gentios foram circuncidados, e se tornaram judeus." — Bagster.

Ativos no Proselitismo. Em resultado do exílio babilônico, o judaísmo tornou-se difundido. Os judeus da Diáspora entraram em contato com pagãos de muitas nações. O estabelecimento de

sinagogas e a disponibilidade das Escrituras Hebraicas na língua grega tornaram mais fácil que pessoas de todo o mundo romano conhecessem a religião judaica. Escritores antigos, tais como Horácio e Sêneca, atestaram que numerosas pessoas, em diversos países, juntaram-se aos judeus, tornando-se assim prosélitos. Josefo relatou que os judeus de Antioquia, da Síria, "constantemente atraíam multidões de gregos às suas cerimônias religiosas, e, em certa medida, incorporaram-nos a si mesmos". (*The Jewish War* [A Guerra Judaica], VII, 45, [iii, 3]) *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete) salienta que "os judeus em Roma demonstravam um espírito tão agressivo de proselitismo que eles foram acusados de procurar infetar os romanos com o seu culto, e o governo expulsou os principais propagandistas da cidade, em 139 a.C.". (Editado por G. Buttrick, 1962, Vol. 3, p. 925) Naturalmente, esta acusação pode ter sido infundada ou exagerada, tendo talvez motivações políticas ou causada por algum preconceito racial ou religioso. Não obstante, o próprio Jesus disse a respeito dos hipócritas escribas e fariseus: "Percorreis o mar e a terra seca para fazer um prosélito, e, quando se torna tal, fazeis dele objeto para a Geena duas vezes mais do que vós mesmos." — Mt 23:15.

Fazer prosélitos à força. Nem todos os prosélitos judeus foram convertidos por meios pacíficos. O historiador Josefo relatou que, quando João Hircano I conquistou os idumeus, isto por volta de 125 AEC, ele disse ao povo que só poderiam permanecer no país deles se se submetessem à circuncisão, forçando-os assim a tornar-se prosélitos. (*Jewish Antiquities* [Antiguidades Judaicas], XIII, 257, 258, [ix, 1]) Aristóbulo, filho de João Hircano, fez o mesmo com os itureus. (XIII, 318 [xi, 3]) Mais tarde, judeus sob Alexandre Janeu demoliram Pela porque os habitantes se recusaram a tornar-se prosélitos. (XIII, 397 [xv, 4]) Considerações políticas, em vez de o zelo missionário, sem dúvida constituíram a base para tais medidas.

Prosélitos Tornaram-se Cristãos. O registro das Escrituras Gregas Cristãs indica que alguns dos prosélitos judeus circuncisos eram sinceros na adoração prestada a Jeová. Os da multidão proveniente de muitos países, que ouviram a Pedro no dia de Pentecostes de 33 EC e se tornaram cristãos, compunham-se 'tanto de judeus como de prosélitos'. (At 2:10) Os prosélitos de outros países tinham viajado a Jerusalém em obediência à lei de Jeová. Similarmente, o eunuco etíope a quem Filipe batizou tinha ido a Jerusalém para adorar e estava lendo a Palavra de Deus ao viajar de volta para casa. (At 8:27-38) Ele deve ter sido eunuco no sentido de ser "oficial da corte", pois se fosse castrado não poderia ter-se tornado prosélito. (De 23:1; veja ETIÓPIA, ETÍOPE.) Nos primeiros dias da congregação cristã, "Nicolau, prosélito de Antioquia", foi designado a deveres especiais relacionados com a distribuição de alimentos, sendo homem 'cheio de espírito e de sabedoria'. — At 6:2-6.

As boas novas se espalham entre os gentios. Até 36 EC, a mensagem cristã foi dirigida exclusivamente aos judeus, aos gentios que se haviam tornado prosélitos judeus circuncisos, e aos samaritanos. O italiano Cornélio é descrito como "homem devoto e que temia a Deus . . . [que] fazia muitas dádivas de misericórdia ao povo e fazia continuamente súplica a Deus". Mas, ele não era prosélito judeu, pois era gentio incircunciso. (At 10:1, 2; compare isso com Lu 7:2-10.) Uma vez aberta a porta para os gentios, expandiu-se a ativa obra missionária cristã. Todavia, Paulo muitas vezes pregava primeiro aos judeus e aos prosélitos, nas cidades para as quais viajara. Paulo amava muito seus irmãos judeus e desejava que fossem salvos. (Ro 9:3; 10:1) Ademais, os judeus e os prosélitos seriam logicamente as pessoas às quais se dirigir primeiro, pois elas conheciam Jeová e Suas leis, e aguardavam o Messias. A formação delas habilitava as pessoas em seu meio, que tinham bom coração, a reconhecer a Jesus Cristo como sendo a realização de suas esperanças. Elas poderiam constituir um forte núcleo de uma congregação e, por sua vez, poderiam ensinar os gentios, que nada sabiam de Jeová e de sua Palavra.

PROSTITUIÇÃO. Veja FORNICAÇÃO.

PROSTITUTA. Mulher dada à lascívia indiscriminada; especificamente, uma que se oferece de modo indiscriminado, por dinheiro, a ter relações sexuais; meretriz. Há também a prostituição masculina. A palavra hebraica para prostituta é *zoh·náh,* ao passo que seu equivalente em grego é *pór·ne.* — Veja MERETRIZ.

Sob a Lei. A Lei dada por Deus a Israel ordenava: "Não profanes a tua filha por fazer dela uma prostituta, para que o país não cometa prostituição, nem o país deveras se encha de moral desenfreada." (Le 19:29) O sétimo mandamento proibia o adultério (Êx 20:14; De 5:18); a pena era a morte de ambos os envolvidos. (Le 20:10) A moça julgada culpada de ter-se casado fingindo ser virgem era morta. (De 22:13-21) A noiva que cometesse fornicação com outro homem era considerada da mesma forma que a esposa adúltera, e era morta. (De 22:23, 24) A moça solteira que cometesse fornicação devia casar-se com o homem que a seduzira, a menos que o pai dela se recusasse a permitir tal casamento. — Êx 22:16, 17; De 22:28, 29.

Por estes e outros motivos, as prostitutas em Israel eram, sem dúvida com raras exceções, mulheres estrangeiras. Os Provérbios advertem repetidas vezes sobre a "mulher estranha" e a "mulher estrangeira" que engodariam um homem a cometer imoralidade. — Pr 2:16; 5:20; 7:5; 22:14; 23:27.

A Lei proibia o sacerdote de se casar com uma prostituta, e a filha dum sacerdote que cometesse prostituição devia ser morta e, depois disso, queimada em fogo. (Le 21:7, 9, 14) A 'paga duma prostituta' não devia ser recebida como contribuição no santuário de Jeová, porque as prostitutas eram detestáveis aos olhos de Jeová. — De 23:18.

Foi o caso de duas prostitutas, resolvido de forma sábia e com discernimento, que fortaleceu grandemente a fé do povo em Salomão, como digno sucessor de Davi ao trono de Israel. É provável que os juízes do tribunal de menor alçada não tivessem conseguido resolver o caso, de modo que o encaminharam ao rei. (De 1:17; 17:8-11; 1Sa 8:20) Tais mulheres podem ter sido prostitutas, não em sentido comercial, mas mulheres que tinham cometido fornicação, quer mulheres judias, quer, bem possivelmente, mulheres de ascendência estrangeira. — 1Rs 3:16-28.

Prostituição no Templo. A prostituição no templo constituía uma modalidade destacada da religião falsa. O historiador Heródoto (Clássicos Jackson, Vol. XXIII, I, 199) relata: "Os babilônios possuem, todavia, uma lei vergonhosa: Toda mulher nascida no país é obrigada, uma vez na vida, a ir ao templo de Vênus [Afrodite] para entregar-se a um estrangeiro." As prostitutas de templo também estavam ligadas à adoração de Baal, Astorete, e outros deuses e deusas adorados em Canaã e em outras partes.

A adoração degenerada também envolvia homens que se prostituíam no templo. — 1Rs 14:23, 24; 15:12; 22:46.

'O Caminho da Morte.' O Rei Salomão, no capítulo sete de Provérbios, descreve uma cena por ele observada, que ilustra as artimanhas da prostituta e os resultados para aqueles que são enlaçados por ela. Fala de um rapaz que passa pela rua, perto da casa duma prostituta, ao cair da noite. Salomão descreve o rapaz como "falto de coração", sem discernimento ou bom senso. (Veja CORAÇÃO.) A mulher, vestida da forma imodesta característica da prostituta, está à espera e o aborda. Ela tem lábios suaves e linguagem afável, mas sua disposição real é impetuosa e obstinada; ela é ardilosa de coração. Esta prostituta finge-se de justa, por dizer que ofereceu sacrifícios de participação em comum naquele mesmo dia (dando a entender que havia alimento para saborearem, uma vez que o ofertante normalmente tomava parte do sacrifício de participação em comum para si mesmo e para sua família). — Pr 7:6-21.

Agora que o rapaz já foi seduzido até esse ponto, mostra Salomão, ele é irresistivelmente atraído a pecar com ela, desprezando todo o bom senso, avançando 'igual ao touro para o abate', como um homem que está agrilhoado e que não pode escapar da disciplina que receberá. "Até que", afirma Salomão, "uma flecha lhe fende o fígado", isto é, até que contraia a ferida que lhe causará a morte, tanto em sentido espiritual como físico, pois ele não só expôs seu corpo a mortíferas doenças sexualmente transmissíveis (em casos de sífilis, em estágio avançado, bactérias lesam o fígado), mas também "ele não sabia que envolvia a sua própria alma". Todo o seu ser e toda a sua vida são gravemente afetados, e ele pecou seriamente contra Deus. Salomão conclui seu relato dizendo: "Sua casa [i.e., a da prostituta] são os caminhos para o Seol; descem para os quartos interiores da morte." — Pr 7:22, 23, 27; compare isso com Pr 2:16-19; 5:3-14.

"Destrói coisas valiosas." O provérbio diz: "O homem que ama a sabedoria alegra seu pai, mas quem tem companheirismo com prostitutas destrói coisas valiosas." (Pr 29:3) Primeiro de tudo, destrói sua relação com Deus, o bem mais valioso; daí, traz vitupério à sua família e destrói relacionamentos familiares. Como adverte outro provérbio, tal homem 'dá a sua dignidade a outros, e seus anos ao que é cruel; estranhos se fartam com o seu poder, e as coisas que obteve com dor ficam na casa dum estrangeiro'. — Pr 5:9, 10.

Portanto, o sábio aconselha: "Não desejes no teu coração a sua lindeza [a da mulher estrangeira] . . . visto que por causa duma mulher prostituta fica-se reduzido a um pão redondo; mas, no que se refere à esposa de outro homem, ela caça até mesmo a alma preciosa." (Pr 6:24-26) Isto pode significar que um homem em Israel, por se relacionar com uma prostituta, esbanjava seus recursos e era reduzido à pobreza (veja 1Sa 2:36; Lu 15:30), mas o homem que cometia adultério com a esposa de outro homem estava perdendo a sua alma (sob a Lei, a pena para o adultério era a morte). Ou, o trecho inteiro talvez se refira à esposa adúltera como prostituta.

Os versículos concludentes do capítulo (Pr 6:29-35) dizem: "[Quanto a] aquele que tem relações com a esposa do seu próximo; ninguém que tocar nela ficará impune. As pessoas não desprezam o ladrão só porque furta para encher a sua alma quando está com fome. Mas, quando descoberto, ele o compensará com sete vezes tanto; dará todos

os valores da sua casa. Quem comete adultério com uma mulher é falto de coração; quem faz isso, arruína a sua própria alma. Achará praga e desonra, e seu próprio vitupério não será extinto. Pois o furor dum varão vigoroso é ciúme, e ele não terá compaixão no dia da vingança. Não terá consideração para com nenhuma sorte de resgate, nem consentirá, não importa quão grande faças o presente."

Provérbios 6:30-35 talvez signifique que os homens não desprezam tanto um ladrão que rouba para saciar a fome; eles compreendem, até certo ponto, seu modo de agir. Todavia, caso seja apanhado, ele é obrigado a restituir com 'juros' o que roubou (isto se dava especialmente sob a Lei [Êx 22:1, 3, 4]; "sete vezes" talvez seja empregado no provérbio para indicar que ele se vê obrigado a cumprir a pena em sua plenitude). Mas, o adúltero não pode fazer uma restituição pelo seu pecado; seu vitupério, que é grande, permanece, e de forma alguma ele pode resgatar a si mesmo, ou livrar-se por meio dum pagamento, da punição que merece.

Se um cristão que é membro do corpo espiritual de Cristo tiver relações sexuais com uma prostituta ou cometer fornicação, estará removendo um membro do Cristo e tornando-o membro duma meretriz, unindo-se a uma prostituta como se fossem um só corpo. Desta forma, está pecando contra o seu próprio corpo, no que tange a ser este 'um membro do Cristo'. — 1Co 6:15-18.

Tem de Abandonar Tal Prática para Ser Salva. Existe esperança para as prostitutas, caso larguem esta prática detestável e exerçam fé no sacrifício resgatador de Jesus Cristo. O apóstolo escreveu aos cristãos em Corinto, lembrando-os de que alguns deles tinham sido fornicadores e adúlteros, mas tinham abandonado tal proceder e tinham sido lavados e declarados justos no nome do Senhor Jesus Cristo. (1Co 6:9-11) Muitas das meretrizes em Israel mostraram ter coração melhor do que os líderes religiosos. Tais mulheres, encaradas com desprezo pelos escribas e pelos fariseus, aceitaram humildemente a pregação de João, o Batizador, e Jesus as usou qual exemplo para os líderes religiosos, dizendo: "Deveras, eu vos digo que os cobradores de impostos e as meretrizes entrarão na frente de vós no reino de Deus." — Mt 21:31, 32.

Raabe. Raabe é exemplo duma prostituta que expressou fé em Deus e foi contada como justa. (Tg 2:25) Homens enviados por Josué para espionar Jericó alojaram-se na casa de Raabe. (Jos 2:1) Não seria razoável supor que tenham feito isso com fins imorais. Quanto à motivação deles, os professores C. F. Keil e F. Delitzsch, em *Commentary on the Old Testament* (Comentário sobre o Velho Testamento) observam: "Entrarem eles na casa duma pessoa assim não suscitaria muita suspeita. Ademais, a localização da casa dela junto à muralha da cidade, ou sobre esta, facilitava a fuga. Mas o Senhor orientou o proceder dos espias de forma tal, que eles encontraram nesta pecadora justamente a pessoa que foi a mais adequada para seu propósito, e em cujo coração as novas dos milagres realizados pelo Deus vivente a favor de Israel haviam causado tamanha impressão, que ela não só informou os espias do desânimo dos cananeus, mas, com implícita confiança no poder do Deus de Israel, ocultou os espias em todas as indagações feitas por seus compatriotas, embora isso representasse um grande risco para ela." (1973, Vol. II, Josué, p. 34) Em vista da declaração de Deus de que Israel havia de expulsar os cananeus devido às suas práticas imorais e também em vista da bênção de Deus sobre a conquista de Jericó e sobre a própria Raabe, seria totalmente desarrazoado supor que os espias cometeram imoralidade com Raabe, ou que ela prosseguiu com sua prática de prostituição depois disso. — Le 18:24-30.

Quanto a Jefté ser filho duma prostituta (Jz 11:1), e a Sansão alojar-se na casa duma prostituta, na cidade de Gaza (Jz 16:1), veja JEFTÉ; SANSÃO.

Uso Figurado. Uma pessoa, uma nação, ou uma congregação de pessoas dedicadas a Deus que fazem alianças com o mundo, ou que se voltam para a adoração de deuses falsos, são chamadas na Bíblia de "prostitutas". Isso ocorreu com a nação de Israel, que foi seduzida a ter "relações imorais" com deuses estrangeiros, e, assim como uma esposa infiel buscaria outros homens, Israel recorreu a nações estrangeiras em busca de segurança e de salvação dos seus inimigos, em vez de voltar-se para seu "dono marital", Jeová Deus. (Is 54:5, 6) Ademais, Jerusalém tornou-se tão degradada em sua infidelidade, que foi além do costume usual das prostitutas, como o profeta Ezequiel foi inspirado a dizer: "A todas as prostitutas costuma-se dar um presente, mas tu — tu deste os teus presentes a todos os que te amavam apaixonadamente e lhes ofereces suborno para que cheguem a ti de todas as redondezas, nos teus atos de prostituição." (Ez 16:33, 34) Tanto o reino de dez tribos de Israel como o reino de duas tribos de Judá foram denunciados como prostitutas desta maneira simbólica. — Ez 23:1-49.

O exemplo mais notório de prostituição espiritual é "Babilônia, a Grande, a mãe das meretrizes e das coisas repugnantes da terra". — Re 17:5; veja BABILÔNIA, A GRANDE.

A Província da Galileia

A GALILEIA, situada na parte norte da Palestina, era uma província próspera e bem povoada nos tempos bíblicos. Até o dia de hoje, seus aspectos geográficos são convidativos — o azul intenso do mar da Galileia, o acidentado terreno setentrional e as planícies férteis. (Veja a fotografia embaixo.) Aqui, nesta região pitoresca, Jesus passou a maior parte da sua vida terrestre, sendo criado na cidade galileia de Nazaré. — Mt 2:21-23; Lu 2:51, 52.

A lavoura, a criação de ovelhas e a pesca eram ocupações comuns dos galileus, e isto se reflete em muitas das parábolas de Jesus. Os galileus medianos, gente trabalhadora e diligente, eram menosprezados pelos fariseus e pelos principais sacerdotes em Jerusalém. Seu sotaque diferente tornava os galileus facilmente reconhecíveis entre os outros judeus. — Mt 26:73.

A Galileia foi o cenário de alguns dos eventos notáveis do ministério de Jesus. Na encosta dum monte, perto de Cafarnaum, Jesus proferiu seu famoso Sermão do Monte. (Mt 5:1, 2) Aqui, na Galileia, ele curou milagrosamente muitas pessoas. — Mr 1:32-34; 6:53-56; Jo 4:46-54.

Como foram recebidos a pregação e os milagres de Jesus na Galileia? Quando ele pregou na sua própria cidade, Nazaré, as pessoas, no começo, 'maravilhavam-se das palavras cativantes que saíam da sua boca'. Mas, depois de Jesus as comparar aos israelitas dos dias de Elias e de Eliseu, tentaram matá-lo. (Lu 4:22-30) Os galileus em geral, porém, reagiam bastante bem ao ministério de Jesus. Assim, foi dentre os galileus que procederam os primeiros discípulos dele, e todos os seus apóstolos (com a possível exceção de Judas Iscariotes) eram galileus. (Mt 4:18-22; Lu 6:12-16) A multidão de cerca de 120 discípulos, que recebeu o espírito santo no dia de Pentecostes de 33 EC, era composta de galileus. — At 1:15; 2:1-7.

Fértil planície de Jezreel, com o monte Tabor no fundo à esquerda.

Mapa da Galileia baseado em fotografia de satélite.

Ruínas de Caná. Aqui, Jesus transformou água em excelente vinho. (Jo 2:1-11)

Aspecto atual de Naim. Jesus deu aqui grande alegria a uma viúva por ressuscitar-lhe o filho. (Lu 7:11-17)

Ruínas de Cafarnaum no litoral noroeste do mar da Galileia. A sinagoga do primeiro século está abaixo da sinagoga mais recente que pode ser vista aqui. Desta região Jesus escolheu pescadores e um cobrador de impostos como apóstolos. (Mt 4:18-22; 9:9)

Tiberíades, onde Herodes Ântipas, o governante distrital, tinha a sua residência e onde evidentemente João, o Batizador, foi morto. (Mr 6:21-28)

Ruínas de Corazim, cidade repreendida por Jesus porque seus habitantes não se arrependiam. (Lu 10:13)

A frutífera planície de Genesaré, onde Jesus realizou muitas curas milagrosas. (Mt 14:34-36)

Os Arredores do Mar da Galileia

CERCADO por colinas, no norte da Palestina, encontra-se o lago interiorano de água doce chamado mar da Galileia, mar de Tiberíades ou lago de Genesaré. (Veja a fotografia embaixo.) Encrustado como joia numa bacia funda, o lago se encontra a uns 210 m abaixo do nível do mar. Tem cerca de 21 km de comprimento e cerca de 12 km de largura. Tanto neste lago como em volta dele ocorreram muitos eventos notáveis do ministério de Jesus.

Jesus falou diversas vezes de dentro dum barco a multidões reunidas à beira do mar. (Mr 4:1, 2) Cafarnaum, cidade no litoral setentrional, veio a ser conhecida como "sua própria cidade", embora grande parte do tempo ele viajasse. (Mt 9:1; Mr 2:1)

Jesus andou sobre as águas deste mar e apareceu perto dele após a sua ressurreição. — Jo 6:1, 16-21; 21:1, 4-19.

LUGARES NO MAPA
Com Textos Relacionados

Betsaida	Mr 8:22-26; Lu 9:10-17; 10:13
Cafarnaum	Lu 4:31-41; Mt 9:1-13; 11:23
Corazim	Mt 11:20-22
Gadara	Mt 8:28-34
Magadã	Mt 15:39–16:4
Mar da Galileia	Mt 14:24-34; Mr 4:35-41; Lu 5:1-11
Planície de Genesaré	Mt 14:34-36
Tiberíades	Mt 14:1-11

EVENTOS que antecederam à morte de Jesus ocorreram em Jerusalém e nos seus arredores. Aqui o Filho de Deus foi apresentado à nação como seu Rei. Aproximando-se ele da cidade, uma multidão dos discípulos clamou: "Bendito Aquele que vem como Rei em nome de Jeová!" (Lu 19:37, 38) Mas os líderes religiosos daquela nação rejeitaram-no e acusaram-no falsamente de incitar o povo à revolta. Quando o governador romano, Pôncio Pilatos, perguntou diretamente a Jesus se ele era um rei, Jesus respondeu: "Meu reino não faz parte deste mundo." (Veja a ilustração embaixo.) Quando o próprio Pilatos apresentou Jesus aos judeus, dizendo: "Eis o vosso rei!" os principais sacerdotes responderam: "Não temos rei senão César." — Jo 18:33-38; 19:14, 15.

Em cima: Pedra inscrita com o nome de Pôncio Pilatos, em latim; descoberta em 1961.

Quando e Onde os Eventos Ocorreram

9 DE NISÃ
Betânia — Jo 12:2-9
A Jerusalém — Lu 19:29-44

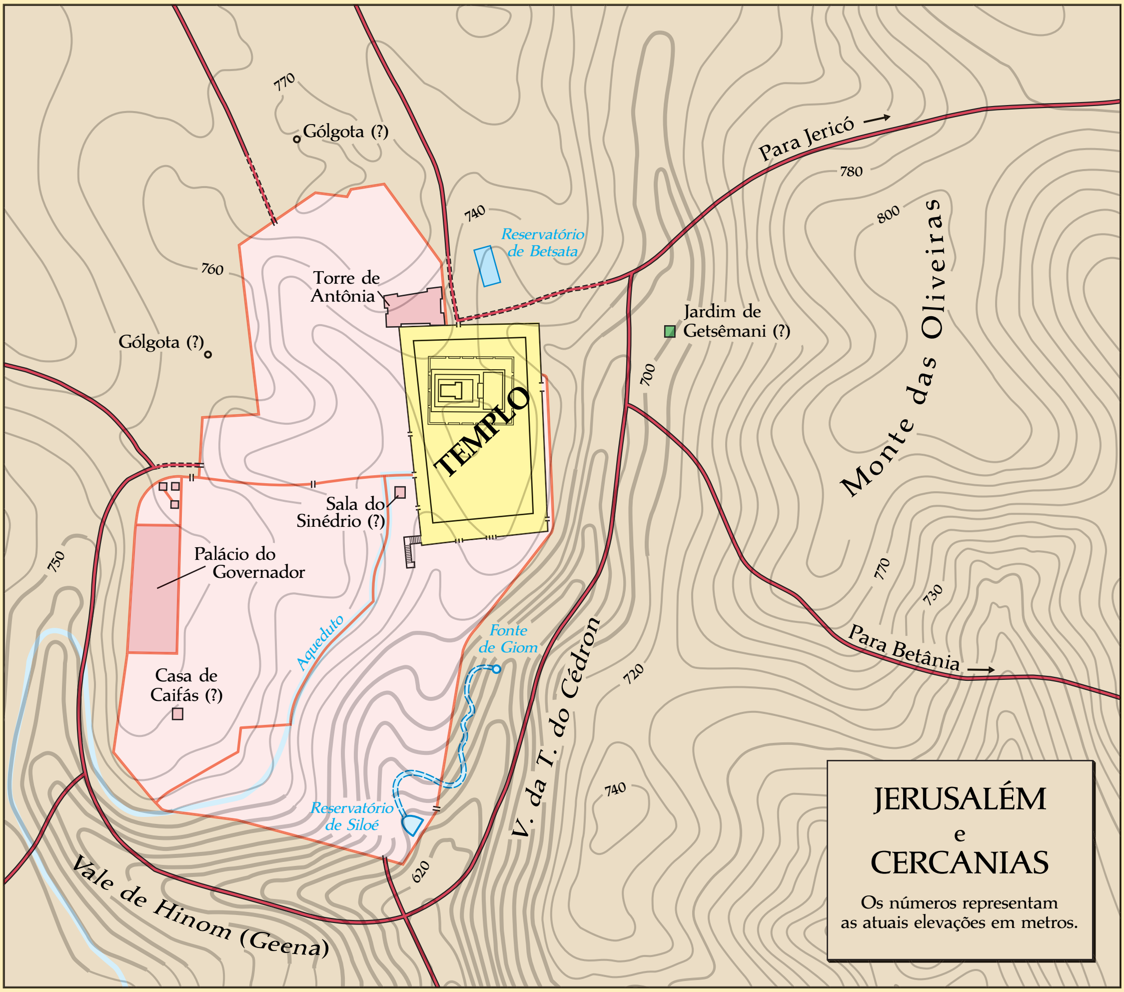
10 DE NISÃ
Jerusalém, templo — Mr 11:15-18

11 DE NISÃ
Jerusalém, templo — Mt 21:23–24:2; Lu 21:1-4
Monte das Oliveiras, a leste de Jerusalém — Mt 24:3–25:46

12 DE NISÃ
Jerusalém — Lu 22:1-6

13 DE NISÃ
Em Jerusalém e perto dela — Lu 22:7-13

14 DE NISÃ
Jerusalém — Jo 13:1–17:26; Mt 26:26-29
Jardim de Getsêmani, a leste de Jerusalém — Mt 26:36-56
Jerusalém, casa de Caifás — Jo 18:13, 24; Mt 26:57-75
Jerusalém, sala do Sinédrio — Lu 22:66-71
Jerusalém, palácio do governador — Jo 18:28–19:16
Gólgota, fora de Jerusalém — Lu 23:33-46



9 de nisã: Quando Cristo entrou em Jerusalém, ele foi aclamado como Rei.

10 de nisã: Ele expulsou do templo os que o usavam para comércio.

11 de nisã: Ele predisse o fim do velho sistema e o tempo da sua presença como Rei em glória celestial.

14 de nisã: Antes de ser pregado na estaca, instituiu a Comemoração da sua morte.

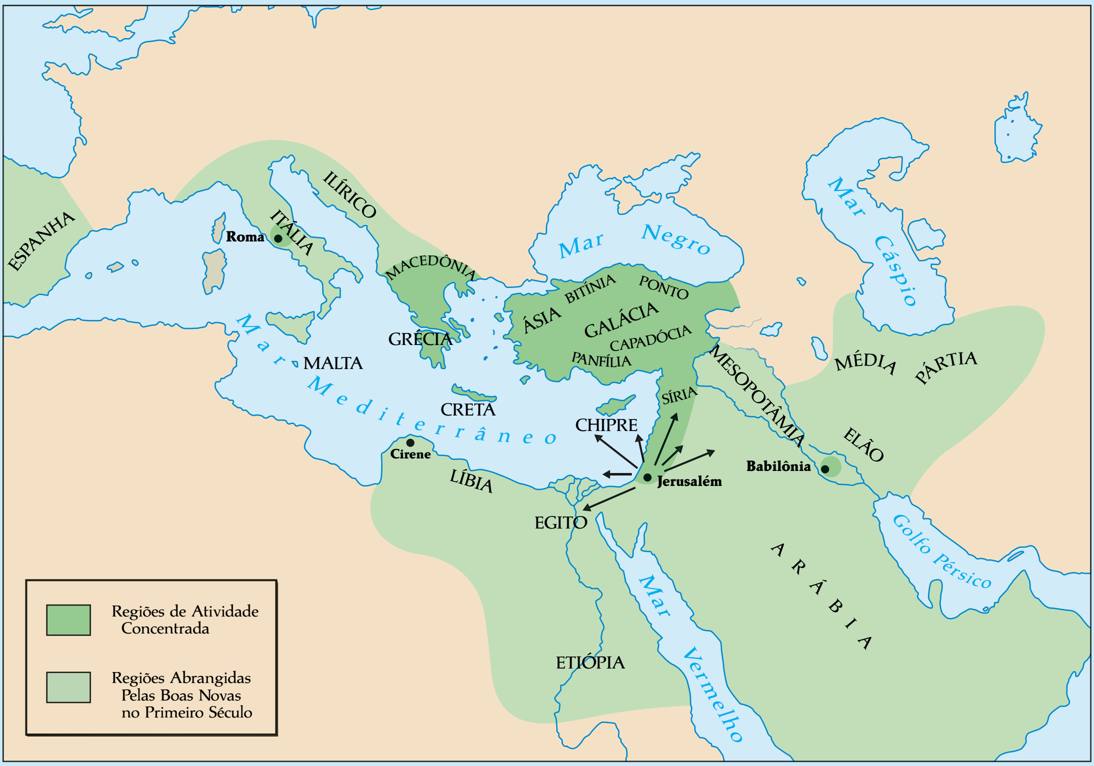
A Expansão do Cristianismo

ANTES de ascender ao céu, em 33 EC, Jesus Cristo, na despedida, deu aos seus seguidores esta comissão: "Sereis testemunhas de mim tanto em Jerusalém como em toda a Judeia e Samaria, e até à parte mais distante da terra." (At 1:8) Eles se mostraram à altura da sua comissão.

Dez dias depois, em Pentecostes, veio espírito santo sobre cerca de 120 discípulos que esperavam em Jerusalém, e eles passaram a falar "sobre as coisas magníficas de Deus". (At 2:1-4, 11) Naquele mesmo dia, cerca de 3.000 foram batizados. (At 2:37-41) Em pouco tempo, os discípulos 'encheram Jerusalém com o seu ensino'. (At 5:27, 28, 40-42) Com que resultado? "O número dos discípulos multiplicava-se grandemente em Jerusalém." — At 6:7.

De Jerusalém, a obra de testemunho espalhou-se. Em resultado da oposição ao seu testemunho em Jerusalém, os discípulos foram dispersos por toda a Judeia e Samaria. Novamente, o resultado foi um aumento. — At 8:1, 4, 14-17.

Em 36 EC, o apóstolo Pedro levou as boas novas a Cesareia, onde foram batizados Cornélio e os da sua casa, os primeiros conversos gentios incircuncisos. (At 10) A seguir, pelo visto, começou-se a dar um testemunho sistemático entre os não judeus na Antioquia da Síria. Em resultado disso, "um grande número, tornando-se crentes, voltaram-se para o Senhor". (At 11:20, 21) Desde então, a obra de dar testemunho expandiu-se a outras nações e literalmente atingiu a "parte mais distante da terra".



Maquete do templo do primeiro século, mostrando ao leste a Colunata de Salomão. Os apóstolos realizavam uma intensa atividade ministerial nesta área. (At 3:11; 5:12)

Ruínas romanas em Samaria. O distrito de Samaria foi a primeira região fora da Judeia aonde os apóstolos foram enviados para pregar as boas novas cristãs. (At 8:1-5)

A cidade portuária de Jope. Aqui o apóstolo Pedro recebeu uma visão que lhe mandou pregar a gentios incircuncisos. (At 10:9-29)

O Ministério do Apóstolo Paulo

PAULO, comissionado por Jesus a fim de ser apóstolo para as nações, executou zelosamente a tarefa que lhe foi designada. (Ro 11:13) Sua primeira viagem missionária levou-o através de Chipre e para a Ásia Menor. Foi expulso de cidades por turbas iradas, foi até mesmo apedrejado e deixado como morto. Mas ele voltou para fortalecer aqueles que se haviam tornado discípulos.

Na sua segunda viagem, chegou à Macedônia e à Grécia. Ali pôde dar testemunho no Areópago, em Atenas, conforme ilustrado embaixo.

Na terceira viagem de Paulo, ele pregou por uns três anos em Éfeso, uma das encruzilhadas do mundo romano. Daí foi para a Macedônia e para a Grécia, a fim de fortalecer as congregações ali.

Enquanto foi prisioneiro do governo romano, Paulo usou bem seu tempo para escrever cartas inspiradas, que hoje fazem parte de Bíblia.

Primeira viagem: At 13:1–14:28
Segunda viagem: At 15:36–18:22
Terceira viagem: At 18:23–21:19

Damasco, a rua chamada Direita. Após a sua conversão, o cegado Saulo foi levado a um lar nesta rua. (At 9:3-16)

Teatro em Éfeso, onde os adoradores de Ártemis (destaque) fizeram um tumulto em protesto contra o ministério de Paulo. (At 19:29-41)

Ruínas de Antioquia na Pisídia. Depois de Paulo ter dado testemunho eficiente na sinagoga aqui, ele foi lançado fora da cidade por uma turba irada. (At 13:14-50)

Local onde muitos acreditam que Paulo tenha ficado preso em Filipos. Paulo foi espancado e encarcerado nesta cidade, mas o carcereiro e os da casa dele se tornaram cristãos. (At 16:19-34)

Muralha da antiga Tessalônica. Depois de Paulo ter raciocinado à base das Escrituras com algumas pessoas aqui, uma turba irada criou um alvoroço na cidade. (At 17:1-9)

Ruínas da antiga Corinto (embaixo), com o Acrocorinto nos fundos. Paulo empenhou-se em fortalecer os cristãos aqui em Corinto contra o modo imoral de vida que os rodeava.

Aspecto atual da Acrópole ateniense (à direita). No primeiro plano, à direita, está o Areópago, onde Paulo falou.

Paulo, por dois anos, foi mantido sob guarda numa casa em Roma; durante este tempo, ele escreveu cinco cartas inspiradas a concristãos.

Para Roma como prisioneiro:
At 23:11–28:31

Jerusalém Destruída pelos Romanos

POUCO antes da sua morte em 33 EC, Jesus chamou Jerusalém de "matadora dos profetas e apedrejadora dos que lhe são enviados". A cidade como um todo seguiu o modelo do seu passado e rejeitou o Filho de Deus. — Mt 23:37.

Jesus predisse o que iria acontecer: "Virão sobre ti os dias em que os teus inimigos construirão em volta de ti uma fortificação de estacas pontiagudas." (Lu 19: 41-44) Ele disse também: "Quando virdes Jerusalém cercada por exércitos acampados, então . . . comecem a fugir para os montes os que estiverem na Judeia." — Lu 21:20, 21.

Em 66 EC, depois duma revolta judaica, exércitos romanos sob o comando de Céstio Galo vieram contra Jerusalém. Mas, conforme observa Josefo, Galo "subitamente retirou seus homens, . . . e, indo contra toda a lógica, retirou-se da cidade". Isto ofereceu aos cristãos a oportunidade de fugir de Jerusalém, o que eles fizeram. Pouco depois, os exércitos romanos, sob o comando de Tito, voltaram. Esta vez construíram "uma fortificação de estacas pontiagudas", uma cerca de 7,2 km de comprimento em volta da cidade. Depois de um sítio de cerca de cinco meses, a cidade foi totalmente destruída e o templo foi reduzido a ruínas. Três anos mais tarde, em 73 EC, os exércitos romanos capturaram o último baluarte judaico, a fortaleza de Massada, no alto dum monte. (Veja embaixo.)

A destruição de Jerusalém enfatiza a importância de se prestar atenção às profecias bíblicas.

Moedas romanas comemorando a destruição de Jerusalém em 70 EC.

Arco de Tito em Roma, mostrando soldados romanos com o saque do templo.

Conquista romana e destruição de Jerusalém em 70 EC.

PROSTRAR-SE. Veja ATITUDES, POSTURAS E GESTOS.

PROVÉRBIO. Veja EXPRESSÃO PROVERBIAL.

PROVÉRBIOS, LIVRO DE. Livro que consiste em uma compilação de provérbios ou declarações sábias provenientes de várias outras coleções. O próprio livro delineia seu objetivo: "Para se conhecer sabedoria e disciplina, para se discernirem as declarações de entendimento, para se receber a disciplina que dá perspicácia, justiça e juízo, e retidão, para se dar argúcia aos inexperientes, conhecimento e raciocínio ao moço." (Pr 1:2-4) "O objetivo é que andes no caminho de gente boa e que guardes as veredas dos justos." — 2:20.

As introduções de três das seções do livro atribuem os provérbios nelas contidos a Salomão. (Pr 1:1; 10:1; 25:1) Isto concorda com o fato de que Salomão "podia falar três mil provérbios". (1Rs 4:32) Existe muito pouca dúvida de que muitos dos provérbios, se não todos nestas seções, foram registrados durante o reinado de Salomão. Referindo-se a si mesmo, Salomão declarou: "O congregante se tornara sábio, ele ensinou também ao povo continuamente o conhecimento, e ponderou e fez uma investigação cabal, a fim de pôr em ordem muitos provérbios. O congregante procurou achar palavras deleitosas e a escrita de palavras corretas de verdade." — Ec 12:9, 10.

Entretanto, vários argumentos têm sido suscitados contra atribuir a maioria dos provérbios a Salomão. Certos provérbios (Pr 16:14; 19:12; 20:2; 25:3) têm sido citados como depreciando monarcas, e, portanto, não pertencendo ao tempo de Salomão. Todavia, ao examinar de perto, descobre-se que, em vez de serem depreciativos, esses provérbios exaltam reis, mostrando que se lhes deve conceder o devido temor em virtude de seu poder. (Veja 24:21.) Aqueles que afirmam que um polígamo como Salomão não teria falado sobre o relacionamento marido-esposa de modo a sugerir a monogamia (5:15-19; 18:22; 19:13, 14) perdem de vista o fato de que a poligamia não era promovida, mas simplesmente tolerada e regulada pela Lei. E é bem possível que os judeus em geral praticassem a monogamia. Do mesmo modo, tais críticos esquecem-se de que Provérbios foi inspirado por Deus e não reflete simplesmente as opiniões de Salomão. Não obstante, através de observações e de experiências próprias, Salomão pode muito bem ter chegado a reconhecer a sabedoria da norma original de Deus para o casamento, a monogamia. — Veja Ec 2:8; 7:27-29.

Os provérbios que não são atribuídos a Salomão tiveram sua origem nas expressões de outros homens sábios, e de uma mulher. (Pr 22:17; 30:1; 31:1; veja AGUR; LEMUEL.) Não se sabe com precisão quando exatamente todos estes provérbios foram ordenados em sua forma final. O último indicador de tempo que consta do próprio livro é uma referência ao reinado de Ezequias. (25:1) Assim, existe base para se crer que os provérbios já se achavam compilados em forma de livro por ocasião da morte deste governante em c. 717 AEC. A repetição de certos provérbios sugere que o livro foi compilado à base de várias coleções distintas. — Compare Pr 10:1 com 15:20; 10:2 com 11:4; 14:20 com 19:4; 16:2 com 21:2.

Estilo e Disposição Geral. O livro de Provérbios acha-se escrito em estilo poético hebraico, que consiste em pensamentos ritmados que utilizam paralelismos, cujas ideias tanto podem ser similares (Pr 11:25; 16:18; 18:15) como contrastantes. (10:7, 30; 12:25; 13:25; 15:8) A sua primeira seção (1:1–9:18) consiste de breves discursos que um pai dirige a um filho ou a filhos. Isto serve de introdução para as expressões breves e incisivas encontradas nas seções restantes do livro. Os últimos 22 versículos do livro acham-se escritos em estilo acróstico, ou alfabético, uma forma de composição também usada por Davi em vários de seus salmos. — Sal 9, 10, 25, 34, 37, 145.

Inspirado por Deus. Os escritores das Escrituras Gregas Cristãs comprovam que o livro de Provérbios faz parte da Palavra inspirada de Deus. O apóstolo Pedro (1Pe 4:18; 2Pe 2:22; Pr 11:31 [*LXX*]; 26:11) e o discípulo Tiago (Tg 4:6; Pr 3:34, *LXX*) referiram-se a ele, como também o fez o apóstolo Paulo ao escrever aos coríntios (2Co 8:21; Pr 3:4, *LXX*), aos romanos (Ro 12:16, 20; Pr 3:7; 25:21, 22), e aos hebreus (He 12:5, 6; Pr 3:11, 12). Adicionalmente, numerosas ideias paralelas podem ser encontradas nas Escrituras Gregas Cristãs. — Compare Pr 3:7 com Ro 12:16; Pr 3:12 com Re 3:19; Pr 24:21 com 1Pe 2:17; Pr 25:6, 7 com Lu 14:7-11.

Conhecer a Jeová É o Caminho para a Vida. O livro de Provérbios fala muito sobre o conhecimento em relação ao discernimento, à sabedoria, ao entendimento e à faculdade de raciocínio. Por conseguinte, o conhecimento que ele procura transmitir e incentivar é mais do que um simples conhecimento intelectual, uma série de fatos ou erudição. Provérbios salienta que todo conhecimento verdadeiro tem como ponto de partida o apreço pela relação que a pessoa tem com Jeová. Com efeito, o capítulo 1, versículo 7, delineia o tema do livro: "O temor de Jeová é o princípio do conhecimento."

Naturalmente, o conhecimento mais importante que se pode adquirir é sobre o próprio Deus. "O conhecimento do Santíssimo é o que é

entendimento", diz Provérbios 9:10. Tal conhecimento transcende ao simples fato da existência de Deus, e de ser Ele o Criador, indo mesmo além do conhecimento de muitos fatos sobre seus modos de lidar com outros. "Conhecê-lo" denota profundo apreço por Suas excelentes qualidades e por Seu grande nome, e uma relação achegada com ele.

Jesus Cristo disse aos judeus, que tinham conhecimento sobre Deus: "Ninguém conhece plenamente o Filho, exceto o Pai, tampouco há quem conheça plenamente o Pai, exceto o Filho e todo aquele a quem o Filho estiver disposto a revelá-lo." (Mt 11:27) Conhecer as qualidades de Jeová aprofundará o temor correto de Deus, e nos conscientizará de que Ele merece toda a nossa adoração e nosso serviço, e de que conhecê-lo e obedecê-lo é o caminho para a vida. "O temor de Jeová é fonte de vida para se desviar dos laços da morte", e: "O temor de Jeová tende para a vida." — Pr 14:27; 19:23.

Jeová, o Criador. Jeová, com incomparável sabedoria, é o Criador de todas as coisas e o Promulgador de leis que governam essas coisas; assim, ele merece a adoração de todas as criaturas. (Pr 3:19, 20) Ele fez o ouvido que ouve e o olho que vê, tanto em sentido literal como moral. Assim sendo, é preciso recorrer a Ele para ver e ouvir com real entendimento. E é preciso entender que somos responsáveis perante Aquele que tudo vê e ouve. — 20:12.

Justiça. O livro exalta a Jeová como o centro de todas as coisas e Aquele de quem se originam todos os princípios justos. Por exemplo: "Fiel e balança justos pertencem a Jeová; todos os pesos de pedra da bolsa são seu trabalho." (Pr 16:11) Sua vontade qual Legislador é que a honestidade e a justiça governem todas as transações. (11:1; 20:10) Por temê-lo, a pessoa aprende a amar o que Ele ama, e a odiar o que Ele odeia, e, desta forma, a tornar reto o seu modo de vida, pois "o temor de Jeová significa odiar o mal". (8:13) Provérbios revela que Jeová odeia especialmente olhos altaneiros, língua falsa, mãos que derramam sangue inocente, o coração que projeta ardis prejudiciais, pés que se apressam a correr para a maldade, a testemunha falsa e mentirosa, e aquele que cria contendas entre irmãos. (6:16-19; 12:22; 16:5) Quem verdadeiramente *odeia* tais coisas já está bem estabelecido no caminho da vida.

Além disso, o livro de Provérbios ilumina o caminho dos justos por mostrar o que Jeová aprova. "Os inculpes no seu caminho são um *prazer* para ele", como também são as orações de tais pessoas. (Pr 11:20; 15:8, 29) "O bom obtém a aprovação de Jeová." (12:2) "Ele ama aquele que se empenha pela justiça." — 15:9.

Julgamento e orientação. Quem conhece a Jeová se dá conta, através do conhecimento e da experiência, que, conforme diz Provérbios 21:30, "não há sabedoria, nem discernimento, nem conselho em oposição a Jeová". Portanto, embora talvez ouça outros planos, ou os acalente no coração, a pessoa sensata orientará seu modo de vida em harmonia com o conselho de Jeová, sabendo que conselhos contrários, não importa quão sábios ou plausíveis estes aparentam ser, não podem prevalecer contra a palavra de Jeová. — 19:21; compare isso com Jos 23:14; Mt 5:18.

O inspirado Rei Salomão disse: "Confia em Jeová de todo o teu coração . . . Nota-o em todos os teus caminhos, e ele mesmo endireitará as tuas veredas." (Pr 3:5, 6) O coração do homem escolhe o caminho que tal homem deseja trilhar, mas, mesmo quando ele escolhe o caminho correto, para ter êxito, precisa voltar-se para Jeová, a fim de que Ele dirija os seus passos. — 16:3, 9; 20:24; Je 10:23.

Tendo escolhido a vereda da vida, a pessoa deve reconhecer o vívido interesse que Jeová tem nela. Provérbios nos lembra de que os olhos de Jeová "estão em todo lugar, vigiando os maus e os bons". (Pr 15:3) "Porque os caminhos do homem estão diante dos olhos de Jeová e ele contempla todos os seus trilhos." (5:21) Jeová examina, não só o que tal homem aparenta ser, mas também seu *coração.* (17:3) "Jeová faz a avaliação dos corações" (21:2), e pesa o verdadeiro valor dos pensamentos, da motivação e dos desejos mais íntimos da pessoa.

Mostra-se que os julgamentos de Jeová são inteiramente corretos, em todos os sentidos, e resultam no bem dos que buscam a retidão. No devido tempo, Deus eliminará os iníquos da Terra, a morte destes sendo o preço da liberdade dos justos. Concordemente, o provérbio declara: "O iníquo é resgate para o justo; e quem age traiçoeiramente toma o lugar dos retos." (Pr 21:18) Entre tais iníquos acham-se os orgulhosos, que são detestáveis para Jeová. Eles 'não ficarão impunes'. (16:5) "A casa dos que se enaltecem, Jeová a derrubará." (15:25) Ele "roubará a alma" dos que roubam dos humildes. — 22:22, 23.

Por observar estes modos de Jeová lidar com outros, o homem de mentalidade justa torna retas as suas veredas. (Veja Pr 4:26.) Vê que permitir a parcialidade por meio de suborno (17:23) ou da influência da personalidade (18:5) faz com que a pessoa perverta o julgamento. 'Declarar justo ao iníquo e iníquo ao justo' o tornaria detestável aos olhos de Jeová. (17:15) Aprende também a não ter preconceito, mas a ouvir plenamente ambos os lados dum assunto, antes de julgá-lo. — 18:13.

Segurança com felicidade. Àquele que resguarda a sabedoria prática e o raciocínio que obtém de Jeová, o livro de Provérbios diz: "O próprio Jeová, de fato, mostrará ser tua confiança e ele certamente guardará teu pé da captura." (Pr 3:21, 26; 10:29; 14:26) Se alguém teme a Jeová, "neste caso haverá futuro". (23:17, 18) Ademais, não só existe uma esperança futura, mas há também felicidade e segurança no tempo atual. (3:25, 26) "Quando Jeová tem prazer nos caminhos de um homem, faz que até os seus próprios inimigos estejam em paz com ele." (16:7) Deus não permitirá que o justo passe fome. (10:3) Se alguém honra a Deus com as coisas valiosas que possui, seus "depósitos de suprimentos se encherão de fartura". (3:9, 10) Ele acrescenta dias à vida de tal homem. — 10:27.

Quem 'se refugia' no nome de Jeová (entendendo e reconhecendo este nome em tudo o que representa) verificará que é como uma torre forte, para a qual, nos tempos antigos, as pessoas fugiam em busca de segurança diante do inimigo. — Pr 18:10; 29:25.

A humildade perante Jeová traz "riquezas, e glória, e vida". (Pr 22:4) Misericórdia e verdade é o que ele deseja; estas são mais valiosas do que sacrifícios. Aqueles que se desviam do mal, temem a Jeová e o servem deste modo não receberão Seu julgamento adverso. (Pr 16:6; compare isso com 1Sa 15:22.) Por conhecer os modos de Jeová, pode-se seguir "o curso inteiro do que é bom". — Pr 2:9.

Visa o Coração. Para alcançar seu objetivo, o livro de Provérbios visa o *coração.* Mais de 75 vezes, refere-se ao coração como obtendo conhecimento, entendimento, sabedoria e discernimento; como sendo responsável por palavras e ações; ou como sendo afetado por circunstâncias e condições. Deve-se aplicar o coração ao discernimento (Pr 2:2); o coração deve observar mandamentos justos (3:1); estes devem ser escritos "na tábua do . . . coração". (3:3) "Mais do que qualquer outra coisa", deve-se resguardar o coração. (4:23) É de todo o coração que se deve confiar em Jeová. — 3:5; veja CORAÇÃO.

A disciplina e o coração. Provérbios dá muito valor à disciplina, sob várias formas. (Pr 3:11, 12) Diz: "Quem se esquiva da disciplina rejeita a sua própria alma, mas aquele que escuta a repreensão adquire coração." (15:32) Assim, a repreensão atinge o coração e o ajusta, ajudando a pessoa a adquirir bom senso ou discernimento. "Os próprios tolos estão morrendo por serem faltos de coração [sem discernimento]." (10:21) Visto ser o coração que precisa ser alcançado no treinamento dos filhos, somos informados: "A tolice está ligada ao coração do rapaz; a vara da disciplina é a que a removerá para longe dele." — 22:15.

O Espírito e a Alma. Provérbios não é um livro de declarações de mera sabedoria humana, de como agradar ou influenciar os homens. Antes, Provérbios penetra fundo no coração no que tange a este influir no raciocínio e na motivação, penetra no espírito ou na inclinação mental, e na alma, no sentido de constituir toda fibra do ser e da personalidade da pessoa. (He 4:12) Mesmo que um homem talvez julgue estar certo, ou justifique suas ações, 'todos os caminhos dum homem sendo puros aos seus próprios olhos', Provérbios 16:2 nos faz lembrar que "Jeová faz a avaliação dos espíritos", e, assim, sabe qual é a disposição da pessoa. O poder ou a força são altamente prezados no mundo, porém, "melhor é o vagaroso em irar-se do que o homem poderoso, e aquele que controla seu espírito, do que aquele que captura uma cidade". — Pr 16:32.

Obter o conhecimento e a sabedoria deste livro divinamente provido será de grande ajuda para a pessoa ser feliz na vida atual, e a colocará no caminho da vida eterna. Visto que "quem adquire coração ama a sua própria alma", os conselhos e a disciplina inspirados ali contidos, se forem seguidos, acrescentarão "longura de dias e anos de vida", e "mostrar-se-ão vida para a tua alma". (Pr 19:8; 3:2, 13-18, 21-26) "Jeová não fará que a alma do justo passe fome." (10:3) "Quem guarda o mandamento guarda a sua alma", admoesta Salomão. — 19:16.

Relacionamentos com Outros. Provérbios descreve o verdadeiro servo de Deus como alguém que usa sua língua para o bem (Pr 10:20, 21, 31, 32), não proferindo falsidades nem mesmo magoando outros com palavras impensadas. (12:6, 8, 17-19; 18:6-8, 21) Caso seja provocado, ele aplaca o furor de seu oponente com uma resposta branda. (15:1; 25:15) Não aprecia disputas, nem altercações, e exerce autodomínio para evitar acessos de ira, ciente de que poderia cometer irreparável tolice. (Pr 14:17, 29; 15:18; compare isso com Col 3:8.) De fato, evitará o companheirismo dos que permitem que a ira os controle, e que são tomados por acessos de ira, pois sabe que estes o levariam a um laço. — Pr 22:24, 25; compare isso com 13:20; 14:7; 1Co 15:33.

Faça o bem, e não o mal. Os Provérbios inspirados instam com a pessoa para que tome a iniciativa de fazer o bem aos outros. Não só deve agir para o benefício daqueles que 'moram em segurança' junto com ela, que não lhe fizeram nenhum mal (Pr 3:27-30), mas insta-se também a que retribua o mal com o bem. (25:21, 22) Deve vigiar atentamente seu coração, para que não sinta regozijo íntimo diante da calamidade advinda a alguém a quem ela despreza, ou a alguém que a odeie. — 17:5; 24:17, 18.

Tagarelice e calúnia. Muito se diz no livro de Provérbios sobre as dificuldades, o pesar e os danos resultantes da tagarelice, bem como a gravidade da culpa que pesa sobre o mexeriqueiro. O 'petisco' dum caluniador é 'engolido avidamente' por seu ouvinte, e não é encarado como de somenos importância, mas causa duradoura impressão, descendo "até as partes mais íntimas do ventre". Portanto, causa dificuldades, e quem a profere não pode 'eximir-se' da culpa. Embora tal pessoa possa parecer muito graciosa, e possa disfarçar sua verdadeira condição de coração, Deus providenciará que o ódio e a maldade que realmente existem dentro dela sejam 'descobertos na congregação'. A pessoa cairá na cova que escavou para outrem. — Pr 26:22-28.

Relações familiares. Provérbios aconselha estritamente a fidelidade conjugal. O homem deve deleitar-se na 'esposa de sua mocidade', e não buscar satisfação em outra parte. (Pr 5:15-23) O adultério trará ruína e morte aos que o praticam. (5:3-14; 6:23-35) A boa esposa é uma "coroa" e uma bênção para o marido. Mas, se a esposa age

DESTAQUES DE PROVÉRBIOS

Livro constituído de seções em forma de discursos, bem como de coleções de declarações sábias sobre assuntos práticos da vida.

Embora seja atribuído principalmente ao Rei Salomão, Provérbios só foi compilado na sua inteireza por volta da época do reinado de Ezequias.

O valor superior da sabedoria.

- Sabedoria, junto com compreensão, é a coisa principal. (4:5-8; 16:16)
- Elementos essenciais para se adquirir sabedoria. (2:1-9; 13:20)
- Benefícios resultantes da sabedoria, tais como segurança, proteção, honra e vida mais longa e mais feliz. (2:10-21; 3:13-26, 35; 9:10-12; 24:3-6, 13, 14)
- A sabedoria personificada foi o colaborador de Jeová. (8:22-31)
- As consequências amargas de se deixar de agir sabiamente. (1:24-32; 2:22; 6:12-15)

Atitude correta para com Jeová.

- Confie em Jeová. (3:5, 6; 16:20; 18:10; 29:25)
- Tema-o e evite a maldade. (3:7; 10:27; 14:26, 27; 16:6; 19:23)
- Honre-o por apoiar a adoração verdadeira. (3:9, 10)
- Aceite Sua disciplina como expressão de amor. (3:11, 12)
- Mostre apreço por Sua palavra. (3:1-4; 30:5, 6)
- Descubra o que Jeová odeia e aja em harmonia com esse conhecimento. (6:16-19; 11:20; 12:22; 16:5; 17:15; 28:9)
- Se agradarmos a Jeová, ele cuidará de nós, nos protegerá e ouvirá nossas orações. (10:3, 9, 30; 15:29; 16:3)

Conselhos excelentes para governar a vida familiar.

- A esposa capaz é uma bênção da parte de Jeová. (12:4; 14:1; 18:22; 31:10-31)
- Os pais devem treinar e disciplinar os filhos. (13:1, 24; 22:6, 15; 23:13, 14; 29:15, 17)
- Os filhos devem respeitar profundamente os pais. (1:8, 9; 4:1-4; 6:20-22; 10:1; 23:22-26; 30:17)
- Amor e paz são qualidades muito desejáveis no lar. (15:16, 17; 17:1; 19:13; 21:9, 19)
- Resista à imoralidade e estará evitando muita dor e sofrimento. (5:3-23; 6:23-35; 7:4-27; 9:13-18)

Características que devem ser cultivadas, e as que devem ser evitadas.

- Cultive consideração amorosa para com os pobres e os aflitos. (3:27, 28; 14:21, 31; 19:17; 21:13; 28:27)
- Seja generoso, evite a ganância. (11:24-26)
- Cultive a diligência; não seja preguiçoso. (6:6-11; 10:26; 13:4; 20:4; 24:30-34; 26:13-16)
- Modéstia e humildade trazem honra; presunção e orgulho conduzem à humilhação. (11:2; 16:18, 19; 25:6, 7; 29:23)
- Exerça autodomínio na questão da ira. (14:29; 16:32; 25:28; 29:11)
- Evite ter espírito maldoso ou o desejo de vingança. (20:22; 24:17, 18, 28, 29; 25:21, 22)
- Pratique a justiça em tudo. (10:2; 11:18, 19; 14:32; 21:3, 21)

Orientações práticas para a vida cotidiana.

- Corresponda corretamente à disciplina, à repreensão e ao conselho. (13:18; 15:10; 19:20; 27:5, 6)
- Seja amigo genuíno. (17:17; 18:24; 19:4; 27:9, 10)
- Seja criterioso ao aceitar hospitalidade. (23:1-3, 6-8; 25:17)
- O materialismo é fútil. (11:28; 23:4, 5; 28:20, 22)
- O trabalho árduo resulta em bênçãos. (12:11; 28:19)
- Desenvolva práticas comerciais honestas. (11:1; 16:11; 20:10, 23)
- Tome cuidado no que diz respeito a ser fiador de outros, especialmente de estranhos. (6:1-5; 11:15; 22:26, 27)
- Evite conversa prejudicial; certifique-se de que sua conversa seja edificante. (10:18-21, 31, 32; 11:13; 12:17-19; 15:1, 2, 4, 28; 16:24; 18:8)
- A lisonja é traiçoeira. (28:23; 29:5)
- Evite altercações. (3:30; 17:14; 20:3; 26:17)
- Evite más companhias. (1:10-19; 4:14-19; 22:24, 25)
- Aprenda a lidar sabiamente com zombadores, bem como com tolos. (9:7, 8; 19:25; 22:10; 26:4, 5)
- Evite as armadilhas de bebidas alcoólicas. (20:1; 23:29-35; 31:4-7)
- Não inveje os iníquos. (3:31-34; 23:17, 18; 24:19, 20)

vergonhosamente, ela é "como podridão nos . . . ossos [do marido]". (12:4) E é uma desgraça para um homem até mesmo conviver com uma esposa contenciosa. (25:24; 19:13; 21:19; 27:15, 16) Embora ela possa ser exteriormente linda e atraente, é como "uma argola de ouro, para as narinas, no focinho dum porco". (11:22; 31:20) A mulher tola realmente derruba sua própria casa. (14:1) O excelente valor da boa esposa — sua diligência, sua fidedignidade e seus cuidados da casa com fidelidade e submissão ao marido — é plenamente descrito em Provérbios, capítulo 31.

Mostra-se que os pais são plenamente responsáveis pelos filhos, e destaca-se a disciplina como essencial. (Pr 19:18; 22:6, 15; 23:13, 14; 29:15, 17) Ressalta-se a responsabilidade do pai, mas o filho tem de respeitar tanto o pai como a mãe, caso deseje vida da parte de Jeová. — 19:26; 20:20; 23:22; 30:17.

O cuidado com os animais. O livro de Provérbios considera até mesmo a preocupação com os animais domésticos. "O justo importa-se com a alma do seu animal doméstico." (Pr 12:10) "Devias conhecer positivamente a aparência do teu rebanho." — 27:23.

Estabilidade e fidelidade governamentais. Os Provérbios expressam princípios do bom governo. Homens em altas posições, tais como os reis, devem esquadrinhar os assuntos (Pr 25:2), manifestar benevolência e veracidade (20:28), e lidar de forma justa com seus súditos (29:4; 31:9), inclusive com os humildes (29:14). Seus conselheiros não podem ser homens iníquos, se o governo há de ser firmemente estabelecido pela justiça. (25:4, 5) O líder tem de ser homem de discernimento, e alguém que odeia o lucro injusto. — 28:16.

Ao passo que 'a justiça enaltece uma nação' (Pr 14:34), a transgressão resulta num governo instável. (28:2) A revolução também traz grande instabilidade, e, em Provérbios 24:21, 22, aconselha-se contra ela: "Filho meu, teme a Jeová e ao rei. Não te metas com os que estão a favor duma mudança. Porque o seu desastre surgirá tão repentinamente, que da extinção daqueles que estão a favor duma mudança quem se aperceberá?"

Úteis para Aconselhar. Visto que Provérbios abrange uma ampla gama de empenhos humanos, pode fornecer uma base para se dar muitos conselhos e admoestações práticas, como no caso dos escritores das Escrituras Gregas Cristãs. "O coração do justo medita a fim de responder." (Pr 15:28) No entanto, não é sábio aconselhar os zombadores. "Quem corrige ao zombador toma para si desonra, e quem dá repreensão a um iníquo — defeito nele. Não repreendas ao zombador, para que não te odeie. Dá repreensão ao sábio e ele te amará." (9:7, 8; 15:12; compare isso com Mt 7:6.) Nem todas as pessoas são zombadoras, e, por isso, os que se acham em posição de dar conselhos a outros devem fazê-lo, conforme destacam as seguintes palavras: "Os próprios lábios do justo estão apascentando a muitos." — Pr 10:21.

PROVÍNCIA. O termo grego *e·par·khei·a*, traduzido "província", refere-se à esfera de autoridade dum administrador romano. Quando Roma estendeu suas conquistas para além da península italiana, o território ou os limites geográficos dos domínios dum governador vieram a ser chamados de província.

Em 27 AEC, Augusto, o primeiro imperador romano, organizou as 22 províncias então existentes em duas categorias. As dez mais pacíficas, que não exigiam a presença constante das legiões romanas, tornaram-se províncias senatoriais. A principal autoridade romana deste tipo de província era o procônsul. (At 18:12; veja PROCÔNSUL.) As províncias restantes foram constituídas províncias imperiais, reportando-se diretamente ao imperador, e administradas por um governador, e, no caso das maiores, por um comandante militar chamado legado. As províncias imperiais não raro estavam situadas próximas às fronteiras, ou, por algum outro motivo, exigiam a presença de legiões; por controlar de perto estas províncias, o imperador mantinha o exército sob sua autoridade. Depois de 27 AEC, novas províncias formadas em resultado de territórios conquistados tornaram-se províncias imperiais. A província talvez fosse subdividida em seções ou distritos administrativos menores.

A condição duma província podia variar entre senatorial e imperial. (Veja CHIPRE.) Também, as fronteiras duma província eram às vezes ajustadas. Em resultado disso, uma cidade ou área específica podia pertencer a uma província em certa época e mais tarde fazer parte duma província adjacente, ou mesmo recém-formada. Poderá encontrar exemplos disso vendo CAPADÓCIA; CILÍCIA; PANFÍLIA; PISÍDIA.

Com o banimento de Arquelau (Mt 2:22), filho de Herodes, o Grande, a Judeia passou a ser administrada por governadores romanos. O governador da província era, até certo ponto, responsável perante o legado da província maior da Síria.

Quando Paulo foi entregue a Félix, em Cesareia, o governador "indagou de que província ele [Paulo] era, e averiguou que era da Cilícia". (At 23:34) Tarso, terra natal de Paulo, ficava na província romana da Cilícia. — At 22:3.

O governador duma província imperial era nomeado pelo imperador por um período indeterminado no cargo, diferente do procônsul duma

província senatorial, que normalmente servia apenas por um ano. Félix foi substituído por Festo como governador da província imperial da Judeia. — At 25:1.

Veja também DISTRITO JURISDICIONAL.

PRÓXIMO. Veja VIZINHO, PRÓXIMO.

PRUMO. Fio atado a um lastro de metal, pedra ou argila, que mantinha a linha esticada e tornava possível a construção de paredes e de outras estruturas em ângulo reto ou perpendicular ao horizonte. O próprio peso é, às vezes, chamado de chumbada de prumo, ou prumo. Carpinteiros, pedreiros e outros artífices dos tempos antigos utilizavam o prumo.

Relacionado com a reconstrução do templo em Jerusalém, representa-se a Zorobabel como tendo na mão um prumo, literalmente: "a pedra [ou: o peso], o estanho", segundo o texto massorético. (Za 4:9, 10) Conforme predito, Zorobabel não só lançou o alicerce do templo, mas, sob sua supervisão, o trabalho foi concluído. — Esd 3:8-10; 6:14, 15.

Em visão, Amós contemplou Jeová postado sobre uma muralha erguida com um prumo, e, portanto, uma muralha originalmente reta e perpendicular. Jeová foi visto segurando um prumo, e se disse ao profeta que Deus estava colocando um prumo no meio do Seu povo. Visto que Israel não passou pela prova de retitude em sentido espiritual, não agindo em harmonia com os requisitos de Deus, Jeová executaria justiça e 'não mais o desculparia'. Os altos de Israel seriam desolados, seus santuários seriam devastados e Deus 'levantar-se-ia contra a casa de Jeroboão com uma espada'. (Am 7:7-9) Fiel a estas palavras, Israel foi devastado e Samaria foi destruída pelos assírios em 740 AEC.

PTOLEMAIDA [Cidade [Que Leva o Nome] de Ptolomeu]. Nome posterior de Aco. O apóstolo Paulo passou nessa cidade portuária, próxima ao monte Carmelo, quando estava a caminho de Jerusalém, por volta de 56 EC. — At 21:7; veja ACO.

PUÁ. Este nome representa dois nomes hebraicos similares que diferem em gênero e significado, mas que são grafados de forma igual na tradução em grego e em português.

1. [*Pu·'ah'*]. Segundo filho de Issacar. — 1Cr 7:1; veja PUVA.

2. [*Pu·ʽah'*]. Parteira hebreia que, junto com a parteira Sifrá, recebeu ordens de Faraó no sentido de matar todos os bebês do sexo masculino nascidos às hebreias. Entretanto, por temer a Deus, ela preservava vivos os bebês varões e foi abençoada por Jeová por ela mesma ter filhos. — Êx 1:15-21.

3. [*Pu·'ah'*]. Pai do juiz Tola e filho de Dodo; da tribo de Issacar. — Jz 10:1.

PUBLICANO. Veja COBRADOR DE IMPOSTOS.

PÚBLIO [do lat., significando "Popular"]. Rico proprietário de terras, residente em Malta, que bondosamente acolheu Paulo e os que estavam com ele, durante três dias, depois de sofrerem naufrágio naquela ilha. Paulo, por sua vez, curou a febre e a disenteria do pai de Públio. — At 28:7, 8.

Públio era o "homem de destaque da ilha". Neste caso, tal denominação parece indicar um título oficial comparável ao de governador, indicando provavelmente a principal autoridade romana na ilha.

PUDENTE [do lat., significando "Modesto"]. Companheiro de Paulo perto do fim da vida do apóstolo. Enviou cumprimentos a Timóteo. — 2Ti 4:21.

PUL.

1. Nome dado ao rei da Assíria em 2 Reis 15:19 e em 1 Crônicas 5:26. Durante o reinado de Menaém, rei de Israel, Pul invadiu a Palestina e recebeu tributo de Menaém. A questão da identidade de Pul ficou pendente durante muito tempo. Entretanto, a maioria dos eruditos conclui agora que Pul e Tiglate-Pileser III, da Assíria, eram a mesma pessoa, uma vez que o nome Pulu (Pul) é encontrado na tabuinha dinástica conhecida como Lista de Reis A, babilônica, ao passo que no lugar correspondente da "Crônica Sincronística" acha-se alistado o nome Tukultiapilesharra (Tiglate-Pileser). (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, pp. 272, 273) "Pul" talvez tenha sido seu nome pessoal ou o nome pelo qual era conhecido em Babilônia, ao passo que Tiglate-Pileser (Tilgate-Pilneser) era o nome que ele assumiu ao tornar-se rei da Assíria. Com esse entendimento, pode-se ler 1 Crônicas 5:26 como se referindo à mesma pessoa, quando diz: "Pul, o rei da Assíria, e . . . Tilgate-Pilneser, rei da Assíria." — Veja TIGLATE-PILESER (III).

2. País ou povo alistado somente em Isaías 66:19, junto com Társis (pelo visto o sul da Espanha) e Lude (no N da África). Evidentemente, todos os três lugares eram notórios por seus arqueiros peritos. Desconhece-se a exata localização de Pul. A *Septuaginta* grega reza "Phud" ou "Pute" em Isaías 66:19 em vez de "Pul", e Pute (identificada com os líbios na África) e Lude são vinculados em outros textos. (Ez 27:10; Je 46:9; veja PUTE.) Entretanto, a versão "Pul" do texto massorético é apoiada pelo Rolo do Mar Morto de Isaías e pela *Pesito* siríaca. Alguns eruditos têm sugerido que "Pul" era a ilha Philae, no Nilo.

PULGA [hebr.: *par·ʽósh*]. Pequenino inseto parasítico desprovido de asas. As pulgas são, em geral, de cor marrom-avermelhado, e as pernas dianteiras e do meio são curtas, mas as pernas posteriores são compridas. As pernas fortes e espinhosas da pulga, bem como suas laterais comprimidas, a habilitam a mover-se com facilidade e rapidez por entre os pelos ou as penas do hospedeiro. As curtas cerdas voltadas para trás, deste inseto com corpo em formato oval, não só permitem à pulga mover-se com facilidade para frente, mas também torna mais difícil para a vítima removê-la. A pequena cabeça da pulga é dotada dum aparelho bucal picador usado para furar a pele da vítima, fazendo o sangue fluir. Sua capacidade de saltar é fenomenal. Embora tenha menos de 3 mm de comprimento, a pulga que vive nos humanos é capaz de saltar mais de 30 cm em sentido horizontal e quase 20 cm em sentido vertical. A variedade de pulga mencionada na Bíblia é provavelmente a chamada *Pulex irritans.*

As Escrituras só mencionam a pulga duas vezes. Quando Davi estava sendo perseguido pelo Rei Saul, ele perguntou ao rei: "No encalço de quem vais? . . . Atrás de uma única pulga?" Por comparar-se a uma pulga, Davi enfatizou sua pequenez em relação a Saul, indicando assim que dificilmente valeria a pena o rei ir no encalço dele. (1Sa 24:14) Primeiro Samuel 26:20 transmite uma ideia similar, mas, na *Septuaginta* grega as palavras "uma única pulga" são vertidas "minha alma".

PULSEIRA, BRACELETE. Argola decorativa usada no pulso ou no antebraço, formando às vezes um círculo completo, embora em outros casos estivesse aberta ou tivesse um fecho. Nos tempos antigos, tanto homens como mulheres usavam pulseiras, às vezes apenas em um dos braços, mas, vez por outra, em ambos. As pulseiras antigas eram feitas de bronze, de vidro, de ferro, de prata e de ouro, e não raro eram muitíssimo adornadas, sendo às vezes cravejadas de pedras preciosas.

Os hebreus usavam pulseiras e seu uso era generalizado desde os tempos antigos, na Palestina, onde os arqueólogos têm encontrado muitas, feitas de materiais diversos, especialmente de bronze. O servo de Abraão deu a Rebeca uma argola de ouro para as narinas e também duas pulseiras (hebr.: *tsemi·dhím*), pesando dez siclos (114 g) de ouro. (Gên 24:22, 30, 47) Entre os itens tirados como despojos de guerra dos midianitas havia pulseiras, que se achavam entre os artigos valiosos que os israelitas ofertaram a Deus. — Núm 31:50.

Por intermédio de Ezequiel, Deus representou a si mesmo como enfeitando Jerusalém com pulseiras e outros ornamentos. Mas, visto que ela usara tais belos artigos de forma idólatra e se prostituíra, Jeová predisse que a puniria e lhe tiraria essas coisas. (Ez 16:11, 17, 38, 39) Os braceletes (hebr.: *sheh·róhth*) achavam-se entre as coisas que Jeová disse que tiraria das soberbas "filhas de Sião". — Is 3:16, 19.

Monarcas usavam um bracelete ou pulseira no braço (hebr.: *'ets·ʽa·dháh*) como uma de suas insígnias de autoridade régia ou de poder soberano. O bracelete que o Rei Saul, de Israel, usava no braço talvez tivesse tal significado. — 2Sa 1:10; veja ENFEITES (ORNAMENTOS).

PUNHAL. Veja ARMAS, ARMADURA.

PUNIÇÃO. Veja CRIME E PUNIÇÃO.

PUNITAS [De (Pertencentes a) Puva ou Puá]. A família de descendentes do segundo filho de Issacar, Puva. — Núm 26:23.

PUNOM. Lugar de acampamento, situado entre Zalmona e Obote, ao qual Israel chegou algum tempo depois de partir do monte Hor (Jebel Madurah [?]). (Núm 33:41-43) Sua localização não foi determinada com certeza, mas é em geral identificada com Feinan, uns 30 km ao SE de ʽAin Husb.

PUPILA. Veja MENINA DO OLHO.

PUPILO. Este termo significa alguém que aprende ou que assimila instrução, um discípulo. Assim, algumas versões da Bíblia usam-no para traduzir a palavra grega *ma·the·tés,* como em Lucas 6:40 (*NE, TEV, AT*), sendo que outras traduzem-no por "aluno" (*BLH, NM*). Quanto ao sentido, veja DISCÍPULO.

PUR. Palavra não hebraica encontrada em Ester 3:7 e 9:24, 26; significa "sorte" (hebr.: *goh·rál;* veja SORTE). Trata-se da forma singular; o plural é "Purim". (Est 9:26, 28-32) "Pur" está vinculada a uma palavra acadiana, *puru,* que significa "sorte". Deu origem ao nome da festa judaica de Purim. — Veja PURIM.

PURA. O ajudante, provavelmente o escudeiro, de Gideão que o acompanhou durante a noite em espionar o acampamento midianita. — Jz 7:9-15.

PURIFICAÇÃO. Veja LIMPO, LIMPEZA.

PURIM. Festividade celebrada nos dias 14 e 15 de adar, o último mês do ano judaico, que corresponde a fins de fevereiro e princípios de março; chamada também de Festividade das Sortes. (Est 9:21) O nome provém da ação de Hamã em lançar pur (a sorte) para determinar o dia auspicioso para levar a cabo uma conspiração para exterminar os judeus. Sendo agagita, talvez um amalequita real, e adorador de deidades pagãs, ele

recorria a isto como "uma espécie de adivinhação". (Est 3:7, *Le* n; veja ADIVINHAÇÃO; PUR; SORTE.) No 12.º ano do Rei Assuero (Xerxes I), em 13 de nisã, pelo visto na primavera do hemisfério setentrional de 484 AEC, o decreto oficial de extermínio que Hamã havia induzido o rei a aprovar foi preparado para todas as províncias persas, ordenando a destruição dos judeus.

Comemoração do Livramento. A festividade comemora o livramento dos judeus da destruição que resultaria da conspiração de Hamã. Consequentemente, o nome Purim foi provavelmente dado pelos judeus de forma irônica. (Est 9:24-26) É também chamada no livro apócrifo de Macabeus de "dia de Mardoqueu", uma vez que Mordecai (Mardoqueu) desempenhou importante papel nos eventos relativos à festividade. (2 Macabeus 15:36, *BV*) Mediante os esforços da Rainha Ester, arriscando a vida e sob a orientação de seu primo mais velho, Mordecai, os judeus foram livrados. Ester jejuou por três dias antes de tentar conseguir uma audiência com o rei, a fim de convidá-lo para um banquete, e, daí, para um segundo banquete, onde pudesse apresentar seu pedido. (Est 4:6–5:8) O pedido foi acolhido favoravelmente e, visto que o decreto original não podia ser alterado, por causa da lei imutável dos medos e dos persas (Da 6:8), emitiu-se outro decreto no dia 23 de sivã. Este documento concedia aos judeus o direito de se defenderem, e possibilitou que se preparassem para isso. Foi redigido por Mordecai e traduzido em muitas línguas para os diversos distritos do Império Persa. Os judeus lutaram — com a ajuda dos príncipes, dos sátrapas e dos governadores — e houve uma troca de posições para os inimigos antijudeus. Ocorreu em 13 de adar uma grande matança, não de judeus, mas de seus inimigos. Esta prosseguiu na cidade real de Susã, até o dia 14. No dia 14 de adar, os judeus nos distritos jurisdicionais descansaram, e os em Susã no dia 15, banqueteando-se e regozijando-se. — Est 8:3–9:19.

A fim de comemorar tal livramento, Mordecai impôs aos judeus a obrigação de celebrarem os dias 14 e 15 de adar de cada ano com 'banquetes e alegria, e o envio de porções uns aos outros, e de dádivas aos pobres'. (Est 9:20-22) Mais tarde, outra carta foi escrita com a confirmação de Ester, a rainha, ordenando que se celebrasse esta festividade. Devia ser realizada em cada geração, família, distrito jurisdicional e cidade na época estipulada de cada ano. — Est 9:28-31; veja ESTER, LIVRO DE.

A festividade é celebrada pelos judeus até os dias de hoje, de forma minuciosa, com muitos acréscimos. Uma das ampliações tradicionais que surgiram com o passar do tempo foi a de se reservar o dia 13 de adar como um dia de jejum, chamado de Jejum de Ester. Durante esta festividade não se proíbe o comércio ou o trabalho.

Uma Pergunta sobre João 5:1. Não existe nenhuma menção direta da Festividade de Purim nas Escrituras Gregas Cristãs. Alguns têm afirmado que há uma referência a ela em João 5:1: "Depois destas coisas houve uma festividade dos judeus, e Jesus subiu a Jerusalém." Todavia, a aplicação deste versículo à Festividade de Purim não tem base sólida. Certos manuscritos têm o artigo definido, rezando: "a festividade dos judeus". (Veja *NM* n.) Isto indicaria que devia tratar-se de uma das três festividades periódicas solenes alistadas em Deuteronômio 16:16, especialmente quando notamos que Jesus subiu a Jerusalém, o que não seria necessário para celebrar a Festividade de Purim. Purim estava relacionada mais com a sinagoga local e com a região local do que com o templo; a festividade devia ser celebrada na cidade onde se residia. É também improvável que Jesus percorresse a pé todo o caminho até Jerusalém e depois partisse novamente para a Galileia, restando apenas um mês para a Páscoa. Ademais, adotando-se o conceito de que João 5:1 se refere a Purim e João 6:4 à Páscoa um mês mais tarde, isto situaria um impossível número de eventos neste curto espaço de tempo, pois incluiria o ministério de Jesus em Cafarnaum, viagens na Galileia, e um retorno a Cafarnaum e à Judeia e a Jerusalém. (Veja JESUS CRISTO [Tabela de Principais Eventos da Vida Terrestre de Jesus].) Portanto, há motivos para se crer que a "festividade dos judeus" mencionada em João 5:1 era na realidade a festividade da Páscoa de 31 EC. — Veja JESUS CRISTO (Evidência a favor dum ministério de três anos e meio).

Objetivo. Embora alguns comentaristas digam que a Festividade de Purim, conforme celebrada pelos judeus da atualidade, tem um cunho mais secular do que religioso, sendo às vezes acompanhada de excessos, isso não se deu na época em que foi instituída, nem nas primitivas celebrações. Tanto Mordecai como Ester eram servos do verdadeiro Deus Jeová, e a festividade foi instituída em honra a Ele. A libertação dos judeus naquele tempo pode ser atribuída a Jeová Deus, pois a questão surgiu em razão da integridade de Mordecai, por este prestar adoração exclusiva a Jeová. Hamã era provavelmente um amalequita, cuja nação Jeová especificamente amaldiçoara e condenara à destruição. Mordecai respeitava o decreto de Deus, de modo que se recusava a dobrar-se diante de Hamã. (Est 3:2, 5; Êx 17:14-16) Também, as palavras de Mordecai a Ester (Est 4:14) indicam que ele contava com um poder mais elevado para conseguir a libertação dos judeus, e jejuar Ester antes de entrar na presença do rei com seu pedi-

do original, o convite para um banquete, indica que apelava para ajuda de Deus. — Est 4:16.

PURO, PUREZA. Veja LIMPO, LIMPEZA.

PÚRPURA. Veja CORANTES, TINGIR; CORES.

PUTE. "Filho" de Cã. (Gên 10:6; 1Cr 1:8) Embora Pute seja mencionado em outras partes da Bíblia, nenhum de seus descendentes é mencionado por nome. Não raro, os descendentes dele deram apoio militar ao Egito. (Je 46:9; Ez 30:4-6; Na 3:9) Serviam como mercenários nos exércitos de Tiro e contribuíram para a grandeza daquela cidade. (Ez 27:3, 10) Predisse-se também que Pute estaria entre as forças de Gogue, de Magogue. — Ez 38:5.

A evidência disponível aponta para uma ligação entre Pute e os líbios, do N da África. Em três de suas ocorrências, "Pute" é traduzido "líbios" na *Septuaginta* grega e na *Vulgata* latina. (Je 46:9; Ez 27:10; 38:5) O hebraico Pute corresponde também de perto ao vocábulo *put[i]ja* (geralmente considerado como a Líbia), em inscrições no antigo persa. No entanto, Naum 3:9 parece indicar que Pute e os *Lu·vím* (líbios) são povos distintos. Mas isto, em si, não eliminaria a identificação de Pute com os líbios. O termo "líbios" talvez fosse mais abrangente do que a denominação hebraica *Lu·vím,* como se pode deduzir da referência feita por Heródoto (Clássicos Jackson, Vol. XXIII, II, 32) aos "líbios e . . . diversas nações líbias".

A identificação de Pute com o "Punt" das inscrições egípcias, em geral, não é hoje aceita por razões fonéticas.

PUTÉOLI. No primeiro século EC, um dos principais portos ao SE de Roma. Paulo chegou a Putéoli a caminho de comparecer perante César, em Roma, por volta do ano 59 EC. (At 28:13) Com a ajuda dum vento S, seu navio chegou "no segundo dia" a Putéoli, vindo de Régio, lugar situado a uns 320 km ao SSE.

Os irmãos cristãos em Putéoli suplicaram para que Paulo e os que o acompanhavam passassem uma semana com eles. (At 28:14) Isto indica que ele usufruía de certa liberdade, embora fosse prisioneiro. Anteriormente, quando estava sob custódia em Cesareia e em Sídon, Paulo havia similarmente gozado de limitada liberdade. — At 24:23; 27:3.

Putéoli é geralmente identificada com a atual Pozzuoli, situada na baía do mesmo nome, uns 10 km a OSO de Nápoles. Ainda podem ser vistas extensas ruínas de um antigo molhe. Josefo chama o lugar pelo seu nome antigo, Dicearquia, e diz que ali se localizava uma colônia judaica. — *Jewish Antiquities* (Antiguidades Judaicas), XVII, 328 (xii, 1).

PUTIEL. Sogro do filho de Arão, Eleazar, e avô de Fineias. — Êx 6:25.

PUTITAS. Família que morava em Quiriate-Jearim; descendentes de Judá por intermédio de Sobal. — 1Cr 2:52, 53.

PUVA. Filho de Issacar cujos descendentes foram chamados de punitas. (Gên 46:13; Núm 26:23) Seu nome é grafado Puá em 1 Crônicas 7:1.

Q

QUADRIS. Região lombar externa até a parte mais estreita das costas. A palavra hebraica *moth·ná·yim* é geralmente traduzida "quadris" ou "lombos", embora exista outro vocábulo hebraico que significa, mais especificamente, "lombos". — Veja LOMBOS.

Usava-se com frequência um cinto nos quadris, especialmente no caso do soldado, que enfiava uma espada ou punhal embainhado sob o cinto, ou prendia nele a bainha da espada. (2Sa 20:8; Ne 4:18) O escrivão usava o tinteiro preso nos quadris, colocado sob seu cinto ou faixa. (Ez 9:2) Usava-se pano de saco, ou serapilheira, em torno dos quadris, como sinal de pranto. — Gên 37:34; Am 8:10.

Antes de se empenhar em alguma forma de atividade física vigorosa, a pessoa 'cingia os quadris', amiúde passando por entre as pernas as pontas de sua veste solta, esvoaçante, e enfiando-as sob a faixa. No Egito, os israelitas comeram a Páscoa com os quadris cingidos, prontos para marchar para fora do país. Elias estava similarmente preparado quando correu adiante do carro de Acabe. — Êx 12:11; 1Rs 18:46.

Emprego Figurado. Os músculos na região dos quadris desempenham um grande papel em se erguer e transportar cargas pesadas; assim sendo, é apropriada a declaração no Salmo 66:11, "fizeste pressão sobre os nossos quadris". Fortalecer os quadris denotaria aprontar-se para exercer

poder, tal como numa luta. (Na 2:1) Diz-se que a boa esposa cinge os quadris com força e fortifica seus braços para executar suas numerosas atividades, visando o bem-estar da família. (Pr 31:17) Inversamente, diz-se que aqueles que, pelo temor, pela aflição ou pela derrota, foram reduzidos a uma condição debilitada apresentam quadris vacilantes ou trêmulos. (Sal 69:23; Ez 21:6; 29:7) Descingir os quadris de reis significa remover-lhes a força. — Is 45:1.

Jeová mencionou as casas de Israel e de Judá como tendo sido semelhantes a um cinto em seus quadris, tão próximas de si mesmo ele as mantinha, a fim de se tornarem para ele um louvor e algo belo. (Je 13:11) Jesus Cristo é representado profeticamente como reinando com a justiça por cinto de seus quadris e a fidelidade por cinto de seus lombos. Isto pode referir-se a que todos os poderes ativos de Jesus Cristo aderem invariavelmente à justiça e à fidelidade. Como um cinto que proporciona apoio, a qualidade moral da justiça fortalece-o para atuar como Juiz designado de Jeová. — Is 11:1, 5.

QUARENTENA. Veja DOENÇAS E TRATAMENTO.

QUARTO [do latim "quartus", que significa o numeral ordinal correspondente a "quatro"]. Pessoa que morava em Corinto, cujas saudações Paulo incluiu em sua carta aos romanos, por volta de 56 EC. (Ro 16:23) Por ter nome romano e conhecer os irmãos de Roma, pode ter pertencido anteriormente àquela congregação.

QUARTO DE ANDAR SUPERIOR. Veja CASA.

QUARTO DE TERRAÇO. Veja CASA.

QUATRO. Veja NÚMERO, NUMERAL.

QUEBAR [do babilônio, significando "Grande (Canal)"]. "Rio" "na terra dos caldeus", perto do qual os judeus da comunidade de Tel-Abibe foram exilados. (Ez 1:1-3; 3:15) Ao mencionar o "*rio* Quebar", Ezequiel empregou o termo hebraico *na·hár* (traduzido "rio"), pelo visto em seu sentido mais amplo, de modo a incluir os numerosos canais babilônicos que outrora cruzavam a fértil área entre os cursos inferiores dos rios Eufrates e Tigre. Tal emprego seria coerente com a correspondente palavra babilônica, que também descreve quer um rio, quer um canal. A localização exata do Quebar é desconhecida.

Todavia, a maioria dos geógrafos bíblicos liga o "rio Quebar" com o Shatt en-Nil, que tem sido identificado com o *naru Kabaru* (ou "Grande Canal") mencionado em tabuinhas cuneiformes de contrato encontradas na cidade de Nipur, cerca de 85 km ao SE de Babilônia. O Shatt en-Nil se separa do Eufrates acima de Babilônia e corre em direção ao SE, passando próximo a Nipur, para unir-se novamente ao Eufrates ao S de Ur, cerca de 240 km abaixo de Babilônia.

Em 613 AEC, Tel-Abibe, próximo ao rio Quebar, foi o lugar da primeira visão registrada do profeta Ezequiel, cujos efeitos assombrosos perduraram sete dias, e de seu comissionamento como "vigia para a casa de Israel". (Ez 1:1–3:21) Visões similares em ocasiões posteriores fizeram o profeta lembrar-se de sua experiência em Quebar. — Ez 10:15, 20, 22; 43:3.

QUEDAR [duma raiz que significa "ser escuro"].

1. Um dos 12 filhos de Ismael. — Gên 25:13-15; 1Cr 1:29-31.

2. Tribo árabe, que descendia de Quedar, filho de Ismael, e que era classificada com "os filhos do Oriente". Sua terra é também chamada de Quedar. (Je 2:10; 49:28, 29) Os quedaritas, um povo nômade e pastoril que possuía manadas de ovelhas, de cabras e de camelos (Is 60:7; Je 49:28, 29), evidentemente habitavam o deserto siro-arábico ao L da Palestina, na parte NO da península da Arábia. A referência aos "povoados habitados por Quedar" (Is 42:11), embora possivelmente se refira aos acampamentos temporários, pode, em vez disso, indicar que parte deles, de alguma forma, fixara residência. Talvez devido à sua importância entre as tribos árabes, o nome de Quedar, em épocas posteriores, passou a aplicar-se às tribos desérticas em geral. Nos targuns e na literatura rabínica, a própria Arábia é às vezes chamada de Quedar.

A jovem sulamita, de O Cântico de Salomão, comparou sua aparência trigueira às "tendas de Quedar" (Cân 1:5, 6; compare isso com Sal 120:5), estas provavelmente sendo feitas do pelame da cabra-negra, como o são as tendas de muitos beduínos da atualidade. A profecia de Ezequiel menciona os "maiorais de Quedar", junto com os árabes, como sendo mercadores de cordeiros, de carneiros e de cabritos para a cidade comercial de Tiro. — Ez 27:21.

Durante o período do domínio da Assíria no Oriente Médio, o profeta Isaías predisse o súbito declínio da glória de Quedar, seus poderosos arqueiros sendo reduzidos a um simples restante. (Is 21:16, 17) Os quedaritas são, evidentemente, os *qidri* ou *qadri* mencionados nos registros assírios de campanhas bélicas. O rei assírio Assurbanipal os inclui junto com os *aribi* (árabes) e Nebaiote (veja Is 60:7) no relato duma campanha, e se jacta dos jumentos, dos camelos e das ovelhas tomadas deles como despojo.

Numa época posterior, Nabucodonosor, rei de Babilônia, golpeou Quedar. (Je 49:28, 29) A conquista do N da Arábia, por esse monarca, é mencionada pelo historiador babilônio Beroso, citado por Josefo. — *Against Apion* (Contra Apião), I, 129, 133 (19).

Uma tigela de prata (considerada como do quinto século AEC), encontrada em Tell el-Maskhutah, no Egito, estampa a seguinte inscrição aramaica: "Qainu bar [filho de] Gesem [Gesém], rei de Qedar [Quedar]." O Gesém que se tem presente neste caso pode ser "Gesém, o árabe", que se opôs à obra de reconstrução da muralha de Jerusalém, nos dias de Neemias. — Ne 2:19; 6:1, 2, 6.

Registros assírios indicam que, no santuário do Rei Hazail, de Quedar, havia imagens das seguintes deidades falsas: Atarsamain (os assírios a identificavam com Istar Dilbat), Dai, Nahai, Ruldaiu, Atarquruma e Abirillu. Uma estrela de ouro decorada com pedras preciosas servia como símbolo da deusa Atarsamain. De acordo com o Talmude Babilônico (*Ta'anit* 5*b*), o povo de Quedar também adorava a água.

QUEDEMÁ [Para o Leste; em Direção ao Leste]. Filho de Ismael, citado por último em Gênesis 25:15 e em 1 Crônicas 1:31. Em cumprimento da promessa que Jeová fez a Abraão (Gên 17:20), Quedemá foi um dos 12 maiorais produzidos por Ismael.

QUEDEMOTE [duma raiz que significa "leste"]. Nome aplicado a uma cidade situada ao L do Jordão, e, pelo visto, também ao ermo que a circundava. Foi do ermo de Quedemote que Moisés enviou mensageiros ao rei amorreu Síon, solicitando permissão para passar pela sua terra. (De 2:26, 27) Dada originalmente aos rubenitas, Quedemote foi mais tarde designada aos levitas meraritas. (Jos 13:15, 18; 21:34, 36, 37; 1Cr 6:77-79) Os peritos geralmente favorecem como possível identificação um tel próximo de onde começa o vale da torrente do Árnon, tal como Qasr ez-Za'faran, situado cerca de 16 km ao NE do que se pensa ser o local da antiga Díbon.

QUEDES [Lugar Santo].

1. Cidade no S de Judá (Jos 15:21, 23), possivelmente a mesma que Cades-Barneia. — Veja CADES, CADES-BARNEIA.

2. Cidade de Naftali dada aos gersonitas e reservada como cidade de refúgio. (Jos 20:7; 21:32, 33; 1Cr 6:71, 76) Devido à sua localização, era também chamada de "Quedes-Naftali" (Jz 4:6) e "Quedes na Galileia". (Jos 20:7) Sendo pelo visto residência do Juiz Baraque, Quedes serviu de ponto de reunião para seus 10.000 homens de Naftali e Zebulão antes de sua vitória sobre o exército cananeu chefiado por Sísera. (Jz 4:6, 10) Séculos mais tarde, a cidade foi conquistada pelo rei assírio Tiglate-Pileser III durante o reinado do Rei Peca, de Israel (c. 778-759 AEC). — 2Rs 15:29.

Quedes tem sido identificada com Tell Qades (Tel Qedesh), uma elevação que dá para uma pequena e fértil planície uns 20 km ao SO de Dã.

3. Local em Issacar designado aos "filhos de Gersom" (1Cr 6:71, 72), aparentemente o mesmo que "Quisiom" mencionado na lista paralela em Josué 21:28. Tell Abu Qedeis (Tel Qedesh), uns 4 km ao SE de Megido, tem sido sugerido como possível identificação. Isto pareceria ajustar-se a Josué 12:21, 22, onde Quedes parece ser colocado nos arredores de Megido e Jocneão. Uma vez que Baraque derrotou Sísera na região de Megido (Jz 5:19), pode ter sido perto deste Quedes (e não do N.º 2) que Jael matou Sísera, chefe do exército cananeu, em sua tenda. — Jz 4:11, 17, 21.

QUEDORLAOMER. Rei do antigo Elão que, antes da entrada de Abraão na Terra da Promessa, em 1943 AEC, estendera seu poder para o O, até as fronteiras do Egito. Depois de 12 anos de servidão, cinco reis nas proximidades do extremo S do Mar Morto se rebelaram contra seu senhor oriental. No 14.º ano, Quedorlaomer e três aliados, Anrafel, de Sinear, Arioque, de Elasar, e Tidal, de Goim, foram ao O para debelar a rebelião. Iniciando no N e avançando avassaladoramente em direção ao S, derrotaram cidades ao longo das rotas comerciais ao L do Jordão, e ao S do Mar Morto, no território mais tarde ocupado pelos amalequitas. Foi então fácil pôr em fuga os cinco reis que constituíam o âmago da insurreição.

Entre os cativos de Quedorlaomer achava-se o sobrinho de Abraão, Ló, que morava ali próximo. Abraão, ao saber disto, partiu rapidamente em ardente perseguição, junto com 318 servos armados. Em Dã, eles surpreenderam as forças inimigas bem superiores, e, com êxito, perseguiram-nas até Hobá, ao N de Damasco, recuperando Ló e os bens dele. — Gên 14:1-17.

O nome de Quedorlaomer não foi encontrado nas listagens dos antigos governantes de Elão, mas é reconhecido como elamita. Kudur, uma possível variação de *Quedor,* aparece em muitos nomes compostos. Lagamar, que apresenta uma semelhança com *laomer,* era uma deidade elamita.

QUEELATA [duma raiz que significa "congregação"]. Um dos lugares onde os israelitas acamparam enquanto peregrinavam no ermo. (Núm 33:22, 23) Sua localização exata é hoje desconhecida.

QUEFAR-AMONI [Aldeia dos Amonitas]. Cidade na herança tribal de Benjamim. (Jos 18:21, 24) A localização é incerta; alguns a ligam com Khirbet Kefr ʽAna, lugar arruinado uns 5 km ao NNE de Betel.

QUEFIRA [Aldeia]. Cidade heveia (Jos 9:7, 17) e uma das quatro cidades representadas pelos embaixadores gibeonitas que afirmaram falsamente provir duma terra distante e que por meio desse ardil conseguiram concluir um pacto com os israelitas chefiados por Josué. (Jos 9:3-27) Quefira é hoje facilmente identificável com as impressionantes ruínas desabitadas em Khirbet Kefireh, 7 km ao OSO de el-Jib (Gibeão) no cume do que outrora era uma série de terraços armados. Essa posição estratégica de Quefira servia para impedir que forças inimigas se aproximassem de Gibeão pelo lado O. Por ocasião da distribuição de terras, Quefira entrou na herança de Benjamim (Jos 18:26), e após o exílio estava entre aquelas cidades que foram repovoadas. — Esd 2:1, 25; Ne 7:29.

QUEIJO. Jó, em linguagem poética, descreveu de forma figurada como ele havia sido formado no ventre de sua mãe, dizendo ao Grandioso Criador: "Não passaste a despejar-me como o próprio leite e a coalhar-me como o queijo?" — Jó 10:10.

A fabricação de queijo diferia da fabricação da manteiga; esta última era obtida por se bater a nata. Para a fabricação de queijo, nos tempos antigos, o leite era rapidamente coalhado com coalho do estômago dum animal ou com o sumo de certas folhas ou raízes. Depois de coalhado, escoava-se o soro e comia-se a coalhada fresca.

Davi foi instruído a levar "dez porções de leite" ao chefe dos 1.000, sob o qual serviam seus irmãos, no exército de Saul. (1Sa 17:17, 18) A leitura literal original é "dez pedaços de leite", que pode ter significado "dez queijos de leite fresco". A *Vulgata* latina reza "dez pequenas formas [ou moldes] de queijo". Durante a guerra civil instigada por Absalão, amigos enviaram a Davi provisões alimentícias, incluindo "requeijão de gado vacum", e este pode também ter sido queijos macios. — 2Sa 17:29.

QUEILA. Cidade fortificada de Judá na Sefelá. (Jos 15:20, 33, 44; 1Sa 23:7) Queila foi talvez fundada, ou, certa vez, governada por algum(ns) calebita(s). (1Cr 4:15, 19) É comumente identificada com Khirbet Qila (Qeila), situada num morro cerca de 14 km ao NO de Hébron. Assim como na região da antiga Queila, cultivam-se hoje cereais nos arredores de Khirbet Qila. — Veja 1Sa 23:1.

Davi, enquanto foragido do Rei Saul, salvou Queila de cair diante dos filisteus. Contudo, depois ele e seus homens tiveram de fugir da cidade para evitar serem entregues ao exército de Saul pelos proprietários de terras de Queila. — 1Sa 23:5, 8-13.

A cidade foi reocupada após o exílio babilônico. Por ocasião dos reparos nas muralhas de Jerusalém sob a direção de Neemias, o distrito de Queila estava dividido em duas partes, cada uma com seu próprio "príncipe". — Ne 3:17, 18.

QUELAÍAS. Outro nome do levita Quelita, contemporâneo de Esdras, o sacerdote. — Esd 10:23; veja QUELITA N.º 1.

QUELAL [Perfeição]. Ex-exilado dos "filhos de Paate-Moabe" entre aqueles que despediram suas esposas estrangeiras segundo as instruções de Esdras. — Esd 10:16, 17, 30, 44.

QUELITA [possivelmente derivado duma raiz que significa "curto demais" [isto é, ananicado]].

1. Um dos levitas dos dias de Esdras que reconheceram sua culpa por terem tomado esposas estrangeiras, e, portanto, as despediram. Ele também é chamado de Quelaías. (Esd 10:23, 44) Possivelmente o mesmo que os N.º 2 e 3.

2. Levita que auxiliou Esdras a 'explicar a lei ao povo' em 455 AEC. — Ne 8:7, 8; veja N.º 1.

3. Levita cujo descendente, se não ele próprio, atestou com selo o "arranjo fidedigno" do tempo de Neemias. (Ne 9:38; 10:1, 9, 10) Se foi o próprio Quelita, em vez de um descendente, que esteve presente quando se concluiu esse acordo, pode ter sido o mesmo que o N.º 1 ou o N.º 2.

QUELUBAI. Veja CALEBE N.º 1.

QUELUBE [Cesto; Gaiola].

1. Descendente de Judá; irmão de Suá e pai de Meir. (1Cr 4:1, 11) A tradução do nome como "Quelube" baseia-se no texto massorético e aparece dessa forma em algumas traduções. (*Al*, *BLH*, *IBB*, *NM*) Todavia, ele é chamado de "Calebe" na *Septuaginta* grega, na *Pesito* siríaca e na *Vulgata* latina (recensão clementina), e, portanto, essa forma é encontrada nas traduções de Knox e de Lamsa.

2. Pai de Ezri, que servia sob o Rei Davi como superintendente dos que cultivavam os campos. — 1Cr 27:26.

QUELUÍ. Descendente de Bani; um dos que despediram suas esposas estrangeiras no tempo de Esdras. — Esd 10:34, 35, 44.

QUEMÓS. Principal deidade dos moabitas, que são mencionados como o "povo de Quemós". (Núm 21:29; Je 48:46) Alguns peritos identificam esta

deidade com o Baal de Peor por causa da associação deste último com os moabitas. (Núm 25:1-3) Mesmo que isso não fosse uma prática habitual, pelo menos em casos de extrema tensão, filhos eram provavelmente sacrificados a Quemós. — 2Rs 3:26, 27.

A estela de basalto negro, conhecida comumente como Pedra Moabita, erigida pelo Rei Mesa, de Moabe, para comemorar sua revolta contra Israel, ajuda a entender melhor como os moabitas encaravam seu deus, Quemós. De acordo com este monumento, Quemós concedia as vitórias em batalha, e a guerra era travada sob suas ordens. O Rei Mesa atribuiu a Quemós a libertação relativa à opressão israelita, e raciocinou que a real aflição às mãos de Onri, rei de Israel, se devia à ira do deus contra sua terra.

Jefté referiu-se a Quemós como o deus dos amonitas. (Jz 11:24) Alguns peritos questionam a exatidão desta declaração de Jefté, visto que Quemós, em outros lugares, é relacionado sempre com os moabitas. Contudo, é preciso lembrar-se de que os amonitas adoravam inúmeros deuses. (Jz 10:6) Ademais, considerando que os amonitas e os moabitas eram povos vizinhos, possuindo ancestrais comuns, por meio de Ló, sobrinho de Abraão, não existe nada de incomum em ambas as nações adorarem a Quemós.

A adoração de Quemós foi evidentemente introduzida em Israel durante o reinado de Salomão. Sem dúvida sob a influência de suas esposas moabitas, Salomão construiu um alto para Quemós, "no monte que estava defronte de Jerusalém". (1Rs 11:1, 7, 8, 33) Durante a extensa reforma religiosa realizada por Josias, mais de três séculos depois, fez-se com que este alto se tornasse impróprio para adoração. — 2Rs 23:13.

O profeta Jeremias, ao predizer calamidade para Moabe, indicou que o principal deus dela, Quemós, bem como seus sacerdotes e príncipes, iriam para o exílio. Os moabitas ficariam envergonhados de seu deus devido à impotência dele, assim como os israelitas do reino de dez tribos ficaram envergonhados de Betel, provavelmente em virtude de sua associação com a adoração do bezerro. — Je 48:7, 13, 46.

QUEMUEL.

1. Filho do irmão de Abraão, Naor, com a esposa Milca; portanto, sobrinho de Abraão. Ele tinha um filho chamado Arã. — Gên 22:20, 21.

2. Filho de Siftã e maioral da tribo de Efraim. Foi um dos 12 homens designados por Jeová, mediante Moisés, para repartir a terra de Canaã entre os israelitas, representando a tribo de Efraim nessa tarefa. — Núm 34:16-29.

3. Levita que foi pai de Hasabias, líder da tribo de Levi nos dias de Davi. — 1Cr 27:16, 17.

QUENÃ [duma raiz que significa "produzir; adquirir; comprar"]. Filho de Enos, neto de Sete, e bisneto de Adão. Ele foi o pai de Malalel e viveu 910 anos. (Gên 5:3-14; 1Cr 1:1, 2) Quenã é evidentemente mencionado como "Cainã, filho de Enos", na lista de Lucas referente à genealogia de Jesus. — Lu 3:37, 38.

QUENAANÁ [forma feminina de Canaã].

1. Pai de Zedequias, o falso profeta contemporâneo dos reis Acabe e Jeosafá. — 1Rs 22:11, 24; 2Cr 18:10, 23.

2. Descendente de Benjamim por meio de Jediael e Bilã. — 1Cr 7:6, 10.

QUENANI [forma abreviada de Quenanias]. Levita que fez confissão a Jeová antes da selagem do "arranjo fidedigno" pactuado durante o governo de Neemias. — Ne 9:3, 4, 38.

QUENANIAS [provavelmente: Firmemente Estabelecido por Jeová].

1. Levita contemporâneo do Rei Davi. "Quenanias, chefe dos levitas que faziam o carregamento", era um especialista habilitado para instruir outros sobre a forma correta de lidar com a Arca sagrada. — 1Cr 15:22, 25-27.

2. Coatita da família de Izar. Quenanias e seus filhos haviam sido designados sobre "o negócio externo", constituindo evidentemente o serviço quais juízes e oficiais, dos quais havia 6.000 quando Davi fez a contagem dos levitas. (1Cr 26:29; 23:1-4, 12) Uma vez que os coatitas carregavam os utensílios do santuário nos dias de Moisés, este Quenanias é possivelmente o mesmo que o N.º 1 acima. — Núm 4:4, 5, 15.

QUENATE. Lugar ao L do Jordão capturado por Noba, provavelmente um manassita, que depois o chamou pelo seu próprio nome. (Núm 32:42) Mas a designação "Noba" talvez não pegou, pois mais tarde relata-se que "Quenate" foi tomada por Gesur e pela Síria. (1Cr 2:23) Quenate é identificada com as ruínas em Kanaouat (ou Canata), uns 90 km ao SSE de Damasco e 7 km ao NO da atual Soueida. Kanaouat foi uma das dez cidades originais de Decápolis.

QUENAZ.

1. Um dos filhos do filho de Esaú, Elifaz, e xeque na terra de Edom. — Gên 36:11, 15, 42, 43; 1Cr 1:36, 53.

2. Pai de Otniel e Seraías, e irmão de Calebe, filho de Jefuné. — Jos 15:17; Jz 1:13; 3:9, 11; 1Cr 4:13.

3. Descendente de Calebe, o filho de Jefuné, através de Elá. — 1Cr 4:15.

QUENEU. Membro dum povo que residia em Canaã ou cercanias nos dias de Abrão (Abraão). As Escrituras, porém, não fornecem nenhum elo genealógico definido para se determinar sua origem. — Gên 15:18-21.

Embora alguns peritos considerem "queneu", com base numa palavra aramaica similar, como significando "ferreiro", isto é incerto. A própria Bíblia não menciona os queneus como ferreiros, mas parece realmente indicar que ao menos alguns deles eram pastores. (Veja Êx 2:15, 16; 3:1; Jz 1:16.) Outra sugestão liga o termo "queneu" com uma palavra hebraica que significa "ninho", e isso se ajustaria à descrição do lugar de morada, ou 'ninho', dos queneus, como estando "no rochedo". — Núm 24:21.

Na época em que Moisés fugiu do Egito para a terra de Midiã, ele se casou com alguém duma família de queneus que morava ali. Quando as circunstâncias dum relato envolvem a morada em Midiã, os membros desta família são chamados de midianitas; em outros casos eles são citados como queneus. Isto sugere que Jetro, sogro de Moisés, "sacerdote de Midiã", e o cunhado Hobabe podem ter sido midianitas dum ponto de vista geográfico. (Êx 2:15, 16; 3:1; 18:1; Núm 10:29, 30; Jz 1:16) Por outro lado, se os parentes de Moisés eram descendentes de Midiã em sentido racial, então podem ter sido chamados de queneus por pertencerem a um ramo queneu ou família queneia dos midianitas, o que os torna assim racialmente distintos dos queneus que existiam no tempo de Abraão, antes do nascimento de Midiã.

Quando os israelitas estavam prestes a deixar a região do monte Sinai, Moisés solicitou que Hobabe os acompanhasse para servir de "olhos" ou de batedor para a nação, em virtude do conhecimento que possuía daquela área. Embora recusasse de início, Hobabe, pelo visto, os acompanhou, pois os queneus são mencionados mais tarde como fixando residência no ermo de Judá, ao S de Arade. — Núm 10:29-32; Jz 1:16.

Num período posterior, Héber, o queneu, separou-se dos demais queneus e armou sua tenda em Quedes. (Jz 4:11; veja QUEDES N.º 3.) Quando as forças cananeias foram derrubadas, Sísera "fugiu a pé para a tenda de Jael, esposa de Héber, o queneu, pois havia paz entre Jabim, rei de Hazor, e os da casa de Héber, o queneu". No entanto, ali findou a vida de Sísera, às mãos de Jael. — Jz 4:17-21; 5:24-27.

Nos dias do Rei Saul, alguns queneus residiam entre os amalequitas. Assim sendo, Saul, quando estava prestes a travar guerra contra os amalequitas, instou com os queneus para que se separassem deles, a fim de escapar da calamidade. Esta bondade foi demonstrada porque os queneus mesmos 'usaram de benevolência para com os filhos de Israel no tempo em que subiram do Egito'. (1Sa 15:5, 6; compare isso com Êx 18:8, 9; Núm 10:29-33.) Mais tarde, Davi disse a Aquis que ele fizera uma incursão "no sul dos queneus". (1Sa 27:10) Mas, isto fazia parte dum subterfúgio. Na realidade, os queneus mantinham relações amistosas com os israelitas. Assim, Davi enviou parte dos despojos tomados dos amalequitas "aos nas cidades dos queneus", provavelmente na região montanhosa no S de Judá. — 1Sa 30:29.

As famílias dos escribas que residiam em Jabez eram queneus "que procederam de Hamate, pai da casa de Recabe". (1Cr 2:55) São mencionados em relação com os descendentes de Judá. — 1Cr 2:3.

Viverem os queneus associados a diferentes povos, em ocasiões e locais diversos, pode dar a entender que este povo nômade ou seminômade não foi inteiramente absorvido por nenhuma outra tribo ou povo.

A Bíblia não relata especificamente o que aconteceu com os queneus, também chamados Caim. A expressão proverbial de Balaão a respeito deles apresentava a pergunta: "Quando será que a Assíria te levará cativo?" (Núm 24:21, 22) Assim, é possível que alguns queneus morassem no reino setentrional de Israel e nas áreas circunvizinhas, e tenham sido levados cativos junto com eles pelos assírios. — 2Rs 15:29; 17:6.

QUENIZEU [De (Pertencente a) Quenaz].

1. Membro dum povo não israelita e situado em Canaã ou próximo dali, cujo território foi prometido por Jeová à semente de Abrão. (Gên 15:18, 19) Os quenizeus evidentemente mudaram-se para o Negebe procedentes do SE, possivelmente espalhando-se sobre parte de Edom, bem como sobre o que se tornou Judá meridional, fazendo-o antes de os israelitas conquistarem a Terra da Promessa.

Alguns peritos têm ligado os quenizeus com o Quenaz que foi xeque de Edom, descendente de Esaú por meio de Elifaz (Gên 36:15, 16), de modo que são encarados como proeminente família edomita. Há, porém, incerteza a respeito da verdadeira identidade do ancestral patronímico dos quenizeus, uma vez que a própria Bíblia não fornece pormenores sobre isso. Ter Jeová, no tempo de Abrão, alistado os quenizeus entre os ocupantes do território que haveria de pertencer à semente de Abrão (Gên 15:18, 19) não favorece o conceito de que os quenizeus eram descendentes de Esaú, que ainda não havia nascido.

2. O fiel Calebe é chamado de "filho de Jefuné, o quenizeu". (Núm 32:12; Jos 14:6, 14) Jefuné pode ter descendido de algum membro dos quenizeus não israelitas (Gên 15:18, 19) que se associaram com os descendentes de Jacó (Israel), casando-se com uma mulher israelita. Todavia, é mais provável que o nome quenizeu, no seu caso, derive de algum ancestral chefe de família, de Judá, chamado Quenaz, assim como o irmão de Calebe tinha esse nome. — Jos 15:17; Jz 1:13; 1Cr 4:13.

QUERÃ. Filho do xeque horeu Disom. — Gên 36:26; 1Cr 1:41.

QUERÉM-HAPUQUE [possivelmente: Chifre de Pintura Preta (Para os Olhos) [quer dizer, recipiente para maquiagem]]. Terceira e mais jovem das filhas nascidas a Jó depois que sua grande provação e sofrimento haviam terminado e Jeová o abençoara. (Jó 42:12-14) O nome pode sugerir belos olhos, ou pode indicar sua grande beleza geral, visto que "não se achavam em todo o país mulheres mais bonitas do que as filhas de Jó". (Jó 42:15) O antimônio, uma substância metálica branco-azulada, produz uma cor preta brilhante que era usada pelas mulheres orientais dos tempos bíblicos para tingir os cílios e talvez as sobrancelhas, ou era usada para delinear os olhos, fazendo-os parecer grandes e brilhantes. — Veja 2Rs 9:30; Je 4:30.

QUERETITAS. Nome dum povo ligado aos filisteus. (Ez 25:16; Sof 2:5) Alguns queretitas serviram nas forças militares da nação escolhida de Jeová. — 2Sa 8:18; 20:23; 1Cr 18:17.

Certos lexicógrafos do hebraico acreditam que *kere·thím* provém da raiz *ka·ráth* (que significa "decepar") e devia ser traduzido "executores". No entanto, a maioria dos comentaristas bíblicos considera que o termo hebraico "queretitas" (*kere·thím*) se refere à nacionalidade. Todavia, reconhecem que *ka·ráth* pode ser a raiz correta de *kere·thím* e que Jeová, em Ezequiel 25:16, talvez esteja fazendo um jogo aliterativo de palavras ao prometer: "Vou decepar [*hikh·rat·tí*] os queretitas [*kere·thím*]", ou, com efeito: 'Vou matar os matadores'.

Serem os queretitas e os filisteus mencionados juntos em Ezequiel 25:15-17 e em Sofonias 2:5-7 parece indicar uma afinidade entre eles. A versão *Septuaginta* grega desses versículos substitui o termo "queretitas" por "cretenses", talvez tentando ligá-los com os filisteus que vieram "de Creta [Caftor]". (Am 9:7) Por causa disso e da aparente ligação dos queretitas com a "terra dos filisteus" em 1 Samuel 30:14, 16, a maioria dos peritos conclui que os queretitas e os filisteus eram ou o mesmo povo, ou dois povos intimamente associados. Outros raciocinam que os queretitas podem ter sido uma importante tribo dos filisteus.

Uma sugestão apresentada é que, embora fossem originalmente dois povos, os filisteus ou eram os mais poderosos dos dois, ou foram os primeiros a chegar a Canaã, de modo que acabaram predominando, dando seu nome ao território chamado Filístia, embora o nome queretitas não tivesse desaparecido por completo. Segundo este conceito, o significado das profecias acima citadas de Ezequiel e de Sofonias seria que Jeová iria trazer vingança e calamidade sobre todos os habitantes das cidades da Filístia, tanto os filisteus como os queretitas, profecias estas que aparentemente foram cumpridas pelos babilônios.

Alguns queretitas vieram a fazer parte das forças armadas de Davi, e eles e os peletitas (frequentemente mencionados com eles) podem ter servido na escolta real sob Benaia. (2Sa 8:18; 20:23; 1Cr 18:17; compare isso com 2Sa 23:22, 23; 1Cr 11:25.) Em vista disso, os peritos procuram muitas vezes ligá-los com a "escolta cariana" do tempo do sacerdote Jeoiada, mais de 100 anos depois. (2Rs 11:4, 19; veja ESCOLTA CARIANA.) Embora fossem aparentemente estrangeiros de nascimento, os queretitas dos dias de Davi não eram meros mercenários que agiam exclusivamente para obter ganho pessoal (como muitas vezes se afirma erroneamente), mas eram genuinamente devotados a Davi como o ungido de Jeová. Isto foi amplamente demonstrado por se apegarem firmemente a Davi quando este se viu obrigado a retirar-se de Jerusalém porque "o coração dos homens de Israel" passara para o lado do rebelde Absalão. (2Sa 15:13, 18) De modo similar, os queretitas obedientemente ajudaram mais tarde na repressão da revolta de Seba, o benjamita, e em dar apoio a Salomão, o escolhido por Davi como sucessor real de Israel. — 2Sa 20:7; 1Rs 1:38, 39, 44.

QUERIOTE [Cidades]. Lugar mencionado em duas profecias contra Moabe. (Je 48:24; Am 2:2) O significado de seu nome pode indicar que a cidade era constituída de diversas cidades menores. A localização exata de Queriote é incerta. Alguns peritos provisoriamente sugerem Saliya, um lugar que fica uns 16 km ao ESE de Díbon e ao N do Árnon. Outros acreditam que Queriote talvez seja o mesmo que Ar, ao S do Árnon. Este conceito parece encontrar algum apoio no fato de que Ar e Queriote, embora figurem como cidades importantes (veja Am 2:1-3; De 2:9, 18), não aparecem juntas nas listas das cidades moabitas. — Veja Is 15 e 16; Je 48.

A Pedra Moabita, embora não forneça nenhuma pista quanto à localização de Queriote, realmente indica que o deus Quemós possuía um santuário ali.

QUERIOTE-ESROM [Cidades de Esrom]. Outro nome de Hazor (N.º 3), uma cidade de Judá que provisoriamente tem sido identificada com Khirbet el-Qaryatein (Tel Qeriyyot), a uns 20 km ao S de Hébron. — Jos 15:25.

QUERITE, VALE DA TORRENTE DE [Escavado]. Vale de torrente ao L do Jordão, onde Elias se escondeu e foi alimentado por corvos depois de anunciar ao Rei Acabe de Israel um iminente período de seca. (1Rs 17:1-7) Desconhece-se a localização exata.

QUEROS [possivelmente: Encurvado]. Fundador duma família de netineus, cujos descendentes estavam entre os que retornaram a Jerusalém e a Judá junto com Zorobabel após o exílio babilônico. — Esd 2:1, 2, 43, 44; Ne 7:6, 7, 46, 47.

QUERUBE. Cidade de Babilônia, da qual certos exilados retornaram a Jerusalém em 537 AEC; estes não conseguiram remontar sua genealogia, de modo que não podiam provar que eram israelitas. — Esd 2:59; Ne 7:61.

QUERUBIM. Criatura angélica de alta categoria, com deveres especiais, que se distingue da ordem dos serafins. A primeira das 92 vezes em que são mencionados na Bíblia acha-se em Gênesis 3:24; depois de Deus expulsar Adão e Eva do Éden, colocaram-se querubins (hebr.: *keru·vím*) à entrada L, com a lâmina chamejante duma espada, "para guardar o caminho para a árvore da vida". Não se revela se mais de dois foram posicionados ali.

Figuras representativas de querubins foram incluídas no mobiliário do tabernáculo erguido no ermo. Das pontas da tampa da Arca erguiam-se dois querubins de ouro batido. Estes encaravam um ao outro, e se curvavam em direção à tampa em atitude de adoração. Cada um deles tinha duas asas que se estendiam para cima e recobriam a tampa como que dum modo defensor e protetor. (Êx 25:10-21; 37:7-9) Também, a face interior dos panos da tenda do tabernáculo e a cortina que dividia o Santo do Santíssimo estampavam figuras bordadas de querubins. — Êx 26:1, 31; 36:8, 35.

Estas não eram figuras grotescas, modeladas segundo as monstruosas imagens aladas que eram adoradas pelas nações pagãs nos arredores, como alguns argumentam. Segundo o testemunho unânime da antiga tradição judaica (a Bíblia guarda silêncio sobre o assunto), estes querubins tinham forma humana. Eram excelentes obras de arte que representavam criaturas angélicas de gloriosa beleza, e cada detalhe fora feito 'segundo o modelo' que Moisés recebeu do próprio Jeová. (Êx 25:9) O apóstolo Paulo os descreve como 'querubins gloriosos que encobriam a tampa propiciatória'. (He 9:5) Tais querubins eram associados com a presença de Jeová: "E ali me hei de apresentar a ti e falar contigo de cima da tampa, de entre os dois querubins que há sobre a arca do testemunho." (Êx 25:22; Núm 7:89) Por isso, dizia-se que Jeová estava "sentado sobre [ou entre] os querubins". (1Sa 4:4; 2Sa 6:2; 2Rs 19:15; 1Cr 13:6; Sal 80:1; 99:1; Is 37:16) De maneira simbólica, os querubins serviam como "a representação do carro" de Jeová, no qual ele viajava (1Cr 28:18), e as asas dos querubins ofereciam tanto proteção vigilante como rapidez na viagem. Assim Davi, em cântico poético, descreveu a rapidez com que Jeová veio em sua ajuda, dizendo que "veio montado num querubim e veio voando", até mesmo "nas asas dum espírito". — 2Sa 22:11; Sal 18:10.

Os pormenorizados planos arquitetônicos para o magnífico templo de Salomão requeriam a colocação de dois enormes querubins no Santíssimo. Estes foram feitos de madeira de oleastro, sendo recobertos de ouro, cada um com dez côvados (4,5 m) de altura. Ambos estavam voltados para o L, numa linha N-S que percorria, presumivelmente, o centro do recinto. Embora estivessem a dez côvados de distância um do outro, uma das asas de cada querubim tocava a ponta da asa estendida do outro, no centro do recinto, abrigando a Arca do Pacto e seus varais, que ficavam abaixo. As asas opostas de cada querubim tocavam, respectivamente, as paredes N e S. Assim as asas dos querubins se estendiam por toda a largura de 20 côvados do recinto. (Veja TEMPLO.) Entalhes de querubins, recobertos de ouro, também decoravam as paredes e as portas do templo. Semelhantemente, as laterais dos carrocins de cobre, para água, eram ornamentadas de querubins. (1Rs 6:23-35; 7:29-36; 8:6, 7; 1Cr 28:18; 2Cr 3:7, 10-14; 5:7, 8) De maneira similar, querubins entalhados ornamentavam as paredes e as portas do templo que Ezequiel observou em visão. — Ez 41:17-20, 23-25.

Ezequiel também relata várias visões em que foram observados querubins simbólicos, de descrição incomum. Depois de se referir a eles como "criaturas viventes" (Ez 1:5-28), mais tarde os identifica como "querubins". (Ez 9:3; 10:1-22; 11:22) Nestas visões pictóricas, os querubins são intimamente associados com a gloriosa pessoa de Jeová, e prestam serviço constante a ele.

No livro profético de Ezequiel, disse-se a ele que 'levantasse uma endecha concernente ao rei de Tiro', na qual ele chama o rei de glorioso queru-

bim que cobre, que outrora estava "no Éden, jardim de Deus", mas que foi despojado de sua beleza e tornado como as cinzas do solo. "Assim disse o Soberano Senhor Jeová: . . . 'Tu és o querubim ungido que cobre, e eu te constituí. Vieste a estar no monte santo de Deus. No meio de pedras afogueadas andavas. Eras sem defeito nos teus caminhos, desde o dia em que foste criado, até que se achou injustiça em ti. . . . E eu te porei para fora do monte de Deus, por seres profano, e te destruirei, ó querubim que cobre [ó querubim protetor, *Vg*].' " — Ez 28:11-19.

QUESALOM [(No) Lombo [isto é, encosta]]. Cidade mencionada junto com o monte Jearim e que servia para marcar parte da fronteira N de Judá. (Jos 15:10) É hoje em dia comumente identificada com Kesla (Kesalon), situada a uns 17 km ao O de Jerusalém.

QUESEDE. Um dos oito filhos que Milca deu à luz a Naor, irmão de Abraão. — Gên 22:20-22.

QUESIL [Lombo [isto é, encosta]]. Nome duma cidade que aparece na lista de lugares abrangidos pelo território de Judá. (Jos 15:21, 30) Uma comparação de Josué 15:30 com Josué 19:4 e 1 Crônicas 4:30 indica que Quesil pode ser o mesmo que Betuel. — Veja BETUEL N.º 2.

QUESIL, CONSTELAÇÃO DE [hebr.: *kesíl,* "estúpido"]. Embora esta palavra seja empregada muitas vezes em seu sentido básico de "estúpido" (veja Sal 49:10; 92:6; Pr 1:22), o contexto em quatro lugares (Jó 9:9; 38:31; Am 5:8 e Is 13:10 [aqui no plural]), indica seu emprego para designar um conjunto ou grupo de estrelas.

Considera-se em geral este termo como aplicado a Órion, também chamado de o caçador, uma constelação meridional bem destacada que contém as gigantescas estrelas Betelgeuse e Rígel. A *Vulgata* latina traduziu *kesíl* como "Órion" em Jó 9:9 e em Amós 5:8. A maioria das traduções imitam a *Vulgata* latina no que tange a encarar *kesíl* como referindo-se a Órion. As antigas versões do Targum e Siríaca rezam "gigante", e isto corresponde ao nome árabe para a constelação de Órion, *gabbar,* ou "o forte" (equivalente hebraico: *gibbóhr*).

O termo é empregado em Amós 5:8 com relação à censura feita a Israel por deixar de buscar o verdadeiro Deus Jeová, o Criador das constelações celestes. Em Isaías 13:9, 10, onde se emprega o plural *kesi·leh·hém* (suas constelações de Quesil), a descrição é do "dia de Jeová", no qual os tiranos orgulhosos e altivos serão rebaixados e os corpos celestes deixarão de dar sua luz.

QUESULOTE [Lombos, [isto é, encostas]]. Cidade limítrofe de Issacar (Jos 19:18) e provavelmente o mesmo que Quislote-Tabor. (Jos 19:12) É geralmente identificada com Iksal (Kislot Tavor), situada ao sopé dos morros de Nazaré e 3 km ao SE dessa cidade. Portanto, ficava na planície de Jezreel, ao O do monte Tabor.

QUETURA [duma raiz que significa "fazer fumaça sacrificial"]. Uma das esposas de Abraão e mãe de seis dos filhos dele, Zinrã, Jocsã, Medã, Midiã, Isbaque e Suá, ancestrais de vários povos do N da Arábia, que moravam ao S e ao L da Palestina. — Gên 25:1-4.

Em 1 Crônicas 1:32, Quetura é especificamente mencionada como "concubina de Abraão", e é bem evidente que ela e Agar são as pessoas visadas em Gênesis 25:6, onde se faz referência aos filhos das "concubinas" de Abraão. Quetura era, por conseguinte, uma esposa secundária que jamais alcançou a mesma posição que Sara, a mãe de Isaque, por meio de quem veio a Semente prometida. (Gên 17:19-21; 21:2, 3, 12; He 11:17, 18) Ao passo que "Abraão deu a Isaque tudo o que possuía", o patriarca deu presentes aos filhos das concubinas e então "os enviou para longe de Isaque, seu filho, enquanto ainda vivia, para o leste, para a terra do Oriente". — Gên 25:5, 6.

Tem-se argumentado que Abraão tomou Quetura como concubina antes da morte de Sara, uma vez que alguns acham improvável ele ter seis filhos com uma só mulher depois de passar dos cerca de 140 anos de idade, e então sobreviver para vê-los atingir uma idade em que poderia mandá-los embora. Todavia, Abraão viveu mais de 35 anos após a morte de Sara, vindo a morrer aos 175 anos de idade. (Gên 25:7, 8) Assim, ele podia muito bem ter tomado Quetura por esposa, ter tido seis filhos com ela e os ter visto crescer antes de morrer. Também, parece apropriado tomar em consideração o respeito de modo geral que Abraão tinha pelos sentimentos de Sara, o que torna improvável que ele arriscasse a possibilidade de mais discórdia na família (comparável àquela que envolveu Agar e Ismael) por tomar outra concubina enquanto Sara ainda vivia. A ordem dos eventos, conforme delineada no livro de Gênesis, é bem conclusiva ao indicar que foi após a morte de Sara que Abraão tomou Quetura como esposa. — Veja Gên 23:1, 2; 24:67; 25:1.

Foi somente porque suas faculdades reprodutivas foram miraculosamente reativadas que Abraão e Sara puderam ter um filho, Isaque, em sua velhice. (He 11:11, 12) Evidentemente, tais poderes restaurados habilitaram Abraão a tornar-se pai de mais seis filhos, com Quetura, quando ele já era ainda mais idoso.

QUEZIA [possivelmente: Cássia]. Segunda das três filhas de Jó nascidas após sua severa provação e subsequente restabelecimento e bênção por parte de Jeová. (Jó 42:14) A palavra hebraica para "cássia" era empregada como nome de mulher, provavelmente por causa da fragrância da cássia, e pode ter sido dado a esta moça como indício de sua beleza. — Jó 42:15.

QUIBROTE-ATAAVÁ [Sepulturas do Almejo]. Local dum acampamento israelita no ermo, onde a multidão mista expressou almejo egoísta pelos alimentos que havia no Egito. (Núm 11:4; 33:16, 17; De 9:22) É geralmente identificado com Rueis el-Eberij, mais ou menos na metade do trajeto entre Jebel Musa, local tradicional do monte Sinai, e Hazerote. Ali, Jeová forneceu milagrosamente ao inteiro acampamento um suprimento de codornizes suficiente para um mês. (Núm 11:19, 20, 31) Mas o povo foi tão ganancioso que "quem recolhia menos ajuntou dez ômeres" (2.200 l). O registro diz que enquanto "a carne estava ainda entre os seus dentes, antes que pudesse ser mastigada, . . . Jeová começou a atingir o povo com uma matança muito grande". Em vez de denotar mastigação literal na boca, isso pode significar antes que a inteira provisão de carne pudesse ficar "esgotada" ou ser "consumida" (*AT*, *RS*), pois a palavra hebraica traduzida "mastigada" significa basicamente "cortada". (Veja Jl 1:5.) Depois disso, os mortos foram sepultados, de modo que o lugar passou a ser chamado de Quibrote-Ataavá. — Núm 11:32-35.

QUIBZAIM [Ajuntamento (Reunião) Duplo(a)]. Cidade efraimita dada aos levitas coatitas. (Jos 21:20-22) Em 1 Crônicas 6:68, é aparentemente chamada de Jocmeão.

QUIDOM. Nome do proprietário da eira, ou da própria eira, onde Uzá foi golpeado por Jeová quando se tentou transportar a arca do testemunho de forma imprópria de Quiriate-Jearim para a Cidade de Davi. Pelo visto, a eira ficava entre esses dois pontos, e próximo à casa de Obede-Edom. (1Cr 13:6-14) Sua exata localização é desconhecida. A narrativa paralela de 2 Samuel 6:6 diz "Nacom", o que possivelmente indica que um relato emprega o nome do local da eira, ao passo que o outro emprega o nome de seu proprietário. Após o incidente acima, o lugar passou a ser chamado de Peres-Uzá, que significa "Ruptura Contra Uzá".

QUILEABE. Segundo filho de Davi nascido em Hébron. Sua mãe, Abigail, era a ex-esposa de Nabal. (2Sa 3:2, 3) Quileabe é chamado de Daniel em 1 Crônicas 3:1. — Veja DANIEL N.º 1.

QUILIOM [Aquele Que Falha; Aquele Que Chega ao Fim]. Filho de Noemi e Elimeleque, e irmão de Malom, o marido de Rute. A família mudara-se de Belém, em Judá, para Moabe, a fim de escapar duma fome que ocorreu no tempo dos juízes. Após a morte de seu pai, Quiliom casou-se com a moabita Orpa. Tanto ele como seu irmão morreram em Moabe sem ter filhos. — Ru 1:1-5; 4:9, 10.

QUILMADE. Evidentemente um lugar alistado entre os que negociavam com Tiro na comercialização de roupas finas, tecidos tingidos, tapetes e cordas. — Ez 27:2, 23, 24.

QUILO. Veja LIBRA.

QUILÔMETRO. Veja MILHA.

QUIMA, CONSTELAÇÃO DE. Este termo é empregado em Jó 9:9; 38:31; e em Amós 5:8 para se referir a uma constelação celeste. É geralmente considerada como referindo-se às Plêiades, um grupo de estrelas formado de sete grandes estrelas e outras menores, envolvido em matéria nebulosa e situado uns 380 anos-luz do sol. Em Jó 38:31, Jeová pergunta a Jó se este pode "atar as cadeias da constelação de Quima", e alguns relacionam isto com a condição compacta do aglomerado das Plêiades, o aglomerado de estrelas mais provável de ser observado a olho nu. Ao passo que a identificação da constelação específica tencionada é indefinida, o sentido da pergunta proposta evidentemente é se um simples homem pode atar, na forma dum aglomerado, um grupo de estrelas, de modo a constituir uma constelação permanente. Assim, por meio dessa pergunta, Jeová fez ver a Jó a inferioridade do homem em comparação com o Soberano Universal.

QUIMÃO [Enfraquecido [de anseio]]. Presumivelmente um filho de Barzilai. Quando o idoso Barzilai rejeitou o convite de fazer parte da corte do Rei Davi e recomendou que Quimão fosse em seu lugar, Davi respondeu: "Quimão atravessará comigo [o Jordão] e eu mesmo farei com ele o que for bom aos teus olhos; e tudo o que escolheres impor-me farei para ti." (2Sa 19:33, 37-40) Pelo visto, Quimão permaneceu na corte real, conforme indicam as instruções finais de Davi a Salomão. (1Rs 2:7) Em Jeremias 41:17, faz-se referência à "hospedaria de Quimão" próxima a Belém. Não se sabe se isto se refere ao Quimão do tempo de Davi ou a um homem posterior com o mesmo nome. Alguns comentaristas dizem que Quimão pode ter recebido um lote de terreno por serviços prestados a Davi, ou que esse foi o lugar onde Quimão construíra uma hospedaria para viajantes.

QUINÁ. Cidade no S de Judá. (Jos 15:21, 22) Alguns a identificam com Khirbet Taiyib (Horvat Tov), a uns 30 km ao ENE de Berseba. O nome parece estar preservado no uádi el-Qeini, próximo dali.

QUINERETE.

1. Cidade fortificada de Naftali. (Jos 19:32, 35) É atualmente identificada com Khirbet el-ʽOreimeh (Tel Kinnerot), situado numa elevação mais de 3 km ao SO de Cafarnaum, que dá para a parte NO do mar da Galileia. Quinerete aparece nas paredes do templo de Karnak, em Tebas, Egito, na lista das cidades cananeias conquistadas por Tutmés III (cujo reinado os historiadores situam no século 16 AEC).

2. Distrito ou região de Israel atacada pelo Rei Ben-Hadade I, da Síria, às instigações do Rei Asa, de Judá. (c. 962 AEC) (1Rs 15:20; compare isso com 2Cr 16:4.) A expressão "todo o Quinerete" é geralmente encarada como referindo-se à fértil planície de Genesaré.

3. Nome primitivo do mar da Galileia. (Núm 34:11) Associando o nome com a palavra hebraica para harpa (*kin·nóhr*), alguns sugerem que é aplicado ao lago por causa do formato de harpa de sua massa de água. Os nomes mar da Galileia e mar de Tiberíades, bem como Genesaré, provavelmente a forma grega do nome, eram usados quando Jesus estava na terra. — Lu 5:1; Jo 6:1.

Além de ser incluído entre as fronteiras da Terra da Promessa (Núm 34:11), o lago formava parte da fronteira O do reino amorreu de Ogue, e, após a conquista israelita, figurou como fronteira O da tribo de Gade. (De 3:16, 17; Jos 13:24-27) A menção feita das "planícies desérticas [hebr.: *ʽara·váh*] ao sul de Quinerete" (Jos 11:2) evidentemente se refere ao vale do Jordão ao S do mar da Galileia, conhecido como Gor. — Veja GALILEIA, MAR DA.

QUIOS. Uma das ilhas maiores do mar Egeu, separada da costa ocidental da Ásia Menor por um estreito de 8 km ou mais de largura. A ilha tem uns 50 km de comprimento (de N a S), e varia de 13 a 29 km de largura (de L a O).

Quios é mencionada no relato de Atos 20, com relação à viagem de Paulo ao retornar a Jerusalém, ao fim de sua terceira viagem missionária, por volta de 56 EC. O barco em que Paulo viajava deixou Mitilene (At 20:14), uns 100 km ao NE, provavelmente de manhã, e 'chegou defronte de Quios' (At 20:15), possivelmente ao pôr do sol. Daí, no dia seguinte, a viagem prosseguiu até Samos, aproximadamente 100 km costa abaixo.

Na ocasião da viagem de Paulo, Quios era considerada uma cidade-estado livre da província romana da Ásia, condição que manteve até o reinado do imperador Vespasiano (69-79 EC). Tanto a ilha como sua cidade principal são atualmente chamadas de Khios pelos gregos, e de Scio pelos italianos.

QUIR. Lugar de onde os arameus emigraram para a Síria, embora não fosse necessariamente sua terra de origem. (Am 9:7) Por meio de seu profeta Amós (1:5), Jeová indicou que os arameus retornariam a Quir, mas como exilados. Esta profecia cumpriu-se quando Tiglate-Pileser III, depois de ser subornado pelo Rei Acaz, de Judá, para fazer isso, capturou Damasco, a capital arameia, e conduziu seus habitantes para o exílio em Quir. — 2Rs 16:7-9.

Isaías 22:5, 6 representa Quir como aprontando-se contra o "vale da visão" (que se julga representar Jerusalém). Entende-se em geral esta profecia como tendo sido cumprida na época da campanha do rei assírio, Senaqueribe, contra Judá. Devido à associação de Quir com Elão nesse texto, alguns têm sugerido que deve ter-se localizado na mesma área geral que Elão ao L do rio Tigre. (Veja Is 21:2, onde a Média, conhecida vizinha geográfica de Elão, é similarmente vinculada com Elão.) A *Septuaginta* grega não emprega "Quir" em nenhum dos textos acima citados, mas emprega várias palavras distintas para o hebraico *qir*. Assim, a localização real permanece incerta.

QUIR DE MOABE. Importante cidade de Moabe, provavelmente a capital em certa época. O Targum aramaico se refere coerentemente a Quir (de Moabe), a Quir-Haresete e a Quir-Heres como Karak, indicando que estes não passam de nomes alternativos para o mesmo lugar. Portanto, "Quir de Moabe" é geralmente identificada com a moderna Karak. (Is 15:1) Esta cidade se acha situada num pequeno platô mais de 900 m acima do nível do mar e cerca de 35 km ao S de Díbon. Vales profundos separam a maior parte de Karak das montanhas vizinhas mais elevadas.

Perto do fim do décimo século AEC, as forças aliadas de Israel, Judá e Edom atacaram Quir-Haresete. Se o local for corretamente identificado com Karak, sem dúvida foi das montanhas vizinhas que fundibulários bombardearam com pedras a cidade. Embora Quir-Haresete evidentemente não fosse tomada, a batalha se tornou difícil contra o rei de Moabe. Por algum motivo não declarado, ele, junto com 700 guerreiros, procurou abrir uma brecha através das linhas de frente, a fim de alcançar o rei de Edom, mas não teve êxito. Como último recurso, parece que o rei de Moabe sacrificou publicamente seu próprio

filho primogênito, provavelmente para apaziguar o deus Quemós. (2Rs 3:5, 9, 25-27) O texto hebraico (2Rs 3:27) também pode ser entendido como referindo-se ao filho primogênito do rei de Edom, e alguns sugerem que Amós 2:1 faz alusão a isso. Mas isto é menos provável.

A profecia de Isaías indicava que os moabitas pranteariam pelos bolos de passas de Quir-Haresete, talvez um importante produto de comercialização da cidade. (Is 16:6, 7) Isaías também falou de ficar turbulento como a harpa, por causa de Moabe e Quir-Haresete. Assim como as cordas duma harpa vibram com som, assim também as partes íntimas de Isaías ficaram agitadas com a mensagem de calamidade para Quir-Haresete. — Is 16:11; veja também Je 48:31, 36.

QUIR-HARESETE. Aparentemente outro nome de Quir de Moabe, cidade geralmente identificada com a moderna Karak. — 2Rs 3:25; Is 16:7; veja QUIR DE MOABE.

QUIR-HERES. Evidentemente um nome alternativo para Quir-Haresete ou Quir de Moabe, cidade comumente relacionada com a moderna Karak. — Je 48:31, 36; veja QUIR DE MOABE.

QUIRIATAIM [Cidade Dupla].

1. Cidade ao L do Jordão, construída ou reconstruída pelos rubenitas. (Núm 32:37; Jos 13:15, 19) Num período posterior, a cidade veio a estar sob controle moabita. É mencionada nas profecias de Jeremias (48:1) e Ezequiel (25:9) como cidade de Moabe que sofreria calamidade. Anteriormente, o Rei Mesa, de Moabe, no nono século AEC jactara-se de construir Qaryaten (aparentemente Quiriataim).

Peritos geralmente a situam na área próxima a Quraiyat, a uns 10 km ao ONO de Díbon. As ruínas ali encontradas, porém, não datam de antes do primeiro século AEC, de modo que a localização exata é incerta.

2. Lugar em Naftali dado aos gersonitas levíticos (1Cr 6:71, 76) e chamado de Cartã em Josué 21:32. — Veja CARTÃ.

QUIRIATE [Cidade]. Cidade de Benjamim geralmente considerada como a própria Quiriate-Jearim. Alguns peritos creem que o nome Quiriate-Jearim aparecia no texto hebraico original de Josué 18:28, assim como aparece no Manuscrito Alexandrino (*LXX*). — Veja QUIRIATE-JEARIM.

QUIRIATE-ARBA [Cidade de Arba]. O antigo nome da cidade de Hébron. O nome foi usado até mesmo após o exílio babilônico. (Ne 11:25) Esta cidade, como sugere o nome, parece ter sido fundada por Arba, "o grande homem entre os anaquins". — Jos 14:15; veja HÉBRON N.º 3.

QUIRIATE-BAAL [Cidade de Baal]. Nome alternativo para a cidade de Quiriate-Jearim, de Judá. Este lugar é geralmente identificado com Deir el-ʿAzar (Tel Qiryat Yeʿarim), a uns 9 km ao S de Bete-Horom Alta. — Jos 15:60; 18:14; veja QUIRIATE-JEARIM.

QUIRIATE-HUZOTE [Cidade de Ruas]. Lugar provavelmente localizado em Moabe, em alguma parte entre o vale da torrente do Árnon e Bamote-Baal. (Núm 22:36, 39, 41) Sua localização exata é hoje desconhecida.

QUIRIATE-JEARIM [Cidade de Florestas]. Cidade heveia associada com os gibeonitas (Jos 9:17), também conhecida como Baalá (Jos 15:9), Baale-Judá (2Sa 6:2), e Quiriate-Baal (Jos 15:60). Mais tarde, Quiriate-Jearim veio a pertencer a Judá, e fazia fronteira com o território de Benjamim. (Jos 15:1, 9; 18:11, 14; Jz 18:12) Pelo visto, os descendentes de Judá, por meio de Calebe, fixaram-se ali. — 1Cr 2:3, 50, 52, 53.

No século 12 AEC, a Arca, algum tempo depois de ser devolvida pelos filisteus, foi levada para Quiriate-Jearim a pedido dos homens da vizinha Bete-Semes. Parece ter permanecido ali até ser levada pelo Rei Davi para Jerusalém, uns 70 anos depois. — 1Sa 6:20–7:2; 1Cr 13:5, 6; 16:1; 2Cr 1:4.

O profeta Urijá, contemporâneo de Jeremias, era filho de Semaías, de Quiriate-Jearim. (Je 26:20) Entre aqueles que retornaram do exílio em Babilônia também estavam representados os descendentes dos que tinham morado nessa cidade. — Esd 2:1, 2, 25; Ne 7:6, 7, 29.

Deir el-ʿAzar (Tel Qiryat Yeʿarim) é o lugar comumente sugerido como correspondendo à descrição bíblica de Quiriate-Jearim, uma cidade da região montanhosa (Jos 15:48, 60) na fronteira entre Judá e Benjamim, nas proximidades de outras cidades dos gibeonitas. Este lugar está estrategicamente situado no topo duma colina, a uns 14 km ao ENE de Bete-Semes, e uns 13 km ao ONO de Jerusalém. Esta localidade se ajusta aproximadamente à colocação de Quiriate-Jearim por Eusébio, como distando certa vez 9 milhas romanas (13 km), e outra vez, 10 milhas romanas (15 km) de Jerusalém. Também, estar Deir el-ʿAzar situada num lugar que outrora parece ter sido uma região bem arborizada se coaduna bem com o nome Quiriate-Jearim, "Cidade de Florestas".

QUIRIATE-SANA [Cidade de Sana]. Nome alternativo para Debir, uma cidade de Judá designada aos sacerdotes arônicos, uns 13 km ao SO de

Hébron. (Jos 15:49; 21:13, 15) Alguns encaram Quiriate-Sana como erro de copista na escrita de Quiriate-Sefer. — Veja DEBIR N.º 2.

QUIRIATE-SEFER [Cidade do Livro]. O antigo nome de Debir, uma cidade sacerdotal no território de Judá, a uns 13 km ao SO de Hébron. — Jos 15:15, 16; 21:13, 15; Jz 1:11, 12; veja DEBIR N.º 2.

QUIRINO. Governador romano da Síria, na época do "registro" decretado por César Augusto, que resultou em o nascimento de Jesus se dar em Belém. (Lu 2:1, 2) Seu nome completo era Públio Sulpício Quirino.

No Chronographus Anni CCCLIIII, uma lista dos cônsules romanos, o nome de Quirino aparece em 12 AEC, junto com o de Messala. (*Chronica Minora,* editada por T. Mommsen, Munique, 1981, Vol. I, p. 56) Tácito, historiador romano, relata brevemente a história de Quirino, dizendo: "Era oriundo do município de Lanuvium, mas tinha sido muito bom militar; e pela sua grande capacidade e aptidão para os negócios havia no tempo do divino Augusto merecido o consulado. Tendo depois disto feito na Cilícia a conquista das fortalezas dos Homonades, foi condecorado com as honras do triunfo; e sendo escolhido para dirigir C. César no seu governo da Armênia." (*Anais,* Livro III, XLVIII, *Clássicos Jackson,* Vol. XXV) Morreu em 21 EC.

O que Tácito não menciona é a relação de Quirino com a Síria. O historiador judeu Josefo relaciona a indicação de Quirino para a Síria como governador com a indicação simultânea de Copônio como governante romano da Judeia. Ele declara: "Quirino, senador romano que passara por todos os cargos de magistrado até o consulado e homem extremamente distinto em outros sentidos, chegou à Síria, enviado por César para ser governador da nação e para avaliar suas propriedades. Copônio, homem da ordem equestre, foi enviado junto com ele para governar os judeus com plena autoridade." Josefo prossegue relatando que Quirino veio à Judeia, sobre a qual foi estendida sua autoridade, e determinou uma tributação ali. Isso causou muito ressentimento e uma tentativa fracassada de revolta, liderada por "Judas, um galileu". (*Jewish Antiquities* [Antiguidades Judaicas] XVIII, 1, 2, 3, 4 [i, 1]) Essa é evidentemente a revolta mencionada por Lucas em Atos 5:37. De acordo com o relato de Josefo, ocorreu no "trigésimo sétimo ano depois que César derrotou Antônio em Áccio". (*Jewish Antiquities,* XVIII, 26 [ii, 1]) Isso indicaria que Quirino era governador da Síria em 6 EC.

Durante muito tempo, esse governo de Quirino sobre a Síria foi o único para o qual a história secular fornecia confirmação. Todavia, encontrou-se em Roma, no ano de 1764, uma inscrição conhecida como *Lapis Tiburtinus,* que, embora não forneça o nome, contém informações que a maioria dos peritos reconhece que poderiam aplicar-se somente a Quirino. (*Corpus Inscriptionum Latinarum,* editado por H. Dessau, Berlim, 1887, Vol. 14, p. 397, N.º 3613) Contém a declaração de que, ao ir para a Síria, ele se tornou governador (ou, legado) pela 'segunda vez'. Com base em inscrições encontradas em Antioquia, que contêm o nome de Quirino, muitos historiadores reconhecem que Quirino também foi governador da Síria no período AEC.

Há incerteza da parte deles a respeito de onde Quirino se encaixa entre os governadores da Síria registrados secularmente. Josefo alista Quintílio Varo como governador da Síria por ocasião da morte de Herodes, o Grande, e após isso. (*Jewish Antiquities,* XVII, 89 [v, 2]; XVII, 221 [ix, 3]) Tácito também menciona Varo como governador por ocasião da morte de Herodes. (*The Histories* [As Histórias] V, IX) Josefo declara que o antecessor de Varo foi Saturnino (C. Sentius Saturninus).

Muitos peritos, diante da evidência de que Quirino já tinha governado antes, sugerem os anos 3-2 AEC para seu governo. Embora tais datas se harmonizem satisfatoriamente com o registro bíblico, a *base* em que esses peritos as escolhem está errada. Quer dizer, eles alistam Quirino como governador durante esses anos porque estabelecem seu governo *após* o de Varo, e, portanto, *após* a morte de Herodes, o Grande, para a qual eles empregam a data popular, porém errônea, de 4 AEC. (Veja CRONOLOGIA; HERODES N.º 1 [Data da Sua Morte].) (Pelo mesmo motivo, isto é, o uso que fazem da data não comprovada de 4 AEC para a morte de Herodes, eles fixam o governo de Varo como de 6 a 4 AEC; a duração do seu governo, porém, é conjectura, pois Josefo não especifica a data de seu início ou de seu fim.) A melhor evidência aponta para 2 AEC como o ano do nascimento de Jesus. Portanto, o governo de Quirino deve ter incluído este ano ou parte dele.

Alguns peritos trazem à atenção que o termo empregado por Lucas, e geralmente traduzido "governador", é *he·ge·món.* Esse termo grego é empregado para descrever legados, procuradores e procônsules romanos, e significa basicamente um "líder" ou "eminente oficial executivo". Portanto, alguns sugerem que, na ocasião mencionada por Lucas como "*primeiro* registro", Quirino servia na Síria no cargo de legado especial do imperador, exercendo poderes extraordinários. Um fator que também pode ajudar a compreender o assunto é a clara referência feita por Josefo a um governo duplo da Síria, uma vez

que ele menciona em seu relato duas pessoas, Saturnino e Volumnio, como servindo simultaneamente como "governadores da Síria". (*Jewish Antiquities,* XVI, 277, 280 [ix, 1]; XVI, 344 [x, 8]) Assim, se Josefo estiver correto ao alistar Saturnino e Varo como presidentes sucessivos da Síria, é possível que Quirino servisse simultaneamente, ou com Saturnino (como fizera Volumnio) ou com Varo antes da morte de Herodes (que provavelmente ocorreu em 1 AEC). *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (A Nova Enciclopédia de Conhecimento Religioso de Schaff-Herzog) apresenta o seguinte conceito: "Quirino achava-se exatamente na mesma relação com Varo, o governador da Síria, como numa época posterior Vespasiano achou-se com relação a Muciano. Vespasiano conduziu a guerra na Palestina enquanto Muciano era governador da Síria; e Vespasiano era *legatus Augusti,* detendo precisamente o mesmo título e categoria técnica que Muciano." — 1957, Vol. IX, pp. 375, 376.

Uma inscrição encontrada em Veneza (*Lapis Venetus*) cita um censo efetuado por Quirino, na Síria. Todavia, não fornece meio algum para se determinar se isto se deu no início ou no fim de seu governo. — *Corpus Inscriptionum Latinarum,* editado por T. Mommsen, O. Hirschfeld, e A. Domaszewski, 1902, Vol. 3, p. 1222, N.º 6687.

A exatidão comprovada de Lucas em assuntos históricos fornece sólidos motivos para se aceitar como fato sua referência a Quirino como governador da Síria na época do nascimento de Jesus. É bom lembrar que Josefo, praticamente a única outra fonte de informações, só nasceu em 37 EC, portanto, quase quatro décadas após o nascimento de Jesus. Lucas, por outro lado, já era médico e viajava com o apóstolo Paulo por volta de 49 EC, quando Josefo não passava dum menino de 12 anos. Dos dois, Lucas, mesmo de modo geral, é a mais provável fonte de informações fidedignas na questão do governo da Síria pouco antes do nascimento de Jesus. Justino, o Mártir, um palestino do segundo século EC, citou os registros romanos como prova da exatidão de Lucas no que tange ao governo de Quirino na época do nascimento de Jesus. (*A Catholic Commentary on Holy Scripture* [Comentário Católico sobre a Sagrada Escritura], editado por B. Orchard, 1953, p. 943) Não há evidência de que o relato de Lucas tenha sido alguma vez contestado por primitivos historiadores, nem mesmo por primitivos críticos tais como Celso.

QUIS.

1. Levita merarita, filho de Mali e irmão de Eleazar. Visto que Eleazar morreu sem ter filhos varões, tendo apenas filhas, os filhos de Quis tomaram tais herdeiras por esposas. Um dos "filhos de Quis" foi Jerameel. — 1Cr 23:21, 22; 24:29.

2. Benjamita; o filho de Jeiel e Maacá, sua esposa. (1Cr 8:29, 30) Seu irmão Ner era avô de Saul, o primeiro rei de Israel. (1Cr 9:35-39) Pelo visto, Jeiel, pai de Quis, também era chamado de Abiel. — Veja ABIEL N.º 1.

3. Benjamita que era pai do Rei Saul. (1Sa 14:51; At 13:21) Era um membro abastado da família dos matritas. (1Sa 9:1; 10:21) Este Quis era filho de Ner e neto de Jeiel (Abiel), sendo assim sobrinho do Quis acima mencionado e irmão de Abner. (1Cr 8:29-33; 9:35-39) Todavia, 1 Samuel 9:1 chama-o de filho de Abiel, aparentemente empregando o termo "filho" para representá-lo, não como filho imediato de Abiel (Jeiel), mas antes como seu neto.

A casa de Quis ficava evidentemente em Gibeá, em Benjamim (1Sa 10:26), embora sua sepultura ficasse em Zela. (2Sa 21:14) O único evento mencionado na Bíblia referente a Quis diz respeito a ele enviar seu filho Saul e um ajudante para procurar algumas jumentas perdidas. — 1Sa 9:3, 4.

4. Levita do tempo do Rei Ezequias; filho de Abdi dos filhos de Merari. Quis foi um dos levitas que ajudaram na limpeza do templo no primeiro ano do reinado de Ezequias. — 2Cr 29:1-5, 12-17.

5. Benjamita ancestral de Mordecai, primo de Ester. — Est 2:5-7.

QUISI [forma abreviada de Cusaías]. Aparentemente a mesma pessoa que o levita merarita Cusaías, pai do músico Etã. — 1Cr 6:19, 44; 15:17.

QUISIOM. Cidade limítrofe de Issacar designada aos gersonitas. (Jos 19:17, 18, 20; 21:27, 28) "Quedes", encontrada em 1 Crônicas 6:72, parece ser um nome alternativo para Quisiom. — Veja QUEDES N.º 3.

QUISLEU. Nome pós-exílico do nono mês lunar judaico, que caía em novembro e dezembro. (Ne 1:1; Je 36:9; Za 7:1) Correspondia ao terceiro mês do calendário secular.

Tratava-se dum mês hibernal, um mês de frio e chuva. Assim, lemos que o Rei Jeoiaquim estava "sentado na casa de inverno, no nono mês, havendo um braseiro aceso diante dele". (Je 36:22) Na Jerusalém após o exílio, o povo que se reuniu para a assembleia ordenada pelo sacerdote Esdras, a partir do dia 20 deste mês, "ficou sentado na praça da casa do verdadeiro Deus, tiritando por causa do assunto e por causa das chuvadas". — Esd 10:9, 13.

A Festividade da Dedicação, realizada em Jerusalém no inverno, é mencionada em João 10:22.

Conforme mostrado no livro apócrifo de 1 Macabeus (4:52-59), esta festividade de oito dias foi instituída por Judas Macabeu, no dia 25 de quisleu do ano 165 AEC, a fim de comemorar a rededicação do templo em Jerusalém. Esta festa é atualmente conhecida como Hanucá. — Veja FESTIVIDADE DA DEDICAÇÃO.

QUISLOM [possivelmente: Estúpido]. Benjamita dos dias de Moisés cujo filho Elidade ajudou na divisão da Terra da Promessa em lotes de herança. — Núm 34:17, 21.

QUISLOTE-TABOR [Lombos [isto é, encostas] de Tabor]. Cidade que marcava a fronteira de Zebulão, e aparentemente uma forma variante de Quesulote. (Jos 19:12, 18) É geralmente identificada com Iksal (Kislot Tavor), 3 km ao SE de Nazaré, no sopé do monte Tabor, cuja localização pode ser responsável pelo nome dela.

QUISOM, VALE DA TORRENTE DO. Corrente identificada com o Nahr el-Muqatta' (Nahal Qishon). O Quisom serpenteia na direção NO, desde as colinas próximas a Taanaque, através da planície de Jezreel, ou Esdrelom ('Emeq Yizre'el), e, depois de fluir por uma garganta estreita entre o monte Carmelo e um contraforte das colinas da Galileia, penetra na planície de Aco (Acre) antes de finalmente desaguar no Mediterrâneo. A distância em linha reta desde os mananciais do Quisom até sua desembocadura, na baía de Aco, é de cerca de 37 km. Tendo aproximadamente 6 m de largura na primavera, o trecho do Quisom que flui através da planície de Jezreel amplia sua largura em c. 3 m na parte ocidental da planície. A largura máxima do Quisom, de c. 20 m, é atingida na planície de Aco. Excetuando-se mais ou menos os últimos 10 km de seu curso, o Quisom geralmente fica seco durante o verão. Mas, na estação das chuvas, torna-se uma avassaladora torrente, inundando suas margens e arrastando tudo o que estiver no caminho. A planície através da qual flui o Quisom torna-se então uma região de alagados.

Nos dias de Baraque e de Débora, o vale da torrente do Quisom constou da libertação dos israelitas da opressão cananeia. Baraque e suas tropas tomaram posição no monte Tabor, medida que atraiu Sísera, chefe do exército, junto com suas forças bem equipadas e 900 carros para o Quisom. (Jz 4:6, 7, 12, 13) Os israelitas pareciam estar em desvantagem militar. Todavia, quando orientados a assim agir, Baraque e seus 10.000 homens desceram do monte Tabor para batalhar contra o inimigo. Jeová Deus então interveio. "Desde o céu lutaram as estrelas, desde as suas órbitas lutaram contra Sísera." — Jz 4:14, 15; 5:20.

Segundo o conceito tradicional judaico expresso nos escritos de Josefo, "ocorreu uma grande tempestade, com torrentes de chuva e saraiva; e o vento soprou a chuva nos rostos dos cananeus, obscurecendo-lhes a visão, de modo que de nada lhes serviram seus arcos e suas fundas". (*Jewish Antiquities* [Antiguidades Judaicas], V, 205 [v, 4]) Tal chuvarada teria transformado o solo em lama, imobilizando carros e fazendo com que os cavalos atolassem e o inimigo se pusesse em fuga aterrorizado diante dos homens de Baraque. Quaisquer que tenham sido os meios utilizados, com a ajuda de Jeová, "todo o acampamento de Sísera caiu ao fio da espada. Não restou nem sequer um". (Jz 4:15, 16; veja também Sal 83:9, 10.) Pelo que parece, a traiçoeira torrente do Quisom arrastou consigo os cadáveres do inimigo. (Jz 5:21) O próprio Sísera escapou a pé, só para sofrer uma morte inglória às mãos duma mulher, Jael, a esposa de Héber, o queneu. — Jz 4:17-21.

Posteriormente, no reinado do Rei Acabe, de Israel, o profeta Elias matou 450 profetas de Baal no vale da torrente do Quisom. — 1Rs 18:22, 40.

As "águas de Megido" e o "vale da torrente que está defronte de Jocneão" (Jos 19:11) são considerados como o Quisom.

QUITIM. Quitim é alistado como um dos quatro "filhos" de Javã, embora este nome no hebraico só apareça na forma plural em todas as referências bíblicas. (Gên 10:4; 1Cr 1:7) Depois disso, esse nome é usado para representar um povo e uma região.

Josefo (*Jewish Antiquities* [Antiguidades Judaicas], I, 128 [vi, 1]) referiu-se a Quitim como "Chethimus", e associou esta com Chipre e com "o nome *Hhethim* dado pelos hebreus a todas as ilhas e à maior parte dos países marítimos". Os antigos fenícios se referiam ao povo de Chipre como *Kitti*. Autoridades modernas geralmente concordam com tal identificação de Quitim com Chipre.

A cidade de Kition (Cítio) na costa SE de Chipre é mais conhecida como colônia fenícia, e assim certos peritos têm encarado o alistamento de Quitim entre os descendentes de Jafé como impróprio. (Gên 10:2, 4; 1Cr 1:5, 7) Entretanto, a evidência mostra que os fenícios chegaram relativamente mais tarde a Chipre, e considera-se que sua colônia em Kition date de apenas cerca do nono século AEC. Assim, *The New Encyclopædia Britannica* (A Nova Enciclopédia Britânica, 1987, Vol. 3, p. 332), após identificar Kition como a "principal cidade fenícia em Chipre", acrescenta: "As mais antigas ruínas em Cítio são as duma colônia egeia da Era Micênica (*c.* 1400-1100 AC)." — Veja também Vol. 16, p. 948.

Que Quitim pode abranger outras áreas, além da ilha de Chipre, é indicado pela declaração de Josefo, acima citada, a respeito do emprego hebraico desse termo como abrangendo outras ilhas e regiões costeiras do Mediterrâneo, sendo Chipre apenas a mais próxima (da Palestina) das terras de Quitim. Isto parece ser comprovado pelas referências às "ilhas" ou "litorais" de Quitim, em Ezequiel 27:6 e Jeremias 2:10. Alguns comentaristas consideram que Quitim é também empregado neste sentido mais amplo em Números 24:24, onde o profeta Balaão, contemporâneo de Moisés, predisse que "navios da costa de Quitim" afligiriam a Assíria e Éber, mas que o atacante finalmente pereceria. Este ponto de vista daria margem a que tal ataque se originasse, talvez, da região costeira da Macedônia, país do qual avançou Alexandre Magno, conquistando a terra de "Assur" (Assíria-Babilônia), junto com o Império Medo-Persa; outros sugerem que os atacantes eram romanos, das regiões costeiras e mediterrâneas da Itália. A *Vulgata* latina emprega "Itália" em lugar de "Quitim" em Números 24:24, e o Targum de Onkelos reza "romanos"; todavia o livro apócrifo de 1 Macabeus (1:1, *PIB*) emprega Quitim para representar a terra da Macedônia.

Na pronúncia de Isaías contra Tiro, Quitim (provavelmente Chipre) é o ponto em que os navios de Társis, destinados ao oriente, recebem as notícias da queda de Tiro, e Jeová manda a "filha virgem de Sídon" que 'atravesse para a própria Quitim', num vão esforço de encontrar refúgio. (Is 23:1, 11, 12) Isto se harmoniza com a evidência histórica relativa às colônias fenícias em Chipre na época da profecia de Isaías (c. 778-d. 732 AEC). Uma inscrição de Senaqueribe relata a fuga do Rei Luli, de Sídon, para a ilha de *Iadnana* (Chipre) em resultado do ataque assírio. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, pp. 287, 288) De modo similar, muitos de Tiro evidentemente procuraram abrigo em Chipre, durante os 13 anos em que Tiro ficou sitiada por Nabucodonosor, em cumprimento da proclamação feita por Isaías.

A menção final de Quitim (por tal nome) ocorre na profecia de Daniel sobre a rivalidade entre o "rei do norte" e o "rei do sul", onde um ataque do "rei do norte" é frustrado pelos "navios de Quitim". — Da 11:30; veja CHIPRE.

QUITLIS. Cidade na Sefelá, da herança de Judá. (Jos 15:33, 40) É provisoriamente identificada com a moderna Khirbet el-Maghaz (Mishlat Ma'ahaz), 7 km ao SO de Laquis.

QUITROM [duma raiz que significa "fazer fumaça sacrificial"]. Cidade da qual os zebulonitas deixaram de expulsar os habitantes cananeus. (Jz 1:30) Embora vários lugares tenham sido sugeridos, nenhum deles é comprovado. Esta antiga cidade de Zebulão pode ser a mesma que Catate. — Jos 19:15.

R

RÃ [hebr.: *tsefar·dé·a'*; gr.: *bá·tra·khos*]. Anfíbio desprovido de cauda, que possui pele lisa e patas traseiras longas, musculosas, ideais para saltar. Nas Escrituras Hebraicas, as rãs são mencionadas unicamente com relação ao segundo golpe desfechado por Jeová contra o Egito (Êx 8:1-14; Sal 78:45; 105:30), o qual, como as demais pragas, era um julgamento contra as deidades adoradas naquela terra. (Êx 12:12) A rã era consagrada a Heqt, deusa egípcia cuja representação trazia a cabeça desta criatura.

Em Revelação (Apocalipse) 16:13, "impuras expressões inspiradas" são assemelhadas a rãs. Isto é apropriado, uma vez que as rãs eram impuras como alimento, segundo a Lei mosaica. — Le 11:12.

RAABE.

1. [hebr.: *Ra·hháv;* possivelmente: Amplo; Espaçoso]. Prostituta de Jericó que se tornou adoradora de Jeová. Na primavera setentrional de 1473 AEC, dois espias israelitas penetraram em Jericó e se alojaram na casa de Raabe. (Jos 2:1) Não se declara quanto tempo permaneceram ali, mas Jericó não era tão grande a ponto de levar muito tempo para ser espionada.

Que Raabe era realmente uma meretriz ou prostituta no sentido comum da palavra tem sido negado em alguns círculos, especialmente entre os tradicionalistas judaicos, mas isto não parece encontrar respaldo nos fatos. A palavra hebraica *zoh·náh* sempre tem que ver com uma relação ilícita, quer sexual, quer como metáfora de infidelidade espiritual, e, em todos os casos em que indica uma prostituta, ela é assim traduzida. Não é traduzida "anfitriã", "estalajadeira" ou algo semelhante. Ademais, entre os cananeus, a prostituição não era uma profissão mal-afamada.

Os dois hóspedes de Raabe foram reconhecidos por outros como israelitas, de modo que relataram o assunto ao rei. No entanto, Raabe prontamente escondeu os homens entre as hastes de linho que estavam secando no terraço, de modo que, quando as autoridades ali chegaram para capturar os homens, ela conseguiu encaminhá-las noutra direção, sem despertar suspeitas. Em tudo isto, Raabe demonstrou maior devoção ao Deus de Israel do que à sua própria comunidade condenada. — Jos 2:2-7.

Não se tem certeza de quando Raabe ficara cônscia do objetivo dos espias ali, e das intenções de Israel para com Jericó. Mas ela passou a confessar-lhes o grande temor e horror existentes na cidade, devido às notícias sobre os atos salvadores de Jeová em favor de Israel durante os 40 ou mais anos passados. Pediu que os espias lhe jurassem que ela e toda a sua família seriam preservadas — pai, mãe e todos os demais. Eles concordaram com isto, desde que ela reunisse toda a família em sua casa, pendurasse um cordão escarlate na janela, e mantivesse sigilo sobre a visita deles, o que ela prometeu fazer. Protegendo ainda mais os espias, permitiu que eles fugissem por uma janela (a casa dela ficava sobre a muralha da cidade) e lhes disse como poderiam evitar o grupo de busca que se dirigira para os vaus do Jordão. — Jos 2:8-22.

Os espias relataram a Josué tudo o que tinha ocorrido. (Jos 2:23, 24) Daí, quando a muralha de Jericó caiu, a casa de Raabe, "num lado da muralha", não foi destruída. (Jos 2:15; 6:22) Sob as ordens de Josué para que a família de Raabe fosse poupada, os mesmos dois espias levaram Raabe a um lugar seguro. Depois dum período em que ficaram separadas do acampamento de Israel, Raabe e sua família tiveram permissão de morar entre os israelitas. (Jos 6:17, 23, 25) Essa ex-prostituta tornou-se então esposa de Salmom e mãe de Boaz, ancestrais dos reis davídicos; ela é uma das quatro mulheres cujos nomes foram citados na genealogia de Jesus, registrada por Mateus. (Ru 4:20-22; Mt 1:5, 6) Ela é também notável exemplo de alguém que, embora não fosse israelita, provou por obras a sua completa fé em Jeová. "Pela fé", Paulo nos diz, "Raabe, a meretriz, não pereceu com os que agiram desobedientemente, porque ela recebeu os espiões de modo pacífico". "Não foi também Raabe, a meretriz, declarada justa pelas obras, depois de ter acolhido hospitaleiramente os mensageiros e os ter enviado embora por outro caminho?", pergunta Tiago. — He 11:30, 31; Tg 2:25.

2. [hebr.: *Rá·hav*, duma raiz que significa "assediar com importunações"]. Expressão simbólica, empregada primeiro em Jó (9:13; 26:12), onde é traduzida "arremetedor". (*NM*) No segundo destes trechos, o contexto e a construção paralela a relacionam com um grande monstro marinho. Similarmente, Isaías 51:9 liga Raabe com um monstro marinho: "Não és tu aquele que despedaçou Raabe, que traspassou o monstro marinho?"

Raabe, um "monstro marinho", veio a simbolizar o Egito e seu Faraó, que se opusera a Moisés e a Israel. Isaías 51:9, 10 faz alusão à libertação do Egito, que Jeová concedeu a Israel: "Não és tu aquele que secou o mar, as águas da vasta profundeza? Aquele que fez das funduras do mar um caminho a ser atravessado pelos resgatados?" Em Isaías 30:7, "Raabe" é de novo ligado ao Egito. O Salmo 87:4 menciona "Raabe", onde apropriadamente se enquadra o Egito, como o primeiro duma lista dos inimigos de Israel, junto com Babilônia, Filístia, Tiro e Cus. Os Targuns empregam "os egípcios" neste versículo, e no Salmo 89:10 eles parafraseiam "Raabe" de modo a vincular este termo com o arrogante Faraó do Egito, a quem Jeová humilhou.

RAAMÁ. Filho de Cus, o primogênito de Cã, e irmão de Ninrode. Raamá e seus dois filhos, Sabá e Dedã, fundaram três das 70 famílias pós-diluvianas. (Gên 10:6-8; 1Cr 1:9) Muitos séculos mais tarde, os descendentes tribais de Raamá, Dedã e Sabá negociavam com Tiro. (Ez 27:20, 22) Não se tem certeza de exatamente onde residia a tribo que surgiu de Raamá, mas é bem provável que seja a cidade de Raamah, próxima a Ma'in, no SO da Arábia.

RAAMIAS [Jeová Trovejou; Bramido de Jeová]. Pessoa que retornou a Jerusalém junto com Zorobabel. O nome é uma forma alternativa de Reelaías. — Ne 7:7; Esd 2:2.

RAÃO [Abutre]. Filho de Sema no ramo calebita da genealogia de Judá. — 1Cr 2:4, 5, 9, 42-44.

RABÁ [Muitos; Abundante].

1. Cidade na extremidade O do antigo reino de Amom, depois que perdeu território para os amorreus. Rabá é a única cidade do reino amonita cujo nome é citado no registro bíblico, de modo que se presume que era a capital. Ficava a uns 37 km ao L do Jordão. A cidade se achava junto a um tributário do Jaboque superior, e, assim, estava em condições de beneficiar-se da rica fertilidade daquela região. Também, constituía importante elo na rota de comércio entre Damasco e a Arábia.

"Rabá dos filhos de Amom" (*Rab·báth benéh 'Ammóhn*) é mencionada inicialmente na Bíblia como o local do esquife de ferro de Ogue, rei de Basã. (De 3:11) Quando os israelitas chegaram à Terra da Promessa, a tribo de Gade recebeu terras dos amorreus (anteriormente, pelo que parece, dominadas por Amom), "até Aroer, que está defronte de [talvez ao NE de] Rabá". — Jos 13:25.

Ruínas em ʽAmman, lugar da antiga Rabá de Amom, e, mais tarde, de Filadélfia, em Decápolis.

Capturada por Davi. A cidade é de novo mencionada com relação à guerra que resultou da forma como o Rei Hanum, de Amom, maltratou os mensageiros de Davi. (2Sa 10:1-19; 1Cr 19:1-19) Joabe e suas tropas combateram os sírios que estavam a soldo dos amonitas, enquanto que os israelitas, sob o comando de Abisai, subiram contra os amonitas, "à entrada da cidade", evidentemente Rabá. (1Cr 19:9) Quando os sírios foram derrotados, os amonitas retrocederam para dentro da cidade. Na primavera setentrional seguinte, Joabe e seu exército cercaram Rabá. Foi durante esta campanha que Davi, em Jerusalém, pecou com Bate-Seba. O rei enviou o marido dela, Urias, o hitita, de volta para a batalha, e, segundo instruções de Davi, Urias foi colocado nas linhas de frente. Quando alguns amonitas saíram impetuosamente de Rabá, a batalha levou Urias próximo o bastante para ser morto por um arqueiro postado na muralha. — 2Sa 11:1-25; 1Cr 20:1.

Com o tempo, Joabe teve êxito em sua luta contra Rabá, ao ponto de capturar "a cidade das águas". (2Sa 12:27) Visto que Joabe informou então Davi da situação, para que o rei fosse consumar a conquista, obtendo assim o mérito pela captura de Rabá, parece que Joabe capturou apenas parte da cidade. A expressão "cidade das águas" pode referir-se a uma parte situada à margem do rio, em contraste com alguma outra parte da cidade, ou pode significar que ele obteve o controle da principal fonte de abastecimento de água da cidade. — 2Sa 12:26-28.

Davi foi e concluiu a captura de Rabá e "foi muito grande o despojo da cidade que tirou de lá". (2Sa 12:29-31; 1Cr 20:2, 3) Com o tempo, os amonitas se tornaram de novo independentes. No nono século AEC, Amós predisse o julgamento contra os amonitas, e mencionou especificamente que Rabá seria incendiada. (Am 1:13, 14) Tanto Jeremias como Ezequiel também proferiram mensagens contra Rabá. Conforme mostrado no artigo AMONITAS, estas profecias se cumpriram, evidentemente, nos dias de Nabucodonosor. — Je 49:2, 3; Ez 21:19-23; 25:5.

No terceiro século AEC, Ptolomeu Filadelfo reconstruiu Rabá e mudou o nome da cidade para Filadélfia. Foi mais tarde incluída entre as cidades de Decápolis, e, pelo visto, era bem próspera e forte. A moderna cidade de ʽAmman se acha localizada ali, e existem consideráveis ruínas antigas, inclusive um enorme anfiteatro, mas estas datam mormente dos tempos romanos.

2. Uma das cidades dadas à tribo de Judá em seu lote territorial. Sua exata localização é desconhecida. É alistada em Josué 15:60 junto com Quiriate-Jearim, que se achava na região colinosa de Judá, 13 km ao ONO de Jerusalém.

RABE-MAGUE. Título dum dos principais oficiais do Império Babilônico, na época em que Jerusalém foi destruída, em 607 AEC. Tal título tem sido identificado em inscrições encontradas em escavações. Nergal-Sarezer, o Rabe-Mague, era um dos homens do tribunal especial, composto de altos príncipes babilônios que se sentaram para julgar junto ao Portão do Meio, de Jerusalém, depois que a cidade caiu diante de Nabucodonosor, sendo ele mencionado com relação à libertação de Jeremias, para que este se dirigisse a Gedalias. — Je 39:3, 13, 14.

RABE-SARIS [Oficial Principal da Corte]. Título do oficial principal da corte nos governos assírio

e babilônico. O Rabe-Saris era um dos membros do comitê de três altos dignitários assírios enviados pelo rei da Assíria para exigir a rendição de Jerusalém, na época do Rei Ezequias. — 2Rs 18:17.

O Rabe-Saris era um dos oficiais babilônicos que assumiram o controle de Jerusalém para Nabucodonosor, quando a cidade caiu em 607 AEC, e Nebusazbã é citado nominalmente como o Rabe-Saris, com relação à ordem dada a Jeremias para que morasse com Gedalias. (Je 39:3, 13, 14; 40:1-5) Escavações desenterraram inscrições que trazem este título. — *Bulletin of the Israel Exploration Society* (Boletim da Sociedade de Exploração de Israel), Jerusalém, 1967, Vol. XXXI, p. 77; *Le palais royal d'Ugarit* (O Palácio Real de Ugarit), III, Paris, 1955, N.º 16:162, p. 126.

RABI. O designativo "Rabi" era usado no verdadeiro sentido da palavra como "instrutor". (Jo 1:38) Mas, entre os judeus, pouco antes do nascimento de Jesus, veio a ser usado também como uma expressão de tratamento, e como um título de respeito e honra, significando "meu grande; meu excelente". Esse título era exigido por alguns dos homens instruídos, escribas, instrutores da Lei. Eles se deleitavam em ser chamados de "Rabi" como título honorífico. Jesus Cristo condenou tal anseio por títulos, e proibiu seus seguidores de serem chamados de "Rabi", uma vez que ele era o instrutor deles. — Mt 23:6-8.

Na Bíblia, só encontramos o termo "Rabi" nas Escrituras Gregas Cristãs. É usado ali 12 vezes em relação a Jesus, no sentido real de "Instrutor": duas vezes por Pedro (Mr 9:5; 11:21), uma vez por dois discípulos de João (Jo 1:38), uma vez por Natanael (Jo 1:49), uma vez por Nicodemos (Jo 3:2), três vezes por discípulos de Jesus, cujos nomes não são especificados (Jo 4:31; 9:2; 11:8), uma vez pela multidão (Jo 6:25), e duas vezes por Judas (um dos casos é repetição) (Mt 26:25, 49; Mr 14:45). Maria Madalena se dirigiu a Jesus como *"Rabôni"* (Meu Instrutor), e um homem cego a quem Jesus curou também fez o mesmo. O pronome pessoal "meu" é um sufixo, neste caso, mas, por causa do seu emprego comum, parece ter perdido seu significado, assim como *Monsieur,* que originalmente significava "meu senhor". (Jo 20:16; Mr 10:51) João, o Batizador, é uma vez chamado de Rabi. — Jo 3:26.

RABITE [Multidão; Abundância]. De acordo com o texto massorético, um lugar que ficava na fronteira de Issacar. (Jos 19:17, 18, 20) Considera-se tratar-se de Daberate, identificada com Khirbet Dabura (Horvat Devora). (Jos 19:12) Em apoio a esse conceito, o Manuscrito Vaticano N.º 1209, do quarto século EC, diz *Da·bi·ron* em lugar de "Rabite". — Veja DABERATE.

RABÔNI. Palavra semítica que significa "Meu Instrutor". (Mr 10:51) Pode ser que *"Rabôni"* fosse uma forma mais respeitosa do que "Rabi", título este que significa "Instrutor", ou que transmitisse mais calor humano. (Jo 1:38) No entanto, quando João escreveu, talvez o sufixo (i) da primeira pessoa, acrescentado a esta palavra, tivesse perdido seu significado especial no título, uma vez que João o traduz como significando simplesmente "Instrutor". — Jo 20:16.

RABSAQUÉ [do acadiano, provavelmente significando "Copeiro-Mor"]. Título dum destacado oficial assírio. (2Rs 18:17) Certa inscrição num prédio do rei assírio Tiglate-Pileser III reza: "Enviei um oficial meu, o *rabsaq,* a Tiro." Também, uma tabuinha que se acha no Museu Britânico contém uma inscrição do Rei Assurbanipal, que diz: "Ordenei que se adicionasse às minhas anteriores forças (de batalha) (no Egito) o oficial *rabsaq."* — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, pp. 282, 296.

Enquanto Senaqueribe, rei da Assíria, sitiava a fortaleza de Laquis, em Judá, ele enviou uma grande força militar a Jerusalém, sob Tartã, o comandante-chefe, junto com dois outros altos oficiais, o Rabe-Saris e o Rabsaqué. (2Rs 18:17; o relato inteiro também aparece em Is caps. 36, 37.) Destes três oficiais superiores assírios, Rabsaqué foi o principal porta-voz no esforço de obrigar o Rei Ezequias a render-se. (2Rs 18:19-25) Os três ficaram de pé junto ao aqueduto do reservatório superior. Este Rabsaqué, cujo nome pessoal não é revelado, era alguém que falava fluentemente o hebraico, bem como o sírio. Ele clamou em voz alta, em hebraico, para o Rei Ezequias, mas três dos oficiais de Ezequias saíram ao seu encontro. Os oficiais do Rei Ezequias pediram-lhe que lhes falasse na língua síria, em vez de na língua dos judeus, porque o povo na muralha estava ouvindo. (2Rs 18:26, 27) Mas a situação era ideal para o objetivo de Rabsaqué como propagandista. Ele queria que o povo o ouvisse, visando desmoralizar suas fileiras. Utilizando palavras calculadas para provocar terror, valendo-se de falsas promessas e mentiras, bem como de vitupério e zombaria contra Jeová, Rabsaqué falou ainda mais alto em hebraico, apresentando argumentos ao povo para que traíssem o Rei Ezequias, entregando-se ao exército assírio. (2Rs 18:28-35) Todavia, o povo de Jerusalém permaneceu leal a Ezequias. — 2Rs 18:36.

Ezequias apresentou em oração a Jeová as palavras escarnecedoras de Rabsaqué, e enviou-se uma delegação ao profeta Isaías, para obter a resposta de Jeová. (2Rs 18:37; 19:1-7) No ínterim, Rabsaqué se viu obrigado a se retirar quando soube que o rei da Assíria se afastara de Laquis, e estava lutando

contra Libna. Sustentando sua campanha de propaganda contra Ezequias à distância, Senaqueribe enviou mensageiros a Jerusalém com cartas de contínua zombaria e forte ameaça, para fazer com que Ezequias se rendesse. (2Rs 19:8-13) O Rei Ezequias levou as cartas ao templo de Jerusalém e as estendeu diante de Jeová, orando ao mesmo tempo com instância em busca de ajuda. (2Rs 19:14-19) Jeová respondeu mediante o profeta Isaías, dizendo sobre o rei da Assíria: "Não entrará nesta cidade, nem atirará flecha nela, nem a confrontará com escudo, nem levantará um aterro de sítio contra ela. Pelo caminho por onde passou a vir, ele voltará, e não entrará nesta cidade, é a pronunciação de Jeová." (2Rs 19:32, 33) Naquela noite o anjo de Jeová golpeou mortalmente 185.000 soldados dos assírios. Este poderoso golpe inesperado fez com que Senaqueribe, o rei da Assíria, recuasse imediatamente e retornasse a Nínive, capital da Assíria, onde Senaqueribe foi assassinado algum tempo depois. (2Rs 19:35-37) Como escarnecedor blasfemo do Deus vivente, Jeová, os esforços do Rabsaqué não deram em nada.

RACAL. Um dos lugares para onde Davi enviou despojos de sua guerra com os amalequitas. (1Sa 30:18, 26, 29) A *Septuaginta* grega reza "Carmelo" em vez de Racal, e alguns peritos creem que isso represente o texto original.

RAÇAS. Veja BÍBLIA (Raças e línguas); HOMEM.

RACATE. Cidade fortificada de Naftali. (Jos 19:32, 35) É identificada com Khirbet el-Quneitireh (Tel Raqqat), situada junto ao mar da Galileia, a uma curta distância ao N de Tiberíades.

RACIOCÍNIO. O termo hebraico *mezim·máh* é empregado para designar a faculdade de raciocínio, ou a habilidade de refletir num assunto com sabedoria e ponderação, com base em conhecimento cabal (Pr 5:2; 8:12); os ardis, projetos e ideias tolas de homens iníquos (Sal 10:2, 4; 21:11; 37:7; 139:19, 20; Pr 12:2; 24:8; Je 11:15); ou as 'ideias' objetivas de Jeová Deus ou de seu "coração" (Jó 42:2; Je 23:20; 30:24; 51:11).

Um dos objetivos de Provérbios é suprir ao moço conhecimento e raciocínio. (Pr 1:1-4) As informações contidas em Provérbios habilitam a pessoa a formular pensamentos e ideias salutares que possam dar orientação objetiva à sua vida. O raciocínio salvaguarda-a de seguir um proceder errado e de se associar com aqueles que a influenciariam para o mal, uma vez que a ajuda a ver a que tal ação a levaria. Isto resulta em bênção para a pessoa. A sabedoria e o raciocínio a salvaguardam de empenhar-se em atividades que conduzem à calamidade, e, assim, provam ser vida para a sua alma. Ela goza de segurança, não precisando temer que a justiça a apanhe por ter-se tornado culpada de transgressão. — Pr 3:21-25.

No entanto, aquele que realmente faz uso do raciocínio pode também tornar-se objeto de ódio. Esta pode ser a ideia expressa em Provérbios 14:17: "O homem de raciocínios é odiado." Com frequência, as pessoas que não raciocinam encaram de modo desfavorável os que usam suas faculdades mentais. Também, em princípio, aqueles que usam a mente para fazer a vontade de Deus são odiados. Como Jesus Cristo disse: "Porque não fazeis parte do mundo, mas eu vos escolhi do mundo, por esta razão o mundo vos odeia." (Jo 15:19) Naturalmente, o termo da língua original para "raciocínios", em Provérbios 14:17, pode abranger o raciocínio malévolo. Por conseguinte, o texto pode também significar que um homem que maquina o mal é odiado, e algumas traduções rezam concordemente: "O homem de maus desígnios ["desígnios perversos"] é odiado." — *ALA, VB.*

RACOM. Cidade alistada ao se descrever a fronteira de Dã. (Jos 19:40, 41, 46) É provisoriamente identificada por alguns com Tell er-Reqqeit, a uma curta distância ao N de Tel Aviv-Yafo, na costa do mar Mediterrâneo.

RADAI. Quinto filho mencionado de Jessé; um irmão mais velho de Davi, da tribo de Judá. — 1Cr 2:13-15.

RAFA, I [duma raiz que significa "curar"]. Filho de Benjamim, chamado de o quinto em 1 Crônicas 8:1, 2. Seu nome não consta da lista daqueles que foram para o Egito (Gên 46:21) nem da lista das famílias tribais de Benjamim. (Núm 26:38-40) Isto pode indicar que, não importa onde Rafa tenha nascido, morreu sem descendentes, ou então eles foram absorvidos por outra família.

RAFA, II [forma abreviada de Refaías, que significa "Jah Curou"]. Descendente de Benjamim por intermédio de Saul; também chamado Refaías. — 1Cr 8:33-37; 9:43.

RAFU [duma raiz que significa "curar"]. Benjamita cujo filho Palti foi um dos 12 enviados para espionar a terra de Canaã em 1512 AEC. — Núm 13:9, 16.

RAINHA. No sentido moderno, um título concedido quer à esposa dum rei, quer a um monarca do sexo feminino. Na Bíblia, este título se refere mais frequentemente a mulheres de fora dos reinos de Israel e de Judá. A palavra hebraica que mais de perto exprime a ideia de rainha, conforme é entendida atualmente, é *mal·káh.* Mas, no Oriente era raro uma mulher possuir autoridade governamental. A rainha de Sabá talvez fosse uma mulher do-

tada de tal poder. (1Rs 10:1; Mt 12:42) Nas Escrituras Gregas Cristãs, "rainha" é tradução da palavra *ba·sí·lis·sa,* a forma feminina do vocábulo para "rei". O título é aplicado à Rainha Candace, da Etiópia. — At 8:27.

Nas Escrituras Hebraicas, *mal·káh* é empregado mais frequentemente com referência à rainha consorte, ou à esposa principal dum rei duma potência estrangeira. Vasti, como esposa principal do Rei Assuero, da Pérsia, era uma rainha consorte em vez de rainha reinante. Ela foi substituída pela judia Ester, o que fez de Ester a rainha consorte, e, embora Ester dispusesse de dignidade régia, não era governante associada (Est 1:9, 12, 19; 2:17, 22; 4:11); qualquer autoridade de que dispusesse seria por concessão do rei. — Veja Est 8:1-8, 10; 9:29-32.

Israel. A palavra hebraica *gevi·ráh,* traduzida "rainha" em algumas versões, significa, mais corretamente, "senhora". Nos casos em que o título é empregado, parece aplicar-se principalmente à mãe ou à avó do rei, conferindo-se a tais mulheres respeito régio, como por exemplo, Jezabel, a mãe do Rei Jeorão, de Israel. (2Rs 10:13) Quando a mãe de Salomão se dirigiu a ele com um pedido, ele se curvou diante dela e mandou colocar um trono para ela, à sua direita. (1Rs 2:19) A "senhora" podia ser deposta pelo rei, como se deu com Maacá, a avó do Rei Asa, de Judá, a qual ele removeu da posição de "senhora" por ela ter feito um ídolo horrível para o poste sagrado. — 1Rs 15:13.

Nenhuma mulher poderia legalmente tornar-se chefe de estado nos reinos de Israel e de Judá. (De 17:14, 15) No entanto, após a morte de seu filho Acazias, rei de Judá, Atalia, que era filha do iníquo Rei Acabe, de Israel, e da esposa dele, Jezabel, eliminou todos os herdeiros do reino, exceto o filho de Acazias, Jeoás, a quem Jeoseba, irmã de Acazias, escondera. Atalia reinou então ilegalmente por seis anos, até que foi executada por ordens do sumo sacerdote, Jeoiada. — 2Rs 11:1-3, 13-16.

Babilônia. Em Babilônia, o trono se limitava a reis. Em Daniel 5:10, a "rainha" (aramaico: *mal·káh*), pelo visto, não era a esposa, e sim a mãe de Belsazar, conforme indicado por ela estar a par dos eventos pertinentes a Nabucodonosor, avô de Belsazar. Como rainha-mãe, ela possuía certa dose de dignidade régia, e era muitíssimo respeitada por todos, incluindo Belsazar.

Egito. Os primitivos chefes de Estado egípcios eram homens. As "rainhas" eram, na realidade, consortes. Tafnes, a esposa de Faraó, é chamada de "senhora" em 1 Reis 11:19. Hatxepset governou como rainha somente por ter-se recusado a entregar a regência quando o herdeiro, Tutmés III, atingiu a maioridade. Após a morte dela, Tutmés III mandou apagar ou destruir todos os monumentos dela. Mais tarde, porém, durante a época do reinado ptolemaico (macedônio) sobre o Egito, houve rainhas governantes.

Na Adoração Falsa. Os israelitas apóstatas dos dias de Jeremias abandonaram a Jeová, seu verdadeiro Rei, e idolatramente faziam bolos, ofertas de bebidas, e ofereciam fumaça sacrificial, à "rainha [hebr.: *melé·kheth*] dos céus". — Je 7:18; 44:17, 18; veja RAINHA DOS CÉUS.

Em Revelação (Apocalipse) 18:7, mostra-se Babilônia, a Grande, como dizendo jactanciosamente: "Estou sentada como rainha [gr.: *ba·sí·lis·sa*]", sentando-se sobre "povos, e multidões, e nações, e línguas". (Re 17:15) Ela mantém o controle por meio de suas relações imorais com os governantes terrestres, assim como fizeram muitas rainhas do passado. — Re 17:1-5; 18:3, 9, veja BABILÔNIA, A GRANDE.

"Consorte Real" no Céu. Uma vez que Hebreus 1:8, 9, aplica o Salmo 45:6, 7, a Cristo Jesus, parece provável que "a filha do rei", no Salmo 45:13, simbolize profeticamente a classe da sua noiva. Isto tornaria "a consorte real" (hebr.: *she·ghál*) mencionada no Salmo 45:9 a esposa do Grande Rei, Jeová. Não é a esta "consorte real", mas a Jesus Cristo e aos seus 144.000 associados remidos da terra que Jeová confere autoridade para reinar como reis. — Re 20:4, 6; Da 7:13, 14, 27.

RAINHA DOS CÉUS.

Título duma deusa adorada pelos israelitas apóstatas nos dias de Jeremias. — Je 44:17-19.

Embora estivessem envolvidas primariamente as mulheres, pelo visto a família toda participava de algum modo na adoração da "rainha dos céus". As mulheres coziam bolos sacrificiais, os filhos ajuntavam a lenha e os pais acendiam as fogueiras. (Je 7:18) Que a adoração desta deusa exercia forte influência sobre os judeus é refletido em que aqueles que haviam fugido para o Egito após o assassinato do governador Gedalias atribuíram sua calamidade à negligência em oferecerem fumaça sacrificial e ofertas de bebida à "rainha dos céus". O profeta Jeremias, porém, mostrou vigorosamente quão errado era esse conceito. — Je 44:15-30.

As Escrituras não identificam especificamente a "rainha dos céus". Sugere-se que essa deusa deva ser identificada com a deusa sumeriana da fertilidade Inana, a Istar babilônica. O nome Inana significa literalmente "Rainha do Céu". Istar, a deusa babilônica correspondente, era qualificada nos textos acadianos com os epítetos "rainha dos céus" e "rainha dos céus e das estrelas".

Pelo visto, a adoração de Istar propagou-se para outros países. Numa das Tabuinhas de Amarna, escrevendo a Amenófis III, Tushratta menciona

"Istar, senhora do céu". No Egito, certa inscrição do Rei Horemheb, que segundo se crê reinou no século 14 AEC, menciona "Astarte [Istar], senhora do céu". Um fragmento duma estela encontrada em Mênfis, do reinado de Mernepta, rei egípcio que segundo se crê reinou no século 13 AEC, representa Astarte com a inscrição: "Astarte, senhora do céu." No período persa, em Siene (moderna Assuã), Astarte foi apelidada de "a rainha dos céus".

A adoração da "rainha dos céus" chegou a ser praticada até o quarto século EC. Por volta de 375 EC, Epifânio declarou o seguinte em seu tratado *Panarion* (79, 1, 7): "Algumas mulheres decoram uma espécie de carro ou um banco de quatro cantos e, depois de estirarem sobre ele uma toalha de linho, num certo dia festivo do ano, colocam em frente dele um pão durante alguns dias e o oferecem em nome de Maria. Então, todas as mulheres partilham deste pão." Epifânio (79, 8, 1, 2) relacionou tais práticas com a adoração da "rainha dos céus" apresentada em Jeremias, e cita Jeremias 7:18 e 44:25. — *Epiphanius* (Epifânio), editado por Karl Holl, Leipzig, 1933, Vol. 3, pp. 476, 482, 483.

RALHAR. Veja FALTA, ACHAR FALTA.

RAMÁ [Altura]. A palavra hebraica significa uma elevação ou lugar alto. (Ez 16:24) Era empregada como nome próprio de vários lugares em Israel.

1. Cidade do território de Benjamim. Em Josué 18:25, é alistada entre Gibeão e Beerote. Pelo que parece, achava-se próxima de Betel, cidade situada no S do território de Efraim. (Jz 4:5) Um levita que viajava para o N, passando por Jerusalém, chegou a Gibeá, tendo a Ramá evidentemente logo adiante. (Jz 19:11-15; Os 5:8) E se achava na vizinhança de Geba. (Is 10:29) Tais referências se combinam com o testemunho de Eusébio em identificar Ramá, em Benjamim, com a localidade da atual er-Ram, que se acha a uns 8 km ao N de Jerusalém, 3 km ao N de Gibeá, 5 km ao L de Gibeão, e 3 km ao O de Geba. A cidade está situada sobre uma elevação, como o nome sugere.

Durante o reino dividido, Ramá passou a receber considerável atenção, estando situada, como era o caso, perto da fronteira entre Israel e Judá, e da estrada N-S da região colinosa. O Rei Baasa, de Israel, começou a expandir ou fortalecer Ramá, em Benjamim, enquanto guerreava contra Asa. (1Rs 15:16, 17; 2Cr 16:1) Mas, quando o rei da Síria atacou Israel, do N, a atenção de Baasa foi desviada e Asa tomou Ramá, bem como os materiais de construção que Baasa estava utilizando ali, empregando-os em construções nas vizinhas Geba e Mispá. (1Rs 15:20-22; 2Cr 16:4-6) Parece que, quando Jerusalém foi destruída, em 607 AEC, os judeus levados cativos foram reunidos em Ramá antes de serem conduzidos a Babilônia. (Je 40:1) Após o exílio, Ramá voltou a ser povoada. — Esd 2:1, 26; Ne 7:30; 11:33.

Alguns peritos concluíram que esse ajuntamento de judeus em Ramá antes de levá-los para o exílio (talvez acompanhado da matança de alguns ali) foi mencionado pelas seguintes palavras: "Ouve-se uma voz em Ramá, lamentação e choro amargo; Raquel chorando por seus filhos. Negou-se a ser consolada por causa dos seus filhos, porque eles já não existem." (Je 31:15) Raquel, esposa de Jacó, desejara tanto ter filhos a ponto de considerar-se "morta" sem eles. (Gên 30:1) Então, pode-se falar figuradamente de Raquel chorar a perda dos judeus na morte ou no cativeiro. Ou visto que Raquel era mãe de Benjamim, as palavras de Jeremias talvez a representem como chorando especialmente pelos habitantes benjamitas de Ramá. Jeremias passou a explicar que havia esperança, pois os exilados retornariam. (Je 31:16) Em Mateus 2:18, as palavras proféticas de Jeremias 31:15 são citadas como aplicando-se também ao tempo em que Herodes mandou matar as criancinhas de Belém. — Veja RAQUEL.

2. Cidade enclave da tribo de Simeão, no Negebe. (Jos 19:1, 8) Era a mesma que Baalate-Beer e era conhecida como "Ramá do sul". É provisoriamente identificada com Khirbet Ghazzah (Horvat ʽUza), c. 30 km ao L de Berseba. — Veja BAALATE-BEER.

3. Cidade não identificada do território de Aser, alistada apenas em Josué 19:24, 29. É difícil determinar à base do texto exatamente em que lugar da herança de Aser estava situada a cidade, embora pareça ter estado ao N, em direção a Tiro.

4. Cidade fortificada no território de Naftali. (Jos 19:32, 36) É provisoriamente identificada com Khirbet Zeitun er-Rameh (também conhecida como Khirbet Jul) logo ao L de er-Rameh (Rama) e uns 30 km ao L da cidade portuária de ʽAkko (Aco). Mas a única referência a ela em Josué não permite uma identificação positiva de sua localização.

5. Cidade do profeta Samuel e de seus pais. Em 1 Samuel 1:1, Elcana, pai de Samuel, é descrito como "homem de Ramataim-Zofim, da região montanhosa de Efraim". Em todo o restante do relato usa-se a forma abreviada "Ramá". (1Sa 1:19) Talvez o nome mais extenso seja empregado primeiro para distinguir esta Ramá de outros lugares com o mesmo nome, tais como a Ramá de Benjamim. A versão *An American Translation* (Uma Tradução Americana) reza: "Homem de Ramá, um zufita." Esta tradução do texto massorético indicaria que Elcana era, quer descendente de Zufe (Zofai), quer procedente do distrito de Zufe. — 1Cr 6:27, 28, 34, 35; 1Sa 9:5.

Certa tradição antiga apresentada por Eusébio identifica Ramá com o lugar da atual Rentis (Rantis), nas colinas de Efraim, c. 35 km ao NO de Jerusalém. Isto seria o mesmo lugar que a Arimateia (forma gr. do hebr. *Ra·máh*) mencionada nas Escrituras Gregas Cristãs. — Lu 23:50-53.

Elcana se estabeleceu em Ramá, onde evidentemente nasceu Samuel, mas ele viajava todo ano até Silo para oferecer sacrifícios. (1Sa 1:3, 19; 2:11) Embora Samuel tivesse morado algum tempo em Silo com Eli, o sacerdote, por fim fixou residência em Ramá e a utilizou como base da qual viajava num circuito, julgando Israel. (1Sa 3:19-21; 7:15-17; 8:4; 15:24-35; 16:4, 13; 19:18-24) Quando Samuel morreu, foi sepultado em sua casa, em Ramá, "sua própria cidade". — 1Sa 25:1; 28:3.

6. Forma abreviada de Ramote-Gileade. — 2Rs 8:28, 29; 2Cr 22:5, 6; veja RAMOTE-GILEADE.

RAMATAIM-ZOFIM. Lugar onde morava Elcana, pai de Samuel, na região montanhosa de Efraim. — 1Sa 1:1; veja RAMÁ N.º 5.

RAMATE-LEÍ [Lugar Elevado da Queixada]. O nome que Sansão deu ao local de Judá onde ele golpeou mil filisteus com a queixada fresca dum jumento. — Jz 15:16-18; veja LEÍ.

RAMATE-MISPA. Veja RAMATE-MISPÉ.

RAMATE-MISPÉ [Lugar Elevado da Torre de Vigia]. Uma das cidades ao L do Jordão, dadas à tribo de Gade. (Jos 13:24, 26) Evidentemente, Ramate-Mispé ficava perto de Betonim.

RAMATITA [De (Pertencente a) Ramá]. Apelido de Simei, guardião do vinhedo do Rei Davi. (1Cr 27:27) Indica que ele procedia duma das várias cidades chamadas Ramá, mas não há como determinar qual delas.

RAMESSÉS. Veja RAMSÉS, RAMESSÉS.

RAMIAS [possivelmente: Jah É Alto (Enaltecido)]. Israelita, um "dos filhos de Parós" que despediram suas esposas estrangeiras e os filhos, segundo o incentivo de Esdras. — Esd 10:10, 11, 25, 44.

RAMO, RENOVO. Ramo é uma divisão menor da parte principal, seja duma árvore, dum rio, ou duma família. Na Bíblia, diversas palavras hebraicas e gregas são traduzidas de formas variadas como "ramo", "renovo", "raminho", "rebento", "rebentão", "broto", "galho", "folha" e "copa (de árvore)". Ramos de árvores desempenhavam um papel na adoração de Israel. Na Festividade das Barracas, no sétimo mês, etanim ou tisri, ramos de árvores, incluindo de palmeiras, oliveiras, murtas e choupos, eram usados na construção de barracas em que as pessoas residiam enquanto durasse a festividade. — Le 23:40; Ne 8:15.

Por ocasião da entrada de Jesus em Jerusalém, em 9 de nisã de 33 EC, a multidão que viera a Jerusalém para a Páscoa e para a Festividade dos Pães Não Fermentados saudou-o agitando ramos de palmeira e aclamando-o rei de Israel. (Jo 12:12, 13) De modo similar, a "grande multidão" da visão de João em Revelação (Apocalipse), capítulo 7, é apresentada como agitando ramos de palmeira, ao atribuir a salvação a Deus, que está no trono, e ao Cordeiro. — Re 7:9, 10.

Uso Figurado. Jesus foi criado na cidadezinha de Nazaré, que provavelmente significa "Cidade [do] Rebentão". O apóstolo Mateus traz-nos à atenção que Jesus era chamado de Nazareno (provavelmente do hebr. *né·tser:* "rebentão") em cumprimento da profecia, fazendo alusão à profecia de Isaías 11:1. — Mt 2:23.

O apóstolo Paulo compara os que se tornam parte do descendente de Abraão como candidatos ao Reino celestial a ramos numa oliveira simbólica. Ramos de oliveiras bravas (pessoas das nações, gentios) foram enxertados para substituir os ramos naturais (judeus) que foram "arrancados", porque apenas uns poucos aceitaram a Cristo, a maioria deixando de fazê-lo. Assim se completa o pleno número ordenado por Deus, que por fim se compõe de judeus e gentios. — Ro 11:17-24.

"Rebentão", "renovo" e "broto", e os termos relacionados supracitados, são empregados nas Escrituras para indicar um filho ou uma prole, um descendente. Nas bênçãos que Jacó concedeu a seus filhos, ele chamou José de broto (hebr.: *ben*, "filho"). (Gên 49:22 n) A destruição sem deixar raiz nem ramos simboliza a extirpação da família ou de todos de certa espécie, ou a destruição completa sem possibilidade de reavivamento. — Mal 4:1; compare isso com Is 5:24; Os 9:16.

Jesus Cristo é mencionado profeticamente nas Escrituras Hebraicas como o servo "Renovo" (*NM*, *Al*) ou "Rebento" (*BJ*, *BV*), "Gérmen" (*CBC*, *MC*) de Jeová. (Za 3:8) Em Zacarias 6:12, 13, "o homem cujo nome é Renovo" é descrito como edificando o templo de Jeová e sentando-se como sacerdote sobre seu trono. Isto não se pode aplicar a outrem senão a Jesus Cristo, visto que somente ele pode ocupar os cargos de Rei e Sacerdote sob o arranjo de Deus. Promete-se Jesus Cristo como o justo "renovo" suscitado a Davi. Este executará a justiça e o juízo. (Je 23:5; 33:15; compare isso com Is 53:2; Re 22:16.) Ele é também chamado de renovo e de rebentão de Jessé, pai de Davi. — Is 11:1.

O fim da dinastia dos reis de Babilônia foi representado por compará-la a um "rebentão detestado", lançado fora e imerecedor dum enterro. — Is 14:19.

Assim como Jeová, o Criador, faz surgir brotos em plantas de jardim e em árvores, assim também "broto", "ramo" e termos similares acham-se associados à prosperidade, aos aumentos e às bênçãos de Jeová. (Is 4:2; 60:21, 22; Jó 29:19) Ele promete que "os justos florescerão como a folhagem ["um ramo", *KJ*; "folhas verdes", *BV*]". — Pr 11:28.

RAMOTE [provavelmente: Lugares Elevados; duma raiz que significa "elevar"].

1. Cidade levita no território de Issacar. (1Cr 6:71-73) É aparentemente o mesmo que Remete e Jarmute (N.º 2). (Jos 19:17, 21; 21:27-29) Ramote é provisoriamente identificada com Kokab el-Hawa (Kokhav ha-Yarden), num planalto a uns 10 km ao N de Bete-Seã.

2. "Ramote do sul", em 1 Samuel 30:27, pelo visto se refere à "Baalate-Beer, Ramá do sul", mencionada em Josué 19:8. Estava evidentemente situada no Negebe. — Veja RAMÁ N.º 2.

3. Cidade em Gileade, ao L do rio Jordão. (Jos 20:8) Com o tempo passou a ser chamada de Ramote-Gileade. — Veja RAMOTE-GILEADE.

RAMOTE-GILEADE [provavelmente: Lugares Elevados de Gileade]. Cidade estratégica situada no território de Gade, ao L do Jordão. A cidade também era chamada pela forma abreviada de Ramá. (2Rs 8:28, 29; 2Cr 22:5, 6) Era uma das cidades levitas naquele lado do rio (1Cr 6:80), e foi escolhida como uma das cidades de refúgio. (De 4:43; Jos 20:8; 21:38) Salomão designou um preposto em Ramote-Gileade para cuidar das provisões de alimentos para o rei, provenientes das cidades de Gileade e Basã. — 1Rs 4:7, 13.

Após a divisão do reino, quando a Síria lançou ataques contra Israel, Ramote-Gileade desempenhou importante papel na história israelita, sendo evidentemente uma espécie de chave de acesso para o território ao L do Jordão. Em certo ponto, os sírios tomaram a cidade. Apesar da promessa de Ben-Hadade II de devolver as cidades israelitas tomadas anteriormente, pelo visto Ramote-Gileade não foi devolvida. (1Rs 20:34) Assim, Acabe, de Israel, tentou recuperá-la com a ajuda do Rei Jeosafá, de Judá. Esse esforço contrário aos conselhos de Micaías resultou na morte de Acabe. — 1Rs 22:13-38.

Jeorão, filho de Acabe, junto com Acazias, de Judá, também combateu os sírios em Ramote-Gileade. O Segundo dos Reis 9:14 diz: "Tinha acontecido que o próprio Jeorão ficara de guarda em Ramote-Gileade . . . por causa de Hazael, rei da Síria." Assim, é possível que Jeorão tivesse tomado a cidade antes e a estivesse defendendo (não atacando) quando Acazias juntou-se a ele no combate a Hazael. Na luta, Jeorão foi ferido, de modo que se retirou para Jezreel, a fim de recuperar-se. — 2Rs 8:25-29; 9:14, 15; 2Cr 22:5-8.

Em Ramote-Gileade, o ajudante de Eliseu ungiu Jeú, o chefe militar, para ser o próximo rei. — 2Rs 9:1-14.

Não se tem certeza da localização exata de Ramote-Gileade. Um dos muitos lugares sugeridos é Tell Ramith, a uns 45 km ao SE da ponta S do mar da Galileia. O nome deste tel pode ter-se derivado do nome Ramote-Gileade. Acha-se situado numa colina que dá para uma planície, o que concorda com o provável significado de Ramote (Lugares Elevados; duma raiz que significa "elevar"). Esta localização teria sido apropriada para um preposto responsável por Gileade e Basã. — 1Rs 4:13.

RAMPA DE ATAQUE. Veja ESCARPA.

RAMSÉS, RAMESSÉS [do egípcio, que significa "Rá (o deus-sol) o Gerou"]. Quando a família de Jacó se mudou para o Egito, foi-lhe designada como moradia a "terra de Ramessés". (Gên 47:11) Uma vez que em outros lugares eles são mencionados como residindo na terra de Gósen, parece que Ramessés era ou um distrito de Gósen, ou outro nome de Gósen. (Gên 47:6) Posteriormente, os israelitas foram escravizados e obrigados a construir cidades "como lugares de armazenagem para Faraó, a saber, Pitom e Ramsés [o sinal vocálico, neste caso, difere ligeiramente do de "Ramessés"]". (Êx 1:11) Muitos peritos sugerem que Ramsés era assim denominada por causa do distrito de Ramessés, em que eles presumem que Ramsés estava localizada.

Quando se iniciou o Êxodo do Egito, Ramessés é indicada como ponto de partida. A maioria dos peritos acha que isso se refere à cidade, sendo talvez o ponto de encontro onde os israelitas se reuniram, vindos de várias partes de Gósen. Ramessés, porém, pode referir-se neste caso a um distrito, e pode ser que os israelitas tenham partido de todas as partes desse distrito, convergindo para Sucote como local de encontro. — Êx 12:37; Núm 33:3-5.

A localização exata deste ponto de partida, se se trata duma cidade em vez de dum distrito, é muitíssimo incerta. Os peritos modernos identificam Ramessés com a cidade chamada de Per-Ramsés (Casa de Ramsés) nos registros egípcios, sendo situada por alguns em San el-Hagar, no canto NE do Delta, e, por outros, em Qantir, a uns 20 km ao S. Mas esta identificação baseia-se na teoria de que Ramsés II era o Faraó no tempo do Êxodo. Tal teoria, por sua vez, baseia-se em inscrições de Ramsés II, que mostram a pretensão dele de ter construído a cidade que leva seu nome (Per-Ramsés), utilizando o trabalho escravo. Contudo, existem poucos motivos para se crer que Ramsés II era o governante por ocasião do Êxodo, uma vez que seu

governo provavelmente não deve ter ocorrido muito antes do século 13 AEC, ou entre 200 e 300 anos após o Êxodo (1513 AEC). A Ramsés bíblica começou a ser construída antes do nascimento de Moisés, assim, mais de 80 anos antes do Êxodo. (Êx 1:11, 15, 16, 22; 2:1-3) Ademais, sustenta-se que Per-Ramsés era a capital nos dias de Ramsés II, ao passo que a Ramsés bíblica era apenas um 'lugar de armazenagem'. Aceita-se, em geral, que Ramsés II era culpado de assumir o mérito por certas consecuções de seus predecessores, e isto suscita a possibilidade de que, no máximo, ele apenas reconstruiu ou ampliou Per-Ramsés. Finalmente, o nome Ramessés estava claramente em uso já mesmo na época de José (no século 18 AEC); assim, não existem motivos para se presumir que sua aplicação (na forma Ramsés), como nome duma cidade, fosse exclusividade do tempo de Ramsés II. (Gên 47:11) O seu próprio significado, também, torna provável que tenha sido popular entre os egípcios já desde os tempos antigos. Por ocasião do reinado de Ramsés II havia diversas cidades que tinham tal nome. D. B. Redford diz: "A Ramsés bíblica e a capital *Pr Rʿ·mś·św* [Per-Ramsés], além do nome pessoal, não parecem ter nada em comum. Devido à completa falta de evidência corroborativa, é absolutamente essencial que se exerça cautela em igualar as duas." — *Vetus Testamentum,* Leiden, 1963, p. 410.

Em virtude da falta de informações fidedignas, só se pode dizer que Ramessés provavelmente não distava muito da capital egípcia na época do Êxodo. Isto permitiria que Moisés estivesse no palácio do Faraó na noite da décima praga e, antes do fim do dia seguinte, começasse a conduzir o povo de Israel em sua marcha para fora do Egito. (Êx 12:31-42; Núm 33:1-5) Se a capital fosse então Mênfis, cidade que deteve esta posição durante muitos séculos, isto explicaria a tradição judaica de que a marcha do Êxodo (tendo a Ramessés como ponto de partida) iniciou-se nas cercanias de Mênfis. — Veja *Jewish Antiquities* (Antiguidades Judaicas), II, 315 (xv, 1), que menciona Letópolis, um local próximo a Mênfis.

RÃO [Alto].

1. Descendente de Judá através de Peres e de Esrom; viveu quando Israel estava no Egito. Embora Rão não fosse, pelo visto, o primeiro filho de Esrom, a genealogia de Rão, que conduz à linhagem davídica, é alistada primeiro entre os três filhos de Esrom. (1Cr 2:4, 5, 9-17, 25) Tendo a Nasom, Boaz e Davi entre seus descendentes, Rão foi antepassado de Jesus. (Núm 1:7; Ru 4:18-22; Mt 1:3, 4) Seu nome é escrito Arni (Arã em certos manuscritos) na lista dos antepassados de Jesus elaborada por Lucas. — Lu 3:33.

2. Primogênito de Jerameel e sobrinho do N.º 1. Foi pai de três filhos varões. — 1Cr 2:9, 25, 27.

3. Fundador da família de Eliú. — Jó 32:2.

RAPAR. Veja BARBA; CALVÍCIE.

RAPAZ. Veja CRIANÇA (FILHO), CRIANCINHAS.

RAPOSA [hebr.: *shu·ʿál;* gr.: *a·ló·pex*]. Animal canídeo, que se distingue por seu focinho pontudo, suas grandes e eretas orelhas triangulares, e sua basta cauda. A raposa é bem conhecida por sua astúcia, e foi talvez com referência a essa característica que Jesus Cristo mencionou o Rei Herodes como 'aquela raposa'. (Lu 13:32) Para enganar seus inimigos, a raposa depende mais de sua esperteza do que da rapidez, embora em curtas distâncias tem-se relatado que tal animal consegue atingir uma velocidade superior a 70 km/h.

Os nativos atuais da Síria e da Palestina nem sempre distinguem o chacal da raposa, e muitos peritos acreditam que o designativo hebraico *shu·ʿál* provavelmente inclui tanto a raposa (*Vulpes vulpes*) como o chacal (*Canis aureus*). Diversos tradutores da Bíblia verteram *shu·ʿál* como "chacal" em algumas de suas ocorrências.

Jesus Cristo, ao prevenir um homem desejoso de segui-lo, trouxe à atenção que as raposas tinham covis, ao passo que o Filho do homem não tinha onde deitar a cabeça. (Mt 8:20; Lu 9:58) A não ser que as raposas utilizem uma greta natural ou o buraco abandonado ou usurpado de outro animal, elas comumente cavam buracos no solo para formar seus covis.

De acordo com os naturalistas, a raposa não é realmente tão ladra de aves domésticas quanto tem fama de ser. A dieta desse animal inclui insetos, roedores e outros pequenos animais, aves, carne em putrefação, relva e frutas. (Cân 2:15) O naturalista do século 18, F. Hasselquist, relatou que na vizinhança de Belém e em outras partes era preciso tomar medidas para impedir a incursão de raposas nos vinhedos, quando as uvas estavam maduras. (*Voyages and Travels in the Levant* [Viagens e Excursões no Levante], Londres, 1766, p. 184) Muitos julgam que o Salmo 63:10 se refere ao chacal, quando se mencionam raposas como obtendo sua porção dos que foram mortos. A tradução "raposas", contudo, não é imprópria quando se considera que as raposas também se alimentam de carne em putrefação.

As Escrituras fazem alusão a raposas morarem em áreas desoladas, até mesmo em ruínas, afastadas de habitações humanas. (La 5:18; Ez 13:4) Falam também de Sansão utilizar 300 raposas para queimar os cereais, os vinhedos e os olivais dos filisteus (Jz 15:4, 5), e da zombaria de Tobias, o

amonita, no sentido de que 'uma simples raposa poderia derrocar a muralha de Jerusalém' que estava sendo reconstruída pelos judeus repatriados. — Ne 4:3.

RAPTO. Apoderar-se, levar embora e deter uma pessoa contra a sua vontade por meio de força ilícita, fraude ou intimidação. Sob a Lei mosaica, o rapto era um crime que incorria em pena de morte. Se uma pessoa roubasse ou raptasse um homem e o vendesse, ou se a pessoa raptada fosse encontrada com ele, o raptor devia ser morto. (Êx 21:16; De 24:7) Antes de esta lei ser dada a Israel, José, filho de Jacó, que foi vendido como escravo, fora vítima dum rapto. (Gên 37:27, 28; 40:15) Deus transformou mais tarde esse ato numa bênção para José, no Egito, e José perdoou seus irmãos pela ação iníqua deles. — Gên 45:4, 5.

Ao escrever a Timóteo, o apóstolo Paulo comentou que "a lei é promulgada, não para o justo", mas para os que violam a lei, incluindo raptores. — 1Ti 1:8-11.

RAQUEL [Ovelha; Cordeira]. Filha de Labão, irmã mais moça de Leia, prima em primeiro grau e esposa predileta de Jacó. (Gên 29:10, 16, 30) Jacó fugiu de seu irmão Esaú, que queria matá-lo, em 1781 AEC, viajando para Harã, em Padã-Arã, na "terra dos orientais". (Gên 28:5; 29:1) Raquel, uma jovem "bela de figura e bela de semblante", servia como pastora de seu pai; ela conheceu Jacó num poço próximo a Harã. Jacó foi acolhido na casa de seu tio, e, um mês depois, concordou em servir a Labão por sete anos a fim de se casar com Raquel, de quem estava então enamorado. Seu amor não diminuiu durante os sete anos, de modo que "se mostraram aos seus olhos como apenas alguns dias". Na noite de núpcias, porém, seu tio a substituiu por sua filha mais velha, Leia, que evidentemente cooperou em executar este logro. Na manhã seguinte, quando Jacó acusou Labão de trapaça, este apelou para o costume local como desculpa para sua conduta. Jacó concordou em passar a semana inteira de núpcias com Leia, antes de receber Raquel, e, depois disso, trabalhar outros sete anos para Labão. — Gên 29:4-28.

Raquel não desapontou a Jacó como esposa, e Jacó mostrou-lhe mais amor do que a Leia. Jeová favoreceu então a Leia na posição desvantajosa desta, abençoando-a com quatro filhos, enquanto Raquel permanecia estéril. (Gên 29:29-35) Raquel demonstrou ciúmes de sua irmã, bem como desespero devido à sua própria infertilidade, condição encarada naquele tempo como grande vitupério entre as mulheres. A sua impertinente impaciência deixou irado até mesmo o seu amoroso marido. Para compensar a sua esterilidade, Raquel deu sua serva a Jacó, para fins procriativos (como Sara havia feito antes com Agar, sua escrava), e os dois filhos que nasceram em consequência disto foram considerados como de Raquel. A serva de Leia e a própria Leia tiveram um total de outros quatro filhos, antes que a esperança de Raquel finalmente se consumasse e ela desse à luz o seu próprio primeiro filho, José. — Gên 30:1-24.

Jacó estava então pronto para partir de Harã, mas seu sogro insistiu em que ele permanecesse por mais tempo, e foi seis anos depois que, sob a orientação de Deus, Jacó foi embora. Em virtude dos métodos dúplices de Labão, Jacó não o avisou de sua partida, e tanto Leia como Raquel concordaram com seu marido nisto. Antes de partir, Raquel roubou os "terafins" do pai, evidentemente algum tipo de imagens idólatras. Quando Labão, mais tarde, conseguiu alcançar o grupo e os informou desse roubo (pelo visto sua principal preocupação), Jacó, sem saber da culpa de Raquel, revelou que desaprovava este ato em si, decretando a morte do ofensor, caso fosse encontrado entre os que estavam com ele. A busca de Labão o levou à tenda de Raquel, mas ela evitou expor-se, afirmando estar indisposta devido ao período menstrual, enquanto permanecia sentada no cesto de sela que continha os terafins. — Gên 30:25-30; 31:4-35, 38.

Quando se encontrou com seu irmão Esaú, Jacó mostrou sua contínua preferência por Raquel por colocá-la, junto com o único filho dela, em último lugar na ordem do grupo, sem dúvida encarando-o como a posição mais segura caso fossem atacados por Esaú. (Gên 33:1-3, 7) Depois de morar por certo tempo em Sucote, daí em Siquém, e, por fim, em Betel, Jacó se dirigiu mais para o S. Em alguma parte entre Betel e Belém, Raquel deu à luz seu segundo filho, Benjamim, mas morreu no parto e foi sepultada ali, Jacó erigindo uma coluna para marcar o túmulo. — Gên 33:17, 18; 35:1, 16-20.

Os poucos pormenores registrados fornecem apenas um quadro incompleto da personalidade de Raquel. Ela era adoradora de Jeová (Gên 30:22-24), mas revelou ter falhas humanas, seu furto dos terafins e sua astúcia em evitar ser apanhada podendo ser atribuídos, pelo menos em parte, à sua formação familiar. Quaisquer que fossem suas fraquezas, Jacó a amava ternamente, e, mesmo na velhice, considerava-a como tendo sido sua verdadeira esposa, e estimava os filhos dela mais do que todos os seus outros filhos. (Gên 44:20, 27-29) Suas palavras a José, pouco antes de morrer, embora simples, transmitem a profundeza da afeição de Jacó por ela. (Gên 48:1-7) Ela e Leia são mencionadas como tendo 'construído a casa de Israel [Jacó]'. — Ru 4:11.

As descobertas arqueológicas podem lançar alguma luz quanto à apropriação por parte de Raquel

dos "terafins" do pai. (Gên 31:19) Tabuinhas cuneiformes encontradas em Nuzi, ao N da Mesopotâmia, que segundo se crê datam de cerca de meados do segundo milênio AEC, revelam que certos povos da antiguidade encaravam a posse dos deuses da família como representando o título legal à herança da propriedade da família. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, pp. 219, 220) Alguns sugerem que Raquel pode ter achado que Jacó tinha direito a uma parte da herança da propriedade de Labão como filho adotivo, e que ela pode ter levado os terafins para garantir isso ou mesmo para obter vantagem sobre os filhos de Labão. Ou então, ela pode ter encarado a posse deles como meio de impedir qualquer tentativa legalista do pai de reclamar parte das riquezas que Jacó ganhara enquanto servia a ele. (Veja Gên 30:43; 31:1, 2, 14-16.) Naturalmente, essas possibilidades dependem da existência de tal costume entre o povo de Labão e de os terafins terem sido realmente tais deuses da família.

O local do túmulo de Raquel "no território de Benjamim, em Zelza", ainda era conhecido nos dias de Samuel, uns seis séculos mais tarde. (1Sa 10:2) O local tradicional do túmulo fica mais ou menos a 1,5 km ao N de Belém. Isto, porém, o situaria no território de Judá, não no de Benjamim. Portanto, outros sugerem um local mais ao N, mas qualquer tentativa de precisão hoje é inútil.

Séculos após a morte de Raquel, por que falou a Bíblia de ela chorar por seus filhos no futuro?

Em Jeremias 31:15, Raquel é representada como chorando por seus filhos que haviam sido levados para a terra do inimigo, a lamentação dela sendo ouvida em Ramá (ao N de Jerusalém, no território de Benjamim). (Veja RAMÁ N.º 1.) Visto que Efraim, cujos descendentes tribais são amiúde usados de forma coletiva para representar o reino setentrional de Israel, é mencionado várias vezes no contexto (Je 31:6, 9, 18, 20), alguns peritos acreditam que esta profecia se relaciona com o exílio do povo do reino setentrional pelos assírios. (2Rs 17:1-6; 18:9-11) Por outro lado, poder-se-ia relacionar com o exílio posterior tanto do povo de Israel como do de Judá (este último por Babilônia). No primeiro caso, a figura de Raquel seria muito apropriada, visto que ela era a ancestral materna de Efraim (por meio de José), a tribo mais destacada do reino setentrional. No segundo caso, ser Raquel a mãe não só de José, mas também de Benjamim, cuja tribo fazia parte do reino meridional de Judá, a tornava um símbolo apropriado das mães de *todo* o Israel, parecendo então que tinha sido em vão que tiveram filhos. A promessa confortadora de Jeová, porém, era de que os exilados 'certamente retornariam da terra do inimigo'. — Je 31:16.

Este texto foi citado por Mateus com relação à matança das criancinhas em Belém, às ordens de Herodes. (Mt 2:16-18) Visto que o túmulo de Raquel estava pelo menos relativamente perto de Belém (embora não estivesse, pelo visto, no local tradicional), esta figura de Raquel chorando era apropriada para expressar o pesar das mães pela morte dos filhos. Mas, esta citação da profecia de Jeremias era ainda mais apropriada em vista da similaridade da situação. Os israelitas estavam sujeitos a uma potência estrangeira. Seus filhos novamente haviam sido levados embora. Esta vez, porém, a "terra do inimigo" para a qual os filhos tinham ido obviamente não era uma região política como no caso anterior. Tratava-se da sepultura, a região dominada pelo 'Rei Morte' (veja Sal 49:14; Re 6:8), a morte sendo chamada de "último inimigo" a ser destruído. (Ro 5:14, 21; 1Co 15:26) Qualquer retorno de tal "exílio" significaria, naturalmente, uma ressurreição dentre os mortos.

RASGAR VESTES. Sinal comum de pesar entre os judeus, bem como entre outros orientais, especialmente ao ficarem sabendo da morte dum parente achegado. Em muitos casos, consistia em rasgar a parte da frente da veste, apenas o suficiente para expor o peito, de modo que não envolvia necessariamente rasgar inteiramente a veste, tornando-a inadequada para vestir.

O primeiro caso dessa prática registrado na Bíblia é o de Rubem, o filho mais velho de Jacó, que, ao retornar e não encontrar José na cisterna, rasgou suas vestes, dizendo: "O menino desapareceu! E eu — para onde é que irei eu?" Como primogênito, Rubem era especialmente responsável por seu irmão mais moço. Seu pai, Jacó, ao ser informado da suposta morte do filho, igualmente rasgou suas capas e pôs serapilheira em sinal de luto (Gên 37:29, 30, 34), e, lá no Egito, os meios-irmãos de José indicaram seu pesar por rasgarem suas vestes quando se fez parecer que Benjamim era ladrão. — Gên 44:13.

Em contraste com isso, quando Nadabe e Abiú, os dois filhos mais velhos de Arão, foram destruídos por Jeová em razão do ato iníquo que cometeram, Moisés instruiu o pai deles, Arão, e os dois filhos restantes: "Não deixeis as vossas cabeças ficar desgrenhadas e não deveis rasgar as vossas roupas, para que não morrais." (Le 10:6) Noutras ocasiões, porém, permitia-se aos sacerdotes inferiores da linhagem arônica manifestar tal evidência de pesar no caso da morte de parentes achegados, todavia o sumo sacerdote não tinha permissão de deixar o

cabelo desgrenhado ou de rasgar as vestes. — Le 21:1-4, 10, 11.

Encontramos muitos outros casos de tal expressão de pesar: o de Jó, que rasgou sua túnica sem mangas ao ser informado da morte dos filhos (Jó 1:20); seus três pretensos amigos que, assim que o viram em seu estado adoentado, fizeram uma demonstração de pesar por chorarem, rasgarem as vestes e atirarem pó ao ar (Jó 2:12); Josué, após a derrota em Ai (Jos 7:6); o jovem que anunciou a morte do Rei Saul (2Sa 1:2); Davi, ao receber a falsa notícia de que Absalão assassinara todos os seus outros filhos (2Sa 13:30, 31); e o Rei Ezequias e seus servos, que rasgaram suas vestes ao ouvir as palavras do Rabsaqué assírio contra Jeová e Jerusalém (Is 37:1; 36:22). A Rainha Atalia, vendo sua usurpação do trono chegar ao fim, também 'rasgou a sua roupa e começou a clamar: "Conspiração! Conspiração!"' — 2Rs 11:14.

No período de declínio da história do reino de Judá, a insensibilidade dos corações endurecidos do Rei Jeoiaquim e de seus príncipes é notada no fato de que quando a profecia de Jeremias, que avisava dos julgamentos de Jeová, lhes foi lida, eles não ficaram apavorados, nem "rasgaram as suas vestes". — Je 36:24.

Entretanto, indicando que tal demonstração exterior podia ser hipócrita, ou pelo menos insincera, e que não tinha valor algum a menos que o pesar da pessoa fosse genuíno, Jeová falou ao povo de Judá, mediante o profeta Joel, e lhes disse: "Rasgai os vossos corações e não as vossas vestes; e retornai a Jeová, vosso Deus." — Jl 2:13.

Mais tarde, o sumo sacerdote Caifás simulou grande indignação e ultraje por rasgar suas vestes quando Jesus admitiu ser o Filho de Deus. (Mt 26:65) Em contraste com isso, Paulo e Barnabé, quais seguidores cristãos de Jesus, demonstraram sincera tristeza e angústia rasgando suas vestes exteriores quando viram que o povo de Listra estava prestes a adorá-los como deuses. — At 14:8-18.

A Lei exigia que o leproso usasse uma veste rasgada (Le 13:45), talvez devido à associação que os hebreus faziam entre a lepra e a morte, refletida em relatos tais como o em que Miriã é mencionada "como alguém morto" depois de ser acometida pela temível doença. (Núm 12:12) Assim, o leproso era obrigado a usar uma veste distintiva, na realidade enlutado por si mesmo como estando entre os 'mortos vivos'.

Uso Simbólico. Rasgava-se às vezes a roupa também por motivos simbólicos, como quando Aijá, o profeta, rasgou a veste que usava em 12 pedaços e mandou que Jeroboão tomasse 10 deles, representando assim a divisão do reino de Salomão. (1Rs 11:29-39) De modo similar, Samuel ilustrou que Jeová rejeitara a casa de Saul por fazer menção da túnica sem mangas de Samuel que fora rasgada quando Saul o agarrou. — 1Sa 15:26-28.

RASTEJANTE, COISA. A raiz verbal do termo hebraico *ré·mes* significa "rastejar" ou "locomover-se". (Gên 1:21, 28 n) O léxico hebraico e aramaico de Koehler e Baumgartner sugere que o termo indica um movimento um tanto sem objetivo. (*Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], Leiden, 1958, p. 895; compare isso com Hab 1:14.) O substantivo *ré·mes* parece abranger uma ampla variedade de criaturas viventes e, no seu emprego nos diversos textos, geralmente distingue tais "animais moventes" dos animais selváticos e dos domésticos, das aves e dos peixes. (Gên 1:24, 25; 6:7, 20; 7:14, 23; 8:17, 19; 9:3; Ez 8:10; 38:20) Isto daria margem para a inclusão de répteis e outras formas de vida animal que não fazem parte daquelas outras categorias mais proeminentes. Pode aplicar-se não só a criaturas terrestres, mas também a criaturas aquáticas. — Sal 104:25.

Entre os 3.000 provérbios do sábio Rei Salomão havia alguns que falavam sobre "os animais e sobre as criaturas voadoras, e sobre as coisas moventes, e sobre os peixes". (1Rs 4:33; compare isso com Pr 30:19, 24-28.) Oseias 2:18 descreve um pacto feito com o animal selvático, a criatura voadora e a coisa rastejante do solo; e o Salmo 148:10 inclui estes entre as criaturas que servem para o louvor de seu Criador.

O grego *her·pe·tón* corresponde de perto ao hebraico *ré·mes*, sendo frequentemente empregado com referência a répteis. É empregado com respeito à visão que Pedro teve em Jope (At 10:12; 11:6), por Paulo ao considerar a idolatria do homem (Ro 1:23), e por Tiago a respeito de criaturas que o homem consegue domesticar. — Tg 3:7.

RATO COMUM. Veja GERBO.

RATO-TOUPEIRA. Veja ESPÁLACE.

RAZOABILIDADE. A palavra grega *e·pi·ei·kés*, traduzida "razoabilidade", tem sido definida como significando "conveniente, apropriado; portanto, equitativo, justo, moderado, indulgente, não insistindo na letra da lei; expressa aquela consideração que encara 'humana e razoavelmente os fatos dum caso'". — *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine), 1981, Vol. 2, pp. 144, 145.

A razoabilidade é uma modalidade distintiva da sabedoria celestial. (Tg 3:17) É uma qualidade que o homem designado superintendente duma congregação cristã precisa ter. (1Ti 3:2, 3) Teria de ser

razoável com ele próprio, ao lidar com outros, e na maneira de enfocar os problemas. Também, os cristãos em geral são incentivados a ser razoáveis. O apóstolo Paulo aconselhou os filipenses: “Seja a vossa razoabilidade [“docilidade”, *Int*] conhecida de todos os homens.” (Fil 4:5) E Tito foi instruído a lembrar aos cristãos de Creta a ‘serem razoáveis [literalmente: dóceis]’. (Tit 3:1, 2, n) Isto era especialmente apropriado, uma vez que os habitantes de Creta, como um todo, tinham a reputação de ser mentirosos, feras prejudiciais e glutões desempregados. — Tit 1:12.

Em 1 Pedro 2:18, admoesta-se os servos domésticos a ‘estarem sujeitos aos seus donos com todo o temor devido, não somente aos bons e razoáveis, mas também aos difíceis de agradar’.

REABIAS [Jeová Alargou (Tornou Espaçoso)]. Neto de Moisés, filho único de Eliézer, e fundador duma família de levitas que ainda existia quando Davi era rei. — 1Cr 23:15, 17; 24:21; 26:25.

REAÍAS [Jah Viu].

1. Filho de Sobal e descendente de Judá. (1Cr 4:1, 2) É possível que Haroé em 1 Crônicas 2:52 seja a mesma pessoa. A grafia em hebraico é bem similar.

2. Rubenita, provavelmente ancestral de pessoas levadas ao exílio por Tiglate-Pileser III. — 1Cr 5:5, 6.

3. Antepassado de alguns dos netineus que retornaram a Jerusalém após o exílio babilônico. — Esd 2:1, 43, 47; Ne 7:6, 46, 50.

REBA [possivelmente: Quarta [Parte]]. Um dos cinco reis de Midiã mortos na vingança contra Midiã, por ter seduzido Israel de forma imoral. (Núm 31:2, 8) Na ocasião, os cinco eram provavelmente vassalos dos amorreus, e, portanto, também são chamados de “os caudilhos de Síon”. — Jos 13:21.

REBECA [possivelmente: Vaca]. Filha de Betuel, filho de Naor, e, portanto, sobrinha-neta de Abraão. O nome do seu irmão era Labão. — Gên 22:20-23.

Em 1878 AEC, quando Abraão mandou o administrador de sua casa, provavelmente Eliézer, à procura duma esposa apropriada para seu filho Isaque (então com 40 anos), este chegou ‘à cidade de Naor’, no vale superior da Mesopotâmia. Ali, junto a um poço, este servo orou para que a escolhida por Jeová fosse a moça que não só lhe desse um gole de água quando lhe pedisse, mas que também se oferecesse para dar água aos seus dez camelos. (Gên 24:1-14) Enquanto ele orava, Rebeca chegou ao poço com um cântaro de água. Quando lhe pediu um gole de água, ela graciosamente lhe deu de beber e então “esvaziou depressa o seu cântaro no bebedouro e correu ainda várias vezes ao poço para tirar água, e continuou a tirar água para todos os seus camelos. Durante todo esse tempo, o homem fitava-a admirado, mantendo-se calado para saber se Jeová fizera sua viagem bem sucedida ou não”. Rebeca revelou-se bondosa, hospitaleira, modesta em suas maneiras, e laboriosa; além disso, “a moça era de aparência muito atraente”. — Gên 24:14-21.

O servo de Abraão, reconhecendo que sua oração tinha sido respondida, deu a Rebeca uma argola de ouro para as narinas e duas lindas pulseiras de ouro (valendo c. US$ 1.350 em moeda atual). Ela as mostrou à família — à mãe e ao irmão, Labão — a qual, por sua vez, ofereceu a hospitalidade de seu lar ao visitante e aos ajudantes que estavam com ele. (Gên 24:22-32) Mas, antes de consentir em comer, o homem declarou qual era sua tarefa. Labão e seu pai, Betuel, deram seu consentimento para que Rebeca se casasse com Isaque; foram dados presentes a Rebeca e à sua família, consistindo em preciosos artigos de ouro e de prata, e em lindas roupas, e então todos comeram juntos. (Gên 24:33-54) Tal transação constituía um honroso contrato matrimonial, não entre Rebeca e Isaque, mas entre os pais deles, de acordo com o costume da época. Rebeca tornou-se assim noiva de Isaque, e dali em diante era, efetivamente, esposa dele.

Com o consentimento de Rebeca, a caravana partiu na manhã seguinte para a longa jornada até o Negebe, perto de Beer-Laai-Roi, onde Isaque estava morando naquele tempo. Antes de Rebeca partir, a família a abençoou, dizendo: “Que tu . . . te tornes milhares de vezes dez mil, e que teu descendente tome posse do portão dos que o odeiam.” Sua ama, Débora, e outras criadas de companhia acompanharam Rebeca, sendo que nenhuma delas, pelo que parece, jamais voltou à sua terra. — Gên 24:55-62; 35:8.

Ao chegarem ao destino, Rebeca colocou um lenço na cabeça quando Isaque, seu noivo, se aproximou, e, depois de o servo de Abraão ter narrado todos os eventos de sua missão, relatando como Jeová tinha orientado a escolha, Isaque levou Rebeca para a tenda de sua mãe, para que se tornasse sua esposa. Isaque amou ternamente a Rebeca, e nela “encontrou consolo depois da perda de sua mãe”, Sara, que morrera três anos antes. — Gên 24:63-67.

Semelhante a Sara, Rebeca permaneceu estéril por longo tempo. Depois de uns 19 anos, tempo durante o qual Isaque apelou persistentemente para Jeová, ela concebeu e deu à luz os gêmeos Esaú e Jacó. Tão aflitiva foi a sua gravidez, ao passo que os dois lutavam entre si no ventre dela, que Rebeca se perguntou: “Por que é que estou viva?” Em resposta, Jeová lhe garantiu que ela se tornaria mãe de duas grandes nações, e que ‘o mais velho serviria

ao mais jovem'. (Gên 25:20-26) Isto, diz Paulo, era para demonstrar que a escolha do 'descendente [lit.: semente] da promessa' dependia inteiramente de Deus. — Ro 9:6-13.

Também semelhante a Sara, Rebeca disfarçou a identidade em certa ocasião, passando-se por irmã do marido. Isto ocorreu quando uma fome no país obrigou a família a fixar residência por algum tempo em território filisteu governado pelo Rei Abimeleque. Rebeca já devia estar avançada em anos, mas, devido à sua grande beleza, presumia-se que Isaque, o herdeiro designado do pacto abraâmico, correria o perigo de ser morto caso soubessem que era marido dela. — Gên 26:1-11.

Quando Isaque envelheceu e se preparou para abençoar Esaú, seu primogênito, Rebeca deu passos imediatos para garantir a desejada bênção para Jacó. (Gên 25:28-34; 27:1-5) Não se declara se Rebeca sabia do direito legal de Jacó à primogenitura, mediante a compra, mas ela estava bem a par daquilo que Jeová lhe dissera, a saber, que o mais velho serviria ao mais jovem. Por conseguinte, ela tomou medidas para garantir que Jacó obtivesse a bênção do pai. O resultado estava em harmonia com o propósito de Jeová. — Gên 27:6-29; veja JACÓ N.º 1.

Mais tarde, quando Rebeca soube dos planos de Esaú, de matar Jacó, ela influenciou Isaque a mandar Jacó para a terra natal dela, em busca duma esposa. Ter Esaú tomado duas esposas de entre os odiados cananeus havia amargurado profundamente tanto a ela como a Isaque. — Gên 26:34, 35; 27:41-46; 28:1-5; 29:10-12.

Não se declara exatamente quando Rebeca morreu, mas pode ter sido antes de Jacó voltar da Mesopotâmia. (Gên 35:27) Ela foi sepultada na caverna familiar de Macpela, junto com Abraão e Sara, onde mais tarde foram sepultados Isaque, Leia e Jacó. — Gên 49:29-31; 50:13.

REBELDIA. Desobediência ou resistência e desafio a uma autoridade superior. O orgulho, o egoísmo, as pressões externas, a discordância com o critério dum superior e o desejo de sair de debaixo da sujeição ou da opressão, quer real, quer imaginária, têm constituído as principais causas de rebelião.

Primórdios Históricos. A rebelião contra Deus teve início no domínio invisível. Uma criatura espiritual, que mais tarde ficou conhecida como Satanás, o Diabo, esforçou-se, por meio duma serpente, a fazer com que a primeira mulher Eva se rebelasse contra seu Criador. Ele tornou atrativa a rebelião, apresentando-a como proceder que conduziria ao esclarecimento. Eva cedeu diante da ambição egoísta de "ser como Deus", no sentido de determinar por si mesma o que era bom e o que era mau, em vez de ater-se ao critério de Deus sobre este assunto. (Veja ÁRVORES [Uso Figurativo].) Imaginando-se privada de algo que ela agora passara a encarar como pertencendo-lhe de direito, Eva preferiu transgredir a ordem de Deus. Mais tarde, seu marido Adão cedeu à pressão dela e uniu-se a ela nessa rebelião. Fez isso, não por ter sido enganado a pensar que a serpente falava a verdade, mas evidentemente por ter preferido de forma egoísta a companhia de sua esposa pecaminosa, em vez da aprovação de Deus. — Gên 3:1-6; 1Ti 2:14.

Durante séculos depois disso, parece que a maioria da humanidade não desejou sujeitar-se a Deus. Desde o tempo da morte de Abel até o nascimento de Noé — um período de mais de 926 anos — apenas Enoque é mencionado especificamente como alguém que andava com Deus. (Gên 5:22) A rebeldia também continuou a propagar-se no domínio celestial. Nos dias de Noé, anjos desejosos de prazer sensual desobedientemente abandonaram seus postos celestiais, materializaram corpos humanos, casaram-se com mulheres e geraram descendentes. — Gên 6:4; 1Pe 3:19, 20; 2Pe 2:4, 5; Ju 6.

Já no tempo de Noé, o espírito de rebeldia havia saturado de tal modo a humanidade, que Jeová Deus achou apropriado destruir a raça humana por meio dum dilúvio. Apenas Noé e sua família, oito pessoas ao todo, foram considerados dignos de ser preservados. — Gên 6:5-8; 7:13, 23.

Em Israel. Anos mais tarde, Jeová Deus começou a lidar exclusivamente com a nação de Israel. Todavia, em toda a história de Israel houve numerosos casos de rebelião contra Jeová e contra seus representantes, em nível nacional, grupal ou individual. Em certos casos, aqueles que se rebelaram não eram pessoas constantemente rebeldes. Por exemplo, Moisés e Arão serviram fielmente a Jeová Deus durante muitos anos. Todavia, certa ocasião, quando submetidos à pressão de israelitas resmungadores, perderam o autodomínio e rebeldemente deixaram de dar glória a Deus por uma provisão milagrosa de água. (Núm 20:12, 24; 27:13, 14) Mas, a nação como um todo foi tão persistente em seu proceder rebelde, que Ezequiel 44:6 aplica o nome "Rebeldia" à casa de Israel, como se a nação de Israel personificasse a rebeldia.

Jeová Deus não deixou impune tal rebeldia. (1Sa 12:15; 15:23; 1Rs 13:21, 22, 26; Sal 5:10; Is 1:20; 63:10; Je 4:16-18; Ez 20:21; Os 13:16) Sua lei exigia a pena de morte para os que persistissem em rebelar-se contra os pais. (De 21:18-21) A execução divina sobreveio aos orgulhosos e ambiciosos Corá, Datã e Abirão, e aos que se juntaram a eles na rebelião contra Moisés e Arão, representantes nomeados de Deus. Quando os israelitas questionaram a justeza desta execução e manifesta-

ram um espírito rebelde para com Moisés e Arão, mais 14.700 pereceram num flagelo enviado por Jeová. (Núm 16:1-3, 25-50) Não raro, Jeová permitia que outras nações atuassem quais instrumentos dele para infligir punição aos israelitas, quando estes cediam à pressão de ser semelhantes às nações circunvizinhas, e rebeldemente abandonavam a adoração verdadeira. — Jz 2:3, 11-16; 3:4, 5; Ne 9:26, 27.

A rebelião do Rei Zedequias por violar o pacto. No tempo em que o Rei Nabucodonosor fez do Rei Zedequias, de Judá, um rei vassalo, ele fez com que Zedequias concluísse um pacto em nome de Jeová. Portanto, quando Zedequias se rebelou contra Nabucodonosor, desejando libertar-se da sujeição a uma potência estrangeira, também se rebelou contra Jeová, em cujo nome se comprometera a ser leal rei vassalo. Por causa dessa rebelião, Jeová decretou que Zedequias morresse como cativo em Babilônia. — 2Rs 24:17-20; 2Cr 36:11-21; Ez 17:12-18.

Entre os Cristãos. Os cristãos também tiveram de contender com pessoas rebeldes. O apóstolo Paulo predisse uma apostasia, ou rebelião, entre os professos cristãos (2Te 2:3) e, já nos seus dias, existiam apóstatas. (1Ti 1:19, 20; 2Ti 2:16-19) O discípulo Judas escreveu sobre aqueles que falavam de forma abusiva dos "gloriosos" na congregação cristã. Visto que a destruição de tais rebeldes era certa, Judas se referiu a essa destruição como se já tivesse ocorrido, dizendo: "[Eles] pereceram na conversa rebelde de Corá!" — Ju 8, 11; veja APOSTASIA.

A sujeição à autoridade governamental é correta. Em vez de se rebelarem, os que desejam obter a aprovação de Deus como seguidores de Cristo são incentivados a ser obedientes aos que tomam a dianteira na congregação (He 13:17) e às autoridades governamentais fora da congregação. (Tit 3:1, 2) A rebeldia contra a autoridade governamental secular constitui rebelião contra Deus, pois tais autoridades existem pela permissão de Deus, e é da Sua vontade que os cristãos estejam sujeitos a elas conquanto aquilo que elas exijam não colida com Sua lei. — Ro 13:1-7; At 5:29.

REBENTÃO. Veja RAMO, RENOVO.

REBOCO. Revestimento para paredes e divisórias que era comumente feito de barro misturado com palha. Por vezes, essa mistura incluía cal, cinzas, cacos pulverizados de cerâmica, ou conchas ou pedra calcária trituradas. — Le 14:42; Ez 13:10-16; Da 5:5; veja ARGAMASSA.

REBUSCA. Veja RESPIGA, REBUSCA.

RECA. Aparentemente o nome dum lugar de Judá. É mencionado junto com informações genealógicas sobre a tribo de Judá. — 1Cr 4:12.

RECABE [Auriga; Condutor de Carro].

1. Benjamita filho de Rimom, o beerotita. Recabe e seu irmão Baaná, ambos chefes de guerrilhas, assassinaram Is-Bosete, filho e sucessor de Saul, e apresentaram sua cabeça a Davi, esperando obter favor, mas Davi mandou que fossem executados pelo ato iníquo contra um homem justo. — 2Sa 4:2, 5-12.

2. Queneu, pai ou ancestral de Jonadabe, companheiro de Jeú, e antepassado dos recabitas. — 1Cr 2:55; 2Rs 10:15, 23; Je 35:6, 8, 14, 16, 18, 19; veja RECABITAS.

3. Pai ou ancestral do Malquijá que ajudou Neemias a reparar um portão da muralha de Jerusalém. (Ne 3:14) Se ele for o mesmo Recabe que o N.º 2, a presença de Malquijá confirma o cumprimento da promessa de Jeová aos recabitas encontrada em Jeremias 35:19.

RECABITAS [De (Pertencentes a) Recabe]. Descendentes de Recabe, o queneu, através de Jonadabe. — Je 35:6; 1Cr 2:55.

No tempo de Jonadabe, parece que pelo menos alguns dos recabitas viviam no reino setentrional, pois foi ali que Jonadabe uniu-se a Jeú (rei, c. 904-877 AEC) em oposição à adoração de Baal e a "todos os que restaram dos de Acabe em Samaria". (2Rs 10:15-17) Jonadabe deu ordem à família (não se declara se o fez antes ou depois da experiência que teve com Jeú) para viverem em tendas, não semearem semente, nem plantarem vinhedos, nem beberem vinho, por serem residentes forasteiros naquela terra. — Je 35:6-10.

Na parte final do reinado de Jeoiaquim (628-618 AEC), certo número de recabitas morava em Judá. Quando Nabucodonosor investiu contra aquela terra, os recabitas entraram em Jerusalém para proteger-se dos caldeus e dos sírios. Por ordem de Jeová, Jeremias levou Jaazanias, líder deles, e todos os recabitas a um dos refeitórios do templo. (Je 35:1-4) Poderem todos caber em um dos refeitórios do templo sugere que não eram muito numerosos. Jeremias, conforme Deus o havia orientado, colocou copos de vinho diante deles e disse: "Bebei vinho." Por respeito à ordem de seu ancestral, eles se recusaram a fazê-lo e explicaram que recentemente tinham abandonado sua moradia usual, mudando-se para a cidade, só por causa dos exércitos invasores. — Je 35:5-11.

Jeová se agradou da respeitosa obediência que demonstraram. Sua obediência inquebrantável a um pai terrestre se contrastava com a desobediência dos habitantes de Judá ao seu Criador. (Je 35:12-16) Deus fez aos recabitas a recompensadora promessa: "De Jonadabe, filho de Recabe, não se decepará homem, impedindo-o de ficar de pé diante de mim para sempre." — Je 35:19.

Durante o governo de Neemias, após o exílio, "Malquijá, filho de Recabe", fez reparos no Portão dos Montes de Cinzas. Se este Recabe for o mesmo que o pai ou ancestral de Jonadabe, indica que os recabitas sobreviveram ao exílio e retornaram àquela terra. (Ne 3:14) Em 1 Crônicas 2:55, Hamate é alistado como "pai da casa de Recabe".

RECENSEAMENTO. Veja REGISTRO.

RECIPIENTE. Vasilha usada para armazenar coisas tais como água, azeite, leite, vinho, manteiga e queijo. Os recipientes dos tempos antigos variavam grandemente em tamanho e formato, alguns deles sendo bolsas de couro, e outros sendo vasos de gargalo estreito, com rolha. Os egípcios possuíam vasos ornamentados que serviam quais frascos, e estes eram de alabastro, osso, bronze, vidro, ouro, marfim, porcelana, prata ou pedra. Frascos de vidro eram utilizados na antiga Assíria, e vasos de cerâmica eram comuns em várias terras bíblicas da antiguidade. No entanto, os antigos usavam especialmente odres.

O modo comum de se fazer um odre era abater um animal, decepar-lhe a cabeça e as patas, e então retirá-lo cuidadosamente do couro, de um modo que fosse desnecessário abrir a barriga do animal. O couro era então curtido, e depois todas as aberturas, exceto uma, eram costuradas. O pescoço, ou talvez uma das pernas, ficava sem costura e servia de abertura que podia ser tampada com uma rolha ou um cordão. Os couros de ovelha, de cabrito, e às vezes de boi, eram utilizados com tal objetivo, e, em alguns casos, deixavam-se os pelos nas peles usadas como recipientes para leite, manteiga, queijo e água. No entanto, era necessário um processo mais cabal de curtição quando os odres se destinavam a guardar azeite ou vinho. Até mesmo em épocas mais recentes, têm-se fabricado muitos odres dessa mesma forma, no Oriente Médio. Quando os odres para água não são curtidos, transmitem um sabor desagradável à água conservada neles.

Ao despedir Agar, Abraão equipou-a com um "odre [hebr.: *hhé·meth*]". (Gên 21:14, 15, 19) Os gibeonitas disseram a Josué: "Estes são odres de vinho [hebr.: *no'·dhóhth*] que enchemos quando novos, e eis que rebentaram." (Jos 9:13) Tal coisa poderia acontecer com o tempo, devido à crescente pressão resultante da fermentação ativa do vinho. Eliú disse: "Eis que meu ventre é como o vinho sem respiradouro; como *odres* novos [hebr.: *'o·vóhth*], quer rebentar." (Jó 32:19) Em geral, porém, os odres novos de vinho suportavam a pressão interna resultante da fermentação ativa do vinho. Todavia, velhos odres de vinho ficavam com o tempo endurecidos e perdiam a elasticidade, de modo que tendiam a rebentar. Por isso, Jesus Cristo disse apropriadamente: "Tampouco se põe vinho novo em odres velhos; mas, caso o façam, então os odres rebentarão e o vinho se derramará, e os odres ficarão arruinados. Mas, põe-se vinho novo em odres novos, e ambas as coisas ficam preservadas." — Mt 9:17.

Davi, fugitivo assediado por inimigos, referiu-se de forma figurada ao odre, dizendo: "Põe deveras as minhas lágrimas no teu odre." (Sal 56:8) Com isso, Davi pedia a Deus, em quem depositava sua confiança, que colocasse suas lágrimas num odre, por assim dizer, para que se lembrasse delas.

Provavelmente bolsas de pele cheias de vinho eram às vezes penduradas num local em que podiam ser defumadas, de modo a protegê-las dos insetos, ou para que o vinho adquirisse rapidamente certas propriedades desejadas. Por outro lado, quando não estavam em uso, os odres talvez fossem pendurados num aposento sem chaminé, e assim ficavam enegrecidos pela fumaça do fogo ali aceso. Tais odres de vinho logo perdiam sua elasticidade e se enrugavam. Foi talvez pensando nisso que o salmista, assolado por tribulações, disse: "Pois, tornei-me como um odre na fumaça." — Sal 119:83; veja ODRES; OLEIRO; VASOS.

RECOLHIMENTO, FESTIVIDADE DO. Veja FESTIVIDADE DAS BARRACAS.

RECOMPENSA. Veja SALÁRIO, REMUNERAÇÃO.

RECONCILIAÇÃO. Reconciliar significa restituir a harmonia ou tornar novamente amigável; também ajustar ou resolver, como no caso de conciliar diferenças. Em grego, as palavras relacionadas com a reconciliação derivam do verbo *al·lás·so*, que significa basicamente "mudar, alterar". — At 6:14; Gál 4:20, *Int*.

Assim, a forma composta, *ka·tal·lás·so*, embora signifique basicamente "trocar", veio a ter o significado de "reconciliar". (Ro 5:10) Paulo empregou este verbo ao falar de uma mulher 'se reconciliar' com o marido, do qual ela se tenha separado. (1Co 7:11) O termo relacionado *di·al·lás·so·mai* aparece em Mateus 5:24 nas instruções de Jesus no sentido de que a pessoa primeiro 'faça as pazes' com seu irmão, antes de apresentar uma oferta no altar.

Reconciliação com Deus. Na carta de Paulo aos romanos, e em várias outras cartas, ele emprega *ka·tal·lás·so* e *a·po·ka·tal·lás·so* (uma forma intensificada) ao tratar da questão da reconciliação do homem com Deus por meio do sacrifício de Cristo Jesus.

Essa reconciliação com Deus é necessária visto existir uma alienação, uma separação, uma falta de harmonia e de relações amigáveis, mais do que

isso, uma condição de inimizade. Isto resultou do pecado do primeiro homem, Adão, e da consequente pecaminosidade e imperfeição herdadas por todos os descendentes dele. (Ro 5:12; compare isso com Is 43:27.) Portanto, o apóstolo podia dizer que "a mentalidade segundo a carne significa inimizade com Deus, visto que não está em sujeição à lei de Deus, de fato, nem pode estar [devido à sua natureza imperfeita e pecaminosa herdada.] De modo que os que estão em harmonia com a carne não podem agradar a Deus". (Ro 8:7, 8) Existe inimizade porque os padrões perfeitos de Deus não permitem que Ele aprove ou tolere o erro. (Sal 5:4; 89:14) Sobre seu Filho, que refletia as perfeitas qualidades do Pai, está escrito: "Amaste a justiça e odiaste o que é contra a lei." (He 1:9) Por isso, ainda que 'Deus seja amor', e ainda que 'Deus tenha amado tanto o mundo [da humanidade] que deu o seu Filho unigênito' a favor da humanidade, permanece o fato de que a humanidade, como um todo, tem estado numa condição de inimizade para com Deus, e que o amor de Deus para com o mundo da humanidade foi um amor para com inimigos, um amor guiado por princípios (gr.: *a·gá·pe*), em vez de afeto ou amizade (gr.: *fi·lí·a*). — 1Jo 4:16; Jo 3:16; compare isso com Tg 4:4.

Visto que o padrão de Deus é de perfeita justiça, ele não pode contemplar ou encarar com favor o pecado, que é a violação de Sua vontade expressa. Ele é "clemente e misericordioso", e "rico em misericórdia" (Sal 145:8, 9; Ef 2:4); mas não desrespeita a justiça só para mostrar misericórdia. Conforme comenta corretamente a *Cyclopædia* (Ciclopédia) de M'Clintock e Strong (1894, Vol. VIII, p. 958), a relação entre Deus e o homem pecaminoso é assim "legalista, como a dum soberano, em seu cargo judicial, e um criminoso que violou suas leis e se rebelou contra sua autoridade, e que, portanto, é tratado como inimigo". Esta é a situação à qual a humanidade foi levada por ter herdado o pecado de seu primeiro pai, Adão.

A base para a reconciliação. É unicamente pelo sacrifício de resgate de Cristo Jesus, e através dele, que é possível a plena reconciliação com Deus; ele é "o caminho", e ninguém vai ao Pai exceto por intermédio dele. (Jo 14:6) A morte dele serviu como "sacrifício propiciatório [gr.: *hi·la·smón*] pelos nossos pecados". (1Jo 2:2; 4:10) A palavra *hi·la·smós* significa "um meio de apaziguamento", uma "expiação". É evidente que o sacrifício de Jesus Cristo não era um "meio de apaziguamento" no sentido de amenizar sentimentos feridos da parte de Deus, abrandando-o, pois a morte de seu Filho amado certamente não produziria tal efeito. Antes, tal sacrifício apaziguou ou satisfez as exigências da perfeita justiça de Deus por fornecer a base justa e equitativa para o perdão de pecados, de modo que Deus "fosse justo, mesmo ao declarar justo o homem [o homem hereditariamente pecaminoso] que tem fé em Jesus". (Ro 3:24-26) Por fornecer os meios para expiar (ou compensar por completo) os pecados e atos ilícitos do homem, o sacrifício de Cristo tornou *propício* (favorável) que o homem buscasse e obtivesse uma restauração do relacionamento correto com o Deus Soberano. — Ef 1:7; He 2:17; veja RESGATE.

Assim, mediante Cristo, Deus tornou possível "reconciliar novamente todas as outras coisas consigo mesmo, por fazer a paz por intermédio do sangue que ele [Jesus] derramou na estaca de tortura", e, desta forma, as pessoas que certa vez estavam 'apartadas e eram inimigas', devido a fixarem sua mente em obras iníquas, podiam então ser 'reconciliadas mediante o corpo carnal daquele, por intermédio da morte dele, a fim de serem apresentadas santas e sem mácula, e não expostas a nenhuma acusação perante ele'. (Col 1:19-22) Jeová Deus podia então 'declarar justos' aqueles a quem selecionou para se tornarem seus filhos espirituais; eles não estariam mais sujeitos a qualquer acusação, uma vez que eram agora pessoas plenamente reconciliadas e em paz com Deus. — Veja At 13:38, 39; Ro 5:9, 10; 8:33.

O que, então, podemos dizer a respeito dos homens que serviram a Deus em épocas anteriores à morte de Cristo? Isso incluiria homens tais como Abel, que "se lhe deu testemunho de que era justo, dando Deus testemunho com respeito a suas dádivas"; Enoque, que "teve o testemunho de que agradara bem a Deus"; Abraão, que "veio a ser chamado 'amigo de Jeová' "; Moisés, Josué, Samuel, Davi, Daniel, João, o Batizador, e os discípulos de Cristo (aos quais Jesus dissera antes de sua morte: "O próprio Pai tem afeição por vós"). (He 11:4, 5; Tg 2:23; Da 9:23; Jo 16:27) Jeová lidou com todos estes e os abençoou. Como, então, precisariam eles de qualquer reconciliação por meio da morte de Cristo?

Tais pessoas obviamente gozavam de certa medida de reconciliação com Deus. Todavia, elas, assim como o restante do mundo da humanidade, ainda eram pecadores por herança, e se reconheciam como tais pelos sacrifícios animais que ofereciam. (Ro 3:9, 22, 23; He 10:1, 2) É verdade que alguns homens têm sido mais flagrantes ou crassos em seu proceder pecaminoso do que outros, sendo até mesmo abertamente rebeldes; mas, pecado é pecado, não importa em que grau ou em que medida. Uma vez que todos são pecadores, todos os homens que descenderam de Adão precisaram, sem exceção, da reconciliação com Deus que o sacrifício de seu Filho tornou possível.

A amizade relativa de Deus para com homens tais como os que já consideramos era à base da fé

que eles mostravam, fé esta que abrangia a crença de que Deus, no seu devido tempo, forneceria o meio para aliviá-los por completo de sua condição pecaminosa. (Veja He 11:1, 2, 39, 40; Jo 1:29; 8:56; At 2:29-31.) Assim, a medida de reconciliação que eles usufruíam dependia da futura provisão do resgate, feita por Deus. Conforme mostrado no verbete DECLARAR JUSTO, Deus "contava", "imputava" ou creditava a fé que eles tinham como justiça, e, nessa base, e tendo em vista a absoluta certeza de Sua própria provisão dum resgate, Jeová podia manter provisoriamente um relacionamento amigável com eles, sem violar Seus padrões de perfeita justiça. (Ro 4:3, 9, 10, *NM* e *Al;* compare também isso com 3:25, 26; 4:17.) Todavia, as exigências corretas de Sua justiça precisavam por fim ser satisfeitas, de modo que o "crédito" fosse coberto pelo real pagamento do exigido preço de resgate. Tudo isto exalta a importância da posição de Cristo no arranjo de Deus, e demonstra que, à parte de Cristo Jesus, os homens não gozam de nenhuma justiça que possa habilitá-los a ter uma posição correta perante Deus. — Veja Is 64:6; Ro 7:18, 21-25; 1Co 1:30, 31; 1Jo 1:8-10.

Os passos necessários para se obter a reconciliação. Uma vez que Deus, cuja lei foi e ainda é violada, é a parte ofendida, é o homem que precisa reconciliar-se com Deus, e não Deus com o homem. (Sal 51:1-4) O homem não se chega a Deus em pé de igualdade, nem é a posição de Deus quanto ao que é correto sujeita a mudanças, a emendas ou a modificações. (Is 55:6-11; Mal 3:6; compare isso com Tg 1:17.) Por conseguinte, Seus termos para a reconciliação são inegociáveis, não estando sujeitos a questionamento ou a acordos. (Veja Jó 40:1, 2, 6-8; Is 40:13, 14.) Ao passo que muitas versões traduzem Isaías 1:18 de modo a rezar: "Vinde, pois, e arrazoemos, diz o SENHOR [Jeová]" (*ALA; IBB; VB*), uma tradução mais apropriada e coerente é: "Vinde, pois, e resolvamos as questões ["solucionemos a disputa", *Ro*] entre nós', diz Jeová." A falha que produz a desarmonia reside inteiramente no homem, e não em Deus. — Veja Ez 18:25, 29-32.

Isto não impede a Deus de misericordiosamente tomar a iniciativa de abrir o caminho para a reconciliação. Ele fez isso mediante seu Filho. O apóstolo escreve: "Pois, deveras, Cristo, enquanto ainda éramos fracos, morreu por homens ímpios, no tempo designado. Pois, dificilmente morrerá alguém por um justo; deveras, por um homem bom, talvez, alguém ainda se atreva a morrer. Mas Deus recomenda a nós o seu próprio amor [*a·gá·pen*], por Cristo ter morrido por nós enquanto éramos ainda pecadores. Muito mais, portanto, visto que agora fomos declarados justos pelo seu sangue, havemos de ser salvos do furor por intermédio dele. Pois se nós, quando éramos inimigos, ficamos reconciliados com Deus por intermédio da morte de seu Filho, muito mais agora, que temos ficado reconciliados, seremos salvos pela sua vida. E não somente isso, mas exultemos também em Deus por intermédio de nosso Senhor Jesus Cristo, por meio de quem temos agora recebido a reconciliação." (Ro 5:6-11) Jesus, que "não conheceu pecado", tornou-se "pecado por nós", morrendo como uma oferta humana pelo pecado, a fim de livrar as pessoas da acusação e da pena do pecado. Livradas da acusação de pecado, tais pessoas podem, desse modo, parecer justas aos olhos de Deus, e assim, 'por meio dele [Jesus], tornam-se a justiça de Deus'. — 2Co 5:18, 21.

Deus demonstra adicionalmente Sua misericórdia e seu amor por enviar embaixadores à humanidade pecaminosa. Nos tempos antigos, enviavam-se embaixadores primariamente em épocas de hostilidade (veja Lu 19:14), e não de paz, a sua missão sendo frequentemente a de procurar evitar a guerra, ou combinar termos de paz, quando predominava um estado de guerra. (Is 33:7; Lu 14:31, 32; veja EMBAIXADOR.) Deus envia seus embaixadores cristãos aos homens, a fim de os habilitar a conhecer seus termos para a reconciliação, e se aproveitarem de tais termos. Como escreveu o apóstolo: "Somos, portanto, embaixadores, substituindo a Cristo, como se Deus instasse por nosso intermédio. Rogamos, como substitutos de Cristo: 'Sede reconciliados com Deus.' " (2Co 5:20) Este rogo não significa nenhum enfraquecimento da posição de Deus ou de sua oposição à transgressão; trata-se, em vez disso, duma exortação misericordiosa para que os ofensores busquem a paz e escapem das consequências inevitáveis da justa ira de Deus contra todos os que persistem em agir contrário à sua santa vontade, sendo a destruição o fim certo de tais. (Veja Ez 33:11.) Até mesmo os cristãos precisam cuidar para 'não aceitar a benignidade imerecida de Deus e desacertar o propósito dela', por deixarem de buscar continuamente o favor e a boa vontade de Deus durante o "tempo aceitável" e o "dia de salvação" que Deus proporciona misericordiosamente, como indicam as palavras seguintes de Paulo. — 2Co 6:1, 2.

A pessoa, ao reconhecer a necessidade de reconciliação e aceitar a provisão de Deus para a reconciliação, a saber, o sacrifício do Filho de Deus, tem então de arrepender-se de seu proceder pecaminoso e converter-se, ou dar meia-volta quanto a seguir o caminho pecaminoso do mundo da humanidade. Por apelar para Deus à base do resgate de Cristo, é possível obter o perdão de pecados e a reconciliação, resultando em "épocas de refrigério da parte da pessoa de Jeová" (At 3:18, 19), bem como em paz mental e de coração. (Fil 4:6, 7) Não sendo mais inimiga sujeita ao furor de Deus, tal pessoa,

com efeito, "tem passado da morte para a vida". (Jo 3:16; 5:24) Depois disso, a pessoa tem de reter a boa vontade de Deus por 'invocá-lo em veracidade', 'continuando na fé e não sendo deslocada da esperança das boas novas'. — Sal 145:18; Fil 4:9; Col 1:22, 23.

Em que sentido Deus 'reconciliou um mundo consigo mesmo'?

O apóstolo Paulo menciona Deus como estando, 'por meio de Cristo, reconciliando um mundo consigo mesmo, não lhes imputando as suas falhas'. (2Co 5:19) Isto não deve ser entendido erroneamente como significando que todas as pessoas são automaticamente reconciliadas com Deus por meio do sacrifício de Jesus, uma vez que o apóstolo, logo em seguida, prossegue descrevendo a obra de embaixador de 'rogar' com os homens para que se 'reconciliem com Deus'. (2Co 5:20) Na realidade, foi provido o meio através do qual todos os do mundo da humanidade *que se dispusessem a corresponder* a tal apelo pudessem obter a reconciliação. Assim, Jesus veio para "dar a sua alma como resgate em troca de muitos", e "quem exerce fé no Filho tem vida eterna; quem desobedece ao Filho não verá a vida, mas o furor de Deus permanece sobre ele". — Mt 20:28; Jo 3:36; compare isso com Ro 5:18, 19; 2Te 1:7, 8.

Todavia, Jeová Deus tencionava "ajuntar novamente todas as coisas no Cristo, as coisas nos céus e as coisas na terra". (Ef 1:10) Embora seja necessário destruir aqueles que se recusam a 'resolver as questões' (Is 1:18) com Jeová Deus, o resultado será um universo em total harmonia com Deus, e a humanidade se regozijará novamente com a amizade de Deus e usufruirá o pleno fluxo de suas bênçãos, assim como no início, no Éden. — Re 21:1-4.

Jeová Deus pôs fim à sua relação pactuada com Israel, como nação, por esta ter sido infiel e ter rejeitado em âmbito nacional o Seu Filho. (Mt 21:42, 43; He 8:7-13) Evidentemente, o apóstolo refere-se a isso ao dizer que 'serem lançados fora significa reconciliação para o mundo' (Ro 11:15), pois, como mostra o contexto, o caminho foi desse modo aberto para o mundo fora da comunidade ou congregação judaica. Isto é, as nações não judaicas tinham então a oportunidade de ser unidas a um restante fiel de judeus no novo pacto como nova nação de Deus, o Israel espiritual. — Veja Ro 11:5, 7, 11, 12, 15, 25.

Como povo do pacto de Deus, sua "propriedade especial" (Êx 19:5, 6; 1Rs 8:53; Sal 135:4), o povo judeu usufruíra certa medida de reconciliação com Deus, embora ainda necessitasse da plena reconciliação por meio do predito Redentor, o Messias. (Is 53:5-7, 11, 12; Da 9:24-26) As nações não judaicas, por outro lado, estavam 'apartadas do estado de Israel e estranhas aos pactos da promessa, e não tinham esperança e estavam sem Deus no mundo', pois não tinham uma posição reconhecida para com ele. (Ef 2:11, 12) Todavia, em harmonia com o segredo sagrado a respeito da Semente, Deus tencionava abençoar pessoas de "todas as nações da terra". (Gên 22:15-18) Portanto, o meio para se realizar isso, o sacrifício de Cristo Jesus, abriu o caminho para que os que faziam parte das apartadas nações não judaicas chegassem "a estar perto pelo sangue do Cristo". (Ef 2:13) Não só isso, mas tal sacrifício removeu também a divisão entre judeus e não judeus, pois cumpriu o pacto da Lei e o tirou do caminho, permitindo assim que Cristo "reconciliasse plenamente ambos os povos com Deus, em um só corpo, por intermédio da estaca de tortura, porque ele matara a inimizade [a divisão produzida pelo pacto da Lei] por meio de si mesmo". O judeu e o não judeu teriam então acesso a Deus por meio de Cristo Jesus, e, com o passar do tempo, não judeus foram incluídos no novo pacto quais herdeiros do Reino junto com Cristo. — Ef 2:14-22; Ro 8:16, 17; He 9:15.

RECRIAÇÃO. Veja CRIAÇÃO; TRIBO.

REDE. Em geral, um tecido que consiste em barbante, linha ou corda, entrelaçados em malha. Redes eram utilizadas para apanhar peixes (Ec 9:12; Is 19:8; Mt 4:18-21), aves (Pr 1:17) e outros animais (Is 51:20). Entre os principais materiais usados em sua construção achavam-se o linho, a fibra de palmeira e o papiro.

Redes de metal, porém, serviam para fins inteiramente diversos. Usavam-se redes de cobre como ornamentos para os capitéis das colunas do templo, Jaquim e Boaz (veja CAPITEL), e uma rede ou grade de cobre servia de grelha para o altar de sacrifício. — Êx 27:4, 5; 38:4; 1Rs 7:16-18, 41, 42; Je 52:22, 23.

Emprego Figurado. "Rede" é amiúde empregada de forma figurada na Bíblia para representar os meios de enredar outros — cercando-os e levando-os cativos, ou trazendo a calamidade sobre eles. (Jó 18:8; 19:6; Sal 66:11; La 1:13; Ez 12:13; 17:20; 19:8; 32:3; Os 5:1; 7:12; Miq 7:2) O meio empregado pelos caldeus para conquistar nações, ao estenderem seu domínio sobre ampla área, é comparado a uma rede de arrasto. (Hab 1:6, 15-17) Também, a lisonja e o coração ardiloso da mulher imoral são comparados a redes. (Pr 29:5; Ec 7:26) O salmista expressou a confiança de que Jeová o livraria das redes enganadoras (Sal 25:15; 31:4; 140:5, 12), e de que aqueles que lançavam tais redes seriam, eles mesmos, apanhados por elas. — Sal 9:15; 35:7, 8; 57:6; 141:10.

Quanto à fabricação e ao uso das diversas redes, veja CAÇA E PESCA; PASSARINHEIRO; REDE DE ARRASTO.

REDE DE ARRASTO. Rede que era arrastada pelo fundo dum corpo de água para apanhar peixes. (Ez 26:5, 14; 47:10) No antigo Egito, as redes de arrasto eram feitas de cordões de linho, e equipadas com pesos de chumbo no fundo e com boias de madeira no topo. É bem provável que as empregadas pelos israelitas fossem similares.

Os métodos de pesca com a rede de arrasto usados antigamente eram provavelmente bem semelhantes aos empregados no Oriente Médio em tempos mais recentes. Os barcos baixavam a rede de arrasto de tal modo que cercasse um cardume de peixes, e longas cordas presas nas extremidades opostas da rede eram levadas para a praia, onde em cada corda diversos homens puxavam aos poucos a rede para a praia, como que num semicírculo. (Mt 13:47, 48) Outro método era recolher a rede, juntando-a num círculo que se estreitava. Pescadores mergulhavam então na água e puxavam uma parte da borda com os pesos por baixo do restante da rede, formando assim um fundo. Depois disso, a rede era recolhida em um ou mais barcos. (Lu 5:6, 7) Às vezes, a rede era primeiro arrastada para águas mais rasas antes de ser esvaziada. — Veja Jo 21:8, 11.

Nas Escrituras, a rede de arrasto é usada de forma figurada com referência ao ajuntamento de pessoas. (Mt 13:47, 48) Também é usada para descrever o coração duma mulher imoral (Ec 7:26), bem como as tramas para enredar outros. (Miq 7:2) Também, a conquista militar é assemelhada à pesca com uma rede de arrasto. — Hab 1:15-17.

REDENÇÃO. Veja RESGATE.

REDIL. Pequeno cercado para animais. (Sof 2:6; veja OVELHAS, APRISCO DAS.) Na profecia de Miqueias, o Israel reagrupado e unido é comparado a um "rebanho no redil". (Miq 2:12, *NW; Le*) O texto massorético emprega aqui a palavra hebraica *bots·ráh,* traduzida em outras partes "Bozra", nome duma cidade de Edom e duma cidade de Moabe. Entretanto, em vista da fraseologia de Miqueias 2:12, alguns peritos acham que *bots·ráh* também significa "redil" ou "aprisco". (*BJ, JP*) Se a palavra recebesse sinais vocálicos ligeiramente diferentes, corresponderia de perto ao árabe *sirat* (redil).

REELAÍAS. Pessoa cujo nome ocorre junto com o de homens de destaque tais como Zorobabel e Jesua no início da lista dos que retornaram de Babilônia a Jerusalém em 537 AEC. (Esd 2:1, 2) O nome é grafado Raamias (que significa: "Jeová Trovejou; Bramido de Jeová") em Neemias 7:7.

REFA. Efraimita ancestral de Josué. — 1Cr 7:22-27.

REFÃ. Deidade astral mencionada por Estêvão em sua defesa perante o Sinédrio. (At 7:43) Estêvão provavelmente citava da *Septuaginta* grega as palavras de Amós 5:26, 27, para mostrar que o exílio de Israel resultou de terem adorado deidades estrangeiras tais como Refã (Caivã). Os tradutores da *Septuaginta* traduziram "Caivã" por *Rhaifán,* mas, na citação de Estêvão, o designativo *Rhom·fá* aparece no texto grego de Westcott e Hort. Numa nota em Atos 7:43, F. J. A. Hort comentou: "Na LXX de Am v 26, a forma empregada é [*Rhai·fán*] ou [*Rhe·fán*], que é similar a *Repa* ou *Refa,* um dos nomes do Saturno egípcio (Seb)." — *The New Testament in the Original Greek* (O Novo Testamento no Grego Original), de Westcott e Hort, Graz, 1974, Vol. II, apêndice, p. 92; veja ASTRÓLOGOS (Moloque e a Astrologia em Israel); CAIVÃ.

REFAEL [Deus Curou]. Um dos filhos de Semaías, primogênito de Obede-Edom. Ele foi designado junto com seus irmãos como porteiro, cuidando das casas de armazenagem ao S do santuário. — 1Cr 26:4, 7, 8, 15.

REFAÍAS [Jah Curou].

1. Segundo filho mencionado de Tola e cabeça duma casa paterna da tribo de Issacar — 1Cr 7:1, 2.

2. Benjamita descendente do Rei Saul e de Jonatã. (1Cr 9:39-43) É chamado de Rafa em 1 Crônicas 8:37.

3. Um dos quatro filhos de Isi, os quais, provavelmente durante o reinado de Ezequias, conduziram 500 simeonitas contra os amalequitas que haviam escapado para o monte Seir. Os simeonitas assumiram então o controle desse território. — 1Cr 4:41-43.

4. Descendente pós-exílico de Davi. — 1Cr 3:5, 9, 10, 21.

5. Oficial em Jerusalém que ajudou no projeto de Neemias de reparação da muralha de Jerusalém; filho de Hur. — Ne 3:9.

REFAIM, BAIXADA DE. Larga planície ou vale próximo de Jerusalém. Ela presumivelmente derivou tal nome das pessoas de estatura elevada, chamadas refains, que outrora devem ter morado ali. Acha-se alistada como limite entre os territórios de Judá e Benjamim. (Jos 15:1, 8; 18:11, 16) Em sua extremidade N, havia um monte, ou serra, que dava para o vale de Hinom. A identificação tradicional da baixada de Refaim é a planície do Baqa', ao SO do monte do Templo. Desce c. 1,5 km e então estreita-se no uádi el Werd (Nahal Refa'im).

A fertilidade da planície (Is 17:5), bem como sua proximidade de Jerusalém e de Belém a teriam tornado desejável para os filisteus. (2Sa 23:13, 14; 1Cr 11:15-19) Depois de Davi ter sido ungido rei sobre Israel, os filisteus fizeram incursões na baixada de Refaim. No entanto, Davi seguiu as orientações de Deus e obteve a vitória sobre eles. — 2Sa 5:17-25; 1Cr 14:8-17; veja BAAL-PERAZIM.

REFAINS. Povo ou tribo de estatura elevada. Há incerteza a respeito do significado e da origem desse nome. É provável que tenham sido chamados de refains por descenderem de um homem chamado Rafa. Em 2 Samuel 21:16, *ha·Ra·fáh* (literalmente: o Rafa) parece empregar o nome do pai para representar a inteira raça gigante.

Em algum período antigo, os refains evidentemente moraram ao L do Mar Morto. Os moabitas, que os desapossaram, referiam-se aos refains como emins ("Coisas Temíveis"). Os amonitas os chamavam de zanzumins (possivelmente duma raiz que significa "ter em mente; tramar"). (De 2:10, 11, 19, 20) Quando o Rei Quedorlaomer, do Elão, veio na direção O para combater cinco reis rebeldes perto do Mar Morto (tomando cativo a Ló), ele derrotou os refains em Asterote-Carnaim. (Gên 14:1, 5) Isto situa os refains, nessa época, em Basã, ao L do Jordão. Pouco depois disso, Deus disse que daria a Terra da Promessa aos descendentes de Abraão, o que incluía o território onde moravam os refains. — Gên 15:18-20.

Mais de 400 anos depois, pouco antes de Israel entrar em Canaã, a "terra dos refains" ainda era identificada com Basã. Ali, os israelitas derrotaram Ogue, rei de Basã (De 3:3, 11, 13; Jos 12:4; 13:12), o único 'que restou do que sobrou dos refains'. Não se tem certeza se isto significa que ele foi o último rei dos refains, ou se ele foi o último dos refains naquela área, pois, pouco depois, encontraram-se refains ao O do Jordão.

Na Terra da Promessa, os israelitas tiveram problemas com os refains, pois alguns deles persistiram em ficar nas florestas da região montanhosa de Efraim. Os filhos de José ficaram com receio de expulsá-los. (Jos 17:14-18) Quando Davi combatia os filisteus, ele e seus servos abateram quatro homens "que nasceram aos refains em Gate". Um deles foi descrito como "um homem de tamanho extraordinário, cujos dedos das mãos e dos pés eram aos seis, vinte e quatro". A descrição das armas deles indica que eram todos homens de grande estatura. Um destes era "Lami, irmão de Golias, o geteu". (1Cr 20:4-8) Este Golias, a quem Davi matou, tinha seis côvados e um palmo de altura (2,90 m). (1Sa 17:4-7) O relato em 2 Samuel 21:16-22 reza "Golias", em vez de "irmão de Golias", como em 1 Crônicas 20:5, o que pode indicar que havia dois Golias. — Veja GOLIAS.

O termo hebraico *refa·'ím* é empregado em outro sentido na Bíblia. Às vezes aplica-se claramente, não a um povo específico, mas àqueles que estão mortos. Vinculando esta palavra a uma raiz que significa "abaixar, descontrair", alguns peritos concluem que ela significa "os afundados, impotentes". Nos textos em que ela tem esta acepção, a *Tradução do Novo Mundo* a verte por "os impotentes na morte", e muitas outras versões empregam traduções tais como "coisas mortas", "defuntos" e "mortos". — Jó 26:5; Sal 88:10 (88:11, *PIB*); Pr 2:18; 9:18; 21:16; Is 14:9; 26:14, 19.

REFEIÇÃO. Frequentemente ocasiões de feliz associação e de benefícios espirituais entre os antigos hebreus, e, mais tarde, entre os primitivos cristãos. As refeições também proporcionavam oportunidades para se mostrar amor e hospitalidade para com outros. Parece que os hebreus e os primitivos cristãos costumavam orar por ocasião das refeições. — 1Sa 9:13; At 27:35; 1Ti 4:1, 3; veja ÁGAPES (FESTAS DE AMOR); HOSPITALIDADE; REFEIÇÃO NOTURNA DO SENHOR.

Pelo que parece, os israelitas faziam duas refeições principais ao dia, uma de manhã e a outra à noite, no fim do dia de trabalho. (Veja Rute 3:2, 3, 7; 1Rs 17:6.) Ao passo que muitos comiam em casa a sua refeição matinal, outros, inclusive os pescadores, que labutavam a noite inteira, pelo visto tinham por hábito levar comida quando saíam para o trabalho. Os pescadores podiam também preparar para a refeição matinal alguns dos peixes que haviam pescado. — Veja Mr 8:14; Jo 21:12, 15.

No entanto, há evidência de que se servia uma refeição, talvez em geral uma mais leve, por volta do meio-dia. (At 10:9, 10) Provavelmente, nesta hora as pessoas que trabalhavam nos campos paravam para descansar e comer alguma coisa. — Veja Ru 2:14.

As mulheres costumavam servir os alimentos. (Jo 12:1-3) Mas, às vezes elas tomavam suas refeições em companhia dos homens. (1Sa 1:4, 5; Jó 1:4) Nas casas abastadas, especialmente as reais, havia criados que serviam à mesa. A mesa do Rei Salomão era servida por garçons que usavam vestes especiais. — 1Rs 10:4, 5; 2Cr 9:3, 4.

As bebidas eram geralmente servidas em copos individuais, mas o alimento era com frequência colocado num prato comum. Os que comiam talvez retirassem o alimento com os dedos, ou usassem um pedaço de pão como se fosse uma colher, para pegar certos alimentos. — Mr 14:20; Jo 13:25, 26; veja também Pr 26:15.

As posições assumidas pelas pessoas às refeições incluíam reclinar-se e sentar-se. (Gên 18:4; 27:19; Jz 19:6; Lu 9:14) Um relevo do palácio do rei assírio, Assurbanipal, apresenta-o reclinado num divã, e a rainha sentada numa poltrona elevada, enquanto se regalavam. Reclinar-se em leitos, às refeições, era, pelo visto, um costume comum também entre os persas. (Est 7:8) Nos dias de Ezequiel, mesas e leitos eram utilizados ao menos por alguns israelitas. — Ez 23:41.

Na Época do Ministério Terrestre de Jesus. O costume geral dos hebreus, no primeiro século EC, era que as pessoas lavassem as mãos antes de tomarem uma refeição. Tratava-se dum costume ritualístico entre os escribas e os fariseus. — Mr 7:1-8; veja LAVAR AS MÃOS.

Nos banquetes ou em grandes festas, na época do ministério terrestre de Jesus, colocavam-se leitos em torno de três lados da mesa. Isto deixava o quarto lado livre, de modo que os que serviam a comida tivessem acesso à mesa. Às vezes, quatro ou cinco pessoas ocupavam um único leito, mas em geral o número era de três pessoas. Os comensais geralmente se apoiavam no cotovelo esquerdo, provavelmente sobre uma almofada, com a cabeça voltada para a mesa. A comida era normalmente apanhada com a mão direita. O lugar de maior importância num leito era o ocupado pela pessoa que não tinha ninguém atrás de si. Estar na "posição junto ao seio" em relação a alguém que se reclinava para uma refeição queria dizer estar à sua frente e também significava ter o seu favor. (Jo 13:23) A pessoa que tinha alguém na posição junto ao seu seio podia facilmente manter uma palestra confidencial com ele.

As três posições costumeiras em cada leito indicavam que a pessoa ocupava a posição superior, a média ou a inferior no leito. Quando se usavam vários leitos, a pessoa que ficava na posição inferior do leito mais afastado do anfitrião ocupava a posição mais humilde na refeição. — Veja Mt 23:6; Lu 14:7-11.

Pelo menos em certas ocasiões festivas, uma grande refeição ou banquete talvez ficasse sob a supervisão dum diretor (Jo 2:9) e podia incluir entretenimentos tais como "um concerto de música e dança". — Lu 15:25.

Conceito Correto sobre as Refeições. É a vontade de Deus que o homem usufrua comida e bebida. (Ec 2:24) Mas os excessos são detestáveis para Deus. (Pr 23:20, 21; Ec 10:17; Ro 13:13; 1Pe 4:3; veja BEBEDICE, EMBRIAGUEZ; GLUTÃO.) Visto que tomar refeições com moderação pode ser muitíssimo deleitoso, a condição de alguém que é alegre de coração é comparável a um contínuo banquete. (Pr 15:15) Também, uma atmosfera amorosa contribui para o prazer duma refeição. O provérbio diz: "Melhor um prato de verduras onde há amor, do que um touro cevado e com ele ódio." — Pr 15:17.

Uso Figurado. Tomar uma refeição junto com outrem significava amizade e paz entre os envolvidos. Por conseguinte, alguém privilegiado em comer regularmente à mesa dum rei era especialmente favorecido e gozava dum vínculo muito íntimo com o monarca. (1Rs 2:7) Este foi o relacionamento que Jesus prometeu a seus discípulos fiéis, quando lhes disse que eles comeriam e beberiam junto com ele em seu Reino. — Lu 22:28-30; veja também Lu 13:29; Re 19:9.

A destruição dos que se colocam em oposição a Deus fornece a ocasião para uma "grande refeição noturna". Esta refeição é para as aves que se alimentarão dos cadáveres dos que forem mortos. (Re 19:15-18) Uma refeição bem diferente é o grande banquete para todos os povos, mencionado em Isaías 25:6.

REFEIÇÃO NOTURNA DO SENHOR. Refeição literal, que celebra a morte do Senhor Jesus Cristo; consequentemente, a comemoração da sua morte. Visto ser o único acontecimento que as Escrituras ordenam que seja comemorado pelos cristãos, é também corretamente chamado de Comemoração. Às vezes é chamado de "ceia do Senhor". — 1Co 11:20, *Al.*

A instituição da Refeição Noturna do Senhor é relatada por dois apóstolos que foram testemunhas oculares e participantes, a saber, Mateus e João. Marcos e Lucas, embora não estivessem presentes na ocasião, suprem alguns pormenores. Paulo, ao dar instruções à congregação de Corinto, fornece esclarecimento sobre algumas de suas particularidades. Tais fontes nos dizem que, na noite antes de sua morte, Jesus se reuniu com os discípulos numa grande sala de sobrado para celebrar a Páscoa. (Mr 14:14-16) Mateus relata: "Ao continuarem a comer, Jesus tomou um pão, e, depois de proferir uma bênção, partiu-o, e, dando-o aos discípulos, disse: 'Tomai, comei. Isto significa meu corpo.' Tomou também um copo, e, tendo dado graças, deu-lho, dizendo: 'Bebei dele, todos vós; pois isto significa meu "sangue do pacto", que há de ser derramado em benefício de muitos, para o perdão de pecados. Eu vos digo, porém: Doravante, de modo algum beberei deste produto da videira, até o dia em que o beberei novo, convosco, no reino de meu Pai.' Por fim, depois de cantarem louvores, saíram para o Monte das Oliveiras." — Mt 26:17-30; Mr 14:17-26; Lu 22:7-39; Jo 13:1-38; 1Co 10:16-22; 11:20-34.

Ocasião da Sua Instituição. A Páscoa sempre era celebrada em 14 de nisã (abibe), no dia ou perto do dia da lua cheia, uma vez que o primeiro dia de cada mês (mês lunar) do calendário judaico era o dia da lua nova, conforme determinado por observação visual. Portanto, o dia 14 do mês se situaria mais ou menos na metade duma lunação. A data da morte de Jesus é indicada no artigo JESUS CRISTO (Tempo da sua morte) como 14 de nisã de 33 EC. Concernente ao dia da sua morte, segundo o calendário gregoriano, os cálculos astronômicos indicam que houve um eclipse da Lua na sexta-feira, 3 de abril de 33 EC. (calendário juliano), que seria sexta-feira, 1.º de abril no calendário gregoriano. (*Canon of Eclipses* [Cânon de Eclipses] de Oppolzer, traduzido para o inglês por O. Gingerich, 1962, p. 344) Os eclipses da Lua sempre ocorrem por ocasião da lua cheia. Esta evidência indica fortemente que 14 de nisã de 33 EC caiu na quinta-feira/sexta-feira, de 31 de março a 1.º de abril de 33 EC, no calendário gregoriano.

Foi na noite anterior à sua morte que Jesus celebrou sua última refeição pascoal, e, depois disso, instituiu a Refeição Noturna do Senhor. Mesmo antes de iniciar a refeição da Comemoração, mandou-se que o traidor Judas saísse, ocasião em que, segundo o relato, "era noite". (Jo 13:30) Visto que os dias do calendário judaico decorriam da noitinha de um dia até a noitinha do dia seguinte, a Refeição Noturna do Senhor foi também celebrada em 14 de nisã, na noite de quinta-feira, 31 de março. — Veja DIA.

Frequência da Sua Celebração. Segundo Lucas e Paulo, ao instituir a Comemoração da sua morte, Jesus disse: "Persisti em fazer isso em memória de mim." (Lu 22:19; 1Co 11:24) Com base nisto, é razoável entendermos que Jesus quis dizer que seus seguidores deviam celebrar anualmente a Refeição Noturna do Senhor, e não com mais frequência. A Páscoa, celebrada em lembrança da libertação de Israel da escravidão egípcia, efetuada por Jeová em 1513 AEC, só era comemorada uma vez por ano, no seu aniversário, em 14 de nisã. A Comemoração da morte de Cristo, também um aniversário, seria apropriadamente realizada somente em 14 de nisã.

Paulo citou Jesus como dizendo concernente ao copo: "Persisti em fazer isso, todas as vezes que o beberdes, em memória de mim", e acrescentou: "Pois, todas as vezes que comerdes este pão e beberdes este copo, estais proclamando a morte do Senhor, até que ele chegue." (1Co 11:25, 26) "Todas as vezes" pode referir-se a algo feito apenas uma vez por ano, especialmente quando é feito no decorrer de muitos anos. (He 9:25, 26) O dia 14 de nisã foi o dia em que Cristo ofereceu seu corpo literal como sacrifício na estaca de tortura, e derramou seu sangue vital para o perdão de pecados. Portanto, esse era o dia da "morte do Senhor", e, por conseguinte, era a data para dali em diante se comemorar a morte dele.

Os participantes desta refeição estariam "ausentes do Senhor" e celebrariam a Refeição Noturna do Senhor 'muitas vezes' antes de morrerem fiéis. Daí, após a ressurreição deles para a vida celestial, estariam junto com Cristo e não mais precisariam de algo que os fizesse lembrar-se dele. A respeito da continuidade desta observância, "até que ele chegue", o apóstolo Paulo evidentemente se referia a Cristo vir de novo e os acolher no céu por meio duma ressurreição, no tempo de sua presença. Este entendimento da questão é elucidado pelas palavras de Jesus aos 11 apóstolos, mais tarde naquela mesma noite: "Se eu for embora e vos preparar um lugar, virei novamente e vos acolherei a mim, para que, onde eu estiver, vós também estejais." — Jo 14:3, 4; 2Co 5:1-3, 6-9.

Jesus informou aos discípulos que o vinho que havia bebido (nesta Páscoa que antecedeu à Comemoração) tinha sido o último do produto da videira que ele beberia "até o dia em que o beberei novo, convosco, no reino de meu Pai". (Mt 26:29) Visto que ele não beberia vinho literal no céu, referia-se obviamente àquilo que o vinho por vezes simbolizava nas Escrituras, a saber, a alegria. Estarem juntos no Reino era o que eles aguardavam com a máxima expectativa. (Ro 8:23; 2Co 5:2) O Rei Davi escreveu, em cântico, sobre Jeová suprir "vinho que alegra o coração do homem mortal", e seu filho Salomão disse: "O próprio vinho alegra a vida." — Sal 104:15; Ec 10:19.

Os Emblemas. Marcos relata o seguinte quanto ao pão usado por Jesus ao instituir a Refeição Noturna do Senhor: "Enquanto continuavam a comer, tomou um pão, proferiu uma bênção, partiu-o e o deu a eles, e disse: 'Tomai-o, isto significa meu corpo.' " (Mr 14:22) O pão era da espécie disponível para a refeição pascoal, que Jesus e seus discípulos já tinham acabado de celebrar. Era pão sem fermento, uma vez que não se permitia nenhum fermento nas casas dos judeus durante a Páscoa e a conjugada Festividade dos Pães Não Fermentados. (Êx 13:6-10) Na Bíblia, fermento indica pecaminosidade. Era apropriado que o pão estivesse isento de fermento, porque o pão representava o corpo carnal, sem pecados, de Jesus. (He 7:26; 9:14; 1Pe 2:22, 24) O pão não fermentado era achatado e quebradiço; assim, foi partido, como era costumeiro nas refeições daqueles dias. (Lu 24:30; At 27:35) Anteriormente, quando Jesus

multiplicou de forma miraculosa o pão para milhares de pessoas, ele o partiu para distribuí-lo a tais pessoas. (Mt 14:19; 15:36) Por conseguinte, parece que não havia nenhum significado espiritual no ato de se partir o pão da Comemoração.

Depois de Jesus ter passado o pão, ele tomou um copo e "rendeu graças e o deu a eles, e todos beberam dele. E disse-lhes: 'Isto significa meu "sangue do pacto", que há de ser derramado em benefício de muitos.' " (Mr 14:23, 24) Ele utilizou vinho fermentado, não suco não fermentado de uva. As referências bíblicas ao vinho são ao vinho literal, e não ao suco não fermentado de uva. (Veja VINHO E BEBIDA FORTE.) Seria o vinho fermentado, não o suco de uva, que faria rebentar "odres velhos", como disse Jesus. Os inimigos de Jesus o acusaram de ser "dado a beber vinho", acusação que nada representaria se o "vinho" aqui fosse mero suco de uva. (Mt 9:17; 11:19) Vinho genuíno estava disponível na celebração da Páscoa que haviam acabado de realizar, e este podia ser usado apropriadamente por Cristo ao instituir a Comemoração da sua morte. Sem dúvida, o vinho era tinto, pois apenas o vinho tinto seria um símbolo apropriado do sangue. — 1Pe 1:19.

Uma Refeição de Participação em Comum. No antigo Israel, um homem podia prover uma refeição de participação em comum. Ele trazia um animal ao santuário, onde este era abatido. Parte do animal oferecido ia para o altar, como "cheiro repousante para Jeová". Parte ia para o sacerdote oficiante, e outra parte ia para os filhos sacerdotais de Arão, e o ofertante e a casa deste compartilhavam da refeição. (Le 3:1-16; 7:28-36) Alguém que estivesse 'impuro', conforme definido na Lei, estava proibido de comer dum sacrifício de participação em comum, sob pena de ser 'decepado do seu povo'. — Le 7:20, 21.

A Refeição Noturna do Senhor é igualmente uma refeição de participação em comum, visto haver uma participação conjunta. Jeová Deus está envolvido como Autor do arranjo, Jesus Cristo é o sacrifício resgatador, e seus irmãos espirituais comem os emblemas como coparticipantes. O comerem à "mesa de Jeová" significa que estão em paz com Jeová. (1Co 10:21) De fato, as ofertas de participação em comum eram, às vezes, chamadas de "ofertas pacíficas". — Le 3:1 n.

Os participantes da refeição, ao comerem o pão e beberem o vinho, admitem que são coparticipantes em Cristo, em completa união. Diz o apóstolo Paulo: "O copo de bênção que abençoamos, não é uma participação no sangue do Cristo? O pão que partimos, não é uma participação no corpo do Cristo? Porque há um só pão, nós, embora muitos, somos um só corpo, pois estamos todos participando daquele um só pão." — 1Co 10:16, 17.

Ao assim participarem, tais pessoas indicam que estão no novo pacto e estão recebendo os benefícios dele, isto é, o perdão de pecados da parte de Deus, mediante o sangue de Cristo. Prezam devidamente o valor do "sangue do pacto" pelo qual são santificados. (He 10:29) As Escrituras os chamam de "ministros dum novo pacto", servindo aos seus objetivos. (2Co 3:5, 6) E participam de forma apropriada do pão emblemático, pois podem dizer: "Pela dita 'vontade' é que temos sido santificados por intermédio da oferta do corpo de Jesus Cristo, uma vez para sempre." (He 10:10) Participam nos sofrimentos de Cristo e de uma morte semelhante à dele, uma morte de integridade. Esperam compartilhar da "semelhança de sua ressurreição", uma ressurreição para a vida imortal num corpo espiritual. — Ro 6:3-5.

A respeito de cada participante da refeição, o apóstolo Paulo escreve: "Quem comer o pão ou beber o copo do Senhor indignamente, será culpado com respeito ao corpo e ao sangue do Senhor. Primeiro, aprove-se o homem depois de escrutínio, e deste modo coma do pão e beba do copo. Pois, quem come e bebe, come e bebe julgamento contra si mesmo, se não discernir o corpo." (1Co 11:27-29) Práticas impuras, antibíblicas ou hipócritas desqualificam a pessoa de comer. Se participasse nestas condições, estaria comendo e bebendo julgamento contra si mesma. Estaria deixando de demonstrar apreço pelo sacrifício de Cristo, seu propósito e seu significado. Estaria revelando desrespeito e desprezo por tal sacrifício. (Veja He 10:28-31.) Tal pessoa correria o perigo de ser 'decepada do povo de Deus', como o era quem, em Israel, tomasse parte num sacrifício de participação em comum numa condição impura. — Le 7:20.

Efetivamente, Paulo compara a Refeição Noturna do Senhor a uma refeição israelita de participação em comum, ao falar primeiro de os partícipes gozarem de uma participação comum em Cristo, dizendo então: "Olhai para aquilo que é o Israel de modo carnal: Não são parceiros do altar os que comem dos sacrifícios? . . . Não podeis estar bebendo o copo de Jeová e o copo de demônios; não podeis estar participando da 'mesa de Jeová' e da mesa de demônios." — 1Co 10:18-21.

Os Participantes e Outros Que Comparecem à Refeição. Jesus havia reunido seus 12 apóstolos, dizendo-lhes: "Desejei muito comer esta páscoa convosco antes de eu sofrer." (Lu 22:15) Mas o relato de João, qual testemunha ocular, indica que Jesus despediu o traidor Judas antes de instituir a refeição da Comemoração. Du-

rante a Páscoa, Jesus, sabendo que seria Judas quem o trairia, mergulhou um bocado da refeição pascoal e o deu a Judas, instruindo-o a sair. (Jo 13:21-30) O relato de Marcos também sugere esta ordem de eventos. (Mr 14:12-25) Na Refeição Noturna do Senhor que se seguiu, Jesus passou o pão e o vinho aos 11 apóstolos remanescentes, dizendo-lhes que comessem e bebessem. (Lu 22:19, 20) Depois disso, conversou com eles como sendo 'os que ficaram comigo nas minhas provações', outro indício de que Judas havia sido despedido. — Lu 22:28.

Não há evidência de que o próprio Jesus tenha comido o pão assim oferecido, ou bebido do copo durante esta refeição da Comemoração. O corpo e o sangue que ofereceu eram em benefício deles e para validar o novo pacto, mediante o qual os pecados deles foram removidos. (Je 31:31-34; He 8:10-12; 12:24) Jesus não tinha pecado algum. (He 7:26) Ele mediava o novo pacto entre Jeová Deus e os escolhidos quais associados de Cristo. (He 9:15; veja PACTO.) Além dos apóstolos que estavam presentes àquela refeição, haveria outros que constituiriam o espiritual "Israel de Deus", um "pequeno rebanho", que por fim seriam reis e sacerdotes junto com Cristo. (Gál 6:16; Lu 12:32; Re 1:5, 6; 5:9, 10) Portanto, todos os irmãos espirituais de Cristo na Terra seriam participantes desta refeição, cada vez que esta fosse celebrada. Indica-se que são "certas primícias das suas criaturas" (Tg 1:18), compradas dentre a humanidade como "primícias para Deus e para o Cordeiro", e a visão concedida a João revela que somam 144.000. — Re 14:1-5.

Observadores não participantes. O Senhor Jesus Cristo revelou que durante sua presença haveria pessoas que fariam o bem a seus irmãos espirituais, visitando-os em épocas de necessidade e prestando-lhes ajuda. (Mt 25:31-46) Será que estas pessoas, que poderiam comparecer à celebração da Refeição Noturna do Senhor, se habilitariam quais participantes dos emblemas? As Escrituras dizem que Deus, mediante seu espírito santo, fornece evidência e certeza aos habilitados a participar dos emblemas, quais "herdeiros de Deus, mas co-herdeiros de Cristo", de que eles são filhos de Deus. O apóstolo Paulo escreve: "O próprio espírito dá testemunho com o nosso espírito de que somos filhos de Deus." Ele prossegue explicando que há outros que tiram proveito do arranjo feito por Deus para esses filhos: "Pois a expectativa ansiosa da criação está esperando a revelação dos filhos de Deus." (Ro 8:14-21) Visto que os co-herdeiros de Cristo hão de 'reinar como reis e sacerdotes sobre a terra', o Reino beneficiará os que viverem sob ele. (Re 5:10; 20:4, 6; 21:3, 4) Os beneficiados estariam naturalmente interessados no Reino e em seu desenvolvimento. Por conseguinte, tais pessoas compareceriam à celebração da Refeição Noturna do Senhor, e a comemorariam, mas, não sendo co-herdeiros de Cristo, nem filhos espirituais de Deus, não participariam dos emblemas como coparticipantes da morte de Cristo, que têm a esperança de ressurreição para uma vida celestial junto com ele. — Ro 6:3-5.

Nenhuma Transubstanciação, nem Consubstanciação. Ao oferecer o pão, Jesus ainda possuía seu corpo carnal. Este corpo, no todo e por inteiro, seria oferecido como sacrifício perfeito, imaculado, pelos pecados na tarde seguinte (do mesmo dia do calendário hebraico, 14 de nisã). Também, Jesus reteve todo o seu sangue para aquele sacrifício perfeito. "Esvaziou a sua alma [que está no sangue] até a própria morte." (Is 53:12; Le 17:11) Por conseguinte, durante a refeição noturna ele não realizou um milagre de transubstanciação, transformando o pão em sua carne literal, e o vinho em seu sangue literal. Por estas mesmas razões, não se pode dizer veridicamente que ele tenha feito, de forma miraculosa, que sua carne e seu sangue estivessem presentes no pão e no vinho, ou que se combinassem com estes, conforme pretendido pelos que aderem à doutrina da consubstanciação.

As palavras de Jesus em João 6:51-57 não contradizem isso. Ali, Jesus não estava considerando a Refeição Noturna do Senhor; tal arranjo só foi instituído um ano mais tarde. O 'comer' e o 'beber' mencionados neste relato se dão em sentido figurativo por se exercer fé em Jesus Cristo, como indicam os versículos 35 e 40.

Ademais, comer carne humana e beber sangue humano reais seria canibalismo. Portanto, os judeus que não exerciam fé e que não entenderam corretamente a declaração de Jesus quanto a comer de sua carne e beber de seu sangue ficaram chocados. Indicou-se assim o conceito judaico sobre comer carne humana e beber sangue humano, conforme inculcado pela Lei. — Jo 6:60.

Além disso, beber sangue era violação da lei que Deus deu a Noé, antes do pacto da Lei. (Gên 9:4; Le 17:10) O Senhor Jesus Cristo jamais instruiria outros a violar a lei de Deus. (Veja Mt 5:19.) Ademais, Jesus ordenou: "Persisti em fazer isso, . . . em *memória* de mim", e não em *sacrifício* de mim. — 1Co 11:23-25.

O pão e o vinho, por conseguinte, são emblemas que representam a carne e o sangue de Cristo, do mesmo modo que suas palavras sobre comer a sua carne e beber o seu sangue. Jesus dissera aos que ficaram ofendidos com suas palavras: "De fato, o

pão que eu hei de dar é a minha carne a favor da vida do mundo." (Jo 6:51) Esta foi dada por ocasião de sua morte como sacrifício na estaca de tortura. Seu corpo foi sepultado e seu Pai lhe deu uma destinação final, antes que pudesse ver a corrupção. (At 2:31) Literalmente, ninguém jamais comeu alguma parte de sua carne, nem bebeu seu sangue.

Celebração Correta e Ordeira. A congregação cristã em Corinto se tinha degenerado numa condição espiritualmente ruim, em alguns sentidos, de modo que, como disse o apóstolo Paulo: "Muitos entre vós estão fracos e doentios, e não poucos estão dormindo na morte." Isto se devia, em grande parte, ao seu entendimento errôneo da Refeição Noturna do Senhor e seu significado. Estavam deixando de respeitar a santidade da ocasião. Alguns levavam consigo a ceia para comer antes ou durante a reunião. Entre estes havia pessoas que passavam dos limites e ficavam embriagadas, ao passo que outros da congregação, que não tinham ceia, ficavam famintos e se sentiam envergonhados na presença daqueles que tinham muito. Com a mente sonolenta ou concentrada em outros assuntos, eles não estavam em condições de participar dos emblemas com apreço. Ademais, havia divisões na congregação, pois alguns no seu meio eram a favor de Pedro, ao passo que outros preferiam Apolo, e ainda outros buscavam a liderança de Paulo. (1Co 1:11-13; 11:18) Estavam deixando de reconhecer que esta ocasião devia ressaltar a união. Não se davam plenamente conta da seriedade do assunto, que os emblemas representavam o corpo e o sangue do Senhor, e que a refeição era uma recordação da morte dele. Paulo sublinhou o grave perigo em que incorriam aqueles que participavam dos emblemas sem discernir estes fatos. — 1Co 11:20-34.

REFIDIM [duma raiz que significa "estender"; ou, "revigorar"]. Um dos lugares onde os israelitas acamparam em sua jornada do Mar Vermelho ao monte Sinai. Ao partirem do ermo de Sim, acamparam em Dofca, daí em Alus, e, por fim, em Refidim. (Êx 17:1; Núm 33:12-14) Faltando-lhes água em Refidim, o povo queixou-se e altercou com Moisés. Sob a orientação de Deus, Moisés levou alguns dos anciãos até a "rocha em Horebe" (evidentemente a região montanhosa de Horebe, e não o monte Horebe), e golpeou uma rocha com seu bastão. A água fluiu, pelo visto chegando até o povo acampado em Refidim. — Êx 17:2-7.

Os amalequitas atacaram os israelitas em Refidim, mas, sob a liderança de Josué na batalha, o povo de Deus venceu seus atacantes. (Êx 17:8-16) O ponto em que esse relato foi colocado no registro indica que foi enquanto os israelitas estavam em Refidim que o sogro de Moisés trouxe Zípora e seus dois filhos a Moisés, e sugeriu que ele escolhesse chefes para ajudá-lo a julgar o povo. — Êx 18:1-27.

A localização exata de Refidim é incerta. As várias localidades que os geógrafos propõem têm sido determinadas de acordo com o entendimento deles da rota que os israelitas percorreram do ermo de Sim até o monte Sinai. Muitos geógrafos da atualidade identificam Refidim com um lugar no uádi Refayied, não muito ao NO do local tradicional do monte Sinai. Adjacente ao uádi existe uma colina com o mesmo nome, na qual Moisés poderia ter-se postado de pé, com os braços erguidos, durante a batalha com os amalequitas.

REFINAÇÃO, REFINADOR. Processo de separar e purificar metais, e o artífice que realiza isso. Por meio de repetidas fundições em cadinhos refinadores de barro, chamados crisóis, a escória e as impurezas eram removidas do metal desejado. (Sal 12:6; Pr 17:3; 27:21) Restos de despejadouros de escória têm sido encontrados na região em torno da antiga Sucote, onde ficavam algumas das minas e das fundições de Salomão. Às vezes, as impurezas eram eliminadas pela queima; outras vezes, empregava-se a barrela do refinador (veja LAVADEIRO) para amalgamar a escumosa escória, de modo que pudesse ser escumada. (Is 1:25; Mal 3:2) O refinador se sentava diante do forno, e atiçava o fogo de brasas de carvão com um jato de ar provido por foles. — Je 6:29; Mal 3:3.

O ouro com frequência contém prata em várias dosagens. Não se sabe como estes eram separados nos tempos bíblicos, mas uma diferença no método de tratar os dois parece ser indicada em Provérbios 17:3 e 27:21: "O cadinho de refinação é para a prata e o forno de fundição para o ouro." O ácido nítrico evidentemente só foi descoberto no nono século EC; assim, antes disso o ouro era purificado por outros meios. Por exemplo, caso houvesse chumbo misturado com o ouro, as impurezas podiam ser eliminadas como escória por fundição, ao passo que o ouro era retido pelo chumbo. Daí, pela lenta fervura do chumbo (operação conhecida como copelação), o ouro puro permanecia. Tal processo exige considerável perícia, pois, se a temperatura for elevada demais, ou a fervura rápida demais, o ouro será eliminado junto com o chumbo. O operador aprende a avaliar e a controlar o refino pela cor do metal fundido. (Veja Sal 12:6; Je 6:28-30; Ez 22:18-22.) As Escrituras fazem alusão ao emprego de barrela na refinação da prata. — Mal 3:2, 3.

Se o minério de cobre era um óxido ou um carbonato, misturar o minério triturado com carvão e queimá-lo liberava o cobre no estado metálico. Entretanto, se o minério de cobre era um sulfeto, fazia-se necessária uma ustulação preliminar, para queimar o enxofre e reduzi-lo a bióxido de enxofre, e ao mesmo tempo converter o sulfeto de cobre em óxido de cobre. Daí, este podia ser reduzido com o carvão para se obter o metal puro.

A extração de ferro era mais difícil, devido ao tremendo calor exigido. O ferro se funde a 1.535°C. Os antigos, contudo, construíram fornos de fundição equipados de foles para prover um jato de ar, similar aos atuais altos-fornos. (De 4:20; Je 6:29; Ez 22:20-22) Não existem pormenores quanto aos fornos hebreus para ferro, mas podem ter sido similares aos que se sabe existiam na antiga Índia. Feitos de argila, em forma de pera, tendo cerca de 1,20 m de diâmetro no fundo, e estreitando-se a cerca de 30 cm no topo, possuíam foles de pele de cabrito, dotados de bocais ligados a tubos de argila, que forneciam ar para o fundo do forno. Alimentados a carvão de lenha, acendia-se o fogo e adicionava-se o minério. Outra camada de carvão era então acrescentada, e o jato de calor continuava por três ou quatro horas. Terminada a operação, quebrava-se a frente do forno, a fim de remover o lingote de metal.

É relativamente simples a remoção do chumbo de seu minério comum, a galena, isto é, o sulfeto de chumbo. Primeiro se ustula o minério com uma injeção de ar, a fim de reduzir o sulfeto de chumbo a óxido de chumbo; o enxofre se combina com o oxigênio e forma o gás bióxido de enxofre. O óxido de chumbo é então misturado com carvão e lançado num alto-forno; daí, o bióxido de carbono é retirado, deixando o chumbo líquido no crisol.

Uso Figurado. Menciona-se o próprio Jeová como refinador. Sua Palavra é altamente refinada. (2Sa 22:31; Sal 18:30; 119:140; Pr 30:5) Esta Palavra testada e comprovada é um dos meios através dos quais Deus purifica seu povo, removendo toda a escória pecaminosa da impureza. (Sal 17:3; 26:2; 105:19; Da 12:9, 10; Mal 3:3) Provas ardentes também refinam os fiéis. (Is 48:10; Da 11:35; Za 13:9; compare isso com 1Pe 1:6, 7.) Os iníquos, por outro lado, são julgados como não sendo nada mais do que escumosa escória, que serve apenas para ser lançada no imprestável monturo de restos. — Sal 119:119; Pr 25:4, 5; Ez 22:18-20.

REFÚGIO. Veja CIDADES DE REFÚGIO.

REGÉM. Primeiro filho mencionado de Jadai no ramo calebita da genealogia de Judá. — 1Cr 2:3, 42, 47.

REGEM-MELEQUE. Um dos dois homens de destaque enviados pelo povo de Betel, após o exílio, para "abrandar a face de Jeová" e indagar sobre se deviam prosseguir com o jejum costumeiro. Isto se deu mais de dois anos antes do término da reconstrução do templo. — Za 7:1-3; Esd 6:15.

RÉGIO. Cidade no S da Itália, atualmente chamada de Reggio, ou Reggio di Calabria. O barco em que o apóstolo Paulo estava viajando como prisioneiro fez escala em Régio, quando ele estava a caminho de Roma para apresentar-se perante César, por volta do ano 59 EC.

Régio está situada no estreito de Messina, que separa a Itália da Sicília. Pouco ao N de Régio, o barco em que Paulo viajava teria de navegar ao largo do promontório de Cila, do lado italiano do estreito, e do abismo de Caribdis, do lado siciliano, ambos considerados perigosos pelos antigos marujos. Um dia depois de sua chegada a Régio, soprou um vento S e este os levou em segurança pelo estreito e na direção NNO até Putéoli. — At 28:13.

REGISTRO. Alistamento, em geral por nome e linhagem, segundo a tribo e a família. Envolvia mais do que um simples recenseamento ou uma contagem de cabeças. Os registros nacionais mencionados na Bíblia serviram para vários fins, tais como para tributação, designações para o serviço militar, ou (para os levitas incluídos) atribuições de deveres no santuário.

No Sinai. Por ordem de Jeová, o primeiro registro se deu durante o acampamento no Sinai, no segundo mês do segundo ano após o Êxodo do Egito. Para auxiliar Moisés nesse empreendimento, escolheu-se um chefe de cada tribo para assumir a responsabilidade e a supervisão do registro da tribo. Não só foram alistados todos os varões com 20 anos ou mais — elegíveis para servir no exército — mas a Lei também impunha aos registrados um imposto por cabeça de meio siclo (US$ 1,10) para o serviço do tabernáculo. (Êx 30:11-16; Núm 1:1-16, 18, 19) O total alistado foi de 603.550, excluindo-se os levitas, que não teriam nenhuma herança na terra. Estes não pagavam nenhum imposto para o tabernáculo, e não se exigia que servissem no exército. — Núm 1:44-47; 2:32, 33; 18:20, 24.

A narrativa no livro de Números mostra que também se fez uma contagem dos primogênitos do sexo masculino, dentre as 12 tribos, e de todos os varões levitas, de um mês ou mais de idade. (Núm 3:14, 15) Isto se deu porque Jeová tinha comprado para si os primogênitos, quando os preservou da destruição dos primogênitos no Egito. Agora, ele desejava usar os levitas como os especialmente santificados para o serviço no santuário. Por

conseguinte, os levitas deveriam ser dados por Israel a Jeová, para remir os primogênitos das outras tribos. A contagem revelou que havia 22.000 varões levitas e 22.273 primogênitos não levitas. (Núm 3:11-13, 39-43) Para remir os 273 primogênitos que ultrapassavam o total de levitas, exigiu-se o pagamento de cinco ciclos (US$ 11) ao santuário referente a cada um deles. — Núm 3:44-51.

Os coatitas, os gersonitas e os meraritas entre 30 e 50 anos também foram contados. A estes foram dadas designações especiais de serviço no santuário. — Núm 4:34-49.

Nas Planícies de Moabe. Um segundo registro alistado é o que foi feito nas planícies de Moabe, após o flagelo resultante do pecado de Israel com relação a Baal de Peor. Constatou-se, então, que o total de homens com 20 anos ou mais era de 601.730, um decréscimo de 1.820 em comparação com o recenseamento feito quase 39 anos antes. (Núm 26:1, 2, 51) A contagem dos levitas de um mês ou mais de idade deu 23.000, ou 1.000 a mais do que no primeiro recenseamento. — Núm 26:57, 62.

O Registro Calamitoso Feito por Davi. Um registro feito perto do fim do reinado do Rei Davi também se acha relatado, um que trouxe calamidade. O relato em 2 Samuel 24:1 reza: "E novamente veio a acender-se a ira de Jeová contra Israel, quando se instigou Davi contra eles, dizendo: 'Vai, faze a contagem de Israel e de Judá.'" Não se identifica ali quem o instigou a isso. Teria sido algum conselheiro humano? Teria sido Satanás? Ou mesmo Deus? Primeira das Crônicas 21:1 ajuda a responder à pergunta, dizendo: "Satanás passou a pôr-se de pé contra Israel e a instigar Davi a recensear Israel." Tal versão na *Tradução do Novo Mundo* concorda com o texto hebraico e com as traduções para o grego, o siríaco e o latim. É também coerente com a versão de outras traduções. — *ALA, IBB, So, Tr, VB.*

Entretanto, como salienta a nota ao pé da página, referente a 1 Crônicas 21:1, a palavra hebraica *sa·tán* também pode ser vertida "opositor". Byington traduz "um Satanás"; a tradução de Young reza "um adversário". Portanto, é possível que aquele que induziu Davi a optar pelo proceder calamitoso tenha sido um conselheiro humano mau.

É interessante que uma nota em 2 Samuel 24:1 indica que este texto poderia ser traduzido: "E novamente veio a acender-se a ira de Jeová contra Israel, quando *ele* instigou Davi contra eles." A tradução da *The Bible in Basic English* (A Bíblia em Inglês Básico) reza: "Novamente a ira do Senhor ardia contra Israel, e movendo Davi contra eles, ele disse: Vai, faze a contagem de Israel e Judá." Assim, alguns comentaristas consideram que o "ele" que instigou Davi a fazer o recenseamento foi Jeová. Sua 'ira contra Israel', segundo este conceito, acendeu-se antes do recenseamento e se devia às recentes rebeliões deles contra Jeová e seu rei designado, Davi, quando seguiram primeiro o ambicioso Absalão e depois o imprestável Seba, filho de Bicri, em oposição a Davi. (2Sa 15:10-12; 20:1, 2) Tal ponto de vista poderá ser harmonizado com o conceito de que Satanás ou algum conselheiro humano mau instigou Davi, se a instigação for encarada como algo que Jeová propositadamente permitiu, como por remover sua proteção ou sua mão restritiva. — Compare isso com 1Rs 22:21-23; 1Sa 16:14; veja PRESCIÊNCIA, PREDETERMINAÇÃO (Com relação a pessoas).

Da parte de Davi, talvez tenha havido motivação errada, devido ao orgulho ou à confiança nos números de seu exército, deixando ele assim de demonstrar plena confiança em Jeová. Em todo caso, torna-se claro que nesta ocasião a motivação de Davi não era a de glorificar a Deus.

Joabe levanta objeção. Ao receber ordens de fazer o registro, Joabe, o general de Davi, objetou, dizendo: "Acrescente Jeová, teu Deus, ainda cem vezes mais do que são, vendo-os os próprios olhos do meu senhor, o rei. Mas, quanto ao meu senhor, o rei, por que se deleitou nesta coisa?" (2Sa 24:3) As palavras de Joabe subentendem que a força nacional não dependia de números, mas de Jeová, que podia fornecer grandes números se assim quisesse. Joabe, por insistência de Davi, fez o recenseamento, porém a contragosto, declarando o relato: "A Levi e a Benjamim não registrou entre eles, porque a palavra do rei tinha sido detestável para Joabe" (Levi não sendo contado, de acordo com a lei registrada em Números 1:47-49). Ou Joabe parou antes de registrar a Benjamim, ou retardou o andamento do registro, de modo que, antes de Joabe o ter concluído, Davi caiu em si e pediu-lhe que parasse. (1Cr 21:6) Joabe talvez tenha evitado Benjamim por não querer atiçar esta tribo, que era a tribo de Saul e que havia combatido o exército de Davi, sob Joabe, antes da unificação com as outras tribos sob Davi. (2Sa 2:12-17) Sem dúvida, por tal recenseamento ser errado, não foi incluído na "narração dos assuntos dos dias do Rei Davi". — 1Cr 27:24.

A contagem revelou que Israel dispunha de 1.100.000 homens, e Judá de 470.000, segundo o relato de 1 Crônicas 21:5. O relato de 2 Samuel 24:9 diz que havia 800.000 homens em Israel, e 500.000 homens em Judá. Alguns creem que haja algum erro de cópia. Mas não convém atribuir ao relato um erro quando não se entendem plenamente as circunstâncias, os métodos de cômputo, e assim por diante. Os dois relatos podem ter com-

putado os números através de enfoques diferentes. Por exemplo, é possível que os membros do exército efetivo e/ou de seus oficiais tenham sido computados, ou omitidos. E diferentes métodos de cômputo podem ter causado uma variação na listagem de certos homens, quanto a se eles se achavam sob Judá ou sob Israel. Em 1 Crônicas, capítulo 27, encontramos o que pode ser um exemplo disso. Alistam-se 12 divisões a serviço do rei, citando-se nominalmente todas as tribos, exceto Gade e Aser, e citando-se Levi e as duas meias-tribos de Manassés. Isto talvez tenha ocorrido porque os homens de Gade e de Aser se achavam incluídos sob outros cabeças naquela época, ou por outros motivos não declarados.

O julgamento de Jeová. Gade, profeta de Jeová, foi enviado a Davi, aquele que autorizara o recenseamento, a fim de que este escolhesse uma dentre três formas de punição: uma fome durante três anos, a espada dos inimigos de Israel sobrepujando Israel durante três meses, ou uma pestilência durante três dias. Davi, confiando na misericórdia de Deus, em vez de na do homem, preferiu 'cair na mão de Jeová'; na pestilência que se seguiu, morreram 70.000 pessoas. — 1Cr 21:10-14.

Aqui se encontra outra variação entre os relatos de Samuel e de Crônicas. Ao passo que 2 Samuel 24:13 diz sete anos de fome, 1 Crônicas 21:12 diz três. (A *Septuaginta* grega reza "três" no relato de Samuel.) Uma explicação oferecida é que os sete anos mencionados em Segundo Samuel seriam, em parte, uma extensão dos três anos de fome que lhes sobrevieram devido ao pecado de Saul e de sua casa contra os gibeonitas. (2Sa 21:1, 2) O ano então corrente (o registro levou 9 meses e 20 dias [2Sa 24:8]) seria o quarto, e os três anos seguintes perfariam sete. Embora tal diferença talvez se deva a um erro de cópia, pode-se novamente frisar que, antes de se chegar a tal conclusão, é mister que se tenha pleno conhecimento de todos os fatos e de todas as circunstâncias.

Para o Serviço no Templo. Algum tempo depois, Davi, que então já estava bem avançado em anos, mandou contar os levitas para serviço futuro no templo, com a aparente aprovação de Jeová. Tal contagem revelou que havia 38.000 levitas com 30 anos ou mais, todos homens vigorosos. Foram alistados como segue: 24.000 supervisores, 6.000 oficiais e juízes, 4.000 porteiros e 4.000 músicos. — 1Cr 23:1-5.

Relacionado com a construção do templo, lemos: "Salomão fez então a contagem de todos os homens que eram residentes forasteiros, que estavam na terra de Israel, depois do censo que Davi, seu pai, fizera deles; e vieram a achar-se cento e cinquenta e três mil e seiscentos. De modo que fez setenta mil deles carregadores e oitenta mil talhadores no monte, e três mil e seiscentos supervisores para manter o povo no serviço." — 2Cr 2:17, 18.

Registros Posteriores. Outros registros foram feitos por reis posteriores de Israel e de Judá. Nos dias do Rei Amazias, os homens de Judá e de Benjamim, de 20 anos ou mais, totalizavam 300.000. (2Cr 25:5) No registro das forças armadas feito pelo Rei Uzias, havia 307.500 homens, tendo sobre eles 2.600 dos cabeças das casas paternas. — 2Cr 26:11-13.

Os exilados que voltaram sob Zorobabel, em 537 AEC, também foram contados. Incluíam 42.360 israelitas, também 7.337 escravos e 200 cantores (o texto massorético de Neemias diz 245 cantores). — Esd 2:64, 65; Ne 7:66, 67; veja NEEMIAS, LIVRO DE.

Na Época do Nascimento de Jesus. As Escrituras Gregas Cristãs mencionam dois registros ocorridos depois que a Judeia ficou sujeita a Roma. Tais registros não visavam apenas apurar dados sobre a população, mas, antes, foram feitos principalmente para fins de tributação e conscrição dos homens para o serviço militar. A respeito do primeiro deles, lemos: "Ora, naqueles dias [cerca de 2 AEC] saiu um decreto da parte de César Augusto, para que toda a terra habitada se registrasse (este primeiro registro ocorreu quando Quirino era governador da Síria;) e todos viajaram para se registrarem, cada um na sua própria cidade." (Lu 2:1-3) Tal edito do imperador resultou ser providencial, pois obrigou José e Maria a viajarem da cidade de Nazaré para Belém, apesar de Maria se achar então em adiantado estado de gravidez; assim, Jesus nasceu na cidade de Davi, em cumprimento da profecia. — Lu 2:4-7; Miq 5:2.

Dois registros sob Quirino. Os críticos da Bíblia têm dito que o único censo feito enquanto Públio Sulpício Quirino era governador da Síria se deu por volta de 6 EC, evento este que incitou uma rebelião da parte de Judas, o Galileu, e dos zelotes. (At 5:37) Este foi na realidade o segundo registro feito sob Quirino, pois inscrições descobertas em Antioquia e nas proximidades revelaram que, alguns anos antes, Quirino servira como legado do imperador na Síria. (*The Bearing of Recent Discovery on the Trustworthiness of the New Testament* [Como as Recentes Descobertas Influem na Fidedignidade do Novo Testamento], de W. Ramsay, 1979, pp. 285, 291) Sobre isso, o *Dictionnaire du Nouveau Testament* (Dicionário do Novo Testamento) da Bíblia francesa de Crampon (ed. de 1939, p. 360) diz: "As pesquisas eruditas de Zumpt (*Commentat. epigraph.*, II, 86-104; *De Syria romana provincia*, 97-98) e de Mommsen (*Res gestæ divi Augusti*) estabelecem, além de dúvida, que Quirino foi por duas

vezes governador da Síria." Muitos peritos situam o período do primeiro governo de Quirino em algum tempo entre os anos 4 e 1 AEC, provavelmente de 3 a 2 AEC. Seu método de cálculo para chegar a tais datas, porém, não é abalizado, e o real período de seu governo permanece indefinido. (Veja QUIRINO.) Seu segundo governo, porém, incluiu o ano 6 EC, conforme pormenores relatados por Josefo. — *Jewish Antiquities* (Antiguidades Judaicas), XVIII, 26 (ii, 1).

Assim, o historiador e escritor bíblico Lucas estava certo quando disse a respeito do registro feito na época do nascimento de Jesus: "Este *primeiro* registro ocorreu quando Quirino era governador da Síria", distinguindo-o do *segundo,* que ocorreu mais tarde sob o mesmo Quirino, registro este a que Gamaliel se referiu, conforme relatado por Lucas em Atos 5:37.

REI. Soberano que tem autoridade para governar outros. Jeová é o Rei supremo, possuindo ilimitado poder e autoridade. Os reis de Judá eram reis subordinados, que representavam a Sua soberania na terra. Como eles, Jesus Cristo é um Rei subordinado, porém dotado de poder muito maior do que aqueles reis terrestres, porque Jeová o colocou em posição para governar o Universo. (Fil 2:9-11) Portanto, Jesus Cristo foi constituído "Rei dos reis e Senhor dos senhores". — Re 19:16; veja JESUS CRISTO; REINO.

Primitivos Reis. Entre os governantes terrestres, o rei é um soberano do sexo masculino, investido de autoridade suprema sobre uma cidade, uma tribo, uma nação ou um império, e ele geralmente governa de forma vitalícia. Ninrode, descendente de Cã, foi o primeiro rei humano registrado na Bíblia. Ele governou sobre um reino que abrangia várias cidades da Mesopotâmia. Foi um rebelde contra a soberania de Jeová. — Gên 10:6, 8-10.

Nos dias de Abraão, Canaã e os países à sua volta já possuíam reis muito antes de os israelitas os terem. (Gên 14:1-9) Desde os primórdios históricos, também encontramos reis entre os filisteus, os edomitas, os moabitas, os midianitas, os amonitas, os sírios, os hititas, os egípcios, os assírios, os babilônios, os persas, os gregos e os romanos. Muitos destes reis governavam domínios restritos, tais como uma cidade-estado. Adoni-Bezeque, por exemplo, jactava-se de ter conquistado 70 de tais reis. — Jz 1:7.

O primeiro rei humano registrado na Bíblia como justo foi Melquisedeque, rei-sacerdote de Salém. (Gên 14:18) Além de Jesus Cristo, que é tanto Rei como Sumo Sacerdote, Melquisedeque é o único governante com os dois cargos, aprovado por Deus. O apóstolo Paulo indica que Deus usou Melquisedeque como representação típica de Cristo. (He 7:1-3; 8:1, 6) Nenhum outro servo fiel de Deus, nem mesmo Noé, procurou ser rei, e Deus não nomeou a nenhum deles até que Saul foi ungido, sob a orientação de Deus.

Reis Israelitas. Inicialmente, Jeová governou Israel como Rei invisível por vários meios, primeiro por meio de Moisés, e mais tarde por meio de juízes humanos, desde Otniel até Sansão. (Jz 8:23; 1Sa 12:12) Por fim, os israelitas clamaram por um rei, a fim de serem semelhantes às nações em sua volta. (1Sa 8:5-8, 19) Sob a provisão legal incorporada no pacto da Lei, que previa um rei humano divinamente nomeado, Jeová nomeou a Saul, da tribo de Benjamim, mediante o profeta Samuel. (De 17:14-20; 1Sa 9:15, 16; 10:21, 24) Devido à desobediência e à presunção, Saul perdeu o favor de Jeová e a oportunidade de fornecer uma dinastia de reis. (1Sa 13:1-14; 15:22-28) Voltando-se então para a tribo de Judá, Jeová escolheu a Davi, filho de Jessé, para ser o próximo rei de Israel. (1Sa 16:13; 17:12) Por apoiar fielmente a adoração e as leis de Jeová, Davi foi privilegiado de estabelecer uma dinastia de reis. (2Sa 7:15, 16) Os israelitas alcançaram um auge de prosperidade sob o reinado de Salomão, filho de Davi. — 1Rs 4:25; 2Cr 1:15.

Durante o reinado de Roboão, filho de Salomão, a nação se dividiu em dois reinos. O primeiro rei do reino setentrional de dez tribos, geralmente mencionado como Israel, foi Jeroboão, filho de Nebate, da tribo de Efraim. (1Rs 11:26; 12:20) Desobedientemente, ele dirigiu a adoração de seu povo para bezerros de ouro. Devido a este pecado, ele incorreu no desfavor de Jeová. (1Rs 14:10, 16) Um total de 20 reis governaram no reino setentrional, entre 997 e 740 AEC, começando com Jeroboão e terminando com Oseias, filho de Elá. No reino meridional, Judá, 19 reis reinaram entre 997 e 607 AEC, começando com Roboão e terminando com Zedequias. (Atalia, usurpadora do trono, e que não era rei, não é contada.) — Veja CRONOLOGIA; ENTERRO, LUGARES DE SEPULTAMENTO.

Representantes divinamente nomeados. Jeová nomeava os reis do seu povo, e eles deviam atuar como Seus agentes régios, sentando-se, não em seus próprios tronos, mas no "trono do reinado de Jeová", isto é, como representantes de Seu governo teocrático. (1Cr 28:5; 29:23) Contrário ao costume de alguns povos orientais daqueles dias, a nação de Israel não deificava seus reis. Todos os reis de Judá eram considerados ungidos de Jeová, embora o registro não declare de maneira específica que cada um dos reis foi literalmente ungido com óleo ao ascender ao trono. Registra-se que se usou óleo literal de unção quando se estabeleceu

uma nova dinastia, quando o trono foi disputado durante a velhice de Davi, bem como nos dias de Jeoás, e quando um filho mais velho foi passado por alto em favor de um filho mais moço, na época em que Jeoacaz foi entronizado. (1Sa 10:1; 16:13; 1Rs 1:39; 2Rs 11:12; 23:30, 31, 34, 36) No entanto, parece provável que tal unção era uma prática costumeira.

O rei de Judá era o principal administrador dos assuntos daquela nação, como um pastor do povo. (Sal 78:70-72) Ele geralmente tomava a dianteira nas batalhas. (1Sa 8:20; 2Sa 21:17; 1Rs 22:29-33) Também atuava como o tribunal de maior instância do judiciário, exceto que o sumo sacerdote consultava a Jeová para obter decisões sobre algumas questões de Estado e sobre certos assuntos em que a decisão era muito difícil, ou a evidência fornecida por testemunhas era insuficiente. — 1Rs 3:16-28.

Instrumentos limitadores do poder real. Os instrumentos limitadores impostos ao rei no exercício de sua autoridade eram o seu próprio temor de Deus, a lei de Deus, à qual tinha a obrigação de obedecer, e a influência persuasiva dos profetas e dos sacerdotes, bem como o conselho assessório dos anciãos. Exigia-se que escrevesse para si mesmo uma cópia da Lei e a lesse todos os dias de sua vida. (De 17:18, 19) Ele era, como servo especial e representante de Jeová, responsável perante Jeová. Infelizmente, houve muitos reis de Judá que extrapolaram tais limitações e governaram de forma despótica e iníqua. — 1Sa 22:12, 13, 17-19; 1Rs 12:12-16; 2Cr 33:9.

Líder religioso. Embora a lei impedisse que o rei fosse sacerdote, ele devia supostamente ser o principal apoiador não sacerdotal da adoração de Jeová. Às vezes, o rei abençoava a nação em nome de Jeová e representava o povo em oração. (2Sa 6:18; 1Rs 8:14, 22, 54, 55) Além de ser responsável por salvaguardar a vida religiosa do povo das intrusões idólatras, ele dispunha da autoridade para destituir o sumo sacerdote infiel, como fez o Rei Salomão quando Abiatar, o sumo sacerdote, apoiou a tentativa sediciosa de Adonias de apoderar-se do trono. — 1Rs 1:7; 2:27.

Esposas e propriedades. O casamento e os costumes familiares dos reis de Judá incluíam a prática de ter muitas esposas e concubinas, embora a Lei estipulasse que o rei não devia multiplicar esposas para si. (De 17:17) As concubinas eram consideradas propriedade da coroa, e eram repassadas para o sucessor ao trono, junto com os direitos e as propriedades do rei. Casar-se com uma concubina do rei falecido, ou tomá-la, equivalia a reivindicar publicamente o trono. Assim sendo, ter tido Absalão relações sexuais com as concubinas de seu pai, o Rei Davi, e ter Adonias solicitado como esposa a Abisague, enfermeira e companheira de Davi em sua velhice, equivaliam a uma reivindicação do trono. (2Sa 16:21, 22; 1Rs 2:15-17, 22) Tais atos representavam alta traição.

Além dos bens pessoais do rei, dos despojos de guerra e dos presentes (1Cr 18:10), criaram-se outras fontes de renda. Estas incluíam impostos especiais sobre os produtos da terra para a mesa real, tributos dos reinos subjugados, pedágios cobrados de mercadores viajantes que atravessavam o país, e empreendimentos comerciais, tais como as frotas de comércio de Salomão. — 1Rs 4:7, 27, 28; 9:26-28; 10:14, 15.

A Instabilidade do Reino Setentrional. No reino setentrional de Israel observava-se o princípio da sucessão hereditária, exceto quando interferido por assassinato ou revolta. A prática da religião falsa manteve o reino setentrional em constante estado de inquietação, o que contribuiu para frequentes assassínios de seus reis e para usurpações do trono. Apenas duas dinastias duraram mais de duas gerações, a de Onri e a de Jeú. Não estando sob o pacto davídico do reino, nenhum dos reis do reino setentrional se sentava no "trono do reinado de Jeová", como o ungido de Jeová. — 1Cr 28:5.

Reis Gentios e Reis Subordinados. Os reis babilônios eram oficialmente consagrados como monarcas sobre todo o Império Babilônico por agarrarem a mão da imagem de ouro de Marduque. Ciro, o Grande, fez isso para assumir o controle do Império Babilônico sem ter de conquistar todo o império por ação militar.

Outros reis subiram ao trono por serem nomeados por um rei superior, tal como aquele que tivesse conquistado o território envolvido. Era costume frequente os reis governarem os domínios conquistados através de reis nativos tributários de categoria inferior. Por meio deste processo, Herodes, o Grande, tornou-se rei tributário de Roma sobre a Judeia (Mt 2:1), e Aretas, o rei dos nabateus, foi confirmado por Roma em seu reino tributário. — 2Co 11:32.

Os reis não israelitas eram menos acessíveis a seus súditos do que aqueles que governavam o povo de Deus. Os reis israelitas evidentemente se misturavam de forma bem livre com o povo. Os reis gentios, com frequência, distanciavam-se muito. Penetrar na corte interna do rei persa, sem permissão expressa, automaticamente tornava a pessoa passível de morte, a menos que o rei lhe concedesse aprovação específica por estender-lhe o cetro, como se deu no caso de Ester. (Est 4:11, 16) Todavia, o imperador romano estava disponível para audiência, se um cidadão romano apelasse duma decisão feita por um juiz de menor

alçada, mas somente depois de o processo tramitar por muitos oficiais de menor instância. — At 25:11, 12.

REÍ [Companheiro; Amigo]. Um dos poderosos de Davi que se recusaram a aderir à conspiração de Adonias. — 1Rs 1:8.

REINO. Basicamente, um governo régio; também o território e as pessoas governadas por um rei, ou, menos frequentemente, por uma monarca ou rainha. Não raro o reinado era hereditário. O governante soberano talvez tivesse outros títulos tais como Faraó ou César.

Os reinos da antiguidade, assim como os de hoje, tinham vários símbolos de realeza. Em geral, havia uma capital ou cidade onde o rei morava, uma corte real, um exército efetivo (embora talvez de tamanho bem reduzido em tempos de paz). A palavra "reino", conforme empregada na Bíblia, não revela em si mesma nada de específico quanto à estrutura governamental, quanto à extensão territorial, ou quanto à autoridade do monarca. Os reinos variavam em tamanho e influência, desde poderosas potências mundiais tais como o Egito, a Assíria, Babilônia, a Medo-Pérsia, a Grécia e Roma, até pequenas cidades-reinos, tais como as em Canaã por ocasião da conquista israelita. (Jos 12:7-24) A estrutura governamental também podia variar consideravelmente de reino para reino.

O primeiro reino da história humana, o de Ninrode, parece ter sido inicialmente uma cidade-reino, ampliando mais tarde seu domínio de modo a abranger outras cidades, permanecendo sua base em Babel. (Gên 10:9-11) Salém, cidade em que o rei-sacerdote Melquisedeque governou no primeiro reino com aprovação divina, pelo visto também era uma cidade-reino. (Gên 14:18-20; compare isso com He 7:1-17.) Reinos maiores abrangiam uma região inteira, tais como os reinos de Edom, Moabe e Amom. Os grandes impérios, que governavam sobre vastas áreas e tinham outros reinos tributários sujeitos a eles, em geral parecem ter surgido ou se desenvolvido de pequenas cidades-estados ou de grupos tribais que por fim se conjugaram sob um líder dominante. Tais coalizões eram às vezes de natureza temporária, não raro formadas para combater um inimigo comum. (Gên 14:1-5; Jos 9:1, 2; 10:5) Reinos vassalos gozavam com frequência dum considerável grau de autonomia, ou independência, embora estivessem sujeitos à vontade e às exigências da potência suserana. — 2Rs 17:3, 4; 2Cr 36:4, 10.

Sentidos Amplos. Biblicamente, o termo "reino" pode referir-se a aspectos específicos dum governo régio. Pode referir-se ao domínio ou à área geográfica sobre a qual se exerce a soberania. O domínio real abrangia assim, não só a capital, mas o inteiro domínio, abarcando quaisquer reinos subordinados ou tributários. — 1Rs 4:21; Est 3:6, 8.

"Reino" pode referir-se de forma geral a qualquer ou a todos os governos humanos, quer sejam realmente dirigidos por um rei, quer não. — Esd 1:2; Mt 4:8.

Pode significar realeza, o cargo ou a posição régia do rei (Lu 17:21), com sua dignidade, seu poder e sua autoridade acompanhantes. (1Cr 11:10; 14:2; Lu 19:12, 15; Re 11:15; 17:12, 13, 17) Os filhos do rei podem ser mencionados como a "descendência do reino". — 2Rs 11:1.

O Reino Israelita. O pacto da Lei, dado por meio de Moisés à nação de Israel, fazia provisão para o governo dum reino. (De 17:14, 15) A pessoa que dirigia o reino era investido de poder e de dignidade real, não para exaltação pessoal, mas para servir para a honra de Deus e para o bem de seus irmãos israelitas. (De 17:19, 20; compare isso com 1Sa 15:17.) Todavia, quando os israelitas solicitaram com o tempo um rei humano, o profeta Samuel advertiu-os das exigências que um governante assim imporia ao povo. (1Sa 8) Os reis de Israel parecem ter sido mais abordáveis e acessíveis aos súditos do que os monarcas da maioria dos antigos reinos orientais. — 2Sa 19:8; 1Rs 20:39; 1Cr 15:25-29.

Embora o reino de Israel iniciasse com um rei da linhagem de Benjamim, Judá tornou-se depois a tribo real, em harmonia com a profecia de Jacó no leito de morte. (1Sa 10:20-25; Gên 49:10) Estabeleceu-se uma dinastia real na linhagem de Davi. (2Sa 2:4; 5:3, 4; 7:12, 13) Quando o reino foi 'arrancado' de Roboão, filho de Salomão, dez tribos formaram um reino setentrional, ao passo que Jeová Deus reteve uma tribo, Benjamim, para permanecer com Judá, "a fim de que Davi, meu servo, continue a ter sempre uma lâmpada diante de mim em Jerusalém, a cidade que escolhi para mim, a fim de pôr ali o meu nome". (1Rs 11:31, 35, 36; 12:18-24) Embora o reino de Judá caísse diante dos babilônios em 607 AEC, o direito legal ao governo passou por fim ao legítimo herdeiro, o "filho de Davi", Jesus Cristo. (Mt 1:1-16; Lu 1:31, 32; compare isso com Ez 21:26, 27.) Seu Reino havia de ser infindável. — Is 9:6, 7; Lu 1:33.

Criou-se em Israel uma organização régia para administrar os interesses do reino. Esta consistia dum círculo interno de conselheiros e ministros de estado (1Rs 4:1-6; 1Cr 27:32-34), bem como de vários departamentos governamentais com seus respectivos superintendentes para administrar as terras da coroa, supervisionar a economia e suprir as necessidades da corte real. — 1Rs 4:7; 1Cr 27:25-31.

Ao passo que os reis de Israel, da linhagem davídica, podiam emitir ordens específicas, o genuíno poder legislativo repousava em Deus. (De 4:1, 2; Is 33:22) Em todas as coisas, o rei era responsável perante o verdadeiro Soberano e Senhor, Jeová. A transgressão e a obstinação por parte do rei resultavam em sanções divinas. (1Sa 13:13, 14; 15:20-24) Às vezes Jeová se comunicava com o próprio rei (1Rs 3:5; 11:11); outras vezes ele dava instruções e conselhos, ou repreensão, por meio de profetas designados. (2Sa 7:4, 5; 12:1-14) O rei podia também recorrer ao sábio conselho do corpo de anciãos. (1Rs 12:6, 7) No entanto, a execução das instruções ou da repreensão dependia, não dos profetas nem dos anciãos, mas de Jeová.

Quando o rei e o povo aderiam fielmente ao pacto da Lei, que lhes fora dado por Deus, a nação de Israel usufruía certo grau de liberdade individual, prosperidade material e harmonia nacional jamais alcançadas por outros reinos. (1Rs 4:20, 25) Nos anos em que Salomão obedeceu a Jeová, o reino israelita tornou-se muito famoso e respeitado, possuindo muitos reinos tributários e beneficiando-se dos recursos de muitas terras. — 1Rs 4:21, 30, 34.

O reinado de Jeová Deus, embora durante algum tempo expresso visivelmente por meio do reino israelita, é um reino de soberania universal. (1Cr 29:11, 12) Quer os povos e os reinos da humanidade reconheçam, quer não, seu reinado é absoluto e inalterável, e toda a terra pertence ao seu domínio legítimo. (Sal 103:19; 145:11-13; Is 14:26, 27) Por ser o Criador, Jeová exerce sua vontade soberana no céu e na terra, segundo seus próprios propósitos, e não tem de prestar contas a ninguém (Je 18:3-10; Da 4:25, 34, 35), contudo sempre age em harmonia com suas próprias normas justas. — Mal 3:6; He 6:17, 18; Tg 1:17.

REINO DE DEUS. A expressão e o exercício da soberania universal de Deus para com Suas criaturas, ou o meio ou instrumento utilizado por ele para este propósito. (Sal 103:19) Esta frase é usada especialmente para a expressão da soberania de Deus mediante um governo régio encabeçado por seu Filho, Cristo Jesus.

A palavra traduzida "reino" nas Escrituras Gregas Cristãs é *ba·si·lei·a*, que significa "um reino, domínio, a região ou o país governado por um rei; poder, autoridade, domínio, reinado régios; dignidade real, o título e a honra de rei". (*The Analytical Greek Lexicon* [O Analítico Léxico Grego], 1908, p. 67) A frase "o reino de Deus" é empregada com frequência por Marcos e Lucas, e, no relato de Mateus, a frase paralela "o reino dos céus" aparece umas 30 vezes. — Compare Mr 10:23 e Lu 18:24 com Mt 19:23, 24; veja CÉU, I (Céus Espirituais); REINO.

O governo de Deus, em estrutura e função, é teocracia pura (do gr. *the·ós*, deus, e *krá·tos*, um governo), um governo de Deus. O termo "teocracia" é atribuído ao historiador judeu Josefo, do primeiro século EC, que evidentemente cunhou-o ao escrever seu *Against Apion* (Contra Apião, II, 164, 165 [17]). Concernente ao governo estabelecido sobre Israel no Sinai, Josefo escreveu: "Alguns povos confiaram o supremo poder político a monarquias, outros a oligarquias, ainda outros às massas. Nosso legislador, porém, não se deixou atrair por nenhuma de tais formas de governo, mas deu à sua constituição a forma do que — caso se permita uma expressão forçada — pode ser chamada de 'teocracia [gr.: *the·o·kra·tí·an*]', colocando toda soberania e autoridade nas mãos de Deus." Naturalmente, para ser teocracia pura, o governo não poderia ser instituído por nenhum legislador humano, tal como o homem Moisés, mas precisaria ser instituído e estabelecido por Deus. O registro bíblico indica que foi assim que se deu.

Origem do Termo. O termo "rei" (hebr.: *mé·lekh*) evidentemente entrou em uso no idioma humano após o Dilúvio global. O primeiro reino terrestre foi o de Ninrode, "poderoso caçador em oposição a Jeová". (Gên 10:8-12) Após isso, no período até o tempo de Abraão, desenvolveram-se cidades-estados e nações, e os reis humanos se multiplicaram. Com exceção do reino de Melquisedeque, rei-sacerdote de Salém (que tipificou profeticamente o Messias [Gên 14:17-20; He 7:1-17]), nenhum desses reinos terrestres representou o governo de Deus ou foi estabelecido por ele. Os homens também fizeram reis dos deuses falsos que adoravam, atribuindo-lhes a capacidade de conceder a humanos poder para reinar. A aplicação que Jeová faz a si mesmo do título "Rei [*Mé·lekh*]", conforme encontrado nos escritos pós-diluvianos das Escrituras Hebraicas, significou, portanto, que Deus usou o título que os homens haviam desenvolvido e empregado. O uso desse termo por Deus indicou que ele, e não presunçosos governantes humanos ou deuses feitos pelo homem, devia ser encarado e obedecido como "Rei". — Je 10:10-12.

Naturalmente, Jeová fora Governante Soberano muito antes de surgirem reinos humanos, de fato antes mesmo de os humanos existirem. Como verdadeiro Deus e seu Criador, ele era respeitado e obedecido por filhos angélicos que somavam milhões. (Jó 38:4-7; 2Cr 18:18; Sal 103:20-22; Da 7:10) Seja qual for o título, desde o início da criação ele foi reconhecido como Aquele cuja vontade era de direito suprema.

O Governo de Deus nos Primórdios da História Humana. As primeiras criaturas humanas, Adão e Eva, igualmente conheciam a Jeová

como Deus, o Criador do céu e da terra. Reconheciam a Sua autoridade e Seu direito de expedir ordens, de exigir que pessoas executassem certos deveres ou se refreassem de certos atos, de designar terras para moradia e cultivo, bem como de delegar autoridade sobre outras de suas criaturas. (Gên 1:26-30; 2:15-17) Embora Adão tivesse a capacidade de cunhar palavras (Gên 2:19, 20), não existe evidência de que ele tivesse criado o título de "rei [*mé·lekh*]", a fim de aplicá-lo ao seu Deus e Criador, embora reconhecesse a autoridade suprema de Jeová.

Conforme revelado nos capítulos iniciais de Gênesis, o exercício da soberania de Deus para com o homem no Éden era benévolo e não indevidamente restritivo. O relacionamento existente entre Deus e o homem exigia obediência, tal como a obediência que um filho presta ao seu pai. (Veja Lu 3:38.) O homem não tinha um extensivo código de leis para acatar (veja 1Ti 1:8-11); os requisitos de Deus eram simples e objetivos. Tampouco existe algo que indique que se fez com que Adão se sentisse inibido por uma supervisão constante e crítica de cada ação sua; antes, a comunicação de Deus com o homem perfeito parece ter sido periódica, segundo a necessidade. — Gên caps. 1-3.

Proposta duma nova expressão do governo de Deus. A franca violação da ordem de Deus por parte do primeiro casal humano, instigada por um dos filhos espirituais de Deus, constituiu realmente rebelião contra a autoridade divina. (Gên 3:17-19; veja ÁRVORES [Uso Figurativo].) A posição assumida pelo Adversário espiritual de Deus (hebr.: *sa·tán*) constituía um desafio que exigia um teste, a questão em litígio sendo a legitimidade da soberania universal de Jeová. (Veja JEOVÁ [A questão suprema é de moral].) A Terra, onde a questão foi suscitada, é apropriadamente o local onde será resolvida. — Re 12:7-12.

Na ocasião do pronunciamento do julgamento sobre os primeiros rebeldes, Jeová Deus enunciou uma profecia, expressa em fraseologia simbólica, delineando seu propósito de utilizar um instrumento, um "descendente [lit.: semente]", para realizar o derradeiro esmagamento das forças rebeldes. (Gên 3:15) Assim, o governo de Jeová, a expressão de sua soberania, assumiria um novo aspecto ou expressão em resposta à insurreição que surgira. A revelação progressiva dos "segredos sagrados do reino" (Mt 13:11) mostrava que este novo aspecto envolvia a formação de um governo subsidiário, um corpo de governantes encabeçado por um vice-governante. A promessa da 'semente' tem seu cumprimento no reino de Cristo Jesus, em união com seus associados escolhidos. (Re 17:14; veja JESUS CRISTO [Seu Lugar Vital no Propósito de Deus].) Do tempo da promessa edênica em diante, o desenvolvimento progressivo do propósito de Deus de produzir esta 'semente' do Reino se torna o tema básico da Bíblia e a chave para o entendimento das ações de Jeová para com seus servos e para com a humanidade em geral.

Delegar Deus deste modo ampla autoridade e poder a criaturas (Mt 28:18; Re 2:26, 27; 3:21) é digno de nota visto que a questão da integridade de todas as criaturas de Deus, isto é, sua devoção de todo o coração a ele e lealdade à chefia dele, era parte vital da questão suscitada pelo Adversário de Deus. (Veja INTEGRIDADE [Envolvida na questão suprema].) Poder Deus, sem receio, confiar a criaturas suas tal autoridade e poder notáveis seria, em si mesmo, um esplêndido testemunho da força moral do seu governo, contribuindo assim para a vindicação da soberania de Jeová, e expondo a falsidade das alegações de seu adversário.

Manifestada a necessidade dum governo divino. As condições que se desenvolveram a partir do início da rebelião humana até o tempo do Dilúvio ilustraram claramente a necessidade que a humanidade tinha duma chefia divina. A sociedade humana logo teve de contender com a desunião, a agressão física e o assassinato. (Gên 4:2-9, 23, 24) Não se revela até que ponto o pecador Adão, durante seus 930 anos de vida, exerceu autoridade patriarcal sobre seus descendentes, que se multiplicavam. Mas por volta da sétima geração, chocante impiedade evidentemente existia (Ju 14, 15), e por ocasião dos dias de Noé (que nasceu uns 120 anos após a morte de Adão) as condições se haviam deteriorado ao ponto de 'a terra vir a estar cheia de violência'. (Gên 6:1-13) O que contribuiu para essa condição foi a interferência não autorizada de criaturas espirituais na sociedade humana, contrário à vontade e ao propósito de Deus. — Gên 6:1-4; Ju 6; 2Pe 2:4, 5; veja NEFILINS.

Embora a Terra se tornasse um foco de rebelião, Jeová não renunciou ao Seu domínio sobre ela. O Dilúvio global evidenciou que Deus ainda tinha o poder e a capacidade de fazer vigorar Sua vontade na Terra, assim como em qualquer outra parte do universo. Durante o período antediluviano, Ele igualmente demonstrou sua disposição de guiar e governar as ações daqueles que o buscavam, tais como Abel, Enoque e Noé. O caso de Noé, em especial, ilustra o exercício do governo de Deus para com um súdito terrestre disposto, dando-lhe ordens e orientações, protegendo-o e abençoando-o, bem como a família dele, além de evidenciar o controle de Deus sobre as demais criações terrestres: os animais e as aves. (Gên 6:9–7:16) Jeová deixou igualmente claro que não permitiria que a sociedade humana alienada corrompesse infinda-

velmente a terra; que ele não se havia restringido de executar seu julgamento justo contra os malfeitores quando e como Ele achasse apropriado. Além disso, demonstrou sua habilidade soberana de controlar os diversos elementos da Terra, inclusive sua atmosfera. — Gên 6:3, 5-7; 7:17–8:22.

A primitiva sociedade pós-diluviana e seus problemas. Após o Dilúvio, o arranjo patriarcal evidentemente constituía a estrutura básica da sociedade humana, proporcionando certa medida de estabilidade e ordem. A humanidade devia 'encher a Terra', o que exigia, não só a procriação, mas a contínua expansão da área de habitação humana em todo o globo. (Gên 9:1, 7) Tais fatores, em si, teriam razoavelmente um efeito limitador sobre quaisquer problemas sociais, mantendo-os, em geral, dentro do círculo familiar, e tornando improvável a fricção que com frequência ocorre quando há grande densidade demográfica ou condições apinhadas. O projeto não autorizado de Babel, contudo, exigia um procedimento inverso, uma concentração de pessoas, evitando-se que fossem 'espalhadas por toda a superfície da terra'. (Gên 11:1-4; veja IDIOMA, LÍNGUA.) Daí, também, Ninrode desviou-se do governo patriarcal e estabeleceu o primeiro "reino" (hebr.: *mam·la·khắh*). Sendo cusita da linhagem familiar de Cã, ele invadiu território semita, a terra de Assur (Assíria), e construiu ali cidades como parte do seu domínio. — Gên 10:8-12.

A confusão da linguagem humana, que Deus causou, desfez a concentração de pessoas nas planícies de Sinear, mas o padrão de governo iniciado por Ninrode foi geralmente seguido nas terras para onde migraram as várias famílias da humanidade. Nos dias de Abraão (2018-1843 AEC), havia reinos ativos desde a Mesopotâmia asiática até o Egito, onde o rei se intitulava "Faraó", em vez de *Mé·lekh*. Mas tais realezas não produziram segurança. Logo os reis formavam alianças militares, empreendendo extensivas campanhas de agressão, saque e rapto. (Gên 14:1-12) Em algumas cidades, os estranhos ficavam sujeitos a ser atacados por homossexuais. — Gên 19:4-9.

Assim, ao passo que os homens sem dúvida se juntavam em comunidades concentradas em busca de segurança (veja Gên 4:14-17), logo acharam necessário murar suas cidades, e, por fim, fortificá-las contra ataques armados. Os mais antigos registros seculares de que se tem conhecimento, muitos deles da região mesopotâmica, onde originalmente operara o reino de Ninrode, estão repletos de narrativas de conflitos, ganância, intriga e derramamento de sangue entre humanos. Os mais antigos registros não bíblicos de leis encontrados, tais como os de Lipit-Ishtar, Eshnunna e Hamurábi, indicam que a vida humana se tornara bem complexa, o atrito social produzindo problemas de roubo, fraude, dificuldades comerciais, disputas de propriedade e pagamento de aluguel, questões concernentes a empréstimos e juros, infidelidade marital, honorários e fracassos médicos, casos de lesão corporal, e muitos outros assuntos. Embora Hamurábi se intitulasse "o rei eficiente" e "o rei perfeito", seu governo e legislação, igual ao de outros antigos reinos políticos, foi incapaz de solucionar os problemas da humanidade pecaminosa. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. B. Pritchard, 1974, pp. 159-180; veja Pr 28:5.) Em todos esses reinos destacava-se a religião, mas não a adoração do verdadeiro Deus. Embora o sacerdócio colaborasse de perto com a classe governante e desfrutasse do favor real, isso não resultou na melhora da moral do povo. As inscrições cuneiformes dos antigos escritos religiosos são destituídos de enaltecimento espiritual ou orientação moral; revelam os deuses adorados como briguentos, violentos, lascivos, não governados por normas ou objetivos justos. Os homens necessitavam do reino de Jeová Deus para poderem usufruir a vida em paz e felicidade.

Para com Abraão e Seus Descendentes. É verdade que aqueles que se voltavam para Jeová Deus como seu Cabeça não deixavam de ter seus problemas e atritos pessoais. Todavia, eram ajudados a resolvê-los ou a suportá-los em harmonia com os padrões justos de Deus, e sem ficar degradados. Foi-lhes concedido proteção e força divinas. (Gên 13:5-11; 14:18-24; 19:15-24; 21:9-13, 22-33) Assim, depois de salientar que as "decisões judiciais [de Jeová] estão em toda a terra", o salmista diz a respeito de Abraão, Isaque e Jacó: "Vieram a ser poucos em número, sim, muito poucos, e residentes forasteiros [em Canaã]. E andavam de nação em nação, de um reino a outro povo. [Jeová] não permitiu que algum homem os defraudasse, mas por causa deles repreendeu reis, dizendo: 'Não toqueis nos meus ungidos e não façais nada de mal aos meus profetas.' " (Sal 105:7-15; compare isso com Gên 12:10-20; 20:1-18; 31:22-24, 36-55.) Isto também constituía prova de que a soberania de Deus sobre a terra ainda vigorava, executável por ele em harmonia com o desenrolar de seu propósito.

Os fiéis patriarcas não se vincularam a nenhuma das cidades-estados ou reinos de Canaã, ou de outras terras. Em vez de buscarem segurança em alguma cidade sob o governo político dum rei humano, eles moravam em tendas como estrangeiros, "estranhos e residentes temporários no país", em fé 'aguardando a cidade que tem verdadeiros alicerces, cujo construtor e fazedor é Deus'. Aceitavam a

Deus como seu Governante, aguardavam seu futuro arranjo ou instrumento celestial para governar a terra, solidamente alicerçado em Sua autoridade e vontade soberanas, embora a realização desta esperança estivesse então bem "longe". (He 11:8-10, 13-16) Assim, Jesus, já ungido por Deus para ser rei, podia dizer mais tarde: "Abraão . . . alegrou-se grandemente na perspectiva de ver o meu dia, e ele o viu e se alegrou." — Jo 8:56.

Jeová deu mais um passo no desenvolvimento de sua promessa a respeito da 'semente' do Reino (Gên 3:15), por firmar um pacto com Abraão. (Gên 12:1-3; 22:15-18) Relacionado com isso, ele predisse que 'reinos procederiam' de Abraão (Abrão) e sua esposa. (Gên 17:1-6, 15, 16) Embora os descendentes de Esaú, neto de Abraão, formassem principados de xeques e reinos, foi ao outro neto de Abraão, Jacó, que a promessa profética de Deus sobre descendentes régios foi repetida. — Gên 35:11, 12; 36:9, 15-43.

A formação da nação israelita. Séculos mais tarde, no tempo devido (Gên 15:13-16), Jeová Deus agiu em favor dos descendentes de Jacó, que então somavam milhões (veja ÊXODO [O Número Envolvido no Êxodo]), protegendo-os durante uma campanha de genocídio promovida pelo governo egípcio (Êx 1:15-22), e, por fim, libertando-os da dura escravidão ao regime do Egito. (Êx 2:23-25) A ordem de Deus a Faraó, transmitida por meio de seus representantes Moisés e Arão, foi desprezada pelo governante egípcio como se emanasse duma fonte sem nenhuma autoridade sobre os assuntos egípcios. A repetida recusa de Faraó, de reconhecer a soberania de Jeová, resultou em demonstrações do poder divino em forma de pragas. (Êx 7 a 12) Dessa forma, Deus provou que seu domínio sobre os elementos e as criaturas da Terra era superior ao de qualquer rei em toda a Terra. (Êx 9:13-16) Ele culminou esta demonstração de poder soberano destruindo as forças de Faraó de forma tal que nenhum dos jactanciosos reis guerreiros das nações jamais poderia repetir. (Êx 14:26-31) Foi com reais motivos que Moisés e os israelitas cantaram: "Jeová reinará por tempo indefinido, para todo o sempre." — Êx 15:1-19.

Depois disso, Jeová forneceu prova adicional do seu domínio sobre a Terra, as vitais reservas de água e as aves existentes, e mostrou sua capacidade de guardar e sustentar sua nação, mesmo em ambientes áridos e hostis. (Êx 15:22–17:15) Tendo feito tudo isto, ele disse ao povo libertado que, por obediência à Sua autoridade e ao Seu pacto, eles poderiam tornar-se sua propriedade especial dentre todos os demais povos, "pois minha é toda a terra". Poderiam tornar-se "um reino de sacerdotes e uma nação santa". (Êx 19:3-6) Quando declararam publicamente ser súditos dispostos de Sua soberania, Jeová atuou qual Legislador Régio dando-lhes decretos reais num grande conjunto de leis, junto com evidência dinâmica e atemorizante de Seu poder e glória. (Êx 19:7–24:18) Um tabernáculo, ou tenda de reunião, e em especial a Arca do Pacto, deviam simbolizar a presença do invisível Chefe de Estado celestial. (Êx 25:8, 21, 22; 33:7-11; compare isso com Re 21:3.) Embora Moisés e outros homens designados julgassem a maioria dos casos, guiados pela Lei de Deus, às vezes Jeová intervinha pessoalmente para expressar julgamentos e aplicar sanções contra os violadores da lei. (Êx 18:13-16, 24-26; 32:25-35) O sacerdócio ordenado atuava para manter boas relações entre a nação e seu Governante celestial, ajudando o povo em seus esforços de enquadrar-se nos elevados padrões do pacto da Lei. (Veja SACERDOTE.) Assim, o governo sobre Israel era uma genuína teocracia. — De 33:2, 5.

Como Deus e Criador, tendo o direito do "domínio eminente" sobre toda a terra, sendo também "o Juiz de toda a terra" (Gên 18:25), Jeová designara a terra de Canaã à semente de Abraão. (Gên 12:5-7; 15:17-21) Como o Executivo Principal, ordenou então que os israelitas executassem a desapropriação compulsória do território ocupado pelos condenados cananeus, bem como a sentença de morte que Ele pronunciara contra estes. — De 9:1-5; veja CANAÃ, CANANEU N.º 2 (Conquista de Canaã por Israel).

O período dos juízes. Durante três séculos e meio após a conquista dos muitos reinos de Canaã por Israel, Jeová Deus era o único rei desta nação. Durante períodos variáveis, juízes escolhidos por Deus conduziram a nação, ou partes dela, na batalha e na paz. A derrota de Midiã pelo juiz Gideão resultou numa solicitação popular para que ele se tornasse o governante daquela nação, mas ele se recusou, reconhecendo a Jeová como o verdadeiro governante. (Jz 8:22, 23) Abimeleque, o ambicioso filho dele, estabeleceu brevemente a realeza sobre pequeno segmento da nação, mas isto acabou em desastre para ele. — Jz 9:1, 6, 22, 53-56.

Faz-se o seguinte comentário sobre esse período geral dos juízes: "Naqueles dias não havia rei em Israel. No que se referia a cada um, fazia o que era direito aos seus próprios olhos." (Jz 17:6; 21:25) Isto não quer dizer que não houvesse restrição judicial alguma. Toda cidade tinha juízes, anciãos, para tratar de questões e problemas legais, e para executar a justiça. (De 16:18-20; veja TRIBUNAL DE JUSTIÇA.) O sacerdócio levítico funcionava como força orientadora superior, instruindo o povo na lei de Deus, sendo que o sumo sacerdote possuía o Urim e o Tumim para por meio deles consultar a

Deus no caso de assuntos difíceis. (Veja SACERDOTE; SUMO SACERDOTE; URIM E TUMIM.) Portanto, a pessoa que se aproveitava de tais provisões, que adquiria conhecimento da lei de Deus e a aplicava, possuía um sólido guia para sua consciência. Fazer ela "o que era direito aos seus próprios olhos", *nesse caso* não resultava em mal. Jeová permitiu que o povo manifestasse uma atitude e um proceder quer disposto, quer de má vontade. Não havia nenhum monarca humano sobre a nação, supervisionando o trabalho dos juízes das cidades ou ordenando os cidadãos a empenhar-se em projetos específicos, ou organizando-os para defender a nação. (Veja Jz 5:1-18.) Portanto, as más condições que se desenvolveram eram atribuíveis à relutância por parte da maioria em acatar a palavra e a lei de seu Rei celestial, e em aproveitar-se de Suas provisões. — Jz 2:11-23.

Solicitado um Rei Humano. Aproximadamente 400 anos a contar do tempo do Êxodo, e mais de 800 anos após o pacto de Deus com Abraão, os israelitas solicitaram um rei humano para os liderar, assim como as outras nações tinham monarcas humanos. A solicitação deles constituía uma rejeição do próprio reinado de Jeová sobre eles. (1Sa 8:4-8) É verdade que o povo esperava corretamente que Deus estabelecesse um reino, em conformidade com Sua promessa a Abraão e a Jacó, já citada. Tinham base adicional para tal esperança na profecia de Jacó, no leito de morte, concernente a Judá (Gên 49:8-10), nas palavras de Jeová a Israel após o Êxodo (Êx 19:3-6), nos termos do pacto da Lei (De 17:14, 15), e até mesmo em parte da mensagem que Deus induziu o profeta Balaão a proferir (Núm 24:2-7, 17). Ana, a fiel mãe de Samuel, expressou em oração esta esperança. (1Sa 2:7-10) Todavia, Jeová não revelara plenamente seu "segredo sagrado" no tocante ao Reino, não havia indicado quando chegaria Seu tempo devido para o estabelecimento do Reino, ou qual seria a estrutura e a composição desse governo — se seria terrestre ou celestial. Por conseguinte, foi presunçoso da parte do povo, naquela ocasião, exigir um rei humano.

A ameaça de agressão por parte dos filisteus e dos amonitas evidentemente contribuiu para os israelitas desejarem ter um comandante-chefe régio, visível. Mostraram assim falta de fé na capacidade de Deus protegê-los, guiá-los e fazer-lhes provisões, como nação ou individualmente. (1Sa 8:4-8) A motivação do povo era errada; todavia, Jeová Deus atendeu-lhes o pedido, não primariamente por causa deles, mas para realizar o seu próprio bom propósito na revelação progressiva do "segredo sagrado" de seu futuro Reino, por meio da 'semente'. O reinado humano, porém, traria seus próprios problemas e seus custos para Israel, e Jeová expôs os fatos ao povo. — 1Sa 8:9-22.

Os reis nomeados depois por Jeová deviam atuar como instrumentos terrestres de Deus, não diminuindo, no mínimo que fosse, a soberania do próprio Jeová sobre a nação. Na verdade, o trono era de Jeová, e eles se sentavam nele como reis representantes. (1Cr 29:23) Jeová orientou a unção do primeiro rei, Saul (1Sa 9:15-17), e ao mesmo tempo expôs a falta de fé que a nação havia demonstrado. — 1Sa 10:17-25.

Para que o reinado produzisse benefícios, tanto o rei como a nação precisavam então respeitar a autoridade de Deus. Caso recorressem irrealisticamente a outras fontes de orientação e proteção, eles e seu rei seriam exterminados. (De 28:36; 1Sa 12:13-15, 20-25) O rei devia evitar confiar na força militar, evitar multiplicar esposas para si, e evitar ser dominado pela cobiça de riquezas. Seu reinado devia operar inteiramente dentro da estrutura do pacto da Lei. Ele tinha ordens divinas de fazer para si, a próprio punho, uma cópia da Lei e lê-la diariamente, a fim de manter o devido temor da Autoridade Soberana, permanecer humilde e se apegar a um proceder justo. (De 17:16-20) Ao ponto em que ele fizesse isso, amando a Deus de todo o coração e amando ao próximo como a si mesmo, seu governo produziria bênçãos, sem verdadeira causa para queixa devido a opressão ou dificuldades. Mas, assim como no caso do povo, o mesmo se deu então com os reis: Jeová permitiu que os governantes manifestassem o que tinham no coração, a disposição ou a relutância em reconhecer a autoridade e a vontade do próprio Deus.

O Governo Exemplar de Davi. O desrespeito do benjamita Saul pela autoridade superior e pelos arranjos da "Excelência de Israel" resultou no desfavor divino e custou à sua linhagem familiar o trono. (1Sa 13:10-14; 15:17-29; 1Cr 10:13, 14) Com a regência do sucessor de Saul, Davi, de Judá, a profecia de Jacó no leito de morte teve um cumprimento adicional. (Gên 49:8-10) Embora Davi cometesse erros devido à fraqueza humana, seu governo foi exemplar devido à sua devoção de coração a Jeová Deus, e à sua humilde submissão à autoridade divina. (Sal 51:1-4; 1Sa 24:10-14; compare isso com 1Rs 11:4; 15:11, 14.) Por ocasião do recebimento das contribuições para a construção do templo, Davi orou a Deus perante o povo congregado, dizendo: "Tuas, ó Jeová, são a grandeza, e a potência, e a beleza, e a excelência, e a dignidade; pois teu é tudo nos céus e na terra. Teu é o reino, ó Jeová, que te ergues como cabeça sobre todos. As riquezas e a glória existem por tua causa e tu dominas sobre tudo; e na tua mão há poder e potência, e na tua mão há a capacidade para

engrandecer e para dar força a todos. E agora, ó nosso Deus, te agradecemos e louvamos o teu belo nome.” (1Cr 29:10-13) Seu último conselho ao filho Salomão também ilustra o excelente conceito que Davi tinha sobre a relação entre o reinado terrestre e sua Fonte divina. — 1Rs 2:1-4.

Na ocasião de se trazer a Arca do Pacto, associada com a presença de Jeová, para a capital, Jerusalém, Davi entoou: “Alegrem-se os céus, e jubile a terra, e digam entre as nações: ‘O próprio Jeová se tornou rei!’ ” (1Cr 16:1, 7, 23-31) Isto ilustra que, embora o governo de Jeová date do início da criação, ele pode fazer expressões específicas de seu governo ou estabelecer certas agências para representá-Lo, que permitam que Ele seja mencionado como ‘tornando-se rei’ em determinada época ou ocasião.

O pacto para um reino. Jeová fez com Davi um pacto para um reino a ser estabelecido eternamente na sua linhagem familiar, dizendo: “Hei de suscitar o teu descendente depois de ti, . . . e deveras estabelecerei firmemente o seu reino. . . . E tua casa e teu reino hão de ficar firmes por tempo indefinido diante de ti; teu próprio trono ficará firmemente estabelecido por tempo indefinido.” (2Sa 7:12-16; 1Cr 17:11-14) Este pacto, que vigorava para com a dinastia davídica, fornecia evidência adicional do desenrolar da promessa edênica de Deus para o seu Reino por meio da predita ‘semente’ (Gên 3:15), e fornecia outro meio para a identificação daquela ‘semente’, quando ela viesse. (Veja Is 9:6, 7; 1 Pe 1:11.) Os reis nomeados por Deus eram ungidos para o seu cargo, assim, o termo “messias”, que significa “ungido”, aplicava-se a eles. (1Sa 16:1; Sal 132:13, 17) É evidente, então, que o reino terrestre que Jeová estabeleceu sobre Israel servia como tipo ou representação em pequena escala do vindouro Reino do Messias, Jesus Cristo, “filho de Davi”. — Mt 1:1.

Declínio e Queda dos Reinos Israelitas. Por deixarem de aderir aos caminhos justos de Jeová, as condições prevalecentes no fim de apenas três reinados e no começo do quarto produziram forte descontentamento que levou à revolta e a uma divisão da nação (997 AEC). O resultado foi um reino setentrional e um reino meridional. Entrementes, o pacto de Jeová com Davi continuava em vigor para com os reis do reino meridional de Judá. No decorrer dos séculos, foram raros os reis fiéis em Judá, e inexistiram por completo no reino setentrional de Israel. A história do reino setentrional foi de idolatria, intriga e assassínios, os reis muitas vezes se sucedendo um ao outro em intervalos bem pequenos. O povo sofria injustiça e opressão. Uns 250 anos depois do seu início, Jeová permitiu que o rei da Assíria esmagasse o reino setentrional (740 AEC), devido a seu proceder de rebelião contra Deus. — Os 4:1, 2; Am 2:6-8.

Embora o reino de Judá gozasse de maior estabilidade, graças à dinastia de Davi, por fim o reino meridional ultrapassou em corrupção moral o reino setentrional, apesar dos esforços de reis tementes a Deus, tais como Ezequias e Josias, de inverter o declínio para a idolatria e a rejeição da palavra e da autoridade de Jeová. (Is 1:1-4; Ez 23:1-4, 11) A injustiça social, a tirania, a ganância, a desonestidade, os subornos, a perversão sexual, os ataques criminosos e o derramamento de sangue, bem como a hipocrisia religiosa que transformava o templo de Deus num “covil de salteadores” — era contra tudo isso que clamavam os profetas de Jeová em suas mensagens de aviso dirigidas aos governantes e ao povo. (Is 1:15-17, 21-23; 3:14, 15; Je 5:1, 2, 7, 8, 26-28, 31; 6:6, 7; 7:8-11) Nem o apoio dos sacerdotes apóstatas, nem qualquer aliança política feita com outras nações, podiam evitar o vindouro colapso daquele reino infiel. (Je 6:13-15; 37:7-10) A capital, Jerusalém, foi destruída e Judá foi desolada pelos babilônios em 607 AEC. — 2Rs 25:1-26.

A posição régia de Jeová permanece imperturbável. A destruição dos reinos de Israel e de Judá de forma alguma refletiu na qualidade da regência do próprio Jeová Deus; de forma alguma indicava fraqueza de sua parte. No decorrer de toda a história da nação israelita, Jeová deixou claro que Seu interesse era no serviço e na obediência *voluntários*. (De 10:12-21; 30:6, 15-20; Is 1:18-20; Ez 18:25-32) Ele os instruiu, repreendeu, disciplinou, avisou e puniu. Mas não utilizou Seu poder para obrigar quer o rei, quer o povo, a seguir um proceder justo. As condições ruins que se desenvolveram, os sofrimentos que passaram, o desastre que lhes sobreveio, tudo fora causado por eles mesmos, por obstinadamente endurecerem o coração e insistirem em seguir um proceder independente, um proceder que era tolamente prejudicial aos seus melhores interesses. — La 1:8, 9; Ne 9:26-31, 34-37; Is 1:2-7; Je 8:5-9; Os 7:10, 11.

Jeová demonstrou seu poder soberano mantendo sob restrição as potências agressivas e rapinantes da Assíria e de Babilônia até o Seu próprio tempo devido, até mesmo manobrando-as de modo a atuarem em cumprimento de Suas profecias. (Ez 21:18-23; Is 10:5-7) Quando Jeová, por fim, removeu sua proteção daquela nação, isso foi uma expressão de Seu julgamento justo qual Governante Soberano. (Je 35:17) A desolação de Israel e de Judá não foi uma surpresa chocante para os servos obedientes de Deus, pois tinham sido avisados de antemão por Suas profecias. O rebaixamento dos governantes orgulhosos exaltou a própria “esplên-

dida superioridade" de Jeová. (Is 2:1, 10-17) Mais do que tudo isso, porém, ele demonstrara Sua capacidade de proteger e preservar pessoas que se voltavam para ele como seu Rei, mesmo quando estes estavam cercados por condições de fome, doença e desenfreada matança, bem como quando eram perseguidos por aqueles que odiavam a justiça. — Je 34:17-21; 20:10, 11; 35:18, 19; 36:26; 37:18-21; 38:7-13; 39:11–40:5.

O último rei de Israel foi avisado da vindoura remoção de sua coroa, que representava o reinado ungido como representante régio de Jeová. Esse reinado davídico ungido não mais seria exercido 'até que viesse aquele que tem o direito legal, e a ele é que Jeová teria de dá-lo'. (Ez 21:25-27) Assim, o reino típico, então em ruínas, deixou de operar, e as atenções se dirigiram novamente para o futuro, para a vindoura 'semente', o Messias.

Nações políticas, tais como a Assíria e Babilônia, devastaram os reinos apóstatas de Israel e Judá. Embora Deus fale de si mesmo como 'suscitando' ou 'trazendo' a estes contra aqueles reinos condenados (De 28:49; Je 5:15; 25:8, 9; Ez 7:24; Am 6:14), isto evidentemente se deu de forma similar ao modo em que Deus 'endureceu' o coração do Faraó. (Veja PRESCIÊNCIA, PREDETERMINAÇÃO [Com relação a pessoas].) Isto é, Deus 'trouxe' tais forças atacantes por permitir que realizassem o desejo já existente em seu coração (Is 10:7; La 2:16; Miq 4:11), removendo sua 'mão' protetora dos objetos de sua ganância ambiciosa. (De 31:17, 18; compare Esd 8:31 com Esd 5:12; Ne 9:28-31; Je 34:2.) Por os israelitas apóstatas se recusarem obstinadamente a sujeitar-se à lei e à vontade de Jeová, foi-lhes assim proclamada 'liberdade para a espada, a pestilência, e a fome'. (Je 34:17) Mas as nações pagãs atacantes não se tornaram por isso aprovadas por Deus, tampouco tinham 'mãos limpas' perante ele ao destruírem cruelmente os reinos setentrional e meridional, a capital Jerusalém, e seu templo sagrado. Por esta razão, Jeová, o Juiz de toda a terra, podia corretamente denunciá-las por 'rapinarem sua herança' e podia condená-las a sofrer a mesma desolação que elas haviam infligido ao seu povo pactuado. — Is 10:12-14; 13:1, 17-22; 14:4-6, 12-14, 26, 27; 47:5-11; Je 50:11, 14, 17-19, 23-29.

As Visões do Reino de Deus nos Dias de Daniel. A profecia de Daniel, em sua inteireza, sublinha de maneira enfática o tema da Soberania Universal de Deus, esclarecendo ainda mais o propósito de Jeová. Vivendo em exílio na capital da potência mundial que derrubou Judá, Daniel foi usado por Deus para revelar o significado duma visão tida pelo monarca babilônio, uma visão que predisse a marcha das potências mundiais e sua derradeira demolição por parte do Reino eterno estabelecido pelo próprio Jeová. Sem dúvida, para a surpresa de sua corte real, Nabucodonosor, o próprio conquistador de Jerusalém, viu-se então induzido a prostrar-se em homenagem a Daniel, o exilado, e a reconhecer o Deus de Daniel como "Senhor de reis". (Da 2:36-47) Novamente, através da visão do sonho de Nabucodonosor sobre a 'árvore derrubada', Jeová deu a conhecer de modo enfático que "o Altíssimo é Governante no reino da humanidade e que ele o dá a quem quiser, e estabelece nele até mesmo o mais humilde da humanidade". (Da 4; veja a consideração desta visão sob TEMPOS DESIGNADOS DAS NAÇÕES.) Através do cumprimento do sonho, conforme se relacionava com ele, o governante imperial Nabucodonosor mais uma vez foi levado a reconhecer o Deus de Daniel como "o Rei dos céus", Aquele que "age segundo a sua própria vontade entre o exército dos céus e os habitantes da Terra. E não há quem lhe possa deter a mão ou quem lhe possa dizer: 'Que estás fazendo?' " — Da 4:34-37.

Perto do fim do domínio internacional de Babilônia, Daniel teve visões proféticas de impérios sucessivos, de características animalescas, viu também a majestosa Corte celestial de Jeová em sessão, julgando as potências mundiais, decretando que eram indignas de governar; e viu "alguém semelhante a um filho de homem . . . [sendo-lhe] dado domínio, e dignidade, e um reino, para que todos os povos, grupos nacionais e línguas o servissem" em seu "domínio de duração indefinida, que não passará". Presenciou também a guerra travada contra os "santos" pela última potência mundial, o que exigia a aniquilação desta, e a entrega do "reino, e o domínio, e a grandiosidade dos reinos debaixo de todos os céus . . . ao povo que são os santos do Supremo", Jeová Deus. (Da 7, 8) Assim, tornou-se evidente que a 'semente' prometida envolveria um corpo governamental, não só com um cabeça régio, o "filho do homem", mas também governantes associados, os "santos do Supremo".

Para com a Babilônia e a Medo-Pérsia. O decreto inexorável de Deus contra a poderosa Babilônia foi executado repentina e inesperadamente; os dias dela foram contados e chegaram ao fim. (Da 5:17-30) Durante a regência medo-persa que se seguiu, Jeová revelou ainda mais a respeito do Reino messiânico, apontando o tempo do aparecimento do Messias, predizendo seu 'decepamento' na morte, bem como uma segunda destruição da cidade de Jerusalém e de seu lugar santo. (Da 9:1, 24-27; veja SETENTA SEMANAS.) E, assim como tinha feito durante a regência babilônica, Jeová Deus demonstrou novamente sua capacidade de proteger os que reconhecem Sua soberania em face da ira

oficial e da ameaça de morte, demonstrando seu poder tanto sobre os elementos terrestres como sobre os animais selvagens. (Da 3:13-29; 6:12-27) Ele fez com que os portões de Babilônia se abrissem completamente, conforme programado, permitindo que seu povo pactuado tivesse a liberdade de retornar à sua própria terra e reconstruir Jerusalém e a casa de Jeová ali. (2Cr 36:20-23) Graças a seu ato de libertação de seu povo, podia-se fazer o anúncio a Sião: "Teu Deus tornou-se rei!" (Is 52:7-11) Depois disso, frustraram-se as conspirações tramadas contra Seu povo, venceram-se as acusações falsas apresentadas por oficiais subordinados e os decretos governamentais adversos, à medida que Jeová induzia vários reis persas a cooperar na execução de Sua própria vontade soberana. — Esd 4-7; Ne 2, 4, 6; Est 3-9.

Assim, por milhares de anos, o propósito imutável e irresistível de Jeová Deus avançou. Independentemente de qual fosse o desenrolar dos eventos na Terra, Ele mostrou sempre estar no comando da situação, sempre à frente do homem e do diabo opositores. Não permitia que nada interferisse no perfeito desenrolar de seu propósito, de sua vontade. A nação de Israel e sua história, ao passo que serviam para constituir tipos e previsões proféticos do modo como Deus lidaria com os homens no futuro, também ilustravam que, sem o reconhecimento e a submissão de todo coração à chefia divina, não pode haver harmonia, paz e felicidade duradouras. Os israelitas usufruíam os benefícios de ter em comum coisas tais como a ancestralidade, a língua e o país. Também enfrentavam inimigos comuns. Mas somente enquanto eles adoravam e serviam leal e fielmente a Jeová Deus é que gozavam de união, força, justiça e genuíno usufruto da vida. Quando os vínculos de sua relação com Jeová Deus se enfraqueciam, a nação se deteriorava rapidamente.

O Reino de Deus 'Se Aproxima'. Visto que o Messias havia de ser descendente de Abraão, Isaque e Jacó, e membro da tribo de Judá, e "filho de Davi", tinha de ter um nascimento humano; tinha de ser, como declarou a profecia de Daniel, "um filho de homem". Quando chegou o "pleno limite do tempo", Jeová Deus enviou Seu Filho, que nasceu duma mulher e cumpriu todas as exigências legais para herdar "o trono de Davi, seu pai". (Gál 4:4; Lu 1:26-33; veja GENEALOGIA DE JESUS CRISTO.) Seis meses antes de seu nascimento, nasceu João, que se tornou o Batizador, e que seria o precursor de Jesus. (Lu 1:13-17, 36) As expressões feitas pelos pais destes filhos mostravam que eles tinham a viva expectativa de atos divinos de governo. (Lu 1:41-55, 68-79) Quando Jesus nasceu, as palavras da delegação angélica enviada para anunciar o significado daquele evento também indicavam atos gloriosos da parte de Deus. (Lu 2:9-14) Assim, também, as palavras de Simeão e de Ana, no templo, expressaram esperança nos atos salvadores e na libertação. (Lu 2:25-38) A evidência tanto bíblica como secular revelam que prevalecia um sentimento geral de expectativa entre os judeus, de que se aproximava a vinda do Messias. Para muitos, contudo, o interesse focalizava primariamente obter a liberdade do pesado jugo da dominação romana. — Veja MESSIAS.

A comissão de João era 'fazer o coração das pessoas retornar' a Jeová, para seus pactos, para o 'privilégio de lhe prestarem destemidamente serviço sagrado, com lealdade e justiça', aprontando assim para Jeová "um povo preparado". (Lu 1:16, 17, 72-75) Ele mencionou ao povo, em termos nada incertos, que eles confrontavam uma época de julgamento da parte de Deus, que 'o reino dos céus se tinha aproximado', tornando urgente que se desviassem, arrependidos de seu proceder de desobediência à vontade e à lei de Deus. Isto de novo destacava a norma de Jeová de só ter súditos *dispostos*, pessoas que tanto reconhecem como apreciam a justeza de Seus caminhos e de Suas leis. — Mt 3:1, 2, 7-12.

O Messias veio quando Jesus se apresentou a João para o batismo, e foi então ungido pelo espírito santo de Deus. (Mt 3:13-17) Desta forma, ele se tornou o Rei-Designado, Aquele que era reconhecido pela Corte de Jeová como tendo o direito legal ao trono davídico, direito este que não havia sido exercido nos seis séculos precedentes. (Veja JESUS CRISTO [Seu Batismo].) Jeová, porém, introduziu adicionalmente este Filho aprovado num pacto para um Reino celestial, no qual Jesus seria tanto Rei como Sacerdote, como fora Melquisedeque, da antiga Salém. (Sal 110:1-4; Lu 22:29; He 5:4-6; 7:1-3; 8:1; veja PACTO.) Como a prometida 'semente de Abraão', este Rei-Sacerdote celestial seria o Agente Principal de Deus para abençoar pessoas de todas as nações. — Gên 22:15-18; Gál 3:14; At 3:15.

No início da vida terrestre de seu Filho, Jeová manifestara seu poder régio a favor de Jesus. Deus desviou os astrólogos orientais que iriam informar o tirânico Rei Herodes do paradeiro da criancinha, e induziu os pais de Jesus a fugir para o Egito antes que os agentes de Herodes realizassem o massacre de crianças em Belém. (Mt 2:1-16) Uma vez que a profecia original no Éden predissera uma inimizade entre a 'semente' prometida e a 'semente da serpente', este atentado à vida de Jesus só podia significar que o Adversário de Deus, Satanás, o Diabo, tentava, embora inutilmente, frustrar o propósito de Jeová. — Gên 3:15.

Depois de cerca de 40 dias no ermo de Judá, o batizado Jesus viu-se confrontado com Satanás, o Diabo, o principal oponente da soberania de Jeová. Por algum meio, este Adversário espiritual transmitiu a Jesus certas sugestões sutis que visavam induzi-lo a cometer atos que violariam a vontade e a palavra expressas de Jeová. Satanás chegou até a oferecer ao ungido Jesus o domínio sobre todos os reinos terrestres, *sem luta e sem nenhuma necessidade de sofrimento da parte de Jesus* — em troca de um único ato de adoração para com ele mesmo. Quando Jesus se recusou, reconhecendo a Jeová como o único e verdadeiro Soberano de quem a autoridade emana corretamente, e para quem deve ser prestada a adoração, o Adversário de Deus passou a planejar outras estratégias de guerra contra o Representante de Jeová, recorrendo ao emprego de agentes humanos de vários modos, assim como fizera muito tempo antes no caso de Jó. — Jó 1:8-18; Mt 4:1-11; Lu 4:1-13; compare isso com Re 13:1, 2.

Em que sentido estava o Reino de Deus 'no meio' daqueles a quem Jesus pregava?

Jesus, confiando no poder de Jeová de protegê-lo e de lhe conceder êxito, empreendeu seu ministério público, anunciando ao povo pactuado de Jeová que "tem-se cumprido o tempo designado", resultando na aproximação do Reino de Deus. (Mr 1:14, 15) Para se determinar em que sentido o Reino estava 'próximo', podem-se observar as palavras dele a certos fariseus, a saber, de que "o reino de Deus está no vosso meio". (Lu 17:21) Comentando este texto, *The Interpreter's Dictionary of the Bible* (O Dicionário Bíblico do Intérprete) observa: "Embora citada com frequência como exemplo do 'misticismo' ou da 'introversão' de Jesus, tal interpretação se respalda principalmente na velha tradução, 'em vós' [*KJ, Dy*] entendida no infeliz sentido moderno do pronome 'you' como singular ['ti']; o pronome 'you' ([*hy·món;* 'vós']) é plural (Jesus está se dirigindo aos fariseus — v 20), . . . A teoria de que o reino de Deus é uma condição interior da mente, ou de salvação pessoal, colide com o contexto deste versículo, e também com a inteira apresentação do NT sobre a ideia." (Editado por G. A. Buttrick, 1962, Vol. 2, p. 883) Uma vez que "reino [*ba·si·lei·a*]" pode referir-se à "dignidade régia", é evidente que Jesus queria dizer que ele, o representante real de Deus, o ungido por Deus para a realeza, estava no meio deles. Ele não só estava presente nesta qualidade, mas também dispunha de autoridade para realizar obras que manifestavam o poder régio de Deus, e para preparar candidatos a posições dentro daquele vindouro governo do Reino. Assim se explica a 'aproximação' do Reino; tratava-se duma época de extraordinárias oportunidades.

Governo com poder e autoridade. Os discípulos de Jesus entendiam o Reino como um genuíno governo da parte de Deus, embora não compreendessem o alcance de seu domínio. Natanael disse a Jesus: "Rabi, tu és o Filho de Deus, tu és o Rei de Israel." (Jo 1:49) Eles conheciam as coisas preditas a respeito dos "santos", na profecia de Daniel. (Da 7:18, 27) Jesus prometera diretamente a seus seguidores apostólicos que eles ocupariam "tronos". (Mt 19:28) Tiago e João buscaram certas posições privilegiadas no governo messiânico, e Jesus admitiu que haveria tais posições privilegiadas, mas declarou que a concessão delas dependia de seu Pai, o Governante Soberano. (Mt 20:20-23; Mr 10:35-40) Assim, ao passo que seus discípulos restringiam erroneamente o governo régio do Messias à Terra, e especificamente ao Israel carnal, fazendo isto até mesmo no dia da ascensão do ressuscitado Jesus (At 1:6), eles entendiam corretamente que se referia a um arranjo governamental. — Veja Mt 21:5; Mr 11:7-10.

O poder régio de Jeová para com sua criação terrestre foi visivelmente demonstrado de muitas maneiras por seu Representante régio. Por meio do espírito ou força ativa de Deus, seu Filho exerceu o controle sobre o vento e o mar, a vegetação, os peixes, e até sobre os elementos orgânicos contidos nos alimentos, fazendo com que o alimento se multiplicasse. Tais obras poderosas induziram os discípulos a criar profundo respeito pela autoridade que ele possuía. (Mt 14:23-33; Mr 4:36-41; 11:12-14, 20-23; Lu 5:4-11; Jo 6:5-15) Seu exercício do poder de Deus sobre corpos humanos, curando males que iam desde a cegueira até a lepra, e trazendo os mortos à vida, eram ainda mais impressionantes. (Mt 9:35; 20:30-34; Lu 5:12, 13; 7:11-17; Jo 11:39-47) Ele mandava que os leprosos curados se apresentassem ao sacerdócio divinamente autorizado, mas geralmente descrente, "em testemunho para eles". (Lu 5:14; 17:14) Por fim, mostrou o poder de Deus sobre os espíritos sobre-humanos. Os demônios reconheciam a autoridade de que Jesus estava investido, e, em vez de arriscarem-se a uma prova decisiva do poder que apoiava Jesus, acatavam suas ordens de libertar pessoas possuídas por eles. (Mt 8:28-32; 9:32, 33; compare isso com Tg 2:19.) Visto que esta poderosa expulsão de demônios era feita pelo espírito de Deus, isto significava que o Reino de Deus realmente já havia "alcançado" seus ouvintes. — Mt 12:25-29; compare isso com Lu 9:42, 43.

Tudo isso constituía sólida prova de que Jesus possuía autoridade régia e que essa autoridade não provinha de nenhuma fonte terrena, humana ou política. (Veja Jo 18:36; Is 9:6, 7.) Os mensageiros do encarcerado João, o Batizador, quais testemunhas de tais obras poderosas, foram instruídos por Jesus a retornar a João e contar-lhe o que tinham visto e ouvido em confirmação de que Jesus realmente era "Aquele Que Vem". (Mt 11:2-6; Lu 7:18-23; compare isso com Jo 5:36.) Os discípulos de Jesus estavam vendo e ouvindo a evidência da autoridade do Reino que os profetas haviam almejado testemunhar. (Mt 13:16, 17) Ademais, Jesus pôde delegar autoridade aos seus discípulos, de modo que eles puderam exercer poderes similares quais representantes designados seus, dando assim força e peso à proclamação deles: "O reino dos céus se tem aproximado." — Mt 10:1, 7, 8; Lu 4:36; 10:8-12, 17.

A Entrada no Reino. Jesus ressaltou o período especial de oportunidade que havia assim chegado. A respeito de seu precursor, João, o Batizador, Jesus disse: "Entre os nascidos de mulheres não se levantou ninguém maior do que João Batista; mas aquele que é menor no reino dos céus é maior do que ele. Mas, desde os dias de João Batista até agora, o reino dos céus é o alvo para o qual os homens avançam impetuosamente [*bi·á·ze·tai*], e os que avançam impetuosamente [*bi·a·staí*] se apoderam dele. [Veja *ALA;* também *Zürcher Bibel* (em alemão).] Pois todos, os Profetas e a Lei, profetizaram até João." (Mt 11:10-13) Assim, os dias do ministério de João, que logo findariam com a execução dele, assinalavam o término de um período, e o início de outro. Sobre o verbo grego *bi·á·zo·mai* empregado neste texto, o *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine) diz: "O verbo sugere um esforço vigoroso." (1981, Vol. 3, p. 208) A respeito de Mateus 11:12, o perito alemão Heinrich Meyer declara: "Deste modo, descreve-se aquele esforço e aquela luta entusiásticos, irresistíveis, para alcançar o reino messiânico que se acercava . . . Tão entusiástico e enérgico (não mais calmo e expectante) é o interesse no que tange ao reino. Os [*bi·a·staí*] são, por conseguinte, *crentes* [e não atacantes inimigos] que se empenham arduamente para possuí-lo." — *Critical and Exegetical Hand-Book to the Gospel of Matthew* (Manual Crítico e Exegético do Evangelho de Mateus), de Meyer, 1884, p. 225.

Portanto, a condição de membro do Reino de Deus não seria fácil de obter, não seria como aproximar-se de uma cidade aberta, com pouco ou nada para dificultar a entrada. Antes, o Soberano, Jeová Deus, havia colocado barreiras para impedir a entrada de quaisquer pessoas indignas. (Veja Jo 6:44; 1Co 6:9-11; Gál 5:19-21; Ef 5:5.) Os que desejassem entrar teriam de percorrer uma estrada estreita, encontrar o portão estreito, persistir em pedir, persistir em buscar, persistir em bater, e o caminho lhes seria então aberto. Achariam o caminho "estreito" no sentido de que restringe os que o percorrem de fazer coisas que prejudicariam a si mesmos ou a outros. (Mt 7:7, 8, 13, 14; compare isso com 2Pe 1:10, 11.) Talvez tivessem de figuradamente perder um olho ou uma das mãos para conseguir entrar. (Mr 9:43-47) O Reino não seria uma plutocracia em que se pudesse comprar o favor do Rei; seria difícil um rico (gr.: *ploú·si·os*) entrar nele. (Lu 18:24, 25) Não seria uma aristocracia mundanal; não se levaria em conta a posição destacada entre os homens. (Mt 23:1, 2, 6-12, 33; Lu 16:14-16) Aqueles que pareciam ser os "primeiros", dotados de impressionante formação e folha de serviços religiosas, seriam os "últimos", e os 'últimos seriam os primeiros' a obter os privilégios favorecidos relacionados com tal Reino. (Mt 19:30–20:16) Os proeminentes, porém hipócritas, fariseus, confiantes em sua posição vantajosa, observariam meretrizes e cobradores de impostos regenerados entrarem no Reino antes deles. (Mt 21:31, 32; 23:13) Embora chamassem Jesus de "Senhor, Senhor", todos os hipócritas que desrespeitassem a palavra e a vontade de Deus, conforme reveladas por meio de Jesus, seriam rejeitados com as palavras: "Nunca vos conheci! Afastai-vos de mim, vós obreiros do que é contra a lei." — Mt 7:15-23.

Os que conseguem entrar são os que colocam os interesses materiais em segundo plano e buscam primeiro o Reino e a justiça de Deus. (Mt 6:31-34) Iguais ao Rei ungido de Deus, Cristo Jesus, amariam a justiça e odiariam a iniquidade. (He 1:8, 9) As pessoas de mentalidade espiritual, misericordiosas, puras de coração e pacíficas, embora fossem alvos de vitupério e de perseguição da parte dos homens, tornar-se-iam prospectivos membros do Reino. (Mt 5:3-10; Lu 6:23) O "jugo" que Jesus convidava tais pessoas a tomar sobre si significava a submissão delas à sua autoridade régia. Todavia, tratava-se de um jugo benévolo, com uma carga leve para aqueles que fossem 'de temperamento brando e humildes de coração' como era o Rei. (Mt 11:28-30; compare isso com 1Rs 12:12-14; Je 27:1-7.) Isto devia ter um efeito acalentador sobre o coração de seus ouvintes, assegurando-lhes de que seu governo não teria nenhuma das qualidades indesejáveis de muitos governantes anteriores, tanto israelitas como não israelitas. Forneciam-lhes razões para crer que seu governo não traria nenhuma tributação pesada, servidão forçada ou

quaisquer formas de exploração. (Veja 1Sa 8:10-18; De 17:15-17, 20; Ef 5:5.) Como mostraram as palavras posteriores de Jesus, não só o Cabeça do vindouro governo do Reino provaria seu altruísmo ao ponto de dar a vida pelo seu povo, mas todos os associados com ele naquele governo também seriam pessoas que procuravam servir, em vez de serem servidas. — Mt 20:25-28; veja JESUS CRISTO (Suas Obras e Suas Qualidades Pessoais).

É vital a submissão voluntária. O próprio Jesus tinha o mais profundo respeito pela vontade e pela autoridade soberanas de seu Pai. (Jo 5:30; 6:38; Mt 26:39) Enquanto o pacto da Lei vigorava, seus seguidores judeus deviam praticar e advogar a obediência a este; quem tomasse posição contrária seria rejeitado no tocante ao seu Reino. Este respeito e esta obediência, contudo, precisavam emanar do coração, não sendo simples observação formal ou unilateral da Lei, com ênfase a atos específicos exigidos, mas a observância de princípios básicos nela inerentes, envolvendo a justiça, a misericórdia e a fidelidade. (Mt 5:17-20; 23:23, 24) Ao escriba que reconheceu a posição ímpar de Jeová, e que admitiu que "amá-lo de todo o coração e de todo o entendimento, e de toda a força, e este amar o próximo como a si mesmo, vale muito mais do que todos os holocaustos e sacrifícios", Jesus disse: "Não estás longe do reino de Deus." (Mr 12:28-34) Assim, em todos os sentidos, Jesus deixou claro que Jeová Deus procura apenas súditos voluntários, aqueles que preferem Seus modos justos de agir e desejam fervorosamente viver sob a Sua autoridade soberana.

Relação pactuada. Na última noite com os discípulos, Jesus falou-lhes sobre um "novo pacto" que passaria a vigorar para seus seguidores em resultado de seu sacrifício de resgate (Lu 22:19, 20; compare isso com 12:32); ele mesmo serviria qual Mediador deste pacto entre Jeová, o Soberano, e os seguidores de Jesus. (1Ti 2:5; He 12:24) Adicionalmente, Jesus fez um pacto pessoal com seus seguidores "para um reino", para que eles pudessem participar com ele dos seus privilégios régios. — Lu 22:28-30; veja PACTO.

Vencer o mundo. Embora a prisão, os julgamentos e a execução subsequentes de Jesus fizessem com que sua posição régia parecesse frágil, na realidade marcaram um poderoso cumprimento das profecias de Deus, e por essa razão foram permitidos por Ele. (Jo 19:10, 11; Lu 24:19-27, 44) Jesus, mediante sua lealdade e integridade até a morte, provou que "o governante do mundo", o Adversário de Deus, Satanás, não tinha "nenhum poder" sobre ele, e que ele havia realmente 'vencido o mundo'. (Jo 14:29-31; 16:33) Ademais, mesmo enquanto seu Filho estava pregado na estaca, Jeová forneceu evidência de seu poder superior: a luz do Sol foi obscurecida durante algum tempo; houve também um forte terremoto, e a grande cortina no templo rasgou-se em dois. (Mt 27:51-54; Lu 23:44, 45) No terceiro dia após isso, ele forneceu uma evidência muito maior de sua Soberania ao ressuscitar seu Filho para a vida espiritual, apesar dos esforços mesquinhos dos homens de impedir a ressurreição por colocarem guardas na frente do túmulo selado de Jesus. — Mt 28:1-7.

"O Reino do Filho do Seu Amor." Dez dias após a ascensão de Jesus ao céu, em Pentecostes do ano 33 EC, seus discípulos tiveram evidência de que ele fora "enaltecido à direita de Deus" quando derramou espírito santo sobre eles. (At 1:8, 9; 2:1-4, 29-33) O "novo pacto" tornou-se assim operante neles, e eles se tornaram o núcleo de uma nova "nação santa", o Israel espiritual. — He 12:22-24; 1Pe 2:9, 10; Gál 6:16.

Cristo sentava-se então à direita de seu Pai, e era a Cabeça desta congregação. (Ef 5:23; He 1:3; Fil 2:9-11) As Escrituras mostram que a partir de Pentecostes de 33 EC, estabeleceu-se um reino espiritual sobre seus discípulos. O apóstolo Paulo, ao escrever aos cristãos do primeiro século em Colossos, mencionou a Jesus Cristo como já tendo um reino: "[Deus] nos livrou da autoridade da escuridão e nos transferiu para o reino do Filho do seu amor". — Col 1:13; compare isso com At 17:6, 7.

O reino de Cristo, a partir de Pentecostes de 33 EC, tem sido espiritual, governando sobre o Israel espiritual, cristãos que foram gerados pelo espírito de Deus para tornar-se filhos espirituais de Deus. (Jo 3:3, 5, 6) Quando tais cristãos gerados pelo espírito receberem sua recompensa celestial, não mais serão súditos terrestres do reino espiritual de Cristo, mas serão reis no céu junto com Cristo. — Re 5:9, 10.

"O Reino de Nosso Senhor e do Seu Cristo." O apóstolo João, escrevendo perto do fim do primeiro século EC, previu por meio duma revelação divina o tempo futuro em que Jeová Deus, mediante seu Filho, faria uma nova expressão do reinado divino. Naquele tempo, como no tempo em que Davi trouxe a Arca para Jerusalém, dir-se-ia que Jeová 'assumiu o seu grande poder e começou a reinar'. Este seria o tempo para vozes altas no céu proclamarem: "O reino do mundo tornou-se o reino de nosso Senhor e do seu Cristo, e ele reinará para todo o sempre." — Re 11:15, 17; 1Cr 16:1, 31.

É o "nosso Senhor", o Soberano Senhor Jeová, que faz valer sua autoridade sobre "o reino do mundo", estabelecendo uma nova expressão de sua soberania para com a nossa terra. Ele concede ao seu Filho, Jesus Cristo, uma participação subsidiária nesse Reino, de modo que é chamado de "o

reino de nosso Senhor e do seu Cristo”. Este Reino é de proporções e dimensões maiores do que “o reino do Filho do seu amor”, mencionado em Colossenses 1:13. “O reino do Filho do seu amor” teve início em Pentecostes de 33 EC e tem dominado sobre os discípulos ungidos de Cristo; “o reino de nosso Senhor e do seu Cristo” é estabelecido no fim dos “tempos designados das nações” e domina sobre toda a humanidade na terra. — Lu 21:24.

Ao receber uma participação no “reino do mundo”, Jesus Cristo toma as necessárias medidas para remover a oposição à soberania de Deus. A medida inicial ocorre no domínio celestial; Satanás e seus demônios são derrotados e lançados para baixo, para o domínio terrestre. Isto resulta na proclamação: “Agora se realizou a salvação, e o poder, e o reino de nosso Deus, e a autoridade do seu Cristo.” (Re 12:1-10) Durante o curto período de tempo que resta para ele, este principal Adversário de Deus, Satanás, continua a cumprir a profecia de Gênesis 3:15, por guerrear contra os “remanescentes” da “semente” da mulher, “os santos” que irão governar junto com Cristo. (Re 12:13-17; compare com Re 13:4-7; Da 7:21-27.) Todavia, os “justos decretos” de Jeová se tornam manifestos e Suas expressões de julgamento sobrevêm como pragas aos opositores dele, resultando na destruição da mística Babilônia, a Grande, a principal perseguidora na terra dos servos de Deus. — Re 15:4; 16:1–19:6.

Depois disso, “o reino de nosso Senhor e do seu Cristo” envia seus exércitos celestiais contra os governantes de todos os reinos terrestres e seus exércitos na luta do Armagedom, levando-os ao fim. (Re 16:14-16; 19:11-21) Trata-se da resposta ao pedido feito a Deus: “Venha o teu reino. Realize-se a tua vontade, como no céu, assim também na terra.” (Mt 6:10) Satanás é então lançado no abismo, e inicia-se um período de mil anos em que Cristo Jesus e seus associados governam quais reis e sacerdotes sobre os habitantes da terra. — Re 20:1, 6.

Cristo “entrega o reino”. O apóstolo Paulo também descreve o governo de Cristo durante Sua presença. Depois que Cristo ressuscita seus seguidores da morte, ele passa a ‘reduzir a nada todo governo, e toda autoridade e poder’ (referindo-se logicamente a todo governo, toda autoridade e todo poder em oposição à vontade soberana de Deus). Então, no fim do seu Reinado Milenar, ele ‘entrega o reino ao seu Deus e Pai’, sujeitando-se “Àquele que lhe sujeitou todas as coisas, para que Deus seja todas as coisas para com todos”. — 1Co 15:21-28.

Uma vez que Cristo ‘entrega o reino ao seu Deus e Pai’, em que sentido é seu Reino “eterno”, como se declara repetidas vezes nas Escrituras? (2Pe 1:11; Is 9:7; Da 7:14; Lu 1:33; Re 11:15) Seu Reino “jamais será arruinado”, suas realizações durarão para sempre; ele será honrado eternamente por seu papel qual Rei messiânico. — Da 2:44.

Durante o Reinado Milenar, o papel de Cristo para com a terra envolve ação sacerdotal para com a humanidade obediente. (Re 5:9, 10; 20:6; 21:1-3) Por meio disso o reinado do pecado e da morte sobre a humanidade obediente, sujeita à sua “lei”, termina; a benignidade imerecida e a justiça são os fatores predominantes. (Ro 5:14, 17, 21) Uma vez que o pecado e a morte hão de ser completamente removidos dos habitantes da Terra, isto também põe fim à necessidade de Jesus servir qual “ajudador junto ao Pai”, no sentido de fornecer uma propiciação pelos pecados de humanos imperfeitos. (1Jo 2:1, 2) Isso leva a humanidade de volta à condição original desfrutada quando o homem perfeito Adão estava no Éden. Adão, enquanto perfeito, não necessitava de nenhum intermediário entre ele e Deus para fazer propiciação. Do mesmo modo, também, ao término do Governo Milenar de Jesus, os habitantes da terra estarão tanto em condições como sob a responsabilidade de responder por seu modo de agir perante Jeová Deus qual Juiz Supremo, sem o recurso de ter alguém como intermediário legal, ou ajudador. Jeová, o Poder Soberano, torna-se assim “todas as coisas para com todos”. Isto significa que o propósito de Deus de “ajuntar novamente todas as coisas no Cristo, as coisas nos céus e as coisas na terra”, terá sido realizado plenamente. — 1Co 15:28; Ef 1:9, 10.

O Governo Milenar de Jesus terá cumprido plenamente seu objetivo. A Terra, outrora um foco de rebelião, terá sido restabelecida a uma posição plena, limpa e incontestável no domínio do Soberano Universal. Não restará nenhum reino subsidiário entre Jeová e a humanidade obediente.

Todavia, depois disso realiza-se uma prova final da integridade e da devoção de todos os súditos terrestres. Satanás é solto de sua restrição no abismo. Os que cedem à sedução dele, fazem-no com base na mesma questão suscitada no Éden: a legitimidade da soberania de Deus. Pode-se depreender isto de seu ataque contra o “acampamento dos santos e a cidade amada”. Uma vez que aquela questão já foi judicialmente resolvida e declarada encerrada pelo Tribunal do céu, não se permite nenhuma rebelião prolongada neste caso. Os que deixam de permanecer lealmente do lado de Deus não poderão apelar para Cristo Jesus como ‘ajudador propiciatório’, mas Jeová Deus será “todas as coisas” para com eles, não sendo possível nenhum apelo ou mediação. Todos os rebeldes, sejam espirituais, sejam humanos, receberão a sentença divina de destruição na “segunda morte”. — Re 20:7-15.

REIS, LIVROS DOS. Livros das Escrituras Sagradas que narram a história de Israel, desde os últimos dias do Rei Davi até a libertação do Rei Joaquim da prisão em Babilônia.

Os dois livros dos Reis constituíam originalmente um só rolo, chamado "Reis" (hebr.: *Mela·khím*), e, na Bíblia em hebraico da atualidade, ainda são contados como um só livro, o quarto na seção conhecida como Profetas Anteriores. Na *Septuaginta* grega, os Livros dos Reis foram chamados de Terceiro e Quarto Reinos, tendo os Livros de Samuel sido chamados de Primeiro e Segundo Reinos. Na *Vulgata* latina, estes livros eram juntos conhecidos como os quatro livros dos Reis, porque Jerônimo preferiu o nome *Regum* (Reis), em harmonia com o título hebraico, à tradução literal do título da *Septuaginta, Regnorum* (Reinos). A divisão em dois livros, na *Septuaginta,* tornou-se prática porque a tradução para o grego, com vogais, exigia quase que o dobro do espaço do hebraico, em que não se empregavam vogais até a segunda metade do primeiro milênio da Era Comum. A divisão entre Segundo Samuel e Primeiro Reis nem sempre tem sido feita no mesmo lugar nas versões gregas. Luciano, de sua parte, em sua recensão da *Septuaginta,* fez essa divisão de modo que Primeiro Reis começasse com o que é 1 Reis 2:12 em nossas Bíblias atuais.

A Escrita dos Livros. Embora o nome do escritor dos livros dos Reis não seja fornecido nos dois relatos, indícios bíblicos e a tradição judaica apontam para Jeremias. Muitas palavras e expressões hebraicas encontradas nesses dois livros só aparecem depois, na Bíblia, na profecia de Jeremias. Os livros dos Reis e o livro de Jeremias se complementam; eventos, tais como um governo, são mencionados apenas brevemente num deles, se são descritos de forma plena no outro. A ausência de qualquer menção de Jeremias nos livros dos Reis, embora ele fosse um profeta de grande destaque, já era de esperar caso Jeremias fosse o escritor, porque suas atividades foram pormenorizadas no livro que leva seu nome. Os livros dos Reis contam as condições existentes em Jerusalém após o início do exílio, indicando que o escritor, assim como se deu com Jeremias, não fora levado para Babilônia. — Je 40:5, 6.

Alguns peritos veem nos livros dos Reis o que consideram ser evidência do trabalho de mais de um escritor ou compilador. No entanto, excetuando-se as variações devido às fontes empregadas, deve-se observar que a linguagem, o estilo, o vocabulário e a gramática são uniformes do princípio ao fim.

Primeiro Reis abrange um período de cerca de 129 anos, a contar dos dias finais do Rei Davi, cerca de 1040 AEC, e indo até a morte do Rei Jeosafá, de Judá, por volta de 911 AEC. (1Rs 22:50) Segundo Reis começa com o reinado de Acazias (cerca de 920 AEC), e prossegue até o fim do 37.º ano do exílio de Joaquim, 580 AEC, um período de cerca de 340 anos. (2Rs 1:1, 2; 25:27-30) Por isso, os relatos conjugados dos livros dos Reis abrangem cerca de quatro séculos e meio da história dos hebreus. Visto que os eventos neles registrados incluem os que chegam até 580 AEC, tais livros não poderiam ter sido concluídos antes dessa data, e, visto não haver menção do término do exílio babilônico, tais livros, como um só rolo, sem dúvida foram concluídos antes desse evento.

O lugar da escrita de ambos os livros parece ter sido, na maior parte, Judá, porque a maioria das fontes de matéria estaria disponível ali. No entanto, Segundo Reis foi logicamente concluído no Egito, para onde Jeremias foi levado depois do assassínio de Gedalias, em Mispá. — Je 41:1-3; 43:5-8.

Os livros dos Reis sempre fizeram parte do cânon judaico, e são aceitos como canônicos. Há boas razões para isso, porque esses livros dão prosseguimento ao desenvolvimento do principal tema da Bíblia, a vindicação da soberania de Jeová e o derradeiro cumprimento do seu propósito para com a Terra, por meio de seu Reino sob Cristo, a Semente prometida. Ademais, três importantes profetas, Elias, Eliseu e Isaías, recebem destaque, e mostra-se que as profecias deles tiveram infalível cumprimento. Os eventos registrados nos livros dos Reis são mencionados e elucidados em outras partes das Escrituras. Jesus se refere três vezes a coisas escritas nestes livros — menciona Salomão (Mt 6:29), a rainha do sul (Mt 12:42; compare isso com 1Rs 10:1-9), a viúva de Sarefá e Naamã (Lu 4:25-27; compare isso com 1Rs 17:8-10; 2Rs 5:8-14). Paulo menciona o relato sobre Elias e os 7.000 homens que não dobraram o joelho diante de Baal. (Ro 11:2-4; compare isso com 1Rs 19:14, 18.) Tiago fala das orações de Elias, pedindo seca e chuva. (Tg 5:17, 18; compare com 1Rs 17:1; 18:45.) Tais referências às ações de pessoas descritas nos livros dos Reis atestam a canonicidade desses escritos.

Os livros dos Reis foram em grande parte compilados à base de fontes escritas, e o escritor indica claramente que consultou tais fontes externas para obter algumas informações. Refere-se ao "livro dos assuntos de Salomão" (1Rs 11:41), ao "livro dos assuntos dos dias dos reis de Judá" (1Rs 15:7, 23), e ao "livro dos assuntos dos dias dos reis de Israel" (1Rs 14:19; 16:14).

Um dos mais antigos manuscritos hebraicos ainda existentes que contém os livros dos Reis na íntegra data de 1008 EC. O Manuscrito Vaticano

N.º 1209 e o Manuscrito Alexandrino contêm os livros dos Reis (em grego), mas o Manuscrito Sinaítico não os contém. Fragmentos dos livros dos Reis, datando evidentemente do período AEC, foram encontrados nas cavernas de Qumran.

A estrutura desses livros indica que o escritor ou compilador forneceu fatos pertinentes a cada rei para fins cronológicos e para revelar a avaliação de Deus, favorável ou desfavorável, de cada rei. A relação do reinado deles com a adoração de Jeová sobressai como o fator mais importante. Depois de considerar o reinado de Salomão, há, com algumas exceções, um padrão geral estabelecido para descrever cada reinado, ao passo que duas linhas históricas paralelas se entrelaçam. No caso dos reis de Judá, fornece-se em geral primeiro um sincronismo introdutório com o contemporâneo rei de Israel, daí a idade do rei, a duração do seu reinado, o local do gover-

DESTAQUES DE PRIMEIRO REIS

Resumo conciso da história tanto do reino de Judá como do reino de Israel, desde os últimos dias de Davi até a morte de Jeosafá.

Originalmente, o primeiro livro dos Reis fazia parte de um só rolo junto com Segundo Reis.

Salomão é conhecido pela notável sabedoria no início de seu governo, mas acaba apostatando.

Natã, numa ação decisiva, frustra a tentativa de Adonias de se tornar rei de Israel; Salomão é entronizado. (1:5–2:12)

Quando Jeová lhe pergunta o que deseja, Salomão pede sabedoria; concede-se-lhe adicionalmente riquezas e glória. (3:5-15)

A sabedoria divinamente concedida se evidencia na maneira em que Salomão lida com o caso de duas prostitutas, ambas afirmando ser a mãe dum mesmo bebê do sexo masculino. (3:16-28)

O Rei Salomão e Israel sob seu governo prosperam; a sabedoria sem paralelo do rei fica mundialmente famosa. (4:1-34; 10:14-29)

Salomão constrói o templo de Jeová, e, mais tarde, um conjunto palacial; depois todos os anciãos de Israel se reúnem para a inauguração. (5:1–8:66)

Jeová santifica o templo, assegura Salomão da permanência da linhagem real, mas adverte contra a infidelidade. (9:1-9)

A rainha de Sabá vem ver pessoalmente a sabedoria e a prosperidade de Salomão. (10:1-13)

Na velhice, Salomão é influenciado por suas muitas esposas estrangeiras e vai atrás de deuses estrangeiros. (11:1-8)

A nação se divide em dois; institui-se a adoração de bezerros para impedir que os habitantes do reino setentrional subam a Jerusalém.

Devido à apostasia de Salomão, Jeová prediz a divisão da nação. (11:11-13)

Após a morte de Salomão, seu filho Roboão ameaça impor um jugo mais pesado ao povo; dez tribos se revoltam e fazem de Jeroboão rei. (12:1-20)

Jeroboão estabelece a adoração de bezerros de ouro no reino setentrional para impedir seus súditos de ir a Jerusalém para adorar e assim talvez passarem a desejar a reunificação do reino. (12:26-33)

O reino meridional, Judá, tem reis tanto bons como maus.

Roboão e Abijão, depois dele, permitem a detestável adoração falsa. (14:21-24; 15:1-3)

Asa, filho de Abijão, e seu filho Jeosafá, promovem ativamente a adoração verdadeira. (15:9-15; 22:41-43)

O reino setentrional, Israel, é maculado por lutas pelo poder, assassinatos e idolatria.

Nadabe, filho de Jeroboão, torna-se rei; Baasa o assassina e apodera-se do trono. (15:25-30)

Elá, filho de Baasa, sucede ao trono e é assassinado por Zinri; Zinri comete suicídio ao ver-se derrotado por Onri. (16:6-20)

A vitória de Onri leva à guerra civil; Onri finalmente triunfa, torna-se rei, e mais tarde constrói Samaria; seus pecados são ainda piores do que os de reis anteriores. (16:21-28)

Acabe torna-se rei e se casa com a filha de Etbaal, rei dos sidônios; ele introduz a adoração de Baal em Israel. (16:29-33)

Guerras entre Judá e Israel terminam em aliança.

Jeroboão trava guerras tanto contra Roboão como contra Abijão; Baasa luta contra Asa. (15:6, 7, 16-22)

Jeosafá faz aliança com Acabe. (22:1-4, 44)

Jeosafá e Acabe batalham juntos contra Ramote-Gileade; Acabe é morto. (22:29-40)

Atividade profética em Israel e Judá.

Aijá prediz que dez tribos serão tiradas da casa de Davi; mais tarde, ele proclama o julgamento de Jeová contra Jeroboão. (11:29-39; 14:7-16)

Semaías transmite a palavra de Jeová de que Roboão e seus súditos não devem lutar contra as dez tribos que se rebelaram. (12:22-24)

Um homem de Deus anuncia o julgamento de Jeová contra o altar para a adoração do bezerro em Betel. (13:1-3)

Jeú, filho de Hanani, pronuncia o julgamento de Jeová contra Baasa. (16:1-4)

Elias prediz uma longa seca em Israel; durante a seca, ele aumenta milagrosamente o suprimento de alimentos duma viúva e ressuscita o filho dela. (17:1-24)

Elias propõe uma prova no monte Carmelo para determinar quem é o Deus verdadeiro; quando Jeová é provado verdadeiro, os profetas de Baal são mortos; Elias foge para não ser morto por Jezabel, esposa de Acabe, mas Jeová envia Elias para ungir Hazael, Jeú e Eliseu. (18:17–19:21)

Micaías prediz a derrota de Acabe em batalha. (22:13-28)

no, e o nome e o lugar de origem de sua mãe, sendo este último item de interesse e importância porque pelo menos alguns dos reis de Judá eram polígamos. Ao concluir a narrativa sobre cada rei, cita-se a fonte das informações, o sepultamento do rei e o nome de seu sucessor. Alguns dos mesmos pormenores são fornecidos para cada rei de Israel, mas a idade do rei por ocasião de sua ascensão, e o nome e o local de origem de sua mãe não são fornecidos. As informações fornecidas em Primeiro e Segundo Reis têm sido muito úteis no estudo da cronologia bíblica. — Veja CRONOLOGIA.

Os livros dos Reis são mais do que simples anais ou uma narração de eventos, como acontece numa crônica. Relatam fatos históricos com uma explicação de seu significado. Pelo visto, foi eliminado do relato tudo o que não tinha que ver diretamente com o desenrolar do propósito de Deus, e o que não ilustrava os princípios pelos quais Jeová lida com seu povo. As falhas de Salomão e de outros reis de Judá e de Israel não são ocultadas, mas são relatadas com a máxima candura.

Evidência Arqueológica. A descoberta de numerosos artefatos supriu certa confirmação de que os livros dos Reis são histórica e geograficamente exatos. A arqueologia, bem como as provas vivas da atualidade, confirmam a existência das florestas de cedro no Líbano, das quais Salomão

DESTAQUES DE SEGUNDO REIS

Continuação da história de Judá e de Israel iniciada em Primeiro Reis; vai até a destruição de Samaria e depois a de Jerusalém, devido à infidelidade.

A escrita foi provavelmente concluída no Egito uns 27 anos após a destruição de Jerusalém por Babilônia.

Depois de Elias, Eliseu serve qual profeta de Jeová.

Elias prediz a morte de Acazias; também invoca fogo dos céus sobre dois chefes militares desrespeitosos junto com suas companhias de 50 homens, enviados para buscar o profeta. (1:2-17)

Elias é arrebatado num vendaval; Eliseu recebe seu manto oficial. (2:1-13)

Eliseu divide as águas do Jordão e cura a água de Jericó; seu conselho inspirado salva os exércitos aliados de Israel, Judá e Edom de perecerem por falta de água, e resulta na derrota dos moabitas; ele faz aumentar o suprimento de óleo duma viúva, ressuscita o filho duma sunamita, torna inofensivo um cozido venenoso, multiplica uma dádiva de pão e cereal, cura a lepra de Naamã, anuncia que a lepra de Naamã sobrevirá ao ganancioso Geazi e a seus descendentes, e faz flutuar o ferro dum machado emprestado. (2:14–6:7)

Eliseu avisa de antemão o rei de Israel sobre ataques de surpresa por parte dos sírios; uma força síria chega para apoderar-se dele, mas é acometida de cegueira mental temporária; os sírios sitiam Samaria, e Eliseu é culpado pela fome resultante; ele prediz o fim da fome. (6:8–7:2)

A comissão dada a Elias é completada quando Eliseu diz a Hazael que este se tornará rei da Síria, e envia um mensageiro para ungir Jeú como rei sobre Israel. (8:7-13; 9:1-13)

Jeú age contra a casa de Acabe, erradicando de Israel a adoração de Baal. (9:14–10:28)

Eliseu, em seu leito de morte, é visitado por Jeoás, neto de Jeú; ele prediz três vitórias sobre a Síria. (13:14-19)

O desrespeito de Israel para com Jeová leva ao exílio na Assíria.

A adoração de bezerros iniciada por Jeroboão prossegue durante os reinados de Jeú e seus descendentes — Jeoacaz, Jeoás, Jeroboão II e Zacarias. (10:29, 31; 13:6, 10, 11; 14:23, 24; 15:8, 9)

Nos dias finais de Israel, o Rei Zacarias é assassinado por Salum, Salum por Menaém, o filho de Menaém, Pecaías, por Peca, e Peca por Oseias. (15:8-30)

Durante o reinado de Peca, Tiglate-Pileser III, rei da Assíria, leva muitos israelitas para o exílio; no nono ano de Oseias, Samaria é destruída e Israel é levado para o exílio por ter desrespeitado a Jeová; o território de Israel é povoado por outros povos. (15:29; 17:1-41)

Reformas religiosas em Judá não produzem nenhuma mudança duradoura; Babilônia destrói Jerusalém e leva o povo de Deus para o exílio.

Jeorão, de Judá, casa-se com Atalia, filha de Acabe e Jezabel; Jeorão apostata, bem como seu filho Acazias depois dele. (8:16-27)

Quando Acazias morre, Atalia tenta exterminar a descendência de Davi, para que ela mesma possa reinar; Jeoás, filho de Acazias, é salvo pela tia e por fim é feito rei; Atalia é morta. (11:1-16)

Enquanto o sumo sacerdote Jeoiada está vivo e o aconselha, Jeoás restabelece a adoração verdadeira, mas os 'sacrifícios nos altos' persistem durante seu reinado e o de seus sucessores — Amazias, Azarias (Uzias) e Jotão. (12:1-16; 14:1-4; 15:1-4, 32-35)

Acaz, filho de Jotão, pratica idolatria; Ezequias, filho de Acaz, realiza boas reformas, mas estas são desfeitas pelos subsequentes maus reinados de Manassés e Amom. (16:1-4; 18:1-6; 21:1-22)

Josias, filho de Amom, toma medidas firmes para livrar o país da idolatria; ele é morto numa batalha contra o Faraó Neco. (22:1–23:30)

Os últimos quatro reis de Judá são infiéis: Jeoacaz, filho de Josias, morre cativo no Egito; Jeoiaquim, irmão de Jeoacaz, reina depois dele; Joaquim, filho e sucessor de Jeoiaquim, é levado para o exílio babilônico; Zedequias, irmão de Jeoiaquim, reina até Jerusalém ser conquistada pelos babilônios, e a maioria dos sobreviventes da conquista é levada para o exílio. (23:31–25:21)

obteve madeira para suas construções em Jerusalém. (1Rs 5:6; 7:2) Evidência de atividade industrial tem sido encontrada na bacia do Jordão onde certa vez se erguiam Sucote e Zaretã. — 1Rs 7:45, 46.

A invasão de Judá por parte de Sisaque, nos dias de Roboão, (1Rs 14:25, 26) é confirmada pelo próprio registro do Faraó, constante das paredes do templo de Karnak, no Egito. Um obelisco de calcário negro, do Rei Salmaneser III, da Assíria, encontrado em Nimrud, em 1846, retrata talvez um emissário de Jeú curvando-se perante Salmaneser, um incidente que, embora não seja citado nos livros dos Reis, se soma ao testemunho da historicidade do Rei Jeú, de Israel. As extensivas obras de construção de Acabe, incluindo "a casa de marfim que construiu" (1Rs 22:39), são bem atestadas pelas ruínas encontradas em Samaria.

A Pedra Moabita narra alguns dos eventos envolvidos na revolta do Rei Mesa contra Israel, fornecendo a versão do monarca moabita sobre o ocorrido. (2Rs 3:4, 5) Esta inscrição alfabética também contém o Tetragrama.

O nome Peca é encontrado num texto analístico atribuído a Tiglate-Pileser III. (2Rs 15:27) A campanha de Tiglate-Pileser III contra Israel é mencionada em seus anais reais e numa inscrição dum prédio assírio. (2Rs 15:29) O nome Oseias também foi decifrado à base de inscrições da campanha de Tiglate-Pileser. — 2Rs 15:30; *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, pp. 282-284.

Ao passo que algumas das campanhas do Rei Senaqueribe, da Assíria, são mencionadas em seus anais, a destruição angélica de seu exército de 185.000 homens, ao ameaçar Jerusalém, não é mencionada (2Rs 19:35), nem esperaríamos encontrar nos seus jactanciosos registros um relato deste tremendo revés. Encontrou-se notável confirmação arqueológica da última declaração dos livros dos Reis em tábuas cuneiformes escavadas em Babilônia. Estas indicam que *Ja'ukinu* (Joaquim) estava preso em Babilônia, e mencionam que lhe eram fornecidas provisões tiradas do tesouro real. — 2Rs 25:30; *Ancient Near Eastern Texts*, p. 308.

Cumprimentos de Profecias. Os livros dos Reis contêm várias profecias e apontam para notáveis cumprimentos. Por exemplo, 1 Reis 2:27 mostra o cumprimento da palavra de Jeová contra a casa de Eli. (1Sa 2:31-36; 3:11-14) Profecias sobre Acabe e sua casa foram cumpridas. (Compare 1Rs 21:19-21 com 1Rs 22:38 e 2Rs 10:17.) O que foi predito a respeito de Jezabel e de seus restos mortais provou-se verídico. (Compare 1Rs 21:23 com 2Rs 9:30-36.) E os fatos históricos confirmam a veracidade da profetizada destruição de Jerusalém. — 2Rs 21:13.

Entre os muitos pontos ressaltados nos livros dos Reis acha-se a importância de apegar-se aos requisitos de Jeová, e as nefastas consequências de se desconsiderar Suas leis justas. Os dois livros dos Reis comprovam vigorosamente as consequências preditas tanto da obediência como da desobediência a Jeová Deus.

RELÂMPAGO. Brilhantes lampejos de luz resultantes da descarga de eletricidade atmosférica entre nuvens, ou entre nuvens e a terra. Este fenômeno que acompanha uma tempestade com trovões é comum em Israel durante os períodos chuvosos da primavera e do outono, alcançando um auge especialmente nos meses mais frios de novembro e dezembro.

Jeová, qual Criador dos elementos necessários para a produção do relâmpago, é sua fonte. (Jó 37:3, 11) Ele também pode controlá-lo, e, pelo visto, empregou o relâmpago e meios semelhantes para livrar Seus servos dos inimigos deles e para executar Seus julgamentos. (2Sa 22:1, 15; Sal 18:14; 77:16-20; Za 9:14; compare isso com Jó 36:32; Sal 97:4; 144:6.) Apropriadamente, pois, os relâmpagos estão associados ao trono de Deus (Re 4:5; compare isso com Re 11:19), bem como a expressões da ira divina (Re 8:5; 16:18), e são figuradamente representados como relatando a realização de tarefas. (Jó 38:35) No monte Sinai, lampejos de relâmpagos acompanharam as atemorizantes manifestações físicas da presença de Deus. — Êx 19:16; 20:18.

O relâmpago (hebr.: *ba·ráq*) é usado figuradamente para representar o lampejo do metal polido. (De 32:41 n; Ez 21:10 n; Na 3:3; Hab 3:11) Em Naum 2:4, com as palavras: "Estão correndo como os relâmpagos", tem-se presente ou o brilho ou a grande velocidade dos carros inimigos nas ruas de Nínive. E os rostos ou a aparência radiantes das criaturas angélicas, são comparados com o relâmpago. — Da 10:5, 6; Mt 28:2, 3; veja também Ez 1:14.

Cristo Jesus mostrou que sua presença não seria mantida em sigilo, assim como é impossível ocultar o relâmpago que "sai das regiões orientais e brilha sobre as regiões ocidentais". (Mt 24:23-27; Lu 17:20-24) Anteriormente, quando os 70 discípulos que ele enviara retornaram com um relatório de que até mesmo os demônios lhes ficavam sujeitos pelo emprego do seu nome, Jesus fez alusão à futura expulsão de Satanás do céu como sendo certa, dizendo: "Comecei a observar Satanás já caído como relâmpago do céu." — Lu 10:1, 17, 18.

Em Lucas 11:36, a palavra grega para relâmpago (*a·stra·pé*) refere-se à luz ou ao lampejo duma lâmpada.

RELVA. Veja GRAMA.

REMALIAS. Pai do Rei Peca, de Israel. — 2Rs 15:25; 2Cr 28:6; Is 7:4, 5.

REMETE. Cidade limítrofe de Issacar. (Jos 19:17, 18, 21) Parece ser o mesmo que JARMUTE N.º 2 e RAMOTE N.º 1.

REMO. Veja NAVIO.

REMUNERAÇÃO. Veja COMPENSAÇÃO; SALÁRIO, REMUNERAÇÃO.

RENOVO. Veja RAMO, RENOVO.

REOBE [Praça Pública; Lugar Amplo].

1. Pai de Hadadezer, o rei de Zobá, contra quem Davi guerreou vitoriosamente. — 2Sa 8:3-12.

2. Um dos levitas ou o antepassado de um dos que atestaram com selo um pacto no tempo de Neemias e Esdras. — Ne 10:1, 9, 11.

3. Lugar ou cidade mencionada no reconhecimento de Canaã efetuado pelos 12 espias hebreus enviados por Moisés. (Núm 13:21) É provavelmente o mesmo lugar que "Reobe" e "Bete-Reobe" mencionado em 2 Samuel 10:6, 8. — Veja BETE-REOBE.

4. O nome de pelo menos uma e talvez duas cidades no território de Aser. (Jos 19:24, 28, 30) Ao passo que alguns peritos consideram ambas as referências como indicando a mesma cidade, outros textos relacionados parecem referir-se a locais distintos. Assim, Juízes 1:31, 32 diz que "Aser não desalojou os habitantes de . . . Reobe", de modo que os aseritas foram obrigados a residir entre os cananeus do país, ao passo que Josué 21:27, 31 e 1 Crônicas 6:71, 75 declaram que Reobe foi dada aos filhos de Gersom (Gérson) qual cidade levita. Os que favorecem apenas um local encaram tais textos como significando que a tarefa de expulsar os cananeus de Reobe foi originalmente impedida, mas foi levada a cabo posteriormente, permitindo assim que fosse ocupada pelos levitas. Aqueles que favorecem dois locais sugerem que uma cidade permaneceu no poder dos cananeus, e que a outra estava entre as inicialmente capturadas por Aser e dada aos levitas. Para os dois locais, alguns sugerem uma identificação com Khirbet el-ʽAmri, a uns 4 km ao NE de Aczibe, para a Reobe de Josué 19:28; e para a dos outros textos, sugerem Tell el-Bir el-Gharbi (Tel Bira), cerca de 10 km ao ESE de Aco. Este último local é o preferido por aqueles que consideram que o nome se refere a apenas uma cidade.

REOBOTE [Lugares Amplos].

1. Nome que Isaque deu a um poço que cavou. (Gên 26:22) Alguns peritos têm tentado identificar Reobote com Ruheibeh (Horvat Rehovot [ba-Negev]), a uns 35 km ao SO de Berseba. Os nomes têm certa similaridade. Ao dar nome ao poço, Isaque disse que então Deus havia dado amplo espaço. Ele e seus pastores podiam ser produtivos sem interferir ou sofrer interferência de outros.

2. Cidade de localização desconhecida, da qual veio Saul, primitivo rei edomita. (Gên 36:31, 37; 1Cr 1:43, 48) Em ambas as referências a ela, o lugar é chamado de "Reobote, junto ao Rio". Na Bíblia, em geral, a denominação "o Rio" se refere ao Eufrates. (Sal 72:8; 2Cr 9:26; compare isso com Êx 23:31 e De 11:24.) Assim, alguns geógrafos têm sugerido um dos dois locais próximos à junção dos rios Cabur e Eufrates. Isto significaria, porém, que Saul era oriundo duma cidade bem distante do território edomita. Todavia, certos geógrafos modernos creem que nessas duas ocorrências 'o Rio' se refere a um rio em Edom ou próximo a uma de suas fronteiras, tais como o Zerede (uádi el-Hasa'), que deságua na extremidade sul do Mar Morto. O geógrafo J. Simons propõe um local a uns 37 km ao SE da ponta do Mar Morto.

REOBOTE-IR [Lugares Amplos (ou, Praças Públicas) da Cidade]. Possivelmente um subúrbio da antiga Nínive. Foi construído por Ninrode. A localização exata não é conhecida hoje. — Gên 10:10, 11.

REPREENSÃO. Aquilo que se destina a convencer outros de que erraram, a fim de induzi-los a admitir os erros e a corrigi-los. A censura, diferente da repreensão, pode ser uma reprovação sem qualquer exposição da falta mediante a apresentação de evidências. (Veja CENSURA, CENSURAR.) O verbo hebraico *ya·kháhh* (repreender) é um termo legal também vertido 'chamar às contas' (Is 37:4) e 'resolver as questões' (Is 1:18; 2:4). O termo grego correspondente é *e·lég·kho.* Ambos os termos transmitem com frequência a ideia de declarar alguém culpado de pecado e induzi-lo ao arrependimento. Quanto ao emprego de *e·lég·kho* na *Septuaginta* grega para traduzir muitas ocorrências de *ya·kháhh,* o *Theological Dictionary of the New Testament* (Dicionário Teológico do Novo Testamento) declara: "Denota a disciplina e a educação dada por Deus ao homem em resultado de Sua atividade judicial. Isto abrange todos os aspectos da educação, desde a condenação do pecador até o castigo e a punição, desde a instrução do justo mediante testes severos até sua orientação por meio de ensino e admoestação." — Editado por G. Kittel, 1964, Vol. II, p. 473.

Quando É Necessária. Na lei que Deus deu a Israel, as vítimas de transgressão eram exortadas: “Não deves odiar teu irmão no teu coração. Decerto deves repreender o teu colega, para que não leves o pecado junto com ele.” (Le 19:17) Não se devia nutrir ressentimentos contra o irmão que errou. Ele devia ser repreendido com vistas a recuperá-lo do pecado. Deixar de cumprir tal responsabilidade moral poderia contribuir para pecado adicional, e a pessoa que se refreou de repreender o amigo partilharia a responsabilidade por tal pecado. — Veja Mt 18:15.

Às vezes os anciãos, quais representantes da congregação, precisam repreender graves transgressores, fazendo-o até mesmo na presença de outros que estejam a par do proceder pecaminoso. Tal repreensão não se destina apenas aos que se mostram receptivos a ela. Os anciãos também são exortados a “repreender os que contradizem” e a ‘repreender com severidade’ os que são “indisciplinados” e “conversadores improfícuos”. — 1Ti 5:20; Tit 1:9, 10, 13.

Embora a repreensão possa beneficiar aqueles que a recebem, os esforços do repreendedor nem sempre são apreciados. Assim, Provérbios 9:7, 8 adverte: “Quem corrige ao zombador toma para si desonra, e quem dá repreensão a um iníquo — defeito nele. Não repreendas ao zombador, para que não te odeie. Dá repreensão ao sábio e ele te amará.”

Atitude Correta. Uma vez que as Escrituras são inspiradas por Deus, toda repreensão baseada solidamente nelas é realmente repreensão provinda dele. (2Ti 3:16) A repreensão da parte de Jeová é uma expressão de amor que não deve ser abominada ou rejeitada. (Pr 3:11, 12) Jesus Cristo, qual cabeça da congregação cristã, por afeição aos seus membros, cuida de que a necessária repreensão seja dada por meio de homens espiritualmente qualificados. (Re 3:14, 19) Os sábios reconhecem que “as repreensões da disciplina são o caminho da vida”. — Pr 6:23.

A tendência pecaminosa, humana, é ressentir-se da repreensão e do servo humano mediante quem esta talvez seja dada. Mas ceder a tal tendência degrada a pessoa ao nível dum animal irracional, destituído de discriminação moral; como o expressa o provérbio inspirado: “Quem odeia a repreensão é irracional.” (Pr 12:1) Em contraste com isso, o salmista Davi, que foi repetidas vezes repreendido, escreveu: “Se o justo me surrasse, seria benevolência; e se me repreendesse, seria óleo sobre a cabeça, que minha cabeça não desejaria recusar.” — Sal 141:5.

RÉPTEIS. O réptil é um animal de sangue frio, vertebrado e de respiração pulmonar. O termo hebraico para répteis deriva do verbo *za·hhál,* que significa “deslizar”. Conforme declarado em Deuteronômio 32:24, entre as coisas que trariam dificuldades ao Israel idólatra achava-se a “peçonha de répteis do pó”, evidentemente referindo-se ali a cobras venenosas. (Veja Je 8:17.) Em Miqueias 7:17, as nações que são sobrepujadas pelo poder de Deus são mencionadas como saindo de suas posições defensivas como se fossem répteis agitados.

Além de serpentes, outros répteis mencionados na Bíblia são o camaleão, o geco e outros lagartos. — Veja os comentários nos artigos sob os respectivos nomes.

REPUGNANTE, COISA. Os substantivos hebraicos *shé·qets* e *shiq·qúts* (coisa repugnante) derivam da raiz *sha·qáts,* empregada no sentido de “ter repugnância” (Le 11:11, 13) e, na forma causativa, ‘fazer repugnante’. (Le 11:43; 20:25) Tais termos hebraicos referem-se àquilo que é repugnante do ponto de vista da adoração verdadeira de Jeová. São comumente traduzidos por palavras tais como “abominar”, “abominável”, ou “abominação” em muitas versões. Isto resultou na bem conhecida expressão “abominação da desolação”. (Da 11:31; 12:11, *So*) Os escritores evangélicos Mateus e Marcos empregaram o grego *bdé·lyg·ma* para traduzir o hebraico *shiq·qúts* (plural: *shiq·qu·tsím*). (Da 9:27; Mt 24:15; Mr 13:14) Este termo grego subentende basicamente aquilo que causa repugnância. — Veja DETESTÁVEL, ALGO (COISA).

A Lei mosaica proibia o consumo de certos animais, declarando-os “impuros” para tal fim (bem como para sacrifícios). Portanto, *nesse sentido* um animal assim devia ser encarado como “algo repugnante”, e qualquer pessoa que o comesse (ou o usasse para sacrifício) se tornaria “repugnante”, visto que estaria desse modo mostrando desprezo para com as ordens de Deus. (Le 7:21; 11:10-13, 20-23, 41, 42; 20:25; Is 66:17) Entretanto, outros textos indicam que os animais proscritos não deviam ser abominados de modo geral. Por exemplo, embora o jumento fosse “impuro” para alimento ou sacrifício, era comumente usado pelos israelitas como meio de transporte e para levar fardos (Êx 23:4, 5; Mt 21:2-5); o Rei Davi possuía manadas de camelos, e pelos de camelo eram usados na fabricação de roupas (1Cr 27:30, 31; Mt 3:4); e a águia foi usada como metáfora e símile apropriados para representar o cuidado protetor de Deus com Israel durante o Êxodo. (Êx 19:4; De 32:9-12) Com a remoção do pacto da Lei, teve fim a injunção de encarar quaisquer de tais criaturas como “repugnantes” para alimento. — At 10:9-15; 1Ti 4:1-5; veja ANIMAIS.

Ao passo que a palavra hebraica *shé·qets* é empregada exclusivamente com respeito a animais “impuros”, a palavra *shiq·qúts* é usada principalmente com respeito a ídolos e práticas idólatras.

Por ocasião do Êxodo, Jeová instruiu os israelitas a lançar fora "as coisas repugnantes" e "os ídolos sórdidos do Egito", mas alguns deixaram de obedecer, profanando assim o nome de Deus. (Ez 20:6-9) Quando Israel estava a caminho da Terra da Promessa, o povo passou entre nações pagãs e viu "suas coisas repugnantes e seus ídolos sórdidos, madeira e pedra, prata e ouro". Ordenou-se-lhe "ter completa repugnância" de tais imagens religiosas como "algo devotado à destruição", recusando-se a trazê-las para dentro de suas casas. (De 29:16-18; 7:26) Os deuses e deusas falsos dessas nações, inclusive Milcom, ou Moloque, bem como Quemós e Astorete, eram eles mesmos 'coisas repugnantes'. (1Rs 11:5, 7; 2Rs 23:13) Quando Israel praticou tal idolatria, ele também se tornou repugnante aos olhos de Deus, e a profanação posterior do templo com objetos idólatras trouxe a fúria de Deus sobre a nação, o que por fim resultou em sua desolação. (Je 32:34, 35; Ez 7:20-22; Os 9:10) Por assim 'ministrarem à madeira e à pedra', empenhavam-se em "relações imorais", fornicação espiritual, desligando-se da comunicação com Deus. — Ez 20:30-32; compare isso com Je 13:27.

Apenas por meio de ação vigorosa e corajosa visando eliminar a idolatria do país é que certos reis trouxeram períodos de bênção para a nação. (2Rs 23:24; 2Cr 15:8-15) Deus deixou claro que apenas se se purificassem cabalmente de tais práticas é que os israelitas assegurariam seu restabelecimento do vindouro cativeiro e usufruiriam a readmissão como seu povo. (Ez 11:17-21) Numa profecia similar, as menções feitas a Davi como rei deste povo purificado, e seu "um só pastor" e "maioral por tempo indefinido" apontam claramente para um cumprimento maior na nação do Israel espiritual, a congregação cristã, sob o Herdeiro ungido do trono de Davi, Cristo Jesus. — Ez 37:21-25; compare isso com Lu 1:32; Jo 10:16.

Em Naum 3:6, a profecia contra Nínive, a capital da Assíria, prediz o fim de suas prostituições políticas e internacionais, e que Jeová lançaria "coisas repugnantes [hebr.: *shiq·qu·tsím*]" sobre ela. Tais coisas repugnantes evidentemente se referem, não a objetos idólatras, mas a coisas geralmente impuras ou repulsivas, como sujeira e imundície, tornando assim a rapace cidade desprezível aos olhos de todos. (Na 3:4-7) As coisas manchadas de sangue e repugnantes a serem removidas de entre os dentes dos filisteus (Za 9:6, 7) provavelmente se relacionam com a prática pagã de comer animais oferecidos em sacrifício junto com seu sangue. — Veja Ez 33:25.

Ao passo que os judeus, especialmente seus líderes religiosos nos dias quando Jesus estava na Terra, eram evidentemente escrupulosos em evitar qualquer coisa relacionada com ídolos literais, eram, no entanto, culpados de práticas repugnantes de autoidolatria, desobediência, hipocrisia, ganância e falsidade, e Jesus disse que, iguais aos antepassados deles, eles haviam transformado o templo num "covil de salteadores". (Mt 23:1-15, 23-28; Lu 16:14, 15; compare isso com Mt 21:13 e Je 7:11, 30.) Tal condição e atitude de coração más levaram ao seu monumental ato de rebelião ao rejeitarem o próprio Filho de Deus, e Jesus mostrou que isso traria a destruição certa sobre eles. — Mt 21:33-41; Lu 19:41-44.

'Coisas Repugnantes Que Levam à Desolação.' A profecia de Daniel predisse "coisas repugnantes" associadas com desolação. (Da 9:27) O conceito popular geralmente segue a primitiva tradição judaica em aplicar esta expressão à profanação do templo de Jeová em Jerusalém, no ano 168 AEC, por parte de Antíoco IV (Epifânio), rei da Síria. Tentando eliminar a adoração de Jeová, Antíoco construiu um altar sobre o grande altar de Jeová e sacrificou nele um porco ao olímpico Zeus (Júpiter). Uma expressão parecida à de Daniel (associando coisas repugnantes com desolação) aparece no livro apócrifo de 1 Macabeus (1:54) como se aplicando a este evento.

Mas esta era apenas a interpretação judaica dos assuntos, não uma revelação inspirada. Cristo Jesus mostrou que tal conceito estava errado quando deu o seguinte aviso aos seus discípulos: "Portanto, quando avistardes a coisa repugnante que causa desolação, conforme falado por intermédio de Daniel, o profeta, estar em pé num lugar santo, (que o leitor use de discernimento,) então, os que estiverem na Judeia comecem a fugir para os montes." (Mt 24:15, 16) Tais palavras mostram que "a coisa repugnante que causa desolação" não era algo passado, mas sim futuro.

A dessacração pagã do altar do templo feita por Antíoco, não obstante quão repugnante parecesse à vista de Deus, não resultou em desolação — nem para Jerusalém, nem para o templo, nem para a nação judaica. Mas 33 anos após a morte de Jesus, os cristãos deveras 'avistaram a coisa repugnante que causa desolação em pé, num lugar santo'. (Mt 24:15) Em 66 EC, os exércitos romanos pagãos cercaram a "cidade santa", Jerusalém, então o foco da revolta judaica contra Roma. Assim, era iminente a "desolação" a ser causada pela coisa repugnante, de modo que este era o último sinal para que os cristãos discernidores 'fugissem para os montes'. (Mt 4:5; 27:53; 24:15, 16; Lu 19:43, 44; 21:20-22) Após a fuga deles, ocorreu a desolação da cidade e da nação; Jerusalém foi destruída no ano 70 EC e a última fortaleza judaica, Massada, caiu diante dos romanos em 73 EC. — Veja Da 9:25-27.

Profecias adicionais duma coisa repugnante. Deve-se notar, porém, que Daniel 11:31-35 e 12:9, 11, ligam uma "coisa repugnante que causa desolação" com "o tempo do fim". É razoável que o desenvolvimento desta última expressão da "coisa repugnante que causa desolação" no tempo do fim siga o padrão geral daquela do primeiro século EC, embora não fique restrita à terra de Israel.

A desolação de Jerusalém em 70 EC trouxe o fim do "lugar santo", Jerusalém, "a cidade santa". (Mt 27:53) Entretanto, as Escrituras dirigem nossa atenção a uma "Jerusalém celestial", o Reino messiânico, representado na terra por cristãos ungidos. (He 12:22) Há também outros que falsamente afirmam representar esse Reino, e Revelação (Apocalipse), capítulo 17, indica que seu campo religioso de operações será desolado pelos "dez chifres" (reis) duma "fera" simbólica.

As Coisas Repugnantes de Babilônia, a Grande. Na visão profética de Revelação 17, representa-se a simbólica mulher imoral, Babilônia, a Grande. Ela é chamada de "a mãe das meretrizes e das coisas repugnantes da terra". Ela segura um copo de ouro 'cheio das coisas repugnantes da sua fornicação com os reis da terra'. Embora procure granjear o favor dos reinos terrestres, montada numa fera simbólica composta de tais reinos, chega a hora em que tal "fera" se recusa a carregá-la, volta-se contra ela e a desola completamente. — Veja BABILÔNIA, A GRANDE.

Qualquer possibilidade de que pessoas que continuam a praticar uma "coisa repugnante" consigam entrar na "Nova Jerusalém", a casta classe "noiva" do Cordeiro, é descartada em Revelação 21:9, 10, 27.

REQUÉM [possivelmente: Tecelão].

1. Rei de Midiã, um dos cinco que foram mortos quando Midiã foi punido por ter seduzido Israel com imoralidade. Os cinco, presumivelmente vassalos dos amorreus, também eram chamados de "caudilhos de Síon". — Núm 31:8; Jos 13:21.

2. Descendente de Manassés. — 1Cr 7:14, 16.

3. Descendente de Judá por meio de Calebe, filho de Esrom. — 1Cr 2:4, 5, 9, 42-44.

4. Cidade do lote territorial dado a Benjamim, cuja localização é desconhecida. — Jos 18:21, 27, 28.

RESA. Filho, isto é, descendente, de Zorobabel e antepassado de Jesus Cristo. — Lu 3:23, 27.

RESEFE. Efraimita; um dos antepassados de Josué. — 1Cr 7:22-27.

RESEM. Cidade na Assíria, construída por Ninrode entre Nínive e Calá. No mais, sua localização é desconhecida. — Gên 10:10-12.

RESERVATÓRIO DE ÁGUA. Grande tanque aberto para coleta e armazenagem de água. Reservatórios artificiais eram escavados no solo ou na rocha. Às vezes, ficavam dentro das cidades e eram ligados a fontes por meio de condutos. Isto assegurava aos habitantes um suprimento de água mesmo em tempos de sítio. Alguns reservatórios eram ampliações ou adaptações de acidentes naturais já existentes, tais como cavernas.

Entre os vários reservatórios mencionados nas Escrituras acham-se os de Gibeão (2Sa 2:13; veja GIBEÃO, GIBEONITAS), Hébron (2Sa 4:12), Hésbon (Cân 7:4; veja BATE-RABIM), Samaria (1Rs 22:38) e Jerusalém. Tem-se sugerido que os reservatórios de água construídos pelo congregante (Rei Salomão) para fins de irrigação talvez possam ser identificados com os reservatórios encontrados ao S de Belém. (Ec 2:6) A água de fontes próximas era conservada nestes reservatórios.

Os Reservatórios de Jerusalém. A localização aproximada do reservatório do Rei Ezequias junto ao conduto que ele construiu para trazer as águas da fonte de Giom para Jerusalém é o Reservatório de Siloé, atual Birket Silwan, logo ao SO da Cidade de Davi. (2Rs 20:20; 2Cr 32:30) Parece que o Reservatório de Siloé do primeiro século (Jo 9:7) foi encontrado ali perto, uns 100 m ao SSE de Birket Silwan.

As referências bíblicas ao "reservatório antigo" (Is 22:11), ao "reservatório superior" (2Rs 18:17; Is 7:3; 36:2) e ao "reservatório inferior" (Is 22:9) não fornecem indício algum sobre sua posição exata em relação à cidade de Jerusalém. Peritos geralmente creem que o "reservatório inferior" (talvez o mesmo que o "Reservatório do Canal" mencionado em Ne 3:15) pode ser identificado com Birket el-Hamra, na extremidade sul do vale de Tiropeom. Mas as opiniões variam consideravelmente quanto à localização do "reservatório superior". — Veja RESERVATÓRIO DO CANAL.

O "Reservatório de Água do Rei" estava evidentemente situado entre o Portão dos Montes de Cinzas e o Portão da Fonte. (Ne 2:13-15) Talvez se trate do mesmo reservatório mencionado em Neemias 3:16.

A respeito do reservatório de Betsata, veja BETSATA.

Banhados de Juncos. Ao passo que o termo hebraico *bere·kháh* significa "reservatório" (tal como um reservatório artificial de água), a palavra *'agh·hám* significa "banhado de juncos", provavelmente o acúmulo natural de água numa depressão. (Êx 7:19; 8:5; Sal 107:35; 114:8; Is 35:7; 41:18) A profecia de que Deus transformaria Babilônia em "banhados de juncos" indicava de forma vívida quão desolada ela se tornaria. — Is 14:23.

RESERVATÓRIO DO CANAL. Reservatório ou tanque de água, pelo visto situado ao S da Cidade de Davi, onde o vale de Hinom e o vale Central (Tiropeom) se encontram. (Ne 3:15) Parece que este reservatório também era chamado de "reservatório inferior". — Is 22:9.

Em Neemias 3:15, o texto massorético chama-o de "Reservatório de Selá". Alguns peritos creem que "Selá" deva ser corrigido para "Siloé", que significa "Remetente" e se aplica a um canal que deságua num reservatório. (Is 8:6) Assim, ao passo que algumas versões da Bíblia deixam "Selá" sem traduzir, *A Bíblia de Jerusalém,* em inglês, verte a expressão por "cisterna do conduto", e a *Tradução do Novo Mundo* reza "Reservatório do Canal".

Encontraram-se ruínas de um canal ou canalização que partia da fonte de Giom em direção ao S, acompanhando o contorno da encosta do Cédron, e terminando num antigo reservatório hoje chamado de Birket el-Hamra. Trechos do canal eram cobertos de lajes de pedra, mas parece que havia aberturas, de modo que se podia retirar água para irrigar partes do vale. O declive gradual deste canal talvez seja mencionado nas palavras "as águas de Siloé, que correm suavemente". (Is 8:6) A localização de Birket el-Hamra se enquadra na colocação, feita por Neemias, do Reservatório do Canal como estando próximo do Jardim do Rei e da Escadaria que desce da extremidade S da Cidade de Davi.

RESGATAR, RESGATADOR. O verbo hebraico *ga·'ál,* que aparece pela primeira vez em Gênesis 48:16 ('recuperar'), também tem o significado de "resgatar ou remir", isto é, recuperar, redimir ou recomprar a pessoa, a propriedade ou a herança do parente mais próximo; era também empregado com referência a um vingador de sangue. (Sal 74:2; Is 43:1) O parente mais próximo que tinha a obrigação de ser resgatador (hebr.: *go'él*) evidentemente seguia a seguinte ordem: (1) irmão, (2) tio, (3) filho dum tio, (4) qualquer outro varão que fosse parente consanguíneo da família. — Le 25:48, 49; compare isso com a sequência em Núm 27:5-11; veja VINGADOR DO SANGUE.

Sob a Lei mosaica, caso um israelita, devido a circunstâncias financeiras, se vendesse como escravo, o resgatador podia recomprá-lo da escravidão. (Le 25:47-54) Ou, caso vendesse sua herança de terras, o resgatador podia recomprar tal propriedade, e o israelita podia retornar a ela. (Le 25:25-27) No entanto, não se podia resgatar nenhuma coisa "devotada", "devotada à destruição", nem mesmo a vida dum homem. — Le 27:21, 28, 29; veja DEVOTADA, COISA.

Há no livro de Rute um exemplo da transação de resgate por um *go'él.* Quando Rute relatou ter respigado no campo de Boaz, sua sogra, Noemi, exclamou: "O homem é aparentado conosco. Ele é um dos nossos resgatadores." (Ru 2:20) Boaz aceitou esta obrigação e concluiu um pacto de resgate perante juízes e testemunhas, mas somente depois que outro parente mais próximo do que Boaz recusou este privilégio. — Ru 3:9, 12, 13; 4:1-17.

Jeová Como Resgatador. Pelo sacrifício de seu Filho unigênito, Jeová, como Resgatador, providenciou a recuperação da humanidade do pecado e da morte, e do poder da sepultura. Este Filho teve de vir à Terra, tornando-se "igual aos seus 'irmãos' em todos os sentidos", participando de sangue e carne, desta forma sendo um parente próximo da humanidade. (He 2:11-17) O apóstolo Paulo escreve aos cristãos: "Mediante ele temos o livramento por meio de resgate, por intermédio do sangue desse." — Ef 1:7; compare isso com Re 5:9; 14:3, 4; para mais detalhes veja RESGATE.

RESGATE. Preço pago para recomprar ou livrar de alguma obrigação ou circunstância indesejável. A ideia básica de "resgate" é um preço que *cobre* (como na indenização por danos ou para satisfazer a justiça), ao passo que "redenção" salienta o *livramento* proporcionado em resultado do resgate pago. O preço de resgate mais notável foi o sangue derramado de Jesus Cristo, que tornou possível para a descendência de Adão o livramento do pecado e da morte.

Nos diversos termos hebraicos e gregos traduzidos "resgate" e "remir", a similaridade inerente reside na ideia de um preço, ou coisa valiosa, fornecido para efetuar o resgate ou a redenção. A ideia de troca, bem como a de correspondência, equivalência ou substituição, é, por conseguinte, comum a todos. Isto é, uma coisa é dada em troca de outra, satisfazendo as exigências da justiça e resultando numa conciliação dos assuntos. — Veja RECONCILIAÇÃO.

Um Preço Que Cobre. O substantivo hebraico *kó·fer* provém do verbo *ka·fár,* que basicamente significa "cobrir", como quando Noé cobriu a arca com alcatrão. (Gên 6:14) *Ka·fár,* contudo, é empregado quase que exclusivamente para descrever a satisfação da justiça por meio da cobertura ou expiação de pecados. O substantivo *kó·fer* refere-se à coisa dada para realizar isto, o preço de resgate. (Sal 65:3; 78:38; 79:8, 9) A cobertura corresponde à coisa que ela cobre, quer em seu formato (como no caso duma tampa material, tal como a "tampa [*kap·pó·reth*]" da Arca do Pacto; Êx 25:17-22), quer em seu valor (como no caso dum preço pago para cobrir os danos causados por um ferimento).

Como meio de conciliar a justiça e resolver os assuntos com seu povo Israel, Jeová, no pacto da Lei, prescreveu vários sacrifícios e ofertas para expiar ou cobrir pecados, incluindo os dos sacerdotes e dos

levitas (Êx 29:33-37; Le 16:6, 11), de outros indivíduos, ou da nação como um todo (Le 1:4; 4:20, 26, 31, 35), bem como para purificar o altar e o tabernáculo, fazendo expiação pelos pecados do povo que os cercava. (Le 16:16-20) Com efeito, a vida do animal sacrificado era dada em lugar da vida do pecador, o sangue do animal fazendo expiação sobre o altar de Deus, isto é, até onde podia. (Le 17:11; compare isso com He 9:13, 14; 10:1-4.) O "dia da expiação [*yohm hak·kip·pu·rím*]" podia com igual propriedade ser chamado de "dia dos resgates". (Le 23:26-28) Estes sacrifícios eram exigidos se é que a nação e sua adoração haviam de obter e manter a aceitação e a aprovação do Deus justo.

Algo que ilustra bem o sentido de uma troca redentora é a lei referente ao proprietário de um touro de que se sabia que era escornador. Se o proprietário permitisse que o touro andasse solto, e este chegasse a matar alguém, o proprietário devia ser morto, pagando a vida da pessoa morta com sua própria vida. No entanto, visto que ele não matara de forma deliberada ou direta uma outra pessoa, se os juízes julgassem apropriado impor-lhe um "resgate [*kó·fer*]", em vez de executá-lo, então ele precisava pagar tal preço de redenção. A soma avaliada e paga era encarada como tomando o lugar de sua própria vida, e compensando a vida que fora perdida. (Êx 21:28-32; compare isso com De 19:21.) Por outro lado, não se podia aceitar nenhum resgate para o assassino deliberado; apenas a própria vida dele podia cobrir a morte da vítima. (Núm 35:31-33) Evidentemente, porque um recenseamento envolvia vidas, na ocasião em que este era feito, todo varão com mais de 20 anos tinha de dar a Jeová, por sua alma, um resgate [*kó·fer*] de meio siclo (US$ 1,10), o mesmo preço se aplicando quer a pessoa fosse rica, quer pobre. — Êx 30:11-16.

Visto que qualquer desequilíbrio da justiça desagrada a Deus, bem como aos humanos, o resgate ou a cobertura podia ter o efeito adicional de prevenir ou aplacar a ira. (Veja Je 18:23; também Gên 32:20, onde 'aplacar' traduz *ka·fár*.) O marido enraivecido com o homem que tenha cometido adultério com sua esposa, porém, recusa qualquer "resgate [*kó·fer*]". (Pr 6:35) O termo pode também ser usado com respeito aos que *deviam* exercer a justiça, mas que, em vez disso, aceitam um suborno ou presente como "peita [*kó·fer*]" para fechar os olhos ao erro. — 1Sa 12:3; Am 5:12.

A Redenção, ou Livramento. O verbo hebraico *pa·dháh* significa "remir", e o substantivo aparentado *pidh·yóhn* significa "preço de redenção". (Êx 21:30) Esses termos evidentemente destacam o *livramento* realizado pelo preço de redenção, ao passo que *ka·fár* dá ênfase à *qualidade* ou ao *conteúdo* do preço, e à sua *eficácia* em equilibrar a balança da justiça. O livramento ou redenção (*pa·dháh*) pode ser da escravidão (Le 19:20; De 7:8), de outras condições aflitivas ou opressivas (2Sa 4:9; Jó 6:23; Sal 55:18), ou da morte e da sepultura. (Jó 38:28; Sal 49:15) Faz-se frequente referência a Jeová remir do Egito os da nação de Israel, para serem sua "propriedade particular" (De 9:26; Sal 78:42), e a remi-los do exílio na Assíria e em Babilônia, muitos séculos depois. (Is 35:10; 51:11; Je 31:11, 12; Za 10:8-10) Também neste caso, a redenção envolvia um preço, uma troca. Ao remir Israel do Egito, Jeová evidentemente fez com que o preço fosse pago pelo Egito. Israel era, efetivamente, o "primogênito" de Deus, e Jeová avisou a Faraó de que a obstinada recusa deste em livrar Israel demandaria a vida dos primogênitos do Faraó e de todo o Egito, quer humano, quer animal. (Êx 4:21-23; 11:4-8) Similarmente, por Ciro ter derrubado Babilônia e libertado os judeus de sua condição de exilados, Jeová lhe deu em troca o "Egito como resgate [forma de *kó·fer*] por [seu povo], a Etiópia e Sebá" em lugar destes. O Império Persa conquistou assim mais tarde aquelas regiões e, desta forma, 'grupos nacionais foram dados em lugar das almas dos israelitas'. (Is 43:1-4) Tais trocas estão em harmonia com a declaração inspirada de que o "iníquo é [ou, serve de] resgate [*kó·fer*] para o justo; e quem age traiçoeiramente toma o lugar dos retos". — Pr 21:18.

Outro termo hebraico associado com a redenção é *ga·'ál*, e este transmite primariamente a ideia de recobrar, recuperar ou recomprar. (Je 32:7, 8) Vê-se sua similaridade com *pa·dháh* pelo emprego paralelo com tal termo em Oseias 13:14: "Da mão do Seol os remirei [forma de *pa·dháh*]; da morte os recuperarei [forma de *ga·'ál*]." (Veja Sal 69:18.) *Ga·'ál* ressalta o direito de recobrar ou de recomprar, quer através dum parente próximo da pessoa cuja propriedade ou cuja própria pessoa precisasse ser recomprada ou recobrada, quer pelo seu proprietário original ou pelo próprio vendedor. Um parente próximo, chamado *go·'él*, era assim um "resgatador" (Ru 2:20; 3:9, 13), ou, em casos em que estava envolvido um assassínio, um "vingador de sangue". — Núm 35:12.

No caso de um israelita pobre cujas circunstâncias o obrigassem a vender suas terras hereditárias, sua casa na cidade, ou até a si mesmo em servidão, a Lei fazia provisão para que "um resgatador, intimamente aparentado com ele", ou *go·'él*, tivesse o direito de "comprar de volta [*ga·'ál*] o que seu irmão vendeu", ou para que o vendedor mesmo pudesse fazê-lo se dispusesse de recursos. (Le 25:23-27, 29-34, 47-49; compare isso com Ru 4:1-15.) Se um homem fizesse uma oferta votiva a Deus de uma casa ou dum campo, e depois desejasse recomprá-la, teria de pagar a importância avaliada da propriedade, acrescida de um quinto do valor calculado. (Le 27:14-19) No entanto, nenhuma tro-

ca podia ser feita de algo 'devotado à destruição'. — Le 27:28, 29.

No caso de assassínio, não se concedia proteção ao assassino nas designadas cidades de refúgio, mas, depois da audiência judicativa, ele era entregue pelos juízes ao "vingador [*go·'él*] de sangue", um parente próximo da vítima, que então matava o assassino. Visto que não se permitia nenhum "resgate [*kó·fer*]" para o assassino, e visto que o parente próximo, com direito de resgate, não podia recobrar ou recuperar a vida do parente morto, ele legitimamente reivindicava a vida daquele que tinha tirado a vida de seu parente pelo assassínio. — Núm 35:9-32; De 19:1-13.

Nem Sempre Era um Preço Tangível. Conforme se mostrou, Jeová "remiu" (*pa·dháh*) ou 'reivindicou' (*ga·'ál*) Israel do Egito. (Êx 6:6; Is 51:10, 11) Mais tarde, visto que os israelitas continuavam a "vender-se para fazer o que era mau" (2Rs 17:16, 17), Jeová, em várias oportunidades, 'vendeu-os às mãos de seus inimigos'. (De 32:30; Jz 2:14; 3:8; 10:7; 1Sa 12:9) O arrependimento deles o movia a recomprá-los, ou reivindicá-los, da aflição ou do exílio (Sal 107:2, 3; Is 35:9, 10; Miq 4:10), desta forma realizando o trabalho dum *Go·'él*, um Resgatador aparentado com eles, uma vez que havia desposado a nação. (Is 43:1, 14; 48:20; 49:26; 50:1, 2; 54:5-7) Quando Jeová os 'vendia', as nações pagãs não lhe pagavam nenhuma compensação material. Seu pagamento era ver satisfeita sua justiça e ver cumprido seu propósito de corrigi-los e discipliná-los devido à rebelião e ao desrespeito. — Veja Is 48:17, 18.

Da mesma forma, o 'resgate' da parte de Deus não precisava envolver o pagamento de algo tangível. Quando Jeová resgatou os israelitas exilados em Babilônia, Ciro libertou-os voluntariamente, sem receber uma compensação tangível durante sua vida. No entanto, ao remir Seu povo de nações opressoras que haviam agido com malícia contra Israel, Jeová exigiu o preço dos próprios opressores, fazendo-os pagar com a vida. (Veja Sal 106:10, 11; Is 41:11-14; 49:26.) Quando o povo do reino de Judá foi "vendido", ou entregue, aos babilônios, Jeová não recebeu nenhuma compensação. E os judeus que foram exilados não pagaram nada em troca de sua liberdade nem para os babilônios nem para Jeová. Eles foram vendidos "por nada" e resgatados "sem dinheiro". Sendo assim, Jeová não tinha de pagar nada aos captores deles para conciliar os assuntos. Antes, efetuou o resgate por meio do poder de "seu santo braço". — Is 52:3-10; Sal 77:14, 15.

O papel de Jeová como *Go·'él* abrangia assim a vingança dos erros cometidos contra seus servos, e resultou em limpar seu nome das acusações levantadas por aqueles que usaram a aflição de Israel como desculpa para vituperá-lo. (Sal 78:35; Is 59:15-20; 63:3-6, 9) Como Grande Parente e Redentor tanto da nação como de seus indivíduos, Ele conduziu a "causa jurídica" deles para fazer justiça. — Sal 119:153, 154; Je 50:33, 34; La 3:58-60; compare isso com Pr 23:10, 11.

Embora vivesse antes de a nação de Israel existir, e não fizesse parte dela, Jó, afligido pela doença, disse: "Eu mesmo bem sei que meu redentor está vivo, e que, vindo depois de mim, levantar-se-á sobre o pó." (Jó 19:25; compare isso com Sal 69:18; 103:4.) Seguindo o próprio exemplo de Deus, o rei de Israel devia atuar como redentor a favor dos humildes e dos pobres da nação. — Sal 72:1, 2, 14.

O Papel de Cristo Jesus Como Resgatador. As informações precedentes lançam a base para se entender o resgate fornecido à humanidade por meio do Filho de Deus, Cristo Jesus. A necessidade de a humanidade ter um resgate surgiu da rebelião no Éden. Adão se vendeu para fazer o mal pelo prazer egoísta de continuar gozando da companhia de sua esposa, então uma transgressora pecaminosa, de modo que partilhou a mesma posição condenada perante Deus. Desta forma, vendeu a si mesmo e a seus descendentes à escravidão ao pecado e à morte, o preço exigido pela justiça de Deus. (Ro 5:12-19; compare isso com Ro 7:14-25.) Tendo possuído a perfeição humana, Adão perdeu este valioso bem para si mesmo e para toda a sua descendência.

A Lei, que tinha uma "sombra das boas coisas vindouras", fazia provisão para sacrifícios animais como cobertura para os pecados. Isto, contudo, era apenas uma cobertura simbólica ou figurada, uma vez que tais animais eram inferiores ao homem; assim, 'não era possível que o sangue de touros e de bodes tirasse [realmente] pecados', conforme indica o apóstolo. (He 10:1-4) Aqueles sacrifícios animais representativos tinham de ser de espécimes sem mácula, perfeitos. (Le 22:21) O verdadeiro sacrifício de resgate, um humano realmente capaz de remover os pecados, portanto, também tinha de ser perfeito, isento de mácula. Teria de corresponder ao perfeito Adão, e possuir a perfeição humana, se é que havia de pagar o preço de redenção que livraria a descendência de Adão da dívida, da incapacidade e da escravização a que foi vendida pelo seu pai original, Adão. (Veja Ro 7:14; Sal 51:5.) Somente assim ele poderia satisfazer a perfeita justiça de Deus, que exige igual por igual, "alma por alma". — Êx 21:23-25; De 19:21.

A qualidade estrita da justiça de Deus tornava impossível que a humanidade fornecesse seu próprio redentor. (Sal 49:6-9) No entanto, isto resulta na magnificação do amor e da misericórdia do próprio Deus, no sentido de que ele satisfez seus próprios requisitos a um tremendo custo para si mesmo, dando a vida de seu próprio Filho para fornecer

o preço de redenção. (Ro 5:6-8) Isto requereu que seu Filho se tornasse humano para corresponder ao perfeito Adão. Deus realizou isso por transferir a vida de seu Filho desde o céu para o útero da virgem judia, Maria. (Lu 1:26-37; Jo 1:14) Visto que Jesus não devia sua vida a nenhum pai humano que tivesse descendido do pecador Adão, e visto que o espírito santo de Deus 'encobriu com sua sombra' a Maria, evidentemente desde que ela concebeu até o nascimento de Jesus, Jesus nasceu isento de qualquer herança do pecado ou da imperfeição, sendo, por assim dizer, "um cordeiro sem mácula nem mancha", cujo sangue podia revelar-se um sacrifício aceitável. (Lu 1:35; Jo 1:29; 1Pe 1:18, 19) Ele manteve esse estado isento de pecados por toda a vida, e, assim, não se desqualificou. (He 4:15; 7:26; 1Pe 2:22) Como 'partícipe de sangue e carne', ele era um parente próximo da humanidade, e possuía a coisa de valor, sua própria vida perfeita, conservada pura através de provas de integridade, com a qual podia resgatar a humanidade, emancipando-a. — He 2:14, 15.

As Escrituras Gregas Cristãs tornam claro que o livramento do pecado e da morte é, deveras, efetuado mediante o pagamento dum preço. Diz-se que os cristãos foram "comprados por um preço" (1Co 6:20; 7:23), tendo um "dono que os comprou" (2Pe 2:1), e Jesus é apresentado como o Cordeiro que 'foi morto e que com o seu sangue comprou pessoas para Deus, dentre toda tribo, e língua, e povo, e nação'. (Re 5:9) Nestes textos, emprega-se o verbo *a·go·rá·zo*, significando simplesmente "comprar no mercado [*a·go·rá*]". O termo aparentado, *e·xa·go·rá·zo* (libertação pela compra), é empregado por Paulo ao mostrar que Cristo libertou "por meio duma compra os debaixo de lei", mediante sua morte na estaca. (Gál 4:5; 3:13) Mas a ideia de *redenção* ou de *resgate* é mais frequente e mais plenamente expressa pelo termo grego *lý·tron* e outros termos aparentados.

Lý·tron (do verbo *lý·o*, que significa "livrar") era empregado especialmente pelos escritores gregos para referir-se a um preço pago para resgatar prisioneiros de guerra ou para livrar os que estivessem em servidão ou em escravidão. (Veja He 11:35.) Em suas duas ocorrências bíblicas, descreve o dar Cristo "a sua alma como resgate em troca de muitos". (Mt 20:28; Mr 10:45) A palavra aparentada *an·tí·ly·tron* aparece em 1 Timóteo 2:6. A obra *Greek and English Lexicon to the New Testament* (Léxico Grego e Inglês do Novo Testamento), de Parkhurst, diz que significa: "*um resgate, preço de redenção,* ou, antes, *um resgate correspondente*". Ele cita Hyperius como dizendo: "Significa corretamente um *preço* com o qual se *redimem* do inimigo os cativos; e aquela espécie de *troca* em que a *vida de um é remida pela vida de outro.*" Ele conclui por dizer: "Por isso, Aristóteles usa o verbo [*an·ti·ly·tró·o*] para *remir vida com vida.*" (Londres, 1845, p. 47) Destarte, Cristo "se entregou como resgate correspondente por todos". (1Ti 2:5, 6) Outras palavras aparentadas são *ly·tró·o·mai,* "livrar por resgate" (Tit 2:14; 1Pe 1:18, 19), e *a·po·lý·tro·sis,* "livramento por meio de resgate". (Ef 1:7, 14; Col 1:14) É evidente a similaridade do emprego destas palavras com o dos termos hebraicos considerados. Eles descrevem, não uma compra ou um livramento comum, mas uma redenção ou um resgate, uma libertação efetuada pelo pagamento de um preço correspondente.

Embora disponível a todos, o sacrifício de resgate de Cristo não é aceito por todos, e "o furor de Deus permanece" sobre os que não o aceitam, assim como também sobrevém aos que de início aceitam tal provisão, e depois a repudiam. (Jo 3:36; He 10:26-29; contraste isso com Ro 5:9, 10.) Eles não obtêm nenhum livramento da escravização aos Reis Pecado e Morte. (Ro 5:21) Sob a Lei, o assassino deliberado não podia ser resgatado. Adão, por seu proceder deliberado, trouxe a morte sobre toda a humanidade, sendo por isso um assassino. (Ro 5:12) Assim, a vida de Jesus, oferecida em sacrifício, não é aceitável a Deus como resgate para o pecador Adão.

Mas Deus se agrada de aprovar a aplicação do resgate para remir aqueles que, dentre a descendência de Adão, valem-se de tal livramento. Conforme Paulo expressa: "Assim como pela desobediência de um só homem muitos foram constituídos pecadores, do mesmo modo também pela obediência de um só muitos serão constituídos justos." (Ro 5:18, 19) Por ocasião do pecado de Adão e de ser ele sentenciado à morte, a descendência ou raça dele estava toda por nascer, em seus lombos, e, assim, todos morreram junto com ele. (Veja He 7:4-10.) Jesus, como homem perfeito, "o último Adão" (1Co 15:45), era o único humano capaz de dar o preço de resgate pela descendência de Adão que ainda iria nascer. Ele voluntariamente se ofereceu para morrer, mesmo não tendo pecado, como um sacrifício humano perfeito, de acordo com a vontade de Jeová. (He 10:5) Jesus usará a autoridade que Jeová lhe deu com base no resgate para dar vida a todos os que aceitam esta provisão. — 1Co 15:45; compare isso com Ro 5:15-17.

Assim, Jesus era, deveras, um "resgate correspondente", não para a redenção do pecador Adão, mas para a redenção de toda a humanidade que descendia de Adão. Ele a resgatou, de modo que se tornasse sua família, fazendo isto por apresentar o pleno valor de seu sacrifício de resgate ao Deus de absoluta justiça, no céu. (He 9:24) Desta forma, ele obtém uma Noiva, uma congregação celestial composta de seus seguidores. (Veja Ef 5:23-27; Re 1:5, 6; 5:9, 10; 14:3, 4.) As profecias messiânicas

também mostram que ele terá uma "descendência" como "Pai Eterno". (Is 53:10-12; 9:6, 7) Para isso, o seu resgate precisa abranger mais do que aqueles incluídos em sua "Noiva". Portanto, além dos "comprados dentre a humanidade como *primícias*" para formar essa congregação celestial, outros devem beneficiar-se de seu sacrifício de resgate e obter a vida eterna mediante a remoção de seus pecados e da acompanhante imperfeição. (Re 14:4; 1Jo 2:1, 2) Uma vez que os da congregação celestial servem junto com Cristo como sacerdotes e 'reis sobre a terra', estes outros beneficiários do resgate devem ser súditos terrestres do Reino de Cristo, e, como filhos dum "Pai Eterno", alcançam a vida eterna. (Re 5:10; 20:6; 21:2-4, 9, 10; 22:17; compare isso com Sal 103:2-5.) O inteiro arranjo manifesta a sabedoria de Jeová, e sua justiça, ao equilibrar perfeitamente a balança da justiça, enquanto demonstra benignidade imerecida e perdoa os pecados. — Ro 3:21-26.

RESIDENTE. Veja RESIDENTE FORASTEIRO.

RESIDENTE ESTRANGEIRO. Veja RESIDENTE FORASTEIRO.

RESIDENTE FORASTEIRO. No seu significado geral, o substantivo hebraico *ger* se refere a qualquer pessoa que esteja residindo como forasteiro, fora de sua terra natal, e cujos direitos civis são restritos. Pode ter ou não ligações religiosas com os naturais do país em que reside. Abraão, Isaque, Jacó e seus descendentes foram mencionados como tais, antes de receberem o título de propriedade legal da Terra da Promessa. — Gên 15:13; 17:8; De 23:7.

Quando a Bíblia se refere a uma pessoa de origem não israelita em relação à comunidade israelita, a designação "residente forasteiro" se aplica às vezes a uma pessoa que se tornou prosélito ou adorador pleno de Jeová. Às vezes se refere a um colono na terra da Palestina, que estava disposto a viver entre os israelitas, obedecendo às leis fundamentais do país, mas que não aceitava plenamente a adoração de Jeová. O contexto determina a que classe se aplica o termo.

A *Septuaginta* grega traduz *ger* como prosélito (gr.: *pro·sé·ly·tos*) mais de 70 vezes. Alguns sugerem que com frequência o residente forasteiro se agregava a uma família hebreia em busca de proteção, e era como que um dependente, mas ainda assim se diferençava dum escravo. Infere-se isto da expressão "teu residente forasteiro". — De 5:14; compare isso com De 1:16; também com Le 22:10, onde se usa o termo *toh·sháv*, que significa "colono".

Quando o pacto da Lei foi transmitido no monte Sinai, incorporou-se nele uma legislação especial, num espírito mui amoroso, que governava o relacionamento entre o residente forasteiro e o israelita natural. Por estar o residente forasteiro em desvantagem por não ser israelita de nascença, o pacto da Lei o favorecia com consideração e proteção especiais, pois continha muitos dispositivos a favor dos fracos e vulneráveis. Com regularidade, Jeová trazia à atenção dos de Israel que eles próprios conheciam as aflições enfrentadas por um residente forasteiro numa terra que não fosse dele, e, por isso, deviam demonstrar para com os residentes forasteiros entre eles o espírito generoso e protetor que não haviam usufruído. (Êx 22:21; 23:9; De 10:18) Basicamente, o residente forasteiro, especialmente o prosélito, devia ser tratado como irmão. — Le 19:33, 34.

Embora os termos do pacto da Lei permitissem que pessoas de todas as formações nacionais se tornassem membros da congregação de Israel, por aceitarem a verdadeira adoração de Jeová e se tornarem circuncisas, havia exceções e restrições. Os egípcios e os edomitas não podiam entrar na congregação senão na terceira geração, isto é, a terceira geração que vivesse na terra de Israel. (De 23:7, 8) Os filhos ilegítimos e seus descendentes eram impedidos de entrar na congregação "até a décima geração". (De 23:2) Os amonitas e os moabitas eram proibidos "até a décima geração . . . por tempo indefinido . . . Não lhes deves buscar a paz e a prosperidade em todos os teus dias, por tempo indefinido". (De 23:3-6) Todas estas restrições se aplicavam aos varões dessas nações. Também, nenhum varão cujas partes genitais tivessem sido mutiladas jamais poderia tornar-se membro da congregação. — De 23:1.

O residente forasteiro que se tornara adorador circunciso estava sujeito a uma só lei junto com os israelitas, isto é, tinha de obedecer a todos os termos do pacto da Lei. (Le 24:22) Alguns exemplos disso são: exigia-se que ele guardasse o sábado (Êx 20:10; 23:12) e que celebrasse a Páscoa (Núm 9:14; Êx 12:48, 49), a Festividade dos Pães Não Fermentados (Êx 12:19), a Festividade das Semanas (De 16:10, 11), a Festividade das Barracas (De 16:13, 14) e o Dia da Expiação (Le 16:29, 30). Ele podia oferecer sacrifícios (Núm 15:14) e tinha de fazê-lo do mesmo modo prescrito para o israelita natural. (Núm 15:15, 16) Suas ofertas deviam ser sem defeito (Le 22:18-20), e deviam ser levadas à entrada da tenda de reunião, assim como era feito pelo israelita natural. (Le 17:8, 9) Não podia tomar parte em nenhuma adoração falsa. (Le 20:2; Ez 14:7) Exigia-se que sangrasse a caça abatida, e seria "decepado" na morte se a comesse sem antes deixar escorrer o sangue. (Le 17:10-14) Podia obter o perdão, junto com o Israel natural, da responsabilidade comunal por pecados. (Núm 15:26, 29) Tinha de observar os procedimentos de purificação, por exemplo, caso se tornasse impuro por tocar num cadáver humano.

(Núm 19:10, 11) O residente forasteiro, a quem se podia dar o cadáver dum animal que morrera por si, era evidentemente aquele que não se tornara um adorador pleno de Jeová. — De 14:21.

Judicialmente, garantia-se justiça imparcial ao residente forasteiro nos julgamentos que envolvessem um israelita natural. (De 1:16, 17) Não se devia defraudá-lo, nem submetê-lo a um julgamento pervertido. (De 24:14, 17) Lançavam-se maldições sobre aqueles que praticassem injustiça para com os residentes forasteiros. (De 27:19) As cidades de refúgio para o homicida desintencional estavam disponíveis para o residente forasteiro e para o colono, bem como para o israelita natural. — Núm 35:15; Jos 20:9.

Os residentes forasteiros, não possuindo nenhuma herança de terra, podiam ser comerciantes ou trabalhadores contratados. Alguns eram escravos. (Le 25:44-46) Havia a possibilidade de se tornarem abastados. (Le 25:47; De 28:43) Em geral, porém, a Lei os classificava entre os pobres e delineava arranjos para protegê-los e sustentá-los. O residente forasteiro podia compartilhar dos dízimos fornecidos a cada terceiro ano. (De 14:28, 29; 26:12) As respigas do campo e do vinhedo deviam ser deixadas para ele. (Le 19:9, 10; 23:22; De 24:19-21) Podia receber os benefícios do que crescesse por si só nos anos sabáticos. (Le 25:6) Obtinha proteção igual à dum israelita natural, como trabalhador contratado. Um israelita pobre talvez se vendesse a um abastado residente forasteiro, caso em que o israelita devia ser tratado com bondade, como um trabalhador contratado, e podia ser resgatado a qualquer tempo por si mesmo, ou por um parente próximo, ou, no máximo, era libertado no sétimo ano de seu serviço, ou no jubileu. — Le 25:39-54; Êx 21:2; De 15:12.

No período dos reis, os residentes forasteiros continuaram a desfrutar de relações favoráveis. Na época da construção do templo em Jerusalém, tiraram-se dentre eles muitos trabalhadores para essa construção. (1Cr 22:2; 2Cr 2:17, 18) Quando o Rei Asa tomou medidas para restaurar a verdadeira adoração em Judá, residentes forasteiros de toda a Terra da Promessa se congregaram em Jerusalém, junto com os israelitas naturais, para concluir em conjunto um pacto especial, com o objetivo de buscarem a Jeová de todo o coração e de toda a alma. (2Cr 15:8-14) Depois de purificar o templo, o Rei Ezequias proclamou uma celebração da Páscoa em Jerusalém, no segundo mês. Enviou o convite por todo o Israel, convite este que muitos residentes forasteiros aceitaram. — 2Cr 30:25.

Após o restabelecimento do restante dos israelitas do exílio babilônico, encontramos de novo os residentes forasteiros junto com eles, associados na adoração verdadeira no templo, constituídos em grupos tais como os netineus (que significa "os dados"), escravos, cantores e cantoras profissionais, e os filhos dos servos de Salomão. Os netineus incluíam os gibeonitas, os quais tinham sido designados por Josué para servir de forma permanente no templo. (Esd 7:7, 24; 8:17-20; Jos 9:22-27) Até a última menção que se faz deles, tais residentes forasteiros eram adeptos inseparáveis da verdadeira adoração de Jeová, servindo junto com o restante dos fiéis israelitas naturais que voltaram de Babilônia. (Ne 11:3, 21) No período pós-exílico, os profetas de Jeová reiteraram os princípios do pacto da Lei que salvaguardavam os direitos do residente forasteiro. — Za 7:10; Mal 3:5.

O profeta Ezequiel predisse um tempo em que o residente forasteiro receberia uma herança na terra da mesma forma que um natural entre os filhos de Israel. (Ez 47:21-23) Após a vinda de Jesus Cristo, as boas novas do Reino foram pregadas a judeus e a prosélitos, e estes podiam em pé de igualdade tornar-se membros da congregação cristã. Daí, no tempo de Cornélio (36 EC), um gentio incircunciso e sua família foram aceitos por Jeová, recebendo dons do espírito. (At 10) Deste tempo em diante, assim que gentios incircuncisos aceitassem a Cristo, eram admitidos na congregação cristã, onde não há "nem grego nem judeu, circuncisão nem incircuncisão, estrangeiro, cita, escravo, homem livre, mas Cristo é todas as coisas e em todos". (Col 3:11; Gál 3:28) Revelação (Apocalipse) 7:2-8 descreve o Israel espiritual como constituído de 12 tribos de 12.000 membros cada uma. Daí, os versículos de 9 a 17 mencionam uma grande multidão que nenhum homem podia contar, pessoas de todas as nações, tribos, povos e línguas, que saúdam o entronizado Rei e seu Cordeiro, e recebem o favor e a proteção de Deus.

O Colono. Colono era um habitante duma terra, ou país, que não a sua. A palavra hebraica para colono (*toh·sháv*) deriva da raiz verbal *ya·sháv*, que significa "morar". (Gên 20:15) Evidentemente, alguns dos colonos em Israel tornaram-se prosélitos; outros dispunham-se a morar junto aos israelitas e a obedecer às leis fundamentais da terra, mas não se tornaram adoradores de Jeová como os prosélitos circuncisos. O colono se diferençava do estrangeiro, que em geral era alguém em trânsito, e ao qual só se estendia a hospitalidade geralmente demonstrada para com os hóspedes, no Oriente.

O colono que fosse morador incircunciso da terra não comia a Páscoa, nem qualquer coisa sagrada. (Êx 12:45; Le 22:10) Derivava benefícios, junto com os residentes forasteiros e os pobres, durante o ano sabático e o ano do jubileu, podendo participar do que a terra produzisse. (Le 25:6, 12) Ele ou sua prole podiam ser comprados como escravos pelos is-

raelitas, e legados como herança permanente, sem direito a resgate ou ao benefício do livramento no jubileu. (Le 25:45, 46) Por outro lado, um israelita talvez se vendesse como escravo a um colono ou aos membros da família do colono, conservando o direito de resgate a qualquer tempo, bem como o de livramento no seu sétimo ano de servidão, ou no jubileu. — Le 25:47-54; Êx 21:2; De 15:12.

Ao passo que somente os israelitas naturais tinham posse hereditária da terra, Jeová era o verdadeiro dono dela, e podia colocá-los na terra, ou retirá-los dela, conforme servisse a seu propósito. Quanto à venda de terras, ele disse: "De modo que a terra não deve ser vendida em perpetuidade, porque a terra é minha. Pois, do meu ponto de vista sois residentes forasteiros e colonos." — Le 25:23.

O Estranho. A palavra hebraica para estranho (*zar*) provém evidentemente da raiz *zur,* que significa "alhear-se; tornar-se alienado" (Sal 78:30; 69:8), de modo que significa basicamente "alguém que se distancia ou que se retira". — *Theological Dictionary of the Old Testament* (Dicionário Teológico do Velho Testamento), editado por G. Botterweck e H. Ringgren, 1980, Vol. 4, p. 53.

Considerar pessoas como estranhas tinha a ver com assuntos pertinentes à família arônica e à tribo de Levi, e dizia respeito tanto ao israelita natural como ao residente forasteiro, bem como a todas as demais pessoas. As funções sacerdotais foram atribuídas, pela Lei, à família de Arão (Êx 28:1-3), e outros assuntos do templo foram confiados à tribo de Levi em geral. (Núm 1:49, 50, 53) Todas as demais pessoas, incluindo os israelitas naturais das 12 tribos não levíticas, eram, em determinados assuntos, comparadas a estranhos com respeito à tribo levítica. (Êx 29:33, *NM* n: "'não aronita', isto é, um homem que não era da família de Arão"; *PIB,* nota: "não pertencente à família sacerdotal de Aarão"; Núm 3:38, *NM* n: "isto é, um não levita"; *JB:* "leigo". Veja também Le 22:10; Núm 3:10.) Segundo o contexto, "estranho", na maioria das ocorrências no Pentateuco, refere-se a qualquer pessoa que não pertencia à família de Arão, ou que não pertencia à tribo de Levi, pois os privilégios e os deveres sacerdotais ou ministeriais não lhe haviam sido confiados.

O estranho (não aronita) não podia comer do sacrifício de investidura (Êx 29:33), nem ser ungido com o óleo de santa unção (Êx 30:33), nem comer nada que fosse sagrado (Le 22:10). Um estranho, não aronita, não podia cuidar de quaisquer deveres sacerdotais. (Núm 3:10; 16:40; 18:7) Um estranho, não levita, isto é, mesmo alguém de qualquer das outras 12 tribos, não podia aproximar-se do tabernáculo para erguê-lo, ou para qualquer outra finalidade que não fosse a sua vinda para oferecer sacrifícios ou para achegar-se aos sacerdotes, na porta da tenda de reunião. (Le 4:24, 27-29) A filha dum sacerdote que se casasse com um estranho, não aronita, não podia comer da contribuição das coisas sagradas, tampouco podia seu marido "estranho". — Le 22:12, 13.

A palavra "estranho" também se aplicava àqueles que se desviassem do que estava em harmonia com a Lei, estando assim alienados de Jeová. Assim, a prostituta é mencionada como "mulher estranha". (Pr 2:16; 5:17; 7:5) Tanto os adoradores de deuses falsos como as próprias deidades são chamados de "estranhos". — Je 2:25; 3:13.

Estranhos, no sentido de pessoas com as quais não se está familiarizado, ou estrangeiros, são também mencionados nas Escrituras Hebraicas. — 1Rs 3:18; Jó 19:15.

Princípios cristãos a respeito de estranhos. Nas Escrituras Gregas Cristãs, o amor aos estranhos (gr.: *xé·nos*) é fortemente enfatizado como qualidade que o cristão precisa exercer. O apóstolo Paulo disse: "Não vos esqueçais da hospitalidade [gr.: *fi·lo·xe·ní·as,* "afeição a estranhos"], porque por meio dela alguns, sem o saberem, hospedaram anjos." (He 13:2) Jesus mostrou que considera a hospitalidade demonstrada a seus irmãos, estranhos ou desconhecidos que talvez sejam na ocasião, como tendo sido demonstrada a ele. (Mt 25:34-46) O apóstolo João escreveu elogiando Gaio por suas boas obras para com homens cristãos, estranhos a Gaio, enviados para visitar a congregação da qual Gaio era membro, e censurou Diótrefes, que não lhes mostrava respeito. — 3Jo 5-10; 1Ti 5:10.

Os cristãos são chamados de "forasteiros" e de "residentes temporários" no sentido de que não fazem parte deste mundo. (Jo 15:19; 1Pe 1:1) São forasteiros no sentido de que não se ajustam às práticas do mundo hostil a Deus. (1Pe 2:11) Os das nações gentias, outrora "estranhos aos pactos da promessa", sem esperança e "sem Deus no mundo", por intermédio de Cristo 'não são mais estranhos e residentes forasteiros', mas 'concidadãos dos santos e membros da família de Deus'. (Ef 2:11, 12, 19) As "outras ovelhas", que Jesus disse que ajuntaria no "um só rebanho", assumem igualmente uma posição separada do mundo, com o favor de Deus e a esperança de vida. — Jo 10:16; Mt 25:33, 34, 46; compare isso com Re 7:9-17.

Aquele que procura reunir a si seguidores religiosos é chamado por Cristo de "ladrão" e "estranho", alguém perigoso para as "ovelhas" de Cristo, e é considerado falso pastor. As verdadeiras "ovelhas" de Jesus não atenderão à voz dum falso pastor, assim como os fiéis israelitas mantinham-se separados do estrangeiro que defendesse deuses estranhos. — Jo 10:1, 5; veja ESTRANGEIRO.

RESPEITO. Concessão de atenção ou deferência especial a alguém considerado digno de estima; o reconhecimento e a devida consideração para com algo, ou especialmente, para com outra pessoa, suas qualidades, suas consecuções, seu cargo, sua posição, ou sua autoridade. Manifestar respeito é "honrar". Várias palavras das línguas originais transmitem a ideia de render honra, respeito ou temor salutar a outros. — Veja HONRA; TEMOR.

Para com Jeová e Seus Representantes. Por ser o Criador, Jeová Deus é digno de receber a máxima honra de todas as suas criaturas inteligentes. (Re 4:11) Tal honra exige que os indivíduos lhe prestem fiel obediência, obediência esta baseada no amor a Ele e no apreço pelo que tem feito em favor deles. (Mal 1:6; 1Jo 5:3) Inclui também a utilização das coisas valiosas da pessoa a favor da adoração verdadeira. — Pr 3:9.

Aquele que se apropria daquilo que pertence ao Criador mostra desrespeito pelas coisas sagradas. Hofni e Fineias, filhos do sumo sacerdote Eli, faziam isso. Eles se apoderavam do melhor de cada oferta feita a Jeová. E Eli, por deixar de tomar medidas firmes contra seus filhos, por causa disso, honrou mais a eles do que a Jeová. — 1Sa 2:12-17, 27-29.

Ao passo que a honra atribuída pelos homens a Jeová Deus é manifestada pela fiel obediência a Ele e pela promoção dos interesses de sua adoração, Deus honra os humanos por abençoá-los e recompensá-los. (1Sa 2:30) Assim, o Rei Davi, que serviu fielmente a Jeová e desejou construir um templo para abrigar a sagrada Arca do Pacto, foi honrado, ou recompensado, com um pacto para um reino. — 2Sa 7:1-16; 1Cr 17:1-14.

Quais porta-vozes de Jeová, os profetas, especialmente Jesus Cristo, Filho de Deus, mereciam respeito. Mas, os israelitas, em vez de lhes renderem isso, maltrataram-nos verbal e fisicamente, chegando ao ponto de matar alguns. O desrespeito de Israel pelos representantes de Jeová atingiu o clímax quando mataram seu Filho. Por este motivo, Jeová empregou os exércitos romanos para executar sua vingança sobre a infiel Jerusalém em 70 EC. — Mt 21:33-44; Mr 12:1-9; Lu 20:9-16; compare isso com Jo 5:23.

Na congregação cristã. Aqueles a quem se confiaram responsabilidades especiais como instrutores na congregação cristã mereciam o apoio e a cooperação dos concrentes. (He 13:7, 17) Eram "dignos de dupla honra", inclusive de ajuda material voluntária pelo trabalho árduo que prestavam para a congregação. — 1Ti 5:17, 18; veja ANCIÃO.

No entanto, todos os cristãos têm direito a ser honrados pelos concrentes. O apóstolo Paulo aconselhou: "Tomai a dianteira em dar honra uns aos outros." (Ro 12:10) Uma vez que cada cristão conhece suas próprias fraquezas e falhas melhor do que seus concrentes, é somente direito que coloque os outros à frente de si mesmo, honrando ou prezando-os altamente devido ao seu trabalho fiel. (Fil 2:1-4) As viúvas necessitadas e merecedoras eram honradas por receberem ajuda material da congregação. — 1Ti 5:3, 9, 10.

Entre os membros da família. A esposa deve corretamente manifestar temor salutar, ou profundo respeito, para com o marido como chefe da família. (Ef 5:33) Isto se harmoniza com a preeminência dada ao homem no arranjo de Deus. Não foi a mulher, e sim o homem que foi criado primeiro, e ele é "imagem e glória de Deus". (1Co 11:7-9; 1Ti 2:11-13) Sara constituiu notável exemplo duma mulher que demonstrava profundo respeito para com o marido. Seu respeito provinha do coração, pois Sara chamava o marido de "senhor", não só para os outros ouvirem, mas até mesmo "no íntimo". — 1Pe 3:1, 2, 5, 6; compare isso com Gên 18:12.

Por outro lado, admoesta-se aos maridos: "Continuai a morar com [suas esposas] da mesma maneira, segundo o conhecimento, atribuindo-lhes honra como a um vaso mais fraco, o feminino, visto que sois também herdeiros com elas do favor imerecido da vida." (1Pe 3:7) Assim, os maridos cristãos ungidos pelo espírito deviam levar em conta que a esposa tinha uma posição idêntica como co-herdeira de Cristo (veja Ro 8:17; Gál 3:28) e devia ser tratada de forma honrosa, reconhecendo-se que tem menos vigor do que os homens.

Em relação aos filhos, os pais são os representantes de Deus, autorizados para treiná-los, discipliná-los e orientá-los. Por conseguinte, os pais têm direito a honra ou respeito. (Êx 20:12; Ef 6:1-3; He 12:9) Isto não se limitaria à obediência do filho e a ele manifestar alta consideração para com os pais. Quando necessário, incluiria cuidar amorosamente dos pais em idade avançada. (Veja Mt 15:4-6.) Na congregação cristã, alguém que deixasse de fornecer a subsistência a um genitor idoso e carente era encarado como pior do que uma pessoa sem fé. (1Ti 5:8) Conforme o apóstolo Paulo indicou a Timóteo, a congregação não devia assumir a carga de cuidar das viúvas que tivessem filhos ou netos com condições de prestar-lhes ajuda material. — 1Ti 5:4.

Para com Governantes e Outros. Também se deve dar honra, ou respeito, a homens que ocupam altos cargos governamentais. O cristão demonstra tal respeito, não para obter algum favor, mas porque essa é a vontade de Deus. Pessoal-

mente, tais homens talvez sejam corruptos. (Veja Lu 18:2-6; At 24:24-27.) Mas mostra-se-lhes respeito em consideração à posição responsável representada pelo cargo deles. (Ro 13:1, 2, 7; 1Pe 2:13, 14) De modo similar, os escravos deviam considerar seus amos como dignos de plena honra, executando o trabalho designado e não dando motivos para se causar vitupério ao nome de Deus. — 1Ti 6:1.

Quando outros exigissem que o cristão fornecesse razão para sua esperança, este devia fazê-lo "com temperamento brando e profundo respeito [literalmente: temor]". Embora talvez se propusessem perguntas de forma insultante, o cristão apresentaria suas razões com calma e gentileza, não respondendo de forma irritada, irada ou ressentida. Ainda que não se intimidasse com o temor dos homens, o cristão manifestaria profundo respeito, ou temor salutar, como se estivesse na presença de Jeová Deus e do Senhor Jesus Cristo. (1Pe 3:14, 15, n) Neste sentido, poderia adotar como exemplo os anjos, que, embora maiores em força e em poder, não apresentam acusações em termos ultrajantes. — 2Pe 2:11.

RESPIGA, REBUSCA. O processo de ajuntar de certa safra o que os ceifeiros tivessem deixado, de modo intencional ou não. A lei dada por Deus a Israel orientava de forma específica a Seu povo que não colhesse cabalmente as beiradas dos campos, que não repassasse os ramos da oliveira, depois de ter colhido a safra, por varejar a árvore, nem ajuntasse as sobras dos vinhedos. Mesmo que um molho de cereal fosse deixado inadvertidamente no campo, não se deveria voltar para recolhê-lo. A respiga era o direito dado por Deus ao pobre do país, ao aflito, ao residente forasteiro, ao menino órfão de pai e à viúva. — Le 19:9, 10; De 24:19-21.

O relato de Rute fornece um exemplo notável da aplicação desta provisão amorosa da lei de Deus. Embora tivesse direito de respigar, Rute solicitou permissão do encarregado dos ceifeiros para fazê-lo, e este talvez fosse o costume geral dos respigadores. Rute foi tratada com bondade, sendo que Boaz até mesmo instruiu seus ceifeiros a arrancar algumas espigas das gavelas e deixá-las, para que ela as respigasse. Embora isso facilitasse as coisas para Rute, ainda assim exigiu esforço da parte dela. Ela persistiu diligentemente em respigar atrás dos ceifeiros de Boaz, desde a manhã até a noitinha, sentando-se só um pouquinho na casa e tomando tempo para comer. — Ru 2:5-7, 14-17.

É evidente que este excelente arranjo para os pobres do país, ao passo que incentivava a generosidade, o altruísmo e a confiança na bênção de Jeová, de forma alguma promovia a preguiça. Elucida a declaração de Davi: "Não vi nenhum justo completamente abandonado, nem a sua descendência procurando pão." (Sal 37:25) Por se aproveitarem da provisão que a Lei fazia para eles, até os pobres, em virtude de seu trabalho árduo, não passariam fome, e nem eles nem seus filhos teriam de mendigar o pão.

Usos Figurados e Ilustrativos. Quando os efraimitas acusaram Gideão de não os chamar para a luta no início da batalha contra Midiã, Gideão lhes disse: "Não são as rebuscas de Efraim melhores do que a vindima de Abiezer [a família a que Gideão pertencia]?" Ele interpretou a ilustração por indicar que a parte de Efraim (embora seguisse a batalha inicial) em capturar os príncipes de Midiã, Orebe e Zeebe, era muito maior do que tudo que o próprio Gideão tinha feito. (Jz 8:1-3; 6:11) As Escrituras também se referem à execução dos remanescentes em combate, depois de terminada a parte principal do conflito, como "uma rebusca". (Jz 20:44, 45) Os que são deixados remanescer após a execução do julgamento por Jeová são comparados "à rebusca quando acabou a vindima", e Miqueias fala sobre o restante da herança de Deus no meio do povo moralmente corrupto como "a rebusca da vindima". — Is 24:13; Miq 7:1-8, 18; compare isso com Je 6:9; 49:9, 10.

RESSURREIÇÃO. A palavra grega *a·ná·sta·sis* significa literalmente "levantar; erguer". Esta palavra é usada com frequência nas Escrituras Gregas Cristãs com referência à ressurreição dos mortos. As Escrituras Hebraicas, em Oseias 13:14, citadas pelo apóstolo Paulo (1Co 15:54, 55), falam da abolição da morte e de tornar impotente o Seol (hebr.: *she'óhl;* gr.: *hai·des*). O termo *she'óhl* é traduzido em várias versões por "sepultura" e "cova". Fala-se de os mortos irem para lá. (Gên 37:35; 1Rs 2:6; Ec 9:10) Seu emprego nas Escrituras, junto com o uso de seu equivalente grego, *hai·des*, nas Escrituras Gregas Cristãs, mostra que se refere, não a um túmulo individual, mas à sepultura comum da humanidade, o domínio da sepultura. (Ez 32:21-32; Re 20:13; veja HADES; SEOL.) Tornar impotente o Seol significa soltar os presos nele, o que subentende o esvaziamento do domínio da sepultura. Isto, naturalmente, exige uma ressurreição, um levantamento da condição de morte, destituída de vida, ou a saída da sepultura para os que ali estão.

Mediante Jesus Cristo. O precedente mostra que o ensino da ressurreição ocorre nas Escrituras Hebraicas. Todavia, coube a Jesus Cristo 'lançar luz sobre a vida e a incorrupção por intermédio das boas novas'. (2Ti 1:10) Jesus disse: "Eu

sou o caminho, e a verdade, e a vida. Ninguém vem ao Pai senão por mim." (Jo 14:6) A forma exata como se teria a *vida eterna,* e, mais do que isso, a *incorrupção* para alguns, foi elucidada por meio das boas novas a respeito de Jesus Cristo. O apóstolo afirma que a ressurreição é uma esperança garantida, argumentando: "Ora, se se prega Cristo, que ele tem sido levantado dentre os mortos, como é que alguns entre vós dizem que não há ressurreição dos mortos? Se, deveras, não há ressurreição dos mortos, tampouco Cristo foi levantado. Mas, se Cristo não foi levantado, a nossa pregação certamente é vã e a nossa fé é vã. Além disso, somos também achados como falsas testemunhas de Deus, porque temos dado testemunho contra Deus, de que ele levantou o Cristo, a quem ele, porém, não levantou, se realmente é que os mortos não hão de ser levantados. . . . Outrossim, se Cristo não foi levantado, a vossa fé é inútil; ainda estais em vossos pecados. . . . No entanto, agora Cristo tem sido levantado dentre os mortos, as primícias dos que adormeceram na morte. Pois, visto que a morte é por intermédio dum homem, *também a ressurreição dos mortos é por intermédio dum homem."* — 1Co 15:12-21.

O próprio Cristo, quando na Terra, realizou ressurreições. (Lu 7:11-15; 8:49-56; Jo 11:38-44) A ressurreição, seguida de vida eterna, só é possível mediante Jesus Cristo. — Jo 5:26.

Um Propósito Garantido de Deus. Jesus Cristo salientou para os saduceus, uma seita que não acreditava na ressurreição, que os escritos de Moisés nas Escrituras Hebraicas, os quais eles possuíam e nos quais afirmavam crer, provavam que existe ressurreição; Jesus arrazoou que quando Jeová afirmou ser "o Deus de Abraão, e o Deus de Isaque, e o Deus de Jacó" (que na realidade estavam mortos), Ele considerava tais homens como se estivessem vivos por causa da ressurreição que Ele, o "Deus, não de mortos, mas de vivos", visava conceder-lhes. Deus, graças a seu poder, "vivifica os mortos e chama as coisas que não são como se fossem". Paulo inclui este fato quando fala sobre a fé de Abraão. — Mt 22:23, 31-33; Ro 4:17.

A capacidade que Deus tem de ressuscitar. Para Aquele que tem a capacidade e o poder de criar o homem à Sua própria imagem, com um corpo perfeito e com o potencial para a plena expressão das maravilhosas características implantadas na personalidade humana, ressuscitar uma pessoa não representaria nenhum problema intransponível. Se os princípios científicos estabelecidos por Deus podem ser utilizados por cientistas para preservar e mais tarde reconstituir uma cena visível e audível por meio de gravações de vídeo, quão fácil é para o grande Soberano Universal e Criador ressuscitar uma pessoa por reconstituir o padrão da mesma personalidade num novo corpo. Concernente à revitalização de Sara para ter um filho em sua velhice, o anjo disse: "Há alguma coisa que seja extraordinária demais para Jeová?" — Gên 18:14; Je 32:17, 27.

Como Surgiu a Necessidade da Ressurreição. No início não havia necessidade duma ressurreição. Esta não fazia parte do propósito original de Deus para a humanidade, pois a morte não era a coisa natural intencionada para os humanos. Antes, Deus indicou que tencionava que a Terra ficasse cheia de humanos *vivos,* não duma raça deteriorante e morredoura. Sua obra era perfeita, e por isso isenta de falhas, imperfeições ou doenças. (De 32:4) Jeová abençoou o primeiro casal humano, ordenando-lhes que se multiplicassem e enchessem a Terra. (Gên 1:28) Tal bênção certamente não incluía doenças e a morte; Deus não fixou um limite para a vida do homem, mas disse a Adão que a desobediência é que causaria a morte. Isto subentende que, não ocorrendo isso, o homem viveria para sempre. A desobediência acarretaria o desfavor de Deus e removeria Sua bênção, resultando em maldição. — Gên 2:17; 3:17-19.

Consequentemente, a morte se introduziu na raça humana por causa da transgressão de Adão. (Ro 5:12) Devido à pecaminosidade e à resultante imperfeição de seu pai, a descendência de Adão não podia herdar dele a vida eterna; de fato, nem mesmo uma *esperança* de viver para sempre. "Nem pode a árvore podre produzir fruto excelente", disse Jesus. (Mt 7:17, 18; Jó 14:1, 2) A ressurreição foi introduzida, ou *acrescentada,* para superar esta incapacidade dos filhos de Adão que desejassem ser obedientes a Deus.

O Objetivo da Ressurreição. A ressurreição demonstra não só o poder e a sabedoria ilimitados de Jeová, mas também seu amor e sua misericórdia, e o vindica como o Preservador daqueles que o servem. (1Sa 2:6) Possuindo o poder de ressuscitar, Deus pode ir ao ponto de demonstrar que seus servos são fiéis a Ele até a morte. Pode responder à acusação de Satanás, que asseverou que "pele por pele, e tudo o que o homem tem dará pela sua alma". (Jó 2:4) Jeová pode permitir que Satanás vá até o pleno limite, chegando até mesmo a matar alguns, no vão esforço de apoiar as falsas acusações dele. (Mt 24:9; Re 2:10; 6:11) Estarem os servos de Jeová dispostos a perder a própria vida no serviço Dele prova que o seu serviço não é prestado por motivos egoístas, mas por amor. (Re 12:11) Também prova que eles reconhecem a Jeová como o Todo-Poderoso, o Soberano Universal e o Deus de amor, capaz de ressuscitá-

los. Prova que prestam devoção exclusiva a Jeová por causa das maravilhosas qualidades dele, e não por razões egoístas, materiais. (Considere algumas das exclamações de Seus servos, conforme registradas em Ro 11:33-36; Re 4:11; 7:12.) A ressurreição é também um meio pelo qual Jeová se certifica de que seu propósito para com a Terra, conforme declarado a Adão, seja executado. — Gên 1:28.

É essencial à felicidade do homem. A ressurreição dos mortos, uma benignidade imerecida da parte de Deus, é essencial para a felicidade da humanidade, e para desfazer todo o dano, todos os sofrimentos e toda a opressão que sobrevieram à raça humana. Tais coisas aconteceram com o homem em resultado de sua imperfeição e doenças, das guerras que ele travou, dos assassínios cometidos e das desumanidades praticadas por pessoas iníquas, instigadas por Satanás, o Diabo. Nossa felicidade não será completa se não crermos na ressurreição. O apóstolo Paulo exprimiu tal sentimento nas seguintes palavras: "Se somente nesta vida temos esperado em Cristo, somos os mais lastimáveis de todos os homens." — 1Co 15:19.

Desde Quando Existe a Esperança da Ressurreição? Depois de Adão ter pecado e trazido a morte sobre ele mesmo e, desta forma, ter introduzido a morte para os que seriam sua posteridade, Deus, ao falar à serpente, disse: "E porei inimizade entre ti e a mulher, e entre o teu descendente [lit.: "semente"] e o seu descendente [lit.: "semente"]. Ele te machucará a cabeça e tu lhe machucarás o calcanhar." — Gên 3:15.

O causador original da morte há de ser removido. Jesus disse aos judeus religiosos que se lhe opunham: "Vós sois de vosso pai, o Diabo, e quereis fazer os desejos de vosso pai. Esse foi um homicida quando começou, e não permaneceu firme na verdade, porque não há nele verdade." (Jo 8:44) Isto constitui evidência de que foi o Diabo que falou, usando a serpente qual instrumento, e que este já era homicida desde o início de seu proceder mentiroso e diabólico. Na visão que Cristo forneceu posteriormente a João, ele revelou que Satanás, o Diabo, também é chamado de "a serpente original". (Re 12:9) Satanás conseguiu seu domínio sobre a humanidade, obtendo influência sobre os filhos de Adão, induzindo o pai deles, Adão, a rebelar-se contra Deus. Assim, na primeira profecia, a de Gênesis 3:15, Jeová forneceu a esperança de que essa Serpente seria removida do caminho. (Veja Ro 16:20.) Não só a cabeça de Satanás há de ser esmagada, mas também todas as obras dele hão de ser desfeitas ou destruídas. (1Jo 3:8, *NM; ALA*) O cumprimento desta profecia exige, necessariamente, que se elimine a morte introduzida por Adão, incluindo o retorno, mediante uma ressurreição, dos descendentes de Adão que foram para o Seol (Hades), em resultado do pecado dele, cujos efeitos eles herdaram. — 1Co 15:26.

A esperança de liberdade envolve a ressurreição. O apóstolo Paulo descreve a situação que Deus permitiu existir após a queda do homem no pecado, e Seu objetivo final ao fazer isso: "Porque a criação estava sujeita à futilidade [por haver nascido em pecado e todos terem de encarar a morte], não de sua própria vontade [os filhos de Adão foram trazidos ao mundo já encarando esta situação, embora eles próprios não tivessem nenhum controle sobre o que Adão fizera, nem qualquer opção de escolha], mas por intermédio daquele [Deus, em sua sabedoria,] que a sujeitou, à base da esperança de que a própria criação também será liberta da escravização à corrupção e terá a liberdade gloriosa dos filhos de Deus." (Ro 8:20, 21; Sal 51:5) A fim de experimentar o cumprimento desta esperança de gloriosa liberdade, os que morreram precisam ter uma ressurreição; têm de ser libertados da morte e da sepultura. Assim, mediante a Sua promessa da 'semente' que esmagará a cabeça da serpente, Deus providenciou uma maravilhosa esperança para a humanidade. — Veja SEMENTE (DESCENDENTE).

A base de Abraão para mostrar fé. A evidência do registro da Bíblia revela que quando Abraão tentou oferecer seu filho, Isaque, ele tinha fé na capacidade e no propósito de Deus de ressuscitar os mortos. E, conforme declarado em Hebreus 11:17-19, ele deveras recebeu Isaque de volta dos mortos "em sentido ilustrativo". (Gên 22:1-3, 10-13) Abraão tinha base para ter fé na ressurreição devido à promessa de Deus sobre a 'semente'. (Gên 3:15) Também, ele e Sara já haviam experimentado algo comparável a uma ressurreição, quando suas faculdades reprodutivas foram revitalizadas. (Gên 18:9-11; 21:1, 2, 12; Ro 4:19-21) Jó expressou similar fé, dizendo, enquanto sofria intensamente: "Quem dera que me escondesses no Seol, . . . que me fixasses um limite de tempo e te lembrasses de mim! Morrendo o varão vigoroso, pode ele viver novamente? . . . Tu chamarás e eu mesmo te responderei. Terás saudades do trabalho das tuas mãos." — Jó 14:13-15.

Ressurreições antes de se pagar o resgate. Os profetas Elias e Eliseu realizaram ressurreições, quer direta, quer indiretamente. (1Rs 17:17-24; 2Rs 4:32-37; 13:20, 21) Todavia, tais pessoas ressuscitadas morreram outra vez, assim como se deu com aqueles que foram ressuscitados por Jesus quando esteve na Terra, bem como com os que foram ressuscitados pelos apóstolos. Isto revela que nem sempre a ressurreição é para a vida *eterna.*

Em virtude de ter sido ressuscitado por seu amigo Jesus, Lázaro provavelmente estava vivo em Pentecostes de 33 EC, quando o espírito santo foi derramado e os primeiros para a chamada celestial (He 3:1) foram ungidos e gerados pelo espírito. (At 2:1-4, 33, 38) A ressurreição de Lázaro foi similar às realizadas por Elias e Eliseu. Todavia, provavelmente proporcionou a Lázaro a oportunidade de receber uma ressurreição semelhante à de Cristo, que de outra forma não teria tido. Que notável ato de amor da parte de Jesus! — Jo 11:38-44.

"Uma ressurreição melhor." Havia pessoas fiéis dos tempos antigos a respeito das quais Paulo diz: "Mulheres receberam os seus mortos pela ressurreição; mas outros homens foram torturados porque não queriam aceitar um livramento por meio de algum resgate, a fim de que pudessem alcançar uma ressurreição melhor." (He 11:35) Estes homens demonstravam fé na esperança de ressurreição, sabendo que a vida *naquele tempo* não era a coisa toda importante. A ressurreição que eles e outros terão, por meio de Cristo, ocorre *após* a ressurreição e o comparecimento dele no céu, perante o Pai, com o valor de seu sacrifício resgatador. Naquela ocasião, ele recomprou o direito à vida da raça humana, tornando-se o potencial "Pai Eterno". (He 9:11, 12, 24; Is 9:6) Ele é um "espírito vivificante". (1Co 15:45) Ele tem "as chaves da morte e do Hades [Seol]". (Re 1:18) Possuindo agora autoridade para conceder vida *eterna,* no devido tempo de Deus, Jesus realiza "uma ressurreição melhor", uma vez que os que são beneficiados por ela poderão viver para sempre; nenhum de tais precisa, inevitavelmente, morrer de novo. Se forem obedientes, continuarão vivendo.

A Ressurreição Celestial. Jesus Cristo é chamado de "o primogênito dentre os mortos". (Col 1:18) Ele foi o primeiro a ser ressuscitado para a vida eterna. E sua ressurreição foi "no espírito", para a vida no céu. (1Pe 3:18) Ademais, foi alçado a uma forma de vida mais elevada e a uma posição mais alta do que a que detinha nos céus antes de vir à terra. Foram-lhe concedidas imortalidade e incorrupção, que nenhuma criatura na carne pode ter, e foi tornado "mais alto do que os céus", estando apenas abaixo de Jeová Deus no universo. (He 7:26; 1Ti 6:14-16; Fil 2:9-11; At 2:34; 1Co 15:27) Sua ressurreição foi realizada pelo próprio Jeová Deus. — At 3:15; 5:30; Ro 4:24; 10:9.

Não obstante, durante 40 dias após sua ressurreição, Jesus apareceu a seus discípulos em diferentes ocasiões, em diferentes corpos carnais, assim como anjos tinham aparecido a homens nos tempos antigos. Igual àqueles anjos, ele tinha o poder de constituir e de desintegrar tais corpos carnais à vontade, com o propósito de provar visivelmente que fora ressuscitado. (Mt 28:8-10, 16-20; Lu 24:13-32, 36-43; Jo 20:14-29; Gên 18:1, 2; 19:1; Jos 5:13-15; Jz 6:11, 12; 13:3, 13) Suas muitas aparições, e especialmente sua manifestação a mais de 500 pessoas em certa ocasião, fornecem forte testemunho da veracidade de sua ressurreição. (1Co 15:3-8) Sua ressurreição, tão bem atestada, fornece "garantia a todos os homens" da certeza dum futuro dia de ajuste de contas ou julgamento. — At 17:31.

A ressurreição dos "irmãos" de Cristo. Àqueles que são "os chamados, e escolhidos, e fiéis", os seguidores das pisadas de Cristo, seus "irmãos", que são gerados espiritualmente como "filhos de Deus", promete-se uma ressurreição semelhante à dele. (Re 17:14; Ro 6:5; 8:15, 16; He 2:11) O apóstolo Pedro escreve a concristãos: "Bendito seja o Deus e Pai de nosso Senhor Jesus Cristo, pois, segundo a sua grande misericórdia, ele nos deu um novo nascimento para uma esperança viva por intermédio da ressurreição de Jesus Cristo dentre os mortos, para uma herança incorruptível, e imaculada, e imarcescível. Ela está reservada nos céus para vós." — 1Pe 1:3, 4.

Pedro também descreve a esperança que tais pessoas têm como "promessas preciosas e mui grandiosas, para que, por intermédio delas, vos tornásseis parceiros na natureza divina". (2Pe 1:4) Elas têm de passar por uma mudança de natureza, renunciando à natureza humana para obter a natureza "divina", participando assim com Cristo em sua glória. Precisam passar por uma morte semelhante à de Cristo — mantendo a integridade e desistindo da vida humana para sempre — e então estes recebem por meio duma ressurreição corpos imortais e incorruptíveis como o de Cristo. (Ro 6:3-5; 1Co 15:50-57; 2Co 5:1-3) O apóstolo Paulo explica que não é o *corpo* que é ressuscitado, mas, antes, compara a experiência deles ao plantio e à germinação duma semente, no sentido de que "Deus lhe dá um corpo assim como lhe agrada". (1Co 15:35-40) É a *alma,* a pessoa, que é ressuscitada com um corpo que se ajusta ao ambiente em que Deus a ressuscita.

No caso de Jesus Cristo, ele abriu mão de sua vida humana como sacrifício de resgate para o benefício da humanidade. O Salmo 40 é aplicado a ele pelo inspirado escritor do livro de Hebreus, que apresenta a Jesus como dizendo, quando entrou "no mundo" como o Messias de Deus: "Sacrifício e oferta não quiseste, porém, preparaste-me um *corpo.*" (He 10:5) O próprio Jesus disse: "De fato, o pão que eu hei de dar é a minha carne a favor da vida do mundo." (Jo 6:51) Segue-se que Cristo não podia reassumir seu corpo novamente na ressur-

reição, desta forma reavendo o sacrifício oferecido a Deus em favor da humanidade. Ademais, Cristo não mais iria morar na Terra. Seu "lar" encontra-se nos céus, junto com seu Pai, que não é carne, e sim espírito. (Jo 14:3; 4:24) Jesus Cristo, por conseguinte, recebeu um glorioso corpo imortal, incorruptível, pois "ele é o reflexo da . . . glória [de Jeová] e a representação exata do seu próprio ser, e sustenta todas as coisas pela palavra do seu poder; e, depois de ter feito uma purificação pelos nossos pecados, assentou-se à direita da Majestade nas alturas. De modo que ele se tornou melhor do que os anjos [que são, eles próprios, poderosas pessoas espirituais], a ponto de ter herdado um nome mais excelente do que o deles". — He 1:3, 4; 10:12, 13.

Os irmãos fiéis de Cristo, que se juntam a ele nos céus, renunciam à vida humana. O apóstolo Paulo mostra que eles têm de ter novos corpos, modificados, ou remodelados, para o seu novo meio ambiente: "Quanto a nós, a nossa cidadania existe nos céus, donde também aguardamos ansiosamente um salvador, o Senhor Jesus Cristo, o qual *remodelará* o nosso corpo humilhado para ser conforme ao seu corpo glorioso, segundo a operação do poder que ele tem, sim, de sujeitar todas as coisas a si mesmo." — Fil 3:20, 21.

A época da ressurreição celestial. A ressurreição celestial dos co-herdeiros de Cristo começa depois de Jesus Cristo voltar na glória celestial, para dar primeiro atenção a seus irmãos espirituais. O próprio Cristo é chamado de as "primícias dos que adormeceram na morte". Paulo diz então que cada um será ressuscitado em sua própria categoria: "Cristo, as primícias, depois os que pertencem a Cristo durante a sua presença." (1Co 15:20, 23) Estes, como "a casa de Deus", têm estado sob julgamento no decurso de sua vida cristã, começando com os primeiros dentre eles em Pentecostes. (1Pe 4:17) Eles constituem "*certas* [literalmente: algumas] primícias". (Tg 1:18, *Int;* Re 14:4) Jesus Cristo pode ser comparado às primícias da cevada oferecidas pelos israelitas em 16 de nisã ("Cristo, as primícias"), e seus irmãos espirituais, como "primícias" ("certas primícias"), podem ser comparados às primícias do trigo oferecidas no dia de Pentecostes, no 50.º dia após 16 de nisã. — Le 23:4-12, 15-20.

Estes têm estado sob julgamento, de modo que, quando Cristo retorna, é hora de dar a recompensa a eles, seus fiéis ungidos, assim como prometeu a seus 11 apóstolos fiéis na noite anterior à sua morte: "Vou embora para vos preparar um lugar. Também, . . . virei novamente e vos acolherei a mim, para que, onde eu estiver, vós também estejais." — Jo 14:2, 3; Lu 19:12-23; compare isso com 2Ti 4:1, 8; Re 11:17, 18..

"O casamento do Cordeiro." Estes, como grupo, são chamados de sua (prospectiva) "noiva" (Re 21:9); acham-se prometidos a ele em casamento, e precisam ser ressuscitados aos céus, a fim de participarem do "casamento do Cordeiro". (2Co 11:2; Re 19:7, 8) O apóstolo Paulo aguardava obter a ressurreição celestial. (2Ti 4:8) Quando ocorre a "presença" de Cristo, há alguns de seus irmãos espirituais ainda vivos na Terra, "convidados à refeição noturna do casamento do Cordeiro", mas os dentre eles que já morreram recebem atenção primeiro, por meio duma ressurreição. (Re 19:9) Isto é explicado em 1 Tessalonicenses 4:15, 16: "Pois, nós vos dizemos pela palavra de Jeová o seguinte: que nós, os viventes, que sobrevivermos até a presença do Senhor, de modo algum precederemos os que adormeceram na morte; porque o próprio Senhor descerá do céu com uma chamada dominante, com voz de arcanjo e com a trombeta de Deus, e os que estão mortos em união com Cristo se levantarão primeiro."

Paulo acrescenta então: "Depois nós, os viventes, que sobrevivermos, seremos juntamente com eles arrebatados em nuvens, para encontrar o Senhor no ar; e assim estaremos sempre com o Senhor." (1Te 4:17) Dessa forma, quando encerram fielmente sua carreira terrestre na morte, os remanescentes que foram convidados à "refeição noturna do casamento do Cordeiro" são imediatamente ressuscitados para juntar-se aos comembros da classe da noiva no céu. Não 'adormecem na morte' no sentido de aguardar durante um longo período de sono, como se deu no caso dos apóstolos, mas, ao morrerem, são "mudados, num momento, num piscar de olhos, durante a última trombeta. Pois a trombeta soará, e os mortos serão levantados incorruptíveis, e nós seremos mudados." (1Co 15:51, 52) Evidentemente, porém, "o casamento do Cordeiro" ocorre só depois de o julgamento ter sido executado sobre "Babilônia, a Grande". (Re 18) Após descrever a destruição desta "grande meretriz", Revelação (Apocalipse) 19:7 diz: "Alegremo-nos e estejamos cheios de alegria, e demos-lhe a glória, porque chegou o casamento do Cordeiro e a sua esposa já se preparou." Quando todos os 144.000 tiverem sido finalmente aprovados e "selados" como fiéis, e tiverem sido ressuscitados aos céus, o casamento poderá ser realizado.

A primeira ressurreição. Revelação 20:5, 6 se refere à ressurreição daqueles que reinarão junto com Cristo como "a primeira ressurreição". O apóstolo Paulo fala desta primeira ressurreição também como "a ressurreição a ocorrer mais cedo dentre os mortos [literalmente: a

dentre-ressurreição dentre os mortos]". (Fil 3:11, *NM*, *Ro*, *Int*) Sobre a expressão aqui usada por Paulo, *Word Pictures in the New Testament* (Quadros Verbais no Novo Testamento, 1931, Vol. IV, p. 454), de Robertson, diz: "Pelo visto, Paulo está pensando aqui somente na ressurreição dos crentes dentre os mortos, e, assim, duplica o *ex* [dentre] (*ten exanastasin ten ek nekron*). Paulo, com tal linguagem, não está negando uma ressurreição geral, mas está enfatizando a dos crentes." A obra *Commentaries* (Comentários), de Charles Ellicott (1865, Vol. II, p. 87), observa sobre Filipenses 3:11: "'A ressurreição dentre os mortos'; i.e., como sugere o contexto, a *primeira* ressurreição (Rev. xx. 5), quando, na vinda do Senhor, os mortos Nele ressuscitarão primeiro (1Tessalon. iv. 16), e os vivos serão arrebatados para encontrar-se com Ele nas nuvens (1Tess. iv. 17); compare com Lucas xx. 35. A primeira ressurreição incluirá somente os verdadeiros crentes, e, aparentemente, antecederá a segunda, a dos não crentes e dos descrentes, na sequência do tempo . . . Qualquer referência aqui a uma ressurreição meramente ética (Cocceius) é inteiramente fora de propósito." Um dos significados básicos da palavra *e·xa·ná·sta·sis* é levantar-se da cama pela manhã; assim, bem que pode representar uma ressurreição que ocorra cedo, também chamada de "primeira ressurreição". A tradução, em inglês, de Rotherham, de Filipenses 3:11 reza: "Se, de todo o modo, eu puder avançar até a ressurreição mais cedo, que é de entre os mortos."

A Ressurreição Terrestre. Enquanto Jesus estava pregado na estaca, um dos malfeitores junto com ele, observando que Jesus não merecia castigo, solicitou: "Jesus, lembra-te de mim quando entrares no teu reino." Jesus respondeu: "Deveras, eu te digo hoje: Estarás comigo no Paraíso." (Lu 23:42, 43) Em outras palavras, Jesus disse: 'Neste dia obscuro, quando a minha reivindicação a um reino é altamente improvável, a julgar pelas aparências, tu expressas fé. Deveras, quando eu entrar no meu reino, vou lembrar-me de ti.' (Veja PARAÍSO.) Isto exige uma ressurreição para o malfeitor. Tal homem não era um fiel seguidor de Jesus Cristo. Ele se havia empenhado no erro, na violação da lei, merecendo a pena de morte. (Lu 23:40, 41) Por conseguinte, não podia esperar ser um dos que obteriam a primeira ressurreição. Adicionalmente, morreu 40 dias antes de Jesus ascender ao céu, e, assim, antes de Pentecostes, ou 10 dias depois de tal ascensão, quando Deus, mediante Jesus, ungiu os primeiros membros daqueles que recebem a ressurreição celestial. — At 1:3; 2:1-4, 33.

Jesus disse que o malfeitor estaria no Paraíso. Tal palavra significa "um parque ou lugar aprazível". A *Septuaginta* traduziu a palavra hebraica para "jardim" (*gan*), como em Gênesis 2:8, pelo vocábulo grego *pa·rá·dei·sos*. O paraíso em que o malfeitor estaria não seria o "paraíso de Deus" prometido "àquele que vencer", em Revelação 2:7, pois o malfeitor não era um vencedor do mundo junto com Jesus Cristo. (Jo 16:33) Por conseguinte, o malfeitor não estaria no Reino celestial qual membro deste (Lu 22:28-30), mas seria um súdito do Reino quando aqueles que participassem da "primeira ressurreição", como reis da parte de Deus e de Cristo, se sentassem em tronos, governando junto com Cristo por mil anos. — Re 20:4-6.

'Os justos e os injustos.' O apóstolo Paulo disse a um grupo de judeus, que também nutriam a esperança duma ressurreição, que "há de haver uma ressurreição tanto de justos como de injustos". — At 24:15.

A Bíblia torna claro quem são os "justos". Antes de mais nada, aqueles que irão obter uma ressurreição celestial são declarados justos. — Ro 8:28-30.

Também, a Bíblia chama homens fiéis do passado, tais como Abraão, de justos. (Gên 15:6; Tg 2:21) Muitos desses homens estão alistados em Hebreus, capítulo 11, e sobre eles o escritor diz: "Contudo, embora todos estes recebessem testemunho por intermédio de sua fé, não obtiveram o cumprimento da promessa, visto que Deus previu algo melhor para nós [cristãos gerados pelo espírito e ungidos, iguais a Paulo], a fim de que eles não fossem aperfeiçoados à parte de nós." (He 11:39, 40) Assim, o aperfeiçoamento deles se dará após o daqueles que tomam parte na "primeira ressurreição".

A seguir há os da "grande multidão" descrita em Revelação, capítulo 7, que não são membros dos 144.000 "selados", e que consequentemente não têm o "penhor" do espírito como os gerados pelo espírito. (Ef 1:13, 14; 2Co 5:5) São descritos como 'saindo da grande tribulação' quais sobreviventes dela; isto parece situar o ajuntamento desse grupo nos últimos dias, pouco antes dessa tribulação. Estes são justos por intermédio da fé, trajados de compridas vestes brancas lavadas no sangue do Cordeiro. (Re 7:1, 9-17) Como classe, não precisarão ser ressuscitados, mas os fiéis desse grupo que morrerem antes da grande tribulação serão ressuscitados no tempo devido de Deus.

Também, há muitos "injustos" sepultados no Seol (Hades), a sepultura comum da humanidade, ou no "mar", sepulturas aquosas. O julgamento destes, junto com os "justos" ressuscitados na Ter-

ra, é descrito em Revelação 20:12, 13: "E eu vi os mortos, os grandes e os pequenos, em pé diante do trono, e abriram-se rolos. Mas outro rolo foi aberto; é o rolo da vida. E os mortos foram julgados pelas coisas escritas nos rolos, segundo as suas ações. E o mar entregou os mortos nele, e a morte e o Hades entregaram os mortos neles, e foram julgados individualmente segundo as suas ações."

A época da ressurreição terrestre. Notamos que esse julgamento é colocado na Bíblia no relato dos eventos que ocorrem durante o Reinado Milenar de Cristo, junto com seus reis e sacerdotes associados. Estes, disse o apóstolo Paulo, "julgarão o mundo". (1Co 6:2) "Os grandes e os pequenos", de todas as camadas sociais, estarão ali, a fim de serem julgados sem parcialidade. São "julgados pelas coisas escritas nos rolos" que então serão abertos. Isto não se poderia referir aos registros de sua vida passada, nem a um conjunto de regras que os julgassem à base de sua vida anterior. Uma vez que "o salário pago pelo pecado é a morte", estes, por terem morrido, já receberam o salário por seu pecado passado. (Ro 6:7, 23) Eles são então ressuscitados para que possam demonstrar sua atitude para com Deus, e se desejam ou não aceitar o sacrifício resgatador de Jesus Cristo oferecido a favor de todos. (Mt 20:28; Jo 3:16) Embora seus pecados passados não sejam levados em conta, eles necessitam do resgate para soerguê-los à perfeição. Precisam transformar a mente de seu anterior modo de vida e a maneira de pensar em harmonia com a vontade e os regulamentos de Deus para a Terra e seus habitantes. Portanto, os "rolos" evidentemente delineiam a vontade e a lei de Deus para eles durante aquele Dia do Juízo, a fé e a obediência a estas coisas constituindo a base para o julgamento e para que, por fim, seus nomes sejam escritos de forma indelével no "rolo da vida".

Ressurreição para a Vida e para o Julgamento. Jesus forneceu a confortadora garantia à humanidade: "Vem a hora, e agora é, em que os mortos ouvirão a voz do Filho de Deus, e os que tiverem dado ouvidos viverão. . . . Não vos maravilheis disso, porque vem a hora em que todos os que estão nos túmulos memoriais ouvirão a sua voz e sairão, os que fizeram boas coisas, para uma ressurreição de vida, os que praticaram coisas ruins, para uma ressurreição de julgamento." — Jo 5:25-29.

Um julgamento de condenação. Nessas palavras de Jesus, a palavra "julgamento" traduz a palavra grega *krí·sis*. De acordo com Parkhurst, os significados desta palavra nas Escrituras Gregas Cristãs são como segue: "I. *Julgamento*. . . . II. *Julgamento, justiça,* Mat. xxiii. 23. Cp. com xii. 20. . . . III. *Julgamento de condenação, condenação, perdição.* Marcos iii. 29. João v. 24, 29. . . . IV. *A causa* ou *a base da condenação* ou *da punição.* João iii. 19. V. *Determinado tribunal de justiça* entre os judeus, . . . Mat. v. 21, 22." — *A Greek and English Lexicon to the New Testament* (Léxico Grego e Inglês do Novo Testamento), Londres, 1845, p. 342.

Se Jesus, ao falar de julgamento, queria dizer um julgamento cujo resultado poderia ser a vida, então não haveria nenhum contraste entre este e a "ressurreição de vida". Portanto, o contexto indica que Jesus, com a expressão "julgamento", se referia a um julgamento condenatório.

Os "mortos" que ouviram Jesus falar na Terra. Ao considerar as palavras de Jesus, notamos que, quando Jesus falava, alguns dos "mortos" ouviam a voz dele. Pedro empregou uma linguagem similar ao dizer: "De fato, com este objetivo se declararam as boas novas também *aos mortos*, para que fossem julgados quanto à carne, do ponto de vista dos homens, mas vivessem quanto ao espírito, do ponto de vista de Deus." (1Pe 4:6) Isto se dá porque os que ouviam a Cristo estavam 'mortos em suas falhas e pecados' antes de ouvirem, mas começariam a 'viver' em sentido espiritual por causa da fé nas boas novas. — Ef 2:1; compare isso com Mt 8:22; 1Ti 5:6.

João 5:29 se refere ao fim do período de julgamento. Mas, algo muito importante a se observar, algo que nos ajuda a determinar o aspecto da época envolvida nas palavras de Jesus sobre a 'ressurreição de vida e a ressurreição de julgamento', é aquilo que ele disse antes, no mesmo contexto, ao falar dos que então viviam, e que estavam espiritualmente mortos (conforme explicado no subtítulo 'Passar da Morte Para a Vida'): "Vem a hora, e agora é, em que os mortos ouvirão a voz do Filho de Deus, e os que *tiverem dado ouvidos* [literalmente, palavra por palavra: "os (aqueles) tendo ouvido"] viverão." (Jo 5:25, *Int*) Isto indica que ele estava falando, não simplesmente de alguém ouvir audivelmente a sua voz, mas, antes, daqueles que, "tendo ouvido", a saber, aqueles que, depois de ouvirem, aceitam como verdade aquilo que ouvem. Os termos "ouvir" e "escutar" são usados com muita frequência na Bíblia com o significado de "dar ouvidos" ou "obedecer". (Veja OBEDIÊNCIA.) Aqueles que se mostrarem obedientes viverão. (Compare o emprego do mesmo termo grego [*a·koú·o*], "ouvir" ou "escutar", em Jo 6:60; 8:43, 47; 10:3, 27.) Eles são julgados, não pelo que fizeram *antes* de ouvir a voz dele, mas pelo que fazem *depois* de ouvi-la.

Por conseguinte, Jesus estava evidentemente adotando uma posição similar, quanto ao tempo, ao falar de "os que fizeram boas coisas" e de "os que praticaram coisas ruins", a saber, uma posição

no fim do período de julgamento, como se olhasse em retrospectiva, ou em análise, as ações praticadas por estas pessoas ressuscitadas *depois* de terem tido a oportunidade de obedecer ou de desobedecer às "coisas escritas nos rolos". Somente no fim do período de julgamento é que ficaria demonstrado quem tinha praticado o bem ou o mal. O resultado para "os que fizeram boas coisas" (segundo as "coisas escritas nos rolos") seria a recompensa de vida; para "os que praticaram coisas ruins", um julgamento condenatório. A ressurreição resultaria ser, quer para a vida, quer para a condenação.

Na Bíblia, é comum o costume de declarar coisas, encarando-as do ponto de vista do resultado, ou de declará-las como já realizadas, considerando-as em retrospectiva. Pois Deus é "Aquele que desde o princípio conta o final e desde outrora as coisas que não se fizeram". (Is 46:10) Judas adota este mesmo ponto de vista ao falar de homens corruptos que se infiltraram na congregação, dizendo a respeito deles: "Ai deles, porque foram pela vereda de Caim e se arremeteram no proceder errôneo de Balaão, para uma recompensa, e *pereceram* [literalmente: eles se autodestruíram] na conversa rebelde de Corá!" (Ju 11) Algumas profecias empregam linguagem similar. — Veja Is 40:1, 2; 46:1; Je 48:1-4.

Assim sendo, o ponto de vista adotado em João 5:29 não é idêntico ao de Atos 24:15, em que Paulo menciona a "ressurreição tanto de justos como de injustos". Paulo se refere claramente aos que detêm uma posição justa ou injusta perante Deus *durante esta vida*, e que serão ressuscitados. Eles são "os que estão nos túmulos memoriais". (Jo 5:28; veja TÚMULO MEMORIAL.) Em João 5:29, Jesus considera tais pessoas *depois* de saírem dos túmulos memoriais, e *depois* que elas, pelo seu proceder durante o reinado de Jesus Cristo e de seus reis e sacerdotes associados, se mostrarem quer obedientes, com a "vida" eterna por recompensa, quer desobedientes, e portanto merecedoras do "julgamento (condenação)" da parte de Deus.

A Alma É Recuperada do Seol. O Rei Davi, de Israel, escreveu: "Sempre antevi o Senhor diante de minha face; pois ele está à minha mão direita, para que eu não seja movido . . . ademais, também minha carne repousará em esperança: porque não deixarás minha alma no inferno [Seol], nem tampouco permitirás que teu Santo veja a corrupção." (Sal 15:8-10, *LXX*, Bagster [16:8-11, *NM*]) No dia de Pentecostes de 33 EC, o apóstolo Pedro aplicou este salmo a Jesus Cristo, ao declarar aos judeus a verdade sobre a ressurreição de Cristo. (At 2:25-31) Portanto, as Escrituras, tanto as Hebraicas como as Gregas, mostram que foi a "alma" de Jesus Cristo que foi ressuscitada. Jesus Cristo foi "morto na carne, mas vivificado no espírito". (1Pe 3:18) "Carne e sangue não podem herdar o reino de Deus", disse o apóstolo Paulo. (1Co 15:50) Isso excluiria também carne e ossos. Carne e ossos não possuem vida a menos que tenham sangue, pois o sangue contém a "alma", ou é a coisa necessária para a vida da criatura constituída de carne. — Gên 9:4.

Por todas as Escrituras torna-se evidente que não existe nenhuma "alma imaterial" separada e distinta do corpo. A alma morre quando o corpo morre. Até mesmo sobre Jesus Cristo está escrito que "esvaziou a sua alma até a própria morte". Sua alma estava no Seol. Durante esse período, ele não existia como alma ou pessoa. (Is 53:12; At 2:27; compare isso com Ez 18:4; veja ALMA.) Por conseguinte, na ressurreição, não há uma nova junção da alma com o corpo. Contudo, quer a pessoa seja espiritual, quer terrestre, precisa ter um corpo ou organismo, pois todas as pessoas, celestiais ou terrestres, possuem corpos. Para voltar a ser uma pessoa, aquele que morreu tem de possuir um corpo, seja físico, seja espiritual. A Bíblia diz: "Se há corpo físico, há também um espiritual." — 1Co 15:44.

Mas será que o velho corpo é rejuntado na ressurreição? Ou trata-se duma réplica precisa do corpo anterior, feita exatamente como era quando a pessoa morreu? As Escrituras respondem negativamente quando tratam da ressurreição dos irmãos ungidos de Cristo para a vida nos céus: "Não obstante, alguém dirá: 'Como hão de ser levantados os mortos? Sim, com que sorte de corpo hão de vir?' Ó desarrazoado! Aquilo que semeias não é vivificado a menos que primeiro morra; e, quanto ao que semeias, semeias, não o corpo que se há de desenvolver, mas o mero grão, seja de trigo, seja de qualquer dos outros; mas Deus lhe dá um corpo assim como lhe agrada, e a cada uma das sementes o seu próprio corpo." — 1Co 15:35-38.

Os celestiais recebem um corpo espiritual, pois apraz a Deus que tenham corpos apropriados para o meio ambiente celestial. Mas, àqueles a quem Jeová se agrada em levantar para uma ressurreição terrestre, que corpo Ele lhes dá? Não poderia ser o mesmo corpo, tendo exatamente os mesmos átomos. Se um homem morre e é sepultado, o seu corpo, mediante o processo de decomposição, converte-se em substâncias que podem ser absorvidas pela vegetação. Pessoas talvez comam tal vegetação. Os elementos, os átomos daquela pessoa original, acham-se agora em muitas outras pessoas. Na ressurreição, é óbvio que os mesmos áto-

mos não podem estar na pessoa original e em todas as outras, ao mesmo tempo.

Nem é o corpo ressuscitado, necessariamente, um corpo feito para ser a exata réplica do corpo no instante da morte. Caso uma pessoa tenha sofrido mutilação de seu corpo antes de morrer, voltará da mesma forma? Isso seria desarrazoado, pois tal pessoa talvez não estivesse nem em condições de ouvir e de fazer as "coisas escritas nos rolos". (Re 20:12) Digamos que a pessoa morreu de sangria. Voltaria ela sem sangue? Não, pois não poderia viver num corpo terrestre sem sangue. (Le 17:11, 14) Antes, Deus lhe dará um corpo conforme Lhe agradar. Visto que a vontade e o prazer de Deus são de que a pessoa ressuscitada obedeça às "coisas escritas nos rolos", este corpo teria de ser saudável, com todas as suas faculdades. (Embora o corpo de Lázaro já estivesse parcialmente decomposto, Jesus o ressuscitou com um corpo inteiro, saudável. [Jo 11:39]) Desta forma, a pessoa poderá ser considerada, apropriada e justificadamente, como responsável pelos seus atos durante o período de julgamento. Todavia, tal pessoa não será perfeita ao ser trazida de volta, pois terá de exercer fé no resgate de Cristo e receber as subministrações sacerdotais de Cristo e de seu "sacerdócio real". — 1Pe 2:9; Re 5:10; 20:6.

'Passar da Morte para a Vida.' Jesus falou daqueles que 'têm a vida eterna' porque ouvem as palavras dele com fé e obediência, e então creem no Pai que o enviou. Ele disse a respeito de cada um destes: "Ele não entra em julgamento, mas tem passado da morte para a vida. Digo-vos em toda a verdade: Vem a hora, e *agora é*, em que os mortos ouvirão a voz do Filho de Deus, e os que tiverem dado ouvidos viverão." — Jo 5:24, 25.

Aqueles que têm 'passado da morte para a vida *agora*' não seriam aqueles que tinham morrido literalmente e se achavam nos túmulos de verdade. Na ocasião em que Jesus falou, toda a humanidade se achava sob a condenação de morte perante Deus, o Juiz de todos. Assim, aqueles a quem Jesus se referia eram evidentemente pessoas na Terra que haviam estado mortas em sentido espiritual. Jesus deve ter-se referido a pessoas espiritualmente mortas quando disse ao filho judeu que desejava primeiro ir para casa e sepultar seu pai: "Persiste em seguir-me e deixe que os mortos enterrem seus mortos." — Mt 8:21, 22.

Os que se tornam cristãos com verdadeira crença achavam-se outrora entre os espiritualmente mortos do mundo. O apóstolo Paulo lembrou a congregação desse fato, dizendo: "É a vós que Deus vivificou, embora estivésseis mortos nas vossas falhas e pecados, nos quais andastes outrora segundo o sistema de coisas deste mundo . . . Mas Deus, que é rico em misericórdia, pelo seu grande amor com que nos amou, vivificou-nos junto com o Cristo, mesmo quando estávamos mortos nas falhas — por benignidade imerecida é que fostes salvos — e ele nos levantou junto e nos assentou junto nos lugares celestiais, em união com Cristo Jesus." — Ef 2:1, 2, 4-6.

Assim, por não mais andarem nas falhas e nos pecados contra Deus, e por causa de sua fé em Cristo, Jeová retirou a condenação que recaía sobre eles. Ele os ressuscitou da morte espiritual e deu-lhes esperança de vida eterna. (1Pe 4:3-6) O apóstolo João descreve tal transferência da condição morta nas falhas e nos pecados para a vida espiritual nas seguintes palavras: "Não vos maravilheis, irmãos, de que o mundo vos odeie. Nós sabemos que temos passado da morte para a vida porque amamos os irmãos." — 1Jo 3:13, 14.

Uma Benignidade Imerecida de Deus. A provisão de ressurreição para a humanidade é, deveras, uma benignidade imerecida de Jeová Deus, pois ele não tinha a obrigação de providenciar uma ressurreição. O amor pelo mundo da humanidade induziu-o a dar seu Filho unigênito para que milhões, sim, até mesmo bilhões de pessoas que morreram sem ter verdadeiro conhecimento de Deus pudessem ter a oportunidade de conhecê-lo e amá-lo, e para que os que o amam e servem pudessem ter esta esperança e este incentivo à perseverança fiel, mesmo até a morte. (Jo 3:16) O apóstolo Paulo conforta concristãos com a esperança da ressurreição, escrevendo à congregação em Tessalônica sobre membros da congregação que haviam morrido e que tinham a esperança duma ressurreição celestial: "Além disso, irmãos, não queremos que sejais ignorantes no que se refere aos que estão dormindo na morte, para que não estejais pesarosos como os demais que não têm esperança. Pois, se a nossa fé é que Jesus morreu e foi levantado de novo, então, também, Deus trará com ele os que adormeceram na morte por intermédio de Jesus." — 1Te 4:13, 14.

Do mesmo modo, no que se refere aos fiéis a Deus que morreram com a esperança de viver na Terra sob o Reino messiânico de Deus, e também a outros que não chegaram a conhecer a Deus, os cristãos não devem ficar pesarosos como as demais pessoas que não têm esperança. Quando o Seol (Hades) for aberto, os que nele estiverem sairão. A Bíblia menciona muitos que foram para lá, inclusive pessoas dos antigos Egito, Assíria, Elão, Meseque, Tubal, Edom e Sídon. (Ez 32:18-31) Jesus indicou que pelo menos algumas das pessoas anteriormente não arrependidas de Betsaida,

Corazim e Cafarnaum estariam presentes no Dia do Juízo. Embora sua atitude anterior tornaria bem difícil seu arrependimento, teriam oportunidade para isso. — Mt 11:20-24; Lu 10:13-15.

O resgate é aplicado a todos para os quais foi fornecido. A grandeza e a expansividade do amor e da benignidade imerecida de Deus em dar Seu Filho para que 'quem exercer fé no Filho tenha vida' não limitariam a aplicação do resgate apenas àqueles a quem Deus escolhe para a chamada celestial. (Jo 3:16) Com efeito, o sacrifício de resgate de Jesus Cristo não seria aplicado por completo se se restringisse aos que se tornam membros do Reino do céu. Deixaria de realizar o pleno propósito para o qual Deus o providenciou, pois o objetivo de Deus era que o Reino tivesse súditos terrestres. Jesus Cristo é sumo sacerdote, não só sobre os subsacerdotes com ele, mas também para o mundo da humanidade que viverá quando seus associados também governarem quais reis e sacerdotes junto com ele. (Re 20:4, 6) Ele foi "provado em todos os sentidos como nós mesmos [seus irmãos espirituais], porém, sem pecado". Por conseguinte, pode condoer-se das fraquezas das pessoas que tentam servir conscienciosamente a Deus; e seus reis e sacerdotes associados têm sido provados da mesma forma. (He 4:15, 16; 1Pe 4:12, 13) A favor de quem seriam sacerdotes, senão a favor da humanidade, incluindo os ressuscitados, durante o Reinado Milenar e o período de julgamento?

Os servos de Deus têm ansiosamente aguardado o dia em que a ressurreição concluirá seu trabalho. No desenrolar de seus propósitos, Deus fixou exatamente o tempo apropriado para isso, quando Sua sabedoria e Sua longanimidade serão plenamente vindicadas. (Ec 3:1-8) Ele e seu Filho, ambos sendo capazes e estando dispostos a realizar a ressurreição, a completarão naquele tempo determinado.

Jeová aguarda alegremente a ressurreição. Jeová e seu Filho devem estar aguardando com grande alegria a realização dessa obra. Jesus indicou esta disposição e este desejo quando um leproso lhe suplicou: "'Se apenas quiseres, podes tornar-me limpo.' Em vista disso, [Jesus se] penalizou, e, estendendo a mão, tocou nele e disse-lhe: '*Eu quero.* Torna-te limpo.' E a lepra desapareceu-lhe imediatamente e ele se tornou limpo." Este comovente incidente, que demonstra a benevolência de Cristo para com a humanidade, foi registrado por três dos escritores evangélicos. (Mr 1:40-42; Mt 8:2, 3; Lu 5:12, 13) E quanto ao amor e à disposição de Jeová em ajudar a humanidade, lembramo-nos novamente das palavras do fiel Jó: "Morrendo o varão vigoroso, pode ele viver novamente? . . . Tu chamarás e eu mesmo te responderei. Terás *saudades* do trabalho das tuas mãos." — Jó 14:14, 15.

Alguns não Serão Ressuscitados. Embora seja verdade que o sacrifício de resgate de Cristo foi fornecido para a humanidade em geral, Jesus indicou, no entanto, que a sua aplicação real seria limitada, ao dizer: "Assim como o Filho do homem não veio para que se lhe ministrasse, mas para ministrar e dar a sua alma como resgate em troca de *muitos*." (Mt 20:28) Jeová Deus tem o direito de se recusar a aceitar um resgate em favor de qualquer pessoa que ele considere indigna. O resgate de Cristo cobre os pecados que a pessoa tenha por ser filho do pecador Adão, mas ela pode aumentá-los por seu próprio proceder pecaminoso deliberado e voluntário, e, assim, morrer por tal pecado, que não é coberto pelo resgate.

Pecado contra o espírito santo. Jesus Cristo disse que aquele que pecasse contra o espírito santo não seria perdoado no atual sistema de coisas, nem no vindouro. (Mt 12:31, 32) Alguém a quem Deus julgasse ter pecado contra o espírito santo no atual sistema de coisas, por conseguinte, não se beneficiaria duma ressurreição, uma vez que seus pecados jamais seriam perdoados, tornando inútil para ele a ressurreição. Jesus proferiu julgamento contra Judas Iscariotes ao chamá-lo de "filho da destruição". O resgate não se aplicaria a ele, e, visto que a sua destruição já fora judicialmente determinada, ele não seria ressuscitado. — Jo 17:12.

A seus opositores, os líderes religiosos judeus, Jesus disse: "Como haveis de fugir do julgamento da Geena [símbolo da destruição eterna]?" (Mt 23:33; veja GEENA.) Suas palavras indicam que tais pessoas, se não tomassem medidas para voltar-se para Deus antes de morrer, receberiam um julgamento final adverso. Neste caso, uma ressurreição de nada lhes serviria. Isto também parece dar-se no caso do "homem que é contra a lei". — 2Te 2:3, 8; veja HOMEM QUE É CONTRA A LEI.

Paulo menciona os que conheciam a verdade, tinham sido partícipes do espírito santo, e depois se afastaram, como se colocando numa condição em que é impossível 'reanimá-los novamente ao arrependimento, porque eles de novo pregam para si mesmos o Filho de Deus numa estaca e o expõem ao opróbrio público'. O resgate não mais podia ajudá-los; por isso não seriam ressuscitados. O apóstolo prossegue comparando tais pessoas a um campo que só produz espinhos e abrolhos, e que, portanto, é rejeitado e acaba sendo queimado. Isso ilustra o futuro diante deles: o completo aniquilamento. — He 6:4-8.

Também, Paulo fala daqueles que 'praticam o pecado deliberadamente, depois de terem recebido o conhecimento exato da verdade, [que] não há mais nenhum sacrifício pelos pecados, mas há uma certa expectativa terrível de julgamento e há um ciúme ardente que vai consumir os que estão em oposição'. Daí, ele ilustra: "Qualquer homem que tiver desconsiderado a lei de Moisés morre sem compaixão, pelo testemunho de dois ou três. De quanto mais severa punição, achais, será contado digno aquele que tiver pisado o Filho de Deus e que tiver considerado de pouco valor o sangue do pacto com que foi santificado, e que tiver ultrajado com desdém o espírito de benignidade imerecida? . . . Coisa terrível é cair nas mãos do Deus vivente." O julgamento é *mais severo* no sentido de que tais pessoas não são simplesmente mortas e sepultadas no Seol, como eram os violadores da Lei de Moisés. Tais pessoas vão para a *Geena*, da qual não existe ressurreição. — He 10:26-31.

Pedro escreve a seus irmãos, salientando que eles, como "casa de Deus", acham-se sob julgamento, e então cita Provérbios 11:31 (*LXX*), avisando-os do perigo da desobediência. Aqui dá a entender que o presente julgamento deles poderia terminar num julgamento de destruição eterna para eles, assim como Paulo havia escrito. — 1Pe 4:17, 18.

O apóstolo Paulo fala também de alguns que "serão submetidos à punição judicial da destruição eterna de diante do Senhor e da glória da sua força, no tempo em que ele vem para ser glorificado em conexão com os seus santos". (2Te 1:9, 10) Estes, por conseguinte, não sobreviveriam para o Reinado Milenar de Cristo, e, uma vez que a destruição deles é "eterna", não obteriam nenhuma ressurreição.

Ressurreição Durante 1.000 Anos. Não sabemos o número exato de pessoas que já viveram na Terra. Mas, apenas para ilustrar, suponhamos que Jeová ressuscite 20 bilhões (20.000.000.000) de pessoas; ainda assim haveria espaço e alimento suficiente para todos. A superfície seca da Terra é atualmente de cerca de 148.000.000 de quilômetros quadrados, ou de cerca de 14.800.000.000 de hectares. Mesmo que se reservasse metade disso para outros fins, haveria mais de um terço de hectare para cada pessoa. Quanto ao potencial da Terra para produzir alimentos, um terço de hectare pode fornecer muito mais alimento do que uma só pessoa necessita, especialmente quando, como Deus demonstrou no caso da nação de Israel, há abundância de alimentos em resultado da bênção de Deus. — 1Rs 4:20; Ez 34:27.

Na questão da capacidade da Terra de produzir alimentos, a Organização das Nações Unidas Para a Alimentação e a Agricultura sustenta que, com apenas razoáveis melhoras nos métodos agrícolas, mesmo as regiões em desenvolvimento da Terra poderiam alimentar até nove vezes a população projetada pelos cientistas para o ano 2000. — *Land, Food and People* [Terra, Alimento e Povo], Roma, 1984, pp. 16, 17.

Entretanto, como se poderia cuidar adequadamente dos bilhões de pessoas, uma vez que a maioria delas não conhecia a Deus no passado e precisará aprender a harmonizar-se com Suas leis feitas para elas? Antes de mais nada, a Bíblia declara que o reino do mundo torna-se "o reino de nosso Senhor e do seu Cristo, e ele [reina] para todo o sempre". (Re 11:15) E o princípio bíblico é que "quando há julgamentos teus [i.e., de Jeová] para a terra, os habitantes do solo produtivo certamente aprenderão a justiça". (Is 26:9) No tempo devido de Deus, quando for necessário informar Seus servos, ele revelará como pretende executar tal trabalho. — Am 3:7.

Como seria possível ressuscitar e educar em 1.000 anos os bilhões que se encontram atualmente na sepultura?

Uma ilustração, porém, revela como é simples e prático o que Jeová tem em mente para a humanidade. Não como profecia, mas apenas como ilustração, suponhamos que os que constituem a "grande multidão" de pessoas justas que 'saem vivas da grande tribulação' deste sistema de coisas (Re 7:9, 14) sejam de uns 6.000.000 (cerca de 1⁄1000 da atual população da Terra). Daí, se depois de 100 anos gastos no treinamento deles e em 'subjugar' parte da Terra (Gên 1:28) Deus intencionasse ressuscitar três por cento deste número, isto significaria que cada recém-chegado seria cuidado por 33 pessoas treinadas. Uma vez que a adição anual de três por cento sobre cada novo total dobra o número a cada 24 anos, mais ou menos, todos os 20 bilhões poderiam ser ressuscitados antes de se completarem 400 anos do Reinado Milenar de Cristo, proporcionando tempo suficiente para o treinamento e o julgamento dos ressuscitados, sem interferir na harmonia e na ordem na Terra. Assim, Deus, com poder e sabedoria onipotentes, é capaz de cumprir Seu glorioso propósito plenamente dentro da estrutura das leis e dos arranjos que ele fez para a humanidade desde o início, com a acrescida benignidade imerecida da ressurreição. — Ro 11:33-36.

RESTABELECIMENTO. Retorno à condição anterior. Com relação à volta de Cristo, as Escrituras, de modo notável, fazem menção dos "tempos do restabelecimento [forma do gr.: *a·po·ka·tá·sta·sis*] de todas as coisas, das quais Deus falou por intermédio da boca dos seus santos profetas". — At 3:20, 21.

A *Versão Rei Jaime* verte aqui *a·po·ka·tá·sta·sis* como "restituição". A própria palavra grega deriva de *a·pó*, que significa "de volta" ou "novamente", e *ka·thi·ste·mi*, que significa literalmente "estabelecer". A forma verbal correspondente é traduzida 'restabelecer', em Atos 1:6. O *Theological Dictionary of the New Testament* (Dicionário Teológico do Novo Testamento), editado por G. Kittel, declara que o significado básico do termo é "restituição a uma condição anterior" ou "restabelecimento". (Traduzido para o inglês por G. Bromiley, 1964, Vol. I, p. 389) Foi empregado pelo historiador judeu Josefo ao se referir ao retorno dos judeus do exílio. Nos escritos em papiro, é empregado com referência à reforma de certos prédios, ao restabelecimento de propriedades aos legítimos donos e ao balanço de contas.

O texto em si não especifica quais são as coisas a serem restabelecidas, por isso é preciso determinar o que são "todas as coisas" através do estudo da mensagem de Deus falada por intermédio de Seus profetas.

RESTANTE. Os remanescentes duma família, nação, tribo ou espécie; os sobreviventes de uma matança ou destruição ou de algum evento que marcou época; aqueles que permanecem fiéis a Deus dentre uma nação ou grupo de pessoas que se desviou.

Noé e sua família constituíam um restante do mundo da humanidade que precedeu o Dilúvio. O verbo *sha·'ár*, "restar", é usado para descrevê-los como os únicos que sobreviveram. (Gên 7:23) Mais tarde, no Egito, José disse a seus irmãos: "Por conseguinte, Deus enviou-me na frente de vós, a fim de pôr para vós um restante [isto é, sobreviventes para preservar a posteridade e a linhagem familiar; compare isso com 2Sa 14:7] na terra e para vos preservar vivos por meio dum grande escape." — Gên 45:4, 7, n.

Um Restante de Israel Retorna do Exílio. As referências mais frequentes na Bíblia a um restante dizem respeito aos que eram o povo de Deus. Deus avisou Israel, mediante seus profetas, de que puniria a desobediência dos israelitas, mas também proveu conforto por predizer que um restante seria preservado, retornaria a Jerusalém e a reconstruiria, e prosperaria e daria frutos. — Is 1:9; 11:11, 16; 37:31, 32; Je 23:3; 31:7-9.

Depois de o Rei Nabucodonosor, de Babilônia, ter levado pessoas cativas, junto com o Rei Joaquim, de Judá, em 617 AEC, Jeová forneceu uma visão ao profeta Jeremias. Os figos bons, na visão, representavam os exilados de Judá que foram levados a Babilônia e a quem Jeová com o tempo restauraria na sua terra. Os figos ruins representavam o Rei Zedequias, seus príncipes e outros iguais a eles que não haviam sido levados naquela época ao exílio (realmente a maior parte dos habitantes de Jerusalém e de Judá), bem como os que viviam no Egito. Em 607 AEC, quase todos os que estavam em Judá foram mortos ou exilados na destruição final de Jerusalém por Nabucodonosor. E, mais tarde, os que estavam no Egito, incluindo aqueles que fugiram para lá depois de 607 AEC, sofreram quando Nabucodonosor fez uma incursão militar naquele país. — Je 24:1-10; 44:14; 46:13-17; La 1:1-6.

Jeová prometeu ao fiel restante, aqueles que se arrependeram de seus pecados, pelos quais permitiu que fossem para o exílio, que Ele os ajuntaria como rebanho no redil. (Miq 2:12) Ele fez isso em 537 AEC, com a volta dum restante dos judeus sob Zorobabel. (Esd 2:1, 2) Antes eles 'manquejavam', mas Jeová os ajuntou, e (apesar de estarem sob o domínio persa), por terem o governador Zorobabel sobre eles e a adoração verdadeira restabelecida no templo, Deus era novamente seu verdadeiro Rei. (Miq 4:6, 7) Tornar-se-iam como "orvalho da parte de Jeová", que traz refrigério e prosperidade, e seriam corajosos e fortes como "o leão entre os animais da floresta". (Miq 5:7-9) Esta última profecia teve, pelo visto, um cumprimento durante o período dos macabeus, resultando na preservação dos judeus em sua terra, e na preservação do templo, até a vinda do Messias.

O nome do filho do profeta Isaías, Sear-Jasube, incorporava o substantivo *she'ár* (verbo: *sha·'ár*) e significava "Um Mero Restante (Os Remanescentes) Retornará". Esse nome era sinal de que Jerusalém cairia e de que seus habitantes iriam para o exílio, mas de que Deus teria misericórdia e faria com que um restante retornasse à terra. — Is 7:3.

Nenhum Restante É Deixado para Babilônia. Babilônia foi usada por Deus para punir Seu povo, mas ela foi além do que era necessário e se deleitou em oprimir e maltratar o povo, e tencionava retê-lo em exílio para sempre. Isto aconteceu realmente porque Babilônia era o principal expoente da adoração falsa, e odiava a Jeová e Sua adoração. Por esses motivos, Deus declarou: "Vou decepar de Babilônia o nome, e o restante, e a progênie, e a posteridade." (Is 14:22) Por fim, Babilônia tornou-se uma desolação completa e perma-

nente, sem nenhum restante para voltar para ela, a fim de reconstruí-la.

Um Restante de Israel Aceita a Cristo. Quando Jesus Cristo veio à nação de Israel, a maioria o rejeitou. Apenas um restante expressou fé e se tornou seguidor dele. O apóstolo Paulo aplica certas profecias de Isaías (10:22, 23; 1:9) a este restante judeu ao escrever: "Além disso, Isaías clama acerca de Israel: 'Embora o número dos filhos de Israel seja como a areia do mar, é o restante que será salvo. Pois Jeová fará uma prestação de contas na terra, concluindo-a e abreviando-a.' Também, assim como Isaías dissera outrora: 'Se Jeová dos exércitos não nos tivesse deixado descendente, teríamos ficado assim como Sodoma, e teríamos sido feitos iguais a Gomorra.'" (Ro 9:27-29) Além disso, Paulo usa o exemplo dos 7.000 que restavam, no tempo de Elias, que não se tinham curvado diante de Baal, e diz: "Deste modo, portanto, apresentou-se também na época atual um restante, segundo uma escolha devida à benignidade imerecida." — Ro 11:5.

O Restante Espiritual. Em Revelação (Apocalipse) (12), João registrou a visão duma mulher no céu, e de um dragão, e concluiu essa parte da visão, dizendo: "E o dragão ficou furioso com a mulher e foi travar guerra com os remanescentes [*loi·pón*] da sua semente, que observam os mandamentos de Deus e têm a obra de dar testemunho de Jesus." Estes "remanescentes", que têm "a obra de dar testemunho de Jesus", são os últimos na terra dentre os irmãos de Jesus Cristo, que vivem na Terra depois que o Diabo foi lançado para a Terra e que se fez o anúncio: "Agora se realizou a salvação, e o poder, e o reino de nosso Deus, e a autoridade do seu Cristo." O Diabo, o dragão, trava guerra contra este restante dos irmãos espirituais de Cristo por meio das 'feras' e da "imagem da fera", descritas em Revelação, capítulo 13. Mas o restante sai vitorioso, como revela o capítulo 14. — Veja SEMENTE (DESCENDENTE).

RESTAURAÇÃO. Veja RESTABELECIMENTO.

RESTOLHO. No uso bíblico, restolho parece referir-se aos restos das hastes de cereais que sobram no campo após a colheita. Restolho é o que os israelitas tiveram de ajuntar quando o Faraó do Egito negou-lhes o fornecimento regular de palha para a fabricação de tijolos. — Êx 5:10-12.

O restolho aparece repetidas vezes em contextos ilustrativos, em alusões feitas ao fato de que ele é leve e frágil (Jó 13:25; 41:1, 28, 29), é facilmente levado pelo vento (Is 40:24; 41:2; Je 13:24) e queima-se pronta e ruidosamente (Is 5:24; Jl 2:5; Ob 18; Na 1:10). Os iníquos, os inimigos de Jeová, bem como as tramas condenadas ao fracasso, são comparados ao restolho. (Êx 15:7; Sal 83:13; Mal 4:1; Is 33:11) O apóstolo Paulo, ao considerar a obra de edificação do cristão, alistou o restolho como o material de menor valor, um que não resistiria à prova de fogo. — 1Co 3:12, 13.

RETRIBUIÇÃO. O ato de dar ou receber uma recompensa ou uma punição, segundo o que a pessoa ou o grupo merece devidamente; aquilo que é dado ou exigido em troca, especialmente pelo mal.

As variantes, ou palavras derivadas, dos radicais verbais hebraicos *sha·lám* e *ga·mál* são traduzidas "recompensa", "retribuição", "tratamento devido", "compensar", "saldar", "pagar de volta", e assim por diante. As palavras gregas *a·po·di·do·mi, an·ti·mi·sthí·a, mi·stha·po·do·sí·a*, e palavras aparentadas, são traduzidas de modo similar.

Às Nações Que Oprimiram Israel. No cântico que Moisés deu a Israel nas planícies de Moabe pouco antes de morrer, ele descreveu Jeová como aquele que 'paga de volta vingança' aos seus adversários e que 'retribui' àqueles que O odeiam intensamente. (De 32:35, 41; He 10:30) A vingança e a retribuição são executadas por Deus em completo autodomínio, em plena harmonia com sua justiça, e nunca sem bom motivo. Por exemplo, ele puniu Israel pela desobediência, usando às vezes nações pagãs tais como a Assíria e Babilônia quais instrumentos seus. (De 28:15-68; 2Rs 17:7-23; 2Cr 21:14-20) Mas, essas nações pagãs, por sua vez, agiram impelidas pelo ódio a Jeová e à sua adoração verdadeira, e foram longe demais ao exultar sobre a derrota de Israel e oprimir Israel. Por conseguinte, Deus proferiu julgamentos de retribuição contra elas. — Is 10:12; 34:1, 2, 8; Je 51:6, 56; Ob 8-16; Za 1:15.

Babilônia, em especial, sofreu retribuição por sua secular inimizade contra Jeová e seu povo. Profetizou-se a queda e a completa desolação dela. Ela foi derrubada por Ciro, o persa, em 539 AEC, mas continuou existindo como cidade durante séculos, terminando finalmente em completa desolação, para nunca mais ser reconstruída. (Je caps. 50, 51) A simbólica Babilônia, a Grande, está para sofrer uma retribuição semelhante, sendo lançada para baixo para 'nunca mais ser achada'. — Re 18:2, 6, 20, 21; veja BABILÔNIA, A GRANDE.

Sob a Lei. A lei que Deus deu a Israel por intermédio de Moisés era retribuição exata, embora estendesse misericórdia ao pecador involuntário e arrependido. (Le 5:4-6, 17-19; 6:1-7; Núm 35:22-29) Mas a lei de retribuição aplicava-se de modo pleno ao violador deliberado e impenitente.

(Núm 15:30) Nos casos em que o homem agisse como testemunha falsa, dando depoimento mentiroso contra seu semelhante perante os juízes, devia receber retribuição, exatamente a punição que ele teria dado ao homem inocente. Jeová disse: "E teu olho não deve ter dó: será alma por alma, olho por olho, dente por dente, mão por mão, pé por pé." — De 19:16-21.

À Nação Judaica do Primeiro Século. Os membros da nação judaica manifestaram um conceito egoísta no que tange a aceitar benignidades imerecidas e favores de Deus para com eles. Jeová permitiu que esse proceder e essa atitude egoístas trouxessem retribuição a eles. Procuravam estabelecer sua própria justiça, em vez de se sujeitarem à justiça de Deus. (Ro 10:1-3) Em resultado disso, a maioria dos da nação tropeçou em Jesus Cristo e o rejeitou, partilhando a culpa de sangue relacionada com a morte dele, trazendo assim destruição à sua cidade e ao seu templo, e ruína à sua nação. (Mt 27:25; Da 9:26) O apóstolo Paulo cita um Salmo (69:22) e o aplica a eles ao escrever: "Também, Davi diz: 'Que a sua mesa se torne para eles laço, e armadilha, e pedra de tropeço, e retribuição.'" — Ro 11:9.

Aos Cristãos Desobedientes. O apóstolo Paulo se reporta à justiça retributiva sob a Lei ao enfatizar a seriedade de os cristãos obedecerem ao Filho de Deus: "Pois, se a palavra falada por intermédio de anjos mostrou-se firme, e toda transgressão e ato desobediente recebeu retribuição [literalmente: remuneração] em harmonia com a justiça, como escaparemos nós, se tivermos negligenciado uma salvação de tal magnitude, sendo que começou a ser anunciada por intermédio do nosso Senhor e nos foi confirmada por aqueles que o ouviram?" (He 2:2, 3, n; compare isso com He 10:28-31.) O julgamento de destruição sobre o apóstata "homem que é contra a lei" fornece um exemplo de tal retribuição. — 2Te 2:3, 9, 10; veja HOMEM QUE É CONTRA A LEI.

REÚ [Companheiro; Amigo]. Filho de Pelegue e pai de Serugue; um elo na genealogia entre Sem e Abraão. (1Cr 1:24-27) Reú, que viveu 239 anos (2239-2000 AEC), também foi ancestral de Jesus Cristo. — Gên 11:18-21; Lu 3:35.

REUEL [Companheiro (Amigo) de Deus].

1. Segundo filho mencionado de Esaú, por meio de Basemate, filha de Ismael. Os quatro filhos de Reuel tornaram-se xeques edomitas. — Gên 36:2-4, 10, 13, 17; 1Cr 1:35, 37.

2. Sogro de Moisés, sacerdote de Midiã. (Êx 2:16-21; Núm 10:29) Chamado de Jetro em outros lugares. — Veja JETRO.

3. Gadita cujo filho Eliasafe era maioral tribal durante a peregrinação no ermo. (Núm 2:14) O nome é grafado Deuel nas demais ocorrências. — Veja DEUEL.

4. Ancestral dum benjamita que viveu em Jerusalém após o exílio em Babilônia. — 1Cr 9:3, 7, 8.

REUM.

1. Um dos alistados no começo do registro dos exilados que retornaram de Babilônia a Jerusalém com Zorobabel e Jesua. (Esd 2:1, 2) Seu nome é grafado Neum, em Neemias 7:7.

2. Sacerdote alistado entre os que retornaram com Zorobabel. (Ne 12:1, 3) Uma simples transposição de caracteres hebraicos o tornaria aquele que é chamado de Harim, em Neemias 12:15 e em outros lugares. — Veja HARIM N.º 1.

3. "O principal funcionário do governo" (do Império Persa) que presumivelmente residia em Samaria e que tomou a dianteira em escrever uma carta ao Rei Artaxerxes, a qual acusava falsamente os judeus a respeito de suas intenções de reconstruir Jerusalém. A resposta imperial ordenava que Reum e seus compatriotas fossem a Jerusalém e parassem à força a obra de reconstrução dos judeus. (Esd 4:8-24) Pouco depois, porém, Ageu e Zacarias incentivaram os judeus a retomar a reconstrução, que por fim foi sancionada pela investigação que os persas fizeram do decreto original de Ciro. — Esd 5:1–6:13.

4. Levita, filho de Bani, que ajudou a fazer reparos no muro de Jerusalém. — Ne 3:17.

5. Cabeça duma família pós-exílica, cujo representante, se não ele próprio, atestou o pacto de fidelidade durante o governo de Neemias. — Ne 10:1, 14, 25.

REUMÁ. Concubina de Naor, irmão de Abraão. Ela deu à luz quatro filhos homens. — Gên 22:20, 24.

REUNIÃO, MONTE DE. Veja MONTE DE REUNIÃO.

REVELAÇÃO. A palavra grega (*a·po·ká·ly·psis*) assim traduzida indica "uma exibição" ou "um desvendamento", e é amiúde usada com referência a revelações de assuntos espirituais ou da vontade e dos propósitos de Deus. (Lu 2:32; 1Co 14:6, 26; 2Co 12:1, 7; Gál 1:12; 2:2; Ef 1:17; Re 1:1; *Int*) A operação do espírito de Deus torna possível tais revelações. A respeito da revelação do "segredo sagrado", o apóstolo Paulo escreveu: "Em outras gerações, este segredo não foi dado a conhecer aos filhos dos homens assim como agora tem sido revelado aos seus santos apóstolos e profetas, por es-

pírito, a saber, que os das nações haviam de ser co-herdeiros e membros associados do corpo, e co-participantes conosco da promessa, em união com Cristo Jesus, por intermédio das boas novas." — Ef 3:1-6; Ro 16:25.

O livro de Atos confirma convincentemente que esta revelação do segredo sagrado resultou da operação do espírito de Deus. Fora por orientação do espírito que Pedro, Paulo e Barnabé pregaram aos não judeus. Crentes não judeus, "pessoas das nações", receberam espírito santo enquanto estavam em estado incircunciso, tornando-se assim um povo para o nome de Deus. (At 10:9-48; 13:2-4) O profeta Amós, sob inspiração, predissera isto, e, no primeiro século EC, o cumprimento de sua profecia tornou-se evidente por meio da operação do espírito de Deus. — At 15:7-20; compare com Am 9:11, 12, *LXX.*

A Bíblia fala também da "revelação do julgamento justo de Deus" (Ro 2:5), da "revelação dos filhos de Deus" (Ro 8:19), bem como da "revelação de Jesus Cristo" e "de sua glória". (1Pe 1:13; 4:13) A consideração do contexto e de textos relacionados ajuda a determinar quando ocorrem tais revelações, ou desvendamentos. Em cada caso, o desvendamento, ou revelação, é ocasião de fazer com que pessoas justas entrem no gozo de determinadas recompensas e bênçãos, ou de trazer destruição sobre os iníquos.

Dos Filhos de Deus. Em sua carta aos romanos, o apóstolo Paulo identificou os "filhos" de Deus como aqueles que receberam um espírito de adoção. Sendo co-herdeiros de Cristo, tais filhos de Deus serão glorificados. (Ro 8:14-18) O Senhor Jesus Cristo remodelará o corpo humilhado deles para ajustar-se ao seu corpo glorioso (Fil 3:20, 21), e reinarão com ele. (2Ti 2:12) Assim, a "revelação dos filhos de Deus" chama atenção para o tempo em que se tornará evidente que eles foram realmente glorificados e estão reinando com Cristo Jesus. A glória que se revelará neles será tão grandiosa que fará com que todo o seu anterior sofrimento na terra pareça nada. (Ro 8:18, 19) Esta revelação é acompanhada por grandiosas bênçãos, pois o apóstolo Paulo escreve: "A própria criação também será liberta da escravização à corrupção e terá a liberdade gloriosa dos filhos de Deus." — Ro 8:21.

Do Julgamento Justo de Deus. Em Romanos 2:5, a "revelação do julgamento justo de Deus" está associada com o 'dia do furor de Deus'. Portanto, o julgamento justo de Deus é revelado quando 'ele dá a cada um segundo as suas obras', vida eterna aos que perseveram em obras excelentes e destruição aos que obedecem à injustiça. — Ro 2:6-8.

De Jesus Cristo. A "revelação de Jesus Cristo" e "de sua glória" é a época de recompensar seus seguidores fiéis e executar vingança sobre os ímpios. Assim, ele é revelado como glorioso Rei, autorizado a recompensar e a punir. As Escrituras mostram que os cristãos ungidos pelo espírito que suportaram fielmente o sofrimento ficariam "cheios de alegria" durante a revelação da glória de Cristo. (1Pe 4:13) A qualidade provada de sua fé seria considerada causa para louvor, glória e honra por ocasião da revelação de Jesus Cristo, e estes cristãos se beneficiariam da benignidade imerecida. (1Pe 1:7, 13) Por outro lado, aqueles que não conhecem a Deus e não obedecem às boas novas a respeito do Senhor Jesus seriam destruídos para sempre, desta forma proporcionando alívio aos que sofreram tribulação às suas mãos. — 2Te 1:6-10.

REVELAÇÃO A JOÃO.

O último livro da Bíblia segundo a disposição da maioria das traduções, embora não tenha sido o último a ser escrito. É também chamado de Apocalipse de João, o Apóstolo.

O Escritor, e Quando e Onde Foi Escrita. O apóstolo João cita a si mesmo como escritor deste livro e indica que o local de escrita foi a ilha de Patmos, onde João estava exilado na época por ser pregador da Palavra de Deus e testemunha de Jesus Cristo. (Re 1:1, 9) A época da escrita foi possivelmente cerca de 96 EC.

Estilo e Por Que É Apropriada. O livro está escrito em forma de carta, pormenorizando uma série de visões apresentadas em ordem apropriada, em progressão regular, atingindo por fim uma visão culminante. Fornece uma conclusão adequada para a Bíblia inteira.

O livro parece estar elaborado à base duma série de grupos de sete. A abertura de sete selos leva ao toque de sete trombetas, daí a sete pragas. Há sete candelabros, sete estrelas, sete trovões, e muitas outras coisas em grupos de sete, evidentemente porque o número sete representa inteireza, e o livro trata da conclusão do segredo sagrado de Deus. — Re 10:7; veja SEGREDO SAGRADO.

Autor e Canal. Jeová Deus, o Todo-Poderoso, é o autor do livro, e o canal de informações é Jesus Cristo, que as enviou e apresentou a João por meio de seu anjo. (Re 1:1) O espírito de Deus é representado como sétuplo, atuando assim em sua capacidade máxima para transmitir esta revelação. João recebeu ordem divina de escrever. — 1:4, 11.

Propósito. Embora algumas das coisas vistas por João em sua visão pareçam aterrorizantes — os animais, os ais, as pragas — o livro não foi escrito para aterrorizar, mas para confortar e

DESTAQUES DE REVELAÇÃO

Um desvendamento do conceito de Deus sobre as condições, bem como uma previsão do que ele permite e do que realizará por meio de Cristo durante o "dia do Senhor".

Uma série de visões registradas pelo apóstolo João por volta de 96 EC.

O glorificado Cristo dá conselhos amorosos a co-herdeiros do Reino. (1:1–3:22)

A congregação em Éfeso tem perseverado mas abandonou o amor do princípio.

A espiritualmente rica congregação em Esmirna é incentivada a permanecer fiel em face de tribulação.

A congregação em Pérgamo tem-se apegado ao nome de Cristo sob perseguição, mas tem tolerado o sectarismo.

A congregação em Tiatira tem um registro de atividade aumentada, mas tem tolerado a influência de Jezabel.

A congregação em Sardes está espiritualmente morta; tem de despertar.

A congregação em Filadélfia, que tem guardado a palavra de Cristo, é instada a continuar apegando-se ao que tem.

A congregação em Laodiceia é morna; que obtenha de Cristo o que é necessário para a cura espiritual.

Visão da presença celestial de Jeová. (4:1–5:14)

Jeová é visto em assombroso esplendor em seu trono, rodeado de 24 anciãos e quatro criaturas viventes; ele segura um rolo selado com sete selos.

O Cordeiro é declarado digno de tomar o rolo e abri-lo.

O Cordeiro abre seis selos do rolo. (6:1-17)

À medida que ele abre o primeiro selo, um cavaleiro num cavalo branco recebe uma coroa e sai vencendo e para completar a sua vitória.

A abertura dos três selos seguintes dá lugar a mais três cavaleiros, resultando em guerra, fome e morte para a humanidade.

O quinto selo é aberto; os martirizados pela causa de Cristo clamam pela vingança do seu sangue; a cada um se dá uma roupa branca.

Na abertura do sexto selo, um grande terremoto anuncia o dia do furor de Deus e do Cordeiro.

Os quatro ventos da terra são segurados. (7:1-17)

João ouve que os quatro ventos serão segurados até que os escravos de Deus sejam selados; o número desses selados é 144.000.

Daí, João vê uma grande multidão, sem número, de todas as nações; estes saem da grande tribulação.

O sétimo selo é aberto. (8:1–11:14)

Há um silêncio de meia hora; lança-se fogo do altar para a terra; sete anjos preparam-se para tocar trombetas.

Os quatro primeiros toques de trombeta anunciam pragas sobre a terra, o mar, as fontes de água, bem como o sol, a lua e as estrelas.

A quinta trombeta convoca uma praga de gafanhotos, e a sexta desencadeia um aterrorizante ataque de cavalaria.

João come um pequeno rolo e fica sabendo que tem de profetizar mais um pouco.

Ele mede o santuário; duas testemunhas profetizam vestidas de saco, são mortas e ressuscitadas.

A sétima trombeta: nasce o Reino. (11:15–12:17)

A sétima trombeta soa e o Reino de Jeová e a autoridade de seu Cristo são anunciados.

Uma mulher dá à luz um filho varão, no céu.

O dragão tenta devorar a criança; ocorre guerra no céu; Miguel lança o dragão e seus anjos para a terra.

O dragão trava guerra contra o restante da semente da mulher.

A fera do mar. (13:1-18)

A fera de sete cabeças e dez chifres emerge do mar.

O dragão dá à fera sua autoridade, e uma fera de dois chifres, semelhante a um cordeiro, faz uma imagem dela; muitos são forçados a adorar a fera e a aceitar sua marca.

Os servos fiéis de Jeová em ação. (14:1-20)

Os 144.000 no monte Sião cantam um novo cântico.

Anjos a voar pelo meio do céu declaram mensagens vitais.

Alguém semelhante a um filho de homem ceifa a colheita da terra.

A videira da terra é pisada no lagar de Deus, com muito derramamento de sangue.

Jeová, do seu santuário celestial, ordena que sete anjos derramem as sete tigelas de Sua ira. (15:1–16:21)

As seis primeiras tigelas são derramadas na terra, no mar e nas fontes de água, e sobre o sol, o trono da fera e no Eufrates.

Os servos de Deus têm de permanecer despertos, ao passo que a propaganda demoníaca ajunta reis humanos para o Har-Magedon.

A sétima tigela é derramada no ar com resultados devastadores.

Visões do fim de Babilônia, a Grande. (17:1–18:24)

Babilônia, a Grande, embriagada com o sangue dos santos, senta-se numa fera cor de escarlate com sete cabeças e dez chifres; os dez chifres voltam-se contra ela e a devastam.

Sua queda é anunciada; o povo de Deus tem de sair dela.

Sua destruição final é panteada por muitos na terra.

O casamento do Cordeiro. (19:1-10)

Vozes celestiais louvam a Jah pela destruição de Babilônia.

Um estrondoso coro de louvor anuncia o casamento do Cordeiro.

O Rei dos reis triunfa sobre as nações. (19:11-21)

A Palavra de Deus vai à guerra contra as nações; a fera e o falso profeta são lançados no lago de fogo; todos os inimigos de Deus são mortos; animais comem a carne do seu corpo.

Satanás é preso num abismo; Cristo governa por 1.000 anos. (20:1–21:8)

Satanás é preso num abismo por 1.000 anos.

Os corregentes de Jesus julgam com ele por 1.000 anos, após o que Satanás é solto; ele sai para desencaminhar a humanidade novamente, mas por fim ele e todos os que o seguem são destruídos.

Todos os que estão na morte, no Hades e no mar são ressuscitados e julgados diante Daquele que está sentado no grande trono branco; a morte e o Hades são lançados no lago de fogo.

João vê um novo céu e uma nova terra.

A Nova Jerusalém. (21:9–22:21)

A gloriosa Nova Jerusalém desce do céu, iluminando as nações; um rio de água da vida flui através dela, com árvores para a cura em cada margem.

Revelação termina com mensagens finais de Jeová e Jesus; o espírito e a noiva convidam todos os sedentos a tomar de graça da água da vida.

encorajar os que o leem com fé. Pode conduzir o leitor a bênçãos. De fato, o escritor do livro declara, logo de início: "Feliz ["abençoado", *KJ*] é quem lê em voz alta, e os que ouvem as palavras desta profecia e observam as coisas escritas nela." (Re 1:3) João também diz que o propósito do livro é mostrar aos escravos de Deus as coisas que "têm de ocorrer em breve". — 1:1, 2.

Dá Testemunho de Jesus. Em Revelação 19:10, o anjo diz a João: "Dar-se testemunho de Jesus é o que inspira o profetizar [literalmente: "é o espírito da profecia"]." Ou seja, a intenção e o propósito de toda profecia é chamar a atenção para Jesus Cristo. Isto não significa que Jeová Deus seja passado por alto ou ignorado. Pouco antes no versículo 10, o anjo disse a João, que se prostrara diante dele: "Adora a Deus", e o apóstolo Paulo dissera que "Deus o enalteceu [isto é, a Cristo] a uma posição superior e lhe deu bondosamente o nome que está acima de todo outro nome, a fim de que, no nome de Jesus, se dobre todo joelho dos no céu, e dos na terra, e dos debaixo do chão, e toda língua reconheça abertamente que Jesus Cristo é Senhor, *para a glória de Deus, o Pai.*" Portanto, magnificar a Jesus Cristo e familiarizar-se com o conhecimento dele resulta em melhor conhecimento de Deus e dos Seus propósitos, dando-se assim a glória a Deus acima de tudo. — Fil 2:9-11; veja PROFECIA.

O motivo de a profecia dar testemunho de Jesus é que Jesus é aquele por meio de quem Deus realiza seus propósitos no que diz respeito à santificação do Seu nome, à destruição da iniquidade e à bênção da humanidade. "Cuidadosamente ocultos nele [Cristo] se acham todos os tesouros da sabedoria e do conhecimento." (Col 2:3) Ele é a Semente da promessa, Aquele em quem o segredo sagrado é revelado. Desde o começo dos tratos de Deus com os homens depois da rebelião de Adão, Deus fez com que Cristo fosse predito e prefigurado e indicou aos homens o Reino de Deus nas mãos de seu Filho. — Gên 3:15; 22:18; Gál 3:16; 2Sa 7:12-16; Sal 2:6-12; 110:1-7; Ez 21:27; At 2:29, 36; 3:19-26; 1Ti 3:16.

Em linguagem simples, qual é o significado de "Revelação"?

O primeiro capítulo do livro que conclui a Bíblia chama nossa atenção para Aquele que está acima de tudo, o Originador da mensagem de Revelação, Jeová Deus, o Todo-Poderoso, "o Alfa e o Ômega". Fornece uma visão do Canal de comunicação, Jesus Cristo, mostrando-o como tendo morrido, mas agora estando vivo, com grande poder no céu. Os que participam com ele em suas tribulações e no Reino são a seguir postos em cena, e o interesse e a benevolência de Cristo para com eles são manifestados em suas mensagens aos "anjos" das sete congregações. — Re 1-3.

Daí, pelo espírito de inspiração, João é levado para os céus para começar a ver "as coisas que têm de ocorrer". Ele recebe uma visão do trono de Deus e do que o cerca, e descreve Aquele que está sentado no trono como glorioso, supremo, entronizado em perfeita serenidade e calma. — Re 4.

A posição gloriosa do "Cordeiro" de Deus, Jesus Cristo, é retratada como a daquele que ocupa o segundo lugar apenas em relação a Jeová Deus, o único no céu e na terra qualificado para aproximar-se de Deus a fim de desvendar a revelação do propósito de Deus. Dá-se atenção a um rei-guerreiro (pelo visto também Jesus) que cavalga "vencendo e para completar a sua vitória". Mostra-se o resultado disso para a terra, especialmente para os inimigos de Deus, quando esse rei começa a sua cavalgada, bem como o propósito de Deus de vingar de seus inimigos o sangue de seu povo. — Re 5, 6.

Mostra-se como Deus encara seus servos na terra, os que foram escolhidos por ele para participar no Reino celestial, no fato de ele impedir a ação

destrutiva até que esses servos sejam 'selados nas testas'. Revela-se que o pleno número dos selados é 144.000. Mostram-se então outros não selados e cujo número é ilimitado, que se tornam servos de Deus e escapam da destruição causada pela "grande tribulação". Relatam-se os julgamentos de Deus contra vários segmentos dos seus inimigos na terra, bem como a batalha que esses inimigos travam contra o povo de Deus. Isto conduz aos esforços do arqui-inimigo, o dragão, Satanás, o Diabo, de frustrar o propósito de Deus de produzir o "filho, um varão, que há de pastorear todas as nações com vara de ferro". A seguir, veem-se feras, que simbolizam instrumentos que esse arqui-inimigo usa para lutar contra os remanescentes da semente da mulher e para tentar impedir a conclusão da obra de selagem. — Re 7-13; veja ANIMAIS SIMBÓLICOS.

Todas essas tentativas de Satanás falham completamente. Os 144.000 são vistos vitoriosos, em pé com o Cordeiro no monte Sião, tendo na testa o nome do Pai e o do Cordeiro e cantando como que um novo cântico perante as criaturas celestiais. Depois de esses e de uma "grande multidão" de associados terrestres serem ajuntados "na colheita da terra", chega o tempo para a grande "videira da terra" ser pisada no lagar. — Re 14.

Os julgamentos finais de Deus são retratados com outro simbolismo. Sete anjos recebem sete tigelas da ira de Deus. Eles saem para executar esta obra final. Um dos principais inimigos de Deus e da "noiva" de Cristo recebe atenção, a saber, "Babilônia, a Grande, a mãe das meretrizes", "a grande cidade que tem um reino sobre os reis da terra". Sua aliança com a fera de sete cabeças rui, e a fera fica furiosa com ela, come sua carne e a queima. O lamento daqueles que lucravam com seus tratos com ela é grande, mas o céu se alegra. — Re 15-18.

Babilônia, a Grande, qual "mãe das meretrizes", logicamente tentaria tudo para seduzir a "noiva" de Cristo a fim de torná-la infiel ao seu prometido marido (2Co 11:2, 3; Ef 5:25-27) e, desta forma, fazer dela outra meretriz. Assim, a alegria celestial é acentuada, porque os esforços corrompedores de Babilônia, a Grande, são frustrados. A grande meretriz acha-se então fora do caminho, e a noiva ganha a vitória. Ela se preparou para seu Noivo. Portanto, é hora de ocorrer o casamento do Cordeiro. Todos os convidados para o casamento se alegram. Jeová dá então início a uma nova fase em seu reinado, tendo a grande meretriz desaparecido como rival da adoração pura. — Re 19:1-10.

Mas os outros inimigos de Deus têm de receber a execução do julgamento. O Noivo sai para completar sua vitória, para tirar da terra todos os inimigos, políticos e outros. A destruição é cabal. Por fim, o próprio Diabo, tendo passado pela derrota de todos os seus agentes e instrumentos, é amarrado durante os mil anos do reinado de Cristo. A visão vai além do Reinado Milenar por um momento para detalhar o julgamento que ocorre no fim dos mil anos; o Diabo é solto temporariamente, daí, com todos os que se juntam ao seu ataque contra "o acampamento dos santos e a cidade amada", é completamente aniquilado. — Re 19:11–20:10.

Voltando a eventos que ocorrem durante os mil anos, a visão retrata a ressurreição e o julgamento que se dão sob o governo de Cristo e sua noiva, a Nova Jerusalém. Descreve-se a beleza e a grandeza dessa "cidade" celestial, com os benefícios de cura e de vida que ela proporciona à humanidade. — Re 20:11–22:5.

Em conclusão, Jeová Deus fala de 'vir depressa com recompensa segundo a obra de cada um'. Como "testemunha fiel e verdadeira", Jesus dá testemunho da conclusão do segredo sagrado a respeito do reino, dizendo: "Eu sou a raiz e a descendência de Davi, e a resplandecente estrela da manhã." Ele é herdeiro permanente de Davi, o eterno no pacto do Reino e aquele predito em Números 24:17. Todos os esforços de Satanás, da fera e de Babilônia, a Grande, (Re 12:1-10; 17:3-14) portanto, foram incapazes de impedir a "estrela" de subir da casa de Davi para sentar-se no trono, nos céus, para sempre. — Re 22:6-16.

O espírito, a força ativa de Deus, junto com a "noiva", fazem o convite a todos os que ouvem a tomar de graça da água da vida. Com a advertência final de que não se acrescente nem se tire nada das palavras da profecia, e uma declaração da proximidade de sua vinda, Jesus encerra a revelação; e João responde: "Amém! Vem, Senhor Jesus." — Re 22:17-21.

O livro de Revelação é de capital importância, no sentido de que supre força e visão espirituais para o povo de Deus. Destaca o interesse de Deus nas congregações do Seu povo e o estrito e amoroso cuidado de Jesus Cristo para com elas, na qualidade de Pastor Excelente. Jesus sabe exatamente que condições prevalecem e o que tem de ser feito. Isto se manifesta especialmente nos três primeiros capítulos deste livro.

Alguns encaram o livro de Revelação como tão altamente simbólico que não pode ser entendido, ou como não sendo prático. Mas Jeová Deus deseja que os do seu povo o entendam, e fez com que a Bíblia fosse escrita para ser entendida e para lhes fornecer orientação. A chave para o entendimento de Revelação é a mesma para o entendi-

mento de outras partes da Bíblia. O apóstolo Paulo indica esta chave. Depois de explicar que Deus revela, por meio de Seu espírito, a sabedoria oculta, Paulo diz: "Destas coisas também falamos, não com palavras ensinadas pela sabedoria humana, mas com as ensinadas pelo espírito, ao combinarmos assuntos espirituais com palavras espirituais." (1Co 2:8-13) Quando pesquisamos as Escrituras (e, às vezes, os costumes e as práticas daqueles dias), encontramos nelas muitas das coisas usadas como simbolismos em Revelação. Comparando esses textos das Escrituras, não raro podemos entender o que os símbolos de Revelação significam. Deve-se notar, porém, que um termo ou uma expressão pode referir-se a ou simbolizar diferentes coisas, segundo o contexto em que aparece.

REXE [ר]. A 20.ª letra do alfabeto hebraico. Devido à similaridade na forma entre *rehsh* [ר] e *dáleth* [ד], elas eram às vezes confundidas pelos copistas.

No hebraico, esta letra aparece como letra inicial em cada um dos oito versos do Salmo 119:153-160.

REZEFE. Lugar citado na mensagem de Senaqueribe ao Rei Ezequias, na qual se gabava de que os reis assírios haviam arruinado várias "nações". (2Rs 19:8-12; Is 37:12) A localização exata de Rezefe não é conhecida, diversos lugares tendo tido esse nome. Um de tais lugares, que segundo creem alguns fora parte dum antigo distrito, é identificado com a atual Rusa'feh, situada ao O do Eufrates, cerca de 145 km ao S da atual Harã. Assim, ele fica nas vizinhanças do local sugerido de Gozã, com o qual Rezefe é mencionado.

REZIM.

1. Rei da Síria, que reinou em Damasco durante partes dos reinados do Rei Jotão (777-762 AEC), de Judá e de seu filho, o Rei Acaz (cujo reinado terminou em 746 AEC).

Evidentemente perto do fim do reinado de Jotão, Rezim juntou-se a Peca, o rei de Israel, em guerrear contra Judá. (2Rs 15:36-38) Durante a guerra, que prosseguiu no reinado de Acaz, os sírios, evidentemente sob Rezim, capturaram muitos de Judá e os levaram para Damasco. (2Cr 28:5) Também, Rezim tomou de Judá a cidade de Elate, no golfo de ʽAqaba, removendo os judeus e devolvendo a cidade aos edomitas. (2Rs 16:6) As forças coligadas sírio-israelitas sitiaram Jerusalém, tencionando fazer do "filho de Tabeel" o rei dela, mas não conseguiram capturar a cidade. (2Rs 16:5; Is 7:1, 6) A situação assustou muito a Acaz, apesar da garantia de Isaías de que Rezim, da Síria, e Peca, de Israel, não lhe precisavam causar temor. (Is 7:3-12; 8:6, 7) Acaz voltou-se para a Assíria, em busca de ajuda, subornando Tiglate-Pileser III para atacar a Síria. — 2Rs 16:7, 8; 2Cr 28:16, 20.

Tiglate-Pileser III guerreou contra Damasco, capturando-a e matando Rezim. A Síria ficou assim sob o domínio assírio. — 2Rs 16:9.

2. O pai de certa família de netineus, alguns dos quais retornaram a Jerusalém, de Babilônia, em 537 AEC. — Esd 2:1, 43, 48; Ne 7:6, 46, 50.

REZOM [provavelmente: Alto Oficial]. Opositor do Rei Salomão. Este filho de Eliada estivera no serviço de Hadadezer, rei de Zobá, de quem Davi conquistara Damasco. No entanto, Rezom abandonou Hadadezer e organizou um bando de salteadores. Numa ocasião não revelada, o próprio Rezom assumiu o reinado da Síria em Damasco, e, especialmente desde o tempo da apostasia de Salomão até o fim do seu reinado, Rezom deu vazão à sua aversão a Israel. (1Rs 11:23-25; 1Cr 18:3-6) Se, como há quem sugira, ele era a pessoa chamada de Heziom, em 1 Reis 15:18, isto o tornaria fundador da dinastia síria que teve amplos tratos com Israel.

RIBAI [possivelmente uma forma abreviada de Jeribai, que significa "Que Ele Contenda; Ele Pleiteou [Nossa] Causa"]. Benjamita de Gibeá, cujo filho, Itai, era um dos "trinta" guerreiros famosos de Davi. — 2Sa 23:24, 29; 1Cr 11:31.

RIBLA.

1. Lugar não identificado na fronteira leste da "terra de Canaã". — Núm 34:2, 10, 11.

2. Cidade ao N de Israel, "na terra de Hamate". (Je 52:9) O lugar geralmente aceito para Ribla é o das ruínas próximas da atual Ribleh, na margem L do rio Orontes, cerca de 60 km ao NE de Baalbec, no vale situado entre os montes Líbano e Antilíbano. Evidentemente, o Faraó Neco acampou em Ribla depois de derrotar o Rei Josias, por volta de 629 AEC. Naquela ocasião ele marchava para o N a fim de combater os babilônios, que na época já dominavam a Assíria. Jeoacaz sucedeu a Josias, mas, depois de três meses, Neco substituiu Jeoacaz por Eliaquim (Jeoiaquim). Neco fez com que Jeoacaz fosse levado a ele em Ribla, antes de levar este rei como cativo para o Egito. (2Rs 23:29-34) Ribla era um ponto estratégico para um acampamento militar. Dominava uma rota comercial e militar N-S, entre o Egito e o Eufrates. Havia pronta disponibilidade de água, e alimentos e combustível podiam ser obtidos do vale e das florestas circunvizinhas.

As mesmas vantagens militares serviram os babilônios numa época posterior. Em algum ponto depois de se iniciar o cerco de Jerusalém, em fins

de 609 AEC, Nabucodonosor pelo visto montou acampamento em Ribla para dali dirigir operações militares. Isto o colocava em posição de atacar Damasco ou de voltar rapidamente a Babilônia, se necessário. Quando Zedequias foi capturado, em 607 AEC, ele foi levado a Nabucodonosor em Ribla, como se deu pouco depois com alguns outros homens importantes da cidade. — 2Rs 25:1, 5-7, 18-21; Je 39:5; 52:9-11, 26, 27.

Muitos peritos concluem que a "Dibla", em Ezequiel 6:14, devia rezar "Ribla", referindo-se à Ribla junto ao Orontes. — Veja DIBLA.

RIDICULARIZADORES. Veja ESCÁRNIO, ZOMBARIA.

RIFÁ. Filho de Gômer e neto de Jafé. (Gên 10:2, 3; 1Cr 1:6) Em 1 Crônicas 1:6, o texto massorético hebraico reza "Difá"; contudo, a *Septuaginta* grega, a *Vulgata* latina e uns 30 manuscritos em hebraico rezam "Rifá". A diferença na grafia talvez se deva ao copista escrever a letra hebraica *dá·leth* (ד) em vez da letra hebraica *rehsh* (ר), que são muito parecidas.

Rifá acha-se alistado entre aqueles de quem as várias nações e povos se espalharam pela terra depois do Dilúvio global. (Gên 10:32) A única referência histórica sobre seus descendentes é de Josefo, do primeiro século EC, que diz que os primitivos habitantes de Paflagônia (ao longo da margem S do Mar Negro, no noroeste da Ásia Menor) eram outrora chamados de rifeanos. Alguns peritos também relacionam esse nome com o do rio chamado Rhebas, naquela região, ao passo que outros favorecem uma relação com o distrito de Rhebantia, na região do Bósforo, mais ao O. A menção limitada de Rifá no registro bíblico e a falta de referências a este nome na antiga história secular disponível não permitem uma identificação precisa.

RIFATE. Veja RIFÁ.

RIMOM [Romãzeira].

1. O pai benjamita de Baaná e Recabe, assassinos de Is-Bosete, filho de Saul; de Beerote, ao N de Gibeá. — 2Sa 4:2, 5-7, 9.

2. Cidade da tribo de Simeão na área circundada pela tribo de Judá. (Jos 19:1, 2, 7; "Remon", *BV*) Está alistada depois da cidade de Aim, e, pelo visto, En-Rimom em Neemias 11:29 é uma forma combinada para indicar estas cidades gêmeas. É mencionada como ponto situado ao sul, em Zacarias 14:10. Pensa-se que as ruínas dum lugar chamado Khirbet Umm er-Ramamin (Horvat Remalya), a uns 15 km ao N de Berseba, seja a antiga localização dessa cidade.

3. Cidade levita encravada, da família de Merari, na fronteira L da terra de Zebulão (Jos 19:10, 13); evidentemente chamada de "Dimna" em Josué 21:35 e de "Rimono" em 1 Crônicas 6:77. É identificada com Rummana (Rimmon), a cerca de 10 km ao N de Nazaré.

4. Rochedo para o qual 600 homens da tribo de Benjamim fugiram como sobreviventes da batalha perto de Gibeá, na qual todo o Israel se levantou contra os benjamitas para vingar o estupro e assassínio da concubina de um levita. (Jz 20:45-47) Ficaram ali até serem procurados com ofertas de paz. (Jz 21:13) Localizada a uns 6 km ao L de Betel e 18 km ao NNE de Jerusalém, a anterior fortaleza é hoje conhecida como Rammun, onde fica um pequeno povoado. Há ali um monte calcário, em forma de cone, protegido nos três lados por ravinas e contendo numerosas cavernas.

5. Um deus sírio. O chefe do exército sírio, Naamã, depois de curado da lepra, reconheceu que Jeová é o verdadeiro Deus, mas expressou preocupação por ter de acompanhar o rei da Síria ao templo de Rimom e de curvar-se ali, com o rei, diante do ídolo de Rimom, uma vez que o rei se apoiava no braço de Naamã. — 2Rs 5:15-18.

Rimom é geralmente identificado com Ramã (que significa "Vociferador, Trovejador"), deus que se sabe era venerado na Assíria e em Babilônia. Tem-se sugerido que a adoração de Rimom (Ramã) foi trazida da Assíria para o O por algumas das tribos que mais tarde se fixaram ao redor de Damasco. Vários peritos acham que Rimom (Ramã) não passa de um título do deus da tempestade, Hadade (Adade). Serem Tab*rimom* e Ben-*Hadade* nome de reis sírios sugere uma base para se equiparar Rimom com Hadade, uma vez que esses reis provavelmente usavam o nome ou título de seu principal deus. — 1Rs 15:18.

O Rimom venerado na Síria sem dúvida alguma tinha muito em comum com Ramã. Para os assírios, este último era primariamente um deus da tempestade e do trovão. Embora considerado o dador da chuva e, assim, o provisor de água para poços e campos, Ramã está associado mais destacadamente com os aspectos destrutivos da chuva e dos relâmpagos. Nos monumentos assírios, Ramã é retratado repetidas vezes como deus da guerra. Ele foi considerado assim também em Babilônia, onde Ramã, o deus-lua Sin e o deus-sol Xamaxe constituíam uma de numerosas tríades.

RIMOM-PERES [Romãzeira de Peres]. Um dos locais de acampamento de Israel no ermo, mencionado entre Ritmá e Libna. (Núm 33:19, 20) Sua localização ainda não foi determinada com precisão, embora certos geógrafos sugiram Naqb el-Bi-

yar, a uns 25 km ao OSO da extremidade norte do golfo de ‘Aqaba.

RIMONO. Pelo visto é outro nome do lugar chamado de Dimna em Josué 21:35 e de Rimom em Josué 19:13. — 1Cr 6:77; veja DIMNA; RIMOM N.º 3.

RINA [Grito Jubilante; Grito Suplicante]. Um dos “filhos” de Simão, alistado entre os descendentes de Judá. — 1Cr 4:1, 20.

RINS. Órgãos gêmeos localizados na região lombar. Sua função é filtrar as impurezas do sangue. Sobre a palavra hebraica *kela·yóhth* (rins), J. N. Oswalt escreveu: “Quando usado figurativamente, o termo refere-se aos aspectos mais íntimos da personalidade.” (*Theological Wordbook of the Old Testament* [Manual Teológico de Termos do Antigo Testamento], editado por R. Laird Harris, 1980, Vol. 1, p. 440; compare isso com Sal 7:9 n.) Dá-se o mesmo com a palavra grega *ne·froí* (rins). — Re 2:23 n.

Como ocorre com todos os órgãos do corpo, os rins foram projetados diretamente por Jeová Deus, o Criador. (Sal 139:13) Em animais oferecidos como sacrifício, a gordura em torno dos rins era considerada especialmente seleta e foi mencionada de modo específico como algo que se devia fazer fumegar sobre o altar, junto com os rins, nos sacrifícios de participação em comum (Le 3:10, 11; 9:19, 20), nas ofertas pelo pecado (Le 4:8, 9; 8:14, 16; 9:10) e nas ofertas pela culpa (Le 7:1, 4). Na investidura do sacerdócio, os rins do carneiro da investidura foram primeiro movidos e então queimados sobre o altar. (Êx 29:22, 24, 25; Le 8:25, 27, 28) Com o significado de algo seleto, Moisés falou que Jeová alimentava Seu povo, Israel, com a “gordura de rins do trigo”. — De 32:14.

Por se localizar fundo no corpo, os rins estão entre os órgãos mais inacessíveis. É com boa razão, pois, que a Bíblia usa esse termo para representar os pensamentos e as emoções mais profundos da personalidade. Uma ferida nos rins seria muitíssimo profunda, quer em sentido literal, quer figurado. (Jó 16:13; Sal 73:21; La 3:13) Os rins às vezes são mencionados em íntima relação com o coração, que é usado figurativamente para representar a inteira pessoa interior. — Je 11:20; 17:10; 20:12; veja CORAÇÃO.

Nosso Criador conhece a constituição do homem do modo mais cabal e íntimo possível. Portanto, diz-se que Jeová prova “o coração e os rins”, assim como seu Filho também pesquisa “os rins e os corações”. (Sal 7:9; Re 2:23) Assim como se refina prata, Jeová pode ‘refinar’ os rins e o coração da pessoa para que ela se torne reta perante Deus, passando a ser mais sensível aos caminhos de Jeová. — Sal 26:2; 66:10.

No Salmo 16:7, Davi escreveu: “Bendirei a Jeová que me aconselhou. Realmente, durante as noites me corrigiram os meus rins.” O conselho de Deus atingiu os recantos mais íntimos do ser de Davi, como adorador do verdadeiro Deus. Por se ter instalado tão profundamente, o ‘conselho’ foi identificado com os “rins”, de modo que se pôde dizer que os rins corrigiram Davi.

A Palavra de Deus, embora possa estar nos lábios dos iníquos, não atinge os aspectos mais íntimos de sua personalidade. Assim, a respeito dos iníquos, Jeremias 12:2 diz: “Continuam progredindo; também produziram fruto. Estás perto na sua boca, mas longe dos seus rins.” Isto se assemelha ao texto em Isaías 29:13, citado por Jesus em Mateus 15:7, 8, que diz a mesma coisa sobre o coração do iníquo, mostrando assim que às vezes o “coração” e os “rins” são usados de maneira correspondente.

RIO. O termo hebraico *na·hár* refere-se a um rio, isto é, a um considerável corpo de água que flui de forma bem constante num canal natural. Em contraste com isto, um uádi, ou vale de torrente (hebr.: *ná·hhal*), não raro é seco, mas às vezes conduz um turbulento corpo de água. Entre os principais rios mencionados na Bíblia acham-se o Hídequel (Tigre), o Eufrates, o Jordão, o Abana e o Farpar. (Gên 2:14; 2Rs 5:10, 12) O Nilo, embora não indicado por este nome, é mencionado como *ye’ór* (às vezes *ye’óhr*), que se entende significar também um riacho ou canal (Is 33:21), ou uma vala ou galeria cheia de água. (Jó 28:10) O contexto torna evidente quando os termos *ye’ór* ou *ye’óhr* se referem ao Nilo; por conseguinte, o nome Nilo aparece nas traduções da Bíblia. — Gên 41:17, 18.

O “rio do Egito” (Gên 15:18) talvez seja o mesmo que o “vale da torrente do Egito”. — Núm 34:5; veja SIOR.

O Eufrates com frequência é chamado simplesmente de “o Rio”. (Jos 24:2, 3; Esd 8:36; Is 7:20; 27:12; Miq 7:12) Sendo o mais extenso e o mais importante rio do SO da Ásia, o Eufrates era o “grande rio” para os hebreus. (Gên 15:18) Portanto, ser ele chamado de “o Rio” não criava nenhuma ambiguidade.

O Rei Davi, com a ajuda de Jeová, conseguiu estender os limites da Terra da Promessa até o Eufrates. (1Cr 18:3-8) A respeito de seu filho, Salomão, foi declarado: “Terá súditos de mar a mar e desde o Rio [Eufrates] até os confins da terra.” (Sal 72:8) Na profecia de Zacarias, estas palavras são repetidas e apontam para a regência global do Messias. — Za 9:9, 10; compare com Da 2:44; Mt 21:4, 5.

O primeiro rio mencionado na Bíblia é o que, pelo visto, tinha sua nascente no Éden e regava o jardim que Jeová dera qual lar para Adão e Eva. Este rio se dividia em quatro cabeceiras, as quais, por sua vez, resultavam em outros rios, o Píson, o Giom, o Hídequel e o Eufrates. As regiões (Havilá, Cus e Assíria) mencionadas com relação a estes quatro rios existiam no período pós-diluviano. (Gên 2:10-14) Assim, parece que o escritor do relato, Moisés, usou termos comuns em seus dias para indicar a localização do jardim do Éden. Por este motivo, não se pode confirmar com certeza se o que é dito sobre os cursos do Píson, do Giom e do Hídequel se aplicam ao período pós-diluviano ou ao pré-diluviano. Se a descrição se relaciona com a época anterior ao Dilúvio, o próprio Dilúvio pode bem ter contribuído para a alteração dos cursos destes rios. Se se aplica ao período pós-diluviano, outros fenômenos naturais, tais como terremotos, podem desde então ter alterado os seus cursos, impedindo a identificação de alguns.

Uso Figurado. Os rios serviam como barreira ao avanço de forças inimigas e desempenhavam papel vital na defesa de certas cidades, como Babilônia, por exemplo. Jerusalém, porém, não dispunha de nenhum rio qual meio natural de defesa. Todavia, Jeová Deus era descrito como a fonte dum poderoso rio de proteção para aquela cidade. Os inimigos que investissem contra Jerusalém como hostil frota de galeras sofreriam o desastre. — Is 33:21, 22; veja GALERA.

A desastrosa enchente dum rio é usada para representar a invasão de forças inimigas. — Is 8:7.

A água é necessária para a vida, e Jeová é mencionado como a Fonte de águas vivas. (Je 2:13) Mas os israelitas apóstatas voltaram sua atenção para o Egito e para a Assíria. É por isso que Jeová, mediante seu profeta Jeremias, disse: "Que interesse é que terias no caminho do Egito, para beberes as águas de Sior? E que interesse terias no caminho da Assíria, para beberes as águas do Rio? . . . Sabe, pois, e vê que teres abandonado a Jeová, teu Deus, é algo mau e amargo." (Je 2:18, 19) Evidentemente as águas de fontes humanas, que são encaradas como vitais para a existência da pessoa, são indicadas em Revelação (Apocalipse) 8:10 e 16:4.

A respeito do "rio de água da vida" (Re 22:1), veja VIDA (Rio de Água da Vida).

RIO DO EGITO. Jeová prometeu que os descendentes de Abraão receberiam a terra "desde o rio do Egito" até o rio Eufrates. (Gên 15:18) Os comentaristas de modo geral entendem que o "rio do Egito" se refere ao "vale da torrente do Egito", agora identificado com o uádi el-ʽArish, da península do Sinai, que deságua no mar Mediterrâneo a cerca de 150 km ao L de Port Said. (Veja EGITO, VALE DA TORRENTE DO.) Em 1 Crônicas 13:5, certas traduções rezam "rio [*shi·hhóhr*] do Egito" (*NM, BV, La*), e esta referência também pode ser ao uádi el-ʽArish. No entanto, outra possibilidade é que ambos os textos se refiram a um braço do Nilo. — Veja SIOR.

RIQUEZAS. Abundância de bens materiais; também, qualidades espirituais, privilégios de serviço e aprovação divina.

De ponta a ponta, nas Escrituras, dá-se ênfase, não à posse de riquezas materiais, mas a uma boa posição perante Jeová Deus, posição esta que é mantida por se continuar a fazer a vontade divina com fé. Cristo Jesus incentivou outros a ser 'ricos para com Deus' (Lu 12:21) e a armazenar "tesouros no céu". (Mt 6:20; Lu 12:33) A folha de serviços de obras excelentes da pessoa seria como riquezas depositadas junto ao Criador, no céu, assegurando bênçãos duradouras ao envolvido. Pessoas que se tornaram seguidores de Jesus Cristo, ungidos pelo espírito, podiam aguardar as "gloriosas riquezas" da herança celestial (Ef 1:18), e, durante sua 'residência como forasteiros' na terra, seriam ricos, ou abundariam, em fé, amor, bondade e outras qualidades divinas. — Compare com Gál 5:22, 23; Tg 2:5; 1Pe 2:11, 12; 2Pe 1:5-8.

Os Patriarcas Abastados. Fiéis servos de Jeová Deus, como os patriarcas Abraão e Jó, não receberam a comissão de ajudar os que não eram de sua família a aceitar a adoração verdadeira. Por este motivo, parece que eles ocupavam o tempo principalmente em suprir as necessidades físicas e espirituais de suas respectivas famílias. Jeová abençoou os esforços diligentes desses servos seus, de modo que eles vieram a possuir muito gado, muitos servos, e muito ouro e prata. — Gên 12:16; 13:2; 14:14; 30:43; 32:10; Jó 1:2, 3; 42:10-12.

Embora abastados, esses homens não eram materialistas. Reconheciam que sua prosperidade material se devia à bênção de Jeová sobre eles, e não se mostravam gananciosos por riquezas. Abraão, depois de derrotar quatro reis coligados e de recuperar todos os bens que estes haviam tomado de Sodoma, podia ter aumentado consideravelmente sua riqueza. Mas ele rejeitou a oferta do rei de Sodoma de apossar-se dos bens recuperados, dizendo: "Ergo deveras minha mão em juramento a Jeová, o Deus Altíssimo, Produtor do céu e da terra, que, desde o fio até o cordão de sandália, não, não tomarei nada daquilo que é teu, para que não digas: 'Fui eu que enriqueci a Abrão.' Nada para mim!" (Gên 14:22-24) Ao perder todo o

seu gado e seus filhos, Jó exclamou: "O próprio Jeová deu e o próprio Jeová tirou. Continue a ser abençoado o nome de Jeová." — Jó 1:21.

Abraão, Jó e outros mostraram que se podia confiar riquezas a eles. Eram laboriosos e utilizavam corretamente seus bens materiais. Para exemplificar, Jó estava sempre disposto a ajudar os pobres e os aflitos. (Jó 29:12-16) Em vista da atitude correta desses servos seus, havia boa razão para Jeová Deus protegê-los de serem defraudados por homens egoístas e gananciosos. — Gên 31:5-12; Jó 1:10; Sal 105:14.

Israel Prosperaria, se Fosse Obediente. Como no caso dos fiéis patriarcas, a prosperidade material dos israelitas dependia de manterem uma relação correta com Jeová Deus. Moisés aconselhou-os rigorosamente a lembrar-se de que foi Jeová, o Deus deles, quem lhes dera poder para produzir riquezas. (De 8:18) Sim, Jeová foi Aquele que dera uma herança de terra à nação que se achava numa relação pactuada com Ele. (Núm 34:2-12) Ele podia também cuidar de que eles recebessem a chuva na devida estação e não sofressem perdas devido a safras ruins ou a invasões de forças inimigas. — Le 26:4-7.

O propósito de Deus era que Israel, se obediente, se tornasse uma nação próspera. Moisés disse: "Jeová te abrirá seu bom depósito, os céus, para dar chuva à tua terra na sua estação e para abençoar todo ato da tua mão; e certamente emprestarás a muitas nações, ao passo que tu mesmo não tomarás empréstimo. E Jeová te porá deveras à cabeça e não na cauda; e terás de vir a estar somente em cima e não virás a estar embaixo, por estares obedecendo aos mandamentos de Jeová, teu Deus." (De 28:12, 13) A prosperidade da nação teria dado honra a Jeová, constituindo poderosa prova para as nações circunvizinhas de que Ele era "Quem faz enriquecer" (1Sa 2:7) Seu povo e de que a Lei que lhes dera estava além de comparação no que dizia respeito a garantir o bem-estar de todos os envolvidos.

O caso do Rei Salomão ilustra que a prosperidade de Israel realmente moveu outros povos a glorificar a Jeová. No início de seu reinado, quando lhe foi dada a oportunidade de solicitar o que desejava de Jeová, ele não pediu grandes riquezas, mas solicitou sabedoria e conhecimento para julgar a nação. Jeová concedeu a Salomão seu pedido e também lhe deu "riquezas, e bens materiais, e honra". (2Cr 1:7-12; 9:22-27) Em resultado disso, as notícias sobre a sabedoria e a riqueza de Salomão vieram a ser associadas ao nome de Jeová. A rainha de Sabá, por exemplo, tendo ouvido falar de Salomão, com relação a Jeová, viajou de uma terra distante para comprovar se eram verídicas as notícias sobre sua sabedoria e prosperidade. (1Rs 10:1, 2) O que ela viu moveu-a a reconhecer o amor de Jeová por Israel. Ela disse: "Veraz se mostrou a palavra que ouvi na minha própria terra a respeito dos teus assuntos e sobre a tua sabedoria. E eu não depositava fé nas palavras até que vim ver com os meus próprios olhos; e eis que não se me contou nem a metade. Ultrapassaste em *sabedoria* e em *prosperidade* as coisas ouvidas que escutei. Felizes são os teus homens; felizes são estes servos teus que estão constantemente de pé diante de ti, escutando a tua sabedoria! Que Jeová, teu Deus, venha a ser bendito, aquele que se agradou de ti, pondo-te no trono de Israel; porque Jeová ama a Israel por tempo indefinido, de modo que te designou como rei para fazer decisões judiciais e justiça." — 1Rs 10:6-9.

Como nação próspera, os israelitas podiam saborear alimentos e bebidas (1Rs 4:20; Ec 5:18, 19), e suas riquezas serviam para protegê-los dos problemas da pobreza. (Pr 10:15; Ec 7:12) No entanto, embora estivesse em harmonia com o propósito de Jeová que os israelitas usufruíssem a prosperidade resultante de seu trabalho árduo (compare com Pr 6:6-11; 20:13; 24:33, 34), ele também se certificou de que fossem avisados do perigo de se esquecerem de que ele era a Fonte de sua opulência e de começarem a confiar em suas riquezas. (De 8:7-17; Sal 49:6-9; Pr 11:4; 18:10, 11; Je 9:23, 24) Lembrou-se-lhes de que as riquezas eram apenas temporárias (Pr 23:4, 5), não podiam ser dadas a Deus como resgate para livrar a pessoa da morte (Sal 49:6, 7) e não eram de nenhum valor para os mortos (Sal 49:16, 17; Ec 5:15). Mostrou-se-lhes que atribuir indevida importância às riquezas levaria a práticas fraudulentas e ao desfavor de Jeová. (Pr 28:20; compare com Je 5:26-28; 17:9-11.) Foram também incentivados a 'honrar a Jeová com suas coisas valiosas'. — Pr 3:9.

Naturalmente, a prosperidade da nação não significava que todas as pessoas eram abastadas ou que aquelas que tinham poucos recursos incorriam necessariamente na desaprovação divina. Circunstâncias imprevistas podiam levar algumas pessoas à pobreza. (Ec 9:11, 12) A morte podia deixar órfãos e viúvas. Acidentes e doenças podiam, temporária ou permanentemente, impedir alguém de realizar o trabalho necessário. Assim, os israelitas eram incentivados a ser generosos com suas riquezas no sentido de ajudar os pobres e os aflitos em seu meio. — Le 25:35; De 15:7, 8; Sal 112:5, 9; Pr 19:17; veja DÁDIVAS DE MISERICÓRDIA; POBRE.

As Riquezas Entre os Seguidores de Cristo Jesus. Diferente dos patriarcas e da nação de Israel, os seguidores de Jesus Cristo tinham a comissão de 'fazer discípulos de pessoas de todas as nações'. (Mt 28:19, 20) Cumprir tal comissão requeria tempo e esforço que de outra forma poderiam ser corretamente usados em empreendimentos seculares. Portanto, a pessoa que continuasse apegada a suas riquezas, em vez de livrar-se de fardos a fim de poder usar seu tempo e recursos para cumprir essa comissão, não podia ser discípulo de Jesus, com a perspectiva de ganhar vida nos céus. É por isso que o Filho de Deus disse: "Quão difícil será para os que têm dinheiro abrirem caminho para entrar no reino de Deus! De fato, é mais fácil para um camelo passar pelo orifício duma agulha de costura, do que para um rico entrar no reino de Deus." (Lu 18:24, 25) Isto foi dito por causa da reação dum jovem governante rico, quando Jesus lhe disse: "Vende todas as coisas que tens e distribui aos pobres, e terás um tesouro nos céus; e vem ser meu seguidor." (Lu 18:22, 23) Esse jovem governante rico tinha a obrigação de ajudar companheiros israelitas necessitados. (Pr 14:21; 28:27; Is 58:6, 7; Ez 18:7-9) Mas sua falta de disposição de desfazer-se de seus bens materiais a fim de usá-los para ajudar outros e de devotar-se a ser seguidor de Jesus Cristo bloqueou-lhe a entrada no Reino dos céus.

Os seguidores de Cristo, porém, não se deviam reduzir a um estado de pobreza e então depender de outros para o sustento. Antes, deviam trabalhar arduamente de modo a poder cuidar da família e também ter "algo para distribuir a alguém em necessidade". (Ef 4:28; 1Te 4:10-12; 2Te 3:10-12; 1Ti 5:8) Deviam contentar-se com ter sustento e abrigo, sem se empenhar em enriquecer. Quem quer que fizesse de empreendimentos materiais sua principal preocupação na vida corria o perigo de ficar envolvido em práticas desonestas e de perder a fé por negligenciar as coisas espirituais. Isto realmente aconteceu com alguns, como mostram as palavras de Paulo a Timóteo: "Os que estão resolvidos a ficar ricos caem em tentação e em laço, e em muitos desejos insensatos e nocivos, que lançam os homens na destruição e na ruína. Porque o amor ao dinheiro é raiz de toda sorte de coisas prejudiciais, e alguns, por procurarem alcançar este amor, foram desviados da fé e se traspassaram todo com muitas dores." — 1Ti 6:9, 10.

Naturalmente, o que Jesus disse ao jovem governante rico não significa que o cristão não possa ter riquezas materiais. No primeiro século EC, por exemplo, havia cristãos abastados na congregação de Éfeso. O apóstolo Paulo não instruiu Timóteo a aconselhar esses irmãos ricos especificamente a se desfazerem de todas as coisas materiais, mas escreveu: "Dá ordens aos que são ricos no atual sistema de coisas, que não sejam soberbos e que não baseiem a sua esperança nas riquezas incertas, mas em Deus, que nos fornece ricamente todas as coisas para o nosso usufruto; para praticarem o bem, para serem ricos em obras excelentes, para serem liberais, prontos para partilhar, entesourando para si seguramente um alicerce excelente para o futuro, a fim de que se apeguem firmemente à verdadeira vida." (1Ti 6:17-19) Assim, esses cristãos abastados tinham de cuidar de sua atitude, mantendo as riquezas no devido lugar e usando-as generosamente para ajudar outros.

Mamom. Entende-se em geral que o termo da língua original, *ma·mo·nás* (ou sua forma aportuguesada "mamom"), denota dinheiro ou riquezas. (Mt 6:24; Lu 16:9, 11, 13; compare *Al* e *PIB* com *NM*.) Não há evidência de que a expressão tenha sido alguma vez o nome de uma deidade específica. Jesus usou este termo ao mostrar que a pessoa não pode ser escrava de Deus se as Riquezas são seu amo. (Mt 6:24) Ele instou seus ouvintes: "Fazei para vós amigos por meio das riquezas injustas, para que, quando estas vos falharem, vos recebam nas moradias eternas." (Lu 16:9) Visto que a posse ou o desejo de riquezas materiais pode conduzir a atos contrários à lei, é possível que por este motivo elas tenham sido chamadas de "riquezas injustas", em contraste com as riquezas espirituais. Além disso, as riquezas materiais, especialmente o dinheiro, na verdade pertencem a "César" e estão sob seu controle, pois é ele quem faz a emissão de dinheiro e lhe fixa determinados valores. Tais riquezas são transitórias e podem ser perdidas em resultado de condições econômicas ou outras circunstâncias. Por isso, quem possui tais riquezas não deve depositar nelas sua confiança, nem usá-las como o mundo em geral o faz, para fins egoístas, como amealhar ainda maiores riquezas. (1Co 7:31) Em vez disso, deve estar alerta e ser diligente em tornar-se amigo dos que possuem as moradias eternas.

Os que possuem as "moradias eternas" são Jeová Deus e seu Filho, Cristo Jesus. (Compare com Jo 6:37-40, 44.) As pessoas que não usam suas "riquezas injustas" de forma apropriada (como para ajudar os necessitados e para promover as "boas novas"; Gál 2:10; Fil 4:15) jamais podem ser amigos de Deus e de seu Filho, Cristo Jesus. Sua infidelidade no que diz respeito ao uso das riquezas injustas mostra que são indignos de se lhes confiar riquezas espirituais. (Lu 16:10-12) Tais pessoas jamais poderiam ser mordomos excelentes da be-

nignidade imerecida de Deus, distribuindo riquezas espirituais a outros. — 1Pe 4:10, 11.

RIQUEZAS INJUSTAS. Veja RIQUEZAS.

RISO. As palavras hebraicas para riso (*tsehhóq* e a forma paralela *sehhóq*) são, segundo Gesenius, onomatopeicas, isto é, imitam o som do riso (como as interjeições portuguesas "ho-ho" e "ah-ah"). O nome Isaque, *Yits·hháq*, que também significa "Riso", tem esta mesma qualidade onomatopeica.

Tanto Abraão como Sara riram dos anúncios angélicos de que teriam um filho na velhice. Abraão não foi repreendido por rir, mas Sara foi, e ela até tentou negar que tivesse rido. Portanto, parece que o riso de Abraão foi uma expressão da alegria que sentiu diante da surpreendente perspectiva de ter um filho com Sara, na velhice. Mas Sara riu, evidentemente, porque essa mesma perspectiva surpreendente soou-lhe um tanto humorística; a ideia de uma mulher de sua idade, até então estéril, ter um filho pelo visto trouxe a sua mente um quadro um tanto incongruente. (Gên 17:17; 18:9-15) Em nenhum dos casos, porém, o riso representou escárnio ou zombaria deliberada, e registra-se que ambos demonstraram fé na promessa de Deus. (Ro 4:18-22; He 11:1, 8-12) Quando este filho nasceu, os pais sem dúvida se deleitaram, pois este fora por muitos anos o desejo de seu coração. Abraão deu nome ao filho deles, após o que Sara disse: "Deus me preparou riso: todo aquele que ouvir isso há de rir de mim." (Gên 21:1-7) Outros sem dúvida ficaram admirados e deleitados ao ouvirem as boas novas de que Abraão e Sara haviam sido abençoados às mãos de Jeová.

Quando Apropriado. Jeová é o "Deus feliz" e deseja que seus servos sejam felizes. (1Ti 1:11) No entanto, as Escrituras mostram que o riso é apropriado só em certos momentos. Há "tempo para chorar e tempo para rir". (Ec 3:1, 4) O sábio Rei Salomão nos aconselha: "Vai, come o teu alimento com alegria e bebe o teu vinho com um bom coração, porque o verdadeiro Deus já achou prazer nos teus trabalhos." No entanto, não existe verdadeiro motivo de regozijo se a atividade da pessoa demonstra desconsideração pelos caminhos justos de Deus. — Ec 9:7.

Quando Inoportuno. O importante é viver de modo a obter um bom nome perante Jeová. Por conseguinte, neste sistema de coisas, o riso pode às vezes ser muitíssimo inoportuno, até prejudicial. Em sua experiência de 'apoderar-se da estultícia, até que pudesse ver o que havia de bom para os filhos da humanidade naquilo que faziam', Salomão disse no coração: "Vem deveras, deixa-me experimentar-te com alegria. Também, vê o que é bom." Mas descobriu que isto era um empreendimento vão. Descobriu que a hilaridade e o riso, em si, não satisfazem genuinamente, pois deixam de proporcionar real e duradoura felicidade. É mister que haja verdadeiro alicerce para a alegria perene, edificante. Salomão expressou seus sentimentos: "Eu disse ao riso: 'Insânia!' e à alegria: 'Que está fazendo esta?' " — Ec 2:1-3.

Salomão ilustra a sabedoria de não se viver simplesmente em busca de prazeres. Ele diz: "Melhor é ir à casa de luto, do que ir à casa de banquete, porque esse é o fim de toda a humanidade; e quem está vivo deve tomar isso ao coração." Não se trata de recomendar a tristeza como algo superior ao regozijo. Refere-se a uma ocasião específica, àquela em que uma pessoa morreu e a casa está em prantos. Este é o momento de ir até lá para consolar os enlutados, em vez de insensivelmente esquecê-los, e festejar e divertir-se. A visita aos que pranteiam não só conforta os desolados mas também induz o visitante a lembrar-se da brevidade da vida, a reconhecer que a morte que chegou àquela casa virá a todos com bastante rapidez, e que os vivos devem ter isso em mente. É enquanto a pessoa ainda vive que pode fazer um bom nome, não quando está morrendo. E um bom nome perante Deus é a única coisa de real valor para o moribundo. — Ec 7:2; Gên 50:10; Jo 11:31.

Salomão prossegue dizendo: "Melhor o vexame do que o riso, pois pelo aborrecimento da face melhora o coração." (Ec 7:3) O riso é um bom remédio, mas há momentos em que devemos considerar com seriedade a vida e o modo como a levamos. Se notarmos que desperdiçamos tempo demais em frivolidades, e não fazemos um bom nome por meio de boas obras, temos motivos de ficar aborrecidos com nós mesmos, de ficar tristes e de mudar de proceder; isso fará com que nosso coração se sinta melhor. Ajudar-nos-á a fazer um bom nome, para que o dia de nossa morte ou o tempo de nossa inspeção final por parte de Deus e de Cristo seja melhor para nós do que o dia de nosso nascimento. — Ec 7:1.

"O coração dos sábios está na casa de luto, mas o coração dos estúpidos está na casa de alegria", prossegue Salomão. "Melhor é ouvir a censura de um sábio, do que ser o homem que ouve o canto dos estúpidos." (Ec 7:4, 5) Quando está numa casa em que ocorreu uma morte, o coração sábio fica em sintonia com a seriedade condizente com a aflição que decorre da perda de alguém, e isso influencia a pessoa de coração sábio a observar como

leva a vida, mas o ambiente despreocupado num lugar de festa atrai a de coração tolo e faz com que a vida seja encarada com espírito frívolo e irresponsável. Caso a pessoa se esteja desviando das veredas retas, a censura de um sábio a colocará de novo no caminho da vida, corrigindo-a e habilitando-a a fazer para si mesma um bom nome. Mas, como pode ser de ajuda ouvir o canto ou vãs lisonjas de um tolo, os quais ocultam falhas e nos tornam obstinados no proceder errado? Isto nos induziria a continuar fazendo um nome ruim, a não nos corrigirmos para andar nas veredas que conduzem a um bom nome perante Jeová.

"Pois, igual ao ruído de espinhos sob a panela é o riso do estúpido; e também isto é vaidade." (Ec 7:6) Espinhos incendeiam-se rápido, mas com igual rapidez se transformam em cinzas. Talvez não durem o bastante para se terminar de cozinhar o que está na panela, neste caso não realizando a tarefa para a qual se acendeu o fogo. Assim, sua crepitação ostentosa, barulhenta e ardente mostra-se fútil e vã. Da mesma forma são as risadinhas e as frivolidades do tolo. Também, o próprio som do riso do tolo irrita os ouvidos, sendo inapropriado para o momento ou para a ocasião, e tende a desanimar, em vez de encorajar. Não ajuda ninguém a progredir na séria tarefa de fazer um bom nome do qual Deus se lembre e, desta forma, a assegurar que 'o dia da morte seja melhor do que o dia do nascimento'.

O Riso Transformado em Pranto. No Sermão do Monte, Jesus Cristo disse: "Felizes sois vós os que agora chorais, porque haveis de rir", e: "Ai de vós que agora rides, porque pranteareis e chorareis." (Lu 6:21, 25) Jesus evidentemente salientava que aqueles que estavam tristes devido às más condições religiosas então predominantes em Israel poderiam, por meio da fé Nele, ter o seu pranto transformado em riso, ao passo que aqueles que se deleitavam em rir e levar uma vida despreocupada quanto ao futuro verificariam que o seu riso se transformaria em pranto. (Compare com Lu 16:19-31.) Ao escrever aos cristãos, Tiago, meio-irmão de Jesus, instou os cristãos de mentalidade mundana: "Entregai-vos à mágoa, e pranteai e chorai. Transforme-se o vosso riso em pranto e a vossa alegria em abatimento. Humilhai-vos aos olhos de Jeová, e ele vos enaltecerá." (Tg 4:4, 9, 10) Tal exaltação resultaria em genuína felicidade.

Expressão de Caçoada. O riso figura destacadamente nas Escrituras como expressão de caçoada. O verbo hebraico *tsa·hháq* (rir) também tem o significado de "fazer caçoada; fazer de objeto de riso". — Gên 21:9; 39:14.

Até membros da criação animal são retratados rindo em zombaria. A avestruz fêmea é representada rindo diante do cavalo perseguidor e de seu cavaleiro (por causa da velocidade dela), e o cavalo, ao entrar em batalha, rindo do pavor (por causa de sua potência e destemor). (Jó 39:13, 18, 19, 22) Diz-se que o leviatã (o crocodilo) se ri do retinir dum dardo, por causa de sua pesada couraça. — Jó 41:1, 29.

Servos de Deus também tiveram de aguentar muito riso caçoador. Jó disse: "Torno-me alguém que é alvo de riso para o seu próximo." (Jó 12:4; 30:1) Jeremias foi motivo de riso o dia inteiro entre seus contemporâneos. (Je 20:7) Do próprio Jesus Cristo riram zombeteiramente antes de ele ressuscitar a filha de Jairo. (Mt 9:24; Mr 5:40; Lu 8:41-53) No entanto, todos os que conheciam a força e a sabedoria de Deus e foram obedientes a ele tiveram bons motivos para ser felizes. — Mt 5:11, 12.

Jeová Deus é descrito rindo em caçoada das nações, por causa das palavras jactanciosas delas, que dão em nada, e da confusão que resulta de seu proceder tolo contra ele. (Sal 59:8) Ele conhece Seu próprio poder e propósitos, e se ri da oposição insignificante e fútil que elas erguem contra ele e seu povo. (Sal 2:1-4) A pessoa sábia certamente deseja evitar que Jeová se ria dela. (Pr 1:26) Embora não tenha prazer na morte do iníquo (Ez 18:23, 32), Jeová não se preocupa com as tramas deles contra Seu povo e se ri por ver o dia da libertação dos justos, em que falharão os projetos dos iníquos e a iniquidade terminará para sempre. — Sal 37:12, 13, 20.

RISPA [Pedra Aquecida; ou: Brasa Incandescente]. Concubina do Rei Saul; filha de Aiá. (2Sa 3:7; 21:11) Após a morte de Saul, seu filho, Is-Bosete, aborreceu o general Abner ao exigir deste uma satisfação por ter tido relações sexuais com Rispa, ato que, como ele interpretou, subentendia uma tentativa de apoderar-se do trono. Em consequência disso, Abner desertou para o lado de Davi. — 2Sa 3:7-21.

Rispa dera à luz dois filhos a Saul, Armoni e Mefibosete. Muito tempo depois da morte de Saul, Davi tomou estes dois filhos de Rispa, junto com outros cinco descendentes de Saul, e os entregou aos gibeonitas, para que fossem mortos, a fim de remover a culpa de sangue da terra. Os sete ficaram expostos num monte, onde Rispa protegeu seus cadáveres das aves e dos animais selvagens, "desde o início da sega até que caiu água sobre eles desde os céus". (2Sa 21:1-10) Este período indefinido pode ter sido de cinco ou seis meses, a menos que, como alguns sugerem, houvesse uma

chuvarada excepcional, fora de época. Tal chuva forte antes de outubro teria sido muitíssimo incomum. (1Sa 12:17, 18; Pr 26:1) Davi, por fim, ficou sabendo do caso e aliviou Rispa de sua vigília, mandando sepultar os cadáveres. — 2Sa 21:11-14.

RISSA [possivelmente: Aspersão]. Local de acampamento israelita no ermo, mencionado entre Libna e Queelata. (Núm 33:21, 22) A localização de Rissa não é certa, embora alguns o tenham relacionado com Kuntilla (Gerasa), a uns 55 km ao NNO da extremidade norte do golfo de ʽAqaba.

RITMÁ [Giesta-das-Vassouras]. Um dos locais de acampamento de Israel no ermo. (Núm 33:18, 19) Sua localização é hoje desconhecida.

RIXA. Altercação, briga, contenda com outra pessoa por causa de inimizade. Certo verbo hebraico traduzido "envolver-se em rixa" também é traduzido "provocar" e "incitar-se". Entre as causas de rixa a que fazem alusão as Escrituras acham-se o ódio (Pr 10:12), o furor (Pr 15:18; 29:22), as intrigas (Pr 16:28), a zombaria (Pr 22:10), beber demais (Pr 23:29, 30), a calúnia (Pr 26:20), a arrogância ou o orgulho, e a falta de ensino correto (Pr 28:25; 1Ti 6:3, 4). A rixa destrói a paz e a felicidade. Seu efeito desagradável e repulsivo sobre outras pessoas é repetidas vezes ressaltado no livro de Provérbios. (Pr 19:13; 21:9, 19; 25:24; 27:15) As contendas entre aqueles que outrora usufruíam um relacionamento fraterno podem representar uma barreira quase intransponível para a reconciliação. "Um irmão contra quem se transgride é mais do que uma vila fortificada; e há contendas que são como a tranca duma torre de habitação." — Pr 18:19.

Como uma das obras da carne que Jeová odeia (Gál 5:19, 20; compare com Pr 6:19; Ro 1:28, 29, 32; Tg 3:14-16), a rixa ou contenda não é cabível na congregação cristã. (Ro 13:13; 1Co 3:3; 2Co 12:20; Fil 2:3; Tit 3:9) Uma das qualificações para o superintendente cristão é de que ele não seja beligerante. (1Ti 3:1, 3) Portanto, quem persiste em contendas ou rixas acha-se entre os que receberão julgamento adverso de Deus. — Ro 2:6, 8.

No primeiro século EC, o apóstolo Paulo teve de lidar com pessoas que eram dadas a rixas. Alguns declaravam as boas novas por briga, provavelmente visando destacar-se e minar a autoridade e influência de Paulo. Mas Paulo não permitiu que isto lhe tirasse a alegria de ver que Cristo estava sendo propalado. — Fil 1:15-18.

RIZIA [duma raiz que significa "agradar-se; aprovar"]. Guerreiro e cabeça de família na tribo de Aser; filho de Ula. — 1Cr 7:39, 40.

ROBOÃO [Ampliar (Tornar Espaçoso) o Povo]. Filho de Salomão com Naamá, sua esposa amonita. Ele sucedeu a seu pai no trono, em 997 AEC, aos 41 anos, e reinou por 17 anos. (1Rs 14:21; 1Cr 3:10; 2Cr 9:31) Roboão gozou da distinção de ser, pelo menos por algum tempo, o último rei da monarquia unida e, daí, o primeiro governante do reino meridional de duas tribos, de Judá e Benjamim, pois logo depois de ser coroado rei em Siquém, por todo o Israel, o reino unido de Davi e Salomão foi dividido. Dez tribos retiraram seu apoio de Roboão e fizeram de Jeroboão o seu rei, como Jeová predissera por intermédio do profeta Aijá. — 1Rs 11:29-31; 12:1; 2Cr 10:1.

Esta separação se deu depois que uma delegação do povo, com Jeroboão como porta-voz, suplicou a Roboão que eliminasse algumas das medidas opressivas que Salomão lhes impusera. Roboão fez consultas sobre o assunto. Primeiramente, consultou os anciãos, que o aconselharam a acatar o clamor do povo e reduzir-lhes as cargas, o que resultaria em ele se mostrar um rei sábio, amado por seu povo. Mas Roboão desprezou este conselho maduro e procurou o dos jovens com os quais crescera. Estes disseram ao rei que ele deveria fazer seu dedo mínimo mais grosso que os quadris de seu pai, aumentando o peso do jugo deles e castigando-os com azorragues, em vez de chicotes. — 1Rs 12:2-15; 2Cr 10:3-15; 13:6, 7.

Esta atitude arrogante e despótica adotada por Roboão, indispôs completamente a maior parte do povo. As únicas tribos que continuaram a apoiar a casa de Davi foram Judá e Benjamim, ao passo que os sacerdotes e os levitas de ambos os reinos, bem como pessoas individuais das dez tribos, também lhe deram apoio. — 1Rs 12:16, 17; 2Cr 10:16, 17; 11:13, 14, 16.

Subsequentemente, quando o Rei Roboão e Adorão (Hadorão), que tinha a seu cargo os recrutados para trabalhos forçados, entraram no território dos separatistas, Adorão foi morto a pedradas, mas o rei conseguiu escapar com vida. (1Rs 12:18; 2Cr 10:18) Roboão juntou então um exército de 180.000 homens de Judá e Benjamim, determinado a sujeitar à força as dez tribos. Mas Jeová, mediante o profeta Semaías, proibiu-os de lutar contra seus irmãos, uma vez que o próprio Deus decretara a divisão do reino. Embora se evitasse assim a luta aberta no campo de batalha, as hostilidades entre as duas facções persistiram durante todos os dias de Roboão. — 1Rs 12:19-24; 15:6; 2Cr 10:19; 11:1-4.

Por certo tempo, Roboão seguiu razoavelmente bem as leis de Jeová, e no início de seu reinado ele construiu e fortificou várias cidades, algumas

das quais abasteceu com suprimentos alimentares. (2Cr 11:5-12, 17) No entanto, quando seu reinado ficou firmemente estabelecido, ele abandonou a adoração de Jeová e liderou Judá na prática da detestável adoração do sexo, talvez devido à influência amonita por parte da família de sua mãe. (1Rs 14:22-24; 2Cr 12:1) Isto, por sua vez, provocou a ira de Jeová, que, em expressão dessa ira, suscitou o rei do Egito, Sisaque, que invadiu a terra junto com seus aliados e capturou várias cidades de Judá, no quinto ano do reinado de Roboão. Se não fosse porque Roboão e seus príncipes se humilharam, arrependidos, nem mesmo Jerusalém teria escapado. Do jeito como as coisas ocorreram, os tesouros do templo e da casa do rei, incluindo os escudos de ouro que Salomão tinha feito, foram levados por Sisaque como despojo. Depois Roboão substituiu tais escudos por outros, de cobre. — 1Rs 14:25-28; 2Cr 12:2-12.

Durante sua vida, Roboão teve 18 esposas, incluindo Maalate, neta de Davi, e Maacá, neta do filho de Davi, Absalão. Maacá era sua esposa favorita e mãe de Abias (Abijão), um dos seus 28 filhos e herdeiro legitimário do trono. Outros membros da família de Roboão incluíam 60 concubinas e 60 filhas. — 2Cr 11:18-22.

Antes de sua morte, aos 58 anos, e da ascensão de Abias ao trono, em 980 AEC, Roboão distribuiu muitos presentes entre seus outros filhos, presumivelmente para impedir alguma revolta contra Abias, depois de sua morte. (1Rs 14:31; 2Cr 11:23; 12:16) Como um todo, a vida de Roboão é mais bem resumida pelo seguinte comentário: "Ele fez o que era mau, pois não fixara firmemente seu coração em buscar a Jeová." — 2Cr 12:14.

ROCA DE FIAR. Vara da qual as fibras de linho, lã ou outros materiais, preparadas e frouxamente enroladas, eram estiradas e então presas ao fuso para a fiação. — Pr 31:19; veja FIAÇÃO.

ROCHA, ROCHEDO. As Escrituras em hebraico distinguem entre uma rocha ou grande pedaço de rocha (*tsur*) e rochedo (*sé·la'*). Ambos os termos são usados em sentido literal e figurado nas Escrituras. Os dois se encontram em paralelo em 2 Samuel 22:2, 3 e em Salmo 18:2: "Jeová é meu rochedo . . . Meu Deus é minha rocha."

A Bíblia preserva os nomes de certos rochedos e rochas. Por exemplo, o príncipe midianita, Orebe, foi morto pelos homens de Gideão numa rocha chamada Orebe, evidentemente assim denominada por causa desse incidente. (Jz 7:25; Is 10:26) Menciona-se o rochedo de Étão, onde Sansão viveu por algum tempo (Jz 15:8), e os rochedos em forma de dente, de Bozez e de Sené, onde Jonatã e seu escudeiro atacaram um posto avançado dos filisteus. (1Sa 14:4, 5) Foi em Meribá, na vizinhança de Cades (havia outra Meribá perto de Refidim, na região montanhosa de Horebe [Êx 17:7]), que Moisés e Arão ficaram exasperados a ponto de deixarem de santificar a Jeová, ao fazerem sair do rochedo água para a assembleia. — Núm 20:11-13; Sal 106:32, 33; veja MASSÁ; MERIBÁ N.º 1 e 2.

A palavra grega *pé·tra* (gênero feminino), que designa uma massa de rocha (Mt 7:24, 25; 27:51, 60; Lu 6:48; 8:6, 13; Re 6:15, 16), é traduzida "rocha", e, portanto, difere de *pé·tros* (do gênero masculino e usado como nome próprio, Pedro), que significa "pedaço de rocha". Esta diferença torna claro que, ao dizer a Pedro: "Tu és Pedro, e sobre esta rocha construirei a minha congregação", Jesus não estava usando sinônimos. (Mt 16:18) Mesmo na versão aramaica (siríaca), essa distinção fica evidente pela diferença de gênero da partícula que precede a palavra *ki'fa'*, usada tanto para "Pedro" como para "rocha". O pronome verbal masculino (*hu*) precede "Pedro", mas "rocha" é antecedido pelo adjetivo demonstrativo feminino (*hade'*).

Que os apóstolos não concluíram que a declaração de Jesus significava que Pedro era a rocha fica evidente no fato de que eles mais tarde disputaram a respeito de quem parecia ser o maior entre eles. (Mr 9:33-35; Lu 22:24-26) Não haveria nenhuma base para tal disputa caso se tivesse dado a Pedro a primazia como a rocha sobre a qual devia ser edificada a congregação. As Escrituras mostram claramente que, como pedras de alicerce, todos os apóstolos são iguais. Todos eles, incluindo Pedro, repousam sobre Cristo Jesus como a pedra angular de alicerce. (Ef 2:19-22; Re 21:2, 9-14) O próprio Pedro identificou Cristo Jesus como a rocha (*pé·tra*) sobre a qual a congregação é edificada. (1Pe 2:4-8) Similarmente, o apóstolo Paulo escreveu: "Porque [os israelitas] costumavam beber da rocha espiritual que os seguia, e essa rocha significava o Cristo." (1Co 10:4) Pelo menos em duas ocasiões e em dois locais diferentes, os israelitas obtiveram uma provisão miraculosa de água tirada duma rocha. (Êx 17:5-7; Núm 20:1-11) Portanto, qual fonte de água, a rocha com efeito os seguia. A própria rocha, evidentemente, era um tipo pictórico, ou simbólico, de Cristo Jesus, que disse aos judeus: "Se alguém tiver sede, venha a mim e beba." — Jo 7:37.

É também de interesse que Agostinho (354-430 EC), geralmente chamado de "Santo Agostinho", em certa época cria que Pedro era a rocha, mas depois mudou de conceito. O *Commentary on the Holy Scriptures* (Comentário sobre as Escrituras Sagradas), de Lange (Mt 16:18 n, p. 296), cita

o que Agostinho teria dito: "A rocha não é assim denominada por causa de Pedro, mas Pedro por causa da rocha (*non enim a Petro petra, sed Petrus a petra*), assim como Cristo não é chamado dessa forma por causa do cristão, mas o cristão por causa de Cristo. Pois a razão pela qual o Senhor diz: 'Sobre esta rocha edificarei a minha igreja', é que Pedro dissera: 'Tu és o Cristo, o Filho do Deus vivente.' Sobre esta rocha, que tu confessaste, diz ele, eu edificarei a minha igreja. Pois Cristo era a rocha (*petra enim erat Christus*), sobre a qual o próprio Pedro foi edificado; pois outro alicerce nenhum homem pode lançar, além do que já está lançado, que é Jesus Cristo." — Traduzido para o inglês e editado por P. Schaff, 1976.

Uso Figurado. Num sentido figurado, "rocha" descreve as qualidades de Jeová como o Pai de Israel (De 32:18), como um baluarte (2Sa 22:32, 33; Is 17:10), como a altura protetora e refúgio do seu povo (Sal 62:7; 94:22), e como a sua salvação (De 32:15; Sal 95:1). Alguns se voltam para deuses falsos como sua "rocha". (De 32:37) Há outros exemplos em que "rocha" simboliza, em sentido geral, um lugar de segurança, proteção, garantia e refúgio. (Is 2:10, 19, 21) Em Isaías 8:14, faz-se alusão a Cristo Jesus como "rocha" em que "ambas as casas de Israel" tropeçaram. — Compare com Mt 21:42-44.

Na ilustração do semeador, contada por Jesus, o adjetivo grego *pe·tró·des* (aparentado com o substantivo *pé·tros*) é usado para descrever os lugares rochosos sobre os quais caíram algumas das sementes. (Mt 13:3-5, 20) *Pé·tros* é usado como nome próprio, "Pedro". (Jo 1:42) A respeito do significado deste termo, *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine; 1981, Vol. 4, p. 76), comenta: "*Petros* indica um pedaço de rocha, uma pedra ou bloco rochoso que se destacou, em contraste com *petra*, uma massa de rocha." *Word Studies in the New Testament* (Estudos de Palavras no Novo Testamento) diz sobre *pé·tros:* "No grego clássico, a palavra significa um *pedaço de rocha*, como em Homero, quando Ájax atira uma *pedra* em Heitor, . . . ou quando Pátroclo apodera-se de uma *pedra* pontuda e esconde-a na mão." — De M. Vincent, 1957, Vol. I, p. 91.

A palavra grega *tra·khýs*, que significa "escabroso" (Lu 3:5), refere-se a recifes rochosos, pontudos e irregulares, em Atos 27:29.

Outra palavra grega, *spi·lás*, evidentemente se refere a uma rocha ou recife que fica oculto debaixo da água. É usada por Judas para ilustrar certos homens que se haviam introduzido furtivamente na congregação cristã com motivações corruptas. Assim como rochedos ocultos são uma ameaça para navios, do mesmo modo tais homens constituíam verdadeiro perigo para outros na congregação. Ele diz sobre tais homens: "Estes são os rochedos ocultos sob a água, nos vossos ágapes, banqueteando-se convosco." — Ju 12.

RODA. Armação circular de material duro, que pode ser maciça ou com raios e que gira ao redor dum eixo. Antigamente, tábuas de madeira eram pregadas juntas, arredondadas e guarnecidas com aro (pina, ou camba) para formar a primitiva roda. O tipo com raios era usado em carros, carroças e outros veículos. (Êx 14:25; Is 5:28; 28:27) Cada um dos dez carrocins de cobre que Salomão fez para serem usados no templo de Jeová tinha um eixo de cobre e quatro rodas de cobre, semelhantes às rodas de carros, de 1,5 côvado (67 cm) de altura, com cubos, raios e aros. — 1Rs 7:27-33.

O oleiro moldava vasos de barro num disco horizontal giratório, chamado de roda de oleiro. (Je 18:3, 4) Podia-se também baixar e erguer um balde numa cisterna com uma corda presa a algum tipo de roda ou sarilho. — Ec 12:6.

Uso Ilustrativo e Figurado. Segundo o texto massorético hebraico, Provérbios 20:26 reza: "O rei sábio dispersa os iníquos e revolve sobre eles uma roda." Isto parece fazer alusão a uma ação tomada por um rei, comparável ao uso da roda para trilhar o cereal. (Compare com Is 28:27, 28.) A metáfora parece indicar que o rei sábio age prontamente para separar os iníquos dos justos e para punir os iníquos. O mal é assim suprimido de seu domínio. (Compare com Pr 20:8.) No entanto, por uma ligeira alteração, este versículo diz que um rei sábio revolve sobre os iníquos "seu próprio prejuízo".

A língua descontrolada é um "fogo" que "incendeia a roda da vida natural". O inteiro círculo ou curso da vida, no qual a pessoa entra ao nascer, pode ser incendiado pela língua, fazendo a vida tornar-se um círculo vicioso, possivelmente até resultando em sua própria destruição como que por fogo. — Tg 3:6.

No quinto ano do exílio do Rei Joaquim, Ezequiel teve uma visão, junto ao rio Quebar, na terra dos caldeus, em que viu Jeová viajando sobre um veículo celestial, de movimentação rápida e semelhante a um carro. Suas quatro rodas tinham cambotas cheias de olhos, e dentro de cada roda havia outra roda, pelo visto em ângulo reto, tornando possível ir adiante ou para qualquer dos lados sem mudar o ângulo das rodas. Ao lado de cada roda havia um querubim, sendo que as criaturas viventes querubínicas e as rodas moviam-se

em uníssono, conforme guiadas pelo espírito. (Ez 1:1-3, 15-21; 3:13) No ano seguinte, Ezequiel teve uma visão similar, desta feita sendo transportado, evidentemente pelo espírito de inspiração, para um lugar diante do templo que Salomão construíra em Jerusalém. A visão que ele teve indicava que em breve aquela cidade e o templo seriam destruídos em execução da decisão judicial de Jeová. (Ez 8:1-3; 10:1-19; 11:22) Uns 60 anos depois, Daniel viu, em visão, o Antigo de Dias, Jeová, sentado num trono celestial dotado de rodas. Tanto o trono como as rodas eram chamejantes, sugerindo a aproximação do ardente julgamento divino sobre as potências mundiais. — Da 7:1, 9, 10; Sal 97:1-3.

RODANIM. Alistado como um dos quatro filhos de Javã, em 1 Crônicas 1:7. Não há certeza quanto à correta grafia do nome, visto que o texto massorético de 1 Crônicas 1:7 reza "Rodanim", ao passo que muitos manuscritos hebraicos e a *Vulgata* latina rezam "Dodanim". "Dodanim" também consta no texto massorético em Gênesis 10:4, onde a *Septuaginta* grega e o *Pentateuco* samaritano, porém, rezam "Rodanim". Em hebraico, a letra "r" (ר) e a letra "d" (ד) são muito parecidas e, por isso, podiam ser confundidas por um copista. (Assim, "Rifá", em Gên 10:3 aparece como "Difá", em 1Cr 1:6, no texto massorético.) A maioria das traduções apresentam os dois nomes. Muitos lexicógrafos consideram "Rodanim" a grafia preferível. Os comentaristas que aceitam esta grafia acham provável que o povo que descendeu desse filho de Javã povoou a ilha de Rodes e as ilhas vizinhas do mar Egeu.

RODE [possivelmente: Rosa]. Membro da congregação cristã em Jerusalém na época em que o apóstolo Pedro foi milagrosamente libertado da prisão, por volta de 44 EC. Rode era serva, pelo que se presume, na casa de Maria, mãe de Marcos. Pelo menos era um daqueles que passaram a noite ali orando por Pedro. Ao atender a porta do portão de entrada e reconhecer a voz de Pedro, Rode ficou tão tomada de alegria que, em vez de deixá-lo entrar, correu para dentro, a fim de contar isto aos outros. "Estás louca", disseram, mas ela insistiu. Enquanto isto acontecia, Pedro continuou batendo até que por fim o deixaram entrar. — At 12:3, 5, 12-16.

RODES [Rosa]. Ilha ao largo do canto SO da Turquia e uma das maiores do mar Egeu, com cerca de 75 km de comprimento por 35 km de largura. Sua capital também é chamada de Rodes. O navio em que Paulo viajava foi de Cós para Rodes, perto do término da terceira viagem missionária do apóstolo, por volta de 56 EC. — At 21:1.

Graças a sua localização estratégica e a bons portos, Rodes destacava-se como centro comercial logo no início de sua história. No entanto, parece que, com o tempo, a própria cidade de Rodes tornou-se mais famosa como centro cultural.

O Colosso de Rodes, estátua de bronze do deus-sol Hélios, erguia-se perto do porto da cidade de Rodes. Considerado uma das "sete maravilhas" do mundo antigo, diz-se que tinha uns 70 côvados (31 m) de altura. Embora não mais estivesse de pé nos dias de Paulo, tendo sido derrubado por um terremoto no terceiro século AEC, enormes fragmentos do Colosso continuaram a existir ainda por um bom tempo na Era Comum. A ideia de que as pernas da estátua se abriam sobre a entrada do porto e de que os navios passavam por baixo não pode ser comprovada.

ROGA. Segundo filho alistado de Semer, na genealogia de Aser. — 1Cr 7:30, 34.

ROGELIM. Cidade de Gileade e terra natal de Barzilai, amigo de Davi. (2Sa 17:27-29; 19:31, 32) Alguns geógrafos, tentativamente, situam Rogelim em Bersinya, cerca de 7 km ao OSO de Irbid. O uádi er-Rejeileh, perto dali, possivelmente preserva o nome Rogelim.

ROLA [hebr.: *tor, tohr;* gr.: *try·gón*]. Pequena pomba selvagem, geralmente de acentuados hábitos migratórios. O nome hebraico evidentemente imita o melancólico arrulho de "tur-r-r tur-r-r" dessa ave.

As variedades de rolas encontradas com mais frequência na Palestina são a rola-comum (*Streptopelia turtur*) e a rola-de-colar (*Streptopelia decaocto*), esta última sendo assim chamada por causa dum estreito colar negro na parte superior do pescoço. Outra variedade, a rola do Senegal (*Streptopelia senegalensis*), estendeu de modo constante seu habitat em Israel em décadas recentes.

A rola é mencionada em Jeremias 8:7 entre as aves que "observam bem o tempo da entrada de cada um", o que evidentemente indica migração anual. Esta referência deve aplicar-se à rola-comum, visto que as outras rolas encontradas na Palestina não migram, mas permanecem ali o ano todo. A rola-comum era inerrante prenúncio da primavera na Palestina, chegando ali, vinda do S, em princípios de abril, e 'fazendo sua voz ser ouvida na terra'. — Cân 2:12.

Ave tímida e branda, a rola depende de sua velocidade de voo para escapar de seus inimigos. (Sal 74:19) Durante sua época, as rolas são bem numerosas por toda a Palestina; e, visto que se alimentam de cereais, sementes e trevo, são facilmente capturadas por armadilhas no chão. Abraão in-

cluiu uma rola em sua oferta, na ocasião em que Jeová "concluiu um pacto" com ele (Gên 15:9, 10, 17, 18), e depois disso a Lei mosaica ou especificava ou permitia o uso de rolas em certos sacrifícios e ritos de purificação. (Le 1:14; 5:7, 11; 12:6, 8; 14:22, 30; 15:14, 15, 29, 30; Núm 6:10, 11) Maria ofereceu ou duas rolas ou dois pombos novos no templo, depois do nascimento de Jesus. — Lu 2:22-24; veja POMBO(A).

ROLO. Forma comum de livro durante o período de escrita da Bíblia. As Escrituras foram escritas e amiúde copiadas em rolos de couro, de pergaminho ou de papiro. (Je 36:1, 2, 28, 32; Jo 20:30; Gál 3:10; 2Ti 4:13; Re 22:18, 19) Fabricava-se um rolo colando-se vários pedaços de tais materiais, de modo a se obter uma folha comprida, que era então enrolada num pau. Para rolos bem compridos, usava-se um pau em cada extremidade, e o rolo era enrolado em ambos os paus, em direção ao meio. Quando a pessoa ia ler um rolo assim, desenrolava-o com uma mão, enquanto o enrolava com a outra, até encontrar o ponto desejado. Depois da leitura, ela enrolava o rolo novamente. — Para detalhes sobre materiais, tamanhos, e assim por diante, veja LIVRO.

Dá Testemunho de Jesus. Jesus Cristo veio à Terra para fazer a vontade de Deus, conforme predito nas Escrituras Hebraicas, "no rolo do livro". (Sal 40:7, 8; He 10:7-9) Na sinagoga de Nazaré, Jesus abriu o rolo de Isaías e leu as palavras proféticas sobre sua unção pelo espírito de Jeová a fim de pregar. Cristo enrolou então o rolo, entregou-o ao assistente, sentou-se, e explicou a todos os presentes: "Hoje se cumpriu esta escritura que acabais de ouvir." (Lu 4:16-21; Is 61:1, 2) De fato, visto que "dar-se testemunho de Jesus é o que inspira o profetizar", todos os rolos das inteiras Escrituras e a proclamação pública das boas novas contidas nos rolos das Escrituras Cristãs dizem respeito à posição e à obra de Jesus Cristo no propósito de Jeová. — Re 19:10.

Na conclusão do relato do Evangelho de João, ele disse: "Há, de fato, também muitas outras coisas que Jesus fez, as quais, se alguma vez fossem escritas em todos os pormenores, suponho que o próprio mundo não poderia conter os rolos escritos." (Jo 21:25) João, em seu Evangelho, não tentou escrever tudo aquilo, mas apenas o que era suficiente para comprovar o ponto principal, a saber, que Jesus Cristo era o Filho de Deus e o Seu Messias. Deveras, há o suficiente no "rolo" de João, bem como nas outras Escrituras inspiradas, para provar de forma plenamente satisfatória que "Jesus é o Cristo, o Filho de Deus". — Jo 20:30, 31.

Uso Simbólico. Há vários exemplos, na Bíblia, do uso simbólico da palavra "rolo". Tanto Ezequiel como Zacarias viram um rolo escrito de ambos os lados. Visto que apenas uma face dum rolo era comumente usada, a escrita em ambas as faces talvez se refira ao peso, à extensão e à seriedade dos julgamentos escritos nesses rolos. (Ez 2:9–3:3; Za 5:1-4) Na visão de Revelação (Apocalipse), quem estava sentado no trono segurava na mão direita um rolo com sete selos, que impediam que se soubesse o que estava escrito até que o Cordeiro de Deus os abrisse. (Re 5:1, 12; 6:1, 12-14) Mais tarde, na visão, apresentou-se um rolo ao próprio João, e se lhe ordenou que o comesse. O sabor era doce para João, mas fez com que seu ventre ficasse amargo. Visto que o rolo estava aberto, e não selado, era algo que devia ser entendido. Foi "doce" para João obter a mensagem nele contida, mas, pelo visto, abrangia coisas amargas para ele profetizar, como se lhe mandou fazer. (Re 10:1-11) Ezequiel passou por uma experiência similar com o rolo que se lhe apresentou, no qual havia "endechas, e gemidos, e lamúria". — Ez 2:10.

"[O] rolo da vida do Cordeiro." Os adoradores idólatras da "fera" simbólica não são os escolhidos por Deus para serem os associados com o Cordeiro. Por isso, "o nome de nem sequer um deles está inscrito no rolo da vida do Cordeiro que foi morto", e "desde a fundação do mundo" da humanidade estava determinado que seria assim. — Re 13:1-8; 21:27.

Rolos de julgamento e da vida. João também observou que 'se abriram rolos' e os ressuscitados foram "julgados pelas coisas escritas nos rolos, segundo as suas ações". Tais rolos, pelo que parece, contêm as leis e as instruções de Jeová, as quais delineiam a vontade divina para os humanos durante aquele período de julgamento, e as ações de obediência deles, com fé, ou de desobediência ao que se acha escrito nos rolos, revelam se merecem ter seu nome escritos ou retidos no "rolo da vida" de Jeová. — Re 20:11-15; veja VIDA.

'Enrolados como o rolo dum livro.' Em Isaías 34:4, o profeta profere um julgamento sobre as nações, dizendo: "E os céus terão de ser enrolados, como o rolo dum livro." É evidente que ele se refere aqui ao ato de enrolar e guardar um rolo, depois de a pessoa terminar de lê-lo. Assim, a expressão é símbolo de se pôr de lado o que já não é de nenhuma utilidade ou valor.

ROMA. A outrora pequena cidade do Lácio, que se tornou a sede do governo do maior império mundial dos antigos tempos bíblicos; atualmente é a capital da Itália. Roma está afastada da costa,

em ambas as margens do rio Tibre, a uns 25 km da foz, aproximadamente no meio do lado O da península itálica de 1.130 km de comprimento.

Exatamente quando e por quem Roma foi fundada acha-se envolto em lenda e mitologia. A tradição diz que foi em 753 AEC, por um certo Rômulo, seu primeiro rei, mas há túmulos e outras evidências que indicam que ela já era habitada numa época muito anterior a essa.

Os primeiros povoados conhecidos foram construídos em sete colinas ao L do rio Tibre. De acordo com a tradição, o monte Palatino foi o local do mais antigo povoado. As outras seis colinas situadas em torno do Palatino (começando no N e seguindo o sentido horário) eram o Quirinal, o Viminal, o Esquilino, o Célio, o Aventino e o Capitólio. Com o tempo, os vales pantanosos entre as colinas foram drenados, e nestas áreas valiosas foram construídas moradias, foros e circos. Segundo Plínio, o Velho, em 73 EC as muralhas que cercavam a cidade tinham uns 21 km de comprimento. Com o tempo, as colinas e os vales do lado O do Tibre foram anexados, incluindo os mais de 40 ha ocupados atualmente pelo Vaticano. Antes do grande incêndio do tempo de Nero, segundo cálculos conservadores, a população da cidade somava bem mais de um milhão de habitantes.

A Imagem Política de Roma. Ao longo dos séculos, Roma experimentou muitos tipos de governo político. Certas instituições foram adaptações de outras nações; algumas foram inovações de sua própria iniciativa. Em seu livro *Pocket History of the World* (História Mundial de Bolso), H. G. Wells comentou: "Esta nova potência romana, que surgiu para dominar o mundo ocidental no segundo e no primeiro séculos a.C., era em vários sentidos diferente de qualquer dos grandes impérios que até então haviam prevalecido no mundo civilizado." (1943, p. 149) O caráter político de Roma mudava à medida que vários estilos de governo surgiam e desapareciam. Estes incluíam coalizões de chefes patriarcais, reinados, governos concentrados nas mãos de umas poucas famílias de nobre estirpe, ditaduras e diferentes formas de governo republicano, nas quais o poder conferido a senadores, a cônsules e a triunviratos (coalizões governamentais constituídas de três homens) variava, havendo disputas típicas de partidos entre classes e facções. Nos anos posteriores do império, houve uma série de imperadores. Como é comum ocorrer com governos humanos, a história política de Roma foi matizada de ódio, ciúme, intrigas e assassínios, com muitas conspirações e contraconspirações geradas por fricções internas e guerras externas.

O domínio do mundo por Roma aconteceu gradualmente. Primeiro, sua influência disseminou-se pela inteira península itálica e, com o tempo, ao redor do Mediterrâneo e bem mais além. O nome da cidade tornou-se praticamente um sinônimo do nome do império.

Nos assuntos internacionais, Roma atingiu o zênite de sua glória sob os Césares. Júlio César, nomeado ditador por dez anos, em 46 AEC, mas assassinado por conspiradores em 44 AEC, encabeçou esta lista. Depois de um intervalo, em que um triunvirato tentou segurar as rédeas do poder, Otaviano por fim se tornou governante único do Império Romano (31 AEC–14 EC). Em 27 AEC, ele teve êxito em tornar-se imperador, fazendo-se proclamar "Augusto". Foi durante o governo de Augusto que Jesus nasceu, em 2 AEC. (Lu 2:1-7) O sucessor de Augusto, Tibério (14-37 EC), governava durante o ministério de Jesus. (Lu 3:1, 2, 21-23) Em seguida vieram Caio (Calígula) (37-41 EC) e Cláudio (41-54 EC), este último tendo expedido um decreto que expulsava de Roma os judeus. (At 18:1, 2) Seguiu-se o governo de Nero (54-68 EC), e foi perante ele que Paulo interpôs seu recurso. — At 25:11, 12, 21; FOTOS Vol. 2, p. 534.

Os imperadores romanos na ordem de sucessão depois de Nero (no decorrer do primeiro século) foram Galba (68-69 EC); Otão e Vitélio (69 EC); Vespasiano (69-79 EC), em cujo reinado Jerusalém foi destruída; Tito (79-81 EC), que dirigira anteriormente o ataque bem-sucedido contra Jerusalém; Domiciano (81-96 EC), em cujo governo, segundo a tradição, João foi exilado para a ilha penal de Patmos; Nerva (96-98 EC); e Trajano (98-117 EC). Foi sob Trajano que as fronteiras do império atingiram seus mais amplos limites, estendendo-se então para longe em todas as direções — para o Reno e o mar do Norte, o Danúbio, o Eufrates, as cataratas do Nilo, o grande deserto da África e o Atlântico, ao O. — MAPA, Vol. 2, p. 533.

Nos anos de decadência do Império Romano, Constantino, o Grande, foi o imperador (306-337 EC). Depois de apoderar-se do controle, transferiu a capital para Bizâncio (Constantinopla). No século seguinte, Roma caiu, em 476 EC, e o comandante alemão, Odoacro, tornou-se seu primeiro rei "bárbaro".

A Vida e as Condições na Cidade. A administração do governo municipal dividia-se em 14 distritos sob o Augusto, com um magistrado que anualmente era escolhido por sorte, para governar cada distrito. Havia sete brigadas organizadas, de combate a incêndios, chamadas *vigiles* (vígeis), cada uma responsável por dois distritos. Logo fora dos limites NE da cidade ficava aquartelada uma

força especial de cerca de 10.000 homens, conhecida como Guarda Pretoriana, ou Imperial, para a proteção do imperador. Havia também três "coortes urbanas", uma espécie de força policial municipal, para manter a lei e a ordem em Roma.

Os abastados e influentes não raro viviam em palacetes, nas colinas; suas casas eram mantidas por grandes equipes de servos e de escravos, que às vezes somavam centenas. Nos vales, o povo comum se apinhava em enormes *insulae*, ou casas de cômodos, com vários pavimentos, limitadas em altura por Augusto a 21 metros. Estes blocos de habitação coletiva eram separados por ruas estreitas, sinuosas e sujas, cheias do costumeiro trânsito e da corrupção prevalecentes nas grandes cidades.

Foi nestas áreas pobres que o histórico incêndio de 64 EC causou o maior sofrimento e a maior perda de vidas. Tácito descreve o sofrimento que isso causou, "os alaridos das mulheres assustadas, os muitos velhos e crianças, e a imensa gente, que corria". (*Anais*, XV, XXXVIII, Clássicos Jackson, Vol. XXV) Só foram poupados 4 dos 14 distritos de Roma.

Pouquíssimas pessoas em Roma podiam ser consideradas da classe média; a riqueza estava nas mãos duma pequena minoria. Quando Paulo chegou pela primeira vez a Roma, talvez a metade da população fosse composta de escravos, levados para lá como prisioneiros de guerra, como criminosos condenados ou como filhos vendidos pelos pais, escravos sem nenhum direito legal. A maior parte da metade livre da população era constituída de indigentes, que praticamente viviam à custa de subsídios governamentais.

Duas coisas — alimentos e diversão — eram fornecidas pelo Estado, a fim de impedir que essas pessoas pobres se revoltassem, daí a frase satírica, *panem et circenses* (pão e circo), que inferia que isto era tudo o que se precisava para satisfazer os pobres de Roma. A partir de 58 AEC, geralmente se distribuía cereal de graça, bem como água, trazida para a cidade de muitos quilômetros de distância através de aquedutos. O vinho era um item barato. Para o usufruto dos que tinham inclinação para isso, achavam-se disponíveis bibliotecas. Para o divertimento da população em geral havia banhos públicos e ginásios, bem como teatros e circos. As representações teatrais consistiam em peças, danças e pantomimas, tanto gregas como romanas. Nos grandes anfiteatros e circos realizavam-se jogos excitantes, principalmente espetaculares corridas de bigas e desesperadas lutas de gladiadores, em que homens e animais lutavam até a morte. O Circo Máximo podia comportar mais de 150.000 pessoas. Era gratuita a entrada para os jogos.

O elevado custo desses gastos governamentais não era assumido pela população de Roma, uma vez que, depois da conquista da Macedônia, em 168 AEC, os cidadãos romanos ficaram isentos de impostos. Em vez disso, as províncias eram pesadamente oneradas, tanto de modo direto como indireto. — Mt 22:17-21.

Influência Estrangeira. De muitas formas, Roma se mostrou um grande cadinho de raças, línguas, culturas e ideias. Da forja da política romana, gradualmente emergiu o código da lei romana — leis que definiam os direitos e as limitações dos governos, dos tribunais e dos magistrados, e que forneciam instrumentos legais, tais como a cidadania, para a proteção dos direitos humanos. (At 25:16) A cidadania foi estendida às cidades confederadas de Roma e a várias colônias do império. Proporcionava muitas vantagens. (At 16:37-39; 22:25, 26) Se não fosse obtida de nascença, podia ser comprada. (At 22:28) Desta e de outras formas, Roma procurou romanizar os territórios por ela conquistados, fortalecendo assim sua posição como senhora do império.

Um dos melhores exemplos da influência externa em Roma encontra-se em suas ruínas das glórias arquitetônicas de outrora. Em todo lugar, o visitante dessa cidade-museu constata que ela tomou emprestado dos gregos e de outros. O chamado arco romano, usado com grande proveito, não foi sua própria descoberta de engenharia. Os sucessos de Roma como construtora deveram-se também em grande medida ao uso duma forma primitiva de concreto como argamassa e principal ingrediente para a fabricação de pedras artificiais.

O programa de construção de Roma começou a sério no último século da república e depois disto recebeu ímpeto especial dos imperadores. Augusto disse que encontrara Roma como uma cidade de tijolos, mas que a deixava como cidade de mármore. De modo geral, o mármore era uma camada superficial sobre estruturas de tijolo ou de concreto. A cidade foi reconstruída pela segunda vez, depois da conflagração de 64 EC. Entre as mais notáveis estruturas romanas achavam-se os fóruns, os templos, os palácios, os anfiteatros, os banhos, os aquedutos, os esgotos e os monumentos. O grande Coliseu e alguns monumentos, como o Arco de Tito, que retrata a queda de Jerusalém, ainda existem ou estão parcialmente em pé. (FOTOS, Vol. 2, p. 536) Os romanos também fizeram nome como construtores de estradas e de pontes em todo o império.

Houve tão grande influxo de estrangeiros, que os romanos se queixavam de que Roma já não era romana. Sendo atraídos de todos os quadrantes do

império, traziam consigo suas profissões, costumes, tradições e religiões. Embora o latim fosse a língua oficial, a língua internacional era o grego comum (coiné). É por isso que o apóstolo Paulo escreveu sua carta aos romanos em grego. A influência grega exerceu impacto também na literatura e nos métodos de educação. Os rapazes, e às vezes as moças, eram formalmente educados segundo o sistema ateniense, sendo instruídos em literatura e oratória gregas, e os filhos homens dos que podiam dar-se a este luxo eram enviados para uma das escolas de filosofia em Atenas.

Religião. Roma também se tornou o vazadouro de toda forma de adoração falsa. Como o descreveu o historiador John Lord: "A superstição atingia o ápice em Roma, pois ali se via os sacerdotes e os devotos de todos os países que ela governava — 'as morenas filhas de Ísis, com tambores, pandeiros e semblante devasso; devotos do Mitra persa; asiáticos emasculados; sacerdotes de Cibele, com suas danças loucas e gritos discordantes; adoradores da grande deusa Diana; cativos bárbaros com os ritos dos sacerdotes teutões; sírios, judeus, astrólogos caldeus, e feiticeiros da Tessália.'" — *Beacon Lights of History*, (Luminares da História), 1912, Vol. III, pp. 366, 367.

A devoção a tais religiões, e o entregar-se às suas desenfreadas orgias sexuais, abriram a porta para que os romanos, tanto de baixa como de alta categoria, relegassem por inteiro a virtude moral e a justiça. Segundo Tácito, entre os dessa última categoria, Messalina, a esposa adúltera e assassina do imperador Cláudio, é um exemplo. — *Anais*, XI, I-XXXIV.

Entre as religiões de Roma, destacava-se a adoração do imperador. O governante romano era deificado. A adoração do imperador era reconhecida especialmente nas províncias, onde se construíam templos em que as pessoas ofereciam sacrifícios a ele como se fosse um deus. (FOTO, Vol. 2, p. 536) Em *A History of Rome* (História de Roma), George Botsford diz: "A adoração do imperador havia de ser a força mais vital da religião do mundo romano, até a adoção do cristianismo."

A Via Ápia, por onde Paulo viajou a caminho de Roma.

Uma inscrição encontrada na Ásia Menor diz a respeito do imperador: "Ele é o paternal Zeus e o salvador da inteira raça humana, quem responde a todas as orações, até mesmo mais do que pedimos. Pois a terra e o mar usufruem a paz; as cidades florescem; em toda a parte existe harmonia, e prosperidade, e felicidade." Este culto resultou ser um dos principais instrumentos da perseguição aos cristãos, a respeito dos quais este escritor diz: "Sua recusa de adorar o *Genius*, ou espírito-guardião, do imperador, era naturalmente interpretada como impiedade e traição." — 1905, pp. 214, 215, 263.

O Cristianismo Chega a Roma. No dia de Pentecostes de 33 EC, havia "residentes temporários de Roma, tanto judeus como prosélitos", presentes para testemunhar os resultados do derramamento do espírito santo, e alguns deles, sem dúvida, achavam-se entre os 3.000 batizados naquela ocasião. (At 2:1, 10, 41) Ao voltarem a Roma, sem dúvida pregaram, o que resultou na formação de uma congregação cristã muito forte e ativa, cuja fé o apóstolo Paulo mencionou como algo de 'que se falava em todo o mundo'. (Ro 1:7, 8) Tanto Tácito (*Anais*, XV, XLIV) como Suetônio (*The Lives of the Caesars* [A Vida dos Césares], Nero, XVI, 2) mencionaram os cristãos em Roma.

Paulo escreveu à congregação cristã em Roma por volta de 56 EC, e uns três anos mais tarde chegou a Roma como prisioneiro. Embora tivesse nutrido desejos de os visitar ali mais cedo e em circunstâncias diferentes (At 19:21; Ro 1:15; 15:22-24), ele conseguiu, mesmo sendo prisioneiro, dar testemunho cabal, providenciando que as pessoas fossem a sua casa. Durante dois anos, nessas condições, ele continuou "pregando-lhes o reino de Deus e ensinando com a maior franqueza no falar as coisas concernentes ao Senhor Jesus Cristo, sem impedimento". (At 28:14-31) Até mesmo a Guarda Pretoriana do imperador ficou familiarizada com a mensagem do Reino. (Fil 1:12, 13) Assim, como se predissera a seu respeito, Paulo 'deu testemunho cabal até mesmo em Roma'. — At 23:11.

Durante sua detenção de dois anos em Roma, Paulo achou tempo de escrever as cartas aos efésios, aos filipenses, aos colossenses e a Filêmon. Evidentemente foi por volta dessa mesma época que Marcos escreveu seu Evangelho em Roma. Pouco antes ou logo depois da libertação de Paulo, ele escreveu sua carta aos hebreus, por volta de 61 EC. (He 13:23, 24) Foi durante seu segundo encarceramento em Roma, por volta de 65 EC, que Onesíforo o visitou e que Paulo escreveu sua segunda carta a Timóteo. — 2Ti 1:15-17.

Embora Paulo, Lucas, Marcos, Timóteo e outros cristãos do primeiro século visitassem Roma (Fil 1:1; Col 4:10, 14), não existem provas conclusivas de que Pedro tenha alguma vez ido a Roma, como algumas tradições dizem que ocorreu. As histórias sobre o martírio de Pedro em Roma são mera tradição. — Veja PEDRO, CARTAS DE.

A cidade de Roma criou péssima reputação por perseguir os cristãos, em especial durante os reinados de Nero e de Domiciano. Essas perseguições foram atribuídas a duas causas: (1) o grande zelo evangelizador dos cristãos para converter outros, e (2) a posição intransigente dos cristãos quanto a dar a Deus as coisas de Deus, em vez de dá-las a César. — Mr 12:17.

ROMÃ [hebr.: *rim·móhn*]. Fruto que, quando maduro, é castanho-avermelhado, com formato de maçã e uma roseta ou coroa na sua parte inferior. Dentro da casca dura, sua polpa é formada de pequenas cápsulas cheias de sumo, cada uma com uma pequena semente rosada ou vermelha.

A romãzeira (*Punica granatum*), a que também se refere a palavra hebraica *rim·móhn*, cresce por todo o Oriente Médio. Raramente ultrapassa 4,5 m de altura. Os amplos ramos são numerosos, apresentam folhas verde-escuras, com formato semelhante ao da ponta de uma lança, e flores que vão do vermelho-coral ao escarlate. — FOTO, Vol. 1, p. 742.

O sumo da romã dá uma bebida refrescante (Cân 8:2), as sementes produzem um xarope chamado granadina, e as flores são utilizadas no preparo dum remédio adstringente usado para disenteria. As têmporas da jovem sulamita, cobertas por um véu, foram comparadas a uma "fatia de romã", e sua pele a "um paraíso de romãs". — Cân 4:3, 13; 6:7.

Por meio de Moisés, Jeová prometeu à nação de Israel que a introduziria numa terra de trigo, cevada, videiras, figos, romãs, azeitonas e mel. (De 8:7-9) Antes disto, os espias, que haviam entrado naquela terra, retornaram com uvas, figos e romãs. (Núm 13:2, 23) Os israelitas conheceram a romã no Egito, conforme indica sua queixa registrada em Números 20:5.

A túnica sem mangas das vestes do sumo sacerdote Arão tinha na bainha uma série de romãs, feitas de linha azul, lã tingida de roxo e fibras carmíneas torcidas juntas, e alternadas com campainhas de ouro. (Êx 28:33, 34; 39:24-26) Mais tarde, quando o templo foi construído, os capitéis das duas colunas de cobre em frente do pórtico da casa foram decorados com correntes de fileiras de romãs. — 1Rs 7:18, 20, 42; 2Rs 25:17; 2Cr 3:16; 4:13; Je 52:22, 23.

A romã era amplamente cultivada nos tempos bíblicos, e os nomes de locais, tais como Rimom, En-Rimom e Gate-Rimom, sem dúvida se derivaram da abundância dessa árvore na região. (Jos 15:32; 19:45; Ne 11:29) A romãzeira era muito apreciada, de modo que não raro é associada com outras importantes fruteiras, tais como a videira e a figueira. — Cân 7:12, 13; Jl 1:12; Ag 2:19.

ROMANO. Originalmente, e no sentido restrito, a pessoa que vivia na cidade de Roma, Itália. (At 2:10; Ro 1:7) Com a expansão do império, esse nome assumiu significados mais amplos. Às vezes, a expressão "os romanos" referia-se à autoridade imperial que governava; "procedimento romano" significava os métodos de governar dessa autoridade. (Jo 11:48; At 25:16; 28:17) Outras vezes, a palavra "romano" significava simplesmente qualquer pessoa que possuísse cidadania romana, sem importar sua nacionalidade ou lugar de nascimento. — At 16:21.

Neste último caso, a pessoa podia tornar-se romana comprando a cidadania, como no caso do comandante militar Cláudio Lísias. Ou talvez nascesse romana, isto é, talvez fosse cidadã romana de nascença. O apóstolo Paulo era uma de tais pessoas, pois, embora fosse de nacionalidade judaica, e tivesse nascido na cidade ciliciana de Tarso, a centenas de quilômetros da Itália, ele era romano desde o berço. — At 21:39; 22:3, 25-28; 23:26, 27; veja CIDADÃO, CIDADANIA.

Ser cidadão romano proporcionava muitos privilégios e garantias. Depois de a Macedônia ser conquistada, em 168 AEC, a maior parte dos cidadãos romanos foi isentada do pagamento de impostos. A *Lex Valeria* e a *Lex Porcia,* promulgadas várias vezes entre 509 e 195 AEC, impediam que os cidadãos romanos fossem açoitados. A *Lex Valeria* proporcionava tal imunidade quando o cidadão apelava para o povo; a *Lex Porcia,* sem tal apelo. Em data posterior, apelava-se diretamente para o imperador. No caso de certas ofensas que incorriam na pena capital, os cidadãos podiam requerer ser enviados a Roma, para ali serem julgados perante o próprio imperador. (At 25:11, 12) Violar alguém as leis Valéria e Pórcia era uma questão seriíssima, como se demonstrou duas vezes em relação a Paulo. — At 16:37-40; 22:25-29.

ROMANOS, CARTA AOS. Livro das Escrituras Gregas Cristãs, escrito pelo apóstolo Paulo aos cristãos em Roma. Jamais se questionou seriamente que Paulo tenha sido seu escritor, e a autenticidade deste livro, como parte do cânon sagrado, é quase universalmente reconhecida pelos peritos bíblicos, excetuando-se alguns que não conseguiram enquadrá-lo em suas próprias crenças doutrinais. Na realidade, a carta se harmoniza plenamente com o restante das Escrituras inspiradas. De fato, Paulo cita de modo profuso as Escrituras Hebraicas e faz numerosas referências a elas, de modo que se pode dizer que essa carta baseia-se mui solidamente nas Escrituras Hebraicas e nos ensinos de Cristo.

Tempo e Local da Escrita. Esta carta foi escrita por volta de 56 EC, de Corinto. Tércio evidentemente foi o secretário de Paulo, e escreveu o que Paulo ditou. (Ro 16:22) É possível que a portadora da carta tenha sido Febe, que morava em Cencreia, a cidade portuária de Corinto, cerca de 11 km dali. (Ro 16:1) Paulo ainda não havia estado em Roma, como fica evidente em suas observações no capítulo 1, versículos de 9 a 15.

O Estabelecimento da Congregação de Roma. A congregação talvez tenha sido estabelecida por alguns dos judeus e prosélitos de Roma que estiveram em Jerusalém no dia de Pentecostes de 33 EC, testemunharam o derramamento miraculoso do espírito santo e ouviram o discurso de Pedro e de outros cristãos ali reunidos. (At 2) Ou outros que se converteram ao cristianismo mais tarde talvez tenham levado a Roma as boas novas sobre o Cristo, pois, visto que esta grande cidade era o centro do Império Romano, muitos se mudaram para lá com o tempo, e eram muitos os viajantes e comerciantes que a visitavam. Paulo envia respeitosos cumprimentos a Andrônico e Júnias, seus 'parentes e companheiros de cativeiro', "homens notáveis entre os apóstolos", que estavam no serviço de Cristo há mais tempo do que Paulo. É bem possível que esses homens tenham tido parte no estabelecimento da congregação cristã em Roma. (Ro 16:7) Na época em que Paulo escreveu, a congregação evidentemente já existia por algum tempo, e era bastante ativa, a ponto de sua fé ser comentada em todo o mundo. — Ro 1:8.

Objetivo da Carta. Fica claro, pela leitura da carta, que ela foi escrita a uma congregação cristã composta tanto de judeus como de gentios. Havia muitos judeus em Roma naquela época; eles retornaram depois da morte do Imperador Cláudio, que os banira de lá algum tempo antes. Embora Paulo não tivesse estado em Roma, para sentir pessoalmente os problemas que a congregação enfrentava, é possível que tenha sido informado da condição e dos assuntos da congregação por seus bons amigos e colaboradores, Priscila e Áquila, e possivelmente também por outros a quem Paulo encontrara. Seus cumprimentos no capítulo 16 indicam que conhecia pessoalmente um bom número de membros daquela congregação.

DESTAQUES DE ROMANOS

Carta que explica que a justiça resulta, não da genealogia ou de obras da Lei mosaica, mas da fé em Jesus Cristo e da benignidade imerecida de Deus.

Escrita por volta de 56 EC, uns 20 anos depois de os primeiros gentios se tornarem cristãos.

A justiça resulta da fé em Cristo e da benignidade imerecida de Deus. (1:1–11:36)

A fé é essencial para a salvação; o texto diz: "O justo — por meio da fé é que viverá."

Os judeus, embora altamente favorecidos por Deus, não conseguiram alcançar a justiça por meio da Lei.

Tanto judeus como não judeus estão sob o pecado; "não há um justo, nem sequer um só".

Pela benignidade imerecida de Deus tanto judeus como não judeus podem ser declarados justos como dádiva gratuita por intermédio da fé, assim como Abraão foi considerado justo em resultado da fé — mesmo antes de ser circuncidado.

Os homens herdam o pecado e a morte de um só homem, Adão; por intermédio de um só homem, Jesus, muitos pecadores são declarados justos.

Isto não abre concessão para o pecado; quem permanece escravo do pecado não é escravo da justiça.

Os que anteriormente estavam debaixo da Lei 'morrem para com a Lei' por intermédio do corpo de Cristo; têm de andar em harmonia com o espírito, entregando à morte as práticas pecaminosas do corpo.

A Lei serviu ao propósito de tornar manifestos os pecados; somente por intermédio de Cristo, porém, há salvação do pecado.

Deus convoca aqueles que vêm a estar em união com Cristo e os declara justos; Seu espírito dá testemunho de que eles são Seus filhos.

O Israel carnal recebeu as promessas, mas a maioria deles procura alcançar a justiça pela Lei, de modo que apenas um restante deles é salvo; é necessário fazer declaração pública da fé em Cristo, para se obter a salvação.

A ilustração da oliveira mostra que, por falta de fé da parte do Israel carnal, não israelitas foram enxertados para que o verdadeiro Israel pudesse ser salvo.

Atitude para com as autoridades superiores, a própria pessoa, e outras pessoas. (12:1–15:13)

Apresentem o corpo como sacrifício aceitável a Deus, reformem a mente, usem seus dons no serviço de Deus, sejam amorosos e fervorosos de espírito, perseverem e continuem a vencer o mal com o bem.

Estejam em sujeição às autoridades superiores.

Amem-se uns aos outros; andem decentemente, não planejando antecipadamente os desejos da carne.

Não julguem os outros em questões de consciência, nem abusem de sua liberdade cristã, deste modo fazendo tropeçar os que têm consciência fraca.

Sejam guiados pelo exemplo de Cristo em não agradar a si mesmos; estejam dispostos a suportar as fraquezas dos outros, fazendo o que é bom para a edificação deles.

O interesse amoroso de Paulo na congregação em Roma. (15:14–16:27)

A razão de Paulo escrever é para cumprir sua comissão como apóstolo para os gentios e a fim de que esses gentios sejam uma oferta aceitável para Deus.

Já não tendo território em que as boas novas ainda não haviam sido proclamadas, Paulo deseja satisfazer seu anseio de visitar Roma e de lá ir à Espanha, depois de primeiro viajar a Jerusalém com uma contribuição, para os santos, enviada pelos irmãos da Macedônia e da Acaia.

Paulo cumprimenta vários crentes por nome, incentivando os irmãos a evitar os que causam divisões e também a ser sábios no que diz respeito ao que é bom.

Em suas cartas, Paulo atacava problemas específicos e lidava com questões que considerava muito vitais para aqueles a quem escrevia. Quanto à oposição judaica, Paulo já havia escrito às congregações da Galácia, refutando-a, mas essa carta tratava mais especificamente dos esforços feitos pelos judeus que professavam o cristianismo, mas que eram "judaizantes" e insistiam que os conversos gentios fossem circuncidados e que em outros sentidos se exigisse deles observarem certos regulamentos da Lei mosaica. Na congregação romana não parecia haver um esforço sério neste sentido, mas, pelo que parece, havia inveja e sentimentos de superioridade da parte tanto dos judeus como dos gentios.

A carta, portanto, não era uma simples carta geral, escrita à congregação romana, sem nenhum objetivo específico, como alguns supõem, mas tratava, evidentemente, das coisas de que eles precisavam, nas circunstâncias existentes. A congregação romana conseguiria captar o pleno significado e a plena força do conselho do apóstolo, pois sem dúvida enfrentava exatamente os problemas de que ele, Paulo, estava tratando. É óbvio que o objetivo dele era solucionar as diferenças de ponto de vista existentes entre os cristãos judeus e os cristãos gentios e conduzi-los em direção à completa união, como um só homem, em Cristo Jesus. No entanto, ao escrever da maneira como o fez, Paulo ilumina e enriquece nossa mente no conhecimento de Deus e exalta a justiça e a benignidade imerecida de Deus, bem como a posição de Cristo com respeito à congregação cristã e a toda a humanidade.

Fervor e Calor Humano. Comentando a autenticidade da carta aos romanos, o Dr. William

Paley, perito bíblico, inglês, disse: "Num genuíno escrito de S. Paulo a genuínos conversos, isto é o que a ansiedade de convencê-los da sua crença naturalmente produziria; mas há um fervor e uma personalidade, se posso chamar isto assim, no estilo, que uma fria falsificação, creio eu, nunca teria ideado nem suportado." — *Horæ Paulinæ*, 1790, p. 50.

Paulo delineou a posição dos judeus de forma muito clara e direta e mostrou que judeus e gentios acham-se no mesmo nível perante Deus. Isto exigiu que ele dissesse algumas coisas que os judeus talvez considerassem ofensivas. Mas o amor de Paulo por seus concidadãos e seu calor humano para com eles foram demonstrados na delicadeza com que tratou destes assuntos. Quando dizia coisas que poderiam parecer depreciativas da Lei, ou dos judeus, ele jeitosamente fazia em seguida uma declaração amainadora.

Por exemplo, quando disse: "Não é judeu aquele que o é por fora, nem é circuncisão aquela que a é por fora, na carne", ele acrescentou: "Qual é então a superioridade do judeu, ou qual é o proveito da circuncisão? Grande, de todo modo. Primeiramente, porque foram incumbidos das proclamações sagradas de Deus." (Ro 2:28; 3:1, 2) Depois de dizer: "O homem é declarado justo pela fé, à parte das obras da lei", ele continuou prontamente: "Abolimos então a lei por meio de nossa fé? Que isso nunca aconteça! Ao contrário, estabelecemos lei." (3:28, 31) Após a declaração: "Mas agora fomos exonerados da Lei", ele perguntou: "É a Lei pecado? Que nunca se torne tal! Realmente, eu não teria chegado a conhecer o pecado, se não fosse a Lei." (7:6, 7) E no capítulo 9, versículos 1 a 3, fez a mais forte expressão possível de afeto por seus irmãos carnais, os judeus: "Digo a verdade em Cristo; não estou mentindo, visto que a minha consciência dá testemunho comigo, em espírito santo, de que tenho grande pesar e incessante dor no meu coração. Pois, poderia desejar que eu mesmo fosse separado do Cristo como amaldiçoado, em favor dos meus irmãos, meus parentes segundo a carne." — Compare também Ro 9:30-32 com 10:1, 2; e 10:20, 21 com 11:1-4.

Por conseguinte, pelo estudo deste livro, comprovamos que não se trata duma consideração desconexa, ou sem objetivo, mas dum discurso com um objetivo e um tema, e que nenhuma parte pode ser plenamente entendida sem o estudo do livro como um todo e o conhecimento de seu objetivo. Paulo destaca a benignidade imerecida de Deus mediante Cristo e ressalta que é somente por tal benignidade imerecida de Deus, conjugada com a fé do crente, que os homens são declarados justos; ele comenta que nem o judeu nem o gentio tem base para jactância ou para elevar-se sobre o outro. Avisa estritamente os cristãos gentios que não devem ficar orgulhosos por se terem beneficiado de os judeus não terem aceitado a Cristo, visto que a queda dos judeus permitiu que os gentios tivessem a oportunidade de ser membros do "corpo" de Cristo. Ele diz: "Eis, portanto, a benignidade e a severidade de Deus. Para com aqueles que caíram, há severidade, mas para contigo há a benignidade de Deus, desde que permaneças na sua benignidade; senão, tu também serás cortado fora." — Ro 11:22.

ROMANTI-EZER. Filho de Hemã, selecionado por sortes durante o reinado de Davi para encabeçar o último dos 24 grupos levíticos de músicos no santuário. — 1Cr 25:1, 4, 5, 9, 31.

RÔS.

1. Filho de Benjamim alistado entre os que foram para o Egito em 1728 AEC com a família de Jacó ou que nasceram pouco depois. (Gên 46:21, 26; veja BENJAMIM N.º 1.) A omissão de seu nome de listas posteriores das famílias benjamitas talvez indique que ele morreu sem filhos ou que seus filhos se misturaram com uma família de tribo diferente.

2. Nome encontrado em algumas traduções de Ezequiel 38:2 e 39:1 (*ALA*, *AS*, *JB*, *Le*, *LXX*, *Mo*, *Yg*, *Ro*), que, segundo certos peritos, refere-se a um povo do norte chamado Rus (russo), que se diz ter vivido ao longo do rio Volga. No entanto, em vista do significado do termo e sua aplicação a Gogue, ele é apropriadamente traduzido como parte dum título, em vez de como o nome de um povo ou lugar: assim, "maioral-chefe" (*NM*); "príncipe e chefe" (*Al*, *IBB*, *So*, *Fi*); "príncipe supremo" (*BV*); "príncipe soberano" (*MC*, *CBC*); "príncipe e cabeça" (*BJ*); "chefe principal" (*Tr*).

ROSTO. Veja FACE.

ROUPA. Veja MANTO OFICIAL; RASGAR VESTES; VESTIMENTA.

ROXO. Veja CORANTES, TINGIR.

RUA. Via pública numa cidade ou num povoado. O termo comum hebraico para rua (*hhuts*) significa basicamente "lá fora". (Is 42:2 n) Nos antigos povoados e cidades das terras bíblicas parece que a maioria das ruas não era pavimentada. (Sal 18:42; Is 10:6; La 2:21) No entanto, descobriram-se canais para drenagem de água das ruas em Jericó e Gezer.

Em geral, as ruas eram estreitas e sinuosas. Mas havia também "ruas largas". (Lu 14:21; compare

com Re 21:21.) As ruas de Nínive eram bastante amplas para permitir a passagem de carros. (Na 2:4) Babilônia e Damasco possuíam amplas avenidas ou vias processionais, e algumas ruas tinham nome. Durante o período romano, a "rua chamada Direita", em Damasco, era uma via de três pistas, com cerca de 26 m de largura. — At 9:11; veja DIREITA.

Uma área livre, a praça pública, provavelmente perto do portão da cidade, talvez servisse como local para as pessoas fazerem negócios ou se reunirem a fim de receber instrução. (Gên 23:10-18; Ne 8:1-3; Je 5:1) Ali brincavam as crianças (Za 8:4, 5); nas ruas, em geral, usualmente havia o burburinho de atividades. (Jó 18:17; Je 33:10, 11; contraste com Is 15:3; 24:11.) Eram locais de comércio, onde lojas de certa categoria ficavam às vezes agrupadas, como na "rua dos padeiros", em Jerusalém. (Je 37:21) As "ruas" que Ben-Hadade ofereceu para serem consignadas a Acabe, em Damasco, destinavam-se evidentemente ao estabelecimento de bazares, ou mercados, para promover os interesses comerciais de Acabe naquela capital síria. (1Rs 20:34) À noite, pelo visto, as ruas de algumas cidades ficavam sob os olhos atentos de vigias. — Cân 3:1-3.

As ruas eram também lugares em que se anunciavam notícias. (2Sa 1:20; Je 11:6) Nelas, Jesus Cristo ensinava, e curava os enfermos, embora não o fizesse altercando e gritando nas ruas largas, o que teria provocado sensacionalismo público, magnificando o seu próprio nome e desviando a atenção de Jeová Deus e das boas novas do Reino. (Lu 8:1; Mt 12:13-19; Is 42:1, 2) Jesus, portanto, não era como os hipócritas, a quem censurou por orarem "nas esquinas das ruas largas, para serem vistos pelos homens". — Mt 6:5.

RUBEM [Eis um Filho!].

1. O primogênito dos 12 filhos de Jacó. Sua mãe era a esposa menos favorecida de Jacó, Leia, que chamou o menino de Rubem, "porque", segundo ela mesma disse, "Jeová tem olhado para a minha miséria, sendo que agora meu esposo começará a amar-me". (Gên 29:30-32; 35:23; 46:8; Êx 1:1, 2; 1Cr 2:1) Em resultado do contínuo favor que Jeová mostrou a sua mãe, Rubem e seus cinco irmãos germanos (Simeão, Levi, Judá, Issacar e Zebulão) constituíram metade dos cabeças tribais originais de Israel; os outros seis (José, Benjamim, Dã, Naftali, Gade e Aser) eram meios-irmãos de Rubem. — Gên 35:23-26.

Algumas das boas qualidades de Rubem revelaram-se quando persuadiu seus nove irmãos a lançar José num poço seco, em vez de matá-lo, sendo o objetivo de Rubem retornar em secreto e tirá-lo do poço. (Gên 37:18-30) Mais de 20 anos depois, quando estes mesmos irmãos arrazoaram que as acusações de espionagem levantadas contra eles, no Egito, se deviam a terem maltratado José, Rubem lembrou aos demais que ele não tinha participado no complô contra a vida de José. (Gên 42:9-14, 21, 22) Também, quando Jacó se recusou a permitir que Benjamim acompanhasse seus irmãos na segunda viagem ao Egito, foi Rubem quem ofereceu os seus próprios dois filhos como garantia, dizendo: "Podem ser mortos por ti se [eu] não to trouxer [isto é, Benjamim] de volta." — Gên 42:37.

Como primogênito de Jacó, Rubem gozava naturalmente dos direitos do filho primogênito da família. Como tal, tinha direito de receber duas parcelas dos bens deixados por Jacó, seu pai. A questão, pouco antes da morte de Jacó, quando ele abençoou seus filhos, era: entraria Rubem no gozo desses direitos de primogênito? Também, o patriarca Jacó, como cabeça da família, havia atuado como sacerdote de Jeová para toda a família e oferecido sacrifícios no altar familiar, bem como tinha liderado em orar e dar instrução religiosa. Como pai, agira também como o governador de toda a família e de todos os seus servos, gado e propriedades. Seriam essas responsabilidades repassadas a Rubem?

Jacó dirigiu-se primeiro a Rubem, dizendo: "Rubem, tu és o meu primogênito, meu vigor e o princípio da minha faculdade de procriação, a excelência da dignidade e a excelência da força. Tendo impetuosidade leviana como as águas, não te sobressaias, pois subiste à cama de teu pai. Naquele tempo profanaste o meu leito conjugal. Subiu nele!" — Gên 49:3, 4.

Jacó recordou algo que desqualificava Rubem, o que influía em seus futuros privilégios. Rubem havia desonrado seu pai. Havia cometido imoralidade incestuosa com Bila, concubina de seu pai, serva de Raquel, a esposa amada de Jacó. Isto aconteceu pouco depois de Raquel morrer, ao dar à luz Benjamim. O relato bíblico não revela se Rubem, o primogênito, violou Bila, a serva, a fim de impedir que esta tomasse o lugar de Raquel nas afeições de Jacó, tornando-se assim mais favorecida do que Leia, a mãe de Rubem, ou se agiu por pura lascívia. O relato diz apenas: "E sucedeu, enquanto Israel residia naquela terra, que Rubem foi uma vez e se deitou com Bila, concubina de seu pai, e Israel soube disso." (Gên 35:22) A *Septuaginta* grega acrescenta: "E isso pareceu mau aos seus olhos." — Gên 35:21, *LXX*, Thomson.

Rubem não foi repudiado e expulso por causa disso. Foi muitos anos depois, ao abençoar seus

filhos, que Jacó disse a Rubem, por inspiração divina: "Não te sobressaias." Assim, Rubem foi despojado de privilégios que, de outra forma, teria como primogênito. Isto porque agira com "impetuosidade leviana como as águas". Mostrara-se, quer instável como águas, quer turbulento e impetuoso como águas que rebentam uma represa ou que se precipitam num vale de torrente. Rubem devia ter exercido autodomínio. Devia ter mostrado o respeito dum filho pela dignidade do pai e pela honra dos dois filhos de Bila, concubina de seu pai.

2. O nome Rubem também representa a tribo constituída pelos descendentes de Rubem, bem como a terra da sua herança. A tribo de Rubem proveio dos seus quatro filhos, Anoque, Palu, Esrom e Carmi, os cabeças familiares dos rubenitas. — Gên 46:8, 9; Êx 6:14; 1Cr 5:3.

Um ano depois do Êxodo do Egito, Elizur, filho de Sedeur, foi escolhido como maioral para representar a inteira tribo de Rubem. (Núm 1:1, 4, 5; 10:18) A tribo de Rubem foi coerentemente uma das menos numerosas entre as 12. Um censo realizado no segundo ano de peregrinação no ermo enumerou 46.500 rubenitas em condições de prestar serviço militar, com 20 anos de idade ou mais. Cerca de 39 anos depois, essa força, que somava então 43.730, era um pouco menor. — Núm 1:2, 3, 20, 21; 26:5-7.

No acampamento de Israel, os rubenitas, flanqueados pelos descendentes de Simeão e de Gade, situavam-se do lado S do tabernáculo. Quando em marcha, esta divisão de três tribos, encabeçada por Rubem, seguia a divisão de três tribos de Judá, Issacar e Zebulão. (Núm 2:10-16; 10:14-20) Esta também foi a ordem em que as tribos fizeram a apresentação de ofertas no dia da inauguração do tabernáculo. — Núm 7:1, 2, 10-47.

Quando Corá, o levita, rebelou-se contra Moisés, três rubenitas — Om, filho de Pelete, junto com Datã e Abirão, filhos de Eliabe — aderiram à revolta, acusando Moisés de tentar 'desempenhar o papel de príncipe' sobre eles e de não conseguir conduzi-los a uma 'terra que manava leite e mel'. Nemuel, irmão de Datã e de Abirão, pelo visto não participou na revolta. (Núm 16:1, 12-14; 26:8, 9) Jeová mostrou que a revolta era, na verdade, um desrespeito contra Ele; ele fez com que a terra se abrisse e tragasse vivos os rebeldes e suas famílias, junto com todos os seus pertences. — Núm 16:23-33; De 11:6; veja ABIRÃO N.º 1.

Designações de Território. Pouco antes de Israel entrar na Terra Prometida, as tribos de Rubem e de Gade solicitaram que lhes fosse dado território ao L do Jordão. A terra fora conquistada através de vitórias contra os dois reis, Síon e Ogue. Arrazoaram que era ideal para eles por terem grandes rebanhos e manadas. Moisés concedeu-lhes este pedido (e à meia-tribo de Manassés), com uma condição, isto é, que as forças combatentes destas tribos também atravessassem o Jordão e ajudassem as demais tribos na conquista de Canaã, condição esta que as duas tribos e meia satisfizeram de bom grado. — Núm 32:1-38; Jos 1:12-18; 4:12, 13; 12:6; 13:8-10.

Assim, a herança territorial de Rubem foi fixada antes de os israelitas cruzarem o Jordão, o próprio Moisés concedendo a esta tribo a parte sul do reino conquistado de Síon. Ela se estendia do vale da torrente do Árnon, fronteira natural que separava este território do de Moabe, ao S, até logo ao N do Mar Morto; a terra ao N de Rubem foi dada aos gaditas. (Núm 34:13-15; De 3:12, 16; 29:8; Jos 13:15-23; 18:7) O território dos amonitas constituía a fronteira L, tendo o Mar Morto e o rio Jordão ao oeste. (Jos 15:1, 6; 18:11, 17) Uma das seis cidades de refúgio, Bezer, situava-se no território de Rubem. Esta e outras cidades rubenitas foram reservadas para o uso dos levitas. — De 4:41-43; Jos 20:8; 21:7, 36; 1Cr 6:63, 78, 79.

Quando por fim os israelitas chegaram ao coração de Canaã, Moisés orientou que a tribo de Rubem, junto com as de Gade, Aser, Zebulão, Dã e Naftali, fossem representadas no monte Ebal para a leitura das maldições e pragas, estando as demais tribos representadas no monte Gerizim para o pronunciamento das bênçãos. (De 27:11-13) Depois de fazer esses arranjos, Moisés abençoou Rubem junto com as demais tribos. Aos rubenitas, Moisés disse: "Viva Rubem e não morra, e não se tornem poucos os seus homens." — De 33:1, 6.

No fim da campanha de Josué em Canaã, ele convocou as forças armadas de Rubem, de Gade e da meia-tribo de Manassés e, depois de elogiá-las por terem mantido a palavra dada a Moisés, enviou-as para casa com sua bênção. (Jos 22:1-8) Quando chegaram ao Jordão, erigiram um enorme altar na margem ocidental, ato que, tendo sido a princípio mal interpretado pelas outras tribos, quase resultou numa ruptura de relações, e até mesmo em guerra civil. Mas quando se explicou que o altar não era para sacrifícios, mas uma testemunha da fidelidade entre as tribos de ambos os lados do Jordão, o altar recebeu um nome, provavelmente "Testemunha", pois, conforme disseram, "é testemunha entre nós de que Jeová é o verdadeiro Deus". — Jos 22:9-34.

História Posterior. Muitos anos depois, quando Baraque e Débora entoaram um grande cântico de vitória, eles relembraram que os rubenitas

não se juntaram a eles na batalha contra Sísera. Em resultado disso, "foram grandes [os] esquadrinhamentos do coração entre as divisões de Rubem". (Jz 5:15, 16) Nos dias de Saul, os rubenitas juntaram forças com seus vizinhos e obtiveram grande vitória sobre os agarenos e seus aliados, "pois clamaram a Deus por socorro na guerra e ele se deixou suplicar a seu favor por confiarem nele". (1Cr 5:10, 18-22) Os rubenitas então participaram na ocupação do território dos agarenos, pelo visto até que a Assíria subjugou Israel, no oitavo século AEC, quando os rubenitas se acharam entre os primeiros a serem conduzidos ao exílio. (1Cr 5:6, 22b, 26) Rubenitas individuais, e a tribo como um todo, são mencionados em relação à história de Davi, tanto antes como depois de ele se tornar rei. — 1Cr 11:26, 42; 12:37, 38; 26:32; 27:16.

Nas Profecias. Nos livros simbólicos de Ezequiel e de Revelação (Apocalipse), Rubem é mencionado em ordem significativa, junto com as demais tribos. Por exemplo, em visão, Ezequiel viu no meio das tribos a "contribuição sagrada" de terra, que continha o templo de Jeová, a cidade chamada "Jeová-Samá", que significa "O Próprio Jeová Está Ali", e o território pertencente aos sacerdotes, aos levitas e ao maioral. Logo adjacente a esta faixa sagrada, ao norte da cidade sagrada, ficava Judá, com Rubem como vizinho ao norte. (Ez 48:6-22, 35) Além disso, o portão chamado Rubem, no lado N da cidade santa, Jeová-Samá, era vizinho do que se chamava Judá. (Ez 48:31) Similarmente, na visão de João sobre a selagem das 12 tribos do Israel espiritual, a tribo de Rubem é mencionada em segundo lugar, depois da de Judá. — Re 7:4, 5.

RUBI. Pedra preciosa transparente, de cor vermelho vivo, que é uma variedade de coríndon. Compõe-se de óxido de alumínio e contém diminutos traços de cromo e de óxido de ferro que lhe dão a cor vermelha. É raríssima, ligeiramente inferior ao diamante em dureza e, quando de excelente qualidade e de tamanho grande, pode ultrapassar, em valor, um diamante do mesmo tamanho. As cores variam do rosa ao altamente apreciado vermelho-azulado forte, cor esta não raro identificada como vermelho "sangue-de-pombo". O termo "rubi", segundo usado na *Tradução do Novo Mundo,* é a tradução de duas palavras hebraicas (*'ó·dhem; kadh·ködh*) que evidentemente indicam, ambas, o vermelho brilhante ou o vermelho intenso.

A primeira pedra da primeira fileira de gemas do "peitoral do julgamento" do sumo sacerdote Arão era um rubi, e nela estava gravado o nome de uma das 12 tribos de Israel. (Êx 28:2, 15, 17, 21; 39:10) A "cobertura" do rei de Tiro consistia de rubi e de outras pedras preciosas. (Ez 28:12, 13) Edom era o "mercador" de Tiro para preciosos rubis. A negociadora Tiro ansiosamente trocava suas coisas armazenadas por estes e outros bens. (Ez 27:2, 16) Ao confortar Sião e descrever sua vindoura beleza, Jeová, seu dono marital, disse em parte: "Vou fazer as tuas ameias de rubis e teus portões de pedras fulgurosas." — Is 54:5, 6, 11, 12.

RUFO [Vermelho].

1. Filho do Simão que foi obrigado a levar a estaca de tortura de Jesus; irmão de certo Alexandre. — Mr 15:21; Lu 23:26.

2. Cristão em Roma, "o escolhido no Senhor", a quem Paulo cumprimenta em sua carta. Com carinho, Paulo também cumprimenta a mãe de Rufo, referindo-se a ela como "sua mãe e minha". — Ro 16:13.

RUÍNA, MONTE DA. Veja o artigo OLIVEIRAS, MONTE DAS.

RUMA [Altura; Lugar Exaltado]. Cidade natal de Zebida (e de seu pai, Pedaías), que era esposa do Rei Josias, de Judá, e mãe de Jeoiaquim. (2Rs 23:34, 36) Sua localização é incerta. É identificada a título especulativo com Khirbet er-Rumeh, que leva um nome similar. Atualmente é chamada de Horvat Ruma e se situa a cerca de 10 km ao N de Nazaré. Mas há quem relacione Ruma com a cidade bíblica de Arumá, mencionada em Juízes 9:41 e que se pensa se localizava perto de Siquém. — Veja ARUMÁ.

RUMINANTE. Sob a Lei mosaica, os animais ruminantes que tinham casco partido ou fendido eram considerados puros para consumo. Os animais "puros", ruminantes, incluíam o veado, a gazela, o corço, o antílope, a camurça, o gado doméstico ou o selvático, a ovelha e o cabrito. Esta classificação excluía o camelo, o procávia, e a lebre ou coelho, porque, embora sejam ruminantes, não têm casco partido. (Le 11:1-8, 26; De 14:4-8) Alguns comentaristas dizem que os animais sem garras e ruminantes em geral são mais limpos em seus hábitos alimentares e que o alimento duas vezes mastigado por eles é digerido mais cabalmente, de modo que, se ingerirem plantas venenosas, grande parte do veneno é neutralizado ou removido pela complexa química envolvida nesse processo digestivo mais demorado.

O processo de ruminação é uma das interessantes maravilhas da criação. A maioria dos animais ruminantes tem três ou quatro compartimentos no estômago, e, em geral, seu ciclo de alimentação segue um padrão similar. A maior parte do

alimento que ingerem passa apenas parcialmente mastigado para a primeira cavidade, e dali para a segunda, onde é amaciada e moldada em bolos arredondados. Quando o animal para de pastar e fica em repouso, contrações musculares forçam os bolos alimentares a voltar para a boca para uma remastigação e para serem mais uma vez misturados com a saliva. Quando engolido pela segunda vez, o alimento passa pelo primeiro e pelo segundo compartimentos e vai para o terceiro, e por fim para o quarto para a digestão completa.

Por que é a lebre classificada na Bíblia como ruminante?

A referência da Bíblia à lebre como ruminante tem sido frequentemente posta em dúvida por alguns críticos da Bíblia. (Le 11:4, 6; De 14:7) Não se deve desconsiderar, porém, que a classificação moderna, científica, do que constitui um ruminante não fornece base alguma para julgar o que a Bíblia diz, visto que tal classificação não existia no tempo de Moisés. Mesmo no século 18, o poeta inglês William Cowper, que observara longamente suas lebres domésticas, comentou que elas "ruminavam o dia todo até à noitinha". Linaeus, famoso naturalista do mesmo século, cria que os coelhos ruminavam. Mas coube a outros fornecer mais dados científicos. O Sr. Morot, francês, descobriu em 1882 que os coelhos reingerem até 90 por cento do seu consumo diário. A respeito da lebre, Ivan T. Sanderson, numa recente publicação, comenta: "Um dos mais extraordinários [hábitos], ao nosso ver, é seu método de digestão. Não é peculiar aos leporídeos [lebres, coelhos], e agora se sabe que ocorre em muitos roedores. Quando se acha disponível alimento fresco, o oposto de forragem dessecada (seca) do inverno, os animais o comem com voracidade e então o excretam em torno de sua toca em forma semidigerida. Depois de algum tempo, ele é comido de novo, e esse processo pode repetir-se mais de uma vez. No coelho comum, parece que apenas os adultos plenamente desenvolvidos participam nesta prática." — *Living Mammals of the World* (Mamíferos Vivos do Mundo), 1955, p. 114.

Certos cientistas britânicos fizeram detidas observações dos hábitos dos coelhos sob cuidadosos controles, e os resultados obtidos foram publicados em *Proceedings of the Zoological Society of London* (Procedimentos da Sociedade Zoológica de Londres), 1940, Vol. 110, pp. 159-163. Em poucas palavras, é assim que a lebre reingere o alimento: se de manhã o coelho come alimento fresco, este passa pelo estômago e vai para o intestino delgado, deixando na extremidade cárdia do estômago uns 40 ou 50 gramas de bolotas já presentes quando o alimento fresco foi comido. Do intestino delgado, a refeição matinal entra no ceco ou extremidade fechada do intestino grosso e ali permanece por algum tempo. Durante o dia as bolotas descem, e nos intestinos as proteínas bacterianas neles são digeridas. Quando chegam ao intestino grosso, contornam a matéria que está no ceco e passam para o cólon, onde o excesso de umidade é absorvido para produzir as conhecidas pelotinhas secas ou excrementos que são expelidos. Completada esta fase do ciclo, a matéria armazenada na extremidade fechada do ceco entra a seguir no cólon, mas, em vez de toda a umidade ser absorvida, a matéria chega ao ânus num estado um tanto mole. Isto se dá na forma de bolotas, cada uma revestida duma resistente camada de muco para impedir que grudem umas nas outras. Então, quando essas bolotas chegam ao ânus, em vez de serem expelidas, o coelho se dobra e as recebe na boca, e as armazena na extremidade cárdia do estômago até que coma outra refeição. É assim que se completa o ciclo rítmico especial e a maior parte do alimento já passou uma segunda vez pelo aparelho digestivo.

O Dr. Waldo L. Schmitt, Curador-Chefe do Departamento de Zoologia do Instituto Smithsoniano, Washington, DC, EUA, ao comentar sobre essas descobertas, escreveu: "Parece não haver motivo algum para se duvidar da autenticidade dos relatórios de vários pesquisadores no sentido de que os coelhos costumeiramente armazenam alimento semidigerido no ceco e de que este é mais tarde reingerido e passa uma segunda vez pelo aparelho digestivo." Comentou também que esta é uma explicação para "o ceco fenomenalmente grande dos coelhos em comparação com a maioria dos outros mamíferos".

RUTE. Moabita que se casou com Malom depois da morte do pai dele, Elimeleque, e enquanto Malom, a mãe dele, Noemi, e seu irmão, Quiliom, viviam em Moabe. Uma fome fizera a família partir de sua cidade natal, Belém, em Judá. O cunhado de Rute, Quiliom, casara-se com a moabita Orpa. Com o tempo, os dois irmãos morreram, deixando viúvas sem filhos. Ao saber que o favor de Jeová novamente se manifestava em Israel, Noemi, acompanhada de suas duas noras, passou a voltar a Judá. — Ru 1:1-7; 4:9, 10.

Seu Amor Leal. Ao passo que Orpa por fim voltou para seu povo, por recomendação de Noemi, Rute apegou-se à sua sogra. O profundo amor a Noemi e o desejo sincero de servir a Jeová em associação com o Seu povo moveram Rute a deixar

os pais e sua terra natal, com pouca perspectiva de obter a segurança que o casamento poderia proporcionar-lhe. (Ru 1:8-17; 2:11) Tal era seu amor pela sogra, que mais tarde outros puderam dizer que ela era melhor para Noemi do que sete filhos. — Ru 4:15.

Chegando a Belém no início da colheita da cevada, Rute foi aos campos à procura de alimento para Noemi e para si mesma. Por acaso, ela foi parar no campo que pertencia a Boaz, parente de Elimeleque, e solicitou ao supervisor dos ceifeiros que lhe desse permissão de respigar. Sua diligência em respigar deve ter sido notável, como se evidencia de o supervisor ter comentado seu trabalho com Boaz. — Ru 1:22–2:7.

Quando Boaz lhe demonstrou bondade, Rute reagiu com apreço e reconheceu humildemente ser inferior a qualquer das servas dele. Na hora da refeição, ele lhe deu grãos torrados com tanta fartura que ela teve sobras para dar a Noemi. (Ru 2:8-14, 18) Embora Boaz tivesse providenciado facilitar-lhe a respiga, Rute não parou cedo de trabalhar, mas continuou a respigar até a noitinha, "malhando depois o que tinha respigado, e veio a ser aproximadamente um efa [22 l] de cevada". Visto que Boaz pediu-lhe que continuasse a respigar em seu campo, Rute fez isto durante o restante da colheita da cevada, bem como na colheita do trigo. — Ru 2:15-23.

Solicita Que Boaz Aja Como Resgatador. Desejando encontrar um "lugar de descanso", ou lar, para sua nora, Noemi instruiu Rute a solicitar a Boaz que a resgatasse. Concordemente, Rute desceu à eira de Boaz. Depois de Boaz se deitar, Rute aproximou-se quietamente, descobriu-lhe os pés e deitou-se. À meia-noite, tremendo, ele acordou e inclinou-se para a frente. Não a reconhecendo na escuridão, ele perguntou: "Quem és?" Ela respondeu: "Sou Rute, tua escrava, e tens de estender a tua aba sobre a tua escrava, visto que és [um] resgatador". — Ru 3:1-9.

As ações de Rute, em obediência às instruções de Noemi, devem ter ocorrido segundo o proceder costumeiro seguido pelas mulheres quando reivindicavam seu direito ao casamento de cunhado. No *Commentary on the Holy Scriptures* (Comentário sobre as Escrituras Sagradas), de Lange, Paulus Cassel tece a seguinte observação sobre Rute 3:9: "Sem dúvida, este método simbólico de reivindicar o mais delicado de todos os direitos pressupõe maneiras de simplicidade e virtude patriarcais. A confiança da mulher repousa na honra do homem. O método, porém, era tal, que não podia ser executado com facilidade. Pois qualquer conhecimento ou indício prévio disto teria rompido o véu do silêncio e do sigilo da modéstia da reivindicante. Mas, uma vez posto em operação, o pedido apresentado não poderia ser negado sem que houvesse desonra, quer para a mulher, quer para o homem. Assim, podemos estar certos de que Noemi não enviou sua nora nesta missão sem ter plena certeza de que seria um sucesso. Pois é certo que, a todas as demais dificuldades, adicionou-se a seguinte, específica no presente caso: Boaz, como a própria Rute diz, era mesmo *um goel* [um resgatador], mas não *o goel*. A resposta de Boaz, também, sugere a possibilidade de que tal reivindicação não era totalmente inesperada por ele. Não que ele tivesse um acordo com Noemi, e por isso ele estaria sozinho na eira; pois ter ele sido subitamente despertado do sono mostra que a visita daquela noite era completamente inesperada. Mas a ideia de que um dia a reivindicação de Rute aos direitos de parentesco consanguíneo pudesse ser dirigida a ele mesmo talvez não lhe fosse alheia. Porém, mesmo esta conjectura, do que talvez ou provavelmente poderia ocorrer, não poderia ser usada para isentar Rute da necessidade de manifestar sua própria vontade mediante o procedimento simbólico." — Traduzido para o inglês e editado por P. Schaff, 1976, p. 42.

Que Boaz encarou as ações de Rute como inteiramente virtuosas fica evidente em sua reação: "Que Jeová te abençoe, minha filha. Expressaste a tua benevolência melhor no último caso do que no primeiro, não indo atrás dos jovens, quer o de condição humilde, quer o rico." Rute altruistamente escolheu Boaz, um homem bem mais velho, por ser um resgatador, a fim de suscitar um nome para seu falecido marido e para sua sogra. Uma vez que teria sido algo natural uma mulher jovem como Rute preferir um homem mais jovem, Boaz considerou isto como uma expressão ainda melhor da benevolência dela do que a escolha que ela havia feito de apegar-se a sua idosa sogra. — Ru 3:10.

A voz de Rute sem dúvida deve ter refletido certa ansiedade, motivando Boaz a tranquilizá-la: "Agora, minha filha, não tenhas medo. Farei para ti tudo o que disseres, pois todos no portão do meu povo se apercebem de que és uma mulher de bem." Devido ao adiantado da hora, Boaz disse a Rute que se deitasse. No entanto, ambos se levantaram quando ainda estava escuro, evidentemente para evitarem rumores que refletissem mal sobre qualquer um dos dois. Ademais, Boaz deu a Rute seis medidas de cevada. Isto pode ter significado que, assim como seis dias de trabalho eram seguidos por um dia de descanso, o dia de descanso de Rute estava às portas, pois ele se certificaria de que ela tivesse um "lugar de descanso". — Ru 3:1, 11-15, 17, 18.

Com a chegada de Rute, Noemi, talvez não reconhecendo a mulher que procurava entrar em meio à escuridão, perguntou: "Quem és, minha filha?" Ou, pode ser que esta pergunta dissesse respeito à possível nova identidade de Rute, em relação a seu resgatador. — Ru 3:16.

Mais tarde, quando o parente mais próximo se recusou a realizar o casamento de cunhado, Boaz prontamente o fez. Dessa maneira, Rute se tornou a mãe de Obede, filho de Boaz, e ancestral do Rei Davi e também de Jesus Cristo. — Ru 4:1-21; Mt 1:5, 16.

RUTE, LIVRO DE. Este livro da Bíblia deriva seu nome de um dos seus personagens principais, Rute, a moabita. A narrativa mostra como Rute se tornou uma ancestral de Davi por meio do casamento de cunhado com Boaz, em favor de sua sogra, Noemi. O apreço, a lealdade e a confiança em Jeová que Boaz, Noemi e Rute demonstraram permeiam o relato. — Ru 1:8, 9, 16, 17; 2:4, 10-13, 19, 20; 3:9-13; 4:10.

Excetuando-se a lista genealógica (Ru 4:18-22), os eventos relatados no livro de Rute abrangem um período de cerca de 11 anos no tempo dos juízes, embora não se declare exatamente quando é que ocorreram durante esse período. — Ru 1:1, 4, 22; 2:23; 4:13.

A tradição judaica atribui a Samuel a escrita deste livro, e isto não discordaria da evidência interna. O fato de que o relato conclui com a genealogia de Davi sugere que o escritor estava a par do propósito de Deus com respeito a Davi. Isto se ajustaria a Samuel, pois foi ele quem ungiu a Davi para ser rei. Por isso, teria sido também apropriado que Samuel fizesse um registro dos ancestrais de Davi. — 1Sa 16:1, 13.

Autenticidade e Valor. Que o livro de Rute é histórico fica confirmado pela genealogia de Jesus Cristo, apresentada por Mateus, a qual alista Boaz, Rute e Obede na linhagem de ascendentes. (Mt 1:5; compare com Ru 4:18-22; 1Cr 2:5, 9-15.) Ademais, é inconcebível que um escritor hebreu tivesse inventado deliberadamente um ancestral materno *estrangeiro* para Davi, o primeiro rei da linhagem real de Judá.

O registro histórico fornece matéria de fundo que ilustra e esclarece outras partes da Bíblia. Apresenta-se de forma vívida a aplicação das leis referentes à respiga (Le 19:9, 10; De 24:19-22; Ru 2:1, 3, 7, 15-17, 23) e ao casamento de cunhado. (De 25:5-10; Ru 3:7-13; 4:1-13) Há evidência da orientação de Jeová na preservação da linhagem que levava ao Messias, bem como na escolha dos indivíduos para essa linhagem. Às mulheres israelitas casadas com um homem da tribo de Judá apresentava-se a possível perspectiva de contribuir para a linhagem terrestre do Messias. (Gên 49:10) O fato de Rute, uma moabita, ter sido assim favorecida ilustra o princípio declarado pelo apóstolo Paulo: "Depende, . . . não daquele que deseja, nem daquele que corre, mas de Deus, que tem misericórdia." (Ro 9:16) Rute escolhera a Jeová como seu Deus e a Israel como seu povo, e Jeová, em sua grande misericórdia, concedeu-lhe um "salário perfeito", ao permitir que ela se tornasse um elo na mais importante linhagem. — Ru 2:12; 4:13-17.

DESTAQUES DE RUTE

Narrativa que mostra como Rute, moabita que temia a Jeová Deus, foi abençoada por Ele, tornando-se parte da ininterrupta linhagem messiânica que conduzia ao Rei Davi.

Transcorre nos dias dos juízes; a escrita foi terminada provavelmente por volta de 1090 AEC.

Rute decide permanecer com Noemi e seu Deus, Jeová. (1:1-22)

- Sem filhos e viúvas, Rute e Orpa acompanham Noemi, sua sogra, viúva de Elimeleque, quando esta parte de Moabe para retornar a Judá.
- Dissuadida pelas palavras de Noemi sobre as desalentadoras perspectivas de um novo casamento, Orpa volta.
- Rute é resoluta; declara que o povo de Noemi será seu povo e que o Deus de Noemi será seu Deus.
- Por fim, Rute e Noemi chegam a Belém.

Rute respiga no campo de Boaz. (2:1–3:18)

- Por acaso, Rute passa a respigar no campo de Boaz, parente de Elimeleque, e granjeia sua atenção favorável.
- Rute continua a respigar no campo de Boaz até o fim das colheitas de cevada e de trigo.
- Daí, acatando as instruções de Noemi, Rute solicita a Boaz que aja como resgatador; Boaz está disposto, mas há um homem de parentesco mais próximo a Noemi do que ele.

Boaz, como resgatador, casa-se com Rute. (4:1-22)

- Perante dez anciãos de Belém, Boaz oferece ao parente mais próximo a oportunidade de resgatar o campo de Elimeleque e suscitar descendência para o falecido, realizando com Rute o casamento de cunhado.
- Diante da recusa do parente, Boaz age como resgatador.
- A união de Boaz e Rute é abençoada com o nascimento dum filho, Obede, avô do Rei Davi.

S

SAAFE.

1. Filho de Calebe (filho de Esrom) e sua concubina Maacá. Saafe foi o fundador ou "pai" daqueles que se estabeleceram em Madmana. — 1Cr 2:9, 42, 48, 49.

2. Último mencionado dos seis filhos de Jadai alistados entre os descendentes de Calebe, filho de Esrom, na tribo de Judá. — 1Cr 2:9, 42, 47.

SAALABIM. Veja SAALBIM.

SAALBIM. Cidade cujos habitantes amorreus a casa de José sujeitou a trabalhos forçados. (Jz 1:35) Mais tarde, Saalbim foi incluída num dos distritos que fornecia anualmente alimentos para a casa de Salomão. (1Rs 4:7-9) Entende-se, em geral, tratar-se de Saalabim, cidade fronteiriça de Dã. (Jos 19:40-42) A única diferença na grafia hebraica do nome é a consoante final dos dois nomes. Saalbom talvez seja um nome alternativo de Saalbim. — 2Sa 23:32; 1Cr 11:33.

Saalbim é identificada com a abandonada aldeia de Selbit (Tel Shaʽalvim), que parece preservar o nome bíblico. Fica a uns 25 km ao ONO de Jerusalém e relativamente perto dos sítios sugeridos de outros lugares mencionados nas Escrituras junto com Saalbim.

SAALBONITA. Designação de Eliaba, um dos guerreiros de Davi, presumivelmente indicando que ele era da cidade de Saalbim. — 2Sa 23:8, 32; 1Cr 11:26, 33.

SAALIM [Punhados; Concavidades da Mão]. "Terra" atravessada por Saul quando procurava as jumentas perdidas de seu pai Quis. (1Sa 9:3, 4) Por causa da dificuldade de se determinar a rota exata de Saul, não se conhece com certeza a localização de Saalim. Alguns peritos equipararam "a terra de Saalim" com "a terra de Sual", de 1 Samuel 13:17. De qualquer modo, sua localização em Efraim parece ajustar-se melhor ao contexto.

SAARAIM [Portão Duplo].

1. Cidade de Judá na Sefelá. (Jos 15:20, 33, 36) Depois de Davi derrotar Golias e por causa da perseguição movida pelos israelitas, os filisteus mortos ficaram espalhados 'desde Saaraim até Gate e Ecrom'. (1Sa 17:52) Saaraim ficava na vizinhança da "baixada de Elá" (a es-Sant [ʽEmeq ha-'Ela]) e de Azeca (Tell Zakariyeh [Tel ʽAzeqa]). (Jos 15:35; 1Sa 17:1, 2) Não se fez uma identificação específica.

2. Cidade de Simeão. (1Cr 4:24, 31) Parece ser a mesma que Silhim (Jos 15:32) e Saruem. (Jos 19:6) É provisoriamente identificada com Tell el-Farʽah (Tel Sharuhen), a uns 35 km ao O de Berseba.

SAASGAZ. Guardião das concubinas do Rei Assuero; seu eunuco encarregado da segunda casa das mulheres. — Est 2:14.

SAAZIMA. Veja SAAZUMA.

SAAZUMA [Lugar Majestoso]. Lugar fronteiriço não identificado de Issacar. (Jos 19:17, 22) Fica situado em algum ponto entre Bete-Semes e o monte Tabor.

SABÁ.

1. Primeiro filho alistado de Raamá, filho de Cus. — Gên 10:7; 1Cr 1:9.

2. Filho de Joctã, da linhagem de Sem (Gên 10:21-30; 1Cr 1:17-23); progenitor de uma das 13 tribos árabes. Pode ser que os homens desta tribo nômade tenham sido os "sabeus" incursores que fizeram o assalto descrito em Jó 1:14, 15.

3. Um dos dois filhos de Jocsã, filho de Abraão com Quetura. (Gên 25:1-3; 1Cr 1:32) Enquanto Abraão ainda vivia, ele mandou seus descendentes que teve com Quetura "para o leste, para a terra do Oriente". (Gên 25:6) De modo que parece que este Sabá se fixou em alguma parte de Arábia.

4. Reino abastado, com toda a probabilidade situado no SO da Arábia. Era especialmente conhecido por seu ouro, seus perfumes e seu incenso. (1Rs 10:1, 2; Is 60:6; Je 6:20; Ez 27:22) A origem deste povo de Sabá, ou sabeus, como são frequentemente chamados em fontes seculares, não pode ser determinada com certeza. Havia dois Sabás na linhagem de Sem (SABÁ N.º 2 e 3) que evidentemente se estabeleceram na Arábia. Todavia, alguns peritos atuais acreditam que o povo deste reino era semítico, da linhagem de Joctã, descendentes de Sem através de Éber. (Gên 10:26-28) O próprio nome de Sabá e de alguns dos seus irmãos estão ligados a lugares no S da Arábia. — Veja HAVILÁ N.º 4; HAZARMAVETE.

O reino de Sabá, segundo algumas fontes, ficava na parte do que atualmente é a República do Iêmen. Sua capital, evidentemente, era Marib, a uns 100 km ao L de Sanʽa.

Antes de aperfeiçoamentos náuticos tornarem a navegação no Mar Vermelho menos perigosa, o

comércio do S da Arábia, e possivelmente do L da África e da Índia, era na maior parte realizado por meio de caravanas de camelos através da Arábia. Sabá dominava as rotas de caravana e ficou famosa por seus negociantes de olíbano, mirra, ouro, pedras preciosas e marfim. A Bíblia indica que estes negociantes chegavam até Tiro. (Ez 27:2, 22-24; Sal 72:15; Is 60:6) Um selo de argila desenterrado em Betel fornece confirmação material do comércio entre a Palestina e o S da Arábia. Descobertas feitas em escavações em Marib sugerem que os sabeus eram um povo relativamente pacífico, de mentalidade voltada para o comércio. Na sua capital havia um enorme templo dedicado ao deus-lua.

Rainha de Sabá. Algum tempo depois de Salomão ter concluído muitas edificações, ele foi visitado pela "rainha de Sabá", que ouvira "as notícias a respeito de Salomão em conexão com o nome de Jeová". Esta rainha, cujo nome não se dá na Bíblia, foi a Jerusalém "com um séquito bem impressionante, camelos carregando óleo de bálsamo, e muitíssimo ouro e pedras preciosas". (1Rs 10:1, 2) Seu modo de viajar e o tipo de presentes que trouxe indicam que ela procedia do reino de Sabá, no SO da Arábia. Isto é também indicado pelo comentário de Jesus, de que ela era "a rainha do sul" e que ela "veio dos confins da terra". (Mt 12:42) Do ponto de vista das pessoas em Jerusalém, ela realmente veio duma parte distante do mundo então conhecido. (Sal 72:10; Jl 3:8) Marib fica a uns 1.900 km de Eziom-Géber, que está situada no litoral N do Mar Vermelho.

Jesus disse a respeito da rainha de Sabá que ela "veio . . . para ouvir a sabedoria de Salomão". (Lu 11:31) Ela ficou impressionada com o que Salomão disse, com o que viu a respeito da prosperidade do seu reino e da organização sábia do seu pessoal. Declarou felizes os servos do rei por poderem ouvir a sabedoria dele, e bendisse a Jeová por colocá-lo no trono. (1Rs 10:2-9; 2Cr 9:1-9) A rainha deu a Salomão 120 talentos de ouro (no valor atual de uns US$ 46.242.000), bem como óleo de bálsamo e pedras preciosas. Salomão, pelo visto, deu-lhe presentes que excederam o valor dos tesouros que ela trouxera, e ela voltou então para a sua própria terra. — 2Cr 9:12, *BLH, PIB.*

Cristo declarou que esta mulher ressuscitaria no dia do julgamento e condenaria os homens da geração do primeiro século. (Mt 12:42; Lu 11:31) Ela fizera uma viagem estafante para ouvir a sabedoria de Salomão, mas os judeus descrentes, que afirmavam ser servos de Jeová, tinham em Jesus algo mais do que Salomão e não lhe davam atenção.

SÁBADO. Dia reservado por Deus para descanso dos trabalhos rotineiros; o sábado foi dado por Jeová como sinal entre ele e os filhos de Israel. (Êx 31:16, 17) A expressão hebraica *yohm hash-shab·báth* (dia de sábado) deriva do verbo *sha·váth,* que significa "repousar, cessar". (Gên 2:2; 8:22) Em grego, *he he·mé·ra tou sab·bá·tou* significa "dia de sábado".

A história da guarda de um sábado semanal de 24 horas começa com a nação de Israel no ermo, no segundo mês depois do seu Êxodo do Egito, em 1513 AEC. (Êx 16:1) Jeová dissera a Moisés que a provisão milagrosa do maná seria duplicada no sexto dia. Quando isto ocorreu, os maiorais da assembleia relataram o assunto a Moisés e depois se anunciou o arranjo do sábado semanal. (Êx 16:22, 23) Que Israel tinha esta obrigação daquele tempo em diante é mostrado pelas palavras de Jeová em Êxodo 16:28, 29.

O sábado semanal tornou-se parte integrante dum sistema de sábados quando o pacto da Lei pouco depois foi formalmente inaugurado no monte Sinai. (Êx 19:1; 20:8-10; 24:5-8) Este sistema sabático se compunha de muitos tipos de sábados: o 7.° dia, o 7.° ano, o 50.° ano (ano do jubileu), 14 de nisã (Páscoa), 15 de nisã, 21 de nisã, 6 de sivã (Pentecostes), 1.° de etanim, 10 de etanim (Dia da Expiação), 15 de etanim e 22 de etanim.

Que o sábado só foi imposto aos servos de Deus depois do Êxodo é evidente no testemunho de Deuteronômio 5:2, 3, e Êxodo 31:16, 17: "Não foi com os nossos antepassados que Jeová concluiu este pacto, mas conosco." "Os filhos de Israel têm de guardar o sábado . . . nas suas gerações. . . . É um sinal entre mim e os filhos de Israel por tempo indefinido." Se Israel já estivesse guardando o sábado, este não poderia ter servido de lembrete da sua libertação do Egito por Jeová, conforme mostra Deuteronômio 5:15. Saírem alguns israelitas para apanhar maná no sétimo dia, apesar da instrução direta ao contrário, indica que a observância do sábado era algo novo. (Êx 16:11-30) Que havia incerteza de como tratar o primeiro caso registrado de um violador do sábado, depois de se ter dado a Lei no Sinai, também mostra que o sábado só fora instituído pouco antes. (Núm 15:32-36) Enquanto no Egito, os israelitas, como escravos, não podiam guardar o sábado, mesmo que tivessem estado sob tal lei naquele tempo. Faraó queixou-se que Moisés interferia mesmo já quando pediu um período de três dias para oferecer sacrifícios a Deus. Quanto mais se os israelitas tivessem tentado descansar num dia em cada sete. (Êx 5:1-5) Embora seja verdade que os patriarcas parecem ter medido o tempo em semanas de sete

dias, não há nenhuma evidência de que diferenciassem o sétimo dia. O número sete tinha destaque, porém, por muitas vezes denotar inteireza. (Gên 4:15, 23, 24; 21:28-32) A palavra hebraica para "jurar" (*sha·vá'*) evidentemente deriva da mesma raiz que a palavra que significa "sete".

O sábado era celebrado como dia sagrado (De 5:12), dia de descanso e de regozijo de todos — israelitas, servos, residentes forasteiros, e animais — em que cessavam de todos os seus trabalhos. (Is 58:13, 14; Os 2:11; Êx 20:10; 34:21; De 5:12-15; Je 17:21, 24) Fazia-se uma oferta queimada especial, junto com ofertas de cereais e de bebida, além da regular e diária "contínua oferta queimada". (Núm 28:9, 10) Os pães da proposição eram trocados no santuário, e uma nova turma de sacerdotes assumia seus deveres. (Le 24:5-9; 1Cr 9:32; 2Cr 23:4) Os deveres sacerdotais não eram reduzidos no sábado (Mt 12:5), e até mesmo se circuncidavam meninos no sábado, se este era o seu oitavo dia de vida. Em tempos posteriores, os judeus tinham um ditado: "Não existe sábado para o santuário", querendo dizer que os deveres sacerdotais prosseguiam. — Jo 7:22; Le 12:2, 3; *The Temple* (O Templo), de A. Edersheim, 1874, p. 152.

Segundo fontes rabínicas, na época em que Jesus estava na terra, três toques de trombeta por volta da nona hora, ou 15 horas, na tarde de sexta-feira, anunciavam a aproximação do sábado. Diante disso, todos os trabalhos e negócios deviam cessar, acendia-se a lâmpada do sábado e trajavam-se vestes festivas. Daí, mais três toques indicavam que o sábado havia realmente começado. A turma de sacerdotes que estava de saída oferecia o sacrifício matutino no sábado, e a turma entrante oferecia o sacrifício da noitinha, ambas passando o sábado no santuário. Cada uma das turmas dava ao sumo sacerdote metade da sua porção de pão. Este era consumido durante o sábado no próprio templo pelos sacerdotes que estavam em condições de pureza. Os cabeças das famílias da turma entrante determinavam por sortes que família serviria em cada dia especial da sua semana de ministério, e quem desincumbiria as funções sacerdotais no sábado. — Le 24:8, 9; Mr 2:26, 27; *The Temple*, pp. 151, 152, 156-158.

Havia uma distinção nos requisitos para o sábado semanal regular e os sábados ou "santos congressos" relacionados com as festividades. (Le 23:2) De modo geral, o sábado semanal era mais restritivo; não se podia fazer nenhum trabalho, pesado ou outro (exceto no santuário). Até mesmo ajuntar lenha ou acender fogo era proibido. (Núm 15:32-36; Êx 35:3) Também se restringiam as viagens, o que parece ter sido baseado em Êxodo 16:29. O Dia da Expiação também era um tempo de repouso de toda sorte de obra. (Le 16:29-31; 23:28-31) Todavia, nos dias de santos congressos das festividades não podia haver trabalho laborioso, negócios ou atividades comerciais, mas, permitia-se cozinhar, fazer preparativos para as festividades, e assim por diante. — Êx 12:16; Le 23:7, 8, 21, 35, 36.

Às vezes, dois sábados legais coincidiam no mesmo período de 24 horas, e este sábado era chamado de "grande", tal como quando o 15 de nisã (dia sabático) coincidia com o sábado regular. — Jo 19:31.

Benefícios e Importância do Sábado. A desistência de toda a labuta e a observância de outros requisitos sabáticos, dados por Deus, não somente davam repouso ao corpo, mas, o que era mais importante, ofereciam a oportunidade de a pessoa demonstrar sua fé e obediência por meio da observância do sábado. Dava aos pais a oportunidade de inculcar as leis e os mandamentos de Deus na mente e no coração dos seus filhos. (De 6:4-9) O sábado costumava ser usado para assimilar conhecimento de Deus e para cuidar das necessidades espirituais, conforme indicado pela resposta do marido da mulher sunamita, quando ela pediu permissão para ir consultar Eliseu, o homem de Deus: "Por que vais a ele hoje? Não é lua nova nem sábado." (2Rs 4:22, 23) E os levitas espalhados pelo país, sem dúvida, aproveitavam o sábado para ensinar a Lei ao povo de Israel. — De 33:8, 10; Le 10:11.

Era importante que os israelitas individuais se lembrassem de guardar o sábado, porque a violação dele era considerado rebelião contra Jeová e era punido com a morte. (Êx 31:14, 15; Núm 15:32-36) O mesmo princípio aplicava-se à nação. Observar ela de todo o coração o inteiro sistema sabático, dias e anos, era um fator vital para a sua contínua existência como nação na terra que lhe fora dada por Deus. Deixarem de honrar o sábado contribuiu grandemente para a sua queda e para a desolação da terra de Judá durante 70 anos, para compensar os sábados violados. — Le 26:31-35; 2Cr 36:20, 21.

Restrições Sabáticas, Rabínicas. Intencionava-se originalmente que o sábado fosse uma ocasião alegre, espiritualmente edificante. Mas os líderes religiosos judaicos, no seu zelo de se diferenciarem tanto quanto possível dos gentios, especialmente depois do retorno do exílio babilônico, aos poucos o tornaram penoso por aumentarem grandemente as restrições sabáticas para 39, com inúmeras restrições menores. Estas, quando compiladas, enchiam dois grandes

volumes. Por exemplo, pegar uma pulga era proibido como caça. O sofredor não podia obter alívio a menos que estivesse ameaçado de morte. Não se podia encanar um osso fraturado, nem enfaixar uma entorse. Estes líderes religiosos judaicos invalidaram o verdadeiro objetivo do sábado, porque tornaram o povo escravo de tradições, em vez de o sábado servir aos homens para a honra de Deus. (Mt 15:3, 6; 23:2-4; Mr 2:27) Quando os discípulos de Jesus apanharam grãos e os esfregaram nas mãos para comer, eles evidentemente foram acusados por dois motivos, a saber, fazerem colheita e fazerem debulha no sábado. (Lu 6:1, 2) Os rabinos tinham um ditado: "Os pecados de todo aquele que observa estritamente todas as leis do sábado, embora ele seja adorador de ídolos, são perdoados."

Não Obrigatório para os Cristãos. Jesus, que era judeu sob a Lei, observava o sábado assim como a Palavra de Deus (não dos fariseus) mandava. Sabia que era lícito fazer coisas excelentes no sábado. (Mt 12:12) Todavia, as inspiradas escrituras cristãs declaram que "Cristo é o fim da Lei" (Ro 10:4), o que resulta em os cristãos estarem "exonerados da Lei". (Ro 7:6) Nem Jesus nem seus discípulos faziam uma distinção entre as leis chamadas morais e cerimoniais. Citavam outras partes da Lei, bem como os Dez Mandamentos, e consideravam toda a Lei de igual obrigação para os que estavam sob ela. (Mt 5:21-48; 22:37-40; Ro 13:8-10; Tg 2:10, 11) As Escrituras declaram especificamente que o sacrifício de Cristo "aboliu . . . a Lei de mandamentos, consistindo em decretos", e que Deus "apagou o documento manuscrito que era contra nós, que consistia em decretos . . . e Ele o tirou do caminho por pregá-lo na estaca de tortura". O que foi 'abolido', 'apagado' e 'tirado do caminho' era a inteira Lei mosaica. (Ef 2:13-15; Col 2:13, 14) Por conseguinte, o inteiro *sistema* de sábados, quer dias, quer anos, junto com o restante da Lei, foi terminado pelo sacrifício de Cristo Jesus. Isto explica por que os cristãos podem considerar "um dia como todos os outros", quer seja um sábado, quer qualquer outro dia, sem temerem ser julgados por outrem. (Ro 14:4-6; Col 2:16) Paulo fez a seguinte declaração a respeito daqueles que escrupulosamente observavam "dias, e meses, e épocas, e anos": "Temo por vós, que de algum modo eu tenha labutado em vão com respeito a vós." — Gál 4:10, 11.

Depois da morte de Jesus, seus apóstolos nunca ordenaram a guarda do sábado. O sábado não foi incluído como requisito cristão em Atos 15:28, 29, nem mais tarde. Tampouco instituíram eles um novo sábado, ou "dia do Senhor". Embora Jesus fosse ressuscitado no dia agora chamado domingo, em parte alguma indica a Bíblia que este dia da sua ressurreição devesse ser comemorado como um "novo" sábado, ou de outro modo. Alguns têm recorrido a 1 Coríntios 16:2 e Atos 20:7 como base para a observância do domingo como um sábado. No entanto, o primeiro texto apenas indica que Paulo instruiu os cristãos no sentido de que, no primeiro dia da semana, pusessem de lado certa quantia, nos seus lares, para os irmãos necessitados em Jerusalém. O dinheiro não devia ser entregue no seu lugar de reunião, mas devia ser guardado até a chegada de Paulo. Quanto ao último texto, era apenas lógico que Paulo se reunisse com os irmãos em Trôade no primeiro dia da semana, visto que partia logo no dia seguinte.

À base do precedente, torna-se evidente que a guarda literal de dias e anos sabáticos não era parte do cristianismo do primeiro século. Foi só em 321 EC que Constantino decretou que o domingo (em latim: *dies Solis* [dia do sol], antigo título associado com a astrologia e a adoração do sol, não *Sabattum* [sábado] ou *dies Domini* [dia do Senhor]) fosse o dia de descanso de todos, exceto os lavradores.

Entrada no Descanso de Deus. Segundo Gênesis 2:2, 3, depois do sexto dia ou período criativo, Deus "passou a repousar no sétimo dia", parando suas obras criativas com respeito à terra, conforme descritas no capítulo 1 de Gênesis.

O apóstolo Paulo mostra em Hebreus, capítulos 3 e 4, que os judeus, no ermo, deixaram de entrar no descanso, ou sábado, de Deus por sua desobediência e falta de fé. (He 3:18, 19; Sal 95:7-11; Núm 14:28-35) Aqueles que realmente entraram na Terra da Promessa, sob Josué, tiveram um descanso, mas não o pleno descanso a ser usufruído sob o Messias. Era apenas típico, uma sombra da realidade. (Jos 21:44; He 4:8; 10:1) No entanto, Paulo explica, "resta um descanso sabático para o povo de Deus". (He 4:9) Aqueles que são obedientes e exercem fé em Cristo usufruem assim "um descanso sabático" das suas "próprias obras", obras por meio das quais anteriormente procuravam mostrar-se justos. (Veja Ro 10:3.) Paulo mostra assim que o sábado, ou descanso, de Deus ainda continuava nos seus dias e que os cristãos entravam nele, indicando que o dia de descanso de Deus é de milhares de anos. — He 4:3, 6, 10.

"Senhor do Sábado." Enquanto na terra, Jesus Cristo chamou a si mesmo de "Senhor do sábado". (Mt 12:8) O sábado literal, que se destinava a aliviar os israelitas da sua labuta, era "sombra das coisas vindouras, mas a realidade pertence ao Cristo". (Col 2:16, 17) Relacionado com essas "coisas vindouras", há um sábado do qual Jesus há de ser o Senhor. Como Senhor dos senhores, Cristo

governará toda a terra por mil anos. (Re 19:16; 20:6) Durante seu ministério terrestre, Jesus realizou algumas das suas mais notáveis obras milagrosas no sábado. (Lu 13:10-13; Jo 5:5-9; 9:1-14) Evidentemente, isto mostra que tipo de alívio ele trará ao soerguer a humanidade para a perfeição espiritual e física durante o seu vindouro Governo Milenar, o qual será assim como um período de descanso sabático para a terra e a humanidade. — Re 21:1-4.

SÁBADO, JORNADA DE UM. Veja JORNADA.

SABÁTICO, ANO. O sétimo em cada ciclo de sete anos; durante este ano, no antigo Israel, a terra ficava de pousio, sem ser cultivada, e os hebreus não pressionavam seus patrícios a pagarem as dívidas.

Contado a partir de 1473 AEC, ano em que Israel entrou na Terra da Promessa, o ano sabático devia ser celebrado "ao fim de cada sete anos", realmente, todo sétimo ano. (De 15:1, 2, 12; compare isso com De 14:28.) Evidentemente, o ano sabático começava com o toque de trombeta em 10 de etanim (tisri), o Dia da Expiação. Todavia, alguns sustentam que, embora o ano do jubileu começasse com o Dia da Expiação, o ano sabático começava em 1.º de tisri.

Não devia haver nenhum cultivo do solo, nem semeadura ou poda, nem qualquer colheita dos produtos, mas o que crescia por si mesmo era deixado no campo, à disposição para consumo pelo dono do campo, bem como por seus escravos, pelos trabalhadores contratados e pelos residentes forasteiros. Tratava-se duma provisão misericordiosa para os pobres, e, adicionalmente, para os animais domésticos e os animais selvagens, visto que estes também teriam acesso aos produtos da terra durante o ano sabático. — Le 25:1-7.

O ano sabático era chamado de "o ano da remissão [*hash·shemit·táh*]". (De 15:9; 31:10) Durante este ano, a terra usufruía um completo repouso, ou remissão, permanecendo sem cultivo. (Êx 23:11) Devia haver também um repouso, ou remissão, das dívidas contraídas. Era "uma remissão para Jeová", em honra dele. Embora outros considerem isso de forma diferente, alguns comentadores sustentam que as dívidas não eram realmente canceladas, mas, antes, que o credor não devia pressionar o patrício hebreu a pagar a dívida, porque naquele ano o lavrador não teria renda; no entanto, o credor podia pressionar o estrangeiro a pagar-lhe. (De 15:1-3) Alguns rabinos sustentam o conceito de que as dívidas de empréstimos de caridade, para ajudar um irmão pobre, eram canceladas, mas que as dívidas contraídas em negócios eram de categoria diferente. Eles dizem que, no primeiro século da Era Comum, Hillel instituiu um procedimento pelo qual o credor podia ir ao tribunal e garantir a dívida contra o cancelamento por fazer certa declaração. — *The Pentateuch and Haftorahs* (O Pentateuco e as Haftorás), editado por J. Hertz, Londres, 1972, pp. 811, 812.

Este ano de livramento, ou de não se ser pressionado para pagar dívidas, não se aplicava ao livramento de escravos, muitos dos quais estavam em escravidão por causa de dívidas. Antes, o escravo hebreu era libertado no sétimo ano da sua servidão, ou no jubileu, qualquer quer ocorresse primeiro. — De 15:12; Le 25:10, 54.

Exigia fé guardar os anos sabáticos como parte do pacto de Jeová com Israel, mas o pleno cumprimento do pacto resultava em grandes bênçãos. (Le 26:3-13) Deus prometera fornecer o suficiente na colheita do sexto ano para prover alimento para partes de três anos, desde o sexto ano até a colheita do oitavo. Visto que não se podia fazer semeadura no sétimo ano, só se podia fazer colheita no oitavo ano. (Veja Le 25:20-22.) Quando Israel entrou na Terra da Promessa, sob Josué, seis anos foram ocupados em subjugar as nações de Canaã e em alocar as heranças de terras. Naturalmente, durante este tempo, Israel não podia fazer muitas semeaduras, se é que podia, mas havia alimentos provenientes das safras dos cananeus. (De 6:10, 11) O sétimo ano era sabático, de modo que eles tinham de demonstrar fé e obediência por esperar até a colheita do oitavo ano, e, com a bênção de Deus, sobreviveram.

Em cada ano de remissão, durante a Festividade das Barracas, todo o povo devia reunir-se, homens e mulheres, pequeninos e residentes forasteiros, para ouvir a leitura da Lei. — De 31:10-13.

A terra teria usufruído 121 anos sabáticos, além de 17 anos de jubileu, antes do exílio, se Israel tivesse guardado corretamente a Lei. Mas os anos sabáticos foram guardados apenas em parte. Quando o povo foi ao exílio em Babilônia, a terra permaneceu desolada por 70 anos, "até que a terra tivesse saldado os seus sábados". (2Cr 36:20, 21; Le 26:34, 35, 43) Em parte alguma dizem as Escrituras que os judeus haviam deixado de guardar exatamente 70 anos sabáticos; mas, Jeová deixou que 70 anos de desolação obrigatória da terra compensassem todos os anos sabáticos que não haviam sido guardados.

SABEDORIA. O sentido bíblico de sabedoria dá ênfase ao bom critério, baseado em conhecimento e entendimento; a faculdade de usar o conhecimento e o entendimento com bom êxito para solucionar problemas, evitar ou prevenir perigos,

atingir certos objetivos ou aconselhar outros neste sentido. Ela é o oposto da tolice, da estupidez e da estultícia, com que frequentemente é contrastada. — De 32:6; Pr 11:29; Ec 6:8.

Os termos básicos com o sentido de sabedoria são o hebraico *hhokh·máh* (verbo: *hha·khám*) e o grego *so·fí·a,* com suas formas aparentadas. Existe também a palavra hebraica *tu·shi·yáh,* que pode ser traduzida por "trabalho eficiente" ou "sabedoria prática", e as gregas *fró·ni·mos* e *fró·ne·sis* (de *fren,* a "mente"), relacionadas com "sensatez", "discrição" ou "sabedoria prática".

Sabedoria subentende assim uma *amplitude* de conhecimento e uma *profundeza* de entendimento, ou compreensão, que lhe dão o acerto e a clareza de critério característicos da sabedoria. O sábio 'entesoura conhecimento', possui uma reserva dele ao qual pode recorrer. (Pr 10:14) Ao passo que a "sabedoria é a coisa principal", o conselho é no sentido de que "com tudo o que adquirires, adquire compreensão". (Pr 4:5-7) O entendimento, ou compreensão (termos amplos que frequentemente abrangem o discernimento), dá força à sabedoria, contribuindo grandemente para a discrição e a previdência, que também são características notáveis da sabedoria. A discrição subentende prudência e pode expressar-se em cautela, autodomínio, moderação ou comedimento. O "homem discreto [forma de *fró·ni·mos*]" constrói sua casa sobre a rocha, prevendo a possibilidade de temporais; o homem tolo constrói a sua sobre areia e sofre desastre. — Mt 7:24-27.

O entendimento fortalece a sabedoria de outras maneiras. Por exemplo, alguém talvez obedeça a certa ordem de Deus por reconhecer a justeza de tal obediência, e isto é sabedoria da sua parte. Mas, se ele obtiver verdadeiro entendimento da *razão* dessa ordem, o seu bom objetivo e os benefícios decorrentes disso, reforça-se grandemente a determinação do seu coração, de prosseguir neste proceder sábio. (Pr 14:33) Provérbios 21:11 diz que, "por se dar perspicácia ao sábio, ele obtém conhecimento". O sábio se sente feliz de obter qualquer informação que lhe forneça uma visão mais clara das circunstâncias e condições subjacentes, e das causas de problemas. Assim ele "obtém conhecimento" sobre o que fazer na questão e sabe que conclusões tirar, o que é necessário para solucionar o problema existente. — Compare isso com Pr 9:9; Ec 7:25; 8:1; Ez 28:3; veja PERSPICÁCIA.

Sabedoria Divina. A sabedoria, em sentido absoluto, é encontrada em Jeová Deus, que é o "único sábio" neste sentido. (Ro 16:27; Re 7:12) O conhecimento é familiaridade com fatos, e, visto que Jeová é o Criador, que é "de tempo indefinido a tempo indefinido" (Sal 90:1, 2), ele sabe tudo o que há para saber a respeito do universo, sua composição e seu conteúdo, sua história até o presente. As leis, os ciclos e os padrões físicos em que os homens baseiam suas pesquisas e suas invenções, e sem os quais seriam incapazes e não teriam base estável em que edificar, são todos da Sua criação. (Jó 38:34-38; Sal 104:24; Pr 3:19; Je 10:12, 13) Logicamente, suas normas de moral são ainda mais vitais para a estabilidade, o bom critério e a vida humana bem-sucedida. (De 32:4-6; veja JEOVÁ [Deus de normas de moral].) Nada está além da sua compreensão. (Is 40:13, 14) Embora ele possa permitir que coisas contrárias às suas normas justas se desenvolvam ou até mesmo temporariamente prosperem, o futuro, em última análise, cabe a ele e se harmonizará com exatidão com a sua vontade, e as coisas faladas por ele 'terão êxito certo'. — Is 55:8-11; 46:9-11.

Por todos estes motivos, é evidente que "o temor de Jeová é o início da sabedoria". (Pr 9:10) "Quem não te temeria, ó Rei das nações, pois isto é próprio para contigo; porque entre todos os sábios das nações e entre todos os seus reinados, de modo algum há alguém igual a ti." (Je 10:7) "Ele é sábio de coração e forte em poder. Quem pode ser obstinado com ele e sair ileso?" (Jó 9:4; Pr 14:16) Com o seu poder, ele pode interferir à vontade nos assuntos humanos, manobrar governantes ou eliminá-los, mostrando que suas revelações proféticas são infalíveis. (Da 2:20-23) A história bíblica relata os esforços fúteis de poderosos reis com seus conselheiros astutos de confrontarem a sua sabedoria contra Deus, e ela salienta o modo em que Ele vindicou triunfantemente seus servos que lealmente proclamavam a sua mensagem. — Is 31:2; 44:25-28; compare isso com Jó 12:12, 13.

"A sabedoria de Deus em segredo sagrado." A rebelião que irrompeu no Éden apresentou um desafio para a sabedoria de Deus. Seus meios sábios para acabar com esta rebelião — eliminar seus efeitos e restabelecer a paz, a harmonia e a ordem correta na sua família universal — constituíram um "segredo sagrado, a sabedoria escondida, que Deus predeterminou antes dos sistemas de coisas", isto é, os sistemas que se haviam desenvolvido durante a história do homem fora do Éden. (1Co 2:7) Suas linhas gerais estavam contidas nos tratos de Deus com os seus servos fiéis, e suas promessas a eles, durante muitos séculos; foi prefigurado e simbolizado no pacto da Lei com Israel, inclusive o sacerdócio e os sacrifícios deste, e foi indicado em inúmeras profecias e visões.

Por fim, depois de mais de 4.000 anos, a sabedoria deste segredo sagrado foi revelada em Jesus Cristo (Col 1:26-28), por meio de quem Deus se

propôs ter "uma administração no pleno limite dos tempos designados, a saber, ajuntar novamente todas as coisas no Cristo, as coisas nos céus e as coisas na terra". (Ef 1:8-11) Foram revelados a provisão do resgate para a salvação da humanidade obediente, feita por Deus, e seu propósito de ter o governo dum Reino, chefiado por seu Filho e capaz de acabar com toda a iniquidade. Visto que o grandioso propósito de Deus se alicerça e centraliza em seu Filho, Cristo Jesus "se tornou para nós [cristãos] sabedoria de Deus". (1Co 1:30) "Cuidadosamente ocultos nele se acham todos os tesouros da sabedoria e do conhecimento." (Col 2:3) Somente por meio dele e pela fé nele, o "Agente Principal da Vida" da parte de Deus, pode-se obter a salvação e a vida. (At 3:15; Jo 14:6; 2Ti 3:15) Portanto, não há sabedoria verdadeira em se desconsiderar a Jesus Cristo, em não basear o critério e as decisões solidamente no propósito de Deus conforme revelado nele. — Veja JESUS CRISTO (Seu Lugar Vital no Propósito de Deus).

Sabedoria Humana. A sabedoria é personalizada no livro de Provérbios, retratada ali como mulher que convida as pessoas a receberem o que ela tem para oferecer. Estes relatos e os textos relacionados mostram que a sabedoria deveras é um conjunto de muitas coisas: conhecimento, entendimento (que inclui discernimento), faculdade de raciocínio, experiência, diligência, argúcia (o contrário de credulidade e ingenuidade [Pr 14:15, 18]) e critério correto. Mas, visto que a verdadeira sabedoria começa com o temor de Jeová Deus (Sal 111:10; Pr 9:10), esta sabedoria superior vai além da sabedoria comum e inclui apegar-se a normas elevadas, manifestar justiça e retidão, bem como aderência à verdade. (Pr 1:2, 3, 20-22; 2:2-11; 6:6; 8:1, 5-12) Nem toda sabedoria está à altura desta sabedoria superior.

A sabedoria humana nunca é absoluta, mas é relativa. O homem consegue sabedoria em escala limitada pelos seus próprios esforços, embora de qualquer modo tenha de usar a inteligência de que Deus (que até mesmo deu aos animais uma sabedoria instintiva [Jó 35:11; Pr 30:24-28]) inicialmente dotou o homem. O homem aprende por observar os materiais criados por Deus, e por trabalhar com eles. Esta sabedoria pode variar em tipo e alcance. A palavra grega *so·fí·a* frequentemente é aplicada à perícia em certos ofícios ou artes, à habilidade e ao sólido critério administrativo nos campos governamental e comercial, ou ao amplo conhecimento de determinado campo da ciência ou pesquisa humana. De modo similar, as palavras hebraicas *hhokh·máh* e *hha·khám* são usadas para descrever a 'habilidade' de marinheiros ou calafates de navios (Ez 27:8, 9; compare isso com Sal 107:23, 27) e de trabalhadores em pedra e em madeira (1Cr 22:15), bem como a sabedoria e a perícia de outros artífices, dos quais alguns tinham muito talento em uma variedade de ofícios. (1Rs 7:14; 2Cr 2:7, 13, 14) Até mesmo os hábeis escultores de imagens ou fabricantes de ídolos são descritos por esses termos. (Is 40:20; Je 10:3-9) As práticas astutas do mundo comercial são uma forma de sabedoria. — Ez 28:4, 5.

Pode-se obter toda essa sabedoria sem se possuir a sabedoria espiritual advogada especialmente pelas Escrituras. No entanto, o espírito de Deus pode acentuar alguns destes tipos de sabedoria quando são úteis para a realização de Seu propósito. Seu espírito ativou os que construíram o tabernáculo e seu equipamento, bem como os que teceram as vestimentas sacerdotais, tanto homens como mulheres, enchendo-os de 'sabedoria e entendimento'. Assim eles não somente entenderam o que era desejado e os meios para realizar o trabalho, mas também demonstraram ter o talento, a arte, a visão e o critério necessários para projetar e produzir obras superlativas. — Êx 28:3; 31:3-6; 35:10, 25, 26, 31, 35; 36:1, 2, 4, 8.

Sábios da antiguidade. Homens famosos por sua sabedoria e seu conselho eram antigamente prezados por reis e por outros, assim como o são em tempos modernos. O Egito, a Pérsia, a Caldeia, o Edom e outras nações tinham seus corpos de "sábios". (Êx 7:11; Est 1:13; Je 10:7; 50:35; Ob 8) Esses corpos evidentemente incluíam os sacerdotes e funcionários governamentais, mas não se restringiam a tais; provavelmente incluíam todos aqueles 'anciãos' das nações especialmente conhecidos pela sua sabedoria e que moravam perto da capital, a fim de estarem disponíveis para dar conselho. (Veja Gên 41:8; Sal 105:17-22; Is 19:11, 12; Je 51:57.) Os monarcas da Pérsia tinham um conselho privativo de sete sábios para pronta consulta (Est 1:13-15), e oficiais persas inferiores talvez tivessem sua própria equipe de sábios. — Est 6:13.

José, com a ajuda do espírito de Deus, demonstrou ter tal discrição e sabedoria, que o Faraó do Egito fez dele seu primeiro-ministro. (Gên 41:38-41; At 7:9, 10) "Moisés [era] instruído em toda a sabedoria dos egípcios" e "era poderoso nas suas palavras e ações" mesmo já antes de Deus o constituir em seu porta-voz. Mas, esta sabedoria e habilidade humanas não qualificaram Moisés para o objetivo de Deus. Depois da sua primeira tentativa (à idade de cerca de 40 anos) de dar alívio aos seus irmãos israelitas, Moisés teve de esperar mais 40 anos antes de Deus enviá-lo, como homem espiritualmente sábio, a fim de conduzir Israel para fora do Egito. — At 7:22-36; veja De 34:9.

Salomão já era sábio antes de entrar no pleno reinado (1Rs 2:1, 6, 9), mas ele, em oração a Jeová, humildemente reconheceu que era "apenas um rapazinho" e procurou obter a ajuda de Deus para julgar o povo Dele. Foi recompensado com "um coração sábio e entendido" sem igual entre os reis de Judá. (1Rs 3:7-12) Sua sabedoria excedia a famosa sabedoria dos orientais e do Egito, tornando Jerusalém o lugar para o qual monarcas ou seus representantes viajavam para aprender do rei de Judá. (1Rs 4:29-34; 10:1-9, 23-25) Certas mulheres da antiguidade também eram notáveis pela sua sabedoria. — 2Sa 14:1-20; 20:16-22; compare isso com Jz 5:28, 29.

Nem sempre usada para o bem. A sabedoria humana pode ser usada para o bem ou para o mal. Neste último caso, ela definitivamente mostra ser apenas sabedoria carnal, não espiritual, não de Deus. Jonadabe era "um homem muito sábio", mas o seu conselho a Amnom, filho de Davi, baseava-se em esperta estratégia e manipulação de pessoas por meio de engano, causando um êxito duvidoso e consequências desastrosas. (2Sa 13:1-31) Absalão fez uma campanha astuta para destronar seu régio pai Davi (2Sa 14:28-33; 15:1-6), e, ao ocupar Jerusalém, pediu o conselho de dois dos conselheiros do seu pai, Aitofel e Husai, a respeito das medidas adicionais que ele poderia astutamente tomar. O conselho sábio de Aitofel era constantemente de tal exatidão, que parecia vir de Deus. No entanto, ele se tornara traidor do ungido de Deus, e Jeová fez com que o seu sábio plano de batalha fosse rejeitado em favor do plano do fiel Husai, que habilmente aproveitou a vaidade e as fraquezas humanas de Absalão para causar a sua queda. (2Sa 16:15-23; 17:1-14) Conforme Paulo escreveu a respeito de Deus: "'Ele apanha os sábios na sua própria astúcia.' E novamente: 'Jeová sabe que os raciocínios dos sábios são fúteis.'" — 1Co 3:19, 20; compare isso com Êx 1:9, 10, 20, 21; Lu 20:19-26.

Apóstatas sacerdotes, profetas e sábios da nação israelita com o tempo induziram o povo a se opor ao conselho e às ordens de Deus, conforme expressos pelos Seus servos leais. (Je 18:18) Em resultado disso, Jeová fez 'perecer a sabedoria dos seus sábios e se esconder a própria compreensão dos seus homens discretos' (Is 29:13, 14; Je 8:8, 9), causando a ruína do reino de 500 anos (assim como ele fez mais tarde com o orgulhoso destruidor de Jerusalém, Babilônia, e com a jactanciosa dinastia de Tiro). (Is 47:10-15; Ez 28:2-17) Rejeitaram a sabedoria espiritual em favor da sabedoria carnal.

A vaidade de grande parte da sabedoria humana. O Rei Salomão, ao investigar "a ocupação calamitosa" que o pecado e a imperfeição causaram à humanidade, pesou o valor da sabedoria em geral desenvolvida e alcançada pelos homens, e achou que ela é "um esforço para alcançar o vento". A desordem, a perversão e as deficiências existentes na imperfeita sociedade humana estão tanto além da capacidade humana de endireitá-las ou compensá-las, que aqueles que têm "abundância de sabedoria" sentem-se cada vez mais frustrados e irritados, porque estão vivamente cônscios de quão pouco podem fazer pessoalmente para melhorar a situação. — Ec 1:13-18; 7:29; veja Ro 8:19-22, onde o apóstolo mostra a provisão de Deus para acabar com a escravização da humanidade à corrupção e com a sujeição à futilidade.

Salomão verificou também que, embora tal sabedoria humana produzisse diversos prazeres e a proficiência que resultava em riqueza material, não podia trazer verdadeira felicidade ou duradoura satisfação. O sábio morre assim como o estúpido, sem saber o que acontecerá com os seus bens, e sua sabedoria humana cessa na sepultura. (Ec 2:3-11, 16, 18-21; 4:4; 9:10; compare isso com Sal 49:10.) Mesmo na vida, "o tempo e o imprevisto" podem causar uma repentina calamidade, deixando o sábio até mesmo sem as necessidades básicas tais como o alimento. (Ec 9:11, 12) O homem, com a sua própria sabedoria, nunca poderia descobrir "o trabalho do verdadeiro Deus", nunca poderia obter um sólido conhecimento de como solucionar os maiores problemas do homem. — Ec 8:16, 17; veja o cap. 28 de Jó.

Salomão não diz que a sabedoria humana não tem valor algum. Comparada com a mera estultícia, que ele também investigou, a vantagem da sabedoria sobre a estultícia é como a da 'luz sobre a escuridão'. Porque o sábio "tem os olhos na cabeça", servindo as suas faculdades intelectuais, ao passo que os olhos do estúpido não enxergam com discernimento refletido. (Ec 2:12-14; compare isso com Pr 17:24; Mt 6:22, 23.) A sabedoria é uma proteção de valor maior do que o dinheiro. (Ec 7:11, 12) Mas, Salomão mostrou que seu valor é de todo relativo, dependendo inteiramente da sua conformidade com a sabedoria e o propósito de Deus. (Ec 2:24; 3:11-15, 17; 8:12, 13; 9:1) Alguém talvez se empenhe excessivamente em demonstrar sabedoria, esforçando-se além dos limites da sua capacidade imperfeita, num proceder autodestrutivo. (Ec 7:16; compare isso com 12:12.) Mas, por servir obedientemente ao seu Criador e se contentar com alimento, bebida e o bom que seu trabalho árduo lhe pode proporcionar, Deus lhe

dará a necessária “sabedoria, e conhecimento, e alegria”. — Ec 2:24-26; 12:13.

Contrastada com o segredo sagrado de Deus. O mundo da humanidade, no decorrer dos séculos, tem desenvolvido um acervo de sabedoria — grande parte ensinada nas escolas e por outros meios de instrução, ao passo que parte dela é adquirida pelas pessoas por sua associação com outros ou por experiência. O cristão tem necessidade de saber qual a atitude correta a adotar para com tal sabedoria. Jesus, numa ilustração dum mordomo injusto que manipulou as contas do seu amo com certos devedores para se garantir um futuro seguro, descreveu o mordomo como ‘agindo com sabedoria prática [*fro·ní·mos*, “discretamente”]’. Esta previsão arguciosa, porém, era a sabedoria prática dos “filhos deste sistema de coisas”, não a dos “filhos da luz”. (Lu 16:1-8, *Int*) Anteriormente, Jesus louvara seu Pai celestial por esconder certas verdades “dos sábios e dos intelectuais”, ao passo que as revelava aos seus discípulos, os quais, em comparação, eram como “pequeninos”. (Lu 10:21-24) Os escribas e os fariseus, educados em escolas rabínicas, estavam entre tais sábios e intelectuais. — Veja Mt 13:54-57; Jo 7:15.

Naquele primeiro século, os gregos eram especialmente famosos por sua cultura e seu conhecimento acumulado, suas escolas e seus grupos filosóficos. Foi provavelmente por este motivo que Paulo equiparou ‘gregos e bárbaros’ com ‘sábios e insensatos’. (Ro 1:14) Paulo enfatizou fortemente para os cristãos em Corinto, na Grécia, que o cristianismo não depende da “sabedoria [*so·fí·an*] do mundo”, isto é, do mundo da humanidade alienada de Deus, nem é caracterizado por ela. (1Co 1:20; veja MUNDO [O mundo alienado de Deus].) Não é o caso de não haver nada de útil ou proveitoso entre os aspectos múltiplos da sabedoria do mundo, porque Paulo às vezes recorria à habilidade aprendida de fabricar tendas e também citava ocasionalmente obras literárias de autores do mundo para ilustrar certos pontos de verdade. (At 18:2, 3; 17:28, 29; Tit 1:12) Mas as perspectivas, os métodos, as normas e os objetivos gerais do mundo — sua filosofia — não estavam em harmonia com a verdade, mas eram contrários à “sabedoria de Deus em segredo sagrado”.

De modo que o mundo, na sua sabedoria, rejeitou como tolice a provisão de Deus por meio de Cristo; seus governantes, embora talvez fossem administradores hábeis e judiciosos, até mesmo tinham “pregado o glorioso Senhor numa estaca”. (1Co 1:18; 2:7, 8) Mas Deus, por sua vez, provava que então a sabedoria dos sábios do mundo era tolice, envergonhando os sábios deles por usar o que eles consideravam ser “uma coisa tola de Deus”, bem como pessoas que eles achavam ‘tolas, fracas e ignóbeis’, para realizar Seu invencível propósito. (1Co 1:19-28) Paulo lembrou aos cristãos coríntios que “a sabedoria deste sistema de coisas, [e] a dos governantes deste sistema de coisas” ficariam reduzidas a nada; portanto, esta sabedoria não fazia parte da mensagem espiritual do apóstolo. (1Co 2:6, 13) Ele avisou os cristãos em Colossos para não serem enlaçados pela ‘filosofia [*fi·lo·so·fí·as,* literalmente: amor à sabedoria] e pelo vão engano, segundo a tradição de homens’. — Col 2:8; veja os vv 20-23.

Apesar dos benefícios e êxitos temporários da sabedoria do mundo, esta estava condenada ao fracasso. Mas a congregação cristã dos ungidos de Deus tinha sabedoria espiritual que levava às “riquezas insondáveis do Cristo”. Visto que esta congregação constituía parte do segredo sagrado de Deus, por seus tratos com ela e seus propósitos cumpridos nela, ele dava a conhecer ou revelava “a grandemente diversificada sabedoria de Deus” por meio da congregação, mesmo “aos governos e às autoridades nos lugares celestiais”. (Ef 3:8-11; 1:17, 18; compare isso com 1Pe 1:12.) Os membros dela, possuindo “a mente de Cristo” (veja Fil 2:5-8), tinham conhecimento e entendimento muitíssimo superiores aos do mundo, podendo assim falar, “não com palavras ensinadas pela sabedoria humana, mas com as ensinadas pelo espírito”, com “uma boca e sabedoria” que os opositores não podiam refutar, embora tais cristãos talvez fossem menosprezados como “indoutos e comuns” segundo normas do mundo. — 1Co 2:11-16; Lu 21:15; At 4:13; 6:9, 10.

Travar a guerra espiritual. O apóstolo Paulo estribava-se na sabedoria piedosa ao travar a guerra espiritual contra aqueles que ameaçavam perverter as congregações cristãs, tais como a de Corinto. (1Co 5:6, 7, 13; 2Co 10:3-6; compare isso com 2Co 6:7.) Ele sabia que “a sabedoria é melhor do que os apetrechos para a peleja, e um único pecador pode destruir a muito bem”. (Ec 9:18; 7:19) Referir-se ele a “demolir as coisas fortemente entrincheiradas” (2Co 10:4) corresponde em ideia com a maneira de a *Septuaginta* grega verter Provérbios 21:22. Paulo conhecia a tendência humana de dar atenção primária àqueles que têm maneiras impressionantes, talentos óbvios, ou uma forte personalidade e modo de falar; sabia que ‘as palavras tranquilas dum sábio de poucos meios’ são muitas vezes desconsideradas em favor das daqueles que se dão maior aparência de poder. (Veja Ec 9:13-17.) Até mesmo Jesus, que não possuía as riquezas e a posição terrenas de Salomão, mas que tinha uma sabedoria enormemente superior, recebia pouco respeito e atenção dos governantes e do

povo. — Veja Mt 12:42; 13:54-58; Is 52:13-15; 53:1-3.

Para alguns dos que se jactavam de habilidades carnais (contraste isso com Je 9:23, 24), mas não do coração, a aparência pessoal de Paulo era encarada como "fraca e a sua palavra, desprezível". (2Co 5:12; 10:10) Ainda assim, ele evitava linguagem extravagante ou a ostentação de sabedoria humana e o poder de persuasão desta, a fim de que a fé dos seus ouvintes fosse edificada por meio do espírito e do poder de Deus, e alicerçada em Cristo, em vez de na "sabedoria de homens". (1Co 1:17; 2:1-5; 2Co 5:12) Com previsão espiritual, Paulo era "diretor sábio de obras", não duma construção material, mas sim espiritual, colaborando com Deus para produzir discípulos que manifestassem verdadeiras qualidades cristãs. — 1Co 3:9-16.

Portanto, não importa quanta sabedoria mundana alguém tenha, em virtude de perícia em ofícios, argúcia no comércio, habilidades administrativas, ou erudição científica ou filosófica, a regra é: "Se alguém entre vós pensa que é sábio neste sistema de coisas, torne-se ele tolo, para que se torne sábio." (1Co 3:18) Deve orgulhar-se apenas 'de ter perspicácia e de ter conhecimento de Jeová, Aquele que usa de benevolência, de juízo e de justiça na terra', porque é disso que Jeová se agrada. — Je 9:23, 24; 1Co 1:31; 3:19-23.

Administração sábia. Conforme declara a sabedoria personificada: "Tenho conselho e sabedoria prática. Eu — compreensão; tenho potência. Por mim é que reinam os próprios reis e os próprios dignitários continuam a decretar justiça. Por mim é que os próprios príncipes governam como príncipes e todos os nobres estão julgando em justiça. Eu mesma amo os que me amam, e os que estão à minha procura são os que me acham." (Pr 8:12, 14-17) O Rei messiânico demonstra ter tal sabedoria superior da parte de Deus. (Is 11:1-5; compare isso com Re 5:12.) Esta ultrapassa a capacidade que homens talvez tenham ou desenvolvam naturalmente, tornando a pessoa sábia nos princípios da lei de Deus, e, com a ajuda do Seu espírito, habilita-a a fazer decisões judiciais corretas e livres de parcialidade. (Esd 7:25; 1Rs 3:28; Pr 24:23; veja De 16:18, 19; Tg 2:1-9.) Tal sabedoria não é apática para com a iniquidade, mas guerreia contra ela. — Pr 20:26.

Homens escolhidos para cargos de responsabilidade na congregação cristã não se qualificavam à base de sucesso no mundo, de sabedoria carnal ou de habilidades naturais, mas por estarem "cheios de espírito e de sabedoria" piedosa. (At 6:1-5; veja 1Ti 3:1-13; Tit 1:5-9.) Havia tais entre os "profetas, e sábios, e instrutores públicos" que Jesus prometera enviar, e eles podiam também servir quais juízes e conselheiros na congregação, assim como o Israel carnal tivera seus sábios, que serviram de modo similar. (Mt 23:34; 1Co 6:5) Reconheciam o valor de se consultarem mutuamente. — Pr 13:10; 24:5, 6; veja At 15:1-22.

Adquirir Verdadeira Sabedoria. O provérbio aconselha: "Compra a própria verdade e não a vendas — sabedoria, e disciplina, e compreensão." (Pr 23:23) Jeová, a Fonte da verdadeira sabedoria, concede-a generosamente aos que sinceramente a buscam e a pedem em fé, mostrando ter temor sadio e reverente dele. (Pr 2:1-7; Tg 1:5-8) Mas, quem a busca tem de gastar tempo no estudo da Palavra de Deus; tem de aprender as Suas ordens, leis, advertências e conselhos; tem de considerar a história dos atos e das realizações de Deus; daí, tem de aplicá-los na sua vida. (De 4:5, 6; Sal 19:7; 107:43; 119:98-101; Pr 10:8; veja 2Ti 3:15-17.) Ele compra sabiamente o tempo oportuno, não agindo de modo desarrazoado numa época iníqua, mas "percebendo qual é a vontade de Jeová". (Ef 5:15-20; Col 4:5, 6) Tem de desenvolver firme fé e inabalável convicção de que o poder de Deus é invencível, que Sua vontade terá êxito certo, e que Sua capacidade e promessa de recompensar a fidelidade são seguras. — He 11:1, 6; 1Co 15:13, 14, 19.

Só assim pode a pessoa tomar decisões certas sobre seu proceder na vida e não ser influenciada por medo, ganância, desejo imoral e outras emoções prejudiciais. (Pr 2:6-16; 3:21-26; Is 33:2, 6) Conforme diz a sabedoria personificada: "Feliz o homem que me está escutando por ficar alerta às minhas portas dia a dia, vigiando junto às ombreiras das minhas entradas. Pois, quem me achar, há de achar a vida, e ele obterá boa vontade da parte de Jeová. Mas aquele que não acerta comigo faz violência à sua alma; todos os que me odeiam intensamente são os que amam a morte." — Pr 8:34-36; 13:14; 24:13, 14.

Sabedoria e o coração. A inteligência, obviamente, é um fator principal na sabedoria, todavia o coração, que não se relaciona apenas com o raciocínio, mas também com a motivação e o afeto, claramente é o fator mais importante para se obter verdadeira sabedoria. (Sal 49:3, 4; Pr 14:33; veja CORAÇÃO.) O servo de Deus deseja obter "pura sabedoria" no seu "segredo do íntimo", ter motivação sábia no planejamento do seu proceder na vida. (Veja Sal 51:6, 10; 90:12.) "O coração do sábio está à sua direita [isto é, pronto para ajudá-lo e protegê-lo nos momentos críticos (veja Sal 16:8; 109:31)], mas o coração do estúpido está à sua esquerda [não o orientando no proceder sábio]." (Ec 10:2, 3; compare isso com Pr 17:16; Ro 1:21, 22.) O

verdadeiramente sábio treinou e disciplinou seu coração no caminho da sabedoria (Pr 23:15, 16, 19; 28:26); é como se tivesse escrito mandamentos e leis justas 'na tábua do seu coração'. — Pr 7:1-3; 2:2, 10.

Experiência e associações corretas. A experiência contribui grandemente para a sabedoria. Até mesmo Jesus aumentou em sabedoria durante a infância. (Lu 2:52) Moisés designou como maiorais os homens que eram "sábios, e discretos, e *experientes*". (De 1:13-15) Embora certa medida de sabedoria seja aprendida por se sofrer punição ou por se observar outros recebê-la (Pr 21:11), um modo superior e que poupa tempo para se obter sabedoria é aproveitar e aprender da experiência dos que já são sábios, preferindo a companhia deles à dos "inexperientes". (Pr 9:1-6; 13:20; 22:17, 18; compare isso com 2Cr 9:7.) É mais provável que os mais idosos tenham tal sabedoria, especialmente os que evidenciam ter o espírito de Deus. (Jó 32:7-9) Isto foi notavelmente ilustrado na época do reinado de Roboão. (1Rs 12:5-16) Todavia, "melhor é o filho necessitado, mas [relativamente] sábio, do que um rei velho, mas estúpido, que não veio saber o bastante para ser ainda avisado." — Ec 4:13-15.

Os portões da cidade (que muitas vezes tinham praças públicas adjacentes) eram lugares onde os anciãos davam sábios conselhos e decisões judiciais. (Veja Pr 1:20, 21; 8:1-3.) Usualmente não se ouvia a voz de tolos neste ambiente (quer pedindo sabedoria, quer oferecendo-a), visto que parolavam em outros lugares. (Pr 24:7) Mesmo que a associação com os sábios resulte em disciplina e em ocasional repreensão, é muito melhor do que o canto e o riso dos estúpidos. (Ec 7:5, 6) Quem se isola, seguindo seu próprio estreito conceito sobre a vida e seus próprios desejos egoístas, por fim sai numa tangente, contrário a toda a sabedoria prática. — Pr 18:1.

Revelada na conduta e conversa da pessoa. Provérbios 11:2 declara que "a sabedoria está com os modestos"; Tiago fala da "brandura que pertence à sabedoria". (Tg 3:13) Se a pessoa tiver ciúme, contenda, jactância ou obstinação, isso indica que lhe falta verdadeira sabedoria e que ela se guia mais pela sabedoria "terrena, animalesca, demoníaca". A verdadeira sabedoria é "pacífica, razoável, pronta para obedecer". (Tg 3:13-18) "A verga da altivez está na boca do tolo, mas os próprios lábios dos sábios os guardarão." Eles se refreiam sabiamente de conversa presunçosa, dura ou irrefletida. (Pr 14:3; 17:27, 28; Ec 10:12-14) Da língua e dos lábios do sábio procedem palavras bem pensadas, curativas, agradáveis e proveitosas (Pr 12:18; 16:21; Ec 12:9-11; Col 3:15, 16), e em vez de criar dificuldades, procuram proporcionar tranquilidade e 'ganhar almas' por meio de sábia persuasão. — Pr 11:30; 15:1-7; 16:21-23; 29:8.

Os que se tornam 'sábios aos seus próprios olhos', elevando-se acima dos outros (até mesmo acima de Deus), são piores do que aquele que é estúpido, mas não finge ser outra coisa. (Pr 26:5, 12; 12:15) Tais presunçosos são orgulhosos demais para aceitar correção. (Pr 3:7; 15:12; Is 5:20, 21) Paradoxalmente, tanto o preguiçoso como o homem que obtém riquezas tendem para esta atitude. (Pr 26:16; 28:11; compare isso com 1Ti 6:17.) Mas "arrecada de ouro e ornamento de ouro especial é o sábio repreendedor sobre o ouvido atento" (Pr 25:12); sim, "dá repreensão ao sábio e ele te amará". — Pr 9:8; 15:31-33.

Sabedoria na família. A sabedoria edifica uma casa, não meramente o prédio, mas a família e sua vida bem-sucedida como unidade. (Pr 24:3, 4; compare isso com Pr 3:19, 20; Sal 104:5-24.) Os pais sábios não refreiam a vara e a repreensão, mas, por meio de disciplina e conselho, protegem os filhos da delinquência. (Pr 29:15) A esposa sábia contribui muito para o bom êxito e a felicidade da família. (Pr 14:1; 31:26) Os filhos que se sujeitam sabiamente à disciplina parental dão alegria e honra à família, defendendo a reputação contra calúnias e acusações, e dão aos outros prova da sabedoria do pai e do treinamento que deu. — Pr 10:1; 13:1; 15:20; 23:24, 25; 27:11.

SABETAI [[Nascido no] Sábado]. Levita pós-exílico. O texto de Esdras 10:15 reza: "No entanto, o próprio Jonatã, filho de Asael, e Jazeías, filho de Ticvá, levantaram-se contra isso, e Mesulão e Sabetai, os levitas, foram os que os ajudaram." Este versículo pode ser entendido como significando que Sabetai ajudou os que se opunham à proposta de Esdras, de que os que tinham tomado esposa estrangeira a despedissem. Ou poderia significar que se juntou à oposição ao procedimento recomendado pela congregação para resolver o assunto. Outro possível entendimento indicaria que ajudou os que agiram de forma representativa pelo povo para lidar com a situação. Este último ponto de vista talvez encontre apoio se o Sabetai mencionado aqui for o mesmo mencionado em Neemias 8:5-7; 11:1, 2, 15, 16, como ajudando Esdras na leitura pública da Lei e morando em Jerusalém depois da reconstrução da muralha.

SABEUS.

1. Designação de um bando de incursores que atacou a propriedade de Jó na terra de Uz. Esses sabeus levaram embora o gado bovino e as jumentas de Jó, e mataram seus ajudantes. (Jó 1:14, 15)

Jó menciona também "a companhia viajante de sabeus", em Jó 6:19.

É difícil identificar esses sabeus com certeza, visto que podem ter sido descendentes de diversos homens chamados Sabá, ou Sebá. Jocsã, filho de Abraão, tinha um filho chamado Sabá (Gên 25:1-3), e a possibilidade de os incursores sabeus serem desta linhagem não pode ser descartada. Todavia, é mais comum os peritos sugerirem que os sabeus procederam de Sebá, que descendeu de Cã através de Cus (Gên 10:6, 7), ou de Sabá, filho de Joctã, da linhagem de Sem. — Gên 10:21-29.

2. Povo alto, relacionado em Isaías 45:14 com os labutadores do Egito e os mercadores da Etiópia, como aqueles que reconheceriam a Jeová e seu povo. Isaías 43:3 também os associa com o Egito e a Etiópia, mas, em vez de "sabeus" usa "Sebá", indicando que os homens de Sebá eram chamados de sabeus. — Veja SEBÁ N.º 2.

3. Descendentes de Sabá (se da linhagem de Sem ou da linhagem de Cã é incerto) que evidentemente constituíram um reino perto da ponta da península Arábica. É provável que a rainha de Sabá, que visitou Salomão, fosse desta terra. (1Rs 10:1) Fontes seculares frequentemente se referem a este reino como sabeu, e a Bíblia talvez também o faça. — Veja SABÁ N.º 4.

Certas traduções rezam "sabeus" em Ezequiel 23:42 (*KJ*, *Yg*, *Da*), interpretando assim a versão marginal da Bíblia hebraica. Todavia, o texto principal reza "beberrões", ou "bêbados", e é assim que traduções modernas frequentemente vertem este versículo. — *Al, ALA, BJ, CBC, IBB, NM.*

SABIÁ. Veja BULBUL.

SABTÁ. Filho de Cus e irmão de Ninrode; progenitor de uma das 70 famílias pós-diluvianas. (Gên 10:7, 8, 32; 1Cr 1:9, 10) Os descendentes de Sabtá parecem ter-se estabelecido na Arábia meridional, talvez num dos lugares que mais tarde levou um nome similar ao seu. Sugeriu-se Sabota, antiga capital de Hadramaute, e Ptolomeu menciona uma cidade chamada Saptha, perto do golfo Pérsico, mas qualquer ligação destes lugares com Sabtá continua incerta.

SABTECA. Quinto filho mencionado de Cus e pai de uma das 70 famílias pós-diluvianas. (Gên 10:7, 32; 1Cr 1:9) É provável que seus descendentes se tenham estabelecido na Arábia meridional ou talvez na Etiópia, desconhecendo-se seu lugar exato.

SACA. As sacas da antiguidade, feitas de diversos tipos de peles, panos e materiais tecidos, eram usadas para conter cereais e alimentos, pesos de pedra, objetos de valor, peças de ouro e de prata, e, em períodos posteriores, moedas cunhadas. Sacas usadas como odres para água e para vinho usualmente eram de pele curtida de animal. — Jos 9:4; Mt 9:17.

A palavra "saco" deriva da hebraica *saq*, e, embora usada na Bíblia primariamente com referência à serapilheira (Le 11:32), esta palavra hebraica é também usada assim como hoje, para se referir a recipientes para alimentos e cereais. (Gên 42:25, 27, 35) A palavra hebraica *'am·tá·hhath* ("saca", *NM;* "saco", *Al;* derivada dum verbo que significa "esticar" [Is 40:22]), é usada no relato referente à visita dos irmãos de José ao Egito e parece ser mais ou menos sinônima de *saq*, talvez descrevendo mais o formato do que o material de que era feita. — Gên 42:27, 28; 43:18-23.

Quando Davi se preparou para o seu encontro com Golias, ele colocou cinco pedras na sua "sacola" de pastor (hebr.: *kelí*), que sugere ter sido uma espécie de bornal carregado ao ombro e usualmente feito de pele não tratada de animal. (1Sa 17:40, 49) A palavra hebraica usada aqui tem sentido muito generalizado e com mais frequência se refere simplesmente a um receptáculo, a um vaso ou a um utensílio de argila, madeira, metal ou pele. — Le 6:28; 11:32, 33; Núm 31:20; 1Rs 10:21.

O oficial do exército sírio, Naamã, deu ao ganancioso Geazi "dois talentos de prata em duas bolsas [hebr.: *hhari·tím*], com duas mudas de roupa, e deu-os a dois ajudantes seus para que os carregassem". Visto que um talento equivalia a uns 34 kg, é evidente que tal recipiente (*hha·rít*) deve ter sido de tamanho e força suficientes para conter um talento, além de uma muda de roupa, e, portanto, quando cheio, era tanto quanto um homem podia carregar. (2Rs 5:23) Todavia, a mesma palavra é também usada com referência a "bolsas" menores, usadas como artigos de adorno luxuoso pelas soberbas filhas de Sião. — Is 3:16, 22.

Havia também a bolsa (hebr.: *kis*) carregada pelos mercadores, sem dúvida bem semelhante à que continuava a ser usada em países orientais até tempos recentes. A julgar por estes últimos tipos, era provavelmente de algodão tecido, de caniços flexíveis ou de couro. Essas bolsas eram usadas por comerciantes, ou mercadores, para carregar os pesos necessários nas transações comerciais em que se precisavam pesar produtos, cereais ou metais preciosos. Referindo-se ao *kis*, declarou-se na Lei mosaica um aviso contra práticas comerciais fraudulentas: "Não deves vir a ter na tua bolsa dois tipos de pesos." (De 25:13) Jeová perguntou por intermédio do seu profeta: "Acaso posso ser moralmente puro com balança iníqua e com uma bolsa de enganosos pesos de pedra?" (Miq 6:11; Pr

16:11) O *kis* podia ser usado também como "bolsa" para carregar dinheiro ou objetos de valor. — Pr 1:13, 14; Is 46:6.

A palavra hebraica *tseróhr* deriva dum verbo que significa "embrulhar" (Êx 12:34) e descreve uma forma comum de recipiente amarrado com uma corda ou cordão, quer como "trouxinha" (Gên 42:35), quer como "bolsa" cuja boca é fechada e amarrada. (Pr 7:20; Cân 1:13) Parece que o dinheiro recebido do cofre das contribuições do templo era amarrado em trouxas assim, sem dúvida com quantias uniformes. (2Rs 12:10) Nos tempos antigos, em transações comerciais que envolviam grandes somas de dinheiro, as peças dele eram às vezes pesadas e então colocadas em tais trouxas ou sacas, lacrando-se depois o nó. Conforme desejado, a saca podia então ser passada de uma pessoa para outra com a garantia de conter a quantia estipulada. O lacre inviolado garantia assim a quantia de prata, ouro ou outro metal que ela continha. Parece que Jó usou isso como figura de linguagem em Jó 14:17, dizendo a Deus: "Minha revolta está selada numa bolsa, e passas cola sobre o meu erro." Abigail expressou confiança na proteção de Davi por Jeová, declarando que, quando um inimigo perseguisse Davi, a alma dele 'mostraria estar embrulhada na bolsa da vida junto a Jeová, seu Deus'. — 1Sa 25:29.

Nas Escrituras Gregas Cristãs faz-se referência ao "alforje" (*NM*) ou "sacola" (*BLH, MH, NTP*). (Mt 10:10; Lu 9:3) A palavra grega *pé·ra* é descrita em *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine; 1981, Vol. 4, p. 196) como "saca ou bolsa de couro, de viajante, para levar provisões". — Veja ALFORJE.

Em João 12:6; 13:29, na versão *Almeida,* fala-se de Judas como levando uma "bolsa"; no entanto, muitas traduções modernas vertem a palavra grega *glos·só·ko·mon* como "caixa" ou "caixa de dinheiro". Usada originalmente para se referir à caixinha em que se guardava o bocal dum instrumento de sopro, a palavra grega passou a referir-se a uma caixinha usada para qualquer fim, inclusive para guardar dinheiro. Os tradutores da *Septuaginta* grega usaram esta palavra para se referir ao cofre mencionado em 2 Crônicas 24:8, 10. Quanto a "bolsa" (Lu 10:4) ou "bolsos do cinto" (Mt 10:9), veja BOLSA.

SACAR [Salário].

1. Pai hararita de Aião, guerreiro de Davi. (1Cr 11:26, 35) Sacar é chamado de Sarar em 2 Samuel 23:33.

2. Quarto filho de Obede-Edom e um dos porteiros durante o reinado de Davi. — 1Cr 26:1, 4.

SACERDOTE. Entre os verdadeiros adoradores de Jeová, antes da formação da congregação cristã, os sacerdotes representavam oficialmente a Deus perante o povo que serviam, instruindo este a respeito de Deus e suas leis. Em contrapartida, representavam o povo perante Deus, oferecendo sacrifícios, bem como intercedendo e rogando pelo povo. Hebreus 5:1 explica: "Todo sumo sacerdote tomado dentre os homens é designado a favor dos homens sobre as coisas referentes a Deus, a fim de oferecer dádivas e sacrifícios pelos pecados." O termo hebraico traduzido por "sacerdote" é *ko·hén;* o grego, *hie·e·reús.*

Nos Tempos Primitivos. Nos tempos patriarcais, o cabeça da família servia como sacerdote para ela, passando este dever para o filho primogênito no caso da morte do pai. Assim, nos tempos bem primitivos, verificamos que Noé representava sua família na qualidade de sacerdote. (Gên 8:20, 21) O cabeça de família Abraão tinha uma casa numerosa com que viajava de lugar em lugar, construindo altares e oferecendo sacrifícios a Jeová nos diversos acampamentos. (Gên 14:14; 12:7, 8; 13:4) Deus disse a respeito de Abraão: "Fui familiarizar-me com ele, para que ordenasse aos seus filhos e aos da sua casa depois dele que guardassem o caminho de Jeová para fazer a justiça e o juízo." (Gên 18:19) Isaque e Jacó seguiram o mesmo padrão (Gên 26:25; 31:54; 35:1-7, 14), e Jó, que não era israelita, mas provavelmente era parente distante de Abraão, oferecia regularmente sacrifícios a Jeová a favor dos seus filhos, dizendo: "Meus filhos talvez tenham pecado e amaldiçoado a Deus no seu coração." (Jó 1:4, 5; veja também 42:8.) Todavia, a Bíblia não chama estes homens especificamente de *ko·hén* ou de *hi·e·reús.* Por outro lado, Jetro, cabeça de família e sogro de Moisés, é chamado de "sacerdote [*ko·hén*] de Midiã". — Êx 2:16; 3:1; 18:1.

Melquisedeque, rei de Salém, era sacerdote (*ko·hén*) extraordinário. A Bíblia não fornece nenhum registro dos seus antepassados, do seu nascimento ou da sua morte. Seu sacerdócio não era por herança, e ele não teve predecessores nem sucessores neste cargo. Melquisedeque ocupava tanto o cargo de rei como de sacerdote. Seu sacerdócio era maior do que o sacerdócio levítico, porque Levi, na realidade, pagou dízimos a Melquisedeque, visto que ainda estava nos lombos de Abraão quando este ofereceu dízimos a Melquisedeque e foi abençoado por ele. (Gên 14:18-20; He 7:4-10) Neste respeito, Melquisedeque prefigurava Jesus Cristo, o "sacerdote para sempre à maneira de Melquisedeque". — He 7:17.

Evidentemente, os cabeças de família agiam como sacerdotes entre os descendentes de Jacó

(Israel) até que Deus estabeleceu o sacerdócio levítico. Por isso, quando Deus conduziu o povo ao monte Sinai, ele ordenou: "Santifiquem-se também os sacerdotes que regularmente se aproximam de Jeová, para que Jeová não irrompa sobre eles." (Êx 19:22) Isto foi antes de se estabelecer o sacerdócio levítico. Mas permitiu-se que Arão, embora ainda não designado sacerdote, subisse ao monte parte do caminho com Moisés. Esta situação harmoniza-se com a posterior designação de Arão e da sua descendência como sacerdotes. (Êx 19:24) Visto em retrospectiva, esta era uma indicação inicial de que Deus pensava em substituir o arranjo antigo (de o cabeça da família ser sacerdote) por um sacerdócio da casa de Arão.

Sob o Pacto da Lei. Quando os israelitas estavam em escravidão no Egito, Jeová santificou para si todos os primogênitos do sexo masculino de Israel na ocasião em que destruiu os primogênitos do Egito na décima praga. (Êx 12:29; Núm 3:13) Concordemente, estes primogênitos pertenciam a Jeová, para serem usados exclusivamente num serviço especial dele. Deus poderia ter designado todos os varões primogênitos de Israel como sacerdotes e guardiães do santuário. Em vez disso, era do seu propósito tomar todos os varões da tribo de Levi para este serviço. Por isso, ele permitiu que os varões levitas substituíssem os primogênitos das outras 12 tribos (contando-se os descendentes dos filhos de José, a saber, Efraim e Manassés, como duas tribos). Um censo feito ali mostrou que havia 273 primogênitos não levitas, de um mês de idade para cima, a mais do que varões levitas, de modo que Deus exigiu um resgate de cinco siclos (US$ 11) para cada um dos 273, sendo o dinheiro entregue a Arão e seus filhos. (Núm 3:11-16, 40-51) Antes desta transação, Jeová já separara os varões da família de Arão, da tribo de Levi, para constituir o sacerdócio de Israel. — Núm 1:1; 3:6-10.

Por um longo tempo, Israel teve a oportunidade exclusiva de fornecer os membros de "um reino de sacerdotes e uma nação santa". (Êx 19:6) Mas, esta oportunidade deixou de ser exclusivamente deles porque a nação rejeitou o Filho de Deus. — Veja Mt 21:43; 1Pe 2:7-10.

Inicialmente, o Rei de Israel era Jeová. Mais tarde, Jeová mandou que a linhagem de Davi fosse investida do reinado. Jeová ainda era o Rei invisível, mas usava os da linhagem de Davi como Seus representantes referente ao governo secular. Dizia-se que estes reis terrestres, como tais, sentavam-se no "trono de Jeová". (1Cr 29:23) Mas o sacerdócio ainda era mantido separado, na linhagem de Arão. Portanto, somente àquela nação pertencia tanto o reino como o sacerdócio de Jeová Deus, com o "serviço sagrado" desse. — Ro 9:3, 4.

Inauguração do sacerdócio. A designação de sacerdote tem de ser feita por Deus; nenhum homem assume o cargo por conta própria. (He 5:4) Concordemente, o próprio Jeová designou Arão e sua casa para o sacerdócio "por tempo indefinido", separando-os da família dos coatitas, uma das três principais divisões da tribo de Levi. (Êx 6:16; 28:43) Primeiro, porém, Moisés, o levita, como mediador do pacto da Lei, representou a Deus na santificação de Arão e seus filhos, e encheu-lhes as mãos de poder para servirem quais sacerdotes, procedimento descrito em Êxodo, capítulo 29, e em Levítico, capítulo 8. Sua investidura parece ter levado sete dias, de 1.º a 7 de nisã de 1512 AEC. (Veja INVESTIDURA.) O sacerdócio recém-investido iniciou seus serviços para com Israel no dia seguinte, 8 de nisã.

Habilitações. Jeová Deus especificou as habilitações necessárias para os da linhagem de Arão que serviriam junto ao altar Dele. O homem, para ser sacerdote, tinha de ser fisicamente saudável e ter aparência normal. Do contrário, não podia chegar-se ao altar com oferendas e não podia chegar perto da cortina entre os compartimentos do Santo e do Santíssimo do tabernáculo. No entanto, tal homem tinha o direito de receber sustento dos dízimos e podia comer das "coisas sagradas" fornecidas como alimento para o sacerdócio. — Le 21:16-23.

Não se declara especificamente a idade de se ingressar no sacerdócio, embora o censo dos coatitas, feito junto ao monte Sinai, incluísse os de 30 a 50 anos de idade. (Núm 4:3) O serviço dos levitas no santuário começava à idade de 25 anos (reduzido no tempo do Rei Davi para 20 anos). (Núm 8:24; 1Cr 23:24) A aposentadoria dos levitas não sacerdotais do serviço obrigatório era à idade de 50 anos, mas não havia aposentadoria para os sacerdotes. — Núm 8:25, 26; veja APOSENTADORIA.

Sustento. Não se deram à tribo de Levi terras como herança, mas ela foi 'espalhada em Israel', recebendo 48 cidades para morar com suas famílias e seu gado. Treze destas cidades foram dadas aos sacerdotes. (Gên 49:5, 7; Jos 21:1-11) Uma das cidades de refúgio, Hébron, era cidade sacerdotal. (Jos 21:13) Os levitas não receberam uma região como herança tribal, porque, conforme Jeová dissera: "Eu sou teu quinhão e tua herança no meio dos filhos de Israel." (Núm 18:20) Os levitas executavam as tarefas designadas do seu ministério, e conservavam suas casas e os pastios das cidades que lhes foram concedidas. Cuidavam também de outros terrenos que os israelitas talvez devotassem ao uso do santuário. (Le 27:21, 28) Jeová fazia pro-

visões para os levitas por providenciar que recebessem o dízimo de todos os produtos agrícolas das outras 12 tribos. (Núm 18:21-24) Deste dízimo, ou décimo, os levitas, por sua vez, deviam dar um décimo do melhor como dízimo para o sacerdócio. (Núm 18:25-29; Ne 10:38, 39) O sacerdócio recebia assim 1 por cento do produto nacional, habilitando-o a devotar todo o seu tempo ao seu designado serviço de Deus.

Esta provisão para o sacerdócio, embora abundante, contrastava com o luxo e o poder financeiro alcançado pelo sacerdócio de nações pagãs. No Egito, por exemplo, os sacerdotes eram *proprietários* de terras (Gên 47:22, 26), e, por manobras astutas, por fim se tornaram os homens mais ricos e mais poderosos do Egito. James H. Breasted, em *A History of the Ancient Egyptians* (História dos Antigos Egípcios, 1908, pp. 355, 356, 431, 432), registra que, durante a chamada Vigésima Dinastia, o Faraó ficou reduzido a mero títere. O sacerdócio estava de posse das terras auríferas da Núbia e da grande província do Alto Nilo. O sumo sacerdote era o mais importante funcionário do fisco do Estado, logo depois do próprio tesoureiro-chefe. Ele comandava todos os exércitos e o tesouro estava na sua mão. É representado com mais destaque nos monumentos do que o Faraó.

Era só quando Israel ficava relapso na sua adoração e negligente no pagamento dos seus dízimos que o sacerdócio sofria junto com os levitas não sacerdotais, que tinham de procurar outro trabalho para sustentar a si mesmos e suas famílias. Esta má atitude para com o santuário e sustento dele, por sua vez, fazia a nação sofrer ainda mais por falta de espiritualidade e de conhecimento de Jeová. — Ne 13:10-13; veja também Mal 3:8-10.

O sacerdócio recebia: (1) O dízimo regular. (2) O dinheiro de redenção do primogênito do gênero humano ou dos animais. No caso do touro, do cordeiro ou do caprídeo primogênitos, eles recebiam a carne como alimento. (Núm 18:14-19) (3) O dinheiro de redenção por homens e coisas santificadas como sagrados, e também por coisas devotadas a Jeová. (Le 27) (4) Certas porções das diversas ofertas trazidas pelo povo, bem como os pães da proposição. (Le 6:25, 26, 29; 7:6-10; Núm 18:8-14) (5) Benefícios derivados das ofertas do melhor dos primeiros frutos maduros dos cereais, do vinho e do azeite. (Êx 23:19; Le 2:14-16; 22:10 ["estranho", neste último texto, refere-se a alguém que não era sacerdote]; De 14:22-27; 26:1-10) Exceto por certas porções específicas que só os sacerdotes podiam comer (Le 6:29), seus filhos e suas filhas, e, em alguns casos, os da casa do sacerdote — até mesmo escravos — podiam legitimamente participar. (Le 10:14; 22:10-13) (6) Sem dúvida, uma participação no dízimo do terceiro ano para levitas e para os pobres. (De 14:28, 29; 26:12) (7) A presa de guerra. — Núm 31:26-30.

Vestimenta. No desempenho das suas funções oficiais, os sacerdotes serviam descalços, em harmonia com o fato de que o santuário era solo sagrado. (Veja Êx 3:5.) Nas instruções para a fabricação das vestes especiais para os sacerdotes não se mencionam sandálias. (Êx 28:1-43) Eles usavam calções de linho, que iam desde os quadris até às coxas, por questão de decoro, "para cobrir a carne nua . . . a fim de que não incorram em erro e certamente morram". (Êx 28:42, 43) Sobre este, usavam uma veste comprida de linho fino, amarrada ao corpo por uma faixa de linho. Sua cobertura para a cabeça era 'enrolada' sobre eles. (Le 8:13; Êx 28:40; 39:27-29) Esta cobertura para a cabeça parece ter sido um pouco diferente do turbante do sumo sacerdote, que talvez fosse costurado num estilo enrolado e colocado assim na cabeça do sumo sacerdote. (Le 8:9) Parece que foi em tempos posteriores que os subsacerdotes ocasionalmente usavam éfodes de linho, embora estes não fossem ricamente bordados como o éfode do sumo sacerdote. — Veja 1Sa 2:18.

Regulamentos e funções. Exigia-se que os sacerdotes mantivessem asseio pessoal e elevadas normas de moral. Ao entrarem na tenda de reunião e antes de apresentarem uma oferta no altar, tinham de lavar as mãos e os pés na bacia no pátio, 'para que não morressem'. (Êx 30:17-21; 40:30-32) Ordenou-se-lhes, com um aviso similar, não tomar vinho ou bebida inebriante ao servirem no santuário. (Le 10:8-11) Não podiam aviltar-se por tocar num cadáver ou por prantear os mortos; isto os tornaria temporariamente impuros para o serviço. Os subsacerdotes (mas não o sumo sacerdote) podiam fazer isso, porém, para um parente muito achegado: mãe, pai, filho, filha, irmão, ou irmã virgem que lhe fosse achegada (evidentemente, morando com ele ou perto dele); também a esposa possivelmente estava incluída nos achegados a ele. (Le 21:1-4) O sacerdote que se tornasse impuro por motivo de lepra, de um fluxo, ou de um cadáver ou outra coisa impura, não podia comer das coisas sagradas nem realizar serviço no santuário até ser purificado, senão tinha de morrer. — Le 22:1-9.

Ordenou-se aos sacerdotes não rapar a cabeça ou aparar a extremidade da barba, nem fazer incisões em si mesmos, prática comum entre os sacerdotes pagãos. (Le 21:5, 6; 19:28; 1Rs 18:28) Ao passo que o sumo sacerdote só podia casar-se com uma virgem, os subsacerdotes podiam casar-se com uma viúva, mas não com uma divorciada ou uma prostituta. (Le 21:7, 8; compare isso com

Le 21:10, 13, 14.) Evidentemente, todos os membros da família do sumo sacerdote deviam manter a elevada norma de moral e a dignidade atribuída ao cargo do sacerdote. Assim, a filha de sacerdote que se tornasse prostituta devia ser morta, sendo depois queimada como algo detestável para Deus. — Le 21:9.

Enquanto estavam no ermo, por ocasião das mudanças de acampamento, era dever de Arão e dos seus filhos cobrir a mobília e os utensílios sagrados na tenda de reunião, antes de se permitir que outros coatitas os carregassem, para que os coatitas não morressem. Eles também descobriam e armavam estas coisas na tenda no novo local. (Núm 4:5-15) Quando em marcha, os sacerdotes carregavam a Arca do Pacto. — Jos 3:3, 13, 15, 17; 1Rs 8:3-6.

Os sacerdotes eram responsáveis pelo toque das trombetas sagradas, provendo assim liderança definida ao povo, quando se armava ou se levantava o acampamento, nas convocações, quando se entrava em batalha ou se celebrava alguma festividade para Jeová. (Núm 10:1-10) Os sacerdotes e os levitas estavam eximidos do recrutamento militar, embora servissem como tocadores de trombeta e cantores diante do exército. — Núm 1:47-49; 2:33; Jos 6:4; 2Cr 13:12.

Quando os sacerdotes estavam de serviço no santuário, seus deveres incluíam o abate dos sacrifícios trazidos pelo povo, aspergir o sangue sobre o altar, retalhar os sacrifícios, manter aceso o fogo no altar, cozinhar a carne e aceitar todas as outras ofertas, tais como as ofertas de cereais. Deviam cuidar dos assuntos relacionados com impurezas contraídas por pessoas, bem como os votos especiais delas, e assim por diante. (Le caps. 1-7; 12:6; caps. 13-15; Núm 6:1-21; Lu 2:22-24) Cuidavam das ofertas queimadas da manhã e da noitinha, e de todos os outros sacrifícios oferecidos regularmente no santuário, exceto aqueles que cabiam ao sumo sacerdote ofertar; queimavam incenso no altar de ouro. (Êx 29:38-42; Núm 28:1-10; 2Cr 13:10, 11) Aparavam as mechas das lâmpadas e mantinham estas supridas de óleo (Êx 27:20, 21) e cuidavam do óleo sagrado e do incenso. (Núm 4:16) Abençoavam o povo nas assembleias solenes na maneira delineada em Números 6:22-27. Mas nenhum outro sacerdote podia estar no santuário quando o sumo sacerdote entrava no Santíssimo para fazer expiação. — Le 16:17.

Os sacerdotes eram primariamente os privilegiados em explicar a lei de Deus, e eles desempenhavam um importante papel no judiciário de Israel. Nas cidades concedidas aos sacerdotes, eles estavam disponíveis para ajudar os juízes, e também serviam junto com os juízes em casos extraordinariamente difíceis, além da capacidade de decisão dos tribunais locais. (De 17:8, 9) Exigia-se que estivessem presentes com os anciãos da cidade nos casos de assassinato não solucionado, a fim de assegurar que se seguisse o procedimento correto para remover da cidade a culpa de sangue. (De 21:1, 2, 5) Quando um marido ciumento acusava a esposa de adultério secreto, ela tinha de ser levada ao santuário, onde o sacerdote realizava a cerimônia prescrita, na qual se apelava para o conhecimento de Jeová sobre a verdade da inocência ou da culpa da mulher, em busca do Seu julgamento direto. (Núm 5:11-31) Em todos os casos, o julgamento feito pelos sacerdotes ou pelos juízes designados tinha de ser respeitado; o desrespeito deliberado ou a desobediência incorria na pena de morte. — Núm 15:30; De 17:10-13.

Os sacerdotes eram instrutores da Lei para o povo, lendo-a e explicando-a aos que vinham ao santuário para adoração. Também, quando não estavam em serviço designado, tinham ampla oportunidade de dar tal ensino, quer na área do santuário, quer em outras partes do país. (De 33:10; 2Cr 15:3; 17:7-9; Mal 2:7) Ao retornar de Babilônia a Jerusalém, Esdras, o sacerdote, ajudado por outros sacerdotes, junto com os levitas, reuniu o povo e gastou horas lendo e explicando a Lei para eles. — Ne 8:1-15.

A administração sacerdotal serviu para salvaguardar a nação em pureza religiosa, bem como em saúde física. O sacerdote devia julgar entre o puro e o impuro em caso de lepra dum homem, duma vestimenta ou duma casa. Ele cuidava de que se cumprissem os regulamentos legais de quarentena. Oficiava também na purificação daqueles que tinham sido aviltados por um cadáver ou que eram impuros por causa dum fluxo doentio, e assim por diante. — Le 13-15.

Como eram determinadas as designações de serviço no templo para os sacerdotes em Israel?

Das 24 turmas, ou revezamentos, de sacerdotes estabelecidas pelo Rei Davi, 16 procediam da casa de Eleazar e 8 da casa de Itamar. (1Cr 24:1-19) Todavia, pelo menos inicialmente, os sacerdotes de apenas quatro turmas retornaram do exílio babilônico. (Esd 2:36-39) Alguns sugerem que, para continuar com o anterior arranjo organizacional, as quatro famílias que retornaram foram divididas para que houvesse de novo 24 turmas. Alfred Edersheim, em *The Temple* (O Templo; 1874, p. 63), sugere que foi realizado por se deixar cada família tirar cinco sortes referentes àqueles que

não haviam retornado, formando assim dos seus grupos mais 20 turmas, às quais deram os nomes originais. Zacarias, pai de João, o Batizador, era sacerdote da oitava turma, a de Abias. Todavia, se o conceito acima for o caso, ele talvez não fosse descendente de Abias — pode ter apenas pertencido à turma que levava este nome. (1Cr 24:10; Lu 1:5) A falta de plenas informações não permite conclusões firmes sobre estes pontos.

No serviço do templo, os sacerdotes estavam organizados sob diversos oficiais. Lançavam-se sortes na designação de certas tarefas. Cada uma das 24 turmas servia uma semana por vez, estando de serviço duas vezes por ano. Evidentemente, todo o sacerdócio servia nas épocas festivas, quando milhares de sacrifícios eram oferecidos pelo povo, assim como fizeram na dedicação do templo. (1Cr 24:1-18, 31; 2Cr 5:11; compare isso com 2Cr 29:31-35; 30:23-25; 35:10-19.) O sacerdote talvez servisse em outras ocasiões, desde que isso não interferisse nas tarefas dos sacerdotes nos serviços designados. Segundo tradições rabínicas, no tempo da vida terrestre de Jesus, os sacerdotes eram numerosos, de modo que o serviço da semana era subdividido entre as diversas famílias que compunham a turma, cada família servindo um ou mais dias, segundo o seu número.

O que provavelmente era considerado o serviço diário mais honroso era queimar o incenso no altar de ouro. Isto era feito depois da oferta do sacrifício. Durante a queima do incenso, o povo ficava reunido em oração, fora do santuário. A tradição rabínica diz que se lançavam sortes para este serviço, mas que aquele que já oficiara nisso não tinha permissão de participar, a menos que todos os presentes já tivessem realizado este serviço antes. (*The Temple*, pp. 135, 137, 138) Neste caso, o sacerdote usualmente tinha esta honra apenas uma vez na vida. Era este o serviço que Zacarias realizava quando o anjo Gabriel lhe apareceu para anunciar que Zacarias e sua esposa Elisabete teriam um filho. Quando Zacarias saiu do santuário, a multidão reunida ali podia ver pela aparência dele e pela sua incapacidade de falar que Zacarias tivera uma visão sobrenatural no santuário; assim, este evento se tornou de conhecimento público. — Lu 1:8-23.

Parece que, todo sábado, os sacerdotes tinham o privilégio de trocar o pão da proposição. Era também no sábado que a turma sacerdotal daquela semana completava o seu serviço e a nova turma começava a servir para a semana seguinte. Estas e outras tarefas necessárias eram realizadas pelos sacerdotes sem que isso constituísse uma violação do sábado. — Mt 12:2-5; compare isso com 1Sa 21:6; 2Rs 11:5-7; 2Cr 23:8.

Lealdade. Quando as dez tribos se separaram do reino sob Roboão e estabeleceram o reino setentrional sob Jeroboão, a tribo de Levi permaneceu leal e se apegou ao reino de duas tribos, de Judá e Benjamim. Jeroboão designou homens que não eram levitas para serem sacerdotes a serviço da adoração dos bezerros de ouro, e ele expulsou os sacerdotes de Jeová, os filhos de Arão. (1Rs 12:31, 32; 13:33; 2Cr 11:14; 13:9) Mais tarde, em Judá, embora muitos sacerdotes se tornassem infiéis a Deus, o sacerdócio às vezes exercia forte influência para manter Israel fiel a Jeová. (2Cr 23:1, 16; 24:2, 16; 26:17-20; 34:14, 15; Za 3:1; 6:11) Por volta da época do ministério de Jesus e dos apóstolos, o sumo sacerdócio se tinha tornado muito corrupto, mas havia muitos sacerdotes de bom coração para com Jeová, conforme se evidenciava em que, pouco depois da morte de Jesus, "uma grande multidão de sacerdotes começou a ser obediente à fé". — At 6:7.

Outras aplicações de "sacerdote". Moisés, no Salmo 99:6, foi chamado de sacerdote por ser mediador e por ter sido designado para realizar o serviço de santificação no santuário, no qual Arão e seus filhos foram empossados no sacerdócio. Moisés intercedeu por Israel, invocando o nome de Jeová. (Núm 14:13-20) A palavra "sacerdote" ocasionalmente também era usada para denotar um "lugar-tenente" ou "ministro ou oficial principal". Na lista de oficiais principais sob o Rei Davi, o registro reza: "Quanto aos filhos de Davi, tornaram-se sacerdotes." — 2Sa 8:18; compare isso com 2Sa 20:26; 1Rs 4:5; 1Cr 18:17.

O Sacerdócio Cristão. Jeová prometera que Israel, se guardasse o Seu pacto, tornar-se-ia para Ele "um reino de sacerdotes e uma nação santa". (Êx 19:6) Todavia, o sacerdócio da linhagem de Arão continuaria apenas até a vinda do sacerdócio maior que prefigurava. (He 8:4, 5) Duraria até a terminação do pacto da Lei e a inauguração do novo pacto. (He 7:11-14; 8:6, 7, 13) A oferta foi primeiro feita exclusivamente aos de Israel, para que se tornassem sacerdotes de Jeová, servindo no arranjo do Reino prometido por Deus; com o tempo, esta oferta foi estendida aos gentios. — At 10:34, 35; 15:14; Ro 10:21.

Apenas um restante de judeus aceitou Cristo, deixando assim a nação de prover os membros do *verdadeiro* reino de sacerdotes e nação santa. (Ro 11:7, 20) Por causa da infidelidade de Israel, Deus o avisara disso com séculos de antecedência pelo seu profeta Oseias, dizendo: "Visto que tu rejeitaste o conhecimento, também eu te rejeitarei para que não me sirvas como sacerdote; e visto que te estás esquecendo da lei de teu Deus, eu me esquecerei dos teus filhos, sim, eu." (Os 4:6) De modo

correspondente, Jesus disse aos líderes judeus: "O reino de Deus vos será tirado e será dado a uma nação que produza os seus frutos." (Mt 21:43) Todavia, Jesus Cristo, por estar sob a Lei enquanto na terra, reconheceu que vigorava o sacerdócio arônico, e ele mandou que os que ele havia curado da lepra fossem ao sacerdote e fizessem a oferta exigida. — Mt 8:4; Mr 1:44; Lu 17:14.

No dia de Pentecostes do ano 33 EC, o pacto da Lei teve fim e se inaugurou o 'pacto melhor', o novo pacto. (He 8:6-9) Naquele dia, Deus tornou manifesta esta mudança pelo derramamento do espírito santo. O apóstolo Pedro explicou então aos judeus presentes, vindos de muitas nações, que sua única salvação estava então no arrependimento e na aceitação de Jesus Cristo. (At 2; He 2:1-4) Mais tarde, Pedro falou de construtores judeus rejeitarem Jesus Cristo como pedra angular e então disse aos cristãos: "Mas vós sois 'raça escolhida, sacerdócio real, nação santa, povo para propriedade especial.'" — 1Pe 2:7-9.

Pedro explicou também que o novo sacerdócio é uma 'casa espiritual, tendo por objetivo um sacerdócio santo, para oferecer sacrifícios espirituais, aceitáveis a Deus, por intermédio de Jesus Cristo'. (1Pe 2:5) Jesus Cristo é seu grande Sumo Sacerdote, e eles, iguais aos filhos de Arão, constituem o subsacerdócio. (He 3:1; 8:1) Todavia, diferentes do sacerdócio arônico, que não tinha parte no reinado, o reinado e o sacerdócio estão conjugados neste "sacerdócio real" de Cristo e dos seus co-herdeiros. No livro bíblico de Revelação (Apocalipse), o apóstolo João fala dos seguidores de Jesus Cristo como 'soltos dos nossos pecados por meio de seu próprio sangue', e diz que "ele fez de nós um reino, sacerdotes para seu Deus e Pai". — Re 1:5, 6.

Este último livro da Bíblia revela também o número dos que constituem o corpo de subsacerdotes. Mostra-se que estes, que Jesus Cristo constituiu em "um reino e sacerdotes para o nosso Deus", cantam um novo cântico, no qual dizem que foram comprados pelo sangue de Cristo. (Re 5:9, 10) Mais adiante, os que cantam o novo cântico são enumerados como 144.000 "comprados dentre a humanidade como primícias para Deus e para o Cordeiro". (Re 14:1-5) Por fim, mostra-se que este subsacerdócio é ressuscitado para o céu e junta-se a Jesus Cristo no seu governo, tornando-se "sacerdotes de Deus e do Cristo" e 'reinando' com Cristo durante o seu Reinado de Mil Anos. — Re 20:4, 6.

Pela comparação do sacerdócio de Israel, bem como das suas funções e dos seus benefícios para o povo daquela nação (He 8:5), podemos obter uma ideia dos benefícios e das bênçãos que as pessoas da terra derivarão do perfeito e eterno sacerdócio de Jesus Cristo e do seu corpo de subsacerdotes, durante o seu reinado conjunto sobre a terra, durante mil anos. Terão o privilégio de ensinar ao povo a lei de Deus (Mal 2:7), conseguindo o completo perdão dos pecados à base do sacrifício resgatador do grande Sumo Sacerdote (administrando os benefícios do sacrifício de Cristo) e realizando a cura de todas as enfermidades (Mr 2:9-12; He 9:12-14; 10:1-4, 10), diferenciando o que é puro e o que é impuro aos olhos de Deus, e removendo toda a impureza (Le 13-15), julgando o povo em justiça e cuidando de fazer vigorar a lei justa de Jeová em toda a terra (De 17:8-13).

Assim como a antiga tenda de reunião, no ermo, era o lugar de morada de Deus com os homens, um santuário no qual podiam chegar-se a ele, assim durante os mil anos a tenda de Deus estará novamente com a humanidade em sentido muito mais achegado, mais duradouro e mais benéfico, ao passo que ele lida com eles de modo representativo por intermédio do seu grande Sumo Sacerdote, Jesus Cristo, e os 144.000 que servem com Cristo quais subsacerdotes no grande templo espiritual, prefigurado por aquele tabernáculo sagrado. (Êx 25:8; He 4:14; Re 1:6; 21:3) Com tal sacerdócio real, o povo certamente será feliz, assim como era Israel quando o reino e o sacerdócio eram fiéis a Deus, no tempo em que "Judá e Israel eram muitos, em multidão, iguais aos grãos de areia junto ao mar, comendo e bebendo, e alegrando-se" e morando "em segurança, cada um debaixo da sua própria videira e debaixo da sua própria figueira". — 1Rs 4:20, 25.

Sacerdotes Pagãos. As nações antigas possuíam sacerdotes por meio dos quais se dirigiam aos seus deuses. Esses homens eram reverenciados pelo povo e sempre exerciam grande influência, geralmente fazendo parte da classe governante, ou sendo conselheiros íntimos dos governantes. Os sacerdotes eram a classe mais instruída e em geral mantinham o povo em ignorância. Assim podiam aproveitar-se das superstições do povo e do seu temor do desconhecido. Por exemplo, no Egito, o povo era levado a adorar o rio Nilo como deus, encarando os seus sacerdotes como exercendo controle divino sobre o fluxo sazonal dele, do qual dependiam suas safras.

Este incentivo dado à ignorância supersticiosa estava em contraste direto com os sacerdotes de Israel, que constantemente liam e ensinavam a Lei à nação inteira. Todo homem devia conhecer a Deus e Sua lei. (De 6:1-3) As próprias pessoas sabiam ler e escrever, tendo-lhes Jeová ordenado que lessem e ensinassem a lei aos seus filhos. — De 6:4-9.

Não o padrão para o sacerdócio de Israel. Apesar disso, há alguns que afirmam que o sacerdócio de Israel e a formulação de muitos dos seus regulamentos foram modelados segundo os do Egito. Eles argumentam que Moisés, o mediador do pacto da Lei, fora profundamente influenciado pela sua vida no Egito, pelo seu treinamento na corte de Faraó e por ter sido instruído "em toda a sabedoria dos egípcios". (At 7:22) Seu argumento, porém, desconsidera que Moisés, embora usado para transmitir a Lei a Israel, em nenhum sentido era o legislador. O Legislador de Israel era Jeová Deus (Is 33:22), que usou anjos para transmitir a Lei pela mão do mediador Moisés. — Gál 3:19.

Cada pormenor da adoração por parte de Israel foi delineado por Deus. Os planos para a tenda de reunião foram dados a Moisés (Êx 26:30), e está escrito que se lhe ordenou: "Cuida de que faças todas as coisas segundo o seu modelo que te foi mostrado no monte." (He 8:5; Êx 25:40) Todo o serviço no santuário tinha origem e direção de Jeová. O relato assegura-nos isso repetidas vezes por dizer que Moisés e os filhos de Israel "faziam segundo tudo o que Jeová mandara a Moisés. Fizeram exatamente assim". "Segundo tudo o que Jeová mandara a Moisés, assim fizeram os filhos de Israel todo o serviço. E Moisés chegou a ver toda a obra, e eis que a tinham feito assim como Jeová mandara. Foi assim que fizeram." "E Moisés passou a fazer segundo tudo o que Jeová lhe mandara. Fez exatamente assim." — Êx 39:32, 42, 43; 40:16.

De acordo com os egiptólogos, em algumas coisas a vestimenta dos sacerdotes egípcios eram similares à dos sacerdotes de Israel, tais como o uso de linho; os sacerdotes egípcios rapavam o corpo, assim como faziam os levitas (embora não o fizessem os sacerdotes de Israel; Núm 8:7); havia lavagens. Mas, será que estas poucas similaridades provam que tinham a mesma origem, ou que um procedeu do outro? Materiais e métodos similares são usados no mundo inteiro na confecção de roupa, na construção de casas e edifícios, e no cumprimento de deveres diários, tais como as lavagens, mas há também grandes divergências em estilo e método. Nós não dizemos que um derivou do outro, ou que a vestimenta ou o ato tinham o mesmo significado religioso ou simbólico.

Na maioria dos aspectos da sua vestimenta e das suas funções não havia nenhuma similaridade entre os sacerdotes israelitas e os egípcios. Por exemplo, ao passo que os sacerdotes israelitas serviam descalços, os sacerdotes egípcios usavam sandálias. As vestes compridas dos sacerdotes egípcios tinham feitio inteiramente diferente, e suas vestes e acessórios traziam símbolos da adoração dos seus deuses falsos. Rapavam a cabeça, o que os sacerdotes israelitas não faziam (Le 21:5), e usavam peruca, ou então uma cobertura para a cabeça totalmente diferente daquela dos sacerdotes de Israel, segundo inscrições encontradas em monumentos do Egito. Além disso, Jeová tornara claro que Israel não devia adotar nenhuma das práticas do Egito nem das outras nações, quer na adoração, quer na prática judiciária. — Le 18:1-4; De 6:14; 7:1-6.

O argumento dos apoiadores da teoria de que o sacerdócio de Israel copiou o do Egito, portanto, não tem nenhum fundamento. Temos de lembrar-nos de que a ideia de sacrifícios e de sacerdotes originou-se de Deus, e, desde o começo, foi expressa por homens fiéis tais como Abel e Noé; na sociedade patriarcal, a função foi executada por Abraão e por outros. Todas as nações, portanto, herdaram este conhecimento, embora fosse distorcido em muitas formas por abandonarem o verdadeiro Deus e a adoração pura. As nações pagãs, embora tivessem o desejo inato de adorar, mas faltando-lhes a orientação de Jeová, desenvolveram muitos ritos injustos e mesmo degradantes, os quais as levaram à oposição à adoração verdadeira.

Práticas repugnantes dos sacerdotes pagãos. Os sacerdotes egípcios dos dias de Moisés se opuseram a ele perante Faraó, tentando desacreditar a ele e seu Deus, Jeová, pela prática da magia. (Êx 7:11-13, 22; 8:7; 2Ti 3:8) Mas, viram-se obrigados a curvar-se em derrota e humilhação. (Êx 8:18, 19; 9:11) Os amonitas adoradores de Moloque sacrificavam seus filhos e suas filhas por queimá-los. (1Rs 11:5; 2Rs 23:10; Le 18:21; 20:2-5) Os cananeus adoradores de Baal seguiam a mesma prática detestável, praticando também a autolaceração e ritos lascivos, repugnantes e imorais. (Núm 25:1-3; 1Rs 18:25-28; Je 19:5) Os sacerdotes do deus filisteu Dagom e os sacerdotes babilônios de Marduque, Bel e Istar praticavam a magia e a adivinhação. (1Sa 6:2-9; Ez 21:21; Da 2:2, 27; 4:7, 9) Todos eles adoravam imagens de madeira, de pedra e de metal. Até mesmo o Rei Jeroboão, do reino de dez tribos de Israel, constituiu sacerdotes para dirigir a adoração de bezerros de ouro e de "demônios caprinos", a fim de impedir que o povo se empenhasse na verdadeira adoração em Jerusalém. — 2Cr 11:15; 13:9; veja também MICÁ N.º 1.

Sacerdócios não autorizados condenados por Deus. Jeová se opunha inalteravelmente a todas estas formas e práticas, que na realidade constituíam adoração de demônios. (1Co 10:20; De 18:9-13; Is 8:19; Re 22:15) Sempre que esses deuses ou o sacerdócio que os representava desafiavam abertamente a Jeová, eles eram humilhados.

(1Sa 5:1-5; Da 2:2, 7-12, 29, 30; 5:15) Frequentemente, seus sacerdotes e profetas eram mortos. (1Rs 18:40; 2Rs 10:19, 25-28; 11:18; 2Cr 23:17) E visto que Jeová não reconhecia nenhum sacerdócio além do da casa de Arão, durante a existência do pacto da Lei, segue-se que aquilo que o cargo de Arão prefigurava, a saber, o sacerdócio de Jesus Cristo, que é também o Sumo Sacerdote maior à maneira de Melquisedeque, é a única via de acesso a Jeová. (At 4:12; He 4:14; 1Jo 2:1, 2) Qualquer sacerdócio que se opõe a este Rei-Sacerdote ordenado por Deus e ao seu subsacerdócio deve ser evitado pelos verdadeiros adoradores de Deus. — De 18:18, 19; At 3:22, 23; Re 18:4, 24.

Veja SUMO SACERDOTE.

SACERDOTES, CIDADES DOS. Veja CIDADES DOS SACERDOTES.

SACO. Veja SACA.

SACO, SERAPILHEIRA. Pano grosseiro usado para fabricar sacos, ou sacas, tais como os usados para cereais. Usualmente, era de tecido de pelos de cabra, de cor escura. (Re 6:12; Is 50:3) A palavra hebraica para saco ou serapilheira (*saq*) é também usada para designar os sacos ou as sacas fabricados deste material. — Gên 42:25; Jos 9:4.

Serapilheira era a vestimenta tradicional de luto, e lemos pela primeira vez sobre o seu uso quando Jacó pranteou a suposta morte de seu filho José, cingindo os lombos de serapilheira. (Gên 37:34; 2Sa 3:31) Em alguns casos, os pranteadores a usavam para sentar-se ou dormir sobre ela. (2Sa 21:10; Is 58:5; Jl 1:13) Os servos de Ben-Hadade, rogando pela vida do seu rei perante Acabe, foram a ele vestidos de serapilheira sobre o lombo e corda na cabeça. (1Rs 20:31, 32) Às vezes era usada diretamente sobre a pele, com outra vestimenta por cima (Jó 16:15; Is 32:11; 1Rs 21:27; 2Rs 6:30), ao passo que em outros casos talvez simplesmente fosse "cingida" sobre outras vestes. — Ez 7:18; Jl 1:8.

Em resultado da pregação de Jonas, o rei de Nínive emitiu um decreto no sentido de que não somente todo o povo da cidade devia seguir seu exemplo, de vestir serapilheira, mas até mesmo os 'animais domésticos' deviam ser cobertos com ela. — Jon 3:6-8.

Os profetas hebreus ocasionalmente usavam serapilheira. Faziam isso em harmonia com mensagens de aviso e convocações ao arrependimento, que foram comissionados a proclamar, ou quando oravam com expressões de arrependimento a favor do povo. (Is 20:2; Da 9:3; compare isso com Re 11:3.) Era usada pelo rei e pelo povo em ocasiões de grande crise ou ao receberem notícias calamitosas. — 2Rs 19:1; Is 15:3; 22:12.

SACOLA DE PASTOR. Veja ALFORJE; SACA.

SACRIFÍCIO. Veja OFERTAS; RESGATE.

SACUTE. Possivelmente uma deidade astral, conforme sugerido por "Sacute" ser posto em paralelo com a frase "a estrela de vosso deus". (Am 5:26) Este nome foi supostamente vocalizado no texto massorético hebraico para corresponder a *shiq·qúts*, que significa "coisa repugnante". Talvez Sacute deva ser identificado com "Sakkut", nome babilônico de Saturno (deus-estrela). Todavia, na *Septuaginta* grega, a expressão "Sacute, vosso rei", reza "a tenda de Moloque", e Estêvão, que provavelmente citou a *Septuaginta,* também usou as palavras "a tenda de Moloque". (At 7:43) Isto sugere que "Sacute" talvez fosse um santuário portátil, uma tenda ou barraca, em que se guardava a imagem-ídolo de Moloque. — Veja ASTRÓLOGOS (Moloque e a Astrologia em Israel).

SADOQUE. Veja ZADOQUE N.º 7.

SADRAQUE. Nome babilônico de um judeu exilado elevado a um alto cargo no governo de Babilônia. Sadraque, Mesaque e Abednego — os três companheiros de Daniel — são sempre mencionados juntos, e Sadraque é sempre alistado primeiro, talvez porque seus nomes hebraicos correspondentes — Hananias, Misael e Azarias — sempre aparecem em ordem alfabética segundo os caracteres hebraicos. Receberam os nomes babilônicos depois de terem sido levados para Babilônia. Ali receberam treinamento, visto que se observara que eram jovens sem defeito, de boa aparência e inteligentes. Ao fim de três anos de estudo, Sadraque, Mesaque e Abednego foram achados dez vezes melhores do que os sábios de Babilônia. Eles certamente tinham a bênção de Jeová, o que, por sua vez, se devia parcialmente à sua firme recusa de se poluírem com as iguarias babilônicas. (Da 1:3-20) Sua próxima designação registrada foi a administração do distrito jurisdicional de Babilônia. (Da 2:49) Perderam temporariamente o favor do rei quando se negaram a se curvar diante da sua grande imagem, mas, depois de Jeová os ter tirado incólumes da fornalha ardente, foram recolocados no seu cargo anterior. — Da 3.

SADUCEUS. Destacada seita religiosa do judaísmo, associada com o sacerdócio. (At 5:17) Eles não criam nem na ressurreição, nem em anjos. — At 23:8.

O tempo exato do aparecimento dos saduceus como seita religiosa não é conhecido. A primeira menção histórica deles por nome ocorre nos escritos de Josefo, indicando que se opunham aos fariseus na última metade do segundo século AEC.

(*Jewish Antiquities* [Antiguidades Judaicas], XIII, 293 [x, 6]) Josefo fornece também informações sobre os ensinos deles. Todavia, há dúvida quanto a se a apresentação dele é inteiramente segundo os fatos. Dessemelhantes dos fariseus, diz Josefo, os saduceus negavam os caprichos do destino, sustentando que a própria pessoa, pelas suas ações, era a única responsável pelo que lhe sobrevinha. (*Jewish Antiquities*, XIII, 172, 173 [v, 9]) Rejeitavam as muitas tradições orais observadas pelos fariseus e também a crença farisaica na imortalidade da alma e em punições ou recompensas após a morte. Nos seus tratos entre si, os saduceus eram um tanto rudes. Dizia-se que eram litigiosos. Segundo Josefo, seus ensinos agradavam aos ricos. — *Jewish Antiquities*, XIII, 298 (x, 6); XVIII, 16, 17 (i, 4); *The Jewish War* (A Guerra Judaica), II, 162-166 (viii, 14).

Conforme salientado por João, o Batizador, os saduceus precisavam produzir frutos próprios do arrependimento. O motivo era que eles, assim como os fariseus, não guardavam a lei de Deus. (Mt 3:7, 8) O próprio Cristo Jesus comparou o ensino corrupto deles a fermento. — Mt 16:6, 11, 12.

Com respeito às crenças religiosas deles, Atos 23:8 declara: "Os saduceus dizem não haver nem ressurreição, nem anjo, nem espírito, mas os fariseus declaram publicamente todos estes." Foi com relação à ressurreição e ao casamento de cunhado que um grupo de saduceus tentou confundir Cristo Jesus. Mas ele os calou. Citando os escritos de Moisés, que os saduceus professavam aceitar, Jesus refutou a alegação deles de que não há ressurreição. (Mt 22:23-34; Mr 12:18-27; Lu 20:27-40) Mais tarde, o apóstolo Paulo, diante do Sinédrio, dividiu esta mais alta corte judaica por jogar os fariseus contra os saduceus. Isto era possível por causa das diferenças religiosas entre eles. — At 23:6-10.

Embora divididos em questão de religião, os saduceus juntaram-se aos fariseus em procurar tentar Jesus por pedir-lhe um sinal (Mt 16:1), e os dois grupos estavam unidos na sua oposição a ele. A evidência bíblica indica que os saduceus tinham um papel destacado em procurar a morte de Jesus. Saduceus eram membros do Sinédrio, corte que tramou contra Jesus e que, mais tarde, o condenou à morte. A corte incluía Caifás, o saduceu e sumo sacerdote, e evidentemente também outros sacerdotes de destaque. (Mt 26:59-66; Jo 11:47-53; At 5:17, 21) Portanto, sempre que as Escrituras Gregas Cristãs falam de certa ação tomada pelos principais sacerdotes, evidentemente havia saduceus envolvidos nisso. (Mt 21:45, 46; 26:3, 4, 62-64; 28:11, 12; Jo 7:32) Saduceus parecem ter tomado a dianteira em tentar impedir a divulgação do cristianismo após a morte e ressurreição de Jesus. — At 4:1-23; 5:17-42; 9:14.

SAFÃ [Procávia]. Filho de Azalias e secretário da corte. O Rei Josias, em 642 AEC, enviou Safã e mais dois oficiais ao sumo sacerdote Hilquias com instruções para consertos do templo. Nesta ocasião, Hilquias entregou a Safã "o próprio livro da lei", provavelmente até mesmo o original, que fora pouco antes encontrado no templo. Assim que Safã leu uma parte da Lei para Josias, ele e seu filho Aicão, junto com outros, foram mandados por Josias como delegação para indagar a respeito do propósito de Jeová para com Judá. Eles se dirigiram à profetisa Hulda e relataram depois ao rei a profecia de Jeová, de que viria uma destruição, mas não durante o reinado de Josias. — 2Rs 22:3-20; 2Cr 34:8-28.

Aicão, (Je 26:24), Elasá (Je 29:1-3) e Gemarias (Je 36:10-12, 25), filhos de Safã, também parecem ter sido aderentes da verdadeira adoração. No entanto, seu filho Jaazanias não era. (Ez 8:10, 11) Gedalias, neto de Safã, foi o governador, temente a Deus, designado após a queda de Jerusalém. — 2Rs 25:22; Je 39:14.

SAFÃO. O segundo encarregado da tribo de Gade em Basã, algum tempo antes do reinado de Jeroboão II, no nono século AEC. — 1Cr 5:11, 12, 17.

SAFATE [forma abreviada de Sefatias, que significa "Jeová Julgou"].

1. Maioral que representou a tribo de Simeão como um dos espias que passaram 40 dias na Terra da Promessa; filho de Hori. — Núm 13:2, 5, 25; veja ESPIÕES.

2. Um dos encarregados das manadas do Rei Davi; filho de Adlai. As manadas cuidadas por Safate encontravam-se nas baixadas. — 1Cr 27:29.

3. Pai do profeta Eliseu. — 1Rs 19:16, 19; 2Rs 3:11; 6:31.

4. Descendente de Gade que morava em Basã. — 1Cr 5:11, 12.

5. Descendente pós-exílico do Rei Davi. — 1Cr 3:22.

SAFE. Um de quatro refains gigantescos que lutaram ao lado dos filisteus contra Israel, sendo mortos pelos poderosos de Davi. Safe, ou Sipai, foi morto por Sibecai. — 2Sa 21:18, 22; 1Cr 20:4.

SAFIR [Elegante; Refinada; Agradável]. Uma localidade, evidentemente em Judá, cujos habitantes foram incluídos na profecia de Miqueias a

respeito do julgamento que sobreviria a Judá e a Jerusalém. (Miq 1:11) Nesta parte da profecia, Miqueias faz frequentes jogos de palavras no seu uso de nomes de lugares. (Veja BETE-EZEL.) Uma identificação provisória de Safir é com Khirbet el-Kaum, a uns 15 km ao O de Hébron.

SAFIRA, I [do aramaico, que significa "Bela"]. Esposa de Ananias. Ela entrou com seu marido numa conspiração que resultou na morte deles. Venderam um campo de sua propriedade e hipocritamente fingiram levar aos apóstolos o pleno montante obtido por ele, assim como faziam outros cristãos em Jerusalém para sanar a emergência que surgira depois de Pentecostes de 33 EC.

O pecado de Ananias e Safira não era deixarem de entregar a quantia inteira recebida pela propriedade vendida, mas que mentiram *afirmando* fazer isso, evidentemente para receber louvor de homens em vez de honrar a Deus e fazer o bem para com a congregação dele. Sua fraude foi exposta por Pedro, sob a inspiração do espírito santo. Ele disse: "Ananias, por que te afoitou Satanás a trapacear o espírito santo e a reter secretamente parte do preço do campo? Enquanto permanecia contigo, não permanecia teu, e depois de ter sido vendido, não continuou a estar sob o teu controle? Por que é que propuseste uma ação dessas no teu coração? Trapaceaste, não homens, mas a Deus." Ao ouvir as palavras de Pedro, Ananias caiu e expirou.

Cerca de três horas depois, entrou Safira e repetiu a mentira. Pedro perguntou-lhe então: "Por que concordastes entre vós dois fazer uma prova com o espírito de Jeová?" Safira também caiu e expirou. Este incidente serviu como disciplina para a congregação, induzindo-a a ter grande temor, e, sem dúvida, muito respeito e apreço pelo fato de que Jeová deveras morava na congregação por espírito. — At 4:34, 35; 5:1-11; 1Co 3:16, 17; Ef 2:22; compare isso com 1Ti 1:20.

SAFIRA, II. Pedra preciosa transparente ou translúcida; uma variedade de coríndon. Embora haja safiras em muitas cores, as de matizes azul-escuras são as mais apreciadas. Parece que as safiras mencionadas na Bíblia eram azuis.

A safira era uma das pedras no "peitoral do julgamento" do sumo sacerdote. — Êx 28:15-18; 39:11.

Jó, que viveu aproximadamente no século 17 AEC, descreveu os esforços dos homens em escavar fundo a terra para minerar ouro e pedras preciosas, e ele mencionou a safira como estando entre as pedras raras encontradas assim. No entanto, Jó diz que, embora a safira seja valiosa e difícil de obter, a sabedoria é muito superior e não pode ser comprada com tais pedras. — Jó 28:4-6, 12, 16.

Uso Figurado. A beleza lustrosa, bem como o efeito agradável, cativante e fascinante das pedras preciosas, foi usado de modo figurado em relação com visões da glória de Deus. Depois de se instituir o pacto da Lei, Moisés, Arão, Nadabe, Abiú e 70 anciãos de Israel receberam uma visão de Jeová, e sob os pés dele "havia o que se parecia a um trabalho de lajes de safira e aos próprios céus quanto à pureza". (Êx 24:8-11) Ezequiel, em visões da glória de Jeová, observou duas vezes "a semelhança dum trono" que era "da aparência de pedra de safira". — Ez 1:1, 26-28; 10:1-4.

Quando Jeová, como Dono marital de Sião, falou da restauração e do embelezamento dela, ele disse: "Vou lançar teu alicerce com safiras." (Is 54:5, 11) De modo similar, a visão do apóstolo João, da Nova Jerusalém celestial, revelou que a safira fazia parte dos seus alicerces. — Re 21:2, 19.

SAGE. Hararita, cujo filho Jonatã era um dos poderosos de Davi. (1Cr 11:26, 34) A passagem paralela em 2 Samuel 23:32, 33, reza: "Jonatã, Samá, o hararita." Usualmente concorda-se que as palavras "filho de" de alguma forma se perderam, sendo que, inseridas, fariam o texto rezar "Jonatã, [filho de] Samá, o hararita", sendo Samá evidentemente nome alternativo de Sage.

SAL. Composto cristalino, branco, de cloreto de sódio (NaCl), conhecido como sal comum. Há na terra amplas jazidas subterrâneas de sal-gema, algumas das quais de centenas de metros de espessura. Os oceanos do mundo contêm cerca de 3,5 por cento de sais, na maior parte cloreto de sódio. Isto talvez pareça muito pouco, mas, cada quilômetro cúbico de água do mar contém quase 27 milhões de toneladas de sal. O Mar Morto (Mar Salgado), na Palestina, é cerca de nove vezes mais salgado. (Gên 14:3) Os israelitas dispunham de fácil acesso ao sal. A evaporação das águas do Mar Morto fornecia um amplo suprimento, embora de qualidade inferior. Havia morros salinos perto da extremidade S do Mar Morto, não muito longe de onde a esposa de Ló tornou-se uma coluna de sal. (Gên 19:26; Sof 2:9) Os suprimentos de sal no N da Palestina talvez procedessem, pelo menos em parte, dos fenícios, os quais, conforme se diz, o obtinham do Mediterrâneo por meio de evaporação.

Apesar de tais reservas virtualmente inesgotáveis, o sal nem sempre estava facilmente disponível ao homem. Por causa do sal, foram travadas guerras e revoluções. Na antiga China, o sal só era ultrapassado em valor pelo ouro. Esposas e filhos

foram vendidos como escravos em troca do sal comum. Os soldados de César recebiam dinheiro para comprar sal, a importância sendo chamada de *salarium*, de que deriva a palavra portuguesa "salário". — Veja Esd 4:14.

A Bíblia menciona o sal como parte essencial da alimentação do homem, como tempero para a comida. (Jó 6:6) Sob a Lei mosaica, tudo o que era oferecido no altar a Jeová tinha de ser salgado, não por causa do sabor, mas, sem dúvida, porque o sal representava ausência de corrupção ou decomposição. (Le 2:11, 13; Ez 43:24) Evidentemente, para este fim armazenavam-se nos terrenos do templo grandes quantidades de sal. Esdras cuidou de que houvesse suficiente dele à disposição para os sacrifícios. (Esd 6:9; 7:21, 22) Relata-se que Antíoco III (c. 198 AEC), forneceu 375 medimnos (c. 20 kl) de sal para o serviço no templo.

Atribuem-se ao sal certos valores curativos, medicinais e antissépticos. Os bebês eram às vezes esfregados com sal ao nascerem. (Ez 16:4) Em quantidades limitadas, o sal é benéfico em certos solos ácidos ou quando misturado com esterco, mas, quando se permite que se acumule no solo, então mata a vegetação e a terra torna-se estéril e infrutífera, como no caso do antigamente fértil vale do Eufrates. Uma cidade condenada à destruição total era às vezes deliberadamente semeada com sal, ato que expressava o desejo de que o lugar ficasse perpetuamente infrutífero e estéril. — De 29:22, 23; Jz 9:45; Jó 39:5, 6; Je 17:6.

Uso Figurado. O sal é muitas vezes usado em sentido figurado na Bíblia. Jesus disse aos seus discípulos: "Vós sois o sal da terra", uma influência preservativa que impede a putrefação espiritual e a decadência moral dos outros. As boas novas que levavam preservariam a vida. Todavia, ele prosseguiu, dizendo-lhes: "Mas, se o sal perder a sua força, como se lhe restabelecerá a sua salinidade? Não presta mais para nada, senão para ser lançado fora, a fim de ser pisado pelos homens." (Mt 5:13; Mr 9:50; Lu 14:34, 35) Um comentador bíblico observa sobre Mateus 5:13: "O sal empregado neste país [Estados Unidos] é um composto químico — muriato de sódio — e se a sua *salinidade* fosse perdida, ou se ele perdesse seu *sabor*, nada restaria dele. Penetra na própria *natureza* da substância. Nos países orientais, porém, o sal usado era impuro, misturado com substâncias vegetais e outras do solo; de modo que poderia perder toda a sua salinidade, e ainda restaria considerável quantidade de matéria do solo. Isto não prestava para nada, exceto que era usado, como se diz, para ser colocado em trilhas, ou caminhos, como nós usamos cascalho. Esta espécie de sal ainda é comum naquele país. É encontrado na terra em veios ou camadas, e, quando exposto ao sol e à chuva, perde inteiramente sua salinidade." — *Barnes' Notes on the New Testament* (Notas sobre o Novo Testamento, de Barnes), 1974.

Visto que o sal impede a decomposição, tornou-se símbolo de estabilidade e permanência. Frequentemente, quando se celebravam pactos, os participantes comiam juntos — consumindo sal juntos — denotando perpétua lealdade e fidelidade mútua na relação pactuada. "Um pacto de sal", portanto, era considerado de muita obrigação. (Núm 18:19) Concordemente, a declaração do Rei Abias, de Judá, de que Jeová fizera "um pacto de sal" com Davi e seus filhos, significava que o pacto com a linhagem de Davi, para o reinado, era permanente. Jesus Cristo, o "filho de Davi" e "a raiz de Davi", mostra ser aquele que detém o Reino e administra seus assuntos para sempre. — 2Cr 13:4, 5; Sal 18:50; Mt 1:1; Re 5:5; Is 9:6, 7.

Jesus disse: "Porque cada um tem de ser salgado com fogo." O contexto aqui indica uma salgadura com o fogo da Geena, no caso de todos os que tropeçam, caindo numa vida de pecado, ou que são responsáveis por fazer outros tropeçar assim. — Mr 9:42-49.

Usando esta expressão para transmitir um sentido diferente, Jesus disse depois: "Tende sal em vós mesmos e mantende a paz entre vós." (Mr 9:50) O apóstolo Paulo usou sal de modo similar, dizendo: "Vossa pronunciação seja sempre com graça, temperada com sal, para que saibais como responder a cada um." (Col 4:6) A conduta e a conversa da pessoa sempre devem ser de bom gosto, atenciosas, sadias, e visar preservar a vida dos outros.

SAL, CIDADE DO. Cidade de Judá, no ermo. (Jos 15:61, 62) Ela é identificada com Khirbet Qumran (Horvat Qumeran), a uns 20 km ao L de Jerusalém, na margem NO do Mar Morto.

SAL, VALE DO. Vale onde, em duas ocasiões, os israelitas derrotaram os edomitas. (2Sa 8:13; 2Rs 14:7) Não há certeza da sua localização exata, mas os peritos, em geral, têm recomendado uma ou outra de duas localidades, uma perto de Berseba e a outra ao S do Mar Salgado.

Ao L de Berseba, no Negebe, há um vale cujo nome árabe (uádi el-Milh) significa Vale do Sal. Este é um lugar em que os de Judá, procedentes do N, e os edomitas, procedentes do SE, poderiam enfrentar-se em combate. Todavia, alguns peritos, preferindo a localização no território de Edom, identificam o bíblico Vale do Sal com uma planície ao SSO do Mar Salgado. Atualmente, a baixada

ao S do Mar Salgado é bastante pantanosa e dificilmente seria um lugar escolhido para uma batalha. Mas, visto que o nível do Mar Salgado subiu, esta planície talvez fosse mais firme na época das batalhas, ou a luta talvez começasse numa parte não tão pantanosa do vale. Depois do segundo conflito, 10.000 edomitas foram mortos por serem lançados do cume dum rochedo, mas não se diz onde este se encontrava. — 2Cr 25:11, 12.

Na primeira batalha, Davi e Joabe (evidentemente tendo a Abisai como encarregado pelo menos de algumas tropas) abateram 18.000 edomitas no Vale do Sal. (2Sa 8:13; 1Rs 11:15; 1Cr 18:12; Sal 60:cab) Mais tarde, o Rei Amazias (858-830 AEC) atacou e matou 10.000 edomitas no mesmo vale, a que se seguiu a execução de 10.000 edomitas capturados, bem como a captura de Sela, a fortaleza edomita. — 2Rs 14:7; 2Cr 25:11, 12; veja EDOM, EDOMITAS.

SALA DE SOBRADO. Veja CASA.

SALAI.

1. Nome que consta na lista de benjamitas que moravam em Jerusalém depois do exílio babilônico. — Ne 11:4, 7, 8.

2. Casa paterna sacerdotal nos dias de Joiaquim, sucessor do sumo sacerdote Jesua. (Ne 12:12, 20) Presumivelmente, o nome é grafado Salu em Neemias 12:7.

SALAMANDRA [hebr.: *leta·'áh*]. Trata-se dum pequeno anfíbio de cauda, parecido a uma lagartixa, mas sem escamas e revestido de pele macia, úmida e fina. É aparentada com a rã e está alistada entre as criaturas impuras da Lei mosaica. (Le 11:29, 30) O tritão (*Triturus vittatus*) da Ásia Menor e da Síria se distingue por uma lista preta em ambos os lados do corpo. Reproduzido na água, passa a viver em terra por dois ou três anos depois de perder as guelras, daí retorna à água para o resto da sua vida.

SALAMINA. Importante cidade de Chipre. Paulo, Barnabé e João Marcos 'publicaram a palavra de Deus' ali, logo no início da primeira viagem missionária de Paulo, por volta de 47 EC. Não se declara quanto tempo ficaram na cidade. Parece que havia uma grande população judaica em Salamina, visto que possuía mais de uma sinagoga. — At 13:2-5.

Salamina é usualmente identificada com as ruínas encontradas a uns 5 km ao N da atual cidade de Famagusta. Isto a colocaria na ponta L duma grande planície fértil, logo ao N do rio Pedias (Pediaeus). Salamina ficava assim, através do mar Mediterrâneo, a uns 200 km ao OSO de Selêucia, de onde Paulo havia partido da Síria. Embora a Bíblia não diga especificamente que o navio em que Paulo viajava ancorasse num porto em Salamina, a cidade tinha antigamente um bom porto, que agora é assoreado.

Parece que Salamina estava ligada pelo menos por uma estrada com Pafos, na outra ponta da ilha. Isto pode ter facilitado a viagem de Paulo e seus associados ao pregarem através de "toda a ilha até Pafos". — At 13:4-6.

Barnabé e João Marcos provavelmente visitaram Salamina de novo por volta de 49 EC. — At 15:36-39.

SALÁRIO, REMUNERAÇÃO. Em geral, a compensação paga aos trabalhadores pelo seu trabalho ou serviço. (Le 19:13) O verbo "contratar" significa empregar alguém (Mt 20:1) ou alugar algo. (Êx 22:14, 15; At 28:30) "Salário" pode ser sinônimo de "recompensa". Por exemplo, o salário ou a recompensa do Rei Nabucodorosor (Nabucodonosor) pelo serviço que prestou como executor da parte de Jeová na destruição de Tiro foi a conquista do Egito e toda a sua riqueza a ser saqueada por ele. (Ez 29:18, 19; veja também Ru 2:12; Is 61:8; 62:11.) Em cumprimento de Zacarias 11:12, Judas Iscariotes recebeu dos sacerdotes 30 moedas de prata (se foram siclos, US$ 66) como "salário" para trair Jesus Cristo. (Mt 26:14-16; 27:3-10; At 1:18; veja SUBORNO.) Também, "salário" às vezes denota "recompensa". "O salário pago pelo pecado é a morte." — Ro 6:23; veja também Sal 109:20; Is 65:6, 7.

O salário não era pago só em forma de dinheiro ou de prata (2Cr 24:11, 12; 25:6), mas também em animais domésticos, produtos agrícolas, e assim por diante. O salário de Jacó, por 14 anos de trabalho, foram suas duas esposas, Leia e Raquel. Além disso, ele serviu seis anos por uma parte estipulada do rebanho de Labão. (Gên 29:15, 18, 27; 31:41) Leia, ao dar a Raquel as mandrágoras do seu filho, 'contratou' Jacó para ter relações sexuais com ela, e por este motivo chamou o filho que deu à luz de "salário dum contratado". (Gên 30:14-18) Na época do ministério terrestre de Jesus, a costumeira diária paga aos trabalhadores agrícolas evidentemente era um denário (US$ 0,74). — Mt 20:2.

A lei de Deus para Israel exigia que os trabalhadores contratados fossem pagos no fim do dia de trabalho. (Le 19:13; De 24:14, 15) As Escrituras censuram severamente aqueles que lidam desonestamente com o salário dos trabalhadores contratados. — Je 22:13; Mal 3:5; Tg 5:4.

É preciso ter cuidado ao contratar alguém, para ter certeza de que o contratado seja competente.

Daí o provérbio: "Como o arqueiro que traspassa tudo é aquele que contrata alguém estúpido ou aquele que contrata transeuntes." — Pr 26:10.

A hospitalidade e ajuda material dada aos devotados exclusivamente aos interesses da adoração pura podem ser chamadas de salário devido a eles, segundo o princípio: "O trabalhador é digno de seu salário." (Lu 10:7; 1Ti 5:17, 18) Os dízimos dos israelitas constituíam o salário dos levitas pelos serviços que prestavam no santuário. (Núm 18:26, 30, 31) Por outro lado, uma posição justa perante Deus, e a vida eterna, não são concedidas como *salário* aos que servem a Deus, mas são *dádivas* resultantes da benignidade imerecida de Deus, por meio de Jesus Cristo, porque Seus servos exercem fé no sacrifício resgatador de Cristo. — Ro 4:2-8; 6:23.

Negligenciarem o santuário nos dias do profeta Ageu resultou em Jeová reter sua bênção, de modo que os que se assalariavam faziam isso por "uma bolsa furada", isto é, o salário recebido era pouco e rapidamente gasto. (Ag 1:3-6) Daí, com respeito aos dias antes da restauração do templo, Jeová disse por meio de Zacarias: "Pois antes daqueles dias não se fizera existir salário para o gênero humano; e quanto ao salário dos animais domésticos, não havia tal coisa." — Za 8:9, 10; veja DÁDIVAS, PRESENTES; DONS DADOS POR DEUS; TRABALHADOR CONTRATADO.

Em contraste com a palavra hebraica *sa·khár* (que usualmente significa salário no sentido de remuneração paga por trabalho ou serviços prestados), a palavra hebraica *'eth·nán,* da raiz *na·thán* (dar), é usada nas Escrituras exclusivamente com respeito à paga obtida com a prostituição, literal ou figurada. Esta última é assim encarada como presente, em vez de como salário ganho por trabalho, e em geral é usada em sentido pejorativo. A Lei proibia levar ao santuário, para um voto, "a paga duma meretriz" ou "o preço dum cão", referindo-se esta última expressão provavelmente à paga recebida por um homossexual masculino. (De 23:18) Em vista disso, a menção de a paga de Tiro, pela prostituição com as nações, tornar-se algo sagrado para Jeová evidentemente significa que o Altíssimo santificaria o ganho material que Tiro derivou dela no sentido de ele cuidar de que fosse usado segundo a Sua vontade, fazendo-o resultar em benefício dos Seus servos. (Is 23:17, 18; compare isso com Ne 13:16.) Tanto Judá como Israel eram culpados de se prostituírem com outras nações. (Ez 23:1-16; Os 9:1; Miq 1:6, 7) Mas Deus denunciou especificamente Jerusalém por algo incomum neste respeito. Dessemelhante das meretrizes que são pagas, Jerusalém até mesmo pagava às nações que cometiam prostituição com ela. — Ez 16:26-34, 41.

SALECÁ. Cidade nos limites orientais de Basã e parte do domínio de Ogue. Tomada por Israel sob Moisés, Salecá passou a ser habitada por gaditas. (De 3:8, 10; Jos 12:4, 5; 13:8, 11; 1Cr 5:11) Costuma ser identificada com Salkhad, situada numa extensão meridional de Jebel ed Druz (Jebel Hauran), a uns 100 km ao ESE da extremidade S do mar da Galileia.

SALÉM [Paz]. Cidade antiga em que Melquisedeque era rei e sacerdote. (Gên 14:18) A grafia hebraica de "Salém", incorporada no nome Jerusalém, sugere uma forma dual, e, portanto, a palavra pode ser definida como "Paz Dupla". Que o nome significa "Paz" é confirmado pelas palavras inspiradas de Hebreus 7:2.

A antiga tradição judaica identifica Salém com Jerusalém, e a evidência bíblica apoia isso. Abraão se encontrou com o rei de Sodoma e Melquisedeque na "Baixada do rei". Visto que Absalão, filho do Rei Davi, erigiu ali mais tarde um monumento, esta baixada deve ter estado perto de Jerusalém, a capital do reino. (Gên 14:17, 18; 2Sa 18:18) A palavra "Salém", na realidade, está incorporada no nome "Jeru*salém*", e o salmista o usa em paralelo com "Sião". (Sal 76:2) Também, era apropriado Melquisedeque ser rei e sacerdote no mesmíssimo lugar em que, mais tarde, os reis da linhagem davídica e o sacerdócio levítico serviram, e onde Jesus Cristo, o escolhido para ser rei e sacerdote "à maneira de Melquisedeque", foi oferecido em sacrifício. — He 3:1; 7:1-3, 15-17.

SALEQUETE. Portão situado ao O do santuário em Jerusalém. — 1Cr 26:16.

SALGADO, MAR. Veja MAR SALGADO.

SALGUEIRO [hebr.: *tsaf·tsa·fáh*]. O nome desta árvore em hebraico corresponde ao árabe *safsaf*, aplicado ao salgueiro. Há dois tipos de salgueiro crescendo em Israel; um é chamado pelo termo botânico de *Salix alba,* mas o mais comum é o *Salix acmophylla.*

A palavra hebraica ocorre apenas uma vez, em Ezequiel 17:5, onde a simbólica "semente da terra", evidentemente referindo-se a Zedequias, é figuradamente plantada pelo rei de Babilônia como "salgueiro junto a vastas águas". Os salgueiros são encontrados ao longo das margens de rios e de riachos, e em outros lugares úmidos, onde as mudinhas brotam rapidamente e se desenvolvem depressa. Eles nunca atingem a altura dos choupos, mas crescem como arbustos ou pequenas árvores, e frequentemente formam moitas ao longo dos

cursos de água. Sua beleza consiste nas longas folhas delgadas, graciosamente pendentes de galhos e ramos finos.

SALIM. Nome dum lugar, em João 3:23, mencionado para ajudar localizar Enom, onde João, o Batizador, imergia pessoas. Portanto, Salim deve ter sido bem conhecido naquele tempo. Atualmente, sua localização é incerta, mas sugeriu-se Tell Ridgha (Tel Shalem), a uns 12 km ao S de Bete-Seã, como possível identificação. — Veja ENOM.

SALISA. "Terra" ou distrito percorrido por Saul na busca das jumentas de seu pai (1Sa 9:3, 4), provavelmente a região em que ficava Baal-Salisa. (2Rs 4:42) Este último lugar é identificado com Kafr Thulth, a uns 20 km ao NO de Gilgal. — Veja BAAL-SALISA.

SALIVA (CUSPIDA, ESCARRO). Cuspir é lançar saliva da boca. Cuspir em alguém, ou na face dele, era um ato de extremo desprezo, inimizade ou indignação, humilhando a vítima. (Núm 12:14) Jó, na sua adversidade, foi alvo de tal demonstração de desprezo. (Jó 17:6; 30:10) Em humilhação pública do homem, em Israel, que se negasse a realizar o casamento de cunhado, sob a Lei mosaica, a viúva rejeitada devia tirar a sandália do pé do homem e cuspir-lhe na face, na presença dos anciãos da cidade dele. — De 25:7-10.

Cuspiram em Jesus Cristo quando esteve perante o Sinédrio (Mt 26:59-68; Mr 14:65) e também os soldados romanos o fizeram após o julgamento dele por Pilatos. (Mt 27:27-30; Mr 15:19) Jesus predissera que sofreria tal tratamento de desprezo (Mr 10:32-34; Lu 18:31, 32), e isso cumpriu as palavras proféticas: "Não escondi a minha face de coisas humilhantes e do escarro." — Is 50:6.

Em contraste, o registro bíblico menciona três ocasiões em que Jesus Cristo usou a sua saliva para curar milagrosamente pessoas. (Mr 7:31-37; 8:22-26; Jo 9:1-7) Visto que o resultado era milagroso e os milagres de Jesus foram realizados sob o poder do espírito de Deus, usar Cristo nestes casos a sua própria saliva não era simplesmente a aplicação eficaz de um agente curativo natural.

SALMA.

1. Descendente de Judá e antepassado de Davi. (1Cr 2:3-5, 9-15) Ele é também chamado Salmom. — Ru 4:12, 18-22; Lu 3:32; veja SALMOM.

2. Antepassado daqueles que se estabeleceram em lugares tais como Belém, Netofa e Atrote-Bete-Joabe. (1Cr 2:51, 54) Salma era filho de Hur, no ramo calebita da genealogia de Judá. — 1Cr 2:4, 5, 9, 18, 19, 50, 51.

SALMÃ [duma raiz que significa "fazer paz; compensar, retribuir"]. O assolador da casa de Arbel, mencionado por Oseias ao profetizar contra o reino setentrional, sem fé, de Israel. Embora não se mencionem mais nem Salmã nem Arbel na Bíblia, a menção incidental, mas enfática, deles por Oseias sugere que o incidente estava bem fresco na memória de seus ouvintes. — Os 10:14.

A inscrição de Tiglate-Pileser III, num prédio, menciona um príncipe de Moabe chamado Salamanu, mas não há nenhuma base histórica para associá-lo com uma assolação em Israel. — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, p. 282.

Por isso, acha-se em geral que Salmã seja uma forma abreviada de "Salmaneser", nome de cinco reis assírios. Salmaneser V emerge como o mais provável mencionado aqui, pois, perto do fim do período de profetizar de Oseias, Salmaneser V invadiu Israel e sitiou Samaria.

SALMAI. Um dos netineus cujos descendentes retornaram a Jerusalém em 537 AEC. — Esd 2:1, 2, 43, 46; Ne 7:48.

SALMANESER [ou: Salmanasar; do acadiano, significando: "Sulmã [deus assírio] É Superior"]. Cinco diferentes monarcas assírios levavam este nome; no entanto, apenas dois deles parecem ter tido contato direto com Israel: Salmaneser III e Salmaneser V. Só este último é realmente mencionado no relato bíblico.

1. Salmaneser III sucedeu ao pai Assurnasirpal II no trono assírio. Numa inscrição, ele chama a si mesmo de "o rei do mundo, o rei sem rival, o 'Grande Dragão', o (único) poder dentro dos (quatro) cantos (da terra)". (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, p. 276) Acredita-se que ele governou por cerca de 35 anos. Trinta e um desses anos parecem ter sido gastos em campanhas de guerra para manter e estender o domínio assírio. Salmaneser III fez repetidos avanços ao O contra os reinos arameus na Síria.

Sua Inscrição Supostamente Envolve Acabe. Na Inscrição Monolítica de Salmaneser III fornece-se uma descrição da batalha de Carcar (perto de Hamate, no vale do Orontes), travada no sexto ano do reinado de Salmaneser. Os assírios combateram ali uma coalizão inimiga de 12 reis, principalmente sírios. Todavia, na lista consta um chamado *A-ha-ab-bu* *matSir-'i-la-a-a*. Este nome é traduzido regularmente por "Acabe, o israelita", em atuais obras de referência. (Veja *Ancient Near Eastern Texts*, p. 279.) A participação de Acabe na batalha como aliado dos sírios é popularmente aceita como fato. Todavia, a

Bíblia não faz nenhuma menção deste evento, e apesar da aparente similaridade de nomes, há sérios motivos para se duvidar da identificação de *A-ha-ab-bu* *matSir-'i-la-a-a* com o Acabe de Israel. A *Encyclopædia Biblica* (Enciclopédia Bíblica; Londres, 1899, Vol. I, col. 91) diz: "O nome de Ahabbu Sir'lai, o qual, *conforme a maioria dos peritos concorda agora,* só pode significar Acabe de Israel (ou, conforme Hommel acha, de Jezreel)." (O grifo é nosso.) Isto mostra que essa identificação nem sempre foi tão geralmente aceita como hoje, e mostra também que a tradução de *matSir-'i-la-a-a* como "israelita" também estivera sujeita a dúvidas. Pode-se notar que *matSir-'i-la-a-a* não é o termo usado em outras inscrições assírias para se referir ao reino setentrional de Israel. Em outras inscrições assírias da época, a terra ou é chamada pelo nome da sua capital, Samaria (*Sa-me-ri-na,* nas inscrições) ou por *Bit Hu-um-ri-ia* (terra de Onri), expressão ainda usada um século depois da morte de Onri. — *Ancient Near Eastern Texts*, pp. 284, 285.

Inscrições de Salmaneser mostram que ele, no 18.º ano do seu domínio, ou *12 anos* depois da batalha de Carcar, lutou contra Hazael, de Damasco, e também que: "Naquela época recebi o tributo dos habitantes de Tiro, de Sídon, e de Jeú, filho de Onri." (*Ancient Near Eastern Texts,* p. 280) De modo que a identificação de *A-ha-ab-bu* com o Rei Acabe cria uma contradição na cronologia bíblica, que mostra que entre a morte de Acabe e o reinado de Jeú houve um período intermediário de aproximadamente *14 anos,* abrangendo os reinados de Acazias e de Jeorão. (1Rs 22:51; 2Rs 3:1) Embora a maioria dos comentadores colocaria a suposta participação de Acabe na aliança síria perto do fim do seu reinado, isto ainda não se enquadra na estrutura da cronologia da Bíblia. Reconhecendo este problema, os peritos Kamphausen e Kittel ofereceram a sugestão de que o nome de Acabe foi confundido com o de Jeorão, nos registros assírios. (*Dictionary of the Bible* [Dicionário da Bíblia], de Hastings, 1904, Vol. I, p. 53) No entanto, não há na Bíblia nenhum registro de tal participação de Jeorão na batalha de Carcar.

É também difícil de explicar por que Acabe se uniria aos empedernidos inimigos de Israel em tal coalizão. Neste respeito, *The Encyclopedia Americana* (A Enciclopédia Americana; 1956, Vol. I, p. 269) diz: "Encontramos [Acabe] estranhamente aliado ao seu antigo inimigo Benadade contra Salmaneser (q.v.) da Assíria, embora fosse de supor que ele ficaria contente de ver Benadade esmagado, e a Assíria não constituía um perigo imediato." Acabe, pouco tempo antes, travara duas guerras com os sírios, e embora houvesse um breve período de não agressão entre Israel e a Síria, no terceiro ano daquele período Acabe teve um conflito final com eles, perdendo a vida. (1Rs 22:1-4, 34-37) Os esforços para explicar seu suposto ingresso na coalizão síria, quer como aliado voluntário, quer sob compulsão, não são convincentes.

Por fim, a grande força atribuída a *A-ha-ab-bu* na inscrição de Salmaneser não combina com as indicações bíblicas do equipamento de guerra de Israel. *A-ha-ab-bu* é alistado como trazendo consigo "2.000 carros de guerra", mais do que qualquer outro rei na aliança. Reconhecendo esta dificuldade, os defensores da identificação de *A-ha-ab-bu* com o Rei Acabe só aumentam o problema por sugerir uma adicional união estranha de contingentes judeus, tírios, edomitas e até mesmo moabitas com as forças de Acabe, para preencher o número necessário de carros. (*Encyclopædia Biblica,* Vol. I, col. 92; *The Encyclopædia Britannica* [A Enciclopédia Britânica], 1910, Vol. I, p. 429) Deve-se notar que mesmo o poderoso Rei Salomão, no seu reinado, só possuía 1.400 carros de guerra. — 1Rs 10:26.

Obelisco de Salmaneser, mostrando Jeú (ou mais provavelmente seu emissário) pagando tributo ao rei assírio.

Em vista de todos os pontos já mencionados, parece inteiramente possível que a tradução de *A-ha-ab-bu* *mat**Sir-'i-la-a-a* por "Acabe, o israelita", não é a tradução correta, e que os decifradores da inscrição talvez estivessem ansiosos demais para ver no nome uma associação com uma figura conhecida da história. Deve-se notar que, na mesma inscrição, faz-se menção de "Musri", e embora este termo, em outros lugares, é usado para se referir ao Egito, os tradutores rejeitam tal ligação como ilógica e sugerem que o nome "provavelmente se refere a um país no sul da Ásia Menor". (*Ancient Near Eastern Texts*, p 279, n 9) Parece haver motivos igualmente bons para se encarar a relação de *mat**Sir-'i-la-a-a* com Israel como ilógica. O tempo talvez comprove isso.

Os principais líderes da coalizão síria que Salmaneser III enfrentou em Carcar parecem ter sido o Rei Adad-idri, de Damasco, e o Rei Irhuleni, de Hamate. Salmaneser afirma ter obtido uma grande vitória na batalha, mas o resultado pelo visto não foi suficientemente decisivo para permitir um avanço assírio adicional no O. De modo que se alistam batalhas adicionais contra Adad-idri, de Damasco, em anos seguintes.

Inscrições a Respeito de Hazael e Jeú. Em cumprimento da profecia de Jeová dada por meio de Eliseu, Hazael, camarista do Rei Ben-Hadade, de Damasco, matou seu amo e tornou-se rei, provavelmente perto do fim do reinado do Rei Jeorão (c. 917-905 AEC). (2Rs 8:7-15) Uma inscrição de Salmaneser III confirma isso, declarando: "(O próprio) Hadadezer [*Adad-idri*, evidentemente Ben-Hadade II, de Damasco] pereceu. Hazael, um plebeu (lit.: filho de ninguém), apoderou-se do trono." Mencionam-se conflitos com Hazael no 18.º e no 21.º ano de Salmaneser, nos quais os assírios obtiveram vitórias, mas nunca conseguiram tomar Damasco. — *Ancient Near Eastern Texts*, p. 280.

O nome do Rei Jeú, de Israel (c. 904-877 AEC) consta também no Obelisco Negro de Salmaneser (agora no Museu Britânico), acompanhando um relevo que retrata o que parece ser um embaixador de Jeú ajoelhado diante do rei assírio e trazendo-lhe presentes. A inscrição declara: "O tributo de Jeú (*Ia-ú-a*), filho de Onri (*Hu-um-ri*) [querendo dizer sucessor de Onri]; dele recebi prata, ouro, uma tigela-*saplu* de ouro, um vaso de ouro com fundo pontiagudo, taças sem pé, de ouro, baldes de ouro, estanho, um bastão para o rei." (*Ancient Near Eastern Texts*, p. 281) Este tributo não é mencionado no relato bíblico a respeito de Jeú, e embora tal ação bem possivelmente fosse tomada pelo rei israelita, em vista das condições descritas em 2 Reis 10:31-33, nunca se deve presumir que os egotísticos monarcas assírios estivessem acima de expressarem grandes exageros, tanto nas suas inscrições como nos seus relevos entalhados.

2. Salmaneser V foi o sucessor de Tiglate-Pileser III. No que se refere aos registros seculares, seu reinado é obscuro. Ele parece estar alistado como rei de Babilônia por cinco anos, sob o nome de Ululaia. (*Ancient Near Eastern Texts*, p. 272, n 4) Josefo também cita o historiador Menandro como descrevendo um sítio de Tiro por Salmaneser V. (*Jewish Antiquities* [Antiguidades Judaicas], IX, 283-287 [xiv, 2]) Fora disso, a Bíblia é a principal fonte de informações sobre este rei.

Dominação de Israel. Durante o reinado do Rei Oseias, de Israel (c. 758-740 AEC), Salmaneser V invadiu a Palestina e Oseias tornou-se seu vassalo sob a imposição de um tributo anual. (2Rs 17:1-3) Todavia, numa época posterior, Oseias deixou de pagar o tributo e foi descoberto conspirando com o Rei Sô, do Egito. (Veja Sô.) Por causa disso, Salmaneser pôs Oseias em detenção e depois sitiou Samaria por três anos, após o que a cidade bem fortificada por fim caiu, e os israelitas foram levados ao exílio. — 2Rs 17:4-6; 18:9-12; compare isso com Os 7:11; Ez 23:4-10.

O registro bíblico não menciona especificamente o nome do rei assírio que por fim capturou Samaria. — Veja SARGÃO.

Com a queda de Samaria, em 740 AEC, o domínio de 257 anos do reino de dez tribos de Israel terminou.

SALMOM. Filho do maioral Nasom, de Judá, nascido provavelmente durante a peregrinação de 40 anos no ermo. Salmom casou-se com Raabe, de Jericó, com quem gerou Boaz. Portanto, ele foi um elo na genealogia que levou a Davi e a Jesus. (Núm 2:3; Ru 4:20-22; Mt 1:4, 5; Lu 3:32) Em 1 Crônicas 2:11, ele é chamado de Salma. Todavia, este Salmom, descendente de Rão, cuja progênie morava em Belém, não deve ser confundido com o Salma mencionado em 1 Crônicas 2:51, 54, como "pai" ou construtor de Belém, porque este último era descendente do irmão de Rão, Calebe. — Veja 1Cr 2:9, 18.

SALMONE. Promontório de Creta, geralmente identificado com o cabo Sidero, na extremidade L da ilha. Paulo navegou ao longo de Salmone, por volta de 58 EC, em caminho para Roma, para ser julgado. Todavia, fortes ventos aparentemente impediam que o navio, vindo de Cnido, seguisse pelo N de Creta, passando pela ponta meridional da Grécia e daí para Roma. Obrigados a seguir pelo sul, o navio passou por Salmone e então ob-

teve alguma proteção contra o vento, enquanto navegava ao longo do litoral meridional de Creta. — At 27:7.

SALMOS, LIVRO DE. Livro que parece consistir em cinco coleções de cânticos sagrados — (1) Sal 1-41; (2) 42-72; (3) 73-89; (4) 90-106; (5) 107-150 — cada coleção terminando com uma bênção proferida sobre Jeová. Segundo o seu lugar no livro, os respectivos salmos, desde tempos antigos, evidentemente eram conhecidos por número. Por exemplo, o que é agora chamado de "segundo salmo" também era chamado assim no primeiro século EC. — At 13:33.

Estilo. A poesia do livro dos Salmos consiste em ideias ou expressões paralelas. (Veja HEBRAICO [Poesia Hebraica].) Característicos são os salmos acrósticos, ou alfabéticos. (Sal 9, 10, 25, 34, 37, 111, 112, 119, 145) Nestes salmos, o versículo ou versículos iniciais da primeira estrofe começam com a letra hebraica *'á·lef* (álefe), o(s) versículo(s) seguinte(s) com *behth* (bete), e assim por diante, passando por todas ou quase todas as letras do alfabeto hebraico. Este arranjo talvez servisse de auxílio para a memória. Sobre a terminologia encontrada no livro dos Salmos, veja ALAMOTE; GITITE; HIGAIOM; MAALATE, II; MASQUIL; MICTÃO; MUTE-LABÉM; NEILOTE; SELÁ, I; SEMINITE; SUBIDAS.

Cabeçalhos. Os cabeçalhos, ou epígrafes, que se encontram no início de muitos dos salmos identificam o escritor, fornecem matéria de fundo, dão instruções musicais, ou indicam o uso ou o objetivo do salmo. (Veja os cabeçalhos do Sal 3, 4, 5, 6, 7, 30, 38, 60, 92, 102.) Ocasionalmente, os cabeçalhos fornecem as informações necessárias para se acharem outros textos que esclarecem determinado salmo. (Compare o Sal 51 com 2Sa 11:2-15; 12:1-14.) Visto que outras partes poéticas da Bíblia muitas vezes são introduzidas de modo similar (Êx 15:1; De 31:30; 33:1; Jz 5:1; compare 2Sa 22:1 com o cabeçalho do Sal 18), isto sugere que os cabeçalhos foram originados quer pelos escritores, quer pelos colecionadores dos salmos. O que dá apoio a isso é que, já no tempo da escrita dos Rolos do Mar Morto dos Salmos (entre 30 e 50 EC), os cabeçalhos faziam parte do texto principal.

Escritores. Dentre os 150 salmos, os cabeçalhos atribuem 73 a Davi, 11 aos filhos de Corá (um deles [Sal 88] também menciona Hemã), 12 a Asafe (evidentemente referindo-se à família de Asafe; veja ASAFE N.º 1), um a Moisés, um a Salomão e um a Etã, o ezraíta. Além disso, o Salmo 72 é "referente a Salomão" e parece ter sido escrito por Davi. (Veja Sal 72:20.) À base de Atos 4:25 e Hebreus 4:7, é evidente que os Salmos 2 e 95 foram escritos por Davi. Os Salmos 10, 43, 71 e 91 parecem ser continuações dos Salmos 9, 42, 70 e 90 respectivamente. Portanto, os Salmos 10 e 71 podem ser atribuídos a Davi, o Salmo 43, aos filhos de Corá, e o Salmo 91, a Moisés. Há indícios de que o Salmo 119 talvez fosse escrito pelo jovem príncipe Ezequias. (Note Sal 119:9, 10, 23, 46, 99, 100.) Isto deixa mais de 40 salmos sem menção ou indicação dum compositor específico.

Os salmos individuais foram escritos durante um período de cerca de 1.000 anos, desde o tempo de Moisés até depois do retorno do exílio babilônico. — Sal 90:cab.; 126:1, 2; 137:1, 8.

Compilação. Visto que Davi compôs muitos deles e organizou os músicos levitas em 24 grupos de serviço, é razoável concluir que ele tenha começado uma coleção desses cânticos a serem usados no santuário. (2Sa 23:1; 1Cr 25:1-31; 2Cr 29:25-30) Depois disso, devem ter sido feitas outras coleções, conforme se pode deduzir das repetições encontradas no livro. (Compare Sal 14 com 53; 40:13-17 com 70; 57:7-11 com 108:1-5.) Diversos peritos acreditam que Esdras foi responsável pelo arranjo do livro dos Salmos na forma final.

Há evidência de que o conteúdo do livro dos Salmos já estava estabelecido bem cedo. A ordem e o conteúdo do livro na *Septuaginta* grega concorda basicamente com o texto hebraico. Portanto, é razoável que o livro dos Salmos já estivesse completo no terceiro século AEC, quando se iniciou o trabalho nesta tradução grega. Um fragmento do texto hebraico, em uso no terceiro quarto do primeiro século EC, que contém o Salmo 150:1-6, é logo seguido por uma coluna em branco. Isto parece indicar que este antigo manuscrito hebraico terminava o livro dos Salmos neste ponto, e assim também corresponde ao texto massorético.

Preservação Exata do Texto. O Rolo do Mar Morto dos Salmos oferece evidência da preservação exata do texto hebraico. Embora seja uns 900 anos mais antigo do que o geralmente aceito texto massorético, o conteúdo deste rolo (41 salmos canônicos, inteiros ou em parte) corresponde basicamente ao texto em que se baseia a maioria das traduções. O Professor J. A. Sanders observou: "A maioria [das variações] são ortográficas, e só importam para os peritos interessados em indícios quanto à pronúncia do hebraico na antiguidade, e em assuntos deste tipo. . . . Algumas variações se recomendam, de imediato, como aprimoramentos do texto, em especial as que oferecem um texto hebraico mais claro, porém, fazem pouca ou nenhuma diferença quanto à tradução ou à interpretação." — *The Dead Sea Psalms Scroll* (O Rolo do Mar Morto dos Salmos), 1967, p. 15.

Inspirado por Deus. Não pode haver dúvida de que o livro dos Salmos faz parte da Palavra inspirada de Deus. Está em plena harmonia com o restante das Escrituras. Ideias comparáveis são muitas vezes encontradas em outras partes da Bíblia. (Compare o Sal 1 com Je 17:5-8; Sal 49:12 com Ec 3:19 e 2Pe 2:12; Sal 49:17 com Lu 12:20, 21.) Também, muitas são as citações dos Salmos encontradas nas Escrituras Gregas Cristãs. — Sal 5:9 (Ro 3:13); 8:6 (1Co 15:27; Ef 1:22); 10:7 (Ro 3:14); 14:1-3; 53:1-3 (Ro 3:10-12); 19:4 (Ro 10:18); 24:1 (1Co 10:26); 32:1, 2 (Ro 4:7, 8); 36:1 (Ro 3:18); 44:22 (Ro 8:36); 50:14 (Mt 5:33); 51:4 (Ro 3:4); 56:4, 11; 118:6 (He 13:6); 62:12 (Ro 2:6); 69:22, 23 (Ro 11:9, 10); 78:24 (Jo 6:31); 94:11 (1Co 3:20); 95:7-11 (He 3:7-11, 15; 4:3-7); 102:25-27 (He 1:10-12); 104:4 (He 1:7); 112:9 (2Co 9:9); 116:10 (2Co 4:13); 144:3 (He 2:6), e outros.

Davi escreveu a respeito de si mesmo: "Foi o espírito de Jeová que falou por meu intermédio, e a sua palavra estava na minha língua." (2Sa 23:2) Esta inspiração é confirmada pelo apóstolo Pedro (At 1:15, 16), pelo escritor da carta aos hebreus (He 3:7, 8; 4:7) e por outros cristãos do primeiro século (At 4:23-25). O mais notável testemunho é o do Filho de Deus. (Lu 20:41-44) Depois da sua ressurreição, ele disse aos seus discípulos: "Estas são as minhas palavras que vos falei enquanto ainda estava convosco, que todas as coisas escritas na lei de Moisés, e nos Profetas, e nos Salmos [o primeiro livro dos Hagiógrafos, ou Escritos Sagrados, que assim dá seu nome a toda esta seção], a respeito de mim, têm de se cumprir." — Lu 24:44.

Preditas as experiências e atividades do Messias. Um exame das Escrituras Gregas Cristãs revela que grande parte das atividades e experiências do Messias foi predita nos Salmos, conforme os seguintes exemplos demonstrarão:

Quando Jesus se apresentou para o batismo, ele indicou que viera para fazer a "vontade" do seu Pai relacionada com o sacrifício do seu próprio corpo 'preparado' e com respeito à eliminação dos sacrifícios de animais oferecidos segundo a Lei, conforme está escrito no Salmo 40:6-8. (He 10:5-10) Jeová aceitou a apresentação que Jesus fez de si mesmo, derramando sobre ele Seu espírito e reconhecendo-o como Seu Filho, conforme predito no Salmo 2:7. (Mr 1:9-11; He 1:5; 5:5) Também, conforme predito no Salmo 8:4-6, o homem Jesus era "um pouco menor que os anjos". — He 2:6-8.

No decorrer do seu ministério, ele ajuntou e treinou discípulos. Não se envergonhava de chamá-los de "irmãos", conforme se escrevera no Salmo 22:22. (He 2:11, 12; compare isso com Mt 12:46-50; Jo 20:17.) De acordo com o que se predissera nos Salmos, Jesus falava com ilustrações (Sal 78:2; Mt 13:35), mostrou ter zelo pela casa de Jeová por limpá-la do comercialismo, e não agradou a si mesmo. (Sal 69:9; Jo 2:13-17; Ro 15:3) No entanto, foi odiado sem causa. (Sal 35:19; 69:4; Jo 15:25) O ministério de Cristo Jesus a favor dos judeus circuncisos serviu para confirmar as promessas feitas aos antepassados deles, e, mais tarde, induziu pessoas das nações a glorificar e louvar a Jeová. Isto também fora predito. — Sal 18:49; 117:1; Ro 15:9, 11.

Quando Jesus entrou em Jerusalém montado num jumentinho, multidões o aclamaram com as palavras do Salmo 118:26. (Mt 21:9) Quando os principais sacerdotes e os escribas objetaram ao que meninos no templo diziam em reconhecimento de Jesus como "o Filho de Davi", Jesus silenciou os opositores religiosos por citar o Salmo 8:2. — Mt 21:15, 16.

O livro dos Salmos indicava que Jesus seria traído por um associado íntimo (Sal 41:9; Jo 13:18), o qual, conforme predito, seria substituído. (Sal 69:25; 109:8; At 1:20) Até mesmo fora predito que os governantes (Herodes e Pôncio Pilatos) se alinhariam contra Jesus com homens das nações (tais como os soldados romanos), e com povos de Israel (Sal 2:1, 2; At 4:24-28), assim como também fora predito que ele seria rejeitado pelos construtores religiosos, judeus. (Sal 118:22, 23; Mt 21:42; Mr 12:10, 11; At 4:11) E testemunhas falsas testificaram contra ele, conforme predisse o Salmo 27:12. — Mt 26:59-61.

Ao chegar ao lugar em que seria pregado na estaca, ofereceram a Jesus vinho misturado com fel. (Sal 69:21; Mt 27:34) Fazendo uma alusão profética ao próprio ato de Jesus ser pregado na estaca, o salmista escreveu: "Cercaram-me cães; rodeou-me a assembleia dos próprios malfeitores. Iguais a um leão atacam as minhas mãos e os meus pés." (Sal 22:16) Os soldados romanos repartiram a roupa de Jesus por lançar sortes. (Sal 22:18; Mt 27:35; Lu 23:34; Jo 19:24) Seus inimigos religiosos caçoaram dele com as palavras registradas pelo salmista. (Sal 22:8; Mt 27:41-43) Sofrendo sede intensa, Jesus pediu algo para beber. (Sal 22:15; Jo 19:28) Novamente ofereceram-lhe vinho acre. (Sal 69:21; Mt 27:48; Jo 19:29, 30) Pouco antes de morrer, Jesus clamou, citando o Salmo 22:1: "Deus meu, Deus meu, por que me abandonaste?" (Mt 27:46; Mr 15:34) Com o último suspiro, ele usou o Salmo 31:5 ao dizer: "Pai, às tuas mãos confio o meu espírito." (Lu 23:46) Conforme o salmista predissera adicionalmente, não se lhe quebrou nenhum osso. — Sal 34:20; Jo 19:33, 36.

Embora fosse deitado num túmulo, Jesus não foi abandonado no Hades, nem viu a sua carne a corrupção, mas ele foi levantado dentre os mortos. (Sal 16:8-10; At 2:25-31; 13:35-37) Quando ascendeu ao céu, foi assentado à mão direita de Deus, aguardando que seus inimigos fossem postos como escabelo para os seus pés. (Sal 110:1; At 2:34, 35) Ele tornou-se também sacerdote à

DESTAQUES DOS SALMOS

Compilação de 150 cânticos sagrados, muitos deles baseados nas experiências pessoais de Davi e de outros servos de Jeová.

Compostos durante um período de uns 1.000 anos, começando no tempo de Moisés e estendendo-se além do retorno do exílio babilônico.

Expressões de agradecimento e de louvor a Jeová.

Pela grandiosidade do seu nome. (99:3; 113; 148:13, 14)

Por suas grandiosas obras criativas. (33:1-9; 148:1-12)

Por ele ser o Grandioso Pastor. (23)

Por ele atender orações. (21:1-7; 28; 116; 118:21)

Por ele ser o que é. (50; 95:1-7; 96:4-13; 97; 150)

Por libertar de inimigos e de circunstâncias aflitivas. (18; 30; 107; 140; 149)

Por seus julgamentos justos. (67:3, 4; 98)

Por suas qualidades pessoais. (57:9-11; 92; 100; 108:1-4; 117; 138:1, 2)

Por suas abundantes provisões. (37:25; 67:5-7; 145:15, 16)

Induzidas por seus tratos passados com o seu povo. (66; 81; 105; 106; 126; 136:10-24; 147)

Petições de misericórdia e ajuda dirigidas a Deus.

De libertação de inimigos. (3-5; 7; 12; 13; 17; 31; 59)

De perdão de pecados. (19:12, 13; 25:7, 11; 32; 51:1, 2, 7-15; 130)

De orientação na conduta. (119:124, 125; 143:8, 10)

De amparo em doença e aflição. (41:1-4)

De favor ao sofrer aflição. (6:2, 9; 9:13, 14; 123)

Profecias cumpridas no Messias.

Ele era da linhagem real de Davi. (89:3, 4, 29, 36, 37; 132:11)

Consumia-o o zelo pela casa de Jeová. (69:9)

Falava usando ilustrações. (78:2)

Foi traído por um associado íntimo. (41:9; 55:12-14)

Indicou-se a maneira em que seria executado. (22:16, n)

Foi vituperado e injuriado. (22:6-8; 69:9)

Lançaram-se sortes sobre a sua vestimenta. (22:18)

Deram-lhe vinagre para beber. (69:21)

Nenhum osso seu foi quebrado. (34:20)

Foi levantado do Seol. (16:10)

A pedra rejeitada pelos construtores tornou-se a principal do ângulo. (118:22)

Ascendeu ao alto, provendo dádivas em forma de homens. (68:18)

Foi glorificado e recebeu domínio sobre tudo. (8:5-8)

Recebeu o reinado. (2:6; 110)

Destruirá as nações que se lhe opõem. (2:8, 9; 45:3-5)

Tem um casamento real; designará príncipes na Terra. (45:2, 6-17)

Seu domínio sobre a terra será justo e compassivo. (72)

Doutrinas bíblicas, básicas, que constam no livro dos Salmos.

Identidade e qualidades do verdadeiro Deus. (78:38, 39; 83:18; 86:15; 90:1-4; 102:24-27; 103; 139)

Soberania de Jeová. (11:4-7; 24:1; 29; 44; 47; 48; 76; 93)

Santificação do nome de Deus. (79; 83)

Todos os homens são pecadores. (14:1-3; 51:5; 53:1-3)

A tolice da idolatria. (115:4-8; 135:15-18)

A condição dos mortos. (6:5; 88:10-12; 115:17; 146:4)

A Terra será o lar duradouro dos justos. (37:9-11, 29; 104:5; 115:16)

Conselho inspirado para nos ajudar a obter a aprovação de Jeová.

Temer a Jeová e obedecer a seus mandamentos. (112:1-4; 128)

Cultivar alta estima pelas pronunciações de Deus, por sua lei. (1:2; 19:7-11; 119)

Confiar em Jeová. (9:10; 115:9-11; 125; 146:5-7)

Esperar pacientemente que ele aja. (42; 43)

Empenhar-se pela paz e pela justiça. (34:14, 15)

Ter vivo apreço por estar com o povo de Deus, estar na Sua casa. (84; 122; 133)

Evitar más associações. (1:1; 26:4, 5; 101:3-8)

Ensinar aos filhos as maneiras de agir de Jeová. (78:3-8)

Falar a verdade; evitar a calúnia e os juramentos falsos. (15:2, 3; 24:3-5; 34:13)

Manter a palavra, mesmo quando isso mostra ser mau para a própria pessoa. (15:4)

Evitar o mau uso do dinheiro. (15:5)

A generosidade resulta em bênçãos para o dador. (112:5-10)

Louvar a Jeová publicamente. (26:7, 12; 40:9)

maneira de Melquisedeque (Sal 110:4; He 5:6, 10; 6:20; 7:17, 21) e deu dádivas em forma de homens. (Sal 68:18; Ef 4:8-11) Todos estes pormenores foram profetizados nos Salmos. Ainda é futura a vinda de Jesus no papel de executor da parte de Deus para espatifar as nações. (Sal 2:9; Re 2:27; 19:14, 15) Depois disso, Cristo, como Rei, trará bênçãos eternas para os seus súditos leais. Embora o Salmo 72 fosse originalmente escrito referente a Salomão, a descrição do seu governo ali aplica-se em grau ainda maior ao Messias. Isto é atestado pela profecia de Zacarias (9:9, 10), que ecoa o Salmo 72:8 e é aplicada a Cristo Jesus. — Mt 21:5.

Quanto a outros cumprimentos do livro dos Salmos, compare o Salmo 45 com Hebreus 1:8, 9; Revelação (Apocalipse) 19:7-9, 11-15; 21:2, 9-11.

Mais do Que Apenas Bela Poesia. Além de indicar eventos futuros, os Salmos contêm muita coisa de que a pessoa pode derivar encorajamento e que lhe pode servir de guia. Os Salmos são mais do que apenas bela poesia. Retratam a vida como ela realmente é — as alegrias, as tristezas, os temores e os desapontamentos. Em todos eles há evidência da relação íntima dos salmistas com Jeová Deus. E as atividades e as qualidades de Deus são postas em nítido foco, motivando expressões de louvor e de agradecimento.

Mostra-se que a verdadeira felicidade deriva de se evitar a associação com os iníquos, de se agradar da lei de Jeová (Sal 1:1, 2), de se refugiar no Seu ungido (2:11, 12), de confiar em Jeová (40:4), de ter consideração com os de condição humilde (41:1, 2), de receber correção de Jeová (94:12, 13), de obedecer às Suas ordens (112:1; 119:1, 2), e de tê-lo como Deus e Ajudador (146:5, 6).

Admoesta-se a ter confiança em Jeová. "Lança teu fardo sobre o próprio Jeová, e ele mesmo te susterá. Nunca permitirá que o justo seja abalado." (Sal 55:22; 37:5) Tal confiança exclui o temor de homem. — 56:4, 11.

Incentiva-se a esperar por Deus (Sal 42:5, 11; 43:5), bem como recorrer a palavras e ações corretas, para se obter a aprovação divina. (1:1-6; 15:1-5; 24:3-5; 34:13, 14; 37:3, 4, 8, 27; 39:1; 100:2) Dá-se ênfase no valor das boas associações. (18:25, 26; 26:4, 5) E aconselha-se a não invejar a prosperidade ou o sucesso dos iníquos, porque eles perecerão. — 37:1, 2, 7-11.

Os Salmos indicam que os servos de Deus podem orar corretamente por coisas tais como a salvação ou a libertação (Sal 3:7, 8; 6:4; 35:1-8; 71:1-6), favor (4:1; 9:13), orientação (5:8; 19:12-14; 25:4, 5; 27:11; 43:3), proteção (17:8), perdão de pecados (25:7, 11, 18; 32:5, 6; 41:4; 51:1-9), um coração puro, um espírito novo e firme (51:10), e a glorificação do nome de Deus (115:1). Podem também orar para ser examinados, refinados (26:2) e julgados (35:24; 43:1), bem como para que se lhes ensine bondade, sensatez, conhecimento e regulamentos de Deus. — 119:66, 68, 73, 124, 125, 135.

Destacam as atividades e as qualidades de Deus. Os Salmos realçam o apreço por Jeová Deus, cuja existência apenas o insensato negaria. (Sal 14:1; 19:7-11; 53:1) Jeová é revelado como Aquele que "ama a justiça e o juízo" (33:5), que "é para nós refúgio e força, uma ajuda encontrada prontamente durante aflições". (46:1) Ele é justo Juiz (7:11; 9:4, 8), o Criador (8:3; 19:1; 33:6), Rei (10:16; 24:8-10), Pastor (23:1-6) e Instrutor (25:9, 12), o Provisor tanto para os homens como para os animais (34:10; 147:9), o Salvador ou Libertador (35:10; 37:39, 40; 40:17; 54:7), e a Fonte da vida (36:9) e de consolo (86:17), bênção e força. — 29:11.

Jeová 'não se esquece do clamor dos atribulados' (Sal 9:12; 10:14), mas responde às orações dos seus servos (3:4; 30:1, 2; 34:4, 6, 17, 18), recompensando-os e protegendo-os. (3:3, 5, 6; 4:3, 8; 9:9, 10; 10:17, 18; 18:2, 20-24; 33:18-20; 34:22; veja 34:7 a respeito de proteção angélica.) Ele odeia a iniquidade e toma ação contra os transgressores. — 5:4-6, 9, 10; 9:5, 6, 17, 18; 21:8-12; 99:8.

Mostra-se que Jeová é atemorizante (Sal 76:7) e grande (77:13), contudo, humilde (18:35); ele é santo (99:5), e abundante em bondade (31:19) e em poder. (147:5) Ele é "um Deus misericordioso e clemente, vagaroso em irar-se e abundante em benevolência e veracidade". (86:15) Seu entendimento está além de ser narrado (147:5) e suas obras criativas atestam a sua sabedoria. (104:24) Ele conta o número das estrelas e chama a todas elas por nome. (147:4) É capaz de ver até mesmo o embrião humano. (139:16) Pode curar todas as enfermidades. (103:3) Ele pode fazer cessar guerras por destroçar o equipamento de guerra dos inimigos. (46:9) Tem estado ativamente envolvido em muitos eventos da história na promoção do seu justo propósito. (44:1-3; 78:1-72; 81:5-7; 105:8-45; 106:7-46; 114:1-8; 135:8-12; 136:4-26) Tal Deus, deveras, merece louvor e agradecimentos. (92:1; 96:1-4; 146-150) Confiar em homens (60:11; 62:9), riquezas (49:6-12, 17) ou ídolos (115:4-8; 135:15-18) seria tolice.

Consideram o valor da palavra de Deus. Os Salmos também ensinam a ter apreço pela palavra de Deus. Mostram que as declarações de Jeová são puras (Sal 12:6) e refinadas. (18:30) Sua lei é preciosa (119:72) e é verdade. (119:142) Benefícios duradouros resultam de se observar a Sua lei per-

feita, suas advertências fidedignas, suas ordens retas, seus mandamentos limpos e suas decisões judiciais justas. (19:7-11) A palavra de Deus serve para iluminar a senda da pessoa (119:105), e seus mandamentos a tornam sábia, dando-lhe perspicácia e entendimento. — 119:98-100, 104.

Esclarecem e suplementam outros textos. Às vezes, o livro dos Salmos esclarece ou suplementa outras partes da Bíblia. Mostra que 'atribular a alma', como os israelitas faziam no Dia da Expiação (Le 16:29; 23:27; Núm 29:7), refere-se a jejuar. (Sal 35:13) Só o salmista relata o tratamento severo dado a José, pelo menos inicialmente, enquanto estava preso no Egito: "Atribularam-lhe os pés com grilhetas, sua alma entrou em ferros." (105:18) Dos Salmos aprendemos que "delegações de anjos" estavam envolvidas em causar as pragas no Egito (78:44-51) e que, no ermo, as águas milagrosamente providas "foram através das regiões áridas como um rio" (105:41), fornecendo assim um amplo e prontamente acessível suprimento de água para a nação de Israel e seus muitos animais domésticos. Os Salmos fornecem evidência de que o próprio Faraó morreu no Mar Vermelho. — 136:15.

Os Salmos indicam que os israelitas sofreram reveses e grandes dificuldades antes da derrota dos edomitas no Vale do Sal. (Sal 60:cab., 1, 3, 9) Isto sugere que os edomitas invadiram Judá enquanto a nação estava guerreando no norte com as forças de Arã-Naaraim e Arã-Zobá.

O Salmo 101 revela a maneira em que Davi administrava os assuntos de estado. Como seus servos, Davi escolhia apenas pessoas fiéis. Não suportava pessoas arrogantes e não tolerava calúnias. Preocupava-se diariamente com levar os iníquos às barras da justiça.

SALOMÃO [duma raiz que significa "paz"]. Filho do Rei Davi na linhagem de Judá; rei de Israel de 1037 a 998 AEC. O registro bíblico, depois de relatar a morte do filho nascido a Davi por meio das suas relações ilícitas com Bate-Seba, prossegue: "E Davi começou a consolar Bate-Seba, sua esposa. Além disso, entrou a ela e deitou-se com ela. Com o tempo ela lhe deu à luz um filho, e ele veio a ser chamado pelo nome de Salomão. E o próprio Jeová o amava. De modo que, por meio de Natã, o profeta, mandou chamá-lo pelo nome de Jedidias, por causa de Jeová." (2Sa 12:24, 25) Mais tarde, Salomão teve três irmãos germanos, filhos de Davi e Bate-Seba: Simeia, Sobabe e Natã. — 1Cr 3:5.

A Promessa de Jeová a Davi. Jeová declarara a Davi, antes do nascimento de Salomão, que lhe nasceria um filho e que o nome deste seria Salomão, e que este edificaria uma casa para o Seu nome. O nome Jedidias (que significa "Amado de Jah") parece ter sido dado como indicação a Davi de que Jeová tinha então abençoado seu casamento com Bate-Seba e que Ele aprovava o fruto assim produzido. Mas não era por este nome que o menino costumava ser conhecido. Sem dúvida, o nome Salomão (duma raiz que significa "paz") se aplicava com relação ao pacto que Jeová fizera com Davi, no qual ele dissera que Davi, homem que havia derramado muito sangue em guerra, não construiria uma casa para Jeová, assim como Davi tinha no coração fazer. (1Cr 22:6-10) Não que as guerras travadas por Davi fossem erradas. Mas, o reino típico de Jeová era essencialmente de natureza pacífica e objetiva; suas guerras deviam eliminar a iniquidade e os que se opunham à soberania de Jeová, para estender o domínio de Israel às fronteiras delineadas por Deus, e estabelecer a justiça e a paz. Davi alcançou para Israel esses objetivos das guerras. O domínio de Salomão era essencialmente um reinado de paz.

A Tentativa de Adonias de Tomar o Trono. Depois do seu nascimento, Salomão só ressurge no registro bíblico na época da velhice de Davi. Davi, sem dúvida por causa da promessa de Jeová, jurara anteriormente a Bate-Seba que Salomão lhe sucederia no trono. Isto era do conhecimento do profeta Natã. (1Rs 1:11-13, 17) Não se declara se Adonias, meio-irmão de Salomão, sabia deste juramento ou da intenção de Davi. De qualquer modo, Adonias tentou conseguir o trono dum modo similar ao empregado por Absalão. Talvez por causa da fragilidade do rei e por Adonias ter o apoio de Joabe, o chefe do exército, e de Abiatar, o sacerdote, ele confiava em ser bem-sucedido. Não obstante, era um ato de traição, um esforço de se apoderar do trono enquanto Davi ainda vivia, e sem a aprovação de Davi ou de Jeová. Também, Adonias revelou sua ardileza ao providenciar um sacrifício em En-Rogel, onde pretendia ser proclamado rei, mas convidou apenas os outros filhos do rei e homens de Judá, os servos do rei, não convidando Salomão, Natã, o profeta, e Zadoque, o sacerdote, e os poderosos que haviam lutado ao lado de Davi, inclusive Benaia, líder deles. Isto indica que Adonias considerava Salomão rival e obstáculo para as suas ambições. — 1Rs 1:5-10.

Salomão Entronizado. O profeta Natã, sempre fiel a Jeová e a Davi, estava atento. Enviando primeiro Bate-Seba com instruções de informar o rei sobre a trama, ele mesmo veio então para perguntar a Davi se esta proclamação de Adonias como rei tinha sido autorizada por ele. Davi agiu pronta e decisivamente, mandando que Zadoque, o sacerdote, e Natã levassem Salomão a Giom, sob

a proteção de Benaia e seus homens. Deviam fazer Salomão montar a mula do próprio rei (denotando a elevada honra dada àquele que a montava, e que, neste caso, era o sucessor no reinado). (Veja Est 6:8, 9.) As instruções de Davi foram cumpridas, e Salomão foi ungido e aclamado rei. — 1Rs 1:11-40.

Ao ouvir o som da música procedente de Giom, que não ficava muito longe, e a aclamação do povo: "Viva o Rei Salomão", Adonias e seus coconspiradores fugiram, tomados de medo e de confusão. Salomão proveu um vislumbre da paz que assinalaria o seu governo por se negar a macular sua ascensão ao trono com uma vingança. Se prevalecesse o contrário, Salomão mui provavelmente teria perdido a vida. Adonias fugiu para o santuário em busca de asilo, de modo que Salomão mandou que Adonias lhe fosse trazido de lá. Informando Adonias de que continuaria vivo, a menos que se achasse algum mal nele, Salomão o mandou então para casa. — 1Rs 1:41-53.

A Incumbência Que Davi Deu a Salomão. Davi, antes de morrer, deu a Salomão a solene incumbência de "cumprir a obrigação para com Jeová, teu Deus, andando nos seus caminhos, guardando os seus estatutos, seus mandamentos e suas decisões judiciais, e seus testemunhos". Mandou adicionalmente que não deixasse Joabe e Simei 'descer em paz ao Seol'; também que tivesse benevolência para com os filhos de Barzilai, o gileadita. (1Rs 2:1-9) Provavelmente fora antes disso que Davi dera instruções a Salomão a respeito da construção do templo, dando-lhe o plano arquitetônico "que viera a estar com ele por inspiração". (1Cr 28:11, 12, 19) Davi deu ordens aos príncipes de Israel presentes ali para ajudarem Salomão, seu filho, e para participarem na construção do santuário de Jeová. Nesta ocasião, o povo ungiu novamente a Salomão como rei e a Zadoque como sacerdote. (1Cr 22:6-19; cap. 28; 29:1-22) A bênção de Jeová sobre Salomão manifestou-se logo cedo no seu reinado, quando ele passou a sentar-se "no trono de Jeová como rei em lugar de Davi, seu pai, e para ser bem-sucedido" no reinado e para se tornar forte nele. — 1Cr 29:23; 2Cr 1:1.

O Pedido Sedicioso de Adonias. Não demorou muito até que Salomão teve de executar as instruções de Davi a respeito de Joabe. Isto foi provocado pela ação de Adonias, que ainda mostrou ser ambicioso, apesar da misericórdia que Salomão tivera com ele. Adonias chegou-se à mãe de Salomão com as palavras: "Tu mesma bem sabes que o reinado ia tornar-se meu e que foi em mim que todo o Israel fixou a sua face para eu me tornar rei; mas o reinado mudou de rumo e veio a ser de meu irmão, porque era da parte de Jeová que se tornou seu." Adonias admitiu assim que Jeová estivera por detrás da entronização de Salomão, mas a solicitação que fez depois destas palavras foi mais uma tentativa astuciosa de usurpar o reinado. Ele disse a Bate-Seba: "Por favor, dize a Salomão, o rei, . . . que me dê Abisague, a sunamita, por esposa." Adonias talvez achasse que tinha seguidores suficientes, além de ter o apoio de Joabe e de Abiatar, de modo que, por tomar por esposa a enfermeira de Davi, considerada ter sido a concubina de Davi, embora este não tivesse tido relações sexuais com ela, ele poderia iniciar um levante que derrubaria Salomão. Por costume, as esposas e as concubinas dum rei só podiam pertencer ao sucessor legítimo dele, de modo que tomar essas esposas era considerado como reivindicação do trono. (Veja 2Sa 16:21, 22.) Quando Bate-Seba, sem se aperceber da duplicidade de Adonias, transmitiu a solicitação dele a Salomão, este a interpretou imediatamente como pretensão ao trono e mandou imediatamente Benaia matar Adonias. — 1Rs 2:13-25.

Abiatar é deposto; Joabe é morto. Salomão deu então atenção aos que haviam conspirado com Adonias. Abiatar foi dispensado do sacerdócio, em cumprimento da palavra de Jeová contra a casa de Eli (1Sa 2:30-36), mas ele não foi morto, por ter carregado a Arca diante de Davi e ter sofrido aflição com ele. Zadoque substituiu Abiatar. No ínterim, Joabe, sabendo da ação de Salomão, fugiu para se segurar nos chifres do altar, mas foi ali morto por Benaia, às ordens de Salomão. — 1Rs 2:26-35.

Simei é executado. Salomão colocou também Simei sob juramento para observar certas restrições, porque este homem havia invocado o mal sobre o seu pai, Davi. Quando Simei, uns três anos mais tarde, violou esta restrição, Salomão mandou matá-lo. Assim se cumpriu plenamente a injunção que Davi deu a Salomão. — 1Rs 2:36-46.

O Pedido Sábio de Salomão. Na parte inicial do reinado de Salomão, o povo sacrificava em muitos "altos", porque não havia casa de Jeová, embora o tabernáculo estivesse em Gibeão e a Arca do Pacto estivesse numa tenda em Sião. Mesmo Jeová tendo dito que seu nome devia ser colocado sobre Jerusalém, evidentemente ele tolerou esta prática até que se construísse o templo. (1Rs 3:2, 3) Em Gibeão, conhecida como "o grande alto", Salomão ofereceu mil sacrifícios queimados. Jeová apareceu-lhe ali num sonho, dizendo: "Pede o que te devo dar." Em vez de pedir riquezas, glória e vitória, Salomão pediu um coração sábio, entendido e obediente, para poder julgar Israel. O pedido hu-

milde de Salomão agradou tanto a Jeová, que não só lhe deu o que pediu, mas também riquezas e glória, "de modo que não virá a haver entre os reis nenhum igual a ti, em todos os teus dias". Jeová, porém, acrescentou a admoestação: "E se andares nos meus caminhos, guardando os meus regulamentos e os meus mandamentos, assim como andou Davi, teu pai, também vou prolongar os teus dias." — 1Rs 3:4-14.

Pouco depois, quando duas prostitutas apresentaram um problema difícil de identificação de maternidade, Salomão demonstrou que Deus deveras o dotara de sabedoria judicativa. Isto reforçou grandemente a autoridade de Salomão aos olhos do povo. — 1Rs 3:16-28.

Projetos de Construção. (ILUSTRAÇÕES, Vol. 1, pp. 748, 750, 751). No quarto ano do seu reinado, no segundo mês do ano (o mês zive [abril-maio]), em 1034 AEC, Salomão começou a construir a casa de Jeová no monte Moriá. (1Rs 6:1) A construção do templo era pacificamente silenciosa; as pedras eram ajustadas antes de serem levadas ao local, de modo que não se ouvia o som de martelo ou machado, nem de qualquer outra ferramenta. (1Rs 6:7) O Rei Hirão, de Tiro, cooperava por suprir madeiras de cedro e de junípero em troca de trigo e de azeite. (1Rs 5:10-12; 2Cr 2:11-16) Fornecia também trabalhadores, inclusive um artífice perito chamado Hirão, filho dum homem de Tiro e duma mulher hebreia. (1Rs 7:13, 14) Salomão recrutou para trabalhos forçados 30.000 homens, mandando-os ao Líbano em turnos de 10.000 por mês. Cada grupo voltava para casa por períodos de dois meses. Além destes, havia 70.000 carregadores e 80.000 talhadores. Estes últimos grupos mencionados não eram de israelitas. — 1Rs 5:13-18; 2Cr 2:17, 18.

Inauguração do templo. A enorme obra de construção durou sete anos e meio, sendo concluída no oitavo mês, bul, em 1027 AEC. (1Rs 6:37, 38) Parece que depois levou mais algum tempo para trazer os utensílios e para pôr tudo em ordem, porque foi no sétimo mês, etanim, na época da Festividade das Barracas, que Salomão realizou a santificação e inauguração do templo. (1Rs 8:2; 2Cr 7:8-10) Portanto, isso deve ter ocorrido no sétimo mês de 1026 AEC, 11 meses depois de terminada a construção, em vez de um mês antes de o prédio estar terminado (em 1027 AEC), conforme alguns pensavam.

Outro ponto de vista adotado por alguns é que os serviços de inauguração ocorreram no 24.º ano de Salomão (1014 AEC), depois de ele ter também construído sua própria casa e outros edifícios governamentais, o que levou mais 13 anos, ou ao todo 20 anos de construção. Este ponto de vista é apoiado pela *Septuaginta* grega, que interpola certas palavras não encontradas no texto massorético, em 1 Reis 8:1 (3 Reis 8:1 na *LXX*, Bagster), rezando: "E aconteceu quando Salomão tinha terminado a construção da casa do Senhor e da sua própria casa, depois de vinte anos, então o rei Salomão reuniu todos os anciãos de Israel em Sião, para trazer a Arca do Pacto do Senhor da cidade de Davi, isto é Sião, no mês de atanim." Todavia, uma comparação dos relatos em Reis e em Crônicas indica que esta conclusão é incorreta.

O registro em 1 Reis, capítulos 6 a 8, descreve a construção do templo e sua terminação; a seguir, menciona o programa de construção de 13 anos, de Salomão, de prédios governamentais; e então, depois de falar de novo extensivamente sobre a construção do templo e de se levarem para dentro "as coisas tornadas sagradas por Davi, seu pai", o relato passa a descrever a inauguração. Isto parece indicar que a descrição do programa de construção dos prédios governamentais (1Rs 7:1-8) foi inserida como que parenteticamente, para rematar e completar a consideração das operações de construção. Mas o registro em 2 Crônicas 5:1-3 parece indicar de forma mais direta que a inauguração ocorreu assim que o templo e sua mobília estavam prontos, porque reza: "Finalmente estava terminada toda a obra que Salomão tinha de fazer para a casa de Jeová e Salomão começou a levar para dentro as coisas tornadas sagradas por Davi, seu pai; e a prata, e o ouro, e todos os utensílios ele pôs nos tesouros da casa do verdadeiro Deus. Foi então que Salomão passou a congregar os anciãos de Israel e todos os cabeças das tribos." Depois de pormenorizar a instalação da Arca do Pacto no templo pelos sacerdotes, que a carregaram desde a Cidade de Davi para o morro do templo, o relato passa a descrever a inauguração. — 2Cr 5:4-14; caps. 6, 7.

Alguns têm questionado o ponto de vista acima, de que a inauguração ocorreu no ano depois de completado o templo, porque 1 Reis 9:1-9 diz que Jeová apareceu a Salomão depois da construção da "casa do rei", dizendo que ouvira a oração de Salomão. (Veja 2Cr 7:11-22.) Isto foi no seu 24.º ano, após as suas obras de construção que levaram 20 anos. Demorou Deus 12 anos para responder à oração que Salomão proferiu na inauguração do templo? Não, porque naquela inauguração, no fim da oração de Salomão, "desceu dos céus o próprio fogo e passou a consumir a oferta queimada e os sacrifícios, e a própria glória de Jeová encheu a casa". Isto foi uma poderosa manifestação de que Jeová ouvira a oração, dando resposta por *ação*, reconhecida como tal pelo povo. (2Cr 7:1-3) O

posterior aparecimento de Deus a Salomão mostrava que não se esquecera da oração feita 12 anos antes, e que então respondia *verbalmente* a ela por assegurar a Salomão a sua resposta a ela. Deus, neste segundo aparecimento, deu também a Salomão admoestação adicional, para continuar fiel assim como Davi, seu pai.

Oração de Salomão. Na oração que Salomão fez na inauguração do templo ele se referiu a Jeová como o Deus acima de todos, Deus de benevolência e de lealdade, Cumpridor de suas promessas. Embora o templo fosse uma casa para Jeová, Salomão reconheceu que "os próprios céus, sim, o céu dos céus" não O podiam conter. Ele é o Ouvinte de orações e Aquele que responde a elas, o Deus da justiça, que recompensa os justos e retribui aos iníquos, mas que perdoa ao pecador arrependido que retorna a Ele. Ele não é 'deus da natureza', mas exerce controle sobre as forças da natureza, sobre a vida animal e mesmo sobre as nações da terra. Não é mero Deus nacional dos hebreus, mas é o Deus de todos os homens que o buscam. Salomão manifestou na sua oração o desejo de ver o nome de Jeová engrandecido em toda a terra; Salomão expressou seu próprio amor à justiça e ao juízo, amor a Israel, o povo de Deus, e aos estrangeiros que buscassem a Jeová. — 1Rs 8:22-53; 2Cr 6:12-42.

Na inauguração, todos os sacerdotes oficiaram; nesta ocasião, não havia necessidade de observar a ordem das turmas providenciadas por Davi. (2Cr 5:11) A necessidade do serviço de todos pode ser visto em que, além das ofertas de cereais apresentadas, ofereceram-se 22.000 cabeças de gado e 120.000 ovelhas como oferta queimada e como sacrifício de participação em comum durante aquele período festivo de sete dias, que foi encerrado com uma assembleia solene no oitavo dia. O número dos sacrifícios era tão enorme, que o grande altar de cobre mostrou ser pequeno demais; para realizá-los, Salomão teve de santificar parte do pátio para este fim. — 1Rs 8:63, 64; 2Cr 7:5, 7.

Mais tarde, Salomão empossou as turmas dos sacerdotes nos seus serviços e os levitas nos seus postos de dever, conforme tinham sido delineados por Davi. O templo tornou-se então o lugar em que todos os israelitas deviam reunir-se para suas festividades sazonais e seus sacrifícios a Jeová.

Edifícios governamentais. Nos 13 anos depois da terminação do templo, Salomão construiu um novo palácio real no monte Moriá, logo ao S do templo, de modo que ficava perto do pátio externo do templo, mas num terreno mais baixo. Perto dali ele construiu o Pórtico do Trono, o Pórtico das Colunas e a Casa da Floresta do Líbano. Todos estes edifícios encontravam-se num declive entre o cume do morro do templo e o espigão baixo da Cidade de Davi. Construiu também uma casa para sua esposa egípcia; não se permitia a ela "morar na casa de Davi, o rei de Israel, porque", conforme disse Salomão, "os lugares aos quais chegou a arca de Jeová são algo sagrado". — 1Rs 7:1-8; 3:1; 9:24; 11:1; 2Cr 8:11.

Construções em escala nacional. Depois de completar seus projetos de edifícios governamentais, Salomão empreendeu um programa de construção em escala nacional. Usou em trabalhos forçados os descendentes dos cananeus que Israel não havia devotado à destruição na sua conquista de Canaã, mas não rebaixou nenhum israelita a esta condição de escravo. (1Rs 9:20-22; 2Cr 8:7-10) Edificou e fortificou Gezer (que Faraó tirara dos cananeus e dera de presente à sua filha, esposa de Salomão), bem como Bete-Horom Alta e Bete-Horom Baixa, Baalate e Tamar; construiu também cidades-armazéns, cidades para carros e cidades para cavaleiros. Todo o domínio, inclusive o território ao L do Jordão, beneficiou-se com suas construções. Ele fortificou adicionalmente o Aterro. Fechou "a brecha da Cidade de Davi". (1Rs 11:27) Isto talvez se refira a ele construir ou estender "a muralha de Jerusalém, em toda a volta". (1Rs 3:1) Fortificou muito Hazor e Megido; os arqueólogos descobriram partes de fortes muralhas e portões fortificados, que eles acreditam ser restos das obras de Salomão nessas cidades agora em ruínas. — 1Rs 9:15-19; 2Cr 8:1-6.

Sua Riqueza e Sua Glória. Salomão empenhou-se extensamente em comércio. Sua frota, em cooperação com a de Hirão, trazia grandes quantidades de ouro de Ofir, bem como madeira "algum" e pedras preciosas. (1Rs 9:26-28; 10:11; 2Cr 8:17, 18; 9:10, 11) Cavalos e carros eram importados do Egito, e negociantes de todo o mundo daquele tempo traziam mercadorias em abundância. A renda anual de Salomão em ouro chegava a 666 talentos (c. US$ 256.643.000), além da prata, do ouro e de outros itens trazidos pelos mercadores. (1Rs 10:14, 15; 2Cr 9:13, 14) Além disso, "todos os reis da terra" traziam anualmente presentes das suas terras: objetos de ouro e de prata, óleo de bálsamo, armamentos, cavalos, mulos e outras riquezas. (1Rs 10:24, 25, 28, 29; 2Cr 9:23-28) Até mesmo macacos e pavões eram importados em navios de Társis. (1Rs 10:22; 2Cr 9:21) Salomão veio a ter 4.000 baias para cavalos e carros (1Rs 10:26 diz 1.400 carros), e 12.000 corcéis (ou, possivelmente, cavaleiros). — 2Cr 9:25.

Não havia em toda a terra rei que possuísse tantas riquezas como Salomão. (1Rs 10:23; 2Cr 9:22) A via de acesso ao seu trono excedia em magnificência a tudo o que havia em outros reinos. O pró-

prio trono era de marfim recoberto de ouro refinado. Tinha por detrás um dossel redondo; seis degraus, com seis leões em cada lado, levavam a ele, e dois leões estavam em pé ao lado dos braços do trono. (1Rs 10:18-20; 2Cr 9:17-19) Para os seus vasos para beber só se usava ouro; declara-se especificamente que "não havia nada de prata; nos dias de Salomão não se lhe dava nenhuma importância". (2Cr 9:20) Na casa de Salomão e no templo havia harpas e instrumentos de cordas feitos de madeira de algum tal como nunca se vira antes em Judá. — 1Rs 10:12; 2Cr 9:11.

O suprimento alimentar para sua casa. As provisões diárias de alimento para a casa real de Salomão eram de "trinta coros [6.600 l] de flor de farinha e sessenta coros [13.200 l] de farinha, dez cabeças de gado vacum cevado e vinte cabeças de gado vacum de pasto, e cem ovelhas, além de alguns veados, e gazelas, e corços, e cucos cevados". (1Rs 4:22, 23) Doze prepostos supervisionavam o fornecimento de alimentos, um preposto para cada mês do ano. Cada um deles supervisionava uma parte daquela terra; para este fim, ela não era dividida segundo os termos tribais, mas segundo regiões agrícolas. Estes suprimentos incluíam provisões para os muitos cavalos de Salomão. — 1Rs 4:1-19, 27, 28.

A rainha de Sabá visita Salomão. Uma das pessoas visitantes mais distintas procedente duma terra estrangeira para ver a glória e as riquezas de Salomão foi a rainha de Sabá. A fama de Salomão atingira "todas as pessoas da terra", de modo que ela fez a viagem de seu longínquo domínio "para pô-lo à prova com perguntas difíceis". Ela falou-lhe "sobre tudo o que lhe veio a ser achegado ao coração", e "não se mostrava haver nenhum assunto oculto ao rei, que ele não lhe comunicasse". — 1Rs 10:1-3, 24; 2Cr 9:1, 2.

Depois de a rainha ter observado também o esplendor do templo e da casa de Salomão, o serviço à mesa e as bebidas, bem como o vestuário dos garçons, e os regulares sacrifícios queimados no templo, "então se mostrou não haver mais espírito nela", de modo que exclamou: "Eis que não se me contou nem a metade. Ultrapassaste em sabedoria e em prosperidade as coisas ouvidas que escutei." Daí, ela passou a declarar felizes os servos que serviam tal rei. Tudo isso a levou a dar louvor a Jeová, a bendizer a Jeová Deus, que expressara seu amor a Israel por designar Salomão como rei, a fim de fazer decisões judiciais e justiça. — 1Rs 10:4-9; 2Cr 9:3-8.

Ela deu então a Salomão o magnífico presente de 120 talentos de ouro (US$ 46.242.000), e grande número de pedras preciosas e óleo de bálsamo em quantidade extraordinariamente grande. Salomão, por sua vez, deu à rainha tudo o que ela pediu, além do que deu da sua própria generosidade, possivelmente mais do que ela lhe trouxera. — 1Rs 10:10, 13; 2Cr 9:9, 12.

A prosperidade do seu governo. Jeová abençoou Salomão com sabedoria, glória e riqueza enquanto permanecia firme na adoração verdadeira, e a nação de Israel também usufruía o favor de Deus. Davi havia sido usado para subjugar os inimigos de Israel e para estabelecer o reino firmemente até os seus limites máximos. O relato narra: "Quanto a Salomão, mostrou ser o governante sobre todos os reinos, desde o Rio [Eufrates] até a terra dos filisteus e até o termo do Egito. Traziam presentes e serviam a Salomão todos os dias da sua vida." (1Rs 4:21) Durante o reinado de Salomão havia paz, e "Judá e Israel eram muitos, em multidão, iguais aos grãos de areia junto ao mar, comendo e bebendo, e alegrando-se". "E Judá e Israel continuaram a morar em segurança, cada um debaixo da sua própria videira e debaixo da sua própria figueira, desde Dã até Berseba, todos os dias de Salomão." — 1Rs 4:20, 25; MAPA, Vol. 1, p. 748.

A Sabedoria de Salomão. "E Deus continuou a dar a Salomão sabedoria e entendimento em medida muito grande, bem como largueza de coração, igual à areia que há à beira do mar. E a sabedoria de Salomão era mais vasta do que a sabedoria de todos os orientais e do que toda a sabedoria do Egito." Mencionam-se então outros homens de sabedoria incomum: Etã, o ezraíta (evidentemente cantor do tempo de Davi e escritor do Salmo 89) e mais três sábios de Israel. Salomão era mais sábio do que estes, na realidade, "veio a ter fama em todas as nações ao redor. E ele podia falar três mil provérbios, e seus cânticos vieram a ser mil e cinco". A extensão do seu conhecimento abrangia as plantas e os animais da terra, e seus provérbios, junto com seus escritos nos livros de Eclesiastes e de O Cântico de Salomão, revelam que ele tinha profundo conhecimento da natureza humana. (1Rs 4:29-34) Em Eclesiastes aprendemos que ele meditou muito para "achar palavras deleitosas e a escrita de palavras corretas de verdade". (Ec 12:10) Experimentou muitas coisas, passando entre os de condição humilde e entre os enaltecidos, observando atentamente sua vida, suas obras, suas esperanças e seus objetivos, e as vicissitudes da humanidade. Enalteceu o conhecimento de Deus e a Sua lei, e enfatizou acima de tudo que 'o temor de Jeová é o princípio do conhecimento e da sabedoria', e que toda a obrigação do homem é 'temer o verdadeiro Deus e guardar os seus mandamentos'. — Pr 1:7; 9:10; Ec 12:13; veja ECLESIASTES.

Seu Desvio da Justiça. Enquanto Salomão permanecia fiel à adoração de Jeová, ele prosperava. É evidente que seus provérbios foram proferidos e os livros de Eclesiastes e O Cântico de Salomão, bem como pelo menos um dos Salmos (Sal 127), foram escritos durante o seu período de serviço fiel a Deus. No entanto, Salomão começou a desconsiderar a lei de Deus. Lemos: "E o próprio Rei Salomão amava muitas mulheres estrangeiras além da filha de Faraó, mulheres moabitas, amonitas, edomitas, sidônias e hititas, das nações de que Jeová havia dito aos filhos de Israel: 'Não deveis entrar no meio delas e elas mesmas não devem entrar no vosso meio; decerto inclinarão o vosso coração a seguir os seus deuses.' Foi a elas que Salomão se apegou para as amar. E ele veio a ter setecentas esposas, princesas, e trezentas concubinas; e suas esposas gradualmente lhe inclinaram o coração. E sucedeu, no tempo da velhice de Salomão, que as próprias esposas dele lhe haviam inclinado o coração para seguir outros deuses; e seu coração não se mostrou pleno para com Jeová, seu Deus, como o coração de Davi, seu pai. E Salomão começou a ir atrás de Astorete, deusa dos sidônios, e atrás de Milcom, a coisa repugnante dos amonitas. E Salomão começou a fazer o que era mau aos olhos de Jeová e não seguiu plenamente a Jeová como Davi, seu pai. Foi então que Salomão passou a construir um alto a Quemós, a coisa repugnante de Moabe, no monte que estava defronte de Jerusalém, e a Moloque, a coisa repugnante dos filhos de Amom. E foi assim que ele fez para todas as suas esposas estrangeiras que faziam fumaça sacrificial e ofereciam sacrifícios aos seus deuses." — 1Rs 11:1-8.

Embora isso acontecesse "no tempo da velhice de Salomão", não devemos presumir que seu desvio era por motivo de senilidade, porque Salomão era relativamente jovem quando assumiu o trono, e seu reinado durou 40 anos. (1Cr 29:1; 2Cr 9:30) O relato não diz que Salomão abandonou completamente a adoração no templo e as ofertas de sacrifícios ali. Ele parece ter tentado praticar uma espécie de ecumenismo para agradar a suas esposas estrangeiras. Por isso, "Jeová ficou irado com Salomão, porque seu coração se tinha inclinado para longe de Jeová, o Deus de Israel, aquele que lhe aparecera duas vezes". Jeová informou Salomão que, em consequência, Ele arrancaria dele parte do reino, mas não nos dias de Salomão, por respeito a Davi e por causa de Jerusalém. Mas o faria nos dias do filho de Salomão, deixando a este filho apenas uma tribo (além de Judá), tribo que mostrou ser Benjamim. — 1Rs 11:9-13.

Opositores de Salomão. Daquele tempo em diante, Jeová começou a suscitar opositores a Salomão, principalmente Jeroboão, da tribo de Efraim, que finalmente arrancou dez tribos de serem leais ao trono no tempo de Roboão, e que estabeleceu o reino setentrional que passou a ser chamado de Israel. Jeroboão, como jovem, por ser diligente, fora colocado por Salomão sobre todo o serviço compulsório da casa de José. Quem causava também dificuldades a Salomão eram Hadade, o edomita, e Rezom, inimigo de Davi que se tornou rei da Síria. — 1Rs 11:14-40; 12:12-15.

Desviar-se o Rei Salomão de Deus teve mau efeito sobre o governo de Salomão. Este se tornou opressivo, sem dúvida em virtude do desgaste econômico por causa do alto custo do seu governo, que deve ter aumentado excessivamente. Havia também descontentamento entre os recrutados para trabalhos forçados, e, sem dúvida, também entre os seus supervisores israelitas. Tendo Salomão deixado de seguir a Jeová de pleno coração, ele não mais recebia Dele a bênção e a prosperidade, ou a contínua sabedoria para governar em justiça e juízo, e para solucionar os problemas que surgiam. Conforme o próprio Salomão havia declarado: "Quando os justos se tornam muitos, o povo se alegra; mas quando um iníquo está dominando, o povo suspira." — Pr 29:2.

Que esta situação surgiu é demonstrado pelo registro daquilo que aconteceu pouco depois da morte de Salomão, no governo de Roboão. Deus, por meio do profeta Aijá, mandou uma mensagem a Jeroboão, dizendo-lhe que Deus lhe daria dez tribos e que, se guardasse os Seus estatutos, Deus lhe edificaria uma casa duradoura, assim como fizera para Davi. Depois disso, Salomão procurou matar Jeroboão, que fugiu para o Egito, onde governava então um sucessor do pai da esposa egípcia de Salomão. Jeroboão permaneceu ali até a morte de Salomão. Então liderou o povo numa queixa a Roboão e finalmente numa rebelião. — 1Rs 11:26-40; 12:12-20.

Embora Salomão tivesse afastado seu coração de Jeová, ele 'deitou-se com os seus antepassados e foi enterrado na Cidade de Davi, seu pai'. — 1Rs 11:43; 2Cr 9:31.

Jesus, Herdeiro Legítimo de Salomão. Mateus traça os descendentes de Salomão até José, pai adotivo de Jesus, demonstrando assim que Jesus tinha o direito legal ao trono de Davi através da linhagem régia. (Mt 1:7, 16) Lucas traça a linhagem de Jesus até Eli (aparentemente o pai de Maria) através de Natã, outro filho de Davi e Bate-Seba, e, portanto, irmão germano de Salomão. (Lu 3:23, 31) Ambas as linhagens convergem em Zorobabel e Sealtiel, e novamente se ramificam em duas linhagens. (Mt 1:12, 13; Lu 3:27)

Maria, mãe de Jesus, era descendente através de Natã, e José, seu pai adotivo, descendia através de Salomão, de modo que Jesus era descendente tanto natural como legal de Davi, com plenos direitos ao trono. — Veja GENEALOGIA DE JESUS CRISTO.

A Necessidade de Resguardar o Coração. Enquanto Salomão manteve um "coração obediente", algo com que se preocupava no começo, ele teve o favor de Jeová e prosperou. Mas as consequências más para ele demonstram que o conhecimento, a grande capacidade, ou o poder, a riqueza e a fama, não são as coisas mais importantes, e que desviar-se de Jeová significa abandonar a sabedoria. O conselho do próprio Salomão mostrou ser veraz: "Mais do que qualquer outra coisa a ser guardada, resguarda teu coração, pois dele procedem as fontes da vida." (1Rs 3:9; Pr 4:23) O caso dele ilustra quão traiçoeiro e desesperado é o coração do homem pecaminoso, mas, além disso, mostra que o melhor dos corações pode ser engodado, se não mantiver constante vigilância. Amar o que Jeová ama e odiar o que ele odeia, procurando constantemente a sua orientação e fazer o que lhe agrada, é uma proteção segura. — Je 17:9; Pr 8:13; He 1:9; Jo 8:29.

Profecias Messiânicas. Há muitas similaridades entre o reinado de Salomão e o do grande Rei Jesus Cristo, conforme profetizado nas Escrituras. Em muitos sentidos, o governo de Salomão, enquanto ele era obediente a Jeová, é um modelo em pequena escala do Reino messiânico. Jesus Cristo, "algo maior do que Salomão", veio como homem de paz, e mostra ter executado uma obra de edificação espiritual especialmente relacionada com a restauração da adoração verdadeira entre os seus seguidores ungidos no grande templo espiritual de Jeová. (Mt 12:42; 2Co 6:16; Jo 14:27; 16:33; Ro 14:17; Tg 3:18) Salomão era da linhagem de Davi, assim como Jesus era. O nome de Salomão (derivado duma raiz que significa "paz") ajusta-se ao glorificado Jesus Cristo como o "Príncipe da Paz". (Is 9:6) Seu nome Jedidias (que significa "Amado de Jah") harmoniza-se com a declaração do próprio Deus a respeito do seu Filho, na ocasião do batismo de Jesus: "Este é meu Filho, *o amado*, a quem tenho aprovado." — Mt 3:17.

O Salmo 72 é uma expressão de oração a favor do governo de Salomão: "Que os montes levem a paz ao povo . . . Nos seus dias florescerá o justo e a abundância de paz até que não haja mais lua. E terá súditos de mar a mar [evidentemente o Mediterrâneo e o Mar Vermelho (Êx 23:31)] e desde o Rio [Eufrates] até os confins da terra." — Sal 72:3-8.

Sobre o Salmo 72:7 ("até que não haja mais lua"), o *Commentary* (Comentário) de Cook diz: "Este trecho é importante, mostrando que a ideia de um Rei cujo reinado duraria até os fins dos tempos se achava presente de forma nítida na mente do Salmista. Determina o caráter messiânico de toda a composição." E sobre o versículo 8 ele observa: "O reino seria universal, estendendo-se aos confins da terra. A extensão do domínio israelita sob Davi e Salomão era suficiente para sugerir a esperança, e poderia ser considerado pelo Salmista como um penhor de sua realização, mas, tomada em conjunto com os versículos precedentes, esta declaração é estritamente messiânica."

O profeta Miqueias, numa profecia quase que universalmente aceita como messiânica, aproveitou as circunstâncias descritas como existentes no reinado de Salomão, no sentido de que "Judá e Israel continuaram a morar em segurança, cada um debaixo da sua própria videira e debaixo da sua própria figueira, . . . todos os dias de Salomão." (1Rs 4:25; Miq 4:4) A profecia de Zacarias (Za 9:9, 10) cita o Salmo 72:8, e Mateus aplica a profecia de Zacarias a Jesus Cristo. — Mt 21:4, 5.

SALOMÉ [provavelmente duma raiz hebr. que significa "paz"].

1. Uma comparação de Mateus 27:56 com Marcos 15:40 talvez indique que Salomé era a mãe dos filhos de Zebedeu — Tiago e João, que eram apóstolos de Jesus Cristo. O primeiro texto menciona duas Marias, a saber, Maria Madalena e Maria, a mãe de Tiago (o Menor) e de Josés; e junto com elas menciona também a mãe dos filhos de Zebedeu como presente quando Jesus foi pregado na estaca; ao passo que o último texto menciona a mulher que estava com as duas Marias como Salomé.

Em bases similares conjectura-se que Salomé era também irmã carnal de Maria, mãe de Jesus. Isto foi sugerido porque o texto de João 19:25 menciona as mesmas duas Marias, Maria Madalena e a "esposa de Clopas" (que se entende, em geral, ser a mãe de Tiago, o Menor, e de Josés), e diz também: "Junto à estaca de tortura de Jesus, porém, estavam paradas a sua mãe e a irmã de sua mãe." Se este texto (além de mencionar a mãe de Jesus) estiver falando das mesmas três pessoas mencionadas por Mateus e por Marcos, isto indicaria que Salomé era a irmã da mãe de Jesus. Por outro lado, Mateus 27:55 e Marcos 15:40, 41, declaram que estavam presentes muitas outras mulheres que haviam acompanhado Jesus, e, portanto, Salomé pode ter estado entre estas.

Salomé era discípula do Senhor Jesus Cristo, estando entre as mulheres que o acompanhavam e

lhe ministravam dos seus bens, conforme Mateus, Marcos e Lucas (8:3) dão a entender.

Se a identificação dela como mãe dos filhos de Zebedeu for correta, então foi ela quem se chegou a Jesus com o pedido de que se concedesse aos filhos dela sentar-se à direita e à esquerda de Jesus no seu Reino. Mateus retrata a mãe como fazendo o pedido, ao passo que Marcos indica que Tiago e João o fizeram. Pelo visto, os filhos tinham este desejo e induziram a mãe a fazer a solicitação. Isto é apoiado pelo relato de Mateus, no sentido de que os outros discípulos, ao saberem deste pedido, ficaram indignados, não com a mãe, mas com os dois irmãos. — Mt 20:20-24; Mr 10:35-41.

Ao romper da alva, no terceiro dia depois da morte de Jesus, Salomé estava entre as mulheres que foram ao túmulo de Jesus para untar o corpo dele com aromas, mas encontraram a pedra rolada de frente do túmulo e dentro dele um anjo que lhes anunciou: "Ele foi levantado, não está aqui. Eis o lugar onde o deitaram." — Mr 16:1-8.

2. Filha de Herodes Filipe e filha única de sua mãe Herodias. Com o tempo, Herodes Ântipas casou-se com a mãe de Salomé, tendo-a tomado de forma adúltera de seu meio-irmão Filipe. Pouco antes da Páscoa de 32 EC, Ântipas ofereceu uma refeição noturna em Tiberíades, em celebração de seu aniversário natalício. Ele convidou a princesa Salomé, então sua enteada, a dançar perante os presentes, que consistiam em 'seus dignitários e comandantes militares, e os principais da Galileia'. Herodes agradou-se tanto da apresentação de Salomé, que prometeu dar-lhe tudo o que pedisse — até a metade do seu reino. Seguindo o conselho de sua iníqua mãe, Salomé pediu a cabeça de João, o Batizador. Herodes, embora contristado, "em respeito pelos seus juramentos e pelos que se recostavam com ele, ordenou que lhe fosse entregue; e mandou e fez que João fosse decapitado na prisão. E a cabeça dele foi trazida numa travessa e entregue à donzela, e ela a levou à sua mãe". — Mt 14:1-11; Mr 6:17-28.

Embora o nome dela não seja mencionado nas Escrituras, é preservado nos escritos de Josefo. Ele fala também do casamento dela, sem terem filhos, com o governante distrital Filipe, outro meio-irmão de Herodes Ântipas. Após a morte de Filipe, diz o relato de Josefo, ela casou-se com o seu primo Aristóbulo e deu-lhe três filhos homens.

SALTÃO. Veja GAFANHOTO COMUM.

SALU.

1. Morador benjamita, pós-exílico, de Jerusalém; filho de Mesulão. — 1Cr 9:3, 7; Ne 11:7.

2. Cabeça de família sacerdotal que retornou a Jerusalém junto com Zorobabel. (Ne 12:1, 7) Em Neemias 12:20, na lista de posteriores casas paternas, ocorre o nome Salai no lugar respectivo.

3. Simeonita cujo filho Zinri foi executado por imoralidade nas planícies de Moabe. — Núm 25:14.

SALUM [duma raiz que significa "fazer paz; compensar; retribuir"].

1. Último filho mencionado de Naftali. (1Cr 7:13) Grafado Silém em outros textos. — Gên 46:24; Núm 26:49; veja SILÉM.

2. Filho de certo Saul, neto de Simeão, e pai de Mibsão. — 1Cr 4:24, 25.

3. Filho de Sismai e pai de Jecamias na genealogia da divisão jerameelita em Judá. — 1Cr 2:4, 5, 9, 25, 40, 41.

4. Chefe dos porteiros do santuário, que em certa ocasião foi postado junto ao portão do rei, ao L; descendente de Corá. Embora o nome apareça principalmente nas listas dos que retornaram de Babilônia e moravam em Jerusalém (1Cr 9:2, 3, 17-19, 31, 34; Esd 2:1, 42; Ne 7:45), menções tais como o "refeitório de Maaseias, filho de Salum, guarda da porta", no tempo de Jeremias (Je 35:4), talvez indiquem que o nome que consta nas listas pós-exílicas se refira a uma casa paterna, ou família, de porteiros descendentes de um Salum anterior. Confirmação adicional seria ele ser o Selemias e o Meselemias mencionados em 1 Crônicas 26:1, 2, 9, 14, como o porteiro do L do santuário durante o reinado de Davi.

5. Décimo sexto rei do reino das dez tribos; filho de Jabes. Numa conspiração, Salum matou Zacarias, o último dos descendentes governantes de Jeú, e tornou-se rei em Samaria por um mês lunar, por volta de 791 AEC, sendo assassinado por Menaém. — 2Rs 15:8, 10-15.

6. Efraimita cujo filho Jeisquias foi um dos líderes tribais que objetaram a tornar cativos seus irmãos de Judá. — 2Cr 28:12, 13.

7. Descendente de Arão na linhagem sumo-sacerdotal. O filho ou descendente de Salum, Hilquias, oficiava durante o reinado de Josias. (1Cr 6:12, 13; 2Cr 34:9) Esdras também descendia dele. (Esd 7:1, 2) Em outros lugares, ele é chamado Mesulão. — 1Cr 9:11; Ne 11:11; veja MESULÃO N.º 4.

8. Marido de Hulda, a profetisa, visitada por uma delegação do Rei Josias; filho de Ticvá. Ele era presumivelmente "o guarda-roupa", quer dos sacerdotes, quer do rei. (2Rs 22:14; 2Cr 34:22) Possivelmente é o N.º 10.

9. Filho de Josias; rei de Judá durante três meses, antes de ser exilado por Faraó Neco. (1Cr 3:15;

2Rs 23:30-34; Je 22:11, 12) Em outros lugares ele é chamado Jeoacaz. — Veja JEOACAZ N.º 3.

10. Tio paterno de Jeremias. Em 608 AEC, Jeremias comprou um campo de Hanamel, filho de Salum. (Je 32:1, 7-9) A época admitiria ser ele o N.º 8.

11. Um dos porteiros que concordaram em despedir as esposas estrangeiras e os filhos, depois do retorno de Esdras a Jerusalém. (Esd 10:24, 44) Ele provavelmente era de algum modo aparentado com o N.º 4.

12. Um dos filhos de Binui, que também despediram as esposas estrangeiras e os filhos. — Esd 10:38-42, 44.

13. Príncipe sobre metade do distrito de Jerusalém, que, junto com suas filhas, participou nos reparos da muralha de Jerusalém; filho ou descendente de Haloés. — Ne 3:12; veja também SALUNE.

SALUNE [Livre de Cuidados; Despreocupado; Tranquilo]. Príncipe do distrito de Mispá; filho de Colozé. Salune ajudou Neemias a reconstruir um setor da muralha de Jerusalém e reparou o Portão da Fonte. — Ne 3:15.

SALVAÇÃO. Veja RESGATE; SALVADOR.

SALVADOR. Alguém que preserva ou livra de perigo ou de destruição. Jeová é identificado como o principal Salvador, a única Fonte de libertação. (Is 43:11; 45:21) Ele foi vez após vez o Salvador e Libertador de Israel. (Sal 106:8, 10, 21; Is 43:3; 45:15; Je 14:8) Não somente salvou a nação, mas também pessoas que o serviam. (2Sa 22:1-3) Frequentemente, salvava por meio de homens suscitados por ele como salvadores. (Ne 9:27) Durante o período dos juízes, estes salvadores especiais foram escolhidos e habilitados por Deus para libertar Israel da opressão estrangeira. (Jz 2:16; 3:9, 15) Enquanto o juiz vivia, ele servia também para manter Israel no caminho certo, e isto os livrava dos seus inimigos. (Jz 2:18) Quando Jesus esteve na Terra, Jeová era seu Salvador, apoiando-o e fortalecendo-o para manter a integridade em estrênuas provações. — He 5:7; Sal 28:8.

Junto com seu Papel de Salvador, Jeová é também o "Resgatador". (Is 49:26; 60:16) No passado, ele remiu seu povo Israel do cativeiro. Ao libertar os cristãos da servidão ao pecado, ele realiza o resgate por meio do seu Filho Jesus Cristo (1Jo 4:14), a provisão de salvação feita por Jeová, sendo Jesus por isso enaltecido como "Agente Principal e Salvador". (At 5:31) Concordemente, Jesus Cristo pode de direito ser chamado "nosso Salvador", embora realize a salvação como agente de Jeová. (Tit 1:4; 2Pe 1:11) O nome Jesus, dado sob direção angélica ao Filho de Deus, significa "Jeová É Salvação", pois, conforme disse o anjo, "ele salvará o seu povo dos pecados deles". (Mt 1:21; Lu 1:31) Este nome destaca que Jeová é a Fonte da salvação, realizada *por meio* de Jesus. Por este motivo, constatamos que se fala do Pai e do Filho juntos com relação à salvação. — Tit 2:11-13; 3:4-6.

Jeová provê a salvação por meio de Jesus Cristo para "toda sorte de homens". (1Ti 4:10) Salva-os do pecado e da morte (Ro 8:2), de Babilônia, a Grande (Re 18:2, 4), deste mundo que está sob o controle de Satanás (Jo 17:16; Col 1:13), e da destruição e da morte eterna (Re 7:14-17; 21:3, 4). Em Revelação (Apocalipse) 7:9, 10, apresenta-se "uma grande multidão" atribuindo a salvação a Deus e ao Cordeiro.

O sacrifício resgatador é a base da salvação, e Cristo Jesus, como Rei e eterno Sumo Sacerdote, tem a autoridade e o poder "de salvar completamente os que se aproximam de Deus por intermédio dele". (He 7:23-25; Re 19:16) Ele é "salvador deste corpo", a congregação dos seus seguidores ungidos, e também de todos os que exercem fé nele. — Ef 5:23; 1Jo 4:14; Jo 3:16, 17.

SAMA, I [possivelmente uma forma abreviada de Semaías, que significa "Jeová Ouviu (Escutou)"]. Um dos poderosos de Davi; irmão de Jeiel e filho de Hotão, o aroerita. — 1Cr 11:26, 44.

SAMA, II. Destacado membro da tribo de Aser; filho ou descendente de Zofa. — 1Cr 7:36, 37, 40.

SAMÁ.

1. Xeque edomita; neto de Esaú através de Reuel. — Gên 36:10, 13, 17; 1Cr 1:37.

2. Um irmão mais velho do Rei Davi, também chamado Simeia, Simeá e Simei. (1Cr 2:13; 2Sa 13:3; 21:21) Samá, como terceiro filho de Jessé, foi a terceira possível escolha rejeitada de ser ungido como rei por Samuel. (1Sa 16:6-9) Ele estava no exército de Saul, que estava sendo escarnecido por Golias na ocasião em que Davi trazia provisões. (1Sa 17:13, 14, 20, 23) Um dos filhos de Samá, Jonatã, matou um gigante filisteu. (2Sa 21:20, 21; 1Cr 20:6, 7) Alguns sugerem que Jonatã, filho de Samá, chamava-se também Jonadabe e era o ardiloso conselheiro de Amnom. — 2Sa 13:3, 32.

3. Um dos três principais guerreiros de Davi; filho de Agé, o hararita. Em certa ocasião, Samá defendeu todo um campo contra os filisteus, abatendo muitos deles. (2Sa 23:11, 12) Ele e os outros dois principais poderosos foram até a cisterna de Belém (na ocasião ocupada pelos filisteus), a fim de tirar água para Davi, que se negou a bebê-la.

(2Sa 23:13-17) A comparação de listas similares em 1 Crônicas 11:33, 34, e 2 Samuel 23:32, 33 (visto que neste último texto a leitura geralmente sugerida é: "Jonatã, filho de Samá, o hararita") indicaria que Sage é um nome alternativo de Samá, e que Samá tinha um filho chamado Jonatã, que também se distinguiu como guerreiro de Davi.

4. Um dos 30 poderosos de Davi; era harodita. (2Sa 23:8, 25) Parece haver uma variação na grafia do seu nome em 1 Crônicas 11:27 (Samote) e em 1 Crônicas 27:8 (Samute), sendo que este último texto o identifica como chefe da turma de serviço do quinto mês.

SAMAI. [duma raiz que significa "ouvir; escutar"].

1. Homem do ramo jerameelita da genealogia de Judá; filho de Onão, e pai de Nadabe e Abisur. — 1Cr 2:4, 5, 9, 26, 28, 32.

2. Homem do ramo calebita da genealogia de Judá; filho de Requém e pai de Maom. — 1Cr 2:4, 5, 9, 42-45.

3. Nome de uma pessoa da tribo de Judá. — 1Cr 4:17.

SAMARIA [Pertencente ao Clã Semer].

1. Cidade que o Rei Onri começou a construir por volta dos meados do décimo século AEC; ela serviu como capital do reino setentrional de Israel durante mais de 200 anos. Onri comprou de Semer o monte, em cujo cume foi construída a cidade, por dois talentos de prata, preço equivalente a US$ 13.212. (1Rs 16:23, 24) Tanto o monte como a cidade continuaram a ser chamados pelo nome do seu anterior dono. — Am 4:1; 6:1.

Localização. Samaria é identificada com ruínas chamadas Shomeron, adjacentes à aldeia árabe de Sabastiya (Sebástie), a uns 55 km ao N de Jerusalém e 11 km ao NO de Siquém. Encontrava-se no território de Manassés. Quando Samaria foi descrita como "a cabeça" de Efraim, isso se referia à sua posição qual capital do reino de dez tribos, visto que Efraim era a tribo dominante daquele reino. (Is 7:9) Samaria ficava perto, se não no mesmo lugar, de "Samir, na região montanhosa de Efraim", cidade do juiz Tola, que serviu durante o período dos juízes. — Jz 10:1, 2.

O cume um tanto achatado, de uns 2 km de extensão de L a O, da colina de Samaria, era o lugar ideal para uma cidade. A elevação abrupta de uns 90 m acima do nível da planície tornava fácil defender o lugar. Também a vista era magnífica, pois, para o N, o L e o S havia picos mais elevados, ao passo que para o O a terra descia aos poucos duma altitude de 463 m para o Mediterrâneo azul, distante 34 km.

Ruínas romanas da antiga Samaria.

Grande parte da história de Samaria está ligada ao proceder obstinado dos 14 reis de Israel, desde Onri até Oseias. — 1Rs 16:28, 29; 22:51, 52; 2Rs 3:1, 2; 10:35, 36; 13:1, 10; 14:23; 15:8, 13, 14, 17, 23, 25, 27; 17:1.

No Tempo de Acabe. Após a morte de Onri, seu filho Acabe continuou com a construção da cidade durante o seu reinado de 22 anos. Esta incluiu a construção de um templo de Baal, a instalação de um altar de Baal e do "poste sagrado" de adoração — tudo isso em evidência, nesta recém-criada cidade, da religião cananeia patrocinada pela esposa fenícia de Acabe, Jezabel. (1Rs 16:28-33; 18:18, 19; 2Rs 13:6) Acabe embelezou Samaria também com uma linda "casa de marfim", possivelmente mobiliada com "leitos de marfim", similares aos mencionados pelo profeta Amós cem anos mais tarde. (1Rs 22:39; Am 3:12, 15; 6:1, 4) Arqueólogos encontraram nas ruínas de Samaria mais de 500 fragmentos de marfim, muitos deles artisticamente trabalhados.

Na última parte do reinado de Acabe, o rei sírio Ben-Hadade II sitiou Samaria, jurando despojá-la tão completamente, que não haveria pó suficiente para encher as mãos dos soldados do seu exército. Todavia, concedeu-se aos israelitas a vitória, a fim de que Acabe soubesse que Jeová é Deus Todo-Poderoso. (1Rs 20:1-21) Num segundo embate, menos de um ano depois, quando Ben-Hadade foi obrigado a render-se, Acabe libertou-o sob a pro-

messa de que se devolveriam cidades a Israel e que se 'designariam ruas em Damasco' a Acabe, assim como o pai de Ben-Hadade se havia designado ruas em Samaria. (1Rs 20:26-34) Estas "ruas" evidentemente se destinavam ao estabelecimento de bazares, ou mercados, para promover os interesses comerciais do pai de Ben-Hadade. Todavia, Acabe retornou a Samaria triste e abatido, porque, visto que poupara a vida de Ben-Hadade, Jeová lhe disse que ele perderia a sua própria. — 1Rs 20:35-43.

Acabe perdeu-a no terceiro ano depois disso, quando ele convidou o Rei Jeosafá, de Judá, para ajudá-lo a recuperar da Síria a cidade de Ramote-Gileade. Os dois reis realizaram uma reunião formal na entrada de Samaria, e, depois de não fazer caso do profeta de Jeová e de escutar o conselho enganoso de falsos profetas, decidiram empreender a batalha. (1Rs 22:1-28; 2Cr 18:2, 9) Acabe disfarçou-se, mas foi atingido por uma flecha, embora o arqueiro inimigo não o tivesse reconhecido como o rei. Acabe sangrou até morrer no seu carro. Foi levado de volta à sua capital para ser sepultado, e o carro foi lavado junto ao reservatório de Samaria. (1Rs 22:29-38) Este reservatório talvez seja o tanque retangular, bastante raso, mas grande, descoberto ali pelos arqueólogos.

O ajuste de contas final com a casa de Acabe se deu pela mão de Jeú, ungido por Jeová para esta obra de execução. (2Rs 9:6-10) Depois de matar o filho de Acabe, Jeorão, neto de Acabe, Acazias, e a viúva de Acabe, Jezabel (2Rs 9:22-37), daí Jeú, numa troca de cartas com os príncipes e os anciãos que moravam em Samaria, providenciou a decapitação dos 70 filhos restantes de Acabe. "Sabei, portanto", declarou Jeú, "que nada da palavra de Jeová, que Jeová falou contra a casa de Acabe, cairá sem cumprimento por terra; e o próprio Jeová tem feito o que falou por intermédio de seu servo Elias". — 2Rs 10:1-12, 17.

Outras pronunciações de Jeová, por meio de seus profetas Elias e Eliseu, bem como os eventos relacionados com elas, ocorreram em Samaria e vizinhança. Por exemplo, Acazias, filho de Acabe, caiu pela gelosia do seu quarto de terraço no palácio, em Samaria (2Rs 1:2-17), o leproso sírio, Naamã, veio a Samaria em busca de cura (2Rs 5:1-14), e a força militar síria, enviada para capturar Eliseu, foi mentalmente cegada e conduzida a Samaria, onde os homens foram alimentados e mandados para casa (2Rs 6:13-23). Durante o reinado de Jeorão, filho de Acabe, os sírios sitiaram Samaria, causando uma fome tão grande, que alguns comeram seus próprios filhos. Mas então, em cumprimento da profecia de Eliseu, a fome foi interrompida numa só noite, quando Jeová fez com que os sírios fugissem em pânico e deixassem para trás os seus mantimentos. — 2Rs 6:24-29; 7:1-20.

Rival de Jerusalém. De tempos em tempos, a rivalidade e hostilidade entre Samaria e Jerusalém, as respectivas capitais dos reinos setentrional e meridional, eclodia em guerra aberta. Numa ocasião, o rei de Judá, quando prestes a atacar Edom, enviou 100.000 mercenários de Israel de volta para casa, às ordens de Jeová. E embora fossem pagos 100 talentos de prata (US$ 660.600), esses israelitas ficaram tão furiosos, que atacaram e saquearam cidades de Judá "desde Samaria até Bete-Horom". (2Cr 25:5-13) O rei de Judá, orgulhoso da vitória sobre Edom, procurou então uma briga com o rei de Samaria, briga que só foi resolvida quando todo o ouro e a prata da casa de Jeová, e o tesouro do rei, em Jerusalém, haviam sido levados a Samaria. (2Rs 14:8-14; 2Cr 25:17-24) Anos mais tarde, porém, depois duma derrota do Rei Acaz de Judá, os homens de Israel, a fim de escaparem da ira de Jeová, devolveram certos cativos e despojos que haviam sido levados a Samaria. — 2Cr 28:5-15.

A cidade de Samaria foi por fim destruída por causa da sua idolatria, sua corrupção moral, e sua contínua desconsideração das leis e dos princípios de Deus. (2Rs 17:7-18) Jeová advertiu repetidas vezes seus governantes e os súditos deles pela boca de profetas tais como Isaías (8:4; 9:9), Oseias (7:1; 8:5, 6; 10:5, 7; 13:16), Amós (3:9; 8:14), Miqueias (1:1, 5, 6) e outros (1Rs 20:13, 28, 35-42; 22:8), assim como Elias e Eliseu. Mais tarde, depois da destruição dela, outros profetas citaram Samaria como exemplo de aviso para aqueles que rejeitavam as instruções de Jeová. — 2Rs 21:10-13; Je 23:13; Ez 16:46, 51, 53, 55; 23:4, 33.

História Posterior. Em 742 AEC, Salmaneser V, rei da Assíria, sitiou Samaria, mas a cidade conseguiu resistir por quase três anos. Quando finalmente caiu, em 740 AEC, muitos dos destacados habitantes foram deportados ao exílio e estabelecidos na Mesopotâmia e na Média. Se o crédito pela derradeira captura da cidade deve ser atribuído a Salmaneser V ou ao seu sucessor, Sargão II, não é uma questão resolvida. — 2Rs 17:1-6, 22, 23; 18:9-12; veja SARGÃO.

Com a queda de Samaria diante dos assírios, termina a história pormenorizada da Bíblia a respeito da cidade. Depois disso, muitas vezes, embora nem sempre, faz-se menção da cidade (2Rs 23:18; At 8:5) como lembrete do que sobrevém àqueles que se rebelam contra Jeová. (2Rs 18:34; 21:13; Is 10:9-11; 36:19) A Bíblia relata que, depois da destruição de Jerusalém e do subsequente

assassinato de Gedalias, 80 homens de Siquém, Silo e Samaria desceram em direção a Mispá e encontraram Ismael, o assassino. Ismael matou a muitos destes homens, poupando deles alguns que prometeram mostrar-lhe onde tinham tesouros de trigo, cevada, azeite e mel escondidos. — Je 41:1-9.

Registros seculares relatam parte da história de Samaria a partir dos dias de Alexandre, o Grande. Nos tempos romanos, o esplendor dela devia-se às construções de Herodes, o Grande, que deu à cidade o novo nome de Sebaste (forma feminina, grega, do nome latino Augustus), em homenagem a Augusto, primeiro imperador. Atualmente, o nome árabe de Sabastiya (Sebástie) preserva o que Herodes lhe deu. Portanto, não surpreende que as escavações neste sítio tenham trazido à tona restos de diversos períodos diferentes da sua história; alguns destes restos são dos dias dos reis de Israel.

2. Território do reino setentrional de dez tribos de Israel. O nome da sua capital, Samaria, foi às vezes aplicado a esta região inteira. Por exemplo, quando Acabe era chamado "rei de Samaria", não tinha o sentido restrito de ele ser apenas rei da cidade, mas tinha o sentido mais amplo de rei das dez tribos. (1Rs 21:1) Assim, também, as "cidades de Samaria" referiam-se às espalhadas nas dez tribos, não a cidadezinhas em torno da capital. (2Rs 23:19; esta mesma expressão registrada em 1Rs 13:32, como que usada antes de se construir a cidade de Samaria, se não foi profética, talvez fosse inserida pelo compilador do relato de Reis.) A fome "em Samaria", nos dias de Acabe, estendia-se por todo o reino de Samaria, e, realmente, abrangia até mesmo a Fenícia, estendendo-se pelo menos desde o vale da torrente de Querite, ao L do Jordão, até Sarefá, no Mediterrâneo. (1Rs 17:1-12; 18:2, 5, 6) De modo similar, a prometida restauração dos "montes de Samaria" deve ter abrangido todo o domínio de Samaria. — Je 31:5.

Tiglate-Pileser III parece ter sido o primeiro a retirar os israelitas do território de Samaria, encontrando-se entre os levados para a Assíria homens destacados dos rubenitas, dos gaditas e dos manassitas da região ao L do Jordão. (1Cr 5:6, 26) Quando o reino setentrional por fim caiu, outros foram levados ao exílio. (2Rs 17:6) Mas, esta vez, o rei da Assíria substituiu esses israelitas com pessoas de outras partes do seu domínio, uma política de transplante continuada por Esar-Hadom e Asenapar (Assurbanipal). — 2Rs 17:24; Esd 4:2, 10.

Leões começaram a multiplicar-se no país, provavelmente porque essa terra, ou grande parte dela, jazera desolada por um tempo. (Veja Êx 23:29.) Os colonos, sem dúvida por superstição, achavam que isso se dava por não entenderem como adorar o deus do país. De modo que o rei da Assíria mandou de volta do exílio um sacerdote israelita, adorador do bezerro. Ele ensinou aos colonos algo sobre Jeová, mas da mesma maneira que Jeroboão fizera, de modo que aprenderam alguma coisa sobre Jeová, mas, na realidade, continuaram a adorar seus próprios deuses falsos. — 2Rs 17:24-41.

3. Distrito ocasionalmente atravessado por Jesus e ao qual os apóstolos mais tarde levaram a mensagem do cristianismo. Não se sabe hoje quais eram os seus limites, mas, de modo geral, ficava entre a Galileia, no N, e a Judeia, no S, e se estendia para o O, desde o Jordão até as planícies costeiras do Mediterrâneo. Na maior parte, o distrito abrangia os territórios antes pertencentes à tribo de Efraim e à meia tribo de Manassés (ao O do Jordão).

Ocasionalmente, em caminho para Jerusalém e no retorno de lá, Jesus passava por Samaria, situada entre os distritos da Judeia e da Galileia. (Lu 17:11; Jo 4:3-6) Mas, em geral, ele se refreou de pregar neste território, até mesmo dizendo aos 12 que enviou que evitassem as cidades samaritanas, e, em vez disso, fossem "continuamente às ovelhas perdidas da casa de Israel", isto é, aos judeus. — Mt 10:5, 6.

No entanto, esta restrição valia apenas por um tempo limitado, porque, pouco antes da sua ascensão ao céu, Jesus disse aos seus discípulos que levassem as boas novas não só a Samaria, mas até as partes mais distantes da terra. (At 1:8, 9) De modo que, quando em Jerusalém irrompeu uma perseguição, os discípulos, especialmente Filipe, empreenderam o ministério em Samaria. Mais tarde foram enviados para lá Pedro e João, o que resultou em maior expansão do cristianismo. — At 8:1-17, 25; 9:31; 15:3.

SAMARITANO [provavelmente: De (Pertencente a) Samaria]. O termo "samaritanos" aparece pela primeira vez nas Escrituras depois da conquista do reino de Samaria, de dez tribos, em 740 AEC; foi aplicado aos que viviam no reino setentrional antes desta conquista, para diferenciá-los dos estrangeiros levados mais tarde para lá de outras partes do Império Assírio. (2Rs 17:29) Parece que os assírios não retiraram dali todos os habitantes israelitas, porque o relato de 2 Crônicas 34:6-9 (compare isso com 2Rs 23:19, 20) dá a entender que, durante o reinado do Rei Josias, ainda havia israelitas naquela terra. Com o tempo, "samaritanos" passou a referir-se aos descendentes dos que foram deixados em Samaria e dos

levados para lá pelos assírios. Portanto, sem dúvida, alguns eram o resultado de casamentos mistos. Num período posterior, o nome tinha uma conotação mais religiosa do que racial ou política. O termo "samaritano" referia-se a alguém que pertencia à seita religiosa que florescia na vizinhança das antigas Siquém e Samaria, e que sustentava certos conceitos nitidamente diferentes do judaísmo. — Jo 4:9.

A Religião Samaritana. O desenvolvimento da religião samaritana deveu-se a diversos fatores, não se podendo desconsiderar nisso os esforços de Jeroboão, de alienar as dez tribos da adoração de Jeová com centro em Jerusalém. Durante cerca de 250 anos depois que a nação se dividira em dois reinos, os sacerdotes levíticos, ordenados por Deus, foram substituídos por um sacerdócio designado por homem, o que, por sua vez, levou o reino de Israel a praticar uma desmoralizante idolatria. (1Rs 12:28-33; 2Rs 17:7-17; 2Cr 11:13-15; 13:8, 9) Sobreveio então a queda do reino setentrional. Os imigrantes pagãos trazidos de Babilônia, Cuta, Ava, Hamate e Sefarvaim eram adoradores de muitas deidades — Sucote-Benote, Nergal, Asima, Nibaz, Tartaque, Adrameleque e Anameleque. Embora aprendessem algo sobre Jeová pela instrução dada por um membro do sacerdócio de Jeroboão, ainda assim, tal como Samaria fizera com os bezerros de ouro, eles continuaram a adorar seus deuses falsos, geração após geração. (2Rs 17:24-41) Os extensos esforços de Josias, de livrar essas comunidades setentrionais da sua adoração idólatra, quase cem anos depois da queda de Samaria, não tiveram maior efeito duradouro do que reformas similares feitas por ele no reino meridional de Judá. — 2Rs 23:4-20; 2Cr 34:6, 7.

Em 537 AEC, retornou do exílio babilônico um restante das 12 tribos, preparado para reconstruir o templo de Jeová em Jerusalém. (Esd 1:3; 2:1, 70) Foi então que os "samaritanos", que já se encontravam no país quando os israelitas chegaram, e que foram descritos como "adversários de Judá e de Benjamim", dirigiram-se a Zorobabel e aos anciãos, dizendo: "Deixai-nos construir convosco; pois, assim como vós, buscamos o vosso Deus e a ele oferecemos sacrifícios desde os dias de Esar-Hadom, rei da Assíria, que nos trouxe para cá." (Esd 4:1, 2) Esta alegação de devoção a Jeová, porém, mostrava ser apenas da boca para fora, pois, quando Zorobabel não aceitou a oferta deles, os samaritanos fizeram todo o possível para impedir a construção do templo. Depois de fracassarem todos os seus esforços concentrados de hostilização e intimidação, numa carta dirigida ao imperador persa fizeram acusações falsas e conseguiram que se emitisse um decreto governamental que impediu a construção durante vários anos. — Esd 4:3-24.

Em meados do quinto século AEC, quando Neemias começou a reparar as muralhas de Jerusalém, Sambalá (governador de Samaria, segundo um dos Papiros Elefantinos) fez diversos esforços estrênuos, mas infrutíferos, de fazer parar a obra. (Ne 2:19, 20; 4:1-12; 6:1-15) Mais tarde, depois duma prolongada ausência, Neemias retornou a Jerusalém e verificou que o neto do sumo sacerdote Eliasibe se tinha casado com a filha de Sambalá. Imediatamente, Neemias o 'enxotou' dali. — Ne 13:6, 7, 28.

A construção do templo samaritano no monte Gerizim, talvez no quarto século AEC, em competição com o de Jerusalém, é considerada por alguns como sinal da separação definitiva entre judeus e samaritanos, embora alguns achem que o corte de relações tenha ocorrido mais de um século depois. Quando Jesus iniciou seu ministério, o rompimento entre os dois ainda não havia sido sanado, embora o templo no Gerizim tivesse sido destruído cerca de um século e meio antes disso. (Jo 4:9) Os samaritanos ainda adoravam no monte Gerizim (Jo 4:20-23), e os judeus tinham pouco respeito por eles. (Jo 8:48) Esta existente atitude de desprezo permitiu que Jesus apresentasse um forte argumento com a sua ilustração do prestimoso samaritano. — Lu 10:29-37.

O Pentateuco Samaritano. Desde tempos primitivos, as Escrituras dos samaritanos consistiam apenas nos primeiros cinco livros da Bíblia, e assim mesmo apenas na sua própria recensão, escritos nos seus próprios caracteres e conhecidos como o Pentateuco Samaritano. Eles rejeitavam as demais Escrituras Hebraicas, com a possível exceção do livro de Josué. O Pentateuco Samaritano difere do texto massorético em uns 6.000 pontos, a maioria dos quais são menores. Todavia, há alguns maiores, como, por exemplo, a leitura de Deuteronômio 27:4, onde Gerizim foi colocado em lugar de Ebal, lugar em que as leis de Moisés deviam ser inscritas em pedras caiadas. (De 27:8) O motivo óbvio desta mudança era dar credibilidade à sua crença de que o Gerizim era o monte santo de Deus.

Mas, de modo geral, a sua aceitação do Pentateuco deu aos samaritanos a base para a crença na vinda dum profeta maior do que Moisés. (De 18:18, 19) No primeiro século, os samaritanos aguardavam a vinda de Cristo, o Messias, e alguns o aceitaram; outros o rejeitaram. (Lu 17:16-19; Jo 4:9-43; Lu 9:52-56) Mais tarde, devido à pregação feita pelos primitivos cristãos, muitos samaritanos aceitaram de bom grado o cristianismo. — At 8:1-17, 25; 9:31; 15:3.

SAMBALÁ [do acadiano, significando "Sin [o deus-lua] Salvou"]. Horonita (significando que era morador de Bete-Horom ou de Horonaim) que se opunha aos esforços de Neemias de reparar a muralha de Jerusalém. (Ne 2:10) Acha-se tratar-se do Sambalá mencionado num papiro encontrado em Elefantina, no Egito, que identifica um homem deste nome como governador de Samaria e pai de Delaías e de Selemias.

Sambalá, junto com Tobias e Gesém, ridicularizou os judeus e acusou-os de se rebelarem contra o rei da Pérsia. (Ne 2:19; 4:1) Ao passo que os reparos progrediam, ele e outros opositores conspiravam para lutar contra Jerusalém. Mas todos os esforços deles neste sentido foram ineficazes, porque os judeus confiavam em Jeová e postavam guardas. (Ne 4:7-9) Depois de se fecharem as brechas na muralha de Jerusalém, Sambalá e outros repetidas vezes tentaram atrair Neemias para fora da cidade. Quando isto falhou, ele e Tobias contrataram um judeu para amedrontar Neemias para fazê-lo esconder-se indevidamente no templo. Mas não tiveram êxito. — Ne 6:1-14.

Mais tarde, ao retornar depois duma ausência de Jerusalém, Neemias verificou que um neto do sumo sacerdote Eliasibe se tornara genro de Sambalá. Portanto, Neemias expulsou este neto. — Ne 13:6, 7, 28.

SÂMEQUE [ס] (*sá·mekh*). Décima quinta letra do alfabeto hebraico. *Sá·mekh* representa o som usado pelos efraimitas quando tentavam pronunciar a palavra "xibolete", que começa com a letra *shin* (שׁ = chim), em vez de com *sá·mekh*. (Jz 12:6; veja também SIM, CHIM.) No hebraico, *sá·mekh* é a letra inicial de cada um dos oito versículos do Salmo 119:113-120.

SAMIR.

1. Levita que era filho de Micá. — 1Cr 24:20, 24.

2. Cidade na região montanhosa de Judá. (Jos 15:20, 48) O antigo nome parece ser preservado em Khirbet Somerah, embora se ache que o lugar propriamente dito tenha ficado perto de el-Bireh, a uns 20 km ao SO de Hébron.

3. Residência e lugar de sepultamento do juiz Tola, na região montanhosa de Efraim. (Jz 10:1, 2) Samir pode ter estado situada em Samaria ou perto da posterior localização desta. Este conceito é de certo modo apoiado pelo Códice Alexandrino (*LXX*), que reza *Sa·ma·rei·ai* (Samaria) em Juízes 10:1.

SAMLÁ. Quinto rei mencionado de Edom, que reinou antes de haver rei governando Israel. Samlá era de Masreca. — Gên 36:31-37; 1Cr 1:47, 48.

SAMOS [Altura]. Ilha do mar Egeu perto da costa O da Ásia Menor. Parece que Paulo fez breve escala em Samos no retorno da sua terceira viagem missionária. — At 20:15.

Um estreito de cerca de 1,5 km de extensão separa esta ilha montanhosa do promontório asiático chamado Samsun Dagi. Samos encontrava-se ao SO de Éfeso e ao NO de Mileto. Tem cerca de 43 km de comprimento e 23 km de largura. Na época das viagens missionárias de Paulo, era um estado livre. Sua principal cidade e porto também se chamava Samos. A ilha era famosa pelo culto a Hera (Juno, deusa romana do casamento e da maternidade) e possuía um templo dedicado a ela, que competia em esplendor e celebridade com o templo de Ártemis em Éfeso.

Segundo o relato bíblico, o navio em que Paulo viajava ao retornar a Jerusalém parou na altura de Quios, navegou uns 105 km pela costa da Ásia Menor e 'tocou em Samos, e no dia seguinte chegou a Mileto'. (At 20:15) Certos manuscritos acrescentam uma expressão que resulta na tradução de "nos aproximamos de Samos e, depois de uma breve permanência em Trigílio, no outro dia chegamos a Mileto". (*LEB; TEB*) Tem-se entendido que isto significa que o navio não ficou no porto de Samos, mas, antes, atravessou o estreito e ancorou sob a proteção do elevado promontório. Todavia, os manuscritos mais antigos e mais fidedignos omitem a expressão sobre "Trigílio", e ela foi rejeitada por Westcott e Hort, bem como por Nestle e Aland, na preparação dos seus textos-mestre. O navio em que Paulo viajava evidentemente aportou brevemente em Samos e depois seguiu para Mileto.

SAMOTE. Um dos poderosos de Davi; harorita. — 1Cr 11:26, 27; veja SAMÁ N.º 4.

SAMOTRÁCIA [possivelmente: Samos de Trácia]. Ilha montanhosa situada no NE do mar Egeu, com uma cidade do mesmo nome no lado N. Foi provavelmente na primavera (setentrional) de 50 EC, durante a segunda viagem missionária de Paulo, que o navio em que viajava foi "diretamente" à ilha de Samotrácia, procedente de Trôade, no NO da Ásia Menor. No entanto, não há nenhum indício de que ele tenha desembarcado ali. (At 16:11) A atual ilha (Samothraki) não tem um bom porto, embora ofereça diversos lugares para uma ancoragem segura.

SAMUA [forma abreviada de Semaías, que significa "Jeová Ouviu (Escutou)"].

1. Cabeça que representava a tribo de Rubem e que Moisés enviou à Terra da Promessa como espia; filho de Zacur. Ele se juntou a outros nove espias em desanimar os israelitas quanto a terem fé

em que Jeová limparia Canaã dos inimigos deles. — Núm 13:2-4, 28, 29.

2. Filho de Davi entre os dados à luz por Bate-Seba, portanto, irmão germano do Rei Salomão. (2Sa 5:13, 14; 1Cr 14:3, 4) Uma vez ele é chamado de Simeia. — 1Cr 3:5.

3. Levita da linhagem de Jedutum, cujo filho ou descendente Abda morava em Jerusalém após o exílio babilônico. (Ne 11:17) Ele é chamado de Semaías em 1 Crônicas 9:16.

4. Sacerdote que era cabeça da casa paterna de Bilga, nos dias de Joiaquim, sucessor de Jesua. — Ne 12:12, 18.

SAMUEL [Nome de Deus]. Destacado profeta (At 3:24; 13:20), a quem tradicionalmente se atribui a escrita dos livros bíblicos de Juízes, Rute e parte de Primeiro Samuel. (Veja 1Sa 10:25; 1Cr 29:29.) Seu pai Elcana era levita dos coatitas não sacerdotais. (1Cr 6:27, 28, 33-38) Samuel veio a ter três irmãos e duas irmãs germanos. — 1Sa 2:21.

Visto que sua mãe Ana o prometera ao serviço de Jeová como nazireu mesmo antes de ele ser concebido (1Sa 1:11), Samuel foi levado ao tabernáculo em Silo assim que foi desmamado (talvez à idade de pelo menos três anos; veja 2Cr 31:16) e foi deixado entregue aos cuidados do sumo sacerdote Eli. (1Sa 1:24-28) Assim, Samuel, cingido dum éfode de linho, 'ministrava a Jeová' ainda menino. Sua mãe visitava-o anualmente e trazia-lhe uma nova túnica sem mangas. (1Sa 2:18, 19) À medida que crescia, Samuel tornou-se "mais benquisto, tanto do ponto de vista de Jeová como do dos homens". — 1Sa 2:26.

Torna-se Profeta bem Cedo na Vida. À noite, Samuel dormia "no templo de Jeová onde se achava a arca de Deus", e sua primeira tarefa de manhã parece ter sido a de abrir "as portas da casa de Jeová". (1Sa 3:3, 15) Evidentemente, as palavras "onde se achava a arca de Deus" aplicam-se à área do tabernáculo, e não devem ser entendidas como indicando que Samuel dormia no Santíssimo. Ele, como levita coatita, não sacerdotal, não tinha direito de ver a Arca ou qualquer outra mobília sagrada dentro do santuário. (Núm 4:17-20) A única parte da casa de Jeová a que Samuel tinha acesso era o pátio do tabernáculo. Portanto, as portas que abria devem ter sido as que davam acesso ao pátio, e deve ter sido ali que ele dormia. Durante o período em que o tabernáculo tinha permanência em Silo, provavelmente fizeram-se várias construções, e uma delas pode ter servido de dormitório para Samuel.

Certa noite, depois de se ter recolhido, Samuel ouviu uma voz chamá-lo pelo nome. Imaginando que era o sumo sacerdote Eli, ele correu para vê-lo. Depois de isso ocorrer três vezes, Eli discerniu que Jeová chamava Samuel e o instruiu concordemente. Jeová revelou então a Samuel Seu julgamento contra a casa de Eli. Temeroso, Samuel não deu espontaneamente quaisquer informações sobre a palavra de Jeová, até ser solicitado por Eli a fazê-lo. Assim começou a obra profética de Samuel, e com o tempo todo o Israel apercebeu-se de que ele deveras era profeta de Jeová. — 1Sa 3:2-21.

Lidera Israel na Adoração Verdadeira. Mais de 20 anos depois, por exortação de Samuel, os israelitas abandonaram a adoração idólatra e começaram a servir somente a Jeová. Subsequentemente, Samuel mandou os israelitas reunir-se em Mispá. Aproveitando-se desta situação, os filisteus fizeram uma invasão. Ficando temerosos, os filhos de Israel pediram que Samuel pedisse a ajuda de Jeová. Ele fez isso e também ofereceu em sacrifício um cordeirinho que ainda mamava. (1Sa 7:2-9) Naturalmente, como levita coatita não sacerdotal, Samuel não estava autorizado a oficiar no altar do santuário (Núm 18:2, 3, 6, 7), e não há registro de que ele o tenha feito alguma vez. Todavia, como representante e profeta de Jeová, ele podia oferecer sacrifícios em outros lugares, sob direção divina, assim como fizeram Gideão (Jz 6:25-28) e Elias. (1Rs 18:36-38) Jeová respondeu à oração de Samuel, lançando os filisteus em confusão e assim habilitando os israelitas a obter uma vitória decisiva. Para comemorar isso, Samuel erigiu uma pedra entre Mispá e Jesana, chamando-a de Ebenezer (que significa "Pedra de Ajuda"). (1Sa 7:10-12) Sem dúvida, Samuel reservou como algo santo parte dos despojos desta guerra, e de outras, para a manutenção do tabernáculo. — 1Cr 26:27, 28.

Os dias de Samuel trouxeram reveses adicionais aos filisteus (1Sa 7:13, 14) e mostraram ser um período assinalado por notáveis celebrações da Páscoa. (2Cr 35:18) Samuel parece também ter elaborado um arranjo para haver porteiros levitas, e seu arranjo talvez servisse de base para a organização posta em vigor por Davi. (1Cr 9:22) Da sua cidade de Ramá, na região montanhosa de Efraim, Samuel percorria anualmente um circuito de Betel, Gilgal e Mispá, julgando Israel em todos estes lugares. (1Sa 7:15-17) Nunca abusou da sua posição. Sua atuação foi imaculada. (1Sa 12:2-5) Mas os seus filhos, Joel e Abias, pervertiam a justiça. — 1Sa 8:2, 3.

Unge Saul para Ser Rei. A infidelidade dos filhos de Samuel, bem como a ameaça duma guerra com os amonitas, induziu os anciãos de Israel a

pedir que Samuel designasse sobre eles um rei. (1Sa 8:4, 5; 12:12) A resposta de Jeová à oração de Samuel sobre isso foi que, embora o pedido do povo mostrasse falta de fé na realeza de Jeová, não obstante, o profeta devia acolhê-lo e avisar o povo sobre o que os direitos legítimos do rei envolviam. Embora informados por Samuel de que a monarquia resultaria na perda de certas liberdades, o povo ainda assim insistiu em ter um rei. Depois de Samuel ter despedido os homens de Israel, Jeová dirigiu a questão de modo tal, que Samuel ungisse o benjamita Saul para ser rei. (1Sa 8:6–10:1) Após isso, Samuel providenciou que os israelitas se reunissem em Mispá, e ali Saul foi designado rei por sortes. (1Sa 10:17-24) De novo Samuel falou sobre os direitos legítimos da realeza, e fez também um registro escrito disso. — 1Sa 10:25.

Após a vitória de Saul sobre os amonitas, Samuel mandou que os israelitas viessem a Gilgal para confirmar de novo a realeza. Nesta ocasião, Samuel recapitulou sua própria atuação, bem como a história passada de Israel, e mostrou que, para conservar a aprovação divina, era necessário a obediência do rei e do povo a Jeová. Para inculcar neles a seriedade de terem rejeitado a Jeová como Rei, Samuel orou pedindo um temporal fora de época. A resposta de Jeová a esta petição motivou o povo a reconhecer a seriedade da sua transgressão. — 1Sa 11:14–12:25.

Em duas ocasiões posteriores, Samuel teve de censurar Saul pela desobediência à orientação divina. No primeiro caso, Samuel anunciou que o reinado de Saul não duraria, porque este se havia presunçosamente adiantado em oferecer um sacrifício, em vez de esperar conforme se lhe ordenara. (1Sa 13:10-14) A rejeição do próprio Saul como rei, por parte de Jeová, foi a segunda mensagem condenatória que Samuel transmitiu a Saul, porque este desobedientemente manteve vivo o Rei Agague, bem como o melhor dos rebanhos e das manadas dos amalequitas. Em resposta ao rogo de Saul, Samuel compareceu com ele perante os anciãos de Israel e o povo. A seguir, Samuel mandou que Agague fosse trazido perante ele e então "foi retalhar Agague perante Jeová em Gilgal". — 1Sa 15:10-33.

Unge Davi. Depois de os dois homens se separarem, nunca mais tiveram associação entre si. Samuel, porém, passou a prantear por Saul. No entanto, Jeová interrompeu seu pranto, comissionando-o a ir a Belém, a fim de ungir um dos filhos de Jessé como futuro rei de Israel. A fim de evitar suspeita por parte de Saul, que pudesse resultar na morte de Samuel, Jeová mandou que Samuel levasse consigo uma novilha como sacrifício. Talvez temendo que Samuel tivesse vindo para repreendê-los ou para punir alguma transgressão, os anciãos de Belém tremeram. Mas, ele assegurou-lhes que sua vinda significava paz e providenciou então que Jessé e seus filhos participassem duma refeição sacrificial. Impressionado pela aparência do primogênito de Jessé, Eliabe, Samuel raciocinou que este filho tinha de ser mesmo a escolha de Jeová para a realeza. Mas, nem Eliabe, nem os outros seis filhos de Jessé presentes haviam sido escolhidos por Jeová. Por isso, à insistência de Samuel, o filho mais novo, Davi, foi chamado do pastoreio das ovelhas, e, então, sob a direção de Jeová, Samuel ungiu Davi no meio dos seus irmãos. — 1Sa 15:34–16:13.

Mais tarde, depois de o Rei Saul ter feito vários atentados contra a vida de Davi, este fugiu para Samuel em Ramá. Os dois homens foram então a Naiote, e Davi permaneceu ali até que o próprio Saul veio à procura dele. (1Sa 19:18–20:1) Durante o tempo em que Davi ainda estava sob restrição por causa de Saul, "morreu Samuel; e todo o Israel passou a reunir-se e a lamentá-lo, e foram enterrá-lo em sua casa, em Ramá". (1Sa 25:1) De modo que Samuel morreu como servo aprovado de Jeová Deus após uma vida de serviço fiel. (Sal 99:6; Je 15:1; He 11:32) Ele havia demonstrado persistência em cumprir a sua comissão (1Sa 16:6, 11), devoção à adoração verdadeira (1Sa 7:3-6), honestidade nos seus tratos (1Sa 12:3), e coragem e firmeza em anunciar e sustentar os julgamentos e as decisões de Jeová (1Sa 10:24; 13:13; 15:32, 33).

Quanto ao relato sobre Saul pedir que uma médium espírita em En-Dor lhe fizesse subir Samuel, veja SAUL N.º 1.

SAMUEL, LIVROS DE. Dois livros das Escrituras Hebraicas que aparentemente não estavam separados no cânon hebraico original. Isto é indicado por uma nota na Massorá, que mostra que as palavras em Primeiro Samuel, capítulo 28 (um dos capítulos finais de Primeiro Samuel) encontravam-se no meio do livro.

Escritores e Tempo Abrangido. A antiga tradição judaica atribui a Samuel a escrita da primeira parte do livro, e a Natã e Gade a da parte restante. Que estes três profetas realmente escreveram é confirmado em 1 Crônicas 29:29. O próprio livro relata: "Samuel falou então ao povo sobre a prerrogativa legítima do reinado, e escreveu-a num livro e depositou-o perante Jeová." (1Sa 10:25) Todavia, à base de 1 Samuel 27:6, onde se faz menção dos "reis de Judá", diversos peritos situam a compilação final dos livros de Samuel algum tempo depois de ter vindo à existência o reino de dez tribos de Israel. Se a expressão "reis de

Judá” indica apenas os reis de Judá, do *reino de duas tribos,* isto mostra que os escritos de Samuel, Natã e Gade devem ter sido colocados na forma final por outra pessoa. Por outro lado, se “reis de Judá” simplesmente significa reis da *tribo* de Judá, essas palavras podem ter sido registradas por Natã, visto que ele viveu sob o domínio de dois reis de Judá, Davi e Salomão. — 1Rs 1:32-34; 2Cr 9:29.

Terem Ana e um “homem de Deus”, cujo nome não se menciona, usado as expressões “rei” e “ungido” anos antes mesmo de um rei governar Israel não dá apoio ao argumento de alguns, de que estas passagens datam dum período posterior ao indicado no livro. (1Sa 2:10, 35) A ideia de no futuro haver um rei de modo algum era alheia aos hebreus. A promessa de Deus referente a Sara, antepassada dos israelitas, fora de que “reis de povos”

DESTAQUES DE PRIMEIRO SAMUEL

Registro dos primórdios do reinado em Israel, salientando a obediência a Jeová.

Escrito por Samuel, Natã e Gade; Primeiro Samuel abrange o tempo desde o nascimento de Samuel até a morte do primeiro rei de Israel, Saul.

Jeová suscita Samuel como profeta em Israel. (1:1–7:17)

Samuel nasce em resposta à oração de sua mãe Ana; depois de desmamado, ele é apresentado para o serviço no santuário, em cumprimento do voto de Ana.

Jeová fala a Samuel, proferindo julgamento contra a casa de Eli, porque os filhos deste, Hofni e Fineias, agem iniquamente e Eli não os censura.

À medida que Samuel cresce, ele é reconhecido como profeta de Jeová.

A palavra de Jeová contra Eli passa a cumprir-se; os filisteus capturam a Arca e matam os filhos de Eli; Eli morre ao ouvir a notícia.

Anos mais tarde, Samuel exorta os israelitas a abandonarem a idolatria e a servirem somente a Jeová; Jeová lhes dá a vitória sobre os filisteus.

Saul torna-se o primeiro rei de Israel. (8:1–15:35)

Os anciãos de Israel se chegam ao idoso Samuel, pedindo um rei humano; Jeová lhe manda escutar a voz deles.

Jeová manda Samuel ungir como rei a Saul, um benjaminita.

Samuel apresenta Saul a uma assembleia de israelitas em Mispá; nem todos o aceitam.

Saul derrota os amonitas; seu reinado é reconfirmado em Gilgal; Samuel admoesta o povo a permanecer obediente a Jeová.

Confrontado com uma agressão dos filisteus, Saul deixa de obedecer a Jeová e de esperar pela chegada de Samuel, oferecendo ele mesmo sacrifícios; Samuel lhe diz que, por causa disso, seu reino não durará.

Saul derrota os amalequitas, mas em desobediência preserva vivo o Rei Agague e os melhores animais; Samuel diz a Saul que Jeová o rejeita como rei e que a obediência é mais importante do que um sacrifício.

Davi obtém destaque, e isto ira a Saul. (16:1–20:42)

Samuel unge Davi, e o espírito de Jeová abandona Saul; Davi torna-se harpista de Saul para acalmá-lo quando perturbado.

Davi mata o campeão filisteu Golias, e desenvolve-se uma profunda amizade entre Davi e Jonatã, filho de Saul.

Encarregado dos guerreiros de Saul, Davi obtém repetidas vitórias e é celebrado em cântico mais do que Saul; Saul fica com ciúme.

Duas tentativas de Saul, de matar Davi, fracassam, assim como também sua trama de fazer Davi morrer às mãos dos filisteus ao procurar obter o preço de noiva pela filha de Saul, Mical.

Apesar da promessa que Saul fez a Jonatã, ele tenta pela terceira vez matar Davi, e este foge para Samuel, em Ramá.

Jonatã não é bem-sucedido ao interceder por Davi perante seu pai; ele avisa Davi, e faz com Davi um pacto.

A vida de Davi como fugitivo. (21:1–27:12)

Em Nobe, o sumo sacerdote Aimeleque dá a Davi comida e a espada de Golias; Davi foge então para Gate, onde escapa de dano por se fingir de louco.

Refugia-se na caverna de Adulão e depois na floresta de Herete; Saul manda matar Aimeleque e todos os outros em Nobe; Abiatar, filho de Aimeleque, sobrevive e se chega a Davi.

Davi salva Queila diante dos filisteus, mas depois deixa a cidade para evitar ser entregue a Saul.

Os homens de Zife revelam o paradeiro de Davi; ele mal escapa de ser capturado.

Davi tem a oportunidade de matar Saul, mas poupa-lhe a vida.

Samuel morre.

A intervenção sábia de Abigail impede que Davi derrame sangue num acesso de ira.

Davi poupa a vida de Saul pela segunda vez e se refugia em território filisteu.

O fim do reinado de Saul. (28:1–31:13)

Saul reúne um exército contra invasores filisteus.

Jeová não responde às indagações de Saul por causa da desobediência deste, de modo que Saul consulta uma médium espírita em En-Dor.

Na batalha contra os filisteus, Saul é gravemente ferido e se suicida; seus filhos Jonatã, Abinadabe e Malquisua são mortos.

procederiam dela. (Gên 17:16) Também, a profecia no leito de morte feita por Jacó (Gên 49:10), as palavras proféticas de Balaão (Núm 24:17) e a Lei mosaica (De 17:14-18) indicavam um tempo em que os israelitas teriam um rei.

A narrativa histórica nos dois livros de Samuel começa na época do sumo sacerdote Eli e termina com eventos do reinado de Davi. Portanto, abrange um período de aproximadamente 140 anos (c. 1180-c. 1040 AEC). Visto que o registro não menciona a morte de Davi, o relato (com a possível exceção de acréscimos editoriais) foi provavelmente completado por volta de 1040 AEC.

Autenticidade. A autenticidade do relato nos livros de Samuel é bem confirmada. O próprio Cristo Jesus, ao refutar uma objeção levantada pelos fariseus, citou o incidente registrado em 1 Samuel 21:3-6, de Davi receber do sacerdote Aimeleque pães da apresentação. (Mt 12:1-4) Na sinagoga de Antioquia da Pisídia, o apóstolo Paulo citou 1 Samuel 13:14, ao recapitular brevemente eventos da história de Israel. (At 13:20-22) Este apóstolo, na sua carta aos romanos, usou palavras do salmo de Davi, trecho encontrado tanto em 2 Samuel 22:50 como no Salmo 18:49, para provar que o ministério de Cristo para os judeus confirmava as promessas de Deus e fornecia uma base para não judeus 'glorificarem a Deus pela sua misericórdia'. (Ro 15:8, 9) As palavras de Jeová, dirigidas a Davi, em 2 Samuel 7:14, são citadas e aplicadas a Cristo Jesus em Hebreus 1:5.

Notável também é a candura do registro. Expõe os erros da casa sacerdotal de Eli (1Sa 2:12-17, 22-25), a corrupção dos filhos de Samuel (1Sa 8:1-3), e os pecados e dificuldades familiares do Rei Davi (2Sa 11:2-15; 13:1-22; 15:13, 14; 24:10).

Outra evidência da autenticidade do relato é o cumprimento de profecias. Estas relacionam-se com o pedido de Israel de ter um rei (De 17:14; 1Sa 8:5), a rejeição da casa de Eli por Jeová (1Sa 2:31; 3:12-14; 1Rs 2:27) e a continuação do reinado na linhagem de Davi (2Sa 7:16; Je 33:17; Ez 21:25-27; Mt 1:1; Lu 1:32, 33).

O registro está em completa harmonia com o restante das Escrituras. Isto é especialmente notável ao se examinar os salmos, muitos deles sendo esclarecidos pelo conteúdo dos livros de Samuel. Enviar o Rei Saul mensageiros para vigiar a casa de Davi, a fim de matá-lo, fornece o fundo para o Salmo 59. (1Sa 19:11) O que se deu com Davi em Gate, onde ele disfarçou sua sanidade para escapar da morte, recebe alusão nos Salmos 34 e 56. (1Sa 21:10-15; evidentemente, o nome Abimeleque que ocorre no cabeçalho do Salmo 34 deve ser encarado como título do Rei Aquis.) O Salmo 142 talvez reflita os pensamentos de Davi enquanto se escondia de Saul na caverna de Adulão (1Sa 22:1) ou na caverna no ermo de En-Gedi. (1Sa 24:1, 3) Este talvez seja também o caso com o Salmo 57. No entanto, uma comparação do Salmo 57:6 com 1 Samuel 24:2-4 parece favorecer a caverna no ermo de En-Gedi, porque ali Saul como que caiu no fojo que escavara para Davi. O Salmo 52 refere-se a Doegue informar Saul sobre o tratos de Davi com Aimeleque. (1Sa 22:9, 10) A ação dos zifitas em revelarem o esconderijo de Davi ao Rei Saul fornece a base para o Salmo 54. (1Sa 23:19) O Salmo 2 parece aludir às tentativas dos filisteus de destronar Davi, depois de ele ter capturado a fortaleza de Sião. (2Sa 5:17-25) As dificuldades com os edomitas durante a guerra com Hadadezer são o fundo para o Salmo 60. (2Sa 8:3, 13, 14) O Salmo 51 é uma oração de Davi, implorando perdão pelo seu pecado com Bate-Seba. (2Sa 11:2-15; 12:1-14) A fuga de Davi diante de Absalão fornece a base para o Salmo 3. (2Sa 15:12-17, 30) É possível que o Salmo 7 tenha seu fundo histórico nas maldições que Simei lançou contra Davi. (2Sa 16:5-8) O Salmo 30 talvez aluda a eventos relacionados com a construção dum altar por Davi, na eira de Araúna. (2Sa 24:15-25) O Salmo 18 equipara-se a 2 Samuel 22 e trata de Jeová libertar Davi de Saul e de outros inimigos.

Trechos Que Faltam na "Septuaginta" Grega. Primeiro Samuel 17:12-31; 55–18:6a não consta na *Septuaginta* grega conforme o Manuscrito Vaticano N.º 1209. Por isso, diversos peritos têm concluído que essas partes omitidas são acréscimos posteriores ao texto hebraico. Ao argumentar contra este conceito, C. F. Keil e F. Delitzsch comentam: "A ideia de que as partes em questão sejam interpolações introduzidas no texto não pode ser sustentada à base da mera autoridade da versão Septuaginta, visto que a maneira arbitrária em que os tradutores desta versão fizeram omissões e acréscimos à vontade é óbvia para qualquer pessoa." — *Commentary on the Old Testament* (Comentário sobre o Velho Testamento), 1973, Vol. II, 1 Samuel, p. 177, n.

Se pudesse ser definitivamente confirmado que existem realmente discrepâncias entre as partes omitidas e o restante do livro, haveria uma razoável dúvida sobre a autenticidade de 1 Samuel 17:12-31; 55–18:6a. Uma comparação de 1 Samuel 16:18-23 com 1 Samuel 17:55-58 revela o que parece ser uma contradição, pois, nesta última passagem, Saul é retratado como perguntando sobre a identidade do seu próprio músico da corte e escudeiro, Davi. No entanto, deve-se notar que, ser Davi descrito anteriormente como "homem poderoso, valente, e homem de guerra" pode ter-se ba-

seado nos seus atos corajosos de sozinho matar um leão e um urso para salvar as ovelhas de seu pai. (1Sa 16:18; 17:34-36) As Escrituras tampouco declaram que Davi realmente servisse em batalhas como escudeiro de Saul antes de matar Golias. Saul solicitara a Jessé: "Por favor, deixa Davi assistir diante de mim, pois achou favor aos meus olhos." (1Sa 16:22) Esta solicitação não exclui a possibilidade de Saul mais tarde ter permitido que Davi retornasse a Belém, de modo que, quando irrompeu a guerra com os filisteus, Davi estava então pastoreando o rebanho de seu pai.

A respeito da pergunta de Saul: "Filho de quem é o rapaz, Abner?" o já citado comentário observa (p. 178, n): "Mesmo que Abner não se tivesse preocupado em saber da linhagem do harpista de Saul, o próprio Saul não pode ter-se esquecido de que Davi era filho do belemita Jessé. Mas a pergunta de Saul implicava em muito mais. Ele não queria saber apenas o nome do pai de Davi, mas que espécie de homem realmente era o pai dum jovem que tinha a coragem de realizar tal façanha heroica, maravilhosa; e a pergunta não foi feita somente para que ele lhe concedesse a eximição da sua casa de impostos, em recompensa prometida por vencer Golias (ver. 25), mas também com toda a probabilidade para que ligasse tal homem à sua corte, visto que inferia da coragem e bravura do filho a existência de qualidades similares no pai. É verdade que Davi apenas respondeu: 'O filho do teu servo Jessé, de Belém'; mas é bem evidente da expressão no cap. xviii. 1, 'assim que acabou de falar a Saul', que Saul conversou mais com ele sobre os seus assuntos de família, visto que as

DESTAQUES DE SEGUNDO SAMUEL

Registro do reinado de Davi — as bênçãos que este obteve, bem como a disciplina que recebeu ao pecar.

Era originalmente parte dum único rolo junto com Primeiro Samuel; a parte de Segundo Samuel foi completada por Gade e Natã por volta do fim da vida de Davi, aproximadamente em 1040 AEC.

Davi torna-se rei e governa em Hébron. (1:1–4:12)

- Davi lamenta a morte de Saul e de Jonatã; passa a morar em Hébron e é ungido rei pelos homens de Judá.
- Abner constitui Is-Bosete, filho de Saul, rei sobre o restante de Israel; irrompe luta entre os reinos rivais.
- Abner bandeia-se para Davi, mas é morto por Joabe.
- Is-Bosete é assassinado; Davi ordena a execução dos assassinos.

Davi reina sobre todas as tribos de Israel. (5:1–10:19)

- Davi é ungido rei sobre todo o Israel; ele captura a fortaleza de Sião e torna Jerusalém sua capital.
- Os filisteus fazem duas invasões, mas são derrotados ambas as vezes.
- Davi tenta levar a Arca a Jerusalém; a tentativa é abandonada quando Uzá morre ao procurar impedir que a Arca caia.
- Sua segunda tentativa é bem-sucedida quando a Arca é transportada de modo correto.
- Davi expressa a Natã seu desejo de construir um templo para Jeová; Jeová conclui com ele um pacto para um reino.

Davi peca com Bate-Seba; sobrevém-lhe calamidade da sua própria casa. (11:1–20:26)

- Os israelitas travam guerra contra Amom; Davi comete adultério com Bate-Seba, cujo marido Urias serve no exército; quando os esforços de ocultar seu pecado falham, Davi providencia que Urias morra em batalha, e então se casa com a enviuvada Bate-Seba.
- Com o hábil uso duma ilustração, Natã repreende Davi pelo seu pecado e anuncia o julgamento de Jeová: Da sua própria casa sairá calamidade, suas próprias esposas serão violentadas, seu filho com Bate-Seba morrerá.
- O filho morre; Bate-Seba, novamente grávida, dá à luz Salomão.
- Amnom, filho de Davi, estupra sua meia-irmã Tamar; Absalão, filho de Davi, irmão germano de Tamar, vinga-a por mandar matar Amnom; depois foge para Gesur.
- Depois de ter obtido o pleno perdão de Davi, Absalão começa a tramar contra seu pai; por fim, ele se faz proclamar rei em Hébron.
- Davi e seus apoiadores fogem de Jerusalém para escapar de Absalão e seus partidários; em Jerusalém, Absalão tem relações sexuais com dez concubinas de Davi; as forças de Absalão perseguem Davi e sofrem derrota. O próprio Absalão é morto, contrário a ordens específicas de Davi.
- Davi é restabelecido como rei; o benjaminita Seba revolta-se, e Davi entrega o comando do exército a Amasa, para sufocar a rebelião; Joabe mata Amasa e assume o controle; Seba é morto.

Os últimos eventos do reinado de Davi. (21:1–24:25)

- Davi entrega sete filhos de Saul aos gibeonitas para serem executados, a fim de que se possa vingar a culpa de sangue da casa de Saul.
- Davi compõe cânticos de louvor a Jeová, reconhecendo-o como fonte de inspiração.
- Davi peca ao ordenar um censo, o que resulta na morte de cerca de 70.000 por uma pestilência.
- Davi compra a eira de Araúna, o jebuseu, como lugar para um altar para Jeová.

próprias palavras dão a entender que houve uma longa conversa." (Para ver outros exemplos em que "quem" envolve mais do que apenas saber o nome de alguém, veja Êx 5:2; 1Sa 25:10.)

De modo que há sólidos motivos para se considerar 1 Samuel 17:12-31; 55–18:6a como parte do texto original.

SAMUTE. Chefe izraíta designado para o quinto mês na reorganização do serviço rotativo de Davi. — 1Cr 27:8; veja SAMÁ N.º 4.

SANDÁLIA. Sola chata de couro, de madeira ou de outro material fibroso, presa ao pé com cordões que usualmente são tiras de couro passadas entre o dedo grande do pé e o segundo dedo, contornando o calcanhar e passando sobre o peito do pé. Em alguns casos, o cordão talvez chegasse a envolver o tornozelo.

As sandálias egípcias usualmente tinham a ponta levantada. Algumas sandálias assírias consistiam apenas num envoltório para o calcanhar e os lados do pé, preso ao pé por cordões e sem sola na parte dianteira dele. Os romanos usavam sandálias e se diz que usavam também sapatos similares aos atuais. A aristocracia e a realeza dos assírios, dos romanos e de outros, usavam sandálias mais suntuosas ou sapatos tipo bota. Alguns beduínos em torno do monte Sinai usam sandálias feitas duma espécie de dugongo (animal marinho parecido à foca). Jeová fala figurativamente de calçar Jerusalém com "pele de foca" (hebr.: *tá-hhash*). — Ez 16:10.

Diz-se que os sacerdotes em Israel serviam descalços no tabernáculo e no templo. (Veja Êx 3:5; Jos 5:15; At 7:33.) Mas, andar descalço ao ar livre era sinal de pesar ou de humilhação. — 2Sa 15:30; Is 20:2-5; contraste isso com a ordem dada a Ezequiel (24:17, 23).

Em longas viagens, era costume levar um par extra de sandálias, visto que a sola podia gastar-se ou os cordões podiam romper-se. Jesus, ao enviar os apóstolos, e também os 70 discípulos, ordenou-lhes que não levassem dois pares, mas que confiassem na hospitalidade dos que aceitavam as boas novas. — Mt 10:5, 9, 10; Mr 6:7-9; Lu 10:1, 4.

Uso Figurado. Sob a Lei, a viúva tirava a sandália daquele que se negava a realizar o casamento de cunhado com ela, e, em vitupério, ele era chamado: "A casa daquele a quem se tirou a sandália." (De 25:9, 10) A transferência de propriedade ou do direito de resgate era representada por um dar a sandália ao outro. — Ru 4:7-10; veja CASAMENTO DE CUNHADO.

Com a expressão "sobre Edom lançarei a minha sandália" (Sal 60:8; 108:9) Jeová talvez quisesse dizer que Edom passaria a estar em sujeição. Isso possivelmente se refira ao costume de indicar a tomada de posse dum terreno por se lançar a sandália nele. Ou talvez indicasse desprezo para com Edom, visto que Moabe é chamado de "minha panela de lavagem" no mesmo texto. Atualmente, no Oriente Médio, jogar a sandália é um gesto de desprezo.

Davi mandou que Salomão punisse Joabe, o qual em tempo de paz "pôs sangue de guerra . . . nas suas sandálias" — declaração figurativa que representava a culpa de sangue de Joabe por ter matado os generais Abner e Amasa. (1Rs 2:5, 6) Isto, junto com o fato de que alguém que punha as suas sandálias estava prestes a empreender algum negócio longe de casa (ou de onde estava hospedado; veja At 12:8), esclarece a admoestação do apóstolo Paulo dada aos cristãos, de que tivessem os pés "calçados do equipamento das boas novas de paz". — Ef 6:14, 15.

Desatar os cordões das sandálias de outra pessoa ou levar as sandálias dela era considerado tarefa servil, usualmente executada por escravos. João usou esta símile para indicar sua inferioridade a Cristo. — Mt 3:11; Mr 1:7.

SANGAR. Libertador de Israel entre os juizados de Eúde e de Baraque. Registra-se apenas uma façanha heroica de Sangar, a matança de 600 filisteus com uma aguilhada de gado, mas com isso se lhe atribui "salvar Israel". (Jz 3:31) Segundo Josefo, Sangar morreu no seu primeiro ano de juizado. (*Jewish Antiquities* [Antiguidades Judaicas], V, 197 [iv, 3]) Ser ele "filho de Anate" talvez se refira à cidade Bete-Anate, de Naftali. — Jz 1:33.

SANGAR-NEBO. Nome ou título de um dos príncipes babilônios que entraram em Jerusalém logo depois de se abrir uma brecha nas muralhas dela, no verão (setentrional) de 607 AEC. — Je 39:3.

SANGUE. Líquido realmente maravilhoso que circula no sistema vascular dos humanos e da maioria dos animais multicelulares; em hebraico *dam,* e em grego *hai·ma.* O sangue supre nutrientes e oxigênio a todas as parte do organismo, levando embora resíduos, e desempenha um importante papel em protegê-lo contra infecções. A composição química do sangue é tão extremamente complexa, que há muita coisa que os cientistas ainda desconhecem.

Na Bíblia, diz-se que a alma está no sangue, porque o sangue está tão intimamente envolvido nos processos vitais. A Palavra de Deus diz: "A alma da carne está no sangue, e eu mesmo o pus para vós sobre o altar para fazer expiação pelas vossas al-

mas, porque é o sangue que faz expiação pela alma nele." (Le 17:11) Por razões similares, mas numa relação ainda mais direta, a Bíblia diz: "Pois a alma de todo tipo de carne é seu sangue." (Le 17:14) É evidente que a Palavra de Deus trata tanto a vida como o sangue como sagrados.

Tirar a Vida. Com Jeová está a fonte da vida. (Sal 36:9) O homem não pode devolver a vida que ele tira. "Todas as almas — a mim me pertencem", diz Jeová. (Ez 18:4) Portanto, tirar uma vida é tirar uma propriedade de Jeová. Toda coisa vivente tem um objetivo e um lugar na criação de Deus. Nenhum homem tem o direito de tirar uma vida, exceto quando Deus o permite e do modo que ele manda.

Após o Dilúvio, ordenou-se a Noé e a seus filhos, os progenitores de todos os que hoje vivem, que respeitassem a vida, o sangue, dos seus semelhantes. (Gên 9:1, 5, 6) Também, Deus lhes permitiu bondosamente acrescentar carne animal à sua alimentação. Todavia, eles tinham de reconhecer que a vida de qualquer animal abatido como alimento pertencia a Deus, fazendo isso por derramarem o sangue do animal qual água sobre o solo. Isto era como devolver a vida a Deus, sem usá-la para alguns fins da própria pessoa. — De 12:15, 16.

O homem tinha o direito de usufruir a vida que Deus lhe concedeu, e todo aquele que o privasse desta vida tinha de responder por isso a Deus. Isto foi mostrado quando Deus disse ao assassino Caim: "O sangue de teu irmão está clamando a mim desde o solo." (Gên 4:10) Mesmo alguém que odiasse seu irmão e que o quisesse ver morto, ou que o caluniasse ou que desse falso testemunho contra ele e assim pusesse em perigo a vida dele, traria sobre si mesmo uma culpa relacionada com o sangue do seu semelhante. — Le 19:16; De 19:18-21; 1Jo 3:15.

Por causa do conceito de Deus sobre o valor da vida, diz-se que o sangue de alguém assassinado polui a terra, e essa poluição só pode ser eliminada pelo derramamento do sangue do assassino. Nesta base, a Bíblia autoriza a pena capital por assassinato, aplicada pela autoridade devidamente constituída. (Núm 35:33; Gên 9:5, 6) No antigo Israel, não se podia aceitar um resgate do assassino deliberado para livrá-lo da pena de morte. — Núm 35:19-21, 31.

Mesmo nos casos em que não se podia achar o homicida pela investigação, a cidade mais próxima do lugar onde se encontrou o cadáver era considerada culpada de sangue. Para eliminar a culpa de sangue, os anciãos responsáveis da cidade tinham de seguir o procedimento exigido por Deus, tinham de negar qualquer culpa ou conhecimento do assassinato, e tinham de orar a Deus pedindo misericórdia. (De 21:1-9) Quando um homicida acidental não se preocupava muito de ter tirado uma vida e não seguia o arranjo de Deus para a sua proteção por fugir para a cidade de refúgio e permanecer ali, o parente mais próximo do morto era o vingador autorizado e obrigado a matá-lo, para eliminar da terra a culpa de sangue. — Núm 35:26, 27; veja VINGADOR DO SANGUE.

Uso Correto do Sangue. Havia apenas um uso do sangue aprovado por Deus, a saber, para sacrifícios. Ele mandou que os que estavam sob a Lei mosaica oferecessem sacrifícios de animais para expiar pecados. (Le 17:10, 11) Estava também em harmonia com a Sua vontade que Seu Filho, Jesus Cristo, oferecesse sua perfeita vida humana em sacrifício pelos pecados. — He 10:5, 10.

A aplicação do sangue de Cristo, para salvar vidas, foi prefigurada de diversas maneiras nas Escrituras Hebraicas. Por ocasião da primeira Páscoa, no Egito, o sangue na parte superior das portas e nas ombreiras das casas israelitas protegeu o primogênito lá dentro de ser morto pela mão do anjo de Deus. (Êx 12:7, 22, 23; 1Co 5:7) O pacto da Lei, que tinha uma particularidade típica para a remoção de pecados, foi validado pelo sangue de animais. (Êx 24:5-8) Os numerosos sacrifícios de sangue, especialmente os oferecidos no Dia da Expiação, eram para a típica expiação de pecados, apontando para a verdadeira remoção dos pecados por meio do sacrifício de Cristo. — Le 16:11, 15-18.

O poder jurídico do sangue aos olhos de Deus, conforme aceito por ele para fins de expiação, foi ilustrado pelo derramamento de sangue à base, ou junto ao alicerce, do altar e de ser posto nos chifres do altar. O arranjo de expiação tinha como base, ou alicerce, o sangue, e o poder (representado pelos chifres) do arranjo sacrificial fundava-se no sangue. — Le 9:9; He 9:22; 1Co 1:18.

Sob o arranjo cristão, a santidade do sangue foi enfatizada com vigor ainda maior. Não mais se devia oferecer sangue animal, porque aquelas ofertas de animais só eram sombra da realidade, Jesus Cristo. (Col 2:17; He 10:1-4, 8-10) O sumo sacerdote em Israel costumava levar uma porção simbólica do sangue ao Santíssimo do santuário terrestre. (Le 16:14) Jesus Cristo, como o verdadeiro Sumo Sacerdote, entrou no próprio céu, não com o seu sangue, que fora derramado no chão (Jo 19:34), mas com o valor da sua perfeita vida humana conforme representada pelo sangue. Ele nunca perdeu seu direito à vida por algum pecado, mas o reteve para ser usado para a expiação de pecados. (He 7:26; 8:3; 9:11, 12) Por causa disso, o sangue de Cristo clama por coisas melhores do que o sangue do justo Abel. Somente o sangue do sacrifício perfeito do Filho de Deus pode clamar por

misericórdia, ao passo que o sangue de Abel, bem como o sangue dos seguidores martirizados de Cristo, clama por vingança. — He 12:24; Re 6:9-11.

A quem se aplica a proibição de comer sangue?

Jeová permitiu a Noé e seus filhos acrescentar carne animal à sua alimentação após o Dilúvio, mas ordenou-se-lhes estritamente a não comer sangue. (Gên 9:1, 3, 4) Deus estabeleceu ali um regulamento que não se aplicava apenas a Noé e à sua família imediata, mas a toda a humanidade daquele tempo em diante, porque todos os que nasceram depois do Dilúvio são descendentes da família de Noé.

Sobre a duração desta proibição, Joseph Benson mencionou: "Deve-se notar que esta proibição de comer sangue, dada a Noé e a toda a sua posteridade, e repetida aos israelitas, de maneira mui solene, sob a dispensação mosaica, nunca foi revogada, mas, ao contrário, foi confirmada sob o Novo Testamento, Atos xv.; e, por isso, se tornou uma obrigação perpétua." — *Notes* (Notas) de Benson, 1839, Vol. I, p. 43.

Sob a Lei mosaica. No pacto da Lei feito por Jeová com a nação de Israel, ele incorporou a lei dada a Noé. Tornou claro que todo aquele que desconsiderasse o procedimento estabelecido pela lei de Deus, mesmo ao abater um animal, tinha "culpa de sangue". (Le 17:3, 4) O sangue do animal a ser usado como alimento devia ser derramado no chão e coberto com pó. (Le 17:13, 14) Quem comesse sangue de *qualquer espécie* de carne devia ser 'decepado dentre seu povo'. A violação deliberada desta lei referente à santidade do sangue significava ser 'decepado' na morte. — Le 17:10; 7:26, 27; Núm 15:30, 31.

Comentando Levítico 17:11, 12, a *Cyclopædia* (Ciclopédia) de M'Clintock e Strong (1882, Vol. I, p. 834) diz: "Esta injunção estrita não se aplicava apenas aos israelitas, mas até mesmo aos estrangeiros que moravam entre eles. A penalidade aplicada à sua transgressão era a de ser 'decepado do povo', o que parece indicar a pena de morte (comp. Heb. x, 28), embora seja difícil de determinar se era aplicada pela espada ou por apedrejamento."

Em Deuteronômio 14:21 fez-se a concessão de se vender ao residente forasteiro ou ao estrangeiro o animal que morresse por si mesmo ou que fosse dilacerado por uma fera. Fazia-se assim uma distinção entre o sangue de animais assim e o de animais abatidos para alimento. (Veja Le 17:14-16.) Os israelitas, bem como os residentes forasteiros que adotaram a adoração verdadeira e passaram a estar sob o pacto da Lei, eram obrigados a cumprir todos os elevados requisitos desta Lei. Pessoas de todas as nações estavam sob a obrigação do requisito de Gênesis 9:3, 4, mas os que estavam sob a Lei eram obrigados por Deus a seguir uma norma mais elevada na aderência a este requisito do que os estrangeiros e os residentes forasteiros que não se tornaram adoradores de Jeová.

Sob o arranjo cristão. O corpo governante da congregação cristã do primeiro século, sob a direção do espírito santo, regulou a questão do sangue. Seu decreto declara: "Pois, pareceu bem ao espírito santo e a nós mesmos não vos acrescentar nenhum fardo adicional, exceto as seguintes coisas necessárias: de persistirdes em abster-vos de coisas sacrificadas a ídolos, e de sangue, e de coisas estranguladas, e de fornicação. Se vos guardardes cuidadosamente destas coisas, prosperareis. Boa saúde para vós!" (At 15:22, 28, 29) A proibição incluía a carne com o sangue ainda nela ("coisas estranguladas").

Este decreto baseia-se, em última análise, na ordem de Deus de não comer sangue, conforme dada a Noé e seus filhos, e, portanto, a toda a humanidade. Neste respeito, encontra-se o seguinte em *The Chronology of Antient Kingdoms Amended* (A Cronologia Emendada dos Reinos Antigos), de Sir Isaac Newton (Dublim, 1728, p. 184): "Esta lei [de abster-se do sangue] era mais antiga do que os dias de *Moisés*, sendo dada a *Noé* e seus filhos, muito antes dos dias de *Abraão:* e, assim, quando os Apóstolos e Anciãos no Conselho de *Jerusalém* declararam que os gentios não eram obrigados a ser circuncidados e a guardar a lei de *Moisés*, eles excetuaram esta lei de *abster-se do sangue e de coisas estranguladas*, como sendo uma lei anterior de Deus, imposta, não apenas aos filhos de *Abraão*, mas a todas as nações, enquanto viviam juntos em *Sinear*, sob o domínio de *Noé:* e do mesmo gênero é a lei de *abster-se de carnes oferecidas a Ídolos ou falsos Deuses, e da fornicação.*" — O grifo é dele.

Acatada desde tempos apostólicos. O conselho de Jerusalém enviou às congregações cristãs sua decisão para ser acatada. (At 16:4) Cerca de sete anos depois de o conselho de Jerusalém ter emitido o decreto, os cristãos continuaram a acatar a "decisão, de que se guardem do que é sacrificado a ídolos, bem como do sangue e do estrangulado, e da fornicação". (At 21:25) E mais de cem anos depois, em 177 EC, em Lyon (agora na França), quando inimigos religiosos acusaram falsamente os cristãos de comer crianças, uma mulher chamada Biblis disse: "Como é que tais homens iam comer crianças, quando nem se lhes permite comer o sangue sequer de animais irracionais?" — *The Ecclesiastical History* (A História Eclesiástica), de Eusébio, V, I, 26.

Os primitivos cristãos abstinham-se de comer qualquer tipo de sangue. Neste respeito, Tertuliano (c. 155-d. 220 EC) salientou na sua obra *Apology* (Apologia; IX, 13, 14): "Envergonhai-vos do vosso erro perante os cristãos, pois nós não incluímos

nem mesmo sangue de animal em nossa alimentação natural. Pois que nos abstemos das coisas estranguladas ou que morrem por si, para que não sejamos, de algum modo, poluídos pelo sangue, mesmo que esteja contido na carne. Finalmente, quando provais os cristãos lhes ofereceis chouriços cheios de sangue; estais perfeitamente cônscios, de fato, de que entre eles isto é proibido; mas quereis fazê-los transgredir." Minúcio Félix, advogado romano que viveu até cerca de 250 EC, salientou o mesmo ponto, escrevendo: "Não nos é permissível nem ver matança humana nem ouvir dela; abstemo-nos tanto do sangue humano que, em nossas refeições, evitamos até o sangue de animais utilizados como alimento." — *Octavius* (Otávio), XXX, 6.

Envolve a Integridade. Desde o tempo da inauguração do novo pacto à base do sangue de Jesus Cristo, os cristãos têm reconhecido o valor vitalizador deste sangue através do arranjo de Jeová e através de Jesus, como o grande Sumo Sacerdote, que "entrou no lugar santo, não, não com o sangue de bodes e de novilhos, mas com o seu próprio sangue, de uma vez para sempre, e obteve para nós um livramento eterno". Os cristãos, pela fé no sangue de Cristo, têm sua consciência purificada de obras mortas, para prestar serviço sagrado ao Deus vivente. Preocupam-se com a sua saúde física, mas estão primária e muito mais seriamente interessados na sua saúde espiritual e na sua posição perante o Criador. Querem manter a sua integridade para com o Deus vivente, não negar o sacrifício de Jesus, nem considerá-lo de pouco valor e nem pisá-lo. Porque não procuram uma vida transitória, mas a vida eterna. — He 9:12, 14, 15; 10:28, 29.

SANGUE, CULPA DE. Veja CULPA DE SANGUE.

SANGUESSUGA [hebr.: *ʽalu·qáh*]. Verme que suga o sangue e que tem um corpo achatado, segmentário, que se afila em ambas as extremidades, mas é mais largo na parte posterior. As sanguessugas têm o comprimento de 1 a até mais de 10 cm. Estas criaturas têm um disco, ou ventosa, em cada extremidade do corpo, estando a ventosa na extremidade da cabeça equipada com maxilas denticuladas.

As sanguessugas são encontradas em grande número em muitas correntes e rios do Oriente Médio. As crias de certa variedade (*Limnatis nilotica*), quando engolidas junto com a água, prendem-se às cavidades nasais, à laringe ou à epiglote do hospedeiro. Elas crescem rapidamente e não podem ser facilmente removidas. Sua presença pode impedir a respiração, e isto, junto com a perda de sangue, às vezes se mostra fatal para a vítima.

A única menção da sanguessuga (hebr.: *ʽalu·qáh*) ocorre em Provérbios 30:15, onde se faz referência à ganância insaciável, declarando-se que "as sanguessugas têm duas filhas que clamam: 'Dá! Dá!'" O *Commentary* (Comentário) de F. C. Cook sugere que a gula da sanguessuga é considerada aqui como 'sua filha' mencionada no plural para expressar intensidade. Outros consideram que as "duas filhas" são referência aos dois lábios da ventosa que suga sangue. A sanguessuga pode consumir uma quantidade de sangue três vezes superior ao seu peso, um forte anticoagulante na sua saliva garantindo um fluxo contínuo do sangue da vítima.

SANSANA [possivelmente: Pedúnculo de Tâmara]. Cidade na parte meridional do território da tribo de Judá. (Jos 15:21, 31) Ela é identificada com Khirbet esh-Shamsaniyat (Horvat Sansanna), a uns 12 km ao NNE de Berseba. Uma comparação de Josué 15:31 com as listas paralelas de cidades em Josué 19:5 e 1 Crônicas 4:31 indica que talvez se trate de Hazar-Susa (ou Hazar-Susim). — Veja HAZAR-SUSA.

SANSÃO [duma raiz que significa "sol"]. Um dos notáveis juízes de Israel; filho de Manoá, danita de Zorá. Antes do nascimento de Sansão, apareceu à sua mãe um anjo e anunciou que ela daria à luz um filho que desde o nascimento havia de ser nazireu e alguém que "tomará a dianteira em salvar Israel da mão dos filisteus". (Jz 13:1-5, 24; 16:17) Sansão, como futuro líder na luta contra os filisteus, teria de chegar perto dos cadáveres dos mortos em batalha. Portanto, a própria natureza da sua comissão mostrava que ele não estava sob a lei que determinava que os nazireus não tocassem em cadáveres. (Núm 6:2-9) Deve-se notar também que esta lei se aplicava a pessoas que *voluntariamente* faziam o voto de nazireu; mas, no caso de Sansão, os requisitos que se aplicavam eram os especificamente declarados à mãe dele pelo anjo de Jeová.

Quando já tinha idade para se casar, Sansão pediu que seus pais conseguissem para ele como esposa certa moça filisteia de Timná. Isto estava em harmonia com a direção do espírito de Deus, visto que deu a Sansão a oportunidade de lutar contra os filisteus. (Jz 13:25–14:4) Subsequentemente, perto de Timná, Sansão confrontou-se com um leão novo jubado. Dotado de poder pelo espírito de Deus, rasgou o animal em dois, só com as mãos. Seguiu então caminho até Timná e ali falou com a moça filisteia, que ele queria como esposa. — Jz 14:5-7.

Algum tempo depois, Sansão, acompanhado pelos pais, foi a Timná para trazer sua noiva para casa. Em caminho, desviou-se da estrada para ver o cadáver do leão que matara anteriormente, e encontrou dentro dele um enxame de abelhas e também mel. Sansão comeu um pouco do mel, e, juntando-se aos pais, ofereceu-lhes mel. No banquete de casamento, fez deste incidente um enigma e o propôs aos 30 padrinhos filisteus. A sequência em torno deste enigma

ofereceu a Sansão a oportunidade de matar 30 filisteus em Ascalom. — Jz 14:8-19.

Quando o pai da sua noiva a deu a outro homem e não lhe permitiu vê-la, Sansão teve mais uma oportunidade de atuar contra os filisteus. Usando 300 raposas, incendiou os campos de cereais, os vinhedos e os olivais dos filisteus. Os filisteus enfurecidos, portanto, queimaram a noiva de Sansão e o pai dela, porque a perda dos filisteus resultara do tratamento que este dispensara a Sansão. Com este ato, os filisteus deram a Sansão mais um motivo para se vingar deles. Ele matou a muitos deles, "empilhando pernas sobre coxas". — Jz 14:20–15:8.

Procurando vingar-se de Sansão, os filisteus foram a Leí. Três mil homens temerosos de Judá convenceram então Sansão no rochedo de Étão a se entregar, amarrando-o depois com duas cordas novas e levando-o aos filisteus. Os filisteus, exultantes, prepararam-se para receber Sansão. Mas "o espírito de Jeová tornou-se ativo nele e as cordas que havia sobre os seus braços vieram a ser como fios de linho quando abrasados pelo fogo, de modo que seus grilhões se derreteram de cima das suas mãos". Tomando uma queixada fresca de jumento, Sansão golpeou mil homens, atribuindo depois esta vitória a Jeová. Naquela ocasião, Jeová, em resposta ao pedido de Sansão, proveu-lhe milagrosamente água para saciar-lhe a sede. — Jz 15:9-19.

Em outra ocasião, Sansão dirigiu-se à casa duma prostituta na cidade filisteia de Gaza. Sabendo disso, os filisteus ficaram de emboscada, pretendendo matá-lo de manhã. Mas, à meia-noite, Sansão se levantou e arrancou do muro de Gaza o portão da cidade, bem como suas ombreiras e tranca, e carregou-os "para cima ao cume do monte que está defronte de Hébron". (Jz 16:1-3; veja GAZA N.º 1.) Isto foi uma grande humilhação para os filisteus, visto que deixou Gaza fraca e desprotegida contra intrusos. Poder Sansão realizar esta espantosa façanha indica que ele ainda tinha o espírito de Deus. Isto argumenta contra ele ter ido à casa da prostituta para fins imorais. No *Commentary on the Holy Scriptures* (Comentário sobre as Escrituras Sagradas; Jz 16:1, p. 212), de Lange, o comentador Paulus Cassel diz sobre este ponto: "Sansão não foi a Gaza com o objetivo de visitar uma meretriz: pois diz-se que 'foi para lá e viu ali uma [prostituta]'. Mas, quando ele desejou pernoitar ali [em Gaza], não lhe restava nada a fazer, como o inimigo nacional, senão pousar com a [prostituta]. . . . Sua permanência não é mencionada numa linguagem diferente da empregada com referência à pousada dos espias na casa de Raabe. As palavras, 'ele a viu', apenas indicam que, quando ele viu uma mulher do tipo dela, sabia onde podia abrigar-se naquela noite." (Segundo a tradução em inglês, editada por P. Schaff, 1976.) Deve-se notar também que o relato diz que "Sansão ficou deitado até à meia-noite", não que 'Sansão ficou deitado *com ela* até à meia-noite'.

Por entrar em território inimigo, Sansão mostrou seu destemor. Talvez fosse a Gaza "procurando uma oportunidade contra os filisteus", assim como fizera anteriormente, quando procurou entre eles uma esposa. (Jz 14:4) Neste caso, parece que Sansão pretendia transformar qualquer ação contra ele numa oportunidade para infligir dano aos filisteus.

Traído por Dalila. Foi depois disso que Sansão se enamorou de Dalila. (Veja DALILA.) Ela, para obter lucro material, procurou saber o segredo da força de Sansão. Três vezes ele lhe deu respostas enganosas. Mas, por causa das persistentes importunações dela, ele finalmente cedeu e lhe revelou que sua força consistia em ser nazireu desde o nascimento. Ela entrou então em contato com os filisteus para obter a recompensa por entregá-lo a eles. Enquanto Sansão dormia sobre os joelhos dela, Dalila fez que lhe rapassem o cabelo. Ao acordar, ele não tinha mais o espírito de Jeová, porque se deixara levar a uma situação que resultou no término do seu nazireado. A fonte da sua força não era o próprio cabelo, mas o que este representava, a saber, a relação especial de Sansão com Jeová qual nazireu. Acabada esta relação, Sansão não era em nada diferente dos outros homens. Por isso, os filisteus puderam cegá-lo, prendê-lo com grilhões de cobre e fazê-lo trabalhar como moedor na casa dos presos. — Jz 16:4-21.

Enquanto Sansão estava na prisão, os filisteus providenciaram um grande sacrifício ao seu deus Dagom, a quem atribuíram seu êxito em capturar Sansão. Muita gente, inclusive todos os senhores do eixo, reuniram-se na casa usada para a adoração de Dagom. Somente no terraço havia 3.000 homens e mulheres. Os alegres filisteus mandaram trazer da prisão Sansão, cujo cabelo no ínterim crescera abundantemente, para que lhes servisse de diversão. Ao chegar, Sansão pediu que o menino que o guiava o deixasse tocar as colunas de sustentação da estrutura. Orou então a Jeová: "Por favor, lembra-te de mim e fortalece-me só esta vez, por favor, ó tu, o verdadeiro Deus, e vingue-me eu dos filisteus com vingança por um dos meus dois olhos." (Jz 16:22-28) Talvez orasse para vingar-se apenas de um dos seus olhos por reconhecer que a perda deles fora parcialmente culpa sua. Ou, pode ser que achava ser impossível vingar-se completamente como representante de Jeová.

Sansão segurou então as duas colunas de sustentação e "se encurvou com poder", fazendo a casa desabar. Isto resultou na sua própria morte e na de mais filisteus do que havia matado em toda a sua vida. Parentes o enterraram "entre Zorá e Estaol, na sepultura de Manoá, seu pai". Sansão morreu assim fiel a Jeová, depois de ter julgado Israel por 20 anos. Portanto, seu nome consta justificada-

mente entre os homens que, pela fé, foram feitos poderosos. — Jz 15:20; 16:26-31; He 11:32-34.

SANSERAI. Cabeça duma casa ancestral, que morava em Jerusalém; filho de Jeroão da tribo de Benjamim. — 1Cr 8:1, 26-28.

SANTIDADE. Estado ou caráter de ser santo. Santidade significa "limpeza ou pureza religiosa; a qualidade de sagrado". A palavra original hebraica *qó·dhesh* transmite também a ideia de separação, exclusividade ou santificação para Deus, que é santo; o estado de ser separado para o serviço de Deus. Nas Escrituras Gregas Cristãs, as palavras traduzidas "santo" (*há·gi·os*) e "santidade" (*ha·gi·a·smós*) [também: "santificação"]; *ha·gi·ó·tes; ha·gi·o·sý·ne*) igualmente denotam separação para Deus; são também usadas para se referir à santidade como qualidade de Deus, e à pureza ou perfeição na conduta pessoal.

Jeová. A Jeová pertence a qualidade da santidade. (Êx 39:30; Za 14:20) Cristo Jesus dirigiu-se a ele como "Santo Pai". (Jo 17:11) Mostra-se os no céu como declarando: "Santo, santo, santo é Jeová dos exércitos", atribuindo-lhe santidade, pureza em grau superlativo. (Is 6:3; Re 4:8; compare isso com He 12:14.) Ele é o Santíssimo, superior a todos os outros em santidade. (Pr 30:3; aqui, o plural da palavra hebraica traduzida por "Santíssimo" é usado para denotar excelência e majestade.) Os israelitas foram frequentemente lembrados de que Jeová é a Fonte de toda a santidade por observarem as palavras "A santidade pertence a Jeová" gravadas na lustrosa lâmina de ouro no turbante do sumo sacerdote. Esta lâmina era chamada de "sinal sagrado de dedicação", mostrando que o sumo sacerdote estava posto à parte para um serviço de santidade especial. (Êx 28:36; 29:6) No cântico de vitória de Moisés, entoado após a libertação através do Mar Vermelho, Israel cantou: "Quem entre os deuses é semelhante a ti, ó Jeová? Quem é semelhante a ti, mostrando-se poderoso em santidade?" (Êx 15:11; 1Sa 2:2) Como garantia adicional de ele cumprir a sua palavra, Jeová até mesmo tem jurado pela sua santidade. — Am 4:2.

O *nome* de Deus é sagrado, posto à parte de todo o aviltamento. (1Cr 16:10; Sal 111:9) Seu nome Jeová deve ser mantido santo, santificado, acima de todos os outros. (Mt 6:9) Desrespeito para com o seu nome é passível de punição com a morte. — Le 24:10-16, 23; Núm 15:30.

Uma vez que Jeová Deus é o Originador de todos os justos princípios e leis (Tg 4:12) e é a base de toda a santidade, a pessoa ou a coisa que é santa tornou-se assim por causa da relação com Jeová e com Sua adoração. Não se pode ter entendimento e sabedoria a menos que se tenha conhecimento do Santíssimo. (Pr 9:10) Jeová só pode ser adorado em santidade. Quem afirma adorá-lo mas pratica impureza é detestável aos olhos dele. (Pr 21:27) Quando Jeová predisse que prepararia a estrada para seu povo retornar do exílio babilônico a Jerusalém, ele disse: "Chamar-se-á Caminho de Santidade. O impuro não passará por ela." (Is 35:8) O pequeno restante que retornou em 537 AEC fez isso de todo o coração para restabelecer a adoração verdadeira, com motivação justa e santa, não por considerações políticas ou egoístas. — Compare isso com a profecia de Za 14:20, 21.

Espírito santo. A força ativa, ou espírito, de Jeová está sob o Seu controle e sempre cumpre Seu propósito. É limpo, puro, sagrado e posto à parte para bom uso por Deus. Por isso é chamado de "espírito santo" e de "o espírito de santidade". (Sal 51:11; Lu 11:13; Ro 1:4; Ef 1:13) O espírito santo que opera na pessoa é uma força a favor da santidade ou pureza. Toda prática impura ou errada implica em resistir a este espírito ou em 'contristá-lo'. (Ef 4:30) Embora o espírito santo, em si mesmo, seja impessoal, expressa a personalidade santa de Deus e por isso pode ser 'contristado'. A prática de qualquer tipo de transgressão tende a 'extinguir o fogo do espírito'. (1Te 5:19) A continuação de tal prática, com efeito, fará com que o espírito santo de Deus 'se sinta magoado', e isto pode resultar em Deus transformar-se em inimigo de quem é rebelde. (Is 63:10) Quem contristar o espírito santo talvez chegue até a blasfemá-lo, pecado que Jesus Cristo disse que não será perdoado, nem no atual sistema de coisas, nem no que há de vir. — Mt 12:31, 32; Mr 3:28-30; veja ESPÍRITO.

Jesus Cristo. Jesus Cristo, em sentido especial, é o Santo de Deus. (At 3:14; Mr 1:24; Lu 4:34) Sua santidade procedeu de seu Pai quando Jeová o criou como seu Filho unigênito. Manteve a sua santidade como o mais íntimo do seu Pai nos céus. (Jo 1:1; 8:29; Mt 11:27) Quando a sua vida foi transferida para o ventre da virgem Maria, nasceu como santo Filho humano de Deus. (Lu 1:35) Ele é o único que, como humano, manteve uma santidade perfeita, sem pecado, e que no fim da sua vida terrestre ainda era "leal, cândido, imaculado, separado dos pecadores". (He 7:26) Foi 'declarado justo' por seu próprio mérito. (Ro 5:18) Outros humanos obtêm a condição de santo perante Deus somente à base da santidade de Cristo, e ela é obtida pela fé no sacrifício resgatador dele. É uma 'santa fé' que, quando conservada, mantém a pessoa no amor de Deus. — Ju 20, 21.

Outras Pessoas. A inteira nação de Israel foi considerada santa por ter sido escolhida e santificada por Deus, o que levou o povo com exclusividade a uma relação pactuada com Ele qual sua propriedade especial. Ele lhes disse que, se lhe obedecessem, se tornariam "um reino de sacerdotes e uma

nação santa". (Êx 19:5, 6) Por serem obedientes, eles 'deveras mostrariam ser santos para com o seu Deus'. Deus os admoestou: "Deveis mostrar-vos santos, porque eu, Jeová, vosso Deus, sou santo." (Núm 15:40; Le 19:2) As leis dietéticas, sanitárias e morais que Deus lhes deu serviam-lhes de constantes lembretes de sua condição apartada e de sua santidade para com Deus. As restrições que estas leis lhes impunham constituíam uma vigorosa força que limitava grandemente sua associação com seus vizinhos pagãos, mostrando ser uma proteção para manter Israel santo. Por outro lado, a nação perderia sua condição santa perante Deus se desobedecesse às leis dele. — De 28:15-19.

Embora Israel, como nação, fosse santo, certas pessoas que compunham a nação eram consideradas santas em sentido especial. Os sacerdotes, especialmente o sumo sacerdote, eram separados para o serviço no santuário e representavam o povo perante Deus. Nesta qualidade, eram santos e tinham de manter a santificação para poderem executar seu serviço e continuar a ser encarados por Deus como santos. (Le 21; 2Cr 29:34) Os profetas e outros escritores inspirados da Bíblia eram homens santos. (2Pe 1:21) Mulheres da antiguidade, que eram fiéis a Deus, são chamadas de "santas" pelo apóstolo Pedro. (1Pe 3:5) Os soldados de Israel em campanha militar eram considerados santos, porque as guerras que travavam eram as guerras de Jeová. (Núm 21:14; 1Sa 21:5, 6) Todo varão primogênito de Israel era santo para Jeová, visto que, na época da Páscoa no Egito, os primogênitos foram por Jeová poupados à morte; pertenciam a ele. (Núm 3:12, 13; 8:17) Por isso, todo filho primogênito tinha de ser remido no santuário. (Êx 13:1, 2; Núm 18:15, 16; Lu 2:22, 23) A pessoa (homem ou mulher) que fizesse o voto de viver como nazireu era santa durante o período do voto. Este período era posto à parte como totalmente devotado a algum serviço especial de Jeová. O nazireu tinha de observar certos requisitos legais; a violação deles o tornava impuro. Neste caso, ele tinha de fazer um sacrifício especial para restabelecer sua condição santa. Os dias anteriores a quando ele se tornou impuro não contavam para o cumprimento do seu nazireado; ele tinha de começar de novo a cumprir seu voto. — Núm 6:1-12.

Lugares. Um lugar é tornado santo pela presença de Jeová. (Quando aparecia a homens, ele manifestava a sua presença por meio de anjos que o representavam; Gál 3:19.) Moisés encontrava-se em solo sagrado quando, em pé, observava o arbusto ardendo, do qual um anjo representando a Jeová lhe falou. (Êx 3:2-5) Lembrou-se a Josué que ele se encontrava em solo sagrado quando um anjo, o príncipe do exército de Jeová, se materializou e ficou em pé diante dele. (Jos 5:13-15) Pedro, referindo-se à transfiguração de Cristo e a Jeová falar naquela ocasião, chamou o lugar de "monte santo". — 2Pe 1:17, 18; Lu 9:28-36.

O pátio do tabernáculo era solo sagrado. Segundo a tradição, os sacerdotes serviam ali descalços, porque serviam no santuário, que estava associado com a presença de Jeová. Os dois compartimentos do santuário eram chamados de "Santo" e "Santíssimo", conforme sua proximidade à Arca do Pacto. (He 9:1-3) O templo, mais tarde erigido em Jerusalém, também era santo. (Sal 11:4) Santidade se aplicava ao monte Sião e a Jerusalém por se encontrarem ali o santuário e o "trono de Jeová". — 1Cr 29:23; Sal 2:6; Is 27:13; 48:2; 52:1; Da 9:24; Mt 4:5.

Lembrava-se ao exército de Israel que mantivesse o acampamento livre de excrementos humanos ou de outra contaminação, porque "Jeová, teu Deus, está andando pelo teu acampamento . . . e teu acampamento tem de mostrar-se santo, para que ele não veja nada indecente em ti, e certamente deixe de acompanhar-te". (De 23:9-14) A limpeza física é aqui relacionada com a santidade.

Períodos de Tempo. Certos dias ou períodos foram reservados como santos para Israel. Isto não se devia a alguma santidade intrínseca, ou inerente, dos próprios períodos de tempo. Era porque deviam ser épocas de observância especial na adoração de Jeová. Ao reservar tais períodos, Deus teve em mente o bem-estar e a edificação espiritual do povo. Havia os sábados semanais. (Êx 20:8-11) Nestes dias, o povo podia concentrar sua atenção na lei de Deus e em ensiná-la aos filhos. Outros dias de santo congresso ou sábado eram: o primeiro dia do sétimo mês (Le 23:24) e o Dia da Expiação no dia dez do sétimo mês. (Le 23:26-32) Os períodos festivos, e especialmente certos dias deles, eram observados como "santos congressos". (Le 23:37, 38) Estas festividades eram a Páscoa e a Festividade dos Pães não Fermentados (Le 23:4-8); o Pentecostes, ou a Festividade das Semanas (Le 23:15-21); e a Festividade das Barracas, ou do Recolhimento. — Le 23:33-36, 39-43; veja CONGRESSO.

Além disso, todo sétimo ano era um ano sabático, um ano inteiro de santidade. Durante o ano sabático, a terra devia ficar sem cultivo; esta provisão, igual ao sábado semanal, dava aos israelitas ainda mais tempo para estudar a lei de Jeová, para meditar nela e para ensiná-la aos filhos. (Êx 23:10, 11; Le 25:2-7) Por fim, todo 50.º ano era chamado de jubileu, também considerado santo. Este também era um ano sabático, mas, além disso, restaurava a nação em sentido econômico na condição teocrática estabelecida na ocasião em que a terra foi repartida. Era um ano santo de liberdade, descanso e revigoramento. — Le 25:8-12.

Jeová ordenou que seu povo 'atribulasse a alma' no Dia da Expiação, um dia de "santo congresso".

Isto significava que deviam jejuar, e que deviam admitir e confessar seus pecados, bem como sentir pesar piedoso por causa deles. (Le 16:29-31; 23:26-32) Mas, nenhum dia santo para Jeová devia ser um dia de choro e de tristeza para seu povo. Antes, esses dias deviam ser dias de regozijo e de louvor a Jeová pelas suas maravilhosas provisões devidas à sua benevolência. — Ne 8:9-12.

O santo dia de descanso de Jeová. A Bíblia nos mostra que Deus passou a repousar das suas obras criativas uns 6.000 anos atrás, declarando o sétimo "dia" sagrado, ou santo. (Gên 2:2, 3) O apóstolo Paulo mostra que o grande dia de descanso de Jeová é um período longo de tempo, ao falar deste dia como ainda vigente, de modo que os cristãos, por meio de fé e obediência, podem entrar no descanso desse dia. Sendo um dia santo, é um tempo de alívio e de regozijo para os cristãos, mesmo no meio de um mundo fatigado e afligido pelo pecado. — He 4:3-10; veja DIA.

Objetos. Certas coisas eram reservadas para uso na adoração. Neste respeito, também, recebiam a santidade em razão da sua santificação para o serviço de Jeová; não que possuíssem santidade em si mesmas, para serem usadas como amuletos ou fetiches. Por exemplo, um dos principais objetos santos, a Arca do Pacto, não mostrou ser nenhuma espécie de amuleto quando os dois filhos iníquos de Eli a acompanharam à batalha contra os filisteus. (1Sa 4:3-11) As coisas tornadas sagradas por decreto de Deus incluíam o altar de sacrifícios (Êx 29:37), o óleo de unção (Êx 30:25), o incenso especial (Êx 30:35, 37), as vestes do sacerdócio (Êx 28:2; Le 16:4), os pães da proposição (Êx 25:30; 1Sa 21:4, 6) e toda a mobília do santuário. Estes últimos objetos incluíam o altar dourado de incenso, a mesa dos pães da proposição e os candelabros, junto com seus utensílios. Muitos destes objetos estão alistados em 1 Reis 7:47-51. Eles eram santos também em sentido maior por serem modelos de coisas celestiais e servirem em sentido típico em benefício dos que hão de herdar a salvação. — He 8:4, 5; 9:23-28.

A Palavra escrita de Deus é chamada de "Escrituras sagradas", ou de "escritos sagrados". Foi escrita sob a influência do espírito santo e tem o poder de santificar, ou tornar santo, os que obedecem às suas ordens. — Ro 1:2; 2Ti 3:15.

Animais e Produtos da Terra. Os machos primogênitos do gado, dos cordeiros e dos bodes eram considerados santos para Jeová e não deviam ser remidos. Deviam ser oferecidos como sacrifícios, e uma parte cabia aos sacerdotes oficiantes. (Núm 18:17-19) As primícias e os dízimos eram santos, assim como também todos os sacrifícios e todas as dádivas santificadas para o serviço do santuário. (Êx 28:38) Todas as coisas santas para Jeová eram sagradas e não podiam ser encaradas levianamente ou usadas de modo comum, profano. Um exemplo disso é a lei a respeito do dízimo. Se um homem reservasse como dízimo uma parte, digamos, da sua safra de trigo, e depois ele ou um dos da sua família inadvertidamente tomasse parte dele para uso doméstico, tal como para cozinhá-lo, o homem era culpado de violar a lei de Deus a respeito de coisas sagradas. A Lei exigia que desse ao santuário uma compensação de quantidade igual, mais 20 por cento, além de oferecer como sacrifício um carneiro sadio do rebanho. Assim se gerava grande respeito pelas coisas sagradas pertencentes a Jeová. — Le 5:14-16.

Santidade Cristã. O Líder dos cristãos, o Filho de Deus, ao nascer como humano, era santo (Lu 1:35), e ele manteve esta santificação, ou santidade, durante toda a sua vida terrestre. (Jo 17:19; At 4:27; He 7:26) Esta santidade era cabal, perfeita, ocupando todos os seus pensamentos, palavras e ações. Por manter a sua santidade mesmo até a morte sacrificial, ele tornou possível que outros alcançassem a santidade. Por conseguinte, os chamados para serem seguidores dos seus passos são chamados com "uma chamada santa". (2Ti 1:9) Tornam-se os ungidos de Jeová, os irmãos espirituais de Jesus Cristo, e são chamados de "santos". (Ro 15:26; Ef 1:1; Fil 4:21) Obtêm a santidade por meio da fé no sacrifício resgatador de Cristo. (Fil 3:8, 9; 1Jo 1:7) Portanto, não têm a santidade inerente neles, ou pertencente a eles, pelo seu próprio mérito, mas a obtêm por meio de Jesus Cristo. — Ro 3.23-26.

As muitas referências bíblicas a membros vivos da congregação como "santos" torna claro que ninguém é constituído santo por homens ou por uma organização, nem precisa esperar até depois da morte para ser feito "santo". Ele é "santo" em virtude da chamada de Deus para ser co-herdeiro com Cristo. É santo aos olhos de Deus enquanto está na Terra, tendo a esperança de vida celestial no domínio espiritual, habitado por Jeová Deus e seu Filho, junto com os santos anjos. — 1Pe 1:3, 4; 2Cr 6:30; Mr 12:25; At 7:56.

A conduta pura é essencial. Os que possuem esta condição santa perante Jeová esforçam-se, com a ajuda do espírito de Deus, a alcançar a santidade de Deus e de Cristo. (1Te 3:12, 13) Isto exige o estudo da Palavra de verdade de Deus e a aplicação dela na sua vida. (1Pe 1:22) Requer que se acate a disciplina de Jeová. (He 12:9-11) Segue-se que, se alguém for genuinamente santo, ele seguirá um proceder de santidade, pureza e retidão moral. Os cristãos são admoestados a apresentarem seu corpo a Deus como sacrifício santo, assim como os sacrifícios aceitáveis apresentados no antigo santuário

eram santos. (Ro 12:1) Santidade de conduta é uma ordem: "De acordo com o Santo que vos chamou, vós, também, tornai-vos santos em toda a vossa conduta, porque está escrito: 'Tendes de ser santos, porque eu sou santo.'" — 1Pe 1:15, 16.

Aqueles que se tornam membros do corpo de Cristo são "concidadãos dos santos e . . . membros da família de Deus". (Ef 2:19) São comparados a um santo templo de pedras viventes para Jeová e são "sacerdócio real, nação santa, povo para propriedade especial". (1Pe 2:5, 9) Têm de purificar-se "de toda imundície da *carne* e do *espírito*, aperfeiçoando a santidade em temor de Deus". (2Co 7:1) Se o cristão tiver hábitos que aviltam ou prejudicam seu corpo carnal, ou que tornam este imundo ou impuro, ou se ele contrariar a Bíblia em doutrina ou moral, ele não ama nem teme a Deus e se desvia da santidade. Não se pode praticar impureza e ainda continuar santo.

Coisas santas devem ser tratadas com respeito. Se um membro da classe do templo usar seu corpo de modo impuro, ele aviltará e derrubará não só a si mesmo, mas também o templo de Deus, e "se alguém destruir o templo de Deus, Deus o destruirá; pois o templo de Deus é santo, templo esse que sois vós". (1Co 3:17) Ele fora remido pelo sangue do Santo de Deus. (1Pe 1:18, 19) Se alguém usar mal o que é santo para Jeová, quer seu próprio corpo, quer outra coisa dedicada, ou se prejudicar ou cometer ofensas contra outro que é santo para Deus, ele sofrerá punição da parte de Deus. — 2Te 1:6-9.

Deus revelou a Israel sua atitude para com tal uso profano de suas santas possessões. Vê-se isso na sua lei que proibia o uso comum, ou profano, de coisas separadas como santas para os que estavam sob a Lei mosaica, por exemplo, as primícias e o dízimo. (Je 2:3; Re 16:5, 6; Lu 18:7; 1Te 4:3-8; Sal 105:15; Za 2:8) Considere também a punição que Deus trouxe sobre Babilônia pelo maldoso uso indevido que fez dos vasos do Seu templo e do povo da Sua santa nação. (Da 5:1-4, 22-31; Je 50:9-13) Em vista desta atitude de Deus, os cristãos são repetidas vezes elogiados pelo tratamento amoroso, bondoso, dado aos santos de Jeová, os irmãos espirituais de Jesus Cristo, e são lembrados da necessidade de fazerem isso. — Ro 15:25-27; Ef 1:15, 16; Col 1:3, 4; 1Ti 5:9, 10; Flm 5-7; He 6:10; compare isso com Mt 25:40, 45.

Considerados santos aos olhos de Deus. Antes de Jesus vir à Terra e se tornar o precursor e aquele que abriria o caminho para a vida celestial, homens e mulheres fiéis eram considerados santos. (He 6:19, 20; 10:19, 20; 1Pe 3:5) De modo que também "uma grande multidão", não incluída nos 144.000 "selados", pode ter a condição de santidade perante Deus. Tais pessoas são encaradas como usando vestes limpas, lavadas no sangue de Cristo. (Re 7:2-4, 9, 10, 14; veja GRANDE MULTIDÃO.) No tempo devido, todos os que viverem no céu e na Terra serão santos, porque "a própria criação também será liberta da escravização à corrupção e terá a liberdade gloriosa dos filhos de Deus". — Ro 8:20, 21.

Santidade abençoada por Jeová. A santidade por parte da pessoa traz consigo o mérito de Deus na relação familiar dela. Assim, se alguém casado for cristão (ou cristã), santo para Deus, seu cônjuge e os filhos desta união, se estes mesmos não forem servos dedicados de Deus, beneficiam-se com o mérito daquele que é santo. Por este motivo, o apóstolo recomenda: "Se algum irmão tiver esposa incrédula, e ela, contudo, estiver disposta a morar com ele, que ele não a deixe; e a mulher que tiver marido incrédulo, e ele, contudo, estiver disposto a morar com ela, não deixe seu marido. Pois o marido incrédulo está santificado em relação à sua esposa, e a esposa incrédula está santificada em relação ao irmão; de outro modo, os vossos filhos seriam realmente impuros, mas agora são santos." (1Co 7:12-14) O cônjuge puro, crente, portanto, não é impuro pela sua relação com o cônjuge incrédulo, e a família, como unidade, não é considerada por Deus como impura. Além disso, a associação do crente com a família dá a quaisquer incrédulos nela a melhor oportunidade de se tornarem crentes, de transformarem sua personalidade e de apresentarem seu corpo "como sacrifício vivo, santo e aceitável a Deus". (Ro 12:1; Col 3:9, 10) A família é abençoada no ambiente puro, santo, que o crente que serve a Deus pode promover. — Veja SANTIFICAÇÃO (No Casamento).

SANTIFICAÇÃO. Ato ou processo de tornar santo, de separar ou pôr à parte para o serviço ou uso de Jeová Deus; estado de ser santo, santificado ou purificado. "Santificação" traz à atenção a *ação* pela qual se produz, se manifesta ou se mantém a santidade. (Veja SANTIDADE.) Palavras derivadas do verbo hebraico *qa·dhásh*, e palavras aparentadas com o adjetivo grego *há·gi·os*, são traduzidas "santo", "santificado", "tornar [fazer] sagrado" e "separar".

Pode-se obter melhor entendimento do assunto por se considerar o uso das palavras nas línguas originais. Elas são aplicadas nas Escrituras a (1) Jeová Deus, (2) Jesus Cristo, (3) anjos, (4) homens e animais, (5) coisas, (6) períodos de tempo ou ocasiões, e (7) propriedades de terra. Às vezes, a palavra hebraica para "santificar" era usada no sentido de preparar-se ou aprontar-se de modo apropriado. Jeová ordenou a Moisés que dissesse aos israelitas queixosos: "Santificai-vos para amanhã, visto que certamente comereis carne." (Núm

11:18) Antes de Israel atravessar o rio Jordão, Josué ordenou: "Santificai-vos, pois amanhã Jeová fará coisas maravilhosas no vosso meio." (Jos 3:5) Em todos os casos, o termo tem sentido religioso, espiritual e moral. Pode denotar afastar-se de tudo o que desagrada a Jeová ou que parece mau aos seus olhos, inclusive a impureza física. Deus disse a Moisés: "Vai ao povo, e tens de santificá-los hoje e amanhã, e eles terão de lavar as suas capas. . . . porque no terceiro dia Jeová descerá sobre o monte Sinai diante dos olhos de todo o povo." (Êx 19:10, 11) Usa-se a palavra para significar *purificar* ou *limpar*, como em 2 Samuel 11:4, que reza: "Ela se santificava da sua impureza."

Jeová disse aos de Israel que deviam manter-se separados das nações do mundo e limpos das práticas delas; ele deu a Israel leis para mantê-los à parte, inclusive leis que definiam o que era puro e o que era impuro como alimento. Daí, apresentou-lhes o motivo disso: "Pois eu sou Jeová, vosso Deus; e tendes de santificar-vos e tendes de mostrar ser santos, porque eu sou santo." — Le 11:44.

Jeová Deus. Jeová Deus é santo e absolutamente puro. Sendo o Criador e Soberano Universal, tem o direito à adoração exclusiva por parte de todas as suas criaturas. Por isso, ele diz que demonstrará sua santidade, atuando para santificar a si mesmo e seu nome perante os olhos de toda a criação: "Eu hei de magnificar-me, e santificar-me, e dar-me a conhecer aos olhos de muitas nações; e terão de saber que eu sou Jeová." (Ez 38:23) Os que desejam ter Seu favor, e a vida, têm de 'santificar' a ele e Seu nome, quer dizer, têm de dar a este nome o devido lugar como separado e mais alto do que todos os outros. (Le 22:32; Is 8:13; 29:23) Jesus ensinou aos seus seguidores a orar em primeiro lugar: "Nosso Pai nos céus, santificado seja [ou: "seja tido por sagrado; seja tratado como santo"] o teu nome." — Mt 6:9, n.

Jesus Cristo. Jeová Deus escolheu seu Filho unigênito e o enviou à Terra para fazer uma obra especial a favor do Seu nome e para dar a vida como resgate para a humanidade. Mas ele não foi acolhido nem respeitado como tal pela nação judaica; antes, repudiaram a filiação e a posição dele junto ao Pai. Ele lhes respondeu: "Dizeis a mim, *a quem o Pai santificou* e mandou ao mundo: 'Blasfemas', porque eu disse: Sou Filho de Deus?" — Jo 10:36.

O apóstolo Pedro escreve aos cristãos, dizendo-lhes que 'santifiquem o Cristo como Senhor nos seus corações'. Mostra que aquele que fizer isso se desviará do que é mau e fará o que é bom. As pessoas das nações têm no coração um espanto reverente e um temor de homens e de outras coisas. Mas o cristão deve dar a Cristo o devido lugar nas suas afeições e motivações. Isto significa reconhecer a posição de Cristo como Agente Principal da vida, da parte de Deus, como o Rei messiânico, o Sumo Sacerdote de Deus e aquele que deu a sua vida em resgate. Também deve estar atento ao exemplo de boa conduta de Cristo e manter uma boa consciência relacionada com a sua própria conduta como cristão. Caso alguém, mesmo um governante, exija duramente do cristão uma razão da sua esperança, o cristão que assim santifica Cristo no coração apresentará uma boa defesa, mas com temperamento brando e profundo respeito. — 1Pe 3:10-16.

Anjos. Os anjos de Deus são chamados por Jesus de "santos" anjos, santificados, separados para uso santo de Jeová. (Mr 8:38; Lu 9:26; compare isso com Sal 103:20.) Comparecem diante da santa presença de Jeová, observando a sua face. — Mt 18:10; Lu 1:19.

Homens e Animais. Em tempos passados, Deus escolheu certas pessoas, que desejava usar para seu serviço exclusivo, e ele as santificou. Quando determinou usar os varões da tribo de Levi para cuidarem do tabernáculo sagrado e dos seus serviços, ele disse a Moisés: "Quanto a mim, eis que deveras tomo os levitas dentre os filhos de Israel em lugar de todos os primogênitos dos filhos de Israel, que abrem a madre; e os levitas têm de tornar-se meus. Pois todo primogênito é meu. No dia em que golpeei todo primogênito na terra do Egito santifiquei para mim todo primogênito em Israel, desde o homem até o animal. Devem tornar-se meus. Eu sou Jeová." Para liberar os primogênitos das outras 11 tribos, requereu-se que os israelitas dessem em troca todos os varões da tribo de Levi. Daí, tiveram de dar cinco siclos (US$ 11) ao santuário por todo varão primogênito que excedia o total de varões levitas. Isto liberou os primogênitos de serem separados para o serviço exclusivo de Jeová. — Núm 3:12, 13, 46-48.

Depois, todos os varões primogênitos que abrissem a madre deviam ser considerados santificados, mas eram apresentados no templo e remidos pelo pagamento de cinco siclos (US$ 11). (Êx 13:2; Le 12:1-4; Núm 18:15, 16) Os que estavam sob um voto de nazireu estavam santificados durante o período do seu voto. (Núm 6:1-8) O primogênito dos animais domésticos também era santificado, para servir de sacrifício ou, em alguns casos, para ser remido. — De 15:19; veja PRIMOGÊNITO, PRIMEIRO NASCIDO.

O sacerdócio. Jeová decidiu também pôr à parte uma família exclusiva dentro da tribo de Levi, a fim de servir como seus sacerdotes de sacrifícios, a saber, Arão e os filhos e descendentes masculinos dele. (Êx 28:1-3, 41) Eles foram então santificados

com sacrifícios apropriados numa série simbólica de atos descritos no capítulo 29 de Êxodo. O Sumo Sacerdote eterno de Jeová, Jesus Cristo, e seus cossacerdotes, ou subsacerdotes, a saber, aqueles que seguem os passos de Cristo e que Deus unge para serem membros do corpo de Cristo, também são santificados. — 2Te 2:13; Re 1:6; 5:10.

O Processo de Santificação. Há certo processo ou procedimento pelo qual tem de passar aquele que há de ser santificado como seguidor dos passos de Cristo. Usando a palavra *santificar* no sentido de *purificar* ou *limpar* de pecados aos olhos de Deus, o apóstolo Paulo escreveu: "Pois, se o sangue de bodes e de touros, e as cinzas duma novilha, aspergidos sobre os aviltados, santifica até à purificação da carne, quanto mais o sangue do Cristo, o qual, por intermédio dum espírito eterno, se ofereceu a Deus sem mácula, purificará as nossas consciências de obras mortas, para que prestemos serviço sagrado ao Deus vivente?" — He 9:13, 14.

"O sangue do Cristo" significa o valor da sua vida humana perfeita; e é isto o que lava a culpa de pecado da pessoa que crê nele. Portanto, santifica *realmente* (não apenas em sentido típico [veja He 10:1-4]) para a purificação da carne do crente, do ponto de vista de Deus, de modo que o crente tem uma consciência limpa. Também, Deus declara esse crente justo e o torna apto para ser um dos subsacerdotes de Jesus Cristo. (Ro 8:1, 30) Esses são chamados de *há·gi·oi,* "santos", ou pessoas santificadas para Deus. — Ef 2:19; Col 1:12; compare isso com At 20:32, que menciona "os santificados [*tois he·gi·a·smé·nois*]".

De modo que o procedimento para com os que se hão de tornar co-herdeiros de Cristo, primeiro, é que são atraídos por Jeová Deus a Jesus Cristo, pela fé na verdade da Palavra de Deus. (Jo 6:44; 17:17; 2Te 2:13) Aceitos por Jeová, são "lavados . . . santificados . . . declarados justos no nome de nosso Senhor Jesus Cristo e com o espírito de nosso Deus". (1Co 6:11) Cristo torna-se assim para eles 'sabedoria, justiça e santificação, e livramento por meio de resgate'. (1Co 1:30) A respeito deles, o apóstolo Paulo disse: "Porque tanto aquele [Cristo] que santifica como os que estão sendo santificados provêm todos de um só, e por esta causa ele não se envergonha de chamá-los 'irmãos'." (He 2:11) Tornam-se 'filhos de Deus' e "irmãos" do principal Filho de Deus por serem gerados pelo espírito. — Ro 8:14-17; Jo 3:5, 8.

Tem de ser mantida. O processo de santificação não é meramente unilateral. A santificação tem de ser mantida, e é nisto que o crente tem parte. Ele pode perder a santificação ou pode retê-la.

Cristo Jesus estabeleceu o modelo para os santificados. (Jo 13:15) Ele disse em oração a Deus: "Santifico-me em seu benefício, para que também sejam santificados por meio da verdade." (Jo 17:19) Jesus manteve-se imaculado e continuou na sua posição de alguém posto à parte a fim de santificar seus seguidores. Estes têm de manter sua santificação até o fim de sua carreira terrestre. Para isso, têm de manter-se livres de coisas desonrosas e daqueles que praticam coisas desonrosas, a fim de serem "vaso para fim honroso, *santificado*, útil para o seu dono, preparado para toda boa obra". (2Ti 2:20, 21) Precisam dar-se conta de que são comprados com o sangue do próprio Cristo, e que é pela vontade de Deus que eles têm "sido santificados por intermédio da oferta do corpo de Jesus Cristo, uma vez para sempre". (He 10:10) São aconselhados a 'empenhar-se pela santificação sem a qual nenhum homem verá o Senhor'. — He 12:14.

Embora ainda estejam na carne imperfeita, que tende para o pecado, os santificados podem ser bem-sucedidos. Avisando contra o perigo de se perder a santificação, Paulo lembra os santificados de que foi 'o sangue do [novo] pacto com que eles foram santificados'. (He 10:29; Lu 22:20) Cristo, como Mediador do novo pacto, ajuda-os a cumprirem os termos do pacto pela obediência e pelo comportamento limpo, para que mantenha sua santificação. "É por meio de uma só oferta sacrificial que ele aperfeiçoou perpetuamente os que estão sendo santificados." (He 10:14) Cristo, como Mediador e Sumo Sacerdote, "é também capaz de salvar completamente os que se aproximam de Deus por intermédio dele". (He 7:25) Mas, se voltarem a praticar o pecado, não há mais um segundo sacrifício, mas apenas a expectativa de julgamento e de destruição. — He 10:26, 27.

Concordemente, os santificados não são chamados para continuarem assim como antes de ser santificados, ou para voltarem a tal proceder. O apóstolo exorta: "Pois isto é o que Deus quer, a vossa santificação, que vos abstenhais de fornicação; que cada um de vós saiba obter posse do seu próprio vaso em santificação e honra." "Pois Deus nos chamou, não com uma concessão para a impureza, mas em conexão com a santificação." — 1Te 4:3, 4, 7.

A Palavra e o espírito de Deus. A Palavra de Deus desempenha um grande papel na santificação, e tem de ser seguida de perto para se manter esta santificação. (At 20:32) Deus envia também ao crente e santificado o seu espírito santo, que é uma poderosa força operando nele para a purificação. Ajuda o santificado a ser obediente, a manter um proceder limpo na vida. (1Pe 1:2) A orientação do espírito de Deus torna possível que tais sejam oferecidos para ser santificados, puros, aceitáveis a Deus. (Ro 15:16) Qualquer impureza significa uma desconsideração do espírito de Deus e tende a 'con-

tristá-lo'. (Ef 4:30; 1Te 4:8; 5:19) Isso pode até levar à blasfêmia contra o espírito santo, o que não será perdoado. — Mt 12:31, 32; Lu 12:8-10.

Santificação de Lugares. O lugar de moradia de Jeová ou qualquer lugar em que ele more de forma representativa é um lugar santificado ou santo, um santuário. O tabernáculo no ermo e os templos mais tarde construídos por Salomão e por Zorobabel (reconstruído e ampliado por Herodes, o Grande) eram chamados de *miq·dásh* ou *qó·dhesh*, lugares 'postos à parte' ou 'santos'. Situados no meio dum povo pecaminoso, estes lugares tinham de ser periodicamente purificados (em sentido típico ou pictórico) do aviltamento, por meio da aspersão de sangue de animais sacrificiais. — Le 16:16.

Jerusalém. Do mesmo modo, Jerusalém, a cidade do grandioso Rei (Sal 48:1, 2; 135:21), e o lugar em que ela se encontrava eram considerados santificados. (Is 48:1, 2; 52:1; Ne 11:1; Da 9:24) De modo correspondente, a Nova Jerusalém, a cidade celestial, é um santuário em que se permite a entrada apenas de pessoas santificadas, e não dos que praticam alguma forma de impureza (tal como espiritismo, fornicação, assassinato, idolatria e mentira). — Re 21:2; 22:14, 15, 19.

O jardim do Éden, um santuário. Jeová apareceu representativamente no jardim do Éden para conversar com Adão e Eva e para instruí-los; era um lugar limpo, sem pecado e perfeito, onde o homem estava em paz com Deus. (Gên 1:28; 2:8, 9; 3:8, 9; De 32:4) Portanto, quando Adão e Eva se rebelaram, foram expulsos de lá. Este paraíso era um lugar reservado ou santificado por Deus para ser ocupado por pessoas puras e justas. Já que Adão e Eva eram então pecadores, foram expulsos para que não tomassem da árvore da vida e assim, apesar de serem pecadores, vivessem para sempre. — Gên 3:22-24.

O arbusto ardente e o monte Sinai. Quando Jeová Deus comissionou Moisés para voltar ao Egito, a fim de libertar Seu povo da escravidão, enviando Moisés em Seu próprio nome de recordação, Jeová (Êx 3:15, 16), Ele enviou seu anjo, o qual apareceu a Moisés num arbusto que ardia em chamas. Quando Moisés se aproximou, o anjo, que apareceu em representação de Jeová, ordenou que Moisés tirasse as sandálias, porque, como disse, "o lugar em que estás parado é solo sagrado [*qó·dhesh*]". — Êx 3:1-5.

Mais tarde, quando o povo se reuniu ao sopé do monte Sinai, na ocasião em que se deu o pacto da Lei, Jeová ordenou a Moisés: "Põe termos ao monte e torna-o sagrado", porque Jeová estava ali representado por seus anjos. (Êx 19:23; Gál 3:19) Todo aquele que ultrapassasse os limites seria morto, porque ninguém pode chegar-se à presença de Jeová sem autorização. (Êx 19:12, 13) No entanto, Moisés, como mediador designado por Deus, podia chegar-se. Neste respeito, Moisés profeticamente prefigurou Jesus Cristo, o grande Mediador para os cristãos ungidos, ao passo que eles se aproximam do celestial Monte Sião. — He 12:22-24.

Cidades de refúgio e acampamentos do exército. Certas cidades em Israel foram separadas para o fim especial de prover um lugar de refúgio para o homicida desintencional. Elas foram santificadas, ou receberam "categoria sagrada". — Jos 20:7-9.

Os acampamentos do exército de Israel eram lugares santificados, porque Deus 'estava andando pelo acampamento'. Por isso, tinha de se manter a pureza moral, espiritual e física. — De 23:9-14; 2Sa 11:6-11.

Santificação de Coisas. Visto que o tabernáculo e o templo eram construções santificadas, as coisas que havia neles igualmente tinham de ser santas, santificadas. O altar de incenso, a Arca do Pacto, a mesa dos pães da proposição, o candelabro, o altar da oferta queimada, a bacia, todos os utensílios, o incenso e o óleo de unção, até mesmo as vestes dos sacerdotes, eram objetos santificados. Deviam ser manejados e transportados apenas por pessoas santificadas — os sacerdotes e os levitas. (Êx 30:25, 32, 35; 40:10, 11; Le 8:10, 11, 15, 30; Núm 4:1-33; 7:1) Os sacerdotes que serviam no tabernáculo prestavam "serviço sagrado numa representação típica e como sombra das coisas celestiais; assim como Moisés, quando estava para completar a tenda, recebeu o mandado divino: Pois ele diz: 'Cuida de que faças todas as coisas segundo o seu modelo que te foi mostrado no monte.'" — He 8:4, 5.

Sacrifícios e alimentos. Os sacrifícios e as ofertas eram santificados por serem oferecidos da maneira prescrita sobre o altar santificado. (Mt 23:19) A porção que os sacerdotes recebiam era santa e não podia ser comida pelos que não eram das famílias sacerdotais, e nem mesmo os sacerdotes podiam comer essas coisas enquanto estavam numa condição "impura". (Le 2:3; 7:6, 32-34; 22:1-13) Os pães da proposição também eram santos, santificados. — 1Sa 21:4; Mr 2:26.

Assim como o alimento provido por Jeová para o seu sacerdócio era santificado, assim também o alimento fornecido por ele aos seus servos cristãos é santificado, assim como devem ser todas as coisas que seus servos santificados comem ou em que se empenham. O apóstolo Paulo adverte contra homens sem consciência que fazem uma ostentação falsa de santificação, "proibindo o casar-se, mandando abster-se de alimentos que Deus criou para serem tomados com agradecimentos pelos que têm

fé e que conhecem a verdade de modo exato. A razão disso é que cada criação de Deus é excelente, e nada deve ser rejeitado se for recebido com agradecimento, porque é santificado pela palavra de Deus e pela oração sobre ele". (1Ti 4:1-5) Quando a Palavra de Deus declara uma coisa pura, ela é pura, e o cristão, ao dar graças por ela em oração, aceita-a como santificada, e Deus o considera limpo ao comê-la.

Dízimos. Os dízimos de cereais, frutas e rebanhos, que os israelitas reservavam eram considerados santificados e não podiam ser usados para outros fins. (Le 27:30, 32) Concordemente, ninguém pode usar mal uma coisa santificada, ou prejudicar ou falar mal de pessoas santificadas de Deus, inclusive dos irmãos ungidos de Cristo, sem ficar culpado perante Deus. Jesus mostrou isso aos judeus quando o acusaram de blasfêmia. (Jo 10:36) O apóstolo Pedro avisou a respeito da destruição que sobrevirá a homens iníquos, descritos por ele como "atrevidos, obstinados, [que] não tremem diante dos gloriosos [santificados por Jeová], mas falam de modo ultrajante". — 2Pe 2:9-12; compare isso com Ju 8.

Períodos de Tempo ou Ocasiões. O registro bíblico nos diz o que Deus fez quando completou sua obra criativa para com a terra: "Ao sétimo dia Deus havia acabado sua obra . . . e passou a repousar . . . E Deus passou a abençoar o sétimo dia e a fazê-lo sagrado." (Gên 2:2, 3) Este "dia", portanto, devia ser usado pelos homens como "dia" de serviço sagrado e de obediência a Jeová. Não devia ser profanado por obras do homem em benefício próprio. Adão e Eva, portanto, violaram este "dia" quando empreenderam um programa de autodeterminação, de fazer o que bem entendiam, na Terra, independentes do seu Soberano, Jeová. O 'dia de descanso' de Deus ainda continua, segundo o registro de Hebreus 3:11, 13; 4:1-11. Visto que Deus santificou o "dia", reservando-o para o seu propósito, esse "dia" verá este propósito para com a Terra completamente realizado em justiça. — Veja Is 55:10, 11.

Dias sabáticos e dias festivos especiais eram santificados, assim como outros períodos, tais como o ano de jubileu. — Êx 31:14; Le 23:3, 7, 8, 21, 24, 27, 35, 36; 25:10.

Santificação de Terras. Em Israel, um homem podia santificar para Deus parte da sua herança. Fazia isso por reservá-la de modo que os produtos dessa terra fossem encaminhados ao santuário, ou ele podia pagar ao santuário o valor da terra (isto é, das safras dela) segundo o cálculo do sacerdote. Se decidisse comprá-la de volta, tinha de acrescentar um quinto do valor do campo (determinado pelo número de safras até o ano do jubileu) conforme calculado pelo sacerdote. Naturalmente, o campo retornava ao seu dono no jubileu. — Le 27:16-19.

Os próximos versículos parecem tratar do proprietário que não compra de volta o campo, mas o vende a outro homem, e a lei dizia que o campo se torna neste caso propriedade permanente do santuário na época do jubileu. A respeito desta lei, em Levítico 27:20, 21, o *Commentary* (Comentário) de Cook diz: "[Tais palavras] podem referir-se a um caso em que um homem talvez tivesse vendido fraudulentamente sua parte num campo e se apropriasse indevidamente do dinheiro, depois de ter votado oferecê-lo ao Santuário." Ou podem referir-se ao caso em que um homem retinha o uso do campo e cumpria seu voto por algum tempo, por pagar como arrendamento anual a devida proporção do preço de redenção, mas que depois se desfazia do que era seu para obter logo algum dinheiro. Tal campo era considerado "devotado", porque ele tratou como se fosse seu aquilo que havia sido santificado para o santuário, desrespeitando sua santidade por transformá-lo em mercadoria.

O princípio talvez fosse similar à lei em Deuteronômio 22:9: "Não deves semear teu vinhedo com duas espécies de semente, para não acontecer que os plenos produtos da semente que semeares e o produto do vinhedo sejam perdidos em proveito do santuário." Essa perda resultaria da violação da lei declarada antes em Levítico 19:19.

A diferença entre coisas "santificadas" e coisas "devotadas" era que a coisa "devotada" não podia ser resgatada. (Veja PROSCRIÇÃO.) As casas eram tratadas da mesma maneira. (Le 27:14, 15) Todavia, quando um homem santificava um campo comprado que era propriedade hereditária de outro, o campo retornava no jubileu ao dono original. — Le 27:22-24.

No Casamento. O apóstolo Paulo diz ao cristão casado: "O marido incrédulo está santificado em relação à sua esposa, e a esposa incrédula está santificada em relação ao irmão; de outro modo, os vossos filhos seriam realmente impuros, mas agora são santos." Em vista da consideração de Jeová com o cristão, a relação marital dele (ou dela) com o cônjuge incrédulo não é considerada profanadora. A pureza do santificado não santifica o cônjuge como um dos santos de Deus, mas a relação deles é pura, honrosa. O cônjuge incrédulo tem uma excelente oportunidade de derivar proveito ao observar o proceder cristão do (ou da) crente e talvez se salve. (1Co 7:14-17) Por causa do 'mérito' do (ou da) crente, os filhos pequenos da união são considerados santos, sob cuidado e proteção divinos — não impuros como os filhos que não têm nem pai nem mãe crente. — Veja SANTIDADE (Santidade abençoada por Jeová).

Congregações de Revelação

PERTO do fim do primeiro século EC, o ressuscitado Jesus Cristo, de modo bem tocante, mostrou vivo interesse nos seus seguidores ungidos ainda na Terra. Como? Por fazer com que o idoso apóstolo João escrevesse cartas "às sete congregações que [estavam] no distrito da Ásia". (Re 1:1-4) Estas cartas continham mui necessários encorajamento, conselhos e alertas.

Atualmente encontram-se apenas ruínas nos lugares da maioria das cidades em que havia tais congregações. Contudo, essas fornecem evidência de que os escritos tratavam de lugares reais, com situações concretas e com pessoas que realmente viveram. De interesse ainda maior, porém, é que essas mensagens indicavam condições que existiriam num tempo futuro na congregação cristã.

Ruínas de Éfeso. Alguns cristãos nesta cidade materialista perderam o amor que no princípio tinham para com Jeová.

Reconstituição do altar de Zeus em Pérgamo. Cristãos em Pérgamo foram testados quanto a prestar adoração exclusivamente a Jeová.

Esmirna (agora chamada Izmir). Os primitivos cristãos aqui, embora lançados na prisão, foram exortados a não terem medo. Aqueles em Filadélfia (à cabeceira dum comprido vale que se estendia ao oeste até Esmirna), embora já tivessem perseverado, também foram exortados a se apegarem ao que tinham.

Tiatira (agora chamada Akhisar), colunas e arcos de uma rua ornada com colunatas. Alguns dos primitivos cristãos em Tiatira, embora participassem em obras boas, tolamente se envolveram em conduta imoral.

Sardes, ruínas do templo de Ártemis. Nem todos os cristãos aqui estavam mesmo vivos em sentido espiritual.

Laodiceia. Cristãos nesta cidade foram repreendidos por serem mornos, iguais à água que chegava à cidade através de seu aqueduto.

JERUSALÉM — antigamente centro da verdadeira adoração de Jeová Deus, mas não mais a cidade que leva o nome de Deus. Jerusalém perdeu sua posição privilegiada depois de apostatar dos ensinos da Palavra de Deus e de rejeitar o Messias, Jesus. (Lu 13:34, 35) Até hoje, porém, Jerusalém é de vivo interesse para os que amam a Bíblia, por causa dos eventos de importância universal que ocorreram ali.

A vista aérea da cidade, desde o sul (tal como a apresentada nesta página), mostra os aspectos de Jerusalém na sua relação entre si. O monte Moriá, onde se encontrava o templo, está em segundo plano. Em primeiro plano está o monte Sião, confinado pelo vale da torrente do Cédron ao leste e pelo vale de Tiropeom ao oeste. A Cidade de Davi foi construída no monte Sião.

Quando se está de pé no Monte das Oliveiras, ao leste de Jerusalém, pode-se olhar por cima do vale do Cédron para o lugar onde antes se encontrava o templo. Agora é dominado por um santuário muçulmano conhecido como o Zimbório da Rocha. Jesus "estava sentado no Monte das Oliveiras, com o templo à vista", quando proferiu a sua famosa profecia sobre a "terminação do sistema de coisas". — Mr 13:3; Mt 24:3.

O lugar do templo conforme visto do Monte das Oliveiras. No primeiro plano estão as sepulturas de judeus que acreditavam que algum dia apareceria aqui o Messias.

A maquete Holyland, em Jerusalém, é um modelo do que muitos acreditam representar o aspecto da Jerusalém do primeiro século.

O Túmulo do Jardim (à direita) e a Igreja do Santo Sepulcro (embaixo, na parte de dentro há sepulturas do primeiro século). Cada um deles é reivindicado por alguns como local do sepultamento de Jesus.

Portão de Damasco, em Jerusalém.

Rua na parte antiga de Jerusalém.

O reservatório de Siloé, alimentado pela fonte de Giom através do Túnel de Ezequias.

O Vale de Hinom, situado ao sul e ao sudoeste da antiga Jerusalém, era chamado de Geena no primeiro século.

Reservatório de Siloé do primeiro século, onde Jesus disse a um homem cego para se lavar e ser curado. (Jo 9:7)

Lugar tradicional do jardim de Getsêmani.

Betânia, no seu aspecto atual.

Galeria de Warren, através da qual talvez se pudesse retirar com baldes a água da fonte de Giom. Pode ter sido por uma galeria assim que os homens de Davi obtiveram acesso à fortaleza jebuseia em Sião. (2Sa 5:8)

Escavações arqueológicas no lado setentrional da antiga Cidade de Davi.

Muro ocidental de Jerusalém, incluindo pedras maciças do primeiro século. Muitos judeus vêm aqui orar.

A Vida Cotidiana no Antigo Israel

COMO era a vida cotidiana lá nos tempos bíblicos? Que espécie de lar tinham as pessoas comuns? Que tipos de trabalho faziam? Quais eram seus costumes? Ter algum conhecimento sobre isso pode ajudá-lo a visualizar os relatos bíblicos. Ocasionalmente, tal informação de fundo é também a chave para se entender o sentido de textos bíblicos.

A maioria das casas, tais como esta, em Jerusalém, tinham terraço em que se podia receber pessoas, andar na noitinha fresca ou mesmo dormir. (Lu 17:31)

Forno caseiro, do tipo que era comum entre os israelitas. (Le 26:26)

Lâmpadas antigas, de cerâmica, em que se queimava óleo. (Mt 25:1-4)

Homens e mulheres hebreus costumavam carregar objetos no ombro. (Gên 24:15; Núm 7:9)

Vasilhas eram de muitos tamanhos e formas, usualmente de cerâmica, às vezes eram de pedra. (1Rs 17:12)

Nos tempos bíblicos, os grãos eram colhidos à mão (esquerda), debulhados com cascos de animais ou com um trenó debulhador a fim de separar o grão e a pragana (abaixo à esquerda) e joeirada (abaixo), o que envolvia jogar os grãos para o alto para que o vento levasse embora as cascas dos grãos.

Uma mó provavelmente usada para triturar olivas, para se extrair o azeite. (Núm 18:27)

Mó manual, usada para moer os grãos para fazer farinha. (Mt 24:41)

O pastoreio era uma ocupação comum nos tempos bíblicos. (Lu 15:4)

Jumentos, ou burros, eram frequentemente usados como animais de carga. (1Cr 12:40)

Os poços eram, e ainda são, uma fonte usual de água nesta terra. (Gên 29:10)

Usando uma vívida ilustração, Jesus disse que seria mais fácil para um camelo passar pelo orifício duma agulha, do que para um rico entrar no Reino. (Lu 18:25)

Cabritos, ou bodes, foram usados para ilustrar qualidades indesejáveis e pessoas iníquas (Za 10:3; Mt 25:33), mas bodes oferecidos em sacrifício também foram usados para prefigurar o sacrifício de Cristo. (He 9:12)

As gazelas foram usadas como símbolos de beleza (Cân 2:9) e de velocidade. (1Cr 12:8)

O jumento selvagem evita os lugares habitados por humanos. Foi entre tais criaturas que Nabucodonosor viveu durante os seus sete anos de loucura. (Da 5:21)

MAPAS DETALHADOS
Grande Mar
Lode (Lida)
Hadide
Ginzo
Bete-Horom Baixa
Uzém-Seerá
Elteque (Eltequé)
Bete-Horom Alta
Saalbim
Jabneel
Gezer
Baalá
Gibetom
Aijalom
Emaús
V. da T. de Soreque
Quefira
Gederote
Siquerom
Gedera
Macaz
Seir
Quiriate-Jearim (Baale-Judá)
Timná
Asná
Ecrom
Estaol
Quesalom
Zorá
Asdode
Bete-Semes
Leí
Maquedá
En-Ganim
Zanoa
Gate
Jarmute
Tapua
Timná
Eltecom
Azeca
Soco (Socó)
Baixada de Elá
Holom
Gibeá
Ascalom
Aczibe (Cozeba)
Adulão
Libna
Moresete
Gedor
Gilo
Eter
Queila
Maarate
Mispá
Elcos
Ir-Naás
Nebo
Zaanã (Zenã)
Nezibe
Bete-Zur
Maressa (Maresa)
Zior
Halul
Lamão
Iftá
Bete-Anote
Laquis
Asná
Eglom
Manre
Migdal-Gade
Bete-Tapua
Boscate
Hébron
Safir
Caverna de Macpela
Quitlis
Dileã
Gaza
Adoraim
Étão
Afeca
Zife
Jocdeão
Bete-Ezel
Zanoa
Horesa
Jutá
Debir
Dumá
Samir
Arabe
Carmelo
Gósen
Anabe
Maom
Socó
Estemoa
Ziclague
Gerar
Aim (En-Rimom; Rimom)
Madmana
Hazor
Sansana
Jatir
Anim
Quiná
Saruem (Saaraim; Silhim)
Cabzeel (Jecabzeel)
Jesua (Sema)
Arade [israelita]
Berseba
Jagur
Hazar-Sual
Arad [cananeia]
Aroer
0 mi
10
0 km
10

Ofni
Quefar-Amoni
Senaá
Efraim
(Efraíne Ofra)
Rabá
(Filadélfia)
Betel
(Luz)
Rimom
Ai
Avim
Bete-Ninra
Jordão
Rio
Mispá
Naará
Gilgal
Irpeel
Migrom
Micmás
Jericó
Abel-Queramim
Gedera
Geba
Bozez
Ramá
Gibeão
Bete-Arabá
Sitim
Asmavete
Pará
Bete-Hogla
Minite
Hazor
Gibeá
Adumim
Eleale
Bete-Harã
Galim
Almom
Moza
Anatote
Hésbon
Neftoa
Bete-Peor
Baurim
Bezer
Bete-Jesimote
Jerusalém
En-Semes
En-Rogel
Pisga
Betânia (Ananias)
Mte. Nebo
Nebo
Cidade
do Sal
Manaate
Midim
Bamote-Baal
Secacá
Medeba
Baixada
de Acor
Nibsã
Belém
Étão
Baal-Meom
Netofa
Sufe
Esã
Mar Salgado
Almom-Diblataim
Tecoa
Zerete-Saar
Matanã
Atarote
Janim
Cain
Díbon (Díbon-Gade)
Bete-Gamul
Aroer
En-Gedi
V. da T. do Árnon
Eglaim
Dimom
Rabat-Moabe
Ramá (Baal; Baalate-Beer)
Quir de Moabe (Quir-Haresete; Quir-Heres)
Ninrim

Os mapas nestas duas páginas opostas mostram a região ao norte, adjacente à das páginas anteriores.
Grande Mar
Mte. Carmelo
V. da T. do Quisom
Jotbá
Caná
Neá
Ruma
Dimna (Rimom)
Hanatom
Hali
Béten
Gate-Héfer
Ete-Cazim
Harosete
Belém
Idala
Nazaré
Daberate (Rabite)
Sinrom
Mareal
Jafia
Quesulote (Quislote-Tabor)
Jocneão
Dabesete
Saride
Naim
Moré
Vale de Jezreel
Ofrá
Suném
Dor
Megido
Quedes
Jezreel
Poço de Harode
Mte. Gilboa
Hadadrimom
Taanaque
Cesareia
Casa de Amarração dos Pastores
En-Ganim
Ibleão
Arubote
Dotã
Héfer
Socó
Tebes
Tirza
Samaria
Mte. Ebal
Fonte de Jacó
Sicar
Siquém
Piratom
Mte. Gerizim
Micmetate
Taanate-Silo
Janoa
Arumá
Baal-Salisa
Racom
Afeque (Antipátride)
Gate-Rimom
Tapua
Ebenezer
Lebona
Silo
Jope
Zereda
Bene-Beraque
Jeúde
Arimateia (Ramá)
Gilgal
Ono
Timnate-Sera
Jesana
Bete-Dagom
Nebalate
Baal-Hazor

Magadã
Racate
Mar da Galileia
Madom
Tiberíades
Afeque
Hamate
Adami-Nequebe
Astarote
Golã
Aznote-Tabor
Lassarom
Helefe
Jabneel
Nahal Yarmuk
Lacum
Bete-Semes
En-Hadá
Mte. Tabor
En-Dor
Edrei
Hafaraim
Ramote
Debir
Casa de Arbel
Bete-Sita
Rogelim
Rio Jordão
Hã
Bete-Seã
Ramote-Gileade
Salim
Enom
Bezeque
Abel-Meolá
Tabate
Zafom
Uádi Fará
Sucote
Maanaim
Penuel
(Peniel)
V. da T. do Jaboque
Mispá
Adão
Zaretã
(Zereda)
Jogbeá
Betonim

Este mapa, adjacente aos anteriores, mostra a região mais ao norte.
Grande Mar
Mtes. Líbano
Sídom
Sarefá
Luz
Baal-Gade
Ijom
Mte. Hermom
Rio Litani
Helba
Tiro
Abel-Bete-Maacá
Dã
(Laís; Lesem)
Cesareia de Filipe
Migdal-El
Cana
Bete-Anate
Janoa
Hamom
Quedes
Irom
Merom
Edrei
Lago Hula
Misrefote-Maim
Aczibe
Abdom
Meroz
Hazor
Bete-Emeque
Ptolemaida
Aco
Ramá
Corazim
Betsaida
Neiel
Cafarnaum
Hucoque
Cabul
Quinerete
Mar da Galileia
Afeque

SANTÍSSIMO. Compartimento mais recôndito do tabernáculo, e, mais tarde, do templo; também chamado de o Santo de Santos. (Êx 26:33, n; 1Rs 6:16) Este compartimento do tabernáculo aparentemente era cúbico, cada uma das suas três dimensões sendo de dez côvados (4,5 m); as dimensões do Santíssimo do templo construído por Salomão eram duas vezes maiores do que as do tabernáculo, de modo que seu volume era oito vezes maior. — Êx 26:15, 16, 18, 22, 23; 1Rs 6:16, 17, 20; 2Cr 3:8.

O sumo sacerdote só entrava no Santíssimo no anual Dia da Expiação; nunca podia outra pessoa passar através da cortina suspensa entre este compartimento e o Lugar Santo. (Le 16:2) No Santíssimo, o sumo sacerdote estava cercado por coloridos querubins bordados na cobertura interna do tabernáculo e na cortina. (Êx 26:1, 31, 33) No templo de Salomão, as paredes e o teto eram de cedro recoberto de ouro, e havia entalhadas nas paredes figuras de querubins, palmeiras, ornamentos em forma de bagas e flores. — 1Rs 6:16-18, 29; 2Cr 3:7, 8.

As Escrituras mencionam três entradas do sumo sacerdote no Santíssimo, no Dia da Expiação: a primeira, com o incensário de ouro, de incenso perfumado, alimentado por brasas tiradas do altar; a segunda, com o sangue do novilho, a oferta pelo pecado a favor da tribo sacerdotal; e, finalmente, com o sangue do bode, que era a oferta do pecado a favor do povo. (Le 16:11-15; He 9:6, 7, 25) Ele espargia o sangue dos animais no chão diante da Arca dourada do Pacto, em cuja cobertura havia querubins de ouro e acima dela a presença de Jeová simbolizada por meio duma nuvem. (Êx 25:17-22; Le 16:2, 14, 15) Esta nuvem, evidentemente, brilhava como uma luz forte, sendo a única luz neste compartimento do tabernáculo, pois não tinha candelabro.

Enquanto o tabernáculo estava no ermo, havia acima do Santíssimo uma nuvem de dia e uma coluna de fogo de noite, visíveis em todo o acampamento de Israel. — Êx 13:22; 40:38; Núm 9:15; compare isso com Sal 80:1.

Não Havia Arca nos Templos Posteriores. Exatamente quando e em que circunstâncias a Arca do Pacto desapareceu não é conhecido. Parece que os babilônios não a capturaram quando saquearam e destruíram o templo em 607 AEC, porque a Arca não se acha alistada entre os objetos do templo levados embora. (2Rs 25:13-17; Esd 1:7-11) No segundo templo, construído por Zorobabel, e no templo mais suntuoso de Herodes, não havia Arca no Santíssimo. Por ocasião da morte de Jesus, Deus expressou sua ira por fazer com que a cortina grossa e pesada que separava o Santo do Santíssimo se rasgasse em dois, de alto a baixo. Os sacerdotes que realizavam seu serviço no Santo podiam então olhar dentro do Santíssimo e ficar impressionados com o fato de que este compartimento não continha a Arca representativa da presença de Deus com eles. Esta ação por parte de Deus confirmou que os sacrifícios de expiação, oferecidos pelo sumo sacerdote judeu, não tinham então mais nenhum valor e que não havia mais necessidade dos serviços do sacerdócio levítico. — Mt 27:51; 23:38; He 9:1-15.

Uso Simbólico. O compartimento do Santíssimo na tenda de reunião, ou tabernáculo, continha a Arca do Pacto; a tampa desta Arca, encimada por dois querubins de ouro, representava o trono de Deus. De modo que se usava o Santíssimo, de forma figurativa, para representar a moradia de Jeová Deus, o próprio céu. A inspirada carta enviada aos hebreus fornece-nos esta interpretação do assunto ao comparar a entrada do sumo sacerdote de Israel no Santíssimo, num único dia por ano, no Dia da Expiação, à entrada do grande Sumo Sacerdote, Jesus Cristo, no que o Santíssimo simbolizava, uma vez para sempre, com o seu sacrifício pelos pecados. Explica: "No segundo compartimento [o Santíssimo], só o sumo sacerdote entra, uma vez por ano, não sem sangue, que ele oferece por si mesmo e pelos pecados de ignorância do povo. . . . Esta mesma tenda é uma ilustração para o tempo designado que agora chegou . . . No entanto, quando Cristo veio como sumo sacerdote das boas coisas que se realizaram por intermédio da tenda maior e mais perfeita, não feita por mãos, isto é, não desta criação, ele entrou no lugar santo, não, não com o sangue de bodes e de novilhos, mas com o seu próprio sangue, de uma vez para sempre, e obteve para nós um livramento eterno. Por isso era necessário que as representações típicas das coisas nos céus fossem purificadas por estes meios [o sangue dos sacrifícios de animais espargido sobre elas], mas, as próprias coisas celestiais, com sacrifícios melhores do que tais sacrifícios. Porque Cristo entrou, não num lugar santo feito por mãos, que é uma cópia da realidade, mas no *próprio céu*, para aparecer agora por nós perante a pessoa de Deus." — He 9:7-12, 23, 24.

De forma que Jesus Cristo, como o grande Sumo Sacerdote à maneira de Melquisedeque, cumpriu o que o sumo sacerdote de Israel, da linhagem de Arão, podia fazer apenas de modo típico ao entrar no Santíssimo terrestre. (He 9:24) Os irmãos espirituais de Cristo, co-herdeiros dele, são fortalecidos pelas palavras da mesma carta aos hebreus, para que "nós, os que fugimos para o refúgio,

tenhamos forte encorajamento para nos apegar à esperança que se nos apresenta. Temos esta esperança como âncora para a alma, tanto segura como firme, e ela penetra até o interior da cortina, onde um precursor entrou a nosso favor, Jesus, que se tornou sumo sacerdote para sempre à maneira de Melquisedeque." — He 6:18-20.

Novamente, Paulo incentivou esses cristãos a se sentirem plenamente à vontade e confiantes para se chegar a Deus, e a se apegarem à sua esperança sem vacilação, usando as seguintes palavras: "Portanto, irmãos, visto que temos denodo para com o caminho de entrada no lugar santo, pelo sangue de Jesus, que ele inaugurou para nós como caminho novo e vivente através da cortina, isto é, sua carne, e, visto que temos um grande sacerdote sobre a casa de Deus, aproximemo-nos com corações sinceros na plena certeza da fé, tendo os nossos corações aspergidos eximindo duma consciência iníqua e os nossos corpos banhados com água limpa. Apeguemo-nos à declaração pública da nossa esperança, sem vacilação, pois aquele que prometeu é fiel." — He 10:19-23.

SANTO. Veja LUGAR SANTO.

SANTO DOS SANTOS. Veja SANTÍSSIMO.

SANTOS. Aqueles que são puros, especialmente em sentido espiritual ou moral; o termo denota também pessoas separadas para o serviço de Deus, no céu ou na Terra.

O próprio Jeová, supremo em pureza e em justiça, é o Santíssimo. (Os 11:12) Ele é frequentemente chamado de "o Santo de Israel". (2Rs 19:22; Sal 71:22; 89:18) O apóstolo João diz aos comembros da congregação cristã: "Vós tendes uma unção do *santo*." (1Jo 2:20) Jesus Cristo é chamado de "aquele santo e justo", mencionado em Atos 3:14. Os anjos de Jeová no céu são santos, plenamente devotados ao serviço de Deus, puros e justos. — Lu 9:26; At 10:22.

Nos Tempos Antigos. Humanos na Terra, separados para o serviço de Deus, também têm sido chamados de "santos". (Sal 34:9) Israel, introduzido numa relação pactual com Deus, tornou-se sua propriedade especial, e, como nação, era santo para ele. Este é o motivo por que alguns daquela nação, que praticavam impureza ou transgressões, causavam aviltamento e traziam o desfavor de Jeová sobre a nação, a menos que se tomasse ação para eliminá-los. O ganancioso e desobediente Acã é um caso desses; seu pecado trouxe aflição a Israel, até ele ser descoberto e apedrejado para morrer. — Jos 7.

Arão, ungido com santo óleo de unção como sumo sacerdote da nação, era santo em sentido especial, intensificado. (Sal 106:16) Concordemente, os requisitos do seu cargo eram bem exigentes. (Le 21:1-15; note também os fatores desqualificantes para todos os sacerdotes nos versículos 16-23 ; veja SUMO SACERDOTE.) Um pecado por parte do sumo sacerdote (por exemplo, um erro de critério num assunto) podia trazer culpa sobre o povo e tinha de ser expiado pelo sacrifício de um novilho, o mesmo sacrifício que se exigia por um engano da parte da assembleia inteira. — Le 4:3, 13, 14.

Santos Cristãos. Aqueles que são introduzidos numa relação com Deus por meio do novo pacto são santificados, purificados e separados para o serviço exclusivo de Deus pelo "sangue do pacto", o sangue derramado de Jesus Cristo. (He 10:29; 13:20) São assim constituídos "santos". Por conseguinte, não se tornam "santos" pelo decreto dum homem ou duma organização, mas por Deus, o qual os introduz numa relação pactuada consigo por meio do sangue de Jesus Cristo. O termo "santos" aplica-se a todos os assim trazidos à união e co-herança com Cristo, não apenas a uns poucos considerados como tendo santidade excepcional. Na Bíblia é também aplicado a eles desde o início de seu proceder santificado na Terra, não sendo postergado até depois da sua morte. Pedro diz que eles têm de ser santos porque Deus é santo. (1Pe 1:15, 16; Le 11:44) Todos os irmãos espirituais de Cristo, nas congregações, são frequentemente chamados de "santos". — At 9:13; 26:10; Ro 1:7; 12:13; 2Co 1:1; 13:13.

A congregação inteira, como "esposa" de Cristo, é representada usando linho fino, resplandecente e puro, o qual representa "os atos justos dos santos". (Re 19:7, 8) A simbólica "fera" política de Satanás, o Diabo, é observada em visão travando guerra contra tais enquanto estão na Terra. (Re 13:3, 7) Assim se prova severamente a perseverança dos santos, mas eles se saem vencedores por observarem os mandamentos de Deus e a fé que é de Jesus. — Re 13:10; 14:12.

Sua esperança. Numa visão paralela, Daniel observou uma fera travando guerra com os santos de Deus; a isto seguiu-se uma cena de tribunal, em que "o Antigo de Dias" proferiu julgamento a favor dos santos e foi-lhes dado um Reino de duração indefinida, "o reino, e o domínio, e a grandiosidade dos reinos debaixo de todos os céus". — Da 7:21, 22, 27.

Estes "santos" não exercem autoridade régia enquanto na Terra, mas têm de esperar serem unidos com Cristo nos céus. (Ef 1:18-21) Primeiro têm de ser 'vencedores'. (Re 3:21; compare isso com Re 2:26, 27; 3:5, 12.) Hão de atuar como sacerdotes e reinar com Cristo durante o seu Reinado Milenar.

(Re 20:4, 6) O apóstolo Paulo declara que os santos julgarão o mundo, bem como os anjos, evidentemente participando na execução do julgamento nos iníquos. — 1Co 6:2, 3; Re 2:26, 27.

Ataque ao "Acampamento dos Santos". Em Revelação (Apocalipse) 20:7-9 prediz-se que Satanás, o Diabo, liderará as nações numa guerra contra "o acampamento dos santos e a cidade amada", após o fim dos mil anos do reinado de Cristo. Evidentemente, a profecia se refere a uma rebelião terrestre contra a soberania do reino de Deus sobre a terra, o que constitui um ataque contra os "santos". Neste contexto, estes evidentemente são os restabelecidos da humanidade, que mantiveram sua integridade para com Deus e seu Rei messiânico. — Veja SANTIDADE.

SANTUÁRIO. Lugar reservado para a adoração de Deus ou de deuses, um lugar santo; uma habitação divina. (1Cr 22:19; Is 16:12; Ez 28:18; Am 7:9, 13) Um "santuário" não necessariamente precisa ser uma construção especial, porque aquele em Siquém, mencionado em Josué 24:25, 26, talvez fosse simplesmente o lugar em que Abraão séculos antes erigira um altar. (Gên 12:6, 7) Todavia, com frequência, a expressão "santuário" refere-se ou ao tabernáculo (Êx 25:8, 9) ou ao templo em Jerusalém. (1Cr 28:10; 2Cr 36:17; Ez 24:21) Aplicado ao tabernáculo, o termo "santuário" pode referir-se à tenda inteira e ao seu pátio (Êx 25:8, 9; Le 21:12, 23), à mobília e aos utensílios do santuário (Núm 10:21; veja Núm 3:30, 31), ou pode referir-se ao Santíssimo (Le 16:16, 17, 20, 33).

Sendo um lugar santo, o santuário de Deus tinha de ser mantido livre de aviltamento. (Núm 19:20; Ez 5:11) Por isso, os israelitas deviam "ter espanto reverente" daquele lugar especial em que Deus morava de forma representativa. (Le 19:30; 26:2) Quando eles foram retirados da Terra da Promessa e levados ao exílio, eles não mais possuíam um santuário material. Mas, Jeová prometeu que ele mesmo como que se tornaria "um santuário" para eles. — Ez 11:16.

O termo grego *na·ós* é usado em sentido amplo para representar todo o conjunto do templo (Jo 2:20) ou o edifício central, com seus compartimentos do Santo e do Santíssimo, separados pela cortina. (Mt 27:51) Por exemplo, quando Zacarias entrou "no santuário" para oferecer incenso, ele entrou no Santo, porque era ali que se encontrava o altar de incenso. — Lu 1:9-11.

A morada de Deus nos céus é um santuário, ou lugar santo. É evidentemente neste santuário celestial que o apóstolo João observou em visão a Arca do Pacto após o toque da 'sétima trombeta'. (Re 11:15, 19) Depois, ele viu anjos emergindo deste santuário, e, relacionado com o derramamento das "sete tigelas" da ira de Deus, ouviu uma "voz alta" emanar dele. — Re 14:15, 17; 15:5, 6, 8; 16:1, 17.

Disse-se ao apóstolo João numa visão a respeito do pátio terrestre do grande templo espiritual de Deus: "Levanta-te e mede o santuário do templo de Deus e o altar, e os que nele adoram. Mas, quanto ao pátio que está de fora do santuário do templo, lança-o completamente fora e não o meças, porque foi dado às nações, e elas pisarão a cidade santa por quarenta e dois meses." (Re 11:1, 2) O templo mencionado aqui não pode ser o de Jerusalém, porque aquele edifício fora destruído quase três décadas antes. Às nações, por serem terrestres, só se podia 'dar' um pátio igualmente na terra. De modo que este deve representar uma condição usufruída pelos seguidores ungidos de Jesus enquanto aqui na terra. Ao passo que seria impossível para as nações pisarem um lugar nos céus, podiam tratar vergonhosamente aqueles que foram gerados pelo espírito de Deus para ser Seus filhos e que eram candidatos a receber uma herança celestial junto com Cristo. (Re 3:12) De modo similar, a profecia de Daniel a respeito de se deitar abaixo "o lugar estabelecido do seu santuário" (Da 8:11) e da profanação do santuário (Da 11:31) parece indicar eventos relacionados com os que servem quais subsacerdotes no grande templo espiritual de Deus.

Os membros da congregação cristã, o corpo de Cristo, constituem um templo, ou santuário, em que Deus habita por espírito. — 1Co 3:17; Ef 2:21, 22; 1Pe 2:5, 9; veja TEMPLO (Cristãos Ungidos — Templo Espiritual).

SAQUIA. Cabeça duma casa paterna da tribo de Benjamim; filho de Saraim com sua esposa Hodes. — 1Cr 8:1, 8-10.

SARA [Princesa], **SARAI** [possivelmente: Contenciosa]. Meia-irmã e esposa de Abraão e mãe de Isaque. (Gên 11:29; 20:12; Is 51:2) Seu nome original era Sarai. (Gên 17:15) Era dez anos mais moça do que Abraão (Gên 17:17) e casou-se com ele enquanto moravam na cidade caldeia de Ur. (Gên 11:28, 29) Continuou estéril até que sua faculdade reprodutiva foi milagrosamente reativada depois de já lhe ter cessado a menstruação. — Gên 18:11; Ro 4:19; He 11:11.

Sara talvez tivesse seus 60 e poucos anos quando partiu de Ur com Abraão e passou a morar em Harã. À idade de 65 anos, acompanhou o marido de Harã à terra de Canaã. (Gên 12:4, 5) Passaram ali algum tempo em Siquém e na região montanhosa ao L de Betel, bem como em vários outros

lugares, antes de uma fome os obrigar a ir ao Egito. — Gên 12:6-10.

Embora avançada em anos, Sara era muito bela. Por isso, Abraão anteriormente já solicitara que, quando necessário no decorrer das suas viagens, Sara o identificasse como seu irmão, para que outros não o matassem e depois a tomassem. (Gên 20:13) No Egito, isto resultou em Sara ser levada para a casa de Faraó, à recomendação dos príncipes dele. Mas a intervenção divina impediu que Faraó a violentasse. Ele devolveu depois Sara a Abraão, pedindo que deixassem o país. Providenciou também salvo-conduto para Abraão e seus bens. — Gên 12:11-20.

É digno de nota que um antigo papiro fala de um Faraó que comissionou homens armados a se apoderarem duma mulher atraente e a matarem o marido dela. De modo que o temor de Abraão, de poder ser morto por causa de Sara, não era infundado. Em vez de pôr em perigo sua vida numa tentativa malsucedida de salvar a honra da sua esposa numa terra estrangeira, Abraão adotou o que lhe parecia ser o proceder mais seguro. Deve ser lembrado que Abraão era o dono da sua esposa. Sara tinha prazer em servir a Jeová e a Abraão deste modo. Em parte alguma censuram as Escrituras a Abraão por fazer isso.

Dez anos depois de originalmente terem entrado em Canaã, Sara, de 75 anos, pediu que Abraão tivesse relações sexuais com sua serva egípcia, Agar, a fim de ter filhos por meio dela. (Gên 16:1-3) As dificuldades resultantes tornaram evidente que este não era o modo de Jeová cumprir a promessa anteriormente feita a Abraão a respeito do "descendente [lit.: semente]". (Gên 15:1-16) Quando Agar se apercebeu de que estava grávida, começou a desprezar sua senhora. Quando Sara se queixou disso, Abraão concedeu à esposa plena autoridade para lidar com Agar como serva dela. Humilhada por Sara, Agar fugiu da sua senhora, mas retornou em obediência à orientação divina, dando depois à luz Ismael. — Gên 16:4-16.

Cerca de 13 anos após o nascimento de Ismael, na ocasião em que se ordenou divinamente que Abraão circuncidasse todos os varões da sua casa, mandou-se-lhe também que não chamasse mais a esposa pelo nome de "Sarai", mas de "Sara", que significa "Princesa". Deus disse a respeito de Sara: "Vou abençoá-la e também dar-te dela um filho; e vou abençoá-la e ela se tornará nações; reis de povos procederão dela." (Gên 17:9-27) Pouco depois, em Manre, um dos três visitantes angélicos reafirmou que Sara daria à luz um filho. Ouvindo isso por acaso, "Sara começou a rir-se no íntimo, dizendo: 'Depois de esgotada, terei realmente prazer, sendo velho também meu senhor?'" Repreendida por ter rido, Sara temerosamente negou que o tivesse feito. (Gên 18:1-15; Ro 9:9) Visto que Sara é citada em Hebreus 11:11 como exemplo de fé, seu riso evidentemente não era uma expressão de total descrença, mas apenas indicava que a ideia de ter um filho na sua idade avançada pelo visto lhe parecia um tanto cômica. Reconhecer Sara a Abraão (no íntimo) como seu senhor indicava sua obediência e sujeição ao seu cabeça marital, e o exemplo dela é recomendado às esposas cristãs — 1Pe 3:5, 6.

Sara e seu marido passaram a morar em Gerar. Como anteriormente, Abraão chamava a esposa de irmã. O rei de Gerar, Abimeleque, então tomou Sara. Novamente, a intervenção de Jeová salvou-a de ser violentada. Ao devolver Sara a Abraão, Abimeleque deu a Abraão gado, e servos e servas, talvez em compensação por tê-lo privado temporariamente da esposa. Além disso, ele deu a Abraão mil peças de prata (c. US$ 2.200). Estas peças de prata deviam servir como evidência de que Sara estava isenta de todo o vitupério, sendo uma mulher honrada. — Gên 20.

À idade de 90 anos, Sara teve a alegria de dar à luz Isaque. Ela exclamou então: "Deus me preparou riso: todo aquele que ouvir isso há de rir de mim." Este riso evidentemente seria provocado pelo prazer e espanto com o nascimento do filho. Sara amamentou seu filho por uns cinco anos. Quando Isaque finalmente foi desmamado, Abraão preparou um grande banquete. Nesta ocasião, Sara observou o filho de Agar, Ismael, que então tinha cerca de 19 anos, 'fazer caçoadas' ou brincar com Isaque de modo zombeteiro. Aparentemente, por temer pelo futuro do seu filho Isaque, Sara pediu que Abraão despedisse Agar e Ismael. Abraão fez isso, depois de ter recebido aprovação divina para esta ação. — Gên 21:1-14.

Cerca de 32 anos mais tarde, Sara morreu, à idade de 127 anos, e Abraão a sepultou "na caverna do campo de Macpela". — Gên 23:1, 19, 20.

Figura num Drama Simbólico. O apóstolo Paulo, escrevendo aos gálatas, mostrou que Sara, esposa de Abraão, representava "a Jerusalém de cima", a mãe dos cristãos gerados pelo espírito, a 'semente' espiritual de Abraão. Igual a Sara, "a Jerusalém de cima", a mulher simbólica de Deus, nunca esteve em escravidão, e, portanto, os filhos dela também são livres. Para alguém se tornar filho livre da "Jerusalém de cima", "com a liberdade dela", ele tem de ser livrado da servidão ao pecado pelo Filho de Deus. (Gál 4:22-31; 5:1 n) Conforme Cristo Jesus disse aos descendentes naturais de Abraão: "Digo-vos em toda a verdade: Todo prati-

cante do pecado é escravo do pecado. Ainda mais, o escravo não permanece para sempre na família; o filho permanece para sempre. Portanto, se o Filho vos libertar, sereis realmente livres." — Jo 8:34-36; veja AGAR; LIVRE, MULHER.

SARAFE [duma raiz que significa "queimar"]. Descendente de Selá, da tribo de Judá, que tomou para si uma esposa (ou esposas) moabita(s). (*BLH, NM*) Segundo versões alternativas, Sarafe talvez dominasse sobre (ou em) Moabe. — 1Cr 4:21, 22 *Al, ALA, BMD, CBC, IBB, LEB, MC, PIB.*

SARAI. Um daqueles filhos de Binui que, após o exílio, despediram suas esposas estrangeiras. — Esd 10:38, 40, 44.

Veja SARA, SARAI.

SARAIM [[Nascido de] Madrugada]. Benjamita que morou por um tempo em Moabe e cujas três esposas mencionadas por nome lhe deram muitos filhos, alguns dos quais se tornaram cabeças de família. — 1Cr 8:8-11.

SARAIVA. Forma de precipitação atmosférica que consiste em pedras de gelo, ou granizo. As referências bíblicas à natureza destrutiva da saraiva são confirmadas por aquilo que tem acontecido em diferentes partes da terra em anos mais recentes. Em 1985, uma saraivada no Brasil matou mais de 20 pessoas e feriu outras 300. Fortes temporais podem gerar pedras de saraiva do tamanho de um ovo ou mesmo de uma toranja. Uma pedra de saraiva excepcionalmente grande, apanhada depois dum temporal em Kansas (EUA), em 3 de setembro de 1970, tinha o diâmetro de uns 15 cm. As pedras grandes caem com uma velocidade de cerca de 160 km/h. A saraiva é especialmente prejudicial para as plantações, e uma única saraivada pode às vezes causar danos no valor de milhões de dólares.

Usada por Jeová. A saraiva é uma das forças que Jeová às vezes tem usado para cumprir a sua palavra e para demonstrar o seu grande poder. (Sal 148:1, 8; Is 30:30) O primeiro caso registrado disso foi a sétima praga sobre o antigo Egito, uma saraivada destrutiva que arruinou a vegetação, destroçou árvores, e matou tanto homens como animais no campo, mas não afetou os israelitas em Gósen. (Êx 9:18-26; Sal 78:47, 48; 105:32, 33) Mais tarde, na Terra da Promessa, quando os israelitas, sob Josué, foram ajudar os gibeonitas, ameaçados por uma aliança de cinco reis dos amorreus, Jeová usou grandes pedras de saraiva contra os amorreus atacantes. Nesta ocasião morreram mais por causa das pedras de saraiva do que na batalha com Israel. — Jos 10:3-7, 11.

Simbólica. No entanto, Jeová não poupou o Israel infiel à saraiva devastadora. (Ag 2:17) Além disso, por meio do seu profeta Isaías, ele predisse a derrubada do reino de dez tribos pelos assírios, comparando as forças conquistadoras assírias a um "temporal trovejante de saraiva". (Is 28:1, 2) De modo similar, os babilônios, iguais à saraiva, haviam de "arrasar o refúgio da mentira" de Judá, isto é, a aliança de Judá com o Egito por ajuda militar. — Is 28:14, 17; 31:1-3.

No livro de Revelação (Apocalipse), faz-se referência à saraiva junto com o toque de trombeta do primeiro dos sete anjos, e relacionado com a abertura do santuário do templo celestial de Deus. (Re 8:2, 7; 11:19) Daí, ao ser derramada a sétima tigela da ira de Deus, simbólicas pedras de saraiva de cerca de um talento (20,4 kg) caem sobre homens iníquos. — Re 16:1, 17, 21.

'Para o dia de guerra.' Falando a Jó de dentro do vendaval, Jeová indicou que ele reservara depósitos de saraiva "para o dia de peleja e de guerra". (Jó 38:1, 22, 23) Apropriadamente, pois, a saraiva é mencionada entre os elementos a serem usados contra as forças atacantes de "Gogue". — Ez 38:18, 22.

SARAR. Pai hararita de Aião, guerreiro de Davi. (2Sa 23:33) Ele é chamado Sacar em 1 Crônicas 11:35.

SARÇA. A sarça é uma planta de caule lenhoso que é espinhoso ou aculeolado, e o nome pode referir-se a diversas plantas deste tipo. Alguns peritos identificam o termo hebraico *bar·qaním* (sarças) com o chamado pelo nome cognato em árabe, a *Centaurea scoparia,* uma planta comum do tipo do cardo com capítulos espinhosos. Gideão usou *bar·qaním* ao punir os homens de Sucote por se negarem a suprir pão aos seus soldados famintos durante a sua luta com os midianitas. — Jz 8:6, 7, 16.

A palavra hebraica *hhé·dheq* (sarça) tem sido identificada com *Solanum coagulans,* um tipo de erva-moura, um espinheiro. (*Thesaurus of the Language of the Bible* [Tesouro da Linguagem da Bíblia], editado em parte por M. Z. Kaddari, Jerusalém, 1968, Vol. 3, p. 88) Usando o termo *hhé·dheq,* Provérbios 15:19 compara o caminho do preguiçoso a uma sebe de sarça, evidentemente no sentido de ele prever ou imaginar dificuldades e problemas espinhosos em todo empreendimento possível, e nesta base eximir-se de prosseguir. A decadência moral da nação de Israel induziu o profeta Miqueias a dizer a respeito do povo que "o melhor deles é como a sarça [hebr.: *kehhé·dheq*], o mais reto deles é pior do que uma sebe de espinhos", evidentemente querendo dizer que mesmo

o melhor dos israelitas era tão prejudicial para os que tinham tratos com ele como uma sebe de sarça ou de espinhos para quem se aproximasse demais dele. — Miq 7:4.

SARDES. Antiga capital da Lídia (na Ásia Menor ocidental) e centro da adoração duma deusa asiática relacionada com Ártemis ou com Cibele. Situada ao S do rio Gediz (anteriormente Hermo), Sardes ficava a uns 50 km ao S de Tiatira (agora Akhisar) e a uns 75 km ao L de Esmirna (agora Izmir). A acrópole da cidade ocupava um penhasco quase que inacessível. Embora uma cadeia montanhosa limitasse as comunicações com as regiões ao S, Sardes dominava a rota comercial L-O. Suas atividades e intercâmbio comerciais, a grande fertilidade das terras circunvizinhas, e a manufatura de tecidos e tapetes de lã contribuíram muito para tornar Sardes abastada e importante. Em certa época, Sardes pode ter tido uma população de uns 50.000 habitantes.

No sexto século AEC, Ciro, o Grande, derrotou o último rei lídio, Creso, e, durante mais de 200 anos depois disso, Sardes serviu de capital para a parte ocidental do Império Persa. Em 334 AEC, a cidade rendeu-se sem resistência a Alexandre, o Grande. Mais tarde passou a ficar sob o domínio de Pérgamo e depois de Roma. Um grande terremoto quase que nivelou Sardes em 17 EC, mas a cidade foi reconstruída com uma generosa ajuda de Roma.

O historiador judeu Josefo indica que, no primeiro século AEC, havia uma grande comunidade judaica em Sardes. (*Jewish Antiquities* [Antiguidades Judaicas], XIV, 259 [x, 24]) Já na parte final do primeiro século EC, a congregação cristã estabelecida em Sardes precisava 'despertar' espiritualmente. Todavia, com esta congregação associavam-se também aqueles que "não poluíram as suas roupas exteriores". — Re 3:1-6.

Ruínas de destaque no antigo lugar de Sardes incluem os do templo da Ártemis (ou Cibele) efésia, de um teatro e de um estádio romanos, e de uma antiga sinagoga. — FOTO, Vol. 2, p. 946.

SÁRDIO. Variedade translúcida, castanho-avermelhada, de calcedônia, mineral empregado como pedra preciosa. Segundo Plínio, o Velho, recebeu o nome da cidade de Sardes, na Lídia, onde foi inicialmente apresentada naquela parte do mundo. Entretanto, tem-se sugerido que o nome se originou da palavra persa *sered,* que significa "vermelho-amarelado", e atribuído à pedra desde a sua origem na Pérsia. Sárdio também tem sido chamado por outros nomes similares. Sua beleza, sua dureza, a facilidade com que aceita gravação e pode receber grande polimento o tornaram muito popular entre os artesãos. Os hebreus possivelmente obtiveram suas pedras de sárdio da península Arábica.

O sárdio é mencionado em Revelação (Apocalipse) 4:3, onde O sentado no seu esplendoroso trono celestial "é, em aparência, semelhante . . . a uma pedra preciosa de cor vermelha ["um sárdio", n]". "A cidade santa, Nova Jerusalém", é descrita como tendo uma muralha com alicerces "adornados com toda sorte de pedra preciosa", das quais a sexta era o sárdio. — Re 21:2, 19, 20.

SARDÔNICA. Veja SARDÔNIO.

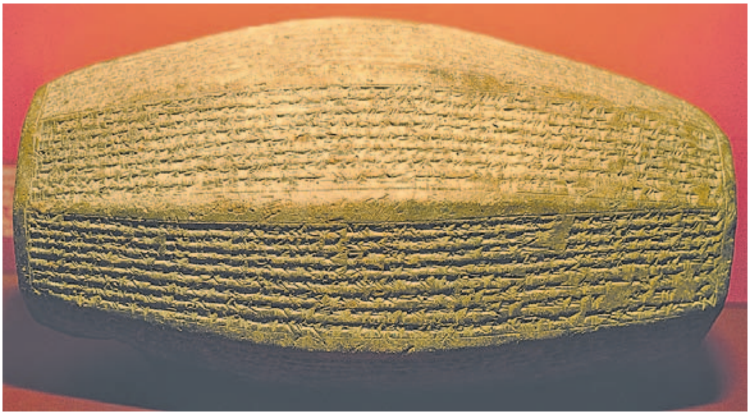
SARDÔNIO. Pedra ornamental que é uma variedade de ágata, uma espécie de calcedônia. É um ônix composto de duas ou mais camadas de calcedônia branco-leitosa e de transparente sárdio vermelho. Todavia, a camada contrastante é às vezes dourada ou castanha. A camada vermelha que transparece através do branco tinha para os gregos um aspecto bem semelhante à cor da unha, que é provavelmente o motivo de eles chamarem a pedra pela palavra grega *ó·nyx* (que significa "unha"). O sardônio é encontrado em diversos lugares, inclusive na Palestina e na Arábia.

A pedra é mencionada uma vez na Bíblia, em Revelação (Apocalipse) 21:2, 19, 20, onde a quinta pedra de alicerce da "cidade santa, Nova Jerusalém", é uma pedra de sardônio.

SAREFÁ [possivelmente duma raiz que significa "refinar"]. Cidade fenícia, 'pertencente a', ou, pelo visto, dependente de Sídon, nos dias de Elias. Em Sarefá uma viúva pobre se mostrou hospitaleira para com o profeta, conservando-se milagrosamente a farinha e o azeite dela durante uma grande fome, e cujo filho, depois, Elias, no poder de Deus, ressuscitou da morte. (1Rs 17:8-24; Lu 4:25, 26) A cidade posteriormente marcava uma extremidade do anterior território cananeu, de que se predisse que se tornaria propriedade de exilados israelitas. (Ob 20) O nome é preservado em Sarafand, a uns 13 km ao SSO de Sídon, embora o lugar antigo talvez ficasse a pouca distância dali na costa do Mediterrâneo.

SAREZER.

1. Filho do rei assírio Senaqueribe. Algum tempo depois de seu pai ter sido derrotado por Jeová, Sarezer e seu irmão Adrameleque mataram o pai à espada, enquanto ele se curvava diante do seu deus-ídolo, e fugiram depois para a terra de Ararate. (2Rs 19:7, 35-37; Is 37:38) Seu irmão Esar-Hadom, sucessor de Senaqueribe, afirma numa inscrição ter perseguido os assassinos do pai. — Veja ESAR-HADOM.



Prisma de Nimrud, que alardeia as conquistas de Sargão; mas, algumas destas conquistas na realidade podem ter sido feitas pelo seu predecessor.

2. Primeiro mencionado de dois representantes da pós-exílica Betel, enviados cerca de dois anos antes de se completar a reconstrução do templo para "abrandar a face de Jeová" e para indagar se era correto jejuar. — Za 7:1-3; Esd 6:15.

SARGÃO [do acadiano, significando "O Rei É Legítimo"]. Sucessor de Salmaneser V como rei da Assíria. Os historiadores o chamam de Sargão II. Um rei anterior, não da Assíria, mas de Babilônia, é chamado de Sargão I.

Sargão é mencionado apenas uma vez por nome no registro bíblico. (Is 20:1) No começo dos anos 1800, a referência bíblica a ele foi muitas vezes rejeitada pelos críticos como sem valor histórico. Todavia, a partir de 1843, escavações arqueológicas revelaram as ruínas do seu palácio em Corsabade e os registros inscritos dos seus anais reais. — FOTO, Vol. 1, pp. 955, 960.

Nos seus anais, Sargão fez a afirmação: "Cerquei e conquistei Samaria (*Sa-me-ri-na*)." (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por James B. Pritchard, 1974, p. 284.) Todavia, isto parece ser apenas uma simples jactância de Sargão ou daqueles que queriam glorificá-lo, atribuindo a este novo monarca a façanha do governante anterior. Uma crônica babilônica, talvez mais neutra, declara a respeito de Salmaneser V: "Ele devastou Samaria." (*Assyrian and Babylonian Chronicles* [Crônicas Assírias e Babilônicas], de A. K. Grayson, 1975, p. 73) A Bíblia, em 2 Reis 18:9, 10, declara simplesmente que Salmaneser 'sitiou' Samaria, e que eles "foram capturá-la". Compare isso com 2 Reis 17:1-6, que diz que Salmaneser, rei da Assíria, impôs tributo a Oseias, rei de Samaria, e depois declara que, mais tarde, "o rei da Assíria capturou Samaria".

Inscrições relacionadas com Sargão ilustram a tolice de se depositar muita confiança nos antigos registros seculares, mesmo a ponto de igualá-los em valor ao registro bíblico. Depois da acessão de Sargão ao trono, os babilônios sob Merodaque-Baladã revoltaram-se, com o apoio de Elão. Sargão guerreou contra eles em Der, mas evidentemente não conseguiu esmagar a revolta. As inscrições de Sargão mostram que ele afirma ter obtido uma vitória total na batalha, mas a Crônica Babilônica declara que os elamitas derrotaram os assírios, e um texto de Merodaque-Baladã alardeia que este 'derrubou as hostes assírias e destroçou suas armas'. O livro *Ancient Iraq* (O Iraque Antigo) observa: "Um detalhe curioso: A inscrição de Merodaque-Baladã foi encontrada em Nimrud, para onde Sargão a levara, de Uruk . . . substituindo-a naquela cidade por um cilindro de argila que trazia sua própria versão, e, naturalmente, radicalmente diferente daquele evento. Isto mostra que a propaganda política e os métodos de 'guerra fria' não constituem um privilégio de nossa época." — De G. Roux, 1964, p. 258.

Sargão teve mais êxito contra a coalizão formada pelos reis de Hamate e de Damasco, e outros aliados, obtendo a vitória sobre eles numa batalha em Carcar, junto ao rio Orontes. Segundo Reis 17:24, 30, alista pessoas de Hamate entre os que "o rei da Assíria" estabeleceu nas cidades de Samaria em lugar dos israelitas exilados.

De acordo com os registros de Sargão, no seu quinto ano ele atacou e conquistou Carquemis, cidade de importância comercial e militar junto à parte superior do rio Eufrates. Seguiu-se o procedimento-padrão dos assírios, de deportar os habitantes da cidade e de substituí-los por elementos estrangeiros. No aviso de Isaías a respeito da ameaça assíria (Is 10:5-11), cita-se Carquemis, junto com Hamate e outras cidades, como exemplo do esmagador poder da Assíria. Mais tarde, Sargão relata ter estabelecido tribos árabes como colonos em Samaria. — *Ancient Near Eastern Texts*, pp. 285, 286.

Registros assírios relatam que o rei de Asdode, Azuri, empenhou-se numa conspiração rebelde contra o jugo assírio e que Sargão o removeu, colocando em seu lugar o irmão mais novo de Azuri.

Seguiu-se outra revolta, e Sargão lançou um ataque contra a Filístia, e "cercou e conquistou as cidades de Asdode, Gate . . . (e) Asdudimmu". (*Ancient Near Eastern Texts*, p. 286) É evidentemente neste ponto que o registro bíblico menciona Sargão diretamente por nome, em Isaías 20:1.

A seguir, Sargão obrigou Merodaque-Baladã a sair de Babilônia e conquistou a cidade. O nome de Sargão é alistado numa inscrição como rei de Babilônia durante um período de cinco anos.

O reinado agressivo de Sargão levou o Império Assírio a um novo apogeu de poder e produziu a última grande dinastia assíria. Historiadores atribuem a Sargão um governo de 17 anos. Visto que ele supostamente começou a governar na ocasião, ou logo depois, da queda de Samaria, no sexto ano de Ezequias (2Rs 18:10), e visto que seu filho e sucessor no trono, Senaqueribe, invadiu Judá no 14.º ano de Ezequias (2Rs 18:13), um governo de 17 anos de Sargão só seria possível se Senaqueribe fosse corregente na época em que atacou Judá. Parece igualmente provável que os dados dos historiadores estejam errados. Eles certamente não podem basear-se nas listas de epônimos para determinar estes reinados, conforme se mostra no artigo CRONOLOGIA. A inconsistência geral dos escribas assírios e sua prática de "ajustar" as diferentes edições dos anais para satisfazer o ego do governante também são consideradas nesse artigo.

Sargão, durante o seu reinado, construiu uma nova capital a uns 20 km ao NE de Nínive, perto da atual aldeia de Corsabade. Num lugar virgem, ele projetou a cidade chamada Dur Sharrukin (que se poderia chamar de Sargãosburgo) e edificou um palácio de 200 aposentos, numa plataforma elevada que tinha 7,5 m de altura e abrangia uma área de quase 10 ha. Colossais touros alados, de cabeça humana, guardavam a entrada do palácio, um par deles tendo a altura de cerca de 5 m. As paredes eram adornadas de afrescos, bem como de relevos que retratavam suas campanhas e façanhas, sendo que o espaço total das paredes ocupado por esses relevos iguala a distância de uns 2,5 km. Numa das suas inscrições, Sargão diz: "Para mim, Sargão, que mora neste palácio, decrete ele [isto é, o deus Assur] como meu destino uma vida longa, saúde do corpo, alegria de coração, luminosidade da alma." (*Ancient Iraq*, p. 262) Todavia, os registros indicam que, mais ou menos um ano depois da inauguração do palácio, Sargão foi morto, não se tendo certeza da maneira em que morreu. Foi substituído pelo seu filho Senaqueribe.

SARIDE. Cidade na fronteira de Zebulão. (Jos 19:10, 12) É identificada com Tell Shadud, a uns 10 km ao NNE de Megido.

SAROM.

1. Planície marítima entre a planície de Dor (ao S do Carmelo) e a planície da Filístia. Desde a sua fronteira setentrional constituída pelo rio Crocodilo (Nahr ez-Zerqa), Sarom estende-se para o sul por uns 60 km até a região de Jope, e varia em largura de uns 16 a 19 km. Ao longo da costa encontram-se extensas dunas de areia. Cruzada por estradas, a região era antigamente de considerável importância militar e comercial.

Sarom era famosa pela sua fertilidade (veja Is 35:2), sendo uma região bem regada, atravessada por diversos rios. Rebanhos e manadas pastavam ali. (1Cr 27:29; compare isso com Is 65:10.) Grandes florestas de carvalho ocupavam outrora a parte setentrional de Sarom, ao passo que a parte sulina, assim como hoje, provavelmente recebia cultivo mais extenso. Parece que grande parte da região foi desolada durante a invasão assíria no oitavo século AEC. — Is 33:9.

Em O Cântico de Salomão, a sulamita é retratada descrevendo a si mesma como "apenas um açafrão da planície costeira", evidentemente querendo dizer que era apenas uma flor comum entre tantas que cresciam em Sarom. — Cân 2:1.

2. De acordo com 1 Crônicas 5:16, a tribo de Gade morava "em Gileade, em Basã e nas suas aldeias dependentes, bem como em todos os pastios de Sarom". Alguns peritos acham que isto significa que os gaditas pastavam seus rebanhos nas planícies costeiras de Sarom. Todavia, Gade recebeu território ao L do Jordão, e tanto Gileade como Basã ficavam daquele lado. De modo que muitos chegam à conclusão de que havia também no território de Gade uma região chamada Sarom.

SARONITA [De (Pertencente a) Sarom]. Alguém originário da planície de Sarom. Sitrai, homem encarregado das manadas de Davi em Sarom, era chamado de saronita. — 1Cr 27:29, 31.

SARSEQUIM [possivelmente: Chefe dos Escravos]. Príncipe babilônio que estava entre os primeiros a entrar em Jerusalém depois de o exército ter brechado as muralhas, no verão setentrional de 607 AEC. (Je 39:2, 3) Não se declaram seu cargo e seus deveres, embora "Sarsequim" possa ter sido um título e seu sentido talvez indique o trabalho dele.

SARUEM. Cidade de Simeão. (Jos 19:1, 6) Parece também ter sido chamada de Silhim (Jos 15:32) e de Saaraim. (1Cr 4:31) Os peritos, em geral, acreditam que seja Tell el-Far'ah (Tel Sharuhen), a uns 35 km ao O de Berseba.

SASAI. Um dos filhos pós-exílicos de Binui que tomaram esposas estrangeiras, mas que, em resposta às instâncias de Esdras, as despediram. — Esd 10:10, 11, 38, 40, 44.

SASAQUE. Benjamita cujos 11 filhos estão alistados entre os cabeças que moravam em Jerusalém. — 1Cr 8:14, 22-25, 28.

SATANÁS [Opositor; Aquele Que Opõe Resistência]. Em muitos lugares das Escrituras Hebraicas, a palavra *sa·tán* ocorre sem o artigo definido. Usada assim, ela se aplica, na primeira ocorrência, ao anjo que ficou de pé na estrada para se opor ou *resistir* a Balaão, quando este partiu com o objetivo de amaldiçoar os israelitas. (Núm 22:22, 32) Em outros casos refere-se a pessoas como opositores de outros homens. (1Sa 29:4; 2Sa 19:21, 22; 1Rs 5:4; 11:14, 23, 25) Mas é usada com o artigo definido *ha* para se referir a Satanás, o Diabo, principal Adversário de Deus. (Jó 1:6, n; 2:1-7; Za 3:1, 2) Nas Escrituras Gregas, a palavra *sa·ta·nás* aplica-se a Satanás, o Diabo, em quase todas as ocorrências, e usualmente vem acompanhada pelo artigo definido *ho*.

Origem. As Escrituras indicam que a criatura conhecida como Satanás nem sempre teve este nome. Antes, este nome descritivo foi-lhe dado por ele ter adotado um proceder de oposição e resistência a Deus. Não se fornece o nome que ele tinha antes disso. Deus é o único Criador, e "perfeita é a sua atuação", sem injustiça ou gravame. (De 32:4) Portanto, aquele que se tornou Satanás, quando foi criado era uma criatura perfeita e justa de Deus. É uma pessoa espiritual, pois compareceu na presença de Deus no céu. (Jó caps. 1, 2; Re 12:9) Jesus Cristo disse a respeito dele: "Esse foi um homicida quando começou, e não permaneceu firme na verdade, porque não há nele verdade." (Jo 8:44; 1Jo 3:8) Jesus mostra com isso que Satanás outrora estava na verdade, mas a abandonou. A partir do seu primeiro ato premeditado em desviar Adão e Eva de Deus, ele era homicida, porque causou com isso a morte de Adão e Eva, o que, por sua vez, causou a morte dos descendentes deles. (Ro 5:12) Em toda a Escritura, as qualidades e ações que lhe são atribuídas podiam ser atribuídas apenas a uma pessoa, não a um princípio abstrato do mal. É evidente que os judeus, e Jesus e seus discípulos, sabiam que Satanás existia como *pessoa*.

Assim, de um começo justo e perfeito, esta pessoa espiritual desviou-se para o pecado e a degradação. O processo que resultou nisso é descrito por Tiago, que escreve: "Cada um é provado por ser provocado e engodado pelo seu próprio desejo. Então o desejo, tendo-se tornado fértil, dá à luz o pecado; o pecado, por sua vez, tendo sido consumado, produz a morte." (Tg 1:14, 15) No proceder adotado por Satanás parece haver, em alguns sentidos, um paralelo com o do rei de Tiro, conforme descrito em Ezequiel 28:11-19. — Veja PERFEIÇÃO (O primeiro pecador e o rei de Tiro).

Portanto o relato bíblico torna claro que foi Satanás quem falou por meio de uma serpente, seduzindo Eva a desobedecer à ordem de Deus. Eva, por sua vez, persuadiu Adão a adotar o mesmo proceder rebelde. (Gên 3:1-7; 2Co 11:3) Em consequência do uso que Satanás fez da serpente, a Bíblia dá a Satanás o título de "Serpente", que passou a significar "enganador"; tornou-se também "o Tentador" (Mt 4:3) e mentiroso, "o pai da mentira". — Jo 8:44; Re 12:9.

Suscitada a Questão da Soberania. Quando Satanás se dirigiu a Eva (através da fala da serpente), ele na realidade desafiou a legitimidade e justiça da soberania de Jeová. Deu a entender que Deus negava injustamente algo à mulher; declarou também que Deus era mentiroso ao dizer que ela morreria se comesse do fruto proibido. Além disso, Satanás induziu-a a crer que ela ficaria livre e independente de Deus, tornando-se como Deus. Por meio disso, esta iníqua criatura espiritual fez-se superior a Deus aos olhos de Eva, e Satanás tornou-se o deus dela, embora Eva, na ocasião, evidentemente não conhecesse a identidade daquele que a desencaminhava. Com esta ação dele, pôs o homem e a mulher sob a sua liderança e controle, erguendo-se como deus rival em oposição a Jeová. — Gên 3:1-7.

A Bíblia, ao levantar o véu para fornecer um vislumbre de assuntos celestiais, revela que Satanás, mais tarde, como deus rival, compareceu perante Jeová no céu, desafiando Jeová na face, dizendo que podia desviar Dele Jó, Seu servo, e assim, por inferência, todos os servos de Deus. Na realidade, acusou Deus de dar injustamente a Jó tudo, junto com plena proteção, para que ele, Satanás, não pudesse testar Jó e mostrar o que este realmente tinha no coração, o qual era mau, segundo Satanás insinuou. Deu a entender que Jó servia a Deus primariamente por motivos egoístas. Satanás tornou claro este ponto do seu argumento ao dizer: "Pele por pele, e tudo o que o homem tem dará pela sua alma. Ao invés disso, estende agora tua mão, por favor, e toca-lhe até o osso e a carne, e vê se não te amaldiçoará na tua própria face." — Jó 1:6-12; 2:1-7; veja SOBERANIA.

Neste caso especial, Jeová permitiu que Satanás causasse calamidade a Jó por não interferir quando Satanás fez realizar uma incursão de

assaltantes sabeus, bem como a destruição de rebanhos e pastores por aquilo que o mensageiro de Jó chamou de "o próprio fogo de Deus" desde os céus; não se declara se este era relâmpago ou outro fogo. Satanás causou também uma invasão de três bandos de caldeus, bem como um vendaval. Estas coisas causaram a morte de todos os filhos de Jó e destruíram suas propriedades. Por fim, Satanás infligiu ao próprio Jó uma repugnante doença. — Jó 1:13-19; 2:7, 8.

Essas coisas revelam a potência e o poder dessa criatura espiritual, Satanás, bem como sua atitude feroz e assassina.

É importante notar, porém, que Satanás reconheceu sua impotência em face da ordem expressa de Deus, pois ele não questionou o poder e a autoridade de Deus, quando este o restringiu de tirar a vida de Jó. — Jó 2:6.

Contínua Oposição a Deus. Por desafiar a Deus e acusar os servos de Deus de falta de integridade, Satanás viveu à altura do seu título "Diabo", que significa "Caluniador", título que mereceu por ter caluniado a Jeová Deus no jardim do Éden.

Outros demônios iníquos juntaram-se a ele. Antes do Dilúvio dos dias de Noé, parece que outros anjos de Deus abandonaram a sua própria moradia correta nos céus, bem como suas posições designadas ali. Materializaram corpos humanos, passaram a morar na terra, casaram-se com mulheres e produziram descendentes chamados nefilins. (Gên 6:1-4; 1Pe 3:19, 20; 2Pe 2:4; Ju 6; veja FILHO[S] DE DEUS; NEFILINS.) Estes anjos, tendo abandonado o serviço de Deus, passaram a estar sob o controle de Satanás. Por isso, Satanás é chamado de "o governante dos demônios". Num caso, quando Jesus expulsou demônios dum homem, os fariseus acusaram-no de fazer isso pelo poder de "Belzebu, o governante dos demônios". Que eles se referiam a Satanás é mostrado pela resposta de Jesus: "Se Satanás expulsa a Satanás, ele ficou dividido contra si mesmo." — Mt 12:22-27.

O apóstolo Paulo associa Satanás com "as forças espirituais iníquas nos lugares celestiais" e chama estes de "os governantes mundiais desta escuridão". (Ef 6:11, 12) Satanás, como força governante no domínio invisível logo acima da Terra, é "o governante da autoridade do ar". (Ef 2:2) Revelação (Apocalipse) mostra ser ele quem está "desencaminhando toda a terra habitada". (Re 12:9) O apóstolo João disse que "o mundo inteiro jaz no poder do iníquo". (1Jo 5:19) Portanto, ele é "o governante deste mundo". (Jo 12:31) É por isso que Tiago escreveu que "a amizade com o mundo é inimizade com Deus". — Tg 4:4.

Sua Luta para Destruir a 'Semente'. Satanás fez logo cedo esforços para bloquear a promessa do "descendente (lit.: semente)" a vir através de Abraão. (Gên 12:7) Evidentemente, tentou fazer com que Sara fosse contaminada, a fim de que ficasse imprópria para dar à luz a semente; mas Deus a protegeu. (Gên 20:1-18) Fez todo o possível para destruir aqueles que Deus escolhera como semente de Abraão, a nação de Israel, por induzi-los a pecar e trazer outras nações contra eles, conforme mostra toda a história bíblica. Um ponto alto nas tentativas de Satanás na sua luta contra Deus, e que parecia ter sido coroado de êxito, foi atingido quando o rei da Terceira Potência Mundial da história bíblica, Babilônia, tomou Jerusalém, derrubou o governo do Rei Zedequias, da linhagem de Davi, e destruiu o templo de Jeová, desolando Jerusalém e Judá. — Ez 21:25-27.

A dinastia governante de Babilônia, como instrumento de Satanás, inicialmente encabeçada por Nabucodonosor, manteve Israel no exílio por 68 anos, até Babilônia ser derrubada. Babilônia nunca teve a intenção de soltar seus cativos, e assim refletia as jactanciosas e ambiciosas tentativas do próprio Satanás como deus rival do Soberano Universal, Jeová. Os reis babilônios, que adoravam seu deus-ídolo Marduque, a deusa Istar e uma hoste de outros deuses, na realidade eram adoradores dos demônios, e, fazendo parte do mundo que está afastado de Jeová, estavam sob o domínio de Satanás. — Sal 96:5; 1Co 10:20; Ef 2:12; Col 1:21.

Satanás encheu o rei de Babilônia da ambição de ter domínio completo sobre a Terra, mesmo sobre o "trono de Jeová" (1Cr 29:23) e sobre as "estrelas de Deus", os reis da linhagem de Davi sentados no trono no monte Moriá (por extensão, Sião). Este "rei", quer dizer, a dinastia de Babilônia, 'enalteceu-se' no coração, e era aos seus próprios olhos e aos olhos dos seus admiradores como alguém "brilhante", "filho da alva". (Em algumas traduções reteve-se o termo da *Vulgata* latina, "Lúcifer". Todavia, este é apenas a tradução da palavra hebraica *heh·lél,* "brilhante". *Heh·lél* não é nome, nem título, mas, antes, um termo descritivo da posição jactanciosa adotada pela dinastia de reis de Babilônia da linhagem de Nabucodonosor.) (Is 14:4-21) Visto que Babilônia era instrumento de Satanás, seu "rei" refletia o desejo ambicioso do próprio Satanás. Novamente, Jeová veio salvar seu povo por restabelecê-lo na sua terra, até que viesse a verdadeira Semente prometida. — Esd 1:1-6.

Esforços para fazer Jesus tropeçar. Satanás, sem dúvida, identificando Jesus como o Filho de Deus e aquele de quem se profetizou que lhe ma-

chucaria a cabeça (Gên 3:15), fez tudo o que podia para destruir Jesus. Mas quando o anjo Gabriel anunciou a Maria a concepção de Jesus, ele lhe disse: "Espírito santo virá sobre ti e poder do Altíssimo te encobrirá. Por esta razão, também, o nascido será chamado santo, Filho de Deus." (Lu 1:35) Jeová protegeu seu Filho. Os esforços de destruir Jesus ainda criança não foram bem-sucedidos. (Mt 2:1-15) Deus continuou a proteger Jesus durante a juventude deste. Após o batismo de Jesus, Satanás se dirigiu a ele, no ermo, com três fortes tentações diferentes, testando-o cabalmente na questão da devoção a Jeová. Em um dos seus apelos, Satanás mostrou a Jesus todos os reinos do mundo, afirmando que eram seus. Jesus não contradisse esta alegação. Não obstante, Jesus negou-se a pensar mesmo por um só instante a tomar qualquer "atalho" para obter um reinado, nem considerou por um momento fazer algo que agradasse apenas a ele mesmo. Sua resposta imediata a Satanás foi: "Vai-te, Satanás! Pois está escrito: 'É a Jeová, teu Deus, que tens de adorar e é somente a ele que tens de prestar serviço sagrado.'" Nisto, "o Diabo . . . retirou-se dele até outra ocasião conveniente". (Mt 4:1-11; Lu 4:13) Isto ilustra a veracidade das palavras de Tiago escritas mais tarde: "Oponde-vos ao Diabo, e ele fugirá de vós." — Tg 4:7.

Jesus sempre esteve atento ao perigo das maquinações de Satanás e que Satanás queria causar a destruição dele por fazê-lo ter ideias contrárias à vontade de Jeová. Isto foi demonstrado quando Pedro, em certa ocasião, embora com boas intenções, realmente pôs uma tentação no caminho dele. Jesus havia mencionado os sofrimentos e a morte que iria ter. "Em vista disso, Pedro, tomando-o à parte, principiou a censurá-lo, dizendo: 'Sê benigno contigo mesmo, Senhor; não terás absolutamente tal destino.' Mas ele, voltando-lhe as costas, disse a Pedro: 'Para trás de mim, *Satanás!* Tu és para mim pedra de tropeço, porque não tens os pensamentos de Deus, mas os de homens.'" — Mt 16:21-23.

Durante todo o seu ministério, Jesus esteve em perigo; Satanás usou agentes humanos para se oporem a Jesus, tentando fazê-lo tropeçar ou matá-lo. Em certa ocasião, o povo estava prestes a tomar Jesus e fazê-lo rei. Mas ele nem pensou em tal coisa; aceitaria o reinado apenas no tempo e do modo de Deus. (Jo 6:15) Em outra ocasião, os da sua própria cidade tentaram matá-lo. (Lu 4:22-30) Ele foi constantemente hostilizado por aqueles que Satanás usou para tentar enlaçá-lo. (Mt 22:15) Mas, Satanás fracassou em todos os seus esforços de fazer Jesus pecar mesmo no mínimo pensamento ou ato. Satanás foi provado cabalmente ser mentiroso, e fracassou no seu desafio à soberania de Deus e à integridade dos servos de Deus. Conforme Jesus disse pouco antes da sua morte: "Agora há um julgamento deste mundo; agora será lançado fora o governante deste mundo" — totalmente desacreditado. (Jo 12:31) Satanás, por meio do pecado, dominava toda a humanidade. Mas Jesus, sabendo que Satanás em breve lhe causaria a morte, podia dizer, depois de celebrar sua última Páscoa com os seus discípulos: "O governante do mundo está chegando. E *ele não tem nenhum poder sobre mim.*" — Jo 14:30.

Poucas horas mais tarde, Satanás conseguiu fazer que Jesus fosse morto, primeiro por controlar um dos apóstolos de Jesus, e depois por usar os líderes judeus e a Potência Mundial Romana para executar Jesus de modo doloroso e ignominioso. (Lu 22:3; Jo 13:26, 27; caps. 18, 19) Satanás agiu ali como "aquele que tem os meios de causar a morte, isto é, o Diabo". (He 2:14; Lu 22:53) Mas, neste respeito, Satanás fracassou em promover sua causa; ele involuntariamente apenas cumpriu profecias, que requeriam que Jesus morresse como sacrifício. A morte de Jesus, sem ele ser culpado de algo, forneceu o preço de resgate para a humanidade, e com a sua morte (e subsequente ressurreição por Deus) ele pôde então ajudar a humanidade pecaminosa a escapar das garras de Satanás, pois, conforme está escrito, Jesus tornou-se sangue e carne "para que, pela sua morte, reduzisse a nada aquele que tem os meios de causar a morte, isto é, o Diabo, e para que emancipasse todos os que pelo temor da morte estavam toda a sua vida sujeitos à escravidão". — He 2:14, 15.

Continua a lutar contra os cristãos. Após a morte e ressurreição de Jesus, Satanás continuou a travar uma luta árdua contra os seguidores de Cristo. Os relatos no livro de Atos e nas cartas das Escrituras Gregas Cristãs fornecem numerosas provas disso. Paulo disse que ele recebera "um espinho na carne, um anjo de Satanás, para que [o] estivesse esbofeteando". (2Co 12:7) E, como no caso de Eva, Satanás disfarçava sua verdadeira natureza e objetivo por "transformar-se em anjo de luz", e ele tem agentes que "também persistem em transformar-se em ministros da justiça". (2Co 11:14, 15) Exemplos destes eram os falsos apóstolos que lutaram contra Paulo (2Co 11:13) e aqueles em Esmirna 'que se diziam judeus, e que não eram, mas eram sinagoga de Satanás'. (Re 2:9) Satanás nunca para de lançar "dia e noite" acusações contra os cristãos, questionando a integridade deles, assim como fez com Jó. (Re 12:10; Lu 22:31) Mas os cristãos têm "um ajudador junto

ao Pai, Jesus Cristo, um justo", que comparece perante a pessoa de Deus em seu favor. — 1Jo 2:1.

Seu Lançamento no Abismo e Destruição Final. Na ocasião em que Satanás induziu Eva e depois Adão a se rebelarem contra Deus, este disse à serpente (na realidade falando a Satanás, visto que o mero animal não entenderia as questões envolvidas): "Pó é o que comerás todos os dias da tua vida. E porei inimizade entre ti e a mulher, e entre o teu descendente [literalmente: semente] e o seu descendente. Ele te machucará a cabeça e tu lhe machucarás o calcanhar." (Gên 3:14, 15) Deus fez ali saber que Satanás, expulso da organização santa de Deus, não teria nenhuma esperança sustentadora da vida, mas como que 'comeria pó' até morrer. A 'semente' por fim lhe machucaria a cabeça, o que significaria uma ferida mortal. Quando Cristo esteve na terra, os demônios o identificaram como Aquele que os lançaria no "abismo", que evidentemente era uma condição de restrição chamada no relato paralelo de 'tormento'. — Mt 8:29; Lu 8:30, 31; veja TORMENTO.

No livro de Revelação encontramos uma descrição dos últimos dias de Satanás e o fim dele. Revelação relata que, quando Cristo assume o poder do Reino, Satanás é lançado fora do céu para a terra, não mais tendo acesso aos céus, assim como tinha nos dias de Jó e nos séculos que se seguiram. (Re 12:7-12) Depois desta derrota, Satanás tem apenas um "curto período de tempo", durante o qual trava guerra com "os remanescentes da sua semente [i.e., da mulher], que observam os mandamentos de Deus e têm a obra de dar testemunho de Jesus". Nos seus esforços de devorar os remanescentes da semente da mulher, ele é chamado de "o dragão", devorador ou esmagador. (Re 12:16, 17; compare isso com Je 51:34, onde Jeremias fala por Jerusalém e por Judá, dizendo: "Nabucodorosor, rei de Babilônia, . . . tragou-me como cobra grande [ou: "dragão", n].") Na descrição anterior da sua luta contra a mulher e de seus esforços de devorar-lhe o filho varão, ele é retratado como "um grande dragão cor de fogo". — Re 12:3.

O capítulo 20 de Revelação descreve Satanás ser amarrado e lançado no abismo por mil anos, pelas mãos de um grande anjo — sem dúvida Jesus Cristo, que tem a chave do abismo e que é a 'semente' que havia de machucar a cabeça de Satanás. — Compare isso com Re 1:18; veja ABISMO.

O derradeiro esforço de Satanás culmina numa derrota permanente. A profecia diz que ele há de ser solto "por um pouco", assim que terminar o Reinado Milenar de Cristo, e que ele liderará pessoas rebeldes num outro ataque contra a soberania de Deus; mas ele (junto com os demônios) é lançado no lago de fogo e enxofre, a destruição eterna. — Re 20:1-3, 7-10; compare isso com Mt 25:41; veja LAGO DE FOGO.

O que quer dizer 'entregar alguém a Satanás para a destruição da carne'?

Ao instruir a congregação em Corinto sobre como agir para com um membro da congregação, que iniquamente havia cometido incesto com a esposa de seu pai, o apóstolo Paulo escreveu: "[Entregai] tal homem a Satanás, para a destruição da carne." (1Co 5:5) Era a ordem de expulsar o homem da congregação, cortando toda a associação com ele. (1Co 5:13) Entregá-lo a Satanás o colocaria fora da congregação e no mundo do qual Satanás é deus e governante. Este homem, igual a "um pouco de fermento" na "massa toda", era a "carne", ou o elemento carnal na congregação; e por remover este homem incestuoso, a congregação de mentalidade espiritual destruiria a "carne" no meio dela. (1Co 5:6, 7) De modo similar, Paulo entregou Himeneu e Alexandre a Satanás, porque eles haviam deixado de lado a fé e a boa consciência, e haviam sofrido naufrágio no que se referia à sua fé. — 1Ti 1:20.

Mais tarde, o homem incestuoso em Corinto parece ter-se arrependido do seu proceder errado e ter-se endireitado, o que induziu o apóstolo Paulo a recomendar sua readmissão na congregação. Exortando-a ao perdão, apresentou como um dos motivos "que não sejamos sobrepujados por Satanás, pois não desconhecemos os seus desígnios". (2Co 2:11) No primeiro caso, Satanás fizera a congregação ficar numa condição ruim pela qual teve de ser repreendida pelo apóstolo, porque havia sido leniente demais, realmente deixando o homem iníquo continuar com a sua prática sem levar em consideração o vitupério que isso causava, estando 'enfunada' por permitir isso. (1Co 5:2) Por outro lado, se fossem agora ao outro extremo e se negassem a perdoar ao arrependido, Satanás os venceria em outro sentido, a saber, de se aproveitar de ficarem duros e implacáveis. Por meio da Palavra de Deus, os cristãos são esclarecidos para se darem conta da existência de Satanás, do poder, intenção e objetivos dele, e da sua maneira de agir, para que possam combater este adversário espiritual com as armas espirituais providas por Deus. — Ef 6:13-17.

SÁTRAPA. Vice-rei ou governador duma província, nos impérios babilônico e persa nomeados pelo rei como principal governante dum distrito jurisdicional. Daniel mencionou sátrapas servindo

sob Nabucodonosor no Império Babilônico. (Da 3:1-3) Depois que os medos e os persas conquistaram Babilônia, Dario, o medo, nomeou 120 sátrapas sobre todo o seu reino. (Da 6:1) Esdras tratava com sátrapas no tempo do Rei Artaxerxes da Pérsia. (Esd 8:36) Nos dias de Ester e de Mordecai, os sátrapas supervisionavam 127 distritos jurisdicionais sob o rei persa Assuero. (Est 1:1) Por serem os representantes oficiais do rei, tinham de prestar contas a ele e tinham acesso bastante livre à sua presença. Por conseguinte, exerciam considerável influência e poder como chefes civis e políticos. Coletavam impostos e enviavam à corte real o tributo estipulado.

Daniel, como um dos três altos oficiais sob Dario que estavam sobre os 120 sátrapas, distinguiu-se tanto mais que eles a ponto de o rei pretender encarregá-lo de todo o reino. Os oficiais e os sátrapas, invejosos, tramaram que Daniel fosse lançado na cova dos leões. A Bíblia não declara quantos sátrapas compareceram pessoalmente perante o rei com a acusação. Mas Jeová mostrou estar com Daniel, enviando seu anjo para fechar a boca dos leões. Daí, Dario mandou que esses oficiais, que caluniaram Daniel, junto com as esposas e os filhos, fossem lançados na cova para serem mortos pelos leões. — Da 6:1-24.

O livro *History of the Persian Empire* (História do Império Persa) diz a respeito da organização das satrapias sob Ciro, o persa: "Cada [província] era governada por um sátrapa, cujo título significa, literalmente, 'protetor do Reino'. Como sucessor de um rei anterior, governando um território deveras enorme, ele era realmente um monarca, e estava cercado por uma corte em miniatura. Ele não somente tomava conta da administração civil, mas era também um comandante das tropas conscritas da satrapia. Quando seu cargo se tornou hereditário, não se podia ignorar a ameaça que isto representava para a autoridade central. Para enfrentar tal ameaça, certos controles foram estabelecidos; seu secretário, seu principal oficial financeiro, e o general que chefiava a guarnição aquartelada na cidadela de cada uma das capitais das satrapias, recebiam ordens diretas do grande rei em pessoa, e eram diretamente responsáveis a ele. Um controle ainda mais eficaz era exercido pelo 'olheiro do rei' (ou o 'ouvido do rei', ou 'mensageiro do rei'), [um oficial] que todo ano fazia uma cuidadosa inspeção de cada província." — De A. T. Olmstead, 1948, p. 59.

SAUL [Pedido [a Deus]; Indagado [a Deus]].

1. Benjamita descendente de Jeiel (presumivelmente também chamado Abiel), através de Ner e de Quis (1Cr 8:29-33; 9:35-39; veja ABIEL N.º 1); o primeiro rei de Israel por escolha divina. (1Sa 9:15, 16; 10:1) Saul era duma família abastada. Homem bonito, sobressaindo de cabeça e ombro a todos os outros da nação, tinha grande força física e agilidade. (1Sa 9:1, 2; 2Sa 1:23) Sua esposa chamava-se Ainoã. Saul tornou-se pai de pelo menos sete filhos: Jonatã, Isvi, Malquisua, Abinadabe, Is-Bosete (Esbaal), Armoni e Mefibosete, bem como de duas filhas: Merabe e Mical. Abner, evidentemente tio do Rei Saul (veja ABNER), serviu como chefe do exército israelita. — 1Sa 14:49, 50; 2Sa 2:8; 21:8; 1Cr 8:33.

O jovem Saul viveu num período turbulento da história de Israel. A opressão filisteia reduzira a nação a uma condição militarmente incapacitada (1Sa 9:16; 13:19, 20), e os amonitas sob o Rei Naás ameaçavam com agressão. (1Sa 12:12) Ao passo que Samuel julgara Israel de modo fiel, seus filhos eram perversores da justiça. (1Sa 8:1-3) Encarando a situação dum ponto de vista humano, e, portanto, perdendo de vista a capacidade de Jeová para proteger seu povo, os anciãos de Israel dirigiram-se a Samuel com o pedido de que lhes designasse um rei. — 1Sa 8:4, 5.

Ungido Rei. Depois disso, Jeová dirigiu o assunto de modo a propiciar a ocasião de Saul ser ungido rei. Saul, com seu ajudante, procurava as jumentas perdidas de seu pai. Visto que a busca se mostrou infrutífera, ele decidiu voltar para casa. Mas, seu ajudante sugeriu que procurassem obter a ajuda do "homem de Deus", de que se sabia estar numa cidade próxima. Isto resultou em Saul conhecer Samuel. (1Sa 9:3-19) Na sua primeira conversa com Samuel, Saul mostrou ser homem modesto. (1Sa 9:20, 21) Samuel, depois de tomar uma refeição sacrificial com Saul, continuou a conversar com ele. Na manhã seguinte, Samuel ungiu Saul como rei. Para confirmar que Deus estava com Saul, Samuel deu-lhe três sinais proféticos, que todos se cumpriram naquele dia. — 1Sa 9:22–10:16.

Mais tarde, em Mispá, quando Saul foi escolhido rei por sortes (1Sa 10:20, 21, *BJ; So*), ele, acanhado, escondeu-se entre a bagagem. Quando foi encontrado, foi apresentado como rei, e o povo gritou com aprovação: "Viva o rei!" Escoltado por homens valentes, Saul retornou a Gibeá. Embora homens imprestáveis falassem mal dele e o desprezassem, Saul ficou calado. — 1Sa 10:17-27.

Vitórias Iniciais. Cerca de um mês mais tarde (segundo a versão da *Septuaginta* grega e do Rolo do Mar Morto 4QSam[a], em 1Sa 11:1), o rei amonita Naás exigiu a rendição de Jabes de Gileade. (Veja NAÁS N.º 1.) Quando mensageiros trouxeram a notícia a Saul, o espírito de Deus

tornou-se ativo nele. Ele ajuntou rapidamente um exército de 330.000 homens e o conduziu à vitória. Isto resultou no fortalecimento da posição de Saul como rei, o povo até mesmo demandando que aqueles que haviam falado contra ele fossem mortos. Mas Saul, reconhecendo que foi Jeová quem concedeu a vitória, não consentiu nisso. Subsequentemente, em Gilgal, foi novamente confirmada a realeza de Saul. — 1Sa 11:1-15.

A seguir, Saul tomou medidas para romper o poder dos filisteus sobre Israel. Escolheu 3.000 israelitas, colocando 2.000 sob as suas ordens e os restantes sob as ordens do seu filho Jonatã. Evidentemente atuando sob a direção do pai, "Jonatã golpeou a guarnição dos filisteus que havia em Geba". Em retaliação, os filisteus reuniram uma poderosa força e passaram a acampar-se em Micmás. — 1Sa 13:3, 5.

Peca Presunçosamente. No ínterim, Saul se retirara de Micmás para Gilgal, no vale do Jordão. Ali esperou sete dias por Samuel. Mas Samuel não veio no tempo marcado. Temendo que o inimigo caísse sobre ele quando ainda não havia conseguido a ajuda de Jeová e que uma demora maior resultasse em perder seu exército, Saul 'constrangeu-se' para oferecer o sacrifício queimado. Quando Samuel chegou, condenou a 'atuação néscia' de Saul como pecaminosa. Pelo visto, o pecado de Saul consistia em ele presunçosamente oferecer o sacrifício e em não obedecer ao mandamento de Jeová, dado por meio do Seu representante Samuel, de esperar que Samuel oferecesse o sacrifício. (Veja 1Sa 10:8.) Em consequência deste ato, o reino de Saul não havia de durar. — 1Sa 13:1-14.

No decorrer da campanha contra os filisteus, Saul proferiu uma maldição sobre todo aquele que comesse alimentos antes de se executar a vingança no inimigo. Este juramento precipitado teve consequências adversas. Os israelitas cansaram-se, e, embora triunfassem sobre os filisteus, sua vitória não foi tão grande como poderia ter sido. Famintos, não tomaram tempo para sangrar os animais que depois abateram, violando assim a lei de Deus a respeito da santidade do sangue. Jonatã, não tendo ouvido o juramento do pai, comeu mel. Por isso, Saul proferiu a sentença de morte sobre ele. Mas o povo redimiu Jonatã, porque este contribuíra muito para Israel obter a vitória. — 1Sa 14:1-45.

Rejeitado por Deus. Em todo o reinado de Saul houve repetidas batalhas contra os filisteus e outros povos, inclusive contra os moabitas, os amonitas, os edomitas e os amalequitas. (1Sa 14:47, 48, 52) Na guerra contra os amalequitas, Saul violou a ordem de Jeová por poupar o melhor do rebanho e da manada, bem como o rei deles, Agague. Quando se lhe perguntou por que não obedecera à voz de Jeová, Saul eximiu-se da culpa e a lançou sobre o povo. Só depois de Samuel ter enfatizado a natureza séria do pecado e de ter dito que, por causa deste, Jeová rejeitara Saul como rei é que este admitiu que seu erro se devia a ele temer o povo. Depois de Saul solicitar que Samuel o honrasse diante dos anciãos e diante de Israel por acompanhá-lo, Samuel apresentou-se com ele perante eles. Daí, o próprio Samuel matou Agague. Depois, Samuel afastou-se de Saul e nunca mais tiveram contato entre si. — 1Sa 15:1-35.

Foi após isso e depois da unção de Davi como futuro rei de Israel que o espírito de Jeová se retirou de Saul. A partir de então "terrorizou-o um espírito mau da parte de Jeová". Por retirar seu espírito de Saul, Jeová tornou possível que um espírito mau se apossasse dele, privando Saul de paz mental e incitando seus sentimentos, pensamentos e imaginações de modo errado. O fracasso de Saul, por não obedecer a Jeová, indicava a má inclinação da mente e do coração, contra a qual o espírito de Deus não oferecia a Saul nenhuma proteção ou resistência. Todavia, visto que Jeová permitira que o "espírito mau" substituísse Seu espírito e terrorizasse Saul, ele podia ser chamado de "espírito mau da parte de Jeová", de modo que os servos de Saul o chamavam de "o espírito mau da parte de Deus". À recomendação de um dos seus ajudantes, Saul solicitou que Davi fosse seu músico da corte para acalmá-lo quando fosse afligido pelo "espírito mau". — 1Sa 16:14-23; 17:15.

Relacionamento com Davi. Depois disso, os filisteus ameaçaram a segurança de Israel. Enquanto estavam acampados num lado da baixada de Elá e as forças do Rei Saul no lado oposto, Golias, de manhã e de noite, durante 40 dias, saía do campo filisteu, desafiando Israel a apresentar um homem para lutar com ele em combate só entre os dois. O Rei Saul prometeu enriquecer e formar uma aliança matrimonial com qualquer israelita que abatesse Golias. Também, a casa do pai do vencedor ficaria 'liberta', provavelmente isenta do pagamento de impostos e de serviços compulsórios. (Veja 1Sa 8:11-17.) Quando Davi chegou ao lugar com suprimentos de alimentos para seus irmãos e com certas porções para o chefe de milhares (possivelmente o comandante sob o qual os irmãos de Davi serviam), suas perguntas evidentemente sugeriam que estava disposto a aceitar o desafio. Isto resultou em ele ser levado a Saul e em sua subsequente vitória sobre Golias. — 1Sa 17:1-58.

Cria inimizade com Davi. Saul depois encarregou Davi dos homens de guerra. Isto por fim resultou em Davi ser celebrado em cânticos mais do que o próprio rei. Por isso, Saul passou a encarar Davi com suspeita e com ódio invejoso. Em certa ocasião, quando Davi tocava harpa, Saul 'passou a comportar-se como profeta'. Não era o caso de Saul passar a profetizar, mas ele evidentemente manifestava sentimentos extraordinários e uma perturbação física semelhante à de um profeta pouco antes de profetizar ou enquanto profetizava. Nesta condição incomum, perturbada, Saul duas vezes atirou uma lança contra Davi. Falhando na tentativa de cravar Davi na parede, Saul mais tarde concordou em dar sua filha Mical em casamento a Davi em troca da apresentação de cem prepúcios de filisteus. A intenção de Saul, ao fazer esta oferta, era que Davi morresse às mãos deles. A trama falhou, apresentando Davi não 100, mas 200 prepúcios para formar uma aliança matrimonial com Saul. O medo e o ódio que o rei tinha de Davi, portanto, se intensificaram. Saul falou a seu filho Jonatã e a todos os seus servos sobre o seu desejo de fazer Davi morrer. Quando Jonatã intercedeu, Saul prometeu não matar Davi. Todavia, Davi viu-se obrigado a fugir para salvar a vida, quando Saul pela terceira vez atirou contra ele uma lança. Saul mandou até mesmo mensageiros vigiar a casa de Davi e ordenou que fosse morto pela manhã. — 1Sa 18:1–19:11.

Naquela noite, Davi escapou pela janela da sua casa e correu para Ramá, onde Samuel morava. Junto com Samuel, passou então a morar em Naiote. Quando Saul soube disso, enviou mensageiros para pegarem Davi. Mas, ao chegarem, eles "começaram a comportar-se como profetas". Evidentemente, o espírito de Deus operava neles de modo tal, que se esqueceram completamente do objetivo da sua missão. Quando isso aconteceu também com mais dois grupos de mensageiros despachados por Saul, ele mesmo foi a Ramá. Também ficou sob o controle do espírito de Deus, e isso por um período prolongado, evidentemente dando a Davi tempo suficiente para fugir. — 1Sa 19:12–20:1; veja PROFETA (Como Eram Designados e Inspirados).

Davi poupa a vida de Saul por este ser ungido de Deus. Depois desses fracassos das tentativas de tirar a vida a Davi, Jonatã, pela segunda vez, falou em defesa de Davi. Mas Saul ficou tão enfurecido, que atirou uma lança contra seu próprio filho. (1Sa 20:1-33) Daquele tempo em diante, Saul implacavelmente perseguia Davi. Ao saber que o sumo sacerdote Aimeleque tinha ajudado Davi, Saul ordenou que fosse executado junto com seus sacerdotes associados. (1Sa 22:6-19) Mais tarde, ele planejou atacar a cidade de Queila, de Judá, porque Davi morava ali, mas abandonou o plano quando Davi fugiu. Saul continuou a perseguição, caçando-o nas regiões do ermo. Uma incursão dos filisteus, porém, interrompeu temporariamente a perseguição e possibilitou a Davi buscar refúgio no ermo de En-Gedi. Em duas ocasiões posteriores, Saul ficou numa situação em que Davi poderia tê-lo matado. Mas, Davi negou-se a estender a mão contra o ungido de Jeová. Na segunda vez, Saul, ao saber do refreio de Davi, até mesmo prometeu não ferir Davi. Mas esta foi uma expressão insincera, porque ele abandonou a perseguição somente quando soube que Davi havia fugido para a cidade filisteia de Gate. — 1Sa 23:10–24:22; 26:1–27:1; 27:4.

Saul se volta para o espiritismo. Cerca de um ou dois anos mais tarde (1Sa 29:3), os filisteus vieram contra Saul. Este, sem o espírito e a orientação de Jeová, e deixado entregue a um estado mental reprovado, voltou-se para o espiritismo, uma transgressão passível de morte. (Le 20:6) Disfarçado, Saul foi consultar uma médium espírita em En-Dor, pedindo que ela lhe fizesse subir o falecido Samuel. À base da descrição do que ela via, Saul concluiu que se tratava de Samuel. No entanto, deve-se notar que Jeová não havia respondido às indagações de Saul e obviamente não faria isso por meio duma prática condenada pela Sua lei como passível da pena de morte. (Le 20:27) Portanto, o que a mulher falou deve ter tido origem demoníaca. A mensagem não consolou Saul, mas o encheu de medo. — 1Sa 28:4-25; veja ESPIRITISMO.

A morte de Saul. No conflito subsequente com os filisteus, Saul foi gravemente ferido no monte Gilboa e três filhos dele foram mortos. Visto que seu escudeiro se negou a matá-lo, Saul lançou-se sobre a sua própria espada. (1Sa 31:1-7) Cerca de três dias depois, um jovem amalequita veio a Davi, gabando-se de ter matado o rei ferido. Era evidentemente uma mentira, destinada a granjear o favor de Davi. Davi, porém, ordenou que o homem fosse executado à base da sua afirmação, pois Saul havia sido um ungido de Jeová. — 2Sa 1:1-15.

Entrementes, os filisteus penduraram os cadáveres de Saul e de seus três filhos na muralha de Bete-Sã. Homens corajosos de Jabes-Gileade, porém, retiraram os cadáveres, queimaram-nos e então enterraram os ossos. — 1Sa 31:8-13.

Anos mais tarde, durante o reinado de Davi, a culpa de sangue em que Saul e sua casa haviam incorrido, relacionado com os gibeonitas, foi vingada quando sete dos seus descendentes foram mortos. — 2Sa 21:1-9.

2. Sexto rei do antigo Edom, mencionado por nome; sucessor de Samlá e predecessor de Baal-Hanã. Saul era de "Reobote, junto ao Rio". — Gên 36:31, 37, 38; 1Cr 1:48, 49.

3. Último filho de Simeão, mencionado por nome, dado à luz por uma mulher cananeia. (Gên 46:10; 1Cr 4:24) Saul fundou a família dos saulitas, contada entre os simeonitas. — Êx 6:15; Núm 26:12, 13.

4. Descendente levita de Coate. — 1Cr 6:22-24.

SAULITAS [De (Pertencentes a) Saul]. Família simeonita fundada por Saul. — Núm 26:12, 13.

SAULO. Benjamita da cidade de Tarso, na Ásia Menor, que perseguia os seguidores de Cristo mas depois se tornou apóstolo de Jesus Cristo. (At 9:1, 4, 17; 11:25; 21:39; Fil 3:5) Em todas as suas cartas, ele chama a si mesmo pelo seu nome latino, Paulo. — Veja PAULO, I.

SAVÉ, BAIXADA DE. "Baixada do rei", onde o rei de Sodoma veio ao encontro de Abraão, que fora vitorioso sobre Quedorlaomer e seus aliados, e onde Abraão recebeu uma bênção de Melquisedeque, rei de Salém. (Gên 14:17-24) Séculos mais tarde, Absalão erigiu seu monumento na "Baixada do Rei", pelo que parece o mesmo lugar e provavelmente perto de Jerusalém. (2Sa 18:18) Josefo indicou que o Monumento de Absalão foi erigido "dois estádios [370 m] distante de Jerusalém". (*Jewish Antiquities* [Antiguidades Judaicas], VII, 243 [x, 3]) Todavia, não se pode agora determinar a localização exata da Baixada de Savé.

SAVÉ-QUIRIATAIM [Lugar Aplainado de Quiriataim]. Cena da vitória de Quedorlaomer sobre os emins. (Gên 14:5) Pelo visto era a planície perto ou em torno da cidade de Quiriataim, ao L do Jordão, e mais tarde construída ou reconstruída pelos rubenitas. (Núm 32:37; Jos 13:15, 19) Geógrafos situam tentativamente Quiriataim perto de Quraiyat, a uns 10 km ao ONO de Díbon.

SAVSA. Secretário do Rei Davi. — 1Cr 18:16; veja SERAÍAS N.º 2.

SEÁ. Medida para secos que, segundo fontes rabínicas, corresponde a um terço de um efa. (Gên 18:6; 1Sa 25:18; 1Rs 18:32; 2Rs 7:1, 16, 18) Visto que, à base de evidência arqueológica referente à capacidade do bato, medida correspondente para líquidos (veja Ez 45:11), o efa é calculado em 22l, o seá seria igual a 7,33l.

SEAL. Um de diversos homens na família de Bani que Esdras induziu a despedir suas esposas estrangeiras e seus filhos. — Esd 10:10, 11, 29, 44.

SEALTIEL [Pedido (Indagado) a Deus]. Descendente do Rei Davi e antepassado de Jesus na tribo de Judá. Sealtiel é chamado filho tanto de Joaquim (Jeconias) como de Néri. Tanto Sealtiel como seu irmão Pedaías são chamados de pai do pós-exílico governador Zorobabel.

Quanto ao pai de Sealtiel: Sealtiel é alistado primeiro entre os filhos nascidos a Joaquim durante o seu exílio. (1Cr 3:17; Mt 1:12) Se Sealtiel se tiver casado com uma filha de Néri, da qual não se dá o nome, através de quem Lucas traça a genealogia de Jesus, Sealtiel talvez fosse chamado por Lucas como sendo "de Néri" no sentido de que era o genro dele. Isto seria igual a Lucas referir-se a José, que se casou com Maria (evidentemente filha de Eli), como "de Eli". — Lu 3:23, 27.

Quanto ao pai de Zorobabel: Pedaías é identificado uma vez como tal (1Cr 3:19), mas o irmão de Pedaías, Sealtiel (1Cr 3:17, 18) é chamado assim em todos os outros casos. (Esd 3:2, 8; 5:2; Ne 12:1; Ag 1:1, 12, 14; 2:2, 23; Mt 1:12; Lu 3:27) Se Pedaías morreu quando seu filho Zorobabel era ainda menino, o irmão mais velho de Pedaías, Sealtiel, talvez criasse Zorobabel como se fosse seu próprio filho. Ou, caso Sealtiel tenha morrido sem filhos e Pedaías tenha realizado o casamento levirato por ele, o filho de Pedaías com a esposa de Sealtiel teria sido o herdeiro legal de Sealtiel.

SEARIAS, I. Descendente de Saul e de Jonatã; um dos seis filhos de Azel. — 1Cr 8:33-38; 9:44.

SEARIAS, II [Jah Procurou]. Cabeça duma família benjamita que morava em Jerusalém; filho ou descendente de Jeroão. — 1Cr 8:1, 26-28.

SEAR-JASUBE [Um Mero Restante (Os Remanescentes) Retornará]. Primeiro filho de Isaías. Sear-Jasube acompanhou Isaías quando este transmitiu uma mensagem profética ao Rei Acaz, na época da invasão de Judá pelo Rei Peca, de Israel. (Is 7:1, 3) Isaías e seus filhos deviam servir de sinais e milagres da parte de Jeová em Israel; por isso, o nome de Sear-Jasube predizia que 'um mero restante retornaria' do exílio babilônico. — Is 8:18; 10:21.

SEBA.

1. Filho de Bicri, benjamita, que perdeu a vida numa revolta contra Davi. (2Sa 20:1, 2) Na ocasião em que Davi retornava a Jerusalém depois da rebelião de Absalão, Seba, "homem imprestável", notou o ressentimento de dez das tribos com os homens de Judá, a tribo de Davi. (2Sa 19:40-43) Seba atiçou as chamas desta amargura, dizendo que as outras tribos não tinham "quinhão em

Davi" e exortando: "Cada um aos seus deuses." Os homens de Judá apegaram-se ao rei, mas "todos os homens de Israel" abandonaram Davi para seguir Seba. Um motivo atrás desta rebelião talvez fosse querer devolver à tribo de Benjamim um pouco do destaque que tinha quando Saul era rei.

Davi mandou que seu general Amasa reunisse em três dias os homens de Judá para a batalha, a fim de sufocar o levante de Seba. Quando Amasa não apareceu em tempo, o rei enviou Abisai atrás do fugitivo Seba (embora pareça que foi realmente o irmão de Abisai, Joabe, quem se encarregou da perseguição). Seba e seus parentes apoiadores fugiram até o N a Abel-Bete-Maacá, cidade fortificada de Naftali. Os perseguidores sitiaram a cidade e começaram a minar a muralha. Então, uma mulher sábia da cidade falou com Joabe, pedindo paz. Joabe respondeu que o exército se retiraria se a cidade entregasse o rebelde Seba. Ouvindo isso, o povo da cidade decepou a cabeça de Seba e lançou-a sobre a muralha da cidade para Joabe. — 2Sa 20:1-8, 13-22.

2. Gadita que morava em Basã, descendente de Abiail. — 1Cr 5:11, 13.

3. Evidentemente uma das cidades encravadas dadas à tribo de Simeão, na parte S do território de Judá. (Jos 19:2) O nome, porém, não consta na lista paralela de 1 Crônicas 4:28-32, nem entre os relatos das cidades inicialmente designadas a Judá. (Jos 15:26) Visto que Josué 19:2-6 fornece a soma como 13 cidades, mas realmente parece alistar 14 cidades, alguns peritos sugeriram que Seba e Berseba eram duas partes da mesma cidade, sendo Seba a mais velha. Se ela tiver sido um lugar separado, talvez fosse a mesma que Sema, mencionada na lista de Josué 15:26-32.

SEBÁ.

1. Um dos seis filhos de Cus. — Gên 10:7, 8; 1Cr 1:9, 10.

2. Terra ao L da África. Em Isaías 43:3, Sebá é relacionado com o Egito e a Etiópia (Cus), como dados em resgate por Jacó. Numa lista similar, Isaías 45:14 diz "sabeus" em lugar de "Sebá", indicando que o povo de Sebá era chamado de sabeus. Estes versículos sugerem que Sebá fazia fronteira com a Etiópia ou era parte dela. Isto é apoiado por Josefo, que diz que o nome "Sabá" se aplicava à cidade de Méroe, junto ao Nilo, e à grande parte (ilha de Méroe) entre os rios Nilo, Nilo Azul e Atbara. (*Jewish Antiquities* [Antiguidades Judaicas], II, 249 [x, 2]) Serem esses sabeus chamados de "homens altos" (Is 45:14) é confirmado por Heródoto (III, 20), que fala dos etíopes como, "de todos os homens, os de maior estatura e de mais bela compleição física". — Veja CUS N.º 1 e 2.

Méroe já por muito tempo era um lugar de comércio. Entre os lugares distantes mencionados no Salmo 72, na descrição do domínio e da influência daquele que Jeová designaria como Rei, Sebá e Sabá são mencionados como lugares cujos reis apresentariam uma dádiva. — Sal 72:10; Jl 3:8.

SEBANIAS.

1. Sacerdote que tocou trombeta na procissão que acompanhou a Arca do Pacto a Jerusalém, nos dias de Davi. — 1Cr 15:3, 24.

2. Casa paterna sacerdotal representada por José nos dias de Joiaquim, sucessor do sumo sacerdote Jesua. (Ne 12:12, 14) Numa lista em geral similar dos sacerdotes que retornaram com Zorobabel, em 537 AEC, consta o nome Secanias em lugar de Sebanias. (Ne 12:1-7) Durante a governadoria de Neemias, um membro da mesma família, ou um sacerdote individual do mesmo nome, atestou o pacto nacional feito então. — Ne 10:1, 4, 8.

3. Um dos levitas, ou representante duma família levítica do mesmo nome, contemporâneo de Esdras e de Neemias, que liderou os judeus numa oração de confissão, depois da qual eles propuseram e selaram um pacto de fidelidade. — Ne 9:4, 5, 38; 10:1, 9, 10.

4. Outro levita que atestou o mesmo arranjo fidedigno, quer em seu próprio nome, quer no de um antepassado. — Ne 9:38; 10:9, 12.

SEBÃO. Aparentemente um nome alternativo para Sibma. — Núm 32:3, 38; veja SIBMA.

SEBARIM [Pedreiras]. Lugar até o qual os homens de Ai perseguiram os israelitas, quando estes não puderam enfrentar o inimigo depois do pecado de Acã. (Jos 7:5) Desconhece-se o sítio, exceto que ficava perto de Ai. Certos tradutores preferem verter o termo hebraico como "pedreiras", em vez de por "Sebarim". — *ALA; BLH.*

SEBATE. Nome pós-exílico do 11.º mês lunar judaico do calendário sagrado, mas do quinto mês do calendário secular. (Za 1:7; De 1:3; 1Cr 27:14) Corresponde a parte de janeiro e a parte de fevereiro. Não há certeza do sentido do nome.

Este mês no meio do inverno ocorre um pouco depois do auge das pesadas chuvas, mas ainda é uma época de muita chuva. A temperatura média é de cerca de 7°C em Jerusalém e de uns dez graus mais ao longo da costa do Mediterrâneo. As flores de coloração rosa e branca da amendoeira são as primeiras a alegrar a paisagem hibernal e a proclamar a aproximação da primavera.

No registro bíblico, o sebate não é marcado por alguma estação festiva.

SEBE. Pomares e vinhedos costumavam ser cercados por sebes, grossas fileiras de plantas espinhosas, para proteger a área contra ladrões e as depredações por animais. (Is 5:5) As Escrituras usam a expressão 'pôr uma sebe' em sentido figurado, para indicar que se provia proteção. (Jó 1:10) Por outro lado, 'cercar [com uma sebe]' é usado para representar a criação de obstáculos, ou barreiras, colocando a pessoa ou mesmo a nação numa situação impotente e desamparada, sem saída. (Jó 3:23; Os 2:6; compare isso com Jó 19:8; La 3:7-9.) Com referência à corrupção moral existente entre os israelitas dos seus dias, Miqueias escreveu que "o melhor deles é como a sarça, o mais reto deles é pior do que uma sebe de espinhos", isto é, espinhoso, prejudicial e danoso. — Miq 7:4.

SEBER [possivelmente: Fratura; Quebrantamento; Espatifamento]. Filho de Calebe com Maacá, sua concubina; da tribo de Judá. — 1Cr 2:48.

SEBNA [possivelmente uma forma abreviada de Sebanias]. Oficial do Rei Ezequias. Em certa época, Sebna era o "mordomo . . . sobre a casa", presumivelmente a de Ezequias — um cargo de influência. No entanto, Jeová mandou que Isaías denunciasse Sebna, profetizando que ele seria 'empurrado do seu posto', evidentemente por causa do seu orgulho e da busca de glória, evidenciada por construir para si uma conspícua sepultura. Sua veste, sua faixa e seu domínio, junto com "a chave da casa de Davi", foram então dados a 'Eliaquim, servo de Deus'. — Is 22:15-24.

Todavia, Sebna não foi privado de todos os privilégios, porque quando Senaqueribe ameaçou Jerusalém, em 723 AEC, e Eliaquim já se tornara mordomo, Sebna foi o secretário real enviado junto com Eliaquim e o cronista para falar com Rabsaqué. De vestes rasgadas, relataram a Ezequias o que se falara, e foram então enviados a Isaías para indagar de Jeová. — 2Rs 18:18–19:7; Is 36:3–37:7.

SEBUEL [Ele Retornou a Deus; Cativo de Deus]. Os dois homens chamados Sebuel são alternativamente chamados de Subael.

1. Filho ou descendente levítico de Gersom, filho de Moisés. (1Cr 23:15, 16) A casa paterna de Sebuel (Subael) foi alistada quando Davi reorganizou os serviços levíticos (1Cr 24:20, 30b, 31), recebendo deveres que incluíam cuidar dos armazéns. — 1Cr 26:24.

2. Um dos filhos de Hemã e músico perito escolhido por sortes para encabeçar a 13.ª turma de músicos do santuário. — 1Cr 25:4, 6, 9, 20.

SECACÁ [duma raiz que significa "cobrir; encobrir"]. Cidade de Judá no ermo. (Jos 15:20, 61) Secacá muitas vezes é identificada com Khirbet es-Samrah, num morro a uns 6 km ao O da parte setentrional do Mar Morto. Este é o centro de el Buqeiʽa (Biqʽat Hureqanya), um planalto estéril, na parte setentrional do ermo de Judá.

SECANIAS [Residência de Jeová].

1. Descendente de Arão, cuja casa paterna foi escolhida por sortes como a 10.ª das 24 turmas sacerdotais organizadas por Davi. — 1Cr 24:1-3, 7, 11.

2. Um dos encarregados da distribuição equitativa dos dízimos e de outras contribuições nas cidades dos sacerdotes, durante o reinado de Ezequias. — 2Cr 31:12, 15.

3. Sacerdote que retornou a Jerusalém junto com Zorobabel. — Ne 12:1, 3, 7; veja SEBANIAS N.º 2.

4. Casa paterna representada no grupo que retornou com Esdras em 468 AEC. — Esd 8:1, 3.

5. Cabeça da casa paterna de Zatu, da qual 300 varões retornaram junto com Esdras; filho de Jaaziel. — Esd 8:1, 5.

6. "Filho de Jeiel, dos filhos de Elão", que sugeriu a Esdras o pacto pelo qual aqueles que se encontravam na restabelecida Judá e que tinham esposas estrangeiras voluntariamente as despediram. — Esd 10:2-4.

7. Pai do Semaías que fez reparos na muralha de Jerusalém. — Ne 3:29.

8. Sogro de Tobias, o amonita; filho de Ará. — Ne 4:3; 6:17, 18.

9. Descendente de Davi, que viveu depois do exílio babilônico. — 1Cr 3:5, 9, 10, 21, 22.

SECO. Veja SECU.

SECRETÁRIO. Usualmente um oficial designado, que era hábil em escrever e em manter registros. A palavra hebraica *so·fér* pode também ser vertida "escriba" e "copista".

Em Israel, pelo menos em certas épocas havia um oficial de confiança da corte, de alto escalão, chamado de "o secretário do rei" ou de "o secretário". (2Cr 24:11; 2Rs 19:2) Não era um simples escriba, empregado para preparar documentos, nem era apenas copista da Lei. (Jz 5:14; Ne 13:13; compare isso com 2Sa 8:15-18; 20:23-26; veja COPISTA; ESCRIBA.) Ocasionalmente, o secretário do rei cuidava de assuntos financeiros (2Rs 12:10, 11) e falava como representante do rei, numa qualidade similar ao de um 'ministro das relações exteriores'. (Is 36:2-4, 22; 37:2, 3) Sob o governo de Salomão, dois dos "príncipes" são chamados de secretários. — 1Rs 4:2, 3; compare isso com 2Cr 26:11; 34:13.

Além de "o secretário do rei", a Bíblia menciona "o secretário do chefe do exército" (2Rs 25:19; Je 52:25) e "o secretário dos levitas". (1Cr 24:6) Baruque era secretário-escriba de Jeremias. — Je 36:32.

SECRETÁRIO, TINTEIRO DE. Veja TINTEIRO DE SECRETÁRIO.

SECU. Aparentemente o nome dum lugar com uma grande cisterna, onde Saul indagou sobre o paradeiro de Davi e de Samuel. (1Sa 19:21, 22) Secu ficava perto de Ramá, mas a sua localização exata é hoje desconhecida. Em vez de o nome próprio "Secu", alguns peritos, seguindo certos manuscritos gregos e latinos, preferem expressões tais como "eira na colina [altura] calva". — *JB, AT.*

SEDA. A mais forte das fibras naturais, usada desde tempos bíblicos para a confecção de tecido belo e leve. A seda é produzida por várias espécies de lagartas, e especialmente pelo bicho-da-seda, que se alimenta de folhas de amoreira e exsuda um fluido que endurece em finos fios para formar um casulo. Tecidos de seda, que arqueólogos acham ter sido confeccionados há mais de 2.000 anos, foram encontrados em túmulos dum cemitério fenício perto de Sabrata, na Líbia.

A sericultura parece ter tido início na China e ter-se difundido dali para outras terras, tais como a Índia. Os gregos descreviam coisas feitas de seda como *si·ri·kós*, relacionando assim a seda com os "seres" (geralmente identificados com os chineses). A seda é alistada nas Escrituras entre as mercadorias caras compradas por "Babilônia, a Grande". — Re 18:2, 11, 12.

Algumas traduções da Bíblia, em Ezequiel 16:10, 13, traduzem a palavra hebraica *mé·shi* por "seda". (*Al, ALA, BJ, BLH, BV, CBC, MC, PIB, Tr*) Segundo a tradição rabínica, *mé·shi* refere-se à seda; todavia, existe alguma incerteza a respeito disso. Concordemente, a *Tradução do Novo Mundo*, com o apoio de atuais lexicógrafos, verte o termo por "tecido suntuoso".

SEDEUR [possivelmente: Luz do Todo-Poderoso]. Rubenita cujo filho Elizur foi designado por Jeová para ser maioral da sua tribo no ermo. — Núm 1:5; 2:10; 7:30, 35; 10:18.

SEDIÇÃO. A palavra grega *stá·sis*, que basicamente significa 'estar de pé' (He 9:8), passou a ter o sentido de "estar de pé [apartado]" ou "sedição". (Mr 15:7; Lu 23:19, 25, *Int*) Pode também ser vertido por "dissensão" (At 15:2), e às vezes engloba a ideia de violência. — At 23:7, 10.

Sob a lei romana, era crime capital empenhar-se em sedição, ou promover tumultos ou participar neles. Por isso, o escrivão da cidade alertou a turba amotinada em Éfeso do perigo em que estavam, dizendo: "Nós estamos realmente em perigo de ser acusados de sedição pela questão de hoje, não existindo nem uma única causa que nos permita apresentar uma razão para esta turba desordenada." (At 19:40) E a acusação de Tértulo levantada perante o governador romano Félix, de que Paulo 'atiçava sedições entre todos os judeus', era muito séria. Se Paulo fosse achado culpado, teria sido punido com a morte. — At 24:5.

SEERÁ [duma raiz que significa "restar"]. Filha de Efraim ou do seu filho Berias. Menciona-se que ela construiu ou fundou Bete-Horom baixa e alta, e Uzém-Seerá, embora isso talvez fosse feito por alguns dos seus descendentes. — 1Cr 7:22-24.

SEFÃO. Lugar na fronteira oriental da Terra da Promessa, pelo visto a pouca distância de Ribla. (Núm 34:10, 11) Desconhece-se agora sua localização.

SEFAR. Um termo do território em que moravam descendentes de Joctã. A Bíblia diz: "E seu lugar de morada veio a estender-se desde Mesa até Sefar, a região montanhosa do Oriente." (Gên 10:29, 30) Uma localização sugerida é Zafar (antigamente a capital dos reis himiaritas) no Iêmen, a uns 160 km ao NE da extremidade sul do Mar Vermelho. Outra é uma cidade costeira em Mahra, junto ao mar Arábico. Mas a localização exata da antiga Sefar continua incerta.

SEFARADE. Lugar do qual os exilados de Jerusalém haviam de retornar. (Ob 20) Desconhece-se sua localização exata, mas, dentre as diversas sugestões, uma provável possibilidade é Saparda, mencionada em certos anais assírios como território da Média. Os assírios certa vez exilaram pessoas do reino setentrional de Israel para "cidades dos medos". — 2Rs 17:5, 6.

SEFARVAIM. Cidade da qual o rei da Assíria trouxe pessoas para morar em Samaria, depois de os israelitas terem sido levados ao exílio. (2Rs 17:24) Antes disso, Sefarvaim e seu rei parecem ter sofrido derrota às mãos dos assírios. (2Rs 19:13; Is 37:13) Visto ser ela mencionada junto com lugares na Síria e em Babilônia, Sefarvaim talvez estivesse situada em uma destas regiões.

SEFARVITAS [De (Pertencentes a) Sefarvaim]. Pessoas da cidade de Sefarvaim. Depois de 740 AEC, pelo menos alguns dos habitantes de Sefarvaim foram levados pelos assírios como colonos para Samaria. Os sefarvitas trouxeram consigo a sua religião falsa, que incluía o sacrifício de seus

filhos varões aos deuses Adrameleque e Anameleque. — 2Rs 17:24, 31-33; 18:34; Is 36:19.

SEFATIAS [Jeová Julgou].

1. Um dos guerreiros benjamitas que se bandearam de Saul para Davi em Ziclague; harifita. — 1Cr 12:1, 2, 5.

2. Quinto filho nascido a Davi enquanto governava em Hébron (1077-1070 AEC). A mãe de Sefatias era Abital. — 2Sa 3:2, 4; 1Cr 3:1, 3.

3. Príncipe da tribo de Simeão durante o reinado de Davi; filho de Maacá. — 1Cr 27:16, 22.

4. Filho de Jeosafá que recebeu do pai muitas dádivas e cidades fortificadas, posteriormente morto pelo seu irmão mais velho, Jeorão. — 2Cr 21:2-4.

5. Um dos príncipes de Judá que, ao obter permissão do Rei Zedequias para matar Jeremias, mandou que este fosse lançado numa cisterna; filho de Matã. — Je 38:1-6, 10.

6. Fundador em Israel duma família, da qual 372 varões retornaram a Jerusalém junto com Zorobabel, em 537 AEC, e outros 80, encabeçados por Zebadias, junto com Esdras, em 468 AEC. — Esd 2:1, 2, 4; 8:1, 8; Ne 7:9.

7. Família dos "filhos dos servos de Salomão" que também retornou de Babilônia junto com Zorobabel. — Esd 2:1, 2, 55, 57; Ne 7:59.

8. Benjamita, de quem um descendente é alistado como morando em Jerusalém após o exílio babilônico. — 1Cr 9:7, 8.

9. Descendente de Judá através de Peres, e antepassado de um que morava em Jerusalém durante a governadoria de Neemias. — Ne 11:1, 2, 4.

SEFELÁ [Terra Baixa]. Nome que usualmente é dado à região de colinas baixas entre a cordilheira central da Palestina e as planícies costeiras da Filístia. (De 1:7; Jos 9:1; 10:40; 11:2; 12:8; Jz 1:9; 2Cr 28:18; Ob 19; Za 7:7) A Sefelá era uma das regiões do território designado a Judá. (Jos 15:33-44) Embora atingisse a altitude de uns 450 m, é uma "terra baixa" (veja Je 17:26; 32:44; 33:13, onde *shefeláh* ocorre no texto hebraico) em comparação com a cordilheira central muito mais elevada. A "Sefelá" fazia fronteira com o Negebe no S (Jz 1:9) e com "a região montanhosa de Israel" (além da baixada de Aijalom) ao N. — Jos 11:16.

Os vales que separam os ondulantes contrafortes desta região serviam como rotas naturais para viagens L-O. A Sefelá é fértil, e ali prevalece um clima temperado. Antigamente, esta região era famosa pelos seus muitos sicômoros e olivais. Oferecia também pastos para rebanhos e manadas. — 1Rs 10:27; 1Cr 27:28; 2Cr 1:15; 9:27; 26:10.

A Sefelá associada com "a região montanhosa de Israel" (Jos 11:16) talvez seja a região colinosa entre os montes de Samaria e a planície de Sarom. Esta região é mais estreita e menos distinta do que a Sefelá de Judá. Não há base para se encarar como anacronismo a distinção entre Judá e Israel no capítulo 11 de Josué (veja v 21). Uma nota marginal num comentário feito por C. F. Keil e F. Delitzsch observa: "A distinção . . . pode ser explicada sem dificuldades mesmo à base das circunstâncias existentes no tempo do próprio Josué. Judá e a dupla tribo de José (Efraim e Manassés) receberam por sorte a sua herança, antes de quaisquer das outras. Mas, ao passo que a tribo de Judá se dirigia para o território que lhe fora consignada no S, todas as demais tribos ainda permaneciam em Gilgal; e, mesmo num período posterior, quando Efraim e Manassés se achavam em suas possessões, todo o Israel, com exceção de Judá, ainda se achava acampado em Silo. Ademais, as duas partes daquela nação achavam-se então separadas pelo território que, posteriormente, foi consignado à tribo de Benjamim, mas que, nessa época, não dispunha de nenhum dono; e, além disso, o altar, o tabernáculo e a Arca do Pacto achavam-se no meio de José e das outras tribos que ainda estavam congregadas em Silo." — *Biblical Commentary on the Old Testament* (Comentário Bíblico sobre o Velho Testamento), 1973, Vol. II, Josué, pp. 124, 125.

SÉFER, MONTE. Monte na península do Sinai, junto ao qual Israel acampou. — Núm 33:23, 24.

SEFÔ. Filho de Sobal, xeque horeu, que morava em Edom. — Gên 36:20, 21, 23; 1Cr 1:40.

SEFUFÃO, SEFUFÃ. Benjamita que fundou a família tribal dos sufamitas. (Núm 26:38, 39; 1Cr 8:5) Em outros lugares são chamados de Mupim (Gên 46:21) e de supins. — 1Cr 7:12.

SEGREDO SAGRADO. Algo que se origina de Deus, que é retido até o Seu tempo devido e é revelado apenas àqueles a quem ele escolhe dá-lo a conhecer.

A palavra grega *my·sté·ri·on,* traduzida "segredo sagrado", refere-se primariamente àquilo que é conhecido dos iniciados. Nas antigas religiões místicas, que floresciam no tempo da primitiva congregação cristã, aqueles que quisessem participar nas celebrações místicas tinham de passar pela iniciação; aos não iniciados negava-se tanto o acesso às chamadas ações sagradas como o conhecimento delas. Os iniciados ficavam obrigados, por um juramento de silêncio, a não revelar os segre-

dos. No entanto, havia também um uso secular, "cotidiano", dessa palavra, tal como para um segredo particular, um segredo entre amigos, e segredos de família. O apóstolo Paulo usou o passivo de *my·é·o* neste último sentido ao dizer: "Aprendi o segredo [literalmente: fui iniciado nos segredos] tanto de estar suprido como de ter fome, tanto de ter abundância como de sofrer carência." — Fil 4:12.

Diferente das Religiões Místicas. Referente ao termo grego *my·sté·ri·on*, *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine) explica: "No [Novo Testamento] denota, não o misterioso (como no caso da palavra em ingl.), mas aquilo que, estando fora do âmbito da apreensão natural desassistida, somente pode tornar-se conhecido pela revelação divina, e é dado a conhecer dum modo e num tempo designados por Deus, e somente àqueles que são iluminados pelo Seu Espírito. No sentido comum, um mistério subentende conhecimento retido; seu significado bíblico é a verdade revelada. Por isso, os termos especialmente ligados ao assunto são 'tornar conhecido', 'manifestado', 'revelado', 'pregado', 'entender', 'dispensação'." — 1981, Vol. 3, p. 97.

Os segredos sagrados de Deus e outros "mistérios" da Bíblia, tais como o de Babilônia, a Grande, portanto não são coisas a serem mantidas secretas para sempre, mas a serem reveladas por Jeová Deus ao Seu próprio tempo àqueles que se voltam para ele e a quem ele decide revelá-las. O apóstolo Paulo trata deste aspecto do assunto em 1 Coríntios 2:6-16. Ele fala ali do "segredo sagrado" de Deus como "sabedoria escondida", revelada aos seus servos cristãos por meio do espírito de Deus. É algo que o espírito do mundo ou a sabedoria humana dos homens físicos não podem destrinchar, mas que é falado e entendido por aqueles que 'combinam assuntos espirituais com palavras espirituais'. Anteriormente, Jesus Cristo salientou aos seus discípulos: "A vós tem sido dado o segredo sagrado [gr.: *my·sté·ri·on*] do reino de Deus, mas, para os de fora, todas as coisas ocorrem em ilustrações, a fim de que, olhando, olhem mas não vejam, e, ouvindo, ouçam mas não compreendam o sentido disso, nem jamais se voltem e se lhes dê perdão." — Mr 4:11, 12; Mt 13:11-13; Lu 8:10.

A grande diferença entre o segredo sagrado de Deus e os segredos de religiões místicas, em primeiro lugar, é o conteúdo: o segredo de Deus são boas novas, não mentira ou engano forjado pelo homem. (Jo 8:31, 32, 44; Col 1:5; 1Jo 2:27) Segundo, os que são escolhidos para entender o segredo sagrado de Deus têm a obrigação, não de mantê-lo secreto, mas de dar-lhe a mais ampla proclamação e divulgação possíveis. Conforme já mencionado, isto é revelado pelo uso bíblico de termos tais como 'pregado', 'tornado conhecido', 'tornado manifesto', e também 'declarar', 'falar' a respeito do "segredo sagrado das boas novas". Os verdadeiros cristãos fazem o maior empenho em proclamar estas boas novas, que contêm o entendimento do segredo sagrado, a "toda a criação debaixo do céu". (1Co 2:1; Ef 6:19; Col 1:23; 4:3, 4) Deus determina quem é indigno e assim lhes nega o entendimento. Ao fazer isso, Deus não é parcial; é por causa da "insensibilidade dos seus corações" que Deus não lhes abre o entendimento do Seu segredo sagrado. — Ef 4:17, 18.

Gira em Torno de Cristo. Visto que "dar-se testemunho de Jesus é o que inspira o profetizar", o "segredo sagrado de Deus" tem de girar em torno de Cristo. (Re 19:10; Col 2:2) Todos "os segredos sagrados" de Deus têm que ver com o seu Reino messiânico. (Mt 13:11) O apóstolo Paulo escreve a concristãos: "Cuidadosamente ocultos nele se acham todos os tesouros da sabedoria e do conhecimento", e "é nele que mora corporalmente toda a plenitude da qualidade divina". — Col 2:2, 3, 9.

Paulo diz que ele mesmo estava incumbido dos "segredos sagrados de Deus". (1Co 4:1) Fala da compreensão que tinha "do segredo sagrado do Cristo". (Ef 3:1-4) Explica que este segredo sagrado é sabedoria escondida, predeterminada por Deus antes dos sistemas de coisas. (1Co 2:7) A declaração do mistério, ou "segredo sagrado de Deus", começou com a profecia do próprio Jeová em Gênesis 3:15. Durante séculos homens de fé aguardavam o "descendente [literalmente: semente]" da promessa para libertar a humanidade do pecado e da morte, mas não se entendia claramente quem é que seria esta 'semente' e como é que esta 'semente' viria e traria libertação. Foi só quando Cristo veio e "lançou luz sobre a vida e a incorrupção por intermédio das boas novas" que isto foi esclarecido. (2Ti 1:10) Então começou a ser obtido o conhecimento do mistério da 'semente da mulher'.

O Reino messiânico. Paulo, nos seus escritos, fornece uma ampla visão da revelação do segredo sagrado do Cristo. Em Efésios 1:9-11, ele fala de Deus fazer saber "o segredo sagrado" da sua vontade, e diz: "É segundo o seu beneplácito, que ele se propôs em si mesmo, para uma administração no pleno limite dos tempos designados, a saber, ajuntar novamente todas as coisas no Cristo, as coisas nos céus e as coisas na terra. Sim, nele, em união com quem também somos designados herdeiros, visto que fomos predeterminados segundo

o propósito daquele que opera todas as coisas segundo o modo aconselhado por sua vontade." Este "segredo sagrado" envolve um governo, o Reino messiânico de Deus. "As coisas nos céus", a que Paulo se refere, são os prospectivos herdeiros daquele Reino celestial junto com Cristo. "As coisas na terra" serão os súditos terrestres dele. Jesus salientou aos seus discípulos que o segredo sagrado tinha que ver com o Reino, quando lhes disse: "A vós tem sido dado o segredo sagrado do reino de Deus." — Mr 4:11.

Inclui a Congregação. Há muitos aspectos deste conhecimento do segredo sagrado. O apóstolo forneceu pormenores adicionais ao explicar que o segredo sagrado inclui a congregação, da qual Cristo é Cabeça. (Ef 5:32; Col 1:18; Re 1:20) Os membros dela são seus co-herdeiros, com os quais ele compartilha o Reino. (Lu 22:29, 30) São tirados tanto dentre os judeus como dentre os gentios. (Ro 11:25; Ef 3:3-6; Col 1:26, 27) Este aspecto do "segredo sagrado" só podia ser dado a conhecer com clareza quando Pedro foi mandado visitar o gentio Cornélio e viu os desta casa gentia receber os dons do espírito santo, em 36 EC. (At 10:34, 44-48) Ao escrever a cristãos gentios, Paulo lhes disse: "Estáveis sem Cristo, . . . estranhos aos pactos da promessa, e não tínheis esperança e estáveis sem Deus no mundo. Mas agora, em união com Cristo Jesus, vós, os que outrora estáveis longe, chegastes a estar perto pelo sangue do Cristo." (Ef 2:11-13) Por meio dos tratos de Deus com a congregação, 'os governos e as autoridades nos lugares celestiais' viriam a conhecer "a grandemente diversificada sabedoria de Deus". — Ef 3:10.

Numa visão na Revelação (Apocalipse) dada a João mostra-se que esta congregação é composta de 144.000 pessoas 'compradas dentre a humanidade como primícias para Deus e para o Cordeiro'. Estão em pé junto com o Cordeiro, Jesus Cristo, no Monte Sião, o lugar onde fica a "cidade do Deus vivente, a Jerusalém celestial". Na antiga Jerusalém terrestre encontrava-se o "trono de Jeová", ocupado por reis da linhagem de Davi; também havia ali o templo de Jeová. Jesus Cristo está entronizado na Jerusalém celestial, e seus leais seguidores, ungidos com o espírito, compartilham no seu Reinado. (Re 14:1, 4; He 12:22; 1Cr 29:23; 1Pe 2:4-6) A ressurreição de tais para a imortalidade e incorrupção, no tempo da presença de Cristo, é um dos aspectos dos tratos de Deus com a congregação, o que em si mesmo é um "segredo sagrado". — 1Co 15:51-54.

O Segredo Sagrado da Devoção Piedosa. Paulo escreveu a Timóteo: "Escrevo-te estas coisas, . . . para que saibas como deves comportar-te na família de Deus, que é a congregação do Deus vivente, coluna e amparo da verdade. Deveras, o segredo sagrado desta devoção piedosa é admitidamente grande: 'Ele [Jesus Cristo] foi manifestado em carne, foi declarado justo em espírito, apareceu a anjos, foi pregado entre nações, foi crido no mundo, foi recebido acima em glória.' " — 1Ti 3:14-16.

"A congregação do Deus vivente" tinha a verdade, e conhecia com exatidão o mistério, ou "o segredo sagrado", da verdadeira devoção piedosa, e a congregação não só tinha a *forma,* mas também o *poder* desta devoção piedosa. (Contraste isso com 2Ti 3:5.) Por isso podia ser "coluna e amparo da verdade" no meio de um mundo de erro e de religião falsa, constituindo 'mistérios' sagrados para Satanás e para aqueles que ele cegou. (2Co 4:4) O próprio Jesus Cristo é Aquele cuja devoção piedosa foi predita e descrita nas inspiradas Escrituras Hebraicas. Durante séculos, desde que se lançou o desafio contra a soberania de Deus, pondo-se em dúvida a integridade do homem, era um mistério, ou "segredo sagrado", se alguém sobre quem o Diabo pudesse exercer pressão podia manter plenamente uma devoção piedosa plena, inabalável e imaculada. Quem é que podia perseverar sob prova e sair-se plenamente puro, sem pecado e imaculado em devoção exclusiva a Jeová? Relacionado com isso havia a questão referente a quem seria 'a semente da mulher' que machucaria a cabeça da Serpente. Isto seria plenamente revelado quando Cristo fosse 'manifestado em carne, fosse declarado justo em espírito, aparecesse a anjos, fosse pregado entre nações, fosse crido no mundo, fosse recebido acima em glória'. (1Ti 3:16; 6:16) Era admitidamente uma coisa grandiosa. A grande questão da devoção piedosa girava em torno de uma única pessoa, Jesus Cristo. Quão grandioso era o proceder de devoção piedosa de Cristo! Quanto beneficia a humanidade e enaltece o nome de Jeová! — Veja DEVOÇÃO PIEDOSA.

Chega ao Término. Na visão do apóstolo João, ele foi informado: "Nos dias do toque do sétimo anjo, quando estiver para tocar a sua trombeta, então, deveras, terá sido levado a término o segredo sagrado de Deus, segundo as boas novas que ele declarou aos seus próprios escravos, os profetas." (Re 10:7) Este término do segredo sagrado está intimamente relacionado com o toque de trombeta pelo sétimo anjo, após o qual se faz o anúncio no céu: "O reino do mundo tornou-se o reino de nosso Senhor e do seu Cristo, e ele reinará para todo o sempre." (Re 11:15) Concordemente, o segredo sagrado de Deus termina na época em que Jeová inicia seu Reino por meio de seu Messias, ou Cristo. Jesus Cristo falou muito aos seus discípulos, os "escravos" de Deus, sobre o Rei-

no de Deus e disse que as "boas novas do reino" continuariam a ser pregadas até o próprio fim (gr.: *té·los*) do "sistema de coisas". Depois de 'o segredo sagrado de Deus ter sido levado a término', as "boas novas" a serem pregadas, portanto, incluiriam aquilo que as vozes no céu anunciavam: "O reino do mundo tornou-se o reino de nosso Senhor e do seu Cristo." — Mt 24:3, 14.

A respeito do "mistério daquilo que é contra a lei" (2Te 2:7), veja HOMEM QUE É CONTRA A LEI. A respeito do "Mistério: 'Babilônia, a Grande' " (Re 17:5), veja BABILÔNIA, A GRANDE.

SEGUBE [Exaltado; Protegido].

1. Filho de Esrom e pai de Jair, da tribo de Judá. — 1Cr 2:21, 22.

2. Filho mais novo de Hiel, o betelita. Em cumprimento da maldição de Josué, Segube perdeu a vida quando seu pai reconstruiu Jericó durante o reinado do Rei Acabe. — Jos 6:26; 1Rs 16:34.

SEGUNDO [do lat. *Se·cún·dus*]. Cristão tessalonicense que acompanhou Paulo através da Macedônia até a Ásia Menor, no retorno da terceira viagem missionária do apóstolo, provavelmente na primavera setentrional de 56 EC. Não se declara até onde Segundo acompanhou Paulo. — At 20:3-5.

SEIO. Veja PEITO, SEIO.

SEIO, POSIÇÃO JUNTO AO. Numa ilustração, Jesus falou dum mendigo chamado Lázaro, o qual, ao morrer, foi levado "para a posição junto ao seio de Abraão", e João menciona Jesus estando "na posição junto ao seio do Pai". (Lu 16:22, 23; Jo 1:18) A expressão "posição junto ao seio" alude a alguém se recostar no peito de outro, no mesmo leito, numa refeição.

Os convidados recostavam-se sobre o lado esquerdo, com um travesseiro para apoiar o cotovelo esquerdo, ficando a mão direita livre. Usualmente, três pessoas ocupavam o mesmo leito, mas podia haver até cinco pessoas. A cabeça de cada uma ficava perto ou encostada como que no peito, ou seio, da pessoa atrás dela. Quem não tinha ninguém atrás de si era considerado como ocupando a posição mais elevada, e quem estava na frente dele, a segunda posição de honra. Visto que os convidados estavam assim perto uns dos outros, era costume que amigo fosse colocado junto de amigo, o que tornava bastante fácil manter uma conversa confidencial quando desejado. Ocupar tal posição junto ao seio de outro num banquete significava deveras ocupar um lugar de favor especial perto dele. Assim, o apóstolo João, que Jesus amava muito, "recostava-se na frente do seio de Jesus", e nesta posição "se encostou no peito de Jesus" e fez-lhe em particular uma pergunta, na celebração da última Páscoa. — Jo 13:23, 25; 21:20.

Por estes motivos, João, ao descrever a posição bem especial de favor usufruída por Jesus, disse que este estava "na posição junto ao seio" do seu Pai, Jeová. Do mesmo modo, na ilustração de Jesus, Lázaro foi levado para "a posição junto ao seio" de Abraão, indicando que este mendigo, por fim, passou a ocupar uma posição de favor especial junto a alguém que lhe era superior. — Veja REFEIÇÃO.

SEIR [duma raiz que significa "eriçar(-se)", possivelmente referindo-se a morros arborizados; ou possivelmente significando "Eriçar-se (Arrepiar-se) de Horror"].

1. "Horeu" cujos sete "filhos" eram xeques na terra de Seir antes de ela ser ocupada por Esaú (Edom). (Gên 36:20, 21, 29, 30; 1Cr 1:38; compare isso com Gên 14:4-6.) Seir talvez vivesse na região montanhosa ao S do Mar Morto, e esta região talvez fosse chamada pelo nome dele. Não há certeza se os sete "filhos" de Seir eram descendentes imediatos dele ou se incluíam descendentes posteriores. — Veja ANÁ; DISOM.

2. A região montanhosa entre o Mar Morto e o golfo de ʽAqaba. (Gên 36:8, 30; De 2:1, 8) No tempo de Abraão, Seir era habitada por horeus. (Gên 14:6) Mais tarde, Esaú, neto de Abraão, tinha interesses em Seir, ao passo que seu irmão gêmeo, Jacó, morava em Padã-Arã. (Gên 32:3) Mas, parece que Esaú só completou sua mudança para Seir algum tempo depois de Jacó ter retornado a Canaã. (Gên 36:6-9) Por fim, os descendentes de Esaú, os edomitas, desapossaram os horeus (De 2:4, 5, 12; Jos 24:4), e aquela terra passou a ser chamada de Edom. Todavia, o anterior nome Seir também era aplicado aos descendentes de Esaú e à região em que moravam. (Núm 24:18; compare isso com 2Rs 14:7; 2Cr 25:11.) Parece que, durante o reinado do Rei Ezequias, homens da tribo de Simeão foram ao monte Seir, e depois de terem aniquilado os remanescentes dos amalequitas, começaram a morar ali simeonitas. (1Cr 4:41-43) Quanto a pormenores sobre a geografia e a história de Seir, veja EDOM, EDOMITAS.

3. Monte entre Baalá (Quiriate-Jearim) e Quesalom, na fronteira N do território de Judá. (Jos 15:10) Seir costuma ser identificado como a serra existente a uns 15 km ao O de Jerusalém, e que tem no lado meridional a aldeia de Shoresh.

SEIRÁ [duma raiz que significa "eriçar(-se)", possivelmente referindo-se a morros arborizados]. Lugar ao qual Eúde escapou depois de assassinar o

rei moabita Eglom. Desconhece-se hoje sua localização exata, que era em algum lugar na região montanhosa de Efraim. — Jz 3:26, 27.

SEIS. Veja NÚMERO, NUMERAL.

SEITA. A palavra grega (*hai·re·sis*, da qual deriva a palavra "heresia") assim traduzida significa "escolha" (Le 22:18, *LXX*) ou "aquilo que é escolhido", portanto, "um grupo de homens que se separam de outros e seguem seus próprios princípios [*seita* ou *partido*]". (*Greek-English Lexicon of the New Testament* [Léxico Grego-Inglês do Novo Testamento], de Thayer, 1889, p. 16) Este termo é aplicado a aderentes de dois ramos destacados do judaísmo, os fariseus e os saduceus. (At 5:17; 15:5; 26:5) Os não cristãos também chamavam o cristianismo de "seita" ou de "seita dos nazarenos", possivelmente encarando-o como derivado do judaísmo. — At 24:5, 14; 28:22.

O fundador do cristianismo, Jesus Cristo, orou para que prevalecesse união entre seus seguidores (Jo 17:21), e os apóstolos estavam vitalmente interessados em preservar a unidade da congregação cristã. (1Co 1:10; Ju 17-19) A desunião de crença poderia dar margem a ferrenhas disputas, dissensões e até mesmo inimizades. (Veja At 23:7-10.) De modo que seitas deviam ser evitadas, sendo elas obras da carne. (Gál 5:19-21) Os cristãos foram advertidos contra se tornarem promotores de seitas ou de serem desencaminhados por falsos instrutores. (At 20:28; 2Ti 2:17, 18; 2Pe 2:1) O apóstolo Paulo, na sua carta a Tito, mandou que, depois de duas vezes admoestado, o homem que continuasse a promover uma seita fosse rejeitado, evidentemente significando que devia ser expulso da congregação. (Tit 3:10) Os que se negassem a ficar envolvidos em criar divisões dentro da congregação ou em apoiar determinada facção se destacariam pelo seu proceder fiel e dariam evidência de ter a aprovação de Deus. Aparentemente é isso o que Paulo queria dizer ao falar aos coríntios: "Também tem de haver seitas entre vós, para que os aprovados também se tornem manifestos entre vós." — 1Co 11:19.

SELA, I. Assento para o cavaleiro, preso ao dorso dum animal. Numerosas referências bíblicas mencionam selar jumentos (Gên 22:3; Núm 22:21; 2Sa 17:23; 19:26; 1Rs 2:40; 13:13, 27; 2Rs 4:24), mas não se fornece nenhuma descrição das selas. À base da evidência de antigos monumentos, parece que as primitivas selas para cavalo eram pouco mais do que um acolchoado de pano ou de couro. O verbo hebraico para "selar" significa basicamente "amarrar", indicando que a sela era presa com tiras ao animal. Um antigo relevo retrata uma sela em forma de caixa amarrada ao dorso dum dromedário. Não se pode dizer nada de específico sobre o "cesto das mulheres da sela do camelo", mencionado em Gênesis 31:34. A expressão hebraica *kar hag·ga·mál* tem sido diversamente traduzida por "albarda do camelo" (*PIB*), "enxerga dum camelo" (*Fi*) e "sela do camelo" (*BJ*).

Sob a Lei, quem tocasse numa sela em que montara alguém com um fluxo tornava-se impuro, assim como quem tocasse num objeto em que se sentara uma mulher menstruada. — Le 15:9, 19-23.

SELA, II [Rochedo].

1. Lugar na fronteira do território amorreu depois que os israelitas tomaram posse da Terra da Promessa. (Jz 1:36) Desconhece-se hoje o local. Alguns identificam este Sela com a cidade de Sela em Edom (2Rs 14:7), mas não há evidência de que o território amorreu alguma vez se estendesse tanto ao S, na região controlada pelos edomitas.

2. Importante cidade edomita capturada pelo Rei Amazias de Judá e que recebeu o novo nome de Jocteel. (2Rs 14:7) Sela talvez seja a "cidade fortificada" mencionada sem nome no Salmo 108:10.

Alguns identificam esta cidade com Umm el-Biyara, que fica a uns 100 km ao NNE da ponta setentrional do golfo de ʽAqaba. Esse planalto rochoso fica uns 300 m acima do canto ocidental da planície em que mais tarde se construiu a cidade nabateia de Petra. Acessível por meio duma garganta estreita, serpenteante, e cercada por penhascos escarpados de arenito, esta planície é bem protegida. As impressionantes ruínas de Petra, incluindo templos, túmulos e moradias escavadas na rocha, não faziam parte da antiga cidade edomita de Sela. Os peritos recentemente preferiram identificar Sela com es-Selaʽ, a uns 4 km ao NNO de Bozra.

3. Lugar mencionado numa pronúncia contra Moabe. (Is 15:1; 16:1) Não há certeza quanto a se é ou não é o mesmo lugar que o N.º 2.

SELÁ, I. Expressão hebraica transliterada, frequentemente encontrada nos Salmos e que aparece também no capítulo 3 de Habacuque. Embora geralmente considerada ser um termo técnico, usado na música ou na recitação, desconhece-se seu significado exato. Alguns acham que significa "pausa, suspensão ou refreio", quer do canto do salmo, para haver um interlúdio musical, quer tanto do canto como da música instrumental, para haver meditação silenciosa. De qualquer modo, a pausa, sem dúvida, era usada para tornar mais impressionante o fato ou o sentimento que se acabava de expressar, a fim de permitir a penetração do

pleno impacto da última expressão. A *Septuaginta* grega verte Selá como *di·á·psal·ma,* definido como "interlúdio musical". Selá sempre ocorre no fim duma cláusula e geralmente no fim duma estrofe, cada ocorrência constando num cântico que contém alguma espécie de orientação ou expressão musical. No Salmo 9:16 é acompanhada por "Higaiom", ali entendido por alguns como associado com a música de harpa.

SELÁ, II.

1. [hebr.: *Shé·lahh,* possivelmente: Míssil]. Filho de Arpaxade e neto de Sem, nascido em 2333 AEC e falecido em 1900 AEC, à idade de 433 anos. Selá e um dos seus filhos, Éber, fundaram cada uma das 70 famílias pós-diluvianas; através de Éber seguiu a linhagem genealógica que passou de Sem para Abraão, e finalmente para Jesus. — Gên 10:22, 24; 11:12-15; 1Cr 1:18, 24; Lu 3:35.

2. [hebr.: *She·láh,* possivelmente: Petição]. Terceiro filho de Judá com sua esposa cananeia. (1Cr 2:3) Tamar devia ter sido dada a Selá em casamento levirato, mas não foi. (Gên 38:1-5, 11-14, 26) Os descendentes de Selá, dos quais alguns, com os lugares em que se fixaram, são alistados por nome, constituíram a família tribal dos selanitas. Alguns destes retornaram do exílio babilônico. — Núm 26:20; 1Cr 4:21-23; 9:5; Ne 11:5.

SELANITAS [De (Pertencentes a) Selá]. Família de Judá fundada por Selá. (Núm 26:20) Alguns peritos acreditam que "selanita" (em vez de "silonita" do texto massorético) deveria constar em Neemias 11:5, na lista dos que moravam em Jerusalém depois do exílio.

SELEDE [possivelmente duma raiz que significa "pular [de alegria]"]. Filho de Nadabe na divisão jerameelita da genealogia de Judá. Selede morreu sem ter filhos. — 1Cr 2:25, 30.

SELEFE. Segundo filho de Joctã mencionado por nome; fundador de uma das primeiras famílias pós-diluvianas. (Gên 10:26; 1Cr 1:20) Equivalentes árabes deste nome são encontrados em inscrições sabeias (que datam de antes do sétimo século AEC), as quais falam dum distrito iemenita de *Salaf* ou *Salif.* Outra forma do nome pode ter sobrevivido em *Sulaf,* um lugar a uns 100 km ao N de Sanʻa, capital do Iêmen. Estas similaridades, porém, apenas sugerem de modo geral onde os descendentes de Selefe se estabeleceram.

SELEMIAS [Jeová É Recompensa; ou: Sacrifício de Participação em Comum, de Jeová].

1. Porteiro levítico designado por sorte para o L do santuário, durante o reinado de Davi. — 1Cr 26:14; veja MESELEMIAS.

2. Avô de Jeudi, oficial de Jeoiaquim; filho de Cusi. — Je 36:14.

3. Pai de Jeucal (Jucal), mensageiro de Zedequias. — Je 37:3; 38:1.

4. Pai de Irijá, encarregado do Portão de Benjamim, de Jerusalém; filho de Hananias. — Je 37:13.

5. Um dos mensageiros do Rei Jeoiaquim enviado para trazer-lhe Jeremias e Baruque; filho de Abdeel. — Je 36:26.

6, 7. Dois homens alistados entre os filhos ou descendentes de Binui, os quais, depois do retorno de Esdras a Jerusalém, em 468 AEC, despediram suas esposas estrangeiras. — Esd 10:38, 39, 41, 44.

8. Pai do Hananias que ajudou nos reparos da muralha de Jerusalém. — Ne 3:30.

9. Sacerdote, e um daqueles que Neemias, na sua segunda visita a Jerusalém, incumbiu dos depósitos e da distribuição dos dízimos aos respectivos destinatários. — Ne 13:6, 7, 12, 13.

SELES [Terço; Três Partes]. Filho aserita de Helém; cabeça duma família e notável guerreiro. — 1Cr 7:30, 35, 40.

SELÊUCIA. Fortificada cidade portuária do Mediterrâneo, que servia a Antioquia da Síria e ficava a uns 20 km ao SO desta cidade. Os dois lugares eram interligados por estrada; e o navegável rio Orontes, que passava por Antioquia, desembocava no mar Mediterrâneo a pouca distância ao S de Selêucia. Paulo, acompanhado por Barnabé, partiu de navio de Selêucia no começo da sua primeira viagem missionária, por volta de 47 EC. (At 13:4) Embora Selêucia depois não seja mais mencionada no relato de Atos, provavelmente figurava nos eventos narrados ali. (At 14:26; 15:30-41) Para distinguir esta cidade de outros lugares de nome similar no antigo Oriente Médio, ela é às vezes chamada de Selêucia Piéria. Ficava logo ao N da atual Süveydiye, ou Samandag, na Turquia. Os sedimentos do Orontes converteram o antigo porto de Selêucia num brejo.

SELO. Objeto usado para fazer uma impressão (usualmente em argila ou cera) que indica proprietário, autenticidade ou acordo. Os antigos selos consistiam numa peça de material duro (pedra, marfim ou madeira) com letras ou desenhos gravados ao contrário. Eram de diversos formatos, incluindo cones, quadrados, cilindros, escaravelhos e cabeças de animais. (A respeito de anéis de sinete ou de selagem, veja ANEL.) Os que eram em forma de cilindro usualmente tinham de 2 a 4 cm de comprimento. Quando o cilindro com superfície gravada era rolado sobre argila úmida, deixava

uma impressão contínua em relevo. Frequentemente, os cilíndricos eram furados de ponta a ponta e assim podiam ser suspensos num cordão.

Símbolos religiosos, bem como plantas, animais e cenas simples, se encontram entre as coisas retratadas em selos egípcios e mesopotâmicos. O selo babilônico de "Tentação" (Museu Britânico) mostra uma árvore com um homem sentado num lado dela e uma mulher no outro lado, e atrás da mulher há uma serpente ereta. Muitas vezes, os selos indicavam o nome e o cargo do seu proprietário. Por exemplo, um selo encontrado na Palestina reza: "Pertence a Sema, ministro de Jeroboão." — *The Biblical World* (O Mundo Bíblico), editado por C. Pfeiffer, 1966, p. 515.

As impressões de selos podiam indicar o proprietário ou a autenticidade, e podiam impedir a alteração de documentos ou de outras coisas seladas, inclusive bolsas, portas e túmulos. (Jó 14:17; Da 6:17; Mt 27:66) Quando o profeta Jeremias

Antigo selo cilíndrico, junto com a impressão em argila; retrata adoradores ao lado duma árvore, com aves aquáticas embaixo.

comprou um campo, a cópia da escritura com as assinaturas das testemunhas foi selada, mas uma segunda cópia foi deixada aberta. A selagem talvez fosse feita por se dobrar a escritura para fechá-la, atá-la com um cordão e depois pôr um pouco de cera ou outra substância mole no cordão, imprimindo o material mole com um selo. Mais tarde, se surgisse uma questão a respeito da exatidão do documento aberto, podia-se apresentar a escritura selada perante testemunhas. (Je 32:10-14, 44) O incumbido do selo do rei podia emitir decretos oficiais, que eram autenticados pela impressão do selo. (1Rs 21:8; Est 3:10, 12; 8:2, 8, 10) Apor o selo num documento podia indicar a aceitação dos termos contidos nele. (Ne 9:38; 10:1) Encontraram-se diversas asas de jarros antigos com impressões de selo. Algumas dessas impressões de selo identificavam o dono dos jarros e o conteúdo deles; outras indicavam a quantidade ou a qualidade do conteúdo.

Uso Figurado. O próprio uso de selos forneceu a base para diversas expressões figuradas encontradas na Bíblia. Predisse-se que o Messias iria "apor um selo à visão e ao profeta". Faria isso porque, pelo cumprimento de profecias, o Messias os marcaria como autênticos e inspirados por Deus. (Da 9:24; compare isso com Jo 3:33.) No sentido duma marca de posse ou de propriedade, Abraão recebeu a circuncisão como "selo" da sua justiça. (Ro 4:11) Visto que o apóstolo Paulo ajudara muitos cristãos coríntios a se tornarem crentes, estes serviam de selo, confirmando a genuinidade do apostolado dele. (1Co 9:1, 2) Fala-se dos cristãos do primeiro século como "selados" por meio do espírito santo, o penhor antecipado da sua herança celestial. (Ef 1:13, 14; 4:30) O selo indica que eles pertencem a Deus (2Co 1:21, 22) e mostra que deveras são candidatos à vida celestial. O livro de Revelação (Apocalipse) mostra que o número dos por fim selados é de 144.000. — Re 7:2-4; 9:4.

A Bíblia chama de selado aquilo que é fechado, escondido ou secreto. Mensagens proféticas estavam 'seladas' enquanto não eram entendidas. (Da 12:4, 9; Re 5:1; 22:10; compare isso com Is 8:16; 29:11.) E de Jeová diz-se que ele 'pôs um selo em volta das estrelas', evidentemente querendo dizer que ele as oculta da vista por meio de nuvens. — Jó 9:7.

SELOMI [duma raiz que significa "paz"]. Aserita cujo filho, maioral, foi designado para ajudar a repartir a Terra da Promessa entre as tribos de Israel. — Núm 34:17, 18, 27.

SELOMITE [duma raiz que significa "paz"].

1. Filha danita de Dibri, cujo filho com um egípcio foi morto no ermo por ultrajar o nome de Jeová. — Le 24:10-14, 23.

2. Levita coatita da família de Izar; também chamado Selomote. — 1Cr 23:12, 18; 24:22.

3. Descendente levítico de Eliézer, filho de Moisés; também chamado Selomote. — 1Cr 26:25-28.

4. Filho do Rei Roboão, de Judá, com sua esposa favorita Maacá; irmão do Rei Abias. — 2Cr 11:20-23; 12:16.

5. Filha do governador Zorobabel. — 1Cr 3:19.

6. Filho de Josifias e cabeça da casa paterna de Bani. Selomite, acompanhado por 160 varões, foi a Jerusalém junto com Esdras. — Esd 8:1, 10.

SELOMOTE [duma raiz que significa "paz"].

1. Cabeça duma casa paterna entre os descendentes de Gérson, filho de Levi. — 1Cr 23:6, 7, 9.

2. Levita coatita da família de Izar; também conhecido como Selomite. — 1Cr 23:12, 18; 24:22.

3. Descendente levítico de Moisés através de seu filho Eliézer. Davi incumbiu Selomote e seus irmãos dos tesouros de coisas sagradas, inclusive do santificado despojo de guerra tomado pelos israelitas. (1Cr 26:25-28) Era também chamado Selomite.

SELUMIEL [Paz de Deus]. Maioral simeonita. Selumiel ajudou no censo nacional feito cerca de um ano após o Êxodo do Egito. Era maioral do exército de Simeão; também, apresentou sua oferta na inauguração do tabernáculo. — Núm 1:4, 6; 2:12; 7:36-41; 10:19.

SEM [Nome; Fama]. Um dos três filhos de Noé; destes "se dispersou toda a população da terra" após o Dilúvio global. — Gên 6:10; 9:18, 19.

Embora os três filhos sejam coerentemente alistados como "Sem, Cã e Jafé", há alguma incerteza a respeito das suas posições relativas segundo a idade. Mencionar-se Sem primeiro não constitui em si mesmo nenhum indício definitivo de que Sem era o primogênito de Noé, visto que o próprio primogênito de Sem (Arpaxade) é alistado em terceiro lugar nos registros genealógicos. (Gên 10:22; 1Cr 1:17) No hebraico original, Gênesis 10:21 permite mais do que uma única possível tradução, referindo-se algumas traduções a Sem como "irmão de Jafé, o mais velho ["sênior", *KJ*]", ao passo que outras o chamam de "irmão mais velho de Jafé". (*Al*, *ALA*, *BJ*, *CBC*, *MC*, *PIB*, *So*) As versões antigas igualmente divergem — a *Septuaginta*, a tradução de Símaco e o Targum de Onkelos apresentam Jafé como o mais velho, ao passo que o Pentateuco Samaritano, a *Vulgata* latina e as versões siríacas colocam Sem como o irmão mais velho de Jafé. O peso da evidência encontrada no restante da Bíblia, porém, indica que Sem provavelmente era o segundo filho de Noé, mais moço do que Jafé.

O registro mostra que Noé começou a gerar filhos depois de chegar aos 500 anos de idade (2470 AEC), ocorrendo o Dilúvio no seu 600.º ano. (Gên 5:32; 7:6) Declara-se que Sem, já casado na época do Dilúvio (Gên 6:18), gerou seu primeiro filho, Arpaxade, dois anos após o Dilúvio (2368 AEC), quando ele, Sem, tinha 100 anos de idade. (Gên 11:10) Isto significaria que Sem nasceu quando Noé tinha 502 anos de idade (2468 AEC); e visto que Cã parece ser mencionado como "filho mais moço" (Gên 9:24), Jafé seria logicamente o primeiro filho nascido a Noé, quando ele tinha 500 anos de idade.

Depois do nascimento de Arpaxade, nasceram a Sem outros filhos (e também filhas), inclusive Elão, Assur, Lude e Arã. (Gên 10:22; 11:11) Depois de Arã, o relato paralelo em 1 Crônicas 1:17 alista também "Uz, e Hul, e Géter, e Más", mas, em Gênesis 10:23, mostra-se que estes eram filhos de Arã. A evidência bíblica e evidências históricas indicam que Sem foi assim o progenitor dos povos semíticos: os elamitas, os assírios, os primitivos caldeus, os hebreus, os arameus (ou sírios), diversas tribos árabes e talvez os lídios da Ásia Menor. Isto significaria que a população descendente de Sem ficou concentrada principalmente no canto sudoeste do continente asiático, estendendo-se através da maior parte do Crescente Fértil e ocupando uma considerável parte da península Arábica. — Veja os artigos sob os nomes dos respectivos filhos de Sem.

Quando Sem e seu irmão Jafé cobriram a nudez de seu pai, na ocasião em que Noé ficou dominado pelo vinho, eles não somente mostraram respeito filial, mas também respeito por aquele que Deus tinha usado para realizar a preservação deles durante o Dilúvio. (Gên 9:20-23) Depois, na bênção proferida por Noé, indicou-se que a linhagem de Sem seria especialmente favorecida por Deus e contribuiria para a santificação do nome de Deus, Noé chamando a Jeová de "Deus de Sem". (Gên 9:26) Foi de Sem, através de seu filho Arpaxade, que Abraão descendeu, e a este foi dada a promessa a respeito da Semente, em que todas as famílias da terra receberiam uma bênção. (1Cr 1:24-27; Gên 12:1-3; 22:15-18) A predição de Noé, de Canaã tornar-se "escravo" de Sem, cumpriu-se quando os semitas subjugaram os cananeus em resultado da conquista da terra de Canaã por Israel. — Gên 9:26.

Sem viveu 500 anos depois de gerar Arpaxade, falecendo à idade de 600 anos. (Gên 11:10, 11) Sua morte ocorreu assim uns 13 anos depois da morte de Sara (1881 AEC) e dez anos depois do casamento de Isaque e Rebeca (1878 AEC). Em vista disso, sugeriu-se que Sem talvez fosse o Melquisedeque (que significa "Rei da Justiça"), o rei-sacerdote a quem Abraão pagou dízimos. (Gên 14:18-20) Todavia, o registro bíblico não diz isso, e o apóstolo Paulo mostra que não se dispõe de nenhum registro genealógico ou de outras estatísticas vitais a respeito de Melquisedeque, de modo que ele se tornou tipo bem próprio de Cristo Jesus, que é perpetuamente Rei-Sacerdote. — He 7:1-3.

SEMA [1-4: Som Melodioso].

1. Filho de Hébron e pai de Raão, na linhagem dos descendentes de Judá através de Calebe. — 1Cr 2:42-44.

2. Descendente de Rubem. — 1Cr 5:3, 8.

3. Cabeça duma casa benjamita que se estabeleceu em Aijalom, e um dos que expulsaram os habitantes de Gate. (1Cr 8:12, 13) Provavelmente

o Simei de 1 Crônicas 8:21, identificado ali como pai de nove filhos. — 1Cr 8:19-21.

4. Um dos seis que ficaram à direita de Esdras quando ele leu a Lei para o povo reunido; provavelmente era sacerdote. — Ne 8:4.

5. Cidade dentro do território meridional de Judá (Jos 15:21, 26), talvez a cidade de Seba encravada em Simeão. (Jos 19:1, 2) Alguns sugerem que era a mesma que Jesua e a identificam com Tell es-Saʽweh (Tel Yeshuʽa), a uns 15 km ao ENE de Berseba.

SEMAÁ [duma raiz que significa "ouvir; escutar"]. Benjamita de Gibeá, cujos dois filhos, Aiezer e Joás se bandearam de Saul para Davi em Ziclague. — 1Cr 12:1-3.

SEMAÍAS [que significa "Jeová Ouviu (Escutou)"].

1. Simeonita cujo descendente distante participou da expedição que se apoderou de territórios de pastagens dos cananeus, nos dias de Ezequias. — 1Cr 4:24, 37-41.

2. Filho de Joel da tribo de Rubem. — 1Cr 5:3, 4.

3. Chefe da casa levítica de Elizafã. Semaías e 200 de seus irmãos, depois de se terem santificado, estavam na procissão que levou a Arca do Pacto para Jerusalém. — 1Cr 15:4, 8, 11-16.

4. Secretário dos levitas que registrou as 24 turmas sacerdotais organizadas segundo as instruções de Davi; filho de Netanel. — 1Cr 24:6.

5. Primogênito de Obede-Edom, levita. Semaías e seus filhos foram todos alistados como porteiros incumbidos dos armazéns do santuário. — 1Cr 26:1, 4, 6, 7, 12, 13, 15.

6. Profeta de Jeová durante o reinado de Roboão, filho de Salomão. Depois da revolta das dez tribos setentrionais, em 997 AEC, Semaías proferiu as palavras de Jeová proibindo a tentativa de Roboão de reconquistá-las. (1Rs 12:21-24; 2Cr 11:1-4) No quinto ano de Roboão (993 AEC), o rei egípcio Sisaque invadiu Judá, e Semaías informou Roboão e seus príncipes que Jeová os abandonara, visto que eles O haviam abandonado. Todavia, visto que Roboão e os príncipes se humilharam, Jeová amainou a destrutividade da invasão. (2Cr 12:1-2) Semaías fez também um dos registros escritos do reinado de Roboão. — 2Cr 12:15.

7. Um dos levitas enviados pelo Rei Jeosafá, no seu terceiro ano (934 AEC) para ensinar a Lei nas cidades de Judá. — 2Cr 17:7-9.

8. Descendente levítico de Jedutum, comissionado por Ezequias no seu primeiro ano de governo (745 AEC) a ajudar a limpar o templo. Semaías e os outros levitas levaram as coisas imundas para baixo ao vale do Cédron. (2Cr 29:12, 14-16) Possivelmente é o mesmo que o N.º 9.

9. Um dos levitas que distribuíam os dízimos e as outras contribuições nas cidades dos sacerdotes, durante o reinado de Ezequias. (2Cr 31:6, 12, 14, 15) Possivelmente é o mesmo que o N.º 8.

10. Um dos maiorais levíticos que fizeram uma generosa contribuição de vítimas animais para a grande celebração da Páscoa por Josias. — 2Cr 35:1, 9.

11. Pai de Urijá, profeta contemporâneo de Jeremias; de Quiriate-Jearim. — Je 26:20.

12. Pai de Delaías, príncipe de Judá durante o reinado de Jeoiaquim. — Je 36:12.

13. Falso profeta da cidade de Neelão e opositor de Jeremias, levado cativo a Babilônia junto com Joaquim, em 617 AEC. De lá escreveu ao sacerdote Sofonias e a sacerdotes associados em Jerusalém, condenando Jeremias por predizer um prolongado exílio e por exortar os exilados a se acomodarem em Babilônia. Semaías argumentou que Jeremias devia ser posto no tronco. Jeová, porém, profetizou que, por Semaías tentar fazer os judeus confiar numa falsidade e por falar em franca revolta, nem ele nem sua descendência estariam entre os exilados que retornariam. — Je 29:24-32.

14. Sacerdote, e provavelmente fundador duma família sacerdotal, que retornou a Jerusalém junto com Zorobabel, em 537 AEC. Na geração seguinte, Jeonatã encabeçava a casa paterna de Semaías. (Ne 12:1, 6, 7, 12, 18) Seu representante, ou outro sacerdote do mesmo nome, atestou o pacto nacional feito durante a governadoria de Neemias. — Ne 10:1, 8.

15. Levita descendente de Jedutum, cujo filho ou descendente Obadias morava em Jerusalém depois do exílio. — 1Cr 9:16, 34.

16. Levita dos descendentes de Merari, que também morava em Jerusalém algum tempo depois do exílio babilônico; filho de Hassube. — 1Cr 9:14, 34; Ne 11:15.

17. Líder dos filhos de Adonicão que acompanharam Esdras a Jerusalém, em 468 AEC. Ele possivelmente é um daqueles que Esdras despachara para pedir ministros para o santuário, o que resultou no ajuntamento de alguns levitas e de netineus para a viagem. — Esd 8:1, 13, 16-20.

18. Um dos sacerdotes que Esdras, ao chegar a Jerusalém, incentivou a despedir as esposas estrangeiras que haviam tomado; filho de Harim. — Esd 10:10, 11, 21, 44.

19. Um dos israelitas, filho de outro Harim, que também haviam tomado esposas estrangeiras, mas que as despediram. — Esd 10:25, 31, 44.

20. Um daqueles que ajudaram a reparar a muralha de Jerusalém; filho de Secanias e porteiro, portanto, provavelmente levita. — Ne 3:29.

21. O falso profeta contratado por Tobias e Sambalá para falar a Neemias sobre uma suposta ameaça à sua vida, tentando assim amedrontar Neemias, que não era sacerdote, a cometer o pecado de se esconder no templo. Filho de Delaías. — Ne 6:10-13.

22. Um dos que participaram da marcha inaugural organizada por Neemias depois de a muralha de Jerusalém ter sido reconstruída. — Ne 12:31-34.

23. Sacerdote da família de Asafe, cujo descendente marchou na mesma procissão, evidentemente como trombeteiro. — Ne 12:31, 35.

24. Músico sacerdotal na mesma procissão; pelo visto era parente do N.º 23. — Ne 12:31, 36.

25. Sacerdote que parece ter tocado trombeta quando os dois coros de agradecimento se encontraram na casa de Jeová, por ocasião da inauguração da muralha. — Ne 12:40-42.

26. Descendente distante de Davi. (1Cr 3:9, 10, 22) Alguns peritos acham que as palavras "e os filhos de Semaías", no meio do versículo 22 (seguido por apenas cinco nomes), deviam ser omitidas como erro de escriba, atribuindo assim seis filhos a Secanias. Todavia, outros peritos sugerem que Semaías e seus cinco filhos foram contados como os seis descendentes de Secanias.

SEMANA. A palavra hebraica para "semana" (*sha·vú·a'*) refere-se literalmente a uma unidade ou período sétuplo. A palavra grega *sáb·ba·ton*, por sua vez, deriva da palavra hebraica para sábado (*shab·báth*).

A contagem dos dias em ciclos de sete remonta aos primórdios da história do homem. O precedente para tal divisão do tempo foi estabelecido por Jeová Deus ao dividir seu período de obra criativa em seis dias, ou unidades de tempo, coroado por um sétimo dia de repouso. (Gên 2:2, 3) A seguir, a próxima referência a um ciclo de sete dias encontramos no caso de Noé, na época do Dilúvio, mas não se menciona um sétimo dia de descanso. (Gên 7:4, 10; 8:10, 12) Períodos de sete dias eram observados com respeito a casamentos em Padã-Arã e na Filístia. (Gên 29:27, 28; Jz 14:12, 17) Observou-se também um período de sete dias no funeral de Jacó. (Gên 50:10) Todavia, o registro bíblico não mostra que estes primitivos períodos de sete dias se ajustassem a um arranjo semanal com um dia regular para começar, seguido por outros períodos comparáveis de sete dias. Entre alguns povos antigos, os ciclos de sete dias eram governados pelas quatro fases da lua e recomeçados a cada lua nova. Visto que o mês lunar é de 29 ou de 30 dias, isto não permite ciclos inteiramente consecutivos de sete dias.

Uma referência primitiva a um período de dez dias é encontrado em Gênesis 24:55. No antigo Egito, o tempo era dividido em ciclos de dez dias (havendo três deles em cada mês), e os israelitas obviamente ficaram familiarizados com isso durante a sua longa estada no Egito.

Sob a Lei. É primeiro relacionada com as instruções a respeito da Páscoa que encontramos uma ordem divina exigindo a observância de um período específico de sete dias. Este período tornou-se a anual Festividade dos Pães Não Fermentados, que depois era celebrada pelos israelitas após a Páscoa. Tanto o primeiro como o sétimo ou último dia eram dias de descanso. — Êx 12:14-20; 13:6-10.

Instituído o sábado. No entanto, depois da inauguração desta semana especial seguiu-se um período de cerca de um mês, durante o qual os israelitas viajavam no seu Êxodo do Egito, e neste período não se faz nenhuma menção de uma observância semanal por eles que terminasse num sétimo dia de descanso. Depois do 15.º dia do segundo mês após a sua saída da terra do Egito, Jeová começou a dar-lhes o maná, e foi neste tempo que eles foram pela primeira vez instruídos a respeito duma observância regular do sábado, todo sétimo dia. (Êx 16:1, 4, 5, 22-30) Essa observância sabática, necessariamente, resultou numa *consecutiva* divisão semanal de dias sem vinculação com os períodos lunares mensais. Depois, foi tornado um estatuto legal de Deus no pacto da Lei dado por meio de Moisés à nação de Israel. — Êx 20:8-11; De 5:12-15.

Períodos festivos. Naturalmente, havia certos períodos festivos de sete dias de duração, estabelecidos na Lei e que não necessariamente começavam ou terminavam em harmonia com a semana regular governada pelo sábado. Eles começavam em determinado dia do mês lunar; portanto, cada ano, o dia inicial caía em dia diferente da semana. Era assim com a Festividade dos Pães Não Fermentados, que se seguia à Páscoa e que ocorria em 15-21 de nisã, e com a Festividade das Barracas, em 15-21 de etanim. Também a Festividade das Semanas, ou Pentecostes, baseava-se numa contagem de sete semanas mais um dia, mas as sete semanas começavam a contar a partir de 16 de nisã e assim nem sempre coincidiam com as semanas regulares que terminavam nos sábados regulares. — Êx 12:2, 6, 14-20; Le 23:5-7, 15, 16; De 16:9, 10, 13.

Os dias da semana não recebiam nome, mas eram simplesmente numerados, a exceção sendo o sétimo dia, chamado de "sábado". (Êx 20:8) Isto ocorria também nos dias de Jesus e dos seus apóstolos, embora o dia antes do sábado passasse a ser chamado de "Preparação". — Mt 28:1; At 20:7; Mr 15:42; Jo 19:31.

Períodos de sete dias e de sete anos. Por causa da importância que o pacto da Lei atribuía ao sábado, ou sétimo dia, a palavra "sábado" era costumeiramente usada para representar a semana inteira de sete dias. (Le 23:15, 16) Era igualmente usada para se referir ao sétimo ano, que era um ano sabático de descanso para a terra. E representava também o inteiro período de sete anos, ou semana de anos, terminando num ano sabático. (Le 25:2-8) A Míxena judaica usa repetidas vezes a expressão "semana de anos". — *Shevi'it* 4:7-9; *Sanhedrin* 5:1; veja SETENTA SEMANAS (Uma Profecia Messiânica).

SEMANAS, FESTIVIDADE DAS. Veja o artigo PENTECOSTES.

SEMAQUIAS [Jeová Sustentou]. Neto levítico de Obede-Edom, designado como porteiro ao S do santuário, durante o reinado de Davi. Semaquias e seus irmãos carnais são elogiados por sua capacidade. — 1Cr 26:1, 4, 6-8, 15.

SEMARIAS [que significa "Jeová Resguardou"].

1. Um dos guerreiros benjamitas, ambidestros, que se juntaram a Davi enquanto este era fugitivo em Ziclague. — 1Cr 12:1, 2, 5.

2. Filho do Rei Roboão, portanto, bisneto de Davi. — 2Cr 11:18, 19.

3. Um dos filhos de Harim, que despediram suas esposas estrangeiras, e os filhos, quando Esdras voltou a Jerusalém. — Esd 10:31, 32, 44.

4. Um dos filhos de Binui, que também haviam tomado esposas estrangeiras, mas que as despediram. — Esd 10:38, 41, 44.

SEMEADOR, SEMEAR. O método antigo de semeadura, ou de lançar sementes na terra para o plantio, em geral era feito por se espalhar a semente manualmente. O semeador levava as sementes de cereal na dobra da sua veste ou num recipiente. Tirando-as dali, espalhava-as diante de si com a mão num amplo gesto semicircular. Em Israel, a sementeira estendia-se desde por volta de outubro até a primeira parte de março, dependendo da espécie de cereal a ser plantada.

A Bênção de Jeová. É Jeová quem fornece a semente e o processo do crescimento, bem como o sol e a chuva, pelos quais o campo produz múltiplos da quantidade que se plantou. (2Sa 23:3, 4; Is 55:10) Toda a humanidade, quer justa quer iníqua, recebe assim benefícios do Criador. — Mt 5:45; At 14:15-17.

No entanto, Jeová Deus, em geral, não exerce controle específico sobre os fatores que tornam possível o crescimento. Portanto, os iníquos, às vezes, podem usufruir uma colheita abundante, ao passo que os justos, por sofrerem condições adversas, talvez tenham safra ruim. — Veja Jó 21:7-24.

Por outro lado, quando convém ao seu propósito, Jeová pode abençoar o semeador e dar-lhe abundantes safras, ou pode causar escassez de produtos agrícolas, dependendo da fidelidade do semeador e da sua obediência a Ele. Por exemplo, era do propósito de Jeová fazer de Israel uma grande e numerosa nação na Terra da Promessa, de modo que abençoava abundantemente seus servos obedientes. Quando Isaque peregrinava em Canaã, embora fosse hostilizado pelos nativos daquela terra, Jeová o abençoou, de modo que sua semeadura resultou numa colheita na proporção de até cem medidas por uma medida semeada. — Gên 26:12.

A condição espiritual de Israel determinava a espécie de colheita que teria. Jeová disse-lhes antes de entrarem na Terra da Promessa: "Se continuardes a andar nos meus estatutos e a guardar os meus mandamentos, e deveras os cumprirdes, . . . a vossa debulha há de alcançar a vossa vindima e a vindima alcançará a sementeira." As safras seriam tão abundantes, que não se terminaria com a colheita antes da época para a sementeira da próxima safra. (Veja Am 9:13.) Por outro lado, Deus advertiu: "Se não me escutardes, nem cumprirdes todos estes mandamentos, . . . semeareis simplesmente em vão a vossa semente, visto que os vossos inimigos certamente a comerão." E acrescentou: "A vossa terra não dará a sua produção." (Le 26:3-5, 14-16, 20; compare isso com Ag 1:6.) Mais tarde, nos dias do profeta Jeremias, a advertência de Jeová mostrou-se veraz. Descrevendo as péssimas condições deles, Israel disse: "Semearam trigo, mas ceifaram espinhos." — Je 12:13.

A Lei de Israel Referente à Semeadura. Na Lei dada por meio de Moisés, Deus ordenou que a terra fosse semeada por seis anos, mas não se devia fazer nenhuma semeadura nem colheita durante o sétimo ano (o ano sabático), nem no ano de jubileu. (Êx 23:10, 11; Le 25:3, 4, 11) Isto servia de prova para a sua fé e dava-lhes mais tempo para empenhos em coisas espirituais; era também bom para o solo.

Visto que a terra era de Jeová, em certo sentido ela era santa, e o povo dele era santo. Portanto, ti-

nha de se tomar cuidado para impedir qualquer espécie de aviltamento. Por exemplo, se o cadáver de um animal impuro, de um rato ou de um lagarto, caísse sobre uma semente úmida, esta era impura para uso, ao passo que, se a semente estava seca, ela era pura. Sem dúvida, isso se devia a que a umidade tende a propagar a impureza nas sementes. — Le 11:31, 37, 38.

Tampouco se permitia a mistura de sementes diferentes na semeadura, embora se pudessem lançar sementes de espécies diferentes, cada uma em lugares separados no mesmo campo. (Le 19:19; Is 28:25) Isto talvez fosse para lembrar aos israelitas sua separação e distinção como povo de Deus, sob o Reinado dele. Caso um israelita violasse esta lei, misturando duas espécies de semente, todo o produto do seu campo ou vinhedo tornava-se uma coisa "devotada". Passava assim a pertencer ao santuário. — De 22:9; veja Le 27:28; Núm 18:14.

Uso Ilustrativo. Ilustrando o cuidado que Jeová tinha com o restante que retornou de Babilônia e a bênção que lhe deu, o salmista escreveu: "Os que semeiam com lágrimas ceifarão com clamor jubilante. Aquele que sem falta sair, mesmo chorando, carregando uma bolsa cheia de semente, sem falta entrará com clamor jubilante, carregando seus feixes." (Sal 126:1, 5, 6) Os que retornaram de Babilônia sentiram-se muito felizes com a sua soltura, mas talvez chorassem ao lançar semente no solo desolado que não havia sido lavrado por 70 anos. Não obstante, Jeová os havia trazido de volta por causa do Seu nome, e os que passaram a semear e a reconstruir usufruíram os frutos dos seus labores. Por algum tempo, quando se interrompeu a construção do templo, Jeová reteve os frutos da terra, mas, por meio dos profetas Ageu e Zacarias, o povo foi novamente incentivado à atividade e recebeu de novo o favor de Deus. — Ag 1:6, 9-11; 2:15-19.

Jeová usa os processos da semeadura e do crescimento para ilustrar a eficácia certa da sua palavra. — Is 55:10, 11.

Diligência e generosidade. Salomão estabeleceu um princípio relacionado com a generosidade e com o trabalho diligente, ao escrever: "Quem vigiar o vento, não semeará; e quem olhar para as nuvens, não ceifará." Quem se refreia, esperando uma época em que tudo lhe pareça plena e perfeitamente favorável para fazer a obra que Deus lhe deu, ou que procura uma desculpa para evitar a obra, não receberá nada de Deus. Antes, Salomão recomenda diligência, pois, diz ele no versículo 5 , é Deus quem "faz todas as coisas" e o homem não entende todos os modos de atuar de Deus. Por conseguinte, ele aconselha: "Semeia de manhã a tua semente, e não descanse a tua mão até a noitinha; pois não sabes onde esta terá bom êxito, quer aqui quer ali, ou se ambas serão igualmente boas." — Ec 11:4-6.

O apóstolo Paulo parece ter tido a mesma ideia ao incentivar os cristãos em Corinto à generosidade relacionada com a administração de socorros aos irmãos em Jerusalém, que haviam sofrido dificuldades e haviam perdido muitos dos seus bens devido à perseguição movida a eles pelos judeus. Paulo disse: "Quem semear parcimoniosamente, ceifará também parcimoniosamente; e quem semear generosamente, ceifará também generosamente. . . . Ademais, Deus é capaz de fazer abundar para vós toda a sua benignidade imerecida, para que, embora tenhais sempre plena autossuficiência em tudo, tenhais bastante para toda boa obra. . . . Ora, quem supre abundantemente semente ao semeador e pão para comer vos fornecerá e multiplicará semente para semear e aumentará os produtos da vossa justiça." Paulo salienta então o bem que resulta em adição ao favor de Deus e à abundância em sentido material, a saber, que essa generosidade resulta em agradecimentos a Deus e na glorificação Dele, junto com o amor e as orações dos ajudados a favor dos que prestam a ajuda. Há também maior amor na congregação. — 2Co 9:6-14.

Pregação das boas novas. Jesus Cristo comparou a semeadura à pregação da palavra, das boas novas do Reino. Ele era o Semeador das verdades do Reino, e João, o Batizador, também havia trabalhado como semeador. Os discípulos de Jesus foram enviados para colher os campos semeados e que estavam brancos para a colheita. Por isso lhe disse: "Desde já o ceifeiro está recebendo salário e está ajuntando fruto para a vida eterna, para que o semeador e o ceifeiro se alegrem juntos. . . . Um é o semeador e outro o ceifador. Eu vos mandei ceifar aquilo em que não labutastes. Outros labutaram [na semeadura], e vós entrastes no proveito do seu labor [por fazer a colheita]." — Jo 4:35-38.

Novamente, Jesus, na ilustração do semeador, comparou a pregação à semeadura. Nesta parábola, a semente lançada é "a palavra do reino". Jesus salientou que as condições em que se lança a semente podem afetar a germinação e o crescimento da semente no coração dos homens. — Mt 13:1-9, 18-23; Lu 8:5-15.

O trigo e o joio. Em outra ilustração, Jesus comparou a si mesmo a um semeador de semente excelente, e a semente aos "filhos do reino". Outro semeador, um inimigo que lança joio no campo, é o Diabo. Com isso Jesus evidentemente predizia a apostasia que viria quando, nas congregações

cristãs e entre elas, surgissem homens afirmando falsamente ser servos de Deus, tentando profanar a congregação e desviar os discípulos. — Mt 13:24-30, 36-43; compare isso com At 20:29; 2Co 11:12-15; 2Te 2:3-9; 1Ti 4:1; 2Ti 4:3, 4; 2Pe 2:1-3.

'Semear visando a carne.' O apóstolo Paulo, depois de enumerar os frutos do espírito e as obras da carne, e de admoestar cada um a provar quais são as suas próprias obras, disse: "Não vos deixeis desencaminhar: De Deus não se mofa. Pois, o que o homem semear, isso também ceifará; porque aquele que semeia visando a sua carne, ceifará da carne corrupção, mas aquele que semeia visando o espírito, ceifará do espírito vida eterna." — Gál 5:19-23; 6:4, 7, 8.

Um exemplo de semear visando a carne, com o que resulta disso, foi citado por Paulo em Romanos 1:24-27. Outros exemplos eram a pessoa incestuosa na congregação de Corinto, que praticava coisas carnais, impuras; também Himeneu e Alexandre, que promoviam ensino impuro e blasfêmia, e que foram entregues a Satanás "para a destruição da carne", isto é, para eliminar tais elementos carnais da congregação. — 1Co 5:1, 5; 1Ti 1:20; 2Ti 2:17, 18.

Instruir a congregação e cuidar dela. Quando Paulo escreveu aos da congregação em Corinto, ele comparou sua instrução e sua ajuda à congregação à semeadura, e explicou-lhes que, por fazer isso, ele tinha autoridade para receber deles coisas materiais para lhe ajudar a efetuar seu ministério. Mas não recorreu a isso, a fim de não criar impedimento às boas novas. — 1Co 9:11, 12.

Assim como o lavrador semeia em paz, assim as boas novas são semeadas em paz, não com altercações, lutas e tumultos, nem com o uso de força. E os homens que fazem a semeadura são homens pacíficos, não briguentos, beligerantes ou tumultuosos. Portanto, precisa haver condições pacíficas na congregação cristã para que a sua semeadura produza frutos da justiça. — Tg 3:18.

Ressurreição. Ao considerar a ressurreição espiritual, Paulo comparou o sepultamento do corpo físico a lançar uma semente, declarando: "Não obstante, alguém dirá: 'Como hão de ser levantados os mortos? Sim, com que sorte de corpo hão de vir?' Ó desarrazoado! Aquilo que semeias não é vivificado a menos que primeiro morra; e, quanto ao que semeias, semeias, não o corpo que se há de desenvolver, mas o mero grão, seja de trigo, seja de qualquer dos outros; mas Deus lhe dá um corpo assim como lhe agrada, e a cada uma das sementes o seu próprio corpo. . . . E há corpos celestes e corpos terrestres . . . Assim também é a ressurreição dos mortos. Semeia-se em corrupção, é levantado em incorrupção. . . . Semeia-se corpo físico, é levantado corpo espiritual. . . . Pois isto que é corruptível tem de revestir-se de incorrupção e isto que é mortal tem de revestir-se de imortalidade." — 1Co 15:35-53.

Os escolhidos por Deus para serem co-herdeiros de seu Filho, e para receberem a incorrupção e a imortalidade, têm de morrer e deixar o corpo de carne, a fim de obter um corpo celestial por meio da ressurreição. Isto é similar ao modo em que a semente plantada 'morre', se desintegra e é de forma e aparência inteiramente diferentes da planta resultante.

Quanto à consideração da semeadura mencionada em Isaías 28:24, com seu significado ilustrativo, veja ARAR (LAVRAR).

SEMEBER. Rei de Zeboim, derrotado por Quedorlaomer e seus aliados na baixada de Sidim. — Gên 14:1-11.

SEMEDE. Cabeça duma casa ancestral em Benjamim; filho ou descendente de Elpaal. — 1Cr 8:1, 12, 13.

SEMEI. Descendente de Davi e antepassado de Maria, mãe de Jesus. — Lu 3:26.

SEMENTE (DESCENDENTE). A palavra hebraica *zé·ra'* e a grega *spér·ma*, que significam literalmente "semente", ocorrem muitas vezes nas Escrituras, com os seguintes usos ou aplicações: (a) agrícola ou botânico, (b) fisiológico, e (c) figurativo para "descendente".

Agrícola, Botânico. A economia de Israel era primariamente agrícola, falando-se por isso muito sobre semear, plantar e colher, e frequentemente se menciona "semente", a primeira ocorrência estando no registro sobre o terceiro dia criativo da terra. Jeová ordenou: "Faça a terra brotar relva, vegetação que dê semente, árvores frutíferas que deem fruto segundo as suas espécies, cuja semente esteja nele, sobre a terra." (Gên 1:11, 12, 29) Ali, o Criador revelou seu propósito de revestir a terra de vegetação pela reprodução através de sementes, mantendo separadas as diversas espécies criadas, para que cada uma se reproduzisse "segundo a sua espécie" pela sua própria semente distinta.

Fisiológico. O termo hebraico *zé·ra'* é usado em sentido fisiológico em Levítico 15:16-18; 18:20, com referência à emissão de sêmen. Em Levítico 12:2, a forma causativa do verbo *za·rá'* (semear) em muitas traduções é vertida pela expressão "conceber" ou "conceber semente". Em Números 5:28, ocorre uma forma passiva de *za·rá'* junto com *zé·ra'* e é traduzida por "feita grávida

por sêmen" (*NM*), "fecundada de sêmen" (*Sábado Dinotos; Yg*) e "conceberá semente" (*Al; Tr*).

Uso Figurado. Na maioria dos casos em que a palavra *zé·ra'* ocorre na Bíblia, ela é usada com referência a descendência ou prole. A descendência animal é chamada por este termo em Gênesis 7:3 (veja n). Os descendentes humanos de Noé são chamados assim em Gênesis 9:9 (n); os da mulher Agar, em Gênesis 16:10. Deus mandou que Abrão e seu "descendente [literalmente: semente]" natural fossem circuncidados em sinal do pacto que Deus fazia com eles. — Gên 17:7-11.

A palavra grega *spér·ma* é usada nas mesmas aplicações que a hebraica *zé·ra'*. (Veja Mt 13:24; 1Co 15:38; He 11:11; Jo 7:42, onde "descendente" e "descendência" é literalmente "semente".) Jesus Cristo usou a palavra aparentada *spó·ros* (coisa semeada) para simbolizar a palavra de Deus. — Lu 8:11.

Um Segredo Sagrado. Na ocasião em que Deus julgou Adão e Eva, ele proferiu uma profecia que deu esperança à prole deles, dizendo à serpente: "Porei inimizade entre ti e a mulher, e entre o teu descendente [lit.: semente] e o seu descendente [semente]. Ele te machucará a cabeça e tu lhe machucarás o calcanhar." (Gên 3:15) Desde o começo, a identidade da prometida 'semente' era um segredo sagrado de Deus.

Esta declaração profética revelou que haveria um libertador que destruiria aquele que realmente foi representado pela serpente, a saber, a grande serpente e inimigo de Deus, Satanás, o Diabo. (Re 12:9) Indicou também que o Diabo teria uma 'semente'. Levaria tempo para as duas sementes serem produzidas e para se desenvolver inimizade entre elas.

A semente da Serpente. Notamos que, quando a Bíblia fala de "semente" em sentido simbólico, não se refere a filhos ou descendentes literais, mas àqueles que seguem o modelo de seu "pai" simbólico, os que têm o espírito ou a disposição dele. Caim, primeiro filho de Adão e Eva, é um exemplo de um dos da descendência da Serpente. O apóstolo João escreveu de forma esclarecedora sobre este ponto: "Os filhos de Deus e os filhos do Diabo evidenciam-se pelo seguinte fato: Todo aquele que não está praticando a justiça não se origina de Deus, nem aquele que não ama seu irmão. Porque esta é a mensagem que ouvistes desde o princípio, que devemos ter amor uns pelos outros; não como Caim, *que se originou do iníquo* e que matou a seu irmão. E por que causa o matou? Porque as suas próprias obras eram iníquas, mas as de seu irmão eram justas." — 1Jo 3:10-12; compare isso com Jo 8:44.

De modo que a semente da Serpente, no decorrer dos séculos, eram aqueles que tinham o espírito do Diabo, que odiavam a Deus e combatiam o povo Dele, e incluía especialmente as pessoas religiosas que afirmavam servir a Deus, mas que na realidade eram falsas, hipócritas. Jesus identificou os líderes religiosos judeus dos seus dias como fazendo parte da semente da Serpente, dizendo-lhes: "Serpentes, descendência [gr.: *gen·né·ma·ta*, "gerados"] de víboras, como haveis de fugir do julgamento da Geena?" — Mt 23:33, *Int.*

Houve uma revelação gradual dos aspectos do segredo de Deus a respeito da prometida 'semente' da mulher. As questões a serem respondidas eram: Seria a semente celestial ou terrestre? Se fosse espiritual ou celestial, seguiria apesar disso um rumo terrestre? Seria a semente *uma só* ou constituiria *muitas?* Como destruiria a Serpente e libertaria a humanidade?

Conforme já se mostrou, a serpente a que Jeová dirigiu as palavras registradas em Gênesis 3:15 não era o animal rastejante. Obviamente, este era incapaz de entender uma questão tal como a envolvida aqui, um desafio à soberania de Jeová. Portanto, conforme desenvolvimentos posteriores revelaram, Deus falou a um indivíduo inteligente, a seu arqui-inimigo, Satanás, o Diabo. O livro de Jó esclarece-nos este assunto, visto que encontramos ali Satanás apresentando a Jeová Deus sua acusação contra a integridade de Jó para sustentar seu desafio à soberania de Deus. (Jó 1:6-12; 2:1-5) Portanto, o "pai" da semente da serpente não seria uma literal serpente animal, mas um "pai" angélico, espiritual, Satanás, o Diabo.

A espiritual 'semente da mulher'. Portanto, não importa como homens fiéis da antiguidade talvez encarassem esta questão, à luz das Escrituras Cristãs torna-se claro que a prometida 'semente da mulher' teria de ser mais do que humana, a fim de poder 'machucar a cabeça' deste inimigo espiritual, esta pessoa angélica, o Diabo. A 'semente' teria de ser uma poderosa pessoa espiritual. Como seria providenciada, e quem seria sua 'mãe', a "mulher"?

A próxima menção registrada da 'semente' prometida foi feita mais de 2.000 anos depois ao fiel Abraão. Abraão era da linhagem de Sem, e, numa profecia anterior, Noé chamara a Jeová de "Deus de Sem". (Gên 9:26) Isto indicava que Sem tinha o favor de Deus. No tempo de Abraão, predisse-se que o "descendente [lit.: semente]" da promessa viria por meio de Abraão. (Gên 15:5; 22:15-18) A bênção do sacerdote Melquisedeque sobre Abraão confirmou isso adicionalmente. (Gên 14:18-20) Ao passo que a declaração de Deus a Abraão revelava

que Abraão teria descendência, esclarecia também que a linhagem ancestral da profeticamente prometida 'semente' de libertação deveras seguiria um rumo terrestre.

Predita uma só pessoa. Referindo-se à prole de Abraão e de outros, os termos hebraico e grego, usados no singular, usualmente se referem a essa prole em sentido coletivo. Parece haver um forte motivo pelo qual se usou tantas vezes o termo coletivo *zé·ra'*, 'semente', em vez de a palavra estritamente plural *ba·ním*, "filhos" (singular: *ben*), com referência à descendência de Abraão. O apóstolo Paulo aponta para este fato ao explicar que, quando Deus falou das bênçãos que adviriam por meio da semente de Abraão, ele referiu-se primariamente a *uma só* pessoa, a saber, Cristo. Paulo disse: "Ora, as promessas foram feitas a Abraão e a seu descendente [lit.: semente]. Não diz: 'E a descendentes [lit.: sementes; gr.: *spér·ma·sin*]', como no caso de muitos, mas como no caso de um só: 'E a teu descendente [semente; gr.: *spér·ma·ti*]', que é Cristo." — Gál 3:16.

Alguns peritos têm objetado à declaração de Paulo a respeito do uso singular e plural de 'semente'. Salientam que, no hebraico, a palavra para "semente" (*zé·ra'*), quando usada para descendência, nunca muda de forma. Também, os verbos e adjetivos acompanhantes por si só não indicam a singularidade ou pluralidade intencionada com a palavra "semente". Embora seja assim, há outro fator que demonstra que a explicação de Paulo era tanto gramatical como doutrinalmente exata. Explicando este fator, a *Cyclopædia* (Ciclopédia) de M'Clintock e Strong (1894, Vol. IX, p. 506) declara: "Em relação com os pronomes, a construção é inteiramente diferente de ambos os precedentes [isto é, os verbos e os adjetivos empregados junto com a palavra "semente"]. Um pronome singular [empregado junto com *zé·ra'*] assinala um indivíduo, apenas um único, ou um dentre muitos; ao passo que o pronome plural representa todos os descendentes. Esta regra é seguida invariavelmente pela Sept[uaginta] . . . Pedro entendia esta construção, pois verificamos que ele infere uma semente singular de Gên. xxii, 17, 18, ao falar aos judeus naturais na cidade de Jerusalém, antes da conversão de Paulo (Atos iii, 26), assim como Davi dera o exemplo mil anos antes (Sal. lxxii, 17)."

Adicionalmente, esta obra de referência diz: "A distinção feita por Paulo não é entre uma semente e outra, mas entre esta uma semente e as muitas; e, se considerarmos que cita a mesma passagem que Pedro [já citada], seu argumento é razoavelmente apoiado pelo pronome 'os inimigos *dele* [e não *deles*]'. *Semente*, com o pronome no singular, é o equivalente exato de *filho*."

Para citar uma ilustração, a expressão "minha prole" poderia referir-se a um só filho ou a muitos. Mas, se depois desta expressão se usasse o pronome demonstrativo no singular para se referir à prole, seria evidente que se estaria falando de uma só pessoa.

A promessa feita a Abraão, de que todas as famílias da terra haviam de abençoar a si mesmas por meio da sua 'semente' não poderia ter incluído *todos* os descendentes de Abraão como sua 'semente', visto que os descendentes de seu filho Ismael e também dos seus filhos com Quetura não foram usados para abençoar a humanidade. A semente da bênção viria por meio de Isaque. "O que será chamado teu descendente [semente] será por intermédio de Isaque", disse Jeová. (Gên 21:12; He 11:18) Esta promessa foi subsequentemente especificada ainda mais, quando Jacó, dentre os dois filhos de Isaque, Jacó e Esaú, foi especialmente abençoado. (Gên 25:23, 31-34; 27:18-29, 37; 28:14) Além disso, Jacó limitou esta questão por mostrar que o ajuntamento de pessoas seria a Siló (que significa: "Aquele de Quem É; Aquele a Quem Pertence"), da tribo de Judá. (Gên 49:10) Daí, dentre todo o Judá, a vindoura semente foi limitada à linhagem de Davi. (2Sa 7:12-16) No primeiro século EC, esta especificação foi notada pelos judeus, que realmente aguardavam a vinda de *uma só* pessoa qual Messias ou Cristo, como libertador (Jo 1:25; 7:41, 42), embora pensassem também que eles, como descendência, ou semente, de Abraão, fossem o povo favorecido, e, como tal, filhos de Deus. — Jo 8:39-41.

Ampliação. Depois de o anjo de Jeová impedir que Abraão realmente sacrificasse seu filho Isaque, este anjo clamou a Abraão: " 'Juro deveras por mim mesmo', é a pronunciação de Jeová, 'que, pelo fato de que fizeste esta coisa e não me negaste teu filho, teu único, seguramente te abençoarei e seguramente *multiplicarei o teu descendente* [*semente*] como as estrelas dos céus e como os grãos de areia que há à beira do mar; e teu descendente [semente] tomará posse do portão dos seus inimigos. E todas as nações da terra hão de abençoar a si mesmas por meio de teu descendente [semente].' " — Gên 22:16-18.

Se esta promessa de Deus havia de cumprir-se numa semente espiritual, então isso indicaria que outros seriam acrescentados àquela uma semente primária. E o apóstolo Paulo explica que é assim. Ele argumenta que Abraão recebeu a herança por promessa, não por lei. A Lei foi apenas *acrescentada* para tornar manifestas as transgressões "até que chegasse o descendente", ou a semente. (Gál 3:19) Segue-se, portanto, que a promessa estava assegurada a toda a sua semente, "não somente ao

que adere à Lei, mas também ao que adere à fé que Abraão teve". (Ro 4:16) As palavras de Jesus Cristo dirigidas aos que se lhe opunham: "Se sois filhos de Abraão, fazei as obras de Abraão", indicam que não são os descendentes pela carne, mas sim aqueles que têm a fé de Abraão que são considerados por Deus como semente de Abraão. (Jo 8:39) O apóstolo torna isso bem específico ao dizer: "Além disso, se pertenceis a Cristo, sois realmente descendente de Abraão, herdeiros com referência a uma promessa." — Gál 3:29; Ro 9:7, 8.

Portanto, a promessa de Deus: "Seguramente te abençoarei e seguramente multiplicarei o teu descendente como as estrelas dos céus e como os grãos de areia que há à beira do mar", tem um cumprimento espiritual e significa que outros, que "pertencem a Cristo", são acrescentados como parte da semente de Abraão. (Gên 22:17; Mr 9:41; 1Co 15:23) Deus não revelou o número deles, mas deixou-o indeterminado para o homem, assim como é o número das estrelas e dos grãos de areia. Só por volta de 96 EC, na Revelação (Apocalipse) dada ao apóstolo João, Ele revelou que os do Israel espiritual, os "selados" com o espírito de Deus, que é penhor da sua herança espiritual, são 144.000. — Ef 1:13, 14; Re 7:4-8; 2Co 1:22; 5:5.

Mostra-se estes 144.000 em pé no Monte Sião, junto ao Cordeiro. "Estes foram comprados dentre a humanidade como primícias para Deus e para o Cordeiro," (Re 14:1, 4) Jesus Cristo deu sua vida por eles, 'auxiliando a semente de Abraão' como seu grande Sumo Sacerdote. (He 2:14-18) Deus, o Pai, bondosamente dá a seu Filho esta congregação, esta "noiva". (Jo 10:27-29; 2Co 11:2; Ef 5:21-32; Re 19:7, 8; 21:2, 12) Eles se tornam reis e sacerdotes, e Jesus compartilha com eles a glória e o Reino que seu Pai lhe deu. (Lu 22:28-30; Re 20:4-6) Realmente, o segredo sagrado a respeito da Semente é apenas um aspecto do grande segredo sagrado do Reino de Deus por seu Messias. — Ef 1:9, 10; veja SEGREDO SAGRADO.

Paulo ilustra esta ação de Deus por falar sobre Abraão, sua esposa livre (Sara) e Isaque, o filho da promessa. Ele compara Sara à "Jerusalém de cima", "nossa mãe [isto é, a mãe dos cristãos gerados pelo espírito]". Isaque é igualado a estes cristãos quais descendentes ou filhos dessa "mãe". — Gál 4:22-31.

A chegada da 'semente'. Conforme se estabeleceu, Jesus é a 'semente' primária. Todavia, ele não era a 'semente da mulher' (isto é, da "Jerusalém de cima") por ocasião do seu nascimento humano. É verdade que ele era da semente natural de Abraão por meio da sua mãe Maria; era da tribo de Judá; e, de forma natural, tanto através de Maria como legalmente através de seu pai adotivo, José, era da linhagem de Davi. (Mt 1:1, 16; Lu 3:23, 31, 33, 34) De modo que Jesus estava habilitado segundo as promessas proféticas.

Mas, foi só quando Jesus foi gerado pelo espírito santo de Deus que ele se tornou a semente, ou o descendente, da mulher e a Semente que havia de abençoar toda a humanidade. Isto se deu por ocasião do seu batismo por João, no rio Jordão, em 29 EC. Jesus tinha então cerca de 30 anos de idade. O espírito santo, descendo sobre Jesus, manifestou-se a João na forma duma pomba, e o próprio Deus, nesta ocasião, reconheceu Jesus como seu Filho. — Mt 3:13-17; Lu 3:21-23; Jo 3:3.

O acréscimo da 'semente' associada, a congregação cristã, começou por ocasião do derramamento de espírito santo no dia de Pentecostes de 33 EC. Jesus havia subido ao céu, à presença de seu Pai, e havia enviado o espírito santo a estes seus primeiros seguidores, que incluíam os 12 apóstolos. (At 2:1-4, 32, 33) Ali, atuando como o Sumo Sacerdote à maneira de Melquisedeque, prestou grande 'auxílio' à semente secundária de Abraão. — He 2:16.

Inimizade entre as duas sementes. A grande Serpente, Satanás, o Diabo, tem produzido uma 'semente' que tem manifestado a mais cruel inimizade aos que têm servido a Deus com fé igual à de Abraão, conforme o registro bíblico atesta abundantemente. Satanás tem tentado bloquear ou impedir o desenvolvimento da semente da mulher. (Veja Mt 13:24-30.) No entanto, esta inimizade atingiu seu auge na perseguição da semente espiritual, em especial na demonstrada para com Jesus Cristo. (At 3:13-15) Paulo cita o drama profético para ilustrar isso, dizendo: "Assim como então aquele nascido na maneira da carne [Ismael] começou a perseguir o nascido na maneira do espírito [Isaque], assim também é agora." (Gál 4:29) E um relato posterior, que na realidade é uma profecia, descreve o estabelecimento do Reino no céu e o lançamento do Diabo do céu para a terra, continuando então a inimizade dele apenas pouco tempo mais. Conclui: "E o dragão ficou furioso com a mulher e foi travar guerra com os remanescentes da sua semente, que observam os mandamentos de Deus e têm a obra de dar testemunho de Jesus." (Re 12:7-13, 17) Esta guerra contra o restante da semente da mulher terminará quando 'Satanás for esmagado debaixo dos pés deles'. — Ro 16:20.

Abençoadas todas as famílias da Terra. Jesus Cristo, a Semente, já trouxe a pessoas sinceras grandes bênçãos por meio dos seus ensinos e pela orientação que tem dado à sua congregação desde Pentecostes. Mas, com o começo do seu Reinado

Milenar, seus "irmãos" espirituais, ressuscitados e participantes no seu Reinado, também serão subsacerdotes com ele. (Re 20:4-6) Na época em que "os mortos, os grandes e os pequenos", estiverem em pé diante do trono para ser julgados, aqueles que exercerem fé e obediência 'abençoarão a si mesmos', apossando-se da vida por meio da semente de Abraão. (Re 20:11-13; Gên 22:18) Isto significará para eles vida e felicidade eternas. — Jo 17:3; veja Re 21:1-4.

Ressurreição da 'semente'. O apóstolo Pedro, ao explicar a ressurreição da Semente, Jesus Cristo, escreve que este foi "morto na carne, mas vivificado no espírito". (1Pe 3:18) Paulo, seu coapóstolo, tratando do assunto da ressurreição dos associados com Cristo, recorre a uma ilustração agrícola. Ele argumenta: "Aquilo que semeias não é vivificado a menos que primeiro morra; e, quanto ao que semeias, semeias, não o corpo que se há de desenvolver, mas o mero grão, seja de trigo, seja de qualquer dos outros; mas Deus lhe dá um corpo assim como lhe agrada, e a cada uma das sementes o seu próprio corpo. . . . Assim também é a ressurreição dos mortos. Semeia-se em corrupção, é levantado em incorrupção. Semeia-se em desonra, é levantado em glória. . . . Semeia-se corpo físico, é levantado corpo espiritual." (1Co 15:36-44) Portanto, aqueles que compõem a 'semente da mulher', a 'semente de Abraão', morrem, deixando seus corpos terrenos de carne corruptível, e são ressuscitados com gloriosos corpos incorruptíveis.

Semente reprodutiva incorruptível. O apóstolo Pedro diz a respeito de seus irmãos espirituais que eles recebem "um novo nascimento para uma esperança viva por intermédio da ressurreição de Jesus Cristo dentre os mortos, para uma herança incorruptível, e imaculada, e imarcescível". Ele diz: "Ela está reservada nos céus para vós." Traz à atenção deles que não foi com coisas corruptíveis, tais como prata e ouro, que eles foram libertos, mas sim com o sangue de Cristo. Depois, ele diz: "Pois recebestes um novo nascimento, não por semente reprodutiva corruptível, mas por incorruptível, por intermédio da palavra do Deus vivente e permanecente." Aqui, a palavra "semente" é a palavra grega *spo·rá*, que denota semente já semeada, portanto, em condições de se reproduzir. — 1Pe 1:3, 4, 18, 19, 23.

Deste modo, Pedro lembra aos seus irmãos a sua relação como filhos, não com um pai humano que morre e que não pode transmitir-lhes nem a incorrupção, nem a vida eterna, mas com o "Deus vivente e permanecente". A semente incorruptível com que recebem este novo nascimento é o espírito santo de Deus, Sua força ativa, que opera em conjunto com a permanecente Palavra de Deus, a qual é ela mesma inspirada pelo espírito. Também o apóstolo João diz a respeito de tais gerados pelo espírito: "Todo aquele que nasceu de Deus não está praticando o pecado, porque a Sua semente reprodutiva permanece em tal, e ele não pode praticar o pecado, porque nasceu de Deus." — 1Jo 3:9.

Este espírito neles opera para gerar um novo nascimento deles como filhos de Deus. É uma força a favor da pureza, e produz os frutos do espírito, não as obras corruptas da carne. Aquele que tem em si mesmo esta semente reprodutiva, portanto, não faz das obras da carne uma prática. O apóstolo Paulo comenta este assunto: "Pois Deus nos chamou, não com uma concessão para a impureza, mas em conexão com a santificação. Assim, pois, quem mostra falta de consideração, não desconsidera o homem, mas a Deus, que pôs em vós o seu espírito santo." — 1Te 4:7, 8.

Todavia, aquele dos gerados pelo espírito, que constantemente resiste ao espírito ou o 'contrista', isto é, o 'entristece' ou 'fere', finalmente fará com que Deus retire seu espírito. (Ef 4:30, *Int;* compare isso com Is 63:10.) Alguém talvez até vá ao ponto de cometer blasfêmia contra o espírito, o que será calamitoso para ele. (Mt 12:31, 32; Lu 12:10) Por isso, Pedro e João salientam a necessidade de se manter a santidade, e o amor a Deus, de se amar os irmãos de coração e de demonstrar submissão à orientação do espírito de Deus, provando assim ser filho verdadeiro e leal de Deus. — 1Pe 1:14-16, 22; 1Jo 2:18, 19; 3:10, 14.

SEMER [possivelmente duma raiz que significa "guardar; vigiar"].

1. Descendente de Aser, talvez seu bisneto. Mencionam-se quatro filhos de Semer. (1Cr 7:30, 34) Semer é grafado Somer em 1 Crônicas 7:32.

2. Levita merarita, antepassado de Etã. — 1Cr 6:44-47.

3. Dono do morro de Samaria; possivelmente uma tribo, em vez de uma pessoa, porque "Samaria" significa "Pertencente ao Clã Semer". O Rei Onri, de Israel, comprou o monte por dois talentos de prata (US$ 13.212) e começou a governar ali por volta de 945 AEC. — 1Rs 16:23, 24.

SEMIDA. Filho de Gileade e bisneto de Manassés. Dos quatro filhos de Semida desenvolveu-se uma família tribal, os semidaítas, que foi contada no segundo censo feito no ermo e recebeu um território designado na Terra da Promessa. — Núm 26:2, 29-32; Jos 17:2; 1Cr 7:19.

SEMIDAÍTAS [De (Pertencentes a) Semida]. Família de Manassés fundada por Semida. — Núm 26:29, 32.

SEMINITE. Embora o sentido literal deste termo musical seja "a oitava", seu sentido exato é incerto. Pode referir-se a determinado registro ou modo musical, inferior, e se algum instrumento musical estava associado com o termo, provavelmente era um usado para tocar os baixos na escala musical.

Em 1 Crônicas 15:21 fala-se de harpas "afinadas segundo Seminite" ["possivelmente referindo-se à oitava nota ou a uma oitava inferior", *NM* n; "provavelmente a oitava baixa", *Da* n *z*]. Em consonância com isso, os cabeçalhos dos Salmos 6 e 12 (ambos de caráter sombrio) rezam: "Ao regente, (em instrumentos de cordas,) na oitava inferior [*sheminíth*]", o que talvez indique que estes cânticos eram acompanhados por música numa escala inferior e cantados concordemente. — Veja ALAMOTE.

SEMIRAMOTE.

1. Músico levita que acompanhou a Arca do Pacto da casa de Obede-Edom a Jerusalém e que depois foi posto para tocar diante da tenda dela. — 1Cr 15:17, 18, 20, 25; 16:1, 4, 5.

2. Um dos levitas que Jeosafá enviou para ensinar a Lei ao povo, em 934 AEC. — 2Cr 17:7-9.

SEMUEL [Nome de Deus]. O mesmo nome hebraico é também traduzido "Samuel".

1. Cabeça duma casa ancestral; filho ou descendente de Tola, filho de Issacar. — 1Cr 7:1, 2.

2. Representante da tribo de Simeão na delegação que repartiu a Terra da Promessa em quinhões tribais; filho de Amiúde. — Núm 34:17, 18, 20.

SENAÁ. Mais de 3.000 "filhos de Senaá" retornaram do exílio em Babilônia junto com Zorobabel, em 537 AEC. (Esd 2:1, 2, 35; Ne 7:38) Senaá talvez seja o Hassenaá, nome que tem o artigo definido hebraico *ha(s)*. — Ne 3:3.

Muitos dos nomes nas listas de Esdras 2 e Neemias 7 pelo visto são lugares em vez de pessoas, e por isso alguns acham que Senaá seja um lugar um pouco ao N de Jericó, onde Eusébio e Jerônimo mencionam haver uma torre "Magdalsenna". (*Onomasticon* [Onomástico], 154, 16, 17) É provisoriamente identificado com Khirbet al Beiyudat (Horvat 'el-Beidat), a uns 11 km ao NNE de Jericó.

SENAQUERIBE [do acadiano, significando "Sin [o deus-lua] Restaurou Para Mim o Lugar de Irmãos"]. Filho de Sargão II; rei da Assíria. Herdou de seu pai um império de grande poder, mas foi obrigado a gastar a maior parte do seu reinado em subjugar revoltas, especialmente no que se refere à cidade de Babilônia.

Senaqueribe parece ter servido como governador ou general na região setentrional da Assíria durante o reinado do seu pai. Após a sua sucessão ao trono, esta região, pelo visto, causou-lhe poucos problemas, pois as suas dificuldades lhe advieram principalmente do S e do O. O caldeu Merodaque-Baladã (Is 39:1) abandonou seu refúgio em Elão, ao qual o pai de Senaqueribe, Sargão, o havia obrigado a ir, e proclamou-se então rei de Babilônia. Senaqueribe investiu contra ele e seus aliados elamitas, derrotando-os em Quis. Todavia, Merodaque-Baladã escapou, escondendo-se por mais três anos. Senaqueribe entrou em Babilônia e entronizou Belibus como vice-rei. Realizaram-se depois outras expedições punitivas para manter sob controle os povos nos países montanhosos em torno da Assíria.

Então, naquilo que Senaqueribe chama de sua "terceira campanha", ele avançou contra "Hatti", termo evidentemente aplicado naquele tempo à Fenícia e à Palestina. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, p. 287) Esta região se encontrava num estado de rebelião geral contra o jugo assírio. Entre os que haviam rejeitado essa dominação estava o Rei Ezequias, de Judá (2Rs 18:7), embora não haja nenhuma evidência de que ele estivesse coligado com os outros reinos em revolta.

No 14.º ano de Ezequias (732 AEC), as forças de Senaqueribe avançaram para o oeste, capturando Sídon, Aczibe, Aco e outras cidades na costa fenícia, e então se dirigiram para o sul. Alistam-se reinos amedrontados, inclusive os de Moabe, Edom e Asdode, como enviando tributos para expressar submissão. A recalcitrante Ascalom foi tomada à força, junto com as cidades vizinhas de Jope e Bete-Dagom. Uma inscrição assíria acusa o povo e os nobres da cidade filisteia de Ecrom de terem entregue seu rei Padi a Ezequias, o qual, segundo Senaqueribe, "o manteve ilegalmente na prisão". (*Ancient Near Eastern Texts*, p. 287; compare isso com 2Rs 18:8.) Os habitantes de Ecrom são descritos como tendo solicitado a ajuda do Egito e da Etiópia para afastar ou repelir o ataque assírio.

O registro bíblico indica que mais ou menos nesta época Senaqueribe atacou Judá, sitiando e capturando muitas das suas cidades e aldeias fortificadas. Ezequias enviou então mensagem ao assírio em Laquis, oferecendo pagar o montante do tributo que Senaqueribe impusesse. (2Rs 18:13, 14) A captura de Laquis por Senaqueribe é apresentada num friso, que o retrata sentado num trono diante da cidade conquistada, aceitando os despojos que lhe eram trazidos dessa cidade enquanto alguns cativos eram torturados.

O relato bíblico não indica se o Rei Padi, se é que era cativo de Ezequias, foi então solto, porém mostra que Ezequias pagou o tributo exigido por Senaqueribe, de 300 talentos de prata (c. US$ 1.982.000) e 30 talentos de ouro (c. US$ 11.560.000). (2Rs 18:14-16) No entanto, Senaqueribe mandou então uma comissão de três oficiais para exigir do rei e do povo de Jerusalém a capitulação ante ele, e, por fim, sujeitar-se a serem levados ao exílio. A mensagem assíria depreciava especialmente a confiança de Ezequias em Jeová. Senaqueribe, através de seu porta-voz, jactou-se de que Jeová mostraria ser tão incapaz como os deuses das terras que já haviam caído diante do poderio assírio. — 2Rs 18:17-35.

A comissão assíria retornou a Senaqueribe, que na ocasião lutava contra Libna, visto que se ouvira "dizer a respeito de Tiraca, rei da Etiópia: 'Eis que ele saiu para lutar contra ti.'" (2Rs 19:8, 9) As inscrições de Senaqueribe falam duma batalha em Eltequé (c. 15 km ao NNO de Ecrom), na qual ele afirma ter derrotado um exército egípcio e as forças do "rei da Etiópia". Descreve então sua conquista de Ecrom e de ter restaurado no trono ali o liberto Padi. — *Ancient Near Eastern Texts*, pp. 287, 288.

Jeová Derrota o Exército de Senaqueribe. Quanto a Jerusalém, embora Senaqueribe enviasse cartas ameaçadoras a Ezequias, avisando-o de que não desistira da sua determinação de tomar a capital de Judá (Is 37:9-20), o registro mostra que os assírios nem mesmo chegaram a 'atirar flecha nela, nem levantar um aterro de sítio contra ela'. Jeová, de quem Senaqueribe havia escarnecido, enviou um anjo que, numa só noite, golpeou "cento e oitenta e cinco mil no acampamento dos assírios", mandando Senaqueribe de volta "com face envergonhada à sua própria terra". — Is 37:33-37; 2Cr 32:21.

As inscrições de Senaqueribe não mencionam o desastre sofrido por suas forças. Mas, conforme comenta o Professor Jack Finegan: "Em vista do tom geral de jactância que permeia as inscrições dos reis assírios, . . . dificilmente se esperaria que Senaqueribe registrasse tal derrota." (*Light From the Ancient Past* [Luz do Passado Remoto], 1959, p. 213) Mas vale a pena observar a versão apresentada por Senaqueribe no que é conhecido como o Prisma de Senaqueribe; um está preservado no Museu Britânico (o Prisma Taylor) e um no Instituto Oriental da Universidade de Chicago. Ele diz, em parte: "Quanto a Ezequias, o judeu, ele não se submeteu ao meu jugo, eu sitiei 46 de suas cidades fortes, fortificações muradas e inúmeras aldeias pequenas na sua vizinhança, e conquistei(-as) por meio de bem batidas rampas (de terra) e aríetes trazidos (assim) para perto (das muralhas) (junto com) o ataque de soldados de infantaria, (empregando) minas, brechas, bem como o trabalho de sapadores. Eu desalojei (delas) 200.150 pessoas, jovens e idosos, homens e mulheres, cavalos, mulos, jumentos, camelos, gado grande e miúdo sem conta, e considerei(-os como) presa. A ele mesmo [Ezequias] fiz prisioneiro em Jerusalém, sua residência real, como a um pássaro numa gaiola. . . . As suas cidades, que eu saqueei, tirei de seu país e dei-as a Mitinti, rei de Asdode, a Padi, rei de Ecrom, e a Sillibel, rei de Gaza. . . . O próprio Ezequias . . . enviou-me mais tarde, a Nínive, minha cidade senhorial, junto com 30 talentos de ouro, 800 talentos de prata, pedras preciosas, antimônio, grandes blocos de pedra vermelha, leitos (incrustados) de marfim, cadeiras-*nimedu* (incrustadas) de marfim, couros de elefante, ébano, buxos (e) todas as espécies de tesouros valiosos, suas (próprias) filhas, concubinas, músicos e músicas. A fim de entregar o tributo e prestar homenagem como escravo, ele enviou seu mensageiro (pessoal)." — *Ancient Near Eastern Texts*, p. 288.

Esta versão jactanciosa aumenta de 300 para 800 o número de talentos de prata enviados, e, sem dúvida, faz o mesmo com outros pormenores do tributo pago; mas, em outros respeitos, confirma notavelmente o registro bíblico e mostra que Senaqueribe não afirmou ter capturado Jerusalém. Deve-se notar, porém, que Senaqueribe apresenta a questão de Ezequias pagar tributo como ocorrido *depois* da ameaça assíria de um sítio contra Jerusalém, ao passo que o relato bíblico mostra que foi pago *antes*. Como provável motivo desta inversão, note a observação feita em *Funk and Wagnalls New Standard Bible Dictionary* (Novo Dicionário Bíblico Padrão de Funk e Wagnalls; 1936, p. 829): "O término desta campanha de S[enaqueribe] acha-se envolto em obscuridade. O que ele fez após a captura de Ecrom . . . ainda é um mistério. Em seus anais, S[enaqueribe] situa neste ponto a punição que infligiu a Ezequias, sua incursão contra o país de Judá, e sua distribuição do território e das cidades de Judá. Esta ordem dos eventos parece ser uma cortina que esconde algo que ele não deseja mencionar." O registro bíblico mostra que Senaqueribe apressou-se em voltar a Nínive, depois do desastre das suas tropas, divinamente provocado, e assim, o relato invertido de Senaqueribe convenientemente apresenta que Ezequias lhe pagou o tributo *em Nínive* mediante um mensageiro especial. Certamente é significativo que antigas inscrições e registros não mostram nenhuma campanha adicional de Senaqueribe na

Palestina, embora historiadores afirmem que seu reinado continuou por mais 20 anos.

Josefo, historiador judeu do primeiro século EC, afirma citar o babilônio Beroso (considerado ser do terceiro século AEC), que registraria o evento do seguinte modo: "Quando Senaqueirimos retornou a Jerusalém da sua guerra com o Egito, encontrou ali a força sob Rabsaqué em perigo duma praga, porque Deus infligira uma doença pestilenta ao seu exército, e na primeira noite do sítio, cento e oitenta e cinco mil homens haviam perecido junto com seus comandantes e oficiais." (*Jewish Antiquities* [Antiguidades Judaicas], X, 21 [i, 5]) Alguns comentadores tentam explicar o desastre por citarem um relato escrito por Heródoto (II, 141; Clássicos Jackson, Vol. XXIII, pp. 181, 182) no quinto século AEC, no qual ele afirma que uma "espantosa multidão de ratos do campo espalhou-se pelo acampamento [assírio] inimigo, pondo-se a roer os arneses, os arcos e as correias que serviam para manejar os escudos", impedindo-os assim de realizar uma invasão no Egito. Este relato obviamente não coincide com o registro bíblico, nem se harmoniza a descrição que Heródoto faz da campanha assíria com as inscrições assírias. Não obstante, os relatos de Beroso e de Heródoto refletem deveras o fato de que as forças de Senaquerибe sofreram uma repentina e calamitosa dificuldade nesta campanha.

Este, porém, não foi o fim das dificuldades de Senaqueribe, e depois do seu retorno à Assíria, ele teve de sufocar outra revolta em Babilônia, provocada por Merodaque-Baladã. Esta vez, Senaqueribe empossou seu próprio filho, Assurnadinsum, como rei em Babilônia. Seis anos mais tarde, Senaqueribe empreendeu uma campanha contra os elamitas, mas estes logo retaliaram por invadirem a Mesopotâmia. Capturaram Assurnadinsum e colocaram seu próprio rei no trono de Babilônia. Seguiram-se vários anos de luta pelo controle daquela região, até que o enfurecido Senaqueribe finalmente se vingou de Babilônia por arrasá-la, num ato sem paralelo, em vista da posição que Babilônia ocupara como "Cidade Santa" de toda a Mesopotâmia. Os anos restantes do reinado de Senaqueribe, pelo visto, transcorreram sem maiores incidentes.

Acha-se que a morte de Senaqueribe ocorreu uns 20 anos depois da sua campanha contra Jerusalém. Este dado se baseia em registros assírios e babilônicos, havendo dúvida sobre a fidedignidade deles. De qualquer modo, deve-se notar que o relato bíblico não declara que a morte de Senaqueribe ocorreu logo depois do seu retorno a Nínive. "Mais tarde entrou na casa de seu deus", Nisroque, e seus filhos, Adrameleque e Sarezer, "golpearam-no com a espada", fugindo para a terra de Ararate. (2Cr 32:21; Is 37:37, 38) Isto é confirmado por uma inscrição de seu filho e sucessor, Esar-Hadom. — *Ancient Records of Assyria and Babylonia* (Registros Antigos da Assíria e de Babilônia), de D. Luckenbill, 1927, Vol. II, pp. 200, 201; veja ESAR-HADOM.

Construções. Assim, o Império Assírio não teve muita expansão sob Senaqueribe. Todavia, ele executou um ambicioso projeto de construção em Nínive, a que devolvera sua posição como capital. O enorme palácio que erigiu ali era um conjunto de salões, pátios e aposentos pomposos, abrangendo uma área de 450 m de comprimento por 210 m de largura. Ele trouxe água de 48 km de distância, construindo uma passagem sobre o rio Gomel, conhecida como Aqueduto de Jerwan. Sua água contribuiu para a irrigação de jardins e parques, bem como para encher o fosso que rodeava a cidade, reforçando assim as defesas da cidade.

SENAZAR [do acadiano, significando "Sin [o deus-lua], Protege!"]. Quarto filho mencionado de Joaquim (Jeconias), nascido durante o seu exílio em Babilônia. — 1Cr 3:17, 18; veja SESBAZAR.

SENÉ. "Rochedo em forma de dente" que defrontava Geba, ao sul de outro rochedo chamado pelo nome de Bozez, ambos ficando entre as cidades de Micmás e de Geba e figurando no relato do ataque de Jonatã contra os filisteus. (1Sa 14:4, 5, 13) Não se pode agora atribuir nenhuma localização positiva a esses rochedos, mas considera-se em geral que faziam parte dos penhascos quase que verticais ao longo do uádi Suweinit (Nahal Mikhmas) que se estende entre Micmás e Geba. — Veja BOZEZ.

SENHOR. As palavras grega e hebraica traduzidas "senhor" (ou termos relacionados tais como "soberano senhor", "amo", "dono") são usadas com referência a Jeová Deus (Ez 3:11), a Jesus Cristo (Mt 7:21), a um dos anciãos observado por João em visão (Re 7:13, 14), a anjos (Gên 19:1, 2; Da 12:8), a homens (1Sa 25:24; At 16:16, 19, 30) e a deidades falsas (1Co 8:5). Frequentemente, a designação "senhor" denota alguém que tem a posse de outras pessoas ou coisas, ou autoridade e poder sobre elas. (Gên 24:9; 42:30; 45:8, 9; 1Rs 16:24; Lu 19:33; At 25:26; Ef 6:5) Este título era aplicado por Sara a seu marido (Gên 18:12), por filhos ao pai (Gên 31:35; Mt 21:28, 29) e por um irmão mais novo ao irmão mais velho (Gên 32:5, 6). Ocorre como título de respeito usado para com pessoas de destaque, autoridades públicas, profetas e reis. (Gên 23:6; 42:10; Núm 11:28; 2Sa 1:10; 2Rs

8:10-12; Mt 27:63) Quando usado ao se dirigir a estranhos, "senhor" servia de título de cortesia. — Jo 12:21; 20:15; At 16:30.

Jeová Deus. Jeová Deus é o "Senhor do céu e da terra", sendo o Soberano Universal por ele ser o Criador. (Mt 11:25; Re 4:11) Criaturas celestiais o chamam de "Senhor", conforme relata Revelação (Apocalipse) 11:15, que diz: "Houve vozes altas no céu, dizendo: 'O reino do mundo tornou-se o reino de nosso Senhor [Jeová] e do seu Cristo.'" Servos fiéis de Deus, na Terra, dirigiam-se a ele como "Soberano Senhor", e este título ocorre mais de 300 vezes nas Escrituras inspiradas. (Gên 15:2; Re 6:10) Ele é também apropriadamente descrito como "verdadeiro Senhor". (Is 1:24) É sob a sua direção que pessoas são ajuntadas, ou colhidas, para a vida. De modo que petições para haver mais trabalhadores para ajudar na colheita devem ser dirigidas a ele como o "Senhor da colheita". — Mt 9:37, 38; veja o apêndice na *NM*, pp. 1506-1508.

Jesus Cristo. Jesus Cristo, enquanto na Terra, referiu-se a si mesmo como o "Senhor do sábado". (Mt 12:8) Ele usou apropriadamente o sábado para fazer a obra que seu Pai celestial o mandou fazer. Esta obra incluía curar doentes. (Veja Mt 8:16, 17.) Jesus sabia que a Lei mosaica, com o seu requisito referente ao sábado, era "uma sombra das boas coisas vindouras". (He 10:1) Relacionado com essas "boas coisas vindouras", há um sábado do qual ele há de ser o Senhor. — Veja SÁBADO ("Senhor do Sábado").

Enquanto Jesus Cristo estava na Terra, outros, além dos seus discípulos, o chamavam de "Senhor". (Mt 8:2; Jo 4:11) Nestes casos, este termo era primariamente um título de respeito ou de cortesia. Todavia, Jesus mostrou aos seus apóstolos que chamá-lo de "Senhor" envolvia mais do que isso. Disse: "Vós me chamais de 'Instrutor' e 'Senhor', e falais corretamente, pois eu o sou." (Jo 13:13) Estes apóstolos, como seus discípulos, eram aprendizes ou pupilos. De modo que ele era seu Senhor ou Mestre.

Especialmente após a morte e a ressurreição de Jesus foi que seu título de Senhor assumiu grande significado. Por meio da sua morte sacrificial, ele comprou seus seguidores, tornando-se assim o Amo deles. (Jo 15:13, 14; 1Co 7:23; 2Pe 2:1; Ju 4; Re 5:9, 10) Era também seu Rei e Noivo a quem estavam sujeitos como seu Senhor. (At 17:7; Ef 5:22-27; compare isso com Jo 3:28, 29; 2Co 11:2; Re 21:9-14.) Quando Jeová recompensou seu Filho por este ter sido fiel a ponto de sofrer uma morte vergonhosa numa estaca, ele "o enalteceu a uma posição superior e lhe deu bondosamente o nome que está acima de todo outro nome, a fim de que, no nome de Jesus, se dobre todo joelho dos no céu, e dos na terra, e dos debaixo do chão, e toda língua reconheça abertamente que Jesus Cristo é Senhor, para a glória de Deus, o Pai". (Fil 2:9-11) Reconhecer a Jesus Cristo como Senhor significa mais do que simplesmente chamá-lo de "Senhor". Requer que a pessoa reconheça a posição de Jesus e adote um proceder de obediência. (Veja Jo 14:21.) Conforme o próprio Jesus disse: "Nem todo o que me disser: 'Senhor, Senhor', entrará no reino dos céus, senão aquele que fizer a vontade de meu Pai, que está nos céus." — Mt 7:21.

Jeová Deus concedeu também imortalidade ao seu Filho fiel. Portanto, embora muitos homens tenham governado como reis ou senhores, somente Jesus Cristo, o "Rei dos reis e Senhor dos senhores", tem imortalidade. — 1Ti 6:14-16; Re 19:16.

Visto que Jesus possui as chaves da morte e do Hades (Re 1:17, 18), está em condições de livrar a humanidade da sepultura comum (Jo 5:28, 29) e da morte herdada de Adão. (Ro 5:12, 18) Por isso, ele é também o 'Senhor sobre os mortos', inclusive do Rei Davi, um dos seus antepassados terrestres. — At 2:34-36; Ro 14:9.

Título de Respeito. Terem os cristãos apenas "um só Senhor", Jesus Cristo (Ef 4:5), não impede que eles apliquem o termo "senhor" a outros como título de respeito, cortesia ou autoridade. O apóstolo Pedro até mesmo citou Sara como bom exemplo para esposas cristãs, por causa da obediência dela a Abraão, "chamando-o de 'senhor'". (1Pe 3:1-6) Isto não era mera formalidade da parte de Sara. Era um reflexo sincero da sua submissão, porque ela referiu-se a ele assim "no íntimo". (Gên 18:12) Por outro lado, visto que todos os cristãos são irmãos, seria errado se chamassem um deles de "Líder" ou "Senhor", encarando-o como líder espiritual. — Mt 23:8-10; veja JEOVÁ; JESUS CRISTO; SENHORES DO EIXO.

O Grego "Ký́rios". Este termo grego é um adjetivo, indicando a posse de poder (*ký·ros*) ou autoridade, e é também usado como substantivo. Ocorre em cada livro das Escrituras Gregas Cristãs, exceto em Tito e nas cartas de João. Este termo corresponde ao hebraico *'A·dhóhn*. Jesus Cristo, como Filho e Servo criado por Deus, dirige-se corretamente ao Pai e Deus (Jo 20:17) por "Senhor" (*'Adho·naí* ou *Ký·ri·os*), Aquele que tem poder e autoridade superiores, sua Cabeça. (Mt 11:25; 1Co 11:3) Jesus, como o enaltecido à mão direita de seu Pai, é "Senhor dos senhores" com referência a todos, exceto seu Pai, Deus, o Todo-Poderoso. — Re 17:14; 19:15, 16; compare isso com 1Co 15:27, 28.

Seu uso em lugar do nome divino. Durante o segundo e o terceiro século da Era Comum, os es-

cribas substituíram o nome divino, Jeová, pelas palavras *Ký·ri·os* (Senhor) e *The·ós* (Deus) nas cópias da tradução *Septuaginta* grega das Escrituras Hebraicas. Outras traduções, tais como a *Vulgata* latina, a *Douay Version* (baseada na Vulgata), e uma edição da versão *Almeida,* bem como numerosas traduções recentes (*ALA, NE, AT, RS, NIV, TEV, NAB*) adotaram uma prática similar. O nome divino foi substituído pelos termos "Deus" e "Senhor", em muitos casos todo em maiúsculas ou em grifo para indicar que substituem o Tetragrama, ou nome divino.

Afastando-se desta prática, a comissão de tradução da *American Standard Version* (Versão Padrão Americana) de 1901 declarou: "Os Revisores Americanos, após cuidadosa consideração, chegaram à convicção unânime de que uma superstição judaica, que considerava o Nome Divino sagrado demais para ser pronunciado, não mais devia predominar na versão inglesa ou em qualquer outra do Antigo Testamento, assim como felizmente não o faz em numerosas versões feitas por missionários hodiernos. . . . Este nome pessoal [Jeová], com a sua abundância de relações sagradas, foi agora restabelecido, no texto sagrado, no lugar que indubitavelmente pode reivindicar." — *AS,* prefácio, p. iv.

Desde então, diversas traduções (*An, BC, BJ, BMD, JB, NC,* bem como outras versões) vertem o Tetragrama como "Iahweh", "Yahweh", "Javé", ou outras formas similares.

Sob o verbete JEOVÁ (Nas Escrituras Gregas Cristãs), também se apresenta evidência para mostrar que o nome divino, Jeová, foi usado nos escritos originais das Escrituras Gregas Cristãs, de Mateus a Revelação. Nesta base, a *Tradução do Novo Mundo,* usada em toda esta obra, restabeleceu o nome divino na sua tradução das Escrituras Gregas Cristãs, num total de 237 vezes. Outras traduções o restabeleceram de modo similar, em especial na tradução das Escrituras Gregas Cristãs para o hebraico.

Ao considerar "O Restabelecimento do Nome Divino", a Comissão da Tradução do Novo Mundo da Bíblia declara: "Para saber onde o nome divino fora substituído pelas palavras gregas Κύριος e Θεός, verificamos onde os inspirados escritores cristãos citaram versículos, passagens e expressões das Escrituras Hebraicas, e depois voltamos ao texto hebraico para ver se o nome divino aparecia ali. Assim determinamos a identidade a dar a *Ký·ri·os* e a *The·ós,* e a personalidade com que revesti-los." Em explicação adicional, a Comissão disse: "Para não ultrapassar os limites de tradutor para o campo de exegese, fomos muito cautelosos na tradução do nome divino nas Escrituras Gregas Cristãs, sempre cuidadosos de tomar as Escrituras Hebraicas como fundo. Procuramos concordância das versões hebraicas para confirmar nossa tradução." Tal concordância de versões hebraicas existe em todos os 237 lugares em que a Comissão da Tradução do Novo Mundo da Bíblia verteu o nome divino no corpo da sua tradução. — Apêndice da *NM,* pp. 1504-1506.

Os Hebraicos "Adhohn" e "Adhonai". O termo hebraico *'a·dhóhn* ocorre 334 vezes nas Escrituras Hebraicas. Tem o sentido de posse ou chefia, e é usado referente a Deus e a homens. A forma plural, *'adho·ním,* às vezes denota simplesmente o plural numérico e então é traduzido por "senhores" ou "amos". (Sal 136:3; Is 26:13) Em outros lugares, o plural denota excelência, ou majestade, quer de Deus, quer de homem (Sal 8:1; Gên 39:2), e, em tais casos, quaisquer pronomes ligados, ou adjetivos modificadores, estão no singular. (Sal 45:11; 147:5) Em alguns lugares, usam-se dois plurais lado a lado para diferenciar Jeová pelo plural de excelência dos numerosos outros senhores. — De 10:17; Sal 136:3; compare isso com 1Co 8:5, 6.

Os títulos *'A·dhóhn* e *'Adho·ním* são aplicados 25 vezes a Jeová nas Escrituras. Em nove lugares do texto massorético, *'A·dhóhn* vem precedido pelo artigo definido *ha,* limitando assim a aplicação do título a Jeová. (Êx 23:17; 34:23; Is 1:24; 3:1; 10:16, 33; 19:4; Miq 4:13; Mal 3:1) Em todos os seis lugares em que *'A·dhóhn* sem o artigo definido se refere a Jeová, descreve-o como o Senhor (Dono) da Terra e assim não é ambíguo. (Jos 3:11, 13; Sal 97:5; 114:7; Za 4:14; 6:5) Nos dez lugares em que *'Adho·ním* é usado para Jeová, o contexto imediato torna certa a identificação. — De 10:17; Ne 8:10; 10:29; Sal 8:1, 9; 135:5; 136:3; 147:5; Is 51:22; Os 12:14.

O sufixo *ai* acrescentado à palavra hebraica *'a·dhóhn* é uma forma diferente do plural de excelência. Quando *'Adho·nai* ocorre sem um sufixo adicional em hebraico, é usado exclusivamente para Jeová e indica que ele é o Soberano Senhor. Segundo *The International Standard Bible Encyclopedia* (Enciclopédia Bíblica Padrão Internacional; 1986, Vol. 3, p. 157), "esta forma salienta o poder e a soberania de Yahweh como 'Senhor' ". Ser usada por homens ao se dirigirem a ele sugere reconhecimento submisso deste grande fato. — Gên 15:2, 8; De 3:24; Jos 7:7.

Evidentemente, logo cedo na Era Comum, o nome divino, *YHWH* (*JHVH* ou *IHVH*), passou a ser considerado pelos rabinos judeus como sagrado demais para ser pronunciado. Assim,

substituíram-no por *'Adho·nai* (às vezes por *'Elo·him*) ao lerem as Escrituras em voz alta. Os soferins, ou escribas, foram ainda mais longe, substituindo o nome divino no texto escrito por *'Adho·nai* 134 vezes (133 na *Biblia Hebraica Stuttgartensia*). Desde cerca do quinto ao nono século da nossa Era Comum, os massoretas copiaram o texto com muito cuidado. Anotaram na Massorá (suas notas sobre o texto) onde os soferins fizeram tais mudanças. Por isso, estas 134 mudanças são conhecidas. (Veja a lista no apêndice da *NM*, p. 1502.) Levando isso em conta, restam 306 lugares em que *'Adho·nai* ocorria originalmente no texto.

O título *'Adho·nai* é usado na maior parte pelos profetas, e com muito mais frequência por Ezequiel do que por quaisquer outros. Quase toda vez, ele o combina com o nome divino para formar *'Adho·nai Yehwih*, "Soberano Senhor Jeová". Outro título combinado, que ocorre 16 vezes, é *'Adho·nai Yehwih tseva·'óhth*, "Soberano Senhor, Jeová dos exércitos", e todas as ocorrências, menos duas (Sal 69:6; Am 9:5) estão em Isaías e Jeremias. Este título é usado para revelar que Jeová é aquele que tem o poder e a determinação não só de vingar seu povo oprimido, mas também de puni-lo pela infidelidade.

SENHOR, DIA DO. Veja DIA DO SENHOR.

SENHORA. Veja RAINHA.

SENHORES DO EIXO. A palavra hebraica *sera·nim* parece ser um empréstimo do filisteu. (Jos 13:3) Tem as mesmas consoantes que a palavra hebraica para "eixos" em 1 Reis 7:30. Trata-se dum título aplicado aos cinco senhores que governavam as cidades filisteias de Gaza, Ascalom, Asdode, Ecrom e Gate, aparentemente por estarem numa coalizão ou aliança. Os filisteus, segundo Amós 9:7, vieram à costa de Canaã procedentes de Creta, perto do mar Egeu, de modo que alguns acham tratar-se de uma palavra egeia.

Os senhores do eixo dominavam a Filístia como governantes de cidades-estados individuais e como conselho de coiguais com respeito a assuntos de interesse mútuo. Aquis é chamado de rei de Gate. (1Sa 21:10; 27:2) Pelo visto, ele não era rei no sentido comum, mas era príncipe. De modo que o título de 'príncipe' (hebr.: *sar*) é às vezes aplicado a esses governantes. — 1Sa 18:30; 29:2-4.

Essas autoridades frequentemente cooperavam em alguma causa. Foram convocadas, e, por sua vez, consultaram seus sacerdotes e adivinhos para saber o que fazer com a capturada Arca do Pacto depois que a presença dela trouxe uma grande praga de hemorroidas, que afetou os próprios senhores do eixo. (1Sa 5:9–6:4) Colaboravam sempre que seus exércitos investiam contra Israel. (1Sa 7:7) No caso de Sansão, vemos sua ação unida para vencê-lo. (Jz 16:5) Todos se reuniram na casa do deus Dagom, em Gaza, para celebrar a captura de Sansão, ocasião em que os cinco senhores do eixo então em poder foram mortos. — Jz 16:21-30.

No entanto, as cidades-estados independentes chefiadas por eles nunca foram unificadas para constituir um só reino sujeito a um único governante. Em vez disso, as cinco cidades principais, com suas aldeias dependentes, funcionavam como uma espécie de confederação, um eixo. Ao tomarem decisões que afetavam a todos, os senhores do eixo faziam o que a maioria tivesse decidido. Isto se vê na sua decisão de rejeitar Davi e os homens dele do exército filisteu, embora Aquis, senhor do eixo, de Gate, com quem Davi havia morado como refugiado do Rei Saul, estivesse a favor de a força de Davi ser aceita para lutar com eles contra Saul. — 1Sa 29:2, 6, 7, 9.

Em toda a história de Israel, especialmente até serem subjugados por Davi, eles eram resolutos inimigos do povo de Jeová, e muitas vezes fizeram alianças com outras nações contra Israel, mantendo Israel frequentemente sob opressiva dominação. Davi lhes reduziu o poder, de modo que deixaram de ser uma grande ameaça. Depois do tempo de Davi, o termo "senhores do eixo" não mais é encontrado, mas o termo "rei" é aplicado aos governantes deles. — Je 25:20; Za 9:5; veja FILÍSTIA, FILISTEUS.

SENIR. Nome amorreu do monte Hermom. (De 3:9) Visto que 1 Crônicas 5:23 menciona "Senir" e "monte Hermom", o nome Senir talvez fosse também usado para se referir a uma parte da cordilheira do Hermom, ou Antilíbano. Senir era fonte de juníperos (Ez 27:5), e guarida de leões e de leopardos. (Cân 4:8) Uma inscrição assíria descreve Senir (Sa-ni-ru) como "um monte, defronte do Líbano". — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, p. 280, veja HERMOM.

SEOL. Sepultura comum da humanidade, o domínio da sepultura; não um lugar de sepultamento ou sepulcro específico (hebr.: *qé·ver*, Jz 16:31; *qevu·ráh*, Gên 35:20), nem um túmulo individual (hebr.: *ga·dhísh*, Jó 21:32).

Embora se tenham oferecido diversas derivações da palavra hebraica *she'óhl*, pelo visto, ela deriva do verbo hebraico *sha·'ál*, que significa "pedir; solicitar". Samuel Peake, em *A Compendious Hebrew Lexicon* (Léxico Compendioso do Hebraico), declara que é "o receptáculo comum ou região dos mortos; chamado assim por causa da insaciabili-

dade da sepultura, a qual como que sempre pede ou quer mais". — Cambridge, 1811, p. 148.

A palavra hebraica *she'óhl* ocorre 65 vezes no texto massorético. Na versão *Almeida,* revista e corrigida, é traduzida 28 vezes por "inferno", 27 vezes por "sepultura", 5 vezes por "sepulcro", 2 vezes é deixada "Seol" e uma vez cada é vertida "terra", "mundo invisível" e "enterrado". A versão católica de Matos Soares verte a palavra 34 vezes por "inferno(s)", 11 vezes por "habitação dos mortos", 11 vezes por "sepulcro", 4 vezes por "sepultura", 2 vezes por "cheol" e uma vez cada por "abismo", "morte" e "perigos exiciais". Além disso, em Isaías 7:11, o texto hebraico originalmente rezava *she'óhl,* e foi traduzido "Hades" nas antigas versões gregas de Áquila, Símaco e Teodócio, e como "terra" na versão de Matos Soares. — Veja *NM,* n.

Não há nenhuma palavra portuguesa que transmita o sentido exato da palavra hebraica *she'óhl.* Comentando o uso da palavra "inferno" na tradução da Bíblia, *Collier's Encyclopedia* (Enciclopédia da Collier; 1986, Vol. 12, p. 28) diz: "Visto que Seol, nos tempos do Antigo Testamento, se referia simplesmente à habitação dos mortos e não sugeria distinções morais, a palavra 'inferno', conforme entendida atualmente, não é uma tradução feliz." Versões mais recentes transliteram a palavra como "Xeol", "Cheol" ou "Seol". — *BJ, BMD, NM.*

A respeito de Seol, a *Encyclopædia Britannica* (Enciclopédia Britânica; 1971, Vol. 11, p. 276) observou: "Seol estava localizado em alguma parte 'debaixo' da terra. . . . A condição dos mortos não era de dor nem de prazer. Nem a recompensa para os justos nem o castigo para os iníquos estavam relacionados com o Seol. Tanto os bons como os maus, tiranos e santos, reis e órfãos, israelitas e gentios — todos dormiam juntos sem estarem cônscios uns dos outros."

Ao passo que, em séculos posteriores, o ensino grego da imortalidade da alma humana se infiltrou no pensamento religioso judaico, o registro bíblico mostra que Seol se refere à sepultura comum da humanidade como lugar onde não existe estado consciente. (Ec 9:4-6, 10) Os que estão no Seol não louvam a Deus, nem o mencionam. (Sal 6:4, 5; Is 38:17-19) No entanto, não se pode dizer que simplesmente represente 'a condição de se estar separado de Deus', pois as Escrituras tornam tal ensino insustentável por mostrar que o Seol está "diante" dele, e que Deus, na realidade, está "lá". (Pr 15:11; Sal 139:7, 8; Am 9:1, 2) Por este motivo, Jó, ansiando ser liberto do sofrimento, orou para que pudesse ir ao Seol e mais tarde ser lembrado por Jeová, e ser chamado para sair do Seol. — Jó 14:12-15.

Em todas as Escrituras inspiradas, o Seol continuamente é associado com a morte, não com a vida. (1Sa 2:6; 2Sa 22:6; Sal 18:4, 5; 49:7-10, 14, 15; 88:2-6; 89:48; Is 28:15-18; compare também Sal 116:3, 7-10, com 2Co 4:13, 14.) Ele é chamado de "a terra de escuridão" (Jó 10:21) e de lugar de silêncio. (Sal 115:17) Pelo visto, Abel foi o primeiro a ir para o Seol, e desde então incontáveis milhões de mortos humanos se juntaram a ele no pó do solo.

No dia de Pentecostes de 33 EC, o apóstolo Pedro citou o Salmo 16:10 e o aplicou a Cristo Jesus. Lucas, citando as palavras de Pedro, usou a palavra grega *hai·des,* mostrando com isso que Seol e Hades se referem à mesma coisa, à sepultura comum da humanidade. (At 2:25-27, 29-32) Durante o Reinado Milenar de Jesus Cristo, o Seol, ou Hades, será esvaziado e destruído pela ressurreição de todos os que estiverem nele. — Re 20:13, 14; veja HADES; INFERNO; SEPULTURA, SEPULCRO.

Jonas e o Seol. No relato sobre Jonas, declara-se que "Jonas orou a Jeová, seu Deus, desde as entranhas do peixe e disse: 'Na minha aflição clamei a Jeová e ele passou a responder-me. Do ventre do Seol clamei por ajuda. Ouviste a minha voz.' " (Jon 2:1, 2) Portanto, Jonas comparou o interior do peixe ao Seol. Ele a bem dizer estava morto dentro do peixe, mas Jeová fez subir a vida dele da cova, ou do Seol, por preservá-lo vivo e fazer com que fosse vomitado. — Jon 2:6; compare isso com Sal 30:3.

Jesus comparou a estada de Jonas no ventre do peixe ao que aconteceria com ele mesmo, dizendo: "Porque, assim como Jonas esteve três dias e três noites no ventre do enorme peixe, assim estará também o Filho do homem três dias e três noites no coração da terra." (Mt 12:40) Embora Jesus não usasse ali a palavra "Seol" (Hades), o apóstolo Pedro usou a palavra "Hades" ao se referir à morte e à ressurreição de Jesus. — At 2:27.

Sobre a palavra "Seol", disseram Brynmor F. Price e Eugene A. Nida: "A palavra ocorre muitas vezes nos Salmos e no livro de Jó para se referir ao lugar ao qual vão todos os mortos. É representado como lugar escuro, em que não há atividade digna de menção. Não há distinções de moral ali, de modo que 'inferno' (KJV) não é uma tradução apropriada, visto que sugere um contraste com o 'céu' como morada dos justos após a morte. De certo modo, 'a sepultura', em sentido genérico, é um equivalente próximo, exceto que Seol é mais uma sepultura em massa, em que todos os mortos moram juntos. . . . O uso desta específica imagem retórica talvez fosse apropriado aqui [em Jonas 2:2], em vista do encarceramento de Jonas no interior do peixe." — *A Translators Handbook on*

the Book of Jonah (Manual do Tradutor Para o Livro de Jonas), 1978, p. 37.

SEORIM. Cabeça da quarta das 24 turmas de serviço sacerdotal escolhidas por sortes durante o reinado de Davi. — 1Cr 24:5, 8.

SEPULTURA, SEPULCRO. Lugar de sepultamento. Embora hoje o termo "sepultura", ou "sepulcro", em geral seja entendido como se aplicando a uma escavação na terra como lugar para enterrar os mortos, um método comum de sepultamento entre os hebreus e outros povos orientais era usar uma caverna natural ou um sepulcro escavado em rocha, ou cripta mortuária. A palavra hebraica *qé·ver* é a palavra costumeira usada para indicar um lugar de sepultamento, uma sepultura ou um cemitério. (Gên 23:7-9; Je 8:1; 26:23) A palavra aparentada *qevu·ráh* similarmente pode referir-se tanto a uma cova na terra como a um túmulo escavado em rocha. — Gên 35:20; 1Sa 10:2.

Em grego, a palavra comum para sepultura ou sepulcro é *tá·fos* (Mt 28:1), e a forma verbal (*thá·pto*) significa "enterrar" ou "sepultar". (Mt 8:21, 22) A palavra *mné·ma* (Lu 23:53) refere-se a um túmulo e a palavra *mne·meíon* (Lu 23:55), a um túmulo memorial.

Visto que essas palavras hebraicas e gregas se referem a uma sepultura individual ou a um lugar de sepultamento, elas são frequentemente usadas no plural com referência a muitas de tais sepulturas. Portanto, diferem da palavra hebraica *she'óhl* e da sua equivalente grega *hái·des*, que se referem à sepultura comum da humanidade, ou o domínio da sepultura, e por isso sempre são usadas no singular. Por este motivo, muitas traduções modernas não seguiram o costume de algumas traduções em português, tais como a versão *Almeida*, revista e corrigida, nas quais *she'óhl* e *hái·des* são variadamente traduzidas pelas palavras "inferno", "sepultura", "habitação dos mortos", e outras, mas, em vez disso, simplesmente as transliteraram em português. — Veja HADES; SEOL.

No entanto, visto que a entrada no Seol é representada como ocorrendo pelo sepultamento numa cova individual ou num lugar de sepultamento, as palavras referentes a tais lugares de sepultamento são usadas como termos *paralelos*, embora não *equivalentes*, de Seol. — Jó 17:1, 13-16; 21:13, 32, 33; Sal 88:3-12.

Em Romanos 3:13, o apóstolo Paulo cita o Salmo 5:9, comparando a garganta de homens iníquos e enganosos a "um sepulcro aberto". Assim como o sepulcro aberto é para ser enchido com mortos e com corrupção, a garganta deles abre-se com conversa mortífera e corrupta. — Veja Mt 15:18-20.

Era costume caiar as sepulturas para que as pessoas não tocassem nelas acidentalmente e ficassem impuras. Os túmulos perto de Jerusalém eram caiados um mês antes da Páscoa, para impedir que alguém se tornasse impuro, neste período especial de adoração, por acidentalmente tocar numa sepultura. Jesus usou este costume como base para ilustrar como os escribas e os fariseus, que por fora pareciam justos, por dentro estavam "cheios de hipocrisia e do que é contra a lei". — Mt 23:27, 28.

Embora a sepultura seja comparada a uma cova, da qual o homem corretamente deseja ser liberto, Jó traz à atenção o desespero daquelas pessoas sofredoras que, por falta duma clara esperança ou entendimento dos propósitos do Criador, procuram a morte e "exultam por terem achado uma sepultura". (Jó 3:21, 22) Tal atitude contrasta nitidamente com aquela dos homens que devotaram sua vida ao serviço do Criador e que confiantemente aceitaram a promessa duma ressurreição. — Sal 16:9-11; At 24:15; Fil 1:21-26; 2Ti 4:6-8; He 11:17-19; veja ENTERRO, LUGARES DE SEPULTAMENTO.

SERA. Filha de Aser dentre "as almas da casa de Jacó, que vieram ao Egito". — Gên 46:7, 17, 27; Núm 26:46; 1Cr 7:30.

SERAFINS. Criaturas espirituais posicionadas em torno do trono de Jeová nos céus. (Is 6:2, 6) A palavra hebraica *sera·fím* é um substantivo no plural, derivado do verbo *sa·ráf*, que significa "queimar". (Le 4:12) De modo que o termo hebraico *sera·fím* significa literalmente "ardentes". Em outra parte, o substantivo ocorre no singular (hebr.: *sa·ráf*) ou no plural, e se refere a criaturas terrestres. Neste uso, tem o sentido variado de "venenoso", "ardente (que provoca inflamação)" e "cobra-ardente". — Núm 21:6 n, 8 n.

O profeta Isaías descreve para nós a sua visão, dizendo: "No ano em que morreu o Rei Uzias, eu, no entanto, cheguei a ver Jeová sentado num trono enaltecido e elevado, e as orlas da sua veste enchiam o templo. Acima dele havia serafins de pé. Cada um tinha seis asas. Com duas cobria sua face, e com duas cobria seus pés, e com duas voava. E este clamou para aquele e disse: 'Santo, santo, santo é Jeová dos exércitos. A plenitude de toda a terra é sua glória.' . . . E eu passei a dizer: 'Ai de mim! Pois, a bem dizer, fui silenciado, porque sou homem de lábios impuros e moro no meio de um povo de lábios impuros; pois os meus olhos viram o próprio Rei, Jeová dos exércitos!' Em vista disso voou para mim um dos serafins, e na sua mão havia uma brasa viva que ele tirara do altar com uma tenaz. E ele passou a tocar-me a boca e a dizer: 'Eis

que isto tocou os teus lábios, e teu erro sumiu e o próprio pecado teu está expiado.' " — Is 6:1-7.

Não se fornece nenhuma descrição da Pessoa Divina. Todavia, diz-se que as orlas da sua majestosa veste enchiam o templo, não deixando lugar para alguém ficar ali de pé. Seu trono não pousava no chão, mas, além de ser "enaltecido", era "elevado". Estarem os serafins "de pé" talvez signifique que "pairavam" por usar um par de suas asas, assim como a nuvem 'ficava' ou pairava à entrada da tenda de Jeová no ermo. (De 31:15) O Professor Franz Delitzsch comenta a posição dos serafins: "Os serafins não estariam, deveras, sobre a cabeça Daquele que estava sentado no trono, mas adejavam sobre o manto que pertencia Àquele, manto este que enchia o salão." (*Commentary on the Old Testament* [Comentário sobre o Velho Testamento], 1973, Vol. VII, Parte 1, p. 191) A *Vulgata* latina, em vez de dizer "serafins estavam de pé acima dele", diz que estavam de pé acima "daquilo". — Is 6:1, 2.

De Alta Categoria. Essas poderosas criaturas espirituais são anjos, evidentemente de posição bem elevada no arranjo de Deus, visto que se mostra estarem à serviço junto ao trono de Deus. Os querubins observados na visão de Ezequiel correspondiam a batedores que acompanhavam o carro celestial de Deus. (Ez 10:9-13) Esta ideia de posições de categoria ou autoridade nos céus está em harmonia com Colossenses 1:16, que fala de coisas "nos céus e na terra, as coisas visíveis e as coisas invisíveis, quer sejam tronos, quer senhorios, quer governos, quer autoridades".

Sua Função e Seus Deveres. Não se menciona o número de serafins, mas clamavam um para o outro, o que evidentemente significa que havia alguns em cada lado do trono e que declaravam a santidade e a glória de Jeová num canto antifônico, um (ou um grupo) repetindo após o outro, ou respondendo ao outro com parte da declaração: "Santo, santo, santo é Jeová dos exércitos. A plenitude de toda a terra é sua glória." (Veja a leitura da Lei e a resposta do povo, em De 27:11-26.) Eles, com humildade e modéstia na presença do Supremo, cobriam a face com um dos seus três pares de asas, e por estarem num local santo, cobriam os pés com outro par, com o devido respeito pelo Rei celestial. — Is 6:2, 3.

O clamor dos serafins a respeito da santidade de Deus mostra que eles têm algo a ver com cuidar de que se declare a santidade dele e que Sua glória seja reconhecida em todas as partes do Universo, inclusive a Terra. Um dos serafins tocou os lábios de Isaías para tirar os pecados e os erros dele por meio duma brasa viva tirada do altar. Isto talvez indique que a obra deles de algum modo se relaciona com a eliminação do pecado dentre o povo de Deus, baseando-se esta purificação no sacrifício de Jesus Cristo sobre o altar de Deus. — Is 6:3, 6, 7.

Sua Figura Visionária. A descrição dos serafins como tendo pés, asas, e assim por diante, deve ser entendida como simbólica, sendo a sua semelhança com a figura de criaturas terrestres apenas representativa das habilidades deles ou das funções que desempenham, assim como muitas vezes Deus fala simbolicamente de si mesmo como tendo olhos, ouvidos e outras características humanas. Mostrando que nenhum homem sabe qual é a figura de Deus, o apóstolo João diz: "Amados, agora somos filhos de Deus, mas ainda não está manifesto o que havemos de ser. Sabemos que, quando ele for manifestado, seremos semelhantes a ele, porque o veremos assim como ele é." — 1Jo 3:2.

SERAÍAS [Jeová Contendeu (Perseverou)].

1. Filho de Quenaz da tribo de Judá, irmão do juiz Otniel e sobrinho de Calebe, o espia. Os descendentes de Seraías através de seu filho Joabe tornaram-se artífices. — 1Cr 4:13, 14.

2. Secretário na administração do Rei Davi. (2Sa 8:15, 17) A menos que tenha havido várias mudanças de pessoal neste cargo, ele em outros lugares é chamado de Seva (2Sa 20:25), Savsa (1Cr 18:16) e Sisa, cujos dois filhos mais tarde cuidavam de deveres similares sob Salomão. (1Rs 4:3) Os nomes da maioria das outras autoridades governamentais são iguais nas três listas davídicas.

3. Filho de Asiel da tribo de Simeão, cujos descendentes, contemporâneos de Ezequias, juntaram-se à força que golpeou os camitas e os meunins que ocuparam certa região e usaram as terras para pastos. — 1Cr 4:24, 35, 38-41.

4. Um dos três que o Rei Jeoiaquim, em fins de 624 AEC, mandou buscar Jeremias e Baruque por causa da profecia contra Jerusalém e Judá, que Baruque havia registrado conforme ditado por Jeremias. Seraías era filho de Azriel. — Je 36:9, 26.

5. Oficial intendente do Rei Zedequias; filho de Nerias e irmão de Baruque. (Je 32:12; 51:59) No quarto ano de Zedequias, 614 AEC, Seraías acompanhou Zedequias a Babilônia. Jeremias dera-lhe um rolo com denúncias proféticas a respeito de Babilônia, mandando que o lesse à beira do rio Eufrates, que então atasse uma pedra ao rolo e o lançasse no rio, ilustrando assim a queda permanente de Babilônia. (Je 51:59-64) Seraías provavelmente transmitiu aos exilados israelitas que já se encontravam ali algumas das ideias da profecia. É de

interesse que os arqueólogos encontraram um selo com a inscrição "Pertencente a Seraías (ben) Nerias". — *Israel Exploration Journal* (Revista de Explorações de Israel), Jerusalém, 1978, Vol. 28, p. 56.

6. O sacerdote principal quando Babilônia destruiu Jerusalém em 607 AEC. Embora Seraías fosse morto às ordens de Nabucodonosor, seu filho Jeozadaque foi poupado e levado cativo a Babilônia. (2Rs 25:18-21; Je 52:24-27) Por meio de Jeozadaque, filho de Seraías, prosseguiu a linhagem sumo sacerdotal descendente de Arão; Jesua, filho de Jeozadaque, ocupou este cargo na época da soltura e do retorno dos judeus. (1Cr 6:14, 15; Esd 3:2) Seraías é também chamado de pai de Esdras, mas, em vista dos 139 anos de intervalo entre a morte de Seraías e o retorno de Esdras, houve provavelmente no intervalo pelo menos duas gerações não mencionadas, um tipo de omissão comum nas genealogias bíblicas. — Esd 7:1.

7. Um dos chefes militares que permaneceram em Judá depois da deportação geral para Babilônia; filho de Tanumete. Seraías e outros da sua categoria apoiaram a designação de Gedalias como governador, avisaram-no da ameaça de Ismael contra a sua vida e depois procuraram vingar a morte dele. No entanto, temendo os babilônios, Seraías e os outros chefes levaram os judeus remanescentes ao Egito. — 2Rs 25:23, 26; Je 40:8, 13-16; 41:11-18; 43:4-7.

8. Um dos que aparentemente eram líderes, alistado junto com Zorobabel como retornando do exílio em 537 AEC. (Esd 2:1, 2) Ele é chamado de Azarias na lista paralela em Neemias 7:7.

9. Sacerdote que retornou do exílio junto com Zorobabel. Na geração seguinte, Meraías representava a casa paterna dele. (Ne 12:1, 12) O Seraías incluído nos signatários do pacto nos dias de Esdras e Neemias talvez fosse também representante da mesma família ou outro sacerdote do mesmo nome. (Ne 10:1, 2, 8) Seraías, de novo possivelmente alguém desta casa paterna ou um sacerdote do mesmo nome, morou em Jerusalém depois da reconstrução das muralhas. — Ne 11:1, 10, 11.

SERAPILHEIRA. Veja SACO, SERAPILHEIRA.

SEREBIAS [possivelmente significando "Jah [Enviou] Calor Abrasador"].

1. Levita de destaque que retornou a Jerusalém junto com Zorobabel, em 537 AEC. — Ne 12:1, 8.

2. Levita descendente de Mali; "homem de discrição", convocado para se juntar a Esdras na sua viagem a Jerusalém, em 468 AEC. (Esd 8:17, 18) Provavelmente é o mesmo que o 'chefe dos sacerdotes' mencionado em Esdras 8:24, um daqueles a quem se confiou transportar para Jerusalém as coisas valiosas contribuídas para uso no templo. — Esd 8:25-30.

3. Levita que ajudou Esdras na leitura e na explicação da Lei ao povo reunido em Jerusalém após a reconstrução da muralha, em 455 AEC. (Ne 8:2, 7, 8) Mais tarde naquele mesmo mês, congregaram-se de novo, e Serebias participou em propor "um arranjo fidedigno", ratificado pela nação, prometendo fidelidade a Jeová. (Ne 9:1, 4, 5, 38) Este Serebias talvez fosse o mesmo levita que o N.º 2, atestando pessoalmente o pacto, ou talvez fosse o representante de alguma família com este nome, possivelmente descendente do N.º 1. — Ne 10:1, 9, 12; 12:24.

SEREDE. Primeiro filho mencionado de Zebulão, e fundador dos sereditas, família tribal dos zebulonitas. — Gên 46:14; Núm 26:26, 27.

SEREDITAS [De (Pertencentes a) Serede]. Família zebulonita fundada por Serede. — Núm 26:26.

SERES [Raiz]. Descendente de Manassés e filho de Maquir com sua esposa Maacá. — 1Cr 7:14, 16.

SERPENTE, COBRA [hebr.: *na·hhásh, tan·nín, tsé·faʽ; tsif·ʽoh·ní;* gr.: *ó·fis*]. Réptil alongado, escamoso e ápode. As serpentes se locomovem sobre o ventre ou a caixa torácica, e por causa da proximidade da sua cabeça ao chão, sua língua dardejante parece lamber o pó. (Gên 3:14) Há mais de 30 espécies de serpentes em Israel.

A palavra hebraica *na·hhásh* evidentemente é genérica, ou geral, termo aplicado a todas as serpentes ou criaturas serpentiformes e é frequentemente usado junto com outras palavras hebraicas que denotam determinada espécie de serpente. (Sal 58:4; 140:3; Pr 23:32) Assim, a tribo de Dã primeiro é comparada simplesmente a "uma serpente [*na·hhásh*]" e depois especificamente a "uma cobra-cornuda [*shefi·fón*]" deitada à beira da estrada, que ataca os inimigos de Israel. (Gên 49:17) Este termo hebraico corresponde ao grego *ó·fis,* que também é genérico. Embora muitas serpentes em Israel hoje não sejam do tipo venenoso, as referências bíblicas a cobras são principalmente com respeito às perigosas ou venenosas.

As palavras hebraicas *tsé·faʽ* e *tsif·ʽoh·ní* são entendidas pelos lexicógrafos como referindo-se a cobras venenosas, sendo que a pronúncia hebraica talvez represente o som sibilante feito por tais cobras quando algo se aproxima delas. Ambas talvez se refiram a alguma variedade de víbora, mas a identificação é incerta. A versão *Almeida* da Imprensa Bíblica Brasileira, a versão dos Missionários

Capuchinhos, edição da Difusora Bíblica, de Lisboa, e a versão *Figueiredo* vertem essas palavras incorretamente como se referindo ao mítico "basilisco", em Isaías 11:8; 14:29; 59:5; e a *IBB* ainda em Je 8:17.

No relato sobre a transformação do bastão de Moisés numa cobra (Êx 7:9-13) usa-se a palavra hebraica *tan·nín,* evidentemente referindo-se a uma "cobra grande", em vista do uso desta palavra em outros textos para descrever uma criatura monstruosa do mar. (Gên 1:21; Jó 7:12; Sal 74:13; 148:7; Is 27:1; 51:9) Outros textos em que o termo se aplica claramente a cobras venenosas são Deuteronômio 32:33 e Salmo 91:13, onde também se mencionam najas. Uma fonte na Jerusalém pós-exílica era conhecida como a "Fonte da Cobra Grande". — Ne 2:13.

Em vários textos mencionam-se as bem conhecidas características da serpente: seu movimento deslizante (Jó 26:13), sua mordedura e seu esconderijo em paredes e muros de pedra (Ec 10:8, 11; Am 5:19), também de ela ser cautelosa (Gên 3:1). Esta última característica foi usada por Jesus como exemplo ao admoestar seus discípulos sobre a conduta deles quando estivessem entre opositores lupinos. — Mt 10:16.

Essa 'cautela' é mencionada por um eminente zoólogo britânico, H. W. Parker, no seu livro *Snakes: A Natural History* (Cobras: Uma História Natural; 1977, p. 49): "Mesmo que já tenham atingido a última linha de defesa, o contra-ataque, nos seus estágios iniciais, pode ser mais simulado do que real; fazem-se ataques frequentes com aparente ferocidade, mas não chegam a atingir o objetivo, e às vezes nem mesmo se abre a boca. Tampouco é incomum, neste estágio, que a cobra se desenrole furtivamente para estar pronta para uma rápida retirada e fuga, se o inimigo recuar. Mas, quando finalmente prepara o ataque total, este segue o padrão usualmente empregado para pegar uma presa, embora com maior ferocidade; as espécies que normalmente morderiam e depois soltariam sua vítima, ou apenas a segurariam, mordem repetidas vezes ou sacodem seu molestador."

Uso Figurado. Em muitos textos, a serpente é usada em sentido figurado: as mentiras dos iníquos são comparadas à peçonha dela (Sal 58:3, 4), a língua afiada dos que maquinam o mal, à da serpente (Sal 140:3), e diz-se que o vinho tomado em excesso morde igual às serpentes (Pr 23:32). A isenção de violência e de dano no meio do povo restabelecido de Jeová é ilustrada com 'o alimento da serpente ser o pó'. — Is 65:25.

A figura simbólica da serpente, ou cobra, é também usada nas pronúncias de julgamento por Deus sobre certas nações, tais como a Filístia (Is 14:29) e a infiel Judá (Je 8:17), bem como o Egito, cuja voz é comparada à da serpente, sem dúvida referindo-se quer ao recuo sibilante em derrota, quer à fraqueza da sua voz nacional, por causa do desastre que sofre. (Je 46:22) Esta última referência provavelmente era também uma expressão destinada a expor a futilidade da prática dos faraós egípcios, de usar ureios, uma representação da serpente sagrada, na frente de seu toucado, como sinal de proteção pela deusa-serpente Uatchit. Em Miqueias 7:17 prediz-se que todas as nações que se opõem ao povo de Deus deveras "lamberão o pó como as serpentes". — Veja também Am 9:3.

Em Jeremias 51:34, a habitante de Sião compara o Rei Nabucodonosor a uma "cobra grande" que a tragou.

Satanás, o Diabo. Em Revelação (Apocalipse) 12:9 e 20:2, o principal opositor de Deus, Satanás, é chamado de "a serpente original", evidentemente por ele ter usado a serpente literal no Éden como seu meio de comunicação com a mulher. (Gên 3:1-15) Ele, como "a serpente original", é também em sentido espiritual o progenitor de outros opositores; daí a classificação de tais por Jesus como "serpentes, descendência de víboras". — Mt 23:33; veja Jo 8:44; 1Jo 3:12.

Na religião falsa. A serpente era um frequente símbolo nas religiões pagãs e era muitas vezes objeto de adoração. (FOTOS, Vol. 2, p. 530) Na Mesopotâmia, em Canaã e no Egito, a serpente era o símbolo da fertilidade e de deusas do sexo; duas serpentes entrelaçadas eram usadas para indicar fertilidade pela união sexual, e visto que a serpente repetidas vezes muda de pele, ela era usada como símbolo de vida contínua.

O Rei Ezequias tomou medidas para erradicar toda adoração da serpente dentre seus súditos, por destroçar a serpente de cobre que havia sido usada no tempo de Moisés, durante um ataque de cobras venenosas no ermo. — Núm 21:6-9; 2Rs 18:4; veja COBRA-ARDENTE; SERPENTE DE COBRE.

SERPENTE DE COBRE. Figura ou representação de cobre duma serpente, feita por Moisés durante a peregrinação de Israel no ermo. Perto da fronteira de Edom, o povo mostrou um espírito rebelde, queixando-se do milagrosamente provido maná e do suprimento de água. Por isso, Jeová os puniu por enviar entre eles serpentes venenosas, e muitos morreram de mordidas de serpentes. Depois que o povo mostrou arrependimento e Moisés intercedeu por eles, Jeová lhe mandou fazer uma figura em forma de serpente e colocá-la numa haste de sinal. Moisés obedeceu, e "acontecia que,

quando alguma serpente mordia um homem e ele fitava os olhos na serpente de cobre, então ficava vivo". — Núm 21:4-9; 1Co 10:9.

As Escrituras não identificam o tipo de serpente venenosa que Jeová enviou entre o povo. A expressão hebraica para "serpentes venenosas" (*han·nehha·shím has·sera·fím*), em Números 21:6, pode significar "serpentes ardentes", talvez por causa da ardência ou do efeito inflamatório do seu veneno.

Os israelitas guardaram a serpente de cobre e mais tarde começaram impropriamente a adorá-la, fazendo fumaça sacrificial a ela. Por isso, como parte das suas reformas religiosas, o Rei Ezequias, de Judá (745-717 AEC), mandou esmiuçar a serpente de cobre de mais de 700 anos, porque o povo fizera dela um ídolo. Segundo o texto hebraico, o relato de 2 Reis 18:4 reza literalmente "ele (alguém) começou a chamá-la de Neustã". Algumas versões deixam a palavra "Neustã" sem tradução. (*Al; ALA; BJ; CBC*) No léxico de Koehler e Baumgartner, os significados sugeridos do termo hebraico *nehhush·tán* são "serpente de bronze" e "ídolo-serpente de bronze". (*Hebräisches und Aramäisches Lexikon zum Alten Testament* [Léxico Hebraico e Aramaico do Velho Testamento], Leiden, 1983, p. 653) A *Tradução do Novo Mundo* diz apropriadamente que a serpente de cobre "costumava ser chamada de *ídolo-serpente de cobre*".

Jesus Cristo esclareceu o significado profético do incidente com a serpente de cobre no ermo, quando disse a Nicodemos: "Ademais, nenhum homem ascendeu ao céu, senão aquele que desceu do céu, o Filho do homem. E assim como Moisés ergueu a serpente no ermo, assim tem de ser erguido o Filho do homem, para que todo o que nele crer tenha vida eterna." (Jo 3:13-15) O Filho de Deus, igual à serpente de cobre que Moisés pôs numa haste, no ermo, foi pregado ou fixado numa estaca, assim parecendo a muitos ser malfeitor e pecador, igual a uma serpente, na condição de alguém amaldiçoado. (De 21:22, 23; Gál 3:13; 1Pe 2:24) No ermo, quem tivesse sido mordido pelas serpentes venenosas enviadas por Jeová entre os israelitas evidentemente tinha de olhar com fé para a serpente de cobre. De modo similar, para se obter a vida eterna por meio de Cristo, é preciso exercer fé nele.

SERRA. Ferramenta para cortar, com lâmina dentada ou serrilhada, e com um ou dois cabos. As primitivas serras não cortavam em ambas as direções; algumas eram projetadas para serrar quando puxadas em direção ao usuário; outras, quando empurradas. As serras egípcias em geral eram de bronze e usualmente tinham dentes inclinados na direção do cabo. Tal serra cortava quando puxada em direção da pessoa que a usava. A lâmina era inserida no cabo ou então presa a ele por meio de linguetas. Serras de dois cabos com lâmina de ferro eram usadas entre os assírios. Os carpinteiros hebreus empregavam a serra para cortar madeira, e seus pedreiros usavam serras próprias para cortar pedra. — Is 10:15; 1Rs 7:9.

Davi fez os amonitas cativos trabalhar em tarefas tais como serrar pedra. (2Sa 12:29-31) As ferramentas deles incluíam "machados", ou, literalmente, "serras de pedra", segundo o texto massorético de 1 Crônicas 20:3. Em alguns casos, parece que se usavam serras de lâmina de cobre com dentes de pedra para cortar pedra. Mas, parece que às vezes se punha um abrasivo, tal como pó de esmeril, sob o fio de corte da lâmina de cobre ou de bronze, para facilitar o corte de pedra.

A perseguição movida a fiéis testemunhas pré-cristãs de Jeová era às vezes tão severa, que algumas foram mortas por serem 'serradas em pedaços'. (He 11:37, 38) Segundo a tradição, o iníquo Rei Manassés mandou matar Isaías desta maneira extremamente dolorosa, embora as Escrituras não o digam.

SERUGUE. Descendente de Sem, filho de Reú e bisavô de Abraão, portanto, antepassado de Jesus. Serugue viveu 230 anos (2207-1977 AEC) e teve vários filhos, tornando-se pai de Naor à idade de 30 anos. — Gên 11:10, 20-23; 1Cr 1:24-27; Lu 3:35.

SERVIÇO COMPULSÓRIO. A palavra hebraica para "serviço compulsório" é *sé·vel,* que tem que ver com uma carga literal ou figurativa, um fardo imposto ou um trabalho estafante. Pode aplicar-se à corveia, isto é, ao trabalho não pago ou só parcialmente compensado, imposto por uma autoridade a certas pessoas, tais como os moradores de determinada área.

O salmista, refletindo sobre a libertação de Israel da servidão egípcia, representou Jeová como dizendo: "Desviei seu ombro do próprio fardo [ou serviço compulsório]." (Sal 81:6; Êx 1:11) O Rei Salomão recrutou homens para trabalhos forçados, para diversos projetos de construção, e encarregou deles capatazes. (1Rs 5:13; 9:15, 23) Quando Salomão notou que o jovem Jeroboão era trabalhador árduo, "passou a encarregá-lo de todo o serviço compulsório da casa de José", isto é, sobre os homens recrutados das tribos de Efraim e de Manassés. — 1Rs 11:26-28.

Aparentada com a palavra hebraica *sé·vel* é *sab·bál,* que significa "carregador". Depois de fazer um censo dos homens que eram residentes forasteiros em Israel, Salomão os pôs a trabalhar, e 70.000

deles tornaram-se carregadores. (2Cr 2:2, 17, 18) Muitos anos mais tarde, o Rei Josias consertou o templo, e havia "carregadores" entre os que faziam o serviço. — 2Cr 34:12, 13.

A palavra hebraica *tsa·vá'*, que frequentemente é relacionada com o serviço militar ou o serviço na guerra, significa também "trabalho compulsório", isto é, para sanar uma dívida ou culpa. Assim, devia-se dizer a Jerusalém que seu "serviço militar" tinha sido cumprido e que seu erro havia sido pago. (Is 40:1, 2 n) O afligido e sofrido Jó, quando sob prova, comparou a vida a serviço duro, fatigante, ou "trabalho compulsório", perguntando: "Não há trabalho compulsório para o homem mortal na terra, e não são os seus dias como os dias dum trabalhador contratado?" (Jó 7:1) Com sentimento similar, ele disse mais tarde a Deus: "Farás maior teu vexame comigo; trabalhos e mais trabalhos estão comigo", ou "um turno de trabalho compulsório após outro está comigo". (Jó 10:17 n) Evidentemente, Jó achava que Deus lhe aumentara a aflição por causar-lhe uma nova dificuldade após outra. Jó comparou também o tempo que os mortos passam no Seol a trabalho compulsório, um fardo imposto; todavia, ele expressou esperança na ressurreição. — Jó 14:14.

SERVIÇO OBRIGATÓRIO. Veja SERVIÇO COMPULSÓRIO.

SERVIÇO SAGRADO. Ministério ou trabalho sagrado, diretamente relacionado com a adoração que a pessoa presta a Deus.

O termo hebraico *'a·vádh* significa basicamente "servir" (Gên 14:4; 15:13; 29:15) ou "labutar" (Êx 34:21), e é também vertido por "lavrar", "cultivar". (Gên 4:12; De 28:39) Quando usada com referência a serviço prestado a Jeová ou a deidades falsas, *'a·vádh* indica adoração, ou serviço sagrado. (Êx 10:26; De 11:16) De modo similar, o verbo grego *la·treú·o* denota prestar serviço. É usado com respeito a servir a Deus (Mt 4:10; Lu 1:74; 2:37; 4:8; At 7:7; Ro 1:9; Fil 3:3; 2Ti 1:3; He 9:14; 12:28; Re 7:15; 22:3), como se fazia no santuário ou no templo (He 8:5; 9:9; 10:2; 13:10), e também com relação à adoração falsa, prestar serviço a coisas criadas. (At 7:42; Ro 1:25) Nas Escrituras Gregas Cristãs, o substantivo *la·trei·a* ocorre exclusivamente com referência a servir a Deus. (Jo 16:2; Ro 9:4; 12:1; He 9:1, 6) Difere da palavra grega *di·a·ko·ní·a*, que também significa "ministério, serviço", mas é usada referente a coisas comuns, corriqueiras, mundanas — coisas que não são sagradas.

O Único a quem corretamente se pode prestar adoração ou serviço sagrado é Jeová Deus. (Mt 4:10; Lu 4:8) Por causa da relação pactuada, especial, dos judeus com Jeová Deus, o privilégio de prestar serviço sagrado como filhos de Deus, gerados pelo espírito, e membros dum "sacerdócio real", devia ter sido deles. Mas a maioria saiu perdendo por deixar de exercer fé em Cristo Jesus. (Ro 9:3-5, 30-33; 1Pe 2:4-10) Muitos, iguais ao fariseu Saulo antes de se tornar cristão, imaginavam que estavam realmente prestando serviço sagrado a Deus por perseguirem os seguidores de Cristo. — Jo 16:2; At 26:9-11; Gál 1:13, 14.

SESÃ. Descendente de Judá através de Jerameel. Sesã não tinha filhos varões, e assim deu sua filha (provavelmente Alai) em casamento ao seu escravo Jara, para dar continuação à sua linhagem. — 1Cr 2:31, 34, 35.

SESAI. Irmão de Aimã e de Talmai. — Núm 13:22; Jos 15:14; Jz 1:10; veja AIMÃ N.º 1.

SESAQUE. Provavelmente nome simbólico de Babilônia. (Je 25:26; 51:41) Uma sugestão apresentada é que Sesaque significa "De Portões de Cobre" e isto se ajustaria a Babilônia. Outro ponto de vista é que "Sesaque" representava o *SiskuKI* de um antigo registro real, babilônico. *Sisku* ou *Siska* pode ter sido um distrito da antiga Babilônia. A tradição judaica, porém, sustenta que Sesaque é criptograma do nome hebraico Babel (ou: Babilônia), mediante um arranjo chamado *athbash*. Segundo este sistema criptográfico, o verdadeiro nome é disfarçado por se substituir a última letra do alfabeto hebraico (*taw*) pela primeira (*'á·lef*), e a penúltima letra (*shin*) pela segunda (*behth*), e assim por diante. Por conseguinte, em "Babel", cada *behth* (b) seria mudado para *shin* (sh), e o *lá·medh* (l), para *kaf* (kh), tornando-se assim *She·shákh*. O nome Sesaque pode também dar a entender humilhação, que Babilônia havia de sofrer. — Je 25:26 n; *Soncino Books of the Bible* (Livros da Bíblia, de Soncino), obra editada por A. Cohen, Londres, 1949.

SESBAZAR. O encarregado pelo Rei Ciro dos primeiros exilados a retornarem de Babilônia. Ao conduzir os judeus de volta, Sesbazar levou consigo os utensílios de ouro e de prata que Nabucodonosor saqueara do templo. Ao chegar a Jerusalém, lançou os alicerces do segundo templo. — Esd 1:7-11; 5:14-16.

As opiniões se dividem quanto a se Sesbazar era o próprio governador Zorobabel ou se era outra pessoa. Alguns sugerem que seja Senazar, filho do Rei Joaquim, mencionado em 1 Crônicas 3:18, em vista da semelhança entre os dois nomes, bem como do título de Sesbazar, "príncipe de Judá", que ocorre em algumas versões de Esdras 1:8. (*Al,*

BJ, CBC) No entanto, esta teoria é bastante fraca, porque a semelhança entre os nomes não é tão grande, e Zorobabel, neto de Joaquim, tinha igual direito ao título de “príncipe [“maioral”, *NM*] de Judá” como descendente da primeira geração.

Alguns dos atuais peritos, na tentativa de identificar Sesbazar e Zorobabel como pessoas separadas, dizem que Ciro primeiro designou Sesbazar como governador, mas que depois Sesbazar foi sucedido por Zorobabel durante o reinado de Dario, e, por isso, atribui-se a construção do templo a Zorobabel.

Parece que o mais provável é que Sesbazar seja Zorobabel, e a maioria dos peritos e das obras de referência relacionam assim os nomes. Note estes pontos de comparação: de modo geral, o que se atribui a Sesbazar nas duas passagens em que ele é mencionado por nome, em outros lugares, na realidade, é creditado a Zorobabel. Ambos são chamados pelo título de “governador”. (Esd 1:11; 2:1, 2; 5:2, 14, 16; Ag 1:1, 14; 2:2, 21; Za 4:9) Zorobabel é reconhecido como líder dos exilados que retornaram; o nome “Sesbazar” nem é encontrado nesta lista. — Esd 2:2; 3:1, 2.

O nome Sesbazar parece ter sido um nome oficial ou babilônico dado a Zorobabel, assim como Daniel e outros receberam nomes oficiais da corte. (Da 1:7) “Sesbazar” é tipicamente mais caldeu do que “Zorobabel”. Em Esdras 5:14-16, cita-se uma carta oficial, e em Esdras, capítulo 1, acaba-se de citar o edito oficial de Ciro, talvez dando margem ao uso desse possível nome oficial nessas passagens.

SETAR. Um dos sete príncipes da Pérsia e da Média consultados pelo Rei Assuero quando a Rainha Vasti se negou a obedecer-lhe. — Est 1:13-15.

SETAR-BOZENAI. Oficial, talvez secretário, associado com Tatenai, o governador persa “de além do Rio”, durante o reinado de Dario I (Histaspes). (Esd 5:3, 6; 6:6, 13) Setar-Bozenai foi com Tatenai e outros a Jerusalém para apresentar sua objeção a que os judeus reconstruíssem o templo, obra que Artaxerxes tinha proscrito. Todavia, os judeus continuaram a trabalhar apesar das queixas, ao passo que se fazia um relatório a Dario. Tatenai e Setar-Bozenai, e seus colegas, escreveram ao rei, relatando as atividades em Jerusalém e declarando que os construtores do templo haviam citado uma ordem de autorização dada por Ciro, o rei. Pediram que o assunto fosse investigado. A resposta de Dario reconheceu o decreto imutável de Ciro e não somente ordenou a Setar-Bozenai e seus colegas a ‘manter-se afastados’ de Jerusalém, mas exigiu também, sob severas penas, que se desse aos judeus apoio material do tesouro real, para que pudessem continuar sua construção do templo e os serviços nele. Setar-Bozenai e seus associados fizeram conforme ordenados. — Esd 4:23–6:13.

SETE, I [Designado; Posto; Colocado]. Filho de Adão e Eva, nascido quando Adão tinha 130 anos de idade. Eva deu-lhe o nome de Sete, porque, conforme ela disse: “Deus designou outro descendente em lugar de Abel, visto que Caim o matou.” Sete talvez não fosse a terceira criança nascida a Adão e Eva. Segundo Gênesis 5:4, Adão teve ‘filhos e *filhas*’, algumas das quais talvez tivessem nascido antes de Sete. Sete é digno de nota, porque por meio dele, e não do assassino Caim, descenderam Noé e através dele a atual raça humana. Sete, à idade de 105 anos, tornou-se pai de Enos. Sete morreu à idade de 912 anos (3896-2984 AEC). — Gên 4:17, 25, 26; 5:3-8; 1Cr 1:1-4; Lu 3:38.

SETE, II. Veja NÚMERO, NUMERAL.

SETENTA SEMANAS. Período profético mencionado em Daniel 9:24-27, durante o qual Jerusalém seria reconstruída e o Messias apareceria, sendo então decepado; depois deste período, tanto a cidade como o lugar santo seriam desolados.

No primeiro ano de Dario, “filho de Assuero, da descendência [literalmente: semente] dos medos”, o profeta Daniel discerniu à base da profecia de Jeremias que estava próximo o tempo do livramento dos judeus de Babilônia e seu retorno a Jerusalém. Daniel depois buscou diligentemente a Jeová em oração, em harmonia com as palavras de Jeremias: “ ‘E certamente me chamareis, e vireis, e orareis a mim, e eu vou escutar-vos. E vós realmente me procurareis e me achareis, porque me buscareis de todo o vosso coração. E eu vou deixar-me achar por vós’, é a pronunciação de Jeová. . . . ‘E vou trazer-vos de volta ao lugar do qual vos exilei.’ ” — Je 29:10-14; Da 9:1-4.

Enquanto Daniel orava, Jeová mandou seu anjo Gabriel com uma profecia que quase todos os comentadores bíblicos aceitam como messiânica, embora haja muitas variações no seu entendimento dela. Gabriel disse:

“Setenta semanas foram determinadas sobre o teu povo e sobre a tua cidade santa, para acabar com a transgressão e encerrar o pecado, e para fazer expiação pelo erro, e para introduzir justiça por tempos indefinidos, e para apor um selo à visão e ao profeta, e para ungir o Santo dos Santos. E deves saber e ter a perspicácia de que desde a saída da palavra para se restaurar e reconstruir Jerusalém até o Messias, o Líder, haverá sete semanas,

também sessenta e duas semanas. Ela tornará a ser e será realmente reconstruída, com praça pública e fosso, mas no aperto dos tempos. E depois das sessenta e duas semanas o Messias será decepado, sem ter nada para si mesmo. E a cidade e o lugar santo serão arruinados pelo povo de um líder que há de vir. E o fim disso será pela inundação. E até o fim haverá guerra; o que foi determinado são desolações. E ele terá de manter em vigor o pacto para com muitos por uma semana; e na metade da semana fará cessar o sacrifício e a oferenda. E sobre a asa de coisas repugnantes haverá um causando desolação; e até a exterminação derramar-se-á a coisa determinada também sobre aquele que jaz desolado." — Da 9:24-27.

Uma Profecia Messiânica. É bastante evidente que esta profecia é uma "preciosidade" em matéria de identificação do Messias. É da máxima importância determinar o começo das 70 semanas, bem como sua duração. Se tivessem sido semanas literais de sete dias cada uma, então ou a profecia não se cumpriu, o que seria impossível (Is 55:10, 11; He 6:18), ou o Messias veio mais de 24 séculos atrás, nos dias do Império Persa, e não foi identificado. Neste último caso, não se cumpriram ou não se satisfizeram as numerosas outras qualificações especificadas na Bíblia para identificar o Messias. De modo que é evidente que as 70 semanas eram simbólicas de um período muito mais longo. Por certo, os eventos descritos na profecia eram de natureza tal, que não podiam ter ocorrido em 70 semanas literais, ou em pouco mais de um ano e quatro meses. A maioria dos peritos bíblicos concorda que as "semanas" desta profecia são semanas de anos. Algumas traduções rezam "setenta semanas de anos" (*So, AT, Mo, RS;* notas em *BJ, CBC, MC, PIB*); uma nova tradução da Bíblia, *Tanakh,* publicada em inglês em 1985 pela Sociedade Publicadora Judaica, também inclui esta maneira de traduzir o texto numa nota. — Veja Da 9:24, n.

Quando é que começaram as "setenta semanas" proféticas?

Referente ao começo das 70 semanas, Neemias recebeu do Rei Artaxerxes, da Pérsia, no 20.º ano do seu governo, no mês de nisã, permissão para reconstruir a muralha e a cidade de Jerusalém. (Ne 2:1, 5, 7, 8) Nos seus cálculos referentes ao reinado de Artaxerxes, Neemias evidentemente usou um ano calendar que começava com o mês de tisri (setembro-outubro), assim como no atual ano calendar civil dos judeus, e terminava com o mês de elul (agosto-setembro) qual 12.º mês. Não se sabe se este era seu próprio cálculo ou era a maneira de calcular empregada na Pérsia para certos fins.

Alguns talvez objetem à declaração acima e indiquem Neemias 7:73, onde Neemias fala de Israel como estando ajuntado nas suas cidades no *sétimo* mês — baseando-se a ordem dos meses no ano de nisã a nisã. Mas, Neemias copiava ali "o livro do registro genealógico dos que tinham subido primeiro" com Zorobabel, em 537 AEC. (Ne 7:5) Novamente, Neemias descreve a celebração da Festividade das Barracas no seu tempo como ocorrido no *sétimo* mês. (Ne 8:9, 13-18) Isto era só apropriado, porque o relato diz que acharam o que Jeová ordenara "escrito na lei", e nesta lei, em Levítico 23:39-43, diz que a Festividade das Barracas devia ocorrer no "sétimo mês" (isto é, do calendário sagrado, que vai de nisã a nisã).

No entanto, como evidência que indica que Neemias talvez usasse o ano de outono a outono (setentrional) ao se referir a certos eventos, podemos comparar Neemias 1:1-3 com 2:1-8. Na primeira passagem ele fala de receber as más notícias sobre a condição de Jerusalém em quisleu (terceiro mês do calendário civil e nono no calendário sagrado) no 20.º ano de Artaxerxes. Na segunda, ele apresenta seu pedido ao rei, para que se lhe permita ir e reconstruir Jerusalém, e ele recebe a permissão no mês de nisã (sétimo do calendário civil e primeiro do sagrado), mas *ainda no 20.º ano de Artaxerxes.* De modo que Neemias obviamente não contava os anos do reinado de Artaxerxes à base do ano de nisã a nisã.

Para determinar a época do 20.º ano de Artaxerxes, remontamos ao fim do reinado do seu pai e predecessor, Xerxes, que morreu na última parte de 475 AEC. O ano de acessão de Artaxerxes começou assim em 475 AEC, e seu primeiro ano de reinado seria contado a partir de 474 AEC, conforme indicam outras evidências históricas. O 20.º ano do governo de Artaxerxes, portanto, seria o ano 455 AEC. — Veja PÉRSIA, PERSAS (Os Reinados de Xerxes e de Artaxerxes).

"A Saída da Palavra." A profecia diz que decorreriam 69 semanas de anos "desde a saída da palavra para se restaurar e reconstruir Jerusalém até o Messias, o Líder". (Da 9:25) A história secular, junto com a Bíblia, fornece evidência de que Jesus veio a João e foi batizado, tornando-se assim o Ungido, Messias, o Líder, em começos do outono (setentrional) do ano 29 EC. (Veja JESUS CRISTO [Tempo do Nascimento, Duração do Ministério].) Calculando para trás, a partir deste ponto básico na história, podemos determinar que as 69 semanas de anos começaram em 455 AEC. Naquele ano

ocorreu a significativa “saída da palavra para se restaurar e reconstruir Jerusalém”.

Em nisã (março-abril) do 20.º ano do governo de Artaxerxes (455 AEC), Neemias solicitou ao rei: “Se teu servo parecer bom diante de ti, [peço] que me envies a Judá, à *cidade* das sepulturas de meus antepassados, para que *eu a reconstrua.*” (Ne 2:1, 5) O rei deu a permissão, e Neemias fez a longa viagem de Susã a Jerusalém. Por volta do dia quatro de ab (julho-agosto), depois de fazer uma inspeção noturna das muralhas, Neemias deu aos judeus a ordem: “Vinde e *reconstruamos a muralha de Jerusalém,* para que não continuemos mais a ser um vitupério.” (Ne 2:11-18) Portanto, “a saída da palavra” para reconstruir Jerusalém, conforme autorizado por Artaxerxes, foi posta em prática naquele mesmo ano por Neemias, em Jerusalém. Isto estabelece claramente o ano de 455 AEC como ano a partir do qual seriam contadas as 70 semanas.

Os reparos nas muralhas foram completados no dia 25 de elul (agosto-setembro), em apenas 52 dias. (Ne 6:15) Depois da reconstrução das muralhas, prosseguiram os reparos do restante de Jerusalém. Quanto às primeiras sete “semanas” (49 anos), Neemias, com a ajuda de Esdras, e, depois, de outros que talvez os tenham sucedido, trabalhou “no aperto dos tempos”, com dificuldades internas, dentre os próprios judeus, e externas, da parte dos samaritanos e de outros. (Da 9:25) O livro de Malaquias, escrito depois de 443 AEC, lamenta o péssimo estado em que o sacerdócio judaico tinha então caído. Pensa-se que o retorno de Neemias a Jerusalém depois duma visita a Artaxerxes (veja Ne 5:14; 13:6, 7) ocorreu depois disso. A Bíblia não revela exatamente por quanto tempo depois de 455 AEC ele mesmo prosseguiu nos seus esforços de reconstruir Jerusalém. Todavia, a obra foi evidentemente completada dentro de 49 anos (sete semanas de anos) ao ponto necessário, e Jerusalém e seu templo permaneceram, aguardando a vinda do Messias. — Veja MALAQUIAS, LIVRO DE (Tempo da Composição).

A Chegada do Messias Depois de ‘Sessenta e Nove Semanas’. Quanto às “sessenta e duas semanas” seguintes (Da 9:25), que fazem parte das 70 semanas e são mencionadas em segundo lugar na sequência, elas prosseguiriam depois da conclusão das “sete semanas”. Portanto, o tempo “desde a saída da palavra” para reconstruir Jerusalém até o “Messias, o Líder”, seria 7 mais 62 “semanas”, ou 69 “semanas” — 483 anos — desde o ano 455 AEC até 29 EC. Conforme já mencionado, no outono (setentrional) deste ano 29 EC, Jesus foi batizado em água, foi ungido com espírito santo e iniciou seu ministério como “Messias, o Líder”. — Lu 3:1, 2, 21, 22.

De modo que a profecia de Daniel, com séculos de antecedência, fixou o ano exato da chegada do Messias. Não há confirmação de que os judeus do primeiro século EC tenham feito cálculos à base da profecia de Daniel sobre o aparecimento do Messias. Mas a Bíblia relata: “Ora, visto que o povo estava em expectativa e todos raciocinavam nos seus corações a respeito de João: ‘Será este o Cristo?’” (Lu 3:15) Embora esperassem o Messias, evidentemente não podiam fixar o mês, a semana ou o dia exatos da sua chegada. Por isso se perguntavam se João era o Cristo, embora João evidentemente iniciasse seu ministério na primavera de 29 EC, uns seis meses antes de Jesus se apresentar para o batismo.

“Decepado” na metade da semana. Gabriel disse mais a Daniel: “Depois das sessenta e duas semanas o Messias será decepado, sem ter nada para si mesmo.” (Da 9:26) Foi algum tempo depois do fim das ‘sete mais sessenta e duas semanas’, realmente uns três anos e meio depois, que Cristo foi decepado na morte numa estaca de tortura, renunciando a tudo o que tinha, como resgate para a humanidade. (Is 53:8) A evidência indica que Jesus passou a primeira metade da “semana” ocupado no ministério. Em certa ocasião, provavelmente no outono de 32 EC, ele apresentou uma ilustração, aparentemente referindo-se à nação judaica como figueira (compare isso com Mt 17:15-20; 21:18, 19, 43) que não dera fruto por “três anos”. O vinhateiro disse ao dono do vinhedo: “Amo, deixa-a também este ano, até que eu cave em volta dela e lhe ponha estrume; e, se então produzir fruto no futuro, muito bem; mas, se não, hás de cortá-la.” (Lu 13:6-9) Talvez se referisse ali ao período de seu próprio ministério para com aquela refratária nação, ministério que até aquele momento já continuara por uns três anos e entraria no quarto ano.

Pacto em vigor “por uma semana”. Daniel 9:27 declara: “E ele terá de manter em vigor o pacto para com muitos por uma semana [ou sete anos]; e na metade da semana fará cessar o sacrifício e a oferenda.” O “pacto” não podia ser o pacto da *Lei,* porque o sacrifício de Cristo, três anos e meio depois do começo da 70.ª “semana”, resultou na remoção dela por Deus: ‘Ele a tirou do caminho por pregá-la na estaca de tortura.’ (Col 2:14) Também, “Cristo nos livrou da maldição da Lei por meio duma compra . . . O propósito foi que a bênção de Abraão, por meio de Jesus Cristo, fosse para as nações”. (Gál 3:13, 14) Deus, por meio de Cristo, deveras estendeu as bênçãos do pacto *abraâmico* aos descendentes naturais de Abraão,

excluindo os gentios até que o evangelho fosse levado a eles pela pregação de Pedro ao italiano Cornélio. (At 3:25, 26; 10:1-48) Esta conversão de Cornélio e da sua família ocorreu depois da conversão de Saulo de Tarso, que em geral se pensa ter ocorrido por volta de 34 EC; depois disso, a congregação usufruiu um período de paz, sendo edificada. (At 9:1-16, 31) Portanto, parece que a introdução de Cornélio na congregação cristã ocorreu por volta do outono de 36 EC, que seria o fim da 70.ª "semana", 490 anos contados a partir de 455 AEC.

'Feitos cessar' os sacrifícios e as oferendas. A expressão 'fazer cessar', usada com referência ao sacrifício e à oferenda, significa literalmente "causar ou fazer sabadear, repousar, desistir do trabalho". "O sacrifício e a oferenda" que são 'feitos cessar', segundo Daniel 9:27, não podiam ser o sacrifício resgatador de Jesus, nem seriam logicamente quaisquer sacrifícios espirituais dos seguidores das suas pisadas. Isto tem de referir-se aos sacrifícios e às oferendas ofertados pelos judeus no templo em Jerusalém, segundo a Lei de Moisés.

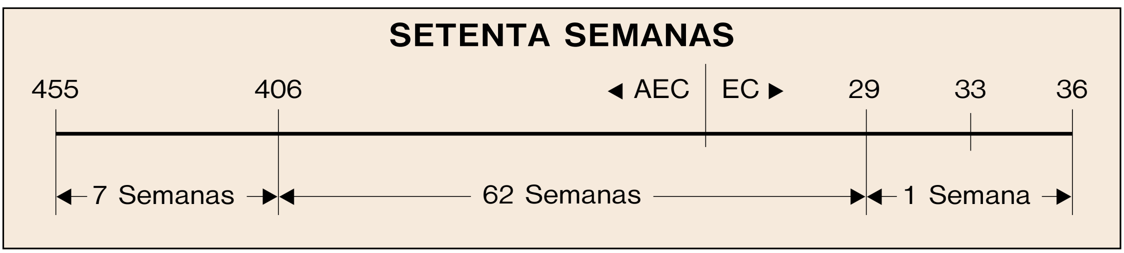
A "metade da semana" ocorreria no meio de sete anos, ou depois de três anos e meio dentro daquela "semana" de anos. Visto que a 70.ª "semana" começou por volta do *outono* de 29 EC, por ocasião do batismo e da unção de Jesus para ser o Cristo, a metade daquela semana (três anos e meio) se estenderia até a *primavera* de 33 EC, ou a época da Páscoa (14 de nisã) daquele ano. Parece que este dia foi o 1.º de abril de 33 EC, segundo o calendário gregoriano. (Veja REFEIÇÃO NOTURNA DO SENHOR [Ocasião da Sua Instituição].) O apóstolo Paulo nos diz que Jesus 'veio para fazer a vontade de Deus', que era 'eliminar o primeiro [os sacrifícios e as oferendas segundo a Lei] para estabelecer o segundo'. Fez isso por oferecer seu próprio corpo em sacrifício. — He 10:1-10.

Embora os sacerdotes judeus continuassem a oferecer sacrifícios no templo em Jerusalém até a destruição deste em 70 EC, os sacrifícios pelo pecado deixaram de ter aceitação e validez perante Deus. Jesus disse a Jerusalém pouco antes da sua morte: "A vossa casa vos fica abandonada." (Mt 23:38) Cristo "ofereceu um só sacrifício pelos pecados, perpetuamente . . . Porque é por meio de uma só oferta sacrificial que ele aperfeiçoou perpetuamente os que estão sendo santificados". "Ora, onde há perdão [de pecados e de atos contra a lei], não há mais oferta pelo pecado." (He 10:12-14, 18) O apóstolo Paulo salienta que a profecia de Jeremias falou de um novo pacto, tornando assim obsoleto e antiquado o pacto anterior (o pacto da Lei), "prestes a desaparecer". — He 8:7-13.

Acabados a transgressão e o pecado. O decepamento de Jesus na morte, sua ressurreição e seu comparecimento no céu resultaram em se 'acabar com a transgressão e encerrar o pecado, bem como em fazer expiação pelo erro'. (Da 9:24) O pacto da Lei expusera os judeus como pecadores, condenara-os como tais e lhes trouxera a maldição como violadores do pacto. Mas, onde 'abundara' o pecado conforme exposto ou tornado evidente pela Lei mosaica, abundaram muito mais a misericórdia e o favor de Deus por meio do seu Messias. (Ro 5:20) Por meio do sacrifício do Messias, a transgressão e o pecado dos pecadores arrependidos podem ser cancelados, e sua penalidade suspensa.

Introduzida a justiça eterna. O valor da morte de Cristo na estaca forneceu aos crentes arrependidos uma reconciliação. Colocou-se sobre os seus pecados uma cobertura propiciatória, e abriu-se-lhes o caminho para serem "declarados justos" por Deus. Esta justiça será eterna e produzirá vida eterna para os declarados justos. — Ro 3:21-25.

Unção do Santo dos Santos. Jesus foi ungido com espírito santo por ocasião do batismo, o espírito santo descendo sobre ele na representação visível duma pomba. Mas a unção do "Santo dos Santos" refere-se a mais do que à unção do Messias, porque esta expressão não se refere a nenhuma pessoa. "O Santo dos Santos" ou "o Santíssimo" é a expressão usada para se referir ao santuário de Jeová Deus. (Êx 26:33, 34; 1Rs 6:16; 7:50) Portanto, a unção do "Santo dos Santos" mencionada no livro de Daniel tem de relacionar-se com a "tenda maior e mais perfeita, não feita por mãos", na qual Jesus Cristo, como o grande Sumo Sacerdote, entrou "com o seu próprio



sangue". (Da 9:24; He 9:11, 12) Quando Jesus apresentou ao seu Pai o valor do seu sacrifício humano, o próprio céu tinha a aparência da realidade espiritual representada pelo Santíssimo do tabernáculo e do posterior templo. De modo que a moradia celestial de Deus deveras fora ungida, ou posta à parte, como o "Santo dos Santos" no grande arranjo do templo espiritual que veio à existência quando Jesus foi ungido com espírito santo, em 29 EC. — Mt 3:16; Lu 4:18-21; At 10:37, 38; He 9:24.

'Aposição dum selo à visão e ao profeta.' Todo esse trabalho realizado pelo Messias — seu sacrifício, sua ressurreição, seu comparecimento com o valor do seu sacrifício perante o Pai celestial e as outras coisas que ocorreram durante a 70.ª semana — 'apõe um selo à visão e ao profeta', mostrando que são verdadeiros e que procedem de Deus. Marca-os com o selo de apoio divino, como procedentes duma única fonte divina e não do homem errante. Sela a visão como restrita ao Messias, porque encontra seu cumprimento nele e na obra de Deus feita por meio dele. (Re 19:10) Sua interpretação é encontrada nele, e não podemos esperar seu cumprimento em outro. Nada mais desselará seu significado. — Da 9:24.

Desolações para a cidade e o lugar santo. Foi depois das 70 "semanas", mas em resultado direto da rejeição de Cristo pelos judeus durante a 70.ª "semana", que os eventos da última parte de Daniel 9:26 e 27 tiveram cumprimento. A história registra que Tito, filho do Imperador Vespasiano, de Roma, foi o comandante das forças romanas que vieram contra Jerusalém. Esses exércitos realmente entraram em Jerusalém, e no próprio templo, como uma inundação, e desolaram a cidade e seu templo. Estarem esses exércitos pagãos em pé no lugar santo tornou-os uma "coisa repugnante". (Mt 24:15) Fracassaram todos os esforços anteriores ao fim de Jerusalém para acalmar a situação, porque o decreto de Deus foi: "O que foi determinado são desolações", e "até a exterminação derramar-se-á a coisa determinada também sobre aquele que jaz desolado".

Conceito Judaico. O texto massorético, com seu sistema de sinais vocálicos, foi preparado na última metade do primeiro milênio EC. Evidentemente, por rejeitarem Jesus Cristo como o Messias, os massoretas pontuaram o texto hebraico de Daniel 9:25 com *'ath·náhh*, ou "pausa", depois de "sete semanas", separando-as assim das "sessenta e duas semanas"; deste modo, as 62 semanas da profecia, a saber, 434 anos, parecem aplicar-se ao tempo da reconstrução da antiga Jerusalém. A tradução de Isaac Leeser, em inglês, reza: "Sabe, portanto, e compreende que desde a saída da palavra para restaurar e reconstruir Jerusalém até à unção do príncipe serão sete semanas: [a pausa é aqui representada por dois pontos] e *durante* sessenta e duas semanas ela será construída de novo com ruas e fossos (em volta dela), mesmo no aperto dos tempos." A tradução da Sociedade Publicadora Judaica da América reza de modo similar: "haverá sete semanas; e *por* sessenta e duas semanas, será construída de novo". Nestas duas versões, as palavras "durante" e "por", respectivamente, ocorrem na tradução em inglês, pelo visto, para apoiar a interpretação dos tradutores.

O Professor E. B. Pusey, numa nota sobre uma das suas preleções proferidas na Universidade de Oxford, observa sobre a pontuação massorética: "Os judeus colocam a pausa principal do versículo sob שִׁבְעָה [sete], intencionando separar os dois números, 7 e 62. Devem ter feito isso de modo desonesto, למען המינים (conforme diz Rashi [destacado rabino judeu dos séculos 11 e 12 EC] ao rejeitar as explicações literais que favoreciam os cristãos) 'por causa dos hereges', i.e., os cristãos. Pois a última oração subordinada, assim separada, só podia significar: 'e *durante sessenta e duas semanas* rua e muralha estarão sendo restauradas e construídas', i.e., que Jerusalém levaria 434 anos para ser reconstruída, o que não faz sentido." — *Daniel the Prophet* (Daniel, o Profeta), 1885, p. 190.

A respeito de Daniel 9:26 (*Le*), que reza em parte: "E depois das sessenta e duas semanas um ungido será decepado sem sucessor para o seguir", os comentadores judeus aplicam as 62 semanas ao período até a era dos macabeus, e o termo "ungido", ao Rei Agripa II, que viveu na época da destruição de Jerusalém, em 70 EC. Ou alguns dizem que esse era um sumo sacerdote, Onias, que foi deposto por Antíoco Epifânio, em 175 AEC. Sua aplicação da profecia a um desses homens a privaria de qualquer real significado ou importância, e a discrepância na datação faria com que as 62 semanas não fossem nenhuma profecia exata de tempo. — Veja *Soncino Books of the Bible* (Livros da Bíblia, de Soncino; comentário sobre Da 9:25, 26), obra editada por A. Cohen, Londres, 1951.

Na tentativa de justificar seu conceito, esses eruditos judeus dizem que as "sete semanas" não são 7 vezes 7, ou 49 anos, mas 70 anos; no entanto, eles contam as 62 semanas como 7 vezes 62 anos. Afirmam que estes se referem ao período do exílio babilônico. Fazem de Ciro ou de Zorobabel, ou do sumo sacerdote Jesua, o "ungido" deste versículo (Da 9:25), e o "ungido" de Daniel 9:26 outra pessoa.

Algumas traduções em português não seguem aqui a pontuação massorética. Ou têm uma vírgu-

la depois da expressão "sete semanas", ou indicam pela fraseologia que as 62 semanas seguem as 7 como parte das 70, e não indicam que as 62 semanas se aplicam ao período da reconstrução de Jerusalém. (Veja Da 9:25 em *Al, ALA, Fi, IBB, NM, So.*) Uma nota editorial de James Strong em *Commentary on the Holy Scriptures* (Comentário sobre as Escrituras Sagradas; Da 9:25 n, p. 198), de Lange, diz: "A única justificativa para esta tradução, que separa os dois períodos de sete semanas e sessenta e duas semanas, designando o primeiro como o *terminus ad quem* do Príncipe Ungido, e o último como o tempo da reconstrução, está na pontuação massorética, que coloca Athnac [pausa] entre eles. . . . e a tradução em questão envolve uma construção forçada do segundo membro, não tendo preposição. Portanto, é melhor e mais simples aderir à Versão Autorizada [em inglês], que segue todas as traduções mais antigas." — Segundo a tradução em inglês, editada por P. Schaff, 1976.

Sobre o sentido da profecia, apresentaram-se diversos outros conceitos, alguns messiânicos e outros não messiânicos. Neste respeito, deve-se notar que a mais antiga tradução da *Septuaginta* disponível distorce gravemente o sentido do texto hebraico. Conforme explicado pelo Professor Pusey, em *Daniel the Prophet* (pp. 328, 329), o tradutor falsificou o declarado período de tempo, bem como acrescentou, alterou e transpôs palavras, a fim de fazer com que a profecia apoiasse a luta dos macabeus. Esta obviamente distorcida tradução foi substituída na maioria das atuais edições da *Septuaginta* pela feita por Teodócio, erudito judeu do segundo século EC, cuja versão se harmoniza com o texto hebraico.

Alguns tentam mudar a ordem dos períodos da profecia, ao passo que outros os fazem ser simultâneos ou então negam que realmente tenham um cumprimento quanto ao tempo. Mas aqueles que apresentam tais conceitos ficam irremediavelmente enredados, e suas tentativas de se livrarem disso resultam em absurdos ou em flagrante negação de que a profecia seja inspirada ou verdadeira. O já mencionado erudito E. B. Pusey observa especialmente a respeito dessas últimas ideias, que criam mais problemas do que resolvem: "Estes eram os problemas impossíveis a serem solucionados pela descrença; tinha de resolvê-los sozinha, o que, neste ponto, era mais fácil; porque para a descrença não há nada impossível de crer, exceto o que Deus revela." — P. 206.

SETUR [duma raiz que significa "esconder; ocultar"]. Maioral aserita designado junto com representantes das outras tribos para espiar a terra de Canaã; filho de Micael. — Núm 13:2, 3, 13.

SEVA.

1. [duma raiz que significa "igualar; aplainar"]. Pai de Macbena e de Gibeia (Gibeá). Mas, visto que estes também podem ser nomes de cidades, Seva talvez fosse o pai daqueles que se estabeleceram ali ou talvez fosse ele mesmo o fundador dessas cidades. Calebe (Quelubai), pai de Seva, encabeçava uma das três principais divisões dos descendentes de Judá através de Esrom. — 1Cr 2:9, 48-50.

2. Secretário de Davi. — 2Sa 20:25; veja SERAÍAS N.º 2.

SIA, SIÁ. Um dos netineus cujos descendentes retornaram do exílio babilônico junto com Zorobabel, em 537 AEC. — Esd 2:1, 2, 43, 44; Ne 7:47.

SIÃO. Originalmente, a fortaleza jebuseia que passou a ser chamada de "a Cidade de Davi". (1Rs 8:1; 1Cr 11:5) Davi, depois de capturar o monte Sião, estabeleceu ali sua residência real. (2Sa 5:6, 7, 9; veja DAVI, CIDADE DE.) Em alusão ao governo de Davi em Sião, como ungido de Deus, há as palavras de Jeová: "Eu é que empossei o meu rei em Sião, meu santo monte." (Sal 2:6) Sião tornou-se um monte especialmente santo para Jeová quando Davi mandou transferir para lá a Arca sagrada. (2Sa 6:17) Mais tarde, o nome "Sião" passou a abranger a área do templo no monte Moriá (onde a Arca foi levada durante o reinado de Salomão), e o termo, na realidade, aplicava-se a toda a cidade de Jerusalém. (Compare isso com Is 1:8; 8:18; veja MONTE DE REUNIÃO.) Visto que a Arca estava associada com a presença de Jeová (Êx 25:22; Le 16:2), e por Sião ser símbolo de realidades celestiais, Sião era chamado de lugar de morada de Deus (Sal 9:11; 74:2; 76:2; 78:68; 132:13, 14; 135:21) e o lugar de onde viriam ajuda, bênçãos e salvação. — Sal 14:7; 20:2; 50:2; 53:6; 134:3.

Por Sião, ou Jerusalém, ter sido infiel a ele, Jeová permitiu que os babilônios a desolassem. (La 2:1, 4, 6, 8, 10, 13) Mais tarde, em cumprimento de profecias, Jeová restabeleceu um restante do seu povo arrependido em Sião, ou Jerusalém. (Is 35:10; 51:3; 52:1-8; Je 50:4, 5, 28; 51:10, 24, 35) Isto tornou possível Jesus Cristo entrar em Jerusalém montado num jumentinho e apresentar-se a Sião como rei, cumprindo assim a profecia de Zacarias. (Za 9:9; Mt 21:5; Jo 12:15) Apenas um restante reagiu favoravelmente, ao passo que os líderes religiosos rejeitaram Jesus como rei e procuraram matá-lo. Isto indicava uma calamidade para a Jerusalém, ou Sião, terrestre, e que ela seria rejeitada por Deus. — Mt 21:33-46.

Visto que Jesus fora rejeitado na Jerusalém terrestre, não podia ser ali que Jeová lançaria seu Filho como "uma pedra provada, ângulo precioso de

um alicerce seguro". (Is 28:16; Ro 9:32, 33; 1Pe 2:6) Antes, tinha de ser na Sião a respeito da qual se disse aos cristãos hebreus: "Mas, vós vos chegastes a um Monte Sião e a uma cidade do Deus vivente, a Jerusalém celestial, e a miríades de anjos, em assembleia geral, e à congregação dos primogênitos que foram alistados nos céus, e a Deus, o Juiz de todos, e às vidas espirituais dos justos que foram aperfeiçoados, e a Jesus, o mediador dum novo pacto." (He 12:22-24) Evidentemente, é neste Monte Sião celestial que o Cordeiro, Cristo Jesus, está de pé com os 144.000 que foram comprados da terra. — Re 14:1-3; veja JERUSALÉM; NOVA JERUSALÉM.

SIBA [Juramento; ou: Sete]. Poço escavado, ou escavado de novo, pelos servos de Isaque, em Berseba. (Gên 26:32, 33; compare isso com 26:18.) Eles relataram ter encontrado água ali, depois de se ter concluído um pacto de paz com Abimeleque, rei de Gerar; por isso, Isaque chamou o poço de "Siba" (referindo-se a um juramento, ou uma declaração juramentada, por sete coisas). (Gên 26:26-33) Abraão fizera um pacto similar com Abimeleque (quer este rei filisteu, quer outro com o mesmo nome ou título). Naquela ocasião, Abimeleque aceitou do patriarca sete cordeiras como evidência do direito de Abraão a um poço controversial, talvez o mesmo que Isaque depois chamou de "Siba". Por usar "Siba" (outra forma do nome Seba), Isaque parece também ter preservado o nome "Berseba", originalmente dado a este lugar por Abraão. — Gên 21:22-32; veja BERSEBA.

SIBECAI. Um dos poderosos de Davi, husatita. (1Cr 11:26, 29) Sibecai, em guerra com os filisteus em Gobe, matou Safe (Sipai), um dos gigantescos refains, subjugando assim os inimigos. (2Sa 21:18; 1Cr 20:4) Quando Davi organizou o serviço em rodízio mensal das forças da nação, Sibecai foi encarregado da oitava turma. (1Cr 27:1, 11) Ele parece ser chamado Mebunai em 2 Samuel 23:27.

SIBMA. Cidade ao L do Jordão, tomada por Israel do rei amorreu Síon e designada aos rubenitas, que a desejavam por causa dos pastos circundantes. Parece ter sido chamada também Sebão. (Núm 32:2-5, 37, 38; Jos 13:15, 19, 21) Sendo originalmente uma cidade dos moabitas (veja Núm 21:25, 26), voltou para eles numa época não revelada. Era famosa pelos seus vinhedos e pelos frutos de verão. (Is 16:8, 9, 13, 14; Je 48:32, 46, 47) A localização exata de Sibma (Sebão) é agora desconhecida, embora seja mencionada junto com Hésbon e Nebo (Núm 32:3), e o comentário de Jerônimo sobre Isaías 16:8 diz que ela se encontrava apenas a uns 500 passos de Hésbon. Todavia, alguns a identificam provisoriamente com Qurn el-Kibsh, uns 5 km ao OSO de Hésbon (a atual Hisban).

SIBOLETE. Veja XIBOLETE.

SIBRAIM. Lugar fronteiriço setentrional alistado na visão de Ezequiel a respeito da herança territorial de Israel. (Ez 47:15-17) Sua localização é desconhecida, embora alguns procurem situá-lo na região de Hums, ao S de Hamate, na Síria. Talvez se trate de Sefarvaim.

SICAR. Cidade de Samaria e sítio da fonte de Jacó. Ficava "perto do campo que Jacó dera a José, seu filho", na vizinhança de Siquém. (Jo 4:5, 6; compare isso com Jos 24:32.) O códice Sinaítico em siríaco tem "Siquém" em vez de "Sicar". No entanto, os melhores manuscritos gregos apoiam a grafia "Sicar". Certos primitivos escritores não bíblicos diferenciam Siquém de Sicar; outros não o fazem. Escavações recentes levaram alguns a identificar Sicar provisoriamente com a aldeia de ʽAskar, a 700 m ao NNE da fonte de Jacó e cerca de 1 km ao NE de Siquém.

SICÁRIOS. Veja FAQUISTAS.

SICLO. Unidade básica de peso, hebraica (1Sa 17:5, 7; Ez 4:10; Am 8:5), e de valor monetário. Com base na média de uns 45 pesos inscritos de siclo, o siclo pode ser avaliado em 11,4 g. Um siclo equivalia a 20 geras (Núm 3:47; 18:16), e há evidência de que 50 siclos equivaliam a uma mina. (Veja MINA.) Calculado em valores atuais, um siclo de prata valeria US$ 2,20, e um siclo de ouro, US$ 128,45.

O siclo muitas vezes é mencionado em relação com prata ou ouro. (1Cr 21:25; Ne 5:15) Antes de se usarem moedas, empregavam-se peças de prata (e, menos frequentemente, de ouro) como dinheiro, verificando-se o peso na hora da transação. (Gên 23:15, 16; Jos 7:21) Coisas relacionadas com o tabernáculo eram às vezes declaradas em termos de siclos "segundo o siclo do lugar santo". (Êx 30:13; Le 5:15; 27:2-7, 25) Isto talvez fosse para enfatizar que o peso devia ser preciso ou, talvez, que devia harmonizar-se com o peso padrão guardado no tabernáculo.

Em geral, pensa-se que as 'peças [moedas] de prata' frequentemente mencionadas nas Escrituras Hebraicas eram siclos de prata, a unidade monetária padrão. (Jz 16:5; 1Rs 10:29; Os 3:2) Isto é corroborado pela *Septuaginta* (em que a palavra grega para "peças de prata", em Gênesis 20:16, é a mesma que a palavra grega para "siclos" em Gênesis 23:15, 16), bem como pelos targuns. De acordo com Jeremias 32:9, o profeta pagou 'sete

siclos e dez peças de prata' por um campo. Esta talvez fosse apenas uma expressão legalista para dizer 17 siclos de prata (*Al, BJ, BV, CBC*), ou, possivelmente, referia-se a sete siclos *de ouro* e dez siclos de prata.

Segundo Samuel 14:26 talvez indique que havia um siclo "real", diferente do siclo comum, ou a referência talvez seja ao peso padrão guardado no palácio real.

SICÔMORO [hebr.: *shiq·máh*]. Esta árvore mencionada nas Escrituras Hebraicas não tem nenhuma relação com o sicômoro norte-americano, que é um tipo de plátano (ou falso-plátano). Pelo que parece, trata-se do "sicômoro-figueira" de Lucas 19:4. Esta árvore (*Ficus sycomorus*) tem frutos semelhantes aos da figueira comum, mas sua folhagem é semelhante à da amoreira. Atinge a altura de 10 a 15 m, é resistente, e pode atingir várias centenas de anos de vida. Dessemelhante da figueira comum, o sicômoro (sicômoro-figueira) é uma sempre-verde. Ao passo que suas folhas em forma de coração são menores que as da figueira, a folhagem é densa e ampla, e a árvore oferece uma boa sombra. Por este motivo, frequentemente era plantada à beira das estradas. O tronco curto e robusto logo se ramifica com os ramos mais baixos perto do solo, e isto tornava a árvore conveniente à beira da estrada para um homem baixo, tal como Zaqueu, subir nela para ver Jesus. — Lu 19:2-4.

Os figos crescem em cachos abundantes, são menores do que os da figueira comum e são inferiores a eles. Atualmente, é costume dos cultivadores egípcios e cipriotas de sicômoros(-figueira) pungir os frutos prematuros com um prego ou outro instrumento pontiagudo, para tornar o fruto comestível. O risco ou furo nos figos verdoengos do sicômoro provoca um acentuado aumento na emanação do gás etileno, o que acelera consideravelmente (de três a oito vezes) o crescimento e o amadurecimento do fruto. Isto é importante, visto que de outro modo o fruto não se desenvolve plenamente e continua duro, ou é estragado por vespas parasíticas que penetram no fruto e habitam nele para reprodução. Isto lança alguma luz sobre a ocupação do profeta Amós, que descreve a si mesmo como "boeiro e *riscador* de figos de sicômoros". — Am 7:14.

Além de crescerem no vale do Jordão (Lu 19:1, 4) e em torno de Tecoa (Am 1:1; 7:14), os sicômoros eram especialmente abundantes nas terras baixas da Sefelá (1Rs 10:27; 2Cr 1:15; 9:27), e embora seu fruto não fosse da qualidade da figueira comum, o Rei Davi o achava de valor suficiente para colocar os pomares da Sefelá sob um administrador. (1Cr 27:28) Os sicômoros(-figueira) evidentemente eram abundantes no Egito na época das Dez Pragas, e continuam a prover ali alimento até hoje. (Sal 78:47) A madeira é um tanto macia e porosa, e bastante inferior à do cedro, mas é bem durável e era muito usada em construção. (Is 9:10) Encontraram-se em túmulos egípcios caixões de múmias, feitos de sicômoro, que ainda estão em boas condições depois de uns 3.000 anos.

SICÔMORO-FIGUEIRA [gr.: *sy·ko·mo·ré·a*]. Quando o baixo Zaqueu quis ver melhor a Cristo Jesus, ele "subiu num sicômoro-figueira". (Lu 19:4) O nome grego indica uma figueira (gr.: *sy·ké*) com folhas semelhantes às da amoreira (gr.: *mo·ré·a*). As duas árvores são da mesma família, e o sicômoro-figueira mencionado em Lucas 19:4 parece ser o mesmo que 'o sicômoro' (*Ficus sycomorus*) das Escrituras Hebraicas. — 1Rs 10:27; veja SICÔMORO.

SIDIM, BAIXADA DE. Vale vinculado nas Escrituras com o Mar Salgado (Morto). (Gên 14:3) Ali, nos dias de Abraão, os reis rebeldes de Sodoma, Gomorra, Admá, Zeboim e Zoar lutaram com o rei elamita Quedorlaomer e seus três aliados. Derrotados, os reis de Sodoma e de Gomorra fugiram, e algumas das suas tropas caíram nos "poços e mais poços de betume" que prevaleciam naquela área. — Gên 14:4, 8-10.

Alguns acreditam que a baixada de Sidim seja a parte do Mar Morto que se parece a uma baía, ao S da península de Lisan. Acham que antigamente era um vale fértil e que evidentemente afundou mais tarde, talvez por causa de atividade sísmica ou por mudanças topográficas resultantes da destruição de Sodoma, Gomorra e de todo o Distrito, causada por Deus. (Gên 19:24, 25) De tempos em tempos ainda sobe matéria betuminosa até a superfície das águas rasas ali. — Veja MAR SALGADO.

SÍDON, SIDÔNIOS. Sídon, primogênito de Canaã, foi o progenitor dos sidônios. A cidade portuária de Sídon recebeu o nome de seu antepassado, e durante muitos anos foi a principal cidade dos fenícios, conforme os gregos chamavam os sidônios. Hoje, a cidade é conhecida como Saida.

Uma colônia de sidônios também se estabeleceu a uns 35 km ao S de Sídon e eles chamaram o lugar de Tiro. Com o tempo, Tiro ultrapassou Sídon em muitos sentidos, mas ela nunca perdeu totalmente sua identidade como localidade sidônia. O rei de Tiro às vezes era chamado de "rei dos sidônios" (1Rs 16:31), e Tiro e Sídon são frequentemente mencionadas juntas nas profecias. (Je 25:22; 27:3; 47:4; Jl 3:4; Za 9:2) Entre essas duas cidades encontrava-se Sarefá, "que pertence

a Sídon", e onde Elias foi alimentado por uma viúva durante uma prolongada fome. — 1Rs 17:9; Lu 4:25, 26.

Originalmente, Sídon era considerada o limite N das nações cananeias. (Gên 10:19) Depois que Josué venceu os reis de Canaã setentrional (que foram perseguidos em direção ao N até a "populosa Sídon"), aquela terra foi dividida entre as nove tribos e meia que ainda não haviam recebido seu quinhão. Naquele tempo, a terra sob o controle de Sídon ainda não fora tomada. (Jos 11:8; 13:2, 6, 7; Núm 32:33) Aser recebeu as planícies costeiras logo ao S de Sídon, e, conforme se profetizara, o território de Zebulão ficava com 'sua parte remota lá pelos lados de Sídon', isto é, na parte N da Terra da Promessa. (Jos 19:24, 28; Gên 49:13) Os aseritas, porém, em vez de expulsarem os sidônios do território que Deus lhes designara, contentaram-se em se estabelecer entre eles. (Jz 1:31, 32; 3:1, 3) No período dos juízes, a tribo de Dã anexou Laís, possivelmente uma colônia sidônia, e deu-lhe o novo nome de Dã. A conquista foi realizada com evidente facilidade, pois o povo ali era "sossegado e insuspeitoso", portanto, despreparado para o ataque. (Jz 18:7, 27-29) Sídon é também mencionada com relação ao censo feito nos dias de Davi. — 2Sa 24:6.

Sídon, cidade portuária favorecida por dois dos poucos portos na costa fenícia, tornou-se um grande centro de intercâmbio comercial, onde se encontravam as caravanas do interior e trocavam suas mercadorias pelos bens trazidos nos navios que singravam as rotas de navegação do Mediterrâneo. Entre os sidônios havia mercadores ricos, marinheiros peritos e remadores robustos. (Is 23:2; compare isso com Ez 27:8, 9.) Os sidônios eram também famosos pela sua fabricação artesanal de vidros, e pela tecelagem e tintura de tecidos. Eram também conhecidos pela sua habilidade como lenhadores e madeireiros. — 1Rs 5:6; 1Cr 22:4; Esd 3:7.

A Religião Sidônia e Suas Consequências. Em sentido religioso, os sidônios eram depravados; lascivas orgias sexuais relacionadas com a deusa Astorete eram uma parte destacada da sua adoração. Os israelitas, por permitirem que os sidônios permanecessem no meio deles, foram por fim enlaçados pela adoração de deuses falsos. (Jz 10:6, 7, 11-13) Algumas das esposas estrangeiras com quem Salomão se casou eram sidônias, e isto fez o rei ir atrás da repugnante deusa da fertilidade, Astorete. (1Rs 11:1, 4-6; 2Rs 23:13) Também o Rei Acabe fez o que era mau aos olhos de Jeová por se casar com Jezabel, filha dum rei sidônio. Jezabel, por sua vez, promoveu zelosamente a adoração falsa em Israel. — 1Rs 16:29-33; 18:18, 19.

Fez-se que os sidônios bebessem do furor de Jeová, primeiro por ouvirem as pronúncias de seus profetas e depois pela destruição às mãos dos babilônios e de outros. (Is 23:4, 12; Je 25:17, 22; 27:1-8; 47:4; Ez 28:20-24; 32:30; Jl 3:4-8; Za 9:1-4) A história secular relata que os impérios de Babilônia, Pérsia, Grécia e Roma dominaram sucessivamente Sídon.

A História de Sídon Durante o Primeiro Século EC. No entanto, apesar da maneira corrupta de adoração dos sidônios, não eram tão repreensíveis como o refratário Israel. Por isso, Jesus disse que no Dia do Juízo seria mais tolerável para o povo de Sídon do que para os judeus de Corazim e de Betsaida, que rejeitaram Jesus como o Messias. (Mt 11:20-22; Lu 10:13, 14) Algum tempo depois, quando Jesus percorria o distrito em torno de Sídon, uma mulher fenícia mostrou ter fé nele. (Mt 15:21-28; Mr 7:24-31) No entanto, as 'multidões' que Jesus curara anteriormente, entre os quais haviam alguns procedentes das redondezas de Tiro e de Sídon, sem dúvida eram na maioria judeus ou prosélitos. (Mr 3:7, 8; Lu 6:17) Paulo, na sua primeira viagem a Roma como prisioneiro, obteve permissão para visitar os irmãos em Sídon. — At 27:1, 3.

Por motivos não declarados pela História, Herodes Agripa I tinha "animosidade" contra os sidônios, supridos de alimentos pelo rei. Quando se fixou um dia para resolver a questão e os sidônios aplaudiram Herodes como falando com "a voz de um deus e não de homem", o anjo de Jeová o golpeou de modo que em pouco tempo foi comido de vermes. — At 12:20-23.

SIENE. Cidade aparentemente situada na extremidade meridional do antigo Egito. (Ez 29:10; 30:6) Esta cidade servia de mercado ou de entreposto comercial. É identificada com Assuã, na margem L do Nilo, perto da ilha Elefantina e a uns 690 km ao S do Cairo.

SIFI [duma raiz que significa "abundar"]. Simeonita cujo filho era um dos maiorais tribais que estenderam seus pastos durante o reinado de Ezequias. — 1Cr 4:24, 37-41.

SIFMITA [possivelmente: De (Pertencente a) Sefão]. Apelido de Zabdi, encarregado de Davi dos suprimentos de vinho. (1Cr 27:27) Pode indicar que Zabdi procedia quer de Sifmote (1Sa 30:28), quer de Sefão. — Núm 34:10, 11.

SIFMOTE. Cidade de Judá, à qual Davi enviou "um presente de bênção" dos despojos da sua vitória sobre os amalequitas. Enquanto eram fugitivos, ele e seus homens tinham livre acesso à

cidade. (1Sa 30:26-31) Desconhece-se hoje sua localização. — Compare isso com 1Cr 27:27; veja SIFMITA.

SIFRÁ [Agradável; Refinada; Elegante]. A *Septuaginta* grega reza Sepfora, tanto em Êxodo 1:15 como em 2:21; o texto massorético, porém, reza respectivamente Sifrá e Zípora. A forma aramaica do nome é Safira.

Sifrá era uma das parteiras hebreias que, junto com Puá, recebeu de Faraó ordem para matar todos os meninos hebreus logo após o nascimento. No entanto, sendo mulher temente a Deus e respeitando a santidade da vida humana (Gên 9:6), preservou vivos os meninos e foi abençoada por Jeová com filhos. — Êx 1:15-21; veja PARTEIRA.

SIFTÃ [duma raiz que significa "julgar"]. Pai de Quemuel, maioral que representou Efraim quando a Terra da Promessa foi repartida entre as tribos de Israel. — Núm 34:17, 18, 24.

SILA. Nome dum lugar de outro modo desconhecido na antiga Jerusalém. O Rei Jeoás foi assassinado "junto à casa do Aterro, no caminho que desce a Sila". — 2Rs 12:20.

SILAS, SILVANO [do lat., significando "Floresta; Bosque"]. Membro destacado da congregação cristã em Jerusalém no primeiro século, profeta, e companheiro de Paulo na sua segunda viagem missionária. Parece ter sido cidadão romano. (At 15:22, 26, 27, 32, 40; 16:19, 25, 37, 38) É provável que o nome Silvano, encontrado nas cartas de Paulo e de Pedro, fosse a forma latinizada do nome grego Silas, usado por Lucas, em Atos.

A congregação em Jerusalém escolheu Silas para acompanhar Barnabé e Paulo de volta a Antioquia, na Síria, para levarem à congregação ali a decisão a respeito da circuncisão. — At 15:22, 30-32.

Não se sabe ao certo se Silas permaneceu na vizinhança de Antioquia ou se voltou a Jerusalém. Alguns manuscritos contêm Atos 15:34, que reza: "Mas pareceu bem a Silas permanecer ainda ali." No entanto, os manuscritos de maior destaque omitem este versículo. (Veja *NM* n) De qualquer modo, Silas estava em Antioquia quando teve início a segunda viagem missionária de Paulo. Partindo dali, ele e Paulo viajaram para o N e O através da Síria, depois pela Cilícia e por outras regiões da Ásia Menor. Timóteo juntou-se a eles em Listra e Lucas em Trôade.

Convidados para ir à Macedônia, num sonho dado a Paulo, eles primeiro ficaram em Filipos. Ali, na feira, Silas e Paulo foram espancados com varas por ordem dos magistrados civis, e foram presos em troncos, mas, durante a noite, enquanto oravam e entoavam cânticos, um terremoto soltou-lhes os laços e abriu as portas da prisão. O carcereiro ficou muito atemorizado, e, escutando Paulo e Silas, tornou-se cristão, cuidando das feridas que sofreram no espancamento. — At 15:41–16:40.

Seu ministério teve êxito em Tessalônica e em Bereia, onde Silas e Timóteo permaneceram temporariamente, ao passo que Paulo seguiu para Atenas e para Corinto. (At 17:1, 10, 14-16; 18:1) Quando Silas e Timóteo finalmente alcançaram Paulo em Corinto, continuaram a ajudá-lo. Enquanto ali, participaram com Paulo na escrita das duas cartas aos tessalonicenses. (1Te 1:1; 2Te 1:1) Silas não é mais mencionado na narrativa histórica das viagens de Paulo.

Alguns anos mais tarde, por volta de 62-64 EC, Pedro escreveu de Babilônia sua primeira carta, "por intermédio de Silvano", o que evidentemente significa que Silvano atuava como seu secretário. Ele foi ali descrito como "irmão fiel", e provavelmente era o Silvano associado anteriormente com Paulo. — 1Pe 5:12.

SILÉM [duma raiz que significa "fazer paz; compensar; restituir"]. Último mencionado dos quatro filhos de Naftali alistados entre "os nomes dos filhos de Israel que vieram ao Egito". (Gên 46:8, 24) Ele fundou a família tribal dos silemitas. (Núm 26:49, 50) Em 1 Crônicas 7:13, seu nome é grafado Salum no texto massorético, embora em sete manuscritos hebraicos seja Silém.

SILHIM. Cidade na parte meridional de Judá. (Jos 15:21, 32) Parece ser a Saruem alistada entre as cidades no território de Judá que pertenciam a Simeão. (Jos 19:1, 6) A lista em 1 Crônicas 4:31 parece chamar a mesma cidade de Saaraim. Tell el-Far'ah (Tel Sharuhen), a uns 35 km ao O de Berseba, é provisoriamente identificada com ela.

SILI. Pai de Azuba, que era a esposa de Asa e a mãe de Jeosafá. — 1Rs 22:41-43; 2Cr 20:31.

SILIM. Veja SILHIM.

SILO. Cidade situada no território de Efraim e "ao norte de Betel, para o leste da estrada principal que sobe de Betel a Siquém, e para o sul de Lebona". (Jz 21:19) A identificação geralmente aceita de Silo é Khirbet Seilun (Shillo), a uns 15 km a NNE de Betel. O lugar se enquadra na descrição bíblica. Ocupa uma colina, e, com exceção dum vale ao SO, é cercado por morros mais elevados.

Depois de se armar o tabernáculo em Silo (Jos 18:1), completou-se ali a repartição da terra entre os israelitas. (Jos 18:1–21:42) Após a

divisão das terras, as tribos ao L do Jordão erigiram um altar junto a este rio. Encarando isso como ato de apostasia, as outras tribos se reuniram em Silo para lutar contra elas. Todavia, quando se explicou que o altar se destinava a ser um memorial de fidelidade a Jeová, mantiveram-se as relações pacíficas. — Jos 22:10-34.

Silo; sua condição desolada foi usada por Jeremias como vívido exemplo.

Numa época posterior, 12.000 valentes guerreiros israelitas empreenderam uma ação punitiva contra os habitantes de Jabes-Gileade por estes não terem participado na luta contra os benjamitas. Todavia, 400 virgens de Jabes-Gileade foram levadas a Silo e mais tarde entregues aos benjamitas. Os benjamitas foram também instruídos a obterem mais esposas dentre as filhas de Silo, levando-as à força quando as moças participassem em danças de roda por ocasião da festividade anual para Jeová, realizada em Silo. — Jz 21:8-23.

Na maior parte do período abrangido pelo livro de Juízes, se não durante todo ele, o tabernáculo permaneceu em Silo. (Jz 18:31; 1Sa 1:3, 9, 24; 2:14; 3:21; 1Rs 2:27) Pouco antes da morte do sumo sacerdote Eli, os israelitas, enquanto lutavam contra os filisteus, tiraram a Arca do tabernáculo e transferiram-na para o campo de batalha, confiantes em que a sua presença lhes daria a vitória. No entanto, Jeová permitiu que os filisteus capturassem a Arca. Visto que ela nunca mais foi devolvida a Silo, isto indicava que Jeová abandonara Silo, já que a Arca representava a Sua presença. (1Sa 4:2-11) O abandono de Silo é mencionado pelo salmista (Sal 78:60, 61; compare isso com 1Sa 4:21, 22) e é usado na profecia de Jeremias para ilustrar o que Jeová iria fazer com o templo em Jerusalém. — Je 7:12, 14; 26:6, 9.

No décimo século AEC, o profeta Aijá morava em Silo. (1Rs 12:15; 14:2, 4) Depois do assassinato de Gedalias, em 607 AEC, certos homens de Silo (quer da cidade, quer da região) foram a Jerusalém para oferecer sacrifícios. — Je 41:5.

SILÓ [Aquele de Quem É; Aquele a Quem Pertence]. Ao proferir uma bênção sobre Judá, o patriarca Jacó, pouco antes de morrer, disse: "O cetro não se afastará de Judá, nem o bastão de comandante de entre os seus pés, até que venha Siló; e a ele pertencerá a obediência dos povos." (Gên 49:10) A partir do governo de Davi, de Judá, o poder de comando (o bastão de comandante) e a soberania real (o cetro) eram da posse da tribo de Judá. Devia continuar assim até que viesse Siló, indicando que a linhagem real de Judá terminaria com Siló qual herdeiro permanente. De modo similar, antes da derrubada do reino de Judá, Jeová indicou ao último rei de Judá, Zedequias, que o governo seria dado àquele que tinha o direito legal a ele. (Ez 21:26, 27) Evidentemente, este seria Siló, visto que se entende que o nome significa "Aquele de Quem É; Aquele a Quem Pertence".

Nos séculos que se seguiram, Jesus Cristo é o único descendente de Davi a quem se prometeu o reinado. Antes do nascimento de Jesus, o anjo Gabriel disse a Maria: "Jeová Deus lhe dará o trono de Davi, seu pai, e ele reinará sobre a casa de Jacó para sempre, e não haverá fim do seu reino." (Lu 1:32, 33) Portanto, Siló tem de ser Jesus Cristo, "o Leão que é da tribo de Judá". — Re 5:5; compare isso com Is 11:10; Ro 15:12.

A respeito do antigo conceito judaico sobre Gênesis 49:10, um *Commentary* (Comentário) editado por F. C. Cook (p. 233) observa: "Toda a antiguidade judaica aplicava essa profecia ao Messias. Assim, o Targum de Onkelos reza 'até que venha o Messias, de quem é o reino'; o Targum de Jerusalém: 'até o tempo em que venha o rei Messias, de quem é o reino'. . . . Assim, o Talmude Babilônico ('Sanhedrim', cap. II. fol. 982): 'Qual é o nome do Messias? Seu nome é Siló, pois está escrito: Até que venha Siló.' "

SILOÉ, I [Remetente; Aquele Que Envia]. Parece que o nome Siloé era aplicado a um conduto ou canal em Jerusalém. Um antigo canal ia desde a boca da caverna da fonte de Giom, descendo o vale do Cédron e contornando a extremidade do morro SE, até um tanque na junção dos vales de Hinom e de Tiropeom. O gradiente do canal, de cerca de 4 ou 5 mm por metro, produzia um fluxo vagaroso e suave, aspecto que se enquadra na expressão "as águas de Siloé, que correm suavemente". A referência a estas "águas de Siloé", em Isaías 8:6, é figurativa e representa a fonte de verdadeira salvação e segurança.

SILOÉ, II [do hebr. que significa "Enviado"]. Reservatório de água em Jerusalém, onde Jesus Cristo mandou que um cego se lavasse, para recuperar a vista. (Jo 9:6, 7, 11; Foto, Vol. 2, p. 950) Recentes escavações revelaram um reservatório do primeiro século alimentado pela água da fonte de Giom, localizado a cerca de 100 m ao SE de Birket Silwan (também conhecido como reservatório de Siloé), onde os arqueólogos acreditam ser esse reservatório. Tem a forma de trapézio, com degraus em pelo menos três lados. Um lado possui 70 m de comprimento, mas o reservatório ainda não está totalmente escavado.

Para informações sobre a inscrição em Siloé, veja Ezequias; também Foto, Vol. 1, p. 960.

Nos dias do ministério terrestre de Jesus, evidentemente era de conhecimento comum que "a torre de Siloé" tinha caído, matando 18 pessoas. Sugeriu-se que esta torre estava situada no espigão de Ofel, mas a sua verdadeira localização em Jerusalém é desconhecida. — Lu 13:4.

SILONITA [De (Pertencente a) Silo].

1. Forma alternativa (usada no plural) do nome da família que descendeu de Selá, terceiro filho de Judá. — 1Cr 9:5; Gên 46:12; veja Selá, II N.º 2; Selanitas.

2. Habitante de Silo, cidade de bastante destaque na história de Israel. Este adjetivo pátrio é aplicado nas Escrituras apenas ao profeta Aijá, de Silo. — 1Rs 11:29; 12:15; 15:29; 2Cr 9:29; 10:15.

SILSA [Terceiro; Três Partes]. Maioral valente, poderoso, na tribo de Aser; filho ou descendente de Zofa. — 1Cr 7:36, 37, 40.

SILVANO. Veja Silas, Silvano.

SIM. Nome aplicado a um ermo e a uma cidade.

1. Região erma para a qual os israelitas, cerca de um mês depois do seu Êxodo do Egito, passaram depois de partir de Elim e do acampamento junto ao Mar Vermelho. Depois deste ermo, houve mais alguns lugares de acampamento, inclusive Dofca, Alus e Refidim, antes de chegarem ao Sinai. (Êx 16:1; 17:1; Núm 33:9-15) Foi no ermo de Sim que surgiram no acampamento resmungos e queixas pela falta de carne. Jeová fez ali um bando de codornizes "cobrir o acampamento", e foi ali que os israelitas comeram pela primeira vez o maná. Foi também neste ponto que se pôs em vigor a lei do sábado. — Êx 16:2-30.

Não há certeza da localização exata do ermo de Sim, embora obviamente ficasse ao longo da fronteira SO da península do Sinai. Os geógrafos geralmente favorecem o trecho arenoso conhecido como Debbet er-Ramleh, ao sopé do planalto do Sinai. Esta planície desértica fica também perto do lugar sugerido para Dofca.

2. Sim era uma das cidades do Egito que haviam de sentir a espada trazida sobre aquela terra pela mão do rei babilônio Nabucodonosor. (Ez 30:6, 10, 15, 16) É chamada de "baluarte do Egito". Algumas autoridades aceitam hoje a identificação com a Pelúsio encontrada na *Vulgata* latina. Pelúsio era uma antiga cidade-fortaleza situada numa posição-chave de defesa contra invasões desde o continente asiático. Aceita-se em geral que sua localização coincide com a atual Tell el Farame, um lugar a uns 32 km ao SE de Port Said, na costa do Mediterrâneo. Caravanas ou exércitos descendo pela costa filisteia encontravam assim esta fortaleza guardando a entrada do Egito. O rei assírio Assurbanipal refere-se a ela nos seus anais. Hoje, o lugar antigo é cercado por areias e brejos.

SIM [שׂ], **CHIM** [שׁ]. A 21.ª letra do alfabeto hebraico. Esta letra era usada para representar dois sons, e, em períodos posteriores, fazia-se a distinção pelo uso de um sinal diacrítico. Um ponto colocado sobre o "chifre" esquerdo [שׂ] dava-lhe a pronúncia de "s", ao passo que um ponto colocado sobre o "chifre" direito [שׁ] dava-lhe a pronúncia de "ch".

No hebraico, cada um dos oito versos do Salmo 119:161-168 começa com esta letra.

SIMÃO, I [duma raiz hebr. que significa "ouvir; escutar"].

1. Simão Iscariotes, pai do Judas que traiu Jesus. — Jo 6:71; 13:2, 26.

2. Outro nome do apóstolo Pedro. — Mr 3:16; veja Pedro.

3. Apóstolo de Jesus Cristo, diferenciado de Simão Pedro pelo termo "Cananita". (Mt 10:4; Mr 3:18) Embora seja possível que Simão antigamente pertencesse aos zelotes, um partido judaico oposto aos romanos, talvez fosse antes pelo seu zelo religioso que era chamado de "zeloso", ou "zelote". — Lu 6:15 n; At 1:13.

4. Meio-irmão mais novo de Jesus. (Mt 13:55; Mr 6:3) Embora antes da Festividade das Tendas, de 32 EC, ainda fosse descrente (Jo 7:2-8), pode ter-se tornado discípulo mais tarde. Os irmãos carnais de Jesus estavam no grupo de cerca de 120 discípulos em Jerusalém durante a época de Pentecostes de 33 EC, embora não se mencione Simão especificamente por nome como presente. — At 1:14, 15.

5. Fariseu em cuja casa Jesus jantou. Foi ali que uma mulher pecaminosa mostrou muita bondade e respeito, untando-lhe os pés com óleo perfumado. — Lu 7:36-50.

6. Morador de Betânia, chamado de "leproso" (talvez um dos curados por Jesus), em cuja casa Cristo e seus discípulos, bem como o ressuscitado Lázaro e as irmãs dele, Maria e Marta, tomaram uma refeição. Maria ungiu ali Jesus com dispendioso óleo perfumado. — Mt 26:6-13; Mr 14:3-9; Jo 12:2-8.

7. Nativo de Cirene e pai de Alexandre e Rufo. Enquanto vinha do campo, Simão foi obrigado a carregar a estaca de tortura de Jesus. — Mt 27:32; Mr 15:21; Lu 23:26; veja CIRENE, CIRENEU.

8. Mago na cidade de Samaria, que pasmava tanto a nação com suas artes mágicas, que o povo dizia a respeito dele: "Este homem é o Poder de Deus, que pode ser chamado Grande." Por causa do ministério de Filipe, Simão "se tornou crente" e foi batizado. Mais tarde, quando os crentes receberam o espírito santo em resultado da imposição das mãos neles pelos apóstolos Pedro e João, Simão demonstrou motivação errada, oferecendo dinheiro para obter a autoridade necessária a fim de que aqueles em quem pusesse as mãos recebessem espírito santo. Pedro censurou-o fortemente, dizendo a Simão que o coração dele não era reto à vista de Deus, e exortou-o a arrepender-se e a orar por perdão. Em resposta, Simão pediu que estes apóstolos fizessem súplica a Jeová a favor dele. — At 8:9-24.

9. Curtidor de Jope, em cuja casa junto ao mar o apóstolo Pedro se hospedou por muitos dias, em 36 EC. — At 9:43; 10:6, 17, 32.

SIMÃO, II. Pai de quatro filhos na tribo de Judá. — 1Cr 4:20.

SIMBÓLICOS, ANIMAIS. Veja ANIMAIS SIMBÓLICOS.

SIMEÁ [possivelmente uma forma abreviada de Semaías, que significa "Jeová Ouviu (Escutou)"].

1. Filho de Miclote, benjamita aparentado com os antepassados do Rei Saul; também chamado Simeã. — 1Cr 8:32; 9:35-39. Veja SIMEÃ.

2. Outro nome de Samá, irmão de Davi. — 1Sa 16:9; 2Sa 13:3, 32; veja SAMÁ N.º 2.

SIMEÃ. Filho de Miclote, o qual, conforme parece, morava em Jerusalém. Este benjamita era aparentado com os antepassados do Rei Saul. (1Cr 9:35-39) Ele é chamado de Simeá em 1 Crônicas 8:32.

SIMEÃO [Audição; duma raiz hebr. que significa "ouvir; escutar"].

1. Segundo dos 12 filhos de Jacó; chamado assim porque, conforme disse sua mãe Leia: "Jeová tem *escutado*, sendo que eu era odiada, e assim me deu também este." — Gên 29:32, 33; 35:23-26; 48:5; Êx 1:1-4; 1Cr 2:1, 2.

Quando seu pai Jacó acampava perto de Siquém, Simeão, junto com seu irmão mais moço, Levi, demonstraram uma ira vingativa desarrazoadamente dura e cruel. Arbitrariamente, sem o conhecimento e consentimento do pai, empreenderam vingar a honra da sua irmã mais nova, Diná, por matar os siquemitas, causando banimento a toda a família de Jacó. — Gên 34:1-31.

Mais tarde, Simeão se envolveu em transgressão quando ele e seus irmãos planejaram matar José. (Gên 37:12-28, 36) Não se declara se Simeão, como o segundo mais velho, foi ou não foi o instigador desta trama contra a vida de José. Anos mais tarde, quando José, como administrador de alimentos do Egito, testava seus irmãos, Simeão foi escolhido por José para ser preso e encarcerado até que os outros irmãos trouxessem Benjamim ao Egito. — Gên 42:14-24, 34-36; 43:15, 23.

Pouco antes de morrer, quando abençoou seus filhos, Jacó se lembrou com desaprovação da violência de Simeão e de Levi relacionada com os siquemitas, muitos anos antes, dizendo: "Instrumentos de violência são as suas armas de matança. Não entres no seu grupo íntimo, ó minha alma. Não te unas à sua congregação, ó minha disposição, porque na sua ira mataram homens e na sua arbitrariedade jarretaram touros. Maldita seja a sua ira, porque é cruel, e a sua fúria, porque age impiedosamente. Distribua-os eu por Jacó, mas espalhe-os eu em Israel." (Gên 49:5-7) Jacó eliminou assim qualquer esperança de Simeão de que talvez recebesse o direito da primogenitura perdido pelo seu irmão mais velho, Rubem. Simeão teve seis filhos varões, um deles com uma mulher cananeia. Conforme profetizado, o quinhão da tribo de Simeão não ficou junto de Levi, mas estas duas foram 'espalhadas'; até mesmo internamente, o quinhão de Simeão foi dividido em cidades encravadas no território de Judá. — Gên 46:10; Êx 6:15; 1Cr 4:24; Jos 19:1.

2. Tribo de Israel descendente das famílias dos seis filhos de Simeão: Jemuel, Jamim, Oade, Jaquim, Zoar e Saul. (Gên 46:10; Êx 6:15) Durante a peregrinação de Israel pelo ermo, Simeão acampava junto com Rubem e Gade ao S do tabernáculo, sendo a divisão de três tribos encabeçada por Rubem. Em marcha, mantinha-se este mesmo arranjo tribal, servindo Selumiel de maioral de Simeão, tanto do acampamento como do exército. — Núm 1:4, 6; 2:10-15; 10:18-20.

Redução da População da Tribo. Por ocasião do primeiro censo, feito um ano após o Êxodo do Egito, a tribo de Simeão tinha 59.300 varões vigorosos de 20 anos para cima, aptos para o serviço militar. (Núm 1:1-3, 22, 23) Todavia, uns 39 anos mais tarde, o segundo censo revelou que a tribo sofrera grandes perdas, havendo apenas 22.200 na mesma categoria. Isto importava num decréscimo de mais de 62 por cento, muito mais do que o sofrido por qualquer das outras tribos. — Núm 26:1, 2, 12-14.

Moisés não mencionou Simeão por nome na sua bênção de despedida de Israel. Isto não quer dizer que a tribo não fora abençoada, porque foi incluída no fim, na bênção geral. (De 33:6-24, 29) Simeão foi mencionado em primeiro lugar entre as tribos designadas para ficar em pé no monte Gerizim, relacionado com o proferimento de bênçãos. — De 27:11, 12.

O tamanho reduzido de Simeão sem dúvida foi tomado em consideração na designação dos respectivos territórios na Terra da Promessa; a tribo não recebeu um quinhão independente, indiviso, mas, em vez disso, recebeu cidades inteiramente encerradas dentro do território de Judá. Assim se cumpriu a profecia de Jacó no leito de morte, proferida mais de 200 anos antes. (Núm 34:16-20; Jos 19:1-9; compare isso com Gên 49:5-7.) Simeão participou com Judá em arrancar este território das mãos dos cananeus. (Jz 1:1-3, 17) Reservaram-se também para a tribo de Levi cidades encravadas na herança de Simeão. — Jos 21:4, 9, 10; 1Cr 6:64, 65.

Menção na Posterior História Bíblica. Os simeonitas são de vez em quando mencionados na história posterior de Israel — no tempo de Davi (1Cr 4:24-31; 12:23, 25; 27:16), nos dias de Asa (2Cr 15:8, 9) e no tempo de Josias (2Cr 34:1-3, 6, 7). Esta última referência, às reformas de Josias, mostra que, embora geograficamente Simeão se encontrasse no território de Judá, política e religiosamente havia lançado sua sorte com o reino setentrional. Parece que, nos dias de Ezequias, 500 simeonitas golpearam os remanescentes dos amalequitas e passaram a morar em seu lugar. — 1Cr 4:41-43.

Nos livros proféticos de Ezequiel e de Revelação (Apocalipse), o nome de Simeão ocorre ao lado de outros das tribos de Israel. A faixa de território designada a Simeão na demarcação da Terra da Promessa visionada por Ezequiel ficava entre as de Benjamim e de Issacar, ao S da "contribuição sagrada". Mas o portão designado a Simeão no lado S da cidade santa ficava junto aos que receberam o nome de Issacar e de Zebulão. (Ez 48:21-25, 28, 33) Na visão dos 144.000 selados, no capítulo 7 de Revelação, Simeão é a sétima tribo alistada. — Re 7:7.

3. Um dos oito filhos de Harim, que Esdras incentivou a despedirem suas esposas pagãs e os filhos. — Esd 10:10, 11, 31, 32, 44.

4. Homem idoso, justo e reverente, que entrou no templo no mesmo dia em que José e Maria trouxeram o menino Jesus. Fora divinamente revelado a Simeão que ele, antes da sua morte, veria o Cristo. Por isso, tomou o menino nos braços, bendisse a Jeová, e tendo sobre si espírito santo, declarou à mãe do menino: "Este é posto para a queda e para o novo levantamento de muitos em Israel." Simeão profetizou também que Maria sofreria grande aflição, como que traspassada por uma espada, por causa da morte agonizante deste seu filho. — Lu 2:22, 25-35.

5. Antepassado de Maria, mãe de Jesus. — Lu 3:30.

6. Forma do nome de Simão (Pedro) usada uma vez por Tiago, no conselho de Jerusalém. — At 15:14.

7. Um dos profetas e instrutores da congregação de Antioquia, na Síria, que impuseram as mãos em Barnabé e em Paulo depois que o espírito santo designara estes dois para a obra missionária. O apelido latino de Simeão era Níger. — At 13:1-3.

SIMEATE [duma raiz que significa "ouvir; escutar"]. Mulher amonita cujo filho foi um dos assassinos do Rei Jeoás, de Judá. — 2Rs 12:20, 21; 2Cr 24:25, 26.

SIMEATITAS. Família de escribas queneus que morava em Jabez. Desconhece-se sua relação com as genealogias de Judá. — 1Cr 2:55.

SIMEI [possivelmente uma forma abreviada de Semaías, que significa "Jeová Ouviu (Escutou)"].

1. Segundo filho mencionado de Gérson (Gersom); neto de Levi. (Êx 6:16, 17; Núm 3:17, 18; 1Cr 6:16, 17) Diversas famílias simeítas dos levitas descenderam dele. — Núm 3:21-26; 1Cr 23:7, 10, 11; Za 12:13.

2. Rubenita cujo descendente Beerá, maioral, foi levado ao exílio pelo rei assírio Tilgate-Pilneser (Tiglate-Pileser III). — 1Cr 5:1, 4-6.

3. Levita merarita. — 1Cr 6:29.

4. Levita gersonita; antepassado de Asafe. — 1Cr 6:39, 42.

5. Benjamita cujos nove filhos (ou descendentes) eram cabeças de casas de antepassados morando em Jerusalém. (1Cr 8:1, 19-21, 28) Ele parece ser chamado de Sema em 1 Crônicas 8:13, identificado ali como cabeça de família em Aijalom.

6. Simeonita, filho de Zacur; ele teve 16 filhos e 6 filhas. — 1Cr 4:24-27.

7. Um dos irmãos de Davi. — 2Sa 21:21; veja SAMÁ N.º 2.

8. Descendente de Gérson através de Ladã. Durante o reinado de Davi, três filhos (ou descendentes) de Simei eram cabeças de famílias levíticas. — 1Cr 23:8, 9.

9. Cabeça da décima turma de músicos levitas; filho de Jedutum. — 1Cr 25:1, 3, 17.

10. Encarregado dos vinhedos de Davi; ramatita. — 1Cr 27:27.

11. Apoiador leal do Rei Davi, que se negou a participar da conspiração de Adonias. (1Rs 1:8) Presumivelmente trata-se do Simei nomeado preposto de alimentos do Rei Salomão no território de Benjamim; filho de Ela. — 1Rs 4:7, 18.

12. Benjamita da aldeia de Baurim. Simei, filho de Gera, duma família da casa do Rei Saul, por anos nutria ressentimento contra Davi, depois da morte de Saul e da remoção do reinado da sua casa. Simei achou uma oportunidade de expressar sua há muito contida fúria quando Davi e seu grupo fugiram de Jerusalém por causa da rebelião de Absalão. Logo ao L do monte das Oliveiras, Simei andava ao lado deles, atirando neles pedras e poeira e amaldiçoando Davi. Abisai pediu a Davi permissão para matar Simei, mas Davi a negou, esperando que talvez Jeová transformasse a maldição de Simei numa bênção. — 2Sa 16:5-13.

Quando Davi retornou, com a situação invertida, Simei e um milhar de outros benjamitas foram os primeiros a se encontrar com Davi, curvando-se Simei diante dele e expressando arrependimento pelos seus pecados. Novamente, Abisai quis matá-lo, mas de novo Davi não o permitiu, esta vez jurando que não mataria Simei. (2Sa 19:15-23) Todavia, antes de morrer, Davi disse a Salomão que fizesse os "cabelos grisalhos [de Simei] descer com sangue ao Seol". — 1Rs 2:8, 9.

No começo do seu reinado, Salomão chamou Simei e ordenou-lhe que se mudasse para Jerusalém e que não saísse da cidade; se deixasse a cidade, seria morto. Simei concordou com estes termos, mas, três anos depois, saiu da cidade para recuperar dois dos seus escravos que haviam fugido para Gate. Ao saber desta violação, Salomão chamou Simei às contas pela violação do seu juramento a Jeová e ordenou que Benaia o executasse. — 1Rs 2:36-46.

13. Descendente levita de Hemã, que se santificou e ajudou a retirar os objetos imundos do templo, no começo do reinado de Ezequias. (2Cr 29:12, 14-16) Provavelmente trata-se do N.º 14.

14. O levita que era o segundo encarregado de armazenar as generosas contribuições e dízimos trazidos ao templo durante o reinado de Ezequias. (2Cr 31:11-13) Provavelmente trata-se do N.º 13.

15. Antepassado de Mordecai; da tribo de Benjamim. — Est 2:5.

16. Irmão do governador Zorobabel; descendente de Davi, da tribo de Judá. — 1Cr 3:19.

17. Um dos levitas que despediram suas esposas estrangeiras e os filhos quando repreendidos por Esdras por terem feito alianças matrimoniais com estrangeiras. — Esd 10:10, 11, 23, 44.

18, 19. Dois israelitas, respectivamente filhos de Hasum e de Binui, que também despediram suas esposas estrangeiras e os filhos. — Esd 10:33, 38, 44.

SIMEIA [possivelmente uma forma abreviada de Semaías, que significa "Jeová Ouviu (Escutou)"].

1. Levita merarita. — 1Cr 6:29, 30.

2. Antepassado de Asafe, músico do templo, da família levita de Gérson (Gersom). — 1Cr 6:1, 39, 43; Êx 6:16.

3. Terceiro filho de Jessé, portanto, um irmão mais velho de Davi. — 1Cr 2:13, 15; 20:7; veja SAMÁ N.º 2.

4. Filho que Bate-Seba deu à luz a Davi. (1Cr 3:5) Em outros lugares é chamado Samua. — 2Sa 5:14; 1Cr 14:4.

SIMEÍTAS [De (Pertencentes a) Simei]. Descendentes de Simei, filho de Gérson e neto de Levi. (Êx 6:16, 17) Quando se fez o primeiro censo no ermo, os simeítas e os libnitas ("as famílias dos gersonitas") tinham o total de 7.500 registrados. (Núm 3:20b-22) Os simeítas acampavam junto aos libnitas "atrás do tabernáculo", isto é, ao O. Sendo gersonitas, seus deveres levíticos incluíam o transporte, bem como a montagem e a manutenção do tabernáculo, e das suas coberturas, além dos cortinados do pátio, dos reposteiros (tanto da entrada do pátio como da tenda) e dos cordões de tenda. — Êx 26:1, 7, 14, 36; 27:9, 16; Núm 3:23-26.

Simei teve quatro filhos varões: Jaate, Zina, Jeús e Berias. Mas, visto que os últimos dois não tive-

ram muitos filhos, juntaram-se numa só "casa paterna para uma classe oficial". Isto é mencionado no tempo de Davi, quando parece que os serviços designados aos simeítas no tabernáculo foram repartidos entre essas três famílias. (1Cr 23:6, 7, 10, 11) A profecia de Zacarias incluía especialmente a família dos simeítas entre os que lamentam amargamente "Aquele a quem traspassaram", profecia que se refere a Jesus. — Za 12:10-13; Jo 19:37.

SIMEONITAS [De (Pertencentes a) Simeão]. Os descendentes do segundo filho de Jacó, Simeão. Depois de cerca de 40 anos de peregrinação no ermo, a população masculina dos simeonitas de 20 anos para cima, qualificada para o serviço militar, somava apenas 22.200 homens, constituindo a menor das 12 tribos. Estavam distribuídos em cinco famílias principais: os nemuelitas, os jaminitas, os jaquinitas, os zeraítas e os saulitas. (Núm 25:14; 26:1, 2, 12-14; Jos 21:4; 1Cr 27:16) Caso tenha havido descendentes de um sexto filho, Oade, quando se fez este segundo censo, estes provavelmente eram muito poucos para serem alistados como família separada. — Gên 46:10; Êx 6:15.

SINABE [do acadiano, significando "Sin [o deus-lua] É Seu Pai"]. Rei de Admá; um dos cinco monarcas na região S do Mar Morto, cuja rebelião contra a vassalagem a Quedorlaomer não foi bem-sucedida. — Gên 14:1-10.

SINAGOGA. Na *Septuaginta* grega, as duas palavras *ek·kle·sí·a,* que significa "assembleia" ou "congregação", e *sy·na·go·gé* (ajuntamento) são usadas intercambiavelmente. A palavra "sinagoga", com o tempo, assumiu o sentido de lugar ou prédio em que se realizava a assembleia. Todavia, não perdeu completamente o sentido original, porque a Grande Sinagoga não era um prédio grande, mas uma assembleia de notáveis eruditos, creditados com a fixação do cânon das Escrituras Hebraicas para os judeus palestinos. Diz-se que ela teve início nos dias de Esdras ou de Neemias, e que continuou até o tempo do Grande Sinédrio, por volta do terceiro século AEC. Tiago usou a palavra no sentido duma reunião ou ajuntamento público cristão. — Tg 2:2.

Em Revelação (Apocalipse) 2:9; 3:9, "sinagoga" aplica-se a uma assembleia sob o domínio de Satanás. Lemos também sobre a "Sinagoga dos Libertos". — At 6:9; veja LIBERTO, HOMEM LIVRE.

Não se sabe exatamente quando as sinagogas foram instituídas, mas parece ter sido durante o exílio babilônico de 70 anos, quando não existia templo, ou pouco depois do retorno do exílio, depois de Esdras, o sacerdote, ter enfatizado tão fortemente a necessidade do conhecimento da Lei.

Nos dias do ministério terrestre de Jesus Cristo, toda cidade de certo tamanho, na Palestina, tinha sua própria sinagoga, e as cidades maiores tinham mais de uma. Jerusalém tinha muitas. Menciona-se nas Escrituras até mesmo o caso de uma sinagoga construída para os judeus por um oficial do exército romano. (Lu 7:2, 5, 9) Uma das melhores ruínas de sinagoga já descobertas foi escavada em Tell Hum (Kefar Nahum), provável lugar da antiga Cafarnaum. O prédio tinha originalmente dois pavimentos. Datas fornecidas pelos peritos para esta sinagoga variam desde o fim do segundo século EC até o começo do quinto século EC. O próprio edifício foi construído sobre o local duma sinagoga anterior, que remontava ao primeiro século EC. A sinagoga anterior, há pouco parcialmente escavada, tinha 24,2 m de comprimento e 18,5 m de largura.

Uma particularidade das antigas sinagogas era um repositório para rolos das Escrituras. Evidentemente, o costume mais antigo era guardar os rolos quer fora do edifício principal, quer numa sala separada, por motivos de segurança. Por fim, passaram a ser guardados numa arca ou caixa portátil, colocada em posição durante a adoração. Nas sinagogas posteriores, a arca tornou-se uma particularidade arquitetônica do próprio prédio, sendo embutida numa das paredes ou fixada nela. Ao lado da arca e confrontando a congregação havia assentos para os presidentes da sinagoga e para quaisquer convidados distintos. (Mt 23:6) A leitura da Lei era feita de cima duma plataforma elevada, tradicionalmente no centro da sinagoga. Em três lados dela havia assentos ou bancos para a assistência, possivelmente incluindo uma seção separada para as mulheres. Parece que o posicionamento do prédio era considerado importante, fazendo-se empenho para que os adoradores enfrentassem Jerusalém. — Veja Da 6:10.

Programa de Adoração. A sinagoga servia como lugar de instrução, não de sacrifícios. Sacrifícios eram oferecidos apenas no templo. Os ofícios na sinagoga parecem ter consistido em louvor, oração, recitação e leitura das Escrituras, bem como em explanações e exortações ou pregações. O oferecimento de louvor destacava os Salmos. As orações, embora até certo ponto tiradas das Escrituras, com o tempo tornaram-se longas e ritualísticas, e muitas vezes eram feitas por pretexto ou ostentação. — Mr 12:40; Lu 20:47.

Um elemento de adoração na sinagoga era a recitação da *Shema,* ou o que equivalia à confissão de fé judaica. Obteve seu nome da primeira palavra do texto inicial usado: "Escuta [*Shemá*ʽ], ó Israel: Jeová, nosso Deus, é um só Jeová." (De 6:4) A

parte mais importante do ofício era a leitura da Tora, ou Pentateuco, feita às segundas-feiras, às quintas-feiras e todo sábado. Em muitas sinagogas, programava-se a leitura de toda a Lei no período de um ano; em outras, o programa levava três anos. Foi por causa da ênfase dada na leitura da Tora que o discípulo Tiago podia muito bem observar aos membros do corpo governante em Jerusalém: "Desde os tempos antigos, Moisés tem tido em cidade após cidade os que o pregam, porque ele está sendo lido em voz alta nas sinagogas, cada sábado." (At 15:21) A Míxena (*Megillah* 4:1, 2) também menciona a prática da leitura de trechos dos profetas, conhecidos como *haftarah*s, cada um com sua explanação. Quando Jesus entrou na sinagoga da sua cidade, Nazaré, entregaram-lhe um dos rolos que continha a *haftarah* a ser lida, após o que ele, como era costume, fez uma explanação dela. — Lu 4:17-21.

Após a leitura da Tora e das *haftarahs*, junto com sua exposição, vinha a pregação ou exortação. Lemos que Jesus ensinava e pregava nas sinagogas de toda a Galileia. Do mesmo modo, Lucas registra que foi "depois da leitura pública da Lei e dos Profetas" que Paulo e Barnabé foram convidados a falar, a pregar. — Mt 4:23; At 13:15, 16.

A Pregação de Paulo. Após o Pentecostes de 33 EC e o estabelecimento da congregação cristã, os apóstolos, especialmente Paulo, fizeram muita pregação nas sinagogas. Quando entrava numa cidade, Paulo costumava ir primeiro à sinagoga e pregar ali, dando aos judeus a primeira oportunidade de ouvir as boas novas do Reino, dirigindo-se depois aos gentios. Em alguns casos, passou considerável tempo na sinagoga, pregando durante vários sábados. Em Éfeso, ele ensinou na sinagoga por três meses, e depois de surgir oposição, retirou os discípulos crentes e usou o auditório da escola de Tirano por cerca de dois anos. — At 13:14; 17:1, 2, 10, 17; 18:4, 19; 19:8-10.

Paulo não usava as sinagogas judaicas como lugares de reunião da congregação cristã. Tampouco realizava reuniões dominicais, pois usava o sábado judaico, o sábado comum, para pregar aos judeus por estarem reunidos naquele dia.

Similaridades Cristãs. Para os primeiros cristãos judeus não era difícil realizar ordeiras e educativas reuniões de estudo bíblico, porque tinham o modelo básico das sinagogas, que lhes era conhecido. Encontramos muitas similaridades. Na sinagoga judaica, assim como também na congregação cristã, não havia em separado sacerdócio, nem clérigo que virtualmente só ele falava. Na sinagoga, a participação na leitura e na explanação estava franqueada a qualquer judeu devoto. Na congregação cristã, todos deviam fazer uma declaração pública, e estimular ao amor e a obras excelentes, mas de modo ordeiro. (He 10:23-25) Na sinagoga judaica, as mulheres não ensinavam, nem exerciam autoridade sobre os homens; tampouco faziam isso na assembleia cristã. O capítulo 14 de Primeira Coríntios fornece instruções para as reuniões da congregação cristã, e pode-se ver que eram bem similares ao procedimento na sinagoga. — 1Co 14:31-35; 1Ti 2:11, 12.

As sinagogas tinham presidentes e superintendentes, assim como as primitivas congregações cristãs. (Mr 5:22; Lu 13:14; At 20:28; Ro 12:8) As sinagogas tinham ajudantes ou assistentes, e assim também os cristãos na sua forma de adoração. Havia alguém chamado de enviado ou mensageiro da sinagoga. Embora não encontremos nenhum equivalente no registro histórico da primitiva congregação cristã, um nome similar, "anjo", ocorre nas mensagens que Jesus Cristo enviou às sete congregações da Ásia Menor. — Lu 4:20; 1Ti 3:8-10; Re 2:1, 8, 12, 18; 3:1, 7, 14.

Entre outros aspectos em que a sinagoga serviu de precursora para as assembleias cristãs estão os seguintes: as sinagogas locais reconheciam a autoridade do Sinédrio em Jerusalém, assim como as congregações cristãs reconheciam a autoridade do corpo governante em Jerusalém, conforme mostra claramente o capítulo 15 de Atos. Nem numa nem noutra se faziam coletas, e, no entanto, em ambas havia provisões para se darem contribuições para a assembleia e seus ministros, e para os pobres. — 2Co 9:1-5.

Ambas também serviam de tribunais. A sinagoga era o lugar em que se ouviam e resolviam casos menores envolvendo judeus; e, neste respeito, também o apóstolo Paulo argumenta que os cristãos deviam deixar que os maduros na congregação julgassem assuntos envolvendo cristãos, em vez de recorrer a tribunais do mundo para resolver tais diferenças. (1Co 6:1-3) Ao passo que no arranjo da sinagoga havia provisão para a administração de açoites, na congregação cristã tal punição se limitava a repreensões. Similar ao arranjo para os judeus na sinagoga, na congregação cristã, a medida mais severa que se podia adotar contra alguém que professava ser cristão era expulsá-lo, desassociá-lo ou excomungá-lo da congregação cristã. — 1Co 5:1-8, 11-13; veja CONGREGAÇÃO; EXPULSÃO.

Jesus predisse que seus seguidores seriam açoitados nas sinagogas (Mt 10:17; 23:34; Mr 13:9) e que seriam postos para fora, expulsos. (Jo 16:2) Alguns dos governantes dentre os judeus criam em Jesus, mas por medo de serem expulsos

da congregação judaica, não o confessavam. (Jo 12:42) Certo homem a quem Jesus havia curado de cegueira congênita foi expulso pelos judeus por ter dado testemunho a favor de Jesus. — Jo 9:1, 34.

SINAI.

1. Monte na Arábia (Gál 4:25), pelo visto também chamado Horebe. (Compare isso com Êx 3:1, 12; 19:1, 2, 10, 11; veja HOREBE.) Os israelitas e uma vasta mistura de gente, junto com numerosos rebanhos e manadas, acamparam quase um ano na vizinhança do monte Sinai. (Êx 12:37, 38; 19:1; Núm 10:11, 12) Além de poder acomodar um acampamento tão grande, que ascendia talvez a uns três milhões de pessoas, a região em torno do monte Sinai também fornecia suficiente água, e pastos para os animais domésticos. Pelo menos uma torrente descia do monte. (De 9:21) Evidentemente havia ao pé do monte Sinai uma área bastante grande para os israelitas se reunirem e observarem os fenômenos no cume do monte. Na realidade, podiam retroceder e ficar à distância. Até mesmo do próprio acampamento se via o cume do monte Sinai. — Êx 19:17, 18; 20:18; 24:17; compare isso com De 5:30.

Identificação. A localização exata do monte Sinai, ou Horebe, é incerta. A tradição o relaciona com uma serra de granito vermelho de localização central na parte meridional da península do Sinai, entre os dois braços setentrionais do Mar Vermelho. Esta serra tem uns 3 km de NO a SE e tem dois picos, Ras Safsafa e Jebel Musa. A região em que se encontra esta serra é bem regada por diversos ribeirões. Defronte do pico setentrional (Ras Safsafa) fica a planície de er-Raha, com aproximadamente 3 km de extensão e cerca de 1 km de largura. — FOTO, Vol. 1, p. 540.

Baseado nas suas observações neste lugar, no século 19, A. P. Stanley escreve: "Que tal planície exista diante de um penhasco assim é uma coincidência tão notável com a narrativa sagrada, que apresenta um forte argumento interno, não apenas da sua identificação com o cenário, mas que o próprio cenário fora descrito por uma testemunha ocular." Comentando a descida de Moisés e de Josué do monte Sinai, ele declara: "Quem descesse de uma das bacias recônditas atrás de Ras Sa[f]safeh, através das ravinas oblíquas que o ladeiam ao norte e ao sul, ouviria os sons desde a planície atravessando o silêncio, mas não veria a própria planície até emergir do uádi El-Deir ou do uádi Leja; e ao fazer isso, estaria logo abaixo do escarpado penhasco do Sa[f]safeh." Stanley observa adicionalmente que lançar Moisés o pó do bezerro de ouro "na torrente que descia do monte" (De 9:21) também se ajusta a esta área, dizendo: "Isto seria perfeitamente possível no uádi Er-Raheh, no qual desemboca o riacho do uádi Leja, que desce, é verdade, do monte Sta. Catarina, mas ainda se encontra suficientemente perto do Gebel Mousa [Jebel Musa] para justificar a expressão 'descendo do monte'." — *Sinai and Palestine* (Sinai e Palestina), 1885, pp. 107-109.

O ponto de vista tradicional é que o monte Sinai pode ser identificado com o pico sulino mais elevado (Jebel Musa, que significa "Monte de Moisés"). Todavia, muitos peritos concordam com o ponto de vista de Stanley, de que o pico setentrional, Ras Safsafa, é o mais provável, por não haver nenhuma planície extensa diante do Jebel Musa.

Eventos. Perto do monte Sinai, ou Horebe, o anjo de Jeová apareceu a Moisés no espinheiro ardente e o comissionou a conduzir os israelitas escravizados para fora do Egito. (Êx 3:1-10; At 7:30) Provavelmente cerca de um ano depois, a nação liberta chegou ao monte Sinai. (Êx 19:2) Moisés subiu ali ao monte, evidentemente para receber mais instruções de Jeová, visto que já se lhe revelara junto ao espinheiro ardente que 'neste monte serviriam o verdadeiro Deus'. — Êx 3:12; 19:3.

Mandou-se então que Moisés dissesse ao povo que a sua estrita obediência à palavra e ao pacto de Jeová resultaria em se tornarem um reino de sacerdotes e uma nação santa. (Êx 19:5, 6) Os anciãos, como representantes da nação inteira, concordaram nisso. Jeová instruiu então Moisés que santificasse o povo, a fim de que pudessem encontrar-se com ele no terceiro dia depois disso. Fixaram-se limites em torno do monte, porque quem o tocasse, quer homem quer animal, morreria. — Êx 19:10-15.

Na manhã do terceiro dia, "começou a haver trovões e relâmpagos, e uma pesada nuvem sobre o monte e um som muito forte de buzina". O povo no acampamento tremia. Moisés levou-os então do acampamento até ao sopé do monte, para se encontrarem com o verdadeiro Deus. Todo o monte Sinai tremia e fumegava. (Êx 19:16-19; Sal 68:8) Ao convite de Deus, Moisés subiu novamente ao monte e foi mandado incutir no povo que não deviam tentar subir ao monte. Nem mesmo os "sacerdotes" (não os levitas, mas evidentemente os varões israelitas que, iguais aos patriarcas, serviam na qualidade de sacerdotes para a sua família, segundo direito e costume naturais) podiam ultrapassar os limites fixados. — Êx 19:20-24.

Depois de Moisés descer do monte Sinai, os israelitas ouviram as "Dez Palavras" do meio do fogo

e da nuvem. (Êx 19:19–20:18; De 5:6-22) Jeová falou-lhes ali por meio dum representante angélico, conforme é esclarecido em Atos 7:38, Hebreus 2:2 e Gálatas 3:19. Amedrontado pelo espantoso espetáculo de relâmpagos e de fumaça, e pelo som da buzina e pelos trovões, o povo, por meio dos seus representantes, pediu que Deus não mais falasse com eles desta maneira, mas que o fizesse através de Moisés. Jeová mandou então que Moisés lhes dissesse que voltassem às suas tendas. Intencionava-se que o espetáculo no monte Sinai incutisse nos israelitas um salutar temor de Deus, para que continuassem a observar Seus mandamentos. (Êx 20:19, 20; De 5:23-30) Depois disso, talvez acompanhado por Arão (veja Êx 19:24), Moisés aproximou-se da densa nuvem escura no monte Sinai para ouvir ordens e decisões judiciais adicionais de Jeová. — Êx 20:21; 21:1.

Quando Moisés desceu do monte Sinai, ele relatou as palavras de Jeová ao povo, e este expressou de novo sua disposição de ser obediente. Depois ele assentou por escrito as palavras de Deus, e, cedo na manhã seguinte, construiu um altar e erigiu 12 colunas ao pé do monte. Ofereceram-se sacrifícios queimados e sacrifícios de participação em comum, e com o sangue das vítimas sacrificiais se inaugurou o pacto da Lei. — Êx 24:3-8; He 9:16-22.

Os israelitas, tendo entrado numa relação pactuada com Jeová, por meio de seus representantes, puderam chegar-se ao monte Sinai. Moisés, Arão, Nadabe, Abiú e 70 anciãos de Israel subiram até certa parte do monte e tiveram uma magnífica visão da glória de Deus. (Êx 24:9-11) Depois, Moisés, acompanhado por Josué, subiu ao monte, esta vez para receber ordens adicionais e as tábuas de pedra com as "Dez Palavras". Só no sétimo dia, porém, Moisés foi convidado a entrar na nuvem. Parece que Josué continuou a esperar por Moisés no monte, num ponto onde nem podia ver, nem ouvir o que acontecia no acampamento israelita. (Êx 24:12-18) Todavia, não se declara se Josué, igual a Moisés, não comeu nem bebeu durante todo o período de 40 dias. Quando Moisés e Josué, ao fim deste período, desceram do monte Sinai, puderam ouvir o canto festivo no acampamento israelita. Do sopé do monte Sinai, Moisés pôde ver o bezerro de ouro e as festividades. Imediatamente, lançou no chão as duas tábuas de pedra, destroçando-as ao pé do monte. — Êx 32:15-19; He 12:18-21.

Mais tarde, mandou-se que Moisés fizesse duas tábuas de pedra iguais àquelas que havia destroçado e que novamente subisse ao monte Sinai, a fim de se registrarem nelas as "Dez Palavras". (Êx 34:1-3; De 10:1-4) Moisés passou mais 40 dias no monte, sem comer nem beber. Para tornar isso possível, sem dúvida, ele recebeu ajuda divina. — Êx 34:28; parece tratar-se do mesmo período de 40 dias mencionado em De 9:18; compare isso com Êx 34:4, 5, 8; De 10:10.

Desde o tempo em que se erigiu o tabernáculo, ou a tenda de reunião, e ele passou a ser coberto pela nuvem, a comunicação divina não mais vinha diretamente desde o monte Sinai, mas da tenda de reunião armada na sua vizinhança. — Êx 40:34, 35; Le 1:1; 25:1; Núm 1:1; 9:1.

Séculos mais tarde, o profeta Elias viajou até Horebe, ou Sinai, "o monte do verdadeiro Deus". — 1Rs 19:8.

2. "Sinai" é também o nome do ermo adjacente ao monte do mesmo nome. (Le 7:38) Os exatos limites geográficos do ermo de Sinai não podem ser determinados à base do registro bíblico. Parece ter ficado perto de Refidim. (Êx 19:2; compare isso com Êx 17:1-6.) Foi ao ermo de Sinai que o sogro de Moisés, Jetro, trouxe a esposa de Moisés, Zípora, e seus dois filhos, Gersom e Eliézer, para ficarem com Moisés. (Êx 18:1-7) Entre outros eventos notáveis ocorridos no ermo de Sinai estavam: sucumbir Israel à adoração do bezerro durante a ausência de Moisés (Êx 32:1-8), a execução de 3.000 homens que sem dúvida tiveram muita participação na adoração do bezerro (Êx 32:26-28), a tangível expressão de arrependimento de Israel por se despojar de seus enfeites (Êx 33:6), a construção do tabernáculo e da sua mobília, e a confecção das vestes sacerdotais (Êx 36:8–39:43), a investidura do sacerdócio e o começo dos seus serviços no tabernáculo (Le 8:4–9:24; Núm 28:6), a execução de Nadabe e Abiú, filhos de Arão, por fogo da parte de Jeová, por terem oferecido fogo ilegítimo (Le 10:1-3), o primeiro registro dos varões israelitas para a guerra (Núm 1:1-3) e a primeira celebração da Páscoa fora do Egito (Núm 9:1-5).

SINAL. Objeto, ato, situação ou exibição incomum que serve de indicador de outra coisa, presente ou futura. O sinal (hebr.: *'ohth;* gr.: *se·mei·on*) pode ser evidência de autenticidade ou de autoridade, um aviso de perigo ou um indicador do proceder sábio a adotar. — Veja MARCA.

Entre os muitos sinais que Jeová tem fornecido para a orientação humana, os primeiros mencionados como tais são os luzeiros celestes, o sol e a lua. (Gên 1:14) São indicadores de tempo, bem como sinais visíveis da existência de Deus e das suas qualidades. (Sal 19:1-4; Ro 1:19, 20) Evidentemente, tem sido por olharem para esses luzei-

ros, bem como para as estrelas, em busca de presságios, como pela astrologia, que as nações 'têm ficado aterrorizadas', conforme declara Jeremias 10:2.

Objetivos dos Sinais. Jeová deu sinais como garantia da veracidade e fidedignidade das suas palavras. (Je 44:29; 1Sa 2:31-34; 10:7, 9; 2Rs 20:8-11) Demonstraram o apoio que Deus deu a Moisés e a outros servos (Êx 3:11, 12; compare isso com Jz 6:17, 20-22), a um apóstolo (2Co 12:12) e à congregação cristã (1Co 14:22).

Sinais não eram essenciais para provar o apoio de Deus, como se vê no caso de João, o Batizador. (Jo 10:41; Mt 11:9-11) Um falso profeta também podia realizar sinais, mas ele podia ser identificado como falso pelos meios providos por Jeová. — De 13:1-5; 18:20-22; Is 44:25; Mr 13:22; 2Te 2:9; Re 13:13, 14; 19:20.

Certos sinais são advertências, lembretes e recordações. (Gên 9:12-14; 17:11; Ro 4:11) Os sábados e a Páscoa constituíam sinais de recordação para os judeus. (Êx 13:3-9; 31:13; Ez 20:12, 20) Um sinal de natureza literal ou simbólica podia servir de identificação. — Núm 2:2; Êx 12:13.

Exigido Sinal de Jesus. Jesus, durante o seu ministério, realizou numerosos sinais que ajudaram muitos a crer nele. (Jo 2:23) Mas esses sinais não produziram fé nos empedernidos. (Lu 2:34; Jo 11:47, 53; 12:37; compare isso com Núm 14:11, 22.) Em duas ocasiões, quando líderes religiosos pediram que Jesus lhes desse um sinal do céu, eles provavelmente queriam que realizasse, como prova de que era o Messias, o sinal predito em Daniel 7:13, 14, a saber, de o "filho de homem" aparecer nas nuvens dos céus para assumir o poder do Reino. Mas aquele não era o tempo de Deus para esta profecia se cumprir, e Cristo não realizaria uma demonstração ostentosa só para satisfazer a exigência egoísta deles. (Mt 12:38; 16:1) Antes, ele lhes disse que o único sinal que receberiam seria "o sinal de Jonas, o profeta". (Mt 12:39-41; 16:4) Depois de Jonas ter ficado cerca de três dias no ventre dum enorme peixe, ele fora e pregara a Nínive. Jonas tornara-se assim um "sinal" para a capital da Assíria. A geração de Jesus teve "o sinal de Jonas" quando Cristo passou partes de três dias na sepultura e foi ressuscitado, após o que seus discípulos proclamaram a evidência deste evento. Neste respeito, Cristo era um sinal para aquela geração, mas nem mesmo isso convenceu a maioria dos judeus. — Lu 11:30; 1Co 1:22.

Sinal da Presença de Cristo. Pouco antes da morte de Jesus, seus apóstolos perguntaram-lhe: "Qual será o sinal da tua presença e da terminação do sistema de coisas?" (Mt 24:3; Mr 13:4; Lu 21:7) Havia nítidas diferenças entre esta pergunta e o pedido dos líderes religiosos, de que desse um sinal. Estando ali presentes, podendo ver tanto a ele como as suas obras, esses líderes não o aceitaram como Messias e Rei-Designado. (Jo 19:15) Certa vez pediram um sinal "para tentá-lo" (Lu 11:16); também, alguns talvez fossem tomados de simples curiosidade a respeito dos sinais de Jesus, assim como Herodes. (Lu 23:8) Bem ao contrário, os discípulos que perguntaram sobre o sinal da presença de Cristo já o aceitavam como Messias e Rei. (Mt 16:16) Mas, Jesus dissera que o Reino 'não viria de modo impressionantemente observável'. (Lu 17:20) Por conseguinte (embora os apóstolos erroneamente acreditassem que o Reino seria estabelecido na terra; At 1:6), por ocasião da chegada do Reino eles não queriam ser como os líderes judeus — cegos para com a presença de Jesus. Portanto, eles não pediram que se realizasse ali mesmo um sinal milagroso, mas perguntaram qual seria o futuro sinal identificador.

Em resposta, Jesus descreveu um "sinal" composto, constituído por muitas evidências, inclusive guerras, terremotos, perseguição de cristãos e a pregação a respeito do Reino. (Mt 24:4-14, 32, 33) Estavam considerando a destruição de Jerusalém e seu templo quando os discípulos perguntaram a Jesus sobre o "sinal" (Lu 21:5-7), e a resposta dele forneceu profecias que se aplicavam a Jerusalém e à Judéia, cumpridas durante a vida deles. (Lu 21:20; Mt 24:15) Mas a sua resposta tratava também do estabelecimento do Reino de Deus e seus efeitos sobre *toda* a humanidade. — Lu 21:31, 35.

"O sinal do Filho do homem." Naquela mesma ocasião, Jesus disse aos seus discípulos: "Então aparecerá no céu o sinal do Filho do homem, e todas as tribos da terra se baterão então em lamento, e verão o Filho do homem vir nas nuvens do céu, com poder e grande glória." (Mt 24:30; Lu 21:27) Pouco antes deste comentário, ele lhes falara sobre o profeta Daniel. (Mt 24:15; Da 9:27; 11:31) E a expressão que Jesus usara ali torna evidente que ele se referia agora a Daniel 7:13, 14, onde a visão retratava "com as nuvens dos céus alguém semelhante a um filho de homem" obter acesso "ao Antigo de Dias" e receber um 'reino que não será arruinado'. Isto relacionava "o sinal do Filho do homem" com o tempo em que Jesus exerceria o poder do Reino. Jesus aplicou a expressão "Filho do homem" e a profecia de Daniel 7:13, 14, a si mesmo. — Mt 26:63, 64; Mr 14:61, 62.

Por volta de 96 EC, 26 anos depois da destruição de Jerusalém, João escreveu sobre coisas que

ocorreriam no futuro, e ele observou em visão a Jesus Cristo vir "com as nuvens e todo olho o verá, e aqueles que o traspassaram". (Re 1:1, 7) Por isso, tanto essa declaração, sobre algo que havia de acontecer depois de 96 EC, como o que Cristo disse a respeito do "sinal do Filho do homem", referiam-se a Jesus como vindo nas nuvens e como visto por todos. (Veja NUVEM.) Deve-se, porém, notar que, embora o verbo grego *ho·rá·o*, "ver", usado em Mateus 24:30 e em Revelação (Apocalipse) 1:7 possa significar literalmente "ver um objeto, contemplar", pode também ser usado em sentido metafórico, de visão mental, de "discernir, perceber". — *A Greek-English Lexicon* (Léxico Grego-Inglês), de H. Liddell e R. Scott, revisado por H. Jones, 1968, p. 1245, col. 1.

Para comparar "milagres", "portentos" e "sinais", veja MILAGRES; PORTENTO.

SINAL DE AVISO. A palavra hebraica *nes* parece denotar uma haste ou estaca estacionária num lugar elevado; é usada tanto literal como figurativamente. Portanto, não denota um sinal para transmitir mensagens, tal como "um sinal de fumaça" (Jz 20:38, 40) ou "um sinal de fogo" (Je 6:1), para os quais se usam outras palavras hebraicas. Antes, tal haste podia servir de ponto de encontro onde se reuniriam pessoas ou exércitos. (Is 5:26; 13:2; 18:3; 30:17; 31:9; Je 4:6, 21; 50:2; 51:12, 27; compare isso com Sal 60:4 n.) Por exemplo, quando os israelitas, em certa ocasião, se queixaram do maná e da falta de água, Jeová os puniu por enviar serpentes venenosas entre eles. Depois de os israelitas mostrarem arrependimento, Jeová mandou que Moisés fizesse uma serpente e a colocasse numa haste de sinal (*nes*). "Moisés fez imediatamente uma serpente de cobre e a colocou numa haste de sinal; e acontecia que, quando alguma serpente mordia um homem e ele fitava os olhos na serpente de cobre, então ficava vivo." (Núm 21:5-9) Esta haste de sinal, evidentemente, ficava num lugar fixo e, sem dúvida, num ponto elevado, para ser visível aos israelitas mordidos por serpentes.

De modo similar, em 537 AEC, Jerusalém, cuja reconstrução fora predita, tornou-se um sinal de aviso que convidava os do restante judeu a deixar as terras às quais haviam sido dispersos e retornar à então desolada Jerusalém para reconstruir o templo. (Is 11:11, 12; compare isso com Is 49:22; 62:10, 11.) No entanto, esta profecia não se limitava a esta aplicação no sexto século. Isaías 11:10 reza: "E naquele dia terá de acontecer que haverá a raiz de Jessé posta de pé qual sinal de aviso para os povos." O apóstolo Paulo aplicou estas palavras a Cristo Jesus, aquele que governaria nações. (Ro 15:8, 12) Também, Jesus chamou a si mesmo de 'a raiz de Davi', filho de Jessé. (Re 22:16) Por conseguinte, o sinal de aviso é Cristo Jesus como Rei reinante, em pé no Monte Sião celestial. — Veja He 12:22; Re 14:1.

SINEAR. Nome original da região entre os rios Tigre e Eufrates, mais tarde chamada Babilônia. Foi ali que Ninrode assumiu o reinado sobre Babel, Ereque, Acade e Calné, e onde foi frustrada a construção da torre-templo de Babel. (Gên 10:9, 10; 11:2-8) Mais tarde, o rei de Sinear, Anrafel, foi um dos confederados que tomaram cativo a Ló, sobrinho de Abraão. (Gên 14:1, 9, 12) Nos dias de Josué, este território ainda era chamado pelo seu nome original. (Jos 7:21) É mencionado pelos profetas Isaías, Daniel e Zacarias. — Is 11:11; Da 1:2; Za 5:11; veja BABEL; BABILÔNIA N.º 2.

SINÉDRIO. Veja TRIBUNAL DE JUSTIÇA.

SINETA. Veja CAMPAINHA (SINETA).

SINETE. Veja ANEL, SELO.

SINEU. Ramo de descendentes de Canaã, e uma das 70 famílias pós-diluvianas. (Gên 10:15, 17; 1Cr 1:15) Diversos lugares libaneses de nome similar constam em vários escritos antigos, mas o lugar exato em que os sineus se fixaram permanece incerto.

SINIM, TERRA DE. País do qual, na época devida, conforme predito, os israelitas espalhados viriam para morar na sua pátria e para a restaurar. (Is 49:12) A referência ao N e ao O, no mesmo versículo, sugere que Sinim ficava ao S ou ao L da terra de Israel. Em vez de "Sinim", a *Septuaginta* grega reza "terra dos persas", que podia incluir Elão, chamada Si-nim no acadiano antigo. (Veja Is 11:11.) Os targuns e a *Vulgata* latina, por outro lado, rezam "[terra] ao sul". Certos peritos sugeriram a identificação com Siene (Ez 30:6), na extremidade meridional do Egito. Mas a localização de Sinim é incerta.

SINO. Veja CAMPAINHA (SINETA).

SINRATE [duma raiz que significa "guardar; vigiar"]. Cabeça duma família benjamita em Jerusalém; um dos nove filhos de Simei. — 1Cr 8:19-21, 28.

SINRI [duma raiz que significa "guardar; vigiar"].

1. Antepassado simeonita de um dos maiorais que expandiram o território da tribo nos dias de Ezequias. — 1Cr 4:24, 37-41.

2. Pai de Jediael, um dos poderosos de Davi, e provavelmente também de "Joa, seu irmão, o tizita". — 1Cr 11:26, 45.

3. Filho merarita de Hosa, incluído entre os porteiros levitas escolhidos por sortes para o posto ao O do santuário. Embora Sinri não fosse o primogênito de Hosa, seu pai o constituiu em cabeça da casa paterna. — 1Cr 26:10, 12, 13, 16.

4. Um dos levitas que ajudaram a eliminar os objetos imundos que Ezequias mandara tirar do templo; descendente de Elizafã. — 2Cr 29:12-16.

SINRITE. Mulher moabita cujo filho Jeozabade foi um dos assassinos do Rei Jeoás, de Judá. (2Cr 24:25, 26) O nome aparece no masculino em 2 Reis 12:21. — Veja SOMER N.º 2.

SINROM.

1. [Espinheiro]. Filho de Issacar. (Gên 46:13; 1Cr 7:1) Estava entre os "filhos de Israel que vieram ao Egito". Seus descendentes, os sinronitas, constituíam uma das famílias de Issacar. — Gên 46:8; Núm 26:23, 24.

2. [Duma raiz que significa "guardar; vigiar"]. Cidade cujo rei participou da confederação de cananeus setentrionais derrotados por Josué junto às águas de Merom. (Jos 11:1, 5, 8; 12:20; veja SINROM-MEROM.) Sinrom estava incluída no quinhão tribal de Zebulão. (Jos 19:10, 15) É identificada com Khirbet Sammuniyeh (Tel Shimron), a uns 8 km ao O de Nazaré.

SINROM-MEROM. Cidade, domínio dum rei derrotado por Josué. (Jos 12:7, 8, 20) Talvez seja o nome inteiro da cidade de Sinrom, ou possivelmente é uma referência a que o rei de Sinrom foi um dos derrotados junto às águas de Merom. (Jos 11:1, 5, 7, 8) Alguns manuscritos separam os nomes como se fossem duas cidades, Sinrom e Merom, mas em nenhuma outra parte se alude a mais um Merom.

SINRONITAS [De (Pertencentes a) Sinrom]. Descendentes de Sinrom, filho de Issacar. Por ocasião do segundo censo no ermo, os registrados desta família, junto com os das três outras famílias que constituíam esta tribo, ascenderam a 64.300. — Núm 26:23-25.

SINSAI [duma raiz que significa "sol"]. Escriba na administração de Reum, o principal funcionário do governo da província persa de "além do Rio", que incluía Jerusalém. Sinsai participou na escrita duma carta ao governante persa Artaxerxes, no empenho de fazer parar a obra de reconstrução dos judeus em Jerusalém. Artaxerxes mandou uma ordem de parar a obra, a qual foi reiniciada durante o reinado do seu sucessor, o Rei Dario Histaspes (Dario I da Pérsia). — Esd 4:8-24.

SÍNTIQUE [Afortunada (Bem-sucedida)]. Cristã de Filipos, elogiada por Paulo pela sua integridade, e que ele exortou a ser "da mesma mentalidade no Senhor" com uma irmã cristã chamada Evódia. (Fil 4:2, 3) Parece que o apóstolo deu este conselho porque havia algum desacordo entre as duas, conclusão que é apoiada por diversas traduções modernas. — *BLH, BMD, CT, NTP.*

SIOM [duma raiz que significa "desmoronar em ruínas"]. Cidade de Issacar. (Jos 19:17, 19) ʽAyun esh-Shaʽin, a pouca distância ao L de Nazaré, talvez preserve o nome de Siom e foi provisoriamente identificada com ela. Veja também SÍON, I; SÍON, II.

SÍON, I [Excelência]. Outro nome, talvez mais antigo, do monte Hermom. (De 4:48) Síon (não Sião), igual ao nome amorreu Senir, talvez indicasse determinada parte do monte Hermom. — Compare isso com De 3:9; 1Cr 5:23; Cân 4:8; veja HERMOM.

SÍON, II. Rei amorreu na época em que Israel se aproximava da Terra da Promessa. O reino de Síon estendia-se antigamente desde o vale da torrente do Jaboque, onde fazia fronteira com o domínio do Rei Ogue, para baixo pelo menos até o vale da torrente do Árnon, e desde o rio Jordão para o L em direção ao deserto. Sua capital era Hésbon, ao L da extremidade N do Mar Morto. (Núm 21:23, 24; Jos 12:2, 3) Síon se apoderara da terra de Moabe ao N do Árnon, e evidentemente dominava Midiã, porque os maiorais de Midiã são chamados de "caudilhos de Síon". (Núm 21:26-30; Jos 13:21) Quando Israel enviou mensageiros, pedindo a permissão de Síon para atravessar seu reino na estrada real e prometendo furtar nada dos amorreus, Síon negou a permissão e ajuntou seu exército para barrar Israel. Em Jaaz ele foi derrotado e morto. — Núm 21:21-24; De 1:3, 4; 2:24-35; 3:2, 6.

A importância da vitória de Israel sobre Síon pode ser vista em ela ser mencionada muitas vezes na história de Israel, junto com a derrota dos egípcios no Mar Vermelho. Moisés, Jefté, um salmista e os levitas pós-exílicos às vezes a usavam como exemplo encorajador das vitórias de Jeová a favor do seu povo fiel. (Núm 21:34; De 31:4; Jz 11:19-22; Ne 9:5, 22; Sal 135:9-12; 136:18, 19) Os relatos sobre ela induziram Raabe e os gibeonitas a fazer paz com Israel. (Jos 2:10; 9:9, 10) A terra de Síon foi dividida entre as tribos de Rubem e de Gade. — Núm 21:25, 31, 32; De 29:7, 8; Jos 13:8-10, 15-28.

SIOR [do egípcio, significando "Lagoa de Hórus"]. Evidentemente era o braço mais oriental do rio Nilo, na região do Delta. Sior, nas suas quatro ocorrências no texto hebraico, sempre é associado com o Egito. (Jos 13:3, "braço do Nilo"; 1Cr 13:5, "rio"; Is 23:3; Je 2:18) Embora alguns comentadores prefiram igualá-lo com "o vale da torrente do Egito" (Núm 34:5), usualmente identificado com o uádi el-ʽArish, ao SO de Gaza, Jeremias 2:18 e Isaías 23:3 parecem relacioná-lo mais de perto com o Egito e o Nilo, do que se daria com este último vale de torrente, ou uádi. Especialmente o texto de Isaías, com sua referência à "semente de Sior", parece aplicar-se mais a um rio perene (*na·hár*) do que a um sazonal (*ná·hhal*). Por estes motivos, o Sior, pelo menos nestes dois textos, é mais vezes identificado com o braço mais oriental do Nilo (depois de este se dividir em diversos braços ao chegar à região do Delta). Esta localização permitiria ser mencionado como estando "defronte [isto é, ao L ou para o L] do Egito", como em Josué 13:3.

Este último texto, porém, faz parte da descrição da terra que ainda havia de ser conquistada pelos israelitas depois das campanhas iniciais sob Josué, estendendo-se ao N "até a entrada de Hamate". (Jos 13:1-6) Os que argumentam a favor da identificação com o uádi el-ʽArish salientam que, em outro lugar, as fronteiras da herança de Israel são dadas como desde "o vale da torrente do Egito" para cima "até a entrada de Hamate". (Núm 34:2, 5, 7, 8) Em Josué 13:3, algumas traduções (*BLH, NM*), porém, consideram a referência ao Sior ("braço do Nilo", *NM*) como parte duma expressão parentética, que fornece uma nota histórica sobre até que ponto ao SO se estendera a terra dos cananeus em certa época. Nesta base, em vez de descrever o território a ser conquistado, o texto talvez simplesmente mostre que os cananeus antigamente residiam até onde se encontrava a fronteira mais oriental do Egito propriamente dito.

De modo similar, nota-se uma correspondência entre a referência a Davi congregar o povo de Israel desde Sior ("o rio do Egito", *NM*) até Hamate (quando se empenhou em levar a Arca do Pacto a Jerusalém) e a congregar o povo nos dias de Salomão, "desde a entrada de Hamate para baixo até o vale da torrente do Egito". (1Cr 13:5; 1Rs 8:65) A explicação disso talvez seja que, no último caso (no tempo de Salomão), o relato forneça as fronteiras práticas da moradia dos israelitas. A região entre o uádi el-ʽArish e o braço oriental do Nilo é um território basicamente desértico e de cerrado, de modo que este uádi, ou vale de torrente, apropriadamente marcava o limite do território próprio para ser habitado por israelitas, ao passo que no primeiro caso (o de Davi), a descrição talvez se refira a toda a região de atividades dos israelitas, região realmente dominada por Davi, que de fato se estendia até à fronteira do Egito.

Mesmo já antes de Davi, o Rei Saul perseguira os amalequitas até Sur, "que está defronte do Egito" (1Sa 15:7), e o domínio que Salomão recebeu de Davi é declarado como atingindo "o termo do Egito". (1Rs 4:21) Portanto, embora o território realmente repartido entre as tribos israelitas não se estendesse além do "vale da torrente do Egito", não parece que isto argumente contra a identificação de Sior com um "braço do Nilo", em Josué 13:3, e com "o rio do Egito", em 1 Crônicas 13:5.

A palavra "Sior" não ocorre em Gênesis 15:18, onde Jeová prometeu a Abraão a terra "desde o rio do Egito até o grande rio, o rio Eufrates". Portanto, aqui também surge a pergunta sobre se "o rio [forma de *na·hár*] do Egito" se refere a alguma parte do Nilo ou ao "vale da torrente [*ná·hhal*] do Egito" (o uádi el-ʽArish). A resposta dependeria de se Jeová ali descreveu a área realmente distribuída como herança tribal ou se referia a toda a região dominada pelo reino israelita na sua maior extensão. No primeiro caso, este texto provavelmente se aplica ao uádi el-ʽArish; no segundo, ao Sior. — Veja EGITO, VALE DA TORRENTE DO.

SIOR-LIBNATE. Eusébio e Jerônimo acreditavam que Sior-Libnate originalmente era o nome de dois lugares, Sior *e* Labanate. Todavia, trata-se evidentemente dum rio na fronteira de Aser. (Jos 19:24-26) Alguns geógrafos relacionam Sior-Libnate com o Nahr ez-Zerqa (Nahal Tanninim), que desemboca no mar Mediterrâneo a uns 10 km ao S de Dor.

SIPAI. Nome equivalente a Safe, homem dos nascidos dentre os refains. Foi golpeado por Sibecai. — 1Cr 20:4; 2Sa 21:18.

SIQUÉM [Ombro; Lombada [de Terra]].

1. Filho de Hamor, maioral heveu. (Gên 33:19; Jos 24:32) Depois de Jacó se estabelecer perto da cidade de Siquém (veja N.º 4), sua filha Diná começou a associar-se com as moças daquela cidade. O homem Siquém, descrito como "o mais honrado de toda a casa de seu pai", viu Diná e "deitou-se com ela e a violentou". Daí se enamorou de Diná e quis casar-se com ela. Mas os filhos de Jacó ficaram enfurecidos com o ocorrido, e, "com engano", disseram que podiam fazer arranjos matrimoniais apenas com homens circuncisos. Isto era satisfatório para Siquém e seu pai, Hamor, e eles convenceram os siquemitas a ser circuncidados. Todavia, antes de os varões de Siquém poderem recuperar-se da circuncisão, Simeão e Levi, filhos de Jacó, atacaram a cidade, matando Hamor, Siquém e todos os outros homens. — Gên 34:1-31.

2. Filho de Gileade, da tribo de Manassés. Siquém tornou-se cabeça de família dos siquemitas, que não

devem ser confundidos com os habitantes cananeus de Siquém. — Núm 26:28, 30, 31; Jos 17:2.

3. Filho de Semida, da tribo de Manassés. — 1Cr 7:19.

4. Cidade antiga relacionada com Nablus, ou, mais precisamente, com a vizinha Tell Balata. (Sal 60:6; 108:7; FOTO, Vol. 1, p. 530) Situada na extremidade L do vale estreito entre o monte Gerizim e o monte Ebal, Tell Balata fica a uns 48 km ao N de Jerusalém. Acha-se ali disponível um bom suprimento de água, e logo ao L do lugar há uma planície fértil. Antigamente, Siquém dominava as estradas E-O e N-S que atravessavam a Palestina central. (Veja Jz 21:19.) Faltando-lhe a vantagem militar de ter sido construída num monte, a segurança da cidade dependia das suas fortificações. — Jz 9:35.

Quando Abrão (Abraão) entrou pela primeira vez na Terra da Promessa, ele viajou até "o lugar de Siquém" e acampou perto das árvores grandes de Moré, onde mais tarde construiu um altar. (Gên 12:6-9) Quase dois séculos depois, Jacó, ao retornar de Padã-Arã, armou o acampamento diante de Siquém e comprou ali algumas terras. Em represália à violação da sua irmã Diná por Siquém, filho de Hamor, filhos de Jacó — Simeão e Levi — mataram os homens dessa cidade. (Gên 33:18–34:31) Seguindo a orientação de Deus, Jacó partiu de Siquém, mas, antes disso, tomou todos os deuses estrangeiros e as arrecadas possuídos pelos da sua casa e os enterrou sob a árvore grande perto de Siquém. (Gên 35:1-4) Mais tarde, os filhos de Jacó pastaram seus rebanhos perto da cidade, podendo fazer isso com segurança, sem dúvida porque o "terror de Deus", que impediu que os povos vizinhos perseguissem Jacó, ainda tinha algum efeito sobre eles. — Gên 35:5; 37:12-17.

Quando os descendentes de Jacó, os israelitas, entraram na Terra da Promessa, depois da permanência de mais de dois séculos no Egito, eles enterraram os ossos de José "em Siquém, no pedaço de campo que Jacó havia adquirido dos filhos de Hamor". (Jos 24:32) Todavia Estêvão, na sua defesa perante os judeus, disse que José foi sepultado "no túmulo que Abraão havia comprado . . . dos filhos de Emor [Hamor], em Siquém". (At 7:16) A declaração de Estêvão talvez fosse elíptica. Preenchendo-se a elipse, a declaração de Estêvão poderia rezar: 'Jacó desceu ao Egito. E ele faleceu; e assim também os nossos antepassados, e foram transferidos para Siquém e colocados no túmulo que Abraão havia comprado por certo preço, com dinheiro de prata, [e no comprado] dos filhos de Hamor, em Siquém.' (At 7:15, 16) Existe também a possibilidade de que, visto Jacó ser neto de Abraão, a compra fosse atribuída a Abraão por ser cabeça patriarcal. Isto significaria o uso do nome do antepassado como aplicado e usado para os descendentes, do mesmo modo que os nomes Israel (Jacó) e outros foram mais tarde usados. — Veja Os 11:1, 3, 12; Mt 2:15-18.

Entre os quinhões tribais na Terra da Promessa, Siquém parece ter ficado no território de Manassés, situada a uns 3 km ao NO da cidade fronteiriça de Micmetate. (Jos 17:7) Visto que Siquém é descrita como situada "na região montanhosa de Efraim", talvez fosse uma cidade efraimita encravada no território manassita. (Jos 16:9; 1Cr 6:67) A cidade, junto com outras cidades efraimitas, foi depois designada aos levitas e recebeu condição sagrada como cidade de refúgio. (Jos 21:20, 21) Josué, pouco antes de morrer, reuniu todas as tribos de Israel em Siquém, incentivando-as a servir a Jeová. — Jos 24:1-29.

Embora os israelitas tivessem pactuado em Siquém sustentar a adoração verdadeira, os habitantes dessa cidade começaram a adorar Baal-Berite. (Jz 8:33; 9:4) Apoiaram também os esforços de Abimeleque (filho do juiz Gideão e da sua concubina siquemita) de se tornar rei. Mas, com o tempo, revoltaram-se contra o Rei Abimeleque. Ao esmagar a revolta, Abimeleque destruiu a cidade e semeou-a com sal, o que talvez fosse simbólico de desejar a desolação duradoura dela. — Jz 8:31-33; 9:1-49; compare isso com Sal 107:33, 34; veja ABIMELEQUE N.º 4; BAAL-BERITE.

Siquém foi mais tarde reconstruída. Que ela se tornou uma cidade importante é sugerido por Roboão ser empossado rei ali. (1Rs 12:1) Depois da divisão do reino, Jeroboão, primeiro rei do reino setentrional, mandou fazer construções em Siquém e evidentemente governou dali por algum tempo. (1Rs 12:25) Séculos mais tarde, em 607 AEC, após a destruição de Jerusalém pelos babilônios, homens de Siquém vieram a Jerusalém para adorar ali. — Je 41:5.

SIQUEMITAS [De (Pertencentes a) Siquém]. Os descendentes de Manassés através de Siquém. — Núm 26:29, 31.

SIQUEROM. Lugar na fronteira de Judá. (Jos 15:1, 11) Alguns o identificam provisoriamente com Tell el-Ful, a uns 5 km ao NO de Ecrom (Khirbet el-Muqanna' [Tel Miqne]), com a qual é mencionado no relato de Josué.

SIRÁ, CISTERNA DE. Abner encontrava-se junto à cisterna de Sirá, quando os mensageiros de Joabe o fizeram voltar a Hébron, onde depois foi assassinado. (2Sa 3:26, 27) Sirá talvez corresponda a 'Ain Sarah, uma fonte ou poço a uns 2,5 km ao NO de Hébron. Josefo afirma que Sirá, que ele chama de Besera, ficava a uns 4 km de Hébron. — *Jewish Antiquities* (Antiguidades Judaicas), VII, 34 (i, 5).

SIRACUSA. Cidade com um excelente porto, na costa SE da ilha de Sicília, hoje (em italiano) chamada Siracusa. Segundo Tucídides, no oitavo século AEC estabeleceu-se em Siracusa uma colônia grega.

O apóstolo Paulo ficou em Siracusa três dias, perto do fim da sua viagem a Roma, por volta de 59 EC. A parada ali talvez fosse necessária para o navio aguardar um vento favorável para a navegação. (At 28:12) De Siracusa, o navio de Paulo seguiu "costeando" e chegou a Régio, na ponta meridional da Itália. Desconhece-se o sentido exato desta expressão. É possível que o navio seguisse uma rota um tanto curva, longe da costa, para encontrar vento suficiente para encher suas velas. Ou talvez, "seguindo a costa", dirigiu-se a Régio. — At 28:13, *CBC*.

SÍRIA. Região limitada ao L pela Mesopotâmia, ao O pelas montanhas do Líbano, ao N pelos montes Tauro, e ao S pela Palestina e pelo deserto Arábico. A região é chamada Arã nas Escrituras Hebraicas. Estes limites são apenas gerais, visto que a influência e o domínio da Síria, nesta região, eram bastante flutuantes e instáveis na maior parte do tempo.

Nos Tempos Patriarcais. Nos tempos patriarcais, nossos únicos registros bíblicos sobre os sírios tratam de eventos em torno de Harã, envolvendo a vida da família de Rebeca, seu pai Betuel e seu irmão Labão, ambos descritos como sírios, ou, literalmente, arameus. (Gên 25:20; 28:5; 31:20, 24) Jacó foi descrito como "sírio em vias de perecer", por ter morado 20 anos na região em torno de Harã. Ali casou-se com duas filhas de Labão, e gerou filhos e filhas; sofreu também aflição no serviço de Labão. Outrossim, a mãe de Jacó era síria. — De 26:5; Gên 31:40-42; Os 12:12.

Período dos Juízes. Durante o período dos juízes, quando os israelitas se desviaram da adoração de Jeová, o rei sírio Cusã-Risataim subjugou-os por um período de oito anos. (Jz 3:7-10) Em outra ocasião, a influência da Síria mostrou-se bastante forte para fazer Israel adorar os deuses dela junto com outras deidades pagãs. — Jz 10:6.

Período dos Reis de Israel e de Judá. A partir do surgimento da monarquia em Israel, a Síria começou a ser militarmente agressiva, e em toda a história do reino setentrional, houve hostilidades entre os dois. O primeiro rei de Israel, Saul, travou guerra com os reis sírios de Zobá. (1Sa 14:47) Davi, ao se tornar rei, infligiu pesadas perdas ao exército do rei sírio Hadadezer. Ao mesmo tempo, tomou muito ouro, prata e cobre, que foram santificados para Jeová. Davi estabeleceu também guarnições em Damasco e compeliu os sírios a pagar tributo. (2Sa 8:3-12; 1Cr 18:3-8) Posteriormente, mais de 30.000 mercenários sírios, contratados pelos amonitas, em vez de lutarem, fugiram diante dos israelitas. No entanto, quando se trouxeram reforços sírios, seguiu-se uma batalha com Israel e os sírios sofreram grandes perdas, induzindo-os a pedir paz. — 2Sa 10:6-19; 1Cr 19:6-19.

Depois disso, certo rebelde sírio, chamado Rezom, que fugira de Hadadezer, fez-se rei de Damasco e tornou-se opositor de Israel em todos os dias de Salomão. (1Rs 11:23-25) Com estes acontecimentos, Damasco tornou-se a mais destacada cidade da Síria e foi por muito tempo reconhecida como "a cabeça da Síria", à qual se dirigiram as pronúncias de Jeová contra aquela nação. — Is 7:8; 17:1-3; Am 1:5.

Depois da divisão do reino de Israel. A história bíblica sobre os sírios depois da morte de Salomão e da divisão do reino fala principalmente dos êxitos e dos reveses nas suas relações com os israelitas, tanto do reino setentrional como do meridional. Eventos específicos são mencionados como ocorrendo durante os reinados de Asa (1Rs 15:18-20; 2Cr 16:2-4, 7), Acabe (1Rs 20:1-34; 22:3, 4, 29-35; 2Cr 18:10, 28-34), Jeorão, de Israel (2Rs 6:24–7:16; 8:28, 29; 9:14b, 15; 2Cr 22:5, 6), Jeoás, de Judá (2Rs 12:17, 18; 2Cr 24:23, 24), Jeoacaz (2Rs 13:3-7, 22), Jeoás, de Israel (2Rs 13:14-19, 24, 25), Jotão (2Rs 15:37, 38), Acaz (2Rs 16:5-9; 2Cr 28:5; Is 7:1-8; 9:12) e Jeoiaquim (2Rs 24:2). Era bem incomum, digno de menção especial, quando houve 'três anos sem guerra entre a Síria e Israel'. — 1Rs 22:1.

Eliseu, profeta de Jeová, teve certos contatos com os sírios; por exemplo, curou de lepra o chefe do exército sírio, Naamã (2Rs 5:1-20), e revelou a Hazael que ele seria rei da Síria em lugar de seu amo Ben-Hadade II. (2Rs 8:7-15) Em outra ocasião, quando um destacamento de sírios cercou Dotã para capturar Eliseu, o profeta primeiro pediu que Deus os ferisse com uma forma de cegueira, e então os conduziu a Samaria, onde a visão deles foi restabelecida; daí fez com que fossem alimentados e mandados para casa. (2Rs 6:8-23) Para obter mais detalhes sobre estas experiências dos sírios com o profeta, veja o artigo ELISEU.

Os sírios eram semitas, intimamente aparentados e associados com os israelitas. No entanto, no oitavo século AEC, já havia uma diferença suficientemente grande entre suas línguas, que o judeu comum não entendia aramaico. (2Rs 18:26-28; Is 36:11, 12; veja ARAMAICO [A Língua].) Também em sentido religioso, havia vastas diferenças entre os sírios politeístas e os judeus, e foi

só quando estes últimos apostataram que a adoração dos deuses sírios foi permitida na terra de Israel. — Jz 10:6; 2Rs 16:10-16; 2Cr 28:22, 23.

No Primeiro Século EC. A Síria dos tempos apostólicos era a província romana que Pompeu anexou ao império em 64 AEC. Esta província abrangia grande parte do antigo território da Síria. O governador da Síria supervisionava também toda a Palestina. Na época do nascimento de Jesus, a Síria era regida pelo governador Quirino, legado do Imperador Augusto, que residia na capital da província e a terceira maior cidade do Império Romano, Antioquia, junto ao rio Orontes. (Lu 2:1, 2) Jesus restringiu seu ministério só à Palestina, mas os relatos sobre os seus maravilhosos milagres espalharam-se "por toda a Síria". — Mt 4:24.

Quando os cristãos em Jerusalém foram espalhados por causa da perseguição que se seguiu ao apedrejamento de Estêvão, alguns deles levaram as boas novas à capital da Síria, Antioquia. Primeiro foram os judeus ali que ouviram a mensagem, e depois os de outras nacionalidades. Tanto Barnabé como Paulo tiveram muito que ver com a edificação da congregação de Antioquia. Foi primeiro nesta cidade síria que "os discípulos, por providência divina, foram chamados cristãos". — At 11:19-26; Gál 1:21.

Por volta do ano 46 EC, quando houve uma grande fome durante o reinado do Imperador Cláudio, os cristãos em Antioquia e arredores mandaram, por meio de Barnabé e Paulo, uma subministração de socorros aos irmãos em Jerusalém. (At 11:27-30) A carta referente à circuncisão, enviada pelos apóstolos e anciãos em Jerusalém, foi dirigida especialmente às congregações em Antioquia, na Síria, e na Cilícia (região vizinha). (At 15:23) Durante os anos em que Paulo viajou extensamente como missionário, ele usava a Antioquia da Síria como base. — At 15:40, 41; 18:18; 20:3; 21:3; Gál 2:11.

SÍRION. Antigo nome sidônio do monte Hermom, chamado Senir pelos amorreus. (De 3:9) O nome Sírion ocorre em textos ugaríticos encontrados em Ras Xamra, na costa da Síria setentrional, corroborando assim a exatidão da Bíblia. Assim como Senir, Sírion talvez também designe uma parte específica do monte Hermom. (Veja 1Cr 5:23.) No Salmo 29:6, Sírion e Líbano são mencionados juntos. Por isso, sugeriu-se que Sírion talvez se refira à cordilheira do Antilíbano. — Veja HERMOM.

SIRO-FENÍCIA. Apelido dado em Marcos 7:26 a uma mulher não israelita, procedente das regiões de Tiro e de Sídon. Por ser uma combinação de "síria" e "fenícia", a expressão "siro-fenícia" provavelmente teve origem na situação de que a Fenícia fazia parte da província romana da Síria. A mulher siro-fenícia é também chamada de *kha·na·nai·a* (literalmente: cananeia; traduzido "fenícia" na *NM*), porque os primitivos habitantes da Fenícia descendiam de Canaã, e, com o tempo, "Canaã" passou a referir-se primariamente à Fenícia. (Mt 15:22 n) Ser ela chamada de "grega" provavelmente significa que era de ascendência grega. — Mr 7:26.

Não muito depois da Páscoa de 32 EC, esta mulher siro-fenícia chegou-se a Jesus Cristo, repetidas vezes pedindo que ele expulsasse um demônio da filha dela. No começo, Jesus recusou, dizendo: "Não é direito tirar o pão dos filhos e lançá-lo aos cachorrinhos." Para os judeus, os cachorros eram animais impuros. Mas, ao comparar os não judeus a "cachorrinhos", que podiam ser mantidos em casa, e não aos cães selvagens das ruas, Jesus abrandou a comparação. No entanto, o que Jesus disse parece ter servido para testar a mulher. Humildemente, ela admitiu: "Sim, Senhor; mas, realmente, os cachorrinhos comem as migalhas que caem da mesa dos seus amos." As palavras dela refletiam muita fé, e, por isso, sua filha foi curada. — Mt 15:21-28; Mr 7:24-30.

SIRTE [duma raiz que significa "arrastar"]. Nome grego de dois golfos situados dentro duma larga reentrância na costa N da África. O golfo ocidental (entre Túnis e Trípoli) era chamado de Sirte Menor (agora o golfo de Gabes). Um pouco ao L encontrava-se Sirte Maior, o atual golfo de Sidra. Os antigos marujos temiam ambos os golfos por causa dos seus traiçoeiros bancos de areia, que mudavam constantemente com as marés. A respeito das embarcações que ficavam presas nos bancos de areia, Estrabão, geógrafo do primeiro século EC, relatou: "É raro um barco escapar ileso." — *Geography* (Geografia), 17, III, 20.

Quando o apóstolo Paulo foi levado preso a Roma, o navio em que viajava foi apanhado por um vento tempestuoso do nordeste ao S de Creta. A tripulação, por isso, temia que o navio encalhasse em "Sirte", evidentemente referindo-se às areias movediças ou aos bancos de areia no golfo de Sidra. — At 27:14-17.

SISA. Pai de Eliorefe e Aijá, secretários de Salomão. — 1Rs 4:3; veja SERAÍAS N.º 2.

SISAQUE. Rei egípcio que nos registros egípcios é conhecido como Xexonque (I). Atribui-se em geral a Sisaque, considerado o fundador da "dinastia líbia", um governo de cerca de 21 anos. Seu filho Osorkon I sucedeu-o no trono.

Quando Jeroboão fugiu para o Egito, a fim de escapar da ira do Rei Salomão, Sisaque governava ali. (1Rs 11:40) Alguns anos depois, no quinto ano (993 AEC) de Roboão, sucessor de Salomão, Sisaque invadiu Judá com uma poderosa força de carros e cavaleiros. Capturou cidades fortificadas em Judá e depois chegou a Jerusalém. Mas Jeová não lhe permitiu arruinar Jerusalém, porque Roboão e os príncipes de Judá humilharam-se ao receberem uma mensagem do profeta Semaías. Sisaque, no entanto, despojou a cidade de seus tesouros. — 2Cr 12:1-12.

Existe evidência arqueológica a respeito da invasão da região da Palestina por Sisaque. Um fragmento de estela encontrado em Megido menciona Xexonque (Sisaque), possivelmente indicando que a estela foi erigida ali para comemorar a vitória dele. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, pp. 263, 264.) Também, um relevo na parede dum templo em Karnak (a parte N da antiga cidade egípcia de Tebas) alista numerosas cidades e aldeias conquistadas por Sisaque. (FOTO, Vol. 1, p. 952; *Supplements to Vetus Testamentum* [Suplementos ao Velho Testamento], Leiden, 1957, Vol. IV, pp. 59, 60) Um considerável número de lugares que podem ser identificados com locais bíblicos ficavam no território do reino das dez tribos. Isto parece indicar que o objetivo da campanha de Sisaque não era ajudar o reino das dez tribos, mas obter controle sobre as importantes rotas comerciais, e com isso estender o poder e a influência do Egito.

SÍSERA.

1. Chefe de exército sob o rei cananeu Jabim. Sísera, que morava em Harosete, em vez de na cidade de Jabim, Hazor, destaca-se mais neste relato do que o Rei Jabim. Algum tempo depois de o juiz Eúde ter derrubado o domínio moabita, Sísera e Jabim passaram a oprimir Israel por 20 anos. — Jz 4:1-3; 1Sa 12:9.

Ao saber que Débora e Baraque tinham reunido os israelitas para lutar contra ele, Sísera ajuntou suas forças, inclusive seus 900 carros com foices de ferro, e confrontou Israel no vale da torrente do Quisom. Mas Jeová lutou contra Sísera e lançou todo o seu exército em confusão, o que resultou na derrota total deles. — Jz 4:7, 12-16, 23; 5:20, 21; Sal 83:9.

Seus carros atolaram (veja Jz 5:21), e Sísera fugiu a pé, chegando à tenda de Jael, esposa de Héber, o queneu, que estava em paz com Jabim. Ela o convidou a entrar. Exausto pela batalha e pela fuga, o fatigado Sísera, confiando na segurança da tenda de Jael, decidiu repousar. Jael deu a Sísera leite para beber, e ele pediu que ela ficasse de guarda. Depois de ele ter caído em profundo sono, ela furtivamente se aproximou dele e lhe martelou uma estaca de tenda nas têmporas, cravando-a no chão. Quando Baraque chegou, Jael lhe apresentou o inimigo tombado. (Jz 4:9, 17-22; 5:25-27) A mãe de Sísera e sua família esperaram em vão que ele retornasse com grandes despojos. — Jz 5:28-30.

2. Antepassado duma família de netineus que retornaram a Jerusalém junto com Zorobabel, em 537 AEC. (Esd 2:1, 2, 43, 53; Ne 7:55) Havia cativos de guerra incluídos entre os netineus, e embora alguns talvez tivessem sido tomados na ocasião em que Sísera (N.º 1) foi derrotado e talvez se tornassem servos no templo, não há nenhum motivo para se concluir que os netineus que retornaram de Babilônia fossem descendentes do Sísera do tempo de Baraque.

SISMAI. Descendente de Judá através de Jerameel e Sesã; filho de Eleasá e pai de Salum. (1Cr 2:3-5, 25, 34, 40) Sismai possivelmente viveu durante o período dos juízes.

SISTEMAS DE COISAS. A frase "sistema de coisas" expressa o sentido do termo grego *ai·ón* em mais de 30 das suas ocorrências nas Escrituras Gregas Cristãs.

Sobre o sentido de *ai·ón*, R. C. Trench declara: "Semelhante a [*kó·smos*, mundo], [*ai·ón*] tem um sentido primário e físico, e, então, sobreposto a este, um secundário e ético. No seu [sentido] primário, significa tempo, curto ou longo, duma duração ininterrupta; . . . mas, essencialmente, o tempo como condição sob a qual todas as coisas criadas existem, e a medida da existência delas . . . Assim, significando tempo, vem presentemente a significar tudo o que existe no mundo sob condições de tempo; . . . e, então, mais eticamente, o rumo e a corrente dos assuntos deste mundo." Em apoio deste último sentido, ele cita o erudito alemão C. L. W. Grimm como fornecendo a definição: "A totalidade do que se manifesta exteriormente no decurso do tempo." — *Synonyms of the New Testament* (Sinônimos do Novo Testamento), Londres, 1961, pp. 202, 203.

O sentido básico de *ai·ón*, portanto, é o de "idade", "era" ou "período de existência", e nas Escrituras muitas vezes denota um longo período (At 3:21; 15:18), inclusive um período sem fim, isto é, para sempre, eternidade. (Mr 3:29; 11:14; He 13:8) Quanto a estes sentidos, veja IDADE, ERA. Aqui, porém, consideraremos o sentido do termo tratado na última parte da definição citada no parágrafo precedente.

Como ajuda para entender este sentido, podemos recordar certos usos dos termos "idade", "era" e "época" em português. Falamos de idade, era ou época no sentido de um período da história, caracterizado por determinados desenvolvimentos ou acontecimentos, ou distinguido por alguma figura de destaque, ou por um aspecto ou particularidade típicos. Falamos da "Era dos Descobrimentos", referindo-nos ao tempo de Colombo, de Magalhães, de Cook e de outros descobridores marítimos, ou da "Era Feudal", da "Idade Média", da "Era Vitoriana", ou, mais recentemente, da "Era Espacial". Em cada caso, o que se destaca não é tanto o período de tempo em si, mas o *aspecto* ou as *particularidades* distintivas ou características desse período. Essas particularidades fornecem os fatores determinantes ou linhas de demarcação, que definem o começo, a duração e o fim do período. Sem eles, o período seria apenas tempo, não uma época, era ou idade específica.

Neste respeito, o *Greek-English Lexicon* (Léxico Grego-Inglês) de Liddell e Scott alista como uma das definições de *ai·ón: "espaço de tempo* claramente definido ou demarcado, *época, era".* (Revisado por H. Jones, Oxford, 1968, p. 45) E o *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine), 1981, Vol. 1, p. 41) diz: "uma idade, era . . . significa um período de duração indefinida, ou um tempo encarado com relação ao que ocorre no período".

Por este motivo, quando as particularidades distintivas dum período, em vez de o próprio tempo, são a ideia mais destacada em determinado texto, *ai·ón* pode apropriadamente ser traduzida por "sistema de coisas" ou "situação". Que é aconselhável fazer isso é ilustrado em Gálatas 1:4, onde o apóstolo escreve: "Ele se entregou pelos nossos pecados, a fim de nos livrar do atual iníquo sistema de coisas [forma de *ai·ón*], segundo a vontade de nosso Deus e Pai." Algumas traduções vertem aqui *ai·ón* por "era" (*CT, LEB*) ou "século" (*Al, BV, IBB, MC, So*), mas é evidente que o sacrifício resgatador de Cristo não serviu para libertar os cristãos duma era, dum século ou dum espaço de tempo em si, porque continuaram a viver na mesma era como os demais da humanidade. Todavia, foram libertos da *situação* ou do *sistema de coisas* existente durante tal período e que o caracterizava. — Veja Tit 2:11-14.

O apóstolo escreveu aos cristãos em Roma: "Cessai de ser modelados segundo este sistema de coisas, mas sede transformados por reformardes a vossa mente." (Ro 12:2) Não era o período em si que determinava a moda, o padrão ou o modelo para as pessoas daquele tempo, mas eram as normas, as práticas, as maneiras, os costumes, os modos, os conceitos, os estilos e outras características que marcavam tal período de tempo. Em Efésios 2:1, 2, o apóstolo diz que aqueles a quem escreve tinham estado 'mortos nas suas falhas e pecados, nos quais andaram outrora segundo o sistema de coisas ["conforme a índole", *BJ;* "segundo o curso", *Al*] deste mundo'. Comentando este texto, *The Expositor's Greek Testament* (O Testamento Grego do Expositor; Vol. III, p. 283) mostra que o tempo não é o fator único ou primário aqui expresso por *ai·ón*. Em apoio de se traduzir *ai·ón* por "curso" diz: "Essa palavra transmite as três ideias de *teor, desenvolvimento* e *duração limitada.* O curso deste mundo mau é em si mesmo mau, e viver de acordo com ele é viver em transgressão e em pecados." — Editado por W. Nicoll, 1967.

Eras, Situações, Sistemas de Coisas. Diversos sistemas de coisas ou situações prevalecentes têm existido ou irão existir. Os produzidos por Deus mediante seu Filho, obviamente, são sistemas de coisas justos.

Por exemplo, por meio do pacto da Lei, Deus introduziu o que se poderia chamar de Época Israelita ou Judaica. Todavia, novamente, o que distinguia este período da História (no que se refere aos tratos de Deus com a humanidade) era a situação e as particularidades características produzidas pelo pacto da Lei. Estas particularidades incluíam um sacerdócio; um sistema de sacrifícios e regulamentos alimentares, bem como a adoração no tabernáculo e no templo, com festividades e sábados, que todos constituíam tipos e sombras proféticos; e também um sistema nacional, que passou a envolver um rei humano. Todavia, quando Deus predisse um novo pacto (Je 31:31-34), o antigo pacto, em certo sentido, ficou obsoleto, embora Deus permitisse ainda sua continuação por um período de séculos. (He 8:13) Daí, em 33 EC, Deus pôs fim ao pacto da Lei por, a bem dizer, pregá-lo na estaca de tortura de seu Filho. — Col 2:13-17.

Evidentemente, é por este motivo que Hebreus 9:26 diz de Cristo que ele "se manifestou uma vez para sempre, na terminação dos sistemas de coisas, para remover o pecado por intermédio do sacrifício de si mesmo". Não obstante, as particularidades distintivas daquela era ou época só chegaram ao fim *completo* em 70 EC, quando Jerusalém e seu templo foram destruídos, e o povo judeu foi espalhado. Esta calamidade — embora a última fortaleza judaica (em Massada) só caísse diante dos romanos três anos mais tarde, ou seja, em 73 EC — acabou permanentemente com o sacerdócio, os sacrifícios e a adoração no templo dos

judeus, prescritos pela Lei; acabou também com o arranjo nacional judaico conforme estabelecido por Deus. Sem dúvida, foi por isso que o apóstolo, muitos anos depois da morte de Cristo, mas antes da devastação de Jerusalém pelos romanos, podia relatar certas coisas da história passada dos israelitas e dizer: "Ora, estas coisas lhes aconteciam como exemplos e foram escritas como aviso para nós, *para quem já chegaram os fins dos sistemas de coisas.*" — 1Co 10:11; compare isso com Mt 24:3; 1Pe 4:7.

Jesus Cristo, por meio do seu sacrifício resgatador e do novo pacto que este validou, foi usado por Deus para introduzir um diferente sistema de coisas, que primariamente envolvia a congregação de cristãos ungidos. (He 8:7-13) Isso assinalou a abertura duma nova época, caracterizada pelas realidades prefiguradas pelo pacto da Lei. Introduziu um ministério de reconciliação, operações intensificadas do espírito santo de Deus, a adoração por meio dum templo espiritual com sacrifícios espirituais (1Pe 2:5), em vez de um templo e sacrifícios animais literais; e introduziu revelações do propósito de Deus, bem como uma relação com Deus, que significa um novo modo de vida para os que estão no novo pacto. Todas estas são particularidades que caracterizam o sistema de coisas introduzido por Cristo.

Era ou Sistema de Coisas Injusto. Quando Paulo escreveu a Timóteo sobre aqueles que eram "ricos no atual sistema de coisas", sem dúvida ele não se referia ao sistema de coisas, ou época, judaico, porque Timóteo, no seu ministério, não lidava apenas com cristãos judeus, mas também com muitos cristãos gentios, e não era provável que a riqueza de quaisquer desses cristãos gentios estivesse ligada com o sistema de coisas judaico. (1Ti 6:17) De modo similar, quando Paulo se referiu a Demas como alguém que o havia abandonado "porque amava o atual sistema de coisas", evidentemente ele não queria dizer que Demas amava o sistema de coisas judaico, mas, antes, que amava a situação prevalecente no mundo em geral e o modo mundano de vida. — 2Ti 4:10; compare isso com Mt 13:22.

O *ai·ón,* ou sistema de coisas, mundano estivera em existência mesmo antes da introdução do pacto da Lei. Continuou contemporâneo com o *ai·ón* daquele pacto, e durou além do fim do *ai·ón,* ou situação, introduzido pelo pacto da Lei. O *ai·ón* mundano evidentemente começou algum tempo após o Dilúvio, quando se desenvolveu um modo injusto de vida, caracterizado pelo pecado e pela rebelião contra Deus e Sua vontade. Por isso, Paulo podia também falar do "deus deste sistema de coisas" como cegando a mente dos incrédulos, uma evidente referência a Satanás, o Diabo. (2Co 4:4; compare isso com Jo 12:31.) Foram primariamente o domínio e a influência de Satanás que moldaram o *ai·ón* mundano e lhe deram suas particularidades e espírito distintivos. (Veja Ef 2:1, 2.) Comentando Romanos 12:2, *The Expositor's Greek Testament* (Vol. II, p. 688) diz: "Até mesmo o aparente ou superficial conformismo com um sistema controlado por tal espírito, quanto mais a real acomodação a seus modos de agir, seria fatal para a vida cristã." Esse *ai·ón* mundano havia de continuar por muito tempo depois dos dias do apóstolo.

Por exemplo, em Mateus 13:37-43, explicando uma parábola, Jesus disse que "o campo é o mundo [*kó·smos*]; . . . A colheita é a terminação dum sistema de coisas [uma forma de *ai·ón*] . . . Portanto, assim como o joio é reunido e queimado no fogo, assim será na terminação do sistema de coisas". Algumas traduções, tais como a versão *Almeida,* edição revista e corrigida, usam "mundo" para traduzir tanto *kó·smos* como *ai·ón* nestes versículos. No entanto, torna-se claro que o lavrador da ilustração não queimou o "campo", representando o "mundo", mas apenas o "joio". Portanto, o que acaba ou 'termina' não é o "mundo" (*kó·smos*), mas o "sistema de coisas" (*ai·ón*). A tradução de George Campbell verte estes trechos: "O campo é o mundo . . . a colheita é a terminação desta situação . . . assim será na terminação desta situação." — *The Four Gospels* (Os Quatro Evangelhos), Londres, 1834.

Jesus mostrou que o trigo representava os verdadeiros cristãos ungidos, discípulos genuínos, ao passo que o joio representava cristãos de imitação. Assim, a terminação do sistema de coisas, aqui representada pela época da colheita, neste caso não se referia à terminação do sistema de coisas judaico, nem à terminação da "situação" em que o "trigo" e o "joio" cresciam juntos sem perturbação, mas tem de referir-se ao fim do mesmo sistema de coisas mais tarde mencionado pelo apóstolo, isto é, o "atual sistema de coisas" marcado pela dominação satânica. (1Ti 6:17) O mesmo se dá com a ilustração adicional dada por Jesus a respeito da rede de arrasto e a separação dos peixes, retratando que "assim será na terminação do sistema de coisas: os anjos sairão e separarão os iníquos dos justos". (Mt 13:47-50) Foi sem dúvida nessas expressões de Jesus que os discípulos pensaram quando algum tempo depois fizeram a pergunta sobre 'o sinal da sua presença e da terminação do sistema de coisas'. (Mt 24:3) A promessa de Jesus, de estar com os discípulos na sua obra de fazer discípulos até a terminação do sistema de coisas, também tem de referir-se à terminação da situa-

ção resultante da dominação de Satanás. — Mt 28:19, 20.

Outros exemplos de textos em que *ai·ón* se refere a esse sistema iníquo de coisas incluem Lucas 16:8; 1 Coríntios 1:20; 2:6, 8; 3:18; Efésios 1:21.

O Vindouro Sistema de Coisas. Em Mateus 12:32 cita-se Jesus como dizendo que todo aquele que falar contra o espírito santo não será perdoado "nem neste sistema de coisas, nem no que há de vir". Isto poderia ser interpretado como referindo-se ao sistema de coisas judaico e ao então futuro sistema de coisas que Cristo introduziria por meio do novo pacto. Todavia, a evidência indica que ele se referiu em vez disso ao atual iníquo sistema de coisas e a um sistema de coisas que teria início na terminação daquele iníquo sistema de coisas. Referiu-se à mesma situação futura ao prometer que aqueles que abandonassem lar e família pela causa do Reino de Deus 'receberiam muitas vezes mais neste período de tempo [forma de *kai·rós*, significando "tempo designado"], e no vindouro sistema de coisas [forma de *ai·ón*] a vida eterna'. (Lu 18:29, 30) Este vindouro sistema de coisas assinalaria também o período em que pessoas teriam uma ressurreição com a oportunidade de serem contadas como filhos de Deus. (Lu 20:34, 35) Em Efésios 2:7 usa-se a forma plural de *ai·ón* ao se referir aos "vindouros sistemas de coisas", em que os cristãos ungidos hão de ter a extremamente rica demonstração da benignidade imerecida de Deus para com eles "em união com Cristo Jesus". (Veja Ef 1:18-23; He 6:4, 5.) Isto indica que haverá sistemas de coisas, ou situações, *dentro* do geral "vindouro sistema de coisas", assim como o sistema de coisas sob o pacto da Lei abrangia sistemas inter-relacionados, contemporâneos, conforme já se mostrou.

Deus 'Põe em Ordem' os "Sistemas de Coisas". Hebreus 11:3 declara: "Pela fé percebemos que os sistemas de coisas [plural de *ai·ón*] foram postos em ordem pela palavra de Deus, de modo que aquilo que se observa veio a existir das coisas que não aparecem." Muitos acham que o texto de Hebreus 1:2 seja paralelo no seu uso do plural de *ai·ón;* diz que Jeová falou por meio do seu Filho, Jesus Cristo, "a quem designou herdeiro de todas as coisas e por meio de quem fez os sistemas de coisas". O sentido específico da palavra grega *ai·ón,* nestes dois versículos, tem sido entendido de diversos modos.

Um modo de entendê-lo é considerar o termo grego como se referindo às particularidades distintivas ou características dum período de tempo. No capítulo 11 de Hebreus, o escritor inspirado considera como, pela fé, "os antigos receberam testemunho". (v 2) Daí, nas suas palavras seguintes, ele apresenta exemplos de homens fiéis na era antediluviana, na época patriarcal e no período da relação pactuada de Israel com Deus. Durante todos esses períodos distintos, e por meio dos acontecimentos causados, formados e realizados neles, Deus realizou seu propósito de eliminar a rebelião e de prover um meio para a reconciliação com si mesmo de humanos merecedores por meio de sucessivos "sistemas de coisas". De modo que esses homens da antiguidade tinham de ter e deveras tinham fé em que o Deus invisível realmente orientava os assuntos de maneira ordeira. Acreditavam que ele era o Produtor invisível dos diversos sistemas de coisas e que o objetivo que procuravam alcançar, "o cumprimento da promessa", era uma absoluta certeza no tempo devido de Deus. Em fé, aguardavam o adicional cumprimento do propósito de Deus, que incluía o sistema de coisas produzido pelo novo pacto baseado no sacrifício de Jesus. — He 11:39, 40; 12:1, 18-28.

Outra maneira de entender o uso de *ai·ón* em Hebreus 1:2 e 11:3 é o de que é um equivalente do termo grego *kó·smos,* no sentido de mundo ou universo, da totalidade das coisas criadas, incluindo o Sol, a Lua, as estrelas e a própria Terra. Este conceito evidentemente é apoiado pela declaração de Hebreus 11:3, de que "aquilo que se observa veio a existir das coisas que não aparecem". Este versículo também poderia ser tomado como referência ao relato da criação em Gênesis, que logicamente precederia às referências de Paulo a Abel (v. 4), Enoque (vv. 5, 6) e Noé (v. 7). De modo que Paulo talvez ampliasse sua definição de fé por referir-se à existência do Universo, que consiste em Sol, Lua e estrelas, como evidência clara de que há um Criador. — Veja Ro 1:20.

Nas Escrituras Hebraicas. O termo hebraico *hhé·ledh* é similar em sentido a *ai·ón,* referindo-se em alguns textos à 'duração da vida' (Jó 11:17; Sal 39:5; 89:47), mas, em outros casos, às *particularidades* do período de tempo parecem ser a coisa principal indicada, permitindo a tradução "sistema de coisas". (Sal 17:13, 14; 49:1) Algumas traduções usam a palavra "mundo" para verter este termo nestes últimos textos, mas tal tradução de certo modo vai além do sentido subentendido, a saber, o de tempo continuado.

SISTRO. A palavra hebraica *mena·ʽan·ʽím* (sistros) ocorre apenas uma vez nas Escrituras e parece derivar duma raiz que significa "chocalhar", isto é, mover para a frente e para trás. (2Sa 6:5) Visto que o sistro é caracteristicamente tocado desta maneira, sendo como que um chocalho musical, muitos lexicógrafos e historiadores de música são

a favor desta tradução, adotada também por diversos tradutores da Bíblia. — *BMD; BV; CBC; MC; NM; PIB; So.*

O sistro consistia geralmente numa pequena armação oval de metal presa a um cabo. O instrumento completo variava de uns 20 a 46 cm de comprimento, segundo se vê nos espécimes antigos existentes, bem como em representações em monumentos egípcios e outros. A armação segurava frouxamente pequeno número de hastes horizontais que, ao serem chacoalhadas, produziam sons agudos, ressonantes. As hastes horizontais talvez fossem de comprimentos diferentes, para produzir uma variedade de sons. Outro tipo de sistro vinha equipado com anéis nas hastes, e estes anéis retiniam quando agitados. Embora sua única ocorrência bíblica seja na descrição duma grande celebração, fontes tradicionais judaicas declaram que o sistro era também tocado em ocasiões tristes.

SITIM [Acácias].

1. Lugar nas planícies desérticas de Moabe, até o qual o acampamento dos israelitas se estendia desde Bete-Jesimote. (Núm 25:1; 33:49; Jos 2:1) Evidentemente, "Sitim" era uma forma abreviada do nome Abel-Sitim (Curso de Água das Acácias). Alguns o têm identificado com Tell el-Kefrein, uma colina baixa a uns 8 km ao NE de Bete-Jesimote (Tell el-ʽAzeimeh, perto do canto NE do Mar Morto). Todavia, prefere-se Tell el-Hammam, um lugar maior ocupando uma posição estratégica e que fica a 2,5 km ao L de Tell el-Kefrein.

Jeová, por meio do seu profeta Miqueias, lembrou aos israelitas o que fizera a favor deles: "Ó meu povo, por favor, lembra-te do que Balaque, rei de Moabe, aconselhou e o que Balaão, filho de Beor, lhe respondeu. Procedia de Sitim, até Gilgal, com o fim de que se conhecessem os atos justos de Jeová." (Miq 6:5) Enquanto Israel estava acampado nas planícies de Moabe, que incluíam Sitim, Jeová frustrou a tentativa de Balaque, de fazer Balaão amaldiçoar os israelitas; bloqueou os esforços moabitas de arruinar Seu povo. Habilitou Israel a derrotar os midianitas, que, junto com os moabitas, haviam tomado parte em fazer com que muitos israelitas se envolvessem em imoralidade e idolatria. Jeová levara Israel através do Jordão por meio dum milagre, e em Gilgal 'rolou de cima deles o vitupério do Egito'. — Núm 22:4–25:8; 31:3-11, 48-50; Jos 3:1, 14-17; 5:9.

2. Caso seja o nome de determinado vale de torrente, "o vale da torrente das Acácias" (Sitim) talvez seja o curso inferior do vale da torrente do Cédron. — Jl 3:18.

SÍTIO, ATERRO DE. Veja ESCARPA.

SITNA [Acusação]. Poço escavado pelos servos de Isaque na vizinhança de Gerar e de Reobote. Foi chamado de Sitna por causa da disputa sobre ele com os pastores de Gerar. (Gên 26:19-22) Talvez ficasse em algum lugar no uádi Ruheibe (Nahal Shunera), a uns 30 km ao SO de Berseba. Mas, desconhece-se a localização exata de Sitna.

SITRAI [Oficial]. Nativo de Sarom, encarregado das manadas de Davi que pastavam ali. — 1Cr 27:29.

SITRI [[Jeová] É Meu Esconderijo; [Jeová] É o Lugar de Me Ocultar]. Levita que morava no Egito durante a escravidão dos israelitas; filho de Uziel e primo de Moisés. — Êx 6:18, 20, 22.

SIVÃ. Nome pós-exílico do terceiro mês lunar judaico do calendário sagrado, mas do nono mês do calendário secular. (Est 8:9; 1Cr 27:5; 2Cr 31:7) Corresponde a parte de maio e parte de junho. Não há certeza do significado do nome.

Sivã ocorre no fim da primavera do hemisfério setentrional, quando ali se aproxima o calor intenso do verão. Era a época da colheita do trigo e também o início da estação seca, que continuaria até por volta de meados de outubro, ou o mês lunar de bul. (Êx 34:22; Pr 26:1) Sem dúvida, foi o mês em que o profeta Samuel orou a Jeová e em que ocorreu um temporal fora de época, causando grande temor entre o povo. (1Sa 12:16-19) Os "figos temporãos" que surgiam nas árvores perto do fim dos meses invernais já estavam então plenamente maduros. (Is 28:4; Je 24:2) Na região costeira do Mediterrâneo, também era a época da maçã. — Cân 2:3; compare isso com Jl 1:10-12.

A Festividade das Semanas, ou Pentecostes, era celebrada no dia seis de sivã, acompanhada da oferta das primícias da colheita do trigo, no 50.º dia depois da oferta das primícias da colheita da cevada. (Êx 34:22; Le 23:15-21) Foi no dia seis de sivã do ano 33 EC que se derramou o espírito santo sobre o grupo de cerca de 120 discípulos reunidos numa sala de sobrado em Jerusalém. Foi das multidões reunidas na cidade para a festividade que procediam as 3.000 pessoas batizadas naquele dia. — At 1:15; 2:1-42.

Foi no mês de sivã que o Rei Asa celebrou uma grande festividade depois da sua reforma na erradicação da religião falsa em Judá, em Jerusalém e em outras regiões. (2Cr 15:8-10) Os velozes correios enviados pelo Rei Assuero, para entregar a mensagem que concedia aos judeus o direito de se defender no dia 13 de adar, foram enviados quase nove meses antes, no dia 23 de sivã, aos

127 distritos jurisdicionais do Império Persa, que se estendia desde a Índia até a Etiópia. — Est 8:9-14.

SIZA. Pai rubenita de Adina, guerreiro de Davi. — 1Cr 11:26, 42.

SÔ. Rei egípcio contemporâneo de Oseias, último rei do reino de dez tribos de Israel. Quando Oseias conspirou com Sô contra Salmaneser V e deixou de pagar tributo à Assíria, Oseias foi encarcerado. (2Rs 17:3, 4) Há muita incerteza nas tentativas de identificar Sô com secularmente conhecidos governantes egípcios desse período geral (tais como Osorkon IV ou Chabaca), especialmente em vista da incerteza a respeito da cronologia egípcia. — Veja CRONOLOGIA.

SOA. Povo ou região mencionada junto com Pecode e Coa como fornecendo forças militares que Jeová traria contra a infiel Jerusalém. — Ez 23:4, 22, 23.

SOÃO [Ônix]. Levita merarita envolvido na reorganização dos serviços levíticos por Davi; filho de Jaazias. — 1Cr 24:27, 31.

SOBABE [duma raiz que significa "retornar; trazer de volta"].

1. Filho de Calebe, irmão de Jerameel; da tribo de Judá. — 1Cr 2:9, 18.

2. Filho de Davi e Bate-Seba. — 2Sa 5:14; 1Cr 3:5; 14:4.

SOBAI. Fundador levita duma família de porteiros do templo. Alguns dos seus descendentes retornaram do exílio babilônico junto com Zorobabel. — Esd 2:1, 2, 40, 42; Ne 7:45.

SOBAL.

1. Xeque horeu, filho de Seir, e ele mesmo pai de cinco filhos. — Gên 36:20, 23, 29; 1Cr 1:38, 40.

2. Filho de Hur, descendente de Calebe, da tribo de Judá. Atribuem-se diversos descendentes a Sobal, inclusive os habitantes de Quiriate-Jearim e de outras cidades. — 1Cr 2:50, 52, 53; 4:1, 2.

SOBAQUE. Chefe do exército do rei sírio Hadadezer. Ao comandar um exército de sírios contratados pelos amonitas para lutar contra Davi, Sobaque perdeu a batalha e a vida, junto com 40.700 dos seus homens. (2Sa 10:15-19) Seu nome é grafado Sofaque em 1 Crônicas 19:16, 18.

SOBEQUE. Israelita ou cabeça de família representada na atestação do "arranjo fidedigno" apresentado durante a governadoria de Neemias. — Ne 9:38; 10:1, 14, 24.

SOBERANIA. Supremacia em governo ou poder; domínio ou governo dum senhor, rei, imperador, ou semelhante; o poder que, em última análise, determina o governo dum Estado.

Nas Escrituras Hebraicas, a palavra *'Adho·naí* ocorre frequentemente, e a expressão *'Adho·naí Yehwíh,* 285 vezes. *'Adho·naí* é o plural de *'ad·hóhn,* que significa "senhor; amo". A forma plural, *'adho·ním,* pode ser aplicada a homens no simples plural, tal como "senhores" ou "amos". Mas o termo *'Adho·naí* sem um sufixo adicional sempre é usado nas Escrituras com referência a Deus, usando-se o plural para indicar excelência ou majestade. Os tradutores mais frequentemente o vertem por "Senhor". Quando ocorre junto com o nome de Deus (*'Adho·naí Yeh·wíh*), por exemplo, como no Salmo 73:28, a expressão é vertida "Senhor *Deus*" (*BV*); "Senhor Deus" (*Al, IBB, So* [72:28]); "SENHOR Deus" (*ALA*); "Senhor Jeová" (*VB, Yg*); e "Soberano Senhor Jeová" (*NM*). Nos Salmos 47:9; 138:5; 150:2, a tradução de Moffatt, em inglês, usa a palavra "soberano", mas não para traduzir *'Adho·naí.*

A palavra grega *de·spó·tes* refere-se a alguém que possui autoridade suprema, ou posse absoluta e poder sem limite. (*Vine's Expository Dictionary of Old and New Testament Words* [Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine], 1981, Vol. 3, pp. 18, 46) É traduzida "senhor", "amo", "dono", e quando usada para se dirigir a Deus é vertida em Lucas 2:29 "Senhor" (*Al, ALA, BV, CBC,* e outras), e "Soberano Senhor" (*BJ, BMD, NM*); em Atos 4:24 e em Revelação (Apocalipse) 6:10, "Soberano Senhor" (*ALA, NM*), e no último texto, "Soberano" (*TEB*). Neste último texto, as versões *Knox, The New English Bible, Moffatt* e *Revised Standard Version* rezam "Soberano Senhor"; a tradução de Young e a *Kingdom Interlinear,* "amo".

Assim, embora os textos hebraico e grego não tenham uma palavra qualificadora, separada, para "soberano", o sentido está contido nas palavras *'Adho·naí* e *de·spó·tes* quando usadas nas Escrituras como aplicadas a Jeová Deus, indicando esta qualificação a excelência do seu domínio como senhor.

A Soberania de Jeová. Jeová Deus é o Soberano do Universo ("soberano do mundo", Sal 47:9, *Mo*) por ele ser o Criador, por sua Divindade e sua supremacia como Todo-Poderoso. (Gên 17:1; Êx 6:3; Re 16:14) Ele é o Dono de tudo e a Fonte de toda autoridade e poder, o Governante Supremo em governo. (Sal 24:1; Is 40:21-23; Re 4:11; 11:15) O salmista cantou a respeito dele: "Jeová é que estabeleceu firmemente seu trono nos próprios céus; e seu próprio reinado tem mantido domínio sobre tudo." (Sal 103:19; 145:13) Os discípulos de Jesus

oraram, dirigindo-se a Deus: "Soberano Senhor, tu és Aquele que fez o céu e a terra." (At 4:24, *NM; ALA*) Para a nação de Israel, o próprio Deus constituía todos os três ramos de governo, o judicativo, o legislativo e o executivo. O profeta Isaías disse: "Jeová é o nosso Juiz, Jeová é o nosso Legislador, Jeová é o nosso Rei; ele mesmo nos salvará." (Is 33:22) Moisés, em Deuteronômio 10:17, fornece uma notável descrição de Deus como Soberano.

Jeová, na sua posição soberana, tem o direito e a autoridade de delegar responsabilidades de governo. Davi foi constituído rei de Israel, e as Escrituras falam do 'reino de Davi' como se fosse o reino *dele*. Mas, Davi reconheceu que Jeová era o grande Governante Soberano, dizendo: "Tuas, ó Jeová, são a grandeza, e a potência, e a beleza, e a excelência, e a dignidade; pois teu é tudo nos céus e na terra. Teu é o reino, ó Jeová, que te ergues como cabeça sobre todos." — 1Cr 29:11.

Governantes Terrestres. Os governantes das nações da Terra exercem seu domínio limitado pela tolerância ou permissão do Soberano Senhor Jeová. Que os governos políticos não recebem sua autoridade de Deus, isto é, que não atuam em razão de uma concessão de autoridade ou poder por parte dele, é demonstrado em Revelação 13:1, 2, onde se diz que a fera de sete cabeças e dez chifres recebe "seu poder e seu trono, e grande autoridade" do Dragão, Satanás, o Diabo. — Re 12:9; veja ANIMAIS SIMBÓLICOS.

Assim, embora Deus tenha permitido o surgimento e o desaparecimento de diversos governos de homens, um dos mais poderosos reis deles, depois de ter visto por experiência própria a demonstração da realidade da soberania de Jeová, sentiu-se induzido a dizer: "Seu domínio é um domínio por tempo indefinido e seu reino é para geração após geração. E todos os habitantes da terra são considerados como simplesmente nada, e ele age segundo a sua própria vontade entre o exército dos céus e os habitantes da terra. E não há quem lhe possa deter a mão ou quem lhe possa dizer: 'Que estás fazendo?'" — Da 4:34, 35.

Por conseguinte, enquanto for da vontade de Deus permitir que governos humanos exerçam domínio, aplica-se a injunção do apóstolo Paulo: "Toda alma esteja sujeita às autoridades superiores, pois não há autoridade exceto por Deus; as autoridades existentes acham-se colocadas por Deus nas suas posições relativas." O apóstolo passa então a salientar que, quando tais governos agem para punir alguém que faz o que é mau, a 'autoridade superior' ou o governante (embora não seja adorador fiel de Deus) atua indiretamente como ministro de Deus nesta qualidade específica, expressando furor para com o que pratica o que é mau. — Ro 13:1-6.

Quanto a tais autoridades terem sido "colocadas por Deus nas suas posições relativas", as Escrituras indicam que isto não significa que Deus constituiu esses governos ou que ele os apoia. Antes, ele os tem manobrado para servir o seu bom propósito com relação à Sua vontade referente aos Seus servos na Terra. Moisés disse: "Quando o Altíssimo deu às nações uma herança, quando separou uns dos outros os filhos de Adão, passou a fixar o termo dos povos com respeito ao número dos filhos de Israel." — De 32:8.

O Filho de Deus Como Rei. Depois da derrubada do último rei a sentar-se no "trono de Jeová", em Jerusalém (1Cr 29:23), o profeta Daniel recebeu uma visão que descrevia a futura designação do próprio Filho de Deus como Rei. A posição de Jeová destaca-se claramente quando ele, como o Antigo de Dias, concede o domínio ao seu Filho. O relato declara: "Continuei observando nas visões da noite e eis que aconteceu que chegou com as nuvens dos céus alguém semelhante a um filho de homem; e ele obteve acesso ao Antigo de Dias, e fizeram-no chegar perto perante Este. E foi-lhe dado domínio, e dignidade, e um reino, para que todos os povos, grupos nacionais e línguas o servissem. Seu domínio é um domínio de duração indefinida, que não passará, e seu reino é um que não será arruinado." (Da 7:13, 14) A comparação deste texto com Mateus 26:63, 64, não deixa dúvida de que o "filho de homem" da visão de Daniel é Jesus Cristo. Ele obtém acesso à presença de Jeová e recebe domínio. — Veja Sal 2:8, 9; Mt 28:18.

Desafiada a Soberania de Jeová. A iniquidade tem existido por quase todos os anos em que o homem está na Terra, segundo a cronologia bíblica. Toda a humanidade tem morrido, e os pecados e as transgressões contra Deus se têm multiplicado. (Ro 5:12, 15, 16) Visto que a Bíblia indica que Deus deu ao homem um começo perfeito, surgiram as perguntas: Como se iniciou o pecado, a imperfeição e a iniquidade? E por que permitiu o Deus Todo-Poderoso essas coisas durante séculos? As respostas estão num desafio lançado contra a soberania de Deus, suscitando uma questão predominante que envolve a humanidade.

O que Deus deseja dos que o servem. Jeová Deus, por palavras e atos, no decorrer dos séculos, tem provado que ele é Deus de amor e de benignidade imerecida, exercendo perfeita justiça e julgamento, e concedendo misericórdia aos que procuram servi-lo. (Êx 34:6, 7; Sal 89:14; veja JUSTIÇA; MISERICÓRDIA.) Tem expressado benignidade até

mesmo para com os ingratos e iníquos. (Mt 5:45; Lu 6:35; Ro 5:8) Deleita-se em sua soberania ser administrada com amor. — Je 9:24.

Por conseguinte, o tipo de pessoas que ele deseja no seu Universo são aquelas que o servem por amor a ele e às suas excelentes qualidades. Têm de amar primeiro a Deus e, segundo, seu próximo. (Mt 22:37-39) Têm de amar a soberania de Jeová; têm de desejá-la e preferi-la a qualquer outra. (Sal 84:10) Têm de ser pessoas que, mesmo que lhes fosse possível tornar-se independentes, preferem a Soberania Dele, porque sabem que Seu governo é muitíssimo mais sábio, mais justo e melhor do que qualquer outro. (Is 55:8-11; Je 10:23; Ro 7:18) Tais pessoas servem a Deus não meramente por terem medo da Sua onipotência, nem por motivos egoístas, mas por amor à Sua justiça, julgamento e sabedoria, e por terem conhecimento da grandiosidade e benevolência de Jeová. (Sal 97:10; 119:104, 128, 163) Exclamam assim como o apóstolo Paulo: "Ó profundidade das riquezas, e da sabedoria, e do conhecimento de Deus! Quão inescrutáveis são os seus julgamentos e além de pesquisa são os seus caminhos! Pois, 'quem veio a conhecer a mente de Jeová ou quem se tornou o seu conselheiro'? Ou: 'Quem primeiro lhe deu, de modo que se lhe tenha de pagar de volta?' Porque todas as coisas são dele, e por ele, e para ele. Glória a ele para sempre. Amém." — Ro 11:33-36.

Tais pessoas chegam a *conhecer* a Deus, e conhecê-lo realmente significa amá-lo e apegar-se à Sua soberania. O apóstolo João escreve: "Todo aquele que permanece em união com ele não pratica o pecado; ninguém que pratica o pecado o tem visto, nem o chegou a conhecer." E: "Quem não amar, não chegou a conhecer a Deus, porque Deus é amor." (1Jo 3:6; 4:8) Jesus conhecia o Pai melhor do que qualquer outro. Ele disse: "Todas as coisas me foram entregues por meu Pai, e ninguém conhece plenamente o Filho, exceto o Pai, tampouco há quem conheça plenamente o Pai, exceto o Filho e todo aquele a quem o Filho estiver disposto a revelá-lo." — Mt 11:27.

Deixaram de cultivar amor e apreço. Por conseguinte, quando se lançou o desafio contra a soberania de Jeová, foi lançado por alguém que, embora usufruísse os benefícios da soberania de Deus, não apreciava e não desenvolvia o conhecimento de Deus para assim aprofundar seu amor a Ele. Tratava-se de uma criatura espiritual de Deus, um anjo. Quando o casal humano, Adão e Eva, foi colocado na Terra, esta criatura viu uma oportunidade para empreender um ataque contra a soberania de Deus. Primeiro, faria uma tentativa (que se mostrou bem-sucedida) para desviar Eva, depois Adão, da sujeição à soberania de Deus. Esperava estabelecer uma soberania rival.

Quanto a Eva, a pessoa a quem primeiro se dirigiu, ela certamente não tinha apreço pelo seu Criador e Deus, e não tinha aproveitado a oportunidade de *conhecê-lo.* Escutou a voz de alguém inferior, ostensivamente a serpente, na realidade, porém, o anjo rebelde. A Bíblia não indica nenhuma surpresa da parte dela de ouvir a serpente falar. Diz que a serpente era "o mais cauteloso de todos os animais selváticos do campo, que Jeová Deus havia feito". (Gên 3:1) Não se declara se a serpente comeu do fruto proibido da "árvore do conhecimento do que é bom e do que é mau" e depois parecia ter-se tornado sábia, capaz de falar. O anjo rebelde, usando a serpente para falar à mulher, ofereceu (como ela supunha) a oportunidade de se tornar independente, de 'ser como Deus, sabendo o que é bom e o que é mau', e conseguiu convencê-la de que ela não morreria. — Gên 2:17; 3:4, 5; 2Co 11:3.

Adão, que tampouco mostrou apreço e amor por seu Criador e Provisor, quando confrontado com rebelião na sua família, e que não mostrou nenhuma lealdade para defender seu Deus, quando posto à prova, sucumbiu à persuasão de Eva. Ele evidentemente perdeu a fé em Deus e na capacidade Dele de fornecer todas as boas coisas ao Seu servo leal. (Veja o que Jeová disse a Davi depois de este pecar com Bate-Seba, em 2Sa 12:7-9.) Adão parece também ter-se ressentido de Jeová, conforme indica sua resposta quando interrogado sobre o seu ato errado: "A *mulher* que *me deste* para estar comigo, ela me deu do fruto da árvore e por isso comi." (Gên 3:12) Ele não acreditou na mentira da Serpente de que ele não morreria, como Eva acreditara, mas tanto Adão como Eva deliberadamente adotaram o proceder de autodeterminação, de rebelião contra Deus. — 1Ti 2:14.

Adão não podia dizer: "Estou sendo provado por Deus." Antes, passou a vigorar o princípio: "Cada um é provado por ser provocado e engodado pelo seu próprio desejo. Então o desejo, tendo-se tornado fértil, dá à luz o pecado; o pecado, por sua vez, tendo sido consumado, produz a morte." (Tg 1:13-15) Assim, os três rebeldes — o anjo, Adão e Eva — usaram o livre-arbítrio de que Deus os dotara, passando da condição sem pecado para um proceder de pecado deliberado. — Veja PECADO; PERFEIÇÃO.

O ponto em questão. O que foi questionado ali? Quem foi vituperado e difamado por este desafio do anjo que mais tarde foi chamado de Satanás, o Diabo, desafio que Adão apoiou com seu ato rebelde? Foi o *fato da supremacia* de Jeová, a existência da

sua *soberania?* Estava em perigo a soberania de Deus? Não, porque Jeová tem suprema autoridade e poder, e ninguém no céu ou na Terra pode tirar-lhe isso. (Ro 9:19) Portanto, o que foi desafiado deve ter sido *a justeza, o merecimento e a justiça* da soberania de Deus — se a soberania dele era, ou não era, exercida de modo digno, justo e nos melhores interesses dos seus súditos. Um indício disso é a maneira de se falar a Eva: "É realmente assim que Deus disse, que não deveis comer de toda árvore do jardim?" A serpente insinuava assim que isso era inacreditável — que Deus era indevidamente restritivo, negando ao casal humano algo a que tinha pleno direito. — Gên 3:1.

O que era a "árvore do conhecimento do que é bom e do que é mau"?

Adão e Eva expressaram sua rebelião por tomarem do fruto da "árvore do conhecimento do que é bom e do que é mau". O Criador, como Soberano Universal, agia inteiramente no seu direito de estabelecer a lei a respeito da árvore, porque Adão, sendo pessoa criada, não soberano, tinha limitações e precisava reconhecer isso. Para haver universal paz e harmonia, cabia a todas as criaturas racionais reconhecer e apoiar a soberania do Criador. Adão demonstraria seu reconhecimento disso por se refrear de comer do fruto daquela árvore. Como prospectivo pai dos que encheriam a Terra, tinha de mostrar-se obediente e leal, mesmo na mínima coisa. O princípio envolvido era: "Quem é fiel no mínimo, é também fiel no muito, e quem é injusto no mínimo, é também injusto no muito." (Lu 16:10) Adão tinha a capacidade para tal obediência perfeita. Como é evidente, não havia nada de intrinsecamente ruim no próprio fruto da árvore. (A coisa proibida não eram as relações sexuais, porque Deus mandara o casal 'encher a terra'. [Gên 1:28] Era o fruto duma árvore mesmo, conforme a Bíblia diz.) O que a árvore representava é bem expresso numa nota ao pé da página sobre Gênesis 2:17 em *A Bíblia de Jerusalém* (1987):

"Este conhecimento é um privilégio que Deus se reserva e que o homem usurpa pelo pecado (3:5, 22). Não se trata, pois, nem da onisciência, que o homem decaído não possui, nem do discernimento moral, que o homem inocente já tinha e que Deus não pode recusar à sua criatura racional. É a faculdade de decidir por si mesmo o que é bem e o que é mal, e de agir consequentemente: reivindicação de autonomia moral pela qual o homem nega seu estado de criatura (cf. Is 5,20). O primeiro pecado foi um ataque à soberania de Deus, um pecado de orgulho."

Os servos de Deus acusados de egoísmo. Uma expressão adicional da questão é encontrada na declaração de Satanás a Deus sobre o seu servo fiel, Jó. Satanás disse: "Acaso é por nada que Jó teme a Deus? Não puseste tu mesmo uma sebe em volta dele, e em volta da sua casa, e em volta de tudo o que ele tem? Abençoaste o trabalho das suas mãos, e o próprio gado dele se tem espalhado pela terra. Mas, ao invés disso, estende tua mão, por favor, e toca em tudo o que ele tem, e vê se não te amaldiçoará na tua própria face." Mais uma vez acusou: "Pele por pele, e tudo o que o homem tem dará pela sua alma." (Jó 1:9-11; 2:4) Satanás acusou assim Jó de não estar no coração em harmonia com Deus, de servir obedientemente a Deus apenas por motivos egoístas, para ganhar algo. Satanás caluniou assim a Deus com respeito à Sua soberania, e os servos de Deus, quanto à integridade para com esta soberania. Na realidade, ele disse que não podia ser colocado na Terra ninguém que mantivesse sua integridade à soberania de Jeová se ele, Satanás, pudesse pô-lo à prova.

Jeová permitiu que se resolvesse esta questão. Todavia, não por não ter certeza da justiça da Sua própria soberania. Não precisava provar nada a si mesmo. Foi por amor às suas criaturas inteligentes que ele concedeu tempo para se testar esse assunto. Permitiu que os homens fossem submetidos à prova por Satanás, perante todo o Universo. E deu às suas criaturas o privilégio de provar que o Diabo é mentiroso, e de remover a calúnia não só do nome de Deus, mas também do nome delas mesmas. Satanás, na sua atitude egotista, ficou 'entregue a um estado mental reprovado'. Ao abordar Eva, evidentemente ele contradizia o seu próprio raciocínio. (Ro 1:28) Pois acusava a Deus de exercer de modo desonesto, injusto, a sua soberania e, ao mesmo tempo, ele evidentemente contava com a justeza de Deus: parece ter pensado que Deus se consideraria obrigado a deixá-lo viver, se ele provasse veraz a sua acusação de que as criaturas de Deus eram infiéis.

Resolver a questão é de necessidade vital. Para todos os viventes era realmente vital resolver esta questão que envolvia sua relação com a soberania de Deus. Pois, uma vez resolvida essa questão, nunca mais precisaria ser julgada. Parece evidente que Jeová desejava que o pleno conhecimento de todas as perguntas relacionadas com esta questão fossem cabalmente divulgadas e entendidas. A ação tomada por Deus cria confiança na sua imutabilidade, enaltece sua soberania e torna esta soberania ainda mais desejável e firmemente estabelecida na mente de todos os que a preferem. — Veja Mal 3:6.

Uma questão de moral. A questão, portanto, não é de poder, de força bruta; é primariamente uma questão de *moral.* Todavia, por causa da invisibilidade de Deus e por Satanás ter feito todos os esforços para cegar a mente dos homens, o poder de Jeová, e até mesmo sua existência, às vezes têm sido questionados. (1Jo 5:19; Re 12:9) Os homens têm confundido o motivo da paciência e benignidade de Deus, e têm-se tornado mais rebeldes. (Ec 8:11; 2Pe 3:9) Por causa disso, servir a Deus com integridade tem exigido fé, junto com sofrimentos. (He 11:6, 35-38) Não obstante, Jeová tem o propósito de fazer com que todos conheçam sua soberania e seu nome. No Egito, ele disse a Faraó: "De fato, por esta razão te deixei em existência: para mostrar-te meu poder e para que meu nome seja declarado em toda a terra." (Êx 9:16) Do mesmo modo, Deus concedeu tempo a este mundo e seu deus, Satanás, o Diabo, para existir e desenvolver sua iniquidade, e Ele fixou um tempo para a destruição deles. (2Co 4:4; 2Pe 3:7) A oração profética do salmista era: "Para que as pessoas saibam que tu, cujo nome é Jeová, somente tu és o Altíssimo sobre toda a terra." (Sal 83:18) O próprio Jeová jurou: "Diante de mim se dobrará todo joelho, jurará toda língua, dizendo: 'Seguramente há plena justiça e força em Jeová.' " — Is 45:23, 24.

A amplitude da questão. Que amplitude tinha essa questão? Visto que o homem fora induzido ao pecado, e visto que um anjo havia pecado, a questão atingiu e incluiu as criaturas celestiais de Deus, até mesmo o Filho unigênito de Deus, o mais achegado a Jeová Deus. Este Filho, que sempre fazia o que agradava ao seu Pai, estaria muito ansioso para defender a soberania de Jeová. (Jo 8:29; He 1:9) Deus escolheu-o para esta tarefa, enviando-o à Terra, onde nasceu como menino da virgem Maria. (Lu 1:35) Era perfeito, e manteve esta perfeição e imaculabilidade durante toda a sua vida, mesmo até a morte vergonhosa. (He 7:26) Antes de morrer, ele disse: "Agora há um julgamento deste mundo; agora será lançado fora o governante deste mundo." Também: "O governante do mundo está chegando. E ele não tem nenhum poder sobre mim." (Jo 12:31; 14:30) Satanás não conseguiu quebrantar a integridade de Cristo, e foi julgado como fracassado, prestes a ser lançado fora. Jesus 'venceu o mundo'. — Jo 16:33.

Jesus Cristo, Aquele que defende a soberania de Jeová. Assim, Jesus Cristo, de modo inteiramente perfeito, provou que o Diabo é mentiroso, resolvendo completamente a questão: Permanecerá algum homem fiel a Deus, não importa que prova ou provação se possa lançar contra ele? Portanto, Jesus foi designado pelo Soberano Deus como Executor dos Seus propósitos, a ser usado para eliminar do Universo a iniquidade, inclusive o Diabo. Ele exercerá esta autoridade, e então 'se dobrará todo joelho e toda língua reconhecerá abertamente que Jesus Cristo é Senhor, *para a glória de Deus, o Pai'*. — Fil 2:5-11; He 2:14; 1Jo 3:8.

No domínio concedido ao Filho, ele governa em nome de seu Pai, 'reduzindo a nada' todo governo, e toda autoridade e poder que se ergue contra a soberania de Jeová. O apóstolo Paulo revela que Jesus Cristo oferece então o maior tributo à soberania de Jeová, pois, "quando todas as coisas lhe tiverem sido sujeitas, então o próprio Filho também se sujeitará Àquele que lhe sujeitou todas as coisas, para que Deus seja todas as coisas para com todos". — 1Co 15:24-28.

O livro de Revelação mostra que, depois do fim do Reinado Milenar de Cristo, no qual ele reduz a nada toda autoridade que tente rivalizar com a soberania de Jeová, o Diabo será solto por um pouco. Este tentará reavivar a questão, mas não se concederá muito tempo para aquilo que já fora resolvido. Satanás e os que o seguirem serão completamente aniquilados. — Re 20:7-10.

Outros que apoiam o lado de Jeová. Embora a fidelidade de Cristo tenha provado cabalmente o lado de Deus na questão, permite-se que outros participem nisso. (Pr 27:11) Os efeitos do proceder de integridade de Cristo, inclusive sua morte sacrificial, são salientados pelo apóstolo: "Por um só ato de justificação resulta para homens de toda sorte serem declarados justos para a vida." (Ro 5:18) Cristo tem sido constituído Cabeça de um "corpo" congregacional (Col 1:18), cujos membros participam na sua morte de integridade, e ele tem prazer em que participem com ele quais co-herdeiros, quais reis associados no seu Reinado. (Lu 22:28-30; Ro 6:3-5; 8:17; Re 20:4, 6) Homens fiéis da antiguidade, aguardando a provisão de Deus, mantiveram a sua integridade, embora fossem imperfeitos no corpo. (He 11:13-16) E os muitos outros que ainda dobrarem os joelhos em reconhecimento também o farão por aceitarem de coração a soberania justa e meritória de Deus. Conforme o salmista cantou profeticamente: "Toda coisa que respira — louve ela a Jah. Louvai a Jah!" — Sal 150:6.

SOBERBA. Orgulho desdenhoso; altivez; arrogância. A soberba é o oposto da humildade. As palavras gregas e hebraicas traduzidas "soberbo" e "soberba" têm o sentido básico de alguém dar-se ares de "enaltecido", "altivo", "elevado", "eminente". O soberbo, na sua própria estima, é superior, enaltecido acima dos seus semelhantes. Em resultado, tal pessoa costuma reivindicar honra e atenção além do que lhe cabe, e trata outros com desrespeito e insolência.

Condição do Coração. A soberba é uma má qualidade ou característica, mais profunda do que uma dedução mental. Jesus Cristo mencionou-a junto com assassínios, ladroagens, blasfêmia e outras transgressões, e disse que "de dentro, dos corações dos homens", é que tais coisas procedem. (Mr 7:21, 22) A mãe terrestre de Jesus, Maria, disse a respeito de Jeová: "Ele . . . tem espalhado os que são soberbos *na intenção dos seus corações.*" (Lu 1:51) Davi apelou para Jeová, dizendo: "Meu coração não se tem ensoberbecido." — Sal 131:1; Is 9:9; Da 5:20.

Mesmo alguém cujo coração tem sido humilde no serviço de Deus pode tornar-se soberbo ao ganhar riqueza ou poder, ou por motivo de beleza, sucesso, sabedoria ou aclamação dos outros. O Rei Uzias, de Judá, foi tal pessoa. Ele governou bem e usufruiu a bênção de Jeová por muitos anos. (2Cr 26:3-5) Mas o registro bíblico declara: "Todavia, assim que ficou forte, ensoberbeceu-se o seu coração a ponto de causar a ruína, de modo que agiu de maneira infiel contra Jeová, seu Deus, e entrou no templo de Jeová para queimar incenso sobre o altar do incenso." (2Cr 26:16) Uzias teve a presunção de realizar deveres sacerdotais, privilégio que Deus expressamente negava aos reis de Israel, separando o reinado do sacerdócio.

Em certa ocasião, o bom Rei Ezequias, por um breve período, ficou soberbo no coração, e sua soberba evidentemente influiu no povo que governava. Havia sido elevado ao governo pela bênção de Jeová, mas ele deixou de avaliar e reconhecer que todo o crédito cabia a Deus. O cronista escreve a respeito dele: "Mas Ezequias nada retribuiu de acordo com o benefício que se lhe concedeu, porque o seu coração se ensoberbeceu e veio a haver indignação contra ele e contra Judá e Jerusalém." Felizmente, ele se recuperou desta atitude perigosa. O relato prossegue: "Todavia, Ezequias humilhou-se pela soberba do seu coração, ele e os habitantes de Jerusalém, e a indignação de Jeová não veio sobre eles nos dias de Ezequias." — 2Cr 32:25, 26; compare isso com Is 3:16-24; Ez 28:2, 5, 17.

Deus Opõe-se à Soberba. Os soberbos não são apenas repugnantes a homens honestos, mas, o que é mais sério, sofrem também a oposição de Jeová Deus. (Tg 4:6; 1Pe 5:5) A soberba é tolice e pecado (Pr 14:3; 21:4), e o próprio Jeová opõe-se aos soberbos para rebaixá-los. (2Sa 22:28; Jó 10:16; 40:11; Sal 18:27; 31:18, 23; Is 2:11, 17) Se não for abandonada, a soberba certamente trará a destruição. A antiga nação de Moabe, que se enalteceu contra Deus e seu povo, foi reduzida a nada. (Is 16:6; 25:10, 11; Je 48:29) Nem mesmo o reino de dez tribos de Israel foi poupado quando se tornou altivo e insolente no coração. — Is 9:8-12.

Prevenção Contra a Soberba. Portanto, é preciso ter muito cuidado para manter a soberba afastada do coração. É preciso prevenir-se especialmente quando se obtém sucesso num empreendimento, ou quando se recebe um cargo mais elevado ou de maior responsabilidade. Deve-se ter em mente que "o orgulho vem antes da derrocada e o espírito soberbo antes do tropeço". (Pr 16:18) Quando se deixa a soberba aumentar, ela pode passar a controlar a pessoa a ponto de Jeová classificá-la com os que Ele entrega a um estado mental reprovado, e que merecem a morte. (Ro 1:28, 30, 32) Essa cautela é especialmente apropriada "nos últimos dias", quando, segundo o apóstolo advertiu, a soberba seria uma das características desses tempos críticos. — 2Ti 3:1, 2.

Além disso, quem deseja obter o favor de Deus deve evitar a lisonja, que tende a cultivar a soberba em outros. O provérbio diz: "O varão vigoroso que lisonjeia seu companheiro apenas está estendendo uma rede aos seus passos." (Pr 29:5) O lisonjeador não somente arruína seu companheiro ("a boca lisonjeira causa a derrubada", Pr 26:28), mas ele cai também no desfavor de Deus. O apóstolo Paulo teve cuidado em evitar tanto a lisonja como a soberba. — 1Te 2:5, 6.

SOBI. Súdito leal do Rei Davi. Sobi e mais dois trouxeram a Davi suprimentos muito necessários, quando a rebelião de Absalão obrigou o rei e seu grupo a fugir de Jerusalém. (2Sa 17:27-29) Sobi era "filho de Naás, de Rabá, dos filhos de Amom". — Veja NAÁS N.º 3.

SOBRIEDADE. As palavras gregas *né·fo* (verbo) e *ne·fá·li·os* (adjetivo) referem-se basicamente a estar livre da influência de inebriantes. Todavia, são usadas nas Escrituras principalmente em sentido figurado. Contêm a ideia de ser sóbrio, moderado nos hábitos, vigilante, alerta, ou de manter os sentidos. Uma palavra aparentada, *e·kné·fo,* que primariamente significa "ficar sóbrio", é usada na *Septuaginta* grega em Gênesis 9:24: "Noé *recuperou-se* (acordou) do vinho." Também, o termo grego é usado na mesma versão em Joel 1:5, onde o profeta clama para os "ébrios" espirituais de Israel para 'acordarem', e em Habacuque 2:19, onde se prediz um ai para os adoradores de ídolos, que dizem a pedaços de pau e de pedra: "Acorda!"

Ao enumerar as qualificações dos habilitados para ser designados superintendentes nas congregações cristãs, o apóstolo Paulo declara que o superintendente deve ser "moderado nos hábitos" (gr.: *ne·fá·li·os*). Isto incluiria manter-se livre de ex-

cessos com vinho, visto que se declara também que ele não deve ser "brigão bêbedo". A palavra *ne·fá·li·os* indica que o homem teria de ter bom juízo e usar de moderação em outras coisas, tais como a fala e a conduta, além de ser habitualmente moderado no uso de bebidas alcoólicas. — 1Ti 3:2, 3.

As mulheres na congregação recebem um conselho similar, para serem "sérias, não caluniadoras, *moderadas nos hábitos*, fiéis em todas as coisas". (1Ti 3:11) Homens e mulheres de idade são similarmente aconselhados, as mulheres mais idosas para darem exemplo, "a fim de fazerem as mulheres jovens recobrar o bom senso", para serem boas esposas e mães, em sujeição ao marido. — Tit 2:2-5.

Ao corrigir a congregação em Corinto, que havia ficado influenciada por certos homens que advogavam doutrinas erradas, Paulo disse: "Más associações estragam hábitos úteis. *Despertai para a sobriedade* [forma de *e·kné·fo*] dum modo justo, e não pratiqueis o pecado, pois alguns estão sem conhecimento de Deus. Estou falando para induzir-vos à vergonha." (1Co 15:33, 34) Eles deviam despertar do estupor de doutrinas erradas, que desencaminhava alguns, e que causava doença e até mesmo morte espirituais. (1Co 11:30) Em sentido similar, ele escrevera anteriormente aos tessalonicenses, que haviam sido perturbados por alguns que advogavam coisas não ensinadas pelos apóstolos. Ele disse, a respeito do "dia de Jeová", que este dia viria instantaneamente, mas não sobreviria aos cristãos verdadeiros e fiéis assim como a ladrões. Por conseguinte, eles não deviam ficar adormecidos, mas certificar-se de estar atentos; deviam 'ficar despertos e *manter os sentidos* [literalmente: ficar sóbrios]'. — 1Te 5:2-6, 8.

Paulo advertiu também Timóteo sobre a apostasia vindoura, com o perigo para a integridade dos cristãos que desejavam permanecer fiéis. Especialmente Timóteo, como superintendente, tinha de estar atento para '*manter os sentidos* [ser sóbrio] em todas as coisas', para 'sofrer o mal, fazer a obra dum evangelizador, efetuar plenamente o seu ministério'. (2Ti 4:3-5) Ao manter os sentidos, Timóteo devia dar-se conta de que Paulo não estaria presente por muito mais tempo. (2Ti 4:6-8), e o próprio Timóteo por fim não estaria mais presente, de modo que tinha de transmitir as coisas aprendidas a homens fiéis, os quais, por sua vez, estariam adequadamente habilitados para ensinar outros. (2Ti 2:2) A congregação ficaria assim edificada como baluarte contra a vindoura apostasia, sendo "coluna e amparo da verdade". — 1Ti 3:15.

Também o apóstolo Pedro, sabendo que ele e seus coapóstolos não estariam presentes por muito mais tempo (2Pe 1:14) para poder atuar como freios ao movimento apóstata instigado pelo Diabo, aconselhou os cristãos a se apegarem à sua salvação por meio de Cristo, '*mantendo inteiramente os sentidos* [literalmente: estando perfeitamente sóbrios]; fixando a sua esperança na benignidade imerecida que lhes havia de ser trazida na revelação de Jesus Cristo'. (1Pe 1:13) Sabendo da seriedade dos tempos, com crescente perseguição por parte do mundo, deviam ser ajuizados, vigilantes, e não deviam negligenciar a oração séria, para obter a força de que necessitariam para perseverar. (1Pe 4:7) Advertiu-os a manterem os sentidos, porque o Diabo era como leão que ruge, procurando devorar, e eles tinham de tomar uma posição sólida contra o Diabo. Isto exigia sobriedade, seriedade e autodomínio. — 1Pe 5:8, 9.

SOCO, SOCÓ [possivelmente: Ramo, Galho [de Árvore]].

1. Cidade de Judá, na Sefelá, pelo visto chamada tanto de Soco como de Socó. (Jos 15:20, 33, 35) Os filisteus reuniram seu exército em Socó e depois se acamparam junto à vizinha Efes-Damim, antes do encontro de Golias com Davi. (1Sa 17:1) Anos mais tarde, esta Soco parece ter sido uma das cidades que Roboão fortificou. (2Cr 11:5-7; todavia, esta passagem talvez se aplique ao N.º 2.) Não obstante, Soco, junto com suas aldeias dependentes, foi capturada pelos filisteus mais de 200 anos depois, durante o governo do Rei Acaz. (2Cr 28:16-18) É identificada com as ruínas em Khirbet ʽAbbad (Horvat Sokho), na baixada de Elá, a uns 4 km ao ESE de Azeca, embora Khibet Shuweikeh, a pouca distância ao L, pareça preservar o nome bíblico.

2. Socó, cidade na região montanhosa de Judá. (Jos 15:20, 48) É frequentemente identificada com uma Khirbet Shuweikeh, a uns 17 km ao SO de Hébron. Esta é uma Khirbet Shuweikeh diferente da mencionada no N.º 1.

3. Socó, lugar sob a administração de um dos prepostos de Salomão. (1Rs 4:7, 10) A sugerida identificação dela com Khirbet Shuweiket er-Ras, a uns 15 km ao ONO de Samaria, parece ajustar-se ao relato, visto que os lugares sugeridos tanto de Arubote como de Héfer (mencionadas junto com Socó no relato de Reis) ficam próximos.

4. Na genealogia de Judá, Héber é chamado de "pai de Soco". (1Cr 4:18) Soco talvez tenha sido o nome próprio do descendente de Héber, ou o texto pode estar indicando que Héber era o fundador da cidade de Soco ou da sua população. Presumindo que se trate desta última situação, não é possível determinar se a referência é a Soco (Socó) N.º 1 ou N.º 2.

SOCORROS. Ajuda material dada àqueles que, por motivo de idade avançada, fome ou outra adversidade, não têm o suficiente das necessidades da vida.

Uma particularidade distintiva dos servos fiéis de Deus tem sido sua disposição de ajudar os necessitados. (Jó 29:16; 31:19-22; Tg 1:27) No primeiro século, a congregação de Jerusalém providenciou a distribuição de alimentos às viúvas cristãs necessitadas, e, posteriormente, foram designados sete homens habilitados para cuidar de que nenhuma viúva necessitada fosse despercebida na distribuição diária. (At 6:1-6) Anos depois, na sua carta a Timóteo, o apóstolo Paulo salientou que os socorros da congregação, dados às viúvas, deviam ficar limitados às de não menos de 60 anos de idade. Essas viúvas deviam ser pessoas que tinham antecedentes de boas obras na promoção do cristianismo. (1Ti 5:9, 10) Todavia, era obrigação primária dos filhos e dos netos, não da congregação, cuidar de pais e avós idosos. Conforme Paulo escreveu: "Se alguma viúva tiver filhos ou netos, que estes aprendam primeiro a praticar a devoção piedosa na sua própria família e a estar pagando a devida compensação aos seus pais e avós, pois isto é aceitável à vista de Deus." — 1Ti 5:4, 16.

Houve ocasiões em que as congregações cristãs participaram em medidas de socorro para seus irmãos em outros lugares. Assim, quando o profeta Ágabo predisse que haveria uma grande fome, os discípulos na congregação de Antioquia da Síria "resolveram, cada um deles segundo o que podia, prover aos irmãos que moravam na Judeia uma subministração de socorros". (At 11:28, 29) Outros socorros organizados para irmãos necessitados na Judeia também eram estritamente voluntários. — Ro 15:25-27; 1Co 16:1-3; 2Co 9:5, 7.

SODA. Veja LAVADEIRO.

SODI [duma raiz que significa "grupo íntimo"]. Zebulonita cujo filho, Gadiel, representou a sua tribo em espiar a Terra da Promessa. — Núm 13:2, 10.

SODOMA. Cidade situada ao longo da fronteira SE de Canaã. (Gên 10:19; 13:12) Frequentemente mencionada junto com Gomorra, Sodoma parece ter sido a mais destacada de cinco cidades, todas pelo visto situadas na baixada de Sidim. (Gên 14:2, 3) Muitos peritos acreditam que os lugares originais de Sodoma e das outras "cidades do Distrito" estão agora submersas nas águas do Mar Morto, embora alguns outros recentemente tenham afirmado que as ruínas das cidades podem ser identificadas com lugares ao longo dos uádis ao L e ao SE do Mar Morto. — Gên 13:12; veja MAR SALGADO.

Quando Abraão e Ló decidiram separar-se, para evitar disputas entre os seus pastores do gado, Ló foi para o L, para o bem regado Distrito do Jordão, e armou sua tenda perto de Sodoma. Verificou ali que "os homens de Sodoma eram maus e eram grandes pecadores contra Jeová", o que afligia muito a Ló. (Gên 13:5-13; 2Pe 2:7, 8) Algum tempo mais tarde, depois de estarem por 12 anos sujeitos a Quedorlaomer, rei de Elão, os habitantes de Sodoma e das outras quatro cidades se rebelaram. No ano seguinte, Quedorlaomer e seus aliados derrotaram Bera, rei de Sodoma, e seus confederados. Além de se apoderarem de bens e de alimentos, os vencedores levaram cativos a Ló e a outros. — Gên 14:1-12.

As forças de Abraão alcançaram Quedorlaomer e recuperaram os cativos e o saque, inclusive Ló e os da sua família. O rei de Sodoma insistiu em que Abraão ficasse com os bens materiais recuperados, mas Abraão os recusou, para que Bera não pudesse dizer: "Fui eu que enriqueci a Abrão." — Gên 14:13-24.

Destruição Eterna. No entanto, Sodoma persistiu num proceder em desafio a Jeová, ficando conhecida por práticas imorais, tais como o homossexualismo. "O clamor de queixa a respeito de Sodoma e Gomorra", declarou Jeová Deus, "sim, é alto, e seu pecado, sim, é muito grave". Por isso, Ele enviou seus anjos para destruírem Sodoma, dando a Abraão a garantia de que, se dez pessoas justas fossem achadas naquele lugar, toda a cidade seria poupada. — Gên 18:16, 20-33.

A cidade mostrara que merecia a destruição, porque uma turba vil de moradores de Sodoma, inclusive rapazes e homens idosos, cercaram a casa de Ló, tentando estuprar os seus hóspedes angélicos. No dia seguinte, depois de Ló, sua esposa e suas duas filhas terem deixado a cidade, Sodoma e Gomorra foram destruídas com enxofre e fogo. (Gên 19:1-29; Lu 17:28, 29) Sodoma e Gomorra tornaram-se depois figura proverbial de destruição total da parte do Deus Todo-Poderoso (De 29:23; Is 1:9; 13:19; Je 49:18; 50:40; La 4:6; Am 4:11; Sof 2:9; Ro 9:29), e de extrema iniquidade. — De 32:32; Is 1:10; 3:9; Je 23:14; Ez 16:46-56; veja GOMORRA.

Jesus disse a respeito da cidade judaica que rejeitasse as boas novas: "No Dia do Juízo será mais suportável para a terra de Sodoma e Gomorra do que para essa cidade." (Mt 10:15; 11:23, 24) Naturalmente, Judas 7 diz que Sodoma e Gomorra "são postas diante de nós como exemplo de aviso por sofrerem a punição judicial do fogo eterno". De modo que a declaração de Jesus evidentemente apenas usou uma hipérbole para salientar quão

improvável era que pessoas de certas cidades judaicas do primeiro século se arrependessem, mesmo no Dia do Juízo.

"Em Sentido Espiritual." Revelação (Apocalipse) 11:3, 8, diz que os cadáveres das "duas testemunhas" de Deus jaziam na rua larga da grande cidade "que em sentido espiritual se chama Sodoma e Egito". A profecia de Isaías (1:8-10) compara Sião ou Jerusalém a Sodoma e chama seus governantes de "ditadores de Sodoma". Todavia, por volta de 96 EC, quando João recebeu a visão de Revelação sobre os eventos a ocorrer no futuro, a cidade típica de Jerusalém já tinha sido destruída muito tempo antes, em 70 EC. Portanto, a referência deve ser a uma "grande cidade" ou organização, a uma Jerusalém antitípica, retratada pela infiel Jerusalém da antiguidade.

SODOMA, VIDEIRA DE. Veja VIDEIRA.

SOFAQUE. Forma alternativa do nome Sobaque. — 1Cr 19:16, 18; veja SOBAQUE.

SOFERETE [duma raiz que significa "contar; enumerar"]. Pelo visto, era antepassado duma família ("os filhos de Soferete") dentre "os filhos dos servos de Salomão", que retornaram do exílio babilônico. (Esd 2:55; Ne 7:57) Esdras coloca o artigo definido antes de *So·fé·reth,* tornando-o *Has·so·fé·reth,* possivelmente significando "o escriba". Alguns sugerem que os filhos de Soferete eram uma equipe de escribas ou copistas. O significado de alguns dos outros nomes na lista talvez permitam a referência a uma ocupação, ao passo que outros não.

SOFONIAS [Jeová Escondeu (Entesourou)].

1. Levita na linhagem genealógica de Coate a Samuel e Hemã. — 1Cr 6:33-38.

2. Profeta de Jeová, em Judá, durante a primeira parte do reinado de Josias; escritor do livro que leva seu nome. Sofonias possivelmente era trineto do Rei Ezequias. — Sof 1:1; veja SOFONIAS, LIVRO DE.

3. Destacado sacerdote na última década do reino de Judá; filho de Maaseias. Sofonias foi duas vezes enviado por Zedequias a Jeremias, primeiro para indagar de Jeová sobre o futuro de Judá, e depois para pedir que orasse a favor deles. (Je 21:1-3; 37:3) Sofonias recebeu dum falso profeta em Babilônia uma carta exortando-o a censurar Jeremias, mas, em vez de fazer isso, Sofonias leu a carta para Jeremias, o qual escreveu então a resposta de Jeová. (Je 29:24-32) Depois da queda de Jerusalém, Sofonias, então o segundo sacerdote sob Seraías, foi levado a Nabucodonosor em Ribla e morto. — Je 52:24, 26, 27; 2Rs 25:18, 20, 21.

4. Pai de Josias, ou Hem, contribuinte pós-exílico de metais preciosos para se fazer uma coroa para o sumo sacerdote Josué. — Za 6:10, 11, 14.

SOFONIAS, LIVRO DE. Este livro das Escrituras Hebraicas contém a palavra de Jeová por meio do seu profeta Sofonias. Foi nos dias do Rei Josias, de Judá (659-629 AEC), que Sofonias realizou sua obra profética. (Sof 1:1) No 12.º ano do reinado de Josias, quando tinha uns 20 anos de idade, o rei começou uma extensa campanha contra a idolatria, e a partir do 18.º ano do seu governo até o seu término, seus súditos "não se desviaram de seguir a Jeová". (2Cr 34:3-8, 33) Portanto, visto que o livro de Sofonias menciona a presença de sacerdotes de deuses estrangeiros, e a adoração de Baal e de corpos celestes em Judá, o tempo da sua composição pode ser razoavelmente colocado antes do começo das reformas de Josias, por volta de 648 AEC. — Sof 1:4, 5.

Idolatria, violência e fraude proliferavam em Judá quando Sofonias começou a profetizar. Muitos diziam no coração: "Jeová não fará o que é bom e não fará o que é mau." (Sof 1:12) Mas a profecia de Sofonias tornou claro que Jeová executaria vingança nos transgressores impenitentes. (1:3–2:3; 3:1-5) Seus julgamentos adversos recairiam não só sobre Judá e Jerusalém, mas também sobre outros povos — os filisteus, os amonitas, os moabitas, os etíopes e os assírios. — 2:4-15.

A profecia de Sofonias deve ter sido especialmente confortante para os que se esforçavam a servir a Jeová e que se devem ter sentido muito aflitos com as práticas detestáveis dos habitantes de Jerusalém, inclusive com seus corruptos príncipes, juízes e sacerdotes. (Sof 3:1-7) Visto que pessoas de disposição justa devem ter aguardado a execução do julgamento divino nos iníquos, evidentemente dirigem-se a elas as palavras: "'Estai à espera de mim', é a pronunciação de Jeová, 'até o dia em que eu me levantar para o despojo, pois a minha decisão judicial é ajuntar nações, para que eu reúna reinos, a fim de derramar sobre elas a minha verberação, toda a minha ira ardente.'" (3:8) Por fim, Jeová daria atenção favorável ao restante do seu povo, Israel, restabelecendo-o do cativeiro, e fazendo dele um nome e um louvor entre todos os outros povos. — 3:10-20.

Autenticidade. A autenticidade do livro de Sofonias é bem confirmada. Frequentemente, as ideias expressas neste livro encontram um paralelo em outras partes da Bíblia. (Compare Sof 1:3 com Os 4:3; Sof 1:7 com Hab 2:20 e Za 2:13; Sof 1:13 com De 28:30, 39, e Am 5:11; Sof 1:14 com Jl 1:15; e Sof 3:19 com Miq 4:6, 7.) Harmoniza-se completamente com o restante das Escrituras em

destacar verdades vitais. Por exemplo: Jeová é Deus de justiça. (Sof 3:5; De 32:4) Embora ele ofereça a oportunidade de arrependimento, não permite que a transgressão fique indefinidamente sem punição. (Sof 2:1-3; Je 18:7-11; 2Pe 3:9, 10) Nem a prata nem o ouro podem livrar os iníquos no dia da fúria de Jeová. (Sof 1:18; Pr 11:4; Ez 7:19) Para ser favorecido com a proteção divina, é preciso comportar-se em harmonia com os julgamentos justos de Deus. — Sof 2:3; Am 5:15.

Outra evidência notável da canonicidade do livro é o cumprimento de profecia. A predita destruição sobreveio a Nínive, capital da Assíria, em 632 AEC (Sof 2:13-15), e a Judá e Jerusalém em 607 AEC. (Sof 1:4-18; compare isso com 2Rs 25:1-10.) Os etíopes, como aliados dos egípcios, evidentemente sofreram calamidade quando Nabucodonosor conquistou o Egito. (Sof 2:12; compare isso com Ez 30:4, 5.) E os amonitas, os moabitas e os filisteus, por fim, deixaram de existir como povo. — Sof 2:4-11.

SOGRO. Nas Escrituras Hebraicas, a palavra *hham* refere-se ao pai do marido (Gên 38:13, 25; 1Sa 4:19, 21), e sua forma feminina, *hha·móhth,* à mãe do marido (a sogra da esposa). — Ru 1:14; Miq 7:6.

O verbo hebraico *hha·thán* significa “formar uma aliança matrimonial”. (De 7:3; 1Sa 18:20-27; 1Rs 3:1; 2Cr 18:1) O sogro do lado da noiva, o pai da esposa, é chamado pela forma participial masculina *hha·thán.* A forma participial feminina refere-se à sogra. — De 27:23.

Visto que o casal de noivos era considerado como já unido, embora ainda não se tivesse juntado em casamento, a mulher era chamada de esposa do homem. (Jz 14:20) Portanto, o homem era chamado de “genro” (usando-se um substantivo derivado de *hha·thán*) sem tomar em conta se a aliança matrimonial já tinha sido consumada plenamente (Jz 19:5; 1Sa 22:14; Ne 6:18; 13:28) ou era ainda pretendida, como no caso dos “genros” de Ló. (Gên 19:12, 14; compare isso com Jz 15:6.) As filhas de Ló eram apenas noivas; senão, elas provavelmente teriam estado com os maridos e não viveriam na casa do pai. Que os dois homens eram somente prospectivos genros, ainda não reais (noivos das filhas de Ló, mas ainda não casados com elas) é indicado pelo hebraico, que permite a tradução: “Genros [de Ló], que *haviam de tomar* [ou: que pretendiam tomar] suas filhas.” — Gên 19:14, *NM; Al;* veja *BJ; BLH; IBB.*

Nas Escrituras Gregas Cristãs, *pen·the·rós* é traduzido “sogro” (Jo 18:13); a forma feminina, *pen·the·rá,* é traduzida “sogra”. — Mt 8:14; 10:35; Mr 1:30; Lu 4:38; 12:53; veja NORA.

DESTAQUES DE SOFONIAS

Mensagens de julgamento divino contra Judá e Jerusalém, bem como contra outras nações; também um anúncio do restabelecimento para Jerusalém.

Escrito por Sofonias logo cedo no reinado de Josias, antes das reformas que este iniciou por volta de 648 AEC.

Está próximo o dia de Jeová para julgar. (1:1–2:3)

Jeová acabará com tudo na face do solo.

Em Judá e em Jerusalém, todos os que praticam a idolatria, que juram por Jeová bem como por um falso deus, que retrocedem de servir a Jeová ou que não o procuraram serão decepados.

Os príncipes, os violentos, os enganadores estarão entre os que receberão atenção; todos os que acham que Jeová não agirá nem para o bem nem para mal verão sua riqueza e sua propriedade reduzidas a nada.

O dia de Jeová vem, um dia de fúria; nem a prata nem o ouro proverão escape.

Os mansos da terra devem procurar a Jeová, bem como a mansidão e a justiça; então, provavelmente, serão escondidos no dia da Sua ira.

Punição dos vizinhos de Judá, e das mais distantes Etiópia e Assíria. (2:4-15)

Os filisteus serão destruídos; Moabe ficará desolada assim como Sodoma, e Amom será como Gomorra, por vituperar o povo de Jeová.

Os etíopes cairão pela espada; a Assíria será destruída; Nínive será devastada, animais selváticos tomando posse das suas ruínas.

A rebelião e corrupção de Jerusalém. (3:1-7)

A opressiva cidade, Jerusalém, também é marcada para julgamento; ela não confiou em Jeová e não se chegou a ele; seus príncipes, juízes, profetas e sacerdotes agiram todos de modo corrupto, em vez de usar sua influência para o bem.

O povo não temeu a Jeová, nem mudou de proceder, mesmo depois de presenciar Seu julgamento contra outras nações.

O derramamento da ira de Jeová e o restabelecimento dum restante. (3:8-20)

A ira de Jeová será derramada sobre nações e reinos.

Povos receberão uma língua pura, a fim de invocar o nome de Jeová e servi-lo ombro a ombro.

Apenas os humildes e os de condição humilde remanescerão entre o povo de Deus, Israel, e usufruirão segurança sob a Sua proteção.

Todos os responsáveis por afligir Israel serão punidos; o restante reunido será feito “um louvor entre todos os povos da terra”.

SOL. O maior dos dois luzeiros celestiais da Terra; a principal fonte criada de energia para a terra, sem a qual a vida nela seria impossível. O Sol (hebr.: *shé·mesh;* gr.: *hé·li·os*), junto com a Lua, também serve para o homem como marcador de tempo, para medir estações, dias e anos. (Gên 1:14-18) O Sol é uma dádiva do "Pai das luzes celestiais", que o faz brilhar sem distinção sobre todos, os iníquos e os bons. (Tg 1:17; Je 31:35; Mt 5:45) Certamente, pode-se dizer que o Sol louva seu magnífico Criador. — Sal 148:3.

O Sol é uma estrela de uns 1.392.000 km de diâmetro, tendo mais de cem vezes o diâmetro da terra, e mais de um milhão de vezes o volume da terra. Sua distância média da terra é de mais de 149.600.000 km. Diz-se que a temperatura da superfície do Sol é de cerca de 6.000°C. Mas, por causa da sua grande distância da Terra, menos de um bilionésimo de sua energia irradiada chega à Terra, quantidade, porém, plenamente suficiente para fornecer ideais condições climáticas, que tornam possível a vida vegetal e animal na Terra. — De 33:14; 2Sa 23:4.

Jeová e Cristo São mais Brilhantes. O transcendente brilho e glória de Jeová, Criador do Sol, são indicados por seu ressuscitado Filho, numa revelação parcial a Saulo, ter apresentado uma luz "além do brilho do sol". (At 26:13) Na cidade santa, Nova Jerusalém, não haverá necessidade do Sol como luz, pois "a glória de Deus" a iluminará e "sua lâmpada" será o Cordeiro. — Re 21:2, 23; 22:5.

O Poder de Deus sobre a Luz Solar. No dia em que Jesus foi pregado numa estaca de tortura, desde a sexta hora (das 11 às 12 horas) até a nona hora (das 14 às 15 horas), caiu sobre todo o país uma escuridão. (Mt 27:45; Mr 15:33) O relato de Lucas acrescenta que a escuridão caiu "porque a luz do sol falhou". (Lu 23:44, 45) Isto não poderia ter ocorrido por causa dum eclipse solar pela Lua, conforme alguns pensam, porque a escuridão ocorreu na época da Páscoa, que sempre era a época da lua *cheia.* É cerca de duas semanas mais tarde que a Lua se torna *nova,* isto é, está na mesma direção que o Sol, vista da Terra (ocasião em que ocorrem eclipses solares).

Muito antes desta ocasião, Jeová já demonstrara sua capacidade de impedir a luz solar. Isto ocorreu quando os israelitas estavam no Egito. Durante a nona praga, densas trevas envolveram os egípcios com uma escuridão que podia ser 'apalpada'. Ela durou três dias, mais tempo do que qualquer eclipse solar causado pela Lua. Também, ao mesmo tempo, na terra vizinha de Gósen, os israelitas tinham luz. — Êx 10:21-23.

Em resposta à pergunta dos seus discípulos sobre a sua presença e a terminação do sistema de coisas, Jesus predisse um escurecimento incomum do Sol. — Mt 24:3, 29; Mr 13:24; Lu 21:25; compare isso com Is 13:10; Jl 2:10, 31; 3:15; At 2:20; veja CÉU, I (Escurecimento dos Céus).

Tempo e Localização. O tempo frequentemente era indicado pela referência à posição do Sol. (Gên 15:12, 17; 32:31; De 16:6; Jos 8:29; Jz 9:33; 1Sa 11:9) A localização era indicada de modo similar. (De 11:30; Jos 12:1) "Debaixo do sol" era usado para significar "em qualquer (ou todo) lugar na terra". (Ec 5:18; 9:11) "Sob os olhares" do Sol ou "diante do sol" significava "ao aberto, para todos verem". — 2Sa 12:11, 12.

Uso Figurado. Jeová Deus é chamado de "sol e escudo", não que ele seja deus da natureza, mas que ele é a Fonte de luz, vida e energia. (Sal 84:11) Ele é também chamado de sombra para seu povo, de modo que "o próprio sol não baterá" neles. Neste caso, aquilo que traz calamidade é comparado ao calor do Sol. (Sal 121:6, 7) Perseguição (Mt 13:5, 6, 20, 21) e ira divina são às vezes representadas pelo calor abrasador do Sol. — Re 7:16.

Jeová comparou a rebelde Jerusalém a uma mulher que dera à luz sete filhos, descrevendo o julgamento que lhe sobreviria pela expressão figurativa: "Seu sol se pôs enquanto ainda era dia", quer dizer, antes de chegar a noitinha da sua vida, ela sofreria calamidade. Isto se cumpriu quando Babilônia destruiu Jerusalém. (Je 15:9) Em sentido similar, Miqueias profetizou contra os profetas que desencaminhavam Israel: "O sol há de se pôr sobre os profetas e o dia terá de escurecer-se sobre eles." (Miq 3:6; veja Am 8:9.) O governo do Reino de Jeová é retratado como tão luminoso, que se pode dizer, em comparação: "A lua cheia ficou encabulada e o sol brilhante ficou envergonhado." (Is 24:23) Jesus disse que, na terminação do sistema de coisas, "os justos brilharão tão claramente como o sol, no reino de seu Pai". — Mt 13:39, 43; compare isso com Da 12:3; veja LUZ, I.

Adoração do Sol. Durante a obra de limpeza do Rei Josias, ele "acabou com a atividade dos sacerdotes de deuses estrangeiros, a quem os reis de Judá haviam constituído para fazerem fumaça sacrificial . . . ao sol e à lua". "Além disso, fez que os cavalos que os reis de Judá tinham entregado ao sol cessassem de entrar na casa de Jeová . . . e os carros do sol ele queimou em fogo." (2Rs 23:5, 11) Mais tarde, o profeta Ezequiel, lá em Babilônia, recebeu uma visão do templo de Jeová em Jerusalém. Ele viu ali cerca de 25 homens, entre o pórtico e o altar, que "se curvaram para o leste, para o sol". (Ez 8:16) Tais práticas repugnantes causaram a ruína de Jerusalém em 607 AEC, quando Nabucodonosor, instrumento de Jeová, destruiu a cidade e o templo. — Je 52:12-14.

A Sombra Que Retrocedeu Dez Degraus. O uso de relógios de sol remonta a antes do oitavo século AEC, tanto em Babilônia como no Egito. Todavia, a palavra hebraica *ma·ʽalóhth,* traduzida "relógio [de sol]" em 2 Reis 20:11 e Isaías 38:8, na versão *Almeida,* significa literalmente "degraus" (*NM*), conforme notas marginais em *A Bíblia de Jerusalém* e em *A Bíblia na Linguagem de Hoje* sobre estes versículos. Esta palavra é também usada nos cabeçalhos dos 15 'Cânticos das Subidas', os Salmos 120 a 134.

Nos textos mencionados, em 2 Reis 20:8-11 e Isaías 38:4-8, relata-se o caso do portento que Deus deu ao doente Rei Ezequias em resposta à oração de Isaías. Consistia em fazer uma sombra que aos poucos descera inverter sua direção e subir dez degraus. Isto podia referir-se aos degraus, ou graus, de um mostrador de medição de tempo, e não é impossível que o pai de Ezequias possuísse tal relógio de sol, obtendo-o até mesmo de Babilônia. Todavia, o historiador judeu, Josefo, ao considerar o relato, fala desses degraus de Acaz como estando "na casa", evidentemente indicando que faziam parte duma escadaria. (*Jewish Antiquities* [Antiguidades Judaicas], X, 29 [ii, 1]) Talvez houvesse junto à escadaria uma coluna que recebia a luz do Sol e fazia a sombra aos poucos descer os degraus e servir de medidor do tempo.

O milagre realizado pode ter envolvido a relação entre a Terra e o Sol, e, neste caso, pode ter sido similar ao milagre registrado em Josué 10:12-14. (Veja PODER, OBRAS PODEROSAS [O sol e a lua param].) Parece que este portento teve um efeito de amplo alcance, visto que 2 Crônicas 32:24, 31, mostra que se enviaram de Babilônia mensageiros a Jerusalém para indagar sobre isso.

SOLDADO. Alguém que serve no exército. Nas Escrituras Hebraicas, os militares são frequentemente chamados com precisão segundo a função específica que desempenhavam: cavalarianos (Êx 14:9), batedores (1Sa 22:17), fundibulários (2Rs 3:25), homens que manejavam lança e escudo (2Cr 25:5), atiradores (2Cr 35:23), arqueiros (Jó 16:13; Is 21:17). A palavra grega para "soldado" é *stra·ti·ó·tes.* — Veja EXÉRCITO.

No tempo do domínio romano sobre a Judeia, era comum ver soldados ali. Poder um oficial do exército em Cafarnaum dizer: "Pois eu . . . [tenho] soldados sob as minhas ordens", indica que havia soldados destacados ali sob o seu comando. (Mt 8:5-9) Havia tropas romanas destacadas na Torre de Antônia, em Jerusalém, servindo como ponto de controle sobre os judeus. O comandante militar ali, na época em que Paulo fez a sua última visita a Jerusalém, resgatou-o duma turba, e, novamente, no dia seguinte, dos alvoroçados fariseus e saduceus. (At 21:30-35; 22:23, 24; 23:10) Quando se revelou haver uma trama contra a vida de Paulo, o comandante forneceu uma escolta de 70 cavaleiros, 200 soldados e 200 lanceiros para levar Paulo até Antipátride, sendo que os cavaleiros o acompanharam dali até Cesareia. — At 23:12-33.

Soldados Judeus. Havia também soldados judeus, dos quais alguns se chegaram a João, o Batizador, com a pergunta: "Que devemos fazer?" Estes possivelmente estavam empenhados num tipo de fiscalização policial, em especial relacionada com a alfândega ou a coleta de impostos. — Lu 3:12-14.

Execução e Sepultamento de Jesus. Na execução de Jesus foram usados soldados romanos, visto que ele fora entregue ao governador romano, acusado de sedição contra Roma. Esses soldados sujeitaram-no a grandes insultos, escarnecendo dele, cuspindo e batendo nele antes de levá-lo para ser pregado numa estaca. (Mt 27:27-36; Jo 18:3, 12; 19:32-34) Repartiram entre si a roupa exterior dele e lançaram sortes sobre a sua roupa interior. Evidentemente foram quatro os soldados empregados no destacamento que pregou Jesus na estaca. (Jo 19:23, 24) O oficial do exército que supervisionou a execução, observando os fenômenos que ocorreram e as circunstâncias em que Jesus morreu, disse: "Certamente este homem era o Filho de Deus." (Mr 15:33-39) Puseram-se também soldados romanos para guardar o túmulo de Jesus. (Mt 27:62-66) Se esses guardas tivessem sido policiais judeus do templo, os judeus não teriam de perguntar a Pilatos sobre o assunto. Do mesmo modo, os principais sacerdotes prometeram cuidar do caso com o governador, se ele ficasse sabendo do desaparecimento do corpo de Jesus. — Mt 28:14.

O Primeiro Gentio Cristão. Cerca de três anos e meio mais tarde, foi um soldado romano, um centurião, que enviou dois dos seus servos domésticos e "um soldado devoto" para convidar Pedro a Cesareia. Com a pregação de Pedro, Cornélio e os da sua casa, sem dúvida incluindo o "soldado devoto" a seu serviço, receberam o derramamento do espírito santo e se tornaram os primeiros membros da congregação cristã tirados dentre os gentios. — At 10:1, 7, 44-48.

Livramento de Pedro. O apóstolo Pedro foi mais tarde preso por ordem de Herodes Agripa I e encarcerado sob a guarda de quatro turnos de quatro soldados. Em cada turno, dois soldados guardavam a porta da prisão, ao passo que dois guardavam pessoalmente a Pedro, acorrentado a eles, um de cada lado. Durante a noite apareceu um anjo, que soltou Pedro das cadeias e libertou-o da prisão. Isto criou uma comoção entre os soldados, e Herodes, depois de examinar os guardas

responsáveis, mandou que "fossem levados à punição", provavelmente para serem mortos, segundo o costume romano. — At 12:4-10, 18, 19.

Bondade para com Paulo. Quando o apóstolo Paulo foi levado de navio a Roma, por causa do seu apelo para César, ele foi colocado sob a custódia de um destacamento de soldados sob o comando dum oficial do exército chamado Júlio, do destacamento de Augusto. Este homem tratou Paulo com bondade e lhe permitiu visitar seus amigos e usufruir o cuidado deles. No começo, evidentemente ele não aceitou que Paulo tivesse orientação de Deus, e por isso deu mais atenção ao dono e ao piloto do navio. Mas, depois de uma grande tempestade ter impelido o navio e o ter jogado de um lado para outro com violência por dias a fio, quando Paulo relatou a visão que teve, na qual se garantia a vida de todos no navio, o oficial e seus homens atenderam Paulo. Quando o navio começou a ser despedaçado, perto de Malta, os soldados se prepararam para matar todos os prisioneiros, mas o oficial Júlio, desejando manter Paulo a salvo, conteve-os. (At 27:1, 3, 9-11, 20-26, 30, 31, 39-44) Em Roma, permitiu-se que Paulo morasse na sua própria casa alugada, com um soldado para guardá-lo. — At 28:16, 30.

Uso Simbólico. Ao defender seu apostolado na sua carta à congregação em Corinto, Paulo escreveu: "Quem é que jamais serve como soldado às suas próprias custas?" (1Co 9:7) Embora Paulo não tivesse aceitado ajuda material dos coríntios, ele argumentou ali que, como soldado a serviço do seu Amo Cristo, ele certamente tinha autoridade para aceitá-la. Paulo considerava também como soldados de Cristo aqueles que colaboravam com ele na pregação das boas novas, chamando-os de 'soldados companheiros'. — Fil 2:25; Flm 2.

O apóstolo Paulo escreveu a Timóteo, que fora por ele encarregado duma pesada responsabilidade: "Como soldado excelente de Cristo Jesus, participa em sofrer o mal. Nenhum homem, servindo como soldado, se envolve nos negócios comerciais da vida, a fim de que possa ganhar a aprovação daquele que o alistou como soldado." (2Ti 2:3, 4) O bom soldado espera durezas, e sabe que precisa estar pronto para servir em todas as ocasiões e perseverar nas condições mais provadoras. Enquanto está na guerra, não procura confortos e aquilo que lhe agrada. Seu tempo e suas energias estão à disposição do seu superior. Além disso, o soldado renuncia a negócios, propriedade rural, ofício ou vocação, a fim de servir. Não se envolve em outras coisas que afastariam a mente e as energias da luta todo-importante em que está empenhado. Senão, provavelmente lhe custaria a vida ou a vida dos que dependem dele. Segundo historiadores, não se permitia aos soldados romanos empenhar-se em negócios, e proibia-se-lhes atuar como tutores ou curadores duma propriedade, a fim de não serem desviados do seu objetivo como soldados. Mesmo sob a Lei mosaica, o homem recém-casado, ou o homem com uma casa que ainda não dedicara ou com um vinhedo do qual ainda não colhera frutos, estava eximido do serviço militar. E um homem temeroso certamente seria mau soldado e minaria o moral dos soldados companheiros; por isso, tal homem estava eximido sob a Lei. (De 20:5-8) Portanto os cristãos, tanto judeus como gentios, podiam prontamente entender a força da ilustração de Paulo.

Numa carta aos efésios, Paulo delineou claramente que a luta do soldado cristão não é contra sangue e carne, mas contra "as forças espirituais iníquas nos lugares celestiais". Portanto, a armadura necessária para esta luta não pode ser obtida de fontes do mundo, mas tem de ser a armadura da parte de Jeová Deus, que dá a vitória sob o Comandante de seu exército, Jesus Cristo. — Ef 6:11-17.

SOLO. Veja TERRA.

SOLTEIRO, ESTADO DE. O estado de alguém não casado. No princípio, depois de criar o homem Adão, "Jeová Deus prosseguiu, dizendo: 'Não é bom que o homem continue só. Vou fazer-lhe uma ajudadora como complemento dele' ". (Gên 2:18, 21-24) Depois, o casamento era o modo normal de vida entre a humanidade, e as exceções eram raras e por motivos especiais. — Veja CASAMENTO.

Um caso especial assim foi o de Jeremias. Ele estava sob a ordem divina de permanecer solteiro e de não gerar filhos, visto que sobreviria àquela nação situações desesperadoras, em que filhos seriam impiedosamente mortos por um cruel conquistador. (Je 16:1-4) A filha de Jefté foi outra exceção. Em respeito pelo voto de seu pai, ela voluntariamente permaneceu solteira, em serviço por tempo integral, na casa de Jeová. — Jz 11:34-40.

O apóstolo Paulo considerou os benefícios do estado de solteiro, desde que a pessoa não estivesse sob excessiva pressão, que não estivesse 'inflamada de paixão' e assim em perigo de cometer fornicação. O estado de solteiro é o "melhor" proceder, por permitir à pessoa servir a Deus "sem distração". (1Co 7:1, 2, 8, 9, 29-38; 9:5) Não se declara se as quatro filhas de Filipe, o evangelizador, se casaram mais adiante na vida, mas na época em que Lucas escreveu seu relato elas foram mencionadas como "virgens, que profetizavam". — At 21:8, 9.

Cristo Jesus, igual a Jeremias, permaneceu sem se casar. Numa conversa com seus discípulos sobre a questão de o estado de solteiro ser preferível ao de casado, Jesus disse: "Nem todos os homens

dão lugar a esta palavra, mas somente os a quem é dado . . . e há eunucos que se fizeram eunucos por causa do reino dos céus. Dê lugar a isso aquele que pode dar lugar a isso.” — Mt 19:10-12.

O estado de solteiro, portanto, é um dom que tem por vantagem básica dar liberdade ao que está nesta condição. Jesus usou neste texto linguagem figurada. Homens ‘dão lugar a isso’, não por uma emasculação literal, mas sim no coração, por voluntariamente resolverem manter-se fisicamente no estado de solteiro, quer por toda a vida, quer por um período mais limitado, mantendo este estado pelo exercício do autodomínio.

O ensino e a prática do celibato compulsório de certas seitas religiosas, porém, não encontra apoio nas Escrituras. Ao contrário, está escrito: “Nos períodos posteriores de tempo alguns se desviarão da fé, . . . proibindo o casar-se.” (1Ti 4:1-3) Notavelmente, muitos ou a maioria dos apóstolos eram homens casados. (1Co 9:5) O que faz com que os que têm o dom de manter o estado de solteiro não se casem não precisa ser um voto de celibato, mas sim o seu desejo e a sua aptidão de se esforçarem no serviço de Deus no estado de solteiro.

SOMBRA. Espaço não iluminado, quer pela interposição dum rochedo (Is 32:2), duma nuvem (Is 25:5), duma barraca (Is 4:6), duma árvore (Cân 2:3; Ez 17:23; Os 4:13) ou de outra planta (Jon 4:5, 6). Pode oferecer uma agradável proteção contra o sol quente. Por isso, diz-se em sentido figurado que se está na “sombra” daquilo que serve de proteção, cobertura, segurança ou refúgio, ou é procurado como tal. Neste respeito, com referência aos estranhos que Ló acolhera no seu lar, ele disse aos homens de Sodoma: “Somente não façais nada a esses homens, porque foi por isso que vieram sob a sombra do meu teto.” (Gên 19:8) E Jeová, por meio do seu profeta Isaías, proferiu um ai sobre aqueles que se refugiam “na sombra do Egito”, isto é, que recorrem ao Egito em busca de proteção. (Is 30:1-3; veja também La 4:20; Ez 31:6, 12, 17.) Especialmente Jeová é descrito como aquele que provê sombra para os do seu povo (Sal 91:1; 121:5; Is 25:4) ou que lhes dá proteção sob a sombra da sua “mão” ou das suas “asas”. (Sal 17:8; 36:7; 57:1; 63:7; Is 49:2; 51:16) Por outro lado, a “sombra tenebrosa” é associada com trevas, perigo, e até mesmo com a sepultura — “a terra de escuridão”. — Jó 10:21, 22; 24:17; 38:17; Sal 23:4.

O modo em que a sombra muda de tamanho e por fim não existe mais, em resultado da progressão do sol, é usado como símile da curta duração ou transitoriedade da vida do homem. (1Cr 29:15; Jó 8:9; 14:1, 2; Sal 102:11; 144:4; Ec 6:12; 8:13) Serem os dias da pessoa “como a sombra que declinou” significa que sua morte está próxima. (Sal 102:11; 109:23) Ao passo que as sombras lançadas pelo sol sempre mudam de tamanho e de direção com a rotação da terra, Jeová é imutável. Conforme escreveu o discípulo Tiago: “Com [Ele] não há variação da virada da sombra.” — Tg 1:17.

A sombra, ou imagem escura, que um objeto cria numa superfície não é substancial, não é a coisa real. No entanto, pode dar uma ideia da forma ou feitio geral da realidade que a lança. Neste respeito, Paulo explicou que a Lei, inclusive suas festividades, tabernáculo e sacrifícios, tinha uma sombra que representava coisas maiores a vir. Ele escreveu: “A realidade pertence ao Cristo.” — Col 2:16, 17; He 8:5; 9:23-28; 10:1.

Sobre a miraculosa reversão da sombra mencionada em 2 Reis 20:9-11 e Isaías 38:8, veja SOL.

SOMER [duma raiz que significa “guardar; vigiar”].

1. Descendente de Aser, cujos quatro filhos eram maiorais e cabeças de família. Seu nome é também grafado Semer. — 1Cr 7:30, 32, 34, 40.

2. Jeozabade, um dos assassinos do Rei Jeoás, de Judá, é identificado tanto como filho de Somer como de “Sinrite, a moabita”. (2Rs 12:21; 2Cr 24:26) Somer é uma palavra masculina no hebraico; Sinrite é feminina. Alguns encaram Somer como pai de Jeozabade e Sinrite como sua mãe. No entanto, Somer talvez fosse o pai de Sinrite. Neste caso, Jeozabade era neto de Somer, visto que o termo “filho” muitas vezes significa descendente.

SONHO. Pensamentos ou imagens mentais que a pessoa tem enquanto está dormindo. As Escrituras mencionam sonhos da parte de Deus (Núm 12:6), sonhos naturais (Jó 20:8) e sonhos falsos (Je 29:8, 9), tais como os que envolvem adivinhação. — Za 10:2.

Sonhos da Parte de Deus. Servos de Jeová e pessoas não devotadas a Ele tiveram sonhos da parte de Deus. (1Rs 3:5; Jz 7:13, 14) Alguns destes sonhos deram avisos que protegeram Seus servos, e outros lhes deram orientação. Neste respeito, Deus avisou num sonho a Abimeleque, rei de Gerar, a não tocar em Sara, com o resultado de que ela não foi maculada. (Gên 20) Os astrólogos que visitaram Jesus, acatando ‘um aviso divino que receberam em sonho’, não retornaram ao assassino Herodes. (Mt 2:11, 12) José, acatando instruções angélicas recebidas em sonhos, tomou Maria por esposa e também fugiu com Jesus e Maria para o Egito. Sonhos posteriores da parte de Deus induziram José a retornar com eles do Egito e a se fixar em Nazaré, a fim de cumprir a profecia: “Ele será chamado Nazareno.” — Mt 1:18-25; 2:13-15, 19-23.

Alguns sonhos da parte de Deus deram aos seus servos garantias de favor divino ou os ajudaram a entender como Jeová os auxiliava. Quando Deus estava para celebrar um pacto com Abrão (Abraão), sobrevieram ao patriarca um sono profundo e uma grande escuridão, e, pelo visto, Jeová lhe falou então num sonho. (Gên 15:12-16) Em Luz (Betel), Deus fez Jacó ter um sonho no qual este viu uma escada que se estendia da terra ao céu, indicando assim comunicação com o céu. Anjos subiam e desciam por ela, havendo acima dela uma representação de Jeová, e Deus proferiu uma bênção sobre Jacó. (Gên 28:10-19; compare isso com Jo 1:51.) Foi também por meio dum sonho que Deus, anos mais tarde, mostrou sua aprovação de Jacó e deu-lhe instruções angélicas para retornar à sua pátria. — Gên 31:11-13.

José, filho de Jacó, ainda jovem, teve sonhos que indicavam que ele gozava do favor divino, sendo estes sonhos também proféticos. Num sonho, ele e seus irmãos amarravam feixes no campo. O feixe de José ficou ereto, e os dos seus irmãos o rodearam e curvaram-se diante dele. Em outro sonho, o sol, a lua e 11 estrelas curvaram-se diante dele. (Gên 37:5-11) Ambos os sonhos cumpriram-se quando Jacó e sua família se mudaram para o Egito, durante uma severa fome. Para obterem alimentos, todos passaram a depender de José, que então era administrador de alimentos do Egito. — Gên 42:1-3, 5-9.

Alguns sonhos da parte de Deus, que pessoas que não o adoravam tiveram, também eram proféticos. No Egito, enquanto José estava preso junto com o chefe dos copeiros e o chefe dos padeiros, de Faraó, estes homens tiveram sonhos que Deus habilitou José a explicar como significando que em três dias o chefe dos copeiros seria restabelecido no seu cargo, ao passo que o chefe dos padeiros seria executado. Estes eventos ocorreram três dias depois, no dia do aniversário natalício de Faraó. Com o tempo, estes sonhos serviram o objetivo de trazer José à atenção de Faraó como homem que tinha o espírito de Deus. — Gên 40.

Em dois sonhos que Faraó teve numa só noite, nos dias de José, estavam conjugados aviso e elemento profético. No primeiro, ele viu sete vacas de carnes gordas ser devoradas por sete vacas de aspecto ruim e de carnes magras. No segundo sonho de Faraó, sete espigas grossas e boas subiram numa só haste, sendo tragadas por sete espigas murchas, mirradas e abrasadas pelo vento. José, atribuindo a interpretação a Deus, explicou corretamente que ambos os sonhos indicavam sete anos de fartura seguidos por sete anos de fome. (Gên 41) Foi a orientação de Deus para salvar muitos da fome e especialmente para preservar a vida dos descendentes de Abraão, a fim de cumprir Suas promessas a ele. — Gên 45:5-8.

O rei babilônio Nabucodonosor também teve dois sonhos proféticos da parte de Deus. Um era sobre uma estátua de metal, com cabeça de ouro, peito e braços de prata, ventre e coxas de cobre, pernas de ferro e pés de ferro e de argila. Uma pedra cortada sem mãos atingiu-a e esmagou-lhe os pés, e então pulverizou o restante da estátua. Daniel identificou Nabucodonosor como "a cabeça de ouro" e explicou que haveria uma sucessão de reinos humanos após o de Babilônia. Por fim, o próprio Deus estabeleceria um Reino que "jamais será arruinado". — Da 2:29-45.

Em outro sonho da parte de Deus, Nabucodonosor viu uma grande árvore ser derrubada, restringindo-se-lhe o toco remanescente com "banda de ferro e de cobre" até passarem sobre ele "sete tempos". Em harmonia com a explicação de Daniel, o jactancioso Nabucodonosor (simbolizado pela árvore derrubada) enlouqueceu, permanecendo neste estado até passarem sete tempos, ou anos. Depois, ele admitiu a supremacia de Deus, e tendo-lhe voltado a sanidade, foi restabelecido no seu reinado. — Da 4; veja TEMPOS DESIGNADOS DAS NAÇÕES.

O próprio Daniel teve um sonho da parte de Jeová, no qual observou quatro animais gigantescos subir do mar, sendo que estas criaturas representavam governos humanos. (Da 7:1, 3, 17; veja ANIMAIS SIMBÓLICOS.) Daniel viu também o Antigo de Dias, de quem "alguém semelhante a um filho de homem" recebeu "domínio, e dignidade, e um reino" duradouros. — Da 7:13, 14.

Joel predisse que o derramamento do espírito de Deus seria seguido por manifestações tais como profetizar e ter sonhos inspirados. (Jl 2:28) Foi no dia de Pentecostes do ano 33 EC que cerca de 120 discípulos de Jesus Cristo receberam o espírito santo e começaram a falar em diversas línguas "sobre as coisas magníficas de Deus". (At 2:1-18) Mais tarde, outros crentes, inclusive o ex-perseguidor Saulo (Paulo), receberam o espírito santo e foram habilitados com dons milagrosos. (At 8:17-19; 9:17; 10:44-46) Enquanto Paulo estava em Trôade, ele teve uma visão ou sonho noturno que lhe deu orientação sobre onde ele e seus associados deviam pregar "as boas novas". (At 16:9, 10) Outros discípulos, sem dúvida, também tiveram sonhos sob a influência do espírito de Deus, cumprindo as palavras da profecia de Joel.

Quando Jesus Cristo esteve em julgamento perante Pôncio Pilatos, a esposa deste governador romano mandou-lhe a seguinte mensagem a respeito de Jesus: "Não tenhas nada que ver com esse homem justo, pois eu sofri hoje muito, num sonho,

por causa dele." (Mt 27:19) O sonho, evidentemente de origem divina, devia ter avisado Pilatos que o caso de Cristo era de extrema importância.

Sonhos Naturais. Sonhos naturais podem ser estimulados por certos pensamentos ou emoções, sensações ou atividades cotidianas (ansiedades, a condição física da pessoa, sua ocupação, e assim por diante). (Ec 5:3) Tais sonhos não são de grande significância. (Sal 73:20) O faminto talvez sonhe com comida e o sedento, com bebida, mas acordam não saciados. Uma delusão comparativa aguarda todas as nações "que travam guerra contra o monte Sião". — Is 29:7, 8.

Declara-se referente ao conceito pagão sobre sonhos: "Os babilônios depositavam tamanha confiança nos sonhos que, na véspera de importantes decisões, dormiam em templos, esperando conselho. Os gregos que desejavam instruções quanto à saúde dormiam em santuários de Esculápio, e os romanos, nos templos de Serápis. Os egípcios prepararam livros minuciosos para a interpretação de sonhos." (*Harper's Bible Dictionary* [Dicionário Bíblico de Harper], editado por M. e J. L. Miller, 1961, p. 141) Mas, tais práticas não existiam entre os hebreus e os primitivos cristãos fiéis. As Escrituras avisam contra procurar presságios, quer em sonhos naturais, quer em diversos incidentes. — De 18:10-12; veja ADIVINHAÇÃO.

Sonhos Falsos. Sonhos falsos são biblicamente condenados. Segundo a Lei, o sonhador de sonhos falsos que instigasse outros a cometer idolatria devia ser morto. (De 13:1-5) Deus talvez falasse às vezes aos seus verdadeiros profetas por meio de sonhos (Núm 12:6), mas era contra "os profetas de sonhos falsos", que desviavam seu povo da adoração verdadeira. (Je 23:25-32; 27:9, 10) Descreveu-se os praticantes da adivinhação como proferindo "sonhos fúteis". — Za 10:2.

A Bíblia fala de sonhos em sentido figurado, ao descrever os ímpios aviltadores da carne que se introduziam na congregação cristã. Judas advertiu os concrentes contra tais homens 'que se entregavam a sonhos', os que aparentemente sonhavam (imaginavam) que podiam impunemente violar a Palavra de Deus e aviltar a carne na congregação. Isto era um engano, porque inescapavelmente receberiam um julgamento adverso do Juiz Supremo, Jeová. — Ju 8; 1Co 6:9, 10, 18-20.

SONO. Período de repouso assinalado pela cessação de atividade consciente. É vital para manter a vida e a saúde dos humanos. Jesus Cristo, plenamente cônscio da importância do descanso, preocupava-se com que seus discípulos tivessem tempo para descansar um pouco. (Mr 6:31) O exemplo de Jesus mostra que, mesmo na perfeição humana, descanso e sono são necessários. — Veja Mr 4:38.

Trabalho árduo (Ec 5:12), uma consciência limpa (veja Sal 32:3-5) e manter-se livre de indevida ansiedade, bem como ter confiança em Jeová (Sal 3:5; 4:8; Pr 3:24-26), contribuem muito para tornar o sono da pessoa agradável e revigorante. Contentando-se com as necessidades da vida (veja 1Ti 6:8), o servo de Deus não precisa gastar longas horas em labuta árdua, a ponto de sacrificar o sono necessário, sem realmente tirar verdadeiro proveito do seu trabalho. — Veja Sal 127:1, 2.

Naturalmente, há ocasiões em que os servos de Deus passam noites em claro. Se não for por motivo de doença ou de outras circunstâncias adversas ou provadoras, sua insônia talvez seja causada pela preocupação com concrentes e a promoção da adoração verdadeira. (2Co 6:3-5; 11:23, 27; veja Sal 132:3-5, onde se faz referência, não ao sono propriamente dito, mas ao descanso, à cessação de atividade.) Todavia, não precisam preocupar-se desnecessariamente com os bens materiais e perder o sono por causa disso. (Ec 5:12; veja Mt 6:25-34.) Por outro lado, a transgressão contribui para dar contentamento aos iníquos. "Eles não dormem a menos que façam alguma maldade, e o sono lhes é arrebatado a menos que façam alguém tropeçar." — Pr 4:16.

Embora o sono seja importante, a pessoa não se deve tornar amante do sono. (Pr 20:13) "A preguiça causa profundo sono", tornando a pessoa inativa quando devia estar fazendo alguma coisa. (Pr 19:15) Se alguém prefere dormir ou ser inativo quando devia estar trabalhando, ele escolhe um proceder que por fim levará à pobreza. — Pr 6:9-11; 10:5; 24:33, 34.

Jeová Deus, dessemelhante dos homens, não fica sonolento, nem precisa de sono. Seus servos, portanto, podem ter a certeza de que ele sempre pode fornecer a necessária ajuda. (Sal 121:3, 4) Somente quando ele, por seus próprios bons motivos, adia tomar ação ou se refreia dela, como no caso dos que professam ser seu povo, mas que se mostram infiéis, é Jeová comparado a alguém que dorme. — Sal 44:23; 78:65.

Vigilância Espiritual. Quando o apóstolo Paulo incentivou os cristãos em Roma a não dormirem nem serem inativos e insensíveis para com suas responsabilidades, ele escreveu: "Já é hora de despertardes do sono, pois agora a nossa salvação está mais próxima do que quando nos tornamos crentes. A noite está bem avançada; o dia já se tem aproximado. Portanto, ponhamos de lado as obras pertencentes à escuridão e revistamo-nos das armas da luz. Andemos decentemente, como em pleno dia, não em festanças e em bebedeiras,

nem em relações ilícitas e em conduta desenfreada, nem em rixa e ciúme." (Ro 13:11-13; compare isso com Ef 5:6-14; 1Te 5:6-8; Re 16:15.) Aqueles que se empenham em práticas erradas ou que promovem ensinos falsos estão adormecidos para com a justiça e precisam acordar, se quiserem obter a aprovação de Deus.

A Morte É Comparada ao Sono. Há evidência de que a pessoa dorme em ciclos. Cada ciclo compõe-se de um sono profundo seguido por um mais leve. Nos períodos de sono profundo é muito difícil acordar alguém. Ele está completamente desapercebido do seu ambiente e das coisas que talvez ocorram em volta dele. Não há atividade consciente. De modo similar, os mortos "não estão cônscios de absolutamente nada". (Ec 9:5, 10; Sal 146:4) Portanto, a morte, quer do homem quer do animal, é como um sono. (Sal 13:3; Jo 11:11-14; At 7:60; 1Co 7:39; 15:51; 1Te 4:13) O salmista escreveu: "Diante da tua censura, ó Deus de Jacó, adormeceram profundamente tanto o condutor de carro como o cavalo." (Sal 76:6; compare isso com Is 43:17.) Se não fosse do propósito de Deus despertar as pessoas do sono da morte, elas nunca acordariam. — Compare isso com Jó 14:10-15; Je 51:39, 57; veja RESSURREIÇÃO.

Todavia, "morte" e "sono" também podem ser contrastados. Cristo Jesus disse a respeito duma menina falecida: "A menina não morreu, mas está dormindo." (Mt 9:24; Mr 5:39; Lu 8:52) Visto que ele ia ressuscitá-la da morte, Jesus talvez quisesse dizer que a menina não deixara de existir para sempre, mas seria como alguém acordado do sono. Também, esta menina não tinha sido sepultada, nem tivera seu corpo tempo para começar a decompor-se, como se dera com o corpo de Lázaro. (Jo 11:39, 43, 44) À base da autoridade que seu Pai lhe concedeu, Jesus podia dizer isso assim como seu Pai, "que vivifica os mortos e chama as coisas que não são como se fossem". — Ro 4:17; compare isso com Mt 22:32.

Deve-se notar que o termo "adormecer" é aplicado nas Escrituras aos que morrem por causa da morte transmitida por Adão. Não se fala dos que sofrem a "segunda morte" como dormindo. Antes, mostra-se que são completamente aniquilados, deixando de existir, como que queimados por um fogo inextinguível. — Re 20:14, 15; compare isso com He 10:26-31, onde se faz um contraste entre a morte dos que violaram a Lei mosaica e a punição muito mais severa dada aos cristãos que se voltam para uma deliberada prática do pecado; He 6:4-8.

SÓPATER [provavelmente: Salva o Pai]. Cristão de Bereia, associado com Paulo na Grécia, por ocasião da terceira viagem missionária deste. Sópater era filho de Pirro e talvez seja o Sosípatro cujos cumprimentos Paulo enviou a Roma. — At 20:2-6; Ro 16:21.

SOREQUE, VALE DA TORRENTE DE. Lugar do lar de Dalila, onde Sansão foi seduzido para revelar o segredo da sua força, o que levou a ele ser capturado, cegado e encarcerado pelos filisteus. (Jz 16:4-21) É identificado com o uádi es-Sarar (Nahal Soreq), que corta a Sefelá para o oeste em direção ao mar Mediterrâneo. O nome Soreque, que significa "Videira [de Casta] Tinta Seleta", parece estar preservado em Khirbet Suriq, a uns 25 km ao O de Jerusalém, situada no lado N do uádi e defronte de Bete-Semes. Grande parte desta região, assim como hoje, provavelmente era própria para vinhedos (um possível motivo para seu nome). A carroça dos filisteus que devolveu a Arca do Pacto aos israelitas evidentemente seguiu o vale da torrente de Soreque desde Ecrom, na estrada que leva a Bete-Semes. — 1Sa 5:10; 6:10-12.

SORGO. Veja PAINÇO.

SORTE. O lançamento de sortes é um costume antigo para se decidir uma questão em debate. O método usado era lançar pedrinhas, ou lascas ou tabuinhas de madeira, ou de pedra, nas dobras ajuntadas duma veste, "no colo" ou num vaso, e depois sacudi-los. Aquele para quem caía ou era tirada a sorte era o escolhido. A sorte, igual ao juramento, subentendia uma oração acompanhante. A oração era expressa ou ficava subentendida, e procurava-se ou aguardava-se a intervenção de Jeová. O termo sorte (hebr.: *goh·rál*) é usado de forma literal e figurada com a ideia de "porção" ou "quinhão". — Jos 15:1; Sal 16:5; 125:3; Is 57:6; Je 13:25.

Usos. Provérbios 16:33 diz: "A sorte se lança no colo, mas toda decisão por ela é da parte de Jeová." Em Israel, o uso correto da sorte devia pôr fim a uma disputa: "A sorte lançada faz repousar até mesmo contendas e separa até os fortes um do outro." (Pr 18:18) Não era usada por esporte, brincadeira ou jogatina. Não envolvia apostas, paradas ou palpites — não havia perdas ou ganhos. Não era usada para enriquecer o templo ou os sacerdotes, nem para fins de caridade. Por outro lado, os soldados romanos visavam lucro egoísta quando, conforme predito no Salmo 22:18, lançaram sortes sobre a vestimenta de Jesus. — Mt 27:35.

A primeira menção na Bíblia a respeito de se tirarem sortes é relacionada com a escolha dos bodes para Jeová e para Azazel, no Dia da Expiação. (Le 16:7-10) No tempo de Jesus, isto era realizado no templo de Herodes, tirando o sacerdote, dum receptáculo, duas sortes que, segundo se diz, eram de

madeira de buxo ou de ouro. As sortes, respectivamente marcadas "Para Jeová" e "Para Azazel", eram então colocadas na cabeça dos bodes.

Tiraram-se sortes para determinar a ordem de serviço das 24 turmas do sacerdócio no templo. (1Cr 24:5-18) Naquela ocasião, o secretário dos levitas escreveu os nomes dos cabeças das casas paternas, e estes foram evidentemente tirados em sucessão. Da mesma maneira, também consignaram-se os levitas ao serviço do templo como cantores, porteiros, tesoureiros, e assim por diante. (1Cr 24:31; caps. 25, 26; Lu 1:8, 9) Após o retorno do exílio, usavam-se sortes para providenciar o suprimento de lenha para o serviço do templo e para designar os que se deviam mudar para Jerusalém. — Ne 10:34; 11:1.

Embora não se mencionem diretamente sortes relacionadas com o Urim e o Tumim, colocados por Moisés no peitoral usado pelo sumo sacerdote (Le 8:7-9) e não se saiba exatamente o que eram o Urim e o Tumim, não obstante, eram usados para resolver problemas de maneira similar a com duas sortes. O Urim e o Tumim parecem estar relacionados com o lançamento de sortes mencionado em 1 Samuel 14:41, 42. Às vezes são chamados de sortes sagradas. Ao surgir uma questão importante para a nação, sobre a qual não se podia tomar uma decisão, o sumo sacerdote ficava em pé diante de Jeová e recebia a decisão de Jeová por meio destas sortes sagradas.

Jeová ordenou que a divisão da Terra da Promessa entre as 12 tribos fosse feita por se lançarem sortes. (Núm 26:55, 56) O livro de Josué fornece uma consideração detalhada disso, ocorrendo a palavra "sorte(s)" mais de 20 vezes nos capítulos 14 a 21. Tiravam-se sortes perante Jeová na tenda de reunião em Silo, e sob a supervisão de Josué e do sumo sacerdote Eleazar. (Jos 17:4; 18:6, 8) As cidades dos levitas também foram escolhidas por sortes. (Jos 21:8) Jeová obviamente fazia a sorte cair em harmonia com a sua anterior profecia a respeito da localização geral das tribos. — Gên 49.

Usavam-se sortes para apontar delinquentes. No caso de Jonas, os marujos lançaram sortes para descobrir por causa de quem lhes sobreviera a borrasca. (Jon 1:7, 8) Pelo uso de sortes, foi indicado Jonatã como violador do juramento tolo de Saul. — 1Sa 14:41, 42.

Os inimigos de Israel usavam sortes para repartir o despojo e os cativos de guerra. (Jl 3:3; Ob 11) Hamã mandou "lançar Pur, isto é, a Sorte", como forma de adivinhação para saber qual seria o dia auspicioso para o extermínio dos judeus em todo o Império Persa. (Est 3:7) O plural é *pu·rím,* de que a Festividade de Purim, também chamada de Festividades das Sortes, obteve seu nome. — Est 9:24-26.

No Tempo dos Apóstolos. Os discípulos de Jesus usaram sortes, junto com oração, para determinar quem devia preencher a vaga de Judas Iscariotes como um dos 12 que haviam presenciado as atividades e a ressurreição de Jesus; foi escolhido Matias. (At 1:21-26) A palavra grega usada aqui é *klé·ros* que é aparentada com a palavra *kle·ro·no·mí·a,* herança. A palavra *klé·ros* é usada em Colossenses 1:12 e 1 Pedro 5:3 com referência à herança, ou ao quinhão, que Deus dera aos cristãos.

Mas, não lemos nada a respeito do uso de sortes depois de Pentecostes de 33 EC para a escolha de superintendentes e seus ajudantes, ou para decidir assuntos de importância. A escolha de superintendentes e de seus ajudantes devia basear-se na evidência dos frutos do espírito santo na vida deles (1Ti 3; Tit 1), ao passo que outras decisões se baseavam no cumprimento de profecias, em orientação angélica, nos princípios da Palavra de Deus e nos ensinos de Jesus, e na orientação do espírito santo. (At 5:19-21; 13:2, 3; 14:23; 15:15-19, 28) O apóstolo Paulo declara: "Toda a Escritura é inspirada por Deus e proveitosa . . . para endireitar as coisas." — 2Ti 3:16; veja DEUS DA BOA SORTE, DEUS DO DESTINO.

SORTES, FESTIVIDADE DAS. Veja PURIM.

SOSÍPATRO [Salvando o Pai]. Companheiro de Paulo quando estava em Corinto, a quem o apóstolo descreveu como 'meu parente', e cujos cumprimentos são enviados de Corinto, na carta de Paulo aos romanos. (Ro 16:21) É possivelmente o Sópater mencionado em Atos 20:4, como associado com Paulo na Grécia.

SÓSTENES [de raízes que significam "salvar" e "força"]. Presidente da sinagoga coríntia durante a visita de Paulo a Corinto; possível sucessor de Crispo, que se tornou cristão. Quando o procônsul Gálio se negou a ouvir as acusações dos judeus contra o ensino religioso de Paulo, a multidão agarrou Sóstenes e o espancou. Certos manuscritos dizem que a multidão era composta de "gregos" antijudaicos; outros rezam "judeus". Ambos os casos, porém, são interpolações, visto que os três manuscritos mais antigos não nos dizem que grupo partidário atacou Sóstenes. — At 18:8, 12-17.

É possível que esta má experiência sofrida por Sóstenes tenha levado à sua conversão ao cristianismo e a uma associação posterior com Paulo em Éfeso, porque Paulo, nos cumprimentos no início da sua primeira carta aos coríntios, inclui os de certo Sóstenes (nome grego não muito comum), chamando-o de "nosso irmão". — 1Co 1:1.

SOTAI. Um dos servos de Salomão, cujos descendentes retornaram a Jerusalém junto com Zorobabel, em 537 AEC. — Esd 2:55; Ne 7:57.

SUA.

1. Pai cananeu da esposa de Judá; avô de Er, Onã e Selá. — Gên 38:2-5, 12; 1Cr 2:3.

2. Filha de Héber da tribo de Aser. — 1Cr 7:30, 32.

SUÁ.

1. Da tribo de Aser, primeiro filho alistado de Zofa. Era um dos cabeças paternos dentre uns 26.000 homens escolhidos, valentes e poderosos do exército de Israel. — 1Cr 7:30, 36, 40.

2. [*Shú·ah*] Sexto e último filho mencionado de Abraão com sua segunda esposa, Quetura. (1Cr 1:32) Suá e seus cinco irmãos receberam dádivas de Abraão e foram enviados para fora da sua família para o L. (Gên 25:1, 2, 5, 6) Alguns acham que os descendentes de Suá, os suítas, moravam ao longo do Eufrates, entre dois de seus tributários, o Balique e o Cabur. O único suíta mencionado na Bíblia é o companheiro de Jó, Bildade. — Jó 2:11.

3. [*Shú·hah*] [Cova]. Irmão de Quelube, da tribo de Judá. — 1Cr 4:11.

SUAL [Raposa].

1. Filho de Zofa; cabeça na tribo de Aser. — 1Cr 7:36, 40.

2. Região associada com Ofra, presumivelmente ao N de Micmás. Os filisteus que acampavam em Micmás faziam surtidas na direção de Sual. (1Sa 13:16, 17) Não se conhece sua localização exata.

SUÃO, SUAMITAS [De (Pertencentes a) Suão]. Único filho de Dã mencionado na Bíblia. Ele foi o antepassado dos suamitas, única família tribal alistada para Dã e que somava 64.400 pessoas no fim da peregrinação de 40 anos pelo ermo. (Núm 26:42, 43) É chamado de Husim em Gênesis 46:23.

SUAVIDADE. Veja MEIGUICE, SUAVIDADE.

SUBAEL [Deus Tomou Cativo].

1. Descendente de Levi através de Gersom, filho de Moisés. Outra forma do nome é Sebuel. — 1Cr 24:20; 26:24; veja SEBUEL N.º 1.

2. Filho de Hemã, também chamado Sebuel. — 1Cr 25:4, 20; veja SEBUEL N.º 2.

SUBIDAS. A expressão hebraica *Shir ham·ma·ʽalóhth*, que constitui o cabeçalho de 15 salmos (Sal 120-134), é traduzida diversamente como "Cântico de degraus" (*IBB, Tr*), "Cântico gradual" (*So*), "Cântico dos degraus" (*Al, VB, NM* n sobre Sal 120:cab.), "Cântico das ascensões" (*Fi, MC, PIB*), e "Cântico das subidas" (*BJ, LEB*). Quatro destes salmos são atribuídos a Davi e um a Salomão. O sentido exato do cabeçalho é assunto em debate.

Em certa época, a tradição judaica (Míxena, *Middot* 2:5) sustentava que estes 15 cânticos eram entoados pelos levitas na subida dos 15 degraus desde o Pátio das Mulheres para o Pátio de Israel, no templo em Jerusalém, mas esta opinião é hoje em geral descartada. Alguns sugerem que a frase se refere ao enaltecido conteúdo desses salmos, embora pareça haver pouco motivo para elevá-los deste modo acima dos outros salmos inspirados. A maioria dos comentadores acredita que o título deriva do uso destes salmos pelos adoradores israelitas na viagem ou subida à elevada cidade de Jerusalém, situada alto nas montanhas de Judá, quando assistiam ali alegremente às três grandes festas anuais. (De 12:5-7; 16:16; Sal 42:4; Is 30:29) A palavra *ma·ʽaláh* é usada de modo similar em Esdras 7:9, referindo-se à "subida" dos israelitas de Babilônia a Jerusalém, após o exílio. As expressões no Salmo 122:1-4 servem bem para ilustrar este conceito, ao passo que o conteúdo dos outros salmos deste grupo é de natureza tão variada, que deixa o assunto ainda na incerteza.

SUBMISSÃO. Disposição de estar em sujeição, de ceder, de submeter-se — a superiores, a leis ou a determinado arranjo de coisas. Inclui a sujeição de Jesus Cristo ao Pai (1Co 15:27, 28), da congregação cristã a Jesus (Ef 5:24) e a Deus (He 12:9; Tg 4:7), dos cristãos individuais àqueles que tomam a dianteira na congregação (1Co 16:15, 16; He 13:17 n; 1Pe 5:5), das mulheres cristãs ao arranjo prevalecente na congregação na questão do ensino (1Ti 2:11), dos escravos aos seus donos (Tit 2:9; 1Pe 2:18), das esposas ao marido (Ef 5:22; Col 3:18; Tit 2:5; 1Pe 3:1, 5), dos filhos aos pais (1Ti 3:4; compare isso com Lu 2:51; Ef 6:1) e dos governados aos governantes ou às autoridades superiores (Ro 13:1, 5; Tit 3:1; 1Pe 2:13). — Veja AUTORIDADES SUPERIORES; CABEÇA, SER; OBEDIÊNCIA.

A submissão, ou sujeição, demonstrada pelo cristão para com humanos envolve a consciência e é governada pela sua relação com Deus. Portanto, quando a submissão levaria a uma transigência ou a uma violação da lei divina, tem de se obedecer antes a Deus do que a homens. (At 5:29) Neste respeito, Paulo e Barnabé 'não cederam no sentido de se submeter' a falsos irmãos que, contrário ao propósito revelado de Deus, advogavam a circuncisão e a aderência à Lei mosaica como requisito para se obter a salvação. — Gál 2:3-5; compare isso com At 15:1, 24-29.

Em 2 Coríntios 9:13 mostra-se que as contribuições feitas a favor de concristãos necessitados eram evidência da submissão da pessoa às boas novas, por ser uma obrigação cristã ajudar concrentes necessitados. — Tg 1:26, 27; 2:14-17.

SUBORNO. Em geral, uma compensação em valores dada com o objetivo de influenciar aquele que a recebe a agir a favor de quem a dá, usualmente de modo injustificável ou corrupto. Dependendo do contexto, a palavra hebraica para suborno (*shó·hhadh*) pode também ser traduzida "dádiva" ou "presente". (Êx 23:8 n; 1Rs 15:19; Pr 17:8) As Escrituras indicam que a aceitação de suborno não somente levava à perversão da justiça, mas até mesmo ao derramamento de sangue. — De 16:19; 27:25; Ez 22:12.

Aceitar suborno era especificamente proibido pela lei de Deus para Israel, e Jeová, como Juiz Supremo, deu o exemplo perfeito por sempre fazer decisões imparciais e por nunca aceitar suborno. (Êx 23:8; 2Cr 19:7) Portanto, os que querem ser hóspedes na tenda de Jeová têm de imitá-lo neste respeito. — Sal 15:1, 5; veja também Is 33:15, 16.

A Bíblia contém inúmeros exemplos daqueles que não se eximiam de subornos. Dalila foi subornada para trair Sansão, pagando-lhe cada um dos senhores do eixo dos filisteus 1.100 peças de prata (US$ 2.422, se as "moedas [peças] de prata" eram siclos). (Jz 16:5) Os filhos de Samuel, o profeta e juiz, dessemelhantes de seu pai, aceitavam subornos e pervertiam o julgamento. (1Sa 8:3; 12:3) Davi fala sobre aqueles cuja mão direita, que devia ter apoiado a causa do direito, estava cheia de suborno. (Sal 26:10) Os reis Asa e Acaz subornaram respectivamente o rei da Síria e o rei da Assíria para obter ajuda militar. (1Rs 15:18, 19; 2Rs 16:8) Os cabeças, ou príncipes, da infiel Jerusalém mostraram ser amantes de subornos. (Is 1:23; 5:23; Miq 3:11) Dessemelhante da prostituta comum, que recebe uma paga, a infiel Jerusalém realmente subornava outros para vir a ela. — Ez 16:33.

No primeiro século EC, Judas Iscariotes, na realidade, aceitou um suborno para trair Jesus Cristo (Mt 26:14-16, 47-50), e o Governador Félix refreou-se de fazer justiça no caso de Paulo, na esperança de receber um suborno do apóstolo. — At 24:26, 27.

As expressões 'um suborno tomado do peito' e "o suborno no peito" podem ser entendidas melhor quando se toma em consideração que, em hebraico, a palavra "peito" pode referir-se também à dobra duma veste, acima do cinto. Portanto, essas expressões indicam que o suborno, pelo visto, era escondido na dobra superior da veste e então dado em secreto a outro que, por sua vez, também o escondia. — Pr 17:23; 21:14; veja DÁDIVAS, PRESENTES.

SUCATITAS. Família queneia de escribas que morava em Jabez. — 1Cr 2:55.

SUCOTE [Barracas].

1. Lugar em que Jacó, depois de seu encontro com Esaú, construiu para si uma casa e fez barracas, ou estábulos cobertos, para sua manada; daí o nome Sucote. (Gên 33:16, 17) A declaração de que seu próximo lugar de parada, Siquém, foi "na terra de Canaã", dá a entender que Sucote não se encontrava em Canaã propriamente dito. — Gên 33:18.

Outras referências também indicam um lugar ao L do rio Jordão, visto que provavelmente se referem ao mesmo lugar. De modo que Sucote é o nome de uma das cidades na herança da tribo de Gade, ao L do Jordão. (Jos 13:24, 25, 27) Gideão, ao perseguir o restante das forças midianitas, cruzou o Jordão e chegou a Sucote, onde os príncipes da cidade lhe negaram o pedido de comida para as suas tropas, assim como fizeram também os homens da vizinha Penuel. No seu retorno, Gideão obteve o nome de 77 príncipes e anciãos de Sucote, (indicando que era uma cidade de considerável tamanho) e puniu-os por não darem apoio à sua ação militar dirigida por Deus. (Jz 8:4-16) Quando Salomão construiu o templo, os objetos de cobre foram fundidos no Distrito do Jordão, entre Sucote e Zaretã. — 1Rs 7:46.

À base destas referências, identifica-se geralmente Sucote com um lugar em Tell Deir ʽAlla (hoje chamado Sukkot), ou perto dali, a uns 5 km ao L do rio Jordão e logo ao N do Jaboque, no ponto em que sai dos morros. O vizinho Tell el-Ekhsas talvez perpetue o nome original, pois é o equivalente árabe do Sucote hebraico. Tell Deir ʽAlla é sobranceiro à planície fértil que talvez seja "a baixada de Sucote", mencionada nos Salmos 60:6; 108:7.

2. Primeiro ponto de parada mencionado na marcha dos israelitas em direção ao Mar Vermelho. (Êx 12:37) Visto que se desconhece hoje a localização tanto do lugar de Ramessés, ponto de partida da marcha, como o de Etão, qual lugar de acampamento depois de Sucote, também é incerta a localização de Sucote. (Êx 13:20) Na melhor das hipóteses, pode-se dizer que Sucote evidentemente se encontrava à distância de um dia de viagem (32 a 48 km) do ermo de Etão, que se acredita ter-se estendido ao longo do lado noroeste da península do Sinai.

SUCOTE-BENOTE [Barracas de Benote]. Deidade adorada pelos babilônios, que o rei da Assíria levou às cidades de Samaria, depois de ter levado ao exílio os israelitas do reino de dez tribos. (2Rs 17:30) Alguns peritos sugerem que o nome "Sucote-Benote" seja uma forma hebraizada de Sarpanitu, consorte de Merodaque (Marduque). Outros são a favor da identificação com Meroda-

que, ou Marduque, à base de que o nome "Sucote-Benote" talvez seja *Sakut* (*h*)*ban'wat* (*h*), que significa "o Conselheiro, Criador da Terra". Entende-se que este título se aplica a Merodaque, encarado pelos babilônios como o criador do mundo.

SUFÁ. Conforme costuma ser vertido, uma região ou um vale, provavelmente na vizinhança do Árnon. (Núm 21:14) Esta palavra hebraica tem sido traduzida por termos tais como "furacão" (*Ro*) e "pé de vento" (*Tr*). Todavia, a maioria das traduções modernas indicam que se tratava duma região ou dum vale, dizendo que Vaebe ficava "junto de Sufa" (*BJ*) ou "em Sufá [Sufa]". — *Al, ALA, CBC, IBB, MC, NM.*

SUFAMITAS. Descendentes benjamitas de Sefufão, variante de grafia de Supim e de Sefufã. — Núm 26:38, 39; 1Cr 7:12; 8:5; veja SUPIM N.º 1.

SUFE [possivelmente: Canas, Juncos]. Um dos lugares mencionados para indicar onde Moisés falou aos israelitas no 40.º ano da sua peregrinação pelo ermo. (De 1:1 n) Em vez de "Sufe", a *Septuaginta* grega (Bagster) e a *Vulgata* latina rezam "Mar Vermelho", talvez porque se pensava que se tivesse omitido a palavra hebraica *yam* (que significa "mar"), deixando *Suf* como abreviação de *yam·súf* (Mar Vermelho). Neste caso, a referência seria àquela parte do mar chamada de golfo de ʽAqaba. Todavia, tomado o nome assim como está, o texto massorético hebraico diz que Moisés falou a Israel "nas planícies desérticas defronte de Sufe". E o versículo 5 acrescenta que foi "na região do Jordão, na terra de Moabe". Portanto, embora se desconheça o lugar exato, Sufe parece ter sido um lugar ao L do Jordão. É provisoriamente identificado com Khirbet Sufa, a uns 6 km ao SSE de Madaba.

SUÍNO. Veja PORCO.

SUÍTA [que significa "De (Pertencente a) Suá"]. Evidentemente descendente de Suá, filho de Abraão com sua esposa Quetura. (Gên 25:2; 1Cr 1:32) Bildade, companheiro de Jó, é o único suíta mencionado nas Escrituras. — Jó 2:11; 8:1; 18:1; 25:1; 42:9.

SUL. Veja NEGEBE.

SULAMITA. Apelido da bela moça camponesa que é o personagem principal de O Cântico de Salomão (6:13). É provável que este apelido a retrate como sendo da cidade de Suném (a atual Sulam). (Veja 1Rs 1:3.) Este conceito é apoiado por a *Septuaginta* grega (Manuscrito Vaticano N.º 1209) chamar a moça de "sunamita". Também o escritor eclesiástico Eusébio chama Suném de Sulém. — *Onomasticon* [Onomástico], 158, 11.

SUMATITAS. Uma das famílias de Quiriate-Jearim, provavelmente descendentes de Judá através de Calebe e de Sobal. — 1Cr 2:19, 50, 52, 53.

SUMO SACERDOTE. Principal representante do povo perante Deus. Cabia-lhe também a supervisão de todos os outros sacerdotes.

A Bíblia aplica diversos termos ao sumo sacerdote, a saber, "sumo [literalmente: grande] sacerdote" (Núm 35:25, 28; Jos 20:6, n), "o sacerdote, o ungido" (Le 4:3), "o sacerdote principal [ou: sumo; literalmente: cabeça]" (2Cr 26:20 n; 2Rs 25:18 n), "o cabeça" (2Cr 24:6), ou simplesmente "o sacerdote" (2Cr 26:17). No último caso, o contexto frequentemente esclarece que se fala do sumo sacerdote. Nas Escrituras Gregas Cristãs, evidentemente usa-se "principais sacerdotes" para indicar os mais importantes homens do sacerdócio, que incluíam ex-sumos sacerdotes depostos, e possivelmente, os homens adultos das famílias dos sumos sacerdotes e os cabeças das 24 turmas sacerdotais. — Mt 2:4; Mr 8:31.

A designação de Arão como primeiro sumo sacerdote de Israel procedia de Deus. (He 5:4) O sumo sacerdócio de Israel foi inaugurado com Arão e transmitido de pai para o filho mais velho, a menos que este filho morresse ou ficasse desqualificado, como no caso dos dois filhos mais velhos de Arão, que pecaram contra Jeová e morreram. (Le 10:1, 2) O Rei Salomão depôs um sumo sacerdote em cumprimento de profecia divina e colocou no seu lugar outro homem qualificado da linhagem de Arão. (1Rs 2:26, 27, 35) Mais tarde, quando a nação estava sob domínio gentio, esses governantes gentios removiam e nomeavam sumos sacerdotes segundo o seu beneplácito. No entanto, parece que se aderiu bem de perto à linhagem de Arão em toda a história da nação, até a destruição de Jerusalém em 70 EC, embora possa ter havido exceções, tais como Menelau, também chamado Onias (*Jewish Antiquities* [Antiguidades Judaicas], XII, 238, 239 [v, 1], o qual, de acordo com 2 Macabeus 3:4, 5 e 4:23 (*BJ*), era benjamita.

Habilitações e Requisitos para o Cargo. Em harmonia com a dignidade do cargo, a proximidade do sumo sacerdote em relação a Jeová ao representar a nação perante Ele, e também a importância típica do cargo, os requisitos eram rígidos.

Em Levítico 21:16-23 é apresentada uma lista de defeitos físicos desqualificadores para todos os sacerdotes. Ao sumo sacerdote impunham-se restrições adicionais: ele só se podia casar com uma virgem de Israel; não se devia casar com uma viúva. (Le 21:13-15) Além disso, não se lhe permitia aviltar-se por um morto, isto é, não podia tocar num

cadáver humano, nem o do seu pai ou da sua mãe, porque isso o tornaria impuro. Tampouco devia deixar o cabelo ficar desgrenhado, nem devia rasgar as vestes por causa de um morto. — Le 21:10-12.

A Bíblia não declara especificamente a idade para a elegibilidade do sumo sacerdote. Embora ela forneça para os levitas a idade de 50 anos para sua aposentadoria, não se menciona tal aposentadoria para sacerdotes, e seu registro indica que a designação do sumo sacerdote era vitalícia. (Núm 8:24, 25) Arão tinha 83 anos de idade quando compareceu com Moisés perante Faraó. Sua unção como sumo sacerdote parece ter ocorrido no ano seguinte. (Êx 7:7) Ele tinha 123 anos quando morreu. Durante todo este tempo ele serviu, sem se retirar do cargo. (Núm 20:28; 33:39) A provisão das cidades de refúgio menciona o serviço vitalício do sumo sacerdote, ao exigir que o homicida desintencional permanecesse na cidade até a morte do sumo sacerdote. — Núm 35:25.

Investidura. Alguns indícios do cargo que Jeová tinha em mente para Arão são vistos nos privilégios que recebeu logo depois do Êxodo do Egito. No ermo, em caminho para Sinai, foi a Arão que se ordenou que tomasse um jarro de maná e o depositasse diante do Testemunho como algo a ser guardado. Isto foi antes de virem à existência a tenda de reunião ou a Arca do Pacto. (Êx 16:33, 34, n) Mais tarde, Arão passou a ser o plenamente encarregado da tenda sagrada e da sua Arca. Arão e dois de seus filhos, com mais 70 anciãos de Israel, foram mencionados especificamente como privilegiados de subirem até certo ponto do monte Horebe, onde tiveram uma visão de Deus. — Êx 24:1-11.

Mas, Jeová fez a sua primeira declaração real do seu propósito de separar Arão e os filhos dele para o sacerdócio quando deu a Moisés instruções para a confecção das vestes sacerdotais. (Êx 28) Depois de dar estas instruções, Deus delineou para Moisés o procedimento para a investidura do sacerdócio e então fez saber definitivamente: "O sacerdócio tem de se tornar seu como estatuto por tempo indefinido." — Êx 29:9.

Em harmonia com a majestade e a pureza de Jeová, Arão e seus filhos só podiam cumprir com os deveres sacerdotais depois de terem sido santificados e empossados pelo serviço de investidura. (Êx 29) Moisés, como mediador do pacto da Lei, realizou a investidura. Uma cerimônia de santificação, durando os sete dias de 1.º a 7 de nisã de 1512 AEC, realizou a plena investidura do sacerdócio, enchendo-se-lhes as mãos de poder para atuar como sacerdotes. (Le 8) No dia seguinte, 8 de nisã, realizou-se o serviço inicial de expiação para a nação (bem similar aos serviços regulares do Dia da Expiação, decretado a ser celebrado anualmente em 10 de tisri; esta primeira atuação do sacerdócio é descrita em Levítico 9). Isto foi apropriado e necessário, porque o povo de Israel precisava ser purificado dos seus pecados, inclusive da sua então recente transgressão com relação ao bezerro de ouro. — Êx 32.

Ao investir o sumo sacerdote, um dos atos significativos que Moisés teve de realizar foi a unção de Arão por derramar sobre a cabeça de Arão o óleo de santa unção, de composição especial segundo orientações de Deus. (Le 8:1, 2, 12; Êx 30:22-25, 30-33; Sal 133:2) Os posteriores sumos sacerdotes, sucessores de Arão, são chamados de "ungidos". Embora a Bíblia não registre um caso de eles realmente terem sido ungidos com óleo literal, ela especifica esta lei: "E as vestes sagradas que são de Arão servirão para seus filhos após ele, para ungi-los nelas e nelas encher-lhes a mão de poder. Por sete dias as usará o sacerdote que lhe suceder dentre seus filhos e que entrar na tenda de reunião para ministrar no lugar santo." — Êx 29:29, 30.

As Vestes do Cargo. Além de usar vestes de linho similares às dos subsacerdotes nas suas atividades usuais, o sumo sacerdote usava em certas ocasiões vestes especiais de glória e de beleza. Os capítulos 28 e 39 de Êxodo descrevem tanto o feitio como a confecção destas vestes sob a direção de Moisés, conforme ordenado por Deus. A veste mais íntima (exceto os *calções de linho* que iam "desde os quadris até às coxas", usados por todos os sacerdotes "para cobrir a carne nua"; Êx 28:42) era a *veste comprida* (hebr.: *kut·tó·neh*) feita de linho fino (provavelmente branco) em tecido enxadrezado. Esta veste comprida parece ter tido mangas compridas e ter chegado até os tornozelos. Era provavelmente inteiriça. Uma faixa de linho fino retorcido, tecida com fios azuis, roxos e carmíneos, cingia o corpo, provavelmente à altura da cintura. — Êx 28:39; 39:29.

O *turbante*, evidentemente diferente da cobertura para a cabeça dos subsacerdotes, também era de linho fino. (Êx 28:39) Na dianteira do turbante estava presa uma *lâmina lustrosa de ouro*, tendo gravadas nela as palavras: "A santidade pertence a Jeová." (Êx 28:36) Esta lâmina era chamada de "sinal sagrado de dedicação". — Êx 29:6; 39:30.

Sobre a veste comprida de linho havia a *túnica azul sem mangas* (hebr.: *me'íl*). Provavelmente tecida inteiriça, ela tinha a abertura superior reforçada, para impedir que se rasgasse. A túnica azul sem mangas era vestida por passá-la sobre a cabeça. Esta túnica era mais curta do que a veste comprida de linho, e na sua bainha havia alternadamente campainhas de ouro e romãs feitas de fio azul, roxo e carmíneo. As campainhas eram ouvi-

As vestes do sumo sacerdote de Israel.

das quando o sumo sacerdote realizava seu trabalho no santuário. — Êx 28:31-35.

O *éfode*, uma veste do feitio dum avental, com frente e costas, e chegando um pouco abaixo da cintura, era usado por todos os sacerdotes e às vezes por pessoas que não pertenciam ao sacerdócio. (1Sa 2:18; 2Sa 6:14) Mas o éfode da vestimenta bela do sumo sacerdote era um trabalho bordado, especial. Era de linho fino retorcido, com lã tingida de roxo, fibras carmíneas e fios de ouro, de ouro batido em folhas finas e depois recortadas em fios. (Êx 39:2, 3) As ombreiras possivelmente se estendiam para baixo, em ambos os lados, desde os ombros até o cinto. Em cima das ombreiras havia dois engastes de ouro, cada um com uma pedra de ônix tendo gravado nela seis dos nomes dos filhos de Israel (Jacó) em ordem de nascimento. Um cinto do mesmo material atava o éfode na cintura, estando o cinto "sobre ele", possivelmente preso ao éfode como parte dele. — Êx 28:6-14.

O *peitoral do julgamento*, sem dúvida, era a parte mais cara e mais gloriosa da vestimenta do sumo sacerdote. Era feito do mesmo material que o éfode, tinha formato retangular, sendo o comprimento dele o dobro da largura, mas era dobrado para formar um quadrado de uns 22 cm de cada lado. A dobra formava uma espécie de bolsa. (Veja PEITORAL.) O peitoral era adornado com 12 pedras preciosas engastadas em ouro, cada pedra tendo gravado nela o nome de um dos filhos de Israel. Estas pedras, rubi, topázio, esmeralda e outras gemas, ficavam dispostas em quatro fileiras. Fizeram-se no peitoral duas correntinhas de ouro, trançadas, como trabalho de cordas, e fixaram-se argolas de ouro nos cantos; as argolas de cima eram presas às ombreiras do éfode pelas correntinhas de ouro. As duas argolas de baixo eram presas com cordéis azuis às ombreiras do éfode, logo acima do cinto. — Êx 28:15-28.

O *Urim e o Tumim* foram colocados por Moisés "no peitoral". (Le 8:8) Não se sabe exatamente o que eram o Urim e o Tumim. Alguns peritos acham que se tratava de sortes lançadas ou tiradas do peitoral, sob a direção de Jeová, basicamente fornecendo respostas de "sim" ou "não" às perguntas. Neste caso, talvez fossem colocados na "bolsa" do peitoral. (Êx 28:30, *AT; Mo*) Isto talvez seja indicado no texto de 1 Samuel 14:41, 42. No entanto, outros sustentam que o Urim e o Tumim tinham algo que ver com as gemas no peitoral, mas este conceito parece menos provável. Outras referências ao Urim e ao Tumim são encontradas em Números 27:21; Deuteronômio 33:8; 1 Samuel 28:6; Esdras 2:63; e Neemias 7:65. — Veja URIM E TUMIM.

Estas belas vestes eram usadas pelo sumo sacerdote quando se dirigia a Jeová com uma indagação sobre um assunto importante. (Núm 27:21; Jz 1:1; 20:18, 27, 28) Também, no Dia da Expiação, depois de se completarem as ofertas pelo pecado, ele trocava as vestes de linho branco por suas vestes de glória e beleza. (Le 16:23, 24) Pelo que parece, usava estas últimas também em outras ocasiões.

As instruções a respeito do Dia da Expiação, no capítulo 16 de Levítico, não declaram especificamente que o sumo sacerdote, depois de trajar sua vestimenta gloriosa, devia elevar as mãos e abençoar o povo. No entanto, no registro sobre o serviço de expiação realizado no dia depois da investidura do sacerdócio, que segue de perto o procedimento no Dia da Expiação, lemos: "Arão levantou então as mãos para o povo, e ele os abençoou." (Le 9:22) Jeová mostrara qual deveria ser a bênção, ao ordenar a Moisés: "Fala a Arão e a seus filhos, dizendo: 'Assim é que deveis abençoar os filhos de Israel, dizendo-lhes: "Jeová te abençoe e te guarde. Jeová faça que sua face te ilumine e te favoreça. Jeová levante sua face para ti e te designe a paz."'" — Núm 6:23-27.

Responsabilidades e Deveres. A dignidade, a seriedade e a responsabilidade do cargo de sumo sacerdote são salientadas pelo fato de que os pecados da sua parte lançavam culpabilidade sobre o povo. (Le 4:3) Apenas o sumo sacerdote devia entrar no compartimento Santíssimo do santuário, e isso somente em um dia por ano, no Dia da Expiação. (Le 16:2) Quando entrava na tenda de reunião naquele dia, não se permitia nenhum outro sacerdote na tenda. (Le 16:17) Ele oficiava em todos os serviços do Dia da Expiação. Em ocasiões especiais, fazia expiação por sua casa e pelo povo (Le 9:7), e intercedia perante Jeová pelo povo quando a ira de Jeová se acendera contra este. (Núm 15:25, 26; 16:43-50) Ao surgirem questões de importância nacional, era ele quem se dirigia a Jeová com Urim e Tumim. (Núm 27:21) Oficiava no abate e na queima da vaca vermelha, cujas cinzas eram usadas na água da purificação. — Núm 19:1-5, 9.

Evidentemente, o sumo sacerdote podia, caso desejasse, participar em quaisquer deveres ou cerimônias sacerdotais. No tempo do Rei Davi, o sacerdócio já havia aumentado em número. A fim de que todos pudessem servir, Davi arranjou os sacerdotes em 24 turmas. (1Cr 24:1-18) Este sistema continuou durante a existência do sacerdócio. Todavia, o sumo sacerdote não ficava restrito a certos tempos para prestar serviço no santuário, assim como se dava com os subsacerdotes, mas podia participar em qualquer ocasião. (Os subsacerdotes podiam ajudar em qualquer ocasião, mas certos deveres eram reservados como privilégio dos sacerdotes da respectiva turma em serviço.) Assim como se dava com os subsacerdotes, as épocas festivas eram os períodos mais atarefados para o sumo sacerdote.

O santuário, seu serviço e o tesouro estavam sob a supervisão do sumo sacerdote. (2Rs 12:7-16; 22:4) Nesta responsabilidade, parece que havia um sacerdote secundário como seu ajudante principal. (2Rs 25:18) Em tempos posteriores, este ajudante, chamado de Sagan, oficiava em lugar do sumo sacerdote, quando este, por algum motivo, estava incapacitado. (*The Temple* [O Templo], de A. Edersheim, 1874, p. 75) Eleazar, filho de Arão, recebeu a incumbência duma supervisão especial. — Núm 4:16.

O sumo sacerdote também era o líder em dar instrução religiosa à nação. — Le 10:8-10; De 17:9-11.

Ele e os governantes seculares (Josué, os juízes, e, sob a monarquia, o rei) eram os supremos tribunais da nação. (De 17:9, 12; 2Cr 19:10, 11) Depois de se constituir o Sinédrio (em tempos posteriores), o sumo sacerdote presidia a este corpo. (Algumas tradições dizem que ele não presidia em cada caso — apenas conforme desejava.) (Mt 26:57; At 5:21) O sumo sacerdote Eleazar participou com Josué em repartir a terra entre as 12 tribos. — Jos 14:1; 21:1-3.

A morte do sumo sacerdote tinha de ser anunciada às cidades de refúgio em todo o país; significava a soltura de todos os confinados aos limites das cidades de refúgio por serem culpados de homicídio acidental. — Núm 35:25-29.

A Linhagem dos Sumos Sacerdotes. Queira ver a tabela acompanhante quanto à linhagem dos sumos sacerdotes e os nomes dos que realmente serviram neste cargo. A Bíblia menciona especificamente apenas uns poucos como servindo neste cargo, mas fornece-nos registros genealógicos da linhagem de Arão. Sem dúvida, um bom número dos alistados nas tabelas genealógicas serviram como sumos sacerdotes, embora a Bíblia não apresente um relato dos seus atos, nem os mencione definitivamente como ocupando este cargo. Os poucos que ela realmente menciona como tais dificilmente bastariam para preencher a lacuna no tempo, em especial entre o início do sacerdócio em 1512 AEC e a destruição de Jerusalém em 607 AEC. Também, muitas vezes há nomes passados por alto nas tabelas genealógicas, de modo que alguns daqueles cujo nome não se menciona também podem ter servido no cargo. A tabela, portanto, não pretende fornecer uma lista totalmente completa e exata, mas pode ajudar o leitor a obter uma visão melhor da linhagem dos sumos sacerdotes.

O Sacerdócio de Melquisedeque. O primeiro sacerdote mencionado na Bíblia é Melquisedeque, que era "sacerdote do Deus Altíssimo", bem como rei de Salém (Jerusalém). Abraão se encontrou com este sacerdote-rei ao retornar depois de derrotar os três reis coligados com o rei elamita Quedorlaomer. Abraão mostrou que reconhecia a

origem divina da autoridade de Melquisedeque por dar-lhe um décimo dos frutos da sua vitória e por receber a bênção de Melquisedeque. A Bíblia não fornece o registro dos antepassados de Melquisedeque, nem de seu nascimento ou da sua morte. Não teve predecessores nem sucessores. — Gên 14:17-24; veja MELQUISEDEQUE.

O Sumo Sacerdócio de Jesus Cristo. O livro bíblico de Hebreus salienta que Jesus Cristo, desde a sua ressurreição e entrada no céu, é "sumo sacerdote para sempre à maneira de Melquisedeque". (He 6:20; 7:17, 21) Para descrever a grandiosidade do sacerdócio de Cristo e sua superioridade sobre o sacerdócio arônico, o escritor mostra que Melquisedeque era tanto rei como sacerdote por designação do Deus Altíssimo, e não por herança. Cristo Jesus, não sendo da tribo de Levi, mas da de Judá e da linhagem de Davi, não herdou seu cargo por descender de Arão, mas o obteve por designação direta de Deus, assim como Melquisedeque. (He 5:10) Além da promessa registrada no Salmo 110:4: "Jeová jurou (e não o deplorará): 'Tu és sacerdote por tempo indefinido à maneira de Melquisedeque!' ", designação que o torna o Rei-Sacerdote celestial, Cristo possui também a autoridade do Reino em razão da sua ascendência de Davi. Neste último caso, ele se torna o herdeiro do reinado prometido no pacto davídico. (2Sa 7:11-16) Portanto, ele ocupa os cargos conjuntos do reinado e do sacerdócio, assim como Melquisedeque.

Mostra-se de outra maneira a sobrepujante excelência do sumo sacerdócio de Cristo, a saber, por Levi, progenitor do sacerdócio judaico, na realidade ter dado dízimos a Melquisedeque, pois Levi ainda se encontrava nos lombos de Abraão quando este patriarca deu um décimo ao sacerdote-rei de Salém. Além disso, neste sentido, Levi foi também abençoado por Melquisedeque, e a regra é que o menor é abençoado pelo maior. (He 7:4-10) O apóstolo também traz à atenção que, estar Melquisedeque "sem pai, sem mãe, sem genealogia, não tendo nem princípio de dias nem fim de vida", é representativo do sacerdócio eterno de Jesus Cristo, que foi ressuscitado para uma "vida indestrutível". — He 7:3, 15-17.

Não obstante, embora Cristo não derive seu sacerdócio da descendência carnal de Arão, nem tenha predecessor ou sucessor no cargo, ele cumpre as coisas tipificadas pelo sumo sacerdote arônico. O apóstolo torna isso perfeitamente claro quando mostra que o tabernáculo em forma de tenda, construído no ermo, era modelo "da verdadeira tenda, que Jeová erigiu, e não algum homem", e que os sacerdotes levíticos prestavam "serviço sagrado numa representação típica e como sombra das coisas celestiais". (He 8:1-6; 9:11) Ele relata que Jesus Cristo, que não tinha sacrifícios de animais, mas sim seu próprio corpo para oferecer, eliminou a validade ou a necessidade de sacrifícios de animais; então Jesus "passou pelos céus", "não com o sangue de bodes e de novilhos, mas com o seu próprio sangue, de uma vez para sempre, e obteve para nós um livramento eterno". (He 4:14; 9:12; 10:5, 6, 9) Entrou no lugar santo, tipificado pelo Santíssimo em que Arão entrava, a saber, "no próprio céu, para aparecer agora por nós perante a pessoa de Deus". — He 9:24.

O sacrifício de Jesus como Sumo Sacerdote antitípico não precisava ser repetido, assim como os dos sacerdotes arônicos, porque seu sacrifício realmente removeu o pecado. (He 9:13, 14, 25, 26) Além disso, como tipo ou como sombra, nenhum sacerdote do sacerdócio arônico podia viver o suficiente para salvar completamente ou trazer plena salvação e perfeição a todos aqueles a quem ministrava, mas Cristo "é também capaz de salvar completamente os que se aproximam de Deus por intermédio dele, porque está sempre vivo para interceder por eles". — He 7:23-25.

Além de oferecer sacrifícios, o sumo sacerdote em Israel abençoava o povo e era seu principal instrutor nas leis justas de Deus. O mesmo se dá com Jesus Cristo. Ao comparecer perante seu Pai nos céus, ele "ofereceu um só sacrifício pelos pecados, perpetuamente, e se assentou à direita de Deus, daí em diante esperando até que os seus inimigos sejam postos por escabelo dos seus pés". (He 10:12, 13; 8:1) Portanto, "na segunda vez que ele aparecer, será à parte do pecado e para os que seriamente o procuram para a sua salvação". — He 9:28.

A superioridade de Jesus Cristo como Sumo Sacerdote é vista também em outro sentido. Ao se tornar homem de sangue e carne igual aos seus "irmãos" (He 2:14-17), ele foi cabalmente provado; sofreu toda espécie de oposição, perseguição, e, por fim, uma morte ignominiosa. Conforme se declara: "Embora fosse Filho, aprendeu a obediência pelas coisas que sofreu; e, depois de ter sido aperfeiçoado, tornou-se responsável pela salvação eterna de todos os que lhe obedecem." (He 5:8, 9) Paulo explica os benefícios que podemos derivar de ele ter sido assim provado: "Por ter ele mesmo sofrido, ao ser posto à prova, pode vir em auxílio daqueles que estão sendo postos à prova." (He 2:18) Os que necessitam de ajuda têm a garantia de receber consideração misericordiosa e compassiva. "Pois", diz Paulo, "temos por sumo sacerdote, não alguém que não se possa compadecer das nossas fraquezas, mas alguém que foi provado em todos os sentidos como nós mesmos, porém, sem pecado". — He 4:15, 16.

LINHAGEM DOS SUMOS SACERDOTES DE ISRAEL

As genealogias dos sumos sacerdotes são encontradas em 1 Crônicas 6:1-15, 50-53, e em Esdras 7:1-5. Elas não contêm todos os nomes; alguns elos são omitidos, conforme é comum em tabelas genealógicas hebraicas. Josefo e os rabinos judeus inserem nomes adicionais, mas a sua exatidão está sujeita a dúvidas. O ponto de interrogação após um nome em negrito indica os que talvez tenham servido no cargo de sumo sacerdote (provavelmente diversos deles), mas que são alistados somente na linhagem de sumos sacerdotes na Bíblia, sem se mencionar especificamente que tenham servido como tais.

Levi (Filho de Jacó. — Gên 29:34)

Coate — Gérson — Merari (Gên 46:11; Êx 6:16; 1Cr 6:1)

Anrão — Izar — Hébron — Uziel (Êx 6:18; 1Cr 6:2)

1512 AEC — INÍCIO DO SACERDÓCIO DE ISRAEL

ARÃO — Moisés (Êx 6:20; 1Cr 23:13)

ELEAZAR (Êx 6:23; Le 10:1-7; Núm 20:25-28; 1Cr 6:3) — Nadabe (morreu) — Abiú (morreu) — Itamar (Êx 6:23; 1Cr 24:1, 2) (A Arca do Pacto ficou em Silo desde o tempo em que aquela terra foi subjugada [c. 1467 AEC] até o tempo de Eli, com uma permanência temporária em Betel. — Jos 18:1; Jz 20:18, 26-28)

FINEIAS (Jeová estabelece o pacto para o sacerdócio na linhagem dele. — Êx 6:25; Núm 25:10-13; Jos 22:13; Jz 20:27, 28)

ABISUA? (1Cr 6:4, 5; Esd 7:5)

BUQUI? (1Cr 6:5; Esd 7:4)

UZI? (1Cr 6:5, 6; Esd 7:4)

(A linhagem de Itamar parece ter oficiado durante este período.)

ELI (O primeiro sumo sacerdote da linhagem de Itamar; sucedeu quer Abisua, quer Uzi, segundo Josefo, *Jewish Antiquities,* V, 361, 362 [xi, 5]; VIII, 12 [i, 3]; veja 1Cr 24:3.)

Zeraías (1Cr 6:6; Esd 7:4)

Meraiote (1Cr 6:6, 7; Esd 7:3, 4)

Amarias (1Cr 6:7)

Aitube (2Sa 8:17; 1Cr 6:7, 8; 18:16)

Filhos de Eli: Hofni — Fineias

(A Arca foi capturada pelos filisteus. Eli e filhos morreram. A Arca permaneceu 7 meses em território filisteu. [1Sa 4:17, 18; 6:1] A Arca retornou, ficando temporariamente em Bete-Semes, depois em Quiriate-Jearim [Baale-Judá], na casa de Abinadabe, durante muitos anos, até pouco depois de Davi capturar Sião. — 1Sa 6:14, 15; 7:2; 2Sa 6:2, 3)

Filhos de Fineias: Icabode (1Sa 4:19-22) — **AITUBE?** (1Sa 14:3; 22:9)

AIJÁ (Provavelmente irmão de Aimeleque. Serviu no tabernáculo em Silo. — 1Sa 14:3)

(Davi tentou levar a Arca para Jerusalém; Uzá golpeado. Davi levou a Arca à casa de Obede-Edom, o geteu; a Arca permaneceu ali três meses; daí Davi a transferiu para Jerusalém. — 2Sa 6:1-11)

AIMELEQUE (Ajudou Davi; foi morto quando 85 sacerdotes de Nobe foram mortos por ordem de Saul. — 1Sa 21:1-6; 22:9-18)

ZADOQUE (Talvez fosse o "segundo" sacerdote durante o reinado de Davi. [Veja 2Rs 25:18; Je 52:24.] Foi leal a Davi quando Adonias tentou tomar o trono. Constituído sumo sacerdote por Salomão, em lugar de Abiatar. — 2Sa 8:17; 15:24-29; 19:11; 1Rs 1:7, 8, 32-45; 2:27, 35; 1Cr 24:3)
(Arca é colocada no templo, recém-construído por Salomão. — 1Rs 8:1-6)

ABIATAR (Escapou e juntou-se a Davi. [1Sa 22:20-23; 23:6, 9; 30:7] Mas, posteriormente apoiou Adonias e foi deposto por Salomão. A casa de Eli perdeu o sumo sacerdócio, cumprindo as palavras de Jeová em 1 Samuel 2:30-36. — 1Rs 2:27, 35)

O cargo retorna à linhagem de Eleazar.

AIMAÁS? (2Sa 15:27, 36; 17:20; 1Cr 6:8)

AZARIAS (I)? (1Rs 4:2; 1Cr 6:9)

(Os próximos três nomes, Amarias, Jeoiada e Zacarias, são evidentemente elos omitidos em 1Cr 6:1-15.)

AMARIAS (No tempo do Rei Jeosafá. — 2Cr 19:11)

JEOIADA (No tempo de Acazias, de Atalia e de Jeoás. — 2Rs 11:4–12:9; 2Cr 22:10–24:15)

ZACARIAS? (Apedrejado até morrer, com a aprovação do Rei Jeoás. — 2Cr 24:20-22)

JOANÃ? (1Cr 6:10)

AZARIAS (II) (Provavelmente foi o sacerdote que resistiu ao ato presunçoso do Rei Uzias. — 1Cr 6:10; 2Cr 26:17-20)

(Os próximos dois nomes, Urija e Azarias, talvez sejam elos omitidos em 1Cr 6:1-15)

URIJA? (O sacerdote que construiu um altar igual ao altar pagão em Damasco, às ordens do Rei Acaz. — 2Rs 16:10-16)

AZARIAS (II ou III) (Da linhagem de Zadoque; serviu no tempo do Rei Ezequias. Talvez seja o Azarias II, alistado anteriormente, ou outro com o mesmo nome. — 2Cr 31:10-13)

AMARIAS? (1Cr 6:11; Esd 7:3)

AITUBE (Ne 11:11; 1Cr 6:11, 12; 9:11; Esd 7:2)

MERAIOTE? (Sacerdote, descendente de Aitube, mas talvez não tenha servido como sumo sacerdote. — 1Cr 9:11; Ne 11:11)

ZADOQUE? (1Cr 6:12; 9:11; Esd 7:2; Ne 11:11)

SALUM? (Mesulão) (1Cr 6:12, 13; 9:11; Esd 7:2; Ne 11:11)

HILQUIAS (No tempo do Rei Josias. — 2Rs 22:4-14; 23:4; 1Cr 6:13; 2Cr 34:9-22)

AZARIAS (III ou IV)? (1Cr 6:13, 14)

SERAÍAS (Morto por Nabucodonosor em Ribla, após a queda de Jerusalém em 607 AEC. — 2Rs 25:18-21; 1Cr 6:14; Esd 7:1; Je 52:24-27)

JEOZADAQUE? (Levado ao exílio babilônico por Nabucodonosor em 607 AEC. Seu filho Jesua [Josué] e possivelmente outros filhos nasceram durante o exílio. Naturalmente, não podia exercer sua função no templo.— 1Cr 6:14, 15; Esd 3:2)

(Desaparece a Arca do Pacto; não existiu nos templos posteriores construídos em Jerusalém.)

APÓS O RETORNO DO EXÍLIO

JOSUÉ (Jesua) (Retornou em 537 AEC com Zorobabel. — Esd 2:2; 3:2; Ne 12:10; Ag 1:1; Za 3:1; 6:11)

JOIAQUIM? (Ne 12:10, 12; ocupou o cargo na época do retorno de Esdras a Jerusalém, segundo Josefo, *Jewish Antiquities,* XI, 121 [v, 1])

ELIASIBE (No tempo de Neemias. — Ne 3:20; 12:10, 22; 13:4, 6, 7)

JOIADA? (Ne 12:10, 11, 22; 13:28)

JOANÃ (Jonatã?) (Ne 12:11, 22, 23)

JADUA? (Provavelmente nos dias, ou "até" os dias, de Dario, o persa. — Ne 12:11, 22)

A PARTIR DO TEMPO DE DARIO (II), O PERSA

(A partir deste ponto, os livros apócrifos de Primeiro e Segundo Macabeus, e *Jewish Antiquities* [XI-XX], de Josefo, são a fonte da lista de sumos sacerdotes até o tempo dos macabeus. Josefo menciona mais sumos sacerdotes do que Primeiro Macabeus. Desde os macabeus até a destruição de Jerusalém em 70 EC, a principal fonte é Josefo. A Bíblia menciona apenas três [Anás, José Caifás e Ananias]. A linhagem de sumos sacerdotes parece ter sido aderida, pelo menos na maioria dos casos, embora governantes pagãos depusessem e nomeassem sumos sacerdotes a seu bel-prazer.)

LINHAGEM DOS SUMOS SACERDOTES DE ISRAEL (*cont.*)

ONIAS I
SIMÃO I
ELEAZAR
MANASSÉS
ONIAS II (Continua na coluna à direita.)

SIMÃO II
ONIAS III
JOSUÉ (gr.: Jesus); também Jasão.
ONIAS (Também chamado Menelau.)
JAQUIM (Chamado em grego Alcimo); também Jacimo.

OS SACERDOTES-REIS MACABEUS

JONATÃ
SIMÃO (Irmão de Jonatã.)
JOÃO HIRCANO
ARISTÓBULO I ➩

ALEXANDRE JANEU
HIRCANO II (Aristóbulo II tomou o poder temporariamente.)
ANTÍGONO

APÓS HERODES, O GRANDE, TORNAR-SE REI (Mt 2:1)
(Designados por Herodes)

HANANEL (gr. latinizado: Ananelus.)
ARISTÓBULO III
HANANEL (pela segunda vez.)
JESUS (filho de Fabete.) ➩

SIMÃO (filho de Boeto.)
MATIAS (Matatias) (genro de Boeto.)
JOAZAR (filho de Boeto.)

(Designados por Arquelau, Rei da Judeia. — Mt 2:22)

ELEAZAR (filho de Boeto.) ➩

JESUS (filho de Sie) (Joazar reposto pela multidão.)

(Designado por Quirino, Governador da Síria. — Lu 2:2)

ANÁS (Anano) (filho de Sete.) (Designado por Quirino; deposto por Valério Grato, governador da Judéia, por volta de15 EC. Era o sogro de Caifás. Após ser deposto, continuou a exercer muita influência. — Lu 3:2; Jo 18:13, 24; At 4:6)

(Designados por Valério Grato, Governador da Judeia)

ISMAEL (filho de Fabi.)
ELEAZAR (filho de Anás.)
SIMÃO (filho de Camito.)
JOSÉ CAIFÁS (Oficiava durante o ministério terrestre de Jesus e o início do ministério dos apóstolos. Presidiu como sumo sacerdote ao julgamento de Jesus perante o Sinédrio, em companhia de seu sogro Anás. [Mt 26:3, 57; Lu 3:2; Jo 11:49, 51; 18:13, 14, 24, 28] Ele e Anás convocaram Pedro e João e ordenaram-lhes parar de pregar. [At 4:6, 18] Caifás foi o sumo sacerdote que autorizou Saulo a receber cartas para a sinagoga de Damasco, para prender cristãos. — At 9:1, 2, 14)

(Designados por Vitélio, Governador da Síria)

JONATÃ (filho de Anás.) ➩

TEÓFILO (filho de Anás.)

(Designados por Herodes Agripa I)

SIMÃO (Canteras) (filho de Boeto.)
MATIAS (Matatias) (filho de Anás.) ➩

ELIONEU (filho de Canteras.)

(Designados por Herodes, Rei de Cálcis)

JOSÉ (filho de Camido.)
ANANIAS (filho de Nedebeus.) (Presidiu ao Sinédrio no julgamento de Paulo. — At 23:2; 24:1)

(Designados por Herodes Agripa II)

ISMAEL (filho de Fabi.)
JOSÉ (Cabi) (filho do ex-sumo sacerdote Simão.)
ANÁS (Anano) (filho de Anás.)
JESUS (filho de Damneu.)
JESUS (filho de Gamaliel) ➩

MATIAS (Matatias) (filho de Teófilo.)
FANAS (Fânias ou Fineias; filho de Samuel.) (Constituído sumo sacerdote, não por Herodes Agripa, mas pelo povo, durante a guerra contra Roma.)

Subsacerdotes Cristãos. Jesus Cristo é o único sacerdote "à maneira de Melquisedeque" (He 7:17), mas, igual a Arão, o sumo sacerdote de Israel, Jesus Cristo tem um grupo de subsacerdotes que seu Pai, Jeová, lhe proveu. A estes se prometeu serem co-herdeiros de Jesus Cristo nos céus, onde também participarão no seu Reino quais reis associados. (Ro 8:17) São conhecidos como "sacerdócio real". (1Pe 2:9) Na visão do livro bíblico de Revelação (Apocalipse), são mostrados cantando um novo cântico, no qual dizem que Cristo os comprou com o seu sangue e que fez "deles um reino e sacerdotes para o nosso Deus, e [que] hão de reinar sobre a terra". (Re 5:9, 10) Mais adiante na visão, mostra-se que são 144.000 em número. São também descritos como tendo sido "comprados da terra" quais seguidores do Cordeiro, "comprados dentre a humanidade como primícias para Deus e para o Cordeiro". (Re 14:1-4; compare isso com Tg 1:18.) Neste capítulo (14) de Revelação dá-se um aviso a respeito da marca da fera, mostrando-se que evitar esta marca "significa perseverança para os santos". (Re 14:9-12) Estes 144.000 comprados são os que perseveram com fidelidade, que passam a viver e a reinar com Cristo, e que "serão sacerdotes de Deus e do Cristo, e reinarão com ele durante os mil anos". (Re 20:4, 6) Os serviços de Jesus como sumo sacerdote os levam a esta posição gloriosa.

Os Beneficiados pelo Sacerdócio Celestial. A visão da Nova Jerusalém, registrada em Revelação, fornece um indício de quem receberá as ministrações do grande Sumo Sacerdote e dos associados com ele quais subsacerdotes celestiais. Arão e sua família, junto com a tribo sacerdotal de Levi, ministravam ao povo das 12 tribos na terra da Palestina. Quanto à Nova Jerusalém, "as nações andarão por meio da sua luz". — Re 21:2, 22-24.

Veja também SACERDOTE

SUNAMITA [De (Pertencente a) Suném]. Habitante de Suném. Abisague, a enfermeira de Davi na velhice dele, é chamada de "sunamita". — 1Rs 1:3, 4, 15; 2:17, 21, 22; veja ABISAGUE.

Uma mulher de destaque, de Suném, que mostrava hospitalidade para com o profeta Eliseu, oferecendo-lhe regularmente alimento e abrigo, não é mencionada por nome. Pela sua bondade, ela foi recompensada com um filho. Alguns anos depois, quando o menino morreu, esta sunamita cavalgou uns 30 km, e ao achar Eliseu no monte Carmelo, expressou seu amargo pesar, dizendo: "Pedi eu algum filho por intermédio de meu senhor? Não disse eu: 'Não me deves dar uma falsa esperança'?" Retornando com ela, o profeta orou a Jeová, e o menino reviveu. — 2Rs 4:8-37.

Acatando o aviso de Eliseu a respeito duma vindoura fome, a sunamita, evidentemente então já viúva, com os da sua casa passou a morar por sete anos entre os filisteus. Ao fim deste tempo, ela voltou, encontrando sua propriedade confiscada. Quando o rei soube dos tratos passados dela com Eliseu, foram-lhe devolvidas todas as suas propriedades. — 2Rs 8:1-6.

SUNÉM. Cidade no território de Issacar (Jos 19:17, 18), não muito longe de Jezreel e do monte Gilboa. (1Sa 28:4) Suném é identificada com a atual Sulam (Shunem), que se encontra na encosta SO do Jebel Dahi (Giv'at Ha-More) e é sobranceira ao vale de Jezreel. O lugar fica a uns 5 km ao N da abandonada aldeia de Zer'in (Tel Yizre'el) e a uns 8 km ao N da extremidade ocidental do monte Gilboa.

Foi em Suném que os filisteus acamparam antes da batalha que resultou na morte do Rei Saul. (1Sa 28:4) De Suném procedia a bela Abisague ("a sunamita") que cuidou do idoso Rei Davi (1Rs 1:3, 4), e, mais tarde, o profeta Eliseu muitas vezes se hospedou ali na casa dum casal hospitaleiro. — 2Rs 4:8.

SUNI, SUNITAS [De (Pertencentes a) Suni]. Suni era o terceiro filho mencionado por nome dos sete de Gade. Acompanhou Jacó ao Egito, em 1728 AEC, e quando seus descendentes aumentaram em número, constituíram a família tribal dos sunitas. — Gên 46:8, 16; Núm 26:15.

SUOR. Transpiração; humor aquoso do corpo excretado pelas glândulas sudoríparas (perspiratórias), que flui através dos poros da pele. Esforço (como em trabalho árduo), emoção (tal como ansiedade), calor, e assim por diante, em geral são as causas de suor.

Adão, depois de pecar, tinha de ganhar sua subsistência do solo amaldiçoado, fora do jardim do Éden, fazendo-o através de labuta suarenta no meio de espinhos e abrolhos. Jeová disse-lhe, em parte: "No suor do teu rosto comerás pão, até que voltes ao solo, pois dele foste tomado." — Gên 3:17-19.

Durante a visão que Ezequiel teve do templo, Jeová declarou que os sacerdotes que ministravam ali deviam usar vestes de linho e que 'não devia haver neles nenhuma lã'. Não deviam cingir-se de lã ou de algo que 'causasse suor'. Isto talvez fosse para evitar alguma impureza que o suor produzisse, ou porque a transpiração tornaria seu serviço desagradável, em vez de alegre, já que o suor sugere muita labuta ou estafa, como no caso de Adão. — Ez 44:15-18.

Jesus em Getsêmani. A respeito de Jesus Cristo, quando estava em Getsêmani na última noite da sua vida terrestre, Lucas 22:44 declara: "Mas, ficando em agonia, continuava a orar mais seriamente; e seu suor tornou-se como gotas de

sangue caindo ao chão." O escritor não diz que o suor de Jesus estava mesmo misturado com o seu sangue. Talvez usasse apenas uma comparação para indicar que a transpiração de Cristo formava-se como gotas de sangue, ou descrevendo como o gotejar do suor de Jesus parecia o gotejamento de sangue duma ferida. Por outro lado, o sangue de Jesus pode ter exsudado através da sua pele, misturado com o seu suor. Tem-se relatado suor sanguinolento em certos casos de extrema tensão mental. Sangue, ou elementos dele, passam através das paredes intactas de vasos sanguíneos numa condição chamada diapedese, e na hematidrose há uma excreção de transpiração misturada com pigmentos de sangue ou com sangue, ou de fluido corpóreo misturado com sangue, resultando assim em se 'suar sangue'. Naturalmente, estas são apenas sugestões quanto ao que possivelmente aconteceu no caso de Jesus.

Lucas 22:43, 44, é omitido no Manuscrito Vaticano N.º 1209, no Manuscrito Alexandrino, no códice Sinaítico siríaco e no texto corrigido do Manuscrito Sinaítico. Todavia, estes versículos ocorrem no Manuscrito Sinaítico original, no Códice Bezae, na *Vulgata* latina, no texto siríaco curetoniano e na *Pesito* siríaca.

SUPERINTENDENTE. A palavra hebraica para superintendente, *pa·qídh,* deriva do verbo *pa·qádh,* que significa "voltar a atenção para" (Gên 21:1), "visitar" (Jz 15:1), "encarregar" (Gên 39:5) ou "comissionar" (Esd 1:2). De modo similar, a palavra grega para superintendente, *e·pí·sko·pos,* é aparentada com o verbo *e·pi·sko·pé·o,* que significa "vigiar cuidadosamente" (He 12:15), e com o substantivo *e·pi·sko·pé,* que significa "inspeção" (Lu 19:44, *Int;* 1Pe 2:12), "cargo de superintendente" (1Ti 3:1) ou "cargo de superintendência" (At 1:20). A *Septuaginta* grega verte a palavra hebraica *pa·qídh* quatro vezes como *e·pí·sko·pos.* (Jz 9:28; Ne 11:9, 14, 22) Portanto, superintendente era aquele que dava atenção a certos assuntos ou a pessoas, visitando, inspecionando, e encarregando alguém. A ideia básica inerente no termo grego é supervisão protetora.

Superintendentes nas Escrituras Hebraicas. José aconselhou Faraó a designar superintendentes sobre o país, a fim de armazenar produtos durante os anos de fartura em preparação para os vindouros anos de fome. (Gên 41:34-36) Cada linhagem familiar dos levitas, sob os seus respectivos maiorais, tinha sua responsabilidade específica para com a supervisão dos deveres no tabernáculo. (Núm 3:24-26, 30, 31, 35-37) Eleazar, filho de Arão, foi constituído "o maioral dos maiorais dos levitas" e cabia-lhe a supervisão geral da estrutura do tabernáculo e dos seus utensílios. (Núm 3:32; 4:16) Também o sumo sacerdote podia encarregar superintendentes de certos serviços no santuário. (2Rs 11:18) Primeiro Crônicas, capítulos 23 a 27, mostra os numerosos e variados cargos e arranjos de supervisão em vigor durante o reinado de Davi, com respeito tanto ao sacerdócio como à corte real, inclusive de assuntos econômicos e militares.

A profecia de Isaías (60:17) coloca "superintendentes" em paralelo com "feitores", visto que os superintendentes podem designar tarefas a outros, bem como supervisionar e vigiar os interesses das pessoas ou das coisas sob os seus cuidados. Nesta profecia, Jeová prediz o tempo em que ele iria "designar a paz como teus superintendentes e a justiça como teus feitores", profecia inicialmente cumprida no restabelecimento de Israel do exílio, porém, mais plenamente realizada na congregação cristã.

Superintendentes na Congregação Cristã. Os "superintendentes" (*e·pí·sko·poi*) cristãos correspondem aos reconhecidos como "anciãos"

Superintendentes, ou Anciãos		Servos Ministeriais
1Ti 3:1-7	Tit 1:5-9	1Ti 3:8-10, 12, 13
irrepreensível	livre de acusação	livre de acusação
marido de uma só esposa	marido de uma só esposa	marido de uma só esposa
não brigão bêbedo	não brigão bêbedo	não dado a muito vinho
não amante do dinheiro	não ávido de ganho desonesto	não ávido de ganho desonesto
que presida à família de maneira excelente, tendo os filhos em sujeição	tendo filhos crentes não acusados de devassidão nem indisciplinados	presidindo de maneira excelente aos filhos e às suas próprias famílias
não recém-convertido		examinado quanto à aptidão
ajuizado	ajuizado	
hospitaleiro	hospitaleiro	
qualificado para ensinar	apegando-se à palavra na arte de ensino, capaz de exortar e repreender	
não espancador	não espancador	
razoável	não obstinado	
não beligerante	não irascível	

(*pre·sbý·te·roi*) na congregação. Que estes dois termos se referem à mesma posição na congregação pode ser visto no caso de Paulo chamar "os anciãos da congregação" de Éfeso a Mileto para que se reunissem ali com ele. Ao exortar esses "anciãos", ele declara: "Prestai atenção a vós mesmos e a todo o rebanho, entre o qual o espírito santo vos designou superintendentes [forma de *e·pí·sko·poi*] para pastorear a congregação de Deus." (At 20:17, 28) O apóstolo esclarece isso adicionalmente ao escrever a Tito, considerando o assunto de fazer designações "de anciãos numa cidade após outra". Numa evidente referência a tais, ele usa o termo "superintendente" (*e·pí·sko·pos*). (Tit 1:5, 7) Ambos os termos, portanto, referem-se à mesma posição, *pre·sbý·te·ros* indicando as qualidades maduras do designado, e *e·pí·sko·pos* os deveres inerentes na designação. — Veja ANCIÃO.

Não havia número fixo de superintendentes numa congregação. O número de superintendentes dependia do número dos habilitados e acreditados como "anciãos" na respectiva congregação. Que havia diversos superintendentes naquela única congregação de Éfeso é evidente. Do mesmo modo, ao escrever aos cristãos filipenses, Paulo mencionou os "superintendentes" ali (Fil 1:1), indicando que serviam como corpo, que supervisionavam os assuntos daquela congregação.

A consideração das Escrituras Gregas Cristãs indica que os superintendentes, ou anciãos, em qualquer congregação, tinham autoridade igual. Nas suas cartas congregacionais, Paulo não destaca uma só pessoa como *o* superintendente, nem são essas cartas dirigidas a determinada pessoa como tal. A carta aos filipenses foi dirigida "a todos os santos em união com Cristo Jesus, os quais estão em Filipos, junto com superintendentes e servos ministeriais". (Fil 1:1) Neste respeito, Manuel Guerra y Gomez observou: "Certamente, *episcopos* no protocolo da carta aos filipenses não pressupõe uma autoridade monárquica; antes, trata-se dum termo que menciona as pessoas de evidente estrutura plural e colegial encarregadas da direção e do governo da comunidade cristã daquela cidade macedônia. Ao mesmo tempo, os *diaconos*, segundo o sentido geral da palavra, são os ajudantes, os ministros dos *episcopos*, e, da mesma forma, estão a serviço dos crentes." — *Espiscopos y Presbyteros*, Burgos, Espanha, 1962, p. 320.

Habilitações do superintendente ou ancião. Para obter o cargo de superintendente, é preciso ter as seguintes habilitações: "O superintendente, portanto, deve ser irrepreensível, marido de uma só esposa, moderado nos hábitos, ajuizado, ordeiro, hospitaleiro, qualificado para ensinar, não brigão bêbedo, não espancador, mas razoável, não beligerante, não amante do dinheiro, homem que presida de maneira excelente à sua própria família, tendo os filhos em sujeição com toda a seriedade; . . . não homem recém-convertido, . . . deve ter também testemunho excelente de pessoas de fora." — 1Ti 3:1-7.

Do mesmo modo, na sua carta a Tito, ao considerar o assunto de fazer designações de anciãos, Paulo disse que, para alguém se habilitar como tal, ele tinha de estar "livre de acusação, marido de uma só esposa, tendo filhos crentes, não acusados de devassidão nem indisciplinados. Porque o superintendente tem de estar livre de acusação como mordomo de Deus, não obstinado, não irascível, não brigão bêbedo, não espancador, não ávido de ganho desonesto, mas hospitaleiro, amante da bondade, ajuizado, justo, leal, dominando a si mesmo, apegando-se firmemente à palavra fiel com respeito à sua arte de ensino, para que possa tanto exortar pelo ensino que é salutar como repreender os que contradizem". (Tit 1:5-9) As diferenças nesta última lista de habilitações evidentemente tomam em consideração as necessidades especiais das congregações em Creta, onde Tito servia. — Tit 1:10-14.

O Supremo Superintendente. Primeira Pedro 2:25 evidentemente cita Isaías 53:6 referente aos que 'como ovelhas se perdiam', dizendo Pedro então: "Mas agora voltastes para o pastor e superintendente das vossas almas." Isto deve referir-se a Jeová Deus, visto que aqueles a quem Pedro escreveu não se haviam afastado de Cristo Jesus, mas, antes, *por meio dele* haviam sido levados de volta a Jeová Deus, que é o Grande Pastor do seu povo. (Sal 23:1; 80:1; Je 23:3; Ez 34:12) Jeová é também superintendente, aquele que faz inspeções. (Sal 17:3) A inspeção (gr.: *e·pi·sko·pé*) pode estar associada com sua expressão de julgamento adverso, como no primeiro século EC, no caso de Jerusalém, que não discerniu o tempo 'de ser inspecionada [gr.: *e·pi·sko·pés*]'. (Lu 19:44) Ou podia ter efeito favorável e benefícios, como no caso dos que glorificam a Deus no dia "da sua inspeção [gr.: *e·pi·sko·pés*]". — 1Pe 2:12.

"Intrometido nos Assuntos dos Outros." O apóstolo Pedro advertiu contra ser "intrometido nos assuntos dos outros". (1Pe 4:15) Esta expressão traduz a palavra grega *al·lo·tri·e·pí·sko·pos*, que literalmente significa "superintendente do que é de outro". Francisco Zorell define esta palavra como "alguém que presume assumir o dever de cuidar e corrigir assuntos dos outros, alguém que imprudentemente se intromete nos assuntos de outras pessoas". — *Lexicon Graecum Novi Testamenti* (Léxico Grego do Novo Testamento), Paris, 1961, col. 70.

SUPIM.

1. Descendente de Benjamim, talvez através de Bela e Ir(i). (1Cr 7:6, 7, 12) A introdução de Supim nas genealogias de Manassés, em 1 Crônicas 7:15, talvez indique uma incomum relação intertribal. Em Gênesis 46:21, Supim é chamado de Mupim, possivelmente por causa da similaridade das letras no antigo alfabeto hebraico, representadas em português por *s* e *m*. O nome é também grafado Sefufã(o), e identifica o homem como fundador da família tribal, benjamita, dos sufamitas. — Núm 26:39; 1Cr 8:5.

2. Porteiro designado para o lado O do santuário. (1Cr 26:16) Visto que os últimos três caracteres do seu nome em hebraico (*shup·pím*) são idênticos aos últimos três caracteres do termo anterior (*behth ha·'asup·pím*), os peritos suspeitam tratar-se de ditografia (repetição desintencional feita por escriba), e, portanto, neste versículo, não ser o nome duma pessoa. — Veja 1Cr 26:10, 11.

SUQUINS. Força integrante do exército do rei egípcio Sisaque, que invadiu Judá durante o reinado de Roboão. (2Cr 12:2, 3) Alguns peritos acreditam que os suquins sejam mencionados em certos antigos textos egípcios e que eram de origem líbia.

SUR [Muro]. Nome geográfico, que se diz, variadamente, ser uma cidade, uma série de fortes de fronteira, uma região ou uma cordilheira. É descrito como estando "defronte do Egito", isto é, na fronteira L ou ao L do Egito. O contexto situa Sur na parte NO da península do Sinai. (Gên 25:18) Depois de Israel ter cruzado o Mar Vermelho, Moisés o conduziu das margens do mar "ao ermo de Sur". — Êx 15:22.

Anteriormente, foi numa fonte "no caminho de Sur" que o anjo de Jeová falou a Agar, escrava egípcia de Abraão (que provavelmente estava fugindo de volta para o Egito). (Gên 16:7) Mais tarde, Abraão se mudou da região de Hébron (Gên 13:18) e passou a morar entre Cades (Cades-Barneia, ao S de Berseba, na região do Negebe) e Sur, embora morasse também por um tempo em Gerar, cidade filisteia bem ao N de Cades. (Gên 20:1) As andanças dos ismaelitas, habitantes do deserto, os levaram até "Havilá, perto de Sur". (Gên 25:18) O Rei Saul travou com êxito guerra contra os amalequitas até Sur, mas no tempo de Davi, os amalequitas, junto com os gesuritas e os girzitas, ainda habitavam uma área similar. — 1Sa 15:7; 27:8.

Alguns desses textos parecem indicar mais um lugar específico do que uma região em geral. Neste caso, então, a expressão "ermo de Sur", usada apenas uma vez, pode significar o ermo nas proximidades duma cidade ou dum lugar chamado Sur. — Êx 15:22; veja a referência ao "ermo de Damasco", em 1Rs 19:15, ou ao de Zife, em 1Sa 23:14.

O significado do nome (Muro) tem induzido alguns a se empenhar em identificar Sur com a antiga muralha defensiva ao longo do istmo de Suez, a qual, segundo indicam inscrições egípcias, foi construída bem cedo na história daquela nação. Outros acham que o termo se aplica a uma série de fortalezas egípcias ao longo da fronteira oriental do Egito, encarando a península do Sinai. No entanto, Êxodo 15:22 indica um lugar no lado L do Mar Vermelho, portanto, um lugar fora do Egito, em vez de dentro das suas fronteiras. Por este motivo deu-se também a sugestão de que o nome Sur (Muro) identifica a parte NO da cordilheira que cobre grande parte da península do Sinai. Vistos do lado egípcio do golfo de Suez, os penhascos brancos desta longa cordilheira têm a aparência dum muro, ou duma barreira. Pode ter havido um lugar ou cidade chamada Sur nesta cordilheira, ou ao sopé dela, talvez a última cidade árabe antes de se atravessar a fronteira egípcia. Todavia, a identificação definitiva aguarda mais evidência.

SURDEZ. Incapacidade parcial ou total de ouvir, frequentemente causada por doença, acidente ou ruído alto, quer intenso, quer repentino ou prolongado. Em alguns casos, há quem nasça surdo. Outra causa da surdez mencionada na Bíblia é possessão demoníaca. (Mr 9:25-29) A raiz do termo hebraico *hhe·résh* ('surdo'; Is 35:5) refere-se quer à surdez por parte do objeto, quer ao silêncio por parte do sujeito, e é traduzido diversamente 'ser [ou: ficar] surdo' e "ficar calado". — Sal 28:1; 35:22 n; 50:3 n; Miq 7:16.

Jeová, o Criador do ouvido (Pr 20:12), exigia que seu povo mostrasse consideração para com os surdos. Os israelitas não deviam zombar das pessoas surdas, nem invocar o mal sobre elas, porque os surdos não podem defender-se de declarações que não podem ouvir. — Le 19:14; compare isso com Sal 38:13, 14.

As palavras em Êxodo 4:11, onde Jeová refere a si mesmo como 'designando o surdo', não significam que ele seja responsável por todos os casos de surdez. No entanto, Jeová pode fazer com que alguém se torne literalmente surdo, mudo ou cego por um motivo ou propósito específico. O pai de João, o Batizador, foi tornado temporariamente mudo por não ter crido. (Lu 1:18-22, 62-64) Deus pode também 'designar' que pessoas se tornem espiritualmente surdas por deixá-las permanecer neste estado quando o querem assim. — Veja Is 6:9, 10.

Jesus Cristo, durante o seu ministério, demonstrou milagrosos poderes curativos por restabelecer em diversas ocasiões a audição de fisicamente surdos. (Mt 11:5; Mr 7:32-37; Lu 7:22) Isto dá a certeza de que, sob o seu domínio sobre a terra, serão eliminados todos os padecimentos, inclusive a surdez.

O salmista comparou os iníquos, que se negam a escutar a orientação, a uma naja que se faz de surda para com os encantadores. (Sal 58:3-5) De modo similar, nos dias de Isaías, os israelitas, embora tivessem ouvidos, eram como surdos por serem vagarosos em escutar e acatar a palavra de Jeová. (Is 42:18-20; 43:8) Todavia, depois do predito restabelecimento após o exílio, o povo de Deus deixaria de ser espiritualmente surdo. Ouviria a palavra de Jeová, isto é, prestaria atenção a ela. (Is 29:18; 35:5) Jesus Cristo, enquanto na terra, abriu muitos ouvidos ao entendimento, habilitando os curados a agir segundo o que ouviam. — Mt 13:16, 23.

SUSA. Veja SUSÃ.

SUSÃ. Cidade antiga, cujas ruínas se encontram entre o rio Carque e o rio Ab-i-Diz, na margem L do Sha‘ur, a uns 350 km ao L de Babilônia. Neste lugar há quatro elevações maiores de terreno. A atual aldeia Shush fica abaixo das encostas da acrópole, a elevação mais importante. Susã, ou uma parte fortificada da cidade, "Susã, o castelo", foi o lugar de uma das visões do profeta Daniel (Da 8:2), o cenário dos eventos narrados no livro de Ester (Est 1:2, 5, 6; 2:3, 5, 8, 21; 3:2, 15; 8:14; 9:12-15), e lugar onde Neemias serviu como copeiro durante o reinado de Artaxerxes (Longímano, filho de Xerxes I). — Ne 1:1; 2:1; veja CASTELO; ELÃO N.º 1; PÉRSIA, PERSAS (Capitais persas).

Há evidência de que Susã (também chamada Susa; Esd 4:9) foi a capital do antigo Elão. No sétimo século AEC, o Rei Asenapar (Assurbanipal), da Assíria, conquistou Susã e transferiu habitantes da cidade para Samaria. (Esd 4:9, 10) Susã, sob o domínio persa, era uma cidade régia. No quarto século AEC, Susã caiu diante de Alexandre, o Grande, e por fim sofreu declínio. Hoje, o lugar é ocupado apenas por um monte de ruínas.

Arqueólogos descobriram as ruínas dum palácio, que se pensa ser o iniciado pelo rei persa, Dario I, e completado por seu filho Xerxes I (que se crê ter sido Assuero, marido de Ester). Os painéis de tijolos esmaltados, coloridos, e os capitéis de pedra, fornecem alguns indícios da sua anterior glória. Uma inscrição de Dario I sobre a construção do palácio reza: 'Este é o palácio *hadish* que construí em Susa. Sua ornamentação foi trazida de longe. As profundezas da terra foram escavadas, até que eu atingi o leito rochoso. Quando se fazia a escavação, amontoava-se cascalho, uma parte tendo dezoito metros, e a outra nove metros de profundidade. Sobre tal cascalho eu construí um palácio. E que a terra tenha sido escavada, e o cascalho compactado e formados tijolos de barro em moldes, isso os babilônios fizeram. O cedro foi trazido dum monte chamado Líbano; os assírios o levaram para Babilônia, e de Babilônia os cários e os jônios o trouxeram para Susa. Teca foi trazida de Gandara e da Carmânia. O ouro que foi aqui utilizado foi trazido de Sardes e da Bactriana. A pedra — lápis-lazúli e cornalina — foi trazida de Sogdiana. A turquesa foi trazida da Corásmia. A prata e o cobre foram trazidos do Egito. A ornamentação com que as paredes foram adornadas foi trazida da Jônia. O marfim foi trazido da Etiópia, da Índia e da Aracósia. As colunas de pedra foram trazidas dum lugar chamado Abiraduxe, no Elão. Os artesãos que poliram as pedras eram jônios e sardianos. Os ourives que trabalharam o ouro eram medos e egípcios. Os que trabalharam as incrustações eram sardianos e egípcios. Os que trabalharam com tijolos cozidos (com gravuras) eram babilônios. Os homens que adornaram a muralha eram medos e egípcios. Aqui em Susa foi ordenado uma obra esplêndida; e resultou ser mui esplêndida mesmo.' — *History of the Persian Empire* (História do Império Persa), de A. T. Olmstead, 1948, p. 168, veja ARQUEOLOGIA (Pérsia).

SUSANA. Uma das muitas mulheres fiéis que, com os seus próprios recursos, cuidavam das necessidades de Jesus e dos seus 12 apóstolos durante o ministério galileu de Jesus, em 31 EC. — Lu 8:1-3.

SUSI [duma raiz que significa "cavalo"]. Pai de Gadi, que representou a tribo de Manassés quando se espiou a Terra da Promessa. — Núm 13:2, 11.

SUTELA.

1. Filho de Efraim e antepassado da família tribal dos sutelaítas. (1Cr 7:20; Núm 26:35-37) Sutela não é mencionado no texto massorético de Gênesis 46:20, mas uma forma do seu nome se encontra entre os diversos nomes acrescentados ali na *Septuaginta* grega.

2. Descendente efraimita do N.º 1. — 1Cr 7:20, 21.

SUTELAÍTAS [De (Pertencentes a) Sutela]. Os descendentes da família de Sutela; acham-se incluídos entre os registrados da tribo de Efraim por ocasião do segundo censo no ermo. — Núm 26:35, 37.

T

TAÃ, TAANITAS [De (Pertencentes a) Taã]. Taã foi o fundador de uma família tribal efraimita, os taanitas. (Núm 26:35) Não há certeza de que ele seja o Taã mencionado em 1 Crônicas 7:25.

TAANAQUE. Cidade-enclave de Manassés, no território de Issacar (Jos 17:11; 1Cr 7:29), que foi consignada aos levitas coatitas. (Jos 21:20, 25) Sob as ordens de Josué, os israelitas derrotaram o rei de Taanaque. (Jos 12:7, 21) Mas os manassitas deixaram de expulsar os cananeus desta e de outras cidades. Por fim, porém, esses cananeus foram submetidos a trabalhos forçados. (Jz 1:27, 28) Nos dias do juiz Baraque, as forças de Jabim, rei de Hazor, conduzidas pelo chefe de seu exército, Sísera, foram derrotadas em Taanaque. (Jz 5:19) Durante o reinado de Salomão, esta cidade achava-se no distrito atribuído a Baana, um dos 12 prepostos encarregados de suprir alimentos para a mesa real. (1Rs 4:7, 12) A evidência arqueológica obtida em Taanaque e o relevo numa parede dum templo em Carnac indicam que a cidade foi tomada pelo Faraó Sisaque quando este invadiu a Palestina, no quinto ano do reinado do filho e sucessor de Salomão, Roboão. — 2Cr 12:2-4.

Taanaque é identificada com Tel Taʽanakh, cerca de 8 km ao SEE de Megido e no extremo S da planície de Jezreel (ʽEmeq Yizreʽel). Essa localidade ocupava importante posição em pelo menos duas rotas comerciais, uma que levava à planície de Aco e a outra à planície de Sarom.

TAANATE-SILO. Uma localidade na fronteira de Efraim. (Jos 16:5, 6) É identificada com Khirbet Taʽna el-Fauqa, cerca de 10 km a ESE de Siquém.

TAÁS [Pele de Foca]. Filho de Naor, irmão de Abraão, por meio de sua concubina Reumá. — Gên 22:23, 24.

TAATE [De uma raiz que significa "inferior; debaixo"].

1. Descendente de Efraim por meio de Sutela. — 1Cr 7:20.

2. Outro efraimita, aparentado com o N.º 1. — 1Cr 7:20.

3. Levita coatita; antepassado de Samuel e Hemã. — 1Cr 6:22, 24, 33, 37, 38.

4. Lugar de acampamento de Israel, no ermo; sua localização é desconhecida. — Núm 33:26, 27.

TABAOTE [Anéis de Sinete]. Antepassado de uma família de netineus. Alguns de seus descendentes retornaram a Jerusalém com Zorobabel. — Esd 2:1, 2, 43; Ne 7:46.

TABATE. Depois de terem sido atacados pelas forças de Gideão, os inimigos midianitas fugiram "até as cercanias de Abel-Meolá, junto a Tabate". (Jz 7:12, 19-22) Tabate é hipoteticamente identificada com Ras Abu Tabat, cerca de 5 km ao L do rio Jordão e 10 km ao N de Sucote. Abel-Meolá aparentemente ficava ao O do Jordão, e é mencionada como estando "junto a ["defronte de", *BJ*] Tabate". — Veja ABEL-MEOLÁ.

TABEEL [Bom É Deus].

1. Pai de um homem a quem os reis de Israel e da Síria intencionavam colocar no trono em Jerusalém, se capturassem a capital de Judá. O nome do filho não é fornecido. O incidente ocorreu durante o período em que os reinados de Acaz e de Peca coincidiram (entre cerca de 762 e 759 AEC). — Is 7:5, 6.

2. Coautor de uma carta em aramaico enviada ao rei persa Artaxerxes, em oposição à obra de reconstrução dos judeus em Jerusalém, e que resultou numa paralisação da reconstrução do templo. — Esd 4:7, 24.

TABERÁ [Queima [isto é, uma conflagração; incêndio]]. Lugar de acampamento dos israelitas no ermo de Sinai, cuja localização exata é desconhecida. Por causa da queixa de Israel ocorrida ali, Deus enviou um fogo que consumiu algumas pessoas na extremidade do acampamento. Mas, quando Moisés suplicou a Jeová, o incêndio "baixou", ou apagou. Este incidente deu origem ao nome "Taberá". — Núm 11:1-3; De 9:22.

TABERNÁCULO. Tenda transportável de adoração usada por Israel; às vezes também chamada de "tenda de reunião". (Êx 39:32, 40; veja TENDA DE REUNIÃO.) Em hebraico é chamada de *mish·kán* (residência; morada; tabernáculo), *'ó·hel* (tenda) e *miq·dásh* (santuário). Em grego é chamado de *ske·né,* que significa "tenda; barraca; residência; morada". — Veja LUGAR SANTO.

O tabernáculo era um dos instrumentos centrais do arranjo de Jeová que possibilitava aos da nação de Israel se aproximarem Dele. Consistia em dois compartimentos. (ILUSTRAÇÃO, Vol. 1, p. 538) O primeiro, o Santo, continha um candelabro de ouro, o altar de ouro do incenso, a mesa dos pães da pro-

posição e utensílios de ouro; e o compartimento mais recôndito, o Santíssimo, continha a Arca do Pacto, com dois querubins de ouro em cima da tampa. — Veja ARCA DO PACTO; SANTÍSSIMO.

Quando Foi Inaugurado. O tabernáculo ou "tenda de reunião" (chamado de "templo de Jeová", em 1Sa 1:9, e "casa de Jeová", em 1Sa 1:24), foi construído no ermo, junto ao monte Sinai, em 1512 AEC. Estava completamente erguido, com toda a sua mobília e utensílios instalados, no primeiro dia do primeiro mês, abibe ou nisã. (Êx 40) Sob a direção de Jeová, o sacerdócio foi investido naquele dia, pelo mediador Moisés, e a execução de todos os serviços de investidura levou sete dias. No oitavo dia, os sacerdotes começaram a executar suas funções oficiais. — Le caps. 8, 9; veja INVESTIDURA.

Forma e Estilo. Jeová falara a Moisés no monte, fornecendo-lhe o modelo completo do tabernáculo, ordenando-lhe: "Cuida de que faças todas as coisas segundo o seu modelo que te foi mostrado no monte." Isto servia para prover uma "sombra das coisas celestiais", e, por conseguinte, tinha de ser preciso nos mínimos detalhes. (He 8:5) Jeová inspirou Bezalel e Ooliabe, de modo que o trabalho, que contou com a colaboração de outros, tanto homens como mulheres, pudesse ser efetuado com perfeição, segundo as instruções fornecidas por Moisés. O resultado foi: "Segundo tudo o que Jeová mandara a Moisés, assim fizeram os filhos de Israel todo o serviço." (Êx 39:42; 35:25, 26; 36:1, 4) Os materiais foram providos por meio de contribuições voluntárias do povo. (Êx 36:3, 6, 7) Sem dúvida o ouro, a prata e o cobre, bem como os fios, os tecidos e as peles provinham de contribuições mormente dentre aquilo que os israelitas tinham trazido do Egito. (Êx 12:34-36; veja PELE DE FOCA.) No ermo havia disponibilidade de madeira de acácia. — Veja ACÁCIA.

As medidas neste artigo baseiam-se no côvado de 44,5 cm. Contudo, talvez se tenha usado o côvado comprido, de uns 51,8 cm. — Veja 2Cr 3:3; Ez 40:5.

Coberturas e reposteiros. O inteiro esqueleto da estrutura era coberto, primeiro com uma cobertura de linho bordada de coloridas figuras de querubins. A cobertura se dividia em duas grandes seções de cinco panos cada uma, unidas por presilhas de linho azul, que eram seguradas por colchetes de ouro. Cada pano dessa cortina tinha apenas 28 côvados (12,50 m) de comprimento, o que o deixaria pelo menos um côvado (c. 44,5 cm) acima do piso, em cada lado da estrutura. — Êx 26:1-6.

Por cima da cobertura de linho era colocada uma outra cobertura de pelo de cabra, dividida em duas seções, uma de seis panos e a outra de cinco. Cada um dos 11 panos tinha 30 côvados (13,40 m) de comprimento. Sobre esta era colocada a cobertura de peles de carneiro tingidas de vermelho, e, por último, uma cobertura de peles de foca que, pelo visto, chegava até o chão, e, evidentemente, dotada de cordas para que a cobertura pudesse ser presa ao chão por meio de estacas. — Êx 26:7-14.

Outra cortina colocada na parte de dentro, entre o Santo e o Santíssimo, era bordada de querubins (Êx 36:35), e o reposteiro para a entrada ao L era de lã colorida e de linho. — Êx 36:37.

Dimensões. A Bíblia descreve o tabernáculo (evidentemente as medidas internas) como tendo 30 côvados (13,40 m) de comprimento e dez côvados (4,50 m) de altura. (Veja Êx 26:16-18.) Evidentemente tinha também 10 côvados de largura. (Veja Êx 26:22-24.) A largura pode ser calculada da seguinte maneira: a parte dos fundos, ou parede O, era construída com seis armações de painel de um côvado e meio cada uma (totalizando 9 côvados) e duas armações de painel, chamadas escoras de esquina, que evidentemente eram posicionadas de modo que cada uma acrescentasse meio côvado à dimensão interna. O perito judeu Rashi (1040-1105 EC), comentando sobre Êxodo 26:23, observou: "As oito tábuas foram dispostas em fileira, só que *toda a largura* dessas duas [escoras de esquina] não aparecia no interior do Tabernáculo, mas apenas meio côvado de um lado e meio côvado de outro podiam ser vistos no interior, chegando assim à largura de dez côvados. O côvado *remanescente* de uma *tábua* e o *remanescente* côvado da outra *tábua* coincidia com a largura de um côvado das tábuas do Tabernáculo nos lados norte e sul, de modo que no lado de fora não havia saliência." — *Pentateuch With Targum Onkelos, Haphtaroth and Rashi's Commentary, Exodus* (Pentateuco com Targum Onkelos, Haftarot e o Comentário de Rashi, Êxodo), traduzido para o inglês por M. Rosenbaum e A. M. Silbermann, p. 144; o grifo é dos tradutores.

O compartimento Santíssimo aparentemente era um cubo de 10 côvados de cada lado — assim como o Santíssimo do templo de Salomão, construído mais tarde, também era cúbico, com 20 côvados (8,90 m) em cada dimensão. (1Rs 6:20) O comprimento do Santo tinha o dobro de sua largura. Quanto ao comprimento do Santo do tabernáculo, os seguintes pontos são significativos: cada uma das duas seções da cobertura de linho tinha 20 côvados de largura. (Êx 26:1-5) Assim, uma seção (20 côvados) estendia-se da entrada até o lugar em que as presilhas a uniam à outra seção. A junção aparentemente se dava acima das colunas

que sustentavam a cortina do Santíssimo. Daí, a outra metade da cobertura (20 côvados) servia para cobrir o Santíssimo (10 côvados), e também os fundos ou lado O do tabernáculo (10 côvados).

Armações de painel. As paredes eram de acácia, recobertas de ouro, evidentemente em forma de armações de painel (similares a armações de janela), em vez de tábuas maciças. (Êx 26:15-18) Este conceito parece lógico, por dois motivos: (1) Tábuas maciças de acácia do tamanho descrito seriam desnecessariamente pesadas, e (2) os querubins bordados na cobertura de linho suspensa sobre as tábuas ficariam ocultos, exceto os vistos no teto da estrutura, na parte interna. (Êx 26:1) Assim, parece que cada armação de painel foi construída de tal modo que os sacerdotes, no tabernáculo, pudessem ver os querubins bordados na cobertura de linho. Alguns peritos da atualidade também são da opinião de que se usou o estilo de armações de painel, em vez de o de tábuas maciças. Assim, embora o termo hebraico *qé·resh* seja traduzido por "tábuas" em versões mais antigas, várias traduções modernas usam a palavra "armação" ou "armação de painel". — Êx 26:15-29, *AT, BLH, JB, Mo, NM, RS*.

Havia 20 armações de painel no lado N e 20 no lado S. (Êx 26:18, 20) Cada armação tinha 10 côvados (4,50 m) de altura e um côvado e meio (67 cm) de largura, com espessura não especificada. Nos fundos, ou extremidade O, havia seis armações de painel, e nos cantos dos fundos, duas armações chamadas de "escoras de esquina". — Êx 26:22-24.

Em relação com os painéis de armação, a Bíblia menciona "argolas". As argolas sem dúvida eram afixadas nas armações para receberem as trancas, três fileiras das quais eram traspassadas pelas argolas para segurar a estrutura. Evidentemente, a fileira de cima e a de baixo consistiam de duas trancas cada uma, pois apenas a tranca do meio é descrita como "passando de uma extremidade à outra extremidade". Essas trancas eram de madeira recoberta de ouro. — Êx 26:26-29.

Colunas e alicerce. Cinco colunas recobertas de ouro eram postas na frente, ou entrada, e quatro de tais colunas sustentavam a cortina que separava o Santo do Santíssimo. (Êx 26:32, 37) O alicerce de toda a estrutura consistia em 100 pedestais com encaixes para receber espigas na base das 48 armações de painel (dois pedestais para cada armação de painel; quatro pedestais serviam para as quatro colunas que separavam o Santo do Santíssimo). Estes pedestais eram todos de prata (Êx 26:19-25, 32), cada pedestal pesando um talento (c. 34 kg). (Êx 38:27) Adicionalmente, havia cinco pedestais de cobre para as colunas na entrada. (Êx 26:37) Considerando o peso da prata, esses pedestais evidentemente não seriam muito grossos, mas seriam mais como placas pesadas.

O pátio. O pátio que cercava o tabernáculo tinha 100 por 50 côvados (44,50 x 22,20 m). A cortina, semelhante a uma cerca em sua volta, tinha 5 côvados (2,20 m) de altura. Vinte colunas de cobre constituíam os suportes para cada lado, e dez para cada extremidade da área. O reposteiro da entrada ao L era feito de linho e tecido colorido, e tinha 20 côvados (8,90 m) de lado a lado. — Êx 38:9-20.

Custo estimado. O valor do ouro e da prata usados na construção do tabernáculo estaria em torno de US$ 12.000.000, e o custo do inteiro tabernáculo possivelmente mais de US$ 13.000.000, à base dos valores atuais. — Êx 38:24-29.

Possíveis anexos. Parece que, com o tempo, foram construídas câmaras, para serem usadas pelos sacerdotes, no pátio do tabernáculo, provavelmente nas laterais da estrutura. (1Sa 3:3) Também, talvez se tenham erguido barracas no pátio, para que alguns daqueles que ofereciam sacrifícios de participação em comum pudessem comer os sacrifícios, junto com sua família.

Sua Localização no Acampamento de Israel. (DIAGRAMA, Vol. 1 p. 538) O tabernáculo era o centro do acampamento de Israel. Os que acampavam mais próximos a ele, eram as famílias da tribo de Levi, os zeladores da estrutura. Ao L ficava a família sacerdotal de Arão, ao S os coatitas (dentre os quais a família de Arão fora escolhida para o sacerdócio [Êx 6:18-20]), ao O os gersonitas, e ao N os meraritas. (Núm 3:23, 29, 35, 38) Mais distante ficavam as outras 12 tribos: Judá, Issacar e Zebulão ao L; Rubem, Simeão e Gade ao S; Efraim, Manassés e Benjamim ao O; e Dã, Aser e Naftali ao N. (Núm 2:1-31) De qualquer parte do acampamento sempre se podia localizar facilmente o tabernáculo por causa da nuvem, de dia, e do fogo, à noite, que pairavam sobre o Santíssimo, onde ficava a Arca do Pacto. — Êx 40:36-38

Como Era Transportado. Ao transportarem o tabernáculo, sua mobília e seus utensílios, os sacerdotes cobriam os utensílios do lugar santo; e daí os coatitas carregavam esses itens cobertos, ou seja, a Arca do Pacto, a mesa dos pães da proposição, o candelabro e os altares. Eles transportavam estas coisas no ombro, andando. (Núm 4:4-15; 7:9) Os gersonitas, com duas carroças, transportavam os panos da tenda (exceto a cortina do Santíssimo, que era colocada sobre a Arca [Núm 4:5]), as coberturas do tabernáculo, os cortinados do pátio, os reposteiros, as cordas relacionadas com a tenda e

certos utensílios de serviço. (Núm 4:24-26; 7:7) Os meraritas, com quatro carroças, cuidavam dos itens bem pesados, incluindo as armações de painel e as colunas, os pedestais de encaixe e as respectivas estacas e cordas de tenda. — Núm 4:29-32; 7:8.

História. Depois de Israel cruzar o rio Jordão e entrar na Terra da Promessa, o tabernáculo foi erguido em Gilgal. (Jos 4:19) Foi transferido para Silo, durante a época da divisão da terra (Jos 18:1), onde permaneceu durante anos (1Sa 1:3, 24) antes de ser levado para Nobe. (1Sa 21:1-6) Mais tarde, ficou em Gibeão. (1Cr 21:29) Quando Davi levou a Arca do Pacto para Sião, ela não tinha estado no tabernáculo já por muitos anos. Mas, até que o templo fosse construído por Salomão, os sacrifícios ainda eram oferecidos no tabernáculo em Gibeão, sendo chamado de "o grande alto". (1Rs 3:4) Após a construção do templo, Salomão fez com que o tabernáculo fosse trazido a Jerusalém e, aparentemente, guardado ali. — 1Rs 8:4; 2Cr 5:5.

Uso Figurado. O apóstolo Paulo lança luz sobre o significado pictórico do tabernáculo. Num contexto que considera o modelo representado pelo tabernáculo e os ofícios ali realizados, fala de Jesus Cristo como "servidor público do lugar santo e da verdadeira tenda, que Jeová erigiu, e não algum homem". (He 8:2) Mais adiante, ele diz: "Cristo veio como sumo sacerdote das boas coisas que se realizaram por intermédio da tenda maior e mais perfeita, não feita por mãos, isto é, não desta criação." (He 9:11) A tenda no ermo era um arranjo estabelecido por ordem de Deus, para se ter acesso a Ele em verdadeira adoração, um arranjo para a remoção típica de pecados. Sendo uma ilustração (He 9:9), prefiguraria o arranjo que Deus estabeleceu, em que podia servir o grande Sumo Sacerdote, Jesus Cristo, o qual compareceria no céu perante seu Pai, com o valor de seu sacrifício, que pode realmente remover pecados. (He 9:24-26; veja TEMPLO.) Por meio deste arranjo, homens fiéis podem desfrutar de verdadeira aproximação a Deus. (He 4:16) O celestial "santuário da tenda do testemunho", ou tabernáculo, foi observado em visão pelo apóstolo João. — Re 15:5.

O apóstolo Pedro, como filho de Deus, gerado pelo espírito, e que tinha a esperança de vida celestial em associação com Cristo Jesus, referiu-se a seu corpo carnal como "tabernáculo". Era uma 'habitação', mas apenas temporária, uma vez que Pedro sabia que a sua morte era iminente e que a sua ressurreição não seria na carne, mas sim no espírito. — 2Pe 1:13-15; 1Jo 3:2; 1Co 15:35-38, 42-44.

Quanto às várias peças de mobília e equipamentos usados no tabernáculo, veja artigos sob o nome específico de cada um.

TABITA. Veja DORCAS.

TABOR.

1. Notável monte do território de Issacar, em sua fronteira norte. (Jos 19:17, 22) Em árabe, é chamado de Jebel et-Tur; em hebraico, Har Tavor. Fica a cerca de 20 km ao O da ponta sul do mar da Galileia, e uns 8 km ao ESE da cidade de Nazaré.

Separado de outros montes, o Tabor ascende abruptamente do vale de Jezreel a uma altitude de uns 562 m acima do nível do mar. Visto do ONO, parece-se a um cone truncado, e, do SO,

O monte Tabor ascende abruptamente do vale de Jezreel.

ao segmento duma esfera. Seu cume, uma área elíptica um tanto plana, de uns 400 m de largura de N a S e o dobro disso de L a O, oferece uma vista magnífica em todas as direções. A impressionante preeminência deste monte provavelmente explica por que o salmista menciona o Tabor e o monte Hermom juntos como notáveis exemplos das majestosas obras do Criador. (Sal 89:12) Jeová também usou a notável imponência do Tabor — que se ergue sozinho no vale de Jezreel — para ilustrar o grande impacto que Nabucodonosor causaria quando invadisse o Egito com poderosa força militar. — Je 46:13, 18.

O Tabor tornou-se especialmente famoso quando Baraque, sob a direção de Deus, congregou 10.000 homens das tribos de Naftali e Zebulão contra Sísera e seu exército, que incluía 900 carros com "foices de ferro". A um dado sinal, Baraque e suas forças se precipitaram rapidamente pelas encostas do Tabor, e, depois que Jeová pôs os cananeus em confusão, os israelitas obtiveram uma decisiva vitória sobre as forças fugitivas de Sísera. — Jz 4:4-16.

Alguns anos depois, o Tabor testemunhou a matança dos irmãos de Gideão por Zeba e Zalmuna, reis de Midiã. (Jz 8:18, 19) Em meados do oitavo século AEC, as infiéis casas sacerdotal e real de Israel eram "como uma rede estendida sobre Tabor", utilizando possivelmente esse monte ao O do Jordão como centro de idolatria, a fim de enlaçar os israelitas; Mispá pode ter sido assim utilizada ao L do Jordão. — Os 5:1.

O cume do Tabor propiciava uma posição de controle e um lugar muitíssimo apropriado para uma cidade fortificada. As ruínas mostram que uma cidade desse tipo floresceu ali antes e depois do primeiro século EC. Este fato permite questionar a tradição de que Tabor foi o local da transfiguração de Jesus, pois os relatos dizem que Jesus e seus três companheiros achavam-se no monte "à parte", "a sós". O monte Hermom é, mais provavelmente, aquele "alto monte", e acha-se próximo de Cesareia de Filipe, nas cabeceiras do Jordão, onde Jesus estava pouco antes da transfiguração. — Mt 17:1, 2; Mr 8:27; 9:2.

2. Uma das cidades no território de Zebulão dadas aos filhos levíticos de Merari. A sua localização hoje é desconhecida. — 1Cr 6:1, 77.

3. "A árvore grande de Tabor" presumivelmente ficava no território de Benjamim. Era um ponto de referência ao qual Samuel apontou ao dar instruções a Saul após a unção deste, local em que Saul encontraria três homens a caminho de Betel. A sua localização é desconhecida hoje. — 1Sa 10:1-3.

TABRIMOM [Bom É Rimom [o deus assírio das tempestades]]. Pai do rei sírio Ben-Hadade I; filho de Heziom. — 1Rs 15:18.

TAÇA. Veja VASOS.

TADEU. Apóstolo de Jesus Cristo. (Mt 10:2, 3; Mr 3:18) Parece que em outros lugares ele é chamado de "Judas, filho de Tiago". — Lu 6:16; Jo 14:22; At 1:13; veja JUDAS N.º 3.

TADMOR. Lugar no ermo, onde Salomão fez obras de construção algum tempo depois de 1017 AEC. (2Cr 8:1, 4) Tadmor geralmente é identificada com a cidade conhecida pelos gregos e romanos como Palmira. Suas ruínas encontram-se num oásis na extremidade norte do deserto da Síria, a uns 210 km ao NE de Damasco. Um vilarejo próximo ainda hoje é chamado de Tudmur pelos árabes. Se for corretamente identificada com Palmira, Tadmor pode ter servido como cidade-guarnição para defender a distante fronteira norte do reino de Salomão, e também como importante parada de caravanas. — Veja TAMAR N.º 4.

TAFATE. Filha do Rei Salomão e esposa de um de seus 12 prepostos. — 1Rs 4:7, 11.

TAFNES, I. Cidade do Egito várias vezes mencionada junto com outras cidades do norte (Baixo) Egito, tais como Nofe (Mênfis), Om (Heliópolis), e Pi-Besete (Bubástis).

Nos últimos anos do reino de Judá, o profeta Jeremias coerentemente alertou seu povo a não fazer alianças políticas com o Egito nem confiar no Egito como ajuda contra o poder ascendente de Babilônia. Nofe (Mênfis), a capital egípcia, e Tafnes são mencionadas como 'se alimentando de [Judá e de Jerusalém], no alto da cabeça', em resultado da apostasia dos judeus. Qualquer apoio obtido do Egito era, sem dúvida, a um elevado custo para os líderes reais de Judá; mas, eles ficariam envergonhados do Egito, assim como se tinham envergonhado da Assíria. — Je 2:1, 2, 14-19, 36.

Um Restante Foge para Lá. Depois de Babilônia ter conquistado Judá, em 607 AEC, e o subsequente assassinato de Gedalias, o restante dos judeus desceu ao Egito, levando junto o profeta Jeremias. O primeiro local mencionado em que eles chegaram (ou se fixaram) no Egito é Tafnes. (Je 43:5-7) Isto evidentemente situaria Tafnes na região oriental do Delta, isto é, no canto NE do Baixo Egito. Alguns dos refugiados se fixaram em Tafnes. (Je 44:1, 7, 8) Ao chegar a Tafnes, Jeremias encenou um quadro profético sob a direção de Jeová, colocando pedras na argamassa do "terraço de tijolos à entrada da casa de Faraó, em Tafnes", na presença de outros judeus. Daí, procla-

mou que Nabucodonosor viria e poria seu trono e estenderia sua tenda estatal diretamente por cima dessas pedras. — Je 43:8-13; compare isso com 46:13, 14.

Na distante Babilônia (no 27.º ano do primeiro exílio, isto é, em 591 AEC), o profeta Ezequiel também predisse que Nabucodonosor conquistaria o Egito e que, 'em Tafnes o dia realmente ficaria escuro', pois Jeová quebraria ali as cangas e o orgulho da força do Egito. Esta declaração e a referência de Ezequiel às "aldeias dependentes" de Tafnes, indicam que a cidade era importante e um tanto grande. — Ez 29:19; 30:1, 2, 10-18.

Suposta Origem do Nome. Alguns tradutores acreditam que o nome Tafnes significa (em egípcio) "a Fortaleza de Penhase", sendo Penhase um general da cidade sulina de Tebas, que derrotou elementos rebeldes na região do Delta no Egito, aparentemente na última parte do segundo milênio AEC.

A *Septuaginta* grega traduz Tafnes por *Táf·nas,* e crê-se em geral que esse nome seja o mesmo que o de uma importante cidade fortificada na fronteira oriental do Egito, chamada Dafnae pelos escritores gregos do período clássico. Por isso alguns geógrafos identificam Tafnes com Tell Defneh, a cerca de 50 km a SSO de Port Said e uns 45 km a OSO de Pelúsio, a suposta localização de Sim.

TAFNES, II. Esposa do faraó egípcio que era contemporâneo de Davi e Salomão. A irmã de Tafnes foi dada em casamento a Hadade, opositor de Salomão. Tafnes criou Genubate, filho deste casamento, junto com seus próprios filhos, na casa de Faraó. — 1Rs 11:19, 20.

TAGARELICE, CALÚNIA. Tagarelice é fútil conversa pessoal; rumor infundado. Calúnia é difamação, em geral maliciosa, seja oral, seja escrita.

Nem toda tagarelice é má ou prejudicial, embora possa sê-lo. Às vezes, são comentários elogiosos a respeito de uma ou mais pessoas; ou pode ser o simples relato de algo trivial ou não objetável sobre outros, por interesse humano. Mas é fácil degenerar-se em conversa prejudicial e problemática, pois a tagarelice é conversa fútil. As Escrituras desaconselham a linguagem fútil, indicando que a língua é difícil de domar e que "constitui um mundo de injustiça entre os nossos membros, pois mancha todo o corpo e incendeia a roda da vida natural". Dá-se ênfase adicional à sua qualidade destrutiva, pois o escritor bíblico prossegue: "E é incendiada pela Geena." (Tg 3:6) Muitas vezes se ressalta o perigo da conversa sem proveito e fútil. Tal linguagem é relacionada com a estupidez ou tolice (Pr 15:2); é um laço, e pode levar o tagarela à ruína. (Pr 13:3; 18:7) "Na abundância de palavras não falta transgressão", diz o provérbio, aconselhando no sentido de que manter os lábios sob controle significa ser discreto. (Pr 10:19) "Quem guarda a sua boca e a sua língua está guardando a sua alma das aflições", é um aviso contra o falar irrefletido, sem proveito e fútil. — Pr 21:23.

"É da abundância do coração que a boca fala", disse Jesus Cristo. (Mt 12:34) Assim, o costumeiro assunto de conversa duma pessoa indica em que o seu coração se fixa. As Escrituras instam-nos a salvaguardar o coração e a pensar e a falar sobre coisas verdadeiras, sérias, justas, castas, amáveis, coisas de que se fala bem, virtuosas e louváveis. (Pr 4:23; Fil 4:8) Jesus Cristo disse: "O que sai da boca é o que avilta o homem", e passou a citar "raciocínios iníquos" e "falsos testemunhos" entre as coisas que saem da boca mas que, na verdade, procedem do coração. — Mt 15:11, 19.

A tagarelice pode levar à calúnia, tornando-se desastrosa para o caluniador. A sabedoria das palavras em Eclesiastes 10:12-14 é bem evidente: "Os lábios do estúpido o engolem. O início das palavras da sua boca é estultícia, e o fim posterior da sua boca é doidice calamitosa. E o estulto fala muitas palavras."

Tagarelice é conversa que revela coisas sobre as ações e os assuntos de outras pessoas. Pode ser um rumor infundado, até mesmo uma mentira, e, ainda que o tagarela talvez não saiba que o rumor é falso, não obstante o divulga, tornando-se assim responsável de propagar uma mentira. O tagarela talvez fale a respeito das falhas e dos erros de alguém. Mas, mesmo sendo verdade o que se diz, o tagarela está errado e revela falta de amor. O provérbio diz: "Quem encobre uma transgressão está procurando amor, e aquele que continua falando sobre um assunto separa os que estão familiarizados uns com os outros." — Pr 17:9.

O apóstolo Paulo deu forte admoestação ao superintendente Timóteo quanto à conduta das viúvas jovens que não tinham família para cuidar e que não se ocupavam em ministrar a outros. Disse ele: "Aprendem também a estar desocupadas, vadiando pelas casas; sim, e não somente desocupadas, mas também tagarelas e intrometidas nos assuntos dos outros, falando de coisas de que não deviam." (1Ti 5:13) Tal ação é conduta desordeira. O mesmo apóstolo falou sobre alguns na congregação de Tessalônica que 'andavam desordeiramente entre eles, não trabalhando nada, mas intrometendo-se no que não lhes dizia respeito'. (2Te 3:11) O apóstolo Pedro coloca o "intrometido nos assuntos dos outros" em péssima companhia — junto com o assassino, o ladrão e o malfeitor. — 1Pe 4:15.

Por outro lado, não é tagarelice nem calúnia, e tampouco é errado relatar àqueles que têm a autoridade e o dever de supervisionar e corrigir as coisas as condições que influem sobre uma congregação. Vê-se isso no registro bíblico sobre a congregação cristã na antiga Corinto. Dissensões e dar indevida honra a homens estavam gerando atitudes sectárias ali, destruindo a união congregacional. Alguns membros da casa de certa Cloe, que estavam a par disso e se preocupavam com o bem-estar espiritual da congregação, relataram tais fatos ao então ausente apóstolo Paulo, que agiu prontamente, escrevendo de Éfeso conselhos corretivos à congregação. — 1Co 1:11.

Qual é a diferença entre tagarelice e calúnia?

Ao passo que a tagarelice, em alguns casos, pode ser mais ou menos inofensiva (embora possa virar calúnia ou conduzir a esta), a calúnia sempre é prejudicial e sempre causa feridas e contendas. Pode, ou não, ter motivação maldosa. Seja como for, o caluniador se coloca em má posição perante Deus, pois 'criar contendas entre irmãos' é uma das coisas que Deus odeia. (Pr 6:16-19) A palavra grega para "caluniador" ou "acusador" é *di·á·bo·los*. Esta palavra também é usada na Bíblia como título de Satanás, "o Diabo", o grande caluniador de Deus. (Jo 8:44; Re 12:9, 10; Gên 3:2-5) Isto indica a fonte de tal acusação difamatória.

A calúnia é uma pedra de tropeço para outros, especialmente para o caluniado. A lei de Deus a Israel ordenava: "Não deves estar andando entre o teu povo com o objetivo de caluniar. Não te deves pôr de pé contra o sangue de teu próximo." (Le 19:16) Frisa-se aqui a seriedade da calúnia, indicando que, em alguns casos, falsas acusações podiam realmente levar à execução. Em muitos casos, testemunhas falsas serviram para causar a morte de pessoas inocentes. — 1Rs 21:8-13; Mt 26:59, 60.

Há certos assuntos que são confidenciais, mas o caluniador se deleita em revelá-los a outros que não têm o direito de conhecê-los. (Pr 11:13) O caluniador se apraz em revelar coisas que provocam sensacionalismo. Quem ouve a calúnia também está errado e prejudica a si mesmo. (Pr 20:19; 26:22) Uma pessoa talvez se afaste de seus amigos por causa de algum comentário difamatório sobre eles, feito pelo caluniador, talvez resultando em inimizades e divisões. — Pr 16:28.

As Escrituras predizem que a destacada existência de caluniadores seria uma das características dos "últimos dias". (2Ti 3:1-3) Tais pessoas, homens ou mulheres, se estiverem presentes entre o povo de Deus, devem ser censuradas e corrigidas pelos responsáveis na congregação cristã. (1Ti 3:11; Tit 2:1-5; 3Jo 9, 10) A calúnia, ao provocar contendas (Pr 16:28), produz certas "obras da carne" (tais como ódio, rixas e divisões) que impedirão o caluniador, e outros a quem ele induz ao erro, de herdarem o Reino de Deus. (Gál 5:19-21) Embora o caluniador possa ser astuto e enganador, a sua maldade aflorará na congregação. (Pr 26:20-26) Jesus expôs o caluniador Judas (Jo 6:70) a seus apóstolos e, daí, mandou-o embora. O que ocorreu em seguida levou à destruição de Judas. — Mt 26:20-25; Jo 13:21-27; 17:12.

Uma forma de calúnia é a *injúria*, prática esta que justifica ser a pessoa cortada da congregação cristã, pois os injuriadores são condenados pelas Escrituras como indignos da vida. (1Co 5:11; 6:9, 10) A calúnia e a injúria não raro são associadas com a rebelião contra Deus ou contra aqueles a quem Ele constituiu ou designou devidamente para governar a congregação de seu povo. Um caso em pauta é o de Corá e seus associados, que utilizaram termos caluniosos contra Moisés e Arão, ao se rebelarem contra o arranjo de Deus. (Núm 16:1-3, 12-14) Judas traz à atenção estes rebeldes e o fim que tiveram, ao alertar os cristãos contra a linguagem abusiva, os resmungos e as queixas, e o falar "coisas bombásticas". — Ju 10, 11, 14-16.

TALENTO. A maior das unidades hebraicas de peso e de valor monetário. (Êx 38:29; 2Sa 12:30; 1Rs 10:10; 2Rs 23:33; 1Cr 29:7; 2Cr 36:3; Esd 8:26) Calculado à base de sua equivalência a 60 minas ou 3.000 siclos (Êx 38:25, 26; veja MINA), um talento pesava 34,2 kg. Em valores atuais, um talento de prata valeria US$ 6.606,00 e um talento de ouro, US$ 385.350,00.

Uma vez que uma mina equivalia a 100 dracmas gregas no primeiro século EC, um talento de 60 minas pesava 20,4 kg, menos que nos tempos das Escrituras Hebraicas. Concordemente, em valores atuais, um talento de prata do primeiro século valeria US$ 3.924,00, e um talento de ouro US$ 228.900,00.

Calculado segundo o padrão grego, as simbólicas pedras de saraiva que pesavam cerca de um talento (20,4 kg) cada uma, conforme mencionado em Revelação (Apocalipse) 16:21, seriam uma praga devastadora.

TALHADOR DE PEDRA. Veja PEDRA, TALHADOR DE.

TALITA CUMI. Expressão semítica usada por Jesus Cristo ao ressuscitar a filha de Jairo. Significa: "Donzela, digo-te: Levanta-te!" (Mr 5:41) As transliterações dessa expressão variam nos manuscritos gregos. Embora seja muitas vezes mencionada como sendo aramaica, pelo menos a última parte da frase (*"cumi"*) poderia ser tanto hebraica como aramaica, segundo o *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine; 1981, Vol. 4, p. 109). O lexicógrafo Gesenius deriva *"talitha"* da palavra hebraica para cordeiro (*ta·léh*). — *A Hebrew and English Lexicon of the Old Testament* (Léxico Hebraico e Inglês do Velho Testamento), de Brown, Driver e Briggs, 1980, p. 378.

TALMAI.

1. Irmão de Aimã e Sesai, filhos de Anaque. (Núm 13:22; Jos 15:14; Jz 1:10; veja AIMÃ N.º 1.) Alguns eruditos pensam que o nome *Tanmahu,* encontrado numa inscrição hieróglifa representando um homem alto, de tez clara, é o equivalente egípcio para Talmai. Este nome cananeu ocorre também nos textos de Ras Xamra, do período dos juízes.

2. Filho de Amiúde; rei de Gesur. (2Sa 13:37) A filha de Talmai, Maacá, deu à luz a Absalão, filho de Davi. (2Sa 3:3; 1Cr 3:2) Depois de ter mandado matar Amnom, por este ter violentado sua irmã Tamar, Absalão fugiu para seu avô, Talmai. — 2Sa 13:28, 29, 37, 38.

TALMOM. Cabeça de uma família levítica de porteiros, do pós-exílio. Depois de ter retornado de Babilônia com Zorobabel, ele e seus irmãos foram escolhidos para morar em Jerusalém. — 1Cr 9:3, 17; Esd 2:42; Ne 7:45; 11:1, 19; 12:25.

TAMAR [Palmeira].

1. Nora de Judá, filho de Jacó. Tamar casou-se com Er, primeiro filho de Judá, mas Jeová fez com que Er morresse por causa de sua iniquidade, deixando Tamar viúva. Ela foi então dada a Onã, mas Jeová o entregou à morte porque deixou de realizar o casamento de cunhado, e Tamar continuou sendo uma viúva sem filhos. Judá procrastinou em dá-la ao seu terceiro filho. Tamar ocultou sua identidade e disfarçou-se de prostituta, para conseguir que o próprio Judá tivesse relações sexuais com ela, astutamente ficando com o anel de chancela, o cordão e a vara dele como garantia. Quando Judá soube que Tamar estava grávida, primeiro ordenou que ela fosse apedrejada e, depois, queimada. (Compare isso com Jos 7:15, 25.) Mas, ao saber que, por meio das manobras dela para conseguir um herdeiro ele se tornara o pai da criança, Judá exclamou: "Ela é mais justa do que eu." No difícil parto que se seguiu, Tamar teve gêmeos: Peres e Zerá. (Gên 38:6-30) A linhagem messiânica é traçada por meio de Peres, seu filho. — Ru 4:12, 18-22; 1Cr 2:4; Mt 1:3.

2. Linda filha do Rei Davi, e irmã germana de Absalão. (1Cr 3:9; 2Sa 13:1) Seu meio-irmão mais velho, Amnom, apaixonou-se por ela e, por meio de artimanha, conseguiu violentá-la, embora ela resistisse. Absalão consolou-a, manteve-a na casa dele e, dois anos depois, vingou Tamar por matar a Amnom. — 2Sa 13:1-33.

3. Filha de Absalão, provavelmente assim chamada por causa da tia (N.º 2). (2Sa 14:27) Como seu pai, ela era muito atraente. Talvez se tenha casado com Uriel, e, nesse caso, foi a mãe de Maacá, esposa preferida de Roboão. — 2Cr 11:20, 21; 13:1, 2.

4. Uma das várias cidades construídas (possivelmente reconstruídas ou fortificadas) pelo Rei Salomão. (1Rs 9:17-19) Tamar é mencionada em 1 Reis 9:18 como estando "no país", evidentemente indicando que se encontrava em território israelita. Yohanan Aharoni identifica Tamar com ʽAin Husb (ʽEn Hazeva), cerca de 30 km a SSO do Mar Morto. A base para esta identificação é uma comparação das descrições de fronteiras de Canaã, em Números 34:3-6; Josué 15:1-4; e Ezequiel 47:19; 48:28.

Embora o texto paralelo em 2 Crônicas 8:4 diga "Tadmor", evidentemente refere-se a outra cidade, comumente identificada com Palmira. — Veja TADMOR.

TÂMARA. Fruto da tamareira (*Phoenix dactylifera*), árvore comum na Palestina. As tâmaras são ovais, carnudas, adocicadas, e produzem uma única semente.

No relato bíblico, tâmaras são mencionadas apenas indiretamente. Por exemplo, a donzela sulamita descreve os negros cachos de cabelo de seu amado pastor como "cachos de tâmaras" ("basto", *KJ;* "crespos", *Al;* hebr.: *tal·tal·lím;* 'panículas de tâmara', *Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], de L. Koehler e W. Baumgartner, Leiden, 1958, p. 1030). Salomão compara a estatura dela a uma palmeira, e seus seios a "cachos de tâmaras" ("cachos de uvas", *Al*) e a "ramos de tâmaras" (hebr.: *san·sin·ním;* veja *Lexicon in Veteris Testamenti Libros,* p. 662). — Cân 5:11; 7:7, 8; veja PALMEIRA.

TAMARGUEIRA [hebr.: *'é·shel*]. A tamargueira cresce como árvore ou arbusto. Embora seu tronco seja retorcido, os ramos não raro são abastonados, dando à árvore uma aparência plumífera. As folhas sempre-verdes são diminutas,

escamiformes, e comprimidas perto dos ramos, de modo que perdem bem pouca umidade pela transpiração, tornando possível que a árvore viceje em regiões desérticas e até mesmo em dunas de areia. Na primavera, as árvores florescem com espigas de diminutas flores rosas ou brancas, que dão agradável tom colorido a regiões mormente ermas. As tamargueiras, que gostam de sal, não raro crescem bem perto do oceano e em charcos salinos. Abundantes tamargueiras ao longo das margens do Jordão formam densos matagais, que constituem o habitat de animais selvagens, e, nos tempos bíblicos, talvez tenham ajudado a formar as "orgulhosas moitas junto ao Jordão", onde outrora se abrigavam leões. — Je 49:19; Za 11:3.

Embora a tamargueira em geral seja relativamente baixa, certo tipo de tamargueira (*Tamarix aphylla*) pode atingir 18 m de altura. Registra-se que Abraão plantou uma tamargueira em Berseba (Gên 21:33), que o Rei Saul sentou-se à sombra de uma tamargueira em Gibeá (1Sa 22:6), e que os seus ossos e os de seus filhos foram sepultados sob uma grande tamargueira, em Jabes-Gileade. — 1Sa 31:13; compare isso com 1Cr 10:12, onde se usa a palavra hebraica para "árvore grande" (*'e·láh*).

O Dr. Joseph Weitz, destacada autoridade em reflorestamento em Israel, disse: "A primeira árvore que Abraão plantou no solo de Berseba foi uma tamargueira. Seguindo seu exemplo, quatro anos atrás plantamos dois milhões delas na mesma área. Abraão estava certo. A tamargueira é uma das poucas árvores que descobrimos que vicejam no sul, onde a precipitação atmosférica anual é menor do que seis polegadas [150 milímetros]." — *The Reader's Digest*, março de 1954, p. 30.

As tamargueiras sobrevivem em áreas secas como Berseba, onde Abraão plantou uma dessas plantas.

Outro tipo de tamargueira (*Tamarix mannifera*), quando é perfurada por uma cochonilha (inseto), exsuda gotas de uma seiva semelhante ao mel, que é recolhida e, em alguns lugares, vendida a peregrinos como "maná". Isto não tem nenhuma relação, contudo, com o maná provido para Israel no ermo, visto que esse genuíno maná era suprido milagrosamente e apanhado do chão. — Êx 16:13-15.

TAMPA PROPICIATÓRIA. Tampa da Arca do Pacto, diante da qual o sumo sacerdote espargia sangue de ofertas pelos pecados no Dia da Expiação.

As traduções da Bíblia vertem o termo hebraico *kap·pó·reth* diversificadamente por "lugar de misericórdia" (*KJ*, *RS*, *Yg*), "propiciatório" (*Al*, *BJ*, *CBC*), "tampa" (*Le*), "tampa-da-arca" (*JP*), ou "tampa", "tampa propiciatória" (*NM*). O termo hebraico vem do radical de um verbo que significa "cobrir (pecado)".

Conforme Jeová instruiu a Moisés, o artífice Bezalel fez uma tampa de ouro puro para a arca sagrada, ou Arca do Pacto, de 2,5 côvados (111 cm) de comprimento e 1,5 côvado (67 cm) de largura. Era encimada por dois querubins de ouro, um em cada extremidade da tampa, as suas asas estendendo-se para cima, encobrindo a tampa. As faces dos querubins estavam voltadas para a tampa. A Arca foi colocada no Santíssimo do tabernáculo. — Êx 25:17-21; 37:1, 6-9.

No Dia da Expiação (*yohm hak·kip·pu·rím*, que significa "dia das coberturas ou propiciações" [Le 23:27, 28]), o sumo sacerdote entrava no Santíssimo e aspergia parte do sangue do novilho diante da tampa (na parte da frente ou lado L), e, daí, fazia o mesmo com o sangue do bode. (Le 16:14, 15) Assim, a tampa de ouro da Arca desempenhava um papel especial na propiciação (ou cobertura) típica dos pecados.

Quando Deus desejava comunicar-se com Moisés, ou com o sumo sacerdote, ele falava de entre os querubins que se achavam sobre a tampa propiciatória. (Êx 25:22; Núm 7:89; compare isso com Le 10:8-10; Núm 27:18-21.) Jeová disse que ele apareceria numa nuvem sobre a tampa da Arca. Parece que essa nuvem reluzia, ou brilhava, iluminando o Santíssimo. — Le 16:2; compare isso com Sal 80:1.

Em 1 Crônicas 28:11, faz-se menção do Santíssimo, o compartimento mais recôndito do templo, como "casa da *kap·pó·reth*". Neste caso, a palavra hebraica evidente-

mente não é usada apenas para designar uma tampa, ou cobertura, duma arca, mas é empregada na função especial da tampa na propiciação de pecados. Concordemente, essa expressão é traduzida por "câmara para . . . expiação" (*BV*), "casa da propiciação" (*So*), e "casa da tampa propiciatória" (*NM*).

Simbólica. Em Hebreus 9:5, a palavra grega *hi·la·sté·ri·on*, "propiciatório", é usada para a tampa da Arca. No tipo, ou representação, a presença de Deus foi representada entre os dois querubins que estavam sobre a tampa propiciatória. (Le 16:2; Êx 25:22) O inspirado escritor do livro de Hebreus esclarece que essas coisas eram simbólicas. Assim como o sumo sacerdote que no Dia da Expiação entrava no Santíssimo com o sangue sacrificial, Cristo levou o valor de seu sacrifício, não perante uma tampa propiciatória literal, mas diante da própria presença de Jeová Deus, no céu. — Le 16:15; He 9:11-14, 24-28.

TAMUZ, I. Deidade por quem mulheres hebreias apóstatas foram vistas chorando, em Jerusalém, no sexto ano do exílio do profeta Ezequiel (612 AEC). — Ez 8:1, 3, 14.

Nos textos sumerianos, Tamuz é chamado de Dumúzi e é identificado como o consorte ou amante da deusa da fertilidade Nana (babilônia Istar). Tem-se sugerido que Tamuz originalmente era um rei que foi deificado após a sua morte. Textos sumerianos, que se crê serem do século 18 AEC, mostram que os reis da Suméria eram identificados com Dumúzi.

A respeito da identificação de Tamuz, D. Wolkstein e S. N. Kramer observaram: "Havia um bom número de 'deuses que morriam' na antiga Suméria, mas o mais bem-conhecido é Dumúzi, o bíblico Tamuz, por quem as mulheres de Jerusalém ainda pranteavam nos dias do profeta Ezequiel. Originalmente, o deus Dumúzi era um mortal governante sumeriano, cuja vida e morte causara profunda impressão nos pensadores e mitógrafos sumerianos." (*Inanna, Queen of Heaven and Earth* [Nana, Rainha do Céu e da Terra], Nova York, 1983, p. 124) Em adição, O. R. Gurney escreveu: "Dumúzi era originalmente um homem, um rei de Ereque . . . A natureza humana de Dumúzi é, além do mais, confirmada pela passagem mitológica em que ele diz a Nana: 'Vou conduzir-te à casa do meu deus.' Esta não é a maneira de um deus falar." — *Journal of Semitic Studies* (Revista de Estudos Semíticos), Vol. 7, 1962, pp. 150-152.

TAMUZ, II. O nome pós-exílico dado ao quarto mês lunar judaico do calendário sagrado, mas o décimo do calendário secular. Assim, no Targum de Jonatã, a expressão "o décimo mês", em Gênesis 8:5, é traduzida "o mês de tamuz". Tamuz era o nome de uma deidade babilônia. (Ez 8:14) O registro bíblico não aplica este nome ao quarto mês, mas simplesmente se refere ao mês pela sua ordem numérica. (Ez 1:1) Mas o nome deveras aparece na Míxena judaica (*Ta'anit* 4:6) e em outras obras pós-exílicas. O uso do nome pagão Tamuz, para referir-se ao quarto mês, bem como o uso de outros nomes pós-exílicos, talvez tenha sido apenas uma questão de conveniência entre os judeus. Convém lembrar que eles eram então um povo subjugado, obrigados a ter tratos e prestar contas a potências estrangeiras que os dominavam, e, por isso, não é de estranhar que usassem os mesmos nomes de meses que essas potências estrangeiras usavam. O calendário gregoriano em voga hoje tem meses com nomes dados em homenagem aos deuses Jano e Marte, e à deusa Juno, bem como de Júlio e Augusto César, não obstante, continua a ser usado pelos cristãos que estão sujeitos às "autoridades superiores". — Ro 13:1.

Este mês, tamuz, correspondia a partes de junho e julho, começando, pois, no crescente calor do verão setentrional. Já então as videiras começavam a dar seus primeiros frutos maduros. — Núm 13:20.

Foi no nono dia deste quarto mês (tamuz) que Nabucodonosor rompeu as muralhas de Jerusalém, em 607 AEC, depois de um sítio de 18 meses. (2Rs 25:3, 4; Je 39:2; 52:6, 7) Durante os 70 anos de exílio que se seguiram, os judeus jejuavam costumeiramente no dia nove do quarto mês, em memória daquele golpe contra Jerusalém. (Za 8:19) No entanto, depois da segunda destruição de Jerusalém, no ano 70 EC, o jejum era guardado no dia 17 do quarto mês, o dia em que os muros do templo foram rompidos pelo general romano, Tito. Não havia festividades escaladas por Jeová para este mês.

TANQUE. Veja LAGAR.

TANUMETE [de uma raiz que significa "consolar"]. O pai netofatita de Seraías, líder militar dos judeus deixados em Jerusalém após a deportação para a Babilônia. — 2Rs 25:23; Je 40:8.

TAPUA [Maçã (Macieira)].

1. Um dos quatro filhos de Hébron e descendente de Calebe. (1Cr 2:42, 43) Alguns sugerem que seu nome deve ser relacionado com Bete-Tapua, uma pequena cidade perto de Hébron. — Veja BETE-TAPUA.

2. Cidade da região da Sefelá, designada à tribo de Judá. (Jos 15:20, 33, 34) É, pois, diferente de Bete-Tapua, na área de Hébron. Horvat Bet Natif, dentro dos limites do abandonado vilarejo de Beit Nattif, a uns 20 km ao O de Belém, é supostamente o lugar.

3. Cidade na fronteira entre Efraim e Manassés. (Jos 16:8) A área circundante, "a terra de Tapua", foi consignada a Manassés, mas a cidade a Efraim. (Jos 17:8) En-Tapua (Jos 17:7) evidentemente se refere a um manancial vizinho (hebr.: *'Á·yin,* ou En, que significa "fonte [manancial]", quando usado como prefixo) e talvez tenha sido um nome mais completo para a cidade de Tapua.

"O rei de Tapua" é mencionado entre os governantes derrotados por Josué na conquista de Canaã (Jos 12:17), e "Tapua" aqui provavelmente se refere a uma cidade efraimita. A Tapua efraimita é identificada com Tell Sheikh Abu Zarad (Tel 'Abu Zarad), a uns 13 km ao SSO de Siquém e pouco abaixo da cidade de Yasuf.

TAQUEMONITA. Designação de um dos poderosos de Davi, Josebe-Bassebete. (2Sa 23:8) Grafado acmonita em 1 Crônicas 11:11, indica um descendente de Acmoni.

TARA. Veja TERA N.º 2.

TARALA. Cidade benjamita, cuja localização é hoje desconhecida. É alistada, porém, junto com outras cidades situadas na montanhosa região ao N de Jerusalém. — Jos 18:25-28.

TAREIA. 'Filho de Micá' e descendente do Rei Saul por meio de Jonatã. — 1Cr 8:33-35; 9:39-41.

TÁRSIS [duma raiz que significa "despedaçar"].

1. Um dos quatro filhos de Javã, nascidos depois do Dilúvio. (Gên 10:4; 1Cr 1:7) Acha-se incluído entre os 70 cabeças de família dos quais as nações "se espalharam pela terra". (Gên 10:32) Como no caso dos demais filhos de Javã, o nome Társis veio a aplicar-se a um povo e a uma região.

2. Descendente de Benjamim e filho de Bilã. — 1Cr 7:6, 10.

3. Um dos sete conselheiros principescos do Rei Assuero, que consideraram o caso da rebelde Rainha Vasti. — Est 1:12-15.

4. Região inicialmente povoada pela prole de Társis, filho de Javã e neto de Jafé. Há alguns indícios a respeito de em que direção os descendentes de Társis migraram durante os séculos que se seguiram ao Dilúvio.

O profeta Jonas (c. 844 AEC), a quem Jeová comissionara a ir a Nínive, na Assíria, tentou escapar de sua designação indo ao porto mediterrâneo de Jope (Tel Aviv-Yafo) e comprando passagem num "navio que ia para Társis". (Jon 1:1-3; 4:2) Assim, Társis obviamente tinha de encontrar-se no Mediterrâneo ou junto dele, na direção oposta de Nínive, e, evidentemente, era mais fácil chegar lá por mar do que por terra. O "coração do alto-mar" é mencionado em relação com "os navios de Társis", em Ezequiel 27:25, 26. — Compare isso com Sal 48:7; Jon 2:3.

Uma inscrição do imperador assírio Esar-Hadom (do sétimo século AEC) jacta-se de suas vitórias sobre Tiro e o Egito, e afirma que todos os reis das ilhas, de Chipre "até Tarsisi", lhe pagaram tributo. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, p. 290) Uma vez que Chipre se encontra no Mediterrâneo oriental, esta referência também indicaria uma localidade situada no Mediterrâneo ocidental. Alguns peritos identificam Társis com Sardenha, uma ilha no Mediterrâneo ocidental.

Possivelmente Identificada com a Espanha. A maioria dos peritos associam Társis com a Espanha, com base em referências antigas a um lugar ou região da Espanha chamada de Tartessus por escritores gregos e romanos. Ao passo que o geógrafo grego Estrabão (do primeiro século AEC) situou uma cidade chamada Tartessus na região em torno do rio Guadalquivir, na Andaluzia (*Geography* [Geografia], 3, II, 11), o nome Tartessus parece ter sido aplicado em geral à parte sul da península Ibérica.

Muitas obras de referência dão grande destaque à colonização fenícia das regiões costeiras espanholas, e referem-se a Tartessus como colônia fenícia, mas parece não haver base sólida para essa teoria. Assim, a *Encyclopædia Britannica* (Enciclopédia Britânica), 1959, Vol. 21, p. 114, diz: "Nem os fenícios nem os cartagineses deixaram marcos de natureza permanente no país, ao passo que os gregos influenciaram-no profundamente. Navios de Tiro e Sídon talvez tenham realizado comércio além do estreito e em Cádiz pelo menos já no nono século AC; todavia, a moderna arqueologia, que localizou e escavou cidades gregas, ibéricas e romanas, não pôs à mostra nem um único povoado fenício, nem encontrou remanescências fenícias mais importantes do que restos de quinquilharias e joias, e artigos de permuta similares. A conclusão lógica é que, exceto talvez em Cádiz, os fenícios não construíram cidades, mas tinham meros pontos comerciais e de escala." A história mostra também que, quando os fenícios e os gregos começaram a negociar com a Espanha, esse país já estava povoado e os habitantes nativos apresentaram a prata, o ferro, o estanho e o chumbo que os mercadores procuravam.

Portanto, parece que há boa razão para se crer que os descendentes de Javã (os jônios), por meio de seu filho Társis, por fim se espalharam e se tornaram preeminentes na península Ibérica. Tal su-

posta localização de Társis pelo menos se harmoniza satisfatoriamente com as outras referências bíblicas.

Relações Comerciais com Salomão. O comércio fenício com Társis é claramente comprovado pelo registro da época do Rei Salomão (cerca de 13 séculos após o Dilúvio), quando a nação de Israel também começou a praticar o comércio marítimo. Salomão tinha uma frota de navios na área do Mar Vermelho, tripulados em parte por experientes marujos fornecidos pelo rei fenício Hirão, de Tiro, e que negociavam especialmente com a terra de Ofir, rica em ouro. (1Rs 9:26-28) Por conseguinte, menciona-se "uma frota de navios de Társis" que Salomão dispunha no mar, "junto com a frota de navios de Hirão", e diz-se que esses navios faziam viagens, uma vez a cada três anos, para a importação de ouro, prata, marfim, macacos e pavões. (1Rs 10:22) Crê-se, em geral, que o termo "navios de Társis", com o tempo, veio a designar um *tipo* de navio, como diz certo léxico: "Embarcações grandes, oceânicas, *apropriadas* para trafegar até Társis." (*A Hebrew and English Lexicon of the Old Testament* [Léxico Hebraico e Inglês do Velho Testamento], de Brown, Driver e Briggs, 1980, p. 1077) De modo similar, o nome *Indiamen,* em inglês, se derivava originalmente do nome aplicado a grandes navios ingleses que faziam comércio com a Índia e, com o tempo, veio a aplicar-se a navios desse tipo, independentemente de sua origem ou destino. Assim, 1 Reis 22:48 mostra que o Rei Jeosafá (936-911 AEC) "fez navios de Társis para irem *a Ofir* em busca de ouro".

O relato de Crônicas, contudo, declara que os navios de Salomão, utilizados para as viagens trienais, "iam a Társis" (2Cr 9:21); também que os navios de Jeosafá destinavam-se 'a ir a Társis', e, quando naufragaram, "não retiveram força para ir a Társis". (2Cr 20:36, 37) Isto indicaria que Ofir não era o único porto de escala dos "navios de Társis" israelitas, mas que eles também navegavam pelas águas do Mediterrâneo. Isto, naturalmente, apresenta um problema, uma vez que se mostra que o lugar de lançamento ao mar de pelo menos alguns destes navios foi Eziom-Géber, no golfo de ʽAqaba. (1Rs 9:26) Para que os navios alcançassem o mar Mediterrâneo, eles teriam de atravessar um canal do Mar Vermelho até o rio Nilo e então passar para o Mediterrâneo, ou então circunavegar o continente africano. Ao passo que é absolutamente impossível determinar agora os pormenores das rotas de navegação (que inclui os canais) disponíveis ou utilizadas no tempo de Salomão e de Jeosafá, não há, igualmente, nenhuma necessidade de considerarmos como inviável o registro de seus projetos marítimos.

Na Profecia. Társis parece ter sido um dos principais mercados para a cidade mercantil de Tiro, talvez a fonte que lhe supria as maiores riquezas, durante parte de sua história. Desde os tempos antigos, a Espanha tem operado minas que exploram os ricos depósitos de prata, ferro, estanho e outros metais ali encontrados. (Compare isso com Je 10:9; Ez 27:3, 12.) Assim, a declaração profética de Isaías sobre a derrubada de Tiro representa os navios de Társis como 'uivando' ao atingirem Quitim (Chipre, talvez sua última escala na rota oriental) e receberem a notícia de que o rico porto de Tiro fora despojado. — Is 23:1, 10, 14.

Outras profecias predizem que Deus enviaria alguns de seu povo a Társis, para ali proclamarem Sua glória (Is 66:19) e que "navios de Társis" trariam de longe os filhos de Sião. (Is 60:9) Os "reis de Társis e das ilhas" pagariam tributo ao rei designado por Jeová. (Sal 72:10) Por outro lado, em Ezequiel 38:13, "os mercadores de Társis" são representados, junto com outros povos comerciantes, como expressando interesse egoísta no proposto saque, por Gogue de Magogue, dos reajuntados de Jeová. Sendo incluídos entre outras coisas que simbolizavam a exaltação de si, o orgulho e a altivez, os navios de Társis hão de ser rebaixados e apenas Jeová será exaltado no "dia pertencente a Jeová dos exércitos". — Is 2:11-16.

TARSO. A principal cidade e capital da província romana da Cilícia; cidade natal do apóstolo Paulo. (At 9:11; 22:3) Ruínas da antiga cidade permanecem na moderna localidade do mesmo nome, localizada a uns 16 km do estuário do rio Cidno, que desemboca no Mediterrâneo oriental a cerca de 130 km ao N da ponta L de Chipre.

Ninguém sabe quando Tarso foi pela primeira vez colonizada, nem por quem, pois é uma cidade muito antiga. Mencionada pela primeira vez na história secular como tendo sido capturada pelos assírios (nunca foi uma cidade muito fortificada), Tarso se achava depois disso sob servidão e pagou tributo durante a maior parte de sua existência às sucessivas potências mundiais da Assíria, Pérsia, Grécia, daí aos reis selêucidas e, por fim, a Roma.

Tarso ficava numa fértil região costeira onde se cultivava o linho, que, por sua vez, sustentava prósperas indústrias, como a da tecelagem de linho e a fabricação de tendas. Os tecidos feitos de pelo de cabra, chamados *cilicium,* eram também empregados de modo especial no fabrico de tendas. Um fator mais importante, porém, que contribuía para a fama e a opulência de Tarso, era seu excelente porto, situado estrategicamente junto a uma das principais rotas comerciais terrestres, de

L ao O. Na direção leste, levava à Síria e a Babilônia; levando às regiões norte e ocidentais da Ásia Menor, esta rota passava pelas Portas Cilicianas, um desfiladeiro estreito nos montes Tauro, a uns 50 km ao N da cidade.

No decorrer de sua história, Tarso foi visitada por inúmeras personalidades famosas, incluindo Júlio César, Marco Antônio e Cleópatra, bem como diversos imperadores. Cícero foi o governador da cidade de 51 a 50 AEC. Tarso também se notabilizou como centro de erudição no primeiro século EC, e, segundo o geógrafo grego Estrabão, como tal ela superava até mesmo Atenas e Alexandria. — *Geography* (Geografia), 14, V, 13.

Portanto, por estes diversos motivos, Paulo podia muito bem descrever Tarso como "cidade nada obscura". Ele disse isso ao informar um comandante militar de que era cidadão de Tarso, não egípcio. — At 21:37-39.

De tempos a tempos, no decurso de seu ministério, Paulo retornava a Tarso, sua cidade natal (At 9:29, 30; 11:25, 26), e, sem dúvida, passou por ali em algumas de suas viagens missionárias. — At 15:23, 41; 18:22, 23.

TARTÃ. Escritos assírios indicam que o título Tartã aplicava-se a um funcionário de alto escalão, provavelmente secundário apenas ao rei. A respeito da ordem dos títulos nas listas epônimas assírias, James B. Pritchard, editor de *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), 1974, p. 274, comenta: "Mais tarde, a posição do funcionário na hierarquia era decisiva para a sequência, o funcionário mais graduado (*tartanu*) vindo logo depois do rei, ao passo que importantes funcionários palacianos . . . e os governadores das mais destacadas províncias, ocupavam seu lugar, em ordem bem estabelecida." (Veja CRONOLOGIA [Listas de epônimos (limmu)].) Uma inscrição feita pelo rei assírio Assurbanipal, que se acha agora no Museu Britânico, reza, em parte: "Eu fiquei muito irado por causa destes acontecimentos, a minha alma ficou em chamas. Chamei o oficial-*turtan*, os governadores, e também seus assistentes, e lhes dei imediatamente a ordem." — *Ancient Near Eastern Texts*, p. 296.

O Rei Senaqueribe enviou o Tartã junto com outros oficiais, incluindo o Rabsaqué, o principal copeiro do rei, que atuava como porta-voz, para dar um ultimato de capitulação a Jerusalém. O Tartã é alistado em primeiro lugar, possivelmente porque a sua posição era a superior. (2Rs 18:17, 28-35) O Rei Sargão II, da Assíria, enviou um Tartã para sitiar a cidade de Asdode, nos dias do profeta Isaías. — Is 20:1.

TARTAQUE. Deidade adorada pelos avitas, a quem o rei da Assíria trasladou para o território de Samaria depois de ter levado os israelitas do reino das dez tribos ao exílio. (2Rs 17:31) Segundo o Talmude babilônico, Tartaque tinha a forma de um jumento. (*Sanhedrin* 63*b*) Com base na conclusão de que o nome Tartaque pode ser comparável à palavra pálavi (persa) *tar-thakh* (escuridão intensa, herói da escuridão), tem-se sugerido que Tartaque talvez tenha sido um demônio das regiões inferiores. À parte da breve referência a Tartaque nas Escrituras, porém, nada pode ser dito com certeza a respeito da natureza dessa deidade.

TÁRTARO. Condição semelhante à de prisão, degradada, na qual Deus lançou os anjos desobedientes nos dias de Noé.

Esta palavra ocorre uma só vez nas Escrituras inspiradas, em 2 Pedro 2:4. O apóstolo escreve: "Deus não se refreou de punir os anjos que pecaram, mas, lançando-os no Tártaro, entregou-os a covas de profunda escuridão, reservando-os para o julgamento." A expressão "lançando-os no Tártaro" é uma tradução do verbo grego *tar·ta·ró·o*, que inclui em si mesmo a palavra "Tártaro".

Há um texto paralelo em Judas 6: "E os anjos que não conservaram a sua posição original, mas abandonaram a sua própria moradia correta, ele reservou com laços sempiternos, em profunda escuridão, para o julgamento do grande dia." Mostrando quando foi que tais anjos "abandonaram a sua própria moradia correta", Pedro menciona os "espíritos em prisão, os quais outrora tinham sido desobedientes, quando a paciência de Deus esperava nos dias de Noé, enquanto se construía a arca". (1Pe 3:19, 20) Isto liga diretamente o assunto ao relato em Gênesis 6:1-4 a respeito dos "filhos do verdadeiro Deus" que abandonaram a sua morada celestial para coabitar com mulheres em tempos pré-diluvianos e produziram filhos por meio delas, sendo tais descendentes chamados de nefilins. — Veja FILHO(S) DE DEUS; NEFILINS.

À base destes textos, é evidente que Tártaro é uma *condição* em vez de um lugar específico, uma vez que Pedro, por um lado, fala desses espíritos desobedientes como estando em "covas de profunda escuridão", ao passo que Paulo os menciona como estando nos "lugares celestiais", a partir de onde eles exercem um domínio de escuridão, como forças espirituais iníquas. (2Pe 2:4; Ef 6:10-12) A densa escuridão, similarmente, não é uma falta literal de luz, mas resulta de serem cortados da iluminação proveniente de Deus, como renegados e expulsos de Sua família, tendo apenas uma perspectiva tenebrosa quanto ao seu destino eterno.

O Tártaro não é, pois, a mesma coisa que o termo hebraico Seol, ou o grego Hades, os quais se referem à sepultura terrestre comum de toda a humanidade. Isto se torna evidente do fato de que, ao passo que o apóstolo Pedro mostra que Jesus Cristo pregou a estes "espíritos em prisão", ele também indica que Jesus o fez, não durante os três dias em que se achava sepultado no Hades (Seol), mas *depois* de ser ressuscitado do Hades. — 1Pe 3:18-20.

Semelhantemente, a condição degradada que é representada pelo Tártaro não deve ser confundida com o "abismo" em que Satanás e seus demônios serão por fim lançados durante os mil anos do reinado de Cristo. (Re 20:1-3) Pelo visto, os anjos desobedientes foram lançados no Tártaro nos "dias de Noé" (1Pe 3:20), mas, uns 2.000 anos depois, encontramo-los suplicando a Jesus que "não lhes ordenasse que se afastassem para o abismo". — Lu 8:26-31; veja ABISMO.

A palavra "Tártaro" também é empregada nas mitologias pagãs pré-cristãs. Na *Ilíada,* de Homero, representa-se este mitológico Tártaro como prisão subterrânea 'tão abaixo do Hades quanto a terra é do céu'. Nele eram aprisionados os deuses inferiores, Cronos e outros espíritos titãs. Como vimos, o Tártaro da Bíblia não é um lugar, mas sim uma condição e, por conseguinte, não é o mesmo que o Tártaro da mitologia grega. Contudo, é digno de nota que o mitológico Tártaro não era apresentado como lugar para seres humanos, mas sim para criaturas sobre-humanas. Portanto, há uma similaridade neste sentido, uma vez que o Tártaro bíblico obviamente não é para a detenção de almas humanas (compare isso com Mt 11:23), mas apenas para iníquos espíritos sobre-humanos que são rebeldes contra Deus.

A condição de total degradação, representada pelo Tártaro, é precursora do abismar que Satanás e seus demônios sofrerão antes do início do Reinado Milenar de Cristo. A isso se seguirá, por sua vez, após o fim dos mil anos, a completa destruição deles na "segunda morte". — Mt 25:41; Re 20:1-3, 7-10, 14.

TATENAI. Governador da província persa "além do Rio" durante o reinado de Dario I (Histaspes). Quando os judeus mais uma vez começaram a reconstrução do templo no segundo ano de Dario (520 AEC), Tatenai e seus colegas foram a Jerusalém para realizar uma investigação. Os judeus apelaram para o decreto original de Ciro; assim, Tatenai escreveu a Dario, perguntando se tal decreto fora realmente emitido, segundo afirmavam os judeus. A resposta confirmou o decreto de Ciro e a legalidade da obra do templo, e avisou a Tatenai que não interferisse na obra mas que desse ajuda material aos judeus. Tatenai passou a fazer isto. — Esd 4:24–6:13.

TATIM-HODCHI. Veja TATIM-HODSI.

TATIM-HODSI. Esta era uma "terra" no percurso dos recenseadores enviados por Davi. (2Sa 24:4-6) A localização exata de Tatim-Hodsi não é conhecida. Contudo, ela é mencionada entre Gileade e Dã-Jaã, colocando-a na parte norte da Terra da Promessa. A edição lagardiana da *Septuaginta* grega diz "terra dos hititas em direção a Cades", similar ao fraseado usado em algumas traduções modernas. — *BJ, BV, CBC*.

TATUAGEM. Marca ou desenho permanente na pele, feita por se cortar a pele para produzir cicatrizes, ou pela inserção de uma substância corante sob a pele. Os israelitas eram proibidos de praticar este costume, comum entre outros povos antigos. (Le 19:28) Por exemplo, houve épocas em que os egípcios tatuavam o nome ou o símbolo de suas deidades no peito ou nos braços. Por obedecerem à lei de Jeová, de não desfigurar o corpo, os israelitas se diferenciariam das outras nações. (De 14:1, 2) A proibição também inculcava neles o devido respeito pelo corpo humano como criação de Deus, a ser usado em honrá-lo. — Sal 100:3; 139:13-16; Ro 12:1.

TAU [ת]. A 22.ª e última letra do alfabeto hebraico. O nome da letra significa literalmente "sinal". (Compare isso com Ez 9:4, n.) No hebraico, é a letra inicial em cada um dos oito versículos do Salmo 119:169-176.

TEATRO. Estrutura (que os gregos chamavam de *thé·a·tron*) em que se apresentavam representações dramáticas, tragédias, comédias, danças, apresentações musicais e espetáculos em geral. O teatro não raro era cenário de peças imorais, evitadas pelos cristãos fiéis. (Ef 5:3-5) Mas servia também como local de reuniões públicas para outros fins.

Foi ao teatro de Éfeso que os companheiros de viagem de Paulo foram levados quando Demétrio, o prateiro, provocou um motim contra esses missionários cristãos. Embora o apóstolo se dispusesse a se apresentar perante o povo congregado no teatro, os discípulos e alguns amigáveis promotores de festas e de jogos o dissuadiram disso. — At 19:23-31.

Na Grécia, construíam-se teatros já por volta do quinto século AEC, e, com o tempo, foram construídos em várias cidades principais. A maioria dos teatros gregos eram construídos de forma semicircular, numa encosta de formação côncava.

Os bancos podiam ser de madeira ou de pedra. Corredores os separavam em seções, e eram alinhados em fileiras no declive gradual da colina. No centro havia a *or·khé·stra* (área para dança ou coro), atrás da qual havia um palco elevado, que tinha por trás uma *ske·né*, ou fundo.

Foram encontradas ruínas de teatros em lugares tais como Éfeso, Atenas e Corinto. O grande teatro escavado em Éfeso tinha 66 fileiras de assentos, e comportava uma assistência de umas 25.000 pessoas. A acústica era, e ainda é, tão boa que até mesmo da fileira mais alta se pode ouvir com facilidade uma voz baixa vinda do palco.

Os romanos não raro construíam teatros em forma de estruturas que não dependiam de alguma inclinação natural do terreno. Às vezes, seus teatros tinham uma cobertura acima do palco e de parte da plateia. Outro tipo, o anfiteatro romano, era uma estrutura circular ou oval descoberta, que circundava um grande espaço central, ou arena, a partir da qual os assentos radiavam em fileiras. O parcialmente preservado Coliseu, em Roma, terminado em 80 EC, é um notável anfiteatro romano. Herodes, o Grande, construiu teatros em várias cidades, incluindo Damasco e Cesareia. Josefo disse que Herodes "construiu um teatro em Jerusalém, e, depois disso, um anfiteatro bem grande na planície". — *Jewish Antiquities* (Antiguidades Judaicas), XV, 268 (viii, 1).

A palavra grega *thé·a·tron* pode indicar um lugar onde se apresenta um espetáculo ou o próprio "espetáculo teatral". Paulo escreveu: "Pois, parece-me que Deus tem posto a nós, os apóstolos, por último em exibição, como homens designados à morte, porque nos temos tornado um espetáculo teatral [*thé·a·tron*] para o mundo, e para anjos e para homens." (1Co 4:9) Paulo referia-se assim ao costumeiro evento final nas lutas romanas de gladiadores, na arena do anfiteatro, quando certos participantes eram expostos, despidos e indefesos, sujeitos à carnificina e à morte certa.

Os gregos e os romanos costumeiramente conduziam pelo teatro os criminosos condenados à morte, onde eram submetidos à zombaria pelas multidões congregadas. Paulo escreveu aos cristãos hebreus, referindo-se aparentemente a esse costume. Embora não exista nenhum registro de que aqueles cristãos tenham sido submetidos a tal tratamento, eles tinham suportado sofrimentos comparáveis a isto. O apóstolo instou com eles: "Persisti em lembrar-vos dos dias anteriores, em que, depois de terdes sido esclarecidos, perseverastes em uma grande competição, debaixo de sofrimentos, às vezes enquanto expostos como que num teatro, tanto a vitupérios como a tribulações, e tornando-vos às vezes parceiros dos que estavam tendo tal experiência." — He 10:32, 33.

TEBÁ [Matança]. Primeiro filho mencionado de Naor, irmão de Abraão, por meio de sua concubina Reumá. (Gên 22:23, 24) Seus descendentes talvez tivessem ligação com a cidade de Betá (Tibate). — 2Sa 8:8; 1Cr 18:8; veja BETÁ.

TEBALIAS [possivelmente: Bom Para Jeová]. Levita merarita, o terceiro filho alistado de Hosa, e porteiro nos dias de Davi. — 1Cr 26:1, 10, 11, 16.

TEBES. Cidade que tinha uma torre forte. Quando Abimeleque tomou Tebes e investia contra a torre em que a população se refugiara, uma mulher atirou uma mó superior sobre ele de cima da muralha. Com o crânio partido pelo golpe, Abimeleque fez com que seu ajudante o matasse, para que ninguém dissesse: "Foi uma mulher que o matou." — Jz 9:50-54; 2Sa 11:21.

Conjectura-se que Tebes se relacione com a moderna Tubas, a uns 15 km a NNE de Siquém, embora não se tenham encontrado vestígios condizentes.

TEBETE. Nome pós-exílico do décimo mês lunar judaico do calendário sagrado, mas o quarto do calendário secular. (Est 2:16) Corresponde a parte de dezembro e parte de janeiro. Em geral é chamado simplesmente de "décimo mês". — 1Cr 27:13.

Acredita-se que o nome "tebete" se origine de uma raiz acadiana que significa "afundar", ou "mergulhar", referindo-se talvez às condições lamacentas que predominam neste mês do inverno setentrional, quando a precipitação atmosférica está no seu auge. As chuvas de inverno não raro são torrenciais, como aquela que acabou com a seca de três anos e meio, nos dias de Elias, ou do tipo que Jesus descreveu na sua ilustração da casa, cujo alicerce de areia foi carregado por fortes chuvas. (1Rs 18:45; Mt 7:24-27) Segundo *The Geography of the Bible* (A Geografia da Bíblia), de Denis Baly (1957, p. 50), na última parte de dezembro ocorrem frequentes geadas, na região colinosa, e ocasionais nevadas leves em Jerusalém. (2Sa 23:20) Embora seja incomum, houve ocasiões em que as estradas ficaram temporariamente bloqueadas por fortes nevascas. Pode ter sido durante este mês, tebete, que uma forte nevasca impediu o avanço do comandante militar sírio Trífon a caminho de Jerusalém. (*Jewish Antiquities* (Antiguidades Judaicas), XIII, 208 [vi, 6]; 1 Macabeus 13:22) O mês de tebete evidentemente não era um mês para viajar, tampouco um mês em que os pastores passariam a noite nos campos. Por estas

e outras razões não podia ter sido o mês em que Jesus nasceu.

Foi no dia 10 de tebete de 609 AEC que Nabucodonosor iniciou o sítio contra a cidade de Jerusalém. (2Rs 25:1; Je 39:1; 52:4; Ez 24:1, 2) Possivelmente em memória desse evento os judeus observavam o "jejum do décimo mês". — Za 8:19.

TECELAGEM. Processo de entrelaçamento de fios, longitudinal e transversalmente, para fazer tecidos. A série de fios que correm longitudinalmente pelo tecido é a urdidura, ou urdume, e a série transversal é a trama, ou teia. O fio da trama é passado alternadamente por cima e por baixo dos fios da urdidura. (Le 13:59) A tecelagem não raro era feita por mulheres, mas parece que era também uma ocupação masculina. (2Rs 23:7; 1Cr 4:21) O tear que os hebreus, os egípcios e outros usavam era basicamente uma armação. — Jz 16:13, 14; Is 19:1, 9, 10.

Os teares antigos eram verticais ou horizontais. Certo tipo de tear vertical consistia em duas estacas retas, com uma barra transversal no topo. Os fios da urdidura ficavam pendurados nele com pesos na ponta, para mantê-los esticados. Em alguns teares, um cilindro inferior substituía os pesos, e, em outros, este cilindro podia ser girado para servir como tambor para o tecido já feito. Um tear horizontal comum consistia em dois cilindros paralelos, mantidos a certa distância por quatro cavilhas fincadas no solo, em suas pontas. Os fios da urdidura eram esticados entre estes cilindros. A haste de madeira da lança de Golias foi, talvez, comparada a tal cilindro pesado, ao ser assemelhada ao "cilindro dos tecelões". — 1Sa 17:4, 7.

No tear, os fios da urdidura eram, em geral, separados em duas séries, de modo que o fio da trama passasse sobre uma das séries quando traspassado pela urdidura em uma direção, e sob tal série, quando atravessasse transversalmente em sentido oposto. Para isso, eram necessárias duas "calas", ou passagens. Num tear horizontal simples, uma achatada "perchada" era colocada transversalmente à urdidura, sob alternados fios do urdume, e, virando-a, abria-se uma "cala" através da qual se passava em uma direção o fio da trama. Fios alternados da urdidura, presos por alças de fios a um "batente" situado em cima da urdidura, eram em seguida erguidos por se levantar o "batente" verticalmente, em relação à urdidura, fazendo outra "cala" através da qual a trama era passada na direção perpendicular oposta à urdidura. Depois de cada movimento perpendicular à urdidura, o fio era pressionado contra o tecido já feito por meio duma cavilha. O tecelão passava o fio da trama pela urdidura por meio duma lançadeira, que era basicamente uma vareta que levava o fio. Visto que o tecelão perito movimentava célere a lançadeira, Jó podia dizer: "Os meus próprios dias ficaram mais velozes do que a lançadeira do tecelão." — Jó 7:6.

Depois de o tecido ser fabricado na medida desejada, e ser enrolado, o tecelão o separava dos fios da urdidura. (Is 38:9, 12) Os materiais empregados comumente pelos tecelões incluíam o pelo de animais (Êx 36:14; Mt 3:4), a lã e o linho. — Compare isso com Pr 31:13.

Podiam-se fabricar tecidos de padrões variados, utilizando-se fios de diferentes cores na urdidura ou na trama, ou em ambas. Ou o fio da trama de determinada cor talvez cruzasse apenas parte da urdidura. (Gên 37:23; 2Sa 13:18; Pr 7:16) O tecelão podia tecer de forma irregular — cruzando uma série de fios da trama sobre um fio da urdidura, em seguida sob dois fios e então fazer passar a próxima série sobre dois fios da urdidura, sob dois, e, daí, sobre um fio em toda a largura da urdidura, tal como se faz ao fabricar a gabardina hoje em dia. Por variações nos métodos de tecelagem, cria-se no tecido um padrão, mesmo quando os fios da urdidura e da trama são da mesma cor. A Arão, por exemplo, forneceu-se uma veste comprida, branca, de linho fino, tecida em estilo 'enxadrezado'. — Êx 28:39.

TECIDO. Veja ALGODÃO; LINHO; PANO.

TECOA. Cidade no território de Judá, comumente identificada com Khirbet 'et-Tuqu', a uns 16 km ao S de Jerusalém e que se localiza numa elevação de cerca de 820 m. Ao L estende-se o ermo de Judá, do qual o "ermo de Tecoa" (onde os amonitas, os moabitas e as forças do monte Seir sofreram esmagadora derrota durante o reinado de Jeosafá) aparentemente fazia parte. (2Cr 20:20, 24) O Rei Roboão, neto de Davi, reconstruiu e fortificou Tecoa, e, por séculos depois disso, a cidade evidentemente servia como posto avançado no sistema defensivo de Judá. (2Cr 11:5, 6; compare isso com Je 6:1.) Era o domicílio de Iques, pai de Ira, um dos poderosos de Davi. (1Cr 11:26, 28) Era dali a sábia mulher que, sob a direção de Joabe, apelou ao Rei Davi em favor de Absalão. (2Sa 14:1-21) E ali, no nono século AEC, o profeta Amós criava ovelhas. — Am 1:1.

Alguns talvez concluam que o Tecoa mencionado nos registros genealógicos de Judá (1Cr 2:3, 24; 4:5), era um filho de Assur. No entanto, Tecoa não se acha alistado em 1 Crônicas 4:5-7 entre os sete filhos das duas esposas de Assur, sugerindo-se que Assur, em vez de ser o pai dum filho chamado Tecoa, pode ter sido o fundador desse povoado ou de sua população.

TECOÍTA [De (Pertencente a) Tecoa]. Habitante de Tecoa. (2Cr 11:6; Je 6:1) O termo é aplicado a Iques, pai do guerreiro de Davi, Ira (2Sa 23:26; 1Cr 11:28; 27:9); também a uma mulher sábia que, às ordens de Joabe, fingiu ser viúva diante de Davi num estratagema para conseguir o retorno de Absalão do banimento. (2Sa 14:2, 4, 9) Após o retorno do exílio babilônico, os tecoítas estavam entre os que participaram na restauração das muralhas de Jerusalém, embora seus "majestosos" ("nobres", *BV*) não participassem no trabalho. — Ne 3:5, 27.

TEÍNA [Pedido de Favor]. Descendente de Quelube nas genealogias de Judá. É também identificado como pai de Ir-Naás, o que provavelmente significa que ele era o fundador dessa comunidade. — 1Cr 4:11, 12.

TELA. Efraimita ancestral de Josué, filho de Num. — 1Cr 7:20, 25-27.

TEL-ABIBE [Monte de Espigas Verdes]. Lugar junto ao rio Quebar, na terra dos caldeus, no qual Ezequiel e outros judeus foram exilados. A sua localização exata é desconhecida. — Ez 1:1-3; 3:15; veja QUEBAR.

TELAIM. Lugar, pelo visto em Judá, onde Saul fez a contagem de suas forças antes de golpear os amalequitas. (1Sa 15:1-4) Telaim parece ser o mesmo que Telém, alistada junto com cidades sulinas de Judá. (Jos 15:21, 24) Provavelmente se relaciona também com "Telão". — 1Sa 27:8.

TELÃO. Doze manuscritos da *Septuaginta* grega dizem que Tela(ão) era um dos limites das moradas dos gesuritas, girzitas e amalequitas, nos dias de Davi. (1Sa 27:8) Isto aparentemente relaciona Telão com Telaim, mencionado em 1 Samuel 15:4, e com Telém, no sul de Judá. (Jos 15:21, 24) Em 1 Samuel 27:8, o texto massorético hebraico reza "desde há muito", que difere da expressão "desde Telão" em apenas duas consoantes hebraicas.

TEL-ASSAR. Lugar habitado pelos "filhos de Éden", mencionados junto com Gozã, Harã e Rezefe — localidades do norte da Mesopotâmia. (2Rs 19:12; Is 37:12) Senaqueribe se jactou, por meio de seus mensageiros, de que os deuses adorados pelos povos desses lugares haviam sido incapazes de livrá-los do poder dos antepassados dele. Por causa da menção aos "filhos de Éden", Tel-Assar é em geral associada com o pequeno reino de Bit-adini, no Alto Eufrates. Os monarcas assírios Tiglate-Pileser III e Esar-Hadom se referem a uma Til-Ashuri, mas sua localização é considerada como tendo sido perto da fronteira assíria de Elão. Assim, a identificação de Tel-Assar continua incerta.

TELÉM.

1. Porteiro dentre os que despediram suas esposas estrangeiras nos dias de Esdras. — Esd 10:16, 17, 24.

2. Cidade na parte sul de Judá. (Jos 15:21, 24) Possivelmente a mesma que Telaim.

TEL-HARSA. Localidade babilônica da qual certas pessoas, incapazes de estabelecer sua genealogia como israelitas, vieram a Judá junto com os exilados, em 537 AEC. (Esd 2:1, 59; Ne 7:6, 61) Fora disso, sua localização é desconhecida.

TEL-MELÁ [Monte de Sal]. Uma das localidades babilônicas de onde pessoas, que não sabiam dizer qual era a sua genealogia, vieram a Judá em 537 AEC. — Esd 2:1, 59; Ne 7:6, 61.

TEMA.

1. Um dos filhos de Ismael. — Gên 25:13-15; 1Cr 1:29, 30.

2. O mesmo que o atual Taima, um oásis localizado a cerca de 400 km a SE de Eziom-Géber, onde duas grandes rotas de caravana se cruzavam. (Jó 6:19) Tema, junto com a vizinha Dedã, é mencionada nas profecias de Isaías (21:13, 14) e Jeremias (25:15-23). Nesta última profecia Tema foi especificamente citada entre os lugares cujos habitantes seriam compelidos a beber do "copo do vinho de furor de Jeová". O rei babilônio Nabonido aparentemente estabeleceu uma segunda capital em Tema, deixando Belsazar em Babilônia como encarregado, durante a sua ausência.

3. Antepassado de uma família de netineus, que retornaram de Babilônia a Jerusalém junto com Zorobabel. — Esd 2:1, 2, 43, 53; Ne 7:55.

TEMÃ [Lado Direito; Sul].

1. Descendente de Esaú por meio de seu primogênito Elifaz (Gên 36:10, 11; 1Cr 1:35, 36); xeque edomita. — Gên 36:15, 16, 34, 42.

2. Lugar que alguns peritos identificam com Tawilan, a uns 5 km ao L de Petra. Era evidentemente uma cidade ou distrito edomita (a terra dos temanitas), onde residiam os descendentes de Temã. (Gên 36:34; Je 49:7, 20; Ez 25:13; Am 1:11, 12; Ob 9) Este local ficou famoso como centro de sabedoria. (Je 49:7) No livro de Habacuque, menciona-se Deus como vindo de "Temã, sim, um Santo desde o monte Parã". Isto talvez se refira a Jeová brilhar em glória, o seu esplendor se refletindo nas montanhas, à medida que conduzia a sua recém-formada nação, diante de Edom, rumo à Terra da Promessa. — Hab 3:3, 4; compare isso com De 33:2.

TEMANITA [De (Pertencente a) Temã]. Termo que, em geral, se entende referir-se a um nativo de Temã, em Edom. Um antigo rei edomita, Husão, era da "terra dos temanitas", e Elifaz, um dos três companheiros de Jó, era temanita. (Gên 36:31-34; Jó 2:11; 4:1; 42:7) Que Elifaz viera de Temã, em Edom, deduz-se do fato de que se entende que a terra de Uz, onde Jó vivia, era perto de Edom. Alguns eruditos, porém, creem que existe uma possibilidade de que o mencionado Elifaz no livro de Jó, não era de Temã, mas sim de Tema, um lugar identificado com um oásis na península Arábica a uns 400 km a SE de Eziom-Géber. — Jó 6:19.

TEMENI [duma raiz que significa "lado direito; sul"]. Filho de Assur por meio de sua esposa Naará; da tribo de Judá. — 1Cr 4:1, 5, 6.

TEMOR. No uso comum, temor significa uma expectativa de dano ou de dor, em geral uma emoção dolorosa, caracterizada por sobressalto, pavor, intranquilidade. Contudo, o temor também pode significar um calmo reconhecimento ou consideração de qualquer coisa que possa prejudicar ou causar dano, reconhecimento este que motiva a pessoa a exercer razoável cautela e previsão inteligente.

O que é o temor a Jeová que devemos ter?

A Bíblia mostra que existe um temor apropriado e um temor incorreto. Portanto, o temor pode ser salutar, levando a pessoa a agir com a devida cautela diante de perigo, evitando assim o desastre, ou pode ser mórbido, destruindo a esperança e minando a capacidade de resistência nervosa da pessoa, chegando ao ponto de causar a morte. O temor a Deus é salutar; trata-se de admiração reverente, uma profunda reverência pelo Criador, e um pavor salutar de desagradá-lo. Este temor de incorrer no desagrado de Deus resulta do apreço pela Sua benevolência e bondade, junto com a conscientização de que Ele é o Juiz Supremo e o Onipotente, com poder de infligir punição ou morte aos que lhe desobedecem. — Veja ESPANTO REVERENTE; PAVOR.

O temor correto a Jeová Deus é essencial para aqueles que desejam servi-lo. Este profundo temor a Jeová é "o princípio da sabedoria" (Sal 111:10), "o início da sabedoria". (Pr 9:10) Não é um temor mórbido, que derruba; "o temor de Jeová é puro". (Sal 19:9) Este temor é assim definido em Provérbios 8:13: "O temor de Jeová significa odiar o mal." Impedirá a pessoa de seguir um proceder errado, pois "no temor de Jeová a pessoa se desvia do mal". — Pr 16:6.

Adão e Eva deixaram de nutrir um temor correto e salutar a Deus, e, por conseguinte, desobedeceram-lhe. Isto produziu neles um doloroso temor ou terror, que fez com que se ocultassem da presença de Deus. Adão disse: "Ouvi a tua voz no jardim, mas tive medo." (Gên 3:10) Caim, filho de Adão, sentiu similar temor depois de assassinar seu irmão, Abel, e este temor pode ter contribuído para ele decidir construir uma cidade. — Gên 4:13-17.

Em Hebreus 12:28, os cristãos são instruídos a ter temor piedoso: "Continuemos a ter benignidade imerecida, por intermédio da qual podemos prestar a Deus serviço sagrado aceitável, com temor piedoso e com espanto reverente." Um anjo no meio do céu, que tinha boas novas eternas a declarar, começou a sua declaração com as palavras: "Temei a Deus e dai-lhe glória." (Re 14:6, 7) Jesus contrastou o salutar temor a Deus com o temor do homem, dizendo, conforme registrado em Mateus 10:28: "Não fiqueis temerosos dos que matam o corpo, mas não podem matar a alma; antes, temei aquele que pode destruir na Geena tanto a alma como o corpo." Em Revelação (Apocalipse) 2:10 ele também aconselha os cristãos: "Não tenhas medo das coisas que estás para sofrer." O verdadeiro amor a Jeová dissipa o temor covarde do homem, que resulta em transigência.

O temor correto, porém, inclui o devido respeito pelas autoridades seculares, pois o cristão sabe que a punição justa por um crime, infligida pela autoridade, seria uma expressão indireta da ira de Deus. — Ro 13:3-7.

Jesus predisse que na "terminação do sistema de coisas" prevaleceria na terra um clima de medo. Ele disse que haveria "vistas aterrorizantes" e que os homens 'ficariam desalentados de temor e na expectativa das coisas que vêm sobre a terra habitada'. (Lu 21:11, 26) Ao passo que as pessoas em geral seriam assim afetadas, os servos de Deus devem seguir o princípio expresso em Isaías 8:12: "Não deveis temer aquilo de que eles têm medo." O apóstolo Paulo explica: "Porque Deus não nos deu um espírito de covardia, mas de poder, e de amor, e de bom juízo." — 2Ti 1:7.

O sábio, depois de ter feito um cuidadoso estudo da humanidade, bem como das ocupações e calamitosas experiências do homem, disse: "A conclusão do assunto, tudo tendo sido ouvido, é: Teme o verdadeiro Deus e guarda os seus mandamentos. Pois esta é toda a obrigação do homem." — Ec 12:13.

Temor Que os Animais Têm dos Humanos. Em Gênesis 9:2, a palavra "medo" é usada em conexão com a criação animal. Deus disse a Noé e a seus filhos: "E o medo de vós e o terror de vós continuará sobre toda criatura vivente da terra." Durante o ano em que Noé e sua família estiveram na arca, os animais e as aves encerrados dentro dela tinham certo medo desses humanos, o que ajudava a restringi-los. Concordemente, quando saíram da arca depois do Dilúvio, Jeová garantiu a Noé que esse medo continuaria. A experiência humana confirma isto. O Dr. George G. Goodwin, Curador Adjunto [da seção] de Mamíferos, do Museu Americano de História Natural, disse: "Normalmente, o leopardo não ataca o homem. Mas, se for provocado ou ferido, o animal atacará os seres humanos e lutará." Similarmente, se lhes for dada a oportunidade, cobras venenosas conhecidas por sua agressividade, tais como a mamba e a cobra-real, preferem, via de regra, cautelosamente se afastar da presença humana em vez de atacar. Embora o homem tenha maltratado e transformado alguns animais em criaturas ferozes, é normalmente verdade que este medo restritivo ainda existe. Isto se harmoniza com a declaração de Deus em Gênesis 1:26-28, de que a criação animal estaria sujeita ao homem desde o tempo de sua criação.

TEMPLO. Habitação divina, lugar sagrado ou santuário, seja material, seja espiritual, empregado para adoração. A palavra hebraica *heh·khál,* traduzida por "templo", significa também "palácio". Os termos gregos *hi·e·rón* e *na·ós* são ambos traduzidos por "templo" e podem referir-se ao inteiro conjunto do templo ou ao seu edifício central; *na·ós*, que significa "santuário" ou "habitação (morada) divina", às vezes se refere especificamente aos sagrados recintos interiores do templo. — Veja LUGAR SANTO.

Templo de Salomão. O Rei Davi anelava construir uma casa para Jeová, que abrigasse a Arca do Pacto, que 'morava no meio de panos de tenda'. Jeová se agradou da proposta de Davi, mas disse-lhe que, uma vez que Davi tinha derramado muito sangue na guerra, seu filho (Salomão) teria o privilégio de fazer tal construção. Isto não queria dizer que Jeová não aprovava as guerras que Davi travara a favor do Seu nome e de Seu povo. Mas o templo devia ser edificado em paz, por um homem de paz. — 2Sa 7:1-16; 1Rs 5:3-5; 8:17; 1Cr 17:1-14; 22:6-10.

Custos. Mais tarde Davi comprou a eira de Ornã (Araúna), o jebuseu, no monte Moriá, para ali ser construído o templo. (2Sa 24:24, 25; 1Cr 21:24, 25) Ele juntou 100.000 talentos de ouro, 1.000.000 de talentos de prata, e cobre e ferro em grande quantidade, além de contribuir de sua fortuna pessoal 3.000 talentos de ouro e 7.000 talentos de prata. Recebeu também, como contribuições dos príncipes, ouro no valor de 5.000 talentos, 10.000 daricos e prata no valor de 10.000 talentos, bem como muito ferro e cobre. (1Cr 22:14; 29:3-7) Este total, de 108.000 talentos e 10.000 daricos de ouro e 1.017.000 talentos de prata, valeria US$ 48.337.047.000 em valores atuais. Seu filho Salomão não gastou a inteira quantia na construção do templo; o restante ele depositou no tesouro do templo. — 1Rs 7:51; 2Cr 5:1.

Trabalhadores. O Rei Salomão começou a construir o templo para Jeová no quarto ano de seu reinado (1034 AEC), no segundo mês, zive, seguindo o plano arquitetônico que Davi recebera mediante inspiração. (1Rs 6:1; 1Cr 28:11-19) O trabalho prosseguiu por sete anos. (1Rs 6:37, 38) Em troca de trigo, cevada, azeite e vinho, Hirão, o rei de Tiro, forneceu madeira do Líbano e operários especializados em madeira e em pedra, e um perito especial, também chamado Hirão, cujo pai era tírio e cuja mãe era uma israelita da tribo de Naftali. Este homem trabalhava muito bem com ouro, prata, cobre, ferro, madeira, pedras e tecidos. — 1Rs 5:8-11, 18; 7:13, 14, 40, 45; 2Cr 2:13-16.

Ao organizar o trabalho, Salomão convocou 30.000 homens de Israel, enviando-os ao Líbano em turmas de 10.000 por mês, com direito à permanência de dois meses em casa, entre as escalas. (1Rs 5:13, 14) Como carregadores, convocou 70.000 dentre os "residentes forasteiros" do país, e, como cortadores, 80.000. (1Rs 5:15; 9:20, 21; 2Cr 2:2) Como capatazes do serviço, Salomão nomeou 550 homens e, pelo visto, 3.300 como ajudantes. (1Rs 5:16; 9:22, 23) Aparentemente, dentre estes, 250 eram israelitas e 3.600 "residentes forasteiros" em Israel. — 2Cr 2:17, 18.

Dimensão do "côvado" usado. Na consideração que se segue, a respeito das medidas dos três templos — construídos respectivamente por Salomão, Zorobabel e Herodes — calcularemos essas medidas à base do côvado de 44,5 cm. No entanto, é possível que eles tenham usado o côvado mais longo, de cerca de 51,8 cm. — Veja 2Cr 3:3 (onde fala de um "comprimento em côvados, segundo a medida anterior", esta talvez sendo uma medida mais longa do que o côvado que veio a ser comumente utilizado) e Ez 40:5; veja CÔVADO.

O plano e os materiais. O templo, uma mui esplêndida estrutura, seguia o plano geral do tabernáculo. Contudo, as dimensões internas do Santo e do Santíssimo eram maiores do que as do tabernáculo. O Santo tinha 40 côvados (17,8 m) de com-

primento, 20 côvados (8,9 m) de largura e, evidentemente, 30 côvados (13,4 m) de altura. (1Rs 6:2, 17) O Santíssimo era um cubo de 20 côvados de lado. (1Rs 6:20; 2Cr 3:8) Adicionalmente, havia câmaras, sobre o Santíssimo, que tinham aproximadamente 10 côvados (4,5 m) de altura. (1Cr 28:11) Havia também uma estrutura lateral, ao redor do templo, em três lados, contendo câmaras de armazenagem, e assim por diante. — 1Rs 6:4-6, 10.

Os materiais usados eram, primariamente, pedra e madeira. Os pisos desses aposentos eram revestidos de junípero; as paredes internas eram de cedro gravado com entalhes de querubins, palmeiras e flores; as paredes e o teto eram inteiramente revestidos de ouro. (1Rs 6:15, 18, 21, 22, 29) As portas do Santo (à entrada do templo) eram de junípero — esculpidas e revestidas de lâminas de ouro. (1Rs 6:34, 35) Portas de madeira de oleastro, também esculpidas e revestidas de ouro, davam entrada do Santo para o Santíssimo. Qualquer que tenha sido a sua posição exata, essas portas não substituíam plenamente o arranjo de cortinas que estava em uso no tabernáculo. (Compare isso com 2Cr 3:14.) Dois gigantescos querubins de madeira de oleastro, revestidos de ouro, ocupavam o Santíssimo. Sob estes foi colocada a Arca do Pacto. — 1Rs 6:23-28, 31-33; 8:6; veja QUERUBIM.

Todos os utensílios do Santo eram de ouro: o altar do incenso, as dez mesas dos pães da proposição e os dez candelabros, junto com seus acessórios. Ao lado da entrada do Santo (o primeiro compartimento), erguiam-se duas colunas de cobre, chamadas "Jaquim" e "Boaz". (1Rs 7:15-22, 48-50; 1Cr 28:16; 2Cr 4:8; veja BOAZ, II.) O pátio interno era construído de pedra e de cedro de excelente qualidade. (1Rs 6:36) Os acessórios que havia no pátio — o altar dos sacrifícios, o grande "mar de fundição", dez carrocins para bacias de água, e outros utensílios — eram de cobre. (1Rs 7:23-47) Havia refeitórios no perímetro dos pátios. — 1Cr 28:12.

Um notável aspecto da construção deste templo era que toda pedra havia sido cortada na pedreira, de modo a ajustar-se com perfeição no local do templo. "Quanto a martelos e machados, ou a quaisquer outros instrumentos de ferro, não eram ouvidos na casa, enquanto estava sendo construída." (1Rs 6:7) O trabalho foi concluído em sete anos e meio (da primavera setentrional de 1034 AEC ao outono setentrional [bul, o oitavo mês] de 1027 AEC). — 1Rs 6:1, 38.

Inauguração. No sétimo mês, etanim, pelo visto no 12.º ano do reinado de Salomão (1026 AEC), Salomão congregou os homens de Israel em Jerusalém para a inauguração do templo e a Festividade das Barracas. Foi trazido o tabernáculo, com seu mobiliário sagrado, e a Arca do Pacto foi colocada no Santíssimo. (Veja SANTÍSSIMO.) Nisto, a nuvem de Jeová encheu o templo. Daí Salomão bendisse a Jeová e abençoou a congregação de Israel, e, de pé numa tribuna especial diante do altar de cobre do sacrifício (veja ALTAR), proferiu uma longa oração, louvando a Jeová e suplicando sua benevolência e misericórdia a favor daqueles que se voltassem para Ele, a fim de temê-Lo e servi-Lo, fossem eles israelitas ou estrangeiros. Um grandioso sacrifício de 22.000 bovinos e 120.000 ovinos foi oferecido. A inauguração demorou 7 dias, e a Festividade das Barracas 7 dias, após o que, no dia 23 daquele mês, Salomão mandou que o povo voltasse para casa, alegre e agradecido pela bondade e liberalidade de Jeová. — 1Rs 8; 2Cr 5:1–7:10; veja SALOMÃO (Inauguração do templo).

História. Este templo durou até 607 AEC, quando foi destruído pelo exército babilônico chefiado pelo Rei Nabucodonosor. (2Rs 25:9; 2Cr 36:19; Je 52:13) Por causa do desvio de Israel para a religião falsa, Deus permitiu que as nações fustigassem Judá e Jerusalém, às vezes despojando o templo de seus tesouros. O templo sofreu também períodos de negligência. O Rei Sisaque, do Egito, roubou os tesouros do templo (993 AEC) nos dias de Roboão, filho de Salomão, apenas uns 33 anos após a inauguração. (1Rs 14:25, 26; 2Cr 12:9) O Rei Asa (977-937 AEC) respeitava a casa de Jeová, mas, para proteger Jerusalém, ele tolamente subornou o Rei Ben-Hadade I, da Síria, com prata e ouro dos tesouros do templo, para que este quebrasse seu pacto com Baasa, rei de Israel. — 1Rs 15:18, 19; 2Cr 15:17, 18; 16:2, 3.

Depois de o templo ter passado por um período de turbulência e negligência, o Rei Jeoás, de Judá (898-859 AEC), supervisionou a obra de reparos. (2Rs 12:4-12; 2Cr 24:4-14) Nos dias de seu filho Amazias, o Rei Jeoás, de Israel, saqueou o templo. (2Rs 14:13, 14) O Rei Jotão (777-762 AEC) realizou algumas obras de construção na área do templo, construindo o "portão superior". (2Rs 15:32, 35; 2Cr 27:1, 3) O Rei Acaz, de Judá (761-746 AEC) não apenas enviou os tesouros do templo a Tiglate-Pileser III, rei da Assíria, como suborno, mas também poluiu o templo por construir um altar segundo o estilo de um existente em Damasco e substituir o altar de cobre do templo por este. (2Rs 16:5-16) Por fim, fechou as portas da casa de Jeová. — 2Cr 28:24.

O filho de Acaz, Ezequias (745-717 AEC) fez o que pôde para desfazer as más obras de seu pai. Bem no início de seu reinado, ele reabriu o templo e ordenou que fosse limpo. (2Cr 29:3, 15, 16)

Contudo, mais tarde, com medo de Senaqueribe, rei da Assíria, ele arrancou as portas e ombreiras do templo, que ele mesmo mandara revestir de ouro, e enviou-as a Senaqueribe. — 2Rs 18:15, 16.

Mas, com a morte de Ezequias, o templo entrou num período de meio século de profanação e abandono. Seu filho Manassés (716-662 AEC) superou em iniquidade a todos os anteriores reis de Judá, construindo altares "a todo o exército dos céus em dois pátios da casa de Jeová". (2Rs 21:1-5; 2Cr 33:1-4) Na época do neto de Manassés, Josias (659-629 AEC), o outrora magnífico edifício estava num estado de abandono. Evidentemente achava-se numa condição desorganizada ou atravancada, pois, o fato de o sumo sacerdote Hilquias ter achado o livro da Lei (provavelmente um rolo original escrito por Moisés) foi uma descoberta emocionante. (2Rs 22:3-13; 2Cr 34:8-21) Depois dos reparos e limpeza do templo, foi celebrada a maior Páscoa desde os dias do profeta Samuel. (2Rs 23:21-23; 2Cr 35:17-19) Foi durante o ministério do profeta Jeremias. (Je 1:1-3) Daí em diante até a sua destruição, o templo permaneceu aberto e em uso pelo sacerdócio, ainda que muitos dos sacerdotes fossem corruptos.

O Templo Construído por Zorobabel. Conforme predito por Isaías, profeta de Jeová, este suscitou a Ciro, rei da Pérsia, como libertador de Israel do poderio de Babilônia. (Is 45:1) Jeová estimulou também seu próprio povo, sob a liderança de Zorobabel, da tribo de Judá, a retornar a Jerusalém. Fizeram isto em 537 AEC, depois de 70 anos de desolação, conforme Jeremias predissera, com o objetivo de reconstruir o templo. (Esd 1:1-6; 2:1, 2; Je 29:10) Esta estrutura, embora não fosse nem de longe tão gloriosa como o templo de Salomão, durou mais tempo, permanecendo por quase 500 anos, de 515 AEC até bem próximo ao fim do primeiro século AEC. (O templo construído por Salomão servira por cerca de 420 anos, de 1027 a 607 AEC.)

No seu decreto, Ciro ordenou: "Quanto a todo aquele que restou de todos os lugares onde reside como forasteiro, auxiliem-no os homens do seu lugar com prata, e com ouro, e com bens, e com animais domésticos, junto com a oferta voluntária para a casa do verdadeiro Deus, que havia em Jerusalém." (Esd 1:1-4) Ciro também devolveu 5.400 vasos de ouro e de prata que Nabucodonosor havia tomado do templo de Salomão. — Esd 1:7-11.

No sétimo mês (etanim, ou tisri) do ano 537 AEC, o altar já estava erguido; e, no ano seguinte, foi lançado o alicerce do novo templo. Como Salomão fizera, os construtores contrataram sidônios e tírios para trazer cedros do Líbano. (Esd 3:7) A oposição, principalmente da parte dos samaritanos, desencorajou os construtores, e, depois de cerca de 15 anos esses opositores até mesmo incitaram o rei da Pérsia a embargar a obra. — Esd 4.

Os judeus haviam parado a construção do templo e se voltado para outros interesses, de modo que Jeová enviou seus profetas Ageu e Zacarias para incitá-los a renovar seus esforços, no segundo ano de Dario I (520 AEC), e, depois disso, expediu-se um decreto que apoiava a ordem original de Ciro e ordenava que se fornecesse dinheiro do tesouro real, para suprir as necessidades dos construtores e dos sacerdotes. (Esd 5:1, 2; 6:1-12) A construção foi reiniciada e a casa de Jeová foi concluída no dia 3 de adar do sexto ano de Dario (provavelmente 6 de março de 515 AEC), após o que os judeus inauguraram o templo reconstruído e celebraram a Páscoa. — Esd 6:13-22.

Pouco se sabe dos pormenores do projeto arquitetônico deste segundo templo. O decreto de Ciro autorizava a construção de certa estrutura, "sendo sua altura de sessenta côvados [c. 27 m], sua largura sessenta côvados, com três camadas de pedras roladas ao lugar e uma camada de madeiramento". Não se declara o comprimento. (Esd 6:3, 4) Tinha refeitórios e salas de armazenagem (Ne 13:4, 5) e, sem dúvida, tinha câmaras no teto, e, possivelmente, havia outros prédios relacionados com ele, seguindo as mesmas linhas que o templo de Salomão.

Este segundo templo não continha a Arca do Pacto, que parece ter desaparecido antes de Nabucodonosor ter capturado e saqueado o templo de Salomão, em 607 AEC. Segundo o relato no livro apócrifo de Primeiro Macabeus (1:21-24, 57; 4:38, 44-51) havia um único candelabro nele, em vez dos dez que havia no templo de Salomão; mencionam-se o altar de ouro, a mesa dos pães da proposição e os vasos, bem como o altar da oferta queimada que, em vez de ser de cobre, como era no templo de Salomão, é descrito aqui como sendo de pedra. Este altar, depois de ser maculado pelo Rei Antíoco Epifânio (em 168 AEC), foi reconstruído com pedras novas sob a direção de Judas Macabeu.

O Templo Reconstruído por Herodes. Este templo não é descrito em pormenores nas Escrituras. A principal fonte de informações é Josefo, que viu pessoalmente a estrutura e relata a respeito de sua construção em *The Jewish War* (A Guerra Judaica) e *Jewish Antiquities* (Antiguidades Judaicas). A Míxena judaica supre alguns dados, e umas poucas informações são obtidas da arqueo-

logia. Portanto, a descrição aqui feita provém dessas fontes, que, em alguns casos, podem estar sujeitas a dúvidas. — GRAVURA, Vol. 2, p. 543.

Em *The Jewish War* (I, 401 [xxi, 1]), Josefo diz que Herodes reconstruiu o templo no 15.º ano de seu reinado, mas, em *Jewish Antiquities* (XV, 380 [xi, 1]) ele diz que foi no 18.º ano. Esta última data é geralmente aceita pelos peritos, embora o início do reinado de Herodes, ou como Josefo o calculou, não seja confirmado com absoluta certeza. O próprio santuário levou 18 meses para ser construído, mas os pátios, e assim por diante, estavam em construção por oito anos. Quando certos judeus se dirigiram a Jesus Cristo, em 30 EC, dizendo: "Este templo foi construído em quarenta e seis anos" (Jo 2:20), esses judeus falavam, aparentemente, sobre a obra que prosseguia no complexo de pátios e de prédios até então. A obra só foi concluída uns seis anos antes da destruição do templo, em 70 EC.

Por causa de seu ódio e desconfiança contra Herodes, os judeus não lhe permitiram reconstruir o templo, como ele se propunha fazer, sem que antes tivesse tudo preparado para o novo prédio. Por este mesmo motivo, eles não consideravam este templo como o terceiro, mas apenas como um templo reconstruído, de modo que se referiam apenas a um primeiro e a um segundo templo (de Salomão e de Zorobabel).

Quanto às medidas fornecidas por Josefo, o *Dictionary of the Bible* (Dicionário da Bíblia), de Smith (1889, Vol. IV, p. 3203), diz: "As dimensões horizontais que ele fornece são tão minuciosamente exatas que nós quase que suspeitamos de que ele tinha diante dos olhos, ao escrever, alguma planta baixa do prédio, preparada no departamento do intendente-geral do exército de Tito. Constituem um estranho contraste com as dimensões que ele fornece da altura, as quais, com raras exceções, pode-se mostrar que são exageradas, geralmente duplicadas. Visto que todos os prédios foram derrubados durante o sítio, era impossível culpá-lo de ter errado a respeito das alturas."

Colunatas e portões. Josefo escreve que Herodes dobrou o tamanho da área do templo, ampliando as laterais do monte Moriá com grandes muralhas de pedra e nivelando uma área no topo do monte. (*The Jewish War,* I, 401 [xxi, 1]; *Jewish Antiquities*, XV, 391-402 [xi, 3]) A Míxena (*Middot* 2:1) diz que o monte do Templo era um quadrado de 500 côvados (223 m) de lado. Na beirada da área havia colunatas. O templo dava para o L, como os anteriores. Ao longo deste lado havia a colunata de Salomão, que consistia em dois corredores com colunas de mármore. Foi ali que, em dada ocasião, no inverno, certos judeus se aproximaram de Jesus perguntando se ele era o Cristo. (Jo 10:22-24) Ao N e ao O também havia colunatas, ananicadas pela Colunata Real ao S, que consistia em quatro fileiras de colunas coríntias, 162 ao todo, com três corredores. A circunferência das colunas era tão grande que exigia três homens de braços estendidos para abraçar uma delas, e elas eram muito mais elevadas do que as outras colunatas.

Havia evidentemente oito portões que davam para a área do templo: quatro do lado O, dois ao S, e um de cada lado, ao L e ao N. (Veja PORTÃO, PORTA [Portões do Templo].) Por causa desses portões, o primeiro pátio, o Pátio dos Gentios, também servia como passagem, sendo que os viajantes preferiam passar por ele em vez de circundar a área do templo.

Pátio dos Gentios. As colunatas cercavam a grande área chamada de Pátio dos Gentios, assim chamada porque se permitia que os gentios entrassem nele. Foi dali que Jesus, em duas ocasiões, uma delas mais para o início e a outra no fim de seu ministério terrestre, expulsou aqueles que tinham feito da casa de seu Pai uma casa de comércio. — Jo 2:13-17; Mt 21:12, 13; Mr 11:15-18.

Havia diversos pátios pelos quais se passava ao dirigir-se ao prédio central, o próprio santuário. Cada pátio sucessivo tinha maior grau de santidade. Passando pelo Pátio dos Gentios, a pessoa encontrava um muro de três côvados (1,30 m) de altura, com aberturas para passagem. No topo havia grandes pedras que traziam um aviso em grego e em latim. A inscrição grega rezava (segundo certa tradução): "Que nenhum estrangeiro ultrapasse a barreira e a cerca em torno do santuário. Quem for apanhado fazendo isso, será responsável por sua morte que virá como consequência." (*The New Westminster Dictionary of the Bible* [O Novo Dicionário Bíblico de Westminster], editado por H. Gehman, 1970, p. 932.) O motim que envolveu o apóstolo Paulo no templo aconteceu porque os judeus espalharam o boato de que ele trouxera um gentio para dentro da área proibida. Esse muro nos é trazido à lembrança, embora Paulo usasse o termo "muro" em sentido simbólico, quando lemos que Cristo "destruiu o muro" que separava o judeu do gentio. — Ef 2:14 n; At 21:20-32.

Pátio das Mulheres. O Pátio das Mulheres se achava a 14 degraus acima. As mulheres podiam entrar ali para praticar a adoração. Entre outras coisas, o Pátio das Mulheres continha cofres do tesouro, perto de um dos quais Jesus estava sentado quando elogiou a viúva por ter dado tudo o que possuía. (Mr 12:41-44; Lu 21:1-4) Neste pátio havia também vários prédios.

Pátio de Israel e Pátio dos Sacerdotes. Quinze grandes degraus semicirculares conduziam ao Pátio de Israel, ao qual tinham acesso os homens que estivessem cerimonialmente limpos. Junto à parede externa deste pátio havia câmaras de armazenagem.

A seguir vinha o Pátio dos Sacerdotes, que correspondia ao pátio do tabernáculo. Nele havia o altar, feito de pedras não lavradas. De acordo com a Míxena, era um quadrado de 32 côvados (14,2 m) de lado em sua base. (*Middot* 3:1) Josefo dá uma medida maior. (*The Jewish War,* V, 225 [v, 6] veja ALTAR [Altares Pós-Exílicos].) Os sacerdotes chegavam ao altar por meio dum plano inclinado. Usava-se também uma "bacia", segundo a Míxena. (*Middot* 3:6) Ao redor deste pátio também havia prédios.

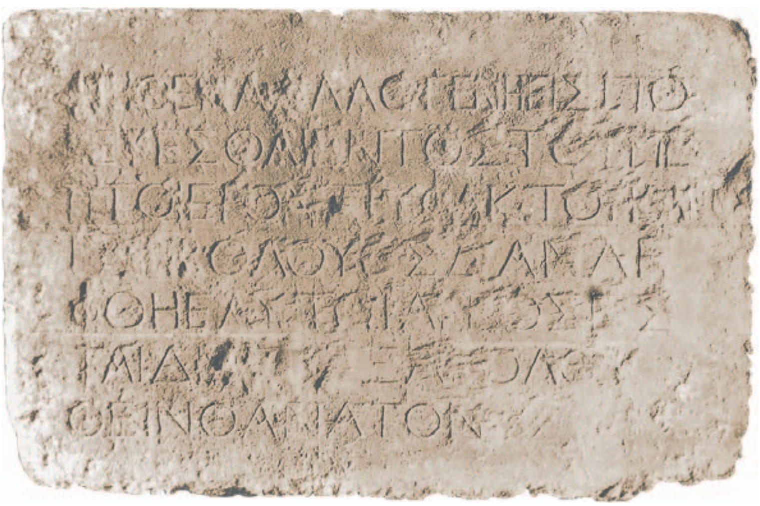
O prédio do templo. Como o anterior, o templo em si consistia basicamente em dois compartimentos, o Santo e o Santíssimo. O piso deste prédio se situava a 12 degraus acima do Pátio dos Sacerdotes. Como no templo de Salomão, construíram-se câmaras nas laterais deste prédio e havia uma câmara superior. A entrada era fechada por portas de ouro, cada qual de 55 côvados (24,5 m) de altura e 16 côvados (7,1 m) de largura. A parte dianteira do prédio era mais larga do que a de trás, tendo asas ou "rebordos" que se estendiam por 20 côvados (8,9 m) de cada lado. O interior do Santo tinha 40 côvados (17,8 m) de comprimento e 20 côvados de largura. No Santo havia o candelabro, a mesa dos pães da proposição e o altar do incenso — todos de ouro.

A entrada do Santíssimo era uma grossa cortina, ou véu, lindamente ornamentada. Por ocasião da morte de Jesus, esta cortina se rasgou em duas partes, de alto a baixo, expondo o Santíssimo como não contendo a Arca do Pacto. Em lugar da Arca do Pacto havia uma laje de pedra em que o sumo sacerdote aspergia o sangue no Dia da Expiação. (Mt 27:51; He 6:19; 10:20) Este compartimento tinha 20 côvados de comprimento e 20 de largura.

Os judeus utilizaram a área do templo como cidadela, ou fortaleza, durante o cerco romano contra Jerusalém, em 70 EC. Eles mesmos atearam fogo nas colunatas, mas um soldado romano, contrariando a vontade do comandante romano, Tito, ateou fogo ao próprio templo, cumprindo assim as palavras de Jesus referentes aos prédios do templo: "De modo algum ficará aqui pedra sobre pedra sem ser derrubada." — Mt 24:2; *The Jewish War,* VI, 252-266 (iv, 5-7); VII, 3, 4 (i, 1).

O Grande Templo Espiritual de Jeová. O tabernáculo construído por Moisés e os templos edificados por Salomão, Zorobabel e Herodes eram apenas típicos ou pictóricos. O apóstolo Paulo indicou isto quando escreveu que o tabernáculo, cujos aspectos básicos foram incluídos nos templos posteriores, era 'uma representação típica e sombra das coisas celestiais'. (He 8:1-5; veja também 1Rs 8:27; Is 66:1; At 7:48; 17:24.) As Escrituras Gregas Cristãs expõem a realidade representada pelo tipo. Estas Escrituras mostram que o tabernáculo e os templos construídos por Salomão, Zorobabel e Herodes, junto com suas particularidades, representavam um templo maior e espiritual, de Jeová, a "verdadeira tenda, que Jeová erigiu, e não algum homem". (He 8:2) Conforme revelado por suas várias particularidades, esse templo espiritual é o arranjo para se chegar a Jeová em adoração à base do sacrifício propiciatório de Jesus Cristo. — He 9:2-10, 23.

A carta inspirada aos hebreus diz que, neste templo espiritual, o Santíssimo é o "próprio céu", a área em que a pessoa de Deus se encontra. (He 9:24) Visto que apenas o Santíssimo é o "próprio céu", o Santo e o pátio sacerdotal, bem como suas particularidades, têm de ser pertinentes a coisas na terra, coisas estas que têm a ver com Jesus Cristo, durante seu ministério na



Aviso no muro (soregue) do pátio do templo de Jerusalém, que alertava os gentios a não irem além desse limite.

terra, e seus seguidores que são “participantes da chamada celestial”. — He 3:1.

A cortina era uma barreira que separava o Santo do Santíssimo; no caso de Jesus ela representava “sua carne”, que ele teve de depor em sacrifício, renunciando a ela para sempre, para poder entrar no céu, o antitípico Santíssimo. (He 10:20) Os cristãos ungidos também têm de ultrapassar a barreira carnal que os separa do acesso à presença de Deus no céu. Coerentemente, o Santo representa a sua condição quais filhos de Deus ungidos pelo espírito, com vida celestial em vista, e eles ganharão essa recompensa celestial quando seus corpos carnais forem deixados de lado na morte. — 1Co 15:50; He 2:10.

Enquanto ainda se encontram no antitípico Santo, esses que foram ungidos com espírito santo e que servem como subsacerdotes com Cristo podem usufruir esclarecimento espiritual, como que do candelabro; comer alimento espiritual, como que da mesa dos pães da proposição; e oferecer oração, louvor e serviço a Deus, como que apresentando incenso de doce fragrância no altar de ouro do incenso. O Santo do templo típico era velado aos de fora por meio duma cortina, e, de maneira similar, como a pessoa sabe que é um filho de Deus ungido pelo espírito e o que sente como tal, não pode ser plenamente compreendido pelos que não são assim ungidos. — Re 14:3.

No pátio do antigo templo ficava o altar para a oferta de sacrifícios. Isto prefigurava a provisão de Deus, segundo a sua vontade, para que um sacrifício humano perfeito resgatasse a prole de Adão. (He 10:1-10; 13:10-12; Sal 40:6-8) No templo espiritual, o próprio pátio tem de dizer respeito a uma condição relacionada com aquele sacrifício. No caso de Jesus, foi o fato de ele ser um humano perfeito que tornou aceitável o sacrifício de sua vida. No caso de seus seguidores ungidos, todos eles são declarados justos à base de sua fé no sacrifício de Cristo, de modo que são encarados por Deus como pessoas sem pecado, ainda na carne. — Ro 3:24-26; 5:1, 9; 8:1.

As particularidades essenciais da “verdadeira tenda”, o grande templo espiritual de Deus, já existiam no primeiro século EC. Isto é indicado pelo fato de que, com referência ao tabernáculo construído por Moisés, Paulo escreveu que era “uma ilustração para o tempo designado que agora chegou”, isto é, para algo que existia quando Paulo estava escrevendo. (He 9:9) Aquele templo certamente existia quando Jesus apresentou o valor de seu sacrifício no seu Santíssimo, no próprio céu. Deve realmente ter vindo à existência em 29 EC, quando Jesus foi ungido com espírito santo para servir como grande Sumo Sacerdote de Jeová. — He 4:14; 9:11, 12.

Jesus Cristo promete aos cristãos gerados pelo espírito que, aquele que vencer, que perseverar fielmente até o fim, será feito “coluna no templo do meu Deus, e ele, de modo algum, jamais sairá dele”. (Re 3:12) Portanto, dá-se a este um lugar permanente no “próprio céu”, o antitípico Santíssimo.

Revelação (Apocalipse) 7:9-15 revela “uma grande multidão” de outros adoradores de Jeová que participam na adoração pura no templo espiritual. Os que compõem essa “grande multidão” não são descritos em termos que os identifique como subsacerdotes. Menciona-se que os que compõem essa “grande multidão” “lavaram as suas vestes compridas e as embranqueceram no sangue do Cordeiro”. Por causa de sua fé no sacrifício de Cristo, atribui-se-lhes uma posição justa que possibilita a sua preservação através da “grande tribulação”, de modo que se diz que eles “saem” como sobreviventes.

Em Isaías 2:1-4 e Miqueias 4:1-4, menciona-se que o “monte da casa de Jeová” ficará ‘elevado’ na “parte final dos dias”, e prediz-se um ajuntamento de pessoas de “todas as nações” a essa “casa de Jeová”. Visto que não há templo literal de Jeová em Jerusalém desde 70 EC, isto tem de referir-se, não a uma estrutura material, mas a que a adoração pura ficará elevada, na vida do povo de Jeová, durante a “parte final dos dias”, e um grande ajuntamento de pessoas de todas as nações para participarem na adoração no grande templo espiritual de Jeová.

O Templo da Visão de Ezequiel. Uma detalhada descrição de um templo de Jeová encontra-se também em Ezequiel, capítulos 40-47, mas não se trata de um templo alguma vez construído no monte Moriá, em Jerusalém, tampouco caberia ali. Era um templo profético, e não o grande templo espiritual de Deus. No relato, é dada consideração especial às provisões que vêm do templo bem como às precauções tomadas para manter fora dos pátios desse templo aqueles que não são dignos de estar entre os adoradores de Jeová.

Em 593 AEC, no 14.º ano após a destruição de Jerusalém e do templo de Salomão ali existente, o sacerdote-profeta Ezequiel, transportado em visão para o cume dum alto monte, contemplou um grande templo de Jeová. (Ez 40:1, 2) Para humilhar os judeus exilados e levá-los ao arrependimento, sem dúvida também para consolar os fiéis, Ezequiel foi instruído a relatar tudo o que via à “casa de Israel”. (Ez 40:4; 43:10, 11) A visão dava cuidadosa atenção aos pormenores das medidas.

As unidades de medição usadas foram a "cana" (a cana longa, 3,11 m) e o "côvado" (o côvado longo, 51,8 cm). (Ez 40:5, n) Esta atenção às medidas tem levado alguns a crer que esse templo visionário havia de servir de modelo para o templo mais tarde construído por Zorobabel, no período pós-exílico. Não existe, contudo, nenhuma base conclusiva para essa suposição.

A inteira área do templo era evidentemente um quadrado de 500 côvados de lado. Abrangia um pátio externo, um pátio interno elevado, o templo com seu altar, vários refeitórios, e um prédio para o O, ou fundos, do templo. Dando acesso aos pátios externos e internos do templo havia seis enormes portões, três para o pátio externo e três para o pátio interno. Estavam voltados para o N, E e S, cada portão interior estando diretamente atrás (alinhado) com o correspondente portão externo. (Ez 40:6, 20, 23, 24, 27) No lado de dentro da parede exterior ficava o pavimento inferior. Tinha 50 côvados (25,9 m) de largura, o mesmo que o comprimento dos portões. (Ez 40:18, 21) Havia ali trinta refeitórios, provavelmente para as pessoas comerem seus sacrifícios de participação em comum. (Ez 40:17) Em cada um dos quatro cantos desse pátio externo havia locais em que as porções que cabiam às pessoas que apresentavam sacrifícios eram cozidas pelos sacerdotes, segundo o requisito da Lei; daí, pelo visto, eram consumidas nos refeitórios providenciados. (Ez 46:21-24) O restante do pátio externo entre o pavimento inferior e os portões que davam para o pátio interno tinham aparentemente a largura de 100 côvados. — Ez 40:19, 23, 27.

Os refeitórios dos sacerdotes eram separados dos do povo, estando situados mais próximos do templo. Dois destes, junto com dois refeitórios para os cantores do templo, ficavam no pátio interno, ao lado dos maciços portões internos. (Ez 40:38, 44-46) Os sacerdotes tinham também blocos de refeitórios, ao N e ao S do próprio santuário. (Ez 42:1-12) Estes refeitórios, além de sua finalidade mais evidente, eram locais para os sacerdotes trocarem suas vestes de linho usadas no serviço do templo, antes de entrarem no pátio externo. (Ez 42:13, 14; 44:19) Também naquela área, mais para os fundos dos blocos de refeitórios, ficavam os locais onde os sacerdotes cozinhavam e assavam, e que tinham o mesmo objetivo básico daqueles no pátio externo, mas estes eram apenas para os sacerdotes. — Ez 46:19, 20.

Atravessando o pátio externo e passando pelo portão interno, a pessoa entrava no pátio interno. A beirada do pátio interno distava 150 côvados (77,7 m) da beirada do pátio externo ao L, ao N e ao S. O pátio interno tinha 200 côvados (103,6 m) de largura. (Ezequiel 40:47 diz que o pátio interno era um quadrado de 100 côvados de lado. Isto evidentemente se refere a apenas a área em frente do templo, à qual os portões internos davam acesso.) No pátio interno se destacava o altar. — Ez 43:13-17; veja ALTAR (O Altar do Templo de Ezequiel).

A entrada do primeiro aposento do santuário, de 40 côvados (20,7 m) de comprimento por 20 côvados (10,4) de largura, dava-se através de uma porta que tinha uma peça de duas folhas em cada batente. (Ez 41:23, 24) Lá dentro havia a "mesa que está diante de Jeová", um altar de madeira. — Ez 41:21, 22.

As paredes externas do santuário tinham câmaras laterais de quatro côvados (2 m) de largura incorporadas nelas, e apoiando-se nelas. Atingindo três pavimentos, elas abrangiam as paredes O, N e S, 30 câmaras em cada pavimento. (Ez 41:5, 6) Para subir os três pavimentos, havia ao N e ao S passagens em espiral, aparentemente escadas circulares. (Ez 41:7) Para o fundo ou O, do templo, situada aparentemente na extensão N-S, havia uma estrutura chamada *bin·yán*, um 'edifício que dava para o oeste'. (Ez 41:12) Embora alguns peritos tenham tentado identificar esse edifício com o próprio templo ou santuário, parece que não há base para tal identificação no livro de Ezequiel; o 'edifício que dava para o oeste', em primeiro lugar, tinha formato e dimensões diferentes das do santuário. Esta estrutura sem dúvida tinha alguma finalidade relacionada com os serviços executados no santuário. É possível que houvesse um prédio ou prédios similares localizados ao O do templo de Salomão. — Veja 2Rs 23:11 e 1Cr 26:18.

O Santíssimo tinha o mesmo formato que o do templo de Salomão, sendo um quadrado de 20 côvados de lado. Na visão, Ezequiel viu a glória de Jeová provir do L, enchendo o templo. Jeová descreveu este templo como "o lugar do meu trono". — Ez 43:1-7.

Ezequiel descreve um muro de 500 canas (1.555 m) em cada lado do templo. Alguns peritos acham que isto seja um muro situado a uma distância de uns 600 m do pátio, um espaço cercado pelo muro "para fazer separação entre o que é santo e o que é profano". — Ez 42:16-20.

Ezequiel observou também uma torrente de água que fluía "de debaixo do limiar da Casa para o leste", ao sul do altar, transformando-se numa profunda e poderosa torrente à medida que descia pelo Arabá, em direção à extremidade norte do Mar Salgado. Ali ela curou as águas salgadas, de modo que ficaram cheias de peixes. — Ez 47:1-12.

Cristãos Ungidos — Templo Espiritual. Os cristãos ungidos na terra são comparados a muitas coisas, inclusive a um templo. Esta comparação é apropriada, pois o espírito de Deus habita na congregação dos ungidos. Paulo escreveu aos cristãos em Éfeso "em união com Cristo Jesus", os que estão "selados com o prometido espírito santo", dizendo: "Fostes edificados sobre o alicerce dos apóstolos e profetas, ao passo que o próprio Cristo Jesus é a pedra angular de alicerce. Em união com ele, o edifício inteiro, sendo harmoniosamente conjuntado, desenvolve-se num templo santo para Jeová. Em união com ele também vós estais sendo edificados juntamente como lugar para Deus habitar por espírito." (Ef 1:1, 13; 2:20-22) Revela-se que estes "selados", colocados sobre Cristo qual Alicerce, totalizam 144.000. (Re 7:4; 14:1) O apóstolo Pedro refere-se a estes como "pedras viventes", sendo "edificados como casa espiritual, tendo por objetivo um sacerdócio santo". — 1 Pe 2:5.

Visto que estes subsacerdotes são "edifício de Deus", ele não permitirá que esse templo espiritual sofra aviltamento. Paulo frisa a santidade desse templo espiritual, e o perigo para quem tenta aviltá-lo, quando escreve: "Não sabeis que vós sois templo de Deus e que o espírito de Deus mora em vós? Se alguém destruir o templo de Deus, Deus o destruirá; pois o templo de Deus é santo, templo esse que sois vós." — 1Co 3:9, 16, 17; veja também 2Co 6:16.

Jeová Deus e o Cordeiro 'São o Seu Templo'. Quando João vê a Nova Jerusalém descer do céu, ele observa: "E não vi templo nela, pois Jeová Deus, o Todo-Poderoso, é o seu templo, também o Cordeiro o é." (Re 21:2, 22) Visto que os membros da Nova Jerusalém terão acesso direto à face do próprio Jeová, não necessitarão de um templo através do qual se chegar a Deus. (1Jo 3:2; Re 22:3, 4) Os que compõem a Nova Jerusalém prestarão serviço sagrado a Deus diretamente, sob o sumo sacerdócio do Cordeiro, Jesus Cristo. Por esta razão o Cordeiro partilha com Jeová em ser, na realidade, o templo da Nova Jerusalém.

Um Impostor. O apóstolo Paulo, ao avisar sobre a vindoura apostasia, falou do "homem que é contra a lei" como alguém que se ergue "de modo que se assenta no templo de O Deus, exibindo-se publicamente como sendo um deus". (2Te 2:3, 4) Este "homem que é contra a lei" é um apóstata, um falso instrutor, de modo que ele realmente se assenta apenas naquilo que ele falsamente afirma ser esse templo. — Veja HOMEM QUE É CONTRA A LEI.

Uso Ilustrativo. Certa vez, quando os judeus pediram de Jesus um sinal, ele replicou: "Demoli este templo, e em três dias o levantarei." Os judeus pensavam que ele se referia ao edifício do templo, mas o apóstolo João explica: "Ele estava falando do templo do seu corpo." Quando ele foi ressuscitado por seu Pai, Jeová, no terceiro dia depois de sua morte, os discípulos lembraram-se dessa declaração, entenderam-na e creram nela. (Jo 2:18-22; Mt 27:40) Ele foi ressuscitado, mas não em seu corpo carnal, que fora dado como sacrifício de resgate; não obstante, aquele corpo carnal não sofreu corrupção, mas foi eliminado por Deus, assim como o sacrifício era consumido no altar. Jesus, ao ser ressuscitado, era a mesma pessoa, a mesma personalidade, num corpo novo feito para sua nova habitação, os céus espirituais. — Lu 24:1-7; 1Pe 3:18; Mt 20:28; At 2:31; He 13:8.

TEMPO(S). Veja CALENDÁRIO; TEMPO ACEITÁVEL; TEMPOS DESIGNADOS DAS NAÇÕES.

TEMPO ACEITÁVEL. Em 2 Coríntios 6:2, o apóstolo Paulo cita um trecho da profecia de Isaías 49:8, que diz: "Assim disse Jeová: 'Num tempo de boa vontade te respondi e num dia de salvação te ajudei; e eu te estive resguardando para te dar como pacto para o povo, para reabilitar a terra, para fazer que se reentre na posse das desoladas propriedades hereditárias.'" No contexto original, esta declaração foi evidentemente dirigida a Isaías, como se ele representasse ou personificasse a nação de Israel. (Is 49:3) Tratava-se claramente duma profecia de restauração, de modo que teve seu primeiro cumprimento quando Israel foi libertado de Babilônia, ocasião em que se fez o convite aos presos israelitas: "Saí!" Depois disto eles voltaram para sua terra e reabilitaram esta terra desolada. — Is 49:9.

No entanto, as palavras "para te dar como pacto para o povo", no versículo 8 deste capítulo, e a declaração precedente, no versículo 6 , de que esse "servo" de Jeová seria dado como "luz das nações, para que a . . . salvação [de Deus] viesse a existir até a extremidade da terra", indicam decididamente que essa profecia é messiânica e, portanto, aplica-se a Cristo Jesus como "servo" de Deus. (Compare Is 42:1-4, 6, 7 com Mt 12:18-21.) Visto que o "tempo de boa vontade" seria um tempo em que Jeová 'responderia' e 'ajudaria' seu servo, isto deve aplicar-se à vida terrestre de Jesus, quando ele "ofereceu súplicas e também petições Àquele que era capaz de salvá-lo da morte, com fortes clamores e lágrimas, e ele foi ouvido favoravelmente pelo seu temor piedoso". (He 5:7-9; compare com Jo 12:27, 28; 17:1-5; Lu 22:41-44; 23:46.) Foi, portanto, um "dia de salvação" para o próprio Filho de Deus, período de oportunidade durante o qual ele manifestou perfeição de integridade e, em

resultado disto, "tornou-se responsável pela salvação eterna de todos os que lhe obedecem". — He 5:9.

Além disso, a citação que Paulo fez dessa profecia indica uma aplicação ainda mais extensa aos cristãos a quem ele insta que 'não aceitem a benignidade imerecida de Deus e desacertem o propósito dela' e a quem ele diz (após citar Is 49:8): "Eis que agora é o tempo especialmente aceitável. Eis que agora é o dia de salvação." (2Co 6:1, 2) Tais cristãos se haviam tornado o espiritual "Israel de Deus", a partir de Pentecostes de 33 EC (Gál 6:16), mas era preciso que se provassem dignos da benignidade imerecida de Deus, para que o "tempo aceitável" pudesse realmente mostrar-se para eles um "dia de salvação".

De modo similar, o fato de a profecia em sua aplicação original ser de restauração indica uma aplicação a um tempo de libertação do cativeiro espiritual e de restauração ao pleno favor de Deus. — Compare com Sal 69:13-18.

Aos judeus naturais que não reconheceram que o tempo era favorável e que tinham a oportunidade de fazer parte do 'Israel espiritual', Paulo anunciou que passava a dirigir sua atenção para as nações não judaicas, e citou Isaías 49:6 em apoio disto, dizendo: "De fato, Jeová nos tem imposto o mandamento nas seguintes palavras: 'Eu te designei como luz das nações, para que sejas uma salvação até à extremidade da terra.'" (At 13:47) Visto que indicam temporariedade, os termos "tempo" e "dia" implicam urgência e necessidade de usar sabiamente o período ou época oportuna de favor antes que chegue o fim desse período, o que resultará na retirada da misericórdia divina e da oferta de salvação. — Ro 13:11-13; 1Te 5:6-11; Ef 5:15-20.

TEMPO DO FIM. Expressão encontrada seis vezes no livro de Daniel. Refere-se a um período que marca a conclusão de um sistema de coisas e que culmina em sua destruição. Forneceu-se ao profeta Daniel uma previsão dos acontecimentos que ocorreriam no futuro distante. Depois disso, foi-lhe dito: "E quanto a ti, ó Daniel, guarda em segredo as palavras e sela o livro até o tempo do fim. Muitos o percorrerão, e o verdadeiro conhecimento se tornará abundante." — Da 12:4.

A respeito deste texto, o comentarista Thomas Scott, na primeira metade do século 19, fez a seguinte observação: "O anjo, em conclusão, deu a entender a Daniel que esta profecia permaneceria obscura e como 'um livro selado', do qual pouco se entenderia, 'até o tempo do fim' . . . Os fatos têm evidenciado que realmente sucedeu assim: sempre se reconheceram imensas dificuldades em muitas profecias de Daniel, e estas têm sido como 'palavras fechadas' até mesmo para os crentes em geral. . . . Em tempos mais recentes, muitos têm feito grandes esforços, no que concerne a investigar a história, para ilustrar as partes dessas profecias que já se realizaram e para formular, mediante a comparação delas com outros textos, algum critério do que ainda resta para se cumprir; e assim se tem fornecido muito esclarecimento sobre elas. À medida que gradualmente forem sendo cumpridas, serão mais bem entendidas; e gerações futuras ficarão bem mais surpresas e instruídas por elas do que nós." (*Explanatory Notes* [Notas Explanatórias], de Scott, 1832) A falta de entendimento das profecias de Daniel, em princípios do século 19, indicava que o predito "tempo do fim" ainda era futuro, visto que os "perspicazes", os verdadeiros servos de Deus, haviam de entender a profecia no "tempo do fim". — Da 12:9, 10.

A expressão "tempo do fim" também é usada no que diz respeito a acontecimentos específicos relacionados com o governo humano. Daniel 11:40 reza: "No tempo do fim, o rei do sul se empenhará com [o rei do norte] em dar empurrões, e o rei do norte arremeterá contra ele com carros, e com cavaleiros, e com muitos navios." Depois disso, a profecia considera as ações do "rei do norte" e indica que este terá um fim. (Da 11:41-45) Assim, o "tempo do fim", neste caso, deve evidentemente ser entendido como um período que culmina com a destruição do "rei do norte". O que confirma isto é que o "rei do norte" é anteriormente representado perseguindo os servos de Deus, os "perspicazes", até o "tempo do fim", isto é, até o seu tempo do fim. — Da 11:33-35.

Outro aspecto associado ao "tempo do fim" é o erguimento dum "rei de semblante feroz" que tomaria posição contra o "Príncipe dos príncipes" e por fim seria destroçado ou destruído. Este "rei" se ergueria na parte final dos reinos que surgiriam das quatro partes em que se dividiria o Império Grego. (Da 8:8-25) Uma vez que o "rei do norte" e o "rei do sul" surgiram da mesma fonte, segue-se logicamente que o "rei de semblante feroz" corresponde a um desses 'reis' no seu "tempo do fim".

A expressão "tempo do fim" não significa 'fim do tempo', mas indica um período que culmina no *fim ou destruição, não de todas as coisas, mas das coisas mencionadas na profecia.* As Escrituras esclarecem que o tempo em si não findará. Por exemplo, o salmista disse a respeito da terra: "Não será abalada, por tempo indefinido ou para todo o sempre." (Sal 104:5) Visto que a terra continuará a existir, conclui-se necessariamente que o tempo, como "dimensão" ou medida terrestre, não cessa-

rá. Embora seja verdade que Revelação (Apocalipse) 10:6 possa ser traduzido por "não haverá mais tempo", o contexto indica que isto significa *nenhuma concessão adicional de tempo;* assim, termina um período específico ou concedido de tempo. (*BJ*) Outras versões, portanto, rezam: "Não haveria mais demora." (*Al, IBB*) "Não haverá mais demora." (*NM*) Comentando este texto, A. T. Robertson observa: "Isto não significa que *chronos* (tempo) . . . deixará de existir, mas somente que não haverá mais demora no cumprimento da sétima trombeta (versículo 7), em resposta à pergunta: 'Até quando?' (6:10)." — *Word Pictures in the New Testament* (Quadros Verbais no Novo Testamento), 1933, Vol. VI, p. 372.

TEMPO INDEFINIDO. A palavra hebraica *ʽoh·lám* transmite a ideia de tempo indefinido ou incerto. O lexicógrafo Gesenius atribui-lhe o significado de *"tempo oculto,* i.e., obscuro e longo, cujo princípio ou fim é incerto ou indefinido". (*A Hebrew and English Lexicon of the Old Testament* [Léxico Hebraico e Inglês do Velho Testamento], traduzido para o inglês por E. Robinson, 1836, p. 746) Concordemente, expressões como "tempo indefinido" (Sal 25:6), "de duração indefinida" (Hab 3:6), "da antiguidade" (Gên 6:4), "há muito tempo" (Jos 24:2; Pr 22:28; 23:10) e "de longa duração" (Ec 12:5) transmitem apropriadamente a ideia do termo da língua original.

A palavra *ʽoh·lám* às vezes é associada com o que é eterno. (1Rs 2:45 n) O profeta Isaías escreveu: "Jeová, o Criador das extremidades da terra, é Deus por tempo indefinido." (Is 40:28) Jeová é "de tempo indefinido a tempo indefinido". (Sal 90:2) Visto que Jeová é eterno e não morre, ele continuará a ser Deus por toda a eternidade. (Hab 1:12; 1Ti 1:17) No entanto, a expressão hebraica *ʽoh·lám* não significa, *em si mesma,* "para sempre". Muitas vezes se refere a coisas que têm fim, mas se pode dizer que o período de existência dessas coisas é de 'tempo indefinido', porque o tempo de seu fim não se acha então *especificado.* Por exemplo, o pacto da Lei, de 'duração indefinida', chegou ao fim com a morte de Jesus e com a introdução de um novo pacto. (Êx 31:16, 17; Ro 10:4; Gál 5:18; Col 2:16, 17; He 9:15) De modo similar, o sacerdócio arônico, de 'duração indefinida', também teve fim. — Êx 40:15; He 7:11-24; 10:1.

Outro termo hebraico, *ʽadh,* indica ilimitado tempo futuro, sempiternidade ou eternidade. (1Cr 28:9; Sal 19:9; Is 9:6; 45:17; Hab 3:6) Às vezes, como no Salmo 45:6, as palavras *ʽoh·lám* e *ʽadh* aparecem juntas e podem ser traduzidas "que dura pelas eras, e para sempre" (*Yg*), "que perdura pelas eras e mais além" (*Ro*) e "por tempo indefinido, para todo o sempre" (*NM*). A respeito da Terra, o salmista declarou: "Não será abalada, por tempo indefinido ou para todo o sempre." — Sal 104:5.

O termo hebraico *né·tsahh* pode também indicar sempiternidade. Entre as possíveis traduções acham-se "para sempre" (Jó 4:20; 14:20), "perpetuamente" (Is 57:16) e "sempre" (Sal 9:18). Às vezes, *né·tsahh* e *ʽoh·lám* ocorrem de forma paralela (Sal 49:8, 9) ou os termos *né·tsahh* e *ʽadh* aparecem juntos. (Am 1:11) Essas três palavras são encontradas no Salmo 9:5, 6: "Censuraste nações . . . Extinguiste o nome deles por tempo indefinido [*leʽoh·lám*], para todo o sempre [*wa·ʽédh*]. Ó tu, inimigo, tuas desolações chegaram ao seu fim perpétuo [*la·né·tsahh*]."

Nas Escrituras Gregas Cristãs, a palavra *ai·ón* pode indicar um período de tempo de duração indefinida ou indeterminada, um período de tempo remoto, porém não infindável. Por exemplo, em Lucas 1:70 e em Atos 3:21, *ai·ón* pode ser traduzida "desde a antiguidade", "da antiguidade", "dos tempos antigos", "desde séculos", "outrora" (*ALA, NM, BV*). No entanto, o contexto não raro sugere que se deve entender o termo *ai·ón* como um período de duração indefinida, por tal período ter duração infindável. (Lu 1:55; Jo 6:50, 51; 12:34; 1Jo 2:17) Similarmente, o adjetivo *ai·ó·ni·os* (derivado de *ai·ón*) pode, como se evidencia do contexto, significar tanto "de longa duração" (Ro 16:25; 2Ti 1:9; Tit 1:2) como "eterno(a)". (Mt 18:8; 19:16, 29) Outro adjetivo grego, *a·í·di·os,* significa especificamente "eterno(a)" ou "sempiterno". — Ro 1:20; Ju 6, *NM, Al, BV;* para uma consideração adicional de *ai·ón,* veja IDADE, ERA; SISTEMAS DE COISAS.

TEMPOS DESIGNADOS DAS NAÇÕES. Depois de considerar a destruição que sobreviria à cidade de Jerusalém, Jesus fez a seguinte declaração: "E Jerusalém será pisada pelas nações, até se cumprirem os tempos designados das nações ["os tempos dos gentios", *Al, So*]." (Lu 21:24) O período indicado pela expressão "tempos designados das nações [gr.: *kai·roí e·thnón*]" tem suscitado consideráveis discussões sobre seu significado e implicações.

O Significado de "Tempos Designados". A expressão "tempos designados", neste caso, provém da palavra grega *kai·rós* (plural: *kai·roí*), que, de acordo com *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine, 1981, Vol. 4, p. 138), "significava um período fixo ou definido, uma época, às vezes um tempo oportuno ou apropriado". O *Greek-English Lexicon* (Léxico Grego-Inglês), de Liddell e Scott (1968, p. 859), dá a adicional definição: *"tempo exato* ou

crítico". Assim, *kai·rós* é usada para referir-se à "época" da colheita, à "estação" dos frutos e à "estação" dos figos (Mt 13:30; 21:34; Mr 11:13); o "tempo apropriado" para distribuir alimento (Mt 24:45; Lu 12:42); "o tempo designado" para ter início o ministério de Jesus e o período de oportunidade proporcionado por esse ministério (Mr 1:15; Mt 16:3; Lu 12:56; 19:44); e o "tempo designado" de sua morte. (Mt 26:18) Os demônios, prestes a serem expulsos de certos homens, bradaram para Jesus: "Vieste aqui atormentar-nos antes do tempo designado?" — Mt 8:29.

Kai·rós também é usado com referência a épocas ou ocasiões futuras no arranjo ou no cronograma de Deus, especialmente no que diz respeito à presença de Cristo e seu Reino. (At 1:7; 3:19; 1Te 5:1) Assim, o apóstolo Paulo fala do "segredo sagrado" revelado por Deus "para uma administração no pleno limite *dos tempos designados* [*kai·rón*], a saber, ajuntar novamente todas as coisas no Cristo, as coisas nos céus e as coisas na terra". (Ef 1:9, 10) Em vista do significado da palavra *kai·rós*, conforme usada no texto bíblico, pode-se esperar corretamente que a expressão "tempos designados das nações" refira-se, não a algo vago ou indefinido, mas a um "período fixo ou definido", um "tempo exato ou crítico", que tem um princípio definido e um fim definido.

As "Nações" e "Jerusalém". O significado da declaração de Jesus acha-se necessariamente interligado com sua referência a 'Jerusalém ser pisada', o que, segundo ele, perduraria até o cumprimento dos "tempos designados das nações". O termo "nações" ou "gentios" traduz a palavra grega *é·thne*, que significa "nações" e foi usada pelos escritores bíblicos para referir-se especificamente às nações não judaicas. À base disto, alguns acham que a profecia se aplica ao período durante o qual o local geográfico da antiga cidade de Jerusalém ficaria sob a dominação e o controle gentio.

Embora a cidade literal de Jerusalém seja obviamente mencionada na descrição de Jesus sobre a destruição, que havia de sobrevir e que realmente sobreveio a ela no ano 70 EC, quando os romanos a destruíram, a declaração a respeito dos "tempos designados das nações" situa a profecia bem além desse ponto, conforme observam muitos comentaristas. Assim, o renomado *Commentary* (Comentário), de F. C. Cook, diz sobre Lucas 21:24: "Serve para separar o trecho estritamente escatológico [isto é, o trecho relacionado com os últimos dias] ligado à grande profecia, da parte que pertence apropriadamente à destruição de Jerusalém." De modo que é essencial determinar que significado as Escrituras inspiradas atribuem a "Jerusalém", a fim de avaliar se os "tempos designados das nações" referem-se apenas à cidade literal de Jerusalém ou a algo adicional e maior.

Jerusalém era a capital da nação de Israel, cujos reis da linhagem de Davi, segundo se dizia, 'sentavam-se no trono de Jeová'. (1Cr 29:23) Como tal, ela representava a sede do governo divinamente constituído, ou reino típico de Deus, que operava por intermédio da casa de Davi. Com o seu monte Sião, era "a vila do grandioso Rei". (Sal 48:1, 2) Por isso, Jerusalém veio a simbolizar o reino da dinastia do Rei Davi, assim como Washington, Londres, Paris e Moscou representam os poderes governamentais de nações da atualidade e são assim mencionados nos comunicados noticiosos. Depois de Jerusalém ter sido pisada pelos babilônios, o que resultou em seu rei ser levado para o exílio e na desolação da terra, nenhum membro da dinastia davídica governou novamente na Jerusalém terrestre. Mas as Escrituras mostram que Jesus, o Messias, nascido na linhagem de Davi, governaria no monte Sião celestial, na Jerusalém celestial. — Sal 2:6, 7; He 5:5; Re 14:1, 3.

Começo do 'pisoteio'. O 'pisoteio' daquele reino da dinastia de regentes davídicos não começou com a devastação da cidade de Jerusalém pelos romanos, em 70 EC. Começou séculos antes, com a derrubada dessa dinastia pelos babilônios, em 607 AEC, quando Nabucodonosor destruiu Jerusalém e levou cativo o destronado Rei Zedequias, e a terra foi deixada desolada. (2Rs 25:1-26; veja CRONOLOGIA.) Isto concordava com as palavras proféticas dirigidas a Zedequias, em Ezequiel 21:25-27, a saber: "Remove o turbante e retira a coroa. Esta não será a mesma. . . . Uma ruína, uma ruína, uma ruína a farei. Também, quanto a esta, certamente não virá a ser de ninguém, até que venha aquele que tem o direito legal, e a ele é que terei de dá-lo." As Escrituras Gregas Cristãs revelam que aquele que tem o "direito legal" à coroa davídica, perdida por Zedequias, é Cristo Jesus, a respeito de quem o anjo, ao anunciar seu futuro nascimento, disse: "Jeová Deus lhe dará o trono de Davi, seu pai, e ele reinará sobre a casa de Jacó para sempre, e não haverá fim do seu reino." — Lu 1:32, 33.

Com a queda de Jerusalém em 607 AEC, as potências gentias passaram a exercer domínio sobre toda a terra. A dinastia e a regência davídica sofreram interrupção, de modo que Jerusalém, ou aquilo que ela representava, continuaria a ser 'pisada', enquanto o reino de Deus, conforme exercido pela casa de Davi, fosse mantido em condição rebaixada e inoperante sob as potências gentias. Notando esta ligação com governo, o *Unger's Bible Dictionary* (Dicionário Bíblico de Unger; 1965, p. 398) comenta: "Consequentemente, os gentios

avançam na qualidade de 'as nações' para o fim de seu mordomado como governantes da terra. O término desse período será o fim dos 'tempos dos gentios' (Luc. 21:24; Dan. 2:36-44)." — Compare com Ez 17:12-21; também, a descrição da queda da Medo-Pérsia, em Da 8:7, 20.

Sua Relação com as Profecias de Daniel. Pelo menos duas vezes, nesta profecia a respeito do tempo do fim, Jesus se referiu ao conteúdo do livro do profeta Daniel. (Compare Mt 24:15, 21 com Da 11:31; 12:1.) No livro de Daniel, encontramos um quadro da dominação da terra pelas potências gentias durante seus "tempos designados". O segundo capítulo de Daniel contém a visão profética (recebida pelo Rei Nabucodonosor) da grande imagem que Daniel, por inspiração, mostrou representar a marcha das potências mundiais gentias, que termina com sua destruição por parte do Reino estabelecido pelo "Deus do céu", Reino este que a partir de então passa a governar toda a terra. (Da 2:31-45) É digno de nota que a imagem começa com o Império Babilônico, a primeira potência mundial a 'pisar Jerusalém' por derrubar a dinastia davídica e deixar vago o "trono de Jeová" em Jerusalém. Isto também confirma o início dos "tempos designados das nações", no ano da destruição de Jerusalém, 607 AEC.

Visão-sonho da árvore, em Daniel, capítulo 4. Novamente, encontramos no livro de Daniel um íntimo paralelo com o uso que Jesus fez da palavra "tempos", com referência às "nações", ou potências gentias. E, novamente, é a Nabucodonosor, o destronador de Zedequias, descendente de Davi, que foi dada outra visão, interpretada por Daniel, relacionada com a realeza divinamente nomeada. A visão simbólica era duma imensa árvore; um anjo do céu mandou derrubá-la. Seu toco foi então cingido com bandas de ferro e de cobre, e teve de continuar assim entre a relva do campo até se terem passado "sete tempos". "Mude-se-lhe o coração daquele do gênero humano e dê-se-lhe um coração de animal, e passem sobre ele sete tempos . . . para que os viventes saibam que o Altíssimo é Governante no reino da humanidade e que ele o dá a quem quiser, e estabelece nele até mesmo o mais humilde da humanidade." — Da 4:10-17; veja 4:16 n.

Relacionada com os "tempos designados das nações". A visão sem dúvida alguma teve um cumprimento no próprio Nabucodonosor. (Veja Da 4:31-35.) Portanto, alguns acham que tem aplicação profética direta somente a ele e veem nesta visão apenas a apresentação da verdade eterna da 'supremacia de Deus sobre todos os demais poderes — quer humanos, quer supostamente divinos'. Reconhecem que a aplicação dessa *verdade* ou *princípio* transcende o próprio caso de Nabucodonosor, mas não creem que se relacione com algum específico período de tempo ou cronograma divino. Todavia, um exame do inteiro livro de Daniel revela que, em toda a parte, o elemento tempo tem destaque em suas visões e profecias; e as potências e os eventos mundiais descritos em cada uma de tais visões não são independentes, nem ocorrem por acaso, com o elemento tempo ambíguo, mas se ajustam a um fundo histórico ou sequência de tempo. (Compare com Da 2:36-45; 7:3-12, 17-26; 8:3-14, 20-25; 9:2, 24-27; 11:2-45; 12:7-13.) Além disso, o livro repetidas vezes aponta para a conclusão que constitui o tema de suas profecias: o estabelecimento do Reino universal e eterno de Deus, exercido mediante a regência do "filho de homem". (Da 2:35, 44, 45; 4:17, 25, 32; 7:9-14, 18, 22, 27; 12:1) O livro também se distingue nas Escrituras Hebraicas pelas referências ao "tempo do fim". — Da 8:19; 11:35, 40; 12:4, 9.

Em vista do acima, não parece lógico avaliar a visão da "árvore" simbólica e sua referência a "sete tempos" como se não tivesse nenhuma outra aplicação, a não ser aos sete anos de loucura e subsequente recuperação e retorno ao poder de um único governante babilônico, especialmente à luz da referência profética do próprio Jesus aos "tempos designados das nações". O que segue são fortes razões para crer que a extensa visão e sua interpretação foram incluídas no livro de Daniel por revelarem a duração dos "tempos designados das nações" e o tempo para o estabelecimento do Reino de Deus, por seu Cristo — o *tempo* em que essa visão foi dada: num ponto crítico da história, quando Deus, o Soberano Universal, havia permitido que se derrubasse o próprio reino que Ele estabelecera entre seu povo pactuado; a *pessoa* a quem foi revelada a visão: o próprio governante que serviu como instrumento divino para tal derrubada e que se tornou, desta forma, o recebedor do domínio mundial por permissão divina, isto é, sem interferência de qualquer reino representativo de Jeová Deus; e o *tema* indiviso da visão, a saber: "para que os viventes saibam que o Altíssimo é Governante no reino da humanidade e que ele o dá a quem quiser, e estabelece nele até mesmo o mais humilde da humanidade". — Da 4:17.

O simbolismo da árvore e a soberania de Deus. Os simbolismos usados nesta visão profética de forma alguma são ímpares. Árvores são usadas em outros lugares para representar poderes governantes, incluindo o do reino típico de Deus, em Jerusalém. (Compare com Jz 9:6-15; Ez 17:1-24; 31:2-18.) Diversas vezes, um toco que brota e o símbolo dum "rebentão" ou "renovo" representam a renovação da realeza em certa família ou

linhagem, especialmente nas profecias messiânicas. (Is 10:33–11:10; 53:2-7; Je 23:5; Ez 17:22-24; Za 6:12, 13; compare com Jó 14:7-9.) Jesus falou de si mesmo como "a raiz e a descendência de Davi". — Re 5:5; 22:16.

É evidente que o ponto-chave da visão é o exercício, por parte de Jeová Deus, da incontestável soberania no "reino da humanidade", e isto fornece a orientação para se entender o pleno significado da visão. Revela-se que a árvore tem aplicação a Nabucodonosor, que, nesse momento da história, era o cabeça da Potência Mundial dominante, Babilônia. Todavia, antes de Nabucodonosor conquistar Jerusalém, o reino típico de Deus, que governava a partir daquela cidade, era o meio através do qual Jeová expressava sua legítima soberania para com a terra. Constituía, assim, um bloqueio ou impedimento divino a que Nabucodonosor atingisse seu alvo da dominação mundial. Ao permitir que o reino típico em Jerusalém fosse derrubado, Jeová permitiu que fosse derrubada a sua própria expressão visível de soberania, mediante a dinastia davídica de reis. A expressão e o exercício da dominação mundial no "reino da humanidade", sem o estorvo de um reino representativo de Deus, passavam então para as mãos das nações gentias. (La 1:5; 2:2, 16, 17) À luz destes fatos, vê-se que a "árvore" representava, além de sua aplicação a Nabucodonosor, e superior a esta, a soberania ou a dominação mundial pelo arranjo de Deus.

Renovação da dominação mundial. Deus, porém, deixa claro aqui que Ele não entregou para sempre a dominação mundial às potências gentias. A visão mostra que a restrição que Deus impôs a si mesmo (representada pelas bandas de ferro e de cobre ao redor do toco da árvore) continuaria até que se 'passassem sobre ela sete tempos'. (Da 4:16, 23, 25) Daí, visto que o "Altíssimo é Governante no reino da humanidade", Deus daria a dominação mundial 'a quem quisesse'. (Da 4:17) O próprio livro profético de Daniel mostra que este é o "filho de homem", a quem se dá "domínio, e dignidade, e um reino, para que todos os povos, grupos nacionais e línguas o [sirvam]". (Da 7:13, 14) A própria profecia de Jesus, em que ocorre a referência aos "tempos designados das nações", aponta sem dúvida alguma para o exercício de tal dominação mundial por parte de Cristo Jesus, como o rei escolhido por Deus, o herdeiro da dinastia davídica. (Mt 24:30, 31; Lu 21:27-31, 36) Assim, o toco simbólico, que representa a retenção, por parte de Deus, do direito soberano de exercer a dominação mundial no "reino da humanidade", deveria brotar de novo no Reino de seu Filho. — Sal 89:27, 35-37.

Sete Tempos Simbólicos. No que se passou com Nabucodonosor em cumprimento da visão, os "sete tempos" eram, evidentemente, sete anos, durante os quais ele enlouqueceu, com sintomas semelhantes aos da licantropia, e abandonou seu trono para comer relva como um animal do campo. (Da 4:31-36) Notavelmente, a descrição bíblica do exercício da dominação mundial pelas potências gentias é apresentada sob a figura de animais que se opõem ao povo santo de Deus e a Seu "Príncipe dos príncipes". (Compare com Da 7:2-8, 12, 17-26; 8:3-12, 20-25; Re 11:7; 13:1-11; 17:7-14.) Os lexicógrafos mostram que a palavra "tempos" (do aramaico *'id·dán*) é usada na profecia de Daniel com o significado de "anos". (Veja *Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], de L. Koehler e W. Baumgartner, Leiden, 1958, p. 1106; *A Hebrew and English Lexicon of the Old Testament* [Léxico Hebraico e Inglês do Velho Testamento], de Brown, Driver e Briggs, 1980, p. 1105; *Lexicon Linguae Aramaicae Veteris Testamenti* [Léxico da Língua Aramaica do Velho Testamento], editado por E. Vogt, Roma, 1971, p. 124.) Neste caso, a duração de um ano é de 360 dias, visto que Revelação (Apocalipse) 12:6, 14 mostra que três tempos e meio equivalem a "mil duzentos e sessenta dias". (Compare também com Re 11:2, 3.) Segundo esta contagem, "sete tempos" equivalem a 2.520 dias. Na leitura dos relatos de Números 14:34 e de Ezequiel 4:6, pode-se perceber que o registro bíblico às vezes usa um número específico de dias para representar profeticamente um número equivalente de anos. É só aplicando aos "sete tempos" desta profecia a fórmula expressa nesses textos, isto é, "um dia por um ano", que a visão de Daniel, capítulo 4, pode ter um cumprimento significativo, mais além dos dias de Nabucodonosor, já falecido, conforme se pode esperar em razão das evidências até aqui apresentadas. Portanto, eles representam 2.520 anos.

Um fato histórico digno de nota foi a revista *Watch Tower* (*A Sentinela*), de março de 1880, à base das informações e das evidências apresentadas acima, identificar o ano de 1914 como o tempo do encerramento dos "tempos designados das nações" (e o fim da concessão de poder aos governantes gentios). Isto ocorreu uns 34 anos antes da chegada daquele ano e dos momentosos acontecimentos que ele iniciou. Na edição de 30 de agosto de 1914, *The World* (O Mundo), um dos principais jornais de Nova Iorque naquela época, num artigo de destaque publicado no suplemento de domingo, comentou sobre isto nas seguintes palavras: "O horrível irrompimento da guerra na Europa cumpriu uma profecia extraordinária. No último quarto de século, por meio de pregadores e pela im-

prensa, os 'Estudantes Internacionais da Bíblia' . . . têm proclamado ao mundo que o Dia da Ira profetizado na Bíblia amanheceria em 1914."

Os acontecimentos de 1914 EC e a partir de então são história bem conhecida de todos, a começar com a grande guerra que irrompeu, a primeira guerra *mundial* da história humana e a primeira que foi travada, não pela dominação só da Europa, nem da África, nem da Ásia, mas pela *dominação do mundo*. — Lu 21:7-24, 29-33; Re 11:15-18; veja PRESENÇA; ÚLTIMOS DIAS.

TEMPOS DETERMINADOS DAS NAÇÕES. Veja TEMPOS DESIGNADOS DAS NAÇÕES.

TEMPOS DOS GENTIOS. Veja TEMPOS DESIGNADOS DAS NAÇÕES.

TENDA. Abrigo desmontável, feito de tecido ou de pele, e sustentado por varas. As tendas eram um dos mais antigos tipos de habitação humana (Gên 4:20; 9:21) e eram comumente usadas por povos nômades do Oriente Médio. — Gên 9:27; Sal 83:6.

A Bíblia fornece alguns pormenores sobre o formato e o uso de tendas. Isto é suplementado pelo que se sabe sobre as tendas usadas pelos árabes em anos mais recentes, visto que estas parecem não diferir substancialmente das do período bíblico. Muitos peritos creem que as tendas primitivas eram de peles de animais. (Gên 3:21; Êx 26:14) Entre os beduínos da atualidade, é costume usar tendas de tecido escuro, feito de pelo de cabra. (Compare com Êx 36:14; Cân 1:5.) Tiras deste material são emendadas, e o tamanho geral da tenda retangular depende da riqueza do dono e do número de ocupantes. A tenda é sustentada por várias varas de cerca de 1,5 a 2 m de comprimento, e a mais alta delas fica perto do meio; para manter-se firme contra o vento, há cordas presas a estacas de tenda. (Jz 4:21) Para se ter privacidade e proteção contra o vento, penduram-se panos nas laterais da tenda, mas estes podem ser levantados ou removidos para que haja ventilação.

Parece que nos tempos bíblicos as tendas maiores eram geralmente divididas em pelo menos dois compartimentos, pendurando-se panos de tenda. A "tenda de Sara", mencionada em Gênesis 24:67, talvez se refira ao seu compartimento ou a uma tenda que ela ocupava sozinha, pois alguns homens ricos possuíam várias tendas, e as mulheres às vezes tinham sua própria tenda. (Gên 13:5; 31:33) É provável que se utilizassem esteiras para forrar o chão dentro da tenda.

As tendas eram uma característica distintiva da vida nômade, contrastando-se com as casas daqueles que tinham uma vida mais estabelecida. Assim, fala-se que Abraão "morava em tendas" enquanto "aguardava a cidade que tem verdadeiros alicerces". (He 11:9, 10) Parece que os israelitas moravam principalmente em casas, não em tendas, durante sua permanência no Egito. (Êx 12:7) Mas, ao saírem do Egito, voltaram a morar em tendas (Êx 16:16) e as utilizaram durante os 40 anos que passaram no ermo. (Le 14:8; Núm 16:26) Neste período, duas tendas específicas tinham especial importância, o "tabernáculo" e a tenda de Moisés. — Êx 25:8, 9; 26:1; 33:7; veja TABERNÁCULO; TENDA DE REUNIÃO.

Mesmo depois de os israelitas terem conquistado a Terra da Promessa, pastores e agricultores às vezes ainda usavam tendas no campo. (Cân 1:8) É provável que Zacarias 12:7 se refira a eles, visto que seriam os primeiros a ser atingidos e a precisar de proteção se uma nação inimiga investisse contra o país para atacar a cidade de Jerusalém. Além disso, comandantes militares e exércitos usavam tendas quando em expedições distantes. — 1Sa 17:54; 2Rs 7:7; compare com Da 11:45.

O longo contato dos israelitas com tendas sem dúvida deu origem ao uso poético de "tenda" para referir-se a qualquer habitação, mesmo se se tratasse duma casa normal. — Êx 12:23, 30; 1Sa 13:2; 1Rs 12:16; Sal 78:51.

Usos Figurados. Esta familiaridade com tendas reflete-se também nas muitas referências figuradas que a Bíblia faz a tendas. Com respeito à época em que se aproximava da morte, Ezequias escreveu: "Minha própria habitação foi arrancada e removida de mim qual tenda de pastores." (Is 38:12) Assim como uma tenda que ocupava certo lugar podia ser rapidamente desmontada e removida, tirando-se as varas e arrancando-se as estacas, da mesma forma o lugar de Ezequias na terra dos viventes parecia transitório e facilmente removível. Elifaz assemelhou a morte a arrancar a corda duma tenda, o que causaria o desabamento da tenda. — Jó 4:21.

De forma um tanto similar, Paulo usou uma tenda como metáfora ao falar do corpo humano dos cristãos gerados pelo espírito. Uma tenda desmontável é uma habitação mais frágil e temporária do que uma casa normal. Embora existam na terra num corpo mortal de carne, os cristãos que têm o espírito qual penhor da vindoura vida celestial aguardam "um edifício da parte de Deus", um corpo celestial, que é eterno, incorruptível. — 1Co 15:50-53; 2Co 5:1-5; compare com 2Pe 1:13, 14.

Ao representar a destruição que sobreviria aos judeus, Jeremias usou uma tenda como figura de linguagem. (Je 4:20) Assemelhou a nação desolada a uma mulher cuja tenda estava caída, com as cordas cortadas. Piorando ainda mais a situação já patética, seus filhos estavam no exílio, de modo

que não restava ninguém que pudesse ajudá-la na tarefa de erguer e retesar a tenda. (Je 10:20) Quando os babilônios destruíram Jerusalém, a cidade, como anterior agrupamento de habitações, podia ser descrita como "a tenda da filha de Sião", sobre a qual Deus derramara seu furor. — La 2:4.

Em vários casos, uma "tenda" também servia em outro sentido figurado. A tenda duma pessoa era um lugar de descanso e de proteção contra as forças da natureza. (Gên 18:1) Em vista dos costumes no que tangia à hospitalidade, os visitantes tinham motivos de crer que receberiam cuidados e seriam respeitados quando acolhidos na tenda de alguém. Por conseguinte, quando Revelação (Apocalipse) 7:15 diz, sobre os da "grande multidão", que Deus "estenderá sobre eles a sua tenda", isto sugere cuidado protetor e segurança. (Sal 61:3, 4) Isaías fala dos preparativos que a esposa de Deus, Sião, deve fazer para os filhos que ela terá. Manda-se-lhe 'fazer mais espaçoso o lugar de sua tenda'. (Is 54:2) Assim, ela amplia o lugar protetor para seus filhos.

Em Revelação 21:1-3, Deus projetou a visão de João até o Reinado Milenar de Cristo e disse: "Eis que a tenda de Deus está com a humanidade, e ele residirá com eles [ou, armará sua tenda com eles]." Tal como prefigurado pela tenda, ou tabernáculo, no ermo, Deus residirá com a humanidade, não em pessoa, mas de *forma representativa,* ao lidar com ela por intermédio do "Cordeiro de Deus", que também é o grande Sumo Sacerdote. — Êx 25:8; 33:20; Jo 1:29; He 4:14.

TENDA DE REUNIÃO. Expressão que se aplica tanto à tenda de Moisés (Êx 33:7), como ao tabernáculo sagrado que foi erguido no ermo. (Êx 39:32, 40; 40:2, 6, 7, 22, 24, 26, 29, 30, 32, 34, 35) Por algum tempo, até ser erigido o tabernáculo, a tenda de Moisés serviu como santuário provisório. Isto se deu porque a nuvem, que representava a presença de Jeová, pairava "à" (provavelmente, em frente à) entrada desta tenda sempre que Moisés entrava nela, e Jeová se comunicava ali com Moisés. Era chamada de "tenda de reunião", evidentemente porque o povo tinha de ir lá para indagar de Jeová, de modo que, na realidade, eles se reuniam ali com Jeová. (Êx 33:7-11) Aparentemente pela mesma razão, o tabernáculo sagrado foi chamado de "tenda de reunião". — Veja TABERNÁCULO.

TENDA DO TESTEMUNHO. Veja TABERNÁCULO.

TENDÃO. Cordão branco de tecido forte que liga os músculos a ossos ou cartilagens. Diz-se que o homem é tecido de ossos e tendões. — Jó 10:11, veja também Jó 40:15-18.

Enquanto Jacó se engalfinhava com um anjo, este tocou na concavidade da articulação da coxa de Jacó, fazendo-a sair do lugar. O relato escrito posteriormente por Moisés diz: "É por isso que os filhos de Israel não costumam comer o tendão do nervo da coxa, que está na concavidade da articulação da coxa, até o dia de hoje [isto é, de Moisés], porque ele tocou na concavidade da articulação da coxa de Jacó, no tendão do nervo da coxa." (Gên 32:32) Muitos judeus ainda aderem a este costume, removendo o nervo ciático, junto com artérias e tendões, antes de comer um animal. Este preceito é considerado por alguns comentaristas judeus como um lembrete da providência de Deus para com Israel, conforme exemplificada nessa experiência do patriarca Jacó, pai das 12 tribos.

Uso Figurado. Comentava-se, em sentido figurado, que os israelitas tinham cerviz como "um tendão de ferro", o que significa que eram rígidos, teimosos, de dura cerviz. (Is 48:4; compare com Êx 32:9.) O reavivamento espiritual que Deus levaria a cabo em seu povo foi representado pelo ajuntamento de ossos e a colocação de carne e tendões sobre eles. — Ez 37:6-8.

TENDAS, FABRICANTE DE. Quem fabrica ou conserta tendas. Em Atos 18:3, a profissão de Paulo, Áquila e Priscila é chamada, em grego, de *ske·no·poi·ós.* Surgiram várias opiniões quanto ao tipo exato de artesão que esta palavra indica (se se trata dum fabricante de tendas, dum tecelão de tapeçarias ou dum fabricante de cordas); no entanto, numerosos peritos reconhecem que "não parece haver motivos para abandonar a tradução 'fabricantes de tendas'". — *The Expositor's Greek Testament* (O Testamento Grego do Expositor), editado por W. Nicoll, 1967, Vol. II, p. 385.

Ao visitar Corinto pela primeira vez, Paulo ficou hospedado na casa de Áquila e Priscila, "em razão de serem da mesma profissão". (At 18:1-3) O apóstolo Paulo era de Tarso, na Cilícia, área famosa por seu tecido de pelo de cabra, chamado *cilicium,* do qual se fabricavam tendas. (At 21:39) Entre os judeus do primeiro século EC, considerava-se honroso ensinar uma profissão a um jovem, mesmo que ele fosse obter instrução superior. De modo que Paulo provavelmente adquiriu experiência na fabricação de tendas quando ainda era jovem. A fabricação de tendas talvez tenha sido também o tipo de trabalho que o apóstolo realizou em Tessalônica (1Te 2:9; 2Te 3:8) e em outros lugares. (At 20:34, 35; 1Co 4:11, 12) Esse trabalho não era fácil, pois consta que o *cilicium* geralmente era endurecido e áspero, em razão do que era difícil de cortar e costurar.

TEÓFILO [Amado por Deus; Amigo de Deus]. A pessoa a quem Lucas dirigiu tanto seu Evangelho como Atos dos Apóstolos. (Lu 1:3, 4; At 1:1) Ser ele chamado de "excelentíssimo" talvez indique elevada posição de algum tipo, ou pode simplesmente ser uma expressão de alta estima. Pelo visto, Teófilo era cristão, e teria sido oralmente instruído a respeito de Jesus Cristo e seu ministério. A declaração escrita de Lucas serviu para assegurar-lhe da certeza do que aprendera oralmente.

TEQUEL. Veja MENE.

TERA [possivelmente do babilônio, com o significado de "Íbex"].

1. Pai de Abraão, a oitava geração a contar de Sem. (Lu 3:34; Gên 11:10-24; 1Cr 1:24-26) Tera, por meio de seus filhos, Abraão, Naor e Harã, tornou-se antepassado de muitas tribos. (Gên 11:27; 22:20-24; 25:1-4, 13-15; 1Cr 1:28-42; 2:1, 2) Tera começou a gerar filhos aos 70 anos. Embora Abraão seja alistado em primeiro lugar, isto parece dar-se não por ser o primogênito, mas por ser o mais conhecido dos filhos de Tera. Quando Tera morreu, aos 205 anos, Abraão só tinha 75 anos, de modo que Tera devia ter 130 anos quando Abraão nasceu. (Gên 11:26, 32; 12:4) Sara era meia-irmã de Abraão, provavelmente filha de Tera com outra esposa. (Gên 20:12) É provável que o primogênito de Tera tenha sido Harã, cuja filha já tinha idade suficiente para se casar com Naor, outro filho de Tera. — Gên 11:29.

Tera vivia em Ur dos Caldeus, e ali sua família foi criada. (Gên 11:28) De acordo com Josué 24:2, houve época em que Tera adorava outros deuses, e não Jeová; talvez Sin, o deus-lua, a deidade favorita de Ur. No entanto, quando Jeová convocou Abraão a partir de Ur, Tera, como cabeça da família, acompanhou-o até Harã, onde todos moraram até depois de sua morte, por volta de 1943 AEC. — Gên 11:31, 32; At 7:2-4.

2. Tera (Tara) foi um dos locais de acampamento durante a perambulação de Israel no ermo; sua localização é desconhecida. — Núm 33:27, 28.

TERAFINS. Deuses ou ídolos da família. (Gên 31:30, 34) Embora no hebraico a palavra "terafins" seja plural, podia também aplicar-se a um único ídolo. Pelo menos alguns destes ídolos talvez tivessem o tamanho e o formato dum homem. (1Sa 19:13, 16) Outros devem ter sido muito menores, a ponto de poderem ser colocados dentro do cesto da sela duma mulher. (Gên 31:34) Às vezes, os terafins eram consultados em busca de presságios. — Ez 21:21; Za 10:2.

As descobertas de arqueólogos na Mesopotâmia e em regiões adjacentes indicam que a posse de imagens de terafins tinha a ver com quem receberia a herança da família. Segundo uma tabuinha encontrada em Nuzi, a posse dos deuses da família podia, em determinadas circunstâncias, dar ao genro o direito de recorrer a um tribunal e reivindicar os bens do sogro falecido. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, pp. 219, 220, e n 51) É possível que Raquel, com isto em mente, tenha concluído que podia legitimamente tomar os terafins, por seu pai ter agido de modo enganoso para com Jacó, seu marido. (Compare com Gên 31:14-16.) A importância dos terafins com respeito aos direitos de herança explica também por que Labão estava tão ansioso de recuperá-los, até mesmo a ponto de levar consigo seus irmãos e de perseguir Jacó numa distância de sete dias de jornada. (Gên 31:19-30) Naturalmente, Jacó não sabia de absolutamente nada do que Raquel fizera (Gên 31:32), e não há indício de que ele tenha alguma vez tentado usar os terafins para obter a herança dos filhos de Labão. Jacó não tinha nada a ver com ídolos. No mais tardar, os terafins teriam sido eliminados quando Jacó escondeu, debaixo da árvore grande que ficava perto de Siquém, todos os deuses estrangeiros que lhe foram trazidos pelos da sua família. — Gên 35:1-4.

Em Israel, o uso idólatra de terafins existia nos dias dos juízes, bem como nos dias dos reis. (Jz 17:5; 18:14, 17, 20; Os 3:4) No entanto, em vista da ordem expressa de Deus contra a fabricação de imagens, não é provável que os terafins servissem para fins de herança em Israel. (Êx 20:4) Além disso, o profeta Samuel falou dos terafins em paralelo com o poder sobrenatural, comparando o uso dessas duas coisas ao ato de avançar presunçosamente (1Sa 15:23), e os terafins achavam-se entre os acessórios da idolatria que foram expurgados de Judá e de Jerusalém pelo fiel Rei Josias. (2Rs 23:24) Assim, ter Mical, esposa de Davi, uma imagem de terafim entre seus pertences sugere que seu coração não era pleno para com Jeová e que Davi, ou não sabia que ela possuía essa imagem de terafim, ou tolerava isto, por ser ela a filha do Rei Saul. — 1Sa 19:12, 13.

TÉRCIO [do lat., que significa "Terceiro"]. Escritor ou transcritor da carta de Paulo aos romanos, e o único dos "secretários" de Paulo identificado por nome. Tércio insere seus próprios cumprimentos aos romanos. — Ro 16:22.

TERES. Um dos dois porteiros do palácio persa, que conspiraram contra o Rei Assuero. Ao ficar sabendo do complô, Mordecai informou a Rainha Ester, que, por sua vez, revelou isto ao rei. Teres e seu comparsa foram pendurados num madeiro, e o incidente foi incluído nos registros reais. — Est 2:21-23; 6:1, 2.

TERMO. A palavra hebraica *gevúl* significa "termo". Pode também significar o território ou terra circundada por fronteiras ou termos. Assim, Josué 13:23 diz: "E o termo [hebr.: *gevúl*] dos filhos de Rubem veio a ser o Jordão; e este território [*u·ghevúl*] como tal foi a herança."

Termos Estabelecidos por Jeová. Antes do Dilúvio global, Deus expulsou do jardim do Éden o primeiro casal humano, obrigando-o a viver fora dali (Gên 3:23, 24), baniu Caim das proximidades do "solo" de onde o sangue de Abel 'clamava' (Gên 4:10, 11), e mais tarde estabeleceu o limite de "cento e vinte anos" (Gên 6:3) dentro do qual as pessoas que viviam antes do Dilúvio podiam continuar a viver na terra até a destruição da vasta maioria. (Gên 6:13) Deus decretou que os sobreviventes do Dilúvio 'enchessem a terra', e, quando se tentou evitar a dispersão pela terra, ele frustrou essa atuação e forçou os homens a levar a cabo o que havia decretado. — Gên 9:1, 19; 11:1-9.

Séculos mais tarde, Deus prometeu a Abraão e a sua semente determinada terra com termos precisos estabelecidos. (Gên 15:18-21; Êx 23:31) Deus permitiu que os cananeus residentes continuassem a morar na Terra da Promessa por um período predito de mais "quatrocentos anos", antes de pôr em vigor um decreto de despejo, quando se tivesse completado "o erro dos amorreus". (Gên 15:13-16) Por outro lado, Jeová Deus também decretou que os israelitas não deviam invadir os termos das nações de Edom, Moabe e Amom, descendentes de parentes dos antepassados dos israelitas. (De 2:4, 5, 18, 19) As palavras do cântico de Moisés, em Deuteronômio 32:8, devem ser entendidas à luz desses fatos. Este texto diz: "Quando o Altíssimo deu às nações uma herança, quando separou uns dos outros os filhos de Adão, passou a fixar o termo dos povos *com respeito ao número dos filhos de Israel.*"

Foi à base do direito soberano que Jeová tem de decretar tais termos que o juiz Jefté posteriormente defendeu o direito de Israel à terra que Deus havia dado a essa nação. (Jz 11:12-15, 23-27) No entanto, por Israel não ter aderido fielmente às ordens de Jeová Deus, Ele permitiu que alguns povos inimigos permanecessem dentro dos termos de Israel (Núm 33:55; Jz 2:20-23), e foi só no governo do Rei Davi, uns quatro séculos depois de a nação ter entrado em Canaã, que Israel obteve domínio sobre todo o território dentro dos termos prometidos. — 2Sa 8:1-15.

Mais tarde, em harmonia com sua anterior pronunciação de aviso, Jeová permitiu que nações pagãs invadissem os termos da Terra da Promessa e levassem Israel para o exílio, a fim de punir o povo, que apostatara. (De 28:36, 37, 49-53; Je 25:8-11) Mediante os profetas Isaías, Jeremias, Ezequiel e Daniel, Deus predisse a ascensão e a queda das potências mundiais de Babilônia em diante, bem como a ordem do seu surgimento. (Is 13:1–14:4; 44:28–45:5; Je 25:12-29; Ez 21:18-27; Da caps. 2, 7, 8, e 11:1–12:4) Embora tolerasse por 'um tempo designado' a existência e a dominação da terra pelas nações políticas, Jeová também predisse sua derradeira destruição e a eliminação dos termos de seu domínio político; isto por meio do Reino do Messias. — Da 2:44; compare com Re 11:17, 18; 19:11-16.

"Os Limites Fixos" da Morada dos Homens. Paulo disse aos que o ouviam em Atenas que Deus "decretou os tempos designados e os limites fixos [gr.: *ho·ro·the·si·as*, literalmente: "fixações de fronteiras"] da morada dos homens". (At 17:26) O Salmo 74:17 expressa uma ideia similar, com referência ao Criador: "Foste tu quem fixaste todos os termos da terra; verão e inverno — tu mesmo os formaste." O Altíssimo é responsável pela existência de termos naturais, como rios, lagos, mares e montanhas, os quais determinam onde as pessoas vivem. — Veja Je 5:22.

Termos Tribais de Israel. (MAPA, Vol. 1, p. 744) Na época em que Israel conquistou a Terra da Promessa, concedera-se às tribos de Rubem, de Gade e à meia tribo de Manassés o direito de receberem sua herança de terras "deste lado do Jordão em direção do nascente". (Núm 32:1-5, 19, 33-42; 34:14, 15; Jos 13:8-13, 15-32) Depois de seis anos de guerras para subjugar os cananeus, chegou o tempo para se determinar os termos tribais ao O do Jordão para as outras nove tribos e a meia tribo remanescente de Manassés. Josué, o sacerdote Eleazar e um maioral de cada tribo foram designados por Jeová para atuar como comissão encarregada de supervisionar a distribuição de terras. (Núm 34:13-29; Jos 14:1) O procedimento adotado estava em harmonia com a anterior ordem de Deus a Moisés: "Conforme for grande o número, deves aumentar a sua herança, e conforme for pouco, deves reduzir a sua herança. A herança de cada um deve ser dada proporcional aos seus registrados. Somente por sorte se deve repartir a terra." — Núm 26:52-56; 33:53, 54.

Portanto, parece que a distribuição da terra entre as tribos foi governada por dois fatores: o resultado indicado pelo lançamento das sortes e o tamanho da tribo. As sortes talvez estabelecessem apenas a localização aproximada da herança de terras que cada tribo receberia, o que designaria uma herança num setor ou noutro daquela terra,

tal como ao N ou ao S, ao L ou ao O, ao longo da planície costeira, ou na região montanhosa. A decisão revelada pelas sortes procedia de Jeová, de modo que servia para impedir que surgissem ciúmes ou contendas entre as tribos. (Pr 16:33) Desta forma, Deus também dirigiria as coisas de tal modo que a situação de cada tribo se harmonizasse com a profecia inspirada, proferida pelo patriarca Jacó em seu leito de morte, registrada em Gênesis 49:1-33.

Depois de as sortes lançadas terem determinado a localização geográfica de determinada tribo, seria necessário especificar a extensão do seu território à base do segundo fator: seu tamanho proporcional. "Tendes de repartir a terra entre vós como propriedade, por sortes, segundo as vossas famílias. Ao numeroso deveis aumentar sua herança e ao escasso deveis reduzir sua herança. Onde a sorte lhe cair, ali se tornará sua." (Núm 33:54) A decisão da sorte quanto à localização geográfica básica prevaleceria, mas era possível fazer ajustes no que dizia respeito ao tamanho da herança. Assim, quando se constatou que o território de Judá era grande demais, a área da sua propriedade foi reduzida, designando-se partes dela à tribo de Simeão. — Jos 19:9.

Parece que o aumento ou a diminuição da herança não ocorria apenas à base da área da propriedade, pois a tribo de Dã, embora fosse a segunda mais populosa, recebeu uma das menores parcelas no que tange a dimensões reais. Outros fatores talvez fossem considerados, como o número de cidades, o tipo de terra e a qualidade do solo. — Veja Jos 17:14-18.

Depois de definidos os termos mais precisos das divisões tribais, puderam-se designar propriedades às respectivas famílias, e parece que isto não foi feito mediante sortes, mas segundo a orientação da comissão designada, composta de Eleazar, Josué e os maiorais. (Jos 17:3, 4) Portanto, Deuteronômio 19:14 diz que, 'quando os *antecessores* tivessem fixados os termos da herança', estes não deviam ser recuados. — Veja MARCO DIVISÓRIO.

O relato sobre a divisão do território ao O do Jordão mostra que primeiro se determinaram as sortes para Judá (Jos 15:1-63), José (Efraim) (Jos 16:1-10) e a meia tribo de Manassés que se estabelecera ao O do Jordão (Jos 17:1-13), com a enumeração de seus termos e cidades. Depois disto, parece que houve uma interrupção na divisão da terra, visto que há evidência de que o acampamento de Israel tinha mudado de Gilgal para Silo. (Jos 14:6; 18:1) Não se revela quanto tempo passou, mas Josué, por fim, repreendeu as outras sete tribos por sua morosidade em ocupar o restante da terra. (Jos 18:2, 3) Têm surgido várias explicações sobre a causa dessa atitude das sete tribos. Alguns comentaristas concluem que a abundância de despojos obtidos na conquista e o fato de essas tribos se acharem relativamente livres da ameaça de ataques dos cananeus talvez as tenham levado a não sentir nenhuma urgência especial em tomar posse das partes restantes do território. A relutância de encarar o problema de enfrentar os redutos de forte resistência inimiga pode ter contribuído para essa demora. (Jos 13:1-7) Além disso, o conhecimento que as tribos tinham dessa região da Terra da Promessa talvez fosse consideravelmente mais limitado do que o das regiões que já haviam sido distribuídas.

Para resolver logo essa questão, Josué enviou uma delegação de 21 homens, 3 de cada uma das 7 tribos, a fim de fazer "o levantamento do país em sete quinhões", e depois de os homens terem 'feito o levantamento por cidades', Josué tirou sortes para eles a fim de obter a decisão de Jeová. (Jos 18:4-10) Apresenta-se a distribuição das respectivas heranças em Josué 18:11–19:49.

À tribo sacerdotal de Levi não se concedeu uma região específica como quinhão, mas 48 cidades espalhadas e pastios, localizados dentro dos termos de outras tribos. — Jos 13:14, 33; 21:1-42.

Outros Termos. Por meio do pacto da Lei, Deus 'separou Israel' para ser seu povo escolhido por 1.545 anos (Le 20:26), mas, com a morte sacrificial de seu Filho, ele destruiu o figurativo "muro no meio" que separava os gentios dos judeus, abolindo a Lei de mandamentos. Em Efésios 2:12-16, Paulo aludiu à barreira, ou muro (soregue), na área do templo. Sob pena de morte, os gentios eram proibidos de ultrapassar esse termo. O apóstolo usou esse muro como ilustração apropriada para a divisão criada pelo pacto da Lei.

Sob o novo pacto, mediado por Cristo Jesus, fez-se uma demarcação espiritual, muito mais impressionante do que qualquer termo geográfico, que separa a nação espiritual, representada pela congregação cristã, do resto do mundo da humanidade. (Jo 17:6, 14-19; 1Pe 2:9-11) Muito antes, Jeová profetizara que construiria Sião com pedras preciosas e faria todos os seus termos de "pedras agradáveis", e Jesus citou parte desta profecia ao aplicar o versículo seguinte aos que se tornam seus discípulos. (Is 54:12, 13; Jo 6:45; compare com Re 21:9-11, 18-21.) Esses termos espirituais não devem ser violados, pois Deus adverte que aqueles que os invadem serão destruídos. — Compare Is 54:14, 15; 60:18 com 1Co 3:16, 17.

Por outro lado, exige-se que os componentes dessa nação espiritual permaneçam dentro dos

seus limites, reconhecendo as limitações morais delineadas (1Co 5:9-13; 6:9, 10; 1Te 4:3-6) e os termos espirituais que os separa da adoração falsa e dos sistemas do mundo (2Co 6:14-18; Tg 4:4; Re 18:4), bem como as regras que governam o relacionamento correto entre os cristãos e as "autoridades superiores" dos governos existentes (Ro 13:1, 5; 1Pe 2:13-16; At 4:19, 20; 5:29), entre marido e mulher (1Co 7:39; 1Pe 3:1, 7), e em muitos outros aspectos da vida.

Paulo também mostra que havia termos para governar o território designado para a atividade ministerial. — 2Co 10:13-16.

TERRA. O quinto maior planeta do sistema solar e o terceiro pela ordem de afastamento do Sol. Trata-se dum elipsoide oblato, isto é, ligeiramente achatado nos polos. Observações feitas por satélites indicaram outras ligeiras irregularidades no formato da terra. A massa da terra está em torno de $5{,}98 \times 10^{24}$ kg. Sua área é de cerca de 510.000.000 de km². Suas medidas, no equador, são (aproximadamente): pouco mais de 40.000 km de circunferência e 12.750 km de diâmetro. Os oceanos e os mares cobrem aproximadamente 71 por cento de sua superfície, deixando uns 149.000.000 de km² de terra firme.

A terra gira em torno do seu eixo, o que resulta no dia e na noite. (Gên 1:4, 5) O dia solar ou dia aparente é um período de 24 horas, ou seja, é o tempo que leva para um observador situado em qualquer dado ponto da terra estar novamente na mesma posição em relação ao sol. Em média, a duração do ano trópico, que diz respeito ao retorno das estações, isto é, o intervalo entre dois retornos consecutivos do Sol ao equinócio vernal, é de 365 dias, 5 horas, 48 minutos e 46 segundos. Este é o dado usado no cálculo do calendário que tem como base o ano solar, e sua natureza fracionada causa muita dificuldade na elaboração dum calendário exato.

O eixo da terra inclina-se 23° 27′ em relação a uma perpendicular com sua órbita. O efeito giroscópico de rotação sustenta o eixo da terra basicamente na mesma direção em relação às estrelas, não importa sua localização em sua órbita em torno do Sol. Esta inclinação do eixo resulta nas estações.

A atmosfera da terra, composta principalmente de nitrogênio, oxigênio, vapor de água e outros gases, estende-se por mais de 960 km acima da superfície terrestre. Além deste ponto fica o que se chama de "espaço exterior".

Termos Bíblicos e Seu Significado. Nas Escrituras Hebraicas, a palavra usada para a terra, como planeta, é *'é·rets*. O termo *'é·rets* refere-se a (1) terra, em contraste com céu, ou firmamento (Gên 1:2); (2) terra, país, território (Gên 10:10); (3) solo, superfície do solo (Gên 1:26); (4) pessoas de todo o globo (Gên 18:25).

A palavra *'adha·máh* é traduzida "terra", "solo" ou "terreno". *'Adha·máh* refere-se a (1) solo cultivado para fornecer sustento (Gên 3:23); (2) terreno, propriedade fundiária (Gên 47:18); (3) terra, no sentido de substância material, solo, poeira (Je 14:4; 1Sa 4:12); (4) solo, como superfície visível da terra (Gên 1:25); (5) terra, território, país (Le 20:24); (6) todo o planeta, a terra habitada (Gên 12:3). *'Adha·máh* parece estar relacionada, em sentido etimológico, com a palavra *'a·dhám,* pois o primeiro homem, Adão, foi feito do pó do solo. — Gên 2:7.

Nas Escrituras Gregas, a palavra *ge* denota terra como terreno ou solo arável. (Mt 13:5, 8) É usada com referência à matéria da qual Adão foi feito, a terra (1Co 15:47); ao globo terrestre (Mt 5:18, 35; 6:19); à terra como habitação para as criaturas humanas e para os animais (Lu 21:35; At 1:8; 8:33; 10:12; 11:6; 17:26); à terra, país, território (Lu 4:25; Jo 3:22); ao chão ou solo (Mt 10:29; Mr 4:26); à terra seca, margem, em contraste com mares ou águas (Jo 21:8, 9, 11; Mr 4:1).

Oi·kou·mé·ne, traduzida "mundo" na versão *Almeida,* denota "terra habitada". — Mt 24:14; Lu 2:1; At 17:6; Re 12:9.

Em cada um dos casos em que as palavras mencionadas acima são usadas, o que determina o sentido intencionado é a forma da palavra na língua original e, em especial, o contexto.

Os hebreus dividiam a terra em quatro quadrantes ou regiões, que correspondiam aos quatro pontos cardeais. Nas Escrituras Hebraicas, as expressões "diante de" e "em frente a" referem-se ao "leste", e são assim traduzidas (Gên 12:8); "retaguarda" pode significar o "oeste" (Is 9:12); "lado direito" pode indicar "sul" (1Sa 23:24), e "esquerda" pode ser traduzida por "norte" (Jó 23:8, 9; compare com *BV*). Às vezes, o oriente também era chamado (em hebr.) de nascente, como, por exemplo, em Josué 4:19. O oeste (em hebr.) era o poente. (2Cr 32:30) Usavam-se também características físicas. O "Mar" (o Mediterrâneo), sendo quase a totalidade do termo ocidental da Palestina, era às vezes usado para referir-se ao oeste. — Núm 34:6.

Criação. A Bíblia explica como o planeta veio à existência com uma declaração simples: "No princípio Deus criou os céus e a terra." (Gên 1:1) A Bíblia não diz exatamente há quanto tempo foram criados os céus estrelados e a terra. Portanto, não

há nenhuma base para os peritos bíblicos questionarem os cálculos científicos da idade do planeta. Os cientistas estimam que a idade de algumas rochas seja de três bilhões e meio de anos e que a da própria terra esteja em torno de quatro a quatro bilhões e meio de anos ou mais.

Quanto ao tempo, as Escrituras são mais específicas sobre os seis dias criativos do relato de Gênesis. Esses dias não têm que ver com a criação da matéria ou substância da terra, mas com sua adaptação e preparação para ser o lar do homem.

A Bíblia não revela se Deus criou vida em outros planetas do universo. No entanto, os astrônomos da atualidade não encontraram provas de que exista vida em algum desses planetas e, de fato, não sabem de nenhum outro planeta além da terra que no momento tenha condições de sustentar a vida de criaturas carnais.

Propósito. Como todas as outras coisas criadas, a terra veio a existir pela vontade ("prazer", *KJ*) de Jeová. (Re 4:11) Ela foi criada para permanecer para sempre. (Sal 78:69; 104:5; 119:90; Ec 1:4) Deus fala de si como Deus de propósito e diz que seus propósitos com certeza se cumprirão. (Is 46:10; 55:11) Ele deixou bem claro qual é o seu propósito para com a terra, ao dizer ao primeiro casal humano: "Sede fecundos e tornai-vos muitos, e enchei a terra, e sujeitai-a, e tende em sujeição os peixes do mar, e as criaturas voadoras dos céus, e toda criatura vivente que se move na terra." (Gên 1:28) Não havia nenhum defeito na terra nem nas coisas que nela existiam. Tendo criado todas as coisas necessárias, Jeová viu que eram 'muito boas' e "passou a repousar", isto é, parou de criar no que diz respeito à terra. — Gên 1:31–2:2.

A habitação do homem na terra também é permanente. Ao apresentar ao homem a lei a respeito da árvore do conhecimento do que é bom e do que é mau, Deus deu a entender que o homem poderia viver para sempre na terra. (Gên 2:17) As próprias palavras de Jeová nos asseguram de que "por todos os dias que a terra continuar nunca cessarão sementeira e colheita, e frio e calor, e verão e inverno, e dia e noite" (Gên 8:22) e de que ele jamais destruirá novamente toda a carne por meio dum dilúvio. (Gên 9:12-16) Jeová diz que não fez a terra para nada, mas que a deu aos homens como lar e que a morte um dia será eliminada. Portanto, o propósito de Deus é que a terra seja a habitação do homem, em perfeição, felicidade e vida eterna. — Sal 37:11; 115:16; Is 45:18; Re 21:3, 4.

A Bíblia indica que este é o propósito de Jeová Deus, que é sagrado para ele e não será frustrado, ao dizer: "E ao sétimo dia Deus havia acabado sua obra que fizera . . . E Deus passou a abençoar o sétimo dia e a fazê-lo sagrado, porque nele tem repousado de toda a sua obra que Deus criara com o objetivo de a fazer." (Gên 2:2, 3) O relato de Gênesis não mostra que o sétimo dia, ou dia de descanso, tenha terminado, como no caso dos outros seis dias. O apóstolo Paulo explicou que o dia de descanso de Deus fora contínuo, abrangendo toda a história israelita até os seus dias, e que ainda não havia terminado. (He 3:7-11; 4:3-9) Deus diz que o sétimo dia foi separado como algo sagrado para ele. Ele cumpriria seu propósito para com a terra; seu propósito seria plenamente realizado durante esse dia, sem necessidade de outras obras criativas, no que diz respeito à terra, durante esse tempo.

A Harmonia da Bíblia com Fatos Científicos. A Bíblia, em Jó 26:7, diz que Deus "suspende a terra sobre o nada". A ciência diz que a terra permanece em sua órbita no espaço primariamente devido à interação entre a gravidade e a força centrífuga. Essas forças, naturalmente, são invisíveis. Portanto, a terra, como outros corpos celestes, acha-se suspensa no espaço como se estivesse pendurada no nada. Falando do ponto de vista de Jeová, o profeta Isaías escreveu sob inspiração: "Há Um que mora acima do círculo da terra, cujos moradores são como gafanhotos." (Is 40:22) A Bíblia diz: "Ele [Deus] demarcou um círculo sobre a face das águas." (Jó 26:10) As águas ficam limitadas a seu devido lugar pelo decreto de Deus. Não sobem para inundar a terra, nem se lançam no espaço. (Jó 38:8-11) Do ponto de vista de Jeová, a face da terra, ou a superfície das águas, por certo teria um formato circular, assim como o contorno da lua parece-nos circular. Antes de surgirem as superfícies de terra seca, a superfície do inteiro globo era de uma só massa circular (esférica) de águas agitadas. — Gên 1:2.

Os escritores da Bíblia muitas vezes falam do ponto de vista do observador que está na terra, ou de sua posição geográfica específica, como não raro é comum fazermos hoje. Por exemplo, a Bíblia menciona "o nascente". (Núm 2:3; 34:15) Alguns aproveitam isto como oportunidade para desacreditar a Bíblia como se fosse cientificamente inexata, alegando que os hebreus achavam que a terra era o centro das coisas e que o Sol girava em torno dela. Mas os escritores da Bíblia em parte alguma expressaram tal crença. Estes críticos despercebem que eles mesmos usam expressões idênticas e que elas se acham em todos os seus almanaques. É comum ouvir alguém dizer: 'É o nascer do Sol', ou: 'o Sol já se pôs', ou ainda: 'o Sol percorreu

o céu'. A Bíblia também menciona "a extremidade da terra" (Sal 46:9), "os confins da terra" (Sal 22:27), "as quatro extremidades da terra" (Is 11:12), "os quatro cantos da terra" e "os quatro ventos da terra" (Re 7:1). Não se pode usar estas expressões para provar que os hebreus achavam que a terra era quadrada. O número quatro muitas vezes é usado para indicar aquilo que está plenamente completo, por assim dizer, assim como temos quatro direções e, às vezes, empregamos as expressões "os confins da terra", "os quatro cantos da terra", no sentido de abranger a terra toda. — Compare com Ez 1:15-17; Lu 13:29.

Expressões Figuradas e Simbólicas. Em vários casos se fala da terra em sentido figurado. Em Jó 38:4-6, ela é assemelhada a um edifício, quando Jeová faz a Jó perguntas que obviamente ele não sabe responder, a respeito da criação da terra e o controle que Jeová exerce sobre ela. Jeová também usa uma expressão figurada para descrever o resultado da rotação da terra. Ele diz: "[A terra] se transforma como o barro debaixo dum selo." (Jó 38:14) Nos tempos bíblicos, alguns selos para "assinar" documentos tinham a forma dum rolo em que se achava gravado o emblema do escritor. O selo era passado sobre o documento de barro mole ou um envoltório de argila, deixando uma impressão na argila. De forma similar, ao amanhecer, a parte da terra que sai da escuridão da noite começa a mostrar que tem forma e cor, à medida que a luz solar avança progressivamente sobre sua superfície. Visto que os céus, onde fica o trono de Jeová, são mais elevados do que a terra, esta é, em sentido figurado, o seu escabelo. (Sal 103:11; Is 55:9; 66:1; Mt 5:35; At 7:49) Considera-se que aqueles que se acham no Seol, ou Hades, a sepultura comum da humanidade, estão debaixo da terra. — Re 5:3.

O apóstolo Pedro compara os céus e a terra literais (2Pe 3:5) com os céus e terra simbólicos (2Pe 3:7). "Os céus", no versículo 7, não significam a morada do próprio Jeová, o lugar do Seu trono nos céus. Os céus de Jeová não podem ser abalados. Nem "a terra", no mesmo versículo, é o planeta terra literal, pois Jeová diz que estabeleceu firmemente a terra. (Sal 78:69; 119:90) Todavia, Deus diz que abalará tanto os céus como a terra (Ag 2:21; He 12:26), que os céus e a terra fugirão de diante dele e que se estabelecerão novos céus e uma nova terra. (2Pe 3:13; Re 20:11; 21:1) É evidente que o termo "céus" é simbólico e que "terra", neste caso, refere-se simbolicamente a uma sociedade de pessoas que vivem na terra, assim como no Salmo 96:1. — Veja CÉU, I (Novos céus e nova terra).

A palavra terra também é empregada em sentido simbólico para indicar os elementos mais firmes e mais estáveis da humanidade. Os elementos irrequietos e instáveis da humanidade são ilustrados pela inquietação característica do mar. — Is 57:20; Tg 1:6; Ju 13; compare com Re 12:16; 20:11; 21:1.

João 3:31 tece um contraste, indicando que aquele que vem de cima é superior àquele que vem da terra (*ge*). A palavra grega *e·pi·gei·os*, "terreno", é usada com referência a coisas terrenas, físicas, especialmente em contraste com coisas celestiais, e no sentido de serem inferiores e de materiais mais grosseiros. O homem é feito de matéria da terra. (2Co 5:1; compare com 1Co 15:46-49.) No entanto, ele pode agradar a Deus, levando uma vida "espiritual", orientada pela Palavra e pelo espírito de Deus. (1Co 2:12, 15, 16; He 12:9) Devido à queda da humanidade no pecado e a sua tendência para coisas materiais, o que resulta na negligência ou na exclusão das coisas espirituais (Gên 8:21; 1Co 2:14), a palavra "terreno" pode ter uma conotação indesejável, com o significado de "corrupto", ou "em oposição ao espírito". — Fil 3:19; Tg 3:15.

TERRA DA FUGA. Terra "ao leste do Éden", na qual o condenado assassino, Caim, fixou residência. (Gên 4:16) A palavra hebraica *nohdh* (fuga) deriva do radical *nudh*, uma forma da qual é traduzida por "fugitivo" nos versículos 12 e 14. A localização dessa terra é desconhecida.

TERREMOTO. Repentino tremor ou abalo da superfície da terra em resultado de forças em operação dentro do globo. O substantivo hebraico *rá·'ash* não se refere só ao "tremor" da terra, ou a um "terremoto" (1Rs 19:11; Am 1:1), mas também aos "tremores" causados por um exército em marcha (Is 9:5 n), ao "retinir" de carros de guerra ou dum dardo (Je 47:3; Jó 41:29) e ao "retumbo" de cavalos (Jó 39:24). A palavra grega *sei·smós* (terremoto) refere-se a um tremor, um abalo ou um estremecimento. — Mt 27:54; compare com Mt 27:51; 28:4; Re 6:13.

No decurso de toda a história bíblica ocorreram abalos e estremecimentos da terra, às vezes em resultado de forças geológicas naturais (Za 14:5), noutras como atos diretos de Deus com fins judiciais ou com objetivos que envolviam os Seus servos. A geologia da área explica a história passada de atividades sísmicas de Israel, o que ainda não terminou.

A área do templo de Jerusalém está situada numa linha de fraqueza estrutural da terra. A Mesquita de el-Aqsa, localizada na área do templo

(não o Zimbório da Rocha, que é um santuário), já foi várias vezes danificada por atividades sísmicas.

Um tremendo terremoto, pelo visto conjugado com ação vulcânica, forneceu um assombroso cenário para a inauguração do pacto da Lei, no Sinai. (Êx 19:18; Sal 68:8) Jeová teve atuação direta nessa demonstração de poder, pois falou do monte por meio dum anjo. — Êx 19:19; Gál 3:19; He 12:18-21.

Houve ocasiões em que a atemorizante força de terremotos foi uma evidência da mão de Jeová em operação no que diz respeito a julgar violações de sua lei. (Na 1:3-6) O método de execução usado por Jeová contra os rebeldes Datã, Abirão e a família de Corá foi um terremoto; a terra abriu a boca e os tragou vivos para o Seol. (Núm 16:27, 32, 33) Elias passou por um tremor de terra antes de Jeová falar para corrigir seu ponto de vista e o enviar de volta para mais designações de serviço. (1Rs 19:11-18) Os terremotos foram uma ajuda milagrosa para o povo de Jeová, como quando Jonatã e seu escudeiro atacaram corajosamente um posto avançado filisteu. Jeová sustentou a fé que eles tinham nele, provocando um terremoto que lançou todo o campo dos filisteus em confusão, de modo que os filisteus mataram uns aos outros e foram completamente desbaratados. — 1Sa 14:6, 10, 12, 15, 16, 20, 23.

No dia da morte de Jesus, por volta das três horas da tarde, ocorreu um terremoto; este fendeu rochas, abriu túmulos memoriais e fez com que os corpos fossem lançados para fora das sepulturas. A cortina do santuário, no templo reconstruído por Herodes, foi rasgada em duas partes, de alto a baixo. Antes disso, caíra uma escuridão sobre a terra. Alguns acham que ocorreu atividade vulcânica, porque os vulcões não raro expelem fumaça e pó que escurecem o céu. Mas não há evidências reais de que tenha ocorrido alguma atividade vulcânica relacionada com esse terremoto. (Mt 27:45, 51-54; Lu 23:44, 45) Ocorreu outro terremoto no dia da ressurreição de Jesus, quando um anjo desceu do céu e rolou a pedra da frente do túmulo. (Mt 28:1, 2) As orações e os cânticos de louvor do apóstolo Paulo e seu companheiro, Silas, quando estavam presos em Filipos, foram respondidas quando ocorreu um grande terremoto que abriu as portas da prisão e soltou os laços dos prisioneiros. Isto levou à conversão do carcereiro e de sua família. — At 16:25-34.

Jesus predisse terremotos em quantidade e intensidade significativas como um aspecto do sinal de sua presença. (Mt 24:3, 7, 8; Lu 21:11) Desde 1914 EC, tem havido um aumento na quantidade de terremotos, o que tem resultado em muita angústia. Com informações obtidas do Centro Nacional de Dados Geofísicos, em Boulder, Colorado, EUA, suplementadas por diversas obras-padrão de referência, fez-se um cômputo, em 1984, que incluía apenas terremotos que mediram 7,5 ou mais na escala Richter, ou que resultaram na destruição de propriedades no valor total de cinco milhões de dólares ou mais, ou que causaram 100 ou mais mortes. Calculou-se que aconteceram 856 de tais terremotos nos 2.000 anos antes de 1914. O mesmo cômputo mostrou que, em *apenas 69 anos* a partir de 1914, ocorreram 605 de tais tremores. Essas estatísticas são uma maneira de indicar as dimensões do sofrimento causado por terremotos neste período da história.

Usos Figurados e Simbólicos. As Escrituras muitas vezes usam terremotos em sentido figurado para descrever o abalo e a derrubada de nações e de reinos. A antiga Babilônia confiava em deuses falsos, como Nebo e Marduque, que, na imaginação do povo, enchiam seus céus. Também confiavam muito no poder de sua potente força militar, mas Deus disse numa declaração contra Babilônia: "Farei que o próprio céu fique agitado, e a terra sairá tremendo do seu lugar diante da fúria de Jeová dos exércitos." (Is 13:13) No que diz respeito a Babilônia, deve ter sido um grande choque quando seu império caiu e seu território deixou de pertencer-lhe como terceira potência mundial, e ela se tornou uma simples província do Império Persa. — Da 5:30, 31.

Em outros lugares das Escrituras, Davi descreve a Jeová como se este estivesse lutando por ele por meio dum terremoto. (2Sa 22:8; Sal 18:7) Jeová fala de fazer tremer os céus e a terra, o mar e o solo seco, de fazer tremer todas as nações por causa do Seu povo, o que resulta em as coisas desejáveis de todas as nações entrarem em Sua casa e em ele a encher de glória. — Ag 2:6, 7.

O apóstolo Paulo usa como ilustração a assombrosa demonstração ocorrida no Sinai, comparando-a com a maior e mais assombrosa assembleia da congregação cristã dos primogênitos, realizada no celestial monte Sião perante Deus e seu Filho, como Mediador. Paulo prossegue com a ilustração do terremoto ocorrido no Sinai e faz uma aplicação simbólica, incentivando os cristãos a continuar a servir com coragem e fé, compreendendo que o Reino e os que se apegam a ele conseguirão manter-se de pé, enquanto todas as outras coisas dos céus e da terra simbólicos serão reduzidos a pedaços. — He 12:18-29.

O maior terremoto de todos, que ainda ocorrerá, é simbólico, descrito com relação à sétima das simbólicas sete últimas pragas de Revelação

(Apocalipse). Segundo a descrição, ele destroça, não uma ou duas cidades, como já fizeram alguns dos terremotos mais violentos, mas "as cidades das nações". O relato de João a respeito deste cataclismo reza: "Houve um grande terremoto, tal como nunca tinha havido desde que os homens vieram a estar na terra, tão extensivo era o terremoto, tão grande. E a grande cidade [Babilônia, a Grande] fendeu-se em três partes, e caíram as cidades das nações." — Re 16:18, 19.

TÉRTULO [do lat., diminutivo de Tércio]. Orador público que apresentou ao governador Félix, em Cesareia, a questão levantada pelos judeus contra Paulo. À base do que Lucas registrou, boa parte das declarações de Tértulo são elogios pessoais a Félix, com apenas uma acusação muito breve contra Paulo, na tentativa de comprometê-lo com as frequentes sedições contra Roma. (At 24:1-8) Nada de definido se sabe sobre a nacionalidade de Tértulo, se era judeu ou romano.

TESOURARIA. Local, em geral um prédio ou uma sala, onde se guardam, a bem da segurança, dinheiro ou outros objetos de valor. Números 31:54 indica que, num período inicial, a "tenda de reunião" servia, em certo sentido, como tesouraria sagrada para guardar o ouro contribuído. As coisas valiosas de Jericó, que 'pertenciam a Jeová', foram entregues "ao tesouro da casa de Jeová", o que sugere que se estabelecera uma tesouraria de algum tipo, relacionada com o tabernáculo. (Jos 6:17, 24) Nomearam-se levitas para cuidar dos tesouros contribuídos e dos tornados sagrados para Deus dentre os despojos. (1Cr 26:20-28) O templo construído por Salomão também possuía uma tesouraria, onde eram guardados o ouro e a prata, bem como os caros utensílios do templo. — 1Rs 7:51; 2Cr 5:1.

Sob a monarquia em Israel, havia, adicionalmente, uma tesouraria real. (2Rs 20:13; 24:13; 2Cr 32:27, 28; Je 38:11) Ao longo dos anos, os objetos de valor da tesouraria real, bem como da tesouraria da casa de Jeová, foram repetidas vezes saqueados por inimigos ou foram usados para comprar ou subornar nações pagãs. — 1Rs 14:26; 15:18; 2Rs 12:18; 14:14; 16:8; 18:15; 24:13.

A respeito da tesouraria de Babilônia, Daniel 1:2 diz que Nabucodonosor levou os utensílios valiosos da casa de Jeová para a "casa do tesouro de seu deus". Segundo certa inscrição babilônica, Nabucodonosor teria dito sobre o templo de Merodaque: "Armazenei nele prata, e ouro, e pedras preciosas . . . e estabeleci ali a *casa do tesouro* do meu reino." (Compare com Esd 1:8.) É possível que os babilônios tivessem tesourarias secundárias em diferentes lugares do império. (Da 3:2) Os persas tinham um sistema assim, e as tesourarias mais bem localizadas retinham parte do dinheiro de impostos coletado pelos sátrapas. (Esd 7:20, 21) Pelo menos as principais tesourarias persas também serviam como arquivos reais, visto que continham importantes registros além de ouro e outros objetos de valor. — Esd 6:1, 2; Est 3:9.

Nas Escrituras Gregas Cristãs. Quando Jesus estava na terra, uma parte do templo em Jerusalém era chamada de "tesouraria". (Jo 8:20) Pelo visto, ela ficava na área chamada de Pátio das Mulheres. De acordo com fontes rabínicas, neste templo reconstruído por Herodes havia 13 cofres do tesouro junto ao muro deste pátio. (A Míxena, *Shekalim* 2:1; 6:1, 5) Estes tinham formato de trombeta, com pequenas aberturas em cima, e as pessoas depositavam neles várias contribuições e ofertas. (Mr 12:41) Os sacerdotes recusaram-se a depositar neste tesouro sagrado as moedas de prata que Judas jogou no templo, "porque", disseram eles, "são o preço de sangue". (Mt 27:6) Crê-se que este templo também continha uma grande tesouraria para onde era levado o dinheiro retirado dos cofres da tesouraria.

TESSALÔNICA. Principal porto marítimo da Macedônia, onde Paulo estabeleceu uma congregação cristã por volta do ano 50 EC; atualmente a cidade é chamada de Salônica (ou, Tessaloniki). (FOTO, Vol. 2, p. 749) Originalmente, um povoado próximo, chamado Termas, que significa "Fonte de Águas Termais", era uma das cerca de 26 cidadezinhas destruídas por Cassandro, que então construiu Tessalônica, em 316 ou 315 AEC. Ele lhe deu esse nome em homenagem à sua mulher, irmã de Alexandre, o Grande. Esta nova cidade situava-se do lado O da península Calcídica, no golfo Termaico (atualmente chamado de golfo de Salônica), na junção entre a estrada ao N, que ia para o Danúbio, e a estrada principal (a pavimentada Via Egnatia, construída pelos romanos), que se estendia por centenas de quilômetros pela Macedônia até o mar Adriático.

Antes de meados do segundo século AEC, a Macedônia estava dividida em quatro distritos, dos quais o segundo tinha sua capital em Tessalônica. Poucos anos depois, quando a Macedônia tornou-se província romana, Tessalônica passou a ser a sede administrativa de seu governo provincial. Assim, quando o apóstolo Paulo e Silas chegaram ali, a uns 120 km ao O de Filipos, verificaram que se tratava duma próspera metrópole de certa importância.

Paulo pregou por três sábados na sinagoga de Tessalônica. Em resultado disso, alguns judeus e

uma grande multidão de prosélitos gregos tornaram-se crentes e associaram-se com Paulo e Silas; entre eles, achavam-se "não poucas das mulheres de destaque". (At 17:1-4) Não se revela quanto tempo Paulo permaneceu ali, embora fosse por tempo suficiente para que ele e seu companheiro arranjassem um trabalho a fim de se sustentarem. Embora Paulo, como apóstolo, tivesse autoridade de receber ajuda material daqueles a quem ministrava coisas espirituais, ele deu o exemplo de que 'a pessoa deve comer o alimento que ela própria ganha' com seu trabalho. (1Co 9:4-18; 1Te 2:9; 2Te 3:7-12) É provável que ele tenha feito isto em parte por causa da tendência que alguns ali tinham para a ociosidade. Durante sua permanência ali, Paulo, em duas ocasiões diferentes, recebeu dádivas dos irmãos de Filipos para suas necessidades. — Fil 4:16.

Com o tempo, aqueles judeus tessalonicenses que rejeitaram a mensagem de Paulo formaram uma turba de ociosos do mercado e atacaram a casa de Jasão, onde Paulo se hospedava. Mas, ao ficarem sabendo que aquele a quem procuravam não estava ali, arrastaram Jasão e outros crentes até os governantes da cidade, isto é, os "poliarcas", segundo o grego literal. (Atos 17:5-9; *Int*) É de interesse especial que inscrições desse período, encontradas em Tessalônica e nas proximidades, refiram-se a determinadas autoridades locais como poliarcas.

A bem da segurança, os irmãos tessalonicenses enviaram Paulo e Silas à noite para Bereia. Ali, Paulo reparou que os bereanos 'eram de mentalidade mais nobre do que os de Tessalônica, pois não só recebiam a palavra com grande anelo mental, mas também examinavam cuidadosamente as Escrituras, cada dia, quanto a se o que o apóstolo dizia era assim'. Em pouco tempo, porém, surgiram dificuldades, quando alguns judeus opositores chegaram de Tessalônica e provocaram um tumulto, tornando de novo necessário que Paulo fugisse em secreto. — At 17:10-15.

Menos de um ano depois de deixar Tessalônica, já em Corinto, Paulo escreveu sua primeira carta aos tessalonicenses. Ele enviara Timóteo para confortá-los e encorajá-los, e tinha recebido o bom relatório de Timóteo. Na carta, ele os elogiou por seu excelente exemplo "para todos os crentes na Macedônia e na Acaia" e incentivou-os a não desanimarem por causa da perseguição. (1Te 1:1-8; 3:1-13; 4:1) É bem possível que esta carta tenha sido o primeiro dos escritos canônicos de Paulo e, com a provável exceção do Evangelho de Mateus, o primeiro livro das Escrituras Gregas Cristãs a ser escrito. Pouco depois, Paulo escreveu uma segunda carta aos tessalonicenses para que não fossem desviados por instrutores falsos. — 2Te 1:1; 2:1-3.

Ao longo dos anos, sem dúvida, Paulo voltou a visitar Tessalônica nas ocasiões em que passava pela Macedônia no decorrer de suas viagens. (At 20:1-3; 1Ti 1:3) E certos tessalonicenses mencionados por nome, Aristarco e Segundo, eram companheiros de viagem de Paulo. (At 20:4; 27:2) Demas, que abandonou a Paulo em Roma, foi para Tessalônica, que possivelmente era sua cidade natal. — 2Ti 4:10.

TESSALONICENSES, CARTAS AOS. Duas cartas inspiradas das Escrituras Gregas Cristãs, talvez as primeiras a serem redigidas pelo apóstolo Paulo, que se identifica como o escritor de ambas. (1Te 1:1; 2:18; 2Te 1:1; 3:17) Na época em que essas cartas foram escritas, Silvano (Silas) e Timóteo estavam com Paulo. (1Te 1:1; 2Te 1:1) Isto indica que elas foram enviadas de Corinto, visto que não há nenhum registro de que esses três homens tenham trabalhado de novo juntos, depois de sua estada em Corinto, durante a segunda viagem missionária de Paulo. (At 18:5) Visto que os 18 meses de atividade do apóstolo em Corinto parecem ter começado no outono de 50 EC, é provável que a primeira carta aos tessalonicenses tenha sido escrita por volta dessa época. (At 18:11; veja CRONOLOGIA [O posterior período apostólico].) A segunda carta deve ter sido escrita não muito tempo depois, provavelmente por volta de 51 EC.

Em todos os catálogos importantes do segundo, do terceiro e do quarto séculos EC, as duas cartas são alistadas como canônicas. Elas também se harmonizam plenamente com o restante das Escrituras ao admoestarem os servos de Deus a manter uma conduta excelente em todas as ocasiões. É digna de nota também a ênfase que se dá nestas cartas à oração. Paulo, junto com seus colaboradores, sempre se lembrava dos tessalonicenses em oração (1Te 1:2; 2:13; 2Te 1:3, 11; 2:13), e o apóstolo os encorajou: "Orai incessantemente. Dai graças em conexão com tudo." (1Te 5:17, 18) "Irmãos, continuai a orar por nós." — 1Te 5:25; 2Te 3:1.

Fundo Histórico de Primeira Tessalonicenses. A congregação à qual Primeira Tessalonicenses foi dirigida sofreu perseguição praticamente desde o início. Depois de chegar a Tessalônica, Paulo pregou na sinagoga local por três sábados. Considerável número de pessoas tornaram-se crentes, e formou-se uma congregação. Judeus fanáticos, porém, provocaram violento motim. Quando não encontraram Paulo e Silas na casa de Jasão, a turba arrastou Jasão e outros

irmãos até os governantes da cidade, acusando-os de sedição. Apenas depois de pagarem "suficiente fiança" é que Jasão e os outros foram libertados. Isto moveu os irmãos a enviar Paulo e Silas para Bereia, à noite, evidentemente para o bem da congregação e para a segurança dos dois. — At 17:1-10.

Depois disso, além de contínua perseguição (1Te 2:14), a congregação pelo visto sentiu grande tristeza com a perda de um, ou mais, de seus membros na morte. (4:13) Cônscio da pressão que se exercia sobre a nova congregação, e muitíssimo preocupado com o efeito que isto teria, Paulo enviou Timóteo para confortar e fortalecer os tessalonicenses. Antes disso, o apóstolo tentara duas vezes visitá-los, mas 'Satanás se interpusera em seu caminho'. — 2:17–3:3.

Paulo regozijou-se ao receber o relatório encorajador de Timóteo sobre a fidelidade e o amor dos tessalonicenses. (1Te 3:6-10) No entanto, eles precisavam de mais encorajamento e admoestação para resistirem às fraquezas da carne. Por este motivo, além de elogiar os tessalonicenses por sua perseverança fiel (1:2-10; 2:14; 3:6-10) e de confortá-los com a esperança da ressurreição (4:13-18), Paulo exortou-os a continuar seguindo o proceder aprovado por Deus e a fazê-lo ainda mais plenamente. (4:1, 2) Entre outras coisas, o apóstolo aconselhou-os a abster-se de fornicação (4:3-8), a amar uns aos outros em medida mais plena, a trabalhar com suas próprias mãos (4:9-12), a permanecer espiritualmente despertos (5:6-10), a ter consideração pelos que trabalhavam arduamente entre eles, a 'admoestar os desordeiros, a falar consoladoramente às almas deprimidas, a amparar os fracos, a ser longânimes para com todos' e a 'abster-se de toda forma de iniquidade' (5:11-22).

Fundo Histórico de Segunda Tessalonicenses. A fé dos cristãos em Tessalônica crescia sobremaneira, seu amor mútuo aumentava, e eles continuavam a suportar fielmente perseguição e tribulação. Portanto, o apóstolo Paulo, como em sua primeira carta, elogiou-os e incentivou-os a continuar firmes. — 2Te 1:3-12; 2:13-17.

No entanto, havia na congregação alguns que diziam erroneamente que a presença de Jesus Cristo era iminente. É até possível que uma carta, erroneamente atribuída a Paulo, tenha sido interpretada como indicando que "o dia de Jeová está aqui". (2Te 2:1, 2) Pode ter sido esta a razão pela

DESTAQUES DE PRIMEIRA TESSALONICENSES

Encorajamento e conselhos para uma congregação relativamente nova.

Escrita por Paulo por volta de 50 EC, poucos meses depois de ter deixado Tessalônica por causa dum motim.

Elogios à congregação. (1:1-10)

Paulo elogia cordialmente os tessalonicenses por seu trabalho e perseverança fiéis.

Os tessalonicenses tornaram-se exemplo para outros crentes ao aceitarem a palavra sob tribulação e com a alegria que o espírito de Deus produz.

Relata-se em todo lugar que eles abandonaram a idolatria e passaram a trabalhar como escravos do Deus vivente e a aguardar Jesus.

O exemplo de Paulo quando estava entre eles. (2:1-12)

Depois de ser tratado com insolência em Filipos, Paulo derivou forças de Deus e pregou denodadamente aos tessalonicenses.

Paulo esquivava-se de lisonja, cobiça e busca de glória.

Ele evitou tornar-se um fardo para os irmãos, mas tratou-os gentilmente, como a mãe lactante faria, e exortou-os como um pai amoroso.

Encorajamento para permanecerem firmes em face de perseguição. (2:13–3:13)

Os irmãos em Tessalônica, depois de aceitarem a mensagem que lhes fora transmitida como a palavra de Deus, foram perseguidos por seus conterrâneos; as mesmas coisas aconteciam na Judeia, onde os cristãos estavam sofrendo às mãos dos judeus.

Paulo havia tido grande desejo de ver os tessalonicenses; quando não mais pôde suportar a falta de notícias deles, enviou Timóteo, e este acabava de voltar com boas novas da condição espiritual deles.

Paulo orou pedindo que continuassem a aumentar.

Admoestação sobre atitude e conduta. (4:1–5:28)

Andem mais plenamente no proceder que agrada a Deus; abstenham-se de fornicação.

Amem os irmãos num grau ainda maior; trabalhem com suas mãos para que até mesmo as pessoas de fora vejam que andam decentemente.

Confortem-se com a esperança de que na presença de Cristo os crentes gerados pelo espírito, que tiverem morrido, serão ressuscitados primeiro e unidos a Cristo; depois, os que ainda estiverem vivos se juntarão a ele e aos já ressuscitados.

O dia de Jeová vem como ladrão — quando estiverem dizendo: "Paz e segurança!", virá a repentina destruição; em vista disto, permaneçam espiritualmente despertos, protegidos pela fé e pelo amor como couraça, e pela esperança da salvação como capacete.

Tenham profunda consideração por aqueles que presidem na congregação; sejam pacíficos, empenhem-se pelo que é bom, alegrem-se sempre, deem graças, certifiquem-se de todas as coisas, apeguem-se ao que é excelente e abstenham-se da iniquidade.

DESTAQUES DE SEGUNDA TESSALONICENSES

Carta para corrigir um conceito errado a respeito da presença de Cristo e para dar conselhos sobre como tratar pessoas desordeiras.

Escrita por Paulo pouco depois de sua primeira carta aos tessalonicenses.

O alívio virá na revelação de Cristo. (1:1-12)

Os tessalonicenses são elogiados por sua perseverança e fé ao sofrerem perseguições e angústia.

O alívio virá na revelação de Cristo; nesta ocasião, Jesus Cristo, acompanhado por poderosos anjos, destruirá os que não obedecem às boas novas e será glorificado com relação aos seus santos.

Paulo ora pedindo que os tessalonicenses sejam achados dignos para que o nome do Senhor Jesus seja glorificado neles.

O homem que é contra a lei será revelado antes da presença de Cristo. (2:1-17)

Os tessalonicenses são admoestados a não ser demovidos ou provocados por uma mensagem que sugira que o dia de Jeová já tenha chegado.

A apostasia tem de ocorrer primeiro, e o homem que é contra a lei tem de ser revelado; ele se erguerá acima de todo objeto de reverência e se apresentará como deus.

Quando aquele que age como restrição for removido, o que é contra a lei será revelado, ou seja, aquele cuja presença é marcada por sinais mentirosos e todo engano injusto a fim de enganar os que estão perecendo.

Jesus Cristo o reduzirá a nada na manifestação de sua presença.

Como lidar com pessoas desordeiras. (3:1-18)

Retirem-se dos desordeiros, os que se intrometem no que não lhes diz respeito, os que desprezam a ordem: "Se alguém não quiser trabalhar, tampouco coma."

Tomem nota deles como pessoas com quem não deve haver confraternização, mas, admoestem-nos como irmãos para que mudem de proceder.

qual o apóstolo frisou a genuinidade da sua segunda carta, ao dizer: "Aqui está o meu cumprimento, o de Paulo, pela minha própria mão, que é sinal em cada carta; é assim que eu escrevo." (3:17) Não desejando que os irmãos fossem seduzidos a aceitar um ensino errôneo, Paulo mostrou que outros eventos tinham de preceder à vinda do dia de Jeová. Ele escreveu: "Não virá a menos que venha primeiro a apostasia e seja revelado o homem que é contra a lei." — 2:3.

Um problema que já existia antes na congregação ainda precisava de atenção. Em sua primeira carta aos tessalonicenses, Paulo lhes dissera: "Exortamo-vos, . . . irmãos, . . . que tomeis por vosso alvo viver sossegadamente, e que cuideis de vossos próprios negócios e trabalheis com as vossas mãos, assim como vos ordenamos, a fim de que andeis decentemente para com os de fora e não necessiteis de nada." (1Te 4:10-12) Havia alguns na congregação que não levaram a peito essa admoestação. Por isto, Paulo ordenou que essas pessoas trabalhassem sossegadamente e comessem o alimento que elas próprias ganhassem, acrescentando: "Mas, se alguém não for obediente à nossa palavra por intermédio desta carta, tomai nota de tal, parai de associar-vos com ele, para que fique envergonhado. Contudo, não o considereis como inimigo, mas continuai a admoestá-lo como irmão." — 2Te 3:10-15.

TESTA. A parte do rosto que fica acima dos olhos. Certa expressão hebraica traduzida 'testa' (De 14:1) e a palavra grega para "testa" (*mé·to·pon*) significam, literalmente, "entre os olhos". Por ser um traço bem destacado e muito visível da pessoa, a testa, nos tempos antigos, era o lugar em que se marcavam os escravos, de modo que todos pudessem ver a que amo pertenciam. Além disso, os devotos de determinados deuses pagãos eram marcados dessa maneira. Mesmo hoje em dia alguns seguem o costume de colocar marcas religiosas na testa, de modo que todos possam ver que são devotados às suas respectivas crenças religiosas.

Sinal na Testa. Similarmente, na Bíblia, ter alguém um sinal na "testa" indica, em sentido figurado, que ele é escravo do verdadeiro Deus ou de outro deus. Em Revelação (Apocalipse) 7:2-4, faz-se referência à selagem angélica na testa de 144.000 pessoas. (Veja SELO.) Em outra parte da visão de Revelação, apresenta-se os 144.000 com o nome do Cordeiro, Jesus Cristo, e o nome do seu Pai escritos na testa. Por serem a noiva do Cordeiro, eles apropriadamente recebem seu nome. (Re 14:1; 22:3, 4) Visto que a língua hebraica é mencionada duas vezes no livro de Revelação (9:11; 16:16) e que o apóstolo João era hebreu, é possível que o que estava escrito na testa dos 144.000 era o Tetragrama sagrado, o que os identificaria como servos e testemunhas de Jeová.

Segundo descrito em Ezequiel 9:3-6, marca-se na testa uma classe de pessoas, para serem protegidas da destruição pelas forças executoras de Deus. Neste caso, elas não são marcadas por anjos, nem com um "selo", mas por um homem que tem um "tinteiro de secretário". Estas pessoas, que na descrição "suspiram e gemem por causa de todas as coisas detestáveis que se fazem", quando

'marcadas', mostram ser escravos e adoradores de Jeová; suas ações, costumes e personalidade dão evidência disto a todos, como se estivesse escrito 'em sua testa'.

Ao se marcar os escravos da "fera" política mundial (veja ANIMAIS SIMBÓLICOS [A fera de sete cabeças que ascende do mar]), coloca-se, mesmo que à força, uma marca simbólica na testa ou na mão direita de algumas pessoas, conforme descrito em Revelação 13:16, 17. Os que recebem essa marca identificam-se como opositores de Deus e hão de receber a Sua ira não diluída. — Re 14:9-11; veja MARCA.

O Sumo Sacerdote de Israel. Em Israel, o turbante do sumo sacerdote tinha na frente, sobre a testa do sacerdote, uma lâmina de ouro, "o sinal sagrado de dedicação", na qual havia a inscrição, "em gravuras de sinete": "A santidade pertence a Jeová." (Êx 28:36-38; 39:30) Visto que o sumo sacerdote era o principal representante da adoração de Jeová em Israel, era apropriado que ele mantivesse santo o seu cargo, e esta inscrição também servia de lembrete para todo o Israel da necessidade de constante santidade no serviço de Jeová. Servia também de representação adequada do grande Sumo Sacerdote, Jesus Cristo, dedicado por Jeová Deus a este serviço sacerdotal que defende a Sua santidade. — He 7:26.

Babilônia, a Grande. Por outro lado, a simbólica grande meretriz tem na testa o nome "Babilônia, a Grande". A antiga Babilônia por muito tempo representou o que é profano e está em oposição a Deus. — Re 17:1-6; veja BABILÔNIA, A GRANDE.

Outros Usos Desse Termo. Outro uso figurado da palavra "testa" encontra-se em Isaías 48:4, onde Jeová declarou que a testa de Israel era de cobre, evidentemente por serem tão grandes sua teimosia e rebeldia. Em Jeremias 3:3, a descarada e vergonhosa apostasia da infiel Jerusalém é metaforicamente descrita como "testa de uma esposa que comete prostituição". Além disso, em Ezequiel 3:7-9, Deus disse a Ezequiel, que profetizava aos israelitas de cabeça dura (literalmente: "de testa forte") e de coração duro, que Ele tornara a testa do profeta "igual ao diamante", no sentido de que lhe dera a resolução, a determinação e a intrepidez necessárias para apresentar-lhes a mensagem de Deus.

Quando o Rei Uzias usurpou, presunçosa e ilegalmente, os deveres de sacerdote, ao tentar oferecer incenso no altar de incenso, no templo de Jeová, seu pecado e o julgamento procedente de Jeová foram clara e imediatamente manifestados pela lepra que lhe apareceu de súbito na testa. — 2Cr 26:16, 19, 20.

TESTEMUNHA. Veja CAUSA JURÍDICA.

TESTÍCULOS. Glândulas genitais masculinas. A lei de Deus para Israel impedia o ingresso no sacerdócio a homens que tivessem testículos quebrados, como um dentre diversos defeitos físicos desqualificadores. (Le 21:17-21, 23) Este elevado padrão para o sacerdócio harmonizava-se com a santidade do cargo que os sacerdotes ocupavam como representantes da santidade de Jeová perante Israel. Isto está igualmente de acordo com o fato de que o sacerdócio de Israel simbolizava o sacerdócio celestial de Cristo e de sua congregação de subsacerdotes, entre os quais não há mácula. (He 7:26; Ef 5:27; Re 14:1, 5; 20:6) Ademais, Deus queria sacerdotes que pudessem ter filhos para sucedê-los. No entanto, a Lei estipulava que pessoas com tal defeito podiam comer das coisas sagradas supridas para o sustento do sacerdócio. — Le 21:21, 22.

Por motivos similares, animais com testículos machucados, esmagados, cortados ou arrancados não podiam ser oferecidos como sacrifício. (Le 22:24; compare isso com Mal 1:6-8; 1Pe 1:19.) Em função disto, os israelitas não castravam os animais, pois a Lei exigia que todos os animais domésticos que fossem mortos para consumo deviam ser levados ao santuário para serem abatidos e comidos como oferta de participação em comum. A mesma lei aplicava-se na Terra da Promessa no caso daqueles que não moravam longe de Jerusalém. — Le 17:3-5; De 12:20-25.

A Lei ainda dizia: "Nenhum homem castrado, a quem se esmagaram os testículos ou se cortou o membro viril, pode entrar na congregação de Jeová." (De 23:1) Essa 'castração' não se refere a defeitos congênitos ou a uma condição causada por um acidente. (Compare com Le 21:17-21; De 25:11, 12.) É evidente, portanto, que isto tinha que ver com a emasculação deliberada, para objetivos imorais, tais como o homossexualismo. Essa pessoa devia ser mantida fora da congregação, sem permissão de associar-se com ela. Isto protegia a pureza da congregação.

A Lei frisava o respeito que Jeová tem pelo direito do homem de ter filhos com sua esposa e pelas faculdades reprodutivas de que Ele dotou o homem e a mulher. O casamento de cunhado tornava possível a continuidade da linhagem familiar, do nome e da herança de um homem. (De 25:5-10) Logo em seguida à exposição desse arranjo, a Lei dizia que, se dois homens estivessem brigando e a esposa de um deles agarrasse o outro homem por suas partes íntimas a fim de ajudar o marido (ato que poderia destruir as faculdades reprodutivas do homem), a mão dela devia ser

amputada. (De 25:11, 12) De modo que a lei de talião não se aplicava neste caso. (De 19:21) Deus não requeria a destruição dos órgãos reprodutivos dela ou do marido. Desta forma, o casamento ainda podia ser frutífero, com o prosseguimento da linhagem familiar do marido.

No caso da congregação cristã, não se impede o ingresso nela de pessoas castradas, pois a Lei foi posta de lado à base do sacrifício de Cristo. (Col 2:13, 14) Todavia, as leis citadas acima ilustram a consideração de Deus pelos órgãos reprodutivos e indicam fortemente que seria errado submeter-se a uma cirurgia que destruísse as faculdades de procriação simplesmente por falta de apreço por esta dádiva de Deus.

O Órgão Genital. A palavra hebraica para "carne" (*ba·sár*) é usada nas Escrituras em Levítico 15:2, 3 com referência ao órgão genital do homem, o pênis, à parte dos testículos. — Veja LIMPO, LIMPEZA; compare isso com Is 57:8 n.

O órgão genital masculino foi objeto da adoração do sexo praticada por pagãos em tempos antigos, assim como se dá hoje em alguns países. Ezequiel 8:17 (*NM* n) talvez indique que tal adoração infectava os israelitas apóstatas nos dias de Ezequiel.

TETE [ט]. (*tehth*). Nona letra do alfabeto hebraico. O som representado por esta letra corresponde ao "t" do português, produzido pelo posicionamento da ponta da língua nos dentes incisivos superiores. Seu som difere do da letra *tau* [ת] primariamente por não haver aspiração depois do som "t". No hebraico original, ela aparece no começo de cada verso do Salmo 119:65-72.

TEUDAS. Rebelde que iniciou uma insurreição com cerca de 400 seguidores algum tempo antes de 6 EC. Usando este Teudas como seu primeiro exemplo de um movimento que não mais causou problemas depois de seu líder ser morto, o fariseu Gamaliel persuadiu o Sinédrio a não incomodar a jovem congregação cristã tão pouco tempo depois da morte de Jesus. — At 5:34-40.

TIA. Irmã da mãe ou do pai de alguém; esposa do tio de alguém. Este parentesco só é mencionado nas Escrituras Hebraicas. Nelas, as relações sexuais com um parente tão próximo como uma tia são classificadas como incesto e estritamente proibidas sob a Lei mosaica. — Le 18:12-14; 20:19, 20.

A respeito dos pais de Moisés, o texto massorético reza: "Ora, Anrão tomou Joquebede, irmã de seu pai, por sua esposa." (Êx 6:20; Núm 26:59) Naquela época permitia-se o casamento desse tipo, visto que isto aconteceu mais de 80 anos antes de a Lei ser formulada. — Veja JOQUEBEDE.

TIAGO [Derivado de "Iago", "Jacó": "Agarrador do Calcanhar; Suplantador"].

1. Pai do apóstolo Judas (não Judas Iscariotes). — Lu 6:16; At 1:13.

2. Filho de Zebedeu; irmão de João e um dos 12 apóstolos de Jesus Cristo. (Mt 10:2) Parece que sua mãe era Salomé, como se pode notar da comparação de dois relatos sobre o mesmo acontecimento. Um menciona "a mãe dos filhos de Zebedeu", o outro a chama de "Salomé". (Mt 27:55, 56; Mr 15:40, 41; veja SALOMÉ N.º 1.) Uma comparação adicional com João 19:25 parece indicar que Salomé era irmã carnal de Maria, a mãe de Jesus. Neste caso, Tiago seria primo em primeiro grau de Jesus.

No ano 30 EC, Tiago e seu irmão trabalhavam com o pai no ramo da pesca quando Jesus os chamou, bem como os colegas pescadores, Pedro e André, para serem seus discípulos e "pescadores de homens". Ao aceitarem a convocação de Jesus, Tiago e João deixaram seu negócio na pesca, que era uma sociedade com Pedro e André, suficientemente grande para empregar homens assalariados. — Mt 4:18-22; Mr 1:19, 20; Lu 5:7-10.

No ano seguinte, 31 EC, quando Jesus nomeou 12 de seus discípulos como apóstolos, Tiago foi um dos que se achavam no grupo escolhido. — Mr 3:13-19; Lu 6:12-16.

Pedro, Tiago e João muitas vezes são mencionados juntos e em íntima associação com Cristo. Por exemplo, os três foram os únicos que estiveram com Cristo no monte da transfiguração (Mt 17:1, 2), os únicos apóstolos convidados a entrar na casa para testemunhar a ressurreição da filha de Jairo (Lu 8:51) e os que ficaram mais perto de Jesus no Getsêmani, enquanto ele orava naquela última noite (Mr 14:32-34). Pedro, Tiago e João, junto com André, foram os que perguntaram a Jesus quando ocorreria a predita destruição do templo de Jerusalém e qual seria o sinal da sua presença e da terminação do sistema de coisas. (Mr 13:3, 4) Tiago é sempre mencionado junto com seu irmão, João, e na maioria dos casos seu nome é mencionado primeiro. Isto talvez indique que era o mais velho dos dois. — Mt 4:21; 10:2; 17:1; Mr 1:19, 29; 3:17; 5:37; 9:2; 10:35, 41; 13:3; 14:33; Lu 5:10; 6:14; 8:51; 9:28, 54; At 1:13.

Jesus deu a Tiago e a seu irmão o sobrenome Boanerges, termo semítico que significa "Filhos do Trovão". (Mr 3:17) Isto talvez fosse devido à natureza dinâmica, impetuosa e entusiástica destes homens. Em certa ocasião, por exemplo, quando certos samaritanos não foram hospitaleiros com Jesus, Tiago e João quiseram mandar descer fogo do céu para aniquilá-los. Embora tenham sido

repreendidos por Jesus por sugerirem tal vingança, essa atitude indicava sua indignação justa e também sua fé. (Lu 9:51-55) Eles também nutriam a ambição de ocupar as posições mais destacadas no Reino, à direita e à esquerda de Jesus, e pelo visto fizeram com que sua mãe (possivelmente tia de Jesus) lhe pedisse esse favor. Depois de explicar que tais decisões eram feitas por seu Pai, Jesus aproveitou o ensejo para salientar que 'quem quisesse ser o primeiro entre eles tinha de ser seu escravo'. — Mt 20:20-28.

Tiago evidentemente morreu em 44 EC. Herodes Agripa I mandou executá-lo pela espada. Ele foi o primeiro dos 12 apóstolos a morrer martirizado. — At 12:1-3.

3. Outro apóstolo de Jesus Cristo e filho de Alfeu. (Mt 10:2, 3; Mr 3:18; Lu 6:15; At 1:13) Crê-se em geral, e é bem provável, que Alfeu era o mesmo que Clopas, caso em que a mãe de Tiago era Maria, a mesma Maria que era "a mãe de Tiago, o Menor, e de Josés". (Jo 19:25; Mr 15:40; Mt 27:56) É possível que tenha sido chamado de Tiago, o Menor, quer por ter sido menor em estatura física, quer mais moço do que o outro apóstolo Tiago, filho de Zebedeu.

4. Filho de José e Maria, e meio-irmão de Jesus. (Mr 6:3; Gál 1:19) Embora não fosse apóstolo, é evidente que este Tiago é que era superintendente da congregação cristã de Jerusalém (At 12:17) e que foi ele quem escreveu o livro bíblico que leva seu nome. (Tg 1:1) Talvez fosse o mais velho, logo depois de Jesus, já que é o primeiro mencionado dentre os quatro filhos de Maria com José: Tiago, José, Simão e Judas. (Mt 13:55; veja IRMÃO.) Paulo dá a entender, em sua carta aos coríntios, escrita por volta do ano 55 EC, que Tiago era casado. — 1Co 9:5.

Parece que Tiago, durante o ministério de Jesus, estava bem a par das atividades de seu irmão (Lu 8:19; Jo 2:12), mas, embora aparentemente não fosse opositor, não era discípulo e seguidor de Cristo. (Mt 12:46-50; Jo 7:5) É provável que estivesse com seus irmãos descrentes quando estes incentivaram Jesus a ir corajosamente à Festividade das Tendas, ocasião em que os governantes dos judeus procuravam matá-lo. (Jo 7:1-10) Pode ser que Tiago também estivesse entre os parentes que disseram a respeito de Jesus: "Ele perdeu o juízo." — Mr 3:21.

No entanto, depois da morte de Jesus, e antes de Pentecostes de 33 EC, Tiago se reuniu para orar junto com sua mãe, seus irmãos e os apóstolos num quarto de andar superior em Jerusalém. (At 1:13, 14) É evidente que foi a este Tiago que o ressuscitado Jesus apareceu pessoalmente, segundo relata 1 Coríntios 15:7. Desta forma, Jesus convenceu Tiago, que outrora era descrente, de que realmente era o Messias. Isto nos faz lembrar a aparição pessoal de Jesus a Paulo. — At 9:3-5.

Depois disso, Tiago tornou-se um membro destacado e, pelo visto, um "apóstolo" da congregação de Jerusalém. (Veja APÓSTOLO [Apostolados Congregacionais].) Assim, na primeira visita que fez aos irmãos em Jerusalém (por volta de 36 EC), Paulo diz que passou 15 dias com Pedro, mas que 'não viu nenhum outro dos apóstolos, a não ser Tiago, o irmão do Senhor'. (Gál 1:18, 19) Pedro, depois de ter sido milagrosamente libertado da prisão, instruiu os irmãos que estavam na casa de João Marcos: "Relatai estas coisas a Tiago e aos irmãos", indicando com isto a posição de destaque que Tiago ocupava. (At 12:12, 17) Por volta de 49 EC, apresentou-se a questão da circuncisão aos 'apóstolos e aos anciãos' em Jerusalém. Depois do testemunho pessoal de Pedro, de Barnabé e de Paulo, Tiago falou, propondo uma decisão que foi aprovada e adotada pela assembleia. (At 15:6-29; compare com At 16:4.) Referindo-se a essa ocasião, Paulo diz que Tiago, Cefas e João "pareciam ser colunas" entre os que estavam em Jerusalém. (Gál 2:1-9) No fim duma viagem missionária posterior, Paulo, estando em Jerusalém, relatou seu ministério a Tiago e a "todos os anciãos", e estes então lhe deram certos conselhos a seguir. — At 21:15-26; veja também Gál 2:11-14.

Que foi este 'irmão de Jesus' quem escreveu a carta de Tiago, e não um dos apóstolos que tinham o mesmo nome (quer o filho de Zebedeu, quer o filho de Alfeu), parece indicado no início da carta. O escritor identifica-se ali como "escravo de Deus e do Senhor Jesus Cristo", em vez de como apóstolo. De maneira similar, seu irmão, Judas, também se identificou como "escravo de Jesus Cristo, mas irmão de Tiago". (Tg 1:1; Ju 1) Os dois irmãos evitaram humildemente identificar-se como irmãos carnais do Senhor Jesus Cristo.

Ser ele chamado de "Tiago, o Justo", baseia-se em tradições que dizem que ele recebeu este título por causa de seu modo de vida. Não há registro nas Escrituras sobre a morte de Tiago. O historiador secular Josefo, porém, diz que no período entre a morte do governador Festo, por volta de 62 EC, e a chegada de seu sucessor, Albino, o sumo sacerdote, Ananus (Ananias) "convocou os juízes do Sinédrio e levou perante eles um homem chamado Tiago, irmão de Jesus, que era chamado o Cristo, e alguns outros. Ele os acusou de terem transgredido a lei e os entregou para serem apedrejados". — *Jewish Antiquities* (Antiguidades Judaicas), XX, 200 (ix, 1).

TIAGO, CARTA DE. Carta inspirada das Escrituras Gregas Cristãs. É uma das chamadas cartas gerais, porque, como a Primeira e a Segunda de Pedro, a Primeira de João, e Judas (mas diferente da maioria das cartas do apóstolo Paulo), não foi dirigida a nenhuma congregação ou pessoa específica. Esta carta é dirigida às "doze tribos que estão espalhadas". — Tg 1:1.

Escritor. O escritor identifica-se simplesmente como "Tiago, escravo de Deus e do Senhor Jesus Cristo". (Tg 1:1) Jesus teve dois apóstolos de nome Tiago (Mt 10:2, 3), mas é improvável que um deles tenha escrito essa carta. Um dos apóstolos, Tiago, filho de Zebedeu, foi martirizado por volta de 44 EC. (At 12:1, 2) Como o próprio conteúdo da carta mostra, é muito improvável que pudesse ter sido escrita logo depois de a congregação cristã ter sido formada. (Tg 1:1) O outro apóstolo Tiago, filho de Alfeu, não recebe destaque no registro bíblico, e muito pouco se sabe sobre ele. A natureza franca da carta de Tiago parece pesar contra a possibilidade de Tiago, filho de Alfeu, ter sido o escritor, pois este provavelmente se teria identificado como um dos 12 apóstolos, a fim de respaldar suas fortes palavras com autoridade apostólica.

A evidência, porém, aponta para Tiago, meio-irmão de Jesus Cristo, para quem o ressuscitado Cristo evidentemente aparecera de modo especial, e que tinha destaque entre os discípulos. (Mt 13:55; At 21:15-25; 1Co 15:7; Gál 2:9) O escritor da carta de Tiago identifica-se como "escravo de Deus e do Senhor Jesus Cristo", dum modo bem parecido a como fizera Judas, que iniciou a carta de Judas chamando a si mesmo de "escravo de Jesus Cristo, mas irmão de Tiago". (Tg 1:1; Ju 1) Ademais, as saudações da carta de Tiago incluem a palavra "Cumprimentos!", do mesmo modo que a carta acerca da circuncisão, que fora enviada às congregações. Neste último caso, pelo visto foi Tiago, meio-irmão de Jesus, que falou de forma destacada na assembleia dos 'apóstolos e dos anciãos' em Jerusalém. — At 15:13, 22, 23.

Canonicidade. A carta de Tiago consta do Manuscrito Vaticano N.º 1209, bem como dos Manuscritos Sinaítico e Alexandrino, do quarto e do quinto séculos EC. Está incluída na versão *Pesito*, siríaca, e encontra-se em pelo menos dez catálogos antigos, anteriores ao Concílio de Cartago, realizado em 397 EC. Antigos escritores religiosos fizeram citações dela, e Orígenes, Cirilo de

DESTAQUES DE TIAGO

Carta que frisa que a fé deve ser demonstrada por obras.

Escrita antes de 62 EC, mais de oito anos antes da destruição de Jerusalém pelos romanos.

Os cristãos que perseveram fielmente quando em provações têm motivos de ser felizes. (1:1-18)

- Deus generosamente nos dará a sabedoria necessária para perseverar se continuarmos a pedir isto com fé.
- Deus nunca nos prova por meio de coisas más; mas a pessoa pode ser engodada a um proceder errado por seu próprio desejo errado.
- Tudo o que Jeová provê é bom.

A adoração aceitável a Deus requer obras corretas para que se demonstre a fé. (1:19–2:26)

- Ponha de lado toda a maldade e aceite a palavra de Deus com brandura; seja cumpridor da palavra, não mero ouvinte.
- Aprenda a controlar a língua, cuide dos órfãos e das viúvas, e mantenha-se sem mancha do mundo.
- Favorecer o rico em detrimento do pobre é uma violação da "lei régia" do amor.
- A fé viva é revelada por meio de obras, como fica evidente nos exemplos de Abraão e Raabe.

Os instrutores têm grande responsabilidade perante Jeová. (3:1-18)

- Eles, e todos os cristãos, têm de aprender a controlar a língua.
- Podem fazer isto se manifestam a sabedoria de cima.

Tendências mundanas afetam nossa relação com Deus. (4:1–5:12)

- Os que são culpados de brigar para alcançar seus objetivos egoístas ou os que condenam seus irmãos precisam arrepender-se.
- A amizade com o mundo é inimizade com Deus.
- Fazer planos materialistas sem considerar a vontade de Jeová é sinal de arrogância.
- O julgamento divino está em reserva para os opressores ricos e defraudadores.
- Precisamos guardar-nos do espírito de impaciência e de suspiros quando sofremos adversidades, ao passo que esperamos que Jesus Cristo faça o julgamento.

Para recuperar-se duma doença espiritual resultante do pecado, aquele que sofre deve recorrer à ajuda dos anciãos. (5:13-20)

- A confissão franca dos pecados, bem como orações feitas pelos anciãos a favor do pecador, promoverão a cura espiritual.
- Restabelecer um irmão envolvido no erro equivale a salvá-lo da morte espiritual.

Jerusalém, Jerônimo, e outros, reconheceram-na como Escritura autêntica.

Data e Local da Escrita. A carta não fornece indício algum de que a queda de Jerusalém diante dos romanos (em 70 EC) já tivesse ocorrido. Segundo o historiador judeu Josefo, um sumo sacerdote chamado Ananus, saduceu, foi responsável de levar Tiago e outros perante o Sinédrio, e de mandar que fossem apedrejados até à morte. Este acontecimento, escreve Josefo, ocorreu após a morte de Festo, procurador romano, mas antes da chegada de Albino, seu sucessor. (*Jewish Antiquities* [Antiguidades Judaicas], XX, 197-203 [ix, 1]) Se assim foi, e se estiverem corretas as fontes que situam a morte de Festo por volta de 62 EC, então Tiago deve ter escrito sua carta algum tempo antes dessa data.

Jerusalém foi o local provável da escrita, pois é ali que Tiago residia. — Gál 1:18, 19.

A Quem Foi Escrita. Tiago escreveu "às doze tribos que estão espalhadas", literalmente, "os da dispersão". (Tg 1:1, n) Ele se dirige a seus "irmãos" espirituais, aqueles que se apegam à "fé do nosso Senhor Jesus Cristo", primariamente os que vivem fora da Palestina. (1:2; 2:1, 7; 5:7) Tiago fundamenta grande parte de seus argumentos nas Escrituras Hebraicas, mas isto não prova que sua carta tenha sido apenas para os cristãos judeus, assim como a familiaridade de alguém com as Escrituras Hebraicas, na atualidade, não prova que a pessoa seja de ascendência judaica. Sua referência a Abraão como "nosso pai" (2:21) harmoniza-se com o que Paulo diz em Gálatas 3:28, 29, ao mostrar que o que determina se a pessoa faz parte da verdadeira 'semente' de Abraão não é se ela é judia ou grega. Portanto, as "doze tribos" a quem se dirige a carta têm de ser o "Israel de Deus", o Israel espiritual. — Gál 6:15, 16.

Objetivo. O objetivo de Tiago ao escrever parece ter sido duplo: (1) exortar os concrentes a demonstrar fé e perseverança durante suas provações e (2) adverti-los dos pecados que resultam na desaprovação divina.

Alguns haviam caído no laço de dar atenção aos mais destacados e ricos, e de mostrar favoritismo. (Tg 2:1-9) Não discerniram o que realmente eram aos olhos de Deus, e eram ouvintes da palavra, mas não cumpridores. (1:22-27) Tinham passado a usar a língua de modo errado, e seus desejos ardentes de prazer sensual provocavam brigas entre eles. (3:2-12; 4:1-3) O desejo de possuir coisas materiais havia levado alguns a ser amigos do mundo e, portanto, a não ser virgens castas, mas "adúlteras" em sentido espiritual, em inimizade com Deus. — 4:4-6.

Tiago corrigiu-os para que fossem tanto cumpridores como ouvintes, mostrando-lhes à base de exemplos bíblicos que o homem que tem genuína fé manifesta-a por obras condizentes com sua fé. Por exemplo, a pessoa que tem genuína fé não diria a um irmão que estivesse nu e sem ter o que comer: 'Vá em paz, mantenha-se aquecido e bem alimentado', sem fazer provisões para essas necessidades. (Tg 2:14-26) Nisto, Tiago não contradizia Paulo, dizendo que alguém poderia ganhar a salvação por meio de obras. Pelo contrário, ele aceita a fé como a base da salvação, mas salienta que não pode haver genuína fé que não produza boas obras. Isto se harmoniza com a descrição que Paulo fez dos frutos do espírito, em Gálatas 5:22-24, e com seus conselhos sobre revestir-se da nova personalidade, em Efésios 4:22-24 e Colossenses 3:5-10, bem como com sua admoestação no que diz respeito a fazer o bem e partilhar as coisas com os outros, em Hebreus 13:16.

Estilo. A carta de Tiago tem forte tom profético e contém muitas figuras de linguagem e símiles, o que lhe dá certa semelhança com os discursos de Jesus Cristo, tais como o Sermão do Monte. Como Jesus, Tiago recorria a coisas físicas — o mar, a vegetação, os animais, barcos, um lavrador, a terra — para dar apoio vívido a seus argumentos sobre fé, controle da língua, paciência, e assim por diante. (Tg 1:6, 9-11; 3:3-12; 5:7) Isto, conjugado com o uso de perguntas diretas e mais de 50 imperativos que aparecem nesta carta relativamente curta, torna dinâmica a carta de Tiago.

Sua Relação com Anteriores Escritos Inspirados. Tiago citou ou se referiu às Escrituras Hebraicas com respeito à criação do homem (Tg 3:9; Gên 1:26); a Abraão e Raabe (Tg 2:21-26; Gên 15:6; 22:9-12; Jos 2; Is 41:8); a Jó (Tg 5:11; Jó 1:13-22; 2:7-10; 42:10-17); à Lei (Tg 2:8, 11; Êx 20:13, 14; Le 19:18; De 5:17, 18) e a Elias (Tg 5:17, 18; 1Rs 17:1; 18:1). Há muitos exemplos evidentes de harmonia direta com declarações de Jesus Cristo. Para citar alguns: a perseguição (Tg 1:2; Mt 5:10-12); pedir e receber coisas de Deus (Tg 1:5, 17; Lu 11:9-13); ser tanto ouvintes como cumpridores (Tg 1:22; Mt 7:21-27); manter-se separado do mundo (Tg 4:4; Jo 17:14); não julgar os outros (Tg 4:12; Lu 6:37); a confiabilidade da palavra da pessoa (Tg 5:12; Mt 5:33-37).

Tiago 4:5 apresenta um problema, porque não se tem certeza sobre que versículo(s) Tiago citou (ou a que talvez se tenha apenas referido). Este texto reza: "Ou parece-vos que a escritura diz sem propósito: 'É com a tendência de invejar que o espírito que estabeleceu residência em nós está ansiando'?" Tem-se sugerido que Tiago, sob inspira-

ção divina, extraiu essas palavras das ideias gerais contidas em textos tais como Gênesis 6:5; 8:21; Provérbios 21:10; e Gálatas 5:17.

TIATIRA. Cidade reconstruída no início do terceiro século AEC por Seleuco Nicátor, ex-general de Alexandre, o Grande. Ficava a uns 60 km da costa do mar Egeu, à margem dum afluente do Gediz (antigamente chamado de rio Hermus), no oeste da Ásia Menor. A congregação cristã de Tiatira recebeu uma mensagem escrita pela mão do apóstolo João, ditada pelo Senhor Jesus Cristo. — Re 1:11.

Tiatira é hoje chamada de Akhisar e se acha localizada a cerca de 250 km ao SSO de Istambul e a uns 375 km ao L de Atenas. (FOTO, Vol. 2, p. 946) Esta cidade nunca foi uma grande metrópole ou um centro de especial significado ou importância política; mas era um próspero centro industrial, famoso por numerosos ofícios, incluindo tecelagem, tinturaria, trabalhos em bronze, curtume e olaria. Não raro se mencionam em inscrições sua indústria de tinturaria. Os tintureiros de Tiatira usavam a raiz da garança como fonte de sua famosa cor escarlate ou púrpura, conhecida mais tarde como vermelho-turco.

Lídia, convertida ao cristianismo na primeira visita de Paulo a Filipos, na Macedônia, era "vendedora de púrpura, da cidade de Tiatira". Talvez fosse representante no estrangeiro de fabricantes tiatirenos, uma mulher de negócios, de boa situação financeira, que possuía uma casa suficientemente espaçosa para hospedar Paulo e seus companheiros durante sua estada em Filipos. — At 16:12-15.

Não se sabe quando e por meio de quem o cristianismo foi levado aos tiatirenos. Não há registro de que Paulo ou outros evangelistas tenham visitado esta cidade, ou de Lídia ter voltado lá. É possível que a mensagem tenha chegado ali durante os dois anos (c. 53-55 EC) em que Paulo esteve ativo em Éfeso, situada a uns 115 km ao SO de Tiatira, porque, durante aquele tempo, "todos os que habitavam no distrito da Ásia, tanto judeus como gregos, ouviram a palavra do Senhor". (At 19:10) O que se sabe é que uns 40 anos depois havia uma congregação bastante ativa de cristãos em Tiatira. — Re 1:10, 11.

A Mensagem de Cristo para a Congregação de Tiatira. Esta congregação, a quarta das sete a receberem uma mensagem, foi elogiada pelo amor, pela fé e pela perseverança que havia demonstrado. Seu ministério também foi aprovado; suas 'ações mais recentes eram mais do que as anteriores'. Mas, embora manifestasse estas qualidades elogiáveis, essa congregação também permitira o desenvolvimento e a continuação de uma condição muito ruim. Neste sentido, a censura do Senhor era: "Toleras aquela mulher Jezabel, que se chama profetisa, e ela ensina e desencaminha os meus escravos para cometerem fornicação e para comerem coisas sacrificadas a ídolos." Esta "mulher" recebeu o nome de Jezabel provavelmente porque sua conduta iníqua lembrava a da esposa de Acabe e porque se negava empedernidamente a se arrepender. Parece, porém, que apenas uma minoria da congregação de Tiatira aprovava esta influência de Jezabel, visto que em seguida a mensagem se dirigiu 'aos demais, os que estavam em Tiatira, a todos os que não tinham este ensino, aos mesmos que não haviam chegado a conhecer as "coisas profundas de Satanás"'. — Re 2:18-29.

TIBATE [Matança]. Cidade ao N da Palestina,da qual Davi levou uma grande quantidade de cobre depois de golpear Hadadezer, rei de Zobá, em Hamate, cerca de 230 km ao NNE de Dã. (1Cr 18:3, 8) Na descrição paralela da campanha de Davi em 2 Samuel 8:8, Tibate, pelo visto, é chamada de Betá. (Veja BETÁ.) Alguns sugerem que Tibate talvez tenha recebido o nome do filho de Naor, Tebá. (Gên 22:24) Em harmonia com o fato de fazer parte do reino arameu de Zobá, Tibate provavelmente estava situada no vale que fica entre as montanhas Líbano e Antilíbano. Têm-se encontrado no Líbano vestígios de antigas fundições de cobre, em harmonia com o relato bíblico.

TIBERÍADES.

1. Cidade fundada por Herodes Ântipas por volta de 18 EC, e assim chamada em honra a Tibério César, que na época era o imperador do Império Romano. Ainda se chama Tiberíades (Teverya), e acha-se situada cerca de 25 km em linha reta ao ENE de Nazaré, numa faixa relativamente estreita ao longo da margem ocidental do mar da Galileia, a 210 m abaixo do nível do Mediterrâneo. Tiberíades distava cerca de 15 km de Cafarnaum, contornando-se a orla marítima, e ficava 9 km acima do lugar onde o Jordão sai desse corpo de água. Foi ali que Herodes, o tetrarca, fixou residência. Próximo dali, ao S da cidade, havia famosas fontes termais. A cidade só é mencionada uma vez nas Escrituras. — Jo 6:23; FOTO, Vol. 2, p. 739.

2. O mar da Galileia (Yam Kinneret) era às vezes chamado de Tiberíades, por causa da cidade do mesmo nome situada em sua margem ocidental. — Jo 6:1; 21:1.

TIBÉRIO. Segundo imperador de Roma. Nasceu em 42 AEC, como filho de Tibério Cláudio Nero e de Lívia Drusila. Tibério tinha 3 anos de idade quando seu pai, Tibério Nero, foi forçado por Otávio (Augusto) a se divorciar de Drusila. Otávio

fez isso porque ele próprio queria se casar com ela. Depois da morte de seu pai, o jovem Tibério e seu irmão foram morar com a mãe. Mais tarde, o marido dela, Otávio, foi proclamado Augusto. Quando se tornou adulto, Tibério se casou com Vipsânia Agripina. Esse casamento, no entanto, durou pouco tempo porque Augusto insistiu que Tibério se divorciasse de Vipsânia e se casasse com sua filha, Júlia, que era viúva. Augusto o adotou em 4 AEC.

Augusto só escolheu Tibério como seu sucessor depois que outros que ele preferia em lugar de Tibério tinham morrido. Em 17 de agosto de 14 EC (calendário gregoriano), Augusto morreu; em 15 de setembro, Tibério permitiu que o Senado o nomeasse imperador. João começou a batizar "no décimo quinto ano do reinado de Tibério César". Contando-se os anos a partir da morte de Augusto, o 15.º ano se estenderia de agosto de 28 EC a agosto de 29 EC. Contando-se a partir de quando ele foi oficialmente proclamado imperador, o ano se estenderia de setembro de 28 EC a setembro de 29 EC. — Lu 3:1-3.

Tibério viveu até março de 37 EC, e, assim, foi imperador durante todo o período do ministério de Jesus. Portanto, tudo indica que era a imagem de Tibério que estava na moeda do tributo que foi trazida a Jesus quando ele disse: "Pagai de volta a César as coisas de César." (Mr 12:14-17; Mt 22:17-21; Lu 20:22-25) Tibério ampliou a lei de *laesa majestas* (lesa-majestade) de modo a incluir, além de atos sediciosos, simples palavras injuriosas contra o imperador, e, presumivelmente, respaldados nesta lei, os judeus pressionaram Pôncio Pilatos a mandar matar Jesus. (Jo 19:12-16) Mais tarde, Tibério chamou Pilatos a Roma, devido a queixas dos samaritanos contra a administração dele, mas Tibério morreu e Calígula o sucedeu antes de Pilatos chegar.

Como imperador, Tibério tinha tanto virtudes como vícios. Restringiu os gastos com luxos, e, assim, dispunha de fundos para empregar generosamente em aumentar a prosperidade do império; e dispunha de reservas para ajudar na recuperação em caso de calamidades e de maus tempos. Tibério se considerava um homem, não um deus, rejeitando muitos títulos honoríficos, e, em geral, orientou a adoração do imperador para Augusto (Otávio), em vez de para si próprio.

Todavia, seus vícios excederam suas virtudes. Era extremamente suspeitoso e hipócrita ao lidar com outros, e mandou matar muitas pessoas durante seu reinado, muitos de seus anteriores amigos se encontrando entre as vítimas. Ele consultava astrólogos. Em sua vila, em Capri, onde passou os últimos dez anos de sua vida, entregou-se à lascívia pervertida de forma muitíssimo degradada, com homens mantidos para propósitos desnaturais.

Tibério não só foi desprezado por pessoas tais como seu mestre Teodoro, o Gadareno, e seu padrasto, Augusto, mas também pelos súditos em geral. Após a sua morte, o Senado recusou-se a deificá-lo. Por estes e outros motivos, também, os peritos bíblicos veem em Tibério o cumprimento da profecia que menciona "um que há de ser desprezado", que surgiria como o "rei do norte". — Da 11:15, 21.

TIBNI. Contendedor pela realeza do reino de dez tribos de Israel, após o governo de sete dias de Zinri, o quinto rei de Israel, por volta de 951 AEC. O povo ficou dividido quanto a se Tibni ou Onri deveria ser então o rei. Quatro anos depois, período em que presumivelmente grassou uma guerra civil, a questão foi finalmente resolvida; Tibni perdeu para os apoiadores de Onri, e foi morto. Era filho de Ginate. — 1Rs 16:15, 21-23.

TÍCIO JUSTO. Veja JUSTO N.º 2.

TICVÁ [Esperança].

1. Sogro de Hulda, a profetisa; filho de Harás. (2Rs 22:14) Segundo o texto massorético, o nome é grafado Tocate em 2 Crônicas 34:22.

2. Pai de certo Jazeías que viveu no tempo de Esdras. — Esd 10:10, 11, 15; veja JAZEÍAS.

TIDAL. Rei de Goim e aliado do Rei Quedorlaomer, de Elão, quando eles e dois outros monarcas subjugaram cinco reis próximo ao Mar Morto. Após 12 anos de dominação, os cinco reis derrotados organizaram uma rebelião. Tidal, Quedorlaomer e os demais foram ao O para reprimi-la, e, ao fazerem isso, levaram despojos e cativos, inclusive Ló, sobrinho de Abraão. Abraão perseguiu os opressores e recuperou os prisioneiros e os bens saqueados, mas não há indício de que Tidal ou os reis com ele tenham sido capturados ou mortos. — Gên 14:1-17.

TIFSA.

1. Lugar situado no extremo N do reino de Salomão. (1Rs 4:24) Alguns procuram identificá-lo com Dibseh junto ao rio Eufrates, uns 90 km ao ESE de Alepo e a cerca da mesma distância da confluência dos rios Eufrates e Balique.

2. Lugar, aparentemente nas proximidades de Tirza, que foi golpeado pelo Rei Menaém, de Israel (c. 790-781 AEC). (2Rs 15:16) Sua exata localização é desconhecida. Khirbet Tafsah, uns 10 km ao OSO da antiga Siquém, tem um nome similar, mas parece estar longe demais do suposto lugar de Tirza para ser o local desta Tifsa.

TIGELA. Veja BACIA; VASOS.

TIGLATE-PILESER (III). Poderoso rei da Assíria (cujo nome também é grafado Tilgate-Pilneser) e o primeiro deles a ser citado por nome no registro bíblico. Embora alguns considerem Tiglate-Pileser III como pertencente à linhagem real e outros o classifiquem como usurpador do trono, sua origem e a forma como obteve o reinado são na verdade desconhecidas. Entretanto, seu reinado marcou uma era de reorganização, de crescente expansão e de força, que elevou o Império Assírio a novos apogeus. É considerado como o primeiro monarca assírio a estabelecer como política definida a deportação e o traslado em massa de povos conquistados. Declara-se que até 154.000 pessoas foram forçadas a mudar de lugar, em um só ano, no seu domínio de terras conquistadas. O objetivo aparente por trás de tal política dura era quebrantar o espírito dos grupos nacionais e debilitar ou eliminar qualquer ação unida em tentativas de livrar-se do jugo assírio.

Este rei aparece pela primeira vez no relato da Bíblia como "Pul". (2Rs 15:19) Primeiro Crônicas 5:26 também declara que Deus 'incitou o espírito de Pul, rei da Assíria, sim, o espírito de Tilgate-Pilneser, rei da Assíria, de modo que levou ao exílio' pessoas de certas tribos de Israel. Os antigos registros seculares aplicam ambos os nomes à mesma pessoa, o nome "Pulu" aparecendo no que é conhecido como a "Lista de Reis A, babilônica", ao passo que a "Crônica Sincronística" alista "Tukultiapilesharra" (Tiglate-Pileser). (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, pp. 272, 273.) É também digno de nota que, em hebraico, o texto supracitado emprega o verbo no singular, "levou", em vez de no plural. Sugere-se comumente que "Pul" era o nome pessoal do monarca, e que ele assumiu o nome "Tiglate-Pileser" (o nome dum anterior e famoso rei assírio) ao subir ao trono.

Pelo que parece, na parte inicial do seu reinado, Tiglate-Pileser III estava ocupado em estabelecer fronteiras mais fortes para o império no S, no L e no N. Entretanto, a sombra ameaçadora da Assíria logo se agigantou sobre as terras da Síria e da Palestina em direção ao O.

As inscrições assírias mencionam proeminentemente Azriau de Ia-ú-da-a-a (Judá) com relação a uma campanha de Tiglate-Pileser III na Síria. (*Ancient Near Eastern Texts*, pp. 282, 283) Isto parece ser uma referência ao Rei Azarias, de Judá, mais comumente conhecido como Uzias (829-778 AEC), mas o assunto é polêmico, pois alguns sustentam que o pequeno reino de Sam'al, na Síria, também era às vezes chamado de Judá. A probabilidade de um rei pagão ter um nome que incluía o nome de Jah (a forma abreviada de Jeová) e ser contemporâneo do rei de Judá com o mesmo nome parece ser mínima; todavia, a Bíblia não menciona que Tiglate-Pileser III teve tratos com Azarias (Uzias), e os registros assírios estão consideravelmente mutilados.

Durante o reinado do Rei Menaém, de Israel (c. 790-781 AEC), Tiglate-Pileser III (Pul) invadiu a Palestina, e Menaém tentou obter o favor deste assírio por lhe pagar tributo no total de "mil talentos de prata" (US$ 6.606.000 em moeda corrente). Temporariamente apaziguado, Tiglate-Pileser retirou suas forças. (2Rs 15:19, 20) Os documentos assírios se referem a *Me-ni-hi-im-me* (Menaém), junto com Rezon (Rezim), de Damasco, e Hirão, de Tiro, como tributários de Tiglate-Pileser.

Subsequentemente, no tempo do Rei Acaz, de Judá (761-746 AEC), o Rei Peca, de Israel, formou uma confederação com o Rei Rezim, de Damasco, e atacou Judá. (2Rs 16:5, 6; Is 7:1, 2) Embora o profeta Isaías assegurasse que, dentro de curto período, os dois reinos conspiradores desapareceriam de cena, o Rei Acaz decidiu enviar um suborno para Tiglate-Pileser vir em seu socorro. (2Rs 16:7, 8; Is 7:7-16; 8:9-13) Certa inscrição assíria descreve o tributo pago por *Ia-u-ha-zi* (Jeoacaz ou Acaz) de Judá e por outros reis da região, como segue: "ouro, prata, estanho, ferro, antimônio, roupas de linho com enfeites multicoloridos, roupas de sua (indústria) nativa (feitas de) lã púrpura-escura . . . todo tipo de objetos custosos, sejam eles produtos do mar ou do continente, os produtos (seletos) de suas regiões, os tesouros de (seus) reis, cavalos, mulos (treinados para) o jugo". (*Ancient Near Eastern Texts*, p. 282) Esse agressivo assírio respondeu ao apelo de Acaz por invadir Israel e capturar diversas cidades setentrionais, e por assolar as regiões de Gileade, da Galileia e de Naftali, levando muita gente para o exílio. (2Rs 15:29; 1Cr 5:6, 26) Damasco foi atacada e caiu diante das forças assírias, e seu rei, Rezim, foi morto. Em Damasco, Tiglate-Pileser III recebeu a visita do Rei Acaz, de Judá, que veio para expressar gratidão ou então submissão à Assíria. — 2Rs 16:9-12.

Isaías fora inspirado a predizer que Jeová usaria o rei da Assíria como "navalha contratada" para "rapar" o reino de Judá. (Is 7:17, 20) Quer a "navalha contratada" se referisse especificamente a Tiglate-Pileser III, a quem Acaz subornou, quer não, o registro mostra deveras que ele causou grande aflição ao rei de Judá e que o suborno de Acaz não resultou 'ser de nenhum auxílio para ele'. (2Cr 28:20, 21) Isto talvez tenha assinalado a fase inicial da "inundação" pela invasão assíria contra

Judá, a qual, por fim, deveria 'chegar até o próprio pescoço do reino', como de fato chegou na época de Ezequias. — Is 8:5-8; 2Rs 18:13, 14.

Tiglate-Pileser III, em suas inscrições, diz a respeito do reino setentrional de Israel: "Eles destronaram o rei deles, Peca (*Pa-qa-ha*), e eu coloquei Oseias (*A-ú-si-'*) como rei sobre eles. Recebi deles 10 talentos de ouro [US$ 3.853.500], 1.000(?) talentos de prata [US$ 6.606.000] como [tri]buto deles e os trouxe para a Assíria." (*Ancient Near Eastern Texts*, p. 284) Assim, este rei assírio assume o crédito pela ascensão de Oseias ao trono de Israel após a conspiração assassina deste contra o antecessor de Oseias, Peca (c. 758 AEC). — 2Rs 15:30.

Antigos registros assírios atribuem a Tiglate-Pileser III um reinado de 18 anos. Entretanto, referências bíblicas parecem indicar que seu reinado durou mais tempo, visto que ele é mencionado desde o tempo de Menaém até o de Oseias. Mas as Escrituras Hebraicas não fornecem todos os pormenores necessários para se poder declarar taxativamente que os registros assírios estão errados neste caso. Isto se dá por diversos motivos: há incerteza a respeito da maneira em que os reinados dos reis de Israel se encaixam na estrutura cronológica. Também, vale a pena citar que o período que antecede ao tempo geralmente atribuído para o início do reinado de Tiglate-Pileser é relativamente obscuro no que tange aos registros antigos, e é considerado como um período de grande declínio para os assírios. Assim, o perito francês Georges Roux, em seu livro *Ancient Iraq* (O Iraque Antigo), declara que "por trinta e seis anos . . . a Assíria ficou praticamente paralisada". Quanto a Assurnirari V, considerado predecessor de Tiglate-Pileser III, o mesmo autor comenta: "Ele quase não podia atrever-se a deixar o palácio, e foi provavelmente morto numa revolução que irrompeu em Kalhu e entronizou seu irmão mais novo [?], Tiglate-Pileser III." (1964, p. 251) Em vista disso, parece inteiramente possível que Tiglate-Pileser tenha exercido o poder de reinado por um período mais longo do que comumente se atribui a ele, talvez até mesmo como corregente.

Em 2 Crônicas 28:16, menciona-se Acaz como enviando mensageiros "aos *reis* da Assíria para que [*eles*] lhe ajudassem". Ao passo que o plural "reis", que ocorre no texto massorético hebraico, aparece no singular ("rei") na *Septuaginta* e em outros manuscritos antigos, há traduções modernas que favorecem o plural hebraico. (*ALA, CBC, NM*) Alguns peritos consideram o plural aqui empregado como simples indicação da soma de majestade e de grandeza atribuída a um só monarca (Tiglate-Pileser III) como o "rei dos reis". Todavia, também se traz à atenção a jactanciosa afirmação do monarca assírio, registrada em Isaías 10:8: "Não são os meus príncipes ao mesmo tempo reis?" É possível, assim, que a referência a "Pul, o rei da Assíria" (2Rs 15:19), possa também ser aplicada no sentido de ser ele o governante duma província assíria antes de se tornar cabeça de todo o império.

Ao morrer, Tiglate-Pileser III foi sucedido por Salmaneser V. Poder-se-ia saber mais pormenores a respeito deste rei, se um rei ainda posterior, Esar-Hadom, não tivesse feito com que as inscrições de Tiglate-Pileser fossem mutiladas, uma afronta rara, desconhecida em outras partes da história assíria.

TIJOLO. Em geral, um bloco de construção, feito de barro ou argila endurecidos. Desde tempos primitivos, o tijolo (hebr.: *leve·náh*) foi amplamente utilizado nas terras bíblicas. Os construtores da antiga Babel não encontraram pedras nas proximidades do local que escolheram para sua cidade, e, assim, utilizaram tijolos em vez de pedras, e o betume lhes servia como argamassa. Pelo visto, os tijolos eram secados ao forno, isto é, eram endurecidos "por um processo de queima". (Gên 11:3) No antigo Egito, os israelitas escravizados labutavam na fabricação de tijolos. Sua vida foi dificultada por terem eles mesmos de juntar a palha e, ainda assim, produzir a mesma quantidade de tijolos. (Êx 5:7-19) Na Terra da Promessa, os israelitas continuaram empregando tijolos na construção, embora pareça que se dava preferência ao uso de pedra. (Is 9:10) Mesmo sendo abundantes nas colinas da Palestina, em certas áreas existe pouca pedra de construção de boa qualidade. Por isso, nas regiões baixas, em cidades como Jericó e Eziom-Géber, usava-se o tijolo, não só para as muralhas da cidade, mas também para as moradias. Na atualidade, em partes da Síria e da Palestina, casas têm sido construídas em parte com pedras talhadas, e as demais partes com tijolos secados ao sol, sendo que as pedras talhadas são empregadas para as paredes mais expostas às tempestades de inverno.

Na fabricação de tijolos, o barro era geralmente misturado com palha picada, ou com outra matéria vegetal, depois de se ter removido dele as substâncias estranhas. Isso é atestado por uma declaração contida nos Papiros Anastasi, do antigo Egito, que reza: "Não havia quem moldasse tijolos, e não havia palha nas proximidades." (*Life in Ancient Egypt* [A Vida no Antigo Egito], de A. Erman, 1894, p. 117) Embora se tenham encontrado no Egito tijolos fabricados sem palha, isso era eviden-

temente uma exceção e não constitui base válida para se concluir que os israelitas recorreram à fabricação de tijolos sem palha quando eles mesmos foram obrigados a juntá-la. Experiências realizadas em anos recentes indicam que o acréscimo de palha à argila facilita o amassamento e triplica a resistência dos tijolos assim produzidos.

A mistura de barro ou argila com palha era umedecida com água, pisoteada e então moldada a mão ou comprimida numa "forma para tijolos" quadrilátera, de madeira. (Hebr.: *mal·bén;* Na 3:14) As laterais das formas eram provavelmente polvilhadas com terra seca para que os tijolos se desprendessem com facilidade das formas. Com frequência, enquanto o tijolo ainda estava úmido, era carimbado com a marca do monarca reinante. Deixava-se então que os tijolos secassem ao sol, ou secavam-nos ao forno.

Em Babilônia, os tijolos eram comumente secados ao forno, e tais tijolos eram, em geral, usados nas muralhas das cidades e nas paredes e nos pisos de palácios. Às vezes, tijolos secados ao sol eram usados no interior de prédios ou assentados junto com tijolos queimados em camadas alternadas, da espessura de vários decímetros. No Egito, na Assíria e na Palestina, a secagem ao sol parece ter predominado. Os tijolos processados em fornos de calcinação são de qualidade superior aos secados ao sol. Os últimos tendem a desintegrar-se quando atingidos por enchentes e a encolher sob o intenso calor do sol de verão. Em certos casos, porém, os tijolos secados ao sol revelaram-se bem fortes, tais como os em Eziom-Géber, que têm resistido durante séculos. — Veja FORNO DE CALCINAÇÃO.

O amplo uso de tijolos secados ao sol explica por que os locais de certas cidades antigas permaneceram durante séculos sem ser descobertos. Elevações de terra bem parecidas à do solo circundante foram formadas pelos restos de tijolos de anteriores cidades. Na Palestina e na Síria, tais elevações contêm frequentemente as ruínas de várias cidades.

Os tijolos variavam consideravelmente em tamanho e formato. No Egito, era comum o formato retangular, e tijolos no formato de cunha eram usados na construção de arcos. Os tijolos egípcios tinham aproximadamente de 36 a 51 cm de comprimento, de 15 a 23 cm de largura e de 10 a 18 cm de espessura. Em Babilônia, encontraram-se tijolos quadrados, oblongos, triangulares e em formato de cunha. Entretanto, os tijolos de períodos posteriores, tais como os do tempo de Nabucodonosor, eram geralmente quadrados, medindo cerca de 30 cm de cada lado.

Fazer Israel fumaça sacrificial sobre os tijolos, nos dias de Isaías, talvez se refira ao calçamento do lugar onde o sacrifício era oferecido ou às telhas do telhado. — Is 65:3.

TILGATE-PILNESER. Veja TIGLATE-PILESER (III).

TILOM. Filho de Simão da tribo de Judá. — 1Cr 4:20.

TIMÃO [duma raiz que significa "honrar"]. Um dos sete homens "cheios de espírito e de sabedoria" designados pelos apóstolos para cuidar da "distribuição diária" na recém-formada congregação cristã. Apesar de seu nome grego, ele era provavelmente judeu de nascença. — At 6:1-6.

TIMEU [Honrado]. Pai de Bartimeu, o mendigo cego curado por Jesus. — Mr 10:46.

TIMNA.

1. Concubina do filho de Esaú, Elifaz, e mãe de Amaleque. (Gên 36:10-12) Na genealogia de 1 Crônicas 1:36, são primeiramente enumerados cinco filhos de Elifaz, filho de Esaú. A seguir são acrescentados "Timna, e Amaleque". O Professor C. F. Keil comenta sobre isso: "O acréscimo dos dois nomes *Timna* e *Amaleque* na Crônica parece ser simplesmente uma abreviação, que o autor podia muito bem permitir-se fazer, visto que a posteridade de Esaú era conhecida dos seus leitores por causa de Gênesis. O nome Timna, também, por sua forma (uma formação feminina), deve ter prevenido contra a ideia de certos exegetas modernos de que Timna também era um filho de Elifaz." (*Commentary on the Old Testament* [Comentário sobre o Velho Testamento], 1973, Vol. III, Primeiro Crônicas, p. 53) Assim, alistaram-se os seis filhos de Elifaz, mas com a observação de que um deles, Amaleque, era de Timna, a concubina de Elifaz. Deve-se lembrar que Amaleque tornou-se uma nação que odiava o povo de Deus e a respeito de quem Jeová disse: "Jeová terá guerra com Amaleque de geração em geração." (Êx 17:8-16) Assim, tanto o relato de Gênesis como o de Crônicas fornecem este pormenor sobre a origem de Amaleque. Esta Timna é possivelmente a mesma que a N.º 2.

2. Filha de Seir, o horeu, e, portanto, irmã de Lotã e dos demais filhos de Seir. (Gên 36:20-22; 1Cr 1:39) Possivelmente a mesma que a N.º 1.

3. O primeiro nome encontrado na lista dos 11 "xeques de Esaú", ou Edom. (Gên 36:40-43; 1Cr 1:51-54) No conceito de muitos tradutores, Timna e os demais nomes alistados são nomes de pessoas. (*ALA, BJ, NM, So*) No entanto, reconhece-se em geral que a expressão "segundo as suas famílias, segundo os seus *lugares*, pelos seus nomes",

indica que se tem presente uma tribo ou região. Portanto, certas versões preferem expressões tais como "o príncipe [chefe] *de* Timna". (*VB, JP*) De fato, em Gênesis 36:41, na mesma lista, aparece o nome duma mulher, Oolibama, o que daria margem a que Timna fosse o nome duma mulher. Eusébio e Jerônimo identificaram Timna com um lugar edomita chamado "Thamna", que existia nos seus dias. (*Onomasticon* [Onomástico], 96, 24-27) Todavia, desconhece-se atualmente a localização de qualquer região assim com o nome de Timna.

TIMNÁ.

1. Lugar situado na fronteira entre Judá e Dã. (Jos 15:1, 10; 19:40-43) Alguns o têm identificado com um lugar que preserva certa similaridade com o antigo nome, Khirbet Tibnah, cerca de 6 km ao O de Bete-Semes, mas não foram encontrados no local restos arqueológicos anteriores aos tempos romanos. Muitos favorecem Tell el-Batashi (Tel Batash), cerca de 7 km ao ONO de Bete-Semes, situada na margem S do vale da torrente de Soreque.

Sansão escolheu uma filisteia de Timná para com ela se casar, quando estava "procurando uma oportunidade contra os filisteus", que na época dominavam Israel. A caminho da cidade, ele, só com as mãos, matou um leão nos vinhedos de Timná. (Jz 14:1-6) No tempo do Rei Acaz, os filisteus capturaram Timná e suas aldeias dependentes. — 2Cr 28:16-19.

2. Cidade da região montanhosa de Judá. Os peritos identificam esta Timná com Khirbet et-Tabbana (Horvat Tibnah), cerca de 3 km ao NO de Gibeá (El Jabʽa). (Jos 15:20, 48, 57) Pelo visto, foi perto desta Timná que Judá planejou tosquiar suas ovelhas, e em Enaim (que ficava na estrada de Timná) ele teve relações sexuais com Tamar, confundindo-a com uma meretriz. — Gên 38:12-18.

TIMNATE-HERES. Lugar da herança de Josué e mais tarde local de seu sepultamento na região montanhosa de Efraim, ao N do monte Gaás. (Jz 2:8, 9) É também chamado de Timnate-Sera.

TIMNATE-SERA. Cidade dada a Josué por herança na região montanhosa de Efraim. Ele pediu Timnate-Sera, e os filhos de Israel deram-na a ele "por ordem de Jeová". Josué edificou a cidade e foi mais tarde enterrado ali. (Jos 19:49, 50; 24:30) Juízes 2:9 reza "Timnate-Heres" em vez de "Timnate-Sera" tanto no texto massorético hebraico como na *Septuaginta* grega. Desconhece-se o motivo desta diferença de nomes.

Alguns identificam Timnate-Sera com Khirbet Tibnah, cerca de 30 km ao SO de Siquém. Situada na borda ocidental da região montanhosa, Khirbet Tibnah dá vista para a planície costeira. Hoje em dia, não se consegue localizar ao certo o monte Gaás, ao S de Timnate-Sera (Timnate-Heres). — Jos 24:30; Jz 2:9.

TIMNITA [De (Pertencente a) Timná]. Pessoa de Timná; na única ocorrência que há, o termo é aplicado ao sogro de Sansão. — Jz 15:6.

TIMÓTEO [Alguém Que Honra a Deus]. Filho duma judia, Eunice, e dum pai grego (cujo nome não é citado nas Escrituras). Enquanto ainda bem jovem, a mãe de Timóteo, e também provavelmente sua avó, Loide, ensinaram-lhe os "escritos sagrados". (At 16:1; 2Ti 1:5; 3:15) Não se sabe precisamente quando foi que Timóteo abraçou o cristianismo. No entanto, talvez no fim de 49 ou no início de 50 EC, quando o apóstolo Paulo chegou a Listra (pelo visto, o domicílio de Timóteo) durante sua segunda viagem missionária, diz-se o seguinte sobre o discípulo Timóteo (talvez já no fim da adolescência, ou com seus vinte e poucos anos): "Os irmãos em Listra e Icônio davam dele bom relato." — At 16:2.

Pode ser que nessa época, em resultado da operação do espírito de Deus, certas profecias ou predições tenham sido expressas a respeito de Timóteo. Depois de o espírito santo, desta forma, ter indicado o futuro de Timóteo, os anciãos da congregação juntaram-se ao apóstolo Paulo em pôr as mãos sobre Timóteo, colocando-o assim à parte para determinado serviço relacionado com a congregação cristã. (1Ti 1:18; 4:14; 2Ti 1:6; compare isso com At 13:3.) Paulo escolheu a Timóteo para companheiro de viagem e, para evitar fornecer aos judeus um motivo de tropeço, circuncidou-o. — At 16:3.

Viagens com Paulo. Junto com Paulo, Timóteo participou em atividades cristãs em Filipos, Tessalônica e Bereia. (At 16:11–17:10) Quando a oposição acirrada da parte de judeus fanáticos forçou Paulo a partir de Bereia, o apóstolo deixou Silas e Timóteo, a fim de cuidarem do novo grupo de crentes ali. (At 17:13-15) Parece que Paulo, depois disso, mandou uma mensagem a Bereia, aconselhando Timóteo a visitar os irmãos em Tessalônica, para encorajá-los a permanecer fiéis apesar de tribulação. (1Te 3:1-3; veja ATENAS [A Atividade de Paulo em Atenas].) Timóteo, pelo visto unindo-se de novo a Paulo em Corinto, trouxe boas novas sobre a fidelidade e o amor dos cristãos tessalonicenses. (At 18:5; 1Te 3:6) Na carta que Paulo enviou então aos tessalonicenses, ele incluiu os nomes de Silvano (Silas) e de Timóteo nas saudações, como fez também em sua segunda carta a eles. — 1Te 1:1; 2Te 1:1.

Durante a terceira viagem missionária de Paulo (c. 52-56 EC), Timóteo viajou novamente com o apóstolo. (Veja At 20:4.) Paulo, enquanto se achava em Éfeso (1Co 16:8), escreveu em sua primeira carta aos coríntios: "[Eu] vos envio Timóteo, visto que ele é meu filho amado e fiel no Senhor; e ele vos fará recordar os meus métodos em conexão com Cristo Jesus, assim como eu estou ensinando em toda a parte, em cada congregação." (1Co 4:17) Perto do fim de sua carta, porém, Paulo deu a entender que havia a possibilidade de que Timóteo não chegasse a Corinto: "*Se* Timóteo chegar, cuidai de que fique livre de temor entre vós, pois ele está realizando a obra de Jeová, assim como eu." (1Co 16:10) Se Timóteo realmente chegou a visitar Corinto, isto deve ter acontecido antes de ele e Erasto partirem de Éfeso para a Macedônia, visto que Timóteo e Paulo estavam juntos na Macedônia quando foi escrita a segunda carta aos coríntios (com base no relatório de Tito, e não de Timóteo). (At 19:22; 2Co 1:1; 2:13; 7:5-7) Talvez a tencionada visita de Timóteo não se tenha concretizado. Isto é sugerido pelo fato de que, em sua segunda carta aos coríntios, Paulo não menciona que Timóteo tivesse estado lá, exceto junto com ele próprio. (2Co 1:19) Mais tarde, na ocasião em que Paulo escreveu aos romanos, pelo visto quando em Corinto (o domicílio de Gaio), Timóteo estava com ele. — Veja Ro 16:21, 23; 1Co 1:14.

O nome de Timóteo acha-se incluído nas saudações das cartas que Paulo escreveu aos filipenses (1:1), aos colossenses (1:1) e a Filêmon (v 1) durante o primeiro encarceramento do apóstolo em Roma. Parece que o próprio Timóteo sofreu encarceramento em Roma, em alguma época entre a escrita da carta aos filipenses e a que foi enviada aos hebreus. — Fil 2:19; He 13:23.

Responsabilidades e Habilitações. Depois de Paulo ser libertado da prisão, Timóteo participou novamente no ministério com o apóstolo, permanecendo em Éfeso por ordem dele. (1Ti 1:1-3) Nesta época (c. 61-64 EC), Timóteo talvez já tivesse seus 30 e poucos anos, e dispunha de autoridade para nomear superintendentes e servos ministeriais na congregação. (1Ti 5:22) Era plenamente capaz de cuidar destas pesadas responsabilidades, tendo-se provado tal por trabalhar em íntima associação com o apóstolo Paulo durante 11 anos ou mais. A respeito dele, Paulo podia dizer: "Não tenho a nenhum outro de disposição igual à dele, que cuidará genuinamente das coisas referentes a vós. . . . Conheceis a prova que ele deu de si mesmo, que ele trabalhou como escravo comigo na promoção das boas novas, como um filho junto ao pai." (Fil 2:20-22) E a Timóteo ele escreveu: "Nunca deixo de me lembrar de ti nas minhas súplicas, noite e dia, tendo saudade de ti, ao me lembrar de tuas lágrimas, para que eu fique cheio de alegria. Pois eu me recordo da fé que há em ti sem qualquer hipocrisia." — 2Ti 1:3-5.

Embora tivesse de enfrentar constante enfermidade, devido a problemas estomacais (1Ti 5:23), Timóteo gastou-se de bom grado a favor de outros. Suas excelentes qualidades o tornaram querido pelo apóstolo Paulo, que desejava muitíssimo a companhia de Timóteo ao encarar a morte iminente. (2Ti 4:6-9) Sendo relativamente jovem, Timóteo talvez tenha sido tímido e hesitante em fazer valer a sua autoridade. (Veja 1Ti 4:11-14; 2Ti 1:6, 7; 2:1.) Isto mostra que Timóteo não era um homem orgulhoso, mas que reconhecia suas limitações.

TIMÓTEO, CARTAS A. Duas cartas inspiradas das Escrituras Gregas Cristãs, que o apóstolo Paulo dirigiu a Timóteo, identificando-se logo nas palavras iniciais de cada carta como o escritor. (1Ti 1:1; 2Ti 1:1) A primeira carta foi evidentemente escrita na Macedônia. A base para se atribuir uma data aproximada à composição desta carta acha-se no capítulo 1, versículo 3, onde lemos: "Assim como te encorajei a ficar em Éfeso, quando eu estava para ir à Macedônia, assim faço agora." Não se faz menção alguma disto no livro de Atos, que abrange o período desde a época da ascensão de Jesus ao céu, em 33 EC, até o segundo ano da detenção de Paulo em Roma, por volta de 61 EC. Assim sendo, parece ter sido algum tempo depois de libertado que Paulo incentivou Timóteo a permanecer em Éfeso, e então, pelo visto, Paulo partiu para a Macedônia. Isto situaria a época da escrita de Primeira Timóteo entre a data da libertação do apóstolo de sua primeira prisão em Roma e seu encarceramento final ali, ou por volta de 61-64 EC. A segunda carta foi composta em Roma, durante a detenção final de Paulo (provavelmente c. 65 EC), e não muito antes de sua morte. — 2Ti 1:8, 17; 4:6-9.

Autenticidade. A autenticidade de Primeira e Segunda Timóteo acha-se bem confirmada. Todos os importantes catálogos antigos, começando pelo Fragmento Muratoriano do segundo século EC, alistam ambas as cartas como canônicas. Mais importante é que tais cartas estão em completa harmonia com o restante das Escrituras, e fazem citações delas. Citam ou fazem alusões a Números (16:5; 2Ti 2:19), Deuteronômio (19:15; 25:4; 1Ti 5:18, 19), Isaías (26:13; 2Ti 2:19), e às palavras de Jesus Cristo (Mt 10:10; Lu 10:7; 1Ti 5:18). Dignas de nota são as frequentes referências à fé (1Ti 1:2, 4, 5, 14, 19; 2:7, 15; 3:9, 13; 4:1, 6, 12; 5:8, 12; 6:10-12, 21; 2Ti 1:5, 13; 2:18, 22; 3:8, 10, 15;

4:7), bem como a ênfase à doutrina correta (1Ti 1:3, 4; 4:1-3, 6, 7; 6:3, 4, 20, 21; 2Ti 1:13; 3:14, 15; 4:3, 5), à conduta (1Ti 2:8-11, 15; 3:2-13; 4:12; 5:1-21; 6:1, 2, 11-14; 2Ti 2:22), à oração (1Ti 2:1, 2, 8; 4:5; 5:5; 2Ti 1:3) e à perseverança fiel sob sofrimentos (2Ti 1:8, 12; 2:3, 8-13).

Fundo Histórico de Primeira Timóteo. Por volta de 56 EC, quando se reuniu em Mileto com os anciãos da congregação de Éfeso, o apóstolo Paulo lhes disse: "Sei que depois de eu ter ido embora entrarão no meio de vós lobos opressivos e eles não tratarão o rebanho com ternura, e dentre vós mesmos surgirão homens e falarão coisas deturpadas, para atrair a si os discípulos." (At 20:29, 30) Em questão de alguns anos, a situação referente ao ensino de doutrinas falsas tornou-se tão grave, que Paulo incentivou Timóteo a permanecer em Éfeso, para que 'mandasse a certos que não ensinassem doutrina diferente, nem prestassem atenção a histórias falsas e a genealogias'. (1Ti 1:3, 4) Por conseguinte, Timóteo teve de travar um combate espiritual dentro da congregação cristã, para preservar a pureza dela, e ajudar seus membros a permanecer na fé. (1:18, 19) Aplicar ele as coisas mencionadas na carta do apóstolo serviria para proteger os membros da congregação de se desviarem.

Para que a congregação prosperasse, não se podia desperceber a oração. A fim de que os cristãos pudessem continuar levando uma vida calma

DESTAQUES DE PRIMEIRA TIMÓTEO

Conselho a um ancião cristão sobre suas responsabilidades.

Escrita pelo apóstolo Paulo, evidentemente algum tempo após ser libertado de sua primeira detenção em Roma.

Conselhos visando o bem-estar espiritual do próprio Timóteo.

Trave o combate espiritual, mantendo a fé e uma boa consciência. (1:18, 19)

Sua preocupação deve ser, não com o treinamento corporal, mas com a devoção piedosa; não permita que outros menosprezem sua mocidade, antes dê bom exemplo e faça progresso. (4:7b-16)

Não se precipite em designar alguém a um cargo, para evitar ser partícipe nos pecados de outros. (5:22)

Avisos contra influências corrompedoras na congregação.

Ordene a certos que não ensinem doutrinas diferentes, nem prestem atenção a histórias falsas e a genealogias. (1:3, 4)

Alguns se desviaram do amor e da fé sem hipocrisia; desejam ser instrutores da lei, mas carecem de entendimento sobre sua finalidade. (1:5-11)

Em tempos posteriores haverá um desvio da fé. (4:1-5)

Combata as influências erradas; nutra-se com palavras de fé; rejeita histórias falsas. (4:6, 7a)

Ensinamentos falsos produzem inveja, rixa, linguagem ultrajante, suspeitas, disputas violentas e o uso do que é piedoso para ganho egoísta. (6:3-5)

Fuja dos maus frutos resultantes do amor ao dinheiro; trave a luta excelente da fé e resista às doutrinas falsas. (6:11, 12, 20, 21)

Habilitações para os designados a servir como superintendentes e servos ministeriais.

As habilitações do superintendente incluem ser ele irrepreensível; ter uma só esposa; ser ajuizado, ordeiro, hospitaleiro, qualificado para ensinar, controlado no uso de bebidas e no temperamento, razoável; não amante do dinheiro; presidir bem sua família; não ser recém-convertido; e ter boa reputação fora da congregação. (3:1-7)

Os servos ministeriais devem ser sérios, não de língua dobre, não beber demais, não ser ávidos de ganho desonesto, ser primeiro testados quanto à aptidão, estar livres de acusação, presidir bem a família. (3:8-10, 12, 13)

Instruções sobre diversas necessidades da congregação.

Deve-se orar com respeito a toda sorte de homens — inclusive governantes, a fim de que os cristãos possam levar uma vida pacífica com devoção piedosa; é da vontade de Deus que toda sorte de homens sejam salvos. (2:1-4)

Há um só Deus e um só mediador, Jesus Cristo, de modo que os homens que oram devem erguer "mãos leais, sem furor e sem debates". (2:5-8)

As mulheres devem vestir-se de forma modesta e com decoro, refletindo reverência a Deus; não devem ensinar na congregação ou exercer autoridade sobre o homem. (2:9-15)

Somente viúvas com 60 anos ou mais, que gozem de boa reputação e que não tenham filhos nem netos vivos, devem ser incluídas na lista das que recebem ajuda material da congregação. (5:3-16)

Os anciãos que trabalham arduamente em falar e em ensinar devem ser considerados merecedores de "dupla honra". (5:17, 18)

Não aceite uma acusação contra um ancião, a menos que haja duas ou três testemunhas; os que praticam pecado devem ser repreendidos perante todos os espectadores. (5:19-21)

Os escravos devem ser exemplares na sujeição aos seus donos, especialmente se seus amos forem concrentes. (6:1, 2)

Todos devem estar contentes se tiverem o sustento e com que se cobrir; o amor ao dinheiro é raiz de coisas prejudiciais, e os decididos a ficar ricos sofrem danos espirituais. (6:6-10)

Os ricos não devem ser arrogantes, confiando nas riquezas; antes, devem estar prontos para partilhar generosamente com os necessitados. (6:17-19)

DESTAQUES DE SEGUNDA TIMÓTEO

Incentivo e conselhos para ajudar Timóteo a permanecer firme nos tempos difíceis à frente.

A última carta inspirada escrita por Paulo, durante sua segunda detenção em Roma.

Incentivo para Timóteo prosseguir fazendo progresso.

'Atice, como a um fogo, o dom de Deus' que você recebeu; não se envergonhe de dar testemunho sobre Cristo ou sobre Paulo, um prisioneiro; participe no sofrimento pelas boas novas. (1:6-8)

Guarde o modelo de palavras salutares. (1:13, 14)

Como soldado, tenha um objetivo em vista; como um atleta nos jogos, compita segundo as regras; seja como o lavrador, que trabalha arduamente; persevere fielmente. (2:3-13)

Faça o máximo para apresentar-se aprovado por Deus, manejando corretamente a palavra da verdade. (2:15)

Fuja dos desejos da mocidade, mas empenhe-se por qualidades piedosas na companhia daqueles que invocam o Senhor dum coração puro. (2:22)

Conselhos para ajudar Timóteo a permanecer firme contra falsos instrutores.

Evite discussões sobre palavras e conversas que violam o que é santo; com brandura, procure restabelecer os enlaçados pelo Diabo. (2:14, 16-26)

Nos últimos dias haverá tempos críticos, difíceis de manejar, devido às atitudes iníquas das pessoas; elas serão amantes do dinheiro e dos prazeres, em vez de amantes de Deus; afaste-se de tais pessoas. (3:1-7)

Estes homens corruptos continuarão resistindo à verdade; mas apegue-se àquilo que você aceitou como veraz, pois aprendeu de pessoas a quem conhecia bem e com base nas Escrituras inspiradas. (3:8-17)

Persevere em pregar a palavra, evangelizando, efetuando plenamente seu ministério — muito embora esteja chegando o tempo em que os homens não desejarão ouvir a doutrina salutar, mas preferirão que os instrutores de sua escolha lhes façam cócegas nos ouvidos. (4:1-5)

A situação de Paulo como prisioneiro.

Paulo foi nomeado apóstolo de Jesus Cristo; agora está sofrendo por isso, mas não se envergonha. (1:11, 12)

Como prisioneiro em cadeias, praticamente todos do distrito da Ásia o abandonaram, mas Onesíforo procurou-o diligentemente e lhe trouxe revigoramento. (1:15-18)

Reconhecendo a iminência de sua morte, Paulo aguarda confiantemente o dia em que Jesus Cristo concederá a coroa da justiça a ele e a todos os demais que amaram Sua manifestação. (4:6-8)

Ninguém se pôs do lado dele na primeira defesa; todavia, Paulo foi fortalecido pelo Senhor Jesus Cristo; está confiante de que o Senhor o salvará para Seu Reino celestial. (4:16-18)

e sossegada, sem interferências, era correto que orassem com respeito a reis e a homens em altas posições governamentais. A respeito dos que representavam a congregação em oração, Paulo escreveu: "Desejo . . . que em todo lugar os homens façam orações, erguendo mãos leais, sem furor e sem debates." Isto significava achegar-se a Deus de modo puro, sem quaisquer sentimentos de animosidade ou de ira para com outros. — 1Ti 2:1-8.

Timóteo também tinha de ficar alerta para que as mulheres mantivessem seu lugar designado por Deus (1Ti 2:9-15); para que apenas homens habilitados servissem como superintendentes e servos ministeriais, pois tais atuariam como forte baluarte contra a apostasia (3:1-13; 5:22); para que as viúvas merecedoras recebessem ajuda da congregação (5:3-16); para que se mostrasse a devida consideração aos anciãos que presidiam de maneira excelente (5:17-19); para que os escravos se portassem de modo correto para com seus amos (6:1, 2); para que todos ficassem contentes com aquilo que possuíam, em vez de procurarem ficar ricos (6:6-10); e para que os ricos não baseassem suas esperanças em coisas materiais, sendo, em vez disso, ricos em obras excelentes, e manifestando generosidade (6:17-19). O próprio Timóteo tinha de ser um "exemplo para os fiéis, no falar, na conduta, no amor, na fé, na castidade", e também tinha de preocupar-se em continuar a fazer progresso. — 4:12, 15, 16; 6:11-14.

Fundo Histórico de Segunda Timóteo. Em 64 EC, um grande incêndio grassou em Roma, destruindo cerca de um quarto da cidade. Surgiram rumores de que o César Nero era responsável por isso. Para proteger-se, Nero lançou a culpa nos cristãos. Isto parece ter suscitado uma onda de violenta perseguição governamental. Foi provavelmente por volta dessa época (c. 65 EC) que o apóstolo Paulo foi novamente preso em Roma. Embora muitos o abandonassem, e ele sofresse em cadeias e enfrentasse a morte iminente (2Ti 1:15, 16; 4:6-8), o apóstolo escreveu uma carta animadora a Timóteo, carta esta que preparava seu colaborador mais jovem para resistir aos elementos apóstatas de dentro da congregação, e para ficar firme diante de perseguição. (2:3-7, 14-26; 3:14–4:5) Por ficar sabendo das circunstâncias pelas quais Paulo passava, Timóteo teria meios de derivar encorajamento do bom exemplo de perseverança fiel do apóstolo sob grande tribulação. — 2:8-13.

Destemidamente, com a força que Jeová dá, Paulo exortou Timóteo: "Atices, como a um fogo, o dom de Deus que há em ti pela imposição das minhas mãos. Porque Deus não nos deu um espírito de covardia, mas de poder, e de amor, e de bom juízo. Portanto, não te envergonhes do testemunho a respeito de nosso Senhor, nem de mim, prisioneiro pela causa dele, mas participa em sofrer o mal pelas boas novas, segundo o poder de Deus." — 2Ti 1:6-8.

TINGIR. Veja CORANTES, TINGIR.

TINHA FAVOSA. Moléstia contagiosa da pele, caracterizada por manchas aneladas. Esta palavra ocorre na *Tradução do Novo Mundo* em Levítico 21:20 e 22:22, como tradução da hebraica *yal·lé·feth*. Causada por fungos, a tinha favosa ocorre em animais e no homem. Nos humanos, a tinha favosa pode atacar não só as partes pilosas do corpo, especialmente o couro cabeludo de crianças e a barba dos adultos, mas também as partes não pilosas. Esta última forma se desenvolve como mancha redonda, de cor rósea, geralmente apresentando pequeníssimas pústulas em sua borda. À medida que a mancha se amplia, o centro fica claro, dando à área atingida o seu usual aspecto anelado.

Embora *yal·lé·feth* tenha sido traduzido por outros termos que designam dermatoses, a tradição judaica liga-a com o herpes egípcio, ou líquen. Para *yal·lé·feth,* os tradutores da *Septuaginta* grega usaram *lei·khén,* que pode referir-se à tinha favosa. Assim, os hebraístas L. Koehler e W. Baumgartner sugerem "tinha, herpes". — *Lexicon in Veteris Testamenti Libros* (Léxico dos Livros do Velho Testamento), Leiden, 1958, p. 383.

Um homem de ascendência sacerdotal que fosse afligido por tinha favosa ficava desqualificado de apresentar ofertas a Jeová. (Le 21:20, 21) E os animais assim afligidos não deviam ser oferecidos em sacrifício a Deus. — Le 22:22.

TINTA. A palavra hebraica *deyóh,* só encontrada em Jeremias 36:18, é possivelmente uma palavra emprestada do egípcio. Nas Escrituras Gregas Cristãs, *mé·lan* só ocorre três vezes (2Co 3:3; 2Jo 12; 3Jo 13), e é a forma neutra do adjetivo masculino *mé·las,* que significa "preto". — Mt 5:36; Re 6:5, 12.

Falando-se de modo geral, as tintas eram feitas de um pigmento ou matéria corante disperso num meio que continha goma, cola ou verniz, que atuava como agente transportador, ou veículo, e como aglutinante para fazer o pigmento aderir à superfície à qual fosse aplicado. As mais antigas fórmulas de tinta e os espécimes mais antigos encontrados indicam que o pigmento era um negro carbonáceo, quer em forma de fuligem amorfa, obtida da queima de óleo ou de madeira, ou dum carvão cristalino de origem animal ou vegetal. Os pigmentos de tintas vermelhas eram óxidos de ferro. Certas tinturas também eram empregadas pelos antigos. Josefo diz que o exemplar da Lei enviado a Ptolomeu Filadelfo foi escrito em letras douradas. (*Jewish Antiquities* [Antiguidades Judaicas], XII, 89 [ii, 11]) Se sumos ou tinturas vegetais foram alguma vez empregados em tintas, eles há muito desapareceram devido à sua natureza perecível.

Para a fabricação das melhores tintas, gastava-se muito tempo em moer e dispersar os pigmentos no veículo. As tintas eram, então, em geral, estocadas em forma de bolos ou barras secos, os quais o escriba umedecia o suficiente, quando aplicava a tinta ao pincel ou à cana.

As tintas chinesas usufruíram por muito tempo a reputação de terem a mais forte tonalidade e serem as mais duráveis. Documentos escritos com algumas destas tintas podem ficar imersos em água durante várias semanas sem que as tintas se apaguem. Por outro lado, algumas tintas também eram fabricadas para poderem ser apagadas por meio duma esponja molhada ou pano umedecido. Isto pode ter sido a base para a afirmação de Jeová, em sentido simbólico: "Extinguirei ["apagarei", *PIB*] do meu livro aquele que tiver pecado contra mim." — Êx 32:33; veja também Núm 5:23; Sal 109:13, 14.

TINTEIRO DE SECRETÁRIO. Em Ezequiel 9:2, 3, 11, o homem vestido de linho, responsável de marcar pessoas na testa, é descrito como tendo "um tinteiro de secretário sobre os quadris", estando este evidentemente preso à cintura por meio do cinto. Este tinteiro de secretário talvez fosse similar aos usados em certa época no antigo Egito. O 'estojo de escriba', egípcio, compunha-se dum longo e estreito estojo de madeira, e era dotado dum compartimento ou de aberturas para penas de cana. Do lado de fora, na parte superior, tinha ao menos uma reentrância para um pequeno bolo de tinta seca. O escriba preparava-se para escrever, aplicando a ponta umedecida da pena na tinta. Inscrições indicam que os escribas sírios utilizavam um 'estojo de escriba' similar.

TIO. O termo hebraico *dohdh,* às vezes traduzido "tio" ou "irmão do pai" (Le 10:4; 20:20; 25:49; Núm 36:11; 1Sa 10:14-16; 14:50; Est 2:7, 15; Je 32:7-9, 12; Am 6:10), possui uma aplicação muito mais ampla do que o vocábulo "tio" em português. Não se aplica somente a um parente, geralmente o

irmão do pai, mas pode também indicar (no singular ou no plural) "amor" (Pr 7:18), expressões de carinho ou amor (Cân 1:2, 4; Ez 16:8; 23:17), e um ente querido ou alguém amado (Cân 1:14, 16; Is 5:1). Entretanto, o contexto ou outros textos relacionados muitas vezes estabelecem o parentesco designado pela palavra hebraica *dohdh.* Por exemplo, emprega-se *dohdh* para descrever o parentesco do Rei Joaquim com o Rei Zedequias. Uma vez que Zedequias era irmão de Jeoiaquim, pai de Joaquim, a palavra *dohdh,* neste caso, designa obviamente um tio, ou irmão do pai. (2Rs 24:6, 15, 17; 1Cr 3:15) Diferente parentesco é descrito em 1 Crônicas 27:32, onde se diz que o conselheiro Jonatã é *dohdh* de Davi. Segundo Samuel 21:21 e 1 Crônicas 20:7 indicam que Jonatã era filho de Simei, irmão de Davi. Assim sendo, a referência ao *dohdh* de Davi deve ser ao sobrinho de Davi, e não ao tio.

A forma feminina de *dohdh* é usada para a tia da pessoa. (Êx 6:20; Le 18:14; 20:20) O tio por parte de mãe é designado em hebraico pela expressão "irmão de sua mãe". — Gên 29:10; veja TIA.

"O filho da irmã de Paulo" revelou a Paulo, e depois ao comandante romano de Jerusalém, o plano que se havia tramado contra a vida do seu tio. — At 23:16-22.

TÍQUICO [duma raiz que significa "sorte; sucesso"]. Um dos auxiliares de Paulo, um "amado irmão, e fiel ministro, e coescravo no Senhor", originário do distrito da Ásia. (Col 4:7) Tíquico fazia parte do grupo de Paulo que retornava da Grécia, via Macedônia, para a Ásia Menor; mas não se declara se Tíquico foi até Jerusalém. (At 20:2-4) Tíquico é uma das várias pessoas que se sugere como sendo "o irmão" que, enquanto se achava na Grécia, ajudou Tito a providenciar a coleta em favor dos irmãos da Judeia. (2Co 8:18, 19; 12:18) Enquanto preso em Roma, Paulo enviou Tíquico com cartas para Éfeso e Colossos, prometendo que Tíquico lhes contaria mais sobre sua situação, e lhes seria de consolo; Onésimo é mencionado na carta aos colossenses como o acompanhando. (Ef 6:21, 22; Col 4:7-9) Depois de ser libertado da prisão, Paulo cogitou enviar Ártemas ou Tíquico para Creta. (Tit 3:12) Quando o apóstolo voltou a ser preso em Roma pela segunda vez, enviou Tíquico a Éfeso. — 2Ti 4:12.

TIRACA. Usualmente identificado com o Faraó Taarca, embora as datas geralmente atribuídas ao governo de Taarca pelos historiadores dos tempos modernos não se enquadrem na cronologia bíblica. (Para obter evidências a favor da cronologia bíblica, como superior à secular, veja CRONOLOGIA [Cronologia Bíblica e História Secular].) Durante o reinado de Ezequias, enquanto Senaqueribe, rei da Assíria, lutava contra Libna, chegaram notícias de que Tiraca, o rei etíope do Egito, estava a caminho para combater os assírios. (2Rs 19:8, 9; Is 37:8, 9) Uma inscrição assíria, embora não mencione Tiraca, indica que Senaqueribe derrotou as forças que subiram do Egito, e capturou "os condutores de carros do rei da Etiópia". O seguinte rei assírio, Esar-Hadom, jactou-se de ter conquistado o Egito, dizendo: "Ao rei deles, Tiraca, eu feri com cinco flechadas e governei sobre todo o país dele." No reinado de Assurbanipal, filho e sucessor de Esar-Hadom, Tiraca se revoltou contra a submissão à Assíria. Mas, de acordo com Assurbanipal, "o terror da arma (sagrada) de Assur, meu senhor, sobreveio a Tiraca, onde se havia refugiado, e nunca mais se ouviu falar dele". — *Ancient Near Eastern Texts* (Textos Antigos do Oriente Próximo), editado por J. Pritchard, 1974, pp. 287, 288, 290, 295.

TIRANA. Filho de Calebe com Maacá, sua concubina; pertencente à tribo de Judá. — 1Cr 2:3, 48.

TIRANO [Governante Absoluto; Soberano]. Nome ligado ao auditório da escola efésia em que Paulo pregou durante dois anos depois de encontrar resistência na sinagoga judaica. — At 19:9, 10.

TIRAS. Um dos sete filhos de Jafé. (Gên 10:2; 1Cr 1:5) O povo que descendeu dos filhos de Jafé mais tarde 'se espalhou pelas suas terras, cada um segundo a sua língua'. — Gên 10:5.

De modo geral, os atuais peritos identificam Tiras com os *tyr·se·noí* dos escritores clássicos gregos, também chamados de *tyr·rhe·noí.* Os *tyr·se·noí* eram um povo navegante das ilhas e das regiões costeiras do mar Egeu.

TIRATITAS. Família queneia de escribas que moravam em Jabez. — 1Cr 2:55.

TIRIA. 'Filho' de Jealelel nas genealogias de Judá. — 1Cr 4:1, 16.

TÍRIO. Veja TIRO.

TIRO [Rocha]. O principal porto marítimo fenício; identificado com o atual Sur, situado cerca de 50 km ao N do monte Carmelo, e 35 km ao SSO de Sídon. (FOTO, Vol. 2, p. 531) Tiro era uma cidade antiga (Is 23:1, 7), mas não se sabe exatamente quando foi fundada como colônia pelos sidônios. É mencionada pela primeira vez após a conquista da Terra da Promessa, por volta de

1467 AEC, e, naquela época, era uma cidade fortificada. Esta menção de Tiro se relacionava com as fronteiras do território tribal de Aser. Desde o início, e no decorrer de toda a sua história, Tiro pelo visto permaneceu fora das fronteiras de Israel, como vizinho independente. — Jos 19:24, 29; 2Sa 24:7.

Houve, às vezes, relações amistosas entre Tiro e Israel, notadamente nos reinados de Davi e de Salomão. Artífices peritos, tírios, empenharam-se na construção do palácio real de Davi, utilizando o cedro enviado por Hirão, rei de Tiro. (2Sa 5:11; 1Cr 14:1) Os tírios também forneceram a Davi o cedro posteriormente utilizado na construção do templo. — 1Cr 22:1-4.

Após a morte de Davi, o Rei Hirão, de Tiro, forneceu a Salomão os materiais e a ajuda necessários para a construção do templo e de outros prédios governamentais. (1Rs 5:1-10; 7:1-8; 2Cr 2:3-14) Um meio-israelita, filho dum artífice tírio em cobre, ele mesmo um artífice perito, foi empregado na construção do templo. (1Rs 7:13, 14; 2Cr 2:13, 14) A ajuda dos tírios foi paga com trigo, cevada, azeite e vinho. (1Rs 5:11, 12; 2Cr 2:15) Além disso, Salomão deu 20 cidades ao rei de Tiro, embora o monarca de Tiro não ficasse muito contente com o presente. — 1Rs 9:10-13.

Com o tempo, Tiro tornou-se uma das grandes potências marítimas do mundo antigo, e seus marujos, bem como sua frota comercial de navios de "Társis", eram famosos por suas viagens a lugares distantes. Salomão e o rei de Tiro cooperaram num empreendimento naval conjunto para a importação de artigos preciosos, que incluíam o ouro de Ofir. — 1Rs 9:26-28; 10:11, 22; 2Cr 9:21.

Em todos os tratos que os tírios tiveram com Israel, não há indícios de que, como povo, estivessem interessados na adoração de Jeová; sua associação era especialmente comercial. Quanto à raça, eram cananeus, e, quanto à religião, praticavam uma forma de adoração de Baal, suas principais deidades sendo Melcart e Astarte (Astorete). Quando Etbaal era rei dos sidônios (incluindo Tiro), sua filha Jezabel casou-se com Acabe, rei do reino setentrional de Israel. Jezabel foi infame em sua determinação de eliminar a adoração de Jeová. — 1Rs 16:29, 31; 18:4, 13, 19.

Antiga didracma de prata com o nome Tiro.

Condenada por Deus. Todavia, não foi pela iniquidade pessoal de Jezabel e de sua filha, Atalia, que Tiro recebeu pesada condenação divina. Tiro prosperou muito à custa de outros povos, inclusive Israel. Fabricava objetos de metal, artigos de vidro e corantes de cor púrpura, sendo um centro comercial para as caravanas que seguiam via terrestre, bem como grande depósito de artigos de importação e exportação. Junto com este desenvolvimento industrial e comercial vieram riquezas, soberba e orgulho. Os mercadores e os comerciantes dela se jactavam de ser príncipes e pessoas honradas da terra. (Is 23:8) Com o tempo, Tiro também adotou uma atitude de oposição a Jeová, e conspirou com nações vizinhas contra o povo de Deus. (Sal 83:2-8) Assim, foi seu insolente desafio a Jeová que finalmente trouxe à cidade o julgamento adverso, a queda e a destruição.

Na parte final do nono século AEC, Jeová atentou para a atitude arrogante desta cidade. Por conseguinte, avisou-a de que seria paga na mesma moeda por ter roubado do povo Dele o ouro, a prata e muitas outras coisas desejáveis que utilizou para embelezar seus templos. Haveria de ocorrer também um ajuste de contas por Tiro ter vendido o povo de Deus à escravidão. — Jl 3:4-8; Am 1:9, 10.

Mais tarde, o profeta Isaías registrou um proferimento adicional contra Tiro, o qual indicava que ela seria esquecida por "setenta anos". (Is 23:1-18) Anos depois, o profeta Jeremias incluiu Tiro entre as nações selecionadas para beber o vinho do furor de Jeová. (Je 25:8-17, 22, 27; 27:2-7; 47:2-4) Uma vez que as nações mencionadas na profecia de Jeremias deviam "servir ao rei de Babilônia por setenta anos" (Je 25:8-11), isto sugere que tanto a profecia de Isaías como a de Jeremias se relacionavam com a campanha de Nabucodonosor contra Tiro.

Também por intermédio de Ezequiel, contemporâneo de Jeremias, Jeová indicou a calamidade que Tiro sofreria às mãos de Nabucodonosor. (Ez 26:1–28:19) Embora Tiro tivesse sido comparada a um lindo navio, com multicoloridas velas e coberturas de convés, e uma proa incrustada de marfim, naufragaria em mar aberto. (Ez 27:3-36) O 'rei' de Tiro (pelo visto a linhagem dos governantes tírios) se jactava orgulhosamente: "Sou deus. No assento de deus me assentei." Mas ele havia de ser removido como profano, e destruído pelo fogo. — Ez 28:2-19.

Destruição da Cidade. No decorrer do longo sítio que Nabucodonosor efetuou contra Tiro, as cabeças dos soldados dele ficaram 'calvas' devido à fricção dos capacetes, e os ombros deles ficaram 'esfolados' de tanto carregarem materiais usados na construção das obras de sítio. Uma vez que Nabucodonosor não recebeu nenhum "salário" por servir qual instrumento de Jeová na execução do julgamento contra Tiro, Jeová prometeu compensá-lo com a opulência do Egito. (Ez 29:17-20) Segundo o historiador judeu Josefo, o sítio durou 13 anos (*Against Apion* [Contra Apião], I, 156 [21]) e custou muito aos babilônios. A história secular não registra exatamente quão cabais ou eficazes foram os esforços de Nabucodonosor. Mas a perda de vidas e de propriedades dos tírios deve ter sido grande. — Ez 26:7-12.

Não obstante, quando os israelitas retornaram do exílio babilônico, os tírios os ajudaram por suprir madeiras de cedro do Líbano para a construção dum segundo templo, e reiniciaram seu comércio com a cidade reconstruída de Jerusalém. — Esd 3:7; Ne 13:16.

O conflito de Tiro com Nabucodonosor, embora grande, não havia de ser o fim completo de Tiro. Uma pronúncia profética posterior indicava que, embora Tiro construísse uma escarpa (ou antemuro) e amontoasse prata e ouro, o próprio Jeová a destruiria por completo. — Za 9:3, 4.

Quase 200 anos após a profecia de Zacarias, esta se cumpriu. Em 332 AEC, Alexandre, o Grande, atravessou a Ásia Menor com seu exército, e, em seu impetuoso avanço em direção ao S, pausou o bastante para dar atenção a Tiro. Quando a cidade se recusou a abrir as portas, Alexandre, enfurecido, fez com que seu exército ajuntasse os escombros da cidade continental e os lançasse no mar, construindo assim um aterro até a cidade-ilha, tudo isto em cumprimento da profecia. (Ez 26:4, 12; DIAGRAMA, Vol. 2, p. 531) Alexandre, usando suas forças navais para encurralar os navios de Tiro no porto, passou a construir as torres de sítio mais elevadas já usadas nas guerras antigas. Por fim, após sete meses, abriram-se brechas nas muralhas de 46 m de altura. Além dos 8.000 militares mortos em combate, 2.000 líderes destacados foram mortos em represália, e 30.000 habitantes foram vendidos como escravos.

Mencionada nas Escrituras Gregas. Apesar da destruição total da cidade por Alexandre, ela foi reconstruída durante o período dos selêucidas, e, no primeiro século EC, era um importante porto de escala no Mediterrâneo. Durante o grande ministério de Jesus na Galileia, muitas pessoas das proximidades de Tiro e de Sídon vieram para ouvir a mensagem dele e ser curadas de suas doenças. (Mr 3:8-10; Lu 6:17-19) Alguns meses depois, Jesus visitou em pessoa a região nos arredores de Tiro, ocasião em que curou a filhinha possessa de demônio duma senhora siro-fenícia. (Mt 15:21-29; Mr 7:24-31) Jesus comentou que, caso tivesse realizado em Tiro e Sídon as obras poderosas que realizou em Corazim e Betsaida, os pagãos de Tiro e Sídon teriam sido mais receptivos do que aqueles judeus. — Mt 11:20-22; Lu 10:13, 14.

TIRSATA. Título persa do governador dum distrito jurisdicional. Nas cinco vezes em que é empregado, acha-se precedido do artigo definido hebraico *ha,* tornando-se em português "*o* Tirsata".

As autoridades mencionadas na Bíblia com o título de "Tirsata" governavam sobre Judá, uma das províncias persas. Zorobabel, evidentemente, era o Tirsata mencionado em Esdras 2:63 e Neemias 7:65, 70. Mais tarde, quando Neemias se tornou governador, ele era o Tirsata, e é mencionado como tal em Neemias 8:9 e 10:1.

TIRZA [duma raiz que significa "agradar-se; aprovar"].

1. Uma das cinco filhas de Zelofeade, o manassita; contemporânea de Moisés e Josué. — Núm 26:29, 33; 27:1-7; 36:11, 12; Jos 17:3, 4.

2. Cidade em Samaria. As evidências arqueológicas parecem favorecer sua identificação com Tell el-Farʽah, uns 10 km ao NNE de Siquém.

Sob o comando de Josué, os israelitas derrotaram o rei de Tirza. (Jos 12:7, 24) Séculos depois, Jeroboão, o primeiro rei do reino setentrional, transferiu sua residência para Tirza. (Veja 1Rs 12:25; 14:17.) Tirza, evidentemente, continuou sendo a capital do reino setentrional durante os reinados de Nadabe, filho de Jeroboão (1Rs 15:25-28), e de seus sucessores, Baasa, Elá e Zinri. (1Rs 15:33; 16:5, 6, 8, 15) O último destes reis, Zinri, suicidou-se em Tirza, quando Onri capturou a cidade. (1Rs 16:17-20) Depois de reinar em Tirza por seis anos, Onri construiu Samaria e fez daquela cidade a sua capital. (1Rs 16:23, 24, 29) Mais de 150 anos depois, Menaém, morador de Tirza, matou Salum e se tornou rei em Samaria. — 2Rs 15:14, 17.

TISBITA. Evidentemente, habitante de Tisbé, pelo visto uma aldeia ao L do Jordão, na terra de Gileade. O termo "tisbita" é aplicado a Elias em todas as seis ocorrências. — 1Rs 17:1; 21:17, 28; 2Rs 1:3, 8; 9:36.

TISRI. Veja ETANIM.

TITO. Cristão grego que labutou junto com o apóstolo Paulo. Na época em que surgiu a questão da circuncisão em Antioquia (c. 49 EC), parece que Tito acompanhou Paulo e Barnabé a Jerusalém. (At 15:1, 2; Gál 2:1-3) Por volta de 55 EC, Tito ministrava altruistamente à congregação coríntia, tendo sido enviado a Corinto pelo apóstolo Paulo, a fim de ajudar na coleta feita em favor dos irmãos necessitados na Judeia, e talvez também para observar a reação da congregação à primeira carta que Paulo lhes enviara. (2Co 2:13; 8:1-6; 12:17, 18) Quando Tito se encontrou, depois disso, com o apóstolo na Macedônia, pôde fornecer-lhe um bom relato a respeito da congregação coríntia, relato este que proporcionou consolo e alegria a Paulo. O próprio Tito viera a ter grande afeição pelos cristãos coríntios por causa da obediência deles, e porque a atitude elogiável deles se revelara uma fonte de encorajamento e alegria para ele. — 2Co 7:6, 7, 13-15.

Uma vez que Tito havia iniciado os assuntos relacionados com a contribuição, Paulo desejou que ele concluísse essa tarefa e recomendou Tito à congregação coríntia como "parceiro meu e colaborador nos vossos interesses". Estando sinceramente interessado no bem-estar dos coríntios, e incentivado pelo apóstolo a fazê-lo, Tito partiu de bom grado para Corinto. — 2Co 8:6, 16, 17, 23.

Depois de Paulo ser solto de sua primeira detenção em Roma, Tito e Timóteo, pelo que parece, trabalharam com ele no ministério. Enquanto em Creta (evidentemente em algum tempo entre 61 e 64 EC), Paulo deixou Tito ali para 'corrigir as coisas defeituosas e fazer designações de anciãos numa cidade após outra'. (Tit 1:4, 5) Tratava-se, pelo visto, duma designação temporária, pois Paulo solicitou a Tito que fizesse o máximo para juntar-se a ele em Nicópolis. — Tit 3:12.

Em algum tempo durante o segundo encarceramento de Paulo em Roma (c. 65 EC), Tito, provavelmente por orientação do apóstolo, ou com a aprovação dele, partiu para a Dalmácia. — 2Ti 4:10; veja DALMÁCIA.

TITO, CARTA A. Carta escrita pelo apóstolo Paulo a Tito, colaborador que Paulo havia deixado em Creta para 'corrigir as coisas defeituosas e fazer designações de anciãos' nas várias congregações ali. (Tit 1:1, 4, 5) Todos os antigos catálogos notáveis das Escrituras Gregas Cristãs, começando com o Fragmento Muratoriano do segundo século EC, atestam a autenticidade da carta.

Época e Lugar da Escrita. Visto que não há nenhum registro de que Paulo se tenha empenhado em atividades cristãs na ilha de Creta antes de seu primeiro encarceramento em Roma, ele deve

DESTAQUES DE TITO

Conselhos a um ancião sobre como lidar com as situações numa designação muitíssimo difícil.

Carta escrita pelo apóstolo Paulo, evidentemente após seu primeiro encarceramento em Roma.

Designação de superintendentes e como lidar com sérios problemas.

- Tito é comissionado a corrigir as coisas defeituosas e a designar superintendentes nas diversas cidades de Creta. (1:5)
- O homem designado superintendente deve estar livre de acusação, deve ser exemplar tanto pessoalmente como em sua vida familiar, hospitaleiro, equilibrado, dominando a si mesmo; precisa representar corretamente a verdade em seu ensino, sendo assim capaz de exortar e repreender aqueles que contradizem. (1:6-9)
- Homens indisciplinados nas congregações têm de ser silenciados, especialmente os adeptos da circuncisão, que subverteram famílias inteiras; devem ser repreendidos com severidade para que todos sejam sãos na fé. (1:10-16)
- Questões tolas, genealogias e conflitos sobre a Lei devem ser evitados; alguém que promova uma seita deve ser rejeitado depois de ter sido admoestado pela segunda vez. (3:9-11)

Conselho salutar para todo tipo de cristão.

- Os homens idosos são incentivados a ser exemplos de moderação, seriedade, juízo, fé, amor e perseverança. (2:1, 2)
- As mulheres idosas são igualmente exortadas a ser exemplares; devem ser instrutoras do que é bom, para que possam ajudar as mulheres mais jovens a encarar corretamente suas responsabilidades como esposas e mães, a fim de não trazerem vitupério sobre a palavra de Deus. (2:3-5)
- Os homens mais jovens são exortados a serem ajuizados. (2:6-8)
- Os escravos devem estar sujeitos aos seus donos, para que adornem o ensino de Deus. (2:9, 10)
- A benignidade imerecida de Deus deve motivar os cristãos a repudiar a impiedade e a viver com bom juízo neste sistema de coisas, enquanto aguardam pacientemente a gloriosa manifestação de Deus e de Jesus Cristo. (2:11-15)
- Devem mostrar a devida sujeição a governantes, evitar ser beligerantes e cultivar a razoabilidade e a brandura. (3:1, 2)
- Paulo e seus concristãos haviam, outrora, procedido em maldade também; mas, por intermédio da benignidade imerecida de Deus, foram salvos e têm agora a esperança segura da vida eterna; esses fatos devem ser constantemente enfatizados, a fim de incentivar os crentes a concentrar a mente em obras excelentes. (3:3-8)

ter estado ali, junto com Tito, algum tempo entre sua soltura e seu encarceramento final. Assim, a época da composição da carta se situaria entre cerca de 61 e 64 EC. A Macedônia pode ter sido o lugar do qual se enviou a carta; foi aparentemente ali, no mesmo período geral, que Paulo escreveu Primeira Timóteo. — 1Ti 1:3.

O Objetivo da Carta. A carta evidentemente devia servir como guia para Tito, e lhe dava apoio apostólico para o desempenho de seus deveres relacionados com as congregações cretenses. Sua designação não era nada fácil, pois tinha de lidar com pessoas rebeldes. Como Paulo escreveu: "Há muitos indisciplinados, conversadores improfícuos e enganadores da mente, especialmente os homens que aderem à circuncisão. É preciso fechar a boca de tais, visto que estes mesmos persistem em subverter famílias inteiras por ensinarem coisas que não deviam, por causa de ganho desonesto." (Tit 1:10, 11) Também, entre os cretenses, eram comuns a mentira, a glutonaria e a preguiça, e, pelo visto, alguns dos cristãos refletiam essas características ruins. Por esse motivo, Tito tinha de repreendê-los com severidade e mostrar-lhes o que se exigia dos cristãos, quer jovens, quer idosos, varões ou mulheres, escravos ou livres. Pessoalmente, tinha de ser exemplo de obras excelentes e mostrar incorruptibilidade no ensino. — 1:12–3:2.

TIZITA. Apelido de Joa, guerreiro de Davi. (1Cr 11:26, 45) O nome deriva provavelmente dum lugar atualmente desconhecido.

TOÁ. Levita coatita, ancestral do profeta Samuel e de Hemã, o cantor. (1Cr 6:33, 34, 38) Ele é provavelmente chamado de Naate em 1 Crônicas 6:26 e de Toú em 1 Samuel 1:1.

TOBE. "Terra" para a qual Jefté fugiu de seus meios-irmãos. Em Tobe ele reuniu uma força de homens antes de seus meios-irmãos lhe pedirem para ser seu comandante na luta contra os amonitas. (Jz 11:3-11) Há possivelmente outra referência bíblica a Tobe, caso o nome Istobe deva ser traduzido "homens de Tobe", em 2 Samuel 10:6-8. (Veja *ALA*, *BJ*, *IBB*, *NM* n.) Não se conhece a localização definitiva de Tobe. Entretanto, é muitas vezes identificada com a região em torno de Taiyiba, uns 60 km ao ESE do mar da Galileia.

TOBE-ADONIAS [Bom É o Senhor Jah]. Um dos levitas a quem Jeosafá, no terceiro ano de seu reinado, enviou para ensinar a lei de Jeová nas cidades de Judá. (2Cr 17:7-9) A referência feita a Adonias e a Tobijá no mesmo versículo leva alguns peritos a crer que este nome seja uma ditografia de copista, isto é, uma inadvertida repetição.

TOBIAS [Bom É Jah].

1. Antepassado de alguns exilados que retornaram, que não puderam confirmar sua genealogia israelita. — Esd 2:1, 59, 60; Ne 7:61, 62.

2. Oponente de Neemias. Tobias era "o servo", provavelmente alguma autoridade sob o rei persa. (Ne 2:19) Tanto ele como seu filho, Jeoanã, casaram-se com mulheres judias, e Tobias também era parente do sumo sacerdote Eliasibe. Isto colocava Tobias numa posição vantajosa para minar a autoridade de Neemias, visto que muitos judeus admiravam Tobias e falavam bem dele. — Ne 6:17-19; 13:4.

Quando Neemias chegou a Jerusalém, Tobias e seus associados ficaram desgostosos com as boas perspectivas de Israel. (Ne 2:9, 10) De início, eles simplesmente zombaram e caçoaram dos judeus (Ne 2:19; 4:3), mas, quando a reconstrução das muralhas fez progresso, ficaram muito irados. Entretanto, as várias conspirações — de matar os judeus (Ne 4:7-9, 11, 14, 15), e uma tentativa de fazer com que Neemias violasse a santidade do templo (Ne 6:1, 10-13) — fracassaram todas. Mesmo depois de as muralhas ficarem prontas, Tobias, mediante correspondência com seus simpatizantes em Jerusalém, tentou intimidar Neemias. (Ne 6:16-19) Neemias, por conseguinte, pediu corretamente a Jeová que se lembrasse dos muitos atos iníquos de Tobias e de seus confederados. (Ne 6:14) Na segunda vez em que Neemias veio de Babilônia, quando encontrou um refeitório no pátio do templo reservado para Tobias, prontamente lançou fora as coisas de Tobias. — Ne 13:4-9. Veja também TOBIJÁ.

TOBIJÁ [Bom É Jeová].

1. Um dos levitas que Jeosafá despachou para ensinar a lei de Jeová nas cidades de Judá em 934 AEC. — 2Cr 17:7-9.

2. Um dos judeus que retornaram do exílio, de quem se tirou ouro e prata para se fazer uma coroa para o sumo sacerdote Jesua. — Za 6:10, 11, 14.

TOCAIA. Veja EMBOSCADA.

TOCHA. Luz geralmente transportada na mão e que consistia, com frequência, quer dum archote aceso, de madeira resinosa, quer dum facho envolto em material absorvente, embebido em óleo e incendiado. — Gên 15:17; Jz 7:16, 20; 15:4; Is 62:1; Ez 1:13; Da 10:6; Na 2:4; Jo 18:3.

TODO-PODEROSO. A palavra "Todo-Poderoso" é traduzida da palavra hebraica *Shad·daí* e da palavra grega *Pan·to·krá·tor.* Ambas as palavras transmitem, evidentemente, a ideia de força ou poder.

O Termo Hebraico. No texto hebraico, *Shad·daí* é empregado sete vezes junto com *'El* (Deus), formando o título "Deus Todo-Poderoso". (Gên 17:1; 28:3; 35:11; 43:14; 48:3; Êx 6:3; Ez 10:5) Nas demais 41 ocorrências, aparece sem *'El* e é traduzido "o Todo-Poderoso". Similar a *'Adho·nai* (Soberano Senhor) e *'Elo·hím* (Deus), *Shad·daí* está no plural para denotar excelência. — Gên 49:25; Núm 24:4; Sal 68:14.

A derivação exata da palavra *Shad·daí* é um assunto debatido. Os tradutores da *Septuaginta* empregaram várias palavras gregas ao traduzi-la, mas, no livro de Jó, eles realmente empregaram a palavra *Pan·to·krá·tor* (Todo-Poderoso) 16 vezes ao traduzir *Shad·daí.* Em alguns casos, eles a traduziram por um termo grego (*hi·ka·nós*) que significa "suficiente" ou "idôneo" (Ru 1:20, 21; Jó 21:15; 31:2; 40:2), e posteriores tradutores gregos, tais como Áquila e Símaco, seguiram esta interpretação, apresentando assim *Shad·daí* como "O Suficiente (Idôneo)".

O conceito de alguns críticos atuais é expresso no comentário de Gênesis 17:1, na tradução católica conhecida como *A Bíblia de Jerusalém* (nota de rodapé *o*), que declara: "A tradução comum 'Deus Todo-Poderoso', é inexata. O sentido é incerto; propôs-se 'Deus da montanha'." Todavia, tal conceito extremista baseia-se numa imaginária ligação de *Shad·daí* com o termo acadiano *shadu* (montanha). O *Unger's Bible Dictionary* (Dicionário Bíblico de Unger, 1965, p. 1000) comenta: "Este conceito, porém, é inaceitável, e Sadai é melhor tomado da raiz *shadad* [*sha·dhádh*], 'ser forte ou poderoso', como em árabe." — Veja também *The Analytical Hebrew and Chaldee Lexicon* (Léxico Analítico Hebraico e Caldeu), de Benjamin Davidson, p. 702.

Sha·dhádh, no texto bíblico, comumente sugere poder violento, conforme usado numa assolação. (Veja Sal 17:9; Pr 11:3.) Isaías 13:6 declara: "Uivai, porque está próximo o dia de Jeová! Chegará como assolação [*keshódh*] da parte do Todo-Poderoso [*mish·Shad·daí*]." Ao passo que a ideia de ação violenta é básica no uso bíblico deste radical, certos eruditos sugerem que seu sentido original ou significado primário era simplesmente "ser forte" ou "agir fortemente". *The Jewish Encyclopedia* (A Enciclopédia Judaica, 1976, Vol. IX, p. 162) declara: "É possível, porém, que o significado original fosse o de 'predominância' ou 'força sobrepujante', e que este significado persistisse no [título] divino."

Jeová usou este título "Deus Todo-Poderoso" (*'El Shad·daí*) ao fazer sua promessa a Abraão a respeito do nascimento de Isaque, promessa que exigiu de Abraão muita fé no poder de Deus de cumprir sua promessa. Foi dali em diante usado quando se mencionava a Deus como aquele que abençoaria Isaque e Jacó como herdeiros do pacto abraâmico. — Gên 17:1; 28:3; 35:11; 48:3.

Em harmonia com isso, Jeová podia dizer mais tarde a Moisés: "Eu costumava aparecer a Abraão, a Isaque e a Jacó como Deus Todo-Poderoso [*be'Él Shad·daí*], mas com respeito ao meu nome Jeová não me dei a conhecer a eles." (Êx 6:3) Isto não podia significar que estes patriarcas desconheciam o nome Jeová, visto que eles e outros antes deles o usavam com frequência. (Gên 4:1, 26; 14:22; 27:27; 28:16) De fato, no livro de Gênesis, que relata a vida dos patriarcas, a palavra "Todo-Poderoso" ocorre apenas 6 vezes, ao passo que o nome pessoal Jeová foi escrito 172 vezes no texto hebraico original. Contudo, embora estes patriarcas viessem a reconhecer por experiência pessoal o direito e as qualificações de Deus para o título de "o Todo-Poderoso", não haviam tido a oportunidade de reconhecer o pleno significado do seu nome pessoal, Jeová, e o que este envolve. Neste respeito, *O Novo Dicionário da Biblia* (Vol. 1, p. 411) comenta: "A revelação anterior, aos patriarcas, dizia respeito às promessas referentes a um futuro distante e por isso mesmo haveria a necessidade de assegurá-los que Ele, Yahweh, era um Deus (*'el*) tal que era competente (*shadday*) para cumprir tais promessas. A revelação na sarça ardente, entretanto, foi maior e mais íntima, pois o poder e a presença imediata e contínua de Deus entre eles foram envolvidos no nome familiar de Yahweh." — Editado por J. D. Douglas, 1966.

Potência sugere força ou poder para realizar e cumprir algo intencionado, bem como vencer obstáculos ou oposição, e a onipotência de Jeová manifesta seu poder irresistível para realizar seu propósito. Às vezes apresenta-se ação violenta com relação ao título de Deus de "o Todo-Poderoso", como no Salmo 68:14, quando ele 'dispersa os reis'; em Joel 1:15, que descreve a "assolação [*shodh*] da parte do Todo-Poderoso [*mi·Shad·daí*]" que sobrevirá no "dia de Jeová"; e em Isaías 13:6, já citado. Assegura também sua capacidade de abençoar (Gên 49:25) e constitui garantia de segurança para os que confiam nele: "Quem morar no lugar secreto do Altíssimo procurará para si pouso sob a própria sombra do Todo-Poderoso." — Sal 91:1.

No livro de Jó, o termo *Shad·daí* ocorre 31 vezes, sendo usado por todos os personagens do drama ali apresentado. Destaca-se o poder de Jeová de punir ou afligir (Jó 6:4; 27:13-23), de modo que aqueles

que dizem: “Que é o Todo-Poderoso, para que o sirvamos, e que nos aproveita termos entrado em contato com ele?”, e que, portanto, confiam em seu próprio poder, podem esperar beber “do furor do Todo-Poderoso”. (Jó 21:15, 16, 20) Portanto, o Todo-Poderoso merece reverência, até mesmo pavor, visto que não se pode desconsiderar sua vontade, nem se pode violar impunemente sua lei (Jó 6:14; 23:15, 16; 31:1-3), apesar de não se ver imediatamente a expressão de sua potência. (Jó 24:1-3, 24; compare isso com Êx 9:14-16; Ec 8:11-13.) Todavia, seu poder e sua potência são sempre usados em estrita harmonia com a justiça e o juízo, nunca de forma descontrolada, arbitrária, errática, ou irresponsável. (Jó 34:10, 12; 35:13; 37:23, 24) Portanto, não há motivo justo para os homens contenderem com ele ou acharem falta nele. (Jó 40:2-5) Os que praticam a justiça podem chegar-se a ele com plena confiança e usufruir uma relação pessoal com ele. (Jó 13:3; 29:4, 5; 31:35-37) Sendo o Criador, ele é a Fonte de vida e de sabedoria. — Jó 32:8; 33:4.

Na profecia de Isaías 9:6, a respeito do Messias, o título “Deus Poderoso” é aplicado ao prometido Príncipe da Paz. Esta expressão, porém, traduz o hebraico *’El Gib·bóhr,* não *’El Shad·dai,* como nos textos acima.

O Termo Grego. Nas Escrituras Gregas Cristãs, a palavra *Pan·to·krá·tor* ocorre dez vezes, nove delas no livro de Revelação (Apocalipse). A palavra significa basicamente “Todo-Poderoso”, ou “Onipotente”. Seu uso nas Escrituras Gregas Cristãs dá peso ao entendimento do termo hebraico *Shad·dai* como significando “o Todo-Poderoso”, visto que de outro modo não haveria termo correspondente a *Pan·to·krá·tor* nas Escrituras Hebraicas.

Em 2 Coríntios 6:18, Paulo cita as Escrituras Hebraicas ao exortar os cristãos a evitarem a adoração falsa e o uso de ídolos inanimados e impotentes, habilitando-se assim quais filhos do “Todo-Poderoso [*Pan·to·krá·tor*]”. Em vista das citações do apóstolo, é evidente que o título aqui aplica-se a Jeová Deus.

De modo similar, em todo o livro de Revelação o título *Pan·to·krá·tor* é aplicado ao Criador e Rei da Eternidade, Jeová, como no “cântico de Moisés, o escravo de Deus, e o cântico do Cordeiro [Jesus Cristo]”, que aclama a Jeová Deus como aquele que é digno de adoração e de temor por parte de todas as nações. (Re 15:3; compare isso com Re 21:22.) A aplicação do título a Jeová Deus torna-se óbvia em Revelação 19:6, com o uso da expressão Aleluia (Louvai a Jah!). Do mesmo modo, a expressão “Aquele que é, e que era, e que vem” (Re 1:8; 4:8) aponta claramente para o Deus da eternidade (Sal 90:2), que não só “era” o Todo-Poderoso nos tempos antigos, mas continua a sê-lo, e “que vem” como tal com a expressão de sua onipotência. Novamente indica-se ação violenta depois de ele ‘assumir o seu grande poder’ para governar como rei, pela expressão de seu furor contra as nações opositoras na “guerra do grande dia de Deus, o Todo-Poderoso”. (Re 11:17, 18; 16:14) Seu Filho, Cristo Jesus, “A Palavra de Deus”, é revelado como expressando este “furor de Deus, o Todo-Poderoso”, contra as nações na posição que ocupa como rei ungido por Deus. (Re 19:13-16) Contudo, tais potentes expressões das decisões judiciais de Deus continuam estando em plena harmonia com suas normas de verdade e justiça. — Re 16:5-7; veja DEUS.

TOFEL. Local mencionado junto com outros como ponto de referência para localizar o lugar onde Moisés falou aos israelitas pouco antes de sua morte. — De 1:1.

TOFETE. Lugar fora de Jerusalém onde israelitas apóstatas, inclusive Acaz e Manassés, realizavam sacrifícios de crianças. Por fim, o Rei Josias tornou-o impróprio para adoração. (2Rs 23:10; 2Cr 28:3; 33:6; Je 7:31-33; 19:3-14; 32:35) Tofete provavelmente ocupava um trecho da parte leste do vale de Hinom, perto do Portão dos Cacos (Portão dos Montes de Cinzas). — Je 19:2, 6, 14; veja HINOM, VALE DE.

Falando sobre 2 Reis 23:10, o comentarista judeu David Kimhi (1160?-1235?) diz o seguinte como possível explicação sobre Tofete: “Nome do lugar em que eles faziam seus filhos passar pelo [fogo] para Moloque. O nome do lugar era Tofete, e diziam que era chamado assim porque eles dançavam e tocavam pandeiros [hebr.: *tup·pím*] por ocasião da adoração, para que o pai não escutasse os gritos do filho quando o estivessem fazendo passar pelo fogo, e para que seu coração não ficasse agitado e ele o tirasse da mão deles. E esse lugar era um vale que pertencia a um homem chamado Hinom, de modo que era chamado de ‘Vale de Hinom’ e de ‘Vale do Filho de Hinom’. . . . E Josias conspurcou aquele lugar, reduzindo-o a um lugar impuro, para nele se lançarem carcaças e toda impureza, a fim de que nunca mais subisse ao coração do homem fazer seu filho ou sua filha passar pelo fogo para Moloque.” — *Biblia Rabbinica* (Bíblia Rabínica), Jerusalém, 1972.

Em Isaías 30:32, 33, declara-se que a punição que Jeová dará à Assíria “certamente mostrará ser com pandeiros [hebr.: *bethup·pím*] e com harpas. . . . Pois o seu Tofete está posto em ordem desde tempos recentes. . . . Há fogo e lenha em abundância. O sopro de Jeová arde contra ele como uma torrente de enxofre.” Neste caso, Tofete é mencionado figurativamente como local em que se faz queimas com fogo, para representar a destruição que havia de sobrevir à Assíria.

TOGARMA.

1. Filho de Gômer, que era filho de Jafé; portanto, bisneto de Noé. — Gên 10:1-3; 1Cr 1:4-6.

2. Descendentes de Togarma, filho de Gômer, e a região que ocupavam. Na endecha de Ezequiel, concernente a Tiro, menciona-se Togarma como fonte de "cavalos, e corcéis, e mulos", pelos quais Tiro trocava determinadas mercadorias. (Ez 27:2, 14) O mesmo profeta alista Togarma entre os aliados de Gogue de Magogue e o situa entre os povos "das partes mais remotas do norte". — Ez 38:6.

Muitos comentaristas relacionam Togarma com os armênios. Os próprios armênios tradicionalmente afirmam ser descendentes de "Haik, filho de *Thorgom*". Antigos escritores gregos falam dos armênios como um povo famoso por seus cavalos e mulos.

TOI, TOÚ. Rei de Hamate. Ao ficar sabendo que Davi havia derrotado o inimigo que tinham em comum, isto é, Hadadezer, rei de Zobá, Toi imediatamente enviou seu filho com congratulações e presentes. Davi santificou os presentes junto com o despojo da batalha. — 2Sa 8:9-12; 1Cr 18:9-11.

TOLA [Pano Carmesim (Escarlate)].

1. Primeiro filho alistado de Issacar, que acompanhou a casa de Jacó na mudança para o Egito, em 1728 AEC. (Gên 46:8, 13) Os filhos e alguns netos de Tola fundaram populosas famílias tribais em Issacar, coletivamente conhecidas como tolaítas. — Núm 26:23; 1Cr 7:1-4.

2. Juiz de Israel; filho de Puá. Tola era descendente de Issacar, mas vivia na região montanhosa de Efraim, onde posteriormente foi sepultado. Não se registram experiências de sua judicatura de 23 anos. — Jz 10:1, 2.

TOLADE. Trata-se, pelo visto, do nome alternativo da cidade simeonita de Eltolade. — 1Cr 4:24, 29, 31; Jos 15:30; 19:1, 4; veja ELTOLADE.

TOLAÍTAS [De (Pertencentes a) Tola]. Família da tribo de Issacar, fundada por Tola. — Núm 26:23; veja TOLA N.º 1.

TOLO. Em vez de referir-se a alguém que carece de capacidade mental, a palavra "tolo", conforme usada na Bíblia, em geral alude à pessoa que despreza a razão e cujo proceder é moralmente insensato, em desacordo com as normas justas de Deus. Há vários termos hebraicos para referir-se a uma pessoa assim: *kesíl* ('estúpido'; Pr 1:22), *'ewíl* ("tolo"; Pr 12:15), *na·vál* ("insensato"; Pr 17:7), e *lets* ("zombador"; Pr 13:1). Em grego, *á·fron* refere-se ao "desarrazoado" (Lu 12:20), *a·nó·e·tos* ao 'insensato' (Gál 3:1), e *mo·rós* ao 'tolo' (Mt 23:17; 25:2).

O proceder de Nabal ilustra como o tolo age (1Sa 25), e o mesmo acontece no caso de pessoas que conhecem o verdadeiro Deus e ainda assim adoram coisas criadas. (Ro 1:20-25) Isaías disse que o tolo, ou a pessoa insensata, fala 'mera insensatez e o próprio coração dele faz o que é prejudicial, para praticar a apostasia e para falar contra Jeová aquilo que é desordenado, para fazer a alma do faminto ficar vazia, e ele faz até mesmo o sedento passar sem a própria bebida'. (Is 32:6) O tolo despreza a sabedoria e a disciplina. (Pr 1:7) Em vez de acatar conselhos, o tolo continua a andar no caminho que considera "direito aos seus próprios olhos". (Pr 12:15) Ofende-se facilmente e estoura em disputas. (Ec 7:9; Pr 20:3) Diz no coração (suas ações indicam o que seus lábios talvez não digam com tantas palavras): "Não há Jeová." — Sal 14:1.

Jesus Cristo chamou os escribas e os fariseus corretamente de "tolos e cegos", isto é, pessoas sem sabedoria e moralmente imprestáveis, pois haviam distorcido a verdade com tradições humanas e se tornado hipócritas. Ademais, Jesus respaldou a acertada descrição que fizera, ilustrando a falta de discernimento deles. (Mt 23:15-22; 15:3) No entanto, quem comete o erro de chamar seu irmão de "tolo desprezível", ato que o julga e condena como moralmente imprestável, põe-se em perigo de ser lançado na Geena. — Mt 5:22; Ro 14:10-12; Mt 7:1, 2.

Entre as excelentes ilustrações de Jesus, extraídas do cotidiano, para destacar a tolice de negligenciar coisas espirituais, com a consequente perda da verdadeira bênção, acham-se os seguintes dois exemplos: o homem tolo, que construiu sua casa sobre a areia, e o homem rico, cuja terra produzia bem e que, portanto, planejava expandir seus celeiros, para então realmente usufruir a vida. Ademais, é tolice não 'manter-se desperto' em sentido espiritual, como frisa a ilustração de Jesus das cinco virgens tolas que não levaram óleo para suas lâmpadas ao saírem a fim de encontrar o noivo. — Mt 7:24-27; Lu 12:16-21; Mt 25:1-13.

Para vir a ser realmente sábia, a pessoa deve tornar-se tola aos olhos do mundo, "pois a sabedoria deste mundo é tolice perante Deus". Os que Jeová escolhe para representá-lo não são os sábios segundo os padrões do mundo, mas os desprezados como pessoas sem conhecimento, os tolos. Isto resulta em a tolice deste mundo tornar-se ainda mais evidente. De mais a mais, remove todo motivo de jactância da parte do favorecido. Em vez disso, toda a glória cabe legitimamente à Fonte da sabedoria, Jeová. — 1Co 3:18, 19; 1:18-31.

Responder ao tolo em harmonia com, ou "segundo a sua tolice", no sentido de recorrer a seus métodos degradantes de argumentação, coloca a pessoa que assim o faz em harmonia com os arrazoamentos ou modos de agir desequilibrados do tolo. Para não nos tornarmos como o tolo neste respeito, o

provérbio aconselha: "Não respondas ao estúpido segundo a sua tolice." Por outro lado, Provérbios 26:4, 5 mostra que pode ser proveitoso responder-lhe "segundo a sua tolice", no sentido de analisar suas alegações, expondo-as como ridículas, e de mostrar que seus próprios argumentos conduzem a conclusões inteiramente diferentes das que ele mesmo tirou.

TOMÉ [do aramaico, que significa "Gêmeo"]. Este apóstolo de Jesus Cristo era chamado "O Gêmeo", ou Dídimo. (Mt 10:3; Mr 3:18; Lu 6:15; Jo 11:16 n) Parece que era um tanto impetuoso ao expressar sentimentos ou manifestar dúvidas. No entanto, ao lhe serem esclarecidas as dúvidas, Tomé não hesitava em confessar abertamente sua crença.

Quando Jesus propôs regressar à Judeia, para ressuscitar Lázaro, Tomé disse: "Vamos também, para que morramos com ele." (Jo 11:16) Visto que pouco antes dessa ocasião os judeus haviam buscado apedrejar Jesus (Jo 11:7, 8), é possível que Tomé quisesse incentivar os outros discípulos a acompanhar Jesus, embora isto pudesse resultar em se juntarem a Lázaro ou ao próprio Jesus, na morte.

Diante do comentário de Jesus sobre ir embora a fim de preparar um lugar para os apóstolos, Tomé revelou ter dúvidas, ao dizer: "Senhor, não sabemos para onde vais. Como sabemos o caminho?" (Jo 14:2-6) Similarmente, depois de ouvir falar na ressurreição de Jesus, Tomé disse: "A menos que eu veja nas suas mãos o sinal dos pregos e ponha o meu dedo no sinal dos pregos, e ponha a minha mão no seu lado, certamente não acreditarei." Oito dias depois, Tomé teve oportunidade de fazer isto, quando Jesus novamente apareceu aos discípulos. Mas não se declara se Tomé realmente apalpou as feridas nessa ocasião. No entanto, ele ficou convencido e exclamou: "Meu Senhor e meu Deus!" Cristo então o repreendeu com brandura, dizendo: "Felizes são os que não veem, contudo, creem." — Jo 20:24-29.

TOPÁZIO. A variedade usada como pedra preciosa é um mineral duro, transparente, cristalino, composto de fluossilicato de alumínio. É mais duro que o quartzo e não raro é encontrado em cavidades de rochas graníticas. O topázio pode ser incolor, mas também ocorre numa grande gama de cores que incluem o branco, o amarelo, o marrom-claro, o vermelho-rosado e, às vezes, o verde ou o azul pálidos. O matiz mais popular é o amarelo-vinho. A palavra topázio deriva-se do vocábulo grego *to·pá·zi·on,* que faz alusão à ilha de Topázio, situada no Mar Vermelho, de onde os gregos obtinham os topázios com que Plínio, o Velho, e outros escritores primitivos estavam familiarizados. O livro de Jó relaciona o topázio com Cus, região que margeava o Mar Vermelho.

O topázio achava-se entre as pedras preciosas do "peitoral do julgamento" usado pelo sumo sacerdote Arão. Era a pedra engastada no meio da primeira carreira de gemas, e o nome de uma das 12 tribos de Israel estava gravado nela. (Êx 28:2, 15, 17, 21; 39:10) Os alicerces da "cidade santa, Nova Jerusalém, descendo do céu, da parte de Deus . . . estavam adornados com toda sorte de pedra preciosa", e o nono alicerce era de topázio. — Re 21:2, 19, 20.

TOQUÉM [Quantidade Fixa]. Cidade de Simeão. (1Cr 4:24, 32) Parece que é chamada de Eter, em Josué 19:7. — Veja ETER.

TORMENTO. A palavra grega *ba·sa·ni·zo* (e formas aparentadas) ocorre mais de 20 vezes nas Escrituras Gregas Cristãs. Significava basicamente "testar pela pedra de toque [*bá·sa·nos*]" e, por extensão, "examinar ou interrogar pela aplicação de tortura". Os lexicógrafos indicam que esse termo é usado, nas Escrituras Gregas Cristãs, no sentido de 'atormentar com penosas dores; ser fustigado, afligido'. — Mt 8:29; Lu 8:28; Re 12:2.

A Bíblia usou *ba·sa·ni·zo* em vários casos. Por exemplo, um servo afligido de paralisia estava "terrivelmente atormentado" (*NM*) ou "entre sofrimentos atrozes" (*PIB*) por causa da paralisia. (Mt 8:6; compare isso com 4:24.) Também, Ló "sentia-se atormentado em sua alma" (*BV*) ou "estava aflito" (*Mo, RS*) por causa das ações licenciosas do povo de Sodoma. (2Pe 2:8) Esta palavra é usada até mesmo com respeito ao avanço difícil de um barco. — Mt 14:24; Mr 6:48.

O substantivo grego *ba·sa·ni·stés,* que ocorre em Mateus 18:34, é traduzido por "carcereiros" em algumas versões (*AT, Fn, NM;* compare com Mt 18:30) e por "atormentadores" ou "torturadores" (*Al, BV, MH*) em outras. A tortura era às vezes usada nas prisões a fim de se obter informações (compare com At 22:24, 29, que mostra que isto era feito, embora *ba·sa·ni·zo* não seja usada neste caso), de forma que *ba·sa·ni·stés* veio a aplicar-se a carcereiros. A respeito deste uso, em Mateus 18:34, *The International Standard Bible Encyclopaedia* (A Enciclopédia Bíblica Padrão Internacional) observou: "É provável que a própria detenção fosse considerada um 'tormento' (como sem dúvida o era), e os 'atormentadores' não precisam significar nada mais do que carcereiros." (Editada por J. Orr, 1960, Vol. V, p. 2999.) Assim, a menção, em Revelação (Apocalipse) 20:10, daqueles que serão "atormentados dia e noite, para todo o sempre", evidentemente indica que eles ficarão numa condição de restrição. Os relatos paralelos em Mateus 8:29 e Lucas 8:31 indicam que se pode falar duma condição de restrição como se fosse "tormento". — Veja LAGO DE FOGO.

Alguns comentaristas chamam a atenção para casos em que a Bíblia usa a palavra "tormento", a

fim de apoiar o ensino do sofrimento eterno no fogo. No entanto, como acabamos de mostrar, há motivos bíblicos para se crer que Revelação 20:10 não tem este sentido. De fato, o versículo 14 mostra que o "lago de fogo", em que ocorre esse tormento, na verdade significa "a segunda morte". E embora Jesus tenha falado sobre certo homem rico que 'estava em tormentos' (Lu 16:23, 28), como mostra o artigo LÁZARO (N.º 2), Jesus não descrevia a experiência literal de uma pessoa real, mas contava uma ilustração. Em Revelação há vários outros casos em que o sentido de "tormento" é claramente ilustrativo ou simbólico, como evidencia o contexto. — Re 9:5; 11:10; 18:7, 10.

TORNOZELEIRA. No caso das palavras hebraicas que se referem a "correntinhas para os tornozelos" (*'ets·'a·dháh;* Núm 31:50) e a "correntinhas para os passos" (*tse'a·dháh;* (Is 3:20), ambas vêm da raiz *tsa·'ádh,* que significa "dar passos; marchar". (Je 10:5; Pr 7:8) A palavra hebraica *'é·khes* (manilha; tornozeleira) vem da raiz *'a·khás,* que significa "fazer um som tilintante" ou "sacudir manilhas". (Is 3:16n, 18n) No Oriente Médio, era comum usar tornozeleiras ou argolas ornamentais nas pernas, acima dos tornozelos. Eram de materiais como bronze, ouro, prata, ferro, vidro e marfim. Em monumentos egípcios, pessoas de ambos os sexos são representadas usando tais itens, e era comum no Egito o uso de jogos de tornozeleiras e braceletes que combinavam.

É possível que tornozeleiras pesadas fizessem um som como de campainha, à medida que batiam uma na outra enquanto a pessoa que as usava caminhava. No entanto, às vezes se colocavam pedrinhas em manilhas ou tornozeleiras ocas para que produzissem um som, e moças árabes de tempos mais recentes também têm usado tornozeleiras com sininhos. Além disso, às vezes se prendiam correntinhas nas tornozeleiras usadas pelas mulheres. As correntinhas tilintavam à medida que a pessoa que as usava caminhava, e, naturalmente, elas e as próprias tornozeleiras chamavam atenção. Correntinhas para os tornozelos ou correntinhas para os passos também limitavam ou encurtavam os passos da mulher, de modo que ela caminhava com passinhos miúdos, o que talvez fosse considerado um modo de andar gracioso e delicadamente feminino. — Is 3:16.

Entre as joias que os israelitas tomaram dos midianitas como despojo de guerra e contribuíram como "oferta de Jeová" achavam-se "correntinhas para os tornozelos". (Núm 31:50, 51) As soberbas "filhas de Sião" de tempos posteriores são descritas como mulheres que "andam com passinhos miúdos e fazem um som tilintante", ou "nos seus pés sacodem manilhas". Por intermédio de Isaías, Jeová advertiu-as de que tiraria seus ornamentos e "a beleza das manilhas", ou tornozeleiras, bem como suas "correntinhas para os passos". (Is 3:16, 18, 20) A conquista de Judá e Jerusalém por Babilônia, em 607 AEC, certamente foi uma intromissão na vida dessas mulheres, o que resultou na perda de seus muitos ornamentos e da liberdade. — Veja ENFEITES (ORNAMENTOS).

TORRE. Construção (ou parte duma estrutura) que em geral é mais alta do que seu diâmetro e alta em relação aos arredores. A história da construção de torres remonta a pouco depois do Dilúvio, quando homens nas planícies de Sinear disseram: "Vamos! Construamos para nós uma cidade e também uma torre com o seu topo nos céus." (Gên 11:2-4) Julga-se que essa torre tinha o feitio dos zigurates religiosos, de traços oblíquos, piramidais, descobertos naquela parte da terra. — Veja ARQUEOLOGIA (Babilônia); BABEL.

Erguiam-se torres simples nos vinhedos, como pontos de observação para os vigias que guardavam as vinhas contra ladrões e animais. — Is 5:1, 2; Mt 21:33; Mr 12:1.

Para fins de defesa militar, construíam-se torres nas muralhas das cidades, e as mais elevadas em geral ficavam nas esquinas e ao lado dos portões. (2Cr 26:9; 32:5; Ez 26:4, 9; Sof 1:16; 3:6) Em alguns casos, as torres serviam como cadeia de postos avançados ao longo duma fronteira, ou como locais de refúgio em áreas isoladas, para pastores e outros. — 2Cr 26:10; 27:4; veja FORTIFICAÇÕES; TORRE DE VIGIA.

Não raras vezes uma torre dentro da cidade servia de cidadela. As torres de Siquém, Tebes e Penuel eram estruturas assim. (Jz 8:9, 17; 9:46-54) Ruínas de outras torres de cidade também já foram encontradas em Jericó, Bete-Sã, Laquis, Megido, Mispá e Samaria.

O termo hebraico *migh·dál,* que significa "torre" (Ez 29:10; 30:6), forma parte do nome de determinados lugares, tais como Migdal-Gade (que significa "Torre de Boa Sorte") e Migdal-El (que significa "Torre de Deus"). — Jos 15:37; 19:38.

Às vezes, os exércitos atacantes construíam "torres de sítio" ao investirem contra cidades fortificadas. Elas serviam de posições elevadas das quais os arqueiros ou arremessadores atiravam. Além disso, algumas torres de assalto continham aríetes e forneciam proteção para os que os operavam. — Is 23:13.

As Torres de Jerusalém. A *Torre dos Fornos* ficava no lado NO da cidade, perto ou ao lado do Portão da Esquina. (Ne 3:11; 12:38) Não se sabe com certeza por que era assim chamada, mas é bem possível que houvesse padeiros profissionais naquela vizinhança. Pode ter sido uma das torres

construídas por Uzias, que reinou em Jerusalém de 829 a 778 AEC. (2Cr 26:9) Ao longo da muralha N da cidade havia duas outras torres importantes: a *Torre de Hananel,* que foi restaurada e santificada nos dias de Neemias (Ne 3:1; 12:39; Je 31:38; Za 14:10), e, perto dela, na direção L, próxima do Portão das Ovelhas, a *Torre de Meá*. Não se sabe por que era chamada de Meá, que significa "Cem". — Ne 3:1; 12:39.

Ao longo da muralha L, ao S da área do templo, havia a torre que era chamada de "torre saliente", e ainda mais para o S, em algum lugar na vizinhança do palácio de Davi, havia uma torre relacionada com a Casa do Rei, perto do Pátio da Guarda. (Ne 3:25-27) Alguns acreditam que esta última torre fosse a mencionada no Cântico de Salomão como "*a torre de Davi,* construída em camadas de pedras, em que se penduram mil escudos, todos os escudos redondos dos poderosos". (Cân 4:4) Esta torre não deve ser confundida com a chamada "Torre de Davi", que é mais recente e incorpora a torre de Fasel. Essa torre de Fasel foi uma das três construídas por Herodes, o Grande, para a proteção do seu novo palácio, erigido próximo ao local do antigo Portão da Esquina, no lado O da cidade.

A *Torre de Siloé* achava-se provavelmente na vizinhança do reservatório que tinha esse nome, no setor SE de Jerusalém. Jesus mencionou que esta torre desabou, acontecimento que causou a morte de 18 homens e devia estar fresco na memória dos que o ouviam. — Lu 13:4; veja também ANTÔNIA, TORRE DE.

Uso Figurado. Aqueles que se voltam com fé e obediência para Jeová têm grande segurança, como Davi cantou: "Tu [Jeová] mostraste ser um refúgio para mim, uma torre forte em face do inimigo." (Sal 61:3) Aqueles que reconhecem o que o Seu nome significa, que confiam nesse nome e fielmente o representam, nada têm a temer, pois "o nome de Jeová é uma torre forte. O justo corre para dentro dela e recebe proteção". — Pr 18:10; compare com 1Sa 17:45-47.

TORRE DE BABEL. Veja BABEL.

TORRE DE VIGIA. Local de vigilância ou posto de observação, não raro construído nas muralhas duma cidade. (Veja TORRE.) Construíam-se outras torres de vigia em áreas desérticas ou em zonas fronteiriças. Destinavam-se principalmente a fins militares e serviam para proteger uma cidade ou uma fronteira; eram construídas também como lugares de refúgio para pastores e lavradores em áreas isoladas e permitiam que o vigia alertasse contra saqueadores, de modo que os rebanhos e as plantações maturescentes da região pudessem ser protegidos. — 2Cr 20:24; Is 21:8; 32:14.

Várias cidades chamavam-se Mispé (hebr.: *mits·péh,* "Torre de Vigia"), provavelmente por estarem situadas em grandes elevações ou por causa de torres notáveis erguidas ali. Às vezes a Bíblia diferençava tais cidades, mencionando sua localização por nome, tal como "Mispé de Gileade" (Jz 11:29) e "Mispé, em Moabe". — 1Sa 22:3.

Jacó ergueu um monte de pedras e chamou-o de "Galeede" (que significa "Montão de Testemunho") e "A Torre de Vigia". Labão disse então: "Vigie Jeová entre mim e ti quando estivermos sem nos ver um ao outro." (Gên 31:45-49) Esse monte de pedras atestaria que Jeová estava observando, a fim de assegurar-se de que Jacó e Labão cumprissem seu pacto de paz.

TORTURA, ESTACA DE. Veja ESTACA DE TORTURA.

TOÚ. Ancestral de Samuel. (1Sa 1:1) Pelo visto, ele é chamado de "Naate" e de "Toá", em Crônicas. — 1Cr 6:16, 22-28, 34. — Veja TOI, TOÚ.

TOUCADO. Veja COBERTURA PARA A CABEÇA.

TOURO [hebr.: *shohr* (Êx 21:28), *par* (Êx 29:10), *ba·qár* (1Rs 7:25), *'agha·lím* ("novilhos"; Am 6:4), *re'ém* ("touro selvagem"; Núm 23:22); aramaico: *tohr* (Da 5:21); gr.: *taú·ros* (Mt 22:4), *bous* (1Co 9:9), *mó·skhos* ("novilho"; Lu 15:23)]. Estas palavras das línguas originais, usadas para referir-se ao macho do gado bovino, foram traduzidas de forma variada por "touro", "novilho", "bezerro", "boi". No uso moderno, em português, "boi" aplica-se também ao touro castrado, mas as palavras nas línguas originais, muitas vezes vertidas "boi" e "bois", em várias traduções, não devem ser entendidas neste sentido restrito. Embora a castração seja o método comumente usado para domar touros a fim de que sirvam como animais de tração, parece que os israelitas não faziam isto, porque animais mutilados não serviam para ser oferecidos como sacrifício. (Le 22:23, 24; De 17:1; compare com 1Rs 19:21.) Sugere-se, portanto, que a raça usada pelos israelitas talvez fosse de índole mansa.

O macho do gado de corte tem ocupado um lugar de destaque nas religiões de muitos povos pagãos. Seja devido a sua grande força, seja ao seu potencial como reprodutor de numerosa progênie, ele tem sido honrado, e até adorado. Os babilônios usavam o touro qual símbolo de seu principal deus, Marduque. No Egito, touros vivos eram venerados como encarnações dum deus: Ápis, em Mênfis, e Mnevis, em Heliópolis. Ser Touro um dos principais signos do zodíaco dá evidência adicional da importância que se atribuía ao touro nas religiões pagãs.

Pouco depois do Êxodo, até mesmo os israelitas trocaram a glória de Jeová pela "representação de

um touro", provavelmente por se terem contaminado pelos conceitos religiosos com os quais se haviam familiarizado enquanto estavam no Egito. (Sal 106:19, 20) Mais tarde, o primeiro rei do reino de dez tribos, Jeroboão, estabeleceu a adoração do bezerro em Dã e em Betel. (1Rs 12:28, 29) Naturalmente, segundo a Lei que Deus fornecera a Israel, de modo algum se devia venerar o touro ou qualquer outro animal, nem mesmo de modo simbólico. — Êx 20:4, 5; compare com Êx 32:8.

Os israelitas ofereciam touros em sacrifício (Êx 29; Le 22:27; Núm 7; 1Cr 29:21), e a Lei ordenava especificamente que se sacrificassem touros em certas ocasiões. Se o sumo sacerdote cometesse um pecado que resultasse em culpa sobre o povo, exigia-se dele a oferta de um touro, a maior e mais valiosa vítima sacrificial, o que sem dúvida era devido a sua posição de responsabilidade como líder de Israel na adoração verdadeira. Quando toda a assembleia de Israel cometia um erro, também era preciso oferecer um touro. (Le 4:3, 13, 14) No Dia da Expiação, devia-se oferecer um touro em favor da casa sacerdotal de Arão. (Le 16) No sétimo mês de seu calendário sagrado, exigia-se dos israelitas que oferecessem mais de 70 touros como ofertas queimadas. — Núm 29.

O touro era usado pelos israelitas no trabalho relacionado com tarefas agrícolas, como arar e debulhar. (De 22:10; 25:4) Este animal devia ser tratado de forma benevolente. O apóstolo Paulo aplicou aos servos cristãos de Deus o princípio incorporado na Lei, com respeito a não açaimar o touro enquanto debulha, o que indica que quem partilha coisas espirituais com outros é digno de receber provisões materiais, assim como o touro que estivesse trabalhando tinha direito a comer do cereal que debulhasse. (Êx 23:4, 12; De 25:4; 1Co 9:7-10) A legislação abrangia casos de roubo de touro e de danos causados a pessoas e a propriedades por um touro deixado solto. — Êx 21:28–22:15.

Os touros sacrificados pelos israelitas simbolizavam a oferta imaculada de Cristo como único sacrifício adequado pelos pecados da humanidade. (He 9:12-14) Os touros sacrificiais também representam um outro tipo de sacrifício, um em que Jeová se deleita em todos os tempos e em todas as circunstâncias, a saber, os frutos espontâneos dos lábios que, como novilhos vigorosos, são usados para 'fazer declaração pública do Seu nome'. — Sal 69:30, 31; Os 14:2; He 13:15.

Nos simbolismos bíblicos, o touro é usado para indicar poder e força. O mar de fundição, em frente ao templo de Salomão, repousava sobre as representações de 12 touros, em grupos de três, de frente para cada um dos pontos cardeais. (2Cr 4:2, 4) Cada uma das quatro criaturas viventes que Ezequiel observou em visão junto ao trono de Jeová, semelhante a um carro, tinha quatro faces, uma das quais era a dum touro. (Ez 1:10) Na visão do apóstolo João, uma das quatro criaturas viventes que estavam ao redor do trono era como um novilho. (Re 4:6, 7) Por isso, o touro representa apropriadamente um dos atributos básicos de Jeová, a saber, ilimitado poder. — Sal 62:11; Is 40:26.

Nas Escrituras, o touro aparece também como símbolo dos inimigos agressivos de Jeová e de seus adoradores, que visam escravizar ou destruir os servos de Deus, mas que serão, eles mesmos, aniquilados no dia da vingança de Jeová. — Sal 22:12; 68:30; Is 34:7, 8; Ez 39:18; veja BEZERRO; OFERTAS.

Nas Escrituras, faz-se alusão a várias características do "touro selvagem" (*re'ém*): sua disposição intratável (Jó 39:9-12), sua velocidade e invencibilidade (Núm 23:22; 24:8), o poder dos seus grandes chifres (De 33:17; Sal 22:21; 92:10) e suas travessuras quando jovem (Sal 29:6). Touros selvagens também são usados para representar os intratáveis inimigos de Jeová, contra quem se dirige a execução de Seus julgamentos. — Is 34:7.

TOURO SELVAGEM. Veja TOURO.

TRABALHADOR CONTRATADO. Alguém que (em contraste com um escravo) recebia um salário por seu trabalho.

A Lei requeria que tais trabalhadores fossem remunerados no fim do dia de trabalho. (Le 19:13; De 24:14, 15) Pelo menos até o primeiro século EC, parece que o salário era combinado antes de os trabalhadores começarem a trabalhar; que a jornada de trabalho era de 12 horas, de cerca das seis horas da manhã até às seis da tarde; e que o salário que se costumava pagar pelo trabalho de um dia nos vinhedos era evidentemente um denário (74 centavos de dólar). (Mt 20:1-13) A referência bíblica a "anos de um trabalhador contratado" parece indicar que também se fixava a duração do acordo, ou contrato, de trabalho. — Is 16:14; 21:16.

É evidente que em Israel muitos trabalhadores contratados eram incircuncisos, pois a Lei prescrevia que não participassem da Páscoa, embora escravos circuncisos tivessem permissão para isto, por serem considerados membros da família israelita à qual serviam. Da mesma forma, embora os trabalhadores contratados de um sacerdote não pudessem comer das coisas sagradas, não havia nenhuma proibição desse tipo sobre os escravos circuncisos, visto que também eram, na realidade, membros da família do sacerdote. — Êx 12:43-45; Le 22:10, 11.

O israelita que, devido a reveses financeiros, tivesse de vender-se em escravidão a outro israelita, ou a um residente forasteiro, a um colono, ou a um

membro da família do residente forasteiro, não devia ser tratado com tirania, mas com a devida consideração, como um trabalhador contratado. Daí, se no seu caso não tivesse sido possível tirar proveito do direito de recompra, ele devia ser libertado da servidão, quer no sétimo ano de sua servidão, quer no ano do jubileu, dependendo de qual viesse primeiro. — Êx 21:2; Le 25:39, 40, 47-49, 53; De 15:12; veja ESCRAVO.

Às vezes, os trabalhadores contratados eram submetidos a abusos pelo patrão. Através do profeta Malaquias, Jeová advertiu que se tornaria testemunha veloz contra os que agiam fraudulentamente com o salário dos assalariados. — Mal 3:5; veja também Tg 5:4; SALÁRIO, REMUNERAÇÃO.

O trabalhador contratado em geral ficava ansioso pelo encerramento do dia de trabalho e para receber o salário. (Jó 7:1, 2) Raras vezes se interessava de todo o coração, como devia, pelos bens do patrão, conforme evidenciam as palavras de Jesus Cristo, ao dizer que, dessemelhante do homem contratado, que foge quando surge perigo, ele, o Pastor Excelente, entregaria a sua alma em benefício das ovelhas. — Jo 10:11-15; veja também Je 46:21.

TRABALHADOR EM METAL. Veja METAL, TRABALHADOR EM.

TRABALHO, OBRA. Aplicação das forças físicas ou mentais para atingir um objetivo ou para produzir algo; as Escrituras recomendam o trabalho. (Ec 5:18) Poder o homem comer, beber e 'ver o que é bom por todo o seu trabalho árduo' é uma dádiva de Deus, e a vontade divina é que o homem 'alegre-se com os seus trabalhos'. (Ec 3:13, 22) No caso do homem, o trabalho não foi instituído só depois de ele ter pecado, pois Jeová deu ao homem e à mulher perfeitos e sem pecados uma designação de trabalho, ao ordenar-lhes que sujeitassem a terra. (Gên 1:28) No entanto, o pecado resultou em trabalho vão. — Gên 3:19; compare isso com Ro 8:20, 21.

Sob a Lei mosaica, decretaram-se períodos de descanso do trabalho. Os israelitas não deviam trabalhar no sábado semanal. (Êx 20:8-11) Além disso, nas épocas de santo congresso não se devia fazer "nenhuma sorte de obra laboriosa". — Le 23:6-8, 21, 24, 25, 34-36.

Jeová e Seu Filho São Trabalhadores. Jeová é um trabalhador cujas obras incluem a criação de coisas como os céus, a terra, os animais e o homem. (Gên 1:1; 2:1-3; Jó 14:15; Sal 8:3-8; 19:1; 104:24; 139:14) É apropriado reconhecer a grandeza das obras de Jeová, exaltando-o e agradecendo-lhe por tê-las feito. (Sal 92:5; 107:15; 145:4-10; 150:2) As obras de Deus são fiéis e incomparáveis, elaboradas com sabedoria e são "verdade e julgamento". — Sal 33:4; 86:8; 104:24; 111:7.

Jeová realizou um "grande trabalho" ao livrar os israelitas da escravidão no Egito e permitir-lhes tomar posse de Canaã. (Jz 2:7) Suas obras às vezes envolvem a execução de julgamento divino. (Je 50:25) Assim, mediante Isaías se predisse: "Porque Jeová se levantará . . . para executar a sua obra — sua obra é incomum." (Is 28:21) Esta 'obra incomum' ocorreu em 607 AEC e de novo em 70 EC, quando Jeová causou ou fez ocorrer a destruição de Jerusalém e de seu templo. — Hab 1:5-9; At 13:38-41; veja PODER, OBRAS PODEROSAS.

A sabedoria personificada é representada como estando ao lado de Jeová na obra criativa, como "mestre de obras". (Pr 8:12, 22-31; compare isso com Jo 1:1-3.) Quando estava na terra como homem, Jesus Cristo, o Filho sábio de Deus, mostrou que era trabalhador e que Jeová continuava a trabalhar, embora as obras criativas materiais relacionadas com a terra já estivessem concluídas, pois disse: "Meu Pai tem estado trabalhando até agora e eu estou trabalhando." (Jo 5:17) Para Jesus, fazer a obra que Jeová lhe designara era tão nutritivo, satisfatório e revigorante quanto o alimento. (Jo 4:34; 5:36) As obras de Cristo eram feitas em nome do Pai, procediam do Pai e mostravam que ele estava "em união com o Pai". (Jo 10:25, 32, 37, 38; 14:10, 11; 15:24; At 2:22) Jesus terminou com êxito a obra que Deus lhe designara na terra. — Jo 17:4.

Jesus disse: "Quem exercer fé em mim, esse fará também as obras que eu faço; e ele fará obras maiores do que estas, porque eu vou embora para o Pai." (Jo 14:12) Evidentemente, Cristo não queria dizer que seus seguidores fariam obras mais miraculosas do que as suas, pois não há registro bíblico de que algum deles tenha realizado um milagre que superasse o de Jesus ao ressuscitar a Lázaro, que estivera morto por quatro dias. (Jo 11:38-44) Mas, visto que Jesus ia para o Pai, e seus seguidores receberiam o espírito santo a fim de serem suas testemunhas "tanto em Jerusalém como em toda a Judeia e Samaria, e até à parte mais distante da terra" (At 1:8), eles abrangeriam uma área mais ampla e trabalhariam por mais tempo do que Jesus, neste sentido realizando obras maiores do que as dele.

A Necessidade do Trabalho. Jesus Cristo disse que "o trabalhador é digno de seu salário", indicando assim que aos que trabalhassem com relação a assuntos espirituais não faltariam as necessidades básicas da vida. (Lu 10:7) Entretanto, como o apóstolo Paulo indicou aos tessalonicenses, o preguiçoso que se recusa a trabalhar não merece comer à custa dos outros, mas deve aprender a trabalhar com suas próprias mãos para cuidar de suas

necessidades. (1Te 4:11; 2Te 3:10, 12) Semelhantemente, o gatuno 'não mais deve furtar', mas deve 'trabalhar arduamente'. — Ef 4:28.

A Qualidade do Trabalho dos Servos de Deus. Ao realizar qualquer trabalho que seja, o servo de Jeová deve lembrar-se de sua relação com Deus e fazer tudo "de toda a alma como para Jeová, e não como para homens". (Col 3:23) Isto requer laboriosidade (Pr 10:4; 13:4; 18:9), honestidade e fidelidade. Manifestar tais características dá glória a Deus, como se depreende da admoestação dada aos escravos cristãos: "Os escravos estejam sujeitos aos seus donos em todas as coisas e lhes agradem bem, não contradizendo, não praticando furto, mas exibindo plenamente uma boa fidelidade, para que adornem o ensino de nosso Salvador, Deus, em todas as coisas." — Tit 2:9, 10; Ef 6:5-8; He 13:18.

Avaliação Correta das Coisas Obtidas. Os cristãos devem recorrer a Deus com apreço em busca de sua bênção sobre o trabalho que realizam e não devem ficar indevidamente ansiosos pelas necessidades materiais. Jesus aconselhou seus seguidores a buscarem primeiro o Reino. (Mt 6:11, 25-33) E instou também: "Trabalhai, não pelo alimento que perece, mas pelo alimento que permanece para a vida eterna." (Jo 6:27) Por isso, os servos de Deus sabiamente consideram o dinheiro e as coisas materiais obtidos através do trabalho em segundo plano em relação às riquezas espirituais, muito mais importantes. Também usam os recursos materiais adquiridos pelo trabalho para promover os interesses espirituais, e assim fazem de Deus e de Cristo seus "amigos". — Ec 7:12; Lu 12:15-21; 16:9.

Obras Impróprias a Serem Evitadas. Jeová determina que obras são próprias e que obras são impróprias. Ele "levará toda sorte de trabalho a julgamento com relação a toda coisa oculta, quanto a se é bom ou mau". (Ec 12:13, 14) Deus também lidará com cada pessoa segundo as obras que ela realiza. (Sal 62:12) Isto, e especialmente o amor a Jeová Deus, são bons motivos para evitar obras impróprias e para praticar obras agradáveis aos Seus olhos. — 1Jo 5:3; Sal 34:14; 97:10; Am 5:14, 15.

Para terem o favor divino, os cristãos devem evitar as "obras da carne", que incluem coisas como fornicação, conduta desenfreada, idolatria, prática de espiritismo, ódios, acessos de ira e bebedeiras. Tais práticas impediriam a pessoa de herdar o Reino de Deus e evidentemente estão incluídas entre as "obras infrutíferas que pertencem à escuridão", obras que não resultam em nenhum benefício. — Gál 5:19-21; Ef 5:3-14; 1Pe 4:3; compare isso com Jo 3:20, 21.

Obras Corretas. A confiança em Jeová é essencial para que as obras da pessoa tenham êxito. (Sal 127:1; Pr 16:3) É Deus quem apoia e fortalece aqueles que se empenham em fazer Sua vontade. (2Co 4:7; Fil 4:13) Ao passo que a vida humana está repleta de obras vãs (Ec 2:10, 11), as obras relacionadas com a adoração verdadeira não são em vão. Os cristãos hebreus receberam a seguinte garantia: "Deus não é injusto, para se esquecer de vossa obra e do amor que mostrastes ao seu nome, por terdes ministrado aos santos e por continuardes a ministrar." (He 6:10) É evidente que essa obra incluía prestar ajuda material ou mostrar outras bondades aos necessitados ou àqueles que passassem por sofrimentos e perseguição. (Veja Ef 4:28; Fil 4:14-19; 1Ti 6:17, 18; Tg 1:27.) Outras obras excelentes incluem participar em fazer discípulos (Mt 28:19, 20; 1Co 3:9-15) e, no caso dos homens, servir como superintendente numa congregação cristã e ensinar os concrentes. — 1Te 5:12, 13; 1Ti 3:1; 5:17.

Fé e Obras. As obras da Lei mosaica, que incluíam coisas como ofertas sacrificiais, purificações e a circuncisão, não tornavam justa a pessoa. (Ro 3:20; 4:1-10; Gál 3:2) Todavia, o discípulo Tiago — que não estava considerando as obras da Lei mosaica — diz que "o homem há de ser declarado justo por obras e não apenas pela fé" (Tg 2:24), pois é preciso haver obras práticas que demonstrem a fé da pessoa e que a comprovem. (Veja Mt 7:21-27; Ef 2:8-10; Tg 1:27; 2:14-17; 4:4.) Por exemplo, Abraão tinha obras que provavam sua fé, tais como sua disposição de oferecer Isaque em sacrifício. Raabe também provou sua fé com obras, ao esconder os espias israelitas. — He 11:17-19; Tg 2:21-25.

TRABALHO COMPULSÓRIO. Veja SERVIÇO COMPULSÓRIO.

TRABALHOS FORÇADOS. Nos tempos bíblicos, pelo visto era muito comum lançar mão do "trabalho forçado" (hebr.: *mas*), e os povos conquistados não raro eram escravizados. (De 20:11; Jos 16:10; 17:13; Est 10:1; Is 31:8; La 1:1) Os israelitas, como escravos submetidos a trabalhos forçados, sob a supervisão imediata dos feitores egípcios que os tiranizavam, trabalharam na construção dos lugares de armazenagem de Pitom e Ramsés. (Êx 1:11-14) Mais tarde, ao entrarem na Terra da Promessa, em vez de cumprirem a ordem de Jeová de expulsar todos os habitantes cananeus daquela terra e devotá-los à destruição, os israelitas obrigaram-nos a fazer trabalhos forçados, próprios de escravos. O efeito disto foi ruim, pois engodou Israel para a adoração de deuses falsos. (Jos 16:10; Jz 1:28; 2:3, 11, 12) O Rei Salomão continuou recrutando os descendentes desses cananeus, isto é, os amorreus, os hititas, os perizeus, os heveus e os jebuseus, para trabalhos forçados como escravos. — 1Rs 9:20, 21.

Às vezes, recrutavam-se trabalhadores israelitas para fazer face a emergências ou para concluir um projeto especial que não podia ser postergado indefinidamente. Issacar, de acordo com as palavras de Jacó, seu pai, já à beira da morte, havia de ficar sujeito, como tribo, a esse tipo de trabalhos forçados. (Gên 49:15) Salomão recrutou 30.000 homens de Israel para o trabalho de construção do templo. No entanto, eles não se tornaram escravos, pois serviam em turmas de 10.000 por mês, no Líbano, de modo que passavam dois meses em casa e um no trabalho. Mas parece que surgiu considerável ressentimento contra o recrutamento de israelitas para trabalhos forçados. Os israelitas apedrejaram Adorão (Adonirão), a quem Roboão enviara para recrutar trabalhadores depois de não concordar em aliviar o pesado fardo que Israel suportara sob o governo de Salomão. Na ocasião, Adorão já devia estar bem idoso, visto que no tempo de Davi havia começado a servir como supervisor dos recrutados para trabalhos. — 2Sa 20:24; 1Rs 4:6; 5:13, 14; 12:14, 18; 2Cr 10:18.

A preguiça podia facilmente deixar um israelita endividado e com o tempo obrigá-lo a vender sua herança e também a si mesmo como escravo. Daí o provérbio: "A mão indolente virá a ser para trabalho forçado." — Pr 12:24.

Veja SERVIÇO COMPULSÓRIO.

TRAÇA [hebr.: *'ash; sas* (traça das roupas); gr.: *ses*]. Inseto de quatro asas, que se assemelha a uma borboleta, mas que difere desta no sentido de que suas antenas geralmente são emplumadas, sem protuberâncias distintas nas extremidades. Em repouso, as asas da traça não ficam erguidas, como frequentemente acontece com as borboletas. Em vez disso, ficam dobradas para trás, sobre o corpo do inseto, ou estiradas dos lados. Além disto, as traças em geral têm hábitos noturnos. O inseto mencionado nas Escrituras é, evidentemente, a traça das roupas (*Tineola bisselliella*), em especial no destrutivo estágio larval. (Jó 13:28; Sal 39:11; Is 50:9; 51:8; Os 5:12; Mt 6:19, 20; Lu 12:33; compare isso com Tg 5:2.) A facilidade com que se pode esmigalhar uma traça foi a figura de linguagem usada por Elifaz para referir-se à fragilidade do homem mortal. — Jó 4:17, 19, 20.

As fêmeas das traças de roupas põem os ovos em tecidos de lã ou de seda, ou em peles, distribuindo-os de modo que as larvas, ao eclodirem, disponham de bastante espaço e matéria com a qual se alimentar. As larvas só comem depois de se proteger com uma "casa", ou casulo, construída com as fibras disponíveis. Elas permanecem nesta "casa" enquanto se alimentam. — Jó 27:18.

TRACONITES. Veja TRACONÍTIS.

TRACONÍTIS [duma raiz grega que significa "escabroso", provavelmente uma região escabrosa]. A região que, junto com a Itureia, achava-se sob a administração de Filipe, governante distrital romano, durante os ministérios de João, o Batizador, e de Jesus. (Lu 3:1) Os limites norte de Traconítis situavam-se a uns 40 km ao SE de Damasco, na parte nordeste de Basã. Quanto ao tamanho, abrangia uma área piriforme de cerca de 900 km^2.

De modo geral, a parte central dessa região acha-se coberta de depósitos expostos de lava, com profundas fissuras e buracos, o que deixa pouca terra própria para o cultivo de outras coisas que não vinhedos. Trata-se duma região inculta, inóspita e agourenta, conhecida atualmente pelo nome árabe de *el Leja* (que significa "o Refúgio"), pois proporciona esconderijos adequados para foragidos da justiça.

A julgar pelas ruínas de suas cidades antigas, houve época em que a população de Traconítis era bem maior do que na atualidade. A ausência de madeira na construção dessas cidades indica que mesmo no passado essa região provavelmente se achava tão destituída de florestas quanto hoje. Chuvas em quantidade suficiente e a presença de fontes tornam possível a criação de ovelhas e cabras.

Traconítis é mencionada só uma vez na Bíblia, embora Estrabão e Josefo façam diversas referências a esta região. Sabe-se, por tais fontes seculares, que o imperador romano, Augusto, incluiu Traconítis no território do reino dado a Herodes, o Grande. Ao morrer Herodes, seu filho, Filipe, recebeu Traconítis como parte de sua tetrarquia, sobre a qual governou até a morte.

TRADIÇÃO. Informações, doutrinas ou costumes transmitidos dos pais para os filhos ou que se tornaram o modo estabelecido de pensar ou de agir. A palavra grega *pa·rá·do·sis* significa, literalmente, "coisa entregue em adição" e, portanto, "o que é transmitido pela palavra oral ou por escrito". (1Co 11:2, *Int*) Esta palavra, conforme usada nas Escrituras Gregas Cristãs, aplica-se a tradições que eram aspectos apropriados ou aceitáveis da adoração verdadeira, bem como a aspectos errados, ou que eram seguidos ou considerados duma forma que os tornavam prejudiciais e objetáveis.

Ao longo dos séculos, os judeus adotaram muitas tradições. Estas incluíam maneiras de vestir-se e de cuidar de assuntos sociais, tais como casamentos e enterros. (Jo 2:1, 2; 19:40) Também, alguns aspectos da adoração judaica no primeiro século EC eram costumeiros ou tradicionais, como o uso de vinho na refeição pascoal e a celebração da rededicação do templo. (Lu 22:14-18; Jo 10:22) Jesus e seus apóstolos não objetaram a isto, embora

soubessem que a Lei não exigia tais coisas. Quando a sinagoga se tornou um lugar comum para a adoração judaica, era costumeiro ou tradicional adorar ali todo sábado. Lucas diz que Jesus também comparecia, "segundo o seu costume". — Lu 4:16.

Tradições Desaprovadas. Os líderes religiosos judaicos, porém, haviam acrescentado muitas tradições verbais à Palavra escrita, por eles consideradas indispensáveis à adoração verdadeira. Paulo (Saulo), como fariseu e antes de sua conversão ao cristianismo, era incomumente zeloso em seguir as tradições do judaísmo. Estas, naturalmente, incluíam tanto as não objetáveis como as ruins. Mas, por seguir como se fossem "doutrinas os mandados de homens", ele foi levado a tornar-se perseguidor dos cristãos. (Mt 15:9) Por exemplo, eles 'não comiam sem lavar as mãos até os cotovelos, apegando-se à tradição dos homens dos tempos anteriores'. (Mr 7:3) Entre aqueles homens, este costume não era seguido para fins higiênicos, mas era um ritual cerimonioso que supostamente tinha mérito religioso. (Veja LAVAR AS MÃOS.) Cristo mostrou que eles não tinham nenhuma base para criticar seus discípulos por não seguirem esses e outros desnecessários "mandados de homens". (Mt 15:1, 2, 7-11; Mr 7:4-8; Is 29:13) Ademais, por causa de sua tradição a respeito de "corbã" (uma dádiva dedicada a Deus), os líderes religiosos haviam invalidado a Palavra de Deus, infringindo o mandamento de Deus. — Êx 20:12; 21:17; Mt 15:3-6; Mr 7:9-15; veja CORBÃ.

Nem Jesus nem seus discípulos alguma vez citaram a tradição judaica oral para apoiar seus ensinos, mas recorriam à Palavra escrita de Deus. (Mt 4:4-10; Ro 15:4; 2Ti 3:15-17) Uma vez estabelecida a congregação cristã, a observância de tradições judaicas não bíblicas redundava numa "forma infrutífera de conduta" que os judeus haviam 'recebido por tradição de seus antepassados [gr.: *pa·tro·pa·ra·dó·tou*, "transmitido por pais"]'. (1Pe 1:18) Ao se tornarem cristãos, aqueles judeus abandonaram tais tradições. Quando falsos instrutores em Colossos incentivaram a que se adotasse essa forma de adoração, Paulo advertiu contra 'a filosofia e o vão engano, segundo a tradição de homens'. É evidente que ele tinha em mente em especial as tradições do judaísmo. — Col 2:8, 13-17.

Tradições Cristãs. Encarando-se a tradição no sentido de orientações transmitidas oralmente ou pelo exemplo, as informações que o apóstolo Paulo recebeu diretamente de Jesus podiam ser corretamente repassadas para as congregações cristãs como tradição cristã aceitável. Este foi o caso, por exemplo, com respeito à celebração da Refeição Noturna do Senhor. (1Co 11:2, 23) Os ensinamentos e o exemplo dos apóstolos constituíam tradição válida. Assim, Paulo, que labutara com suas próprias mãos a fim de não ser uma carga financeira para seus irmãos (At 18:3; 20:34; 1Co 9:15; 1Te 2:9), podia instar os cristãos tessalonicenses a 'se retirarem de todo irmão que andasse desordeiramente e não segundo a tradição [*pa·rá·do·sin*]' que haviam recebido. A pessoa que se recusasse a trabalhar obviamente não seguia o excelente exemplo ou tradição dos apóstolos. — 2Te 3:6-11.

As "tradições" necessárias à pura e imaculada adoração de Deus com o tempo foram incluídas como parte das Escrituras inspiradas. Por isso, as tradições ou preceitos transmitidos por Jesus e pelos apóstolos, e que eram vitais para a vida, não foram deixadas em forma oral, para serem distorcidas com o passar do tempo, mas foram registradas com exatidão na Bíblia, para o benefício dos cristãos que vivessem em épocas posteriores. — Jo 20:30, 31; Re 22:18.

TRADUTOR. Veja INTERPRETAÇÃO.

TRAIDOR. Aquele que trai a confiança de alguém, que é falso para com um dever ou que age traiçoeiramente contra seu país ou governante. O traidor mais infame mencionado na Bíblia foi "Judas Iscariotes, que se tornou traidor". (Lu 6:16) O substantivo grego *pro·dó·tes* ("traidor", derivado dum verbo que significa "emitir ou entregar; trair") é adequado para descrever Judas, porque, depois de ter sido escolhido para ser apóstolo, ele se tornou um ladrão ganancioso, praticante (Jo 12:6), e por fim traiu Jesus, entregando-o às autoridades por uma soma comparativamente pequena. (Mt 26:14-16, 25, 48, 49) O que ele fez não foi abandonar temporariamente a Cristo, como seria o caso se tivesse fugido do que parecia ser uma situação perigosa (Mr 14:50), mas foi trair deliberadamente Jesus aos que procuravam matá-lo.

Os líderes religiosos judeus foram acertadamente denominados "traidores e assassinos", porque contrataram o traiçoeiro Judas, entregaram pessoalmente seu compatriota, Cristo, aos romanos, e então, num atentado à justiça, opuseram-se à declaração da inocência de Jesus e exigiram sua morte. — Jo 18:28–19:16; At 3:13-15; 7:52.

Outro caso notável de traição mencionado na Bíblia é o de Aitofel. Embora tivesse sido o conselheiro de confiança do Rei Davi, juntou-se à insurreição de Absalão. (2Sa 15:12, 31; 16:20-23; compare isso com Sal 55:20, 21.) Deus frustrou o conselho do traiçoeiro Aitofel, o que o levou ao suicídio. (2Sa 17:23) É evidente que houve outros casos de pessoas que se voltaram contra Davi. Várias traduções modernas da Bíblia vertem a forma plural participial hebraica de *ba·ghádh* (que significa "lidar traiçoeiramente") por "traidores", no Salmo 59:5(6):

"Não mostres favor a quaisquer traidores prejudiciais." (*BJ, BV, NM*) O cabeçalho do salmo sugere que ele se relaciona com a época em que Saul enviou homens para vigiar a casa de Davi a fim de matá-lo. (1Sa 19:11-18) De modo que os "traidores" mencionados no Salmo 59:5(6) talvez fossem associados de Davi que desertaram ou que estavam dispostos a traí-lo naquela hora de aflição. Ou, visto que as palavras precedentes solicitam que Deus volte sua atenção para "todas as nações", o termo "traidores" talvez se referisse a todos os opositores da vontade de Deus, quer dentro, quer fora de Israel.

A profecia em 2 Timóteo 3:1-5 sobre as condições que existiriam nos "últimos dias" indica que haveria muitos traidores (gr.: *pro·dó·tai*). Os cristãos foram aconselhados a 'se afastar' de tais pessoas, como convém a quem se esforça para ser leal e honesto em todas as coisas. — 1Te 2:10; He 13:18.

TRAJE (VESTIDO). Veja VESTIMENTA.

TRAMA. Veja URDIDURA.

TRANSE. Veja VISÃO.

TRANSFIGURAÇÃO. Acontecimento miraculoso testemunhado por Pedro, Tiago e João, em que o "rosto [de Jesus] brilhava como o sol, e a sua roupagem exterior tornou-se brilhante como a luz". (Mt 17:1-9; Mr 9:2-10; Lu 9:28-36) Marcos diz que nessa ocasião a roupagem exterior de Jesus tornou-se "muito mais branca do que qualquer lavadeiro na terra poderia alvejar", e Lucas diz que "a aparência do seu rosto tornou-se diferente". A transfiguração ocorreu num monte, pouco depois da Páscoa de 32 EC, bem antes da última viagem de Jesus a Jerusalém.

Desde o quarto século EC, o monte Tabor tem sido considerado o local da transfiguração. Mas isso parece improvável. Logo antes da transfiguração, Jesus e seus discípulos estavam na região de Cesareia de Filipe, a atual aldeia de Bânias. (Mr 8:27) O monte Tabor fica a cerca de 70 km a SSO de Cesareia de Filipe. (Veja TABOR N.º 1.) Assim, parece improvável que Cristo e os apóstolos tenham escolhido ir para o "alto monte" onde ocorreu a transfiguração depois de terem saído da região onde estavam. — Mr 9:2.

Já o monte Hermom fica a apenas 25 km a NE de Cesareia de Filipe. E esse monte pode ser considerado "um alto monte" já que fica a 2.814 m acima do nível do mar. (Mt 17:1) Assim, a transfiguração deve ter acontecido em algum contraforte do monte Hermom. Embora essa seja a opinião de muitos estudiosos modernos, a Bíblia não fala nada sobre isso, o que deixa a localização da transfiguração algo incerto.

A transfiguração provavelmente se deu à noite, pois os apóstolos "estavam premidos de sono". (Lu 9:32) À noite esse acontecimento seria mais vívido, e eles realmente passaram a noite no monte, porque só desceram de lá no dia seguinte. (Lu 9:37) No entanto, a Bíblia não diz exatamente quanto tempo durou a transfiguração.

Antes de subirem ao monte, Cristo perguntara a todos os seus discípulos: "Quem dizem os homens que eu sou?", ao que Pedro respondeu: "Tu és o Cristo." Nisto, Jesus contou-lhes que morreria e seria ressuscitado (Mr 8:27-31), embora também tivesse prometido que alguns de seus discípulos 'não provariam absolutamente a morte' até que primeiro vissem "o Filho do homem vir no seu reino", ou "o reino de Deus já vindo em poder". (Mt 16:28; Mr 9:1) Esta promessa cumpriu-se "seis dias depois" (ou "oito", de acordo com Lucas, que pelo visto inclui o dia da promessa e o dia do cumprimento), quando Pedro, Tiago e João acompanharam Jesus a um "alto monte" (Mt 17:1; Mr 9:2; Lu 9:28), onde Jesus, enquanto orava, foi transfigurado diante deles.

Na transfiguração de Jesus, Moisés e Elias também apareceram "com glória". (Lu 9:30, 31; Mt 17:3; Mr 9:4) Eles falaram sobre a "partida [uma forma da palavra grega *é·xo·dos*], que [Cristo] estava destinado a cumprir em Jerusalém". (Lu 9:31) Este *é·xo·dos*, êxodo ou partida, evidentemente envolvia tanto a morte de Cristo como sua subsequente ressurreição para a vida espiritual.

Alguns críticos se têm empenhado em classificar a transfiguração como simples sonho. No entanto, como é óbvio, Pedro, Tiago e João não teriam tido exatamente o mesmo sonho. O próprio Jesus chamou o ocorrido de "visão" (Mt 17:9), não de mera ilusão. Cristo estava realmente ali, embora Moisés e Elias, que estavam mortos, não estivessem literalmente presentes. Eles estavam representados na visão. A palavra grega usada para "visão", em Mateus 17:9, é *hó·ra·ma,* também traduzida 'o que se vê'. (At 7:31) Ela não denota irrealidade, como se o ocorrido fosse fruto da imaginação dos observadores. Estes tampouco eram insensíveis ao que ocorria, pois estavam completamente despertos quando foram testemunhas da transfiguração. Eles realmente viram e ouviram com seus olhos e ouvidos literais o que aconteceu naquele momento. — Lu 9:32.

À medida que Moisés e Elias se afastavam de Jesus, Pedro, "não se dando conta do que estava dizendo", sugeriu que se armassem três tendas, uma para Jesus, outra para Moisés e outra para Elias. (Lu 9:33) Mas, enquanto o apóstolo falava, formou-se uma nuvem (Lu 9:34), o que evidentemente simbolizava (como no caso da tenda de reunião no ermo)

a presença de Jeová no monte da transfiguração. (Êx 40:34-38) Da nuvem saiu a voz de Jeová, dizendo: "Este é meu Filho, aquele que foi escolhido. Escutai-o." (Lu 9:35) Anos depois, com referência à transfiguração, Pedro identificou a voz celestial como a de "Deus, o Pai". (2Pe 1:17, 18) Embora no passado Deus tivesse falado por meio dos profetas, ele indicava que daquele momento em diante passaria a fazê-lo mediante seu Filho. — Gál 3:24; He 1:1-3.

O apóstolo Pedro considerava a transfiguração uma maravilhosa confirmação da palavra profética e, por ter sido testemunha ocular da magnificência de Cristo, pôde inteirar seus leitores 'do poder e da presença de nosso Senhor Jesus Cristo'. (2Pe 1:16, 19) O apóstolo vira o cumprimento da promessa de Cristo de que alguns de seus seguidores 'não provariam a morte, até que primeiro vissem o reino de Deus já vindo em poder'. (Mr 9:1) O apóstolo João talvez também tenha aludido à transfiguração, em João 1:14.

Jesus disse aos três apóstolos: "A ninguém conteis esta visão, até que o Filho do homem seja levantado dentre os mortos." (Mt 17:9) Naquela ocasião, eles realmente se refrearam de contar o que viram a quem quer que fosse, pelo visto até mesmo aos outros apóstolos. (Lu 9:36) Ao descerem do monte, os três apóstolos discutiram entre si o que Jesus queria dizer com "este levantamento dentre os mortos". (Mr 9:10) Um ensino religioso judaico da época era que Elias tinha de aparecer antes da ressurreição dos mortos, que inauguraria o reinado do Messias. De modo que os apóstolos indagaram: "Por que dizem então os escribas que Elias tem de vir primeiro?" Jesus assegurou-lhes de que Elias já havia vindo, e eles perceberam que ele falava de João, o Batizador. — Mt 17:10-13.

A transfiguração, segundo parece, serviu para fortalecer a Cristo para seus sofrimentos e morte, ao passo que também confortou seus seguidores e robusteceu-lhes a fé. Mostrou que Jesus tinha a aprovação de Deus e foi uma antevisão de sua glória e poder régio no futuro. Pressagiava a presença de Cristo, quando sua autoridade régia seria completa.

TRANSGRESSÃO. Veja PECADO.

TRANSPORTE. Meio de locomoção de um lugar para outro. As antigas formas e veículos de transporte variavam segundo a situação econômica dos viajantes e seu destino, ou conforme os lugares para os quais se levavam artigos.

A habilidade do camelo de subsistir das plantas comuns do deserto e de passar sem água por períodos prolongados tornava-o um animal ideal para viagens em regiões áridas. Os camelos serviam tanto para montaria como para transporte de mercadorias de um lugar para outro. (Gên 37:25-28; Jz 6:3-5; 7:12; 1Rs 10:2) Outros animais usados para montaria ou como bestas de carga eram o jumento (Jos 15:18; Jz 5:10; 10:4; 12:14; 1Sa 25:42; Is 30:6), a mula (1Rs 1:33) e o cavalo (1Rs 4:26; At 23:23, 24, 31-33). Os navios eram muito usados. (2Cr 9:21; Ez 27:9; Jon 1:3; At 20:13-15; 27:1-44) Utilizavam-se carroças para o transporte tanto de mercadorias como de pessoas. (Gên 46:5; Núm 7:1-9) Carros ou liteiras, às vezes belamente adornadas, serviam como meio costumeiro de transporte para a realeza ou para homens de alta posição. (2Rs 10:15; Cân 3:6-10; At 8:26-31) E as pessoas comuns geralmente viajavam a pé. — Lu 24:13-15; veja CARRO; CARROÇA; COMUNICAÇÃO; ESTRADAS; LITEIRA; NAVIO.

TRENÓ. Veja IMPLEMENTOS AGRÍCOLAS.

TREPADEIRA. Veja VIDEIRA.

TRÊS TAVERNAS. Pousada, cuja existência acha-se atestada em escritos antigos, situada na Via Ápia, a bem conhecida rodovia que ia de Roma a Brundisium, via Cápua. É possível que o local tenha obtido seu nome de três estalagens em que os viajantes podiam parar para descansar e reparar as forças. Três Tavernas ficava a 49 km ao SE de Roma. A Feira de Ápio ficava a uns 15 km mais adiante na Via Ápia. Tudo o que resta hoje no local são algumas ruínas romanas. Tendo ouvido falar da vinda de Paulo, parte da delegação de cristãos de Roma esperou em Três Tavernas, ao passo que os demais foram até a Feira de Ápio. — At 28:13-15.

TRIBO. Grupo de pessoas, composto de certo número de famílias ou clãs, unidos pela raça ou pelos costumes, sob os mesmos líderes.

As duas palavras hebraicas frequentemente traduzidas "tribo" (*mat·téh* e *shé·vet*) significam "bastão" ou "vara". (Êx 7:12; Pr 13:24) Pelo visto, estas palavras passaram a significar "tribo" no sentido de um grupo de pessoas lideradas por um chefe ou por maiorais que portavam um cetro ou bastão. (Veja Núm 17:2-6.) Na maioria dos casos, onde o contexto mostra que qualquer destas palavras tem o sentido de "tribo", ela é usada com respeito a uma das tribos de Israel, tal como a "tribo [*mat·téh*] de Gade", ou a "tribo [*shé·vet*] dos levitas". (Jos 13:24, 33) No entanto, a 'tribo que Deus resgatou como sua herança', mencionada no Salmo 74:2, refere-se evidentemente à inteira nação de Israel, falando-se dela como "tribo" ou povo distinto de outras nações e povos. E o termo "tribo", em Números 4:18, parece ser usado em sentido mais restrito, conforme aplicado aos coatitas, que eram uma subdivisão da tribo de Levi. As "tribos" egípcias, de Isaías 19:13, devem aplicar-se a certas categorias de pessoas,

quer de acordo com a região, quer com a casta ou com outra coisa.

O termo grego *fy·lé* (traduzido "tribo") refere-se a um grupo de pessoas unidas por ascendência comum e também a uma subdivisão dele, isto é, um clã ou tribo. Esta palavra muitas vezes é usada nas Escrituras Gregas Cristãs com respeito às tribos da nação de Israel. (At 13:21; Ro 11:1; Fil 3:5; He 7:13, 14; Re 5:5) Em expressões como "dentre toda tribo, e língua, e povo, e nação", o termo "tribo" parece significar um grupo de pessoas aparentadas por ascendência comum. (Re 5:9) Tais expressões, portanto, são de total abrangência, referindo-se a todas as pessoas, quer encaradas de acordo com as tribos dos indivíduos aparentados entre si, quer como parte de grupos linguísticos, grandes segmentos da humanidade, ou divisões políticas. (Re 7:9; 11:9; 13:7; 14:6) Além disto, *fy·lé* aparece na expressão "todas as tribos da terra", em Revelação (Apocalipse) 1:7, o que evidentemente significa todas as pessoas da terra, pois o versículo também diz que "todo olho o verá". — Compare com Mt 24:30.

Tribos de Israel. O arranjo tribal em Israel baseava-se na descendência dos 12 filhos de Jacó. (Gên 29:32–30:24; 35:16-18) Estes "doze chefes de família [gr.: *dó·de·ka pa·tri·ár·khas*]" produziram "as doze tribos de Israel". (Gên 49:1-28; At 7:8) No entanto, Jacó abençoou os dois filhos de José, Manassés, o mais velho, e Efraim, o mais novo, e disse: "Efraim e Manassés tornar-se-ão meus, iguais a [seus próprios filhos] Rubem e Simeão." (Gên 48:5, 13-20) Quando as várias tribos receberam sua herança de terras na Terra da Promessa (Jos 13-19), não havia uma "tribo" de José. Em vez disso, "os filhos de José", Manassés e Efraim, foram contados como tribos distintas em Israel. (Veja TERMO; MAPA, Vol. 1, p. 744.) Conforme arranjado por Jeová, porém, isto não aumentou para 13 o número de tribos de Israel que receberam uma herança, pois os levitas não receberam uma herança de terra. Jeová escolhera "a tribo de Levi" (Núm 1:49) no lugar dos primogênitos das outras tribos para ministrar no santuário. (Êx 13:1, 2; Núm 3:6-13, 41; De 10:8, 9; 18:1; veja LEVITAS.) Consequentemente, havia 12 tribos não levitas em Israel. — Jos 3:12, 13; Jz 19:29; 1Rs 11:30-32; At 26:7.

Quando Moisés abençoou as tribos (De 33:6-24), Simeão não foi mencionado por nome, talvez porque a tribo estava muito reduzida em tamanho e seu quinhão de terra seria incluído no território de Judá. Na visão de Ezequiel sobre a contribuição sagrada e as 12 tribos, as tribos alistadas são as mesmas que receberam uma herança de terras conforme indicado no livro de Josué. (Ez 48:1-8, 23-28) A tribo de Levi estava localizada dentro da "contribuição sagrada", na visão de Ezequiel. — Ez 48:9-14, 22.

Estrutura tribal. Grande parte da organização dos israelitas girava em torno da estrutura tribal. Tanto a ordem de marcha como de acampamento no ermo eram de acordo com as tribos. (Núm 2:1-31; 10:5, 6, 13-28) A herança de terras fora dividida à base de tribos, e leis especiais foram formuladas para que as terras não circulassem de tribo em tribo. — Núm 36:7-9; Jos 19:51.

A divisão da nação segundo chefes de família foi levada a cabo também dentro de cada tribo. Embora a tribo fosse a divisão básica e mais importante da nação, cada tribo achava-se subdividida em grandes "famílias" (o termo "família" usado em sentido amplo) com base na descendência de chefes paternos. (Núm 3:20, 24; 34:14) Em cada "família" havia muitos grupos familiares. Este arranjo, moldado segundo a estrutura tribal, é bem ilustrado em Josué 7:16-18 e 1 Samuel 9:21; 10:20, 21.

As Tribos do Israel Espiritual. Revelação 7:4-8 divide os 144.000 membros do Israel espiritual em 12 'tribos' de 12.000 membros cada uma. (Veja ISRAEL DE DEUS.) A lista difere ligeiramente das listas dos filhos de Jacó (inclui Levi), que eram os cabeças tribais do Israel natural. (Gên 49:28) O seguinte pode ser o motivo para esta diferença:

Rubem, o primogênito de Jacó, perdeu o direito de primogenitura por causa de sua conduta errada. (Gên 49:3, 4; 1Cr 5:1, 2) José (o primogênito de Jacó com Raquel, sua segunda esposa, mas a favorita) obteve os privilégios de primogênito, incluindo o direito de ter duas partes, ou porções em Israel. (Gên 48:21, 22) Na lista de Revelação, "José" evidentemente equivale a Efraim. E Manassés representa a segunda porção de José no Israel espiritual. A tribo de Levi está alistada; para dar lugar a Levi, sem aumentar o número de tribos, não se inclui a tribo de Dã, em Revelação 7:4-8, mas pelo visto não por causa de alguma inadequabilidade da parte de Dã. A inclusão de Levi também serviria para mostrar que não há nenhuma tribo sacerdotal especial no Israel espiritual, visto que a inteira nação espiritual é um "sacerdócio real". — 1Pe 2:9.

"Julgando as Doze Tribos de Israel." Jesus disse aos apóstolos que na "recriação" eles 'estariam sentados em doze tronos, julgando as doze tribos de Israel'. (Mt 19:28; veja CRIAÇÃO [Recriação].) E expressou um pensamento similar ao fazer um pacto para um Reino com seus fiéis apóstolos. (Lu 22:28-30) Não é razoável que Jesus quisesse dizer que eles julgariam as 12 tribos do Israel espiritual, mais tarde mencionadas em Revelação, pois os apóstolos deviam fazer parte desse grupo. (Ef 2:19-22; Re 3:21) Diz-se que os "chamados para ser santos" julgam, não a eles mesmos, mas "o mundo". (1Co 1:1, 2; 6:2) Os que reinam com Cristo formam um reino de sacerdotes. (1Pe 2:9; Re 5:10) Por conseguinte, "as doze

tribos de Israel", mencionadas em Mateus 19:28 e em Lucas 22:30, referem-se evidentemente ao "mundo" da humanidade, que não faz parte da classe régia e sacerdotal, e a quem os que estão sentados em tronos celestiais julgarão. — Re 20:4.

TRIBULAÇÃO. A palavra grega *thlí·psis,* em geral traduzida "tribulação", significa basicamente angústia, aflição ou sofrimento resultante de pressões causadas pelas circunstâncias. É usada com referência à aflição relacionada com o parto (Jo 16:21), à perseguição (Mt 24:9; At 11:19; 20:23; 2Co 1:8; He 10:33; Re 1:9), ao encarceramento (Re 2:10), à pobreza e a outras adversidades comuns aos órfãos e às viúvas (Tg 1:27), à fome (At 7:11), e à punição pela transgressão (Ro 2:9; Re 2:22). A "tribulação" mencionada em 2 Coríntios 2:4, pelo visto, refere-se à angústia sofrida pelo apóstolo Paulo devido à má conduta dos cristãos em Corinto e porque ele teve de corrigi-los com severidade.

O Casamento Resulta em Tribulação na Carne. Ao recomendar o estado de solteiro como o melhor proceder na vida, o apóstolo Paulo comentou: "Porém, mesmo se te casares, não cometes pecado. . . . No entanto, os que o fizerem, terão tribulação na sua carne." (1Co 7:28) O casamento é acompanhado de certas ansiedades e preocupações em relação ao marido, à esposa e aos filhos. (1Co 7:32-35) A doença pode resultar em cargas e estresse sobre a família. Para os cristãos, pode surgir perseguição; famílias podem até mesmo ser expulsas de sua casa. O pai talvez verifique ser difícil prover as necessidades básicas da vida para a família. Pais ou filhos podem ser separados pelo encarceramento, talvez sofram tortura às mãos de perseguidores, ou até mesmo percam a vida.

Fidelidade em Tribulação. A tribulação, na forma de perseguição, pode ter efeito debilitante sobre a fé. Cristo Jesus, em sua ilustração do semeador, indicou que certas pessoas realmente tropeçariam por causa de tribulação ou perseguição. (Mt 13:21; Mr 4:17) Cônscio deste perigo, o apóstolo Paulo mostrava-se preocupadíssimo com a recém-formada congregação de Tessalônica. Os associados com essa congregação haviam abraçado o cristianismo sob muita tribulação (1Te 1:6; compare com At 17:1, 5-10) e continuavam a enfrentá-la. Portanto, o apóstolo enviou Timóteo para fortalecê-los e encorajá-los, "para que ninguém ficasse vacilante por causa destas tribulações". (1Te 3:1-3, 5) Quando Timóteo voltou com as notícias de que os tessalonicenses haviam permanecido fiéis na fé, Paulo sentiu-se muito confortado. (1Te 3:6, 7) Os esforços do apóstolo em prepará-los para esperar tribulação sem dúvida também ajudaram os tessalonicenses a continuar a ser fiéis servos de Deus. — 1Te 3:4; compare com Jo 16:33; At 14:22.

Embora a tribulação seja desagradável, o cristão pode exultar enquanto a suporta, visto que sabe que a fidelidade tem a aprovação de Deus e que no fim levará à realização de sua grandiosa esperança. (Ro 5:3-5; 12:12) A tribulação em si mesma é apenas momentânea e leve em comparação com a glória eterna a ser obtida por quem permanecer fiel. (2Co 4:17, 18) O cristão também pode ficar certo de que o amor leal de Deus jamais vacilará, seja qual for a tribulação que sobrevenha ao crente fiel. — Ro 8:35-39.

Escrevendo aos coríntios, o apóstolo Paulo indicou ainda outros fatores que ajudariam o cristão a suportar a tribulação. Ele disse: "Bendito seja o Deus . . . de todo o consolo, que nos consola em toda a nossa tribulação, para que possamos consolar os que estiverem em qualquer sorte de tribulação, por intermédio do consolo com que nós mesmos estamos sendo consolados por Deus. . . . Ora, quer estejamos em tribulação, é para o vosso consolo e salvação, quer estejamos sendo consolados, é para o vosso consolo que opera para vos fazer aturar os mesmos sofrimentos que nós também padecemos." (2Co 1:3-6) As preciosas promessas de Deus, a ajuda de seu espírito santo e sua resposta às orações daqueles que sofrem tribulação são fonte de conforto para os cristãos. À base de sua própria experiência, podem encorajar e confortar a ainda outras pessoas; seu exemplo de fidelidade e suas expressões de convicção inspiram outros cristãos a igualmente permanecerem fiéis.

O próprio Paulo sentia apreço pelo conforto que recebia dos concrentes enquanto suportava tribulações. Ele elogiou os cristãos filipenses por isto: "Agistes bem em vos tornardes parceiros meus na minha tribulação." (Fil 4:14) Por terem genuíno interesse por Paulo, que estava detido em Roma, eles o ajudaram a suportar sua tribulação, auxiliando-o materialmente. — Fil 4:15-20.

Há ocasiões, porém, em que certas pessoas ficam temerosas por causa da tribulação sofrida por outros. Com isto em mente, Paulo incentivou os cristãos efésios: "Peço-vos que não desistais por causa dessas minhas tribulações em vosso benefício, pois estas significam glória para vós." (Ef 3:13) As perseguições ou tribulações sofridas por Paulo resultaram de seu ministério em favor dos efésios e de outros. Por este motivo, ele podia falar sobre elas como tribulações 'em benefício deles'. Sua perseverança fiel sob tais tribulações significava "glória" para os cristãos efésios, pois demonstrava que valia a pena perseverar por aquilo que possuíam como cristãos (incluindo as promessas seguras de Deus e seu precioso relacionamento com Jeová Deus e seu Filho, Cristo Jesus). (Compare com Col 1:24.) Caso Paulo, como apóstolo, tivesse desistido, isto teria significado desonra para a congregação.

Outros poderiam ter tropeçado. — Compare com 2Co 6:3, 4.

A "Grande Tribulação". Ao responder à pergunta de seus discípulos a respeito do sinal de sua presença e da terminação do sistema de coisas, Jesus mencionou uma "grande tribulação, tal como nunca ocorreu desde o princípio do mundo até agora, não, nem tampouco ocorrerá de novo". (Mt 24:3, 21) Como revela uma comparação de Mateus 24:15-22 com Lucas 21:20-24, isto se referia inicialmente a uma tribulação que adviria a Jerusalém. O cumprimento se deu em 70 EC, quando a cidade foi sitiada pelos exércitos romanos sob o general Tito. Isto resultou em grave fome e grande perda de vidas. O historiador judeu Josefo relata que 1.100.000 judeus morreram ou foram mortos, ao passo que 97.000 sobreviveram e foram conduzidos ao cativeiro. O templo foi completamente destruído. Contrário à vontade do comandante romano Tito, os soldados romanos incendiaram o templo. De acordo com Josefo, isso aconteceu no mesmo mês e no mesmo dia em que os babilônios queimaram o antigo templo neste local. (*The Jewish War* [A Guerra Judaica], VI, 249-270 [iv, 5-8], 420 [ix, 3]; 2Re 25:8, 9) O templo destruído pelos romanos nunca mais foi reconstruído. Uma "grande tribulação" como essa não ocorreu novamente nem se repetiu em Jerusalém. No entanto, a evidência bíblica indica que a tribulação que sobreveio a Jerusalém, em 70 EC, apontou para uma tribulação muito maior que afetará todas as nações.

Jesus continuou sua profecia descrevendo eventos que ocorreriam durante os séculos após a destruição de Jerusalém. (Mt 24:23-28; Mr 13:21-23) Em Mateus 24:29, ele acrescentou que "imediatamente depois da tribulação daqueles dias" haveria amedrontadores fenômenos celestiais. E em Marcos 13:24, 25, Jesus diz que esses fenômenos apareceriam "naqueles dias, depois dessa tribulação". (Veja também Lu 21:25, 26.) A que tribulação Jesus se referia?

Alguns comentaristas da Bíblia raciocinaram que se trata da tribulação que sobreveio a Jerusalém em 70 EC, embora compreendessem também que os eventos descritos a seguir evidentemente aconteceriam em um momento que, do ponto de vista humano, estava distante. Eles raciocinaram que a expressão "imediatamente depois" envolvia a perspectiva *de Deus* sobre o tempo que isso levaria ou que a certeza daquilo que estava para acontecer foi expressa de uma forma como se os eventos acontecessem imediatamente diante do leitor.

Por outro lado, visto que a profecia em Mateus 24:4-22 (também em Mr 13:5-20 e Lu 21:8-24) tem duplo cumprimento, será que a "tribulação" mencionada em Mateus 24:29 e Marcos 13:24 seria a "tribulação" que ocorre durante o segundo e último cumprimento do que foi predito em Mateus 24:21 e Marcos 13:19? De modo geral, visto à luz da Bíblia, parece que sim. Será que as expressões usadas no texto grego permitem essa conclusão? Sim. Quando Mateus 24:29 se refere '*àqueles* dias' e quando Marcos 13:24 menciona '*àquela* tribulação' e '*àqueles* dias', a gramática grega permite tal entendimento. Parece que a profecia de Jesus está dizendo que após o início da tribulação global, haverá fenômenos marcantes (como representado pelo sol e a lua sendo escurecidos, as estrelas caindo e os poderes do céu sendo abalados), bem como o cumprimento do "sinal do Filho do homem".

Cerca de três décadas depois da destruição de Jerusalém e com referência a uma grande multidão de pessoas de todas as nações, tribos e povos, o apóstolo João foi informado: "Estes são os que saem da grande tribulação." (Re 7:13, 14) O fato de os duma grande multidão 'sair da grande tribulação' mostra que eles sobrevivem a ela. Isto é confirmado por uma expressão similar usada em Atos 7:9, 10: "Deus estava com [José] e o livrou de todas as suas tribulações." Ser José livrado de todas as suas tribulações significava, não só que conseguira suportá-las, mas também que tinha sobrevivido às aflições pelas quais passara.

É digno de nota que o apóstolo Paulo mencionou como tribulação a execução do julgamento de Deus nos ímpios. Ele escreveu: "Isto toma em conta que é justo da parte de Deus pagar de volta tribulação aos que vos causam tribulação, mas, a vós, os que sofreis tribulação, alívio junto conosco, por ocasião da revelação do Senhor Jesus desde o céu, com os seus anjos poderosos, em fogo chamejante, ao trazer vingança sobre os que não conhecem a Deus e os que não obedecem às boas novas acerca de nosso Senhor Jesus." (2Te 1:6-8) O livro de Revelação (Apocalipse) mostra que "Babilônia, a Grande", e a "fera" têm trazido tribulação sobre os santos de Deus. (Re 13:3-10; 17:5, 6) Portanto, conclui-se logicamente disto que a tribulação que sobrevirá a "Babilônia, a Grande", e à "fera" está incluída na "grande tribulação". — Re 18:20; 19:11-21.

TRIBUNA DE JULGAMENTO. Veja CADEIRA DE JUIZ.

TRIBUNAL. Corte ou fórum de justiça. Esta palavra aparece em algumas traduções da Bíblia em 1 Coríntios 4:3, onde Paulo diz: "Para mim é um assunto muito trivial o de eu ser examinado por vós ou por um tribunal humano [gr.: *an·thro·pí·nes he·mé·ras*]." A expressão grega significa literalmente "dia humano", e se entende que se refere a um dia marcado, ou dia marcado por um juiz humano para um julgamento ou para proferir uma sentença.

Paulo reconhecia que homens como Apolo, Cefas e ele próprio pertenciam em certo sentido à congregação coríntia, ou eram servos dela. (1Co 3:21, 22) No entanto, alguns membros daquela congregação criticavam e julgavam Paulo, atitude esta que se originava do sectarismo; da carnalidade deles, em vez da espiritualidade; de se voltarem para homens, em vez de para Cristo. (1Co 9:1-4) Paulo defendeu habilmente seu ministério (1Co 9:5-27), delineando a regra ou conceito geral de que o cristão não se devia preocupar primariamente com o julgamento de homens, quer pelos coríntios, quer por algum tribunal humano, num dia marcado. Em vez disso, Paulo preocupava-se com o futuro dia de julgamento ou de avaliação por parte de Deus (mediante Jesus). Deus é que conferira a Paulo o mordomado ao qual tinha de mostrar-se fiel. — 1Co 1:8; 4:2-5; He 4:13.

TRIBUNAL DE JUSTIÇA. Jeová Deus, como Criador do universo, detém a soberania suprema. Ele é para o universo o que reconheceu a antiga nação de Israel, a saber, Juiz, Legislador e Rei. (Is 33:22) O chefe de família, Abraão, reconheceu-o qual "Juiz de toda a terra". (Gên 18:25) Jeová retrata-se como Juiz Supremo numa causa jurídica contra Israel (Miq 6:2), também numa causa jurídica a favor do Seu povo e contra as nações. (Is 34:8) Ele convoca seu povo quais testemunhas numa causa relacionada com um desafio levantado contra sua Divindade por adoradores de deuses falsos. — Is 43:9-12.

Na Sociedade Patriarcal. Após o Dilúvio, Noé emergiu qual chefe de família ou patriarca, e Deus fez um pacto com ele e seus filhos como representantes da raça humana. (Gên 9:12-16) Noé também recebeu leis básicas além das que Deus transmitira anteriormente. (Gên 9:3-6) Como patriarca, Noé tomou decisões que não afetaram apenas sua família imediata, mas também seus filhos casados e a descendência deles. — Gên 9:20-27.

O chefe de família era o juiz da família, que incluía os escravos e todos que viviam sob o teto do chefe de família, assim como Jeová Deus é o grande Chefe de família e Juiz. (Gên 38:24) Disputas entre as famílias eram solucionadas entre os chefes de família, quando era possível resolvê-las pacificamente.

Jacó atuou como juiz para os de sua casa, quando Labão levantou acusações de que alguém do acampamento de Jacó havia roubado seus terafins. Jacó disse: "Não viva aquele com quem achares os teus deuses." (Gên 31:32) Jacó, porém, não sabia que Raquel os pegara, e Labão não os encontrou, de modo que Raquel não foi acusada. Quando os irmãos de José o venderam ao Egito e apresentaram sua roupa, que havia sido ensopada de sangue, para dar a impressão de que ele fora morto por uma fera, Jacó atuou como juiz, examinou a evidência e tomou uma decisão judicial: "José está certamente dilacerado!" (Gên 37:33) Judá atuou como juiz ao saber que Tamar estava grávida, sentenciando-a à morte. Mas, ao ficar sabendo que ela o levara a realizar o que ele legalmente deveria ter mandado seu filho Selá fazer, ele declarou que Tamar era mais justa do que ele mesmo. — Gên 38:24-26.

Entre os adoradores do verdadeiro Deus, Jeová sempre foi reconhecido como Juiz Supremo. O chefe de família, na qualidade de juiz, era considerado responsável perante Deus, que atuou, ele mesmo, como juiz nas causas concernentes a Adão e Eva (Gên 3:8-24); a Caim (Gên 4:9-15); à humanidade na época do Dilúvio (Gên 6:1-3, 11-13, 17-21); aos construtores da Torre de Babel (Gên 11:1-9); a Sodoma e Gomorra (Gên 18:20-33); e a Abimeleque (Gên 20:3-7).

Sob a Lei. Com o êxodo dos israelitas do Egito, Moisés, como representante de Jeová, tornou-se juiz. De início, ele tentava cuidar de todos os casos, tão numerosos que ele ficava ocupado desde a manhã até a noitinha. Seguindo o conselho de Jetro, Moisés nomeou homens capazes como chefes de mil, de cem, de cinquenta e de dez. (Êx 18:13-26) Isto não parece significar que havia um juiz especificamente nomeado para cada sete ou oito varões vigorosos. Em vez disto, a nação estava organizada com chefes autorizados para cuidar de causas menores, quando necessário. Mas qualquer coisa incomumente complicada ou difícil, ou um assunto de importância nacional, devia ser levada a Moisés ou ao santuário perante os sacerdotes.

As questões difíceis de julgar incluíam as seguintes: suspeita do marido sobre a castidade da esposa (Núm 5:11-31), casos de derramamento de sangue, em que tivesse havido disputas (De 17:8, 9), e certos casos em que se levantasse uma acusação de revolta contra um homem, mas em que a evidência não fosse clara ou que fosse suspeita (De 19:15-20). Os sacerdotes oficiavam em casos não solucionados de assassinato. — De 21:1-9.

Não havia cláusulas que previssem uma apelação de um tribunal inferior para um superior, mas se os chefes de dez não conseguissem resolver determinada causa, podiam encaminhá-la aos chefes de cinquenta, e assim por diante, ou diretamente ao santuário ou a Moisés. — Êx 18:26; De 1:17; 17:8-11.

Os homens escolhidos como juízes deviam ser homens capazes, fidedignos, tementes a Jeová, que odiassem o lucro injusto. (Êx 18:21) Em geral eram chefes de família ou cabeças tribais, anciãos da cidade em que atuavam quais juízes. Os levitas, pos-

tos à parte por Jeová como instrutores especiais da Lei, também serviam de forma destacada como juízes. — De 1:15.

Muitas são as admoestações contra perverter o julgamento, aceitar suborno, ou ser parcial. (Êx 23:6-8; De 1:16, 17; 16:19; Pr 17:23; 24:23; 28:21; 29:4) Não se devia favorecer o pobre só por ser pobre, nem conceder vantagens ao rico em detrimento do pobre. (Le 19:15) Os residentes forasteiros não deviam ser tratados injustamente e seus direitos tinham de ser levados em consideração. Os juízes não deviam oprimir essas pessoas, nem a viúvas e órfãos, que pareciam não ter protetor, pois Jeová era seu Juiz e Protetor paternal. (Le 19:33, 34; Êx 22:21; 23:9; De 10:18; 24:17, 18; 27:19; Sal 68:5) Concordemente, exigia-se dos residentes forasteiros que respeitassem a lei do país. (Le 18:26) Mas esses estatutos e conselhos de Jeová vieram a ser desconsiderados pelos príncipes e pelos juízes em Israel, e esse descaso foi um dos motivos de Deus julgar adversamente a nação. — Is 1:23; Ez 22:12; 1Sa 8:3; Sal 26:10; Am 5:12.

Visto que deviam ser homens retos, que julgassem segundo a lei de Jeová, os juízes representavam a Jeová. Portanto, comparecer perante os juízes equivalia, como se considerava, a comparecer perante Jeová. (De 1:17; 19:17; Jos 7:19; 2Cr 19:6) Na maioria dos casos, o termo "assembleia" ou "congregação" significa a assembleia geral do povo, mas, ao falar de levar causas para juízo perante a assembleia ou congregação, a Bíblia refere-se a seus membros representativos, os juízes, como em Números 35:12, 24, 25, e Mateus 18:17.

O tribunal local ficava no portão da cidade. (De 16:18; 21:19; 22:15, 24; 25:7; Ru 4:1) O termo "portão" refere-se ao espaço aberto dentro da cidade, próximo do portão. Os portões eram locais em que se lia a Lei para o povo congregado e onde se proclamavam ordenanças. (Ne 8:1-3) No portão era fácil conseguir testemunhas para uma questão cível, tal como vendas de propriedades, e assim por diante, visto que a maioria das pessoas entrava ou saía pelo portão durante o dia. Também, a publicidade que teriam os julgamentos realizados no portão tenderia a influenciar os juízes a ter cuidado e ser justos nos trâmites do julgamento e nas decisões. Evidentemente havia um local perto do portão em que os juízes podiam presidir de modo confortável. (Jó 29:7) Samuel viajava no circuito de Betel, Gilgal e Mispá, e "julgava Israel em todos estes lugares", bem como em Ramá, onde ficava sua casa. — 1Sa 7:16, 17.

Os juízes deviam ser tratados com respeito, uma vez que em sua posição representavam a Jeová. (Êx 22:28; At 23:3-5) Quando uma decisão era anunciada pelos sacerdotes, pelos levitas no santuário, ou pelo juiz que atuava naqueles dias (por exemplo, Moisés ou Samuel), seu cumprimento era obrigatório, e quem quer que se recusasse a acatá-la era morto. — De 17:8-13.

Caso um homem fosse sentenciado a ser espancado com varas, ele devia ser deitado de bruços diante do juiz e espancado em sua presença. (De 25:2) A justiça era administrada com rapidez. Os únicos casos em que a pessoa era detida por algum tempo era quando um assunto era difícil e a decisão tinha de ser recebida de Jeová. Neste caso, o acusado era mantido sob custódia até que se recebesse a decisão. (Le 24:12; Núm 15:34) A Lei não tinha cláusulas que previam a prisão. Apenas mais tarde, à medida que a nação deteriorava, e também durante a época do domínio dos gentios, é que se veio a praticar a detenção. — 2Cr 18:25, 26; Je 20:2; 29:26; Esd 7:26; At 5:19; 12:3, 4.

No Período dos Reis. Depois de o reino ser estabelecido em Israel, as causas de natureza mais difícil eram encaminhadas, quer ao rei, quer ao santuário. A Lei, em Deuteronômio 17:18, 19, exigia que o rei, ao assumir o trono, escrevesse para si uma cópia da Lei e a lesse diariamente, de modo que estivesse devidamente habilitado a julgar causas difíceis. O profeta Natã fez com que Davi julgasse a sua própria causa no caso de Bate-Seba e Urias, o hitita. (2Sa 12:1-6) Joabe astutamente enviou uma mulher tecoíta para apresentar uma causa a Davi a favor de Absalão. (2Sa 14:1-21) Antes de morrer, Davi nomeou 6.000 levitas habilitados para atuar como oficiais e juízes em Israel. (1Cr 23:4) O Rei Salomão ficou famoso por sua sabedoria em julgar. Uma causa que lhe trouxe ampla fama foi a duma prova de maternidade relativa a duas prostitutas. (1Rs 3:16-28) Jeosafá realizou uma reforma religiosa em Judá e fortaleceu o sistema judicial. — 2Cr 19:5-11.

Quem eram os membros do Sinédrio judaico?

O Sinédrio era o supremo tribunal judaico. Estava situado em Jerusalém. Este supremo tribunal constituía-se de 71 membros e era chamado de Grande Sinédrio. Na época do ministério terrestre de Jesus, os 71 membros incluíam o sumo sacerdote e outros que haviam detido o cargo de sumo sacerdote (é possível que vários destes ainda vivessem numa mesma época, pois o cargo, sob o governo romano, passara a ser ocupado por nomeação). Também incluía membros das famílias dos sumos sacerdotes, anciãos, chefes de tribos e de famílias, e escribas, homens versados na Lei. (At 4:5, 6) Tais homens eram membros das seitas dos fariseus e dos saduceus. — At 23:6.

O cabeça e presidente do Sinédrio era o sumo sacerdote, que convocava a assembleia. (At 5:17, 21, 27; 7:1; 22:5; 23:2) Caifás, o sumo sacerdote, presidiu o julgamento de Jesus, embora Jesus primeiro tenha sido levado para interrogatório perante Anás. (Mt 26:3, 57; Mr 14:53, 55, 60, 63; 15:1; Lu 22:54; Jo 18:12, 13, 19-24) Ananias era o sumo sacerdote que presidia o Sinédrio na época do julgamento de Paulo. — At 23:2.

De acordo com o Tosefta (*Sanhedrin* 7:1) e a Míxena (*Sanhedrin* 4:1), o Sinédrio se reunia desde a hora da oferta do sacrifício matinal diário até o sacrifício da noitinha. Ele não se reunia para julgar no sábado ou em dias de festa. Em casos passíveis de pena capital, o Sinédrio realizava o julgamento durante o dia, e o veredicto tinha de ser proferido ainda durante o dia. Se o veredicto fosse condenatório, tinha de ser emitido no dia seguinte. Portanto, não se podia realizar julgamentos na véspera de um sábado ou na véspera dum dia de festividade. No entanto, este procedimento foi ignorado no caso do julgamento de Jesus.

A Míxena (*Sanhedrin* 4:3) diz: "A disposição do Sinédrio era como a metade duma eira circular, de modo que todos pudessem ver-se. Perante eles ficavam os dois escribas dos juízes, um à direita e outro à esquerda, e eles anotavam as palavras dos que favoreciam a absolvição e as palavras dos que favoreciam a condenação." — Conforme tradução, para o inglês, de H. Danby.

Segundo a tradição judaica, o Sinédrio foi instituído por Moisés (Núm 11:16-25) e reorganizado por Esdras imediatamente após o retorno do exílio. Mas não há evidências históricas em apoio da ideia de que 70 anciãos reuniam-se como tribunal único para ouvir causas naquele tempo. Em vez disto, parece que o Sinédrio veio à existência no tempo do domínio grego na Palestina. No tempo do ministério terrestre de Jesus, o governo romano permitia que o Sinédrio tivesse grande medida de independência, concedendo-lhe autoridade civil e administrativa. Ele tinha oficiais à sua disposição, bem como poder para prender e para pôr em detenção. (Mt 26:47; At 4:1-3; 9:1, 2) Sua autoridade religiosa era reconhecida mesmo entre os judeus da Diáspora. (Veja At 9:1, 2.) No entanto, sob o domínio romano, o Sinédrio com o tempo evidentemente perdeu sua autoridade legal para executar a pena de morte, a menos que obtivesse permissão do governador (procurador) romano. (Jo 18:31) Depois da destruição de Jerusalém em 70 EC, o Sinédrio foi abolido.

Além disso, havia em Jerusalém tribunais inferiores, cada um composto de 23 membros. Segundo a Míxena (*Sanhedrin* 1:6), havia desses tribunais menores também em outras cidades de tamanho suficiente em toda a Palestina. O pleno número de juízes que compunham o tribunal não se reunia em todos os casos. Esse número variava de acordo com a gravidade do assunto a ser julgado e com a dificuldade em chegar a um veredito. Ademais, havia o tribunal do povoado, que consistia de três homens, e um tribunal de sete anciãos do povoado.

As sinagogas, que eram usadas primariamente para a educação, eram também usadas até certo ponto como sede de tribunais locais, às vezes chamados de 'Sinédrios locais', com o poder de aplicar as penalidades de açoites e de excomunhão. — Mt 10:17, n; 23:34; Mr 13:9; Lu 21:12; Jo 9:22; 12:42; 16:2; veja ILUSTRAÇÕES (Algumas das principais ilustrações de Jesus [21]).

Na Congregação Cristã. Embora não tenha nenhuma autoridade secular como tribunal, a congregação cristã pode agir contra membros desordeiros que precisem de disciplina espiritual, e pode até expulsá-los. Portanto, o apóstolo Paulo diz à congregação que eles, isto é, seus membros representativos, os que exercem supervisão, têm de julgar os de dentro da organização. (1Co 5:12, 13) Ao escrever às congregações e aos superintendentes, tanto Paulo como Pedro salientam que os anciãos devem manter estrita vigilância pela condição espiritual da congregação, e devem ajudar e admoestar a quem quer que esteja dando um passo insensato ou errado. (2Ti 4:2; 1Pe 5:1, 2; compare isso com Gál 6:1.) Os que causam divisões ou promovem seitas devem ser admoestados uma primeira e uma segunda vez, antes de se tomarem medidas congregacionais. (Tit 3:10, 11) Mas os que insistem em praticar o pecado devem ser removidos, expulsos da congregação. Isto é uma disciplina, que mostra aos ofensores que sua conduta pecaminosa não pode ser tolerada na congregação. (1Ti 1:20) Paulo instrui os homens na congregação que têm a responsabilidade de atuar como juízes a que se reúnam para julgar assuntos assim. (1Co 5:1-5; 6:1-5) Só devem aceitar como verídicas as acusações quando houver duas ou três testemunhas, pesando as evidências sem opiniões preconcebidas e não fazendo nada segundo tendências preconceituosas. — 1Ti 5:19, 21.

Jesus ordenou que seus discípulos, caso um pecasse contra o outro, fizessem esforços para resolver o assunto primeiro entre si, pessoalmente. Se esses esforços falhassem, e o assunto fosse de natureza séria, eles deveriam apresentá-lo à congregação para ser resolvido (isto é, aos designados a posições de responsabilidade no que concerne a dirigir a congregação). Mais tarde, Paulo admoestou os cristãos a resolver dificuldades desta forma e a não levar uns aos outros perante tribunais seculares. — Mt 18:15-17; 1Co 6:1-8; veja CAUSA JURÍDICA.

TRIBUTAÇÃO. Veja IMPOSTO.

TRIBUTO. Em geral, dinheiro ou outra compensação, tal como gado, pagos por um Estado ou um governante a uma potência estrangeira em reconhecimento de submissão, a fim de manter a paz ou para obter proteção. (Para uma consideração das palavras nas línguas originais, veja IMPOSTO.) As nações que exigiam tributo de outros povos frequentemente recebiam ouro e prata, ou produtos escassos em sua própria terra. Desta forma, fortaleciam sua posição econômica ao passo que debilitavam as nações subjugadas, apropriando-se de grande parte de seus recursos.

Davi (2Sa 8:2, 6), Salomão (Sal 72:10; compare com 1Rs 4:21; 10:23-25), Jeosafá (2Cr 17:10, 11) e Uzias (2Cr 26:8), reis de Judá, bem como Acabe, rei de Israel (2Rs 3:4, 5), receberam tributos de outros povos. No entanto, por causa de infidelidade, os israelitas não raro ficavam em posição inferior e se viam obrigados a pagar tributo. Já na época dos juízes, quando sob domínio de Eglom, rei moabita, eles pagavam tributo. (Jz 3:12-17) Em anos posteriores, tanto o reino de Judá como o reino setentrional de Israel pagaram tributo ao ficarem sob o controle de potências estrangeiras. (2Rs 17:3; 23:35) Em várias épocas, pagaram o que equivalia a uma forma de tributo ao 'comprarem' nações inimigas ou subornarem outras nações em busca de ajuda militar. — 2Rs 12:18; 15:19, 20; 18:13-16.

TRIFENA [duma raiz gr. que significa "viver em luxo"]. Mulher cristã de Roma a quem Paulo cumprimenta em sua carta e elogia por seu trabalho árduo. (Ro 16:12) Trifena e Trifosa, com quem ela é mencionada, talvez fossem irmãs carnais, pois não era incomum que os familiares tivessem nomes que se derivassem da mesma raiz, como neste caso. Ambos os nomes eram comuns entre as mulheres da família de César; mas o registro nada diz quanto a se essas duas mulheres pertenciam a essa família. — Fil 4:22.

TRIFOSA [duma raiz gr. que significa "viver em luxo"]. Mulher cristã de Roma, cumprimentada e elogiada por Paulo. — Ro 16:12; veja TRIFENA.

TRIGO. Importante cereal que há muito supre ao homem valioso item de sua alimentação e que às vezes, tanto em tempos recentes como antigamente, é vendido ao dobro ou triplo do preço da cevada. (Compare com 2Rs 7:1, 16, 18; Re 6:6.) O trigo (hebr.: *hhit·táh;* gr.: *sí·tos*), puro ou misturado com outros grãos, era comumente transformado em pão. (Êx 29:2; Ez 4:9) Este cereal também podia ser comido cru (Mt 12:1) e era transformado em sêmola pelo esmagamento dos grãos. Especialmente as espigas verdes de trigo eram preparadas por tostamento. (Le 2:14; 2Sa 17:28) O trigo era exigido como tributo de tribos ou nações derrotadas (2Cr 27:5) e figurava entre as ofertas apresentadas a Jeová. — 1Cr 23:29; Esd 6:9, 10.

A própria planta, quando nova, assemelha-se à grama e é verde vivo. O trigo maduro, porém, pode alcançar de 60 cm a 1,50 m de altura e é castanho-dourado. Suas folhas são compridas e delgadas, e o caule central termina numa espiga cheia de grãos. Uma variedade de trigo (*Triticum compositum*), cultivada no antigo Egito, e ainda encontrada ali, tem várias espigas em cada caule. (Compare com Gên 41:22, 23.) As variedades de trigo comumente cultivadas na Palestina nos anos mais recentes, e provavelmente também nos tempos bíblicos, têm barba, isto é, possuem pelos ásperos, espinhentos, na casca dos grãos.

Os israelitas constataram que a Palestina, em conformidade com a promessa de Deus, era uma terra de trigo e de cevada. (De 8:8; 32:14; Sal 81:16; 147:14) Não só dispunham do suficiente para si mesmos, como também conseguiam exportar grãos. (2Cr 2:8-10, 15) Nos dias de Ezequiel, produtos de Judá e de Israel, incluindo o "trigo de Minite", eram comercializados em Tiro. — Ez 27:17.

O trigo era semeado na Palestina por volta da mesma época que a cevada, no mês de bul (outubro-novembro), depois de as chuvas do início do outono terem amolecido suficientemente o solo para a aradura. (Is 28:24, 25) A colheita de trigo seguia a colheita da cevada (Ru 2:23; compare isso com Êx 9:31, 32) e relacionava-se de perto com a Festividade das Semanas, ou Pentecostes, no mês de sivã (maio-junho), época em que se apresentavam a Jeová dois pães fermentados de farinha de trigo como oferta movida. (Êx 34:22; Le 23:17) Depois de o trigo ser debulhado, joeirado e peneirado, era estocado amiúde em covas subterrâneas, prática a que talvez se faça alusão em Jeremias 41:8.

A Bíblia também faz referências ilustrativas ao trigo. É usado para representar pessoas aceitáveis a Jeová, "os filhos do reino". (Mt 3:12; 13:24-30, 37, 38; Lu 3:17) Tanto Jesus como o apóstolo Paulo mencionaram o trigo ao ilustrar a ressurreição. (Jo 12:24; 1Co 15:35-38) E Jesus assemelhou a prova que viria sobre seus discípulos, em resultado das provações que ele estava prestes a enfrentar, ao peneiramento do trigo. — Lu 22:31.

TRÔADE. Principal porto marítimo do NO da Ásia Menor, de onde Paulo partiu para sua primeira visita à Macedônia, e ao qual voltou mais tarde, vez por outra. Ficava a cerca de 30 km ao S do Helesponto (Dardanelos) e a uns 25 km ao S do local tradicional da antiga Troia. O mesmo termo grego traduzido "Trôade", aplicava-se também a uma região da Mísia que circundava Troia e que tinha o mesmo nome.

A cidade de Trôade foi construída na última parte do quarto século AEC por Antígono, um dos generais de Alexandre, o Grande. Em 133 AEC, ficou sob controle romano, e dali em diante a região da Mísia tornou-se parte da província romana da Ásia. Por algum tempo Júlio César pensou em transferir a sede do governo romano para Trôade. O imperador Augusto favoreceu ainda mais esta cidade, tornando-a *colonia*, independente do governador provincial da Ásia, e isentando seus cidadãos dos impostos tanto sobre terras como por cabeça.

Na segunda viagem de Paulo, provavelmente na primavera do ano 50 EC, e depois de atravessar a Frígia e a Galácia, o apóstolo e seus companheiros chegaram a Trôade, pois 'o espírito de Jesus não lhes permitira' penetrar na Bitínia. (At 16:6-8) Em Trôade, Paulo teve uma visão incomum, a de um homem que o convocava: "Passa à Macedônia e ajuda-nos." Eles concluíram imediatamente: 'Deus *nos* convocou para declarar-lhes as boas novas.' A ocorrência de "nos" neste texto (e de verbos na 1.ª pessoa do plural nos versículos seguintes) deve indicar que em Trôade Lucas juntou-se ao grupo de Paulo e fez com eles a viagem pelo mar Egeu até Neápolis. — At 16:9-12.

Depois de partir de Éfeso em sua terceira viagem, Paulo parou em Trôade e pregou ali as boas novas a respeito do Cristo, pois, como ele diz: 'Abriu-se-me uma porta no Senhor.' Depois de um período não revelado, porém, o apóstolo ficou preocupado por Tito ainda não ter chegado, de modo que partiu para a Macedônia, esperando encontrá-lo ali. — At 20:1; 2Co 2:12, 13.

Evidentemente Paulo passou aquele inverno na Grécia, antes de retornar novamente a Trôade, na primavera de 56 EC. (At 20:2-6) Desta feita, Paulo permaneceu sete dias ministrando aos irmãos cristãos em Trôade e edificando-os em sentido espiritual. Na véspera de partir, Paulo reuniu-se com eles e "prolongou as suas palavras até à meia-noite". Um dos presentes, um rapaz chamado Êutico, estava sentado na janela do terceiro pavimento, mas adormeceu e despencou de lá, vindo a morrer. O apóstolo milagrosamente fez o rapaz reviver e continuou conversando com o grupo até o romper da alva. — At 20:6-12.

É provável que Paulo tenha visitado Trôade novamente depois de ter sido solto de sua detenção domiciliar em Roma, em 61 EC. O apóstolo Paulo escreveu a Timóteo na segunda vez em que esteve preso em Roma, por volta de 65 EC, pedindo que Timóteo levasse um manto e certos rolos e pergaminhos que Paulo deixara com Carpo, em Trôade. Parece muito improvável que esse pedido tenha sido feito cerca de nove anos depois, como seria o caso se a última visita de Paulo ao lar de Carpo tivesse ocorrido em sua terceira viagem missionária, por volta de 56 EC. — 2Ti 4:13.

TRÓFIMO [Alimentício; Nutritivo]. Colaborador do apóstolo Paulo; cristão gentio de Éfeso. (At 21:29) É possível que Trófimo se tenha tornado cristão durante o ministério prolongado de Paulo em Éfeso, em sua terceira viagem missionária. Depois, Trófimo foi um dos companheiros de viagem de Paulo no trecho de retorno da viagem pela Macedônia até a Ásia Menor, e dali rumo a Jerusalém. (At 20:3-5, 17, 22) Em Jerusalém, Trófimo foi visto na companhia de Paulo, e quando Paulo levou vários outros aos pátios do templo, os judeus pensaram que Trófimo, um gentio, tivesse ultrapassado o Pátio dos Gentios, aviltando assim o templo. (At 21:26-30; 24:6) Alguns anos mais tarde, depois da primeira prisão de Paulo, Trófimo viajou novamente com ele. Mas Trófimo adoeceu ao chegarem a Mileto, não longe de sua cidade natal, e não pôde continuar. — 2Ti 4:20.

TROMBETA. Instrumento de sopro que consiste em um bocal, em um comprido tubo de metal e em uma extremidade em forma de funil.

No ermo, antes de Israel ter levantado acampamento pela primeira vez, Jeová ordenou a Moisés que fizesse "duas trombetas de prata . . . obra batida". (Núm 10:2) Embora não se forneça nenhuma outra descrição desses instrumentos, moedas que circulavam na época dos macabeus e um relevo do Arco de Tito representam as trombetas com cerca de 45 a 90 cm de comprimento, retas, e com um pavilhão na extremidade. Josefo declara que o que Moisés fez foi um tipo de clarim com "um tubo estreito, ligeiramente mais grosso do que uma flauta, com um bocal suficientemente largo para receber o sopro e uma extremidade em forma de sino, como têm os trompetes". (*Jewish Antiquities* [Antiguidades Judaicas], III, 291 [xii, 6]) Na inauguração do templo de Salomão, 120 trombetas foram tocadas. — 2Cr 5:12.

Descrevem-se três sinais, com o uso de dois métodos de toque: (1) o toque de ambas as trombetas convocava a inteira assembleia de Israel; (2) o toque de uma só trombeta convocava apenas os maiorais, que eram cabeças sobre mil; e (3) toques trêmulos assinalavam a ordem de levantar acampamento. — Núm 10:3-7.

Jeová orientou adicionalmente que em épocas de guerra as trombetas soassem "um toque de guerra". (Núm 10:9) Isto era feito, posteriormente, pelo sacerdote que acompanhava o exército. (Núm 31:6) Abias, de Judá, quando procurava evitar a guerra com Jeroboão, de Israel, apontou para essas "trombetas . . . para tocar o alarme de batalha" como garantia divina da vitória de Judá na guerra. Quando Jeroboão persistiu obstinadamente em sua agres-

são, suas forças foram derrotadas por um exército de Judá que fora muitíssimo encorajado pelos "sacerdotes [que] tocavam alto as trombetas". — 2Cr 13:12-15.

As trombetas estavam entre os instrumentos musicais no templo. (2Cr 5:11-13) Os trombeteiros eram filhos de Arão, os sacerdotes. (Núm 10:8; 2Cr 29:26; Esd 3:10; Ne 12:40, 41) Todos os relatos em que a trombeta (hebr.: *hhatso·tseráh*) é mencionada sem que os sacerdotes sejam claramente identificados como tocadores são acontecimentos de importância nacional, ocasiões em que se contava com a presença dos sacerdotes. Portanto, é razoável supor que eles é que tocaram as trombetas. (2Cr 15:14; 20:28; 23:13; compare 1Cr 15:24 com o v 28.) Existe a possibilidade, porém, de que havia uma variedade de trombetas, e algumas delas talvez pertencessem a pessoas que não eram sacerdotes.

Jesus mandou que seus ouvintes não 'tocassem trombeta' (gr.: *sal·pí·zo*, palavra aparentada com *sál·pigx*, que significa "trombeta") para atrair atenção a atos de caridade, como faziam os hipócritas. (Mt 6:2) Sugere-se em geral que o ato de tocar a trombeta, neste caso, é figurativo, e que Jesus alertava contra a ostentação ao se fazer dádivas de misericórdia.

TRONCO. Antigo instrumento de confinamento e punição, que consistia numa armação de madeira em que se prendiam os pés da vítima que ficava sentada (2Cr 16:10; Je 20:2, 3), não raro enquanto ficava exposta aos olhares e ao escárnio públicos. O tronco romano possuía diversos olhais, de modo que, se desejado, as pernas da vítima pudessem ser amplamente distanciadas, o que intensificava a tortura. Em hebraico, o tronco para o confinamento dos pés é chamado *sadh* (Jó 13:27; 33:11), e, visto que é feito de madeira, é chamado, em grego, de *xý·lon* (madeira). Enquanto estavam presos em Filipos, Paulo e Silas foram confinados em troncos que lhes prendiam os pés. — At 16:24.

Em outras partes das Escrituras Hebraicas, outra palavra, *mah·pé·kheth*, é vertida "tronco". Visto que continha a ideia de virar, parece que a pessoa assim confinada era obrigada a ficar encurvada ou contorcida. Este instrumento talvez prendesse os pés, as mãos e o pescoço, ou pode ser que fosse usado junto a outros meios que prendiam o pescoço e os braços. É possível que se conjugasse o uso do tronco e do pelourinho para prender as pernas, bem como o pescoço e os braços da vítima. (Je 29:26, *NE*, *NM*) Nenhum desses instrumentos foram ordenados pela Lei que Deus dera a Israel, nem previa a Lei a existência de prisões.

TRONO. O termo hebraico *kis·sé'* significa basicamente "cadeira" (1Sa 4:13; 2Rs 4:10) ou um assento de importância especial, tal como um "trono" (1Rs 22:10). Sua aplicação não se limita aos assentos de monarcas governantes (1Rs 2:19; Ne 3:7; Est 3:1; Ez 26:16), nem se refere estritamente a um assento com encosto alto e braços. Eli, por exemplo, enquanto estava no portão de Silo, caiu para trás de seu *kis·sé'*, evidentemente um assento sem encosto. (1Sa 4:13, 18) O termo grego *thró·nos* geralmente se refere a um banco alto, com encosto, braços e escabelo.

Isaías 14:9 dá a entender que tronos eram universalmente usados pelos monarcas, e a Bíblia menciona de modo específico os tronos do Egito (Gên 41:40; Êx 11:5; 12:29), da Assíria (Jon 3:6), de Babilônia (Is 14:4, 13; Da 5:20), da Pérsia (Est 1:2; 5:1) e de Moabe (Jz 3:17, 20). Os arqueólogos acreditam ter encontrado tronos usados por governantes de todas estas potências, ou por seus associados, exceto de Moabe. Encontrou-se em Megido um painel de marfim que, segundo se crê, retrata um trono e escabelo cananeus. De modo geral, os tronos não israelitas têm encosto e braços ricamente entalhados ou ornamentados. Um trono egípcio que ainda existe era de madeira recoberta com ouro, ao passo que certo trono assírio era de ferro trabalhado, com entalhes de marfim. Parece que era costume colocar o trono num tablado, ou plataforma elevada, e havia um escabelo na maioria dos casos.

O único trono dum governante de Israel descrito em pormenores é o que Salomão fez. (1Rs 10:18-20; 2Cr 9:17-19) Parece que ficava no "Pórtico do Trono", um dos prédios que se erguiam no monte Moriá, em Jerusalém. (1Rs 7:7) Era 'um grande trono de marfim, recoberto de ouro refinado, com dossel redondo por detrás, e com braços'. Embora o marfim possa ter sido o material básico desta cadeira real, a técnica de construção em geral adotada no templo parece indicar que era de madeira, recoberta de ouro refinado e ricamente ornamentada com painéis incrustrados de marfim. Para o observador, este trono pareceria ser todo de marfim e ouro. Depois de mencionar seis degraus que conduziam ao trono, o registro prossegue: "Dois leões estavam em pé ao lado dos braços. E havia doze leões em pé sobre os seis degraus, deste e daquele lado." (2Cr 9:17-19) É apropriado o simbolismo dos leões, que denota autoridade governante. (Gên 49:9, 10; Re 5:5) Parece que os 12 leões correspondiam às 12 tribos de Israel, o que possivelmente simbolizava sua sujeição e apoio ao governante que ocupava o trono. Um escabelo de ouro ficava de alguma forma preso ao trono. Conforme revela sua descrição, esse trono de marfim e ouro — elevado, coberto por um dossel e com leões majestosos na frente — transcende qualquer outro daquele período, quer descoberto pelos arqueólogos, quer representado em monumentos, ou

descrito nas inscrições. É como o cronista comentou verazmente: "Nenhum outro reino tinha feito um exatamente igual a ele." — 2Cr 9:19.

Uso Figurado. Em sentido figurado, "trono" significa o assento da autoridade governamental (1Rs 2:12; 16:11) ou a autoridade régia e a própria soberania (Gên 41:40; 1Cr 17:14; Sal 89:44); um governo em exercício ou administração real (2Sa 14:9); controle soberano sobre um território (2Sa 3:10); e uma posição honrosa (1Sa 2:7, 8; 2Rs 25:28).

O que é o "trono de Jeová"?

Jeová, a quem nem sequer o "céu dos céus" pode conter, não precisa sentar-se num trono ou cadeira literal. (1Rs 8:27) No entanto, ele representa sua autoridade régia e soberania com o símbolo dum trono. Alguns servos de Deus tiveram o privilégio de ter uma visão do Seu trono. (1Rs 22:19; Is 6:1; Ez 1:26-28; Da 7:9; Re 4:1-3) Os Salmos descrevem o trono de Jeová, isto é, sua majestade ou poder, sua posição como Juiz Supremo, como estabelecido em justiça e em juízo "desde há muito". — Sal 89:14; 93:2; 97:2.

Jeová estendeu seu trono à Terra de modo típico e específico nos seus tratos com os filhos de Israel. Visto que quem governasse em Israel devia ser um 'rei que Jeová, seu Deus, escolhesse', que governasse em nome de Jeová sobre o povo de Jeová e de acordo com a lei de Jeová, o seu trono era realmente o "trono de Jeová". — De 17:14-18; 1Cr 29:23.

Além de sua identificação régia com a linhagem real de Judá, Jeová estava entronizado em Israel também em outro sentido. Conforme Jeremias o expressou: "Há o trono glorioso no alto, desde o princípio; é o lugar do nosso santuário." (Je 17:12) Falava-se que Jeová estava "sentado sobre os querubins" que se achavam sobre a tampa propiciatória da arca do testemunho, no santuário. (Êx 25:22; 1Sa 4:4) A presença divina era simbolizada por uma nuvem que alegadamente produzia uma luz milagrosa, mais tarde chamada de *Shekhi·náh* pelos escritores judeus. (Le 16:2) Embora Jeremias predissesse a ausência da Arca do Pacto quando Israel fosse restaurado de Babilônia, isto não significava que Jeová não mais objetivava ser entronizado no seu centro de adoração. Como Ele próprio disse: "Naquele tempo chamarão Jerusalém de trono de Jeová." (Je 3:16, 17) As profecias de restauração, anunciadas por Ezequiel, estão de acordo com isto, pois, em sua visão do templo de Jeová, em que não se viu a Arca do Pacto, foi-lhe dito: "Filho do homem, este [templo] é o lugar do meu trono." — Ez 43:7.

Jeová fez um pacto para que o próprio trono da 'semente' de Davi 'viesse a ser duradouro por tempo indefinido'. (1Cr 17:11-14) Ao anunciar o cumprimento desta promessa, o anjo Gabriel disse a Maria: "Jeová Deus . . . dará [a Jesus] o trono de Davi, seu pai, e ele reinará sobre a casa de Jacó para sempre, e não haverá fim do seu reino." (Lu 1:32, 33) Jesus não só herdaria um domínio terrestre, mas compartilharia do trono universal de Jeová. (Re 3:21; Is 66:1) Por sua vez, Jesus prometeu compartilhar seu trono de autoridade régia com todos aqueles que, como seus fiéis apóstolos, estivessem no novo pacto feito com seu Pai e que vencessem o mundo como ele próprio vencera. Assim, seria concedido a eles se sentar em tronos junto com Jesus. — Mt 19:28; Lu 22:20, 28-30; Re 3:21.

Em harmonia com a profecia de Jeová mediante Zacarias, de que o homem chamado "Renovo", o edificador do futuro templo para Jeová, 'teria de tornar-se sacerdote sobre o seu trono', Paulo registra, a respeito de Jesus: "Temos um sumo sacerdote tal como [Melquisedeque, um rei-sacerdote], e ele se assentou à direita do trono da Majestade nos céus." (Za 6:11-13; He 8:1) Além de Cristo Jesus, João viu os da inteira casa espiritual ou santuário de Deus, a fiel congregação cristã, entronizados como reis-sacerdotes para governar por mil anos. — Re 20:4, 6; 1Pe 2:5.

Como predito no Salmo 45:6, e aplicado por Paulo em Hebreus 1:8, o trono de Jesus, isto é, seu cargo ou autoridade como soberano, tem a Jeová como fonte: "Deus é o teu trono para todo o sempre." Por outro lado, o Diabo também fornece base ou autoridade para que suas organizações governem, conforme frisa Revelação (Apocalipse) 13:1, 2, com respeito à 'fera que ascendeu do mar': "O dragão deu à fera seu poder e seu trono, e grande autoridade." Quando Satanás ofereceu a Jesus Cristo poder e autoridade similar, seu preço foi declarado: "Se . . . fizeres um ato de adoração diante de mim, tudo será teu." (Lu 4:5-7) De forma correspondente, a concessão dum trono ou autoridade à "fera" deve ter sido feita com a condição de ela servir a Satanás.

Ao considerar a posição de Jesus como Mestre de Obras de Deus, Paulo menciona que se criaram "tronos" por meio de Cristo. O termo parece referir-se a posições de autoridade oficial, tanto visíveis como invisíveis, dentro do arranjo administrativo de Deus. — Col 1:16.

TROVÃO. O estrondo que segue a um relâmpago. É causado pela súbita expansão do ar aquecido por tal descarga elétrica, o que faz com que ele seja violentamente afastado do caminho percorrido pelo relâmpago e então volte de novo após ele. — Jó 28:26; 38:25.

O verbo hebraico *ra·‛ám* (que significa "trovejar") é às vezes mencionado com relação a Jeová (1Sa

2:10; 2Sa 22:14; Sal 18:13), Aquele que, em certas ocasiões, usou o trovão para realizar sua vontade. Por exemplo, na época de Samuel, Jeová lançou os filisteus em confusão por meio do trovão (hebr.: *rá·ʽam*). (1Sa 7:10; compare com Is 29:6.) Outra palavra hebraica, *qohl*, às vezes traduzida por "trovão" (1Sa 12:17, 18 n), significa basicamente "som" (Êx 32:18, 19) ou "voz". — De 21:18; 1Rs 19:12.

O assombroso som do trovão é relacionado com a voz de Jeová. (Jó 37:4, 5; 40:9; Sal 29:3-9) Quando certos judeus ouviram Jeová falar desde o céu a Jesus, houve uma diferença de opinião, quanto a se o som era um trovão ou a voz dum anjo. (Jo 12:28, 29; compare com Re 6:1; 14:2; 19:6.) Visto que o som do trovão não raro é indício antecipado duma tempestade que se avizinha, o termo "trovões" pode referir-se a avisos divinos, como em Revelação (Apocalipse) 8:5; 10:3, 4; 16:18.

Para os judeus no sopé do monte Sinai, os trovões que ouviam eram uma manifestação da presença de Deus. (Êx 19:16; compare com Re 4:5; 11:19.) As palavras do salmista talvez aludam a este acontecimento, ou a Deus conduzir Israel por meio duma coluna de nuvem (uma fonte de trovões): "[Eu, Jeová] comecei a responder-te no lugar escondido do trovão." — Sal 81:7.

TROVÃO, FILHOS DO. Veja BOANERGES.

TSADÊ [צ; final, ץ] (*tsa·dhéh*). A 18.ª letra do alfabeto hebraico. É uma das cinco letras hebraicas que têm forma diferente quando usadas como última letra duma palavra. Tem forte som sibilante similar ao som "ts", em português. No hebraico, ela aparece como letra inicial em cada um dos oito versos do Salmo 119:137-144.

TSOAR. Veja ARCA N.º 1.

TUBAL.

1. Um dos sete filhos de Jafé. — Gên 10:2; 1Cr 1:5.

2. Povo ou país geralmente mencionado com Meseque, nome de outro filho de Jafé. Tubal, junto com Javã e Meseque, praticavam intercâmbio comercial com Tiro, negociando escravos e artigos de cobre. (Ez 27:13) Na endecha de Ezequiel a respeito do Egito, Tubal foi incluído entre os "incircuncisos" com quem os egípcios se deitariam no Seol, por causa do terror que tinham causado. (Ez 32:26, 27) O povo de Tubal está também incluído entre os que se unem a "Gogue da terra de Magogue", que é chamado de "maioral-chefe de Meseque e Tubal" e que rompe "das partes mais remotas do norte", num ataque feroz contra o povo de Jeová. (Ez 38:2, 3; 39:1, 2; veja GOGUE N.º 2.) Em outra profecia, Jeová prediz que enviará emissários para proclamar sua glória a Tubal, a Javã e a outras terras. — Is 66:19.

Assim, Tubal ficava ao N de Israel, mas não tão distante a ponto de não ter contato comercial com Tiro, na Fenícia. A maioria dos peritos acha que esse nome refere-se ao povo *Tabali,* de inscrições assírias, em que *Tabali* e *Musku* (evidentemente Meseque) são mencionados juntos. (*Ancient Near Eastern Texts* [Textos Antigos do Oriente Próximo], editado por J. Pritchard, 1974, p. 284) Alguns séculos depois, Heródoto (III, 94) também os alistou juntos, como os tibarenos e os moscos. À base disto, pensa-se que a terra de Tubal estava situada (pelo menos no tempo dos assírios) ao NE da Cilícia, no leste da Ásia Menor. A existência de minas de cobre nesta região concorda com o registro bíblico.

TUBALCAIM. Filho de Lameque com Zilá, sua segunda esposa; portanto, descendente de Caim e meio-irmão de Jabal e Jubal. Ele tinha uma irmã chamada Naamá. (Gên 4:17-22) Tubalcaim era "forjador de toda sorte de ferramenta de cobre e de ferro", o que talvez signifique que ele inventou essas ferramentas ou que fundou essa ocupação ou se destacou nela.

TUMIM. Veja URIM E TUMIM.

TÚMULO MEMORIAL. Lugar em que se colocavam os restos mortais duma pessoa falecida, na esperança de que seria lembrada, especialmente por Deus.

A respeito das palavras gregas usadas para referir-se a um lugar de sepultamento ou túmulo, A. T. Robertson, em *Word Pictures in the New Testament* (Quadros Verbais no Novo Testamento, 1932, Vol. V, p. 87), diz: "*Tafos* (sepultura) apresenta a ideia de sepultamento (*thapto*, sepultar), como em Mat. 23:27; *mnemeion* (de *mnaomai, mimnesko*, lembrar) é um monumento comemorativo (sepulcro como monumento)." A palavra *mné·ma* é aparentada com *mne·meí·on* e parece ter significado correspondente, referindo-se também a "um monumento comemorativo, ou registro de uma coisa ou de uma pessoa falecida, daí, um monumento sepulcral, e, assim, um túmulo". — *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine), 1981, Vol. 2, p. 173.

Tal sepulcro talvez fosse um túmulo escavado no chão ou, como não raro ocorria entre os hebreus, uma caverna natural ou uma cripta escavada na rocha. (Compare isso com At 7:16 e Gên 23:19, 20.) Como se observou acima, ao passo que a palavra *tá·fos* (sepultura) ressalta a ideia de *sepultamento,* as palavras *mné·ma* (túmulo) e *mne·meí·on* (túmulo memorial) frisam a ideia de preservar a memória da pessoa falecida. Estas, portanto, parecem transmitir mais a ideia de permanência do que *tá·fos;* elas se relacionam com a palavra latina *monumentum.*

Parece evidente que os túmulos judaicos ficavam costumeiramente fora das cidades, mas uma importante exceção eram os dos reis. As referências a túmulos nas Escrituras Gregas Cristãs parecem situá-los fora das cidades, exceto a referência ao túmulo de Davi, em Atos 2:29. Assim, por estarem afastadas e também por serem evitadas pelos judeus, devido à impureza cerimonial relacionada com elas, as áreas em que tais túmulos se localizavam eram, às vezes, guarida de pessoas loucas ou endemoninhadas. — Mt 8:28; Mr 5:5.

Não Eram Ornamentados. Embora servissem de recordação da pessoa falecida, parece que os túmulos memoriais judaicos não eram ornamentados ou ostentosos. Alguns eram tão simples e modestos que as pessoas podiam andar sobre eles sem se dar conta disso. (Lu 11:44) Embora os povos pagãos ao seu redor tivessem o costume de fazer túmulos tão suntuosos quanto permitissem as circunstâncias, os mais antigos túmulos judaicos descobertos se destacam pela simplicidade. Isto porque a adoração dos judeus não permitia a veneração dos mortos nem promovia conceitos sobre uma existência consciente após a morte, num mundo espiritual, como tinham os egípcios, os cananeus e os babilônios. Portanto, embora muitos críticos afirmem que a adoração da nação de Israel era, desde tempos remotos, sincretista, isto é, resultante da união de crenças conflitantes e desenvolvida pela adição de conceitos e práticas de religiões mais antigas, a resistência fundamental a essa corrupção religiosa fica mais uma vez evidente na simplicidade de seus túmulos. Mas houve desvios, sem dúvida. Jesus mostra que nos seus dias os fariseus e os saduceus tinham o costume de decorar os túmulos memoriais dos profetas e de outros. (Mt 23:29, 30) Naquela época, sob a influência grega e romana, a tendência entre os ricos era de túmulos mais ostentosos.

Fora o túmulo de João, o Batizador (Mr 6:29), os principais túmulos mencionados nas Escrituras Gregas Cristãs são o de Lázaro e o de Jesus. O túmulo de Lázaro era tipicamente judaico: uma caverna cuja entrada era vedada por uma pedra, entrada essa que talvez fosse relativamente pequena, se concluirmos que túmulos similares descobertos na Palestina são comparáveis. O contexto indica que ficava fora do povoado. — Jo 11:30-34, 38-44.

O Túmulo de Jesus. O túmulo usado para sepultar Jesus era novo e pertencia a José de Arimateia; não era uma caverna, mas tinha sido escavado na rocha dum jardim, não muito distante do local em que Jesus foi pregado na estaca. O túmulo possuía uma entrada que precisava duma grande pedra para fechá-la, e esta pedra, pelo visto, era do tipo circular, às vezes usado. (Mt 27:57-60; Mr 16:3, 4; Jo 19:41, 42) Dentro dele talvez houvesse prateleiras escavadas nas paredes, semelhantes a bancos, ou nichos sepulcrais cortados verticalmente, em que se podiam colocar os corpos. — Compare com Mr 16:5.

Afirma-se que dois locais principais poderiam ter sido a localização original do túmulo de Jesus. Um deles é o local tradicional no qual a Igreja do Santo Sepulcro foi construída. O outro é conhecido como o Túmulo do Jardim, escavado numa enorme rocha que se projeta do lado de uma colina e que fica fora até mesmo das atuais muralhas da cidade. Mas não existem provas definidas de que um desses lugares representa autenticamente o túmulo memorial em que Jesus foi sepultado. — Veja GÓLGOTA.

'Abriram-se Túmulos' por Ocasião da Morte de Jesus. O texto de Mateus 27:52, 53, a respeito dos 'túmulos memoriais que se abriram' em resultado dum terremoto que ocorreu por ocasião da morte de Jesus, tem provocado muitos debates. Há quem diga que ocorreu uma ressurreição. No entanto, uma comparação com os textos a respeito da ressurreição deixa claro que esses versículos não descrevem uma ressurreição, mas um simples lançamento de corpos para fora dos túmulos, similar a incidentes ocorridos em tempos mais recentes, como no Equador, em 1949, e também em Sonsón, na Colômbia, em 1962, quando 200 cadáveres no cemitério foram lançados para fora dos túmulos por um violento tremor de terra. — *El Tiempo*, de Bogotá, Colômbia, 31 de julho de 1962.

Recordação por Deus. Em vista da ideia subjacente de lembrança associada a *mne·mei·on*, o uso dessa palavra (em vez de *tá·fos*), em João 5:28, com respeito à ressurreição de "todos os que estão nos túmulos memoriais", parece especialmente apropriado e contrasta-se nitidamente com a ideia de completo repúdio e apagamento total da memória, conforme representado pela Geena. (Mt 10:28; 23:33; Mr 9:43) A importância atribuída pelos hebreus ao sepultamento (veja ENTERRO, LUGARES DE SEPULTAMENTO) é um indício da preocupação de serem lembrados, primariamente por Jeová Deus, em quem tinham fé como "o recompensador dos que seriamente o buscam". (He 11:1, 2, 6) Inscrições nos túmulos de origem israelita são raríssimas e, quando encontradas, geralmente consistem apenas do nome. Os destacados reis de Judá não deixaram monumentos deslumbrantes, com encômios e feitos pessoais gravados neles, como fizeram os reis de outras nações. Assim, parece evidente que a preocupação dos homens fiéis dos tempos antigos era que seu nome estivesse no "livro de recordação" mencionado em Malaquias 3:16. — Compare isso com Ec 7:1; veja NOME.

A ideia básica de recordação contida nas palavras originais gregas para "túmulo" ou "túmulo memo-

rial" dá também um sentido adicional ao apelo do malfeitor pregado na estaca ao lado de Jesus: "Lembra-te de mim quando entrares no teu reino." — Lu 23:42.

TÚNICA. Veja VESTIMENTA.

TURBANTE. Veja COBERTURA PARA A CABEÇA.

TURQUESA. Gema semipreciosa, opaca, porosa, que varia em coloração do azul-celeste pálido ao verde-fosco. É composta de fosfato hidratado de alumínio com traços de cobre (responsável pela cor azul) e de ferro (responsável pela cor verde). Quando aquecidas ou expostas às intempéries, as pedras azuis tornam-se verdes, o que às vezes acontece quando as pedras perdem sua umidade natural com o passar do tempo. Isto pode explicar a aparente popularidade das pedras de turquesa verde no passado. Os antigos egípcios usavam a turquesa em joias, e ela é encontrada na península do Sinai como nódulos em arenito vermelho.

A turquesa é fácil de gravar por se tratar duma pedra comparativamente mole. O sumo sacerdote Arão usava uma pedra gravada de turquesa no "peitoral do julgamento". Estava inscrito nela o nome de uma das 12 tribos de Israel, e ela estava situada em primeiro lugar na segunda fileira de pedras do peitoral. (Êx 28:2, 15, 18, 21; 39:11) A "cobertura" figurada, usada pelo rei de Tiro, é retratada como adornada com turquesa, junto com toda outra espécie de pedra preciosa. (Ez 28:12, 13) Edom era o "mercador" de Tiro para o fornecimento de turquesa, pela qual Tiro estava disposta a dar em troca algumas de suas mercadorias. — Ez 27:2, 16.

TUTANO (MEDULA). Tecido vascular mole e gorduroso que preenche as cavidades da maioria dos ossos. Há dois tipos de medula, a amarela e a vermelha. Nos adultos, os ossos longos e mais arredondados estão cheios de medula amarela, ou inativa, composta na maior parte de gordura, e os ossos achatados do crânio, das costelas, do esterno e da pélvis contêm medula vermelha, ou ativa. A medula vermelha desempenha importante papel na formação do sangue. Produz os glóbulos vermelhos do sangue, que transportam o oxigênio, os importantes agentes de coagulação, chamados plaquetas, e grande porcentagem de glóbulos brancos, que servem primariamente para o combate a infecções. Como órgão formador de sangue, a medula exerce efeito direto sobre a saúde e o vigor da pessoa. Assim, Jó (21:24) alude apropriadamente a uma pessoa bem nutrida e saudável, com a figura de linguagem de alguém cujo tutano, ou medula óssea, é "mantido úmido".

O tutano animal pelo visto era usado pelos israelitas como alimento. (Veja Miq 3:2, 3.) Ele tem altíssimo valor nutritivo, visto que é rico em proteínas, gorduras e ferro. Portanto, o banquete preparado por Jeová para todos os povos inclui, de forma apropriada, simbólicos "pratos bem azeitados, cheios de tutano". — Is 25:6.

Em Hebreus 4:12, a "palavra de Deus" é comparada a uma arma mais afiada do que qualquer espada de dois gumes e que pode perscrutar os pensamentos e as motivações da pessoa, penetrando, por assim dizer, até à medula, a parte mais interna dos ossos.

TUTOR. Nos tempos bíblicos, o tutor em geral não era o verdadeiro mestre, mas aquele que acompanhava a criança na ida e na volta da escola e possivelmente também em outras atividades. Ele entregava a criança ao instrutor. Isto prosseguia desde a infância até, talvez, a puberdade, ou por mais tempo. Ele devia proteger a criança de danos físicos ou morais. (Assim, *tuteur*, em francês antigo, e *tutor*, em latim, significam literalmente "um protetor ou guardião".) No entanto, os deveres do tutor envolviam também a disciplina, e ele talvez tivesse a atribuição de instruir a criança em questões de conduta. A disciplina dos tutores podia ser severa, quer fossem escravos, quer assalariados.

Portanto, Gálatas 3:24, 25 salienta que "a Lei . . . tornou-se o nosso tutor [gr.: *pai·da·go·gós*, literalmente: "guia de criança"], conduzindo a Cristo, para que fôssemos declarados justos devido à fé. Mas agora que chegou a fé, não estamos mais debaixo dum tutor". A Lei era rigorosa. Revelava que os judeus eram transgressores e os condenava. (Gál 3:10, 11, 19) A bem dizer, ela entregou os judeus que foram corretamente disciplinados a seu Instrutor, Jesus Cristo. O apóstolo Paulo diz: "Antes de chegar a fé, estávamos sendo guardados debaixo de lei, entregues juntos à detenção, aguardando a fé que estava destinada a ser revelada." — Gál 3:23.

O apóstolo Paulo disse aos coríntios: "Pois, embora tenhais dez mil tutores em Cristo, certamente não tendes muitos pais; porque eu me tornei vosso pai em Cristo Jesus por intermédio das boas novas." (1Co 4:14, 15) Paulo havia levado a mensagem de vida a Corinto, de modo que era como um pai para a congregação dos cristãos ali. Embora outros, posteriormente, pudessem cuidar dos interesses deles, como tutores a quem se confiam crianças, isto não alterava o relacionamento de Paulo com os coríntios. Os "tutores", como Apolo, talvez mostrassem interesse genuíno na congregação, mas o interesse de Paulo possuía um fator adicional, por ter sofrido as dores da paternidade espiritual referente a eles. — Compare isso com Gál 4:11, 19, 20; veja EDUCAÇÃO; INSTRUÇÃO.

U

UCAL. Um daqueles a quem Agur dirigiu as palavras encontradas em Provérbios, capítulo 30. Ucal talvez tenha sido filho ou discípulo de Agur, mas nada se sabe de definido sobre ele. — Pr 30:1.

UEL. Um dos filhos de Bani, que despediram suas esposas estrangeiras e filhos em atenção ao conselho de Esdras. — Esd 10:10, 11, 34, 44.

UFAZ. Localidade atualmente não identificada, onde se encontrava ouro em tempos antigos. — Je 10:9; Da 10:5.

ULA. Aserita cujos três filhos eram cabeças de família tribais e guerreiros valentes. — 1Cr 7:39, 40.

ULAI. "Curso de água" que fluía por Susã (Susa), ou perto dali, em Elão. Junto ao Ulai, Daniel recebeu a visão do carneiro e do bode. Não se pode determinar se o profeta realmente foi de Babilônia para lá, ou se foi transportado para esse lugar de modo visionário. (Da 8:1-3, 6, 16) As conjecturas sobre o Ulai variam consideravelmente, e a identificação é difícil porque os rios na vizinhança parecem ter mudado o curso ao longo dos séculos. Um dos conceitos é que o Ulai é o rio Carque. Segundo outro ponto de vista, era um canal artificial ao N ou ao NE de Susã, que ligava o Carque a outro rio.

ULÃO.

1. Pai de Bedã; da tribo de Manassés. — 1Cr 7:14, 16, 17.

2. Descendente distante de Saul, da tribo de Benjamim, cujos filhos eram notáveis arqueiros. Os descendentes de Ulão, "filhos e netos", somavam cerca de 150 no tempo do cronista. — 1Cr 8:33, 39, 40.

ÚLCERA. Ferida corpórea aberta, diferente de um ferimento direto, embora o tipo inflamatório geralmente resulte de um pequeno ferimento, tal como uma esfoladura da pele. As úlceras tanto podem ser externas como internas, desenvolvendo-se na pele ou em superfícies mucosas. Muitas vezes soltam pus e provocam a desintegração progressiva e a morte do tecido na área atingida. Úlceras inflamatórias, com sensação de ardência e dor, não raro surgem na parte inferior da perna.

Nas Escrituras Hebraicas, a palavra às vezes traduzida "úlcera" é *ma·zóhr*, que pode aplicar-se a uma úlcera, a uma ferida ou a um furúnculo. Certos peritos creem que se refira a uma ferida do tipo que talvez precise ser premida para eliminar pus. A palavra grega *hél·kos*, que denota uma úlcera, é usada nas Escrituras Gregas Cristãs; ela aparece na *Septuaginta* grega em Êxodo 9:9 e Jó 2:7 para a palavra hebraica *shehhín*, que significa furúnculo. — Veja FURÚNCULO.

Uso Figurado. Profeticamente, Efraim (Israel) foi representado como estando doente, e Judá como tendo uma "úlcera", condições resultantes de seu proceder de erro e da consequente perda do favor de Deus. Mas, em vez de confiarem em Jeová para ter proteção contra seus inimigos, eles futilmente buscaram a ajuda do rei da Assíria, que não pôde curá-los de sua condição 'ulcerosa'. (Os 5:13) Mais tarde, tendo o povo de Sião sido levado para o exílio babilônico, Sião foi representada como sendo afligida com uma úlcera. — Je 30:12-15, 17; compare com Lu 16:20, 21; Re 16:2, 10, 11.

ÚLTIMA CEIA. Veja REFEIÇÃO NOTURNA DO SENHOR.

ÚLTIMOS DIAS. Nas profecias bíblicas, "últimos dias" ou expressões comparáveis, tais como "parte final dos dias", foram usadas para designar um tempo em que culminam acontecimentos da história. (Ez 38:8, 16; Da 10:14) O conteúdo da profecia indica que o ponto de partida da "parte final dos dias" é quando os acontecimentos preditos começam a ocorrer. Portanto, os que vivessem no tempo do cumprimento da profecia poderiam ser mencionados como vivendo nos "últimos dias", ou na "parte final dos dias". Dependendo da natureza da profecia, pode referir-se a um período que abrange apenas uns poucos ou muitos anos e pode aplicar-se a períodos de tempo amplamente distanciados.

A Profecia do Leito de Morte de Jacó. Quando Jacó disse a seus filhos: "Ajuntai-vos para que eu vos possa declarar o que vos acontecerá na parte final dos dias", ou "nos dias vindouros" (*BV*), ele se referia ao tempo futuro em que suas palavras começariam a ter cumprimento. (Gên 49:1) Mais de dois séculos antes, Jeová declarara a Abrão (Abraão), avô de Jacó, que seus descendentes sofreriam aflição por 400 anos. (Gên 15:13) Por conseguinte, neste caso, o tempo futuro a que Jacó se referia como "parte final dos dias" só poderia começar depois de terminarem os 400 anos de aflição. (Para considerar os pormenores relativos ao capítulo 49 de Gênesis, veja os artigos sobre os

filhos de Jacó, sob seus respectivos nomes.) Também se poderia esperar uma aplicação posterior da profecia, aplicação esta que envolveria o espiritual "Israel de Deus". — Gál 6:16; Ro 9:6.

A Profecia de Balaão. Foi antes de os israelitas entrarem na Terra da Promessa que o profeta Balaão disse a Balaque, rei de Moabe: "Vem deveras, deixa-me advertir-te do que este povo [Israel] fará ao teu povo, posteriormente, no fim dos dias. . . . Uma estrela há de avançar de Jacó, e um cetro há de se levantar de Israel. E ele há de rachar as têmporas da cabeça de Moabe, e o crânio de todos os filhos do tumulto de guerra." (Núm 24:14-17) No cumprimento inicial desta profecia, verificou-se que a "estrela" era o Rei Davi, o subjugador dos moabitas. (2Sa 8:2) É evidente, pois, que no cumprimento desta profecia específica o "fim dos dias" começou quando Davi se tornou rei. Visto que Davi prefigurou Jesus como Rei messiânico, a profecia também se aplicaria a Jesus na época em que ele subjuga seus inimigos. — Is 9:7; Sal 2:8, 9.

A Profecia de Isaías e de Miqueias. Em Isaías 2:2 e Miqueias 4:1, as palavras "parte final dos dias" iniciam uma profecia sobre o tempo em que pessoas de todas as nações afluiriam ao "monte da casa de Jeová". Num cumprimento típico, entre 29 EC e 70 EC, durante a parte final dos dias do sistema de coisas judaico, a adoração de Jeová foi enaltecida acima da exaltação altaneira que as nações pagãs davam a seus deuses falsos. O Rei, Jesus Cristo, efetuou "o irrompimento" no que diz respeito a elevar a adoração verdadeira, e foi seguido, primeiro por um restante da nação de Israel e depois por pessoas de todas as nações. (Is 2:2; Miq 2:13; At 10:34, 35) Num cumprimento antitípico, na parte final dos dias do atual sistema de coisas, a adoração de Jeová tem sido elevada até os céus. O Rei, Jesus Cristo, tem conduzido o restante do Israel espiritual à adoração pura, e os do restante têm sido seguidos por uma grande multidão procedente de todas as nações. — Re 7:9.

Últimos Dias do Sistema de Coisas Judaico. Menos de três anos e meio antes de os não judeus se tornarem parte da congregação cristã, o espírito de Deus foi derramado sobre fiéis discípulos judeus de Jesus Cristo. Nessa ocasião, Pedro explicou que isto ocorrera em cumprimento da profecia de Joel, dizendo: "'E nos *últimos dias*', diz Deus, 'derramarei do meu espírito sobre toda sorte de carne . . . E darei portentos em cima no céu e sinais em baixo na terra: sangue, e fogo, e fumaça brumosa; o sol será transformado em escuridão e a lua em sangue, antes de chegar o grande e ilustre dia de Jeová'." (At 2:16-20) Neste caso, os "últimos dias" precederam o "grande e ilustre dia de Jeová", "dia" este que, pelo visto, resultou na terminação dos "últimos dias". (Compare com Sof 1:14-18; Mal 4:5; Mt 11:13, 14; veja DIA DE JEOVÁ.) Visto que Pedro dirigiu-se a judeus naturais e a prosélitos judaicos, é óbvio que suas palavras se referiam em especial a eles e evidentemente indicavam que viviam nos "últimos dias" do então existente sistema de coisas judaico, com seu centro de adoração em Jerusalém. Antes disto, o próprio Cristo Jesus predissera a destruição de Jerusalém e de seu templo (Lu 19:41-44; 21:5, 6), que ocorreu em 70 EC.

Também deve ter sido com relação ao fim do sistema de coisas judaico que Cristo Jesus foi mencionado como surgindo e executando sua atividade "no fim dos tempos" ou "no fim destes dias". (1Pe 1:20, 21; He 1:1, 2) Isto é confirmado pelas palavras de Hebreus 9:26: "Mas agora ele [Jesus] se manifestou uma vez para sempre, na terminação dos sistemas de coisas, para remover o pecado por intermédio do sacrifício de si mesmo."

Últimos Dias Relacionados com a Apostasia. As palavras "últimos dias", ou expressões comparáveis, são por vezes usadas em relação à apostasia que havia de ocorrer dentro da congregação cristã. Escreveu o apóstolo Paulo a Timóteo: "A pronunciação inspirada diz definitivamente que nos períodos posteriores de tempo alguns se desviarão da fé, prestando atenção a desencaminhantes pronunciações inspiradas e a ensinos de demônios." (1Ti 4:1; compare com At 20:29, 30.) Numa carta posterior a Timóteo, Paulo considerou novamente este ponto, e falou de "últimos dias" futuros. Devido ao abandono da conduta correta por parte das pessoas nessa época, estes haviam de ser "tempos críticos, difíceis de manejar" ou, mais literalmente, 'violentos tempos designados'. (*Int*) Depois de descrever em pormenores o proceder obstinado e as atitudes pervertidas que prevaleceriam entre as pessoas que vivessem nesse tempo, Paulo continuou: "Dentre estes surgem aqueles homens que se introduzem ardilosamente nas famílias e levam cativas mulheres fracas, sobrecarregadas de pecados, levadas por vários desejos, sempre aprendendo, contudo, nunca podendo chegar a um conhecimento exato da verdade." (2Ti 3:1-7) Em seguida, Paulo contrastou tais pessoas corruptas com Timóteo, que seguira de perto o ensino do apóstolo, e incentivou-o a 'continuar nas coisas que aprendera e que fora persuadido a crer'. (2Ti 3:8-17; veja também 2Ti 4:3-5.) Assim, pelo contexto, torna-se claro que o apóstolo estava informando Timóteo, bem de antemão, sobre futuras ocorrências entre os professos cristãos e descrevendo os frutos que essa apostasia por fim produziria.

Similarmente, o apóstolo Pedro forneceu conhecimento antecipado aos concristãos sobre as pressões que surgiriam dentro da congregação: "Haverá falsos instrutores entre vós. Estes mesmos introduzirão quietamente seitas destrutivas e repudiarão até mesmo o dono que os comprou, trazendo sobre si mesmos uma destruição veloz. Outrossim, muitos seguirão os seus atos de conduta desenfreada." (2Pe 2:1, 2) Esta mesma advertência é ecoada nas palavras de Judas, incentivando os cristãos a 'travar uma luta árdua pela fé': "Quanto a vós, amados, recordai-vos das declarações feitas anteriormente pelos apóstolos de nosso Senhor Jesus Cristo, de como vos costumavam dizer: 'No último tempo haverá ridicularizadores, procedendo segundo os seus próprios desejos de coisas ímpias.'" (Ju 3, 17, 18) Perto do fim do primeiro século EC, elementos apóstatas já se evidenciavam com clareza. Em nossos dias, os plenos frutos dessa apostasia são claramente evidentes; os "últimos dias" aos quais Paulo se referiu já chegaram.

"A Terminação dum Sistema de Coisas." No entanto, conforme Jesus Cristo predissera, a apostasia não abrangeu o inteiro conjunto de cristãos; os verdadeiros e leais seriam como o "trigo" misturado com o "joio". Depois de começar a presença invisível e em espírito de Cristo, e durante a "terminação do sistema de coisas" então existente, devia tornar-se evidente uma nítida separação e demarcação. O "joio", "os filhos do iníquo", seria 'removido do reino do Filho do homem'. Esta purificação da verdadeira congregação cristã deixaria um campo composto apenas de trigo limpo; os falsos cristãos, de imitação, estariam fora da verdadeira congregação cristã. Ao passo que os semelhantes ao joio seriam, por fim, lançados na "fornalha ardente", os semelhantes ao trigo 'brilhariam tão claramente como o sol, no reino de seu Pai'. (Mt 13:24-30, 37-43) Isto apontava definitivamente para a parte final do sistema de coisas sob o governo iníquo de Satanás, antes da destruição desse sistema.

Ademais, a ilustração sugeria que a apostasia produziria seus plenos frutos de iniquidade durante a "terminação do sistema de coisas" sob o controle de Satanás. É razoável concluir, portanto, que nessa ocasião estariam em evidência, em grande escala, entre os professos cristãos, as condições descritas pelos escritores das Escrituras Gregas Cristãs como sinal dos "últimos dias". Haveria crescente desrespeito à lei e desobediência aos pais. As pessoas seriam "mais amantes de prazeres do que amantes de Deus, tendo uma forma de devoção piedosa, mostrando-se, porém, falsos para com o seu poder". (2Ti 3:2-5) Haveria também "ridicularizadores com os seus escárnios, procedendo segundo os seus próprios desejos e dizendo: 'Onde está essa prometida presença dele? Ora, desde o dia em que os nossos antepassados adormeceram na morte, todas as coisas estão continuando exatamente como o princípio da criação.'" — 2Pe 3:3, 4.

A ilustração profética de Jesus também mostrava que teria de passar algum tempo antes de os semelhantes a joio se manifestarem por completo, para finalmente serem destruídos. Visto que os apóstolos sabiam disto, usarem eles as expressões "últimos dias" e similares, em relação à apostasia, não significava que eles esperavam que a presença de Jesus e a subsequente destruição dos ímpios ocorressem logo. Como Paulo indicou aos tessalonicenses: "No entanto, irmãos, com respeito à presença de nosso Senhor Jesus Cristo e de sermos ajuntados a ele, solicitamo-vos que não sejais depressa demovidos de vossa razão, nem fiqueis provocados, quer por uma expressão inspirada, quer por intermédio duma mensagem verbal, quer por uma carta, como se fosse da nossa parte, no sentido de que o dia de Jeová está aqui. Que ninguém vos seduza, de maneira alguma, porque não virá a menos que venha primeiro a apostasia e seja revelado o homem que é contra a lei, o filho da destruição." — 2Te 2:1-3.

"Último Dia." A Bíblia também se refere a um "último dia", durante o qual ocorrerá a ressurreição dos mortos. (Jo 6:39, 40, 44; 11:24; compare com Da 12:13.) Em João 12:48, este "último dia" está ligado a um tempo de julgamento. É óbvio, pois, que indica um tempo num futuro muito mais distante do que o fim do período apostólico. — Compare com 1Te 4:15-17; 2Te 2:1-3; Re 20:4-6, 12.

UMÁ. Cidade de localização indeterminada na fronteira do território de Aser. (Jos 19:29-31) Alguns peritos acham que "Umá" resultou duma alteração textual de "Aco" (este último nome aparecendo em alguns manuscritos da *Septuaginta* grega e na lista em Jz 1:31), mas não há certeza disso.

UNGIDO, O. Veja CRISTO.

UNGIDO, UNÇÃO. A Bíblia frequentemente usa a palavra hebraica *sukh* e a grega *a·lei·fo* para referir-se ao ato comum de untar-se ou esfregar-se com óleo. (Da 10:3; Ru 3:3; Jo 11:2) Mas, no caso duma unção especial com óleo, ela em geral usa a palavra hebraica *ma·sháhh,* de onde vem a palavra *ma·shí·ahh* (Messias), e a grega *khrí·o,* de onde vem *khri·stós* (Cristo). (Êx 30:30; Le 4:5 n; Lu 4:18; At 4:26) Esta distinção é mantida com bastante coerência tanto em hebraico como em grego. Algumas versões da Bíblia não mantêm esta distinção

sutil, mas traduzem todas essas palavras pelo termo único "ungir".

Esfregar ou Untar com Óleo. Nos países do Oriente Médio, era comum esfregar óleo no corpo, e, entre outras coisas, isto ajudava a proteger dos intensos raios do sol as partes expostas do corpo. O óleo também ajudava a manter a elasticidade da pele. Geralmente se usava azeite de oliveira, e não raro se acrescentava perfume. O que se costumava fazer era aplicar o óleo após o banho. (Ru 3:3; 2Sa 12:20) Ester submeteu-se a um tratamento de massagens por seis meses com óleo de mirra e por seis meses com óleo de bálsamo, antes de ser apresentada ao Rei Assuero. (Est 2:12) Costumava-se também esfregar óleo no corpo da pessoa a ser sepultada. — Mr 14:8; Lu 23:56.

Quando Jesus enviou os 12 apóstolos aos pares, eles untavam com óleo a muitos a quem curavam. A cura do enfermo ocorria, não por causa do óleo em si, mas da operação miraculosa do espírito santo de Deus. O óleo, que realmente tinha propriedades curativas e revigorantes, simbolizava a cura e o revigoramento obtidos. — Mr 6:13; Lu 9:1; compare isso com Lu 10:34.

Untar a cabeça com óleo era um sinal de favor. (Sal 23:5) Os cabeças de Efraim agiram de modo favorável para com os soldados capturados de Judá untando-os e enviando-os de volta para Jericó, como aconselhado pelo profeta Odede. (2Cr 28:15) Jeová falou de provocar falta de óleo usado para esfregar o corpo como sinal de seu desfavor. (De 28:40) Refrear-se a pessoa de esfregar o corpo com óleo era considerado sinal de luto. (2Sa 14:2; Da 10:2, 3) Untar com óleo a cabeça de um convidado era considerado gesto de hospitalidade e cortesia, como indicam as palavras de Jesus a respeito duma mulher que untou-lhe os pés com óleo perfumado. — Lu 7:38, 46.

Jesus mandou seus discípulos untarem a cabeça e lavarem o rosto ao jejuarem para que parecessem normais, não fazendo uma ostentação de santimônia e abnegação como os hipócritas líderes religiosos judeus faziam para impressionar os outros. — Mt 6:16, 17.

Tiago fala duma 'unção com óleo' em sentido espiritual, em nome de Jeová, para os espiritualmente doentes, como um procedimento apropriado para a pessoa que precisa de ajuda espiritual. Que ele se refere à doença espiritual é indicado por suas declarações: "Chame a si os anciãos da congregação", não médicos, e, "se ele tiver cometido pecados, ser-lhe-á isso perdoado". (Tg 5:13-16) Jesus fez uma aplicação espiritual dessa prática ao mandar a congregação de Laodiceia 'comprar dele unguento para passar nos olhos, para que visse'. — Re 3:18.

Unção. Quando a pessoa era ungida com óleo, este era derramado sobre a cabeça, de onde escorria pela barba e pelo colar da veste. (Sal 133:2) Nos tempos da história bíblica, tanto os hebreus como alguns dos não hebreus ungiam cerimonialmente os governantes. Isto constituía a confirmação de sua nomeação oficial para o cargo. (Jz 9:8, 15; 1Sa 9:16; 2Sa 19:10) Samuel ungiu Saul como rei depois de Deus ter designado Saul como Sua escolha. (1Sa 10:1) Davi foi ungido como rei em três ocasiões diferentes: uma vez por Samuel, depois por homens de Judá e finalmente por todas as tribos. (1Sa 16:13; 2Sa 2:4; 5:3) Arão foi ungido depois de sua designação para o cargo de sumo sacerdote. (Le 8:12) Depois disto, espargiu-se um pouco do óleo de unção junto com o sangue dos sacrifícios sobre as vestes de Arão e de seus filhos, mas Arão foi o único sobre cuja cabeça se derramou óleo. — Le 8:30.

As coisas dedicadas como sagradas também eram ungidas. Jacó tomou a pedra sobre a qual descansara a cabeça quando teve um sonho inspirado, erigiu-a como coluna e ungiu-a, desta forma marcando aquele lugar como sagrado; e ele chamou o lugar de Betel, que significa "Casa de Deus". (Gên 28:18, 19) Pouco depois, Jeová reconheceu que essa pedra havia sido ungida. (Gên 31:13) No ermo de Sinai, às ordens de Jeová, Moisés ungiu o tabernáculo e sua mobília, indicando que se tratava de coisas dedicadas, santas. — Êx 30:26-28.

Há exemplos em que uma pessoa foi considerada ungida por ter sido designada por Deus, embora não se tivesse derramado óleo sobre sua cabeça. Este princípio foi demonstrado quando Jeová mandou Elias ungir Hazael como rei da Síria, a Jeú como rei de Israel e a Eliseu como profeta em seu lugar. (1Rs 19:15, 16) O registro bíblico prossegue mostrando que um dos filhos dos profetas associados com Eliseu realmente ungiu Jeú com óleo literal, para ser rei de Israel. (2Rs 9:1-6) Mas não há registro algum de que alguém tenha ungido com óleo, quer a Hazael, quer a Eliseu. Moisés foi chamado de Cristo, ou Ungido, embora não tenha sido ungido com óleo, porque Moisés foi designado por Jeová para ser seu profeta e representante, o líder e libertador de Israel. (He 11:24-26) Outro caso pertinente é o do rei persa Ciro, que Isaías predissera que Jeová usaria como Seu ungido. (Is 45:1) Ciro não foi realmente ungido com óleo por um dos representantes de Jeová, mas, por ter sido designado por Jeová para determinada obra, ele podia ser chamado de ungido.

Na Lei que Jeová deu a Moisés, ele prescreveu uma fórmula para o óleo de unção. Era uma composição especial dos ingredientes mais seletos

— mirra, canela fragrante, cálamo fragrante, cássia e azeite de oliveira. (Êx 30:22-25) Era pecado capital preparar essa mistura e usá-la para algum propósito comum ou não autorizado. (Êx 30:31-33) Isto demonstrava figurativamente a importância e a sacralidade de uma designação para um cargo que fora confirmada pela unção com óleo sagrado.

Cumprindo muitas profecias das Escrituras Hebraicas, Jesus de Nazaré mostrou ser o Ungido de Jeová e pôde corretamente ser chamado de Messias, ou Cristo, títulos estes que transmitem essa ideia. (Mt 1:16; He 1:8, 9) Em vez de ser ungido com óleo literal, ele foi ungido com o espírito de Jeová. (Mt 3:16) Foi assim que Jeová o designou Rei, Profeta e Sumo Sacerdote, de modo que ele foi chamado de Ungido de Jeová. (Sal 2:2; At 3:20-26; 4:26, 27; He 5:5, 6) Na cidade em que foi criado, Nazaré, Jesus admitiu essa unção ao aplicar a si mesmo a profecia de Isaías 61:1, onde aparece a frase: "Jeová me ungiu." (Lu 4:18) Jesus Cristo é o único nas Escrituras que detém uma unção para os três cargos: profeta, sumo sacerdote e rei. Jesus foi ungido com "óleo de exultação mais do que a [seus] associados" (os outros reis da linhagem de Davi). Isto foi porque ele recebeu a unção diretamente do próprio Jeová, não com óleo, mas com espírito santo, não para um reinado terrestre, mas para um reinado celestial conjugado com o cargo de Sumo Sacerdote celestial. — He 1:9; Sal 45:7.

Como no caso de Jesus, os seguidores de suas pisadas, que foram gerados pelo espírito e ungidos com espírito santo, podem ser chamados de ungidos. (2Co 1:21) Assim como Arão foi diretamente ungido como cabeça do sacerdócio, mas não se derramou óleo na cabeça dos seus filhos, individualmente, da mesma forma Jesus foi ungido diretamente por Jeová, e sua congregação de irmãos espirituais recebe a unção como corpo de pessoas por meio de Jesus Cristo. (At 2:1-4, 32, 33) Assim, eles receberam uma designação de Deus para ser reis e sacerdotes com Jesus Cristo nos céus. (2Co 5:5; Ef 1:13, 14; 1Pe 1:3, 4; Re 20:6) O apóstolo João indicou que a unção por espírito santo que os cristãos recebem lhes ensina. (1Jo 2:27) Ela os comissiona e qualifica para o ministério cristão do novo pacto. — 2Co 3:5, 6.

Jeová tem grande amor e interesse por seus ungidos e vigia sobre eles cuidadosamente. (1Cr 16:22; Sal 2:2, 5; 20:6; 105:15; Lu 18:7) Davi reconheceu que Deus é aquele que escolhia e designava Seus ungidos e que Deus era quem os julgaria. Levantar a mão para prejudicar os ungidos de Jeová ou quem quer que ele designe resulta no desagrado de Jeová. — 1Sa 24:6; 26:11, 23; veja CRISTO; INVESTIDURA; MESSIAS; REI (Representantes divinamente nomeados).

UNGUENTO E PERFUMES. Os termos hebraicos relacionados com unguentos podem aplicar-se não só a preparados do tipo pomada, que se liquefazem quando esfregados na pele, mas também a compostos oleosos que permanecem em forma líquida em temperaturas normais. — Êx 30:25; Sal 133:2.

No passado, como na atualidade, usavam-se unguentos principalmente como cosméticos e preparados medicinais, e sua vantagem devia-se sobretudo ao óleo que continham. A propriedade que as gorduras e os óleos têm de absorver e de reter odores tornava possível que o fabricante de unguentos produzisse preparados perfumados que eram altamente apreciados por sua fragrância. (Cân 1:3) A eficácia do óleo em limpar e a característica de amaciar a pele, além da fragrância dos aditivos, tornavam tais unguentos muito úteis na prevenção de escoriações e de irritações da pele, e como "desodorante" para o corpo em países quentes, onde a água com frequência era muito escassa. Oferecer aos convidados tal preparado, quando eles chegavam à casa duma pessoa, era certamente um ato de hospitalidade, conforme se observa do que Jesus disse quando alguém untou-lhe os pés com óleo perfumado. — Lu 7:37-46.

Quando unguentos perfumados de fabricação especial eram usados na preparação dum cadáver para sepultamento, sem dúvida serviam primariamente como desinfetantes e desodorantes. (2Cr 16:14; Lu 23:56) Tendo presente tal uso, Jesus explicou que a unção que ele recebera na casa de Simão, o leproso, que consistira em caríssimo óleo perfumado, cuja fragrância enchera a casa toda, era, em sentido figurado, "em preparação para o meu enterro". (Mt 26:6-12; Jo 12:3) Perfumes preciosos, tais como o nardo usado nessa ocasião, eram geralmente guardados em lindos estojos ou frascos vedados de alabastro. — Mr 14:3; veja ALABASTRO.

Óleo de Santa Unção e Incenso. O primeiro unguento mencionado na Bíblia foi o óleo de santa unção usado para santificar os utensílios dedicados do tabernáculo e o sacerdócio. (Êx 30:25-30) Proibia-se, sob pena de morte, o uso desse unguento especial para fins pessoais. Esta lei evidencia a sacralidade relacionada com o tabernáculo e aos que nele oficiavam. — Êx 30:31-33.

Jeová deu a Moisés a fórmula do óleo de santa unção. Somente "os mais seletos perfumes" deviam ser usados: mirra, canela fragrante, cálamo fragrante, cássia e o mais puro azeite de oliveira, e cada um em quantidades especificadas. (Êx 30:22-24) Da mesma forma, Jeová deu a fórmula do incenso sagrado. Não se tratava apenas duma substância que arderia sem chama e fumegaria; era um incenso perfumado especial. (Êx 30:7; 40:27; Le

16:12; 2Cr 2:4; 13:10, 11) Para fabricá-lo, usavam-se quantidades específicas de gotas de estoraque, onicha, gálbano perfumado e olíbano puro, sendo que Deus o descreveu adicionalmente como "uma mistura aromática, trabalho de fabricante de unguento, salgado, puro, algo sagrado". Parte do incenso era reduzido a pó fino e provavelmente peneirado para se obter um produto uniforme, adequado para uso especial. Era crime capital usá-lo para fins pessoais. — Êx 30:34-38.

Usava-se fragrante óleo de bálsamo tanto na fabricação do óleo de unção como na do santo incenso. (Êx 25:6; 35:8, 28) Parece razoável presumir que as substâncias aromáticas usadas na fabricação do unguento sagrado eram reduzidas a pó e daí cozidas no óleo (compare com Jó 41:31), após o que se deixava o unguento descansar antes de o óleo ser retirado e filtrado.

A fabricação do óleo de unção e do incenso perfumado não foi algo aprendido pela prática e experiência, pois já no começo Jeová disse: "Deveras ponho sabedoria no coração de todo o sábio de coração, para que deveras façam . . . o óleo de unção e o incenso perfumado para o santuário." (Êx 31:6-11; 35:10-15; 37:29; 39:33, 38) Dali em diante, confiou-se a alguns dos sacerdotes a fabricação de unguento para a mistura desses materiais e também a supervisão do suprimento de tais itens. (1Cr 9:30; Núm 4:16) No entanto, quando Israel se desviou da adoração pura, Jeová deixou de sentir prazer na fabricação ou no uso desses unguentos e incensos especiais. — Is 1:13.

Importância Econômica dos Unguentos e dos Perfumes. Os unguentos, os perfumes e o incenso não se limitavam aos produtos sagrados usados no santuário. Já nos dias de Salomão havia "toda sorte de perfume" e de pós fragrantes disponíveis para perfumar casas, roupas, camas e o corpo dos membros da realeza e de outros que pudessem dar-se ao luxo de adquiri-los. (Est 2:12; Sal 45:8; Pr 7:17; Cân 3:6, 7; 4:10) Nem a fabricação destes preparados se restringia ao sacerdócio levítico. Até mesmo mulheres eram, às vezes, fabricantes peritas de unguentos, e nos dias de Neemias havia uma agremiação comercial a que pertenciam membros dos misturadores de unguentos. — 1Sa 8:13; Ne 3:8.

No mundo antigo, o interesse público em produtos perfumados gerava comércio e intercâmbio, não só de tais itens de consumo, mas também das matérias-primas necessárias para sua fabricação. Além da mirra, especialmente para os unguentos, e do olíbano para o incenso, outros materiais, incluindo o nardo, o açafrão, o cálamo, a canela, o aloés, a cássia, bem como várias especiarias, gomas e plantas aromáticas, com frequência eram transportadas longas distâncias, antes de chegarem aos potes e às perfumarias dos fabricantes de unguentos. — Cân 4:14; Re 18:11, 13.

UNGUENTO PARA OS OLHOS. Substância cuja finalidade era ser aplicada nos olhos por causa de suas propriedades curativas; usada em sentido figurado na Bíblia. Os cristãos espiritualmente cegos da congregação de Laodiceia foram incentivados a comprar 'unguento para passar nos olhos, para que vissem'. (Re 3:17, 18) O termo grego para unguento para os olhos (*kol·loú·ri·on*) significa literalmente pão grosseiro de massa enrolada ou redonda, o que sugere que o unguento era provavelmente transformado em pequenas massas redondas ou enroladas. Uma vez que Laodiceia era famosa por sua escola de medicina e provavelmente também produzia o remédio para os olhos conhecido como pó frígio, a recomendação de comprar unguento para os olhos teria sido muito significativa para os cristãos ali.

UNI.

1. Músico levita que tocou um instrumento de cordas na procissão que levou a Arca do Pacto para Jerusalém. — 1Cr 15:3, 16, 18, 20.

2. Levita do pós-exílio, designado para montar guarda sob o sumo sacerdote Jesua. — Ne 12:1, 9.

UNIGÊNITO. A palavra grega *mo·no·ge·nés* é definida pelos lexicógrafos como "único de sua espécie, ímpar", ou "o único membro de uma parentela ou espécie". (*Greek-English Lexicon of the New Testament* [Léxico Grego-Inglês do Novo Testamento], de Thayer, 1889, p. 417; *Greek English Lexicon* [Léxico Grego-Inglês], de Liddell e Scott, Oxford, 1968, p. 1144) Este termo é usado para descrever a relação tanto de filhos como de filhas com seus pais.

As Escrituras mencionam o "filho unigênito" de uma viúva que vivia na cidade de Naim, a "filha unigênita" de Jairo e o filho "unigênito" dum certo homem, filho este a quem Jesus curou dum demônio. (Lu 7:11, 12; 8:41, 42; 9:38) A *Septuaginta* grega usa *mo·no·ge·nés* ao falar da filha de Jefté, a respeito de quem está escrito: "Ora, ela era absolutamente filha única. Fora dela não tinha filho nem filha." — Jz 11:34.

O apóstolo João repetidas vezes descreve o Senhor Jesus Cristo como o Filho unigênito de Deus. (Jo 1:14; 3:16, 18; 1Jo 4:9) Isto não se refere ao seu nascimento humano ou a ele como apenas o *homem* Jesus. Como o *Ló·gos*, ou Palavra, "este estava no princípio com o Deus", mesmo "antes de haver o mundo". (Jo 1:1, 2; 17:5, 24) Naquele tempo, enquanto se achava em seu estado de existência pré-humana, ele é descrito como o "Filho unigênito", a quem o Pai enviara "ao mundo". — 1Jo 4:9.

Ele é descrito como tendo "uma glória tal como a de um filho unigênito dum pai", aquele que residia "na posição junto ao seio do Pai". (Jo 1:14, 18) É difícil imaginar um relacionamento mais íntimo, mais confidente, ou mais amoroso e terno, entre um pai e seu filho do que este. — Veja SEIO, POSIÇÃO JUNTO AO.

Os anjos do céu são filhos de Deus, assim como Adão era "filho de Deus". (Gên 6:2; Jó 1:6; 38:7; Lu 3:38) Mas o *Ló·gos*, mais tarde chamado Jesus, é o "Filho *unigênito* de Deus". (Jo 3:18) É o único de sua espécie, o único a quem o próprio Deus criou diretamente, sem a intermediação ou cooperação de qualquer criatura. Ele é o único a quem Deus, seu Pai, usou para trazer à existência todas as outras criaturas. Ele é o primogênito e o principal dentre todos os outros anjos (Col 1:15, 16; He 1:5, 6), anjos que as Escrituras chamam de "os semelhantes a Deus" ou "deuses". (Sal 8:4, 5) Por conseguinte, de acordo com alguns dos mais antigos e melhores manuscritos, o Senhor Jesus Cristo é devidamente descrito em português como "o deus unigênito [gr.: *mo·no·ge·nés the·ós;* lit.: "unigênito deus"]". — Jo 1:18, *NM, ALA, IBB.*

Algumas traduções, em apoio ao conceito trinitário do "Deus Filho", invertem o sentido da frase grega *mo·no·ge·nés the·ós* e a traduzem nas línguas atuais por "único gerado Deus". Mas W. J. Hickie, em seu *Greek-English Lexicon to the New Testament* (Léxico Grego-Inglês Para o Novo Testamento, 1956, p. 123), diz que é difícil de ver por que esses tradutores vertem *mo·no·ge·nés hui·ós* como "o Filho unigênito", mas ao mesmo tempo traduzem *mo·no·ge·nés the·ós* como "único gerado Deus", em vez de "Deus unigênito".

Paulo referiu-se a Isaque como filho "unigênito" de Abraão (He 11:17), embora Abraão também tivesse gerado Ismael, com Agar, bem como diversos filhos com Quetura. (Gên 16:15; 25:1, 2; 1Cr 1:28, 32) O pacto de Deus, porém, foi estabelecido somente por meio de Isaque, o único filho de Abraão segundo a promessa de Deus, bem como o único filho de Sara. (Gên 17:16-19) Ademais, na ocasião em que Abraão ofereceu Isaque, este era o único filho que estava na casa de seu pai. Não tinham nascido ainda os filhos de Quetura, e já fazia cerca de 20 anos que Ismael fora embora — sem dúvida estava casado e era cabeça de sua própria casa. — Gên 22:2.

Assim, de diversos pontos de vista com respeito à promessa e ao pacto, as coisas a respeito das quais Paulo estava escrevendo aos hebreus, Isaque era o filho unigênito de Abraão. De maneira que Paulo tece um paralelo entre "as promessas" e o filho "unigênito" e "'teu descendente' . . . por intermédio de Isaque". (He 11:17, 18) Quer Josefo tenha adotado ou não um ponto de vista similar, ele também mencionou Isaque como o filho "unigênito" de Abraão. — *Jewish Antiquities* (Antiguidades Judaicas), I, 222 (xiii, 1).

UR.

1. [Luz]. 'Pai' de Elifal, um dos poderosos das forças militares de Davi. (1Cr 11:26, 35) Parece que Ur é o mesmo que Aasbai. — 2Sa 23:34.

2. "Ur dos Caldeus", a cidade da Mesopotâmia em que nasceu Harã, irmão de Abrão (Abraão) — e provavelmente também o próprio Abraão. (Gên 11:28; At 7:2, 4) Jeová apareceu a Abraão e mandou-lhe partir de Ur. A Bíblia, ao creditar essa mudança a Tera por ser o chefe da família, diz que Tera levou seu filho, Abraão, sua nora Sara e seu neto Ló, mudando-se de Ur para Harã. — Gên 11:31; 12:1; Ne 9:7.

Geralmente se identifica Ur com Muqaiyir, na margem O do atual leito do rio Eufrates e a cerca de 240 km a SE de Babilônia. As ruínas ali abrangem uma área de cerca de 910 por 730 m. Tendo sido outrora o centro da adoração da deusa-lua Nana (ou Sin), a característica mais notável do sítio ainda é uma torre-templo, ou zigurate, de uns 61 m de comprimento, 46 m de largura e 21 m de altura. — FOTO, Vol. 2, p. 322.

Embora atualmente o curso do rio Eufrates passe a cerca de 16 km ao L do lugar de Ur, a evidência indica que no passado o curso do Eufrates passava logo ao O da cidade. O historiador e geógrafo Henri Gaubert, em seu livro *Abraham, Loved by God* (Abraão, Amado por Deus), declarou: "Nos dias de Abrão, os três grandes rios (Carun, Tigre e Eufrates) fluíam para as águas do golfo Pérsico por três estuários separados. Convém salientar aqui o sítio da cidade de Ur . . . na margem esquerda [leste] do Eufrates. A tribo hebreia de Abrão, originária da cidade-estado de Ur, podia, em consequência, ser perfeitamente chamada pela frase 'o povo de além do rio'." — 1968, p. 8.

Também, uma edição revisada e atualizada de *Excavations at Ur* (Escavações em Ur), de Sir Leonard Woolley, mostra que o Eufrates estava definitivamente ao O de Ur. Comentando sobre as defesas de Ur, esse livro declara: "Essa maciça fortificação achava-se adicionalmente fortalecida pelo fato de que o rio Eufrates (como se pode ver do contorno afundado de seu antigo leito) banhava a base da muralha ocidental, ao passo que a cinquenta jardas [cerca de 45 metros] da base da muralha oriental fora escavado um largo canal que partia do rio logo acima da extremidade norte da cidade, de modo que, em três lados, Ur estava circundada por fossos." (*Ur 'of the Chaldees'* [Ur 'dos Caldeus'], de P. R. S. Moorey, 1982, p. 138) Assim, pode-se dizer

apropriadamente que Jeová tomou Abraão “do outro lado do Rio”, isto é, o Eufrates. — Jos 24:3.

Nos túmulos reais em Ur, os escavadores encontraram muitos objetos de ouro, de prata, de lápis-lazúli, e outros materiais caros, bem como indícios de que antigos reis e rainhas sumérios da cidade eram sepultados junto com seu séquito de escravos e escravas.

As ruínas do que parece terem sido casas, descobertas em escavações em Ur (que alguns sugerem terem pertencido ao período entre os séculos 20 e 16 AEC), revelam que as casas eram construídas de tijolo, com paredes rebocadas e caiadas, e dispunham de 13 ou 14 aposentos ao redor dum pátio pavimentado. Entre as tabuinhas de argila encontradas neste sítio havia algumas usadas no ensino da escrita cuneiforme. Outras tabuinhas indicam que os estudantes ali dispunham de tabuadas de multiplicação e de divisão, e extraíam raízes quadradas e cúbicas. Muitas das tabuinhas são documentos de transações comerciais.

Assim, à base das escavações feitas em Ur, parece claro que Abraão fez notáveis sacrifícios materiais ao partir daquela cidade. Mas, com fé, o patriarca “aguardava a cidade que tem verdadeiros alicerces, cujo construtor e fazedor é Deus”. — He 11:8-10.

URBANO [do lat., que significa “Polido; Elegante”]. Cristão de Roma, saudado na carta de Paulo. (Ro 16:9) Este nome é encontrado com frequência em inscrições da família de César, mas nada indicam os registros quanto a se este Urbano era um servo imperial.

URDIDURA. Na tecelagem, o conjunto de fios dispostos no comprimento do tecido. O conjunto de fios tecidos alternadamente por cima e por baixo desses fios, em ângulos retos, atravessando o tecido constitui a trama. Quando os sacerdotes de Israel examinavam os materiais tecidos para detectar a lepra, eles inspecionavam tanto a urdidura como a trama. — Le 13:47-59; veja LEPRA (Nas roupas e nas casas); TECELAGEM.

Ao terminar o tecido, o tecelão corta transversalmente os fios da urdidura, removendo o material e deixando as “franjas”, ou extremidades dos fios da urdidura, presas ao tear. O Rei Ezequias fez alusão a isto ao relembrar sua grave doença, quando achava que Deus estava prestes a abreviar-lhe a vida, cortando Ezequias “dos próprios fios da urdidura” numa morte prematura. — Is 38:9-12.

URI [duma raiz que significa “luz”].

1. Descendente de Judá por intermédio de Peres, Esrom, Calebe e Hur. Bezalel, filho de Uri, era um notável artífice do tabernáculo. — Êx 31:2; 35:30; 38:22; 1Cr 2:4, 5, 9, 18-20; 2Cr 1:5.

2. Pai de Geber, que era um dos prepostos de alimento, de Salomão. — 1Rs 4:7, 19.

3. Um dos três porteiros levitas que despediram suas esposas estrangeiras e filhos em resultado do conselho de Esdras. — Esd 10:10, 11, 24, 44.

URIAS [Minha Luz é Jeová].

1. O marido hitita de Bate-Seba. Urias era um dos guerreiros estrangeiros de Davi. (2Sa 23:39; 1Cr 11:41) Suas palavras, sua conduta e ter-se casado com uma judia, bem como morar ele em Jerusalém, perto do palácio do rei, sugerem que adotara a adoração de Jeová Deus como prosélito circunciso. — 2Sa 11:3, 6-11.

Enquanto Urias se empenhava na batalha contra Amom, em Rabá, Davi cometeu adultério com sua esposa, Bate-Seba, sendo que Urias nunca veio a saber disto. Davi então mandou buscá-lo e fez com que Urias fosse a Jerusalém, após o que o rei lhe perguntou como ia a guerra e o mandou para casa, de modo que o filho da esposa de Urias parecesse ser do próprio Urias. No entanto, Urias recusou-se a ir para lá, porque o exército estava no campo. (De 23:9-11; compare com 1Sa 21:5.) Mesmo quando Davi o embriagou, ele ainda se recusou a dormir em casa. (2Sa 11:1-13) O crime de Davi contra Urias tornou-se então duplo, pois Davi o enviou de volta para a guerra com instruções dirigidas a Joabe, para que este manobrasse as coisas de modo que Urias morresse em combate. — 2Sa 11:14-26.

2. Sacerdote que serviu de testemunha quando Isaías escreveu o nome de seu filho, Maer-Salal-Hás-Baz, numa tábua. (Is 8:1, 2) O nome de Urias é grafado Urija em outro lugar. — 2Rs 16:10; veja URIJA, URIJÁ N.º 1.

3. Presume-se que tenha sido um sacerdote, um dos que ficaram em pé ao lado direito de Esdras quando este leu a Lei para os exilados que haviam retornado e que estavam reunidos junto ao Portão das Águas, em Jerusalém. — Ne 8:1-4.

URIEL [Deus É Luz].

1. Levita descendente de Coate; filho de Taate. — 1Cr 6:22, 24.

2. Chefe dos coatitas na época em que Davi mandou levar a Arca do Pacto a Jerusalém. — 1Cr 15:5, 11, 12, 15.

3. Pai de Micaia (Maacá), que era esposa do Rei Roboão e mãe de Abias. (2Cr 13:1, 2; 11:21) Maacá era neta de Absalão. Visto que os três filhos homens de Absalão pelo que parece morreram jovens e sem filhos (2Sa 14:27; 18:18), Micaia dever ter sido filha de Tamar e Uriel, sendo que Tamar era filha de Absalão e Uriel era genro, não filho, de Absalão.

URIJA, URIJÁ [Minha Luz É Jeová].

1. Sacerdote durante o reinado do Rei Acaz, de Judá (761-746 AEC). Quando Acaz foi a Damasco para oferecer tributo a Tiglate-Pileser III, ele enviou a Urija o desenho e o modelo do grande altar que vira lá e mandou-o construir um altar semelhante, instruindo-o depois a usar este altar, em vez de o de Jeová. Urija obedeceu. (2Rs 16:8-16) Urija (Urias) também testemunhou uma escrita de Isaías. (Is 8:1, 2) Embora não tenha sido assim identificado, presume-se que ele era sumo sacerdote, em vista de sua importância e de não existir outra pessoa com esse título naquela época.

2. Profeta de Jeová, filho de Semaías de Quiriate-Jearim. Durante o reinado de Jeoiaquim, Urijá profetizou contra Judá e Jerusalém exatamente como Jeremias fizera. No entanto, ao ficar sabendo que Jeoiaquim procurava matá-lo, Urijá fugiu para o Egito, mas foi levado de volta e morto, sendo que seu corpo foi lançado num cemitério comum. — Je 26:20-23.

3. Filho de Hacoz; sacerdote cujo filho, Meremote, era um dos sacerdotes aos cuidados de quem Esdras confiou o ouro e a prata, bem como os vasos do templo, levados a Jerusalém. Meremote, filho de Urijá, ajudou mais tarde a fazer reparos no muro de Jerusalém. — Esd 8:33; Ne 3:4, 21.

URIM E TUMIM. Objetos usados para determinar a vontade divina quando questões de importância nacional necessitavam duma resposta de Jeová.

Conforme registrado em Levítico 8:8, Moisés, depois de colocar o peitoral em Arão, pôs o Urim e o Tumim no peitoral. Ao passo que a preposição hebraica aqui traduzida "em" [abrangida na contração "no"] possa ser traduzida "sobre", a mesma palavra é usada em Êxodo 25:16 ao se falar de colocar as duas tábuas de pedra *na* Arca do Pacto. (Êx 31:18) Alguns têm sugerido que o Urim e o Tumim eram as 12 pedras afixadas no peitoral. Que este não era o caso é demonstrado pelo fato de que, na cerimônia de investidura do sacerdócio, o peitoral completo, com as 12 pedras costuradas nele, foi colocado em Arão, e *depois* o Urim e o Tumim foram colocados no peitoral. Também, uma comparação de Êxodo 28:9, 12, 30, refuta a teoria de que consistiam nas duas pedras de ônix colocadas sobre as ombreiras do éfode do sumo sacerdote. (Êx 28:9-14) É evidente que se tratava de objetos distintos.

Seu Uso. É digno de nota que o Urim e o Tumim devessem ficar sobre o coração de Arão quando ele 'entrasse perante Jeová', o que sem dúvida se referia a Arão pôr-se de pé no Santo, diante da cortina do compartimento Santíssimo, ao indagar de Jeová. Sua localização, "sobre o coração de Arão", parece indicar que o Urim e o Tumim eram colocados na dobra da veste, ou bolsa, formada pelo peitoral dobrado. Destinavam-se aos "julgamentos dos filhos de Israel" e eram usados quando uma questão de importância para os líderes nacionais e, por conseguinte, para a própria nação, precisava duma resposta de Jeová. Sendo o Legislador de Israel, Jeová daria uma resposta ao sumo sacerdote sobre o proceder correto a seguir em qualquer assunto. — Êx 28:30.

Quando Abiatar, depois de escapar da matança dos sacerdotes de Nobe, ocasião em que seu pai morreu, procurou Davi, levando o éfode, Davi pediu que usasse o Urim e o Tumim. Pelo visto, este era *o* éfode do sumo sacerdote. — 1Sa 22:19, 20; 23:6-15.

Podem Ter Sido Sortes. À base dos casos registrados nas Escrituras, em que Jeová foi consultado por meio do Urim e do Tumim, parece que a pergunta era formulada de tal modo que se pudesse responder com um "sim" ou um "não", ou pelo menos com uma resposta muito breve e direta. Em certo caso (1Sa 28:6), apenas o Urim é mencionado, evidentemente subentendendo-se a inclusão também do Tumim.

Vários comentaristas bíblicos creem que o Urim e o Tumim eram sortes. Estes são chamados de "as sortes sagradas" na tradução, em inglês, de James Moffatt, de Êxodo 28:30. Alguns supõem que consistiam em três peças, uma com a inscrição "sim", outra com "não" e a terceira em branco. Estas seriam retiradas, fornecendo a resposta à pergunta proposta, a menos que a peça em branco fosse tirada, caso em que não havia resposta. Outros acham que talvez fossem duas pedras achatadas, brancas num lado e pretas no outro. Quando lançadas, dois lados brancos significariam "sim", dois lados pretos "não", e um preto e um branco significariam nenhuma resposta. Em certa ocasião, quando Saul indagou por meio do sacerdote se devia prosseguir no ataque aos filisteus, ele não recebeu resposta. Achando que alguém dentre os seus homens havia pecado, ele suplicou: "Ó Deus de Israel, dá Tumim!" Saul e Jonatã foram separados dos que estavam presentes; depois disso, lançaram-se sortes para se decidir entre os dois. Neste relato, a súplica: "Dá Tumim", parece ser à parte do lançamento das sortes, embora talvez dê um indício de que havia alguma relação entre as duas coisas. — 1Sa 14:36-42.

Serviam para Vincular o Reino com o Sacerdócio. O sacerdócio arônico é mencionado em Deuteronômio 33:8-10, que diz: "Teu Tumim e teu Urim pertencem ao homem que te é leal." A referência a estes como pertencendo "ao homem que . . . é leal [a Jeová]" talvez seja uma alusão à lealdade da tribo de Levi (da qual proveio o sacerdócio arônico), demonstrada em relação com o incidente do bezerro de ouro. — Êx 32:25-29.

Jeová providenciou sabiamente o Urim e o Tumim e colocou-os nas mãos do sumo sacerdote. Isto tornava o rei dependente, em grande medida, do sacerdócio, evitando-se a concentração de demasiado poder nas mãos do rei. Tornava necessária a cooperação entre a realeza e o sacerdócio. (Núm 27:18-21) Jeová tornava conhecida a sua vontade a Israel por meio de sua Palavra escrita, também por meio de profetas e de sonhos. Mas parece que os profetas e os sonhos eram usados em ocasiões especiais, ao passo que o sumo sacerdote, com o Urim e o Tumim, estava sempre presente junto ao povo.

Seu Uso Cessou em 607 AEC. De acordo com a tradição judaica, o uso do Urim e do Tumim cessou quando Jerusalém foi desolada e seu templo foi destruído, em 607 AEC, pelos exércitos babilônios sob o Rei Nabucodonosor. (Talmude Babilônico, *Sotah* 48*b*) Este conceito é apoiado pelo que lemos a respeito destes objetos nos livros de Esdras e de Neemias. Ali, foi dito a certos homens, que alegavam ser descendentes sacerdotais, mas que não conseguiam encontrar seus nomes no registro público, que eles não podiam comer das coisas santíssimas, providas para o sacerdócio, até que um sacerdote se pusesse de pé com o Urim e o Tumim. Mas não há registro algum do seu uso naquela época, e, depois disso, a Bíblia não mais tece nenhuma referência a estes objetos sagrados. — Esd 2:61-63; Ne 7:63-65.

O Sumo Sacerdote Maior Consulta a Jeová. Jesus Cristo é descrito na carta de Paulo aos hebreus como o grande Rei-Sacerdote segundo a maneira de Melquisedeque. (He 6:19, 20; 7:1-3) Nele se combinam a realeza e o sacerdócio. Sua obra sacerdotal foi prefigurada pela do sumo sacerdote do antigo Israel. (He 8:3-5; 9:6-12) Todo o julgamento da humanidade está entregue às suas mãos, como tal Sumo Sacerdote. (Jo 5:22) No entanto, quando estava na terra, Jesus declarou: "As coisas que vos digo não falo da minha própria iniciativa; mas o Pai, que permanece em união comigo, está fazendo as suas obras" (Jo 14:10), e: "Não faço nada de minha própria iniciativa; mas assim como o Pai me ensinou, estas coisas eu falo." (Jo 8:28) Disse também: "Se eu julgo, o meu julgamento é veraz, porque não estou sozinho, mas o Pai, que me enviou, está comigo." (Jo 8:16) Certamente, em sua posição celestial exaltada, e aperfeiçoado como Sumo Sacerdote para sempre, ele continua neste proceder de sujeição ao Pai, voltando-se para ele em busca de orientação nos julgamentos. — He 7:28; compare isso com 1Co 11:3; 15:27, 28.

URSO [hebr.: *dov* ou *dohv;* gr.: *ár·kos*]. O urso-pardo da Síria (*Ursus arctos syriacus*) é a espécie outrora encontrada na Palestina, e ainda é encontrada no N da Síria, no NO do Irã e no S da Turquia. Sua cor mais frequente é o marrom-claro, e seu peso chega, em média, a uns 140 kg. Apesar de parecer desajeitado, o urso consegue mover-se com grande rapidez mesmo em terreno acidentado, e algumas variedades atingem uma velocidade de quase 48 km/h para curtas distâncias. Os ursos são também bons nadadores, e a maioria consegue trepar.

A ideia de que os ursos abraçam ou apertam suas vítimas até que morram não é comprovada pelos fatos. Quando luta, o urso ataca com suas enormes patas, e os braços fortes e pesados cravam fundo as unhas não retrácteis no corpo de seu oponente. Um único golpe talvez baste para matar um animal, tal como um veado. Portanto, as Escrituras mui apropriadamente aludem à periculosidade do urso, em comparação com a do leão. (Am 5:19; La 3:10) De fato, os naturalistas consideram o urso ainda mais perigoso do que os grandes felinos. Em geral, porém, como outros animais, o urso não incomoda os humanos, mas os evita, embora possa atacar quando provocado ou surpreendido.

A ferocidade da ursa quando os filhotes ficam perdidos é mencionada várias vezes nas Escrituras. (2Sa 17:8; Pr 17:12; Os 13:8) Em certa ocasião, Deus usou ursas para executar os jovens delinquentes que zombaram do profeta Eliseu. — 2Rs 2:24.

Os ursos subsistem duma alimentação variada, consumindo folhas e raízes das plantas, frutas, bagas, nozes, ovos, insetos, peixes, roedores e coisas assim, e têm predileção especial por mel. Embora haja exceções, os ursos parecem preferir uma alimentação vegetariana. No antigo Israel, porém, nas épocas em que frutas e outros itens vegetais da alimentação do urso eram escassos, os pastores de ovelhas e de cabras tinham de manter-se vigilantes contra as incursões dos ursos. Quando jovem, Davi teve de enfrentar o ataque dum urso, a fim de proteger o rebanho de seu pai. — 1Sa 17:34-37.

Sabe-se que os ursos soltam um grunhido impaciente quando estão famintos e sentem o cheiro de caça. Por isto, o profeta Isaías descreve os israelitas como se estivessem 'gemendo assim como ursos', na expectativa de justiça e salvação, apenas para serem repetidas vezes desapontados. (Is 59:11) Um urso que arremete é também apropriadamente comparado a um governante iníquo que fustiga e oprime seus humildes súditos. — Pr 28:15.

Na visão de Daniel sobre terríveis animais que simbolizam potências mundiais da terra, o urso representava a Potência Mundial Medo-Persa e sua cobiça pela conquista territorial e pelo saque. (Da 7:5, 17) Igualmente voraz, a fera que sai do mar, com sete cabeças e dez chifres, é observada na visão de João com pés "como os dum urso". (Re 13:2)

A paz entre o povo novamente ajuntado de Jeová, sob o domínio do Messias, é indicada pela profecia de que a ursa pastará com a vaca. — Is 11:7.

URTIGA. Qualquer dentre uma variedade de plantas com folhas serrilhadas que, em geral, acham-se abundantemente cobertas por pelos urticantes que contêm um líquido irritante. Quando tocadas, as pontas dos pelos se rompem e as extremidades pontiagudas quebradas penetram na pele, fazendo com que o líquido entre no ferimento. Sabe-se da existência de pelo menos quatro variedades de urtiga na Palestina, e a mais comum é a urtiga-romana (*Urtica pilulifera*), que pode atingir a altura de 1,8 m e é encontrada especialmente em ruínas.

Os termos hebraicos *hha·rúl* (Pr 24:31; Sof 2:9) e *qim·móhs* (Is 34:13; Os 9:6) aplicam-se a plantas que proliferam em campos abandonados e em ruínas. Em Jó 30:7, a referência a *hha·rúl* sugere plantas altas. Outra palavra hebraica, *sir·pádh* ("sarça", *Al;* "urtiga", *BJ, NM*), é contrastada com a murta. — Is 55:13.

Há quem considere que uma forma da palavra *qim·móhs* ("cardos", *IBB;* "espinhos", *ALA;* "ervas daninhas", *NM*), em Provérbios 24:31, esteja em paralelo com *hha·rúl.* Por conseguinte, alguns peritos acham que *qim·móhs* indica ervas daninhas em geral; outros creem que *hha·rúl* talvez seja um termo genérico que se aplica a mato. A tradução de *hha-rúl* por "urtigas", em Jó 30:7, também tem sido questionada por alguns, à base de que não se procuraria voluntariamente abrigo sob urtigas. Numa região árida, porém, as pessoas bem que poderiam aproveitar a sombra de urtigas altas ou, devido à fome, vir a ajuntar essas plantas para servir de alimento. De modo que a tradução é apropriada.

UTAI.

1. Residente de Jerusalém no período pós-exílico; descendente de Judá através de Peres. — 1Cr 9:3, 4.

2. Cabeça duma casa paterna entre os filhos de Bigvai que foram com Esdras para Jerusalém, em 468 AEC. — Esd 8:1, 14.

UTENSÍLIOS. O termo hebraico *kelí* tem aplicação muito ampla e pode referir-se a objetos (Gên 24:53; Êx 3:22; Le 13:49, 52, 57-59; 15:4, 6), a apetrechos (Gên 27:3), a bens (Gên 31:37), a receptáculos (Gên 42:25; 43:11), a equipamento (Gên 45:20), a instrumentos (Gên 49:5; 1Cr 15:16), a implementos (Êx 25:9), a utensílios (Êx 25:39; 27:3, 19; 30:27, 28; 31:7-9), a vasos (Le 6:28; 11:32-34), a vestimenta (De 22:5), a armas (Jz 9:54; 18:11, 16, 17), a bagagem (1Sa 10:22; 17:22), a sacolas (1Sa 17:40, 49), a organismos (1Sa 21:5) e a ferramentas (1Rs 6:7).

A palavra *kelí* muitas vezes refere-se aos vários utensílios usados no santuário. Esses utensílios incluíam itens tais como pratos, bilhas, pás, tigelas, garfos, porta-lumes, apagadores, espevitadeiras, bacias e taças. (Êx 25:29, 30, 39; 27:3, 19; 37:16, 23; 38:3; 1Rs 7:40-50; 2Cr 4:11-22) Por serem para finalidades sagradas, esses utensílios eram "sagrados". (1Rs 8:4) Concordemente, visto que os judeus que partiram de Babilônia em 537 AEC tiveram o privilégio de levar os utensílios sagrados que o Rei Nabucodonosor tirara de Jerusalém, eles tinham de manter-se limpos em sentido religioso e moral. Aplicava-se a eles a ordem profética: "Desviai-vos, desviai-vos, saí de [Babilônia], não toqueis em nada impuro; saí do meio dela, mantende-vos puros, vós os que carregais os utensílios de Jeová." (Is 52:11) Isto exigia mais do que pureza cerimonial, exterior. Exigia pureza de coração. O apóstolo Paulo, ao escrever aos coríntios, aplicou as palavras de Isaías 52:11 para mostrar que os cristãos também devem estar isentos da poluição da carne e do espírito. — 2Co 6:14-18; 7:1.

O fundador do cristianismo, Jesus Cristo, deu o exemplo neste sentido, permanecendo "leal, cândido, imaculado, separado dos pecadores". (He 7:26) Enquanto estava na terra, ele demonstrou zelo em manter a santidade do templo de Jeová, como nas duas vezes em que o purificou do comercialismo. (Jo 2:13-25; Mt 21:12, 13; Mr 11:15-17; Lu 19:45, 46) No que concerne à segunda ocasião em que Jesus purificou o templo, Marcos relata que ele "não deixou ninguém carregar qualquer utensílio através do templo". (Mr 11:16) De modo que Jesus evidentemente não permitiu que ninguém depreciasse a santidade do pátio do templo, usando-o como simples atalho ao carregar itens para outra parte de Jerusalém.

UTENSÍLIOS DE COZINHA. Veja COZINHAR, UTENSÍLIOS DE COZINHA.

ÚTERO. Veja MADRE.

UVA. Veja VIDEIRA; VINHO E BEBIDA FORTE.

UZ.

1. Filho de Arã e bisneto de Noé através de Sem. — Gên 10:22, 23; 1Cr 1:17.

2. Primogênito de Naor e Milca; sobrinho de Abraão. — Gên 22:20, 21.

3. Filho de Disã e descendente de Seir, o horeu. — Gên 36:20, 21, 28.

4. Terra natal de Jó (Jó 1:1), povoada por Uz, mas não se pode dizer com certeza se este Uz era filho de Arã ou de Naor. (Gên 10:22, 23; 22:20, 21) Sua localização exata é desconhecida. Pelo visto, Uz ficava perto de Edom, o que permitiria uma

ampliação posterior do domínio edomita até Uz ou que alguns edomitas posteriores residissem na "terra de Uz", conforme indicado em Lamentações 4:21. Jeremias recebeu a comissão de passar o copo do furor de Deus a "todos os reis da terra de Uz", e o contexto imediato inclui referências à Filístia, a Edom, a Moabe e a Amom. (Je 25:15, 17, 20, 21) A terra natal de Jó era vulnerável ao ataque dos sabeus (do S) e dos caldeus (do L). (Jó 1:15-17) Considerados em conjunto, estes fatores indicam um local ao L da Terra da Promessa e perto de Edom, em alguma parte do N da Arábia.

UZA [possivelmente uma forma abreviada de Uzias, que significa "Minha Força É Jeová"].

1. Benjamita. — 1Cr 8:1, 7.

2. Nome relacionado com um jardim. O Rei Manassés e o Rei Amom, de Judá, foram sepultados no jardim de Uza, em vez de nos costumeiros locais reais de sepultamento. (2Rs 21:18, 23, 26) Nem Uza nem o jardim são conhecidos em outros aspectos. Visto que se sepultavam pessoas nesse local, não podia estar localizado na área do templo, e considerando que o palácio real ficava contíguo ao templo, a "casa" de Manassés no jardim de Uza talvez fosse uma residência de verão.

3. Cabeça duma família de netineus, alguns dos quais retornaram a Jerusalém com Zorobabel, em 537 AEC. — Esd 2:1, 2, 43, 49; Ne 7:51.

UZÁ [possivelmente uma forma abreviada de Uzias, que significa "Minha Força É Jeová"].

1. Levita merarita. — 1Cr 6:29.

2. Filho de Abinadabe, sem dúvida um levita. Uzá e seu irmão, Aiô, conduziam a carroça que transportava a Arca do Pacto desde sua casa, quando Davi quis levá-la para Jerusalém. Quando os touros que puxavam a carroça quase a fizeram tombar, Uzá estendeu a mão e segurou a Arca para firmá-la, pelo que Jeová o golpeou no ato com a morte. Davi chamou esse local de Peres-Uzá, porque ali Jeová irrompera numa "brecha contra Uzá". — 2Sa 6:3-8; 1Cr 13:7-11.

Apesar das presumíveis boas intenções de Uzá de impedir que a Arca caísse, isto foi julgado como um "ato irreverente". (2Sa 6:7) Isto se deu porque houve desobediência deliberada. Jeová instruíra que em nenhuma circunstância a Arca devia ser tocada por pessoas não autorizadas, aviso que era de conhecimento público e que incorria na pena de morte para os violadores. (Núm 4:15, 19, 20) Se os autorizados, os levitas coatitas, a tivessem transportado com os varais nos ombros, como Deus orientara, não se teria incorrido na ira de Deus. — Êx 25:13, 14; Núm 7:9.

UZAI [forma abreviada de Azanias]. Homem, cujo filho, Palal, ajudou Neemias a reconstruir o muro de Jerusalém. — Ne 3:25.

UZAL.

1. O sexto mencionado dos 13 filhos de Joctã, e também a tribo que descendeu dele. (Gên 10:26-29; 1Cr 1:21) Segundo a tradição árabe, San'a (capital da República do Iêmen) era outrora chamada de 'Azal e relacionava-se com Uzal.

2. Local mencionado em relação com os comerciantes de Tiro, em Ezequiel 27:19. Uma identificação sugerida é a região de Izalla, no NE da Síria, perto do alto rio Tigre.

UZÉM-SEERÁ [possivelmente: Orelha de Seerá]. Cidade que Seerá, uma mulher efraimita, construiu. Não se diz em que sentido ela 'construiu'; talvez tenha sido no sentido de ter contribuído de alguma maneira notável para o progresso e para o desenvolvimento dessa cidade, bem como de outros lugares alistados. (1Cr 7:22-24) A localização de Uzém-Seerá não é definitivamente conhecida. No entanto, alguns geógrafos a identificam com Beit Sira, a uns 4 km ao O do sítio sugerido de Bete-Horom Baixa e a cerca de 21 km ao NO de Jerusalém.

UZI [forma abreviada de Uzias].

1. Filho ou descendente de Tola, da tribo de Issacar. Uzi e vários dos seus descendentes tornaram-se cabeças de casas ancestrais. — 1Cr 7:1-3.

2. Descendente de Benjamim através de Bela. Uzi era cabeça de família tribal. — 1Cr 7:6, 7.

3. Descendente de Arão através de Eleazar na linhagem do sumo sacerdócio; possivelmente bisneto de Fineias; antepassado de Esdras, um dos escritores da Bíblia. — 1Cr 6:3-6, 51; Esd 7:1-5.

4. Benjamita cujo filho ou descendente morou na Jerusalém do período pós-exílico. — 1Cr 9:3, 7-9.

5. Superintendente dos levitas em Jerusalém algum tempo após o exílio; descendente de Asafe. — Ne 11:22.

6. Cabeça da casa paterna sacerdotal de Jedaías durante o tempo de Joiaquim, sucessor do sumo sacerdote Jesua. (Ne 12:1, 12, 19) Possivelmente o N.º 7.

7. Sacerdote mencionado com Neemias no templo para a inauguração da muralha reconstruída de Jerusalém. (Ne 12:27, 40-42) Talvez a mesma pessoa do N.º 6.

UZIA [forma abreviada de Uzias]. Poderoso das forças de Davi. Uzia era asteratita, isto é, provavelmente da cidade de Astarote, ao L do Jordão. — 1Cr 11:26, 44; Jos 9:10.

UZIAS [Minha Força É Jeová].

1. Levita coatita; "filho" de Uriel. — 1Cr 6:22-24.

2. Homem cujo filho, Jonatã, era oficial do Rei Davi. — 1Cr 27:25.

3. Rei de Judá, também chamado Azarias. Atribui-se a Uzias, filho de Amazias com sua esposa, Jecolia, um reinado de 52 anos (829-778 AEC). Durante este período, Jeroboão (II), Zacarias, Salum, Menaém, Pecaías e Peca governaram sucessivamente o reino setentrional. (2Rs 15:1, 2, 8, 10, 13, 14, 17, 23, 25, 27; 2Cr 26:3) Os profetas Isaías (1:1; 6:1), Oseias (1:1), Amós (1:1) e talvez Joel eram contemporâneos de Uzias. No reinado deste rei ocorreu um terremoto incomumente grande. — Za 14:5.

Depois da morte de seu pai, Uzias, com 16 anos, foi empossado como rei pelo povo de Judá. (2Rs 14:21; 2Cr 26:1) De acordo com 2 Reis 15:1, porém, Uzias tornou-se rei no 27.º ano do rei israelita Jeroboão (II). Visto que isto situaria o início do governo de Uzias aproximadamente 12 anos depois da morte de seu pai, isto deve referir-se a ele 'tornar-se rei' num sentido especial. É possível que no 27.º ano do Rei Jeroboão, o reino de Judá, de duas tribos, tenha sido libertado da sujeição ao reino setentrional, sujeição esta que talvez tenha iniciado quando o Rei Jeoás, de Israel, derrotou a Amazias, pai de Uzias. (2Cr 25:22-24) Assim, pode ser que Uzias se tenha tornado rei pela segunda vez no sentido de ver-se livre do domínio do Rei Jeroboão (II), de Israel.

Uzias fez "o que era reto aos olhos de Jeová". Isto aconteceu principalmente porque ele acatou as boas instruções de certo Zacarias (não o profeta que tinha esse nome e viveu num período posterior). Mas seus súditos continuaram incorretamente a oferecer sacrifícios nos altos. — 2Rs 15:3, 4; 2Cr 26:4, 5.

Uzias ficou famoso por suas vitórias militares, obtidas com a ajuda de Jeová. Restituiu Elate (Elote) ao reino de Judá e reconstruiu essa cidade, situada na cabeceira do golfo de ʽAqaba. Foi bem-sucedido na guerra contra os filisteus, abrindo passagem através das muralhas de Gate, Jabné e Asdode, após o que construiu cidades no território de Asdode. Uzias obteve vitórias sobre os árabes e sobre os meunins, e fez dos amonitas tributários de Judá. Sua poderosa e bem equipada força combatente chegou a incorporar 307.500 homens sob o controle de 2.600 cabeças de casas paternas. Uzias reforçou as fortificações de Jerusalém e construiu máquinas de guerra ali. — 2Rs 14:22; 2Cr 26:2, 6-9, 11-15.

Este rei também tinha grande interesse na agricultura e na criação de gado. Uzias escavou muitas cisternas a fim de proporcionar amplo suprimento de água para os animais e erigiu torres no ermo, provavelmente para proteger de saqueadores as manadas e os rebanhos que pastavam. Atividades agrícolas e de vinhataria eram executadas sob sua orientação nos montes e no Carmelo. — 2Cr 26:10.

Parece que os brilhantes êxitos de Uzias resultaram em ele se tornar orgulhoso, a ponto de invadir o compartimento Santo do templo a fim de queimar incenso. Azarias, o sumo sacerdote, acompanhado de 80 subsacerdotes, entrou imediatamente no templo atrás do rei e o censurou por este ato ilícito, instando-o a sair do santuário. Tendo na mão o incensário para a queima de incenso e vociferando contra os sacerdotes, Uzias foi miraculosamente atacado de lepra na testa, diante do que os sacerdotes alvoroçadamente o tiraram do templo. Como leproso impuro, Uzias foi excluído de toda adoração prestada no santuário e não pôde desempenhar os deveres régios. Por conseguinte, embora Uzias permanecesse em certa casa, até o dia de sua morte, Jotão, seu filho, administrou os assuntos de Estado. — 2Cr 26:16-21.

A respeito de sua morte e sepultamento, 2 Crônicas 26:23 relata: "Por fim, Uzias deitou-se com os seus antepassados; e enterraram-no, pois, com os seus antepassados, mas no campo de inumação pertencente aos reis, porque disseram: 'Ele é leproso.'" Isto talvez signifique que, devido à lepra, Uzias foi sepultado no terreno dum campo ligado ao cemitério real, em vez de ser colocado num túmulo escavado na rocha.

Uma placa de calcário, encontrada em Jerusalém e que se crê datar do primeiro século EC, tem a seguinte inscrição: "Para cá foram trazidos os ossos de Uzias, rei de Judá. Não abra." — FOTO, Vol. 1, p. 960.

4. Sacerdote levita dos "filhos de Harim" (1Cr 24:8; Esd 2:36, 39) dentre os que despediram suas esposas estrangeiras acatando a exortação de Esdras. — Esd 10:10, 11, 21, 44.

5. Descendente de Judá através de Peres, cujo "filho", Ataías, acha-se alistado entre os residentes de Jerusalém no tempo de Neemias. — Ne 11:4.

UZIEL [Deus É Força].

1. Último mencionado dos quatro filhos de Coate; neto de Levi; tio de Moisés e Arão. Misael, El(i)zafã e Sitri, os três filhos de Uziel, tornaram-se cabeças tribais de famílias em Levi. — Êx 6:16, 18, 20, 22; Le 10:4; Núm 3:19, 30; 1Cr 6:2, 18; 23:12; veja UZIELITAS.

2. Cabeça de família na tribo de Benjamim; filho ou descendente de Bela. — 1Cr 7:6, 7.

3. Músico levita da família de Hemã, designado para encabeçar a 11.ª divisão musical de serviço; também chamado de Azarel. — 1Cr 25:1, 4, 18.

4. Descendente levita de Jedutum, que ajudou a dar fim aos objetos imundos removidos do templo no começo do reinado de Ezequias. — 2Cr 29:12, 14, 16.

5. Um dos quatro filhos simeonitas de Isi que conduziram 500 homens ao monte Seir para eliminar o restante dos amalequitas e ficar morando ali; contemporâneo de Ezequias. — 1Cr 4:41-43.

6. Ourives que ajudou a fazer reparos no muro de Jerusalém sob a orientação de Neemias; filho de Haraías. — Ne 3:8.

UZIELITAS [De (Pertencentes a) Uziel]. Descendentes levitas de Uziel, o quarto filho de Coate. (Núm 3:19, 27) Eles acampavam ao S do tabernáculo, e um dos uzielitas, El(i)zafã, era o maioral de todos os coatitas. (Núm 3:29, 30) Cento e doze uzielitas sob Aminadabe acompanharam a Arca do Pacto quando Davi mandou levá-la para Jerusalém. (1Cr 15:3, 4, 10) Os uzielitas também estiveram envolvidos na organização de Davi de serviço no templo. — 1Cr 23:6, 20; 24:24; 26:23, 24.

V

VACA [hebr.: *pa·ráh; ʼé·lef* (De 7:13); *ʽegh·láh,* novilha]. A vaca desempenhava importante papel na economia dos israelitas. Além de servir como animal de tração, a vaca era apreciada por sua produção de leite, do qual se preparavam outros itens comuns da alimentação, incluindo o queijo, a manteiga e o leitelho. (Núm 19:2; Is 7:21, 22) Também, o couro podia ser utilizado na fabricação de ampla variedade de artigos.

Vacas jovens, ou novilhas, eram às vezes oferecidas em sacrifício. (Gên 15:9; 1Sa 6:14; 16:2) As cinzas de uma inteira vaca vermelha, queimada fora do acampamento, tornaram-se ingrediente na "água da purificação", de Israel. (Núm 19:2, 6, 9) No caso de um assassinato não resolvido, exigia-se que os anciãos representativos da cidade mais próxima da vítima matassem uma novilha num vale de torrente não cultivado e, daí, lavassem as mãos sobre a carcaça do animal, enquanto atestavam a sua inocência no crime. — De 21:1-9.

Podem-se observar nas Escrituras numerosos usos ilustrativos da vaca ou da novilha. Foi explicado que as sete vacas gordas e as sete vacas de carnes magras do sonho de Faraó se referiam a sete anos de fartura a serem seguidos por sete anos de fome. (Gên 41:26, 27) Sansão referiu-se à mulher que lhe fora prometida em casamento como novilha com a qual os 30 padrinhos haviam lavrado a fim de chegar à solução de seu enigma. — Jz 14:11, 12, 18.

As mulheres amantes do luxo, espoliadoras, que moravam em Samaria, são mencionadas como "vacas de Basã". (Am 3:15; 4:1) Efraim é assemelhado a uma "novilha treinada que gostava de trilhar". (Os 10:11) Esta comparação adquire um significado adicional quando se considera que os animais que trilhavam não eram açaimados e, por conseguinte, podiam comer do cereal, recebendo assim benefícios diretos e imediatos de seu labor. (De 25:4) Por ter engordado em resultado da bênção de Deus, Israel 'deu coices', rebelou-se contra Jeová (De 32:12-15) e é, por conseguinte, mencionado apropriadamente como vaca teimosa, não disposta a aceitar o jugo. (Os 4:16) O Egito é comparado a uma bela novilha que sofreria desastre às mãos dos babilônios. (Je 46:20, 21, 26) Os babilônios, no seu ato de pilhar a 'herança de Deus', Judá, são assemelhados a uma travessa novilha que escarva com a pata na relva tenra. — Je 50:11.

Nas profecias, as pacíficas condições que resultam do reinado do Messias, Cristo Jesus, são apropriadamente representadas por amigáveis relações entre a relativamente inofensiva vaca e a rapinante ursa. — Is 11:7; veja BEZERRO; TOURO; NOVILHA.

VAEBE. Aparentemente um lugar agora desconhecido, perto do Árnon, "em Sufá". — Núm 21:14.

VAIZATA. Um dos dez filhos de Hamã. — Est 9:9, 10.

VALE. Depressão entre penhascos, colinas ou montes. Jeová Deus recebe apropriadamente o crédito pelo surgimento dos acidentes topográficos da terra, incluindo os muitos vales. (Sal 104:8) Nas Escrituras, alguns desses acidentes são chamados simplesmente de vales. (Jos 8:11; 1Sa 13:18) Outros eram "vales planos", áreas planas de nível baixo entre montes e colinas. (De 11:11; veja PLANÍCIE.) Havia também "vales de torrentes", às vezes com correntes perenes, mas em outros a água só fluía na estação chuvosa. (De 8:7; veja VALE DE TORRENTE.) Certas traduções usam "vale(s)", em casos que se referem a "baixada(s)" (Gên 14:3; 1Cr 12:15), e "vale(s)" ou "planície(s)" para a "Sefelá", a colinosa terra baixa entre a planície litorânea da Filístia e os altiplanos centrais da Palestina. — De 1:7; 1Rs 10:27.

Entre os vales notáveis mencionados nas Escrituras acham-se o vale de Moabe, "defronte de Bete-Peor" (De 3:29; 34:6) e o vale do Sal (2Sa 8:13), bem como os de Hinom (Ne 11:30), de Iftá-El (Jos 19:14), de Zeboim (1Sa 13:18) e de Zefata (2Cr 14:10). Os 'vales planos', ou 'planícies', mencionados no registro bíblico incluem os de Sinear (Gên 11:2), de Jericó (De 34:3), de Mispé (Jos 11:8), do Líbano (Jos 12:7), de Ono (Ne 6:2) e de Megido (2Cr 35:22; Za 12:11).

Uso Figurado e Profético. Um vale escuro, ou ravina, com fojos e animais selvagens seria perigoso para um rebanho, especialmente à noite, se não fossem os cuidados dum bom pastor. Embora similarmente confrontado com a ameaça de várias calamidades, Davi sentia-se seguro por saber que Jeová era seu Pastor. Portanto, podia declarar: "Ainda que eu ande pelo vale da sombra tenebrosa, não temerei mal nenhum." — Sal 23:1, 4.

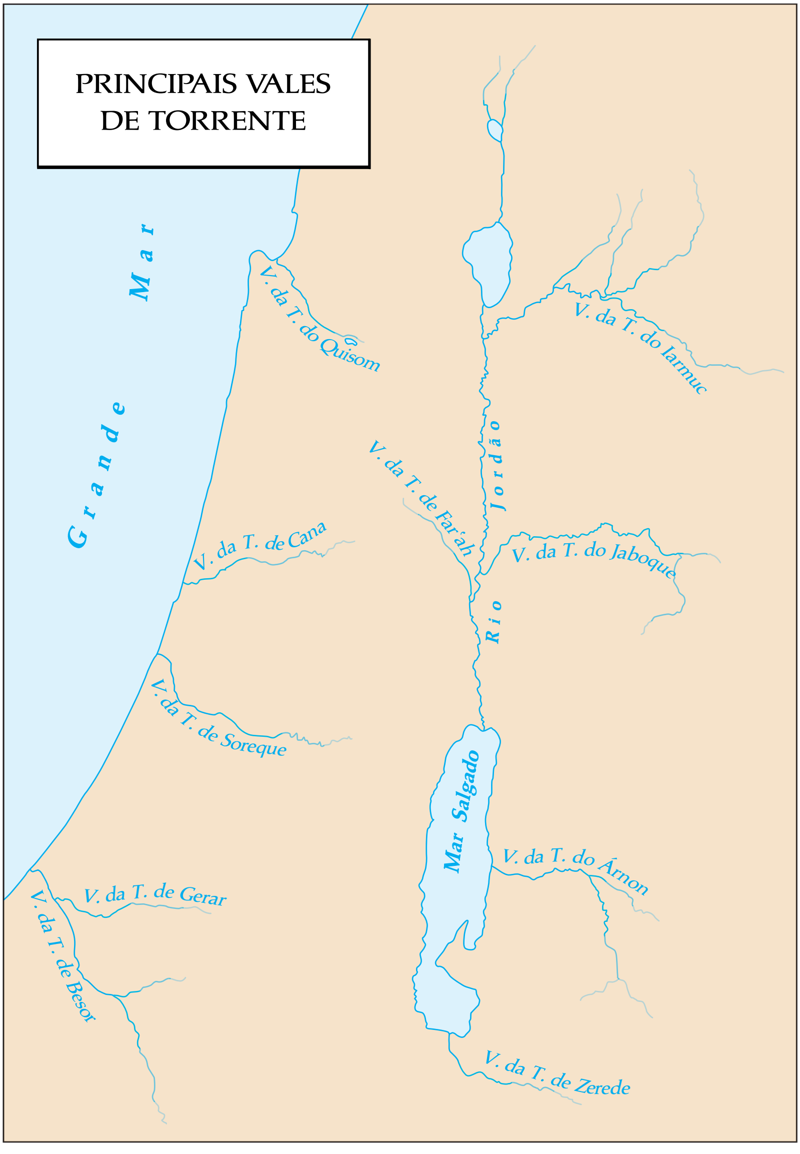
"A pronúncia do vale da visão" refere-se evidentemente à antiga Jerusalém. Embora em considerável altitude, a cidade é como um "vale" no sentido de estar cercada de montes mais elevados. — Is 22:1, 5.

Pode-se dizer que Jeová 'alteou todo vale', 'nivelou morros e montes' e fez do 'terreno escabroso um vale plano' para o retorno de Seu povo do exílio babilônico, evidentemente pela eliminação de todos os obstáculos que existiam no caminho. (Is 40:4) O restante judaico não padeceu de sede no percurso que fez. Cumpriram-se as palavras de Jeová mediante Isaías: "Em morros calvos abrirei rios, e no meio dos vales planos, mananciais." — Is 41:18; compare isso com Is 35:6, 7, 10; 43:19-21; 48:20, 21.

VALE, PORTÃO DO. Veja PORTA, PORTÃO.

VALE DE HINOM. Veja HINOM, VALE DE.

VALE DE TORRENTE. A palavra hebraica *ná·hhal* pode referir-se, quer ao vale através do qual flui uma corrente (Gên 26:19; 2Rs 3:16; Jó 30:6; Cân 6:11), quer à própria corrente. (1Rs 17:4; Sal 110:7) Sobre a palavra *ná·hhal*, A. P. Stanley, em seu livro *Sinai and Palestine* (Sinai e Palestina; 1885, p. 590), comenta: "Nenhuma palavra em inglês é exatamente equivalente, mas, talvez, 'leito de torrente' seja uma expressão bem aproximada."



Um léxico hebraico e aramaico de Koehler e Baumgartner dá “vale de torrente” como uma de suas definições. (*Lexicon in Veteris Testamenti Libros* [Léxico dos Livros do Velho Testamento], Leiden, 1958, p. 607) O termo “uádi” (em árabe) também é usado para referir-se a um vale de torrente. — Gên 32:23 n.

A Terra da Promessa é descrita como “terra de vales de torrentes de água, de fontes e de águas de profundeza surgindo no vale plano e na região montanhosa”. (De 8:7) Algumas das correntes são alimentadas por fontes e, portanto, são perenes, ao passo que outras são torrentes na estação chuvosa, mas secam-se inteiramente na estiagem. (1Rs 17:7; 18:5) O fiel Jó comparou o modo traiçoeiro de seus irmãos o tratarem a uma torrente hibernal que seca no verão. — Jó 6:15.

Entre os vales de torrente mencionados na Bíblia acham-se os do Arabá (Am 6:14), do Árnon (De 2:36), de Besor (1Sa 30:9), de Cana (Jos 16:8), do Cédron (2Sa 15:23), do Egito (Jos 15:4), de Escol (Núm 13:23), de Gerar (Gên 26:17), do Jaboque (De 2:37), de Querite (1Rs 17:3), do Quisom (Jz 4:7), de Soreque (Jz 16:4) e de Zerede (De 2:13; veja os vales de torrente sob os respectivos nomes). Outros vales de torrente que não são mencionados, mas que são afluentes principais do Jordão, são o Yarmuk (Iarmuc) e o Farʽah.

VALE PLANO. Veja PLANÍCIE.

VANIAS. Filho de Bani no período pós-exílico. Ele e muitos outros haviam casado com mulheres estrangeiras, mas as despediram, seguindo a admoestação de Esdras. — Esd 10:10, 11, 34, 36, 44.

VAPOR. Veja BRUMA, NEBLINA, NÉVOA.

VARA, BASTÃO. As palavras hebraicas *shé·vet* e *mat·téh* são frequentemente traduzidas por “vara” e “bastão”. *Shé·vet* significa bastão, cajado ou vara (de apoio) e também é traduzida por “cajado” (como o cajado ou bastão de um pastor). (Le 27:32) Possivelmente em virtude de os maiorais tribais portarem um bastão, ou cetro, tanto *shé·vet* como *mat·téh* referiam-se também a “tribo” e são assim traduzidas. (Êx 31:2; De 18:1; 29:18) A haste de lança ou de arma similar era designada pelas palavras hebraicas *shé·vet* ou *ʽets* (literalmente: árvore). — 2Sa 18:14; 21:19.

Outro termo, *maq·qél,* é traduzido por ‘vara’ e ‘bordão’ (Gên 30:37; 1Sa 17:43), e *mish·ʽé·neth* é traduzido por “bastão” ou “apoio”. — Jz 6:21; 2Rs 18:21.

A palavra grega para “vara” é *rhá·bdos,* às vezes traduzida por “vara” ou “bastão”. (Re 19:15; Mt 10:10) Outra palavra, *xý·lon,* é vertida por “bastão” em algumas traduções. Significa literalmente “madeira” ou algo feito de madeira. Esta palavra é traduzida por “cacetes”, em Mateus 26:47, 55 e em trechos paralelos.

Usos. Varas, bastões ou bordões eram usados como apoio (Êx 12:11; Za 8:4; He 11:21); para defesa ou proteção (2Sa 23:21; Mt 10:10); para punir filhos, escravos ou outros (Êx 21:20 [“pau”, *NM*]; Pr 10:13; 23:13, 14; At 16:22); para debulhar (Is 28:27 [tanto *mat·téh* como *shé·vet* aparecem neste versículo, e são traduzidas, respectivamente, por “bastão” e “vara” na *NM*]; compare isso com Jz 6:11; Ru 2:17); e para colher azeitonas (De 24:20; Is 24:13). Além disso, os pastores usavam o cajado para conduzir, controlar e ajudar o rebanho. Sobre a seleção dos animais a serem dados como dízimo ao santuário, a Lei dizia: “Quanto a cada décima parte da manada e do rebanho, tudo o que passar debaixo do cajado [o que quer que fique sob os cuidados do pastor], a décima cabeça deve tornar-se algo sagrado para Jeová. Não deve examinar se é bom ou mau, nem deve trocá-lo.” (Le 27:32, 33) Diz-se que o pastor ficava no portão do aprisco à medida que as ovelhas saíam, munido de um cajado, cuja ponta tinha um pedaço de pano embebido num corante; com este, ele tocava em cada décima ovelha e separava como dízimo as assim marcadas. — Veja Je 33:13.

Qual Símbolo de Autoridade. O bastão da pessoa era considerado um valioso bem pessoal, e alguns bastões sem dúvida identificavam o dono. Judá deu a Tamar sua vara e seu anel de chancela como garantia até que lhe mandasse um cabritinho em pagamento por ter tido relações sexuais com ela. (Gên 38:18, 25) Os maiorais portavam uma vara em símbolo de autoridade. Portanto, a Bíblia muitas vezes usa a vara para simbolizar a autoridade que a pessoa tem ou a autoridade de que outrem a investiu. O bastão de Moisés tornou-se símbolo de sua autoridade e comissão da parte de Deus, quando ele se apresentou aos anciãos de Israel, bem como quando compareceu perante Faraó e os sacerdotes-magos do Egito. (Êx 4:17, 29-31; 7:9-12) Neste último caso, diz-se que o bastão era de Arão, mas evidentemente Arão, como porta-voz, usava o bastão de Moisés, conforme indica uma comparação com Êxodo 7:15, 17.

Depois disto, o bastão de Moisés foi usado muitas vezes como símbolo de que ele fora nomeado por Jeová e tinha Seu apoio, com a autoridade de líder da nação. (Êx 8:5; 9:23; 10:13; Núm 20:11) Dentre os bastões dos líderes das 12 tribos, foi o bastão de Arão, que representava a casa de Levi, que Deus fez brotar e produzir amêndoas maduras, quando a autoridade de Moisés e de Arão foi questionada. Isto provou cabalmente que Arão, e, portanto, também sua casa, fora designado por Deus para deter o cargo e a autoridade do sacerdócio. Dali em diante, este bastão foi conservado por bom tempo na Arca do Pacto. — Núm 17:1-11; Êx 29:9; He 9:4.

O salmista escreveu: "A pronunciação de Jeová a meu Senhor é: 'Senta-te à minha direita, até que eu ponha os teus inimigos como escabelo para os teus pés.' Jeová enviará de Sião o bastão da tua força, dizendo: 'Subjuga no meio dos teus inimigos.'" (Sal 110:1, 2) O apóstolo Paulo aplica este texto a Jesus Cristo, que possui, por assim dizer, o 'bastão da força de Jeová' e sai como representante de Jeová com plena autoridade para executar o julgamento sobre Seus inimigos. (He 10:12, 13) Jesus Cristo, o 'renovo que saiu do toco de Jessé', "terá de golpear a terra com a vara da sua boca; e ao iníquo entregará à morte com o espírito de seus lábios". (Is 11:1, 4) Ele fala com a autoridade e exerce o poder que Jeová lhe deu para punir os iníquos. Diz-se que pastoreará as nações, não como um pastor que pacificamente conduz o rebanho com seu bastão, mas com vara de *ferro*. — Re 2:27; 12:5; 19:15.

A vara opressiva, ou bastão de domínio ou autoridade, que os inimigos da nação de Israel brandiam sobre ela é mencionada em Isaías 9:4; 14:5. Deus usou as nações ao redor de Israel, como a Assíria, para punir Israel por seus pecados, de modo que, ao assim agirem, essas nações eram como uma vara de punição, ou castigo, sob a autoridade ou permissão de Deus. Todavia, essas nações agiram, não por amor a Jeová ou por ódio pelos pecados de Israel, mas por animosidade tanto para com Deus como para com Israel, e foram além da comissão que receberam e derivaram prazer em impor aflições adicionais a Israel. Ademais, essas potências, especialmente a Assíria e Babilônia, enalteceram-se orgulhosamente contra o próprio Jeová Deus. Deus disse a respeito da Assíria, por intermédio do profeta Isaías: "Ah! o assírio, a vara para a minha ira", mas Ele também descreveu a soberba da Assíria, dizendo: "Realçar-se-á o machado sobre aquele que corta com ele, ou magnificar-se-á a própria serra sobre aquele que a move para lá e para cá, como se a vara movesse para lá e para cá aqueles que a erguem, como se o bastão erguesse aquele que não é pau?" Daí, predisse que viria a punição sobre a nação da Assíria por pensar que era maior do que Aquele que a usava e por se enaltecer contra Ele. — Is 10:5, 15.

Quando Jeová fez um pacto para o reino com Davi, ele disse a respeito da linhagem de reis da dinastia de Davi: "Eu mesmo me tornarei seu pai e ele mesmo se tornará meu filho. Quando cometer uma falta, também vou repreendê-lo com vara de homens e com pancadas dos filhos de Adão." (2Sa 7:14) Neste caso, a vara da disciplina que Jeová, como Pai, usaria era a autoridade dos governos do mundo, como Babilônia. Esta nação foi usada para derrubar o reino de Deus nas mãos dos reis da linhagem de Davi, até que 'viesse aquele que tem o direito legal'. (Ez 21:27) Em 70 EC, os exércitos romanos sob o general Tito foram uma "vara" para punir a infiel Jerusalém. — Da 9:26, 27.

Emprego errado da vara. Os governos e os juízes das nações terrestres não raro usavam sua vara de autoridade de forma injusta, chegando a lutar contra Deus e Seu povo. Quando Jesus Cristo foi levado perante o supremo tribunal judaico e perante Pilatos, o governador romano, ele foi afligido, zombado, cuspido, espancado e, por fim, morto. Os líderes judaicos primeiro usaram sua autoridade contra Jesus e depois tornaram a "vara" mais pesada, entregando-o ao governo romano para ser executado. O profeta Miqueias predisse essa aflição, com as seguintes palavras: "Com a vara golpearão a face do juiz de Israel." (Miq 5:1) Depois da morte e da ressurreição de Jesus, os governantes judeus usaram sua autoridade para perseguir os seguidores de Jesus, e, em muitos casos, Roma e os outros governos da Terra igualmente usaram sua vara de autoridade de modo errado. Por causa disso, Deus exigiria deles uma prestação de contas. — Jo 19:8-11; 2Te 1:6-9.

Autoridade parental. O termo "vara" também é usado para simbolizar a autoridade dos pais sobre os filhos. O livro de Provérbios faz muitas referências a essa autoridade, casos em que o termo simboliza todas as formas de disciplina usadas, mesmo a vara literal usada para castigar. Os pais realmente têm perante Deus a responsabilidade de usar esta vara para controlar o filho. Se os pais falharem nisto, trarão ruína e morte ao filho, bem como desonra e a desaprovação de Deus sobre si mesmos. (Pr 10:1; 15:20; 17:25; 19:13) "A tolice está ligada ao coração do rapaz; a vara da disciplina é a que a removerá para longe dele." "Não retenhas a disciplina do mero rapaz. Não morrerá se lhe bateres com a vara. Tu mesmo lhe deves bater com a vara, para que livres a sua alma do próprio Seol." (Pr 22:15; 23:13, 14) De fato, "quem refreia a sua vara odeia seu filho, mas aquele que o ama está à procura dele com disciplina". — Pr 13:24; 19:18; 29:15; 1Sa 2:27-36.

Jeová Deus, como 'Pai da vida espiritual' dos cristãos, não poupa seus filhos da "vara". O cristão que sob inspiração escreveu a carta aos hebreus disse: "Deus vos trata como a filhos. Pois, que filho há a quem o pai não disciplina? . . . Mas ele o faz para o nosso proveito, para participarmos de sua santidade." (He 12:7, 9, 10) Para administrar disciplina à congregação cristã, Jeová delegou autoridade a homens fiéis, em especial os apóstolos. Esta autoridade visava 'edificar os irmãos, não demoli-los'. (2Co 10:1-11) Isto inclui o direito de disciplinar transgressores. Quando a congregação em Corinto se desviou da justiça e passou a recorrer a homens em vez de a Cristo, Paulo escreveu para corrigi-los e disse: "O que quereis? Hei de ir ter convosco com

uma vara, ou com amor e brandura de espírito?" — 1Co 4:21.

O bastão de liderança, pastoreio. O pastor usava seu bastão ou seu cajado para orientar, defender e ajudar o rebanho. Jeová e seu Filho, Jesus Cristo, providenciam um pastoreio similar para o rebanho de Deus, que é constituído de pessoas. Jeová frequentemente chamava a Israel, que estava numa relação pactuada com ele, de seu rebanho. Davi escreveu: "Jeová é o meu Pastor. . . . Guia-me nos trilhos da justiça por causa do seu nome. Ainda que eu ande pelo vale da sombra tenebrosa, não temerei mal nenhum, porque tu estás comigo; tua vara e teu bastão são as coisas que me consolam." (Sal 23:1-4) Miqueias orou: "Pastoreia teu povo com a tua vara, o rebanho da tua herança." — Miq 7:14; compare isso com Jo 10:11, 14; He 13:20; 1Pe 2:25; 5:4.

VASOS. Receptáculos côncavos, alguns com tampa (Núm 19:15), usados para reter líquidos ou materiais secos. (1Rs 17:10; Est 1:7; Je 40:10) Muitos eram de barro, de madeira, de metal ou de pedra. (Le 6:28; 15:12; Núm 7:85; 1Rs 10:21; Mt 26:7) Recipientes comuns incluíam jarros ou vasos "do tipo tigela" (Is 22:24), sacos ou bolsas (Gên 42:25; Ag 1:6), cestos (Mr 8:19, 20; 2Co 11:33), odres (Jz 4:19; Lu 5:37, 38) e baldes. — Núm 24:7; Jo 4:11; veja UTENSÍLIOS.

Jarros, Bilhas e Frascos. O jarro, que em geral era um vaso cilíndrico, fundo, com uma, duas ou até quatro asas, era comumente de argila (Is 30:14; La 4:2) e, às vezes, de pedra. (Jo 2:6) Um jarro grande comum nos dias dos reinos de Judá e de Israel talvez tivesse aproximadamente 65 cm de altura e cerca de 40 cm de diâmetro. Alguns jarros possuíam bico. (2Rs 4:2) Os jarros podiam ser mantidos em suportes (Le 11:35) e eram usados para guardar líquidos tais como água ou azeite (1Rs 18:33; 2Rs 4:2), e os grandes não raro eram usados para guardar vinho. (1Sa 10:3; 25:18; 2Sa 16:1; Je 13:12) Também se estocavam em jarros alguns materiais secos, como farinha. (1Rs 17:12) Às vezes se colocavam documentos, até mesmo escrituras de compra, em jarros, ou vasos, de barro para preservação. (Je 32:13-15) Diversos manuscritos antigos foram assim preservados em jarros na área de Qumran, perto do Mar Morto, entre os quais o bem conhecido Rolo do Mar Morto de Isaías.

Bilhas de água (1Sa 26:11, 12, 16; 1Rs 19:6) e frascos, ou botijas (1Sa 10:1; 1Rs 14:3; 2Rs 9:3; Je 19:1, 10), eram comumente de argila.

Tigelas, Pratos e Travessas. Usavam-se tigelas para líquidos como vinho (Am 6:6), leite (Jz 5:25) e água (Jz 6:38). Eram de argila, de pedra e de metal. Algumas tigelas de banquete eram de cerâmica. Como indicam descobertas arqueológicas, nos dias dos reinos de Judá e de Israel as tigelas de cerâmica tinham em média uns 20 cm de altura, aproximadamente 40 cm de diâmetro interno na borda e às vezes quatro asas. Em comparação com as tigelas, os pratos e as travessas eram provavelmente rasos. — Êx 25:29; 37:16; Núm 4:7; 7:84, 85; Mt 14:8, 11; Mr 6:25, 28.

Copos. O copo era um vaso comparativamente pequeno para beber líquidos e geralmente era de barro, embora, às vezes, fosse de metal. (Pr 23:31; Je 35:5; Mr 9:41) Alguns copos eram moldados para ajustar-se à mão. Em geral, eram recipientes rasos, sem asas. As que tinham asa podiam também servir como conchas.

Uso Figurado. O congregante indicou que na morte 'se quebra o cântaro junto à fonte'. Pelo visto, este cântaro, ou jarro, é o coração, que na morte para de receber e de bombear o fluxo de sangue através do corpo. Torna-se tão inútil quanto um jarro quebrado que não pode reter água. Também o cérebro, a que se faz alusão sob a figura de linguagem duma "tigela de ouro" (evidentemente o crânio, dentro do qual fica o cérebro), deixa de funcionar e sofre dissolução, ou seja, 'é esmagado'. — Ec 12:6, 7.

Vasos. As Escrituras não raro se referem às pessoas como vasos. (At 9:15) Os cristãos são frágeis vasos de barro, a quem se confiou um tesouro glorioso, o ministério. (2Co 4:7) As mulheres são chamadas de "vaso mais fraco". Portanto, o marido cristão, por levar em conta as limitações físicas e biológicas da esposa, como Jeová fez na Lei dada a Israel (Le 18:19; 20:18), age 'segundo o conhecimento, atribuindo-lhe honra como a um vaso mais fraco, o feminino'. — 1Pe 3:7.

A pessoa deve manter-se separada de vasos "sem honra" (aqueles que não se comportam direito) e deve empenhar-se por um proceder que se harmonize com a vontade de Jeová. Assim ela pode ser "vaso para fim honroso, santificado, útil para o seu dono, preparado para toda boa obra". (2Ti 2:20, 21) Refrear-se Jeová de trazer a destruição imediata sobre os "vasos do furor", pessoas iníquas, serve para poupar as de disposição justa, porque isto lhes dá tempo para serem moldadas como "vasos de misericórdia". — Ro 9:17-26.

Copo. O copo muitas vezes é símbolo da retribuição divina ou da ira de Deus. De tal copo, pessoas iníquas, cidades ou até povos e nações poderiam beber. (Sal 11:6; 75:8; Is 51:17, 22; Je 25:12-29; 51:41; La 4:21; Re 14:9, 10; 16:19; 18:5-8) A antiga Babilônia, por exemplo, era um simbólico "copo de ouro na mão de Jeová", do qual muitas nações tiveram de beber a poção amarga da derrota. — Je 51:7.

Quando a destruição aguardava Jerusalém, seus habitantes foram informados de que as pessoas 'não

lhes dariam o copo de consolação para beber por causa do pai de alguém e por causa da mãe de alguém'. É possível que isto fosse uma alusão ao copo de vinho que se dava à pessoa que pranteava os pais mortos. — Je 16:5-7; compare isso com Pr 31:6.

O simbólico "copo" que Jeová derramou para Jesus Cristo era a Sua vontade para Jesus. Sem dúvida por causa da grande preocupação de Cristo com o vitupério que sua morte, como alguém acusado de blasfêmia e sedição, traria sobre Deus, Jesus orou pedindo que este "copo" fosse afastado dele, se possível. Todavia, ele estava disposto a submeter-se à vontade de Jeová e a bebê-lo. (Mt 26:39, 42; Jo 18:10, 11) A porção, ou "copo", designada por Jeová para Jesus não significava só o sofrimento, mas também o batismo de Jesus na morte, o qual culminou com sua ressurreição para a vida imortal no céu. (Lu 12:50; Ro 6:4, 5; He 5:7) Portanto, ela foi também "o copo da grandiosa salvação" para Cristo. (Sal 116:13) De acordo com a vontade divina, o "copo" que foi dado de beber a Jesus Cristo ele também partilha com o "pequeno rebanho" de co-herdeiros do Reino. — Lu 12:32; Mr 10:35-40.

VASTI. A rainha de Assuero (Xerxes I), rei da Pérsia. No terceiro ano de seu reinado, Assuero convocou todos os nobres, príncipes e servos dos distritos jurisdicionais. No fim da conferência, ele realizou um banquete de sete dias. Similarmente, Vasti deu um banquete para as mulheres, na casa real. No sétimo dia, Assuero ordenou aos oficiais da corte que trouxessem Vasti, adornada com o toucado real, para que todos vissem sua lindeza. (Parece que a rainha costumeiramente tomava as refeições à mesa do rei, mas a história não fornece provas de que isto ocorria em grandes banquetes. Ademais, Vasti, na ocasião, oferecia um banquete às mulheres.) Por algum motivo não declarado, Vasti persistentemente se negou a ir. Assuero consultou os sábios, que conheciam a lei, e foi informado por Memucã, um príncipe, que Vasti procedera mal, não só para com o rei, mas também para com todos os príncipes e o povo nos distritos jurisdicionais. Ele disse que quando as princesas ficassem sabendo o que a rainha havia feito (notícias que se espalhariam rapidamente no castelo), elas fariam o que Vasti fizera, tomando-o como precedente para ações desrespeitosas de sua própria parte. (Est 1:1-22) Vasti foi deposta, e, cerca de quatro anos depois, Ester, a judia, foi escolhida para se tornar a esposa de Assuero e assumir o cargo real de Vasti. — Est 2:1-17.

VAU [ו]. (*waw*). Sexta letra do alfabeto hebraico. Na pronúncia, esta letra corresponde geralmente ao "v" da língua portuguesa, como em "vinho". Nesta obra, ela é transliterada como "w" (ו = vau), "u" (וּ) e "oh" (וֹ). A não ser como prefixo, raramente é usada como letra inicial e em geral é substituída pela letra *yohdh* (י). No hebraico, ela inicia cada um dos oito versículos do Salmo 119:41-48.

VEADO [hebr.: *'ai·yál*]. Cervo adulto. O veado-vermelho (*Cervus elaphus*), o gamo-persa (*Dama mesopotamica*) e o corço (*Capreolus capreolus*) são três variedades de veado que outrora eram nativos da Palestina.

Sendo ruminante e de casco partido, o veado, segundo a Lei, era aceitável como alimento se o sangue fosse derramado no solo, como no caso de outros animais. (De 12:15, 16, 22, 23; 14:4-6; 15:22, 23) A carne de veado achava-se incluída entre as carnes providas para a mesa do Rei Salomão. — 1Rs 4:22, 23.

Outras referências bíblicas ao veado são ilustrativas. A sulamita comparou seu namorado pastor a um veado novo e aludiu à rapidez deste animal. (Cân 2:9, 17; 8:14) A habilidade do veado em escalar lugares íngremes com facilidade é usada para ilustrar a cura completa de pessoas coxas. (Is 35:6; compare isso com He 12:12, 13.) Quando confrontados com o cerco babilônico, os príncipes de Sião ficaram como veados fracos demais para correr, por falta de alimento. — La 1:6.

VEDÃ. Um dos lugares com os quais Tiro mantinha intercâmbio comercial. (Ez 27:19) Sua localização exata é incerta. No entanto, tem sido provisoriamente identificado com Wadden, próximo de Medina, próximo ao meio do lado oeste da península Arábica.

VEGETAÇÃO. Plantas em geral. No terceiro "dia" criativo, Deus fez com que a terra produzisse "vegetação que dava semente segundo a sua espécie"; ela podia assim reproduzir-se. (Gên 1:11-13) Gênesis 2:5, 6, pelo visto, descreve as condições existentes naquele "dia", pouco depois de Deus fazer surgir a terra seca, mas antes da produção da relva, da vegetação que dava semente e das árvores frutíferas. A fim de fornecer a necessária umidade à vida vegetal que surgiria, Jeová fez com que da terra subisse regularmente uma neblina para regar o solo. Isto mantinha vicejante a vegetação em toda a terra, mesmo não havendo então chuva. Embora os luzeiros nos céus só se tornassem claramente discerníveis na expansão no quarto "dia" criativo (Gên 1:14-16), evidentemente já no terceiro "dia" havia bastante luz difusa disponível para estimular o crescimento da vegetação. — Veja Gên 1:14, *Ro* n.

Deus deu ao homem e aos animais a vegetação verde como parte do seu suprimento alimentício, ampliando mais tarde a alimentação do homem para incluir carne sangrada. (Gên 1:29, 30; 9:3, 4)

O homem pecador se viu compelido a lavrar o solo para obter a vegetação que consumia (Gên 3:18, 19), mas Jeová continuou a ser o Provisor dela tanto para o homem como para os animais, pois Ele é o Provisor do sol e da chuva essenciais para que ela cresça. — Sal 104:14; 106:20; Miq 5:7; Za 10:1; He 6:7; compare isso com De 32:2.

O crescimento da vegetação pode ser controlado por Deus segundo seu propósito. Ele assegurou aos israelitas que a obediência deles seria recompensada com chuva e vegetação para seus animais domésticos. (De 11:13-15) No entanto, se abandonassem seu pacto com Deus, Ele faria com que a terra deles ficasse privada de vegetação. (De 29:22-25; compare isso com Is 42:15; Je 12:4; 14:6.) Um golpe de Jeová contra o antigo Egito consistiu em saraiva que atingiu toda sorte de vegetação. Em outro golpe aplicado por Deus, os gafanhotos devoraram toda a vegetação que a saraiva tinha deixado. — Êx 9:22, 25; 10:12, 15; Sal 105:34, 35; compare isso com Am 7:1-3.

Uso Figurado. Durante a estação seca da Palestina, a vegetação, quando sujeita ao calor abrasador do sol, ou ao crestante vento oriental, seca-se rapidamente. Assim, as pessoas prestes a serem subjugadas por conquista militar são assemelhadas à "vegetação do campo e a tenra relva verde, grama dos telhados, quando há o crestamento diante do vento oriental". (2Rs 19:25, 26; Is 37:26, 27) De modo similar, profundamente afligido, o salmista exclamou: "Meu coração foi golpeado como a vegetação e se ressecou." "Eu mesmo estou ressequido como a mera vegetação." — Sal 102:4, 11.

Em condições favoráveis, a vegetação brota profusamente, tornando-a apropriada como figura representativa de muitos descendentes. (Jó 5:25) Por exemplo, durante o reinado de Salomão, "Judá e Israel eram muitos", e floresciam, "comendo e bebendo, e alegrando-se". (1Rs 4:20) Evidentemente, alude-se a isso no salmo referente a Salomão: "Os da cidade florirão como a vegetação da terra." (Sal 72:16) Por outro lado, embora os iníquos por um tempo talvez floresçam como a vegetação, não estão florindo por causa da bênção de Deus, mas estão destinados a ser "aniquilados para todo o sempre". — Sal 92:7.

Nas Escrituras, as árvores às vezes representam os destacados e enaltecidos (veja Ez 31:2-14), ao passo que a vegetação rasteira, como o espinheiro-de-casca-branca, a grama ou os juncos podem representar o povo em geral. (Veja Jz 9:8-15; 2Rs 14:8-10; Is 19:15; 40:6, 7.) Isto ajuda a entender o sentido de Revelação (Apocalipse) 8:7, que menciona a queima de um "terço das árvores" e de "toda a vegetação verde".

VENENO. Veja PEÇONHA.

VENTO. A palavra hebraica *rú·ahh,* frequentemente traduzida "espírito", também pode indicar o ar em movimento, o vento. (Ec 1:6) Outros vocábulos e expressões hebraicos podem ser vertidos "tufão" (Os 8:7), "tormenta", "tormenta rodopiante" (Je 25:32; 23:19), "vento tempestuoso" e "vendaval" (Sal 148:8; 2Rs 2:11). Embora em João 3:8 o termo *pneú·ma* (geralmente traduzido "espírito") signifique "vento", o termo grego *á·ne·mos* é o frequentemente usado para indicar vento. (Mt 7:25, 27; 11:7; Jo 6:18) A "viração [hebr.: *rú·ahh*] do dia" referia-se, pelo visto, às horas da tardinha, pouco antes do pôr do sol, quando brisas refrescantes comumente surgem na região em que se julga que o jardim do Éden se achava. — Gên 3:8; veja ESPÍRITO.

Jeová Deus é o Criador do vento. (Am 4:13) Embora não esteja literalmente nele (1Rs 19:11; compare isso com Jó 38:1; 40:6; Sal 104:3), Deus pode controlar o vento e utilizá-lo para servir a Seus propósitos, como no caso em que o usou como instrumento para fazer com que baixassem as águas do Dilúvio. (Gên 8:1; Êx 14:21; Núm 11:31; Sal 78:26; 107:25, 29; 135:7; 147:18; Je 10:13; Jon 1:4) Seu Filho, quando esteve na terra, demonstrou igualmente o poder de controlar os ventos, fazendo com que amainassem. (Mt 8:23-27; 14:24-32; Mr 4:36-41; 6:48, 51; Lu 8:22-25) Pelo visto, foi somente por permissão de Jeová que Satanás conseguiu produzir ou controlar "um grande vento" que causou a morte dos filhos de Jó. — Jó 1:11, 12, 18, 19.

Os ventos eram geralmente chamados segundo a direção da qual vinham, o "vento oriental" soprando na direção O, vindo do L. (Êx 10:13, 19; Sal 78:26; Cân 4:16) Todas as quatro direções, N, S, L e O, acham-se abrangidas nas referências aos "quatro ventos" do céu ou da terra. (Je 49:36; Ez 37:9; Da 8:8; Mt 24:31) Em Revelação (Apocalipse) 7:1, representam-se "quatro anjos em pé nos quatro cantos da terra, segurando firmemente os quatro ventos da terra". Por estarem em pé nos "cantos", os "anjos" soltariam os ventos obliquamente, em direções diagonais, não poupando nenhum quadrante da terra dos sopros desastrosos desses ventos.

Os ventos do norte eram frescos e traziam pesadas chuvas. (Jó 37:9; Pr 25:23) O vento do sul soprava das quentes áreas desérticas sobre a Palestina, e, assim, podia produzir uma onda de calor (Lu 12:55); ventos tempestuosos também podiam originar-se no S. (Is 21:1; Za 9:14) Na estação seca, o vento oriental, soprando em direção ao Egito e à Palestina, cruzava amplas áreas desérticas e assim era quente e seco, queimando e secando a vegetação. (Gên 41:6, 23, 27; Ez 17:7-10; compare isso com Os 13:15; Jon 4:8.) Durante a estação chuvosa, os ventos do O traziam do mar Mediterrâneo

umidade para a Palestina, e causavam chuvas no país. (1Rs 18:42-45) Quando os observadores ali viam uma nuvem surgir no O, podiam esperar uma tempestade. (Lu 12:54) No verão seco, as brisas diárias, vindas do Mediterrâneo, tornavam o tempo mais suportável. — Veja EURO-AQUILÃO; NUVEM.

Uso Figurado. Os ventos podem surgir rapidamente e parar com igual rapidez, representando assim apropriadamente a transitoriedade da vida do homem. (Jó 7:7) Não tendo substância sólida, o vento pode denotar o conhecimento e a labuta vãos, palavras e esperanças vãs (Jó 15:1, 2; 16:3; Ec 5:16; Os 12:1), bem como a inexistência. (Is 26:18; 41:29; Je 5:13) Assim como as obras vãs acabam em futilidade, empenhar-se por elas é como um "esforço para alcançar o vento". (Ec 1:14; 2:11) E o homem que traz o banimento sobre sua casa 'toma posse do vento'. Ele nada obtém que seja valioso ou que tenha real substância. — Pr 11:29.

Os ventos espalham e lançam objetos de uma parte para a outra, e, assim, ser 'espalhado a todo vento', ou "repartido para os quatro ventos" significa a dispersão ou divisão completa. (Je 49:36; Ez 5:10; 12:14; 17:21; Da 11:4) Como uma embarcação lançada de um lado para o outro pelos ventos, sem rumo certo, aqueles que não têm madureza cristã estão sujeitos a serem "levados para cá e para lá por todo vento de ensino, pela velhacaria de homens, pela astúcia em maquinar o erro". — Ef 4:13, 14.

VENTRE. Parte dianteira do tronco humano não cercada pelas costelas, contendo o aparelho digestivo e outros órgãos; geralmente considerado sinônimo de abdome.

A palavra hebraica *bé·ten,* além de ser usada para indicar a região geral do abdome (Jz 3:21, 22; Pr 13:25), é usada diversas vezes relacionada com a formação duma criança no corpo da mãe. (Gên 25:23, 24; Jó 1:21; Sal 127:3; Ec 11:5; Is 44:2; Os 9:11) Os filhos são o fruto da madre (ou útero), situada no ventre. Todavia, outra palavra hebraica, *ré·hhem* (ou *rá·hham*), refere-se especificamente à madre, conforme se pode notar em Jó 31:15: "Não foi ele feito por Aquele que me fez no ventre e não foi apenas Um que passou a preparar-nos na madre?" — Veja também Gên 49:25; Sal 22:10; Pr 30:16.

O termo hebraico *bé·ten* (ventre) é também usado como termo arquitetônico em 1 Reis 7:20, referindo-se a uma protuberância, um bojo.

Nas Escrituras Gregas Cristãs, a palavra *koi·li·a* significa "cavidade" e é diversamente traduzida "ventre" (1Co 6:13, *Int;* Fil 3:19), "madre" (Lu 1:15, 41), "intestinos" (Mt 15:17) e "mais íntimo" (Jo 7:38), segundo o contexto.

"Ventre" é usado em sentido figurado para denotar apetite ou desejo carnal (Ro 16:18; Fil 3:19), e como fonte de conversa ou argumento. (Jó 15:2; 32:18, 19) Quando Jonas estava no ventre do peixe, ele comparou o interior do peixe ao Seol, dizendo: "Do ventre do Seol clamei por ajuda", porque a bem dizer estava morto, a menos que Jeová o libertasse milagrosamente. — Jon 2:2; veja INTESTINOS; MADRE.

VERDADE. O termo hebraico *'eméth,* frequentemente traduzido "verdade", pode designar aquilo que é firme, digno de confiança, estável, fiel, verdadeiro ou fato estabelecido. (Êx 18:21; 34:6; De 13:14; 17:4; 22:20; Jos 2:12; 2Cr 18:15; 31:20; Ne 7:2; 9:33; Est 9:30; Sal 15:2; Ec 12:10; Je 9:5) A palavra grega *a·lé·thei·a* contrasta-se com a falsidade ou a injustiça, e indica aquilo que se ajusta aos fatos ou ao que é direito e apropriado. (Mr 5:33; 12:32; Lu 4:25; Jo 3:21; Ro 2:8; 1Co 13:6; Fil 1:18; 2Te 2:10, 12; 1Jo 1:6, 8; 2:4, 21) Diversas outras expressões das línguas originais, dependendo do contexto, também podem ser traduzidas "verdade".

Jeová, o Deus da Verdade. Jeová é o "Deus da verdade". (Sal 31:5) Ele é fiel em todos os seus tratos. Suas promessas são seguras, pois ele não pode mentir. (Núm 23:19; 1Sa 15:29; Sal 89:35; Tit 1:2; He 6:17, 18) Ele julga segundo a verdade, isto é, *de acordo com o modo como as coisas realmente são,* e não à base da aparência exterior. (Ro 2:2; compare isso com Jo 7:24.) Tudo o que emana dele é puro e sem defeito. Suas decisões judiciais, sua lei, seus mandamentos e sua palavra são verdade. (Ne 9:13; Sal 19:9; 119:142, 151, 160) São sempre corretos e apropriados, e opõem-se a toda injustiça e erro.

O testemunho da criação. As obras criativas atestam que Deus existe. Mas, segundo Paulo, até mesmo alguns daqueles que 'conheciam a Deus' suprimiam esta verdade. Em vez de servirem a Deus em harmonia com a verdade a respeito do Seu eterno poder e Divindade, faziam ídolos e os adoravam. Os ídolos, não sendo realmente deuses, são mentira ou falsidade. (Je 10:14) Portanto, essas pessoas, embora possuíssem a verdade de Deus, trocaram-na "pela mentira, e veneraram e prestaram serviço sagrado antes à criação do que Àquele que criou". Terem recorrido à falsidade da idolatria levou-os a toda espécie de práticas degradadas. — Ro 1:18-31.

Em contraste com a pecaminosidade do homem. As práticas degradadas dos não judeus e a desobediência dos judeus à lei de Deus de forma alguma prejudicaram pessoalmente o Criador. Antes, sua veracidade, santidade e justiça se destacaram em nítido contraste, e isto para a Sua gló-

ria. Mas o fato de que a transgressão do homem faz com que a justiça de Deus se destaque ainda mais não constitui base para se afirmar que Deus é injusto ao executar um julgamento adverso contra os errantes. Sendo criação de Deus, ninguém tem o direito de prejudicar-se por pecar.

O acima é o argumento usado por Paulo na sua carta aos romanos, dizendo: "Que diremos, se a nossa injustiça salienta a justiça de Deus? Será que Deus é injusto quando dá vazão ao seu furor? (Estou falando como homem.) Que isso nunca aconteça! Senão, como julgará Deus o mundo? Contudo, se por causa da minha mentira [veja Sal 62:9] a verdade de Deus tem sido destacada ainda mais para a glória dele, por que, também, sou ainda julgado pecador? E por que não dizer, assim como se nos acusa falsamente e assim como alguns homens declaram que dizemos: 'Façamos as coisas más, para que venham as coisas boas'? O julgamento contra tais homens está em harmonia com a justiça." (Ro 3:5-8) Deus libertou seu povo, não para um proceder de pecado, mas para uma vida de justiça, a fim de que O glorificasse. O apóstolo diz mais adiante na sua carta: "Nem continueis a apresentar os vossos membros ao pecado, como armas da injustiça, mas apresentai-vos a Deus como vivos dentre os mortos; também os vossos membros, a Deus, como armas da justiça." — Ro 6:12, 13.

Qual é o significado da declaração de que o próprio Jesus Cristo é "a verdade"?

Semelhante a seu Pai, Jeová, Jesus Cristo está "cheio de benignidade imerecida e de verdade". (Jo 1:14; Ef 4:21) Enquanto na terra, ele sempre falou a verdade conforme a recebera de seu Pai. (Jo 8:40, 45, 46) "Ele não cometeu pecado, nem se achou engano na sua boca." (1Pe 2:22) Jesus apresentava as coisas como realmente eram. Além de estar 'cheio de verdade', o próprio Jesus era "a verdade", e a verdade veio por intermédio dele. Ele declarou: "Eu sou o caminho, e a verdade, e a vida." (Jo 14:6) E o apóstolo João escreveu: "A Lei foi dada por intermédio de Moisés, a benignidade imerecida e a verdade vieram à existência por intermédio de Jesus Cristo." — Jo 1:17.

As palavras de João não significam que a Lei dada por intermédio de Moisés fosse errônea. Ela, também, era a verdade, ajustando-se ao padrão de santidade, de justiça e de bondade de Deus. (Sal 119:151; Ro 7:10-12) No entanto, a Lei servia como tutor que conduzia a Cristo (Gál 3:23-25), e tinha uma sombra ou figura profética de realidades maiores. (He 8:4, 5; 10:1-5) Fornecendo uma sombra, a Lei, embora verídica, não era a plena verdade, e, por conseguinte, tinha de ceder lugar às realidades que prefigurava. Este ponto é salientado pelo apóstolo Paulo na sua carta aos colossenses: "Nenhum homem vos julgue pelo comer ou pelo beber, ou com respeito a uma festividade ou à observância da lua nova ou dum sábado; pois estas coisas são sombra das coisas vindouras, mas a realidade pertence ao Cristo." (Col 2:16, 17) Assim sendo, a 'verdade veio a existir por intermédio de Jesus' no sentido de que Jesus trouxe as coisas prefiguradas pela Lei ao domínio da verdade real. Uma vez que ele mesmo não era sombra, mas a realidade, Jesus era "a verdade". Jesus também tornou-se 'ministro em favor da veracidade de Deus' no sentido de que cumpriu as promessas de Deus, feitas aos antepassados dos judeus, por ministrar a judeus e prosélitos circuncisos. — Ro 15:8; veja JESUS CRISTO ("Dar Testemunho da Verdade").

Similarmente, a referência do apóstolo Paulo à "verdade na Lei" não subentende que houvesse alguma falsidade nela (Ro 2:20), mas mostra que a Lei não era a plena verdade.

"O Espírito da Verdade." O espírito que procede de Jeová Deus é puro e santo. É "o espírito da verdade". (Jo 14:17; 15:26) Jesus Cristo disse a seus discípulos: "Ainda tenho muitas coisas para vos dizer, mas não sois atualmente capazes de suportá-las. No entanto, quando esse chegar, o espírito da verdade, ele vos guiará a toda a verdade, pois não falará de seu próprio impulso, mas falará as coisas que ouvir e vos declarará as coisas vindouras." — Jo 16:12, 13.

O espírito de Deus lhes ensinaria tudo o que necessitassem saber para executar seu trabalho, relembrando-lhes e abrindo ao entendimento deles coisas que anteriormente tinham ouvido de Jesus, mas que não haviam entendido. (Jo 14:26) O espírito de Deus também lhes declararia "as coisas vindouras". Isto talvez incluísse trazer à luz o significado da morte e da ressurreição de Jesus, uma vez que esses eventos ainda eram futuros e estavam entre as coisas que seus discípulos não entendiam. (Mt 16:21-23; Lu 24:6-8, 19-27; Jo 2:19-22; 12:14-16; 20:9) Naturalmente, o espírito de Deus mais tarde habilitou também os seguidores de Cristo a predizer acontecimentos futuros. (At 11:28; 20:29, 30; 21:11; 1Ti 4:1-3) Sendo "o espírito da verdade", o espírito santo de Deus jamais poderia ser a fonte do erro, mas protegeria os seguidores de Cristo das falsidades doutrinárias. (Veja 1Jo 2:27; 4:1-6.) Daria testemunho da verdade a respeito de Jesus Cristo. De Pentecostes de 33 EC em diante, o espírito de Deus deu testemunho por ajudar os discípulos de Jesus a entender as profecias que atestavam claramente que Jesus era o

Filho de Deus. À base de tais profecias, eles davam testemunho a outros. (Jo 15:26, 27; compare isso com At 2:14-36; Ro 1:1-4.) Mesmo antes de Pentecostes, porém, o "espírito da verdade" dera testemunho de que Jesus era o Filho de Deus (1Jo 5:5-8), pois fora com este espírito que Jesus foi ungido e habilitado para realizar obras poderosas. — Jo 1:32-34; 10:37, 38; At 10:38; veja ESPÍRITO.

A Palavra de Deus É Verdade. A Palavra de Deus apresenta as coisas como elas realmente são, revelando os atributos, os propósitos, e as ordens de Jeová, bem como a verdadeira situação das coisas entre a humanidade. A Palavra da verdade de Deus mostra o que se requer de alguém para ele ser santificado ou tornado santo, posto à parte para ser usado por Jeová em Seu serviço, e, daí, permanecer numa condição santificada. Por isso, Jesus podia orar a respeito de seus seguidores: "Santifica-os por meio da verdade; a tua palavra é a verdade." (Jo 17:17; compare isso com Tg 1:18.) A obediência deles à verdade revelada da Palavra de Deus conduziu-os à santificação, a verdade sendo o meio pelo qual purificaram a alma. (1Pe 1:22) Assim, destacavam-se como 'não fazendo parte do mundo' que não aderia à verdade de Deus. — Jo 17:16.

'Andar na Verdade.' Aqueles que desejam obter a aprovação de Deus devem andar na Sua verdade e servi-lo em verdade. (Jos 24:14; 1Sa 12:24; Sal 25:4, 5; 26:3-6; 43:3; 86:11; Is 38:3) Isto inclui ater-se aos requisitos de Deus e servi-lo em fidelidade e sinceridade. A uma samaritana, Jesus Cristo disse: "Vem a hora, e agora é, quando os verdadeiros adoradores adorarão o Pai com espírito e verdade, pois, deveras, o Pai está procurando a tais para o adorarem. Deus é Espírito, e os que o adoram têm de adorá-lo com espírito e verdade." (Jo 4:23, 24) Tal adoração não pode basear-se em imaginação, mas tem de ajustar-se ao que está em harmonia com o estado real das coisas, sendo coerente com o que Deus revelou na sua Palavra a respeito de si mesmo e de seus propósitos.

O cristianismo é o "caminho da verdade" (2Pe 2:2), e os que auxiliam outros em promover os interesses do cristianismo tornam-se "colaboradores na verdade". (3Jo 8) O inteiro conjunto de ensinos cristãos, que mais tarde se tornou parte da escrita Palavra de Deus, é "a verdade", ou "a verdade das boas novas". Apegar-se a esta verdade, ou 'andar' nela, é essencial para que se ganhe a salvação. (Ro 2:8; 2Co 4:2; Ef 1:13; 1Ti 2:4; 2Ti 4:4; Tit 1:1, 14; He 10:26; 2Jo 1-4; 3Jo 3, 4) No caso daqueles que se portam corretamente, a verdade — o enquadramento de seus modos de agir com a Palavra de Deus, e os resultados reais de seu proceder — testifica que eles constituem exemplos dignos de serem imitados. (3Jo 11, 12) Por outro lado, quem se afasta dos ensinos básicos do cristianismo, quer por se portar incorretamente, quer por advogar doutrinas falsas, não mais está 'andando' na verdade. Esta era a situação dos que insistiam que a circuncisão era necessária para alguém obter a salvação. O ensino deles era contrário à verdade cristã, e os que o aceitavam deixavam de obedecer à verdade e de andar nela. (Gál 2:3-5; 5:2-7) Similarmente, quando o apóstolo Pedro, por suas ações, impropriamente fez distinção entre judeus e não judeus, o apóstolo Paulo o corrigiu por não 'andar' em harmonia com "a verdade das boas novas". — Gál 2:14.

"Coluna e Amparo da Verdade." A congregação cristã serve como "coluna e amparo da verdade", preservando a pureza da verdade, e defendendo-a e sustentando-a. (1Ti 3:15) Por este motivo, é especialmente importante que aqueles a quem se confiou a supervisão da congregação sejam capazes de manejar corretamente "a palavra da verdade". O uso correto da Palavra de Deus os habilita a combater os ensinos falsos na congregação, instruindo "os que não estiverem favoravelmente dispostos, visto que talvez Deus lhes dê arrependimento conduzindo a um conhecimento exato da verdade". (2Ti 2:15-18, 25; compare isso com 2Ti 3:6-8; Tg 5:13-20.) Nem todos se habilitam para dar este tipo de instrução ou de ensino na congregação. Os homens que têm ciúme amargo e são contenciosos não têm base para jactar-se de serem habilitados para ensinar. Sua afirmação seria falsa. Conforme escreveu o discípulo Tiago: "Quem é sábio e entendido entre vós? Mostre ele as suas obras pela sua conduta excelente com a brandura que pertence à sabedoria. Mas, se tiverdes ciúme amargo e briga nos vossos corações, não vos jacteis e não mintais contra a verdade." — Tg 3:13, 14.

Para que a congregação cristã seja "coluna e amparo da verdade", os membros dela precisam, por sua conduta excelente, manifestar a verdade em sua vida. (Ef 5:9) Precisam ser coerentes e inalteráveis na conduta correta, como se estivessem "cingidos com a verdade". (Ef 6:14) Além de manterem a pureza pessoal, os cristãos precisam estar preocupados com a pureza congregacional. Ao dar ênfase à necessidade de manter a congregação cristã limpa das máculas trazidas por pessoas que são contra a lei, o apóstolo Paulo escreveu: "Retirai o velho fermento, para que sejais massa nova, conforme estiverdes livres do levedo. Pois, deveras, Cristo, a nossa páscoa, já tem sido sacrificado. Consequentemente, guardemos a festividade, não com o velho fermento, nem com o fermento de maldade e iniquidade, mas com os pães não fermentados da sinceridade e da verdade." (1Co 5:7, 8) Visto que Jesus Cristo foi sacrificado apenas uma vez (veja He 9:25-28) como a realidade do

cordeiro pascoal, todo o proceder de vida do cristão, comparável à Festividade dos Pães Não Fermentados, deve estar isento de maldade e de iniquidade. É mister que haja a disposição de remover o que é pecaminoso, a fim de manter a pureza pessoal e congregacional, e, assim, 'guardar a festividade com pães não fermentados da sinceridade e da verdade'.

VERDE. Veja CORES.

VERME [hebr.: *toh·le·'áh* ou *toh·lá·'ath*]. Qualquer um de uma grande variedade de animais delgados, rastejantes ou que se locomovem lentamente, que em geral têm corpo mole e não possuem patas ou são virtualmente desprovidos delas. Na Escritura, "verme" amiúde ocorre para indicar o estágio larval dos insetos, especialmente os gusanos. (Êx 16:20, 24; Is 14:11; 66:24) Outras vezes, a referência não é a gusanos, mas a vermes que se nutrem de vegetação. — De 28:39; Jon 4:7.

O termo "verme" também ocorre num contexto ilustrativo. Bildade, de forma depreciativa, chamou o homem de verme (Jó 25:6), e predisse-se que o Messias seria encarado como um vitupério e desprezível, um verme. (Sal 22:6) Jeová Deus referiu-se a Israel como um verme, uma criatura humilde, desamparada, aparentemente à mercê de qualquer um que passasse por ali. Jeová, porém, assegurou aos israelitas Sua ajuda, e os incentivou a não terem medo. — Is 41:14. Veja também GUSANO.

VERMELHÃO. Veja CORES.

VERMELHO. Veja CORES.

VERMELHO, MAR. Veja MAR VERMELHO.

VERSÕES. Traduções da Bíblia, feitas do hebraico, do aramaico e do grego em outras línguas. A tradução tornou a Palavra de Deus disponível a bilhões de pessoas que não entendem as línguas bíblicas originais. As primeiras versões das Escrituras eram escritas a mão, e, por conseguinte, tinham a forma de manuscritos. Não obstante, desde o advento da imprensa, surgiram muitas versões ou traduções adicionais, e estas, em geral, têm sido editadas em grandes quantidades. Algumas versões foram preparadas diretamente de textos hebraicos e gregos da Bíblia, ao passo que outras se baseiam em traduções anteriores. — TABELA, Vol. 1, p. 321.

As Escrituras já são publicadas, inteiras ou em partes, em mais de 3.000 idiomas. Do ponto de vista do âmbito linguístico, isto significa que cerca de 90 por cento da população da Terra pode ter acesso pelo menos a alguma parte da Bíblia. Um relato sobre as versões ou traduções das Escrituras suscitará gratidão a Jeová Deus pela forma maravilhosa em que preservou sua Palavra, em benefício dos milhões do gênero humano.

Versões Antigas das Escrituras Hebraicas. Atualmente ainda existem possivelmente 6.000 manuscritos antigos de todas ou de partes das Escrituras Hebraicas, escritos em hebraico (com exceção de uns poucos trechos em aramaico). Sabe-se que ainda existem também muitos manuscritos de versões ou traduções antigas das Escrituras Hebraicas, em vários idiomas. Algumas versões eram, elas próprias, traduções de versões anteriores do hebraico. Por exemplo, a parte das Escrituras Hebraicas da versão em Latim Antigo foi traduzida da *Septuaginta,* uma tradução grega das Escrituras Hebraicas. Por outro lado, algumas versões antigas das Escrituras Hebraicas (a *Septuaginta* grega, os Targuns aramaicos, a *Pesito* siríaca e a *Vulgata* latina) foram feitas diretamente do hebraico, e não por intermédio duma versão em grego ou em algum outro idioma.

O "Pentateuco" Samaritano. Depois de a maior parte dos habitantes de Samaria e do reino de dez tribos de Israel ter sido deportada pela Assíria, em 740 AEC, pagãos de outros territórios do Império Assírio foram ali estabelecidos pela Assíria. (2Rs 17:22-33) Com o tempo, os descendentes dos deixados em Samaria e dos trazidos pela Assíria vieram a ser chamados de samaritanos. Estes aceitavam os cinco primeiros livros das Escrituras Hebraicas, e, por volta do quarto século AEC, produziram o *Pentateuco* samaritano, que não é realmente uma tradução do Pentateuco original hebraico, mas uma transliteração ou transposição do seu texto para caracteres samaritanos, misturados com expressões idiomáticas samaritanas. Poucos dos manuscritos ainda existentes do *Pentateuco* samaritano datam de antes do século 13 EC. Dentre cerca de 6.000 diferenças entre os textos samaritano e hebraico, a grande maioria não têm importância. Uma variação de interesse ocorre em Êxodo 12:40, onde o *Pentateuco* samaritano corresponde à *Septuaginta*.

Os Targuns. Os "Targuns" eram traduções livres ou paráfrases das Escrituras Hebraicas para o aramaico. Embora fragmentos dos primeiros Targuns de alguns livros tenham sido encontrados entre os Rolos do Mar Morto, é provável que os Targuns judaicos como um todo tenham assumido sua atual forma não antes de cerca do quinto século EC. Um dos principais Targuns, o "Targum de Onkelos", sobre o Pentateuco, é bastante literal. Outro, chamado Targum de Jonatã para os Profetas, é menos literal. Ainda existem hoje Targuns sobre a maioria dos livros das Escrituras Hebraicas com exceção de Esdras, Neemias e Daniel.

A "Septuaginta" grega. A *Septuaginta* grega (ou *Versão dos Setenta;* frequentemente designada

LXX) era usada pelos judeus e pelos cristãos de língua grega no Egito e em outros lugares. Segundo se informa, começou-se a trabalhar nela no Egito, nos dias de Ptolomeu Filadelfo (285-246 AEC), quando, segundo a tradição, 72 peritos judeus traduziram para o grego o seu Pentateuco. Mais tarde, o número 70 veio de algum modo a ser empregado, e a versão do Pentateuco era mencionada como a *Septuaginta,* que significa "Setenta". Os demais livros das Escrituras Hebraicas (vertidos por vários tradutores cujos estilos variavam do bastante literal até uma tradução relativamente livre) foram gradualmente acrescentados até que a tradução de todas as Escrituras Hebraicas foi finalmente concluída durante o segundo século AEC, e, talvez, por volta de 150 AEC. Depois disso, a obra inteira veio a ser conhecida como *Septuaginta.* Esta versão é frequentemente citada pelos escritores das Escrituras Gregas Cristãs. Os escritos apócrifos foram evidentemente inseridos na *Septuaginta* grega algum tempo depois de ela ter sido inicialmente concluída. — Veja APÓCRIFOS.

Um dos manuscritos mais antigos ainda existentes da *Septuaginta* é o Papiro 957, o Papiro Rylands iii. 458, preservado na Biblioteca John Rylands, em Manchester, Inglaterra. Data do segundo século AEC, e consiste em fragmentos de Deuteronômio (23:24–24:3; 25:1-3; 26:12, 17-19; 28:31-33). Outro manuscrito do primeiro século AEC é o Papiro Fouad 266 (possuído pela Société Egyptienne de Papyrologie, do Cairo), contendo partes da última metade de Deuteronômio, segundo a *Septuaginta* grega. Em vários lugares dele encontra-se o Tetragrama (JHVH ou IHVH, em português) do nome divino numa forma de caracteres hebraicos quadrados bem no meio da escrita grega. — Veja FOTO, Vol. 1, p. 326; JEOVÁ.

A *Septuaginta* grega foi assim preservada em numerosos manuscritos, muitos sendo fragmentários, outros razoavelmente completos. É notável que os textos da *Septuaginta* se achem preservados nos três famosos manuscritos unciais escritos em velino: o Manuscrito Vaticano N.º 1209 e o Manuscrito Sinaítico, ambos do quarto século EC, e o Manuscrito Alexandrino, do quinto século EC. A *Septuaginta,* conforme se encontra no Manuscrito Vaticano N.º 1209 é quase completa; parte das Escrituras Hebraicas outrora incluída no Manuscrito Sinaítico foi perdida; e o que consta no Manuscrito Alexandrino é bastante completo, embora faltem partes de Gênesis, de Primeiro Samuel e dos Salmos.

Versões gregas posteriores. No segundo século, Áquila, prosélito judeu do Ponto, fez uma nova e bastante literal tradução das Escrituras Hebraicas para o grego. Excetuando-se alguns fragmentos e citações dela por parte dos escritores primitivos, ela se acha extinta. Outra tradução para o grego, do mesmo século, foi produzida por Teodocião. A versão dele, pelo visto, era uma revisão da *Septuaginta,* ou de outra versão grega das Escrituras Hebraicas, embora levasse em conta o próprio texto hebraico. Não existe mais nenhum exemplar completo da versão de Teodocião. Outra versão grega das Escrituras Hebraicas da qual não existe mais nenhum exemplar completo é a de Símaco. Sua versão, provavelmente feita em fins do segundo século EC, empenhava-se em transmitir o sentido correto, em vez de ser literal.

Por volta de 245 EC, Orígenes, o famoso perito de Alexandria, Egito, terminou uma gigantesca versão múltipla das Escrituras Hebraicas, chamada de *Hexapla* (que significa "sêxtupla"). Embora ainda existam fragmentos dela, nenhum manuscrito completo dela sobreviveu. Orígenes organizou o texto em seis colunas paralelas que continham (1) o texto hebraico consonantal, (2) uma transliteração do texto hebraico para o grego, (3) a versão grega de Áquila, (4) a versão grega de Símaco, (5) a *Septuaginta,* revisada por Orígenes, a fim de corresponder mais de perto ao texto hebraico, e (6) a versão grega de Teodocião. Nos Salmos, Orígenes empregou versões anônimas, que ele denominou de Quinta, Sexta e Sétima. A Quinta e a Sexta também foram usadas em outros livros.

Escrituras Gregas Cristãs. Traduções das Escrituras Gregas Cristãs para o siríaco (dialeto aramaico) foram produzidas a partir do segundo século. Uma versão siríaca de especial destaque é o *Diatessaron*, de Taciano, uma harmonização dos Evangelhos que data do segundo século EC. É possível que tenha sido escrita originalmente em Roma, em grego, e mais tarde traduzida para o siríaco, na Síria, pelo próprio Taciano, mas isto é incerto. O *Diatessaron* ainda existe nos nossos dias numa tradução para o árabe e num pequeno fragmento de velino do terceiro século em grego. Além disso, duas edições do comentário de Ephraem do quarto século, sendo uma no original siríaco e outra uma tradução para o armênio, contêm extensas citações de seu texto.

Hoje só existem manuscritos incompletos de uma versão em siríaco antigo dos Evangelhos (uma tradução diferente do *Diatessaron*), os Evangelhos siríacos curetoniano e sinaítico. Embora esses manuscritos talvez fossem copiados no quinto século, provavelmente representam um texto siríaco mais antigo. A versão original pode ter sido feita do grego por volta de 200 EC. É bem provável que outrora existissem versões em siríaco antigo de outros livros das Escrituras Gregas Cristãs, mas não mais existem manuscritos delas. Todos os livros das Escrituras Gregas Cristãs, exceto Segun-

da Pedro, Segunda e Terceira João, Judas e Revelação (Apocalipse) foram incluídos na versão *Pesito*, siríaca, do quinto século. Por volta de 508 EC, Filoxeno, bispo de Hierápolis, mandou que Policarpo fizesse uma revisão das Escrituras Cristãs da *Pesito*, e esta foi a primeira vez que Segunda Pedro, Segunda e Terceira João, Judas e Revelação foram acrescentados a uma versão em siríaco.

Já em fins do segundo século EC, as Escrituras Gregas Cristãs haviam sido traduzidas para o latim. Estavam também disponíveis em egípcio por volta de meados do terceiro século.

Versões Antigas da Bíblia Inteira. A versão *Pesito* dos povos de língua siríaca que professavam o cristianismo, estava em uso geral a partir do quinto século EC. O nome "Pesito" significa "simples". A parte das Escrituras Hebraicas era basicamente uma tradução do hebraico, feita provavelmente no decorrer do segundo ou terceiro século EC, embora uma revisão posterior envolvesse uma comparação com a *Septuaginta*. Ainda existem numerosos manuscritos da *Pesito*, o mais valioso deles sendo um códice do sexto ou sétimo século, preservado na Biblioteca Ambrosiana em Milão, Itália. A data inscrita num manuscrito do Pentateuco (que omite Levítico), da *Pesito*, corresponde a cerca de 464 EC. E um palimpsesto com o texto de Isaías tem a data inscrita de 459-460 EC. Assim, esses são os mais antigos manuscritos bíblicos *datados* em qualquer idioma.

Versões em latim antigo. Essa coleção de textos, também chamada de *Vetus Latina*, reflete as traduções em latim geralmente antes da *Vulgata* de Jerônimo. Esses textos provavelmente começaram a aparecer na última parte do segundo século EC em diante. Mas a primeira evidência da Bíblia em latim vem de Cartago, África do Norte, pelo menos por volta de 250 EC. As Escrituras Hebraicas foram traduzidas para o latim a partir da *Septuaginta* grega (ainda não revisada por Orígenes); no entanto, as Escrituras Cristãs foram traduzidas a partir do texto original em grego. Os estudiosos usualmente mencionam dois tipos básicos de texto em latim antigo: o africano e o europeu. Os manuscritos bíblicos mais antigos ainda em existência datam do quarto e quinto séculos EC.

A "Vulgata" latina. A *Vulgata* latina é uma versão da Bíblia inteira feita pelo mais destacado perito bíblico daqueles tempos, Eusebius Hieronymus, mais conhecido como Jerônimo. Ele empreendeu inicialmente uma revisão da versão em latim antigo das Escrituras Cristãs, comparando-a com o texto grego; começou com os Evangelhos, que foram publicados em 383 ou 384 EC. Não se tem certeza de quando ele terminou a revisão das Escrituras Cristãs em latim antigo. Entre cerca de 384 e 390 EC, ele fez duas revisões dos Salmos no latim antigo, baseando-se na *Septuaginta* grega. A primeira está agora perdida, mas a que tem sido chamada de Saltério Romano talvez represente o texto em latim antigo que ele revisou. A segunda é chamada de Saltério Gálico por causa da sua adoção na Gália. Jerônimo também traduziu os Salmos diretamente do hebraico, obra chamada de Saltério Hebraico. Ele começou a revisar outros livros das Escrituras Hebraicas a partir do grego, mas, pelo que parece, jamais concluiu essa revisão, preferindo traduzir diretamente do hebraico (embora também consultasse as versões gregas). Jerônimo trabalhou em sua tradução do hebraico para o latim desde cerca de 390 até 405 EC.

A versão de Jerônimo foi originalmente recebida com hostilidade generalizada e só aos poucos granjeou a aprovação geral. Vindo a gozar de posterior aceitação geral na Europa ocidental, passou a ser chamada de *Vulgata*, nome que indica uma versão comumente recebida (o termo latino *vulgatus* significa "comum, bem conhecido"). A tradução original de Jerônimo sofreu revisões, a Igreja Católica Romana fazendo da edição de 1592 a sua edição padrão. Ainda existem hoje milhares de manuscritos da *Vulgata*.

Outras traduções antigas. À medida que o cristianismo se espalhou, outras versões foram necessárias. Pelo menos por volta do terceiro século EC já se tinha feito a primeira tradução das Escrituras Gregas Cristãs para os nativos cópticos do Egito. No Egito usavam-se diversos dialetos cópticos, e, com o tempo, produziram-se várias versões cópticas. As mais importantes são a versão Tebaica ou Saídica do Alto Egito (no S) e a versão Boaírica do Baixo Egito (no N). Essas versões, que contêm tanto as Escrituras Hebraicas como as Escrituras Gregas Cristãs, foram provavelmente produzidas no terceiro e no quarto século EC.

A versão Gótica foi produzida para os godos no decorrer do quarto século EC, enquanto ainda estavam estabelecidos na Mésia (Sérvia e Bulgária). Nela se omitem os livros de Samuel e de Reis, alegadamente removidos porque o bispo Úlfilas, que fez a tradução, julgou que seria perigoso incluir, para o uso dos godos, estes livros que consideram a guerra e que contêm informações contra a idolatria.

A versão Armênia da Bíblia data do quinto século EC e foi provavelmente preparada à base de textos tanto gregos como siríacos. A versão Georgiana, feita para os georgianos do Cáucaso, foi concluída perto do fim do sexto século EC, e, embora revele influência grega, possui uma base armênia e siríaca. A versão Etíope, usada pelos abissínios, talvez tenha sido produzida por volta do quarto ou do quinto século EC. Há diversas versões

árabes antigas das Escrituras. Traduções de partes da Bíblia em árabe talvez remontem ao sétimo século EC, mas o registro mais antigo é o de uma versão feita na Espanha, em 724 EC. A versão Eslavônia foi feita no nono século EC, e tem sido atribuída a dois irmãos, Cirilo e Metódio.

VESTE. Veja VESTIMENTA.

VESTE COMPRIDA. Veja VESTIMENTA.

VESTIMENTA. À parte da menção de algumas peças de vestuário na Bíblia, com certa descrição, há pouca informação histórica sobre a roupa usada pelos hebreus — muito menos do que sobre a dos egípcios e dos assírios. O motivo é que a nação de Israel não erigiu monumentos, nem fez inscrições elogiando seus militares vitoriosos, com figuras destes, à base dos quais se poderia obter uma ideia do seu estilo de vestimenta. Numerosos baixos-relevos egípcios e assírios, bem como os de outras nações, ilustram a vestimenta de seus próprios povos, e diversos mostram cativos de nacionalidades diferentes. Acredita-se que alguns dos retratados sejam hebreus, mas isto não pode ser provado. Parece razoável, porém, que parte da vestimenta usada hoje por pessoas nas terras bíblicas, a grosso modo, seja similar ao que se usava séculos atrás, visto que serve para o mesmo fim e os costumes não mudaram durante séculos. Por outro lado, a evidência arqueológica parece mostrar que os hebreus usavam cores na sua vestimenta em proporção muito maior do que os atuais beduínos árabes. Além disso, a vestimenta usada pelos atuais judeus e por outros povos naquelas terras frequentemente tem sido muito influenciada pela religião, e pelos costumes gregos, romanos e ocidentais, de modo que, no melhor dos casos, só podemos obter uma ideia geral pela comparação.

Os Materiais. O mais antigo material de vestimenta foi a folha de figueira, sendo que Adão e Eva coseram folhas de figueira para fazer coberturas para os lombos. (Gên 3:7) Mais tarde, Jeová fez para eles vestes compridas de peles. (Gên 3:21) "Uma vestimenta de pelos" foi usada por Elias e por Eliseu como "manto oficial" de seu ministério profético. Elias usava também um cinto de couro. João, o Batizador, vestia-se de modo similar. (2Rs 1:8; 2:13; He 11:37; Mt 3:4) Serapilheira, usualmente feita de pelo (Re 6:12), era usada pelos enlutados. (Est 4:1; Sal 69:10, 11; Re 11:3) Os principais tecidos eram de linho e de lã. (Le 13:47-59; Pr 31:13) Os tecidos mais grosseiros dos pobres eram feitos de pelos de cabra e de camelo, embora também usassem lã. O tecido de linho era mais caro. Talvez se usasse também algodão. Apenas em um único lugar na Bíblia há certeza da menção de seda, sendo ela alistada como artigo do comércio de Babilônia, a Grande. (Re 18:12) As vestes eram de várias cores, variegadas e listradas, e algumas bordadas. (Jz 5:30) Havia várias maneiras de tecer. A veste comprida de linho branco do sumo sacerdote foi tecida "enxadrezada". (Êx 28:39) Os israelitas que não eram sacerdotes talvez usassem uma veste de linho e outra de lã, mas eram proibidos pela lei de Deus usar uma vestimenta de dois tipos de fio mesclados. — Le 19:19; De 22:11; veja CORANTES, TINGIR; PANO.

Vestes. O termo geral para veste, ou roupa, mais usado nas Escrituras Hebraicas é *bé·ghedh.* Usavam-se outros termos, às vezes de modo geral, mas estes também ocorrem em alguns lugares referindo-se a peças específicas de vestimenta.

Peças de roupa interior. Parece ter havido uma peça de roupa íntima na forma duma tanga antiga, ou talvez calções, usados rente à pele, porque era vergonhoso expor totalmente a nudez. Exigia-se dos sacerdotes usar calções de linho (hebr.: *mikh·na·sá·yim*), para impedir a exposição indecente quando servissem junto ao altar. Os sacerdotes pagãos às vezes serviam nus, algo que era repugnante para Jeová. — Êx 28:42, 43.

O *sa·dhín* (hebr.) era uma roupa de baixo usada tanto por homens como por mulheres. (Is 3:23) Alguns acham que uma forma desta peça de roupa íntima era um pano que se passava em volta do corpo. Era usada sem roupa exterior por lavradores no campo, ou por pescadores, carpinteiros, madeireiros, tiradores de água, e assim por diante. Quando usada por baixo da roupa exterior, parece ter sido no estilo de camisolão, chegando aos joelhos ou mesmo abaixo deles, com mangas, e usada com ou sem faixa na cintura. Era de lã ou de linho.

O termo hebraico *kut·tó·neth,* um tipo de veste comprida, parece corresponder ao termo grego *khi·tón.* Ambos os termos são mais amplamente usados para se referir a uma túnica ou uma veste tipo camisão, de mangas compridas ou curtas, chegando até os joelhos ou os tornozelos. Era a roupa usada em casa ou em ambiente familiar externo. Em alguns modelos de *kut·tó·neth,* ou *khi·tón,* o pano talvez fosse deitado sobre um ombro, deixando o outro exposto, e era branco ou de diversas cores. O modelo mais comprido talvez tivesse fendas laterais de uns 30 cm, para facilitar o andar. Alguns eram de linho, mas na maioria das vezes provavelmente eram de lã, em especial entre os pobres. Esta veste também era usada tanto por homens como por mulheres, sendo provavelmente mais longa a veste comprida da mulher.

Kut·tó·neth é a palavra usada para a veste comprida do sumo sacerdote e dos subsacerdotes. (Êx 28:39, 40) Esta palavra também é aplicada ao

comprido camisão listrado de José (Gên 37:3) e à comprida veste listrada de Tamar, que ela rasgou de pesar e de humilhação. (2Sa 13:18) A roupa interior de Jesus (*khi·tón*), sobre a qual os soldados lançaram sortes, era de uma peça inteiriça, sem costura. (Jo 19:23, 24) A *kut·tó·neth,* ou *khi·tón,* podia ser usada com faixa na cintura, como no caso dos sacerdotes, ou sem esta; na maioria dos casos, é possível que se usasse uma faixa. Provavelmente se usavam diversos estilos desta vestimenta, dependendo da atividade de quem a usava. Quem se empenhava em trabalho ou atividade física razoavelmente usava uma versão mais curta desta veste, para ter mais liberdade de movimento. A ilustração de Judas, no versículo 23, é apropriada, pois a *khi·tón* estaria em contato com a carne.

Peças de roupa exterior. O *me'íl,* uma túnica sem mangas frequentemente aberta na frente, era usado por cima da *kut·tó·neth,* ou comprida veste branca de linho do sumo sacerdote. (Le 8:7) Todavia, o *me'íl* não ficava restrito ao sacerdócio, mas era uma peça comum de vestimenta. Samuel, Saul, Davi, bem como Jó e seus três companheiros, estão entre os mencionados como usando túnicas sem mangas. (1Sa 2:19; 15:27; 18:4; 24:4; 1Cr 15:27; Jó 1:20; 2:12) Em cada caso, torna-se bastante claro que se refere a uma peça de roupa exterior ou secundária, usada por cima de outra. A *Septuaginta* às vezes verte *me'íl,* em grego, como *sto·lé* e *hi·má·ti·on,* termos que indicam uma veste exterior. Esta peça de vestimenta frequentemente era mais comprida do que a *kut·tó·neth.* A *sal·máh* (hebr.) talvez fosse também um tipo de roupa exterior.

A *sto·lé,* conforme mencionada nas Escrituras Gregas Cristãs, era uma imponente veste comprida, que chegava aos pés. Jesus criticou os escribas por gostarem de usar este tipo de veste comprida em lugares públicos, para atrair a atenção e para impressionar as pessoas com a importância deles. (Lu 20:46) O anjo no túmulo de Jesus usava este tipo de roupa. (Mr 16:5) Foi com esta veste comprida, "a melhor", que foi trajado o filho pródigo ao retornar. (Lu 15:22) E os martirizados servos de Deus, na visão de João, trajam a *sto·lé* (Re 6:11), como também os membros da "grande multidão". — Re 7:9, 13, 14.

E·sthés (gr.) usualmente tem referência a um manto ou uma veste adornada, esplêndida. Anjos apareciam em tal vestuário. (Lu 24:4; veja também Tg 2:2, 3.) Herodes trajou zombeteiramente Jesus com tal manto. (Lu 23:11) Depois de Jesus ter sido açoitado às ordens de Pilatos, os soldados puseram sobre ele um manto escarlate (*khla·mýs*) (Mt 27:28, 31), ou *hi·má·ti·on.* (Jo 19:2, 5) Pelo visto, tratava-se dum manto ou veste comprida usada por reis, magistrados, oficiais do exército, e assim por diante.

A *sim·láh* (hebr.), "capa", era a veste usada por fora, pela maioria. Era também a maior e mais pesada, feita de lã, linho ou pelos de cabra, e em alguns casos talvez de pele de ovelha ou de cabra. A capa frequentemente era a vestimenta rasgada para expressar pesar. (Gên 37:34; 44:13; Jos 7:6) Parece ter sido um grande pano retangular, usualmente colocado sobre o ombro esquerdo; uma das pontas era passada sob o braço direito, cruzada sobre o peito e lançada de novo sobre o ombro esquerdo, deixando o braço direito livre. Quando havia mau tempo, o pano era usado para envolver o corpo, passado sobre ambos os braços e até cobrindo a cabeça. Ocasionalmente, tinha a forma dum grande pano quadrado com aberturas para os braços. A capa, comparável em alguns aspectos ao xale, podia ser usada como cobertor (Gên 9:23), como cobertura (Êx 22:27; De 22:17), e para enrolar ou embrulhar objetos. — Êx 12:34; Jz 8:25; 1Sa 21:9.

A *sim·láh* era usada tanto por homens como por mulheres, distinguindo-se a da mulher daquela do homem talvez em tamanho, cor e enfeites, tais como bordados. Deus ordenou que a mulher não usasse vestimenta de homem, nem o homem, capa de mulher; sem dúvida, esta ordem foi dada para impedir perversões sexuais. — De 22:5.

O pobre talvez tivesse apenas uma capa, mas o abastado tinha várias mudas. (Êx 22:27; De 10:18; Gên 45:22) Visto que ela era a cobertura da pessoa pobre nas noites frias, era proibido tomar a vestimenta da viúva em penhor ou reter a vestimenta dum homem pobre durante a noite, sendo a referência aqui primariamente à capa. — De 24:13, 17.

O termo grego *hi·má·ti·on,* "roupa exterior", provavelmente em grande parte corresponde à capa (*sim·láh*) das Escrituras Hebraicas. Em alguns casos, parece ter sido uma ampla veste comprida, na maioria das vezes, porém, era um pano retangular. Era facilmente vestido e tirado. Seu dono costumava tirá-lo quando trabalhava por perto. (Mt 24:18; Mr 10:50; Jo 13:4; At 7:58) Jesus falou desta vestimenta quando disse: "A quem te tirar a tua roupa exterior [*hi·má·ti·on*], não negues nem mesmo a roupa interior [*khi·tó·na*]." (Lu 6:29) Talvez ele se referisse ali à retirada ilegal ou à força da vestimenta, sendo a roupa exterior naturalmente a primeira a ser tomada. Em Mateus 5:40, ele inverteu a ordem. Ali está tratando duma ação judicial, na qual os juízes talvez primeiro concedessem ao querelante o *khi·tón,* a roupa interior, que era de valor inferior.

Que *hi·má·ti·on* e *khi·tón* às vezes talvez fossem usados intercambiavelmente no sentido de

"roupagem" é indicado nos relatos de Mateus e de Marcos sobre o julgamento de Jesus. O sumo sacerdote rasgou sua roupagem para demonstrar com ostentosa santimônia seu horror e sua indignação. Mateus usa ali a palavra *hi·má·ti·on,* ao passo que Marcos usa *khi·tón.* (Mt 26:65; Mr 14:63) Ou é possível que, no seu fervor, ele rasgasse primeiro uma veste e depois outra.

O *fe·ló·nes* (gr.), que Paulo pediu que Timóteo lhe trouxesse à prisão provavelmente era uma capa de viagem para proteção contra o tempo frio ou tempestuoso. Não era uma vestimenta religiosa ou eclesiástica. — 2Ti 4:13.

O *'ad·dé·reth* (hebr.) era o manto oficial de alguém assim como um profeta ou um rei. (2Rs 2:8; Jon 3:6) O manto oficial do profeta provavelmente era de pelos de camelo ou de cabra. (2Rs 1:8; Mt 3:4; Mr 1:6; compare isso com Gên 25:25.) Elias designou Eliseu para ser seu sucessor por lançar sobre ele seu manto oficial, e Eliseu apanhou este manto depois de Elias ter subido aos céus num vendaval. (1Rs 19:19; 2Rs 2:13) O que Acã tomou da "devotada" cidade de Jericó foi um manto oficial de Sinear, em violação da ordem de Jeová. — Jos 7:1, 21.

A palavra grega *én·dy·ma* é usada com referência a uma roupa de casamento (Mt 22:11, 12), ao vestuário do anjo junto ao túmulo de Jesus (Mt 28:3), à roupa de pelos de camelo de João, o Batizador, e ao vestuário em geral. — Mt 3:4; 6:25, 28; Lu 12:23.

Véu. A "mantilha" ou "véu" da mulher, de que o apóstolo Paulo fala, relacionado com o símbolo da sujeição da mulher à chefia, é *pe·ri·bó·lai·on* (gr.), algo que a pessoa põe em volta de si, um envoltório. (1Co 11:15) É diferente do véu facial, ou cobertura, usada por Moisés quando sua face brilhava a ponto de os israelitas não poderem olhar para ela. (Êx 34:33-35; 2Co 3:13) Rebeca pôs um lenço na cabeça quando se encontrou com Isaque, seu noivo, para indicar sujeição. (Gên 24:65) A palavra hebraica *tsa·'íf,* usada aqui, é traduzida "xale" (*NM*) e "véu" (*Al, CBC*) em Gênesis 38:14, 19.

Peças da vestimenta dos israelitas.

Simlah ***Me'il*** ***Kuttoneth***

Faixa, cinto ou cinta. Frequentemente usava-se uma faixa de pano sobre a vestimenta interior ou exterior. Quando alguém se empenhava numa forma de atividade física ou trabalho, costumava 'cingir os lombos [ou: quadris]' por usar uma faixa, muitas vezes puxando as pontas da vestimenta para cima, por entre as pernas, e enfiando as pontas na faixa, para ter liberdade de movimentos. (1Rs 18:46; 2Rs 4:29; 9:1) O sumo sacerdote usava uma faixa tecida sobre a sua comprida veste de linho e, quando usava o éfode, uma faixa do mesmo pano era usada para segurar as partes das costas e da frente do éfode, parecido a um avental, presas à cintura. (Êx 28:4, 8, 39; 39:29) Era costume usar um cinto, ou cinta, por causa da sua conveniência adicional de segurar punhais ou espadas embainhadas, dinheiro, o tinteiro de secretário, e assim por diante. — Jz 3:16; 2Sa 20:8; Ez 9:3.

Visto que os que se empenhavam em algum tipo de trabalho, e servos ou escravos, usavam cinto, este tornou-se simbólico de serviço ou de alguém que ministrava a outros. A expressão

de Jesus, "vossos lombos estejam cingidos", descreve figurativamente a prontidão para atividade espiritual por parte dos servos de Deus. (Lu 12:35) Jesus pôs de lado sua roupagem exterior e cingiu-se duma toalha. Daí ministrou aos apóstolos por lavar-lhes os pés, ensinando-lhes assim, por meio dum exemplo, a servirem seus irmãos. Os anjos observados na visão de João tinham cintos de ouro, o que significava que tinham um serviço mui precioso. — Jo 13:1-16; Re 15:6.

Elias usava um cinto (hebr.: *'e·zóhr*) de couro "em volta dos lombos", assim como fazia João, o Batizador (sendo *zó·ne* a palavra gr. para o cinto de João). — 2Rs 1:8; Mt 3:4.

Franjas e borlas. Deus ordenou aos israelitas que fizessem franjas nas abas das suas vestes, com um cordel azul por cima da franja. Isto parece ter sido uma peculiaridade da vestimenta dos israelitas e fornecia um lembrete visual de que foram postos à parte como povo santo para Jeová. Manteria diante dos olhos deles que deviam obedecer aos mandamentos de Jeová. (Núm 15:38-41) Também se deviam colocar borlas nas quatro extremidades do seu vestuário; isto possivelmente tinha referência às quatro pontas da capa. (De 22:12) A bainha da túnica azul sem mangas do sumo sacerdote tinha alternadamente campainhas de ouro e romãs de tecido em volta. — Êx 28:33, 34.

Alfinetes. Quando uma veste comprida ou uma faixa precisava ser presa, os hebreus talvez usassem um tipo de alfinete. Espécimes dele, encontrados no Oriente Médio, são pontudos numa extremidade e têm no meio um buraco semelhante ao fundo duma agulha, no qual se prendia um cordão. A vestimenta era presa por se enfiar nela o alfinete e então enrolar o cordão em volta das extremidades salientes do alfinete. Parece que, por volta do décimo século AEC, introduziu-se no antigo Israel um tipo de alfinete de segurança um tanto parecido ao nosso atual.

Conceito Certo e Errado sobre a Vestimenta. O povo de Jeová foi informado de que não deve estar ansioso demais quanto a ter roupa suficiente. (Mt 6:25-32) Adverte-se a mulher cristã de não estar à procura de vestido ou estilo caro, ostensivo, mas, em vez disso, de usar roupa modesta, porém bem-arrumada, mostrando bom juízo. Portanto, ela deve dar atenção à sua vestimenta, mas deve dar ênfase primária na vestimenta dum espírito quieto e brando. (1Ti 2:9; 1Pe 3:3-5) No entanto, o escritor sábio dos Provérbios descreve a boa esposa como cuidando de que sua família esteja bem vestida, diligentemente produzindo vestimentas com suas próprias mãos. — Pr 31:13, 21, 24.

Por outro lado, muitas mulheres dos tempos bíblicos usavam a maneira de se vestir como meio de alcançar objetivos egoístas. Era costume que mulheres de cidades pagãs, quando estas estavam prestes a ser capturadas pelo inimigo, vestissem a melhor roupa para atrair os soldados que talvez as tomassem por esposa. Mas, no caso duma mulher cativa tomada por um soldado israelita, requeria-se dela remover suas peças de vestimenta, algumas das quais talvez estivessem ligadas à religião pagã, antes de ele poder casar-se com ela. — De 21:10-13.

Depois de Israel ter caído em muitas práticas idólatras e imorais, Jeová condenou as mulheres desta nação, que se vestiam e adornavam altivamente para atrair homens, mesmo homens de outras nações, e que se ataviavam com ornamentos da religião falsa. — Is 3:16-23; compare isso com Pr 7:10.

Uso Figurado. Jeová descreve Jerusalém como outrora por ele vestida figurativamente com vestimentas belas. Mas ela confiou na sua lindeza e consorciou-se com nações pagãs, ataviando-se para ser atraente, como uma prostituta. — Ez 16:10-14; veja também Ez 23:26, 27; Je 4:30, 31.

Em muitas passagens bíblicas usa-se roupa em sentido simbólico. Jeová retrata a si mesmo como trajado com dignidade, esplendor, alteza, luz, justiça, zelo e vingança. (Sal 93:1; 104:1, 2; Is 59:17) Diz-se que ele traja seu povo com vestes de justiça e de salvação. (Sal 132:9; Is 61:10) Seus inimigos serão vestidos de vergonha e de humilhação. (Sal 35:26) Paulo ordena aos cristãos desnudar-se da velha personalidade e revestir-se da nova personalidade, alguns dos aspectos dela sendo as ternas afeições de compaixão, benignidade, humildade mental, longanimidade, e, em especial, amor. — Col 3:9-14.

Fazem-se muitas outras referências simbólicas à roupa. Assim como um uniforme ou traje especial identifica a pessoa como pertencente a certa organização ou como apoiando certo movimento, assim a roupa, conforme usada simbolicamente na Bíblia, mostra a identificação da pessoa pela posição que adota e pelas suas atividades em harmonia com ela, como no caso da ilustração de Jesus a respeito da roupa de casamento. (Mt 22:11, 12; veja COBERTURA PARA A CABEÇA; SANDÁLIA.) Em Revelação (Apocalipse) 16:14, 15, o Senhor Jesus Cristo avisa contra o adormecimento espiritual e ser despojado da identidade como testemunha fiel do Deus verdadeiro. Isto poderia ser desastroso nas vésperas da "guerra do grande dia de Deus, o Todo-Poderoso".

VÉU. Veja VESTIMENTA.

VIAGEM. Veja JORNADA.

VÍBORA [hebr.: *'ef·'éh; tsif·'o·ní;* gr.: *é·khi·dna*]. Serpente venenosa, provida de presas altamente especializadas, que se dobram de encontro ao céu da boca, quando não estão sendo usadas.

A peçonha das víboras varia conforme o tipo, existindo vários deles na Palestina. Um dos tipos mais perigosos é a cobra-da-areia (*Vipera ammodytes*) do vale do Jordão. Outra espécie é a víbora palestina (*Viper palaestina*). O termo hebraico *'ef·'éh* é comumente ligado ao árabe *'af'an,* que se refere à víbora-carenada, perigosa cobra das planícies arenosas de Jericó.

Faz-se alusão à potência da peçonha da víbora em Jó 20:16, onde Zofar fala da "língua duma víbora" como tendo poder de matar. Depois de ter naufragado na ilha de Malta, o apóstolo Paulo estava juntando alguns gravetos e colocando-os numa fogueira, quando uma víbora saiu e se prendeu à mão de Paulo. Todavia, Paulo "sacudiu a bicha venenosa para dentro do fogo e não sofreu dano", embora as pessoas que estavam ali esperassem que Paulo inchasse devido à inflamação ou morresse subitamente. — At 28:3-6.

Uso Ilustrativo. A perigosa mordida da víbora é empregada de modo ilustrativo em Provérbios 23:32, onde o sábio descreve os efeitos da ingestão excessiva de vinho, dizendo: "Morde igual a uma serpente e segrega veneno igual a uma víbora [hebr.: *u·khetsif·'o·ní*]." Descrevendo a iniquidade que o povo de Deus, Israel, passara a praticar, o profeta Isaías escreveu: "Ovos duma cobra venenosa é o que eles chocaram . . . Qualquer que comia dos seus ovos morria e o ovo esmagado era chocado para resultar numa víbora." (Is 59:5) A maioria das cobras são ovíparas (põem ovos), e, embora a maioria das víboras não sejam ovíparas, certas espécies o são.

João, o Batizador, chamou os fariseus e os saduceus de "descendência de víboras". (Mt 3:7; Lu 3:7) E Jesus Cristo chamou os escribas e os fariseus de "descendência de víboras" por causa da iniquidade deles e do mortífero dano espiritual que podiam causar às pessoas insuspeitosas. — Mt 12:34; 23:33.

VÍBORA-CORNUDA [hebr.: *'akh·shúv; shefifón*]. Uma das víboras venenosas que existem na Palestina, distinguindo-se por um pequeno chifre pontiagudo acima de cada olho. Raymond Ditmars relata que a víbora-cornuda (*Cerastes cornutus*) é encontrada no N da África, desde a Argélia até o Egito, e também na Arábia e no S da Palestina.

Por ser o veneno da víbora-cornuda potente (embora usualmente não fatal aos humanos), Davi diz apropriadamente que homens violentos têm aguçado a língua "como a duma serpente; a peçonha de víbora-cornuda está sob os seus lábios". — Sal 140:3; veja ÁSPIDE.

A víbora-cornuda, com um comprimento máximo de uns 80 cm, é de cor pálida, arenosa, e assim se esconde na areia, à espreita duma presa. O olho não acostumado acha muito difícil detectar a víbora-cornuda atocaiada. Raymond Ditmars, no seu livro *Reptiles of the World* (Répteis do Mundo; 1953, pp. 234, 235), descreve algumas víboras-cornudas que viu em cativeiro: "Como todas as víboras-do-deserto, elas procuravam continuamente lançar areia sobre seu dorso, ocultando assim seu corpo. Se a jaula fosse provida de várias polegadas de areia fina, nada se veria das serpentes durante o dia, exceto o alto da sua cabeça. Para pegar areia, o réptil achata o corpo a tal ponto, que a beira inferior atua como pá, daí, por uma série notável de movimentos ondulares pela extensão do corpo, em ambos os lados, a serpente afunda na areia e faz esta ficar sobre seu dorso."

Uso Figurado. É conhecido que a cobra-cornuda, alerta e de bote muito rápido, ataca cavalos; de modo que a comparação, em Gênesis 49:17, da tribo de Dã com a "cobra-cornuda" é bem apropriada. Jacó compara ali Dã a uma serpente, à cobra-cornuda, "que morde os talões do cavalo, de modo que o seu cavaleiro cai para trás". Isto não era para rebaixar Dã, como se fosse uma cobra vil na grama, que só merecia ser esmagada sob o calcanhar. Antes, na qualidade de cobra, Dã serviria a um grande objetivo nacional. Por ficar à espreita como a cobra-cornuda, na realidade poderia morder os talões do cavalo que levava um guerreiro inimigo, fazendo-o empinar-se e jogar o cavaleiro para trás. Portanto, embora pequena, a tribo de Dã seria tão perigosa como a cobra-cornuda para os que perturbassem Israel.

VIDA. O princípio de vida ou de existência; a existência animada, ou a duração da existência animada dum indivíduo. Quanto à vida terrestre, física, as coisas que possuem vida em geral têm a capacidade de crescimento, metabolismo, reação a estímulos externos, e reprodução. A palavra hebraica usada nas Escrituras é *hhai·yím,* e a palavra grega é *zo·é.* A palavra hebraica *né·fesh* e o termo grego *psy·khé,* que significam "alma", também são usados para referir-se à vida, não em sentido abstrato, mas à vida como pessoa ou animal. (Compare as palavras "alma" e "vida", segundo usadas em Jó 10:1; Sal 66:9; Pr 3:22.) A vegetação possui vida, operando nela o princípio de vida, mas não vida como alma. A vida no mais pleno sentido, conforme aplicada a entes inteligentes, é a existência perfeita com direito a ela.

Jeová Deus, a Fonte. A vida sempre existiu, porque Jeová Deus é o Deus vivente, a Fonte da vida, e ele não tem princípio nem fim de existência. (Je 10:10; Da 6:20, 26; Jo 6:57; 2Co 3:3; 6:16; 1Te 1:9; 1Ti 1:17; Sal 36:9; Je 17:13) Deu-se vida à primeira das suas criações, a saber, seu Filho unigêni-

to, a Palavra. (Jo 1:1-3; Col 1:15) Por meio deste Filho foram criados outros filhos angélicos viventes, de Deus. (Jó 38:4-7; Col 1:16, 17) Mais tarde, foi trazido à existência o universo físico (Gên 1:1, 2), e, no terceiro dos "dias" criativos da terra, as primeiras formas de vida física: relva, vegetação e árvores frutíferas. No quinto dia foram criadas as almas viventes da Terra, os animais marinhos e as criaturas voadoras, aladas, e, no sexto dia, os animais terrestres, e, por fim, o homem. — Gên 1:11-13, 20-23, 24-31; At 17:25; veja CRIAÇÃO; DIA.

Por conseguinte, a vida na terra não teve de esperar a ocorrência de alguma combinação casual de substâncias químicas, sob determinadas condições exatas. Jamais se observou tal coisa, e, realmente, ela é impossível. A vida na terra veio a existir em resultado duma ordem direta de Jeová Deus, a Fonte da vida, e pela ação direta de seu Filho, na execução desta ordem. Somente a vida gera vida. O relato da Bíblia conta-nos que, em cada caso, uma coisa criada produziu descendência à sua semelhança, ou "segundo a sua espécie". (Gên 1:12, 21, 25; 5:3) Os cientistas verificaram que existe deveras a descontinuidade entre as diferentes 'espécies', e, excetuando-se a questão de origem, este tem sido o principal obstáculo para a teoria da evolução. — Veja ESPÉCIE.

A força de vida e o fôlego. Nas criaturas terrestres, ou "almas", existem tanto a força ativa de vida, ou "espírito", que as anima, como o fôlego que sustenta essa força de vida. Tanto o espírito (força de vida) como o fôlego são provisões de Deus, e ele pode destruir a vida por remover a qualquer dos dois. (Sal 104:29; Is 42:5) Na época do Dilúvio, tanto animais como humanos foram afogados; seu fôlego foi cortado e a força de vida foi extinta. Ela pereceu. "Morreu tudo em que o fôlego da força da vida estava ativo [literalmente: "em que o fôlego da força (espírito) da vida [estava]"] nas suas narinas, a saber, todos os que estavam em solo seco." — Gên 7:22; veja ESPÍRITO.

Organismo. Todas as coisas que possuem vida, quer espiritual quer carnal, têm um organismo ou corpo. A vida em si mesma é impessoal, incorpórea, sendo meramente o princípio de vida. Ao considerar o tipo de corpo com o qual retornarão os ressuscitados, o apóstolo Paulo explica que os criados para diferentes ambientes possuem corpos diferentes. Quanto àqueles que têm vida na terra, diz ele: "Nem toda a carne é a mesma carne, mas uma é a da humanidade, e outra é a carne do gado, e outra é a carne de aves, e outra de peixes." Diz também que "há corpos celestes e corpos terrestres; mas a glória dos corpos celestes é de uma sorte e a dos corpos terrestres é de sorte diferente". — 1Co 15:39, 40.

A respeito da diferença na carne de vários corpos terrestres, a edição de 1942 da *Enyclopædia Britannica* (Enciclopédia Britânica; Vol. 14, p. 42) diz: "Outra característica é a individualidade química manifesta em toda a parte, pois cada tipo distintivo de organismo parece possuir alguma proteína característica própria, e certa taxa ou ritmo característico de metabolismo. Assim, debaixo da qualidade geral de persistência no meio do incessante metabolismo, existe uma tríade de fatos: (1) a síntese que compensa a degradação de proteínas, (2) a ocorrência de tais proteínas num estado coloidal, e (3) *sua especificidade, que varia dum tipo para o outro.*" — O grifo é nosso.

Transmissão da Força de Vida. A força de vida das criaturas, tendo sido posta em ação por Jeová nos primeiros de cada espécie (como exemplo, no primeiro casal humano), podia então ser transmitida à descendência através da procriação. Nos mamíferos, depois da concepção, a mãe fornece o oxigênio e outros nutrientes até o nascimento, quando o recém-nascido começa a respirar pelas narinas, a mamar e mais tarde a comer.

Quando Adão foi criado, Deus formou o corpo do homem. Para que este recém-criado corpo pudesse viver e continuar vivo, eram necessários tanto o espírito (a força de vida) como a respiração. Gênesis 2:7 declara que Deus passou "a soprar nas suas narinas o fôlego [forma de *nesha·máh*] de vida, e o homem veio a ser uma alma vivente". "O fôlego de vida" deve referir-se a mais do que apenas à respiração ou ao ar passando para os pulmões. Evidentemente, Deus forneceu a Adão tanto o espírito ou faísca de vida como o fôlego necessários para mantê-lo vivo. Assim, Adão passou a ter vida como pessoa, evidenciando traços de personalidade, e com a sua fala e suas ações podia revelar que era mais elevado do que os animais, que era "filho de Deus", feito à Sua semelhança e imagem. — Gên 1:27; Lu 3:38.

A vida do homem e dos animais depende tanto da força de vida inicialmente concedida ao primeiro de cada espécie, como do fôlego para sustentar esta força de vida. A ciência biológica atesta esta realidade. Isso se torna evidente no modo como alguns especialistas tentam dividir os vários aspectos do processo de morte: *morte clínica,* que é o fim das funções dos órgãos respiratórios e circulatórios; *morte cerebral,* que é quando o cérebro, de modo total e irreversível, para de funcionar; *morte somática,* que é quando as funções vitais de todos os órgãos e tecidos do corpo vão parando lentamente. Então, mesmo depois de a pessoa ter parado de respirar, de o coração ter parado de bater e de o cérebro ter parado de funcionar, a força de vida permanece por um tempo nos tecidos do corpo.

Envelhecimento e Morte. Todas as formas de vida vegetal, bem como de vida animal, são transitórias. Uma pergunta de longa data entre os cientistas tem sido: Por que envelhece e morre o homem?

Alguns cientistas propõem que toda célula tem uma duração de vida geneticamente determinada. Em apoio disso, apontam para experimentos nos quais se verificou que células cultivadas em ambiente artificial pararam de dividir-se depois de cerca de 50 divisões. Outros cientistas, porém, afirmam que tais experimentos não elucidam por que organismos inteiros envelhecem. Oferecem-se diversas outras explicações, inclusive a teoria de que o cérebro produz hormônios que desempenham um grande papel no envelhecimento e na subsequente morte. Que é preciso ter cautela quanto a aceitar uma ou outra teoria é sugerido pelos comentários de Roy L. Walford, M.D., que disse: "Não é motivo de alarme ou mesmo de surpresa que o paradigma de Hayflick [a teoria de que o envelhecimento é inerente na genética da célula] no fim possa mostrar-se falso ou ser substituído por um melhor, mas, por fim, igualmente falso paradigma. Tudo é verdade no seu próprio tempo." — *Maximum Life Span* (Duração Máxima da Vida), 1983, p. 75.

Ao tomar em consideração as descobertas e as conclusões dos cientistas, deve-se notar que a maioria deles não atribui a vida a um Criador. Eles esperam, pelos seus próprios esforços, descobrir o segredo do envelhecimento e da morte, a fim de estender indefinidamente a vida humana. Desconsideram que o próprio Criador decretou a sentença de morte para o primeiro casal humano, implementando esta sentença dum modo não plenamente entendido pelo homem; de maneira similar, ele oferece o prêmio da vida eterna àqueles que exercem fé no Seu Filho. — Gên 2:16, 17; 3:16-19; Jo 3:16.

Adão perdeu a vida para si e para sua descendência. Quando Adão foi criado, Deus colocou a "árvore da vida" no jardim do Éden. (Gên 2:9) Esta árvore evidentemente não possuía qualidades intrinsecamente vitalizadoras nos seus frutos, mas representava a garantia de vida "por tempo indefinido" da parte de Deus para aquele a quem Ele permitisse comer do fruto dela. Uma vez que Deus colocou essa árvore ali, com algum objetivo, sem dúvida Adão receberia permissão para comer este fruto depois de provar-se fiel a um ponto que Deus julgasse satisfatório e suficiente. Quando Adão transgrediu, foi-lhe cortada a oportunidade de comer daquela árvore, Jeová dizendo: "Agora, a fim de que não estenda a sua mão e tome realmente também do fruto da árvore da vida, e coma, e viva por tempo indefinido —." Daí, Jeová pôs as suas palavras em ação. Ele não podia permitir que alguém que não merecia a vida vivesse no jardim feito para pessoas justas, nem que comesse da árvore da vida. — Gên 3:22, 23.

Adão, que tinha usufruído a vida perfeita, dependente da obediência a Jeová (Gên 2:17; De 32:4), sentia então em si mesmo a operação do pecado e de seu fruto, a morte. Sem embargo, seu vigor de vida era forte. Mesmo em sua triste situação, apartado de Deus e da verdadeira espiritualidade, viveu 930 anos antes de lhe sobrevir a morte. No ínterim, conseguiu transmitir, não a plenitude de vida, mas certa medida de vida, à sua posteridade, muitos dos quais viveram de 700 a 900 anos. (Gên 5:3-32) No entanto, este processo iniciado com Adão é descrito por Tiago, meio-irmão de Jesus: "Cada um é provado por ser provocado e engodado pelo seu próprio desejo. Então o desejo, tendo-se tornado fértil, dá à luz o pecado; o pecado, por sua vez, tendo sido consumado, produz a morte." — Tg 1:14, 15.

O Que o Homem Precisa para Ter Vida. A maioria dos investigadores científicos não somente despercebe a causa da morte de toda a humanidade, mas, o que é mais importante, desconsidera o requisito primário para se ter vida eterna. Embora seja necessário que o corpo humano seja constantemente nutrido e revigorado por respirar, beber e comer, há algo muito mais essencial para a continuação da vida. O princípio foi expresso por Jeová: "O homem não vive somente de pão, mas . . . o homem vive de toda expressão da boca de Jeová." (De 8:3) Jesus Cristo repetiu esta declaração e disse também: "Meu alimento é eu fazer a vontade daquele que me enviou e terminar a sua obra." (Jo 4:34; Mt 4:4) Em outra ocasião, ele declarou: "Assim como o Pai vivente me enviou e eu vivo por causa do Pai, também aquele que se alimenta de mim, sim, esse viverá por causa de mim." — Jo 6:57.

Quando o homem foi criado, ele foi feito à imagem de Deus, segundo a Sua semelhança. (Gên 1:26, 27) Naturalmente, isto não significava uma imagem ou aparência física, porque Deus é Espírito, e o homem é carne. (Gên 6:3; Jo 4:24) Significava que o homem, diferente dos "animais irracionais" (2Pe 2:12), tinha a faculdade do raciocínio; tinha atributos semelhantes aos de Deus, tais como amor, um senso de justiça, sabedoria e poder. (Veja Col 3:10.) Tinha a capacidade de entender por que existia e o propósito de seu Criador para com ele. Portanto, dessemelhante dos animais, recebeu a capacidade de ter espiritualidade. Podia ter apreço pelo seu Criador e adorá-lo. Esta capacidade criava uma necessidade em Adão. Ele precisava mais do que apenas alimen-

to literal; tinha de ter sustento espiritual; sua espiritualidade tinha de ser exercida para ele ter bem-estar mental e físico.

Por conseguinte, à parte de Jeová Deus e das Suas provisões espirituais não pode haver nenhuma continuação indefinida da vida. Quanto a viver para sempre, Jesus disse: "Isto significa vida eterna, que absorvam conhecimento de ti, o único Deus verdadeiro, e daquele que enviaste, Jesus Cristo." — Jo 17:3.

Regeneração. A fim de restaurar a perfeição do organismo e a perspectiva de vida eterna da humanidade, Jeová tem fornecido a verdade, a "palavra da vida". (Jo 17:17; Fil 2:16) Seguir a verdade levará a pessoa ao conhecimento da provisão que Deus fez de Jesus Cristo, que se entregou como "resgate em troca de muitos". (Mt 20:28) Somente por este meio é que se pode restaurar a plena espiritualidade, bem como a integridade física do homem. — At 4:12; 1Co 1:30; 15:23-26; 2Co 5:21; veja RESGATE.

Por meio de Jesus Cristo, então, vem a regeneração da vida. Ele é chamado de "o último Adão . . . espírito vivificante". (1Co 15:45) A profecia o chama de "Pai Eterno" (Is 9:6), e aquele que "esvaziou a sua alma até a própria morte", cuja alma foi 'posta como oferta pela culpa'. Ele, como tal "Pai", pode regenerar a humanidade, dando assim vida aos que exercem fé na oferta da alma dele, e que são obedientes. — Is 53:10-12.

A esperança dos homens dos tempos antigos. Os homens fiéis dos tempos antigos nutriam a esperança de vida. O apóstolo Paulo indica isto. Reporta-se ao tempo da descendência de Abraão, antes de ser dada a Lei, e fala de si mesmo, um hebreu, como se vivesse então, no sentido de que estava nos lombos de seus antepassados. Ele argumenta: "Eu estava uma vez vivo à parte da lei; mas, ao chegar o mandamento, o pecado passou a viver novamente, mas eu morri. E o mandamento que era para a vida, este eu achei ser para a morte." (Ro 7:9, 10; compare isso com He 7:9, 10.) Homens tais como Abel, Enoque, Noé e Abraão esperavam em Deus. Criam no "descendente [literalmente: semente]" que machucaria a cabeça da serpente, o que significaria libertação. (Gên 3:15; 22:16-18) Aguardavam o Reino de Deus, a "cidade que tem verdadeiros alicerces". Criam numa ressurreição dos mortos para a vida. — He 11:10, 16, 35.

Ao dar a Lei, Jeová declarou: "Tendes de guardar os meus estatutos e as minhas decisões judiciais, cumprindo as quais o homem também tem de viver por meio delas." (Le 18:5) Sem dúvida, os israelitas que receberam a Lei aclamavam-na como sua esperança de vida. A Lei era 'santa e justa', e marcaria como inteiramente justo aquele que vivesse plenamente à altura das suas normas. (Ro 7:12) Mas, em vez de dar vida, a Lei mostrou que todo o Israel, bem como a humanidade em geral, eram imperfeitos e pecadores. Ademais, condenava os judeus à morte. (Gál 3:19; 1Ti 1:8-10) Deveras, como Paulo disse, "ao chegar o mandamento, o pecado passou a viver novamente, mas eu morri". Portanto, não podia haver vida por meio da Lei.

O apóstolo argumenta: "Se tivesse sido dada uma lei que fosse capaz de dar vida, a justiça teria sido realmente por meio da lei." (Gál 3:21) Ora, não somente se mostrava que os judeus, condenados pela Lei, eram pecadores como descendentes de Adão, mas também estavam sob uma incapacidade adicional. Por este motivo, Cristo morreu numa estaca de tortura, conforme Paulo diz: "Cristo nos livrou da maldição da Lei por meio duma compra, por se tornar maldição em nosso lugar, porque está escrito: 'Maldito é todo aquele pendurado num madeiro.'" (Gál 3:13) Por eliminar este obstáculo, a saber, a maldição resultante para os judeus por sua violação da Lei, Jesus Cristo removeu para os judeus esta barreira para a vida, dando-lhes a oportunidade de obter vida. O resgate dele podia assim beneficiar tanto a eles como a outros.

Vida eterna, uma recompensa da parte de Deus. Em toda a Bíblia se evidencia que a esperança dos servos de Jeová Deus tem sido a de receberem das mãos dele a vida eterna. Esta esperança os tem incentivado a manter a fidelidade. E não se trata duma esperança egoísta. O apóstolo escreve: "Além disso, sem fé é impossível agradar-lhe bem, pois aquele que se aproxima de Deus tem de crer que ele existe e que se torna o *recompensador* dos que seriamente o buscam." (He 11:6) Ele é esta espécie de Deus; é uma das suas qualidades pela qual merece plena devoção das suas criaturas.

Imortalidade, incorrupção, vida divina. A Bíblia diz que Jeová tem imortalidade e incorrupção. (1Ti 1:17) Concedeu estas primeiro ao seu Filho. Na época em que o apóstolo Paulo escreveu a Timóteo, Cristo era o único que recebera imortalidade. (1Ti 6:16) Mas ela é prometida a outros, os que se tornam irmãos espirituais de Cristo. (Ro 2:7; 1Co 15:53, 54) Estes se tornam também participantes da "natureza divina"; compartilham com Cristo a glória. (2Pe 1:4) Anjos são criaturas espirituais, mas não são imortais, porque os que se tornaram demônios iníquos serão destruídos. — Mt 25:41; Lu 4:33, 34; Re 20:10, 14; veja IMORTALIDADE; INCORRUPÇÃO.

Vida terrestre sem corrupção. O que dizer de outros da humanidade, que não obtêm vida celestial? O apóstolo João cita Jesus como dizendo: "Porque Deus amou tanto o mundo, que deu o seu

Filho unigênito, a fim de que todo aquele que nele exercer fé não seja destruído, mas tenha vida eterna." (Jo 3:16) Na sua parábola das ovelhas e dos cabritos, os das nações que são separados para o lado direito de Jesus como ovelhas entram na "vida eterna". (Mt 25:46) Paulo menciona os "filhos de Deus" e os "co-herdeiros de Cristo" e diz que "a expectativa ansiosa da criação está esperando a revelação dos filhos de Deus". Daí ele diz: "A própria criação também será liberta da escravização à corrupção e terá a liberdade gloriosa dos filhos de Deus." (Ro 8:14-23) Quando Adão foi criado como humano perfeito, ele era "filho de Deus". (Lu 3:38) A visão profética em Revelação (Apocalipse) 21:1-4 aponta para o tempo de um "novo céu" e uma "nova terra", e promete que, naquele tempo, "não haverá mais morte, nem haverá mais pranto, nem clamor, nem dor". Visto que esta promessa não é feita a criaturas espirituais, mas, especificamente, à "humanidade", ela garante que uma nova sociedade terrestre da humanidade, vivendo sob o "novo céu", usufruirá a restauração da mente e do corpo na plenitude da saúde, e a vida eterna como os terrestres "filhos de Deus".

Na ordem de Deus a Adão, ele deu a entender que, se Adão obedecesse, não morreria. (Gên 2:17) O mesmo se dá com os da humanidade obediente, quando o último inimigo do homem, a morte, for reduzida a nada, não haverá mais pecado operando em seus corpos para causar a morte. Não precisarão mais morrer, por tempo indefinido. (1Co 15:26) Ser a morte assim reduzida a nada ocorre no fim do reinado de Cristo, que o livro de Revelação mostra durar 1.000 anos. Ali diz a respeito daqueles que se tornam reis e sacerdotes com Cristo, que eles "passaram a viver e reinaram com o Cristo por mil anos". "Os demais mortos", que não passam a viver "até terem terminado os mil anos", têm de ser os que estiverem vivos no fim dos mil anos, mas antes de Satanás ser solto do abismo e trazer a prova decisiva sobre a humanidade. No fim dos mil anos, as pessoas na terra terão atingido a perfeição humana, estando na condição de Adão e Eva antes de pecarem. Terão então realmente vida em perfeição. Os que depois passarem a prova, quando Satanás for solto do abismo por um pouco de tempo, poderão usufruir esta vida para sempre. — Re 20:4-10.

O Caminho da Vida. Jeová, a Fonte da vida, tem revelado o caminho da vida por meio de sua Palavra da verdade. O Senhor Jesus Cristo "lançou luz sobre a vida e a incorrupção por intermédio das boas novas". (2Ti 1:10) Ele disse a seus discípulos: "É o espírito que é vivificante; a carne não é de nenhum proveito. As declarações que eu vos tenho feito são espírito e são vida." Pouco depois, Jesus perguntou a seus apóstolos se eles iriam deixá-lo, como outros haviam feito. Pedro replicou: "Senhor, para quem havemos de ir? Tu tens declarações de vida eterna." (Jo 6:63, 66-68) O apóstolo João chamou Jesus de a "palavra da vida" e disse: "Por meio dele foi a vida." — 1Jo 1:1, 2; Jo 1:4.

As palavras de Jesus evidenciam que os esforços humanos de prolongar indefinidamente a vida, ou as teorias de que certas dietas ou regimes trarão vida à humanidade, são fúteis. No máximo, podem melhorar a saúde apenas temporariamente. O único caminho para a vida é a obediência às boas novas, a "palavra da vida". (Fil 2:16) A fim de obter a vida, precisa-se fixar a mente "nas coisas de cima, não nas coisas sobre a terra". (Col 3:1, 2) Jesus disse aos seus ouvintes: "Quem ouve a minha palavra e acredita naquele que me enviou tem vida eterna, e ele não entra em julgamento, mas tem passado da morte para a vida." (Jo 5:24; 6:40) Não são mais pecadores condenados, seguindo na vereda da morte. O apóstolo Paulo escreveu: "Portanto, os em união com Cristo Jesus não têm nenhuma condenação. Pois a lei desse espírito que dá vida em união com Cristo Jesus libertou-te da lei do pecado e da morte." (Ro 8:1, 2) João diz que o cristão sabe que já 'passou da morte para a vida' por amar os seus irmãos. — 1Jo 3:14.

Uma vez que "não há outro nome debaixo do céu, que tenha sido dado entre os homens, pelo qual tenhamos de ser salvos", quem busca a vida tem de seguir a Cristo. (At 4:12) Jesus mostrou que é preciso conscientizar-se das necessidades espirituais; tem de se ter fome e sede de justiça. (Mt 5:3, 6) Não só se precisa ouvir as boas novas, mas tem de se exercer fé em Jesus Cristo, e, por meio dele, invocar o nome de Jeová. (Ro 10:13-15) Quem segue o exemplo de Jesus é batizado em água. (Mt 3:13-15; Ef 4:5) Precisa então continuar buscando o Reino e a justiça de Jeová. — Mt 6:33.

Resguardar o Coração. Quem se tornou discípulo de Jesus Cristo tem de continuar no caminho da vida. Ele é advertido: "Quem pensa estar de pé, acautele-se para que não caia." (1Co 10:12) É aconselhado: "Mais do que qualquer outra coisa a ser guardada, resguarda teu coração, pois dele procedem as fontes da vida." (Pr 4:23) Jesus mostrou que é do coração que emanam raciocínios iníquos, adultério, assassinato, e assim por diante. Estas coisas levam à morte. (Mt 15:19, 20) Guardar-se contra tais raciocínios do coração por supri-lo de vitalizadora nutrição espiritual, a verdade da Fonte pura da vida, protegerá o coração contra o erro e a perda do caminho da vida. — Ro 8:6; veja CORAÇÃO.

Para resguardar a vida por guardar o coração é preciso controlar a língua. "Morte e vida estão no

poder da língua, e quem a ama comerá os seus frutos." (Pr 18:21) O motivo disso foi explicado por Jesus: "As coisas procedentes da boca saem do coração, e estas coisas aviltam o homem." (Mt 15:18; Tg 3:5-10) Mas pelo uso correto da língua para louvar a Deus e para falar coisas corretas, continua-se no caminho da vida. — Sal 34:12-14; 63:3; Pr 15:4.

Esta Vida Atual. O Rei Salomão, depois de experimentar tudo que esta vida tem a oferecer em matéria de riquezas, casas, jardins e formas de entretenimento, chegou à seguinte conclusão: "Odiei a vida, porque o trabalho que se tem feito debaixo do sol tem sido calamitoso do meu ponto de vista, pois tudo era vaidade e um esforço para alcançar o vento." (Ec 2:17) Salomão não odiava a vida em si mesma, porque ela é uma 'boa dádiva e presente perfeito de cima'. (Tg 1:17) Salomão odiou a vida calamitosa e vã que a pessoa leva ao viver assim como o mundo atual da humanidade, sujeita à futilidade. (Ro 8:20) Na conclusão do seu livro, Salomão exortou a que se tema o verdadeiro Deus e se guarde Seus mandamentos, o que constitui o caminho para a verdadeira vida. (Ec 12:13, 14; 1Ti 6:19) O apóstolo Paulo se referiu a si mesmo e a seus concristãos, dizendo que, depois de terem arduamente pregado e dado testemunho sobre Cristo e a ressurreição, em face de perseguição, "se somente nesta vida temos esperado em Cristo, somos os mais lastimáveis de todos os homens". Por quê? Porque teriam confiado numa esperança falsa. "No entanto", Paulo continuou, "agora Cristo tem sido levantado dentre os mortos". "Consequentemente, meus amados irmãos", concluiu ele, "tornai-vos constantes, inabaláveis, tendo sempre bastante para fazer na obra do Senhor, sabendo que o vosso labor não é em vão em conexão com o Senhor". — 1Co 15:19, 20, 58.

Árvores da Vida. Além da árvore da vida no Éden (Gên 2:9), já considerada aqui, a expressão "árvore[s] da vida" ocorre várias vezes nas Escrituras, sempre em sentido figurado ou simbólico. A sabedoria é chamada de "árvore de vida para os que a agarram", no sentido de que lhes suprirá aquilo de que precisam, não só para usufruir a vida atual, mas também para obter a vida eterna, a saber, conhecimento a respeito de Deus, e perspicácia e bom senso para obedecer aos Seus mandamentos. — Pr 3:18; 16:22.

"O fruto do justo é árvore de vida, e quem ganha almas é sábio", diz outro provérbio. (Pr 11:30) O justo, pela maneira de falar e pelo exemplo, ganha almas, isto é, por ouvirem a ele, as pessoas recebem nutrição espiritual, são levadas a servir a Deus e, assim, obtêm a vida que Deus torna possível. Similarmente, "a calma da língua é árvore de vida, mas a deturpação nela significa quebrantamento do espírito". (Pr 15:4) A fala calma do sábio ajuda e revigora o espírito dos que o ouvem, nutre neles boas qualidades, ajudando-os no caminho da vida, mas o uso deturpado da língua é como o fruto podre; causa dificuldades e desânimo, prejudicando os que a ouvem.

Provérbios 13:12 reza: "A expectativa adiada faz adoecer o coração, mas a coisa desejada, quando vem, é árvore de vida." O cumprimento de um desejo há muito aguardado é fortalecedor e revigorante, dando-nos renovado vigor.

O glorificado Jesus Cristo promete ao cristão vencedor que Ele lhe concederá comer da "árvore da vida, que está no paraíso de Deus". (Re 2:7) Novamente, nos versículos finais do livro de Revelação lemos: "E se alguém tirar qualquer coisa das palavras do rolo desta profecia, Deus lhe tirará o seu quinhão das árvores da vida e da cidade santa, coisas das quais se escreve neste rolo." (Re 22:19) No contexto destes dois textos bíblicos, Cristo Jesus fala àqueles que são vencedores, aos quais 'a segunda morte não fará dano' (Re 2:11), que obterão "autoridade sobre as nações" (Re 2:26), serão constituídos "coluna no templo do meu Deus" (Re 3:12), e se sentarão junto a Cristo no trono celeste dele. (Re 3:21) Por conseguinte, a árvore ou árvores não poderiam ser literais, pois os vencedores que comem delas são os participantes da chamada celestial (He 3:1), com lugares no céu reservados para eles. (Jo 14:2, 3; 2Pe 1:3, 4) A(s) árvore(s), portanto, seria(m) símbolo da provisão de Deus para a vida continuada, neste caso, a vida celestial e imortal que os fiéis recebem como vencedores ao lado de Cristo.

Faz-se menção das "árvores da vida" num contexto diferente, em Revelação 22:1, 2. Ali se mostra que as nações comem das folhas das árvores com fins curativos. As árvores estão nas margens do rio que flui do templo-palácio de Deus, no qual se acha o Seu trono. Esse quadro aparece depois da cena do estabelecimento do novo céu e da nova terra, e da declaração de que "a tenda de Deus está com a humanidade". (Re 21:1-3, 22, 24) Simbolicamente, então, estas seriam provisões curativas, sustentadoras da vida, para a humanidade, para no fim ter vida eterna. A fonte destas provisões é o trono régio de Deus e do Cordeiro, Jesus Cristo.

Fazem-se diversas referências ao "rolo da vida" ou ao "livro" de Deus. Este evidentemente contém os nomes de todos aqueles que, por causa da sua fé, são candidatos a receber a concessão da vida eterna, quer no céu, quer na terra. Contém os nomes dos servos de Jeová "desde a fundação do

mundo", isto é, o mundo da humanidade redimível. De modo que o do justo Abel parece ser o primeiro nome escrito "no rolo". — Re 17:8; Mt 23:35; Lu 11:50, 51.

O que indica ter alguém seu nome inscrito no "livro" ou "rolo da vida" de Deus?

Ter alguém seu nome inscrito "no livro da vida" não o predestina para a vida eterna. Seu nome continuar ali depende da sua obediência. Assim, Moisés rogou a Jeová a favor de Israel: "Agora, se perdoares o seu pecado, . . . e se não, por favor, extingue-me do teu livro que tens escrito." Jeová respondeu: "Extinguirei do meu livro aquele que tiver pecado contra mim." (Êx 32:32, 33) Isto indica que a lista de nomes no "livro" passaria por mudanças por causa da desobediência de alguns, sendo o nome destes 'extinto' ou 'apagado' do "livro". — Re 3:5.

Na cena de julgamento, em Revelação 20:11-15, durante o Reinado Milenar de Cristo, o "rolo da vida" é mostrado aberto para receber nomes adicionais; abrem-se também rolos com instruções. Aqueles que retornam na 'ressurreição dos injustos' receberão assim a oportunidade de ter seus nomes escritos "no rolo da vida", desde que obedientemente realizem ações em harmonia com os rolos de instruções. (At 24:15) Naturalmente, os nomes dos servos fiéis de Deus, que voltam na 'ressurreição dos justos', já constarão no "rolo da vida". *Manterão* seu nome nele pela sua obediência leal às instruções divinas.

Como se consegue que o nome continue *permanentemente* no "livro da vida"? No caso dos que esperam receber a vida celestial, é por 'vencerem' este mundo pela fé, mostrando-se 'fiéis até a morte'. (Re 2:10; 3:5) No caso dos que esperam receber a vida na terra, dá-se isso por se mostrarem leais a Jeová durante uma prova decisiva, final, no fim do Reinado Milenar de Cristo. (Re 20:7, 8) Aqueles que mantiverem a integridade durante esta prova final terão seus nomes retidos permanentemente por Deus "no rolo da vida", Jeová reconhecendo assim que eles são justos em sentido pleno e dignos do direito à vida eterna na terra. — Ro 8:33.

'O rolo do Cordeiro.' O "rolo da vida do Cordeiro" é um rolo distinto, evidentemente só contendo os nomes daqueles com quem o Cordeiro, Jesus Cristo, compartilha seu governo do Reino, incluindo aqueles na terra que hão de receber vida celestial. (Re 13:8; compare isso com Re 14:1, 4.) Os inscritos no 'rolo do Cordeiro' são mencionados como entrando na cidade santa, Nova Jerusalém, tornando-se assim parte do messiânico Reino celestial. (Re 21:2, 22-27) Seus nomes estão inscritos tanto no 'rolo do Cordeiro' como no outro rolo, o "livro da vida" de Deus. — Fil 4:3; Re 3:5.

Rio de Água da Vida. Na visão de João, no livro de Revelação, ele viu "um rio de água da vida, límpido como cristal, correndo desde o trono de Deus e do Cordeiro", descendo pelo meio da rua larga da cidade santa, Nova Jerusalém. (Re 22:1, 2; 21:2) A água é essencial para a vida. A visão começa a se cumprir durante o "dia do Senhor", assim que o Reino de Deus é estabelecido. (Re 1:10) É um tempo em que alguns dos que fazem parte da noiva ainda estão na Terra para convidar pessoalmente "quem tem sede" para tomar de graça a água da vida. (Re 22:17) Daí no novo mundo, depois da destruição do atual sistema de coisas, o rio continua correndo e aumentando seu volume. A visão menciona nas margens do rio árvores que produzem frutos e folhas para a cura das nações. As águas vitalizadoras, então, seriam as provisões para a vida, que Jeová fez por meio do Cordeiro, Jesus Cristo, para todos na terra que receberão a vida.

'A Seiva da Vida.' No Salmo 32:1-5, Davi mostra a felicidade que acompanha o perdão, embora também revele a angústia sofrida antes de confessar a transgressão a Jeová Deus e obter o Seu perdão. Antes de confessar e enquanto tentava ocultar seu erro, o salmista sentia a consciência aflita, dizendo: "A seiva da minha vida se transformou como no calor seco do verão." A tentativa de reprimir a consciência culpada o desgastou, e a angústia reduziu seu vigor assim como uma árvore pode perder sua seiva vitalizadora durante uma estiagem ou no intenso calor seco do verão. As palavras de Davi parecem indicar que ele sentia maus efeitos, tanto mentais como físicos, ou que tinha, pelo menos, perdido a maior parte do prazer na vida, por não confessar seu pecado. Apenas a confissão a Jeová podia trazer o perdão e o alívio. — Pr 28:13.

A "Bolsa da Vida". Quando Abigail apelou a Davi para que desistisse da missão vingativa contra Nabal, desta forma refreando-o de incorrer em culpa de sangue, ela disse: "Quando um homem se levantar para te perseguir e para procurar a tua alma, a alma do meu senhor certamente mostrará estar embrulhada na bolsa da vida junto a Jeová, teu Deus; mas, quanto à alma dos teus inimigos, ele a atirará como que de dentro da concavidade duma funda." (1Sa 25:29-33) Assim como alguém embrulha algo valioso para protegê-lo ou preservá-lo, assim também a vida de Davi,

como indivíduo, estava nas mãos do Deus vivente, e Ele preservaria a vida de Davi de seus inimigos, conquanto Davi não tentasse salvar-se por suas próprias mãos, mas esperasse em Jeová. A alma dos inimigos de Davi, porém, Deus lançaria fora.

VIDA, DURAÇÃO DA. O propósito original de Deus foi que o homem vivesse para sempre. O primeiro homem Adão, sendo perfeito, tinha a oportunidade de usufruir uma vida que nunca acabaria, desde que fosse obediente a Deus. (Gên 2:15-17) No entanto, por causa da desobediência, Adão perdeu esta oportunidade, e foi dele que toda a raça humana herdou o pecado e a morte. — Ro 5:12.

Durante o Período Patriarcal. Durante o período antediluviano, a duração da vida chegava perto dos mil anos. (Gên 5:5-29) Os que estavam mais perto da original perfeição do homem usufruíam maior longevidade do que os mais afastados dela. A vida mais longa de que há registro foi a de Metusalém, que viveu 969 anos. Depois do Dilúvio, a duração da vida humana diminuiu rapidamente.

Alguns apresentaram a teoria de que, nas épocas antes do Dilúvio, os anos tinham apenas a duração de um mês. No entanto, não há nenhuma base bíblica para tal conceito. Se o ano tivesse sido de um mês de 30 dias, isto significaria que Enos se tornou pai antes dos oito anos de idade, e outros, tais como Quenã, Malalel e Enoque teriam gerado filhos antes de terem seis anos de idade. (Gên 5:9, 12, 15, 21) A comparação de Gênesis 7:11 com Gênesis 8:3, 4, mostra que 150 dias eram cinco meses. Mencionar a Bíblia também o 10.º mês, e, depois, um período de 40 dias, e pelo menos dois períodos de 7 dias passados naquele ano, indica que o ano era de 12 meses. — Gên 8:5, 6, 10, 12-14.

A Partir do Tempo de Moisés. Há uns 3.500 anos, Moisés escreveu a respeito da duração da vida: "Os dias dos nossos anos são em si mesmos setenta anos; e se por motivo de potência especial são oitenta anos, mesmo assim a sua insistência é em desgraça e em coisas prejudiciais." (Sal 90:10) Neste respeito, a situação não mudou muito.

No decorrer dos séculos, os esforços do homem para prolongar a vida não tiveram êxito. Todavia, em muitos países, a *expectativa de vida* tem aumentado. Neste respeito, James Fries e Lawrence Crapo disseram: "A média da duração da vida nos Estados Unidos tem aumentado de aproximadamente 47 anos, na virada do século, para mais de 73 anos atualmente, um aumento de mais de 25 anos. . . . Um exame crítico destes dados, porém, mostra que o aumento na expectativa de vida resulta da eliminação de morte prematura, em vez de resultar da extensão da duração natural da vida." — *Vitality and Aging* (Vitalidade e Envelhecimento), 1981, pp. 74, 75.

DURAÇÃO DA VIDA DOS PATRIARCAS

Nome	Gênesis	Duração da Vida
Adão	5:5	930
Sete	5:8	912
Enos	5:11	905
Quenã	5:14	910
Malalel	5:17	895
Jarede	5:20	962
Enoque	5:23	365
Metusalém	5:27	969
Lameque	5:31	777
Noé	9:29	950
Sem	11:10, 11	600
Arpaxade	11:12, 13	438
Selá	11:14, 15	433
Éber	11:16, 17	464
Pelegue	11:18, 19	239
Reú	11:20, 21	239
Serugue	11:22, 23	230
Naor	11:24, 25	148
Tera	11:32	205
Abraão	25:7	175
Isaque	35:28	180
Jacó	47:28	147

Há quase 2.000 anos, Jesus Cristo declarou que ninguém "pode acrescentar um côvado à duração de sua vida". (Lu 12:25) No entanto, Jesus disse também: "As coisas impossíveis aos homens são possíveis a Deus." (Lu 18:27) Deus predissera por meio do profeta Isaías: "Os dias do meu povo serão como os dias da árvore." (Is 65:22) E em Isaías 25:8 predisse-se que Deus "realmente tragará a morte para sempre, e o Soberano Senhor Jeová certamente enxugará as lágrimas de todas as faces". Esta promessa foi repetida no último livro da Bíblia: "E [Deus] enxugará dos seus olhos toda lágrima, e não haverá mais morte, nem haverá mais pranto, nem clamor, nem dor." — Re 21:4.

VIDEIRA. Trepadeira sarmentosa das vitáceas, sendo a videira vinífera (*Vitis vinifera*) a variedade mais comum delas. A palavra hebraica *géfen* refere-se geralmente à "videira vinífera" (Núm 6:4; Jz 13:14), uma exceção sendo a "trepadeira silvestre" que produziu bagas silvestres. (2Rs 4:39) A palavra grega *ám·pe·los* se refere à videira vinífera, e a palavra *am·pe·lón* se refere a um vinhedo.

A história da viticultura começa com a declaração: "Noé . . . passou a plantar um vinhedo." (Gên

9:20) Melquisedeque, rei de Salém, trouxe "pão e vinho" para oferecer a Abraão, o que prova que na terra de Canaã já se cultivavam uvas antes de 1933 AEC. (Gên 14:18) Inscrições egípcias apresentam a vindima e o pisamento em lagares no segundo milênio AEC; os faraós daquele tempo tinham copeiros oficiais. (Gên 40:9-13, 20-23) A indústria vinícola egípcia, porém, sofreu um rude golpe quando Jeová "foi matar sua videira" com uma praga de saraiva. — Sal 78:47; 105:33.

Os espias que entraram na Terra da Promessa, "uma terra . . . de videiras, e de figos, e de romãs", trouxeram do vale da torrente de Escol um cacho de uvas tão grande, que teve de ser carregado numa barra por dois homens. (De 8:8; Núm 13:20, 23, 26) Cachos de uvas desta região, segundo se diz, costumam pesar de 4,5 a 5,5 kg. Registrou-se um cacho que pesou 12 kg; e, ainda outro, mais de 20 kg.

Além do vale da torrente de Escol, outras regiões vinícolas mencionadas na Bíblia são En-Gedi, junto ao Mar Morto (Cân 1:14), Siquém (Jz 9:26, 27), Silo (Jz 21:20, 21), e, do outro lado do Jordão, Sibma, Hésbon e Eleale. — Is 16:7-10; Je 48:32.

Plantio e Cuidados. Os vinhedos amiúde eram plantados nas encostas de colinas. Era costumeiro cercar ou murar os vinhedos (Núm 22:24; Pr 24:30, 31), e também construir ranchos ou torres de vigia (Is 1:8; 5:2), para proteger os vinhedos contra ladrões ou animais intrusos, tais como raposas e javalis. (Sal 80:8, 13; Cân 2:15) A Lei mosaica permitia que o transeunte comesse uvas até saciar-se, mas não que levasse consigo algumas num receptáculo, pois isso seria furto. — De 23:24.

Por conveniência, um lagar e um tanque eram escavados perto do vinhedo, visto que, geralmente, o grosso da colheita era esmagado para a fabricação de vinho. (Is 5:2; Mr 12:1; veja VINHO E BEBIDA FORTE.) Naturalmente, uvas frescas eram comidas em considerável quantidade, e produziam-se algumas passas secas ao sol. — 1Sa 25:18; 30:12; 2Sa 16:1; 1Cr 12:40.

Os vinhedos antigos eram dispostos de diversos modos. Às vezes, as videiras eram plantadas sistematicamente em fileiras com 2,5 m ou mais entre si, em solo bem preparado. Não se deviam plantar outras sementes num vinhedo, segundo a Lei mosaica, embora se pudessem plantar ali árvores, tais como a figueira. (De 22:9; Lu 13:6, 7) Às vezes se permitia que as vides crescessem rente ao solo, colina abaixo, apenas os cachos sendo levantados em paus forcados, porém, na maioria das vezes, fazia-se os sarmentos passar sobre caramanchões de madeira ou pilhas de pedras.

A poda é necessária para a produção de boas uvas. Jesus disse que "todo ramo . . . que não dá fruto, ele tira, e todo o que dá fruto, ele limpa [através da poda], para que dê mais fruto". (Jo 15:2) A poda dos ramos produtivos e o corte dos infrutíferos permitem que a planta use sua plena força para a produção de frutos de qualidade superior. A poda nas terras bíblicas começava na primavera setentrional, por volta de março, e era repetida em abril e de novo em maio, se necessária. — 2Cr 26:10; Is 18:5; Lu 13:7.

Uma videira frutífera, com cuidados apropriados e boas podas, pode atingir idade e tamanho incomuns. Por exemplo, relata-se que uma de tais videiras, em Jericó, tinha mais de 300 anos, e seu tronco tinha um diâmetro de quase 46 cm. Às vezes, estas velhas videiras atingiam uma altura de mais de 9 m, e, eram verdadeiros 'paus de videira'. Mas, apesar de tal estatura entre as árvores da floresta, esse pau de videira não serve nem como "pau para fazer qualquer obra", nem como "tarugo para pendurar nele qualquer espécie de utensílio", pois é mole demais; e não é suficientemente reto para servir de madeira. Deveras, o lenho da videira servia qual ilustração apropriada dos infiéis habitantes de Jerusalém, que só serviam para alimentar um fogo, que era o destino final das videiras infrutíferas, disse Jesus. — Ez 15:2-7; Jo 15:6.

A vindima bem-sucedida era uma ocasião de cantos e de alegria compartilhada pelos colhedores de uva e pelos pisadores dos lagares. (Jz 9:27; Is 16:10; Je 25:30; veja LAGAR.) Era também uma ocasião alegre para os pobres e os residentes forasteiros do país, aos quais se permitia rebuscar os vinhedos depois da colheita geral. (Le 19:10; De 24:21) O inverso também era verdade — quando as videiras se secavam, ou quando não produziam uvas, ou os vinhedos se tornavam ermos desolados, de espinhos, tratava-se de tempos calamitosos, de grande pesar. — Is 24:7; 32:10, 12, 13; Je 8:13.

As leis sabáticas exigiam que os proprietários deixassem seus vinhedos sem cultivo, poda ou colheita a cada sétimo ano, e durante o jubileu. (Le 25:3-5, 11) Mas, durante tais anos, quaisquer pessoas (seus donos, escravos, estrangeiros, pobres), bem como os animais, podiam comer à vontade o que crescesse espontaneamente. — Êx 23:10, 11; Le 25:1-12.

Uso Ilustrativo e Figurativo. A familiaridade com a videira vinífera — o conhecimento geral que as pessoas tinham do seu cultivo e da sua produtividade, bem como da vindima e das atividades de rebusca ligadas a ela — tornava-a objeto

de frequente referência por parte dos escritores bíblicos. Os vinhedos que produziam frutos abundantes refletiam a bênção de Jeová. (Le 26:5; Ag 2:19; Za 8:12; Mal 3:11; Sal 128:3) A expressão 'sentar-se cada um debaixo de sua própria videira e debaixo de sua própria figueira' tornou-se proverbial duma condição de paz e segurança. — 1Rs 4:25; 2Rs 18:31; Is 36:16; Miq 4:4; Za 3:10.

As videiras improdutivas seriam manifestação do desfavor de Deus. (De 28:39) Israel era como que uvas no ermo, mas tornou-se como uma videira em degeneração (Os 9:10; 10:1), como uma videira estrangeira que produzia uvas bravas. (Is 5:4; Je 2:21) Uma expressão proverbial comum da época de Jeremias e de Ezequiel se referia a que as uvas verdes deixam os dentes embotados, devido à sua acidez. — Je 31:29, 30; Ez 18:2.

Fizeram-se tentativas de relacionar a "videira de Sodoma" com diversas plantas nativas da região do Mar Morto, mas o contexto desta expressão, na sua única ocorrência (De 32:32), claramente indica um uso figurado. Na Bíblia usa-se Sodoma repetidamente para representar corrupção e iniquidade morais. — Is 1:10; 3:9; Je 23:14.

Jesus falou em diversas ocasiões sobre vinhedos e suas uvas. (Mt 20:1-16) Apenas três dias antes da sua morte, apresentou a ilustração dos viticultores iníquos. — Mr 12:1-9; Lu 20:9-16; veja ILUSTRAÇÕES.

Quando instituiu a Refeição Noturna do Senhor, Jesus usou vinho, o "produto da videira", como símbolo do seu "sangue do pacto". Naquela última noite da sua vida terrestre, ele também falou de si mesmo como "a verdadeira videira", e de seu Pai como "o lavrador". Assemelhou seus discípulos a "ramos" que seriam podados, para dar mais frutos, ou decepados por completo. — Mt 26:27-29; Mr 14:24, 25; Lu 22:18; Jo 15:1-10.

Uso Profético. Quando Jacó abençoou Judá, havia significado profético em suas palavras: "Prendendo seu jumento adulto a uma videira [*lag·gé·fen*] e a cria de sua própria jumenta a uma videira seleta [*welas·so·re·qáh*], lavará certamente a sua vestimenta em vinho e a sua roupa no sangue das uvas. Seus olhos são vermelho-escuros do vinho." (Gên 49:8-12) A palavra hebraica *so·re·qáh* indica uma videira avermelhada que produz os frutos mais ricos ou mais seletos. (Veja Is 5:2; Je 2:21, onde ocorre o termo aparentado *so·réq*.) Poucos dias antes de se fixar o letreiro "O Rei dos Judeus" acima de Jesus Cristo na estaca de tortura (Mr 15:26), ele, que era da tribo de Judá, entrou em Jerusalém montado num jumentinho, cria duma jumenta, sendo assim apresentado a Jerusalém como seu rei. (Mt 21:1-9; Za 9:9) Embora Jesus não prendesse a cria da jumenta a uma videira literal, ele deveras atou suas pretensões régias a uma videira simbólica, espiritual, a saber, o Reino de Deus. — Veja Mt 21:41-43; Jo 15:1-5.

Em adição a este significado maior, a profecia de Jacó teve aplicação literal na herança dada à tribo de Judá, na Terra da Promessa. Esta incluía a região montanhosa, com seus vales produtivos e suas elevadas 'ladeiras férteis', com terraços para vinhedos. — Is 5:1.

No livro de Revelação (Apocalipse), depois de ser mencionada a "colheita da terra", ouve-se um anjo dar a ordem: "Ajunta os cachos da videira da terra, porque as suas uvas ficaram maduras." Daí, "a videira da terra" foi ajuntada e lançada "no grande lagar da ira de Deus". Esta videira difere da "verdadeira videira" que produz fruto para a glória de Deus. A "videira da terra" evidentemente produz frutos prejudiciais, pois ela é destruída por ordem de Deus. — Re 14:15, 18, 19.

VIDENTE. Evidentemente, homem habilitado por Deus para discernir a vontade divina, alguém com tal perspicácia; alguém cujos olhos como que haviam sido desvendados para ver e entender coisas não discerníveis aos homens em geral. A palavra hebraica *ro·'éh*, traduzida "vidente", deriva duma raiz que significa "ver", em sentido literal ou figurativo. O vidente era homem consultado por outros para obter conselho sábio sobre problemas enfrentados. (1Sa 9:5-10) A Bíblia chama Samuel (1Sa 9:9, 11, 18, 19; 1Cr 9:22; 29:29), Zadoque (2Sa 15:27) e Hanani (2Cr 16:7, 10) de videntes.

Os nomes "vidente", "profeta" e "visionário" têm relação íntima entre si nas Escrituras. A distinção entre os termos pode ser que "vidente" talvez se relacione com o discernimento, "visionário", com a maneira em que se deu a conhecer a vontade divina, e "profeta", mais com o proferimento ou a proclamação da vontade divina. Samuel, Natã e Gade são todos chamados de profetas (1Sa 3:20; 2Sa 7:2; 24:11), mas 1 Crônicas 29:29 indica uma distinção entre os três termos com a expressão "entre as palavras de Natã, o profeta, e entre as palavras de Gade, o visionário".

Primeiro Samuel 9:9 declara: "O profeta de hoje costumava ser chamado outrora de vidente." Isto talvez fosse assim porque perto do fim dos dias dos juízes e durante os reinados dos reis de Israel (que começaram nos dias de Samuel), passou a destacar-se mais o profeta como proclamador público da vontade de Deus. Samuel costuma ser classificado como o primeiro da série de homens chamados de "os profetas". — At 3:24; 13:20; veja PROFETA.

VIDRO. Mistura de areia especial (sílica) com traços de outros elementos, tais como boro, fósforo e chumbo. Estes ingredientes são fundidos a uma temperatura de uns 1650° C. O vidro recém-formado, quando esfriado, é não cristalino, liso, extremamente duro e bastante quebradiço. O calor vulcânico tem produzido uma forma de vidro chamada de obsidiana, e o relâmpago, quando atinge areia, às vezes a funde em longos e finos tubos de vidro conhecidos como fulguritos.

No Egito foram encontradas contas de vidro que, segundo os arqueólogos creem, foram fabricadas há 4.000 anos, por volta do tempo em que Abraão nasceu. Jó, que viveu no século 17 antes da Era Comum, menciona vidro junto com ouro quanto à preciosidade, dizendo: "Ouro e vidro não podem ser comparados com [a sabedoria]." — Jó 28:17.

O apóstolo João, ao descrever suas visões, faz menção de "vidro límpido" e de "vidro transparente" (Re 21:18, 21); também de "um mar vítreo, semelhante a cristal". — Re 4:6.

VIGIA. Alguém que se mantém em guarda para impedir possíveis danos a pessoas ou a propriedades, frequentemente durante a noite, e que talvez soe um alarme em face da ameaça dum perigo. No serviço militar, um vigia é geralmente chamado de guarda ou sentinela. — Je 51:12 n; At 12:6; 28:16; veja GUARDA.

Como proteção contra ladrões e vândalos, era comum colocar pessoas para vigiar os vinhedos maturescentes ou rebanhos de animais, posicionando-as talvez em ranchos ou em torres de vigia elevadas, construídos para essa finalidade. (2Rs 17:9; 2Cr 20:24; Jó 27:18; Is 1:8) As forças sitiantes que atacavam lugares fortificados dispunham de vigias ou sentinelas para fornecer a seus comandantes informações militares. (Je 51:12) Quando o Rei Saul se achava no acampamento com seu exército, ele também tinha vigias pessoais, cuja responsabilidade era cuidar do bem-estar do seu rei. — 1Sa 14:16; 26:15, 16.

Os vigias muitas vezes eram postados nas muralhas e nas torres da cidade, para observar à distância os que se aproximavam, antes de chegarem perto. (2Sa 18:24-27; 2Rs 9:17-20) Às vezes, os vigias faziam suas rondas de inspeção também pelas ruas da cidade. (Cân 3:3; 5:7) Pessoas temerosas, que ficavam acordadas durante as horas perigosas da noite, talvez indagassem repetidas vezes aos vigias se tudo ia bem (Is 21:11, 12), e era apenas natural que os próprios vigias ansiassem a luz do dia. (Sal 130:6) Feliz a cidade que, em adição aos vigias, tinha Jeová para vigiá-la. — Sal 127:1.

Uso Figurado. Jeová suscitou profetas que serviam como vigias figurativos para a nação de Israel (Je 6:17), e eles, por sua vez, às vezes falavam dos vigias de modo simbólico. (Is 21:6, 8; 52:8; 62:6; Os 9:8) Esses profetas-vigias tinham a responsabilidade de avisar os iníquos da destruição impendente, e, se deixassem de fazê-lo, eram responsabilizados por isso. Naturalmente, se as pessoas deixassem de acatar o aviso, o sangue delas cairia sobre elas mesmas. (Ez 3:17-21; 33:1-9) Um profeta infiel era tão imprestável quanto um vigia cego, ou um cão incapaz de latir. — Is 56:10.

VIGIA, TORRE DE. Veja TORRE DE VIGIA.

VIGÍLIA. Veja NOITE.

VILA. Veja CIDADE.

VINAGRE. Líquido acre produzido, nos tempos antigos, pela fermentação do vinho ou de outras bebidas alcoólicas. Proibia-se os nazireus de beber 'vinagre de vinho ou vinagre de bebida inebriante', o que indica que o vinagre (provavelmente diluído) era às vezes consumido como bebida. (Núm 6:2, 3) Os ceifeiros mergulhavam seu pão no vinagre, talvez achando-o um condimento refrescante no calor do dia. — Ru 2:14.

O ácido acético do vinagre produz um sabor acre na boca e faz com que os dentes se tornem muito sensíveis. (Pr 10:26) Este teor de ácido se evidencia na vigorosa ação espumante que resulta quando o vinagre é misturado com o fraco álcali carbonato de sódio, reação esta a que, pelo visto, se faz alusão em Pr 25:20.

Quando Jesus Cristo estava na Terra, os soldados romanos bebiam um vinho ralo, acre ou azedo, conhecido em latim como *acetum* (vinagre), ou *posca,* quando era diluído em água. Esta foi provavelmente a bebida oferecida a Jesus Cristo quando ele estava na estaca de tortura. Jesus recusou o vinho acre narcotizado com mirra (ou fel) que lhe foi oferecido para aliviar-lhe o sofrimento. (Mr 15:23; Mt 27:34; compare isso com Sal 69:21.) No entanto, pouco antes de expirar, deram-lhe vinho acre puro, servido numa esponja, quando esta foi colocada à sua boca. — Jo 19:28-30; Lu 23:36, 37.

VÍNCULO. Veja CADEIAS (LAÇO, VÍNCULO).

VINGADOR DO SANGUE. No hebraico, esta expressão é *go·'él had·dám.* A palavra hebraica *go·'él* (que tem sido aplicada ao vingador do sangue) é um particípio de *ga·'ál,* que significa "recuperar; reivindicar; comprar de volta; resgatar; remir". (Êx 15:13; Sal 69:18; Le 25:25; Is 43:1; Sal 72:14) Na lei dos hebreus, o termo aplicava-se ao parente masculino mais próximo, que tinha a obrigação de vingar o sangue daquele que fora morto. (Núm 35:19)

O termo *go·'él* designava também um parente com o direito de comprar de volta (ou remir). — Le 25:48, 49; Ru 2:20 n; veja RESGATAR, RESGATADOR.

Vingar o sangue tinha por base o mandado a respeito da santidade do sangue e da vida humana, declarado a Noé, em que Jeová disse: "Exigirei de volta vosso sangue das vossas almas . . . da mão de cada um que é seu irmão exigirei de volta a alma do homem. Quem derramar o sangue do homem, pelo homem será derramado o seu próprio sangue, pois à imagem de Deus fez ele o homem." (Gên 9:5, 6) O homicida deliberado devia ser morto pelo "vingador do sangue", e não se devia aceitar nenhum resgate por tal assassino. — Núm 35:19-21, 31.

Jeová cuidará de que o sangue inocente de todos os seus servos fiéis seja vingado no devido tempo. — De 32:43; Re 6:9-11.

As leis justas de Jeová faziam nítida distinção entre o homicídio deliberado e o acidental. Para este último caso, proveram-se amorosamente cidades de refúgio, a fim de proteger dos vingadores do sangue os homicidas acidentais. (Núm 35:6-29; De 19:2-13; Jos 20:2-9) Também, estabeleceram-se tribunais de justiça para julgar os casos que envolviam questões de culpa de sangue. — De 17:8, 9; 2Cr 19:10.

VINGANÇA. Infligir punição em represália por ferimentos ou ofensas causadas; ação retributiva. A palavra grega *ek·di·ké·o*, traduzida "vingar", significa literalmente "de justiça", sugerindo que a ação representa justiça obtida. Conforme empregado na Bíblia, o termo geralmente se aplica à retribuição da parte de Deus, a favor da justiça, mas pode também referir-se a alguém executar aquilo que reputa justo, ou pagar na mesma moeda para a sua própria satisfação.

Pertence a Jeová. A menos que alguém se habilite como executor de vingança, por designação de Jeová, ou por ser indicado como tal por sua Palavra, ele agirá errado se tentar vingar a si mesmo ou a outros. "Minha é a vingança e a retribuição", diz Jeová. (De 32:35) O salmista se dirige a Deus: "Ó Deus de atos de vingança, Jeová." (Sal 94:1) Assim sendo, Deus condenará a pessoa se esta nutrir ressentimentos ou buscar vingança pessoal por erros reais ou imaginários cometidos contra ela ou outrem. — Le 19:18; Ro 12:19; He 10:30.

As Escrituras salientam que a ira de Deus recai sobre todos os pecadores e transgressores, e que apenas por meio da benignidade imerecida de Deus em prover o sacrifício de resgate de Jesus Cristo é que existe base para abrandar ou frear a plena justiça retributiva contra o pecador. (Ro 5:19-21; 2Co 5:19; He 2:2, 3; veja RESGATE.) Deus age em plena harmonia com a sua justiça quando assim perdoa o pecado, e ele é também justo ao executar o julgamento nos pecadores que rejeitam Sua provisão; estes não podem escapar da vingança divina. — Ro 3:3-6, 25, 26; compare isso com Sal 99:8.

A vingança de Jeová tem um propósito. A vingança de Jeová traz alívio e benefício quando ele atua a favor daqueles que confiam nele; além disso, ela resulta em louvor para Ele como o justo Juiz. O salmista diz: "O justo se alegrará por ter observado a vingança. . . . E a humanidade dirá: 'De fato, há frutos para o justo. De fato, há um Deus que julga na terra.' " (Sal 58:10, 11) Por conseguinte, o propósito primário de Deus exercer vingança é defender a sua soberania e glorificar o seu próprio nome. (Êx 14:18; Sal 83:13-18; Is 25:1-5; Ez 25:14, 17; 38:23) Sua ação vindica também seus servos como sendo verdadeiramente Seus representantes, bem como os livra de circunstâncias indesejáveis. — Êx 14:31; 15:11-16; Ez 37:16, 21-23; Sal 135:14; 148:14; Pr 21:18.

Tempo fixo para a vingança de Deus. As Escrituras indicam que Deus tem um tempo determinado para expressar em grande escala a Sua vingança contra seus inimigos. O profeta Isaías foi comissionado a proclamar "o dia de vingança da parte de nosso Deus". A vingança de Deus foi expressa contra a antiga Babilônia, opressora de Seu povo, quando os exércitos da Medo-Pérsia foram usados para quebrar o poder dela, em 539 AEC. (Is 61:1, 2; 13:1, 6, 9, 17) Jesus Cristo, quando estava na Terra, citou parte da profecia de Isaías (61:1, 2) e a aplicou a si mesmo. (Lu 4:16-21) Embora o registro não diga que citasse a parte com respeito ao "dia da vingança", ele, na realidade, proclamou aquele "dia", que sobreveio a Jerusalém em 70 EC. Jesus predisse que exércitos (romanos) acampariam em volta da cidade, dizendo a seus seguidores que fugissem de Jerusalém quando vissem isso, "porque estes são dias para se executar a justiça ["dias de vingança"], para que se cumpram todas as coisas escritas". — Lu 21:20-22, *Int;* veja *Al, BV, IBB, PIB*.

Jesus Cristo disse mais, antes da sua morte e ressurreição: "Acerca daquele dia e daquela hora [da execução do julgamento no atual sistema de coisas] ninguém sabe, nem os anjos dos céus, nem o Filho, mas unicamente o Pai." (Mt 24:36) Revelou assim que a vingança certamente será executada num tempo conhecido e fixado por Deus. Ilustrou a certeza da ação de Deus no seu devido tempo, a favor do seu nome e dos seus servos, ao falar dum juiz que, devido à persistência duma viúva em pedir justiça, decidiu: "Cuidarei de que

ela obtenha justiça ["exigirei vingança por ela"]." Jesus aplicou a ilustração a Deus, dizendo: "Certamente, então, não causará Deus que se faça justiça ["que haja vingança de"] seus escolhidos que clamam a ele dia e noite, embora seja longânime para com eles?" — Lu 18:2-8, *Int*.

Ademais, na visão do apóstolo João, registrada no livro de Revelação (Apocalipse), João viu as almas dos que foram mortos por causa da palavra de Deus e devido à obra de testemunho que costumavam realizar clamarem: "Até quando, Soberano Senhor, santo e verdadeiro, abster-te-ás de julgar e vingar o nosso sangue dos que moram na terra?" A resposta que receberam mostra que existe um tempo definido para a execução da vingança, a saber, quando "se completasse também o número dos seus coescravos e dos seus irmãos, que estavam para ser mortos assim como eles também tinham sido". — Re 6:9-11.

As Escrituras revelam que esta execução de vingança começa com Babilônia, a Grande, e então passa a sobrevir à 'fera e aos reis da terra, e aos seus exércitos'. — Re 19:1, 2, 19-21.

Executores Designados. O Senhor Jesus Cristo é o Principal Executor da vingança, da parte de Deus. O apóstolo Paulo consola os cristãos com as palavras: "É justo da parte de Deus pagar de volta tribulação aos que vos causam tribulação, mas, a vós, os que sofreis tribulação, alívio junto conosco, por ocasião da revelação do Senhor Jesus desde o céu, com os seus anjos poderosos, em fogo chamejante, ao trazer vingança sobre os que não conhecem a Deus e os que não obedecem às boas novas acerca de nosso Senhor Jesus. Estes mesmos serão submetidos à punição judicial da destruição eterna de diante do Senhor e da glória da sua força." — 2Te 1:6-9.

Na congregação cristã. Os apóstolos foram designados, sob Jesus Cristo, a cuidar da congregação cristã e a protegê-la da impureza e da perda do favor de Jeová. Em harmonia com sua autoridade, delegada por Deus, o apóstolo Paulo escreveu à congregação de Corinto, que apresentava divisões e dificuldades causadas por "falsos apóstolos": "Mantemo-nos em prontidão, para infligir punição por ["para vingar"] toda desobediência." — 2Co 10:6, *Int;* 11:13; 13:10.

Os anciãos designados para cuidar da congregação estavam autorizados a executar a "vingança" na medida em que podiam tomar ação para fazer justiça e restabelecer a congregação na justiça perante Deus, por corrigirem o erro que fora cometido. Os membros governantes da congregação coríntia fizeram isto, depois de Paulo os ter corrigido, de modo que Paulo escreveu na sua segunda carta a eles: "Que grande seriedade [isto] produziu em vós, . . . sim, o endireitamento do errado ["vingança"]!" Estes homens demonstraram arrependimento piedoso depois da primeira carta de Paulo, e expulsaram o iníquo mencionado nela, fazendo todo o possível para corrigir os assuntos diante de Jeová. (2Co 7:8-12, *Int*) No entanto, esses homens não estavam autorizados a executar no errante a pena integral exigida pela justiça — a plena vingança em inflingir-lhe a morte, como tinha sido a prerrogativa dos juízes sob a Lei mosaica. (Le 20:10; He 10:28) Simplesmente expulsavam tais impenitentes pessoas más da congregação. (1Co 5:13) Se essas permanecessem impenitentes, sofreriam por fim a plena justiça na morte eterna pelas suas ações erradas. (He 10:29, 30) Deveras, o cristão que passa a praticar a injustiça, como, por exemplo, fornicação, corre perigo, "pois Jeová é quem exige punição [literalmente: é o "vingador"] por todas estas coisas". — 1Te 4:3-6, *Int*.

Governantes. As autoridades governantes, cujo dever é certificar-se de que se faça justiça, talvez sejam quem execute a vingança contra os malfeitores, inclusive quaisquer cristãos que violarem as leis do país, as quais estão em harmonia com o que é justo e que sejam coerentes com a autoridade concedida por Deus a tais governantes. Nesse caso, esses governantes executam indiretamente a vingança de Deus, como escreve o apóstolo Paulo: "Pois, os que governam são objeto de temor, não para as boas ações, mas para as más . . . é ministro de Deus, vingador para expressar furor para com o que pratica o que é mau." — Ro 13:3, 4; 1Pe 2:13, 14; compare isso com Gên 9:6.

A Tendência do Homem Imperfeito de Buscar Vingança. É a tendência dos homens imperfeitos, decaídos, buscar vingar-se dos que lhes fazem injustiça ou dos que eles odeiam. O homem que comete adultério com a esposa de outro homem está em perigo da vingança retributiva do marido, conforme diz Provérbios: "Pois o furor dum varão vigoroso é ciúme, e ele não terá compaixão no dia da vingança. Não terá consideração para com nenhuma sorte de resgate, nem consentirá, não importa quão grande faças o presente." (Pr 6:32-35) Não obstante, a vingança tomada por alguém por iniciativa própria usualmente é executada em ira não controlada e não serve a nenhum bom objetivo, mas traz a ira de Deus contra a pessoa vingativa. — Tg 1:19, 20.

Inimigos de Deus e dos seus servos. Aqueles que odeiam a Deus têm mostrado hostilidade aos servos de Deus, procurando vingar-se deles. Isto não é a verdadeira execução de justiça, mas é um desejo ou uma ação resultante da hostilidade de pessoas contra o que é direito e justo, e é uma ten-

tativa de se livrar daqueles justos cujas palavras e proceder as condenam por sua iniquidade. (Sal 8:2; 44:15, 16) Em alguns casos, servos de Deus foram mortos com a ideia pervertida de que se executava justiça. (Jo 16:2) Ao executarem esta alegada ou suposta "justiça vingativa", porém, tais pessoas não agradam a Deus, mas, antes, acumularam vingança contra si mesmas. É verdade que Jeová, às vezes, usou nações, tais como Babilônia, para executar Sua própria vingança no seu povo de Israel, quando este violou o pacto com Ele. (Le 26:25) Mas, essas nações, da sua parte, agiam por ódio e maldade, dando vazão à sua própria disposição vingativa, e, por causa disso, Jeová, por sua vez, executou vingança nelas. — La 3:60; Ez 25:12-17.

Veja também CIDADES DE REFÚGIO; VINGADOR DO SANGUE.

VINHEDO. Veja VIDEIRA.

VINHO E BEBIDA FORTE. Há diversos termos das línguas originais que geralmente designam alguma espécie de vinho (hebr.: *ti·róhsh* [Gên 27:28, 37; Os 2:8, 9, 22]; hebr.: *hhé·mer* [De 32:14; Is 27:2], e o correspondente termo aramaico, *hha·már* [Da 5:1, 2, 4, 23]; bem como gr.: *gleú·kos* [At 2:13]). Mas a palavra hebraica *yá·yin* é encontrada com mais frequência nas Escrituras. Ocorre primeiro em Gênesis 9:20-24, onde se faz referência a Noé plantar um vinhedo, depois do Dilúvio, e então ficar embriagado com o vinho resultante. A palavra grega *oí·nos* (que corresponde basicamente ao termo hebraico *yá·yin*) ocorre pela primeira vez nos comentários de Jesus sobre não ser aconselhável usar odres velhos para *vinho novo, parcialmente fermentado,* uma vez que a pressão acumulada por meio da fermentação faria com que os odres velhos se rompessem. — Mt 9:17; Mr 2:22; Lu 5:37, 38.

Diversas bebidas alcoólicas fortes, pelo visto derivadas de romãs, tâmaras, figos, e outros frutos semelhantes, eram geralmente chamadas pelo termo hebraico *she·khár*. (Núm 28:7; De 14:26; Sal 69:12) A palavra hebraica *'a·sís,* em O Cântico de Salomão 8:2, refere-se ao "suco fresco de romãs", mas, em outras passagens, o contexto indica o vinho. (Is 49:26; Jl 1:5) A cerveja pode ter sido designada pela palavra hebraica *só·ve'*. — Is 1:22; Na 1:10.

Vinificação. Na Palestina, as uvas eram colhidas durante agosto e setembro, dependendo do tipo de uva e do clima da região. A vindima já tinha praticamente terminado na ocasião em que se celebrava a "festividade das barracas", no início do outono setentrional. (De 16:13) As uvas, depois de colhidas, eram colocadas em tanques, ou tinas, de calcário, nos quais os homens geralmente as esmagavam com pés descalços, cantando ao pisarem o lagar. (Is 16:10; Je 25:30; 48:33) Com tais métodos comparativamente brandos de esmagamento, os raminhos e as sementes não se rompiam, de modo que pouco do ácido tânico das cascas era espremido; isto, por sua vez, contribuía para um vinho de alta qualidade, com paladar suave e macio. (Cân 7:9) Às vezes, empregavam-se pedras pesadas, em vez de os pés. — Veja LAGAR.

O primeiro "mosto", ou sumo fresco, que flui das cascas rompidas das uvas, se mantido à parte do volume maior do sumo extraído sob pressão, resulta nos vinhos mais ricos e melhores. A fermentação começa dentro de seis horas após a maceração, enquanto o sumo ainda se acha nos tanques, e lentamente se processa por um período de vários meses. O teor alcoólico dos vinhos naturais varia de 8 a 16 por cento do volume, mas pode ser aumentado pela adição posterior de álcool. Se as uvas tiverem pouco teor de açúcar, e a fermentação levar tempo demais, ou se o vinho não for devidamente protegido contra a oxidação, transforma-se em ácido acético, ou vinagre. — Ru 2:14.

No período de envelhecimento, o vinho era conservado em jarras ou odres. (Je 13:12) Estes recipientes dispunham provavelmente de respiradouro para permitir a saída do dióxido de carbono (subproduto do desdobramento dos açúcares em álcool através da fermentação), sem que o oxigênio do ar entrasse em contato com o vinho, produzindo uma reação no vinho. (Jó 32:19) À medida que se deixavam os vinhos descansar, eles gradualmente se clarificavam, as borras precipitavam-se no fundo, havendo o melhoramento do buquê e do sabor. (Lu 5:39) Depois disso, os vinhos eram geralmente transferidos para outros receptáculos. — Is 25:6; Je 48:11; veja BORRA.

Usos. Desde tempos imemoriais, o vinho tem sido usado como bebida às refeições. (Gên 27:25; Ec 9:7) O vinho, o pão e outros alimentos são frequentemente mencionados juntos. (1Sa 16:20; Cân 5:1; Is 22:13; 55:1) Melquisedeque colocou "pão e vinho" diante de Abraão. (Gên 14:18-20) Jesus bebia vinho às refeições, quando estava disponível. (Mt 11:19; Lu 7:34) O vinho era parte integrante de banquetes (Est 1:7; 5:6; 7:2, 7, 8), de festas de casamento (Jo 2:2, 3, 9, 10; 4:46) e de outras ocasiões festivas (1Cr 12:39, 40; Jó 1:13, 18). Os armazéns reais eram abastecidos de vinho (1Cr 27:27; 2Cr 11:11); era a bebida costumeira de reis e de governadores. (Ne 2:1; 5:15, 18; Da 1:5, 8, 16) Os viajantes muitas vezes o incluíam nas suas provisões para viagem. — Jos 9:4, 13; Jz 19:19.

Seu amplo uso tornava o vinho um item de intercâmbio comercial (Ne 13:15), "o vinho de Helbom" (preferido pelos reis da Pérsia) e "o vinho do Líbano" sendo especialmente famosos. (Ez 27:18; Os 14:7) O vinho era um meio de se pagar os operários que trabalhavam em fornecer madeira para a edificação do templo. (2Cr 2:8-10, 15) Era considerado excelente presente para dar aos superiores (1Sa 25:18; 2Sa 16:1, 2), e estava incluído no dízimo contribuído para sustentar os sacerdotes e os levitas. (De 18:3, 4; 2Cr 31:4, 5; Ne 10:37, 39; 13:5, 12) E o vinho se achava entre as coisas seletas oferecidas a Jeová na adoração sacrificial prestada a Ele. — Êx 29:38, 40; Le 23:13; Núm 15:5, 7, 10; 28:14; 1Sa 1:24; 10:3; Os 9:4.

De início, o vinho não fazia parte da refeição da Páscoa, mas foi acrescentado mais tarde, talvez depois da volta do exílio babilônico. Por conseguinte, estava na mesa quando Jesus celebrou a Páscoa pela última vez com seus apóstolos, e foi convenientemente utilizado por ele em instituir a Comemoração de sua morte. O vermelho "sangue das uvas" constituía uma representação apropriada do sangue sacrificial do próprio Jesus. Naquela ocasião, Jesus mencionou esse vinho como 'este produto da videira', e visto que talvez já se tivessem passado sete meses depois da colheita das uvas ali, não pode haver dúvida de que era o sumo fermentado da vinha. — Gên 49:11; Mt 26:18, 27-29.

Conforme indicado por Jesus, e relatado pelo médico Lucas, o vinho tinha certo valor medicinal como antisséptico e desinfetante brando. (Lu 10:34) A Bíblia também o recomenda como remédio curativo nos casos de certos distúrbios gástricos. Paulo aconselhou a Timóteo: "Não bebas mais água, mas usa de um pouco de vinho por causa do teu estômago e dos teus frequentes casos de doença." (1Ti 5:23) Tratava-se de uma abalizada recomendação médica. O Dr. Salvatore P. Lucia, professor de medicina da Faculdade de Medicina da Universidade da Califórnia, escreve: "O vinho é a mais antiga bebida dietética e o mais importante agente medicinal em uso contínuo na história da humanidade. . . . Em realidade, poucas substâncias disponíveis ao homem têm sido tão amplamente recomendadas pelos seus poderes curativos como os vinhos." — *Wine as Food and Medicine* (Vinho Como Alimento e Remédio), 1954, p. 5; veja DOENÇAS E TRATAMENTO.

Ao contrário das opiniões errôneas de alguns, as bebidas alcoólicas não constituem estimulantes para a mente, mas são na realidade sedativos e depressores do sistema nervoso central. "Dai bebida inebriante àquele que está para perecer e vinho aos amargurados de alma", não como estimulante mental para tornar tais pessoas ainda mais cônscias da sua condição lastimável, mas, antes, como diz o provérbio, para que 'esqueçam suas desgraças'. (Pr 31:6, 7) Entre os romanos havia um costume antigo de dar vinho com tóxicos aos criminosos, a fim de amainar a dor da execução. Talvez fosse por isso que os soldados romanos ofereceram a Jesus vinho drogado quando o pregaram na estaca. — Mr 15:23.

É evidente que o vinho é uma das dádivas incluídas entre as bênçãos de Jeová para a humanidade. O vinho "alegra o coração do homem mortal", faz o coração 'sentir-se bem'. (Sal 104:15; Est 1:10; 2Sa 13:28; Ec 2:3; 10:19; Za 10:7) Assim, quando Daniel pranteava, não bebia vinho. (Da 10:2, 3) Abundante suprimento de vinho, simbolizado pela "videira" na muito repetida expressão, de 'cada um sentar-se debaixo de sua própria videira e de sua própria figueira', indica prosperidade e segurança sob a administração justa de Jeová. (1Rs 4:25; 2Rs 18:31; Is 36:16; Miq 4:4; Za 3:10) O vinho também está incluído nas bênçãos de restauração prometidas por Jeová. — Jl 3:18; Am 9:13, 14; Za 9:17.

Uso Moderado. A moderação em todas as coisas é um princípio bíblico. Nem mesmo o mel é exceção — com moderação é bom; comer demais é prejudicial. (Pr 25:27) O mesmo se dá com as dádivas do vinho e da bebida forte, provenientes de Jeová; têm de ser usadas conforme Ele orienta. O abuso delas e a desconsideração para com os princípios bíblicos no uso de tais provisões resultam na desaprovação de Jeová, e levam à devassidão e à morte. A Bíblia é muito taxativa sobre isto, tanto em seus preceitos como em seus exemplos. — Pr 23:29-31; veja BEBEDICE, EMBRIAGUEZ.

Talvez haja casos em que a ingestão de álcool, mesmo em pequenas doses, seja pouco aconselhável e seja prejudicial para a saúde. Em outras ocasiões, a pessoa talvez se refreie de ingerir uma bebida inebriante para evitar fazer outros tropeçar, e por amor e consideração para com outros. — Ro 14:21.

Jeová proibiu aos sacerdotes e aos levitas, quando estivessem em serviço no tabernáculo ou no templo, tomarem álcool, em qualquer forma, sob pena de morte. (Le 10:8, 9; Ez 44:21) Fora do serviço, estavam livres para beber com moderação. (1Cr 9:29) Da mesma forma, era um regulamento divino que o nazireu não tomasse nenhuma bebida alcoólica enquanto durasse este voto especial. (Núm 6:2-4, 13-20; Am 2:12) Visto que Sansão havia de ser nazireu de nascença, sua mãe não tinha permissão de tocar em vinho ou em bebidas alcoólicas durante a gravidez. (Jz 13:4, 5, 7, 14) Ao ofi-

ciarem, "não é para os reis beber vinho ou para os dignitários dizer: 'Onde está a bebida inebriante?'", a fim de que não "se esqueça o decretado, e não se perverta a causa de qualquer filho de tribulação". (Pr 31:4, 5) Os superintendentes da congregação cristã não devem ser 'brigões bêbedos', e os servos ministeriais "devem igualmente ser sérios, . . . não dados a muito vinho". — 1Ti 3:3, 8.

Representativo. A antiga Babilônia, quando atuava como executora da parte de Jeová, fez com que todas as nações ficassem 'embriagadas de vinho', o que era simbólico do furor de Jeová contra as nações. (Je 51:7) Também em outros textos representam-se os oponentes de Jeová como sendo obrigados a beber a justa indignação de Deus, comparada a "vinho [que] está espumando", "vinho de furor", "vinho da ira de Deus". (Sal 75:8; Je 25:15; Re 14:10; 16:19) Uma poção amarga que não tem nenhuma relação com a ira divina é o "vinho da fornicação [espiritual] dela" que "Babilônia, a Grande", faz todas as nações beber. — Re 14:8; 17:2; 18:3, 13.

VIRGEM. A palavra hebraica *bethu·láh* refere-se a uma mulher que nunca se uniu a um homem em casamento e que nunca teve relações sexuais. (Gên 24:16; De 32:25; Jz 21:12; 1Rs 1:2; Est 2:2, 3, 17; La 1:18; 2:21) No entanto, o termo grego *par·thé·nos* pode aplicar-se tanto a solteiros como a solteiras. — Mt 25:1-12; Lu 1:27; At 21:9; 1Co 7:25, 36-38.

De acordo com a Lei, o homem que seduzisse uma virgem não comprometida em casamento tinha de dar ao pai dela 50 siclos de prata (US$ 110), tinha de se casar com ela (se o pai dela permitisse) e não podia divorciar-se dela "todos os seus dias". (Êx 22:16, 17; De 22:28, 29) Mas uma virgem noiva, encarada como já pertencente a um marido, devia ser apedrejada até a morte se não tivesse gritado ao sofrer um ataque sexual. Deixar ela de gritar indicaria seu consentimento e assim a tornaria adúltera. (De 22:23, 24; compare isso com Mt 1:18, 19.) Ser uma virgem noiva considerada como tendo um 'dono' marital também explica por que Joel 1:8 podia referir-se a uma "virgem" como chorando a perda do "dono da sua mocidade".

Uma vez que aqueles que conservam sua virgindade gozam de maior liberdade no serviço do Senhor, o apóstolo Paulo recomendou ficar sem se casar como o proceder melhor para os cristãos que têm autodomínio. (1Co 7:25-35) No entanto, a respeito dos que não têm esse autodomínio, ele observou: "Se alguém pensa que se está comportando de modo impróprio para com a sua virgindade, se esta estiver além da flor da juventude, e este é o modo em que deve ocorrer, faça ele o que quiser; ele não peca. Casem-se." — 1Co 7:36.

A palavra grega traduzida "virgindade" em 1 Coríntios 7:36-38 significa literalmente "virgem". Por este motivo, tem-se apresentado o conceito de que Paulo falava a respeito do dever dum pai ou guardião para com a filha casadoura. Assim, a versão do Centro Bíblico Católico reza: "Se alguém julga que é inconveniente para a sua filha ultrapassar a idade de casar-se e que é seu dever casá-la, faça-o como quiser: não há falta alguma em fazê-la casar-se." Outro conceito é o de que este texto se refere a um homem que decide casar-se com a moça que é sua noiva. *A Bíblia na Linguagem de Hoje* declara: "Se o rapaz sente que assim não está agindo certo com a noiva e acha que a sua paixão por ela ainda é muito forte e que devem se casar, então que se casem. Não há pecado nisso."

Todavia, o contexto sugere que a referência não é a uma moça virgem, mas sim à virgindade da própria pessoa. Certo comentador observou: "Acho que o apóstolo continua aqui seu discurso anterior, e aconselha pessoas não casadas, às quais cabe decidir o que fazer; a virgem do homem refere-se à sua virgindade." (*Matthew Henry's Commentary on the Whole Bible* [Comentário de Toda a Bíblia, de Matthew Henry], 1976, Vol. III, p. 1036) Visto que a palavra grega *par·thé·nos* pode incluir homens solteiros, a tradução "virgindade", segundo encontrada nas versões feitas por J. B. Rotherham e J. N. Darby (ambas em inglês), bem como na *Tradução do Novo Mundo*, é apropriada e parece ajustar-se melhor ao contexto.

Virgindade Espiritual. Assim como o sumo sacerdote de Israel só podia tomar por esposa uma virgem (Le 21:10, 13, 14; compare isso com Ez 44:22), assim também o grande Sumo Sacerdote, Jesus Cristo, só pode ter uma "virgem" como sua "noiva" espiritual no céu. (Re 21:9; He 7:26; compare isso com Ef 5:25-30.) Portanto, o apóstolo Paulo estava profundamente preocupado com a pureza da congregação coríntia, desejando apresentá-la "como virgem casta ao Cristo". (2Co 11:2-6) A noiva de Cristo é composta de 144.000 pessoas ungidas pelo espírito, as quais, individualmente, conservam sua 'virgindade' por permanecerem separadas do mundo, e por se manterem moral e doutrinalmente puras. — Re 14:1, 4; compare isso com 1Co 5:9-13; 6:15-20; Tg 4:4; 2Jo 8-11.

Profecia Messiânica. Embora a palavra hebraica *bethu·láh* signifique "virgem", outro termo [*'al·máh*] ocorre em Isaías 7:14: "Eis que a própria donzela [*ha·'al·máh*] ficará realmente grávida e dará à luz um filho, e ela há de chamá-lo pelo

nome de Emanuel." A palavra *'al·máh* significa "donzela" e pode aplicar-se tanto a uma não virgem como a uma virgem. É aplicada à "donzela" Rebeca antes do casamento, quando ela também foi chamada de "virgem" (*bethu·láh*). (Gên 24:16, 43) Mateus, sob inspiração divina, empregou a palavra grega *par·thé·nos* (virgem) quando mostrou que Isaías 7:14 teve cumprimento final em relação com o nascimento virginal de Jesus, o Messias. Tanto Mateus como Lucas declaram expressamente que Maria, mãe de Jesus, era então uma virgem que ficou grávida pela operação do espírito santo de Deus. — Mt 1:18-25; Lu 1:26-35.

Cidades, Lugares e Povos. Não raro o termo "virgem" é usado relacionado com cidades, lugares ou povos. Faz-se referência à "virgem" ou "virgem filha" de "meu povo" (Je 14:17), bem como de Israel (Je 31:4, 21; Am 5:2), Judá (La 1:15), Sião (2Rs 19:21; La 2:13), Egito (Je 46:11), Babilônia (Is 47:1) e Sídon (Is 23:12). O sentido deste uso figurado parece ser que os diversos povos ou localidades assim mencionados não haviam sido tomados e assolados por conquistadores estrangeiros, ou então, numa época, gozavam da condição não subjugada, como a duma virgem.

VISÃO. Vista ou cena apresentada à mente duma pessoa, de dia ou de noite, usualmente por meios que não eram comuns, e, às vezes, enquanto aquele que a recebia estava em transe ou sonhava. (At 10:3; Gên 46:2) Frequentemente é difícil estabelecer uma nítida demarcação entre as visões e os sonhos descritos na Bíblia, e, às vezes, são conjugados.

Quando alguém recebia uma visão da parte de Deus durante as horas em que estava acordado, parece que a impressão era inculcada na mente consciente. A visão podia mais tarde ser lembrada e descrita, ou registrada pelo que a recebera, nas suas próprias palavras. Alguns, tais como Daniel e Nabucodonosor, também tiveram visões noturnas, ou "visões da noite". Estas parecem ter sido inculcadas no subconsciente, enquanto quem as recebia estava dormindo.

Transe. Pelo visto, o espírito de Deus às vezes sobrepunha na mente um quadro do propósito de Deus, ou uma visão, enquanto a pessoa estava em transe, um estado de profunda concentração ou uma condição semelhante ao sono. A palavra grega traduzida "transe" nas Escrituras Cristãs é *ék·sta·sis*. Definida literalmente como pôr fora, ou deslocamento, transmite a ideia figurada de lançar a mente fora do seu estado normal. Quem estivesse em transe não se daria conta do que literalmente o cercava, e seria receptivo a uma visão. — At 22:17, 18.

Garantias do Favor Divino. Certas visões da parte de Jeová Deus revelavam aos servos dele como lidava com eles e lhes davam garantia do favor divino. A palavra de Jeová veio a Abrão (Abraão) numa visão, e assegurou-se ao patriarca: "Não temas, Abrão. Eu sou para ti escudo. Tua recompensa será muito grande." (Gên 15:1) Depois disso, Jeová fez um pacto com Abraão. (Gên 15:2-21) Anos depois, Deus falou com Jacó em visões da noite, dizendo-lhe que não tivesse receio de descer ao Egito, pois faria dele uma grande nação ali, e, por fim, o tiraria daquela terra. — Gên 46:1-4; compare isso com 2Sa 7:1-17; 1Cr 17:1-15.

Orientações de Acordo com o Propósito Divino. Algumas visões da parte de Jeová Deus supriam aos que as recebiam orientações para fazer a vontade Dele. Depois de o glorificado Jesus Cristo ter aparecido a Saulo de Tarso, Saulo, embora temporariamente cegado, teve uma visão em que observou um homem chamado Ananias colocar as mãos sobre ele, para que recuperasse a vista. Também foi por meio duma visão que Ananias foi orientado a ir exatamente à casa em que Saulo se achava, em Damasco. — At 9:1-19.

Em Cesareia, em 36 EC, o devoto gentio, Cornélio, recebeu uma visão em que um anjo lhe disse que mandasse buscar Simão Pedro em Jope. (At 10:1-8) Em Jope, Pedro caiu em transe e teve uma visão em que viu descer do céu um vaso que continha diversos animais impuros. Por este meio, ensinou-se ao apóstolo que ele não considerasse maculadas as coisas que Deus tinha purificado. Isto preparou Pedro para iniciar a obra de pregação das boas novas aos gentios. — At 10:9-23; 11:5-12.

Também a Paulo, por meio de visões, foram dadas orientações divinas na obra de pregação. Em Trôade, na segunda viagem missionária de Paulo, o apóstolo teve à noite uma visão dum macedônio que instava com ele: "Passa à Macedônia e ajuda-nos." (At 16:8-12) Mais tarde, devido a uma reconfortante visão à noite, em que o Senhor falou com ele, o apóstolo permaneceu em Corinto durante um ano e seis meses, ensinando a Palavra de Deus. — At 18:8-11.

Profecia. Algumas visões da parte de Deus foram proféticas, ou foram dadas para habilitar quem as recebeu a interpretar profecias que foram comunicadas em visões e em sonhos. O profeta Daniel "tinha entendimento de toda sorte de visões e sonhos". (Da 1:17) Foi numa "visão noturna" que Deus revelou a Daniel o conteúdo e o significado do sonho do Rei Nabucodonosor a respeito duma imensa estátua pictórica das potências mundiais. — Da 2:19, 28; compare com Da 4:5, 10, 13, 20-22.

Num sonho profético e em "visões durante a noite", Daniel observou quatro animais gigantescos que subiam do mar, indicando que quatro "reis" se ergueriam da terra. (Da 7:1-3, 17) O profeta teve também o privilégio de contemplar em visão "alguém semelhante a um filho de homem" obtendo do Antigo de Dias domínio, dignidade e um reino. — Da 7:13, 14.

Escritores da Bíblia, tais como Isaías (1:1; 6:1-13), Amós (7:1-9, 12; 8:1, 2) e Ezequiel (1:1), também obtiveram visões da parte de Deus. A inspirada declaração profética de Obadias contra Edom começa com as seguintes palavras: "Visão de Obadias." (Ob 1) A "visão de Naum" contém uma pronúncia contra Nínive. — Na 1:1.

O livro de Revelação (Apocalipse) contém uma série de visões observadas pelo idoso apóstolo João. O nome grego deste livro, *A·po·ká·ly·psis,* que significa "Exposição" ou "Exibição", é bem apropriado, pois Revelação deveras expõe assuntos, revelando muitos eventos do futuro distante, muito além do tempo da sua composição. — Re 1:1 n.

Visões Falsas. Antes da destruição de Jerusalém em 607 AEC, os falsos profetas desta cidade proferiram "a visão do seu próprio coração", mensagens que não se originaram de Jeová. (Je 23:16) Não recebendo nenhuma visão da parte de Jeová, aquilo que visionaram não tinha valor. (La 2:9, 14) Por falarem o que não era verdade e "visionarem uma mentira", Jeová era contra eles. — Ez 13.

Foi Predito Que Alguns Teriam Visões. Em contraste com as falsas visões, e em adição às visões dadas por Deus, já consideradas, Joel foi divinamente inspirado a predizer que, sob a influência do espírito de Deus, jovens 'teriam visões'. (Jl 2:28) Pedro indicou que houve um cumprimento desta profecia no dia de Pentecostes de 33 EC, quando o espírito santo foi concedido a seguidores de Jesus Cristo, e estes, miraculosamente, declararam em muitas línguas "as coisas magníficas de Deus". — At 2:1-4, 11, 15-17.

VISIONÁRIO. Homem que tinha ou afirmava ter visões da parte de Deus a respeito de assuntos ocultos ou futuros. A palavra hebraica para "visionário" é *ho·zéh,* derivada de *ha·záh,* que significa "contemplar; visionar". O termo *ha·záh* e seus derivados são usados com referência a ter visões. — Núm 24:4; Is 1:1; 21:2; 22:1; Ez 13:7; Da 8:1; veja VIDENTE.

Alguns visionários eram falsos, e Deus se opunha a eles. (Is 29:10; Miq 3:7) Outros foram enviados por Jeová e falaram em Seu nome. (2Rs 17:13; 2Cr 33:18) O termo "visionário" é aplicado a diversos homens, a saber: Hemã, Ido, Hanani, Gade, Asafe, Jedutum e Amós. (1Cr 25:5; 2Cr 12:15; 19:2; 29:25, 30; 35:15; Am 7:12) Alguns, tais como Gade e Ido, registraram suas visões ou escreveram outros relatos. (1Cr 29:29; 2Cr 9:29; 33:19) Nem todos os profetas de Jeová eram visionários. Não obstante, Gade foi chamado tanto de "profeta" como de "visionário de Davi", aparentemente porque pelo menos algumas das mensagens que recebeu de Deus vieram por visões com instruções ou conselhos divinos para o Rei Davi. — 2Sa 24:11; 1Cr 21:9.

VITELO. Veja TOURO.

VITUPÉRIO. Difamação, degradação ou escárnio, quer por motivo justo, quer não. Comumente traduz o substantivo grego *o·nei·di·smós* (e *ó·nei·dos*) e o substantivo hebraico *her·páh.* — Veja Gên 30:23; Sal 69:9; Lu 1:25; Ro 15:3.

Os motivos de vitupério, naturalmente, variam de acordo com as circunstâncias. Para o varão israelita, ser incircunciso durante a vigência do pacto da Lei era motivo de vitupério. (Veja Jz 14:3.) Assim, quando todos os varões nascidos durante a peregrinação no ermo foram finalmente circuncidados, pouco depois de cruzarem o rio Jordão, Jeová declarou: "Hoje rolei de cima de vós o vitupério do Egito." (Jos 5:2-9) Uma vez que a evidência indica que os egípcios praticavam a circuncisão, isto pode significar que, dali em diante, os egípcios não teriam motivos de vituperar Israel por tantos de seus varões serem incircuncisos. (Je 9:25, 26; veja CIRCUNCISÃO.) Por outro lado, a circuncisão era "sinal do pacto" entre Jeová e a semente de Abraão. (Gên 17:9-11) Daí, por meio desta circuncisão da nova geração que crescera no ermo (tendo a geração mais velha morrido ali), a circuncisão podia indicar uma reafirmação da sua relação pactuada com Deus. Tendo terminado os 40 anos de peregrinação, Deus também mostrava-lhes seu favor; introduzira-os na Terra da Promessa e agora os habilitaria a conquistá-la. Portanto, quaisquer zombarias, ou vitupérios da parte dos egípcios, no passado, por causa do que talvez parecesse aos egípcios ser a incapacidade de Jeová de levar Israel a uma terra própria sua, mostraram-se agora falsos. Os cristãos sob o novo pacto, quer judeus quer gentios, não estavam sujeitos ao vitupério por causa da incircuncisão. — Ro 2:25-29; 3:28-30; 4:9-12; 1Co 7:18, 19.

No caso das mulheres hebreias, permanecerem solteiras ou viúvas (Is 4:1; 54:4), bem como a esterilidade (Gên 30:23; Lu 1:25), era encarado como um vitupério. A promessa de Deus quanto à semente de Abraão, e de esta se tornar como "os grãos de areia que há à beira do mar", sem dúvida contribuía para este sentimento. (Gên 22:15-18;

compare isso com 24:59, 60.) Em contraste, o apóstolo Paulo recomendou o estado de não casado, tanto por parte de homens como de mulheres, quando o motivo é servir a Deus com indivisa atenção, e disse a respeito da viúva, que "ela será mais feliz . . . se permanecer assim com está, segundo a minha opinião". — 1Co 7:25-28, 32-40; compare isso com Mt 19:10-12.

Transgressões tais como idolatria, adultério, roubo, e outros tipos de imoralidade, porém, eram constantemente motivo de vitupério, como era também toda deslealdade para com Deus. — 2Sa 13:13; Pr 6:32, 33; Ro 1:18-32; 2:17-24.

Os que buscam a aprovação de Deus não podem ficar difamando os outros. A respeito daquele que seria hóspede na tenda de Deus, o salmista declarou: "Não fez nenhum mal ao seu companheiro, e não levantou nenhum vitupério contra o seu conhecido íntimo", isto é, ele não divulga informações difamatórias sobre seu conhecido íntimo. (Sal 15:1, 3) Alguém que defrauda o humilde ou caçoa dele realmente vitupera a Deus (Pr 14:31; 17:5), como o fazem aqueles que lançam vitupérios contra os servos de Deus. (Sal 74:18-23) Por fim, tal vitupério leva à calamidade os que se empenham nele. — Sof 2:8-10.

Jeová Silencia o Vitupério Contra Seu Povo. Quando os israelitas se empenhavam na adoração falsa ou em práticas injustas, eles vituperavam a Jeová Deus, porque faziam com que a adoração de Jeová não parecesse ser melhor do que a das nações em sua volta. (Is 65:7) Por causa da infidelidade deles, Deus permitiu que lhes sobreviesse calamidade, fazendo com que se tornassem alvo de vitupério entre as nações. (Ez 5:14, 15) Não avaliando que o julgamento provinha de Jeová Deus, outras nações o atribuíam à incapacidade de Ele salvar Israel, e assim se lançava vitupério adicional sobre Ele. Por conseguinte, ao restaurar os israelitas à base do arrependimento deles, Jeová limpou Seu nome deste vitupério. — Ez 36:15, 20, 21, 30-36.

Sempre que surgem situações que fazem parecer que Deus, aparentemente, abandonou os do Seu povo, outros concluem que Ele não os está protegendo ou abençoando, e assim os vituperam. (Sal 31:9-11; 42:10; 74:10, 11; 79:4, 5; 102:8, 9; Jl 2:17-19) Mas, por fim, Jeová demonstra seus atos salvadores, e, desta forma, silencia os vituperadores. — Ne 1:3; 2:17; 4:4; 6:16.

Suportar Vitupério por Causa de Cristo. Também, ao cumprirem sua comissão, os servos de Jeová têm sido vituperados por aqueles aos quais foram enviados. Jeremias passou por isso (Je 6:10; 15:15-18; 20:8), e também Cristo Jesus (Mt 27:44; Mr 15:32; Ro 15:3), bem como seus seguidores (He 10:33). Aquele que é vituperado por causa de Cristo tem motivos para regozijar-se, uma vez que sua contínua fidelidade sob tal vitupério resulta numa grande recompensa nos céus (Mt 5:11; Lu 6:22, 23) e constitui prova de que tem o espírito de Deus. (1Pe 4:14) Por conseguinte, não se deve temer o vitupério. Aos que conhecem a justiça, Jeová disse: "Não tenhais medo do vitupério de homens mortais e não fiqueis aterrorizados por causa das suas palavras injuriosas." — Is 51:7.

Embora soubesse do grande vitupério que lhe sobreviria, Jesus submeteu-se voluntariamente a fazer a vontade de seu Pai a ponto de padecer uma morte vergonhosa numa estaca de tortura. (Is 53:3-7; Jo 10:17, 18; He 12:2; 13:12, 13) A fim de fazer o bem a outros, ele não procurou agradar a si mesmo, mas estava disposto a assumir o vitupério da parte de pessoas que por palavras e ações vituperavam a Jeová Deus. O apóstolo Paulo indicou isto ao salientar a atitude correta para com os espiritualmente fracos: "Nós, porém, os que somos fortes, devemos suportar as fraquezas dos que não são fortes, e não estar agradando a nós mesmos. Que cada um de nós agrade ao seu próximo naquilo que é bom para a edificação dele. Pois até mesmo o Cristo não agradou a si mesmo; mas, assim como está escrito: 'Os vitupérios daqueles que te vituperaram caíram sobre mim.' " (Ro 15:1-3) No capítulo anterior (Ro 14), Paulo tinha considerado as fraquezas de alguns cristãos que tinham escrúpulos conscienciosos a respeito de certos alimentos, ou a respeito da guarda de certo dia; ele mostrara a necessidade de se evitar ser causa de tropeço para tais, e a necessidade de edificá-los. Isto provavelmente significaria que os que eram fortes em entendimento, fé e consciência teriam de restringir-se no exercício de seus direitos, e isto poderia ser um tanto desagradável para eles. Todavia, tinham de "suportar" (o verbo aqui permite tanto o sentido de "levar" como o de "suportar ou aguentar" [compare isso com Gál 6:2; Re 2:2]) quaisquer cargas que tais fraquezas lhes impusessem, imitando a Cristo. (Veja Mt 17:17-20; também a expressão de Moisés em Núm 11:10-15.) Além disso, não deviam simplesmente seguir adiante em sua própria busca do favor, das bênçãos e das recompensas de Deus, tratando com descaso estes espiritualmente fracos, como se fossem empecilhos, ou permitindo que fossem decepados pelo Adversário, pela falta de consideração e de ajuda da parte destes fortes. — Veja 1Co 9:19-23; 10:23-33.

Evitar Trazer Vitupério por Transgressão. O cristão, embora espere ser vituperado por causa da justiça, jamais deve 'sofrer como assassino, ou

como ladrão, ou como malfeitor, ou como intrometido nos assuntos dos outros'. (1Pe 4:15, 16) Uma das habilitações para superintendente da congregação cristã é que ele tenha "testemunho excelente de pessoas de fora, a fim de que não caia em vitupério". Isto impediria que trouxesse desonra a tal posição, e evitaria que se disseminassem comentários desfavoráveis a respeito dos verdadeiros cristãos, por causa da conduta de alguém dentre os membros destacados da congregação. — 1Ti 3:7.

VIÚVA. Mulher que perdeu o marido na morte e que não se casou de novo. A morte do marido corta o vínculo marital, deixando a viúva livre para casar-se de novo, se assim desejar. (Ru 1:8-13; Ro 7:2, 3; 1Co 7:8, 9) Sob o arranjo patriarcal, e, mais tarde, sob a Lei mosaica, o irmão do homem que morresse sem deixar filhos, devia tomar como esposa a viúva de seu irmão, e ter com ela um filho, a fim de dar continuidade à linhagem do falecido marido dela. — Gên 38:8; De 25:5-10; Ru 4:3-10; veja CASAMENTO DE CUNHADO.

Com a morte do cônjuge, as viúvas podiam voltar para a casa do pai. (Gên 38:11) Na Lei, fez-se uma provisão específica neste sentido para a filha dum sacerdote que ficasse viúva ou da qual o marido se divorciasse. Uma vez que o sacerdote recebia dízimos para o sustento da sua casa, a filha podia compartilhar desta provisão. Isto lhe garantia não enfrentar a pobreza, e, assim, evitava qualquer vitupério que de outro modo poderia recair sobre o sacerdócio. (Le 22:13) Para as viúvas que não dispunham deste meio de sustento ou de proteção, a Lei de Deus fazia provisões para que usufruíssem o direito de rebusca nos campos, nos olivais e nos vinhedos (De 24:19-21); de participar nas abundantes celebrações das festividades, cada ano (De 16:10-14); e, a cada terceiro ano, de compartilhar nos dízimos que eram contribuídos pela nação (De 14:28, 29; 26:12, 13).

A Solicitude de Jeová e de Cristo com as Viúvas. Jeová falou de si mesmo como Aquele que está "executando julgamento pelo menino órfão de pai e pela viúva". (De 10:18) Na Lei foram dadas fortes injunções no sentido de se administrar justiça plena e equitativa às viúvas. (Êx 22:22-24; De 24:17) Proferia-se uma maldição sobre os que desvirtuavam o julgamento das viúvas (De 27:19), e os escritos dos profetas instavam a que se desse o tratamento correto às viúvas. — Is 1:17, 23; 10:1, 2; Je 22:3; Ez 22:7; Za 7:9, 10; Mal 3:5.

Jesus demonstrou sua preocupação com o bem-estar das viúvas em Israel quando condenou os escribas como "os que devoram as casas das viúvas". — Mr 12:38-40; Lu 20:46, 47.

Assistência Cristã às Viúvas. Durante a emergência que surgiu na congregação cristã logo depois do dia de Pentecostes de 33 EC, as viúvas de língua grega estavam sendo passadas por alto na distribuição diária. Quando isto foi trazido à atenção dos apóstolos, estes julgaram o assunto tão importante que designaram "sete homens acreditados, cheios de espírito e de sabedoria", para supervisionarem a distribuição equitativa de alimentos. — At 6:1-6.

O apóstolo Paulo, em 1 Timóteo 5:3-16, forneceu instruções completas para que se cuidasse amorosamente das viúvas na congregação cristã. A congregação devia cuidar das viúvas indigentes. Mas, se a viúva tivesse filhos ou netos, estes deveriam assumir a responsabilidade de prover-lhe suas necessidades, ou, como Paulo instruiu: "Se alguma mulher crente tiver viúvas [isto é, viúvas que sejam parentas], que ela as socorra e a congregação não fique sob o fardo. Esta poderá então socorrer as que são realmente viúvas [isto é, realmente destituídas, sem ajuda]." A viúva colocada na lista para receber assistência material da congregação era uma 'que não tivesse menos de sessenta anos de idade', tendo bons antecedentes morais, de amorosa devoção fiel a Jeová, e de hospitalidade e de amor para com os outros. Por outro lado, o apóstolo recomenda que as viúvas jovens se casem, tenham filhos e cuidem da casa, desta forma evitando o laço dos impulsos sexuais e o perigo de ficarem "desocupadas, . . . tagarelas e intrometidas nos assuntos dos outros".

Tiago, meio-irmão de Jesus, salientou a importância de se cuidar dos órfãos e das viúvas na sua tribulação ao fazer um paralelo dessa medida com o manter-se sem mancha do mundo, como requisito da adoração pura e imaculada do ponto de vista de Deus. — Tg 1:27.

Entre as viúvas de notável fé achavam-se Tamar (Gên 38:6, 7), Noemi e Rute (Ru 1:3-5), Abigail (1Sa 25:37, 38, 42), a viúva de Sarefá (1Rs 17:8-24) e Ana, a profetisa (Lu 2:36, 37; compare a descrição de Lucas sobre Ana com as habilitações para a viúva digna, conforme esboçadas por Paulo em 1Ti 5:3-16). Também, uma viúva anônima foi grandemente elogiada por Jesus por ter contribuído tudo que ela possuía para o templo. — Mr 12:41-44.

Uso Figurado. As cidades, quando rejeitadas e desoladas, são simbolicamente comparadas a viúvas. (La 1:1; compare isso com Je 51:5.) Babilônia, a Grande, "a grande cidade que tem um reino sobre os reis da terra", jacta-se, assim como seu tipo, a antiga Babilônia, de que jamais ficará viúva. Todavia, assim como a antiga cidade de

Babilônia se tornou deveras "viúva", assim também ficará a atual Babilônia, a Grande. — Is 47:8, 9; Re 17:18; 18:7, 8.

VIZINHO, PRÓXIMO. Vizinho é alguém que mora por perto, quer amigo, quer inimigo; ou, encarado espiritualmente, próximo é aquele que demonstra a outros o amor e a bondade que as Escrituras ordenam, embora more longe ou não seja parente ou companheiro. Uma palavra hebraica traduzida "vizinho[a]" é *sha·khén,* que se refere à localização, quer de cidades, quer de pessoas, e inclui amigos e inimigos. — Je 49:18; Ru 4:17; Sal 79:4, 12.

Outros termos hebraicos relacionados que, em alguns contextos, são traduzidos "vizinho[a]" ou "próximo" têm um sentido um pouco diferente e nos dão uma visão mais ampla do relacionamento expresso nas Escrituras Hebraicas. *Ré·a'* significa "próximo, companheiro, amigo", e pode aplicar-se à intimidade do relacionamento, mas, em geral, refere-se ao próximo ou conterrâneo da pessoa, quer seja associado íntimo, morando por perto, quer não. Na maioria dos seus usos nas Escrituras aplica-se a um companheiro que era membro da comunidade de Israel ou a alguém que morava em Israel. (Êx 20:16; 22:11; De 4:42; Pr 11:9) *'A·mith* significa "colega" ou "companheiro" e é frequentemente usado no sentido de alguém com quem se tem alguns tratos. (Le 6:2; 19:15, 17; 25:14, 15) *Qa·róhv,* que significa "perto, à mão, aparentado com", tem referência a um lugar, a tempo ou a pessoas; pode subentender um relacionamento mais íntimo do que com um "vizinho" e é às vezes traduzido 'conhecido íntimo'. (Êx 32:27; Jos 9:16; Sal 15:3; 38:11) Nenhuma palavra em português pode expressar plenamente todas essas nuanças de sentido.

De modo similar, nas Escrituras Gregas há três palavras, com ligeira diferença no sentido, que usualmente são traduzidas "próximo" ou "vizinho": *gei·ton,* "conterrâneo" (Lu 14:12; Jo 9:8); *pe·ri·oi·kos,* adjetivo que significa "morar por perto", usado como substantivo (no plural) em Lucas 1:58; *ple·si·on,* que significa "perto", usado com o artigo *ho* (o), literalmente, "o (que está) perto". (Ro 13:10; Ef 4:25) A respeito dessas palavras gregas diz *Vine's Expository Dictionary of Old and New Testament Words* (Dicionário Expositivo de Palavras do Velho e do Novo Testamento, de Vine): "[Estas palavras] têm um sentido mais amplo do que a palavra ingl. neighbour [vizinho]. Na Palestina não havia casas de sítio espalhadas pelas regiões rurais; a população, ajuntada em aldeias, ia a pé para o trabalho. De modo que a vida doméstica em todos os pontos era tocada por um amplo círculo de vizinhança. Os termos para vizinho, portanto, têm um sentido muito abrangente. Isto pode ser visto nas principais características dos privilégios e deveres da vizinhança, conforme especificados na Escritura, (*a*) sua solicitude, e.g., . . . Luc. 10:36; (*b*) sua intimidade, e.g., Luc. 15:6, 9 . . . Heb. 8:11; (*c*) sua sinceridade e santidade, e.g., . . . Rom. 13:10; 15:2; Efé. 4:25; Tia. 4:12." — 1981, Vol. 3, p. 107.

Maus Vizinhos. No entanto, talvez alguns dos que moram por perto sejam vizinhos iníquos, tais como eram as nações vizinhas ao redor de Israel. Quando o templo de Jerusalém foi destruído pelas mãos dos babilônios, em 607 AEC, essas nações, tais como Edom, alegraram-se, até mesmo entregando judeus fugitivos aos inimigos destes. (Sal 137:7; Ob 8-14; Miq 4:11) O salmista sentiu-se induzido a escrever: "Tornamo-nos um vitupério aos nossos vizinhos [forma plural de *sha·khén*], caçoada e troça para os que estão ao nosso redor." Ele orou: "Paga de volta aos nossos vizinhos [forma plural de *sha·khén*], sete vezes ao seu seio, seu vitupério com que te vituperaram." Visto que Jeová 'residia' no meio de Israel, ele falava das nações opostas ao seu povo como "todos os meus maus vizinhos que tocam na propriedade hereditária que fiz que meu povo, sim, Israel, possuísse". — Sal 79:4, 12; Je 12:14; veja Sal 68:16.

Ordenado o Amor ao Próximo. A Bíblia inteira instrui-nos a exercer amor, benignidade, generosidade e solicitude para com o próximo, quer seja apenas um vizinho morando por perto, quer colega, companheiro, conhecido íntimo ou amigo. A Lei ordenava: "Com justiça deves julgar o teu colega [forma de *'a·mith*]. . . . Não deves odiar teu irmão no teu coração. Decerto deves repreender o teu colega, para que não leves o pecado junto com ele . . . e tens de amar o teu próximo [forma de *ré·a'*] como a ti mesmo." (Le 19:15-18) (Na *Septuaginta* grega, a palavra *ré·a'* aqui é traduzida pela expressão grega *ho ple·si·on.*) Davi elogia o homem que "não caluniou com a sua língua. Não fez nenhum mal ao seu companheiro [forma de *ré·a'*], e não levantou nenhum vitupério contra o seu conhecido íntimo [forma de *qa·róhv*]". (Sal 15:3) Repetem-se as injunções de não fazer mal ao próximo (*ré·a'*), nem mesmo desprezando-o ou desejando algo que pertence a ele. — Êx 20:16; De 5:21; 27:24; Pr 14:21.

O apóstolo Paulo disse: "Quem ama o seu próximo tem cumprido a lei." Ele menciona então alguns dos mandamentos da Lei e conclui: "E qualquer outro mandamento que haja, está englobado nesta palavra, a saber: 'Tens de amar o teu próximo [*ple·si·on*] como a ti mesmo.' O amor não obra o mal para com o próximo [*ple·si·on*]; portanto, o amor é o cumprimento da lei." (Ro 13:8-10; veja

Gál 5:14.) Tiago chama a ordem de amar o próximo como a si mesmo de "a lei régia". — Tg 2:8.

O segundo maior mandamento. Ao judeu que perguntou: "Que preciso fazer de bom, a fim de obter a vida eterna?" e que queria saber quais os mandamentos a cumprir, Jesus mencionou cinco dos Dez Mandamentos e acrescentou a injunção de Levítico 19:18, ao dizer: "Tens de amar o teu próximo [*ple·si·on*] como a ti mesmo." (Mt 19:16-19) Ele classificou também esta injunção como a segunda mais importante da Lei — uma das duas de que dependiam toda a Lei e os Profetas. — Mt 22:35-40; Mr 12:28-31; Lu 10:25-28.

Quem é meu próximo? Jesus aprofundou também o apreço dos seus ouvintes para com o sentido da palavra *ple·si·on* quando outro homem, ansioso de se mostrar justo, perguntou: "Quem é realmente o meu próximo [*ple·si·on*]?" Na ilustração do misericordioso samaritano, Jesus enfatizou que, mesmo que alguém more longe, ou não seja parente ou companheiro, o *verdadeiro próximo* é aquele que exerce amor e benignidade para com outro segundo as Escrituras mandam. — Lu 10:29-37.

Na Comunidade de Israel. Em Hebreus 8:11, na maioria dos textos gregos ocorre uma forma da palavra grega *po·lí·tes*, "cidadão"; alguns manuscritos posteriores rezam *ple·si·on*. Paulo cita aqui a profecia do restabelecimento, de Jeremias 31:34, dirigida aos da comunidade de Israel: "'E não mais ensinarão, cada um ao seu *companheiro* [forma de *ré·aʽ*] e cada um ao seu irmão, dizendo: "Conhecei a Jeová!" porque todos eles me conhecerão, desde o menor deles até o maior deles', é a pronunciação de Jeová." Paulo aplica-a à "nação santa" espiritual, "o Israel de Deus", dizendo: "E de modo algum ensinará cada um ao seu *concidadão* e cada um ao seu irmão . . ."

Conselhos de Provérbios. Embora se deva ajudar o próximo e amá-lo, todavia, é preciso exercer cautela para não tentar tornar-se o companheiro mais íntimo do vizinho ou próximo — a fim de evitar abusar ou aproveitar-se dele. O provérbio expressa esta ideia nos seguintes termos: "Faze raro o teu pé na casa do teu próximo [forma de *ré·aʽ*], para que não se farte de ti e certamente te odeie." — Pr 25:17.

Todavia, nos Provérbios aconselha-se ter fé e confiança no companheiro, e que é prudente que se recorra a ele em tempos de necessidade: "Não abandones o teu próprio companheiro ou o companheiro de teu pai, e não entres na casa de teu próprio irmão no dia do teu desastre. Melhor o vizinho [*sha·kén*] que está perto do que um irmão que está longe." (Pr 27:10) O escritor parece dizer aqui que um amigo íntimo da família deve ser prezado e que se deve recorrer a ele em busca de ajuda, em vez de recorrer mesmo a um parente tão íntimo como um irmão, se este irmão estiver longe, porque talvez este não esteja tão disposto ou pelo menos não numa situação tão favorável de prestar ajuda como o companheiro da família.

VOFSI. Naftalita cujo filho Nabi foi um dos 12 espias israelitas enviados para espiar Canaã. — Núm 13:2, 14.

VOTO. Promessa solene feita a Deus de realizar algum ato, fazer alguma oferta ou dádiva, ingressar em algum serviço ou condição, ou abster-se de certas coisas que em si não são ilícitas. Um voto era uma promessa solene, feita de livre e espontânea vontade. Sendo uma promessa solene, o voto tinha a força dum juramento, e, às vezes, as duas expressões ocorrem juntas na Bíblia. (Núm 30:2; Mt 5:33) O "voto" é mais uma declaração de intenção, ao passo que "juramento" indica o apelo feito a uma autoridade superior para que ateste a veracidade ou a natureza obrigatória da declaração. Juramentos frequentemente acompanhavam a atestação dum pacto. — Gên 26:28; 31:44, 53.

O registro mais antigo dum voto se encontra em Gênesis 28:20-22, onde Jacó prometeu dar a Jeová um décimo de todos os seus bens, caso Jeová continuasse com ele e o fizesse voltar em paz, desta forma mostrando ser o Deus de Jacó. Jacó não estava barganhando com Deus, mas queria certificar-se de ter a aprovação de Deus. Conforme este caso salienta, os patriarcas faziam votos (veja também Jó 22:27), e, como se dava com muitos outros costumes patriarcais, a Lei mosaica definiu e regulamentou estas modalidades já existentes de adoração, em vez de iniciá-las.

Muitos votos eram feitos como apelos a Deus para obter Seu favor e para ter êxito num empreendimento, como no caso de Jacó. Outro exemplo disso é o voto feito por Israel, de devotar à destruição as cidades do rei cananeu de Arade, se Jeová desse a vitória a Israel. (Núm 21:1-3) Votos eram também feitos como expressão de devoção a Jeová e à sua adoração pura (Sal 132:1-5), ou para indicar que a pessoa estava separando a si mesma ou seus bens para serviço especial. (Núm 6:2-7) Os pais podiam fazer votos relacionados com seus filhos, como Ana fez a respeito de Samuel. (1Sa 1:11; compare isso com Jz 11:30, 31, 39.) Nestes casos, os filhos cooperavam na execução do voto.

Voluntário, mas Obrigatório Quando Feito. Os votos eram inteiramente voluntários. Todavia, uma vez feito o voto por um homem, pela lei divina, o cumprimento era obrigatório. Assim,

falava-se do voto como 'imposto à sua alma', subentendendo que a própria vida dele tornava-se garantia de que sua palavra seria cumprida. (Núm 30:2; veja também Ro 1:31, 32.) Uma vez que a vida está em jogo, é compreensível por que as Escrituras instam a que se use de extrema cautela antes de fazer um voto, considerando criteriosamente as obrigações a serem assumidas. A Lei declarava: "Caso faças um voto a Jeová . . . Deus, sem falta o exigirá de ti, e deveras se tornaria um pecado da tua parte. Mas, caso deixes de fazer um voto, não se tornará pecado da tua parte." — De 23:21, 22.

Conforme expresso mais tarde pelo Congregante: "O que votares, paga. Melhor é que não votes, do que votares e não pagares. Não permitas que a tua boca faça a tua carne pecar, nem digas diante do anjo que foi um engano." (Ec 5:4-6) Um voto feito precipitadamente sob um impulso momentâneo de entusiasmo ou pela simples emoção pode muito bem mostrar ser um laço. (Pr 20:25) Sob a Lei, quem fazia tal voto impensado era culpado diante de Deus e tinha de apresentar uma oferta pela culpa por seu pecado. (Le 5:4-6) Em última análise, o voto não tem mérito algum aos olhos de Deus a menos que esteja em harmonia com as Suas leis justas e proceda da espécie correta de coração e de espírito. — Sal 51:16, 17.

Votos das mulheres, sob a Lei. As leis que regulavam os votos feitos pelas mulheres acham-se delineadas em Números 30:3-15. O voto duma filha era válido desde que seu pai o tivesse ouvido e não tivesse levantado objeção; senão, ele podia anulá-lo. O voto duma esposa (ou duma noiva) igualmente dependia do marido (ou noivo) dela para ser válido. Caso o homem anulasse tal voto, depois de primeiro deixá-lo prevalecer, ele assumia o erro dela. (Núm 30:14, 15) No caso duma viúva ou duma mulher divorciada, "tudo o que ela impôs à sua alma ficará de pé contra ela". — Núm 30:9.

Uso das Coisas Votadas. Em cumprimento dum voto, qualquer pessoa ou bem, inclusive terrenos, podiam ser oferecidos a Jeová, exceto o que a Lei já separara para Ele, tal como o primogênito, as primícias, os dízimos, e assim por diante. (Le 27:26, 30, 32) Aquilo que era votado como "santificado" (hebr.: *qo'dhesh,* algo posto à parte como santo, para uso sagrado) podia ser resgatado através de determinado pagamento ao santuário (exceto animais limpos). (Le 27:9-27) No entanto, algo "devotado" (hebr.: *hhé·rem*) não podia ser resgatado, mas tornava-se inteira e permanentemente propriedade do santuário, ou, se tiver sido devotado à destruição, tinha de ser impreterivelmente destruído. — Le 27:28, 29.

Votos Errados ou Impuros. Os votos das religiões pagãs muitas vezes envolviam práticas impuras e imorais. Em toda a Fenícia, Síria e Babilônia, os ganhos da prostituição nos templos eram dedicados ao ídolo ou ao templo. Tais votos degenerados estavam proscritos em Israel: "Não deves trazer a paga duma meretriz nem o preço dum cão [provavelmente: um pederasta (sodomita)], à casa de Jeová, teu Deus, para algum voto." — De 23:18, n.

Após a destruição de Jerusalém, Jeremias lembrou aos judeus no Egito que um dos motivos da calamidade que lhes sobreveio foi que faziam votos à "rainha dos céus" e ofereciam sacrifícios a ela. As mulheres que tinham parte destacada nesta idolatria prontamente salientaram que seus votos e sua adoração à "rainha dos céus" tinham sido aprovados pelos maridos, e que elas estavam determinadas a cumprir seus votos a esta deusa. Assim, apresentavam a desculpa de estarem agindo em harmonia com a Lei no tocante aos votos das mulheres (Núm 30:10-15), mas Jeremias denunciou as ações delas como realmente um menosprezo pela Lei, uma vez que eram idólatras. — Je 44:19, 23-25; 2Co 6:16-18.

Votos hipócritas. Após o exílio, os judeus não recaíram em flagrante idolatria. Todavia, 'invalidavam a palavra de Deus por causa da sua tradição'. Seus argumentos capciosos na interpretação da Lei afetavam tanto o assunto dos votos como outros aspectos da adoração, ensinando seus líderes religiosos hipocritamente "por doutrinas os mandados de homens". (Mt 15:6-9) Por exemplo, a tradição judaica declarava que, se um homem dissesse a seu pai ou à sua mãe: "Tudo o que eu tenho, que da minha parte te poderia ser de proveito, é uma dádiva dedicada a Deus" (uma declaração de dedicação ou santificação), ele assim votava santificar a Deus tudo o que havia mencionado e não devia usar estas coisas para ajudar seus pais; isto baseava-se na teoria de que o templo tinha então primazia em reivindicar esses bens, embora ele mesmo, na realidade, tivesse plena liberdade de usá-los. — Mt 15:5, 6.

Sacrifícios Relacionados com Votos. Sob a Lei, uma oferta queimada às vezes acompanhava outros sacrifícios, a fim de indicar a completa dedicação e um apelo a Jeová para aceitar com favor tal sacrifício. (Le 8:14, 18; 16:3) Isto se dava com os votos. (Núm 6:14) Ofertas queimadas eram sacrificadas para a realização de votos especiais. (Núm 15:3; Sal 66:13) E a respeito de se apresentar "a Jeová um sacrifício de participação em comum, a fim de pagar um voto", o requisito era que se oferecesse um animal sem defeito, parte do qual era queimada sobre o altar. — Le 22:21, 22; 3:1-5.

A respeito do voto de Jefté, antes de combater os amonitas (Jz 11:29-31), veja JEFTÉ.

A Observância da Lei dos Votos, por Paulo. O apóstolo Paulo fez um voto, não se sabendo ao certo se foi um voto de nazireado; tampouco se declara se ele fez esse voto antes de se tornar cristão. Talvez tivesse concluído o período de seu voto em Cencreia, perto de Corinto, quando mandou cortar rente o cabelo (At 18:18), ou, conforme alguns creem, quando se dirigiu ao templo, em Jerusalém, junto com outros quatro homens que estavam completando seus votos. Não obstante, Paulo tomou esta última medida por conselho do corpo governante cristão, a fim de demonstrar que ele, Paulo, andava ordeiramente e não ensinava a desobediência à Lei, conforme corria o rumor aos ouvidos de alguns dos cristãos judeus. Era comum a prática de alguém pagar para os outros as despesas envolvidas na purificação cerimonial ao expirar o período dum voto, como Paulo fez neste caso. — At 21:20-24.

Quanto à razão pela qual o apóstolo Paulo e seus associados no corpo governante cristão aprovaram o cumprimento de certas modalidades da Lei, embora a Lei tivesse sido tirada do caminho pelo sacrifício de Jesus Cristo, podem-se considerar as seguintes coisas: A Lei fora dada por Jeová Deus a seu povo, Israel. Por conseguinte, como disse o apóstolo Paulo: "A Lei é espiritual", e, a respeito dos seus regulamentos: "A Lei . . . é santa, e o mandamento é santo, e justo, e bom." (Ro 7:12, 14) Por conseguinte, o templo e os serviços ali executados não eram desprezados pelos cristãos, ou encarados como errados. Não eram idólatras. Além disso, muitos procedimentos tinham ficado arraigados como costumes entre os que eram judeus. Ademais, visto que a Lei não era simplesmente religiosa, mas também era a lei do país, era preciso que todos os que morassem naquela terra observassem certas coisas, tais como as restrições ao trabalho aos sábados.

Mas, ao considerar este assunto, o ponto principal é que os *cristãos não encaravam estas coisas como meio de salvação*. O apóstolo explicou que coisas tais como comer carne ou legumes, a guarda de certos dias como superiores a outros, até mesmo o comer carne que tinha sido oferecida a ídolos antes de ser colocada à venda regular nos mercados, eram questões de consciência. Ele escreveu: "Um homem julga um dia como superior a outro; outro homem julga um dia como todos os outros; esteja cada homem plenamente convencido na sua própria mente. Quem observa o dia, observa-o para com Jeová. Também, quem come, come para com Jeová, pois dá graças a Deus; e aquele que não come, não come para com Jeová, contudo, dá graças a Deus." Daí resumiu seu argumento por declarar o princípio: "Pois o reino de Deus não significa comer e beber, mas significa justiça, e paz, e alegria com espírito santo", e concluiu: "Feliz é o homem que não se põe a si mesmo em julgamento por aquilo que ele aprova. Mas, se tiver dúvidas, já está condenado, se comer, porque não come em fé. Deveras, tudo o que não vem da fé é pecado." — Ro 14:5, 6, 17, 22, 23; 1Co 10:25-30.

Um comentário esclarecedor sobre este ponto é feito pelo erudito bíblico Albert Barnes, em suas *Notes, Explanatory and Practical, on the Acts of the Apostles* (Notas, Explicativas e Práticas, sobre os Atos dos Apóstolos; 1858). Com referência a Atos 21:20 — que reza: "Ouvindo isso [um relato da bênção de Deus sobre o ministério de Paulo às nações], começaram a glorificar a Deus, e disseram-lhe: 'Observas, irmão, quantos milhares de crentes há entre os judeus; e todos eles são zelosos da Lei.' " — Barnes observa: "Aqui se faz referência à lei a respeito da circuncisão, de sacrifícios, distinções de carnes e de dias, festividades, etc. Pode parecer notável que eles ainda continuassem a observar tais ritos, visto que foi o manifesto desígnio do cristianismo aboli-los. Mas, devemos lembrar: (1.) Que esses ritos haviam sido instituídos por Deus, e que eles eram treinados para observá-los. (2.) Que os apóstolos agiram em conformidade com eles enquanto permaneceram em Jerusalém, e não acharam prudente opor-se violentamente a eles. [At 3:1; Lu 24:53] (3.) Que a questão da sua observância nunca havia sido suscitada em Jerusalém. Esta questão só surgira entre os conversos gentios, e ali *tinha* de surgir, porque se os ritos haviam de ser observados por eles, então tinham de ser-lhes *impostos* com autoridade. (4.) A decisão do conselho (cap. xv.) referiu-se apenas aos conversos *gentios*. [At 15:23] . . . (5.) É de presumir que, quando a religião cristã passou a ser melhor entendida — que, quando sua natureza ampla, livre e [universal] passou a ficar cada vez mais desenvolvida, as instituições peculiares de Moisés naturalmente foram abandonadas, sem agitação e sem tumulto. Se a questão tivesse sido suscitada [publicamente] em Jerusalém, teria provocado dez vezes mais oposição ao cristianismo e teria partido a igreja cristã em facções, e isso teria retardado muito o progresso da doutrina cristã. Devemos também lembrar, (6.) Que, no arranjo da Providência divina, aproximava-se o tempo de se destruir o templo, a cidade e a nação; que poria fim aos sacrifícios e *efetivamente* acabaria para sempre com a observância dos ritos mosaicos. Visto que esta destruição estava tão

próxima, e visto que tão efetivamente seria um *argumento* contra a observância dos ritos mosaicos, o Grande Cabeça da igreja não permitiu que a questão da sua obrigatoriedade desnecessariamente causasse agitação entre os discípulos em Jerusalém."

VOZ. Sons emitidos por pessoas ao falar, cantar, e sons semelhantes, bem como os dos animais, são indicados na Escritura pela palavra hebraica *qohl,* seu equivalente aramaico *qal,* e a palavra grega *fo·né.* (Gên 3:8, 10; 21:17; Jó 4:10; Da 4:31; Mt 27:46) Além de "voz", o termo *qohl* pode também indicar "trovão", "som", "barulho", "nova", e assim por diante. (Gên 45:16; Êx 9:28; 20:18; 32:17) Similarmente, *fo·né* pode ter significados tais como "som", "grito", "voz falada" e "toque", bem como "voz". — Jo 3:8; At 19:34; 1Co 14:10, 11; He 12:26; Re 8:13.

Pessoas Espirituais. O apóstolo Paulo menciona as "línguas de homens e de anjos", indicando que as pessoas espirituais possuem linguagem e fala. (1Co 13:1) Os anjos, e o próprio Jeová Deus, têm sido ouvidos expressar-se com sons de vozes e em línguas audíveis e compreensíveis aos homens. Mas, não se deve supor que tais seriam a voz com que eles se comunicam uns com os outros nos céus, pois é necessária uma atmosfera tal como existe em torno da Terra para propagar as ondas sonoras da voz audível e compreensível ao ouvido humano.

Os casos em que Deus, ou anjos, falaram numa voz ao alcance dos ouvidos de homens, portanto, seriam uma manifestação de sua fala transformada em ondas sonoras, assim como a aparição de anjos à vista do homem exigia, quer a materialização, quer a transmissão para a mente humana de uma imagem pictórica. Atualmente, até mesmo cientistas humanos podem converter o padrão das ondas sonoras da voz duma pessoa em impulsos elétricos, que podem ser transmitidos para um receptor, o qual pode converter de novo esses impulsos em sons bem semelhantes à voz da pessoa.

Será que humanos realmente ouviram a voz do próprio Deus?

Em três casos, no registro da Bíblia, relata-se que Jeová falou audivelmente a humanos. Estes são: (1) Na ocasião do batismo de Jesus (29 EC), quando Jeová disse: "Este é meu Filho, o amado, a quem tenho aprovado." Tanto Jesus como João, o Batizador, sem dúvida ouviram esta voz. (Mt 3:17; Mr 1:11; Lu 3:22) (2) Na transfiguração de Jesus (32 EC), presentes os apóstolos Pedro, Tiago e João, quando se proferiram virtualmente as mesmas palavras. (Mt 17:5; Mr 9:7; Lu 9:35) (3) Em 33 EC, pouco antes da última Páscoa de Jesus, quando em resposta à solicitação de Jesus, de que Deus glorificasse Seu nome, uma voz do céu disse: "Eu tanto o glorifiquei como o glorificarei de novo." A multidão julgou que havia trovejado, ou que um anjo tinha falado com Jesus. — Jo 12:28, 29.

Nestas ocasiões, foi o próprio Jeová quem se manifestou por meio de sons audíveis da fala compreensíveis aos seus servos. Evidentemente, no último caso mencionado, a multidão não ouviu distintamente a voz, visto que alguns a compararam ao trovão. Sem dúvida, nestas ocasiões, foi Jeová quem falou, porque Jesus, por causa de quem essas declarações foram feitas, era o Filho do próprio Deus, mais íntimo do Pai que qualquer outra criatura. — Mt 11:27.

Falando a um grupo de judeus descrentes, por volta da época da Páscoa de 31 EC, Jesus lhes disse: "Também, o próprio Pai que me enviou tem dado testemunho de mim. Vós nem ouvistes jamais a sua voz, nem vistes a sua figura; e não tendes a sua palavra remanescente em vós, porque não acreditais naquele mesmo a quem ele mandou." (Jo 5:37, 38) Esta multidão descrente jamais tinha ouvido a voz de Deus, e nem mesmo tinha obedecido à Sua palavra ou ao testemunho óbvio que recebera por meio do apoio de Deus às obras de Jesus. Aliás, pelo visto, apenas Jesus e João, o Batizador, tinham ouvido a voz audível de Jeová, pois os dois últimos casos mencionados de Jeová falar ainda não tinham ocorrido naquele tempo.

A menção bíblica da "voz" de Jeová às vezes se refere ao peso de Sua ordem como a "voz de Deus Todo-Poderoso". — Ez 10:5, *PIB.*

Vozes angélicas. Em outras ocasiões em que se diz que Deus 'falou' foram usados anjos como Seus representantes, a fim de prover a manifestação vocal. Anjos representaram a Deus ao falar a Moisés no monte Horebe, e a Israel, reunido perto do sopé do monte. (Êx 34:4-7; 20:1-17; Gál 3:19) Estes anjos às vezes não apresentaram nenhuma forma visível, como no caso da voz que procedia do monte trêmulo, fumegante. (Êx 20:18, 19; De 4:11, 12; He 12:18, 19) Às vezes, eles apareceram em forma visionária (Da 8:1, 15, 16; Re 14:15-18) e em diversas ocasiões materializaram-se em forma humana para trazer mensagens orais aos homens. — Gên 18:1-3, 20; 19:1; Jos 5:13-15.

Ouvir a Voz de Deus. 'Ouvir a voz de Deus' não significa, necessariamente, ouvir uma voz literal, audível. Mais vezes significa reconhecer e ouvir com obediência aquilo que Deus fez com que fosse escrito na sua Palavra e transmitido por meio

de seus servos terrestres, que o representam. (1Jo 2:3, 4) Assim, usa-se o termo "voz" como se aplicando a "cada pronunciação procedente da boca de Jeová", suas ordens, quer apresentadas oralmente à pessoa pelo próprio Deus, ou por anjos ou homens, quer por algum escrito inspirado. — Sal 103:20; Mt 4:4; veja OBEDIÊNCIA.

Ouvir a Voz de Jesus. Jesus Cristo mencionou a si mesmo como o "pastor excelente", cujas ovelhas "escutam a sua voz, . . . e as ovelhas o seguem, porque conhecem a sua voz. . . . não conhecem a voz de estranhos". (Jo 10:2-5, 11) Aqueles que são as "ovelhas" de Cristo "conhecem" sua voz, no sentido de que reconhecem e admitem como verdadeiro aquilo que Cristo diz, segundo registrado na Bíblia. Recusam-se a admitir o ensino de "estranhos", de falsos pastores. "Escutam" a sua voz no sentido de que obedecem às suas ordens, conforme delineadas nas Escrituras. (Jo 15:10, 15) Uma vez que Cristo Jesus é o Principal Representante de Deus, que sempre escuta a voz de Jeová e fala aquilo que Jeová o orienta a falar, quem segue a Cristo estará em união com Jeová. — Jo 5:19; 1Jo 2:6.

A voz do ressuscitado Jesus Cristo. Depois da ressurreição e ascensão de Cristo, ele apareceu a Saulo de Tarso (mais tarde o apóstolo Paulo), falando-lhe numa voz que Saulo entendeu, mas que os homens que o acompanhavam não entenderam. (At 9:1-9; 22:6-11; 26:12-18) Em Atos 9:7, o relato declara que os homens junto de Saulo ouviram uma "voz ["som", *Da* n; *Ro* n]". Aqui se emprega a palavra grega *fo·nés*, o genitivo de *fo·né*, com o sentido de 'ouvir *da* voz'. Isto permite o significado de que os homens ouviram apenas o *som da voz*, mas não a compreenderam. Quando Paulo, mais tarde, relatou tal experiência, ele disse que os homens "não ouviram a voz daquele que falava". (At 22:9) Neste relato, emprega-se o acusativo (objetivo) *fo·nén*. Isto pode dar o sentido de que, ao passo que o *som* era registrado nos ouvidos deles, eles não ouviram a voz em forma de *palavras distintas que eles compreendessem*, como entendeu Saulo, a quem Cristo estava falando.

O apóstolo Paulo disse, quando escreveu à congregação tessalonicense a respeito do ajuntamento dos santos ungidos de Deus: "O próprio Senhor [Jesus Cristo] descerá do céu com uma chamada dominante, com voz de arcanjo e com a trombeta de Deus." (1Te 4:16) O termo "arcanjo" significa "anjo principal". A expressão de Paulo "voz de arcanjo" evidentemente focaliza a atenção na autoridade da voz de comando de Jesus. Quando na Terra, Jesus revelou a autoridade de que Deus o investiu, quando disse: "Pois, assim como o Pai tem vida em si mesmo, assim também concedeu ao Filho ter vida em si mesmo. E deu-lhe autoridade para julgar, porque é Filho do homem. . . . Vem a hora em que todos os que estão nos túmulos memoriais ouvirão a sua voz e sairão." — Jo 5:26-29.

Uso da Voz Humana. A voz, junto com a linguagem, é uma dádiva de Deus. Por conseguinte, a voz deve ser elevada em louvor a Deus. Isto pode ser feito por se falar "as coisas magníficas de Deus", edificando outros com informações da Palavra da verdade de Deus, ou em cânticos de louvor e de agradecimento. — At 2:11; Sal 42:4; 47:1; 98:5; Ef 5:19; Col 3:16.

Deus ouve a voz dos seus servos. Aqueles que servem a Deus com espírito e verdade podem invocar a Deus na certeza de que ele ouve a sua voz, não importa em que língua eles o invoquem. Ademais, mesmo que não se use a voz literal, fazendo-se uma petição silenciosa a Deus, Ele, que conhece os corações dos homens, assim mesmo "ouve" ou dá atenção. (Sal 66:19; 86:6; 116:1; 1Sa 1:13; Ne 2:4) Deus ouve os aflitos que clamam a Ele por ajuda, e também escuta a voz e conhece as intenções dos homens que se lhe opõem, e que maquinam o mal contra Seus servos. — Gên 21:17; Sal 55:18, 19; 69:33; 94:9-11; Je 23:25.

Coisas Inanimadas. Entre as inúmeras coisas que fazem parte da criação de Deus há muitas que não produzem um som de voz. Mas a palavra hebraica *qohl* ("voz", "som") é usada com respeito ao testemunho que essas coisas sem voz dão da majestade de seu Criador. (Sal 19:1-4) Diz-se que a sabedoria, em sentido personificado, persiste em 'emitir sua voz' nas praças públicas, porque está disponível a todos os que a buscam, e Deus tem feito com que a sabedoria seja proclamada perante todos, de modo que aquele que não a escuta não tem desculpa. — Pr 1:20-30.

Uso Figurado. A angústia dos habitantes de Jerusalém em face do ataque babilônico é comparada à voz aflita duma mulher doente, "a voz da filha de Sião" sendo comparada à duma mulher que dá à luz seu primeiro filho. (Je 4:31) O inimigo reduziria Jerusalém a uma condição tão baixa, que quaisquer expressões feitas com sua voz subiriam da sua posição rebaixada como se ela estivesse no pó, e seriam como a voz baixa dum médium espírita. (Is 29:4) Por meio do profeta Jeremias, Deus também profetizou que o Egito seria derrotado pelos babilônios, que viriam em grande número como cortadores de lenha, para abatê-lo. Ele jazeria no chão, profundamente humilhado, chorando brandamente e gemendo, sua "voz" sendo baixa como a duma serpente sibilante em recuo. — Je 46:22.

X

XEQUE. Título usualmente dado aos chefes tribais edomitas e horeus, os filhos de Esaú e os filhos de Seir, o horeu. (Êx 15:15) Em hebraico, o nome é *'al·lúf,* que significa "chefe", "líder de mil". (Veja Gên 36:15 n.) O antigo termo edomita e horeu corresponde ao título "xeque" conforme usado para os líderes tribais entre os atuais beduínos. Em algumas traduções da Bíblia usam-se títulos tais como "chefe" e "príncipe", em vez de "xeque".

Alistam-se sete xeques dos horeus, todos "filhos de Seir". (Gên 36:20, 21, 29, 30) Os xeques de Edom evidentemente eram 14: sete netos através do primogênito de Esaú, Elifaz, filho da sua esposa Ada, quatro netos através de seu filho Reuel, filho da sua esposa Basemate, e três filhos seus que teve com sua esposa Oolibama. (Gên 36:15-19) No entanto, surge a questão de se o xeque Corá, contado entre os filhos de Elifaz, devia ser incluído. Se a inclusão do xeque Corá for um erro de escriba, conforme alguns creem, isto significa que havia apenas 13 xeques de Edom. (Gên 36:16 n) Os clãs que procederam dos xeques levam os nomes deles como nomes do respectivo clã.

Em Gênesis 36:40-43 e 1 Crônicas 1:51-54 fornece-se uma lista diferente dos "xeques de Esaú [Edom]". Estes talvez sejam xeques posteriores aos alistados antes. Alguns comentadores, porém, acreditam que não se trata de nomes de pessoas, mas de cidades ou regiões onde os vários domínios dos xeques tinham centro. Adotando este conceito, a tradução (em inglês) da Sociedade Publicadora Judaica reza: "o chefe de Timna, o chefe de Alva", e assim por diante.

XIBOLETE. Senha usada pelos homens de Gileade para identificar os efraimitas que tentavam fugir através do Jordão. Significa "espiga" ou "curso de água". Os efraimitas em fuga, durante seu conflito com Jefté, traíam-se às sentinelas gileaditas nos vaus do Jordão por não pronunciarem certo o som inicial de "xi" desta senha. Eles diziam "Sibolete". (Jz 12:4-6) Torna-se assim evidente que existia alguma variação de pronúncia entre as tribos, assim como também em tempos posteriores os da Galileia tinham um sotaque diferente dos da Judeia. — Veja Mt 26:73; Lu 22:59.

Y

YAH. Veja JAH.

YAHWEH. Veja JEOVÁ.

Z

ZAANÃ. Cidade mencionada pelo profeta Miqueias como entre os lugares que haviam de sofrer na predita invasão de Judá. (Miq 1:11) Muitos peritos acham tratar-se da Zenã de Josué 15:37. É provisoriamente identificada com ʽAraq el-Kharba, na região da Sefelá de Judá, a uns 6 km ao NO de Laquis.

ZAANANIM. "A árvore grande de Zaananim" pelo visto era um ponto no termo S do território tribal de Naftali. (Jos 19:32, 33) Sísera morreu na tenda de Jael, esposa de Héber, o queneu, "perto da árvore grande em Zaananim, que está junto a ["não longe de" (*BJ*) ou "perto de" (*BMD, CBC*)] Quedes", talvez a Quedes ao SE de Megido, em Issacar. (Jz 4:11, 17, 21; 5:19) No entanto, o lugar exato de Zaananim continua sem identificação.

ZAÃO [O Repugnante]. Filho do Rei Roboão (presumivelmente com a sua esposa Maalate). — 2Cr 11:18, 19, 23.

ZAAVÃ. Segundo filho mencionado do xeque horeu Ezer, e neto ou descendente de Seir, o horeu. — Gên 36:20, 21, 27; 1Cr 1:42.

ZABADE [[Deus] Dotou].

1. Efraimita da família de Sutela. — 1Cr 7:20, 21.

2. Descendente de Judá através de Jerameel; seu bisavô era egípcio; filho de Natã. — 1Cr 2:3, 25, 34-37.

3. Um dos poderosos de Davi; filho de Alai. — 1Cr 11:26, 41.

4. Um dos assassinos do Rei Jeoás, de Judá; filho de Simeate, a amonita. (2Cr 24:26) Ele é também chamado Jozacar. — 2Rs 12:21; veja JOZACAR.

5, 6, 7. Três dos israelitas exortados por Esdras a que despedissem suas esposas estrangeiras e os filhos; respectivamente filhos de Zatu, Hasum e Nebo. — Esd 10:10, 11, 27, 33, 43, 44.

ZABAI [possivelmente uma forma abreviada de Zebadias, que significa "Que Jeová Dote"]. Filho pós-exílico de Bebai, dentre os que terminaram suas alianças matrimoniais com estrangeiras, a conselho de Esdras. (Esd 10:28, 44) Ele era provavelmente o pai do Baruque que trabalhou nos reparos das muralhas de Jerusalém. — Ne 3:20.

ZABDI [forma abreviada de Zabdiel].

1. Descendente de Judá na família dos zeraítas; avô de Acã. — Jos 7:1, 17, 18.

2. Cabeça duma família benjamita que morava em Jerusalém; filho ou descendente de Simei. — 1Cr 8:1, 19-21, 28.

3. Encarregado dos suprimentos de vinho nos vinhedos do Rei Davi; era sifmita. Outro encarregado, Simei, tinha supervisão sobre os próprios vinhedos. — 1Cr 27:27.

4. Levita dos filhos de Asafe e antepassado de Matanias, pós-exílico líder de música. (Ne 11:17) Zabdi parece ser chamado em outros lugares de Zicri (1Cr 9:15) e possivelmente de Zacur. — 1Cr 25:2, 10; Ne 12:35.

ZABDIEL [Deus Dotou].

1. Pai do Jasobeão que era encarregado da primeira divisão mensal que ministrava ao Rei Davi. — 1Cr 27:2.

2. Destacado sacerdote designado como superintendente em Jerusalém após o exílio babilônico. — Ne 11:10, 14.

ZABUDE [Dotado]. Sacerdote-conselheiro do Rei Salomão; filho de Natã. (1Rs 4:5) Não há certeza disso, mas o pai de Zabude, Natã, talvez tenha sido o profeta que foi conselheiro íntimo do Rei Davi. — 2Sa 7:3; 12:1. Veja também ZÁBUDE.

ZÁBUDE [Dotado]. Um dos dois líderes dos filhos de Bigvai, casa paterna cujos membros foram a Jerusalém junto com Esdras, em 468 AEC. — Esd 8:1, 14.

ZACAI [possivelmente uma forma abreviada de Zacarias, que significa "Jeová Lembrou-se"]. Fundador duma família em Israel. Setecentos e sessenta dos seus descendentes varões retornaram do exílio babilônico em 537 AEC. — Esd 2:1, 2, 9; Ne 7:14.

ZACARIAS [Jeová Lembrou-se].

1. Um dos dez filhos de Jeiel, da tribo de Benjamim. (1Cr 9:35-37) Seu nome é abreviado como Zequer na lista paralela em 1 Crônicas 8:31.

2. Rubenita que possivelmente guerreou contra os agarenos, nos dias de Saul. — 1Cr 5:6, 7, 10.

3. Porteiro levita, também elogiado como "conselheiro com discrição". Ele havia sido porteiro à entrada da tenda de reunião, e quando Davi reorganizou os serviços levíticos para o futuro templo, a sorte de Zacarias saiu referente ao norte. Era o primogênito de Meselemias, coraíta, na família coatita de levitas. — 1Cr 9:21, 22; 26:1, 2, 14.

4. Levita designado para tocar um instrumento de cordas junto com outros levitas na procissão que levou a Arca do Pacto para Jerusalém. Depois disso, Zacarias tocava diante da tenda que abrigava a Arca. — 1Cr 15:18, 20; 16:1, 4, 5.

5. Trombeteiro sacerdotal na procissão que acompanhou a Arca do Pacto a Jerusalém. — 1Cr 15:24.

6. Levita da família de Uziel, que estava envolvido na reorganização do serviço relativo à casa de Jeová. — 1Cr 24:24, 25.

7. Levita merarita, filho de Hosa, designado para as turmas de porteiros durante o reinado de Davi. — 1Cr 26:1, 10, 11.

8. Manassita cujo filho Ido era maioral tribal em Gileade durante o reinado de Davi. — 1Cr 27:16, 21.

9. Levita cujo filho Jaaziel assegurou a Jeosafá e ao povo de Judá que Jeová travaria a guerra por eles. — 2Cr 20:13-17.

10. Um dos príncipes do povo que Jeosafá, em 934 AEC, incumbiu de ensinar a lei de Jeová nas cidades de Judá. — 2Cr 17:7, 9.

11. Filho do Rei Jeosafá. Zacarias e seus irmãos haviam todos recebido generosos presentes de Jeosafá, mas o reinado passou para Jeorão, o primogênito. Jeorão, após a sua entronização, para fortalecer a sua posição, matou Zacarias e os demais irmãos, bem como alguns dos príncipes. — 2Cr 21:1-4.

12. Filho do sumo sacerdote Jeoiada. Após a morte de Jeoiada, o Rei Jeoás desviou-se da adoração verdadeira, dando ouvidos a conselhos errados, em vez de aos profetas de Jeová. Zacarias, primo de Jeoás (2Cr 22:11), advertiu severamente o povo sobre isso, mas, em vez de este se arrepender, apedrejou-o no pátio do templo. As palavras de Zacarias ao morrer foram: "Que Jeová o veja e o exija de volta." Este pedido profético foi atendido, porque não somente a Síria causou grande dano a Judá, mas também Jeoás foi morto por dois dos seus servos, "por causa do sangue dos filhos de Jeoiada, o sacerdote". A *Septuaginta* grega e a *Vulgata* latina dizem

que Jeoás foi morto para vingar o sangue do "filho" de Jeoiada. O texto massorético e a *Pesito* siríaca, porém, rezam "filhos", possivelmente usando o plural para indicar a excelência e o mérito do filho de Jeoiada, Zacarias, profeta-sacerdote. — 2Cr 24:17-22, 25.

Zacarias, filho de Jeoiada, bem provavelmente é aquele a quem Jesus se referiu ao profetizar que "o sangue de todos os profetas, derramado desde a fundação do mundo", seria exigido "desta geração [os judeus do tempo do ministério terrestre de Jesus], desde o sangue de Abel até o sangue de Zacarias, que foi morto entre o altar e a casa". (Lu 11:50, 51) Os lugares mencionados como o local do assassinato correspondem a isso. No primeiro século EC, Crônicas era o último livro do cânon das Escrituras Hebraicas. De modo que a frase de Jesus, 'desde Abel até Zacarias', era similar à expressão: "Desde Gênesis até Apocalipse." No relato paralelo em Mateus 23:35, Zacarias é chamado de filho de Baraquias, possivelmente outro nome de Jeoiada, a menos que, por acaso, indique uma geração existente entre Jeoiada e Zacarias, ou se trate do nome de um antepassado anterior. — Veja BARAQUIAS.

13. Conselheiro do Rei Uzias, o qual reinou de 829 a 778 AEC. Zacarias é descrito como "instrutor no temor do verdadeiro Deus". — 2Cr 26:5.

14. Rei de Israel. Zacarias era filho de Jeroboão II e o último da dinastia de Jeú a governar. Seu reinado registrado de seis meses terminou quando foi assassinado por Salum. (2Rs 15:8-12) O pai de Zacarias faleceu aproximadamente em 803 AEC, no 27.º ano do reinado de Uzias (2Rs 14:29), mas passaram-se uns 11 anos antes de se iniciar o declarado governo de seis meses de Zacarias, no 38.º ano de Uzias (c. 792 AEC). (2Rs 15:8, 13) Isto talvez se devesse a ele ser muito jovem quando seu pai morreu, ou talvez por ter havido muita oposição (típica do reino setentrional de Israel), que teve de ser vencida antes de ele ser firmemente estabelecido no reino.

15. Testemunha de que Isaías escreveu o nome de seu filho numa tábua; filho de Jeberequias. — Is 8:1, 2.

16. Avô materno do Rei Ezequias. — 2Rs 18:1, 2; 2Cr 29:1.

17. Um dos levitas dos filhos de Asafe, que ajudou a eliminar os objetos imundos removidos do templo no começo do reinado de Ezequias. — 2Cr 29:13, 15-17.

18. Levita coatita designado para ajudar a supervisionar os consertos do templo, patrocinados pelo Rei Josias. — 2Cr 34:8, 12.

19. Um de três principais sacerdotes que fizeram contribuições generosas de animais para a grande celebração da Páscoa providenciada por Josias. — 2Cr 35:1, 8.

20. Pós-exílico profeta e escritor do livro que leva seu nome. Zacarias chama a si mesmo de "filho de Berequias, filho de Ido" (Za 1:1, 7), mas em outras referências a ele omite-se este elo intermediário. (Esd 5:1; 6:14; Ne 12:4, 16) Zacarias provavelmente nasceu em algum lugar em Babilônia, porque a sua atividade profética só começou 17 anos depois do retorno do exílio e é razoável presumir que naquela época tivesse mais de 17 anos, embora ainda chamado de "moço". — Za 2:4.

Zacarias e Ageu foram usados por Jeová para estimular Zorobabel, o sumo sacerdote Jesua e os exilados que haviam retornado para que terminassem a reconstrução do templo de Jeová, embora ainda vigorasse a proscrição decretada pelo governo persa. (Esd 5:1, 2; 6:14, 15) A profecia de Zacarias contém mensagens que ele transmitiu neste respeito durante um período de dois anos e um mês. (Za 1:1, 7; 7:1, 8) Não se registrou nenhuma outra atividade profética que tivesse exercido. — Veja ZACARIAS, LIVRO DE.

Embora o nome do pai deste Zacarias tenha sido B*ere*quias, mencionar Jesus "Zacarias, filho de B*ara*quias" (Mt 23:35; note a diferença na grafia.) mais provavelmente se refere a um sumo sacerdote que viveu numa época anterior. — Veja o N.º 12.

21. Um dos "cabeças" que Esdras mandou para que reunissem alguns ministros para a casa de Deus, na época da viagem a Jerusalém, em 468 AEC. (Esd 8:15-17) Ele possivelmente é o N.º 22 ou o N.º 23.

22. Cabeça da casa paterna de Parós. Zacarias e 150 varões daquela casa paterna foram com Esdras para Jerusalém. (Esd 8:1, 3) Possivelmente trata-se do N.º 21.

23. Cabeça da casa paterna de Bebai, que liderou 28 varões da sua família no retorno junto com Esdras. (Esd 8:1, 11) Possivelmente trata-se do N.º 21.

24. Um dos filhos de Elão que dissolveram sua aliança matrimonial com estrangeiras, segundo o conselho de Esdras. — Esd 10:10, 11, 26, 44.

25. Associado de Esdras quando este leu e explicou a Lei ao povo. Zacarias, provavelmente sacerdote, ficou de pé à esquerda de Esdras. — Ne 8:1, 2, 4.

26, 27. Dois homens de Judá, respectivamente o filho de Amarias e o filho do selanita, cujos descendentes moravam em Jerusalém após o exílio babilônico. — Ne 11:4, 5.

28. Sacerdote, filho de certo Pasur, cujos descendentes moravam na Jerusalém pós-exílica. — Ne 11:10, 12.

29. Trombeteiro sacerdotal no cortejo na inauguração da reconstruída muralha de Jerusalém; filho de Jonatã. — Ne 12:27, 31, 35.

30. Outro trombeteiro, também sacerdote, na mesma inauguração em que estava presente o N.º 29. — Ne 12:40, 41.

31. Sacerdote, pai de João, o Batizador. (Lu 3:2) Ele e sua esposa Elisabete, parenta de Maria, mãe de Jesus, moravam nas colinas da Judeia. Ambos temiam a Deus e obedeciam aos Seus mandamentos. Embora avançados em anos, não tinham filhos. — Lu 1:5-7, 36.

Quando chegou a vez de Zacarias oferecer incenso durante a "divisão de Abias", provavelmente por volta da primavera ou do começo do verão de 3 AEC, ele entrou no santuário como de costume. Nesta ocasião, apareceu-lhe Gabriel, anjo de Jeová, informando-o de que sua súplica fora ouvida favoravelmente, que sua esposa Elisabete lhe daria um filho e que o menino devia ser chamado João. Gabriel instruiu Zacarias sobre como o menino devia ser criado e o que este filho realizaria. (Lu 1:5-17) Zacarias pediu ao anjo um sinal como garantia adicional. Por causa desta sua relutância em acreditar no anjo, ele foi informado de que ficaria mudo até depois do nascimento de João. (Lu 1:18-23) No oitavo dia após o nascimento do menino, Elisabete rejeitou as sugestões de vizinhos e parentes, e insistiu que seu filho fosse chamado João. Quando apelaram para o pai, Zacarias, este tomou uma tabuinha e escreveu nela: "João é o nome dele." Ele instantaneamente recuperou a fala e proferiu uma profecia a respeito da obra de seu filho e da do Messias. — Lu 1:13, 57-79.

ZACARIAS, LIVRO DE. Este livro das Escrituras Hebraicas identifica seu escritor como "Zacarias, filho de Berequias, filho de Ido, o profeta". (Za 1:1) Fornece também a base para se determinar o período que abrange e a data aproximada da sua escrita. O último indicador de tempo encontrado no livro de Zacarias é o quarto dia de quisleu, no quarto ano do reinado de Dario (cerca de 1.º de dezembro de 518 AEC). (7:1) Por conseguinte, este livro não pode ter sido escrito antes do fim de 518 AEC. Visto que foi "no oitavo mês, no segundo ano de Dario" (outubro/novembro de 520 AEC), que "veio a haver a palavra de Jeová para Zacarias" (1:1), o livro abrange um período de pelo menos dois anos.

A partir do capítulo 9, o assunto encontrado no livro de Zacarias parece diferir bastante da primeira seção. Não se fazem outras referências a anjos e a visões, nem ao governador Zorobabel e ao sumo sacerdote Josué. Não há menção da reconstrução do templo, nem mesmo ocorre o nome de Zacarias. Em vista disso e da natureza das profecias contidas nos últimos capítulos do livro, diversos críticos sustentam que esta seção não pode ter sido escrita por Zacarias. Todavia, deve-se notar que Zacarias, assim como outros profetas, escreveu segundo inspiração divina e não recebeu todas as revelações ao mesmo tempo ou da mesma maneira. (2Pe 1:20, 21) Também, as profecias não precisavam enquadrar-se em determinado conjunto de circunstâncias existentes e englobar o nome do profeta ou de alguns dos seus contemporâneos, para que o livro inteiro fosse obra do profeta. Que o livro de Zacarias constitui um conjunto harmonioso, em vez de consistir em partes separadas e não relacionadas entre si, registradas por escritores diferentes, evidencia-se nos pensamentos expressos nele. O livro inteiro destaca que Jerusalém seria restaurada e que Jeová iria em defesa da cidade. — Za 1:13-21; 2:4, 5; 8:14-23; 9:11-17; 12:2-6; 14:3-21.

Fundo Histórico. Aproximadamente em 9 de fevereiro de 519 AEC, o profeta Zacarias ouviu as palavras: "A terra inteira está sentada quietamente e tem sossego." (Za 1:7, 11) Naquele tempo, Jerusalém não era fator perturbador para as nações, mas parecia aos observadores que Jeová abandonara a cidade. Embora os alicerces do templo tivessem sido lançados em 536 AEC, a reconstrução fizera pouco progresso, por causa da oposição dos inimigos, e, por fim, em 522 AEC, foi oficialmente proscrita. (Esd 4:4, 5, 24) Além disso, afligidos por secas e safras ruins, por terem negligenciado a reconstrução do templo, os judeus repatriados se viram numa situação muito difícil. (Ag 1:6, 10, 11) Precisavam de encorajamento para continuar com a reconstrução apesar de obstáculos montanhescos.

As palavras de Jeová, por meio de Zacarias, portanto, devem ter sido motivo de real consolo e inspiração para eles. As visões observadas por Zacarias mostravam claramente que era da vontade divina que Jerusalém e seu templo fossem reconstruídos. (Za 1:16; cap. 2) O poder das nações que haviam dispersado Judá seria destroçado. (1:18-21) O sumo sacerdote Josué obteria uma aparência aceitável perante Jeová (3:3-7) e o governador Zorobabel, com a ajuda do espírito de Jeová, terminaria de reconstruir o templo. — 4:6-9.

Concordância com Outros Livros da Bíblia. O livro de Zacarias está em plena harmonia com o restante das Escrituras em identificar Jeová como Protetor do seu povo. (Za 2:5; compare isso com De 33:27; Sal 46:11; 125:2.) Ele recompensa ou pune pessoas ou nações segundo a atuação delas, e retorna àqueles que, arrependidos, retornam a ele. (Za 1:2-6; 7:11-14; compare isso com Is 55:6, 7; Je 25:4-11; Ez 33:11; Mal 3:7; 2Pe 3:9.) Jeová requer que aqueles que desejam ter seu favor falem a verdade e mostrem obediência, justiça, benevolência e misericórdia. (Za 7:7-10; 8:16, 17; compare isso com De 24:17; Sal 15:1, 2; 82:3, 4; Pr 12:19; Je 7:5, 6; Ef 4:25.) Não atende os pedidos de ajuda daqueles que não lhe obedecem. — Za 7:13; compare isso com Is 1:15; La 3:42-44.

Também, similaridades dignas de nota são prontamente evidentes na comparação de passagens em Zacarias com outros textos bíblicos. — Compare Za 3:2 com Ju 9; Za 4:3, 11-14, com Re 11:4; Za 4:10 com Re 5:6; Za 8:8 com Re 21:3; Za 14:5 com Ju 14; Za 14:7 com Re 21:25; Za 14:8 com Re 22:1, 17.

Cumprimento de Profecia. O cumprimento de profecias registradas no livro de Zacarias atesta a sua autenticidade. O que se sabe sobre a campanha de Alexandre, o Grande, na Síria, na Fenícia e na Filístia, inclusive sobre a conquista de Tiro e de Gaza, ajusta-se às palavras de Zacarias 9:1-8, e, portanto, pode ser entendido como cumprimento desta profecia. Numerosas outras profecias contidas no livro de Zacarias encontram cumprimento em Cristo Jesus — sua entrada em Jerusalém como rei, "humilde, e montado num jumento" (Za 9:9; Mt 21:5; Jo 12:15), ser ele traído por "trinta moedas de prata" (Za 11:12, 13; Mt 26:15; 27:9), a subsequente dispersão dos seus discípulos (Za 13:7; Mt 26:31; Mr 14:27), ser Jesus traspassado com uma lança enquanto na estaca (Za 12:10; Jo 19:34, 37) e seu papel como Rei-Sacerdote (Za 6:12, 13; He 6:20; 8:1; 10:21).

ZACUR [duma raiz que significa "lembrar"].

1. Rubenita cujo filho Samua foi um dos 12 espias que Moisés enviou à Terra da Promessa. — Núm 13:3, 4.

2. Simeonita cujos descendentes através de Simei tornaram-se muitos. — 1Cr 4:24-27.

3. Levita merarita; filho de Jaazias. — 1Cr 24:26, 27.

4. Cabeça do terceiro grupo de músicos levitas; filho de Asafe, gersonita. (1Cr 25:2, 10; 6:39, 43; Ne 12:35) Zacur talvez tenha sido chamado Zabdi (Ne 11:17) e Zicri. — 1Cr 9:15.

5. Alguém que trabalhou na reconstrução da muralha de Jerusalém sob a direção de Neemias; filho de Inri. — Ne 3:2.

DESTAQUES DE ZACARIAS

Mensagens proféticas que incentivam os judeus a retomar a reconstrução do templo, fornecendo também vislumbres da vinda do Messias e do seu governo como Rei-Sacerdote.

Escrito por Zacarias durante o reinado do rei persa Dario I, uns 19 anos depois de os primeiros judeus terem voltado para sua terra, após saírem de Babilônia, em 537 AEC.

Convocação ao arrependimento, seguida por oito visões e uma profecia sobre o "Renovo". (1:1–6:15)

Primeira visão: Um cavaleiro num cavalo vermelho, parado com mais três cavaleiros entre as murteiras; a visão termina com a garantia de que se terá misericórdia com Jerusalém e que o templo será reconstruído.

Segunda visão: Os quatro chifres que dispersaram Judá são arremessados para baixo por quatro artífices.

Terceira visão: Um moço com uma corda de medir prepara-se para medir Jerusalém, mas um anjo prediz maior crescimento da cidade bem como a proteção de Jeová para ela.

Quarta visão: As vestes imundas do sumo sacerdote Josué são removidas e substituídas por trajes de gala.

Quinta visão: Zacarias vê um candelabro de ouro com sete lâmpadas supridas de óleo procedente de duas oliveiras; Zorobabel completará a reconstrução do templo com a ajuda do espírito de Deus.

Sexta visão: Um rolo voador representa a maldição que sai por causa de todos aqueles que furtam e que juram falsamente em nome de Jeová.

Sétima visão: Uma mulher chamada Iniquidade é transportada num efa para Sinear.

Oitava visão: Quatro carros saem de entre dois montes de cobre para percorrer a terra.

O homem chamado Renovo construirá o templo de Jeová e servirá qual rei-sacerdote.

Pergunta sobre a observância de jejuns em comemoração das calamidades que sobrevieram a Jerusalém. (7:1–8:23)

Calamidades sobrevieram como punição pela desobediência; jejuar em comemoração delas realmente não era feito para com Jeová.

Jerusalém usufruirá o favor divino; os anteriores dias de jejum serão transformados em "exultação, e alegria, e boas épocas festivas"; muitos procedentes das nações virão a ela em busca do favor de Jeová.

Julgamento das nações, profecias messiânicas e o restabelecimento do povo de Deus. (9:1–14:21)

Muitas cidades e nações sentirão o julgamento adverso de Jeová.

O Rei justo e humilde de Sião entrará na cidade montado num jumento.

Jeová expressa ira contra os falsos pastores.

O povo espalhado de Deus será trazido do Egito e da Assíria.

Zacarias é chamado para ser pastor; o povo recebe a oportunidade de pagar pelo trabalho dele, e avalia-o em 30 peças de prata.

Jerusalém tornar-se-á uma pedra pesada, que arranhará severamente a todos os que tocarem nela.

Abrir-se-á uma fonte para a purificação de pecados; o pastor será golpeado e as ovelhas serão espalhadas.

Jerusalém será atacada, mas Jeová guerreará contra os agressores.

Os remanescentes das nações atacantes celebrarão todo ano a Festividade das Barracas, curvando-se diante de Jeová como Rei.

6. Levita representado nas assinaturas do pacto de fidelidade proposto durante a governadoria de Neemias. Talvez Zacur estivesse pessoalmente presente, ou pode ser que um dos seus descendentes o tenha assinado em seu nome. (Ne 9:38; 10:1, 9, 12) Possivelmente trata-se do N.º 7.

7. Levita cujo filho Hanã foi encarregado da distribuição apropriada dos dízimos durante a governadoria de Neemias. (Ne 13:10-13) Talvez se trate do N.º 6.

ZADOQUE [Duma raiz que significa "ser justo"].

1. Sacerdote proeminentemente associado com o Rei Davi. Zadoque era descendente de Arão através da linhagem sumo sacerdotal de Eleazar. (1Cr 6:3-8, 50-53) Ele é também chamado de vidente. (2Sa 15:27) Zadoque, como jovem valente, foi um dos chefes tribais que passaram a dar seu apoio ao reinado de Davi. (1Cr 12:27, 28) Daquele tempo em diante, ele foi leal a Davi. — 2Sa 8:15, 17; 20:25; 1Cr 18:16.

Zadoque e Abiatar (sempre que se mencionam os dois, Zadoque vem primeiro, talvez por ter sido também profeta) acompanharam a Arca do Pacto quando Davi mandou que fosse levada para Jerusalém, continuando Zadoque depois a servir por um tempo em Gibeão, onde estava o tabernáculo. (1Cr 15:11, 14; 16:39) Quando Absalão se rebelou, Zadoque e os levitas começaram a levar a Arca junto ao acompanharem Davi na sua fuga de Jerusalém, mas Davi os mandou de volta para a cidade, designando Zadoque e outros para atuarem como informantes intermediários. (2Sa 15:23-29, 35, 36; 17:15, 16; 18:19-27) Acabada a rebelião, Zadoque e Abiatar tiveram parte em providenciar uma recepção favorável a Davi em Jerusalém. (2Sa 19:11-14) Bem mais adiante no reinado de Davi, quando ele organizou os serviços levíticos para o templo, tanto Zadoque como Aimeleque, filho de Abiatar, o ajudaram. — 1Cr 24:3, 6, 30, 31.

Em contraste com Abiatar, Zadoque não apoiou a tentativa de usurpação do trono por Adonias; por isso, Davi designou Zadoque como aquele que devia ungir Salomão como rei. (1Rs 1:7, 8, 26, 32-46) Durante os reinados de Saul e de Davi, Zadoque serviu apenas como sacerdote associado, mas, por causa da sua lealdade, em contraste com a fidelidade vacilante do sumo sacerdote Abiatar, Salomão expulsou Abiatar de Jerusalém e constituiu Zadoque sumo sacerdote. Isto cumpriu a profecia de Jeová, proferida contra a casa de Eli. (1Rs 2:26, 27, 35) O alistamento posterior de "Zadoque e Abiatar", em 1Rs 4:4, provavelmente é em sentido histórico. Josefo afirma que Zadoque foi o primeiro sumo sacerdote no templo de Salomão. (*Jewish Antiquities* [Antiguidades Judaicas], X, 152 [viii, 6]) Em 1 Crônicas 27:16, 17, Zadoque é alistado como líder da casa de Arão. A Bíblia fornece uma base para se acompanhar a linhagem de Zadoque ocupando o cargo de sumo sacerdote até o tempo de Dario, o persa (provavelmente Dario II). (1Rs 4:2; 1Cr 6:8-15; 2Cr 31:10; Ne 12:22) Os sacerdotes observados no templo da visão de Ezequiel eram "filhos de Zadoque". — Ez 40:46; 43:19; 44:15; 48:11.

2. Avô materno do Rei Jotão, de Judá. — 2Rs 15:32, 33; 2Cr 27:1.

3. Descendente de Arão através do N.º 1 na linhagem sumo sacerdotal e antepassado de Esdras, "copista destro". — 1Cr 6:3, 8, 12, 13; 9:11; Esd 7:1-6; Ne 11:11.

4. Um dos reconstrutores pós-exílicos da muralha de Jerusalém; filho de Baana. (Ne 3:4) Ou ele ou um representante duma família do mesmo nome assinou o pacto nacional proposto pouco tempo depois. — Ne 9:38; 10:1, 14, 21.

5. Outro que ajudou a reconstruir a muralha de Jerusalém; filho ou descendente de Imer, o qual possivelmente pertencia à família sacerdotal. — Ne 3:29.

6. Copista que Neemias incumbiu junto com Selemias e Pedaías dos depósitos levíticos. (Ne 13:13) Talvez se trate do N.º 5.

7. (Sadoque) Antepassado pós-exílico de José, pai adotivo de Jesus. — Mt 1:14.

ZAFENATE-PANEIA. Nome que Faraó deu a José quando o elevou em autoridade a uma posição só inferior à dele mesmo. (Gên 41:45) Para os que falavam hebraico, a pronúncia do nome evidentemente significava "Revelador de Coisas Ocultas", mas para os egípcios talvez significasse: "O Deus Disse: Ele Viverá!"

ZAFOM [duma raiz que significa "vigiar"]. Cidade designada a Gade. (Jos 13:24, 27) Alguns preferem identificá-la com Tell es-Sa'idiyeh, a uns 10 km ao NNO de Sucote. Em algumas traduções, em Juízes 12:1, o nome ocorre também em lugar de "em direção ao norte". — *ALA, BJ, BLH, IBB.*

ZAINE [ז] (*za'yin*). Sétima letra do alfabeto hebraico. Em geral, corresponde à letra "z" em português, e, no hebraico, é encontrada no início de cada versículo do Salmo 119:49-56.

ZAIR. Lugar dentro ou perto de Edom. Na vizinhança de Zair, à noite, o Rei Jeorão, de Judá, golpeou a força militar dos edomitas, que o cercava. (2Rs 8:20-22) Desconhece-se a localização exata de Zair.

ZALAFE. Pai de pelo menos seis filhos varões, um dos quais ajudou Neemias a reparar a muralha de Jerusalém. — Ne 3:30.

ZALMOM.

1. Guerreiro aoíta de Davi. (2Sa 23:8, 28) Parece ser chamado Ilai em 1 Crônicas 11:29.

2. Monte perto de Siquém. No monte Zalmom, Abimeleque e suas forças cortaram lenha para incendiar a cripta pertencente à cidade de Siquém. (Jz 9:48, 49) Visto que os únicos montes perto de Siquém são o Ebal e o Gerizim, Zalmom ou era um pico ou uma encosta num deles, ou então era algum morro próximo, menos importante.

3. Cume elevado, evidentemente em Basã, ao L do Jordão. (Sal 68:14, 15) Talvez fosse o cume mais elevado do monte Haurã (Jebel ed Druz).

ZALMONA. Lugar no ermo onde os israelitas acamparam depois de partir do monte Hor e antes de seguir para Punom. (Núm 33:41, 42) Zalmona é provisoriamente identificado por Y. Aharoni com es-Salmaneh, a uns 20 km ao NNO do lugar sugerido de Punom.

ZALMUNA. Um dos reis de Midiã, cujas forças e aliados oprimiram Israel por sete anos, antes do juizado de Gideão. (Jz 6:1) A pequena tropa de Gideão fez debandar os invasores, e, na perseguição das forças em fuga, capturou e matou os reis Zeba e Zalmuna. — Jz 6:33; 8:4-21; Sal 83:11, 12; veja ZEBA.

ZANOA [possivelmente duma raiz que significa "cheirar mal"].

1. Cidade de Judá na Sefelá. (Jos 15:20, 33, 34, 36) Ela estava entre as cidades novamente habitadas após o exílio babilônico. (Ne 11:25, 30) Os habitantes desta Zanoa talvez fossem os que fizeram reparos na muralha meridional de Jerusalém e no seu Portão do Vale. (Ne 3:13) É identificada com Khirbet Zanuʽ (Horvat Zanoah), a uns 5 km ao SE de Bete-Semes.

2. Cidade na região montanhosa de Judá. (Jos 15:20, 48, 56, 57) Parece ser a Zanoa mencionada em 1 Crônicas 4:18 como 'tendo por pai' a Jecutiel. (Veja JECUTIEL.) É provisoriamente identificada com Khirbet Beit Amra, a uns 10 km ao SSO de Hébron.

ZANZUMINS [possivelmente duma raiz que significa "ter em mente; tramar"]. Nome amonita para os refains; povo desapossado pelos amonitas. (De 2:19, 20) Não existe nenhuma ligação definida entre eles e os zuzins. — Gên 14:5; veja REFAINS.

ZAQUEU [do hebr., possivelmente duma raiz que significa "limpo; puro"]. Um dos principais cobradores de impostos em Jericó, que se tornou discípulo de Cristo. Zaqueu, como tal funcionário, provavelmente estava encarregado dos outros cobradores de impostos em Jericó e arredores. O distrito em torno de Jericó era fértil e produtivo, fornecendo uma considerável arrecadação de impostos em resultado do comércio, e Zaqueu, à moda da maioria dos cobradores de impostos, provavelmente recorrera a práticas questionáveis no seu posto, para obter parte da sua notável riqueza, porque, deveras, "era rico". — Lu 19:1, 2, 8; veja COBRADOR DE IMPOSTOS.

Quando Jesus veio a Jericó, na primavera de 33 EC, pouco antes de ir a Jerusalém e sofrer ali a morte, Zaqueu queria dar uma espiada nele, mas, por ser de estatura pequena, não podia vê-lo por cima da multidão. Assim, correndo à frente para um ponto mais adiante, ele deu jeito para obter um ponto de observação por subir numa árvore. Tal interesse, naturalmente, impressionou Jesus, que disse a Zaqueu que ficaria na sua casa enquanto em Jericó. As pessoas da cidade objetaram, porém, dizendo que Jesus fazia-se amigo de pecadores. Mostrando que mudara de atitude, Zaqueu declarou que restituiria quatro vezes mais aquilo que obtivera de forma injusta e que daria metade de seus bens aos pobres. Jesus reconheceu então que a casa deste homem candidatava-se à salvação. (Lu 19:3-10) Também, na visita de Jesus a Zaqueu, ele contou a ilustração das minas. — Lu 19:11-28.

ZARETÃ. A primeira referência a este lugar encontra-se em Josué 3:16, onde se fornece o relato do milagroso represamento das águas do Jordão "em Adão, cidade vizinha de Zaretã". Mais adiante, o relato declara que, na época em que se fundiam objetos de cobre para o templo, esta fundição era feita no Distrito do Jordão, "em molde de argila, entre Sucote e Zaretã". (1Rs 7:46) A argila disponível no vale do Jordão contribuiu para a viabilidade de tais fundições de cobre nesta região.

Visto que o lugar de Adão geralmente é situado em Tell ed-Damiyeh (no lado L do Jordão, defronte da entrada do uádi Farʽah), e visto que se considera que Sucote ficava a uns 13 km ao NNE de Adão, estes textos parecem indicar que Zaretã ficava no lado O do Jordão, não muito longe de Adão e Sucote. O cume de 82 m de altitude conhecido como Qarn Sartabeh, chamado de "grande ponto característico do vale do Jordão", é sugerido por alguns como provável localização de Zaretã. (*Encyclopædia Biblica* [Enciclopédia Bíblica], editada por T. Cheyne, Londres, 1903, Vol. IV, col. 5382) Fica além do Jordão, defronte de Adão, na entrada do uádi Farʽah.

Esta identificação, porém, é de certo modo difícil de harmonizar com a descrição do quinto distrito administrativo de Salomão, fornecida em 1 Reis 4:12, que menciona 'Taanaque e Megido, e toda a Bete-Seã, que está ao lado de Zaretã, abaixo de Jezreel, desde Bete-Seã até Abel-Meolá, até a região de Jocmeão'. Qarn Sartabeh fica muito mais ao S do que os outros lugares ali alistados e não "ao lado de" Bete-Seã, no sentido de ser vizinho a ela. *A Bíblia de Jerusalém* procura ajustar a ordem geográfica dos lugares alistados em 1 Reis 4:12, mencionando "todo o Betsã [Bete-Seã] abaixo de Jezreel, desde Betsã até Bet-Meula, perto de Sartã [Zaretã]", ligan-

do assim Záretã com Abel-Meolá (Bet-Meula), em vez de com Bete-Seã. Todavia, visto que a referência é a "todo o Betsã [Bete-Seã]", sem dúvida indica uma região, em vez de a cidade propriamente dita. Se Zaretã realmente estava ligada com o cume saliente de Qarn Sartabeh, pode ser que a região de Bete-Seã abrangia o vale plano em torno da cidade e se estendia para o sul até onde Zaretã se tornava visível, o que servia assim para indicar uma região separada, mas vizinha.

Outros lugares sugeridos para Zaretã ficam ao L do Jordão, e, portanto, não parecem ajustar-se ao contexto. Escavações feitas num deles, Tell es-Sa'idiyeh, produziram uma quantidade incomum de objetos feitos de bronze (uma liga principalmente de cobre e de estanho), o que talvez confirme a localização da atividade de fundição de cobre, de Salomão, nesta região geral.

No relato de 2 Crônicas 4:17, paralelo ao de 1 Reis 7:46, ocorre "Zereda" em lugar de Zaretã, talvez representando uma grafia variante do nome.

ZATU. Antepassado duma grande família que retornou a Jerusalém junto com Zorobabel, em 537 AEC. (Esd 2:1, 2, 8; Ne 7:13) Quando Esdras foi a Jerusalém, alguns dos descendentes desta família despediram as esposas estrangeiras que haviam tomado. (Esd 10:10, 11, 27, 44) Pouco depois, um representante desta família, ou alguém chamado Zatu, selou o "arranjo fidedigno". — Ne 9:38; 10:1, 14.

ZAZA. Filho de Jonatã, entre os descendentes de Jerameel, da tribo de Judá. — 1Cr 2:3-5, 25, 33.

ZEBA [Sacrifício]. Rei de Midiã, que participou em oprimir Israel. Zeba e Zalmuna eram governantes presumivelmente durante os sete anos em que Midiã fazia incursões em Israel, arruinando campos e causando pobreza. (Jz 6:1-6) Num tempo não especificado, mataram também membros da família de Gideão. — Jz 8:18, 19.

Quando Gideão derrotou o exército de 135.000 homens deles, Zeba, Zalmuna e mais 15.000 conseguiram escapar à forte perseguição e chegar a Carcor, a uma distância bastante grande, mas ali foram novamente derrotados e por fim capturados. Quando Gideão trouxe de volta Zeba e Zalmuna como cativos humilhados, pelo menos até Sucote, eles devem ter-se lembrado das suas palavras jactanciosas (ou pelo menos da expressão da sua atitude) preservadas no salmo: "Tomemos posse para nós das moradias de Deus." (Sal 83:11, 12) Depois de admitirem ter matado os irmãos de Gideão, este matou pessoalmente os dois reis midianitas. — Jz 8:4-21.

ZEBADIAS [Que Jeová Dote].

1. Benjamita, filho ou descendente de Berias. — 1Cr 8:1, 15, 16.

2. Benjamita, filho ou descendente de Elpaal. — 1Cr 8:1, 17, 18.

3. Guerreiro benjamita que se juntou às forças de Davi em Ziclague; filho de Jeroão de Gedor. — 1Cr 12:1, 2, 7.

4. Sobrinho de Joabe e chefe da quarta turma mensal do exército. Vir ele 'depois de seu pai Asael' talvez indique que o sucedeu no posto depois de Asael ser morto. (2Sa 2:23) Ou, se estas turmas mensais foram organizadas depois da morte de Asael, então pode significar que Zebadias foi encarregado da turma que levava o nome de Asael. — 1Cr 27:1, 7; veja ASAEL N.º 1.

5. Porteiro envolvido na organização dos serviços levíticos por Davi; filho de Meselemias, coraíta. — 1Cr 26:1, 2.

6. Um dos levitas que Jeosafá, no seu terceiro ano, 934 AEC, enviou para ensinar a lei de Jeová nas cidades de Judá. — 2Cr 17:7-9, *Al, ALA, BLH, IBB*.

7. Líder da casa de Judá, filho de Ismael, entre os que o Rei Jeosafá designou para que cuidassem de casos judiciais. — 2Cr 19:8-11.

8. Cabeça da casa paterna de Sefatias. Zebadias, filho de Micael, levou 80 varões da sua casa paterna de volta a Jerusalém, junto com Esdras, em 468 AEC. — Esd 8:1, 8.

9. Um dos sacerdotes da casa de Imer, que estava entre os que Esdras incentivou a dissolver as alianças matrimoniais com estrangeiras. — Esd 10:19, 20.

ZEBEDEU [possivelmente duma raiz hebr. que que significa "dotar"]. Pai de Tiago e João, apóstolos de Jesus. (Mt 4:21, 22; 10:2; 26:37; Mr 3:17; 10:35; Lu 5:10; Jo 21:2) Crê-se em geral que Salomé tenha sido a esposa de Zebedeu e irmã de Maria, mãe de Jesus. Isto significaria que Zebedeu era tio de Jesus por casamento, e que Tiago e João eram primos de Jesus. — Mt 27:56; Mr 15:40; Jo 19:25; veja SALOMÉ N.º 1.

A ocupação de Zebedeu era a pescaria no mar da Galileia, e, pelo visto, saía-se bastante bem nisso, porque havia homens contratados trabalhando para ele. (Mr 1:16, 19, 20) Sua esposa, Salomé, tinha condições de prestar serviços materiais a Jesus. (Mr 15:40, 41) Assim, embora não haja nenhum indício de que o próprio Zebedeu tenha seguido a Cristo, sua família fazia isso livremente. — Mt 20:20.

ZEBIDA [duma raiz que significa "dotar"]. Esposa ou concubina do Rei Josias e mãe do Rei Jeoiaquim. Zebida era filha de Pedaías, de Ruma. — 2Rs 23:34, 36.

ZEBINA [Adquirido [isto é, comprado]]. Filho pós-exílico de Nebo. Zebina e seis de seus irmãos haviam-se casado com esposas estrangeiras, mas

as despediram conforme aconselhados por Esdras. — Esd 10:43, 44.

ZEBOIM, I [Hienas].

1. Vale no território de Benjamim, perto de Micmás. Nos dias do Rei Saul, um bando de saqueadores filisteus costumava fazer surtidas desde Micmás e "se virava para a estrada que dá para o termo que olha para o vale de Zeboim, para o ermo". (1Sa 13:16-18) Embora não haja certeza sobre a localização do vale de Zeboim, ele talvez seja o uádi Abu Daba' (que significa: "Vale do Pai de Hienas"), a uns 10 km ao ESE de Micmás e a uns 13 km ao ENE de Jerusalém.

2. Cidade habitada por benjamitas após o seu retorno do exílio babilônico. Ela é mencionada entre Hadide e Nebalate, e junto com Lode (Lida). (Ne 11:31, 34, 35) Desconhece-se agora o lugar exato dela.

ZEBOIM, II. Lugar mencionado com relação ao termo do território cananeu. (Gên 10:19) Zeboim era uma das cinco cidades-estados do Distrito que se rebelaram depois de 12 anos de dominação por Quedorlaomer. Seu Rei Semeber juntou forças com os governantes de Sodoma, Gomorra, Admá e Bela (Zoar), e parece que foi derrotado com eles por Quedorlaomer e seus três confederados, na baixada de Sidim. Esta derrota resultou na captura de Ló e na subsequente vitória de Abraão sobre os invasores. (Gên 14:1-16) Mais tarde, Zeboim foi uma das cidades iníquas do Distrito destruídas por Jeová junto com Sodoma e Gomorra. (Gên 19:24, 25; De 29:22, 23; Os 11:8) Desconhece-se seu lugar exato. Muitos peritos acreditam que o lugar original se encontre agora sob as águas do Mar Morto, embora outros recentemente tenham afirmado que as ruínas da cidade talvez possam ser identificadas com um sítio junto a um dos uádis ao SE do Mar Morto.

ZEBRA [hebr.: *pé·re'*]. Animal da família dos equídeos, semelhante a um jumento selvagem em aparência e hábitos, embora facilmente distinguível dele por suas listras escuras ou negras. As listras distorcem a figura e a uniformidade do contorno da zebra a tal ponto, que com frequência nem mesmo os nativos de vista aguda se apercebem da sua presença a apenas 40 ou 50 m de distância. Os sentidos aguçados da visão e do olfato da zebra, bem como sua capacidade de correr velozmente, servem de proteção contra os carnívoros. Relatou-se que o animal consegue correr a 64 km/h depois da arrancada inicial. Também, seus cascos e seus dentes são eficazes armas de defesa.

A zebra é um animal selvagem difícil de domar. (Jó 24:5; 39:5; Is 32:14) As zebras alimentam-se principalmente de gramíneas. (Jó 6:5; Je 14:6) Saciam regularmente a sede (Sal 104:11) e raras vezes estão a mais de 8 km da água.

A obstinação da zebra e o forte impulso que impele as fêmeas em cio foram usados para ilustrar o proceder independente e adúltero do obstinado Israel. (Je 2:24; Os 8:9) O anjo de Jeová predisse que Ismael, filho de Abraão, seria "uma zebra de homem". Isto provavelmente se referia a uma disposição feroz de independência, conforme sugerem as palavras: "Sua mão será contra todos." — Gên 16:12.

"Onagro" e "jumento selvagem" são apropriadas traduções alternativas do termo hebraico *pé·re'*. — Jó 6:5 n.

ZEBUL [Tolerância; ou, possivelmente: Moradia (Habitação) Elevada]. Comissário da cidade de Siquém, subserviente a Abimeleque, filho de Gideão. Quando certo Gaal e seus irmãos vieram a Siquém e tentaram incitar a cidade contra Abimeleque, Zebul informou Abimeleque e mais tarde desafiou o líder rebelde, Gaal, a provar as suas jactâncias por lutar. Os rebeldes siquemitas foram derrotados e Zebul expulsou Gaal e seus irmãos da cidade. — Jz 9:26-41.

ZEBULÃO [Tolerância; ou, possivelmente: Moradia (Habitação) Elevada].

1. Sexto filho de Leia, esposa de Jacó. Leia, sendo a esposa menos amada, agradou-se em especial com o nascimento do menino. O nome que lhe deu refletia a esperança de que sua posição perante Jacó melhoraria. Leia exclamou: "Por fim há de tolerar-me meu esposo, pois lhe dei à luz seis filhos." (Gên 30:20; 35:23; Êx 1:1-3; 1Cr 2:1) Zebulão, por fim, tornou-se pai de três filhos: Serede, Elom e Jaleel. (Gên 46:14) Um descendente distante de Zebulão, que tinha o mesmo nome de um destes três filhos, Elom, serviu de juiz em Israel. — Jz 12:11, 12.

2. O nome Zebulão refere-se também à tribo que descendia dele através dos seus três filhos. Cerca de um ano depois de os israelitas terem sido libertos da escravidão no Egito, os varões vigorosos desta tribo, de 20 anos para cima, ascendiam a 57.400. (Núm 1:1-3, 30, 31) Um segundo censo feito no fim dos 40 anos de peregrinação de Israel no ermo revelou um aumento de 3.100 varões registrados. — Núm 26:26, 27.

No ermo, a tribo de Zebulão, junto com as tribos de Judá e de Issacar, acampava ao L do tabernáculo. Esta divisão de três tribos era a primeira na ordem de marcha. Eliabe, filho de Helom, serviu de maioral do exército zebulonita. — Núm 1:9; 2:3-7; 7:24; 10:14-16.

Herança Tribal. O moribundo patriarca Jacó declarou a respeito da herança da tribo de Zebulão: "Zebulão residirá junto à costa marítima e estará junto à costa onde ancoram os navios; e sua parte

remota será pelos lados de Sídon." (Gên 49:13) Visto que Sídon encontrava-se ao N de Israel e visto que o território de Zebulão seria em direção a Sídon, a localização do território de Zebulão seria setentrional. Embora não confinasse diretamente com o mar, a região designada a Zebulão ficava entre o mar da Galileia ao L e o Mediterrâneo ao O, e assim dava aos zebulonitas fácil acesso a ambas essas massas de água. Por isso podiam facilmente empenhar-se em intercâmbio comercial, a que talvez aludam as palavras de bênção de Moisés: "Alegra-te, ó Zebulão, na tua saída." — De 33:18.

Na época em que continuava em Silo a distribuição da Terra da Promessa, a terceira sorte saiu para Zebulão. (Jos 18:8; 19:10-16) Para ajudar na divisão daquela terra, Elizafã, filho de Parnaque, era o divinamente designado representante da tribo de Zebulão. (Núm 34:17, 25) Depois de se terem fixado os termos territoriais, Zebulão ficou cercado por Aser (Jos 19:24, 27), Naftali (Jos 19:32-34) e Issacar.

Diversas cidades dos levitas estavam situadas no território de Zebulão. (Jos 21:7, 34, 35; 1Cr 6:63, 77) De uma delas, Naalol (Naalal), os zebulonitas deixaram de expulsar os cananeus, o que se deu também com a cidade de Quitrom. — Jz 1:30.

Notáveis Guerreiros. A tribo de Zebulão produziu guerreiros corajosos. Dez mil homens de Naftali e de Zebulão atenderam a convocação de Baraque para lutar contra as forças sob o comando de Sísera. (Jz 4:6, 10) Depois da vitória, Baraque e Débora cantaram: "Zebulão era um povo que desdenhava a sua alma até a morte." (Jz 5:18) Entre os que apoiaram Baraque havia zebulonitas "que manejam o equipamento de escrevente", evidentemente encarregados de contar e alistar os guerreiros. (Jz 5:14; compare isso com 2Rs 25:19; 2Cr 26:11.) Zebulonitas também se juntaram ao juiz Gideão em resposta à sua convocação de guerreiros. (Jz 6:34, 35) Entre os apoiadores de Davi havia 50.000 zebulonitas, homens leais que não tinham "coração dúplice". (1Cr 12:33, 38-40) Durante o reinado de Davi, os zebulonitas evidentemente tiveram uma participação notável na subjugação dos inimigos de Israel. — Sal 68:27.

Atitude para com a Adoração Verdadeira. Na segunda metade do oitavo século AEC, alguns da tribo de Zebulão humilharam-se e acataram o convite do Rei Ezequias, de Judá, para participar da celebração da Páscoa em Jerusalém. (2Cr 30:1, 10, 11, 18, 19) Séculos mais tarde, em cumprimento da profecia de Isaías (Is 9:1, 2), Cristo Jesus pregou no território do antigo Zebulão e parece ter encontrado ali ouvidos atentos. — Mt 4:13-16.

Mencionado em Visões. Na visão de Ezequiel, a designação de território de Zebulão ficava entre Issacar e Gade (Ez 48:26, 27), e um dos portões da cidade "O Próprio Jeová Está Ali" levava o nome de Zebulão. (Ez 48:33, 35) O apóstolo João, em visão, ouviu que haviam sido selados 12.000 da tribo (espiritual) de Zebulão. — Re 7:4, 8.

ZEBULONITA [De (Pertencente a) Zebulão]. Membro da tribo de Zebulão. (Núm 26:26, 27) O juiz Elom era zebulonita. — Jz 12:11, 12.

ZEDADE. Ponto no termo setentrional de Israel. (Núm 34:8; Ez 47:15) É provisoriamente identificado com Sadad, a uns 105 km ao NE de Damasco.

ZEDEQUIAS [Jeová É Justiça].

1. "Filho de Quenaaná"; falso profeta que assegurou ao Rei Acabe que ele seria bem-sucedido no seu empenho de arrancar Ramote-Gileade dos sírios. Zedequias "fez para si chifres de ferro" para ilustrar que Acabe empurraria os sírios até o extermínio deles. Depois, quando o verdadeiro profeta de Jeová, Micaías, predisse calamidade para Acabe, Zedequias deu uma bofetada em Micaías. — 1Rs 22:11, 23, 24; 2Cr 18:10, 22, 23.

2. Príncipe no tempo do Rei Jeoiaquim. — Je 36:12.

3. "Filho de Maaseias"; profeta adúltero, mentiroso, entre os exilados em Babilônia. Jeremias, profeta de Jeová, predisse que o Rei Nabucodonosor assaria Zedequias e seu associado Acabe no fogo. — Je 29:21-23.

4. Filho de Josias com sua esposa Hamutal; último dos reis de Judá a reinar em Jerusalém. Quando foi constituído em rei vassalo, o rei babilônio Nabucodonosor mudou-lhe o nome de Matanias para Zedequias. Durante os 11 anos do seu reinado, Zedequias "fazia o que era mau aos olhos de Jeová". — 2Rs 24:17-19; 2Cr 36:10-12; Je 37:1; 52:1, 2.

Em 1 Crônicas 3:15, Zedequias é alistado como "terceiro" filho de Josias. Embora fosse realmente o quarto filho em ordem de nascimento (veja 2Rs 23:30, 31; 24:18; Je 22:11), talvez fosse colocado adiante do seu irmão germano Salum (Jeoacaz) por ter governado por muito mais tempo.

Quando seu pai, o Rei Josias, foi mortalmente ferido na tentativa de rechaçar em Megido as forças egípcias sob o Faraó Neco (c. 629 AEC), Zedequias tinha cerca de nove anos de idade, ou era uns três anos mais velho do que seu sobrinho Joaquim. Naquela ocasião, o povo constituiu rei a Jeoacaz, de 23 anos, irmão germano de Zedequias. O governo de Jeoacaz durou apenas três meses, porque o Faraó Neco o removeu como rei, substituindo-o por Eliaquim (a quem se deu o novo nome de Jeoiaquim), meio-irmão, de 25 anos, de Jeoacaz e Zedequias. Após a morte de seu pai Jeoiaquim, passou a reinar Joaquim. Parece que nesta época os exércitos babilônicos sob o

Rei Nabucodonosor estavam sitiando Jerusalém. Depois de reinar por três meses e dez dias, Joaquim rendeu-se ao rei de Babilônia (617 AEC). — 2Rs 23:29–24:12; 2Cr 35:20–36:10.

Os Anos Iniciais do Reinado. Subsequentemente, Nabucodonosor colocou Zedequias no trono em Jerusalém e o fez jurar em nome de Jeová. Este juramento obrigava Zedequias a ser leal como rei vassalo. — 2Cr 36:10, 11; Ez 17:12-14; compare isso com 2Cr 36:13.

Pelo visto, logo cedo no reinado de Zedequias, chegaram mensageiros de Edom, Moabe, Amom, Tiro e Sídon, talvez com a intenção de conseguir que Zedequias se juntasse a eles numa coalizão contra o Rei Nabucodonosor. (Je 27:1-3; a referência a Jeoiaquim no versículo 1 talvez seja erro de quem o transcreveu, colocando-o em lugar de Zedequias; veja *NM* n.) As Escrituras não revelam o que os mensageiros conseguiram. É possível que sua missão tenha fracassado, visto que Jeremias instou com Zedequias e seus súditos a permanecer em submissão ao rei de Babilônia e também apresentou cangas aos mensageiros, para simbolizar que as nações das quais eles procediam também deviam sujeitar-se a Nabucodonosor. — Je 27:2-22.

Foi também logo cedo no seu reinado que Zedequias (por um motivo que a Bíblia não declara) enviou Elasá e Gemarias a Babilônia. Se este incidente tiver sido apresentado em ordem cronológica, isto aconteceu então no quarto ano do reinado de Zedequias. — Je 28:1, 16, 17; 29:1-3.

O próprio Zedequias foi a Babilônia no quarto ano do seu reinado. Provavelmente foi para apresentar o tributo e assim assegurar a Nabucodonosor sua contínua lealdade como rei vassalo. Naquela ocasião, Zedequias foi acompanhado pelo seu intendente Seraías, a quem o profeta Jeremias havia confiado um rolo que apresentava o julgamento de Jeová contra Babilônia. — Je 51:59-64.

Cerca de um ano depois, Ezequiel começou a servir qual profeta entre os judeus exilados em Babilônia. (Ez 1:1-3; veja 2Rs 24:12, 17.) No sexto mês do sexto ano de Zedequias como rei (612 AEC), Ezequiel teve uma visão que revelou as práticas idólatras, inclusive a adoração do deus Tamuz e do Sol, realizadas em Jerusalém. — Ez 8:1-17.

Rebela-se Contra Nabucodonosor. Aproximadamente três anos mais tarde (c. 609 AEC), contrário à palavra de Jeová por meio de Jeremias e o juramento que o próprio rei fizera em nome de Jeová, Zedequias rebelou-se contra Nabucodonosor e pediu ao Egito ajuda militar. (2Rs 24:20; 2Cr 36:13; Je 52:3; Ez 17:15) Isto fez com que os exércitos babilônicos sob Nabucodonosor viessem contra Jerusalém. O sítio da cidade começou "no nono ano, no décimo mês, no décimo dia do mês". — Ez 24:1-6.

Pode ter sido no começo deste sítio que Zedequias mandou "Pasur, filho de Malquijá [Malquias], e Sofonias, filho de Maaseias, o sacerdote", a Jeremias, para indagar de Jeová se Nabucodonosor se retiraria de Jerusalém. A palavra de Jeová dada por meio de Jeremias foi que a cidade e seus habitantes sofreriam calamidade às mãos dos babilônios. (Je 21:1-10) Parece que Jeremias, depois disso, seguindo a orientação divina, foi pessoalmente a Zedequias para avisá-lo de que Jerusalém seria destruída e que o rei seria levado a Babilônia, para morrer ali em paz. — Je 34:1-7.

Na sitiada Jerusalém, Zedequias e seus príncipes acharam aconselhável fazer algo para acatar a lei de Jeová e obter o Seu favor. Embora não fosse ano do jubileu, concluíram um pacto para libertar os seus escravos hebreus da servidão. Mais tarde, violaram este pacto por escravizar aqueles que haviam libertado. (Je 34:8-22) Isto parece ter ocorrido na ocasião em que uma força militar do Egito veio em defesa de Jerusalém, fazendo com que os babilônios levantassem temporariamente o sítio para enfrentar a ameaça egípcia. (Je 37:5) Evidentemente acreditando que os babilônios seriam derrotados e ficariam incapazes de recomeçar o sítio, aqueles que haviam libertado escravos hebreus achavam que havia passado o perigo, e, portanto, puseram os escravos hebreus novamente em servidão.

Durante este período geral, Zedequias mandou "Jeucal, filho de Selemias, e Sofonias, filho de Maaseias, o sacerdote, a Jeremias", com o pedido que o profeta orasse a Jeová em favor do povo, evidentemente para que não viesse a predita destruição de Jerusalém. Mas a resposta de Jeová, conforme transmitida por Jeremias, mostrou que o julgamento divino continuava imutável. Os caldeus voltariam e destruiriam Jerusalém. — Je 37:3-10.

Mais tarde, quando Jeremias decidiu sair de Jerusalém a fim de ir a Benjamim, ele foi detido no Portão de Benjamim e acusado falsamente de se bandear para os caldeus. Embora Jeremias negasse a acusação, Irijá, o oficial que tinha a supervisão, não lhe deu atenção, mas levou o profeta aos príncipes. Isto resultou em Jeremias ser encarcerado na casa de Jeonatã. Depois de ter passado bastante tempo e Jerusalém evidentemente ter sido novamente sitiada pelos babilônios, Zedequias mandou chamar Jeremias. Em resposta à indagação do rei, Jeremias disse a Zedequias que este seria entregue às mãos do rei de Babilônia. Quando Jeremias rogou para que não fosse devolvido à casa de Jeonatã, Zedequias concedeu-lhe o pedido e mandou pô-lo em custódia no Pátio da Guarda. — Je 37:11-21; 32:1-5.

O que indica que Zedequias era um governante fracalhão é que, mais tarde, quando os príncipes pediram que Jeremias fosse morto, por supostamente enfraquecer o moral do povo sitiado, Zede-

quias disse: “Eis que está nas vossas mãos. Pois não há nada em que o próprio rei possa prevalecer contra vós.” Todavia, depois, Zedequias concedeu a Ebede-Meleque que resgatasse Jeremias e mandou que Ebede-Meleque levasse consigo 30 homens para ajudá-lo. Mais tarde, Zedequias teve novamente uma audiência particular com Jeremias. Ele assegurou ao profeta que não o mataria, nem o entregaria às mãos dos que procuravam matá-lo. Mas Zedequias temia represálias dos judeus que se haviam bandeado para os caldeus, e, portanto, não aceitou o conselho inspirado de Jeremias, de se entregar aos príncipes de Babilônia. Numa demonstração adicional de medo, o rei pediu que Jeremias não revelasse o assunto da sua conversa particular aos suspeitosos príncipes. — Je 38:1-28.

A Queda de Jerusalém. Por fim (em 607 AEC), “no décimo primeiro ano de Zedequias, no quarto mês, no nono dia do mês”, abriu-se uma brecha em Jerusalém. Zedequias e os homens de guerra passaram a fugir de noite. Alcançados nas planícies desérticas de Jericó, Zedequias foi levado a Nabucodonosor em Ribla. Os filhos de Zedequias foram mortos diante dos seus olhos. Visto que Zedequias na época tinha apenas uns 32 anos, os meninos devem ter sido bem jovens. Depois de presenciar a morte dos filhos, Zedequias foi cegado, preso com grilhões de cobre e levado a Babilônia, onde morreu na casa de custódia. — 2Rs 25:2-7; Je 39:2-7; 44:30; 52:6-11; compare isso com Je 24:8-10; Ez 12:11-16; 21:25-27.

5. Filho de Jeconias (Joaquim), mas, pelo visto, não um dos sete filhos que lhe nasceram enquanto era prisioneiro em Babilônia. — 1Cr 3:16-18.

6. Sacerdote ou antepassado de um, entre os que atestaram com selo o “arranjo fidedigno” elaborado durante a governadoria de Neemias. — Ne 9:38; 10:1, 8.

ZEEBE [Lobo]. Príncipe de Midiã, nas forças que Gideão e os israelitas derrotaram. Depois de inicialmente perderem, Zeebe e seu príncipe associado, Orebe, fugiram, sendo capturados e mortos pelos efraimitas. O tanque de vinho onde Zeebe foi morto passou a ser chamado pelo nome dele. — Jz 6:33; 7:23-25; 8:1-3; Sal 83:11.

ZEFATA. Vale perto de Maressa, onde Jeová habilitou as forças do Rei Asa, de Judá, a derrotar as de Zerá, o etíope (967 AEC). (2Cr 14:9-12) Zefata parece ser um dos vales ao N de Maressa. A *Septuaginta* grega foi traduzida para rezar “no vale ao norte de Maresa” (*Bagster*), mas “Zefata” ocorre no texto massorético hebraico.

ZEFATE [possivelmente duma raiz que significa “vigiar”]. Cidade real cananeia na parte sulina do território de Judá, aparentemente ao S de Arade, capturada pelas forças conjuntas de Judá e de Simeão. (Jz 1:16, 17; compare isso com Jos 15:30; 19:4.) A cidade recebeu o novo nome de “Hormá”, que significa “Devotamento à Destruição”. Esta cidade, assim como as outras cidades dos cananeus, havia sido colocada ‘sob proscrição’ por Jeová e devia ser devotada à destruição. (De 7:1-4) As tribos de Judá e de Simeão aplicaram então os termos desta proscrição a Zefata. Zefata talvez fosse a principal cidade cananeia daquele distrito ou região. — Veja HORMÁ.

ZEFÔ. Terceiro filho mencionado de Elifaz; neto de Esaú e xeque duma tribo edomita. — Gên 36:10, 11, 15; 1Cr 1:36.

ZEFOM. Primeiro filho mencionado de Gade e fundador da família dos zefonitas; também chamado Zifiom. — Gên 46:16; Núm 26:15.

ZEFONITAS [De (Pertencentes a) Zefom]. Família descendente de Gade através de Zefom. — Núm 26:15.

ZELA [possivelmente duma raiz que significa “costela; lado”]. Cidade em Benjamim. (Jos 18:21, 28) Os ossos de Saul e de Jonatã foram enterrados em Zela. Anteriormente, o pai de Saul, Quis, havia sido sepultado ali. (2Sa 21:14) Desconhece-se sua localização exata. Alguns peritos pensam que “Zela”, em Josué, devia ser combinado com o nome que segue, “Ha-Elefe”; todavia, veja HA-ELEFE.

ZELEQUE. Guerreiro amonita que se juntou “aos poderosos das forças militares” de Davi. — 1Cr 11:26, 39; 2Sa 23:37.

ZELO. Veja CIUMENTO, CIÚME.

ZELOFEADE [nome que possivelmente significa “Sombra (Abrigo) do Pavor”]. Descendente de Manassés através de Maquir, Gileade e Hefer. (Núm 26:29-33) Zelofeade morreu durante a peregrinação de 40 anos no ermo, não junto com “os que se combinaram contra Jeová na assembleia de Corá, porém, morreu pelo seu próprio pecado”. (Núm 27:3) Não tinha filhos varões, mas deixou cinco filhas: Maala, Noa, Hogla, Milca e Tirza, todas as quais sobreviveram para entrar na Terra da Promessa. — Núm 27:1; 1Cr 7:15.

Esta situação especial suscitou problemas a respeito de herança. Quando as filhas de Zelofeade solicitaram o quinhão de terras de seu pai em Manassés, Moisés levou o caso delas perante Jeová. A decisão judicial de Deus foi que as filhas que não tivessem irmãos deviam receber a herança da família. (Núm 27:1-9; Jos 17:3, 4) Mais tarde, estipulou-se que tais filhas tinham de casar-se com homens da tribo de seu pai, para que a herança permanecesse no domínio daquela tribo. — Núm 36:1-12.

ZELOSO, O. Apelido que distinguia o apóstolo Simão do apóstolo Simão Pedro, e evidentemente correspondia ao termo "Cananita", usado por Mateus e por Marcos. (Mt 10:4; Mr 3:18; Lu 6:15; At 1:13) Ser Simão chamado de "o zeloso" não significa necessariamente que ele em certa época estivesse associado com o grupo político chamado de zelotes. O nome pode ter sido simplesmente um apelido adequado à sua personalidade.

ZELZA. Lugar em Benjamim. Como um sinal em confirmação da liderança de Saul sobre Israel, ele devia encontrar-se com dois homens "perto do túmulo de Raquel, no território de Benjamim, em Zelza", e receber uma mensagem sobre as jumentas perdidas de seu pai. (1Sa 10:1, 2, 7) A *Septuaginta* grega foi traduzida para rezar "pulando muito", em vez de "Zelza", embora este último termo ocorra no texto massorético hebraico. Raquel foi sepultada num ponto desconhecido 'em caminho de Betel a Belém' (Gên 35:16-20), e o lugar de Zelza continua indeterminado.

ZEMARAIM.

1. Cidade benjamita não identificada mencionada junto com Betel. (Jos 18:21, 22) Sugeriu-se que era um lugar ao NE de Betel.

2. Um monte na região montanhosa de Efraim. De cima deste monte falou o Rei Abias, de Judá, salientando que Jeroboão e as dez tribos de Israel haviam rejeitado o pacto do reino que Jeová fez com Davi. Pelo visto, Betel ficava na mesma vizinhança. (2Cr 13:4, 19) É possível que o monte Zemaraim recebesse o nome da cidade benjamita de Zemaraim, mas a localização exata do monte continua indeterminada.

ZEMAREU. Família ou tribo que descendeu de Canaã, filho de Cã. (Gên 10:15, 18; 1Cr 1:13, 16) A menção deste povo cananeu entre o "arvadeu" (ligado a Arvade ao largo da costa fenícia) e o "hamateu" (provavelmente associado com Hamate, na Síria) indica que os zemareus se estabeleceram ao longo da costa no N da Fenícia. Segundo uma emenda, Ezequiel 27:8 menciona "homens experientes [os mais hábeis; os sábios] de Semer" (*BV; CBC; MC*), que alguns sugerem ser a cidade dos zemareus e provisoriamente identificam com Tell Kazel, a uns 35 km ao NE de Trípoli. Todavia, o texto hebraico reza aqui: "Teus sábios [peritos], ó Tiro." (*Al; BJ; IBB*) Indicando uma localização diferente, outros relacionam os zemareus com Sumra, uma cidade litorânea entre Trípoli e Arvade.

ZEMIRA [possivelmente duma raiz que significa "melodia"]. Cabeça de família na tribo de Benjamim; filho ou descendente de Bequer. — 1Cr 7:6, 8, 9.

ZENÃ. Cidade na região da Sefelá, de Judá. (Jos 15:33, 37) Muitos peritos acham provável tratar-se da Zaanã de Miqueias 1:11 e provisoriamente a identificam com ʽAraq el-Kharba, a uns 6 km ao NO de Laquis.

ZENAS. Conhecido de Paulo, a respeito de quem ele disse a Tito: "Supre cuidadosamente a Zenas . . . e a Apolo, para a viagem deles." (Tit 3:13) Naquela época, Zenas evidentemente estava na ilha de Creta, mas não se declara onde ele e Apolo iam, quer a Nicópolis, onde Paulo esperava encontrar-se com Tito (Tit 3:12), quer a outro lugar. Paulo disse que Zenas era "versado na Lei [mosaica]", o que pode significar que era ou judeu ou prosélito que se convertera ao cristianismo. Seu nome grego talvez favoreça esta última conclusão, mas de modo algum de maneira decisiva, visto que, no primeiro século EC, não era incomum que judeus tivessem nome grego ou romano. Outros exemplos assim incluem Justo, Dorcas e Marcos. — At 1:23; 9:36; 12:25.

ZEQUER [forma abreviada de Zacarias]. Descendente de Jeiel, "pai" de Gibeão. (1Cr 8:29-31) Zequer é abreviação de Zacarias, nome que ocorre no relato paralelo em 1 Crônicas 9:37.

ZER. Cidade fortificada no território de Naftali. (Jos 19:32, 35) Desconhece-se sua localização.

ZERÁ [possivelmente uma forma abreviada de Zeraías].

1. Xeque edomita. Zerá era filho de Reuel e neto de Esaú e Basemate, filha de Ismael. (Gên 36:3, 4, 13, 17; 1Cr 1:37) Possivelmente trata-se do N.º 2.

2. Pai do segundo rei edomita, Jobabe; ele era de Bozra. (Gên 36:33; 1Cr 1:44) Possivelmente trata-se do N.º 1.

3. Filho de Judá e Tamar; irmão gêmeo de Peres. (Gên 38:27-30; Mt 1:3) Zerá foi um dos que "vieram a Jacó ao Egito". (Gên 46:12, 26) Seus cinco filhos (1Cr 2:4, 6) passaram a formar uma família tribal de Judá (Núm 26:20), que por fim incluiu pessoas tais como Acã (Jos 7:1, 17, 18, 24; 22:20), dois dos líderes do exército de Davi (1Cr 27:11, 13) e alguns dos moradores pós-exílicos de Jerusalém (1Cr 9:3, 6; Ne 11:22, 24).

4. Filho de Simeão e fundador duma família nessa tribo. (1Cr 4:24; Núm 26:12, 13) Ele é chamado Zoar em Gênesis 46:10 e Êxodo 6:15.

5. Descendente de Gérson (Gersom), filho de Levi. (1Cr 6:16, 20, 21; compare isso com Gên 46:11.) Em 1 Crônicas 6:41 talvez se mencione a mesma pessoa.

6. Etíope, ou cusita, que conduziu um enorme exército de um milhão de homens e 300 carros a Judá durante o reinado de Asa, em 967 AEC. Zerá sofreu derrota, e suas forças em fuga foram perseguidas e

abatidas “até Gerar”. (2Cr 14:1, 9-15) Continua incerta a identificação de Zerá com qualquer secularmente conhecido governante egípcio ou etíope.

ZERAÍAS [Jah Irradiou; Já Brilhou].

1. Descendente de Arão através de Eleazar e Fineias, na linhagem sumo sacerdotal. — 1Cr 6:3, 4, 6, 50, 51; Esd 7:4.

2. Pai de Elieó-Enai, que encabeçava a casa paterna de Paate-Moabe, da qual 200 varões retornaram a Jerusalém com Esdras, em 468 AEC. — Esd 8:1, 4.

ZERAÍTAS [De (Pertencentes a) Zerá].

1. Descendentes de Zerá, filho de Simeão. — Núm 26:12, 13; veja ZERÁ N.º 4.

2. Família tribal que descendeu de Zerá, filho de Judá. — Núm 26:20; Jos 7:17; 1Cr 27:11, 13; veja ZERÁ N.º 3.

ZEREDA.

1. Cidade natal de Jeroboão, primeiro rei do reino setentrional de Israel. (1Rs 11:26) A única indicação da sua localização é a declaração: “E havia Jeroboão, filho de Nebate, efraimita de Zereda.” Em geral é identificada com Deir Ghassana (na região de Efraim), onde uma fonte vizinha, chamada de ‘Ain Seridah, preserva o nome. Este lugar fica a uns 25 km ao SO de Siquém.

2. Menciona-se Zereda no “Distrito do Jordão” com relação à fundição de utensílios de cobre para o templo construído por Salomão. (2Cr 4:17) O texto paralelo de 1 Reis 7:46 indica que este é o mesmo lugar que Zaretã, sendo talvez uma grafia variante do nome. — Veja ZARETÃ.

ZEREDE, VALE DA TORRENTE DE. Vale de torrente em que os israelitas acamparam em caminho ao contornar a fronteira de Moabe, no fim dos 38 anos adicionais de peregrinação, desde o tempo da rebelião em Cades-Barneia. (Núm 21:12; De 2:13, 14) Em geral é identificado com o uádi el-Hasa’, o tributário mais sulino do Mar Morto. Este vale constituía a fronteira entre Moabe e Edom, e numa extensão de 56 km, desce 1.190 m para entrar no Mar Morto na extremidade SE. No alto, o vale tem uns 5 a 6 km de largura. Há ali evidência duma série de fortalezas edomitas que serviam para guardar os acessos naturais ao S do uádi el-Hasa’.

ZERERÁ. A fuga dos midianitas derrotados, perseguidos pelas forças de Gideão, é descrita como continuando “até Bete-Sita, de lá para Zererá, até as cercanias de Abel-Meolá, junto a Tabate”. — Jz 7:22.

Vinte manuscritos hebraicos rezam aqui “Zereda”, em vez de Zererá. Visto que Zereda e Zaretã são usadas em sentido paralelo em 2 Crônicas 4:17 e 1 Reis 7:46, alguns sugerem que a localização de Zererá é a mesma que a de Zaretã. — Veja ZARETÃ.

Essa localização, porém, só parece possível se a expressão “de lá para Zererá” for tomada no sentido de ‘em direção a Zererá’, visto que Zaretã parece ter estado consideravelmente ao S de Abel-Meolá. Senão, Zererá forçosamente seria considerada como situada entre Bete-Sita e Abel-Meolá; neste caso, sua localização exata é desconhecida.

ZERES. Esposa de Hamã. Zeres e os amigos de Hamã propuseram que este erigisse uma estaca de 50 côvados (22 m) de altura para pendurar nela Mordecai. (Est 5:10, 14) Mas, quando a situação começou a se inverter, Zeres, junto com os sábios de Hamã, disseram: “Se Mordecai, diante de quem principiaste a cair, é da descendência dos judeus, não prevalecerás contra ele, mas, sem falta, cairás diante dele.” — Est 6:13.

ZERETE. Primeiro filho mencionado que Hela deu à luz para Assur; da tribo de Judá. — 1Cr 4:1, 5, 7.

ZERETE-SAAR. Lugar em Rubem, situado “no monte da baixada”. (Jos 13:15, 19) É provisoriamente identificado com ez-Zarat, situado junto às fontes termais de Calírroe, na margem L do Mar Morto.

ZERI. Um dos seis filhos de Jedutum, todos músicos do templo. (1Cr 25:1, 3) Tendo como prefixo a letra hebraica *yohdh*, seu nome é grafado “Izri” em 1 Crônicas 25:11, onde ele é identificado como cabeça da quarta turma das 24 do serviço de músicos do templo, instituído por Davi.

ZEROR [duma raiz que significa “pederneira”]. Antepassado do Rei Saul; alistado como filho de Becorate e pai de Abiel; da tribo de Benjamim. — 1Sa 9:1.

ZERUA [duma raiz que significa “ser leproso”]. Mãe do Rei Jeroboão (I), era viúva na época em que Jeroboão começou a erguer a mão contra o Rei Salomão. — 1Rs 11:26.

ZERUIA [possivelmente duma raiz que significa “bálsamo”]. Irmã ou meia-irmã do Rei Davi, e mãe de Joabe, Abisai e Asael. Diz-se que Abigail, irmã de Zeruia, era “filha de Naás”, embora não se declare isso diretamente a respeito de Zeruia. (2Sa 17:25) Diz-se também que Zeruia e Abigail eram “irmãs” dos filhos de Jessé. (1Cr 2:16) Portanto, é possível que fossem filhas da esposa de Jessé, de um casamento anterior dela com Naás, sendo assim apenas meias-irmãs de Davi. (Veja ABIGAIL N.º 2; NAÁS N.º 2.) Pelo visto, Zeruia era consideravelmente mais velha do que Davi, porque os filhos dela parecem ter tido mais ou menos a mesma idade que Davi. O nome de Zeruia usualmente é associado com os seus três filhos, que todos eram

lutadores valentes a favor de Davi. (2Sa 2:13, 18; 16:9) A única referência feita ao pai dos rapazes é que ele foi enterrado em Belém. — 2Sa 2:32.

ZETÃ [duma raiz que significa "oliva; oliveira"]. Descendente de Benjamim através de Jediael e Bilã. — 1Cr 7:6, 10.

ZETÃO [possivelmente duma raiz que significa "oliva; oliveira"]. Levita gersonita descendente de Ladã. Encabeçava uma casa paterna e foi designado para cuidar dos tesouros do templo. — 1Cr 23:7-9; 26:22.

ZETAR. Um dos sete oficiais da corte, que Assuero enviou para trazer Vasti à sua presença. — Est 1:10, 11.

ZEUS. Deus supremo dos gregos politeístas, que corresponde ao Júpiter dos romanos. Zeus era deus do céu e era encarado como controlando os ventos, as nuvens, a chuva e o trovão, exercendo seu poder sobre essas forças da natureza tanto para fins destrutivos como benéficos. O antigo poeta Homero (*Ilíada*, VIII, 1-25) apresenta Zeus como tendo força maior do que todos os outros deuses juntos. No entanto, Zeus não era encarado como supremo em sentido absoluto, mas às vezes era apresentado como vítima de engano e como tendo de ceder à vontade das Parcas e do Destino.

Além de relatarem os eventos do seu nascimento, da sua infância e da obtenção do trono, as lendas preocupam-se principalmente com os muitos amores de Zeus. Os relatos mitológicos contam que ele seduzia deusas e mulheres terrenas, e que gerou uma hoste de filhos ilegítimos. Paradoxalmente, relata-se que Zeus matou Jasião (um mortal) por ter cometido imoralidade com a deusa Deméter. O casamento de Zeus com Hera, além de ser prejudicado pelos muitos atos de infidelidade de Zeus, sofria muitas outras dificuldades. Diz-se que Zeus ficou tão atormentado pelos incessantes ralhos da sua esposa Hera, que ocasionalmente se queixava amargamente disso perante as deidades reunidas.

Às vezes, a adoração pura de Jeová entrava em conflito direto com a adoração do deus falso Zeus. O Rei Antíoco IV (Epifânio), na tentativa de eliminar a religião judaica, mandou que o templo em Jerusalém fosse profanado e então dedicado ao Zeus do Olimpo. Veja o livro apócrifo de 2 Macabeus 6:1, 2.

No primeiro século EC, o povo de Listra, ao ver Paulo curar um homem coxo, achava que Paulo e Barnabé eram deuses, identificando Paulo com Hermes e Barnabé com Zeus. O sacerdote de Zeus até mesmo trouxe touros e grinaldas para oferecer sacrifícios junto com a multidão. (At 14:8-13) Duas inscrições antigas, descobertas em 1909 na vizinhança de Listra, atestam a adoração desses dois deuses nesta cidade. Uma das inscrições refere-se aos "sacerdotes de Zeus", e a outra menciona "Hermes, o Grandíssimo", e "Zeus, o deus-sol". — *The International Standard Bible Encyclopaedia* (A Enciclopédia Bíblica Padrão Internacional), editada por J. Orr, 1960, Vol. III, p. 1944.

O navio em que Paulo, como prisioneiro, partiu da ilha de Malta tinha como figura de proa "Filhos de Zeus", isto é, os gêmeos Castor e Pólux. — At 28:11.

ZEUS, FILHOS DE. De acordo com a mitologia grega e romana, Castor e Pólux eram os filhos gêmeos de Leda e descendentes do deus Zeus (Júpiter), sendo assim chamados de Dióscuros ou "Filhos de Zeus". Entre outras coisas, eram considerados protetores dos marujos, capazes de salvar marinheiros que corriam perigo no mar. Acreditava-se que estas deidades manifestavam-se durante tempestades na forma de fogo de santelmo. O barco procedente de Alexandria, em que o prisioneiro Paulo viajou de Malta para Putéoli, em caminho para Roma, trazia a figura de proa "Filhos de Zeus". Talvez portasse a imagem ou o símbolo, bem como o nome, de Castor num lado da proa, e a correspondente representação e nome de Pólux no outro. — At 28:11.

ZIA [possivelmente duma raiz que significa "tremer; trepidar; estremecer violentamente"]. Gadita que morava em Basã. — 1Cr 5:11, 13.

ZIÁ.

1. Primeira família de netineus alistada que acompanhou os israelitas exilados de volta a Judá, em 537 AEC. — Esd 2:1, 2, 43; Ne 7:46.

2. Um de dois superintendentes dos netineus que retornaram do exílio babilônico. — Ne 11:21.

ZIBA. Servo da casa de Saul, de quem Davi, ao indagar, soube de Mefibosete, filho coxo de Jonatã. Davi trouxe Mefibosete para Jerusalém e incumbiu Ziba, seus 15 filhos e 20 servos, da herança de Mefibosete. (2Sa 9:2-12 [Julga-se em geral que a referência à "minha mesa", no versículo 11, seja um erro de escriba em lugar de "mesa de Davi"; outra possibilidade é a de que Ziba talvez estivesse *repetindo* as palavras exatas de Davi.]) Quando Davi fugiu de Jerusalém por causa da rebelião de Absalão, Ziba lhe trouxe suprimentos muito necessários de alimentos e de animais. No entanto, deixou Mefibosete para trás, embora este desejasse ir, e disse a Davi que Mefibosete tinha deliberadamente permanecido em Jerusalém, esperando recuperar o reino para a casa de Saul. Em resposta, sem investigar o assunto, Davi transferiu a propriedade de Mefibosete para Ziba. — 2Sa 16:1-4.

Quando Davi retornou, depois de a rebelião ter sido esmagada, Ziba achava-se entre os primeiros a saudar o rei. Daí, Mefibosete encontrou-se com Davi, cumprimentou-o pela volta, e informou-o do truque e da calúnia da parte de Ziba. À luz desta

nova situação, Davi decidiu que a propriedade devia ser dividida entre Mefibosete e Ziba. Mefibosete, porém, declarou: "Que ele [Ziba] fique até com o inteiro, agora que meu senhor, o rei, veio em paz para a sua casa." — 2Sa 19:17, 24-30.

ZIBEÃO [Hiena; possivelmente: Hiena Pequena]. Xeque na terra de Seir. (Gên 36:20, 29, 30; 1Cr 1:38, 40b) Sua neta Oolibama casou-se com Esaú. (Gên 36:2, 14, 24, 25) Quanto à explicação sugerida do motivo de Zibeão ser descrito como heveu e como horeu, veja HOREU.

ZIBIA [Gazela]. Cabeça de família na tribo de Benjamim. Filho de Saraim com sua esposa Hodes. — 1Cr 8:1, 8-10. Veja também ZIBIÁ.

ZIBIÁ [Fêmea de Gazela]. Mãe do Rei Jeoás, de Judá, presumivelmente esposa do Rei Acazias, e, portanto, nora de Atalia. (2Rs 11:1, 2; 2Cr 24:1) Zibiá era de Berseba. Nada se diz sobre o que aconteceu com ela no expurgo da casa real de Judá promovido por Atalia.

ZICLAGUE. Conforme originalmente consignada, tratava-se duma cidade simeonita encravada no S de Judá. (Jos 15:21, 31; 19:1, 2, 5; 1Cr 4:24-30) Mais tarde, Ziclague ficou sob controle filisteu. Aquis, rei de Gate, deu-a ao fugitivo Davi como lugar de morada (e, dali em diante, ela tornou-se posse dos reis de Judá). (1Sa 27:6) Os amalequitas atacaram e incendiaram a cidade, levando cativos, incluindo as esposas de Davi, Ainoã e Abigail. Depois de derrotar os incursores e recuperar os cativos, bem como as coisas tomadas, Davi, de Ziclague, enviou alguns dos despojos da batalha para seus amigos, anciãos de Judá em várias cidades. (1Sa 30) Muitos homens poderosos, armados, juntaram-se a Davi em Ziclague, e foi ali que ele recebeu a notícia da morte do Rei Saul. (2Sa 1:1, 2; 4:10; 1Cr 12:1, 2, 20-22) Depois do exílio babilônico, alguns dos filhos de Judá se fixaram nesta cidade. (Ne 11:25, 28) Sugeriram-se diversos lugares para a identificação de Ziclague, mas Y. Aharoni e outros preferem identificá-la com Tell esh-Shariʽah (Tel Seraʽ), a uns 7 km ao L de Gerar e 22 km ao NO de Berseba.

ZICRI [forma abreviada de Zacarias, que significa "Jeová Lembrou-se"].

1. Terceiro filho mencionado de Izar; neto de Coate, levita. — Êx 6:18, 21.

2, 3, 4. Três cabeças de família na tribo de Benjamim, moradores de Jerusalém. Eram filhos ou descendentes respectivamente de Simei, Sasaque e Jeroão. — 1Cr 8:1, 19, 21, 23, 25, 27, 28.

5. Filho de Asafe e antepassado do músico pós-exílico Matanias. (1Cr 9:15) Em outros lugares talvez seja chamado Zabdi (Ne 11:17) e Zacur. — 1Cr 25:2, 10; Ne 12:35.

6. Descendente levita de Moisés através de Eliézer; pai ou antepassado do Selomote que no reino de Davi foi encarregado dos tesouros das coisas capturadas em guerra. — 1Cr 26:25-27; 23:15, 17.

7. Rubenita cujo filho Eliézer era maioral tribal durante o reinado de Davi. — 1Cr 27:16.

8. Homem de Judá cujo filho Amasia era chefe militar do Rei Jeosafá. — 2Cr 17:12, 14, 16.

9. Pai do Elisafate que ajudou Jeoiada a derrubar Atalia. — 2Cr 23:1.

10. Poderoso guerreiro de Efraim no exército do reino setentrional, que invadiu Judá por volta de 760 AEC. Zicri matou três membros de destaque da casa do Rei Acaz, inclusive um príncipe real. — 2Cr 28:6, 7.

11. Benjamita cujo filho Joel era superintendente dos benjamitas que moravam em Jerusalém depois do exílio. — Ne 11:3, 4, 7, 9.

12. Cabeça da casa paterna sacerdotal de Abias durante o tempo de Joiaquim, sucessor do sumo sacerdote Jesua. — Ne 12:12, 17.

ZIDIM. Cidade fortificada no território de Naftali. (Jos 19:32, 35) Não se sabe ao certo sua localização exata.

ZIFA. 'Filho' de Jealelel na tribo de Judá. — 1Cr 4:1, 16.

ZIFE.

1. Descendente de Judá através de Jealelel. — 1Cr 4:15, 16.

2. Cidade não identificada na parte sulina de Judá. — Jos 15:21, 24.

3. Cidade na região montanhosa de Judá. (Jos 15:20, 48, 55, 57) Aparentemente trata-se do Zife de quem Mesa 'foi pai'. (1Cr 2:42) Os geógrafos em geral a relacionam com Tell Zif, a uns 6 km ao SE de Hébron. Davi refugiou-se do Rei Saul no ermo em torno de Zife, e os homens da cidade duas vezes revelaram seu paradeiro ao rei. (1Sa 23:14, 15, 19, 24, 29; 26:1, 2; compare isso com Sal 54:cab.) Aparentemente foi esta a Zife que mais tarde foi fortificada por Roboão. — 2Cr 11:5-8.

ZIFIOM. Veja ZEFOM.

ZIFITAS [De (Pertencentes a) Zife]. Habitantes de Zife na região montanhosa de Judá. — Salmo 54:cab.; veja ZIFE N.º 3.

ZIFROM. Lugar no termo setentrional da Terra da Promessa. (Núm 34:9) Não se conhece ao certo sua localização exata, embora Y. Aharoni o identifique com Hawwarim, a uns 100 km ao SSE de Hamate.

ZILÁ [Sombra; Abrigo]. Uma das duas esposas de Lameque, o primeiro polígamo no registro

bíblico. Ela era a mãe de Tubalcaim e da irmã dele, Naamá. Lameque compôs um poema para suas esposas Ada e Zilá. — Gên 4:19-24.

ZILETAI [duma raiz que significa "sombra; abrigo"].

1. Cabeça duma família de benjamitas que morava em Jerusalém; filho de Simei. — 1Cr 8:1, 20, 21, 28.

2. Valente maioral manassita que se juntou às forças de Davi em Ziclague. — 1Cr 12:19-21.

ZILPA. Serva de Leia e uma das esposas secundárias de Jacó. Zilpa havia sido serva de Labão, pai de Leia, até que Leia e Jacó se casaram em 1774 AEC, quando ela foi dada a Leia. (Gên 29:24) Depois que Leia teve quatro filhos e pensou que não teria mais nenhum, ela deu Zilpa a Jacó como esposa secundária. Zilpa então deu à luz Gade e Aser, os quais, por sua vez, tiveram muitos filhos. (Gên 30:9-13; 35:26; 37:2; 46:16-18) Zilpa continuou na família de Jacó nas muitas viagens desta. — Gên 32:22; 33:1, 2.

ZIM.

1. Ermo percorrido pelos israelitas em caminho para Canaã; não é sinônimo do ermo de Sim. (Núm 33:11, 36) No segundo ano após a partida de Israel do Egito, 12 israelitas espiaram a Terra da Promessa, partindo do ermo de Zim. Naquela ocasião, os israelitas estavam acampados em Cades. (Núm 13:21, 26) Mais tarde, depois de terem peregrinado por anos no ermo, os israelitas chegaram a Cades, no ermo de Zim, pela segunda vez. Esta região do ermo de Zim era desolada, agreste, sem figo, vinhas, romã e água. (Núm 20:1-5; compare isso com Núm 20:28; 33:38; De 1:3.) Foi com relação às águas de Meribá, em Cades, no ermo de Zim, que Moisés e Arão deixaram de santificar Jeová perante o povo e perderam o privilégio de entrar na Terra da Promessa. — Núm 27:12-14; De 32:50, 51.

O ermo de Zim ficava "contíguo a Edom" (logo ao O de Edom) e na extremidade SE do território designado a Judá. (Núm 34:3; Jos 15:1) Visto que Cades se encontrava nas regiões ermas de Zim e de Parã (Núm 13:26; 20:1), é possível que estas fossem regiões ermas contíguas, ou que Zim talvez fizesse parte do mais extenso ermo de Parã.

2. "Zim" aparece duas vezes sem o termo "ermo". Nestes casos, pode designar uma cidade no S de Judá, atualmente não identificada, entre a subida de Acrabim e Cades-Barneia, da qual o ermo ao redor derivou seu nome. Ou pode referir-se ao próprio ermo de Zim. — Núm 34:4; Jos 15:3.

ZIMA. Levita gersonita. (1Cr 6:20) Possivelmente é o mesmo Zima mencionado em 1 Crônicas 6:42. Se esta genealogia estiver omitindo muitos nomes (conforme essas listas costumam fazer), ele pode ser também o mencionado em 2 Crônicas 29:12, cujo descendente Joá ajudou a limpar o templo nos dias de Ezequias.

ZINA. Descendente de Gérson através de Simei. (1Cr 23:6, 7, 10) Ele é chamado de Zizá em 1 Crônicas 23:11. — Veja ZIZÁ.

ZINRÃ. Primeiro mencionado dos seis filhos que Quetura deu à luz para Abraão. Zinrã e seus cinco irmãos germanos receberam presentes e foram enviados "para a terra do Oriente". (Gên 25:1, 2, 6; 1Cr 1:32) Alguns conjecturam que os descendentes de Zinrã estavam associados com Zabram, uma cidade situada ao O de Meca, junto à margem arábica do Mar Vermelho, ou com o lugar Zinri mencionado em Jeremias 25:25.

ZINRI.

1. Filho de Zerá e neto de Judá. — 1Cr 2:4, 6.

2. Maioral simeonita, filho de Salu, que levou Cosbi, a midianita, ao acampamento de Israel, cometendo fornicação com ela na sua própria tenda. Por causa disso, Zinri e Cosbi foram mortos por Fineias, com a aprovação de Jeová. Esta pronta ação acabou com o flagelo que já havia causado a morte de milhares de israelitas culpados. — Núm 25:6-8, 14-18.

3. Quinto rei do reino de dez tribos de Israel. Zinri governou em Tirza por sete dias, mais ou menos em 951 AEC. Fora antes disso chefe da metade dos carros sob o Rei Elá, mas quando o exército estava ausente em Gibetom, e o Rei Elá ficara para trás, Zinri matou-o e todos os demais da casa de Baasa; e fez-se rei. Seu governo foi muito curto, porque o exército fez Onri rei e logo retornou para sitiar Tirza, em vista do que Zinri incendiou a casa do rei estando ele dentro dela. Zinri é conhecido por fazer o que era mau aos olhos de Jeová. (1Rs 16:3, 4, 9-20) As últimas palavras de Jezabel relembravam as consequências que sobrevieram a Zinri. Quando Jeú entrou triunfantemente em Jezreel, ela zombou desde a janela: "Foi tudo bem com Zinri, matador de seu senhor?" — 2Rs 9:30, 31.

4. Descendente de Saul e Jonatã. (1Cr 8:33-36; 9:42) Foi sugerido que ele talvez fosse o N.º 3; o motivo é que há a possibilidade de que este Zinri (N.º 3) estava tentando recuperar a realeza como membro da casa de Saul.

5. Aparentemente, um lugar geográfico desconhecido; às vezes, mas sem boa autoridade, é relacionado com Zinrã, filho de Abraão. — Je 25:25; Gên 25:1, 2.

ZIOR [duma raiz que significa "ser insignificante"]. Cidade na região montanhosa de Judá. (Jos 15:20, 48, 54) É identificada com Si'ir, a uns 7 km ao NNE de Hébron.

ZIPOR [Pássaro]. Pai do Rei Balaque, de Moabe. — Núm 22:2, 4, 10, 16; 23:18; Jos 24:9; Jz 11:25.

ZÍPORA [Pássaro; ou, possivelmente: Passarinho]. Esposa de Moisés. Zípora conheceu Moisés junto a um poço, quando ela e suas seis irmãs davam água aos rebanhos de seu pai. Quando apareceram certos pastores que, como de costume, tentaram enxotar as moças, Moisés ajudou-as, dando ele mesmo de beber aos rebanhos. Por esta bondade, foi convidado ao lar de Zípora, e, por fim o pai dela, o sacerdote Jetro, deu-a em casamento a Moisés. (Êx 2:16-21) Zípora deu dois filhos a Moisés: Gersom e Eliézer. — Êx 2:22; 18:3, 4.

Quando Jeová mandou que Moisés voltasse ao Egito, Zípora e os dois filhos deles passaram a acompanhá-lo. Ao longo do caminho, ocorreu um incidente muito grave, dizendo sobre isso o relato um tanto obscuro: "Ora, sucedeu na estrada, na pousada, que Jeová [*LXX:* "o anjo de Jeová"] foi encontrá-lo e procurava um modo de entregá-lo à morte. Por fim, Zípora tomou uma pederneira e cortou o prepúcio de seu filho, e fez que tocasse nos pés dele e disse: 'É porque és para mim um noivo de sangue.' Por conseguinte, ele o largou. Naquele tempo ela disse: 'Noivo de sangue', por causa da circuncisão." — Êx 4:24-26.

Os peritos têm proposto muitas interpretações desta passagem, das quais algumas foram incorporadas em traduções modernas da Bíblia. (Veja *ALA, BMD, BLH, BV, CBC, IBB, JB, LEB, MC, NE, RS, So,* bem como a *Zürcher Bibel* alemã, a *Bover-Cantera* em espanhol e as versões *Crampon, Lienart* e *Segond* em francês.) Essas interpretações tentam resolver a questão de se a vida de Moisés ou a do filho estava ameaçada, se Zípora tocou os pés de Moisés, ou os pés do filho, ou os pés do anjo com o prepúcio. Aventam também opiniões sobre o motivo de Zípora dizer (e a quem ela disse): "És para mim um noivo de sangue."

Parece que era a vida do filho que estava em perigo, em vista do que a lei da circuncisão declarava em Gênesis 17:14; que Zípora circuncidou o menino porque se dava conta de que o assunto precisava ser endireitado; que ela lançou o prepúcio aos pés do anjo que ameaçava a vida do menino, para demonstrar seu acatamento da lei de Jeová; que Zípora se dirigiu a Jeová por meio do Seu anjo representativo ao exclamar: "És para mim um noivo de sangue", fazendo-o para mostrar que aceitava sua posição de esposa no pacto da circuncisão, com Jeová por esposo. — Veja Je 31:32.

No entanto, não há meios de se resolver biblicamente essas questões com certeza. A leitura literal do hebraico antigo, neste trecho, acha-se encoberta pelas expressões idiomáticas empregadas há quase 3.500 anos. Este é o motivo de traduções literais (*NM, Ro, Yg*) e outras (*Al, AS, KJ, Da, Dy, JP, Mo, Le, PIB*), inclusive a antiga *Septuaginta* grega, não serem claras neste assunto.

Pelo visto, Zípora voltou para visitar os pais, pois, após o Êxodo, Zípora e seus dois filhos acompanharam Jetro de volta para junto de Moisés, no acampamento no ermo. (Êx 18:1-6) A presença recém-notada de Zípora ali, pelo visto, suscitou o ciúme de Miriã, irmã de Moisés, e esta (junto com Arão) aproveitou-se da procedência cusita de Zípora como desculpa para se queixar de Moisés. (Núm 12:1) Isto não indica que Zípora tinha morrido e que Moisés se tinha casado de novo com uma etíope, como se argui comumente, pois, embora o termo "cusita" geralmente se refira aos etíopes, pode também abranger as pessoas da Arábia. — Veja CUS N.º 2; CUSITA.

ZIVE. Nome do segundo mês lunar do calendário sagrado; o oitavo do calendário secular dos israelitas. (1Rs 6:1, 37) Corresponde a parte de abril e a parte de maio. O comentário sobre 1 Reis 6:1, em *Soncino Books of the Bible* (Livros da Bíblia, de Soncino), diz a respeito do mês de zive: "Agora conhecido como íiar, o segundo mês depois de nisã. Era chamado de *zive* (brilho) porque cai na época do ano em que a terra fica 'abrilhantada' de florescências e de flores." (Obra editada por A. Cohen, Londres, 1950) O nome íiar encontra-se no Talmude judaico e em outras obras pós-exílicas.

Neste mês, a colheita da cevada já é feita na parte colinosa do país e a colheita do trigo está em andamento nas baixadas. Os morros da Galileia estão cheios de flores. É durante este mês que começa a época do estio, e as nuvens da madrugada logo desaparecem no calor do dia. Durante esta época, as plantas dependem do orvalho noturno, e aguardam o fim da estação seca em outubro. — Os 6:4; Is 18:4.

O dia 14 de zive oferecia uma segunda oportunidade para os israelitas celebrarem a Páscoa, caso tivessem sido impedidos de celebrá-la em 14 de nisã, devido à ausência ou à impureza cerimonial. — Núm 9:9-13; 2Cr 30:2, 3.

Foi no mês de zive que Salomão iniciou a construção do templo, e, quase 500 anos depois, no mesmo mês, Zorobabel começou a obra de reconstrução do templo. — 1Rs 6:1; Esd 3:8.

ZIZ. Passo pelo qual os exércitos de Moabe, de Amom e dos amonins vieram contra Judá durante o reinado do Rei Jeosafá (936-c. 911 AEC). Costuma ser identificado com o uádi Hasasa (Nahal Hazezon), a uns 15 km ao SE do lugar sugerido de Tecoa e a uns 10 km ao NO de En-Gedi. — 2Cr 20:1, 2, 16, 20.

ZIZA.

1. Filho do Rei Roboão com Maacá, neta de Absalão. Quando a sucessão régia foi dada ao irmão de Ziza, Abias, Ziza recebeu de Roboão presentes de cidades, alimentos e esposas. — 2Cr 11:20, 22, 23.

2. Um dos maiorais simeonitas que expandiram seus pastos por anexar território camita e destruir os habitantes durante o reinado de Ezequias; filho de Sifi. — 1Cr 4:24, 37-41.

ZIZÁ. Segundo filho alistado de Simei, cabeça duma casa paterna de levitas gersonitas, encarregado de certos deveres durante o reinado de Davi. (1Cr 23:6, 7, 10, 11) No versículo 10, o nome é grafado Zina no texto massorético, Zizá na *Septuaginta* grega e na *Vulgata* latina.

ZOÃ. Antiga cidade egípcia, construída sete anos depois de Hébron, portanto, que já existia por volta da época em que Abraão entrou em Canaã (1943 AEC). (Núm 13:22; Gên 12:5; 13:18) O nome bíblico Zoã corresponde ao nome egípcio (*d'n·t*) de uma cidade situada na parte nordeste da região do Delta, a uns 56 km ao SO de Port Said. Mais conhecida pelo seu nome grego, Tânis (perto da atual San el-Hagar), ficava no braço do Nilo conhecido como braço tanítico.

No Salmo 78:12, 43, "o campo de Zoã" é usado em paralelo com a "terra do Egito", ao narrar os atos miraculosos de Jeová a favor de Israel, os quais resultaram no Êxodo. Isto tem feito com que alguns peritos sustentem que as reuniões de Moisés com Faraó ocorreram em Zoã. De modo similar, tem levado a esforços de relacionar Zoã (Tânis) com a cidade de Ramessés, e também com a cidade de Avaris, mencionada por Mâneto no seu relato sobre os reis chamados hicsos. Assim, muitas das atuais obras de referência dizem que o nome Zoã passou a ser Avaris sob os "hicsos", sendo depois mudado para Ramessés sob a dinastia dos Ramsés, finalmente revertendo para Zoã (na forma grega de Tânis). Pode-se observar, porém, que a Bíblia usa coerentemente o nome Zoã como aplicado antes do Êxodo (remontando ao tempo de Abraão), na época do Êxodo e depois até o oitavo, o sétimo e o sexto séculos AEC (na época dos profetas Isaías e Ezequiel).

Se Zoã fosse o lugar das entrevistas de Moisés com Faraó, isto certamente forneceria algum indício sobre o ponto de partida da rota do Êxodo. No entanto, diversos fatores lançam dúvida sobre este ponto de vista. Para que o nome Zoã pudesse referir-se a tal lugar, seria preciso encarar a expressão "o campo de Zoã" como não sendo simples *paralelo* de "terra do Egito", mas como expressão muito mais *específica,* indicando o lugar exato onde os milagres ocorreram. Tal sentido limitador ou restritivo realmente não se ajusta ao caso, porque as Dez Pragas não ocorreram apenas numa única parte do Egito (tal como numa parte do Delta), mas em todo aquele país. Isto parece dar apoio ao ponto de vista de que "o campo de Zoã" é usado como paralelo para "terra do Egito".

Os peritos hodiernos que se empenham em apresentar Zoã (ou, segundo a relação que pretendem estabelecer, Avaris ou Ramessés) como residência de Faraó por ocasião do Êxodo também enfrentam a falta de apoio e concordância bíblicos em diversos aspectos. A Bíblia mostra que o primeiro encontro de Moisés ocorreu à beira do rio Nilo. (Êx 7:14, 15) Zoã (Tânis) não ficava realmente junto ao rio, mas junto ao término de um dos antigos braços que bifurcavam da corrente principal. Na tentativa de situar a cidade de Ramessés no mesmo lugar de Zoã, ou Tânis, eles também passam por alto que Zoã já era uma cidade no tempo de Abraão, ao passo que a bíblica Ramsés ("Ramessés", *Al*) começou a ser construída pelos israelitas no Egito cerca de 400 anos mais tarde (a menos que por "construir" a Bíblia queira dizer "desenvolver", ou reforçar). — Êx 1:11.

Esses peritos transformariam Zoã (Avaris-Ramessés, conforme a identificam) na capital do Egito no tempo do Êxodo, ao passo que a Bíblia identifica Ramessés apenas como 'lugar de armazenagem'. E, ao sustentarem que Ramsés II foi o Faraó do Êxodo, por ter afirmado ser o construtor da cidade de Ramessés (ou, mais exatamente, dum lugar chamado Per-Ramsés), eles desconsideram que a construção da bíblica Ramessés começou 80 anos ou mais antes do Êxodo (antes do nascimento de Moisés [Êx 1:11–2:10]), ao passo que os historiadores atribuem a Ramsés II um governo de apenas uns 66 anos. — Veja RAMSÉS, RAMESSÉS.

Resta então a pergunta por que "o campo de Zoã" parece ser usado em paralelo com a "terra do Egito" no que se refere à realização de atos milagrosos por Jeová. Embora não se possa totalmente descontar uma possível ligação com a corte de Faraó, é também inteiramente possível que a era de apogeu da cidade induziu o salmista a usar Zoã deste modo, visto que parece ter sido ela uma das primeiras cidades fundadas no Egito. Se este for o caso, seu uso pode ser similar ao uso de "Plymouth Rock" (Rocha de Plymouth) como representativa da primitiva colonização dos Estados Unidos da América. Ou o motivo pode ser seu destaque e sua localização na entrada do Egito para os que viessem da Palestina, talvez sendo a primeira cidade maior que a família de Jacó encontrou ao ir ao Egito. (Compare isso com Is 30:2-4; veja HANES.) Visto que ficava perto da extremidade setentrional do Egito, seu "campo" talvez até mesmo em sentido figurado se referisse a todo o vale do Nilo que se estendia para o S, até a fronteira meridional do Egito.

Não há dúvida da importância da cidade de Zoã (Tânis), especialmente quanto ao intercâmbio comercial e às estruturas religiosas. Há evidência de muitas construções régias ali, desde a época das primitivas "dinastias" dos reis egípcios. Construiu-se ali um grande templo, com cerca de 305 m de

comprimento. O Faraó Ramsés II erigiu em Tânis uma imensa estátua monolítica de si mesmo, a qual tinha cerca de 28 m de altura e pesava mais de 800 toneladas. Os reis assírios, Esar-Hadom e Assurbanipal, mencionam Zoã (chamada *Sa'nu* ou *Si'nu* nas inscrições cuneiformes) como cidade real sob um príncipe. Antes deles, o profeta Isaías, na pronúncia divina contra o Egito, tinha-se referido aos "príncipes de Zoã" e tinha-os classificado junto com os de Nofe (Mênfis), desta forma indicando também a importância política de Zoã. (Is 19:1, 11-13) Diz-se que Tiraca, o governante etíope do Egito e contemporâneo de Isaías, usou Zoã (Tânis) como base administrativa para o Egito setentrional.

A conquista assíria do Egito, por Esar-Hadom e Assurbanipal, comprovou a 'tolice' dos conselheiros de Zoã. (Is 19:13) Daí, por volta de 591 AEC, o profeta Ezequiel avisou a respeito de outra conquista por parte do rei babilônio Nabucodonosor, 'acendendo-se um fogo em Zoã'. (Ez 29:17; 30:1, 10, 14) No entanto, parece que Zoã (Tânis) se recuperou e continuou a ser a principal cidade do Delta do Egito, até o tempo de Alexandre, o Grande. Depois disso, a nova cidade de Alexandria ofuscou a importância comercial de Zoã (Tânis), e esta entrou em gradual declínio.

ZOAR, I [Pequenez]. Cidade do "Distrito", evidentemente outrora situada à beira duma planície fértil. (Gên 13:10-12; veja DISTRITO DO JORDÃO.) Pelo visto, o nome anterior de Zoar era Bela. Nos dias de Abraão, era governada por um rei que, junto com os outros quatro do distrito, se rebelou depois de 12 anos de domínio por parte de Quedorlaomer, apenas para ser derrotado pelo monarca elamita e seus três aliados. (Gên 14:1-11) Quando Jeová estava prestes a destruir Sodoma, Ló solicitou e obteve permissão para fugir de lá para Zoar, e esta cidade foi poupada. (Gên 19:18-25) O medo fez com que, mais tarde, ele e suas duas filhas partissem de Zoar e se tornassem cavernícolas na região montanhosa próxima. — Gên 19:30.

Foi predito que, quando sobreviesse a Moabe uma catástrofe, os que fugissem de lá iriam para Zoar, e que o clamor por causa da devastação daquela nação seria ouvido "desde Zoar até Horonaim, até Eglate-Selisaia", talvez indicando que Zoar era então uma cidade moabita. (Is 15:5; Je 48:34) A *Septuaginta* grega e certas traduções recentes (*AT*, *JB*, *BMD*, *LEB*, *MC*, *PIB*) mencionam Zoar (Soar, Segor) em Jeremias 48:4 (31:4, *LXX*, Bagster), mas o texto massorético hebraico, em vez disso, menciona ali "seus pequenos". (*NM*, *BJ*, *BV*, *So*) Zoar marcava o ponto do extremo S visto por Moisés ao observar o país de cima do monte Nebo. (De 34:1-3) Parece que a cidade ficava em Moabe, ou nas vizinhanças, perto da região montanhosa de Moabe e em algum ponto ao SE do Mar Morto. (Veja Gên 19:17-22, 30, 37.) Alguns peritos colocam Zoar ao N do Mar Morto, ao passo que outros a situam na península el-Lisan, ou logo ao O ou ao S da extremidade meridional do mar. Yohanan Aharoni a identifica com es-Safi, situada no delta do vale da torrente de Zerede (uádi el-Hasa'). Na Idade Média, o nome foi relacionado com um importante lugar entre Jerusalém e Elate. Todavia, alguns peritos acreditam que a Zoar original e as outras "cidades do Distrito" jazem debaixo da água na parte S do Mar Morto. — Gên 13:12.

ZOAR, II.

1. Hitita cujo filho Efrom vendeu a caverna de Macpela a Abraão. — Gên 23:7-9; 25:9.

2. Quinto filho mencionado de Simeão e pai duma família tribal; um dos contados entre os 70 da casa de Jacó que "vieram ao Egito". (Gên 46:8, 10, 27; Êx 6:15) Em outros lugares é chamado de Zerá. — Núm 26:13; 1Cr 4:24.

ZOBÁ. Reino sírio (arameu) também conhecido como Arã-Zobá. (Sal 60:cab.) Um dos seus reis foi Hadadezer. (1Rs 11:23) A forma composta "Hamate-Zobá" talvez designe reinos adjacentes, chamados Hamate e Zobá. (2Cr 8:3) Zobá parece ter ficado ao N de Damasco, com um domínio que se estendia até a região de Hamate ao N e até o rio Eufrates ao L. — 2Sa 8:3.

O Rei Saul guerreou contra os reis de Zobá. (1Sa 14:47) Os amonitas, mais tarde, contrataram sírios de Zobá e outras tropas para lutar contra Davi, mas todos foram derrotados pelo exército dele. (2Sa 10:6-19; 1Cr 19:6-19) Foi provavelmente nesta guerra que Davi derrotou o rei de Zobá, Hadadezer, tomando despojos, inclusive muito cobre (mais tarde usado na construção do templo) das cidades dele, Betá (pelo visto também chamada Tibate) e Berotai (Cum?). (2Sa 8:3-12; 1Cr 18:3-9) Um dos poderosos das forças militares de Davi foi Igal, filho de Natã de Zobá. — 2Sa 23:8, 36; veja ARÃ N.º 5; HADADEZER.

ZOBEBA. Descendente de Coz, da tribo de Judá. — 1Cr 4:1, 8.

ZODÍACO. Faixa de estrelas vista da Terra dentro dum espaço de nove graus em ambos os lados do plano da órbita da Terra em volta do Sol. A respeito do Rei Josias, de Judá, 2 Reis 23:5 diz: "E acabou com a atividade dos sacerdotes de deuses estrangeiros, a quem os reis de Judá haviam constituído para fazerem fumaça sacrificial nos altos nas cidades de Judá e nas cercanias de Jerusalém, e também dos que faziam fumaça sacrificial a Baal, ao sol e à lua, e às constelações do zodíaco, e a todo o exército dos céus." A expressão aqui traduzida "constelações do zodíaco" provém da palavra hebraica *maz·za·lóhth,* que ocorre apenas uma vez na Bíblia, embora a palavra *Maz·za·róhth,* encontrada

em Jó 38:32, possa ser aparentada. É o contexto que ajuda a tornar claro o seu sentido.

A descoberta do que pode ser chamado de faixa zodiacal é geralmente atribuída aos primitivos babilônios. Eles, sem dúvida, observavam a aparente trajetória anual do Sol entre as estrelas, trajetória que agora é conhecida como a eclíptica. Os astrônomos podiam notar que, dentro desta faixa de cerca de 18 graus de largura, que se estende 9 graus em cada lado da eclíptica, fica o aparente caminho do Sol, da Lua e os principais planetas, conforme vistos da Terra. Foi só no segundo século AEC, porém, que um astrônomo grego dividiu o zodíaco em 12 partes iguais de 30 graus cada uma; estas partes passaram a ser chamadas de signos do zodíaco e receberam os nomes das constelações relacionadas. A palavra "zodíaco" vem do grego e significa "círculo de animais", visto que a maior parte das 12 constelações do zodíaco originalmente eram chamadas por nomes da vida animal ou marinha.

Estes signos, atualmente, não coincidem mais com as constelações cujos nomes lhes foram originalmente dados. Isto se deve ao que é conhecido como precessão dos equinócios, que resulta num gradual deslocamento das constelações para o L, em cerca de um grau a cada 70 anos, num ciclo que leva uns 26.000 anos para completar-se. Assim, o signo de Áries, nos últimos 2.000 anos, deslocou-se cerca de 30 graus para dentro do signo de Peixes.

Ligação com a Astrologia. As constelações do zodíaco se transformaram em objetos da adoração falsa desde os primevos tempos mesopotâmicos. A cada uma das diferentes constelações atribuíram-se certas qualidades, e estas foram então usadas em predições astrológicas baseadas na respectiva posição ou relação dos corpos celestes para com os signos do zodíaco em qualquer tempo específico. Conforme indicado pelo texto de 2 Reis 23:5, esse uso da astrologia foi introduzido em Judá pelos sacerdotes de deuses estrangeiros que certos reis haviam trazido ao país. Jeová Deus, muito antes disso, já havia proibido tal adoração das estrelas, sob pena de morte. — De 17:2-7.

A astrologia era um aspecto predominante da adoração babilônica. As predições dos seus astrólogos, baseadas no zodíaco, porém, não salvaram Babilônia da destruição, assim como o profeta Isaías advertira corretamente com antecedência. — Is 47:12-15; veja ASTRÓLOGOS.

Nos tempos atuais, os signos do zodíaco continuam a desempenhar um papel importante na adoração praticada por muitas pessoas. É interessante notar que os signos do zodíaco de algum modo conseguiram penetrar nas catedrais religiosas da cristandade, e podem hoje ser observados em lugares tais como a Catedral de Notre Dame, em Paris, bem como nas catedrais de Amiens e Chartres, na França.

ZOELETE [duma raiz que significa "réptil"]. Pedra junto a En-Rogel; fora disso, sua localização é desconhecida. Perto da "pedra de Zoelete", Adonias ofereceu sacrifícios e foi proclamado rei por muitos homens de destaque de Israel. Todavia, sua tentativa presunçosa de suceder a Davi no trono fracassou. — 1Rs 1:9, 10, 25, 49, 50.

ZOETE. Descendente de Isi, da tribo de Judá. — 1Cr 4:1, 20.

ZOFA. Membro destacado da tribo de Aser. Alistam-se onze "filhos" dele. — 1Cr 7:35-37, 40.

ZOFAI [possivelmente duma raiz que significa "favo de mel"]. Filho de certo Elcana, e antepassado de Samuel. A forma alternativa do nome é Zufe. — 1Cr 6:26, 28, 33-35; veja ZUFE.

ZOFAR. Um dos três "companheiros" de Jó; naamatita. (Jó 2:11) Zofar foi o terceiro a falar no debate com Jó. A linha geral do seu raciocínio seguia o de Elifaz e Bildade; ele acusou Jó de iniquidade, dizendo-lhe que abandonasse as práticas pecaminosas. (Jó caps. 11, 20) Mas, depois de duas fases, Zofar desistiu; havia proferido suas palavras de denúncia e não tinha nada para acrescentar na terceira fase. No fim, Jeová ordenou que ele e seus companheiros oferecessem um grande sacrifício e que Jó orasse a favor deles. — Jó 42:7-9.

ZOFIM. Campo no alto do Pisga, onde Balaão mandou construir sete altares, em que se ofereceram sacrifícios, e onde o profeta proferiu um dos seus ditos proverbiais a respeito de Israel. (Núm 23:14-24) O nome Zofim parece estar preservado em Telaʽat es-Safa, perto do lugar sugerido do Pisga, ao L da extremidade N do Mar Morto. Alguns peritos, porém, traduzem a palavra *tsoh·fim,* em vez de considerá-la como nome próprio, usando expressões tais como "campo das Sentinelas". — *BV;* veja *BJ, BMD, PIB.*

ZOMBARIA. Veja ESCÁRNIO, ZOMBARIA.

ZORÁ. Cidade no quinhão da tribo de Judá na Sefelá. (Jos 15:20, 33) Situada na fronteira entre Dã e Judá, era habitada por pessoas de Dã. (Jos 19:41, 48; Jz 18:2, 8, 11) O danita Sansão nasceu em Zorá e foi sepultado perto dali. (Jz 13:2, 24, 25; 16:31) A cidade foi fortificada pelo Rei Roboão, talvez por causa da sua localização estratégica a uns 25 km ao O de Jerusalém. (2Cr 11:5, 10) Zorá foi novamente povoada por filhos de Judá que retornaram do exílio babilônico. (Ne 11:25, 29) É identificada com a atual Sarʽah (Tel Zorʽa), no lado N do que se sugere ser o vale de Soreque.

ZORATITAS [De (Pertencentes a) Zorá]. Descendentes de Sobal, da tribo de Judá. — 1Cr 2:3, 52, 53; 4:2.

ZORITAS [De Pertencentes a) Zorá]. Descendentes de Salma, da tribo de Judá. — 1Cr 2:3, 54.

ZOROBABEL [do acadiano, significando "Semente (Descendente) de Babel"]. Primeiro governador dos judeus repatriados (Ag 2:21); descendente do Rei Davi, e antepassado de Jesus Cristo; provavelmente era, na verdade, filho de Pedaías, mas legalmente reconhecido como filho de Sealtiel. (1Cr 3:19; Mt 1:12, 13; Lu 3:27; veja GENEALOGIA DE JESUS CRISTO [Problemas na Genealogia de Jesus Registrada por Mateus].) A lista genealógica de 1 Crônicas (3:19, 20) menciona sete filhos de Zorobabel (Mesulão, Hananias, Hasubá, Oel, Berequias, Hasadias, Jusabe-Hesede) e uma filha (Selomite). O nome oficial ou babilônico de Zorobabel parece ter sido Sesbazar. — Esd 1:8, 11; 5:14, 16; compare isso com Esd 3:8.

Depois da libertação do exílio babilônico, Zorobabel, em 537 AEC, liderou um restante judeu na volta a Jerusalém e Judá. (Esd 2:1, 2; Ne 7:6, 7; 12:1; MAPA, Vol. 2, p. 332) Como governador nomeado pelo Rei Ciro, confiou-se a Zorobabel os vasos sagrados de ouro e de prata que, anos antes, tinham sido tirados do templo por Nabucodonosor. (Esd 5:14, 15) Em Jerusalém, sob a direção de Zorobabel e do sumo sacerdote Jesua, erigiu-se o altar do templo no sétimo mês (etanim, ou tisri, setembro-outubro) (Esd 3:1, 2), e, no segundo ano, no segundo mês (zive, ou íiar, abril-maio, de 536 AEC) começou a construção do templo propriamente dito. (Esd 3:8) Reconhecendo a má motivação dos não judeus, que pediram para participar na obra de reconstrução, Zorobabel, Jesua e os cabeças das casas paternas declararam: "Não tendes nada que ver conosco na construção de uma casa ao nosso Deus, pois nós mesmos, juntos, construiremos para Jeová, o Deus de Israel, assim como nos mandou o Rei Ciro, rei da Pérsia." — Esd 4:1-3.

Estes não judeus, porém, continuaram a desanimar os reconstrutores do templo, e, por fim (em 522 AEC), conseguiram um embargo oficial da obra. Dois anos mais tarde, Zorobabel e Jesua (Josué), incentivados pelos profetas Ageu e Zacarias, corajosamente reiniciaram a construção do templo, apesar do embargo. (Esd 4:23, 24; 5:1, 2; Ag 1:1, 12, 14; Za 1:1) Depois disso, uma investigação feita nos arquivos persas vindicou a legalidade da obra deles. (Esd 6:1-12) Durante toda a obra, os profetas Ageu e Zacarias continuaram a incentivar Zorobabel, fortalecendo-o para a obra e garantindo-lhe que tinha o favor divino. (Ag 2:2-4, 21-23; Za 4:6-10) Por fim (em 515 AEC), o templo foi concluído. (Esd 6:13-15) Também, durante a governadoria de Zorobabel, cuidou-se das necessidades dos levitas, recebendo os cantores e os porteiros seu quinhão, "conforme a necessidade diária". — Ne 12:47.

ZUAR [duma raiz que significa "ser insignificante"]. Homem de Issacar cujo "filho" Netanel era maioral tribal no ermo. — Núm 1:8, 16; 2:5; 7:18, 23; 10:15.

ZUFE [possivelmente: Favo de Mel].

1. Levita coatita e antepassado de Samuel. (1Sa 1:1; 1Cr 6:33-38) É também chamado Zofai, forma alternativa do mesmo nome. — 1Cr 6:26.

2. "Terra" fora do território de Benjamim, percorrido por Saul em busca das jumentas de seu pai. Numa cidade na terra de Zufe, Saul teve seu primeiro encontro com Samuel. (1Sa 9:3-6, 15-18) Desconhece-se a localização exata de Zufe.

ZUR [Rocha].

1. Um dos cinco reis de Midiã, na época em que Israel se aproximava da Terra da Promessa. Zur é também chamado de maioral e de "um cabeça dos clãs duma casa paterna", bem como de 'caudilho de Síon'. Sua filha Cosbi foi a midianita que Zinri levou consigo para fins imorais e que Fineias matou. O próprio Zur foi morto quando os israelitas puniram Midiã por engodar alguns homens de Israel a relações imorais e à adoração falsa. — Núm 25:14-18; 31:1, 2, 7, 8; Jos 13:21.

2. Benjamita, filho de Jeiel e evidentemente irmão de Ner, avô de Saul. — 1Cr 8:29, 30; 9:35, 36, 39.

ZURIEL [Minha Rocha É Deus]. Maioral no ermo, dos levitas meraritas; filho de Abiail. — Núm 3:35.

ZURISADAI [Minha Rocha É o Todo-Poderoso]. Simeonita cujo "filho" Selumiel era chefe tribal durante a peregrinação no ermo. — Núm 1:6, 16; 2:12; 7:36, 41; 10:19.

ZUZINS. Povo ao L do rio Jordão, que as forças de Quedorlaomer derrotaram em Hã. — Gên 14:5.

Índice de Assuntos

Nas referências alistadas abaixo, os números em negrito identificam o volume; os outros números identificam as páginas. As referências nos tópicos principais indicam considerações abrangentes, e estas muitas vezes incluem aspectos especificados nos subtópicos.

Índice de Textos

Nas referências alistadas abaixo, os números em negrito identificam o volume; os outros números identificam as páginas.

Mateus

Marcos

Lucas

João

Atos

Romanos

1 Coríntios

2 Coríntios

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Volume Um

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Volume Dois

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A implantação das Testemunhas de Jeová em Portugal e no Ultramar português (1925-1974)*

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Resumo: A maioria dos estudos religiosos em Portugal tem centralizado o seu enfoque na Igreja Católica e nas diversas denominações protestantes. Contudo, durante o período ditatorial que envolveu o país de 1926 a 1974, e especialmente desde 1961, as autoridades portuguesas despenderam uma considerável quantidade de recursos e tempo investigando as Testemunhas de Jeová, cujo número de membros era aparentemente insignificante. Este artigo procurará entender as razões desse fenómeno e historiará a implantação desse movimento no território metropolitano e ultramarino, com destaque para Angola e Moçambique.

Palavras-chave: Testemunhas de Jeová, Estado-Novo, Minorias Religiosas, Angola, Moçambique.

Abstract: Most of the religious studies in Portugal have dealt mainly with the Catholic Church and several Protestant denominations. Nevertheless, during the Dictatorship that dominated the country from 1926 to 1974, and especially since 1961, the Portuguese authorities spent a considerable amount of resources and time researching and persecuting Jehovah's Witnesses, a religious denomination with a negligible number of members. This article aims at understanding the reasons for this phenomenon and will detail the introduction of this denomination in the metropolitan territory and overseas, especially in Angola and Mozambique.

Keywords: Jehovah's Witnesses, New State, Religious Minorities, Angola, Mozambique.

* Este artigo resulta de uma comunicação apresentada no âmbito do Seminário de História Religiosa Contemporânea do Centro de Estudos de História Religiosa, a 12.03.2011, e trata-se de um resumo muito sintético de um trabalho de investigação em curso sobre a implantação histórica das Testemunhas de Jeová em Portugal e suas colónias, cujos mais recentes resultados serão publicados na Alemanha no ano em curso (PINTO, Pedro – Jehovas Zeugen in Portugal während der Diktatur (1926-1974). In *JEHOVAS Zeugen in Europa: Geschichte und Gegenwart.* Ed. de Gerhard Besier & Katarzyna Stokłosa. Berlin, 2012). No decurso desta investigação, iniciada em 1999, foi defendida por uma colega, em 2009, uma dissertação de mestrado sobre a perseguição das Testemunhas de Jeová em Portugal, que deverá ser consultada para uma descrição mais detalhada dos vários episódios persecutórios ocorridos na metrópole de 1961 a 1974, dado que a análise do mesmo fenómeno nos territórios coloniais é sucinta (ALVES, Mafalda – *As Testemunhas de Jeová face ao Estado Novo: Um caso de resistência (1925-1974)*), Lisboa, Univ. Nova de Lisboa, 2009, diss. mestr.). A bibliografia do tema é escassa. Veja-se: PINTO, Pedro – Testemunhas de Jeová. Uma minoria perseguida no Estado Novo. História, Lisboa, 24 (2002), p. 38-45; Idem – Jehovah's Witnesses in Colonial Mozambique. *Le Fait Missionaire*, Lausanne, 17 (2005), p. 61-123; SANTOS, Luís Aguiar – Pluralidade religiosa: correntes cristãs e não cristãs no universo religioso português. In *HISTÓRIA Religiosa de Portugal*. Dir. de Carlos Moreira Azevedo. Vol. 3: *Religião e Secularização*. Coord. de Manuel Clemente; António Matos Ferreira. Lisboa: Círculo de Leitores, 2002, p. 473-475. Por decisão do autor, este texto não foi escrito segundo o Acordo Ortográfico da Língua Portuguesa de 1990.

Introdução

Comecemos por descrever brevemente a origem moderna das Testemunhas de Jeová. Charles Taze Russell (1852-1916), filiado na Igreja Congregacional, mas durante alguns anos desiludido com a religião organizada, acabou por ver a sua fé restaurada numa palestra de Jonas Wendell, pregador adventista, em 1869. Russell organizou um grupo de estudo bíblico em Allegheny, Pennsylvania, de matriz restauracionista, ou seja, com o objectivo de restabelecer o cristianismo original, com doutrinas apenas baseadas na Bíblia. Fundou em 1884 a Watch Tower Bible and Tract Society (WTBTS), entidade jurídica utilizada no prosseguimento das suas actividades bíblicas educacionais. O grupo passou a ser conhecido como Estudantes da Bíblia (mudando para Testemunhas de Jeová em 1931, defendendo que Jeová é a pronúncia correcta, em português, do nome de Deus, constante nas Escrituras Hebraicas, também denominado Iavé ou Javé). Em 1879, Russell fundou a revista hoje conhecida como *A Sentinela*, e redigiu os seis volumes seminais do movimento, intitulados *Estudos das Escrituras*. O núcleo doutrinal do movimento centrou-se em torno da crença na redenção da humanidade por meio do sacrifício de Jesus e a iminente aproximação da presença de Cristo. Russell e os seus associados divulgaram as suas crenças por meio de turnés, convenções, panfletos, e sermões publicados na imprensa americana, mais tarde no mundo inteiro, defendendo em debates com ministros de outras confissões a falta de fundamento bíblico das doutrinas da imortalidade da alma, trindade, e inferno. Distinguia-os também o milenarismo e, baseados nos seus cálculos bíblicos, olhavam para 1914 como o ano que sinalizaria o "fim dos tempos dos gentios"[1], ocasião em que Cristo assumiria o controlo dos eventos mundiais. Um período de caos teria então início, conduzindo ao fim das instituições humanas e à chegada do Milénio, culminando na ressurreição dos mortos, a condução à perfeição da humanidade e a eliminação do Diabo[2].

A crença das Testemunhas de Jeová acerca do "fim do mundo", ou escatologia, é particularmente importante. Para elas, o "fim do mundo" não envolve a destruição do planeta, mas antes o fim da humanidade apartada de Deus. Acreditam que Deus, num futuro a breve trecho, irá introduzir um milénio no qual a humanidade obediente terá a oportunidade de ser conduzida à perfeição, isto depois de uma prévia intervenção

1 Lucas 21, 24; Daniel 4, 10-17.

2 Para uma explanação das crenças, cf. BARBEY, Philippe – *Les Témoins de Jéhovah: Pour un christianisme original*, Paris: L'Harmattan, 2003; INTROVIGNE, Massimo – *I Testimoni di Geova: già e non ancora*, Turim: Ed. Elledici, 2002; CROSS, Sholto J. – *The Watchtower Movement in South Central Africa, 1908-45*, Oxford: Oxford Univ., Ph. D., 1972, p. 2-30; FIELDS, Karen – *Revival and Rebellion in Colonial Central Africa*, Princeton: Princeton Univ. Press, p. 91-98; SHEPPERSON, G. e PRICE, Thomas – *Independent African: John Chilembwe and the Origins, Setting and Significance of the Nyasaland Native Rising of 1915*, Edinburgh: Edinburgh Univ. Press, 1958, p. 150-152. Hoje, as Testemunhas de Jeová (TJ) crêem que Cristo foi nessa data coroado Rei nos Céus, seguindo-se um período de tempo ainda a decorrer designado na Bíblia como "últimos dias", constituindo a seu ver uma melhor compreensão das imutáveis verdades bíblicas (*Jehovah's Witnesses: Proclaimers of God's Kingdom*, Brooklyn: WTBTS, 1993, p. 618-641, 708-709).

divina que trará a retribuição de Deus sobre os que praticassem acções iníquas sem se arrependerem.

Dentro da ideologia milenarista encontramos genericamente duas correntes principais: os pré-milenaristas e os pós-milenaristas. Aqueles que apoiam o pós--milenarismo acreditam que o Milénio será gradualmente alcançado e que actualmente o mundo está em progresso em direcção a esse objectivo. Assim, os cristãos devem não somente pregar mas tentar mudar o mundo e resolver os seus problemas através do activismo político e social[3]. As Testemunhas de Jeová não se inserem nesta corrente. De certa forma, poderão ser entendidas como pré-milenaristas, considerando que o mundo apartado de Deus é iníquo e piora a cada dia. Assim, a única forma de atingir o Milénio é por uma súbita intervenção divina, pelo que os cristãos apenas têm de aguardar e avisar o resto da humanidade de que poderão ser salvos. Destarte, os cristãos não devem desperdiçar o seu tempo tentando mudar a sociedade, algo considerado fútil e potencialmente perigoso, pois os distrairia do que entendem ser a sua actividade primordial – pregar[4].

As Testemunhas de Jeová defendem a separação dos cristãos face à política e aos governos humanos pois crêem que o Diabo controla o actual "sistema de coisas", e assim recusam-se a ter parte em actividades de cariz político e militar; contudo, obedecem às leis dos governos seculares ("autoridades superiores"[5]) das nações onde residem, excepto quando o Estado quer que desobedeçam ao que entendem serem mandamentos divinos, como pregar e reunir-se para culto, ou amar o próximo por não pegar em armas, pois isso implicaria violar a sua consciência baseada em princípios bíblicos. Apegam-se à injunção de Actos dos Apóstolos 5, 29: quando os discípulos de Jesus se recusaram a parar de pregar sobre Cristo mesmo sob ameaça dos líderes judaicos, e se arrogaram o direito de "obedecer antes a Deus que aos homens".

Muitos regimes políticos, ao longo do tempo, encararam esta leitura dos eventos políticos e históricos contemporâneos como uma ameaça, dado que esta pregação anuncia, na realidade, o fim do seu domínio às mãos de Deus, o que constituiu um desafio, quer para regimes democráticos, como os E.U.A., quer totalitários, como

3 DELUMEAU, Jean – *Mil Anos de Felicidade: Uma História do Paraíso*, Lisboa: Companhia das Letras, 1997, p. 341-360; SHEPPERSON, George – The Comparative Study of Millenarian Movements. In *MILENNIAL Dreams in Action*. Ed. de Sylvia L. Thrupp. The Hague: Mouton & Co., 1962, p. 44-52.

4 MILLS, Wallace G. – Religious Separatism Versus African Nationalism in the Cape Colony, 1890-1910. *Journal of Religion in Africa*, 9 (1), 1968, p. 51-53; EPSTEIN, Arnold Leonard, The Millennium and the Self: Jehovah's Witnesses on the Copperbelt in the '50's. *Anthropos*, Fribourg, 81 (1986), p. 534.

5 João 17, 16; Romanos 13, 1-7. A partir de 1929, as TJ passaram a encarar estas "autoridades superiores" como Jeová e Jesus. Dado que em muitos países existiam leis que proibiam aquilo que consideravam ser ordens bíblicas (como, por exemplo, a evangelização), ou as forçavam a desobedecer a ordens bíblicas (como, por exemplo, o serviço militar obrigatório), não obedeciam aos governos nestas matérias ainda que ensinando a estrita obediência às demais leis nacionais. Em 1962, elas regressaram à anterior concepção de que as "autoridades superiores" se referiam aos governos políticos mas defendiam que isso em nada alterava a sua posição face aos governos dado que a noção de "sujeição relativa" àqueles se mantinha concernente à pregação e ao serviço militar (*ibidem*, p. 190-198).

o caso da Alemanha Nazi e da U.R.S.S. O seu não-envolvimento político e militar, especialmente em tempo de guerra, era considerado insubordinação ou rebelião. Na II Guerra Mundial, nos E.U.A., Testemunhas de Jeová foram presas e acusadas de serem uma quinta-coluna nazi por não quererem combater, enquanto na Alemanha foram perseguidas e enviadas para campos de concentração (onde 2.000 morreram), por serem consideradas inimigas da nação[6].

As Testemunhas de Jeová em Portugal

A presença deste movimento em terras lusas recua a Março de 1925, ocasião em que George Young, um colportor canadiano da WTBTS, se deslocou a Portugal e Espanha, para preparar a visita do Presidente da organização religiosa, Joseph Franklin Rutherford, que chegou a Lisboa, proveniente de Madrid, a 13 de Maio de 1925[7].

À data, tendo passado cerca de 15 anos da revolução republicana, o catolicismo continuava a ser a maior confissão religiosa no País, num domínio indisputado. Após a instauração da monarquia constitucional, em 1822, o Catolicismo estava inscrito na Constituição como a religião oficial de estado, apesar do texto permitir liberdade de consciência para todos. Na realidade, a liberdade de praticar outras religiões estava limitada às comunidades estrangeiras e ainda assim os seus locais de culto não deveriam ser reconhecíveis como tal a partir do exterior, condições que restringiam a expansão significativa de novas comunidades religiosas. O Código Penal de 1852 reprimia ainda mais o desvio do Catolicismo, definindo um conjunto de crimes contra a religião do Estado como a tentativa de propagar doutrinas contrárias aos dogmas católicos, proselitismo ou conversão de pessoas a uma religião diferente. Apesar da relativa tolerância, em graus variados, de algumas comunidades locais, muitos colportores protestantes eram hostilizados e perseguidos pelos clérigos locais e populações sob a sua orientação. As suas actividades foram seriamente travadas pelas autoridades, tendo alguns estrangeiros sido expulsos do país, outros tendo de emigrar, ao passo que cidadãos nacionais eram presos ou sentenciados a termos de prisão, tudo devido às suas diferentes convicções religiosas. Estas crenças religiosas tiveram de lutar por um espaço numa sociedade profundamente iletrada e num país onde, especialmente fora das grandes cidades, o Catolicismo afectava todo o modo de vida das pessoas. Além disso, novas correntes de pensamento que surgiram na Europa, como o Positivismo e Hegelianismo, e conceitos políticos como o Republicanismo e o Socialismo, eram também agora fortes competidores em Portugal enquanto "sistemas de crença"

6 PETERS, Shawn Francis – *Judging Jehovah's Witnesses: Religious Persecution and the Dawn of the Rights Revolution*, Kansas: Univ. Press of Kansas, 2000; GARBE, Detlef, *Between Resistance & Martyrdom: Jehovah's Witnesses in the Third Reich*, Madison: The Univ. of Wisconsin Press, 2008 (1.ª ed. alemã, 1993).

7 NICHOLSON, Ruth Young – Bearer of Light to Many Nations. *The Watchtower*, New York: WTBTS, CXXI (13), 1.7.2000, p. 25.

alternativos tanto ao Catolicismo como ao Protestantismo e, dado que este último era um recém-chegado à cena nacional, teria de enfrentar muito maiores dificuldades para se radicar na sociedade portuguesa. Se os primeiros protestantes em Portugal eram maioritariamente estrangeiros, rapidamente muitos cidadãos nacionais abraçaram estas novas crenças, sobretudo por estarem insatisfeitos com a rotina dos rituais católicos e a falta de conhecimento dos escritos bíblicos demonstrada pelos padres locais. O regime político evoluiu, especialmente a partir da década de 1870 – ainda que lenta e desigualmente –, em direcção a uma atitude mais tolerante face aos grupos religiosos minoritários, mantendo contudo uma forte vigilância e repressão de algumas das suas actividades, aliada à legislação que impedia a divulgação irrestrita da sua mensagem religiosa. Esta realidade, juntamente com as adversas circunstâncias sociais, tornava extremamente difícil a distribuição de Bíblias por colportores, bem como o proselitismo. Apesar disso, entre 1890 e 1910, o Protestantismo impregnou-se em muitas cidades e este período testemunhou o crescimento de uma geração de evangélicos portugueses: em 1900, havia 54 locais de culto protestante, bem como 31 escolas, sete livrarias e oito periódicos[8].

Depois da ascensão ao poder, em Outubro de 1910, o regime republicano decretou liberdade de religião para todos os cidadãos, mas também implementou uma política radical face às religiões, e em especial face às instituições católicas que eram já por muitas décadas vistas pelos republicanos mais radicais como a principal causa do atraso nacional e um inimigo do progresso civilizacional. Alguns líderes republicanos criam que a extinção da religião traria muitos benefícios para a nação e abriria caminho para uma sociedade moderna. O regime passou então a separar o Estado da Igreja e deixou de a financiar. Além disso, criou leis que permitiram o divórcio e secularizaram os cemitérios, proibiu o ensino do Cristianismo nas escolas, implementou o registo civil obrigatório de nascimentos, casamentos e óbitos, expulsou e dissolveu a Companhia de Jesus e outras ordens religiosas, nacionalizou a propriedade eclesiástica, e baniu as características públicas das práticas religiosas como procissões e vestes clericais, entre outras medidas. Esta política de perseguição religiosa e intolerância face ao Catolicismo permitiu o desenvolvimento das minorias religiosas que não estavam agora apenas confinadas às grandes cidades, mas se encontravam disseminadas por todo o país. No início da década de 1930, havia cerca de 10.000 protestantes, a maioria nas grandes cidades, e 70% das comunidades evangélicas tinham sido formadas após 1910. Muitos representantes protestantes concordavam com alguns dos aspectos do programa

8 MOURA, Maria L. B. – *A Guerra Religiosa na I República. Crenças e mitos num tempo de utopias*, Lisboa: Ed. Notícias, 2004, p. 137-140; SANTOS, Luís Aguiar – O Protestantismo em Portugal (Séculos XIX e XX). *Lusitania Sacra*, 2.ª s., 12 (2000), p. 37-45; LEITE, Rita – *Representações do protestantismo na sociedade portuguesa contemporânea: da exclusão à liberdade de culto (1852-1911)*: Lisboa, Faculdade de Letras da Univ. Lisboa, diss. mest., 2007, p. 101-110; NETO, Vítor – Minorias e limites da tolerância em Portugal (Sécs. XIX/XX). *Revista de História das Ideias*, 25 (2004), p. 355-356, 361-364, 370-391.

político republicano e, por seu turno, muitos republicanos viam no Protestantismo uma maneira de enfraquecer ainda mais a poderosa Igreja Católica. Na primeira parte (1910-1917) do período definido como Primeira República (1910-1926), as medidas governamentais almejavam a substituição das crenças e valores religiosos por um laicismo que introduziria novas formas de socialização baseadas numa nova moralidade alicerçada no altruísmo e na solidariedade que permitiria a qualquer cidadão ligar-se de novo à comunidade nacional e à Humanidade[9].

Contudo, em Dezembro de 1917, uma revolta militar liderada por Sidónio Pais expulsou o Partido Republicano Português (PRP) do poder e, durante o breve período de um ano de dominação política, a relação entre o Estado português e a Igreja Católica evoluiu numa direcção diversa: apesar de a separação do Estado e da Igreja ser mantida, muitos dos aspectos mais controversos foram revistos ou revogados, num esforço de corrigir alguns dos excessos exercidos por anteriores governos republicanos. Sidónio Pais percebeu que a efectiva pacificação da nação não poderia ser alcançada sem o apaziguamento dos católicos, que representavam a maioria da nação, especialmente fora das cidades. Este processo não foi drasticamente alterado pelos governos que lhe sucederam e, assim, a prevalência do anticlericalismo diminuiu[10].

O regime republicano caracterizou-se neste período por uma grande instabilidade política: entre 1910 e 1926 nove presidentes e quarenta e cinco governos exerceram funções no país. Desde a sua génese largos sectores da vida nacional conspiravam para derrubar o PRP. Sidónio Pais foi assassinado em Dezembro de 1918 e só no ano seguinte o PRP conseguiu regressar ao poder, onde permaneceu até 1926 com algumas breves intromissões de alguns governos mais liberais. A oposição ao PRP era composta não somente de apoiantes da monarquia como de republicanos radicais, socialistas, anarquistas e extremistas de direita, entre outras forças políticas e sociais insatisfeitas. Sucederam-se também cisões no seio do PRP, conduzindo à formação de outros partidos políticos na oposição, com uma atitude mais moderada face à Igreja Católica, a população rural de matriz monárquica e os sindicatos, contra quem o PRP tinha implementado fortes medidas. Desta forma, o modo como o PRP vinha

9 CATROGA, Fernando – O laicismo e a questão religiosa em Portugal (1865-1911). *Análise Social*, 100 (1988), p. 238, 259-262, 273; ROBINSON, Richard A. H. – The Religious Question and the Catholic Revival in Portugal, 1900-30. *Journal of Contemporary History*, 12 (1977), p. 345-362; LEITE – *Representações...*, p. 155-177; MOURA – *A Guerra Religiosa...*, p. 141-147, 493-501.

10 NETO – Minorias e limites..., p. 392-402; NETO, Vítor – Estado, Igreja e Anticlericalismo na 1.ª República. In *ACTAS do Colóquio Anticlericalismo Português: História e Discurso*, Aveiro: Univ. Aveiro, 2002, p. 33-50; CATROGA, Fernando – *O Republicanismo em Portugal. Da formação ao 5 de Outubro.* 2.ª ed., Lisboa: Ed. Notícias, 2000, p. 221-223; SILVA, Armando Malheiro da – Os Católicos e a "República Nova" (1917-1918): da "questão religiosa" à mitologia nacional. *Lusitania Sacra*, 2.ª s., 8/9 (1996/1997), p. 495-499; CRUZ, Manuel Braga da – A liberdade religiosa na História contemporânea de Portugal. In *LIBERDADE religiosa. Realidades e perspectivas. Actas das V Jornadas de Direito Canónico*, Lisboa: Univ. Católica, 1998, p. 31-36; MOURA – *A Guerra Religiosa...*, p. 501-502.

a controlar o acesso ao poder levou outras forças políticas a recorrer à violência para tomar o lugar do PRP[11].

Em 18 de Abril de 1925, um novo pronunciamento militar ocorreu em Lisboa, apoiado por forças militares ligadas à extrema-direita republicana e adeptos da monarquia, junto com outras forças sociais antagonistas do PRP. O golpe de estado falhou e o Governo declarou o estado de sítio, suspendendo as liberdades civis em Lisboa[12].

Isto aconteceu um mês antes da visita de J. F. Rutherford, o presidente da WTBTS, o que obrigou a uma alteração de planos, fazendo coincidir a conferência do representante americano com a peregrinação de milhares de católicos até Fátima, onde oito anos antes três pastores afirmaram ter visto uma aparição de Maria, no auge da perseguição republicana aos católicos[13].

De acordo com um relatório da WTBTS publicado nesse ano, George Young aparentemente terá contactado a embaixada britânica em Lisboa e também terá obtido autorização governamental para usar um edifício público para a conferência. Young foi informado por Robert Moreton, secretário da Sociedade Bíblica, que "nem eles nem qualquer outra Sociedade Bíblica poderia obter tal permissão e que a distribuição de literatura bíblica em Portugal enfrentaria muita oposição". Young justificaria que o facto de J. F. Rutherford vir da América e aparentemente ser já conhecido em Portugal tinha conduzido o Governo a conceder um edifício público para a conferência, apesar de alegadas ameaças de comunistas de atirar bombas para o auditório. O citado relatório nota que a pessoa crucial para tal decisão favorável ser emitida fora um secretário-assistente do Ministro do Interior[14].

A conferência teve lugar no Liceu Camões, na Praça José Fontana, em Lisboa, sendo anunciada nos jornais citadinos, por meio de cartazes e outros meios de difusão. A palestra, intitulada "Como viver na terra para sempre", intentava, de acordo com o anúncio, esclarecer a audiência acerca de uma questão que, por séculos, intrigava sucessivas gerações de sábios e filósofos: "poderia a humanidade viver em paz na Terra por toda a eternidade?"[15]

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11 TELO, António J. – *Decadência e Queda da I República Portuguesa*, vol. 2, Lisboa: A Regra do Jogo, 1980, p. 85-100; CRUZ – A liberdade religiosa…, p. 36-37.

12 ALMEIDA, Fernando J. – O pronunciamento do 18 de Abril de 1925. *História*, 75 (2005), p. 32-37; cf. QUEIROZ, António José – As eleições legislativas de 1925. *Revista da Faculdade de Letras – História*, Porto, III Série, 11 (2010), p. 63-94.

13 *Novidades*, Lisboa, 14.05.1925, p. 1; *Diário de Notícias*, Lisboa, 13.05.1925, p. 2. Veja-se REIS, Bruno C. – Fátima: a recepção nos diários católicos (1917-1930). *Análise Social*, 158/159 (2001), p. 293-297.

14 Não conseguimos identificá-lo. Young acrescenta que este secretário servira previamente na embaixada portuguesa em Roma (*The Watchtower*, XLVI (15), 1.8.1925, p. 230). O Governo em funções, desde 15 de Fevereiro, era chefiado por Vitorino Guimarães. O ministro do Interior era Vitorino Henriques Godinho, cujo chefe de gabinete era o Major Vasco Silva, e os secretários o major Fernando de Magalhães e o Dr. Afonso de Albuquerque.

15 *Diário de Notícias*, 12.5.1925, p. 3; 14.5.1925, p. 3; *A Tarde*, Lisboa, 12.5.1925, p. 2; *Correio da Manhã*, Lisboa, 12.5.1925, p. 3; *O Século*, Lisboa, 12.5.1925, p. 3.

Numa época de convulsão social, não foi surpreendente que, perante tal asserção, milhares de pessoas se dirigissem para o Liceu, embora apenas cerca de 2000 conseguissem entrar, algumas das quais testemunharam mais tarde à imprensa que esperavam adquirir uma qualquer sorte de elixir da vida eterna, vindo inclusivamente munidos de frasquinhos[16]. Nas imediações, alguns membros da Igreja Evangélica Lisbonense distribuíram aos transeuntes panfletos que procuravam contrariar as ideias do conferencista, algo que fez levantar as suspeitas numa parte da audiência de que, afinal de contas, a conferência trataria de questões religiosas. A audiência era muito diversificada, desde homens a mulheres, pessoas de todas as classes, funcionários públicos, oficiais do exército, septuagenários e estudantes universitários[17].

A conferência iniciou-se às 21:45, dada a afluência de pessoas, e durou até perto da meia-noite, em virtude das frequentes interrupções de alguns dos presentes que disputavam as propostas de Rutherford, acusando-o de ser um propagandista protestante imediatamente após o orador ter começado a apresentar textos bíblicos para comprovar as suas asserções. Uns protestaram a concessão de autorização de um edifício público para eventos religiosos, ao passo que outros vaiavam os Jesuítas e Protestantes, dando vivas à República, e causando uma divisão entre o público quanto a permitir-se a conclusão da palestra. Rutherford procurava assegurar a audiência que não pretendia explorar ninguém e que, assim como eles, também ele fora enganado por líderes religiosos. Alguns dos que protestavam abandonaram então o Liceu e Rutherford prosseguiu com a sua explanação das causas da Grande Guerra aludindo às profecias bíblicas que apontavam para o ano de 1914 como uma data marcante que abriria caminho para eventos momentosos que envolveriam todas as nações, mas não conseguiu avançar mais, pois novos protestos eclodiram, e Rutherford teve de abandonar o palco, deixando um convite àqueles que quisessem obter informações circunstanciadas sobre os temas que pretendera abordar naquela noite para que fornecessem o seu endereço. Corresponderam 1.252 pessoas a este convite, tudo isto no meio de contínuos protestos de alguns que, nas palavras de um jornalista, "estavam mais interessadas nas dificuldades da vida quotidiana do que viver para todo o sempre"[18].

O intenso conflito político que grassara em Lisboa desde o golpe revolucionário de 18 de Abril, e que forçara o Governador Civil a declarar o estado de sítio e a suspender algumas liberdades civis, bem como os rumores de novas revoltas militares em progresso[19], e a agitação social da República, cuja própria existência se mantinha muito instável desde 1910, podem também explicar o ódio e a suspeição demons-

16 *Diário da Tarde*, Lisboa, 13.5.1925, p. 4; *O Século*, 13.5.1925, p. 2; *O Mundo*, Lisboa, 14.5.1925, p. 3; *Diário de Lisboa*, 14.5.1925, p. 4; Arquivo da Associação das Testemunhas de Jeová (Alcabideche, Estoril) (AATJ), Depoimento de Alpina Mendes, Beja, 16.3.1971, p. 1-2.

17 *Diário de Lisboa*, 19.5.1925, p. 1; *Correio da Manhã*, 14.5.1925, p. 2; *Diário de Notícias*, 14.5.1925, p. 3; *O Século*, 14.5.1925, p. 2.

18 *Diário de Notícias*, 14.5.1925, p. 3; *Diário da Tarde*, 14.5.1925, p. 8; *Correio da Manhã*, 14.5.1925, p. 2; *O Mundo*, 14.5.1925, p. 3.

19 *A Tarde*, 18.4.1925, p. 1; 3.5.1925, p. 1; 18.5.1925, p. 3.

trados por muitos dos presentes face a qualquer tipo de discurso religioso, algo que os republicanos mais radicais associavam comummente com o velho e reaccionário regime monárquico e os seus representantes na época. Inclusivamente, um repórter de um jornal republicano radical noticiou como, após o fim da conferência, muitas pessoas se questionaram como o Governo pudera autorizar aquilo que entenderam como sendo uma conferência religiosa reaccionária[20]. Por outro lado, um jornal de matriz católica denunciou no seu editorial de primeira página a forma mal-educada e pouco hospitaleira como o pregador estrangeiro fora recebido, embora se distanciasse das suas doutrinas[21].

A reacção de algumas igrejas protestantes foi mais expressiva. Alguns jornais generalistas identificaram incorrectamente Rutherford como Protestante, o que induziu um protesto escrito de ministros protestantes como João Jorge de Oliveira[22], baptista, que lamentava que a interrupção da conferência não permitira a Rutherford expor bem as suas ideias bíblicas para que pudessem ser melhor contrastadas com as protestantes[23], ou como Joaquim Rosa Baptista[24], presbítero metodista da Igreja Evangélica Lisbonense, que classificava antes Rutherford como membro de uma "seita herética – o Russellismo" (uma alusão a Charles Taze Russell). Rosa Baptista admitiu ter sido a sua Igreja a imprimir e distribuir as brochuras entregues nas imediações do Liceu que alegadamente provavam os erros dos Estudantes da Bíblia[25], o que demonstrava um conhecimento antecipado da chegada de Rutherford. O periódico protestante congregacionalista *O Mensageiro* anunciou na sua edição de Maio que estava disponível a brochura para quem a quisesse. Nesse mesmo número, um artigo de José Augusto Santos e Silva, fundador do jornal, intitulado "Falsos profetas, falsos cristos e falsos evangelhos" atacou os Estudantes da Bíblia, embora não os identificasse por nome, acautelando os leitores para uma "praga de novas seitas" americanas e que um ministro "notável e sábio" de uma delas chegara a Lisboa para revelar as conclusões das suas pesquisas, numa clara alusão ao conteúdo do anúncio da palestra de Rutherford[26].

20 *O Rebate*, Lisboa, 14.5.1925, p. 2.

21 *Diário de Lisboa*, 19.5.1925, p. 1.

22 BRANCO, Paulo – Cronologia para o estudo do Protestantismo no espaço lusófono. *Revista Lusófona de Ciências das Religiões*, 9-10 (2006), p. 53; AFONSO, José A. – *Protestantismo e Educação. História de um Projecto Pedagógico Alternativo em Portugal na Transição do Séc. XIX*. Braga: Univ. Minho, 2006, p. 94 e anexos, p. 80, 126.

23 *O Mundo*, 15.5.1925, p. 3; *Diário de Lisboa*, 19.5.1925, p. 1.

24 AFONSO – *Protestantismo...*, p. 195.

25 *Diário de Lisboa*, 19.5.1925, p. 1. Na realidade, o autor do texto da brochura de 16 páginas (*O Russelismo ou A Aurora do Milénio, um dos grandes erros dos ultimos tempos*) fora o Rev. William Talbot Hindley, vigário de Meads, Sussex, traduzida por José R. Couto, e apenas um capítulo da sua obra *Four Modern Isms: Darwinism: Christian Science: Spiritism: Russellism*, publicada em Londres em 1921.

26 *O Mensageiro*, Lisboa, 2.5.1925, p. 2. Em Março de 1926, este periódico informará que no Alentejo um colportor evangélico encontrara uma brochura dos Estudantes da Bíblia. Ainda em 1925, Henry Maxwell Wright, um missionário anglicano, publicara uma brochura através da Aliança Evangélica Portuguesa em Lisboa intitulada *Destino dos Mortos*, para contestar a brochura dos Estudantes da Bíblia intitulada *Onde estão os mortos?* Aparentemente, outras obras de teor similar foram publicadas por confissões protestantes nesses anos (AATJ, *Relatório sobre os primórdios das Testemunhas de Jeová em Portugal* [a. 1971], p. 15; HENRIQUES,

Apesar destes eventos, e dado o interesse de tantas pessoas que não puderam entrar no Liceu Camões, George Young publicou um anúncio em vários jornais contendo a morada de um escritório recém-inaugurado pelos Estudantes da Bíblia na Rua de Santa Justa, n.º 25, em Lisboa, e inclusivamente ordenou a transcrição de todo o discurso de Rutherford em *O Século* a 15 de Maio[27]. Young conseguiu imprimir em português o "bestseller" de Rutherford: *Milhões que agora vivem jamais morrerão*[28]. Os tratados *Can the Living Talk With the Dead*? e *Hell – What is it? Who are there? Can they get out*?, foram também publicados em português (embora desconheçamos os títulos traduzidos) nesse ano de 1925, demonstrando uma clara tendência não só para debater tradicionais crenças católicas e protestantes mas também o pensamento de uma comunidade em crescimento e uma prática muito procurada na época – o Espiritismo[29].

George Young iniciou ainda em Setembro de 1925 a publicação, em português, do principal órgão de divulgação das crenças do movimento: *A Torre de Vigia* (hoje, *A Sentinela*, e em inglês: *The Watch Tower*). De acordo com o relatório anual desse ano, 327.500 itens gratuitos foram distribuídos no continente, Madeira, Cabo Verde, Moçambique, Angola e Goa, sendo ainda vendidas 5.280 brochuras e recebidas 3.000 cartas, sinal de alguma vitalidade do movimento emergente[30]. Entretanto, chegou do Brasil, em Fevereiro de 1926, Virgil Ferguson, filho de Bellona Ferguson, uma das primeiras Estudantes da Bíblia a ser baptizada no Brasil, junto com sua esposa, que substituiria George Young na coordenação do movimento em Portugal[31]. Ferguson deu início em Abril às reuniões públicas de culto, que ocorriam três vezes por semana na sede em Lisboa[32]. No fim desse ano, *A Torre de Vigia* tinha 450 subscritores[33].

Para além das obras da WTBTS traduzidas para português e distribuídas localmente, a partir de 1926 muitos dos panfletos foram redigidos pelo grupo português (ou *companhia*, na expressão da época), sendo alguns visados pela Comissão de Censura, que também permitiria a circulação de *A Torre de Vigia* a partir da edição de

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João Paulo – O pioneirismo protestante na génese de organizações universalistas em Portugal. *Revista Lusófona de Ciências das Religiões*, 7-8 (2005), p. 100.

27 *Diário de* Notícias, 15.5.1925, p. 3; *Correio da Manhã*, 15.5.1925, p. 3; *O Mundo*, 16.5.1925, p. 3.

28 RUTHERFORD, J. F. – *Milhões que agora vivem jamais morrerão. A chave do futuro*, Lisboa, 1925.

29 Coincidentemente, no dia após a conferência de Rutherford iniciava-se em Lisboa o 1.º Congresso Espírita, que recebeu grande destaque na imprensa lisboeta, incluindo a de matriz católica (*Diário de Lisboa*, 15.5.1925, p. 8; 16.5.1925, p. 5; 18.5.1925, p. 5, 8; *Diário de Notícias*, 14.5.1925, p. 4; 16.5.1925, p. 1. Veja-se NETO – Minorias e limites..., p. 394-395; MARQUES, A. H. de Oliveira – Para a história da comunidade espírita em Portugal. In *MINORIAS étnicas e religiosas em Portugal. História e actualidade*, Coimbra, Univ. Coimbra, 2002, p. 241-282). Uma das principais figuras do grupo de Estudantes da Bíblia em 1931 era um anterior espírita, Henrique Manso Preto, professor de uma escola técnica, que corrigia as traduções do representante da WTBTS, Virgil Ferguson, que viera do Brasil, de acordo com a fonética vigente (FERGUSON, Virgil – The Witness Work in Portugal. In WTBTS, *The Messenger*, 30.7.1931).

30 *A Torre de Vigia*, 1 (1), Lisboa, 9.1925, p. 1; *The Watchtower*, XLVI (23), 1.12.1925, 367.

31 NICHOLSON – Bearer of Light..., p. 24; *A Torre de Vigia*, 1 (4), 2.1926, p. 1.

32 *A Torre de Vigia*, 1 (6), 4.1926, p. 1; AATJ, Depoimento de Lúcio Mendes, 12.2.1971.

33 *1927 Year Book of the IBSA*, Brooklyn: International Bible Students Association (IBSA), 1926, p. 100.

Dezembro de 1927. Estes panfletos explanavam os objectivos do movimento bem como expunham as crenças da Igreja Católica e Protestante que consideravam não ter fundamento bíblico e que estavam ligadas à celebração de festividades tradicionais[34].

Em 14 de Outubro de 1927, Virgil Ferguson recebeu autorização do Governo Civil de Lisboa para dirigir reuniões de culto religioso, especificando-se que estava autorizado a "reunir em sua casa algumas pessoas a quem desejava ministrar explicações sobre assuntos das Escrituras Sagradas"[35]. Em 1971, Lúcio Mendes recordaria como, naquele ano, toda a "companhia" alugara um automóvel com o objectivo de distribuir panfletos pela cidade, após obterem previamente um carimbo do Governo Civil, que seria muito útil no caso de abordagem policial. Em Maio de 1928, encontra-se notícia desta evangelização num jornal protestante que adverte os incautos que tal "propaganda não era evangélica" mas de uma "seita não-protestante"[36].

Por esta altura, ocorreram os primeiros baptismos de crentes, por imersão, em número de catorze, na praia de Caxias[37]. Em Janeiro de 1929, João Feliciano, um português emigrante nos E.U.A., regressa ao país para servir como colportor[38], e por volta de 1930, Manuel da Silva Jordão, um jovem jardineiro que ouvira uma palestra de George Young no Brasil, decidiu também voltar a Portugal para partilhar a sua nova fé como colportor. Desta forma, novas fronteiras se abriram: Beja, Mafra, Ericeira, Soure, Figueira da Foz, Porto, Braga e seus arredores[39]. Ainda assim, Ferguson lamentava-se, em meados de 1930, na edição brasileira de *A Torre de Vigia*, de que eram necessários mais pregadores para cobrir o território do país[40]. O relatório anual das actividades dos Estudantes da Bíblia indicava que havia cerca de cinquenta pessoas interessadas na

34 Esta é a lista provisória de tratados que aparentemente foram inteiramente concebidos em Portugal de 1925 a 1948: *São Pedro nunca foi Papa. A falsa pretensão do Papa de Roma; Associação Internacional dos Estudantes da Bíblia. Seus fins; O que é o fim do mundo?; A religião católica é verdadeira?; Natal. O seu verdadeiro significado; Boas Novas! A "Torre de Vigia" anuncia que o Reino de Cristo está às portas; Factos importantes que todos devem saber; Aproxima-se seguramente o maior acontecimento para a humanidade; Grande crise ... qual será o resultado da batalha final?; Carta de Pôncio Pilatos a Tibério César; Os signaes do Reino de Deus visiveis e claros; Autobiografia da Bíblia; Páscoa. Seu importante significado; Natal. Seu verdadeiro significado; Para ler junto da sua Bíblia; O Novo Mundo*. Alguns deles tiveram várias reimpressões nas décadas de 1930 e 1940, sendo a maioria redigida por Lúcio Mendes Jr. (de 1938-1971 subdirector, e de 1972 em diante, director da Escola de Música do Conservatório Nacional de Música).

35 AATJ, Relatório do advogado Artur A. Almeida da Rocha, 18.10.1952. Em Out. 1930, o local de culto mudou para a Rua D. Carlos Mascarenhas, n.º 77, 1.º, em Lisboa (*A Torre de Vigia*, 5 (59), 10.1930, p. 209).

36 AATJ, Depoimento de Lúcio Mendes, 12.2.1971; Depoimento de Alpina Mendes, Beja, 16.3.1971, p. 1; cf. *Portugal Novo: Órgão da Juventude Evangélica Portuguesa*, Lisboa, 1 (7), 15.5.1928, p. 3. Este jornal evangélico avisava os seus leitores dos perigos de ler o periódico "Russelista" *A Torre de Vigia* e, em Janeiro de 1932, atento à sua mudança de nome para *Luz e Verdade*, renovava o apelo (*Idem*, 4 (94), 1.5.1932, p. 2), confirmando que a comunidade protestante permanecia atenta a esta nova confissão.

37 *1928 Year Book of the IBSA*, 1927, p. 114-115; *1929 Year Book of the IBSA*, 1928, p. 137; *1930 Year Book of the IBSA*, 1929, p. 127; *1931 Year Book of the IBSA*, 1930, p. 158.

38 AMARAL, Pedro – *História das Testemunhas de Jeová em Portugal*, Lisboa, s.d., p. 3 (mimeografado, na posse da família, a quem agradecemos a consulta); *1983 Yearbook of Jehovah's Witnesses,* New York: WTBTS, 1982, p. 137.

39 Informação cedida por Ruth Young Nicholson, 26.11.2007; *1930 Year Book...*, p. 127; *1983 Yearbook...*, p. 137; *Portugal Novo*, 3 (71), 16.01.1931, p. 1, 3.

40 *A Torre de Vigia*, Rio de Janeiro, VIII (3), 5/6.1930, p. 48.

sua mensagem, que cerca de cinco a dez pessoas assistiam às suas reuniões de culto às quintas-feiras, e quinze a trinta pessoas aos domingos. Estas reuniões eram conduzidas por um alemão chamado Dienzler, antigo capataz de uma fábrica de farinha, que falava fluentemente português, apesar de ter chegado apenas um ano antes[41].

Entretanto, o principal periódico mudou o seu nome de *A Torre de Vigia* para *Luz e Verdade*, a partir de Janeiro de 1932, anunciando também a adopção do nome de *Testemunhas de Jeová* para identificar o movimento religioso. Foram alegadamente entregues a nível nacional 260.000 cópias a magistrados, autoridades policiais, médicos, advogados, oficiais militares e professores.

Data deste período a primeira resistência conhecida às actividades evangelizadoras do movimento, nomeadamente em Braga, onde Manuel da Silva Jordão organizou reuniões com meia-dúzia de assinantes do periódico *Luz e Verdade*, alugando ali um quarto e imprimindo alguns tratados, visitando ainda assinantes na zona rural. Terá havido uma queixa apresentada por um clérigo católico local e Jordão terá sido detido, e mais tarde liberto, seguindo-se em data incerta um debate com um sacerdote católico na Praça da República[42].

Apesar do reduzido número de evangelizadores, a distribuição maciça de publicações entre a população teria algum impacto e, mais uma vez, encontramos um eco das suas actividades no jornal protestante *Portugal Novo*, que publicou uma série de artigos redigidos por João Coelho, em 1931-1932, sobre os seus alegados erros doutrinais, esclarecendo os leitores que *A Torre de Vigia* mudara de nome para *Luz e Verdade*, dado muitos protestantes escreverem para o *Portugal Novo* para inquirirem se eram escritos evangélicos[43]. Mas este novo competidor iria cessar as suas actividades em breve, pois em Julho de 1933, *Luz e Verdade* deixa de ser impresso. O casal Ferguson deixa o país em 19 de Junho de 1934, ficando a supervisão da evangelização a cargo de M. S. Jordão e João Feliciano. Talvez o clima político e a turbulência social possam explicar essa saída do País, dado que dezenas de revoltas e tumultos, conspirações e manifestações não cessaram de ocorrer de 1925 a 1934[44]. A filial de Madrid das Testemunhas de Jeová supervisiona então as actividades em Portugal, com visitas

41 FERGUSON – The Witness Work in Portugal...

42 *1983 Yearbook...*, p. 137-138.

43 COELHO, João O. – Guardai-vos. *Portugal Novo*, 3 (71), 16.1.1931, p. 1, 3; Idem – Estudando a Bíblia: I. Jesus Cristo é Deus. *Portugal Novo*, 4 (86), 1.9.1931, p. 1; Idem – Estudando a Bíblia: II. A personalidade do espírito santo. *Portugal Novo*, 4 (87), 16.9.1931, p. 3; Idem – Estudando a Bíblia: III. O homem possui uma alma. *Portugal Novo*, 4 (93), 25.12.1931, p. 1; Idem – Estudando a Bíblia: IV. Morto o corpo, para onde vai a alma?. *Portugal Novo*, 5 (106), 1.7.1932, p. 2; e Idem – Estudando a Bíblia: V. O castigo dos ímpios. *Portugal Novo*, 5 (114), 1.11.1932, p. 3.

44 *1932 Year Book of the IBSA*, 1931, p. 151; *1933 Year Book of Jehovah's Witnesses*, 1932, p. 152; *1983 Yearbook...*, p. 139; AMARAL – *História das Testemunhas...*, p. 4; Passaporte de Virgil Ferguson (Arquivo da Associação das Testemunhas de Jeová do Brasil, São Paulo). Para a situação religiosa, militar e política nesta época, cf. RAMOS, Rui – *A Segunda Fundação (1890-1926)*, Lisboa: Círculo de Leitores, 1994, p. 625-633; ROSAS, Fernando – *O Estado Novo (1926-1974)*, Lisboa: Círculo de Leitores, 1994, p. 151-241; ROBINSON – The Religious Question..., p. 356-362; NETO – Minorias e limites..., p. 397-402; GUICHARD, François – Le protestantisme au Portugal. *Arquivos do Centro Cultural Gulbenkian*, Lisboa, 18 (1990), p. 473-475; CRUZ – A liberdade religiosa..., p. 37-38.

ocasionais de colportores estrangeiros. Contudo, com o deflagrar da Guerra Civil de Espanha e o início da II Guerra Mundial as comunicações diminuem, e o grupo português vê decrescer a sua actividade, embora certos membros ainda se reúnam com alguma frequência, mas apenas em lares particulares. Só em meados da década de 40 abriram novamente um local de culto público, primeiro na Estefânia, em Lisboa, e depois em 1949 na Rua Passos Manuel[45].

Foi no decurso da II Guerra Mundial que o pequeno grupo contactou a filial do Brasil, em 1944, e a sede mundial nos E.U.A., em 1946, solicitando o envio de um missionário. Em Maio de 1947, Frederick Franz e Hayden Covington, representantes legais da WTBTS, visitam este grupo de oito membros e dez interessados. Foi efectuado um pedido oficial ao Ministério do Interior com vista à legalização e autorização do envio de missionários mas este foi indeferido, com o fundamento de que não seria conveniente permitir o estabelecimento em Portugal da filial de uma religião que entendiam como estrangeira. Nesse mesmo ano, em Dezembro, vieram novos representantes estrangeiros para procurar reorganizar os grupos, reajustar procedimentos congregacionais, e reactivar as reuniões e a evangelização, face à falta de supervisão por mais de uma década. Contrataram um advogado para a legalização, trazendo os estatutos da congénere brasileira como padrão. Aparentemente, o advogado não foi muito expedito, alegando que desde que as reuniões não tivessem muitas pessoas não haveria problema. Sucederam-se várias visitas até 1956 para reorganizar o movimento e fazer sucessivos pedidos de legalização, ficando, desde 1952, John Cooke como responsável. Formaram-se vários grupos em Lisboa, Vila Nova de Gaia, Açores, e uns mais pequenos na região de Braga e Torre de Moncorvo. Em 1959, chegam quatro casais de missionários estrangeiros, atingindo-se, em 1960, a cifra de 800 membros e outros tantos estudantes[46].

As actividades das Testemunhas de Jeová foram autorizadas pelo Governo Civil em 1927, mas não pelo Ministério do Interior. Até 1961 tudo decorreu sem grande intromissão das autoridades, ainda que com ocasionais e raras perturbações da parte de

45 *1983 Yearbook...*, p. 139-140; *1936 Yearbook of Jehovah's Witnesses*, 1935, p. 177-179; *1937 Yearbook of Jehovah's Witnesses*, 1936, p. 193; *Informant*, Brooklyn: WTBTS, 8.1936, p. 3; 7.1938, p. 3; 10.1938, p. 2; 3.1942, p. 2; South-Africa Archive of Jehovah's Witnesses (SAAJW), Relatório de John Cooke, 12.1970, p. 1 (mimeog.); *1938 Yearbook of Jehovah's Witnesses*, 1937, p. 194; *1939 Yearbook of Jehovah's Witnesses*, 1938, p. 189-190; *The Watchtower*, LXVIII (18), 15.9.1947, p. 285; Entrevista com Eliseu Garrido, Porto, 14.11.2007.

46 *The Watchtower*, LXIX (4), 15.2.1948, p. 60-61; Idem, LXXIII (13), 1.7.1952, p. 399; Idem, LXXIV (12), 15.6.1953, p. 367; Idem, LXXVIII (12), 15.6.1957, p. 367-368; *1983 Yearbook...*, p. 149-151, 166-168; SAAJW, Relatório de John Cooke, p. 2-6, 9-10, 15, 17-18, 21; SAAJW, COOKE, John – *Around the World with Jehovah's Witnesses: Portugal*, 1953, p. 6-7 (mimeog.). Entrevista com Eliseu Garrido, Porto, 14.11.2007 (Segundo ele, o grupo formado em Gaia iniciou-se em 1952). De 1959 a 1962, ano em que os casais de missionários Britten, Piccone e Beveridge foram expulsos do país, as congregações de TJ passaram de 5, com uma média de 276 pregadores, para 25 congregações, com uma média de 1235 pregadores, no total. Estes missionários inauguraram a evangelização das TJ no Barreiro, Setúbal, Évora, Beja, Faro, Vila Franca de Xira, Santarém, Caldas da Rainha, Leiria, Coimbra, Aveiro, Castelo Branco, Viana do Castelo e Guarda. Em algumas das congregações, os missionários tiveram de criar escolas de leitura para ultrapassar a prevalecente iliteracia (AATJ, PICCONE, D. – *Report on Portugal*, c. 1971, p. 6, mimeog.).

ministros protestantes e católicos, mas com pouca expressão. Nem mesmo os pedidos sucessivos de legalização provocaram uma especial investigação da PIDE.

O que mudou esta situação de aparente indiferença por parte das autoridades foi a eclosão do conflito armado em Angola, em Março de 1961. A absoluta neutralidade política e militar das Testemunhas de Jeová revelar-se-ia inaceitável para a Ditadura, conduzindo a um confronto. Mas falamos de um universo de pouco mais de mil pessoas. Não pode ser apenas a objecção de consciência que explica que doravante a PIDE e outras agências governamentais passem a dedicar muito tempo a vigiar e impedir as actividades das Testemunhas de Jeová, resultando em 1962 na expulsão dos missionários estrangeiros, na proscrição das suas publicações, e posteriormente julgamentos em tribunal, prisões e outras sevícias. É preciso recuar no tempo e passarmos a África, para entendermos como se espalhou a mensagem das Testemunhas de Jeová ali, em particular nos territórios coloniais, como Moçambique e Angola, para se perceberem outros factores envolvidos[47].

As Testemunhas de Jeová em Moçambique

As crenças das Testemunhas de Jeová entraram em África através do missionário protestante australiano Joseph Booth, que defendia a "África para os Africanos" e sempre advogou causas políticas sociais e religiosas impopulares. Em 1906, rejeitado por muitas organizações religiosas, foi aos E.U.A. e convenceu Charles Taze Russell a designá-lo

47 Não podemos aqui detalhar a presença das TJ em Cabo Verde, São Tomé e Príncipe, Guiné-Bissau, Timor e Macau. Neste último território, as TJ estiveram presentes desde 1961, mas nunca houve mais do que dez fiéis até ao final do período em estudo. (cf. *1962* a *1975 Yearbook of Jehovah's Witnesses...*). Salientamos, em 1965, um artigo em *O Clarim*, semanário católico macaense, que expressou desagrado pela evangelização das TJ. Consequentemente a PSP pediu instruções à PIDE que informou que a pregação das TJ era desnacionalizante e que as suas publicações deveriam ser apreendidas. Dois crentes da confissão, missionários em Macau, foram repatriados para Hong Kong e as suas publicações foram confiscadas (TT, *PIDE/DGS*, SC SR 337/46, vol. 15, fol. 107-111, 144-146; *1974 Yearbook of Jehovah's Witnesses*, 1973, p. 58). Quanto a Timor, há evidências de que cinco TJ estavam activas na ilha em 1954 e 1955 (1955 e *1956 Yearbook of Jehovah's Witnesses*). Na região da Guiné Bissau, de 1969 a 1973 evangelizaram ali três a quatro TJ (*1970* a *1974 Yearbook of Jehovah's Witnesses...*). No arquipélago de Cabo Verde, uma TJ deslocou-se de Dacar para ali em 1958, mas não conseguiu radicar o movimento. Apenas em 1962 houve nova tentativa, desta feita com a ajuda de cabo-verdianos que regressavam da América e que pregaram na Praia (Ilha de Santiago) e na Ilha Brava. A PIDE detectou com facilidade estas tentativas e controlou a correspondência dos crentes, apreendeu as suas publicações, deteve alguns dos fiéis e influenciou a recusa da extensão de autorização de permanência das TJ de origem cabo-verdiana que vieram da América, forçando-os a sair do arquipélago. Em Maio de 1963, a PIDE solicitou o apoio do Bispo de Cabo Verde, D. José Colaço, enviando-lhe diversas publicações das TJ. O bispo confirmou o carácter subversivo das TJ face à sua recusa em matar outros seres humanos, atitude incompreensível à luz da necessidade de o País travar uma guerra defensiva. Em 1974, havia catorze fiéis e trinta e um estudantes (TT, *PIDE/DGS*, SC CI (2) 1734, fol. 372-373; SC SR 337/46, vol. 14, fol. 226; Del CV SR 17, fol. 14, 220, 233-238, 252-253, 291-295; *1983 Yearbook...*, p. 170, 182, 185, 213; *1959* a *1975 Yearbook of Jehovah's Witnesses...*). Na Ilha de São Tomé a comunidade de TJ era formada pelos fiéis e simpatizantes deportados de Moçambique em diversas ocasiões a partir da década de 1930, não ultrapassando uma dúzia de membros, espalhados por diversas plantações, a esmagadora maioria deles com uma rudimentar doutrinação. No final do termo das suas sentenças, foram reenviados para Moçambique. A PIDE não gostava da sua presença na Ilha, procurando isolá-los no Ilhéu das Rolas para evitar a propagação das suas crenças, mas esse projecto nunca se concretizou. Em 1967, já não havia nenhuns trabalhadores forçados na Ilha pertencentes à confissão e só depois de 1974 a sua evangelização seria reiniciada (PINTO – Jehovah's Witnesses..., p. 78-79).

representante da WTBTS na África Central e do Sul. Da Cidade do Cabo começou a espalhar as crenças dos Estudantes da Bíblia, mas cedo adoptou um rumo independente. Um meio de difusão rápida de informações na época era o constante fluxo de trabalhadores para as minas sul-africanas que, depois de terminarem os seus contratos, ao regressarem a casa, espalhavam as novas crenças aprendidas nas minas, criando em alguns casos grupos de crentes, com um nível de doutrinação muito débil, pois fundiam frequentemente as novas crenças com doutrinas de outras religiões e costumes tradicionais africanos. Assim, quase até à década de 1950, a expressão "Watchtower" era usada na África Central Britânica para identificar sistemas de crenças religiosas heterodoxas sendo que as autoridades identificavam como iguais, por vezes, com pouco critério, tanto as Testemunhas de Jeová ortodoxas como os movimentos independentes. Só depois da II Guerra Mundial, as autoridades britânicas autorizaram a supervisão da WTBTS para filtrarem quem realmente pertencia ou não àquela organização religiosa[48].

Ora, os novos ideais religiosos dos trabalhadores regressando das minas eram percebidos pelas autoridades coloniais portuguesas como desnacionalizantes e diminuindo a influência católica, que era considerada, de forma geral, como contribuindo para os objectivos políticos e económicos coloniais. Defendia-se que apenas os missionários nacionais compreendiam a missão civilizadora portuguesa, ao passo que os de outras denominações concediam aos nativos africanos um espaço de debate e de consciencialização da sua sujeição ao domínio europeu[49]. Para alguns, as doutrinas das Testemunhas de Jeová eram vistas como uma afronta à nação portuguesa pois eram acima de tudo uma afronta ao Catolicismo. Um artigo no *Diário de Moçambique*[50] de 1952 declara-as uma "ameaça à soberania portuguesa", porque, entre outras razões, eram uma heresia religiosa, e "se não a combatermos, negamos a nossa condição como católicos, destruímo-nos como Portugueses"[51].

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48 SHEPPERSON – *Independent African...*, p. 152-153, 155, 326; FIELDS – *Revival...*, p. 91, 252; CROSS – *The Watchtower...*, passim. A importância do papel das rotas migratórias neste âmbito é posta em evidência através de alguns breves exemplos de como as crenças das TJ entraram em Moçambique. Por volta de 1917, Habil Nantamanga, de Metangula (Niassa), migrou para a Rodésia, onde aprendeu sobre os Estudantes da Bíblia. Ao regressar a casa, pregou as "coisas novas" que aprendera apesar da oposição da Missão Anglicana. Foi para Blantyre (na Niassalândia, hoje Malawi), regressando a Metangula para pregar na década de 1940. Outro exemplo é Albino Mhelembe, ex-membro da Missão Suíça perto de Lourenço Marques, baptizado como TJ nas minas perto de Joanesburgo. Regressando a casa, partilhou as novas crenças com os membros da Missão Suíça, o que resultou na criação de grupos de crentes, um deles na capital da colónia. Um terceiro caso é o de Paulo Simango, natural de Manica, que se converteu depois de ter assistido a reuniões das TJ no Transvaal. Recebeu instrução intensiva durante 1934-35 na Rodésia do Sul e depois foi iniciado na actividade de pregação, tarefa que executou viajando a pé pelo continente africano, pregando e persuadindo outros indivíduos a juntarem-se àquela organização religiosa, ao passo que efectuava o trajecto de retorno a sua casa, onde chegou em 1937. Aí pregou por oito meses antes de seguir para a filial das TJ no Cabo, onde recebeu instrução adicional. Regressou a Moçambique em 1942, aí permanecendo até 1953, quando foi deportado para São Tomé (PINTO – Jehovah's Witnesses..., p. 76-79). Uma análise mais detalhada da presença das TJ nesta colónia poderá ser encontrada no artigo citado anteriormente (p. 61-123).

49 HELGESSON, Alf – *Church, State and People in Mozambique*, Uppsala: International Tryck AB, 1994, p. 131-136.

50 RIBEIRO, J. M. Rodrigues – Testemunhas de Jeová. Ameaça para a soberania portuguesa. *Diário de Moçambique*, 26.1.1952.

51 MESSIANT, Christine – *1961. L'Angola colonial, histoire et société: Les prémisses du mouvement nationaliste*, Lucerne: P. Schlettwein Publishing, 2006, p. 98-104; MARTINS, Moisés de L. – O modo superlativo de enunciar a nossa identidade: "Português, logo

A atitude típica das autoridades portuguesas em Moçambique neste período inicial foi a repressão. Por exemplo, na década de 1930, um grupo de assinantes da revista *A Torre de Vigia* foi preso, julgado e deportado, uns para São Tomé e Príncipe e outros para o Norte da colónia, por cerca de dez a doze anos de trabalhos forçados. Contudo, isto acabou por favorecer a disseminação das suas crenças, muito embora como nos territórios britânicos, o domínio doutrinal das crenças das Testemunhas de Jeová dessas pessoas fosse rudimentar.

De 1929 a 1940, houve Testemunhas de Jeová estrangeiras que tentaram pregar a portugueses, ingleses e indianos, apesar das autoridades em Lourenço Marques não simpatizarem muito com as suas actividades. Algumas detenções ocorreram, segundo os relatórios das Testemunhas de Jeová, influenciadas pelo arcebispo local (D. Teodósio Clemente de Gouveia), que teria convencido o Governador de que as publicações das Testemunhas de Jeová levariam a população a pegar em armas e iniciar uma revolução[52]. No final da II Guerra Mundial, a maioria dos membros das Testemunhas de Jeová em Moçambique, cerca de 125, estava localizada no Norte, junto à Niassalândia, de onde vinham outros grupos de Testemunhas de Jeová ajudar na evangelização do território. Em 1945, quatro delas foram presas. O oficial português que os interrogou, ao ouvir falar de que eles pregavam acerca de "um outro reino", o de Deus, terá dito que o "único reino ali era o português e que não queria ouvir falar de outro". Foram presos e enviados para realizar trabalhos forçados[53].

Apesar de as Testemunhas de Jeová desincentivarem qualquer actividade que promova a sublevação contra as autoridades, alguns sectores dentro do regime ditatorial português temiam que infiltrações perniciosas os levassem a deixar de crer numa intervenção divina, para passarem elas próprias a tomar em mãos a tarefa de introduzir uma sociedade igualitária. Receavam que pudessem unificar grupos e/ou etnias diferentes num mesmo propósito ou que inflamassem os nativos que enfrentavam dificuldades económicas. Além disso, a ideia de um "novo mundo perfeito", servindo a Deus de forma unida, sem discriminação social, económica ou racial, mas antes no mesmo plano hierárquico, contrastava muito com a realidade colonial.

Nos anos 50, um dos elementos da administração colonial que se destacou no estudo e na definição da política colonial relativamente às igrejas africanas foi Afonso Ivens-Ferraz de Freitas, administrador do concelho de Lourenço Marques. Em 1957, concluiu um relatório policial secreto sobre essas "seitas", que foi, mais tarde,

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Católico". *Cadernos do Noroeste*, Braga, 1990 (3-1/2), p. 163-176; NGOENHA, Severiano – Os Missionários Suíços Face ao Nacionalismo Moçambicano. Entre a Tsonganidade e a Moçambicanidade. *Lusotopie*, 1999, p. 425-436. Ngoenha defende que certas igrejas minoritárias foram ainda mais marginalizadas do que a maioria das Missões Protestantes dado que estavam ainda mais afastadas dos objectivos coloniais, incluindo naquelas as Igrejas Zionistas e as TJ.

52 PINTO – Jehovah's..., p. 77-80; *1934 Yearbook of Jehovah's Witnesses*, 1933, p. 91; *1996 Yearbook of Jehovah's Witnesses*, 1995, p. 119; *1976 Yearbook of Jehovah's Witnesses*, 1975, p. 115-117.

53 PINTO – Jehovah's..., p. 81.

distribuído confidencialmente a todas as autoridades administrativas da colónia. O seu pensamento e actuação face às Testemunhas de Jeová é ilustrado num processo que conduziu em 1953, que revela outras duas formas de encarar o desafio da existência das Testemunhas de Jeová naquela colónia, em contraste com a repressão sumária vigente até então. Em Setembro de 1953, no Luabo, Zambézia, a polícia prendeu mais de uma dezena de Testemunhas de Jeová africanas, nacionais e estrangeiras, e enviou-as para a prisão de Lourenço Marques por quase um ano. O agente encarregado do processo propôs a deportação dos africanos nacionais para S. Tomé e a expulsão dos estrangeiros para a Niassalândia. A acusação era clara: os detidos pertenciam a uma organização religiosa que defendia o ideal de "Liberdade para Todos" e "Justiça num Mundo Novo", aparentados dos "comunistas" e, segundo o agente, tinha sido de uma maneira similar a esta que no Quénia tinham surgido revoltas[54].

Em Julho de 1954, o responsável da filial da WTBTS em Blantyre escreveu ao governador-geral de Moçambique, sem sucesso, e envolveu as autoridades britânicas da Niassalândia. Em Novembro, o consulado britânico em Lourenço Marques escreveu ao Governador, inquirindo sobre os seus dois súbditos, também detidos pelas autoridades portuguesas. Ferraz de Freitas fica com a impressão de que os dirigentes das Testemunhas, "uma das seitas religiosas mais perigosas", eram "capazes de remover o Céu e a Terra para defender os seus adeptos". É esta dimensão internacional do movimento que convence o administrador da sua perigosidade. Contudo, convicto de que a rede das Testemunhas de Jeová se estendia de Lourenço Marques ao Niassa, preferia que os detidos se mantivessem na colónia para, a partir deles, detectar outros grupos e depois agir decisivamente. No entanto, a intervenção britânica obrigava à manutenção da pena de desterro para S. Tomé, para "evitar que os indígenas pensem que se cedeu a pressões estranhas". A política do administrador passou assim mais pela obtenção de informações, do que propriamente "prisões indiscriminadas" tentando convencer disso as restantes autoridades administrativas. O administrador Ferraz de Freitas advogava assim uma aparente tolerância que tinha objectivos estratégicos bem definidos: conhecer melhor a implantação do movimento em Moçambique para agir decisivamente num futuro próximo com máxima eficácia[55].

Mas, neste processo, viria à superfície uma outra visão quanto à perigosidade das Testemunhas de Jeová. As averiguações conduziriam a polícia a Habil Nantamanga, que se reunia com mais seis pessoas em Metangula, junto ao lago Niassa. Foi pedido ao chefe de posto que investigasse e ele interrogou sete Testemunhas de Jeová. Apreendeu publicações em português e cinianja e reportou que já sabia que as Testemunhas de Jeová as recebiam, e até que vinha controlando discretamente as suas actividades, mas

54 Vejam-se as referências arquivísticas em PINTO – Jehovah's..., p. 94.

55 *Ibidem*, p. 94-95.

"apesar de haver já decorrido muito tempo; nada se poude apurar contra êles que sómente se preocupam com a sua religião mas, pelos vistos, muito mal pois, muito embora aqui estejam há muitos anos, contam-se pelos dedos de uma mão os adeptos da seita. E o Estado Português garante a liberdade do culto!… "Se fossem perigosos já teriam causado inúmeros distúrbios na região dado ali estarem desde 1924", aduziu. Pelo contrário, distinguem-se pela "sua disciplina, acatamento e submissão à Autoridade Portuguesa". Ferraz de Freitas escreve que o chefe de posto, bem como o administrador de circunscrição de Amaramba, que concordara com o seu subalterno, desconheciam a importância e os reais objectivos das Testemunhas de Jeová. E acusou o chefe de posto de desconhecer a constituição portuguesa, já que a liberdade religiosa era limitada pelos "direitos e interesses da soberania de Portugal"[56].

Segundo Ferraz de Freitas, na sua síntese sobre as seitas de Moçambique, as doutrinas da Testemunhas de Jeová, "sob o ponto de vista subversivo, podem ser sintetizadas numa verdadeira 'guerra aberta' às sociedades existentes no Mundo e às suas regras de conduta. Opõem-se e contrariam as organizações políticas, religiosas e económicas mundiais, sejam elas quais forem. Só admitem a existência do Reino de Deus com absoluto desprezo pelo Mundo e a sua organização. Incitam à anarquia mundial". Assim, até ao fim do regime, em Moçambique, ao lado da repressão dura praticada por muitas das autoridades coloniais no terreno e da tolerância "temporária" de que Ferraz de Freitas era defensor (como prelúdio para uma repressão posterior quando se conhecesse toda a extensão da implantação do movimento), coexistiu uma terceira via, que se caracterizava pela convicção de que as Testemunhas de Jeová e outras igrejas minoritárias não representavam qualquer perigo[57].

Um outro teórico dos movimentos religiosos na África Negra foi Silva Cunha. Em 1956, o futuro ministro do Ultramar e, na altura, professor do Instituto Superior de Estudos Ultramarinos, elaborou um esboço de classificação das associações místico--religiosas existentes na África Negra, num relatório sobre movimentos associativos em Angola[58].

Quando fala da Watchtower ou Testemunhas de Jeová, Silva Cunha é bastante claro em afirmar que do "ponto de vista social e político, a doutrina é perigosa, pois conduz à rebelião permanente contra toda a autoridade constituída, por virtude de as considerarem produto apenas das forças do mal". Esta frase será citada dezenas de vezes, em Angola, Moçambique e na metrópole, nas décadas seguintes, em relatórios

56 *Ibidem*, p. 95-96.

57 *Ibidem*, p. 96. FREITAS, Afonso Ivens-Ferraz de – *Seitas Gentílicas de Moçambique*, Vol. III, Lourenço Marques: Centro de Estudos Políticos e Sociais da Junta de Investigações do Ultramar (JIU), 1957, p. 8-13. Freitas é influenciado na sua apreciação do movimento pela obra de Silva Cunha publicada no ano anterior que dedicava algumas páginas à "Watch Tower" em África (CUNHA, Joaquim Moreira da Silva – *Movimentos Associativos na África Negra*, Lisboa: JIU, 1956, p. 31-33, onde se encontram as mesmas conclusões que Freitas mais tarde adapta no seu relatório de 1957.

58 CUNHA – *Movimentos…*

das autoridades policiais e judiciais, que lhe reconheceram a autoridade necessária para fundamentar iniciativas repressivas[59].

Esta ideia de que o separatismo ou a independência religiosa contribuía de alguma forma para o nacionalismo africano era comum junto das administrações coloniais europeias em África e estes teóricos portugueses procuram legitimar cientificamente os seus receios face ao aparecimento de novos movimentos religiosos na África portuguesa, apoiando-se nas ideias de investigadores sociais, como Georges Balandier, que defendiam na época que "as inovações religiosas na África Negra constituíam a pré-história do nacionalismo moderno"[60].

Um artigo seminal de Terence O. Ranger examina as análises efectuadas, ao longo de décadas, sobre a génese e evolução de movimentos religiosos em África. Aquelas mais usadas pelos pensadores coloniais portugueses, as de Balandier e Lanternari, não conseguiram sobreviver ao teste do tempo, pois focavam-se muito no colonialismo como único factor explicativo[61]. Foi Bujtenhujs quem expôs de modo mais enfático as limitações do modelo explicativo de Balandier, constatando que, em África, o nacionalismo e a independência religiosa foram mais ou menos simultâneos em vez de sequenciais e com poucas conexões entre si. Além disso, nenhum movimento nacionalista importante saiu directamente de uma igreja independente ou movimento messiânico[62].

Contudo, a extrema preocupação destas análises posteriores em dissociar aquilo que é cultural do político, ou entre aquilo que é simbólico do instrumental, cria, continua Ranger, uma falsa dicotomia. As novas teorias, retirando os movimentos religiosos do estudo político e histórico, também não se mostraram operacionais, pois, aduz Ranger, "poucos conseguem estudar estes movimentos [religiosos] sem sentirem que mesmo não sendo inequivocamente anticoloniais eles constituíam uma forma de política; sem sentirem uma racionalidade na sua irracionalidade; sem serem acometidos pela instrumentalização dos seus símbolos". Destarte, a questão seria não tanto se tais movimentos eram políticos, mas que forma tomava a sua actividade religiosa e política[63].

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59 *Ibidem*, p. 33.

60 LANTERNARI, V. – *Movimenti Religiosi di Liberta e di Salvezza dei Popoli Oppressi*, Milão: Feltrinelli, 1960; BALANDIER, Georges – *Sociologie Actuelle de l'Afrique Noire*, Paris: P.U.F., 1951, citado em: CUNHA – *Movimentos...*, p. 57; e Idem – *Aspectos dos Movimentos Associativos na África Negra*, Lisboa: JIU, Vol. I, 1958, p. 103 e Vol. II, 1959, p. 89; e em FREITAS – *Seitas...*, p. 61.

61 RANGER, Terence O. – Religious Movements and Politics in Sub-Saharan Africa. *African Studies Review*, Atlanta (Georgia) 24 (2) (1986), p. 1-69, em especial p. 2-3; cf. MILLS – Religious Separatism..., p. 56-58; SILVA, José A. da – African Independent Churches: Origin and Development. *Anthropos*, Fribourg, 88 (1993), p. 396-400; BARRETT, David B. – *Schism and Renewal in Africa: an Analysis of Six Thousand Contemporary Religious Movements*, Nairobi: Oxford University Press, 1968, p. 92-99. Sobre Balandier, veja-se ainda LLERA BLANES, Ruy – O Messias Entretanto Já Chegou: Relendo Balandier e o Profetismo Africano na Pós-Colônia. *Campos: Revista de Antropologia Social*, Paraná, 10 (2) (2009), p. 9-23.

62 BUJTENHUIJS, R. – 'Messianisme' et nationalism en Afrique Noire: une remise en question. *African Perspectives*, 2 (1976), p. 25-44, cit. em RANGER – Religious..., p. 2-3.

63 *Ibidem*, p. 3-5.

Ora, Ranger utiliza precisamente os estudos sobre os Movimentos Watchtower como exemplo da evolução da compreensão intelectual do significado dos movimentos religiosos em África ao longo do século XX. As explicações nacionalistas viam no discurso de Elliot Kamwana, que introduziu as crenças da Watchtower na África Central no final da primeira década do século XX, uma expressão do descontentamento africano contra a ordem estabelecida da Igreja e do Estado numa verdadeira manifestação de nacionalismo africano[64].

Em 1984, um estudo que analisou a produção escrita de Kamwana, aquando da sua prisão, nas Seychelles, em 1915, chegou à conclusão de que mais do que alterar as doutrinas de Russell da WTBTS com modificações protonacionalistas, Kamwana incentivou os seus seguidores a não participar em cerimónias de carácter nacionalista. Quando regressou à Niassalândia, em 1937, a sua recusa em juntar-se às associações nativas e participar na luta nacionalista desiludiu a muitos. A sua Missão Mlonda, como as Testemunhas de Jeová, sofreria violentos ataques do Malawi Congress Party, após a independência, em 1964, pela sua recusa em adquirir cartões do partido único no poder. Acrescenta Ranger que era agora claro que a motivação dos profetas destes movimentos religiosos independentes "Watchtower" não era nacionalista ou protonacionalista, embora algumas das suas ideias pudessem ser usadas numa espécie de anticolonialismo difuso[65].

Após o desvanecer da explicação nacionalista para a eclosão destes grupos religiosos, sucedeu-se a ligação a uma tomada de consciência proletária ou proto-proletária. Sholto Cross foi o primeiro a defender que se tratava de um "movimento social", operando como um primitivo movimento laboral, dado que era através do trabalho migratório que a sua ideologia se difundia, sendo o seu conteúdo ideológico e forma associativa particularmente adaptáveis àqueles cujas vidas alternavam entre os alojamentos mineiros e as aldeias. Cross defendia que "a ideia de confrontação entre os Negros e os Brancos, comum a todas as formas de crença 'Watchtower'", dava a aparência de "radicalismo" e "anticolonialismo", mas que, mais importante era a sua nova forma de expressão que reflectia a "formação de grupos sociais com interesses comuns derivados em última instância da sua participação comum na industrialização"[66].

Um segundo autor, John Higginson, foi mais longe e advogou a ideia de que no Katanga, os movimentos Watchtower se tornaram o catalisador para a erupção de uma ideologia de classe laboral. Segundo Higginson, nos anos 1920, esses movimentos cindiram-se em dois, Kitawala e Kitower. O primeiro estaria associado a Tomo Nyirenda que planearia a eliminação física e sistemática de brancos e chefes africanos leais aos

64 *Ibidem*, p. 13.

65 *Ibidem*, p. 13-14.

66 CROSS, Sholto – *The Watchtower, Witch-cleansing and Secret Societies in Central Africa*, Lusaka, 1972, cit. em RANGER – Religious…, p. 15.

governos coloniais. Kitawala seria assim uma ideologia de violência insurreccionista. Por outro lado, Kitower apelaria a uma "ideologia quietista de afastamento dos locais de trabalho e cidades industriais". Higginson defendia que os toscos conceitos de insurreição do movimento de Nyirenda se provariam adequados às condições urbanas, e que os líderes da Kitawala teriam sido proeminentes na organização de greves e boicotes com uma ideologia que alimentava a militância laboral. Ranger desmonta estas conclusões. Ao passo que não nega que algumas das ideias desses movimentos possam ter sido utilizadas para protesto popular, como nas revoltas campesinas no Zaire Oriental, em 1944, cujo líder, Bushiri, era um trabalhador migrante inspirado por ensinos Kitawala, já considera improvável que Nyirenda realmente planeasse um sistemático assassinato dos brancos e chefes africanos. Na realidade, os seus seguidores não atacaram brancos e alguns chefes africanos na Rodésia do Norte e no Katanga colaboraram com eles. Investigadores que trabalharam a documentação existente nos arquivos desses territórios têm sérias dúvidas quanto ao seu carácter anticolonial, anticapitalista e às suas intenções insurreccionárias. A publicação de material arquivístico, em 1983, mostrou que a preocupação vital do movimento de Nyirenda em Sakania (Katanga) era a purificação e restruturação das sociedades rurais africanas e não guerrear o colonialismo ou atacar os patrões europeus. É possível, defende Ranger, que a interpretação protoproletária desses protestos dependa dos temores paranóicos dos administradores coloniais que asseveravam que a Kitawala preparava uma insurreição a todo o instante[67].

Um estudo de Robert Smith sobre o movimento de curas Mpeve, em 1946, apresenta as autoridades belgas deportando homens apenas porque "realizavam curas" e prendendo aqueles que "oravam a Deus"[68]. Ora, tanto Smith como Ranger não estavam satisfeitos com uma interpretação exclusivamente religiosa para entender movimentos regionais tão abrangentes como os Movimentos Watchtower (designação mais comum nos territórios britânicos) e a Kitawala (designação mais comum no Congo Belga). Havia uma "aparente irracionalidade" na resposta colonial repressiva que espelhava a "aparente irracionalidade" dos adeptos dos movimentos. Seria o trabalho de Karen Fields, de 1985, sobre os movimentos Watchtower, a abordar estas questões de modo satisfatório, procurando entender a ideologia desses movimentos nos seus próprios termos e não enquanto percursora do nacionalismo ou de uma consciencialização de classe. O exemplo por ela apresentado no início da sua obra é paradigmático: um sacerdote católico, numa tarde outonal de 1918, viajando num trilho da floresta na região de Isoka (Rodésia do Norte), encontra um pregador africano que lhe diz: "Cuidado, Deus é grande. Ora apenas a Deus". O sacerdote, de imediato, acusa o homem de

67 HIGGINSON, John – The Formation of an Industrial Proletariat in Southern Africa: The Second Phase, 1921-1949. In *Labor in the World Social Structure*. Ed. de L. Wallerstein. Beverly Hills: Sage, 1973, cit. em RANGER – Religious…, p. 15-16.

68 SMITH, R. – The Mpeve Movement of Sala Wane (Kwilu, Zaire). *Cahiers des Religions Africaines*, 15 (30), 1981, p. 225-253, cit. em RANGER – Religious…, p. 16-17.

sedição, dispara para o ar, detém o pregador e faz com que seja chibateado, levando-o depois ao juiz de paz, que fica similarmente alarmado com o discurso do pregador. Esta reacção eriçada perante ameaças sobrenaturais e estranhas assinalava o receio de rebeliões igualmente estranhas. Fields ambicionou descobrir por que razão os regimes coloniais levaram tão a sério aquilo que define como "uma certa conversa acerca de Deus". Embora Fields conclua que muito do que as autoridades suspeitavam viesse a acontecer nunca se concretizasse, ela concorda que as autoridades estavam certas em encarar tal discurso como ameaçador do domínio colonial. Isto porque este domínio colonial era em si mesmo uma forma arcaica de governo, criticamente dependente de ideologias religiosas. Por exemplo, o domínio colonial na Rodésia do Norte dependia de duas ideologias religiosas irreconciliáveis: do Cristianismo progressivo ensinado pelos missionários, e das crenças tradicionais que conferiam autoridade aos chefes locais dentro do sistema do Domínio Indirecto. Assim, a ideologia colonial era ambígua, pois ao passo que as missões serviam o regime por espalhar a cultura ocidental e legitimar o domínio colonial, elas minavam o regime por combater o "paganismo" que estava na base de muito do que suportava as autoridades costumárias, um factor-chave na continuidade do sistema de Domínio Indirecto. Neste contexto, movimentos religiosos africanos que repudiassem tanto as missões da Cristandade como a religião tradicional, e em particular as missões por serem demasiado tolerantes com aquela, atacavam o coração da ideologia colonial, e aí residiria a justificação para o estado colonial atacar estes milenaristas[69].

Vimos assim como, até à década de 1950, a expressão "Watchtower", ou "Kitawala"[70], era usada na África Central para identificar sistemas de crenças religiosas heterodoxos e as autoridades coloniais identificavam, por vezes, com pouco critério, como se fossem iguais, tanto as Testemunhas de Jeová ortodoxas como os movimentos independentes. Estes, disseminados pela África Central, não só diferiam entre si, como frequentemente se opunham uns aos outros. Eram movimentos fluidos, marcados pelo discurso dos seus carismáticos pregadores e sem uma autoridade que centralizasse as suas doutrinas, caracterizadas por um sincretismo escatológico entre o profetismo africano e a reinterpretação de algumas crenças milenaristas das Testemunhas de Jeová, mas que nunca fizeram parte da estrutura da WTBTS.

A presença da Kitawala foi associada pelas autoridades belgas a diversos episódios de instabilidade social no Congo, pelo que qualquer novo movimento religioso que aparentasse uma mínima ligação discursiva ou evidência de conexões com a WTBTS (entendida como a raiz de todos esses problemas), era reprimido de imediato.

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69 FIELDS – *Revival...*, cit. em RANGER – Religious..., p. 17-19.

70 Para uma análise da Kitawala, suas origens e desenvolvimento, com destaque para o Congo Belga, cf. GRESCHAT, Hans-Jürgen – *Kitawala: Ursprung, Ausbreitung und Religion der Watch-Tower-Bewegung in Zentralafrika*, Marburg: N. G. Elwert Verlag, 1967; para as suas doutrinas, cf. GERARD, Jacques E. – *Les fondements syncretiques du Kitawala*, Bruxelles, CRISP, [1969].

Essa prática belga é confirmada por Sholto Cross na análise de um extenso relatório preparado por essa administração colonial sobre a Kitawala ("Rapport de Synthèse sur le Mouvement Kitawala") por volta de 1954. Cross refere também como os relatórios de natureza similar preparados na Rodésia do Sul e Rodésia do Norte padeciam de similar dramatismo e distorção, alimentados por informadores e detectives africanos cujos dados fornecidos encaixavam no preconceito policial de que uma significativa rebelião africana estaria a ser preparada. As autoridades belgas, como mais tarde as portuguesas, temiam que os movimentos religiosos independentes unificassem as diferentes tribos, inflamassem as emoções dos povos enfrentando problemas económicos, e introduzissem perigosas influências americanas ou pan-africanistas[71].

Os administradores belgas eram "severamente paternalistas face às organizações africanas que não estivessem explicitamente sob o controlo do Estado ou da Igreja"[72] e esse panorama é similar quando lemos os relatórios portugueses. O relatório da Sûreté belga, que se estende por mais de 500 páginas, e cujo valor se mede não só a nível das representações, mas também por alguma informação factual recolhida localmente pelas autoridades coloniais belgas, desenvolve a teoria de que a WTBTS tem como objectivo subverter os estados coloniais em África obedecendo aos interesses do comunismo internacional e do pan-africanismo. Para a polícia belga, Kitawala equivale à WTBTS e todas as iniciativas africanas conducentes à independência são parte da Kitawala, retirando aos participantes africanos a sua autonomia de acção, sentimentos e emoções, deixando-lhes apenas um desejo malévolo de destruir ou uma incapacidade de lidar com a civilização europeia, transformando-os em marionetas em vez de actores no palco da História[73].

Uma leitura superficial ou apressada do trabalho produzido pelos serviços de informação congéneres portugueses poderia conduzir-nos a crer que a sua narrativa dos eventos, de qualquer natureza que estes sejam, corresponde à única e verdadeira versão dos mesmos. Ora, não convém esquecer que essas informações eram produzidas num determinado contexto histórico, com origem, muitas vezes, em denúncias, informadores e fontes anónimas que manipulavam factos e pretendiam mostrar serviço aos seus superiores hierárquicos, ou de quem procuravam obter proventos pecuniários. Essas informações eram então encaixadas nos preconceitos dos agentes policiais, cuja concepção de que todas as organizações de massas estavam controladas e infiltradas por comunistas é bem conhecida, incluindo a assunção de que as religiões de pendor protestante ou não-católicas teriam tendências comunistas, como um

71 CROSS, Sholto J. – Kitawala, Conspiracies, and the Sûreté: An Historiological Enquiry. *Enquêtes et Documents d'Histoire Africaine*, Louvain, 2 (1977), p. 67-85; cf. SMITH – The Mpeve..., ref. em RANGER – Religious..., p. 16. O relatório belga seria citado por um dos teóricos portugueses dos fenómenos religiosos em Angola, cf. SANTOS – *Movimentos Proféticos...*, p. 567.

72 CROSS – Kitawala..., p. 70.

73 *Ibidem*, p. 71. Veja-se um exemplo desta mundividência no relatório de Ferraz de Freitas de 1957 sobre os movimentos religiosos em Moçambique (PINTO – Jehovah's Witnesses..., p. 99-101).

relatório produzido por Homero de Matos em 1961, director da PIDE, analisado mais à frente, o prova à saciedade[74]. Estas considerações serão fulcrais para entender a forma como as Testemunhas de Jeová foram encaradas em Angola, e como os eventos que conduziram à sua implantação nessa colónia influenciariam decisivamente a política das autoridades portuguesas na metrópole.

Em Moçambique, até à primeira metade do século XX, as Testemunhas de Jeová foram claramente reprimidas, mas factores como o aumento do número de crentes na década de 60, a sua mobilidade e dispersão geográfica, e a mudança de atitude em alguns sectores da administração colonial em Moçambique no sentido de serem menos repressivos para com as "seitas", com o intuito de melhor as controlar, favoreceu o seu aumento. Muitos funcionários coloniais manifestaram o seu desagrado pela disparidade de actuação das diversas autoridades envolvidas e a inexistência de um enquadramento legal coerente, pois isso, a seu ver, desprestigiava o Estado português. Nos anos 60 e 70, ocorreram ainda com alguma regularidade muitas rusgas e apreensão de publicações, detenções e prisões, e envio de fiéis para campos de concentração, sobretudo dos dirigentes locais das Testemunhas de Jeová. A intensidade da perseguição variava consoante as épocas e as regiões. Inegável é o aumento do número de crentes. Se no período de 1948-1959 o número de Testemunhas de Jeová estabilizou nas duas, três centenas de adeptos, para atingir os mil crentes em 1966, a realidade é que em 1974 já totalizavam 6.373 pregadores com um potencial de crescimento de uns adicionais quase cinco mil estudantes que regularmente se associavam com aqueles[75].

As testemunhas de Jeová em Angola

Apesar da visita episódica, em 1938, de um casal europeu de Testemunhas de Jeová, a várias cidades angolanas e de, no início da década de 1950, alguns angolanos terem recebido publicações da WTBTS por via postal, a decisiva implantação em Angola remonta a um grupo que se separou do Tocoismo na colónia penal da Baía

74 MARGARIDO, Alfredo – Uma questão metodológica: a utilização dos Arquivos da PIDE. *Finisterra*, 49/50 (2004), p. 203-206; PATRIARCA, Maria de Fátima – Sobre a leitura de fontes policiais. *Análise Social*, XXXII (143-144); MESSIANT, Christine – "Em Angola, até o passado é imprevisível": A experiência de uma investigação sobre o nacionalismo angolano, e em particular, o MPLA: fontes, crítica, necessidades actuais da investigação. In *ACTAS do II Seminário Internacional sobre a História de Angola: Construindo o Passado Angolano: As Fontes e a sua Interpretação*, Lisboa: CNCDP, 2000, p. 803-859; FARIA, Telmo – O Comunismo: Um Anátema Estado-Novista. *Revista de História das Ideias*, 17 (1995), p. 229-235; cf. MATEUS, Dalila Cabrita – *A PIDE/DGS na Guerra Colonial: 1961-1974*, Lisboa: Terramar, p. 16-18, 58-70, 221-227.

75 Em ambos os casos coloniais, e também em relação à metrópole, não podemos deixar de levar em linha de conta no grande aumento verificado na primeira metade da década de 1970 a importância da especulação entretanto disseminada entre as comunidades das TJ sobre a data que traria o "fim do sistema de coisas". Embora as publicações oficiais das TJ não o mencionassem de forma específica, circulava informalmente entre os crentes a convicção da possibilidade de 1975 ser esse ano decisivo. O decréscimo verificado nos anos seguintes justifica-se com o desapontamento e consequente defecção de fiéis (PINTO, Pedro – Jehovah's..., p. 114-116). Veja-se no final deste artigo uma tabela contendo os dados numéricos relativos aos crentes em Portugal, de 1961 a 1974, e da acção persecutória do regime concretizada de diversas formas.

dos Tigres no Sudoeste de Angola. O Tocoismo é um movimento religioso profético fundado por Simão Toco, angolano, que foi expulso em 1949 do Congo Belga para Angola por causa das suas crenças religiosas[76].

O percurso de Simão Toco tem sido já muito estudado na sua vertente sociológica e religiosa, pelo que apresentaremos apenas alguns dados novos de cariz mais factual e histórico que relevam para o nosso estudo, designadamente as suas ligações com a WTBTS e os ensinos das Testemunhas de Jeová, por forma a se entender melhor a atitude quer das autoridades belgas, quer portuguesas ao lidarem com Toco e seus seguidores (incluindo aqueles que se afastaram dele e se uniram às Testemunhas de Jeová)[77].

Simão Toco nasceu em 1918, educado na Missão Baptista de Kibokolo (Maquela do Zombo), onde ensinou por algum tempo, após ter concluído os seus estudos, em Luanda, em 1937. Mais tarde, foi usado como instrutor na Estação Missionária de Bembe, de 1939 a 1943. Nesse último ano, foi para Leopoldville (Kinshasa) no Congo Belga. Toco entrou acidentalmente em contacto com publicações das Testemunhas de Jeová, no início da década de 1940, em mais do que uma ocasião, e passou a fundir algumas das suas crenças com as Baptistas. Mais tarde, sem o conhecimento dos superiores baptistas, incorporou-as nas letras musicais do coro de que era responsável, em Kinshasa, composto maioritariamente por angolanos da comunidade Zombo, mas sem conhecimento dos superiores baptistas. É um exemplo dos movimentos africanos que têm na sua génese alguma relação com as actividades evangelizadoras das Testemunhas de Jeová, mas que acabam por se tornar independentes. Toco foi também influenciado pelo Kimbanguismo, como veremos adiante. Em 1946, Toco participou no Congresso Evangélico Missionário da África Ocidental, em Kinshasa, como um dos representantes angolanos. Esta ocasião permitiu-lhe alargar horizontes e trocar ideias com os representantes de igrejas americanas. Ele foi convidado a orar durante uma das sessões e "pediu a ajuda do Espírito Santo para África e para o incremento da Palavra de Deus". Segundo algumas evidências, Toco terá procurado obter junto dos participantes informações sobre a Sociedade Bíblica que editara a

76 *1976 Yearbook*..., p. 198-200; *2001 Yearbook of Jehovah's Witnesses*, 2000, p. 70-72.

77 MARGARIDO, Alfredo – The Tokoist Church and Portuguese Colonialism in Angola. In *PROTEST and Resistance in Angola and Brazil.* Ed. de Ronald H. Chilcote. Berkeley: Univ. of California Press, 1972, p. 29-52; Idem – L'Église Toko et le Mouvement de Libération de l'Angola. *Mois en Afrique: Revue Française d'Études Politiques Africaines*, 5 (1966), p. 80-97; Idem – I movimenti profetici e messianici angolesi. *Rivista Storica Italiana*, Roma, LXXX (3) (1968), p. 538-592; GRENFELL, F. James – Simão Toco: An Angolan Prophet. *Journal of Religion in Africa*, 28 (1988), 210-213; SÁNCHEZ CERVELLÓ, Josep – Tocoísmo e Guerra Colonial. In *A GUERRA Colonial: Realidade e Ficção*. Ed. de Rui de Azevedo Teixeira. Lisboa: Ed. Notícias, 2001, p. 265-276; GONÇALVES, António Custódio – *Tradição e Modernidade na (Re)construção de Angola*, Porto: Afrontamento, 2003, p. 41-53. Nos últimos anos, alguns artigos do antropólogo Ruy Llera Blanes têm sido publicados sobre a Igreja Tocoista numa perspectiva da sua vivência moderna e da construção da memória do seu fundador (Cf. LLERA BLANES, Ruy – Remembering and Suffering: Memory and Shifting Allegiances in the Angolan Tokoist Church. *Exchange*, Utrecht, 38 (2009), p. 161-181; e Idem – Unstable Biographies. The Ethnography of Memory and Historicity in an Angolan Prophetic Movement. *History and Anthropology*, 22 (1), 2011, p. 93-119).

publicação das Testemunhas de Jeová que possuía. Ao regressar a Kinshasa, formou a Associação Cristã do Planalto do Zombo, uma associação cristã de ajuda mútua para o povo Zombo, que passou a operar em Setembro de 1946 com o objectivo de educar o povo e desenvolver a região[78].

De volta a Kinshasa, Toco instruiu os seus amigos a partilhar com os demais o que aprendera, alertando as pessoas para a iminência do Armagedom. Contudo, Toco não divulgava abertamente a origem do que ensinava. O seu prestígio na comunidade local aumentava consideravelmente, sendo as suas reuniões muito concorridas, inclusivamente por muitos que o ligavam a Simão Kimbangu, um outro profeta de origem baptista que, na década de 1920, iniciara um movimento no Congo Belga de curas pela fé, pregação contra fetiches e práticas mediúnicas, que acabaram por ter considerável influência no Tocoismo. Quando a Missão Baptista descobriu que Toco usava publicações das Testemunhas de Jeová para ensinar outros correligionários, repreenderam-no, mas a persistência no seu desvio doutrinal acabou por levar à sua expulsão. Toco tinha encomendado à WTBTS uma série de obras e recebera-as em meados de Abril de 1949. As autoridades belgas também se aperceberam do que se estava a passar dada a sua actividade pública de evangelização e expulsaram os membros do movimento para Angola, precisamente por Toco "proclamar uma nova ordem que acabaria com a existente", segundo a Sûreté, um ensino potencialmente subversivo, bem como as suas conexões com as Testemunhas de Jeová, que estavam nessa altura banidas no Congo, como a própria ordem de expulsão o refere. Como dissemos atrás, as autoridades belgas não hesitavam em reprimir quaisquer movimentos que tivessem uma ligação, por mais ténue que fosse, com a WTBTS. Foi isso o que aconteceu com Simão Toco e seus seguidores[79].

78 Cf. Depoimentos de Luyeye Fernando, Bizi Antoine e Dongala Filipe às autoridades sobre as origens do Tocoísmo. 4.1957 (TT, *PIDE/DGS*, Del A 15.46A, 9.4.1957, fol. 85-90); AATJ, Depoimento de João Mancoca, [1970], fol. 1, mimeog.; AATJ, Depoimento de Domingos Manuel, 10.3.1971, fol. 1-2; CUNHA, J. da Silva – *Missão de Estudos dos Movimentos Associativos em África*: *Relatório da Campanha de 1957*, Lisboa, 1958, fol. 97 (In TT, *Arquivo Oliveira Salazar*, AOS/CO/UL-29); FERNANDO, Manzambi Vuvu – A trajectória do Simão Gonçalves Toco e o Tocoismo no despertar da consciência nacional em Angola: um contributo para a luta de libertação nacional. *Encontros de Divulgação e Debate em Estudos Sociais*, Vila Nova de Gaia, 6 (2001), p. 26-32; GRENFELL – Simão Toco..., 210-213; CUNHA, *Aspectos dos Movimentos...*, vol. 2, p. 31-32; ALMEIDA, Gaspar de – *Congresso Evangélico Missionário da África Ocidental realizado na cidade de Leopoldville, Congo Belga, de 13 a 24 de Julho de 1946: Diário duma Viagem*, Luanda, 1948, p. 27-28).

79 TT, *PIDE/DGS*, Tocoísmo, Del A 15.46A, fol. 400-406; GRENFELL – Simão Toco..., p. 212-215; GRENFELL, W. David – *Statement concerning the affairs of Simão Gonçalves Toco*, 1950, fol. 2-3, mimeog.; Idem – *An Account of the Influence of Toco Prophet Movement in the Church Area of Kibokolo in 1950*, fol. 1-2, mimeog. (ambos consultáveis na Univ. de Oxford, Regent's Park College); MARCUM, John – *The Angolan Revolution*, vol. 1: *The Anatomy of an Explosion (1950-1962)*, Massachusetts: M.I.T. Press, 1969, p. 79; DAVIDSON, Basil – *L'Angola au coeur des tempêtes*, Paris: Maspero, 1972, p. 201-202; *2001 Yearbook...*, p. 73; MARTIN, Martin-Louise – *Kimbangu: An African Prophet and His Church*, Oxford: Blackwell, 1975, p. 100-101; AATJ, Depoimento de Domingos Manuel, 10.3.1971, fol. 1-2; AATJ, Depoimento de João Mancoca, [1970], fol. 1-2. O *Rapport de Synthèse sur le Mouvement Kitawala*, elaborado por volta de 1954 pela polícia belga identifica o Tocoismo como uma variante político-religiosa dos movimentos Watchtower: "TOKO SIMÃO era acima de tudo um propagandista enfeudado às ideias Watch-Tower e foi o promotor de um movimento político-religioso que recrutava os seus membros especialmente entre os angolanos residentes no Congo Belga, não sendo acidental que faziam parte dele indígenas originários do Congo Belga" (p. 111) nossa tradução.

O facto de Toco ter tido vários contactos com as publicações das Testemunhas de Jeová na década de 1940 é não só relatado nos anuários dessa organização religiosa de 1955 (que indica que Toco escreveu à WTBTS, em 1949, tendo recebido diversos livros) e de 1956 (que indica que Toco teve um contacto acidental anos antes com publicações das Testemunhas de Jeová), mas também é apoiado por vários testemunhos escritos independentes que apontam para duas ocasiões, uma por volta de 1940, e outra em 1943, em que Toco teve acesso a publicações avulsas das Testemunhas de Jeová. Em uma das ocasiões, encontrou uma publicação das Testemunhas de Jeová na casa onde se alojara a caminho de Kinshasa, e da segunda, alguém lhe fez chegar uma publicação encontrada num caixote do lixo. Margarido pensara tratar-se de uma reelaboração da WTBTS, em 1956, para dar uma aparência milagrosa à eventual conversão de Toco e consequente incorporação nas Testemunhas de Jeová, mas, dado que as informações nos ditos anuários foram obtidas do grupo que mais tarde se afastaria de Toco, bem como a partir da visita em 1955 de John Cooke aos grupos Tocoistas, são, evidentemente, dados que se complementam e não que se contradizem. Não convém esquecer que o parque gráfico de grande dimensão da WTBTS era uma das características distintivas do movimento, imprimindo publicações em grandes quantidades, alcançando-se as dezenas, centenas de milhares, e por vezes, milhões de exemplares em diversos idiomas, que eram disseminados, quer por via postal, quer, sobretudo, por via da distribuição feita pelos crentes no terreno. Ora, em África este modelo não era diferente, e o fluxo de movimentos migratórios ajudava à dispersão das publicações, como referimos no início deste artigo, sendo que, no Congo Belga, as publicações da WTBTS já circulavam desde, pelo menos, o início da década de 1930[80].

Além disso, num artigo recente sobre Toco, redigido em tom panegírico[81], é citada uma carta enviada em 1.1.1947 por Toco ao Reverendo Alfredo da Silva, Presidente da Aliança Evangélica Portuguesa, no Porto, solicitando certos livros para seu estudo. O que nos interessa são os títulos dos livros solicitados, cuja proveniência o autor do artigo desconhece, e dos quais conseguimos identificar mais de metade como tendo sido editados pelas Testemunhas de Jeová[82], o que comprova que já antes dessa data Toco teria tido acesso a uma publicação das Testemunhas de Jeová que anunciava no seu interior outras obras disponíveis em português.

80 MARGARIDO – The Tokoist Church..., p. 39; SHEPPERSON – *Independent African...*, p. 152-153, 155, 326; FIELDS – *Revival...*, p. 91, 252; CROSS – *The Watchtower...*, passim.; *2004 Yearbook of Jehovah's Witnesses*, p. 164-170; SANTOS, Eduardo dos – *Movimentos Proféticos e Mágicos em Angola*, Lisboa: INCM, 1972, p. 275-276).

81 FERNANDO – A trajectória..., p. 31.

82 Sublinhámos e colocámos a data da impressão em português nas obras identificadas. As primeiras quatro e as últimas duas foram, de certeza, publicadas pelas TJ: *A Harpa de Deus* (1932), *Onde estão os mortos?* (1925), *Libertação* [1926-1930], *Certeza de prosperidade* [1926-1930], *A Volta de Nosso Senhor*, *Inferno e Purgatório*; *Breve oração e a vinda do Espírito Santo*; *Criação do Mundo*; *Luz e Verdade* (1932); *Últimos Dias* [?].

Seria apenas em Abril de 1949 que Toco receberia um conjunto significativo de publicações das Testemunhas de Jeová. Um parente recordou mais tarde essa ocasião, quando Toco, lendo porções dos livros em português, as traduzia para kikongo em benefício dos que estavam ali com ele:

> "O meu cunhado abriu o livro Filhos, e leu uma das passagens mais importantes que ficaram gravadas na minha mente sobre o estabelecimento do Reino de Deus. Dizia: O Reino pelo qual os cristãos têm orado estava prestes a ser estabelecida [*sic*] na terra conforme a oração de Jesus Cristo quando estava na terra dissera que fosse feita a vontade de Deus nos Céus como na terra. O meu cunhado lia em português e traduzia para nós em Kikongo. Folhando de relance o livro, leu outra passagem que dizia: sobre guerras, fome, pestes e terramotos, e quando virdes estas coisas acontecer levantais as vossas cabeças porque o vosso livramento está próximo. Daí o meu cunhado disse: Daqui em diante quando estivermos orando não apagaremos mais os olhos ou fechar, mas sim levantar os nossos rostos pera [*sic*] o Céu. E daqui em diante ajuntarei mais de 20 pessoas maiores para iniciarmos o estudo destes livros porque os missionários não nos ensinam a verdade, e além disso estes livros vieram de América onde foram imprimidos os folhetos Luz e Verdade assim como os Últimos dias"[83].

Apesar de as autoridades portuguesas suspeitarem do potencial subversivo do grupo, aceitaram-nos na colónia, em 10 de Janeiro de 1950, optando por dividir o grupo por vários locais, procurando assim quebrar o seu espírito, mas involuntariamente acabaram por potenciar a sua disseminação e crescimento[84].

Em Luanda, os Tocoistas continuaram a reunir-se, mas um deles, João Mancoca, não estava satisfeito com a prevalência das práticas mediúnicas, e, mais tarde, outros dois membros juntaram-se-lhe num esforço de regressar às origens doutrinais do movimento, baseadas sobretudo nas cópias manuscritas que tinham feito das publicações das Testemunhas de Jeová. Contudo, Toco confirmou à comunidade de seus seguidores a prevalência dos médiuns, que eram os únicos a poder fazer a leitura da Bíblia para a comunidade. Ostracizados pelos demais, Mancoca e alguns outros foram acusados

83 AATJ, Depoimento de Domingos Manuel, 10.3.1971, fol. 1.

84 GRENFELL – An Account..., fol. 2. Existe um relato da entrada em território angolano dos Tocoistas cantando o hino nacional português ao passarem a fronteira (MARTINS, Manuel A. Morais – *Angola: Do meu bornal de recordações*, Lisboa: Ed. Internacional, 1998, p. 145-148). António Custódio Gonçalves confunde a influência em Toco das leituras das doutrinas das TJ com a Kitawala, ao dizer que "o contacto como kimbanguismo, o matsouanismo e o kitawala passa a ser mais frequente e Simão Toco vai constituir os fundamentos da sua doutrina. O movimento Kitawala nasceu de uma cisão da congregação americana da *Watch Tower* (Kitawala ou Kitower é uma corruptela da palavra original) ou Associação das Testemunhas de Jeová." (*Tradição e Modernidade*..., p. 46). Na realidade, Kitawala é um movimento religioso independente, influenciado por algumas doutrinas das TJ, mas que nunca fez parte da sua estrutura ortodoxa, logo nunca podendo ter existido cisão. Além disso, não há registo que indique que Toco tenha contactado no Congo com a Kitawala, mas apenas com publicações das TJ. Há indícios de que, junto da fronteira com a Zâmbia e com o Congo, alguns membros da Kitawala terão percorrido território angolano, na década de 1950, mas os dados são muito lacunares para permitir uma clara identificação da sua filiação religiosa (TT, *PIDE/DGS*, Del A P. Inf. 15.45.B, fol. 89; Idem, Del A P Inf 10.04 A/1, fol. 57; SANTOS – *Movimentos Proféticos*..., p. 304-307).

junto das autoridades portuguesas de estarem a criar novas doutrinas e de perturbarem o movimento. Independentemente do fundamento destas acusações, e de como as autoridades portuguesas as interpretaram, a realidade é que o grupo de Mancoca foi enviado, sob prisão, para a colónia penal da Baía dos Tigres, para cumprir uma pena de quatro anos, que se transformou em seis[85].

Em 1954, João Mancoca escreve à filial das Testemunhas de Jeová na Rodésia do Sul, dizendo que havia mil crentes em Angola, algo que naturalmente os surpreendeu. Enviaram um representante, John Cooke, em Janeiro de 1955, que contactando em Luanda um advogado local, foi avisado de que os seguidores de Toco eram identificados como próximos dos movimentos subversivos comunistas[86].

Os Tocoistas de Luanda receberam-no friamente e, segundo Cooke, aparentavam seguir mais a Toco do que propriamente estarem interessados em pertencer às Testemunhas de Jeová. O Governo-Geral de Angola agilizou o acesso de Cooke aos núcleos para poder perceber melhor se os Tocoistas eram perigosos ou não. Cooke comprometeu-se em repudiá-los se se demonstrasse terem intenções políticas. Depois de visitar o grupo da Baía dos Tigres, Cooke regressou a Luanda com uma recomendação escrita de Mancoca para que aceitassem Cooke como o representante da organização religiosa que lhes ensinara muitas verdades bíblicas no Congo, mas este gesto foi mal visto por se considerar que não havia autorização de Toco. E o Governo-Geral, na pessoa do secretário Santana Godinho, satisfeito de alguém ter conseguido entrar no meio do grupo, financia nova viagem a Sá da Bandeira, no Sul, para Cooke entrevistar Toco. Aparentemente, tudo correu bem e Toco escreveu uma carta de recomendação de Cooke, sendo até fotografado junto com ele, para aumentar a credibilidade. Contudo, em Luanda, Cooke conclui rapidamente que o grupo era o resultado do carisma pessoal de Toco e que não era possível integrá-los na ortodoxia das Testemunhas de Jeová. Crendo que Cooke lhe estava a tirar a liderança, Toco escreve aos grupos e anula a primeira missiva: "a nossa religião não é dos Brancos mas pertence a nós, africanos". Toco estava mais interessado numa organização religiosa para Africanos, e a sua integração numa organização de escopo mundial como as Testemunhas de Jeová retirar-lhe-ia a preeminência de que gozava até então. Cindiu-se assim o grupo, poucos ficando com Cooke, que teve de partir de Angola com a mudança de secretário do Governo-Geral[87].

85 AATJ, Depoimento de J. Mancoca, [1970], fol. 4-5.

86 *Ibidem*, fol. 5; *1976 Yearbook...*, p. 200; *2001 Yearbook...*, p. 75; *The Watchtower*, LXXX (15), 1.8.1959, p. 470-471.

87 Carta de J. Cooke a J. Mancoca, 25.2.1955 (TT, *PIDE/DGS*, Del A P. Inf. 15.45.A, fol. 16); Carta de J. Mancoca, André Mancota e Sala Ramos Filêmon, 20.3.1955 (*ibidem*, fol. 17); Carta de J. Cooke a J. Mancoca, 26.3.1955 (*ibidem*, fol. 18); Carta de J. Cooke a J. Mancoca, 30.3.1955 (AHU, MU/GM/GNP/135/Cx.40, Relatórios Diversos: Angola 1950-1959); Carta de J. Cooke a J. Mancoca, 21.4.1955 (TT, *PIDE/DGS*, Del A P. Inf. 15.45.A, fol. 20); C. de John Cooke a J. Mancoca, 11.5.1955 (*ibidem*, fol. 21); Carta de J. Cooke a J. Mancoca, 28.5.1955 (*ibidem*, fol. 22); Depoimentos de Luyeye Fernando, Bizi Antoine e Dongala Filipe às autoridades sobre as origens do Tocoísmo. 4.1957 (TT, *PIDE/DGS*, Del A 15.46A, 9.4.1957, fol. 85-90; COOKE, John – *The Kingdom Work in Angola*, [c. 1971], p. 1-10, mimeog. (agradecemos a Katherine Cooke a cedência de uma cópia destas memórias); AATJ, Depoimento de J. Mancoca, [1970], fol. 6; AATJ, Circular de J. Mancoca et al., fol. 2-3; AATJ, Depoimento de Domingos Manuel, 10.3.1971, fol.

Entretanto, chega um casal missionário de Testemunhas de Jeová a Angola para apoiar os poucos crentes que havia então em Luanda. Algumas autoridades militares em Luanda, como a PSP e o Exército, imaginavam as Testemunhas de Jeová e Tocoistas unidas numa possível actividade subversiva na Índia portuguesa dado que John Cooke tinha nascido em Bombaim: nada seria inocente. Também as autoridades administrativas em Moçâmedes estavam expectantes quanto ao desenlace da crise que se abrira nas hostes de Toco, e o Governador local queria mesmo aprofundar a divisão elaborando cartas forjadas para semear a discórdia entre Tocoistas, algo que o Governo de Luanda desaconselhou, embora recomendando a proibição dos dois movimentos. Havia confusão, sobretudo em Lisboa, no Ministério do Ultramar, sobre o que realmente representavam os dois grupos, com a certeza, porém, de que os territórios em África onde havia mais Testemunhas de Jeová eram agora independentes ou a caminho disso[88]. Característica das dificuldades em distinguir os dois movimentos neste período é a publicação intitulada "Quem são? 'As Testemunhas de Jeová' (Adeptos de Simão Toco, assim falado)", impressa pela Missão Católica de Carmona, Sanza Pombo e Quimbele, em Julho de 1956, com uma tiragem de 3.000 cópias, que a PIDE apreendeu, talvez por temer ainda mais a disseminação dos seus ideais por uma via que não controlava[89].

Em Junho de 1957, o casal de missionários das Testemunhas de Jeová é expulso e um cidadão nacional, Manuel Gonçalves Vieira, assume a coordenação do frágil e reduzido grupo de crentes. Uma das características pouco apreciada depois pela PIDE era o facto de o pequeno grupo de Luanda, agora reforçado com Mancoca e outros ex-Tocoistas, soltos em 1958, juntar brancos e africanos. O seu director, Aníbal de São José Lopes, chama os responsáveis do grupo, em Fevereiro de 1959, e explica-lhes que

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3-5; a fotografia de Cooke e Toco e várias cartas foram publicadas em CUNHA – *Aspectos dos Movimentos...*, vol. 2, p. 36-38; cf. GONÇALVES, José – O tocoismo perante a sociedade angolana (Relatório de material recolhido). *Bulletin de l'Institut Fondamental d'Afrique Noire*, Dakar, 24, séries B, 3-4 (1967), p. 687-688; TASTEVIN, C. – *Nouvelles manifestations du prophétisme* en Afrique Équatoriale et en Angola. *Comptes rendus de l'Académie des Sciences coloniales*, 16 (3) (1956), p. 152-153. Toco terá alegadamente dito, "que o Mancoca não fez mal por escrever à Sociedade e levar os outros consigo, mas foi saliente demais, além disso, disse ele, a minha intenção ao pedir literatura, não era de me afiliar na Torre de Vigia [Watchtower]", e que "mal não foi ter Mancoca escrito, mas o que há é que não podemos continuar sempre como inquilinos de outros" (AATJ, Depoimento de J. Mancoca, [1970], fol. 7).

88 Quartel-General Militar de Luanda – Síntese de actividades suspeitas, subversivas, ilegais e inconvenientes, 13.1.1956; PSP de Luanda – Seitas Indígenas com características religiosas. Sua organização e desenvolvimento em Angola, 1.2.1956 (TT, *PIDE/DGS*, SC SR 337/46, vol. 12, fol. 414-514); Ofício do Gov. Moçâmedes para o Gabinete do Gov. Geral Angola, 26.7.1956 (TT, *PIDE/DGS*, Del A P. Inf. 15.45.A, fol. 37-45); Informação da Rep. Central dos Neg. Indígenas, 18.8.1956 (*ibidem*, fol. 46-47). Carta de Mervyn Passlow a G. R. Phillips, 5.1.1957 (*ibidem*, fol. 287); Carta de M. Passlow a G. R. Phillips, 7.3.1957 (*ibidem*, fol. 312); Carta de Bizi Antoine a J. Mancoca, 17.3.1957 (TT, *PIDE/DGS*, Del A 15.46.A, fol. 192); Carta de Bizi Antoine a J. Mancoca, 1.8.1957 (AHU, MU/GM/GNP/135/Cx.39, Relatórios Diversos: Angola 1936-1961); AATJ, Carta da WTBTS ao Gov. Geral de Angola, 4.4.1957, fol. 2.

89 TT, *PIDE/DGS*, Del A P. Inf. 15.45.B, fol. 399-401. Ernesto Domingues, sacerdote católico, escreveu mais tarde contra a permissividade das autoridades em Angola por permitirem que Tocoistas e TJ mantivessem as suas actividades em vista da sua subversividade (Introdução ao estudo das seitas políticas de Angola. *Missões*, 16 (3) (1963), p. 5-21). Em 1963, reuniu diversos artigos sobre o Tocoismo, que publicara na *Missões*, e outros relatórios classificados a que tivera acesso, e remeteu-os aos Serviços de Centralização e Coordenação de Informações de Angola, propondo duras medidas para contrariar o avanço do Tocoismo, denunciando a leniência das autoridades (TT, *SCCIA*, 262, fol. 60-107).

isso tem de acabar, e que mais medidas repressivas estariam pendentes, após apreciação do Governador Geral de um relatório efectuado sobre as suas publicações (que eram lidas, estudadas e sublinhadas desde meados de 50, de acordo com a documentação de arquivo na Torre do Tombo)[90].

Depois dos massacres de Março de 1961, os grupos protestantes ficaram sob fogo cerrado da opinião pública e alguns jornais de Luanda acusaram também as Testemunhas de Jeová, nas suas palavras "uma seita anti-cristã e socialmente perniciosa", de terem incitado e justificado os massacres, fazendo citações truncadas e descontextualizadas de artigos das suas publicações, algo reproduzido depois nos principais jornais da metrópole[91], e que se tornou um "facto" repetido em posteriores reportagens jornalísticas, relatos memorialísticos e estudos pseudocientíficos[92], todos partilhando em comum o pressuposto de que todas as organizações religiosas não-católicas estiveram activamente envolvidas nos acontecimentos de Angola. Obras posteriores à queda da Ditadura perpetuaram tais mitos ou usaram erradamente as fontes disponíveis[93].

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90 *1958 Yearbook of Jehovah's Witnesses*, 1957, p. 251-252; *1976 Yearbook...*, p. 203; *1983 Yearbook...*, p. 174; Carta da WTBTS ao Gov. do Distrito de Moçâmedes, 5.4.1957 (TT, *PIDE/DGS*, Del A P. Inf. 15.45.B, fol. 361); Depoimentos de Berta Teixeira e Manuel Gonçalves Vieira, 2.2.1959 (TT, *PIDE/DGS*, Del A P. Inf. 15.45.B, fol. 255-260); AATJ, VIEIRA, Manuel Gonçalves – *Obra do Reino em Angola (Europeu)*, 7.4.1971, fol. 4, mimeog.; COOKE – *The Kingdom Work*..., fol. 12-16; CUNHA – *Aspectos dos Movimentos*, p. 40-41.

91 Cf. *Província de Angola*, Luanda, 22.3.1961; *O Século*, Lisboa, 23.3.1961; *O Comércio do Porto*, 24.3.1961; *O Apostolado*, Luanda, 6.5.1961; *Voz do Sado: Órgão da Paróquia de Alcácer do Sal*, 9.1961. Para o papel da imprensa na manipulação da opinião pública contra confissões religiosas não-católicas e estrangeiros, em geral, após 1961, cf. VAZ, Nuno Mira – *Opiniões públicas durante as guerras de África*, Lisboa: Quetzal, 1997, p. 193-208.

92 Pelissier refere, em meados dos anos 70, que em vista destas peças jornalísticas o papel da difusão das doutrinas das TJ no eclodir da revolta de 1961 ainda estaria por avaliar, mas após a consulta de centenas de processos no Arquivo da PIDE/DGS e em outros arquivos não conseguimos encontrar nenhuma evidência que as consubstanciasse. Na realidade, na mente de muitos agentes colonialistas, todos os não-católicos, e até mesmo alguns católicos, eram coniventes para com os movimentos independentistas (PELISSIER, René – *La Colonie du Minotaure. Nationalismes et révoltes en Angola (1926-1961)*, Orgeval, 1978, p. 540-546, 564). São inúmeros os escritores que na época perpetuaram tais acusações. Hélio Felgas (*Guerra em Angola*, Lisboa, 1961, p. 42-43) aventou a hipótese de dissidentes Tocoistas e membros do Kimbanguismo e Kitawala terem participado nos ataques. Na realidade, em Outubro de 1961, Toco aceitou um convite para participar numa acção psicológica no Norte de Angola para convencer os angolanos que tinham fugido para o Congo a regressarem. Toco veementemente negou qualquer participação dos seus seguidores nos eventos e apoiou a política portuguesa (*Diário de Luanda*, p. 1, 3). Maurice-Yvan Sicard (sob o pseudónimo de Saint-Paulien) afirmou que, antes de 1961, as TJ e os Baptistas abertamente pregaram insurreição contra os portugueses (*A "Contra-Revolução" Africana*, Porto: Portucalense, 1967, p. 116-117, 149, 181-182). Em 1967, André Leandro defendeu a teoria de que sendo, ou tendo sido, Tocoistas alguns dos membros do MPLA, Toco não estaria isento de responsabilidades pelos eventos de 1961, avançando ainda com a ideia de que o grupo que se cindiu de Toco e passou para as TJ seria adepto do uso da violência (*Alto Dange: Ensaio socio-político dos movimentos subversivos na região de Cambamba*, Lisboa, 1967, diss., p. 145-148, 161-164). O jornalista Pereira da Costa (*Um mês de terrorismo: Angola – Março-Abril de 1961,* Lisboa, 1969, p. 93-98) fez uma subtil ligação entre o Tocoismo e dúbios eventos que teriam precedido a revolta de 1961, e identificou as TJ como um movimento antieuropeu, embora as ilibe das acusações de 1961. Em 1962, o sacerdote católico Joaquim Martins redigiu um artigo afirmando que os eventos de 1961 tinham na sua origem falsas seitas religiosas, agentes disfarçadas do comunismo, nas quais incluía as "seitas políticas" do Kimbanguismo, Kitawala e Tocoismo, as três resultado da evangelização das TJ (As pretensas seitas religiosas na base dos movimentos actuais em África. *O Apostolado*, 27.10.1962, consultado em TT, *PIDE/DGS*, Del A P. Inf. 15.47A).

93 Cf. PELISSIER – *La Colonie du Minotaure*..., p. 158-189. Marcello Caetano, no seu depoimento redigido no exílio em terras de Vera Cruz, recordou o "levantamento consciencioso dos *Movimentos associativos da África negra*" conduzido por Silva Cunha em Angola, ligando-os às forças ocultas entre a população negra que, escudadas num fundo religioso, prometiam a libertação messiânica da "libertação do continente pela expulsão do branco" (CAETANO, Marcello – *Depoimento*, Rio de Janeiro: Record, 1974, p. 25).

Eram tempos perigosos para os nativos se reunirem em Luanda, e em 25 de Junho de 1961 a polícia militar invadiu o Muceque Sambizanga onde a congregação das Testemunhas de Jeová se reunia, detendo e espancando os 30 homens ali reunidos. A acusação era "pertencerem a uma qualquer organização clandestina que almejava a independência de Angola". Ironicamente, o artigo considerado era: "Uma exibição de unidade num mundo dividido". Mancoca respondeu já nos calabouços da PIDE que ensinava os cristãos a amarem-se uns aos outros e ao próximo sem "qualquer discriminação racial ou objectivos políticos". Apesar de a PIDE confessar não ter encontrado quaisquer indícios criminais, a neutralidade política das Testemunhas de Jeová era perniciosa, pois "permitiria a muitos escusarem-se aos deveres militares, traindo a sua nação" por não combater os inimigos. Permitir sequer aos nativos, sem a devida preparação intelectual, este tipo de reuniões com perguntas e respostas era inaceitável para a polícia política e, a seu ver, punha em perigo a soberania do território. Criam os oficiais da PIDE que tendiam a formar-se grupos políticos a partir destas associações religiosas, pois a crítica dos princípios e sacramentos católicos era o início da desnacionalização[94].

Mesmo tão tardiamente quanto 1985, J. A. Soares Fernandes tentou ressuscitar os estudos de Silva Cunha, confundindo os ideais do missionário australiano Joseph Booth (descrito como africano – evidentemente confundido com o nativo Elliot Kamwana, um dos primeiros discípulos de Booth), de "África para os Africanos" com os da WTBTS, afirmando que esta promovia a crença de que os africanos se poderiam transformar em brancos, ideias que foi buscar a Eduardo dos Santos, mas sem o citar (Os movimentos profético-messiânicos na África Negra. *Factos e Ideias*, Braga, 1 (2) (1985), p. 128-132; cf. SANTOS – *Movimentos Proféticos...*, p. 279, 304). Em 2004, um ex-inspector da PIDE, Nogueira e Carvalho, publicou as suas memórias, reproduzindo o esquema de Silva Cunha para caracterizar as TJ em África, mas sem o citar também (*Era Tempo de Morrer em África. Angola. Guerra e Descolonização: 1961-1975*, Lisboa: Prefácio, 2004, p. 46-48). Um artigo publicado no *Expresso* (ROBALO, Mário – PIDE prendeu 5 mil Testemunhas de Jeová. *Expresso*, Lisboa, 28.11.1998, p. 17) relatava como cerca de 5000 TJ teriam sido alvo de algum tipo de acção persecutória por parte das autoridades portuguesas e Sánchez Cervelló, num artigo posterior sobre o Tocoismo e a guerra colonial identifica erradamente Tocoistas e TJ como sendo equivalentes, citando o artigo do jornal e afirmando que 5000 Tocoistas tinham sido perseguidos. O autor tenta provar que os Tocoistas estiveram envolvidos num desafio ao poder colonial e, a propósito do ano de 1961, diz que "o segundo desafio ao poder colonial aconteceu em Luanda com o assalto aos cárceres de Luanda em 4 e 5 de Fevereiro, no qual houve participação de alguns tocoístas que estavam ali deportados. Houve especialmente a participação de militantes do MPLA e da UPA. Não sabemos exactamente o empenhamento dos tocoístas durante a insurreição de 15 de Março, desencadeada pela UPA, mas do que não restam dúvidas é de que nelas participaram tocoístas e que as suas aldeias foram destruídas". O sentido disto não é claro. Por um lado, não apresenta nenhuma evidência consubstanciadora dessa participação Tocoista, apenas citando um trabalho de Carlos Pacheco em nota de rodapé, onde Cervelló diz que a "relação entre os tocoístas e o movimento emancipalista está documentada em Março de 1959". Ora, na citada obra de Pacheco, o que está documentado é um interesse do Exército de Libertação de Angola em querer ganhar os Tocoistas para a sua causa, o que é algo completamente diferente do que Cervelló pretende provar (SÁNCHEZ CERVELLÓ – Tocoísmo e Guerra Colonial..., p. 265, 270; cf. PACHECO, Carlos – *MPLA: Um Nascimento Polémico*, Lisboa: Vega, 1997, p. 81). Para a relação da religião com a política e a guerra em Angola nesta época, cf. SCHUBERT, Benedict – *A Guerra e as Igrejas: Angola 1961-1991*, Lucerne: P. Schlettwein Publishing, 2000; PÉCLARD, Didier – Religion and Politics in Angola: The Church, the Colonial State and the Emergence of Angolan Nationalism, 1940-1961. *Journal of Religion in Africa*, 28 (1988), p. 160-186. Tão tardiamente quanto 1998, o Exército Português ainda afirmava, mas sem precisar fontes, que os Tocoistas apoiaram a União dos Povos de Angola (Estado Maior do Exército, Comissão para o Estudo das Campanhas de África (1961-1974) – *Resenha Histórico-Militar das Campanhas de África: 1961-1974*, vol. 6: *Aspectos da Actividade Operacional: Angola: Livro I*, Lisboa, 1998, p. 104-107).

94 *The Watchtower*, LXXXI (24), 15.12.1960, p. 748-762; Auto de perguntas a J. Mancoca, 26.6.1961 (TT, *PIDE/DGS*, Del A PC 439/61, fol. 23-24). Auto de perguntas a António Quingue, 26.6.1961 (*ibidem*, fol. 34-36). WTBTS – *2001 Yearbook...*, p. 80-82; AATJ, Depoimento de J. Mancoca, [1970], fol. 9; TT, *PIDE/DGS*, Del A PC 439/61, fol. 102.

Assim, na época, ser neutral era considerado uma posição política e subversiva. Em consequência, a maioria dos crentes foi nessa ocasião enviada para prisões e campos de concentração por anos a fio, alguns quase uma década[95].

Apesar das exposições escritas apresentadas pelas Testemunhas de Jeová da metrópole às autoridades portuguesas, a opressão manteve-se. Em 1963, o representante português enviado para reorganizar as actividades das Testemunhas de Jeová e dois outros nacionais foram presos. Um deles tinha-se juntado às Testemunhas de Jeová enquanto fazia a recruta em Portugal e, dada a sua consequente posição neutral, foi sucessivamente disciplinado militarmente. A PIDE encontrava aqui o seu maior receio, a disseminação de ideais não-beligerantes nas casernas. Mais assustada ficou com uma lista de assinantes desta novel Testemunha de Jeová que continha precisamente muitos militares. A solução foi repatriar as três famílias europeias, decapitando novamente a liderança local[96].

Silvério Marques, Governador de Angola desde 1962, suspeitava particularmente do potencial subversivo de reuniões religiosas e, perante a persistência das Testemunhas de Jeová em continuarem a evangelizar e se reunirem para culto religioso, emite um despacho que oficialmente proscreve as Testemunhas de Jeová em Angola, em 22.10.1963, recomendando a repatriação de nacionais e o envio para campos de concentração, eufemisticamente chamados de "campos de recuperação", donde só poderiam sair se as suas convicções se tivessem alterado[97].

Até 1974, a repressão foi a norma em Angola e não a excepção, com sucessivas vagas de detenções, sobretudo dos homens que supervisionavam congregações locais, e o seu envio para prisões ou campos de concentração. Apenas a alguns crentes foi permitida a prática da religião em casa com a família, sem direito a organizar ou assistir a reuniões de culto ou evangelizar publicamente[98].

Em 1969, surgiu a primeira geração de objectores de consciência nativos, filhos de Testemunhas de Jeová e, nesta altura, vinham também, presos, jovens Testemunhas de Jeová da metrópole que eram espancadas e enviadas para a frente de batalha desarmadas. Em Janeiro de 1974, a DGS ponderava enviar umas dezenas de fiéis a Tribunal dada a sua reincidência em desobedecer à proscrição e ao facto de as sucessivas vagas de detenções não os demoverem das suas práticas religiosas. Mas essa possibilidade foi

95 TT, *PIDE/DGS*, Del A PC 439/61, fol. 106-109; *1983 Yearbook...*, p. 177-179.

96 TT, *PIDE/DGS*, Del A PC 249/65, fol. 165; Del A PC 61/71, vol. 4, fol. 48-57; Del A PC 208/63; TT, *PIDE/DGS*, Del A PC 343/63, vol. 4, fol. 75-94; AATJ, Depoimento de J. Mancoca, [1970], fol. 11; AATJ, Depoimento de Domingos Manuel, 10.3.1971, fol. 7; Depoimento de Manuel da Silva, 30.12.1970, fol. 1; AATJ, Depoimento de Manuel Acácio dos Santos, 8.3.1971, fol. 1-8.

97 TT, *PIDE/DGS*, Del A P. Inf. 15.45.B, fol. 32, 48-51, 57; *Ibidem*, Del A PC 249/65; Del A, P. Inf. 14.02.A, fol. 237-242; Del A 16.22A; Del A. P. Inf. 16.24 A1; AATJ, Depoimento de Domingos Manuel, 10.3.1971, fol. 8; AATJ, Depoimento de Manuel da Silva, 30.12.1970, fol. 2; cf. MEDINA, Maria do Carmo – *Angola: Processos Políticos da Luta pela Independência*, Coimbra: Almedina, 2005, p. 36-41, 96-117; PIMENTEL, Irene – *A história da PIDE*, Lisboa: Círculo de Leitores, 2007, p. 459-475.

98 TT, *PIDE/DGS*, Del A PC 61/71; Del A SR 26859, fol. 6-17.

mais uma vez posta em suspenso e, entretanto, a Revolução em Abril desse ano acabou por trazer a liberdade de culto às Testemunhas de Jeová, incluindo às que por anos estavam presas em campos de concentração[99].

No caso de Angola, nos mais altos escalões da administração colonial, havia uma convicção muito forte de que a repressão das Testemunhas de Jeová e de outras minorias religiosas consideradas subversivas era o melhor rumo a seguir. Assim, em 1962 havia 20 Testemunhas de Jeová activas, e apenas cerca de 130 em 1968, consubstanciando um crescimento muito ténue. Contudo, as sucessivas vagas de colonos para Angola também trouxeram muitas Testemunhas de Jeová e a sua resiliência e proselitismo acabaram por produzir resultados, atingindo a cifra de quase 2000 crentes em 1974[100].

De volta a Portugal: de 1961 até ao final do regime ditatorial

Como é que a PIDE se interessou pelas Testemunhas de Jeová em Lisboa? Via Luanda. Em 6 de Abril de 1961, o sub-director da PIDE em Luanda enviou um relatório à PIDE de Lisboa afirmando que havia membros das forças suecas da ONU, estacionadas no Congo, que eram Testemunhas de Jeová (algo extremamente inverosímil e revelador da sua ignorância), e cuja suposta missão era propagar as suas doutrinas em Angola. Um outro relatório da PIDE, de Maio, afirmava que o American Committee on Africa estava ligado à WTBTS e tentava influenciar nativos em Angola, preparando uma rebelião junto com os Protestantes. Nesta época havia muita informação proveniente de boatos que era validada[101].

Pouco tempo depois, surge o primeiro jovem objector de consciência na metrópole: João Gonçalves Mateus. O jovem apresenta aos oficiais uma exposição dos princípios bíblicos que o levaram a tomar tal posição e, mais tarde, explicou-se perante o General Luís da Câmara Pina, dado constituir uma espécie de novidade no meio castrense, sendo apodado de "O Messias". Foi preso, julgado no Tribunal da Boa Hora, e condenado a dois anos de pena suspensa, com a obrigação de cumprir os deveres militares, embora acabasse por não voltar a ser chamado. Até 1974, algumas dezenas de jovens Testemunhas de Jeová enfrentaram o mesmo desafio, uns sendo julgados, outros enviados celeremente para a frente de guerra, e outros espancados, nunca vendo o seu estatuto reconhecido pelo regime[102]. O procedimento corrente das jovens Testemunhas de Jeová objectoras de consciência era o de escreverem ao Presidente do Conselho, Presidente da República, Ministros e chefias militares. Muitas

99 TT, *PIDE/DGS*, Del A PI 58131, fol. 1-8; Del A PI 57729; Del A PI 53764; Del A PC 61/71; Del A PC 207/70; Del A PC 196/69; Del A PC 79/70, 16; fol. 73-74; Del A P. Inf. 15.45.D, fol. 15, 102, 139; Del A PC 18/74; *2001 Yearbook*..., p. 85.

100 PINTO, Pedro – Jehovah's..., p. 114-116.

101 TT, *PIDE/DGS*, SC SR 337/46, vol. 1, fol. 143.

102 TT, *PIDE/DGS*, SC SR 3310/61; Entrevista de João Gonçalves Mateus (29.10.2008). Agradecemos a Mafalda Vieira o uso deste material.

destas cartas eram passadas então à PIDE, GNR e PSP que colaboravam com a Polícia Militar para capturar os jovens já convocados e faltosos. Estes jovens eram usualmente acusados de serem comunistas. As autoridades militares temiam que as doutrinas das Testemunhas de Jeová se infiltrassem nos quartéis e mais seguissem o seu exemplo. Mesmo detidos, os jovens continuavam o seu proselitismo, falando aos soldados que os quisessem escutar[103].

Em vista do número crescente de jovens que objectavam ao serviço militar, as autoridades castrenses elaboraram um número especial da publicação *Soldado! Coisas importantes que deves saber,* dedicada às Testemunhas de Jeová. Uma súmula das suas doutrinas e textos bíblicos usados era assim entregue aos soldados, como forma de preparação para lidarem com as suas tentativas de evangelização. As Testemunhas de Jeová eram comparadas a um cavalo de Tróia e acusadas de serem subversivas, dado que a sua pregação de um novo Reino que estabeleceria a paz mundial equivaleria à predição da queda do Império Português. Ademais, a recusa em saudar a bandeira nacional ou em entoar o hino nacional eram particularmente afrontosos para o regime. Compreensivelmente, para melhor servir os interesses da instituição militar, muitas das suas crenças surgem deturpadas, como, por exemplo, ao se afirmar que as Testemunhas de Jeová não tinham nenhum respeito pela bandeira, que desobedeciam a toda e qualquer lei dos Governos, ou ainda que se recusavam a ingressar no Exército por já estarem ao serviço de uma organização que ambicionava tomar o controlo do mundo. Uma cópia desta publicação era entregue aos soldados e há registo de haver palestras sobre o seu conteúdo antes do embarque para África[104].

103 TT, *PIDE/DGS*, SC SJ 26578, fol. 1; SC SR 337/46, vol. 1, fol. 129-134; vol. 14, fol. 328-329; SC PC 1608/63, fol. 4-11; SC CI (2) 1469. Alguns destes jovens, após captura, eram enviados para o Batalhão Disciplinar de Penamacor, onde eram frequentemente espancados, como relatou em certa ocasião a "Rádio Portugal Livre" (uma rádio clandestina comunista sedeada em Bucareste), em Julho de 1966 (TT, *PIDE/DGS*, SC SR 337/46, vol. 32, fol. 49-52).

104 TT, *PIDE/DGS*, Del P, vol. 160, Pasta 14, fol. 88-92; Depoimento de Luís Sabino, 1.4.2011, na posse do autor. Para os objectivos desta específica publicação, cf. VAZ – *Opiniões públicas*..., p. 226-227, 293. Eis o percurso de um dos muitos jovens TJ objectores de consciência: David Mota, que se convertera em 1970, foi convocado em 1971. Escreveu ao Comandante do Centro de Inspecção e ao Ministro da Defesa Nacional, explicando por que razão as suas convicções religiosas o levavam a apresentar-se como objector. Duas semanas depois, foi detido e aprisionado na Casa de Reclusão no Porto. Doze dias depois, foi liberto e algum tempo depois novamente preso, desta feita sendo transferido para o Regimento de Infantaria de Vila Real, onde foi colocado em confinamento solitário por três meses, antes de ser enviado, no início de 1973, para a Guiné-Bissau, junto com outra TJ que fora presa em Vila Real. Após serem encarcerados na prisão de Bissau, foram transferidos para a prisão de Bolama para iniciarem a recruta como militares. Os dois jovens pediram uma audiência ao General Spínola, de passagem por Bolama, e o então Comandante das Forças Armadas na Guiné anuiu. Após a entrevista, receberam uma comunicação escrita de que a sua presença continuada naquele território era altamente inconveniente e desmoralizante para o bem-estar das Forças Armadas, sendo reenviados para Lisboa no dia seguinte. Mas, após novo período de prisão na Ajuda, em Lisboa, foram mais uma vez enviados para uma frente de combate, mas em Angola, junto do Regimento de Infantaria N.º 21, em Nova Lisboa (Huambo), para iniciar a recruta. A sua recusa trouxe-lhes violentos espancamentos e tiveram de suportar diversas formas de tortura. Entretanto, juntaram-se-lhes três jovens TJ angolanas, presas pela mesma razão, e igualmente alvo de sevícias. Os dois portugueses são destarte enviados para Luanda e confinados a isolamento na Casa de Reclusão por duas semanas. Por fim, são expedidos para o campo de trabalhos forçados de Cabo Ledo no Sul da colónia, onde já havia 23 TJ internadas, 20 delas nativas. Algumas semanas depois, foi amnistiado, junto com as demais TJ, no seguimento da Revolução de 25 de Abril de 1974 (Entrevista de Mafalda Vieira a David Mota, 29.3.2006).

Em Setembro de 1961, uma Testemunha de Jeová foi detida em Lisboa acusada de proselitismo e de ter defendido perante uma moradora, a quem pregava, as virtudes da neutralidade mesmo em face da guerra que grassava em Angola. Nesta altura, muitos artigos de jornais em Lisboa tinham reproduzido as acusações jornalísticas provenientes de Luanda, e havia uma grande susceptibilidade no público, notando-se isso na reacção das pessoas à mensagem das Testemunhas de Jeová (já em 20 de Junho elas tinham escrito ao Ministério do Interior para esclarecer a sua posição)[105]. Neste caso particular, segundo a PIDE, era um tipo de conversa que importava obstar face ao seu potencial subversivo da moral da Nação. Aquele pregador detido foi torturado de forma agressiva, nunca recuperando psicologicamente do sucedido. Esse interrogatório revelou a existência na metrópole de três casais de missionários estrangeiros, que foram em seguida convocados e acusados de pertencer, como o pregador detido, ao Partido Comunista[106].

O então director da PIDE, o Coronel Homero de Matos, defendia a tortura como legítimo meio de defesa dos interesses do Estado[107], e foi ele quem estabeleceu no papel a ligação das Testemunhas de Jeová com uma conspiração mundial antiportuguesa.

Baseando-se em informações recolhidas em Angola pelo Governador Venâncio Deslandes, e enviadas à sede da PIDE em Lisboa em Novembro de 1961, para o Matos, o facto de a U.R.S.S. permitir igrejas baptistas no seu território estaria relacionado com as suas actividades em África, ligando ainda os Baptistas Americanos (mas os Metodistas em outro relatório da mesma autoria) com o American Committee on Africa (ACOA). Matos elaborou um significativo despacho, identificando o líder da Igreja Ortodoxa Russa como sendo um oficial de topo da KGB, asseverando que os Ortodoxos eram amigos dos Baptistas, que eram organizações israelitas quem fazia propaganda comunista no Médio Oriente e África, e concluindo que todas estas igrejas estavam ligadas às Testemunhas de Jeová (WTBTS) nos EUA. Para Homero de Matos, não era coincidência que os Baptistas e Metodistas tivessem missões nas províncias portuguesas, crendo até mesmo que muitos católicos estariam a fazer o jogo dos comunistas. Junto com eles estavam os membros da religião Baha'i. Matos achava que quem controlava tudo era o ACOA, embora a maioria dos membros de todas aquelas organizações não soubesse das intenções pró-comunistas das suas hierarquias

105 TT, *PIDE/DGS*, SC PC 655/61. Para a mudança de atitude do público para com a mensagem das TJ, cf. *1962 Yearbook of Jehovah's Witnesses*, Brooklyn: WTBTS, 1961, p. 229-230; *1963 Yearbook of Jehovah's Witnesses*, Brooklyn: WTBTS, 1962, p. 238-240; *O Século*, 23.5.1961; *O Comércio do Porto*, 24.3.1961; *Voz do Sado* 9.1961; AATJ, Carta a Alfredo Santos Júnior, Ministro do Interior, 20.6.1961.

106 TT, *PIDE/DGS*, SC SR 337/46, vol. 13, fol. 13-16; SC SR 1269/62; SC SR 1268/62.

107 TT, *MAI-DDA*, Gabinete do Ministro do Interior, Cx. 196, Pasta "Pessoal nomeações"; TT, *Arquivo Oliveira Salazar*, AOS/CO/IN-16, vol. 4, ambos citados em PIMENTEL, Irene Pimentel – *A Política Internacional da Defesa do Estado. Direcção Geral de Segurança (PIDE/DGS). História da Polícia Política do Estado Novo*, Lisboa: Universidade Nova de Lisboa, tese dout., 2007, p. 146-152. Homero de Matos foi exonerado em 6.4.1962, sendo substituído por Fernando Silva Pais.

(forneceu o exemplo do Conselho Mundial das Igrejas Evangélicas que se aliou ao PC Russo sem os seus membros o saberem)[108].

Em conclusão, para Homero de Matos, todas estas organizações eram uma quinta-coluna instalada no Ocidente e urgia inverter a política americana e britânica para anular a possibilidade de os grandes poderes comunistas se tornarem hegemónicos. Aparentemente as razões concretas que conduziram Matos a ligar tão inequivocamente as Testemunhas de Jeová (neste caso a WTBTS, a entidade legal que usavam para prosseguir os seus fins religiosos) ao ACOA, tinham em comum apenas o facto de terem as suas sedes nos E.U.A. Parece que para ele todas as organizações religiosas não-católicas faziam, ou poderiam vir a fazer, parte de um esquema global orquestrado pelos comunistas soviéticos para eliminar o regime português[109], ressoando assim a tese principal do relatório da Sûreté belga sobre os velados objectivos da WTBTS,

108 TT, *PIDE/DGS*, SC SR 337/46, vol. 12, fol. 263-264; TT, *Arquivo Oliveira Salazar*, AOS/CO/UL-50C, vol. 1, fol. 82-92. Para um exemplo de como o comunismo era visto por autores pró-regime como estando por detrás de todo o género de organizações em África, e especialmente movimentos religiosos no Congo como a Kitawala, Kimbanguismo, e Tocoismo, cf. BOTZÀRIS, Alejandro – *África e o Comunismo*, vol. 2, Lisboa: JIU, 1961, p. 125-127, 157-160; e VENTURA, Reis – *Em Defesa de Angola*, Braga, Editora Pax, 1967, p. 115-117. Holden Roberto, líder da UPA, admitiu em 1999 que tivera ligações com o ACOA, sugerindo a Frank Montero e William Scheinman, seus fundadores, que fossem a Angola, o que fizeram, em Fevereiro de 1960, para verem por si mesmos se a situação ali era tão deplorável quanto Holden a apresentara. Por meio desta iniciativa, Holden Roberto tentou atrair a atenção dos nativos para a dominação colonial e promover contactos entre o ACOA e os nacionalistas cónego Manuel das Neves e Joaquim Pinto de Andrade, chanceler da arquidiocese de Luanda. O ACOA também preparou campanhas conjuntas a favor dos nacionalistas angolanos com o Methodist Board of Missions (Drumond Jaime & Hélder Barber (ed.) – *Angola: Depoimentos para a História Recente*, vol. 1, *1950 –1976*, Vila Nova de Gaia, 1999, p. 18-20; PACHECO – *MPLA...*, 116; PELISSIER – *La Colonie du Minotaure...*, p. 305-306; VAZ – *Opiniões públicas...*, p. 174-175, 208-209; cf. NOGUEIRA, Franco – *Diálogos Interditos*, I Vol., Braga: Editorial Intervenção, 1979, p. 108-109).

109 Digno de nota é o facto de a mais antiga pasta sobre as TJ nos Arquivos da PIDE em Lisboa ser constituída por informações sobre movimentos religiosos em Angola e no Congo Belga. O primeiro documento é um relatório do Governo do Huambo, de 1955, sobre o movimento Santos, que tinha eclodido em Julho desse ano em Nova Lisboa. Era um movimento anti-fetichista que proclamava a necessidade de as pessoas se verem livres de bens materiais, matarem o gado e deixarem de semear as plantações. O Governador do Huambo tinha recentemente lido um artigo num periódico português sobre a Kitawala no Congo e achou que o movimento Santos estava sem dúvida sob a influência da Kitawala ou do Tocoismo. Depois deste relatório inicial, seguem-se nessa pasta outros sobre o Kimbanguismo e o Tocoismo, e no meio destes, alguns sobre as TJ e traduções para português de excertos dos seus anuários e manuais bíblicos. A conclusão geral destes relatórios era que as religiões não-católicas eram uma ameaça à identidade nacional e, acima de tudo, uma possível causa de revoltas políticas e militares em Angola (Problemas de Angola: As seitas secretas. *A Voz*, Lisboa, 23.10.1955 (em DGARQ/TT, PIDE/DGS, SC SR 337/46, vol. 12, 518). Acerca do movimento Santos cf. PELISSIER – *La Colonie du Minotaure...*, p. 183. As conexões com a Kitawala, Tocoismo, etc. são abandonadas em CUNHA – *Aspectos dos Movimentos...*, Vol. II, p. 24-27, e em SANTOS – *Movimentos Proféticos...*, p. 493-499). Num relatório preparado em Janeiro de 1956, o Comando Militar de Angola mantinha a identificação das TJ com a Kitawala, fazendo eco da informação proveniente do Governo do Huambo: "[A Kitawala] filia-se na organização protestante [*sic*] "WATCH TOWER" com sede em New-York", dizia o relator, e passa a descrever os acontecimentos ocorridos no Huambo como sendo provocados por adeptos da Kitawala, introduzindo depois Simão Toco como estando em contacto com a WTBTS em Nova York. Ora, a descrição do comportamento agressivo e violento destes pretensos membros da Kitawala/TJ/Tocoistas não se enquadra numa secção do mesmo relatório que afirma terem os seus membros criado "graves problemas durante esta ultima guerra quer na Alemanha quer na Holanda e outros países onde obrigou à criação dos 'Tribunais de Consciência' no que foram julgados os indivíduos a que o recurso à guerra 'repugnava' a sua consciência. Na Alemanha foram adoptadas medidas capitais para a debelação dos seus efeitos", evidentemente referindo-se às milhares de TJ que foram enviadas para campos de concentração e àquelas que foram decapitadas após condenação pelos tribunais nazis, expondo assim os paradoxos e fragilidades do relatório (Arquivo Histórico Militar, FO/039/11/588/310, "Relatório da Situação do Comando Militar de Angola referente a Janeiro de 1956", 2 fol.).

a saber, a subversão dos estados coloniais em África ao serviço do comunismo, um relatório que circulou em Lisboa[110].

Não sabemos se Salazar e outros ministros que receberam estes relatórios criam piamente em todas estas ligações, pouco substanciadas em factos, mas Matos sim. Os visas dos missionários Testemunhas de Jeová não foram renovados, apesar da intervenção da embaixada inglesa, mas Matos concede-lhes uma entrevista. Nas notas dactilografadas que os missionários escreveram antes de abandonar o país, temos a confirmação do seu pensamento, que poderíamos pensar ficcionado se não tivéssemos os relatórios do Arquivo da PIDE para o corroborar. Matos falou-lhes do objector de consciência Mateus, e de como o seu exemplo era perigoso para a Nação em guerra, e que por essa razão eles não poderiam ficar em Portugal, apesar de os missionários alegarem que não poderiam ser responsabilizados por uma decisão pessoal de outrem baseada no estudo pessoal da Bíblia. Foi aí que Matos, rezam as notas,

> "tentou acusar-nos de sermos comunistas, dizendo que o PC usava várias religiões incluindo Catolicismo para infiltrar suas ideias em muitos países; e que o líder da Igreja Russa Ortodoxa era o chefe da KGB e que agora que a Igreja Russa era membro do Conselho Mundial de Igrejas, a KGB usaria esta organização para influenciar outros países, e que nós estávamos a ser inocentemente manipulados pelos comunistas. Quando lhe disse que Testemunhas de Jeová não pertenciam ao CMI ele não aceitou".

E a conversa acabou aí abruptamente. Foram expulsos do País e as publicações das Testemunhas de Jeová interditas de circular em todo o Império Ultramarino (2.1962)[111].

Foram remetidas várias exposições ao Ministério do Interior, em 1962, pelos responsáveis portugueses das Testemunhas de Jeová, em Lisboa, esclarecendo as suas crenças, defendendo-se da acusação de que eram comunistas, lançada pelos jornais e por algumas autoridades, bem como informando o que se considerava nas suas reuniões de culto, incluindo um convite para assistir às mesmas. Mas, não produziram os efeitos pretendidos. Conversas informais com o chefe de gabinete do Ministro revelaram que havia a convicção, por parte da PIDE, de que todas as organizações religiosas tinham

110 CROSS – Kitawala..., p. 70. O relatório da Sûreté constava do catálogo da biblioteca do Centro de Estudos Missionários em Lisboa, mas os nossos esforços para aceder a ele na última década foram baldados. Perdeu-se a localização das microfichas e as instalações fecharam ao público, mas conseguimos recuperar uma cópia no sítio www.aequatoria.be, agradecendo aos seus responsáveis pela cedência gratuita de um ficheiro digital do relatório.

111 AATJ, Relatório de Eric Beveridge e esposa, Lisboa, 1962, fol. 1-2; PICCONE – *Report on Portugal*, p. 7, cit. em PINTO – Testemunhas de Jeová..., p. 40-41; Cartas de Eric Beveridge ao Consulado Britânico em Lisboa (31.1.1962), ao Presidente da República Portuguesa (1.2.1962) e ao Ministro do Interior (13.2.1962) (TT, *PIDE/DGS*, SC PC 655/61, fol. 78, 93, 172); Cf. Arquivo Histórico do Ministério dos Negócios Estrangeiros (AHMNE), Mç. 469, PEA 353.2, Pasta "Prisões, agressões e expulsões-1, Pasta Testemunhas de Jeovah", 1964-1967.

sido infiltradas pelos Comunistas e que os recentes acontecimentos em Angola o provavam abundantemente[112].

A difusão de informações não-confirmadas continuou em Outubro de 1962. O Ministério do Interior emitiu nesse mês uma circular para os Governos Civis, baseado num relatório que apontava para uma série de homicídios brutais no Congo de que eram alegadamente autores as Testemunhas de Jeová, alertando que as Testemunhas de Jeová estavam a desnacionalizar os refugiados angolanos no Congo e ajudando os movimentos de libertação em Angola. O Ministério incentivava a uma enérgica acção para evitar a difusão das suas crenças na metrópole[113].

As autoridades estavam doravante municiadas com argumentos de peso: as Testemunhas de Jeová apoiavam os "terroristas" em Angola, repudiavam os valores nacionalistas por rejeitarem o Catolicismo e defendiam a não-beligerância quando a Nação estava em guerra.

As autoridades agiam agora com mais frequência e detinham fiéis das Testemunhas de Jeová em Viseu, Beja, Évora, Faro e Caldas da Rainha, onde uma congregação acabou por ser levada a Tribunal em 1963: o primeiro julgamento de muitos, por alegadamente não terem autorização para uma reunião religiosa. Foram contudo absolvidos porque não se provou que ultrapassavam o número permitido de pessoas numa reunião[114].

Entretanto, ainda nesse ano, mais uma congregação, desta feita em Aveiro, foi detida e levada a tribunal. Os seus membros foram condenados a penas de prisão, a maioria com pena suspensa, por pregação desnacionalizante[115].

Ainda assim, alguns núcleos de Testemunhas de Jeová tentaram ultrapassar as proibições. As congregações de Setúbal e Porto pediram aos respectivos Governos Civis autorização para realizarem conferências sob diferentes nomenclaturas. No Porto, o pedido foi feito em nome da "Associação Cristã dos Estudantes da Bíblia". No Porto, o pedido foi deferido. Em Setúbal, o pedido foi autorizado inicialmente, mas recusado após intervenção da PIDE, incidentalmente aqui com um dos filhos de Aristides de Sousa Mendes como fundador da "Conferência Religiosa dos Estudantes da Bíblia Sagrada"[116].

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112 Exposição ao Ministro do Interior, 4.7.1962 (TT, *PIDE/DGS*, SC CI [2] 402, fol. 259-265); AATJ, Relatórios sobre a legalização em Portugal, 30.8.1962, fol. 1; 16.10.1962, fol. 1; e Cópia de exposição ao Ministro do Interior, 23.11.1962, fol. 1-3.

113 Em Outubro de 1963, essas acusações foram desmentidas pela PIDE de Angola (TT, *PIDE/DGS*, Del A P. Inf. 15.45.B, 93-123; TT, MI, ACL-MAI. GM-SG-0045/62 Caixa 224).

114 O oficial da PSP das Caldas da Rainha que conduziu a detenção relatou ao Chefe do Quartel-General da PSP que as TJ constituíam um problema de natureza política e subversiva, e não de natureza religiosa, com o objectivo de "destruir os princípios básicos da nossa civilização", lamentando que a lei não lhes permitisse neutralizá-las (TT, *PIDE/DGS*, SC PC 655/61, fol. 82; *PIDE/DGS*, SC SR 4459/62, fol. 65-70; AATJ, Notas soltas sobre a actividade e vida das TJ em Portugal: O primeiro julgamento: Caldas da Rainha, 1963, fol. 1-2; Idem, Narrativa dos eventos nas Caldas da Rainha, [1963], fol. 1-4).

115 TT, *PIDE/DGS*, SC CI (2) 1156, fol. 24-27; *PIDE/DGS*, SC PC 1858/66, fol. 3.

116 PINTO – Testemunhas de Jeová..., p. 42; TT, *PIDE/DGS*, SC SR 337/46, vol. 42, fol. 1-7; Del P SR 39821, fol. 10. Em 1963, as autoridades também detiveram, prenderam ou identificaram fiéis em Faro, Lisboa, Porto e Castelo Branco. Em 27.6.1964, o

Uma outra fonte de pressão sobre a actividade evangelizadora das Testemunhas de Jeová foram os boletins paroquiais e os jornais, alguns deles de matriz católica, uns pró-regime (*Diário da Manhã, Agora*), outros de natureza regional (*A Voz do Sado, Litoral de Aveiro*), avisando os seus leitores do potencial nocivo das Testemunhas de Jeová face aos interesses da Nação, incentivando a denúncia às autoridades[117].

Também muitos livros foram publicados para apontar não só erros doutrinais das Testemunhas de Jeová face ao Catolicismo ou Protestantismo mas sobretudo os seus perigos sociais e políticos (o primeiro em 1956, a que se seguiu quase uma dezena depois de 1965)[118].

A reacção mais emblemática foi a do padre católico João de Sousa que, em Setembro de 1963, apresentou no seu programa televisivo nacional "Amanhã é Domingo", várias palestras sobre os perigos das Testemunhas de Jeová, simultaneamente dando-lhes uma visibilidade nacional. O texto sairia em formato de livro, aprovado pelo Patriarcado, um ano depois. Para Sousa, as razões do sucesso evangelizador das Testemunhas de Jeová passavam por uma grande capacidade de persuasão dos seus membros, apoiada em citações truncadas da Bíblia, explorando aquilo que achava ser uma falta de conhecimento bíblico dos católicos. Recomendava que se inscrevessem em cursos e comprassem uma boa Bíblia anotada. Em relação à objecção de consciência, Sousa afirmava que a Igreja os aceitava, mas que os Governos não podiam permitir que os cidadãos tomassem decisões baseadas na sua consciência, sem qualquer tipo de restrição, dado que a guerra travada em Angola era de natureza defensiva e apoiada por valores morais, como o direito natural de defender a soberania da pátria, concluindo que as Testemunhas de Jeová não poderiam invocar a liberdade religiosa para apoiar as suas posições[119].

Ministério do Exército informou a PIDE que as TJ usavam pseudónimos como disfarce, como "Estudantes da Bíblia", "Assembleia do Novo Mundo" e "Assembleia de Deus" (TT, *PIDE/DGS*, SC SR 337/46, vol. 14, fol. 221).

117 Cf., *inter alia*, *Jornal da Madeira*, Funchal, 4.4.1959; *Apostolado*, 6.5.1961; *Agora*, Lisboa, 17.6.1961; *Novidades*, Lisboa, 7.8.1961; *A Voz*, Lisboa, 6.9.1961; *Voz do Sado*, Alcácer do Sal, 9.1961; *Lumen*, 6.1962, p. 611-615; *Litoral*, Aveiro, 14.9.1963; *Nossa Senhora da Torre*: *Boletim Paroquial da Sé de Braga*, Braga, 3/4.1964; *Debate*, Lisboa, 10.10.1964; *Boletim Paroquial de Santa Luzia*, Angra do Heroísmo, 20.2.1965; *Diário da Manhã*, Lisboa, 7.7.1965; *Diário dos Açores*, Ponta Delgada, 18.3.1966; *Diário do Norte*, Braga, 23.6.1966; *Actualidades*, Lisboa, 1.4.1967; *Política*, Lisboa, 30.1.1970.

118 *As Testemunhas de Jeová*, Lisboa: Publicações Palavras da Vida, 1956; FERNANDEZ SUAREZ, Domingo – *Os falsos testemunhas de Jeová*, Lisboa: Casa Publicadora das Assembleias de Deus, 1964 (com 2.ª ed. em 1966 e 3.ª em 1973); SAPEIRA, Victor da – *Filhos de Deus ou testemunhas de Jeová?*, Lisboa, 1965; VAZ, A. Luís – *As testemunhas de Jeová*, Braga: Braga Editora, 1969; OLIVEIRA, João de – *Testemunhas de Jeová e seus enganos*, Braga: Editora Pax, 1969 (com 2.ª ed. em 1972 e 3.ª em 1973); PINTO, José Barbosa – *Ano 1914: que dizem as testemunhas de Jeová?*, Braga: Secretariado Nacional do Apostolado da Oração (SNAO), 1972; Idem – *Como é a Bíblia das testemunhas de Jeová?*, Braga: SNAO, 1972; Idem – *Como trabalham as testemunhas de Jeová?*, Braga: SNAO, 1972; Idem – *Quem são as testemunhas de Jeová?*, Braga: SNAO, 1972; Idem – *Ano 1975: que dizem as testemunhas de Jeová?*, Braga: SNAO, 1972; MARTINEZ ALMENDRES, Gregório – *Testemunhas de Jeová em minha casa*, Lisboa: Sampedro, 1974. Em algumas ocasiões, eram membros do clero quem denunciavam às autoridades as actividades das TJ (TT, *PIDE/DGS*, SC SR 337/46, vol. 15, fol. 52-53; SC CI (2) 1605 (2), fol. 10; TT, *MAI*, DGAPC, 1ª Rep., Lº 25, Z-1/61 (Mç. 811), 1962-1964, fol. 145).

119 SOUSA, João de – *Amanhã é Domingo, Palestras proferidas na Rádio Televisão Portuguesa*, Braga, 1964, p. 285, 314, 342, 353-366. Sousa usou citações truncadas das publicações das TJ para provar alguns dos seus argumentos (Cf. PINTO – Jehovas Zeugen…), sendo uma das suas principais fontes a obra de uma ex-Testemunha de Jeová (William Schnell – *Trinta anos escravizado à Torre*

As Testemunhas de Jeová mudaram de estratégia a partir de 1964 para responder à ofensiva persecutória do Estado Novo, bem como ao clima de suspeição pública. Face ao fracasso de inúmeras exposições às autoridades, passaram a publicar artigos nos seus periódicos, expondo a perseguição de que eram alvo, apresentando datas, locais, nomes e citações de documentos oficiais. Convidavam os leitores a escrever às autoridades portuguesas em defesa da liberdade religiosa, uma prática corrente das Testemunhas de Jeová nessa década dada a repressão de que eram alvo em vários pontos do globo[120].

Começou com a *Despertai!* de 22.5.1964 (8.8.1964, em português) que referia a circular confidencial n.º 841, de 1962, que ao proibir a circulação da sua literatura não respeitava a liberdade de religião consagrada na Constituição. Expunham-se as acusações da imprensa que as associava aos massacres de Angola. A primeira cópia que as autoridades obtiveram foi enviada a Salazar[121].

Não foi assim surpreendente que a embaixada portuguesa em Washington replicasse e visse publicada uma carta aberta na edição portuguesa da *Despertai!* de 8.11.1964 defendendo que a liberdade religiosa não poderia servir de desculpa para a violação das leis, nomeadamente a distribuição de propaganda que encorajava o desrespeito da bandeira e o eximir-se dos deveres militares. Defendia ainda que a sua evangelização de casa-em-casa infringia os direitos individuais das pessoas, forçando as diversas confissões religiosas a pedir a intervenção das autoridades para sossegar as populações alarmadas. Nesse mesmo número, as Testemunhas de Jeová responderam com factos do mesmo teor do primeiro artigo, rejeitando as contra-acusações, e solicitando a suspensão da perseguição[122].

Ao mesmo tempo, milhares de cartas eram recebidas nas embaixadas e legações portuguesas pelo mundo inteiro que, preocupadas com o impacto, pedem instruções urgentes ao Ministério dos Negócios Estrangeiros. A PIDE fornece-as, asseverando não ter havido nenhuma represália contra as Testemunhas de Jeová, apenas acções para proteger os cidadãos de um proselitismo alarmista. Em consonância, o Ministro Franco Nogueira emite uma circular, a 1.9.1964, defendendo a existência de liberdade

de Vigia, Lisboa, 1962). O livro de Sousa foi aprovado por Isaías da Rosa Pereira com o "Nihil obstat" e pelo Cardeal Patriarca de Lisboa em Maio de 1964. O Presidente do Sínodo da Igreja Evangélica Metodista do Porto elogiou o sacerdote católico pelo seu trabalho na televisão e esta carta foi publicada em anexo no seu livro, junto com outras redigidas por Protestantes, Católicos e uma ex-TJ (SOUSA – *Amanhã é Domingo...*, p. 368). Alguns meses mais tarde, em Setembro, J. M. Cruz Diniz ecoou as preocupações de João de Sousa, proclamando que os poderes públicos eram indiferentes à presença de uma seita tão anti-social e antipatriótica que estendia a sua influência de Lisboa ao Porto, Coimbra, Almada, Amadora, Queluz, Odivelas e Figueira da Foz (J. M. Cruz Diniz – As Testemunhas de Jeová. *Lumen* (1964), p. 678-696).

120 Carta circular a todas as congregações das TJ, 13.7.1964 (TT, *PIDE/DGS*, SC CI (2) 3509, fol. 87).

121 TT, *PIDE/DGS*, SC SR 337/46, vol. 14, fol. 193. O artigo intitulava-se "Suprimida a liberdade de adoração" (*Despertai!*, XLV (15), 8.8.1964, p. 12-19). A data de distribuição ao público precede a data da revista em algumas semanas.

122 *Despertai!*, XLV (21), 8.11.1964, p. 21.

religiosa em Portugal, e que apesar dos nomes e datas especificada, a PIDE garantira que tudo era falso[123].

Quem não apreciava esta campanha era o Chefe do Estado Maior das Forças Armadas, que preparou um relatório para o Ministro do Interior, Santos Júnior, que não só o aprovou como o transformou numa circular expedida aos Governos Civis, GNR, PSP e PIDE. Nele afirma-se que as Testemunhas de Jeová têm objectivos puramente materialistas de extinção dos governos, autoridades e igrejas existentes, e ambições políticas de domínio universal, pelo que não poderiam beneficiar dos direitos constitucionais atribuíveis à prática religiosa, pois não só não estavam legalizadas como caíam sob a alçada do art.º 174.º do Cód. Penal, por, no seu entender, "pregar[em] a desobediência colectiva às leis de ordem pública e ordens legítimas emitidas pelas autoridades"[124].

Nessa circular, datada de 17.10.1964, o Ministro ordenou o fim das suas actividades e a dissolução dos locais de culto, considerados clandestinos e subversivos. Nesse ano, as rusgas policiais em lares, subiram para 130 em contraste com as 17 no ano anterior, e o número de pessoas detidas e presas quase chegou à centena, ultrapassando a centena e meia em 1965[125].

As Testemunhas de Jeová reagiram por assumir a via da clandestinidade: dividiram as congregações em grupos mais pequenos, que se reuniam em casas particulares, definindo-se horários de entrada diferentes para todos os crentes nos dias de culto, e adoptando-se protocolos de evasão e camuflagem de publicações em caso de rusgas. Os convites para participar nas reuniões de culto eram feitos com redobrada cautela, por causa dos agentes policiais disfarçados que procuravam infiltrar-se (há relatórios redigidos por agentes da PSP que assistiram a reuniões de culto em 1963, no Porto). Muitos dos fiéis deixaram de usar nomes completos ao falarem entre si, outros optaram por pseudónimos. A evangelização deixou de ser feita sistematicamente em todos os apartamentos de prédios, sendo antes errática: os pregadores mudavam constantemente de rua para não levantarem suspeitas. Incentivou-se a redacção de relatórios dos incidentes ocorridos com as autoridades, enviados à sede nos E.U.A., que depois os publicitava nas suas revistas (mas isto até a PIDE sabia, pois apreendeu uma circular interna das Testemunhas de Jeová de 1 de Janeiro de 1965 com estas indicações) [126].

Mas ainda era relativamente fácil, dadas as características peculiares da prática religiosa das Testemunhas de Jeová, serem identificadas, e sobretudo denunciadas. A maioria das denúncias eram anónimas, por carta ou telefonema, e advinham do

123 TT, *MAI*, DGAPC, 1ª Rep., Lº 25, Z-1/61 (MÇ 811), 1962-1964, fol. 145; AHMNE, Mç. 469, PEA 353.2, Pasta "Prisões, agressões e expulsões-1, Pasta Testemunhas de Jeovah"; TT, *PIDE/DGS*, SC SR 337/46, vol. 14, fol. 169.

124 TT, *PIDE/DGS*, SC SR 337/46, vol. 15, fol. 126.

125 PINTO – Testemunhas de Jeová..., p. 42 (Os dados citados aqui foram actualizados em função de novos processos da PIDE/DGS disponibilizados).

126 TT, *PIDE/DGS*, SC CI (2) 7168, fol. 64.

descontentamento com a inépcia das autoridades[127]. Um opositor das Testemunhas de Jeová forjou até uma sua circular convocando uma manifestação silenciosa no Terreiro do Paço, em Outubro de 1966, em protesto contra o tratamento abusivo das autoridades. Chegou a várias congregações e às autoridades policiais. As Testemunhas de Jeová acharam que era uma manobra da PIDE, mas a consulta do processo no Arquivo da PIDE permite concluir que não. Embora a PIDE tivesse dúvidas quanto à autenticidade da missiva, no dia aprazado, a Polícia Militar e canhões de água foram colocados no suposto local da manifestação. Outra iniciativa teve lugar em 1970, nos arredores de Lisboa, sendo encontradas dezenas de folhetos anti-Testemunhas de Jeová nas ruas, um deles com um desenho de Álvaro Cunhal anunciando aos camaradas a mudança de nome para Testemunhas de Jeová, e outros que atribuíam às Testemunhas de Jeová um comportamento cobarde face à Guerra no Ultramar[128].

Os anos de 1964 e 1965 presenciaram uma elevada repressão contra uma comunidade que atingia agora cerca de 2000 a 3000 membros, de norte a sul do território metropolitano, incluindo as ilhas, quase 10% deles tendo sido alvo de alguma forma de repressão. Vários crentes foram levados aos tribunais civis, na Covilhã e no Porto, embora as sentenças não fossem as que a P.S.P. desejava. Um exemplo característico da dureza persecutória nesta altura é o caso de um jovem rapaz e três fiéis do sexo feminino, duas delas menores de 13 e 16 anos, que foram detidos pela PIDE na Prisão de Caxias por um mês. Quando a mãe das menores se dirigiu à prisão foi também presa. O rapaz seria levado para um quartel para treino militar forçado[129].

No auge da repressão, Franco Nogueira, Ministro dos Negócios Estrangeiros, acede a reunir-se com representantes estrangeiros das Testemunhas de Jeová, em 25.2.1965, no que parecia augurar uma mudança de atitude. O Ministro afirmou desconhecer a perseguição de que eram alvo e que não via razões para que não fossem

127 TT, *PIDE/DGS*, SC CI (2) 6498, fol. 70; Del P PI 39819, fol. 4; SC CI (2) 1605, fol. 10; SC SR 337/46, vol. 14, fol. 49; vol. 15, fol. 179; vol. 16, fol. 52-53; vol. 17, fol. 2; vol. 18, fol. 6, 12. Os relatórios das sessões de culto assistidas por um agente da PSP em 1963 descrevem em detalhe aquilo que era ali ensinado, mas o agente apenas descreve matérias bíblicas (TT, *PIDE/DGS*, Del P PI 30058, vol. 1, fol. 384-385). Há outros relatórios de natureza similar (TT, *PIDE/DGS*, Del C PI 29248, fol. 260; Del P PI 39820, fol. 1; SC SR 337/46, vol. 14, fol. 19-27).

128 PINTO – Testemunhas de Jeová..., p. 42; TT, *PIDE/DGS*, SC SR 337/46, vol. 22, fol. 43, 127; AATJ, Carta da filial de Lisboa à sede das TJ em Brooklyn, 12.10.1966, fol. 1; *1983 Yearbook...*, p. 205.

129 PINTO – Testemunhas de Jeová..., p. 41. Em 1964 e 1965, houve acções persecutórias em Abrantes, Algueirão, Almada, Amadora, Angra do Heroísmo, Barreiro, Beja, Belas, Castelo Branco, Caldas da Rainha, Coimbra, Covilhã, Entroncamento, Estômbar, Feijó, Funchal, Guarda, Idanha, Ílhavo, Lisboa, Mem Martins, Mouriscas, Odivelas, Porto, Ponta Delgada, Portimão, Queluz, Setúbal, Trafaria, Vila Nova de Gaia e Viseu (os dados para estes anos e os que se lhe seguiram foram obtidos a partir da consulta de processos do fundo PIDE/DGS na TT e nos relatórios de ocorrências no AATJ). Na Covilhã, um grupo de TJ de Castelo Branco, que ali fora evangelizar, foi detido e apresentado em tribunal pela PSP a 14.3.1965. Depois de terem sido interrogados toda a noite acerca do serviço militar e da saudação à bandeira, foram acusados de estarem envolvidos em política, mas o juiz absolveu-os sem fiança. No caso do Porto, quatro TJ foram levados a tribunal por terem conduzido sessões de culto num edifício que não estava licenciado para tal efeito. A acusação alegava que os réus tinham tentado convencer jovens a resistir à incorporação militar, mas o juiz não encontrou evidências disso, absolvendo os réus (AATJ, Cópia de sentença judicial, 10.5.1965; Relatório de perseguição, 14.12.1964).

legalizadas, como os seus representantes solicitavam, bem como que as suas reuniões fossem abertas ao público e que as suas publicações circulassem livremente. No entanto, fora Nogueira quem instruíra as missões diplomáticas, em 1964, a responder à campanha internacional das revistas das Testemunhas de Jeová expondo a perseguição de que eram alvo em Portugal. Isso tornou-se evidente no decurso da conversa quando Nogueira manifestou desagrado pelas Testemunhas de Jeová terem assumido tal estratégia em vez de falarem directamente com o Governo. Foram-lhe relembradas as várias exposições entregues pelas Testemunhas de Jeová desde 1961 a diversos ministros sem qualquer resposta. Nogueira prometeu olhar de perto para os seus pedidos, solicitando uma lista das alegadas incidências, que lhe foi entregue a 27.9.1965[130].

Não encontrámos evidência de que Nogueira tivesse tomado qualquer iniciativa. O que aconteceu, alguns meses depois, foi novamente a detenção de mais uma congregação, neste caso no Feijó, pela G.N.R. Pela primeira vez, uma congregação religiosa ia ser levada ao Tribunal Plenário da Boa-Hora. Neste tribunal político quase invariavelmente os juízes seguiam as recomendações da PIDE, instrutora do processo, que no caso dos interrogatórios aos membros desta congregação seguiu os procedimentos habituais de uso da força e rudeza, mesmo com mulheres grávidas e menores, todos acusados de servir os interesses comunistas e de rebeldia contra o Estado por incitarem os jovens a não servir na guerra colonial[131].

Os principais jornais publicaram o despacho de pronúncia que denunciava as Testemunhas de Jeová como um movimento político importado para fomentar a agitação e subversão. Na primeira sessão, a 23.06.1966, alguns fiéis da confissão conseguiram entrar no recinto, ao passo que cerca de 2000 circulavam nas suas imediações, para dar apoio moral[132].

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130 PINTO – Testemunhas de Jeová…, p. 43; AATJ, Memorando de entrevista em Lisboa, 28.2.1965, fol. 1-5; Tradução da carta enviada ao MNE, 27.9.1965; WTBTS – *Awake!* XLVII (4), 22.2.1966, p. 17-28; Memorando entregue no MNE (d. 4.4.1965), AHMNE, Mç. 494, PEA 353.2, Proc. 905.

131 COELHO, José Dias – *A Resistência em Portugal*, Porto: Inova, 1974, p. 69-74; ROSAS, Fernando et. al. – *Tribunais Políticos. Tribunais Militares Especiais e Tribunais Plenários durante a Ditadura e o Estado Novo*, Lisboa: Temas e Debates, 2009, p. 97-213. A informação sobre os interrogatórios da PIDE, o decorrer das sessões do julgamento e os eventos que levaram à entrada nas prisões dos condenados neste processo da Boa Hora foi obtida pelo autor em conversas que tiveram lugar em Abril de 2002 com Celeste J. R. Freitas, Emiliana Correia de Abreu, Isabel S. T. C. Mendes, José Fernandes Lourenço, Luís A. S. Canilhas, Manuel José Fernandes, Maria Adelina G. Lança, Maria Amélia M. Cardoso, Maria Gabriela P. Santos, Maria Gertrudes C. G. Tita, Maria Joaquina da Assunção, Olívia Correia e Vitalina M. Lança.

132 PINTO – Testemunhas de Jeová…, p. 43-44. Em reacção à detenção da congregação do Feijó, os responsáveis das TJ em Lisboa enviaram uma exposição, em 27.9.1965, ao Ministro do Interior, com conhecimento para Salazar e Américo Tomás. Os peticionários, José Maria de Almeida Lança, Pedro Saraiva do Amaral e Joaquim Martins São Pedro Junior explicam ter tido conhecimento da circular ministerial de 17.10.1964 e do relatório acompanhante acerca delas, o que os levara a compreender as razões da repressão que se abatera sobre os seus correligionários. Contudo, argumentavam que uma profunda distorção das suas crenças e objectivos teria ocorrido, passando a explicar em detalhe a posição da religião sobre os valores nacionais, a bandeira e deveres militares (AATJ, Exposição ao Ministro do Interior, 27.9.1965, fol. 1-15). Alguns meses depois, é expedida nova exposição, dado o aumento da repressão, solicitando uma audiência para explicar o seu conceito de neutralidade crista (AATJ, Exposição ao Ministro do Interior, 1.12.1965, fol. 1-8). A nenhuma das exposições foi dada resposta. Uma foto da multidão junto do Tribunal foi publicada

Toda a publicidade do evento tinha como objectivo apresentar negativamente o movimento religioso. Muitos jornais estrangeiros apareceram, e os recortes coleccionados pela PIDE mostram uma disseminação de informações que talvez não agradasse às autoridades. A Rádio Nacional Dinamarquesa relatava que "poderia parecer surpreendente, mas a segurança nacional portuguesa estava a ser ameaçada pelas Testemunhas de Jeová", ao passo que um jornal canadiano comparava Salazar a Hitler. As próximas sessões decorreram à porta fechada, mas havia jornais da oposição no Brasil que continuavam a noticiar o evento, bem como as rádios clandestinas "Portugal Livre" e "Voz da Liberdade", tendo ecos do julgamento chegado inclusivamente à Comissão de Direitos Humanos na ONU[133].

O advogado dos réus, Vasco de Almeida e Silva, alegou que nenhum dos réus cometera os factos da acusação. O Procurador da República não apresentou nenhuma testemunha, nem contra-interrogou os réus ou as suas testemunhas, e interveio apenas para sugerir que se as testemunhas dos réus eram também Testemunhas de Jeová deveriam estar também no banco dos réus. Aquando das alegações finais, pediu apenas que se fizesse justiça. Dois dias depois, a sentença correspondia, sem grandes alterações, àquilo que a PIDE já concluíra na informação que prestara ao Tribunal: condenou-se todos os réus a diversas penas de prisão que atingiram os cinco meses e meio, exceptuando dez dos réus que receberam penas suspensas dado não serem membros oficiais da confissão na ocasião da detenção, mas apenas pessoas interessadas nas suas doutrinas[134].

Na sentença, os juízes repetidamente afirmavam que não se tratava de um problema de liberdade religiosa, mas de desobediência às leis, forçando assim a inevitável condenação dos réus. Vasco de Almeida e Silva apelou para o Supremo Tribunal de Justiça argumentando que não se provara que qualquer dos réus fora o autor material de qualquer crime, mas antes que todos os réus, na data da rusga, se preparavam para uma reunião de natureza religiosa, que nem sequer se efectuou, pois a GNR interveio antes do seu início; pelo que nessa reunião os réus não poderiam ter instigado à desobediência colectiva. O que se provou, continuava o seu advogado, é que os réus eram Testemunhas de Jeová e, potencialmente, segundo a sentença agora exarada,

em MADEIRA, João et al. – *Vítimas de Salazar, Estado Novo e Violência Política*, Lisboa: A Esfera dos Livros, 2007, imagem 9 sequencial à p. 160.

133 PINTO – Testemunhas de Jeová..., p. 43-44; AHMNE, Mç. 494, PEA. 353.2, Proc. 905, Ofício 1412 de 2.11.1966 da Missão Permanente de Portugal junto das Nações Unidas.

134 As sessões foram acompanhadas por vários jornais (*República*, Lisboa, 14.6.1966; *Diário de Lisboa*, 14 e 23.6 e 9.7.1966; *Diário Popular*, Lisboa, 14 e 24.6 e 9.7.1966; *O Século*, Lisboa, 15 e 24.6 e 1, 8 e 10.7.1966; *Diário de Notícias*, 15 e 24.6 e 1, 8 e 10.7.1966; *Província de Angola*, 15.6.1966; *O Comércio do Porto*, 15.6.1966; *A União*, Angra do Heroísmo, 22.6.1966; *O Primeiro de Janeiro*, Porto, 24.6 e 10.7.1966). Há ainda o relatório de Cândido Lopes Ferreira, agente da PIDE (TT, *PIDE/DGS*, SC PC 1254/65, vol. 1, fol. 300-301), e os relatórios elaborados pelas TJ presentes no auditório (AATJ, Relatório sobre o julgamento do Feijó, 23p.). O processo judicial pode ser consultado (TT, *Tribunal da Boa-Hora*, 3.º Juízo, 17386/65, Cx. 811-2), bem como a lista completa dos condenados (ROSAS – *Tribunais Políticos*..., p. 612-613).

poderiam praticar, em abstracto, se não o tivessem já feito, a difusão de doutrinas que poderiam ter o efeito de instigar à desobediência colectiva. Tratou-se, na realidade, do julgamento das crenças de uma confissão religiosa. Sem surpresas, o Supremo confirmou a sentença através dos juízes Francisco Soares, Adriano Vera Jardim e José Cabral Ribeiro de Almeida, em 22.2.1967. A sentença foi depois devidamente difundida pelas províncias ultramarinas para orientar as autoridades locais[135].

As penas de prisão foram convertidas em multas, e as autoridades portuguesas não esperavam que os réus ora condenados não as pagassem, preferindo antes ir para a prisão, mas foi isso o que sucedeu, forçando um adiamento do aprisionamento de 28 de Abril para 18 de Maio devido à burocracia envolvida. Surpreendentemente, estes criminosos condenados por crimes contra a segurança do Estado, incitadores à desobediência no que tangia a ordens públicas, civis e militares, segundo a sentença, no dia 18 de Maio de 1967 apresentaram-se voluntariamente ao secretário-geral do Tribunal Plenário, que confirmou o seu aprisionamento, designando as dezoito mulheres para a prisão das Mónicas e os seis homens à prisão do Limoeiro. Ora, estas eram prisões para ofensas civis não políticas. Esta linha de procedimento era incongruente dado que, desde o início, o processo fora assumido pela PIDE, trazido a um Tribunal Político, com condenações por crimes contra a segurança do Estado. Depois das formalidades estarem concluídas, os vinte e quatro condenados foram enviados sem nenhum guarda ou escolta oficial até aos locais onde serviriam os termos de prisão, que variava de um mês e meio até quatro meses e meio. O oficial judicial apenas lhes pediu que viajassem em grupos separados para não atrair as atenções. Alguns dos condenados entoaram cânticos religiosos pelo caminho e outros tiveram oportunidade de ir a um café comprar leite e fruta, antes de chegarem ao Limoeiro. Nessa prisão, uma Ramona aguardava as mulheres para as transportar até às Mónicas[136].

Em resposta, as Testemunhas de Jeová lançaram uma nova campanha internacional com artigos nas suas revistas, que decorreu de 1966 a 1967, acompanhando o julgamento na Boa Hora. Imprimiram também um folheto especial de quatro páginas, em português, intitulado *Um julgamento simulado de cristãos – a vergonha de Portugal*, contendo um relato detalhado das sessões, e que teve uma tiragem de vários milhares de exemplares, expedidos por via postal pelos fiéis espalhados pelo mundo, junto com cartas apelando à liberdade religiosa, para autoridades civis e militares nacionais, juízes,

135 PINTO – Testemunhas de Jeová..., p. 45; TT, *Tribunal da Boa-Hora*, 3.º Juízo, 17386/65, fol. 922-935, 985-987.

136 PINTO – Testemunhas de Jeová..., p. 39, 44; AATJ, Carta da filial das TJ de Lisboa à sede em Brooklyn, 20.5.1967, fol. 1-2. A idade dos condenados variava entre os 20 e 70 anos. Cerca de vinte menores, cujos ambos os pais foram presos, tiveram de ser entregues aos cuidados de concrentes. Uma das condenadas dera à luz três semanas antes e entrou na prisão com o filho nos braços. Ironicamente, todos os prisioneiros beneficiariam de uma amnistia de três meses decretada pelo Governo após a visita a Portugal do Papa Paulo VI (AATJ, Carta da filial das TJ de Lisboa à sede em Brooklyn, 14.6.1967, fol. 1-2). Mais de vinte das mulheres condenadas em tribunal não foram encarceradas porque os seus maridos, não sendo membros da confissão, pagaram as respectivas multas, algo que as demais TJ não quiseram fazer, por crerem que isso demonstraria concordarem com a sentença.

empresas, escolas, etc. Cerca de cinco mil cartas foram detidas nos postos de Correio mas muitas conseguiram chegar ao seu destino, a julgar pelas inúmeras cartas entregues em mãos pelos destinatários às autoridades[137].

O Ministro do Interior, Santos Júnior, encomendou então cem cópias de uma obra de A. Luís Vaz que expunha os alegados erros e perigos das Testemunhas de Jeová, e distribuiu exemplares por todos os Governadores Civis, em Março de 1967, e ofereceu vinte deles à PSP, vinte e cinco à GNR e cinco à PIDE. Santos Júnior recomendou ainda aos Governadores Civis a aquisição das palestras publicadas pelo sacerdote católico João de Sousa, e chegou a convidar A. Luís Vaz a escrever uma resposta ao folheto *Um julgamento simulado de cristãos – a vergonha de Portugal*, tarefa que o autor aceitou, "para ajudar a conservar o Império e a nossa maneira de ser no mundo". Tanto a natureza do convite como a resposta do autor demonstram que o conflito, sendo religioso, era visto pelo regime como simultânea e eminentemente político[138].

Parece que o resultado deste processo judicial na Boa Hora marcou uma mudança de atitude de uma parte das forças repressivas ao serviço do regime, dado que a publicidade nacional e internacional trazida sobre o assunto acabou por favorecer mais a divulgação dos ideais das Testemunhas de Jeová e sua situação limitada em termos de liberdade religiosa. Se é certo que a GNR e a PSP mantiveram uma atitude agressiva no terreno, a PIDE passou a agir praticamente apenas quando forçada por denúncias ou quando as outras forças policiais lhes traziam fiéis detidos. Nos anos de 1968 e 1969 ainda detectamos um elevado registo de rusgas em casas privadas e locais de culto bem como de detidos. Entre 1970 a 1974, as rusgas em lares particulares diminuíram muito embora ainda existissem a expensas da PSP e da GNR, insatisfeitas com a postura da PIDE, renomeada de DGS a partir de finais de 1969, que relutava em enviar as Testemunhas de Jeová a tribunal, apenas as identificando, ordenando a destruição das suas publicações e, às vezes a sua detenção, por alguns dias. Parecia que a DGS agia agora com mais cautelas e relutava em enviar tais casos a tribunal

137 *The Watchtower* LXXXVII (19), 1.10.1966, p. 581-592 (em português, 1.12.1966, p. 720-724); *Awake!* XLVII (4), 22.2.1966, p. 17-28; XLVIII (11), 1.6.1967, p. 9-11; TT, *PIDE/DGS*, SC SR 337/46, vol. 19, fol. 1-162. A filial lisboeta enviou uma declaração de imprensa a agências noticiosas internacionais e a jornais portugueses. Francisco Pinto Balsemão, administrador do *Diário Popular*, respondeu-lhes, lamentando não poder publicar a impressionante informação que recebera (AATJ, Carta da filial das TJ de Lisboa à sede em Brooklyn, 15.5.1967, fol. 2). O *The New York Times* publicou artigos a 12 e 24.6.1966 e 10.7.1966 sobre o julgamento e outros a 19 e 20.5.1967 acerca do aprisionamento de vinte e quatro TJ por crimes contra a segurança do Estado (Cf. *The Washington Post*, 12 e 15.6.1966 e 10.7.1966; *The Age*, Melbourne, 13.6.1966; *Athens News*, 14.6.1966; *El Mercurio*, Santiago de Chile, 14.6.1966; *The Daily Telegraph*, Sydney, 14.6.1966; *The Herald*, Melbourne, 14.6.1966; *The Sun*, Sydney, 15.6.1966; *The Telegram*, Toronto, 21.6.1966; *Toronto Daily Star*, 24.6.1966, *The Canberra Times*, 9.7.1966; *Times of Zambia*, 11.7.1966; *Le Monde*, Paris, 11.5.1967) Em 1966, as autoridades policiais conduziram operações contra as actividades das TJ em Algés, Barreiro, Bombarral, Caldas da Rainha, Castelo Branco, Coimbra, Elvas, Entroncamento, Guarda, Lisboa, Mem Martins, Porto, Peniche e Setúbal; e em 1967 em Algés, Almada, Bombarral, Braga, Caldas da Rainha, Carcavelos, Cova da Piedade, Covilhã, Damaia, Guarda, Lamego, Lisboa, Malveira, Óbidos, Olhão, Porto, Peniche, Setúbal, Valadares e Viseu.

138 PINTO – Testemunhas de Jeová..., p. 44-45. A Circular n.º 4, de 16.3.1967, contendo as instruções acerca da distribuição dos livros sobre as TJ encontra-se em TT, *MI*, ACL-MAI, GM-GBT-020/1967, Caixa 325, fol. 1-13.

para evitar que os condenados optassem novamente pelo cumprimento das penas, trazendo má publicidade ao regime[139].

Durante o consulado de Marcello Caetano

Em finais de 1968, após a queda do ditador Oliveira Salazar que provocou a sua retirada da cena política, Marcello Caetano substituiu-o como Presidente do Conselho. Nessa época, as Testemunhas de Jeová tinham 77 congregações em Portugal, com cerca de 4.300 membros e 5.700 pessoas que estudavam regularmente a Bíblia com elas. Com a ascensão de Caetano veio também a esperança de mudanças que permitissem mais liberdade de expressão das suas convicções religiosas, em particular quando, em 1970, o Governo apresentou uma proposta de lei para melhor regular os direitos das confissões religiosas não-católicas. Pouco tempo depois, o Ministro do Interior Gonçalves Rapazote emitiu um despacho, em 16.10.1970, esclarecendo que a proposta não alterava o facto de as actividades das Testemunhas de Jeová deverem continuar a ser impedidas pelas autoridades policiais, devido a razões do maior interesse nacional, leia-se, a sua objecção de consciência à participação na guerra[140]. Mas, as Testemunhas de Jeová começaram a ser mais audazes nas suas actividades, crendo que uma mudança estaria iminente[141].

139 TT, *PIDE/DGS*, SC SR 337/46, vol. 18, fol. 124-127; AATJ, Carta da filial das TJ de Lisboa à sede em Brooklyn, 16.11.1967 fol. 1, e 3.1.1969, fol. 1. Rumores espalhavam-se rapidamente e, em geral, eram de fonte militar ou paramilitar. Em Maio de 1969, o Ministério do Exército insistiu com a PIDE que na Trafaria, as TJ pregavam as suas doutrinas subversivas aos soldados aquartelados para que desertassem. Após investigação, a PIDE concluiu que não eram factos passíveis de confirmação, e o capitão Roque que fizera a denúncia não conseguia agora consubstanciá-la (TT, *PIDE/DGS*, SC SR 337/46, vol. 24, fol. 159-161). Em Março de 1970, uma criança perguntou ao seu pai, capitão da GNR em Alcantarilha (Silves) se as TJ podiam praticar ou não a sua religião e outras crianças fizeram a mesma pergunta ao seu professor de Religião. Em resposta, a GNR de Faro emitiu uma circular a todas as autoridades do distrito avisando que as TJ estavam a doutrinar jovens estudantes por meio de um professor para que os jovens não cumprissem seus deveres militares. Mais uma vez, a PIDE investigou e concluiu que não havia provas. Na realidade, o professor era Católico e o director da escola, apoiante do regime, afirmou que tais situações não seriam nunca toleradas na escola (TT, *PIDE/DGS*, SC SR 337/46, vol. 24, fol. 134-136). Um agente da PIDE terá alegadamente dito a um responsável das TJ que entre os agentes da PIDE havia diferentes opiniões acerca delas, a maioria dos agentes achando que eram inofensivas. Dizia o agente que o procedimento seguido era de apenas agir após denúncia, deter os fiéis por uns dias e depois libertá-los (AATJ, Carta da filial das TJ de Lisboa à sede em Brooklyn, 18.5.1968; cf. Cartas de 7.9.1968 e 16.11.1968). Localidades onde as autoridades policiais actuaram contra as actividades das TJ no ano de 1968: Algueirão, Almada, Almeirim, Bombarral, Braga, Cacém, Caia, Caldas da Rainha, Carcavelos, Coimbra, Cova da Piedade, Laranjeiro, Malveira, Mem Martins, Lisboa, Peniche, Porto, Póvoa de Santo Adrião, Queluz, Santo Tirso, Setúbal, Trancoso e Vila Nova de Gaia; em 1969: Alferrarede, Algés, Algueirão, Amadora, Angra do Heroísmo, Caldas da Rainha, Carcavelos, Damaia, Elvas, Évora, Lisboa, Odivelas, Porto, Peniche, Ponte da Bica, Ponte de Sor, Pontinha, Queluz, Sacavém e Sintra.

140 SECRETARIA DE ESTADO DA INFORMAÇÃO E TURISMO (SEIT) – *Liberdade Religiosa: Textos e Documentos: 1971*, Lisboa, 1971, p. 9-16; TT, *PIDE/DGS*, SC SR 337/46, vol. 28, fol. 174-175. Um aumento de rusgas ocorreu na primavera de 1971, oito congregações sendo visitadas pela polícia no mês de Abril (AATJ, Carta da filial das TJ de Lisboa à sede em Brooklyn, 22.5.1971).

141 SEIT – *Liberdade Religiosa*..., p. 17-19. Por exemplo, 3.000 TJ viajaram para Toulouse (França) em Julho e Agosto de 1970 para assistirem a um congresso internacional. Ao regressarem, transportando uma grande quantidade de publicações bíblicas nas suas viaturas, a DGS apreendeu-as na fronteira do Caia junto a Elvas, identificando cada um dos crentes. Quando inquiridos pelas autoridades por que razão tinham trazido tais livros, responderam que o fizeram porque Caetano em breve os legalizaria (TT, *PIDE/DGS*, SC SR 337/46, vol. 29, fol. 90-131).

Contudo, a proposta governamental criou algum mal-estar no seio da Igreja Católica e, a 16.11.1970, Marcello Caetano apresentou uma comunicação ao País para esclarecer os supostos mal-entendidos, designadamente a ideia de que o Governo se preparava para diminuir os privilégios da Igreja Católica, reforçando a ideia de que se procurava antes regular as actividades das demais confissões[142].

No parlamento, um grupo de deputados que se tornaria conhecido como a "Ala Liberal" tentou apresentar propostas legislativas conducentes a uma reforma e liberalização do regime. Durante o ano de 1971, um membro da "Ala Liberal" contactou um dos superintendentes das Testemunhas de Jeová e pediu mais informações sobre a sua organização, crenças e objectivos, em particular no que tangia à neutralidade. As Testemunhas de Jeová aproveitaram a oportunidade e prepararam um memorando que foi entregue a muitos dos deputados da Ala Liberal, tais como Francisco de Sá Carneiro e Miller Guerra. A recepção aos emissários das Testemunhas de Jeová foi boa, mas os deputados foram unânimes na apreciação de que enquanto grassasse a guerra em África o regime não permitiria a sua legalização[143].

A questão das Testemunhas de Jeová era também considerada nos vários fóruns de discussão que surgiram nesta época. Numa conferência que decorreu no Centro Ecuménico de Reconciliação de Buarcos, em Março de 1971, D. Luís Pereira, bispo da Igreja Lusitana Católica Apostólica Evangélica em Portugal, terá defendido que o Governo deveria dialogar com as Testemunhas de Jeová, como outros países fizeram em relação à questão da objecção de consciência, no sentido de encontrar uma solução. No mesmo mês de Março, o padre católico António Montes Moreira, falando numa conferência em Peniche, terá sugerido a possibilidade de serviço cívico alternativo embora mais tarde escrevesse, num ensaio sobre a liberdade religiosa, que as crenças das Testemunhas de Jeová fomentavam um ambiente de insubordinação face às autoridades constituídas[144]. Já António Leite achava que eram doutrinas perigosas que poderiam conduzir os jovens a tomar acções perigosas[145].

A proposta de Lei foi, entretanto, submetida à Câmara Corporativa, que deixou bem claro em diversas passagens do seu parecer, exarado a 27.04.1971, que a Lei não se poderia aplicar às Testemunhas de Jeová. Por exemplo, em relação ao estabelecimento

142 José Freire Antunes (ed.) – *Cartas Particulares a Marcello Caetano*, Vol. 1, Lisboa, 1985, cartas nº 473-480.

143 FERNANDES, Tiago – *A "Ala Liberal" da Assembleia Nacional (1969-73): Acção Parlamentar e Perfil Sociológico-Históricas*, Lisboa: Faculdade de Ciências Sociais e Humanas – Universidade Nova de Lisboa, diss. mest., 1999; PINTO – Testemunhas de Jeová..., p. 45; AATJ, Carta da filial das TJ de Lisboa à sede em Brooklyn, 22.5.1972 (contendo a exposição de 12 páginas). Sobre a discussão parlamentar, cf. SANTOS, Paula Borges – *A Questão Religiosa no Parlamento*, Vol. III: *1935-1974*, Lisboa: Assembleia da República, 2011, p. 160-181

144 TT, *PIDE/DGS*, SC CI (1) 1327, vol. 20, fol. 22-25, 64-69; MOREIRA, António Montes – *A liberdade religiosa*, Braga: Franciscana, 1971, p. 100-105, 112-113. É relevante que o autor tenha citado directamente de obras publicadas pelas TJ para desenvolver o seu raciocínio, mas quando afirma que as TJ aprovavam a transgressão das leis civis e contestavam a legitimidade dos sentimentos patrióticos e nacionais utiliza as citações truncadas e alteradas por João de Sousa.

145 LEITE, António – A proposta de lei sobre a liberdade religiosa, Lisboa, 1970, p. 15-16.

de limites à liberdade religiosa, o parecer explicava que havia "grupos confessionais aos quais é imputada a defesa de princípios ou a imposição de normas de conduta, que, estando em aberto conflito com regras fundamentais, quer do direito público, quer do direito privado, de muitos dos Estados modernos, excedem indubitavelmente o âmbito restrito dos bons costumes". A sombra do conflito armado em África explica a renitência em permitir a objecção de consciência. E para que não houvesse quaisquer dúvidas, o parecer aduz ainda que "as Testemunhas de Jeová, a pretexto de lhes repugnar todas as formas de violência contra o seu semelhante, exprimiriam a sua *objecção de consciência*, se não contra toda a prestação de serviço nas forças armadas, pelo menos contra o cumprimento de certos deveres militares"[146]. Daí decorreria naturalmente a acção punitiva em termos criminais por parte do Estado face a "certos actos ou omissões recomendados pela confissão religiosa a que o responsável pertence [...] mancebos que fogem à prestação do serviço militar, porque a confissão chamada das 'Testemunhas de Jeová' condena toda a forma de violência"[147]. Além disso, a Câmara Corporativa não deixou de citar o trabalho de Silva Cunha sobre os movimentos associativos em Angola para precisar como o critério da supremacia do conceito de *ordem pública*, enquanto princípio limitador geral da liberdade, levava precisamente em consideração estarem "em manifesta colisão com os princípios fundamentais da ordem constitucional portuguesa algumas das ideias aceites pelos adeptos da *Watch Tower* (mais vulgarmente designados por *Testemunhas de Jeová*)". No que tangia ao Ultramar, a permissão de reunião de culto por parte de "sequazes de certa religião" punha em perigo "os interesses da soberania portuguesa", pois, discorria o parecer, sabia-se "como as reuniões de carácter (real ou aparentemente) religioso constituem um veículo particularmente cómodo e expedito para a circulação de todas as ideias subversivas", rematando em nota de rodapé que movimentos confessionais nas províncias ultramarinas como as Testemunhas de Jeová, e outros, "não parece que sejam de carácter estritamente religioso"[148].

Nos anos finais do regime, como dissemos atrás, a repressão continuou, mas sobretudo na forma de rusgas aos lares particulares utilizados como locais de culto[149]. Em especial a GNR, e ocasionalmente a PSP, manifestavam o seu descontentamento com a linha de actuação da DGS, protestando junto do seu Director que tal incon-

146 SEIT – *Liberdade Religiosa*..., p. 81.

147 *Ibidem*, p. 70.

148 *Ibidem*, p. 107-108; cf. PINTO – Testemunhas de Jeová..., p. 45. Sobre a Câmara Corporativa, cf. FERREIRA, Nuno – *A Câmara Corporativa no Estado Novo: Composição, Funcionamento e Influência*, Lisboa: Universidade de Lisboa – Instituto de Ciências Sociais, tese dout., 2009.

149 Em 1970 em Agualva, Beja, Caia, Elvas, Funchal, Guimarães, Lisbon, Moscavide, Odivelas, Porto, Sintra, Vilar Formoso e Viseu; em 1971 em Abrantes, Alferrarede, Almeirim, Amadora, Aveiro, Cacém, Caia, Colares, Coruche, Entroncamento, Funchal, Lisboa, Magoito, Moscavide, Porto, Ponta Delgada, Santarém, Tomar, Tondela e Vila Real de Santo António; em 1972 em Abrantes, Almeirim, Canidelo, Funchal, Lisboa, Loures, Matosinhos, Odivelas, Porto, Pero Pinheiro, Póvoa do Varzim, Queluz, Rio Tinto e Rossio ao Sul do Tejo; em 1973 em Elvas, Faro, Gondomar, Lisboa, Porto, Parede, Portalegre, São Romão, Tábua, Torres Vedras, Valença do Minho e Viseu; em 1974 em Nisa, Peso da Régua, Ponta Delgada e Portalegre.

sistência por parte das forças de segurança poderia resultar em graves danos para a nação[150]. Em 1972, a GNR voltava a instruir os postos para intensificar a repressão, em especial na noite da Comemoração da Morte de Cristo, que constituía o principal evento religioso anual da confissão. Três congregações em Lisboa foram detidas, mas não encarceradas. Dado que essa directiva da GNR, à qual as Testemunhas de Jeová tiveram acesso, tentava demonstrar que elas eram um grupo agindo de forma ilegal, os coordenadores das actividades das Testemunhas de Jeová em Portugal escreveram novamente ao Ministro do Interior explicando que estavam prontas para submeter uma petição para reconhecimento legal da confissão, assim que o Governo determinasse que repartição iria lidar com essa matéria. Tentaram forçar o regime a tomar uma posição oficial sobre a aplicabilidade à confissão da nova lei de liberdade religiosa, promulgada em 21.8.1971[151].

Sintomático desta indefinição de actuação repressiva, foi o pedido de esclarecimentos efectuado pela DGS de Coimbra à sua sede a 28.6.1972. O director reconheceu que se deviam limitar a efectuar apreensões, pois não conseguiam enquadrar as actividades das Testemunhas de Jeová em qualquer ofensa criminal[152]. Não há propriamente um atenuar da perseguição antes da Revolução de Abril de 1974, mas a DGS a realizar um mínimo de intervenções e a GNR e PSP a manterem a pressão. Novos casos foram levados a Tribunal em Cascais e no Peso da Régua, em 1972, mas as decisões favoráveis às Testemunhas de Jeová resultavam, no entender do Ministério do Interior, em carta enviada ao Ministro da Justiça, no desprestígio das forças policiais, desencorajando-as na luta contra os inimigos do Estado, além do pernicioso efeito de encorajar as Testemunhas de Jeová a prosseguirem a sua evangelização com renovado zelo. Foi neste estado que a Revolução de 1974 encontrou os cerca de 12.000 fiéis da confissão, que apenas seria reconhecida como tal, em 18.12.1974, pelo novo governo que ascendeu ao poder após o fim da Ditadura.

150 Por exemplo, em Setembro de 1971, a PSP de Almeirim deteve duas TJ e levou-as à DGS, mas esta recusou-se a recebê-las, alegando ter recebido ordens em contrário, originando um protesto escrito da PSP ao Ministério do Interior, recordando o despacho ministerial de 16.10.1970, que ordenava que as actividades das TJ fossem impedidas por todos os meios (TT, *PIDE/DGS*, SC SR 337/46, vol. 28, 174-176).

151 AATJ, Carta da filial das TJ de Lisboa à sede em Brooklyn, 13.4.1972, fol. 2. A inexistência efectiva de liberdade religiosa foi denunciada pelas forças políticas oposicionistas no 3.º Congresso da Oposição Democrática, reunido em Aveiro, em Abril de 1973, cujas actas apontam como exemplo a proibição das TJ se reunirem para culto (*3.º Congresso da Oposição Democrática de Aveiro. Teses. 7.ª Secção*, Lisboa: 1974, p. 225-231).

152 TT, *PIDE/DGS*, Del C PI 29248, vol. 1, fol. 53-56. Por exemplo, em Novembro de 1972, dezanove TJ foram detidas em Canidelo (Vila Nova de Gaia) enquanto se reuniam para adorar num lar particular, após uma denúncia de que estavam a discutir matérias políticas. Depois dos interrogatórios, os agentes da DGS concluíram que não houvera qualquer subversão, mas uma reunião de "pseudo-religião" (TT, *PIDE/DGS*, Del P PI 30058, vol. 4). Em Maio de 1973, duas vezes no Porto, e um mês depois, em Gondomar, outras congregações foram detidas e interrogadas, mas as investigações também foram arquivadas (TT, *PIDE/DGS*, Del P PI 30058, vol. 2-3).

Quadro Estatístico da Perseguição Movida pelo Estado-Novo às Testemunhas de Jeová (1961-1974)

Ano	Crentes	Estudantes [1]	Rusgas [2]	Reuniões [3]	Detidos [4]
1961	1055	1028	1		10
1962	1235	1279	3	9	12
1963	1597	1820	17	26	33
1964	2039	2416	130	59	85
1965	2539	2997	89	159	156
1966	2968	3587	43	41	48
1967	3442	3953	65	79	96
1968	4323	5715	84	136	99
1969	5487	7143	57	107	7
1970	6909	8559	32	162	32
1971	8373	9604	32	234	14
1972	9300	10052	17	219	23
1973	9894	10090	11	146	56
1974	12075	12181	3	35	22

Fonte: *Anuários das Testemunhas de Jeová*, 1961-74; AATJ; Arq. PIDE/DGS.
Nota: Nem todas as acções persecutórias ficaram registadas nem todos os processos estão ainda disponíveis. Há uma diferença em alguns dados face à tabela publicada em 2002 devido a novos processos entretanto disponibilizados e ao cruzamento desses dados com outras fontes (PINTO – Testemunhas de Jeová..., p. 42).
[1] Pessoas que estudam e se associam com as Testemunhas de Jeová.
[2] Buscas e apreensões em lares particulares ou viaturas.
[3] Intervenções em locais de reunião. Pessoas que são identificados e/ou conduzidas a esquadras, e alvo de apreensões.
[4] Condenados a prisão e os detidos por tempo variável para interrogatórios e declarações.

Conclusão

Embora este trabalho de investigação ainda esteja longe de estar concluído é possível, desde já, em jeito de conclusões preliminares, perceber que as autoridades portuguesas durante o período ditatorial, quer na metrópole, quer nos territórios ultramarinos, consideraram indesejável a legalização e permanência de um movimento religioso de escopo internacional cuja directa supervisão não estava a cargo de cidadãos portugueses. Além disso, a questão religiosa era também delicada. Ao passo que o regime apregoava a defesa da liberdade religiosa, a aceitação de formas de culto religioso, ainda que cristão, diversas das tradicionalmente implantadas em território nacional, para lá do milenar Catolicismo, e do progressivamente mais aceite Protestantismo, era entendida pelos sectores mais conservadores dentro do regime como um perigo

para a manutenção da identidade nacional, frequentemente ainda pensada em termos de referência católica, e, sobretudo nas províncias ultramarinas, como uma verdadeira ameaça aos interesses militares no âmbito da guerra colonial. Os ideais cristãos pregados pelas Testemunhas de Jeová de um "novo mundo" irmanado racialmente sem opressão ou sujeição de outros humanos contrastavam com a realidade colonial, e eram percebidos, sobretudo pelos pensadores coloniais do regime em matéria de assuntos religiosos, como Ferraz de Freitas e Silva Cunha, como uma afronta à soberania nacional, e associados imediatamente às propostas do comunismo e anarquismo, e assim passíveis de serem aproveitados pelas forças anti-regime para efeitos mais perversos. Para esses pensadores coloniais, e para todos os que desenvolveram as suas posições nas décadas seguintes, as Testemunhas de Jeová estavam irremediavelmente ligadas à eclosão de movimentos religiosos de natureza independente, quer fossem apodados de Movimentos Torre de Vigia ou Watchtower em certas regiões da África Central, ou Kitawala, em outras regiões. Apesar de esses movimentos independentes não terem sido fomentados pelas Testemunhas de Jeová, o facto de terem bebido algumas das suas diversas influências em algum do material impresso por elas, e abundantemente disponível na África Central e do Sul desde o início do século XX, nunca seria olvidado pelas autoridades coloniais portuguesas, que não deixaram de transmitir esses receios para as suas congéneres na metrópole, primariamente a partir da década de 1950, quando a sua presença no Ultramar se tornou mais evidente. A permanência desses receios, de que a difusão das crenças das Testemunhas de Jeová poderia unir todos os movimentos de reacção à presença portuguesa no Ultramar, é evidente no parecer da Câmara Corporativa exarado em 1971. Além disso, a reiterada afirmação de objecção de consciência pelos jovens Testemunhas de Jeová colocou-as numa posição insustentável face às autoridades portuguesas, em particular aquando do eclodir do conflito armado em Angola, em 1961. Quanto mais determinada era a posição dos jovens objectores (que nunca viram reconhecido o seu estatuto pelo regime ditatorial), sujeitando-se a duros interrogatórios, sevícias e humilhações em estabelecimentos militares, ao envio para África para serem expostos nas várias frentes de guerra (e desarmados, para testar a sua integridade), até ao internamento em campos de concentração, mais convencidas ficavam as autoridades políticas e militares de que não poderiam nunca tolerar ou aceitar tal comportamento, e correrem o risco de passar à sociedade portuguesa uma mensagem de descrença e diminuição do moral numa nação em guerra.

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Why Opposition? An Exploration of Hostility Towards Jehovah's Witnesses

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ABSTRACT: Jehovah's Witnesses have experienced opposition since the Watch Tower Society's inception, and the history of opposition is traced here. Initially, grounds for disapproval were doctrinal, but spanned out to controversies about "miracle wheat" and founder-leader Charles Taze Russell's marital breakdown. Under second leader Joseph Franklin Rutherford, controversy surrounded patriotism and military service. The Witnesses' refusal to celebrate popular festivals attracted subsequent disapprobation, as did allegations of failed prophecy. The Society's stance on blood, disfellowshipping, and shunning have given rise to further unpopularity, and its *New World Translation* of the Bible has attracted hostility from Christian counter-cult critics. Jehovah's Witnesses have experienced political opposition, and particular attention is given to Russia and South Korea. Most recently, accusations of sexual abuse have gained publicity, and official investigations in Australia and the Netherlands. Finally, the advent of the Internet has enabled critics to organize opposition online. The author does not evaluate these criticisms or examine the Society's rejoinders, but notes that Jehovah's Witnesses continue with faith maintenance, regarding opposition as fulfilment of biblical prophecy.

KEYWORDS: Jehovah's Witnesses, Religious Minorities, Counter-Cult Movement, Religious Minorities in Russia, Religious Minorities in South Korea, Charles Taze Russell, Joseph Franklin Rutherford.

Introduction

Jesus said, "And you will be hated by all people on account of my name. But the one who has endured to the end will be saved" (*Mark* 13,13). Having enemies can be an expectation by those who vigorously proclaim a religious message, and this article aims to identify the theological, political, and societal objections that have been made against the Watch Tower Bible and Tract Society since its

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inception. Not only Jehovah's Witnesses believe that fierce opposition is one of the signs that we are living in the end times, but Jesus' words provide a measure of the veracity and impact of one's message. Vehement opposition demonstrates that the proclaimers have hit a raw nerve, and should redouble their efforts. This article aims to explore the various grounds on which Jehovah's Witnesses (originally known as Bible Students) have experienced opposition, from the inception of Zion's Watch Tower Tract Society (now the Watch Tower Bible and Tract Society) to the present day.

From its very inception, the Bible students encountered opposition. Initially, opponents were mainstream Christian leaders who objected to founder-leader Charles Taze Russell's (1852–1916) teachings on theological grounds. William C. Irvine (1871–1946) commented that "any believer who has been induced to buy his literature ought to burn it" (Irvine 1917, 151); and William G. Moorehead (1836–1914) stated that, "perhaps among all the books of the English-speaking world there is not another which contains as many errors as 'Millennial Dawn'" (cited in Gray 1909, 70; *Millennial Dawn* was the original series title of Russell's six books, later named *Studies in the Scriptures*).

Moorehead's objections were mainly directed at Russell's Christology (Moorehead 1910, 107–08). Russell presented Christ as the firstborn of God's creation, thus denying his full deity, in contrast to the traditional creeds, which stated that Christ is "eternally begotten of the Father, begotten, not made, of one being with the Father." According to Watch Tower teaching, Jesus Christ pre-existed as the Archangel Michael, and was born as a fully human being, who acquired his messianic status, not at birth, but at his baptism. This concept of the person of Christ had important repercussions for Russell's doctrine of Atonement: while he viewed the doctrine of Christ's "ransom sacrifice" as central to his theology, the ransom was that of a perfect human being, not of one who was fully God and fully human.

The emphasis on Christ's human nature presented further implications for his resurrection and ascension, since a physical being could not be taken up into Heaven. Russell therefore declared that Jesus rose from the dead with a "spiritual body," not a physical one, and that his physical body was miraculously removed from the tomb. It was in this spiritual body that Jesus ascended back into Heaven, from whence he cast Satan down in 1874 (later revised to 1914), attaining his

"second presence" with his followers; he is not expected to return on the clouds of Heaven, as many mainline Evangelicals hold.

Russell's teaching that humanity is living in the end times was no doubt not so objectionable, and even the calculation of end-time prophetic dates was done by many Adventists, and indeed had its origins with mainstream clergy like Edward Bishop Elliott (1793–1875) (Elliott 1844). However, his teachings on life after death were less acceptable. He rejected the immortality of the soul, which numerous clergy were teaching, and he held that there was no Hell for the wicked, only oblivion: not all the dead would be raised at the resurrection, but only those worthy of "probation after death," which meant a subsequent opportunity to accept the Christian faith.

What added to the mainstream clergy's resentment was who Russell was. He was a haberdasher, without formal theological training, who had mingled with a number of Adventist teachers who also lacked qualifications and, notwithstanding this lack of credentials, he had the temerity to criticize and correct the rest of Christendom, urging his supporters to "come out of her." James Martin Gray (1851–1935) commented, "How great effrontery, therefore, that this modern religious teaching ... by one man, should challenge the interpretation of all the churches, in all the centuries!" (Gray 1910, 20).

Not content simply to criticize all of Christendom, Russell and his supporters were enthusiastically propagating this message. Russell offered his sermons to newspaper syndicates, and they often appeared in as many as 2,000 different publications. Russell travelled worldwide, reaching countries as far afield as Japan, the Middle East, and Europe, setting up new branches of the Society, and his supporters travelled widely in the US, Canada, and Europe, distributing his literature, and promoting his distinctive brand of Christianity. Clergy were losing members to the Bible Students organization; it is impossible to determine the scale of the defections, but it was certainly a matter of concern to them.

Criticism of Russell, however, was not confined to his theology. Opponents continue to cite the "miracle wheat" controversy, over a century later, as an example of the allegedly fraudulent nature of the Watch Tower organization. In 1908, an edition of *Zion's Watch Tower* offered wheat for sale that was produced by a Virginian farmer, which had a remarkably high yield, the proceeds from which would go to the Society's funds (*Zion's Watch Tower* 1908). The wheat had already aroused the interest of the US government, and Russell believed it

fulfilled Ezekiel's prophecy that "the earth shall yield her increase" (*Ezekiel* 34,27). When the seed failed to meet expectations, the Society offered refunds to purchasers (*The Watch Tower* 1910), but this did not prevent the Brooklyn newspaper *The Eagle* accusing Russell of profiteering. Russell decided to sue for libel, but lost the case, thus damaging the Society's prestige further.

A further controversy involved Russell's domestic life: his wife Maria (1850–1938) filed for divorce, amidst accusations of sexual impropriety with their foster child. The dispute was given prominence by Russell himself, who wrote about it at some length in *Zion's Watch Tower* (*Zion's Watch Tower* 1906a). A further high-profile libel suit involved John Jacob Ross (1871–1935), a Baptist minister who wrote a pamphlet in 1912, which, among other things, described Russell as "a religious fakir of the worst type, who goes about like the Magus of Samaria enriching himself at the expense of the ignorant" (Ross 1912, 4), and brought up the subjects of the miracle wheat and Russell's divorce once more. Russell sued and lost, and the court proceedings served to damage Russell further by raising questions about his competence in Greek.

The Rutherford Era

When Russell died in 1916, the Great War was at its height, and the US entered into it in the following year. During Russell's period of office, some readers of *The Watch Tower* had enquired about whether they should engage in combat. Russell's response was that enlisting in the army was acceptable, but not killing, and he recommended alternatives to armed military service, such as joining the ambulance corps, which involved saving rather than taking life.

When his successor Joseph Franklin Rutherford (1869–1942) took over the leadership, however, the Society's stance hardened. The catalyst for state opposition to the Society was the publication of *The Finished Mystery* in 1917: the book was inappropriately attributed to Russell as a posthumous publication, being substantially the work of Clayton J. Woodworth (1870–1951) and George H. Fisher (1870–1926), probably assisted by Gertrude Seibert (1864–1928). The book accused the clergy of being responsible for the war in Europe, denounced patriotism as being a narrow-minded "hatred of other peoples" (Woodworth and Fisher 1917, 247), and described the war as "butchery" (Woodworth and Fisher 1917, 272). The book was banned in Canada, and was

only allowed to be circulated in the US once certain pages had been excised. Rutherford and seven other Watch Tower leaders were arrested, and made to serve prison sentences. Rutherford alleged that the arrests were instigated by the clergy, intensifying opposition between the Watch Tower organization and mainstream denominations.

The government finally withdrew its case, and the Watch Tower leaders were released from prison in 1919, after the Great War had ended, but their punishment increased rather than diminished their zeal. At a Watch Tower Convention at Cedar Point, Ohio, in 1922, signs were displayed throughout the auditorium with the letters "ADV." It became a practice to tantalize convention attendees by displaying enigmatic letters, whose meaning was eventually divulged, when Rutherford gave a rousing speech, concluding "Advertise, advertise, advertise the king and his kingdom!"

One of Rutherford's innovations was to encourage—indeed require—his supporters to advertise the Society's teachings by their house-to-house evangelism, for which they continue to be known. However, the encouragement to commence this work was at a time when the Society's popularity was extremely low. The promotion of the Society's teachings was not only by house-to-house visiting: its preachers would give talks using loudspeakers in public places, and go around the streets with "sound cars" (vans with loudspeakers). Sometimes this was without the requisite permission, since they believed that their right to proclaim Jehovah's message did not require permission from any human authority. If the police attempted to make arrests, Witnesses would summon other cars to converge on the area, so as to ensure that there was insufficient room in the jail cells to accommodate them (Chryssides 2019, 47).

Jehovah's Witnesses were not content simply to practice their own faith privately, and their evangelizing tactics were designed to draw attention to their organization. One method of publicity was the "information march," which began in Glasgow in 1936, when Witnesses put on sandwich boards advertising public events, such as conventions. Rutherford devised the slogan "Religion is a snare and a racket," which was frequently displayed on these boards, "religion" denoting mainstream Christendom.

In 1938, an information march heralded a lecture to be given by Rutherford in the Royal Albert Hall in London, entitled "Face the Facts." If the publicity was provocative, Rutherford's lecture was even more so. Rutherford claimed to

identify two "incontrovertible" facts. The first was uncontentious enough, namely that God wanted to establish his kingdom over the earth, and that Jesus Christ had come to the world to establish that kingdom. The second "incontrovertible fact," however, was not so incontrovertible: he declared that a "hideous monstrosity" had ensured that no righteous government existed on earth, since Satan had been cast out from Heaven to earth, to establish his own governments there. Satan's new threat was totalitarian government, which, he argued, began in Russia in 1917 with the Bolshevik government's rise to power, and continued with the regimes in Italy and in Germany, under Benito Mussolini (1883–1945) and Adolf Hitler (1889–1945). Further, Christendom, he claimed, had colluded with these governments, and Britain had begun to forge an alliance with Roman Catholicism. Only Jehovah's Witnesses had maintained their allegiance to Jehovah by opposing these governments. Regarding the Pope and the current political leaders, Rutherford went on:

> Today you stand before the judgment seat of Christ, the great Judge of the world. According to the undisputed facts you are convicted out of your own mouth, and the Lord's final judgment has been entered against you and you are going to die. You have willingly yielded to Satan, abandoned God and his King, and have permitted the Devil to gather you to Armageddon, that battle of the great day of God Almighty, as Jesus foretold (*Revelation* 16,13–6). The final showdown has come. Your high-sounding titles, your garments, your exalted positions, your money, and your boasted power, shall now completely fail you. Christ Jesus, the antitypical David, has called your bluff. Jehovah's witnesses do not fear you, but they do fear and serve God and Christ. ... At the battle of Armageddon Christ Jesus, leading his invincible army, will slay you and give your dead carcasses to the fowls of the air and to the wild beasts of the earth, and all creation shall know that Jehovah is the Almighty God, that Christ Jesus is the rightful Ruler of the world and the Vindicator of God's word and name, and that Jehovah can put men on earth who will remain true to him (Rutherford 1938, 23–4).

Rutherford's lecture was relayed on a transatlantic radio link, and could be heard by around 150,000 listeners in the United States, Canada, Britain, Australia, and New Zealand. His strident tone proved too much for three of the stations, who cut the broadcast midway.

Holidays

A further way in which Jehovah's Witnesses have marked themselves out as different from others is their stance on holidays. The non-celebration of Easter

was a feature of the Society from its inception, and appears to have been the norm in various Adventist groups that influenced Russell. Christmas celebrations were part of the Society's tradition initially, and Russell would typically wish all the residents a happy Christmas when he entered the dining room on Christmas morning. Rutherford, however, came to the view that 25 December was unlikely to be the authentic date for Jesus birth and, perhaps more importantly, the date was associated with "pagan" festivals, particularly the Roman Saturnalia, which were celebrated around that date. Accordingly, the last Christmas celebration at the Brooklyn Bethel was in 1926, and ever since then the festival has gone unmarked.

The avoidance of birthday celebrations did not come until some time later. The exact date of their abandonment is unclear, but appears to have been around 1950, and certainly after Rutherford's death. The biblical reasoning behind the avoidance is that the Bible only twice mentions birthdays—once that of the Egyptian pharaoh in the time of Joseph, and much later by King Herod (before 20 BCE–after 39 CE). Both birthdays were of "pagan" rulers, and both had unfortunate consequences: the pharaoh's baker was condemned to death, and Herod's birthday resulted in the execution of John the Baptist at the request of Herodias' (15 BCE–after 39 CE) daughter.

Jehovah's Witnesses also believe that birthdays involve superstitious practices such as making a wish when blowing out candles; they are also selfish events, involving adulation of the individual whose birthday is celebrated, and that they are unduly commercialized. Other more minor popular celebrations such as Valentine's Day and Halloween are associated with an apostate church's calendar. Jehovah's Witnesses do not acknowledge Christian saints, and Halloween involves occult practices, such as portrayals of witches and an inappropriate fascination for the dead.

While it is not particularly onerous for adults to avoid such celebrations, the Society's stance on these events impacts much more seriously on schoolchildren, at least in countries where Christianity is the dominant religion, since school activities frequently focus on such celebrations, for example designing Valentine cards or Halloween decorations. Socially, on returning from their Christmas vacation, children's conversation will frequently turn to the presents they have received, causing Jehovah's Witness children to explain that their families do not celebrate the festival.

There can be other issues for children at school: care is needed to avoid any overtly religious activity, for example at a morning assembly, and activities such as pledging allegiance to the state mark Witness children out as different. Religious education can present problems, although Jehovah's Witnesses normally have little objection to children being taught about religions in an objective and non-confessional way.

Sex education in schools can also create difficulties: although schools teach the biology of sex, Witnesses believe that this is inappropriate without promoting the moral standards that should accompany it. Some schools have been known to make contraceptives available, advise on how to avoid pregnancy, and have condoned practices such as masturbation, and most recently homosexuality and gender transitioning, all of which have attracted Jehovah's Witnesses' disapprobation.

"Failed Prophecies"

A further common criticism relates to prophetic failure. Although failed prophets are not as inconvenient to society as other aspects of Jehovah's Witnesses, members are frequently criticized for apparently setting dates for "the end of the world," which invariably fail to materialize. I have argued elsewhere that their prophetic statements and "adjustments in view," or "clarifications of doctrine," as they call them, are frequently misunderstood (Chryssides 2010). Nonetheless, the year 1925 provided a clear example of a prediction that did not materialize. In his highly publicized *Millions Now Living Will Never Die* (Rutherford 1920), Rutherford's end-time calculations gave rise to a firm prediction that in the year 1925 the "faithful ones of old"—the patriarchs, prophets, and other worthy individuals of ancient Hebrew times—would rise from their tombs and come back to life with the expectation of inheriting a renewed earth as their everlasting entitlement.

This prediction left no room for adjustment, and Rutherford was forced to admit that he had simply been wrong. At a convention the following year, he was asked, "Have the ancient worthies returned?" leaving Rutherford with this somewhat lame rejoinder,

> Certainly they have not returned. No one has seen them, and it would be foolish to make such an announcement. It was stated in the "Millions" book that we might reasonably expect them to return shortly after 1925, but this was merely an expressed opinion (*Yearbook of Jehovah's Witnesses* 1980, 62).

The year 1975 was not explicitly defined in Watch Tower literature, but there was an expectation that, since the year was reckoned to be 6,000 years after Adam's creation (reckoned as 4026 BCE), it would mark the beginning of the millennium, and hence the commencement of Armageddon. Frederick Franz (1893–1992), who was then vice-president of the Society, was particularly vocal in raising expectations. Some members sold up property in order to fund the increased witnessing that took place in the run-up to the year; and others postponed marriage or having children. When 1975 came and went, some attempt was made to resolve the cognitive dissonance that resulted: the fact that the Jewish New Year began in October rather than January provided some leeway, as did the observation that Eve was created after Adam, which allowed a slight extension to the length of the sixth creative day. However, when 1976 had passed, disillusionment set in, and the Society experienced a decline of membership over the ensuing two years. Jehovah's Witnesses learned after the failed 1975 date not to set further dates for the end-times, but the reputation for failed prophecy lingers on, and critics continue to pour ridicule on the organization, claiming that "they keep changing the dates."

The Flag Salute Controversy

Jehovah's Witnesses' political neutrality has caused them to incur consequences that have gone beyond verbal criticism. They do not support any earthly government, holding that patriotism involves paying homage to the state rather than to Jehovah. This belief gave rise to major controversy about saluting the national flag. At a convention in 1935 in Washington DC, Rutherford urged his supporters to refuse to salute the flag, since this was placing loyalty to the nation over allegiance to Jehovah.

In 1931, Rutherford had authored a booklet entitled *The Kingdom, the Hope of the World*, which cited the story in the book of Daniel of three Jewish men—Shadrach, Meshach, and Abednego—who refused to comply with King Nebuchadnezzar's (ca. 634–562 BCE) decree that all citizens should bow down

and worship a 90-feet tall gold statue in Babylon, or else face the prospect of immolation in a blazing furnace (*Daniel* 3,1–30). At the 1935 convention, Rutherford urged followers of Jehovah to follow their example by refusing to comply with expressions of allegiance to the state, such as saluting the national flag or reciting the pledge of allegiance (Rutherford 1931).

Soon afterwards, a number of schoolchildren heeded his instruction, and were excluded from school. This led to numerous famous court cases: Jehovah's Witnesses were finally victorious in 1943, on the grounds that religious freedom, as granted by the First Amendment, should prevail over schools' requirements concerning declarations of national allegiance. Although the Watch Tower Society was jubilant at the final outcome, its members' non-compliance in expressions of patriotism did not enhance public perception of the organization.

Blood

Jehovah's Witnesses are probably best known for the stance they take on blood. There is no other religious group known to the author that rejects blood transfusion, and the uniqueness of the Jehovah's Witnesses' position therefore makes them stand out. Jehovah's Witnesses' stated opposition to blood transfusion is biblical (Pattillo 1931; *The Watchtower* 1944, 1945, 1952a). After the great flood, God gives Noah new dietary laws, stating, "Every moving animal that is alive may serve as food for you. Just as I gave you the green vegetation, I give them all to you. Only flesh with its life—its blood—you must not eat" (*Genesis* 9,3–4). A similar prohibition is found in the *Book of Leviticus*: "You must not eat the blood of any sort of flesh because the life of every sort of flesh is its blood. Anyone eating it will be cut off" (*Leviticus* 17,13–4). The continuing application of this law is seen as confirmed by the First Jerusalem Council in 49 CE, at which the early Christian leaders agreed to "abstain from things polluted by idols, from sexual immorality, from what is strangled, and from blood" (*Acts* 15,20). The *Book of Leviticus* prescribes the penalty for contravening the law relating to blood: the offender should be "cut off"—in other words, removed from the rest of the people.

In 1961, it was announced that voluntarily accepting a blood transfusion constituted grounds for being disfellowshipped; today the act of knowingly

receiving a transfusion and being unrepentant is a signal that the member has disassociated from Jehovah's organization.

Jehovah's Witnesses have never attempted to conceal or play down their attitude to blood transfusion; indeed, if anything, they have been proud of what they regard as faithfulness to Jehovah. In 1994 the front cover of *Awake!* magazine displayed the heading "Youths Who Put God First," depicting three of five young people who were featured inside. They were between 12 and 17 years of age, and had refused blood transfusions rather than betray their religious beliefs. Three of them died of blood cancer. The article commended their courage (*Awake!* 1994), and two subsequent letters to the editor also endorsed their bravery, but opponents continue to draw attention to the article.

Disfellowshipping

The practice of disfellowshipping was mentioned above: congregations ensure that strict integrity is maintained among their members, in accordance with Jesus' preaching, as recorded by Matthew:

> Moreover, if your brother commits a sin, go and reveal his fault between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take along with you one or two more, so that on the testimony of two or three witnesses every matter may be established. If he does not listen to them, speak to the congregation. If he does not listen even to the congregation, let him be to you just as a man of the nations and as a tax collector (*Matthew* 18,15–7).

The first step in maintaining discipline, therefore, is for a member who is aware of another baptized member's wrongdoing to talk to that person and point out their error, thus giving him or her an opportunity to repent and change their behavior. If this proves ineffective, the other members should be brought in to speak to that person. If the erring member continues, then the matter should be raised at congregational level by involving the elders, who will investigate the report and determine how it should be dealt with, and whether they should form a judicial committee.

When a serious offence has been alleged, such as sexual impropriety, drunkenness, fraud, or apostasy, a judicial committee of three elders is appointed and meets with the accused. In accordance with biblical principles, two or more witnesses are needed before he or she can be found guilty and disciplined.

Depending on the severity of the offence, the committee may issue a judicial reproof, which may either be private or public, or they may decide to disfellowship the offending member. A public reproof or a decision to disfellowship will be announced to the congregation at its weekday meeting; the precise reasons are not announced, but it is merely stated that "[N] is no longer one of Jehovah's Witnesses." Disfellowshipping often involves being barred from association with fellow members; the disfellowshipped member may attend congregational meetings, but without social exchange with others, not even a simple greeting.

Shunning

The practice of shunning dissociated and disfellowshipped members has frequently attracted criticism, and there is no doubt that ostracism of such people has caused considerable suffering. In the Society's early years, Charles Taze Russell expressed the view that Christians in general—not merely Bible Students—should avoid becoming "unclean," and should separate themselves from God's enemies. By this, he meant that the Christians should avoid associating with people of reprehensible character, which did not include those whose opinions differed from the rest of the congregation. In his later work *The New Creation*, in which Russell set out the regulations governing congregational practice, he allowed that a congregation might discuss a member's misdemeanors and, if appropriate, disfellowship that person (Russell 1904).

However, disfellowshipping did not entail shunning, but merely that the rest of the congregation should "withdraw special brotherly fellowship" and that the offender should be treated "as a heathen man and a publican." The word "publican" means a tax collector in the King James Version of the Bible: tax collectors were unpopular among first century Jews, and were typically avoided.

Nonetheless, an early *Zion's Watch Tower* article (1906b, 3801) recommended that such people should be treated courteously, not snubbed, and even Joseph Franklin Rutherford, who wished to exert greater control over the Society's members, expressed opposition to "bondage to creeds," which he believed to be characteristic of the Roman Catholic Church (*The Watch Tower* 1930, 283). It was Nathan Homer Knorr (1905–1977), the third president, who argued that there was no biblical warrant for congregational voting, and

introduced the institution of judicial committees in 1944. Offences which merited judicial investigation and possible disfellowshipping now included "disturbing the unity of the congregation" and not merely moral lapses, and recourse was made to Paul's advice to the Corinthians:

> But now I am writing you to stop keeping company with anyone called a brother who is sexually immoral or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man.... Remove the wicked person from among yourselves (*1 Corinthians* 5,11–3).

In 1952, it was made a requirement for congregations to disfellowship those who were guilty of serious offences and unrepentant, and in 1955, a *Watchtower* article went further, stating that even associating with a disfellowshipped person could itself be grounds for disfellowshipping (*The Watchtower* 1952b, 1955).

As the Watch Tower Society's stance on blood, disfellowshipping, and shunning intensified, it inevitably came to public attention, was publicized in the media, and became the subject of films, television programs, and documentaries. Jehovah's Witness parents refusing blood transfusion for their child made for exciting film and television drama; some plots, such as Ian McEwan's *The Children Act*, were based on real-life cases, although the fact that they were not always well researched no doubt helped fuel public antagonism towards the Society.

The New World Translation

The Watch Tower Society's own translation of the Bible, *The New World Translation of the Holy Scriptures* (1961/2013), which commenced in 1950 and was completed in 1961, enabled new opposition to the Society's teachings. Up to that time, the Society used mainstream versions of the Bible, mainly the King James Version and the American Standard Version. The Society wanted a version that was "not colored by the creeds and traditions of Christendom" (*Jehovah's Witnesses: Proclaimers of God's Kingdom* 1993, 609). In addition, the translators wanted to reintroduce the name "Jehovah" as a rendering of the tetragrammaton YHWH in the Hebrew scriptures and its presumed equivalent *kurios* in Greek. They also wanted to clarify the translation of *parousia*, which they have insisted, right from the time of Russell, means "presence" rather than

"coming," and refers to Christ's invisible kingly presence which they believe began in 1914.

The New World Translation inevitably provoked much mainstream criticism, and a number of prominent mainline scholars expressed their evaluation. William Barclay (1907–1978) described it as "a shining example of how the Bible ought not to be translated" (Barclay 1953, 31–2), although his short article in *The Expository Times* did not identify any specific deficiencies. Bruce Metzger (1914–2007) provided a much more detailed critique, mainly focusing on how the translation addresses Christological issues (Metzger 1953). Like many subsequent critics, he takes issue with the rendering of *John* 1,1 as "the Word was a god," and takes exception to the translation of *Colossians* 1,15: "He is the image of the invisible God, the firstborn of all creation, because by means of him all other things were created in the Heavens and upon the earth." As he points out, the word "other" does not appear in the Greek text, and the anonymous Watch Tower translators inserted it to support their view that Jesus Christ is the first created being, rather than "eternally begotten." Again, in common with many other critics, Metzger questioned the use of the name Jehovah, either as a rendering of Yahweh, or as a legitimate translation of *kurios*.

One postscript concerning *The New World Translation* is worth mentioning. Critics have alighted on the use that the Society allegedly made of Johannes Greber's (1874–1944) translation of the Bible, which appeared in 1937 (Greber 1937). Greber was a Roman Catholic priest who joined a Spiritualist group, and his translation supposedly involved the help of the spirit world. The Watch Tower Society referred to him in a small number of articles in the 1950s and 1960s, expressing approval of his translation of *John* 1,1, and *Matthew* 27,51–3, which I have discussed elsewhere (Chryssides 2016, 169–70). Greber's translation of *John* 1,1–3 was quoted in full in a booklet entitled "*The Word*"*—Who is He? According to John* (1962). The Society later ceased quoting Greber, recognizing his occultist connections with disapproval, but this detail of the Society's history continues to haunt it: its critics contend that not only are Jehovah's Witnesses really occultist at heart, but hypocritical as well!

Of the countercult literature that targets Jehovah's Witnesses, books by Robert H. Countess (1937–2005), David A. Reed, Ron Rhodes, and Robert M. Bowman, specifically address the Society's translation and interpretation of the Bible (Countess 1982; Reed 1986; Rhodes 1993; Bowman 1991). Particularly

influential is the writing of Walter R. Martin (1928–1989), whose *The Kingdom of the Cults* was first published in 1965, and sold over half a million copies by 1986 (Martin 1965). His chapter on Jehovah's Witnesses started life as a short booklet, co-authored with Norman H. Klann (1919–1971), entitled *Jehovah of the Watchtower* (Martin and Klann 1953). Also well-known is Anthony A. Hoekema's (1913–1988) somewhat more measured *The Four Major Cults* (1963), one of which is inevitably Jehovah's Witnesses, and other more recent critics have included Bob Larson's *Larson's Book of Cults* (1982).

In addition to mainstream Christian literature, there are many writings by ex-members, the best-known being William J. Schnell (1905–1973), Raymond V. Franz (1922–2010), Marvin James Penton, and Edmund C. Gruss (1933–2018). A large number of ex-members have now produced novels, of which there are now over 50—a topic that merits further research—some of which are autobiographical, and others works of fiction, which show strong evidence of being based on the authors' own experience of the Watch Tower organization.

Political Opposition: Nazi Germany

Much more serious than countercult critique is political opposition. Undoubtedly, the most serious persecution was during the Third Reich in the 1930s and 1940s, when Jehovah's Witnesses—or *Bibelforscher* (Bible Students) as they were called in Germany—declined to participate in national festivals, to salute the national flag, or to give the greeting "Heil Hitler," and refused to undertake military service. They continued with their house-to-house work and their literature distribution, despite government banning of their activities. As a consequence, they were barred from government employment, denied state benefits, had their businesses boycotted, and children were separated from their families. They were subjected to arrests and beatings, and some 13,400 *Bibelforscher* were sent to prisons or camps.

Unlike the Jews, however, the *Bibelforscher* were given the option of release, on condition that they "swore off" by signing a document certifying that they had left the Watch Tower organization and would no longer participate in any of its activities, transferring their allegiance to the State. Very few Witnesses availed themselves of this option, and around 2,000 did not survive, 270 of whom were

executed. The Nazi authorities were less inclined to sentence *Bibelforscher* to death, since they judged the Witnesses to be "ideologically" rather than biologically unfit, and renouncing their faith was viewed as a greater victory than execution.

South Korea

While Jehovah's Witnesses are now free to proclaim their message in Germany, opposition continues elsewhere. Military service remains a highly contentious issues: while there are many countries that offer alternative civilian service for conscientious objectors, some offer no alternatives, and some require longer periods of alternative service than the equivalent time required in the military. Jehovah's Witnesses are amenable to alternative service, so long as it is not under military control.

In recent times the greatest difficulties have occurred in South Korea and in Russia. In South Korea, the 1948 Military Service Act required military service for all men of 18 years and over, with no option of alternative service, and objectors were criminalized. From 1953, some 19,000 Jehovah's Witnesses have served prison sentences, totaling 36,000 years in all. When Park Chung-Hee (1917–1979) became president, his aim was to have a 100% compliance with the 1949 Conscription Law, and in 1971 he declared a state of emergency, thus making freedom of conscience subordinate to national security. Soldiers were ordered to seek out congregations to arrest conscientious objectors, and use was made of military courts rather than civilian ones, which entailed that Witnesses received not only a less sympathetic hearing, but longer prison sentences for non-compliance—typically, three years' imprisonment rather than two. Prison conditions were harsh, contacts with family were denied, and Witnesses were often tortured, as a result of which five young men died.

Matters changed for the better in 2001, when cases were moved to civilian courts and, following some 500 complaints to the United Nations' Human Rights Committee, assisted by the legal department of the Watch Tower Headquarters, the right of conscience became protected in 2018, and South Korea was required to offer alternative service. However, South Korea's alternative service extends to three years, as compared with the period of military service, which is only 18

months, making it the world's longest period of alternative service. However, all Jehovah's Witnesses there have now been released.

Russia

In Russia, the Bolshevik Revolution of 1917 resulted in new opposition. Although Vladimir Ilyich Ulyanov Lenin (1870–1924) had proclaimed the freedom of religion, the atheist Social Democratic Party soon regarded religion as the "opium of the people," and made religious instruction illegal. Opposition intensified, as Witnesses continued to ensure the availability of their literature by smuggling it into the country, operating clandestine printeries, and continuing with street witnessing. When Germany attacked Russia in 1941, Jehovah's Witnesses maintained neutrality, and refused to enlist in military service or to vote in elections. In 1951, the KGB persuaded Joseph Vissarionovich Stalin (1878–1953) to exile the "Jehovists" to Irkutsk and Tomsk, where they continued with informal witnessing. In 1961, a budget of 5,000,000 rubles was designated to deal with Jehovah's Witnesses, such was the perceived threat.

Under *perestroika*, which was announced in 1985, the situation began to change, and in 1990 the Chairman of the Committee for Religious Affairs received a delegation of 15 Jehovah's Witnesses, as a result of which the Society was allowed to register in 1991. The religious freedom of Jehovah's Witnesses was short lived, however. The situation for Jehovah's Witnesses was largely prompted by the attitude of the Russian Orthodox Church: Eastern Orthodoxy has tended to be intolerant of other forms of religion, and it is opposed to proselytizing, which of course Jehovah's Witnesses insist on undertaking.

In 1993 Alexander Dvorkin, a Russian Orthodox scholar and activist, decided to set up the Saint Irenaeus of Lyons Information and Advisory Center, Russia's first anticult organization, with the approval of the Patriarch of Moscow. At first, the Center targeted small sectarian Russian groups, but with the passage of time better-known new religious groups, such as Scientology, the International Society for Krishna Consciousness, and numerous others were targeted, including Jehovah's Witnesses.

In 2002, the Russian federal authorities passed a law "On Combatting Extremist Activity," defined as "propaganda of exclusivity, superiority or

inferiority of a person on the basis of their religious affiliation or attitude towards religion." In 2006, modifications were made to the legislation, resulting in Jehovah's Witnesses being accused of incitements to "religious discord" and assertion of superiority and exclusivity, and the following year the Prosecutor General's Office began an investigation of the Watch Tower organization in the country, commissioning a number of "expert studies." Although it was concluded that Jehovah's Witnesses did not actively incite hostility, some 95 of their publications were defined as extremist, and put on the Federal List of Extremist Materials.

Meeting together as congregations came to be regarded as extremist, and 16 Jehovah's Witnesses were found guilty by the Taganrog City Court on November 13, 2015. This was followed by police raids, and in 2017 the Supreme Court required the liquidation of all the Society's assets, making it impossible for the premises to be used for meetings. As of October 9, 2020, 388 Witnesses in Russia and Crimea are under criminal investigation, 45 are in prison (10 convicted; 35 awaiting trial); over 190 have served time in pre-trial detention; 26 are under house arrest; and 1,146 homes have been raided since the Supreme Court ruling in 2017.

Sexual Abuse

As the public became increasingly aware of sexual abuse scandals, Jehovah's Witnesses came under scrutiny. In the year 2000, William H. Bowen, who had been an elder in a Kentucky congregation, and at one time a Brooklyn Bethelite, decided to publish an Internet post, inviting victims to contact him, and he set up the website Silentlambs.org, which became an incorporated organization in 2001. The website's material is not confined to the Watch Tower Society, but it describes Jehovah's Witness organization as a "pedophile paradise."

In reality, there are few, if any, opportunities for pedophile activity at Kingdom Hall meetings or at conventions, since there are well attended, with no special activities for children, who remain with their parents throughout. Sexual abuse has tended to occur within families, or with a congregational member—sometimes an elder or ministerial servant—who has befriended vulnerable fellow members and received hospitality in their homes. What has attracted particular attention, however, appears to be the way in which Jehovah's Witnesses have

dealt with the problem. Jehovah's Witnesses have now been the subject of two government reports—one in Australia (Royal Commission into Institutional Responses to Child Abuse 2015), and the other in the Netherlands (van den Bos et al. 2019). The Australian Royal Commission's investigations were not confined to Jehovah's Witnesses but had a much wider scope, including health care and educational establishments, as well as a number of religious denominations, such as Anglicans, Roman Catholics, and the Salvation Army. By contrast, the Netherlands Report exclusively targeted Jehovah's Witnesses.

Online Opposition

Mention should also be made about the opportunities for opposition afforded by the Internet. There are many websites that have been created in opposition to the Watch Tower Society: many of these are amateurish, but there are a number of quite professionally produced web pages, such as avoidjw.org, jwfacts.com, jwsurvey.org. Particularly vocal in his online criticism is Lloyd Evans (who also writes under the pseudonym John Cedars), author of *The Reluctant Apostate* (Evans 2017), who has authored various books and web pages, and features numerous videos.

These online critiques of Jehovah's Witnesses address numerous perceived doctrinal and social issues, particularly blood, disfellowshipping, and shunning, and highlight atrocity tales, as well as alleged changes in doctrine, offering advice on what to say to Jehovah's Witnesses at the door and on literature carts, and how to leave. These pages also make available archival material, as well as restricted literature normally only available to elders.

Perhaps most important for ex-members is the role of social media. One major problem for ex-members is that they miss former friends, families, and community. Groups such as the Facebook (2020) Ex-Jehovah's Witnesses Support provide an alternative community: at the time of writing, it is followed by 9,140 members, with 8,695 "likes." The forum is international, and because social media groups are themed, it can readily bring together those who would have found difficulty in the past pre-Internet years finding others in like situations. Although such groups operate in cyberspace, the online contact frequently leads to physical meetings, and thus can create new communities of conventional friendships.

Conclusion

The preceding discussion has not attempted to evaluate these criticisms or to consider how the Watch Tower Society has responded, but merely to enumerate the kinds of criticism that have been made of the organization since its inception. A thorough assessment would be a more major task. More detailed discussion of sexual abuse allegations can be found in the Jehovah's Witnesses' response to the Dutch Government and an expert report by Holly Folk, Massimo Introvigne, and J. Gordon Melton (van Ling 2020; Folk, Introvigne, and Melton 2020). Further analysis must await my forthcoming *Jehovah's Witnesses: An Introduction* (Chryssides 2021). In the meantime, it is worth mentioning briefly that many of the critics only tell part of the story. For example, the Miracle Wheat incident ended with the Watch Tower Society offering a full refund to all purchasers—an offer of which no one took advantage.

Allegations against Russell and the foster child Rose Ball (1869–1950) were never substantiated, and indeed seem unlikely if, as is often reported, his marriage with Maria was a celibate one (*The Watchtower* 1953). Critics of the Society's policy on blood often fail to mention the medical alternatives that Jehovah's Witnesses find acceptable, their Hospital Liaison Committees, or the fact that blood transfusion has sometimes caused illness rather than cure. While their stance on war may seem unpatriotic, Jehovah's Witnesses will typically point out that, if all countries adopted the same attitude to armed conflict, the world would be a much more peaceful and prosperous place. I have discussed the Jehovah's Witnesses' position on prophecy elsewhere and, without endorsing their views on inter-time chronology, I have argued that it has been seriously misunderstood (Chryssides 2010).

Mainstream Christians will of course continue to challenge Watch Tower teachings; that is certainly their right, but criticism of course should be based on accurate understanding rather than caricature or scant and careless reading of the Society's literature. Few critics in the free world would endorse the persecution that Witnesses have undergone, but Jehovah's Witnesses remain undeterred, continuing with their worship and their evangelism, believing that the truth should not be compromised by secular ideologies or vociferous critics, and that opposition is to be expected as confirmatory evidence that Armageddon is near.

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Opposition to Jehovah's Witnesses in the United States Through the Twentieth Century

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ABSTRACT: The Jehovah's Witnesses have emerged in the United States as one of the very few denominations that have attracted as many as a million members, a status that came only after battling back from both social discrimination and government persecution over some of its unpopular beliefs. In 1918, the president and several of his fellow leaders of the precursor Watch Tower Bible and Tract Society were convicted under the Espionage Act for ostensibly advising young men to avoid joining the armed services. Then, beginning in the 1930s, members were harassed for refusing to salute the flag and recite the pledge of allegiance. About the same time, they also began to experience pushback from their active evangelistic efforts such as distributing materials on the street and knocking on the front door of private residents. Their ability to practice and spread their faith would lead to multiple cases going to the Supreme Court for final resolution, most culminating in Witnesses prevailing. Their fight to defend their freedoms in the courts through the mid and late twentieth century expanded the understanding of the First Amendment freedoms to all American religions.

KEYWORDS: Jehovah's Witnesses, Religious Freedom, American Flag, Pledge of Allegiance, Religious Freedom in the United States.

Introduction

The Jehovah's Witnesses communion has emerged in the 21st century as one of the more important religious groups globally. It is one of a miniscule number of religious denominations to have a worshipping community in as many as 200 countries (of the 240 recognized by the UN). Meanwhile in the US, the land of its birth, and home to several thousand religious communities, it is one of but 25 denominations to attract as many as a million adherents (Chryssides 2008, 2009, 2016; Holden 2012; Knox 2018; Penton 2015; Bergman 1984). Its numerical

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success has not come without controversy, indeed, the JWs have a unique history of overcoming public disparagement of their beliefs and practices.

What we know today as the Jehovah's Witnesses emerged in stages through the 1870s in the United States, beginning with an independent Bible study group in Pittsburgh, Pennsylvania, organized by Charles Taze Russell (1852–1916) in 1870. Russell, who had been influenced by the Adventist tradition and was deeply concerned with eschatological questions, promoted a solution of a critical problem about the return of Jesus Christ based on a redefinition of the Greek word *parousia* (which had several historical antecedents). Rather than "return," he promoted the theory that *parousia* be translated as "presence." He followed that theory by suggesting that Jesus' *parousia* or presence was in 1874. A generation later (in 1914) would see the end of this present age (Horowitz 1986; Zydek 2009).

To further his views, Russell began issuing a periodical, the *Zion's Watch Tower* (1879), incorporated the Zion's Watch Tower Tract Society (1884), and moved his headquarters to Brooklyn in 1909. During this period, he also issued a six-volume *Studies in the Scripture*, that presented his broad perspective and announced the Millennial Dawn, the arrival of a new age of the coming kingdom. As the volumes appeared, he recruited an army of associates to spread out across the country and distribute his writings. Russell died in 1916, by which time he led a movement with centers across North America and was already spreading around the globe.

Russell died shortly after World War I began (but prior to the United States' entrance into the war in 1917) amid speculation that the war was a sign of the end of the present social order. Shortly after America's entrance into the war, the government passed the Espionage Act, which targeted anyone in the US who might interfere with military operations or recruitment, or provide support for the country's enemies. On May 16, 1918, the Sedition Act amended the Espionage Act, adding anti-war speech as a prosecutable offence. This act immediately called into question any religious groups with pacifist tendencies (such as the Mennonites and Quakers), especially those that had formed relatively recently, such as the Church of God in Christ, an African American Pentecostal group, whose founder Charles Harrison Mason (1864–1961) was arrested on two occasions for advising its younger members to refuse the draft (White 2015; Brock 2016; Mollin 2006).

Meanwhile, Russell would be followed by Joseph Franklin Rutherford (1869–1942) as the new head of the Watch Tower organization. The legitimacy of his leadership was challenged by several colleagues and led to the first schisms among the Watch Tower Bible Students, especially after Rutherford backed the publishing of a seventh volume of *Studies in the Scripture,* called *The Finished Mystery* (Woodworth and Fisher 1917). He emerged, however, with the overwhelming support of the followers, and went on to direct the society for the next three decades. He is remembered today for leading the society to adopt its present name, Jehovah's Witnesses, in 1931.

Rutherford died in 1942, and was succeeded by Nathan Homer Knorr (1905–1977), who would remain in charge for the next quarter of a century. Among the more noticeable changes introduced by Knorr was the removal of any author's name(s) from the literature. Rutherford had issued a stream of books, but beginning in the 1940s, Watch Tower books no longer carried the name of any who contributed to their writing. Knorr also instituted a new leadership training program that raised the level of interaction of Watch Tower people with possible recruits, and led to a significant expansion of the size of the Witnesses community both nationally and internationally. In addition, and possibly most significantly, Knorr oversaw the Witnesses' response to the controversies that surrounded them, and led them through its most intense phase.

Accusations of Being a "Cult"

It was during the height of Russell's career at the end of the nineteenth century that leaders within the mainstream Protestant denominations, still in a growth phase, recognized that they had a variety of competitors who denied what was considered the essential core of Christian doctrine. Inside the church were the Modernists, and on the fringe were a growing number of new religions, the "cults." The term "cult" was introduced in the 1890s, and popularized in the 1920s.

Relative to the Bible Students, Christian critics accused them of a variety of doctrinal errors beginning with the Arian theology espoused in the *Studies in the Scriptures*. The 4th century bishop Arius (256–336) essentially denied the divinity of Jesus, suggesting that Jesus was God's firstborn but slightly less than

God himself. That definition of Jesus's status then reverberated through Christian theology relative to, for example, the nature of Jesus' role in human salvation.

The rise of a Christian counter-cult movement paralleled the rise of fundamentalism, and counter-cultists always included the Witnesses among their targets. They received lengthy chapters in Jan Karel Van Baalen's (1890–1968) *The Chaos of the Cults* (1938) and Walter Martin's (1928–1989) *The Kingdom of the Cults* (1965), and were prominent as one of the *Four Major Cults* (1963) cited by Anthony Hoekema (1913–1988). Through the last half of the twentieth century, the Witnesses vied with the Latter-day Saints as the major target of counter-cult attention (Van Baalen 1938; Martin 1965; Hoekema 1963).

Major accusations against the Witnesses included their denial of the full divinity of Jesus, their denial of the traditional doctrine of hell, and the obvious failure of some predictions about the end of the present social order (i.e., the failure of prophecies). Since the Witnesses introduced their own translation of the scripture, the *New World Translation of the Holy Scriptures*, beginning in 1950, it has been given extensive scrutiny and denounced by some as a flawed translation (Guarino 2019; Wright 2019).

The counter-cultists also gave particular attention to apostate stories. the autobiography of William Schnell (1905–1973), *30 Years a Watchtower Slave*, initially released in 1956, becoming an essential item in every counter-cultist's library. It has remained in print into the new century. As apologetics has developed as a significant discipline in Evangelical seminaries, new anti-Jehovah's Witness material is continually being generated, including a whole new generation of apostate material (Schnell 1956; McDaniel 2014; Scorah 2019).

Persecution

This brief overview of JW history defines an environment in which the Witnesses encountered government and legal forces through the twentieth century. Their initial problem emerged just as the leadership was reorganizing in the wake of Charles T. Russell's death in 1916.

The United States formally entered World War I in April 1917. Two months later, the legislature passed the already mentioned Espionage Act, which made it a crime, among other things, to refuse duty in the armed forces and to obstruct the

country's recruiting or enlistment service. Conviction led to fines (up to $10,000) and/or imprisonment (up to 20 years). It was passed by a narrow margin, the legislators being aware of the unpopularity of the war among the general population, the Woodrow Wilson (1856–1924) administration having been elected on the slogan, "He kept us out of war." As mentioned earlier, it was followed by the Sedition Act.

While initial targets of the acts were those in the socialist wing of the labor movement, the government also moved against the Bible Students. In May 1918, sedition charges were laid under the provisions of the Espionage Act against Rutherford and seven of the Watch Tower directors and officers, prosecutors citing as their rationale some statements made in *The Finished Mystery*, that final volume of the *Studies in the Scripture* series that had been published in 1917 (Woodworth and Fisher 1917).

Particular statements used against the Watch Tower Bible Students grew out of the general separatist position expressed in the Watch Tower's early pacifist stance. Rutherford and his colleagues were subsequently charged on four counts, arrested, and tried. Following their conviction, on June 21, the seven defendants were sentenced to four 20-years terms, the sentences to run concurrently. The war ended in November 1918, and shortly thereafter, the prisoners' cause gained some traction. Nine months into their sentence, Supreme Court Justice Louis Brandeis (1856–1941) ordered their release on bail. They served nine months in the federal penitentiary in Atlanta, Georgia, before finally being released. In April 1919, an appeals court ruled that they had been denied an impartial trial, and reversed their conviction. A year later, the government announced that all charges had been dropped, and there would be no attempt to retry them. The matter seemed closed.

Meanwhile, in the post-war years, the movement to display the flag and to wed that display to a newly written pledge of allegiance gained ground. Churches had become involved, especially in the Midwest where many German and Scandinavian churches, which had previously maintained worship in their home country's language, quickly anglicized during the war years, and placed an American flag in their sanctuaries.

Figure 1. Rutherford's prison picture.

After the war, especially after the adoption of the present text of the allegiance in the 1920s, the placement of a flag, the pledge of allegiance, and a lay form of a salute to the flag all began to make their way into the public schools. In the 1930s, even as the Jehovah's Witnesses gained a new level of visibility by adopting a distinctive name and beginning to build Kingdom Halls, the insertion of the pledge into the public schools morning exercise led to the Witnesses reiterating their belief that some expressions of patriotism were nothing more than idolatry and should be avoided.

As World War II began, and especially in the years prior to the United States officially entering the conflict in the wake of the attack on Pearl Harbor, the case of the children and youth of Witnesses families refusing to salute the flag and recite the pledge of allegiance would become a significant public issue.

The issue was assigned an increased importance after Congress formally adopted the pledge in 1942, and then the following year designated a standard form of the average citizen (not a member of the armed forces in uniform) response/salute (Jones and Meyer 2010; Ellis 2005).

The Jehovah's Witnesses refused to salute the flag, or repeat the pledge of allegiance, practices that had their greatest impact on the children attending

public schools, where they faced both the ire of teachers and the taunts of classmates.

A new phase in the opposition to activities around the flag began in the summer of 1935 when Rutherford told a Jehovah's Witnesses convention that to salute an earthly emblem was unfaithfulness to God and that he would not do it. As school started up, one Carleton Nichols (1927–2007), a third-grade pupil brought up in a Jehovah's Witnesses family, refused to recite the pledge and was duly expelled from his school in Lynn, Massachusetts. As the incident received press coverage, other Jehovah's Witnesses children followed suit, and Rutherford publicly praised them. He wrote a brief booklet, *Loyalty*, discussing the issue, which had the effect of transforming his opinions concerning the flag into the official teachings and accepted doctrine of the organization. Rutherford explained that, while members of the organization respected the flag, going through a ritual before it constituted idolatry. Idolatry was repeatedly forbidden in the Scripture (Rutherford 1935, 16–8). Some Witnesses formed private schools to continue their offspring's education.

Several years later, in Minersville, Pennsylvania, a predominantly Roman Catholic community, the children of a local Witness, Walter Gobitas (1900–1990, whose name was incorrectly spelled "Gobitis" in the court decision), challenged the system by refusing to say the pledge of allegiance. By this time, the Witnesses had informally begun to actively oppose regulations that attempted to squelch their religious behavior. As early as 1933, the organization had quietly passed around instructions on how members should act if arrested and/or faced a court appearance (Bergman 1984).

Walter Gobitas and his family were recent converts to the Jehovah's Witnesses. They were inspired by stories of fellow members who challenged the system and suffered for it. Walter's children did not pledge allegiance when at school. His son William ("Billy," 1925–1989), in the fifth grade, and his sister Lillian (later Klose, 1923–2014) were expelled. His business was boycotted. The situation led to a trial in February 1938. Gobitas won the first round when in June a judge ruled the Minersville school board's requirement that the children salute the flag violated the children's free exercise of religious beliefs. The school board, however, decided to appeal the decision, and the case wound up in the US Supreme Court in 1940. In the case of the *Minersville School District v. Gobitis,*

the court ruled 8-1 to reverse the lower courts and upheld the mandatory flag salute.

The ruling led to a public backlash against the Witnesses. People were physically assaulted, and kingdom halls were burned. The American Civil Liberties Union reported to the Justice Department that nearly 1,500 Witnesses had been physically attacked in more than 300 communities nationwide. At the time, the US was publicly debating the country's entrance into World War II, and many interpreted the decision as suggesting that the Witnesses were traitors to the country (Peters 2000).

In 1942, the West Virginia's Board of Education ordered the public schools to make the salute to the flag a regular part of the daily program of their schools' activities, and added that any refusal would be regarded as an act of insubordination. It should be noted that the salute at this time was a raised right arm that looked strangely similar to the Adolf Hitler (1889–1945) salute in Nazi Germany. It was also to be done while repeating the pledge of allegiance.

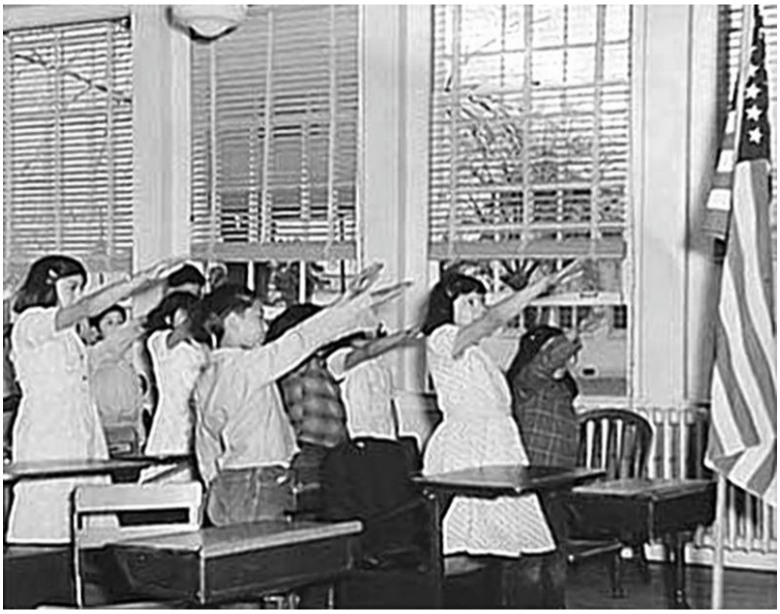

Figure 2. American school children in the early 1940s salute the flag.

At this point, Marie Barnett (later Snodgrass, 1933-) and Gathie Barnett (later Edmonds, 1931–2012: their names were misspelled as "Barnette" in the court decisions), children of a Jehovah's Witness family in Charleston, West Virginia, refused to salute the flag, were duly expelled, and their parents filed suit against

the school board. They actually won the case when first heard locally, but it was appealed upward and landed at the Supreme Court. The Witnesses' lawyer—Hayden Covington (1911–1978)—argued for the court to overturn its previous decision, an argument that had gained broad support including that of the American Bar Association. And the court listened. Reversing the Pennsylvania ruling, it concluded in a 6-3 decision that it was unconstitutional for public schools to compel students to salute the flag. It added that any attempt to establish a "compulsory unification of opinion" was both doomed to failure and antithetical to the values set forth in the First Amendment (Covington 1950; Peters 2000).

Parallel to the flag cases were a set of cases involving the Witnesses active program of evangelization. The Witnesses were active on the streets and in knocking on the doors of private homes to present their case. They passed out literature and solicited donations to cover the printing costs of their publications. They also carried phonograph machines to play records presenting their teachings. Some of this material was blatantly hostile to other religions in general and to the Roman Catholic Church in particular (which in turn published vitriolic criticism of the Witnesses). It should be noted that while the Roman Catholic Church was the largest church in the United States, and had been so for a hundred years, the Protestant churches were collectively much larger and often shared the anti-Catholic views of the Witnesses. While the content of the material distributed by the Jehovah's Witnesses was at issue in some contexts, the manner in which they distributed it was most often the legal concern at issue.

Beginning in the late 1930s, cases on literature distribution (and related issues) began to arise in locations around the country. The most critical one began in a predominantly Roman Catholic neighborhood of New Haven, Connecticut, in which a Witness name Newton Cantwell (1878–1981), along with his two sons, carried out their proselytizing ministry. They were arrested for not having obtained a certificate to solicit funds in public and for breaking the peace. Initially the state supreme court ruled against the Cantwells. But in a unanimous ruling, the US Supreme Court ruled against the state, in that requiring what amounted to a license to exercise religion violated the free exercise of religion. Crucial to the issuing such a document was allowing an individual official the authority to determine which groups should and should not receive such a certificate.

Cantwell v. Connecticut also had the effect of clarifying an understanding in American law—the first amendment guarantees of freedoms applied to the state governments and not just to the federal government. Not only was the federal government forbidden to pass laws abridging the free exercise of religion, but neither could the states (Alley 1999; Peters 2000, Kaplan 1989).

Conscientious Objection

Following Pearl Harbor, an old issue reemerged for the Witnesses, actual participation in the armed services. The Jehovah's Witnesses had from the days of Charles Russell refused to take up arms in any country's war, even as, citing *Roman* 13, Russell had no objections to service in the Armed Forces in noncombatant positions, especially in the supplying of medical services, under the obligation of being subject to the authority of government. However, a quarter of a century after Russell's passing, in 1940, the United States passed the Selective Training and Service Act, which provided for mandatory alternative service for those who refused to take part in combat because of religious belief. Those who objected to the noncombatant alternative service could be arrested and imprisoned. By this time, however, Rutherford had come to feel that even noncombatant service was wrong. In accepting noncombatant duties, one freed up someone else to take up firearms, and hence little was gained by the individual in a partial withdrawal from warfare (DePaul College of Law 1955).

The position articulated in the 1940s would become a source of tension between the Witnesses and the United States government over the next generation. In 1983, the Witnesses leadership, looking back over a generation of struggle on the issue, noted:

> An examination of the historical facts shows that not only have Jehovah's Witnesses refused to put on military uniforms and take up arms but, during the past half century and more, they have also declined to do noncombatant service [under the Army] or to accept other work assignments as a substitute for military service. [...] Many of Jehovah's Witnesses have been imprisoned because they would not violate their Christian neutrality (*United in Worship of the Only True God* 1983, 167).

Witnesses developed a rather sophisticated position on war and peace and their place in it, given Israel's many wars described in the Old Testament. The Witnesses also reflected upon a coming war in the future, the war of

Armageddon, in which they might be called upon to fight (although without using "carnal weapons"). One was in the far historical past, the other in a future only vaguely conceivable form the limited texts referring to it. More consequential were the anti-war biblical statements that offer an immediate rationale for refusal to participate in any present-day armed services, on the grounds that Bible believers should be neutral in worldly conflicts and as *Isaiah* 2:4 states, "neither shall they learn war anymore."

Over the years of the war and for decades afterwards, Jehovah's Witnesses faced periodic conflict even as a general acceptance of conscientious objection to war was largely accepted by the public. Among the key cases relative to Witnesses arrested for their conscientious objection was that of Anthony Sicurella (1927–1988), who had refused to enlist in the armed forces because of his religious beliefs.

Sicurella's appeal of his conviction worked its way to the Supreme Court in 1955. In this case, his status as a pacifist was challenged due to his stated willingness to fight, if called upon by God, in the eschatological battle of Armageddon. The Supreme Court overturned his conviction holding that the law on conscientious objection to military service referred to citizen's attitudes to real shooting wars in the present rather the spiritual battles anticipated at the world's end, wars in which the Jehovah's Witnesses were by no means unique in believing to be in their future (Hunt 1969). The Supreme Court also reiterated that in these future "spiritual wars," "Jehovah's Witnesses, if they participate, [believe they] will do so without carnal weapons" (*Sicurella v. United States* 1955).

The Witnesses would continue to deal with conscientious objection issues in the United States until the end of the draft in the mid-1970s made the issue largely a moot point. The Witnesses' leadership has nevertheless remained alert due to the on-going nature of the issue relative to military service in multiple countries around the world.

Blood Transfusions

A final set of court cases, all more recent, involved a particular belief of the Witnesses relative to drinking blood. Based upon biblical admonitions not to drink blood (cf. *I Samuel* 14:33), the Witnesses refuse blood transfusions. This

belief, while considered by many secular opponents to be ignorant and superstitious, and by most mainline Christians to be based on a very peculiar exposition of scripture, is a strongly held credence of the Jehovah's Witnesses.

In the United States, individuals (adults) can refuse most medical treatments. The issue is medical, not legal. For Witnesses, the primary legal issue involving blood transfusions has concerned minors who might need operations in life or death situations that involve the use of transfusions. This situation has often led to court intervention, and the assumption by the court of the responsibility of the minor's parents until the operation is performed.

These cases, however, assumed a radically new perspective in the 1990s, when America faced a dramatic blood shortage due to contamination of the blood supply by the AIDS virus, and in several countries, patients died because of transfusions with contaminated blood. Through the 1970s and 1980s, due to their belief, the Witnesses had led in the development of various alternative surgical procedures that did not require transfusions. These alternative procedures became quite popular in the 1990s, and have led to more permanent changes in surgical procedures in the post-AIDS era, affecting all patients and not the Jehovah's Witnesses only (Stevenson 2016; Carbonneau 2003; Bergman 1980).

Conclusion

Through the middle and late twentieth century the Witnesses championed a set of unpopular beliefs and practiced several very unpopular behaviors, which led initially to a community reaction, and then caused them to challenge a set of laws that at the state and local level attempted to push back against those beliefs and practices (Côté and Richardson 2001). In order to practice their religion, the Witnesses at first fell victim to the laws, and then mounted a successful legal effort to have the laws changed or removed.

Through the 1940s, their efforts resulted in more than twenty First Amendment cases that went to the Supreme Court, almost all of which they won. That number has more than doubled in the years since. In winning these cases, they ended their major conflicts with the American government, but also have, in the process, rewritten American law relative to the First Amendment to the

Constitution by extending the impact of the Bill of Rights and of its guarantees of the freedoms of the exercise of religion, speech, and assembly. They have done so just as America has experienced a radical growth of religious diversity, with the decisions in their many cases clarifying the covering that the First Amendment offers for all religious communities.

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Dangerous Freedoms: Jehovah's Witnesses, Religious Liberty, and the Questions of Sexual Abusers and Disfellowshipped Ex-Members

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ABSTRACT: Sociologist Hans Joas sees the coexistence, and sometimes conflict, of three form of sacralizations in modern history: religious sacralization, and the sacralizations of the nation and the person. The article argues that today the "religion of God" defends its religious liberty against some excessive claims both by the "religion of the state" and the "religion of the person." Like canaries in the coal mine, Jehovah's Witnesses are often the first to be hit, both by the "religion of the state" in non-democratic regimes that deny their individual religious liberty, and by the "religion of the person" in modern democracies where their corporate religious liberty is under attack. By defending their rights to be free from interferences of the states when they decide which members should be disfellowshipped (and as a consequence shunned or "ostracized"), even when these members are accused of sexual abuse (a different question with respect to whether they should be reported to secular authorities), the Jehovah's Witnesses are again today at the cutting edge of the defense of religious liberty against the most subtle and dangerous forms of assault.

KEYWORDS: Jehovah's Witnesses, Religious Liberty, Freedom of Religion and Belief, Sexual Abuse and Religion, Shunning and Religion, Ostracism.

Three Forms of Sacralization and Their Conflicts

The struggle of the Jehovah's Witnesses for their individual and corporate religious freedom throughout the world is one of the most relevant issues in the global scenario of religious liberty and persecution. It is also a mirror reflecting crucial questions in the contemporary sociology of religion.

Perhaps the issue most frequently discussed by sociologists of religion is secularization. In his 2017 book, *Die Macht des Heiligen*, German sociologist

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Hans Joas offered an original answer to the decade-old question whether secularization is a theory invented by some anti-religious scholars, or a real phenomenon. Joas believes that the situation of some Western European countries shows that a society without organized religion, or where organized religion only interests a small minority, is at least theoretically possible, if not already present. Building on the early sociology of religion of Émile Durkheim (1858–1917), but going beyond it, Joas argues that there may be societies without (organized) religion, but not societies without sacralization. Religion is not the only possible form of sacralization. History also knows a "sacralization of the nation" (or the state, or the country), and a "sacralization of the person" (Joas 2017, 475–79).

An alternative to Joas' terminology would be to see three "religions" at work in history: the "religion of God" (where "God" can be personal or impersonal, and there can be one God or many), the "religion of the nation" (or "of the state," although state and nation are obviously not the same), and the "religion of the person." Other relevant insights by Joas are that the sacralization of the nation, at least since the late 18th century, is present everywhere, in democratic as well as in totalitarian states, although in different forms, that modern sacralization of the person centers on human rights (Joas 2011), and that some conflict between the three forms of sacralization is unavoidable.

I would argue that here precisely lie the core problems of religious liberty in the 20th and 21st centuries. The forms of sacralization are different, but the human individual is one, and inhabits different spheres at the same time. One may be a member of a particular "religion of God," yet being subject to the "religion of the nation" as a citizen, and partaking of the "religion of the person" as a general cultural climate. This situation may be lived as not conflictual. One example is Alcide De Gasperi (1881–1954), who was Prime Minister of Italy between 1945 and 1953. He was such a pious Catholic that he is now being considered for beatification. At the same time, he certainly regarded himself as an Italian patriot, and was an enthusiastic apologist of the then newly proclaimed Universal Declaration of Human Rights (Romano 2008).

Conflict, however, is also frequent. Each of the three "religions" may exhibit a tendency to affirm itself against the others. This is also true for the "religion of the person" and human rights, which may at first sight look as the more benign and less dangerous form of sacralization. One problem, here, is that the concept

of human rights is not uncontested, and there is a continuous tendency to add or claim new rights. Feminists and the LGBT community, or more recently the Black Lives Matter movement, for example, claim, and in their own way "sacralize," "new" rights that may create conflicts with the "religion of God." Feminists claim for women the right to access all positions and offices, while several religions reserve their priesthood and higher offices to males. LGBT activists may see religions teaching that homosexuality is a sin as infringing their rights to be respected and not discriminated. During the Black Lives Matter protests, statues of saints and other religious figures that the movement accused of having supported colonialism and racism were vandalized or destroyed, in incidents that some religionists have in turn perceived as an assault on their religious freedom.

Cardinal Joseph Ratzinger, later Pope Benedict XVI, whose richness of analysis of religious liberty is unsurpassed among Catholic theologians, saw new, growing conflicts between (what I call here) "religion of God" and "religion of the person," due to the emergence of "new human rights," joining old conflicts between the "religion of God" and the "religion of the nation." Ratzinger was, of course, aware that religious liberty is in itself part of human rights, but distinguished between individual and corporate freedom of religion. In modern democratic societies, Ratzinger noted, it is generally accepted that individuals have a freedom to believe or not to believe, but it is less accepted that corporate religious bodies have rights of their own (see Introvigne 2012).

Ratzinger, however, did not fully elaborate on the question of the limits of corporate freedom of religion. The latter is limited by other essential human rights. A religion cannot claim that organizing human sacrifices is part of its corporate freedom. But what other human rights should be considered essential? Ratzinger saw something important, that corporate religious liberty is at risk today because of the sacralization and expansion of the "religion of the person," centered on both old and new human rights. But almost all his examples of corporate religious liberty worth being defended concerned the Catholic Church.

There is, however, a political and legal Vatican document endorsed by Pope Benedict XVI that was highly significant in this respect. On January 23, 2013, shortly before he announced his resignation, the Pope authorized the Permanent Representation of the Holy See to the Council of Europe to publish a note on two cases then being examined by the European Court of Human Rights, *Sindicatul "Păstorul cel Bun" v. Romania* and *Fernández-Martínez v. Spain* (Permanent

Representation of the Holy See to the Council of Europe 2013). Both cases would be eventually decided by the Grand Chamber according to the Holy See's recommendations. *Fernández-Martínez* affirmed the right of the Catholic Church, who under the Concordat with Spain designates the teachers of religion and ethics in Spanish public schools, who are then appointed and remunerated by the government, to ask the Ministry of Education to dismiss an ex-priests whose teachings were no longer in accordance with the Church's (European Court of Human Rights 2014).

While *Fernández-Martínez* concerned the Catholic Church, *Sindicatul* affirmed the right of the Romanian Orthodox Church to prevent his priests from forming an unauthorized trade union, both by disciplining them and by persuading the government to de-register the union (European Court of Human Rights 2013). Although *Sindicatul* was about a non-Catholic organization, the Vatican document supporting the Romanian Orthodox Church was still written with a primary reference to the Catholic Church itself:

> A member of the lay faithful or a religious cannot, with regard to the Church, invoke freedom to contest the faith (for example, by adopting public positions against the Magisterium) or to damage the Church (for example, by creating a civil trade union of priests against the will of the Church). It is true that every person is free to contest the Magisterium or the prescriptions and norms of the Church. In case of disagreement, everyone may exercise the recourses provided by canon law and even break off his relations with the Church. Since relations within the Church are, however, essentially spiritual in nature, it is not the State's role to enter into this area to settle disputes (Permanent Representation of the Holy See to the Council of Europe 2013, no. 3).

It was also the case that the ecclesiastical structure of the Romanian Orthodox Church is not too dissimilar from the Catholic one. We may wonder whether the Holy See would have taken the same position, had the corporate religious freedom rights of groups labelled as "cults" and annoying the Catholics with their proselytization practices been at stake. The Vatican Note, however, affirmed a general principle that "it is not the State's role to enter into the area" of internal church discipline, and that the freedom of the single devotee is guaranteed by his or her right to leave the church in case of disagreement, not by pretending that the church adapts to beliefs and practices it regards as unorthodox.

Canaries in the Coal Mine: Jehovah's Witnesses and Individual Religious Liberty

The Jehovah's Witnesses powerfully contributed to the advancement of religious liberty in the world's courts. Like the proverbial canaries in the coal mine, they opened the way, at times through great efforts and suffering, and obtained decisions that went to the benefit of many other religious groups.

This is not coincidental, and is in fact deeply rooted in the Jehovah's Witnesses' theology. They regard any form of sacralization of the nation as contrary to the rights of God. They do not vote, do not join political parties, refuse to serve in the Army, and do not salute flags, precisely because they interpret all these acts as implicitly denying their exclusive allegiance to the Kingdom of God.

In the United States, the Jehovah's Witnesses have been defined as "a catalyst for the evolution of the Constitutional law" (McAninch 1987), as they obtained key Supreme Court and other decisions upholding their rights to conscientious objections, not to vote, not to salute the flag, recite the pledge of allegiance, nor sing the national anthem (Manwaring 1962).

In all or most of these cases, however, the Jehovah's Witnesses were insisting on the rights of individual believers to refuse what Joas calls the "sacralization of the nation." Their legal struggles, as Shawn Francis Peters argued in 2000, were parts of the "rights revolution," affirming the person's rights against the pretenses of the state (Peters 2000).

The Jehovah's Witnesses' right to follow the "religion of God" and reject the "religion of the nation" has been affirmed in the United States and other democratic countries, but does not prevail everywhere. In South Korea, the Witnesses are still struggling to see their right to conscientious objection recognized, notwithstanding a favorable Constitutional Court decision in 2018 (Kwang 2018), and an equally favorable opinion of the United Nations Working Group on Arbitrary Detention in the same year (Human Rights Council, Working Group on Arbitrary Detention 2018). The situation in Russia is well-known. In China, although the Jehovah's Witnesses are not officially included in the list of *xie jiao* (groups banned as "heterodox teachings," an expression often incorrectly translated as "evil cults"), on June 30, 2020, the Korla City People's Court, in Xinjiang, sentenced 18 of them to heavy jail penalties, applying Article 300 of the

Chinese Criminal Code, which refers to *xie jiao* (Korla City People's Court 2020; Chang 2020).

The Chinese case deserves a short comment. Recent research has evidenced that the sacralization of the state is a constitutive part of modern China, and continues in the present-day Communist regime (Walsh 2020). Wu Junqing has explored the concept of *xie jiao* through Chinese history, arguing that those who were banned as *xie jiao* were movements perceived as offering a competing sacralization with respect to the state, through "black magic" (opposed to the state's "white magic") and messianism (opposed to the state's own messianic role). The contemporary Chinese Communist Party has inherited this concept, and "black magic" has been secularized into accusations of "brainwashing" and mind control (Wu 2016, 2017). Whether or not the Jehovah's Witnesses are officially listed as *xie jiao*, they are perceived as living outside the sphere of the sacralized Chinese state, which is enough to go to jail in contemporary China.

When they struggle to protect their *individual* religious freedom against the states, the Jehovah's Witnesses may find allies in those who do not believe in the "religion of God," yet believe in the "religion of the person" and of human rights. After all, except some extreme anti-cultists, few would not defend the Jehovah's Witnesses when they are detained and tortured in China (Chang 2020), or Russia, for no other reason than peacefully practicing their faith (Rainsford 2019; *The Moscow Times* 2020). Indeed, those who promote the sacralization of the person are glad to cooperate with all those who can help them in "desacralizing the state" (Joas 2017, 478). However, religionists and libertarians make strange bedfellows, and their cooperation may turn into conflict when *corporate*, rather than individual, religious liberty is at stake.

A Different Freedom: Corporate Religious Liberty, Disfellowshipping Practices, and "Ostracism"

As the Vatican note of 2013 clarified, new problems arise when some ask the states to intervene and protect human rights "within the church[es.]" Clearly, those who join a religion do not intend to abdicate their basic human rights. They do not authorize their religious leaders to rape or kill them and, should they give such an authorization, it would be null and void under the secular laws of the

state. The question, however, is whether when joining a religion, devotees can, and perhaps should, abdicate *some* human rights.

The question easily gets emotional when dealing with religions, and scholars who answer in the affirmative are easily accused of defending abusive religious leaders. To make it less emotional, we can start by observing that joining *any* social formation involves surrendering human rights that would otherwise exist. By marrying, in a monogamic society, one surrenders the basic human right to marry—i.e., to marry again, without passing through a divorce, and even in most polygamic societies the number of wives allowed is limited. By joining a political party, one surrenders his right to campaign for a rival party (indeed, expulsions from political parties for this and lesser reasons are common, and not generally regarded as objectionable). By doing consulting work for a law firm, one often signs an agreement where the right to work or consult with some rival law firms is surrendered. And so on.

The European Court of Human Rights in its *Sindicatul* decision observed that

> Article 9 of the [European Human Rights] Convention [which protects freedom of religion and belief] must be interpreted in the light of Article 11, which safeguards associations against unjustified State interference. Seen from this perspective, the right of believers to freedom of religion encompasses the expectation that the community will be allowed to function peacefully, free from arbitrary State intervention. The autonomous existence of religious communities is indispensable for pluralism in a democratic society and is an issue at the very heart of the protection which Article 9 affords. It directly concerns not only the organization of these communities as such but also the effective enjoyment of the right to freedom of religion by all their active members. Were the organizational life of the community not protected by Article 9, all other aspects of the individual's freedom of religion would become vulnerable (European Court of Human Rights 2013).

We find here the key statement that, in order to be real, religious freedom should include *corporate* religious liberty, i.e. the right of a religious community to organize itself as it deems fit, which is also a pre-condition for the "effective enjoyment" of *individual* religious liberty by its members.

The problem, which is both cultural and legal, is that those embracing some more radical versions of the "religion of the person" view with suspicion the fact that certain individuals may decide to surrender some of their human rights to acquire membership in a corporate body, religious or otherwise. They may even claim that the state should protect them against themselves, or that, if they accept

to surrender their human rights to a religion, they are victims of brainwashing or mind control, a notion debunked by mainline scholarship (Richardson 1996, 2014, 2015; USCIRF 2020) but still popular with some media and the anti-cultists.

The Jehovah's Witnesses discovered that they were entering a second phase of their struggle for religious freedom, one where they should defend their corporate religious liberty and could not count on the support of non-religious libertarians defending individual human rights, when they started being sued by disfellowshipped ex-members. These ex-members claimed that their human rights had been violated by the Jehovah's Witnesses, as a corporate body, in two different ways. First, they claimed they had been disfellowshipped unfairly or unjustly. Second, after being disfellowshipped, they had been subject to "ostracism," i.e. other Jehovah's Witnesses, including their closest friends, had started shunning them. They did not sue their former friends, but the Jehovah's Witnesses' corporate organizations for teaching the practice.

It is important to note that an exception to shunning is, however, made for members of the immediate family, as illustrated in numerous texts published by the Jehovah's Witnesses.

> What of a man who is disfellowshipped but whose wife and children are still Jehovah's Witnesses? The religious ties he had with his family change, but blood ties remain (Christian Congregation of Jehovah's Witnesses 2020).
>
> Since [...] being disfellowshipped does not sever the family ties, normal day-to-day family activities and dealings may continue. Yet, by his course, the individual has chosen to break the spiritual bond between him and his believing family. So loyal family members can no longer have spiritual fellowship with him. For example, if the disfellowshipped one is present, he would not participate when the family gets together for family worship (Christian Congregation of Jehovah's Witnesses 2008, 208).
>
> If in a Christian's household there is a disfellowshipped relative, that one would still be part of the normal, day-to-day household dealings and activities ("Imitate God's Mercy Today" 1991, 22).

This is not a new development. In 1974, *The Watchtower* explained that,

> Since blood and marital relationships are not dissolved by a congregational disfellowshiping [sic] action, the situation within the family circle requires special consideration. A woman whose husband is disfellowshiped [sic] is not released from the Scriptural requirement to respect his husbandly headship over her; only death or Scriptural divorce from a husband results in such release. (Rom. 7:1–3; Mark

> 10:11, 12) A husband likewise is not released from loving his wife as "one flesh" with him even though she should be disfellowshiped [sic] (Matt. 19:5, 6; Eph. 5:28–31) ("Maintaining a Balanced Viewpoint Toward Disfellowshiped [sic] Ones" 1974, 470).

In 1981, *The Watchtower* reiterated that, "if a relative, such as a parent, son or daughter, is disfellowshiped [sic] or has disassociated himself, blood and family ties remain," while "spiritual fellowship" ceases ("If A Relative Is Disfellowshiped [sic]" 1981, 28).

In 1988, the magazine stated again that,

> A man who is disfellowshipped or who disassociates himself may still live at home with his Christian wife and faithful children. Respect for God's judgments and the congregation's action will move the wife and children to recognize that by his course, he altered the spiritual bond that existed between them. Yet, since his being disfellowshipped does not end their blood ties or marriage relationship, normal family affections and dealings can continue ("Discipline That Can Yield Peaceable Fruit" 1988, 28).

The first substantial discussion of the practice of "shunning" disfellowshipped members of the Jehovah's Witnesses is included in the 1987 decision of the United States Court of Appeal for the Ninth Circuit *Paul v. Watchtower Bible and Tract Society of New York, Inc.*, which is quoted in all subsequent American cases. The court acknowledged that the plaintiff has experienced some unpleasant incidents in being "shunned" by those who were once close friends who were Jehovah's Witnesses after she was disfellowshipped. Nonetheless, the court maintained that,

> Shunning is a practice engaged in by Jehovah's Witnesses pursuant to their interpretation of canonical text, and we are not free to reinterpret that text. Under both the United States and Washington Constitutions, the defendants are entitled to the free exercise of their religious beliefs.

The Jehovah's Witnesses, the court reported,

> argue that their right to exercise their religion freely entitles them to engage in the practice of shunning. The Church further claims that assessing damages against them for engaging in that practice would directly burden that right. We agree that the imposition of tort damages on the Jehovah's Witnesses for engaging in the religious practice of shunning would constitute a direct burden on religion.

The court observed that punishing shunning would have dramatic consequences for the religious freedom of the Jehovah's Witnesses.

> Imposing tort liability for shunning on the Church or its members would in the long run have the same effect as prohibiting the practice, and would compel the Church to

> abandon part of its religious teachings. [...] The Church and its members would risk substantial damages every time a former Church member was shunned. In sum, a state tort law prohibition against shunning would directly restrict the free exercise of the Jehovah's Witnesses' religious faith (United States Court of Appeal, Ninth Circuit, 1987).

The plaintiff argued that shunning had caused to her emotional distress. This may well be true, the court answered, but the harm was

> clearly not of the type that would justify the imposition of tort liability for religious conduct. No physical assault or battery occurred. Intangible or emotional harms cannot ordinarily serve as a basis for maintaining a tort cause of action against a church for its practices—or against its members. [...] Offense to someone's sensibilities resulting from religious conduct is simply not actionable in tort. [...] Without society's tolerance of offenses to sensibility, the protection of religious differences mandated by the first amendment would be meaningless (United States Court of Appeal, Ninth Circuit, 1987).

In this old decision, we find already a convincing criticism of the anti-cult claims based on "emotional harm." While "physical assault or battery" are clearly not justified by an appeal to freedom of religion, if courts were allowed to sanction religious groups for inflicting "emotional harm," that would be the end of religious liberty as we know it. And perhaps of other liberties, too. One can imagine a student suing a professor for the "emotional harm" suffered after failing an exam. The court correctly concluded that,

> The members of the Church [Ms.] Paul decided to abandon have concluded that they no longer want to associate with her. We hold that they are free to make that choice. The Jehovah's Witnesses' practice of shunning is protected under the first amendment of the United States Constitution (United States Court of Appeal, Ninth Circuit, 1987).

In 2007, the Court of Appeals of Tennessee observed that,

> The Church [the congregation of the Jehovah's Witnesses] argues that the freedom of religious bodies to determine their own membership is such a fundamentally ecclesiastical matter that courts are prohibited from adjudicating disputes over membership or expulsion. We agree. Because religious bodies are free to establish their own guidelines for membership and a governance system to resolve disputes about membership without interference from civil authorities, decisions to exclude persons from membership are not reviewable by civil courts.

Concerning the "shunning" of disfellowshipped ex-members, the court stated that,

> The doctrines of the Jehovah's Witnesses and their reading of scripture require that their members ostracize individuals who have been disfellowshipped. While there is no question that this practice has resulted in a painful experience for the Andersons [the plaintiffs in the case], the law does not provide a remedy for such harm. For example, in other contexts, family members sometimes become estranged from each other for various reasons on their own volition, and the law does not recognize a basis for suit for the pain caused by such estrangement. Courts are not empowered to force any individual to associate with anyone else [...]
>
> Shunning is religiously based conduct, a religious practice based on interpretation of scripture, and is subject to the protection of the First Amendment. [...]
>
> Shunning is a part of the Jehovah's Witnesses belief system. Individuals who choose to join the Church voluntarily accept the governance of the Church and subject themselves to being shunned if they are disfellowshipped. The practice is so integrally tied to the decision to expel a member that it is beyond judicial review for the same reasons as the membership decision. Conduct that is inextricably tied to the disciplinary process of a religious organization is subject to the First Amendment's protection just as the disciplinary decision itself (Court of Appeal of Tennessee 2007).

Also, in 2007, the Justice Court of Bari, in Italy, in a well-publicized case, rejected the claims of a disfellowshipped ex-Jehovah's-Witness who happened to be a lawyer. The court concluded that, even if the principles governing the ecclesiastical system of the Jehovah's Witnesses are different from those of the Italian law, once they have been correctly followed in disfellowshipping a certain individual, secular courts cannot interfere with the decision (Tribunale di Bari 2007; see also Tribunale di Bari 2004).

In 2010 the Administrative Court of Berlin examined a complaint by a disfellowshipped Jehovah's Witness against the public announcement in congregational meetings of the measure against him, since "members of the association should have no social contact with disfellowshipped persons," and it would become impossible for him to "to have a picnic, celebrate, do sports, go shopping, go to the theatre, have a meal at home or in a restaurant" with those who used to be his friends and remained in the Jehovah's Witnesses. The court denied the request, commenting that the Jehovah's Witnesses' policy on these matters "is not subject to state authority" and is protected by "freedom of religion, the separation of Church and state, and the right of religious associations to self-determination." How the Jehovah's Witnesses decide to "exercise their constitutionally guaranteed right to self-determination" is something the state should not interfere with. Disfellowshipping policies and the

so called "ostracism" are "internal church measures" (Verwaltungsbericht Berlin 2010).

The Italian Supreme Court (Cassazione) in 2017 ruled that the so called "ostracism" is also protected by the principle of non-interference. The decision observed that in this case "ostracism" is "a refusal to associate" with the disfellowshipped ex-member, and "no law requires a person to behave in the opposite manner." As a conclusion, "no discrimination took place." Even if one would argue that refusing to associate with disfellowshipped members violate "good manners and civilized behavior," this would not "constitute a justiciable crime or civil tort." Individuals, and even a whole "category," have a right to decide to "break off or interrupt personal relations," and courts have no business in telling them otherwise (Corte di Cassazione 2017).

In 2018, in *Judicial Committee of the Highwood Congregation of Jehovah's Witnesses and Highwood Congregation of Jehovah's Witnesses v. Randy Wall*, a unanimous Supreme Court of Canada reiterated that "secular judicial determinations of theological or religious disputes, or of contentious matters of religious doctrine, unjustifiably entangle the court in the affairs of religion." It added that, "even the procedural rules of a particular religious group may involve the interpretation of religious doctrine," and concluded that, "these types of [religious] procedural rules are also not justiciable" (Supreme Court of Canada 2018 [SCC 26]).

More recently, on March 17, 2020, in *Otuo v. Morley and Watch Tower Bible and Tract Society of Britain*, the Court of Appeal in London, Queen's Bench Division (Court of Appeal [London], Queen's Bench Division 2020), upheld a High Court decision of 2019, which found that,

> In accordance with Matthew 18:15–17 (the procedural compliance with which is not itself justiciable) it is to be expected that a [Christian] religious body which is guided by and which seeks to apply scriptural principles will have the power to procure that in an appropriate case a sinner can be expelled. Among other things, this is sensible, if not essential, because someone who is unable or unwilling to abide by scriptural principles not only does not properly belong as a member of such body but also, unless removed, may have an undesirable influence on the faithful.

Protecting the faithful from such an "undesirable influence" is thus not a violation of the disfellowshipped member's human rights, but a right of the congregation (High Court of Justice, Queen's Bench Division 2019). The community's right

to articulate and enforce its code of conduct is also part of its corporate religious liberty.

This body of decisions is now substantial. Critics quote the 2019 Spiess decision by the District Court of Zurich (Bezirksgericht Zürich 2019), but the Jehovah's Witnesses were not the defendants in the case. They had filed a criminal complaint against an anti-cult activist who had claimed in an interview that their "ostracism" practices and how they handle cases of sexual abuses are dangerous practices contrary to human rights. The judge found the activist not guilty, regarding some statements as true and others as uttered in good faith. As I and Alessandro Amicarelli have explained elsewhere (Introvigne and Amicarelli 2020), the Jehovah's Witnesses were not on trial in Zurich, were not interrogated, and did not have a chance to defend themselves. We regard the verdict as wrong, but it only establishes that Mr. Spiess did not commit the criminal offense of defamation.

In fact, everything that needed to be said was already said in 1987 in the *Paul* decision. It is true that those who join the Jehovah's Witnesses surrender some of their human rights. The adherents are well aware, and the elders make sure this is the case before baptism, of both the Jehovah's Witnesses' moral standards and the consequences for violating them. They are aware that they may be disfellowshipped and shunned, which may be very unpleasant. If they want to avoid this risk, they should simply not join the Jehovah's Witnesses, or leave them voluntarily. The human rights involved in being disfellowshipped and shunned are not imaginary—but, unlike, say, the right to life or to sexual integrity, they are *alienable* rights, in the sense that they can be surrendered in a legally valid matter, and irrespective of the discussion whether there is a general distinction between unalienable and "ad hoc" human rights, to which I will return in the last paragraph. Disposing of them may offend certain sensibilities, but "without society's tolerance of offenses to sensibility, the protection of religious differences [...] would be meaningless" (United States Court of Appeal, Ninth Circuit, 1987).

In this respect, the Jehovah's Witnesses acted as the canaries in the coal mine again. They came back with the good news that, even at a time when the sacralization of the person advances at full speed, and new rights are created and sacralized, in a democratic society the "religion of God" may lawfully maintain enclaves where it is protected. This protection, as we have argued when

commenting the Spiess decision (Introvigne and Amicarelli 2020), benefits many other religions. Several religions have, or had until recent times, practices similar to the Jehovah's Witnesses' disfellowshipping process and "ostracism." Thanks to the Jehovah's Witnesses, they now know that these practices are part of their protected corporate religious liberty.

Sexual Abuse and Corporate Religious Liberty

The second assault on the corporate religious liberty of the Jehovah's Witnesses has been conducted in the area of sexual abuse. There is a growing and justified societal concern for sexual abuse in general, and religions are often criticized for protecting their abusive ministers from prosecution by secular courts (Shupe 1995, 1998, 2000, 2007). Anson D. Shupe's (1948–2015) theory of "clergy malfeasance" argued that the risk is maximum when a clergy presides on closed communities of vulnerable male and female children or teenagers. This would predict a lower incidence of sexual abuse, with respect to other religions, among the Jehovah's Witnesses, which do not operate "institutions" such as Sunday Schools, catechisms, kindergartens, schools, boarding schools, or similar.

Nonetheless, official reports and studies commissioned by public authorities, including one by a Royal Australian Commission in 2017 (Royal Commission into Institutional Responses to Child Sexual Abuse 2017) and a study by researchers from the University of Utrecht (van den Bos et al. 2019), on which the Dutch Minister for Legal Protection, Sander Dekker, based some controversial statements in August 2020 (Pieters 2020), have included the Jehovah's Witnesses among the groups where problems of unreported or under-reported sexual abuse exist.

I am a co-author of an Expert Report criticizing the Utrecht study (Folk, Introvigne, and Melton 2020), and we have discussed there some substantive issues on how sexual abuse is dealt with among the Jehovah's Witnesses. Here, I will focus on the connection between criticism of how the Jehovah's Witnesses handle cases of sexual abuse and corporate religious liberty.

This is a classical case where the same individuals are part of two different communities, regulated by two different systems of laws and regulations, which

are both in their own way sacralized. A Jehovah's Witness is subject to the ecclesiastical jurisdiction of its congregation and is, at the same time, subject to the secular jurisdiction of state courts and law enforcement agencies. The two jurisdictions may operate in parallel without conflicts, but in other cases conflicts and delicate problems of religious liberty may arise.

A Jehovah's Witness is suspected of sexual abuse. Very rarely, for the reasons mentioned above, this would be a case of "institutional" abuse. In most cases, the abuse would occur in the family. The elders of the congregation are informed, or hear rumors about the abuse. When this happens, two different chains of events are set in motion. The first relates to the duty to inform the secular authorities. This is regulated by national laws, which were somewhat vague decades ago but are becoming much stricter and more precise as social concern about abuse grows. The second chain of event will lead to an evaluation of whether and how the alleged offender should be prosecuted by the internal ecclesiastical jurisdiction of the Jehovah's Witnesses, and eventually, if found guilty, disfellowshipped. It is of crucial importance that these two spheres are carefully distinguished.

As we have discussed in our criticism of the Dutch report, it is factually false that the Jehovah's Witnesses do not inform secular authorities of believable reports of sexual abuse their elders have received, or worse, disfellowship victims of sexual abuse, or those who report incidents of sexual abuse to secular authorities. The current edition of the official handbook for congregation elders, *"Shepherd the Flock of God"—1 Peter 5:2*, confirms that a person who reports an allegation of abuse (or any other crime) to the secular authorities will not be disfellowshipped or in any other way sanctioned by the Jehovah's Witnesses:

> One who reports an accusation to the police, the court, the elders, or others who have authority to look into matters and render a judgment would not be viewed by the congregation as guilty of committing slander [...] This is true even if the accusation is not proved (Christian Congregation of Jehovah's Witnesses 2019, 12:28).

The 2010 edition had a parallel provision:

> It is not considered slander to make an accusation to the police, the court, [...] or others who have authority to look into matters and render a judgment [...] This is true even if the accusation is not proved (Christian Congregation of Jehovah's Witnesses 2010, 5:27).

The current handbook adds that,

> Jehovah's Witnesses abhor child sexual abuse (Rom. 12:9). Thus, the congregation will not shield any perpetrator of such repugnant acts from the consequences of his [sic] sin. The congregation's handling of an accusation of child sexual abuse is not intended to replace the secular authority's handling of the matter (Rom. 13:1–4). Therefore, the victim, her parents, or anyone else who reports such an allegation to the elders should be clearly informed that they have the right to report the matter to the secular authorities. Elders do not criticize anyone who chooses to make such a report (Christian Congregation of Jehovah's Witnesses 2019, 14:4).

The official child safeguarding policy of Jehovah's Witnesses, published in dozens of languages on their official website, states at paragraph 4,

> In all cases, victims and their parents have the right to report an accusation of child abuse to the authorities. Therefore, victims, their parents, or anyone else who reports such an accusation to the elders are clearly informed by the elders that they have the right to report the matter to the authorities. Elders do not criticize anyone who chooses to make such a report—Galatians 6:5 (Christian Congregation of Jehovah's Witnesses 2018, no. 4).

As early as 1993, the *Awake!* magazine recommended that, in case of rape, one should "call the police as soon as you are able to," noting also that, "reporting is not the same as prosecuting, but if you choose to prosecute later, your case will be weakened by a delayed report" ("How to Cope with Rape" 1993).

In 1997, the same *Awake!* magazine suggested to Jehovah's Witnesses that, "children should also be warned about—and urged to report to authorities—any person making improper advances toward them, including people they know" ("Sexual Exploitation of Children—A Worldwide Problem" 1997).

Also, in 1997, *The Watchtower* asked, ""What if a baptized adult Christian sexually molests a child?" The answer was that "the molester may well have to serve a prison term or face other sanctions from the State. The congregation will not protect him from this" ("Let Us Abhor What Is Wicked" 1997).

The book *How to Remain in God's Love*, published in 2017, includes a discussion of *I Corinthians* 6:1–8, where Apostle Paul cautions against taking a fellow Christian to court. While in general, "taking our brother to court could reflect badly on Jehovah and on the congregation" (Christian Congregation of Jehovah's Witnesses 2017, 253), there are exceptions.

> If a serious crime is involved, such as rape, child abuse, assault, major theft, or murder, then a Christian who reports such a crime to the secular authorities does not violate Paul's counsel (Christian Congregation of Jehovah's Witnesses 2017, 254).

Also, in the May 2019 issue of *The Watchtower*, we read that,

> Elders assure victims and their parents and others with knowledge of the matter that they are free to report an allegation of abuse to the secular authorities. But what if the report is about someone who is a part of the congregation and the matter then becomes known in the community? Should the Christian who reported it feel that he has brought reproach on God's name? No. The abuser is the one who brings reproach on God's name ("Love and Justice in the Face of Wickedness" 2019, 10–1).

After our criticism of the Dutch report, the anti-Jehovah's-Witnesses organization Reclaimed Voices objected to us that practice does not always follow theory, and that it is possible that some local congregation of the Jehovah's Witnesses does not follow the indications of the official publications (Hintjes 2020). This is certainly possible in all organizations. However, the fact that in some cases the policy was not followed does not call into question its soundness. We cannot blame the policy, and should recognize that no human organization is composed exclusively of perfect humans, and that even the best of policies does not guarantee against the reality of human error.

There have been some cases (but much less than those concerning other religions, including the Catholic Church) in which secular courts have concluded that the Jehovah's Witnesses were not quick or effective enough in reporting sexual abuse cases to secular authorities. However, these cases should be read and assessed in context. A typical British example, and one quoted by anti-cultists against the Jehovah's Witnesses, is *A. v. The Trustees of the Watchtower Bible and Tract Society, The Trustees of the Loughborough Blackbrook Congregation and Jehovah's Witnesses, and The Trustees of the Loughborough Southwood Congregation of the Jehovah's Witnesses* (High Court of Justice, Queen's Bench Division 2015). Although it is true that the court found that a local congregation had some responsibility in not protecting children from a member who was a sexual abuser, it is important to note that the case, judged in 2015, refers to events of the 1980s and early 1990s. The judge mentioned that it was a matter of agreement between the parties that

> (1) The level of understanding of child sex abuse in 2015 is very different to the level of understanding in the late 1980s and early 1990s. (2) In the late 1980s and early 1990s there was an emerging awareness of child sexual abuse, which was a long way short of a developed understanding of the complexity of the issue. (3) The Jehovah's Witness organisation could be viewed as ahead of its time in terms of its educative publications addressing the issues of child sexual abuse.

Concerning the elders of the Loughborough congregations, the judge stated that,

> I found them all to be honest, upright, loyal, and devout men for whom being a Jehovah's Witness is and has been for many years a way of life for them and their families […] All are horrified by the sexual abuse that occurred.

Ostensibly, the judge was quite reluctant to find against these "honest and devout" Jehovah's Witnesses, although in the end he believed he had to sanction them based on how he reconstructed both the facts and the British law in force in the 1980s and 1990s.

There is a consensus that while, as it happened for other religious groups, their attitudes evolved as society became more concerned about sexual abuse, particularly of minors, in general Jehovah's Witnesses complied with the laws asking them to report instances or credible allegations of abuse to secular authorities, when and where these laws existed. Their awareness of these issues compares favorably, and may even be regarded as having been at one stage "ahead of time," with respect to other religious organizations. There were some cases where congregations were found in breach of legal obligations of reporting, but these cases are rare. They do not warrant the conclusion that there was a general policy to evade these obligations, nor that the Jehovah's Witnesses were less cooperative with secular authorities than most other religious communities.

Jehovah's Witnesses, however, are vehemently criticized on a different issue, whether their *internal* ecclesiastical jurisdiction dealt fairly and effectively with members accused of sexual abuse or child molestation. In particular, the fact that they adhere to the Biblical "two-witnesses rule," requiring the testimony of two witnesses before a member can be sanctioned, has been criticized, as well as the weight they attribute to repentance.

Again, the problem here does not concern the Jehovah's Witnesses only, and it is not new. Human justice and what religionists regard as divine justice may follow different paths. Christian theology has often discussed the issue of the "latro poenitens," whose story is told in *Luke* 23:40–3. When Jesus was crucified, one of the criminals who shared the same fate asked him, "Jesus, remember me when you come into your kingdom." The criminal, addressing the fellow bandit who was cursing Jesus, told him, "We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong." Jesus answered him, "Truly I tell you today you will be with me in paradise."

As the author of the *Gospel of Luke* tells it, the story is not about criticism of the secular justice or the death penalty. The bandits are "punished justly." It is about a different justice, where the good thief manages to steal the Kingdom of God, and becomes a member in good standing of the Church Triumphant. He is even venerated as a saint, Saint Dismas, by the Roman Catholic Church.

Jehovah's Witnesses' internal justice is accused of being too severe in general in its disfellowshipping process, yet it is at the same time accused of being too bland in cases of sexual abuse, perhaps because it is administered by men only and not by women. Both the Australian (Royal Commission into Institutional Responses to Child Sexual Responses 2017, I, 53) and the Dutch (van den Bos et al. 2019, 120) reports "recommended" that women be included in the Jehovah's Witnesses' judicial committees, and that their rules be amended.

The Australian government rightly concluded that these are matters for internal consideration by the Jehovah's Witnesses. Indeed, it is part of corporate religious liberty that religious organizations may organize their canonical courts or judicial committees as they deem it appropriate. Their judgements may look wrong in secular eyes, but they do not have effect outside of the religious sphere. It is a matter for the secular courts to decide whether a defendant accused of sexual abuse is guilty, and what punishment is appropriate. It is a matter for religious courts and committees to decide whether the same defendant should be disciplined, expelled, or *not* expelled. Religious instances, as the case of the bandit crucified with Jesus shows, may have a different assessment of the value of repentance.

It is part of the contemporary sacralization of the state and the person that states, and media, presume to dictate to religious organizations how they should deal with their members guilty, or even simply accused, of serious crimes. Laws can (and perhaps should) compel religious bodies to immediately report to secular authorities allegations of secular abuse they have received, outside of the existing safeguards that explicitly protect the confidentiality of the Roman Catholic confession and similar practices. Once this has been done, states cannot interfere in the parallel, but independent, ecclesiastical investigation and sanctioning. The principle is the same with respect to the disfellowshipping process in general. How the Jehovah's Witnesses and other religious organizations conduct their internal affairs is not a matter states should interfere with.

Jehovah's Witnesses are not the only targets of this criticism. Some media, for instance, immediately request that Catholic priests accused of sexual abuse be dismissed from their clerical status. The Catholic Church has become more severe and rapid in enforcing its internal discipline in recent years, but ultimately whether a priest should be defrocked or not is an internal matter for the church to decide, not to mention that some of the priests for which the media reclaimed immediate canonical sanctions were later declared not guilty at trial.

In the case of the Catholic Church and other religious bodies, it has been argued that internal sanctions are needed to prevent pedophiles from continuing to be involved in church-operated kindergartens or boarding schools, where their crimes may be repeated. In fact, such orders can be imposed on the suspects, even before they are sentenced, by secular courts. At any rate, this does not apply to the Jehovah's Witnesses, who do not operate kindergartens or boarding schools. In addition, according to the Jehovah's Witnesses' policy, a pedophile or sexual abuser who is serving as an elder, when his acts of sexual abuse come to light, is immediately removed from his position.

The freedom for religious bodies to sanction, or not to sanction, their members may be an unpopular freedom, particularly in case of sexual abuse, which is perceived, and with good reasons, as the equivalent of sacrilege against the "religion of the person." However, it is an essential part of corporate religious liberty. Religions should be free to regulate their own internal affairs.

The Perils of Secretary Pompeo: Is There a Hierarchy Among Human Rights?

On July 8, 2019, Secretary of State Michael R. Pompeo announced the formation of a Commission on Unalienable Rights. On July 16, 2020, the Commission released its draft report to the general public (Commission on Unalienable Rights 2020). The name of the Commission indicates its aim, to help the Department of State, in a moment of confusion and controversy about human rights, to identify the "unalienable human rights," and to distinguish them from "ad hoc human rights," most of which are of recent creation, and are not included in the Universal Declaration of Human Rights.

The Commission has been seen by critics as a propaganda effort to rubber-stamp decisions already taken by the Trump Administration and the Republican

Party, and to promote, in particular, the idea that religious freedom should prevail in case of conflict with "ad hoc human rights," including women's reproductive rights and LGBT rights to non-discrimination. Critics also observed that most members of the Commission, which included a Rabbi and a Muslim scholar, were conservative experts on freedom of religion, with pro-life Christians in the majority (Inglis 2020).

The draft report defended the right of the United States, when determining its foreign policy, to interpret the Universal Declaration of Human Rights in the light of the American Constitution. It noted that,

> Foremost among the unalienable rights that government is established to secure, from the founders' [of the U.S.] point of view, are property rights and religious liberty. A political society that destroys the possibility of either loses its legitimacy (Commission on Unalienable Rights 2020, 13).

It admits that in the Universal Declaration of Human Rights, all rights "have an integrated character and are not meant to be severed from or pitted against one another," yet it claims "it is no departure from that affirmation to recognize that certain distinctions among rights are inherent in the Universal Declaration itself" (Commission on Unalienable Rights 2020, 37). "In practice, it concludes, decisions about the priority of rights are not only inescapable but desirable [...] in many circumstances certain rights have a necessary logical precedence" (Commission on Unalienable Rights 2020, 38). The report cautions against the post-UDHR proliferation of "new rights," and tries to establish a list of "unalienable" rights, while remaining aware that this is a controversial area and that no list can be fully satisfactory or complete. Mentioned as "unalienable" are

> the right to life, liberty and security of person; protection against slavery and torture; guarantees of equality before the law and of due process; recognition of the right to private property; [...] freedom of thought, conscience, and religion; freedom of opinion and expression; freedom of association; freedom to take part in elections by universal and equal suffrage; freedom of movement and residence; the right to marry and found a family; and the right to privacy in one's family, home, and correspondence (Commission on Unalienable Rights 2020, 30).

Judging from the many negative reactions (see e.g. Human Rights First 2020), the Commission and its report, which was presented to a deeply divided country in an electoral year, did not offer an especially noticeable contribution towards creating a consensus on human rights. Yet, the Pompeo Commission may at least

have called the attention on one real problem, whether there is a hierarchy of human rights, and which should prevail in case of conflict.

While it is unlikely that other countries would particularly care about the U.S. Constitution, as Joas himself noted in his dense book on human rights, it does make a difference whether a human right is mentioned or not in the Universal Declaration. Claiming that the Declaration reflects the values of 1948, which are different from those of the 21st century, or of a small group of nations that were active in drafting it, plays in the hands of the tyrants of this world, who insist that the UDHR is not applicable to the "special" situation of their countries (Joas 2013, 181–85). Perhaps a new consensus and a UDHR 2.0 will one day emerge, but for the time being the text of the 1948 remains a fundamental reference and standard for the international community, and all countries that have signed it.

In classrooms all over the world, students are told that the UDHR was a reaction to Nazi tyranny and the Holocaust; that it was mostly an American and Western European initiative; that it was drafted by former U.S. First Lady Eleanor Roosevelt (1884–1962) and French jurist René Cassin (1887–1976); and that it was mostly promoted throughout the world by the United States. These arguments are now used in Russia, China, and some Arab countries to argue that the UDHR is not really "universal" but an attempt to impose Western values to the rest of the world. However, in a seminal article published in 2002, American political scientist Susan Waltz argued that all four statements are factually false. The process leading to the UDHR started, and produced significant texts, at the beginning of the 20th century, well before Nazism and the Holocaust. More important than Eleanor Roosevelt or Cassin were, in drafting the Declaration, two delegates coming from Asia, Lebanese academic Charles Malik (1906–1987), an Orthodox Christian, and Chinese philosopher Chang Pen Chun (1892–1957), who identified himself as Confucian. Although not as crucial as Malik and Chang, Indian activist for women's rights Ms. Hansa Jivraj Mehta (1897–1995) and Chilean diplomat Hernán Santa Cruz (1906–1999) were also important. The Canadian secretary of the drafting commission, legal scholar John Peters Humphrey (1905–1995), was the editor, not the author, of the first draft, although his editorial role was in no way negligible. In the United States, many resisted propagating a document that might be used to submit their country to censorship by international authorities, while the text was enthusiastically embraced in Europe and by some "Third World" countries (Waltz 2002). The

UDHR was less "Western" than it may seem, and reading it through the lenses of an opposition of the West versus the rest makes for ideological, inaccurate interpretation.

As for the distinguished conservative religious scholars that drafted the Pompeo Commission report, my personal impression is that they missed one main problem of the defense of religious liberty, discussed in this paper. They probably had in mind cases where Christian bakers were sanctioned when they refused to bake cakes, or florists when they refused to prepare floral arrangements, for same-sex marriages (for a discussion of some of these cases, see Introvigne 2017). Understandably, conservative Christians do feel strongly about these cases, yet they remain within the sphere of individual religious freedom. It is my argument here that, notwithstanding the advance and the increasing sacralization of "new rights," balanced solutions are easier to find here, at least in democratic countries.

At times, Evangelicals and conservative Catholics who focus on such cases cannot see the forest for the trees. I do not argue that fights about individual religious freedom are over. My point, however, is that in most democratic Western countries the most serious dangers for religious freedom come from those who deny *corporate* religious liberty, based on their interpretation of the modern sacralization of the person. By defending the rights of their judicial committees to remain free from state interference when they decide whether a member should be disfellowshipped or otherwise, and their right to interpret the Bible in the sense that it mandates shunning those who have been disfellowshipped, the Jehovah's Witnesses are, once again, defending the religious liberty of all, precisely in the area where today it is mostly under attack.

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Religious Freedom in the Russian Federation and the Jehovah's Witnesses

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ABSTRACT: Anti-extremism legislation has existed in Russia for over a decade, but only recently has it been used to discriminate against, persecute, and eventually "liquidate" the Jehovah's Witnesses. The article reconstructs the history of anti-minority legislation in Russia, from the Soviet Union to the liberal post-Soviet reforms of the 1990s and the retrenchment in the Putin era. Jehovah's Witnesses have been the victims of a notion of the Russian nation granting a de facto monopoly to the Russian Orthodox Church, and regarding religious minorities, particularly those headquartered in the West and proselytizing among Orthodox believers, as a threat to national integrity.

KEYWORDS: Jehovah's Witnesses, Religion in the Russian Federation, Religious Freedom in Russia, "Anti-Extremism" Laws in Russia, Jehovah's Witnesses in Russia.

Interventions Against Jehovah's Witnesses in the Russian Federation

The application of the "anti-extremism" legislation to minority religious groups, regarded as hostile to the cultural schemes and subversive of the political order, has led to a progressive institutional stiffening of persecution and heavy discrimination in the Russian Federation, especially towards Jehovah's Witnesses (Cigliano 2013).

Although many of these legislative tools have existed for over a decade, the Russian government only recently has begun to use them in campaigns designed to punish or exclude "non-traditional" religions and movements. In the specific case of the Jehovah's Witnesses, these measures have taken on the purpose of delegitimizing an entire community, only on the basis of its religious faith, with accusations that vary from illegal missionary activity to offending the religious

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sentiments of majority Orthodox believers. Overall, these interventions are part of a wider process of ideological control over society, aimed at stemming, if not stifling, the forces of political and religious dissent. It is a process that has characterized Russian history since its transformation into a Soviet dictatorship. and which offers a new perspective to analyze, even today, the issues of "identity" and "dissent" in this geographical area.

In the Stalinist period, cultural and religious life had been severely limited, to the advantage of the so-called "Russification" policies, which tended to suffocate ideologies that were not homologated with the political objectives of the new state (Zernov 1963; Vasil'eva 1998; Kalkandjieva 2015; Kolarz 1961; Baran 2007, 2014). The Soviet government had, in fact, pursued a strategy of balance between regulation and repression. In the phase of glasnost and perestroika, a different legal scheme prevailed, which was more open to pluralism, including religious. The recognition of the Witnesses in the 1990s seemed to have brought Russian law closer to Western models of the protection of human rights but, with the beginning of the 21st century, the process took a different turn.

The culminating moment of this legal process was represented by the decision of the Russian Supreme Court which, in 2017, qualified the Jehovah's Witnesses as an "extremist" organization and forced the liquidation of their assets. The religious community has thus been transformed into a "criminal network," and individual believers have been made vulnerable to arrest, simply for having shared their faith with others, i.e., for carrying out the normal activity of evangelization. This intervention was, however, the culmination of two decades of growing state hostility towards the Witnesses. In fact, at the end of the 1990s, they were sued by the government of the city of Moscow to deny their legitimacy, in a long trial that ultimately led to the ban of the organization. The latest episodes, in chronological order, involved in 2020 two Russian Jehovah's Witnesses who were deprived of their Russian citizenship, in consequence of verdicts contrary to religious freedom, as was also denounced by the United Nations Working Group on Arbitrary Detention.

The banning of Jehovah's Witnesses, the confiscation of all their properties in the country and the imprisonment of the devotees—for the first time since the collapse of the Soviet Union—has therefore highlighted a dangerous dictatorial and xenophobic tendency, to the detriment of the right to religious freedom, enshrined in the Russian Constitution. A correct analysis of the current Russian

problems cannot, however, disregard two further considerations: the space of religious freedom in the state, and the particular position of the Jehovah's Witnesses within its social structure. Fundamental in this sense is the reference to the Russian law on freedom of conscience and religious associations of 1997, which, when read jointly with the rules subsequently adopted, appears as inspired by the desire to guarantee the "spiritual security" of Russia, according to a concept that frames the role of the Orthodox Church in safeguarding "national values." In the Presidential Decree 24 of 2000, the administration stated that guaranteeing the national security of the Russian Federation also includes the protection of the cultural, spiritual, and moral heritage of its historical traditions and norms of social life, and the preservation of the cultural wealth of all peoples of Russia. This "spiritual security," the Decree said, also requires countering the negative influence of foreign religious organizations and missionaries.

Within the logic of absolutism, the persistence of endogenous groups, which profess equality as a moral standard, and practice a conduct that does not correspond to the expectations of the regime, nor can be approved by it, constitutes a dangerous and implosive threat to the social order the state tends to build, based on the compactness of the people on the basis of the ideals defined by the leadership (Gentile 2001). In the particular Soviet situation, the establishment of a denominational and hierocratic system, even if not aimed at favoring a single religion, and of a correlated jurisdictional regime in which some religions try to assume privileged status (Russian Orthodox Church *in primis*), finds its own rationale in the need of the post-Communist state to find a superior and historically founded legitimacy of its sovereignty, and to guarantee political stability, to which is added the aspiration of the privileged religions to receive, in exchange for a support of the political system, a special *ius protectionis*.

Therefore, the case of the Jehovah's Witnesses has implications that transcend the problems of the individual religious group. In this case, the persecutions and condemnations of which they have been, and still are, victims, and their ban, take on the characteristics of a paradigmatic example of how the right to exercise religious freedom is violated in dictatorial systems. Often, the road immediately pursued to obtain legal convictions is, in fact, based on the reference to the alleged "political" and not religious character of the group, to remove it from the protection of religion otherwise guaranteed at the constitutional level. This has been the treatment of *Bibelforscher* (as the Jehovah's Witnesses were called) in

Nazi Germany (Buber-Neumann 2008) and, for diametrically opposed reasons, in the Stalinist dictatorship and in the current phase of the Putin regime.

The accusations were (and are) essentially linked to the legal concept of "betrayal of the Fatherland," of conspiracy with foreign powers, of the will to weaken the armed forces and the effort for national unity. In short, Jehovah's Witnesses have always been considered as dangerous subversive elements, a "cult engaged in a conspiracy" (Garbe 2008). It is also necessary to consider that the multinational and multireligious reality of the Russian territory and society has constituted a fundamental component of this cultural, religious, and political universe, within which the Russian Orthodox Church has positioned itself as the center of gravity of a complex system. Furthermore, this exclusive bond, leading to an actual identification, highlights the fear of facing religious diversity, potentially able to act as a disintegrating factor of the social fabric. This translates into a position of defense of the national traditions, and an obstacle towards "foreign" religions, not only for the protection of religious monotheism but also as a guarantee of "national security."

The Historical Presence of Jehovah's Witnesses in Russia

The Jehovah's Witnesses movement is of comparatively recent establishment, is often derogatorily referred to as a "cult," and is linked to Protestantism, more correctly to Adventism, with whom it has many traits in common. It is part of the religious renewal paths of Christianity, especially of Protestant origin, typical of North American history of the late nineteenth century, which quickly spread to Europe as well. Jehovah's Witnesses have been present in Russia since 1891 but, like all religious denominations, they were banned after the 1917 Revolution and persecuted in the Soviet Union. The history of the movement in the country has therefore been marked since the 1950s by the aversion, both by governments and by society. The spread of their preaching was deemed a threat to political power. Their concepts of peace and equality, which had been considered by the Nazis as a "Bolshevik" threat, were, on the contrary, judged by the Stalinists as dangerous for the stability of Communist power.

Added to this, both in Germany and in the USSR, was the hostility of the dominant Churches (in one case, Catholics and Protestants, in the other, the Moscow Patriarchate) towards such preaching. "Religious extremism": this is

how we could summarize the motivation that allowed the authorities, first Soviet and then Russian, to systematize the widespread hostility towards the group. The accusation of constituting a political organization, even "disguised," with revolutionary or in any case subversive intentions against the established state order, was linked to the other charge, perhaps even more serious, of connection to a foreign, enemy power and therefore of being part of an international conspiracy.

Again, the group's proclaimed pacifism, pushed to the extreme, was seen as indicative of an attempt at destabilization, within totalitarian states that used force and the army to hold power. The Jehovah's Witnesses' ideas were therefore in opposition to the interests of the dictatorships, and this led them to consider the religious aspect of their organization as secondary, almost a cover "of convenience," compared to the international ties with the headquarters of the movement.

The story of the "purple triangles," a visible symbol of the Jehovah's Witnesses in the concentration camps in Nazi Germany is now well known (Vercelli 2011; Canonici 1998; Graffard and Tristan 1994). In the decisions issued against the congregation, reference was always made to the anti-patriotic spirit, neutralism, and pacifism, perceived as a deliberate offense to the honor of the German people. In this way, they were perceived as a "foreign" element with respect to the constituting "national community of the people" and, therefore, as dangerous. However, their tragedy fits fully into the European corpus of the history of deportations.

Nevertheless, they were also victims (which is less known) of the Stalinist dictatorship, characterized by a systematization of violence, with thousands of arrests, incarcerations, and deportations, of those accused of not joining the "Soviet system." As in Adolf Hitler's (1889–1945) Germany, more than on religious motivations, the accusations against the Jehovah's Witnesses were centered on their lack of fidelity to the ideals of the state, denial of political leadership, categorical refusal to participate in patriotic ceremonies and to serve the state through the use of weapons, clandestine press activities, and refusal to enroll children in Communist youth organizations (see Solženicyn 1973). A slight improvement in the life of believers was recorded only after the 1960s, but until the implosion of the USSR there were still several cases of trials, within a framework of discrimination common to all religious communities.

Following the entry into force, in 1990, of the law on "freedom of conscience and religious organizations," the Ministry of Justice was able to register their statute, and so, on February 28, 1991, the religious organization of Jehovah's Witnesses was officially registered in Russia. However, starting in 1995, the Committee for the Salvation of Youth from Totalitarian Cults, a non-governmental organization aligned with the Russian Orthodox Church, began to denounce the leaders of the community, arguing, in particular, that they oppressed followers with exorbitant demands, putting their families in an economically precarious situation, and fomented the hatred of "traditional" religions. These requests, rejected five times, were finally accepted in 1998, but the conclusion was that, even if the community acted in violation of certain Russian and international laws, it had not committed any criminal offense. However, this resulted in a civil action against the congregation, with the request for its dissolution and the prohibition of its activities. In 2001, a new series of proceedings began, and three years later, in 2004, the Moscow District Court decided to grant the prosecutor's requests to dissolve the applicant community and to permanently ban its activity. After 2009, however, new and dangerous episodes of violence began to occur.

Invested of the case, the European Court of Human Rights (ECHR) intervened with a 2010 judgment (Lapi 2011). Accused of interference with consciences, violation of privacy, being a "cult," religious extremism, incitement to social isolation and behaviors that undermined the harmony of society, according to the Russian authorities, it was concluded that the Jehovah's Witnesses could represent a "threat to the defense of the rights and the interests of society and public safety." The ECHR pointed out, however, that the refusal to grant recognition under the 1997 law revealed an interference with the religious organization's right to freedom of association, and also its right to freedom of religion, as the "law on religions" limited the faculty of a religious association, without legal personality, to carry out a whole series of activities and to modify the articles of its Statute (Carobene 2008). Consequently, it found an interference in the rights of the applicant community, pursuant to the combined provisions of Articles 9–11 of the Convention. In 2015, the Russian Federation also blocked www.jw.org, the official website of Jehovah's Witnesses, making its advertising within the country a crime.

The culmination of these judicial proceedings was reached with the aforementioned intervention of the Supreme Court that, at the request of the Ministry of Justice, in 2017, defined the Jehovah's Witnesses as an "extremist organization." Its members were thus prohibited from practicing their faith, and the seizure of assets was envisaged. Already in the months following this decision, their places of worship had been searched by the police, and many devotees had been arrested. In 2019, the United Nations Working Group on Arbitrary Detention firmly condemned the arrests of Jehovah's Witnesses, and called on the Russian Federation for the immediate release of the believers illegally detained. In 2020, the European Union also expressed concern over recent reports of torture and other mistreatment suffered by many Jehovah's Witnesses. Both the OSCE (of which Russia is a participating state) and the EU reiterated that Russia is required to stop the ongoing persecution and protect the victims, ensuring that all—including Jehovah's Witnesses—enjoy their human rights peacefully, including the right to freedom of religion or belief. It is also important to remember that the Jehovah's Witnesses are, so far, the only organized religion to which Russian extremism legislation has been applied.

Religious Freedom in Soviet Union Law

Russian history includes a particular approach to the religious phenomenon, which appears as profoundly different when compared to the contexts of the Western European countries (Zenkivskyy 1953). It is known that the conversion to Christianity, before the year 1000, represented for the first Russian state, the so-called Kievan Rus', a fundamental historical turning point, since it meant the entry into the Eastern Christian ecumene and, more generally, into the group of European states. The model that was emerging was linked to the theocratic one of Constantinople and, in this sense, the Orthodox Christian faith modeled the more traditionalist Russian ideology of a different relationship between religion, state, and nation, developing a corresponding geopolitical approach. The ideas of the so-called Slavophiles, still in the present age, perceive, in fact, the Orthodox Church, society, and the state as one, and believe that the Church, as the mystical body of Christ, includes in itself the nation, the people and culture, having the Christian mission at their center (Codevilla 2011; Stroyen 1967; Timasheff 1942; Ferrari 2007; Bordeaux 1970).

The "oriental" vision of a Christian nation as a single community was already structured in the Byzantine and early traditions. This connoted Russian theological and philosophical thought, giving rise to the concept of the "Nation-Church," and developing the doctrine of Moscow as the "Third Rome," which led to the elevation of the metropolitan seat to the rank of Patriarchate, strengthening the prestige of the Church (Strémooukhoff 1953; Codevilla 2009; Ellis 1990; Ramet 1988). If this union has kept its importance over time, it has nevertheless undergone a long period of "captivity" since 1721, after its abolition by Peter the Great (1672–1725).

It was only with the beginning of the twentieth century that the Orthodox Church felt the need to get out of this impasse and to re-establish the relationship of harmonious collaboration, that symphony between *Imperium* and *Sacerdotium*, which Russia had inherited from the Byzantine world (Codevilla 2019a; Werth 1993; Daniel-Rops 1964). Following the revolutionary events of 1905, there were further and important consequences for the internal structure of the synodal Church. The idea began to emerge that the Russian Church should definitively break away from the state administration (Walters 1986). The fall of Tsarist Russia meant the end of the Orthodox state model, heir to the Byzantine Empire and its theocratic tradition. Paradoxically, it was only in the midst of the October Revolution that the Church achieved what Peter the Great had denied two centuries earlier, with the restoration of the Patriarchate.

The rise to power of the Bolsheviks, however, radically changed the course of historical events. The Marxist ideology, on which the new political power was based, was absolutely convinced of the need to completely eradicate religious feelings (Codevilla 2019b). According to this approach, the disappearance of religion was perfectly framed within a program of radical renewal of society and restructuring of consciences. The Orthodox Church, completely deprived of its assets, was enslaved to the government, also by virtue of a "lexical trick": the affirmation, in fact, that church and religion are private affairs did not have the same semantic meaning attributed by Westerners, given that the concept of "private" was not envisaged in the Communist ideology and everything was nationalized, or put under state control. Russian Communism subsequently developed this vision to its extreme consequences, and imposed a concept of revolutionary class struggle, which fatally degenerated into genuine persecution. Religious practice was allowed only in the context of approved religious

associations, limited in fact only to adult citizens, gathered as a community supervised by the state (Berdjaev 1937; Zenkovsky 1957).

The establishment of Soviet power led, in 1918, to the promulgation of a decree on the separation of the church from the state, which recognized freedom of conscience for all citizens, understood both as the right to profess a religious faith but above all not to profess it at all and to make atheistic propaganda. The Socialist state was not, therefore, simply separatist, in the sense of neutral or indifferent, but adopted an explicit discriminatory and repressive policy towards all religious faiths, including the Orthodox (Curtis 1953; Anderson 1944; Alexeev 1953). If during the period of the Second World War the government had referred to the patriotism of the Russian Orthodox Church, in the post-war phase of the 1950s and 1960s the persecutions toward the Orthodox believers began again, leading to total state control over the country's religious life. Thus began a particularly difficult period, which led to multiple attempts to separate the various churches, favored by the Soviet government which, in the division of the Orthodox Churches, saw the possibility of annihilating the Patriarchal one. Furthermore, the 1977 Constitution, establishing the obligation to respect the "rules of Socialist coexistence," had transformed the right to atheism into a duty of the Soviet *bonus civis*, in the sense that this must actively contribute to curing believers from the "disease" of religious faith.

The Laws on Freedom of Conscience of the 1990s

The adherence to new legislative models on freedom of conscience only started with the political opening promoted by Mikhail Gorbachev. The process of détente that began in 1985 with his appointment as party secretary and, in particular, the phase of perestroika, determined the approval of the law of 1990, which guaranteed the perfect equality of all religious denominations and the full exercise of the right to freedom of conscience (Carobene 1991; Codevilla 1998). It also imposed a complete semantic revolution of the Soviet concept of freedom. The new law defined freedom as a right that could be exercised individually or together with others; ample space was given to religious organizations, which were legally granted the right to obtain legal personality, in an equal position.

However, the subsequent phase of the so-called "religious awakening" did not bring about major upheavals in the discipline and guarantees given to religion,

due especially to the position granted to the Russian Orthodox Church within the political and social structure. The liberal tendencies of the law determined, in fact, an increase in foreign missionary activity, and the renewed success of dynamic religious movements, including the Jehovah's Witnesses, immediately arousing some concern within the Russian Orthodox Church, which began to press for a stricter law (Codevilla 2008). The weakness of the "rule of law" has gradually become an endemic feature of the system, which has now become a so-called "dictatorship of the law." The Russian legislative approach, in fact, leverages on principles and ideas that are not exactly those of the liberal European tradition of the protection of human rights, but are still culturally anchored to the Tsarist and Socialist past, even if, after the collapse of the Soviet Union, it had to establish new standards of human rights protection.

The 1993 constitutional text and subsequent adhesions to international organizations, such as the Council of Europe, introduced a conceptually new noyau of rights compared to the past, at least on a theoretical level. This allowed the country to comply with the requirements of freedom of religion, opinion, and information of the liberal West. The Constitution stated, in Articles 14 and 28, that the Russian Federation is a secular state that guarantees freedom of religion and belief, as well as the ideal of separation between the church and the state (Codevilla 1998; Pospielovsky 1984; Fletcher 1973). Furthermore, it is proclaimed that it is the people and not the party, the Soviet, the collective that is the holder of sovereignty and the only source of power. The implosion of the Communist ideology in the same years made it no longer possible to identify secularism with the exclusion of religious phenomena from the social life of the country. At least at a tendential level, secularism should now be defined as a principle of neutrality or indifference towards religion of the political power.

In 1996, by joining the Council of Europe, Russia undertook, inter alia, to adapt the 1990 law on religious freedom to European standards. A reform was thus approved by the Duma, the Russian Parliament, in 1997, but on the contrary, it seemed aimed at bringing the protection of religious freedom back to the period of the Church's submission to temporal power (Anderson 1994; Durham and Homer 1998; Shterin 2000; Medvedev 2002). The recognition of the "particular role of Orthodoxy in the history of Russia, in the formation and development of its spirituality and culture" is immediately evident from a first reading of the Preamble, where a respect is proclaimed for "Christianity, Islam,

Buddhism, Judaism, and other religions, which form an integral part of the historical heritage of the peoples of Russia" (Fagan 2012). With this law, the tradition at the center of Orthodox theology thus becomes a political category, also through the reference to the symbiotic relationship between "Russian" and "Orthodox" (Carobene 2008).

The approval of this law, and its endorsement by the highest hierarchies of the Orthodox Church, therefore highlighted the desire of the latter to place itself in a position of supremacy over all the other denominations existing in the country that, after the collapse of the regime, had acquired greater force of penetration. There were less worries about the ensuing situation of enslavement to temporal power, which carried the role of the Church centuries back in history (Baran 2006a, 2006b; Richardson and Van Driel 1994). The rights of the "other" Orthodox not part of the Patriarchate of Moscow, non-Orthodox Christians, and those belonging to the "new religious denominations" were thus severely limited. This law has therefore clearly granted innumerable advantages to the Patriarchate of Moscow, which was eager to strengthen ties with the political power.

The law operated by strengthening the Patriarchate's position of dominance, and avoiding an opening towards religious minorities, unlike what was foreseen in the previous legislative document. It also favored the representatives of power who dreamed of a single national ideology of the "Slavophile" type, capable of bringing together "Orthodoxy," "national spirit," and "autocracy," taking a dangerous step back in time. Limits on freedom of religion have been established when necessary, among other things, in order to "guarantee the defense and security of the state," in evident contrast with the specific terms of article 9.2 ECHR. It should also be considered that, alongside this legislation, there is the coexistence of a plurality of norms, since there are more than eighty federal and thirty national laws governing the activities of religious associations.

In 1999, the Constitutional Court ruled that the state has the right to provide limitations in order not to automatically assign the status of religious organizations to, and not to allow the legalization of, "cults" that violate human rights or commit illegal and criminal acts, as well as the power to hinder missionary activity (Škarovskii 2003).

From a formal point of view, therefore, in Russia religious freedom for minorities is still currently in force. It applies only, however, to the four "respected/traditional" religions (non-Orthodox Christianity, Islam, Buddhism,

and Judaism) and to the other "religious organizations" that register with the authorities. What is happening is the implementation of an inverse process to that of secularization, and a clear governmental orientation towards Orthodoxy as a state religion. This is reflected in a wide range of possibilities recognized to it within the army and the education system, and the Russian Orthodox Church's participation in public events. It claims the role of a new ideology, a kind of special Orthodox thinking. However, this bond of union between Church and nation, between Orthodox religion and traditional national values, seems to be in clear contrast with the secular and separatist regime outlined by the Constitution.

This law, in the years following its approval, has been continuously subject to discussions and amendments. In 2004, in order to make some improvements and to provide a precise legal definition of missionary activity, the Department of the Russian Parliament that deals with religious and social organizations considered four proposals of amendments (Simons and Westerlund 2016). They, however, were not accepted, given the religious stability that the country enjoyed in those years. A subsequent attempt to modify it was made in 2007, with the declared intention of protecting atheism, which was also rejected (Codevilla 2007).

The amendments to this rule, introduced with a series of federal laws that followed one another until 2016, also established numerous cases in which, through a judicial procedure, it is possible to order the prohibition of religious activities, if not the dissolution of the organizations themselves, widening the scope of the restrictions to which religious groups must submit. In 2013, it was stated that domicile and residence in the Russian Federation may be denied to foreign citizens engaged in subversive activities. The latter, however, were not defined with sufficient clarity, thus allowing arbitrary and discriminatory applications of the law.

Currently, all religious communities without legal status should inform the authorities about their existence and activities. Still, another amendment required religious organizations, which receive foreign funding, to report information to the Ministry of Justice about their budget plans, activities, and leadership. The government therefore has the right to inspect, without any warning, the financial activities of the religious groups that receive funding from abroad, or are suspected of illegal activity or extremism.

The "Anti-Extremism" and Counter-Terrorism Legislation

Since the beginning of the new century, the legislation on religious organizations has been grafted on to the law on combating extremist activities, which has granted the authorities the power to censor freedom of religion and expression, and to criminally prosecute a wide spectrum of religious activities, defining a whole federal list of prohibited "extremist" materials (Codevilla 2007; Rousselet 2000; Moniak-Azzopardi 2004; Curanovic 2012).

Since 2012, the intensification of the fight against extremism in Russia has therefore manifested itself through a series of interventions aimed at suppressing political opposition and, progressively, also non-traditional religious groups. This situation has also been perceived as discriminatory in Europe and, in fact, in the same year the Parliamentary Assembly of the European Council adopted a further resolution (no. 1896/2012) denouncing the violation of fundamental human rights in Russia, emphasizing the impediments to the normal development of civil society. The resolution was, however, totally ignored in Russia.

In 2013, a law introduced substantial changes to art. 148 of the Criminal Code and art. 5.26 of the Code of Administrative Offences, which, although with slightly different formulations, include liability and penalties up to six years in jail for public actions that express a clear lack of respect for society and have the intention of offending the religious feelings of believers. The ambiguity of these normative formulations, which are undoubtedly anomalous in a secular state, is obvious.

The anti-extremist legislation of 2014, although formally enacted because of the need to combat terrorism, has also allowed dangerous interferences in the sphere of religious practices. It has, in fact, introduced with Art. 282.1 and 282.2 a criminal liability for inducing, recruiting, or otherwise involving a person in extremist organizations. This is how the concept, absolutely indefinable at a legal level, of the "inductor to participation," distinguished from the mere member/adept, was included in the law. The law frames as extremist activity the propaganda of the exclusivity, superiority, or inferiority of a person, on the basis of religious affiliation or attitude to religion.

The authorities are also extremely suspicious of religious practices that may seem incompatible with the public order, including the refusal to serve in the military. Sometimes, the unknown nature of some denominations or their links to

foreign entities could be arbitrarily linked to alleged terrorist or subversive activities. The case of the Jehovah's Witnesses is paradigmatic in this respect. The ambiguous notion of "extremism," mentioned in the Russian laws, allows the authorities to interfere in religious activities, and to prosecute believers. The policy of the government in the religious sphere is perfectly embedded in a process of ideological control of the society, albeit in a different sense than that exercised during the Communist period.

The most recent anti-terrorism law, passed in 2016, further aggravated the situation of Christian churches other than the Russian Orthodox, and other faiths. This law, in fact, forbids any pastoral or missionary activity by foreigners who have only a tourist visa, unregistered organizations, and foundations that do not have an immediate religious purpose. In addition, religious activities (catechisms, training, liturgical celebrations) carried out in private apartments have also been prohibited. Religious denominations are obliged to sign an employment contract in order to invite a person to Russia for religious activities. The laws also prohibit missionary activities in public places, as they could allegedly violate security and public order, engage in extremist activities, separate families, violate the person or rights and freedoms of citizens, harm the morality and health of citizens, including through the use of drugs, and incite citizens to disobey their statutory obligations. Finally, foreigners wishing to engage in religious activities will not be able to receive a humanitarian visa to enter the country. The Russian Orthodox Church continues to maintain a position of privilege, but only as it remains an institution functional and subservient to the political power.

Among the most significant criticisms of these anti-terrorism regulations, introduced as part of the "Yarovaya package," is that of the United States Commission on International Religious Freedom, which stresses that the provisions of the law, under the pretext of tackling terrorism, would grant the government radical powers to reduce civil liberties, including the introduction of broad restrictions on religious practices, which would make it very difficult for religious groups to operate (Kravchenko 2018). These measures would allow the Russian authorities to further crack down on smaller religious communities that are critical of the government and the President, and to jail dissidents.

The accusation of "extremism," with its extremely broad definition, may include in this case the peaceful promotion of the "superiority of one religion

over another," thus also leading to the banning of religious texts, or even to the obligation to dissolve religious groups, as happened in the case of Jehovah's Witnesses. Numerous accusations are based on the ambiguous definitions contained in the law, in particular, where it defines, for example as "dangerous" the propaganda of exclusivity, superiority or inferiority of a person on the basis of her religious affiliation, something which does not seem only aimed at preventing hate speech on the basis of religious motivations. On the contrary, an attitude of suspicion is implied, which is reflected in the use of the adjective "non-traditional" and the term "cult" (in Russian, "секта," *sekta*), which are firmly rooted, in a negative sense, in the official vocabulary. The most worrying elements of these laws and their application are essentially linked to the considerable and arbitrary interference of the state in the internal organization and doctrines of religious communities, and in the creation of discrimination between the religious communities themselves.

The recent amendment of the Russian Constitution in 2020, promoted by Putin, approved by the Constitutional Court, by the Parliament, and by the citizens themselves in a referendum, in addition to the extension of the prime minister's mandate, inserted an explicit reference to God in the Constitutional text, accepting the explicit requests of the current Patriarch. The art. 67 was integrated with the addition of the formula:

> the Russian Federation, unified by a millenary history, preserving the memory of the ancestors who transmitted to us the ideals and faith in God as well as the continuity in the development of the Russian state, recognizes the historically established state unity.

Conclusion

The examination of this legislative evolution makes it possible to highlight how the substantial profile of the significant legal interests in Russia is linked not so much to the (omitted) recognition of individual and collective rights of freedom, as to the emergence, in increasingly stronger forms, of a real totalitarian ideology. Its characteristics as a way of thinking are, inter alia, the anti-pluralistic intolerance (which obviously involves intolerance of dissent as an expression of plurality of ideas), and a millenarian tension, perhaps not to spirituality but to nihilistic destruction (Fisichella 1992). The churches are suppressed or coopted,

that is, concretely, ideologized, and obliged to respect the line drawn by the propaganda, with evident and important repercussions in the legal sphere.

The right to freedom of religion includes the right to express one's belief in community with others, and the expectation that believers can associate freely, without arbitrary state intervention. Indeed, the autonomous existence of religious communities is indispensable for pluralism in a democratic society. The duty of neutrality and impartiality of the state should therefore be incompatible with any provision authorizing the government to assess the legitimacy of religious beliefs.

Even the European Court, in its intervention in favor of Jehovah's Witnesses against Russia, made it clear that any interference must correspond to an "urgent social need" (Lapi 2011). A need is something "necessary," not just "useful" or "desirable," and European institutions actively promote this standard of religious liberty. Gradually, we witnessed an expansion of the European concept of freedom of religion, which should have had important effects on domestic laws, consolidating this fundamental right and extending it to all religions, not only traditional but also "new" in a given country.

With reference to Russia, however, these important legal developments, due to political pressure, may remain only within the speculative, theoretical sphere. In fact, on July 14, 2015, the Russian Supreme Court ruled that the country could set aside an ECtHR ruling, in the event of a conflict with the fundamental principles and norms of the Constitution, and this resolution was transformed into federal law in the same year. The following year, on April 19, 2016, the Russian Constitutional Court established for the first time the inapplicability of a judgment of the ECtHR, affirming the supremacy of the Russian constitutional rule over a supranational decision whose interpretation seemed to conflict with the Federal Constitution. The logical consequence was the impossibility of enforcing, in the specific case, the intervention of the European Court (Abashidze, Ilyashevich, and Solntsev 2017).

The danger of such a legal approach is obvious. As is well known, according to international law, a state cannot invoke the provisions of its domestic law to justify the non-execution of a treaty. The application of this norm implies that the conventional bonds cannot yield, even if in individual and specific cases, in the face of the (conflicting) constitutional norms of a contracting state, even of norms that define its constitutional identity. The state would have the only remedy, to

safeguard its constitutional identity, of withdrawing from the treaty. This hypothesis, however, is not feasible for those multilateral documents which, for the matter dealt with, have assumed strategic political importance in the context of relations between states of the same geographical area. For the purposes it pursues, this trend cannot, moreover, be confused with the so-called doctrines of "counter-limits," on the basis of which the constitutional embankment placed on supranational law was essentially designed to safeguard a standard of protection of humans rights not known or not applied at the supranational level (Bowring 2015).

What seems to emerge from this impasse is that the national supreme and constitutional courts may experience difficulties in establishing a dialogue with the European Court of Human Rights and, above all, in accepting interference in the so-called domestic jurisdiction. The emergence of increasing tensions between the defense of the constitutional identity of the contracting states and the fulfillment of the obligations deriving from the ECHR should, however, lead to the necessary identification of new instruments. This could also be implemented through an amendment of the Convention, which would ensure a stable dialogue between courts, providing the Strasbourg judge with full and effective awareness of the functioning of an internal system, before assessing its compatibility with the conventional system, to avoid dangerous and arbitrary implosions of the European system of protection of human rights, deriving from the failure to implement the decisions of the European court.

The particular juridical position of Jehovah's Witnesses in the Russian Federation, within a legal framework of freedom so strongly compromised, therefore takes on a further symbolic value, in which the defense of freedom of religion must be placed as an insurmountable limit to dictatorial tendencies. The Soviet state had tenaciously pursued a political strategy that attempted to establish a relationship between regulation and repression. After the 1991 reform, with the easing of state pressures, however, the will to control of the dominant Church emerged, associated with the general attitude of mistrust towards the new "cults" that emerged in Europe at the end of the 20th century due to the originality of their message, which could not be framed within the schemes of traditional religions.

The current political phase is, however, linked to a more centralized form of state control, with greater restrictions on individual and collective freedoms. The

characteristics of the Jehovah's Witnesses movement have, therefore, evidenced in even clearer forms the difficult balance between the protection of religious freedom and the states' claims that they need to defend themselves from the centripetal forces, potentially implosive, that can operate within their structure.

It is well known that secularism is based on two fundamental principles: first, the inviolability of human rights, which constitute the pre-condition of political power and therefore of the state and, second, the importance of a culture and institutions that guarantee the effectiveness of pluralism. The analysis of the peculiarities of Russian history and of the problems of the Jehovah's Witnesses offer, in this sense, an important perspective. They call into question the effectiveness of the European model of recognition and guarantee of religious pluralism if it is not subordinated to a real and effective control by supranational bodies that can guarantee the effectiveness of rights (Mazzola 2012; Licastro 2014).

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The Journal of CESNUR

Beth Sarim: Princes, Slander, and the Millennium

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ABSTRACT: A perpetual item of anti-Jehovah's-Witnesses controversy is that they built a home in San Diego, California, the "House of the Princes" (Beth Sarim), to welcome there rulers and prophets of the Old Testament when they will be resurrected and serve as "Princes in All the Earth." Waiting for the Princes, it was used by the second president of the Watch Tower Society, Judge Joseph Franklin Rutherford, who died there in 1942. The Jehovah's Witnesses sold the property in 1948. The article reviews the story of Beth Sarim and the controversies that prevented Rutherford from being buried there, as he had wished. It discusses the anti-cult slander associated with Beth Sarim, and the gratuitous comparisons in the media with a controversial Los Angeles new religious movement called The Great Eleven. Finally, it situates the Beth Sarim episode within the context of the evolving millennial theology of the Jehovah's Witnesses.

KEYWORDS: Jehovah's Witnesses, Joseph Franklin Rutherford, Beth Sarim, Robert J. Martin, Millennialism, Divine Order of the Royal Arms of the Great Eleven, The Great Eleven.

Beth Sarim

At the address 4440 Braeburn Road, San Diego lies a 2-story house built between October 10, 1929, and January 17, 1930, in Spanish eclectic style, with a 3rd-floor round tower. It was designated on August 23, 2001, as a historical landmark by the San Diego Historical Resources Board (Flanigan 2001; San Diego Historical Resource Board 2001, 2010, no. 474).

The house is known as Beth Sarim, the "House of the Princes," and is mentioned in a significant part of the literature hostile to the Jehovah's Witnesses. This is how their story goes. The Jehovah's Witnesses believed that the world as we know it would soon end. The worthy rulers and prophets of the Old Testaments such as David, Joseph, and others would be resurrected and

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would serve as "Princes in All the Earth" (Psalm 45:16, New World Translation used by the Jehovah's Witnesses) before the end of the present system of things. The Jehovah's Witnesses prepared a residence in San Diego to host these Princes. However, as the Princes did not manifest themselves, the house was in fact used by the second president of the Watch Tower Society, Judge Joseph Franklin Rutherford (1869–1942) to enjoy the good weather, a beautiful house, and a luxurious lifestyle. He died there on January 8, 1942.

The implication in the anti-Jehovah's-Witnesses literature is often that Rutherford milked his gullible followers of their hard-earned money, and used the Princes as a pretext to enjoy a nice house in California. Told in these terms, the story is certainly false, and relies on typical anti-cult stereotypes. The real story of Beth Sarim is, on the other hand, much more interesting.

Who Built Beth Sarim and Why

That Rutherford went to Beth Sarim because the expected Princes did not appear is not true. Documents clearly show that the house was originally built using private funds to give to Rutherford a place where he could work and take advantage of weather conditions better than those available at the Jehovah's Witnesses' headquarters in Brooklyn, New York. Why was this needed, and how did the idea of Beth Sarim as an administrative center for the resurrected Princes arise?

Those associated with the Watch Tower Society (the name Jehovah's Witnesses was adopted later, in 1931) were conscientious objectors, as the Jehovah's Witnesses are today. During World War I, their refusal to serve in the military was regarded as a serious crime in the United States, as in other countries. With others, Rutherford was arrested and sentenced to a jail term of 20 years on June 21, 1918. Happily, with the end of the war, cooler tempers prevailed. The 1918 decision was overturned on appeal, and the prosecutor decided to drop the charges.

However, the time spent in jail took a serious toll on Rutherford's health. He was diagnosed with chronic pneumonia, and left with only one regularly functioning lung. Doctors noticed that warm weather improved his condition. In particular, time spent in San Diego was especially effective. A local doctor called

Albert Ernest Eckols (1904–1940) treated Rutherford and advised him to escape the humid and cold winter of New York. He should rather spend in San Diego the winter seasons, he advised, or better still the rest of his life. By 1929, Rutherford had been wintering in San Diego for a few years on the doctor's recommendation. However, it had proved difficult to find a house suitable for Rutherford and his staff that could be rented for just a few months each winter (Martin 1930, 405).

Robert J. Martin (1878–1932) was one of the Watch Tower co-workers who had been arrested and sentenced with Rutherford in 1918. He came from a wealthy family, although he had sold his shares in the Martin Boards company to his brothers to devote himself full-time to the Watch Tower work. Martin testified that it was he and other Watch Tower devotees that prevailed upon Rutherford and persuaded him to acquire a permanent residence in San Diego. Finally, he accepted, and Martin went to California to consult with Dr. Eckols.

It was Eckols himself who purchased two lots of land in fashionable Kensington Heights, and transferred their property to Martin on October 8, 1929 (Flanigan 2001, 4). On October 10, Martin entered into a contract with the locally prominent J.W. Gernandt Construction Company to build the 2-story house, completed with a tower symbolizing the Watch Tower Society (Flanigan 2001, 2, 4). The notice of completion of the building was filed by Martin on January 17, 1930 (Flanigan 2001, 9).

On March 3, 1930, when media controversies had already started, William Edwin Van Amburgh (1863–1947), another of those sentenced in 1918, who served as treasurer of the Watch Tower Society, signed a written statement that "not one penny" had left the society's coffers to pay for the house (Martin 1930, 406). Martin and others had provided the money.

On December 24, 1929, while the house was being built, Martin transferred the property of the lots and the building to Rutherford until the end of the judge's life on earth, with the stipulation that it will then pass to the Watch Tower Society. Martin testified that in fact Rutherford "refused to have [the property] for himself, except to use it for the Lord's work" (Martin 1930, 405). Hence, the provisions about the Princes arose from Rutherford's insistence that the property originally funded and put at his disposal by his doctor and friends be deeded not to him but to the Watch Tower Bible and Tract Society.

It should also be clarified that Rutherford was not on vacation in San Diego. He directed from there an organization that was growing and expanding to numerous countries, and wrote in the house several books (*Consolation* 1942, 5–6).

The Princes

To understand the Princes connection, there is no need to consult the sensational accounts of the media of the time or the anti-Jehovah's Witnesses literature. What Beth Sarim had exactly to do with the Princes was clearly spelled out in the deed between Martin and Rutheford signed on December 24, 1929.

> Both the grantor [Martin] and the grantee, the said JOSEPH F. RUTHERFORD are fully persuaded from the Bible testimony, which is the Word of Jehovah God, and from extraneous evidence that God's kingdom is now in course of establishment and that it will result beneficially to the peoples of earth; that the governing power and authority will be invisible to men but that kingdom of God will have visible representatives on the earth who will have charge of the affairs of the nations under the supervision of the invisible ruler Christ; that among those who will thus be the faithful representatives and visible governors of the world will be David, who was once king over Israel; and Gideon, and Barak, and Samson, and Jephthae, and Joseph, formerly the ruler of Egypt, and Samuel the prophet and other faithful men who were named with approval in the Bible at Hebrews the eleventh chapter. The condition herein is that the said WATCH TOWER BIBLE AND TRACT SOCIETY shall hold said title perpetually in trust for the use of any or all of the men above named as representatives of God's kingdom on earth and that such men shall have possession and use of said property hereinabove described as they may deem for the best interest for the work in which they are engaged.
>
> [...] IT IS FURTHER PROVIDED that if the said JOSEPH F. RUTHERFORD while alive on the earth shall by lease, deed or contract provide that any other person or persons connected with the said WATCH TOWER BIBLE AND TRACT SOCIETY shall have the right to reside on said premises until the appearing of David or some of the other men mentioned in the eleventh chapter of Hebrews as above set forth even such person or persons so designated by the said JOSEPH F. RUTHERFORD in such lease or other paper writing shall have the right and privilege of residing on said premises until the same be taken possession of by David or some of the other men herein named and this property and premises being dedicated to Jehovah and the use of his kingdom it shall be used as such for ever. Any persons appearing to take possession of said premises shall first prove and identify themselves to the proper officers of said Society as the person or persons described in Hebrews chapter eleven and in this deed (Martin 1930, 406–7).

The last clause was not unnecessary. In an interview he granted in January 1931 to *The San Diego Sun*, a newspaper that at the end of the same year would merge with *The Evening Tribune* into *The Tribune-Sun*, a predecessor of the contemporary *San Diego Union-Tribune*, Rutherford explained that

> One morning as I was going from the house to the garage, a queer-looking creature approached me, tipped his dirty hat and cried, "Howdy, judge, I'm David." "Go and tell that to the winds," I told him, and he left without arguing the matter (Wyatt 1931).

Rutherford did not believe that "a gaunt, unshaven tramp" might have been one of the Princes. He interpreted the Bible to the effect that

> David, Gideon, Barak, Samuel, Jephtae [sic], Joseph and Samuel will be sent there to wrench the world from Satan's grasp clothed in modern garb as we are, and able, with little effort, to speak our tongue (Wyatt 1931).

Prophetically, in entering the house, Rutherford had declared that he realized "the possibility of some old codger turning up bright and early some morning and claiming he is King David" (*Pittsburgh Gazette* 1930).

The 1939 article commented that Rutherford "pictured the arrival of the biblical delegation perhaps in frock coats, high hats, canes and spats." He also noted that the Princes will find in the house "French telephones," "Kolnisch Wasser from Cologne," and "a new, yellow 16-cilinder" coupe car in the garage (Wyatt 1931). The journalist was clearly amused but at least he let Rutherford express himself in his own voice, and his article was less sensational than others published in the media of the time.

There is thus little doubt that Rutherford and the Jehovah's Witnesses did contemplate the possibility that the Princes may return and find a base of operations in San Diego. However, they did not appear during Rutherford's lifetime, and he died at Beth Sarim of cancer on January 8, 1942.

The Controversy About Rutherford's Burial

Rutherford had expressed the wish to be simply buried within the Beth Sarim property. The local authorities objected that the lot was not an authorized cemetery, but the battle was soon fought not so much about funerary legislation but about the Jehovah's Witnesses.

In November 1941, Rutherford had surgery in Elkhart, Indiana, from which it became clear he would not recover. He asked to be brought back by train and ambulance to Beth Sarim, as he wanted to die and be buried there. In anticipation of his death, his co-workers formed a corporation called Beth Sarim's Rest, whose purpose was to operate a small cemetery located three hundred feet from the house and down the nearby canyon slope, invisible from any house. Rutherford confirmed his wish to be buried in the Beth Sarim property to Dr. George Roy Stevenson (1887–1959), the physician who assisted him in his last days and signed the death certificate (*Los Angeles Times* 1942a).

When Rutherford died, the corporation and the mortician sought permission for Rutherford to be buried there. However, although Beth Sarim's Rest was duly incorporated, it needed a "conditional permit" to operate a cemetery. The permit was sought, while Rutherford's remains continued to be kept in the mortuary (*Los Angeles Times* 1942a). It was denied by San Diego's Planning Commission after two weeks, on January 24 (*The Fresno Bee* 1942a).

The question was more political and religious than administrative. Several organizations petitioned the authorities not to grant the permit. The Veterans of Foreign Wars, which still resented Rutherford's advocacy of conscientious objection while another World War was being fought, wrote that "Judge Rutherford during his lifetime taught intolerance; therefore, as a manifestation of our 'tolerance,' we do not wish him buried." Troublemakers gathered in front of Beth Sarim, and sometimes trespassed inside the property, shouting cruel mockery such as "How long are you going to keep the old boy on ice?" (*Consolation* 1942, 3–4).

259 owners of nearby properties also signed a petition opposing the burial, but the Jehovah's Witnesses claimed that those who signed had been deceived by the Witnesses' opponents into believing that a large cemetery was planned there, while in fact they had no intention to bury in the plot anybody else than Rutherford. When this was clarified, some of the neighbors signed the Jehovah's Witnesses' own petition in favor of the burial, which in its first version gathered 1,070 names (*Consolation* 1942, 6). By the end of the process, the number of supporting signatures would rise to 14,693. After the denial by the Planning Commission, the Jehovah's Witnesses appealed the decision before the Board of Supervisors. The appeal was also denied, on February 2 (*Monrovia Daily News-Post* 1942; *The Ventura County-Star Free Press* 1942).

Undaunted, the Jehovah's Witnesses on January 6 brought the case to the local County Superior Court (*The Sacramento Bee* 1942) and, reportedly at the judge, Arthur L. Mundo's (1895–1983), suggestion (*Los Angeles Times* 1942b), filed on February 28 another request for burial further away from any house (*The Fresno Bee* 1942b). This

> New location for interment was in almost the center of the property known as Beth-Shan, which is roughly 75 acres of canyon and mesa land, adjoining Beth-Sarim but separated by a half-mile width of canyon.
>
> This property, also be1onging to WATCHTOWER, has one small and one large dwelling upon it and a few out-houses, and consists of some fruit trees and other cultivated patches in aggregate about seven acres, and about 65 acres of unreclaimed brush, either too steep, or rocky, or inaccessible for development. It offers retreat for all forms of animal life common to this portion of southern California, such as coyotes, bobcats (lynxes), rabbits, Blue Mountain quail, doves, and songsters of many varieties, all of which die and are buried without fuss under the leaves of the cactus and greasewood. Judge Rutherford, in a discussion before his death, had said that as a second choice he wished to be buried somewhere on these wild acres.
>
> In order that all the objections made in regard to the first site near to Kensington Heights might be removed in regard to this new site, it was requested that only a ten-foot-square cemetery be granted. The spot was also inaccessible except by private road a half mile long and closed by a gate. Dr. Alexander Lesem [1879–1957, the local County Health Officer] looked at the site himself and declared that there was no health hazard. (He also stated that there was no health hazard in the first site) (*Consolation* 1942, 9).

After a hearing on February 28, on March 14, 1942, the second petition was also denied by the Planning Commission (*Los Angeles Times* 1942b), with the Veterans of Foreign Wars continuing to agitate for denial of any burial outside of an established cemetery. On March 16, the decision was confirmed by the Board of Supervisors (*Los Angeles Times* 1942c). The Jehovah's Witnesses were treated quite harshly, with one of the commissioners telling them: "Our patience is at a limit; we cannot spend any time with this; we are too busy with defense work" (*Consolation* 1942, 11). The Jehovah's Witnesses appealed again to Judge Mundo of the Central District Court, where the trial started on April 1 (*Los Angeles Times* 1942d). It quickly turned into a trial of the Jehovah's Witnesses and their expectation that the Princes will return to Beth Sarim.

The local authorities admitted that there would have been no problems in burying an ordinary citizen in the new location. However, Rutherford was so famous that his burial place, even with no monument as the Jehovah's Witnesses

offered, would attract "pilgrimages." In fact, pilgrimages to their deceased leaders' graves are not part of the practices of the Jehovah's Witnesses, and they explained it to the court. To no avail, as Judge Mundo ruled against them on April 16 (*San Bernardino Daily Sun* 1942).

While according to some local media they had originally considered continuing the legal battle (*San Bernardino Daily Sun* 1942), the Jehovah's Witnesses finally realized that in the heated war climate further appeals to higher courts would be futile. They decided, having obtained the authorities' permission on April 18 (*Daily News* [Los Angeles] 1942; *Oakland Tribune* 1942), to bring the remains of Rutherford to Staten Island, New York (*Los Angeles Times* 1942e).

They were buried there on April 25, 1942, at dawn, in a burial plot of the Woodrow Road cemetery, near the Watch Tower Society's property from where it operated a radio station. This was reported both by the Jehovah's Witnesses (e.g. *Consolation* 1942, 16) and the media (*Red Bluff Daily News* 1942; *The Fresno Bee* 1942c). The *Los Angeles Times* offered more details than other newspapers:

> The body was taken in a hearse from a funeral home to the cemetery without cortege. At the cemetery entrance a small group of followers was waiting. They carried the casket from the hearse to the grave. Nathan [Homer] Knorr [1905–1977], Rutherford's successor and president of the Watchtower Bible and Tract Society, corporate title of the sect, read a few prayers and the casket was lowered into the grave (*Los Angeles Times* 1942f).

Rutherford, Martin, Van Amburgh, and Clayton J. Woodworth (1870–1951), who had been sentenced to jail together in 1918, all rest in the same cemetery and plot. In 1952, the Jehovah's Witnesses' publication *Awake!* commented

> How appropriate it is that the remains of these men who labored together during their lifetime, Rutherford, Van Amburgh, Martin and Woodworth, should be buried there together! Not that we attach importance to the remains or to the spot of burial, but we see appropriateness in the circumstances and know that the unity is a reality ("'The Things They Did Go Right with Them'" 1952).

However, the fact that the Jehovah's Witnesses burial site in the Woodrow Road cemetery had no grave markers was used to support the legend that Rutherford had been clandestinely buried in the area adjacent to Beth Sarim, in defiance of the court's order. The legend is still occasionally repeated today. However,

Rutherford's remains traveled east pursuant to an official authorization by County Health Officer Dr. Lesem, and accompanied by the authorized mortician, Harvey Lewis (1885–1972). The legend is thus just a late legacy of the emotions that accompanied the whole controversy.

Media Reactions

In 1806, Italian poet Ugo Foscolo (1778–1827) wrote one of the most famous poems of the Italian literature, one that generations of Italian students have been requested to memorize, "Sepulchers" (Dei sepolcri). It is a deep meditation on the meaning of the graves for the living. Foscolo, although a progressive poet himself, nostalgically lamented that the French Revolution and Napoleon I (1769–1821) had created a restrictive burial policy, while Italians were accustomed to see illustrious citizens buried in churches or in mausoleums placed in the center of their cities (Foscolo 1807).

American and, in particular, California funerary laws were never as strict as their European counterparts that followed the Napoleonic model. The Jehovah's Witnesses were able to argue in court that the case law of California's Supreme Court looked with favor both to burial in remote and isolated locations even when they were not legally part of cemeteries, and to liberally accommodating the wish of the deceased whenever possible (*Consolation* 1942, 8). In the Rutherford case, these precedents were not followed, not because of any peculiar local health or zoning reason but due to the hostility against the Jehovah's Witnesses.

The confrontation with the Roman Catholic Church in the area was particularly harsh. The fact that the Jehovah's Witnesses were conscientious objectors mobilized against them, in the middle of World War II, organizations such as the Veterans of Foreign Wars and the American Legion (*Consolation* 1942, 10). Catholic media were among the most hostile in reporting about Rutherford's death (see e.g. *The Tablet* 1942). Ultimately, it was prejudice against the Jehovah's Witnesses that prevented Rutherford's wish to be buried in the property around Beth Sarim to be honored.

This was initially acknowledged by the local San Diego media. In January 1942, some of the articles published by *The Tribune-Sun* and *The San Diego Union* were surprisingly balanced. The *Union* reported, without disapproving it,

the opinion of Beth Sarim's next-door neighbor, one A.L. Jacobs, who said he had no sympathy for the Jehovah's Witnesses but he believed that if Rutherford "wanted to be buried there, that's the place to put him" (*The San Diego-Union* 1942).

The Jehovah's Witnesses acknowledged the initial fairness of the local media, calling their January reports "unbiased" (*Consolation* 1942, 7). However, they also noted that the tune of the media coverage changed in the following months, perhaps under Catholic influence. The media looked into their own archives and found that both local and national media had treated Beth Sarim in the 1930s as a typical example of the practices and beliefs of a "cult."

Time in 1930 compared the Jehovah's Witnesses to the two main Rosicrucian organizations that had their world headquarters in California, the Rosicrucian Fellowship in Oceanside and the Ancient and Mystical Order Rosae Crucis in San Jose, and offered a pseudo-sociological explanation of why "cults" were flourishing in the state:

> Flowery, sun-drenched California, where Nature exhibits itself in mystical opulence, where plenty of people have plenty of money, where there are many invalids contemplating eternity, is particularly propitious for this flourishing (*Time* 1930).

In one of the most bizarre turns of the whole story, stereotyping the Jehovah's Witnesses as a "cult" was also reinforced by a comparison with an organization that had nothing to do with them, known as The Great Eleven.

A Faulty Comparison: The Great Eleven

A surprising number of newspapers, probably based on a United Press syndicated story, had published in 1930s stories about Beth Sarim and the Princes comparing the Jehovah's Witnesses to The Divine Order of the Royal Arms of the Great Eleven (*Nashville Banner* 1930; *The Neosho Daily News* 1930; *Washington Herald* 1930; *Syracuse Herald* 1930, which also offers a comparison with the community around Jiddu Krishnamurti, 1895–1986, in Ojai). Known in short as The Great Eleven, it was a Los Angeles new religious movement founded in 1922 by May Otis Blackburn (1881–1951). She had also established a parallel (but not identical) organization called "The Church of the Divine Science of Joshua, the Branch, the Headstone of the Corner" (Supreme

Court of California 1931, 2). Since Blackburn's movement is almost completely forgotten, an excursus into its history and controversies is needed.

Blackburn was born in Storm Lake, Iowa, but started gathering followers of her numerological speculations about the Bible and the universe (see Blackburn 1936) in Portland, Oregon, and moved to California in 1918. Most of her early followers came from Christian Science, and one of her organizations may have been called "The Church of the Divine Science" to offer them some continuity with their previous religion.

In California, May taught that she and her daughter Ruth Wieland (1898–1978) were the Two Witnesses mentioned in the Book of Revelation, and were receiving messages from Gabriel and other angels (Blackburn 1936). Gabriel had ordered that the revelations should be collected in a book to be published under the title *The Great Sixth Seal* or *The Lamb's Book of Life*. Not only would the book offer a new interpretation of the Bible and reveal hitherto unknown secrets on the origins and destiny of the universe; the publication itself would trigger apocalyptic events, leading to the millennial reign of eleven God-appointed queens, who would have their palaces in Hollywood and include May and her daughter.

When the media compared The Great Eleven to the Jehovah's Witnesses, two sensational events concerning the former organization had occurred. First, the police had discovered in 1929 that two members of The Great Eleven, William (1869-1944) and Martha Rhoads (1869–1944) had kept the body of their adopted daughter Willa Rhoads (1908–1925), who had died at age 16, preserved on salt and ice in the movement's headquarters, then moved it to various locations, hoping she might be resurrected when the kingdom of the eleven queens would come. Willa had been designated herself as one of the queens, and was buried together with the bodies of seven dogs named after the seven musical notes, which had been given to the girl by May Blackburn as a gift.

Whether the dogs had been "ritually sacrificed," as some claimed, and had a special mystical role was never clarified. The police investigated the matter, and found that no crimes had been committed (*Nashville Banner* 1930). It is also possible that Martha Rhoads's ideas about the possibility that Willa would not die and, once dead, might be resurrected came from her interpretation of Christian Science, her former religion, rather than from The Great Eleven's theology (Fort 2019, 258–59).

The second incident concerned a court case started against Blackburn by the nephew of the oil magnate Joseph Benjamin Dabney (1858–1932), Clifford Richard Dabney (1891–1977). He was a disgruntled ex-member of The Great Eleven, and claimed he had been fraudulently persuaded to donate significant sums of money, together with shares of oil companies and land, to support the movement and the publication of *The Great Sixth Seal*, which was never published. In fact, the heavy donations, together with disagreements with his uncle, had almost bankrupt him. Blackburn was arrested, prosecuted, and convicted of grand theft by the Superior Court of Los Angeles County on March 2, 1930.

The jury had heard damning testimonies not only about the Willa Rhoads incident, but also about the fact that the abusive husband of Blackburn's daughter Ruth, a man called Samuel Rizzio (1906–1929), had been killed by The Great Eleven's leaders, probably with poison. Rumors that other members had been killed also circulated. They have been regarded as believable by the author of the only (non-academic) nonfiction book on The Great Eleven, Samuel Fort (Fort 2019), and by those who wrote fiction on the sensational case. They included Rick J. Baudé, the grandson of The Great Eleven leader Gale Conde Banks (1890–1982), who authored *The Blackburn Chronicle* (Baudé 2008), and Kim Cooper, who in *The Kept Girl* (2014) put novelist Raymond Chandler (1888–1959) on the tracks of the homicidal movement (Cooper 2014).

That The Great Eleven committed serious crimes, including homicides, is thus the subject matter of a literary tradition. The movement is now defunct, although according to Fort it did not disappear in 1930, as others had claimed, but remained in existence for several decades (Fort 2019, 462). Fort does build a case for the criminal nature of The Great Eleven, but its legal story is different. In fact, one of the reasons The Great Eleven is of some interest is that it offered to the Supreme Court of California the opportunity for a landmark decision on religious liberty.

In their decision of November 30, 1931, confirming the opinion of the District Court of Appeal of California, Second District, Division One, which on March 23, 1931, had already overcome the Superior Court decision, the California Justices severely chastised the prosecutor for having introduced in the 1930 trial evidence about Willa Rhoads and the alleged homicide of Samuel Rizzio, with the obvious intent of prejudicing the jurors by exposing them to

matters that had nothing to do with the grand theft accusation. The Justices had no sympathy for The Great Eleven. In fact, they wrote that the movement's

> whole plan of life and salvation is a babel of incoherency abounding in absurdities of an extreme type and the wonder is that rational minds should have become obsessed by such chimerical delusions (Supreme Court of California 1931, 6).

However, the Supreme Court noted that while it would be illegal to use such delusions to prey on the mentally weak, "In the instant case no claim is made of a weakening of mentality on the part of those who accepted the defendant in the role she manifested herself," including Clifford R. Dabney, who while he was a member of The Great Eleven was perfectly capable of functioning as a businessman (Supreme Court of California 1931, 6). It also came out that Dabney was not a reluctant participant in The Great Eleven but contributed to the movement's lore through his own visions, including one where he saw the founder of Christian Science, Mary Baker Eddy (1821–1910: Fort 2019, 415).

The Supreme Court concluded that Dabney and others had accepted a strange interpretation of the Scriptures but, being mentally competent, they had done it freely. According to the Justices, from Dabney's point of view at the moment he made the donations, his choice was rational because he believed he could access "the arcanum of all knowledge" and "the paltry dollars which he had expended (…) were as trifles compared with [the] priceless gifts" he hoped to acquire (Supreme Court of California 1931, 6).

While not resisting the temptation to pass judgement on The Great Eleven's doctrines as "absurdities," the Supreme Court ultimately came to a strong statement of religious liberty and the principle that judges were forbidden to investigate whether Blackburn was really talking with angels and receiving revelations.

> Any legislative attempt to limit or regulate persons in their claims to the possession of exceptional spiritual power or knowledge would be rejected as a dangerous invasion of the state into the realm of religious freedom and privilege, which, from the beginning of our government, has been guarded by constitutional barriers. The framers of our criminal statutes had in mind material affairs and not spiritual matters nor the punishment of persons who claim or represent themselves, by divine favor, to be endowed with supernatural power, unless the intent to defraud is discernible in the pretense as to the possession of supernatural powers. This power in the instant case, according to the prosecution's evidence, was claimed by defendant to be derived from God agreeable with His written word as recorded in Holy Scripture. That book is an

> open record and all who will may solve for themselves the extent or degree of divine power that mortals may hope to attain. Each person is at liberty to interpret it for himself (Supreme Court of California 1931, 5–6).

As for the alleged homicides, further investigations failed to find any evidence and, although vilified in the media, Blackburn was not arrested or prosecuted again until her death in 1951. *People v. Blackburn* appears thus as an early decision where claims by apostate ex-members (i.e., those former members of a religious group who have become it militant opponents: see Introvigne 2022a, 2022b), hints that something that decades later will be called "brainwashing" was at work, and sensational claims by the media were treated with a healthy skepticism by the Supreme Court of California. Its Justices reiterated the principle that professing and teaching unpopular beliefs is not a crime.

As the Court of Appeal had already stated,

> It matters not how absurd the faith of the defendant and her followers may seem to be, if in good faith she believed in the cult or creed upon which she was founding this new society, and in the truth of the said representations. Defendant had the same right to organize a society based upon that faith, that her followers had to join with her in creating the society and establishing the community, provided only that they did not conspire together for some purpose prohibited by law. And if for the purposes of such society they chose to invest their money, that was no crime against the state (District Court of Appeal of California, Second District, Division One 1931, 5).

Both in 1931 and in 1942, the media could have applied these lessons in religious tolerance to the Jehovah's Witnesses—not because the two groups were similar (they weren't) but because the principle of religious freedom is universal. Instead, they maliciously used The Great Eleven to imply that the Jehovah's Witnesses too were a "cult," and that the claims about the return of the Princes were not less absurd that Blackburn's angelic revelations.

The media coverage of Beth Sarim demonstrates that how the prejudice against groups labeled as "cults" (see Introvigne 2022c) operates is both old and repetitious. Groups that have very little in common with each other—such as the small, secretive Great Eleven, which was hardly capable of publishing anything about its beliefs, and the very public two-million-member organization of the Jehovah's Witnesses, which by the 1940s had published a whole library of texts expounding its interpretation of the Bible—are lumped together under the same derogatory label of "cults." The sins, real or otherwise, of one group, preferably the most extreme and bizarre, are extended to all the others. One egregious

example is an article in the *Washington Herald*, which uses The Great Eleven as evidence that "Judge Rutherford's plan [for Beth Sarim] is one of many evidences of strange cult worship in California" (*Washington Herald* 1930).

But were the beliefs of the Jehovah's Witnesses about the Princes "absurdities" of the type the Supreme Court of California found in The Great Eleven? The question can only be answered by putting the matter in a broader context.

But What About the Princes?

"Fiducia christianorum resurrectio mortuorum; illam credentes, sumus" (The resurrection of the dead is Christians' confidence. By believing it we are what we claim to be: Tertullian 2016, 5). These words by early Christian apologist Tertullian (155–220) can hardly be clearer. He believed that to be Christian, one has to believe in the resurrection of the dead.

The quote from Tertullian is still included today in the normative statement of the Roman Catholic faith, the *Catechism of the Catholic Church*, which acknowledges that "Belief in the resurrection of the dead has been an essential element of the Christian faith from its beginnings" (*Catechism of the Catholic Church* 1992, no. 991). The same *Catechism* proclaims that all "those who have done good" will rise with their bodies (*Catechism of the Catholic Church* 1992, no. 998). Obviously, they will include the patriarchs, kings, and prophets of the Old Testament who also "have done good."

However, the Roman Catholic Church today acknowledges that how and when this resurrection will happen is the subject matter of different theological theories and interpretations. It teaches that the resurrection of the flesh will surely happen, but its "'how' exceeds our imagination and understanding" (*Catechism of the Catholic Church* 1992, no. 1000). Based on these warnings, many contemporary Catholic theologians prefer not to speculate on these matters, and the same happens in most liberal Protestant churches. Eschatology is rarely preached today in Roman Catholic and many mainline Protestant congregations. As opposite to this, most Evangelical and conservative Protestants maintain a vivid interest for matters such as the Millennium and the resurrection of the flesh, although they offer very different interpretations (Wessinger 2016).

Several observers of the Jehovah's Witnesses, including the undersigned, believe that a main reason of their success is precisely that they offer a millennial hope increasingly difficult to find in mainline Christian churches. The fact that eschatology is regarded as the most difficult and uncertain part of theology has led to its virtual disappearance from the daily preaching and public discourse of many Christian congregations. This does not mean, however, that ordinary Christians have lost interested in these crucial matters. Organizations that offer clear answers and hope such as the Jehovah's Witnesses are thus successful (Introvigne 2015).

They are, however, not without opponents. Liberal Christians claim that pretending to know the truth about our eschatological future is pretentious and arrogant. Conservatives are not against raising questions about eschatology but find the answers offered by the Jehovah's Witnesses at odds with their standard premillennialism, and thus heretical. The very series of booklets that give to fundamentalism its name, *The Fundamentals*, included a detailed rebuttal of the "vicious system" of the Watch Tower by Presbyterian theologian and former missionary to Italy William Gallogly Moorehead (1836–1914: Moorehead 1910, 123).

When the Beth Sarim discussion occurred, there were also political undertones, which would later reappear in different times and forms. A militant right saw the Jehovah's Witnesses as unpatriotic and perhaps Communist, while a certain left saw them as arch-conservatives and perhaps Fascist (Knox 2018). Today, there is a certain rhetoric about "apocalyptic cults," which resorts, as mentioned earlier, to examples of criminal or suicidal groups, then lumps them together with peaceful and law-abiding organizations (Wessinger 2000). And today of course this strategy of grouping indiscriminately different organizations and phenomena as if they belonged to the same category of "cults" compares Christian millennialism with QAnon and other conspiracy theories, radical supporters of Donald Trump, and anti-vaccination campaigns during the COVID-19 crisis (see Introvigne 2022b).

When all this unnecessary dust settles, we discover that the belief in the resurrection of the flesh, which includes the bodily resurrection of those who "did good" both before and after Jesus, was unanimous in the early Christian church, and is still official Roman Catholic doctrine (although rarely preached). Views of a

literal Millennium are opposed by liberal denominations, but widely shared, although differently interpreted, within the vast Evangelical world.

This is not to say that there was nothing peculiar in the beliefs of the Jehovah's Witnesses in the 1930s and 1940s. They believed then that those who had faithfully served God in ancient times would be resurrected *before* the end of this system of things and would serve as "princes throughout the land," as the New International Version translates *Psalms* 45:16. In the 1950s, "further study of the Scripture indicated that those earthly forefathers of Jesus Christ would be resurrected after Armageddon" (*Jehovah's Witnesses—Proclaimers of God's Kingdom* 1993, 76).

The matter had always been regarded as speculative, as demonstrated by this passage in *The Watch Tower* of January 15, 1925:

> While it is true that the ancient worthies are to be children of the New Covenant, yet there could be no good reason to say that God could not awaken them out of death if he wished to do so before the New Covenant is made. The fact that they are awakened out of death does not put them on trial.
>
> Our opinion is that the ancient worthies will not be resurrected until every member of the Church is gone. We have reached that conclusion by a process of analysis, however, not by some Scriptural statement. We should not arbitrarily say that God will not resurrect them or that he will resurrect them; for we do not know. That he could do it, of course must be admitted. That his awakening them out of death would not be inconsistent with any part of his plan, seems likewise well taken, but it does not seem probable that he will do so ("Questions and Answers" 1925, 23).

The belief that the Princes will be the first to be resurrected, before Armageddon, and serve as the Lord's representatives on earth developed gradually and was then abandoned or corrected. Beth Sarim was a living testimony to a specific phase of the theological development of the Jehovah's Witnesses, based on an interpretation the organization no longer maintains today.

In 1947, Nathan Knorr, as Rutherford's successor as president of the Watch Tower Society, had already announced, before the doctrinal interpretation was revised, that Beth Sarim would be

> disposed of, either by outright sale or by rent, because it had fully served its purpose and was now only serving as a monument quite expensive to keep; our faith in the return of the men of old time whom the King Christ Jesus will made princes in ALL the earth (not merely in California) is based, not upon that house Beth-Sarim but upon God's Word of promise ("'All Nations Expansion' Assembly" 1947, 382).

In 1948, Beth Sarim was sold to a San Diego physician, Franklyn Davis Hankins (1905–1995), who in turn sold it in 1953 to Gilbert Aubrey Davidson (1868–1957), a banker and former president of the local Chamber of Commerce, of the Panama-California Exposition (Gaebel 1915), and of the San Diego Museum, who was an important figure in the growth of the city of San Diego. Davidson's heirs sold the house in 1959 to another physician and retired U.S. Army Captain, Clarence M. Ching (1908–1994) (Flanigan 2001, 6).

From another point of view, however, the spirit of Beth Sarim faithfully represented what the Jehovah's Witnesses are all about. One detail is that through the unsuccessful battle to bury Rutherford there the Jehovah's Witnesses were able to build a coalition of citizens concerned with religious liberty and, as their 1943 yearbook proclaimed, "a real witness was given in this territory for a period of months" (*1943 Yearbook of Jehovah's Witnesses* 1942, 34). Witnessing for religious liberty will continue to be part and parcel of the Jehovah's Witnesses' testimony up to the present day.

Perhaps more importantly, as Rutherford's book *Salvation* stated in 1939,

> the purpose of acquiring that property [Beth Sarim] and building the house was that there might be some tangible proof that there are those on earth today who fully believe God and Christ Jesus and in his kingdom (Rutherford 1939, 311),

as well as in a literal Millennium and in the resurrection of the flesh. By the 1930s, many Christian denominations were already reluctant to preach about eschatology, as if it were something incompatible with modern science and easily derided as superstition. Beth Sarim's paradox was that it fiercely proclaimed by its very controversial existence that some were not shy in cultivating and preaching a millennial hope, which just as the faith in Jesus remained "a stumbling block to Jews and foolishness to Gentiles" (*1 Corinthians* 1:23, New International Version).

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The War in Ukraine and Russian Conspiracy Theories About the Jehovah's Witnesses

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ABSTRACT: After the war in Ukraine, sensational revelations were spread by Russian anti-cultists presenting the Jehovah's Witnesses as American or Ukrainian agents preparing riots and even a coup against the Putin regime in Russia. These theories may look like the ramblings of lunatics. However, the lunatics are not isolated. They are supported by mainline Russian media and by an international anti-cult network abroad. While obviously false and inherently ridiculous, such conspiracy theories should be understood within the larger framework of Russian campaigns to justify the war in Ukraine and international anti-cult efforts targeting the Jehovah's Witnesses.

KEYWORDS: Jehovah's Witnesses, Jehovah's Witnesses in Russia, Conspiracy Theories About the War in Ukraine, Alexander Korelov, FECRIS, Anti-Cult Movements in Russia.

The Sensational Revelations of Alexander Korelov

In 2022, Alexander Korelov, the official lawyer for the Russian national anti-cult organization RATsIRS, which at that time was affiliated with the European anti-cult federation FECRIS ("Информационно-консультационный центр по вопросам сектантства" 2023), launched a sensational revelation on Russian media. He claimed that, after it was "liquidated" and banned in Russia in 2017,

> the extremist cult of the Jehovah's Witnesses did not cease to operate. As we expected, they went underground, holding their meetings in safe houses, receiving instructions from the American center through instant messengers, blogs, and so on. But lately the picture has changed. From the leading centers located in the United States, instructions are sent to the illegal divisions of the cult in our country through "closed" channels, which indicate an attempt by the cult to organize a coup d'état in Russia like the Maidan

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> in the now former Ukraine ("Свидетели Иеговы готовят государственный переворот" 2022).

A coup against Putin, Korelov said,

> is precisely what is being intensively prepared in the milieu of cults. Now we have absolutely certain data that Jehovah's Witnesses are turning from an extremist organization into a terrorist one. We warned about this already several years ago ("Свидетели Иеговы готовят государственный переворот" 2022).

Perhaps overlooking the fact that the Jehovah's Witnesses moved their headquarters from Brooklyn to Warwick in 2016–2017, Korelov insists that

> the leaders from the Brooklyn center are turning Russian adherents into cannon fodder to achieve their goals. Just like in Ukraine, the United States is fighting with the hands of Ukrainians and mercenaries, so in Russia they are ready to waste biomaterial they do not need in the form of adherents of this cult. The American leadership of Jehovah's Witnesses is made of people unencumbered by moral standards. They are ready for anything. At the same time, ideological support is being launched among American-sponsored religious scholars, who have already started talking about the need for a "rehabilitation" of the Jehovah's Witnesses ("Свидетели Иеговы готовят государственный переворот" 2022).

The Jehovah's Witnesses were accused of operating in Russia

> "sleeping" extremist cells under the leadership of their center in the United States. And the fact that the Brooklyn [again] center of this cult is under the complete control of the American secret services is no longer a secret ("Свидетели Иеговы готовят государственный переворот" 2022).

After he was ridiculed internationally and received some criticism even domestically, Korelov granted an interview to the national magazine *Izvestia* claiming that he had now found the smoking gun. He stated that in the remote Yamalo-Nenets Autonomous Okrug on the Arctic Circle (the same place where FECRIS dignitaries gathered for a conference with Russian anti-cultists in 2017: European Federation for Freedom of Belief 2017), mysterious men were knocking at the doors of the residents and asking, "Where can I find the answer to the question about happiness?" (Petrov 2022a).

According to Korelov the mysterious "philosophers" were Jehovah's Witnesses, who had "received instructions from the center through closed communication channels" (Petrov 2022a).

The men did not identify themselves as Jehovah's Witnesses. However, Korelov said,

> Simply put, Jehovah's Witnesses are required to resume walking around the entrances without directly naming their organization. Why is this being done? First, in order to resume their activities. And secondly, they are given operative instructions on organizing protests, including against the conduct of the Special Military Operation. That is, our fears about the danger of this organization are confirmed. The structure was essentially in a dormant mode, and today it is starting to show activity. According to my information, members of Jehovah's Witnesses are asked whether they are ready for active protests, including physical resistance to representatives of law enforcement agencies (Petrov 2022a).

Even the *Izvestia* journalist objected that there are not enough Jehovah's Witnesses in Russia to organize mass protests and overthrow the government. They are more than many believe, answered Korelov, and they will not act alone:

> If we add to this [the number of the Jehovah's Witnesses] that other cults, including the neo-Pentecostals and the Scientologists, will be involved in the protests, then we get a fairly significant number of people (Petrov 2022a).

enough to create serious trouble.

Korelov's theory may identify him as a madman, but he is not an isolated madman. Several media and the main anti-cult websites in Russia reprinted his interviews (see e.g. Petrov 2022b). Korelov had even been invited in 2017 to speak at a main FECRIS event in the Belgian Parliament, although recently he became such an embarrassment that FECRIS manipulated the program of the conference as it appears in its website by retroactively eliminating Korelov's name from the list of speakers (Introvigne 2023).

An International Anti-Cult Network

The theory that the Jehovah's Witnesses are preparing an anti-Putin coup is somewhat extreme. However, other items of Russian propaganda about the Jehovah's Witnesses are taken seriously internationally and spread through the anti-cult network. This emphasizes the growing and dangerous influence of an international anti-cult movement. Their subtle collusion with media and politics allows not only an unstoppable spread of lies, hatred, and intolerance against those they label as members of "cults" but also incites mentally unstable people to act.

On March 9, 2023, a man entered a Kingdom Hall of the Jehovah's Witnesses in Hamburg, Germany, and opened fire with a semi-automatic gun, killing seven members of the congregation and an unborn child. When the police arrived and were about to arrest him, he shot himself. While the real political problem was why a man who had exhibited obvious symptoms of mental disease had been legally allowed to buy and carry a deadly weapon, anti-cultists focused on the fact that the assassin was an ex-member of the Jehovah's Witnesses. They speculated that his mind has probably been destabilized either by his permanence in a "cult" or by the fact that those who leave the Jehovah's Witnesses are ostracized or "shunned" by their former co-religionists, who are counseled not to associate with ex-members. Several German and international media took the anti-cultists seriously, and started suggesting that the Jehovah's Witnesses of Hamburg were somewhat responsible for what had happened to them (see e.g. Dahlinger 2023; Schaaf 2023; Zanni 2023).

What was, in fact, missing in the media coverage of the Hamburg shooting was the possibility that the criminal had been excited by the anti-cult propaganda. The Hamburg shooter, just by being German, was obviously exposed to the media slander against "cults" and the Jehovah's Witnesses prevailing in his country, and he lived in a city, Hamburg, where some of these campaigns have been officially sponsored by the local government (Respinti 2020). Yet, the negative role of media is so strong that they were able to turn the blame from perpetrator to victims.

Anti-cult movements in various countries, which widely differ politically, ideologically, and economically, are collaborating so closely and crafting together their poisonous messages against non-majority religions. What do you think today may unite Russia, China, France, Germany and Japan? The right answer is, their joint fight against the so-called "cults." They combat them for very different reasons, but at the end of the day they craft the messages against the so-called "cults" in a similar manner. Consequently, through compliant media, these messages are effortlessly crossing all borders (Berzano et al. 2022a, 2022b). It is amazing to see, for instance, how once a negative message against the Jehovah's Witnesses started being spread in Russia, it was exported to democratic countries such as Germany, Japan, and even the United Kingdom.

When Russia in 2017 named the Jehovah's Witnesses an extremist group, liquidated their organization, and confiscated their properties, it seemed

something so illogical that I believed it will stop at the borders of Russia and perhaps some satellite states. On the contrary, more and more governments and media around the world are accepting unfounded accusations against the Jehovah's Witnesses. This propaganda may even excite feeble minds and result in deadly attacks.

I could easily understand why a state-sponsored campaign was created and struck the Jehovah's Witnesses in Russia. Why the same arguments used in Russia against the Jehovah's Witnesses are gaining momentum in Europe and beyond, was totally eluding me. What does this connection mean?

As I have argued elsewhere, Russia is and was so much against religious organizations such as the Jehovah's Witnesses because it wants to protect the monopoly of the Russian Orthodox Church in a country where there is a very close connection between the state and the church. Since the time of Czar Peter the Great (1672–1725), the Russian Orthodox Church was part and parcel of the state apparatus. Its role was twofold. It was supposed to spread a message favorable to the state's policies to the Russian masses, and at the same time to collect information about the people's mood and report it to the powers that be. This role never changed (Šorytė 2020, 2023).

When President Putin introduced the notion of "spiritual security," he confirmed once again that only the Russian Orthodox Church is and can be the religious guardian of the Russian soul. In addition to the Russian Orthodox Church, ethnic religions are tolerated if they cater to ethnic minorities such as Muslims in Chechnya or Buddhists in the East, teach them to support the regime and obediently fight and die in its wars, and do not try to convert Orthodox believers. Any other religion or spiritual movement is a deviation from the Russian identity and should be contained and fought. The first in the row targeted by this fight, much before the war in Ukraine started, have been the Jehovah's Witnesses, because their headquarters are in the United States, which is perceived as the largest enemy of Russia. Many others followed suit.

Changes After the War in Ukraine

In other lectures and articles, I repeatedly discussed these aspects, trying to explain the Russian mentality and fears (Šorytė 2020, 2023). But after the

aggression against Ukraine started, many things inside Russia changed. This took Western and international anti-cultists by surprise, as evidenced by the crisis in the FECRIS, the European umbrella organization of anti-cult movements. Russian organizations and activists had a prominent role in the FECRIS, but they became an embarrassment after they started supporting Putin's war in Ukraine. FECRIS took some cosmetic measures to hide its Russian connections but waited until March 2023 to exclude the Russian branches from its affiliated organizations ("Информационно-консультационный центр по вопросам сектантства" 2023). However FECRIS did not change its ideological attitude, which remains like Russia's and sometimes relies on propaganda created in Russia.

The real reason of the Russian aggression against Ukraine is cynically simple. Russia wants to bring back Ukraine under the Russian control, thus putting in place one piece of its big puzzle of the reconstruction of the former Soviet Union. It is as simple at that. This truth, however, is hidden by propaganda under arguments that are continuously changing and try to supply an ethical and moral justification for what is in fact just brutal aggression.

Different arguments target different audiences. The world is full of anti-Americans, and they are told that Ukrainians are just fighting a proxy war on behalf of the United States, whose aim is to contain and destroy Russia. When addressing right-wing audiences, the Russian propaganda would insist that it is fighting the corrupt West and defending family values against a LGBT "invasion" that has reached Ukraine and may enter Russia itself. But when talking to left-wing interlocutors, the same propaganda would downplay the LGBT argument and argue that a good number of Ukrainians, including their leading politicians, are "Nazis," and Russia is really fighting a resurgence of Nazism in Europe. When reaching pious Christian churchgoers, Russia would say that it is fighting "Satanism" and that there are many "Satanists" in Ukraine, although the word "Satanism" should be decoded and sometimes is just a metaphor for LGBT rights. And when talking to anti-cultists, they would say that the U.S. and Ukraine use "cults" as a weapon against Russia.

The Russian anti-cult movement, which in the last thirty years has been alternatively dismissed as marginal or unleashed by the authorities, depending on what was more convenient in a particular political situation, contributes the argument that "cults," since the Maidan revolution of 2014 and perhaps even

earlier, dominate the Ukrainian political life, are the American tool of choice to excite anti-Russian feelings in Ukraine (Berzano et al. 2022b), and are infiltrated into the Russian territory to create riots and commit acts of sabotage. As usual, the Jehovah's Witnesses are presented as the main culprits.

The question remains, though, whether these stories are created for domestic Russian consumption or for international propaganda. My answer is that they serve both purposes. Domestically, they reinforce an old Russian narrative that has constantly been mobilized in times of war, that Russian is under siege by enemies who use as tools the Western idea of democracy, immorality, and "bad" religion, meaning religions perceived as being in competition with the Russian Orthodox Church.

At the same time, Russia desperately needs friends in the West that would put pressure on their governments and ask them to stop supporting Ukraine. For this purpose, anti-cultists and opponents of the Jehovah's Witnesses are as good as anybody else.

Russian anti-cultists are less important in Russia than they believe themselves to be. However, they are supported and financed by the Kremlin and the Russian Orthodox Church because they create sympathy for Russia, and antipathy for the allegedly "cult-friendly" Ukraine. They spread these theories in the international anti-cult network, which has close ties with the government in France, with important politicians in Germany, Japan, and other countries, and with media everywhere.

The Russian Orthodox Church itself is part of this propaganda machine both domestically and internationally. For instance, it tries to sell the Russian version of what is happening in Ukraine, through its ecumenical connections, to the World Council of Churches and even to the Vatican and the Pope, with some success.

Originally, the Jehovah's Witnesses were targeted and finally "liquidated" in Russia because the Russian Orthodox Church perceived them as successful competitors and perhaps because somebody had an interest in acquiring their valuable real estate properties. After the war started, they became part of a propaganda narrative that claims that Russia is not the aggressor but is defending itself against the aggression of forces that threaten its "spiritual security" and

want to overthrow its government, including LGBT activists, Nazis, Satanists—and the Jehovah's Witnesses.

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Orientações para Superintendentes de Circuito

Janeiro de 2019

Circuit Overseers Guidelines
Portuguese (Brazil) (*tg*-T Ba)

Conteúdo

Capítulo **Parágrafos**

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Introdução

1. No tempo dos apóstolos, eles e outros anciãos visitavam no momento certo as congregações cristãs como superintendentes viajantes. A visita de Paulo e Barnabé às congregações na Ásia Menor 'fortaleceu os discípulos e os encorajou a permanecer na fé'. (Atos 14:21-23) O corpo governante em Jerusalém enviou Judas e Silas a Antioquia, onde eles "encorajaram os irmãos com muitos discursos e os fortaleceram". — Atos 15:32.

2. Os anciãos que visitavam as congregações no tempo dos apóstolos as ajudavam a funcionar de modo organizado e harmonioso debaixo de seu cabeça, Jesus Cristo. (Efé. 4:15, 16) Tito foi enviado a Creta para 'corrigir as coisas que precisavam ser endireitadas e fazer designações de anciãos em cada cidade'. Por ensinarem, encorajarem e repreenderem usando a Palavra de Deus, Tito e outros anciãos designados de forma teocrática podiam ajudar os irmãos a ser "sãos na fé". (Tito 1:5-13) Na sua carta à congregação em Éfeso, o apóstolo Paulo destacou que todos os superintendentes precisavam servir debaixo da liderança de Cristo "para o reajustamento dos santos, para a obra ministerial, para edificar o corpo do Cristo". (Efé. 4:8, 11-13) Uns quatro ou cinco anos antes, quando se reuniu com os anciãos de Éfeso, Paulo os incentivou amorosamente a prestarem atenção ao rebanho de Deus a seus cuidados, seguindo o exemplo zeloso que ele deu em pregar o Reino e em dar ajuda aos necessitados. — Atos 20:17-38.

3. Assim como na época dos apóstolos, as visitas dos superintendentes de circuito hoje são uma bênção para as congregações. O zelo que mostram na obra de evangelização, sua preocupação amorosa com o bem-estar espiritual do rebanho e a ajuda prática que dão aos irmãos vai ajudar todos a serem fortes na fé nestes últimos dias críticos.

4. O documento *Orientações para Superintendentes de Circuito* foi preparado para ajudar os superintendentes de circuito a cumprir sua designação. Procurou-se evitar a duplicação de informações já fornecidas a todos os anciãos, a menos que estejam relacionadas diretamente com o serviço dos superintendentes de circuito. Assim, se tiverem dúvidas sobre assuntos congregacionais, consultem primeiro o livro *Pastoreiem*, o *Adendo do Pastoreiem* ou outras publicações disponíveis aos anciãos. Se precisarem de mais orientações, consultem então este documento. O documento *Orientações para Superintendentes de Circuito* é fornecido para cada superintendente de circuito efetivo e superintendente de circuito substituto. Este documento não deve ser mostrado a outros. Quando um superintendente de circuito efetivo ou um superintendente de circuito substituto deixa de servir nessa função, ele deve destruir seu exemplar impresso deste documento e apagar todas as cópias eletrônicas que tiver.

CAPÍTULO UM

Acomodações

1. Ao visitar algumas congregações, pode ser conveniente que o superintendente de circuito fique hospedado nas casas dos irmãos. Deve-se tomar cuidado para evitar situações em que o superintendente de circuito ou sua esposa ficaria sozinho em casa com uma pessoa do sexo oposto. O superintendente de circuito deve se sentir à vontade para falar com o coordenador do corpo de anciãos, antes de iniciar a visita, sobre qualquer preocupação com sua hospedagem. Se a congregação não tiver condições de providenciar uma hospedagem adequada, o superintendente de circuito deve considerar outras opções com o corpo de anciãos. Isso pode incluir alugar acomodações adequadas para a semana ou reservar um quarto de hotel. Se a congregação não puder cobrir as despesas relacionadas a essas opções, o superintendente de circuito deve consultar o Departamento de Serviço antes da visita. — *sfl* 10:1-4.

2. Não é correto que o superintendente de circuito sugira aos anciãos do circuito que providenciem um apartamento para ele. Mas, se um apartamento for providenciado, o superintendente de circuito deve mostrar gratidão, não pedindo coisas desnecessárias. Se as congregações não tiverem condições de fornecer acomodações adequadas, o superintendente de circuito deve entrar em contato com o Departamento de Serviço para receber orientações.

3. Se a distância entre as congregações for relativamente grande, talvez não seja prático retornar ao apartamento toda noite. Nesses casos, seria melhor que o superintendente de circuito ficasse hospedado num local adequado perto da congregação visitada, se houver um disponível, do que viajar uma grande distância todo dia para ir e voltar.

4. Se um superintendente de circuito precisar viajar uma grande distância entre congregações ou circuitos, talvez deseje um lugar para passar a noite e depois continuar viagem. Ou pode ser que deseje ficar num lugar tranquilo por alguns dias. Nesses casos, talvez seja possível usar um apartamento num Salão de Assembleias. Se ele decidir pedir hospedagem num Salão de Assembleias, deve fazer isso com a maior antecedência possível. — 1 Cor. 10:24.

5. Os superintendentes de circuito que usam um apartamento fornecido pelo circuito devem cuidar bem dele, fazendo sua parte para mantê-lo limpo e em bom estado. Não se deve manter nenhum animal de estimação no apartamento. Antes de o superintendente de circuito se mudar para uma nova designação, o apartamento deve ser deixado completamente limpo. Isso mostra consideração amorosa para com o próximo superintendente de circuito que vai usar o apartamento.

6. Os superintendentes de circuito devem consultar o Departamento de Serviço antes de adquirir um trailer ou motor home para usar ao visitar as congregações. Se for permitido usar um trailer, todas as despesas relacionadas com o seguro, a manutenção e o deslocamento do trailer são por conta da pessoa. Não é responsabilidade da congregação ou do circuito ajudar a cobrir os gastos com o trailer. Não se devem usar os fundos da congregação ou do circuito para essa finalidade.

Capítulo Dois

Designações

1. Em geral, os superintendentes de circuito são transferidos de um circuito para outro a cada três anos. Essa mudança é boa em diversos sentidos, tanto para o superintendente de circuito como para as congregações que ele visita. Quando um novo superintendente de circuito é designado para servir num circuito, o superintendente de circuito atual informa todas as congregações do circuito por meio do formulário *Aviso de Mudança no Circuito* (S-307).

2. O superintendente de circuito e sua esposa não precisam usar seu período de ausência para se mudar para uma nova designação. Betel determina quanto tempo é necessário para fazer a mudança, conforme as circunstâncias.

3. Não é possível fazer designações apenas com base na conveniência pessoal, nem é correto que os superintendentes de circuito procurem planejar entre si que circuitos acham que seriam melhores para eles. Aceitar lealmente as designações promove a ordem e a paz na organização.

4. Por outro lado, um superintendente de circuito talvez ache necessário fazer um pedido específico por causa de um problema grave de saúde ou de responsabilidades para com membros da família imediata — situações que afetam diretamente a sua permanência no serviço de circuito. Nesses casos, Betel pode dar atenção a esse pedido. Alguns talvez precisem deixar o serviço de circuito para cuidar desses assuntos, mas em muitos casos é possível atender às necessidades de irmãos que são eficientes no serviço de circuito e que estão servindo nessa modalidade por muitos anos — talvez 20, 30 ou mais anos.

5. Se um superintendente de circuito ficar noivo e desejar permanecer no serviço de circuito, ele deve informar imediatamente o Departamento de Serviço. Betel vai determinar então se ele poderá continuar servindo como superintendente de circuito depois de se casar.

6. Betel está muito interessado no bem-estar de todos os superintendentes de circuito. Por esse motivo, depois de completarem 70 anos de idade, os superintendentes de circuito deixam de servir nessa modalidade em 1.° de setembro, mesmo que não tenham completado o período de três anos na designação de circuito atual.

Capítulo Três

Assembleias de circuito

1. Assim que as datas da assembleia de circuito forem confirmadas, o superintendente de circuito deve informar as congregações sobre as datas e os locais usando o formulário *Aviso sobre as Próximas Assembleias de Circuito* (S-317). — Veja instruções detalhadas sobre contratar locais, confirmar datas e cancelar a assembleia no documento *Orientações para a Organização de Assembleias* (S-330).

2. Dois ou três meses antes de cada assembleia, o superintendente de circuito deve lembrar aos anciãos as orientações do livro *Pastoreiem,* capítulo 20, parágrafo 16. — Veja 3:14.

3. Os circuitos têm a opção de iniciar o programa da manhã no horário indicado para a sessão da tarde e apresentar o programa da tarde no início da noite, se for mais conveniente para a maioria.

4. Os superintendentes de circuito e suas esposas são incentivados a ficar na assistência durante as sessões das assembleias de circuito. Reservar tempo para se associar com os irmãos e as irmãs antes e depois das sessões é encorajador para todos.

5. Veja no documento *Orientações para a Organização de Assembleias* (S-330) instruções detalhadas sobre interpretação simultânea em assembleias de circuito, sobre assembleias de circuito em língua estrangeira e sobre métodos alternativos para assistir a assembleias de circuito.

ORADORES E OUTROS PARTICIPANTES

6. Depois de receber os esboços, o superintendente de circuito deve escolher com oração anciãos exemplares que sejam qualificados para ensinar assistências grandes. Assim que possível, ele deve enviar os esboços correspondentes a cada orador em todos os formatos disponíveis, para que eles possam se preparar e apresentar suas partes de modo animador, motivador e prático. O superintendente de circuito também deve enviar para os oradores os documentos *Lembretes aos Designados para Fazer Discursos com Esboço em Assembleias ou Congressos* (CO-90), *Lembretes aos Designados para Participar de Séries de Discursos em Assembleias ou Congressos* (CO-91) e *Lembretes para os Oradores Quando Câmeras de Vídeo Forem Usadas* (CO-94), se for o caso. O orador designado para dar o último discurso deve fazer a oração final. Se o superintendente de circuito ou o representante da filial não for fluente no idioma do programa, a oração dele poderá ser interpretada, se ele concordar. Mas, se ele preferir, um irmão fluente no idioma do programa pode fazer a oração final.

7. Quando o superintendente de circuito identifica um ancião com potencial (por meio das informações da classificação de oradores que

a congregação envia ou por pessoalmente observá-lo proferindo um discurso na congregação), ele poderá designar para ele uma parte numa assembleia. Isso talvez limite o número de designações de oradores mais experientes, mas pode ajudar o superintendente de circuito a fazer a devida avaliação e ver se a quantidade de irmãos qualificados registrados em Betel como oradores de congresso pode ser aumentada. — Veja 5:20.

8. O superintendente de circuito é responsável por escolher os presidentes de sessão. Um irmão diferente pode ser usado em cada sessão. Os presidentes de sessão devem ser irmãos que tenham uma classificação excelente como oradores de congresso e que consigam fazer as introduções de modo natural e animado.

9. Os que forem convidados para participar em demonstrações e entrevistas devem levar uma vida exemplar como cristãos, e sua aparência não deve afetar negativamente o programa. Por exemplo, se um irmão for extremamente obeso, a ponto de chamar indevidamente a atenção caso participe no programa, será necessário bom critério ao decidir se ele receberá uma designação ou não, mesmo que esteja qualificado em outros sentidos.

10. O superintendente de circuito deve programar um ensaio de todas as demonstrações e entrevistas. Não é necessário que o superintendente de circuito ensaie o resumo da *Sentinela,* embora os participantes devam se apresentar com antecedência para o ensaio no dia da assembleia.

11. Se o circuito estiver dividido em partes e os publicadores morarem relativamente perto do local da assembleia, talvez seja possível usar o mesmo grupo de publicadores para as demonstrações e entrevistas em mais de um programa. Nesse caso, o tempo necessário para ensaios será menor.

DISCURSO DE BATISMO

12. O superintendente de circuito deve informar o ancião designado a fazer o discurso de batismo que, se não houver candidatos ao batismo presentes, não é preciso fazer as duas perguntas nem a oração mencionada no esboço. — Para instruções detalhadas sobre batismos nas assembleias de circuito, veja o documento *Orientações para a Organização de Assembleias* (S-330).

REUNIÃO ESPECIAL COM OS PIONEIROS

13. Na semana de uma das assembleias de circuito do ano, os superintendentes de circuito se reúnem com os pioneiros regulares, os pioneiros especiais e os missionários em campo, usando os esboços fornecidos por Betel (S-312). A esposa do superintendente de circuito deve estar presente nessa reunião. Mas os representantes da filial não assistirão a essa reunião. Pode-se usar o Salão de Assembleias

ou um Salão do Reino bem localizado. Se for usado um Salão de Assembleias, os servos desse Salão de Assembleias podem assistir à reunião. Geralmente a reunião é realizada com todos os pioneiros do circuito na mesma ocasião. Mas, se isso não for prático, mais de uma reunião pode ser realizada. (Veja 3:14.) O superintendente de circuito deve ter bom senso ao tomar essa decisão, para não sobrecarregar financeiramente os pioneiros. Pode haver casos em que a distância impeça alguns pioneiros de uma ou mais congregações de assistir à reunião em seu circuito. Nesses casos, o superintendente de circuito deve entrar em contato com o Setor de Congressos e Assembleias, do Departamento de Serviço, pedindo permissão para que esses pioneiros assistam a uma gravação ou à transmissão da reunião, conforme as orientações sobre métodos alternativos para assistir a assembleias de circuito fornecidas no documento *Orientações para a Organização de Assembleias* (S-330).

14. O superintendente de circuito tem diversas opções para decidir em que assembleia de circuito no ano e em que dia da semana a reunião será realizada. Se a assembleia for no sábado, talvez seja prático realizar a reunião especial na sexta ou no domingo. Se a assembleia for no domingo, a reunião pode ser realizada na manhã ou na tarde da sexta ou do sábado, antes da assembleia. Em outros casos, talvez seja melhor realizar a reunião dividindo o programa em duas noites durante a semana, antes da assembleia. A decisão deve levar em conta as circunstâncias da maioria dos que estarão presentes. Na medida do possível, a reunião deve ser realizada numa ocasião em que não atrapalhe significativamente o serviço dos pioneiros. Nessa reunião, não se deve servir nenhuma comida ou bebida. O superintendente de circuito deve orientar os anciãos a avisar os pioneiros sobre o local e a hora da reunião e passar para eles a lista de publicações necessárias. Mas não deve fornecer aos pioneiros um programa impresso, uma pauta ou esboço parcial da reunião. Se um pioneiro de outro circuito, ou de outra parte do circuito, pedir para assistir a essa reunião, não há objeção quanto a isso. Talvez ele tenha perdido sua reunião designada, ou a reunião em seu circuito ou em sua parte do circuito não foi realizada na língua nativa dele. O superintendente de circuito deve ter bom senso e ser razoável nesses casos. — Veja 3:17.

15. O superintendente de circuito deve designar com bastante antecedência as partes do programa que devem ser feitas por anciãos locais e enviar a cada orador o esboço correspondente. Devem-se usar pioneiros regulares, pioneiros especiais e missionários que são bons instrutores, se estiverem disponíveis. Um ancião pioneiro deve ser designado para a oração inicial, e o superintendente de circuito fará a oração final. Cada orador deve anunciar o próximo. Ao apresentar as informações, deve-se dar tempo suficiente para os pioneiros fazerem anotações, incluindo o título das partes apresentadas.

Essa orientação também deve ser transmitida aos oradores designados. Quando um esboço fala sobre participantes de entrevistas e demonstrações, usa pronomes masculinos. Mas, se o esboço não for específico, tanto irmãos como irmãs podem ser usados nas entrevistas e demonstrações.

16. O superintendente de circuito deve ensaiar todas as entrevistas e demonstrações. Anciãos que são pioneiros e bons instrutores nas congregações do circuito poderão receber mais de uma designação. Se não houver um número suficiente de anciãos habilitados que são pioneiros, pode-se usar as gravações do JW Stream ou um ancião habilitado com alguma experiência no serviço de pioneiro ou de missionário. As designações devem ser feitas com bastante antecedência para os participantes terem tempo para se preparar bem. Informem aos oradores designados que não é necessário usar todos os pontos das publicações de referência indicadas, mas apenas os que estiverem relacionados ao assunto do esboço. Destaquem que é importante todos cumprirem suas designações dentro do tempo de cada parte.

17 Se a reunião for realizada no circuito do pioneiro, mas o circuito não for da sua língua nativa, ou se um pioneiro não conseguir assistir à reunião, os anciãos da congregação do pioneiro podem disponibilizar para ele a gravação da reunião que está no JW Stream, se essa reunião estiver disponível na língua desejada.

CAPÍTULO QUATRO

Programação semanal

VISITA REGULAR A UMA CONGREGAÇÃO

1. Na mesma ocasião em que o superintendente de circuito envia seu itinerário ao Departamento de Serviço, as congregações devem ser avisadas de sua visita por meio do formulário *Aviso da Visita do Superintendente de Circuito* (S-302). (Uma exceção seria se, ao enviar seu itinerário, o superintendente de circuito pedir para usar um substituto. Nesse caso, ele deve esperar receber aprovação de Betel antes de informar as congregações sobre a visita.) De quatro a seis semanas antes da visita programada, o superintendente de circuito deve escrever à congregação, dando instruções mais detalhadas sobre os preparativos para a visita. Deve instruir os anciãos a ler a carta na próxima reunião do meio de semana. Nessa carta, o superintendente de circuito deve incentivar a congregação a participar o máximo possível no serviço de campo. Ele deve incentivar todos os que puderem a servir como pioneiros auxiliares durante a visita, lembrando a eles que poderão assistir à reunião com os pioneiros e escolher o requisito de 30 horas. (*km* 06/13 p. 2) Numa nota ao corpo de anciãos, ele deve lembrá-los de seguir as orientações do formulário *Informações Necessárias para a Visita do Superintendente de Circuito* (S-61). Isso vai garantir que as perguntas na página 2 sejam respondidas. (Veja 10:2-3.) Ele deve lembrá-los de que, um mês antes da visita, eles devem enviar o nome dos irmãos recomendados usando o formulário *Recomendações para Designação de Anciãos e Servos Ministeriais* (S-62). (Veja 17:3.) Deve pedir aos anciãos que o informem no começo da semana sobre quaisquer problemas sérios que estejam ocorrendo na congregação. O superintendente de circuito deve informar aos anciãos os cânticos que serão usados durante sua visita, mas é melhor não copiar a fraseologia usada para introduzir os discursos nos congressos. (Veja 4:11.) Não é necessário pedir que o corpo de anciãos ou que cada ancião forneça por escrito, antes da visita, suas observações sobre a condição espiritual da congregação.

2. A programação semanal do superintendente de circuito é cheia de atividades e muito recompensadora. Ele verifica os registros da congregação; participa no serviço de campo; faz visitas de pastoreio; assiste às reuniões da congregação; profere discursos; dirige reuniões com anciãos, servos ministeriais e pioneiros; e prepara um relatório para Betel. Também se esforça para encorajar e edificar os irmãos em suas conversas com eles. O superintendente de circuito pode dar um bom exemplo por seguir de perto a programação estabelecida. Ele não deve organizar reuniões especiais ou instituir programas inovadores não aprovados por Betel. — Veja 10:5; 19:7-8.

3. Na terça-feira às 13 horas, o superintendente de circuito deve fazer uma análise completa dos registros da congregação e também dos da Comissão de Manutenção do Salão do Reino, se houver uma. (Veja o apêndice C.) Essa análise pode ser feita na hospedagem do superintendente de circuito ou no Salão do Reino. Visto que as informações e os registros que devem ser providenciados pelo corpo de anciãos estão alistados no formulário *Informações Necessárias para a Visita do Superintendente de Circuito* (S-61), o superintendente de circuito não precisa enviar uma lista adicional de itens a serem analisados. Nem deve solicitar aos anciãos que gastem tempo reunindo dados e calculando médias. Em vez disso, o superintendente de circuito deve observar pessoalmente como os registros estão sendo cuidados, pois isso também permitirá que ele se familiarize com os nomes e as atividades dos publicadores. Se o superintendente de circuito concluir que a congregação precisa de anciãos, servos ministeriais ou pioneiros, ele talvez decida enviar o formulário *Congregação Que Precisa de Ajuda* (S-310) para o Departamento de Serviço.

4. Em algum momento antes da reunião de terça-feira à noite, o superintendente de circuito deve se reunir com o coordenador do corpo de anciãos ou outro ancião local para considerar quaisquer dúvidas que tenham surgido ao analisar os registros ou para pedir mais informações sobre os irmãos recomendados para ser designados anciãos ou servos ministeriais ou para ser removidos do cargo. O ancião local poderá responder perguntas sobre a condição espiritual da congregação e indicar quaisquer problemas sérios que necessitem de atenção. (Pro. 15:22) O ancião também pode informar como os publicadores estão se saindo nos vários aspectos do ministério e quem seria ajudado por uma visita de pastoreio. Quando os problemas são identificados logo no começo da semana, há mais tempo para fazer pesquisa, o que permite ao superintendente de circuito tratar desses assuntos nos discursos de serviço ou pelo menos fazer recomendações aos anciãos. — Veja 4:16.

5. Ao examinar os *Registros de Publicador de Congregação* (S-21), o superintendente de circuito procura observar quem está irregular ou inativo e conversa com os anciãos sobre o que se pode fazer para ajudar esses publicadores. Ele também fica atento aos que têm potencial para entrar no serviço de pioneiro auxiliar ou regular e procura oportunidades para dar incentivo pessoal a esses publicadores. Mostra interesse especial nos pioneiros regulares e na sua atividade. (Veja 16:2.) Ele leva em conta se alguns estão envolvidos em projetos da organização ou cuidam de responsabilidades adicionais, como os que ajudam na construção de Salões do Reino ou de Salões de Assembleias, os que servem em Comissões de Ligação com Hospitais, em Comissões de Ajuda Humanitária e em Comissões de Congresso, ou que ajudam no serviço de Betel como volun-

tários à distância. Todas essas designações são formas importantes de serviço sagrado que podem afetar o serviço dos publicadores no campo e a sua participação em outras atividades da congregação. Todos os irmãos que servem dessas maneiras merecem elogios, incentivo e apoio. (Veja 14:5-6.) O superintendente de circuito pode fazer comentários positivos sobre as atividades da congregação no discurso de serviço na terça-feira à noite. — Veja 18:2, 7.

6. O superintendente de circuito deve se certificar de que as congregações não tenham um estoque excessivo de publicações e de que os pedidos sejam compatíveis com o número de publicadores da congregação. Ao visitar a congregação coordenadora de idioma, ele deve analisar o formulário *Movimento Mensal de Publicações* (S-28). Também deve analisar a quantidade de itens de pedido especial em estoque. O objetivo é verificar se os irmãos responsáveis estão monitorando corretamente a quantidade de publicações que estão sendo pedidas pela congregação. Essa análise pode indicar se merecem elogios ou se precisam de lembretes amorosos. Ele deve verificar se o servo de publicações está recebendo treinamento dos anciãos para cumprir sua designação. O superintendente de circuito deve manter Betel informado sobre qualquer dificuldade, para que a congregação receba ajuda e encorajamento. Se houver um estoque excessivo de publicações, ele deve confirmar se os itens em excesso foram disponibilizados a outras congregações. Nenhuma publicação deve ser devolvida à filial sem uma orientação específica para isso.

7. O superintendente de circuito deve verificar como a congregação está cobrindo seu território designado. Se a congregação não estiver conseguindo cobrir seu território pelo menos uma vez por ano, será que as congregações próximas poderiam ajudar? Se não for possível que a congregação tenha ajuda para cobrir seu território e se o território não tiver sido trabalhado por dois anos, o superintendente de circuito deve informar ao Departamento de Serviço as partes do território da congregação que ele recomenda que devam ser designadas para as congregações próximas ou ser alistadas como território não designado.

8. O superintendente de circuito verifica as contas da congregação. — Veja o apêndice C.

9. Devem-se realizar reuniões para o serviço de campo de quarta a sexta-feira, de manhã e à tarde, e também no fim de semana, em horários determinados de comum acordo pelo superintendente de circuito e pelos anciãos, conforme as circunstâncias locais. Se as circunstâncias do superintendente de circuito permitir, ele pode apoiar outras programações para o campo que a congregação talvez tenha, como, por exemplo, o campo no começo da noite. Os superintendentes de circuito devem apoiar toda a programação de serviço de campo nos finais de semana. Eles devem se esforçar para acompanhar

os publicadores que não puderam participar no serviço de campo no meio da semana. Se a congregação não realiza a reunião do fim de semana no domingo, o zelo pelo ministério e o amor aos irmãos motivarão o superintendente de circuito a usar seu tempo com a congregação de modo produtivo e benéfico. A programação de serviço de campo deve ser anunciada terça-feira à noite. — Veja 10:1-6.

10. Deve-se programar tempo para fazer duas ou três visitas de pastoreio na semana da visita. Essas visitas podem ser programadas conforme as circunstâncias locais, para horários em que os irmãos e as irmãs que serão visitados estejam disponíveis; podem ser de manhã, à tarde ou à noite. Em alguns casos, talvez seja possível fazer as visitas de pastoreio em horários em que a pregação de casa em casa é menos produtiva. — Veja 19:1-6.

11. Na terça-feira à noite, a reunião do meio de semana será realizada conforme a programação apresentada na *Apostila da Reunião Vida e Ministério,* com as exceções a seguir. Na seção Nossa Vida Cristã, o estudo bíblico de congregação será substituído por um discurso de serviço de 30 minutos feito pelo superintendente de circuito. (Veja 18:7.) Antes do discurso de serviço, o presidente da Reunião Vida e Ministério fará a recapitulação do programa apresentado, destacará pontos que serão considerados na semana seguinte, fará os anúncios necessários e então introduzirá o superintendente de circuito. Após seus comentários iniciais e o discurso de serviço, o superintendente de circuito concluirá a reunião com um cântico de sua escolha. Ele pode convidar outro irmão para fazer a oração final. A reunião inteira, incluindo os cânticos e as orações, terá a duração de uma hora e 45 minutos.

12. Na quarta-feira à noite ou sábado à tarde, o superintendente de circuito preside uma reunião de uma hora com os pioneiros regulares, pioneiros auxiliares, pioneiros especiais e missionários em campo. O dia e a hora dessa reunião podem ser ajustados de acordo com a situação dos pioneiros. Mas é melhor que ela não interfira na programação regular das reuniões para o serviço de campo. Não há objeção a que um pioneiro de outra congregação peça para assistir a essa reunião. Talvez ele tenha perdido a reunião na visita do superintendente do seu circuito, ou a reunião em sua congregação não foi realizada na língua nativa dele. O superintendente de circuito deve ter bom senso e ser razoável nesses casos. — Veja 16:3-5.

13. Uma reunião com os servos ministeriais e anciãos é realizada usando o esboço fornecido por Betel (S-337). É preferível que essa reunião seja feita sexta-feira à noite. Mas, se for necessário ajustar o horário por causa de circunstâncias locais, ela pode ser feita no sábado à tarde ou à noite. Os superintendentes de circuito não devem distribuir uma pauta ou esboço parcial baseado no esboço fornecido por Betel. (Naturalmente, o superintendente de circuito deve prepa-

rar uma pauta sobre quaisquer assuntos locais que serão considerados na reunião com os anciãos.) Todos os anciãos e servos ministeriais designados, incluindo os que se mudaram para a congregação com uma carta de recomendação favorável, devem ser convidados para assistir à parte da reunião que considera o esboço de Betel. Não há objeção a que um ancião ou servo ministerial de outra congregação peça para assistir a essa reunião. Talvez ele tenha perdido a reunião na visita do superintendente do seu circuito, ou a reunião em sua congregação não foi realizada na língua nativa dele. O superintendente de circuito deve ter bom senso e ser razoável nesses casos. A reunião com os anciãos e os servos ministeriais é iniciada com oração. Ao concluir a parte da reunião destinada aos anciãos e servos ministeriais, os servos ministeriais são dispensados. Não é necessário concluir essa parte da reunião com oração. Depois disso, o superintendente de circuito preside uma reunião com os anciãos. (Se não houver recomendações ou remoções e se os anciãos ou o superintendente de circuito não tiverem mais pontos a considerar, a reunião pode ser concluída depois que o esboço fornecido por Betel for considerado.) A reunião será então concluída com oração. O superintendente de circuito deve procurar dar bom exemplo, não desperdiçando tempo em pontos que já foram bem considerados. Em geral, a duração dessas reuniões não deve ultrapassar duas horas.

14. No dia em que a congregação costuma realizar a reunião do fim de semana, o presidente começará a reunião com o cântico escolhido pelo superintendente de circuito. Após a oração inicial, o presidente chamará o superintendente de circuito, que fará o discurso público de 30 minutos. Após o discurso, o presidente agradecerá brevemente o superintendente de circuito e convidará o dirigente do estudo da *Sentinela*. O dirigente convidará a assistência a cantar o cântico inicial indicado para o estudo daquela semana. Após um estudo da *Sentinela* abreviado de 30 minutos, o dirigente chamará o superintendente de circuito, que fará o discurso de serviço final de 30 minutos. (Veja 18:8.) O superintendente de circuito concluirá a reunião com um cântico de sua escolha e oração. A reunião inteira, incluindo os cânticos e as orações, terá a duração de uma hora e 45 minutos. O superintendente de circuito não deve pedir que a congregação mude o dia e o horário da reunião do fim de semana visando sua própria conveniência. — Veja 4:9.

15. Antes de terminar a visita à congregação no domingo, e numa hora que não interfira na programação do serviço de campo, o superintendente de circuito se reúne com a comissão de serviço da congregação para considerar o *Relatório sobre a Visita do Superintendente de Circuito à Congregação* (S-303). (Veja 5:14.) Apenas a comissão de serviço da congregação precisa estar presente, mas outros anciãos também podem estar presentes se desejarem. O superintendente de circuito poderá informar os anciãos disso, mas não deve

ser dado nenhum anúncio à congregação sobre essa reunião. Às vezes, o superintendente de circuito pode achar necessário ou melhor que outros anciãos estejam presentes, principalmente se o relatório incluir assuntos complexos. Ele deve deixar uma cópia do S-303 com o coordenador do corpo de anciãos. Também deve lembrar o coordenador de pedir ao secretário que circule o relatório entre os anciãos e de considerá-lo com o corpo na reunião de anciãos realizada três meses depois da visita.

16. Dentro do possível, o superintendente de circuito não deve deixar problemas para Betel cuidar depois da visita. Se, depois de orar pedindo espírito santo e sabedoria, e de pesquisar a Bíblia e as publicações, o superintendente de circuito não estiver seguro sobre o que deve ser feito, ele pode ficar à vontade para consultar os irmãos no Departamento de Serviço ou um superintendente de circuito experiente. Se a programação apertada do superintendente de circuito não permitir que ele cuide do assunto ou conclua todos os detalhes, ele deve dizer para os anciãos qual é a orientação da organização, para que eles possam concluir o assunto depois. O superintendente de circuito deve tomar nota do assunto. Na sua próxima visita ou talvez na assembleia de circuito, ele pode verificar o que foi feito para se resolver o assunto. — Veja 4:4.

17. Se não for possível realizar uma reunião congregacional por causa de situações excepcionais, como um clima muito ruim, a reunião pode ser reprogramada para outra ocasião durante a semana, desde que o novo dia e horário não entre em conflito com uma reunião de outra congregação que usa o mesmo Salão do Reino.

18. Os superintendentes de circuito devem usar a semana da Celebração para servir como pioneiros numa congregação. — Veja 5:11.

SEMANA DA ASSEMBLEIA DE CIRCUITO

19. O superintendente de circuito e sua esposa devem usar essa semana para trabalhar como pioneiros junto com uma congregação. Nenhuma reunião será realizada com a congregação, além das reuniões para o serviço de campo. Além de acompanhar a congregação no serviço de campo, ele pode aproveitar o tempo para se preparar para futuras designações ou para cuidar de outros assuntos do circuito. A sexta-feira pode ser usada para receber o representante da filial ou para dirigir a reunião com todos os pioneiros regulares, pioneiros especiais e missionários em campo que servem no circuito. (Veja 3:14.) Se o superintendente de circuito presidir apenas uma assembleia no fim de semana, parte do outro dia daquele fim de semana pode ser usada para o serviço de campo, se for prático. A semana da assembleia de circuito é considerada uma semana de trabalho. Mas o superintendente de circuito tem a liberdade de usar o tempo como achar melhor. Ele e sua esposa também podem usar seus dias de ausência em qualquer ocasião durante essa semana.

CAPÍTULO CINCO

Correspondência e relatórios

1. Visto que os superintendentes de circuito observam em primeira mão o que acontece no campo, seus relatórios fornecem informações valiosas que ajudam Betel a se manter em dia com os assuntos que afetam a evangelização, o ensino e o pastoreio entre os servos de Jeová. Além de fornecer as informações solicitadas por Betel, os superintendentes de circuito devem se sentir à vontade para se corresponder com o Departamento de Serviço em qualquer ocasião.

ORIENTAÇÕES GERAIS

2. As cartas que os superintendentes de circuito enviam a Betel devem ser bem redigidas e incluir as seguintes partes:

(1) Remetente: Deve incluir o nome, a designação atual e a data.

(2) Destinatário: Deve incluir o nome da filial e, se souber, o respectivo setor ou departamento.

(3) Saudação inicial

(4) Corpo: O primeiro parágrafo deve explicar o objetivo da carta. Se o assunto não for complexo, use apenas uma ou duas sentenças. Se houver correspondência anterior sobre o mesmo assunto, mencione-a de modo resumido. O texto da carta deve ser curto, mas ao mesmo tempo claro e completo, incluindo os pormenores necessários. Use um parágrafo diferente para cada assunto específico.

(5) Despedida e assinatura com o nome digitado abaixo

3. Os superintendentes de circuito não devem usar em suas correspondências papel com timbre similar ao usado por Betel. Essa orientação também se aplica às correspondências que eles enviam para as congregações. Alguns poderiam concluir de forma errada que as cartas com esse timbre foram aprovadas ou enviadas por Betel. Se as congregações locais estiverem usando envelopes ou papel de carta questionáveis, os anciãos devem ser orientados sobre o assunto.

4. Não é necessário que o superintendente de circuito relate a Betel cada assunto que os anciãos estão tratando. Se os anciãos precisarem de ajuda ao cuidar de um assunto judicativo ou de algum outro caso de pecado grave, e o assunto não for resolvido com a ajuda do superintendente de circuito, o superintendente de circuito deve orientar os anciãos a entrar em contato com o Departamento de Serviço. Se o superintendente de circuito precisar pedir orientações a Betel a respeito de outros assuntos em que ele está diretamente envolvido, ele deve fornecer informações claras, específicas, verídicas, exatas e completas. Devem-se fornecer detalhes pertinentes, como os nomes, a ordem dos eventos e, se possível, as datas. Assuntos relacionados a abuso de menores devem ser tratados por telefone.

5. A correspondência deve ser endereçada ao departamento que cuida do assunto em Betel, e não a pessoas específicas. Se o superintendente de circuito souber o nome de irmãos que servem em Betel e fornecem orientações para o campo, é melhor não passar essa informação aos irmãos nas congregações.

6. Ao responder a uma correspondência de Betel, os superintendentes de circuito devem citar as siglas e a data da carta recebida. Ao escreverem sobre alguém, os superintendentes de circuito devem sempre fornecer o nome completo da pessoa.

7. Ao mencionar uma congregação, os superintendentes de circuito devem fornecer o nome completo dela exatamente como consta nos arquivos de Betel, incluindo a cidade e a província ou estado.

ITINERÁRIO DO SUPERINTENDENTE DE CIRCUITO (S-300)

8. O superintendente de circuito envia seu itinerário para o Departamento de Serviço com três meses ou mais de antecedência, usando o formulário *Itinerário do Superintendente de Circuito* (S-300). Deve-se enviar um itinerário para cada mês completo — não para períodos maiores nem menores. Se uma semana começar num mês e terminar em outro, ela deve ser incluída no itinerário do mês em que ela começa. Por exemplo, a semana da terça-feira 30 de janeiro ao domingo 4 de fevereiro deve ser incluída no itinerário de janeiro. O nome da congregação só deve ser informado se o evento for uma visita regular à congregação. Se o evento for de outro tipo, como uma semana de pioneiro numa congregação, o nome da congregação não deve ser informado. Se o superintendente de circuito receber aprovação para alterar o itinerário, ele deve enviar imediatamente o formulário revisado para o Departamento de Serviço. (Veja 5:12.) Quando um superintendente de circuito recebe aprovação para visitar um grupo de língua estrangeira, ele deve escolher o tipo “Outro” e escrever o nome do grupo no campo “Observações”. Ao enviar o itinerário de um irmão que assumirá o circuito no seu lugar, o superintendente que está deixando o circuito deve consultar o superintendente que vai assumir o circuito para confirmar se ele estará disponível. Não se deve usar o formulário S-300 para informar períodos de ausência. — Veja 22:7-12.

9. O superintendente de circuito pode determinar a ordem em que as congregações serão visitadas. Ele deve notificar as congregações sobre a próxima visita usando o formulário *Aviso da Visita do Superintendente de Circuito* (S-302) na mesma ocasião em que envia o formulário S-300 ao Departamento de Serviço. — Veja 4:1.

10. Todas as congregações do circuito devem ser visitadas duas vezes por ano de serviço. Em cada visita, o superintendente deve usar a série de esboços do semestre. (Veja 18:9.) Se o superintendente de

circuito não puder fazer todas as visitas, deve pedir aprovação ao Departamento de Serviço para que as congregações sejam visitadas por um ou mais superintendentes de circuito substitutos. (Veja 21:13.) Ao decidir quais congregações serão visitadas por um superintendente de circuito substituto, o superintendente de circuito deve dar prioridade às necessidades das congregações, e não a interesses pessoais. (Fil. 2:4) Por exemplo, se ele souber que uma congregação está passando por sérios problemas, seria melhor que ele a visitasse, e não um superintendente de circuito substituto. Além disso, na medida do possível, a mesma congregação não deve receber visitas consecutivas de um superintendente de circuito substituto.

11. Ao fazer sua programação, o superintendente de circuito talvez note que vai conseguir visitar todas as congregações usando as séries de esboços dos dois semestres, e ainda vão sobrar algumas semanas livres. Nesse caso, ele pode incluir na sua programação uma ou mais semanas para trabalhar como pioneiro com a(s) congregação(ões) que achar melhor. Ele pode ficar à vontade para escolher que semanas programará para isso. Ele e sua esposa poderão ser revigorados espiritualmente ao trabalhar no ministério com outros publicadores zelosos numa congregação. Se desejar, o superintendente de circuito pode se oferecer para dirigir algumas reuniões para o serviço de campo. Mas ele não realizará nenhuma reunião com pioneiros, anciãos ou servos ministeriais, nem fará nenhum discurso naquela semana. Ele pode usar o tempo para se preparar para as designações que estiverem mais à frente ou cuidar de outros assuntos do circuito. Ele e sua esposa também poderão usar seus dias de ausência em qualquer ocasião durante a semana.

12. Os superintendentes de circuito devem ter em mente que, quando uma congregação é informada da visita regular, muitos irmãos ajustam sua programação para apoiar a semana especial de atividades. Alguns publicadores alteram planos de férias ao saberem da visita do superintendente de circuito. Portanto, depois que a congregação for informada da visita programada por meio do formulário *Aviso da Visita do Superintendente de Circuito* (S-302), o superintendente de circuito não deve mudar a data da visita sem um bom motivo. Se o superintendente de circuito desejar mudar a data de uma visita regular e a congregação já tiver sido notificada ou o Departamento de Serviço já tiver sido informado da visita por meio do formulário S-300, ele deve primeiro telefonar para o Departamento de Serviço para obter permissão antes de enviar o itinerário revisado.

13. Às vezes um superintendente de circuito tem que cancelar uma visita programada porque ela coincide com a de outro superintendente de circuito. Isso pode ocorrer quando dois superintendentes de circuito (geralmente de circuitos de idiomas diferentes)

programam visitas na mesma semana a congregações que usam o mesmo Salão do Reino. Nesses casos, deve-se telefonar para o Departamento de Serviço para receber orientações sobre como resolver a situação. A fim de evitar esse tipo de coincidência na programação, os superintendentes de circuito que visitam congregações que usam o mesmo Salão do Reino devem entrar em contato um com o outro e elaborar o roteiro antes de preencher o formulário S-300.

RELATÓRIO SOBRE A VISITA DO SUPERINTENDENTE DE CIRCUITO À CONGREGAÇÃO (S-303)

14. Os superintendentes de circuito devem evitar fazer os mesmos comentários toda semana em seus relatórios. Cada congregação tem suas próprias características e mostra um espírito diferente. As mensagens de Jesus às sete congregações na Ásia Menor mostram que cada congregação tem seus pontos fortes e fracos. (Apo. caps. 2-3) Assim, não seria apropriado ter o costume de usar as mesmas expressões nos relatórios.

RELATÓRIO DA ASSEMBLEIA DE CIRCUITO (S-318)

15. O número de batizados nas assembleias de circuito é enviado por meio do *Relatório da Assembleia de Circuito* (S-318). O formulário deve ser enviado imediatamente após o término da assembleia (ou série de assembleias, se o circuito for dividido em partes). De vez em quando, realizam-se batismos sem ser em assembleias ou congressos. Por exemplo, os anciãos talvez providenciem o batismo de uma pessoa debilitada ou com uma doença contagiosa. Alguns talvez sejam batizados em prisões. Sempre que isso ocorrer, os anciãos devem ser lembrados de relatar esses batismos ao Departamento de Serviço.

RELATÓRIO DE QUALIFICAÇÕES PESSOAIS (S-326)

16. Ao preencherem o *Relatório de Qualificações Pessoais* (S-326), os superintendentes de circuito devem fazer comentários específicos e indicar com clareza para que designação a pessoa se qualifica no momento e qual é seu potencial para o futuro. Superintendentes de circuito substitutos não devem preencher e enviar o S-326.

17. Todo ano de serviço, na primeira visita às congregações, o superintendente de circuito deve enviar um S-326 sobre missionários em campo e pioneiros especiais (incluindo pioneiros especiais enfermos), bem como de pioneiros regulares que servem em território isolado. Se algum pioneiro especial estiver enfrentando dificuldades financeiras ou de moradia, isso deve ser incluído no relatório. (Veja 16:9.) Nas outras visitas naquele ano, sempre que necessário, o superintendente de circuito pode escrever uma carta breve e comentar a atividade e o progresso do missionário em campo ou pioneiro especial, dizendo o que precisa de atenção. Se um superintendente de circuito incluir no relatório aspectos em que a pessoa precisa

melhorar, ele já deverá ter conversado com ela sobre isso. — Veja 12:3.

18. Betel acompanhará e avaliará o progresso de todos os pioneiros especiais temporários e de alguns pioneiros regulares que se formaram na Escola para Evangelizadores do Reino. Esse programa de avaliação pode durar até três anos depois de a pessoa entrar no serviço de pioneiro especial temporário ou se formar na escola. O superintendente de circuito só precisa preencher um S-326 sobre alguém que está no programa de avaliação quando Betel pede especificamente que ele faça isso. Se uma pessoa estiver no programa de avaliação, o superintendente de circuito deve consultar o Departamento de Serviço antes de pedir que ela se mude para outra congregação.

PETIÇÃO PARA CURSAR A ESCOLA PARA EVANGELIZADORES DO REINO (G-8)

19. Depois de receber da comissão de serviço de uma congregação uma *Petição para Cursar a Escola para Evangelizadores do Reino* (G-8) preenchida, o superintendente de circuito deve segurar a petição até sua próxima visita à congregação do peticionário. Durante a visita, o superintendente de circuito deve trabalhar com o peticionário e observá-lo. (Se o superintendente for novo no circuito, deve entrar em contato com o superintendente de circuito anterior para saber sua opinião.) Depois, o superintendente de circuito se reunirá com a comissão de serviço para analisar os comentários da comissão a respeito do peticionário. O superintendente de circuito só deve encaminhar a petição ao Departamento de Serviço se estiver convencido de que as circunstâncias e as habilidades do peticionário permitem que ele use bem esse treinamento avançado numa designação. Caso contrário, o superintendente de circuito deve orientar a comissão de serviço a dar conselhos honestos e bondosos ao peticionário nos aspectos em que ele pode melhorar. Para preencher uma petição para a Escola para Evangelizadores do Reino, a pessoa precisa ter entre 23 e 65 anos. Mas pode ser que o superintendente de circuito conheça alguém que tenha entre 21 e 22 anos ou entre 66 e 70 anos e que tenha qualidades espirituais e habilidades realmente excepcionais. Nesse caso, o superintendente de circuito pode incentivar essa pessoa a preencher uma petição. Os publicadores e anciãos em geral não devem saber que existe essa opção. Ela é apenas para candidatos realmente excepcionais.

RECOMENDAÇÕES DE ORADORES PARA CONGRESSOS

20. Betel conta com os superintendentes de circuito para fazerem recomendações equilibradas de oradores para congressos. (Veja o documento *Instruções para Avaliação de Oradores e Intérpretes para Congressos* [S-311].) Ao visitar as congregações, o superintendente de circuito deve alistar os anciãos que talvez se habilitem para esse privilégio. Deve anotar informações sobre esses anciãos ao

observá-los na congregação e nas assembleias de circuito. Se um irmão tiver o potencial para se habilitar no futuro, o superintendente de circuito pode designar uma parte para ele na assembleia de circuito para que os irmãos envolvidos na reunião de avaliação anual tenham oportunidade de observar suas habilidades de oratória. — Veja 3:7.

RECOMENDAR A FORMAÇÃO DE UMA NOVA CONGREGAÇÃO

21. Por causa do aumento contínuo no número de publicadores do Reino, de tempos em tempos é necessário formar novas congregações. Os superintendentes de circuito devem conhecer bem os documentos *Instruções para Recomendar a Formação de Novas Congregações* (S-50), *Pedido de Ajuste de Território* (S-6), e *Pedido de Formação/Informações de Congregação* (S-51). O superintendente de circuito tem a responsabilidade de ajudar os anciãos a preencher corretamente os formulários e de verificar se estão completos antes de enviá-los para o Departamento de Serviço.

22. Dividir prematuramente uma congregação pode resultar em duas congregações fracas. Antes de uma recomendação ser feita, os seguintes fatores devem ser considerados: Quantos publicadores maduros haverá em cada congregação? Haverá um número suficiente de anciãos e servos ministeriais qualificados, tanto na nova como nas congregações existentes, para cuidar das partes nas reuniões e de outras responsabilidades? Será que dividir a congregação nessa ocasião reduzirá o número dos que frequentam as reuniões a ponto de os publicadores se sentirem desanimados? Se o Salão do Reino não for grande o suficiente para comportar todos os que comparecem, seria melhor que, por enquanto, a congregação realizasse a reunião do fim de semana em duas sessões separadas?

23. O superintendente de circuito não deve tentar influenciar os anciãos a propor mudanças nos limites dos territórios apenas com base em preferências pessoais. Por exemplo, talvez ele queira reorganizar os limites porque acha que certos anciãos deveriam servir em determinada congregação. Em vez disso, o fator mais importante ao se definir limites de território é que sejam simples e fáceis de identificar. Se o superintendente de circuito achar que é necessário fazer grandes ajustes nos limites dos territórios, ele deve entrar em contato com o Departamento de Serviço antes de levar o assunto à frente junto com os anciãos das congregações envolvidas. Isso é ainda mais importante nos casos em que o ajuste proposto envolve mudar de congregação vários irmãos designados.

24. É melhor que os publicadores frequentem a congregação que cuida do território em que moram. Mas, no fim das contas, cabe aos chefes de família decidir o que é melhor para sua família. Por isso

não seria correto os superintendentes de circuito pressionarem outros a frequentar determinada congregação. Nem seria correto usar isso como base para decidir se um irmão deve ou não receber privilégios na congregação ou no circuito.

RECOMENDAR A DISSOLUÇÃO DE UMA CONGREGAÇÃO

25. Por causa de circunstâncias locais, mudanças nas condições econômicas ou outros fatores, um superintendente de circuito pode recomendar a dissolução de uma congregação e a fusão dela com outra. Dissolver uma ou mais congregações pode contribuir para um melhor aproveitamento dos Salões do Reino e pode ajudar uma congregação que enfrenta dificuldades porque tem poucos publicadores ou porque precisa de irmãos qualificados para exercer a liderança. Os superintendentes de circuito devem conhecer bem o documento *Instruções para a Fusão de Congregações* (S-67). — Veja 5:24.

ENVIAR EXPERIÊNCIAS

26. Pede-se que os superintendentes de circuito enviem ao Departamento de Serviço experiências excepcionais relacionadas com o serviço de campo. A exatidão de todos os relatos deve ser confirmada com o coordenador do corpo de anciãos. Betel aprecia especialmente experiências que mostram a iniciativa e a engenhosidade dos publicadores ao trabalhar em diversos aspectos do ministério. O relato deve fornecer informações completas e destacar o que o publicador fez de especial, que produziu bons resultados. Deve explicar também quanto progresso a pessoa interessada fez. Se uma experiência no serviço de campo ensinar uma lição importante, ela deve ser enviada mesmo que não seja excepcional.

27. Outras experiências encorajadoras não relacionadas diretamente com o serviço de campo também podem ser úteis. Essas podem incluir: como um publicador inativo foi reativado, como um jovem se manteve firme ou deu um bom testemunho na escola, como um marido ou esposa descrente foi ajudado(a) a aceitar a verdade, como alguém simplificou a vida e entrou no ministério de tempo integral, e assim por diante. Ao se enviar uma experiência, devem-se fornecer as seguintes informações: o nome do publicador que teve a experiência, o nome de sua congregação e a data em que aconteceu.

MANTER SIGILO

28. Os superintendentes de circuito devem cuidar de correspondências confidenciais com o devido cuidado. (Veja 23:5.) Não se deve mostrar nenhuma correspondência de Betel a pessoas de fora da organização sem a autorização expressa de Betel.

CANDIDATOS A BETEL

29. Os recomendados para servir em Betel devem ser bons exemplos de vida cristã. Os anciãos não devem deduzir que o ambiente

em Betel ajudará alguém a vencer um problema pessoal. Se a situação do peticionário na congregação mudar a ponto de ele não estar mais qualificado para servir em Betel, os anciãos devem informar Betel imediatamente.

EX-SERVOS DE TEMPO INTEGRAL ESPECIAL

30. Se um superintendente de circuito souber de alguém que dedicou boa parte da sua vida ao serviço de tempo integral especial e agora está passando necessidade, ele deve informar o Departamento de Serviço. Seria melhor que o superintendente de circuito não mencionasse à pessoa que ele está escrevendo sobre ela a Betel. Deve fornecer todos os detalhes que souber a respeito da situação atual e dos antecedentes dessa pessoa.

INFORMAÇÕES DE CONTATO

31. É importante que os superintendentes de circuito escolham com cuidado qual endereço de correspondência vão usar. Em alguns casos, talvez seja melhor o superintendente de circuito usar o endereço de um irmão responsável em seu circuito e mantê-lo informado da programação de suas atividades, para que possa encaminhar a ele sua correspondência. Mas, se usar essa opção, o superintendente de circuito não deve alistar os números de telefone ou endereços de e-mail desse irmão como se fossem seus. Os superintendentes de circuito devem informar Betel imediatamente sobre qualquer mudança nas suas informações de contato alterando seu perfil de usuário no site jw.org. Se o superintendente de circuito não tiver acesso à internet, ele deve usar o formulário *Informações de Contato do Superintendente de Circuito* (S-351).

CAPÍTULO SEIS

Preparativos para enfrentar desastres e prestação de socorros

1. Provérbios 22:3 diz: "Quem é prudente vê o perigo e se esconde." De acordo com esse princípio, é sábio fazer os preparativos antecipados necessários para possíveis desastres. Um bom programa de preparação para desastres pode ajudar todos os publicadores a agir corretamente quando um desastre acontece. O chefe de família é o principal responsável por fazer preparativos para a segurança e o bem-estar de sua família.

2. Os corpos de anciãos devem seguir as instruções descritas no livro *Pastoreiem,* capítulo 26.

3. Antes e depois do desastre, o superintendente de circuito precisa manter boa comunicação com cada coordenador de corpo de anciãos em seu circuito. Por isso, ele deve fornecer a cada coordenador os números de telefone que podem ser usados para entrar em contato com ele se um desastre acontecer.

4. Como diz o documento *Orientações para Prestar Ajuda Humanitária* (S-180), quando um desastre acontece, Betel vai se informar sobre as necessidades imediatas de todos os irmãos e procurar atendê-las por meio dos superintendentes de circuito, anciãos locais, representantes em campo do Departamento Local de Projeto/Construção (LDC, sigla em inglês) e encarregados de grupo de construção, e quaisquer outros irmãos que forem necessários, que servem no território da filial. Essas necessidades incluem assistência médica, alimento e abrigo, além de ajuda espiritual e emocional. Esse levantamento deve ser feito o mais rápido possível, visto que vidas estão em jogo.

5. O Departamento de Serviço pode orientar os superintendentes de circuito da região afetada a trabalhar em contato direto com a Comissão de Ajuda Humanitária, se uma comissão for formada. Os superintendentes de circuito devem visitar as congregações afetadas de seu circuito o mais rápido possível para dar ajuda espiritual e emocional. Eles precisam manter contato direto e constante com o coordenador do corpo de anciãos de todas as congregações de seus circuitos. Os superintendentes de circuito devem trabalhar junto com os anciãos para cuidar de que os suprimentos de ajuda humanitária sejam distribuídos adequadamente e de modo justo entre as famílias. Quando há desastres grandes ou que duram muito tempo, Betel pode designar superintendentes de circuito de outras regiões para dar mais ajuda. O Departamento de Serviço vai designar superintendentes de circuito substitutos para fazer as visitas regulares às congregações se os superintendentes de circuito estiverem sendo usados para apoiar o programa de ajuda humanitária.

6. É fundamental que os superintendentes de circuito e anciãos escolhidos façam visitas de pastoreio o mais rápido possível. Um desastre pode ser traumático, causando extrema tristeza e ansiedade. Assim, os irmãos precisam do amor e da atenção de pastores cristãos bondosos. O pastoreio ajudará as vítimas do desastre a encarar sua situação de um ponto de vista espiritual, para que possam lidar melhor com a mudança de circunstâncias. Elas precisam restabelecer sua rotina espiritual, que inclui fazer estudo pessoal e adoração em família, ler a Bíblia todos os dias, assistir às reuniões congregacionais e participar regularmente no ministério. Por isso, as reuniões congregacionais devem ser restabelecidas o mais rápido possível.

CAPÍTULO SETE

Congressos

1. Todo ano aguardamos ansiosamente o rico banquete espiritual preparado para o povo de Jeová nos congressos. Betel aprecia o trabalho dos superintendentes de circuito em recomendar participantes para o programa, em proferir discursos bem preparados e em colaborar de outras maneiras.

2. Concede-se ao superintendente de circuito e à esposa a semana do congresso para os preparativos, para a viagem e para assistir ao programa. Esse tempo também pode ser usado para cuidar de assuntos do circuito, como preparar uma futura assembleia de circuito ou os discursos para o novo ano de serviço. Eles também podem usar seus dias de ausência em qualquer ocasião durante essa semana.

3. Betel informa aos superintendentes de circuito o congresso ao qual eles estão designados. Na maioria dos casos, os superintendentes de circuito são designados para assistir ao mesmo congresso ao qual seu circuito ou parte do circuito foi designado. É bom assistir ao congresso designado, visto que as designações são feitas para equilibrar o número de superintendentes de circuito que podem cuidar de partes do programa nos vários congressos. — Veja 9:2.

4. Se, por razões pessoais, um superintendente de circuito achar necessário assistir a um congresso que não seja o seu designado, deverá escrever ***imediatamente*** para o Departamento de Serviço, indicando a data e o local do congresso a que precisa assistir e o motivo disso. Se receber permissão para assistir ao congresso numa semana diferente, ele deve enviar um formulário *Itinerário do Superintendente de Circuito* (S-300) revisado referente à semana do congresso ao qual ele estava designado. — Veja 5:8-13.

5. Se o superintendente de circuito quiser usar uma semana de ausência (cinco dias) para assistir a um segundo congresso, poderá fazer isso. Ele deve avisar imediatamente o Departamento de Serviço se estiver disponível para cuidar de uma parte do programa. Se ele for escolhido como congressista para assistir a um congresso internacional ou especial, será concedido um dia e meio para assistir a esse evento. Se o congresso estiver programado para o meio da semana, ele receberá os dias correspondentes aos dias do evento que caírem no meio da semana. (Por exemplo, dois dias inteiros serão concedidos se o evento for de quinta-feira a sábado.) Esses dias são concedidos além do período de um dia e meio concedido todo ano para assistir ao congresso designado. Se um superintendente de circuito for escolhido como congressista para assistir a um congresso internacional ou especial, ele poderá usar seus dias de ausência para assistir ao congresso sem a necessidade de tirar semanas inteiras.

6. Se um superintendente de circuito precisar de uma hospedagem fornecida pela organização do congresso, quer esteja designado para trabalhar no congresso quer não, deve preencher um *Pedido Especial de Hospedagem* (CO-5a) e enviá-lo para o Departamento de Hospedagem com bastante antecedência.

7. Todos os anos antes do mês de dezembro, o superintendente de circuito, com a ajuda do superintendente de assembleia, deve se certificar de que a lista da equipe de organização da assembleia esteja atualizada, conforme a instrução no documento *Orientações para a Organização de Assembleias* (S-330), para o caso de uma Comissão de Congresso solicitá-la. Essa lista deve incluir o nome, o ano de nascimento, o e-mail, o telefone e o nome da congregação do superintendente de assembleia, do superintendente ajudante de assembleia, dos encarregados de departamento e dos ajudantes dos encarregados de departamento. Quando uma Comissão de Congresso pedir a lista, devem-se incluir informações úteis sobre a saúde, as habilidades e a disponibilidade dos irmãos alistados, e mencionar se algum deles é pioneiro regular ou especial. Deve-se preparar também uma lista de outros irmãos no circuito que estão qualificados para servir em congressos, incluindo nela as mesmas informações mencionadas acima.

SERVIR COMO PRESIDENTE DE CONGRESSO

8. Se um superintendente de circuito for designado para ser presidente de um congresso, Betel não programará que ele receba mais uma semana para assistir a outro congresso. Ele terá uma cópia dos esboços de cada parte do congresso e estará escutando o programa. Assim, ele poderá aproveitar todo o programa apresentado. — Veja o documento *Instruções para o Presidente do Congresso* (S-329).

MÉTODOS ALTERNATIVOS PARA ASSISTIR AOS CONGRESSOS

9. Pode ser que uma congregação ache difícil assistir a um congresso por causa do custo da viagem ou de outros fatores. Nesses casos, a congregação pode pedir aprovação ao superintendente de circuito para receber a gravação ou a transmissão do programa do congresso. Se ele achar que o pedido é válido, deve entrar em contato com o Setor de Congressos e Assembleias, do Departamento de Serviço, e responder às seguintes perguntas:

(1) Que congregação está fazendo o pedido? Quantas pessoas são esperadas para assistir ao congresso no local alternativo?

(2) Quais são as circunstâncias excepcionais que impedem a congregação de viajar até o local do congresso?

(3) Onde o programa será apresentado? Se um Salão do Reino for usado para apresentar o programa, os corpos de anciãos das congregações que usam o Salão aprovaram isso? (Os dias e horários das reu-

niões não devem ser mudados para que o Salão do Reino seja usado para apresentar o programa do congresso. Se necessário, pode-se usar uma sala adicional no Salão do Reino ou outro local adequado sem ser o Salão do Reino.) Existe algum ancião ou servo ministerial capacitado que possa supervisionar a preparação desse local alternativo?

(4) O JW Stream tem a gravação do congresso na língua desejada? Se tiver, é melhor usar essa gravação do que receber a transmissão do congresso ao vivo.

10. Se Betel aprovar o uso do local alternativo e forem esperados publicadores de mais de uma congregação, o superintendente de circuito deve designar uma congregação para ser a anfitriã. Além disso, ele deve designar um ancião ou servo ministerial capacitado para supervisionar o evento. Ele deve organizar os irmãos para cuidar da limpeza, do estacionamento, etc.

11. Se uma congregação assistir ao congresso num local alternativo, ela deve realizar o estudo da *Sentinela* abreviado, como é feito na visita do superintendente de circuito, em vez de assistir a uma gravação de um estudo de uma semana anterior.

12. Em casos raros, um ou mais candidatos ao batismo podem estar entre os aprovados para assistir ao congresso em locais alternativos. Se for possível realizar o batismo logo depois do discurso de batismo, isso pode ser feito. Se os candidatos forem assistir a transmissão ao vivo do discurso de batismo, o orador deverá ser informado com antecedência para que ele saiba desses candidatos ao fazer seu discurso. Esse aviso antecipado é necessário principalmente se não houver candidatos no local do congresso, mas houver no local alternativo. Se o batismo no local alternativo for feito no mesmo dia que o batismo no congresso designado dos candidatos, o número de batizados no local alternativo deve ser somado ao número de batizados no congresso. Se for em outro dia, os anciãos devem informar o número de batizados no local alternativo para o Departamento de Serviço.

13. Caixas de donativos devem ser colocadas nos locais alternativos. Dois irmãos devem recolher os donativos e registrar o valor. Esses donativos devem ser depositados na conta bancária da congregação anfitriã. Esses recursos podem ser usados para cobrir as despesas diretamente relacionadas ao evento no local alternativo. O valor que sobrar deve ser enviado para Betel. Se forem usadas gravações para assistir ao congresso, as orações devem ser feitas localmente.

CAPÍTULO OITO

Licença

1. Os superintendentes de circuito às vezes se deparam com uma emergência, como o falecimento de um membro da família imediata. Se ocorrer uma emergência, o superintendente de circuito deverá telefonar para o Departamento de Serviço a fim de receber orientação antes de providenciar um substituto. Se o superintendente de circuito receber permissão para se ausentar da designação, ele deverá, ao retornar, enviar uma carta para explicar a natureza da emergência, os dias específicos em que esteve ausente da designação e o nome do superintendente de circuito substituto aprovado que fez as visitas em seu lugar. Deve-se seguir o mesmo procedimento se a esposa do superintendente de circuito precisar se ausentar da designação devido a uma emergência.

2. É bom lembrar que só se deve pedir licença em situações de emergência. Para tratar de assuntos pessoais menos importantes, devem-se usar os dias pessoais de ausência. O Corpo Governante providenciou amorosamente que os servos de tempo integral especial recebam todo ano dias de ausência adicionais com base nos anos de serviço de tempo integral ou na idade. (Veja 22:3-6.) Essa provisão é para que haja dias de ausência não só para descanso e recreação, mas também para cuidar de assuntos pessoais e familiares. Assim, quando há uma situação pessoal ou familiar que obviamente exigirá atenção periódica, é importante um bom planejamento dos dias disponíveis de ausência. Naturalmente, algumas coisas acontecem de repente e estão além do controle da pessoa. — Ecl. 9:11.

3. Quando um superintendente de circuito fica doente e não pode cuidar de sua designação, ele deve telefonar imediatamente para o Departamento de Serviço. Se ele não estiver em condições de telefonar, a esposa poderá fazer isso em seu lugar. Em seguida, deve-se enviar uma carta com mais informações sobre a doença, as datas da ausência e o nome do superintendente de circuito substituto (caso se tenha usado algum). Se a esposa do superintendente de circuito ficar doente, de modo que não possa participar no serviço de campo ou assistir às reuniões por vários dias, o Departamento de Serviço deve ser informado. Em caso de doença prolongada, o Departamento de Serviço talvez peça informações atualizadas de tempos em tempos.

CAPÍTULO NOVE

Despesas e reembolsos

1. De modo geral, as congregações e os circuitos sabem muito bem que é um privilégio receber hospitaleiramente os superintendentes de circuito. (3 João 8) A generosidade dos irmãos é muito apreciada, e jamais se deve abusar dela ou considerá-la apenas uma obrigação. A maioria dos irmãos precisa controlar bem seu orçamento para não gastar mais do que pode. Da mesma forma, os superintendentes de circuito precisam controlar cuidadosamente suas despesas para não ser "um peso financeiro" para as congregações e os circuitos. (1 Tes. 2:9) É importante que os superintendentes de circuito não sejam esbanjadores nem deem a impressão de que querem o melhor de tudo em relação a alimentação, roupas, móveis para o apartamento, aparelhos eletrônicos, viagens e assim por diante. Assim não darão "motivo para tropeço" e servirão de exemplo para os pioneiros e outros que se esforçam em buscar primeiro o Reino. — 2 Cor. 6:3, 4; Fil. 1:9, 10.

2. Os superintendentes de circuito não devem pedir que a congregação reembolse suas despesas da semana. Eles só podem apresentar as despesas se os anciãos pedirem que ele faça isso. Se a congregação não providenciar hospedagem ou não tiver condições de reembolsar o superintendente de circuito, ele pode apresentar suas despesas para o superintendente de assembleia para que o circuito as reembolse. Ele não precisa esperar até a próxima assembleia de circuito. Os superintendentes de circuito também podem apresentar para o superintendente de assembleia as despesas que tiverem na semana de uma assembleia de circuito, de um congresso designado e de uma Escola do Serviço de Pioneiro em que forem instrutores, mesmo que a escola não seja em seu circuito. Se o circuito não reembolsar as despesas, o superintendente de circuito pode apresentá-las para o Departamento de Serviço, usando o formulário *Pedido de Reembolso para Superintendente de Circuito* (S-301). Se uma congregação não reembolsar as despesas de um superintendente de circuito substituto, ele também pode apresentá-las para o Departamento de Serviço. Sempre que as despesas são apresentadas para reembolso, seja para os anciãos, seja para o Departamento de Serviço, devem-se apresentar os comprovantes junto com o pedido.

3. As despesas gerais da semana incluem gastos com alimentação, despesas rotineiras de escritório, gastos com transporte e algumas despesas pessoais. (Veja o apêndice A.) Essas despesas devem ser mantidas o mais baixas possível. Elas são explicadas em mais detalhes abaixo. O superintendente de circuito pode querer usar o dinheiro que talvez tenha recebido como presente para cobrir essas despesas. Se os publicadores derem algum presente em dinheiro e disserem claramente que esse dinheiro deve ser usado para cobrir as despesas

da semana, o superintendente de circuito não vai incluir as despesas cobertas por esse presente em dinheiro quando pedir o reembolso.

4. A hora do almoço é uma boa ocasião para ter conversas animadoras, criar boas amizades e até fazer pastoreio. Por isso, quando os superintendentes de circuito visitam as congregações, é preferível que eles aceitem a hospitalidade que os irmãos locais mostram ao oferecer os almoços que foram programados pelos anciãos. Fica a critério do superintendente de circuito aceitar ou não convites para outras refeições. Os superintendentes de circuito devem apreciar bastante a hospitalidade da congregação. Se o superintendente de circuito tiver restrições alimentares, ele deve ser discreto ao falar sobre elas. Ele não deve dar a impressão de que deseja determinados alimentos.

5. As despesas rotineiras de escritório incluem telefone, material de escritório, postagem de cartas, cartuchos de tinta e outros gastos relacionados com designações da organização. Se, em certa semana, essas despesas forem maiores do que as de costume, em vez de pedir que uma congregação as cubra, o superintendente de circuito deve dividi-las entre as congregações ou apresentá-las para o superintendente de assembleia. Mas não seria apropriado pedir o reembolso de despesas com serviços de TV a cabo ou via satélite, ligações interurbanas pessoais, e compra ou aluguel de computadores, fotocopiadoras e equipamentos similares. Se os serviços de internet ou de telefonia celular forem necessários para o superintendente de circuito se comunicar com as congregações ou com Betel, ele poderá dividir essas despesas entre as congregações ou apresentá-las para o superintendente de assembleia. Se nem as congregações nem o circuito puderem cobrir as despesas com internet ou celular, elas poderão ser apresentadas para o Departamento de Serviço reembolsar. Mas, se o superintendente de circuito gastar com internet ou celular mais do que é necessário para se comunicar com as congregações e com Betel, essa diferença deve ser coberta pelo próprio superintendente de circuito. As despesas da esposa dele com internet ou celular também são pessoais e não devem ser apresentadas para reembolso.

6. Certas despesas pessoais, como lavagem a seco, conserto de sapatos e corte de cabelo, podem ser apresentadas à congregação. Mas essas seriam despesas pequenas, e em alguns casos é melhor que o superintendente de circuito as cubra com o dinheiro que talvez receba como presente ou com sua ajuda de manutenção.

7. Não se deve pedir às congregações ou aos circuitos que reembolsem outras despesas pessoais, como a compra de roupas, cosméticos, vitaminas e medicamentos que não precisam de receita, ou despesas com trailers, com veículos para puxar o trailer e com um seguro de vida. (Veja 1:6.) Não se deve pedir reembolso dos valores gastos durante o período de ausência. Em vez disso, esses valores devem ser

cobertos com o dinheiro que talvez receba como presente, com a Ajuda para Despesas Pessoais (ADP) ou com outros recursos próprios. Se um superintendente de circuito tiver alguma necessidade específica, como comprar medicamentos, deve se sentir à vontade para entrar em contato com Betel em busca de ajuda. — Veja o apêndice F.

DESPESAS COM A MUDANÇA PARA UMA NOVA DESIGNAÇÃO

8. Quando muda de designação, o superintendente de circuito pode apresentar as despesas de viagem e com frete (se não forem muito altas) para o superintendente de assembleia do novo circuito. Se o circuito não puder reembolsar essas despesas, o superintendente de circuito deve apresentá-las para o Departamento de Serviço, usando um *Pedido de Reembolso para Superintendente de Circuito* (S-301). Se o superintendente de circuito e sua esposa precisarem obter documentação legal para assumir uma nova designação, Betel providenciará a ajuda necessária.

PRESENTES EM DINHEIRO

9. Não se devem dar presentes em dinheiro para os superintendentes de circuito usando os recursos da congregação, do circuito ou do congresso. Também não é apropriado que pessoas peçam dinheiro a irmãos e irmãs para dá-lo como presente ao superintendente de circuito. (2 Cor. 8:20) Por outro lado, alguém talvez se sinta motivado de coração a dar um presente em dinheiro para o superintendente de circuito. Se alguém quiser dar um presente em dinheiro ao superintendente de circuito, esse é um assunto particular que não diz respeito a outros. Se o superintendente de circuito vai aceitar ou recusar o dinheiro também é um assunto particular. Mas o superintendente de circuito não deve pedir dinheiro a outros, nem mesmo em particular.

EMPREENDIMENTOS COMERCIAIS

10. Os superintendentes de circuito não devem se envolver em empreendimentos comerciais. Não é correto que os superintendentes de circuito usem seu cargo ou seu contato com os irmãos para obter ganhos financeiros.

AJUDA PARA DESPESAS PESSOAIS

11. Todos os que estão no serviço de tempo integral especial recebem uma Ajuda para Despesas Pessoais (ADP). Os créditos da ADP são calculados com base no número de anos que a pessoa tem no serviço de tempo integral. Quando a pessoa completa cinco ou dez anos de serviço de tempo integral, o valor do crédito mensal é aumentado a partir do mês seguinte. A ADP é depositada automaticamente junto com a ajuda de manutenção do mês de dezembro. A pessoa poderá pedir que seu saldo da ADP seja mantido em Betel por até dois anos.

12. Em seu primeiro ano de serviço no circuito, o irmão que não estava no serviço de tempo integral especial vai receber na sua conta de ADP o crédito relativo a cada mês completo em que serviu como superintendente de circuito. Por exemplo, se ele começou no serviço de circuito no meio de outubro, em dezembro ele vai receber na sua conta de ADP só o crédito relativo aos meses de novembro e dezembro. Mas, se um irmão que já estava no serviço de tempo integral especial for transferido para outra modalidade de tempo integral especial, ele vai continuar recebendo os créditos na sua conta de ADP sem interrupção.

13. O objetivo da ADP é atender a necessidades pessoais, cobrir despesas médicas ocasionais e assim por diante. Para retirar a ADP, o superintendente de circuito deve enviar um *Pedido de Reembolso* (TO-4) para o Departamento Financeiro.

14. Se alguém precisar deixar o serviço de circuito e não for permanecer no serviço de tempo integral especial, ele pode retirar seu saldo acumulado de ADP. Para isso, ele deve enviar um formulário TO-4 antes da data de término do serviço de tempo integral especial, visto que a conta de ADP é automaticamente encerrada nessa data. Os créditos da ADP referentes ao ano em curso geralmente não são disponibilizados antes de 1.º de janeiro. Mas quem for deixar o serviço de tempo integral especial poderá pedir sua ADP referente aos meses completos em que serviu no tempo integral especial durante o ano em curso.

15. Em caso de falecimento do marido ou da esposa, o(a) viúvo(a) pode ficar com o saldo existente na ADP do(a) falecido(a).

CUIDADOS DE SAÚDE

16. Veja o apêndice F para obter informações sobre as provisões para ajudar os superintendentes de circuito nas despesas com cuidados de saúde.

IMPOSTOS

17. Como membros fiéis de uma ordem religiosa, é importante que os superintendentes de circuito cumpram os requisitos legais que se aplicam a eles, especialmente a declaração do imposto de renda. Nesse assunto, é vital que todos os superintendentes de circuito, como representantes da organização de Jeová, cuidem corretamente de suas obrigações. Assim permanecerão irrepreensíveis, dando a “César o que é de César”. — Mat. 22:21; 1 Tim. 3:2.

18. Betel não faz declarações de impostos para os superintendentes de circuito, mas o Departamento Financeiro pode fornecer alguma ajuda quando necessário. — Veja o apêndice G.

CAPÍTULO DEZ

Ministério de campo

1. Assim como os superintendentes viajantes da época dos apóstolos, os atuais superintendentes de circuito exercem a liderança na obra de pregação do Reino e de fazer discípulos. (Atos 18:5, 6) Eles são “diligentes, não preguiçosos”. São “fervorosos no espírito”. (Rom. 12:11) Embora sejam instrutores e pastores, seu trabalho principal é ‘fazer a obra de um evangelizador’. — 2 Tim. 4:5.

2. Ao escreverem às congregações antes da visita, os superintendentes de circuito devem incentivar os irmãos a participarem ao máximo no ministério de campo. (Veja 4:1.) Da mesma forma, seus discursos devem criar interesse e ânimo pelo serviço de campo. Os superintendentes de circuito e suas esposas tomam a iniciativa e amorosamente convidam outros a acompanhá-los no ministério. (Veja 23:3.) Dão bom exemplo por serem pontuais e por apoiar toda a programação de serviço de campo durante a semana inteira. Embora a semana com a congregação seja cheia de atividades, os superintendentes de circuito e suas esposas também devem participar ao máximo no ministério nos finais de semana. Eles devem se esforçar para cuidar de seus assuntos pessoais nos dias de folga, a não ser em caso de consultas médicas necessárias. Outras atividades não devem limitar o trabalho com os irmãos nos fins de semana. Muitos publicadores trabalham a semana inteira e só têm chance de trabalhar com o superintendente de circuito no fim de semana. — Veja 4:9.

3. As reuniões para o serviço de campo devem ser práticas e ter a duração de cinco a sete minutos. (Quando a reunião para o serviço de campo é realizada logo depois de outra reunião da congregação, deve ser ainda mais curta.) O superintendente de circuito deve considerar uma apresentação simples e apropriada para o território ou fornecer outras informações práticas que podem ser usadas no ministério naquele dia. Se ele se preparar com antecedência, conseguirá realizar uma reunião instrutiva e terminar dentro do tempo concedido, dando bom exemplo para a congregação. Pode ser difícil organizar grandes grupos de publicadores. Mas o superintendente de circuito pode fazer isso com a ajuda dos superintendentes de grupo e de outros anciãos, sem abrir mão de suas próprias responsabilidades. Ao escrever para o coordenador do corpo de anciãos, o superintendente de circuito deve pedir que ele se certifique de que haverá território suficiente para cada dia, incluindo sábado e domingo. (Veja 4:1.) O superintendente de circuito deve pedir o nome dos publicadores que poderiam ser ajudados ao trabalhar com ele, mas que só podem sair no campo no fim de semana.

4. O superintendente de circuito deve treinar outros nos vários aspectos do ministério, como dar testemunho de casa em casa, em território comercial, em lugares públicos e por telefone. Enquanto

trabalha com os irmãos e as irmãs, é bom usar alguns minutos para elogiá-los e sugerir maneiras de melhorar seu ministério. Quando os superintendentes de circuito se esforçam em 'procurar os merecedores' no território, em qualquer local e horário em que possam ser encontrados, isso reforça para os publicadores a importância do ministério. — Mat. 10:11.

5. Embora os superintendentes de circuito devam dar exemplo em participar nos diversos aspectos do ministério, precisam ter cuidado para não ir "além das coisas que estão escritas" quanto aos métodos usados para atrair pessoas à verdade. (1 Cor. 4:6) Não é correto promover programas inovadores que camuflem a verdadeira natureza da nossa obra educacional bíblica ou ocultem o fato de que somos Testemunhas de Jeová.

6. A não ser em caso de problemas de saúde temporários e outros fatores além do controle, deve ser possível que a maioria dos superintendentes de circuito e suas esposas dediquem 17 horas por semana ao ministério de campo, que somam 68 horas nos meses em que não há congressos, assembleias, escolas ou dias de ausência programados. (Veja 4:9.) A atividade de serviço de campo deve ser relatada para o Departamento de Serviço por meio do jw.org, se possível. Esses relatórios devem chegar ao Departamento de Serviço o mais tardar no dia 20 do mês seguinte. Para relatar um estudo bíblico, ele deve ser dirigido com a mesma pessoa ou família toda semana. Betel reconhece que as circunstâncias de muitos no serviço de circuito não permitem que dirijam um estudo bíblico regular toda semana.

TESTEMUNHO PÚBLICO

7. Os anciãos receberam orientações sobre como iniciar diversas formas de testemunho público no território da congregação. Em suas visitas, os superintendentes de circuito devem dar total apoio ao testemunho público e falar dele de modo positivo e animado. Devem se interessar ativamente na programação de testemunho público que a congregação já tem. Será que a programação é prática para a região e produz bons resultados? O testemunho está sendo dado de modo digno, organizado e de acordo com as orientações dos anciãos? Há outros locais no território que os anciãos deveriam considerar como tendo potencial para o testemunho público? É claro que é preciso ter equilíbrio. O testemunho público não deve ofuscar o trabalho de casa em casa. Além disso, entendemos que o testemunho público organizado talvez tenha resultados limitados em alguns territórios muito rurais. Os superintendentes de circuito devem ajudar os anciãos a ter bom senso ao avaliar as necessidades do território.

8. O documento *Orientações para o Testemunho Público Especial em Regiões Metropolitanas* (S-71) está disponível para que os superintendentes de circuito o usem quando Betel programar um

trabalho de testemunho público especial em regiões metropolitanas. Em muitos casos, esse trabalho inclui os territórios de várias congregações e circuitos. Irmãos específicos são designados por Betel para organizar o trabalho, onde serão usados publicadores aprovados dos circuitos da região. Os superintendentes de circuito devem conhecer bem o documento S-71 e usar os princípios contidos ali para ajudar os anciãos em dar testemunho público no território local de suas congregações.

ROUPA, APARÊNCIA E CONDUTA

9. Se o corpo de anciãos concordar que um irmão ou uma irmã está ignorando ***repetidos conselhos*** de forma insolente e intencional, e que sua roupa, aparência ou conduta estão perturbando a congregação, os anciãos podem decidir que ele ou ela não se qualifica mais para participar no ministério. Nesses casos raros, nenhum anúncio deve ser feito à congregação.

TESTEMUNHO PARA REFUGIADOS

10. Os superintendentes de circuito e os corpos de anciãos devem ficar atentos para ver se há refugiados chegando em seu território. Se isso estiver acontecendo, os superintendentes de circuito devem informar o Departamento de Serviço sobre a situação o mais breve possível, respondendo às seguintes perguntas: Existem centros ou campos de refugiados? Os refugiados vivem numa comunidade ou estão espalhados? Qual é o número aproximado de refugiados? Que idiomas eles falam? Se houver um número considerável de refugiados morando na mesma região, talvez Betel designe um superintendente de circuito para coordenar o testemunho para refugiados. O documento *Orientações sobre Testemunho para Refugiados* (S-197) está disponível para que um superintendente de circuito o use quando receber a designação de ser o coordenador desse tipo de testemunho.

TESTEMUNHO EM PORTOS

11. O documento *Orientações sobre Testemunho em Portos* (S-374) está disponível para que os superintendentes de circuito o usem quando Betel programar o testemunho em portos. Esse trabalho muitas vezes inclui os territórios de várias congregações e circuitos. Irmãos específicos são designados por Betel para organizar o trabalho, o que inclui usar os publicadores aprovados dos circuitos envolvidos.

CAPÍTULO ONZE

Comissões de Ligação com Hospitais

1. Quando uma Comissão de Ligação com Hospitais (Colih) precisa de mais irmãos para ajudar a cuidar do volume de trabalho, a Colih faz recomendações a Betel, usando as orientações gerais fornecidas a seguir. A Colih deve consultar o superintendente de circuito para ter certeza de que o irmão recomendado está qualificado para servir nessa função. É improvável que algum irmão tenha as circunstâncias ideais e todas as qualidades desejadas, mas ele deve estar razoavelmente à altura dos seguintes requisitos:

(1) Ele precisa ser um homem espiritual, ser respeitado na região e saber se expressar bem. — 1 Tim. 3:7.

(2) Ele precisa saber enfrentar situações difíceis sem se intimidar, e ter habilidade e boa disposição para falar com médicos, advogados e juízes. — Êxo. 4:10-12; Pro. 29:25.

(3) Ele deve amar as ovelhas e estar disposto a agir nos casos de emergência, não importa a hora. — Pro. 3:27; 19:17; João 13:35.

(4) Deve ser fácil de ser contatado. Se um irmão viaja muito a trabalho ou é difícil de ser contatado, não se pode contar tanto com a ajuda dele numa emergência. Irmãos que têm um trabalho flexível ou que trabalham meio período normalmente têm mais disponibilidade para visitar equipes de hospital sempre que for necessário. Esse é um requisito importante.

(5) Ele deve ser leal e manter sigilo. — Êxo. 18:21; Pro. 25:9.

(6) Ele deve trabalhar bem em equipe. O trabalho da Colih exige cooperação e união. — 1 Cor. 1:10; 12:12-26.

(7) Ele deve morar numa cidade ou perto de uma cidade em que haja hospitais de grande porte. Pode ser feita alguma exceção se houver circunstâncias especiais.

(8) Se o irmão tiver algum conhecimento de medicina, isso pode ser útil, mas não é necessário.

(9) Ele não deve ter muitas outras responsabilidades que o impeçam de cumprir seu trabalho na Colih.

2. Se um pioneiro regular não conseguir alcançar o requisito de horas por causa do serviço na Colih, deverá receber consideração especial. — Veja 4:5.

CAPÍTULO DOZE

Grupos e publicadores isolados

1. É importante dar atenção a todos os publicadores que moram em território não designado. Betel envia os nomes dos publicadores isolados à congregação mais próxima para que essa congregação mantenha contato com eles. Betel também informa ao superintendente de circuito o nome e o endereço de quem recebe a correspondência do grupo isolado, e quantos estão associados com ele. Se for prático, o superintendente de circuito deve programar uma visita anual a eles e proferir discursos enquanto estiver ali. O superintendente de circuito pode passar um dia ou dois no ministério junto com os publicadores isolados. Mesmo que a visita seja breve, pode produzir bons resultados. — Para saber sobre como ajudar grupos de língua estrangeira, veja o capítulo 15.

2. Se o grupo isolado estiver muito distante para funcionar debaixo da supervisão de uma congregação já existente, o superintendente de circuito poderá ajudar o grupo a se fortalecer para se tornar uma congregação. Para formar uma congregação, é melhor que o grupo tenha pelo menos um ancião ou servo ministerial para fornecer a necessária supervisão espiritual e exercer a liderança na pregação. Se uma congregação for formada com a ajuda de pioneiras ou outras irmãs maduras, elas podem cuidar de certas responsabilidades até que um irmão qualificado esteja disponível. Betel enviará aos grupos isolados que não têm anciãos todas as cartas e orientações necessárias que não sejam confidenciais. Se não for possível formar uma congregação, o superintendente de circuito deve animar os associados com o grupo a fazer o possível para realizar reuniões, participar no serviço de campo e enviar seus relatórios a Betel.

3. Se um pioneiro regular ou especial estiver servindo numa região isolada, não designada a nenhuma congregação, o superintendente de circuito pode fazer uma visita mais longa a ele, de até uma semana inteira. Depois de cada visita anual, o superintendente de circuito deve enviar um *Relatório de Qualificações Pessoais* (S-326) sobre cada pioneiro.

4. Se o superintendente de circuito recomendar que um grupo isolado receba publicações, Betel providenciará isso.

5. Depois que visitar um grupo ou publicador isolado, o superintendente de circuito deve enviar para o Departamento de Serviço um relatório descrevendo o que conseguiu realizar durante a visita e apresentando as observações e recomendações que desejar.

CAPÍTULO TREZE

Assuntos judicativos

1. Os superintendentes de circuito devem ajudar os anciãos a sempre se lembrar de que precisam julgar com justiça, sabedoria e discernimento. Se um superintendente de circuito notar que um corpo de anciãos não compreende bem quando e como deve cuidar de assuntos judicativos ou como deve relatar esses assuntos para Betel, o superintendente de circuito deve tirar o tempo que for necessário para ajudá-los. Seria bom recapitular com os anciãos pontos relevantes do livro *Pastoreiem*, do *Adendo do Pastoreiem* e de outras publicações do escravo fiel e prudente.

2. Quando os anciãos pedem a ajuda do superintendente de circuito para cuidar de um caso específico e parece não haver uma orientação clara na Bíblia nem em outras matérias publicadas, ele deve incentivar os anciãos a entrar em contato com o Departamento de Serviço. Por exemplo, quando surgem dúvidas em casos que envolvem a liberdade bíblica para casar novamente, o superintendente de circuito deve sempre orientar os anciãos a entrar em contato com o Departamento de Serviço. — Pro. 11:2b; *sfl* 12:71-76; 16:15.

3. Normalmente é melhor que um superintendente de circuito não sirva numa comissão judicativa. Isso evita possíveis problemas posteriores, se for necessário realizar uma audiência de apelação ou não for possível concluir o assunto durante a semana da visita. Se por algum motivo a congregação não tiver um número suficiente de anciãos qualificados para cuidar de um caso judicativo, pode-se pedir ajuda a uma congregação próxima. Provavelmente os anciãos tirarão proveito das recomendações do superintendente de circuito ao escolher anciãos qualificados de outra congregação. Mas, nos raros casos em que realmente não é possível formar uma comissão judicativa com três anciãos, o superintendente de circuito deve telefonar para o Departamento de Serviço e explicar a situação. Se for aprovado, ele mesmo pode completar a comissão judicativa de três membros. — Veja B:1; *sfl* 15:2-3.

4. Pode ser necessário, às vezes, providenciar que um intérprete ajude em assuntos judicativos. Se houver no circuito um ancião que domina os idiomas envolvidos, ele pode servir como intérprete. Se não houver um ancião disponível no circuito, o superintendente de circuito pode procurar um ancião habilitado em circuitos vizinhos, ou poderá entrar em contato com o Departamento de Serviço para obter ajuda. Não se deve usar uma irmã como intérprete em casos judicativos.

ABUSO SEXUAL DE MENORES

5. Quando o corpo de anciãos decide formar uma comissão judicativa para cuidar de uma acusação de abuso sexual de menores, o

coordenador do corpo de anciãos deve imediatamente entrar em contato com o superintendente de circuito. O superintendente de circuito deve escolher um ancião experiente da lista de irmãos qualificados para cuidar de assuntos complexos para servir como presidente da comissão judicativa. Se a comissão decidir desassociar o acusado e ele apelar da decisão, o superintendente de circuito deve designar os anciãos que farão parte da comissão de apelação e o presidente dessa comissão. (Veja 13:6-9.) O presidente será selecionado da lista de irmãos qualificados para cuidar de assuntos complexos. — *sfl* 14:19.

6. Se alguém que foi desassociado por abuso sexual de menores pede readmissão, o coordenador do corpo de anciãos deve entrar em contato com o superintendente de circuito e fornecer o nome dos anciãos que serviram na comissão judicativa. O superintendente de circuito deve confirmar se o presidente da comissão judicativa continua na lista de irmãos qualificados para cuidar de assuntos complexos, podendo assim servir como presidente da comissão de readmissão. Se ele não estiver mais na lista, o superintendente de circuito deve escolher outro ancião, que esteja na lista. Se o presidente da comissão judicativa ainda for ancião na congregação onde o caso foi cuidado, mas não for designado para servir como presidente da comissão de readmissão, ele deverá fazer parte da comissão de readmissão, mesmo que a comissão fique com quatro membros. — Veja 20:4; B:1; *sfl* 14:20.

7. Se uma pessoa que foi desassociada por abuso sexual de menores se mudar e pedir readmissão em outra congregação, o coordenador do corpo de anciãos da nova congregação deve entrar em contato com seu superintendente de circuito. O superintendente de circuito vai designar um ancião experiente da lista de irmãos qualificados para cuidar de assuntos complexos para servir como presidente da comissão de readmissão na nova congregação. — Veja 13:6; *sfl* 14:21.

COMISSÕES DE APELAÇÃO

8. Se a comissão judicativa receber uma carta de apelação dentro do prazo de sete dias, contados a partir da data em que a pessoa foi informada de sua desassociação, o presidente deverá avisar imediatamente o superintendente de circuito. O superintendente de circuito vai providenciar que uma comissão de apelação seja formada. (*sfl* 17:1) Antes de designar uma comissão de apelação, o superintendente de circuito deve obter o nome do acusado, a etnia, o(s) pecado(s) de que está sendo acusado e alguns fatos sobre o caso. Com essas informações, o superintendente de circuito deve verificar quem são os anciãos das congregações vizinhas e decidir quais dentre eles são os mais qualificados para cuidar dessa apelação. Poderá usar como base a lista de irmãos qualificados para cuidar de assuntos complexos, mas os escolhidos não precisam fazer parte dessa lista. Devem ser homens experientes, espirituais, equilibrados e imparciais, estar

em dia com a leitura e o estudo das nossas publicações, ser capazes de lidar bondosamente com outros, ter muito respeito pela Bíblia e seus princípios, e ser capazes de tomar boas decisões. Se possível, os anciãos escolhidos pelo superintendente de circuito para a audiência de apelação não devem ser da mesma congregação da comissão judicativa. Não devem ser parentes dos anciãos da comissão judicativa nem da pessoa que apelou, nem devem ter muita amizade com nenhum deles. O superintendente de circuito deve escolher o presidente da comissão de apelação. — Veja 13:5.

9. Ao escolher anciãos para servir numa comissão de apelação, o superintendente de circuito deve lembrar a eles que recapitulem, antes e durante suas deliberações, informações relevantes no livro *Pastoreiem* e também qualquer orientação adicional relevante fornecida por Betel.

REGISTROS JUDICATIVOS

10. Os superintendentes de circuito não estão autorizados a abrir registros confidenciais das congregações, a não ser que receberam orientação de Betel para fazer isso. — Veja B:1.

PUBLICADORES COM RESTRIÇÕES JUDICATIVAS

11. Os anciãos devem acompanhar o progresso espiritual da pessoa que está sob restrições judicativas e ficar atentos para aos poucos remover as restrições dela. Alguns anciãos confundem as coisas e incluem entre os que têm restrições publicadores que não estão qualificados para privilégios adicionais (como pioneiro, servo ministerial ou ancião). Se for necessário, o superintendente de circuito deve ajudá-los a reconhecer o objetivo das restrições judicativas e como elas são removidas. — *sfl* 16:19, 22; 19:11.

CAPÍTULO CATORZE

Salões do Reino e Salões de Assembleias

MANUTENÇÃO DE SALÕES DO REINO

1. Betel se preocupa com as condições de todos os Salões do Reino. É verdade que a maioria das congregações cuida com muita satisfação da aparência, da segurança e da boa condição geral de seu Salão do Reino, mas pode haver casos em que os anciãos têm o costume de deixar os serviços necessários para depois, permitindo que as coisas se deteriorem. Se o superintendente de circuito observar que a limpeza ou a manutenção do Salão do Reino está deixando a desejar, ele deve tomar a iniciativa de bondosamente perguntar aos anciãos sobre isso. Talvez algumas coisas possam ser cuidadas durante a semana de sua visita. O superintendente de circuito deve relatar os problemas maiores para o Departamento de Serviço numa carta específica sobre o assunto, que pode ser enviada junto com seu relatório sobre a congregação. Os anciãos devem ser lembrados de obedecer a todas as orientações recebidas do Departamento Local de Projeto/Construção (LDC, sigla em inglês).

2. O superintendente de circuito deve confirmar com os anciãos se eles estão revisando anualmente o apoio financeiro da congregação para cobrir os custos de funcionamento do Salão do Reino e sua resolução para apoiar a construção mundial de Salões do Reino e de Salões de Assembleias. O superintendente de circuito também deve confirmar com os anciãos se os valores estabelecidos por resolução são razoáveis e de acordo com a situação local.

3. Nos casos em que duas ou mais congregações usam o mesmo Salão do Reino, os anciãos talvez precisem de esclarecimentos sobre os deveres da Comissão de Manutenção do Salão do Reino. Talvez seja útil recapitular com eles as orientações fornecidas por Betel a respeito desses deveres.

CONSTRUÇÃO DE SALÕES DO REINO

4. Não é necessário que toda congregação tenha um Salão do Reino em seu território. Em vez disso, deve-se dar atenção ao uso eficiente dos locais que já existem. O Departamento Local de Projeto/Construção (LDC) e o Departamento de Serviço decidem como cuidar da necessidade de Salões do Reino em cada região da melhor maneira possível. (Veja 5:21-25.) Quando as congregações estão envolvidas na construção ou na reforma de Salões do Reino, o superintendente de circuito deve mostrar interesse no projeto e incentivar os irmãos a dar apoio.

5. Ao visitarem as congregações, os superintendentes de circuito devem verificar o arquivo que contém as cópias das *Petições para Voluntário do Departamento Local de Projeto/Construção* (DC-50) e confirmar com os anciãos se as informações nas petições estão

atualizadas. Devem também prestar atenção a publicadores batizados exemplares que tenham habilidades profissionais, mas que ainda não se ofereceram para o serviço voluntário, e incentivá-los a fazer isso. Nos discursos para a congregação, os superintendentes de circuito podem dar mais incentivo para que os irmãos apoiem o programa e elogiar o apoio que já dão, ajudando todos a reconhecer que essa é uma forma de serviço sagrado.

6. Os que participam nas atividades de construção e manutenção de locais de adoração fazem sacrifícios para entrar nessa modalidade de serviço sagrado, motivados por amor a Jeová e à sua organização. Se os superintendentes de circuito tiverem um conceito equilibrado sobre esses voluntários dispostos, mostrando consideração especial, fazendo elogios e dando encorajamento a eles, isso vai incentivá-los ainda mais a continuar colocando os interesses de outros e os de Jeová à frente dos deles. (Pro. 3:27; Fil. 4:5) Quando há servos e voluntários de construção no circuito, o superintendente de circuito deve se certificar de que não sejam desconsiderados quanto a privilégios na congregação e no circuito. Se um grupo de construção estiver sempre viajando de um projeto para outro, o LDC e o Departamento de Serviço deverão trabalhar em conjunto para que o grupo possa assistir à visita do superintendente de circuito a uma congregação da região.

DEDICAÇÃO DE SALÕES DO REINO

7. Algumas congregações talvez queiram convidar o superintendente de circuito para fazer o discurso de dedicação, se ele estiver disponível na data desejada. Nesse caso, a dedicação será programada para um horário que não coincida com as atividades normais do superintendente de circuito ao visitar uma congregação naquela semana. Qualquer exceção a isso deve ser aprovada por Betel. — Para saber as orientações mais recentes aos corpos de anciãos sobre dedicação de Salões do Reino, veja o documento *Orientações sobre Dedicações de Salões do Reino* (S-78).

SALÕES DE ASSEMBLEIAS

8. Os Salões de Assembleias são excelentes locais para receber instrução bíblica. Mas os superintendentes de circuito não devem promover entre os irmãos a ideia de construir um Salão de Assembleias ou deixá-los muito animados com um projeto desses antes que ele receba orientação de Betel para fazer isso. Se os irmãos procurarem o superintendente de circuito para sugerir a construção de Salão de Assembleias, ele deve informá-los de que é Betel que cuida desse assunto.

9. De vez em quando, os superintendentes de circuito talvez tenham observações a fazer sobre o funcionamento ou as condições do Salão de Assembleias da região. Seria bondoso considerar esses assuntos diretamente com o superintendente do Salão de Assembleias e, se necessário, informar Betel.

Capítulo Quinze

Campo de língua estrangeira

1. Quando o superintendente de circuito prega as boas novas de modo imparcial a pessoas que falam outra língua, isso tem um efeito positivo nos publicadores em seu circuito. (Atos 10:34, 35) É bom incentivar os interessados a assistir às reuniões na congregação local, mesmo que ela não realize reuniões na língua materna deles. Ao serem recebidos com amor pela congregação, eles ficarão animados e farão mais progresso. — Rom. 15:7.

2. Se o território de uma congregação tiver uma comunidade que fala outro idioma e ainda não houver nenhuma congregação ou grupo desse idioma na região, o superintendente de circuito deve conversar com os anciãos sobre o assunto. Talvez essa comunidade não seja grande o suficiente para justificar a formação de um pré-grupo ou grupo e não haja nativos do idioma na congregação. Nesse caso, a congregação pode encaminhar as revisitas e os estudos para a congregação ou grupo mais próximo que fala essa língua. Se os publicadores dessa congregação ou grupo morarem longe dos interessados, eles podem fazer as revisitas e dirigir os estudos por telefone ou chamadas de vídeo. Toda vez que o superintendente de circuito visitar a congregação, ele deve continuar a observar o progresso do campo de língua estrangeira.

3. Se a comunidade que fala outro idioma é grande o suficiente para justificar a formação de um pré-grupo ou grupo, o superintendente de circuito deve tomar providências para organizar a pregação nessa língua. (*sfl* 24) Talvez seja bom recomendar a Betel a realização de um curso de idioma. (Veja 15:20-22.) Algumas comunidades de pessoas que falam outro idioma se estendem para além dos limites do território de uma congregação ou circuito. Nesse caso, os corpos de anciãos e os superintendentes de circuito envolvidos devem chegar a um acordo para que a obra de pregação seja realizada de forma amorosa e eficaz.

GRUPOS DE LÍNGUA ESTRANGEIRA

4. Quando o superintendente de circuito é informado pelo Departamento de Serviço de que foi aprovado um grupo de língua estrangeira no circuito, ele deve incentivar as congregações próximas a entrar em contato com a congregação anfitriã do grupo quando encontrarem pessoas interessadas no território que falam a língua do grupo. Dessa forma, o grupo poderá ajudar as congregações próximas a revisitar os interessados e dar mais testemunho. Os interessados poderão frequentar a congregação que preferirem.

5. Quando o superintendente de circuito visitar uma congregação que é anfitriã de um grupo, ele deverá dar atenção às necessidades espirituais do grupo. Isso pode incluir trabalhar com os publicadores

do grupo no campo daquela língua. Os anciãos ou servos ministeriais que apoiam o grupo podem se beneficiar de receber ajuda prática na organização desse trabalho de pregação. O grupo deve ser incentivado a trabalhar debaixo da supervisão direta do corpo de anciãos. O superintendente de circuito também deve lembrar os anciãos sobre a necessidade de apoiar e pastorear os publicadores que trabalham no grupo.

6. O superintendente de circuito deve incluir no seu relatório sobre a congregação um breve relatório adicional sobre o progresso do grupo e quaisquer necessidades específicas que existam. Ele deve responder às seguintes perguntas: A congregação deve continuar sendo a anfitriã do grupo? O número de pessoas que falam a língua do grupo é grande o suficiente para justificar que o grupo continue? Os anciãos locais mostram por ações que estão interessados no progresso do grupo? Ele recomenda que o grupo receba uma visita de uma semana inteira? (Essa visita vai animar e unir o grupo mesmo que o superintendente de circuito não fale a língua do grupo.) Seria uma boa ideia programar a visita de um superintendente de circuito ou de um superintendente de circuito substituto que fala a língua do grupo? Betel pode aprovar que um superintendente de circuito faça uma visita só para o grupo, separado da congregação anfitriã. Pode ser um superintendente de circuito que fala a língua do grupo ou não. Essas visitas devem ser feitas no máximo uma vez por ano.

7. Depois de receber aprovação para visitar o grupo por uma semana inteira, o superintendente de circuito deve seguir a seguinte programação: na terça-feira à tarde, ele analisa os *Registros de Publicador de Congregação* (S-21) dos membros do grupo. Ele programa saídas de serviço de campo para o período de quarta-feira a domingo. Assiste a todas as reuniões que o grupo estiver realizando. Se o grupo já tem permissão para receber a transmissão ou a gravação de reuniões de outra congregação, ele assiste junto com o grupo. (Veja 15:10.) Faz um discurso público para o grupo. (*be* p. 55 quadro) Durante essa semana especial de atividades, o grupo pode realizar o estudo da *Sentinela* abreviado, seguido de um discurso de serviço feito pelo superintendente de circuito. Seus discursos devem ser interpretados e, se ele concordar, a oração final também pode ser interpretada. Mas, se ele preferir, um irmão fluente no idioma do grupo pode fazer a oração final. A programação de reuniões da congregação anfitriã ou de outras congregações que se reúnem no mesmo Salão do Reino não deve ser mudada por causa da visita ao grupo. Se o corpo de anciãos da congregação anfitriã tiver dúvidas sobre como apoiar melhor as atividades do grupo, o superintendente de circuito poderá se reunir com eles. Se necessário, poderá também se reunir com os pioneiros regulares, pioneiros especiais e missionários em campo que são membros do grupo para considerar situações específicas que eles enfrentam no campo daquela língua. Ele também pode obter informações

de irmãos espiritualmente maduros que são nativos do idioma. No final da visita, ele deve enviar uma breve carta sobre o que foi realizado durante a visita ao grupo, incluindo as seguintes informações sobre a composição e as atividades do grupo:

(1) População estimada que fala o idioma

(2) Total de endereços confirmados de pessoas que falam o idioma

(3) Total de publicadores ativos (incluindo pioneiros e missionários em campo)

(4) Número de pioneiros regulares, pioneiros especiais e missionários em campo

(5) Número de anciãos

(6) Número de servos ministeriais

(7) Média de assistência às reuniões

(8) Número de estudos bíblicos dirigidos

8. Se um superintendente de circuito ou superintendente de circuito substituto que fala a língua do grupo visitar o grupo e achar que um irmão dali se qualifica para mais privilégios, seria bom que ele enviasse suas observações para o superintendente de circuito que visita a congregação anfitriã. Esse superintendente de circuito deve considerar o assunto com os anciãos em sua próxima visita. Assim, os anciãos vão saber do potencial do irmão do grupo e talvez queiram recomendá-lo no futuro. — Pro. 15:22.

CONGREGAÇÕES DE LÍNGUA ESTRANGEIRA

9. Talvez haja no circuito uma congregação em outra língua. Nesse caso, os discursos do superintendente de circuito devem ser interpretados e, se ele concordar, a oração final também pode ser interpretada. Mas, se ele preferir, um irmão fluente no idioma da congregação pode fazer a oração final. Ele deve indicar no seu relatório sobre a visita à congregação se seria bom programar a visita de um superintendente de circuito ou superintendente de circuito substituto que fale o idioma da congregação.

MÉTODOS ALTERNATIVOS PARA ASSISTIR ÀS REUNIÕES CONGREGACIONAIS

10. Congregações pequenas ou isoladas e congregações anfitriãs de pré-grupos ou grupos de língua estrangeira podem pedir a aprovação do superintendente de circuito para usar gravações de reuniões na língua desejada, disponíveis no JW Stream. Se o superintendente de circuito achar que o pedido é válido, ele pode aprová-lo. Se não houver no JW Stream gravações na língua desejada, as congregações pequenas ou isoladas e as congregações anfitriãs de pré-grupos ou grupos de língua estrangeira podem pedir aprovação para receber a transmissão ou a gravação de reuniões de outra congregação. Se o

superintendente de circuito achar que o pedido é válido e a congregação que realiza as reuniões na língua desejada estiver em seu circuito, ele deve entrar em contato com o corpo de anciãos dessa congregação e perguntar se eles estão dispostos a enviar a transmissão ou a gravação. Se essa congregação for de outro circuito, ele deve entrar em contato com o superintendente do outro circuito, que por sua vez vai entrar em contato com a congregação que realiza as reuniões na língua desejada. Se essa congregação estiver no território de outra filial, o superintendente de circuito deve entrar em contato com o Departamento de Serviço de sua filial para obter orientação. Se o superintendente de circuito aprovar que uma congregação pequena ou isolada receba periodicamente a transmissão das reuniões de outra congregação, espera-se que a congregação pequena ou isolada se esforce para começar a realizar todas as suas reuniões assim que possível.

ASSEMBLEIAS DE CIRCUITO

11. Para obter instruções sobre a realização de assembleias de circuito em outro idioma, veja o documento *Orientações para a Organização de Assembleias* (S-330).

CONGRESSOS

12. **Receber transmissões ou gravações:** Um pré-grupo ou grupo de língua estrangeira talvez queira receber a transmissão ou gravação do programa de um congresso na sua língua. Talvez uma congregação de língua estrangeira também peça isso se seu congresso designado não for apresentado em sua língua. A congregação pode pedir aprovação ao superintendente de circuito para receber a gravação ou a transmissão do programa do congresso. O pedido pode ser feito para a congregação inteira assistir ou só para um pré-grupo ou grupo vinculado a ela. Se ele achar que o pedido é válido, deve entrar em contato com o Setor de Congressos e Assembleias, do Departamento de Serviço, e responder às seguintes perguntas:

(1) Que congregação está fazendo o pedido? Quantas pessoas são esperadas para assistir ao programa? O pedido está sendo feito para a congregação inteira assistir, ou só para um pré-grupo ou grupo vinculado a ela?

(2) Onde o programa será apresentado? É melhor que ele seja apresentado ao mesmo tempo e no mesmo local que o congresso designado. Talvez seja possível usar uma sala adicional no local do congresso. Se não, o pré-grupo, grupo ou congregação deve assistir a seu congresso designado e depois assistir a transmissão ou a gravação na sua língua em outro dia e local. Se o programa será apresentado num Salão do Reino, os corpos de anciãos das congregações que usam o local aprovaram isso? (Os dias e horários das reuniões não devem ser mudados para que o Salão do Reino seja usado para apresentar o programa do congresso. Se necessário, pode-se usar uma sala adicional no Salão do Reino ou outro local adequado sem

ser o Salão do Reino.) Existe algum ancião ou servo ministerial capacitado que possa supervisionar os preparativos?

(3) O JW Stream tem a gravação do congresso na língua desejada? Se tiver, assistir a essa gravação é melhor do que receber a transmissão do congresso ao vivo.

13. Se uma congregação receber aprovação para assistir à gravação ou à transmissão do programa do congresso, ela deve realizar o estudo da *Sentinela* abreviado, como é feito na visita do superintendente de circuito, em vez de assistir a uma gravação de um estudo de uma semana anterior. O mesmo se aplica a um grupo que costuma realizar seu próprio estudo da *Sentinela*. Se o grupo ainda não realiza seu próprio estudo da *Sentinela,* os anciãos locais podem decidir o que fazer.

14. Se Betel aprovar que o congresso seja apresentado em outra data e em outro local diferente do congresso designado e se publicadores de mais de uma congregação vão assistir a ele, o superintendente de circuito deve designar uma congregação para ser anfitriã do congresso. Além disso, ele deve designar um ancião ou servo ministerial capacitado para supervisionar o evento. Ele deve organizar os irmãos para cuidar da limpeza, do estacionamento, etc.

15. Caixas de donativos devem ser colocadas no local. Dois irmãos devem recolher os donativos e registrar o valor. Esses donativos devem ser depositados na conta bancária da congregação anfitriã. Esses recursos podem ser usados para cobrir as despesas diretamente relacionadas ao evento. O valor que sobrar deve ser enviado para a filial. Se forem usadas gravações para assistir ao congresso, as orações devem ser feitas localmente.

16. **Interpretação simultânea:** Se não for possível apresentar partes do programa na língua desejada e se não for possível receber a transmissão ou gravação de um congresso nessa língua, as circunstâncias talvez justifiquem a interpretação simultânea num congresso. Só se deve fazer interpretação simultânea em congressos depois que o circuito já tiver realizado assembleias com interpretação simultânea ou inteiramente nessa língua. O superintendente de circuito deve considerar cuidadosamente com os irmãos locais responsáveis se essa interpretação é necessária ou prática.

17. Em outros casos, outro congresso já pode ter sido programado para a língua desejada. Se os publicadores de uma congregação ou grupo quiserem assistir a esse congresso, não há objeção em eles fazerem isso. A boa comunicação entre os superintendentes de circuito envolvidos vai ajudar a resolver questões sobre a programação da visita à congregação ou grupo.

18. Quando o superintendente de circuito achar apropriado fazer um pedido de interpretação simultânea, ele deverá enviar um

relatório explicando os motivos do pedido para o Setor de Congressos e Assembleias, do Departamento de Serviço. Esse pedido deve ser feito até 1.° de setembro do ano anterior ao congresso. No relatório, ele deverá responder às seguintes perguntas: Quantos publicadores e pessoas interessadas dependem da interpretação simultânea do programa? Quanto do programa pode ser interpretado? Quantos anciãos e servos ministeriais se qualificam para interpretar o programa? Entre os outros publicadores, quantos se qualificam para interpretar o programa? Além disso, o superintendente de circuito deve recomendar um ancião para cuidar da escolha dos intérpretes e para coordenar todo o processo. (As instruções do documento *Orientações para a Organização de Assembleias* [S-330] sobre interpretação simultânea em assembleias de circuito se aplicam também à interpretação simultânea em congressos.) Se esse pedido for aprovado, Betel tomará as providências necessárias para que haja interpretação simultânea.

19. **Sessões em outra língua:** Se for aprovado realizar sessões em outra língua, oradores qualificados apresentarão partes selecionadas diretamente nessa língua. Essas partes podem incluir o discurso temático, os discursos de lançamento, o discurso de batismo, o discurso público, e assim por diante. Na medida do possível, as outras partes do programa podem ser apresentadas usando gravações ou interpretação simultânea. As sessões são realizadas numa sala ou área separada ao mesmo tempo em que um congresso é realizado inteiramente na língua principal. Se o superintendente de circuito de uma língua específica achar que há um número suficiente de oradores e intérpretes qualificados, ele deve recomendar para o Setor de Congressos e Assembleias, do Departamento de Serviço, a realização de sessões nessa língua. Esse pedido deve ser feito até 1.° de junho do ano anterior ao congresso. Nesse relatório, ele deve responder às seguintes perguntas: Quantos publicadores e pessoas interessadas tirariam proveito do programa? Quantos anciãos e servos ministeriais se qualificam para fazer partes e/ou interpretar o programa? Quantas partes os irmãos designados realmente teriam condições de apresentar? Entre os outros publicadores, quantos se qualificam para interpretar o programa? Com base nas avaliações recebidas do campo, Betel designará os oradores e os intérpretes para todas as sessões em outras línguas. Betel designará também um irmão para coordenar tudo o que for necessário para a realização das sessões.

20. **Congressos realizados inteiramente em outra língua:** Depois de se realizarem assembleias de circuito inteiras em outra língua e sessões de congresso nessa língua, o crescimento do campo talvez justifique pensar em realizar um congresso inteiro nessa língua. O superintendente de circuito deve enviar um relatório para o Setor de Congressos e Assembleias, do Departamento de Serviço, para explicar as razões do pedido. Esse pedido precisa ser feito até 1.° de junho do ano anterior ao congresso. No relatório, ele deve responder às

seguintes perguntas: Quantas pessoas são esperadas para assistir ao congresso? Quantos anciãos e servos ministeriais se qualificam para fazer discursos no programa? Se o pedido for aprovado, Betel tomará as providências necessárias.

CURSOS DE IDIOMA

21. Ao recomendar um curso de idioma, o superintendente de circuito deve responder às seguintes perguntas: Qual é a população estimada da comunidade que fala o idioma? O território já foi organizado? Quantos endereços cadastrados já foram registrados em territórios? O território precisa ser mais bem coberto? Há alguma congregação ou grupo na região realizando reuniões no idioma? O corpo de anciãos dessa congregação está disposto a servir como anfitrião do curso de idioma e tem condições para isso? Há irmãos na região que assistiram ao seminário sobre ensino de idiomas realizado por Betel? Se houver, qual deles você recomenda para exercer a liderança como instrutor da turma? Ele está disposto e disponível? Se a congregação ou grupo do idioma desejado não pertencer ao seu circuito, já entrou em contato com o respectivo superintendente de circuito para obter seus comentários sobre a organização do curso? Se a congregação ou grupo do idioma pertencer ao seu circuito, já analisou essa recomendação com outros superintendentes de circuito na região? Que circuito você recomenda que seja convidado para o curso, se Betel aprovar que ele seja realizado? O superintendente desse circuito deseja coordenar o curso e está disponível para isso? Se o superintendente de circuito que recomenda o curso achar que mais de um circuito deve ser convidado, deverá entrar em contato com os superintendentes de circuito envolvidos e fazer uma recomendação conjunta. — Veja o documento *Instruções para Organizar Cursos de Idioma* (S-367).

22. Se um ancião ou servo ministerial souber falar o idioma e tiver potencial para servir como instrutor de idioma, o superintendente de circuito poderá dar a ele uma *Petição para Assistir ao Seminário sobre Ensino de Idiomas* (S-360). Visto que os instrutores de um curso de idioma precisam cuidar de certos deveres administrativos que seriam mais bem cuidados por irmãos, irmãs não podem servir como instrutoras. Mas irmãs qualificadas podem ser assistentes desses irmãos. Se houver grande necessidade, mas não houver nenhum instrutor disponível, o superintendente de circuito deve incentivar os publicadores a fazer o melhor que puderem para aprender o idioma. — *w08* 15/08 pp. 21-25; *g* 03/07 pp. 10-12; *w06* 15/03 pp. 17-20; *g00* 08/01 pp. 12-13.

CAPÍTULO DEZESSEIS

Pioneiros

1. Os superintendentes de circuito devem ajudar os pioneiros regulares a permanecer no serviço e incentivar outros a pensar na possibilidade de entrar para o serviço de pioneiro. Ao incentivar o serviço de pioneiro regular, não devem pressionar ou coagir as pessoas, nem deixá-las envergonhadas. A *Petição para o Serviço de Pioneiro Regular* (S-205) não deve ser distribuída indiscriminadamente como forma de incentivar o serviço de pioneiro. Os pioneiros devem ter disposição e querer servir mais a Jeová. — Isa. 6:8.

AJUDA ESPIRITUAL E PRÁTICA

2. Ao examinar os *Registros de Publicador de Congregação* (S-21) na terça-feira, o superintendente de circuito deve verificar as atividades dos pioneiros. Depois de examinar os registros, ele pode pedir a um membro da comissão de serviço da congregação que comente a respeito de tendências, pontos para elogiar e aspectos em que se pode dar ajuda ou conselho. Se possível, deve trabalhar no ministério com todos os pioneiros durante a semana, mas principalmente com os que precisam de mais ajuda. O superintendente de circuito e o superintendente do serviço poderão incentivar e dar sugestões práticas aos que tiverem algum problema. Se o pioneiro achar difícil fazer uma programação que o ajude a cumprir o requisito de horas, o superintendente de circuito pode conversar com ele sobe o assunto e dar sugestões práticas para ele saber usar bem o tempo. Outros pioneiros talvez precisem de ajuda para pregar e ensinar melhor e assim terem mais alegria no ministério.

3. Os que estiverem alistados como pioneiros auxiliares durante a visita do superintendente de circuito são convidados a assistir à reunião inteira com os pioneiros regulares, pioneiros especiais e missionários em campo na congregação. Os que servem como pioneiros auxiliares em março, em abril ou durante a visita regular do superintendente de circuito têm a opção de cumprir um requisito de 30 horas. Essa opção também está disponível quando o superintendente de circuito recebe aprovação para fazer uma visita de uma semana inteira a um grupo de língua estrangeira. Nesse caso, ele deve informar a congregação do requisito opcional de 30 horas com bastante antecedência. (Veja 4:1.) Esse requisito opcional de 30 horas é limitado a quatro vezes por ano.

4. Betel fornece o esboço S-335, que deve ser usado para realizar a reunião com os pioneiros na primeira metade do ano de serviço. Para a segunda metade do ano de serviço, o superintendente de circuito deve elaborar seu próprio esboço. Esse esboço deve atender às necessidades locais, e também incluir matéria que vai fortalecer espiritualmente os pioneiros e elogios por eles colocarem os interesses

de outros e de Jeová à frente dos deles. Também deve incluir sugestões práticas para ajudá-los a continuar fazendo um bom ministério com alegria.

5. O superintendente de circuito deve usar bem a Bíblia durante toda a reunião. Também pode usar pontos interessantes do *Livro da Escola do Serviço de Pioneiro*, sugestões do *Nosso Ministério do Reino* e da *Apostila da Reunião Vida e Ministério*, além de informações das reuniões especiais com os pioneiros em assembleias de circuito passadas. Às vezes, um pioneiro de outro circuito talvez peça para assistir a essa reunião. (Veja 4:12.) O superintendente de circuito pode decidir se sua esposa deve ou não assistir à reunião. Se a congregação só tiver uma pioneira, ele poderá pedir à esposa, ao superintendente do serviço ou a outro ancião para estar presente. Ele não deverá se reunir sozinho com a irmã.

6. Na reunião de anciãos durante a semana da visita, osuperintendente de circuito deve considerar as atividades e as circunstâncias dos pioneiros. Seria bom que os anciãos programassem tempo para trabalhar com os pioneiros nos diversos aspectos do ministério.

7. Talvez fique evidente que certo pioneiro não tem condições de continuar no serviço, apesar de já ter recebido muita ajuda do superintendente de circuito e dos anciãos. Talvez esteja muito atrasado nas horas do ano de serviço corrente, não tenha cumprido o requisito no(s) ano(s) de serviço anterior(es), e sua situação provavelmente não mudará em breve. Nesses casos, o superintendente de circuito deve se reunir com a comissão de serviço da congregação para perguntar se eles acham que o pioneiro ainda se qualifica. Por outro lado, se o motivo de o pioneiro não cumprir o requisito de horas é porque trabalha muito em projetos da organização, ele poderá receber consideração especial. — *sfl* 9.

PIONEIROS ESPECIAIS E MISSIONÁRIOS EM CAMPO

8. Os superintendentes de circuito devem mostrar profundo interesse nos pioneiros especiais e nos pioneiros especiais temporários que estiverem servindo na congregação visitada. Devem sair com eles no serviço de campo, conhecê-los mais pessoalmente, procurar encorajá-los, dar sugestões para ajudá-los a cumprir melhor sua designação, e tentar compreender suas necessidades. Todo ano de serviço, na sua primeira visita à congregação, o superintendente de circuito deve ter uma conversa reservada com o coordenador do corpo de anciãos para obter seus comentários sobre as atividades de cada pioneiro especial e pioneiro especial temporário e se esses pioneiros estão enfrentando algum problema de saúde, financeiro, de moradia, etc.

9. Se houver alguma necessidade especial, o superintendente de circuito deve programar uma visita de pastoreio ao pioneiro especial ou pioneiro especial temporário. Depois de terminar a visita à congregação, o superintendente de circuito deve fornecer uma explicação clara e concisa da situação do pioneiro no *Relatório de Qualificações Pessoais* (S-326) que é enviado para o Departamento de Serviço. — Veja 5:17-18.

10. Se o superintendente de circuito acha que seria bom para o pioneiro especial ele ser designado a uma congregação diferente por causa de uma mudança nas necessidades das congregações, ou que ele merece receber consideração especial, o superintendente de circuito deve apresentar sua recomendação para o Departamento de Serviço. Nos casos em que o pioneiro especial está muito limitado por causa da idade ou de problemas de saúde, Betel vai decidir se ele (ou ela) deve ter o requisito de horas reduzido.

11. Os missionários em campo são supervisionados diretamente por Betel e recebem visitas de pastoreio anuais de membros da Comissão de Filial ou de outros anciãos que servem em Betel. Mesmo assim, o superintendente de circuito deve reservar algum tempo para os missionários em campo durante a visita à congregação. Deve trabalhar com eles no ministério. Os missionários ficarão muito gratos pelos elogios e encorajamento do superintendente de circuito. Durante a visita, o superintendente de circuito deve procurar observar as circunstâncias pessoais dos missionários e como eles estão se saindo no ministério. Assim, ele estará em condições de fazer um relatório claro e exato quando tiver que enviar um formulário S-326 para Betel. (Veja 5:17.) Nos casos em que o missionário em campo está muito limitado por causa da idade ou de problemas de saúde, Betel vai decidir se ele (ou ela) deve ter o requisito de horas reduzido.

ESCOLA DO SERVIÇO DE PIONEIRO

12. Para saber detalhes sobre a Escola do Serviço de Pioneiro, veja o documento *Orientações para o Instrutor da Escola do Serviço de Pioneiro* (S-255).

PIONEIROS REGULARES ENFERMOS

13. Os anciãos devem consultar o superintendente de circuito antes de aprovar que um pioneiro entre na lista de pioneiros regulares enfermos. — *sfl* 9:19-20.

Capítulo Dezessete

Designação e remoção de anciãos e servos ministeriais

1. Como representantes designados do Corpo Governante e de acordo com o precedente bíblico em Atos 14:23, os superintendentes de circuito são responsáveis pela designação e remoção de anciãos e servos ministeriais, com base nas recomendações dos anciãos locais. (*sfl* 8) O superintendente de circuito não deve fazer designações ou remoções durante sua visita regular a uma congregação sem antes considerar o assunto com os anciãos locais. Ao avaliar a designação ou a remoção de um ancião ou servo ministerial, o superintendente de circuito deve se sentir à vontade para consultar o Departamento de Serviço ou um superintendente de circuito experiente sempre que achar que isso vai ajudá-lo a tomar a decisão.

2. Designar e remover anciãos e servos ministeriais é uma pesada responsabilidade. É confiada a homens que são bondosos, imparciais e justos. (Êxo. 18:21) Ao considerar recomendações, quer para designação quer para remoção, os superintendentes de circuito não devem impor seu ponto de vista e sua opinião pessoal ou estabelecer regras próprias. (1 Cor. 4:6) Se os anciãos não concordarem com o superintendente de circuito, ele deve avaliar os fatos cuidadosamente, tomando uma decisão baseada nas qualificações bíblicas. (Pro. 11:2; 18:13) Os superintendentes de circuito devem se esforçar em imitar a Jeová e a seu Filho, cuidando dos assuntos com amor e paciência. (Deut. 10:17; 16:18, 19; Isa. 42:1-4) Dessa maneira, os superintendentes de circuito mostram profundo respeito e submissão a Jeová e ao Cabeça da congregação cristã, Jesus Cristo. — Efé. 1:22, 23.

DESIGNAÇÕES DURANTE A VISITA REGULAR À CONGREGAÇÃO

3. Quando o corpo de anciãos de uma congregação decide recomendar que um ou mais irmãos sejam designados na próxima visita do superintendente de circuito, a comissão de serviço da congregação deve preencher e enviar um formulário *Recomendações para Designação de Anciãos e Servos Ministeriais* (S-62) pelo menos um mês antes da visita. Se os anciãos usarem a versão on-line do formulário, as informações serão automaticamente enviadas para o superintendente de circuito e para o Departamento de Serviço. Se os anciãos usarem a versão em PDF ou em papel, o superintendente de circuito deve encaminhar imediatamente o formulário ao Departamento de Serviço. ***Essas recomendações não devem ser consideradas pelo superintendente de circuito até que ele receba de Betel a permissão para prosseguir.*** Mesmo recebendo essa permissão, isso não significa que Betel aprovou a recomendação. Significa apenas que o superintendente de circuito pode considerar a recomendação na próxima visita. Betel não verifica a idade da pessoa, situação marital, designações ou

remoções anteriores e assim por diante. Essa responsabilidade recai sobre o corpo de anciãos e o superintendente de circuito. Se até o começo da semana da visita à congregação o superintendente de circuito ainda não tiver recebido a permissão de Betel para considerar uma recomendação, ele pode telefonar para o Departamento de Serviço a fim de verificar o assunto.

4. Antes do início da visita (com não mais de um ou dois dias de antecedência), talvez quando outros registros da congregação forem entregues ao superintendente de circuito, os anciãos fornecerão pormenores que o ajudarão a ter uma visão completa das qualificações do(s) irmão(s) que está(ão) sendo recomendado(s) para designação. Essas informações incluiriam cartas de recomendação (ou talvez cartas de apresentação) de uma congregação anterior. Durante a semana, o superintendente de circuito deve se esforçar para observar os irmãos recomendados pelos anciãos. Por exemplo, eles são qualificados para ensinar da tribuna ou em particular? São zelosos no ministério? Se forem casados, sua esposa e os filhos que moram em casa são exemplares? (*sfl* 8:3-4) Se o superintendente de circuito achar que os anciãos passaram por alto um irmão qualificado, ele pode perguntar aos anciãos por que o irmão não foi recomendado e sugerir que os anciãos avaliem a possibilidade de recomendá-lo na próxima visita.

5. Durante a reunião com os anciãos na semana da visita, o superintendente de circuito deve considerar as qualificações bíblicas de cada irmão recomendado. No início dessa consideração, os requisitos devem ser lidos diretamente da Bíblia em voz alta. O corpo de anciãos pode tirar proveito da experiência e das observações do superintendente de circuito. Ele pode fazer perguntas para tirar as dúvidas que talvez tenha sobre os que estão sendo considerados. Deve também dar tempo para que outros se expressem. Se durante a consideração surgirem fortes diferenças de opinião, ele deve ajudar os anciãos fornecendo calmamente orientações bíblicas e lembretes bondosos do que já foi publicado pela organização. O objetivo dessa consideração é fazer uma avaliação equilibrada para ver se a pessoa está razoavelmente à altura das qualificações bíblicas. — 1 Tim. 3:1-10; Tito 1:5-9; 1 Ped. 5:2, 3.

6. O apêndice D contém uma lista de verificação que tem o objetivo de ajudar os superintendentes de circuito a considerar as qualificações dos irmãos recomendados. A lista de verificação não deve ser lida palavra por palavra aos anciãos, visto que ela descreve várias situações diferentes, e nem todas se aplicarão. Além disso, não se devem dar cópias da lista de verificação aos anciãos. Se o superintendente de circuito concluir que o irmão não está razoavelmente à altura dos requisitos bíblicos, deve informar os anciãos disso e explicar como eles podem ajudar o irmão a se qualificar no futuro.

7. Quando o superintendente de circuito decide designar um irmão, ele e outro ancião devem se reunir com o irmão para informá-lo de sua designação. Se o irmão estiver sendo (1) designado pela primeira vez como servo ministerial ou (2) redesignado como ancião ou servo ministerial por algum motivo que não seja a mudança de uma congregação para outra, o superintendente de circuito deve fazer as seguintes perguntas: "Há alguma coisa no seu passado, mesmo antes de seu batismo, ou na sua vida pessoal ou familiar que desqualificaria ou impediria você de aceitar esta designação? Há alguma outra razão para você não aceitar esta designação ou para não anunciá-la à congregação? Você já se envolveu alguma vez em abuso sexual de menores?" Se o irmão responder "não" a essas perguntas, o superintendente de circuito deve fornecer aos anciãos uma carta de designação assinada que inclui o nome do irmão na lista dos que foram designados durante a visita. (Veja 17:36; apêndice E.) O superintendente de circuito deve informar o Departamento de Serviço sobre a designação por meio do formulário *Notificação de Designação ou Remoção* (S-2). A designação será anunciada à congregação na próxima reunião do meio de semana.

8. Se o irmão aprovado para a designação não estiver presente no final da visita e for necessário fazer a ele as três perguntas mencionadas no parágrafo 7, o superintendente de circuito não deve incluir o nome dele numa eventual carta de designação deixada com os anciãos no fim da visita. Em vez disso, quando o irmão retornar, o coordenador do corpo de anciãos designará dois anciãos para fazer as três perguntas a ele. Depois disso, o coordenador do corpo de anciãos informará o superintendente de circuito sobre as respostas do irmão. Se ele responder "não" às perguntas, o superintendente de circuito deve fornecer aos anciãos uma carta de designação assinada. A designação do irmão será anunciada à congregação na primeira reunião do meio de semana depois do recebimento da carta de designação.

9. Se o irmão aprovado para a designação não estiver presente no final da visita, mas não for necessário fazer a ele as três perguntas mencionadas no parágrafo 7, o superintendente de circuito deve incluir o nome do irmão na carta de designação deixada com os anciãos no fim da visita. Quando o irmão retornar, dois anciãos se reunirão com ele para informá-lo de sua designação antes que seja anunciada à congregação.

AO CONSIDERAR A DESIGNAÇÃO DE IRMÃOS JOVENS

10. O mais importante para qualquer designação de um irmão são suas qualificações espirituais e não somente sua idade. Seria raro designar como ancião um irmão que tenha vinte e poucos anos. Os superintendentes de circuito devem ser razoáveis e equilibrados no seu modo de pensar. Irmãos designados como servos ministeriais quando

jovens podem ter adquirido considerável experiência ao cuidar de diversas responsabilidades. Esses irmãos talvez já tenham cuidado das seguintes designações: atuar como servo de grupo, cumprir designações na reunião do meio de semana, dar discursos públicos na sua própria congregação (e em outras, se forem convidados), acompanhar os anciãos em visitas de pastoreio e cuidar de certas tarefas na organização de assembleias. Desse modo, são "examinados quanto à aptidão" e mostram que 'estão se esforçando' para ter mais responsabilidades. (1 Tim. 3:1) Se tiverem adquirido uma boa reputação na congregação e tiverem o respeito e o apreço dos irmãos por seu serviço diligente e fiel, talvez já sejam encarados como homens mais velhos em sentido espiritual.

11. Quando um irmão no fim da adolescência está sendo analisado para ser designado como servo ministerial, o superintendente de circuito deve levar em conta as designações que ele já tem na congregação, o que o torna notável como jovem, seus alvos espirituais, seu zelo pelo ministério e assim por diante. — *w89* 01/07 p. 29; *sfl* 8:5.

OS QUE TÊM ANTECEDENTES DE PECADO GRAVE

12. Se um irmão recomendado foi repreendido nos últimos três anos ou readmitido nos últimos cinco anos, o superintendente de circuito deve analisar com atenção o que diz o livro *Pastoreiem*, capítulo 8, parágrafo 7.

13. Os superintendentes de circuito precisam tomar cuidado para não redesignar cedo demais os irmãos que foram removidos do cargo de ancião ou servo ministerial por terem cometido um pecado grave. Uma redesignação apressada pode fazer a pessoa pensar que seu pecado não foi tão sério assim e pode deixar abalados os que se lembram de sua conduta errada. (1 Tim. 5:22) Antes de ser redesignados, os irmãos removidos por causa de um pecado devem voltar a ter uma boa reputação perante a congregação. Isso envolve criar um histórico convincente de lealdade a Jeová para compensar os efeitos do pecado cometido. Dependendo da gravidade do pecado, isso pode levar cinco, dez ou mais anos. Em casos de grande escândalo, um irmão talvez nunca consiga limpar sua reputação a ponto de se qualificar para servir como ancião ou servo ministerial. — Tito 1:6, 7.

14. Um irmão que entrou num casamento adúltero não se qualifica para servir como ancião ou servo ministerial enquanto o cônjuge inocente não falecer, não se casar novamente ou não cometer imoralidade sexual (*porneía*). Mesmo assim, pode ser que ele nunca se qualifique. (*sfl* 12:11) Ele também não se qualificaria para ser pioneiro auxiliar ou regular, ajudar a cuidar das publicações ou contas, servir como indicador ou receber designações similares. Assim, se os anciãos estiverem pensando em recomendar um irmão que se divor-

ciou no passado, as circunstâncias do divórcio devem ser analisadas. Há quanto tempo isso ocorreu? Foi antes ou depois de seu batismo? O motivo do divórcio teve base bíblica? Se teve, quem cometeu o adultério? Ele teve alguma responsabilidade no fim do casamento? Quem iniciou o processo de divórcio? A esposa concordou em dar o divórcio? (*w00* 15/12 pp. 28-29) O irmão se casou de novo? Se ele já se casou de novo, quando foi? Ele mostra amor e lealdade em seu novo casamento? A congregação tem respeito por ele?

DESIGNAÇÕES ENTRE AS VISITAS REGULARES À CONGREGAÇÃO

15. Quando um irmão designado se muda para uma congregação com uma carta de recomendação favorável e a próxima visita do superintendente de circuito não está próxima, o corpo de anciãos pode recomendar sua redesignação imediata. Nesses casos, a comissão de serviço da congregação enviará ao superintendente de circuito o formulário *Recomendações para Designação de Anciãos e Servos Ministeriais* (S-62) junto com uma cópia da carta de recomendação da comissão de serviço da congregação anterior. Se a recomendação for aprovada, o superintendente de circuito deve escrever uma carta de designação, enviá-la ao novo corpo de anciãos e informar o Departamento de Serviço sobre a designação usando o formulário *Notificação de Designação ou Remoção* (S-2). (Veja 17:36; apêndice E.) Se a carta de apresentação da congregação anterior levantar dúvidas ou mencionar fatores que o desqualificariam, o superintendente de circuito pode incentivar os anciãos a esperar até sua próxima visita para fazer a recomendação, para que tenham a oportunidade de observar o irmão por mais tempo.

DESIGNAÇÕES EM CONGREGAÇÕES SEM ANCIÃOS

16. Quando o superintendente de circuito está visitando uma congregação (ou um grupo isolado que não é vinculado a nenhuma congregação) que não tem anciãos designados, ele deve ter bom senso ao determinar se um irmão se qualifica ou não para ser designado, usando como base o que observa no irmão e a reputação dele. Se for possível, é bom verificar isso com o superintendente de circuito anterior ou com os anciãos de outras congregações que conhecem o irmão. Antes de fazer a designação, o superintendente de circuito deve entrar em contato com o Departamento de Serviço para verificar se há alguma razão para não continuar com a designação. Ele deve fornecer as informações solicitadas no formulário *Recomendações para Designação de Anciãos e Servos Ministeriais* (S-62) por enviar o próprio formulário ou por outro meio. Se, na conclusão da visita, for necessário fazer ao irmão as perguntas alistadas no parágrafo 7, o superintendente de circuito poderá fazê-las sem que outro ancião esteja presente. — Veja B:1.

QUANDO SERVOS MINISTERIAIS ATUAM COMO SUBSTITUTOS NA COMISSÃO DE SERVIÇO DA CONGREGAÇÃO

17. Em congregações onde um ou mais servos ministeriais atuam como substitutos na comissão de serviço, o superintendente de circuito deve considerar com os anciãos as qualificações bíblicas dos irmãos recomendados para designação ou remoção. Os servos ministeriais não devem participar nessa consideração nem tomar conhecimento das recomendações.

DESIGNAÇÃO DO COORDENADOR DO CORPO DE ANCIÃOS

18. O superintendente de circuito é o responsável por fazer a designação do coordenador do corpo de anciãos, com base na recomendação do corpo de anciãos. Quando isso for necessário, essa designação será feita durante uma visita regular à congregação. O superintendente de circuito deve recapitular com o corpo de anciãos as qualificações mencionadas no livro *Pastoreiem*. Isso deve ser feito no começo da semana da visita, de preferência na terça-feira à noite, depois da reunião da congregação. Devem-se repassar esses pontos novamente com os anciãos mais tarde na semana ao considerar com eles as recomendações que tiverem feito. O nome do irmão designado como o novo coordenador do corpo de anciãos deve ser alistado na carta de designação com "(CCA)" após o nome. (Veja 17:36; apêndice E.) O superintendente de circuito deve informar o Departamento de Serviço sobre essa designação por meio do formulário *Notificação de Designação ou Remoção* (S-2). Mas isso não será necessário se o irmão designado já estiver servindo provisoriamente como coordenador do corpo de anciãos e o Departamento de Serviço já tiver sido notificado. — Veja 17:19.

19. Se o coordenador do corpo de anciãos for substituído provisoriamente entre uma visita e outra, a comissão de serviço da congregação deve imediatamente informar o superintendente de circuito, explicando os motivos da mudança. A comissão de serviço também deve enviar o formulário *Coordenador do Corpo de Anciãos/Secretário — Mudança de Endereço* (S-29) ao Departamento de Serviço. Se o novo coordenador do corpo de anciãos for designado durante uma visita regular, só será necessário enviar o formulário S-29 se os dados do irmão designado ainda não tiverem sido enviados por meio desse formulário.

20. O único cargo no corpo de anciãos que precisa ser designado pelo superintendente de circuito é o de coordenador do corpo de anciãos. O fato de ele ser designado pelo superintendente de circuito não o eleva acima dos outros anciãos do corpo. (1 Ped. 5:5) Todos os anciãos têm a mesma autoridade.

21. Os superintendentes de circuito não devem se apressar em pedir que um ancião se mude para outra congregação para servir como coordenador do corpo de anciãos. É verdade que talvez uma congregação precise de ajuda e todos os anciãos do corpo concordem que seria bom que um ancião capacitado de uma congregação próxima fosse transferido para lá, mas isso seria uma exceção. Em geral, é melhor trabalhar com os anciãos que já fazem parte do corpo, dando a eles incentivo e ajuda prática para que eles cuidem de suas responsabilidades.

DESIGNAÇÕES OU REMOÇÕES RECOMENDADAS POR BETEL

22. Às vezes, Betel designa um irmão que já serve como ancião ou servo ministerial (por exemplo, um pioneiro especial ou um formado da Escola para Evangelizadores do Reino) para servir numa congregação específica. Nesses casos, Betel recomendará ao superintendente de circuito que redesigne o irmão na nova congregação. Em outras situações, Betel recomenda a remoção de um irmão. Em casos assim, não há provisão para apelar da remoção. Quando receber recomendações desse tipo, o superintendente de circuito deve imediatamente mandar uma carta de designação ou remoção para a congregação do irmão e informar o Departamento de Serviço usando o formulário *Notificação de Designação ou Remoção* (S-2). (Veja 17:36; apêndice E.) Ele não deve esperar até sua próxima visita à congregação do irmão.

REMOÇÕES DURANTE A VISITA REGULAR À CONGREGAÇÃO

23. Geralmente, é melhor que as recomendações para remoção por causa de uma falta de critério de natureza não judicativa sejam enviadas durante a visita do superintendente de circuito e não entre as visitas. No início da visita, o superintendente de circuito deve receber todas as informações que possam ajudá-lo a ter uma visão completa do assunto, incluindo qualquer conclusão a que o corpo de anciãos talvez já tenha chegado. (*sfl* 8:31-33). Durante a reunião com os anciãos mais tarde na semana, o superintendente de circuito vai considerar as qualificações bíblicas do irmão. Se o superintendente de circuito concordar com a recomendação, ele e outro ancião devem informar o irmão sobre sua remoção antes do fim da visita. Naturalmente, se o ancião que está sendo removido assistir à reunião em que suas qualificações são reavaliadas, ele será informado da decisão naquela ocasião.

24. Se o irmão concordar com a decisão de removê-lo, o superintendente de circuito deve escrever uma carta de remoção, deixá-la com o corpo de anciãos e informar o Departamento de Serviço usando o formulário *Notificação de Designação ou Remoção* (S-2). (Veja 17:36; apêndice E.) O anúncio da remoção será feito na próxima reunião do meio de semana. Se o irmão discordar da decisão, ele deverá ser informado de seu direito de apelar. — Veja 17:35.

25. Se as qualificações de um ancião ou servo ministerial forem questionadas porque ele dedica poucas horas ao ministério, deve-se levar em conta a situação da pessoa. Por exemplo, embora o tempo gasto em projetos da organização não seja relatado como serviço de campo, também é serviço sagrado. Assim, um irmão não deve ser "castigado" se dedica grande parte do seu tempo a essas atividades e trabalha no serviço de campo menos tempo do que outros. Mas, se o irmão não estiver envolvido em projetos da organização, considere as seguintes perguntas: Ele está fazendo tudo que pode razoavelmente fazer, em vista da sua idade, saúde, obrigações familiares e outras responsabilidades na congregação ou na organização? Procura oportunidades para exercer a liderança no ministério e incentiva outros a participarem nele ao máximo? Tem boa atitude para com o serviço, reconhecendo sua importância e urgência? Poderia ser dado mais tempo a ele para melhorar, se ele quiser fazer isso? Talvez algumas sugestões práticas possam ajudá-lo a programar melhor o tempo. Se dá para ver que ele gosta e se empenha ao máximo pelo serviço, mas sua situação limita a participação dele, então provavelmente não será necessário removê-lo do cargo. Por outro lado, talvez seja necessário removê-lo do cargo se ficar claro que ele mostra uma atitude negativa para com o ministério e que não correspondeu depois de tentarem ajudá-lo amorosamente várias vezes, durante um longo período.

REMOÇÕES ENTRE AS VISITAS REGULARES À CONGREGAÇÃO

26. Se surgirem sérias dúvidas quanto às qualificações de um irmão e a próxima visita do superintendente de circuito não estiver próxima, o corpo de anciãos deve seguir o procedimento mencionado no livro *Pastoreiem*. Se, depois de terem reavaliado as qualificações de um irmão, os anciãos decidirem recomendar sua remoção, a comissão de serviço da congregação poderá enviar imediatamente sua recomendação ao superintendente de circuito. A carta deles deve fornecer informações completas e indicar se o irmão concorda ou não com a recomendação. Se o superintendente de circuito concordar com a recomendação e concluir que deve entrar em vigor imediatamente, deverá enviar uma carta de remoção ao corpo de anciãos. (Veja 17:36; apêndice E.) Ao receber a carta, o coordenador do corpo designará dois anciãos para informar o irmão sobre a decisão do superintendente de circuito. Se o irmão aceitar a decisão, o anúncio será feito na próxima reunião do meio de semana. O superintendente de circuito deve informar o Departamento de Serviço usando o formulário *Notificação de Designação ou Remoção* (S-2). Se o irmão não aceitar a decisão, será informado de seu direito de apelar, o anúncio à congregação ficará pendente, e o coordenador do corpo de anciãos informará o superintendente de circuito. — Veja 17:35.

27. Se a carta que recomenda a remoção de um irmão indicar que ele discorda da recomendação dos anciãos, ou se a razão para a reco-

mendação for uma falta de critério que não é de conhecimento geral, o superintendente de circuito pode decidir esperar até sua próxima visita para considerar o assunto. Em casos assim, ele deve informar o corpo de anciãos sobre isso. Nesse meio tempo, o irmão continuará a servir como ancião ou servo ministerial, e o corpo de anciãos determinará quais responsabilidades na congregação ele terá nesse período, de acordo com as circunstâncias.

28. Os superintendentes de circuito não devem rapidamente remover do cargo um ancião ou servo ministerial, a menos que haja base sólida para isso. Um só erro de critério não desqualifica automaticamente um irmão que já possui um histórico de serviço fiel. Ao reavaliarem suas qualificações, deverão levar em conta os seguintes fatores: Ele foi aconselhado anteriormente? Perdeu o respeito dos outros? O corpo de anciãos tem certa medida de responsabilidade por deixar de aconselhá-lo? Ele tem problemas de saúde, responsabilidades familiares e assim por diante? Está determinado a corrigir os assuntos? O que ele mesmo acha sobre suas qualificações para servir?

29. A espiritualidade de alguns irmãos com Jeová é provada na questão de parentes desassociados. Por exemplo, alguns compareceram a festas de casamento onde desassociados estavam presentes. Isso é contrário à orientação de 1 Coríntios 5:11 sobre ‘parar de ter convivência’ com esse tipo de pessoa. Se o anfitrião da festa pretende desconsiderar essa clara orientação e convidar uma pessoa desassociada à recepção, ele tem a obrigação de informar a todos os convidados que um desassociado estará presente, para que decidam se irão ou não.

30. Normalmente, anciãos e servos ministeriais não são removidos do cargo por causa de idade avançada ou saúde debilitada, a menos que estejam biblicamente desqualificados e tenham perdido o respeito da congregação. Mesmo que a velhice tenha afetado a capacidade mental de um irmão, talvez não seja necessário recomendar sua remoção, a não ser que suas ações se tornem tão impróprias que os publicadores tenham perdido o respeito por ele. Mas, se ele desejar firmemente renunciar, seu pedido deve ser respeitado. — 1 Ped. 5:2; *sfl* 8:36.

SERVOS DE TEMPO INTEGRAL ESPECIAL QUE PASSAM POR PROBLEMAS

31. Talvez os anciãos locais queiram recomendar a remoção de um ancião ou servo ministerial que está servindo numa modalidade de tempo integral especial. Depois de conversar sobre o assunto com os anciãos locais, o superintendente de circuito deverá entrar em contato com o Departamento de Serviço antes de tomar uma decisão. — Pro. 15:22; *sfl* 12:43.

TRANSFERÊNCIAS PARA OUTRA CONGREGAÇÃO

32. No início de cada visita, os anciãos devem informar o superintendente de circuito sobre todos os anciãos ou servos ministeriais que se mudaram da congregação desde a última visita. Se o site jw.org ainda alistar o irmão como servindo na congregação ou se o superintendente de circuito não conseguir acessar o site, o superintendente de circuito deve informar o Departamento de Serviço por meio do formulário *Notificação de Designação ou Remoção* (S-2). Nesses casos, não se deve escrever uma carta de remoção.

33. Se um irmão designado planeja se mudar da congregação, o superintendente de circuito deve esperar até que ele realmente se mude para depois relacionar seu nome sob “Remoções” no formulário *Notificação de Designação ou Remoção*. Se o irmão apenas informou os anciãos de sua intenção de se mudar no futuro, o superintendente de circuito não deve alistá-lo como se já tivesse feito a mudança.

RENÚNCIAS, REMOÇÕES POR RAZÕES JUDICATIVAS E FALECIMENTOS

34. A comissão de serviço da congregação deve informar imediatamente o superintendente de circuito sobre: (1) a remoção de um ancião ou de um servo ministerial devido a renúncia, repreensão judicativa, desassociação ou dissociação; ou (2) o falecimento de um ancião ou de um servo ministerial. O superintendente de circuito deve então informar o Departamento de Serviço, usando o formulário *Notificação de Designação ou Remoção* (S-2). Para remoções resultantes de repreensão judicativa ou de renúncia, o superintendente de circuito também deve enviar uma carta de remoção para o corpo de anciãos. (Veja 17:36; apêndice E.) Não se deve escrever uma carta de remoção em casos de desassociação, dissociação ou falecimento.

APELAÇÕES DE REMOÇÃO

35. Se um ancião ou um servo ministerial discordar de sua remoção e desejar apelar, ele deverá enviar imediatamente uma breve carta ao Departamento de Serviço, com cópia para o corpo de anciãos e para o superintendente de circuito, explicando por que discorda da remoção. O anúncio da remoção ficará pendente, e a carta de remoção deverá ser destruída (se tiver sido escrita). Depois disso, o Departamento de Serviço escolherá um superintendente de circuito experiente para exercer a liderança em ouvir novamente o caso inteiro com o superintendente de circuito, o corpo de anciãos e o irmão que apelou da decisão. Apesar de o irmão que apelou da decisão não estar presente durante toda a consideração, deve-se permitir que ele explique sua opinião e responda a perguntas. Os superintendentes de circuito devem escutar o irmão atentamente e tratá-lo de forma bondosa e justa. Os superintendentes de circuito podem consultar o Departamento de Serviço. Depois que os superintendentes de circuito chegarem a uma decisão conjunta, não há o direito de outra apelação. Se for decidido

que o irmão será removido, ele deve ser informado dessa decisão. O superintendente de circuito que visita a congregação do irmão que apelou deve escrever uma carta de remoção, enviá-la ao corpo de anciãos e informar o Departamento de Serviço usando o formulário *Notificação de Designação ou Remoção* (S-2). (Veja 17:36; apêndice E.) Depois que o corpo de anciãos receber a carta de remoção, o anúncio da remoção será feito na próxima reunião do meio de semana.

CARTAS DE DESIGNAÇÃO E REMOÇÃO

36. Fornecemos uma carta-modelo de designação e remoção no apêndice E. Devem-se usar as palavras exatas indicadas no modelo. A carta deve incluir o timbre do circuito, deve ser endereçada ao corpo de anciãos e deve incluir os nomes dos irmãos na congregação que estão sendo designados ou removidos. A data da carta será a data oficial das designações e/ou das remoções indicadas nela. A carta original assinada será deixada com os anciãos (ou enviada a eles) para que coloquem no arquivo confidencial da congregação. É permitido usar uma assinatura eletrônica. Uma cópia da carta deve ficar no arquivo do circuito. (Veja B:1.) Nenhuma outra informação com respeito às designações e remoções deve ser mantida no arquivo do circuito. Certas informações, como uma breve explicação do motivo de uma remoção, devem ser mantidas pelos anciãos no arquivo da congregação.

VISITAS DOS SUPERINTENDENTES DE CIRCUITO SUBSTITUTOS

37. Quando a congregação é informada que será visitada por um superintendente de circuito substituto, o superintendente de circuito deve informar aos anciãos que o substituto não está autorizado a fazer designações ou remoções. (Veja 21:14.) No final da visita, o substituto deverá encaminhar sua(s) recomendação(ões) junto com a(s) do corpo de anciãos para o superintendente de circuito considerar. (O substituto não precisa entrar em contato com o superintendente de circuito antes do fim da visita para saber se ele aprova uma recomendação.) Se o superintendente de circuito aprovar uma recomendação e for necessário fazer as três perguntas alistadas no parágrafo 7 ao irmão que está sendo designado, o superintendente de circuito deve orientar o coordenador do corpo de anciãos a designar dois anciãos para se reunir com o irmão e fazer as perguntas a ele. O coordenador do corpo de anciãos deverá informar ao superintendente de circuito quais foram as respostas do irmão. Se o irmão responder "não" ou se não for necessário fazer as perguntas, o superintendente de circuito deverá enviar aos anciãos uma carta de designação assinada. (Veja 17:36; apêndice E.) Assim que receberem a carta de designação, os anciãos informarão o irmão sobre sua designação, antes de anunciá-la à congregação na próxima reunião do meio de semana. Recomendações de remoção recebidas de um substituto deverão ser cuidadas da mesma forma que as recomendações de remoção recebidas entre uma visita e outra.

AUSÊNCIA DO CIRCUITO

38. Se o superintendente de circuito se ausentar do seu circuito por ***três meses ou menos*** (talvez para cuidar de uma emergência na família ou servir como instrutor numa escola bíblica), pode ser que ele consiga continuar cuidando das recomendações. Se ele não puder fazer isso, deve orientar as congregações em seu circuito a enviar as recomendações a serem consideradas numa visita regular diretamente para o Departamento de Serviço, usando a versão on-line do formulário *Recomendações para Designação de Anciãos e Servos Ministeriais* (S-62), se possível. As recomendações para designação ou remoção entre visitas devem ser enviadas diretamente para o Departamento de Serviço durante o período em que o superintendente de circuito estiver ausente. As recomendações de designação ou remoção serão cuidadas da seguinte maneira:

(1) **Se a ausência durar menos de um mês:** O superintendente de circuito pode aguardar até seu retorno à designação para considerar as recomendações.

(2) **Se a ausência durar de um a três meses:** Betel designará outro superintendente de circuito (talvez o superintendente de um circuito vizinho ou um que recentemente serviu nesse circuito) para considerar as recomendações recebidas de substitutos. O superintendente de circuito ausente orientará seus substitutos a encaminhar as recomendações ao outro superintendente de circuito. As cartas de designação ou remoção serão assinadas pelo outro superintendente de circuito e terão o timbre do circuito dele.

39. Se o superintendente de circuito for ficar ausente do seu circuito por ***mais de três meses,*** Betel designará outro superintendente de circuito para visitar as congregações no circuito.

40. É preferível que o superintendente de circuito entre em contato com o Departamento de Serviço, as congregações envolvidas e os superintendentes de circuito substitutos antes de se ausentar de sua designação. Mas, se isso não for possível, talvez por causa de uma emergência, Betel informará as congregações envolvidas e os substitutos.

LIVRO *PASTOREIEM*

41. Os anciãos são incentivados a usar a versão eletrônica do livro *Pastoreiem,* se possível. A vantagem disso é que a versão eletrônica pode ser atualizada com mais frequência que a versão impressa. Os anciãos que precisarem do livro impresso podem informar isso para o superintendente de serviço. Ele vai providenciar que os pedidos sejam enviados como de costume, o mais rápido possível. Na maioria dos casos, os superintendentes de circuito não precisam manter um estoque do livro *Pastoreiem*.

CAPÍTULO DEZOITO

Discursos de serviço

1. O objetivo dos discursos de serviço dos superintendentes de circuito é encorajar e motivar os irmãos a dar prioridade a fazer a vontade de Deus. Como o próprio nome indica, os discursos de serviço devem ajudar os irmãos nas congregações a ver a necessidade de gastar tempo no serviço de campo e em outras atividades relacionadas ao Reino, e a meditar nas coisas maravilhosas que Jeová realiza hoje. (Fil. 4:8; Tito 3:8) Os superintendentes de circuito devem ensinar com habilidade. O objetivo é ajudar todos os irmãos a cooperar com a organização e a ver que é um privilégio participar no serviço que Jeová nos deu para fazer antes do fim deste sistema.

2. Os superintendentes de circuito devem ficar atentos aos pontos bíblicos apresentados no decorrer do ano nas publicações, assembleias e congressos da organização para usá-los nos seus discursos de serviço. Com esses pontos, eles podem elaborar esboços flexíveis sobre assuntos motivadores. A partir desses esboços básicos, os superintendentes de circuito podem escolher e preparar discursos que atendam às necessidades das congregações visitadas a cada semana. Mesmo quando forem preparar um esboço fornecido por Betel (S-341), é bom que os superintendentes de circuito incluam pontos que atendam às necessidades específicas da congregação. Eles podem perceber essas necessidades ao verificar os registros e por consultar os anciãos. O discurso de serviço não deve ser usado para dar conselhos a anciãos ou servos ministeriais. Se houver um problema que afete todo o corpo de anciãos ou todo o corpo de irmãos designados, isso deve ser tratado em particular na reunião com os anciãos, e não diante da congregação inteira.

3. O discurso deve se basear principalmente na Palavra de Deus. Não se deve exagerar no uso de humor nem contar histórias só para divertir a assistência. O poder da Palavra de Deus, combinado com o espírito santo, é o que mexe com a assistência mais profundamente, visto que motiva, reanima, fortalece e encoraja os irmãos. Assim, os textos principais devem ser lidos, explicados e aplicados à assistência. Ao proferirem discursos de serviço, os próprios superintendentes de circuito devem ler os textos bíblicos e não pedir que alguém na assistência faça isso, visto que são eles que sabem os pontos que querem destacar. Os superintendentes de circuito devem dar vida aos relatos bíblicos. — Heb. 4:12.

4. Usar recursos visuais simples e de bom gosto pode dar bons resultados. (*be* pp. 247-250) Se o Salão do Reino já tiver equipamento de vídeo instalado, podem-se exibir ***desenhos, fotos ou gráficos***. Mas os superintendentes de circuito não devem exibir nenhum ***vídeo*** em monitores ou telões, a menos que recebam instrução da organização para fazer isso. (Como exceção, nas reuniões de língua de sinais, os

oradores podem usar vídeos como ferramenta de ensino para atender às necessidades especiais dos surdos, desde que isso seja feito com bom senso.) Nem devem entrar em contato com Betel pedindo desenhos, fotos ou gráficos para usar em seus discursos.

5. A participação da assistência nos discursos de serviço, por meio de comentários ou de outras formas, deve ser limitada. Pode-se pedir de vez em quando a participação dos presentes para destacar um ponto principal, mas na maior parte os discursos de serviço devem ser realmente discursos, não considerações com a assistência. Outras reuniões congregacionais fornecem muitas oportunidades para a assistência participar.

6. É bom incluir experiências encorajadoras nos discursos de serviço, mas é preciso ter cuidado. De vez em quando superintendentes de circuito relatam experiências inexatas ou fictícias. Por isso, se quiserem usar uma experiência, os superintendentes de circuito devem se certificar de que ela seja verídica. Se houver alguma dúvida sobre uma experiência, ela não deverá ser usada.

7. Em geral, o esboço para o discurso de serviço de 30 minutos para terça-feira à noite será fornecido por Betel. Esse discurso deve incluir elogios e abordar com clareza uma ou duas necessidades específicas da congregação como um todo. Também pode incentivar o serviço de pioneiro regular e outras modalidades de serviço de tempo integral. O superintendente de circuito deve descrever a programação de atividades da semana, incluindo a programação de serviço de campo, e animar os irmãos para apoiar a visita. Todos devem ser incentivados a apoiar ao máximo o serviço de pregação e as reuniões congregacionais durante a semana.

8. O superintendente de circuito deve preparar seu próprio discurso de serviço de 30 minutos a ser feito depois do estudo da *Sentinela*. Esse discurso deve ser amoroso e encorajador, destacando a necessidade de perseverança. Deve motivar os irmãos a continuar fazendo seu máximo, dando de si mesmos no serviço leal a Jeová. Se for necessário dar algum conselho, deve fazer isso com tato e amor, especialmente porque talvez haja muitos novos na assistência. — *be* pp. 265-267.

9. Os superintendentes de circuito podem começar a série de visitas usando o esboço do discurso de serviço que é fornecido para o segundo semestre do ano de serviço em qualquer semana de fevereiro, ou no máximo até a primeira semana de março. Podem fazer isso também com o esboço do discurso público (S-319) e o esboço da reunião com os anciãos e os servos ministeriais (S-337).

CAPÍTULO DEZENOVE

Pastoreio

1. Os superintendentes de circuito também têm a responsabilidade de pastorear e proteger as ovelhas de Jeová. Há muitas oportunidades para fazer o pastoreio pessoalmente e ajudar os anciãos locais a cuidar dessa importante responsabilidade. — Isa. 32:1, 2; Atos 20:28; 1 Ped. 5:2, 3; *sfl* 25.

2. O superintendente de circuito deve se programar para fazer duas ou três visitas de pastoreio na semana da visita. Seria bom que um ancião ou um servo ministerial qualificado o acompanhasse nessas visitas. (Veja 4:10.) Pode ser muito bom o superintendente de circuito visitar alguém inativo, irregular ou doente. Além disso, podem-se ter bons resultados quando ele tem conversas positivas e encorajadoras com irmãos e irmãs antes e depois das reuniões, ao trabalhar com eles no campo, ao tomar refeições nas suas casas e no intervalo do lanche nas assembleias. Alguns superintendentes de circuito perceberam que dar um telefonema à noite para os irmãos pode ser muito bom para eles.

3. Mas deve-se ter equilíbrio. Em vez de gastarem muitas horas ouvindo alguém contar seus problemas pessoais, o superintendente de circuito talvez ache melhor deixar que os anciãos locais, que conhecem a pessoa e sua situação, cuidem do assunto. Depois de escutar a pessoa por um tempo, o superintendente de circuito pode dar algum encorajamento bíblico e encaminhá-la aos anciãos locais, que podem continuar dando a assistência necessária.

4. Os superintendentes de circuito não devem relatar o tempo gasto em visitas de pastoreio a pessoas batizadas. Mas isso não diminui a importância dessas visitas, pois elas podem realmente ajudar os irmãos visitados.

PASTOREIO A IRMÃS

5. Em 1 Pedro 2:17 somos incentivados a 'ter amor pela inteira fraternidade'. Os superintendentes de circuito merecem elogios pelo interesse sincero que demonstram a todos na congregação. Mas é preciso ter cuidado para que não demonstrem interesse demais em irmãs solteiras, achando que elas precisam de sua atenção especial. Não é apropriado que um superintendente de circuito regularmente telefone ou envie e-mails ou mensagens de texto a qualquer irmã que não seja sua esposa. Fazer isso tem causado problemas, levando a irmã a desenvolver um apego indevido ao irmão. Além disso, esse tipo de relacionamento pode prejudicar o próprio casamento do irmão.

6. O que pode ser feito quando um superintendente de circuito observa que uma irmã solteira precisa de ajuda espiritual? Se ela for

jovem e ainda estiver morando com os pais cristãos, eles são responsáveis por dar a ela a necessária orientação espiritual. Se ela for maior de idade e não estiver mais morando com os pais, os anciãos da congregação dela deveriam exercer a liderança em dar a ela a orientação necessária. Se achar bom, o superintendente de circuito pode dar sugestões aos pais ou aos anciãos sobre como podem ajudar a irmã em sentido espiritual. Dependendo das circunstâncias, a esposa do superintendente de circuito talvez possa ajudar irmãs solteiras, conforme o conselho registrado em Tito 2:3-5. Naturalmente, ele não a incentivaria a ajudar uma irmã que estivesse passando por problemas complexos que exigiriam muito tempo e esgotariam a energia de sua esposa. — Veja 23:4.

IRMÃOS QUE NÃO PERTENCEM À CONGREGAÇÃO OU AO CIRCUITO VISITADO

7. Durante a semana da visita a uma congregação, é importante que o superintendente de circuito dedique sua atenção às necessidades dessa congregação. Deve-se ter equilíbrio quando irmãos que não pertencem a essa congregação pedem seu tempo e sua ajuda. É bondoso ajudar de forma limitada, talvez indicando a eles informações nas publicações ou os orientando a procurar os anciãos, mas ele não deve permitir que isso interfira na sua programação. Se surgir uma necessidade urgente e parecer necessário mudar a programação normal na congregação visitada para ajudar alguém, o superintendente de circuito deve telefonar ao Departamento de Serviço para obter permissão. Naturalmente, se ocorrer uma emergência desse tipo fora do horário de atendimento do Departamento de Serviço, o superintendente de circuito deve ter bom senso.

8. Às vezes, pessoas de fora do circuito pedem ajuda para lidar com problemas sérios. Talvez sejam irmãos que o superintendente de circuito visitou numa designação anterior. O superintendente de circuito deve lembrá-los bondosamente de que não serve mais naquele circuito. Poderá indicar quais de nossas publicações podem ajudá-los. Mas em muitos casos seria melhor simplesmente incentivá-los a procurar o corpo de anciãos ou o superintendente de circuito local. Não seria sábio que o superintendente de circuito se envolvesse com problemas de fora de seu circuito durante seus dias de ausência, talvez por ouvir as queixas de alguém e tirar conclusões. Ele não tem como saber todos os fatos. Nesses casos, deve-se encaminhar o assunto ao respectivo superintendente de circuito.

PROGRAMA DE PASTOREIO AOS SUPERINTENDENTES DE CIRCUITO

9. Todo superintendente de circuito e a esposa (se for casado) recebem no mínimo uma visita de pastoreio a cada dois anos de um representante da filial. O representante da filial pode ser um irmão de Betel ou um superintendente de circuito experiente. Essas visi-

tas deverão ser feitas numa semana de visita regular do superintendente de circuito a uma congregação, e não na semana de uma assembleia de circuito. Betel vai enviar ao superintendente de circuito o nome do representante da filial designado para fazer a visita de pastoreio e outras informações sobre os preparativos para essa visita. As responsabilidades do representante da filial terminam ao concluir sua visita de pastoreio.

CAPÍTULO VINTE

Lista de irmãos qualificados para cuidar de assuntos complexos

1. Em raríssimas situações, o Departamento de Serviço vê que é necessário designar uma comissão especial de anciãos experientes para cuidar de um caso complexo que envolva uma ou mais congregações. Se um superintendente de circuito acredita que é necessário haver uma comissão especial, ele deve entrar em contato com o Departamento de Serviço para obter orientação. Por isso, todo ano, o superintendente de circuito deve se reunir com irmãos de responsabilidade no circuito para fazer uma lista de anciãos qualificados para cuidar de assuntos complexos, que será enviada para o Departamento de Serviço. (Geralmente é possível fazer isso na mesma reunião em que se avaliam oradores e intérpretes para congressos.) Os irmãos que ajudam a fazer essa lista devem conhecer as qualificações descritas a seguir.

2. Os que forem incluídos na lista de irmãos qualificados para cuidar de assuntos complexos devem ter madureza, entendimento, empatia, equilíbrio, discernimento, experiência, anos na verdade e bom conhecimento da Bíblia. Eles devem ser conhecidos como homens brandos e bondosos, que são exemplares em mostrar “o fruto do espírito”. (Gál. 5:22, 23) Devem ser capazes de escutar atentamente e agir de forma imparcial.

3. Todo ano, devem ser reavaliadas as qualificações e a situação de cada irmão da lista de irmãos qualificados para cuidar de assuntos complexos. Eles devem continuar satisfazendo as elevadas normas bíblicas. A situação de alguns talvez não permita mais que eles sirvam nessa função. Pode ser que eles tenham perdido certa medida de respeito por causa de problemas pessoais ou familiares. Ou pode ser que as responsabilidades familiares tenham aumentado ou a saúde tenha piorado, impedindo que atuem nessa função. Se alguém estiver nessa situação, deve ser removido da lista. Quando a lista revisada for enviada, deve-se anexar a ela uma explicação de por que esse irmão foi removido.

4. Quando se revisa a lista de irmãos qualificados para cuidar de assuntos complexos, deve ser alistado primeiro o irmão mais qualificado no circuito, depois o segundo mais qualificado e assim por diante. Deve-se fornecer o telefone e a congregação atual de cada irmão alistado, junto com uma breve descrição de suas qualificações e por que ele está relacionado na ordem em que aparece. Se alguns anciãos forem mais qualificados para atuar em certos casos, como em assuntos relacionados com as qualificações de anciãos ou servos ministeriais, assuntos financeiros, questões legais, problemas familiares, apostasia, abuso de menores, etc., essas informações também

devem ser fornecidas junto com uma breve explicação. (Veja 13:5-7; B:1.) Se um irmão estiver bem qualificado, mas tiver pouco tempo disponível para esses assuntos, deve-se alistar seu nome em ordem de qualificação e mencionar também sua disponibilidade limitada.

5. Se o superintendente de circuito achar que não há irmãos no circuito que se qualificam para cuidar de assuntos complexos, ele deve enviar uma carta para o Departamento de Serviço mencionando honestamente por que chegou a essa conclusão.

6. A carta para o Departamento de Serviço com a lista revisada deve ser assinada pelo superintendente de circuito e pelos irmãos que consideraram o assunto com ele. Eles só devem assiná-la depois que a preencherem completamente. Todos os que ajudaram a preparar a lista devem verificá-la. Uma cópia dessa carta deve ser mantida no arquivo do circuito. — Veja B:1.

7. Os superintendentes de circuito devem manter o Departamento de Serviço a par de quaisquer mudanças que precisem ser feitas na lista no decorrer do ano, incluindo mudanças de telefone. Se um irmão se mudar do circuito, não for mais ancião, falecer ou por algum outro motivo não estiver mais disponível ou qualificado para ser incluído na lista, o superintendente de circuito deve informar isso ao Departamento de Serviço sem demora.

Capítulo Vinte e Um

Superintendentes de circuito substitutos

IDENTIFICAR E RECOMENDAR PROSPECTIVOS SUBSTITUTOS

1. Para um irmão ser recomendado para servir como superintendente de circuito substituto, ele deve primeiro ter cursado uma das seguintes escolas bíblicas: Escola de Treinamento Ministerial, Escola Bíblica para Irmãos Solteiros, Escola Bíblica para Casais Cristãos, Escola para Evangelizadores do Reino (EER) ou Escola Bíblica de Gileade da Torre de Vigia. De preferência, os recomendados devem ser anciãos pioneiros; ter entre 30 e 40 e poucos anos; e ter potencial para se habilitar dentro de dois ou três anos para o serviço de circuito. Mas anciãos pioneiros bem qualificados com menos de 30 anos também podem ser recomendados. Ao recomendar irmãos relativamente mais jovens, faça comentários específicos sobre sua maturidade e capacidade de aplicar corretamente os princípios bíblicos e as orientações da organização. Irmãos solteiros e casados que não têm filhos dependentes podem ser recomendados. Visto que precisamos de irmãos mais jovens para assumir maiores responsabilidades na organização, o superintendente de circuito deve recomendar todos os irmãos qualificados que preencherem esses requisitos, mesmo que o circuito já tenha vários substitutos.

2. Os recomendados para servir como superintendentes de circuito substitutos devem amar os irmãos. Seu amor pelo ministério deve motivá-los a serem evangelizadores zelosos. Eles devem ser estudantes aplicados da Palavra de Deus e das publicações cristãs. Os superintendentes de circuito precisam ter equilíbrio e bom senso. Por isso, os irmãos recomendados devem ser mais do que apenas bons oradores; devem mostrar equilíbrio, bom senso e razoabilidade na vida pessoal e como membros da congregação, inclusive no relacionamento com os outros anciãos do corpo. Devem ser experientes, maduros em sentido espiritual, estar atualizados com as instruções organizacionais e ter boa recomendação dos irmãos da localidade. (Atos 16:1, 2; Fil. 2:19-22) Devem ser notáveis em mostrar o fruto do espírito. Devem saber se relacionar bem com todo tipo de pessoas. Devem saber discernir o verdadeiro motivo dos problemas e aplicar “a sabedoria de cima” para resolvê-los pacificamente. (Tia. 3:17) Devem saber dar conselho apropriado quando necessário, e não se calar por medo de homens. Devem tratar os outros com dignidade. Não devem ser guiados apenas por regras, mas devem ter mente aberta para aceitar sugestões e estar dispostos a mudar seu ponto de vista, se preciso. Eles devem fazer parte da lista de irmãos qualificados para cuidar de assuntos complexos e estar recomendados como oradores de congresso. (Veja 5:20; 20:1-7.) Antes de recomendar um irmão, o

superintendente de circuito deve fazer perguntas discretas a anciãos experientes para saber o que pensam sobre ele, mas não deve revelar a eles que o irmão está sendo cogitado para servir como superintendente de circuito substituto. Os irmãos recomendados para servir como superintendentes de circuito substitutos não podem ter visto pornografia nos últimos dois anos.

3. Se um ancião que é pioneiro não estiver conseguindo cumprir o requisito anual de horas por causa de designações da organização, isso não o impede automaticamente de ser recomendado para servir como superintendente de circuito substituto. Mas o superintendente de circuito deve fornecer uma explicação sobre isso ao recomendá-lo.

4. Se o irmão for casado, a esposa também deve ser pioneira regular. Deve ser exemplar na conduta e nos relacionamentos com outros. Ela deve realizar um bom ministério e entender seu papel como esposa, não falando pelo marido ou dominando as conversas. — 1 Ped. 3:3, 4.

5. Se um irmão tem potencial para servir como superintendente de circuito substituto, mas ainda não se qualifica, o superintendente de circuito deve identificar em que aspectos ele precisa melhorar e deve ajudá-lo dando sugestões práticas. Será que precisa melhorar a oratória? Ele sempre cumpre o requisito anual de horas de pioneiro? Ele precisa melhorar em algum aspecto do ministério? Ele precisa entender melhor os procedimentos da organização e como aplicá-los? Ele está dando a orientação necessária para a esposa continuar progredindo em sentido espiritual? Em cada visita à congregação dele, o superintendente de circuito deve analisar o progresso feito desde a última visita e determinar o que precisa ser feito para ajudar o irmão a melhorar no que ainda for necessário.

6. Os superintendentes de circuito devem ficar atentos para treinar e recomendar anciãos pioneiros qualificados que falam outro idioma e que tenham potencial para servir como superintendentes de circuito substitutos.

7. Para recomendar um irmão para servir como superintendente de circuito substituto, o superintendente de circuito deve enviar um *Relatório de Qualificações Pessoais* (S-326) sobre ele e outro sobre a esposa. Ao responder à última pergunta, o superintendente de circuito deve confirmar se o irmão está na lista dos irmãos qualificados para cuidar de assuntos complexos e se está recomendado como orador de congresso. Se o irmão ou sua esposa já tiverem passado por uma comissão judicativa, o superintendente de circuito deve mencionar se alguém se sentiria incomodado se ele fosse designado como superintendente de circuito substituto. Se eles não estiverem cumprindo o requisito anual de horas de pioneiro, o superintendente de

circuito deve explicar o motivo. O superintendente de circuito deve mencionar claramente se o corpo de anciãos concorda com a recomendação. As recomendações de superintendentes de circuito substitutos devem ser atualizadas anualmente.

8. Quando um superintendente se muda para outro circuito, deve deixar no arquivo do circuito suas observações sobre os irmãos no circuito que têm potencial. (Veja B:1.) Deve indicar o que foi feito para treinar esses irmãos e o que recomenda como próximo passo no treinamento deles.

9. Se Betel concordar que um irmão tem potencial para servir como superintendente de circuito substituto, deve-se pedir que ele preencha um *Questionário para Prospectivo Superintendente de Circuito Substituto* (S-324). Depois que a aprovação preliminar for dada, o Departamento de Serviço providenciará que o irmão receba de um treinador aprovado duas semanas de treinamento e avaliação, conforme descrito no documento *Orientações para o Treinamento de Prospectivos Superintendentes de Circuito Substitutos* (S-382). O treinamento e a avaliação serão feitos no circuito do treinador. Depois, a Comissão de Filial decidirá se o irmão que recebeu treinamento será designado como superintendente de circuito substituto.

SEMANA ANUAL DE TRABALHO COM SUBSTITUTOS

10. Todo ano, os superintendentes de circuito devem programar que cada superintendente de circuito substituto no seu circuito o acompanhe quando visitar uma congregação ***que não seja a do substituto.*** O substituto deve participar em cuidar de algumas das atividades da semana. Por exemplo, ele pode dirigir uma ou duas reuniões para o serviço de campo, fazer o discurso de serviço de terça-feira e apresentar parte dos esboços considerados com os pioneiros e com os anciãos e servos ministeriais. A esposa do substituto poderá participar nas atividades espirituais da congregação naquela semana. Não é necessário atualizar anualmente o *Relatório de Qualificações Pessoais* (S-326), visto que o irmão já é um superintendente de circuito substituto designado.

USO DE SUBSTITUTOS

11. Se algum superintendente de circuito substituto não tiver acesso ao jw.org, o superintendente do circuito dele deve ajudá-lo a se manter em dia com as orientações e outras instruções de Betel. Isso significa fornecer a esses substitutos cópias das cartas enviadas para os superintendentes de circuito sobre o serviço de circuito e cópias dos esboços atuais recebidos de Betel: do discurso público, da reunião com os anciãos e servos ministeriais, da reunião com os pioneiros no primeiro semestre do ano de serviço, e dos discursos de serviço. Todos os superintendentes de circuito substitutos devem conhecer o arquivo do circuito e saber onde esse arquivo está, para o

caso de o superintendente de circuito se ausentar da designação por causa de doença ou alguma emergência. O superintendente de circuito deve cuidar de que os superintendentes de circuito substitutos não tenham acesso à seção do arquivo do circuito que contém informações sobre irmãos no circuito com potencial para maiores privilégios. — Veja B:1.

12. Se um substituto designado tiver potencial para o serviço de circuito efetivo, o superintendente de circuito deve instruí-lo sobre como organizar assembleias. Receber designações na organização de assembleias vai ajudar o substituto a obter experiência prática nos vários departamentos. Seria bom designá-lo para cuidar de partes principais no programa da assembleia de circuito para poder observar suas habilidades como orador e instrutor. — Veja o documento *Orientações para a Organização de Assembleias* (S-330).

13. Quando um superintendente de circuito precisa usar um substituto, deve primeiro entrar em contato com o irmão que ele tem em mente e confirmar se ele está disponível. E, antes dos preparativos finais, ele deve pedir aprovação do Departamento de Serviço. Os pedidos para usar um superintendente de circuito substituto devem ser feitos no formulário *Itinerário do Superintendente de Circuito* (S-300). Se surgir a necessidade de um substituto depois de se ter enviado o itinerário, é preferível que esse pedido seja feito por escrito, se possível. (Veja 5:10; 8:1, 3.) O superintendente de circuito deve explicar por que recomenda que se use um substituto. Ele também deve fornecer o nome da(s) congregação(ões) envolvida(s), em que semana(s) precisa de um substituto, e o nome do(s) substituto(s) que gostaria de usar. Quando é necessário usar um substituto para uma semana inteira, é preferível usar um que esteja disponível para fazer a visita completa, de terça-feira a domingo.

14. Os superintendentes de circuito substitutos não estão autorizados a fazer designações ou remoções de anciãos e servos ministeriais. (Veja 17:37.) Também não devem enviar *Relatórios de Qualificações Pessoais* (S-326) ao visitar as congregações.

REMOÇÕES

15. Se um irmão não estiver à altura do elevado padrão que se espera de um superintendente de circuito substituto designado, o superintendente de circuito deve primeiro falar com ele em particular e aconselhá-lo no que for necessário. Ele deve deixar claro que tem interesse pessoal no irmão e que seu objetivo é ajudá-lo a servir melhor como superintendente de circuito substituto. Deve dar a ele a oportunidade de melhorar durante algum tempo e elogiá-lo pelo progresso que fizer. O Departamento de Serviço deve ser informado do conselho dado e da reação do irmão. Se, depois de repetidos esforços para ajudar o irmão, o superintendente de circuito estiver conven-

cido de que ele não se qualifica mais, o superintendente de circuito deve informar o Departamento de Serviço, fornecendo todos os detalhes e sua recomendação. Ele deve dizer se o irmão concorda ou não com a recomendação. Se o irmão não concordar e desejar escrever uma carta à parte, o superintendente de circuito a incluirá na correspondência enviada ao Departamento de Serviço.

16. Se um substituto designado achar necessário deixar o serviço de pioneiro, isso não o desqualifica automaticamente de continuar a servir como superintendente de circuito substituto. Mas o Departamento de Serviço deve ser informado. Se um superintendente de circuito substituto ficar noivo, deve informar imediatamente o Departamento de Serviço e dizer se deseja ou não continuar na designação de substituto. Se um substituto aprovado for removido do cargo de ancião, falecer ou por algum outro motivo não puder mais servir, o superintendente de circuito deve informar imediatamente o Departamento de Serviço, indicando de forma clara que o irmão servia como superintendente de circuito substituto. Um irmão deixa de ser superintendente de circuito substituto quando completa 80 anos de idade.

MUDANÇA DE CIRCUITO

17. Quando um irmão que serve como substituto se muda para outro circuito, antes de poder ser novamente usado nessa função, ele precisa ter uma carta favorável de seu superintendente de circuito anterior. A carta deve recomendar que ele continue servindo como superintendente de circuito substituto *e* que seja redesignado como ancião na nova congregação. Assim, quando um substituto se mudar do circuito, o superintendente de circuito anterior deverá informar o Departamento de Serviço sobre o novo endereço e a nova congregação do substituto. Deve mencionar claramente se recomenda o irmão para continuar servindo como substituto. Se a recomendação for favorável, ele deve explicar brevemente por quê. Se não for favorável, ele deve se reunir em particular com o irmão e explicar o por quê. Na correspondência enviada ao Departamento de Serviço, o superintendente do circuito anterior deverá explicar (1) suas razões para não recomendá-lo, (2) os conselhos que deu a ele e quando deu esses conselhos e (3) se o irmão concorda com a recomendação de deixar de servir como substituto. Se ele não concorda e deseja escrever uma carta à parte, o superintendente de circuito a enviará junto com sua correspondência ao Departamento de Serviço.

18. Se um superintendente de circuito substituto mudar de circuito e tiver uma recomendação favorável para que continue a servir como substituto, o Departamento de Serviço informará o novo superintendente de circuito sobre a chegada desse irmão ao circuito. Essa notificação explicará que, depois de ser designado ancião na nova congregação, ele poderá voltar a servir como superintendente de circuito substituto. Depois de ele ser designado ancião, estando assim

aprovado para servir como substituto, não será necessária nenhuma correspondência adicional para confirmar sua designação. Mas, se um irmão que era substituto se mudar para o circuito e não for redesignado como ancião na nova congregação, o novo superintendente de circuito deve informar o Departamento de Serviço. Ele deve deixar claro que o irmão era superintendente de circuito substituto e explicar por que ele não foi redesignado como ancião.

MUDANÇA DOS LIMITES DO CIRCUITO

19. Se um superintendente de circuito substituto for deslocado para outro circuito por causa de um ajuste nos limites do circuito, o Departamento de Serviço transferirá a designação do irmão para o novo circuito e notificará os superintendentes de circuito a respeito.

RECOMENDAÇÃO DE NOVOS SUPERINTENDENTES DE CIRCUITO EFETIVOS

20. Recomendações de irmãos para o serviço de circuito são feitas por meio do *Relatório de Qualificações Pessoais* (S-326). Os mesmos requisitos para recomendar superintendentes de circuito substitutos devem ser usados ao recomendar novos superintendentes de circuito efetivos. (Veja 21:1-7.) O superintendente de circuito deve incluir cópias dos *Registros de Publicador de Congregação* (S-21) que mostrem as atividades do marido e da esposa nos últimos dois anos de serviço. Se um substituto tiver potencial para servir como superintendente de circuito efetivo, mas não tiver cursado a Escola de Treinamento Ministerial, a Escola Bíblica para Irmãos Solteiros, a Escola Bíblica para Casais Cristãos, a Escola para Evangelizadores do Reino (EER) ou a Escola Bíblica de Gileade da Torre de Vigia, ele deve ser incentivado a preencher uma petição para cursar a EER. As recomendações para que um irmão sirva como superintendente de circuito efetivo devem ser atualizadas anualmente. Mesmo que o superintendente de circuito seja novo na designação, deve ficar à vontade para enviar recomendações.

21. Antes de recomendar um irmão, os superintendentes de circuito devem considerar o seguinte: Ele tem o desejo sincero de servir, ou está à procura de destaque? É trabalhador zeloso e produtivo no campo, ou tem pouco entusiasmo pelo serviço de pioneiro? Participa em todos os aspectos do ministério? Conhece bem os procedimentos da organização? Tem bom senso para julgar? É um bom instrutor? É conhecido como um homem que é humilde, tem discernimento e está disposto a escutar os outros? Apoia os padrões de Jeová em vez de insistir em suas próprias opiniões? Essas qualidades são importantes principalmente por causa da responsabilidade que o superintendente de circuito tem, de designar e remover anciãos e servos ministeriais. (Atos 14:23) Ele tem feito boas partes em assembleias de circuito e em congressos? Qual é a classificação dele como orador de congresso? Coloca os interesses de outros e os de Jeová à frente

dos dele? Está disposto a suportar dificuldades ou desconforto? Está disposto a ficar hospedado nas casas dos irmãos, se necessário? A esposa concorda de coração com a decisão de entrarem nessa modalidade de serviço, ou só concorda para agradar o marido?

22. Os recomendados devem ter boa saúde e estar em condições de servir em regiões com diferentes climas, em qualquer parte do país, sem se queixar. Se tiverem responsabilidades familiares ou problemas de saúde ainda não resolvidos, é melhor aguardar até que isso seja resolvido antes de recomendá-los para mais privilégios.

23. Os superintendentes de circuito devem informar o Departamento de Serviço a respeito de irmãos espiritualmente qualificados que têm potencial para o serviço de circuito efetivo e sabem falar bem outro idioma. Os irmãos que são recomendados para servir como superintendentes de circuito devem ter a experiência, a humildade, a compaixão e o discernimento necessários para lidar com uma grande variedade de pessoas, costumes e situações.

24. Os superintendentes de circuito precisam tomar cuidado com a maneira de incentivar os irmãos a alcançar o privilégio. O simples fato de um irmão ser superintendente de circuito substituto não significa necessariamente que será usado no serviço de circuito efetivo. Assim, os superintendentes de circuito nunca devem dizer a um irmão que o recomendaram para o serviço de circuito efetivo. Isso poderia criar expectativas indevidas no irmão e levá-lo a fazer mudanças radicais, como vender sua casa ou seu negócio. Se esse irmão não for usado, isso provavelmente vai causar desapontamentos e problemas. Assim, os superintendentes de circuito devem incentivar os substitutos a se contentar com os privilégios que têm e, ao mesmo tempo, a se manter à disposição, em condições de aceitar mais privilégios se surgir a oportunidade de ele servir como superintendente de circuito efetivo.

25. Se a Comissão de Filial concordar com a recomendação de um irmão que tem potencial para servir como superintendente de circuito efetivo, o Departamento de Serviço providenciará que ele receba de um treinador aprovado mais treinamento e avaliação, conforme descrito no documento *Orientações para o Treinamento de Prospectivos Superintendentes de Circuito* (S-384).

CAPÍTULO VINTE E DOIS

Dias de ausência

1. O Corpo Governante providenciou que os superintendentes de circuito e suas esposas recebam dias de ausência todo ano de serviço, para terem tempo disponível não só para descanso e descontração, mas também para cuidarem de assuntos pessoais e familiares. Assim, é bom planejar bem o uso dos dias de ausência.

COTA BÁSICA DE DIAS DE AUSÊNCIA

2. No começo de cada ano de serviço (1.° de setembro), são creditados automaticamente para cada pessoa 12 dias de ausência, que podem ser usados em qualquer período depois disso. Se um irmão que ainda não está no serviço de tempo integral especial for designado para o serviço de circuito depois de 1.° de setembro, ele receberá dias de ausência conforme o número de meses inteiros que ainda faltam até o fim do ano de serviço corrente. Por exemplo, quem começa o serviço de circuito em 1.° de março recebe 6 dias de ausência ao entrar para o serviço, 1 dia para cada mês completo, de março a agosto. A pessoa que é transferida de outra modalidade de serviço de tempo integral especial para o serviço de circuito não perde os dias de ausência que já acumulou.

DIAS DE AUSÊNCIA ADICIONAIS

3. Além da cota básica de dias de ausência, a pessoa também tem o direito de receber dias de ausência adicionais em cada ano de serviço. Ela pode atingir o máximo de 30 dias de ausência como crédito total anual. Há três tipos de crédito de dias de ausência adicionais, que são explicados nos parágrafos a seguir. Todos os dias de ausência adicionais para os que estão no serviço de tempo integral especial são creditados em 1.° de setembro. Se a pessoa começar o serviço de tempo integral especial depois de 1.° de setembro, ela receberá os dias de ausência adicionais proporcionais ao número de meses inteiros que ainda faltam até o fim do ano de serviço corrente.

4. O primeiro tipo é o crédito por tempo de serviço. Ele se baseia no número de anos em que a pessoa está no serviço de tempo integral. Todo ano ela recebe um dia de ausência adicional para cada dois anos que já completou no serviço de tempo integral. Considere dois exemplos. Um irmão que já completou dois anos de serviço de tempo integral recebe, em 1.° de setembro, a cota básica de 12 dias de ausência mais 1 dia adicional por seu tempo de serviço, totalizando 13 dias de ausência. Uma irmã que completou 15 anos de serviço de tempo integral recebe a cota básica de 12 dias de ausência mais 7 dias adicionais por seu tempo de serviço, totalizando 19 dias de ausência. Se a pessoa tiver um ou mais períodos de interrupção em seu serviço de tempo integral, o tempo de serviço considerado será o total combinado dos anos em que serviu em designações de tempo integral.

5. O segundo tipo é o crédito por idade. Alguns superintendentes de circuito ou suas esposas não estão no serviço de tempo integral há muitos anos e, por isso, não recebem muitos dias de ausência adicionais por tempo de serviço. Conforme mostra a tabela a seguir, os que têm 45 anos ou mais têm direito ao crédito por idade. Por exemplo, os que fizerem 45 anos de idade antes de completar 12 anos de serviço de tempo integral receberão 6 dias de ausência adicionais naquele ano, como se já tivessem completado 12 anos de tempo integral. Os que fizerem 65 anos de idade antes de completar 36 anos de serviço de tempo integral receberão o número máximo de 18 dias de ausência adicionais todo ano. Assim como o crédito por tempo de serviço, o crédito por idade aumenta progressivamente a cada dois anos, até que a pessoa atinja o máximo de 30 dias de ausência por ano. Em 1.° de setembro, a pessoa receberá o crédito que for maior, por tempo de serviço ***ou*** por idade.

Idade em 1.° de setembro	**Dias de ausência adicionais**
45-46	6
47-48	7
49-50	8
51-52	9
53-54	10
55-56	11
57-58	12
59-60	13
61-62	14
63-64	15
65-70	18

6. O terceiro tipo é o crédito por serviço no estrangeiro. Alguns superintendentes de circuito talvez se qualifiquem para receber em 1.° de setembro o crédito por serviço no estrangeiro, de 7 dias de ausência adicionais. Esse crédito de 7 dias adicionais é acrescentado à cota básica de dias de ausência e aos dias de ausência adicionais por tempo de serviço ou por idade, conforme descrito nos parágrafos anteriores. Mas, assim como os outros, os que se beneficiarem desse crédito por serviço no estrangeiro não receberão mais que 30 dias de ausência por ano de serviço.

COMO USAR OS DIAS DE AUSÊNCIA

7. Os superintendentes de circuito devem informar ao Departamento de Serviço com antecedência as datas em que usarão seus dias de ausência, utilizando o formulário *Aviso de Ausência ou Doença* (S-305). (Veja 17:38-40.) O superintendente de circuito deve informar o Departamento de Serviço sobre como ele poderá ser contatado caso surja uma situação urgente.

8. Os dias de ausência que não forem usados durante o ano de serviço podem ser acumulados de um ano para outro. Mas a regra geral é que não se podem adiantar dias de ausência que só seriam creditados no ano de serviço seguinte. Já houve raras ocasiões em que se abriu uma exceção por motivos justos. Os que estão no serviço de tempo integral especial são incentivados a planejar cuidadosamente o uso dos dias de ausência dentro do limite dos dias de ausência já creditados. Em vez de usar todos os dias de ausência ou a maior parte deles logo nos primeiros meses do ano de serviço, é sábio guardar alguns dias para imprevistos que podem surgir mais tarde.

9. Os dias de ausência não podem ser transferidos para outra pessoa, com exceção dos casais, que podem dividir os dias de ausência entre si.

10. Quando um superintendente de circuito tira uma semana de ausência, Betel debita 5 dias do período de ausência acumulado. Os superintendentes de circuito não devem programar dias de ausência durante uma semana de visita regular a uma congregação, a menos que sejam escolhidos como congressistas para assistir a um congresso internacional ou especial. (Veja 4:19; 5:11; 7:5.) Qualquer exceção a isso deve ser aprovada pelo Departamento de Serviço.

11. É melhor que o superintendente de circuito e sua esposa tirem ausência juntos. Isso dá um bom exemplo para os irmãos. Não convém que o superintendente de circuito tire ausência enquanto a esposa fica servindo como pioneira. Mas, se for necessário que a esposa tire ausência para cuidar de assuntos familiares necessários e não houver necessidade de o marido acompanhá-la, o superintendente de circuito deve explicar a situação para o Departamento de Serviço e pedir uma exceção.

12. Não é necessário que o superintendente de circuito e sua esposa usem seus dias de ausência para se mudar para uma nova designação. Betel determina quanto tempo é necessário para fazer a mudança, conforme as circunstâncias.

CAPÍTULO VINTE E TRÊS

Esposas de superintendentes de circuito

1. As esposas de superintendentes de circuito têm um privilégio de serviço notável e podem ser de muita ajuda ao servirem com o marido. Mas o serviço de circuito envolve desafios específicos e circunstâncias incomuns. O superintendente de circuito precisa ajudar a esposa a manter a alegria e o equilíbrio em sua designação. Ele deve reservar tempo toda semana para a adoração em família. Todo superintendente de circuito deve ler e estudar regularmente a Bíblia com a esposa para ajudá-la a continuar sempre forte em sentido espiritual.

2. Quando as esposas de superintendentes de circuito mostram calma, brandura e amor, são sorridentes e não se queixam, elas ganham o apoio e a confiança de outros. Elas devem dar bom exemplo para outros seguirem. O superintendente de circuito deve ajudar a esposa a ser zelosa no serviço de campo, a dar comentários significativos nas reuniões congregacionais e a mostrar respeito pela chefia por servir de acordo com a direção dele.

3. A esposa do superintendente de circuito deve acompanhá-lo e participar ao máximo nas atividades programadas ao visitar as congregações, a menos que as circunstâncias a impeçam de fazer isso. É preferível que ela trabalhe com irmãs e com publicadores mais jovens. Embora não necessariamente seja impróprio que ela acompanhe um irmão no serviço de campo, isso raramente é necessário em vista do número de irmãs disponíveis. Todo superintendente de circuito deve reservar tempo regularmente para acompanhar a esposa nos vários aspectos do ministério.

4. Há ocasiões em que uma irmã talvez procure a esposa do superintendente de circuito para considerar um problema pessoal. Nesses casos, a esposa do superintendente de circuito precisa ter cuidado para não se envolver em assuntos que devem ser cuidados por seu marido ou pelos anciãos locais. — Veja 19:6.

5. O superintendente de circuito deve ter bastante cuidado para não divulgar assuntos confidenciais à esposa. Isso pode acontecer sem querer se ele considerar assuntos confidenciais (pessoalmente ou por telefone) quando ela estiver por perto. O superintendente não deve pedir que a esposa digite relatórios ou cartas que contenham informações confidenciais ou outros assuntos congregacionais. Se ela ficar sabendo de algo confidencial, isso a colocará sob pressão para manter sigilo. Não é bom colocar esse peso sobre ela. — Veja 5:28.

6. Se Betel orientar o superintendente de circuito a apresentar um vídeo à congregação, ele será o responsável pela apresentação.

Se precisar de alguém para ajudá-lo a montar ou operar o equipamento, deve escolher um irmão habilidoso e confiável.

7. A esposa do superintendente de circuito não deve se ausentar da designação, a menos que seu marido tenha obtido permissão do Departamento de Serviço. (Veja 8:1.) A presença dela contribui significativamente para as visitas. Assim como se dá com o superintendente de circuito, recomenda-se que a esposa se concentre em ajudar os membros da congregação que está sendo visitada na semana. — Veja 19:7-8.

APÊNDICE A

Veículos

1. Se o coordenador do corpo de anciãos ou algum outro ancião pedir ao superintendente de circuito que ele apresente suas despesas da semana, incluindo despesas de transporte não cobertas por Betel (como transporte público, viagens de barco, etc.), ele poderá fazer isso. Deverá também fornecer os comprovantes das despesas. Não é necessário que os anciãos apresentem uma resolução à congregação. Essas despesas são consideradas despesas operacionais recorrentes. Todas as demais despesas com veículos, pessoais ou da Associação, devem ser apresentadas ao Setor de Ministros em Campo, do Departamento de Serviço. Os superintendentes de circuito devem sempre seguir as instruções mais recentes da Comissão de Filial sobre o assunto.

APÊNDICE B

Arquivo do circuito

1. O superintendente de circuito deve manter um arquivo bem organizado com informações sobre as atividades do circuito. Os seguintes itens devem ser mantidos no arquivo do circuito:

(1) Cópias dos últimos cinco *Relatórios sobre a Visita do Superintendente de Circuito à Congregação* (S-303)

(2) Cópias de todas as cartas de designação e de remoção de anciãos e servos ministeriais dos últimos três anos. (As cartas referentes a congregações sem anciãos devem ser mantidas permanentemente. Se ocorrer uma remoção numa congregação sem anciãos, também se deve manter no arquivo uma breve explicação do motivo da remoção.)

(3) Registros sobre assuntos judicativos de congregações sem anciãos

(4) Lista de irmãos qualificados para cuidar de partes em assembleias

(5) Cópia das avaliações recentes de oradores e intérpretes para congressos

(6) Cópia mais recente da carta enviada ao Departamento de Serviço com a lista de anciãos qualificados para cuidar de assuntos complexos

(7) Recomendações de instrutores para a Escola do Serviço de Pioneiro

(8) Lista mais recente da equipe de organização da assembleia e lista de outros irmãos qualificados para designações de trabalho em congressos

(9) Lista de telefones dos superintendentes de outros circuitos que visitam congregações que usam o mesmo Salão do Reino de congregações do circuito

(10) Lista dos superintendentes de circuito substitutos, com informações de contato

(11) Correspondência sobre formados na Escola de Evangelizadores do Reino no circuito

(12) Lista de irmãos com potencial para maiores privilégios, com comentários sobre como eles podem receber ajuda adicional. O superintendente de circuito deve se certificar de que os superintendentes de circuito substitutos não tenham acesso a essa seção do arquivo do circuito.

(13) Registro da sequência em que as congregações foram visitadas nos 12 meses precedentes

(14) Informações sobre problemas pendentes, incluindo o que mais se pode fazer para ‘corrigir as coisas que precisam ser endireitadas’. — Tito 1:5.

(15) Informações sobre Comissões de Ligação com Hospitais

(16) Cópia do último *Relatório da Assembleia de Circuito* (S-318)

(17) *Acordos de Liberação da Inspeção do Local* (CO-14), se aplicável

2. Uma vez por ano, os superintendentes de circuito devem eliminar do arquivo itens desnecessários. Geralmente a correspondência de rotina pode ser eliminada depois de cinco anos, a menos que haja alguma outra instrução específica sobre isso.

APÊNDICE C

Roteiro para verificação das contas da congregação

- ☐ Verifique as duas últimas auditorias das contas. As contas da congregação estão sendo verificadas regularmente de acordo com as instruções mais recentes? Foram usados irmãos diferentes para fazer auditorias consecutivas? Se algum problema foi indicado nos relatórios de auditoria, confirme com o coordenador do corpo de anciãos se os problemas já foram considerados com o secretário e o servo de contas, e se esses problemas já foram corrigidos.
- ☐ O último extrato bancário foi devidamente comparado de acordo com o que diz o documento *Instruções para as Contas da Congregação* (S-27)?
- ☐ A congregação tem uma resolução aprovada para fazer donativos mensais para apoiar a construção mundial de Salões do Reino e de Salões de Assembleias? A congregação tem resoluções aprovadas para fazer donativos para o Programa Mundial de Auxílio? A congregação tem resoluções aprovadas para fazer donativos para o Programa de Ajuda para Superintendentes de Circuito?
- ☐ Os donativos para a obra mundial, tanto das caixas de donativos como da resolução da congregação, estão sendo enviados a Betel todo mês?
- ☐ Calcule o saldo médio da congregação, dos últimos três meses. (Veja o *Relatório Mensal de Contas da Congregação* [S-30].) O saldo médio está de acordo com a recomendação de Betel, de manter apenas o valor necessário para as despesas operacionais da congregação e do Salão do Reino? Se o saldo parecer maior do que o necessário, incentive os anciãos a avaliar a possibilidade de contribuir com esses fundos excedentes para a organização.
- ☐ Ao visitar uma congregação de contato que tem a escritura de propriedade do Salão do Reino e o compartilha com outra(s) congregação(ões), verifique as contas da Comissão de Manutenção do Salão do Reino usando como base os pontos acima que se aplicam.

APÊNDICE D

Pontos a considerar ao fazer designações e remoções

(1 Tim. 3:1-13; Tito 1:5-9; Tia. 3:17, 18; 1 Ped. 5:2)

Antes de fazer designações de anciãos e servos ministeriais, considere o seguinte, lembrando-se de que cada irmão deve estar razoavelmente à altura dos requisitos bíblicos (*sfl* 8:1-2):

☐ **Experiência e madureza**

- Tem idade e experiência de vida suficientes e o respeito da congregação? — *tg* 17:10-11; *sfl* 8:5; *km* 05/00 p. 4; *w89* 01/07 p. 29.
- É batizado há pelo menos um ano? — *w11* 15/04 p. 11 par. 11.
- Se é batizado há muitos anos, por que está sendo recomendado só agora?

☐ **Família**

- Esposa e filhos que moram em casa são bons exemplos? — *sfl* 8:4; *w96* 15/10 p. 21 pars. 6-7; *w88* 01/03 p. 24 par. 5.
- Tem um programa regular de adoração em família? — *sfl* 8:4.
- Seu casamento tem base bíblica? — *sfl* 8:8; 12:10-12, 71-76.
- Se é separado ou divorciado, quais são as circunstâncias? — *sfl* 8:9.

☐ **Atividades no ministério**

- Sua participação é significativa e zelosa? — *sfl* 8:3; *od* p. 51 par. 6.
- Sua participação é limitada por causa de outras obrigações espirituais ou projetos da organização? — *tg* 17:25; *sfl* 23:24-25.

☐ **Examinado quanto à aptidão**

- Mostra ser um homem espiritual? — *sfl* 8:3.
- Cuida de responsabilidades? — *od* p. 52 par. 9; *km* 05/00 p. 4.

☐ **Ponto de vista dos anciãos**

- A recomendação é unânime? — *sfl* 1:10-11.

☐ **Problemas no passado**

- Foi repreendido nos últimos três anos ou readmitido nos últimos cinco anos? — *sfl* 8:7; *w90* 01/09 p. 24 par. 5.

- Recuperou a confiança perdida por causa de conduta errada no passado? Sem dúvida melhorou no que antes era um ponto fraco? — *tg* 17:13; *sfl* 8:7-8, 10.
- Viu pornografia? — *sfl* 13:5-6.
- Foi acusado de abuso de menores? — *sfl* 14:24.

Antes de fazer designações de **anciãos,** pedimos que considere ***também*** o seguinte:

☐ **Pastoreio**

- Recebeu treinamento dos anciãos? — *tg* 17:10; *sfl* 25:4-6.

☐ **Ensino**

- É capaz de ensinar da tribuna ou em particular? — *tg* 17:4; *w90* 01/09 p. 27 par. 20.

☐ **Problemas no passado**

- Se foi removido do cargo de ancião, deveria servir primeiro por um tempo como servo ministerial? — *sfl* 8:10; 13:8.

Antes de **remover** do cargo um ancião ou um servo ministerial, considere o seguinte:

☐ Há base bíblica suficiente para a desqualificação? — *sfl* 8:22-30.

☐ Há duas testemunhas para confirmar a acusação?

☐ Há motivos justos que afetam a média de serviço de campo, a assistência às reuniões, etc.? — *tg* 17:25; *sfl* 23:34, 25.

☐ Os anciãos deram conselhos firmes e amorosos? — *tg* 17:28; *sfl* 8:31.

☐ Existe base para mostrar consideração especial por causa do serviço fiel prestado durante muitos anos? — *sfl* 8:31.

☐ O irmão concorda com a decisão? — *tg* 17: 24.

APÊNDICE E

Carta-modelo de designação e remoção

JOÃO S. DE CIRCUITO, SP-061
Rua do Salão, 123, Alguma Cidade, SP, 12345-678
6 de setembro de 2014

CORPO DE ANCIÃOS
CONGREGAÇÃO CENTRAL DAS TESTEMUNHAS DE JEOVÁ,
ALGUMA CIDADE, SP
A/C DAVI COORDENADOR
RUA PRINCIPAL, 345
ALGUMA CIDADE, SP, 12345-678

Ref.: Designação e remoção de anciãos e servos ministeriais

Prezados irmãos:

Confirmo que fiz a(s) seguinte(s) designação(ões) de **ancião(s):**

João André Ancião (CCA)
Tiago Alan Idoso Júnior

Confirmo que fiz a(s) seguinte(s) designação(ões) de **servo(s) ministerial(is):**

Davi Roberto Servo

Confirmo que **removi** o(s) seguinte(s) irmão(s) do cargo de ancião ou servo ministerial:

Tiago Miguel Publicador

Aceitem meu amor cristão.

Seu irmão,

João S. de Circuito
João S. de Circuito, SP-061

APÊNDICE F

Cuidados de saúde

1. Nosso amoroso Pai celestial, Jeová, dá muito valor a seus servos leais. Ele conhece cada um deles nos mínimos detalhes. (Mat. 10:30) Ele vê as dificuldades que vocês enfrentam, não importa a sua idade, e sabe quais são as suas necessidades físicas, emocionais e espirituais. Usando o espírito santo e a organização, ele sempre dá poder aos que estão fracos. (2 Cor. 12:7-10) Quando lemos na Bíblia sobre os vários problemas que os servos de Jeová passaram, podemos ver como Jeová os encheu de poder. Se Jeová os fortaleceu, vai fortalecer você também.

2. Cada um de nós é o principal responsável por cuidar da própria saúde. Mesmo assim, nossos irmãos no mundo inteiro, com seus donativos, cobrem a maior parte dos custos para cuidar da nossa saúde, e todos nós somos profundamente gratos pela generosidade deles. Como podemos mostrar nossa gratidão pela ajuda que recebemos? Algumas maneiras são: ter uma boa alimentação, fazer exercícios físicos, não ser competitivos demais em atividades esportivas, descansar o suficiente e cuidar da higiene bucal. Também é bom termos mente aberta quanto a tratamentos de qualidade com os quais talvez não estejamos acostumados.

3. Supervisionado pela Comissão de Filial, o Departamento de Cuidados de Saúde (HCD, sigla em inglês) se esforça muito para encontrar assistência médica de qualidade para vocês e, ao mesmo tempo, procura reduzir os custos envolvidos. Por exemplo, os servos de tempo integral especial usam o sistema público de saúde para obter tratamento de qualidade sempre que possível. Às vezes conseguimos negociar descontos com alguns prestadores de serviços de saúde. Quando necessário, o Global Health Care Office (Escritório Mundial de Cuidados de Saúde) é consultado para indicar opções de serviços de saúde em outra cidade ou país. Em alguns casos, consegue-se encontrar assistência médica de qualidade fora do território da filial, e uma comissão do Corpo Governante aprova a prestação desse serviço. Mas, se você preferir um prestador de serviços de saúde ou um tratamento mais caro, talvez você mesmo precise pagar a diferença. De modo geral, espera-se que qualquer procedimento, medicamento ou exame tenha sido prescrito ou solicitado por um profissional autorizado da área de saúde. Além disso, deve-se obter a permissão da filial ***com antecedência*** para que ela cubra os custos envolvidos. Entre em contato com o HCD se tiver alguma dúvida sobre como ter acesso a cuidados de saúde aprovados.

4. Alguns superintendentes de circuito que servem no estrangeiro pedem para realizar consultas médicas quando visitam seu país de origem. Quando o custo não é problema, esses pedidos geralmente são aprovados. Mas existem muitas vantagens em usar prestadores

de serviços de saúde disponíveis no país de sua designação. A principal delas é poder receber mais rapidamente os cuidados necessários. Outra vantagem é não precisar usar o período de ausência para realizar consultas médicas, visto que é importante usar esse tempo para descansar e visitar familiares e amigos. Levando em conta esses fatores, talvez você conclua que é melhor considerar o assunto com a sua filial e pedir uma lista de prestadores de serviços de saúde de qualidade que fiquem próximos de sua designação. Sabemos que, em algumas situações, é realmente necessário pedir para realizar um tratamento em outro país. Mas pedimos que você analise as orientações deste apêndice antes de fazer um pedido desse tipo. Lembre-se também de que esses pedidos são analisados e aprovados caso a caso. Se você concluir que é necessário pedir tratamento de saúde fora do território da sua filial, faça isso ***bem antes*** de programar uma viagem.

5. Se surgir uma emergência médica durante uma viagem a outro país, faça o que for necessário para cuidar dessa emergência e entre em contato assim que possível com o HCD da filial que supervisiona a obra naquele país, para que eles possam ajudá-lo. Também seria bom informar assim que possível a filial que cuida do território onde você serve, para que eles possam ajudá-lo a cuidar de qualquer assunto pendente relacionado à emergência. Se quiser obter as informações de contato da filial que cuida do território que você vai visitar, poderá pedi-las na sua filial.

APÊNDICE G

Impostos

1. Todo ano, a Receita Federal do Brasil publica quais são os critérios que obrigam os contribuintes a prestar a Declaração de Ajuste Anual, definindo assim se será necessário ou não prestar informações fiscais sobre ganhos e situação patrimonial. Se necessário, você poderá entrar em contato com o Departamento Financeiro da filial para pedir o informe de rendimentos anuais. Depois que você faz o pedido do informe, o Departamento Financeiro vai enviá-lo todo ano, até que você peça que esse envio não seja mais feito.

2. Os superintendentes de circuito são classificados pela Receita Federal do Brasil e pelo Instituto Nacional do Seguro Social (INSS) como membros de ordem religiosa, dessa forma se enquadrando como contribuintes individuais para fins previdenciários. A ajuda de manutenção repassada aos superintendentes de circuito não é um valor remuneratório (salário) nem valor recebido por serviço prestado. A ajuda de manutenção tem como objetivo apenas cobrir as necessidades básicas dos ministros ordenados. Assim, os valores da ajuda de manutenção são classificados pela Receita Federal do Brasil como "isentos ou não tributáveis".

3. Se as autoridades fiscais questionarem você sobre ganhos financeiros ou sobre a relação entre você e a Associação das Testemunhas Cristãs de Jeová (ATCJ), é recomendável que você responda de forma clara e exata, respondendo somente ao que as autoridades perguntarem. (Mat. 10:16) Nessa situação, você poderá explicar que o vínculo entre o superintendente de circuito e a ATCJ é de natureza religiosa e ordenada, com base num voto de obediência e pobreza.

Apêndice H

Assuntos diversos

ROMPIMENTO UNILATERAL DE NOIVADO

1. Normalmente, não é necessário que os anciãos investiguem um rompimento unilateral de noivado, a menos que aquele que rompeu o noivado tenha um privilégio especial, a pessoa prejudicada se queixe, ou vários membros da congregação fiquem perturbados, fazendo com que percam o respeito por quem rompeu o noivado. Os anciãos precisam ter bom senso ao decidir se a pessoa seria desqualificada. Havia motivos válidos para o rompimento, ou a pessoa não reconhece a seriedade do noivado? (Quanto a exemplos de motivos válidos para o rompimento de um noivado, veja *A Sentinela* de 1.° de novembro de 1975, páginas 671 a 672, e *A Sentinela* de 15 de março de 1969, páginas 190 a 191.) A congregação perdeu o respeito pela pessoa, de modo que ela não é mais encarada uma pessoa exemplar?

Índice

D

BRANCH ORGANIZATION
August 2018

This material in *Branch Organization* should not be copied or duplicated except with the permission of the Branch Committee.

Printed in U.S.A. *bo*-E

Prologue

Dear Committee Member:

This publication is designed to provide unified theocratic direction to Branch and Country committee members worldwide. This manual also serves as a helpful reference for Governing Body members, helpers to Governing Body committees, and headquarters representatives. Each brother who is provided with a copy of this manual should read it thoroughly from time to time so as to stay up-to-date with theocratic policies and procedures. Elders at Bethel should be foremost in recognizing theocratic instructions, studying them, and applying them diligently.—Gen. 6:22; Ex. 7:6; 39:32; Josh. 1:8; 14:5; Prov. 1:5; John 14:31; 1 Cor. 4:17; Jas. 1:22.

Branch and Country committee members should especially be well acquainted with organizational instructions so that they can help others at Bethel and in the field to accomplish their ministry fully. (2 Tim. 4:5) If because of legal restrictions or some other exceptional circumstance it appears to the committee that a particular organizational policy or procedure cannot be implemented locally, the committee should explain matters clearly in writing to the Governing Body or to the appropriate Governing Body committee and await further direction.

Each Branch and Country committee member is to be provided with a personal copy of this manual. If it will be helpful to him, a committee member may also obtain a personal copy of *Branch Organization* in another language if available. If a brother who serves as a secretary to your committee or to a committee member needs the manual for his work, he too may receive it. This approval applies to printed or electronic versions of *Branch Organization* in any language, including access in the Bethel edition of *Watchtower Library.* Care should be taken to ensure that the material is made available only to these authorized brothers, since the content of this manual is confidential and is not to be shared with those outside of Bethel.

The portions of this manual that apply to a Bethel department should be made available to the department overseer. In turn, any *Branch Organization* instructions that apply to those working in the department should be made available to the members of the department.

When revisions to this manual are received, the updated pages should be placed in the manual and the old pages promptly destroyed. At times, a letter from the Governing Body or one of its committees will set forth updated direction that will supersede the direction herein until revised *Branch Organization* pages are made available. All should be alert to follow the latest instructions.

In addition to being acquainted with this manual, committee members should keep up-to-date with the Scriptural principles and theocratic direction provided in *Dwelling Together in Unity,* the *Watchtower* and *Awake!* magazines, the *Life and Ministry Meeting Workbook, Organized to Do Jehovah's Will, "Shepherd the Flock of God"—1 Peter 5:2, Circuit Overseer Guidelines, Correspondence Guidelines,* and other policy materials. This includes letters that are sent to all branch offices and letters sent to individual branch offices in response to local needs.

Please be assured that we appreciate your hard work in looking after Kingdom interests in your part of the world field. (1 Pet. 5:2, 3) It is our prayer that Jehovah will grant you "the wisdom from above" to care properly for your many responsibilities, all to the praise of our Great Shepherd.—Jas. 3:17, 18; Ps. 23:1.

Your brothers,

Governing Body
of Jehovah's Witnesses

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Table of Contents

Chapters | **Paragraphs**

Chapters **Paragraphs**

Chapters **Paragraphs**

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GOVERNING BODY AND GOVERNING BODY COMMITTEES

1. Governing Body: The Governing Body of Jehovah's Witnesses is made up of brothers who are anointed servants of Jehovah God. They have the responsibility for giving direction and impetus to the Kingdom work. (Matt. 24:14, 45-47; Rev. 12:17) Like its first-century counterpart, the Governing Body today looks to Jehovah, the Universal Sovereign, and to Jesus Christ, the Head of the congregation, for direction in all matters. (1 Cor. 11:3; Eph. 5:23) The Governing Body is organized to take the lead as Jehovah directs it by holy spirit. The members of the Governing Body do not regard themselves as the leaders of Jehovah's people. Rather, like all anointed Christians on earth, they "keep following the Lamb [Jesus Christ] no matter where he goes."—Rev. 14:4.

2. The Bible says: "Let all things take place decently and by arrangement." (1 Cor. 14:40) The Governing Body obeys this direction by putting in place various helpful procedures and guidelines that ensure the smooth and orderly operation of the branch offices and the congregations. Responsible Christian men do their part by setting an example of obedience as they put such arrangements into effect. All Christians, especially overseers, should look to Jehovah for guidance and should pray regularly for his direction and blessing. All should show themselves "reasonable, ready to obey" those placed in oversight. (Jas. 3:17) Thus, each group, congregation, circuit, and branch is blessed with a united, orderly body of believers who reflect well on the happy God.—1 Cor. 14:33; 1 Tim. 1:11.

3. While the Governing Body delegates certain details or responsibilities to committees made up of its own members, to committees made up of other dedicated servants of God, or to instruments such as corporations and legal agencies, the Governing Body always takes the lead in promoting the smooth functioning of the organization and the unity of all of God's people.—Acts 6:1-6; 1 Tim. 1:3; Titus 1:5; Heb. 13:17; *w01* 1/15 pp. 28-31.

4. The Governing Body gives final approval for new publications as well as new audio and video programs.

5. The Governing Body cares for the appointment and deletion of Branch and Country committee members and designates the brother who will serve as the coordinator of the committee. It also appoints circuit overseers and country representatives. In most cases, such appointments are made based on recommendations received from the Branch Committee. The Governing Body also appoints helpers to Governing Body committees as well as headquarters representatives qualified to make branch visits.

6. The Governing Body may arrange for qualified men to care for theocratic assignments in any locality at any time. It is not bound by recommendations received from other elders. Such recommendations serve merely as a guide and may even be rejected for reasons known to the Governing Body. The Governing Body has the prerogative to use its discretion and look into any matters it deems necessary to examine with regard to the Kingdom work.

7. To oversee various aspects of the Kingdom work, six administrative Governing Body committees have been established. **[See Chart 1.1.]** Their responsibilities are as follows.

8. Coordinators' Committee: This committee oversees auditing, branch correspondence and communication standards, historical archive records and exhibits, legal matters and litigation, records management, and the development of news content for the jw.org Newsroom. This committee also supervises communication with government officials, the media, and academic institutions in order to convey an accurate picture of our beliefs and practices. It responds to disasters, outbreaks of persecution, and other emergencies affecting Jehovah's Witnesses anywhere in the world. In general, all computer-related issues are also cared for by this committee. However, the Writing Committee oversees matters having to do with the development and maintenance of computer programs and tools used to process and translate publications and to publish them in electronic format, including MEPS, the Watchtower Translation System (WTS), *Watchtower Library,* and jw.org.

9. Personnel Committee: This committee oversees the arrangements for the physical and spiritual welfare of Bethel family members earth wide. (Eph. 4:3; Phil. 2:1-5; Jas. 5:14-16) It oversees the selecting and inviting of new members of Bethel families, temporary volunteers, part-time and full-time commuters, remote servants and volunteers, construction servants and volunteers, full-time and part-time construction commuters, and Assembly Hall and Bible school facility servants and handles questions regarding their service. It also appoints expatriate Bethel family members, including Bethelites in foreign service.

10. Publishing Committee: This committee supervises the printing and shipping of Bible literature worldwide. It has oversight of printeries and properties owned and operated by the various corporations used by Jehovah's Witnesses. Funding for branches is approved and arranged for under the direction of the Publishing Committee. It has oversight of issues involving accounting, allowances, budgeting, global health-care arrangements for special full-time servants, humanitarian aid requests, insurance, purchasing, taxes, and other financial matters for branch facilities throughout the world, such as the purchase or sale of real estate, equipment, and vehicles. All *Branch Requests* (AB-3), *Nonliterature Branch Requests* (AB-3a), and other budget approvals are processed and approved under the direction of this committee. It oversees arrangements for the construction, renovation, and maintenance of all the organization's facilities, including branches, remote translation offices, missionary homes, schools, Kingdom Halls, and Assembly Halls.

11. Expenditures of up to USD 2,000,000 will be approved by the Publishing Committee. The Governing Body, however, is responsible for approving major real estate transactions and significant construction projects involving the expenditure of more than USD 2,000,000. In most cases, Branch Committees will present the details of such projects to the Publishing Committee, and thereafter, the matter will be presented to the Governing Body.

12. Service Committee: This committee supervises all areas of the evangelizing work comprising the activity of publishers, pioneers, and missionaries, as well as congregation organization and the shepherding activities of elders and circuit overseers. It appoints field missionaries and assigns them to areas of need. The Service Committee also provides guidance to branch offices as to the responsibilities of the Service Department. Hospital Information Services at world headquarters as

well as the activity of Hospital Information Desks, Hospital Liaison Committees, and Patient Visitation Groups is supervised by the Service Committee. Instructions on field service reporting are given by the Service Committee. It also assigns geographic locations to a particular branch office and outlines the program for periodic branch visits by headquarters representatives and branch shepherding visits by Governing Body members.

13. Service-related questions that cannot be handled by a Branch Committee and that might affect a publisher's standing in the congregation or an appointed individual's qualifications are referred to the Service Committee. Such matters include difficult cases having to do with the formation of judicial, appeal, and special committees.

14. While the Teaching Committee oversees the preparation of the *curriculum* for theocratic schools, the Service Committee provides direction to the branches on the *operation and scheduling* of the schools that are conducted within their branch territories. The Service Committee determines who may be invited to attend the Watchtower Bible School of Gilead and the School for Branch Committee Members and Their Wives.

15. Teaching Committee: This committee supervises the production of spiritual food that is delivered orally for the benefit of the worldwide brotherhood and supervises the format that is to be followed at congregation meetings. For example, it is directly involved in preparing the *Life and Ministry Meeting Workbook,* talk outlines, convention dramas, dramatic Bible readings, and convention chairman's introductions, as well as video publications posted on jw.org or broadcast through other means. These materials are used for dispensing instruction at Bethel spiritual programs, congregation meetings, circuit assemblies, and regional conventions. The Teaching Committee also oversees the organization of international, special, and regional conventions around the world as directed by the Governing Body. In addition, this committee supervises the Scriptural curriculum for seven theocratic schools, namely:

- Watchtower Bible School of Gilead
- School for Branch Committee Members and Their Wives
- School for Circuit Overseers and Their Wives
- School for Kingdom Evangelizers
- School for Congregation Elders
- Bethel Entrants' School
- Pioneer Service School

16. The Theocratic Schools Department works under the supervision of the Teaching Committee and assists in instructing students of the Watchtower Bible School of Gilead and the School for Branch Committee Members and Their Wives.

17. Besides reviewing and approving all new recommendations of Morning Worship chairmen and instructors of the School for Kingdom Evangelizers, the Teaching Committee also handles inquiries from branches regarding the above matters, including queries about alternate source material for the Congregation Bible Study in languages into which the main study publication has not yet been translated. The Teaching Committee reviews and approves programs for the dedication of new Assembly Halls and branch facilities, providing helpful guidelines for these events. Guiding principles are also given to the branches on how to conduct morning worship and the Bethel family *Watchtower* Study. In addition, outlines for Monday night lectures presented to the worldwide Bethel family each service year are reviewed and approved by this committee.

18. The Teaching Committee oversees Audio/Video Services, the Theocratic Schools Department, the WHQ Broadcasting Department, and the WHQ Travel Department. More specific information about each department is located in Chapter 7.

19. Writing Committee: This committee supervises the production of spiritual food in written and electronic form for our brothers and for the public in general. It also develops and maintains the organization's websites and oversees the translation work done throughout the earth. This includes the translation of audio and video programs from English into additional languages.

20. The publications that the Writing Committee supervises include Bibles, the *Watchtower* and *Awake!* magazines, all bound books, booklets, brochures, tracts, invitations, final copy for the *Life and Ministry Meeting Workbook,* and any revisions of these. It also supervises the production of public witnessing posters and unique branch materials, such as dedication and tour brochures and public relations materials. This committee also approves talk outlines and scripts for dramas. Additionally, the Writing Committee responds to questions about the meaning of certain scriptures and points presented in the publications, including general questions from the branches about doctrines or morals that do not deal with specific cases in which the standing of those in the congregations might be affected.

CHART 1.1

World Headquarters

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RESPONSIBILITY OF BRANCH COMMITTEE MEMBERS

1. The Governing Body appoints well-qualified elders to serve as members of a Branch Committee. Each Branch Committee oversees the preaching work in the field and the work in the branch office, <u>the remote translation offices, and any other remote facilities</u> within its assigned territory. As the representatives of the Governing Body in their assigned territory, Branch Committee members must faithfully implement and follow the direction coming from God's Word and "the faithful and discreet slave."—Matt. 24:45-47.

2. Each Branch Committee member must feel a deep sense of responsibility to Jehovah. Thus, he must work diligently to fortify and maintain his good relationship with God. He must be a diligent student of the Bible and be governed by its laws and principles in his personal and public life. (Josh. 1:8; Ps. 1:2) He must be zealous for the ministry. (2 Tim. 4:2) He must be a fine example in following Bethel rules, never feeling that he is above them. (Heb. 13:17) His deep love and respect for Jehovah fuels his desire to be faithful in little and in much. (Luke 16:10; 1 John 5:3) He recognizes that his appointment by holy spirit is a privilege and that it will be taken away if he neglects his spirituality. (1 Tim. 4:14-16) His humble mental attitude moves him to seek out and listen to the opinions of others, to take the lead in showing honor, and to be a peacemaker. (1 Ki. 22:19-23; Matt. 5:9; Rom. 12:10; Phil. 2:5-8; Jas. 3:17, 18) Like Christ Jesus, he finds joy in unselfishly serving the interests of his brothers. (Mark 6:31-34; John 13:14, 15; Phil. 2:4) Such dedicated spiritual men are truly gifts from Jehovah to shepherd his precious sheep.—Eph. 4:8, 11, 12; 1 Pet. 5:2, 3.

3. Each Branch Committee member should be able to give as well as to follow direction. He must keep up-to-date with the policies and direction from the Governing Body and help others in oversight at the branch office to do likewise. **[See Chart 2.1.]** While he will set a fine example in being willing to work along with his brothers at any task, he will not try to do all the work himself. He will delegate work in a responsible way, helping other spiritual men to be trained and to gain experience so that they too can shoulder weighty responsibilities.

4. Branch Committees also have the responsibility to keep the organization clean. (1 Cor. 5:11-13) They must be courageous in seeing to it that all unrepentant ones are removed from the congregation. Such courageous action builds up respect for the branch office and the Branch Committee. Our brothers should always feel welcome to come to the branch office with any concerns or problems that they may have and be confident that they will receive a hearing ear.—Prov. 21:13.

5. Dealing With People: Each member of the Branch Committee should always treat his fellow servants with love, kindness, respect, and dignity. (Eph. 4:32; 1 Pet. 4:17) He must manifest a warm and friendly disposition, being careful never to be harsh or unkind. (Eph. 4:31; Col. 3:8) If, on account of imperfection, he errs in word or deed, he will be quick to admit his fault and apologize. (Matt. 5:23-25) Following in the steps of Christ Jesus, he provides an

example in honoring others and pursuing peace.—Rom. 14:19; 1 Pet. 2:21.

6. Branch Committee members do not view themselves as superior to their brothers and thus do not desire to be served or feel entitled to special treatment. (Matt. 20:25-28; 23:6-12; 2 Cor. 1:24) As they seek to imitate Christ Jesus, their lowliness of mind makes them refreshing and upbuilding to those working under their oversight. —Matt. 11:28-30; Phil. 2:3.

7. Members of the Branch Committee should be willing to handle problems, taking time to hear both sides and being cautious never to leave even the impression of partiality or favoritism. (Deut. 13:14; Jas. 2:9) They must keep confidential those matters told them in confidence and not talk to their wives or others about individuals' problems or confidential matters of the organization.—Prov. 25:9.

8. Counsel should not be given hastily. (Prov. 18:13) If unsure of the counsel of God's Word, it is best to consult with others and do research before answering. (Prov. 15:22, 28) If a Branch Committee member has a tendency to speak hastily and later to change his mind as to the course he first advised, the brothers will soon lose confidence in his soundness of judgment. If we read directly from the Scriptures when offering counsel, we make clear that God's Word is the authority for making decisions and that we are not simply giving a personal viewpoint.—2 Tim. 3:16, 17.

9. If a Branch Committee member is a foreigner in the country where he serves, he should recognize that the local people have a measure of pride in their land, their culture, and their way of doing things. Whether a foreigner in the country or not, a Branch Committee member should never take the position that the people he serves are beneath him, speaking to them as inferiors. Instead, as their humble fellow servant, he must work hard to develop appreciation for the local people and their culture, being willing to adapt himself so as to win their love and respect.—1 Cor. 9:20-23.

10. Nothing contributes more to the happiness of our brothers than the conviction that they are loved and appreciated. (1 Cor. 8:1; 13:4-8) Continue to reflect Jehovah's great love for his sheep. To that end, **committee members should make regular personal visits to each department, speaking briefly with each worker, sharing words of appreciation and encouragement.**

11. Makeup of a Branch Committee: In small branches, it may be sufficient to have three members form the Branch Committee. However, in large branches with printing operations, extensive territories, or a variety of languages, five or more members may be needed. It is desirable that one or more members of the Branch Committee be citizens of the country where the branch is located. Nevertheless, in all cases, spiritual qualifications should be viewed as of greatest importance.

12. The appointment as a member of the Branch Committee or to a position of oversight in the branch organization is not for any specified period of time. Having in mind the advancement of the Kingdom work, the Branch Committee may at any time recommend to the Governing Body a new appointment, a removal, or the reassignment of individuals.

13. Oversight Responsibilities: The Branch Committee prayerfully determines the distribution of oversight responsibilities for the individual members of the committee. These assignments should take into consideration each brother's age, strengths, experience, and personal circumstances. (Rom. 12:3-8; Rev. 1:20) A Branch Committee member would usually serve as the day-to-day overseer or

assistant overseer of a key department. The members of the committee may also serve as Branch Committee contacts for additional Bethel departments. A committee member should serve as the overseer of the Service Department. (See 6:36) Usually another Branch Committee member would serve as the Translation Department overseer. A committee member would usually serve as the Bethel overseer in a larger branch office, since his role involves the general oversight of all Bethel Home operations. In printing branches, the printery overseer is usually a member of the Branch Committee. The Branch Committee should consider these matters carefully so that there is a balanced distribution of oversight responsibilities. Adjustments should be made as needed in order to promote good order, the peace of the Bethel family, and the advancement of the Kingdom work.—1 Cor. 14:33, 40.

14. When adjustments in oversight are made, the brothers and sisters working in each Bethel department should be clearly informed as to the brother serving as the department overseer, the assistant overseer(s) and, if applicable, the Branch Committee member designated as the contact for the department. Each Branch Committee member should take an active interest in those working in the departments that he is overseeing. He should endeavor to meet weekly with the department overseers under his oversight.

15. Because of age or infirmity, some members may become unable to accept all assignments in connection with the Branch Committee. If so, the committee may wish to recommend an additional member to help with the workload. Nevertheless, the older and experienced members may be retained on the committee to share their wisdom and insight. (Prov. 16:31) In line with the above, it is not necessary for every member to take the chairmanship in rotation. Brothers 80 years of age or older are not to serve as coordinators of Branch or Country committees or as overseers of departments, nor are they to serve as contacts for departments. However, dignified assignments should be found for these older brothers. (1 Tim. 5:1, 17) For example, they may serve as assistant overseers if their circumstances permit. Older brothers should be keenly interested in passing on their wisdom and experience to those with whom they work. (2 Tim. 2:2) In larger departments, two brothers could serve as assistant overseers if needed. A department overseer or Branch Committee coordinator who is not yet 80 years of age might modestly decide that it would be best to have a younger brother take on that role. (Mic. 6:8) If so, it would be good for the Branch Committee to take the request into consideration to ensure a smooth transition.—See 6:36.

16. Branch Committee Coordinator: Each Branch Committee has a coordinator appointed by the Governing Body. He is responsible for coordinating the work of the committee and for any departments that the Branch Committee places under his oversight. He is responsible for sending reports and correspondence to the Governing Body and also for keeping the Branch Committee informed of all communications received from the Governing Body. Branch Committee coordinators and those overseeing various departments will find it helpful to keep a calendar of activities. **[See Chart 2.2.]** This will assist them in making sure that important matters will be handled on schedule and not be overlooked. The Branch Committee coordinator is responsible for seeing that the minutes of each Branch Committee meeting are kept, showing the date of the meeting, those present, the points considered, and the decisions reached. To provide further training to a brother with potential to serve on the Branch Committee, a larger branch may seek approval from the Governing Body to use him to take the weekly minutes of the committee meetings.

17. Branch Committee Chairman: There is a chairman at each Branch Committee meeting. The chairmanship rotates annually on January 1. The rotation is usually handled alphabetically. The chairman arranges for the agenda to be prepared and distributed to each member of the Branch Committee. The members should receive the agenda well in advance of the meeting so that they have sufficient time to prepare thoroughly and to give meaningful input. The chairman should notify all members as to the time of the meeting. He will also indicate on the agenda who is assigned to open and close the meeting with prayer. He ensures that there is good order and, along with the Branch Committee coordinator, sees that committee decisions are carried out in a timely manner.

18. Branch Committee Meetings: The Branch Committee decides when to hold its regular meetings. The committee should not postpone giving attention to its responsibilities or delay in providing direction needed to expedite the work. In nearly all cases, the Branch Committee will meet weekly, but special meetings may be held when needed. In small branches, meetings can be held less frequently according to what may be practical and also depending on the location of the members of the Branch Committee. For obvious reasons, it is good if all members of the Branch Committee can live close enough to the branch to be generally available for such meetings. Minutes should be kept of all Branch Committee meetings. If a member is indisposed or absent, the committee can still function if a majority is present.—See 2:38.

19. The Branch Committee may invite other individuals to come to its meetings for consultation or to present information that will help the committee in reaching decisions.

20. During Branch Committee meetings, each member should express himself freely when he has something meaningful to add. (Prov. 10:19) It is not expected that all brothers will have the same opinion on all matters. Nevertheless, the Governing Body expects that in most cases the **Branch Committee will come to unanimous decisions.** In any significant case in which a decision is not unanimous, the Branch Committee should write one letter to the appropriate Governing Body committee, stating the varying views. Pertinent details should be provided, including an explanation as to why some members are for a matter and why some members are against it. Providing the names of those who are for and those who are against a certain decision is helpful. If individual members wish to submit additional comments, these should be sent along with the letter from the Branch Committee. If this direction is followed, there would be no need for a Branch Committee member to send his personal observations or objections about a branch matter in a personal e-mail to someone at headquarters. (Rom. 14:19) If needed, the Governing Body committee will seek direction from the entire Governing Body. If, in rare cases, the urgency of a situation does not allow sufficient time for the Branch Committee to send a letter to the Governing Body explaining the details and differing points of view, the majority decision of the Branch Committee should stand until further direction is received.

21. If the Branch Committee determines that a particular decision is of major importance, it should not decide the matter but should send it to the appropriate Governing Body committee with its observations and recommendations. (Ps. 19:13; Prov. 11:2) This procedure is to be followed even when the committee is unanimous as to how the matter should be handled. When the Branch Committee writes about a weighty matter, the coordinator should make it clear in the letter that the Branch Committee members who were present have read the letter and that

they are in agreement with its content. The names of any Branch Committee members who were absent should be indicated as well.—See 2:39; 3:3; 6:41.

22. Unity on Branch Committees: From time to time, Branch Committee members may experience personal differences with one another. This often occurs when a brother imposes his personal opinion or preference on others. Of course, responsible brothers may occasionally have a difference of opinion. Despite such differences in thinking, they must continue to work together in love and with mutual respect.—Col. 3:13, 14.

23. Branch Committee coordinators should especially be conscious not to impose their opinion or preference on others in decisions that should be made by the entire Branch Committee. If a member of the Branch Committee lives outside of Bethel, he should be part of the decision-making process to the extent possible and not simply be informed after the fact about decisions that were made.

24. If the peace and unity of the committee are threatened, each member must examine himself carefully to determine what adjustments he must personally make in order to display "the wisdom from above." (Jas. 3:17, 18) While it is easy to see the faults of others, it takes a mature Christian man to look carefully into the mirror of God's Word and see his own faults clearly and then work to change. (Jas. 1:23-25) While one or more members of the committee may feel that they are not part of the problem, all must be part of the solution. Therefore, each one should supplicate Jehovah for His divine help to resolve the problem, never allowing place for the Devil.—Eph. 4:26, 27.

25. Continue to work together unitedly as a committee in peace and unity, cooperating closely as a body of mature brothers. (Ps. 133:1; Phil. 2:1-4) "Take the lead" in honoring one another. (Rom. 12:10) Much is expected of those who have been put in charge of much. (Luke 12:48b) The Bethel family notices the way you deal with one another and imitates your example, whether positive or negative.

26. Recommendations to the Governing Body: If the Branch Committee wishes to recommend the appointment or deletion of a circuit overseer or a country representative, the *Recommendation(s) to the Governing Body—Circuit Overseer* (S-391) form or the *Recommendation(s) to the Governing Body—Country Representative* (A-114) form should be completed and sent to the Governing Body. While the Branch Committee should give careful and prayerful consideration to the qualifications of each brother being recommended (and, if married, the brother's wife), extensive additional comments in a separate letter are not needed unless there is something significant to report about the brother (or his wife) that the Governing Body should know when considering the recommendation. The wives of such brothers should not be listed on the recommendation form.—See 2:49; 6:132.

27. All members of the Branch Committee who are in agreement should have their names listed at the bottom of the recommendation form. If a member of the Branch Committee was not present when the recommendations were considered, then the word "absent" should be shown next to that brother's name at the bottom of the recommendation form. A copy of the form will be returned to the branch office if the appointments and/or deletions are approved by the Governing Body.—See 2:30.

28. Appointments and Deletions of Branch and Country Committee Members: Branch Committees should plan ahead to meet the future need for committee members. Since it is preferred that brothers being considered

for appointment to the Branch or Country committee attend Gilead School before the recommendation is made, their Gilead recommendations should be submitted to the Service Committee well in advance. (See 6:184, 186.) In the case of Bethel brothers with such potential who are not able to read, write, and speak English fluently, such brothers and their wives, if married, could be invited to attend a future class of the School for Kingdom Evangelizers so that their potential can be further evaluated and their spirituality deepened. If a well-qualified circuit overseer has the potential to serve on the Branch Committee and is being seriously considered for this role, he should be invited to serve at Bethel temporarily to evaluate further his qualifications and determine whether he and his wife can adapt to Bethel life. After the evaluation period, if the Branch Committee continues to believe that he has the qualifications to serve on the committee, he may then be recommended for Gilead. If a branch visit is planned in the coming months, it is usually best to discuss recommendations about prospective committee members with the headquarters representative before submitting the *Recommendation(s) to the Governing Body —Branch or Country Committee Member* (A-113) form. In addition to the recommendation form, the Branch Committee should supply the Governing Body with a covering letter explaining the reasons for the recommendation and, if available, the headquarters representative's comments. Once the Governing Body confirms the appointment or deletion of a Branch or Country committee member, the HuB Persons record will be updated at world headquarters. The record in HuB should reflect the history of any previous appointments. This applies even if a previous Branch or Country committee he served on was dissolved. When a country office has its own instance of HuB, the data regarding the Country Committee should be maintained in that office's instance of HuB. If serious questions arise about the qualifications of a Branch or Country committee member, the review should be handled by the Branch Committee and not the brother's body of elders. If needed, the Branch Committee may discreetly obtain information from other elders. After their review, the Branch Committee should forward their recommendation to the Governing Body for a final decision.

29. A newly appointed Branch or Country committee member who is fluent in English and, if married, whose wife is also fluent in English will be scheduled by the Service Committee to attend a future class of the School for Branch Committee Members and Their Wives.

30. Appointments and Deletions of Circuit Overseers: See 6:130, 132, 141-144; 9:95-96 with regard to the qualifications and training of prospective circuit overseers. In cases of death, judicial action, pregnancy, or resignation for health reasons, the Branch Committee is authorized to process the deletion. Thereafter, the Governing Body should be informed of the deletion on the next recommendation form that is submitted. For all other reasons, the Branch Committee should submit to the Governing Body the usual form with a covering letter explaining the recommendation to delete a circuit overseer. The Branch Committee must await approval from the Governing Body before informing him about his appointment or deletion.—See 2:26-27; 9:6-9, 108.

31. Know the Organization: Branch Committee members, whether in a large or a small branch, should seek to become acquainted with all the operations carried on at the branch. They should research how the work can be done in the most effective and beneficial way and do all they reasonably can to help it to be done in that way. A Branch Committee should know if the brothers are accomplishing the best work they can and, if they are not, the

committee may be able to show them how to do better. The members of the Bethel family should love their work and want to see it improve and increase.

32. Branch Committee members should also be interested in all facets of the Kingdom work in the field and should seek to expand the preaching work and carry it out in the most effective way.

33. Communication During Difficult Times: If a country should become isolated by war or other adverse conditions and it is impossible, at least for a time, to have any communication with the Governing Body, the Branch Committee will carry on in looking after Jehovah's sheep. Especially in a time of trouble, it is important for the sheep to have spiritual food and guidance. Encouragement should be given them to have regular meetings and continue worshipping Jehovah. If conditions allow, publications will be provided. If new publications are not available, direction can be given to review past publications and to study the Bible itself, not forsaking assembling together, even though it may be in small groups.—Heb. 10:24, 25.

34. If conditions develop to the point that any members of the Branch Committee are taken away, those who remain should consider the qualifications of other elders who have proved themselves and have years of experience in the work and, if there is a possibility of communication, make the recommendation of these to serve as replacement Branch Committee members. If communication with the Governing Body is not possible, the replacement elders can be asked to serve temporarily, and they can be made familiar with the functions of the branch organization and share in the shepherding of the flock. Every effort should be made to have committee meetings from time to time, depending on the conditions. If any individual member of the Branch Committee should find himself under surveillance and it is not advisable for him to try to meet with other members of the committee, he may be able to send word to them concerning his situation. In that event, another elder may be asked to step in temporarily to share in the activities of the committee. If conditions develop to the point that it is impossible to hold meetings because the committee has been scattered, then each individual should continue to do what he can to shepherd the flock, having in mind what Jesus said as recorded at John 10:11-15 and remembering to seek the guidance of Jehovah through prayer.

35. Every effort should be made to communicate with the Governing Body if conditions will allow and if it will not jeopardize the interests of the work. The Branch Committee in each land will know what the circumstances are and will seek the guidance of Jehovah in making a decision as to what is the best course of action at the moment. The Governing Body desires to receive the reports and news concerning Christians scattered throughout the world, but because difficult conditions may develop, these provisions are set forth in connection with the functioning of the Branch Committee.

36. It will be practical if communications sent to the Governing Body are in English. Circumstances in some lands may prevent this. If one who knows English is taken away, the Governing Body will be pleased to receive communications in any language.

37. Country Committees: The Governing Body may determine that a Country Committee should be established in certain lands to work under the oversight of a Branch Committee. A Country Committee is composed of mature Christian elders appointed by the Governing Body. Usually the recommendations for Country Committee members are made by the Branch Committee. The brothers on the Country Committee are responsible for the

administration of the office, Bethel Home, remote translation offices, and literature depots in the country where they serve, as well as for handling correspondence, finances, and reports. Even if there is no office in a particular country because of legal restrictions, the Governing Body may appoint a Country Committee to assist a Branch Committee to care for the Kingdom work in that land.

38. The Governing Body designates one brother to serve as the Country Committee coordinator. That brother is responsible for coordinating the daily routine of work. A chairman will serve in a rotational arrangement for a period of a year, following the same pattern as that for a Branch Committee. Generally, a Country Committee will meet each week, or perhaps every second week, depending on matters needing attention.—See 2:16-18.

39. While a Country Committee should be guided by the same Scriptural procedures and policies established for Branch Committees, it must remember that it does not have the same authority as a Branch Committee. Therefore, the Country Committee members should be modest and work cooperatively with the overseeing Branch Committee for the advancement of the Kingdom work in the country where they serve. (Prov. 11:2; 15:22) Any major problems or questions that the Country Committee cannot resolve in line with *Branch Organization* or other policy materials should be referred to the Branch Committee. The Country Committee will contact the Branch Committee if there is a disagreement about how a matter should be handled, even as a Branch Committee inquires of various Governing Body committees when the brothers on the Branch Committee have differing viewpoints on how something should be done. (See 2:20-21.) The overseeing Branch Committee should feel free to provide the Governing Body and its committees with supplemental comments or observations it wishes to make with regard to recommendations being made by a Country Committee.

40. A Country Committee is authorized to answer questions that local elders and circuit overseers may submit in writing to the office regarding judicial and other congregation or circuit matters. However, if there is any uncertainty as to how a complicated or delicate matter should be handled, the Country Committee should communicate with the overseeing Branch Committee.

41. Country Committees may arrange for locations and times for circuit assemblies and regional conventions. The Country Committee may care for the selection of convention and assembly speakers as is done by Branch Committees.—See Chapter 7.

42. With regard to appointing or deleting special pioneers, the Country Committee is to make its recommendations to the overseeing Branch Committee and await its approval. Whether the Country Committee will tabulate the field service reports or send them directly to the Branch Committee for handling will be determined by the overseeing Branch Committee. Literature distribution to the congregations should be handled as directed by the Branch Committee.

43. The overseeing Branch Committee will forward to the Governing Body any recommendations submitted by the Country Committee for the appointment or deletion of circuit overseers.

44. The general oversight of missionaries and missionary homes is under the direction of the Country Committee. However, such problems as illness and leave of absence and any difficulties that require attention by a Governing Body committee should be reported to the Branch Committee with the recommendations of the Country Committee. The Branch Committee, in turn,

will write to the appropriate Governing Body committee, providing full details.

45. The handling of legal matters and the registration of legal entities will be under the direction of the Branch Committee. However, the Country Committee will be consulted as needed.

46. All correspondence from the Country Committee intended for other branch or country offices is to be sent to the overseeing Branch Committee for forwarding. When necessary, the Country Committee may write a letter to the Governing Body or to one of its committees. However, the letter should first be sent to the Branch Committee so that, if necessary, the Branch Committee may add its comments before forwarding the letter to world headquarters.

47. In a rare situation in which communication with the Branch Committee is not possible, it may be necessary for the Country Committee to send information directly to world headquarters or to other branch offices. In cases where communication with the Branch Committee or with headquarters is not possible, the Country Committee will give the needed supervision to the Kingdom work until conditions return to normal and contact with the Branch Committee or headquarters can resume. If there are any relief measures to be taken in behalf of the brothers, the Country Committee will give the needed oversight, bearing in mind the direction that is provided herein related to such aid.—See 3:58.

48. Country Representatives: In countries where there are a significant number of publishers but where there is no Branch Committee or Country Committee, three qualified elders are appointed by the Governing Body to serve as country representatives. As a group, the country representatives serve as advisers, helping the Branch Committee to stay in close touch with the local situation in the lands that the branch office oversees. The brothers serving as country representatives are not considered a Country Committee and do not function in any supervisory capacity. Country representatives do not qualify to attend the School for Branch Committee Members and Their Wives. Nevertheless, the Branch Committee should **view them as a helpful resource and periodically inquire of them,** perhaps sending a list of questions for them to consider. (Prov. 15:22) The country representatives should be discerning men who can provide meaningful input on the Kingdom work and local needs in the country where they live. (Prov. 27:23; Acts 6:3) Their input will be especially helpful when they notice conditions or trends that endanger the brothers or that threaten the Kingdom work in the country. Those recommended could include special pioneers or circuit overseers. Elders who formerly served on a Branch Committee or a Country Committee in that land may be particularly qualified. It is preferred that at least one of the country representatives be native to the country. In a country with a remote translation office, one of the three country representatives might include the language overseer, the maintenance overseer, or the home overseer.

49. Recommendations and deletions of country representatives are submitted to the Governing Body using the *Recommendation(s) to the Governing Body—Country Representative* (A-114) form. (See 2:26.) One of the three brothers should be recommended to serve as the chairman of the group. Once the Governing Body confirms the appointment or deletion of a country representative, the HuB Persons record will be updated at world headquarters. The branch office should provide newly appointed country representatives with a letter that explains their appointment and the basic operation of the group as well as the names and contact information of the other two country representatives.

50. The country representatives may meet at a convenient time and place whenever there is a need or as directed by the Branch Committee. The group is not given permanent office space or computer equipment. Their periodic meetings should be arranged at any convenient location that is available, such as a Kingdom Hall, Assembly Hall, or the home of one of the brothers as long as confidentiality can be maintained. Such meetings should not interfere with normally scheduled meetings or assemblies. Upon request, the branch office may reimburse reasonable travel expenses for country representatives to participate in their periodic meetings. The group should open and close their meetings with prayer. A typed report, usually no more than one to two pages in length and addressed to the Branch Committee, should be sufficient to convey their key observations. The chairman of the group should keep a confidential file of these reports for two years. Reports older than two years should be destroyed, since the branch office will have its copies on file.

CHART 2.1

GUIDELINES, INSTRUCTIONS, AND MANUALS

	Accounting Department
A-120	*Global Life Safety and Loss Prevention Guidelines*
badg	*Branch Accounting Department Guidelines*
	Bethel Office
B-21	*Housekeeping Information Manual*
plg	*Personnel Guidelines*
	Branch Committee
A-41	*Writing for Our Publications*
A-111	*Guidelines for Handling Security Issues*
A-160	*Records Management Guidelines*
S-180	*Disaster Relief Guidelines*
	Computer Department
A-105	*Computer Department Guidelines*
	Remote Office Computer Equipment Guidelines
	Global Health Care Office
A-110	*Health-Care Guidelines*
	Hospital Information Desk
S-139	*Guidelines for Supporting Those With Medical Needs*
hidg	*Hospital Information Desk Guidelines*
hlcg	*Hospital Liaison Committee Guidelines*
	Local Design/Construction Department
DC-1	*Design/Construction Guidelines*
DC-3	*Local Design/Construction Department Guidelines*
DC-13	*Assembly Hall Design/Construction Guidelines*
DC-14	*Kingdom Hall Design/Construction Guidelines*
DC-15	*Remote Translation Office Facility Guidelines*
DC-16	*Field Residence Design/Construction Guidelines*
DC-82	*Working Together Safely—Standards for Theocratic Construction and Maintenance*
DC-91	*Facility Maintenance Guidelines*
DC-93	*Assembly Hall Operation Guidelines*
	Purchasing Department
PD-1	*Purchasing Guidelines*
PD-2	*Guidelines for Procuring Contracted Services*

PD-4	*Remote Facilities Procurement Guidelines*
PD-10	*LDC and Purchasing Relationship*
PD-13	*Purchasing Department Support of Design/Construction—Organization Structure and Workflow*
PD-30	*Vehicle Guidelines*
PD-82	*Standard Admin Configuration for Purchasing Departments*
PD-84	*Admin Feature Sets for Roles Related to Purchasing*
PD-86	*Purpose and Authorized Use of System Requisition Types in HuB*
Service Department	
CO-1	*Convention Organization Guidelines*
CO-23	*Convention Attendant Instructions*
CO-43	*Instructions for Convention Trucking and Equipment Department*
CO-63	*Instructions for Convention Accounting*
CO-65	*Convention Parking Attendant Instructions*
CO-70	*Circuit Rooming Guidelines*
CO-80	*Convention Rooming Guidelines*
CO-snd	*Sound Reinforcement for Christian Conventions*
S-27	*Instructions for Congregation Accounting*
S-38	*Instructions for Our Christian Life and Ministry Meeting*
S-42	*Instructions for Kingdom Hall Operating Committee Accounting*
S-50	*Instructions for Recommending New Congregations*
S-56	*Literature and Magazine Request Guidelines*
S-67	*Instructions for Merging Congregations*
S-71	*Special Metropolitan Public Witnessing Guidelines*
S-197	*Guidelines for Witnessing to Refugees*
S-255	*Pioneer Service School Instructor Guidelines*
S-280	*Service Department Guidelines*
S-311	*Instructions for Rating Convention Speakers and Interpreters*
S-329	*Instructions for Convention Chairman*
S-330	*Assembly Organization Guidelines*
S-345	*School for Circuit Overseers and Their Wives Guidelines*
S-374	*Harbor Witnessing Guidelines*
S-381	*Service Department Training for New Circuit Overseers*
S-382	*Guidelines for Training Potential Substitute Circuit Overseers*
S-384	*Guidelines for Training Potential Circuit Overseers*
S-385	*Guidelines for Processing Recommendations for Substitute Circuit Overseers and Circuit Overseers*
cg	*Correspondence Guidelines*
cmg	*Convention Media Guide*

scelig	*School for Congregation Elders Instructor Guidelines*
skeig	*School for Kingdom Evangelizers Instructor Guidelines*
skeog	*School for Kingdom Evangelizers Office Guidelines*
tg	*Circuit Overseer Guidelines*

Translation Department
Audio and Video Publications Workflow
Bible Revision Workflow
Bible Translation Workflow
Bible Translation Workflow for Sign Language
Guidelines for Bible Translation
Guidelines for Preparing Lyrics for "'Sing Out Joyfully' to Jehovah"
Meeting Workbook Translation Workflow for Sign Language
Priority List Guidelines
Sign-Language Translation Priority List
Sign-Language Translation Workflow
Translating for Our Publications
Translating *"Sing Out Joyfully" to Jehovah* Into Sign Language
Translation Workflow
Watchtower Translation Workflow for Sign Language

Note: Additional technical instructions are posted on the following sites:

Materials Distribution System (MDS)
Publication Processing Documentation (PPD)
Technical Support Library (TSL)

CHART 2.2

CALENDAR OF ACTIVITIES

Month Due	Description	Reference
September	Submit *Basic and Support Form* (A-104) to Personnel Committee	A-104i
	Congregations submit literature inventory by September 1	*bo* 5:46
	Submit *Writing Questionnaire* to Writing Committee by September 1	HWC:EY May 29, 2018, No. C-58028W
October	Submit end-of-year field service report	*bo* 6:164
	Submit annual report of alternative health-care expenses to Global Health Care Office	A-110, chap. 7
November	Annual branch audit questionnaires due by November 30	*bo* 3:2
	Submit *Request for Field Missionaries* (S-218) to Service Committee	*bo* 6:7
December	Submit *Gilead Student Recommendations* (G-7) to Service Committee	*bo* 6: 187-189
	Submit proposed GAA per-publisher amount for approval	*bo* 5:19
	Annual review of design/construction personnel due by December 31	DC-53
January	Rotate Branch Committee chairman on January 1	*bo* 2:17
	Post the schedule on PPD as to when the Memorial, special talk, regional convention, and circuit assemblies will be uploaded to JW Stream. [Translating branches only]	*bo* 7:9, 27, 46
March	Congregations submit literature inventory by March 1	*bo* 5:46
April	Submit *Request for Field Missionaries* (S-218) to Service Committee	*bo* 6:7
July	Submit *Annual Budget Package* to Treasurer's Office by July 20	*bo* 5:12; *badg* 3:7-8
August	Submit annual review of circuit overseers to Governing Body by August 1	*bo* 9:94
	Submit annual review of field missionaries to Service Committee by August 1	*bo* 9:97

Scheduled at Branch Committee’s discretion	Annual review of Bethel personnel	*bo* 4:11
	Annual review of remote servants	*bo* 4:51
	Annual review of special pioneers	*bo* 9:101
	Annual visits to field missionaries	*bo* 9:118
	Annual visits to remote translation offices	HWB:ETA July 20, 2011
	Bethel family members’ annual spring cleaning of residence rooms	*bo* 4:66
	Bethel family members’ annual cleaning of offices and shops. [Larger branches]	*bo* 4:67
	Submit *Branch Visit Questionnaire* (A-26) to headquarters representative at least two weeks prior to his arrival	*bo* 6:2
	Review of indigenous- or foreign-language fields	*bo* 6:152
	Submit reports on regional convention and circuit assembly series at the end of the season	*bo* 7:6, 27
	Review accident and near-miss trends with department safety contacts	*bo* 5:16-17

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COORDINATORS' COMMITTEE

AUDITING

1. The Branch Committee is responsible for the audit of the branch financial activities. The audit of the financial activities is to be performed once per year. The Branch Committee should appoint one local auditor. A world headquarters auditor will perform the annual audit at least once every five years. Within 30 days after the auditor submits the branch audit, the Branch Committee should send the Coordinators' Committee a numbered letter explaining how each finding will be addressed.

2. Scheduling the Audit: Branches with a local auditor can begin performing the audit as early as February 1, testing financial activity within that service year. It is not necessary to wait until all financial activity for the branch is completed for that service year. The auditor may submit the questionnaires and his report as early as June 1, but no later than November 30. When a branch receives an audit by a world headquarters auditor, he may begin performing the audit as early as June 1 but should submit the questionnaires and his report no later than November 30. The world headquarters auditor and the Branch Committee should determine the dates for the audit. Additionally, since an audit by a world headquarters auditor is usually performed in a condensed time frame, it is imperative that the audit be given priority. Representatives from the branch Accounting, Local Design/Construction, and Purchasing departments should be assigned and available to answer questions that may arise during the audit.

3. *Branch Audit Report* (A-21): The *Branch Audit Report* consists of questionnaires that will be used on a rotational basis. Each year, one of the audit questionnaires will focus on internal controls for all financial areas of branch activity. The other questionnaires will provide an in-depth audit of specific areas of the financial activity of a branch. The audit includes references to organizational guidelines, such as *Branch Organization* (*bo*), *Branch Accounting Department Guidelines* (*badg*), *Local Design/Construction Department Guidelines* (DC-3), and *Purchasing Guidelines* (PD-1). Since one purpose of the branch audit is to provide an independent review, the Coordinators' Committee does not provide copies of the audit questionnaires to Branch Committees before or during the audit. However, after the auditor submits the *Branch Audit Report* and his comments directly to the Coordinators' Committee, he will provide a copy to the Branch Committee.

4. Use of HuB: Some of the questions state that specific reports or searches must be run within HuB. If the auditor is not familiar with these programs, someone who is familiar with them should be made available to assist him. For auditors that are familiar with using HuB, create a user for the auditor and assign him to the financial auditing feature group.

5. Branch Committee's Comments on Report: Within 30 days after the auditor submits the branch audit, the Branch Committee should send the Coordinators' Committee a numbered letter explaining how each finding will be addressed. Below are questions that should guide your explanations.

- What steps do you plan to use to correct the finding, and when will the steps be completed?

- Are you unsure of how to correct the finding and therefore are in need of assistance regarding how to do so?
- Was the finding a misunderstanding? If so, what is the correct situation, and what led to the misunderstanding?
- Do you need more time to identify how to correct the finding? If so, when can we expect to receive an update?
- Do you feel that you cannot correct this finding and that an exception should be granted? If so, why do you feel this way?

For each finding, answers should be provided to the set of questions that best fit the situation at the branch. There is no need to restate the questions(s) that are being answered. These clear explanations for each finding will enable the Coordinators' Committee and the appropriate world headquarters department(s) to see what steps are being taken to address the finding and if any additional help or direction should be provided.

6. Local Auditors: The Branch Committee should appoint one qualified elder from outside of the branch Accounting or Purchasing departments to serve as the branch auditor. Generally, it should not be a member of the Local Design/Construction Department (LDC). However, if an exception is approved, someone from a different department should be assigned to work with the local auditor on any aspects of the audit that pertain to LDC. A member of the Branch Committee would not normally be appointed to serve as the branch auditor. The auditor should not be the Branch Committee coordinator or the Branch Committee contact that oversees the Accounting or Purchasing departments. However, if it is believed that an exception is required, please write to the Coordinators' Committee. The local auditor will generally be a part-time responsibility. He does not need to have extensive accounting experience. He should be trustworthy and conscientious, have good judgment, and be able to interact well with people.

7. If the local auditor or any assistant auditor is different from the previous year and already in some form of special full-time service, a memorandum should be sent to the Auditing/Records Management Department with the name of the brother, his Member ID number, and his Bethel domain user name. This should be done as soon as possible. Thereafter, the Auditing/Records Management Department will send him additional information.

8. If the local auditor or any assistant auditor is different from last year and is not a Bethelite or in some form of special full-time service, he should complete an *Application for Volunteer Program* (A-19) before being invited to assist the organization. (See *Personnel Guidelines, plg.*) If it is decided that he qualifies, he may be invited to serve as a Bethel consultant (BOC). Upon his acceptance, he should be assigned to the Branch Committee Office. A Bethel login and an e-mail account should be created for him, and he should be given year-round access to these. He should be contacted by the local Computer Department and helped to set up his Bethel e-mail account. After this is completed, his name, Member ID number, and Bethel domain user name should be sent to the Auditing/Records Management Department. Thereafter, the Auditing/Records Management Department will send him additional information. Because of the nature of his work, he may be given temporary access to the Bethel network for the duration of the branch audit. Anyone who is granted access to the Bethel network should sign the *Watchtower Information Resources Confidentiality Affirmation.*—See 4:50; *Computer Department Guidelines* (A-105).

9. Assistant Auditors: A ministerial servant may be trained as an assistant auditor. However, please keep in mind that the brother should be mature and trustworthy, able to keep things confidential, and have a good reputation within the branch. Additionally, he would not be used to lead meetings with department overseers or the Branch Committee and would not be used to investigate serious issues, such as fraud, should they be discovered as a result of the branch audit. Likewise, sisters could be used in a secretarial or support role but would not meet with department overseers or Branch Committee members.

10. World Headquarters Auditors: If no qualified brothers are available in the country, a memorandum should be sent to the Auditing/Records Management Department to request that a world headquarters auditor be assigned to perform the branch audit. Additionally, it is the goal that each branch receives an audit by a world headquarters auditor at least once every five years, even if the branch has a local auditor. This will enable world headquarters auditors to learn and understand the unique circumstances of each branch, to work with the local auditor where applicable, and to provide feedback to the Coordinators' Committee. If the Branch Committee feels that an auditor from another branch is required, the Coordinators' Committee would need to give approval for such a request. The Coordinators' Committee may also initiate a branch audit and assign the auditors according to the need. When an auditor is assigned by the Coordinators' Committee and there is no local auditor, other brothers may be assigned to assist him, but the headquarters auditor will serve as the lead auditor.

11. If you feel that a brother in your branch has the qualifications and the ability to serve as a world headquarters auditor and is available to audit another branch, please write to the Coordinators' Committee explaining the qualifications of the brother. If there are brothers in your branch who are currently used as world headquarters auditors, you do not need to write about them unless they are no longer able to serve in this capacity.

12. If a local auditor needs further training, the Coordinators' Committee will assign a world headquarters auditor to provide remote assistance for the next audit. This assistance would likely be of a technical nature and would not involve aspects of the audit that would require a world headquarters auditor to visit in person. Often the world headquarters auditor who previously worked with the local auditor would be assigned to provide this assistance. It is not expected that many hours of remote assistance would be needed. If extensive help is required, the Auditing/Records Management Department should be informed so that more on-site training can be provided.

13. External Audits: In addition to the annual branch audit, local circumstances may at times require other audits. An external audit is done whenever local legislation requires it or it seems otherwise prudent. This is usually done by a government-registered auditor. His report, together with the audited financial statements, may be submitted to the government agency stipulated in the legislation. Wherever possible, a qualified brother should perform this type of audit. There is generally no need to provide information related to entities that are not subject to the audit. Notify the Coordinators' and Publishing committees if an external audit will be conducted on a branch for the first time.

14. At times, authorities will require an audit of a specific aspect of branch activity. Although it is necessary to comply with legal requests, there is no need to volunteer information that is neither requested nor required by law. Identify which documents are part of the official accounting system, hence

subject to audit, and which documents are strictly of an internal nature and are therefore not required for the audit. Notify the Coordinators' and Publishing committees as soon as you become aware that this type of audit will be performed on a specific aspect of your branch activity.

15. Auditing/Records Management Department: Under the oversight of the Coordinators' Committee, the Auditing/Records Management Department at world headquarters assists with coordinating and reviewing the audits of all branches, supports world headquarters auditors and local auditors, and works along with the appropriate world headquarters department(s) as it pertains to audit findings.

COMPUTERS

16. The WHQ Computer Department oversees the work of all branch Computer Departments worldwide under the supervision of the Coordinators' Committee. This includes setting standards, providing global shared services, specifying new equipment, designing and maintaining computer networks, and supporting commercial enterprise software and software developed by headquarters.

17. The WHQ Computer Department has technicians working under its direction in various branches in order to provide timely assistance to branches around the world. These technicians closely follow the standards and policies that apply to all areas under the supervision of the WHQ Computer Department, such as networking, servers, and software.

18. For detailed information on organizing local computer operations, the Branch Committee and the branch Computer Department should consult *Computer Department Guidelines* (A-105).

19. Branch Computer Department Responsibilities: The Branch Committee should appoint a capable, trustworthy brother and perhaps an assistant to oversee the Computer Department. The principal responsibility of the Computer Department is to supply branch departments with computers, servers, software, telephones, radio communication, data communication, telecommunication, and related technologies. In addition, this department provides helpful support to keep equipment in good working order. Most important, it ensures that all the electronic data belonging to the branch is available only to those authorized to use it and is protected against tampering or accidental loss.

20. Standards and Guidelines: In order to maintain reasonable uniformity among branches, headquarters provides standards and technical guidelines. The branch Computer Department should endeavor to keep up-to-date with such information as provided in correspondence to the branches, *Computer Department Guidelines* (A-105), and the Technical Support Library (TSL) located on the Global Bethel Intranet. There is usually no need for branch personnel to experiment with or pioneer the use of the latest technologies available. Rather, they should concentrate on using what has been approved.

21. If the branch Computer Department feels that it needs assistance in evaluating whether to replace equipment, in using new software, or in similar matters, the branch office may submit a request for help and direction to the WHQ Computer Department.

22. Data Backups and Disaster Recovery: Ensuring good data backups and having a disaster recovery plan are extremely important and should be viewed as one of the priorities of the Computer Department. Backup procedures should be performed, monitored, and verified at the frequency and in the manner directed in *Computer Department Guidelines* (A-105). Unless an exception has been granted by the WHQ

Computer Department, backup data should be kept in or moved weekly to a secure location that is not in the same building as the primary server being backed up. This increases the possibility that, in the event of a localized accident or a disaster affecting the main servers, branch data could be restored and reinstalled on new equipment.

23. The Computer Department is responsible for having basic recovery procedures in place in case critical equipment, such as a server, fails. The procedure will vary according to the amount of computer equipment used throughout the branch territory and the availability of local vendor support. It may include having a limited supply of spare equipment readily available. The readiness to respond to potential issues should be thoroughly validated at least once a year.

24. Approvals: Any purchase of new computer hardware or software that goes beyond normal supplies, such as printer cartridges and small items (memory sticks and so forth) needs approval from headquarters. This includes replacements for equipment that is taken out of service because of failure or because of the need for upgrading. Approval is obtained by submitting a *Nonliterature Branch Request* (AB-3a). For a list of recommended equipment, consult the TSL.

25. Security: Much of the information that is stored electronically is of a confidential nature. The Branch Committee should have an up-to-date list of all brothers who have access to such data. A meeting at which the importance of confidentiality is emphasized should be attended by each brother who is given such rights. ***A branch member may lose his Bethel service privilege if confidential data is accessed or copied without authorization.*** All users accessing branch data should first sign the *Watchtower Information Resources Confidentiality Affirmation* (in the TSL). If changes are needed for legal reasons, this document may be adjusted by the Branch Committee.

26. The Computer Department is responsible for regular server and network administration tasks, such as software installation, switch configuration, data backup, user and group maintenance, file permissions, and monitoring. The *Computer Department Guidelines* (A-105) detail the department's work. For additional information relating to the security and management of confidential data, see Information Security & Acceptable Use of Computers (in the TSL) and the *Records Management Guidelines* (A-160) (on MDS).

27. Infrastructure: The Computer Department would generally specify, install, and maintain the cabling and infrastructure for the branch network. When planning network improvements, WHQ Computer Department should be contacted. It will work along with the local Computer Department and the supervising Regional Design/Construction Department (RDC) to prepare designs and budgets for the improvements at the branch facility or remote translation office (RTO). The Branch Committee may decide that another department, such as Maintenance, will install the new infrastructure according to the WHQ Computer Department's approved design and budget.

28. An air-conditioned and secure room should be designated where network equipment and servers containing the branch data can be installed. The telephone system would usually also be installed in this room, along with all the communications equipment needed to connect the branch to the outside telephone system and to the Internet. Access to this room should be limited to those who have been authorized by the Computer Department overseer and the Branch Committee. Anyone authorized should be well-trained and familiarized with the operation of the room prior to being allowed to have access.

29. Training and Support: The Computer Department must be service-oriented. Its goal is not only to provide computer equipment and software but also to help branch members make good use of the equipment and software that have been approved and provided for translation, publishing, and administration.

30. The complexity of the technology in use today makes it very important that thorough training is provided for those working in the Computer Department. This includes training to understand the office productivity software and server products currently being used. It is also necessary to train those assigned as backups for this work. When a computer system is installed, training is often provided. Ongoing training is required to get the most benefit from the computer equipment and to reduce the frustration that results from members not knowing how to use the equipment or software.

31. Depending on the size of the branch, the Computer Department might choose to establish a help desk that brothers can contact to receive help with using computer equipment and software. The brothers or sisters assigned to the help desk should be well-trained so that they can resolve the majority of problems without involving other technicians. In addition, those working on the help desk should be patient and kind with those needing assistance, showing a willing spirit. In most cases, it is good for those who support the hardware and software to deal directly with the brothers using the hardware and software. This promotes good understanding and cooperation and usually leads to better support. The help desk is not to provide assistance for or to repair personally owned computers.

32. HuB: The WHQ Computer Department is responsible for the development and support of the HuB software, the standard administrative software used by all branch offices worldwide. Branch offices should use existing HuB features or request enhancements to meet additional requirements. The HuB program is kept up-to-date with organizational procedures as these are adjusted from time to time. The branch should not develop other administrative software locally without written approval from the WHQ Computer Department.—See 3:38-40.

33. HuB is a large program with thousands of features. Since it is used by both large and small branch offices, not all features are appropriate for each branch office. Simplification in branch operations also means simplifying our use of computers wherever possible. The Branch Committee in each branch is responsible for deciding which features of HuB should be used. Balance is required to ensure that the features of the software being used contribute to productivity and accuracy without placing a burden of unnecessary work on those using it. If a Branch Committee is unsure about using a particular feature of the program, it should consult the WHQ Computer Department.

34. Selected brothers in various branches serve on the Applications Regional Support Team. Brothers who are assigned to this team follow direction from the WHQ Computer Department when providing support to the branches. Branches should use the online TSL support forum to request HuB support. The WHQ Computer Department may then assign a Regional Support Team member to assist. If a branch office needs assistance to implement a new feature in HuB, the requesting branch office should send a memorandum to the WHQ Computer Department, outlining the need.

35. The Branch Committee should organize **HuB support.** The branch Computer Department maintains the HuB server and database, makes regular backups, applies necessary updates, and administers user security. The

Branch Committee is responsible for determining which users are granted various HuB permissions. However, it is not necessary for HuB administrators to be members of the Branch Committee, as this is a technical role.

36. User training is best done by the most experienced HuB users in the branch. In many branches, this will be experienced users within a department. In branches that do not have experienced users within a department, a department overseer may ask the branch Computer Department for such training. Those assigned to support HuB should be alert to new features by keeping up with HuB announcements, release notes, and the HuB documentation. They should make sure that new features are made available to software users after discussing these features with the Branch Committee and the respective department overseers.

37. The WHQ Computer Department provides the branch offices with resources to assist in training and support. In addition, the HuB support site on the Global Bethel Intranet contains helpful information, training material, and program updates. Branch offices can use the online support forum for technical assistance or to report bugs in the program.

38. Programming: Computer software can be a valuable tool in getting our work done. However, simplification in our operations includes simplifying our software requirements where possible. Standard software packages are developed and maintained under the direction of headquarters, and as far as possible, branches should work with the standard software tools provided, such as HuB, apps.jw.org, MEPS, and the Watchtower Translation System (WTS). This software should be kept up-to-date as directed by headquarters. —See 3:32.

39. It is generally not necessary for a branch to develop custom software. Thus, most branches do not require a separate programming group in the Computer Department. Before software projects are started, they must be approved by the Branch Committee and the WHQ Computer Department, even if the project is to be done by remote volunteers or a resource outside of Bethel. When the Branch Committee recommends a local programming project, it should write to the WHQ Computer Department for approval. The WHQ Computer Department will consult with other headquarters departments and seek approval from the appropriate Governing Body committee as needed.

40. Where a local need is not addressed by a standard software package, such as HuB, apps.jw.org, Builder Assistant, Watchtower CAD, MEPS, or WTS, it is best in most cases to request an enhancement to the existing software. In this way, other branches with the same needs may benefit. Enhancement requests for existing software should be submitted in writing to the headquarters department or Governing Body committee that cares for the software package.—See 8:1.

41. At times, because of some specific local situation, a department at the branch office might not be able to care for its assigned work exactly as desired using the HuB program. In such cases, the Branch Committee should usually adjust the way the department does its work. If it is believed necessary, the Branch Committee may send an enhancement request to the WHQ Computer Department. If it is not possible for a department to use the standard software because of local legal requirements or other unique circumstances, the Branch Committee should write to the WHQ Computer Department for direction.

42. Although branches were previously able to make customizations to the Admin program, this is not possible with the HuB program. If there is a local

requirement not addressed by existing HuB features, the Branch Committee should write to the WHQ Computer Department for direction. Branches should not submit enhancement requests and then do local software development to address what they requested while waiting for the enhancement to be programmed. HuB reports may be customized or translated to meet local requirements without seeking additional permission.

43. HuB **enhancement requests** should always be entered on the appropriate document template, approved by a Branch Committee member, and then sent to the WHQ Computer Department. If the benefit of an enhancement request justifies the amount of work required, it will be approved by the WHQ Computer Department after consulting with the appropriate headquarters department or Governing Body committee. Enhancement requests that would involve significant work or would change an organizational procedure will have to be carefully analyzed.

44. Commercial Software: The Computer Department is responsible for making sure that commercial software is not used without proper licensing. Personally owned software should not be used on branch computers. If software is needed, it should be properly purchased and licensed by the branch. This means that records have to be kept to show clearly all available licenses at the branch and who is using them. Discrepancies must be resolved either by removing the program or by obtaining a proper license. Software should not be obtained without approval from the WHQ Computer Department and should not be installed on any branch equipment without prior approval from the Computer Department.

45. Use of the Internet: All security policies from the WHQ Computer Department should be carefully followed. These provide essential protection from cyberattacks, malicious software, and viruses from the Internet. Internet access should be monitored and filtered. Since access to the Internet is automatically granted to most users, reminders should be periodically given about using this access during work hours for work-related matters only.

CORRESPONDENCE AND COMMUNICATION

46. This section provides direction for handling correspondence and communication between branch offices and with world headquarters. For guidelines on the handling of correspondence with congregations and individuals in the field, see Chapter 6.

47. A Branch Committee should feel free to ask the Governing Body or one of its committees any question related to the Kingdom work in the territory under the oversight of the branch office. It is best that such questions be expressed clearly and carefully in writing rather than by telephone. The Branch Committee should ensure that it has an arrangement for handling correspondence efficiently.

48. Branch Committee Coordinator: The Branch Committee coordinator should be especially attentive to matters sent to and from the Governing Body and its committees. Good communication between the coordinator and other Branch Committee members is essential so that all are involved and are aware of direction being provided. Numbered letters sent to the Governing Body or its committees should be signed by the coordinator on behalf of the Branch Committee. (See 2: 20-21.) Correspondence should not be delayed unnecessarily. The urgency of some matters may require that another committee member sign the letter if the Branch Committee coordinator is not available. See Chapter 2 for more information regarding correspondence sent to the Governing Body and its committees.

49. Branch offices are authorized to write to other branch offices and to headquarters. However, branch offices should not write to offices under the oversight of *another* Branch Committee, such as country offices, translation offices, literature depots, and so forth. In such cases, the correspondence should be sent to the branch office that has oversight. Country offices are authorized to write to the branch office that oversees their work.

50. Desk Symbols: If many people in the branch or country office prepare correspondence to be sent to other branch offices or to headquarters, it may be practical for the branch office to use desk symbols. The use of desk symbols serves to help the branch office identify the author and/or his secretary. When a reply is received that refers to the correspondence by desk symbols and date, the reply can be promptly routed to the appropriate desk. The Branch Committee may determine the desk symbol system that works best locally. No more than three letters should be combined to form each desk symbol, such as ABA, SCA, HID. The Branch or Country committee should see that a confidential listing of the branch office's desk symbols is kept up-to-date. The desk symbol list is to be provided only to those who need to consult the listing for their Bethel work. It is not to be distributed to anyone outside of Bethel.

51. Correspondence Standards: All correspondence should be dated and include the desk symbols as well as a subject or a regarding ("Re:") line. If it is necessary to send the correspondence by more than one means, this should be indicated at the top, for example, "Via Hard Copy and HuB." (See 3:57.) If the correspondence is truly urgent or time-sensitive, this should be clearly indicated under the date. If the subject involves another country or geographic location, this should be indicated at the beginning of the subject line. For example, if the Central America branch office writes about a matter in Guatemala, the subject line should commence with "Guatemala—" followed by the subject.

52. Notes: When only a very brief reply to correspondence is needed, it is appropriate to reply using a brief note at the top of the received correspondence. This note could convey an approval, a confirmation, or other minor detail. If the note is truly urgent or time-sensitive, this should be clearly indicated above the date. The note should also show the intended recipient, those being copied, the number of attachments (if any), and the sender, as well as the desk symbols and date.

53. Numbered Letters: All correspondence **between a Branch Committee and the Governing Body or one of the Governing Body committees** should be sent by means of numbered letters. **[See Chart 3.1.]** Branch Committees should address a numbered letter to one Governing Body committee only. The letter number, letter date, and desk symbols serve as a helpful reference to specific correspondence. For numbered letters sent to the Governing Body and its committees, each branch office uses a number series that starts at 101 and continues sequentially until 9999. The letter number series is not reset or restarted each year. It is reset to 101 after letter number 9999 has been used. Unique letter numbers will be used on letters *sent to* Branch Committees but will not necessarily be sequential. When the Governing Body or one of the Governing Body committees sends the same letter (a circular letter) to various branch offices, the same letter number will be used. Additionally, to identify easily circular letters from headquarters, the letter number will begin with a "C-" prefix, such as "No. C-1234P."

54. Memorandums: Correspondence **between branch offices** is sent by means of memorandums, not numbered letters. Memorandums are

also used for correspondence **between branch offices and headquarters departments. [See Chart 3.1.]** The word "MEMORANDUM" needs to be shown above the name of the sending branch. In addition, for the recipient, the department should be specified under the name of the branch, for example, "Attention: Shipping Office." A memorandum does not need to be signed by the Branch Committee coordinator.

55. E-Mail: In addition to the use of numbered letters and memorandums, departments at headquarters and at the branch offices may be approved by oversight to use e-mail to communicate directly with departments or individuals in other lands about *technical and routine matters*. However, e-mail does not replace numbered letters or memorandums. Recommendations, direction, and decisions are to be communicated through numbered letters or memorandums, as explained above. In most cases, authorized e-mail communications between departments or individuals serve the purpose of expediting the clear communication of technical and routine details having to do with previously approved projects. If such e-mail communication is approved between a department at headquarters and at the branch offices or between branch offices, oversight should ensure that such e-mail communications are limited to their authorized technical purpose. E-mail should not be used by anyone to bypass official communication. A department overseer should be sure that his oversight on the Branch Committee is kept aware of the nature of work-related e-mail communications that he or others in the department send to anyone outside the branch office or to those at other branch offices or at headquarters.—See 6:45.

56. Telephone Calls: The telephone may be used to communicate with headquarters or with another branch office if necessary. This is especially true when a sudden emergency or other urgent matter arises. Usually, urgent matters handled over the telephone should be followed up with official communication in a numbered letter or a memorandum. For technical and routine matters, the guidelines outlined above with regard to the use of e-mail also apply to telephone calls. Department overseers should authorize any international phone calls before they are made.

57. Hard-Copy Mail: It is preferred that hard-copy correspondence be scanned and then sent electronically via HuB. If a matter must be sent by hard copy and HuB, please indicate this at the top of the correspondence as described in 3:51. Whenever possible, correspondence and attachments should be sent electronically using HuB, as this expedites the handling and assists in the tracking and routing of items once they have been received. If HuB is temporarily unavailable and emergency communication is needed, e-mail may be used.

DISASTER RELIEF AND EMERGENCIES

58. From time to time, emergency situations arise throughout the world. Sometimes there are violent storms, damaging floods, or strong earthquakes. At other times, brothers may be forced to flee from their homes because of warfare or mob violence. When such problems occur, the Branch Committee should write to the Coordinators' Committee as soon as possible (usually within two days) to explain what is happening and how our brothers are being affected. This initial contact may include any recommendations to provide assistance. On occasion, it may not be possible for the branch office to communicate with the Coordinators' Committee. Or a need may suddenly arise to do something for brothers affected by a disaster. In such circumstances, the branch office is permitted to spend up to USD 5,000 immediately to provide temporary relief and assistance to brothers involved in a ma-

jor disaster. When funds are spent, an explanation should be included in the letter sent to the Coordinators' Committee. The letter should state what the local brothers are able to do and what materials or facilities are available to take care of the immediate needs of the brothers affected. Further instructions are found in the *Disaster Relief Guidelines* (S-180).—See 2:47.

59. If the Coordinators' Committee approves relief funds over USD 5,000, a separate *Cash Management Center Request* (A-99) form should be submitted to the Treasurer's Office for these funds, since funds designated for relief purposes should be used first. The approval letter from the Coordinators' Committee should be referenced in the comments field of the A-99. An A-99 form should be submitted even if the branch has the funds on hand to care for this expense.

HISTORICAL ARCHIVE RECORDS AND EXHIBITS

60. The Branch Committee is responsible for identifying historical archive records. These encompass a wide range of formats that include correspondence, documents, printed publications, newspaper articles, photographs, audio or video recordings, and digital files. Normally, the oldest historical records and documentation are kept for future reference. These generally include historical records that document the establishment and development of the following two categories for your branch territory:

Preaching and Teaching Work

- Records related to the opening of the preaching work in the branch territory
- Significant preaching initiatives through the years
- Major conventions held in the branch territory
- Opening of the preaching work into new language fields
- Copies of literature released in target languages of the country
- Bibles produced over the years in target languages of the country
- Annual service reports
- Key legal rulings or precedents that served to establish freedom of worship or the freedom to preach
- Experiences, correspondence, or artifacts related to the work of brothers and sisters who were instrumental in the development of the work

Significant Theocratic Facilities

Records related to the construction or purchase of:

- Branch offices
- Remote office facilities
- Assembly Halls
- Landmark Kingdom Hall projects, such as the first in your branch territory, the first in a region, or special construction types
- Missionary homes and other noteworthy housing for special full-time servants

61. Catalog of Artifacts: The Branch Committee should maintain a catalog of historical archive records and artifacts. Under the direction of the Coordinators' Committee, the Museum Department at world headquarters establishes standards and computer tools for the branches to maintain their catalog. These standards and tools contribute to a global catalog of historical and organizational artifacts. The Museum Department also coordinates the sharing of artifacts and catalog data between branches and with world headquarters for the purpose of reference and research. (See 8:2-3.) Further information regarding cataloging standards will be provided.

62. Personnel: Many branches will be able to care for their historical archive records with part-time personnel.

This may also include part-time commuters and remote volunteers. In larger branches, during special projects or because of other unique circumstances, there may be a need for an overseer and a few others to coordinate the work of the part-time personnel who are assisting with archiving records and artifacts. The personnel assigned to care for historical records and artifacts would typically work under the direction of the Bethel Office.

63. Historical Exhibits and Bible Displays: The Branch Committee may choose to display appropriate artifact samples and historical records rather than to keep them stored in an inaccessible file area. This should be done in a manner that does not damage the artifacts or records. Thus, the Bethel family and visitors will be educated and encouraged by seeing their theocratic history. (Ps. 48:13) In addition, branches may share their historical artifacts with other branches as directed by the Museum Department.

64. Requests for new historical exhibits or Bible displays should be sent to the Coordinators' Committee. The Museum Department will then work with the Worldwide Design/Construction Department (WDC) to confirm the budget for the proposed exhibit. The Museum Department will then work with the branch in preparing a final proposal within the allotted budget for submittal to the Coordinators' Committee. After the Coordinators' Committee approves the exhibit, WDC will coordinate the installation.

65. Museum Department: In addition to maintaining the global catalog and assisting in developing proposals for branch exhibits, the Museum Department implements the direction of the Coordinators' Committee on the rotation of special exhibits or historical artifacts of special interest between branches. This department also coordinates the sharing of various artifacts so that high-quality exhibits are constructed at many branches worldwide. In addition, the Museum Department cares for the Watch Tower Society's Bible collection as well as the three Warwick museums: The Bible and the Divine Name, A People for Jehovah's Name, and Faith in Action.

LEGAL MATTERS AND LITIGATION

66. Official opposition to the advancement of Kingdom interests, particularly the preaching of the good news, is to be expected. As foretold, there are those who 'frame trouble in the name of the law' and who resort to the courts in an effort to silence the spread of the Bible's lifesaving message. (Ps. 94:20; Matt. 10:16-19) While the theocratic organization does not need legal status to form congregations or engage in the field ministry, being legally recognized affords a degree of protection, which is why efforts are made to 'defend and legally establish the good news.'—Phil. 1:7.

67. The Branch Committee should promptly inform the Coordinators' Committee of serious legal challenges, providing dates and times of occurrences, names of individuals involved, and a thorough but concise explanation. This includes outlining what the charges against the brothers may be and sending a copy of the laws involved, translated into English. The Branch Committee should not assume that the Coordinators' Committee is up-to-date on the situation in a given country just because there was correspondence with world headquarters about the situation in the past. **All correspondence relating to child abuse should be sent directly to WHQ Legal without copying any other office at headquarters or at the branch.—See form S-66, paragraph 36.**

68. It is advisable to have a Legal Department in larger branch offices, particularly where there is significant ongoing legal opposition to theocratic activities. If possible, it is good to have

a licensed attorney serving with the department. It is the responsibility of the entire Branch Committee to be aware of legal challenges to our worship.—Esther 3:5-15.

69. When legal controversies arise, the branch Legal Department may consult, if necessary, with a lawyer who is not serving at Bethel. The lawyer's opinion and recommendation should be included in the letter sent to the Coordinators' Committee. If it seems necessary to hire a lawyer, the lawyer should explain the legal remedies available, the likelihood of a favorable result, how long it will take, and an estimate of his costs. In explaining matters to the Coordinators' Committee, the Branch Committee should outline the lawyer's opinion on whether a favorable outcome will be achieved, his reasoning, and the recommendation of the Branch Committee.

70. To minimize the use of non-Witness attorneys, it is beneficial to maintain a list of brothers and sisters in the field who are lawyers. Legal matters can periodically be referred to spiritually qualified attorneys who are willing and feel privileged to help. They are generally pleased to assist without charge.

71. Action against Jehovah's Witnesses is often preceded by negative propaganda in the media and derogatory statements by government officials. The Branch Committee should promptly inform the Coordinators' Committee if events indicate that the authorities are considering the imposition of restrictions or an outright ban on true worship. With comments from the branch office and the help of the WHQ Legal Department, the Coordinators' Committee will prepare an approach to the appropriate officials. Written materials explaining our activities and refuting falsehoods may be prepared. The objective is to inform responsible officials of the true position of Jehovah's Witnesses. To ensure that the best approach is made, the branch office should always communicate with the Coordinators' Committee before setting up such meetings. Any meetings that are approved to be held with officials should be cared for by a member of the Branch Committee and, if available, someone from the branch Legal Department.

72. Most governments have committed themselves to respecting human rights, including freedom of worship. (Rev. 12:16) National and international organizations monitor governmental compliance with these commitments. It may be helpful to inform such agencies about the arrests of publishers, lawsuits, or proposed legislation against true worship. The Branch Committee should communicate with the Coordinators' Committee before doing so, explaining which organization is to be approached. A draft of what the branch office wishes to submit should be sent to the Coordinators' Committee. The Coordinators' Committee will then decide whether the approach should be made.

73. The branch office should always ask for any court action to be delayed or adjourned to allow ample time for a complete report to be sent to the Coordinators' Committee and to allow time to receive instructions from headquarters. If possible, a two-month delay or extension should be requested.

74. In the event of an adverse ruling or decision, the Branch Committee should immediately inform the Coordinators' Committee and specify the time limit for making an appeal. The Coordinators' Committee will want to know the opinion of the branch Legal Department about the advisability of appealing, the reasons for or against making an appeal, as well as the costs. The letter to the Coordinators' Committee should also state any possible negative effects on the legal status of the Kingdom work if the matter is not appealed or if the appeal is lost.

75. If the Branch Committee does not have time to write to the Coordinators' Committee to receive instructions because of a deadline that cannot be extended, a legal update should be provided as soon as possible. If necessary, the Branch Committee coordinator or another member of the Branch Committee may telephone headquarters about the matter.

76. If the Branch Committee believes that an action taken against true worship should be publicized, the branch office should write to the Coordinators' Committee with a recommendation of what could be prepared, making sure that all of the facts are fully substantiated.

77. Legal Status: Obtaining legal status or registration facilitates the entry of missionaries, the organization of assemblies, the importation of literature, the entitlement to tax exemptions, and other benefits. The Branch Committee should give careful attention to obtaining and maintaining legal registration. Of course, the organization will never compromise principles of pure worship merely to obtain legal status. Attention should be given to the type of legal status being sought. Some religions have a very favorable status, whereas others are merely tolerated. It is necessary to examine carefully the law in each country to determine which form of legal status would be most beneficial for theocratic purposes.

78. Legal Entities and the Worldwide Order: Branch Committee members should have a clear understanding of the relationship among the Governing Body, the Branch Committee, the legal entities used by branch offices, and the Worldwide Order of Special Full-Time Servants of Jehovah's Witnesses ("Worldwide Order").

79. The Governing Body has delegated a measure of oversight of the spiritual and material welfare of "the flock of God" to Branch Committees throughout the world. These Branch Committees also oversee administrative and legal activities of the organization in their designated territories. Of course, all Branch Committees serve under the spiritual direction of the Governing Body.—See *w01* 1/15 pp. 28-31.

80. Branch Committees are encouraged to register and use a recognized legal entity to carry on the legal affairs of the branch office. Depending on the local laws and circumstances, a branch office may need to use more than one legal entity to further the work in its territory. Any recommended adjustments in the use of legal entities are to be presented to the Coordinators' Committee. This would include recommendations for the appointment or deletion of directors or officers of legal entities. If recommending an officer or director who is not a member of a Branch or Country committee, the Branch Committee should provide the following information with the recommendation: The brother's present assignment, date of birth, date of baptism, full-time service start date, special full-time service start date, and a short description of his spiritual qualifications and theocratic responsibilities. Some countries do not allow the registration of religions or the formation of a legal entity of a religious nature. In such countries, it may be necessary to use a legal entity that is of a general nonprofit nature or, in a rare instance, a for-profit nature. In either case, the Branch Committee must not lose sight of the primary objective to spread the good news of God's Kingdom under Christ Jesus. Our principal activities as an organization are religious even though some aspects may be viewed as educational or charitable in nature.

81. Members of the Worldwide Order serve at all branch offices. The Worldwide Order provides ministers for the legal entity or entities used by the branch offices to carry out the spiritual activities of Jehovah's Witnesses. (Matt. 24:14; 28:19, 20; Acts 1:8;

Rom. 12:1) For this reason, it is important that Branch Committees understand what the Worldwide Order is and the relationship between it and the legal entities branch offices may use.

82. The Worldwide Order is an unincorporated association made up of all those in special full-time service throughout the world. Members of the Worldwide Order are baptized ministers in special full-time service who perform whatever assignment they receive from the Worldwide Order. Each member of the Worldwide Order signs a Vow of Obedience and Poverty ("Vow"), which is a voluntary commitment made by each member.

83. Members of the Worldwide Order are not compensated and do not receive in-kind benefits for any services they perform. The support a member receives is based on the member's commitment to the Order and is not related to any service performed or the nature of any assignment. Members of the Worldwide Order receive food, shelter, and other basic necessities. Regardless of the nature of their privilege of service, all receive modest, yet appropriate, support. In view of the foregoing, the activities of any legal entity used by the Branch Committee are not to be viewed or regulated as a "commercial" enterprise or as involving an employer/employee relationship between any legal entity and members of the Worldwide Order.

84. At times, authorities attempt to categorize the endeavors of those in special full-time service as 'secular work.' As Christians, we do have a "work" commissioned to us. (John 4:34; 5:17; Acts 13:2; 1 Cor. 15:58; 16:10; 2 Tim. 4:5) However, members of the Worldwide Order are motivated, not by financial gain, but by the desire to accomplish the will of Jehovah and Jesus Christ in helping all "to attain to repentance." (2 Pet. 3:9) Even so, in keeping with Jesus' admonition, Branch Committee members and those who serve under their oversight need to exercise caution when asked to describe the nature of our activities. (Matt. 10:16) While we do engage in "work," even as Jesus and his first-century disciples did, we are certainly not secularly employed or motivated.

85. If a Branch Committee feels that it should describe itself, its legal entities, or the Worldwide Order differently than set forth above, it must first provide details of the proposed adjustment to the Governing Body in order to receive direction.—See 6:51; 9:1.

86. The Branch Committee should consider whether to register Jehovah's Witnesses as a local entity. However, registration as a local branch of the Pennsylvania corporation may be preferable. Regimes in developing countries are less likely to expropriate property belonging to an American corporation. In other countries, having legal ties to an American legal entity is not desirable. If the Branch Committee recommends pursuing legal registration in a particular country, the details should be sent to the Coordinators' Committee. The WHQ Legal Department will provide assistance in preparing a charter and bylaws needed for registration.

87. There may be other laws in the country regulating those who transact business on behalf of local or foreign corporations. To ensure that the branch office is operating legally, a lawyer should be consulted so that the legal requirements are known. Each member of the Branch Committee should be familiar with the laws of the country as they pertain to corporations or business matters.

88. Power of Attorney: This is a legal document authorizing an individual to act as a legal agent or representative of another person or legal entity (such as the Watch Tower Bible and Tract Society of Pennsylvania). The Power of Attorney names an individual to handle 'necessary business matters.' (Acts 6:3)

The Branch Committee may write to the Coordinators' Committee if a Power of Attorney is needed to conduct corporation business, to register the corporation, or to obtain legal recognition as a branch of a foreign corporation.

89. In some countries, the law requires anyone holding a Power of Attorney to register it with the government. If that is the case, it should be done, thus avoiding the severe complications for not complying with such laws. Each member of a Branch Committee should be aware of the legal requirements regarding Powers of Attorney, including time periods for renewal or expiration.

90. Lawsuits for Libel, Damages, or Injunctive Relief: Before initiating any such legal actions, the Branch Committee must receive approval from the Coordinators' Committee. The recommendation from the Branch Committee should include a description of available legal remedies, the cost for such legal action (including estimated attorney's fees), an estimate of the likely time from the initiation of the action to the conclusion, and the likelihood of success and the recovery of an award. In libel actions, the Branch Committee should consider whether the suit will further advertise the false accusations. If it is believed that failure to initiate a lawsuit will lead to other difficulties, these concerns should be explained.

91. Printed Matter Against Jehovah's Witnesses: As a general policy, the organization does not publish responses or retaliate legally if another organization or individual circulates printed matter that contains falsehoods about Jehovah's Witnesses. It is usually best to concentrate on the positive activity of Kingdom preaching. If the Branch Committee thinks that the wise course is to take steps to counteract negative reports that may adversely affect our activities, the committee should set forth recommendations to the Coordinators' Committee.—See 6:23.

92. Refusal of Blood Transfusions: If our brothers' refusal of blood transfusions is being disregarded or overridden by health-care providers, legal action may be warranted. If the Branch Committee recommends such, a complete overview of the matter should be presented to the Coordinators' Committee. The recommendation should clearly state what is hoped to be accomplished by taking legal action. We are not inclined to get involved if a favorable result will not help the brotherhood in general.

93. Child-Custody and Visitation Disputes: At times, publishers are involved in child-custody or visitation disputes in which our beliefs are attacked. Unfavorable child-custody decisions in which our beliefs and activities are misrepresented can adversely affect our reputation in the community, even our legal status. With prior approval of and subsequent review by the Coordinators' Committee, some branch offices have prepared and made available information to assist publishers whose beliefs are attacked in such disputes.

94. Personal Decisions: The Legal Department at the branch office is set up to assist the Branch Committee in "the defending and legally establishing of the good news." It is inappropriate for the Legal Department to take time from these "more important things" to assist individuals with their personal legal matters. (Phil. 1:7, 10) The Legal Department should limit its work to legal matters affecting the advancement of Kingdom interests rather than personal requests for legal advice or services.

95. Protecting the Organization's Copyrights: The organization has a long-standing policy of copyrighting its publications. Copyright is a tool that can be used to protect dedicated materials from being misused, such as by apostates or false religious organizations as well as by those who attempt

to commercialize our artwork, photographs, or text. We do permit some uses of our copyrighted material, such as use or reproduction by Jehovah's Witnesses for the personal use of family members, use of the organization's artwork by the congregation at a Kingdom Hall, and use by authors and others for educational purposes with specific permission granted on a case-by-case basis. However, approval is not given for the general or widespread distribution of our publications, including artwork, photographs, and text, for posting on the Internet or any other electronic network or for reproduction or distribution in exchange for money. If the branch office learns that the organization's copyrighted material is being misused, the Branch Committee should write to the Coordinators' Committee, providing full details, including the action that the committee recommends be taken against the violator.

96. Tax Matters: Although many countries provide tax exemptions for religious entities, some countries do not. Tax exemptions are generally created by law and are usually not a legal right. Where required to do so by Caesar, legal entities used by branch offices should pay the taxes legally required of them, even if other religious entities do not follow the law. Conversely, legal entities used by branch offices should not pay taxes where there is an accepted legal basis for not doing so. Every Branch Committee should take full advantage of any legal exemption from taxation. Branch Committees should keep in mind that how they handle tax and legal matters (including the tax or legal status of those in the Worldwide Order) could have implications for other branch offices, the worldwide organization, and the Worldwide Order. In addition, individuals engaged full-time in religious activities may be entitled to tax exemptions. Such exemptions relieve the branch offices of some financial obligations and indirectly constitute legal recognition of our activities. The Branch Committee should keep the Coordinators' Committee informed when exemptions currently enjoyed by the organization or members of the Worldwide Order may be in danger of being lost.

97. To respond effectively in times of emergency or war, Branch Committee members should be familiar with all decrees affecting our work and the operation of the branch office. The Branch Committee should watch carefully so that the work will be protected and the brothers will be given necessary direction. The Branch Committee should be alert as to what is going on in the country and keep the Coordinators' Committee duly informed.

98. Keep Proclaiming the Good News: In some places, opposers make every effort to stop the Kingdom work. Nevertheless, true Christians continue preaching, even if this means doing so in a quiet manner. If literature is not available, the brothers can talk about the truth using only the Bible. Dedicated servants of Jehovah should be thoroughly acquainted with the Word of God so that they can continue to preach no matter what circumstances might arise.

99. Data Protection: The organization of Jehovah's Witnesses respects individuals' rights of privacy, based on principles set forth in the Bible. The organization recognizes the necessity for open and frank communication and the collection of personal and sensitive personal data in order to administer to the needs of Jehovah's Witnesses and accomplish its religious and charitable activity. The organization also recognizes the corresponding necessity to maintain confidentiality and ensure that information is adequately protected. (Prov. 15:22; 25:9) Confidentiality is highly valued.—Prov. 20:19.

100. Various countries have enacted data protection laws to ensure individuals' rights of privacy. The organization

of Jehovah's Witnesses has a long-standing history of respecting privacy rights and maintaining confidentiality, even before the enactment of such data protection laws. The organization will continue to protect information disclosed to it in harmony with its long-standing practice, now recorded in this policy.

101. Scope of Application: This policy applies to the entire organization of Jehovah's Witnesses, as represented by branch offices located throughout the world.—See 6:23.

102. Data Protection Policy: The organization of Jehovah's Witnesses handles all personal data in accordance with the following principles:

a. Personal data will be processed in a fair and lawful manner.

b. Personal data will be collected, processed, and used only to the extent necessary to fulfill Jehovah's Witnesses' religious and charitable purposes.

c. Personal data will be accurate and kept up-to-date. Any error will be corrected as soon as possible after the organization becomes aware of it.

d. Personal data will be kept only for as long as is necessary for the legitimate purpose(s) of the organization.

e. Due consideration will be given to respecting the rights of data subjects.

f. Appropriate technical and organizational measures will be taken to prevent unauthorized or unlawful disclosure of personal data. All computer-held personal data is held on password-protected computers to which only authorized users hold passwords. Offices are locked after office hours and only authorized staff may gain entry.

g. Personal data will not be transferred between branches unless necessary to accomplish the religious or charitable purposes of the organization of Jehovah's Witnesses, to which all of Jehovah's Witnesses have consented by virtue of their free and willing decision to become Jehovah's Witnesses and identify themselves as such.

103. Rights of the Data Subject:

a. A data subject's right to the protection of personal and sensitive personal data and to the correction or deletion of personal and sensitive personal data is to be granted according to the practice of Jehovah's Witnesses as set forth in this policy.

b. Whoever makes a request according to this section must provide sufficient evidence of his identity.

c. If a data subject requests access to, correction of, or deletion of personal data or sensitive personal data about himself, the organization will fairly consider granting the request by balancing the interests of the individual in gaining access or correcting or deleting data against the legitimate religious interests of the organization, including whether granting the request would endanger the organization's right to religious freedom and practice.

d. The organization has an interest in permanently maintaining data regarding an individual's status as one of Jehovah's Witnesses. Deleting such information would unduly infringe on the organization's religious beliefs and practices.

104. Right of Appeal: If a person believes that his rights have been infringed, he can appeal to the Branch Committee by means of a written personal letter. The letter must be sent within two weeks of the action that forms the basis of the appeal.

NEWS AND PUBLIC INFORMATION

105. Office of Public Information (OPI): This office at world headquarters works under the direction of the Coordinators' Committee to represent Jehovah's Witnesses to the media, academia, and other nongovernment organizations. To this end, OPI publicizes accurate information about Jehovah's Witnesses and to correct misconceptions and prejudices about our organization and work. OPI provides training to the Public Information Desks (PIDs) and coordinates their participation in global media strategies and information campaigns. This office is also responsible for informing the brotherhood of significant events related to our worldwide activities in the form of news items published in the Newsroom section of jw.org.

106. OPI prepares and distributes information that highlights developments or initiatives of Jehovah's Witnesses that are of special interest to specific representatives of the media, academia, and other public-facing organizations with international influence. A few examples include significant building projects, disaster relief work, translation initiatives, the use of advanced technologies in our Bible educational work, or special witnessing campaigns on subjects such as education, health, and social issues. This office maintains a list of internationally recognized journalists, academics, and other non-Witness experts and, where appropriate, takes the initiative to provide updates on Jehovah's Witnesses relevant to the work of these professionals.

107. OPI also provides assistance to the Coordinators' Committee in addressing situations or topics covered by the media that may significantly impact our activities. If a branch office needs help with media-related issues, the Branch Committee may submit the details of the situation to the Coordinators' Committee for direction. If there is a major development or a fast-breaking news item in the branch territory (particularly in the case of a disaster or other emergency), the branch should communicate confirmed and relevant details directly to OPI through the PID via the Public Communications Resource intranet site (http://www.bethel.jw.org/WHQ/OPI/PID) or by e-mail (opi@jw.org) *as soon as possible* for a potential news item for the Newsroom section of jw.org. The Branch Committee should also submit a more comprehensive report to the Coordinators' Committee.—See 6:23.

108. Public Information Desk (PID): It is beneficial for the branch office to establish good relations with the public news media wherever possible. To this end, the PID should regularly provide representatives of credible media outlets, journalists, and academics in the branch territory with accurate and newsworthy information about our activities and beliefs. (Col. 4:5, 6) This may include preparing media-specific material on topics and events of local interest involving Jehovah's Witnesses. The PID may also direct these professionals to the resources and other official information available on the Newsroom page of jw.org.

109. When the branch receives requests for information from the media, discernment should be used in deciding whether inquiries should be answered and, if so, to what extent. Each situation is unique and should be evaluated based on the subject matter as well as the reputation of the outlet and the reporter. Any requests from media or academic professionals involving the republishing of material that is not from the Newsroom should be referred to the Coordinators' Committee for consideration. Additional support information, procedural guides, and communication tools are available to the PID through the Public Communications Resource intranet site administered by OPI.

110. The PID should be alert to positive news stories related to Jehovah's

Witnesses in the branch territory and, after obtaining approval from the Branch Committee, provide this information and related source materials to OPI. OPI will then determine if the recommended story qualifies to be developed into a news item. If so, OPI will develop the material with the assistance of the branch and forward the item to the Coordinators' Committee for consideration. News releases and news alerts currently appearing in the Newsroom can serve as a guide to the PID for ideas on positive news stories. Once a branch-related news item is posted to the Newsroom, the PID should immediately inform appropriate media and/or academic contacts within the branch territory. Please keep OPI informed of any resulting news coverage.

111. Public Information Desk Overseer: Each Branch Committee should appoint a brother at the branch to oversee the activities of the PID. The Branch Committee should also consult Country Committees under its supervision to appoint a media contact for each country in the branch territory. (Please review our letter dated HCA:NB June 4, 2015, No. C-38278C.) Those assigned to the PID, particularly the PID overseer, should have a working knowledge of both English and the language used by local media, so as to assist those who translate materials appearing in the Newsroom and to facilitate communication with OPI. The brother overseeing such media-related functions should be humble, capable, and tactful. He should be able to articulate our beliefs clearly in a personable yet professional manner, particularly when dealing with non-Witnesses. The brother should be prepared to care for news interviews and other inquiries from media outlets, serving as the official spokesman for Jehovah's Witnesses in the branch territory. He will also serve as the permanent branch media contact for news releases prepared by OPI. Please keep OPI informed of the current staffing of the PID and the media contacts working in countries under the oversight of the Branch Committee.

112. Appointing Additional Organizational Spokesmen: Along with the use of the PID overseer as a spokesman for Jehovah's Witnesses in your branch territory, there may be times when other individuals are selected to assist with media inquiries on specialized topics because of their background in that field. For example, a member of the Legal Department at the branch may be used to handle media inquiries related to ongoing court cases or major legal issues involving Jehovah's Witnesses. Such appointments should be determined on a case-by-case basis after evaluating the specific nature of the media request. However, in all cases, the PID would coordinate the arrangements made between the media professional and the assigned spokesman as well as assist the spokesman in preparing for any interviews.

113. The Teaching Committee provides an annual convention media guide to branch offices for use in connection with regional, national, special, and international conventions. A representative from the Media Services Department may be assigned as a convention spokesman by the local Convention Committee in harmony with direction from the branch office. Following the instructions in the media guide, it is appropriate for this brother to invite the local media to report on the convention each year. Ordinarily, no newspaper, radio, or television advertising is used for conventions unless it is free.

114. Correcting Misinformation: As a general rule, we avoid controversy when it comes to minor misconceptions that appear in the media. However, if some in the media spread false information of a serious nature about Jehovah's organization, what can be done? The Branch Committee generally knows the situation in the country and will of-

ten be able to judge whether it would be wiser to contact the media and attempt to correct the misinformation or to ignore the matter. There is "a time to be silent and a time to speak." (Eccl. 3:7) Please write to the Coordinators' Committee if further direction is needed. —See *w98* 12/1, pp. 17-18, pars. 15-18.

115. Handling Media-Related Emergencies: In a media-related emergency, such as criminal activity involving Jehovah's Witnesses or a slanderous campaign that could have repercussions on our preaching work, the Branch Committee has the responsibility to handle the matter quickly. The committee should communicate with the Coordinators' Committee for direction, particularly if it is anticipated that problems will quickly spread to other countries because of media reports. If slanderous or lying reports appear in the media, it may be appropriate for the PID, in consultation with the branch Legal Department, to review these reports and submit a recommendation to the Branch Committee. The Branch Committee may write to the Coordinators' Committee to provide details on the matter or to request additional direction on pursuing the matter legally. —See 6:23.

RECORDS MANAGEMENT

116. Under the direction of the Coordinators' Committee, the Branch Committee is responsible for the implementation and routine audit of records management throughout the branch. This includes the identification, maintenance, safeguard, and destruction of records in the normal course of activity. Each individual, office, and department within the branch is expected to comply with the records management policy.

117. Auditing/Records Management Department: Under the oversight of the Coordinators' Committee, the Auditing/Records Management Department at world headquarters provides guidance and training to branches for the safe and coordinated management of all branch records.—For information on historical archives, see 3:60-65.

118. *Records Management Guidelines* (A-160): For detailed information regarding records management, see *Records Management Guidelines* on MDS. Please review and become familiar with the principles contained in these guidelines. However, *do not begin implementing these guidelines until you are contacted by the Coordinators' Committee.*

CHART 3.1

CORRESPONDENCE FORMATS FOR COMMITTEES AND DEPARTMENTS AT WORLD HEADQUARTERS

Governing Body and Committees	Correspondence Format
Governing Body Coordinators' Committee Personnel Committee Publishing Committee Service Committee Teaching Committee Writing Committee	**Numbered Letter**
Headquarters Departments	

Art Department
Audio/Video Services
Auditing/Records Management Depart-
ment
Global Health Care Office
Global Purchasing Department
Hospital Information Services
International Printing Department
MEPS Programming
Museum Department
Office of Public Information
Text Processing Services
Theocratic Schools Department
Translation Services
Treasurer's Office
Web Publishing
WHQ Broadcasting Department
    Regional Broadcasting Department–
    Europe
WHQ Computer Department
WHQ Legal Department
WHQ Travel Department
Worldwide Design/
Construction Department
    Regional Design/
    Construction Department–Africa
    Regional Design/
    Construction Department–Americas
    Regional Design/
    Construction Department–
    Asia/Pacific
    Regional Design/
    Construction Department–Europe
Writing Correspondence
Writing Department
	Memorandum

PERSONNEL COMMITTEE

BETHEL FAMILY

1. The Branch Committee, acting representatively for the Governing Body, is to be keenly interested in the spiritual welfare of the Bethel family. An effort should be made to maintain a wholesome atmosphere among all in the family. Members of the family should feel that the Branch Committee is ready to help and, of course, committee members should be approachable at all times. Suggestions should be welcomed and used if advisable.

2. It is proper to **commend the brothers and sisters** and express appreciation for their work, assuring them that they are needed. This will contribute to their contentment and happiness. In turn, a happy family will be a productive family.—1 Cor. 12:25, 26.

3. Avoiding Partiality: All members of the Branch Committee must give careful and prayerful consideration to avoiding partiality in dealing with those at Bethel and those in the field. (Rom. 2:11; Jas. 3:17, 18) When there is reason to provide something extra for someone in the spirit of 1 Timothy 5:17, 18, the matter should be handled openly and in a manner that all will appreciate and understand. This will eliminate any appearance of secrecy or favoritism. Thus, whether receiving extra help or doing any work in connection with it, individuals who may be involved in such matters will understand the situation, giving no cause for gossip or hurt feelings.

4. Overcoming Problems: Individuals often encounter personal problems and may want to talk to someone to ask questions and receive Scriptural counsel and guidance. Branch Committee members need to be good listeners and show kindness and patience.

5. Some have problems because they try to impose their conscience on others and insist that everyone see things their way. (Rom. 14:1-4) Or a person may look for something to criticize and then build up a list of complaints, perhaps eliciting support from others. (Rom. 12:17, 18) Older brothers may use 1 Timothy 5:17 to suggest that as an exception, they should have special privileges. How much better it is to take to heart Luke 22:25, 26, for we all are brothers! If a sister, especially the wife of an overseer, feels that she deserves special privileges or insists on saying how things should operate, there will be problems. (1 Tim. 2:11, 12) Some kind, understanding counsel will usually correct such trends before they become deeply rooted.—Gal. 6:1.

6. The Branch Committee should calmly and Scripturally help the brothers to keep balanced and find joy in working together. Most personal problems can be handled locally at Bethel, but major questions and problems may be referred to the Personnel Committee. Fine direction is provided in *Dwelling Together in Unity,* in the section entitled "Resolving Problems."

7. Application Process: An application form, *Application to Become a Member of the Worldwide Order* (A-8), should be submitted to the Branch Committee and kept on file. This application is first reviewed by the Branch Committee, which determines (1) if the individual qualifies for Bethel service and (2) if there is a need for him at Bethel. If there is a need, the Branch Committee will send a recommendation to the Personnel Committee for final approval,

providing such essential information as the applicant's full name, gender, age, years baptized, marital status, whether anointed or other sheep, years in full-time service, current assignment, the Bethel assignment he is recommended for, and the reason why he is needed at Bethel.—See 6:12.

8. When recommendations of new ones for Bethel service are made, the **age requirements,** from 19 to 35 years, should be kept in mind. Those under 19 years of age should not be recommended. Each one invited to Bethel should be a productive worker. Special circumstances may at times require recommending a mature brother with a special skill to serve at Bethel, even though he may be a little over 35 years of age. But this should be the exception. If such a recommendation is made, the Branch Committee should explain why the brother is needed and what efforts have been made to find someone else who meets the basic requirements for Bethel service. Although the older brother may be an excellent worker and would fill a need, his wife may find it difficult to adjust to Bethel or may have health problems that make her a below-average Bethel worker. In such a case, one department may benefit while another would not.

9. Without consulting with the Personnel Committee, the Branch Committee is authorized to approve:

- A new Bethel family member (BBR), provided that the person is within the standard age requirement and will be **replacing** someone who has departed or will soon depart Bethel service. However, if the addition of the new Bethel family member will increase the overall size of the Bethel family, or if the person is over the usual age requirement, the Branch Committee will send a recommendation to the Personnel Committee for final approval.
- A temporary Bethel family member (BBT) **for up to one year who is a replacement** for a regular Bethel family member or a temporary Bethel family member and is within the standard age requirement. If it is desired to retain the services of a temporary Bethel family member after the initial one-year period, the Branch Committee should submit its recommendation to the Personnel Committee in the usual manner near the completion of the person's temporary assignment. Temporary Bethel family members should be provided with a specific end date for their temporary service.—See 4:27.

10. There is no need to consult with the Service Committee before recommending for regular Bethel service (BBR, BBT, or BBF) those who are graduates of the Bible schools or who are temporary special pioneers, special pioneers, or substitute circuit overseers. However, if the Branch Committee wishes to transfer to Bethel a field instructor, a field missionary, and/or a circuit overseer for a period of **more than three months,** the committee should send a numbered letter to the Service Committee explaining the need and a proposal for caring for the need in the field if the transfer is approved by the Service and Personnel committees. Along with the numbered letter, the usual recommendation form that is used when making recommendations for Bethel service should be attached, which will be forwarded to the Personnel Committee for further handling if approved.—See 6:38.

11. All who work at Bethel should have meaningful work to do. If there is not enough work for a person to do at Bethel, it would be better for him to be assigned to the field. The Branch Committee should always make sure that Bethel is neither overstaffed nor understaffed. A formal review of all Bethel personnel should be performed on a yearly basis to determine who may be better suited for an assignment in a different

Bethel department or in the field. Newer members of the Bethel family gradually gain proficiency and, in time, can easily shoulder a greater workload. Experience has shown that when many young people are assigned to work together, some are inclined to waste time, especially without an overseer present to see that the work gets done.

12. New Members: When new members arrive at Bethel, a member or a representative of the Branch Committee should speak to them about the importance of working whole-souled and putting Kingdom interests first. Also, the arrangement for providing spiritual assistance needs to be explained to them. Encouragement should be given them to discuss personal problems with any of the experienced elders at Bethel. Every help should be offered to aid new members in adjusting to life at Bethel.

13. The new member is shown to his room and given the opportunity to read the *Dwelling* manual and any other material provided. Any forms that are required by the branch office will be filled out. A program of orientation is arranged so that he will become familiar with the layout of the buildings and see the work being done in various departments, such as the kitchen, dining room, laundry, and housekeeping. Working for a day and a half with a housekeeper has proved to be very helpful for new ones. It is better that a member of the Branch Committee or a brother or brothers appointed by such committee introduce the orientation program for any of these departments, although a sister may be assigned to demonstrate certain procedures.

14. For new members of the family, the first year is a year of training. Elders working closely with the new brothers should endeavor to help them appreciate their privilege of sacred service at Bethel. It is hoped that well-qualified ones will continue to serve at Bethel for as long as they may be needed. However, **if an individual does not seem well-suited for Bethel service,** he should be given appropriate counsel as soon as this is observed. It would be unkind and unscriptural simply to tell a person at the end of the year that he has not proved satisfactory. Counsel and help should be given throughout the year. Of course, anyone may be dismissed or directed to leave at any time for improper conduct or for any other circumstance that may interfere with his Bethel service. In any case, matters should be explained to him in a kind manner and in a way that may help him to progress whether he stays at Bethel or not. We want to help new Bethel family members make a success of their service at Bethel with the goal of making spiritual advancement.

15. First Five Years at Bethel: A person who comes to Bethel should be in good health. He should have his personal affairs arranged so that he is able to devote himself to his Bethel service within the framework of the established arrangement for support of members of the Worldwide Order, such as personal time away, health care, and so forth. He should be physically, mentally, and circumstantially able to adjust to Bethel and to give consistent attention to his work assignment. In the case of a married couple, the above would apply to each mate individually. Each should enjoy good health and be able to shoulder his or her own responsibility as a member of the Bethel family.

16. If a member of the Bethel family misses an unusually high number of workdays, perhaps 15 to 20 days in a year's time, the Branch Committee needs to be aware of this. Was it the result of an unusually prolonged illness, an accident, or an operation? Is it expected that he will miss a similar number of workdays each year because he has generally poor health? Was it necessary to care for an unusual family emergency that is not likely to be repeated? Such matters were considered when a new one was being trained during

his first year, and they should continue to be given careful consideration during the first five years of his Bethel service, particularly during his three year tested-as-to-fitness period. There is no need for individuals to lose any of their personal time away because they missed a certain amount of work. The real issue is whether Bethel is the place for them. The goal is to keep the organization strong and, at the same time, to give consideration to the needs of individuals. The Personnel Committee may be consulted in unusual cases.

17. Even though a person who is still relatively young may have been at Bethel for more than five years, he should be able to do his work without missing a great number of workdays. If he consistently misses work because of poor health or other personal problems, the Branch Committee will consider what can best be done to help him. In some cases, it may be that he should leave Bethel if there is no reason to believe that there will be improvement. Of course, if a person has spent a good portion of his life at Bethel and works diligently to the extent that his health permits, we certainly want to look after him and not in any way make him feel that he is a burden to Bethel. When members of the Bethel family have spent many years in special full-time service, perhaps 25 or more, and some disabilities arise, the branch will make some provision for them and arrange for them to serve according to their physical ability.

18. Seniority: Years of seniority are determined by adding up the time a person has been in full-time and special full-time service assignments. Seniority includes time spent in all avenues of full-time service. It does not include time spent as a congregation publisher or an auxiliary pioneer. A person's seniority is used to determine such things as the number of additional days of personal time away that are credited to him each year on September 1 and the amount credited to his Personal Expense Account. Seniority is also helpful to the branch office in handling such matters as the assignment of Bethel rooms in a fair and impartial way. (See 4:20.) At times, two or more Bethel family members may have similar seniority. To help resolve matters involving seniority-based assignments or other privileges, seniority is determined in the following order: (1) full-time service, (2) special full-time service, (3) date of baptism, (4) age.

19. If a person has had a break or breaks in his full-time service, his seniority is the combined total of days he has spent in full-time service assignments. Thus, if an individual has to leave full-time service to care for aging parents or some other responsibility and is thereafter able to resume full-time service, his seniority is based on the entire period or periods he was previously in full-time service. Those leaving special full-time service assignments (special pioneer, member of the Bethel family, circuit overseer, missionary, construction servant, or any other special full-time service assignment) to enter the regular pioneer service will not experience an interruption in their full-time service record if they are appointed as regular pioneers within three months of leaving their previous assignment. Brothers and sisters in full-time service who are sentenced to prison because of their Christian neutrality will similarly have their full-time service record recorded as uninterrupted if they resume serving in the full-time ministry within three months of their release from prison.—See 6:94.

20. Rooming: Only regular Bethel family members (BBR), temporary Bethel family members (BBT), and expatriate Bethel family members (BBF) are provided permanent housing accommodations in buildings owned or rented by the branch. Rooms are assigned according to the individual **seniority, based on time spent in full-time service,** of the senior roommate. (See 4:18-19.) When the one who obtained the room

leaves Bethel, it is put up for bid. As a general policy, two people are assigned to each room. The Branch Committee should take into consideration the number of rooms available and the number of people to be housed, the size of the rooms, the age, health, and years of service of the occupants, and other factors. In some isolated instances involving elderly ones or other extenuating circumstances, adherence to the policy of two people to a room may result in distress and hardship for one or both roommates. If a problem arises that the Branch Committee is not able to resolve, it may be necessary to write to the Personnel Committee to explain the problem and make recommendations. Single Branch Committee members may be accommodated in a modest room without a roommate, provided there are sufficient rooms available. If a Bethel family member loses his or her marriage mate in death and the surviving mate has 40 or more years of full-time service and is living in a large double room, he or she should move to a smaller double room after a reasonable amount of time has elapsed. For widows or widowers advanced in age, the Branch Committee may make an exception for them to remain in their current room. In either case, a roommate will not be assigned. If the surviving mate has less than 40 years seniority, he or she may remain in his or her current room alone for one year and then be given the option of being assigned to a one-person room of up to 350 square feet (33 sq m) that is not a double room or choosing a roommate and remaining in the current room.

21. Transfers Within Bethel: When any worker is transferred from one assignment to another, he should be told why. Thus, he will not wonder if the change is because of a failure on his part or if there is something that he should try to improve.

22. Transfers to Other Countries: A branch may assign Bethel members to offices under its supervision in other countries without consulting the Personnel Committee. Additionally, a branch may move personnel within its branch territory, such as to or from a remote translation office, without seeking approval from the Personnel Committee. This is the case whether the remote office is within or outside of the country where the branch is located. All other requests to transfer branch personnel, such as transfers between two branch offices, should continue to be forwarded to the Personnel Committee for consideration and approval.

23. The cost of obtaining or renewing a passport is ordinarily the responsibility of the individual. However, if a special full-time servant is transferred to another country *at the direction of the organization* and he needs a passport to care for his assignment abroad (whether in the field or at Bethel), the branch office may pay for the passport (either a new one or a renewal) if the special full-time servant requests such financial assistance. Any unusual cases should be submitted for consideration to the appropriate Governing Body committee along with the pertinent details and your recommendation.

24. Training: *Bethel family members* who travel to another country at their own expense during their personal time away may at times request to receive some practical training during their visit to the foreign Bethel. In other instances, *the branch* may recommend that a member of its Bethel family temporarily be sent to another Bethel to receive some necessary training. In either case, a written recommendation should be submitted to the Personnel Committee using the *Bethel Department Training Request* form (A-97). Training will be provided only to fill a definite need that exists at Bethel. Approval will not be given to training requests submitted for individuals who simply wish to extend their stay in a foreign country.

25. Time Away for Mates During Branch Work Assignments: See 9:88.

26. Departures: If a member of the family desires to leave Bethel service, he should submit a written notice to the Branch Committee at least 30 working days in advance, if at all possible. In this way, arrangements can be made for someone to replace him in the work assignment. A person leaving special full-time service cannot use more than 24 working days of accumulated personal time away to extend his departure from special full-time service, even if he may have accumulated more unused days. (See 9:75.) If an individual has been directed to leave Bethel for nonjudicial reasons but disagrees with the direction, he may appeal to the Branch Committee. If upon hearing the appeal, the Branch Committee decides that he should leave Bethel but the person strongly disagrees with the decision, the Branch Committee should advise him that he may ask the Personnel Committee in writing to review the matter if he wishes to do so. If this is the case, his letter of appeal should be sent along with the comments of the Branch Committee.

27. When a person leaves Bethel service, it would be good to review carefully the appropriate staffing guidelines to determine if a replacement is needed. If a replacement is needed, the Branch Committee is authorized to invite someone without consulting with the Personnel Committee.—See 4:9.

28. Elders at Bethel: All elders should be available to members of the family who have problems. Elders should be observant of any difficulties or discouragement on the part of a Bethel family member and be ready to offer personal counsel and help. The Branch Committee should explain clearly to all elders what their responsibilities are and what is expected of them. Serious problems should be reported to the Branch Committee. Elders should see the value of giving encouragement to fellow workers and commendation for things well done. They should help all in the family to maintain a good attitude toward their service privileges, reassuring each one that his services are needed and appreciated.—Matt. 11:28-30.

29. In some larger branches, it may be advantageous to have small **elder groups** made up of elders at Bethel to share in the responsibility of assisting the Branch Committee in taking care of the Bethel family. (Titus 2:6, 7) The elder groups may help in making recommendations or in dealing with problems that individuals have. They do not decide on the everyday operation of the branch or on changes that are to be made. They assist principally in giving commendation and in caring for personal problems. Of course, the Branch Committee is free to seek information or suggestions from such elder groups.

30. Once a year, branches should arrange to have an **elders' meeting** with all appointed elders serving with the following enrollments: regular, expatriate, and temporary Bethel family members, full-time and part-time commuters, remote servants, construction servants, expatriate construction servants, full-time and part-time construction commuters, and Assembly Hall and Bible school facility servants. Those who are serving in the field should watch the meeting the same way they receive other spiritual programs. This would preferably be streamed live. If this is not practical, a recording can be made available for 30 days on JW Stream. Responsible elders may be asked for their suggestions on subjects to be discussed. Thereafter, the Branch Committee can assign committee members or selected elders to develop outlines and present these in brief talks to the assembled elders. This regular communication with the elders is helpful in keeping them well-informed. It provides an opportunity to encourage them and assists them to fulfill their responsibilities as elders. The Personnel Committee will prepare and forward to all branches one outline that may be used by the Branch Committee for the elders' meeting.

JUDICIAL COMMITTEES

31. Anyone coming to know of **serious misconduct** on the part of a member of the Bethel family should advise the offender of his obligation to bring this to the attention of a member of the Branch Committee or another elder. The one having knowledge of the offense should also make a report to the Branch Committee so that the organization will be kept clean. (Lev. 5:1) This should be done whether the offender reports the matter or not. The judicial procedures outlined in this section apply equally to full-time and part-time commuters.—See 5:10.

32. Investigation Procedure: If the elders of the congregation that a Bethel family member attends become aware of an accusation against the Bethelite, they should immediately contact the branch office for direction. Except for regular pioneers, this direction applies equally to all full-time service enrollments listed in **Chart 9.2,** *Full-Time Servants Enrollments.* If the accusation involves the Bethelite's conduct with someone in his congregation or if the offense was committed in his congregation environment, the Branch Committee may determine that it will be most practical to have the local elders investigate and handle the case to the extent necessary. Otherwise, the matter will be handled at Bethel. In either case, two elders will investigate the allegation. If the accused is under consideration for a theocratic assignment, it should be held in abeyance pending resolution of the case. If upon investigation the elders determine that the charges have no substance or that no further action is needed, they should inform the Branch Committee in writing of their findings. If the elders determine that a disfellowshipping offense has been committed, the Branch Committee will appoint a judicial committee.

33. Judicial Committees Involving Bethelites in the Congregation: If it has been established that a Bethel family member has committed a disfellowshipping offense **involving his congregation,** the congregation body of elders should inquire of the branch office immediately as to how to proceed. **The branch office will determine whether the local body of elders should convene a judicial committee or whether the case should be handled by a judicial committee at Bethel.** If the local elders are directed to appoint the judicial committee, the case will be handled in an expeditious manner, just as a judicial case would be handled for any publisher in the local congregation. The judicial committee should immediately advise the branch office of the final decision.

34. Judicial Committees at Bethel: These are appointed **to handle offenses that are the basis for disfellowshipping,** just as they would be handled in the congregation. The judicial committee and its chairman are appointed by the Branch Committee. Qualified elders who are in a good position to render a balanced and just decision should be appointed. Though the judicial committee is usually made up of three elders, it could include four or five because of the gravity of the offense and other factors. Branch Committee members should not serve on judicial committees if other qualified brothers are available to do so. Thus, if needed, some Branch Committee members would be available to serve on an appeal committee. Although the judicial committee may want to consult with members of the Branch Committee before reaching a conclusion, the judicial committee alone should make the decision. The report to the Branch Committee will be made out using the form *Judicial Committee Summary at Bethel* (A-7).

35. Appeal Committees: If the judicial committee (either at Bethel or in the congregation) decides that the Bethel family member should be disfellowshipped, **he may make an appeal in**

writing to the Branch Committee. The Branch Committee will select an appeal committee of qualified elders at Bethel, one of whom will be appointed to serve as chairman. **The appeal should be heard in an expeditious manner even if the basis for the appeal does not appear to be sound.** In the case of disfellowshipping, the wrongdoer should be given the usual seven days to make this appeal, even though he would normally leave Bethel on the day the original judicial committee advises him of the decision to disfellowship. No announcement of the disfellowshipping should be made until seven days have elapsed since the appeal was handled.—*ks10* 8:1-20.

36. When the disfellowshipping is upheld, there is no further arrangement for appeal. However, **if an individual persists in believing a serious error in judgment has occurred,** the appeal committee should inform him that he may submit his allegations in writing to the appeal committee within seven days for transmittal to the Branch Committee. *The appeal committee should not mention this provision unless the individual indicates that he believes a serious error in judgment has occurred.* If he indicates a desire to submit a letter of appeal to the Branch Committee, the announcement of disfellowshipping should be delayed. The appeal committee should submit the wrongdoer's letter, the report from the judicial committee, and a report from the appeal committee to the Branch Committee. No announcement should be made until a reply is received from the Branch Committee.—*ks10* 8:14-15.

37. If someone is judicially reproved and therefore must leave Bethel, a letter should be sent to the body of elders of the congregation that he will attend so that the elders may be able to assist him to regain his spirituality. A copy of the judicial committee's report (either from Bethel or from the congregation) should be sent to the Service Department, which will write the letter to the body of elders. In the case of disfellowshipping, the form *Notification of Disfellowshipping or Disassociation* (S-77) should also be included in the report to the Service Department. If the person is reinstated, the S-77 form should be signed and returned to the Service Department. An announcement should be made to the Bethel family in the case of a disfellowshipping. (*ks10* 7:31) In the case of someone who is judicially reproved, the Branch Committee should use good judgment in determining whether an announcement should be made or not.—*ks10* 7:21.

38. Judicial Matters Involving Those With a Design/Construction Enrollment: Similar to the arrangements for handling a judicial matter involving a member of the Bethel family, the Branch Committee should be informed whenever a construction servant, Assembly Hall servant, or Bible school facility servant serving under its supervision becomes involved in serious misconduct. The Branch Committee will be responsible for determining if local elders, elders in the servant's home congregation, or other elders selected by the Branch Committee or circuit overseer should be assigned to handle the matter. The Service Department will serve as the correspondence conduit between the branch office and the elders assigned to handle the matter.

EXPATRIATE BETHEL FAMILY MEMBERS

39. A person may decide on his own to move from his homeland to another country. Although he was not assigned by the organization to serve in a foreign country, he may eventually be approved to serve as a regular member of the Bethel family (BBR) in that country and may continue serving indefinitely as such.

40. The designation **"expatriate Bethel family members" (BBF) includes:**

- Individuals who have moved on their own to the country and who after being invited to Bethel are recommended to the Personnel Committee as expatriate Bethel family members
- Bethelites in foreign service

Foreigners serving at Bethel who are not recommended for expatriate Bethel family member status will continue to serve as regular members of the Bethel family (BBR).

41. If a foreign brother is especially valued for his experience and maturity and has served at Bethel for a period of time, the Branch Committee may recommend to the Personnel Committee that he serve as an **expatriate Bethel family member.**

42. Some Bethel family members are sent by the Personnel Committee to a Bethel in another country to fill a particular need or to provide training for a period of no less than three years. In correspondence, these expatriate Bethel family members will continue to be referred to as "Bethelites in foreign service."

43. An expatriate Bethel family member would **not** lose his status if he is approved for continued Bethel service following his **marriage to either a local sister or a sister from another country.** He would remain an expatriate Bethel family member and his wife would be appointed as an expatriate Bethel family member regardless of her country of birth.

44. The personal time away arrangement for expatriate Bethel family members is the same as that outlined in the *Dwelling* manual, paragraphs 30-37.

BETHELITES IN FOREIGN SERVICE

45. Bethelites in foreign service are expatriate Bethel family members **sent by the Personnel Committee** to fill a need for skilled workers or to train local brothers to become skilled and to equip them to take on more responsibility. The goal is for a branch to become self-sufficient as far as workers are concerned.

46. Bethelites in foreign service are **expected to remain in their assignment for at least three years.** If there is still a need for their help and they are willing to remain in the assignment after three years, they may continue in foreign service. The Worldwide Order will cover the cost of transportation to the foreign assignment as well as the cost of shipping necessary personal belongings. See *Branch Instructions for Shipping Personal Belongings* and *Personnel Guidelines* (*plg*).

47. If a Bethelite in foreign service wishes to return to his home branch **after completing at least three years** in foreign service, he should write to the Personnel Committee, expressing his desire. The Branch Committee should receive a copy of the letter and provide the Personnel Committee with its recommendation. He may request to return to Bethel service in his home branch if he previously served at Bethel. If, as an exception, the Personnel Committee sent a well-qualified brother from the field to serve as a Bethelite in foreign service and the brother wishes to return to his home branch, he may ask to return to the field. The Branch Committee should forward all such written requests along with its observations to the Personnel Committee. The Worldwide Order will pay for the return trip. In all cases, the Personnel Committee should be advised when a Bethelite in foreign service discontinues his foreign service assignment. —See *Guidelines for Bethelites in Foreign Service* (A-69).

TEMPORARY VOLUNTEERS

48. At times, a need may arise for additional help at Bethel for a short period of time. When such needs exist, Branch Committees have the authority

to invite brothers and sisters who have an approved *Application for Volunteer Program* (A-19) on file to volunteer at Bethel for periods of **six months or less.** However, when temporary volunteers are needed for **more than six months,** the Branch Committee should obtain approval from the Personnel Committee. If there is a need for the volunteer to serve at Bethel on a full-time basis, the recommendation for him to serve as a regular member of the Bethel family should be handled in the usual way. When a temporary assignment exceeds a full calendar month, the volunteer may automatically receive a monthly reimbursement that is equivalent to the monthly allowance that is given to Bethel family members in that country (unless the temporary volunteer specifically mentions that no reimbursement will be needed).

COMMUTERS

49. Part-time commuters (BBV) and a limited number of full-time commuters (BBL) may be invited to supplement the need for additional workers. They are not members of the Bethel family and are not housed at a Bethel-owned property. **Full-time commuters** are members of the Worldwide Order of Special Full-Time Servants of Jehovah's Witnesses and therefore receive the usual provisions given to those in special full-time service. They may attend the Morning Worship program and the Bethel family *Watchtower* Study, as well as be assigned to participate in these spiritual programs as commenters. Whenever a recommendation is made to the Personnel Committee for someone to serve as a full-time commuter, the branch should include a recommendation for an appropriate allowance to cover housing, transportation, and personal expenses. **Part-time commuters** are not members of the Worldwide Order. Regular pioneers who are part-time commuters may count up to 70 hours a month and have a reduced requirement of 780 hours per year. The 780 hours would be the total of all hours worked at Bethel and those spent in the field ministry. Branch Committees are authorized to approve a new part-time commuter without consulting with the Personnel Committee if the applicant will be replacing a part-time commuter who has left or will soon leave this form of service. Part-time commuter quotas have been established for each branch. Recommendations to increase such quotas should be sent to the Personnel Committee for approval. Part-time commuters may attend the Morning Worship program on the days that they work at Bethel. They may also attend the Bethel family *Watchtower* Study even if they do not work on that day.—See 7:109-110.

REMOTE VOLUNTEERS AND SERVANTS

50. Qualified brothers and sisters who desire to serve as remote volunteers should submit, through his or her congregation, an *Application for Volunteer Program* (A-19). Branch Committees are authorized to approve a new remote volunteer without consulting with the Personnel Committee if the applicant will be replacing a remote volunteer who has left or will soon leave this form of service. Remote volunteer quotas have been established for each branch. Recommendations to increase such quotas should be sent to the Personnel Committee for approval. Remote volunteers would initially be invited to serve for one year. Remote volunteers who are granted access to the Bethel computer network should be asked to sign the *Watchtower Information Resources Confidentiality Affirmation.* (See 3:8.) Approved remote volunteers who are serving as regular pioneers may receive hour credits each month for the time they spend as remote volunteers, similar to the arrangement for regular pioneers who serve as part-time commuters. They may be granted up to 70 hours a month and have a reduced requirement of 780 hours per year.

51. Similar to remote volunteers (BRV), **remote servants (BRS)** are those selected from among individuals who possess needed skills of a specialized nature but whose personal circumstances do not allow them to serve physically at Bethel. They provide a valuable full-time contribution to the work of a Bethel department from their private homes. However, unlike remote volunteers, remote servants are members of the Worldwide Order. Therefore, they receive benefits similar to what are provided to other members of the Worldwide Order, such as personal time away and health care. These special full-time servants may receive access to the Bethel spiritual programs. Recommendations for remote servants should be limited to very skilled individuals whom a Branch Committee considers to be especially valuable to the work. Applicants should be between 19 and 55 years of age, in good health, and considered spiritually mature. Anyone who is recommended as such should have already been tested first as a remote volunteer or as a temporary volunteer. A remote servant should submit, through his or her congregation, an *Application to Become a Member of the Worldwide Order* (A-8). Using the *Remote Servant* (*BRS*) recommendation form (A-95), a recommendation including a recommended allowance should be sent to the Personnel Committee for its consideration. Remote servants should be reviewed annually by the Branch Committee to determine whether they continue to qualify and whether their services continue to be needed. It is not necessary to submit a new recommendation to the Personnel Committee every year unless there are specific concerns that merit consideration. Remote servants may supplement their monthly allowance by engaging in some limited secular work as long as it does not interfere with their meeting the weekly 40-hour requirement for their Bethel work and fulfilling their congregation responsibilities. They are not required to use personal time away in order to perform some limited secular work.

BETHEL CONSULTANTS

52. Brothers or sisters who assist the branch from their private residences when a particular need or a project arises are enrolled as Bethel consultants (BOC). Typically, these volunteers provide limited assistance with purchasing, real estate, translation work, special conventions, tax or legal matters. Generally, they do not receive access to the Bethel network or any of its data, such as correspondence, file directories, or HuB data. These outside volunteers should complete an *Application for Volunteer Program* (A-19) before being invited to assist the organization. Approved Bethel consultants who serve as regular pioneers may receive hour credits monthly for the time they spend on branch work, similar to the arrangement for pioneers approved to work with Kingdom Hall and Assembly Hall construction projects.

USE OF SPECIAL PIONEERS FOR BETHEL WORK

53. It is preferred that special pioneers focus their time and energy on their assignment in the field rather than on Bethel work. With this in mind, *before* submitting a recommendation to the Personnel Committee to use a special pioneer for Bethel work, the Branch Committee should determine if a Bethel family member could fill the need. Alternatively, it may be possible to recommend that a regular pioneer or an exemplary publisher be enrolled to serve as a part-time commuter (BBV) or remote volunteer (BRV). (See 4:49-50.) Because of the temporary nature of a temporary special pioneer assignment (FTS), there is no provision for such ones to be used for Bethel work. If such an individual is needed for Bethel work, he should discontinue his temporary special pioneer service so that he may accept the part-time or full-time Bethel assignment. In this way, another qualified pioneer could be used in the field as a temporary special pioneer.

54. Requests to use skilled special pioneers to handle Bethel work part-time will be considered on a case-by-case basis. Only when there is an **exceptional need** that cannot be filled by a Bethel family member, a part-time commuter, or a remote volunteer will approval be given to use a special pioneer to do Bethel work on a part-time basis. If the Personnel Committee approves such a request, the special pioneer should spend *no more than half of his monthly hour quota* doing Bethel work. Additionally, the Branch Committee should remember that priority should be given to training a replacement to do the Bethel work as soon as possible. In this way, the special pioneer can eventually refocus his full time and energy on his assignment in the field.

55. On the other hand, if a highly skilled special pioneer is needed to do Bethel work on a full-time basis, consideration should be given to recommending to the Personnel Committee that he serve as a remote servant (BRS) or, if he lives near the main Bethel facility or a remote Bethel facility, as a full-time commuter (BBL). Moreover, there is no objection if an individual chooses to discontinue serving as a special pioneer in order to make himself available for Bethel work. If a need for his services exists, the Branch Committee should make an appropriate recommendation to the Personnel Committee in the usual manner.

56. If approval is given to use a skilled special pioneer to assist part-time with Bethel work, he should retain his primary enrollment. However, he should likewise be enrolled concurrently in HuB either as a part-time commuter or as a remote volunteer, which will serve as his secondary enrollment.

57. Occasionally, the Service and Personnel committees also receive recommendations that certain infirm special pioneers or special pioneers who have a reduced hour requirement serve simultaneously as part-time commuters or as remote volunteers. In cases where the field activity of a special pioneer is severely limited because of age or health, perhaps he is still able to do some Bethel work, such as translation. In situations like these, he should spend *no more than half of his monthly hour quota* doing Bethel work. This may allow the individual to enjoy productive work and a sense of accomplishment.

BETHEL HOME ORGANIZATION

58. The Bethel Home encompasses most matters pertaining to the daily needs of the Bethel family. This includes reasonable provisions for such things as cleaning, laundry, meals, medical care, security, safety, and the general welfare of the family. (Luke 10:7; 1 Tim. 6:8) While the entire Branch Committee should be familiar with the work done in the Bethel Home, one committee member or someone assigned by the Branch Committee should oversee this work.—*dw* par. 29.

59. Although many helpful services may be provided to the Bethel family, care should be exercised to make wise use of dedicated resources. All Bethel family members should be conservation-minded regarding utilities and equipment. (*dw* pars. 75-78) The Branch Committee should provide reminders to the family as needed.

60. All assignments in the Bethel Home are important and necessary. Performing domestic tasks, even those considered menial by some, is sacred service to Jehovah. (*dw* par. 23) Depending on the workload, an individual may be able to care for work in more than one department. Good planning and proper organization are essential for smooth and efficient operation. (1 Cor. 14:40) Additionally, it may be necessary to assign members of the family to care for various duties during nonworking hours.—*dw* par. 27.

61. Housekeeping and Cleaning: "A good model for all Christian homes is

Bethel." (*w89* 6/1 p. 16 par. 7) Not only does the cleanliness of Bethel contribute to the good reputation of Jehovah and his name people but it is also essential to maintaining good health. (Deut. 23:13, 14) Therefore, Bethel life requires that a high standard of physical cleanliness be maintained. (*dw* par. 59) To keep up this high standard, every area at Bethel should be cleaned according to a set schedule or as needed.

62. Bethel family members have the primary responsibility to care for their own room. Occupants should not expect the housekeeper to put things away for them. They should try to lighten the housekeeper's workload as much as possible.—*dw* pars. 57-60.

63. A Branch Committee member or another responsible brother assigned by the Branch Committee should oversee the housekeeping and cleaning operations, ensuring that good-quality training is provided and that the approved standards are being consistently maintained. When giving housekeeping assignments, responsible brothers should take into consideration such things as room sizes and types and the age of the housekeepers, as well as other circumstances.

64. Cleaning principles, examples of housekeeping routines and cleaning schedules, and departmental guidelines can be found in the *Housekeeping Information* manual. Actual cleaning procedures, available equipment, and chemicals will vary according to local circumstances. Consistent routines ensure that no areas are overlooked and that a high standard of cleanliness is always maintained. (Lev. 11:44, 45) Housekeepers should be flexible and take the initiative in caring for their individual assignments.

65. It may be advantageous to assign brothers to do some of the more physically demanding cleaning tasks.—1 Pet. 3:7.

66. In the spring of the year, Bethel family members spend a Saturday morning cleaning their entire room and any personal storage areas assigned to them. This is an assigned work period for everyone in the Bethel family. The objective of **spring cleaning** is to care for areas that are not scheduled to be cleaned by the housekeeper, as well as to give the family an opportunity to dispose of all unwanted personal items. Bethel family members may be given a list of tasks that they should accomplish. If the Branch Committee feels that it is necessary, in addition to Saturday the preceding Friday afternoon may also be used to do spring cleaning. Brothers 60 years of age and older and sisters 40 years of age and older may use all day Friday. Those who are assigned to care for duties during spring cleaning or those who are away for any reason may do their spring cleaning at a later time.

67. Larger branches may decide to use a specific workday each year for **annual office cleaning.** In such cases, Bethel family members may be allowed to spend up to one workday each year to clean their offices and work areas thoroughly. As in the case of spring cleaning, this cleaning period is not considered time away from work. Rather, it is part of the Bethel work assignment.

68. Laundry: The Bethel family is expected to wear neat, clean clothes that befit Christian ministers. The laundry assists the family in maintaining a good appearance so as to serve as a model to all those visiting Bethel and to enhance the organization's reputation in the local community. In addition, the laundry cares for all Bethel linens, which contributes to the good health of the family.—*dw* par. 63.

69. The Branch Committee will determine the size of the laundry staff, taking into account the size of the Bethel family, the number of sisters working in the department, the age of the workers, the type of laundry equipment that

is being used, the type of clothing and linens used locally, and so forth. Good training is essential to ensure that the personal garments of the Bethel family and Bethel linens are cleaned properly.

70. All members of the family should be instructed on how to organize personal items before sending them to be laundered. On designated days of the week, members of the family bring or send their items to the laundry. Clean laundry should be returned to occupant rooms or made available for pickup as soon as possible.

71. All Bethel linens should be regularly inspected and repaired. At times, it is more cost-effective to replace an item than to repair it.

72. Arrangements should be made for basic garment repairs, such as for rips and tears, on personal items. Depending on the condition of the item and the needed repairs, the overseer will determine whether the repair will be made and will communicate with the owner of the garment as needed. Where possible, a limited service for altering clothing for the family may be provided.

73. Meals: Mealtimes should be pleasant and enjoyable occasions for all. Meals that are nutritious and tasty contribute to the overall happiness and well-being of the Bethel family.—Eccl. 2:24.

74. The Branch Committee should make sure that wholesome food is served. Fresh food in season is usually less expensive and more nutritious. Extravagance and the purchase of specialty items should be avoided. (Luke 10: 41, 42) Additionally, by planning ahead and buying certain items in bulk, the branch may realize a cost savings.

75. Sufficient amounts of food should be served at each meal. No Bethel family member should leave the table hungry because of a lack of food. (Mark 8: 3, 8) Food that is left on the table after a meal may be taken away by members of the family for their personal use.—*dw* par. 73.

76. Meals should always be served on time. The time for meals may be determined locally.

77. The cook or a designated brother working with the kitchen should create the menus and submit them for approval to the Branch Committee member assigned to oversee the kitchen. If the committee member feels that a change is needed, he should first consult with the cook or the designated brother working with the kitchen.

78. Everyone assigned to handle food must be given thorough training in food safety, and these principles should be strictly followed. Specific guidelines can be found in the *Food Safety Training* manual.

79. The kitchen is not available for private use unless approved by the Branch Committee.

80. The size of the kitchen and dining-room staff will vary according to the size of the Bethel family and the types of meals served. Cooks and dining-room workers will generally start work early to prepare the breakfast meal. Their work schedule for the rest of the day is adjusted accordingly.

81. Weekend meals and mealtimes vary according to the local circumstances and the size of the branch and will be determined by the Branch Committee. Serious consideration should be given to the needs of both the older and the younger members of the family. If no one from food service is working on a weekend, food may be provided in advance or individuals may be assigned to prepare meals.

82. During the evening and weekend meals, members of the family may be assigned to kitchen or dining-room duties. If local circumstances allow, brothers and sisters 50 years of age and

older may be excluded from receiving these assignments.

83. A reasonable supply of nonperishable staple foods should be maintained for emergencies. Such supplies should be used and replenished on a regular basis to ensure that these foods do not deteriorate.

84. Health: When individuals are invited to Bethel, it is with the understanding that they are in good health. Sufficient rest, sleep, proper hygiene, moderation in entertainment, moderation in eating and drinking habits, and balanced exercise are essential to maintaining good health.—*dw* pars. 63-67.

85. If in-house health-care services are established, arrangements should be made for a capable, sympathetic, experienced brother to oversee these services. It may be that a doctor, a nurse, or another qualified medical professional is available to assist with such care.—See 9:40-49.

86. At the beginning of each workday and, if practical, at the beginning of each afternoon work period, housekeepers will check each room. Any who are in sick should be reported to the health-care overseer or department. Arrangements should be made to care for the needs of those who are ill. This would include making sure that sufficient healthful food is available for their use.—See 5:38 for information regarding health care provided outside of the branch.

87. Security: Constant attention should be given to the protection of the Bethel family. Additionally, the branch property, which includes money, vehicles, and equipment, needs to be kept secure.—*dw* par. 98.

88. Each Bethel family member should feel a personal responsibility for security as well as for any keys and identification entrusted to him.—*dw* pars. 96-102.

89. A review of the effectiveness of branch security measures should be made periodically. To reduce the risk of criminal activity, practical measures should be implemented. Some examples are noted as follows:

- Accessible doors and windows should be appropriately secured.
- All entrance and exit door locks should receive regular inspection and maintenance.
- Security lighting should be installed at appropriate locations.
- Proper choice and placement of shrubbery can enhance security.
- Valuables should not be displayed in public view.

90. Each night, periodic security checks of the branch property should be performed. In addition to ensuring that the property is secure, inspections should be made of each building, to check for gas leaks, windows left open, water running, drains clogged, unnecessary lights left on, and so forth.

91. It is usually advisable to install antitheft devices on branch vehicles. Such devices may include bars attached to the steering wheel, chain locks for the engine hood, and cut-off switches that interrupt the starter circuit.

92. Safety and Accident Prevention: Imitating Jehovah, the Branch Committee places a high value on human life. (Ps. 36:9) The most valuable assets to Bethel are people. Therefore, the safety of the Bethel family is never compromised for the sake of speed, cost, or convenience.—*dw* par. 69.

93. The safety of the Bethel family continues to be a concern of the Personnel Committee. The Branch Committee should review carefully what is being done in a practical way to educate the brothers and sisters at the branch about the importance of accident prevention. Accident-prevention instructions can include matters involving the safe operation of motor vehicles, proper work

habits, the use of machinery and tools, and so forth. All these areas should be examined to see if common-sense precautions are being taken to prevent accidents. Members of the family can be trained to evaluate the potential hazards of a work site or assignment prior to starting work.

94. Each department overseer should consider safety procedures and fire prevention to be an important part of his responsibility. Brief, regular safety talks should be integrated into the work schedule of appropriate departments. These discussions should be positive; they emphasize the Branch Committee's concern for the welfare of the family and the improved efficiency that results from following safety procedures consistently.

95. Overseers of departments that care for work that is potentially dangerous should ensure that all safety hazards have been explained to those working on such assignments and that safety procedures are being carefully followed. Bethel family members selected to serve in such assignments should be mature and safety-conscious.

96. All legal requirements regarding chemicals should be met. Training should be given to ensure the proper handling and storage of all chemicals. For example, mixing such chemicals as bleach and ammonia can be toxic.

97. A definite procedure should be established in advance that would be implemented in the event of an accident or emergency. Such an action plan would require someone to be available to perform the following essential functions:

- Administer first aid.
- Notify overseers.
- Provide emergency transportation to a nearby hospital or doctor.
- Call the fire or police department.

98. Each branch should have a program for training the drivers of branch vehicles. Only those who are qualified and well-trained should be used to drive. The following points should be applied:

- Vehicles must be properly maintained.
- Trucks should not be overloaded.
- Seat belts should be used by drivers and passengers.
- Drivers who are overly tired or otherwise impaired should not operate vehicles.
- All drivers should drive at a reasonable speed, according to local regulations and road conditions.

99. When losses, damage, or accidents occur involving branch property or individuals, responsible brothers will need to investigate the incident. Those having oversight should take steps to make needed changes and give appropriate counsel so as to prevent similar accidents in the future. (Ex. 21:29) Additionally, an incident wherein there was no loss, damage, or accident (a near miss) should also be investigated. A full report of the accident or near miss should be made to the Branch Committee.—See 5:10; *dw* par. 68.

100. Accidents involving serious injury or major property damage should be reported to the Publishing Committee immediately. If a major injury to a Bethel family member results, the Personnel Committee should also be notified of the incident.

101. Visitors to the Branch: The branch offices of Jehovah's Witnesses are recognized by our brothers and sisters as centers of theocratic activity. Motivated by strong faith, Jehovah's people make special arrangements to visit Bethel to be encouraged and to see what is being accomplished. We do not want to make these visitors feel that they are imposing on us and on the work being done at Bethel. Good arrangements should be in place to welcome visitors in a warm way and to have well-prepared tour guides, who will en-

thusiastically show them the Bethel facilities.—Rom. 12:13.

102. During regular working hours, someone should be assigned as a receptionist to greet visitors in a warm manner. The receptionist will also respond to phone calls and handle incoming inquiries, such as Kingdom Hall locations or items of local interest. However, it is the responsibility of the visitors to arrange for their own transportation and accommodations.

103. Depending on local circumstances, Bethel family members may host visitors for a meal. Additionally, they may make arrangements to have their parents, relatives, or friends in the truth stay as overnight guests for one or two nights in a guest room. Their stay may be extended for a night or two beyond that if circumstances allow. Whether coming for a meal or staying overnight, guests should be advised ahead of time to dress modestly, in line with Bethel standards.—*dw* pars. 103-112.

104. Special attention should be given to caring for the needs of **visiting missionaries, expatriate Bethel family members, and other special full-time servants.** They should feel comfortable and welcome. At times, this includes providing transportation, food items, and so forth.

ASSEMBLY HALL AND BIBLE SCHOOL FACILITY SERVANTS

105. Where the size of an Assembly Hall or a Bible school facility warrants it, one or more Assembly Hall or Bible school facility servants may be assigned to oversee the normal operations, building maintenance, grounds maintenance, and cleaning of the facility. These are special full-time servants who work under the direction of the Local Design/Construction Department (LDC). These are qualified individuals who have already proved their skills and organizational abilities in some form of full-time service as Bethelites, temporary volunteers, construction volunteers, construction servants, or special pioneers. They are members of the Worldwide Order who generally live on site and work a schedule similar to that of the Bethel workweek. The general age limit for those who are enrolled as Assembly Hall or Bible school facility servants is 70 years. Where warranted, a branch may request approval from the Personnel Committee for an exception.

106. The LDC or others designated by the Branch Committee may give well-qualified single brothers or married couples an *Application to Become a Member of the Worldwide Order* (A-8). The Branch Committee will review the application and determine if the applicant qualifies to be recommended either as an Assembly Hall servant (BAS) or as a Bible school facility servant (BSS). When there is a need for additional servants, the Branch Committee will submit the appropriate recommendation form (A-72 or A-91) to the Worldwide Design/Construction Department which, in turn, will make a recommendation to the Personnel Committee for approval. Since the majority of the work should be done by local volunteers and groups from nearby congregations, the number of Assembly Hall and Bible school facility servants can be kept to a minimum.

107. If Assembly Hall or Bible school facility servants have **health problems,** appropriate care is provided. (See 9: 40-49.) Additionally, although these servants work under the direction of the Local Design/Construction Department, it is the responsibility of the Branch Committee, under the direction of the Personnel Committee, to oversee the **spiritual welfare** of these individuals serving in their branch territory.

CONSTRUCTION SERVANTS

108. At times, brothers and sisters are assigned to assist with building and maintaining facilities used in

connection with our Kingdom work. Those who qualify and who serve for more than three months may receive the privilege of becoming members of the Worldwide Order. These brothers and sisters are assigned to work on building projects and to assist with disaster relief. The Personnel Committee oversees the personal and spiritual needs of construction servants worldwide. Construction servants may have various schedules, according to the need. They attend local congregations and share in the preaching work.

CONSTRUCTION VOLUNTEERS

109. In addition to construction servants (BCS), qualified brothers and sisters may be assigned by the Branch Committee as construction volunteers (BCV) to assist with building and maintaining facilities and to assist with disaster relief. Assignment duration may vary from two weeks to three months with a possible extension of up to three additional months for a maximum length of six months. If it is felt that a longer extension is needed, the Branch Committee will provide a recommendation to the Worldwide Design/Construction Department which, in turn, will forward it to the Personnel Committee for approval.

- When assignments exceed a full calendar month, the volunteer receives the same monthly allowance that Bethel family members in that country receive. If needed, the branch makes practical living and food-service arrangements for the duration of the volunteer's assignment.
- Construction volunteers are not full-time servants unless they are already regular pioneers. Regular pioneers may be credited up to 70 hours per month while serving as construction volunteers. Construction volunteers receive one day of personal time away for each full calendar month of their assignment.

CONSTRUCTION COMMUTERS

110. Those who serve **full-time on theocratic construction projects and who provide their own accommodations** are enrolled as full-time construction commuters (BCL). These are special full-time servants who arrange for their own accommodations and regularly assist five days a week (or 40 hours per week) on a construction project, whether at a branch office or at Kingdom Halls, Assembly Halls, remote translation offices, Bible school facilities, or other theocratic construction projects. BCLs include those who work on the construction site or those who support construction activities (such as by working on project development, in the construction office, in the kitchen, or by doing cleaning or purchasing) and whose assignments will end at the completion of the construction project in their area. Approval by the Personnel Committee is required for these servants, for which the branch will submit a *Full-Time Construction Commuter (BCL)* recommendation form (A-73).

111. Those who serve part-time on a construction project one or more days each week on a continual basis, who commute to the project from their own accommodations, and who may need access to the Bethel computer network are referred to as part-time construction commuters (BCC). Included are those on the construction site and those supporting the construction activities (e.g., project development, construction office, kitchen, cleaning, purchasing, and so forth) whose assignments will end at the completion of the project. Such ones should complete an *Application for Volunteer Program* (A-19). If a part-time construction commuter is needed for more than six months, the Branch Committee should send a recommendation form (A-90) to the Worldwide Design/Construction Department, which will in turn forward its recommendation to the Personnel Committee. Volunteers who work part-

time on Kingdom Hall projects and who do not need access to the Bethel computer network should not receive this enrollment. Rather, they should be designated as Local Design/Construction volunteers.

DWELLING TOGETHER IN UNITY

112. The *Dwelling* manual is considered a part of *Branch Organization.* However, if there has been a change to what is printed in *Dwelling* regarding a procedure or a policy, the newly approved instruction should be followed. Regular and temporary Bethel family members may receive a paper or electronic copy of the *Dwelling* manual. Full-time and part-time commuters may receive a copy of the *Dwelling* manual during the time they are commuting to Bethel. Temporary volunteers—more than three months (BBW)—may also receive a copy of the *Dwelling* manual during the time they are working at Bethel. Additionally, all construction servants, all construction commuters, or construction volunteers who assist with the work at Bethel for a period longer than three months may receive a copy of the *Dwelling* manual for their use while they serve at Bethel. The manual should be returned to the Bethel Office when a person discontinues his Bethel service. If he received an electronic copy of the manual, he should be directed to destroy the file.

MICROSOFT *OFFICE 365*

113. In order to have access to *Office 365* or other software used by the branch office, Bethel consultants, remote volunteers, or others caring for assignments from the branch office should be added to the congregation domain. The overseeing department should contact the individual's congregation, requesting that he or she be added to the congregation domain. At that time, the following should be conveyed to the congregation: (1) No jw.org roles should be added solely because the individual has been added to the domain. (2) If the individual moves to a new congregation or no longer qualifies, he or she should be removed from the congregation domain.

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PUBLISHING COMMITTEE

TREASURER'S OFFICE

1. The Governing Body is determined to act as a wise steward of dedicated resources and to give priority to the activities that contribute the most to the spiritual welfare of God's people and to the advancement of the global preaching work. (1 Chron. 29:14-16; Matt. 24:45-47; Luke 16:10-12; Phil. 1:10) Budgeting helps the organization to prioritize spending and to avoid spending more than the brothers are currently able to support. (Prov. 21:5; Luke 14:28; 2 Cor. 8:11, 12) The Treasurer's Office supports the Governing Body and the branches in preparing the annual budgets, and it processes all *Monthly Financial Packages* (MFP) and *Annual Budget Packages* (ABP).

2. Under the direction of the Publishing Committee, the Treasurer's Office at world headquarters oversees a number of global financial programs, including the Global Assistance Arrangement (GAA), Global Investment Fund (GIF), and the Cash Management Centers (CMC). This office also develops and assesses internal controls to ensure compliance and to avoid fraud or error. The Global Risk Management Desk (GRMD) in the Treasurer's Office assists with the implementation of GAA policies established by the Publishing Committee, administers insurance-related issues for world headquarters and the branches, and cares for programs designed to promote life safety and to protect the organization's assets from financial loss. The Treasurer's Office is responsible for the administration of donation and charitable giving programs.

3. The Treasurer's Office supports branch Accounting Departments by developing the accounting guidelines in *Branch Accounting Department Guidelines* and by providing the recommended procedures and training materials on the Treasurer's Office Library. The Treasurer's Office also assists branch Accounting Departments by answering technical nonpolicy questions on the Treasurer's Office Global Help Desk.

ACCOUNTING DEPARTMENT

4. Oversight: The Branch Committee receives specific direction on financial matters and is responsible for using dedicated resources wisely and within the approved budget. The committee should ensure that all accounting is accurate, that the financial activity of the branch is properly reflected in the accounting records, and that it is compliant with organizational and legal requirements. The Branch Committee should also be aware of the outcome of internal and external audits.

5. The Branch Committee should carefully select the Accounting Department overseer. (1 Cor. 4:2) He must be a spiritual man—trustworthy, tested, well-organized, and attentive to detail. He should preferably be someone other than the Branch Committee coordinator. (2 Cor. 8:18-22) The overseer should be a Bethelite or a full-time commuter so that he is available to provide direction. He must be able to keep matters confidential. The Branch Committee contact for the Accounting Department should work closely with the Accounting Department overseer to make sure that the personnel needs of the department are met within the approved staffing guidelines provided by the Publishing Committee.

6. The work of the Accounting Department may be broadly divided into five

categories: (1) **Oversight,** which includes compliance with organizational guidelines and directives as well as external laws and regulations, budgeting, financial analysis, risk management, general office support, and real estate; (2) **General Accounting,** which includes general ledger, fixed assets, and reporting; (3) **Accounting Services,** which includes accounts receivable, accounts payable, and allowances; (4) **Cash Management;** and (5) **Related Field Entities Support,** which includes supporting congregation entities and others in the field. How the Accounting Department is organized depends on the amount of assigned work and the number and ability of the personnel within the department. Each category may include several roles. A role does not usually require a full-time person, and often a full-time person performs many roles in the Accounting Department. However, these roles must be assigned in such a way so that sufficient separation of duties is maintained. For example, in many branches, the brother who handles the Branch Risk Management Desk (BRMD) is someone other than the department overseer. For further details on these responsibilities, see *Branch Accounting Department Guidelines.*

7. Compliance: The Branch Committee is responsible for complying with organizational policies, guidelines, and specific direction regarding financial matters as well as respective external laws and regulations. Similar to the way the Treasurer's Office at headquarters works under the direction of the Publishing Committee and with other departments to establish financial compliance guidelines and internal controls, the Accounting Department under the direction of the Branch Committee should work along with other departments, such as Legal, Local Design/Construction (LDC), and Purchasing to ensure financial compliance in the branch. Often the Branch Committee contact for the Accounting Department can assist with good communication between the departments on these matters. The brother asked to care for compliance in the Accounting Department should have a reasonable understanding of the laws relating to financial aspects of the work in countries under the branch territory, including corporate and tax laws. In many branches, the Accounting Department overseer handles this responsibility. The authorities expect an organization's financial records to mirror its activities. Inconsistencies often lead to problems. The Accounting Department overseer, or someone working closely with him, should be familiar with these matters. At times, the branch may use experienced professionals, preferably brothers, as consultants to help ensure that the branch complies with the local statutory or legal requirements for financial records and for reporting to the government. (See 5:11, 28; Matt. 22:17-22; Rom. 13:1-7) All those who work in the financial area should be made aware that failure to comply with legal requirements could lead to serious consequences including financial penalties and the loss of tax-exempt status.

8. There are many types of taxes levied by governments, such as taxes on personal or corporate income; sales, use, and excise taxes on purchases or sales, including Value Added Tax (VAT); social security taxes; estate taxes; property taxes; and duty on imported goods. Tax issues may also arise in connection with donations, gifts, and real estate. Since governments provide tax relief for a variety of reasons, the branch should endeavor to take advantage of exemptions or immunity when it legally qualifies for such. Most countries extend favorable tax treatment to those engaged in religious endeavors full-time. This relieves the branch of some financial burdens and affords its endeavors tacit legal recognition. The branch should not pursue exemptions to which it is not entitled or exemptions that might otherwise jeopardize

its standing with the authorities. Structuring financial transactions with clarity and simplicity helps to create a legally defensible tax position. It is also important that the branch clearly complies with government regulations. The branch should ensure that the structure of the legal status of the local organization is one that will most likely result in exemption for a religious organization. While it is important to follow the principle mentioned at Matthew 22:21, the point is not to be overly cautious in this area. The branch should think in terms of how it can carry out necessary functions in a way that does not automatically involve setting things up to pay taxes. When taxes are due, the amount paid should be as low as is legally permissible, and the procedures should be as simple as possible. When there is a reasonable legal basis for not paying tax, the branch should pursue that approach.

9. The branch should keep the Publishing Committee informed of significant developments, especially if there is a potential for losing tax exemption. Unresolved questions relating to tax matters should be promptly addressed to the Publishing Committee for comment. The Global Tax Group (GTG), made up of members from the Treasurer's Office and the WHQ Legal Department, assists the Publishing Committee with tax matters.

10. The internal controls described in *Branch Accounting Department Guidelines* and the recommended procedures in the Treasurer's Office Library are designed to ensure compliance and avoid fraud and error in handling financial matters. The Accounting Department will assist the Branch Committee with implementing internal controls and regularly assessing them. The Branch Committee should make sure that all events of noncompliance—theft, fraud, or misstatement in the financial records—are investigated, handled, documented, and communicated to the Publishing Committee. A report to the Publishing Committee should include (1) what the investigation revealed, (2) who is suspected of being or known to have been involved in the matter, (3) to what extent the secular authorities were involved, and (4) what steps the Branch Committee has taken to prevent such noncompliance from occurring in the future. If a member of the Bethel family was involved, the Personnel Committee should be copied on the report; if a special full-time servant in the field was involved, the Service Committee should be copied on the report. (See 4:31-38, 99; *ks10* 5:20) The Branch Committee should also ensure that all necessary internal and external audits are performed regularly and are well-supported by the affected departments. The branch audit should be completed at least annually or as directed by the Coordinators' Committee.

11. The Publishing Committee should be informed any time a new external audit is required. The branch Legal Department should be consulted in advance of any government audit to help ensure that all legal requirements for the audit are being met by the government representative. If the branch is obliged to disclose the financial records, these should be transparent and easy to follow.—See 5:7, 28.

12. Budgeting: The branch plays an important role in carefully budgeting and in making wise purchasing decisions. The *Annual Budget Package* (ABP) is used to report anticipated spending on operations and projects for the upcoming service year. The ABP should be completed each year in July and submitted to the Treasurer's Office for approval by the Governing Body. For some areas of spending, the branch will receive guidance from the headquarters department that has oversight of that area of work. The Publishing Committee will inform all branches annually of what spending will be managed by world headquarters and of what spending will be managed by the branch.

13. The branch provides funding for all Kingdom Hall and Assembly Hall construction in its territory, based on an annual budget developed and approved through the Worldwide Design/Construction Department (WDC). All congregations have the opportunity to support the construction of these theocratic facilities through resolutions for monthly donations.

14. The Governing Body appreciates that money is needed for branch operations and to expand the work through field missionary, special pioneer, temporary special pioneer, circuit, and regional activity. However, at the same time, it desires that all funds be used carefully. It is appreciated when the Branch Committee keeps unnecessary expenses to a minimum. The funds being used are contributed by the brothers from all parts of the world. They have made sacrifices to help with the Kingdom work, so these funds should be used to the greatest advantage. Branch Committees should review the actual expenses each month compared to the budget projection. The committee members should decide what they need to do to stay within the approved budget, particularly in areas of the work that are not under the direction of a headquarters department. For example: Can shipping costs be lowered? Can incidental trips be combined to save time and transportation costs? Are purchases necessary and worth the price paid? The Treasurer's Office will communicate any adjustments to a branch's approved budget when new initiatives are introduced by headquarters departments during the year. They may also contact a branch if spending is exceeding budget forecasts so that steps may be taken to stay within the approved budget. Similarly, the Branch Committee should contact the Treasurer's Office as soon as possible if the branch will spend significantly more than its approved budget. The purpose of this communication is, not to get approval for additional spending, but to make sure that the Treasurer's Office is able to project properly the financial standing of the organization. Construction budgets for branch, Kingdom Hall, and other projects are administered under the supervision of the WDC.

15. Financial Analysis: The Branch Committee should carefully consider costs when making decisions. This is especially true when a decision will result in an ongoing expense rather than a one-time purchase. Occasionally, tracking the cost of major products, jobs, and services is used to establish a manufacturing cost for shipping invoices and an hourly rate for personal services, to set a budget, to reduce waste, or to simplify operations. There is no need, however, to undertake detailed cost accounting every time an item is needed. Any financial analysis that is done should take all factors into consideration to ensure that a good decision is made. The Publishing Committee should be asked for assistance in analyzing costs for a major decision or an independent review of a cost analysis. The Treasurer's Office provides analysis of certain standard expenses, such as personnel and support rates, on the Treasurer's Office Library.

16. Risk Management: The Global Risk Management Desk (GRMD) provides day-to-day assistance to the Branch Risk Management Desk (BRMD) within the Accounting Department. The BRMD is concerned with matters related to safety and loss prevention and safe operation of vehicles as well as handling incidents and insurance matters at any facility or location where theocratic activities occur, including branch facilities, Kingdom Halls, Assembly Halls, remote translation offices, approved construction projects, and rented facilities. The Branch Committee should encourage all departments and entities within the branch territory to collaborate with the BRMD on these matters *before a loss occurs.* This enables the branch to utilize risk man-

agement techniques and to comply with initiatives and insurance arrangements already in place. Each year, the BRMD and the Branch Committee safety contact should meet with department safety contacts to review trends in accidents and near misses. The Branch Committee contact for the Accounting Department and the Accounting Department overseer may also attend these meetings. Based on these trends, the BRMD may recommend safety training for certain departments.

17. After an incident involving accidental loss, branch departments should actively communicate with the BRMD, which is the main channel of communication with the GRMD. Any serious bodily injury, major property damage, or other accident with the potential of bringing liability to the organization should be reported immediately to the BRMD, which will notify the GRMD immediately.

18. The BRMD should be informed when new activities are being considered that may change the likelihood and severity of damages that may occur at a branch, such as proposed major construction, large purchases of land or equipment, the rental of large equipment for construction or other activities, the use of drones, or enlarging the scope of operations. It should also be informed before entering into shipping contracts for high-value items, major projects, or marine cargo shipments. The BRMD communicates with the GRMD on these matters.

19. Each year, the Branch Committee should work closely with the BRMD to develop a recommendation for the suggested GAA donation. This recommendation is approved by the GRMD before notifying the congregations. Annually, the GRMD will provide instructions regarding what information should be provided to the congregations. The GRMD should be contacted for clarification if it is unclear whether a payment to care for an injury or a property or an automobile loss should be viewed as a GAA expense.

20. If a natural disaster causes property loss, the BRMD should assist those taking the lead in handling the disaster relief by investigating the availability of a governmental disaster fund to help with repair costs, providing assistance with any approved branch relief arrangements, and assisting the LDC with construction methods that can be used to prevent similar damage in the future or relocation if recurrence is likely and unavoidable.

21. The branch should contact the Treasurer's Office before purchasing any insurance policies, except for mandatory auto liability insurance. The organization's international liability insurance is usually sufficient to satisfy insurance requirements for our various activities. The GRMD will consider a request in accord with guidelines from the Publishing Committee and will provide direction as needed. If the BRMD and the Branch Committee believe that any part of an existing insurance structure may need to be modified because of legal restrictions, local customs, or any other reason, the Treasurer's Office should be notified in writing well in advance of the date on which the proposed insurance will become effective. The correspondence should explain the type of insurance to be purchased or renewed, any special circumstances that the branch believes should be considered relative to the need for the insurance, and its cost in U.S. dollars.—See *Branch Accounting Department Guidelines.*

22. Life safety and loss prevention are core values for all in the organization. The goal is to maintain an accident-free environment with minimum loss to all premises—including branches, Assembly Halls, Kingdom Halls, remote translation offices—and throughout all operations, such as construction and renovation projects, maintenance, printing, driving, and so

forth. This can be accomplished if each one realizes that his attitude toward life, safety, and loss-control reflects his spirituality. As the "Grand Creator," Jehovah God considers life to be sacred. (Eccl. 12:1; Ps. 36:9) As his servants, we reflect our spirituality when we adopt that same view. (Eph. 5:1) Therefore, in all our activities, we do not take unnecessary risks or disregard established safety standards. (Deut. 22:8; Eccl. 10:9) We sincerely love our brothers; thus, we endeavor to apply Scriptural principles so as to protect ourselves and others from physical harm. (Prov. 3:21, 22; Phil. 2:4) Each of us has a moral and spiritual responsibility to work safely; to take all reasonable measures to prevent accidents, injury, and losses; and to use dedicated funds wisely.—See 5:173 and *Global Life Safety and Loss Prevention Guidelines* (A-120).

23. The Publishing Committee realizes the importance that Jehovah puts on the sanctity of life. The Branch Committee should assign one of its members to ensure that each department receives and puts into practice the safety guidelines made available by the organization. He will also coordinate safety issues between departments. Ensuring that dedicated funds are used wisely requires taking prudent measures to prevent loss. To assist in standardizing the global approach, the *Global Life Safety and Loss Prevention Guidelines* (A-120) and its associated second and third level documents were developed to bring together all the excellent initiatives that world headquarters and various branches have been working on over the years. These documents allow for policies, guidelines, procedures, and training materials already created to be shared. These guidelines are intended to improve safety methods in order to prevent even minor injuries as well as to prevent major losses, such as those resulting from fires and falls.

24. Real Estate: The Worldwide Design/Construction Department (WDC), under the oversight of the Publishing Committee, coordinates the purchase and sale of all real estate. In the Accounting Department, the Branch Real Estate Desk (BRED) handles the day-to-day real estate related work, such as routine leasing arrangements, record keeping, evaluating donations, and working closely with the Local Design/Construction Department (LDC). The BRED maintains accurate records for all properties and ensures all organizational data related to land, buildings, auditoriums, and property improvements are entered into the Property Management (PM) module of HuB. Additionally, the BRED is responsible for ensuring that all necessary documentation and legal or procedural requirements are in place in order to maintain ownership of or to sell any property. Before a person deeds real estate or proposes to make a donation of property to the branch, the BRED will ensure that local laws are considered. It will work with the branch Legal Department as necessary to determine if there are any tax issues, liability issues because of environmental concerns, titling problems, and so forth. The BRED should work closely with the branch's local legal resources and the LDC to resolve any issues related to our right and ability to sell.—See 5:162.

25. General Ledger: A standard set of accounts has been established to allow branches to report financial activity consistently to the Treasurer's Office. These accounts should be used as the local set of accounts in each branch unless legally required to use a government-issued set of accounts. The accounts include approved funds, such as the Relief Fund. New funds on the general ledger should be set up only with the advance approval of the Publishing Committee.

26. Since our literature is distributed at no cost, no value should be carried on the general ledger for work-in-progress and finished literature. This helps others to understand clearly that

we are not a commercial operation. Any exceptions to this policy should be approved by the Publishing Committee.

27. Reporting: The Accounting Department completes a *Monthly Financial Package* (MFP) for each reporting legal or theocratic entity. After the reports have been approved by the Branch Committee, they should be sent to the Treasurer's Office by the 20th of the following month. The Treasurer's Office then prepares financial reports. These are considered by the Publishing Committee and are helpful in planning the best use of funds available to Jehovah's Witnesses for the worldwide Kingdom work.

28. External reporting is sometimes required by law. If it becomes a legal requirement to submit financial statements outside of the organization because of a change in governmental requirements or the creation of a new legal corporation, draft financial statements and accompanying reports should be sent to the Publishing Committee for review and approval prior to their submission to the government, unless previously approved by the Publishing Committee. Financial statements should be submitted again to the Publishing Committee for review only if there is a significant change in the reporting requirement, such as when additional information is required. Branch corporations should use August 31 as their financial year-end unless local regulations direct otherwise.—See 5:7, 11.

29. Accounts Receivable (Donations): On appropriate occasions, the Branch Committee may help the local brothers to understand their privilege to "honor Jehovah with [their] valuable things." (Prov. 3:9) In some countries, the income of the brothers may be low, limiting what they can do. However, they should not want to leave the financial responsibility entirely up to brothers in other countries. With proper education, patience, and time, those with limited means can be helped to see how they too can have a share in expanding the Kingdom work by their contributions. (Luke 21:1-4) At no time should funds be solicited, making the brothers feel that they are being pressured. However, they can be informed as to how the organization operates and their privilege in this connection. The Branch Committee is responsible for monitoring the financial activity in the branch territory, including donations. Requests for new donation methods should be sent to the Publishing Committee for approval.

30. Accounts Payable: All branch expenses should have sufficient supporting documentation and approvals. The Accounting Department is responsible to distribute the allowances to members of the Worldwide Order of Special Full-Time Servants of Jehovah's Witnesses and other temporary volunteers in their territory. The Branch Committee coordinates allowance policies and approval as described in Chapter 9.

31. Many of our faithful brothers suffer medical problems beyond their financial means. If needs arise as a result of a natural disaster, the matter will be handled as part of a relief project under the direction of the Coordinators' Committee. However, at times, the Branch Committee may get pleas for assistance in connection with the necessities of life because of other circumstances. Although the first responsibility for such matters rests with the family of the individual, at times assistance may also be available through the government, social agencies or, lastly, the congregation. When the individuals have exhausted these possibilities, it is left to the discretion of the Branch Committee to handle such matters. If the committee feels that it is appropriate to assist deserving ones financially to help them obtain critical medications or to help with the cost of an operation, it may grant up to USD 3,000. Any request for humanitarian

aid above this amount should be referred to the Publishing Committee with an explanation and recommendation. Branch Committees will need to handle such matters with discretion and confidentiality so that the provision is not abused. Generally, this arrangement should be the exception rather than the rule. This information is not for publication to the congregations. However, the Branch Committee may act upon a congregation-initiated request for help. This is in harmony with the generosity and kindness shown by the first-century congregation.—Rom. 12:13.

32. Cash Management: So that "there may be an equalizing," the Publishing Committee has arranged for all surplus funds held by branches to be consolidated to the Cash Management Centers (CMC). All branches that do not have sufficient funds to pay for their expenses in any month can receive assistance from this arrangement. (2 Cor. 8:13-15) A monthly ending cash limit is approved by the Publishing Committee and is provided with the annual budget approval for each geographic location. The Branch Committee is responsible for ensuring compliance with the monthly ending cash limit. Requests for funds from the CMCs to pay for expenditures previously approved by the Publishing Committee should first be approved by the Branch Committee and then sent directly to the Treasurer's Office. Any branch with surplus funds should notify the Treasurer's Office so that these funds may be sent to the CMC.

33. Jehovah's Witnesses in many lands entrust their contributions for advancing the Kingdom work to various corporations of the organization. Other arrangements will be made if conditions in a country change or the legal agencies are no longer available for use.

34. The Branch Committee approves the setup and balance of all imprest fund arrangements used by remote locations and departments. For each imprest fund, the Branch Committee will approve an operations cash account with a maximum balance at the branch.

35. The Accounting Department is responsible for recommending to the Branch Committee an appropriate commercial bank or banks to work with and for maintaining a good relationship with them. The Treasurer's Office is responsible for approving all new bank relationships that a branch may wish to pursue.

36. There is no need for a branch to have an investment program, since surplus funds are sent to the CMCs. Normally, a branch will not hold securities. Donated securities, such as stocks or bonds, should be liquidated before the end of the month in which they are received. If funds are being held for a special purpose, it may be possible to obtain a safe yield on these funds. Any exceptions or questions regarding this should be directed to the Treasurer's Office.

GLOBAL HEALTH CARE OFFICE

37. The Global Health Care Office (GHCO) is a world headquarters department that works under the direction of the Publishing Committee. It assists the Personnel and Service committees as well as the branches in matters related to health care for special full-time servants. A Branch Committee contact for the GHCO and a backup should be assigned in each branch. The GHCO's responsibilities include:

- Investigating high-quality, low-cost options when a special full-time servant needs health care that exceeds the branch spending limit or requires travel to another branch territory. See *Health Care Guidelines* (A-110), chapter 4, for more information on when and how to submit a health-care request to the GHCO.
- Researching and making recom-

mendations regarding health-care policy.

- Developing guidelines for branches, based on approved policy.
- Working with Branch Committee contacts for the GHCO and the Health Care Desk (HCD) to ensure that local health-care arrangements are in harmony with guidelines. This may include periodic training for some HCD personnel.

38. The **Health Care Desk (HCD)** functions under the oversight of the Branch Committee and in accord with guidelines provided by headquarters. The HCD receives and handles health-care requests from all special full-time servants within the branch territory, regardless of enrollment, and evaluates options for care. This might involve negotiating with health-care providers or making use of free or subsidized health-care programs and services. The HCD works closely with the Bethel Office, the Service Department (Field Ministers Desk), and the Local Design/Construction Department, as well as any established in-house health-care service. In small and medium-sized branches, the work of the HCD can be cared for by two brothers working part-time, the second brother serving as a backup. In larger branches, it may be necessary to form a small office to care for this work. In branches overseeing fewer than 30,000 publishers, it may be practical for the same brother(s) to care for the work of both the HCD and the Hospital Information Desk (HID). However, the Branch Committee should monitor the workload to ensure that the HID's effectiveness is not negatively impacted. It is preferred that the global health case manager(s) be assigned to the HCD. See *Health Care Guidelines* (A-110), chapter 1, for more information regarding the role of the global health case manager.—See 9:40-45 for further information regarding the provision of health care for members of the Worldwide Order.

GLOBAL PURCHASING DEPARTMENT

39. In view of the growing needs of the organization as well as the challenging economic times, it is necessary to take a global look at purchasing what is needed for the work. The Global Purchasing Department is a headquarters department that works under the direction of the Publishing Committee and provides direction and practical assistance to branch Purchasing Departments. Direction on purchasing matters is based on research and consultations with branches and with brothers who have business experience throughout the world. The Global Purchasing Department's goals are (1) to make quality products and equipment available at reduced costs; (2) to simplify work for the branches by prequalifying suppliers and products, based on approved specifications and maintenance support capabilities; (3) to coordinate procurement efforts related to construction of theocratic facilities; and (4) to assist branch Purchasing Departments with their ongoing local purchasing needs. To care for this work, the following five main initiatives are in place. Further direction on the operation of branch Purchasing Departments is provided in *Purchasing Guidelines* (PD-1) and on the *Purchasing Guidelines Training* website. Please follow these guidelines closely.

40. International Purchasing Arrangements: These are agreements established with large multinational companies. The objective is to provide preferential pricing and terms even to remote branches. Most branches can order locally under business agreements that include either local or regional maintenance support. While some supplier arrangements are global in scope, many are regional. International supplier arrangements, along with local supplier arrangements developed by the branch Purchasing Department assist the Local Design/Construction Department in

supporting the construction and operation of all theocratic facilities in its branch territory.

41. The Publishing Committee is interested in seeing that these arrangements are used to the fullest extent possible, thus providing the greatest benefits and savings for the organization. The Branch Committee should encourage departments within the branch as well as those in its territory to consider the arrangements posted on the Supplier Arrangements section of jw.org prior to pursuing other options. All those involved with purchasing or specifying goods, equipment, or construction materials for the branch and the field should be given access to the website. These brothers should check jw.org periodically, since new arrangements are added and refinements are made to existing arrangements on a regular basis.

42. Emerging Market Opportunities: When purchasing equipment, construction supplies, or commodities, considerable savings can be obtained by benefiting from emerging opportunities and global market trends. Rather than multiple branches trying to purchase from these countries individually, an organizational approach improves the purchasing opportunity while simplifying the work for the branches. The Global Purchasing Department oversees the work of remote global purchasing offices operating in some lands. Branches in whose territory a remote global purchasing office operates are responsible for providing needed food, lodging, and other practical support.

43. Global Purchasing Paper Desk: This central desk cares for business transactions associated with the purchase of press paper. It comes under the supervision of the Global Purchasing Department and works closely with the International Printing Department and the Treasurer's Office. This desk is currently based at the Britain branch. All *Nonliterature Branch Requests* (AB-3a) for press paper should be submitted to the Britain branch for handling. In addition to requesting paper, all global paper supplier invoices should be directed to the Global Purchasing Paper Desk for validation and payment. Each printing branch should continue to forecast its paper needs for the year and include those costs in its respective operating budget.

44. Primary Purchasing Branches (PPB): Each branch is assigned by the Publishing Committee to a PPB. The PPB should be considered the first option for filling *Nonliterature Branch Requests* (AB-3a) in the region. After consultation with the PPB, it may be determined that some requests need to be filled by other branches. The Global Purchasing Department works closely with each PPB to improve service to branches of *Nonliterature Branch Requests* (AB-3a), reduce shipping costs, and identify and implement international supplier arrangements within their region. Branches are encouraged to contact their PPB with any questions related to these matters. The PPBs also support Purchasing Departments by training purchasing members to assist branches in their region.—See also the *Local Design/Construction Department Guidelines* (DC-3).

45. Global Purchasing Department Regional Support: Regional support teams, made up of qualified branch Purchasing Department members throughout the region, work under the direction of the Global Purchasing Department. The branches where these members serve receive a staffing allocation that allows for this additional work, and these members are listed as Global Purchasing Department Regional Support in HuB. The Branch Committee and the Purchasing Department overseer where these members serve provide shepherding and care for them. These teams look for ways to assist branches in their region with purchasing matters. This includes training on matters related to requisitions, purchasing, receiving, inventory, busi-

ness skills, and using HuB. *Purchasing Guidelines* (PD-1) and the Purchasing Guidelines Training site are the tools used for training. These teams also assist branches in the region with business support, such as complex contract negotiation, account management of international supplier arrangements, large capital purchases, procurement strategies, and implementation of logistics opportunities. Each regional support team works closely with other regional headquarters departments, such as the Regional Design/Construction and Regional Broadcasting departments. The branch may communicate to the Global Purchasing Department or their regional support team any ideas, suggestions, or challenges that it faces regarding purchasing matters.

INTERNATIONAL PRINTING DEPARTMENT

46. The International Printing Department (IPD) operates under the direction of the Publishing Committee. It may be asked to care for the details relating to the production and shipment of magazines and literature items in the following areas: Printery Office, Graphics, Pressroom, Bindery, Shipping, and in the purchase of some literature items. It also cares for the technical details of the global purchasing arrangements for paper, printing plates, cartons, and ink. The Publishing Committee may also ask the department to follow through on implementing various decisions having to do with regional printing and literature production, such as the purchase and installation of equipment.—See 5:113.

LITERATURE TO BRANCHES

47. Rendering Good Service: Printing and shipping branches should feel a sense of responsibility to maintain adequate inventories without overstocking and to provide good service. Supplying branches are responsible for working with their requesting branches to keep items in stock. Although some noncritical items may go out of stock for a short period of time, Bibles and other field publications should be kept in stock in order to fill congregation requests as they come in. The supplying branch is expected to process requests quickly and to provide consistent delivery times even if it seems that a requesting branch may have an adequate supply on hand.—See 5:53.

48. A major focus of the branch should be the prompt processing of branch and congregation requests. If it is necessary to bring in extra help during rush periods, do so. If good service cannot be maintained, this should be communicated to the Branch Committee. Providing good service must be balanced with keeping delivery costs reasonable.

49. Regional Printing: Under this arrangement, printing branches are responsible for producing literature for a specific region rather than in a certain language. This spreads the workload involved in producing literature more evenly among the printing branches. Because of varying circumstances, a few branches will continue to produce their own literature locally and will not be involved in the regional printing arrangement. Regional printing does not always include periodicals.

50. Under regional printing, it is practical to print items in some languages in more than one region. For example, there may be a large enough production run of an English publication that the same publication can be printed in Asia, Europe, and North America. The following factors should be taken into consideration: size and cost of the production run, shipping costs, and service to the congregations.

51. Each month, world headquarters receives inventories of literature on hand from each warehouse branch. This information is used to monitor stock levels at the branches. Additionally, all printing branches regularly submit a monthly production report to

headquarters. These reports help in the assessment of the workload being carried by the various printing regions.

52. Warehouse Arrangement: The warehouse arrangement has resulted in a reduction of stored literature in numerous branches and in the number of people needed to process literature and magazine requests. This is because congregation literature and magazine requests are being filled at a central warehouse branch rather than at numerous local branches. Generally, larger warehouse branches have the equipment necessary to fill congregation and *Branch Requests* (AB-3) more efficiently. This arrangement also allows for congregations to request a wider range of publications, since warehouse branches are able to stock a greater variety of publications.

53. Warehouse Branch Responsibility: The warehouse branch should be concerned with giving good service to the branches that are its clients. It should work with each client branch to establish a well-defined schedule that outlines the following: when congregations should have their requests submitted to the local branch office, when a request should be submitted to the warehouse branch, when a request will be packed and shipped, and approximately when congregations will receive their shipments. This schedule should be closely followed and monitored to ensure that congregations are receiving their requests on time.—See 5:47.

54. The warehouse branch may need to prepare and ship literature and magazines according to specific requirements provided by the client branch. This may include making adjustments to benefit the client branches, such as changing the frequency of shipments, adjusting the way congregation requests are packaged, and changing the way packages are stacked onto pallets to assist in delivery. It is better for this additional work to be done at the larger warehouse branches than at the smaller client branches. If possible, the shipments received by the client branch should already be prepared for delivery to the congregations. Thus, the method for shipping literature, magazines, and the *Life and Ministry Meeting Workbook* must be established with the aid of the client branch.

55. Client Branch Responsibility: The client branch is responsible for dealing directly with the local congregations regarding literature and magazines. Each month, as literature and magazine requests are submitted by the congregations, the client branch should verify the requests, apply literature request limits, and manage delivery-address issues before forwarding the requests to the warehouse branch. This is normally done using features in the HuB program. In most cases, the client branch is responsible for receiving the prepackaged literature and magazine shipments from the warehouse branch and then arranging delivery to the congregations.

56. Good Communication: When a change in an established arrangement or a new procedure is needed to provide literature and magazines to the congregations, both the warehouse branch and the client branch should take the initiative to communicate with each other. One branch should not assume that the other branch is caring for a matter. The client branch should regularly provide comments to the warehouse branch regarding the condition of the shipments when they arrive and any difficulties with importing, including additional costs. The client branch should also relay any problems and discrepancies that the congregations experience in obtaining literature.

57. Regular attention should be given to *Branch Requests* (AB-3) for items that are pending because they are out of stock. The printing branch and the requesting branch should feel free to communicate with each other regarding the status of items that are delayed.

It is also good to take the initiative to notify branches of items that are going to be delayed for an unusually long period of time.

58. The client branch should communicate in advance with the warehouse branch regarding any future needs, including arrangements related to conventions and assemblies. This would include, for example, when a group or a congregation is being formed in a new language, since the warehouse branch may not have items in stock in the new language.

59. Literature Inventory Control: The function of inventory control is to monitor stock levels of all publications in order to maintain adequate inventory on hand to fill branch and congregation requests quickly. At the same time, balance is needed to avoid accumulating an overstock that cannot be used in the near future. Generally, literature is considered to be overstocked if the inventory exceeds a one-year supply. Depending on local circumstances, the responsibility for inventory control may be a part of the Shipping Department or, in a printing branch, the Printery Office.

60. On at least a monthly basis, stock levels should be reviewed to ensure that there is a sufficient supply of publications that will be used in the field ministry and at congregation meetings. Each time literature is requested, the following should be considered: present stock at the branch and in the congregations, rate of movement, storage facilities, publications that will be used in the field ministry or at upcoming congregation meetings, and whether a request has already been submitted to replenish stock. If there is any uncertainty regarding the movement of an item, it would be best to submit a conservative request, keeping in mind the option of electronic downloads.

61. If the branch has no organized group or congregation activity in a language for which literature is requested occasionally, only a few basic items for that language—such as a primary Bible study publication or some brochures and tracts—may need to be stocked. If no immediate need is evident, a publication should not be stocked in the branch just because it has become available in a new language.

62. Preventing Overstock: Request quantities should not be based on enthusiasm or the expectation that every person who speaks a language will accept a copy of a publication in that language. If a branch is uncertain about the movement or use of an item, only a small quantity of that item should be requested, even though doing so may result in having to request a supply of that item again within a few months. It is better for the supplying branch to make another shipment or to do another printing than for a branch to be overstocked with an item for several years.

63. Significant overstock has occurred with publications used for the Congregation Bible Study. Initially, the movement will be high, and then after the first few studies, demand will diminish greatly. This has especially been seen in the case of publications that are not designed for use in the field ministry after being considered at the Congregation Bible Study. It is important to review correspondence from the Governing Body committees to discern the intended use of these publications. Taking note of whether a publication will be used in the field ministry can help a branch to determine how much stock should be maintained. Also, take into consideration the encouragement for publishers to download literature electronically.

64. Special-Request Items: Extra caution should be used when requesting costly items or dated publications. Because it is desired that the branches use up the stock of *Examining the Scriptures Daily* during the year it is released, this item should be requested prudently.

65. Branches should not stock expensive publications that have to be purchased. The brothers can obtain such items on their own rather than having the branch provide this service. However, a branch may still purchase and provide foreign-language Bibles if (1) there is sufficient demand, (2) the *New World Translation* is not available in a certain language, and (3) the Bibles are not readily available from local vendors. To keep costs to a minimum, the purchased Bibles kept in stock should not be a deluxe edition; nor should such Bibles be offered in the field ministry. They are available only as a special-request item for baptized and unbaptized publishers and progressive Bible students who do not have a Bible. Individuals qualified to receive such a Bible should not feel obligated to make a contribution equal to the cost of the Bible if their circumstances do not permit such. Each one may make a contribution in harmony with his ability to do so.—2 Cor. 9:7.

66. *Production-Ready List:* The *Production-Ready List* is primarily used to inform branches of new publications to be printed. Two months before files for printing new publications are ready, the translation branch informs the International Printing Department and copies the printing branches. Additionally, if a file maintenance branch or a printing branch becomes aware of an item that has not yet appeared on a *Production-Ready List*, it should also inform the International Printing Department to ensure that nothing has been overlooked.

67. Branches that maintain their own inventory should closely review the *Production-Ready List* and submit *Branch Requests* (AB-3) for needed items no later than the due date. Client branches should also keep up-to-date on what is being printed. If specific congregations or groups in a client branch's territory would benefit from an item that will be produced, the client branch can notify the warehouse branch of this need.

68. Production Approval Process: When new items are listed on the *Production-Ready List* or when a reprint is needed, the print quantities are calculated by the printing branch. A printing requisition does not have to be submitted to the Publishing Committee, since approval to produce the item has already been given and the printing branch has the necessary figures to calculate the print quantity.

69. Minimum Print Quantities: For a publication with little demand, the minimum print quantity should be considered before a printing job is issued. Meeting this minimum print quantity may require that a two-year supply be requested. Branches should not hesitate to print the minimum quantity for publications that are essential to the work in the field or to the spiritual progress of the brothers. Note the minimum printing quantities on **Chart 5.1.**

70. It is recommended that one or two members of the Branch Committee be involved in the review process when items are being submitted on *Branch Requests* (AB-3) or when quantities are being determined for items that may be printed locally.

71. Branch Shipment Information: The importing branch should be thoroughly acquainted with all important matters regarding ocean-freight companies, import licenses, and deliveries. Anything that the exporting branch should know must always be put on the *Branch Requests* (AB-3). This includes the date needed, if applicable. If literature is needed for a special campaign or a Bible will be released at a convention or other event, the request should also include the start date of the campaign, the date of the first convention, or the date of the other event. It should not be assumed that the supplying branch understands the requesting branch's requirements. Additionally, since customs regulations and import laws change frequently, importing branches should help exporting

branches by informing them immediately when new regulations or controls are implemented.

72. Exporting branches should be thoroughly familiar with export laws for shipments made. The exporting branch should ensure that all shipping instructions are clear on receipt of the *Branch Requests* (AB-3). If the shipping method on the approved request needs to be changed to an expedited service, the requesting branch will either give or obtain any additional approvals needed, depending on the additional cost involved. Before preparing a shipment for a branch to which it has not previously shipped items, the exporting branch should request direction from the importing branch. Routine matters can be communicated between branches via e-mail.

73. Nonliterature Items to Branches: Requesting branches depend on timely delivery of nonliterature items. Providing helpful service requires close cooperation between the Purchasing and Shipping departments of the supplying branch. Supplying branches should make it a priority to meet the required date for *Nonliterature Branch Requests* (AB-3a). If the required date cannot be met, the requesting branch should be given advanced written notice and offered options for delivery. The Purchasing Department should negotiate freight contracts to improve service and reduce costs where practical. The Shipping Department in branches that make regular export shipments should use the Export Module in HuB when processing shipments for *Nonliterature Branch Requests*. Using this feature provides the status of shipments to client branches, improves the quality of cost accounting, and provides important information to world headquarters departments. The *Nonliterature Branch Request Workload* form in HuB assists supplying branches to monitor the status of the *Nonliterature Branch Requests* (AB-3a) that they fulfill.

74. Insurance and Claims: The Treasurer's Office maintains a Cargo Policy to cover losses and to provide proof of insurance coverage where required during international and domestic transportation.

LITERATURE TO CONGREGATIONS

75. Importance of Literature and Magazine Distribution: The Governing Body desires to have the *Watchtower* magazine available in as many languages as possible because it is the organization's principal magazine. The *Awake!* magazine is an excellent help in stimulating interest in the truth and in spreading the good news. Along with these magazines, the primary publications used to start and conduct Bible studies in each country should be readily available for use in the territory. Publishers and pioneers should have these publications available to use whenever interest is found, with a view to starting a Bible study.

76. Monthly Literature Announcements and Release Letters: The warehouse branch should inform the client branches about new publications that have become available. Each branch office should keep the congregations up-to-date regarding literature and magazines that are available for them to request. Many branches send information about publications in a monthly "Announcement to All Congregations," which may be posted on the information board.

77. Literature Releases: The Publishing Committee provides direction to all branches regarding literature releases. With the exception of Bibles, distribution of hard copy convention releases has been discontinued. In most cases, publishers are able to download releases electronically.

78. Following a publication's release, congregations may request printed copies for publishers who need one and a few additional copies for

congregation stock. Branches served by the warehouse arrangement should determine reasonable request limits with the help of their warehouse branch. Printing quantities will be based on actual requests.

79. Congregation Literature Inventory: Each month, congregations should do a physical count of their literature on hand and post the quantities on their *Monthly Movement of Literature* form (S-28). Each year on March 1 and September 1, congregations should submit their inventory quantities to the branch office, if possible, via jw.org. Branches that cannot receive inventories via the website should request an inventory from their congregations via hard copy once a year on September 1. The branch office can use the inventory to help determine whether congregations are over-requesting.

80. Analyzing the amount of literature in the congregations can assist the branch office in making wise decisions in regard to providing the literature needed to support the preaching activity, while at the same time reducing overstock (an excess supply for more than one year) in the congregations. If it is determined that congregations are over-requesting, it would be good for the branch office to review the request limits that they are applying to the amount of literature that congregations can request. If the branch becomes aware of certain literature items that are overstocked in specific congregations, they may provide reminders to share literature with neighboring congregations. In some cases the branch may write to those congregations and request that the literature be returned to the local branch.

81. *Literature and Magazine Request Guidelines* (S-56): Each branch is responsible for providing direction to congregations regarding the proper handling of literature and magazine requests. The S-56 contains detailed instructions regarding how congregations should request literature. The English version is posted on the MDS site. Warehouse and client branches should work together to determine whether adjustments to these guidelines are needed to fit local circumstances.

82. Literature-Coordinating Arrangement: The purpose of this arrangement is to maintain a common supply of stock items at a Kingdom Hall in an effort to reduce inventory. One congregation should be designated as the language-coordinating congregation for each language and will be responsible for requesting and distributing stock items for all congregations of that language. However, all congregations are responsible for submitting their own requests for foreign-language items and special-request items for their publishers.

83. Along with the service overseer, the literature servant of the language-coordinating congregation is responsible for ensuring that there is a sufficient supply of literature and magazines for use in the field ministry. He is also responsible for ensuring that the common literature supply area is not overstocked. In order to determine how much literature to request, he should be alert to any upcoming special activity such as a probable increase in the number of auxiliary pioneers during the circuit overseer's visit. He fills out a *Literature Request Form* (S-14) and gives it to the service overseer for approval. The request is then submitted to the branch office, using jw.org.

84. Processing Literature Requests From Congregations: The congregations should be provided with a schedule of when they need to submit their literature requests to the branch office for processing. In many branches all congregation requests are received through the jw.org website. If congregations are submitting hard copy *Literature Request Forms* (S-14), the branch should enter these within a few days of their arrival. The branch office should

have a procedure in place to verify the reasonableness of quantities requested. Each branch can determine what quantity checks should be performed, based on the need in the local territory. To avoid overstock, the branch office should apply request limits on certain items requested by the congregations.

85. A well-defined schedule for shipping should be provided to the congregations indicating when their requests will be processed and shipped to different regions. The branch should monitor this schedule and make adjustments to ensure that the schedule is followed.

86. Processing Congregation Requests for Periodicals: Adjustments to magazine requests should be processed promptly so that they become effective with the next available issue. Therefore, effort should be made to enter requests from the congregations within a day or two after the requests are received at the branch.

87. It would be good for the branch to evaluate the quantity of overstocked magazines reported by congregations on their *Monthly Movement of Literature* (S-28) form. If it appears that many magazines requested are left over, reminders should be provided in order to help congregations submit more conservative requests. These reminders would be given with a view to assisting congregations to request magazines wisely.

88. Processing Requests From Congregation Members and Non-Witnesses: When a congregation member sends a request for literature to the branch, he should be directed to obtain the item through his local congregation. The congregations can occasionally be reminded of this direction. When a non-Witness, who is not yet associating with a congregation or having a Bible study, requests single copies of basic literature items from the branch, these items may be supplied. This may be done by mailing the requested items to his address or by asking the local congregation to provide them. If two or more copies of a publication are requested or if a publication is requested in multiple languages, the requester should be directed to contact the local Kingdom Hall.

89. When a person writes to the branch requesting publications for someone other than himself, he should be informed that the branch does not honor third-party requests. Generally, to follow up on requests from non-Witnesses, the branch sends a *Please Arrange for a Qualified Publisher to Call on This Person* (S-70) form to the local congregation, indicating what was requested.

90. If someone asks about the cost of our publications or expresses a desire to purchase our literature, it should be explained that our literature is made available at no charge and that the worldwide Bible educational work of Jehovah's Witnesses is supported entirely by voluntary donations. Donations that accompany a literature request should be acknowledged. If it appears that the money received is a payment for literature, the literature can be sent. However, the funds should be acknowledged as a donation. Each branch may determine the minimum amount of a donation for which an acknowledgment would be sent. While some branches have found it advisable to send out acknowledgments for donations in the amount of USD 5 or more, other branches may wish to acknowledge smaller amounts.

91. Processing Requests Received at the Tour Lobby: The local Branch Committee should determine which literature items are made available in the tour lobby and how much literature is appropriate for a visitor to obtain. It is sufficient to offer some basic literature items for the public and field service items for Bethel family members. If a person requests items that are not stocked, he should be encouraged

to submit his request through the local congregation. Literature that is designed specifically for publishers should be obtained, not at the tour lobby, but through the local congregation only. This includes items such as badge cards and durable power of attorney (DPA) forms as well as other medical documents.

92. Processing Requests From Vendors: It would not be appropriate to supply our literature to vendors who intend to sell it. The branch may advise the vendor to direct individuals who have an interest in our literature to contact a local Kingdom Hall to fill their needs.

93. Shipping Costs: Shipping literature and magazines to the congregations is a large expense. Therefore, literature and magazines should be shipped in the most economical way practical. The shipping method and the associated costs should be reviewed periodically, perhaps every couple of years, to determine whether better service could be provided and shipping costs reduced. If it is felt that major adjustments are needed, the recommendations may be submitted to the Publishing Committee.

94. Although the need for expedited shipments should be kept to a minimum by good planning and monitoring of regular requests, there are occasions when it is necessary to use an expedited service to meet the congregations' needs. For example, such service may be necessary for foreign-language field items and for replacement shipments of the *Life and Ministry Meeting Workbook* and magazines. Congregations requesting this expedited service should be charged for the shipping cost. However, if it is the branch office that determines the need for this service, the branch will absorb the cost. For example, no charge would be billed to congregations for shipments of the *Life and Ministry Meeting Workbook* when expedited service is the only viable method to ensure that it is received in time for use by the local congregations.

PURCHASING

95. Most branches have a separate Purchasing Department. It is the responsibility of this department to (1) obtain goods or services from suppliers, (2) care for business relationships, including those with service providers such as energy and logistics companies, (3) negotiate contracts, (4) operate receiving docks, (4) look after nonliterature inventories, (5) distribute commonly used supplies, and (6) sell items no longer used by the branch. Very small branches, however, may simply have brothers or sisters care for various parts of this work in addition to other assignments.

96. Accomplishing the Kingdom work requires the use of a significant amount of funds. It is the desire of the Governing Body to provide what is needed. We trust that those involved in approving requests and doing the purchasing will exercise care in how these funds are spent. Even in branches where large sums of money are involved, it is important to pay attention to small purchases and not to be wasteful. Those purchasing for the branch should obtain goods and services at the best overall value, while providing prompt and helpful service to requesting departments.

97. Purchases involving the daily operation of a branch as well as requisitions for items up to USD 3,000 are approved by the Branch Committee or the Country Committee unless given other authorization. This limit applies to the requisition total, not individual items. Requisitions should not be divided with the purpose of remaining under the spending limit. At the discretion of the Branch Committee, trustworthy brothers may be appointed as requisition signers. These brothers should have a delegated approval limit within the branch's approval level. Ultimately, the Branch Committee is accountable for

all approved requisitions. Although the replacement of some small machinery or equipment can be approved by the local committee or appointed requisition signers, requests for any purchase involving the acquiring of property, enlargement of branch buildings, obtaining additional machinery and equipment, computers, vehicles, or any other major purchases for the home or printery should be submitted to the Publishing Committee for approval. The same is true when replacing existing equipment or disposing of property, machinery, and so forth. The reason for the request should be given, as well as an explanation of all the associated costs, including shipping costs, duties, taxes, and a realistic anticipated return from any trade-in or sale of old equipment. If the prices are estimates, an explanation of how the prices were determined should be supplied, including copies of any documentation that supports the estimate, such as Internet Web pages or catalog pages. Requests that are related or are part of a system should be submitted together so that the Publishing Committee can easily ascertain the overall cost of the items being requested. Additional guidelines have been provided regarding information needed for specific requests, such as *Vehicle Guidelines* (PD-30). Donated items or equipment are not exempt from the approval process. In the case of donated vehicles, it is generally preferred that the donor sells the vehicle and donates the proceeds to the branch. *Nonliterature Branch Requests* (AB-3a) related to construction projects should be reviewed with the Regional Design/Construction Department prior to submission.

98. Obtaining materials and services on time and at a good value is essential to the work of all departments and construction groups. Because of this, the Branch Committee contact for the Purchasing Department should be someone who can dedicate the time needed to become well-acquainted with the work. He should also stay updated on the contents of *Purchasing Guidelines* (PD-1) and the *Purchasing Guidelines Training* website. While he does not need to be a procurement expert, he should be able to apply the concepts in those guidelines to the needs in the branch and the field. He should also strive to broaden his understanding of the procurement needs of departments. This greatly helps the Branch Committee to make decisions on how to care for these needs in harmony with direction from headquarters. The Branch Committee contact should also meet regularly with the Purchasing Department overseer and his assistant. Among other things, this will allow him to stay up-to-date on the status of the work and to give attention to personnel matters.

99. Among other things, those overseeing the Purchasing Department should ensure that the department (1) provides “helpful services” to other departments (1 Cor. 12:28), (2) obtains approved goods and services on time and at the best overall value, (3) maintains a positive and spiritual work environment, (4) is flexible and scalable to support the work, and (5) strives to perform the work with the fewest members reasonably possible.

100. Some departments, by the nature of their work, require more materials and services than others. It would be good for the Purchasing Department overseer to meet separately with the oversight of each of these departments periodically. The goal should be to discuss matters that require attention and to learn details of upcoming work that will need support. These brief meetings can encourage and strengthen a spirit of collaboration and unity.

101. Fundamental Business Practices: Boaz, Jeremiah, and Ezra were careful in the way they handled money and recorded transactions. For example, rather than trying to bypass the nearer relative and buy the land secretly,

honorable Boaz fairly presented the facts publicly. (Ruth 4:1-12) Jeremiah negotiated a fair and reasonable price, documented these terms in accordance with local requirements, and ensured that transactional records were available for future reference. (Jer. 32:9-12) Ezra ensured that the millions of dollars' worth of treasures entrusted to his care were safeguarded with proper controls. (Ezra 8:25-34) Likewise today, those handling dedicated funds should imitate these faithful examples by conducting business in a way that always brings glory to Jehovah's name.—1 Cor. 10:31; Eph. 5:10.

102. While local market conditions may vary, the purchasing process should follow a standard approach. This includes (1) providing research assistance to the requesting department, (2) reviewing the requisition, (3) issuing a Purchase Order, and (4) receiving the goods. The details of these functions are explained in *Purchasing Guidelines* (PD-1) and on the *Purchasing Guidelines Training* website.

103. It is preferred that cash or credit cards not be used for significant branch purchases unless there is no alternative. Many developing countries are transitioning from cash to electronic means of payment. Therefore, investigate if alternative payment terms and methods would be acceptable to suppliers in your area. Various payment options are considered in order of preference in *Purchasing Guidelines* (PD-1). See *Branch Accounting Department Guidelines* (*badg*) for instructions on proper cash control.

104. Bible Principles in Business Dealings: Business dealings should always be conducted in harmony with Bible principles. Precautions should be taken to reduce the possibility of problems developing. This is true even when engaging in business dealings with brothers. Many of our brothers are eager to assist the work by offering to sell or donate goods or services to Bethel. Their assistance is greatly appreciated. Business dealings, however, should never leave the organization or the brothers involved open to accusations by the authorities, other brothers, or opposers. Goods or services that are offered to the branch should be clearly defined in writing. Also, before contracting with a brother or his company, a thorough business review process should be followed as one would do with any supplier to ensure that the branch is getting the best value.

105. When a business arrangement with a brother is contemplated, consideration should be given to how it may appear to others. We honor Jehovah and uphold our brothers' reputation by not creating a real or perceived conflict of interest in business dealings. As an example, a brother acting as an adviser or a temporary volunteer at the branch while directing business to himself or to one of his companies could be perceived as being involved in a conflict of interest, since he has information or influence generally not available to others. Normally a brother can act as a consultant, volunteering his services to assist for a period of time (temporary worker), or he can be a supplier or a contractor used by the branch. However, he should act in only one of these three roles. Like the apostle Paul, we seek to avoid "having any man find fault with us . . . , for we 'care for everything honestly, not only in the sight of Jehovah but also in the sight of men.'" —2 Cor. 8:20-21.

106. Those involved in specifying materials or selecting suppliers should avoid accepting personal favors, loans, or gifts of more than a nominal value from anyone who is providing goods and services to the organization. (Ex. 23:8) Those caring for business matters follow Jesus' example of not using his powers to his own benefit. (Luke 4:3, 4) Even if not illegal, activities that are out of harmony with the principles of trust, integrity, and good judgment must be avoided. (Matt. 7:12) The earthly part of Jehovah's organization

has a fine reputation in the community, and that reputation must be maintained.

107. Determining What to Purchase and From Where: To use dedicated funds to the greatest advantage requires advance planning and, at times, consultation with others. (Prov. 15:22; 21:5) Branches should be conservative and request only the items that are needed. Is the item needed to accomplish the work, or are there practical alternatives? Can the item be shared between departments? Is it practical to rent the item or to buy a used item? Would it be more cost-effective to hire an outside firm to do the work? What are the specifications for the item that is needed? Is there verification that the equipment is of the right size and appropriate for the intended application? Would local publishers view this expenditure as excessive? (1 Cor. 10:23) How will replacement parts or a warranty be obtained? The Primary Purchasing Branch, Regional Design/Construction Department, or the Global Purchasing Department Regional Support team can assist in answering these questions.

108. It is usually practical to obtain equipment and supplies that are produced locally if the overall cost and quality is reasonable. To obtain the best value, consideration should be given not only to the price but also to the quality of a product, the service, and the availability of spare parts. Long-standing relationships with reliable suppliers are often valuable. Some suppliers, however, initially offer good pricing and service to get branch business, with the goal of gradually raising prices or reducing service levels. Therefore, it is wise to check with other suppliers periodically to ensure that the pricing, quality, and service rendered is still competitive.

109. There are advantages to having local suppliers deliver items to the branch where possible rather than sending brothers out to shop. As delivery service is being offered in more lands, suppliers should be asked whether such service could be provided. If the supplier does not deliver, perhaps arrangements can be made with a local delivery company where appropriate.

110. Trade shows can provide opportunities to obtain information and technical assistance as well as to establish contacts with suppliers. However, with increased information available on the Internet, the time and cost involved in attending a trade show needs to be weighed carefully. Where there is a need to attend a trade show, the number of attendees should be kept to a minimum and approval to attend should be given by the Branch Committee or the supervising committee at world headquarters.

111. Requesting an item from another country through *Nonliterature Branch Requests* (AB-3a) may be advantageous because of high prices, poor quality, or lack of local availability. The Primary Purchasing Branch should be utilized as much as possible to fill such requests.

112. *Nonliterature Branch Requests* (AB-3a) should include the following information on the request: why the item is needed, all costs (that is, purchase price, shipping costs, duties, taxes, and a realistic anticipated return from any trade-in or sales of old equipment), manufacturer, make, model, part number, a basic item description, shipping method, date needed, and, if applicable, electrical details (that is, voltage, frequency, and phase). When ordering replacement parts, the manufacturer, model, and serial number of the equipment should be included. Product information sheets, parts diagrams, drawings, and website references are helpful when available. Providing complete, detailed information makes it possible to order the item from the supplier quickly. Failure to include needed information on *Nonliterature Branch Requests* (AB-3a) may delay approvals. When determining the

"Required by" date for delivery to your branch, it would be good to consider the following steps that may be needed depending on the value or complexity of the request: (1) review and approval at your branch (often one to three days), (2) technical review by a world headquarters department (up to two weeks), (3) headquarters approval, (4) manufacturing (for items not in inventory at the filling branch), (5) shipping time in transit, (6) customs clearance, and (7) any other possible steps. If after considering these steps you determine that the items to be requested cannot be delivered in time for your needs, please contact the filling branch prior to submission of the request. They may be able to recommend other options to meet your needs. *Nonliterature Branch Requests* (AB-3a) prepared by your own branch should be created or reviewed by your Purchasing Department before they are sent to world headquarters. Your Purchasing Department should assist in determining where to buy the items (for example, from a Primary Purchasing Branch, via an international purchasing arrangement, and so on) and validate that the necessary details are included. In some cases, your Purchasing Department may identify materials that may be obtained from local inventory or through local suppliers instead of requesting them from other branches. Each *Nonliterature Branch Requests* (AB-3a) should state whether the request is within an existing budget or not.

113. International supplier arrangements have been established for paper, printing plates, ink, kitchen and laundry equipment, seating, and other items. Many of these arrangements allow branches to purchase items and obtain services through local or regional authorized dealers while receiving discounted pricing based on the organization's global volume. Information regarding such arrangements is outlined on jw.org. These arrangements should be used to their fullest, thus providing the greatest savings for the organization. Therefore, all those involved in specifying and purchasing items should consider the arrangements on jw.org prior to recommending other options. Each branch is in the best position to determine which of these purchasing arrangements is most appropriate. If it appears that another manufacturer or product will provide greater value, the reasons for the preference should be explained on the *Nonliterature Branch Requests* (AB-3a).—See 5:46.

114. In some countries, many items are readily available for purchase via the Internet. In some cases, Internet-based suppliers may be more reliable and have less expensive products when compared with a local supplier. However, caution is needed. While websites may advertise low prices, it is essential to determine the reliability of the supplier prior to making a purchase. Is the Internet-based supplier a legitimate business? Does the supplier's website have a phone number to call if there is a problem? What is their return policy? Will the warranty be voided if the item is imported? It is also important to consider all the shipping costs and duties associated with importing an item. If the Internet-based supplier is located in another country and questions arise about the company or the product, the branch overseeing that country should be contacted. Depending on the volume and savings that can be experienced, that branch may be asked, in advance of any purchase, whether it is cheaper for that branch to purchase the items or to act as the freight forwarder for the items purchased.

115. Significant savings in money and time can be achieved by coordinating the suppliers used in the construction and maintenance of Kingdom Halls, Assembly Halls, and field missionary homes. Some suppliers operate nationally or regionally and are willing to provide better purchasing terms when approached by the branch. Further details on this matter can be found in *Local*

Design/Construction Department Guidelines (DC-3) *and Purchasing Guidelines* (PD-1).

116. Purchasing for Bethel Family Members: In some countries, it may be difficult for Bethel family members to purchase some items on their own. For example, the branch may be located a long distance from stores or shopping areas. Or perhaps family members are not able to obtain banking cards and thus cannot make online purchases. In view of these circumstances, a branch may decide that the Purchasing Department should assist with some personal purchases. These would be limited to suppliers that the branch is already using for branch operations. On the other hand, assistance with personal requests should be limited in lands where it is easy for the family to do their own buying. This is often more advantageous for the Bethelite. For example, a private purchase may result in a better warranty. If the branch assists with personal purchases, care should be taken to avoid conflicts with accounting or tax laws. Additionally, requests from departments should have higher priority than personal requests.

117. Some branches provide a commissary (Bethel Shop) as a service to members of the Bethel family. Historically, the Bethel Office (Bethel Home) has taken the lead in organizing the commissary, overseeing the personnel, and choosing the items to stock. However, the Branch Committee should consider whether it would be more efficient to merge the inventory handling of the operation under the oversight of the Purchasing Department. Regardless of which department oversees the commissary, the Purchasing Department should care for the buying of items and the maintaining of bulk inventories used to replenish the commissary. Where possible, an effort should be made to have a consistent list of items and to adjust that list only when the needs of the family change. Preference should be given to obtaining items from suppliers who are able to deliver to the branch instead of sending brothers out to shop in markets.

118. Advanced Purchasing Issues: Some business transactions conducted by the branch are complex and must be carefully documented in writing. For example, there may be a need to document various aspects of the business transaction clearly, in addition to price—such aspects as payment terms, delivery, return policy, installation, and warranty support. In other cases, it may be necessary to hire outside laborers or contractors to work on branch property, to purchase an expensive piece of equipment, or to engage the services of a firm. In these situations, it is good to have a detailed, written contract containing a statement of work and to have all parties sign it. When outside laborers work on branch property, care must be taken to limit the risk to the organization should they get injured, injure others, or cause damage to branch property. In some countries, courts can award large damages to injured parties. If insurance is common in your country, does the outside worker or contractor have adequate coverage and are all certificates on file at the branch? Have the outside workers agreed not to hold the branch responsible? It is often good to involve the branch's Legal Department and the Branch Risk Management Desk to assist with these matters. For major contracts, the Global Risk Management Desk in the Treasurer's Office can assist as indicated in the *Branch Accounting Department Guidelines* (badg). Instructions in *Guidelines for Procuring Contracted Services* (PD-2) and *Safety and Outside Contractors* (A-125) may also be of assistance.

119. Some complicated purchases or contracts require complex negotiations. These may include negotiating with suppliers where there are no other local options, high-cost or high-risk transactions, and purchases of items considered strategic or highly sensitive

to the branch. This could include contracts for design or construction services. In such instances, it is often good to benefit from the advice of others at the branch who have practical experience in the matter as well as those who have good business skills. (Prov. 11:14) Contact the Global Purchasing Department Regional Support team for assistance in how to care for negotiations that are more complex.

120. Keeping on hand a small inventory of supplies that are used by one or more departments can save time and money. The Purchasing Department should be responsible for the inventory, as this helps reduce duplicate stocks and staffing. Very small branches, however, may simply assign a brother or a sister to care for the entire branch inventory in addition to other assignments. (Neh. 13:13) Items are considered for inventorying if they are frequently used, if the usual acquisition time is unacceptable (such as for critical spare parts), or if purchasing larger amounts at one time is cost-effective. Typically, no more than a four-month supply should be maintained. A simple reorder-point system factoring in usage, lead time, and price will ensure that the correct quantities are stored. As the rate of usage determines the amount of stock, it is essential that inventories, including stocks of critical spare parts, are maintained and reviewed on a regular basis. Further assistance with managing inventories can be obtained from the Global Purchasing Department Regional Support team.

121. The branch facilities should be examined periodically to identify any equipment or items that are not needed. Items that are in excess of what is required may be disposed of in several ways. These items may be used by other departments or branches, returned to the supplier, sold, or scrapped. Branch Committee approval is needed to dispose of an item prior to pursuing these options. In the case of the disposal of large equipment and vehicles, Publishing Committee approval is required before initiating the sale.

122. Department Members: Those caring for purchasing, receiving, and inventorying materials are handling donated funds. They must be trustworthy and diligent in caring for their assignment. The overseer must appreciate the need to serve the interests of the organization as a whole, including the many departments within the branch that rely on the Purchasing Department for goods and services. (Jas. 3:17, 18) He must be a good communicator, conscious of training others, able to delegate where necessary, not opinionated or a procrastinator. An understanding of business matters and computer skills is helpful. He will avoid sharp practices, maintaining respect for Bible principles and legal requirements.—Titus 3:1, 2.

123. Getting Help: Good communication is essential in making sound purchasing decisions. Therefore, assistance may be requested from the Primary Purchasing Branch or the Global Purchasing Department Regional Support team. Routine purchasing matters, such as clarifying specifications, questions about specific suppliers, requests for pricing, and reporting claims, may be cared for by e-mail. The department e-mail address used should be an address monitored by more than one person in the Purchasing Department as well as appropriate Branch Committee members rather than a personal e-mail address. Written correspondence should continue to be used when requests are made for extensive research or when direction is needed. Further instructions on the day-to-day operation of the Purchasing Department can be found in the *Purchasing Guidelines* (PD-1) and on the *Purchasing Guidelines Training* website. Ensure that all in the Purchasing Department are familiar with and use these resources. In addition, other departments that work closely with the Purchasing Department should receive a copy of *Purchasing Guidelines* (PD-1).

WORLDWIDE DESIGN/CONSTRUCTION DEPARTMENT

124. Bible prophecy indicates that the work of the earthly part of Jehovah's organization will accelerate as we near the end of this system of things. (Isa. 60:22; Hab. 2:3) We see this taking place. As the number of Kingdom proclaimers increases, more facilities are needed. The acquisition, renovation, or new construction of Kingdom Halls, Assembly Halls, school facilities, and remote translation offices supports the growth in the field.

125. Since this work requires great effort as well as dedicated funds, advance planning is essential. Therefore, each branch is requested to have a master plan for Kingdom Halls, Assembly Halls, and field residences for special full-time servants. Annual budgets are also required for ongoing maintenance and small projects at the branch. From these master plans, a recommended budget is prepared annually, outlining the funds needed for the next three years. When a larger construction project is identified, clear definitions of scope, accurate cost estimates, studies of life-cycle costs, and realistic schedules are needed. The Regional Design/Construction Department (RDC) assists with this. It is expected that once approved, projects will be monitored and completed within the proposed scope, budget, and schedule. Each project should be planned with the goal of zero injuries, in both a spiritual and a physical sense. In view of the dynamic nature of the work of the organization at this time, we have to plan, design, and construct in a way that allows for flexibility as we follow Jehovah's fast-moving celestial chariot. (Ezek. 1:20, 28) Proper attention to maintenance must also be given in order to preserve the substantial investment made.

126. Jehovah is the great Designer, Architect, and Builder, as well as the Maintainer of his creative works. (Heb. 11:10; ftn.) We look to him for direction on how to accomplish this significant work.

127. The **Worldwide Design/Construction Department (WDC)** is a headquarters department that works under the direction of the Publishing Committee. It oversees the construction, renovation, maintenance, and real estate activities of all facilities worldwide. This includes the acquisition and sale of property as well as the planning, designing, engineering, constructing, renovating, and maintaining of buildings on those sites.

128. There is a **Regional Design/Construction Department (RDC)** in Africa, the Americas, the Asia/Pacific region, and Europe. Each of these world headquarters departments operates as an extension of the WDC to oversee the work of construction, maintenance, and real estate in a specified region. Their primary role is to support and provide direction to branches with regard to planning, construction, and maintenance of Kingdom Halls, Assembly Halls, and branch related facilities, as well as the purchase, sale, and rental of property, and to provide training in these areas. They also assist with the preparation of planning options reports, concept design proposals, design programs, and they oversee the preparation of construction documents and detailed cost estimates. They coordinate renovation schedules as well as maintenance training visits and support.

129. The **Local Design/Construction Department (LDC)** functions under the direct oversight of the Branch Committee but in accord with the guidelines provided by headquarters. The *Local Design/Construction Department Guidelines* (DC-3) provide direction on the operation of the LDC. This department coordinates the planning, property acquisition and sale, design, construction, maintenance, and operation of Kingdom Halls, Assembly Halls,

field residences for special full-time servants, and other small projects, as well as provides assistance with disaster relief efforts in a branch or a territory. The LDC takes the lead and works in close cooperation with the Service Department to develop any master plans for Kingdom Halls, Assembly Halls, and residences for special full-time servants. (1 Pet. 3:8) The master plans identify the needs in the field for new construction and major renovations and help establish the priorities. The LDC also makes sure that the approved plan for the year is executed. The LDC works closely with the RDC and the Branch Committee to coordinate all projects under its care.

130. The Branch Committee assesses the needs and directs disaster relief work by means of the Disaster Relief Desk. In most cases, the LDC will coordinate any needed reconstruction activities. The *Disaster Relief Guidelines* (S-180) provide direction.

131. Oversight of the LDC: The responsibilities assigned to the LDC require extensive work and cost, a large number of people, and cooperation with other Bethel departments. Therefore, it would be advantageous for the LDC overseer to be a Branch Committee member, provided that he has the capability and sufficient time to handle this assignment. In view of the importance of this assignment, consult with the RDC before making changes in the oversight of this department.

132. Role of the Branch Committee: The Branch Committee is responsible for the operation and maintenance of all theocratic facilities within the branch's assigned territory. The committee approves the master plans for the LDC program, which include the yearly recommendations for spending on Kingdom Halls, Assembly Halls, and field residences for special full-time servants. The committee also approves the master plan for local projects handled by the facility contact/desk and Maintenance Department and the yearly recommendation for funding requests. The Branch Committee should carefully monitor the number of personnel at the branch facility and any remote translation offices to ensure that it is in harmony with staffing guidelines provided by the Governing Body committees. The committee assures that adequate safety and training programs are in place and that all adhere to these programs.

133. The Branch Committee should try to anticipate necessary changes to the facilities some years in advance to allow adequate time for finding suitable solutions. If approval is given to investigate the Branch Committee's request further, the WDC will be directed to serve as the representative of the Publishing Committee to review the branch's needs, develop options to meet those needs, and implement the approved solutions. At times the WDC will initiate these discussions at the direction of the Publishing Committee.

134. To assist with planning, the WDC assigns a representative to work with two Branch Committee members and a representative from the RDC. These brothers form a Planning Work Group that investigates solutions to the facility needs within a branch territory. As projects develop, the WDC will delegate as much work as possible to the RDC, local construction oversight, the local branch, and in the case of large branch expansion projects, Construction Committees. This will help speed up the work.

135. During the investigation and development of a project, the two Branch Committee members designated as contacts for communicating with the WDC are responsible for providing updates and seeking the direction of the entire Branch Committee as needed. The WDC will schedule meetings with the entire Branch Committee on significant matters or at significant milestones in the different phases of a project. At

these meetings, it is imperative that Branch Committee members ask any questions or make clear any reservations they have regarding a project so that these can be addressed during the planning phases. As representatives of all the occupants of the proposed facilities, the Branch Committee will have good suggestions that should be factored into the planning. The Branch Committee should always feel free to contact the WDC when questions arise.

136. The Branch Committee needs to give its full support to ensure that projects proceed as approved. Branch Committee members will not be expected to serve on Construction Project Committees or Construction Committees. Nevertheless, the Branch Committee will continue to be consulted at key junctures. Construction Project Committees will work under the oversight of the WDC. Construction Committees will work under the oversight of the RDC.

137. Project Development: This consists of seven phases: (1) Investigation, (2) Planning, (3) Concept Design, (4) Design Development, (5) Construction Documents, (6) Implementation, and (7) Closeout. How these phases are implemented depends on the type and size of the project. Once an option has been selected, a concept design proposal will be prepared for each major project. It includes a summary of the project cost, scope, and schedule and sets out the parameters of the project.

138. Project Approvals and Cost Tracking: Proper approval, budgeting, and cost tracking for construction help to assure that dedicated funds are used to the best advantage. The Project Tracking module of HuB is used to approve building and property related projects and to track their costs. Approval for most projects is requested by submitting a *Project Approval Request* (DC-41). Larger projects are approved at headquarters during the concept design phase, and thereafter DC-41 forms are submitted for funding approval in accord with the approved concept design. The branch may also choose to use this module for local maintenance projects. When the total cost of a project is higher than the branch approval level, the project should be reviewed by the RDC before the project request is submitted to headquarters via HuB for approval. Additional details with regard to obtaining project approvals are shown in the document *Branch Facility Work Types* (DC-40).

139. Each year the RDC will work with individual branches to develop a construction budget that should include all materials and fixed assets to be purchased for the project, whether it will be capitalized or expensed in the accounting records. The monthly financial activity related to an approved project along with a brief progress report will be submitted to headquarters through HuB. In some cases, such as some Kingdom Hall projects, where project expenses are tracked with a separate software outside of HuB, each month the branch will enter a summary of the financial activity for each project in HuB. A *Project Report* (DC-43) is also required monthly for all projects with a budget greater than USD 1 million. At the close of a project, the branch will update HuB to indicate that the project is complete. A *Final Project Report* (DC-44) should be submitted in HuB for all projects approved by headquarters. In some cases, the WDC may ask the branch or the RDC to explain why the project was or was not completed as planned. For all projects, including locally approved projects, a final report that includes lessons learned should be reviewed by the departments involved so that improvements can be incorporated into future projects.

140. Once the scope, schedule, and budget of the project have been documented and approved, they should not be changed. Without reducing the quality of the approved design, every effort should be made to complete the project

below or within the original budget through careful project management, procurement planning, contract administration, standardization, and the use of global and regional purchasing arrangements. The brothers assigned to implement a project will be required to adhere closely to the approved scope and to the approved schedule so that there are no unnecessary delays, which add to the cost and will inconvenience the branch. If adjustments must be made because of developments outside our control, a *Project Change Order Request* (DC-42) should be submitted for approval. If the project was originally approved at headquarters, the request should be reviewed by the RDC prior to being submitted to the WDC.

141. Overruns: If the scope of a project does not change but the project will be over budget, the overruns should be acknowledged in writing by the oversight that originally approved the budget. If the overrun takes the project above the branch's approval limit, a memorandum should be reviewed by the RDC and submitted to the WDC for acknowledgement. The document will address (1) the reasons for the overrun, (2) what has been done to reduce the overruns as much as possible, and (3) what lessons have been learned to avoid this in the future.

142. The LDC cooperates with the Service Department to maintain master plans outlining where Kingdom Halls, Assembly Halls, and field residences for special full-time servants are needed. Based on this plan, the Branch Committee consults with the RDC each year to prioritize the work and to develop and submit a spending plan for the next service year to the Publishing Committee. The spending plan details the current needs in the branch territory in the following areas: (1) the number of properties expected to be purchased; (2) the number of planned new Kingdom Hall projects; (3) the number of planned Kingdom Hall major renovation projects; (4) the number of planned assembly venue projects; (5) the number of planned special full-time servant field residence projects (including circuit overseer apartments); (6) the number of maintenance facility inspections to carry out; (7) the number of construction servants, Construction Groups, and Assembly Hall servants needed to support the program effectively; and (8) the total amount in USD projected to be spent on the above activities during the service year.—See 5:155; 6:154.

143. Based on the approved annual spending plan, the Branch Committee may approve individual projects (either LDC or branch projects) with a budget of less than the maximum amount that will be assigned to the branch each year. Projects that exceed the spending limit should be submitted to the WDC for consideration. All congregations will have the opportunity to support the global construction program by means of a monthly donation by resolution from their congregation funds for this purpose. Contribution boxes should also be set up for specific local projects.

144. Facilities Maintenance: The premature deterioration of facilities and equipment is costly to the organization. The Branch Committee has the responsibility to emphasize the importance of maintenance at each facility in its branch territory and to make sure that a maintenance program is being followed. Scheduled maintenance along with timely repairs preserves the significant investment in buildings and equipment. By practicing good preventive maintenance, materials and equipment can achieve or even exceed their life expectancy. Materials and equipment should not be replaced prematurely. The Branch Committee should be conscious of the overall condition of each facility in its branch territory. The Branch Committee should ensure that sufficiently trained and qualified people are assigned to handle maintenance. The RDC will assist branches with implementing these principles.

145. Just as the LDC is the single point of contact that the Branch Committee uses to care for facilities in the field, the branch should designate a Branch Committee member to be the facility contact, a single point of contact for issues related to operating branch facilities. The contact would oversee the work of the Facility Desk as outlined in chapter 4 of the *Facility Maintenance Guidelines* (DC-91). Generally, the Branch Committee member who is selected should be one of the two members of the Planning Work Group who works along with the WDC in planning facility needs.

146. The branch Maintenance Department focuses primarily on maintaining the branch facility by following the yearly schedule developed for preventive-maintenance tasks for the facility. Facility-condition inspections identify areas in need of attention and are part of the yearly tasks that should be carried out by the Maintenance Department. Apart from routine maintenance, inspections, and repairs, the maintenance staff should have minimal involvement in projects, such as replacement of finishes, reconfiguration of interior work spaces, and upgrades of building systems and equipment. In an effort to maintain as small a maintenance staff as possible, when these small-scale projects become necessary, it may be best to outsource this work to companies, commuters, or temporary volunteers. Depending on the nature of the upgrade to the building systems or the replacement of equipment, design input and personnel support from the RDC may be required. Requests for large or costly equipment replacements and system upgrades should be reviewed by the facility contact and the RDC to determine whether this work fits into the overall life-cycle plan of the building.

147. The RDC will maintain close contact with each branch to provide the needed support. Each year the RDC will work with the branches to work out a recommended facilities budget for maintenance related work. All (nonproject) machinery or equipment fixed assets and routine (nonproject) building repair and maintenance expenses should be included in the facilities budget request. Implementing a routine preventive-maintenance program involves less time and stress than caring for unexpected breakdowns. The WDC's maintenance training program provides a yearly comprehensive schedule for preventive maintenance specific to the needs of the facilities. This information can be used to develop an in-house training program. Each branch should endeavor to perform its own maintenance of buildings and equipment. However, if assistance is needed with ordering parts, doing technical repairs, or arranging for specialized training, please contact the RDC. Additional direction related to maintenance is provided in the *Facility Maintenance Guidelines* (DC-91).

148. Training and cross-training are essential and need to be included as part of the work of the Maintenance Department. It is the responsibility of the branch to render support to all facilities in its branch territory. The branch Maintenance Department is responsible for the maintenance of facilities at the branch location.

149. The LDC is responsible for the maintenance of facilities in the field, including Assembly Halls, remote translation offices, dedicated school facilities (that are not at the branch), field residences, and literature depots. To the extent possible, local volunteers should provide the maintenance support for these facilities. If additional skilled support is needed, the LDC should contact the branch Maintenance Department. If further assistance is needed, please contact the RDC. The Branch Committee can best determine how to organize the work in the branch territory.—See 6:156.

150. Remote Translation Offices (RTOs): Whenever practical, the facility used for translation work should be located where the target language is actively used. The Branch Committee may initiate a request to establish a remote translation office, perhaps even relocating a translation team from the main branch facility. This also makes more space available at the branch. Although RTOs are considered branch facilities, they typically should not be set up or operated like a branch.

151. There are many ways facilities can be used as RTOs and residences. There is much flexibility regarding the use of commuters and the manner in which support services are provided. This flexibility helps to keep the facility needs as simple as possible. Additional direction with regard to remote translation offices is found in the *Remote Translation Office Facility Guidelines* (DC-15). Good cooperation and prompt follow-through by all involved will help ensure that approved RTOs are set up and put into operation as quickly as possible.

152. Kingdom Halls and Assembly Halls: Kingdom Halls and Assembly Halls are centers of true worship in the local community. The Branch Committee should be attentive to the condition of existing meeting places and to the need for new ones. By practical planning, attention should be given to using existing Kingdom Halls to their maximum seating capacity by reasonably increasing the number of publishers per congregation as well as the number of congregations per Kingdom Hall. Although our meeting places should be simple, they should have a level of personal comfort conducive to theocratic education. There should be adequate sanitation, including clean water to wash hands. There should be provisions for clean drinking water in harmony with local practices, good sound equipment (when used), adequate shelter from normal weather conditions, and good ventilation and lighting. Video equipment should be provided where possible in line with established policy. The meeting places must be relatively easy to clean and maintain so that they are acceptable as places of worship. Further details related to organizing the Kingdom Hall construction program are outlined in the *Kingdom Hall Design/Construction Guidelines* (DC-14).

153. Each branch should have a limited number of standard plans adapted to local conditions and expectations. The halls should be sized slightly larger than the expected regular meeting attendance and ideally located for use by more than one congregation.

154. Although Assembly Halls can be convenient, they are not always cost-effective. In many cases, suitable venues can be provided by renting local facilities. However, if renting is not viable, it might be appropriate to consider building. Assembly Halls should be well-located, simple, practical, easy to maintain, and of modest appearance. If a need arises for an Assembly Hall near a border with an adjacent country, an analysis should be done to see whether it is feasible to share the facility across borders. Planning in this way helps not to impose expensive or time-consuming burdens on the brothers. In some cases, it may be practical to construct a Kingdom Hall with a covered expandable seating area for use by one or two circuits. The RDC will assist in planning and providing design criteria for Assembly Halls and expandable Kingdom Halls. Further details can be found in *Assembly Hall Design/Construction Guidelines* (DC-13).

155. In addition to expediting the work, attention should be given to reducing the cost of Kingdom Halls and Assembly Halls by considering the standardization of design and materials; by using global, regional, and local purchasing arrangements; and by making use of local resources.—See 5:142.

156. The number of Bethelites in the LDC should be kept to a minimum. The focus should be on having those in the field accomplish as much of the work as possible. Local congregation volunteers should provide most of the labor and be involved in all aspects of the work. The *Local Design/Construction Department Guidelines* (DC-3) provide direction on the operation of the LDC and the use of local workforce.

157. The RDC should maintain close communication with the LDC. The RDC may assign a representative to visit periodically to review the progress of the Kingdom Hall and Assembly Hall program and provide assistance to the branch.

158. It is recognized that for the efficient operation of Construction Groups and field representatives, travel is needed. In general, the branch should provide the necessary vehicles or direct that public transportation be used for the majority of work-related needs. While it is expected that the vehicle assigned to each Construction Group would be used for the daily commute to the project and for most necessary transport related to theocratic construction assignments, it is understood that in some cases brothers will have their own vehicles that can be used. If using a personal vehicle is more cost-effective than using other transportation, a reimbursement based on the approved rate may be given.

159. Bible Schools: The Service and Teaching committees generally prefer to keep the number of permanent buildings for school facilities to a minimum. Generally, Assembly Halls rather than branch facilities should be considered as sites for school facilities. If it is decided that a permanent facility is necessary, the WDC will work with the RDC and the branch to determine the optimum size, capacity, and location of the facility.

160. While it is desirable to minimize expense, the basic requirements for a school include a classroom with adequate seating and reasonable space between students, good lighting and ventilation, adequate audio and video equipment, sanitary bathroom facilities, and modest accommodations with study areas for students and instructors.

161. Real Estate: The WDC coordinates all real estate purchases, sales, leases, financial analyses, and broker relationships, as well as the sales of any donated properties that are not suitable for or needed by the organization. The WDC is assisted by qualified brothers in the RDCs, who are familiar with the unique business, cultural, and real estate environment in their assigned region.

162. The day-to-day real estate recordkeeping should be handled by the Branch Real Estate Desk (BRED) in the Accounting Department of each branch.—See 5:24.

163. Kingdom Hall and Assembly Hall properties that are part of the approved annual budget can be purchased with Branch Committee approval after thorough consideration of their suitability, based on information supplied in a *Property Evaluation* (DC-31) and a *Building Evaluation* (DC-32) if the acquisition includes existing buildings. These property purchases are coordinated by the LDC. If the cost of a Kingdom Hall or an Assembly Hall property is greater than the maximum approval limit assigned to the branch each year, the Branch Committee recommendation should be submitted to the RDC. When a very expensive or complex project is being considered, the Branch Committee will work with the RDC to submit a concept approval request by means of a *Kingdom Hall Construction/Renovation Proposal* (DC-24) prior to expending substantial effort developing the project. All property purchase requests should be made by means of a *Project Approval Request* (DC-41).—See 5:166.

164. The LDC initiates the sale of Kingdom Halls, Assembly Halls, and special full-time servant field residence properties that have been identified as unneeded in harmony with the master plan. If the fair market value of a property is greater than the maximum approved sale amount assigned to the branch, the Branch Committee recommendation should be sent to the RDC for direction before marketing. All property-sale requests should be made by means of a *Project Approval Request* (DC-41). The sale of branch properties that are no longer needed will be coordinated by the WDC.

165. Other property should be purchased only in conjunction with an approved project. The WDC and the RDC will work with the branch to determine how best to identify needed property or existing buildings for a project, such as a remote translation office (RTO), school, or depot. Generally, the Branch Committee is in a good position to make a recommendation regarding the best location for a given project. In many cases, experienced brothers in the field are well-qualified to identify and determine the suitability of a property.

166. Donated properties should be evaluated in the same manner. If it appears that a donated property should be retained for organizational needs, a request should be handled in the same manner as a property being considered for purchase.—See 5:163.

167. Rental of property by means of an annual or a multiyear contract can be a cost-effective way of filling the need for a branch, a Kingdom Hall, or a remote facility, such as an RTO, a school, or a depot. If the need is temporary, renting is often the best solution. However, renting for many years is usually avoided. The branch and the RDC will review all rentals annually. An evaluation of the benefits of renting versus purchasing should be made for each project. If the monthly rental amount is greater than the USD 1,000 per month approval limit for each new project, the Branch Committee recommendation should be submitted to the RDC for further direction and approval from headquarters. Congregations should rent Kingdom Hall locations that they can afford. For exceptional situations—when there are no alternatives and the Branch Committee determines that congregation(s) cannot cover the full cost of renting a Kingdom Hall—the Branch Committee may wish to recommend subsidizing a portion of the rental cost. In such a situation, details can be provided to the Publishing Committee for approval.

168. Volunteers: In addition to those whose *Local Design/Construction Volunteer Applications* (DC-50) have been approved, there are four categories of workers available for local and international construction projects. These are: (1) construction volunteers, (2) part-time construction commuters, (3) full-time construction commuters, and (4) construction servants.

169. If a construction volunteer is skilled and has indicated that he or she would be willing to accept a foreign assignment, the branch should forward an electronic copy of his or her application to the WDC. Construction volunteers who have proved effective in an assignment and are well-organized, skilled, and available for long-term assignments may be encouraged to submit an *Application to Become a Member of the Worldwide Order* (A-8).

170. Consideration can be given to appointing single sisters as construction servants who have served as construction volunteers for at least three months. However, discretion should be used so that only single sisters who have the needed spiritual, emotional, technical, and health qualifications to do well in long-term assignments are encouraged to apply. Single sisters who are approved for a foreign assignment would generally be assigned to a branch

construction project where the branch has verified that it is able to care for them adequately.

171. Although the need for construction varies, maintenance of facilities is always of importance. It is vital that brothers and sisters see the need to make themselves available for this work. Branch Committees can do much to keep this need present in the minds of the brothers in general. It is helpful periodically to prepare a letter that outlines the need in the branch territory and includes some encouraging expressions from those in the work. The LDC should put emphasis on training through the local construction arrangements with a view to making skilled brothers and sisters available for other assignments.—2 Tim. 2:2.

172. Although the WDC may assign construction volunteers, construction servants, and expatriate construction servants to any theocratic construction project, it is the responsibility of the Branch Committee to oversee the spiritual welfare of these individuals serving in its branch territory. Therefore, arrangements should be made for construction servants, Assembly Hall servants, and Bible school facility servants to receive regular shepherding visits by members of the Branch Committee, representatives of the LDC, or other mature elders selected by the Branch Committee. Regardless of the urgency of a project or the abilities of an individual, the high spiritual standards required for those in special full-time service should never be lowered. —See 9:113, 117.

173. Safety: As Jehovah's servants, we adopt his view regarding the sacredness of life. Our view of safety is therefore a reflection of our spirituality. With regard to construction and maintenance, **safety** is always of greater importance than speed or convenience. The Branch Committee should take the lead in reflecting and encouraging a culture of safety by means of its comments, by support of continuous safety training, by providing safe equipment and protective gear, and by its willingness to remove from the workplace those who flagrantly disregard safety procedures. The minimum safety requirements to be followed on all construction and maintenance projects are outlined in *Working Together Safely—Standards for Theocratic Construction and Maintenance* (DC-82). However, all should also be fully informed with regard to the A-120 series of documents. (See 5:22.) It is the responsibility of the Branch Committee to see that these guidelines are applied appropriately in the given circumstances.

174. A primary goal on any maintenance or construction project is to have zero injuries. Three key factors in fulfilling this goal are the attitude of those in oversight, preparation to avoid accidents, and careful attention to avoid near-miss accidents. For this reason, the *Job Hazard Analysis* (DC-83) was developed. The DC-83 allows those who oversee a group of workers to plan each task with the goal of avoiding risks or mitigating risks if they cannot be avoided by a change in the work plan. The preparation of DC-83 forms and the review of them with the workers should be a regular part of the work plan on any project. If new workers are assigned to a task, the key points of the DC-83 should be reviewed with them before they start.

MISCELLANEOUS

175. Air Conditioning, Stoves, and Other Electrical Equipment: In any country where the variation in climate makes air conditioning desirable or if specific individuals require it for health reasons, the Branch Committee can make a recommendation to the Publishing Committee. If air conditioning is approved, the branch will pay for the equipment, installation, maintenance, and cost of operating it. The installation should be made by the branch in each case. The Branch Committee

will need to take into consideration whether structural changes are necessary. Also, the capacity of the electrical wiring in the building should not be overloaded.

176. In view of the revised food arrangements in most branches, the installation of stoves (or similar equipment for cooking) is now considered necessary and should be provided by the branch. The type of equipment will depend on local customs and the building infrastructure. We do not want to rewire buildings for the sole purpose of installing stoves. However, a stove may be provided in a Bethel residence room in the case of a major renovation or new construction.

177. Normally refrigerators, microwaves, and other electrical equipment are personal items to be obtained at cost to the individual. However, no charge will be made for operating stoves or air conditioners or for such services as dry cleaning (if a branch has its own equipment) and alterations to clothing. Such services will operate on a contribution basis.

178. If dry cleaning is handled outside of Bethel, the branch may pay for the first two pieces of dry cleaning per person per month. Two pieces would include one suit or two separate garments. Any costs for dry cleaning beyond that amount would be covered by the individual Bethel family member.

CHART 5.1

Print Quantities

Type	Publication(s)	Minimum
Bibles		**2,000**
Books		**2,000**
	large-print[1]	2,000
	be, bhs, bhslp, bhsls, lvs, lvsls, od, sjj, sjjls, sjjyls	500
	es, eslp	300
	ks10, pt14[2], *rsg*[3]	200
Booklets		**2,000**
	ds	500
Brochures		**2,000**
	ld, ll	500
	th	200
Magazines		**2,000**
	study edition (*w*)	200
Magnetic Posters		**500**
Multimedia	DVD	**500**
Tracts		**2,000**

[1] Available in languages in which the large-print edition of *The Watchtower* is produced.

[2] If fewer than 200 copies of *pt14* are needed in a language, the Teaching Committee has approved for these to be produced as loose-leaf binders.

[3] If fewer than 200 copies of *rsg* are needed in a language, the Publishing Committee has approved for these to be produced as black-only brochures.

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SERVICE COMMITTEE

BRANCH AND SHEPHERDING VISITS

1. Branch Visits: The Service Committee assigns headquarters representatives to make visits to branch and country offices. Such visits are usually arranged each year. Periodically, headquarters representatives may also be assigned to visit some remote translation offices. The headquarters representative's primary work is to encourage the Bethel family, to aid the members of the Branch Committee in caring for their assignments, and to see that matters are being conducted in accord with the Scriptures and in harmony with direction from the Governing Body. (Acts 16:4, 5; Rom. 1:11, 12; Phil. 1:8-11) During his visit to the Bethel departments, the headquarters representative makes himself available to the members of the Bethel family who wish to speak about their service or personal matters. To get a firsthand report of the progress of the Kingdom work in the field, the headquarters representative will meet with some of the circuit overseers. During the visit, he will also meet with the field missionaries. (See 6:3.) Following his review of branch operations, the brother will provide a brief report to the Branch Committee, outlining points of commendation. As needed, the headquarters representative will also report on any significant matters that he feels may be adversely affecting the progress of the preaching and disciple-making work as well as the smooth operation of the work at the branch.—1 Cor. 14:40.

2. The Branch Committee should prepare well for the branch visit, in harmony with direction received from the Service Committee. (See 7:71-75.) Prior to the headquarters representative's arrival, the Branch Committee should have already completed the *Branch Visit Questionnaire* (A-26) for the current service year.

3. All Bethel family members (BBF, BBR, and BBT) as well as full-time commuters (BBL) serving in remote offices are invited to come for a branch visit once every three years. This also applies to remote servants (BRS), all field missionaries (FMF and FTF), and all circuit overseers in foreign service (CWF, FCF, FIF, and IWF). When invited, these individuals will attend either at the branch office or at another designated location, such as a remote translation office. On occasions when they are not invited to come for the visit, they are to be tied in for the main talks or receive a video recording of those talks. They may also speak with the headquarters representative by videoconference or telephone, if they wish to do so. Since circumstances vary, each Branch Committee decides how these arrangements will be organized in order to ensure that each one is invited to come for a branch visit every three years. If a visit to a remote translation office or country office is arranged, those in that region who qualify can enjoy the branch visit at that location, not at the branch office. This would serve as their visit for that three-year period.

4. At the end of his visit, the headquarters representative will provide his additional comments on the *Branch Visit Questionnaire* (A-26). He will also give a letter to the Branch Committee, providing his observations and commendation as well as counsel if needed. The A-26 files and his letter to the Branch Committee are to be sent to the Service Committee, which in turn will send

each respective section of the report to the appropriate Governing Body committee. The Governing Body committees will not send routine acknowledgments of the report. If a matter is raised that requires specific direction from world headquarters, the Branch Committee should write to the appropriate Governing Body committee.

5. Shepherding Visits: Governing Body members are usually assigned to make two shepherding visits per year to selected branches for the encouragement of the Branch Committees and Bethel families. (1 Pet. 5:2, 3) Such visits are about one week in length. With regard to the timing of the shepherding visits and the annual branch visit by a headquarters representative, an effort should be made to schedule these visits at least four months—but no less than three months—apart from each other. The shepherding visit will require less preparation than a typical branch visit. For example, field missionaries and Bethelites serving in remote offices are not invited to the branch office during the shepherding visit. In addition, prior to the visit, there will be no need for the Branch Committee to complete a *Branch Visit Questionnaire* (A-26). A copy of the latest A-26 should be made available to the Governing Body member on his arrival. There is no need for the branch office to arrange an extensive schedule of visits to Bethel departments. Rather, at the time of his arrival, the Governing Body member will inform the Branch Committee of how he will carry out the visit.

6. A feature of the shepherding visit is a special program for congregations. If possible, the special program should be streamed to locations throughout the branch territory. In years when both a branch visit and a shepherding visit are scheduled, the special program held during the branch visit will be kept small, perhaps being held at a nearby Assembly Hall. That program will not be streamed to other locations.

FIELD MISSIONARIES

7. The Service Committee appoints field missionaries and determines the lands to which they will be assigned. Branches that wish to request additional field missionaries should submit the *Request for Field Missionaries* (S-218) form to the Service Committee by April and November of each year.—See 6:12; 9:54.

8. Temporary Field Missionaries: Newly appointed field missionaries are invited to accept a three-year assignment. The HuB enrollment code for these temporary field missionaries is FTF. When a temporary field missionary has been in his assignment for 30 months, the branch office will write to him and ask him to submit a letter stating whether he would like to continue in the missionary work or would prefer to return home. If the individual decides to return home, the Service Committee should be informed. If the individual would like to continue as a field missionary, the Branch Committee should consider his effectiveness over the previous 30 months and make a frank recommendation to the Service Committee. In both cases, whether the individual desires to continue as a field missionary or not, the Service Committee will reply. The Service Committee will make the final decision concerning an individual's future service as a field missionary.

9. In all cases, after the Service Committee has replied, a member of the Branch Committee or another mature elder from the Service Department should make a shepherding visit on the missionary. This visit could be made in conjunction with the annual shepherding visit. (See 9:118; John 21:16) Married couples should be met with together. The missionary's circuit overseer or another mature local elder should accompany the branch representative on the visit.

10. Hour Requirement: The field missionary hour requirement is 130 hours

a month. Sisters who are 40 years of age or older have a requirement of 120 hours a month. It is understood that a field missionary who serves as a congregation elder may at times be needed for additional short-term theocratic assignments. For example, he may need to serve on a special committee or a Disaster Relief Committee, help with circuit or convention organization, assist in the construction or renovation of his own Kingdom Hall, or serve as a substitute circuit overseer. In addition, he may be needed for a brief period of time to train local elders to care for their responsibilities on a Hospital Liaison Committee. In exceptional situations, the travel time to attend an assigned circuit assembly, regional convention, or Kingdom Ministry School may be unusually long. If such assignments prevent him from making his hour requirement, a brief explanation as well as the number of hours spent should be included on the monthly report submitted on jw.org or on his monthly S-212 report. An explanation should also be written in the "Remarks" column of the *Congregation's Publisher Record* (S-21) card. However, the hours spent should not be included in the "Hours" column. The branch will also mark the HuB records accordingly.

11. If a missionary with less than 15 years of special full-time service is consistently unable to meet his monthly hour requirement because of serious and debilitating health problems, perhaps for six months or so, then the Branch Committee should follow the direction outlined in 9:96. For those who are 50 years of age or older or who have 15 or more years in special full-time service, **a reduced hour requirement** may be appropriate. To determine a reasonable hour goal, the branch office should receive a recommendation from the missionary's body of elders and one from the circuit overseer before submitting the recommendation to the Service Committee. For reporting purposes, a field missionary with an approved reduced hour quota will continue with the FMF enrollment code. Periodically, the branch should review the field missionary's circumstances to determine whether the reduced hour quota is still needed or whether a further reduction should be recommended to the Service Committee. In most cases, a reduced hour requirement is better than no hour requirement at all. The recommendation that a field missionary have no hour requirement is usually reserved for field missionaries who have extremely limiting circumstances because of advanced age or life-threatening health issues and whose hour requirement has already been progressively reduced.

12. Missionary Assignments: Field missionaries are a valuable resource, and the Branch Committee must give careful consideration to where they will be assigned. Assignments should enable the missionaries to accomplish the most good in stabilizing and strengthening preaching and congregation activities in densely populated areas. Missionaries should not be assigned to areas where their health and safety will be endangered. The Branch Committee should thoroughly consider such factors as the publisher-to-population ratio, the language fields that need to be targeted, and the availability of suitable housing. Specific congregation assignments for field missionaries are made by the Branch Committee. Missionaries do not select their own congregation assignments. Before any reassignment of field missionaries is finalized, a branch representative, preferably a member of the Branch Committee, should discuss the proposal with the missionaries involved to address any questions or concerns. There is no need to consult with the Service Committee about such reassignments unless the field missionaries raise a concern about the proposed move. (Prov. 13:10; 15:22) The Service Committee should be consulted when submitting requests to transfer

a field missionary to Bethel for more than three months.—See 4:7; 6:7.

HOSPITAL INFORMATION SERVICES

13. Under the supervision of the Service Committee, Hospital Information Services (HIS), a world headquarters department, provides direction, practical assistance, and periodic training to Hospital Information Desks (HIDs) and, through them, to Hospital Liaison Committees (HLCs). This arrangement (1) supports the Bible-based position to 'abstain . . . from blood' and (2) helps to correct misconceptions about the position of Jehovah's Witnesses on medical care. (Acts 15: 29) HIS maintains a database of current medical articles on transfusion-alternative treatment strategies from respected medical journals. HIS also supplies HIDs with useful medical publications, medical article citations lists, video programs on transfusion alternatives, and favorable court decisions involving patients' rights. To accommodate urgent requests for information on medical alternatives to transfusion, HIS maintains telephone accessibility 24 hours a day, 7 days a week.

14. Hospital Information Desk (HID): An HID is established at each branch to oversee the Hospital Liaison Committees within its assigned territory. The Branch Committee oversees the work of the HID. Give careful thought to the selection of the brother to oversee the HID, since he will interact frequently with medical professionals and individuals in high station. He should be a well-qualified speaker and teacher who is not easily intimidated. Since it may take years for the overseer of HID to become skilled in caring for the assignment, the Branch Committee should not be quick to replace a qualified brother.—See *Hospital Information Desk Guidelines* (*hidg*) for additional instructions and policies.

15. Since the support and medical information provided by HIS is primarily in English, the HID overseer or his assistant should be reasonably proficient in spoken and written English, if possible, in addition to the local language.

16. While there is no arrangement for HID representatives to visit HLCs, the Branch Committee may grant approval on a case-by-case basis for an HID representative to visit an HLC that is in urgent need of training or that is finding it difficult to assist the brothers to obtain medical care without blood transfusions.

17. When the HID requires assistance with emergency cases or other urgent situations involving the blood issue, the HID should contact HIS immediately by e-mail or by telephone, following up with official correspondence. HIS will provide any needed materials. Therefore, HIDs should not do extensive searches for medical information or begin working on any other materials related to HID or HLC activity without permission from the Service Committee. The HID should be accessible to HLCs and hospital professionals in its branch territory 24 hours a day, 7 days a week. HIS should be informed immediately of any changes to the 24-hour contact information published on jw.org.

18. If the HID becomes aware of a high-quality, peer-reviewed, local-language medical article and the Branch Committee believes that the article would be useful, such an article, along with a brief English summary, may be sent to HIS for approval. Articles should focus on one or more of the following: (1) drugs, devices, or techniques that reduce or eliminate the use of donor (allogeneic) blood; (2) ethical/legal concerns, patients' rights, or informed consent issues; (3) transfusion hazards; (4) the cost-effectiveness of transfusion-alternative strategies; or (5) an outline of how to perform a specific medical or surgical procedure without the use of donor (allogeneic) blood.

19. The HID maintains a list of *consulting* doctors. These doctors are respected, highly skilled, well-known advocates of nonblood management and are willing and able to explain effectively to less experienced doctors the use of transfusion alternatives. When emergencies or complicated cases arise, the HID may provide an HLC with the name of a consulting doctor. If there are no consulting doctors available in the country, the HID may contact HIS or a nearby HID for assistance. **Each HLC maintains a list of *cooperative* doctors.** These are doctors in the local area who have agreed to care for Witness patients. Thus, when Witnesses seek a cooperative specialist or medical facility, the HLCs can supply the names of several doctors or medical facilities that can provide the needed specialized care. For cooperative physicians and facilities outside their assigned area, HLCs may consult with neighboring HLCs or with the HID. Only the HID should consult a nearby HID or HIS as needed.

20. Annual Videoconference With HLCs: HIS provides material and instruction for a videoconference that each branch office should hold with the HLCs in its territory every service year. The videoconference, which will be conducted by the HID overseer and the Branch Committee member who oversees the HID, will give HLC members the opportunity to become acquainted with the brothers who oversee their work. Other members of the HID staff may be assigned to cover a portion of the material. The videoconference also serves to encourage those serving on HLCs and promotes a cooperative spirit between them and the branch office.

- The videoconference should be scheduled at a convenient time during the service year, but preferably not during the time period when regional conventions are being held.
- The videoconference is for HLC members only. These brothers must be able to communicate in the language of the country that is spoken by medical professionals. Thus, there is generally no reason to translate the program into several languages. However, if the Branch Committee determines that the videoconference should be presented in more than one language and if the presenters do not speak the target language, the Branch Committee may assign a qualified brother to do voice-over interpretation in the same way that JW Broadcasting uses a single video as a master for vernacular languages. Since this process will take time, each language may be presented at a different time. All language presentations should be recorded and placed on jw.org for any HLC members who may not be available for the original broadcast.
- Recordings of each year's videoconference in each language should be retained in the Event Media section of jw.org so that any newly appointed HLC members can view them.
- The videoconference may originate from the branch office or from a nearby Kingdom Hall or Assembly Hall. You may find it practical to use the auditorium where the Bethel family *Watchtower* Study program originates. HLCs near the broadcast site may be invited to attend in person. The other HLCs in the branch territory can tie in to the program at connected Kingdom Halls. You may use JW Stream (http://stream.jw.org) to transmit the program as long as no additional equipment must be purchased. The Local Broadcasting Department, or those who fill this role, can create a username and password that you can distribute to HLC members who will log in to

JW Stream to view the program from remote locations. After the broadcast, the Local Broadcasting Department can provide a copy of the video recording to those responsible for posting it to the Event Media section of jw.org.

21. Hospital Liaison Committees (HLCs): The Branch Committee determines the number of HLCs needed in its branch territory. When an HLC needs additional brothers to help care for the workload, the HLC makes recommendations to the branch office, using the general guidelines set forth below. The HLC should consult the circuit overseer to ensure that the recommended brother is qualified to serve in this capacity. The HLC then sends the recommendation to the Hospital Information Desk (HID), using the *Hospital Liaison Committee Recommendation* (*hlc*-21) form. If the HID is in agreement, the recommendation is forwarded to the Service Department for comments. If there is no objection to the appointment, two members of the Branch Committee may approve it. While it is unlikely that any brother would have ideal circumstances and possess all the desired qualities, he should measure up to a reasonable degree.

- He should be an articulate, spiritual man who is respected in the area.—1 Tim. 3:7.
- He should be courageous, not easily intimidated, willing and able to speak with doctors, lawyers, and judges.—Ex. 4:10-12; Prov. 29:25.
- He should truly love the sheep and be willing to respond to an emergency at all hours.—Prov. 3:27; 19:17; John 13:35.
- He should be accessible. If a brother is often away on business or is difficult to contact, this would limit his ability to assist in an emergency. Brothers who have a flexible work schedule, work part-time, or are semiretired are usually in a better position to meet with hospital personnel whenever required. This is an important qualification.
- He should be loyal in maintaining confidentiality.—Ex. 18:21; Prov. 25:9.
- He should work well with others. Cooperation and unity are needed to accomplish the work.—1 Cor. 1:10; 12:12-26.
- He should live in or near the city where major hospitals are located, unless special circumstances warrant an exception.
- Some medical background may be helpful, but it is not necessary.
- He should not have so many other responsibilities that he would not be able to carry out this assignment.

If there are not enough elders available, the Branch Committee should write to the Service Committee, explaining the situation. In exceptional situations, the Service Committee may give approval to use a very well-qualified ministerial servant to serve temporarily as an HLC member.

22. HLCs are set up in most major cities to (1) act as a liaison between health-care providers and Witness patients and their families when requested; (2) assist Witness patients in locating doctors willing to provide treatment without blood transfusion; (3) provide medical articles to doctors, in accordance with copyright laws; (4) arrange consultations between local doctors and experienced specialists; (5) assist Witness patients in transferring to another medical facility if this becomes necessary; (6) make presentations to medical professionals, health ministries, social welfare officials, legal personnel, and others about our position on medical care and/or blood transfusions; and (7) appoint elders to serve as Patient Visitation Group (PVG) members. HLCs coordinate the activity of the PVGs and meet with the members

at least once a year to review needs, offer encouragement, and keep these elders abreast of HLC activity. HLCs refrain from endorsing doctors, procedures, facilities, pharmaceuticals, herbal products, or alternative medical therapies. In all matters of health care, members of the HLCs avoid imposing their conscience on others.—See *Hospital Liaison Committee Guidelines* (*hlcg*) for additional instructions and policies regarding HLCs.

23. During a local blood-related medical crisis, the branch office may designate HLC members to respond to media inquiries. The Branch Committee would likely direct the HID and the HLC members to work closely with the Legal Department and the Public Information Desk on such media matters. —See 3:91, 101, 105-110, 112-115.

24. Annually, toward the beginning of the year, bodies of elders receive a reminder from the branch office to download the updated list of local HLC members from jw.org. In lands where Internet access is limited, the branch office will provide the latest list.

25. Patient Visitation Groups (PVGs): Hospital Liaison Committees (HLCs) organize PVGs in key cities to provide spiritual support for hospitalized Witness patients from outside the local area. During hospital visits, the PVG elders endeavor to provide emotional and spiritual support and, at appropriate times, pray with Witness patients and relatives. The PVG arrangement does not replace the responsibility of the local congregations to visit and care for the needs of their publishers who are in the hospital.

26. Bloodless Medicine and Surgery Programs (BMSPs): Hospitals in some lands have established BMSPs, blood conservation programs, and patient blood management programs. This means that the hospital administration, the coordinator(s) within the hospital, and/or various specialists have made a commitment to provide medical or surgical care without donor blood transfusions to patients who request such care. At times, business organizations make contracts with hospitals to develop and maintain BMSPs. Even when staffed by Witnesses, such organizations are not spokesmen for Jehovah's Witnesses.

27. Hospital Liaison Committees (HLCs) should not endorse or participate in the meetings of BMSPs or share with them the HLCs' confidential lists of cooperative doctors. The activity of these entities must remain separate from Hospital Information Desks, HLCs, and the congregations. (*km* 9/87 p. 4; *km* 6/77 p. 4) The branch office should write to the Service Committee if there are some unusual circumstances warranting a different approach.

28. Attending Medical Conferences: At times, a medical conference may be scheduled that features blood conservation or transfusion-alternative strategies. Such conferences often include discussions about Jehovah's Witnesses. Having an HID or HLC representative in attendance may be helpful to provide information and to correct any inaccuracies. The Branch Committee should be very selective as to the type of conferences and the number of conferences it approves for the Hospital Information Desk (HID) to attend each year, so that Bethel family members are not away from their regular assignments too frequently. Only conferences directly related to the blood issue should be considered. If a conference is held in another country, the Branch Committee should seek in writing the approval of the Service Committee to have a representative attend. The letter to the Service Committee should include assurance that the Branch Committee has sufficient funds in its budget to cover the costs associated with attending the conference.

29. Presenting at Medical Conferences: If an HID or HLC representative

is invited to give a talk on the position of Jehovah's Witnesses on medical matters and the Branch Committee agrees, a copy of the draft text should be sent to the Service Committee for approval. This is not necessary if the brother uses the standard HID/HLC *PowerPoint* presentation.

30. Sponsoring a Medical Conference: The branch office should not sponsor a medical conference or symposium. HLCs should not initiate a special campaign to invite doctors in their area to an event and should refrain from advertising or giving the impression that they endorse or promote an event, even when Witnesses are the organizers. Furthermore, the branch office should not incur transportation, registration, or lodging expenses for physicians to attend these events. If the Branch Committee believes that an exception may be warranted, the Service Committee should be consulted.

31. Setting Up Display Booths at Medical Conferences: The branch office should be very selective regarding the type and the number of medical conferences for which it will seek approval to set up a booth. Only conferences attended by doctors who regularly deal with the blood issue are to be considered. Before contracting with the sponsors to exhibit, the branch office should seek approval from the Service Committee, submitting the name of the conference, dates, location, expected attendance, total anticipated costs for exhibiting, and other relevant information concerning the event. The letter to the Service Committee should include assurance that the Branch Committee has sufficient funds in its budget to cover the associated costs. Only the approved booth graphics and signage should be used. Any modifications should be approved by the Service Committee. If a large exhibit booth is requested from a custodial branch, sufficient lead time should be allowed (at least three months). Only the approved presentation kits should be used as handouts. Branches may write to Hospital Information Services for suggestions on what to include in the information packages for doctors.

32. Medical Devices and Supplies: Hospitals in developing countries may ask the branch office to donate medical devices, equipment, or other supplies. Before making any commitment, the Branch Committee should write to the Service Committee for direction.

33. Pharmaceuticals: In developing lands with limited access to basic pharmaceuticals, a branch office may wish to store a small supply of specialized medicine (such as EPO or iron) and/or other basic medical supplies. However, before requesting permission from the Service Committee, the branch office should check with regulatory health agencies in the country to determine the legal requirements that regulate storing these items. If the Service Committee approves the request, the branch office should be judicious in the amount of medicine kept on hand, perhaps storing only a six-month supply or enough for two or three patients. The branch office should submit a *Nonliterature Branch Request*, along with a note referencing the letter of approval from the Service Committee, to replace any items used. Brothers may express their appreciation for this arrangement by donating financially to defray the cost of replenishing the stock of medicine and supplies, though such a donation is not a requirement to benefit from this arrangement.

34. Websites: Since jw.org provides helpful information for medical professionals, neither the branches nor the Hospital Liaison Committees (HLCs) should place information about the Hospital Information Desk or HLC activity on any other website unless the Service Committee grants approval.

SERVICE DEPARTMENT

35. Under the direction of the Branch Committee, the Service Department

cares for matters related to the preaching work and the activity of congregations, elders and ministerial servants, circuit overseers, and pioneers. The Service Department takes a keen interest in the spiritual growth of the congregations and provides valuable feedback to the Branch Committee as to what is needed to accelerate the preaching and disciple-making work. It also arranges assemblies and conventions and various theocratic schools. Brothers in the Service Department prepare responses to reports and inquiries from the field that relate to the preaching work and congregation activities. The Service Department works closely with the Local Design/Construction Department to determine where Kingdom Halls and Assembly Halls are needed and their priority. The Governing Body provides direction on such matters through the latest publications on congregation organization, various guidelines, and letters. If there is no clear policy on a matter, the Service Department should forward its questions to the Branch Committee. The Branch Committee may need to consult with the Service Committee or another Governing Body committee for direction.

Department Organization

36. Overseer: A member of the Branch or Country committee will be appointed to serve as the Service Department overseer. (See 2:13.) In most branches, an assistant overseer should be appointed to care for the workload, especially when the overseer is away from the office. In larger branches, two brothers may be appointed by the Branch Committee to serve as assistant overseers. (See 2:15.) Good communication, coordination, and cross-training by oversight will ensure that the workload is distributed evenly and that the department is not overstaffed. In large branches, the Branch Committee may appoint experienced, well-qualified brothers to serve as contacts. These contacts help to oversee the Service Department under the direction of the overseer and his assistant overseers. Each contact would coordinate the work of specific desks, in addition to caring for his own responsibilities. Based on the recommendation of the Service Department overseer, the Branch Committee determines the number of contacts needed, their responsibilities, and their level of authority.—See *Service Department Guidelines,* chap. 2, par. 1.

37. Deskmen: In a small branch office, the overseer may be able to handle the work of a Service Department deskman. In most branches, however, the Branch Committee will appoint other qualified elders to serve in the Service Department as deskmen who will care for the reports and correspondence from a number of circuits. The number of circuits assigned to a deskman varies according to the brother's workload, capabilities, health, and age limitations.

38. A deskman should be an experienced elder known for his loyal adherence to theocratic direction. He must be courteous, loyal, and courageous in giving sound Scriptural direction. He must be well-organized and diligent in caring for his responsibilities. He may have gained experience as a Service Desk secretary for several years. Experience has shown that there are benefits for some of the deskmen to have served in the traveling work prior to Bethel. Deskmen should give thorough training to the secretaries in the department with the objective of helping them to take on greater responsibility in the future. (2 Tim. 2:2) In most cases, such a training program would make it unnecessary routinely to transfer circuit overseers to Bethel to serve in the Service Department. However, if there is a need to transfer a circuit overseer to Bethel to serve as a Service Department deskman, the request, along with a complete explanation, should be submitted to the Service Committee. If the Service Committee agrees to release the circuit overseer for Bethel service,

the recommendation will then be sent to the Personnel Committee. (See 4: 10.) When considering this option, the Branch Committee should keep in mind that not all circuit overseers and their wives will be able to adapt to Bethel life.

39. A deskman should be careful to avoid giving his own opinion on service-related matters. His counsel must be sound, based on the Bible and theocratic guidelines. (1 Cor. 4:6) To ensure that proper theocratic direction is relayed to the field, a **proofreading system** should be established. One deskman may proofread the work of another.

40. Service Desk Secretaries: As the workload increases, a brother may be assigned as a secretary to a deskman. Although he may be younger in years and may not have the same level of experience, a secretary must have the spiritual qualities required of a deskman. While it is preferred that a Service Desk secretary be an appointed elder, he would generally not need to be an older brother with many years of Bethel service or field experience. A modest young brother with fine spirituality and the potential to qualify in time to serve as a deskman may be used. His duties would include opening and sorting mail, attaching relevant background material, typing letters, filing, entering information into the computer, and so forth.

41. Desk Groups: As the number of deskmen increases, it may be practical to arrange them in groups of five or six and have them circulate difficult cases. The more-difficult cases can be considered at a weekly meeting. (Prov. 13:10) At the discretion of the Branch Committee, the more experienced Service Desk secretaries could be included in the group meetings in order to further their training. If those in the Service Department cannot resolve a complex issue by using published direction or if a case is of major importance, they will refer the matter to the Branch Committee. The Branch Committee, in turn, may need to consult with the Service Committee for direction.—See 2: 21; 6:61.

Handling Telephone Calls and Correspondence

42. Telephone Calls: A telephone call should ***always*** be answered in a kind and loving way. Even though the brother taking the call is busy and it may interrupt his work, reflecting warmth, respect, and concern for the brothers and others is important. One should be as helpful as possible to the individual calling. If the caller is from outside of Bethel, it is not wise for a deskman or his secretary to give his name unless the caller is a circuit overseer. However, there is no objection to providing an outside caller with the desk symbol of the deskman.

43. A telephone memorandum should be made for all telephone calls that deal with important matters and for calls in which direction is given and a record is necessary. The memorandum should include the name of the caller, the caller's telephone number, the congregation, the nature of the call, who took the call, and any direction that was given. If the caller presents a weighty matter, he should be requested to write to the branch office.

44. Incoming Mail: In smaller branches, the Service Department overseer may be able to handle routine mail. In most branches, it may be necessary to have a mail desk or a correspondence clerk assigned to open postal mail. A similar arrangement may be needed to process and route incoming electronic correspondence. Incoming mail is handled in the date order of receipt and according to its urgency. If at all possible, those working in the Service Department should make it their goal to reply to correspondence within two weeks.

45. Requests for Kingdom Hall Addresses and Meeting Times: In most cases, the branch office may provide

any inquirer with basic information about Kingdom Hall addresses and meeting times, or the inquirer may be instructed on how to locate the information on jw.org. There is no objection to replying by e-mail to written requests for such basic information.—See 3:55; 6:49.

46. Correspondence From Other Branches: When another branch writes to an individual in the branch territory, the letter will usually be sent to the Service Department for forwarding to the addressee. In most cases, such letters can be sent directly to the addressee. If there are any concerns about the information being provided or about the addressee, it would be best to send the letter through the congregation, with appropriate direction to the elders.

47. If the letter to the individual is accompanied by a courtesy copy for the branch, the original should be sent to the addressee, as directed above, and the courtesy copy filed in the BRANCH CORRESPONDENCE FILE. If the letter to the individual *is not* accompanied by a courtesy copy to the branch, this means that it was received electronically and printed in the office. The letter may be mailed as outlined above. A photocopy does not need to be made for the BRANCH CORRESPONDENCE FILE, as the electronic file copy will be retained according to the retention policy.

48. Letters sent to those living outside the branch territory are usually not mailed directly to the individual. Rather, after the letter is approved, it is sent to the overseeing branch office to be forwarded to the person or his congregation body of elders. (See 6:45-47.) Exceptions to this general policy are outlined in 6:49-50.

49. Inquiries From Publishers in Other Countries: It is important that all those who consider moving to a foreign land prayerfully count the cost and seek Jehovah's direction. (Luke 14:28; Jas. 1:5; *od* p. 100; *km* 8/11 pp. 4-6) The branch office should be helpful and respond promptly to any publisher who inquires about serving temporarily or permanently where the need is greater. If a written inquiry is accompanied by a favorable letter of recommendation from the Congregation Service Committee, the Service Department may provide such information as Kingdom Hall addresses, meeting times, and contact information of the coordinator(s) of the body of elders. The Service Department should be sure that any areas being recommended for assistance are safe for foreigners. The reply letter may be sent directly to the publisher via e-mail or surface mail. If the branch office is uncertain about the qualifications of a particular publisher, the letter should be sent to the inquirer's branch office, indicating that the letter should be forwarded to the individual or to his body of elders.—See 6:45.

50. While branches are authorized to provide general information to publishers about the country and congregations needing assistance, the branch is not authorized to provide extensive additional assistance, such as issuing sponsorship or guarantee letters; supplying residency, visa, or other legal forms; locating pioneer partners; and arranging suitable accommodations. These are personal matters that require careful investigation by the publisher before he or she moves to another country. Therefore, it is the responsibility of the individual publisher, not the branch office, to obtain information about visa requirements and work permits.—Gal. 6:5.

51. Certificates or Letters for Jehovah's Witnesses: On occasion, publishers and others associated with a local congregation may request that the body of elders or the branch office provide them with a signed letter or certificate that confirms or explains in some way the person's relationship with the Christian congregation. For example, local authorities in some areas

may require that an elder who performs weddings or one who conducts meetings in prisons register and provide some proof of his ordination as a minister. A publisher or pioneer who is moving to serve where the need is greater in another country may request that the body of elders or the branch office provide him with a letter confirming that he is one of Jehovah's Witnesses in good standing. The immigration authorities in some countries may ask a person who is regularly attending congregation meetings to provide a signed statement from the body of elders confirming that fact. In some lands, baptized Christians are called upon to explain to the authorities their personal and conscientious objection to military service. In neutrality cases, it may be helpful for the authorities to receive a letter or a certificate from the congregation or the branch office confirming that the conscientious objector is an ordained and baptized minister of Jehovah's Witnesses or a full-time preacher of the good news. **The Branch Committee is responsible for carefully determining (1) if the elders or the branch office should be involved in replying to such requests; (2) if so, the approved wording to be used; and (3) for whom such letters and certificates may be provided.** In most cases, the elders or the branch would issue such documents only for publishers in good standing. Any such letters or certificates approved by the Branch Committee should be limited to explaining the facts and not go into detail about a brother's or a sister's personal convictions. (1 Pet. 3:15) Furthermore, any document provided by the branch office on the letterhead of one of the organization's local legal entities should not in any way imply that the organization is sponsoring the person financially or legally. (Gal. 6:5) Publishers and pioneers who move on their own to another land should not be represented to immigration authorities as "missionaries" because they are not sponsored by the organization as is done for those who are in the Worldwide Order of Special Full-Time Servants of Jehovah's Witnesses. If the Branch Committee needs further guidance on such matters involving publishers, pioneers, or others in the field, it should write to the Service Committee. Matters related to the support of members of the Worldwide Order are further described in 3:81-85.

52. Circuit Overseer's Report on a Congregation: The *Report on Circuit Overseer's Visit With Congregation* (S-303) is used by the circuit overseer to give the Service Department a brief report on the spirit of the congregation and any encouragement or counsel given. It is necessary to acknowledge the circuit overseer's report only if further correspondence would be helpful.

53. Appointments and Deletions of Elders and Ministerial Servants: Circuit overseers are appointed by the Governing Body to care for the appointments and deletions of elders and ministerial servants. (Acts 14:23; Titus 1:5) The procedures to be followed by circuit overseers are outlined in *Circuit Overseer Guidelines* (*tg*).—See 6:74.

54. The Service Department receives the names, birth dates, and baptism dates of brothers who will be considered for appointment during a circuit overseer's upcoming visit to a congregation. This information is received automatically when congregations use the Web version of the *Recommendations for Appointment of Elders and Ministerial Servants* (S-62) form to notify their circuit overseer of the recommendation. Congregations with limited Internet access may submit their recommendations to their circuit overseer by means of the printed version of the S-62 form, or the branch office may allow congregations to submit the information to their circuit overseer by means of a phone call or text message. Thereafter, the circuit overseer should immediately forward the information to the branch office. When received by

the Service Department, a check may need to be performed to confirm that there is no legal reason that the recommendation for a brother's appointment should not be considered. Such a legal check may require sending the information to the Legal Department. This legal check is not required on the names of (1) elders and ministerial servants who are recommended because they moved, (2) regular pioneers or those in other forms of full-time service who are recommended as ministerial servants, or (3) ministerial servants who are recommended to serve as elders. If there is no legal reason that the recommendation should not be considered, the Service Department should inform the circuit overseer accordingly. (If the Web version of the S-62 form cannot be used, the branch office may determine the best method of conveying to the circuit overseer that the recommendation may be considered.) The check made by the branch office is not a check of the person's age, marital status, previous appointments and deletions, or the like. That responsibility rests with the body of elders and the circuit overseer.

55. If there is a **legal reason that the appointment of a brother should not be considered** (such as a valid accusation of child abuse), the Service Department should investigate the matter further and determine whether or not the recommendation should be considered by the circuit overseer. If the recommendation may be considered, the Service Department should inform the circuit overseer accordingly without delay. If the recommendation should not be considered, the Service Department should inform the circuit overseer and the elders concerning the reason.

56. If there is insufficient time for the branch office to process a recommendation before the visit of the circuit overseer, the Service Department should inform the circuit overseer that the recommendation will need to be resubmitted in conjunction with the next visit.

57. If the **circuit overseer will be away** from the circuit for (1) less than a month, he may hold any recommendations in abeyance until he returns; (2) one to three months, the branch office should designate another circuit overseer (perhaps a neighboring circuit overseer or one who recently served the circuit) to consider any recommendations received from substitutes; or (3) more than three months, the branch office should assign another circuit overseer to visit congregations in the circuit. If a circuit overseer is unable to communicate with the affected congregations and substitutes before leaving his assignment, the branch office should take the lead in informing them.—See 6:139.

58. At times, the **branch office will assign an appointed elder or a ministerial servant,** such as a special pioneer, Bethel family member, or a graduate of the School for Kingdom Evangelizers, to serve in a particular congregation. In such cases, the Service Department should write to the circuit overseer to advise him that they recommend the reappointment of the brother. Thereafter, the circuit overseer may generate an appointment letter to the new congregation and will inform the Service Department using the *Notification of Appointment or Deletion* (S-2).

59. At times, a **brother serving at Bethel becomes involved in misconduct** and the Branch Committee decides that he can stay at Bethel, but no longer qualifies to serve in an appointed position in the congregation. In such a case, the Service Department would send a letter to the body of elders outlining the following: (1) that because of certain misconduct the Branch Committee has determined that the brother may stay at Bethel but his qualifications to serve as an appointed servant have come into serious question and thus the Branch Committee is writing to the circuit overseer recommending that he be deleted, (2) a concise explanation of the brother's

misconduct, (3) the arrangements that have been established at Bethel to provide spiritual help, and (4) that the elders should write the Service Department if the brother is still serving at Bethel when and if they recommend his reappointment. In a postscript to the circuit overseer, it should be recommended that he delete the brother at his earliest convenience.

60. Appeals Involving Deletions of Elders and Ministerial Servants: If an elder or a ministerial servant disagrees with his deletion by the circuit overseer, he should be asked immediately to write a brief letter to the Service Department, with a copy to the body of elders and the circuit overseer, explaining why he disagrees with the deletion. The announcement of deletion will be held in abeyance. Thereafter, the Service Department will select an experienced circuit overseer who, along with the original circuit overseer, will rehear the entire matter. These two brothers will listen to the brother carefully and deal with him kindly and justly. They may consult with the Service Department for advice. After the two circuit overseers have heard the brother's concerns and reached a joint decision, there is no further appeal. If it is decided that the brother should be deleted, the announcement will be made at the next midweek meeting and the circuit overseer will inform the Service Department using the *Notification of Appointment or Deletion* (S-2).

61. In ***very rare situations,*** a **special committee** of three or four experienced elders may be needed to handle an unusual and complex case involving one or more congregations. For example, a circuit overseer may alert the Service Department about a serious matter that has called into question the Scriptural qualifications of *multiple elders* or perhaps even an *entire body of elders*. If the deskman believes that a special committee should be appointed, he should consult with his desk group and his contact (if contacts have been appointed in the Service Department) before submitting the recommendation to the Service Department overseer for approval. (See 6:41; *Service Department Guidelines,* chap. 2, par. 1.) If the recommendation is approved, the Service Department would select the brothers who will serve on the special committee from elders whom circuit overseers have indicated are qualified to handle complex matters. The Service Department would provide direction to the special committee on its handling of the matter. After a thorough investigation and a meeting with the brothers involved, the special committee will then submit its comments and provide a recommendation to the *original circuit overseer and another experienced circuit overseer* selected by the Service Department. (See 6:60.) If needed, the circuit overseers may consult with the Service Department. However, the *two circuit overseers,* not the special committee nor the branch office, will make the final determination regarding the qualifications of the brother(s) in question and inform the Service Department accordingly.

62. In the event that a **body of elders disagree with a circuit overseer's decision** not to remove a brother whose deletion they have recommended and about whom the elders appeal to the branch office, the Service Department should obtain the circuit overseer's comments on the elders' correspondence. What facts did the circuit overseer take into account in rejecting the recommendation the elders made? What efforts did he make to explain kindly the reasons for his decision to the elders? Is there a valid Scriptural basis to the recommendation made by the elders? Is the circuit overseer known to be kind, impartial, and just, or does he tend to be unyielding or to impose his personal viewpoints? With this information, the branch office can determine what counsel, if any, the circuit overseer or the body of elders should receive. It may be practical to

encourage the elders to continue demonstrating their submission to Christ's headship by supporting the arrangement made by the "faithful and discreet slave."—Matt. 24:45-47; *w14* 11/15 pp. 28-29.

63. Distributing Documents on JW.ORG: Branches are notified when new and revised forms, letters, and outlines are posted on MDS. The Branch Committee will determine whether the item can be used in the branch territory without any adjustments. If so, it may be possible for the Service Department to create a link to the item under the Documents tab on the website. Often minor adjustments are needed to the documents, such as the insertion of letterheads, signature stamps, and the like. Or there may be a need to substitute the word "Province" for "State," to add a statement giving permission for the branch or congregations to keep personal data for individuals on file, to incorporate the monetary denomination used in a specific country, and so forth. In the case of these minor adjustments, the Service Department may make the necessary changes and then upload the document to the local jw.org directory and create a link on the site. If there is a need to alter a document or to create a new form because of unique local circumstances, the Branch Committee should request approval from the appropriate Governing Body committee.—See 6:160.

Processing Judicial Reports

64. Disfellowshippings and Disassociations: The elder serving as the chairman of a judicial committee (or "a committee" in the case of disassociation) is to submit one copy of the *Notification of Disfellowshipping or Disassociation* (S-77) to the Service Department. Usually there is no need for the elders serving on the committee to submit additional correspondence about the case.

65. Role of Service Desk Secretary: The Service Desk secretary will be responsible to review the S-77 form to make sure it is complete. If there is anything on the form that is not clear or is missing, the secretary will contact a member of the committee that submitted the form. It may be possible to obtain missing information by means of a telephone call. Once the Service Desk secretary has verified that the form is complete, he will enter the record into the electronic file used by the branch office. If the S-77 form is scanned into an electronic file, there is no need to keep a hard copy. Depending on local circumstances, it is left to each branch office to decide whether there is a need to send a brief acknowledgment to the chairman of the committee that the S-77 form has been received.

66. Role of Service Department Deskman: Though it is not necessary for the deskman to review all S-77 forms, the secretary should be trained to alert the deskman to any unusual or weighty cases. The following list is not comprehensive but simply provides some examples of cases that should be forwarded to the deskman for consideration and careful handling:

- There is a question as to whether there is a valid judicial charge or sufficient evidence to support the charge.—*ks10* 5:2-37.
- The S-77 form reveals that the committee did not inform the individual of the decision.—*ks10* 6: 9-10; 7:29-30.
- The individual does not agree with the decision of the original committee and the appeal committee and is now appealing his case to the branch office.—*ks10* 8:14-15.
- The original committee and the appeal committee do not agree on the decision.—*ks10* 8:16-18.
- The committee has submitted correspondence about the case in addition to the S-77 report.

67. The Service Department deskman and desk groups should not be quick to second-guess how a committee cared for a particular matter unless it is clear from the S-77 form and any additional correspondence submitted that the published guidelines in the *Shepherding* textbook and current letters to bodies of elders were not followed. In such cases, the deskman should write to the committee in an effort to help them bring the matter to a conclusion. Thereafter, the deskman or the secretary will update the branch office's files accordingly.

68. With reinstatements, the deskman would not usually need to review the information submitted unless there are some unusual factors. One exception is when it appears that sufficient time was not allowed for the individual to prove that his repentance is genuine. (*ks10* 11: 3-5) Depending on the nature of the matter, the deskman may determine to provide the committee with some helpful reminders.

69. Use of HuB and JW.ORG E-mail: Branches using these tools will be able to process and store S-77 forms electronically. The following is a brief explanation of the procedure that they may choose to use:

- A member of the committee submits the S-77 form using jw.org e-mail.
- Upon receipt, the S-77 form is assigned to a Service Desk secretary for review.
- When the secretary has determined that the form is complete, he will enter the record in the electronic file used by the branch office, such as *Tracking Persons*. An incident could be created linking the form to the tracked person. In the case of a reinstatement, the secretary would update the electronic record and retain the notification in the electronic file system.
- If the S-77 form needs further review by a deskman, the secretary will pass this on to him. After the deskman has completed his review, he will return the correspondence to the secretary who will then update any electronic record of the matter.
- If needed, hard copies of S-77 forms can be scanned into HuB. A record of the matter can be entered into *Tracking Persons*. Any hard copy should be shredded.

70. Rescissions: If the Service Department determines that a judicial action was taken without valid basis, they should assist the elders to see why the wrongdoing did not warrant the formation of a judicial committee. If the elders agree, they should rescind the judicial decision. If a **reproof was previously announced** to the congregation, the elders should make the following announcement: "The announcement of judicial reproof involving [name of person] has been rescinded." Any judicial restrictions that had been imposed should be removed, and the body of elders should determine if the publisher still qualifies for any special privileges he enjoyed before the action was taken. If a **disfellowshipping was previously announced** to the congregation, the elders should make the following announcement: "The announcement that [name of person] is no longer one of Jehovah's Witnesses has been rescinded." The body of elders should determine if the publisher still qualifies for any special privileges he enjoyed before the action was taken. The letter to the judicial committee will request that the committee reply in writing to the Service Department, providing the date when the rescission was announced. Once the date is received, the records should be updated.

71. Appeal Committees: The circuit overseer is authorized to appoint an appeal committee. For details on the formation of an appeal committee and the

correspondence to be received from it, see *Circuit Overseer Guidelines,* chapter 13.

Forming and Merging Congregations

72. A circuit overseer will assist in organizing the formation of a new congregation if and when it is advisable to do so. A completed *Congregation Application Information* (S-51) form may be submitted to the branch office. Generally, the circuit overseer will sign the application.

73. In congregations or groups with no appointed elders, one or more experienced ministerial servants (or a baptized sister if a baptized brother is no longer available) may be designated to handle some necessary matters temporarily. For example, the branch office may choose to send nonconfidential correspondence to the personal jw.org inbox of a well-qualified ministerial servant. Another option is to ask an elder in a nearby congregation to assist.

74. When the Service Department gives approval for the **formation, dissolution, or merging of congregations,** the circuit overseer will proceed with the appointment of elders and ministerial servants in their respective congregations, using the *Notification of Appointment or Deletion* (S-2). (See 6:53.) Good communication is needed by the Local Design/Construction and Service departments when considering these adjustments, especially when considering the merging of congregations. During such processes, these departments should keep the following in mind:

- The travel distance for publishers to attend meetings and share in the field ministry is an important factor to consider. The branch office needs to take an interest in the concerns of publishers, including elderly ones and large families with minor children, who may be required to travel greater distances. Merging congregations in a densely populated area with many Kingdom Halls is different from merging congregations in a large geographic area where Kingdom Halls are far from each other, requiring a significantly longer commute for some publishers.
- While there are advantages when publishers attend the congregation in whose territory they live, it should be made clear to circuit overseers and to elders that they may only *recommend* that publishers attend a certain congregation. In the final analysis, however, each family head is responsible to determine what is best for his family. Therefore, it would be inappropriate for circuit overseers to pressure others to attend a particular congregation.—See *tg* chap. 5, par 24; *km* 11/02 “Question Box”.
- Before the branch office makes a final decision to merge congregations, the local elders need to be given an opportunity to give input on the matter and should not feel that they were forced to accept a decision already made by the branch office.—Rom. 12:10; 1 Pet. 2:17.

If a merger is approved, care should be taken to see that all elders and ministerial servants are accounted for and appointed to serve with one of the congregations involved. The territory assignment for each respective congregation should be provided. In addition, various printed letters that the new congregation needs for its files should be sent. If there is a large amount of literature on hand, it would be best for the congregations to divide it instead of requesting additional literature for the new congregation. Any specific direction regarding legal considerations for titleholding congregations should be provided by the branch office in the S-392 letter sent to the circuit overseer

approving the recommendations for the merger.

Territories

75. Territory Assignments: The Service Department gives each congregation an assignment of territory to work. (See 6:158.) The Branch Committee and the Service Department monitor the preaching activity in the field, making all reasonable efforts to ensure that the branch territory is thoroughly covered.

76. Effective and Thorough Coverage of Territory: To ensure thorough coverage, branches should follow some general guidelines regarding the size of congregation territories. Local circumstances should be taken into consideration when determining the size of individual territories. Smaller territories give publishers the opportunity not only to cover territory but also to return to help cultivate interest that is found. If territories have fewer homes, publishers may feel more motivated to request a personal territory close to their home or workplace. Publishers may also need further training on how to keep accurate records and on how to give a more thorough witness when working from house to house. (*od* p. 91 par. 32; *km* 4/07 p. 8) If a congregation is unable to work portions of its assigned territory within two years and it is not possible to arrange for assistance from nearby congregations, the unworked territories should be assigned to nearby congregations or listed as unassigned territory.—See 6:80-81.

77. Foreign-Language Territory: The Branch Committee and the Service Department should take steps to be sure that **immigrant communities or indigenous language groups** receive a witness. (See 6:149-152.) The Service Department and circuit overseers should be guided by what is published on this subject in *Circuit Overseer Guidelines, Circuit Organization Guidelines,* the letter to all bodies of elders dated October 23, 2015, and the letter to all circuit overseers dated October 25, 2015. —See also *km* 11/09 pp. 3-5.

78. If there is a sizable population of foreign-speaking people in the branch territory and few publishers are available who speak their language, a **foreign-language class** may be held to train capable publishers and pioneers. Before a language class is held, the branch must identify and train language instructors. Potential instructors must meet the qualifications outlined in *Instructions for Organizing Language Classes* (S-367). A request to train the recommended foreign-language instructors should be submitted to the Service Committee for approval. The Service Committee will arrange for those who have been approved to attend the course "Teaching Methods for Accelerated Language Learning." Following the training course, the branch may arrange to hold the foreign-language classes. (Helpful forms for organizing the classes are posted on MDS.) These classes should not be held at the branch office. They should be conducted in the foreign-language territory that is being targeted.—See 7: 142; *tg* chap. 15.

79. Seldom Worked Territory: If congregations are in need of assistance in working their assigned territory, the congregations and circuit overseers will report this to the branch office. The Service Department will consider what can be done to provide assistance. If it is not possible to make arrangements to assist the congregation to cover its territory and the **territory has not been worked for two years,** the circuit overseer should recommend to the branch office which sections of the congregation's territory should be assigned to other nearby congregations or listed as unassigned territory.

80. Unassigned Territory: The Branch Committee should make all reasonable efforts to **cover all unassigned territory at least once a year.** A letter may be sent each year to congre-

gations, inviting publishers to apply to work unassigned territory. This letter should include a list of the territories that need to be worked. Individuals willing to assist may indicate to the branch office which territory they would like to work, the number in their group, and the amount of time they can spend in an assignment. (Groups should not be made up solely of single brothers and single sisters.) A group captain should be designated. This information is to be given to the Congregation Service Committee for approval and forwarding to the branch. The Service Department considers the information, makes an appropriate territory assignment, and informs the group captain. After the assignment is completed, the group captain should submit a report to the branch office, outlining what was accomplished and any outstanding experiences.

81. Unassigned or seldom-worked territory could include large foreign- or indigenous-language communities of perhaps thousands of people who do not receive a regular witness. When publishers *in your branch territory* are invited to work unassigned or seldom-worked territories, there is no need to request the approval of the Service Committee.—See 6:76.

82. Isolated Publishers: The Service Department should send the names of isolated publishers to the congregations nearest them. Perhaps an elder or pioneer can visit them from time to time to encourage them and to work with them in the field ministry. The branch office should make arrangements for them to receive literature and any other necessary information. If practical, they could send their field service reports through the nearest congregation and obtain literature there as well. Otherwise, they may request literature from the branch office and report their field service directly to the branch each month, marking "isolated publisher" or "isolated pioneer" on the report. Only one person in the group should make arrangements for obtaining literature.

83. The role of the circuit overseer in caring for isolated publishers and pioneers is outlined in *Circuit Overseer Guidelines.* If reasonably possible, the circuit overseer should adjust his schedule in order to **visit such ones each year.** After receiving the circuit overseer's report for the annual visit, the Service Desk will send the isolated publisher, pioneer, or group a warm and encouraging letter. **A record should be kept of all such publishers and groups,** with a separate file for each, until such time as they can either be associated with a nearby congregation or be organized into a new congregation. Then the information in this file is put into the file for that congregation.

84. Special pioneers have been assigned to visit isolated publishers and groups, with good results. Where there is potential to form a new congregation, temporary special pioneers or special pioneers could be assigned.

85. When a regular pioneer requests a permanent assignment to care for an unassigned territory, the branch office will write a letter, enclosing an *Isolated Territory Assignment* (S-63). Only one regular pioneer would be given a certain isolated territory assignment. If more than one pioneer will be working in the same isolated assignment, the other pioneers are assigned by a letter from the office to work with the pioneer holding the territory. The pioneer holding the territory is responsible for making the necessary reports to the branch office on the progress being made in the territory.

86. Book Fairs and Special Witnessing Exhibits: Before agreeing to participate in such an event, the Branch Committee must obtain approval from the Service Committee. The request should be submitted as far in advance as possible but no less than one month

prior to the deadline for registering for the event. The Branch Committee should consider various factors, including the type of organization sponsoring the event, the cost, the estimated attendance, the length of time needed to prepare for the event, and the number of publishers required to staff a booth during the event. Usually it is best to limit participation in such events to only **one or two key events each year.** The letter to the Service Committee should include assurance that the Branch Committee has sufficient funds in its budget to cover the costs associated with participating in the event. Additionally, the following information should be provided:

a. The name of the organization that is sponsoring the event. If available, a link to the event's website should be included in the letter. The branch should ensure that participating in the event would not call into question our neutral position or associate the branch office with any religious interfaith, social movement, or political activity.

b. The dates and location of the event.

c. The estimated attendance.

d. The size of the booth being recommended. If there are options for booth size, the different sizes and prices of each should be provided. A modest-sized booth, perhaps no more than nine square meters, is preferred. If a larger booth size is recommended, the explanation should be included in the letter to the Service Committee.

e. The estimated total cost in U.S. dollars. The branch should provide a breakdown of the costs, including entry fees, taxes, equipment rentals or purchases, and the cost of constructing (or repairing) the display. To the extent possible, displays should be designed and constructed in a way that will allow for reuse. When informed of the voluntary and educational nature of our work, event organizers sometimes will reduce or waive certain fees. The letter to the Service Committee should indicate whether the branch inquired about a discount and the amount of any discount that will apply.

f. Preliminary sketches of the proposed display, including the dimensions. The branch should avoid giving the appearance of commercializing our ministry. (2 Cor. 2:17) Relatively simple, yet attractive, displays will reflect favorably on Jehovah and his organization. There may be skilled publishers in the branch territory who have the ability, knowledge, and expertise in designing or fabricating displays typically used at these events.

87. Harbor Witnessing: The Service Department should organize harbor witnessing in harmony with *Harbor Witnessing Guidelines* (S-374). If a harbor-witnessing group recommends enrolling in a marine exchange or would like to pay for the storage of literature and/or witnessing equipment, the Service Department overseer or his assistant should carefully review the request before approving it to ensure that it is needed and reasonable. (Phil. 4:5) Any costs involved with harbor witnessing, such as obtaining suitable clothing, equipment, and proper permissions, will be the responsibility of the publisher. (Gal. 6:5) Publishers should not get involved with seaman's missions or other religious organizations in carrying out harbor witnessing.

88. Prison Witnessing: The Service Department should organize the preaching work in prisons according to the latest direction received from the Service Committee. (See the letter to all bodies of elders dated September 8, 2011, and the *Prison Information* (S-68) form.) A record should be maintained

of congregations assigned to care for each prison facility in the country. It should also be noted whether literature can be taken into the prison by the publishers or must be mailed directly from the branch office.

89. Special Campaigns: Unless directed to do so by the Service Committee, **the Branch Committee should not request help from other branch offices to fill special needs in the field.** In countries where there are few publishers and large densely populated areas to cover, the Branch Committee may feel that a **special campaign** would be beneficial. In some cases, it may be possible to invite native publishers who are living in other lands to return and share in the special campaign. Publishers in other countries who speak the local language may also be invited. The Branch Committee should send a recommendation to the Service Committee for its consideration and approval.

Conventions and Assemblies

90. Regional Conventions: Annually, circuit overseers submit the *Convention Program Participant Ratings* form (S-306) to the branch office. This form identifies the **elders who are qualified as convention speakers** and their individual ratings. In larger branch offices, these records are kept in HuB. Brothers who are approved Bethel speakers may be invited to inform the Service Department of the convention(s) that they will attend so that they may be assigned talks. If Bethel speakers volunteer to attend additional conventions using their own personal time away and at their own expense, they may be assigned where there is a need for convention speakers.—See 7:2-26, 80-81.

91. The Service Department will make assignments based on each brother's speaker ratings and the convention speaker grid provided annually by the Teaching Committee. Generally, the chairman and the drama directors are assigned and notified first, followed by the Bethel speakers, and then local speakers are assigned the remaining parts. Service Department oversight will approve all convention speaker assignments before assignment letters are mailed out.—See 7:25, 80-81.

92. Circuit Assemblies: Two one-day circuit assemblies will be held each year. One assembly (*CA-br*) will have a visiting branch representative assigned to speak. The other assembly (*CA-co*) will be served by the circuit overseer without a branch representative being assigned. Arrangements are made according to the guidelines provided each year by the Teaching Committee. Helpful guidance is also found in *Circuit Organization Guidelines* (S-330).—See 7:27-35, 89.

93. The branch will assign the dates of circuit assemblies based on the number of publishers in a circuit and the size and availability of meeting locations. It may be necessary to divide a circuit into two or more sections and have separate assemblies. Circuit overseers will be notified preferably one year or more in advance in order to obtain assembly facilities. If possible, the two annual circuit assembly programs should be separated by at least three or four months. *Circuit Overseer Guidelines* has additional information.

Regular Pioneers

94. Direction regarding the appointment and activity of pioneers is found in the latest publications on congregation organization and in the letter to all bodies of elders dated May 15, 2017. Those leaving an assignment of special full-time service will not experience an interruption in their full-time service history if they are appointed as regular pioneers within three months. Regular pioneers who are sentenced to prison because of their Christian neutrality will have their full-time service history recorded as uninterrupted if they resume the full-time ministry within

three months of their release from prison. (See 4:18-19.) Regular pioneers who accept alternative civilian service may continue serving as regular pioneers if they can reasonably meet the requirements for regular pioneers. When reviewing their overall activity, the elders should show consideration for their unique circumstances when determining whether they qualify to continue serving as pioneers. A person who is performing alternative civilian service may be appointed as a regular pioneer if he is otherwise qualified and is able to fulfill the hour requirement.

95. Transfers to Other Branch Territories: When a pioneer moves to another country, the local branch should send to the new branch the regular pioneer record from HuB. If questions arise about the pioneer's history, the new branch may communicate with the other branch offices that are involved.

Temporary Special Pioneers

96. Temporary special pioneers serve in the same manner as special pioneers. However, they are appointed to serve in **one-year increments for up to a maximum of three years.** This temporary assignment will enhance their qualifications, allowing them to gain experience and to be further evaluated by the branch office. It could be a steppingstone to a future assignment as a substitute circuit overseer, a special pioneer, a circuit overseer, or a field missionary or to Bethel service. Temporary special pioneers receive their assignment from the Service Department; they do not select their own. Individuals do not apply to become temporary special pioneers. Rather, well-qualified, local single regular pioneers and married regular pioneer couples without children are identified and invited to submit a *Questionnaire for Prospective Temporary Special Pioneer* (S-207).

97. Assignments: Single temporary special pioneers will ordinarily be assigned in pairs. If married, both mates would need to qualify to serve together as temporary special pioneers. Generally, temporary special pioneers are assigned to remote areas with a ratio of 1 publisher to at least 3,000 or more inhabitants to open up new territories, including those in foreign- or indigenous-language fields. Most branches have territories that are seldom worked or are remote and isolated where there are interested ones and where there is good potential for forming a congregation. Many countries have densely populated urban centers with few publishers in the inner cities. In many lands there is a great need for qualified brothers to help men reach out to become ministerial servants and elders or where the brothers need more training to care for their congregation responsibilities.

98. Qualifications: A prospective temporary special pioneer is a well-qualified and effective **local regular pioneer** and is **usually a graduate of the School for Kingdom Evangelizers** or a graduate of the former Bible School for Single Brothers or Bible School for Christian Couples. **The candidate should be a citizen of the country, between 21 and 45 years of age, baptized three years or longer, in full-time service at least two years, in good health—not having serious limitations or severe health problems—and able to maintain an active schedule.**—See 6:111.

99. If a branch has additional needs in the field, circuit overseers may recommend **others who are not graduates** of the above-named theocratic schools by submitting a *Personal Qualifications Report* (S-326) to the branch office for review. There is no arrangement for appointing as temporary special pioneers those who have a minor child still living at home. It is preferred that the focus be on appointing single men and married couples who have the potential for taking on greater responsibility. However, if such ones are not avail-

able, **well-qualified single sisters** may serve as temporary special pioneers.

100. Any exceptions, including the appointing of foreign pioneers as temporary special pioneers, must be approved by the Service Committee. If there is an exceptional need that cannot be cared for locally, then the Branch Committee should submit a *Request for Field Missionaries* (S-218) form to the Service Committee. Unless directed to do so by the Service Committee, the Branch Committee should not request help from other branch offices to fill special needs in the field.—See 6: 109.

101. Quota: The Service Committee establishes the total number of temporary special pioneers that may be appointed in each country. If the Branch Committee sees a need to increase the quota of temporary special pioneers, a request should be sent to the Service Committee, stating the number to be added, why they are needed, the number expected to graduate from the School for Kingdom Evangelizers in the coming year, and the publisher-to-population ratios of the language fields where they would be assigned.

102. Graduates of the School for Kingdom Evangelizers: Based on the recommendations of the instructors, the Service Department will determine which graduates in each class could be recommended to the Branch Committee to serve as temporary special pioneers. For more details, see chapter 10 of *School for Kingdom Evangelizers Office Guidelines*.

103. Nongraduates of the School for Kingdom Evangelizers: A candidate who is a local regular pioneer will be evaluated by the Service Department, based on the *Personal Qualifications Report* (S-326) and any recommendation submitted by the circuit overseer. The Service Department will decide whether to recommend to the Branch Committee that a regular pioneer be appointed as a temporary special pioneer. If approved, the regular pioneer can be sent a letter (S-225) explaining the temporary special pioneer arrangement with the request that he fill out a *Questionnaire for Prospective Temporary Special Pioneer* (S-207). The completed questionnaire is to be carefully checked by the Service Department and thereafter reviewed by two members of the Branch Committee. If they approve, the Service Department will prepare a letter (S-220) appointing the temporary special pioneer and informing him of the location of his assignment, copying the elders of the congregation he will be working with and the circuit overseer.

104. File: A file folder is made to hold a copy of the assignment letter, the questionnaire, and other correspondence related to the temporary special pioneer. His enrollment code in HuB is adjusted to show his start date as a temporary special pioneer (FTS). A record of his monthly field service is maintained in HuB.

105. Hour Requirement: The temporary special pioneer hour requirement is 130 hours a month. Sisters who are 40 years of age or older have a requirement of 120 hours a month. It is understood that a temporary special pioneer who serves as a congregation elder in a remote area may at times be needed for additional short-term theocratic assignments. For example, he may need to serve on a special committee or a Disaster Relief Committee, help with circuit or convention organization, assist in the construction or renovation of his own Kingdom Hall, or serve as a substitute circuit overseer. In addition, he may be needed for a brief period of time to train local elders to care for their responsibilities on a Hospital Liaison Committee. In exceptional situations, the travel time to attend an assigned circuit assembly, regional convention, or Kingdom Ministry School may be unusually long. If such assignments prevent him

from making his hour requirement, a brief explanation, as well as the number of hours spent, should be included on the monthly report submitted on jw.org or on his monthly S-212 report. An explanation should also be written in the "Remarks" column of the *Congregation's Publisher Record* (S-21) card. However, the hours spent should not be included in the "Hours" column. The branch will also mark the HuB records and consider the remarks when performing the annual review. If a temporary special pioneer is assigned by the branch office to learn a new language in conjunction with his congregation assignment, he may be given a reduced hour requirement of 70 hours a month for up to three months.

106. Experiencing Difficulties: If a temporary special pioneer falls short of his hour requirement for two or three months or encounters serious health issues and is physically unable to meet the requirement, the Service Department may submit a recommendation for his deletion to two members of the Branch Committee for approval. It would be appropriate for the Service Department to write a letter to the temporary special pioneer, expressing appreciation for his service and encouraging him to continue working hard but directing that he return to the regular pioneer work. If the temporary special pioneer objects to the recommendation, he may submit a letter of appeal to the Branch Committee. The entire Branch Committee is responsible for making the final determination.

Special Pioneers

107. The Branch Committee is authorized to appoint special pioneers up to the quota approved by the Service Committee. (See 6:114.) Such individuals often have the potential to serve in other avenues of special full-time service, such as in the circuit work or as field missionaries. Those invited to serve as special pioneers must have the circumstances and desire to serve wherever the branch office assigns them, and they must be able to meet the hour requirement for this service. They receive their congregation assignment from the Service Department; they do not select their own. As members of the Worldwide Order, special pioneers are provided with a modest allowance to assist them with their living expenses.

108. Assignments: Single special pioneers will ordinarily be assigned in pairs. For married couples, both mates would need to qualify to serve together as special pioneers. Generally, special pioneers are assigned to open up new territories, including those in foreign- or indigenous-language fields in remote areas that have a ratio of 1 publisher to at least 3,000 or more inhabitants. Most branches have territories that are seldom worked or are remote and isolated but have interested ones and good potential for forming a congregation. Many countries have densely populated urban centers with few publishers in the inner cities. In many lands there is a great need for qualified brothers to help men reach out to become ministerial servants and elders or where the brothers need more training to care for their congregation responsibilities.

109. If there is an exceptional need, the Branch Committee may assign temporary special pioneers, special pioneers, and circuit overseers to any country *overseen by the branch office.* Care should be taken so that the costs involved in such transfers and the acquiring of legal residency are kept to a minimum. Since a key objective of the School for Kingdom Evangelizers and the temporary special pioneer arrangement is to help more local brothers and sisters to reach out to meet the needs *within their own country,* those who are assigned by the branch office to serve in another country should keep that focus in mind. Any exceptional situations should be referred to the Service Committee.—See 6:100.

110. Branch offices are not authorized to transfer special pioneers to *other branch territories.* Such requests or recommendations should be referred to the Service Committee.

111. Qualifications: Since the number of special pioneers who may be appointed is limited, the branch office has the weighty responsibility of appointing *qualified* candidates as special pioneers and reviewing their activity annually. (See 9:101.) With the exception of the age requirement, the qualifications outlined for temporary special pioneers also apply to special pioneers. (See 6:98-100.) When the quota allows for it, a new special pioneer will usually be selected from among well-qualified temporary special pioneers who are graduates of the School for Kingdom Evangelizers.

112. Those being considered to serve as special pioneers must have demonstrated a genuine interest in helping people, an ability to maintain the routine and meet the hour requirement, and a determination to stick with an assignment when things are difficult. We want dedicated, hardworking brothers and sisters to be special pioneers, not those who may be disinterested in the work or who are more concerned about material benefits than about the privilege of sharing in this spiritually upbuilding work. We desire to appoint those who are devoted to God and who take seriously their commission as ministers. The primary purpose behind the special pioneer work is to add impetus to the preaching of the good news in areas where little is being done. In addition, the rigorous schedule requires stamina and good health. In isolated areas, upbuilding association may be limited. Appointees should be encouraged to view themselves and their circumstances realistically.

113. While there is no automatic arrangement for individuals leaving Bethel service, the circuit work, or some other form of special full-time service to be appointed as special pioneers, consideration should be shown to regular members of the Worldwide Order who are **at least 55 years of age and have 25 or more years in special full-time service.** In the case of a married couple, such consideration should be shown if one of the mates meets these requirements. In such cases, the Branch Committee should assign one or two responsible elders at the branch office to meet with the person or married couple and kindly discuss their needs as they prepare to transition out of their current assignment. This meeting could be handled in person or, if necessary, by telephone or videoconference. When conducting the meeting, the elders should inquire if the individuals would like to serve as special pioneers. If so, it would also be good to inquire what they will need in the way of housing and financial assistance. If someone who is at least 55 years of age and has 25 or more years in special full-time service of his own volition asks for a special pioneer assignment, the Branch Committee may consider the request. Careful consideration should be given to each one's spirituality, experience, and personal circumstances. If questions arise as to whether a longtime member of the Worldwide Order qualifies to serve as a special pioneer, the Branch Committee should outline the concerns and provide a specific recommendation to the Service Committee. (See 9:3, 6.) If consideration is given to reassigning any Bethel family members who are 60 years of age and older to the field, the Branch Committee should first consult with the Personnel Committee.

114. Quota: The Service Committee establishes the total number of special pioneers that may be appointed in each country. If the Branch Committee sees a need to increase the quota of special pioneers, a request should be sent to the Service Committee, stating the number to be added, why they are needed, and the publisher-to-population

ratios of the language fields where they would be assigned. Special pioneers who have been given a temporary reduction in their hour requirement by the Branch Committee are included in the quota. (See 6:121.) However, those approved by the Service Committee to serve indefinitely as infirm special pioneers are not included in the quota. —See 6:107, 122.

115. Appointing New Special Pioneers: If the Service Department identifies a need in the field that cannot be met by the use of temporary special pioneers, it can consider appointing special pioneers. A candidate for special pioneer service should be selected from those who have successfully completed three years in the temporary special pioneer work. If the Branch Committee approves the recommendation from the Service Department, the temporary special pioneer should be sent a letter explaining the special pioneer arrangement, with the request that he fill out a *Questionnaire for Prospective Special Pioneer* (S-208). The completed questionnaire is to be carefully checked by the Service Department, and if all is in order, it is forwarded to the Branch Committee for approval. If the appointment is approved, the Service Department sends the special pioneer an assignment letter, copying the elders of the congregation he will be working with and the circuit overseer.

116. In branch territories with just a few circuits, the branch office may have in mind assigning an appointed circuit overseer to serve temporarily as a special pioneer. Before doing so, please provide the Service Committee with information about the brother you plan to reassign. If the brother and his wife, if married, could be used in the circuit work in another land for perhaps up to three years, provide a recent *Personal Qualifications Report* (S-326), translated into English, along with a cover letter describing his qualifications, his citizenship, and the language(s) in which he is fluent. It may be that he could be used in a nearby country where there is a need for circuit overseers.

117. File: A file folder is made to hold a copy of the assignment letter, the questionnaire, the vow of poverty, and other correspondence related to the special pioneer. His enrollment code in HuB is adjusted to show his start date as a special pioneer (FS). A record of his monthly field service is maintained in HuB.—See 6:176.

118. Hour Requirement: The special pioneer hour requirement is 130 hours a month. Sisters who are 40 years of age or older have a requirement of 120 hours a month. It is understood that a special pioneer who serves as a congregation elder in a remote area may at times be needed for additional short-term theocratic assignments. For example, he may need to serve on a special committee or a Disaster Relief Committee, help with circuit or convention organization, assist in the construction or renovation of his own Kingdom Hall, or serve as a substitute circuit overseer. In addition, he may be needed for a brief period of time to train local elders to care for their responsibilities on a Hospital Liaison Committee. In exceptional situations, the travel time to attend an assigned circuit assembly, regional convention, or Kingdom Ministry School may be unusually long. If such assignments prevent him from making his hour requirement, a brief explanation, as well as the number of hours spent, should be included on the monthly report submitted on jw.org or on his monthly S-212 report. An explanation should also be written in the "Remarks" column of the *Congregation's Publisher Record* (S-21) card. However, the hours spent should not be included in the "Hours" column. The branch will also mark the HuB records and consider the remarks when performing the annual review. If a special pioneer is assigned by the branch office to learn a new language in conjunction with his congregation assign-

ment, he may be given a reduced hour requirement of 70 hours a month for up to three months.

119. Reassignment: If necessary, special pioneers may be moved after three years. However, there is no need to adjust an assignment of a special pioneer unless circumstances necessitate such a move. If a special pioneer requests to be assigned to another congregation, the Service Department should consider the needs of the field, factoring in any extenuating circumstances.

120. Infirm Special Pioneers: If a special pioneer with less than 25 years of special full-time service is consistently unable to meet his monthly hour requirement, perhaps for six months or so, then it may be best for the person to leave the special full-time service. On the other hand, for those who are **at least 55 years of age and who have 25 or more years in special full-time service,** a reduced hour requirement may be appropriate. For reporting purposes, all special pioneers with an approved reduced hour requirement should be given the FSI enrollment code.

121. If a reduced hour requirement is needed because of **temporary factors**, such as short-term illness or caring for family responsibilities, the Branch Committee is authorized to approve a reduced monthly hour requirement for up to one year without consulting the Service Committee. This is with the understanding that the special pioneer will resume the normal special pioneer routine as soon as possible. This provision takes into consideration that unexpected events can overtake us all.—See 6: 114; Eccl. 9:11.

122. It may be that a permanent reduction in a special pioneer's hour requirement is needed because of **long-term factors**, such as chronic or terminal illness or advancing age. Usually it is best for the branch to consult with the special pioneer's body of elders and circuit overseer before determining an appropriate reduced hour requirement. In some cases, the branch office may be more familiar with the person's circumstances and abilities, such as when a longtime Bethel family member or a circuit overseer is being transferred to serve as a special pioneer. In all cases, the recommendation that a special pioneer have a **permanent reduction** in his hour requirement and that he serve indefinitely as an infirm special pioneer should be sent to the Service Committee for approval. The recommendation should include a complete overview of the special pioneer's circumstances, the reason(s) for recommending infirm status, and the recommended reduced hour quota. In most cases, a reduced hour requirement is better than no hour requirement at all. —See 6:114; 9:87.

123. As needed, the branch office should kindly remind the elders and circuit overseers to ensure that the needs of the infirm special pioneers are being met and that any needed encouragement and shepherding are being given. (John 21:16) **Once the Service Committee approves the initial reduced hour requirement, the Branch Committee is authorized to make any further progressive reductions to the monthly hour requirement without consulting the Service Committee.** Removal of an hour requirement is usually reserved for infirm special pioneers who have extremely limiting circumstances because of advanced age or life-threatening health issues and whose hour requirement has already been progressively reduced.

Circuit Overseers

124. *Circuit Overseer Guidelines* and the latest correspondence from the Service Committee provide detailed information regarding the activity of circuit overseers.

125. Substitute Circuit Overseers: The qualifications for substitute circuit overseers are outlined in *Circuit*

Overseer Guidelines. Generally, substitute circuit overseers are given access to *Circuit Overseer Guidelines* and to the letters addressed to all circuit overseers. Substitute circuit overseers should not be used to care for a circuit for more than three months.—See 6:133.

126. Circuit overseers may submit recommendations for new substitute circuit overseers using the *Personal Qualifications Report* (S-326). Before a brother is recommended to serve as a substitute circuit overseer or a circuit overseer, he must have attended the Ministerial Training School, the Bible School for Single Brothers, the Bible School for Christian Couples, the School for Kingdom Evangelizers, or the Watchtower Bible School of Gilead. The Service Department should check to see whether he is qualified to serve on special committees and has been recommended as a convention speaker. After the S-326 is evaluated and if everything is positive, the brother may be sent a *Questionnaire for Prospective Substitute Circuit Overseer* (S-324).

127. A brother recommended as a substitute circuit overseer will receive two weeks of training by an approved trainer prior to being appointed as a substitute circuit overseer. Only experienced circuit overseers approved by the Branch Committee will provide necessary training and evaluation. Those approved as trainers should be the most experienced and qualified circuit overseers. They should be selected from the list of circuit overseers who are approved to make shepherding visits on other circuit overseers. Substitute circuit overseers are **appointed by the Branch Committee.** The Service Department should submit the completed questionnaire and the S-326 forms from the circuit overseer, as well as any other information that would be helpful to the Branch Committee for its evaluation. If the brother is appointed, a letter should be sent to him informing him of this. Further details can be found in *Guidelines for Processing Recommendations for Substitute Circuit Overseers and Circuit Overseers* (S-385).

128. *Circuit Overseer Guidelines* outlines how circuit overseers can assist substitute circuit overseers who are not meeting the high standard expected of those serving in this capacity. If a substitute circuit overseer is reproved or disfellowshipped or is removed as an elder for any other reason, the date of his **deletion** as a substitute circuit overseer should be entered in HuB. The Service Department may refer complex cases involving a substitute circuit overseer's qualifications to the Branch Committee for consideration. If a single substitute circuit overseer becomes engaged to be married and desires to continue in the substitute circuit work, he should inform the Service Department right away. With regard to obtaining comments on the qualifications of the sister, the Service Department will follow the same procedure as when a single circuit overseer becomes engaged and desires to remain in the circuit work. (See 9:60.) The most recent *Personal Qualifications Report* on the brother should be reviewed. If it would be helpful, the brother's circuit overseer could be asked to provide updated comments.

129. In view of the great trust placed upon circuit overseers, the Branch Committee must give these recommendations very careful and prayerful consideration.—Luke 12:48b.

130. Qualifications: The qualifications for circuit overseers are outlined in *Circuit Overseer Guidelines.* Since the responsibility that is entrusted to circuit overseers of appointing and deleting elders and ministerial servants is a weighty one, those recommended should be kind, impartial, and just. (Ex. 18:21) When handling recommendations, whether for appointment or deletion, the circuit overseer must avoid imposing his personal viewpoints and opinions or setting arbitrary rules.

(1 Cor. 4:6) Before being recommended to serve as a circuit overseer, he should have proved that he strives to imitate Jehovah and His Son by caring for matters with love and patience. (Deut. 10:17; 16:18, 19; Isa. 42:1-4) In this way, he demonstrates deep respect and submission to Jehovah and to the Head of the Christian congregation, Jesus Christ.—See 2:30; 9:95; Eph. 1:22.

- All brothers recommended as circuit overseers should be graduates of the Bible School for Christian Couples, the Bible School for Single Brothers, the Ministerial Training School, the School for Kingdom Evangelizers, or the Watchtower Bible School of Gilead.
- Those recommended should display evidence of good judgment, spiritual depth, loyalty to God's Word and organization, and soundness of mind. Such qualities are more important than having a compelling, charming personality.
- Those recommended for circuit work should have served as congregation elders for a minimum of three years and have at least two years in full-time service, preferably longer.
- The maximum age for those recommended is 45. As an exception, a well-qualified brother who has been in *special full-time service* for a considerable number of years may be recommended until the age of 50. Brothers who are 25 years of age or younger would usually not be recommended.—See 6:132.
- If the brother is married, his wife should be at least 21 years old, baptized three years or longer, and in full-time service for at least two years.

131. Circuit overseers may submit recommendations of substitute circuit overseers for circuit work, using the S-326 form. After the S-326 is evaluated and if everything is positive, the body of elders should be asked to provide its observations and its recommendation of the brother and, if married, his wife, using the S-326 forms. If a positive recommendation is received from both the body of elders and the circuit overseer, the brother should receive two weeks of training with an experienced circuit overseer. If all is well, he may be sent a *Questionnaire for Prospective Circuit Overseer* (S-323). See *School for Kingdom Evangelizers Office Guidelines* with regard to providing circuit training to graduates. **Before a recommendation is sent to the Governing Body, the substitute circuit overseer should have served congregations a minimum of ten full weeks.** An exception would be when a brother has previously served in circuit work or is a graduate of the Bible School for Christian Couples, the Bible School for Single Brothers, the Ministerial Training School, the School for Kingdom Evangelizers, or the Watchtower Bible School of Gilead and has already received ten weeks of training and may have served only a few weeks as a substitute circuit overseer since then.

132. Appointments: Circuit overseers are appointed by the Governing Body. (See 2:26, 30.) There is no need to supply more information than what is requested on the recommendation form unless there are unusual factors that the Governing Body should know. For example, if the Branch Committee is **recommending a brother who is not yet 25 years old or a brother who is over 45 years of age,** the reasons for making such an exceptional recommendation should be fully explained <u>in a numbered letter</u>. If a brother being recommended previously served as a traveling overseer, the reason for his deletion from that privilege of service should be explained <u>in a numbered letter</u>. Once the branch office has received an approved recommendation form from the Governing Body, the Service Department will then send the brother an appointment letter (S-308) along with instructions concerning his new assignment.—See 6:130.

133. Arrangements for New Circuit Overseers: Branches should have a reasonable number of approved circuit overseers available for use when needed, such as when a circuit overseer will be away for more than three months. (See 6:139.) Newly appointed circuit overseers should be given an FC enrollment. Field missionaries (FMF) who are appointed as circuit overseers should be given an FCF enrollment. If the newly appointed circuit overseer is waiting for a permanent assignment to become available, his circuit assignment should be listed in HuB as "unassigned." The Service Department should inform a newly appointed circuit overseer who will be covering a circuit for three months or less that when generating letters of appointment or deletion, he should indicate the circuit designation on the letterhead. He should note in the letter that he is temporarily caring for the circuit. If a newly appointed circuit overseer is assigned to care for a circuit for more than three months, he should be assigned to that circuit. (See 6:125; 9:20.) Sometime during a new circuit overseer's first year in the circuit work, he and his wife will be invited to the branch office for two weeks of training.—See *Service Department Training for New Circuit Overseers* (S-381).

134. Circuits That Span Branch Territories: On a case-by-case basis, the Service Committee may authorize the formation of circuits that include congregations and groups in two or more branch territories. In such situations, the enrollment "Visiting Branch Circuit Overseer" (FCB) should be assigned to any circuit overseer serving congregations in one branch territory who has a primary assignment under the supervision of another branch office. This enrollment will be assigned concurrently with his primary FC (or FCF) enrollment. Use of the FCB enrollment will allow a circuit overseer to create a separate jw.org account for each territory. The branch receiving the visiting branch circuit overseer should provide to the home branch the name of the circuit and the contact number for the local jw.org help desk. This will allow the home branch to complete the S-134 form letter, which is used to inform the affected circuit overseers of this provision.

135. Circuit overseers crossing branch boundaries should submit a separate *Circuit Overseer Routing* (S-300) form to each branch office outside their home branch territory, indicating only the visits they will make to congregations and groups in that branch territory. This is in addition to the complete S-300 form that they should submit to their home branch office, which should include the weeks that they are serving in another branch territory. The weeks spent outside of their home branch territory should be entered by the home branch as "Miscellaneous" events in HuB. When scheduling circuit assemblies for circuits crossing branch boundaries, each branch office should enter the circuit assembly separately into HuB. This will allow each branch office to keep track of the activity of the congregations under its oversight.

136. Correspondence and Personal Mail: Direction sent to all congregations, all bodies of elders, or other field entities should be made available to all circuit overseers so that they remain up-to-date on such matters. Any of the circuit overseer's personal mail received at the branch office should be forwarded to his current address.

137. Size of Circuits: Circuits are generally made up of **approximately 16 to 20 congregations,** including isolated groups. One factor to take into consideration in determining the number of congregations to be placed in each circuit is the availability, capacity, and distance to the nearest Assembly Hall. In most cases, a circuit overseer should cover his circuit twice annually.

138. Routing: The circuit overseer submits his routing to the branch office

three months in advance using the *Circuit Overseer Routing* (S-300) form. At the same time, he will send the congregation a *Notice of Visit of Circuit Overseer* (S-302) advising of the dates of his visit. Once the branch office and the congregations have been informed, the circuit overseer should adhere to the routing he submitted. If he feels that a change needs to be made to the routing, he should contact the Service Department and request permission.

139. Absences From the Circuit: A circuit overseer who is away from his circuit for more than three months may be given the "unassigned" circuit designation in HuB or another appropriate enrollment. (See 6:133.) The handling of appointments and deletions of elders and ministerial servants while a circuit overseer is away from his assignment is discussed in 6:57. Situations that may necessitate granting a circuit overseer or his wife a leave of absence are discussed at 9:77 and in *Circuit Overseer Guidelines.*

140. Questions About the Qualifications of Circuit Overseers: The branch office should follow up on any concerns or complaints received about a circuit overseer that raise serious questions about his qualifications. First, the office needs to obtain the facts. (Prov. 18:13, 17) In some cases, it may be best to write to the circuit overseer, informing him of what has been reported, and provide him with the opportunity to reply. Serious matters should be referred to the Branch Committee.

141. If what was reported is valid and has raised serious questions about a circuit overseer's qualifications, it may be that a kind letter that outlines the observations and provides loving Scriptural counsel will be sufficient to address the concern. (Prov. 27:9; 1 Tim. 5:1; *w99* 1/15 pp. 21-24) If needed, the Service Department may ask an experienced circuit overseer or branch representative to discuss the matter privately with the circuit overseer and provide him with appropriate Scriptural counsel during the next scheduled shepherding visit. (See 9:114.) If the matter needs to be handled sooner, an experienced circuit overseer could be asked to care for the matter. When a personal visit is made, the assigned brother should submit a report to the Service Department that includes a summary of the counsel he provided to the circuit overseer. The report should also comment on how the circuit overseer responded to any counsel given. Following the visit by an experienced circuit overseer or by a branch representative, the branch office could follow up in writing to express sincere appreciation for the circuit overseer's efforts in making improvement and to reinforce the counsel given. (1 Thess. 4:1) If this is not the first time that a similar concern has been brought to his attention, the letter from the Service Department could remind the brother of the previous counsel and encourage him to make a more concerted effort to improve. In such cases, the Service Department should copy the Branch Committee on such letters sent to assist the circuit overseer. If, over a reasonable period of time, the circuit overseer does not improve in spite of repeated efforts to assist him, it may be necessary for the Branch Committee to recommend to the Governing Body his deletion as a circuit overseer. A brief summary of the efforts made to assist him should be included in a numbered letter that is sent along with the *Recommendations to Governing Body* form.—See 2:30; 9:96.

142. On occasion, complaints may be received involving **the wife of a circuit overseer.** Out of respect for the headship principle, the Service Department will write to the husband, informing him of the negative report and asking for his comments. He may be encouraged to help his wife. (The brother assigned to make the next shepherding visit on the circuit overseer and his wife should receive a copy of any correspondence to the circuit overseer so that the

brother can offer assistance and counsel if needed.) Appropriate follow-up should be in harmony with the general principles outlined in the preceding paragraph.

143. When an allegation of serious wrongdoing is made about a circuit overseer, the Service Department should appoint two experienced circuit overseers to investigate. If it is established that there is substance to the report and evidence is available that a serious sin has been committed, the two brothers should notify the Service Department so that a judicial committee can be appointed. If there is insufficient evidence to prove that the allegations are true, the two brothers will make a full report of their findings to the Service Department for evaluation. Although a gross sin may not have been committed, it may be that the circuit overseer's conduct is seriously in question. In such cases, the report should be referred to the Branch Committee for its consideration and direction.—See 2:30.

144. If a circuit overseer confesses to serious wrongdoing, two experienced circuit overseers should be directed by the Service Department to investigate. After confirming the nature and extent of the sin(s) committed, they should report back to the Service Department. The Service Department will appoint a judicial committee consisting of three circuit overseers. Likely, the two who investigated the matter would serve on the committee. The committee's decision, whether reproof or disfellowshipping, is reported to the branch in the normal way. The Service Department would designate a congregation that would hold the records in its confidential file. (It may be the congregation where the former circuit overseer indicates that he will attend meetings.) An announcement of reproof or disfellowshipping would also be made in that congregation. If the former circuit overseer seeks reinstatement, a local congregation judicial committee should hear the plea for reinstatement and seek observations from the branch office before reaching a final decision. If the decision is to reinstate, the appropriate notification should be sent to the Service Department.

145. Writing Letters to Former Traveling Overseers: In many countries, there are faithful brothers who formerly spent many years in the traveling work. To encourage such older brothers, branch offices may write a personalized letter from time to time. This shows that the organization is interested in their welfare and appreciates what they accomplished in the traveling work during a big part of their life.—Phil. 2:4; 1 Pet. 5:12.

146. Circuit Overseers in Foreign Service: When a field missionary is appointed as a circuit overseer, he and his wife are registered in HuB with the corresponding foreign service enrollments (FCF and CWF). On rare occasions, a Branch Committee may believe that there is a need to assign a circuit overseer to a distant country in the branch territory other than the land of his birth or citizenship. When such a need arises, the Branch Committee may recommend to the Service Committee that the circuit overseer and his wife be granted the foreign service enrollment. All such recommendations will be considered on a case-by-case basis. While citizenship and country of birth are considered, these are not the sole determining factors. The Branch Committee should carefully consider the following points to ensure that the recommendation is reasonable.—Phil. 4:5.

- Is the assignment in a distant land, making it reasonable to provide them with additional personal time away?
- Does the nature or relative difficulty of the assignment make it reasonable to provide them with considerations similar to those given to field missionaries?

- Will they be in the foreign assignment for a minimum of one year?
- Do citizens of the countries regularly travel back and forth with little or no legal restrictions?
- Why could a local circuit overseer not be used?

147. If after considering these points and any other factors relevant to the specific situation, the Branch Committee believes that there are good reasons to recommend that a circuit overseer and his wife be granted the foreign service enrollment, the brother and his wife should each fill out a *Questionnaire for Prospective Field Missionary* (S-214). A numbered letter should then be sent to the Service Committee along with the completed S-214 form(s) and a copy of the latest *Personal Qualifications Report*(*s*) (S-326). The S-214 and S-326 should be translated into English. In the numbered letter, a clear explanation should be given as to the reason for the recommendation. If the Service Committee approves the recommendation, the enrollment code in the HuB Person record should be updated to show the start date of the foreign circuit assignment. The foreign service enrollment stops when the foreign assignment ends.

Addressing Local Needs

148. Congregation Needs: If there is a serious matter affecting most or all congregations in the branch territory, the Branch Committee may outline the concern to the Service Committee and provide a recommendation as to how to address the local need. For example, the Branch Committee may recommend preparing an outline to be considered during the local needs part of the midweek congregation meeting. Some topics may be best handled by circuit overseers when they visit the congregations or at an upcoming Kingdom Ministry School. Generally, it is not wise to prepare new material featuring Scriptural direction on topics such as marriage, funeral customs, or superstitious practices common in the branch territory. The branch office should not organize special meetings with elders or circuit overseers without the approval of the Service Committee.

149. Evaluating the Need for Translated Publications: The Branch Committee should consider the following two principles before making a recommendation to the Writing Committee to translate publications into a language or to discontinue translation into a language. (See 8:12-19; **Chart 8.1.) First, it is unrealistic to expect that most of our publications will become available in all languages**. Our goal is not to translate in the largest number of languages but to follow the lead of the holy spirit to reach the largest number of honesthearted people with the good news. (Acts 13:48; 16:6-10; 1 Tim. 2:3, 4) Language communities that do not demonstrate a potential to form stable groups and congregations have a very limited need for publications. In addition, we must be careful not to pursue languages that are dying or that are preferred simply because of ethnic or tribal rivalries or other factors that do not involve spiritual needs. **Second, groups and congregations may be formed in a certain language even if there are no publications in that language** as long as the brothers and sisters are able to benefit from publications in another language. For example, the brothers may be able to benefit from publications in the national or regional language. (See 7:44.) In such a case, the brothers would conduct their field ministry, give comments and talks, pray, and sing in their first language but use printed publications of another language during their meetings. This simple approach works well where the brothers are multilingual. In addition to their mother tongue, they may know either the main language of the country or a major regional language.

150. Based on the two principles outlined above, the Branch Committee must carefully evaluate the need before

recommending that the first publication or additional publications be translated into a language. To ensure that the Branch Committee has a clear understanding of the needs, the Service Department should obtain the facts from the field. Selected bodies of elders, circuit overseers, field missionaries, and special pioneers may be asked to comment on such factors as the following: What is the size of the language community? How many are dependent on the language? Can most benefit from another language? How many can read their own language? Do they prefer to read another language? Are there spiritually mature publishers who are native speakers or who speak the language fluently? If so, are they willing and able to support this language field, or do they prefer to attend meetings in another language? Are qualified brothers available to take the lead and to care for the spiritual needs of new ones? (Col. 2:6, 7) Are there already groups or congregations in this language in your branch territory? Are you aware of groups or congregations in this language that may be functioning in another branch territory?

151. Evaluating New-Language Publications in the Field: When a new-language publication has been prepared for use in the field, the Service Department should send the S-136 letter to the target-language congregations and circuit overseers, announcing that the newly translated publication is available. The outline "Teach God's Word to 'All Sorts of Men'" (S-137), which provides direction on promoting the publication by means of a campaign and practical suggestions to help publishers use the publication effectively in the ministry, should also be sent. The information contained in the *Evaluation of New-Language Publications* (S-138) form will assist the Service Department in evaluating the needs. It would be unwise to accelerate translation of publications into a language if there is little response in the field or if the publishers who speak it are not committed to attending meetings and preaching in that language. The Service Department should carefully consider these and other relevant factors before recommending to the Branch Committee that additional publications be translated into the language or, conversely, that efforts to develop that language field be discontinued. If the Service Department recommends that efforts to cultivate a specific language field should be discontinued and the Branch Committee agrees, there will be no need to request translation of additional publications. In the rare event that the Branch Committee believes efforts to cultivate a language field with a permanent translation team should be discontinued, the Service Committee should be consulted.

152. Evaluating Spiritual Progress in Language Fields: On an **annual basis**, the Service Department should provide a **report to the Branch Committee on each indigenous- or foreign-language field** in the branch territory. Are native speakers responding to the good news and progressing to dedication and baptism? If congregations and groups in a particular language field are not prospering spiritually, the Service Department should determine the reasons. What are circuit overseers reporting as to the needs of such groups and congregations? (*tg* chap. 15) What steps have been taken to address the needs? What more needs to be done? (See 6:75-78.) The Service Department's report to the Branch Committee should include recommendations regarding further steps that could be taken to cultivate each language field.

153. Overseeing the Needs of the Blind: A brother should be appointed to oversee the work of caring for the needs of the blind and visually impaired in the branch territory. In most cases, the brother should work in the Service Department. However, this work could be done by a brother in another department if necessary. Good communication and cooperation is required

between the Service Department, the Shipping Department, and the Braille Department (if there is one) to care for the needs of the blind. Overseeing this work is not a full-time assignment, but depending on the size of the branch, one or two sisters may assist with gathering information as needed.

Other Desks in the Service Department

154. Field Ministers Desk: A desk may be designated to care for the needs of circuit overseers (including field instructors) and their wives, field missionaries, special pioneers, and temporary special pioneers. The desk assists with matters such as the allowance, health care, housing, leave of absence time, and visas for these special full-time servants. The desk also assists with the identification, training, and recommendations for appointment of substitute circuit overseers and regular circuit overseers. The Service Desks have the responsibility to identify the needs in the territory when assignments for special pioneers and field missionaries are considered.—See 5:142.

155. Convention and Assembly Desk: A desk may be designated to ensure that practical and beneficial arrangements are made for organizing and scheduling conventions and circuit assemblies. Helpful guidance is found in *Convention Organization Guidelines* (CO-1). The desk maintains all files pertaining to regional conventions, including speaker ratings (S-306), convention volunteer reports (CO-53), and so forth. Some larger branches may designate a Program Desk to care for the work involved with assigning convention speakers and interpreters.

156. Master Planning for Kingdom Halls and Assembly Halls: A brother in the Service Department should be designated as the contact for the Local Design/Construction Department (LDC). He will work closely with the LDC to develop a master plan of the number of Kingdom Halls and Assembly Halls that are needed and their priority. The master plan is submitted for approval to the Branch Committee. Once approved, the LDC will use this plan to prioritize and administer construction, renovation, and maintenance projects for Kingdom Halls and Assembly Halls in the branch territory. The brother in the Service Department will work closely with the LDC to review and study regularly the needs for Kingdom Halls and Assembly Halls in order to update the master plan.—See 5:149.

157. Speaking Assignment Desk: The Teaching Committee provides letters and direction that outline the arrangements for Bethel speakers. These guidelines should be followed regarding assignments, expenses, and so forth. —See 7:80-89.

158. Preaching Needs Desk: In addition to making assignments for seldom-worked and unassigned territories, coordinating efforts for special methods of witnessing within the branch territory, and assisting with master planning for Kingdom Halls and Assembly Halls, this desk cares for assigning territory boundaries and for producing territory maps. These maps should be prepared using the best map available in the country. Indicate on the state or province maps the territory assigned to each congregation and the boundaries of all circuits. Unassigned territory should also be indicated on this map or on a separate map. The names of circuit overseers followed by the circuit numbers may be placed within the boundary of the area they serve. A *Congregation Territory Assignment* (S-54) letter is sent to each congregation with the exact written description of the outlined territory. It may also be possible to send a map clearly outlining the congregation's assigned territory. The procedure for congregations to follow in adjusting territory boundaries is outlined on the form *Territory Adjustment Request* (S-6).—See 6:75.

159. Theocratic Schools Desk: This desk cares for various theocratic schools, such as the language seminars, the Kingdom Ministry School, the Pioneer Service School, the School for Circuit Overseers and Their Wives, the School for Congregation Elders, and the School for Kingdom Evangelizers.

160. Translation Desk: The Service Department is responsible for translating service-related material, such as school curriculums, forms, guidelines, letters, meeting outlines, and videos. Translation and checking should be handled primarily by part-time commuters and remote volunteers under the coordination of a brother in the Service Department, perhaps a deskman. The permanent project-team approach used by the Translation Department is not needed for most service-related material. This desk also assists with the management of jw.org and MDS postings.—See 6:63; 8:20-21.

161. Use of Sisters: Mature sisters may be used for some clerical roles in the Service Department, such as data entry of basic personnel information, territory mapping, and the translation and proofreading of nonconfidential forms and letters. However, sisters should not be involved in handling confidential material so as not to put them in an uncomfortable situation or to be a cause for stumbling to others.

Service Reports

162. Monthly Field Service Report: Branch offices should follow the instructions provided in HuB for compiling and sending the *Field Service Report* (S-81) to the Service Committee. The figures for the S-81 are taken from a careful compilation of the *Congregation Reports* (S-1) and the *Field Missionary/Special Pioneer Reports* (S-212). All publishers are encouraged to report through a congregation. Isolated publishers and pioneers send their reports on the publisher's *Field Service Report* (S-4), indicating that it is from an "isolated publisher" or "isolated pioneer." The figure for the "Public by Mail" column on the S-81 can be obtained from the month-to-month record of books, brochures, and magazines sent from the branch to the non-Witness public. In addition, all magazines or literature sent out in response to coupons are listed as "Public by Mail." Comments about new peaks in publishers, general highlights of the work, or trends may be submitted in the "Remarks" column. Questions or significant figures should be sent to the Service Committee in a separate letter.

163. A separate *Field Service Report* (S-81) should be submitted monthly for each political entity under the oversight of the branch. Reports should be sent no later than the 28th of the following month. Late or missing reports may be included in the report for the following month. Be sure that any peaks shown do not include reports in excess of the total number of congregations for that month.

164. Annual Field Service Report: Branch offices should follow the instructions provided in HuB for compiling and sending the end-of-year figures.

Files and Filing

165. Since the files in the office are used by many to do their work, **all correspondence must be promptly and correctly identified and filed** so that it can be readily located. As a general guideline, items should be identified immediately upon their receipt in the office and filed within one week of their being completed. The secretary has the responsibility for this and should have a regular routine for filing.

166. Electronic Files: The Service Department should use the HuB Document Management System (DMS) for filing correspondence and other electronic documents. HuB DMS should be set up according to the latest guidelines provided by the Service Committee. If historical documents must be scanned, consult with the WHQ Com-

puter Department before undertaking such a project. Once hard copy paperwork has been scanned and verified, then it can be shredded. Electronic files should be retained only as long as outlined in the remaining paragraphs under this section.

167. Paper Files: If the Service Department files are not maintained electronically, **permanent congregation files** are stored in a very secure, locked area of the branch. Each congregation file has four sections: (1) circuit overseers' reports, (2) general correspondence, (3) reinstatements, and (4) disfellowshippings and disassociations. **[See Chart 6.1.]**

168. Circuit Overseers' Reports: S-303 and S-2 forms and supplemental letters are kept in the front of the file in date order with the most recent at the front. When a new report is received, a red mark is made on the upper right corner of the preceding report, and the new report is inserted in front of it. If the first report in the file has this red mark, then the most recent report has been removed.

169. General Correspondence: This material is filed directly behind the circuit overseers' reports in date order with the most recent at the front of the general correspondence. The *Congregation Application* (S-51), or in its absence the oldest *Report on Circuit Overseer's Visit With Congregation* (S-303), is filed at the back of the general correspondence. If the last circuit overseer's report prior to the elder arrangement in 1972 is available, it should be stamped "DO NOT DESTROY" and retained just in front of the S-51 form. Correspondence regarding an individual accused of child abuse should be marked "DO NOT DESTROY."

170. Reinstatements: Whether recorded on S-77 forms or in letters from judicial committees, correspondence related to reinstatements is filed directly behind the general correspondence and S-51 form in the date order of reinstatement, with the most recent reinstatement in the front of this section. The S-77 form and attached correspondence about those reinstated should be destroyed after five years, unless the Service Desk determines there is a specific reason to retain the file. In such a case, the file would only be retained as long as it is necessary.

171. Disfellowshippings and Disassociations: These are kept at the back of the file. The most recent disfellowshipping record is filed at the very back of the folder. When an individual is reinstated, the date of reinstatement is recorded on the S-77 form, which is then filed with the reinstatements, as noted above.

172. Hold File: Each Service Desk maintains a HOLD FILE for pending items. This file typically contains correspondence on matters for which the deskman has requested further information or comments from circuit overseers or elders. It may be best also to keep in the hold file a complete copy of any material routed to Service Department oversight or to the Branch Committee. Every month the secretary should go through the hold file, checking to see whether a response has been made. If the office has not received the requested information or comments within three months, he should check with the deskman to see whether a reminder letter should be sent. When sending a reminder letter to a body of elders, a courtesy copy is provided to the circuit overseer with a blind PS asking him to make certain that the elders respond promptly.

173. Files for Isolated Pioneers and Publishers: When it is not feasible for an isolated group of publishers to be cared for by a congregation, a file folder for each isolated publisher group that cannot yet be formed into a congregation is made and arranged alphabetically according to the name of the place where the publisher receiving mail for

the group resides. All correspondence to and from the group, as well as reports from the circuit overseer for his visits to the group, is placed in this file. When a group is established as a congregation, the contents of the folder are added to the CONGREGATION FILE. A file folder is also made for ISOLATED PIONEERS. The S-4 forms from isolated pioneers are kept for a year in this folder. These files are kept together and not with the congregation files.

174. Circuit Files: The S-2 forms showing the appointment of assembly overseers and assistant assembly overseers are kept in these files.

175. Branch Correspondence Files: When other branches send correspondence to your branch for forwarding to individuals in the field, they usually include a courtesy copy for your branch file. Such copies are filed in the appropriate folder of the BRANCH CORRESPONDENCE FILES, not in the congregation files. If much mail is received from other branches, it may be helpful to sort the mail into categories, such as Branch Accommodations, Donation Letters, Kingdom Hall Information Requests, and Miscellaneous. The respective retention policy should be followed for each category.

176. Special Pioneer Files: A file folder is made by the Field Ministers Desk secretary for each special pioneer or, if married, for each couple. The files are arranged alphabetically. The special pioneer's current congregation assignment, his *Application for Regular Pioneer Service* (S-205), and the S-208 are a permanent part of the file. Also filed here are the two most recent S-326 forms submitted by the circuit overseer and the file copy of any personal encouragement letters sent by the Field Ministers Desk. (Based on the circuit overseer's comments in the S-326 form received each service year, the Field Ministers Desk will determine if additional correspondence is needed.) General correspondence may be disposed of when the files are weeded according to the branch's document retention policy.—See 6:117.

177. Active and Inactive Circuit Overseer Files: An ***active*** file folder is made for each circuit overseer by the Field Ministers Desk secretary. This folder contains correspondence from the circuit overseer pertaining to his circuit as a whole, including any S-326 forms that were submitted on the circuit overseer and his wife, the file copies of correspondence written to the circuit overseer in connection with these reports, and correspondence regarding his field activity or his personal affairs. When a circuit overseer discontinues the circuit work, the folder is placed in the ***inactive*** file.

178. Active and Inactive Substitute Circuit Overseer Files: An ***active*** file folder is made for each substitute circuit overseer. This folder contains the correspondence regarding his appointment, including the S-324, any S-326 forms, and so forth. When a substitute circuit overseer discontinues the circuit work, the folder is placed in the ***inactive*** file.

179. "Declaration Pledging Faithfulness" Files: If used, a "Declaration Pledging Faithfulness" is filed by the last name of the person on the declaration. A separate list of names of those in the file should be maintained.—See *Correspondence Guidelines,* pp. 74-75.

180. Files for Those Disfellowshipped and Disassociated: A permanent file of those disfellowshipped and disassociated is kept. If S-79a/b cards are used by the branch office, they are filed alphabetically by last name, first name, and middle name and should be stored in a very secure, locked room.

181. Weeding Section Files: Deskmen are responsible for weeding the congregation files for their section. Not to be weeded are any S-2 or S-52 forms. These are to be kept indefinitely in the congregation file. Any correspondence dealing with the transfer of appointed

brothers from one congregation to another should also be kept indefinitely. At least the last five copies of the S-303 forms and supplemental letters are kept. Older S-303 forms marked "DO NOT DESTROY" are also kept. The schedule for file retention is to be followed. A secretary may weed the files if directed to do so by the deskman. However, the deskman must carefully check the items slated for shredding within a short time of their being weeded by the secretary so that nothing of significance is discarded. The secretary should not shred anything from the files without getting the approval of the deskman.

SCHOOL FOR BRANCH COMMITTEE MEMBERS AND THEIR WIVES

182. The Service Committee invites Branch Committee and Country Committee members and their wives to this eight-week course. There is no provision for a husband to attend without his wife. If married, the following requirements must be met by both mates:

- Currently in some form of full-time service.
- Possess a good understanding of English in order to participate in class discussions and fulfill various student assignments to a reasonable degree.
- In good health and able to travel to the United States without assistance or the need for medical care during the school.—Mic. 6:8; Phil. 4:5; *w04* 8/15, p. 24, par. 13.
- No dependents.

183. If the availability or eligibility of a Branch Committee or Country Committee member changes, the branch should update the Persons record in HuB. Until the Service Committee sends out an invitation to a specific class, there is no need for a committee member to submit the *Questionnaire for the School for Branch Committee Members and Their Wives*.—See 7:113.

WATCHTOWER BIBLE SCHOOL OF GILEAD

184. Purpose of the School: The purpose of this 20-week school is to provide intensive training in Bible study and theocratic organization for experienced and well-qualified special full-time servants who have already proved that they are mature Christians. With this additional training, these individuals should be able to do more to stabilize and strengthen the field and branch organization. <u>Students are chosen approximately six months prior to the start of each Gilead class. In March, selections are made for the October class. In September, selections are made for the April class.—See 2:28.</u>

185. Basic Requirements:

- Married couples, single brothers, and single sisters between the ages of 25 and 50. As an exception, Branch Committees may recommend brothers whom they feel are qualified to serve as Branch Committee or Country Committee members, even if they are older than 50.
- All must have been in special full-time service for at least three consecutive years. Married couples must have served the last three years together in special full-time service.
- Candidates must have the potential for strengthening and stabilizing the field or branch organization to a greater degree and must have demonstrated that they enjoy serving their brothers and can help others in a kind way to learn and adhere to Scriptural and theocratic direction.
- They must be exemplary in all aspects of Christian living.
- A brother must be an elder who has been serving for a minimum of two consecutive years.
- Must be able to read, write, and speak English fluently.
- Must be in good health. Those who

have chronic ailments, who have physical or emotional disorders, who require regular visits to a doctor or a chiropractor, who suffer from severe allergies, or who require a special diet should not be recommended for Gilead training.

- Neither past graduates of Gilead nor current members of a Branch or Country committee should be recommended.
- Circuit overseers must have already attended the School for Circuit Overseers and Their Wives.

186. Selecting Candidates: When considering candidates to be recommended for Gilead School training, the Branch Committee should have clearly in mind the current and long-term needs at Bethel and in the field. (See 9:110.) The following points should be considered:

a. Individuals who are recommended must be fluent in English in order to benefit fully from the extensive 20-week course. Has the Branch Committee confirmed that the candidate is truly fluent? Will the candidate's current comprehension of English allow him to make a meaningful contribution to class discussions and to handle his student assignments adequately?

b. In reviewing a candidate's strengths and limitations, spiritual qualities such as humility and submission to theocratic instruction are more important than a person's age, seniority, nationality, or secular education.—1 Sam. 16:6, 7; Acts 16:2; Jas. 3:17; 1 Pet. 3:4.

c. It is the Governing Body's preference that brothers who are being considered for appointment to the Branch or Country committee attend Gilead School. As an exception, a brother who the Branch Committee feels is qualified to serve on the Branch Committee or on a Country Committee may be recommended even if he is somewhat older than 50 years of age.—See 2:28.

d. Which special full-time servants would readily apply themselves to the intensive training at Gilead and, as a result, be spiritually strengthened so as to be of *greater use* to the organization?—Phil. 2:20-22; 1 Tim. 4:15.

e. With Gilead training, which brothers would serve as effective and discerning overseers in key Bethel departments, as deskmen in the Service Department, as field instructors, or as circuit overseers?

f. Since the spirituality of translators is critical to the production of high-quality spiritual food, which translators would benefit the most from an in-depth study of the Bible and organizational matters at Gilead?

g. In the field, which special full-time servants have proved themselves to be outstanding evangelizers, maintaining their joy despite challenging circumstances?

h. Among the single sisters, which ones are excellent teachers in the field, balanced, modest, respectful of authority, sound in mind, and able to get along well with all types of personalities?

i. In lands where the Kingdom work is well-established and where there are many spiritually mature brothers and sisters, the Branch Committee should give consideration to recommending those who could fill needs in *other* lands after Gilead training.

187. Processing Questionnaires: Gilead recommendations are to be submitted to the Service Committee each year during the month of December. In **December,** each branch should submit recommendations for **four married couples and four single persons.** If a person indicates on the questionnaire that he does not have the circumstances to be sent to another country,

he may still be recommended for Gilead training if the Branch Committee firmly believes that the person will make a major contribution to the Kingdom work locally. In the event that a branch does not have any Gilead recommendations, a brief letter of explanation should be sent to the Service Committee.

188. If there are multiple brothers being recommended who the Branch Committee believes are qualified to serve on the Branch Committee or who will qualify within the next two years, recommend the order in which the brothers should be invited. The preferred order should be indicated on each brother's *Gilead Student Recommendations* (G-7) form.

189. Qualified candidates being considered should be provided with (1) a copy of the *Questionnaire to Attend the Watchtower Bible School of Gilead* (G-12), (2) a copy of the G-16 cover letter, and (3) the A-63 letter. To ensure that the Branch Committee has a complete picture of the strengths and limitations of those being considered, a *Personal Qualifications Report* (S-326) should be obtained from the candidate's local body of elders and circuit overseer. If the candidate is serving at Bethel, a report should also be obtained from his department overseer and elder group. If the candidate is a circuit overseer, it would be good to obtain comments from the Service Department on his qualifications and to review the latest *Personal Qualifications Report* on file. Before the Branch Committee reviews the completed G-12 questionnaires, it should confirm that each question has been answered correctly and completely. The Branch Committee should review the G-12 questionnaires and other reports very carefully before making final selections. Each recommendation should be sent electronically to the Service Committee with a very brief covering numbered letter that includes the following attachments:

- *Gilead Student Recommendations* (G-7) form. The branch should provide specific comments on each candidate's qualifications and future potential and how the person would be used after Gilead. A brother can be described as having potential to serve on the Branch Committee if it is determined that he will qualify within the next two years. Gilead recommendations are valid until the following December. Only one recommendations form is needed for a married couple.
- *Questionnaire to Attend the Watchtower Bible School of Gilead* (G-12). In addition to this completed questionnaire, a quality full-length color photo should be included as an electronic file or scanned document. If the candidate has a valid passport, a copy of it should also be included with the G-12. If the candidate does not have a passport, there is no need to obtain one until he has been invited to Gilead.

CHART 6.1

ORGANIZATION OF PERMANENT CONGREGATION FILES

(4) DISFELLOWSHIPPINGS AND DISASSOCIATIONS
S-77 and disfellowshipping reports (Most recent at back of file)

(3) REINSTATEMENTS (Most recent in front)

(2) GENERAL CORRESPONDENCE (Most recent in front)
S-51 OR OLDEST S-303 AND LAST S-303 PRIOR TO
ELDER ARRANGEMENT (Behind the correspondence)

(1) CIRCUIT OVERSEERS' REPORTS
(Most recent in front; red mark in upper right corner on all but most recent)

TEACHING COMMITTEE

1. The Teaching Committee provides instruction that highlights the practical value of the fine spiritual food that we receive from "the faithful and discreet slave." (Matt. 24:45; 1 Tim. 4:16) For a summary of the Teaching Committee's general scope of operation, see **Chart 7.1.**

CONVENTIONS

2. In its annual letter to all branches, the Governing Body sets out the program for the coming year, including information about future conventions and general arrangements for holding regional, international, or special conventions. For more information on how these events should be conducted, see *Convention Organization Guidelines* (CO-1).

3. Special conventions are held every year unless international conventions have been scheduled for that year. Special conventions are generally held in venues that hold up to 20,000, depending on venue availability. This number includes 3,500 to 5,000 foreign delegates, depending on the circumstances of the host branch. Branch-planned activities also take place on the days before and after a special convention. **International conventions** are held approximately every five years. They take place in venues that hold more than 20,000 attendees, including 5,000 or more foreign delegates. Branch-planned activities also take place on the days before and after an international convention. The organization will fund those in foreign service to attend an international convention of their choice.

4. Special full-time servants who are **confirmed as delegates** to an international or special convention may receive time away in addition to the usual time away or hour credits granted to attend one annual regional convention. The two provisions of time away are different and cannot be combined to attend only one event. Bethel family members, circuit overseers and their wives, field instructors and their wives, Assembly Hall servants, construction servants, construction volunteers, and Bible school facility servants who are confirmed as delegates will be granted one and a half days of time away to attend all program sessions. Special pioneers, temporary special pioneers, and field missionaries who are confirmed as delegates will receive a five-hour credit for each day of the special or international convention.

5. Convention programs address concerns from Branch Committees regarding specific needs in their part of the field. If a Branch Committee desires to adjust a program because of local needs, it should write the Teaching Committee for direction before proceeding. An abbreviated two-day regional convention program is sent to all branches, as this may be helpful to smaller language groups and territories. In the rare instance when it is necessary to hold a one-day convention, the Branch Committee should select which key parts to present from the two-day program.

6. Conventions should be practical and in good taste and should prove to be a spiritual blessing to those in attendance. These events should be held at a time of year when the majority of the brothers assigned will be able to attend. An annual report on the baptism and attendance figures for the convention series should be submitted via HuB soon after the last convention in the branch territory is held. The report should include concise, meaningful comments on

the effectiveness of the program and on how it was received locally.

7. Locations: When international or special conventions are arranged, one of the larger cities in the country would normally be selected. Regional conventions should be held in cities that can accommodate the anticipated attendance. In countries where restrictions make it impossible to hold regional conventions (and circuit assemblies), arrangements may be made to present abbreviated programs at Kingdom Halls or at other appropriate locations. Arrangements may be made for congregations to attend a convention in a country under the oversight of another branch office when a congregation is part of a circuit that spans branch territories or when there are other practical reasons. In such cases, the two branch offices involved may work out a mutually acceptable arrangement without seeking approval from the Teaching Committee.

8. Foreign-Language Sessions: A circuit overseer may recommend to the branch office that a foreign-language session be held in conjunction with a regional convention, for a target language, provided that: (1) a sufficient number of publishers and interested ones will be in attendance and (2) either qualified speakers or video recordings are available. This request should be submitted by mid-January, at least one year in advance of the scheduled event. It should include how many publishers and interested ones would benefit from this arrangement, how many qualified brothers would be available to give talks, how many parts each speaker could handle, and how many parts would be presented using video recordings. The circuit overseer should recommend a qualified brother who would serve as program overseer for the foreign-language session. He would work under the direction of the Convention Committee and in harmony with *Convention Organization Guidelines* (CO-1). If the branch office agrees with the recommendation, it would appoint the foreign-language program overseer. Based on the ratings received from the field, the branch office will assign the speakers for all foreign-language sessions or will specify which talks should be presented using video recordings. If recordings are not available, as an exception, the Branch Committee may approve simultaneous interpretation into a foreign language for some or all of the parts of the program. A qualified brother should oversee the arrangements for simultaneous interpretation, under the oversight of the convention chairman. If approval is given to hold a foreign-language session concurrent with a regional convention program on the same premises where a member of the Governing Body, a helper to a Governing Body committee, or a Branch Committee member is assigned to share on the program in the primary language, such talks should be simultaneously interpreted for the benefit of the foreign-language session. If qualified interpreters are not available, those talks will be assigned to local brothers or played from a video recording in the foreign language of the session.—See 7:29-30, 76-79.

9. Recordings: Each January, translating branches should post the schedule on PPD for uploading a video recording of the regional convention program to JW Stream. The video recording should be of one of the first convention programs in the branch territory, since this recording will be used by other branches that have relatively few qualified speakers in the target language. If a translating branch is scheduled to hold its convention much later in the service year, then a branch holding an earlier convention in the target language may make a recording that can be distributed locally. The recording should be made available, perhaps by means of JW Stream, for those who are unable to attend their assigned convention. If a publisher is assigned to a convention (or an assembly) along with his congregation but lacks comprehension in the language of the

convention, the elders may offer him recordings of the program in his mother tongue so that he can fully benefit from the spiritual food. Of course, learners should continue to attend the assigned convention with their congregation so as to benefit from association with fellow believers.—See 7:46.

10. Expenses: The branch will cover the expenses involved in holding conventions in its territory and will accept contributions from those in attendance. These expenses should be included in the annual budget submitted to the Treasurer's Office and the Publishing Committee. Well-organized conventions are a real stimulus to the brothers and an encouragement to interested people. If the convention runs smoothly because of good organization and loving oversight, the brothers will generally support it well. It is appropriate to remind the brothers that it is a privilege to support the convention and the worldwide work monetarily.—Luke 16:9-13; 2 Cor., chaps. 8-9.

11. Attendees are encouraged to bring their own food and beverages. If because of local circumstances a branch finds it necessary to provide some basic food items or a beverage at regional conventions or circuit assemblies, a request should be sent to the Teaching Committee clearly explaining why this is needed and how the expenses will be covered. The Teaching and Publishing committees will consider the request.

12. Releasing Newly Translated Publications: When an approved translation of a publication that was not released simultaneously with the English edition is completed, the Branch Committee will need to determine how best to release the item. If the publication will not be available when regional conventions are held, it will usually be released by means of a general letter to the congregations. The release could also be announced at a special meeting held in connection with a branch visit or a shepherding visit. There is no provision for releasing a newly translated publication at a circuit assembly.

13. If a newly translated publication will be available by the time of the local regional convention(s), the Branch Committee may write the Teaching Committee, recommending that the item be released at the convention. This should be recommended only for new publications in the primary language(s) of the branch territory. Along with their recommendation, the Branch Committee should supply the title and language of the publication and indicate at what point during the program they recommend making the announcement. Usually, such releases should be announced during the final talk of the convention. However, for some items, such as songbooks or the Bible, the release announcement would likely be made at the end of the first morning session so that the brothers could begin using them right away. With the exception of Bible releases, there is no physical distribution of releases at conventions.

14. If it is known that a newly translated publication will be ready for distribution shortly after the local regional conventions, a release announcement is usually made during the final talk on the program, stating when the item will be available for request through the congregations. The wording for such brief announcements should follow the pattern used on past convention talk outlines or manuscripts.

15. If regional conventions of the same language will be held in various countries, the release announcement for a new or a revised edition of the *New World Translation* should be made first at a regional convention in the country overseeing that language. However, for any other translated publication, its release may be announced at the first convention of the season, regardless of the country, as long as the item is available in the language of the convention. Good communication and cooperation between the branches involved is encouraged.

16. Releasing the *New World Translation*: Generally, Governing Body members will only release "revised" editions of the entire *New World Translation*. However, if the *New World Translation* will be released in a new language at a regional convention and you have been informed that a member of the Governing Body will be in the region and may be in a position to attend the convention, you may submit a request to have him release the Bible. In conjunction with any *New World Translation* release by a member of the Governing Body, you should answer the following questions: (1) What is the estimated timetable for printing and shipping? (2) What are the scheduled dates for the first regional convention in that language? (3) In what city will the event be held, and what will be the venue? (4) What is the estimated attendance? (5) Will other locations be tied in with the main venue for the talks of the Governing Body member? (6) What transportation arrangements would need to be made to get to the convention city? Is travel safe? (7) Where will the Governing Body member be accommodated? (8) Are you aware of any local regulations that would impede the participation of a member of the Governing Body on the program? (9) If so, do you foresee the possibility of requesting an exemption from the local authorities?

17. Special Meeting to Release the *New World Translation*: Please note that if the Bible is ready for release at a time other than your convention season, a special program may be organized. If this will be the release of a "revised" edition of the complete Bible, it may be requested that a Governing Body member handle the release. If it is the release of a new language edition, a Branch Committee member could handle the release at such a special meeting unless a member of the Governing Body will be in the area and is willing and able to release the new Bible. Such an event may be scheduled as soon as printed copies of the new Bible are available for distribution. In this way, a branch would have two options: (1) Release an edition of the *New World Translation* in conjunction with a regional convention whenever that is practical or (2) hold a special event. When a special event is arranged, a large venue may be rented from which the program will originate. The program may be video streamed to Assembly Halls and Kingdom Halls within the branch territory so that as many publishers as possible can benefit. If the language of the release is also the primary language of a country outside the branch territory where the program is being held, arrangements may be made for Assembly Halls and Kingdom Halls in those areas to be tied in as well. The video stream could be delayed as needed for the benefit of locations in time zones to the west of the originating venue. In this way, many publishers fluent in the language of the release will hear the news simultaneously. For details on the program format, see **Chart 7.2.**

18. Convention Committee: The branch office should appoint a Convention Committee made up of the Convention Committee coordinator, the program overseer, and the rooming overseer. These elders should be good organizers and have sufficient time to care for the assignment. A circuit overseer may be assigned if necessary. It is essential that these brothers be spiritual men who fully manifest the fruitage of the spirit, even under pressure. The Convention Committee should be alert, capable of dealing with officials and other business concerns. In addition to providing oversight <u>of</u> the overall convention operation, the Convention Committee assigns all other department heads.

19. The committee members should be well-respected by the publishers and exhibit good teaching ability. If a brother appointed to a Convention Committee is rated as an average speaker, he should be used on the program in harmony with his speaking ability. If a brother is recommended to serve on a Convention

Committee because of outstanding spiritual and organizational qualifications but is not recommended to give a talk on the program because of his limitations as a speaker, the Branch Committee will need to think carefully about whether to appoint him. If he is appointed, perhaps he could be assigned to serve as a session chairman or to offer one of the prayers.

20. Accident Prevention and Security: Safety is a priority and must be taken seriously. Give careful attention to the guidelines outlined in *Convention Organization Guidelines* (CO-1) for safety matters and for securing money, audio/video equipment, and other valuables.

21. Regional Convention Assignments for Branch Committee Members: Branch Committee members should attend at least one regional convention of their selection at their own expense or through private funding. As with all Bethel family members, a day and a half of time away from work will be granted to Branch Committee members and their wives in connection with only one yearly regional convention of their choice.

22. In larger branches, Branch Committee members may **attend two additional conventions.** These conventions are assigned by the branch. For these two assignments, convention time and necessary travel time will be granted to the brothers and their wives. Convention funds should not be used to defray the Branch Committee member's travel costs. If local private funds are not offered to cover the related travel expenses incurred from the two additional conventions attended by the Branch Committee member and his wife if she accompanies him, the expenses may be reimbursed by the organization. A Branch Committee member is not obligated to take two additional branch assigned conventions if he has been invited to attend additional conventions and is using private funds to care for his transportation costs.—See 9:88.

23. If it is practical for a Branch Committee member to use a branch vehicle in order to attend any of the additional conventions to which he is assigned, the fuel charge would be noted as an organizational expense. Such factors as the distance to be traveled and the length of time a brother would be away from his Bethel assignment would need to be weighed to determine whether it would be practical to use a branch vehicle. If the Branch Committee member is unable to drive, a Bethel driver may be assigned to assist him. If so, the driver would be granted the necessary time away from work.

24. At times, because of location or other circumstances, a number of regional conventions might not be visited by a Branch Committee member or another responsible Bethel representative. When that is the case, the talks given by a Branch Committee member could be streamed or played from a video recording to such regional conventions, as long as the technology is available. This provision would allow the audiences at those locations to have some exposure to a Branch Committee member.

25. Speakers Attending a Convention in Another Country: At times Bethel speakers, missionaries, and circuit overseers make personal plans to attend a regional convention outside of their branch territory. If a qualified speaker serving in one of these forms of special full-time service makes known that he will be attending a regional convention in another country, using his personal time away and private travel funds, his speaker's ratings may be forwarded to that branch office. (It is not necessary to survey brothers in your branch territory to find out if they will be attending conventions in other lands.) The branch office in the country that he will be visiting may assign him a part on the program in harmony with his qualifications or interview him during one of the parts if there is a need. However, a branch need not feel obligated

to include such a visiting speaker on the program. (See 6:90-91.) There is no arrangement for foreign delegates attending international or special conventions to give talks on the program in the primary language of the convention. However, if there are foreign-language sessions at such a convention and there are not enough qualified local speakers fluent in one of those languages, it may be that a qualified visiting delegate fluent in the language could be included on the foreign-language program. Foreign delegates in special full-time service, such as missionaries, can be used in an interview if the part calls for it. The interview should be rehearsed well in advance.

26. Media Services for Regional and Circuit Events: Each year an updated package containing timely guidelines is made available to all branches via the Materials Distribution System (MDS).

CIRCUIT ASSEMBLIES

27. The Teaching Committee provides programs and outlines for two **circuit assemblies** each year. These events are to be conducted in accord with *Circuit Organization Guidelines* (S-330). Taking into account the recommendations of the circuit overseers, the Branch Committee will arrange to hold two one-day circuit assemblies a year for each circuit or section of a circuit. Normally, a branch representative will be sent to serve one of the events (*CA-br*) as the visiting speaker. A circuit overseer will handle the main talk(s) for the other assembly (*CA-co*). Where practical, the Branch Committee may assign speakers from the branch to serve circuit assemblies in other countries under its oversight, following the guidelines given in 7:33-34. Only circuit overseers or regular members of the Bethel family (BBR) who are currently appointed as branch representatives at circuit assemblies may be used for these assignments. (See 7:89 for guidelines on these appointments.) Translating branches should make arrangements to upload recordings of both circuit assemblies to JW Stream early in the service year, if possible. This recording can be used by other branches that have few qualified speakers in the target language. It can also be made available for those who are unable to attend their assigned assembly or who have limited comprehension of the language of the assembly to which they are assigned. An annual report on the baptism and attendance figures for the assembly series should be submitted via HuB shortly after the last assembly is held in the branch territory. The report should include concise, meaningful comments on the effectiveness of the program.

28. If it is felt that the published *CA-br* program should be adjusted for a certain locality, a proposal should be sent to the Teaching Committee for approval. In countries with only one circuit or where publishers are very poor and cannot afford to travel to three events in a year, the Branch Committee could consider any of the following optional arrangements: (1) obtain a video recording of an earlier *CA-br* program in the language of the circuit for showing at the Kingdom Hall(s) where the affected publishers meet, (2) merge the two yearly events for the affected circuit into one weekend, or (3) not hold the *CA-br* program. If circuits in a large city cannot make separate assembly arrangements because of local circumstances, then, as an exception, it is permissible for two or, at most, three circuits to have a combined assembly. The circuit overseer(s) should call the branch office to discuss which date should be used for the combined assembly and which parts each circuit overseer will present. The circuit overseers will decide who will handle the program parts that are to be given by local brothers and who will care for the various assembly departments.

29. Foreign-Language Circuit Assemblies: If a circuit overseer for a foreign-language field feels that an assembly would be well-supported and a pro-

gram could be presented using qualified speakers, interpreters, or video recordings, he should submit his recommendation to the branch office for approval. This request should be sent well in advance of the scheduled event, and it should answer the following questions: How many publishers and interested people would benefit from this program? How many elders qualify to give talks or interpret the program? How many parts could the appointed brothers present? How many parts would be presented using video recordings? Are the video recordings available from the translating branch? How many other publishers qualify to interpret the program? After determining that an assembly can be organized by appointed men and that it will be well-supported, the Branch Committee may grant approval to hold the assembly.—See 7:46.

30. Foreign-language circuit assemblies should aim to present a program similar to the program of the primary language, using qualified speakers to care for all parts locally. If this is not possible, sessions may be played from video recordings in the target language. Interspersing live talks by fluent speakers with video recordings improves the quality of the teaching and holds the attention of the audience. The assembly organization should function according to the usual arrangements, with the following provisions: Prayers should be given locally unless the program is being streamed live. The baptism could be held locally after listening to the recorded baptism talk, or the candidates could join with another language group for water immersion. When a pregroup, group, or congregation views a recording of a circuit assembly, the circuit overseer can determine how best to handle the *Watchtower* summary, based on the local circumstances. He has the option (1) to pause the recorded program so that a local elder can give a 30-minute summary talk, (2) to assign a local elder to conduct a 30-minute abbreviated *Watchtower* Study, or (3) to remind the publishers to study the current week's article on their own.—See 7:8, 45.

31. As an exception, assemblies may be interpreted simultaneously if video recordings are not available. They would be held concurrently with the program in the primary language of the event. The sessions are usually held in a separate room or area of the venue and are organized so that they will not distract the audience attending the main program. When simultaneous interpretation is approved for circuit assemblies, a qualified brother should oversee the arrangement, under the direction of the assembly overseer. If possible, the brother selected should know the foreign language. The circuit overseer should meet with this brother to decide on such matters as a practical seating location for those listening to the interpretation, one with sufficient lighting and good sound. The brother overseeing the interpretation should schedule the assignments well in advance. If at all possible, qualified brothers, rather than sisters, should be used for the principal talks, particularly those of the circuit overseer or the representative from the branch. When qualified sisters must be used as interpreters, they should be referred to the published direction given on this matter. (*w09* 11/15 pp. 12-13) If a separate room or area of the venue is not available and the foreign-language attendees will be sitting in the main auditorium, the interpreted program could be broadcast over an FM transmitter to small FM receivers used with earphones.—See 7:76.

32. Travel Expenses Associated With Circuit Assembly (*CA-br*) Assignments: The circuit should cover the transportation expenses of the visiting speaker and his wife even if he uses a branch vehicle to travel to his assignment. The branch is authorized to fund or supplement any financial shortfall for circuits unable to cover these travel expenses. Therefore, even if the circuit cannot reimburse his travel expenses, a branch representative could be sent

to the circuit each year, provided that there are a sufficient number of branch representatives and the travel costs are not exorbitant for the number of attendees. If the branch must initially pay the travel expenses of the visiting speaker and his wife, the insolvent circuit still may be able to contribute "something" to assist. (1 Cor. 16:1, 2) As an option, Branch Committee or Country Committee members could serve such circuits in conjunction with their annual visits to missionaries or remote translation offices.

33. Time Away for Circuit Assembly (*CA-br*) Assignments: Generally, Bethel speakers would need no more than a total of two days to travel to and from most circuit assembly (*CA-br*) assignments. (For these assignments, wives would also be granted the same time away from work as their husbands.) Assignments closer to Bethel may require little or no time away. In branches overseeing territories that span many time zones or in lands where travel is very difficult, more than a day's time might be needed for a speaker to reach his assignment. In such rare cases, the branch representative should make a reasonable determination of the amount of travel time needed, considering such local circumstances as the reliability of the transportation, the schedules, and the travel costs. Occasionally, a brother from Bethel might be assigned to serve a circuit assembly (*CA-br*) in a remote area if he will be able to reach the assembly either en route to or returning from another distant assignment, such as a visit to a remote translation office. Also, if a brother will be taking personal time away in a distant part of the branch territory, some thought might be given to having him care for a circuit assembly (*CA-br*) being held in the vicinity.

34. If the circuit assembly (*CA-br*) is scheduled for a Sunday only and reaching the site will not require a significant amount of travel time, the brother would usually travel on Saturday as long as suitable transportation is available and travel costs would not be much higher than if he traveled on Friday. Typically, he would travel back to Bethel on Monday. When the event is scheduled for a Saturday only, the speaker would normally leave from Bethel on Friday so as to reach his accommodations for that evening at a reasonable time. Likely, he will return to Bethel on Sunday, providing circumstances allow for a reasonable itinerary that day. If it is normally possible to keep to the aforementioned travel schedule but a speaker opts to leave earlier or return later, he is expected to use personal time away from Bethel.

35. If the above guidelines do not answer questions that could arise regarding this subject, the Branch Committee should feel free to contact the Teaching Committee, explaining what is involved in a particular situation.—See 6:92.

CONGREGATION MEETINGS

36. Midweek Meeting: Unless there are extreme extenuating circumstances, congregations worldwide hold one midweek meeting sometime between Monday and Friday. Detailed instructions for the midweek meeting are set out in *Instructions for Our Christian Life and Ministry Meeting* (S-38). This meeting features the ***Life and Ministry Meeting Workbook* (*mwb*)** and is formatted as follows: It begins with song, prayer, and opening comments followed by Treasures From God's Word, Apply Yourself to the Field Ministry, and Living as Christians, which includes a 30-minute consideration of the Congregation Bible Study. The entire meeting lasts one hour and 45 minutes, including the closing song and prayer.

- **Treasures From God's Word** will usually follow the global schedule for Bible reading to help the brotherhood be "united in the same mind and in the same line of thought." (1 Cor. 1:10) If the Bible or the references are not available in the language of the congrega-

tion, publishers may use another language to prepare for this part of the meeting. For some languages, translating branches may translate Bible citations and publication references and provide these in the document **References for *Life and Ministry Meeting Workbook* (*mwbr*)**. The *mwbr* document may be distributed electronically to congregations in the branch territory, if desired. Otherwise, if a publication cited in the *Life and Ministry Meeting Workbook* is not yet available in a particular language, branches may select alternate source material, using a current publication that is available in the local language. Similarly, if the cited reference material for a question in the ***Life and Ministry Meeting Answer Sheet* (*lma*)** is not available in the target language, a new question and answer may be formulated, based on the reference material available in that language, without having to submit the revised text to the Teaching Committee for approval.

- **Apply Yourself to the Field Ministry** will feature three sample conversation videos—the initial call, the first return visit, and the second return visit. The front page of the workbook will contain brief outlines of the sample conversations that will match the sample conversation videos. If a **sample conversation is not effective** in a certain language, it may be adjusted by the translating branch as long as the new conversation will be effective for publishers using that language around the world. If it is not possible to adjust the sample conversation video, it may still be played and discussed as an option to the adjusted written sample conversation, provided this would be helpful to the field. Apply Yourself to the Field Ministry will have **student assignments** as outlined in the meeting workbook. (The Bible reading at the end of Treasures From God's Word is considered a student assignment.) Generally, the branches should not adjust this program. The primary purpose of these assignments is to help publishers develop greater skill in the ministry. Students should base the initial call and return visit assignments on the sample conversations. They may decide whether or not to introduce a publication or video from our Teaching Toolbox.

- **Living as Christians** includes the Congregation Bible Study and one or two parts practical for Christian living. Some languages will consider a different publication for the Congregation Bible Study, and the schedule in the workbook should reflect this. The other meeting parts in this section may be modified by the Branch Committee to be more effective for a particular language field. If there is a need in the branch territory, rather than preparing substitute material for the workbook, the Branch Committee may prepare a letter to the elders, giving direction for the subject to be discussed during an upcoming local needs part. If **videos** featured on the midweek meeting need to be translated, branches may proceed with translating them into the target language without checking with the Teaching Committee. If regions of the branch territory do not have the ability to view videos, the Branch Committee may need to provide them with alternate material and direction, perhaps by means of a letter.

37. Weekend Meeting: After opening with song and prayer, a 30-minute Bible discourse is presented from one of the approved outlines on the list *Public Talk Titles* (S-99) or as otherwise provided by the organization for special occasions, such as the circuit overseer's visit. Normally, following the Bible discourse and after an intermediate song, the scheduled *Watchtower*

Study article is reviewed by the congregation as a question-and-answer session lasting one hour. The discussion includes the reading of all the paragraphs and all the scriptures marked "read" as well as a brief consideration of the review box. Paragraph reading should be uninterrupted. The "read" scriptures would normally be read after the paragraph reading and prior to considering the portion of the paragraph in which they are located. The scriptures marked "read" should not be read before the reading of the paragraph unless the scripture is cited at the very beginning of the paragraph, such as in a verse-by-verse discussion. The weekend meeting that features the public Bible discourse and *Watchtower* Study should not be combined with the midweek meeting except in extreme circumstances.

38. Visit of the Circuit Overseer: The above-mentioned formats vary only during the visit of the circuit overseer. On such weeks, the *Watchtower* Study is abbreviated to 30 minutes and paragraph reading is suspended so that the circuit overseer can give a final 30-minute service talk. During the midweek meeting, the Congregation Bible Study is replaced with a 30-minute service talk by the circuit overseer. (*tg* 4:10) Family heads should consider the assigned Congregation Bible Study material during family worship. When several congregations meet in one Kingdom Hall, those not being visited will adjust meeting times as needed for that week. Any schedule of meeting times that involves rotation is worked out through the elders in a spirit of mutual concern and brotherly love.—Phil. 2: 2-4; 1 Pet. 3:8.

39. Audio and video transmissions or recordings of our regular congregation meetings may be made for those unable to attend physically because of illness or other circumstances. (Helpful comments appear on MDS regarding the technical aspects of these provisions.) Congregation meetings should not be made available to a wide audience on the Internet. Neither should recordings of congregation meetings be distributed indiscriminately. However, it is not necessary to monitor who has access to congregation meetings. Care should be exercised that conferencing systems and recordings do not become a convenient substitute for attending meetings in person. If congregations have not yet made arrangements to record congregation meetings for the benefit of the elderly, infirm, and those who are otherwise unable to attend, the elders may provide them with access to recordings in the target language on JW Stream. Viewing the meetings on JW Stream allows those unable to attend an opportunity to view any videos presented. In order to reduce the load on congregations with very few brothers qualified to handle meeting parts, the circuit overseer may give approval for groups and small congregations to view recorded meetings or portions of meetings even if the congregation holds meetings in one of the primary languages of the country.

40. Visual Aids: Unless specifically directed by the organization, no video footage should be used in conjunction with congregation meetings, assemblies, or conventions. Brothers who present talks at congregation meetings may display still images on-screen as visual aids if the necessary equipment is available at the Kingdom Hall. Still images are not to be used by speakers at assemblies and conventions, because these programs are specifically prepared by the Teaching Committee and the images could be misconstrued as being authorized by the organization. Sign-language meetings, assemblies, and conventions may continue to make judicious use of video footage and still images as a visual teaching aid for the special needs of deaf audiences.—See 7:93.

Meetings in Foreign Languages

41. Foreign-Language Groups: When there are only a few publishers working a foreign-language field, a group can be

formed under the supervision of a host congregation. (*km* 11/09 p. 5 par. 10; *tg* chap. 15) Such foreign-language groups may hold their Congregation Bible Study in a separate room at the Kingdom Hall at the same time as the midweek meeting of the host congregation. In cases of severe space constraints, the group may hold this 30-minute meeting just prior to the host congregation's midweek meeting. If this is not possible, a less preferred option would be to have the group meet just before or after the host congregation's weekend meeting. A foreign-language group that has grown in size may need to be transferred to another host congregation that meets in a Kingdom Hall with a larger auxiliary room.

42. Newly Formed Congregations: If a group is making good progress, has responsible ones taking the lead, and has reasonable prospects for further growth, consideration may be given to forming a congregation. (*tg* chap. 12) Meetings should be conducted in the language of the congregation (or group) even if only a few publications are available. For example, the Congregation Bible Study may be conducted using just the first few publications on the translation priority list. Understandably, the schedule and the content for this part of the Life and Ministry Meeting would differ from those of the major languages. If different publications are needed, the *Alternate Material for the Congregation Bible Study* form found on MDS along with a proposed study schedule in English should be submitted to the Teaching Committee for approval.

43. In the event that no responsible brothers in the congregation are available to conduct the meeting on a particular day and video recordings are not accessible, an interpreter could be used so that most would be able to understand the comments of the assigned conductor or public speaker for that occasion. (See 7:76.) This would harmonize with the precedent found in 1 Corinthians chapter 14. Also, it should be noted that many languages have a suitable vernacular Bible translation or at least a portion of it. The brothers should be encouraged to use these Bibles at their meetings and in the field ministry.

44. When no publications are available in a certain language, meetings could be conducted using our publications in another language as long as most in the congregation or group are able to follow along. For example, an indigenous group may also understand a major language in which publications are readily available. However, all talks, prayers, question-and-answer sessions, and meetings should be conducted in the language of the group. As mentioned above, if the assigned conductor does not speak the language of the group, a qualified interpreter may assist him. Also, when a group is started, it may be possible for the brother assigned as reader for the Congregation Bible Study or the *Watchtower* Study to make a personal translation of the material under discussion, although this is not ideal. Once meetings are held regularly in the language of the group and the formation of a congregation is imminent, the Branch Committee should contact the Writing Committee, outlining the needs of the congregation and providing the names of any baptized Witnesses who could be used as translators.—See 8:13.

45. Video Streaming and Recordings: Conducting congregation meetings locally is preferable. However, if such is not yet possible and the congregations obtain the necessary equipment, a pregroup, group, or small congregation may request permission from the circuit overseer to view recordings of the meetings of a congregation in the target language. Under the direction of the Branch Committee, the circuit overseer approves which pregroups, groups, or small congregations in his circuit will view recordings of another congregation approved to stream meetings in

the target language and to what extent. The circuit overseer must consider all of the factors surrounding the request in deciding whether to give approval for such an arrangement or not. Access to these recordings in the target language is available on JW Stream. Interspersing talks by fluent speakers with video streaming or recordings, whenever possible, raises the quality of the teaching and holds the attention of the audience. Prayers must be given locally unless the program is being streamed live.—See 7:30.

46. **Translating branches** should provide high-quality video footage of meetings (along with conventions and assemblies, including the annual pioneer meeting in conjunction with the circuit assembly) in harmony with the latest guidelines posted on MDS and PPD. In order to benefit congregations and groups worldwide, each translating branch should select a qualified elder, such as a circuit overseer or a Bethelite, to deliver the Memorial and the special talk in the target language. Branches should finalize the arrangements for posting a new Memorial and special talk to JW Stream by January of each calendar year so that congregations and groups that will use the recordings can be notified well in advance by the local branch office. These programs should be posted about one month before the scheduled date of the event. Besides removing prayers, the Memorial recordings should exclude the section of the talk subtitled "Observing the Memorial of Christ's Death Today."—See 7:9, 29.

DEDICATION PROGRAMS

Branch Dedications

47. Dedication programs are special occasions of great spiritual encouragement for Jehovah's people. These programs are held in connection with newly acquired or newly built facilities that are fully owned by the organization. Months in advance of a branch dedication, an overview of the plans, including details about the program content, rooming for guests, feeding, and so forth, should be sent to the Teaching Committee for final review and approval. If an exception to the following guidelines is necessary, the Branch Committee should contact the Teaching Committee before proceeding.

48. If a four-page printed program is planned, the branch should submit the recommended text and a PDF of the proposed design directly to the Writing Committee. The text in the program sample will be reviewed and approved by the Teaching Committee, while the actual design of the program will be reviewed and approved by the Writing Committee.

49. Day and Time for Program: If possible, a branch dedication program should be held on a Saturday. A program approximately three hours in length should be arranged. If one or more talks need to be interpreted, the program may take another 30-40 minutes. The format may be adjusted to fit local circumstances. **[See Chart 7.2.]**

50. The chairman will give the opening words of welcome. Then for about **20 minutes,** a member of the Branch Committee should relate the history of the Kingdom work in that country, followed by how Jehovah opened up the way for a new branch to be constructed. If there are longtime missionaries present, approximately **eight minutes** can be dedicated to interview them. They may comment on their share in the early development of the work and relate any personal experiences involved. Then **30-40 minutes** should be used to discuss the construction project itself. A member of the Branch Committee who was involved with the project is usually assigned this part. It could be developed as a discussion by three brothers, two of whom would be involved with oversight of construction organization. It may include a few interviews with key workers on the project. These interviews could highlight problems that were overcome, relate any

outstanding experiences that took place in obtaining equipment and accomplishing the work, or indicate how a witness was given to the community. This discussion could conclude by referring to the fine cooperation of the local brothers and the way Jehovah blessed the activity.

51. If there are a few Branch Committee members present from nearby branches, a representative from each may use from **four to six minutes** to relate outstanding experiences and reports about the progress of the work in those countries. This segment could be about **20 minutes** in length. It would be followed by song, announcements, and the reading of any greetings, all of which should take no longer than **15 minutes.**

52. Dedication Talk: If a member of the Governing Body is assigned to attend the dedication, he will give the dedication talk. This discourse is usually about an hour in length, but if interpreted, it may take 90 minutes or more. The Governing Body member will usually give the dedication prayer.

53. Invitations and Seating: The program will generally originate from the branch's main auditorium. Overflow seating may be set up in a Kingdom Hall or an Assembly Hall on the property of the branch being dedicated. Extra chairs may also be set up in dining rooms and in other locations on the premises. The number invited will depend on the size of the facilities, the number in the Bethel family, the size of the engineering and construction staff, and the number of visitors from other branches. In some branches, those in the field who have served faithfully in the truth for 40 or more years have been included. No other venue will be rented unless there are exceptional circumstances. If this is the case, write to the Teaching Committee, explaining the details and requesting that an exception be made.

54. The dedication program, a tour of the facility, and association with the Bethel family and others can encourage visitors to continue doing Jehovah's will. However, there is no need to arrange for a family day or family night program. These events for the Bethel family should be scheduled at another time, exclusively for the Bethel family and any approved guests. Entertainment programs for visitors require many hours of rehearsal and therefore should not be approved for presentation. By keeping the arrangements simple and on a high spiritual level, such occasions will be delightful and beneficial for all.

55. Printed Invitations: Some branches have printed badge cards for attendees, similar in size to the badge cards used at regional conventions. This helps to ensure that only those invited will be permitted entry. This can also be done for the special program on Sunday if seating is limited.

56. Food Arrangements: If Saturday morning is devoted to tours, there could be a light buffet meal at noon or light packed lunches for the dedication visitors. The dedication program could begin at 1:30 p.m. or 2:00 p.m. A light buffet meal in the evening would be appropriate for the Bethel family, the engineering and construction staff, and any overnight guests staying at the branch. However, there should be no arrangement for feeding everyone who attends the dedication program. If there are questions about this, please write to the Teaching Committee before plans are finalized.

57. Special Meeting on Sunday: If practical, a special program may be held on Sunday at a larger hall or stadium. As an alternative, the program could be held at the branch and video streamed to Kingdom Halls throughout the country if such technology is already in place. The program could begin at 9:30 a.m. or 10:00 a.m. The format for this special meeting may be as follows: After an introductory song and prayer, the chairman will extend a warm

welcome to the audience and make a few encouraging comments. Then he will introduce a 30-minute summary talk of the *Watchtower* Study for that week. Afterward, a 20-minute review of the dedication program that was held on the preceding day may be presented as a discussion between two Branch Committee members. Next, Branch Committee members or representatives from other branches may present four or five reports, as they did the day before. However, since those who attended the dedication will also be in attendance at this meeting, it would be best if different reports were given than the ones presented at the dedication program the day before. This segment could last up to 30 minutes, depending on whether interpretation is needed. After another song, announcements can be made along with the reading of any greetings. Then the guest speaker will give a one-hour service talk. The content of this talk will be different from that of his dedication talk on Saturday. If interpreted, this talk may take 90 minutes or more. (See 7:76.) The special meeting would end with a closing song and prayer. **[See Chart 7.2.]**

Assembly Hall Dedications

58. When a new Assembly Hall is built or an existing facility has undergone extensive renovation resulting in a significant change of its floor plan and overall appearance, a dedication program would be in order. Generally, there would be only one guest speaker assigned to an Assembly Hall dedication. Organization funds may be used to cover the travel expenses of only one Branch Committee member and his wife. Also, only one Branch Committee member should share in the dedication program. When the dedication speaker is a member of the Governing Body, the program should be held on a Saturday. In this case, one Branch Committee member may be assigned to present a report on the advancement of the Kingdom work in the country, while focusing on the progress of the work in the area of the Assembly Hall. (See 7:60.) As described below, an additional special program should be arranged for Sunday of the same weekend if a Governing Body member is present for the dedication weekend. During that program, the same Branch Committee member may be assigned to present a 30-minute summary talk of the *Watchtower* Study for that week or an additional report on the work in the local branch territory. Other Branch Committee members may attend both programs if they wish, but they would not be assigned a part and their travel expenses should be covered by private funds. Please note that a Governing Body member would not normally be assigned to visit the branch and conduct morning worship in conjunction with the dedication of an Assembly Hall unless the facility is ***very close*** to Bethel. Any exceptions would need to be approved by the Teaching Committee.

59. The dedication program may be video streamed, if possible, to the Kingdom Halls of the congregations that will make use of the Assembly Hall. If video streaming is not possible, only those who can be accommodated in the Assembly Hall would be invited to the dedication program on Saturday. (If that is the case, to make it possible for more brothers to attend, the Governing Body member may agree to give his dedication talk again during a second program that would be presented later on Saturday, but this decision is left to the Governing Body member.) The Branch Committee determines who will be invited.—See 7:66.

60. Saturday Program Format: The dedication program need not be longer than two and a half hours. A brief history of the progress of the Kingdom work in the area may be presented, possibly including an interview of one or two longtime Witnesses. Experiences and comments by those being interviewed should be to the point. Participants should emphasize, not so much how the building was constructed, but

how Jehovah blessed the work and the effect the project has had on the community and on the brothers.—Acts 14:27; see 7:58.

61. A video presentation or slide show should be no more than 15 minutes in length. Just a few of the main construction phases should be featured. The presentation should be dignified and the content in good taste, forasmuch as the program is an occasion to praise Jehovah for his blessing on the project.

62. The dedication talk may be up to one hour in length. If interpreted into another language, it will be somewhat longer.

63. The Assembly Hall is to be dedicated only once, by means of a prayer. When it is necessary to schedule a second program later in the day or on the next day, the speaker will explain that the building was dedicated at the preceding program.

64. Program participants should be exemplary Jehovah's Witnesses. There is no provision for government officials or others to address the audience on any occasion, just as is the case at any theocratic meeting. If an official wishes to make a brief speech or offer expressions of appreciation at a dedication program, he may be received hospitably and given audience by a few responsible brothers in a separate room before or after the program.

65. Tours: A tour of the Assembly Hall or an open house may be arranged before the dedication program. If the program is scheduled in the afternoon, the open house could be organized in the morning. Or, if more convenient, it may be arranged on the day before or even one or two weeks prior to the dedication. If practical, arrangements can be made to serve light snacks or refreshments but no alcoholic beverages. Many brothers have found this to be a fine time to invite businessmen and officials who may have become familiar with our work and who may have expressed a desire to see the completed building. It is appropriate for an elder to be assigned to escort these individuals and to make their visit informative and pleasant. Other guests may also be given a brief tour by one of the attendants. Such tours are generally scheduled for the morning or early afternoon prior to the dedication program.—See 7:68.

66. Seating: The hall should be filled for the dedication program, but it may be necessary to limit the number invited in order to avoid overcrowding. In some cases, those invited are limited to those in special full-time service, elders, ministerial servants, regular pioneers, and their families, along with those who have been baptized for a certain number of years. Invitations are often extended to those who contributed much in the way of time, effort, or materials toward the construction.—See 7:59.

67. Sunday Program Format: If the visiting dedication speaker is a Governing Body member, an additional special program lasting about two hours (or two and a half hours if interpretation is required) should be arranged for Sunday. Depending on local circumstances and the practicality of the arrangement, the special Sunday program could be video streamed from the Assembly Hall that was dedicated to the Kingdom Halls of the congregations that will make use of the new facility. If local circumstances do not allow video streaming of the special program to most of the publishers in the congregations making use of the Assembly Hall and the country is one seldom visited by a member of the Governing Body, a larger facility could be rented for a special Sunday program if that is practical. **[See Chart 7.2.]**

Dedications of Remote Translation Offices (RTOs)

68. A dedication program may be organized in connection with a new remote translation office (RTO) as long as the premises are owned by the

organization. Hence, no dedication program will be arranged when a rental facility is being used. A Governing Body member, a Branch Committee member, or another qualified brother could be assigned to give the dedication talk in conjunction with a scheduled trip to the region, such as a visit to the missionaries or the translation team. Since there is no auditorium at an RTO, the program may be held at the Kingdom Hall closest to the RTO and should follow a format similar to that used for Kingdom Hall dedications. If necessary, the dedication program could be held at a rented facility near the RTO. Appropriate arrangements should be made for all in attendance to tour the RTO, preferably prior to the dedication program.—See 7:65; **Chart 7.2.**

Kingdom Hall Dedications

69. The most up-to-date guidelines on this subject, as provided to all bodies of elders and circuit overseers, should be followed when arranging for these events. Travel expenses for a Bethel speaker must be covered by the congregation or by private funds. If it is not possible to invite a speaker from Bethel, a circuit overseer or another qualified elder should be assigned to deliver the Kingdom Hall dedication talk. **[See Chart 7.2.]**

70. Normally, other facilities will not be tied in for these programs. But if there are extenuating circumstances warranting an exception, the Branch Committee may decide to give approval for one additional Kingdom Hall to be tied in. For example, when several congregations share in a project, it may not be possible to include all the publishers who worked on the building. Hence, it might be necessary to tie in a neighboring Kingdom Hall so that all can benefit from the dedication program. The Teaching Committee should be contacted for approval if the Branch Committee feels that something more than what is outlined above will be necessary.

BRANCH AND SHEPHERDING VISITS

71. Special Program: Arrangements should be made to hold a special program at a suitable location for the brothers living in the branch territory. Please note that dedication programs for newly acquired or newly built facilities should not be scheduled during a branch or a shepherding visit. Normally, all such events are arranged at a different time. If a Branch Committee feels that extenuating local circumstances would warrant an exception in this regard, an inquiry including all pertinent details may be submitted to the Teaching Committee.

72. If the cost is not excessive, the branch may rent **one** large facility, such as a stadium or a sports hall, relatively close to the branch office to accommodate a larger crowd. With a rented facility, if possible and the costs are not excessive, Kingdom Halls or Assembly Halls in other parts of the branch territory may be connected by an audio or audio/video tie-in. The rental of additional facilities for tie-in purposes is viewed as an exception based on extenuating circumstances. The Teaching Committee will decide on a case-by-case basis. As another option, if video streaming is possible to most Kingdom Halls, the program could originate from an auditorium or a Kingdom Hall on branch property instead of a large rented facility.

73. Transmission of Program: Since this is a special event, the Branch Committee may arrange for an audio or audio/video tie-in to Assembly Halls in other countries they oversee so that as many publishers as possible may hear the program. The program may be delay-streamed or video recorded for broadcasting later on the same day, on the next day, or on the following weekend at Assembly Halls and Kingdom Halls. Any questions or unusual circumstances related to the special program should be sent to the Teaching Committee.

74. Program Format: The program should include a 30-minute summary talk of the *Watchtower* Study for that week. A 20-minute report on the progress of the Kingdom work in the country can be included as well. The total time for the program would be approximately three hours, especially if the headquarters representative's talk needs to be interpreted. Since the program would include the *Watchtower* Study summary and it is a spiritually rich program, the scheduled weekend meeting for the invited congregations will be suspended for that week. Therefore, depending on the itinerary of the Governing Body member or headquarters representative, it might be advantageous to schedule this program on a Sunday. If the special program is scheduled during the week, the publishers can be encouraged to concentrate on sharing in the field ministry on the weekend, since there will be no meeting.—See 6: 1-6.

75. Branches that have more than one language group represented at these occasions may hold the program in the language spoken by the majority while arranging for simultaneous interpretation into other languages spoken in the branch territory, if practical. Generally, with the exception of the headquarters representative (who may not know the language of the land), all speakers should present their talks uninterpreted in one language (with simultaneous interpretation if needed) for the benefit of the majority present.

INTERPRETERS OF KEY TALKS AT SPECIAL EVENTS

76. Interpreters should be exemplary publishers approved by the Congregation Service Committee to assist in this way. Accurate knowledge of the truth of God's Word is required in order to interpret Scriptural thoughts correctly into another language. It is essential that an interpreter have a good comprehension of both languages, particularly of the target language.—See 7:8, 31, 43, 57.

77. A copy of the talk outline may be given in advance to the assigned interpreter, who will use it for preparation purposes only. In addition, the speaker may be able to give the interpreter a copy of his personal notes prior to the presentation. Either way, those copies are only to be used by the interpreter to prepare for his assignment. Neither the copies nor a translation thereof should be used by the interpreter during the actual presentation of the talk. Rather, he should listen carefully to the speaker's delivery and convey to the audience an accurate interpretation of the speaker's statements. (See *be* p. 55.) Any copies of the talk outline or the speaker's notes given to the interpreter beforehand should be returned to the speaker or destroyed after the program. Before the actual delivery of the talk, the speaker would do well to meet with the assigned interpreter to discuss details of his presentation, such as illustrations, numbers, and figures of speech. This guideline may be followed for all interpreted events.

78. It is preferred that the most qualified brothers be assigned to interpret talks given by members of the Governing Body or special representatives of the organization, even if it is necessary to use younger brothers. A brother's depth of experience in theocratic and organizational matters does not necessarily make him the finest choice of interpreter. Those assigned should be able to communicate the emphasis, intensity, and emotion of the speaker into the target language, while not calling undue attention to themselves. Those who are selected for this privilege should be reminded of the principles expressed at Romans 12:3 and 1 Corinthians 12:28-31 so that they maintain a humble disposition while carrying out this special responsibility.

79. Interpreted Prayers: Any officially assigned visiting speaker at conventions, assemblies, and meetings may have his prayer interpreted, either consecutively or simultaneously. This also

applies to circuit overseers if they are visiting a foreign-language congregation or assembly.

BETHEL AND REGIONAL CONVENTION SPEAKERS

80. Evaluation of Regional Convention Speakers: Pertinent guidelines for bodies of elders and circuit overseers about "Recommending Local Elders as Regional Convention Speakers" and "Regional Convention Speaker Ratings" are posted on MDS. All elders serving at Bethel should be rated even if they have had only limited exposure on circuit assembly programs. Those serving in foreign-language congregations should be rated both for the language of their congregation and for the primary language of the country. Elders at Bethel can be appointed as regional convention speakers if they have a speaker rating of C+ or higher. Temporary volunteers serving at Bethel during the convention season may be asked to indicate the convention they will attend, and talks may be assigned to them according to the need and their qualifications. No formal evaluation of a speaker's ability is necessary for members of a Branch or Country committee. They may be assigned parts based on their ability and the needs in the branch territory.

81. Evaluation and Selection of Bethel Speakers: Yearly evaluations received from the circuits for all brothers recommended as regional convention speakers can also be used as a basis for selecting new Bethel speakers. Those appointed as Bethel speakers would be ones who were rated higher than average in their circuits. An elder serving as a regular Bethel family member (BBR) who has been on a regional convention program for two years will be eligible for consideration as a Bethel speaker, as long as he meets the following additional criteria: (1) His speaker rating is B or higher; (2) he has served at Bethel for a minimum of three years, including consecutive periods of temporary service; (3) he has a reputation worthy of representing Bethel; and (4) he is able to hold an audience's attention for one hour. Furthermore, when a brother is first notified of his appointment as a Bethel speaker, it is recommended that about six months be allowed to pass before his first assignment so that he may have time to prepare a suitable one-hour service talk. In view of this, when deciding whether a brother should be appointed as a Bethel speaker, those recommending Bethel speakers should give serious consideration to whether he could give an effective one-hour service talk. Since a brother's qualifications for presenting a one-hour talk would need to be much higher than for presenting a short convention talk, an individual might be qualified to serve as a regional convention speaker but not as a Bethel speaker. As an example, those recommending Bethel speakers would do well to ask themselves if they view the brother in question as qualified to address their own congregations for one hour. Hence, as a general rule, a brother would qualify to be used on a regional convention program before he could serve as a Bethel speaker. Brothers called to Bethel from the circuit work, however, may be appointed as Bethel speakers upon completing Bethel Entrants' School. (See 6:90-91.) When a brother is appointed as a Branch Committee member, there is no need formally to evaluate his speaking abilities for convention assignments; instead, the Branch Committee can determine which speaking assignments he is qualified to handle.

82. Weekend Speaking Assignments: Congregations near the branch office may request that approved Bethel speakers be assigned to give a service talk and public talk. A Speaking Assignment Desk may be set up in the Service Department for scheduling these assignments. (See 6:157.) When an assignment is made, the "Notice to Congregation of Bethel Speaker Assignments" (S-35) is sent to the congregation and

the "Notice to Bethel Speaker of Assignments" (S-37) is sent to the speaker. Generally, Bethel speakers would not receive more than three weekend speaking assignments per year. Likewise, individual congregations will be officially assigned up to three Bethel speakers each year. Bethel speakers may not be requested by name for these official Bethel speaking assignments.

83. Travel and Time Away: Bethel speakers may be sent to congregations within 200 miles (320 km) of Bethel, if that distance is practical. Whatever the radius from Bethel, the speaker should be able to travel safely to and from the assignment with minimal impact on his Bethel work. The brother (and his wife) should be able to arrive back at Bethel and get a good night's sleep on Sunday evening. If the weekend meeting is held late on Sunday and the location is a considerable distance from Bethel, the speaker may return early Monday morning without taking personal time away as long as he is back at his work assignment after lunch.

84. Brothers who are regular Bethel family members serving at remote translation offices may be appointed as Bethel speakers and assigned to visit congregations within 200 miles of their location. However, the branch office may opt to make the travel radius less than 200 miles if local circumstances would make it difficult for the brothers to travel that far in a weekend and still return in good time to carry out their weekly Bethel routine.

85. Expenses: The speaker's travel expenses (and his wife's if applicable) should be covered by the local congregation. A resolution is not required for these expenses since it is part of the ongoing Speaking Assignment Desk arrangement. If for some reason the congregation does not reimburse the speaker, the branch may reimburse his travel expenses, having in mind the cost of public transportation, the distances involved, and the current price of fuel if a personal vehicle is used. If the congregation does not supply meals, the speaker may be reimbursed for that expense. The branch should write a kind letter to any congregations that fail to reimburse these expenses, reminding them of their responsibility and telling them that the branch has cared for the reimbursement in this case. However, when a congregation chooses to invite a particular Bethel speaker for a special weekend of activity apart from those arranged by the Speaking Assignment Desk, all travel expenses for the speaker (and his wife) should be covered either with private contributions or with congregation funds as approved by a resolution.

86. Bethel speakers are expected to share with the congregation in field service on the weekend of their public talks, according to local arrangements.

87. Video presentations and slide shows are not approved for use on Bethel speaking assignments. Saturday service talks should be Scriptural and encouraging discussions, generally only one hour in length. Such talks may be shortened to 30 minutes if they must be presented after the regular one-hour *Watchtower* Study.

88. Only approved Bethel speakers are to present service talks to the congregations. As an exception, visiting missionaries who are qualified may present a *special service talk* but only at the Kingdom Hall and at a time other than that scheduled for regular congregation meetings. For these special presentations, a missionary could use a few visual aids, including pictures from the area where he serves. However, such pictures should be in good taste and not overshadow the Scriptural message of his talk. Visiting missionaries might also give a brief report during a local needs part on the midweek meeting or after an unabbreviated *Watchtower* Study, if requested.

89. Circuit assembly branch representatives are selected from among the better-qualified and highest-rated

Bethel speakers or circuit overseers. In large branches, those considered for this privilege have served at Bethel or in circuit work for many years. At smaller branches, the Branch or Country committee may need to consider using brothers who have served for fewer years, bearing in mind that branch representatives should nonetheless be exemplary in their conduct and public speaking.—1 Tim. 4:12; see 6:92; 7:27.

MORNING WORSHIP AT BETHEL

90. General Guidelines: Diligence is essential in preparing information that is of benefit to the Bethel family. Those entrusted with this serious assignment ought to handle it in accord with the principle found at Romans 12:8. The assigned chairman should arrive at the table approximately ten minutes before the start of the program so that he can settle in and get any needed observations from the sound technicians or other responsible brothers at Bethel. Approved overnight guests staying at the branch may attend morning worship along with the Bethel family.

91. In most branches, morning worship begins at 7:00 a.m., with the chairman taking no more than a few seconds to welcome the family. He then calls on the brother assigned to offer a brief opening prayer of less than one minute. This prayer should include giving thanks for the breakfast meal to follow. In some branches where most in the family eat breakfast in their personal rooms and there is no provision for receiving a video signal, the family may gather afterward in a suitable location, such as a dining room or a Kingdom Hall, for the Morning Worship program before going to work.

92. Program: In most branches, at 7:20 a.m., the chairman introduces the full Morning Worship program. After the daily text is read, the chairman calls on each of the four assigned commenters to offer a comment of one minute or less. Branches with few in the Bethel family may have two comments of two minutes each. Although it is appropriate to acknowledge each comment, care should be exercised not to exalt any one participant over the others. After the last one on the panel has commented, the chairman takes eight or nine minutes to develop a few Scriptural thoughts for the encouragement of the family. Scriptures should be read directly from a hard copy of the Bible or from an electronic device rather than from printed notes except when paraphrasing certain verses. The chairman should conclude his comments by 7:35 a.m. at the latest. Then, he will call on the brother assigned to read the printed comments from *Examining the Scriptures Daily*. The chairman then reads announcements if there are any. (See 7:93.) The program continues with a brother assigned to read a scheduled segment from the Bible. On Wednesdays, a brother will present a five-minute Bethel Spiritual Gems instead of a reading. Periodically, a ten-minute department report or branch visit report will be presented after the Bethel Spiritual Gems. **[See Chart 7.3.]**

93. Selected greetings may be read once a week at the discretion of the Branch or Country committee. Greetings and table announcements should be approved by a member of the Branch Committee or by the Bethel Office. The chairman should make announcements regarding memorial services or judicial action just before his concluding prayer. The occasional use of visual aids that are dignified and instructional is acceptable at morning worship. If someone uses something inappropriate or outlandish, the Branch Committee should arrange for appropriate counsel to be given. (See 7:40.) This format for morning worship at Bethel should be followed at other sites outside of Bethel, such as remote translation offices. While this same general format can be followed at the various field schools, the brothers should be guided by the instructions provided in the *School for Kingdom Evangelizers Instruc-*

tor Guidelines (*skeig*). Please contact the Teaching Committee for any exceptions to this format.

94. Transmissions to Other Sites: Inasmuch as Morning Worship programs are designed for the spiritual benefit of members of the Bethel family and temporary volunteers at the branch, such programs should not be transmitted to outside locations other than as explained below. While local Morning Worship programs may be held at remote translation offices (RTOs) as long as sufficient qualified personnel are on hand, transmissions to and from the branch may also be arranged if such would not require a great expenditure. (See 8:93.) Where implemented, such a local arrangement should give all RTO personnel an opportunity to share in the program in a way similar to what is done at the branch. Please note that the program will usually originate from the branch, though on occasion program participants might be streamed (or prerecorded) from the RTO back to the branch. If a capable brother appointed as a Morning Worship chairman at the RTO would also qualify to conduct morning worship at the branch office, his morning worship may be streamed (or prerecorded) back to the branch if the cost is reasonable and the high standards for the program are maintained.

95. Those in special full-time service working remotely on construction projects, such as construction servants (BCS), expatriate construction servants (BCF), construction volunteers (BCV), and full-time construction commuters (BCL), may be tied in to the Bethel Morning Worship program up to four days each week. The Branch Committee may determine how many times a week those on a specific project will benefit from the Bethel program. During branch visits, all special full-time servants in these remote locations can benefit from the Bethel Morning Worship program during the entire visit. When a construction project is under way, each location should arrange for at least one local Morning Worship program each week. If there are also local volunteers working on the same project, they are permitted to enjoy the program along with those who are in special full-time service. If because of time-zone differences the program will be delay-streamed or a recording of the program is made, prayers should be said locally. Assembly Hall servants (BAS), Bethel remote servants (BRS), Bible school facility servants (BSS), and Local Design/Construction field representatives may view the Bethel Morning Worship program each day, since there is no arrangement for a local Morning Worship program. While Assembly Hall servants (BAS) are permitted to view morning worship as outlined above, local volunteers should not be invited to join them for the program.

96. The Branch Committee has permission to determine on a case-by-case basis which Bethel family members traveling for extended periods on branch assignments may have remote access to the Bethel Morning Worship program. When members of the Translation Department travel to work with temporary translation teams, they may tie in to the branch Morning Worship program along with the temporary translation teams although members of the team may not be in special full-time service.

97. Visiting Morning Worship Chairman: A headquarters representative will preside over the program on the days that he is assigned to visit the branch. A brother visiting from another branch is not to be invited to serve as chairman for morning worship—even if he is used in that capacity at his home branch—unless he is a member of the Governing Body or an appointed helper to one of the Governing Body committees and serves as a Morning Worship chairman in the United States.

98. Additionally, a brother visiting a remote translation office under the oversight of his home branch may be asked to conduct morning worship only if

(1) the branch has assigned him to make the visit, (2) he already serves as Morning Worship chairman at the branch, and (3) there are very few local brothers approved to conduct.

99. Recommendations of Morning Worship Chairmen: Recommendations of those who will serve as a chairman at a branch or at an RTO should be submitted on the most current *Recommendations to Teaching Committee* form. The details requested on this form should guide the Branch Committee and the Teaching Committee in evaluating who is qualified for this special privilege. Elders may be considered who have served in an exemplary way at Bethel for a number of years, who enjoy the respect of the Bethel family, who are viewed as solid spiritual men, and who are good teachers. Brothers serving as construction servants may be recommended if they are qualified. In addition, time spent in some form of special full-time service before coming to Bethel may be taken into account. Those recommended should be capable of giving good Scriptural encouragement to the Bethel family. There is no need to submit recommendations to the Teaching Committee for those who will preside over the Morning Worship program at local construction projects. The Branch Committee should use good judgment to appoint qualified brothers who will impart a spiritual gift to those serving on the projects.

100. Morning Worship Commenters: Brothers and sisters who are regular members of the family (BBR), as well as those serving as temporary Bethel family members (BBT), may be assigned to give a text comment upon completion of their first year of Bethel service. Construction servants (BCS), expatriate construction servants (BCF), full-time construction commuters (BCL), and construction volunteers (BCV) should be assigned to give comments at morning worship during their stay at the branch regardless of the length of time they have been assigned to serve at Bethel. Full-time commuters (BBL) may also be assigned as commenters during morning worship. Part-time commuters (BBV), on the other hand, may attend on the days they work at Bethel but would not usually be approved as commenters.

101. If the Branch or Country committee feels that an exception is warranted in the case of a potential Morning Worship commenter, the matter should be brought to the attention of the Teaching Committee for review. In smaller branches where commenters are not specifically assigned in advance, the Branch Committee can determine whether part-time commuters may participate.—See 7:109.

102. After a sister has given her first text comment, she has the option of sending a note to the Bethel Office requesting to be exempted from a future Morning Worship assignment.

103. Opening Prayers: At larger branches, after serving at Bethel and as an elder for five years, a brother may be assigned to represent the family for the opening prayer at morning worship.

104. Readings and Bethel Spiritual Gems Assignments: Generally, Bethel speakers are used to read assigned portions of the Bible at morning worship, present the Bethel Spiritual Gems assignment, and read at the Bethel family *Watchtower* Study. At times, a Branch Committee may decide that circumstances warrant using other qualified elders, those not yet appointed as Bethel speakers, for these assignments.

105. The Bethel Spiritual Gems assignment is based on the weekly Bible reading schedule for the Bethel family. It should feature outstanding principles in the account that build appreciation for Jehovah's qualities and standards while imparting Bible understanding. The material should be applied to the Bethel family, where appropriate.

106. Text Reading: Ministerial servants who have served at Bethel for

one year and who have passed a reading evaluation test may be assigned to read the daily text and the printed comments at morning worship.

BETHEL FAMILY SPIRITUAL PROGRAMS ON MONDAY EVENING

107. Bethel Family *Watchtower* Study: The weekly *Watchtower* Study is a customary feature of Bethel family life at all branches. Conductors are usually circuit assembly branch representatives. In smaller branches, Bethel speakers may also be assigned.

108. General Guidelines: It is especially important for those assigned as Bethel family *Watchtower* Study conductors to adhere closely to published direction, and these brothers should be encouraged to review such direction periodically. (*ks10* 2:24-25; *w03* 9/1 pp. 21-22) Elders who conduct the *Watchtower* Study in their congregations view the Bethel family *Watchtower* Study as a model to follow. The conductor should prepare thoroughly. He should not introduce additional material from his own personal research, as it could overshadow what has been published in the study article. Extensive research has already been done in producing the study material, and the points to be emphasized are those included in the paragraphs under consideration. He should not comment excessively. In some branches, the *Watchtower* Study starts at 6:15 p.m. with the conductor's welcoming expressions and introduction to the opening song and prayer. The call for the concluding song and prayer is at 7:15 p.m. Therefore, the Bethel *Watchtower* Study is conducted within 55 minutes (including appropriate brief comments on the artwork and good use of the teaching boxes). This requires that the conductor apportion the time carefully so as to allow for balanced coverage of the material. The conductor should prepare well, maintain eye contact with the brothers as they offer their comments, and warmly commend the participants. Conductors are to be reminded of these points as needed. Readers for the Bethel family *Watchtower* Study should be chosen from among appointed Bethel speakers.

109. *Watchtower* Study Commenters: In larger families, about 15 to 20 brothers may be assigned to participate as commenters. Regular Bethel family members (BBR), temporary Bethel family members (BBT), construction servants (BCS), construction volunteers (BCV), full-time construction commuters (BCL), and full-time commuters (BBL) may be used for these assignments. Part-time commuters (BBV) may attend but would not usually be approved as commenters.—See 4:49 and the exception in 7:100-101.

110. *Watchtower* Study Attendees: Those serving at the branch as regular Bethel family members (BBR), temporary Bethel family members (BBT), construction servants (BCS), expatriate construction servants (BCF), construction volunteers (BCV), full-time construction commuters (BCL), full-time commuters (BBL), and part-time commuters (BBV) as well as remote volunteers (BRV) and Bethel consultants (BOC) may attend the Bethel family *Watchtower* Study and other spiritual programs typically held on Monday evenings, provided that (1) such volunteers reside in close proximity to the main Bethel facility or a remote Bethel facility and (2) there is adequate space for such volunteers to join the Bethel family for the program. Believing marriage mates and well-behaved children still residing at home may join BRVs, BOCs, BBLs, and BBVs for the Bethel spiritual programs held on Monday evenings if there is adequate space for all such ones to attend. (This provision does not include attending morning worship at Bethel.) Each week, those in special full-time service working remotely on construction projects, such as construction servants (BCS), expatriate construction servants (BCF), construction volunteers (BCV), and full-time

construction commuters (BCL), may be tied in to the Bethel family *Watchtower* Study and any additional spiritual program on that evening. Local volunteers working on the project who are not in special full-time service would not be invited to this program. If because of time-zone differences the program will be delay-streamed or a recording of the program is made, prayers should be said locally. Bible school facility servants (BSS), Bethel remote servants (BRS), and Assembly Hall servants (BAS) are also permitted to tie in to the Bethel family *Watchtower* Study under the same arrangements as outlined above for construction workers in special full-time service.

111. Bethel Family Lectures: These 45-minute lectures are designed for the Bethel family and are usually presented after the Bethel family *Watchtower* Study on Monday evening. The Branch Committee selects qualified Bethel speakers from those appointed as circuit assembly branch representatives. The outlines provided by the Teaching Committee are available on MDS.

SCHOOLS FOR THEOCRATIC TRAINING

112. Watchtower Bible School of Gilead: This 20-week course provides intensive training in Bible study and theocratic organization. Invitations to attend this school are issued by the Service Committee. The Teaching Committee is responsible for the curriculum.

113. School for Branch Committee Members and Their Wives: The Service Committee invites qualifying members of Branch and Country committees and their wives to this eight-week course in accord with current guidelines. (See 6:183.) The Teaching Committee is responsible for the curriculum.

114. School for Circuit Overseers and Their Wives (SCOTW): The Teaching Committee is responsible for the curriculum. The Service Committee oversees the **scheduling** of SCOTW worldwide. Unless the Service Committee has granted an exception, this school is not to be held on branch property. If permission was given in the past to hold this school at the branch and it has not been verified that this is still acceptable, the Service Committee should be informed of the current circumstances and, if desired, the branch may request that this arrangement continue. In the event that an exception has been granted and the school is held at the branch, arrangements should not be made for class introductions to the Bethel family. Instead, a general Morning Worship table announcement welcoming the new class as a whole can be made to the Bethel family at the beginning of the schooling period. If desired, a parting announcement could also be read to the Bethel family on the last day of class. None of the students should be assigned to give a report to the Bethel family. Additionally, only the ***brothers*** attending the SCOTW on branch property should be assigned to give a comment at morning worship. **SCOTW instructors** are appointed by the Branch Committee. They should be selected from the most qualified and experienced SKE instructors. They should have an excellent understanding of organizational procedures along with the wisdom and experience to assist circuit overseers and their wives with the challenging situations and problems unique to their assignments. Additionally, they should be among the most experienced men in handling difficult judicial cases and should be very familiar with the *Shepherding* book and other printed direction. Brothers serving as SCOTW instructors will discontinue their assignment on August 31 of the service year that they reach **70 years of age.**—See 7:122.

115. School for Kingdom Evangelizers (SKE): While the Service Committee oversees the scheduling of these classes worldwide, any questions regarding the curriculum should be directed to the Teaching Committee. All reason-

able efforts should be made to hold the SKE in the field. The local Morning Worship program of SKE is viewed as part of the curriculum, so the branch Morning Worship program should not be streamed to SKE locations. In rare cases when an exception is granted to hold SKE at the branch and the students must attend the branch Morning Worship program, none of the students would be invited to present reports to the Bethel family or to offer Morning Worship comments. Any questions regarding these matters should be addressed to the Teaching Committee.

116. SKE Applicants: Qualified single brothers and sisters as well as couples between the ages of 23 and 65 who have been married for at least two years and have been in full-time service for at least the last two consecutive years may apply to attend this eight-week course. (Ps. 68:11) Any applicants between the ages of 50 and 65 must be able to provide for themselves and be in no need of financial or medical assistance from the organization. If enrolled in this school, they will continue to serve as regular pioneers wherever they are assigned by the organization but will not be invited to become members of the Worldwide Order of Special Full-Time Servants. Application forms and related material may be requested from the congregation secretary. Procedures for holding this course as well as for arranging graduations have been outlined in the *School for Kingdom Evangelizers Instructor Guidelines* (*skeig*) and the *School for Kingdom Evangelizers Office Guidelines* (*skeog*).

117. SKE Graduations: When Kingdom Halls are not available for holding SKE graduations, a multipurpose room at an Assembly Hall may be used as long as its use does not interfere with any other scheduled event. If it is believed that circumstances warrant the use of the main auditorium of an Assembly Hall and such use would not interfere with a scheduled circuit assembly, the Branch Committee can make the decision without inquiring of the Teaching Committee. Attendance at these graduations should not exceed 350.

118. A Bethel representative may be assigned to serve an SKE graduation *only when* it is possible to care for his travel expenses in one of the following ways: (1) the graduation occurs on the same weekend as a circuit assembly served by the branch representative and the circuit covers the travel expenses; (2) brothers defray the travel expenses from private funds; (3) the Bethel representative uses his own funds to cover the travel expenses; (4) organization funds are used to cover expenses in conjunction with an official work assignment for the branch, such as visiting a remote translation office or missionaries near the graduation site. Where it is not possible to have a Bethel representative present, one of the regular class instructors will serve as chairman for the program, give the graduation talk, and hand out the graduation certificates.

119. In the event that a Bethel representative is present for the graduation, he might be able to conduct morning worship on Saturday from 7:45 a.m. to 8:00 a.m.; yet, it is up to him to decide if he can accept this responsibility, taking into account his other assignments that weekend—especially if he is also the visiting speaker at a circuit assembly (*CA-br*).

120. After breakfast and perhaps commencing at 8:30 a.m., the Bethel representative might also be able to present an encouraging talk to the class on a theme of his choice. Or he may prefer to give this talk toward the end of the morning, perhaps commencing about 11:40 a.m. If serving a circuit assembly (*CA-br*) on Saturday, he would need to give this discourse either before or after his first talk to the circuit. This Scripturally upbuilding talk may be up to 45 minutes in length.

121. On Sunday, the Bethel representative would ordinarily serve as chairman

for the graduation program, although there may be times when it would be better to have the "A" instructor serve as chairman. In either case, the Bethel representative would present a 20-minute graduation discourse.

122. SKE Instructors: The Teaching Committee appoints the instructors for the SKE, based on recommendations from Branch Committees. It is preferred that instructors be selected from circuit overseers who are excellent teachers. In order to help these ones qualify as instructors, the Branch Committee first appoints them as class observers. (See *skeig* 1:5-7.) Branch Committee members and other Bethel family members should not be recommended as instructors; nor should they be selected to be observers. To **appoint a new instructor,** the Branch Committee must send its recommendation to the Teaching Committee, using the *School for Kingdom Evangelizers Instructors* (G-29) form. After a circuit overseer observes an SKE class, the Branch Committee should obtain detailed comments from the two appointed SKE instructors of that class. If the comments are favorable and the Branch Committee wishes to recommend the circuit overseer as a regular instructor, it should provide the following detailed observations to the Teaching Committee: the units he taught as an observer, his teaching ability, whether he is an above-average instructor, his ability to accept counsel, and his wife's interaction with the students and the instructors' wives. The Branch Committee should also comment about whether he has a good comprehension of the Scriptures, stays up-to-date with our current understanding, and displays loving personal interest in others. While the Teaching Committee appoints SKE instructors, these same principles should be used by the Branch Committee as a guideline for appointing other field instructors in the branch territory. To **delete an existing SKE instructor**, the Branch Committee must send its recommendation to the Teaching Committee, using the G-29 form. If an instructor is deficient and is recommended for deletion, clearly indicate the problem and what has already been done to assist him. Who has observed the problem? Is this a recent development or an ongoing issue? What specific counsel and assistance has he received? How much time has elapsed since the counsel was given, and how did he respond? When circuit overseers who serve as field instructors reach **70 years of age**, they should discontinue their assignment on August 31 of that service year. The brother and his wife may be assigned to serve as special pioneers. This should be done with sufficient advance notice so as not to impact any previously scheduled classes adversely. Some who are over 70 years of age may still qualify to instruct the one-week School for Congregation Elders (SCE).—See 7:132-135.

123. Bethel Entrants' School (BES): The Teaching Committee has prepared a one-week school designed to give new Bethelites and those with a design/construction enrollment a spiritual outlook on their new form of service. Regular Bethel family members (BBR), temporary Bethel family members (BBT), expatriate Bethel family members (BBF), visiting members (BBB), full-time commuters (BBL), part-time commuters (BBV) who commute three or more days each week, construction servants (BCS), expatriate construction servants (BCF), full-time construction commuters (BCL), Assembly Hall servants (BAS), and Bible school facility servants (BSS), regardless of the site where they are serving, may be enrolled, provided that they are approved to serve for one year or longer and have not attended BES in the past ten years. If a special full-time servant is getting married to someone not in special full-time service and the couple are approved to remain in special full-time service, both would be enrolled in this course. If a marriage takes place between two individuals who have already attended BES, they would not be enrolled in the course or be required

to complete the one-year Bible-reading program for new arrivals. This also applies to regular special full-time servants transferring from one branch to another.

124. BES Curriculum and Schedule: The one-week course should be covered during five and a half days, typically Monday through Saturday morning. New arrivals should attend the school within their first three months of special full-time service. There is no minimum number of students required to hold a class. Branches may use their discretion if they wish to delay a class in order to form larger classes. Each student should receive a copy of the school schedule and curriculum at least one month in advance. At the discretion of the branch and based on local needs and circumstances, BES instructors may be provided with specific direction on topics that the Branch Committee feels should be highlighted while teaching the school. New Member Lectures have been combined into this new curriculum. Therefore, it will not be necessary to present them separately as in the past.

125. Before completing their **first year at Bethel or in the field**, new members are expected to read the entire Bible, from Genesis to Revelation. Depending on the location of each student's assignment, either the LDC or the Bethel Office (along with the department elder groups) should monitor each student's progress at specified times throughout the year. The branch office should maintain a record of when each new member completes his Bible reading. Many often express appreciation for this arrangement. BES students are required to read the entire *Dwelling* manual immediately after their arrival at Bethel, while those with a design/construction enrollment should read the entire *Continue to Put Your Heart Into the Work* (*cph*) brochure or the *Faithfully Maintaining Our Places of Worship* (*mtw*) brochure.

126. BES Instructors: Two BES instructors should be selected by the Branch Committee to conduct the class. The instructors should be selected from among high-quality teachers at Bethel who have a good rapport with the Bethel family and have the circumstances to prepare well. Although seniority may lend weight to a brother's teaching, years of service should not be the primary factor. Select well-qualified teachers who are approachable. One substitute instructor should be selected to fill in as the need may arise. It is the Branch Committee's responsibility to select the team of three well-qualified instructors (two primary instructors and one substitute instructor) for the BES. In some branches only one team of instructors will be necessary. In other branches, a few additional teams of instructors may be necessary and used on a rotational basis, depending on the number of new arrivals to Bethel. Selecting a relatively small group of brothers who can serve as BES instructors at various times each year will increase the effectiveness of the BES, since these elders will become well-acquainted with teaching the spiritually rich course material to new arrivals. Conducting the BES will not be a full-time work assignment. So instructors should have a primary Bethel work assignment. However, work time may be used to prepare for the class. The two instructors should divide the classroom sessions they are to teach between themselves. If desired, they may rotate assignments for each successive class.

127. Helping Brothers to Make Spiritual Progress at Bethel: The Branch Committee should provide progressive training to brothers, starting from the day they arrive at Bethel. Good training will enable a brother gradually to take on more responsibility at Bethel and to become a more valuable asset to Jehovah's organization. While the advancement of individual brothers will differ according to each one's abilities and local circumstances, the Branch Committee should take a keen interest in helping each brother to be used as fully as possible. **Chart 7.4,** "General Progression of Teaching Privileges for

Bethel Brothers," is provided to guide the Branch Committee when periodically reviewing brothers in the Bethel family and ensuring that no one is being overlooked for teaching privileges for which they may qualify. Of course, spiritual progress does not manifest itself only in the teaching privileges extended to a person but is expressed when that person demonstrates Christlike qualities and aspects of the fruitage of the spirit in his work habits and dealings with others.–Gal. 5:22, 23; 1 Pet. 2:21.

128. Pioneer Service School (PSS): This school provides training for regular pioneers and special full-time servants. These include regular Bethel family members (BBR), expatriate Bethelites (BBF), temporary Bethel family members (BBT), full-time commuters (BBL), construction servants (BCS), expatriate construction servants (BCF), full-time construction commuters (BCL), Assembly Hall servants (BAS), and Bible school facility servants (BSS). Special pioneers, field missionaries, and wives of circuit overseers who have served as such for at least a year may attend the school again. Field classes should be held at central locations, usually Kingdom Halls. Regular pioneers are invited to attend PSS toward the end of their first year of pioneering. Multiple invitations may be extended to one who is in the aforementioned forms of service as long as he or she has not attended in at least the last five years and classes are not full. There should generally be 20 to 25 students in a class. However, in branches with a sizable number of pioneers, consideration may be given to increasing the class size to as many as 50 students.

129. The curriculum for this school is based on the textbook *"Fully Accomplish Your Ministry"—2 Timothy 4:5.* (*pt14*) Capable instructors, usually circuit overseers, will conduct the course. This course is designed to be covered in six days. However, if local circumstances require an adjustment, the Branch Committee should consult with the Teaching Committee about the matter. Students have the option of receiving an electronic or a printed copy of the textbook.

130. Since some special pioneers and others attending PSS may have to travel some distance, the school instructors may need to organize rooming accommodations. It may be that local publishers will be happy to provide temporary accommodations. Where possible, students will not be asked to come from too great a distance. The branch will care for the travel and food expenses of special pioneers and field missionaries attending the schools. Congregations may also wish to contribute in some measure. The local circuit will cover the circuit overseer's expenses. (See S-330 2:5.) The organization does not wish anyone to be unduly burdened in financing a PSS. Instructors should inform the branch office of the needs at each school location.

131. The Service Committee oversees the preparation of the annual pioneer session that is held in conjunction with the circuit assembly (*CA-br*).

132. School for Congregation Elders (SCE): This one-week school is for the benefit of appointed elders. Its curriculum is posted on MDS. Circuit overseers and Branch Committee members are generally not invited to this school, since they attend either the School for Circuit Overseers and Their Wives or the School for Branch Committee Members and Their Wives. All other elders serving at Bethel and in the field should be invited. Bethelites will be granted time away from work so that they may attend. Also, a time credit may be given to elders serving as special pioneers equivalent to one quarter of their monthly hour requirement. Regular pioneers may receive a 20-hour credit.—See 7:122.

133. It is preferred that a student attend the school to which he is assigned. Exceptions may be made if the Branch

Committee feels that such are warranted. For example, if a brother requests permission to attend an SCE being conducted in a different language within the branch territory and the Branch Committee agrees that his request is reasonable, the brother may be authorized to do so. If a student wishes to attend a school in another land and there is a good reason for this exception, the two branch offices may work out the necessary details. The brother should be informed that he will be assigned to one SCE only and that he will be responsible to cover all travel expenses involved.

134. On occasion, someone in special full-time service may request permission to attend an SCE in a nearby country where a class is scheduled in his dominant/preferred language. Such may be approved. The branch office may cover the brother's travel expenses and all entry visa costs. In determining where the brother will attend the SCE, the branch office should select the country with the most economical round-trip travel fares. If expenses would be unusually high, the branch office should send its recommendation to the Teaching Committee for consideration. If the brother is married and he chooses to bring his wife along, the couple would be responsible for the wife's travel expenses inasmuch as the husband's attendance at the SCE is not a branch work assignment. The sister would also need to take personal time away for the extent of the trip.—See 7:137; 9:88.

135. The Branch Committee selects SCE instructors from among experienced circuit overseers in the local territory, preferably those who serve as SKE instructors, if they are available. —See 7:122.

136. Kingdom Ministry School (KMS): The curriculum for this program is prepared for appointed elders and, at times, ministerial servants. It is presented in the form of lectures, videos, demonstrations, interviews, and class discussions. Circuit overseers and, at times, Bethel representatives are assigned to conduct this school.

137. Because the Service Committee schedules KMS, it will answer any questions about those who qualify to attend. Elders in a given area will convene for the school over a one- or two-day period; when invited, ministerial servants will meet for one day. The school may be conducted on a weekend or on weekdays, depending on local circumstances. The entire body of elders of a congregation should attend at the same time. Requests for permission (as an exception) to attend elsewhere may be handled in harmony with the guidelines given in 7:133-134. The branch office may schedule school sessions in harmony with what is best locally, keeping in mind that all elders in the branch territory should attend the course in a comparatively short time, perhaps within three to five weeks. The branch should make arrangements for adequate facilities. Although Kingdom Halls are preferred, Assembly Halls may be used where practical.

138. The most recent KMS textbook is entitled *"Shepherd the Flock of God" —1 Peter 5:2.* (*ks10*) Refresher courses may be offered periodically, using other suitable material provided by the Teaching Committee. In countries under ban or serious restrictions, Branch Committees may supply congregations with at least one copy of the current textbook to be kept in a safe place for the local elders to use and study on their own. When the circuit overseer visits, he can help the elders by teaching them from the material they already have on hand.

139. Literacy Classes: The Branch Committee should inform congregations of the provision for learning how to read and write, and they should make definite arrangements for assisting those needing help. In multilingual societies, the best results usually come from teaching people to read and write the primary language spoken at home and in the community where they live. Classes may be held using the brochure *Apply Yourself to Reading and Writing*.

140. Different options are available for organizing literacy classes. Each body of elders should carefully survey the needs of any associated with their congregation and then make arrangements as needed. Material from the weekly Bible reading or from a publication such as *Lessons You Can Learn From the Bible* may be used for these classes.

141. Oftentimes, classes are held in conjunction with the Life and Ministry Meeting. When this is done, the class would be held in a separate room in the Kingdom Hall during the student assignments. The Kingdom Hall could also be used at other times during the week, as long as the arrangements would not conflict with another congregation's meeting. Those needing additional help may be tutored on a personal basis. Keep in mind, however, that it would be ill-advised for two individuals of the opposite sex to meet alone unless they are close relatives.

142. Foreign-Language Classes: For details regarding this provision, see 6:78.

AUDIO AND VIDEO PRODUCTION

143. The Teaching Committee oversees production of English audio and video publications by Audio/Video Services (AVS) at world headquarters. These English publications serve as a template for all other languages. The Writing Committee oversees the translation of these publications, including the production of sign-language videos. New requests to translate and record a publication should be addressed to the Writing Committee.

144. Unless a branch is approved by the Teaching Committee to host a regional video team, branches should not purchase equipment or maintain full-time personnel for video projects. Approval should be obtained from the Teaching Committee *before* producing local branch videos, with the exception of simple training videos that follow the published guidelines. (See 7:149.) Such local branch video projects should be assigned to skilled personnel outside of the branch who would work on this project for a temporary period using personal equipment.

145. Audio publications include magazines, books, brochures, articles for the website, dramatic Bible readings, and song recordings. The Teaching Committee oversees the recording and distribution of English audio publications, whereas the Writing Committee oversees translation and vernacular audio recordings.

146. Audio and Video on JW.ORG: After a web page is created for a publication under the direction of the Writing Committee, AVS is responsible for uploading audio and video publication files in English, while translating branches upload files on a vernacular page in the target language.

147. Regional Video Teams (RVTs): Under the direction of the Teaching Committee, AVS supervises and assigns the work of approved RVTs. A branch should not assign work to the RVT or use team equipment or personnel (either full- or part-time) without approval from the Teaching Committee. Recommendations to increase the number of full-time RVT members or to replace the production overseer should be sent to the Teaching Committee for approval. Recommended adjustments to personnel in other roles will be approved by AVS. RVTs should obtain headquarters approval before informing the team members of any changes.

148. Branch Tour Videos: Branches desiring to produce an on-site tour video for visitors should request approval from the Teaching Committee. These videos should not describe the history of the work in the country but should show what currently transpires at the branch in support of the preaching work. A branch tour video should last ten minutes or less. When submit-

ting a new proposal, please keep the following in mind:

- New audio or video equipment should *not* be purchased for this purpose. If none is available at the branch, it may be possible to use the equipment and expertise of a local brother.
- Please send the Teaching Committee a narrative script in English and a description of the proposed visuals for review and approval before recording.
- If prerecorded music will be included, the *orchestral music produced by our organization* is often used. For any original music donated for such a project, the branch should obtain a signed release from the owner.

149. Training Videos: The Teaching Committee provides the following guidelines for producing simple departmental training videos. Each Branch Committee should ensure that any departments producing such videos adhere closely to these guidelines.

a. **Consider whether producing a training video is really necessary.** Training information may be conveyed more effectively by another means, such as in a document or *PowerPoint* presentation. In other cases, another department may already have a training video that can be reused, or there may be a commercially-available training video that will meet the needs of your department.

b. **Plan carefully beforehand.** Determine the scope and duration of what is needed beforehand. Do not begin production without a clear scope of the work in mind.

c. **Keep the production work as simple as possible.** It may be possible to produce an effective training video simply by recording a skilled worker performing a task and explaining each step in the process. Screen-capture software can be used to create a video of work being performed on a computer. Although your finished training video may later be helpful to other departments, it should not be produced with the intention of distributing outside your department. If there is a need for a training video that would be distributed outside your department, a clear scope of the work should be conveyed in an *Audio/Video Services Project Request Form* to the Teaching Committee. Audio/Video Services Dispatch will assist you with filling out the form.

d. **Limit the number of people working on and participating in a training video.** Reenactments or other video segments involving large numbers of cast or crew should be avoided. At maximum, one person from outside of Bethel may be invited for less than three months each year to assist with the production of training videos for departments. A crew should not be formed to provide lighting, makeup, grips, or specialized audio. If it is felt that more personnel will be needed, provide an explanation and a clear scope of the work when submitting the request to the Teaching Committee for approval.

e. **Set a reasonable expectation of quality.** The purpose of a training video is simply to convey information, not to impress or entertain. Elaborate props or camera, lighting, and sound equipment are not needed. Video should be captured in an economical format (for example, codec and resolution) that will not require excessive storage space. Many phones and tablets can capture video and audio of acceptable quality for training purposes.

f. **Keep the postproduction work as simple as possible.** Avoid the use of complex 3-D animations or visual effects that

are time-consuming to produce. Avoid background music simply to make the video more entertaining. If music is needed, you may use orchestral music produced by our organization or royalty-free stock music instead of commissioning original compositions.

150. Suggestions for Video Programs: A branch may receive suggestions from the field or from within Bethel for a video program. For example, there may be an exemplary publisher whose experience could be presented in a video interview or there may be a *unique* special event taking place in your branch territory. Before initiating any such video productions, the Branch Committee should write to the Teaching Committee and provide a one-page treatment describing the proposed video. The most recent video treatment template provided by the Teaching Committee should be used when submitting the suggestion, which includes Scriptural teaching points, story development, and the target audience of the proposed video. If approved, the Teaching Committee will forward the treatment to AVS for scheduling. The production of the video will not necessarily be assigned to the branch that submitted the idea. It is not necessary to forward donated music pieces to world headquarters. Branches can determine how to respond appropriately to those in their branch territory who submit music.

RADIO AND TV PROGRAMS

151. Questions concerning such programs may be sent to the Teaching Committee.

152. Periodically, all branches receive an updated listing of approved videos with guidelines on how to use them.

153. Approved programs should be shown unedited and without interruption except for station identification. No editing of any sort should be done without prior authorization from the Teaching Committee. None of the approved programs should be shown for commercial purposes. Permission will be granted to show our programs only in public service, educational, or noncommercial venues. They should not be shown in a context that could make it appear that we endorse any political or interfaith movement, hospital, or group.

154. The above guidelines should be provided to the broadcasting station for compliance every time one of the approved programs is to be aired. All branches have been sent a formatted sample of these guidelines for use as intended.

WHQ BROADCASTING DEPARTMENT

155. The Teaching Committee oversees the work of the WHQ Broadcasting Department, which does the following:

a. Establishes standards for broadcasting audio/video (A/V) equipment at world headquarters, branch-owned facilities, Assembly Halls, Kingdom Halls, and conventions. It works closely with Branch Committees and those involved in the design and construction process to ensure that the A/V equipment recommended by the Broadcasting Department is installed safely and is appropriate for the venue in which the equipment is installed.

b. Answers questions submitted by branches regarding the specification, installation, and operation of A/V equipment.

c. Recommends and coordinates the acquisition, rental, or loan of broadcasting A/V equipment for conventions and other branch-sponsored events. It provides this service to facilitate the sharing of equipment and to conserve dedicated funds.

d. Develops, maintains, and oversees the JW Stream website, accessible at https://stream.jw.org. This site provides small foreign-

language congregations, groups, and pregroups with video recordings of conventions, assemblies, and congregation meetings. Branches can also use this site to stream Bethel-sponsored programs.

e. Assists branches with technical issues involving video streaming.

f. Develops, maintains, and oversees software development of the Internet Protocol Television (IPTV) system. IPTV provides live and recorded programming from the Bethel video system and JW Broadcasting. While each Christian is responsible to exercise good judgment and train his powers of discernment, the Branch Committee should periodically review the content of material that is being provided on IPTV out of regard for the overall spiritual welfare of the Bethel family and visitors. The Branch Committee should inform the WHQ Broadcasting Department when adding commercial channels to the IPTV system.

g. Coordinates and schedules satellite broadcasting content worldwide. Satellite broadcasting is used in countries with limited access to the Internet for transmitting recorded programs from JW Broadcasting and live programs, such as branch visits and special conventions.

h. Records and distributes WHQ department meetings via JW Stream or jw.org event media.

REGIONAL BROADCASTING DEPARTMENT—EUROPE

156. The Regional Broadcasting Department—Europe (RBD-E), hosted by the Central Europe branch, operates as an extension of the WHQ Broadcasting Department. This department:

a. Implements the standards set by the WHQ Broadcasting Department for broadcasting audio/video (A/V) equipment at branch-owned facilities, Assembly Halls, Kingdom Halls, and conventions in Europe. It works closely with Branch Committees and those involved in the design and construction process to ensure that the A/V equipment recommended is installed safely and is appropriate for the venue in which the equipment is installed.

b. Answers questions submitted by branches in that region regarding the specification, installation, and operation of A/V equipment.

c. Recommends and coordinates the acquisition, rental, or loan of broadcasting A/V equipment for conventions and other branch-sponsored events in that region. The RBD-E provides this service to facilitate the sharing of equipment and to conserve dedicated funds. At times, the RBD-E may ask branches to adjust convention dates.

d. Assists branches in its region with first-level support for technical issues involving video streaming.

e. Reviews and approves the A/V designs for each convention venue in their region and determines whether the equipment should be supplied from the central A/V equipment pool or should be rented. The Local Broadcasting Department in each European branch submits these designs in harmony with the standards outlined by the Teaching Committee. —See 7:157.

LOCAL BROADCASTING DEPARTMENT

157. The Branch Committee may decide to form a Local Broadcasting Department if the workload warrants it. Smaller branches may not need to form such a department if they have brothers trained to care for this work on a part-time basis. This department:

a. Implements the standards set by the WHQ Broadcasting

Department for broadcasting A/V equipment at branch-owned facilities, Assembly Halls, Kingdom Halls, and conventions in the branch territory. It works closely with those involved in the design and construction process to ensure that the A/V equipment recommended is installed safely and is appropriate for the venue in which the equipment is installed.

b. Recommends and coordinates the acquisition, rental, or loan of broadcasting A/V equipment for conventions and other branch-sponsored events in its branch territory, unless the region is served by RBD-E.

c. Creates an A/V design for each convention venue in its branch territory, adhering to the standards outlined by the Teaching Committee.

d. Stores, maintains, and routes convention audio/video equipment so that it can be shared by multiple venues unless the branch is served by a regional broadcasting department.

e. Provides training, oversight, and coordination of the technical support personnel for spiritual programs originating at the branch. These programs include morning worship, Bethel family *Watchtower* Study, along with other spiritual and department meetings.

f. Designs, installs, and maintains the A/V equipment used for conference rooms, tour displays, and classrooms at the branch.

g. Maintains and oversees any cable television system and Internet Protocol Television (IPTV) system in the branch.

WHQ TRAVEL DEPARTMENT

158. The Teaching Committee oversees the work of the WHQ Travel Department, which involves the following areas of responsibility: (1) researching and securing air travel for headquarters personnel caring for their organizational assignments and (2) researching and securing air travel for those in foreign service who are eligible to be funded to an international convention of their choice.

HOTEL REWARD POINTS AND VENUE COST ANALYSIS

159. The Teaching Committee Office also provides assistance to branches in the following ways: (1) overseeing the collection and management of accrued hotel reward points and (2) reviewing convention venue rental expenses and assisting with hotel negotiations and usage.

CHART 7.1

General Scope of Operation

<table>
<tr><th>Assemblies</th><th>Conventions</th><th>Meetings</th><th>Schools</th><th>Audio/Video</th></tr>
<tr>
<td>Prepares circuit assembly outlines and programs</td>
<td>Prepares outlines, manuscripts, dramas, and chairman's introductions for regional conventions
Organizes international and special conventions
Approves Convention Organization Guidelines (CO-1) and the yearly Media Guide</td>
<td rowspan="5">Gives direction concerning congregation meeting programs and procedures
Prepares Life and Ministry Meeting
Prepares outlines for regular public talks, special talks, and public talks by circuit overseers
Oversees branch dedications worldwide
Oversees Assembly Hall dedications worldwide
Oversees dedications of remote translation offices worldwide
Provides guidelines for Kingdom Hall dedications
Provides guidelines for special meetings held in connection with branch visits
Oversees Bethel speaker arrangement worldwide
Provides guidelines for Bethel morning worship
Appoints all Morning Worship chairmen worldwide
Prepares Bible reading schedule for the Bethel family worldwide
Prepares schedule for the Memorial Bible reading
Gives direction concerning Bethel family Watchtower Study
Approves Monday night Bethel lectures
Oversees Gilead graduation programs, including the selection of speakers and songs
Assists in the organization of the annual meeting programs, including the selection of appropriate songs</td>
<td rowspan="5">Watchtower Bible School of Gilead
School for Branch Committee Members and Their Wives
School for Circuit Overseers and Their Wives
School for Kingdom Evangelizers
Appoints instructors worldwide for all schools listed above
Bethel Entrants' School
Pioneer Service School
School for Congregation Elders
Kingdom Ministry School
Literacy classes
Oversees Theocratic Schools Department</td>
<td rowspan="5">Audio programs in English
Feature-length videos
Oversees Audio/Video Services (AVS)
JW Broadcasting
Regional video teams (RVTs) in select branches
Radio and television programs
WHQ Broadcasting
Assists branches with technical issues involving video streaming and audio/video equipment at assembly and convention venues
Oversees the work of the Regional Broadcasting Department–Europe
WHQ Travel
Researches and secures air travel for those caring for WHQ assignments and for those in foreign service eligible to attend international conventions</td>
</tr>
<tr><td colspan="2">Approves Media Services package for circuit and regional events</td></tr>
<tr><td colspan="2">Hotel Rewards Points and Venue Cost Analysis</td></tr>
<tr><td colspan="2">Oversees the collection and management of accrued hotel rewards points negotiated by branches for convention attendees and other purposes
Reviews convention venue rental expenses and assists with hotel negotiations and usage</td></tr>
<tr><td colspan="2"></td></tr>
<tr><td colspan="5">Answers queries from translators concerning all of the above, often responding by means of WTS</td></tr>
<tr><td colspan="5">Corresponds with branches concerning all of the above</td></tr>
<tr><th colspan="5">Interaction with other committees and departments</th></tr>
<tr><td></td><td></td><td></td><td></td><td>AVS proofreads and posts translation and production packages to MDS for audio and video publications
AVS transfers video files by posting these to MDS or AVMD</td></tr>
<tr><td>Writing Committee proofreads materials and posts to MDS</td><td>Writing Committee proofreads materials and posts to MDS</td><td></td><td></td><td>Writing Committee oversees content and production of sign-language publications</td></tr>
<tr><td>Service Committee is responsible for the yearly meeting with regular and special pioneers held in conjunction with circuit assemblies (S-312)</td><td></td><td></td><td>Service Committee invites Gilead and branch school students and determines assignments of Gilead graduates. It provides branches with guidelines for organizing and scheduling other schools locally</td><td></td></tr>
</table>

CHART 7.2

Sample Programs

Special Meeting to Release the *Christian Greek Scriptures*

10 min:	Opening song and prayer. The chairman follows with a warm welcome to the audience and a few encouraging comments
30 min:	*Watchtower* Study summary. (Note: Regular congregation meetings in the target language will not be held that weekend)
10 min:	Group interview of two or three local publishers who can comment on the challenges of using other translations in the local language
25 min:	Release talk by a Branch Committee member, based on the outline entitled "A Bible in the Language of Everyday Life" (bi7)
5 min:	Song
10 min:	After inviting the audience to be reseated, the chairman announces that the new Bible will be distributed at this time
15 min:	Talk by a Branch Committee member, based on an outline provided by the Teaching Committee, entitled "Translating God's Word Accurately"
40 min:	Talk by a Branch Committee member on a topic of his choice
5 min:	Brief closing comments by the chairman, followed by song and prayer

Special Meeting to Release the *New World Translation* (Not Revised)

10 min:	Opening song and prayer. The chairman follows with a warm welcome to the audience and a few encouraging comments
30 min:	*Watchtower* Study summary. (Note: Regular congregation meetings in the target language will not be held that weekend)
15 min:	As an optional feature, the 15-minute video presentation *Entrusted With Translating "the Sacred Pronouncements of God"—Romans 3:2,* if translated in advance
10 min:	Group interview of two or three local publishers who remember the original release of the *Christian Greek Scriptures* in the local language
25 min:	Release talk by a Branch Committee member, based on the outline entitled "A Spiritual Milestone!" (bi12)
5 min:	Song
10 min:	After inviting the audience to be reseated, the chairman announces that the new Bible will be distributed at this time
15 min:	Talk by a Branch Committee member, based on an outline provided by the Teaching Committee entitled "Translating God's Word Accurately"
15 min:	Talk by a Branch Committee member, based on an outline provided by the Teaching Committee entitled "'Handling the Word of the Truth Aright'—2 Timothy 2:15"
40 min:	Talk by a Branch Committee member on a topic of his choice
5 min:	Brief closing comments by the chairman, followed by song and prayer

Special Meeting to Release the *New World Translation* (Revised)

10 min:	Opening song and prayer. The chairman follows with a warm welcome to the audience and a few encouraging comments
30 min:	*Watchtower* Study summary. (Note: Regular congregation meetings in the target language will not be held that weekend)
15 min:	As an optional feature, the 15-minute video presentation *Entrusted With Translating "the Sacred Pronouncements of God"—Romans 3:2,* if translated in advance
10 min:	Group interview of two or three local publishers who remember the original release of the *New World Translation* in the local language
25 min:	Release talk by a Governing Body member, based on the outline entitled *"Hold Firmly to the Faithful Word!"*
5 min:	Song
10 min:	After inviting the audience to be reseated, the chairman announces that the new Bible will be distributed at this time
15 min:	Talk by a Branch Committee member, based on an outline provided by the Teaching Committee entitled "Translating God's Word Accurately"
15 min:	Talk by a Branch Committee member, based on an outline provided by the Teaching Committee entitled "'Handling the Word of the Truth Aright'—2 Timothy 2:15"
40 min:	Talk by a Governing Body member on a topic of his choice
5 min:	Brief closing comments by the chairman, followed by song and prayer

Branch Dedication—Saturday

10 min:	Opening song and prayer
20 min:	History of work in the country. (Includes group interview of two or three longtime missionaries if available)
30-40 min:	Construction project and experiences. (May include interviews with key workers)
20 min:	Reports from other branches. (If available)
15 min:	Song, announcements, and greetings
45-60 min:	Dedication talk. (If interpreted, additional time may be needed)
10 min:	Closing song and prayer

Branch and Assembly Hall Dedications —Sunday (Governing Body Member Present)

10 min:	Opening song and prayer, followed by a few encouraging comments by the chairman
30 min:	*Watchtower* Study summary <u>(Note: Regular congregation meetings in the target language will not be held that weekend)</u>
20 min:	Review of the dedication program
30 min:	Reports from other branches (if available) and/or a report presented by a Branch Committee member about the work in the branch territory
10 min:	Song and any needed announcements
60 min:	Talk by the Governing Body member. (When interpreted, this service talk could take 90 minutes or more)
5 min:	Closing song and prayer

Kingdom Hall, RTO, and Assembly Hall Dedications—Saturday

10 min:	Opening song and prayer
20 min:	History of work in the local area. (Includes group interview of two or three longtime Witnesses if available)
30-40 min:	Construction project and experiences. (May include interviews with key workers)
10 min:	Song, announcements, and greetings
45-60 min:	Dedication talk. (If interpreted, additional time may be needed)
10 min:	Closing song and prayer

School for Kingdom Evangelizers —Graduation-Day Program

10 min:	Opening song no. <u>58</u>* and prayer
10 min:	Opening remarks by chairman
10 min:	Local elder (or observer) interviews four students regarding how they have benefited from the course
30 min:	*Watchtower* Study summary (Students of the class will be assigned specific paragraphs and then answer the corresponding questions asked by the conductor)
15 min:	Local elder (or observer) interviews students on experiences they have had in connection with their field activity during the school
10 min:	Song no. <u>57</u>* and chairman reads any greetings received
15 min:	Local elder (or observer) interviews students regarding adjustments made to attend school
10 min:	Talk by Instructor <u>B</u>
10 min:	Talk by Instructor <u>A</u>
20 min:	Talk by chairman
10 min:	Presentation of certificates by chairman
5 min:	Class letter read by designated student
5 min:	Concluding comments by chairman
5 min:	Closing song no. <u>84</u>* and prayer by chairman

* *"Sing Out Joyfully" to Jehovah* songbook

CHART 7.3

Typical Morning Worship Format

7:00 a.m.:	**Brief welcome by chairman and a prayer of less than one minute**
7:01 a.m.:	**Breakfast (in dining room or occupant rooms)**
7:20 a.m.:	**Scripture text is read**
7:21 a.m.:	**Chairman introduces four* individuals for a comment of one minute or less (5 min.)**
7:26 a.m.:	**Chairman's comments (8-9 min.)**
7:35 a.m.:	**Reading of *Watchtower* comments followed by announcements (if any) by the chairman**
7:37 a.m.:	**Bible reading (6-7 min.) Wednesdays—Bethel Spiritual Gems (5 min.)**
7:43 a.m.:	**Concluding prayer (7:42 a.m. on Wednesdays unless there is a report or a special announcement)**

* Branches with few family members may choose to have two comments of two minutes each.

CHART 7.4

General Progression of Teaching Privileges for Bethel Brothers

Privilege	Qualifications	Reference
Commenter at the Bethel family *Watchtower* Study	In larger families, about 15-20 brothers (BBR, BBT, BCS, BCV, BCL, BBL)	*bo* 7:109
Text commenter at morning worship	BBR, BBT, BBL: On completion of first year of Bethel service BCS, BCF, BCL, BCV: Regardless of the length of time of assignment to serve at Bethel	*bo* 7:100-101
Reader of the daily text and printed comments at morning worship	Ministerial servants who have served at Bethel for one year and who have passed a reading evaluation test	*bo* 7:106
Offer opening prayer at morning worship	At larger branches, after serving at Bethel and as an elder for five years	*bo* 7:103
Regional convention speaker	Elders who have a speaker rating of C+ or higher	*bo* 7:80
Bethel speaker, receiving weekend speaking assignments to give a service talk and a public talk in congregations	Elders (BBR) who have been on a regional convention program for two years, (1) whose speaker rating is B or higher, (2) who have served at Bethel for a minimum of three years, (3) who have a reputation worthy of representing Bethel, and (4) who are able to hold an audience's attention and can give an effective one-hour service talk Brothers called to Bethel from the circuit work, on completing Bethel Entrants' School	*bo* 7:81-82, 84
Bible reader at morning worship; Bethel Spiritual Gems assignments; Bethel family *Watchtower* Study reader	Generally, Bethel speakers	*bo* 7:104
Circuit assembly branch representative (CA-*br*)	Better-qualified and highest-rated Bethel speakers; exemplary in their conduct and public speaking; at larger branches, after serving at Bethel for many years	*bo* 7:89
Conductor of the Bethel family *Watchtower* Study	Usually, circuit assembly branch representatives; at smaller branches, Bethel speakers may also be assigned	*bo* 7:107
Bethel Entrants' School instructor and new member lecture speaker	High-quality teachers at Bethel who have a good rapport with the Bethel family and who are approachable	*bo* 7:126-127
Presents a Bethel family lecture	Qualified Bethel speakers who are circuit assembly branch representatives	*bo* 7:111

Morning Worship chairman	Elders who have served in an exemplary way at Bethel for a number of years, who enjoy the respect of the Bethel family, who are viewed as spiritual men, and who are good teachers, capable of giving good Scriptural encouragement to the Bethel family	*bo* 7:99

WRITING COMMITTEE

Web Publishing

1. The Web Publishing Department maintains the organization's websites. (See 3:40.) It works with departments at world headquarters and in the branches to publish Web content in many languages. This material includes answers to Bible questions raised by the public, information about our headquarters and branches, and news releases about events involving Jehovah's Witnesses. Selected publications can be read online or downloaded in various digital, audio, and video formats.

Writing Archives

2. Writing Archives is a work group within the Writing Department that is responsible for gathering, cataloging, and preserving material related to our theocratic history. Archival records and artifacts come from branches, congregations, individuals, and secular institutions. The Archives collection includes publications, clippings, documents, photographs, audiovisual recordings, and other items of historical value. Detailed life histories of longtime servants of Jehovah are also kept on file. Over time, such material is being digitized in order to provide electronic access and avoid damage to the original items. Archival research is used in preparing material for publication, display, and other educational purposes.

3. Many branches have assembled similar items of historical value during the preparation of *Yearbook* accounts and for other projects. The Writing Committee is interested in the preservation of such material, either at individual branches or at world headquarters. Consideration should be given to the proper organization and storage of such items, thus increasing their value for future research and publication. Such archival work should be assigned to a Bethel department, such as the Bethel Office.—See 3:60-65.

Writers

4. The Writers' Workshop is the principal means by which individuals are identified and approved to write for our publications. When a Writers' Workshop is scheduled to be held at a branch, the Writing Committee may invite that branch to supply names of individuals living in the branch territory who may have potential as writers. Writers from other branches may also be enrolled. It will then be determined by the Writing Committee who will be invited to attend the class and will be given a copy of *Writing for Our Publications* (A-41). Those recommended as potential writers should have writing ability and must be baptized and spiritually mature. They should be balanced, exemplary, modest, and not inclined to talk freely about their writing activity. In most cases, writers should be elders.

5. The Writing Committee assigns full-time writers, some of whom serve at a branch office. Full-time writers in a branch are designated as WHQ Writing Department workers. These brothers and their work come under the direct oversight of the Writing Committee. If a Branch Committee would like to give a full-time writer additional minor work assignments, that is acceptable as long as the writer can complete his writing work on schedule. Please inform the Writing Committee before a full-time writer is recommended to be reassigned or to attend Gilead School.

6. Occasionally, one who is not a full-time writer may be given a writing assignment. The Branch Committee will receive a copy of the writing assignment in order to be aware of how people under its oversight are being used by the Writing Department. Details about the assignment, such as the topic or target publication, are confidential. However, the Branch Committee should inform the Congregation Service Committee of the due date of a writing assignment that is sent to a missionary, a special pioneer, or a regular pioneer. Likewise, the Branch Committee should inform the Bethel work overseer of the due date of a writing assignment that is sent to a Bethelite. The writer will be informed that he may ask for a time allowance from his regular assignment to complete the writing assignment, if needed.

7. At times, the Writing Department may contact a branch in order to identify **newsworthy events** or experiences for possible use in preparing an article that will help readers learn about the fine works of Jehovah's Witnesses around the world. When such an article is assigned to a writer, the Art Department will contact the branch to request that a photographer be assigned to obtain images to illustrate the article. The Art Department will work with the branch to have any images entered into the Image Services System (ISS). If you learn that a model in a photograph that was supplied has become disqualified, follow the guidelines provided in the letter dated HWC:HWG September 28, 2017, No. C-54749W.

8. **Field service experiences** that are outstanding may be sent to the Writing Committee for possible use, as outlined in the letter dated HWC:HWH August 8, 2017, No. C-53973W.

9. When articles are prepared that feature a first-person account, such as for a life story or for the series "The Bible Changes Lives," the Branch Committee will be asked to confirm that those featured are in good standing and that there will be no repercussions if the article is published.

Translation Responsibilities

OVERVIEW

10. While the Writing Committee oversees the translation of our publications worldwide, the Branch Committee oversees the translation work that has been assigned to its branch.

Note: ***Bracketed references can be found at the end of this chapter.*** **[See List 8.1.]**

DECIDING WHAT TO TRANSLATE

11. In addition to publications that will be printed or posted on jw.org, the Branch Committee supervises the production of audio and video material and publications for the deaf and the blind. The committee also coordinates the translation of materials for our website and for JW Broadcasting.

Starting Translation Into a New Language

12. The Branch Committee regularly reviews the spiritual needs of every language group under its care. The Service Department is responsible for determining what publications are really needed and which priority list (A, B, C, D, E, F, G, or H) best fits the situation of each language in the branch territory. **[See Chart 8.1.]** The findings are presented to the Branch Committee. **[1]**

13. In consultation with the Service Department, the Translation Department recommends potential translators to the Branch Committee, which then approves those who qualify. The candidates should (1) be baptized, (2) know the target language very well—perhaps as their mother tongue—and (3) be available for some weeks to receive

training and to translate their first publications. They may come from varying backgrounds (male, female, older, younger, single, married, and so forth). —See 7:44.

14. The Branch Committee requests permission from the Writing Committee to translate some of the publications specified on the priority list. It is essential to include the completed *New Language Translation Request* form. (The form is available on the Publication Processing Documentation (PPD) site, under TRANSLATION > TRANSLATION AND LANGUAGE OVERSEERS > GENERAL.) Be sure to specify the format(s) being recommended for the publications and which priority list applies to that language.

15. All new translation teams must receive training before beginning translation. Therefore, specify whom you recommend to provide the training. This will usually be an experienced translator who can teach the translation techniques course. If you do not have someone qualified to do this, please request assistance from the Writing Committee.

16. Once permission is granted, arrange for training to be given where the translators are located, so that they do not need to travel far. Where possible, train more than three candidates in order to have enough translators to choose from for future projects. Provide equipment and accommodations for the trainer. The trainer teaches the candidates basic translation techniques and works closely with them as they translate their first publications.

17. The translated publications are reviewed by a panel of native speakers to ensure natural language. (See 8:43c.) The translation is corrected and proofread, and the project team gives the translated publications a final check. Then the publications are composed or, in the case of audio and video publications, recorded. When the project is completed, the temporary translators return to their previous assignments and the Service Department provides direction on how the publications are to be used in the field and monitors how they are received. **[2]**

Requesting Publications in a Language That Has a Temporary Team

18. When the Branch Committee requests additional publications in a language that has a temporary team, the request should be accompanied by a report as outlined by instructions from the Service Committee. (See 6:149-152.) There is no need to request permission from the Writing Committee to translate public talk outlines and material for assemblies and conventions. However, if you have begun translating these items in a language for the first time, inform the Writing Committee. Videos may be translated into any language if you have adequate personnel and resources to handle the work without neglecting other priority translation projects. Study questions and videos for the midweek meeting may also be translated by temporary teams. **[3]**

Requesting Publications in a Language That Has a Permanent Team

19. Before making recommendations to the Writing Committee,

a. Consult the document *Priority List Guidelines,* which is available on the PPD site. **[See Chart 8.1.]** Written languages and sign languages have separate priority lists. The Writing Committee regularly informs all branches of new publications under development, provides contents listings, and explains the purpose of each publication.

b. Consult with the Service Department to determine which publications should be translated.

c. Check with the respective language overseer(s) to determine whether the translation team

would be able to translate additional publications. **[4]**

d. For dated publications, specify the edition and the format in which it will be produced and the date of the first issue.

Once you have started translating dated and recurring publications (*Examining the Scriptures, Research Guide, Watch Tower Publications Index,* assembly and convention material) make sure that these are being produced on time before requesting additional publications.

20. The Translation Department translates only publications used for field service, meetings, assemblies, and conventions, as well as materials for JW Broadcasting. Materials needed by Legal, Construction, Maintenance, Hospital Information Services, Correspondence, and the Service Department are translated by individuals in those departments or by part-time volunteers.—See 6:160. **[5]**

21. These volunteers, who are not part of the Translation Department, may have access to the section of the Watchtower Translation System (WTS) that deals with general translation. They are welcome to attend weekly team meetings of the Translation Department in order to stay up-to-date with the latest translation techniques and guidelines.

22. Sign-Language Translation: When starting translation into a sign language, a procedure is followed similar to that for spoken languages. The Writing Committee provides a separate priority list for sign languages and arranges for training when permission is given for the first publication in a sign language. Sign-language video production in each branch falls under the oversight of the Translation Department. MEPS Programming coordinates training for those who record and edit videos. **[6]**

Special Publications

23. Bible: Translating the *New World Translation* involves years of work. Languages approved to translate the Bible are allowed to have additional project teams, a secretary, and an elder to serve as the translation coordinator for the duration of the Bible project. The Branch Committee usually recommends the most qualified translators for Bible translation teams, made up of both brothers and sisters. It is permissible to use younger translators if they are well-qualified. **[7]** If you do not have enough qualified translators to translate the Bible and at the same time keep up with the approved publications, it may be necessary to produce fewer public magazines or to delay the release of other publications in order to complete Bible translation first. When the Writing Committee gives permission to translate the Bible, it arranges for initial and periodic training of the Bible translators by Writing Committee representatives. Branch Committees may request additional training when needed. Special consideration is given to add temporary teams for languages that work on the Study Edition of the Bible and/or *Insight on the Scriptures.* **[8]**

24. Selecting Magazine Issues: The Branch Committee decides which issues of the public edition of *The Watchtower* and/or *Awake!* will be published. Inform your printing branch what issues will be produced. **[9]**

25. Braille Publications: Braille publications can be transcribed using WTS. We make Braille publications available in any language in which we have printed publications, even if there are only a few blind individuals.

26. A branch desiring to transcribe publications into Braille should first request approval from the Writing Committee. The approval will be followed up with direction on how to proceed.

- While there is no priority list for Braille publications, it is best to begin with a small undated item, such as a tract or a brochure.

- Publications that can be transcribed into Braille generally include tracts, brochures, books, the *New World Translation, The Watchtower, Awake!,* and the *Life and Ministry Meeting Workbook*.
- Specialized publications can also be transcribed, such as public talk outlines, invitations, programs, the *Pioneer* textbook, and the *Shepherding* textbook.
- On request, electronic text may be provided for blind and visually impaired readers who use Braille notetakers or computers with screen readers. These files can be posted on jw.org in notetaker (BRL) format and RTF format. **[10]**

27. Study *Watchtower*: The language used in *The Watchtower* should be clear so that readers will readily understand the message. The majority of people do not use academic or formal language but prefer everyday language. The English edition from January 2019 on has been adjusted to enable translators to achieve clear translation. **[11]**

28. Songbook: Detailed guidelines for translating songs are provided on PPD. Individual songs can be translated and posted on the jw.org website for use at congregation meetings and other spiritual events. **[12]**

29. Audio, Video, and Web Publications: For some languages, video and audio publications may be used effectively. Publications can be published on the jw.org website in audio format even if they are not produced in print or in other electronic formats. Each Branch Committee should analyze what site features are available in all the languages for which their branch is responsible and can approve any feature that would be valuable to a language field if this will not create a burden for the translation team. **[13]**

30. JW Broadcasting (JWB): The Governing Body views the material on JWB as spiritual food. Each language (including sign languages) approved to translate the full JWB program has a brother serving as a permanent translator in order to coordinate the translation work. Two part-time commuters (not temporary volunteers) should be assigned to work with him on a translation team. Based on the need, he may enlist the help of additional part-time commuters and remote volunteers to sustain regular production. When translating a JWB program, careful attention should be given to the main talk; experienced translators should be used for this part. As is the case with all videos, you should decide whether to translate the audio track or to use subtitles, depending on the preferences of the target audience, the technical possibilities, and the workload of the team. (For example, some languages will record a vernacular version of original songs, while others will simply provide subtitles.) If time permits and they have the necessary skills, this team may work on translating regional convention and assembly outlines. **[14]**

DEPARTMENT ORGANIZATION

31. Each language overseer assigns individuals to specific project teams as needed.

32. Translation Capacity: The workload must be scheduled in such a way that team members do not regularly have to work overtime. The Branch Committee carefully monitors the workload of the translators to make sure that they are not burdened with unreasonable schedules.

33. Before starting any translation project, be sure that permission has been obtained for it. When permission is granted, obtain the source text of the publication from WTS or MDS. The master copy of the English Final mailing contains all corrections and approved updates.

34. Schedules: Local schedules for translating new and dated publications

are based on the schedules for English publications provided by the Writing Department. For most publications, the Writing Department sends two different mailings:

(1) **Early mailing:** This contains early text to start translation and a preliminary PDF of the composed pages. At this point the text and artwork **are subject to change.** Nevertheless, translators should start translation as soon as possible after this mailing is received. The compositor(s) prepare the early composition pages for an audible reading check and a mechanical check of the translation.

(2) **Final mailing:** This mailing contains the finalized text and artwork. The project team compares the final adjustments of the English text with its translation to ascertain whether any changes will affect the translated text.

35. Correction notices should be handled according to the guidelines provided by the Writing Committee. **[15]**

36. Translation errors in publications that have already been published in any format may be corrected with the approval of the Branch Committee. The *New World Translation* may be updated to include *necessary* corrections, not revisions reflecting translator preferences. Updates may be done once a year but only if needed. The printing date on the publishers' page should be updated. **[16]** Complete retranslations requiring new copyright dates, corrections of serious translation errors that call for destroying copies in stock, and corrections to videos already produced need to be approved by the Writing Committee. **[17]**

Local Adjustments (Text and Art)

37. The Branch Committee recommends replacement material if the material in the English could cause problems in the local field. The Writing Committee will review recommendations for replacement text. Adjustments to important long-established Biblical and theocratic terms should be requested through a numbered letter to the Writing Committee. **[18]**

38. The Branch Committee may give local approval for adjustments in the following matters:

- Replace textual illustrations or examples that may be inappropriate for the local field.
- Replace references to our publications and links to a resource (such as an article, publication, audio or video file) that are not available in the target language.
- Replace Scripture citations if the cited scriptures in the vernacular language do not support the point being made in English. **Replacing "read" scriptures** requires approval via the Translator Help Desk unless the change involves simply the citation range. **[19]**

39. When adjusting the text to adapt it to the local field, care must be exercised so that **facts are not distorted.**

40. In rare instances, artwork may be unacceptable for some cultures. The Writing Committee will provide alternate artwork only if an image would endanger the safety of the brothers. **[20]**

Translation Questions

41. The Writing Committee handles the bulk of the translation questions. They are sent directly via WTS by the language overseer to the Translator Help Desk.

42. Before sending a translation question to the Translator Help Desk, the project team checks to see whether the question has already been submitted by another team. The language overseer reviews the question for clarity and completeness.

a. During the translation process, editorial, cultural, legal, organizational, linguistic, procedural, and other questions need to be resolved.

b. It is important that questions be submitted using WTS so that they can be registered in the central database for efficient handling.

c. The Translator Help Desk distributes answers to all translation teams.

d. Answers for one language may be applied to another language that has the same question. Project teams do not need to ask permission to apply such answers. **[21]**

e. For dated publications, questions should be submitted soon after Early mailing, if possible within one week. **[22]**

f. Teams should not be discouraged or hindered from sending questions.

Ensuring High-Quality Publications

43. The Governing Body desires that all our publications be accurate, easy to read, and clearly understood by common people.

a. The language overseer makes sure that each project team has the necessary training, experience, and spiritual maturity to produce a natural, accurate translation.

b. Each translation team should actively seek feedback from the audience for whom they translate.

c. Publications that are in the Teaching Toolbox or that target a specific audience, such as young ones, should be reviewed by a small group of selected publishers who are representative of the field and of an age appropriate to the publication. The members of the review panel should preferably use the target language as their first language.—See 8:17. **[23]**

d. It is necessary that project teams keep in touch with how people in the field use their language.

e. Personal preferences are not to be imposed on the project team. The language overseer has the responsibility to ensure that all project teams produce translations that are appealing and at the same time in harmony with the way the language is generally used.

f. Project teams must take care not to use out-of-date expressions that are not understood by the majority of the readers.

44. Branch Committees rarely need to override the translation decisions of teams that have been carefully selected and thoroughly trained.

Workflow

45. All procedures for translation, checking, proofreading, composition, mechanical checking, and audio recording should be performed as directed in *Translation Workflow, Composition and Mechanical Checking Workflow,* and *Audio and Video Publications Workflow.* All in the department, including part-time volunteers and others who might be helping remotely, should be familiar with the latest version of these documents, which are posted on PPD.

46. The language overseer ensures that every publication is clean and press-ready before printing files are mailed to the file maintenance branch or digital media files are uploaded. He does this by making sure that all the necessary steps in the workflow are properly followed and that all involved in the process are thoroughly trained. Once the text leaves the translators for final composition, it should not be recalled for translation adjustments, except for changes needed because of correction notices. The goal is to send to the printing branch press-ready materials that can be printed without further correction. In exceptional cases, with approval from the Publishing

Committee, publications may be printed locally. Audio publications are usually recorded locally.

47. Printing branches do not proofread or perform mechanical checks on publications they print for other branches. The printing branch may make necessary adjustments to the publishers' page to meet local legal requirements.

Office Equipment

48. Translators need a quiet office environment. Project teams should have sufficient office space to work without disturbing others. Such office space can be arranged in a variety of locations, including remote translation offices, Assembly Halls, Kingdom Halls, or other suitable facilities, depending on local circumstances. Everyone in the department should have:

- A suitable desk and comfortable chair
- Adequate lighting
- Good ventilation
- A computer as specified by the WHQ Computer Department

All requests for equipment to translate publications—whether in printed, electronic, audio, or video format—should be submitted to the Writing Committee. The Writing Committee coordinates requests for equipment and facilities with the Publishing Committee, the WHQ Computer Department, MEPS Programming, and the Worldwide Design/Construction Department.

49. **Reference Materials:** All translators should have ready access to reference works that are frequently needed. The following is a partial list:

- Standard vernacular Bible(s)
- The latest electronic English dictionaries
- An up-to-date English-vernacular dictionary
- Target-language grammar books and dictionaries
- The revised English *New World Translation* (2013 Edition)
- *Watchtower Research* (English, plus vernacular library synchronized)
- The research library for translators, which should be updated regularly
- A dictionary of English idioms
- A team dictionary **[24]**
- Where possible and relatively economical, translators should have Internet access on their computer. **[25]**

50. **All members of the department should have full access** to guidelines, translation training material, and correspondence that apply to their work. To this end, make sure that the members of the department including part-time volunteers are added to the role groups that correspond to their assignments so as to have access to PPD where possible.

51. ***Standards Manual:*** All languages should endeavor to compile a *Standards Manual* for the target language that sets out grammar rules and style guidelines. It will differ from the English *Standards Manual.*

52. **Confidentiality:** Translators must keep confidential what is being translated and who works on each publication. The following materials are confidential and are strictly for the use of the Translation Department:

- Publications being translated
- Correction notices
- Translator comments
- Translator Help Desk questions and answers
- Research information
- Training materials
- Information found on PPD pages

53. The above items are not for personal use and should not be distributed outside of the department. Every precaution should be taken to make sure

that confidential material, either on paper or by electronic means, is not divulged to and cannot be accessed by anyone who is not authorized. ***Failure to comply with these guidelines could lead to the termination of one's Bethel service.***

54. All members of the Translation Department, including part-time volunteers, must sign the *Watchtower Information Resources Confidentiality Affirmation Statement and Acknowledgment of Use of Work Software* before they start to work in the department.

TRANSLATION ORGANIZATION

55. The following functions are necessary:

- Translation overseer (and assistant[s] if needed)
- Language overseer(s)
- Team secretary(ies)
- Translation project team(s)
- Technical support (production coordinator, compositors, digital publishers, computer support, audio technicians) **[26]**

Note: Translators serving Service Department, Legal Department, and Printery needs are part of their respective departments and not part of the Translation Department.

Translation Overseer

56. He supervises the Translation Department and usually serves on the Branch Committee. He cares for the following matters: the size of translation teams (number of full-time and part-time personnel), offices (recommends where they are located and what type of facilities are used), language needs (sign language, Braille, website, composition, digital publishing, audio recording), training (procedures, techniques, production), and the needs of all translation personnel. Although it is preferable, it is not a requirement that the translation overseer have translation experience. However, he must be up-to-date with translation guidelines, translation techniques, production workflow, and be thoroughly familiar with the circumstances and needs of the languages under his oversight. If his workload is too heavy, an assistant(s) may be appointed to help him. The assistant should be a brother who is familiar with translation work, is reliable, and responds in a timely manner to the needs of the translation teams. The translation overseer cooperates with the language overseers to ensure that schedules are met and that directives from the Branch Committee and the Governing Body are implemented. Capable language overseers may be used as assistants to the translation overseer. **[27]**

Language Overseer

57. He works under the direction of the translation overseer. The language overseer should have translation experience. He must speak the language well (ideally a native speaker), understand translation principles, have good oversight skills, and be able to organize the work efficiently. He must be able to organize personnel in a productive way, that is, to combine full-time personnel and part-time volunteers in an optimum manner. He must be communicative, loving, and kind. When a temporary team is formed, a trainer works with the team. **[28]**

58. Responsibilities: Each language overseer keeps the translation overseer informed of personnel needs and translation issues that require handling by the Branch Committee.

- His primary assignment is to ensure that the spiritual food is translated in an accurate, clear, and understandable way.
- His role is not simply administrative; it is a full-time assignment requiring interaction with the project teams on a daily basis. To facilitate such communication, his office should be located near most of the project teams.

- He thoroughly understands the translation process as set forth by the Writing Committee, and he is thoroughly familiar with translation principles and procedures.
- He does not institute his own workflow procedures.
- He ensures that proper procedures are followed when assigning responsibilities to Translation Department personnel.
- He assigns work to the project teams.
- He is responsible for ongoing translation training.
- He should be sensitive to direction and feedback from his oversight and the field, and he should be able to give clear direction.
- He should always be on the lookout for prospective translators who may serve either full-time or part-time.
- He should have access to MDS and PPD, as well as be given access to this chapter of *Branch Organization.*
- At times, he will participate in project-team meetings while translation is being done in order to ensure that the team functions well and is following proper procedures.

Substitute Language Overseer

59. A brother on one of the project teams should be trained to substitute as language overseer when the overseer is ill, away, or otherwise unavailable. This is not an extra position added to the department, as this brother is a member of one of the project teams.

60. The language overseer keeps his substitute **fully informed** of all matters concerning the department so that he will be able to replace the overseer seamlessly when circumstances require it. The substitute has access to MDS and PPD, just as the overseer has. He is authorized to make decisions in the absence of the language overseer.

Production Coordinator

61. He coordinates technical work assignments for larger teams, including downloading and uploading materials, composition, computer support, digital publishing, JW Broadcasting, *JW Library, Watchtower Library, Watchtower ONLINE LIBRARY,* audio recordings, and other work that does not involve translation. He establishes, monitors, and follows up with production schedules. In places where the RTO arrangements have been simplified, the language overseer and the production coordinator will administer all activities at the RTO.**[29]**

Team Secretary

62. This brother is **well-organized** and must be able to keep track of translation files, schedules, and correspondence.

- The secretary should be capable of communicating clearly in written correspondence.
- This assignment requires some skill in organizing and maintaining accurate electronic files.
- If a brother is not available, a sister may be assigned as secretary.

63. Responsibilities: The team secretary may assist with downloading and organizing electronic source materials from MDS, updating team dictionaries, backing up publications, sending completed materials to the printing branch, and scheduling, as well as keeping track of other correspondence.

64. At least one other person in the department should know the basic functions of the secretary. He or she should be kept up-to-date with procedures so as to be able to replace the secretary on short notice if necessary.

Project Teams

65. A project team is made up of three members who perform the roles of translator, checker, and proofreader. A detailed description of the various re-

sponsibilities of each member is presented in the *Translation Workflow* document. It is not necessary that all the members of the project team be full-time members of the department. Because of circumstances and at the discretion of the language overseer, a team might function with only two members for a short period of time. This might be due to sickness, vacation, or leave of absence, or it might be that one member of a project team is asked to help another team temporarily, such as when working with part-time volunteers.

66. Responsibilities: Working as a team of three, the team translates, checks, and proofreads its own work. It is therefore a requirement that the team members be **able to work cooperatively in a team setting.**

- Although the project team translates, checks, and proofreads together, each member performs a specific function in the process.
- Each member must have a good command of his or her own language, and at least two members of the team must clearly understand the source language. It is not expected that one individual will have all the skills needed to translate, check, and proofread.
- The project team is also responsible for the audio recording of the publications it translates. **[30]**
- Each project requires different skill levels. Select individuals who will fit into a project team according to their skill level.
- Sisters can be used for most translation assignments, including the Bible.
- Whatever the translation assignment, each member of the project team must have a thorough understanding of Scriptural truth so that accurate and faithful translations can be produced.

67. It is expected that the cooperative translation process, as set forth in the *Translation Workflow* document, will be followed by the project team.

68. It is recommended that the project team members attend congregations that have meetings in their language and are using the target-language literature. This enables them to keep up-to-date with the language. It also means that they will personally use the target-language literature in the field.

69. Because brothers have the responsibility to teach in the congregation, at least one brother, preferably an elder, should work on each project team if at all possible. Branch Committees should search for qualified brothers who can be assigned to serve on project teams.

Technical Support

70. Composition: The compositor must be familiar with computers, be a quick learner, and be attentive to detail. He or she should have an eye for making the text appealing in appearance and layout. The compositor needs to work in close cooperation with the translation team and be able to follow instructions carefully. Each compositor must have a trained backup, who may be one of the team members or someone from another language team.

71. Compositors are fully trained to use MEPS and other software to produce printed or digital publications. One compositor prepares early and final composition. A backup compositor may do publication checking of composed pages.

- Compositors may be given other work assignments within the department, such as digital publishing or Braille transcription. However, compositors and their backups need to work regularly in composition to be up-to-date with the latest styles for our publications.
- If you do not have an experienced compositor who can help provide

training, please make your needs known to the Writing Committee.

72. Even when compositors are not physically near the translators, such as those working from a branch or a support RTO, they need to maintain good communication with the project teams.

73. Digital Publishing: Research libraries must be well-maintained and up-to-date. They are used to produce a variety of file formats for our website, the *JW Library* app, the *Research Guide, Watchtower Library, Watchtower ONLINE LIBRARY,* the *Watch Tower Publications Index,* and Braille transcription.

74. As more publications become available in a language, it will be necessary to have enough trained personnel on hand to care for digital publishing. Training material for this specialized work is available. If additional training is needed, please contact the Writing Committee.

75. Additional personnel is needed to produce the *Watch Tower Publications Index*. Those working on research libraries should not be assigned to work simultaneously on a translation project team.

76. Computer Support: The individual(s) providing computer support need to be familiar with WTS and other programs used by the translators. He may be a part-time volunteer but still must be reachable whenever the translators need help. He should be willing and helpful.

77. He is responsible to maintain the hardware and software used by the team. He ensures that the production files are backed up every day. He trains all personnel to use the translation programs provided by the organization. It is his responsibility to provide reliable computer support so that the team can be as productive as possible.

78. Audio/Video Production: This includes recording technicians and audio editors. They should be trained thoroughly on the equipment and software used to produce audio and video publications. In the case of sign languages, these technicians work on video production. **[31]**

Finding New Translators

79. Only baptized publishers in good standing are used as translators.

a. Check to see if there are full-time servants who may qualify.

b. Check new applications (A-8) for prospective translators.

c. Those interviewing the applicants for work in the Translation Department should understand the needs of the department.

d. When looking for part-time volunteers, give consideration to former full-time servants who have experience and skills in translation. **[32]**

Evaluating Prospective Translators

80. To evaluate prospective translators, have them work for short periods of time alongside experienced translators. **[33]**

a. The spirituality of the applicant must be carefully assessed. Humility and modesty are essential.

b. The prospective translator must be able to work in a team environment.

c. It is rare to find a translator who is skilled as a translator, checker, and proofreader. Usually, people have particular ability in only one of these areas.

d. The testing process should reveal whether an individual has **potential in one of the areas.** Training will be required, since it is not expected that fully qualified translators will be found. Individuals who have good basic skills can be trained.

e. When searching for sign-language translators, look for individuals who have keen insight into the way deaf people think and communicate.

Training New Translators

81. Potential translators who show aptitude during the initial evaluation may be invited for a longer training period.

- New translators may at times be assigned to work on a project team as a fourth member.
- After an initial training period, qualified translators meet with the language overseer to decide whether the trainee exhibits sufficient progress to warrant further training.
- If it becomes clear during the initial training period that the trainee does not have the necessary aptitude, the training should be stopped and he should go back to his previous assignment. It drains valuable resources to train someone who does not have the aptitude.
- Even though someone has good potential, it may take him or her 12 to 24 months to develop the needed skills in order to make a substantial contribution.

82. Training too many people at the same time places an unreasonable load on experienced personnel.

Replacement and Backup Personnel

83. When a member of the Translation Department needs to be replaced, it normally takes some years before the replacement reaches the desired level of proficiency. This can take a heavy toll on the other members of the department and on the quality of translation.

84. Even if the team already has its full complement of full-time servants, backup individuals, such as part-time commuters, should be given training. They may be available to help out on a temporary basis when a regular member of the team is sick or away. They would therefore be able to fill in should someone leave unexpectedly.

85. When a department member gets married and asks to remain at Bethel, the Branch Committee should seriously consider what can be done to retain him or her if the prospective mate qualifies for Bethel. It requires much training to replace any experienced translator. There must be available accommodations for the couple and a work assignment for the mate. Even if a translator leaves Bethel, the branch should consider whether it is possible to retain his or her services as a part-time volunteer. If there are plans to reassign a qualified technical support person (production coordinator, compositor, secretary, digital publisher, computer support, or audio technician), the Branch Committee must first notify the Personnel Committee; it may be that another branch needs that person's services.

Training Members of the Department

86. All in the Translation Department need ongoing training, since it is important that they do not get into a rut and stagnate in their abilities.

- The language overseer and his substitute are responsible for directing and monitoring the training of every individual under their oversight. The production coordinator is responsible for organizing the training of technical support personnel.
- Please ensure that you select those who have specialized skills or, at least, have the aptitude to serve as compositors, translators, checkers, proofreaders, secretaries, computer support, digital publishers, audio technicians, coaches, or overseers.

- Project teams should keep up-to-date with their language, the source language and, more important, with the truth as revealed through the faithful and discreet slave.
- All must **have direct access** to the training materials provided by the Writing Committee.
- Compositors must stay up-to-date with the latest methods and style adjustments made by the Writing Committee.
- Special emphasis should be placed on providing training to part-time volunteers, even if they live far from the translation office or if they are used only occasionally. Their skills and abilities should be kept sharp and up-to-date. **[34]**

Training at Weekly Meetings

- Material from translation questions and answers, translator comments, current translation problems, policy letters from the Writing Committee, and *Translating for Our Publications* and its appendixes can be considered. **[35]**
- Letters and comments from the field on the quality of the vernacular translation, as well as feedback from field-testing translated publications, should be regularly discussed.
- Refresher courses on how to use WTS, research tools, and reference materials should be presented by experienced individuals.
- Suggestions that would improve work habits, productivity, accuracy, and so forth should be scheduled for general discussion.
- In addition to initial training, members of the department should be helped to stay up-to-date with the latest computer tools, policies, techniques, and directives from the Writing Committee.
- The language overseer should arrange that all, including part-time volunteers, receive adequate training to make sure that they are familiar with the latest techniques and tools.

87. Those working on the *Watch Tower Publications Index,* the *Research Guide,* and *Watchtower Library* need to review carefully all aspects of their work for every new edition they produce.

Training Resources

88. The Writing Committee arranges for training on translation techniques, digital publishing, workflow, composition, audio recording, and organizing the department. The Branch Committee may ask the Writing Committee to provide this or other specialized training. The Writing Committee arranges training for new translation teams and for Bible projects.

REMOTE TRANSLATION OFFICES (RTOs)

89. Ideally, a translation team should be situated where the translators can attend meetings in their language, where they are exposed to that language, and where support by part-time commuters can be provided. Temporary teams and languages with only one or two project teams do not always require full-time secretarial or technical support personnel on-site. Depending on the need, a branch office or another RTO can serve as a support location. For example, a support RTO can provide secretarial work, composition, digital publishing, audio editing, computer support, or a combination of these, for a number of RTOs. For assistance on how to organize multiple RTOs or how to manage RTO facilities and personnel, contact the Writing Committee. When considering facilities for RTOs, consult the *Remote Translation Office Facility Guidelines* (DC-15). **[36]**

Remote Translation Office Organization

90. The Branch Committee should assign a qualified elder in each RTO to serve as a language overseer and another as a production coordinator. They should ensure that the needs of the translators are cared for so that the translators are able to focus on their work and not be unnecessarily distracted by nontranslation activities. The language overseer and the production coordinator ensure that the work at the RTO is well-organized. The Local Design/Construction Department is responsible for assigning someone to care for maintenance of the facility. **[37]**

Part-Time Volunteers

91. Part-time volunteers, often regular pioneers, may help with the translation work done at an RTO by serving as part-time commuters (BBV) or remote volunteers (BRV) on an ongoing basis.

Full-Time Servants

92. The branch cares for the housing needs of full-time servants at the RTO. Whenever a recommendation is made to the Personnel Committee for someone to serve as a full-time commuter (BBL), the branch should include a recommendation for an allowance that is enough to cover housing, meals that are not provided, transportation, and personal expenses.

Spiritual Programs

93. Ensure that all the Bethel spiritual programs are provided at the RTO. Morning worship and the Bethel family *Watchtower* Study should be conducted regularly. Where possible, RTOs can be tied in with the branch office for these programs.—See 7:94-96.

LIST 8.1

Bracketed References:

A copy of the following documents can be found on the Publication Processing Documentation (PPD) site.

1. Letter dated HSC:HWB October 14, 2015, No. C-41384W, page 1, point 1; letter from Service Committee dated HSA:HSQ December 18, 2015, No. C-43031S.

2. Letter from Service Committee dated HSA:HSQ December 18, 2015, No. C-43031S.

3. Letter dated HWB:ETA November 10, 2016, No. C-49379W.

4. Letter dated HSC:ETA November 5, 2015, No. C-41854W, points 1 and 10.

5. Letter dated GED:ETA June 29, 2010. Letter dated ETA:ECD March 19, 2015, No. C-36467W, provides suggestions on translating material with highly technical language. Letter dated HWB:ETA March 9, 2017, No. C-51414W, outlines directions for translation of JW Broadcasting.

6. Letter dated HSC:ETA November 12, 2015, No. C-42103W.

7. Document *Guidelines for Bible Translation.*

8. Letter dated HWC:HWB December 1, 2015, No. C-42570W.

9. Letters dated HWC:HWG June 1, 2017, No. C-52836W and HWG:HWF July 11, 2017, No. C-53531W.

10. Document *Caring for the Needs of the Blind and Visually Impaired.* Letter dated HWC:HWG November 4, 2016, No. C-49298W.

11. Letters dated HWC:HSC November 18, 2015, No. C-42246W and HWC:ETA October 20, 2016, No. C-49062W.

12. Documents *Guidelines for Preparing Lyrics for "'Sing Out Joyfully' to Jehovah," Composition Guidelines for "Sing to Jehovah"* (EHA February 14, 2009), and Translating *"Sing Out Joyfully" to Jehovah* Into Sign Language. Letters dated HWC:HWG March 2, 2016, No. C-44702W and HWC:HWG March 3, 2017, No. C-51308W.

13. Appendix Outlines Nos. 12 and 13.

14. Letter dated HWB:ETA March 9, 2017, No. C-51414W.

15. Letter dated GEA:ESA October 17, 2007, provides comments on handling correction notices. See "Application of corrections" guidelines dated HWG August 15, 2012. Letter dated HWG:EHA October 9, 2012, No. C-11673W, explains how to process correction notices for older publications. Letter dated HWC:HWG October 17, 2013, No. C-22385W, explains when and how to update audio publications. Letter dated HWB:ETA February 18, 2015, No. C-35724W, provides guidelines on applying corrections to vernacular editions of the *New World Translation.*

16. Publishers' Page Information Guidelines dated HWG April 20, 2017.

17. Note dated HWC:HWG July 18, 2014. Letter dated HWG:EMA February 9, 2015, No. C-35540W, outlines how often to update publications for the *JW Library* app.

18. Letters dated HWC:HSC August 6, 2015, No. C-39809W and HWB:HSC November 26, 2015, No. C-42468W.

19. Letters dated HWB:ETA July 9, 2014, No. C-30231W and HWB:HWG April 24, 2017, No. C-52110W.

20. Letter dated HWC:HWG March 4, 2013, No. C-15758W.

21. Letter dated GEA:ETA October 10, 2007, explains how translators benefit from translation questions and answers provided for other languages.

22. Letter dated HWC:HWB June 10, 2016, No. C-46648W.

23. Letter dated HSA:HSE August 10, 2017, No. C-54029S and Appendix Outline No. 2h.

24. Information on maintaining the team dictionary can be found in the Appendix outlines.

25. Letter dated GED:ETA May 17, 2010, regarding Internet access for translators.

26. Letter dated HWB:ETA May 26, 2017, No. C-52731W.

27. Letter dated HWC:HWB June 20, 2013, No. C-18924W.

28. Letter dated HSC:HWB October 14, 2015, No. C-41384W.

29. Letter dated HWB:ETA February 5, 2018, No. C-56432W.

30. *Translation Workflow,* Step 9; letter dated HWB:ETA December 14, 2015, No. C-42906W. *Audio and Video Publications Workflow* document.

31. Letter dated HWB:ETE June 15, 2017, No. C-53083W.

32. Letter dated HLA:HLC November 7, 2015, No. C-41914L.

33. Letter dated HWB:ETA January 22, 2015, No. C-35147W.

34. Letter dated HSC:HWB October 14, 2015, No. C-41384W, page 1, point 2. Letter dated HWB:ETA February 25, 2015, No. C-35914W, outlines how part-time commuters may be used on a permanent basis.

35. Letter dated GEA:ETA October 10, 2007, explains how translators benefit from translation questions and answers provided for other languages. Letter dated GEA: ETA September 8, 2009, explains how to use translator comments. Letter dated GEA:ETA June 26, 2003, includes the documents *Translating for Our Publications* and Appendix 1 and provides instructions on using the appendixes in weekly team meetings.

36. Letter dated HSC:HWB October 14, 2015, No. C-41384W, page 1, point 3. Letters dated HWB:ETA July 20, 2011; HPA:HT July 3, 2012, No. C-8894P; and the *Remote Translation Office Facility Guidelines* provide direction on establishing and supporting RTOs. Letter dated HT:HBB February 1, 2012, No. C-4195P, sets a preapproved budget for short-term rentals of RTOs. See also the document *Remote Translation Office Computer Equipment Guidelines.*

37. Letter dated HWB:HSC November 10, 2015, No. C-41968W.

CHART 8.1

HOW TO IDENTIFY LANGUAGE NEEDS

1. Can most benefit from another language?	NO				YES			
2. How many can read their own language?	MOST		FEW		MOST		FEW	
3. Are there congregations in this language?	YES	NO	YES	NO	YES	NO	YES	NO
PRIORITY LIST	A	B	C	D	E	F	G	H

Group	Item	A	B	C	D	E	F	G	H
Group 1	Tracts, *Listen and Live* brochures	Printed, Audio	Printed, Audio	Audio	Audio	Printed, Audio	Printed, Audio	Audio	Audio
Group 1	Web video: *Why Study the Bible?*	Video	Video	Video	Video	Video	Video	Video	Video
Group 1	jw.org Level 1	Web	Web	Web	Web	Web	Web	Web	Web
Group 2	Summary sheets from *Teach Us*	Printed, Audio	Printed, Audio	Audio	Audio	Printed, Audio	Printed, Audio	Audio	Audio
Group 2	Web video: *What Happens at a Bible Study?*	Video	Video	Video	Video	Video	Video	Video	Video
Group 2	*Good News From God!* and matching Web-video series	Printed, Audio, Video	Printed, Audio, Video	Audio, Video	Audio, Video	Printed, Audio, Video	Printed, Audio, Video	Audio, Video	Audio, Video
Group 2	Web video: *What Happens at a Kingdom Hall?*	Video	Video	Video	Video	Video	Video	Video	Video
Group 3	Brochure(s) appropriate for your territory	Printed, Audio	Printed, Audio	Audio	Audio	Printed, Audio	Printed, Audio	Audio	Audio
Group 3	*Teach Us* (possible as brochures)	Printed, Audio	Printed, Audio	Audio	Audio	Printed, Audio	Printed, Audio	Audio	Audio
Group 3	*'Make Disciples'* (baptism questions)	Printed, Audio	Printed, Audio	Audio	Audio	Printed, Audio	Printed, Audio	Audio	Audio
Group 3	jw.org Level 2	Web				Web			
Group 4	*Life and Ministry Meeting Workbook*	Printed, Audio		Printed, Audio		Printed, Audio		Audio	
Group 4	Study edition of *The Watchtower*	Printed, Audio		Audio		Printed, Audio		Audio	
Group 4	Selected *Become Jehovah's Friend* videos	Video		Video		Video		Video	
Group 4	Specific books appropriate for your territory	Printed, Audio				Printed, Audio			
Group 4	jw.org Level 3	Web				Web			
Group 5	Specific books appropriate for your territory	Printed, Audio				Printed, Audio			
Group 5	Public magazines	Printed, Audio				Printed, Audio			
Group 5	*New World Translation*	Printed, Audio				Printed, Audio			
Group 5	jw.org Level 4	Web				Web			

Printed = Printed publications Audio = Audio recordings Web = Web pages on jw.org Video = Videos

Priority List Guidelines

The information below will help clarify the chart "How to Identify Language Needs." These guidelines are provided to help you decide **what publications** may be requested for every printed and audio language that you translate. Separate information is provided about sign-language translation.

Please do not make a list of all languages in your branch territory with the goal of providing literature in each language. Rather, let the field determine in which language publications are needed and what is needed. Each language group has its own unique needs. For example, some languages need only audio publications, while others additionally need printed publications. Also, some languages need only publications for field service, while others also need publications for meetings. These guidelines will help you balance literacy, education levels, language needs of individuals, priorities for the ministry, priorities for meetings, and several other factors. Focus on languages where people want to learn the truth in their language and where our publishers are getting results in the field.

The priority list is divided into the following five groups:

- Group 1: Publications to introduce people to the good news and to invite them to Public Meetings
- Group 2: Publications used to conduct Bible studies and direct students to Jehovah's organization
- Group 3: Publications to deepen people's love for God and assist them to make a dedication
- Group 4: Publications to strengthen the congregations and help the brothers grow to maturity
- Group 5: Deeper study books and the Bible

Explanation of the questions at the top of the chart

1. Can most benefit from another language?

Some language groups are familiar with the main language of the country, which they may learn at school, or with a lingua franca that they use to communicate with people from other language groups. Although they use their own language when conversing with each other, they can easily use publications in another language for reading and during meetings.

2. How many can read their own language?

Many individuals in some language groups cannot read at all. Also, some language groups use their own language when conversing with each other, but they prefer to use the "school language" for reading. This question is to determine whether the majority of speakers of that language can read or not, and thus whether we need to provide audio publications. It is important to recognize that some languages will never need any printed publications, but they will need audio publications.

3. Are there congregations in this language?

If there is very little response from a language field and there are no congregations in that language field, we will provide minimal material.

Priority Lists

Every language has its own priority list (A, B, C, D, E, F, G, or H) that is determined by a variety of circumstances. Here is a brief explanation of each of these priority lists:

Priority A: This language group needs all publications (audio, video, print). This language may have thousands of publishers, many congregations, and circuits. The publishers are readers, and the majority are completely dependent on publications in this language.

Priority B: This is a new language field. No congregations have been formed. Only basic publications for the field are needed. If this field remains unresponsive, very few publications need to be provided.

Priority C: The publishers and public do not read their own language. This is an audio-only language.

Priority D: We are just starting to cultivate this field, and there are no congregations. This is an audio-only language.

Priority E: Even though they are literate in their own language, this language group is not strictly dependent on their own language for spiritual food. They can comfortably use publications in another language for meetings. (For example, language groups that are fluent with the official language of the country, such as Spanish, Swahili, or French.) However, if there are many established congregations and circuits, the Branch Committee should assess the situation and decide whether to recommend publications in the language.

Priority F: This language group is not strictly dependent on their own language. There are no congregations. We are just starting to cultivate this field. They are quite comfortable with publications in another language. At this point it is not necessary to provide publications for meetings in this language.

Priority G: Few can read their own language, but they can read printed literature in another language. There are few or no secular printed publications in this language, and/or illiteracy rates are high in the field. Publishers need audio publications for the ministry. Although there are many congregations using this language for the ministry, they use printed publications of another language during the meetings.

Priority H: People of this language group cannot read their own language. No congregations have been established. They need only a few audio publications for the ministry.

What Publications to Translate

Translation in new languages starts from the top of the list. Generally, most of the publications in Groups 1-3 will be translated, but it is not necessary to translate all the publications of a group at once. Months might elapse between translation sessions of part-time translators to allow the field to respond. Temporary translation teams convene to translate the next publications on the priority list only when the field provides sufficient evidence that additional translation is needed.

Translation Personnel

- Only part-time volunteers are used to translate the publications in Groups 1-3.

- Although permanent translation teams are formed according to the number of publishers, ***not more than one new team is formed at a time***.

First Translation Effort

Candidates with some potential to translate are invited to convene at a facility close to where they live, such as a Kingdom Hall, Assembly Hall, RTO of another language, branch office, or another available facility. The branch sends an experienced trainer who teaches them how to translate, field-test, and record basic publications. After three weeks or so, when the project is completed, the candidates return to the field and the translated publications are produced and used in the ministry as directed by the Service Department.

Before recommending that additional publications be translated, the Service Department should request from the circuit overseers answers to the following questions and then pass on the reports of the circuit overseers to the Branch Committee:

- What is the response from the field?
- How many Bible studies are being conducted using publications in this language?
- How many attended the Public Meetings that have been held in this language?
- Are the publishers who speak this language attending the meetings and preaching in the field, thus showing their commitment to develop this language field?

If the response is good, the Branch Committee may recommend translating additional publications.

Note: ***If there is no response from the field, do not continue to translate into that language.***

Second Translation Effort

After obtaining permission to translate more publications, the branch sends a trainer who assembles candidates as done previously. He may train the same candidates or, if more suitable ones became available, he trains them and produces the approved publications in a few weeks. As before, the translators return to the field and the translated publications are used in the ministry as directed by the Service Department. Again, the Service Department will communicate with the circuit overseers to monitor the response in the field and will pass on the reports of the circuit overseers to the Branch Committee.

Further Translation Efforts

Depending on the proficiency of the translators, the response from the field, and the availability of translators, the trainer may convene the part-time candidates after the branch obtains permission to produce additional publications. After two or three translation cycles, the following questions need to be answered to determine whether translation should continue:

- How many Bible studies are being conducted?
- Are students progressing to baptism?
- How many meetings are regularly conducted, and how regularly do the students attend meetings?

Note: ***If there is limited response from the field, do not continue to translate into that language.***

If the response from the field is good, the Branch Committee should recommend that publications that can assist people to progress toward baptism be translated.

If brochures are translated, only one brochure at a time should be translated. Afterwards, the team members should return to the field. By that time, the trainer should have a good idea of the potential of the part-time translators.

Where practical, and if there is a demand, more than one team of part-time translators can work on brochures. If there are no part-time volunteers available, translation will be suspended until such time as they are available.

Note: The *Teach Us* book does not have to be translated in one sitting. It may be translated chapter by chapter as brochures, or the summary sheets can be translated separately. Photocopies of the translated materials can be made locally and used until the whole book is translated.

Note: ***None of the part-time volunteers will work permanently in translation.*** When they complete a project, they return to the field and may be invited to convene again some time later.

As the field grows to more than 100 publishers and more publications are provided, a permanent team may need to be appointed to translate dated publications, such as the *Life and Ministry Meeting Workbook* and the study edition of *The Watchtower.*

Permanent Teams

Appointing a permanent team is a major step for a language. Before recommending translation of dated publications, please answer the following questions:

- Does the language have a considerable number of congregations needing literature ***for the meetings?***
- What evidence convinces you that the language group needs the study edition of *The Watchtower* in its language?
- Are the ***ones attending the meetings completely dependent on the literature in their language*** in order to prepare for meetings and to have a meaningful share in the meetings?

When a permanent translation project team is formed, the team will still operate from the Kingdom Hall or other available facility. The permanent team can be supplemented with part-time volunteers, according to their availability and circumstances.

The housing and working quarters of permanent teams are provided according to the guidelines provided by the Worldwide Design/Construction Department.

PROVISIONS FOR MEMBERS OF THE WORLDWIDE ORDER

1. This chapter outlines for Branch Committees the arrangements that should be followed in caring for the needs of special full-time servants, all of whom are members of the Worldwide Order. (See 3:78-85.) In this chapter, reference to Bethel family members includes regular, temporary, and expatriate members of the Bethel family. This also includes full-time commuters and remote servants, even though they are not considered to be members of the Bethel family. Reference to circuit overseers includes their wives and field instructors. Reference to field missionaries includes temporary field missionaries. Reference to special pioneers includes temporary and infirm special pioneers. For a listing of full-time service enrollments, see **Chart 9.2.**

AGED AND INFIRM

2. General Guidelines: The Branch Committee is to be concerned with those who are aged and infirm and have served for decades in special full-time service. Therefore, practical arrangements are made to care for the physical needs of these brothers and sisters who are members of the Worldwide Order. The goal is, not to provide the same services for the care of elderly special full-time servants in every country, but to ensure that appropriate arrangements are in place to provide them with reasonable care.—Ps. 71:9.

3. Assembly Hall Servants and Bible School Facility Servants: These servants will discontinue their assignment on August 31 of the service year during which they reach 70 years of age. Consideration may be given to assigning the brother and, if married, his wife to serve as special pioneers. (See 6:113.) In an exceptional circumstance, a servant who is over this age may still have the experience, skills, and strength to continue caring properly for the heavy load of responsibility that goes with operating and maintaining a theocratic facility. Therefore, where warranted, you may request approval from the Personnel Committee for an exception.

4. Bethel Family Members: Members of the Bethel family should be given meaningful work assignments according to their abilities and individual circumstances. They should not be given work to do that does not really need to be done. All Bethel family members who are 70 years of age or older may take up to one day off each week for the field ministry or for personal use, if they desire to do so. The time may be taken as one full day or as two half days within the week and may be used in conjunction with personal time away. The Bethel family member should notify his overseer when he will be away, but no permission is needed from oversight for this arrangement. Moreover, there is no objection to a married Bethel family member who is 70 years of age or older sharing half of his day off with his mate who is younger than 70 years of age. In that case, the married couple should use the half day off work during the same time period. For example, a husband who is 72 years of age may choose to give half of his day off to his wife who is 68 years of age. However, the couple's time off from work must coincide, whether it is taken on a weekday morning or a weekday afternoon. It is not permissible for a married Bethel family member who is 70 years of age or older to give the entire

day off to his mate who is younger than 70 years of age.

5. If they feel it necessary, brothers who are 70 years of age and older and sisters 50 years of age and older serving either as Bethel family members or as full-time commuters may leave their place of work before the Bethel workday officially ends in order to rest or to care for other personal matters. Or such older members may prefer to rest or care for personal matters after the noon meal before returning to work. It is left to the individual to determine how this personal time is used. This is done in the spirit of 1 Thessalonians 5: 12, 13.

6. **Circuit Overseers:** Circuit overseers will discontinue their assignment on August 31 of the service year during which they reach 70 years of age. Consideration may be given to transferring the brother and his wife, if married, to serve as special pioneers.—See 6:113.

7. If a circuit overseer who is not yet 70 years of age is experiencing challenges because of age, chronic health problems, or other circumstances, the Service Department should review the situation. If he is a longtime special full-time servant, an encouraging letter can be sent acknowledging his challenges along with the assurance that he will be assisted with his needs if he transfers from the circuit work. This may move him to request an adjustment in his service. He should be invited to contact the Service Department for direction. If the circuit overseer is not inclined to discontinue, it may be good to address the matter during the next scheduled shepherding visit by an experienced circuit overseer or by a branch representative. If the circuit overseer accedes and decides to discontinue, he should submit his decision in writing. The Branch Committee will review any recommendation from the Service Department regarding his future service, including possible appointment as a special pioneer. If the Branch Committee approves the recommendation, the Service Department will write the circuit overseer a warm, encouraging letter acknowledging his many years of faithful service and outlining any arrangements that have been made for him and his wife.—See 2:30.

8. In cases where the circuit overseer feels strongly about remaining in the work even though this would prove detrimental to his health, the Service Department should present the matter to the Branch Committee. If it agrees, the Branch Committee should submit its recommendation for deletion to the Governing Body. (See 2:30.) If the Governing Body determines that the circuit overseer should discontinue, the Branch Committee may direct that the Service Department draft a letter for the Branch Committee's review, empathizing with his struggles and informing him of the decision made that is in his best interests and those of the congregations. The letter would provide information about a new assignment and arrangements in place that will help him and his wife in connection with the transition.

9. When a circuit overseer with less than 25 years of special full-time service needs to discontinue his service, perhaps to care for parents or because of a health problem afflicting him or his wife or because of pregnancy, he should notify the Service Department. The Service Department could recommend to the Branch Committee that the circuit overseer and his wife, if married, be encouraged to serve as regular pioneers and that consideration be given to offering them some transitional financial assistance.—See 9:37.

10. Construction Servants: The general age limit for construction servants is 55 years of age. To assist with larger organizational construction projects, consideration may also be given to having those who are over the age of 55 serve for one or more years or for the duration of the project. Due to the na-

ture of construction, servants who are no longer able to perform the work should be reassigned to another avenue of service or to the field. At the latest, these servants will discontinue their assignment on August 31 of the service year during which they reach 70 years of age.

11. Field Missionaries and Special Pioneers: At times, field missionaries and special pioneers who have served faithfully for decades begin to experience chronic health problems or the limitations of old age or disease. While there is no arrangement to provide housing and long-term care for such individuals at Bethel, the Branch Committee will take the lead in thoroughly investigating other options with the objective of providing an individual with personal and/or medical care while he *remains in his field assignment*. For example, could the local congregation provide needed assistance? (Mark 10:28-30) Are qualified local publishers or pioneers with medical training and experience available to assist? (1 Thess. 5:14) In some cases, consideration could be given to hiring a publisher or a pioneer to care for the long-term needs of the brother or sister. If a pioneer is involved, the branch may direct the congregation elders to show the pioneer consideration regarding his or her annual hour requirement. Consideration could be given to hiring nurse's aides to care for the person in his field assignment. Such aides do not have to be Jehovah's Witnesses. Simply put, the Branch Committee should consider what can be done locally, in the field, to meet the long-term needs of the elderly field missionaries and special pioneers in the best way possible. (Eccl. 5:18) Each case needs to be carefully reviewed and investigated before a recommendation to hire supplemental nursing care is sent to the Service Committee.—See 9:41, 54b.

12. In some cases, a longtime **field missionary** may request to live closer to fleshly or to spiritual family members who are eager to care for his physical or medical needs; this is appropriate and appreciated. (1 Tim. 5:3, 4) However, what if long-term specialized health care cannot be provided in the foreign assignment and the field missionary has no family members available to assist him? In such cases, thorough consideration will be given by the Service Committee to transferring the field missionary to another country, such as his home country, where health care can be provided while he serves in the field. As noted above, it may be possible to utilize the services of qualified brothers and sisters in the field who can provide the personal assistance that is needed. In an exceptional case that seems to necessitate transferring a field missionary to Bethel for long-term health care, the Governing Body will need to be consulted.

ALLOWANCES

13. General Guidelines: A person should be provided with his monthly allowance regardless of the time spent in the field service month by month and even when he takes personal time away, is on an approved leave of absence, or is sick, as long as he continues as a special full-time servant. Based on recommendations from the Branch Committee, the Publishing Committee approves the maximum amounts outlined on the *Record of Allowances* (A-29) form. One A-29 form is completed for each country where there are special full-time servants. The monthly allowances shown on the A-29 form include a personal and travel portion and, if applicable, a housing portion. The housing portion is based on two persons sharing housing and utility costs. Any adjustments to the rates, based on local circumstances and information in the *Cost of Living Chart* (A-40) or exceptions for high-rent areas, must be approved by the Publishing Committee. The Publishing Committee should be informed if local regulations require payment for social insurance, government pension payments, or personal

tax. As an exception, recommendations for remote servants (BRS), full-time commuters (BBL), and full-time construction commuters (BCL) are approved by the Personnel Committee, using specific forms. Once approved, allowance amounts for each of these individuals, broken down into personal allowance, travel allowance, and housing allowance, should be added to the A-29 for reference only.

14. When someone from a branch is assigned to serve at another branch for longer than one full month, he may (if that is his desire) receive the allowance that is given in the branch where he is temporarily assigned. Otherwise, he may continue to receive for the first three months of his temporary stay the allowance he would be entitled to in his home country. After that, he should receive the allowance of the country where he is temporarily serving. His PEA would also be adjusted to the rate of the new branch beginning with the fourth month of his stay. There is generally no need to provide any AEA allowance to a visiting special full-time servant. This does not apply to a circuit overseer who visits congregations in countries other than his home country. He would continue to receive the allowance rates of his home country regardless of how much time he may spend in another branch territory.

15. In some countries, there are full-time members in a branch office who live outside with their families. Usually, these are translators, and special arrangements are made for them. They do not come under all the guidelines for full-time members of the Bethel family who live in the Bethel home. Their provisions are specially arranged by the branch with approval from the Publishing Committee.

16. Assembly Hall Servants: The branch should give special full-time servants who live and serve at an Assembly Hall an allowance equivalent to that received by members of the Bethel family in the branch territory where they are serving. Since most Assembly Hall servants must also prepare most of their meals for themselves and care for personal needs (haircuts, dry cleaning, alterations, and so forth), the branch will provide an appropriate amount for these expenses, based on local circumstances.

17. Bethel Family Members: The basic Bethel monthly allowance is to help care for travel to meetings and for the ministry and to assist with basic living necessities that are not provided by the branch. It is calculated based on local circumstances and information in the *Cost of Living Chart* (A-40).

18. Bible School Facility Servants and Construction Servants: These servants receive an allowance equivalent to the allowance of Bethel family members in the country where they are assigned. Depending on local circumstances, reimbursements for expenses not typically accrued by Bethel family members may be provided. In addition to a monthly allowance, full-time construction commuters (BCL) may receive a travel and housing allowance similar to full-time Bethel commuters (BBL).

19. Circuit Overseers: The monthly allowance generally includes only the personal allowance for the circuit overseer and his wife, if married. The travel and housing portions are covered by the congregations if they are able to do so. If not, the circuit overseer can submit to the branch office whatever portion cannot be covered by the congregations.—*tg* chap. 9.

20. If a **newly appointed circuit overseer** needs additional financial support while waiting for a permanent circuit assignment, the Branch Committee may increase his allowance to assist with necessary living expenses. The total amount should not exceed the maximum monthly allowance provided to special pioneers in that country.—See 6:133.

21. If the branch office has an arrangement to assist circuit overseers with transportation, such as by providing a motorcycle or a vehicle, this provision would be available from the time that the circuit overseer takes up a permanent circuit assignment.

22. Field Missionaries: In addition to the monthly personal allowance, field missionaries may be given a travel allowance. Please see 9:54 to determine if a housing allowance is needed to cover the cost of rental and utilities.

23. Special Pioneers: In addition to the monthly personal allowance, special pioneers may be given a travel and housing allowance. The housing allowance may be given according to the average of the actual amount they pay for housing and utilities up to the maximum shown on the *Record of Allowances* (A-29) form. Any exceptions for high-rent areas should be referred to the Publishing Committee. If local laws permit, special pioneers may supplement their monthly allowance by engaging in some limited secular work as long as it does not interfere with their meeting the monthly hour requirement and fulfilling their congregation responsibilities. Allowance amounts are given regardless of the time spent in the field service each month and should be distributed at the end of each month without waiting for the monthly service report.

AUTOMOBILE EXPENSE ACCOUNT (AEA)

24. General Guidelines: When a Branch Committee sees the need, it can request approval from the Publishing Committee to set up an Automobile Expense Account (AEA). This is an additional travel allowance for qualifying vehicle or motorcycle owners serving as Assembly Hall servants, Bethel family members, Bible school facility servants, construction servants, field missionaries, or special pioneers. Approval from the Publishing Committee is required before granting any other financial assistance for travel to meet a local need.—See 9:38.

25. To qualify for AEA, an individual must have a properly licensed vehicle or motorcycle and a valid driver's license. Requests for credit to attend meetings should be based on the distance to the individual's assigned congregation. Other requests may include miles (or kilometers) traveled to elders' meetings, field service, shepherding calls, and assigned circuit assemblies with his congregation. Special full-time servants may request credit for the mileage involved for travel to attend one of the organization's schools. Privately arranged travel to give talks in other congregations or to assist other congregations with Kingdom Hall maintenance or construction or to attend regional conventions or to shop or visit friends would not be covered. AEA should not be requested for a special full-time servant to attend a regional convention except in the case of missionaries and special pioneers.—See 9:28.

26. Each individual will need to keep a daily and monthly record of congregation mileage activity in order to submit periodic requests for a credit of the AEA mileage provision. AEA requests should be submitted for the month that the congregation activity occurred instead of grouping multiple months together on one request. December's AEA request should be submitted no later than January 25 of the following year. AEA allowances may not be carried over from one calendar year to the next. The credit is based on current fuel prices in various regions or countries under the branch as determined by the Branch Committee. A separate rate is generally needed for different fuel types, such as diesel and regular grade gasoline. The formula for calculating the AEA credit is as follows: qualifying miles (or kilometers) driven multiplied by the current fuel price (as determined by the

Branch Committee), divided by the average miles per gallon (or average kilometers per liter) of the registered vehicle. A reasonable annual limit should be established by each branch for various categories of service. Requests for AEA credit may be submitted by filling out the *Personal Financial Request* (TO-4) or using electronic methods supported by headquarters.

27. Bethel Family Members: For Bethel family members, the cost of operating a vehicle is often supported by contributions from passengers. Those who do not have vehicles should use the portion of their basic monthly allowance that is designated for travel to help cover transportation costs by contributing to the owner of the vehicle in which they ride. Therefore, Bethel family members will need to be informed if the travel portion of the allowance is adjusted. To reduce costs, Bethel family members are encouraged to carpool wherever possible.

28. Missionaries and Special Pioneers: The AEA provision may also be requested by missionaries and special pioneers to cover fuel costs for travel to their assigned regional convention. —See 9:25.

EXPENSES

29. Circuit Overseer's Vehicle: Congregations and circuits are encouraged to care for the expense of obtaining and maintaining vehicles for the circuit overseers, which would include tires, repairs, insurance, license, and so forth. In some branches, the Publishing Committee approves a branch-managed Circuit Overseer Vehicle Arrangement (COVA) that is funded by congregations passing monthly resolutions to the Circuit Overseer Assistance Arrangement (COAA). Where the COVA is not approved, a local circuit may choose to provide a vehicle. Usually, major expenses for such a vehicle would be submitted to the circuit when convenient rather than to an individual congregation. However, if some congregations and circuits do not have the resources to cover such expenses, the branch may be asked to assist with these. This applies to any personally owned vehicle used in the circuit work if the brother is in need of assistance to keep his vehicle operating. Requests to the branch for expenses over USD 1,000 should be submitted to the Publishing Committee on a *Nonliterature Branch Request* with an explanation for consideration. (Some branches were given a higher figure.) If a circuit overseer eventually needs a replacement vehicle, perhaps the circuit will be in a position to help in this regard.—See 9:36.

30. Funeral: The Branch Committee may approve the cost of a modest funeral, according to local circumstances, for a special full-time servant. Please write to the Publishing Committee for additional approval if the cost will exceed the local approval threshold. The branch office should take a special interest in comforting the surviving mate and seeing to his or her needs. If the Branch Committee has questions regarding the future service assignment for a special full-time servant who has been recently widowed, a recommendation should be sent to the appropriate Governing Body committee.

31. Personal Taxes and Insurance: Individual income taxes collected by the government on income as well as any kind of compulsory insurance (except for health) that applies to members of the Bethel family and others in special full-time service in the country should be included in the calculation of allowances. However, the individuals are responsible to make the actual payments.

32. We do not generally carry insurance on personal cars or property for members of the Bethel family or others in special full-time service. Any cost for such insurance is covered by the individuals. The organization does not accept responsibility for the loss of personal things kept by members of the

Bethel family. However, exceptions may be made on the recommendation of the Branch Committee to help those in special full-time service cover losses of essential personal items because of robbery, warfare, or natural disasters. It is appropriate to counsel those serving in potentially dangerous areas not to keep unnecessary items of value in the home, apart from what is needed for the ministry or what makes them feel at home in their assignment. Missionaries should not expect compensation for the loss of vehicles, jewelry, and other such items. Additionally, the branch is encouraged to instruct the missionaries to be modest in what replacement items they obtain.

33. Shipping and Moving: When a special full-time servant is approved to transfer to a new or temporary assignment, the branch office is authorized to spend up to USD 3,000 per person to cover shipping expenses (including import duties) associated with shipping his basic personal belongings. In most lands, such expenses would normally be far less than USD 3,000 per person. (With regard to construction servants, see the brochure *Continue to Put Your Heart Into the Work*.) Any request that exceeds this spending limit or any request to ship a personal motorized vehicle should be referred to the appropriate Governing Body committee for approval. If approval is given to ship a personal vehicle, the special full-time servant will generally be responsible for paying any import duty fees related to the vehicle shipment. Please see the *Branch Accounting Department Guidelines* (*badg*) to confirm when assistance can be provided for losses related to shipments of personal items in connection with theocratic assignments.

34. Since many countries have additional requirements for exporting and importing personal effects, the exporting branch should notify the importing branch before the effects are shipped and request its comments and direction.

35. If it is necessary for the branch office to move a field missionary or special pioneer to a new congregation assignment, the branch should cover the travel expenses involved. It is usually best to select a territory that is not too distant from his current assignment in order to avoid unnecessary expenses. The branch is also authorized to assist a departing missionary with the travel and shipping expenses involved in his departure. In exceptional cases and if requested, there may be a need for newly appointed temporary special pioneers to be assisted with their travel expenses. For example, such an individual may be assigned to another country in the branch territory. However, keep in mind that applicants to the School for Kingdom Evangelizers who indicate their willingness to accept an assignment in another country are often prepared to cover the costs associated with accepting such an assignment.—Luke 14:28.

36. As outlined in *Circuit Overseer Guidelines* (*tg*), a circuit overseer is welcome to submit to the branch office reasonable travel expenses associated with moving for reimbursement if the elders in the circuit do not offer to assist. (See 9:29, 39.) Since circumstances may vary in each country and region within the branch territory, the Branch Committee should provide guidelines for the Service Department so that these matters are handled kindly and reasonably. For example, in lands where the circuit overseer uses a vehicle to move to his new assignment, the organization is pleased to cover the cost of fuel and tolls. If food and lodging expenses are incurred during the move, these may be covered. In some lands, air travel may be required if other modes of travel are not practical. If legal documentation will be needed for the circuit overseer and his wife to take up a new assignment, the branch should assist the circuit overseer with such matters. Consideration should always be given to each circuit overseer's

circumstances, including age, health, marital status, and years in full-time service. (Gen. 33:14; Phil. 2:4) In all cases, the brothers at the branch should be kind, practical, reasonable, and as helpful as possible, especially when the move involves travel to a distant assignment.—Prov. 3:27; Phil. 4:5.

37. Transitional Financial Assistance: At the time that it is determined that an individual will discontinue special full-time service, the Branch Committee may see a need to provide the person, depending on his circumstances, with some transitional financial assistance. The amount is not to exceed the equivalent of a special pioneer's monthly allowance including the amount allowed for housing. The Branch Committee is authorized to grant up to three months of such transitional financial assistance. The funds may be given in one lump sum before the person's departure date from full-time service in order to avoid any legal issues. This arrangement is confidential and is not for the general information of those in special full-time service. It is not expected that the Branch Committee would need to extend this provision to every person departing special full-time service. If at the end of the three-month period there is an urgent need for transitional assistance to continue, the Branch Committee may consider approving up to three additional months. Beyond these two periods, the Branch Committee would need to provide a recommendation and detailed explanation to the appropriate Governing Body committee if further assistance were deemed necessary. If the branch office has an arrangement to provide basic health-care support to those in the Worldwide Order, the Branch Committee may feel that it is appropriate to allow the person to benefit from this arrangement also during the same period of time that he or she is granted the transitional financial assistance. A person is not expected to meet an hour requirement in the ministry in order to receive transitional financial assistance.—See 9:9, 48, 111-112.

38. Travel: A special full-time servant may inquire about the possibility of receiving some financial assistance to cover unusually high travel expenses (such as travel by bus or airplane) to attend his assigned circuit assembly, regional convention, or Kingdom Ministry School. (See 9:24-28.) Since video streaming and video recordings are practical alternatives, it would be a rare exception for the Branch Committee to approve such requests. Any unusual situations and recommendations should be submitted to the Publishing Committee. To benefit Bethel family members who are serving as translators but who are not living in an area where their language is regularly spoken, such as in the branch facility, the Branch Committee may approve up to USD 50 as an annual supplemental allowance to assist the translators to attend a convention in their language. Branch Committees should inform the Writing Committee of the total annual cost of this arrangement along with their comments and observations. To assist Bethel family members to attend their regional convention, the Branch Committee may recommend a modest supplemental allowance to the Publishing Committee. The amount would assist the individuals to get to the closest convention. If a Bethel family member chooses to travel to a farther regional convention, the difference would be at his own expense.

39. A circuit overseer is welcome to submit to the branch office reasonable travel expenses for reimbursement if the elders in the circuit do not offer to assist.—See 9:36.

HEALTH CARE

40. General Guidelines: While caring for personal health is primarily the responsibility of each member of the Worldwide Order, the Branch Committee should feel a keen desire to as-

sist. Arrangements should be made for members to receive good-quality health care as close as possible to their assignment. This includes those with foreign enrollments. However, if good-quality care is not available locally or the cost is high, a special full-time servant may be approved for treatment in another country. Additionally, if an expatriate special full-time servant requests health care during a visit to his or her country of origin, this may be approved when the cost is reasonable. These requests and all exceptions to this policy should be submitted to the Global Health Care Office and will be considered on a case-by-case basis. For more information regarding health-care requests, see 5:37-38 and *Health Care Guidelines* (A-110).

41. Branch Committees should regularly evaluate local health-care arrangements to ensure that they are practical, reasonable, and considerate. Providing such care needs to be balanced with making wise use of dedicated funds. (See 9:11.) Local arrangements should be clearly communicated to all members who qualify for health-care assistance. The Global Health Care Office is available at any time to assist branches in developing or implementing local health-care arrangements.

42. Branch Committees should not discourage necessary spending for health care in an effort to stay within the branch's yearly operating budget. While members may choose to contribute to the worldwide work, in most cases they should not be expected to pay for health care.

43. Provisional Members of the Order: Provisional members may receive assistance from the branch to care for periodic health evaluations, diagnostic evaluations, minor illnesses, and medical emergencies.

44. Since provisional members of the Order serve on a trial basis, any serious health problems or preexisting conditions that prevent them from fulfilling the requirements of their assignment may result in the discontinuation of their membership in the Order.

45. Volunteer Members: Volunteer members are responsible for their own nonemergent health-care needs as well as expenses for treating preexisting conditions (e.g., prescription medication that they were previously taking, dental work, eye exams, surgery, and so forth).

46. Branch Committees may care for unforeseen health-care needs that arise during the course of the volunteer member's assignment (e.g., medication for malaria, antibiotics, and so forth), especially when they are work-related (e.g., emergency surgery because of an accident while working on branch property, and so forth). If the volunteer member has health insurance or if there are available government programs, it may be possible to recover some of the costs.

47. Transitioning Out of Special Full-Time Service: If there is a need, the branch may provide basic health care to an individual during the period of time that he is receiving some transitional financial assistance.

48. When appropriate, assistance may be provided to help a person who is transitioning out of special full-time service to apply for government health-care programs. Any health-care support provided during this time is subject to the same approvals as that provided for those in special full-time service.—See 9:37.

49. Reporting Deaths: The Service Committee should be informed immediately, by means of a numbered letter, of the death of any who serve with a **field missionary enrollment.** Similarly, the Personnel Committee should be informed immediately of the death of any who serve as a **member of the Bethel family**. If a member of the Bethel family who passes away formerly served as a field missionary, this

should be clearly stated. When a **special full-time servant with a design/construction enrollment** passes away, the Worldwide Design/Construction Department (WDC) should be notified immediately, and a copy of the correspondence should be sent to the Personnel Committee. All death notifications should be sent by means of a brief memorandum or by completing the "Deletions" section on the appropriate personnel recommendation form. If the circumstances surrounding the death of a special full-time servant with a design/construction enrollment indicate that something more could have been done to prevent the death, whether through preventative measures or by means of better medical attention, the WDC will appreciate receiving the Branch Committee's valuable input. The Personnel Committee and the WDC are very interested in any new lessons that may be learned with regard to the physical care that is being provided to such servants. Of course, the same concerns apply to any special full-time servant, regardless of his or her enrollment.

SAFETY DURING EMERGENCIES

50. General Guidelines: The Branch Committee must take a special interest in the welfare of all those who are members of the Worldwide Order. If such emergencies as civil unrest, acts of terrorism, or war threaten their safety and well-being, the Branch Committee must be alert and quick to provide practical assistance and clear direction. If the Branch Committee determines that there is an urgent need to evacuate special full-time servants in foreign service to a safer location or to relocate them, the branch office should immediately contact the Coordinators' Committee by letter or by telephone and explain the situation, setting forth specific recommendations. The Coordinators' Committee will consult with the Personnel and Service committees and provide further direction. If it is not possible for the Branch Committee to communicate with the Coordinators' Committee, then the Branch Committee should do what is needed to protect the lives and safety of those in foreign service. A report on what transpired should be provided to the Coordinators' Committee as soon as possible. For these reasons, each branch office should have and periodically review an emergency action plan. (Prov. 21:5) The branch should maintain up-to-date contact information for all of those in special full-time service so that they can be reached quickly in an emergency. While some in foreign service may feel either that they should or that they should not relocate or evacuate, ultimately the decision is a personal one. No one should judge others in this regard. (Matt. 7:1; 10:23; Rom. 14:10, 19; Gal. 6:5) Nevertheless, in most cases, it is best that Christians quickly heed the warnings and direction issued by the secular authorities and the responsible elders during times of civil unrest or emergency.—Rom. 13:1; Heb. 13:17.

HOUSING

51. General Guidelines: Accommodations that are rented, purchased, or constructed for special full-time servants in the field should be modest while not compromising the health and safety of the occupants. When considering options, Branch Committees will need to take into account the standard of living in the area and not give the appearance of luxury or of special treatment. If it is determined that housing will be needed in a specific area for at least 10 to 15 years, and renting is not a viable option, the Branch Committee may request approval to purchase an existing residence or to build the needed accommodations. Branch Committees in developing lands may consider the construction of Kingdom Hall apartments with a maximum size of 32 to 42 square meters (350 to 450 sq ft). In other lands, Branch Committees may consider the construction of Kingdom Hall apartments with a maximum size of 32 to 60 square meters (350 to

650 sq ft). The layout should be based on standard plans provided by the Publishing Committee. When the branch office is considering renting or purchasing apartments, these maximum sizes should be used as a guideline instead of being applied as a rule.—See *Field Residence Design/Construction Guidelines* (DC-16) for additional direction.

52. Circuit Overseers: Accommodations for circuit overseers should be arranged by each circuit. (*tg* chap. 1) However, where the living conditions of the publishers are unsuitable to accommodate the circuit overseer and his wife, Branch Committees may arrange for a modest apartment to be rented, purchased, or constructed as noted in 9:51, 54.

53. Construction Servants: Modest and appropriate residences should be provided by staying with local brothers in their homes, in residences owned by the organization, in mobile accommodations (caravans and tents), or possibly in a rented home or apartment. Accommodations should be clean and provide privacy for study. For a married couple, additional privacy is needed.

54. Field Missionaries: Generally, branches should endeavor to house a field missionary couple or two single field missionaries in a modest apartment or house. (See 9:22.) Branch Committees will follow the guidelines and options below:

a. Field missionaries should be assigned to densely populated areas where their efforts may have a profound impact in stabilizing and strengthening preaching and congregation activities. (See 6:7.) After the Branch Committee has identified an area where field missionaries can be used effectively, a qualified brother should be assigned to research available housing options and the costs involved. This could include identifying Kingdom Hall apartments or apartments that local brothers are renting out. The Branch Committee should guide those who are assigned to research the matter so that the needs of the missionaries, such as safety, the distance to the territory, and the availability of public transportation, are kept in mind. Have in mind that some locations may be a little more costly but would allow the field missionaries to be more centrally located in their assigned territory. The Branch Committee, not the field missionaries, will make the final decision as to which accommodations should be rented.

b. Consider the health and safety of the field missionaries. Are apartments or small dwellings suitable for a couple available in a reasonably safe location? A larger apartment or home to house more than one couple would be recommended only when safety and/or health issues require it or when providing separate housing is considerably more costly. For example, an older single or widowed missionary sister may not need to be assisted by local publishers as outlined in 9:11. However, for her safety and peace of mind, it may be advisable for her to share accommodations with a younger missionary couple. Additionally, in some lands it would be very expensive to set up smaller missionary homes in areas where electricity, water, and other basic utilities are not available. Therefore, the Branch Committee should exercise good judgment when considering these factors.

c. The Branch Committee is authorized to spend up to USD 1,000 per month per couple for missionary accommodations. Please note that this approval limit includes the monthly cost of utilities. In most lands, a suitable apartment and utilities for two people would cost USD 200 to 500 per month. Higher expenditures

would be viewed as quite exceptional and possibly extravagant in developing lands. This approval level on rental agreements has been established on the premise that the Branch Committee will be careful to ensure that field missionaries are located where they can accomplish the most good and where the cost of accommodations and utilities will not be prohibitive. If you need further direction on this matter, please write to the Publishing Committee. The branch office should care for the payment of rent and utilities and help the field missionaries handle any legal agreements that may be needed to secure accommodations. If local circumstances require paying the owner several months of rent up front, this may be done up to a maximum of one year's rental. Rental agreements that exceed USD 1,000 per month or USD 12,000 per year or recommendations that involve the construction of new missionary homes should be sent to the Publishing Committee. Clearly explain the needs, the options that have been considered, and the estimated cost for each option. If approval is given to investigate further, the matter will be referred to the Worldwide Design/Construction Department (WDC). Additionally, if it is concluded that a branch-owned missionary home should be used for some other purpose or sold, the recommendation should be sent to the WDC.

d. In cases where it might be less expensive for the individual renter to pay the rent instead of the organization doing so, the branch office may provide the missionary with the funds to cover the rent. As long as the monthly rent and utilities for field missionaries is less than USD 1,000 per month for two people, there is no need to show this on the *Record of Allowances* (A-29) form.

e. In the exceptional case that several missionaries are sharing a large home, the branch office may find it helpful to designate one of the missionaries as the home contact. It may also be practical for the branch office to provide funds for local expenses using an imprest fund. For details on establishing such a fund, see *Branch Accounting Department Guidelines.*

55. Branch Committees must be practical, kind, and generous in the supplying of suitable home equipment for the field missionaries. A standard approach will not work in all countries. Some field missionaries may have personal linens, furniture, and equipment that they want to use in their assignment. Newer missionaries may have very little and may need more assistance in obtaining these items. A rented apartment in one location may have heating, air conditioning, appliances, and access to laundry facilities. In other locations, the apartment may lack these provisions, and field missionaries will need to be provided with these basic necessities. The local situation and circumstances must be carefully considered. The branch office should avoid installing expensive equipment, such as water-filtration devices and backup electrical systems, in rented missionary homes. For rented accommodations, it is preferred that any additional equipment that the branch office obtains be limited to what is practical and what could easily be moved to another rented home. For example, while the branch office should not install expensive generators in a rented missionary home, a less-expensive portable generator that provides backup power for the refrigerator and air-conditioning may be obtained if needed. The same principle applies to other equipment, such as water filters. If there is a legitimate need for something beyond that, then please write to the Publishing Committee. If the Branch Committee feels that it is

reasonable to provide Internet service for a missionary home and the missionaries agree to cover the monthly costs, it may submit the recommendation with the details to the Publishing Committee for consideration, explaining the cost of installation and the monthly cost per person.

56. Special Pioneers: In general, the branch should not rent, purchase, construct, or renovate accommodations for special pioneers. They should be encouraged to locate and arrange for their own housing. An appropriate housing allowance consistent with local costs should be provided. However, where existing accommodations are available and are no longer needed for field missionaries or circuit overseers, there is no objection to using such accommodations for special pioneers on a temporary basis.

MARRIAGE

57. Assembly Hall Servants, Bible School Facility Servants, and Construction Servants: Anyone who desires to marry and remain in special full-time service should make his or her request to the Branch Committee, regardless of the length of time he or she has served. The two desiring to marry should each complete an *Application to Become a Member of the Worldwide Order* (A-8). If the Branch Committee decides to recommend that the engaged couple serve as members of the Order following their marriage, a recommendation will be sent to the Worldwide Design/Construction Department (WDC) along with appropriate comments regarding the qualifications of the applicants and the need for their services. This should be done even if the mate will be replacing a servant who has departed or will soon be departing. However, if the Branch Committee does not recommend that the engaged couple serve as members of the Order following their marriage, it is not necessary to forward the recommendation to the WDC for approval. The Branch Committee may notify the couple accordingly. As a reminder, all applications from expatriate construction servants who desire to marry should be sent to the WDC along with a recommendation from the Branch Committee. Of course, it would not be reasonable for one who is in his first year of service to get engaged and apply to remain in his service following his marriage.

58. Bethel Family Members: Any member who desires to marry and remain a member of the Bethel family should make his or her request to the Branch Committee, regardless of the length of time he or she has served at Bethel. The two desiring to marry should each complete an *Application to Become a Member of the Worldwide Order* (A-8). If the Branch Committee decides to recommend that the engaged couple serve at Bethel following their marriage, a recommendation will be sent to the Personnel Committee along with appropriate comments regarding the qualifications of the applicants and the need for their services at Bethel. This should be done even if the mate will be replacing a member of the family who has departed or will soon be departing Bethel service. However, if the Branch Committee does not recommend that the engaged couple serve at Bethel following their marriage, it is not necessary to forward the recommendation to the Personnel Committee for approval. The Branch Committee may handle such requests without consulting with the Personnel Committee and may notify the couple accordingly. Of course, it would not be reasonable for one who is in his first year at Bethel to get engaged and apply to remain in his service following his marriage.

59. After their first year at Bethel, some who want to marry may prefer to leave Bethel, believing that this will make it easier for them to adjust to married life. They should feel free to do so. It is our hope that they will enter the pioneer work. But after a time, if

they would like to return to special full-time service, they should fill out new applications, which the Branch Committee will process in the usual way. The needs of the organization should be weighed when a Bethel family member wants to marry and remain at Bethel. If someone has training or skills that the Branch Committee feels are critical to getting the work accomplished, even though he may have been at Bethel a relatively short time, his request to remain at Bethel after marriage should be given serious consideration.

60. Circuit Overseers: If a single circuit overseer becomes engaged to be married and desires to continue in the circuit work, he should inform the Service Department right away. The Service Department will send a *Questionnaire for Prospective Circuit Overseer* (S-323) for him and his fiancée to fill out. Additionally, the Service Department will make discreet inquiries, confidentially writing to the body of elders of the sister's congregation and to her circuit overseer about her qualifications. (If the sister is in her fiancé's circuit, another circuit overseer who knows the sister could be contacted.) In addition to their letters, the elders and the circuit overseer should submit separate *Personal Qualifications Reports* (S-326). These reports, whether favorable or unfavorable, and the questionnaire should be submitted to the Branch Committee with a recommendation. The Branch Committee will review the sister's qualifications, her reputation in the congregation and circuit where she serves, and her physical health and stamina. She should be at least 21 years old, baptized three years or longer, and in full-time service for at least two years. If there is a great difference in age between the two who are planning to marry, the Branch Committee should carefully consider whether this would cause negative talk or be a stumbling block to others. In all cases in which the circuit overseer has requested to stay on in the circuit work after he gets married, the Branch Committee should submit its comments and recommendation to the Service Committee for its decision. This should be done well ahead of the wedding date if at all possible. If the Service Committee approves that the circuit overseer continue in the circuit work following his marriage, then his wife would immediately be enrolled as the wife of a circuit overseer and they would start serving congregations right away. The Service Department will write the circuit overseer and inform him of the decision.—See 6:128.

61. If it is decided that a longtime circuit overseer should not remain in the circuit work after he gets married, consideration may be given to appointing him as a special pioneer. (See 6:113.) However, if the sister he is engaged to marry does not have many years in full-time service, she may continue as a regular pioneer. Any exceptional cases should be referred to the Service Committee.

62. Field Missionaries and Special Pioneers: If a field missionary or a special pioneer becomes engaged to be married, he or she should inform the Service Department right away. If desirous of continuing in the missionary or special pioneer work along with his or her prospective mate, the branch should immediately do as explained below:

- **If the prospective mate lives in the branch territory,** the branch should send him or her a *Questionnaire for Prospective Temporary Special Pioneer* (S-207) or *Questionnaire for Prospective Field Missionary* (S-214) to fill out. In addition, the prospective mate's body of elders and circuit overseer should be asked to complete separate *Personal Qualifications Reports* (S-326).
- **If the prospective mate does not live in the branch territory,** the Branch Committee should obtain the *Questionnaire for Prospective Temporary Special Pioneer* (S-207)

that is on file and the S-326 forms from the respective branch office along with the Branch Committee's recommendation. In the case of a field missionary, the Service Committee will obtain the S-214 form from the prospective mate's branch office.

63. The Branch Committee will review the qualifications of the special pioneer or field missionary and those of his or her prospective mate, taking into consideration the reputation and the physical health and stamina of each one. The prospective mate should be at least 21 years old, baptized three years or longer, in full-time service for at least two years, in good health, and able to maintain an active schedule. If there is a great difference in age between the two who are planning to marry, the Branch Committee should consider carefully whether this would cause negative talk or be a stumbling block to others.

64. If the **special pioneer** and the prospective mate are well-qualified, the Branch Committee may enroll them as special pioneers together, effective the date of their marriage. If the Branch Committee determines that they do not qualify to serve as special pioneers after their marriage, then the branch should inform the special pioneer of the decision as soon as possible and determine a stop date prior to the wedding. If the special pioneer does not agree with the Branch Committee's decision or if the case is unusual, the Branch Committee may submit the matter along with its recommendation to the Service Committee. It is understood that in some exceptional situations, it may be appropriate for one mate to continue as a special pioneer while the other mate does not. If there is a situation that seems to merit such an exception, please provide details to the Service Committee.

65. In the case of a **field missionary,** all the reports (translated into English) along with the Branch Committee's recommendation and the prospective mate's S-214 questionnaire, whether favorable or otherwise, should be submitted to the Service Committee, which will make the final decision as to whether someone continues as a field missionary following his or her marriage.

PERSONAL EXPENSE ACCOUNT (PEA)

66. General Guidelines: The Personal Expense Account (PEA) is generally provided on an annual basis to those in special full-time service to care for nonroutine personal needs. This arrangement for the support of members of the Worldwide Order is approved by the Publishing Committee. It is based on the *Cost of Living Chart* (A-40) and recommendations from the Branch Committee and is listed on the *Record of Allowances* (A-29) form for each country under the branch territory. The PEA amount provided will depend on the branch cost of living and on a person's seniority. **[See Chart 9.1.]** No changes should be made in credits for PEAs without first consulting the Publishing Committee.

67. The annual PEA amount is calculated based on the approved rate and the number of months that a special full-time servant is in his assignment during the calendar year. Once a year, at the end of the calendar year, this amount is added to the balance of the PEA for each individual or couple and made available for request. The available PEA balance may be kept either in U.S. dollars or in local currency. When the account is kept in U.S. dollars, a request from the account will be distributed in local currency at the current rate of exchange.

68. If approved by the Publishing Committee, the PEA balance may be paid out automatically with the December allowance payment after the annual amount is added. If required because of tax or banking requirements,

a Branch Committee may request approval to calculate and pay out the monthly PEA amount along with the monthly allowance payment.

69. A temporary Bethel family member (BBT) or temporary special pioneer (FTS) will receive PEA for the months that he serves in the enrollment. Temporary volunteers serving for less than one year who are not members of the Worldwide Order (BBW or BBC) would not qualify to receive PEA.

70. A person leaving special full-time service, including one who is disfellowshipped or disassociated, may request any available PEA amount. This would include an amount for the number of full months he served in the current calendar year. He may apply personal time away to the month of departure, but he cannot receive any PEA amount for months of personal time away that might extend past the month of departure.—See 9:75.

71. An individual's PEA is closed if he leaves special full-time service for a period of more than three months unless the Branch Committee receives approval for an exception from the Personnel Committee or the Service Committee for a leave of absence. The person may continue to receive PEA while he is on short emergency leave if it seems appropriate because of his years of service.

72. In the event of the death of a mate, the surviving mate may benefit from the balance left in the deceased mate's PEA. However, unclaimed PEA should not be included as part of the estate if there is no surviving mate.

73. Pass-Throughs: From time to time, a special full-time servant may wish to transfer funds to another branch, either for another special full-time servant or to pay a bill incurred with the other branch. Or the special full-time servant may wish to receive funds from another branch. For example, a relative or friend may wish to send the special full-time servant funds to support him in his foreign assignment. In such cases, the funds can be remitted to the special full-time servant through the respective branch.

74. The pass-through arrangement is a provision for special full-time servants *only*. The arrangement is not intended as a means to transfer funds to others, including relatives or friends, although funds may be received by a special full-time servant from someone who is not serving in this capacity. By restricting the use of this provision to special full-time servants, we avoid the appearance of a banking arrangement and preserve the nonprofit, religious status that our organization enjoys in most parts of the world. The arrangement is a loving provision for special full-time servants to continue to serve without distraction and not to be unnecessarily involved in mundane and other time-consuming matters, such as dealing with banks to handle international transfers.

PERSONAL TIME AWAY AND LEAVE OF ABSENCE

75. General Guidelines: Personal time away is based on basic days granted each new service year along with additional days granted based on seniority or age. On September 1, all special full-time servants receive the appropriate number of days of basic personal time away for their present special full-time service enrollment. Personal time away credits for temporary Bethel family members (BBT) should not be prorated on September 1 for the remaining full months of their assignment. Personal time away for BBTs should be handled the same way as for regular Bethel family members (BBR) as explained in paragraphs 30-37 of the *Dwelling Together in Unity* manual. Those who enter special full-time service after September 1 are given a prorated amount of basic personal time away for the remaining full months in the current service year. This is credited on a person's start date in special full-time service. All such

newly appointed special full-time servants are granted a prorated *seniority credit* **or** a prorated *age credit,* whichever is greater, on the person's start date in special full-time service. Thereafter, the person will annually be granted the normal *seniority credit* **or** the normal *age credit,* whichever is greater, on September 1. Additionally, all special full-time servants who are newly appointed by world headquarters to have an enrollment code ending in the letter "F" (e.g., BBF, FMF, FCF, and so forth) are granted a prorated *foreign-service credit* on the person's appointment date. Thereafter, the person will annually be granted the normal *foreign-service credit* of seven additional days of personal time away on September 1. Special full-time servants who have taken a vow of obedience and poverty are released from these vows while taking personal time away. Anyone leaving special full-time service cannot use more than 24 working days of his accumulated personal time away to extend his departure from special full-time service. In the event of the death of a mate, the surviving spouse should be credited the balance of unused personal time away of the deceased spouse. The branch office should not recalculate personal time away balances when a transfer takes place from one form of special full-time service to another. The personal time away that a special full-time servant has already accumulated will be retained when he transfers to another form of special full-time service. The Branch Committee may find it necessary at times to limit the number of those who can be away from Bethel at any one time. Extenuating circumstances may arise that the committee can consider before deciding what is reasonable.—See 4:27; 9:70.

76. The Branch Committee is authorized to grant up to 90 calendar days of **leave of absence** time per service year. However, such leave time would usually be granted progressively, based on the circumstances, rather than immediately granting 90 calendar days away. There is no need for a person to use all of his accumulated personal time away to care for a serious health matter or a family emergency. However, it may be reasonable for the person to combine some of his personal time away with a leave of absence granted to him by the branch office. If the Branch Committee believes that more than 90 calendar days away are needed, it should make a recommendation to the appropriate Governing Body committee. In some cases, it may be better for the person or married couple to terminate special full-time service. These situations must be carefully reviewed and handled on a case-by-case basis.

77. In the case of **Assembly Hall servants, Bethel family members, Bible school facility servants, and construction servants,** the Bethel Office or those appointed by the Branch Committee are authorized to grant leave of absence time. In the case of **circuit overseers, field missionaries, and special pioneers,** the Service Department overseer or his assistant is authorized to grant the person up to 14 calendar days, including Saturdays and Sundays, of leave of absence in any service year. The Service Department overseer or his assistant and a member of the Branch Committee may grant these individuals up to 30 calendar days of leave in any service year. Any additional request for leave of absence should be handled by the Branch Committee. Any case that would involve granting more than 90 calendar days of leave of absence in any service year to circuit overseers, field missionaries, or special pioneers should be referred to the Service Committee. During an approved leave of absence, these individuals are not expected to meet the monthly hour requirement.—See 6:139.

78. Assembly Hall Servants and Bible School Facility Servants: Assembly Hall servants and Bible school facility servants receive personal time away

under the same arrangement as members of the Bethel family. They receive the same provision as Bethel family members do for time off to attend regional, special, and international conventions and, if needed, may receive a leave of absence. For more information, see the brochure *Faithfully Maintaining Our Places of Worship* (*mtw*).

79. Bethel Family Members: Members of the Bethel family are granted time off to attend **one regional convention each year.** This time should not be used for any other purpose. If a Bethel family member wishes to attend an additional regional convention, he must use his personal time away. When **international or special conventions** are held, please note that a special provision of time away from work is made for special full-time servants who are selected as delegates. (This is separate and in addition to the usual personal time away that is granted to attend one annual regional convention. The two provisions of time away are different and cannot be combined to attend only one event.) The special provision of time away is as follows: Bethel family members who are selected as delegates to attend a special or international convention will be granted one and a half days of personal time away in order to attend all program sessions at one such event.—See 9:86.

80. What if an individual in his first five years of Bethel service requests time away from work using days other than his accumulated personal time away? It could possibly be to care for a health matter or a family emergency, such as a death in the family. Each request for a leave of absence should be handled individually, taking into consideration the recommendations of the elders at Bethel, the individual's attitude, work habits, and general health, as well as the valuable experience, knowledge, and ability he may have gained and can contribute to the work. Thus, a leave of absence could be granted out of concern for the individual and for the Kingdom work. In some cases, it may be better for the individual to leave Bethel and reapply when he has his affairs in order again. When one is granted a leave of absence because he is in need of health care outside of the regular provisions at Bethel, the individual will pay his own expenses.

81. Bethel family members who have been in full-time service for 36 or more years may receive **five additional days** of time away from their Bethel work per service year for the purpose of caring for **family responsibilities in connection with immediate relatives,** such as parents, brothers, or sisters. However, this provision applies only to Bethel family members and not to others in special full-time service.

82. If a leave of absence has been granted to a married person to care for a health matter or a Scriptural responsibility and the mate feels that he or she should go along, this would be reasonable. However, the Branch Committee would have to approve this, taking into consideration what has been stated above. When a married individual has made a good contribution to the Kingdom work, more than the usual consideration might be shown to that one. This would especially be the case when a person has been in special full-time service for many years, though his or her marriage mate may be relatively new.

83. After a person has been at Bethel for five years, he is reasonably well-established as a member of the Bethel family. He may unexpectedly develop a health problem or be faced with a family emergency or a Scriptural responsibility that takes him away from his Bethel work for quite a time beyond the period allowed for personal time away. The longer a person has been at Bethel, the more consideration he can be shown.

84. In an exceptional case, a member of the Bethel family may need more than 90 calendar days of leave of ab-

sence time to care for a Scriptural responsibility. Because the brother (or sister) has many years of full-time service and is of value to the organization, the Branch Committee may wish to recommend to the Personnel Committee that the extended leave be approved. While there is no guarantee that he would be able to keep the room he leaves, it might be possible that for a period of a year, his room could be used as a guest room. Then, if he comes back within a year, he can return to the same room. He can either take his furniture with him or leave it in his room, or Bethel could store it if space allows. The Branch Committee should work out the details, keeping in mind concern for the arrangement at Bethel and for the needs of the individual. On the other hand, it may be that the person could leave Bethel and be encouraged to reapply as soon as matters have been cared for.

85. Circuit Overseers: The arrangements for personal time away and leave of absence time are outlined in *Circuit Overseer Guidelines* (*tg*). If needed, the branch office is authorized to increase a circuit overseer's monthly allowance up to the amount provided to special pioneers during the time that he and his wife are on an approved leave of absence. There is no need for a circuit overseer and his wife to take personal time away in order to move to a new circuit. The branch office is authorized to determine how much time is reasonably needed for a particular move. Depending on the circumstances, some may need a few days; others may need a week or more. The circuit overseer should not be so exhausted after the move that he is not able to begin his new assignment with a positive frame of mind.—Mark 6:31a.

86. Construction Servants: Construction servants receive personal time away under the same arrangement as members of the Bethel family. (Those who are enrolled as expatriate construction servants (BCF) also qualify for the foreign-service credit.) They receive the same provision as Bethel family members do for time off to attend regional, international, and special conventions, and if needed, they may receive leave of absence time. (See 9:79.) For further information, see the brochure *Continue to Put Your Heart Into the Work* (*cph*).

87. Field Missionaries and Special Pioneers: The arrangements for personal time away and leave of absence time for field missionaries and special pioneers are outlined in letters to these special full-time servants. There may be no need for the Service Department to maintain personal time away records for infirm special pioneers who because of advanced age or chronic illness no longer have a specific monthly hour requirement. That matter can be decided by the Branch Committee.—See 6:122.

88. Time Away for Mates During Branch Work Assignments: The wife of a Bethel brother may travel with him on a **branch work assignment** at the branch's expense whenever the trip will require ten or more working days. If a Bethel assignment requires that a married Bethel brother be away from Bethel for fewer than ten working days, any working days that are used by his wife to travel with him will be deducted from her accumulated personal time away. In addition, the couple will have to care for the mate's travel expenses personally. After a brother has been on an assignment(s) totaling ten working days or more within a service year, his wife may accompany him if he again is assigned to be away from Bethel for a period of at least five working days. (See 7:134.) This policy does not apply to brothers in special full-time service who may be sent out on an assignment at the direction of the organization to care for various shepherding visits, Branch Committee members attending a convention assigned by the branch, or branch representatives caring for a *CA-br* assignment.—See 7:22; 9:118.

PERSONNEL REVIEWS

89. General Guidelines: Regardless of enrollment, the first three years after an individual's entering special full-time service will be considered a tested-as-to-fitness period. Such ones will be **provisional members** of the Order during their first three years. Shortly before completing three years, they will be evaluated before being invited to become **regular members.** This three-year evaluation will be made for each individual, including each married person. While the membership of individual marriage mates may vary because of differences in each one's total consecutive years of special full-time service, the enrollments of each mate should be the same.

90. During the tested-as-to-fitness period, Bethel department overseers (for those serving at the branch office), the Construction Committee or Construction Project Committee (for those serving on large construction projects), the Local Design/Construction Department (for those serving as Assembly Hall servants, Bible school facility servants, or construction servants), and the Service Department (for those serving as special pioneers, as field missionaries, or in the circuit work) will need to consider carefully the progress being made by individuals under their care. Appropriate training and counsel should be provided as needed. (2 Tim. 2:2; 4:2b) Toward the end of the three-year evaluation period, Branch Committees will review the comments and recommendations of those working with each provisional member so as to determine if the provisional member qualifies to serve as a regular member of the Order.

91. Before inviting a provisional member to become a regular member of the Order, the Branch Committee will want to consider his reputation and his physical health and stamina, as well as his aptitude for his specific assignment of service and his future potential. However, the extent of this evaluation will vary based on the individual and his enrollment. As an example, the evaluation of a member of the Bethel family in his early 20's may require greater assessment than the evaluation of a circuit overseer, since the circuit overseer has already proved a measure of his qualifications based on his appointment to the circuit work and has already received an extensive review while attending the School for Kingdom Evangelizers.

92. After the tested-as-to-fitness period, if an individual does not qualify to serve as a regular member of the Order, he should be removed from the Order. As a reminder, the Branch Committee should make a recommendation to the Worldwide Design/Construction Department if the committee feels that an expatriate construction servant no longer qualifies to continue serving as such.

93. Except in the case of temporary special pioneers, on rare occasions, a Branch Committee may feel that additional time is needed to make an accurate evaluation of an individual. In such cases, as an exception, the Branch Committee may choose to extend the tested-as-to-fitness period for an additional year or two. During this time, specific counsel and assistance should be given to the individual. At the end of this extended period, a final decision should be made. Regarding personnel reviews for temporary special pioneers, see 9:104.

94. Circuit Overseers: A review of all circuit overseers should be completed and recommendations for deletion, if any, should be submitted to the Governing Body by August 1 of each year. The Branch Committee should ensure that it has all the facts and should be reasonable in its expectations, taking into consideration local circumstances. —Prov. 18:13, 17; Phil. 4:5.

95. A circuit overseer should be kind, impartial, and just. He should care for matters with love and patience.

He should be humble and discerning, known as a man who stands firm for Jehovah's righteous standards rather than insisting on his own opinions. (See 6:130.) These qualities are especially important in view of the weighty responsibility entrusted to him of appointing and deleting elders and ministerial servants. (Luke 12:48b; Acts 14:23) A number of factors should be considered, including the following: Does the circuit overseer display genuine zeal for the ministry? Does he take the lead in all facets of the ministry? Does he meet his hour requirement each month, taking into consideration time needed for assemblies, conventions, schools, and other theocratic assignments? Is he kind, reasonable, and patient in his dealings with others? Does he have a reputation as one who stands firm for Jehovah's standards, or is he known as one who imposes his personal viewpoints or sets arbitrary rules? If it is necessary, is he willing to live in the homes of the brothers? Is he content with what is provided? (Phil. 4:11, 12) Have there been significant deficiencies that have warranted counsel? If so, has he received appropriate counsel? Did he quickly apply it? Does he or his wife have significant health issues that consistently prevent them from fulfilling their assignment?—See 2:30.

96. If the Branch Committee notes a significant deficiency in the service of a circuit overseer and he has not been counseled previously on the matter, the Branch Committee should ask the Service Department to follow the steps outlined in 6:141. The Branch Committee should ensure that the circuit overseer is helped to understand the deficiency and that he receives specific suggestions that will assist him in making the needed adjustments. (2 Cor. 13:11) The situation should be monitored over the next year, and additional counsel given as needed. If there has been no improvement by the time of the next annual evaluation, the Branch Committee should recommend to the Governing Body the deletion of the circuit overseer. A brief summary of the efforts made to assist him should be included in a numbered letter that is sent along with the *Recommendations to the Governing Body* form. In such cases, the individual should not be able to say that he was unaware of the Branch Committee's concerns, that his recommended deletion is the first he has heard of the matter, or that he has not been given opportunity to make needed adjustments.—Matt. 7:12.

97. Field Missionaries: Annually, the Branch Committee should evaluate each field missionary (FMF) who is under 50 years of age. Those who are 50 or older may be included in the review process if the Branch Committee believes that there is a need. This review should be completed and any recommendations for deletion should be submitted to the Service Committee by August 1 of each year. Temporary field missionaries are not included in this annual review.—See 6:11; 9:103.

98. In addition to reviewing the *Personal Qualifications Report* (S-326) submitted by the circuit overseer and by the Branch Committee member in conjunction with his annual visit, there are a number of factors to be considered, including the following: Does the missionary display genuine zeal for the ministry? Does he consistently meet his monthly hour requirement, taking into consideration other theocratic assignments, personal time away, and other relevant factors? Keeping in mind the nature of the territory, does he have a reasonable number of placements and make a good number of return visits each month? Is he a teacher in the field? Does he regularly start new Bible studies? Does he conduct progressive Bible studies? Does he work with the local publishers in the ministry? Does he have a reputation as one who promotes peace? Does his activity have a strengthening effect on the congregation? Have there been significant deficiencies that have warranted counsel? If so, has he applied the counsel? Does

he have significant health issues that consistently prevent him from fulfilling his assignment?

99. In some cases, the Branch Committee may note significant deficiencies in the service of a field missionary. In such cases, the Branch Committee should first determine if the individual has been counseled previously. If not, a member of the Branch Committee should be assigned to meet with the missionary. The missionary's circuit overseer or another mature local elder should accompany the Branch Committee member on the visit. While the tone of the visit should be kind and positive, the Branch Committee member should clearly explain the Branch Committee's concerns. The missionary should be helped to understand the deficiencies and be given specific suggestions that will assist him in making needed adjustments. (2 Cor. 13:11) The situation should be monitored over the next year and additional counsel given as needed. If there has been no improvement by the time of the next annual evaluation, the Branch Committee should recommend the deletion of the field missionary. In such cases, the individual should not be able to say that he was unaware of the Branch Committee's concerns, that his recommended deletion is the first he has heard of the matter, or that he has not been given opportunity to make needed adjustments.—Matt. 7:12.

100. When the Branch Committee decides to recommend the deletion of a field missionary, a separate numbered letter for each person or couple should be sent to the Service Committee. The letter should include complete details, explaining clearly the reasons for the recommendation, the efforts made to assist the missionary, and whether he agrees with the recommendation. If the individual does not agree and he wishes to submit a letter, his letter should be included with the numbered letter. After reviewing the Branch Committee's recommendation, the Service Committee will provide direction.

101. Special Pioneers: Annually, the Service Department should review the activity of all special pioneers to see whether they are productive and are fulfilling the requirements of their special form of service. (See 6:111.) The Branch Committee may feel that certain younger special pioneers with a minimum of three years in special full-time service could serve well as field missionaries in another country. The factors to be considered and the steps to be followed to make such recommendations are outlined in 9:109.

102. If concerns about the activities of a special pioneer are reported, the Service Department may write to the elders and/or the circuit overseer to obtain their observations. Once the facts are known, the Service Department may write a letter of counsel and offer helpful suggestions or may direct the circuit overseer to approach the pioneer privately about the area of concern. If the special pioneer is a single sister, the circuit overseer should be accompanied by a local elder. The special pioneer should be given the opportunity to improve over a reasonable period of time and be commended on any progress made. If there is no response to repeated efforts to assist the special pioneer and the Service Department is convinced that he no longer qualifies, a recommendation can be made to the Branch Committee that he be deleted from that privilege of service. In most cases, a special pioneer who is consistently unable to meet his monthly hour requirement because of serious and debilitating health problems, perhaps for six months or so, should leave special full-time service. If married, careful consideration needs to be given as to whether the other mate should continue as a special pioneer. What would be in the best interests of the couple and of the organization? Would it be good to transition both of them out of special full-time service? If the Branch Committee feels that one mate should continue as a spe-

cial pioneer while the other should not, it should provide a recommendation to the Service Committee. Extra consideration should be shown to those who are at least 55 years of age and who have 25 or more years in special full-time service. Any exceptional situations should be referred to the Service Committee. —See 6:120.

103. Temporary Field Missionaries: When a temporary field missionary (FTF) has been in his assignment for 30 months, the branch office will write to him and ask him to submit a letter stating whether he would like to continue in the missionary work or would prefer to return home. If the individual decides to return home, the Service Committee should be informed. If the individual would like to continue as a field missionary, the Branch Committee should consider his effectiveness over the preceding 30 months and make a frank recommendation to the Service Committee. In either case, whether the individual desires to continue as a field missionary or not, the Service Committee will reply. The Service Committee will make the final decision concerning an individual's future service as a field missionary. In all cases, after the Service Committee has replied, a member of the Branch Committee or a mature elder from the Service Department should make a shepherding visit on the missionary. This visit could be made in conjunction with the annual shepherding visit. (See 9:118; John 21:16) Married couples should be met with together. The missionary's circuit overseer or another mature local elder should accompany the branch representative on the visit.—See 9:97.

104. Temporary Special Pioneers: All temporary special pioneers are enrolled in an evaluation program that lasts up to three years. The program includes an annual review by the Service Department. The purpose of this evaluation program is to allow the Branch Committee to test the fitness, abilities, circumstances, and effectiveness of a temporary special pioneer and to determine how he may best be used in the future. It is not expected that all temporary special pioneers will be given an extension for a second or third year. During the annual review, the Branch Committee should extend only those who are effective in this role and who are qualified to take on greater responsibility. For more information, see chapter 13 of *School for Kingdom Evangelizers Office Guidelines* (*skeog*).—See 9:93.

105. After a temporary special pioneer has been in his assignment for ten months, the Service Department should request and review the *Personal Qualifications Report* (S-326) submitted by the circuit overseer. The department will determine whether the temporary special pioneer is reaching his hour requirement, is productive in starting and conducting Bible studies, is showing a keen interest in aiding those associated with the congregation, and is enjoying and promoting good relations with others. If the report is positive, two members of the Branch Committee can extend the temporary special pioneer appointment for another year. Only productive individuals obtaining good results should be given an extension in the temporary special pioneer work for an additional year. If the report is negative or if it is clear that a brother, a sister, or a married couple is not able to serve effectively in the temporary special pioneer work, it would be appropriate for the Service Department to write a letter directing that the individual or the couple return to the regular pioneer work. The letter would also express appreciation for their service.

106. At any time, the branch office may determine that a temporary special pioneer could be used more effectively in some other form of special full-time service. For example, brothers who are graduates of the School for Kingdom Evangelizers may qualify to receive training in the circuit work.—See chapters 10 and 13 of *School*

for Kingdom Evangelizers Office Guidelines (*skeog*).

107. It is understood that temporary special pioneers who have successfully completed the three-year evaluation program have proved themselves and have potential for greater service. The Branch Committee must determine how best to use them.

108. Some temporary special pioneers who have successfully completed the three-year evaluation program may be appointed as special pioneers. Other individuals may qualify for the circuit work, and the branch may appoint such individuals as special pioneers, inviting them to complete the *Questionnaire for Prospective Circuit Overseer* (S-323). If after reviewing the questionnaire the Branch Committee agrees that the individual qualifies to be a circuit overseer, it may submit a recommendation to the Governing Body.—See 2:30; 6:123.

109. In exceptional cases, the Branch Committee may feel that certain temporary special pioneers who have completed the three-year evaluation program have the circumstances and stamina to serve well as field missionaries in another country. In most cases, each mate must be between the ages of 25 and 45. Fluency in English is not a requirement. In addition to their spiritual qualities, such individuals may speak a foreign language or be adept at learning new languages or their ethnic and family background or citizenship might equip them to fill a specific need in another land. The branch may appoint them as special pioneers and send them the cover letter for field missionary candidates (S-251), inviting them to complete the *Questionnaire for Prospective Field Missionary* (S-214). The completed questionnaire and, if needed, an English translation of the candidate's responses along with a numbered letter should be submitted to the Service Committee, explaining in detail the qualifications, language abilities, ethnic and family background, and citizenship(s) of each individual. Please include an English translation of the latest *Personal Qualifications Report* (S-326) that was submitted by the circuit overseer.—See 9:101.

110. Those who have completed the three-year evaluation program and who are fluent in English may in time be included in the Branch Committee's consideration of exceptional candidates to be recommended for additional training at Gilead School.—See 6:186.

PREGNANCY

111. General Guidelines: Field missionaries or special pioneer couples who learn that they are to be parents should inform the branch immediately. The couple should be given a period of three months to get settled, during which they will continue to receive their monthly allowance. During this three-month period, the couple will need to locate suitable accommodations and find employment, so it is not expected that they will meet their monthly hour requirement. If one or both mates wish to become regular pioneers, they will have an additional three months to make the transition and their full-time service history will continue uninterrupted. If requested, the branch office is authorized to assist a departing missionary with the cost of return travel to his home country and the costs associated with shipping his basic personal belongings. For information on transitional financial assistance, see 9:37.

112. There is no provision for former special pioneers to be reappointed while a minor child is still living at home. If in the past the branch allowed a special pioneer couple to continue in that work while raising one or two children, it would be good to review the special pioneers' activity to determine whether they are still effective in their ministry. In all cases, it is up to the Branch Committee to evaluate the circumstances of special pioneers to decide whether they should remain in spe-

cial full-time service. For information on transitional financial assistance, see 9:37.

SHEPHERDING VISITS

113. Assembly Hall Servants and Bible School Facility Servants: Arrangements should be made for those who are serving as Assembly Hall servants or as Bible school facility servants to receive regular shepherding visits by members of the Branch Committee, representatives of the Local Design/Construction Department (LDC), or other mature elders selected by the Branch Committee. This arrangement should mirror the arrangement that is in place to shepherd all members of the Bethel family regularly.

114. Circuit Overseers: Circuit overseers and their wives, if married, should receive a shepherding visit at least once every two years. Such visits should be made during a circuit overseer's regular visit to a congregation, not during the week of a circuit assembly. In larger branches, most circuit overseers will receive a visit from another experienced circuit overseer. The experienced circuit overseer in turn will receive a shepherding visit from a branch representative. In smaller branches, branch representatives may visit all the circuit overseers. The Branch Committee is responsible for selecting the brothers who will be used to make such shepherding visits. They are informed of the circuit overseer to visit by means of an assignment letter (S-243). Branch representatives selected to make shepherding visits should be provided the latest copy of *Circuit Overseer Guidelines* (*tg*), the current policy letters having to do with the work of circuit overseers, and the current circuit overseer's talk and meeting outlines. As soon as the branch representative or the experienced circuit overseer is provided with the names of the circuit overseers he is to visit, he should contact those brothers to determine the best time for the visit.—See 6:141.

115. Circuit overseers or field instructors assigned to shepherd other circuit overseers should be men who are older in years and experienced as traveling overseers. They should be known as ones who maintain a good personal schedule of Bible study and meditation and who keep up-to-date with published information from 'the faithful slave' and with letters from the branch office. (Matt. 24:45) They should be balanced in judgment, show genuine humility, have a sincere interest in helping others, and have a high regard for the importance of the disciple-making work. (Phil. 4:5; Jas. 3:17; 1 Pet. 5:5) It is especially important that they be men who are compassionate and who are able to be encouraging and helpful to others.—Isa. 32:1, 2; Col. 3:12.

116. Branch representatives assigned to shepherd circuit overseers may be members of the Branch Committee, experienced Service Department deskmen, or responsible brothers in the branch office who have had experience in the traveling work. Each branch representative would normally make no more than one or two such visits per year.

117. Construction Servants: It is the responsibility of both the congregation and the branch office to shepherd construction servants. Thus, while the congregation will provide shepherding to the extent possible, branch representatives, LDC representatives, and construction group overseers will need to play a larger role in such shepherding, since the construction servants are often away from the home congregation.

118. Field Missionaries: The Branch Committee assigns members of the committee to make annual shepherding visits on all field missionaries. (See 6:9.) Such visits are not made on circuit overseers in foreign service or on field instructors in foreign service. If it is practical, the visit could be arranged in conjunction with another assignment, such as a circuit assembly or a Kingdom

Hall dedication, perhaps using Friday or Monday to meet with the missionaries. Apart from travel time, usually no more than a day or two should be needed to meet with all of the field missionaries who serve in a particular city. After his meeting with the field missionaries as a group, the branch representative may spend any remaining time with the missionaries on an individual basis. The branch representative should make it his goal to provide each missionary couple or single missionary with specific, warm commendation. (Prov. 12: 25; 1 Thess. 5:11) Following the visit, the branch representative will provide the Branch Committee with a completed *Personal Qualifications Report* (S-326) on each field missionary. If problems or concerns arise, the branch representative should not try to handle these on his own. Rather, he should report his observations to the Branch Committee, which will follow up as needed. If the branch representative is married, his wife may be given time off from her Bethel assignment to accompany him. While her husband is making the shepherding visits, she could spend time in the ministry, perhaps with other missionaries or with some of the local publishers.—See 9:103.

119. While it is strongly preferred that Branch and Country committee members make such annual visits, other mature and exceptionally kind elders working in the Service Department may be assigned to assist the committee members. This exception is made primarily for lands where there are a large number of field missionaries or where some members of the committee cannot care for this assignment because of age or health.

PETS

120. Pets are not allowed to live in any home or on any property owned or rented directly by the organization. This would include field residences used to accommodate special full-time servants, such as a Kingdom Hall apartment used to house a circuit overseer. If a special pioneer or field missionary receives a housing allowance from the branch office and rents an apartment where pets are allowed, he should wisely count all the costs involved in caring for a pet. Since most pets require time and resources, special pioneers and field missionaries should be encouraged to focus their limited time, energy, and resources on fulfilling their roles in special full-time service. Approval will not be given to the paying of increased rent so that pets can be accommodated.

121. If special full-time servants must live in an area where crime and break-ins are prevalent, they may feel that it is necessary to have a watchdog. If that is the case, the Branch Committee should make a request to the appropriate Governing Body committee on behalf of the special full-time servants, explaining why it would be necessary for them to have a watchdog on the premises. The special full-time servants would be responsible to care for the dog. Of course, watchdogs are not pets. Therefore, the dog's primary place would be in the yard where he could effectively keep intruders away.

CHART 9.1

PEA Categories

Seniority	Maximum PEA*
1-5 years	75 %
5-10 years	87.5 %
10 or more years	100 %

* Rounded in local currency, not to exceed this amount.

Maximum PEA Per Month (USD)	Branch Cost of Living (USD)
$30.00	Under $200
$35.00	$200-$300
$37.50	$300-$400
$40.00	$400-$500
$45.00	$500-$600
$50.00	$600-$700
$55.00	$700-$800
$60.00	$800-$900
$65.00	$900-$1,000
$70.00	Over $1,000

CHART 9.2

Full-Time Service Enrollments

Bethel Enrollments	Code	Committee Oversight	FTS	SFTS	Vow/ Membership*	Allowance	Personal Time Away	Concurrent With Regular Pioneering	Description
Bethel Family Member	BBR	LC	Y	Y	Provisional or Regular	Y	Standard	N	First three years, serves as a provisional member of the Order; the standard tested-as-to-fitness period. After three years, may be invited to serve as a regular member of the Order. Replacements may be approved by the Branch Committee.
Expatriate Bethel Family Member	BBF	LC	Y	Y	Provisional or Regular	Y	Foreign	N	Similar to BBR but assigned by the Personnel Committee to a foreign country. Receives certain additional provisions that take into consideration the special nature of the work in a foreign land.—See 4:39-44.
Temporary Bethel Family Member	BBT	LC	Y	Y	Provisional or Regular	Y	Standard	N	Similar to BBR but invited for a specific period of time with a definite start and end date, generally one year but no more than five. Used also for those who are overage or coping with potential health issues. Qualified replacements who serve for one year may be approved by the Branch Committee. Extensions beyond one year must be approved by the Personnel Committee.
Temporary Volunteer (three months or less)	BBC	LC	N	N	None	Y#	N	Y	Volunteer serving at Bethel for three months or less, although typically the period is one to four weeks. Applicants approved by the Branch Committee. #May automatically receive a monthly reimbursement equal to the amount received by Bethel family members in the branch territory when the assignment exceeds a full calendar month (unless the volunteer specifically mentions that no reimbursement is needed).
Temporary Volunteer (more than three months)	BBW	LC	N	N	Volunteer	Y	One day per calendar month	Y	Volunteer serving at Bethel for more than 3 months but no more than 12. Must be approved by the Personnel Committee if serving for more than six months. Serves under a vow of obedience but not under a vow of poverty.
Full-Time Commuter	BBL	LC	Y	Y	Provisional or Regular	Y	Standard	N	Lives within commuting distance and arranges for own accommodations; works full-time at Bethel five days per week; receives most Bethel services.—See *Personnel Guidelines* (*plg*).
Part-Time Commuter	BBV	LC	N	N	None	N	Y△	Y	Lives within commuting distance and arranges for own accommodations; serves at Bethel a half day or more per week; receives limited Bethel services. Replacements may be approved by the Branch Committee. △Personal time away records not maintained in computer.—See *Personnel Guidelines* (*plg*).
Remote Volunteer	BRV	LC	N	N	None	N	Y△	Y	Lives outside of Bethel and arranges for own accommodations; does Bethel work remotely one or more days per week for up to one year; qualifications are reviewed each subsequent year. Replacements may be approved by the Branch Committee. △Personal time away records not maintained in computer.

LC = Personnel Committee; SC = Service Committee

Bethel Enrollments (Continued)	Code	Committee Oversight	FTS	SFTS	Vow/ Membership*	Allowance	Personal Time Away	Concurrent With Regular Pioneering	Description
Remote Servant	BRS	LC	Y	Y	Provisional or Regular	Y	Standard	N	Similar to BRV but works remotely full-time for Bethel five days per week, or 40 hours per week; receives provisions similar to special pioneers; qualifications are reviewed each subsequent year. Must be approved by the Personnel Committee.—See HLA: HLD July 22, 2015.
Bethel Consultant	BOC	LC	N	N	None	N	Y[△]	Y	Lives outside of Bethel and arranges for own accommodations; does Bethel work remotely when a temporary need exists; qualifications are reviewed every three years when volunteer completes a new *Application for Volunteer Program* (A-19). Applicants approved by the Branch Committee.—See letter HLA:HLB February 29, 2016, No. C-44608L. [△]Personal time away records not maintained in computer.
Bethel Relative	BNA	LC	N	N	None	N	N	Y	Family member of a Bethelite, such as a minor child, but not a member of the Bethel family.

Design/ Construction Enrollments	Code	Committee Oversight	FTS	SFTS	Vow/ Membership*	Allowance	Personal Time Away	Concurrent With Regular Pioneering	Description
Assembly Hall Servant	BAS	LC	Y	Y	Provisional or Regular	Y	Standard	N	Serves at an Assembly Hall. Similar to a construction servant. Recommendation form forwarded by the Branch Committee to the Worldwide Design/Construction Department, which will obtain Personnel Committee approval.
Bible School Facility Servant	BSS	LC	Y	Y	Provisional or Regular	Y	Standard	N	Serves at a stand-alone Bible school facility. Similar to an Assembly Hall servant. Recommendation form forwarded by the Branch Committee to the Worldwide Design/Construction Department, which will obtain Personnel Committee approval.
Construction Servant	BCS	LC	Y	Y	Provisional or Regular	Y	Standard	N	Serves on any theocratic construction project for one year or for the duration of the project. After initial assignment is completed, may be asked to serve on another assignment if still qualifies and there is a need for skills. Recommendation form forwarded by the Branch Committee to the Worldwide Design/ Construction Department, which will obtain Personnel Committee approval.

Design/ Construction Enrollments (Continued)	Code	Committee Oversight	FTS	SFTS	Vow/ Membership*	Allowance	Personal Time Away	Concurrent With Regular Pioneering	Description
Construction Volunteer	BCV	LC	N	N	Volunteer	Y#	One day per calendar month	Y	Serves on any theocratic construction project for three months or less; may be extended for up to six months; generally pays own travel expenses. #When the assignment exceeds a full calendar month, may automatically receive a monthly reimbursement equal to the amount received by Bethel family members in the branch territory (unless the volunteer specifically mentions that no reimbursement is needed).
Expatriate Construction Servant	BCF	LC	Y	Y	Provisional or Regular	Y	Foreign	N	Serves on any theocratic construction project in a foreign land for one year or more. After initial assignment is completed, may be asked to serve on another assignment in a foreign field if still qualifies and there is a need for skills. Recommendation form forwarded by the Worldwide Design/Construction Department to the Personnel Committee for its approval.
Full-Time Construction Commuter	BCL	LC	Y	Y	Provisional or Regular	Y	Standard	N	A special full-time servant who arranges for his own accommodations and regularly assists five days a week, or 40 hours per week, on a construction project, whether at a branch office, Kingdom Hall, Assembly Hall, remote translation office, school facility, or other theocratic construction project. Includes those on the construction site and those supporting the construction activities (e.g., project development, construction office, kitchen, cleaning, purchasing) whose assignments will end at the completion of the construction work in their area. Requires a full-time construction commuter recommendation form (A-73); needs Personnel Committee approval.—See *Personnel Guidelines* (*plg*).
Part-Time Construction Commuter	BCC	LC	N	N	None	N	Y△	Y	Those who serve part-time on a construction project one or more days each week on a continual basis, commute to the project from their own accommodations, and may need access to the Bethel network. Such ones should complete an Application for Volunteer Program (A19). If a part-time construction commuter is needed for more than six months, the Branch Committee should send a part-time construction commuter recommendation form (A-90) to the Worldwide Design/Construction Department. △Personal time away records not maintained in computer.—See *Personnel Guidelines* (*plg*).

Field Enrollments	Code	Committee Oversight	FTS	SFTS	Vow/ Membership*	Allowance	Personal Time Away	Concurrent With Regular Pioneering	Description
Regular Pioneer	FR	SC	Y	N	None	N	Handled by pioneer		Devotes prescribed number of hours (840) each year in the ministry. Appointed by local elders. Not part of the Order.
Temporary Special Pioneer	FTS	SC	Y	Y	Provisional or Regular	Y	Standard	N	Similar to FS but serves in one-year increments for up to a maximum of three years. During this time, is enrolled in an evaluation program that includes an annual review by the Service Department. At any time during the three-year period, may be recommended by the Branch Committee for consideration for another form of service.
Special Pioneer	FS	SC	Y	Y	Provisional or Regular	Y	Standard	N	Devotes prescribed number of hours each month in the ministry (standard of 130; 120 for sisters 40 and over). May arrange for own housing and is permitted to do limited amount of secular work. Assigned to congregation within branch territory by the Service Department.
Infirm Special Pioneer	FSI	SC	Y	Y	Regular	Y	Handled by special pioneer or branch	N	Similar to FS but given a reduced hour requirement because of health limitations, as recommended by the Branch Committee and approved by the Service Committee. Serves as a regular member of the Order.—See 9:11.
Circuit Overseer	FC	SC	Y	Y	Provisional or Regular	Y	Standard	N	Appointed by the Governing Body to travel from congregation to congregation within an assigned circuit; assignment changes every three years. Should be a graduate of Gilead or School for Kingdom Evangelizers (SKE).
Circuit Overseer Foreign	FCF	SC	Y	Y	Provisional or Regular	Y	Foreign	N	Like FC but assigned to that country by the Service Committee.
Circuit Overseer's Wife	CW	SC	Y	Y	Provisional or Regular	Y	Standard	N	Wife of FC. Although a special full-time servant, serves as regular pioneer within the congregation being visited each week.
Circuit Overseer's Wife Foreign	CWF	SC	Y	Y	Provisional or Regular	Y	Foreign	N	Like CW but assigned to that country by the Service Committee.
Field Training School Instructor	FI	SC	Y	Y	Regular	Y	Standard	N	Similar to FC but assigned specifically to instruct theocratic schools in the field for more than three months.
Field Training School Instructor Foreign	FIF	SC	Y	Y	Regular	Y	Foreign	N	Like FI but assigned to that country by the Service Committee.
Field Training School Instructor's Wife	IW	SC	Y	Y	Provisional or Regular	Y	Standard	N	Like CW but does not transfer from congregation to congregation each week or have a monthly hour requirement. Works under the direction of her husband. If he is teaching at an Assembly Hall or branch facility, she may work one or two days a week there instead of in the ministry.

Field Enrollments (Continued)	Code	Committee Oversight	FTS	SFTS	Vow/ Membership*	Allowance	Personal Time Away	Concurrent With Regular Pioneering	Description
Field Training School Instructor's Wife Foreign	IWF	SC	Y	Y	Provisional or Regular	Y	Foreign	N	Like IW but assigned to that country by the Service Committee.
Field Missionary	FMF	SC	Y	Y	Provisional or Regular	Y	Foreign	N	Devotes prescribed number of hours each month in the ministry (standard of 130; 120 for sisters 40 and over). Lives in housing provided by the branch office. Assigned to that country by the Service Committee.
Temporary Field Missionary	FTF	SC	Y	Y	Provisional or Regular	Y	Foreign	N	Like FMF but serves for three years and then is transitioned to FMF or to another form of service.
Field Relative	FXR	SC	N	N	None	N	N	Y	Family member of field personnel, such as the wife of a special pioneer, who needs to be tracked by the branch for some reason but is not in another suitable enrollment.

Concurrent Enrollments	Code	Committee Oversight	FTS	SFTS	Vow/ Membership*	Allowance	Personal Time Away	Concurrent With Regular Pioneering	Description
Visiting Member at Bethel	BBB	LC			Provisional or Regular	After one to three months in temporary branch	Handled by originating branch	Concurrent with original field enrollment	For temporary organizational visits to Bethel: branch school or circuit overseer school; assisting with a project; medical treatment. Use concurrently with originating branch special full-time service enrollment.
Visiting Member in Field	FBB	SC			Provisional or Regular	After one to three months in temporary branch	Handled by originating branch	Concurrent with original field enrollment	For temporary organizational visits in the field: circuit overseer; SKE; assisting with a project; medical treatment. Similar to BBB, but for the field.
Visiting Branch Circuit Overseer	FCB	SC	Y	Y	Provisional or Regular	Y	Standard	N	Like FC but the circuit covers more than one branch territory and has been approved by the Service Committee.
School for Kingdom Evangelizers Student	SKE	SC	N	N	Dependent on one's membership immediately before school	Y	N	Y	Enrolled in the current class of SKE. Following graduation, assigned as FR, FTS, FS, etc., based on recommendations from the instructors and approval by the Branch Committee.
Full-Time Service Transition	FRT	SC	Y	N		N	N	N	Not a true enrollment but exists in a volunteer's service history to represent the period of up to three calendar months between a volunteer's leaving special full-time service and beginning regular pioneering and is credited as uninterrupted full-time service.

* Those in enrollments that include the option to serve as either provisional or regular members of the Order will serve as provisional members for their first three years of special full-time service, which is the standard tested-as-to-fitness evaluation period. Afterward, if approved by the Branch Committee, they will be invited to serve as regular members of the Order.

Index

“PASTOREIEM O REBANHO DE DEUS”

1 PEDRO 5:2

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Abril de 2022

ESTE LIVRO FOI ENTREGUE A

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Este livro não é vendido. Ele faz parte de um trabalho voluntário para ajudar as pessoas no mundo todo a entender a Bíblia. As despesas desse trabalho são cobertas por donativos.

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“Pastoreiem o Rebanho de Deus” — 1 Pedro 5:2
“Shepherd the Flock of God” — 1 Peter 5:2

Portuguese (Brazil) (*sfl*-T)

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Conteúdo

Conteúdo

Introdução

1. Como ancião, você tem a grande responsabilidade de 'pastorear o rebanho de Deus, que está aos seus cuidados'. (1 Ped. 5:2, 3) Isso inclui orientar corretamente nossos irmãos e irmãs. É importante que os anciãos sejam capazes de encontrar facilmente textos bíblicos e orientações da organização para que todos fiquem "completamente unidos na mesma . . . maneira de pensar". (1 Cor. 1:10) Foi com esse objetivo que preparamos este livro para você!

2. Este livro fala sobre a maioria dos aspectos do nosso trabalho como anciãos, mas, às vezes, você talvez precise consultar outras fontes com orientações da organização, como o livro *Organizados,* as cartas, os anúncios e os formulários fornecidos por Betel. Fique atento aos ajustes para estar sempre atualizado. Use sempre a versão mais atual deste livro. Outras orientações que se aplicam especificamente ao território de sua filial estão no *Adendo do Pastoreiem.* Sugerimos que você faça anotações nos lugares apropriados deste livro sempre que o *Adendo do Pastoreiem* tiver uma orientação adicional sobre um assunto.

3. Este livro é uma publicação confidencial e é protegido por direitos autorais. Cada ancião pode ter uma cópia dele. Se um ancião for removido, ele deverá apagar qualquer cópia eletrônica que tiver do livro e entregar a versão impressa para a comissão de serviço, que vai destruí-la. Ele só poderá continuar com seu livro se sua remoção for por causa de uma mudança de congregação e ele tiver recebido uma recomendação favorável.

4. Oramos para que este livro seja uma ferramenta valiosa para ajudar você a imitar a Jeová Deus e a Jesus Cristo no modo de tratar as ovelhas. (João 10:11; Efé. 5:1; 1 Ped. 2:21, 25; 5:4) Em vez de criar regras duras para a congregação, confie nos princípios bíblicos e nas orientações da organização de Jeová. — 2 Cor. 1:24.

Como os anciãos trabalham juntos como um corpo

1. Jeová designou Jesus Cristo como o cabeça da congregação cristã. (Efé. 1:22, 23; Apo. 1:20) Reconhecer que Jesus é o cabeça da congregação ajuda os anciãos do corpo a ficarem unidos e a cooperarem uns com os outros. Vocês mostram que são submissos à liderança de Cristo quando:

(1) Procuram entender e aplicar as leis e os princípios da Bíblia. — João 7:16-18; Efé. 5:17.

(2) Seguem as orientações do "escravo fiel e prudente" e são obedientes às instruções que recebem de Betel e de outros irmãos designados para tomar a liderança, como os superintendentes de circuito. — Mat. 24:45-47; Heb. 13:17.

(3) Escutam com atenção o que os outros anciãos dizem. — Rom. 12:10b; Tia. 1:19.

(4) Tratam com amor e bondade cada um dos irmãos na congregação, incluindo os outros anciãos, e não tentam impor seu ponto de vista nem ficam inventando regras. — Mat. 11:28-30; 1 Cor. 4:6; 1 Ped. 5:1-3, 5.

(5) Começam e terminam todas as reuniões do corpo de anciãos com oração. Oram novamente quando não estão conseguindo chegar a um acordo. — Tia. 1:5.

RESPONSABILIDADES

2. As responsabilidades do corpo de anciãos incluem:

(1) Recomendar a designação e a remoção de anciãos e servos ministeriais. — Veja o capítulo 8.

(2) Decidir quantos grupos de serviço de campo a congregação terá e quem serão os superintendentes de grupo e seus ajudantes. — Veja o capítulo 7.

(3) Decidir os assuntos que serão considerados nas partes de necessidades locais e escolher os irmãos que farão essas partes. — Veja 20:15-16.

(4) Escolher o superintendente de serviço, o secretário, o dirigente do estudo da *Sentinela* e o superintendente da Reunião Vida e Ministério. Avaliar se é necessário que alguém ajude (ou substitua temporariamente) um desses irmãos ou o coordenador do corpo de anciãos, e decidir quem fará isso. — Veja os capítulos 3 a 6 e o documento *Instruções para a Reunião Nossa Vida e Ministério Cristão* (S-38).

(5) Escolher o conselheiro assistente e os dirigentes das salas adicionais, se houver. — Veja o documento *Instruções para a Reunião Nossa Vida e Ministério Cristão.*

(6) Decidir quem será o coordenador da manutenção, caso o Salão do Reino seja usado por apenas uma congregação. Se o salão for usado por mais de uma congregação, escolher o irmão ou os irmãos que servirão na Comissão de Manutenção do Salão do Reino. — Veja 21:14-20.

(7) Escolher o servo de contas, o servo de publicações, o servo de territórios, o coordenador da limpeza, o coordenador de discursos públicos e, se for necessário, os ajudantes desses irmãos.

(8) Decidir quais irmãos vão receber responsabilidades ou privilégios especiais, que podem incluir: fazer partes na reunião do meio de semana (com exceção das partes de estudante), fazer a leitura da revista *A Sentinela,* fazer a leitura no estudo bíblico de congregação, dirigir o estudo bíblico de congregação, servir como presidente da reunião do meio de semana, servir como presidente da reunião do fim de semana, servir como indicador, levar os microfones, fazer orações nas reuniões, dirigir as reuniões para o serviço de campo e assim por diante.

(9) Decidir quem está aprovado para fazer discursos públicos na própria congregação e quem está aprovado para fazer em outras congregações. Quando um servo ministerial for fazer seu primeiro discurso público, decidir se ele fará o discurso inteiro ou se ele dividirá o discurso com outro irmão. — Veja 20:1-2, 4.

(10) Designar dois anciãos para investigarem acusações de pecado grave. Decidir se o assunto será cuidado por uma comissão judicativa, quem servirá na comissão e quem será o presidente. (Veja os capítulos 12 e 15.) Decidir quem vai fazer parte da comissão num caso

de dissociação. (Veja o capítulo 18.) Designar dois anciãos para se reunirem com um publicador que viu pornografia de propósito. — Veja o capítulo 13.

(11) Decidir se um discurso de alerta deve ser feito para a congregação e quem fará esse discurso. — Veja 12:76-79.

(12) Decidir quais anciãos vão fazer a reunião anual com os pioneiros regulares, pioneiros especiais e missionários em campo, no mês de dezembro ou janeiro.

(13) Escolher os oradores do discurso especial e da Celebração, os irmãos que vão fazer as orações do pão e do vinho durante a Celebração, e decidir o horário da Celebração. — Veja 20:6-8.

(14) Avaliar se um publicador está biblicamente livre para se casar novamente. — Veja 12:70-75.

(15) Reavaliar e recomendar o valor da resolução que a congregação envia todo mês para a obra mundial. — Veja o documento *Instruções para as Contas da Congregação* (S-27).

(16) Decidir a previsão de gastos dos fundos da congregação. Fazer uma resolução para a congregação enviar o saldo excedente como donativo para a obra mundial. — Veja o documento *Instruções para as Contas da Congregação*.

(17) No caso de um Salão do Reino usado por mais de uma congregação, reavaliar e aprovar o valor mensal que a Comissão de Manutenção do Salão do Reino receberá para cobrir os gastos operacionais no próximo ano de serviço. — Veja 21:20 e o documento *Instruções para as Contas da Comissão de Manutenção do Salão do Reino* (S-42).

(18) Decidir quais reuniões serão realizadas por um grupo. — Veja o capítulo 24.

(19) Decidir como demonstrar hospitalidade aos oradores visitantes. — Veja 20:5.

(20) Decidir quem servirá temporariamente como coordenador do corpo de anciãos, caso seja necessário fazer um ajuste entre as visitas do superintendente de circuito. — Veja 3:1.

(21) Decidir se é necessário que a congregação como um todo ajude alguém necessitado que já serve a Jeová fielmente por muitos anos, principalmente se não houver nenhum parente que possa ajudá-lo, e se nenhum órgão do governo puder dar a ajuda adequada. — *od* cap. 12 pars. 12-15.

REUNIÕES DE ANCIÃOS

3. Quando o corpo de anciãos considera um assunto, Jesus Cristo pode usar o espírito santo para influenciar qualquer ancião a dizer algo que ajude o corpo a tomar uma decisão sábia. O resultado talvez fosse outro se os anciãos fossem consultados separadamente. (Atos 15:6-21) Em geral, as reuniões não devem passar de duas horas.

4. Quando devem ser feitas: Além da reunião que acontece na visita do superintendente de circuito, outra reunião de anciãos deve ser feita uns três meses depois de cada visita. Outras reuniões podem ser programadas sempre que houver necessidade.

5. Que assuntos devem ser considerados: O corpo de anciãos pode considerar qualquer assunto relacionado à congregação. Mas assuntos que podem ser cuidados por apenas um ancião ou por alguma comissão, como a comissão de serviço da congregação ou a Comissão de Manutenção do Salão do Reino, não precisam ser considerados na reunião do corpo. — Veja 2:1; 3:3.4.

6. Veja a seguir alguns assuntos que de tempos em tempos precisam ser considerados pelo corpo de anciãos:

(1) Na reunião que é feita três meses depois da visita do superintendente de circuito, recapitulem o relatório da última visita. Em preparação para a próxima visita, considerem qualquer recomendação de designação ou remoção de anciãos ou servos ministeriais. — Veja o capítulo 8.

(2) Avaliem se a congregação pode fazer mais para dar um testemunho cabal em seu território e analisem como isso pode ser feito. — Atos 20:24; veja o capítulo 23.

(3) Considerem as necessidades espirituais e físicas dos órfãos, das viúvas, dos cegos, dos que não podem sair de casa, dos que estão em casas de repouso e de outros publicadores em situações especiais. — Tia. 1:27.

(4) Considerem que treinamento adicional pode ser dado para ajudar os irmãos a cumprirem bem suas designações e para ajudar os que têm potencial (incluindo os recém-batizados e os mais jovens) a se qualificarem para maiores responsabilidades. (2 Tim. 2:2; *w15* 15/04 pp. 3-13) Por exemplo, um servo ministerial qualificado poderia servir como servo de grupo, fazer partes na reunião do meio de semana, fazer discursos públicos e acompanhar anciãos nas visitas de pastoreio. — Veja 25:4-6.

(5) Analisem as designações de todos os irmãos batizados que são exemplares. Por exemplo, talvez seja necessário distribuir melhor as tarefas dos anciãos e servos ministeriais. Também podem ser feitos alguns ajustes para que irmãos mais novos tenham a chance de ganhar experiência. — Êxo. 18:17, 18; Pro. 11:2b; veja 1:2.8.

(6) Recapitulem as orientações publicadas sobre como se preparar para desastres. — Veja 26:1-6.

7. **Preparação e distribuição da pauta:** Para a reunião que é feita uns três meses depois da visita do superintendente de circuito, o coordenador do corpo de anciãos deve pedir que os outros anciãos enviem para ele os assuntos que gostariam de considerar. Ele também deve incentivá-los a sugerir nomes de irmãos que acham que poderiam ser recomendados como anciãos ou servos ministeriais. (Veja o capítulo 8.) O coordenador deve entregar uma cópia da pauta para cada ancião alguns dias antes da reunião. A ideia é que eles tenham tempo suficiente para pesquisar e orar sobre os assuntos que estão na pauta. (Pro. 21:5) Para a reunião que é feita durante a visita do superintendente de circuito, o próprio superintendente deve preparar a pauta depois de perguntar aos anciãos se há algum assunto adicional que eles gostariam de considerar. Se o tempo permitir, ele talvez concorde em incluir um ou dois assuntos importantes na pauta. Caso contrário, ele pode sugerir que os anciãos considerem esses assuntos em outra ocasião.

8. **Durante a reunião:** O coordenador do corpo de anciãos é responsável por distribuir bem o tempo, dando prioridade aos assuntos mais importantes e evitando ao máximo considerar assuntos que não estão na pauta. Em alguns casos, o coordenador pode pedir que o mesmo ancião que sugeriu um assunto apresente esse assunto para o corpo. O secretário ou outro ancião deve anotar as decisões tomadas, o nome dos anciãos que vão cuidar de cada assunto e o prazo sugerido para que eles façam isso.

9. Qualquer ancião deve se sentir à vontade para se expressar sempre que tiver algo significativo para dizer. (Pro. 10:19) Os comentários devem ser breves e relacionados ao assunto. O coordenador do corpo de anciãos não deve dominar a reunião. Ele precisa saber quando e como falar. Não deve haver ira nem debates nas reuniões do corpo de anciãos. — 1 Tim. 2:8.

10. Os anciãos devem sempre tomar decisões baseadas em princípios bíblicos e nas orientações publicadas pelo "escravo fiel e prudente". (Mat. 24:45) Isso torna possível que eles sejam unânimes na maioria das vezes. (Atos 15:25) Em algumas situações, talvez não haja uma lei específica da Bíblia ou uma orientação do escravo fiel e prudente. Nesses casos, o corpo de anciãos deve avaliar a situação levando em conta o que cada ancião pensa sobre o assunto, e daí tomar uma decisão que os deixe com a consciência limpa. Quando é necessário pedir a ajuda de Betel para cuidar de um assunto, geralmente é melhor escrever. Se o assunto for urgente, dois anciãos devem ligar, explicar a situação e anotar a orientação que receberem. — Veja 14:6-30; 29:1.

11. Nenhum ancião deve insistir em sua opinião. Se uma decisão não for unânime, a minoria deve aceitar e apoiar a decisão tomada. Quando a minoria achar que uma decisão não foi tomada de acordo com princípios bíblicos, eles devem continuar cooperando com os outros anciãos do corpo e falar sobre o assunto com o superintendente de circuito durante a visita.

BUSQUEM A PAZ

12. Não deixem que suas imperfeições prejudiquem o relacionamento de vocês. Isso poderia limitar a atuação do espírito santo de Jeová no corpo de anciãos e afetar a congregação. Façam todo o esforço possível para buscar a paz uns com os outros. (Rom. 14:19) Sejam amigos. E não deixem de dar conselhos amorosos a outros anciãos quando for necessário. — Sal. 141:5.

13. Tomem a iniciativa em honrar uns aos outros. (Rom. 12:10) Vocês podem fazer isso por sempre estarem dispostos a ouvir o que os outros têm a dizer, principalmente se vocês têm cultura, formação ou costumes diferentes. Os anciãos mais jovens precisam mostrar respeito pelos anciãos mais velhos e mais experientes, e ter paciência. (Lev. 19:32) Os anciãos mais velhos não devem ficar ofendidos quando um ancião mais jovem respeito-

samente dá uma sugestão ou um conselho. (Ecl. 7:9) A humildade vai ajudar vocês a aceitarem conselhos. (Pro. 12:15) Mesmo que um conselho pareça não fazer muito sentido, tentem tirar algo de bom dele. Tenham em mente que a paz e o bem-estar da congregação são mais importantes do que interesses pessoais. — 1 Cor. 10:23, 24.

MANTENHAM A CONFIDENCIALIDADE

14. Os anciãos devem tomar muito cuidado para não divulgar assuntos confidenciais. Se um ancião divulga assuntos confidenciais de pessoas da congregação, ele perde a confiança delas e mancha sua própria reputação. (Pro. 11:13) Isso pode acontecer sem querer se ele considerar assuntos confidenciais (pessoalmente ou por telefone) quando outros estiverem por perto. Por amor a sua esposa, um ancião não vai sobrecarregá-la com informações que ela não precisa saber.

15. Os anciãos nunca devem gravar conversas confidenciais, como visitas de pastoreio, reuniões de anciãos, audiências judicativas, investigações de supostos pecados ou conversas com Betel. Isso se aplica em todos os tipos de conversas (sejam presenciais, por telefone ou por videoconferência), mesmo que os envolvidos concordem que a conversa seja gravada.

Comissão de serviço da congregação

1. A comissão de serviço da congregação é formada pelo coordenador do corpo de anciãos, pelo secretário e pelo superintendente de serviço. Algumas responsabilidades são cuidadas pela comissão de serviço, mas ela sempre trabalha debaixo da supervisão do corpo de anciãos. Quando um dos membros da comissão de serviço está ausente, outro ancião pode substituí-lo. Os anciãos que fazem parte dessa comissão devem tomar decisões que estejam de acordo com a Bíblia, com as instruções da organização e com o ponto de vista dos outros anciãos do corpo. A comissão de serviço não é independente do corpo de anciãos, e a opinião dos anciãos que fazem parte dela não vale mais do que a dos outros anciãos. A comissão deve consultar outros anciãos sempre que achar necessário. Por exemplo, se uma decisão envolve algo incomum ou se a comissão não tem certeza do que os outros anciãos pensam, todos os anciãos do corpo devem considerar o assunto juntos e tomar uma decisão. — Veja 1:5; 9:4; 23:5; *od* cap. 5 pars. 35-37.

2. Em congregações onde não há anciãos suficientes para assumir todas as funções da comissão de serviço, servos ministeriais qualificados podem ser usados para substituir membros dessa comissão. Por exemplo, eles podem ser autorizados a assinar petições ou cartas de apresentação, desde que esses documentos não tratem de assuntos delicados ou confidenciais. Se for necessário enviar algum documento com assuntos assim, ele deve ser escrito e assinado apenas por anciãos. Se não houver anciãos na congregação, isso pode ser feito por um ancião de uma congregação vizinha que conhece a situação ou pelo superintendente de circuito.

3. As responsabilidades da comissão de serviço incluem:

(1) Decidir locais e horários de todas as saídas de campo, e designar os publicadores para os grupos, incluindo os inativos. Antes de tomar essas decisões, a comissão deve consultar os superintendentes dos grupos envolvidos. — Veja 1:2.8; 25:14.

(2) Designar publicadores para dirigir estudos bíblicos para inativos que temporariamente precisam de ajuda espiritual. — Veja 25:16.

(3) Aprovar que um publicador relate períodos de 15 minutos de serviço de campo. — Veja 22:14.

(4) Aprovar os pedidos de hospedagem para assembleias e congressos feitos por publicadores com necessidades especiais. — Veja o documento *Instruções sobre Pedido Especial de Hospedagem* (CO-5ai).

(5) Assinar correspondências em nome do corpo de anciãos. — Veja 22:1-8.

(6) Enviar uma carta de recomendação para a filial apropriada quando um publicador está planejando se mudar e quer informações sobre congregações que precisam de ajuda. — *od* cap. 10 par. 9.

(7) Tomar a decisão final sobre os locais em que o testemunho público será feito, quais publicadores poderão participar, que equipamentos serão usados e em que locais eles serão guardados. — Veja 23:5-17.

(8) Aprovar publicadores para participar no testemunho em prisões, escolas, universidades, asilos e casas de repouso. — Veja 23:18-19; 28:1-20.

(9) Aprovar designações e remoções de pioneiros regulares. (Veja 9:1-5.) Cuidar de todo o processo

envolvendo petições para privilégios de serviço, como a do serviço de pioneiro auxiliar. (Veja 22:25.) Analisar as atividades dos pioneiros regulares que não conseguiram fechar as horas do ano. — Veja 9:16-17.

(10) Aprovar que o Salão do Reino seja usado para realizar um casamento ou funeral. — Veja 27:6.

(11) Decidir quais funções adicionais cada ancião ou servo ministerial precisa ter no jw.org. — Veja o documento *Instruções sobre Como Usar o JW.ORG* (S-135).

(12) Designar anciãos para entrar em contato com as pessoas que pediram para não serem mais visitadas. — Veja 23:22.

(13) Planejar com antecedência, junto com os superintendentes de grupo, o que será feito para ajudar os que têm necessidades especiais em situações de desastre ou emergência. — Veja o capítulo 26.

(14) Decidir com antecedência o que poderá ser feito para proteger os arquivos da congregação se um desastre estiver prestes a acontecer. — Veja o capítulo 26.

4. Às vezes, a comissão de serviço ou o corpo de anciãos precisa determinar se um publicador tem **boa reputação** ou não. Nessas situações, os anciãos devem levar em conta os fatores e as circunstâncias específicas de cada caso. Um publicador tem boa reputação quando: (1) não está sob nenhuma restrição imposta por uma comissão judicativa ou por Betel, (2) sua conduta não está manchando o nome da congregação e (3) outras pessoas não ficariam incomodadas nem tropeçariam caso ele recebesse certo privilégio. No entanto, ser **exemplar** envolve mais do que simplesmente ter boa reputação. Para uma pessoa ser exemplar, sua conduta e seu modo de adorar a Jeová devem servir de

exemplo para outros. Ela precisa ser exemplar no ministério, na assistência às reuniões, na vida familiar, na escolha de diversão, no modo de se vestir e de se arrumar, e assim por diante. Para fazer oração nas reuniões, para servir como pioneiro auxiliar ou regular, ou para ter outros privilégios especiais, a pessoa deve ser exemplar. — Veja 1:2.8.

Coordenador do corpo de anciãos

Parágrafos

DESIGNAÇÃO

1. O superintendente de circuito é quem designa o coordenador do corpo de anciãos, levando em conta o que o corpo de anciãos recomenda. Se for necessário mudar o coordenador, o superintendente de circuito fará isso durante sua visita. Se o corpo de anciãos fizer um ajuste temporário entre as visitas do superintendente de circuito, a comissão de serviço deve informar o superintendente imediatamente e explicar o motivo do ajuste. Sempre que uma mudança for feita, temporária ou permanente, o formulário *Coordenador do Corpo de Anciãos/Secretário — Mudança de Endereço* (S-29) deve ser enviado para o Departamento de Serviço. O corpo de anciãos pode designar outro ancião como ajudante do coordenador. Se o coordenador for se ausentar da congregação temporariamente, o corpo de anciãos pode escolher outro ancião para substituí-lo nesse período.

QUALIFICAÇÕES

2. O coordenador do corpo de anciãos deve ter menos de 80 anos. Ele deve ser conhecido como alguém leal a Jeová e à sua organização. Se possível, ele já deve estar servindo como ancião há

vários anos. Além de acessível, ele deve ser respeitado pelo seu zelo no ministério e pelo seu trabalho como pastor. Ele deve ser um bom organizador e cuidar bem de suas responsabilidades. Ele deve ter um ponto de vista modesto sobre seu papel na congregação e ser humilde, dando valor aos outros anciãos do corpo e ouvindo seus conselhos. Ele é o coordenador do corpo de anciãos, não da congregação. — Pro. 15:22; Mat. 23:8.

RESPONSABILIDADES

3. As responsabilidades do coordenador do corpo de anciãos incluem:

(1) Trabalhar junto com o secretário para garantir que todos os anciãos tenham acesso às correspondências enviadas ao corpo de anciãos. — Veja o capítulo 22.

(2) Aprovar tudo o que é colocado no quadro de anúncios. — Veja 21:34.

(3) Providenciar que as perguntas de batismo sejam consideradas com os que querem se batizar.
Se houver poucos anciãos para fazer isso, servos ministeriais qualificados podem ser usados para fazer as perguntas da "Parte 1: Ensinos Cristãos", que estão no apêndice do livro *Organizados*.

(4) Organizar reuniões do corpo de anciãos e da comissão de serviço e servir como presidente nessas reuniões.
Ele prepara e distribui a pauta das reuniões dos anciãos. — Veja 1:3-11.

(5) Designar dois anciãos (um deles membro da comissão de serviço) para se reunir com cada pessoa que quiser se tornar publicador. (*od* cap. 8 pars. 6-12)
Em congregações em que há bem poucos anciãos, um servo ministerial qualificado, com bom senso e

discernimento, pode acompanhar o membro da comissão de serviço designado.

(6) Providenciar que dois anciãos (um deles o superintendente de grupo) se reúnam com cada publicador que completar um ano de batismo. — Veja 4:2.7; *od* pp. 211-212.

(7) Designar dois anciãos para fazerem as perguntas necessárias a um irmão que foi aprovado para ser designado ancião ou servo ministerial, mas que não estava presente na visita do superintendente de circuito. — Veja 8:17-18.

(8) Designar dois anciãos para informar um ancião ou um servo ministerial sobre sua remoção quando essa decisão for tomada entre as visitas do superintendente de circuito. Se o irmão apelar dessa decisão, o coordenador deve informar o superintendente de circuito. — Veja 8:35, 39.

(9) Entrar em contato com o superintendente de circuito quando uma comissão judicativa ou uma comissão de readmissão precisa cuidar de um caso envolvendo abuso de menores. — Veja 14:19-21.

(10) Decidir, de acordo com as orientações da organização, se um assunto pode ser cuidado por um ou mais anciãos do corpo ou se todo o corpo de anciãos deve ser envolvido. — Veja 2:1.

(11) Cuidar para que as decisões do corpo de anciãos e as orientações recebidas de Betel sejam seguidas.

(12) Providenciar que anciãos recém-designados e anciãos que se mudam para a congregação saibam das orientações que o Departamento de Serviço enviou sobre alguém que tem restrições impostas por Betel. — Veja 14:22-24.

(13) Manter comunicação com os superintendentes de grupo e com o superintendente de circuito quando acontece um desastre. — Veja o capítulo 26.

(14) Analisar e aprovar todos os anúncios feitos para a congregação.

(15) Servir, se possível, como um dos administradores do domínio da congregação no jw.org. — Veja o documento *Instruções sobre Como Usar o JW.ORG* (S-135).

(16) Coordenar os preparativos para a visita do superintendente de circuito. — Veja o capítulo 10 e o documento *Informações Necessárias para a Visita do Superintendente de Circuito* (S-61).

(17) Fazer as designações das partes da reunião do meio de semana, com exceção das partes de estudante. Designar o presidente da reunião para cada semana usando a lista dos irmãos aprovados pelo corpo de anciãos. Em cooperação com o superintendente da Reunião Vida e Ministério, o coordenador deve providenciar que a programação da reunião inteira com todas as designações seja colocada no quadro de anúncios.

(18) Coordenar o trabalho dos indicadores, do coordenador de discursos públicos e dos que cuidam do palco, som e vídeo.

(19) Designar o presidente da reunião do fim de semana e o leitor da revista *A Sentinela.* Outro ancião ou servo ministerial pode ser usado para ajudar nessas tarefas. — Veja 6:9.

(20) Aprovar despesas e providenciar a auditoria das contas. — Veja o documento *Instruções para as Contas da Congregação* (S-27).

Secretário

Parágrafos

QUALIFICAÇÕES

1. O secretário é escolhido pelo corpo de anciãos. Ele deve ser alguém que sabe organizar as coisas e que não fica adiando suas tarefas. (Rom. 12:11) O secretário deve saber escrever de forma clara e fácil de entender. O corpo de anciãos pode designar outro ancião como ajudante do secretário. Se for necessário, um servo ministerial qualificado pode ser designado pelo corpo de anciãos para ajudar o secretário com algumas tarefas, como registrar os relatórios de serviço de campo e enviar o relatório geral da congregação para Betel. Se houver uma mudança de secretário, os anciãos devem informar Betel usando o formulário *Coordenador do Corpo de Anciãos/Secretário — Mudança de Endereço* (S-29).

RESPONSABILIDADES

2. As responsabilidades do secretário incluem:

(1) Trabalhar junto com o coordenador do corpo de anciãos para garantir que todos os anciãos tenham acesso às correspondências enviadas ao corpo de anciãos. — Veja o capítulo 22.

(2) Analisar, junto com o superintendente de serviço, as atividades dos pioneiros regulares no meio do ano de serviço. — Veja 9:15.

(3) Registrar os relatórios de serviço de campo e enviar o relatório geral da congregação para Betel. Antes de enviar o relatório geral, informar os superintendentes de grupo sobre os publicadores que não entregaram o relatório de serviço de campo do mês. — Veja 22:12-16.

(4) Garantir que os prazos para cuidar de qualquer responsabilidade jurídica ou financeira que a congregação tiver sejam respeitados. — Veja o capítulo 21.

(5) Manter o arquivo da congregação bem organizado. Isso inclui arquivar os envelopes lacrados que contêm assuntos confidenciais e seguir as instruções do *Adendo do Pastoreiem.*

(6) Fornecer o cartão *Diretivas Antecipadas* (*dpa*) e outros documentos relacionados para os publicadores recém-batizados. — Veja 11:1.

(7) Informar o coordenador do corpo de anciãos quando um publicador completar um ano de batismo. — Veja 3:3.6; *od* pp. 211-212.

(8) Cuidar dos assuntos relacionados ao congresso e às contas da congregação. — Veja 1:2.7 e o documento *Instruções para as Contas da Congregação* (S-27).

(9) Manter uma lista com o nome de todos os publicadores e o grupo de serviço de campo de cada um, incluindo o dos inativos. Essa lista também deve ter as informações de contato dos publicadores e de seus contatos de emergência. — Veja 25:14-15; 26:2.

(10) Preparar e enviar correspondências em nome do corpo de anciãos. — Veja 22:1-8.

(11) Atualizar as informações dos pioneiros regulares no jw.org. — Veja 9:1-9.

(12) Servir como um dos administradores de domínio do jw.org, se possível. — Veja o documento *Instruções sobre Como Usar o JW.ORG* (S-135).

Superintendente de serviço

QUALIFICAÇÕES

1. O superintendente de serviço é escolhido pelo corpo de anciãos. Ele deve ser alguém que dá bastante atenção à participação dos publicadores no ministério e à qualidade do trabalho que fazem. Ele tem uma atitude muito positiva sobre o ministério e incentiva os publicadores a darem o seu melhor. Ele tem habilidade nos diferentes aspectos do trabalho de pregação. Além disso, ele sabe treinar outros e procura oportunidades para fazer isso. O corpo de anciãos pode designar outro ancião como ajudante dele.

RESPONSABILIDADES

2. As responsabilidades do superintendente de serviço incluem:

(1) Fazer com que todo o território da congregação seja bem trabalhado e supervisionar o trabalho do servo de territórios. — Veja 23:1-4.

(2) Designar irmãos ou irmãs para dirigir as reuniões para o serviço de campo, de acordo com a necessidade. (Veja 7:2.2.) Ele organiza o trabalho que será feito nos feriados e nas campanhas especiais.

(3) Verificar se é necessária alguma autorização ou licença para realizar o testemunho público. Ele também deve

providenciar o treinamento inicial para os que vão participar no testemunho público, fazer a programação para esse trabalho e decidir quais publicações serão usadas. — Veja 23:5-17.

(4) Supervisionar o trabalho do servo de publicações. Isso inclui garantir que qualquer pessoa da congregação que seja surda, cega ou deficiente visual possa pedir as publicações no formato que desejar. — Veja 1:2.7 e o documento *Orientações sobre Pedidos de Publicações e Inventário* (S-56).

(5) Visitar um grupo de serviço de campo todo mês. (Em congregações com poucos grupos, ele pode programar duas visitas por ano para cada grupo.) Durante a visita, ele dirige as reuniões para o serviço de campo, trabalha com o grupo no ministério e aproveita para dar boas sugestões se for necessário. Ele analisa os *Registros de Publicador de Congregação* (S-21) com o superintendente do grupo e seu ajudante, e considera com eles se a programação para o serviço de campo está dando bons resultados.

(6) Garantir que a congregação tenha uma quantidade suficiente de formulários.

(7) Analisar, junto com o secretário, as atividades dos pioneiros regulares no meio do ano de serviço. — Veja 9:15.

(8) Treinar os publicadores para dar testemunho em escolas, universidades, casas de repouso e asilos. — Veja 23:18-19.

Dirigente do estudo da *Sentinela*

QUALIFICAÇÕES

1. O dirigente do estudo da *Sentinela* é escolhido pelo corpo de anciãos. Ele deve ser um dos melhores instrutores do corpo, já que a revista *A Sentinela* é a principal ferramenta que o escravo fiel e prudente usa para fornecer alimento espiritual. (Tia. 3:1) Ele deve ser alguém que possa "falar com grande confiança", ou seja, alguém que pratica aquilo que ensina. (1 Tim. 3:13) O corpo de anciãos pode designar um ancião para ajudar o dirigente. É ele que vai dirigir o estudo da *Sentinela* quando o dirigente estiver ausente.

COMO DIRIGIR O ESTUDO

2. O dirigente deve se preparar bem para fazer uma breve introdução de no máximo 1 minuto e meio. Ele deve chamar atenção para o tema e o texto temático e, com entusiasmo, criar expectativa sobre o artigo que vai ser estudado. Ele pode fazer isso usando os subtítulos, as perguntas de recapitulação, o resumo que aparece em "O que vamos ver" ou levantando duas ou três perguntas que serão respondidas durante o estudo.

3. O dirigente não deve falar demais durante o estudo e também não deve resumir ou complementar os comentários dos irmãos.

Se os irmãos não comentarem um ponto importante, ele pode fazer uma pergunta adicional, levando alguém a comentar o ponto desejado. Mas fazer perguntas adicionais sem necessidade pode fazer com que os irmãos percam a motivação de comentar.

4. O dirigente deve se concentrar no tema e nos pontos principais do artigo, não em pequenos detalhes. Ele deve usar bem as gravuras e ajudar a assistência a ver o valor prático do artigo. Além disso, ele não deve incluir muitos detalhes de suas pesquisas, mesmo que sejam de nossas publicações.

5. O dirigente deve dar destaque para a Bíblia. Ele deve decidir se os textos com a observação "leia" serão lidos pelo irmão designado para ler os parágrafos ou por outra pessoa da assistência que tenha boa leitura. A leitura dos parágrafos não deve ser interrompida para a leitura desses textos. Quando o texto "leia" for citado bem no início do parágrafo, ele deve ser lido ***antes*** do parágrafo. Mas, quando ele for citado no meio ou no final do parágrafo, deve-se ler o parágrafo primeiro, e o dirigente pode decidir quando o texto vai ser lido. Por exemplo, ele pode preferir que o texto seja lido antes da pergunta, principalmente se a resposta estiver no texto. Ou pode preferir que o texto seja lido mais tarde, durante a consideração do parágrafo.

6. As notas não devem ser lidas pelo irmão designado para ler os parágrafos. O dirigente deve decidir como usar as notas na consideração da matéria. Depois da leitura do parágrafo, ele pode escolher alguém da assistência para ler as notas ou pedir um comentário sobre elas. Em alguns casos, ele pode optar por não considerar as notas. As informações entre parênteses ou colchetes no parágrafo geralmente são lidas em voz alta. Mas as referências que simplesmente mostram a fonte da matéria, como, por exemplo, as citações de textos bíblicos, não devem ser lidas em voz alta.

7. O dirigente deve incentivar todos na assistência a comentar e, com jeito, lembrá-los de que o primeiro comentário deve ser uma

resposta direta à pergunta do parágrafo. Depois dessa resposta direta, a assistência pode comentar os textos citados e outros pontos do parágrafo, fazer aplicações e assim por diante. O dirigente deve chamar uma pessoa de cada vez e incentivar a assistência a comentar em suas próprias palavras. Ele não deve chamar a atenção dos irmãos se eles demorarem para levantar a mão.

8. No final do estudo, o dirigente deve fazer as perguntas de recapitulação. Seus comentários finais não devem passar de um minuto e meio. O estudo todo deve durar no máximo uma hora, sem contar os cânticos e a oração final.

9. Apenas irmãos exemplares que sejam excelentes leitores devem ser aprovados pelo corpo de anciãos para fazer a leitura dos parágrafos. Se não houver irmãos com essas qualificações, irmãs qualificadas podem ser usadas. Os leitores devem ser designados com antecedência. (Veja 3:3.19.) É melhor que a leitura seja feita por alguém qualificado no local do estudo. Mas, se isso não for possível, as gravações do jw.org podem ser usadas.

Superintendente de grupo

Parágrafos

QUALIFICAÇÕES

1. O corpo de anciãos deve designar um superintendente de grupo e um ajudante para cada grupo de serviço de campo. O superintendente de grupo tem a responsabilidade de ajudar todos os publicadores de seu grupo a progredir. (1 Tim. 4:15; Heb. 12:12) Ele deve estar sempre atento às necessidades das ovelhas e cuidar delas com amor. (Isa. 32:2) Por ser zeloso no ministério, ele motiva outros a continuarem ativos na pregação. (Heb. 13:15-17) O papel dos superintendentes de grupo é muito importante. Por isso, o corpo de anciãos deve escolher os anciãos que estiverem mais qualificados para cumprir todos os aspectos dessa designação. Se não houver anciãos suficientes com condições de servir como superintendentes de grupo ou ajudantes de grupo, servos ministeriais podem ser usados como servos de grupo ou ajudantes de grupo. Se não houver servos ministeriais suficientes para servir como ajudantes de grupo, publicadores batizados exemplares podem ser usados. Os outros anciãos e servos ministeriais do grupo devem ficar atentos e estar dispostos a ajudar o superintendente do grupo e seu ajudante a cumprirem suas responsabilidades. — Efé. 4:15, 16; *od* cap. 5 pars. 29-34.

RESPONSABILIDADES

2. As responsabilidades do superintendente de grupo incluem:

(1) Estar sempre preocupado com o bem-estar físico e espiritual de cada publicador do grupo. Ele faz isso por manter contato com cada família toda semana, se possível. — Tia. 1:27; 2:15, 16; veja o capítulo 25.

(2) Tomar a liderança no ministério quando o grupo se reúne para o serviço de campo, principalmente nos finais de semana. De vez em quando, ele pode designar seu ajudante ou outro irmão para dirigir a saída de campo. Se o superintendente de grupo não puder estar presente, ele deve providenciar que seu ajudante ou outro irmão cuide do grupo. — Veja 1:2.8.

(3) Trabalhar regularmente no ministério com cada publicador do grupo para dar encorajamento e treinamento nos vários aspectos do trabalho de pregação e ensino. — Luc. 8:1.

(4) Programar visitas de pastoreio regulares para todos os publicadores do grupo. — Veja o capítulo 25.

(5) Planejar com antecedência, junto com a comissão de serviço, o que será feito para ajudar os que têm necessidades especiais em situações de desastre ou emergência. — Veja o capítulo 26.

(6) Analisar periodicamente com seu ajudante as atividades de todos os publicadores do grupo para ver no que cada um deles está se saindo bem e no que pode melhorar.

(7) Reunir-se com os publicadores de seu grupo que completarem um ano de batismo para dar encorajamento e sugestões. Ele faz essa reunião

junto com um ancião designado pelo coordenador do corpo de anciãos. — Veja 4:2.7; *od* pp. 211-212.

(8) Ajudar os irmãos batizados do grupo que são exemplares a progredir e treiná-los para assumirem mais responsabilidades na congregação.

(9) Ajudar a recolher os relatórios de serviço de campo do grupo. Quando o secretário informa que algum relatório está faltando, o superintendente de grupo dá atenção ao assunto imediatamente. Caso um publicador não participe no serviço de campo por um mês inteiro, ele dá a ajuda necessária, de acordo com as circunstâncias da pessoa.

Designação e remoção de anciãos e servos ministeriais

QUALIFICAÇÕES ESPIRITUAIS

1. Antes de se reunir com o corpo de anciãos para considerar a recomendação de servos ministeriais ou anciãos, cada ancião deve recapitular as qualificações bíblicas encontradas em 1 Timóteo 3:1-13; Tito 1:5-9; Tiago 3:17, 18 e 1 Pedro 5:2, 3. Os comentários dos capítulos 5 e 6 do livro *Organizados* podem ser de ajuda. Um irmão só pode ser designado servo ministerial se for batizado há pelo menos um ano.

2. Na reunião, que deve começar com oração, os anciãos devem ler as qualificações bíblicas diretamente na Bíblia. É verdade que ninguém é capaz de cumprir todos os requisitos bíblicos de modo perfeito. Mas o irmão avaliado deve satisfazer razoavelmente es-

ses requisitos, ou seja, ele não pode ter uma falha significativa em nenhum deles. É muito importante para o superintendente de circuito que os anciãos tenham bom senso e discernimento ao avaliarem as qualificações bíblicas de alguém.

3. O que qualifica um irmão para ser designado é sua espiritualidade, não suas habilidades. Deve ser evidente que ele tem o espírito santo de Jeová e que é zeloso de boas obras. Considerem as seguintes perguntas: Ele é regular na assistência às reuniões e dá um bom exemplo participando nelas? É zeloso no ministério, levando em conta sua idade, saúde, e responsabilidades familiares e teocráticas? (Veja 23:25-26.) Tem o hábito de estudar a Bíblia? Ele se esforça para ajudar espiritualmente a família? Estuda regularmente com sua esposa e filhos que moram em sua casa? Ele demonstra os aspectos do fruto do espírito em sua vida? — Gál. 5:22, 23.

4. O irmão que está sendo avaliado é quem precisa cumprir os requisitos bíblicos, mas também é necessário pensar na espiritualidade da família dele. Se a esposa dele for batizada, ela dá um bom exemplo? Se ela está espiritualmente fraca, ele está fazendo o que é possível para ajudá-la? Ele considera a adoração em família como uma prioridade? Caso ele tenha filhos menores de idade, eles são bem-comportados e "crentes", ou seja, estão progredindo com o objetivo de se dedicar a Jeová ou até mesmo já são Testemunhas de Jeová batizadas? Sua família participa nas reuniões na medida do possível? Caso ele tenha filhos adultos que morem com ele, como eles se comportam? — Tito 1:6; veja 8:22.

5. Os anciãos devem ajudar os irmãos que estão no fim da adolescência a progredir e a se qualificar para servir como servos ministeriais. (*w21.08* pp. 26-31) Ao analisarem as qualificações de um irmão nessa situação, pensem nas seguintes perguntas: Ele é respeitado pelos irmãos da congregação como um homem espiritual? (1 Cor. 2:15, 16) Ele demonstra "o fruto do espírito"?

(Gál. 5:22, 23) Ele tem uma boa participação no ministério? A forma como ele usa o tempo mostra que ele coloca o Reino em primeiro lugar? Suas conversas e seus comentários mostram que ele tem bons hábitos de estudo pessoal? Que alvos espirituais ele tem? Ele foi "examinado quanto à aptidão"? (1 Tim. 3:10; Sal. 1:1, 2; Mat. 6:33; Efé. 4:29; veja 1:6.4-5.) Os irmãos que são designados como servos ministeriais no fim da adolescência ou com uns 20 e poucos anos de idade podem ganhar muita experiência ao cuidar de diversas responsabilidades na organização. Quando esses servos ministeriais aplicam o treinamento dos anciãos, eles ganham o respeito e o apreço da congregação. Mesmo que sejam relativamente jovens em idade, servos ministeriais que são acima da média talvez já sejam vistos como pessoas bem maduras em sentido espiritual e já se qualifiquem para servir como anciãos com uns 25 anos de idade, ou até mesmo com uns 20 e poucos anos. — Fil. 2:20-22; 1 Tim. 3:1; *w18.08* pp. 11-12 pars. 15-17.

CUIDADOS AO RECOMENDAR CERTOS IRMÃOS

6. Os anciãos devem ter todas as informações sobre os irmãos que eles pretendem recomendar para o superintendente de circuito. Isso é ainda mais importante no caso dos irmãos que estão nas situações a seguir.

7. **Alguém que já foi repreendido, desassociado ou pediu dissociação:** Se o irmão foi repreendido nos últimos três anos ou readmitido nos últimos cinco anos, forneçam as respostas das seguintes perguntas para o superintendente de circuito: Qual foi o pecado dele? Se o irmão foi repreendido, isso foi anunciado para a congregação? Se ele foi desassociado ou se dissociou, em que data ele foi readmitido? Quando as últimas restrições foram retiradas? Ele já tinha sido repreendido, desassociado ou se dissociado em outra ocasião? O que convence vocês de que ele recuperou sua boa reputação e que agora as pessoas o veem como

bom exemplo? Se o pecado aconteceu em outra congregação, como os irmãos daquela congregação iriam reagir caso ele fosse designado? Vocês não devem se precipitar em recomendar um irmão nessa situação. Isso pode fazer com que ele e outros não encarem o pecado com tanta seriedade. Fazer isso também poderia perturbar os que ainda têm bem vivo na mente o que aconteceu.

8. Se o pecado foi **adultério,** forneçam as respostas das seguintes perguntas adicionais: O casamento dele continuou depois do adultério? Se não, qual é seu estado civil atual? O adultério fez com que o casamento da outra pessoa acabasse? Ele conseguiu recuperar a confiança das pessoas que souberam do adultério? Ele tem um bom testemunho de pessoas tanto de dentro como de fora da congregação? — Veja 12:10-12.

9. **Alguém que se separou ou se divorciou sem base bíblica:** Quem foi o principal responsável pelos problemas no casamento? Que circunstâncias levaram à separação ou ao divórcio? Quem decidiu se separar ou pedir o divórcio? Os dois assinaram documentos ou indicaram de outra maneira que concordam com a separação ou com o divórcio? Quanto tempo faz que eles se separaram ou se divorciaram? O que o irmão está fazendo para se reconciliar com sua esposa? É a esposa que não está disposta a se reconciliar? Nesse caso, quais são os motivos dela? Como as congregações envolvidas encaram a situação do irmão? O que os anciãos da congregação da esposa pensam sobre ele? Quando um casal se separa ou se divorcia, tanto o marido como a esposa podem ter falhado. Suas falhas podem fazer com que um deles (ou os dois) deixe de ser exemplar e não possa receber privilégios especiais. — Veja 1:2.8; 2:4; *w00* 15/12 pp. 28-29; *lvs* pp. 250-251.

10. **Alguém que já foi ancião ou servo ministerial:** Se o irmão era ancião ou servo ministerial há menos de cinco anos, forneçam as respostas das seguintes perguntas: Em que congregação ele

serviu como ancião ou servo ministerial? Quando ele deixou de ser ancião ou servo ministerial? Qual foi o motivo? A situação dele agora é diferente? O que mudou? Que progresso ele tem feito desde que deixou de ser ancião ou servo ministerial? Se isso aconteceu em outra congregação, como os irmãos daquela congregação reagiriam caso ele fosse designado novamente? Um irmão que servia como ancião e que não perdeu seu privilégio por causa de um pecado grave talvez não tenha que servir primeiro como servo ministerial, dependendo de quanto tempo se passou desde sua remoção. — Veja 13:8.

11. **Alguém que está batizado há muitos anos e só agora está sendo recomendado:** O que impediu o irmão de ser recomendado antes?

QUANDO UM ANCIÃO OU SERVO MINISTERIAL SE MUDA PARA OUTRA CONGREGAÇÃO

12. Sempre que um ancião ou servo ministerial se mudar, a comissão de serviço deve escrever uma carta de apresentação. A não ser que o corpo de anciãos tenha sérias dúvidas sobre as qualificações do irmão, essa carta deve deixar claro que eles recomendam que o irmão continue servindo em seu privilégio na nova congregação. Essa carta também deve informar em que designações esse irmão tem experiência. (Veja 22:5-8.) Se o corpo de anciãos tiver sérias dúvidas sobre as qualificações do irmão, eles devem se reunir o mais rápido possível para decidir se vão recomendar que o irmão continue servindo como ancião ou servo ministerial. (Veja 8:31-33.) Se a decisão for não o recomendar, dois ou mais anciãos devem se reunir com o irmão e explicar os motivos bíblicos que levaram o corpo de anciãos a tomar essa decisão. A carta de apresentação deve informar claramente as preocupações do corpo de anciãos, os conselhos que foram dados para ele e se ele concorda com a decisão. (Veja 8:38.)

Não importa qual tenha sido a recomendação dos anciãos, na próxima visita do superintendente de circuito, eles devem informá-lo de que o irmão se mudou.

QUANDO UM ANCIÃO OU SERVO MINISTERIAL SE MUDA PARA A CONGREGAÇÃO

13. Quando um ancião ou servo ministerial se muda para outra congregação com uma carta de recomendação favorável e tem uma recomendação favorável dos anciãos da nova congregação, ele pode ser usado de acordo com suas habilidades para fazer partes na reunião do meio de semana e discursos públicos, mesmo que ainda não tenha sido redesignado na nova congregação. (Veja 22:6.7.) Ele também pode assistir à Escola do Ministério do Reino. Além disso, na reunião do superintendente de circuito com anciãos e servos ministeriais, ele pode assistir à parte da reunião em que os servos ministeriais estão presentes. Se o irmão era ancião na congregação anterior e o esboço do superintendente incluir informações apenas para os anciãos, ele também pode assistir a essa parte da reunião. Mas ele não deve estar presente quando as recomendações e as necessidades da congregação forem consideradas. Enquanto ele não for redesignado, ele também não pode fazer parte de nenhuma comissão judicativa ou estar presente nas reuniões do corpo de anciãos.

14. Mesmo que um ancião ou servo ministerial costume se mudar para uma segunda residência em certas épocas do ano, ele deve continuar designado em apenas uma congregação. Essa congregação deve manter seus *Registros de Publicador de Congregação* (S-21). Toda vez que ele se mudar, os anciãos da congregação que mantém seus registros devem escrever uma carta para a congregação temporária, explicando a situação do irmão e como ele estava sendo usado. Os anciãos da congregação temporária podem dar para ele algumas tarefas e responsabilidades de acordo com o que diz o parágrafo anterior. Mesmo que ele

fique fora por mais de três meses, ele deve enviar seu relatório de serviço de campo para a congregação que mantém seus registros.

RECOMENDAÇÕES PARA DESIGNAÇÃO NA VISITA REGULAR DO SUPERINTENDENTE DE CIRCUITO

15. A comissão de serviço da congregação deve enviar para o superintendente de circuito o nome completo, a data de nascimento e a data de batismo de cada irmão que o corpo de anciãos recomenda para servir como ancião ou servo ministerial. Isso deve ser feito pelo menos um mês antes da visita, usando o formulário *Recomendações para Designação de Anciãos e Servos Ministeriais* (S-62). (Veja o documento *Instruções sobre Como Usar o JW.ORG* [S-135].) Se houver um servo ministerial servindo como substituto na comissão de serviço, ele não deve participar da consideração de nenhuma recomendação nem ficar sabendo delas. Os servos ministeriais não devem ter nenhum acesso aos formulários ou correspondências relacionadas com a designação ou remoção de anciãos e servos ministeriais.

16. O superintendente de circuito deve receber qualquer informação que tenha a ver com as qualificações dos irmãos recomendados. Isso inclui cartas de recomendação de outras congregações (ou talvez cartas de apresentação). (Veja 8:6-11.) O corpo de anciãos deve fornecer essas informações quando estiverem faltando um ou dois dias para o início da visita, talvez quando os outros registros da congregação forem fornecidos. Na reunião que o superintendente faz com os anciãos na semana da visita, ele vai considerar as qualificações bíblicas de cada irmão recomendado. (Veja 8:1-5.) Se o superintendente de circuito entender que um irmão não satisfaz razoavelmente os requisitos, ele vai informar isso aos anciãos e dizer o que eles podem fazer para ajudar o irmão a se qualificar no futuro.

17. Quando o superintendente de circuito decide designar um irmão, ele e outro ancião devem se reunir com o irmão para informá-lo de que ele está sendo designado. Se o irmão estiver sendo (1) designado pela primeira vez como servo ministerial ou (2) redesignado como ancião ou servo ministerial por um motivo ***que não seja*** mudança de congregação, o superintendente de circuito deve fazer as seguintes perguntas: (1) Há alguma coisa na sua vida pessoal, familiar ou algo no seu passado, mesmo antes do batismo, que poderia desqualificar ou impedir você de aceitar essa designação? (2) Há algum outro motivo para que essa designação não seja anunciada à congregação? (3) Você, como adulto, já se envolveu alguma vez em abuso sexual de menores? Se o irmão responder "não" às perguntas, o superintendente de circuito fornecerá aos anciãos uma carta de designação assinada. Nessa carta, o nome do irmão será incluído junto com os nomes dos outros irmãos que foram designados na visita. A designação deverá ser anunciada à congregação na próxima reunião do meio de semana.

18. Pode ser que o irmão que está sendo designado não esteja presente no final da visita e que seja necessário fazer a ele as três perguntas mencionadas no parágrafo anterior. Nesse caso, se o superintendente de circuito deixar uma carta de designação com os anciãos por causa de outros irmãos que estão sendo designados, o nome desse irmão ***não*** será incluído na carta. Em vez disso, quando o irmão voltar, o coordenador do corpo de anciãos deverá designar dois anciãos para fazer as três perguntas a ele. Depois disso, o coordenador informará ao superintendente de circuito as respostas do irmão. Se ele tiver respondido "não" a todas as perguntas, o anúncio da designação será feito para a congregação na primeira reunião do meio de semana depois que os anciãos tiverem recebido a carta de designação assinada pelo superintendente de circuito.

19. Se o irmão que está sendo designado não estiver presente no final da visita, mas ***não*** for necessário fazer para ele as três

perguntas mencionadas no parágrafo 17, o nome dele será incluído na carta de designação que o superintendente de circuito deixará com os anciãos no fim da visita. Quando o irmão voltar, o coordenador do corpo de anciãos deverá designar dois anciãos para se reunir com ele e informá-lo de que ele está sendo designado. Isso deve ser feito antes que o anúncio da designação seja dado para a congregação.

20. Quando o superintendente de circuito decide não designar um irmão, dois anciãos podem falar com esse irmão numa ocasião apropriada e explicar o que ele precisa fazer para se qualificar. Eles devem escolher com cuidado o que vão dizer para não dar a entender ao irmão que ele tinha sido recomendado. Por outro lado, talvez não seja necessário falar com o irmão se o superintendente não aprovou sua designação apenas porque ele precisa de mais tempo para desenvolver madureza e experiência ou para recuperar sua boa reputação.

RECOMENDAÇÕES PARA DESIGNAÇÃO ENTRE AS VISITAS REGULARES DO SUPERINTENDENTE DE CIRCUITO

21. Quando um ancião ou servo ministerial se muda para a congregação com uma carta de recomendação favorável e a visita do superintendente de circuito ***não está próxima,*** o corpo de anciãos não precisa esperar para recomendar sua redesignação. Nesses casos, a comissão de serviço da congregação deve enviar para o superintendente de circuito o formulário *Recomendações para Designação de Anciãos e Servos Ministeriais* (S-62) e uma cópia da carta de recomendação da comissão de serviço da congregação anterior. Se o superintendente aprovar a recomendação, ele enviará uma carta de designação para o corpo de anciãos. O irmão que está sendo redesignado deve ser informado de sua designação antes que ela seja anunciada à congregação.

SITUAÇÕES EM QUE É NECESSÁRIO REAVALIAR AS QUALIFICAÇÕES DE UM ANCIÃO OU SERVO MINISTERIAL

22. **Quando alguém da família que mora na mesma casa comete um pecado grave:** Sempre que um filho ou a esposa de um servo ministerial ou ancião cometer um pecado grave, o corpo de anciãos deve avaliar se o irmão foi negligente. Isso também se aplica no caso de filhos adultos que ainda moram na casa do irmão. Ele foi liberal demais? Ele estava atento para dar ajuda necessária, tentando evitar possíveis problemas? Ele fazia a adoração em família regularmente? Ele dava atenção às necessidades da família e dedicava tempo para ela? Quando ele soube que o pecado tinha sido cometido, ele informou o corpo de anciãos imediatamente para que eles pudessem cuidar do assunto? Ele tentou impedir sua família de receber disciplina? Tentou influenciar o modo de os anciãos cuidarem do assunto? A congregação ainda respeita o irmão e confia nele como um chefe de família exemplar? Se um dos filhos do irmão cometeu um pecado grave, os outros filhos estão bem em sentido espiritual? Pode ser que um irmão esteja fazendo tudo o que se espera dele como chefe de família e, ainda assim, um membro da família que mora em sua casa acabe cometendo um pecado grave. Se isso acontecer, ele não necessariamente precisaria perder seus privilégios, principalmente se os outros membros da família que moram em sua casa estiverem servindo a Jeová fielmente e se ele ainda for respeitado pelos irmãos da congregação.

23. **Quando o irmão permite que um membro de sua família que foi desassociado ou que se dissociou se mude para sua casa:** A pessoa desassociada ou dissociada não tem condições de morar sozinha, ou ela se mudou apenas por comodidade? O irmão teve bons motivos para deixar a pessoa voltar, ou foi principalmente para que os outros membros da família pudessem ter algum contato com ela? A família evitava ter contato com a pessoa

antes de ela voltar para casa? A pessoa vai ficar morando na casa por muito tempo? Qual é a conduta do desassociado ou dissociado? Como essa mudança está afetando a espiritualidade dos outros membros da família, principalmente a dos outros filhos? A decisão do irmão perturbou a congregação? Será que muitos irmãos perderam o respeito que tinham por ele? Perguntas como essas também devem ser consideradas quando um filho adulto de um ancião ou servo ministerial é desassociado ou pede dissociação e o irmão permite que ele continue morando com ele.

24. **Quando o irmão apoia o casamento de um cristão batizado com alguém não batizado:** Os anciãos e os servos ministeriais devem defender os padrões de Jeová do que é certo e errado. E a Bíblia deixa claro que um cristão deve se casar "somente no Senhor", ou seja, com alguém dedicado e batizado. (1 Cor. 7:39; 2 Cor. 6:14, 15; Tito 1:8; *w04* 01/07 p. 31; *lvs* pp. 134-136) Essa ordem se aplica a todos os cristãos, incluindo os inativos. Um ancião ou servo ministerial coloca em dúvida suas qualificações se ele incentiva ou aprova um casamento contrário a essa ordem bíblica, não importa se ele faz isso por meio de palavras ou de ações, como, por exemplo, apoiando, ajudando, participando ou estando presente na cerimônia ou na festa de casamento. O mesmo acontece com quem apoia o namoro. As qualificações de um irmão também devem ser reavaliadas quando ele não se envolve pessoalmente, mas permite que sua esposa ou alguém da família que mora na sua casa se envolvam. Se a falta de bom senso de um ancião ou servo ministerial sobre esse assunto criar sérias dúvidas nos irmãos, ele talvez não esteja mais biblicamente qualificado.

25. **Quando o irmão cometeu um pecado grave no passado e o assunto nunca foi tratado:** O corpo de anciãos talvez decida que esse irmão pode continuar servindo como ancião ou servo ministerial apenas se os três pontos a seguir se aplicarem no caso dele: (1) A imoralidade ou outro pecado grave

não aconteceu recentemente, há poucos anos. (2) Ele está totalmente arrependido e reconhece que devia ter procurado os anciãos assim que cometeu o pecado. (Pode ser que, por causa de sua consciência pesada, ele mesmo tenha confessado seu pecado e procurado ajuda.) (3) Ele está servindo lealmente por muitos anos como ancião ou servo ministerial e há provas de que ele tem as bênçãos de Jeová e o respeito da congregação.

26. Se o irmão cometeu o pecado antes de ter sido designado servo ministerial ou ancião, ele deveria ter contado isso quando os anciãos conversaram com ele antes do anúncio de sua designação. Isso deve ser levado em conta, já que esse pecado poderia ter desqualificado o irmão. Além disso, pode ser que o tipo de pecado que ele cometeu afete seriamente suas qualificações. Por exemplo, se o irmão se envolveu com abuso sexual de menores, ele não se qualificaria por muitos anos, se é que se qualificaria algum dia. — Veja 14:22-24.

27. Se o irmão cometeu o pecado ***há poucos anos, quando já servia*** como ancião ou servo ministerial, ele não está "livre de acusação", e isso o desqualifica. (1 Tim. 3:2, 10; Tito 1:6, 7) Dependendo das circunstâncias, o caso talvez tenha que ser cuidado por uma comissão judicativa. — Veja 12:56-58.

28. Quando o irmão viu pornografia: Veja 13:5-6.

SITUAÇÕES EM QUE TALVEZ SEJA NECESSÁRIO REAVALIAR AS QUALIFICAÇÕES DE UM ANCIÃO OU SERVO MINISTERIAL

29. Quando o irmão declara falência: Isso perturbou a congregação ou as pessoas de fora? Será que faltou autodomínio para o irmão na hora de usar seu dinheiro? Ele mostrou falta de sabedoria e razoabilidade ao tomar suas decisões comerciais? Ele é conhecido como alguém honesto e responsável? É visto como

alguém que leva a sério suas dívidas e se sente responsável por pagá-las? Mesmo que as dívidas tenham sido canceladas, ele sente que tem a obrigação moral de pagá-las, caso a lei permita? Ele ainda tem o respeito da congregação? Ainda tem "uma boa reputação" com as pessoas de fora? — 1 Tim. 3:7, nota; *w94* 15/09 pp. 30-31.

30. **Quando o irmão ou alguém de sua família que mora na mesma casa busca ensino superior:** Quando o irmão, sua esposa ou seus filhos buscam ensino superior, os anciãos devem avaliar se o irmão mostra pelo seu modo de vida que coloca o Reino em primeiro lugar. Ele ensina sua família a buscar primeiro o Reino? Ele respeita o que o escravo fiel diz sobre os perigos do ensino superior? Sua conduta e o que ele fala mostram que ele tem o mesmo ponto de vista de Jeová sobre as coisas? Como ele é visto pela congregação? Por que ele ou sua família estão buscando ensino superior? Eles estão tendo problemas para assistir às reuniões, ter uma boa participação no ministério ou participar em outras atividades espirituais por causa do ensino superior? Eles têm alvos no serviço de Jeová?

COMO REAVALIAR AS QUALIFICAÇÕES DE ANCIÃOS E SERVOS MINISTERIAIS

31. É importante que os anciãos façam uma boa preparação antes de reavaliar as qualificações de um irmão. Pesquisem as orientações mais recentes sobre como lidar com o problema em questão. Sejam razoáveis e não tomem decisões precipitadas, baseadas apenas em opiniões pessoais. (Fil. 4:5) Não se precipitem em recomendar uma remoção. Façam isso apenas quando houver um bom motivo. Talvez seja possível ajudar o irmão a fazer os ajustes necessários para que ele possa continuar servindo como ancião ou servo ministerial. O irmão já serve fielmente por muitos anos? O que ele fez ou deixou de fazer que levantou dúvidas sobre suas qualificações? Qual foi a reação dele quando

foi aconselhado? Ele já teve esse problema antes? Caso tenha recebido ajuda na época, como ele reagiu? O que ele fez agora foi tão grave a ponto de ser necessário removê-lo? Ou será que foi apenas um erro por falta de bom senso? Pode ser que a maioria dos irmãos na congregação ainda o respeite e confie nele como ancião ou servo ministerial. Além disso, pode ser que poucas pessoas saibam do que aconteceu, ou talvez ninguém. Se o irmão reconhece que errou, aprendeu com seu erro, tem uma boa atitude e está disposto a melhorar, ele talvez não precise ser removido.

32. Quando for necessário reavaliar as qualificações de um ancião, o corpo de anciãos deve considerar o assunto na presença dele, tomando os passos a seguir:

(1) Depois de orar pedindo a orientação de Jeová, todos os fatos devem ser apresentados. Façam isso de modo organizado e mantenham um ambiente respeitoso, que contribua para uma boa reunião.

(2) Deem tempo suficiente para o irmão dizer como se sente e responder a qualquer pergunta que seja feita. Peçam a opinião dele sobre os pontos que estão sendo considerados a respeito de suas qualificações.

(3) Peçam que o irmão saia da sala para que o corpo continue a considerar o assunto e decida qual será sua recomendação.

(4) Peçam que o irmão volte para a sala. Se a decisão for recomendar sua remoção, informem isso a ele e expliquem os motivos bíblicos que levaram a essa decisão.

(5) Deem oportunidade para o irmão dizer o que ele acha da decisão que o corpo tomou. Depois disso, talvez seja necessário que ele saia da sala para que vocês

possam considerar novamente o assunto antes de tomar a decisão final.

33. Quando os anciãos forem reavaliar as qualificações de um servo ministerial eles devem seguir esses mesmos passos. Mas, em vez de o servo ministerial estar presente na reunião com os anciãos, geralmente é suficiente que dois anciãos o ouçam primeiro para saber o que ele tem a dizer sobre o assunto. Se o corpo de anciãos decidir recomendar sua remoção, os dois anciãos que conversaram com ele antes devem informá-lo disso. Eles também devem explicar os motivos bíblicos que levaram o corpo a tomar essa decisão e dar oportunidade para ele se expressar. Dependendo do que o irmão disser, talvez seja necessário que o corpo de anciãos considere novamente o assunto antes de tomar a decisão final.

RECOMENDAÇÕES PARA REMOÇÃO NA VISITA REGULAR DO SUPERINTENDENTE DE CIRCUITO

34. Quando um irmão faz algo que mostra falta de bom senso a ponto de justificar uma recomendação de remoção, mas o caso não exige uma comissão judicativa, geralmente é melhor que essa recomendação seja feita durante a visita do superintendente de circuito. No início da visita, o superintendente deve receber todas as informações que possam ajudá-lo a ter uma visão completa do assunto, incluindo qualquer conclusão a que o corpo de anciãos talvez já tenha chegado. (Veja 8:31-33.) Depois, na reunião com os anciãos, ele deve considerar com eles se o irmão ainda está biblicamente qualificado para continuar com seu privilégio. Se o superintendente de circuito concordar com a remoção, o irmão deve ser informado disso. Se o irmão aceitar a decisão, o superintendente fará uma carta de remoção. O anúncio de remoção deverá ser feito na próxima reunião do meio de semana. (Veja 8:38.) Se o irmão não concordar com a decisão, ele deve ser informado sobre seu direito de apelar. — Veja 8:39.

RECOMENDAÇÕES PARA REMOÇÃO ENTRE AS VISITAS REGULARES DO SUPERINTENDENTE DE CIRCUITO

35. Quando surgem sérias dúvidas sobre as qualificações de um irmão e a visita do superintendente de circuito não está próxima, o corpo de anciãos deve seguir as orientações que estão nos parágrafos 31 a 33 deste capítulo. Se, depois de reavaliar as qualificações de um irmão, o corpo de anciãos decidir recomendar sua remoção, a comissão de serviço deve enviar imediatamente a recomendação para o superintendente de circuito. Na carta para o superintendente, os anciãos devem dar todos os detalhes sobre o assunto e informar se o irmão concorda ou não com a recomendação. Enquanto isso, o irmão vai continuar servindo como ancião ou servo ministerial. O corpo de anciãos vai decidir que responsabilidades ele ainda poderá ter na congregação, dependendo das circunstâncias. Se o superintendente de circuito concordar com a remoção e entender que ela deve acontecer imediatamente, ele vai enviar uma carta de remoção ao corpo de anciãos. Depois de receber a carta, o coordenador do corpo de anciãos deve designar dois anciãos para informar o irmão sobre a decisão do superintendente de circuito. Se o irmão concordar com a decisão do superintendente de circuito, o anúncio de sua remoção deve ser feito na próxima reunião do meio de semana. (Veja 8:38.) Se o irmão não concordar, ele deve ser informado de que tem o direito de apelar. Nesse caso, o coordenador do corpo de anciãos deve informar ao superintendente de circuito que o irmão decidiu apelar, e nenhum anúncio deve ser dado à congregação. — Veja 8:39.

RENÚNCIA

36. Quando um irmão informa que quer entregar seus privilégios, dois anciãos devem conversar com ele sobre o assunto. Por que ele não quer mais servir como ancião ou servo ministerial? Ele

não está mais biblicamente qualificado? Se ele está passando por alguma situação que o impede de fazer tudo o que gostaria, será que os anciãos podem dar ajuda e encorajamento? Talvez seja possível diminuir as responsabilidades dele por um tempo, até que a situação melhore. Se depois dessa conversa o irmão ainda quiser entregar seus privilégios, a comissão de serviço deve escrever ao superintendente de circuito, explicando em detalhes os motivos que levaram o irmão a abrir mão de seus privilégios. O superintendente de circuito vai enviar uma carta de remoção ao corpo de anciãos. — Veja 8:35.

REMOÇÕES POR MOTIVO JUDICATIVO OU FALECIMENTO

37. A comissão de serviço deve avisar imediatamente o superintendente de circuito quando (1) um ancião ou servo ministerial for removido por causa de uma repreensão, desassociação ou dissociação, ou (2) quando um ancião ou servo ministerial falecer. Se o motivo da remoção for repreensão, desassociação ou dissociação, os anciãos devem informar ao superintendente de circuito o tipo de pecado cometido e a decisão da comissão judicativa. O superintendente de circuito só vai enviar uma carta de remoção ao corpo de anciãos nos casos de repreensão. Nos outros casos, nenhuma carta será enviada. — Veja 8:38.

ANÚNCIOS DE REMOÇÃO

38. Em todos os casos de remoção, mesmo quando um irmão entrega seu privilégio, o anúncio deve ser feito da seguinte maneira: "O irmão [nome da pessoa] não é mais [ancião/servo ministerial]." Se um ancião ou servo ministerial se muda da congregação, nenhum anúncio de remoção deve ser feito. Quando um irmão entrega seu privilégio, não é necessário esperar que o superintendente de circuito envie a carta de remoção para dar o anúncio. Quando fica comprovado que um irmão cometeu um peca-

do que justifica uma ação judicativa, o anúncio de remoção deve ser feito na próxima reunião do meio de semana, mesmo que a comissão judicativa ainda não tenha concluído o caso.

APELAÇÃO

39. Se um ancião ou servo ministerial que está sendo removido não concordar com a decisão do superintendente de circuito e quiser apelar, ele deve enviar imediatamente uma breve carta para o Departamento de Serviço explicando por que ele não concorda com a remoção. Ele deve enviar uma cópia da carta para o corpo de anciãos e outra para o superintendente de circuito. Não seria apropriado tentar convencer o irmão a não apelar, talvez dizendo que, se ele fizer isso, vai demorar mais para ele ser designado de novo ou que ele seria visto de forma negativa por Betel. O anúncio da remoção não deve ser dado e a carta de remoção deve ser destruída (caso ela tenha sido feita). Em seguida, o Departamento de Serviço vai designar um superintendente de circuito experiente para avaliar todo o assunto novamente junto com o superintendente de circuito original. Os dois vão ouvir com atenção o irmão e os anciãos, e tratar de modo justo e bondoso todos os envolvidos. Depois que os superintendentes de circuito chegarem a uma decisão, o irmão não poderá apelar novamente. Se for decidido que ele deve ser removido, o superintendente de circuito que visita a congregação do irmão vai escrever uma carta de remoção para o corpo de anciãos. Depois de receberem essa carta, os anciãos devem dar o anúncio na próxima reunião do meio de semana.

ARQUIVO DA CONGREGAÇÃO

40. Quando um servo ministerial ou ancião for removido, preparem uma breve explicação do motivo da remoção e a mantenham no arquivo da congregação.

Pioneiros regulares

DESIGNAÇÕES

1. Quando um publicador entrega uma *Petição para o Serviço de Pioneiro Regular* (S-205), a comissão de serviço da congregação deve consultar o superintendente do grupo do publicador. Depois disso, ela deve se reunir o quanto antes para analisar as qualificações dele. A comissão também pode consultar outros anciãos sempre que achar necessário. (Pro. 15:22) Durante essa reunião, a comissão deve ter em mente os seguintes pontos:

(1) As informações do publicador devem estar completas e corretas.

(2) O publicador deve ter pelo menos seis meses completos de batismo.

(3) O publicador deve ser um cristão exemplar. — Veja 2:4.

(4) Ele deve ter se organizado para cumprir o requisito de 840 horas por ano.

(5) Quem deixa o serviço precisa esperar pelo menos seis meses completos antes de enviar uma nova petição para o serviço de pioneiro regular.

(6) O publicador não pode ter sido repreendido ou readmitido no último ano. Além disso, ele não pode ter mais nenhuma restrição judicativa.

(7) O publicador deve indicar a data em que deseja começar o serviço de pioneiro. Nenhuma designação deve ser feita com data retroativa, a não ser que haja circunstâncias que realmente justifiquem isso, como em casos raros em que os anciãos talvez tenham perdido a petição ou demorado para analisá-la.

2. Depois que a comissão de serviço decidir se o publicador será ou não designado, o corpo de anciãos deve ser informado sobre como o assunto foi cuidado. Isso deve ser feito antes que o anúncio da designação seja dado à congregação. Se ficar decidido que o publicador não está qualificado para servir como pioneiro regular, dois membros da comissão de serviço devem explicar bondosamente os motivos para ele. Se a comissão de serviço decidir designar o publicador como pioneiro regular, todos os membros da comissão devem assinar a petição. Se o publicador enviou uma petição on-line, veja o documento *Instruções sobre Como Usar o JW.ORG* (S-135). Se o publicador entregou uma petição impressa ou se a congregação não puder usar o jw.org, veja o capítulo 9, parágrafo 9.

3. Quando a designação for registrada por Betel, o pioneiro regular deve ser informado sobre sua designação e receber o documento *Instruções para Novos Pioneiros Regulares* (S-236). O anúncio de que o publicador foi designado como pioneiro regular deve ser dado na próxima reunião do meio de semana.

REMOÇÕES

4. Antes de remover um pioneiro regular, a comissão de serviço da congregação deve consultar o superintendente do grupo dele. Deve também considerar se o pioneiro se qualifica para receber consideração especial. (Veja 9:14.) Dependendo da situação, a comissão de serviço pode achar melhor consultar também os outros anciãos. (Veja 2:1; 13:5-6.) Em todos os casos, o corpo de anciãos deve ser informado de como o assunto foi cuidado, e dois membros da comissão de serviço devem informar a pessoa sobre a decisão tomada. Somente depois disso é que o anúncio deve ser dado para a congregação. Se um pioneiro não estiver mais qualificado ou tiver que deixar o serviço por motivos pessoais, o seguinte anúncio deve ser dado para a congregação: "O irmão (a irmã) [nome da pessoa] não é mais pioneiro(a) regular." Informem a remoção da pessoa e o motivo da remoção para Betel por meio do jw.org. Se ela deixou o serviço por causa de problemas de saúde, responsabilidades familiares, trabalho secular, entre outros, escolham a opção "Motivos pessoais". Se ela não se qualifica mais porque deu mau exemplo, mas não foi necessário tomar nenhuma ação judicativa, escolham a opção "Não se qualifica mais". Para remoção por outros motivos, escolham a opção apropriada.

5. Se um pioneiro for repreendido por uma comissão judicativa, ele estará automaticamente desqualificado e sua remoção deverá ser informada imediatamente pelo jw.org.

TRANSFERÊNCIA DE CONGREGAÇÃO

6. Se um pioneiro se mudar para outra congregação, o secretário da congregação anterior deve transferir o registro de pessoa do pioneiro para a nova congregação. — Veja o documento *Instruções sobre Como Usar o JW.ORG* (S-135).

7. Quando a nova congregação aceita o registro de pessoa do pioneiro, a pessoa entra na lista de pioneiros da nova congregação.

Depois de receber a carta de apresentação, a comissão de serviço da nova congregação deve perguntar para a pessoa se ela pretende continuar como pioneiro. Se ela disser que sim, o anúncio de sua designação deve ser dado na próxima reunião do meio de semana, se não houver nada que impeça isso.

MUDANÇAS NAS INFORMAÇÕES PESSOAIS DOS PIONEIROS

8. Mudanças no nome, na data de nascimento, na data de batismo, no estado civil e no nome do cônjuge do pioneiro podem ser feitas pelo jw.org. Se for necessário alterar outras informações do pioneiro, entrem em contato com o Departamento de Serviço.

ENVIO DE PETIÇÕES IMPRESSAS

9. Se o publicador entregar uma petição impressa, uma cópia da petição aprovada deve ser enviada para o Departamento de Serviço para que a designação seja registrada. (Veja o documento *Instruções sobre Como Usar o JW.ORG* [S-135].) Se a congregação não puder usar o jw.org, eles receberão uma carta S-202, indicando que a designação já foi registrada em Betel. As congregações que ainda não usam o jw.org continuarão a usar a carta S-202 para informar o Departamento de Serviço sobre mudanças nas informações pessoais de um pioneiro ou para informar outra congregação de que um pioneiro está se mudando para lá.

RELATÓRIO DE SERVIÇO DE CAMPO (S-4)

10. Os relatórios dos pioneiros regulares devem ser cuidados da mesma maneira que os relatórios dos publicadores. Quando um pioneiro entrega o relatório atrasado, as atividades desse relatório devem ser incluídas no total das atividades dos pioneiros do próximo relatório enviado para Betel.

CRÉDITO DE HORAS

11. Os pioneiros regulares têm boa espiritualidade, disponibilidade e disposição para ajudar, o que talvez permita que eles apoiem os interesses do Reino de maneira especial. Por isso, como parte de seu serviço sagrado, eles podem ser convidados para participar de algumas atividades da organização. As atividades de serviço aprovadas incluem participar em projetos de construção da organização, ajudar nos serviços feitos antes e depois de assembleias e congressos, prestar ajuda humanitária, servir como membro de Comissões de Ligação com Hospitais, servir em um Grupos de Visitas a Pacientes, ajudar em Salões de Assembleias e dirigir ou participar de reuniões realizadas em prisões. As atividades aprovadas também incluem servir como voluntário temporário em Betel, como *commuter* de Betel, como voluntário à distância, como colaborador de Betel, como representante em campo e treinador de manutenção do Departamento Local de Projeto/Construção (LDC, em inglês) e assim por diante.

12. Quando se aprova que um pioneiro receba crédito de horas, ele deve manter um registro das horas gastas durante o mês na atividade aprovada. Ele vai colocar essa informação no campo "Observações" do *Relatório de Serviço de Campo* (S-4). O pioneiro deve ser informado claramente de que ele não deve somar no relatório as horas do ministério com as horas gastas na atividade aprovada. Ele também deve ser informado de que ele deve gastar algum tempo no ministério todo mês.

13. O pioneiro pode receber no máximo um crédito de horas que, quando somado às horas do ministério, não ultrapasse 75 horas. Ao preencher o *Registro de Publicador de Congregação* (S-21), coloquem na coluna "Horas" apenas as horas que o pioneiro gastou no ministério. Na coluna "Observações", anotem: (1) o total de horas que o pioneiro gastou em atividades aprovadas e (2) quantas horas desse total realmente foram consideradas crédito de horas. As horas que o pioneiro recebe como crédito não

devem ser incluídas no relatório de serviço de campo da congregação enviado para Betel. Nenhum crédito pode ser transferido para outro mês. Além do crédito de horas que recebe por apoiar atividades aprovadas e das horas que gasta na pregação, o pioneiro recebe um crédito de horas quando ele cursa alguma escola teocrática. Se a escola começar em um mês e terminar no outro, o pioneiro poderá decidir como vai distribuir esse crédito de horas entre os dois meses.

CONSIDERAÇÃO ESPECIAL

14. Pode ser que um pioneiro gaste mais horas num mês em projetos da organização do que ele pode receber como crédito de horas. Mais à frente no ano de serviço, ele talvez precise tirar férias, dedicar tempo ao trabalho secular, ou cuidar de outros assuntos urgentes que o impeçam de cumprir o requisito de 840 horas no ano de serviço. Nesses casos, a comissão de serviço deve levar em conta tudo o que o pioneiro está fazendo pelo Reino e mostrar consideração especial por ele. Ninguém deve perder o privilégio de servir como pioneiro se não cumpriu o requisito anual de horas porque trabalhou bastante em projetos da organização, usando mais tempo nesses projetos do que o tanto que ele poderia ter recebido como crédito de horas. Os anciãos devem reconhecer tudo o que esses pioneiros fazem a favor do Reino e elogiá-los por isso. Quando um pioneiro recebe consideração especial, uma anotação pode ser feita no *Registro de Publicador de Congregação* (S-21) informando isso.

ANÁLISE DAS ATIVIDADES DOS PIONEIROS

15. Todo ano, no início de março, o secretário e o superintendente de serviço devem analisar as atividades de todos os pioneiros regulares, levando em conta os créditos de horas que receberam. Se um pioneiro não tiver conseguido fechar as horas em vários meses, o superintendente de serviço e o superintendente

de grupo do pioneiro devem conversar com ele sobre suas circunstâncias e oferecer ajuda. Por que ele não está conseguindo fechar as horas? O problema tem a ver com trabalho secular, responsabilidades familiares, programação ruim ou problemas de saúde? Será que ele está gastando tempo e energia demais com outras atividades? O problema é passageiro, ou vai durar algum tempo? Sua programação atual é realista e permitirá que ele alcance o alvo mensal de horas nos meses à frente?

16. No final do ano de serviço, a comissão de serviço deve se reunir para analisar as atividades dos pioneiros regulares que não conseguiram fechar as horas do ano e decidir se eles poderão continuar como pioneiros. (Se um pioneiro regular alcançar pelo menos 800 horas no ano — horas no ministério somadas ao crédito de horas — ele pode continuar servindo como pioneiro.) Além dos pontos mencionados no parágrafo anterior, é necessário considerar os seguintes fatores antes de se tomar uma decisão: Há quanto tempo o pioneiro está no serviço de tempo integral? Qual é a idade dele? Seria melhor que ele deixasse o serviço de pioneiro regular até as circunstâncias mudarem? Deixar o serviço de pioneiro por um tempo pode livrá-lo do estresse de tentar alcançar o requisito de horas ao mesmo tempo em que enfrenta circunstâncias difíceis. Sejam razoáveis e tenham bom senso ao tomar esse tipo de decisão. Pensem no que pode ser feito para ajudar a pessoa e ao mesmo tempo manter os elevados padrões do serviço de pioneiro regular.

17. Se a comissão de serviço demorar para resolver os assuntos, a situação pode ficar pior. O pioneiro pode começar a dar pouca importância à necessidade de completar as horas, ou pode ficar estressado, pensando em quando os anciãos vão recomendar que ele deixe o serviço. Talvez, para alcançar o requisito de horas, ele tente passar mais tempo no serviço de campo do que ele realmente é capaz, achando que essa é a única saída. Essas situações podem fazer com que o pioneiro desenvolva uma atitude errada ou até mesmo problemas de saúde. Assim, é bom

que os assuntos sejam cuidados rapidamente. Isso vai ser melhor para o bem-estar do pioneiro, a longo prazo. — Gál. 6:10.

PIONEIROS REGULARES ENFERMOS

18. Em raras circunstâncias, um irmão ou uma irmã pode ser aprovado para continuar como pioneiro sem ter que cumprir um requisito de horas. Essa provisão é apenas para pioneiros veteranos, exemplares, que não conseguem cumprir o requisito de horas por causa de doença, mas que querem muito continuar como pioneiros regulares e acham que estariam regredindo se parassem. Os anciãos podem considerar colocar um pioneiro na lista de pioneiros regulares enfermos se ele (1) tiver mais de 50 anos e (2) tiver servido como pioneiro por um total de pelo menos 15 anos, consecutivos ou não. Os anciãos só podem tomar essa decisão depois de consultar o superintendente de circuito. Não se trata de uma provisão para a pessoa tomar conta de parentes doentes, trabalhar mais no serviço secular e assim por diante. Alguém que entra pela primeira vez no serviço de pioneiro já com 60 anos de idade ou mais não pode ser considerado um pioneiro enfermo. Se um pioneiro idoso com problemas de saúde estiver disposto a voltar a servir como publicador, os anciãos não precisam considerar a possibilidade de ele servir como pioneiro regular enfermo.

19. Quando o corpo de anciãos decide que um pioneiro pode servir como pioneiro regular enfermo, isso deve ser registrado no *Registro de Publicador de Congregação* (S-21) do pioneiro. Não é necessário informar essa decisão para Betel. Dois membros da comissão de serviço devem se reunir com o pioneiro e dizer que o corpo de anciãos decidiu usar essa amorosa provisão no caso dele. Incentivem o pioneiro a continuar dando seu melhor no ministério de acordo com suas circunstâncias. (Luc. 13:24; Col. 3:23, 24) Além disso, digam ao pioneiro que ele tem total apoio dos anciãos e que Jeová está vendo os sacrifícios que ele tem feito para continuar como pioneiro por tantos anos. — Heb. 6:10, 11.

Superintendente de circuito

Parágrafos

1. Com quatro ou seis semanas de antecedência, os anciãos podem começar a relembrar a congregação sobre a visita do superintendente de circuito. Os anciãos devem incentivar a congregação a dar total apoio no ministério. Também devem lembrar os irmãos que eles podem servir como pioneiros auxiliares cumprindo um requisito de 30 horas e assim assistir à reunião do superintendente de circuito com os pioneiros. Veja o capítulo 8, parágrafos 15 a 16, caso queiram recomendar um irmão como ancião ou servo ministerial durante a visita. O coordenador do corpo de anciãos deve seguir de perto as instruções fornecidas no documento *Informações Necessárias para a Visita do Superintendente de Circuito* (S-61). No começo da semana, os anciãos devem informar o superintendente de circuito sobre qualquer problema sério que haja na congregação.

ACOMODAÇÕES E REFEIÇÕES

2. É um grande privilégio para a congregação mostrar hospitalidade de coração ao superintendente de circuito e sua esposa. Essa hospitalidade permite que ele dê o seu melhor durante a visita e desenvolva um bom relacionamento com os irmãos. (Rom. 12:13; 3 João 5, 6) Mesmo que o circuito tenha uma residência para o superintendente, de vez em quando, ele talvez precise de uma hospedagem na congregação para evitar longas viagens de ida

e volta. (Veja o documento *Instruções para as Contas do Circuito* [S-331] para obter orientações sobre residências do circuito.) O coordenador do corpo de anciãos, ou outro ancião designado por ele, tem a responsabilidade de providenciar acomodações limpas e adequadas para o superintendente de circuito e sua esposa na semana da visita. O irmão responsável deve conferir pessoalmente o local. Se for necessário alugar um local para o superintendente ficar durante a visita, os anciãos devem entrar em contato com o Departamento de Serviço.

3. A casa em que o superintendente de circuito ficará hospedado deve ter um lugar limpo para guardar roupas e outros objetos. Também é necessário providenciar uma cadeira e uma mesa num lugar com boa iluminação. Os superintendentes de circuito precisam de tempo para ficar sozinhos e para descansar o suficiente. O coordenador do corpo de anciãos, ou outro irmão designado por ele, deve perguntar ao superintendente de circuito se ele ou sua esposa têm alguma alergia ou problema de saúde que possam afetar a escolha da hospedagem. Além disso, é melhor não hospedar o superintendente e sua esposa na casa de irmãos que tenham problemas familiares ou doenças graves que exijam cuidados especiais.

4. O almoço é uma ótima oportunidade para conversas encorajadoras, pastoreio e para se fazer bons amigos. Por isso, durante a visita, é melhor que o superintendente de circuito siga a programação que os anciãos fizeram e almoce com os irmãos. Os anciãos devem ter bom senso na hora de selecionar os irmãos que vão dar almoço. Os superintendentes dão muito valor à hospitalidade dos irmãos. Alimentos saudáveis e nutritivos ajudam o superintendente a se sentir fisicamente bem e a seguir sua programação. Os superintendentes podem decidir se vão aceitar convites para outras refeições.

5. É bom que o coordenador do corpo de anciãos pergunte para o superintendente de circuito no final da visita o que ele achou da

hospedagem. Não é necessário que o superintendente fique hospedado numa casa diferente toda vez.

DESPESAS DURANTE A SEMANA DA VISITA

6. O superintendente de circuito geralmente terá algumas despesas na semana da visita. Elas talvez incluam gastos com alimentação, despesas rotineiras de escritório, gastos com transporte não cobertos por Betel e algumas pequenas despesas pessoais. (Veja os documentos *Instruções para as Contas da Congregação* [S-27] e *Instruções para as Contas do Circuito* [S-331] para obter detalhes sobre como é feito o reembolso para os superintendentes de circuito.) As despesas do superintendente de circuito e sua esposa não devem sobrecarregar nenhuma congregação. — 2 Cor. 11:9.

7. O superintendente de circuito vai usar de bom senso para decidir que despesas vai apresentar. Ele talvez possa cobrir algumas despesas pessoais usando a ajuda de manutenção que recebe de Betel ou usando presentes em dinheiro que talvez tenha recebido dos irmãos. Para itens como roupas, cosméticos, vitaminas, medicamentos, seguros de vida ou seguros de itens pessoais, o superintendente de circuito deve usar seus próprios recursos. Esse tipo de despesa nunca deve ser apresentado para reembolso. O superintendente de circuito nunca deve pedir dinheiro aos irmãos.

8. Quando o superintendente de circuito precisar usar o celular ou a internet para se comunicar com as congregações ou com Betel, ele pode pedir o reembolso dessas despesas. Mas as despesas com internet ou celular que não estiverem relacionadas à comunicação dele com as congregações ou com Betel devem ser cobertas pelo próprio superintendente. Isso também se aplica aos gastos de sua esposa com internet ou celular.

USO CORRETO DOS RECURSOS DA CONGREGAÇÃO E DO CIRCUITO

9. Os recursos da congregação e do circuito não podem ser usados para dar presentes para o superintendente de circuito ou para oradores visitantes. Apenas as despesas que esses irmãos apresentarem podem ser cobertas com esses recursos. Também não é correto que alguém peça dinheiro a irmãos para dar de presente a um superintendente. (2 Cor. 8:20) Mas, se alguém quiser de coração dar um presente para o superintendente de circuito, esse é um assunto pessoal, que não diz respeito a outros. — 2 Cor. 9:7.

Assuntos médicos

Parágrafos

PUBLICADORES RECÉM-BATIZADOS

1. O secretário deve fornecer a um publicador recém-batizado o cartão *Diretivas Antecipadas* (*dpa*). O secretário deve ajudar o publicador a entender a importância de preencher corretamente seu cartão e de deixar uma cópia dele com seus procuradores e seu médico ou hospital. (O publicador que tem filhos menores de idade também deve receber o *Cartão de Identificação* [*ic*].) O secretário deve incentivar o publicador a estudar a lição 39 do livro *Seja Feliz para Sempre!*, principalmente o vídeo *Como Tomar Decisões sobre Tratamentos de Saúde Que Envolvam o Uso do Sangue* e a seção "Quer Pesquisar Mais?". Se o publicador não tiver como acessar os vídeos, o secretário deve providenciar que ele consiga assistir a eles.

IRMÃS GRÁVIDAS E PAIS COM FILHOS MENORES

2. Quando os anciãos ficam sabendo que uma irmã está grávida, eles devem fornecer a ela (e a seu marido, se ele for Testemunha de Jeová) o documento *Informações para Gestantes* (S-401). Depois, eles devem perguntar se ela quer receber ajuda da Comissão de Ligação com Hospitais (Colih). Se ela disser que sim, os anciãos devem entrar em contato com a Colih. Eles também devem se certificar de que pais e mães com filhos menores de idade recebam o *Cartão de Identificação* (*ic*) e conheçam as informações do documento *Como os Pais Podem Proteger seus Filhos de Transfusões de Sangue* (S-55).

IDOSOS

3. Os anciãos devem lembrar os publicadores idosos que é muito importante que eles preencham corretamente o cartão *Diretivas Antecipadas* deixando claras suas decisões sobre cuidados de saúde. No entanto, os publicadores idosos, principalmente os que não têm ninguém da família que seja Testemunha de Jeová, podem ficar mais expostos à pressão. Assim, seria bom que esses irmãos confirmassem de tempos em tempos se seus procuradores entendem e vão defender a decisão deles. — Pro. 22:3.

INTERNAÇÃO NO HOSPITAL

4. Quando um publicador está sendo internado, ele precisa ler os formulários do hospital com bastante cuidado para ver se eles estão de acordo com suas decisões sobre tratamentos médicos. Se não estiverem, ele tem o direito como paciente de fazer as alterações que quiser, colocando as iniciais de seu nome ao lado de cada alteração. É importante que uma cópia do cartão *Diretivas Antecipadas* do publicador seja anexada aos outros formulários do hospital. Para garantir que suas decisões sejam respeitadas,

ele talvez queira escolher duas Testemunhas de Jeová como seus procuradores, em vez de escolher parentes que não são Testemunhas de Jeová. Se ele fizer isso, seria amoroso informar a seus parentes que não são Testemunhas de Jeová sobre sua escolha. Isso também pode evitar problemas. Os anciãos devem lembrar a qualquer publicador que estiver sendo internado que, para poder ser visitado por eles e pelos anciãos do Grupo de Visitas a Pacientes, ele precisa informar ao hospital que quer ser visitado por ministros das Testemunhas de Jeová. — Veja 11:8.

COMUNICAÇÃO COM A EQUIPE MÉDICA

5. Uma cirurgia é um trabalho em equipe, e todos os membros dessa equipe precisam entender o que o publicador pensa sobre o uso do sangue, o uso de medicamentos que contêm frações de sangue e sobre procedimentos envolvendo o uso do próprio sangue. Por isso, quando o publicador for passar por uma cirurgia, ele deve conversar com bastante antecedência com o médico, o cirurgião e o anestesiologista sobre suas decisões relacionadas a tratamentos de saúde. Deixar para fazer isso perto da data da cirurgia demonstraria falta de consideração para com a equipe médica. Membros da Colih e outras pessoas autorizadas pelo publicador podem falar com a equipe médica sobre o caso dele, mas as decisões sobre tratamentos de saúde são responsabilidade do paciente ou de seus procuradores.

COMISSÃO DE LIGAÇÃO COM HOSPITAIS

6. As Comissões de Ligação com Hospitais (Colihs) têm um papel muito importante em ajudar a comunidade médica e a comunidade jurídica a entenderem nossa posição bíblica a respeito de transfusões de sangue. As Colihs coordenam o trabalho dos Grupos de Visitas a Pacientes (GVPs) nas principais cidades para dar apoio espiritual às Testemunhas de Jeová hospitalizadas que vieram de outros lugares. O trabalho da Colih e do GVP não

tira dos anciãos e de outros irmãos da congregação a responsabilidade de ajudar os publicadores que estão hospitalizados. — Pro. 17:17; 1 João 3:18.

7. As Colihs não têm nenhuma ligação com os programas promovidos pelos hospitais, como, por exemplo, programas de medicina e cirurgia sem sangue. Nem as Colihs nem Betel fazem recomendações de empresas ou de prestadores de serviços de saúde.

8. Os anciãos devem ter as informações de contato da sua Colih sempre à mão. Na maioria dos casos, são os anciãos que devem entrar em contato com a Colih. Eles devem fazer isso apenas para publicadores batizados e não batizados (incluindo os inativos) que pedem ajuda (1) para encontrar um médico cooperador (para eles ou para seus filhos) ou (2) para se preparar para uma cirurgia ou uma internação. Às vezes, os anciãos podem achar melhor que o próprio paciente ou alguém da família dele entre em contato com a Colih, principalmente em casos de emergência. A pessoa que entra em contato com a Colih deve estar preparada para informar o seguinte:

(1) Nome, idade, congregação e número de telefone do paciente.

(2) A condição espiritual do paciente e da família dele, e se algum membro da família que não é Testemunha de Jeová está envolvido.

(3) Nome do hospital, nome do médico, número do quarto onde o paciente está e, se for o caso, o número de telefone do quarto dele.

(4) Se o paciente tem o cartão *Diretivas Antecipadas* preenchido. (Caso o paciente não tenha, ele deve ser incentivado a preencher um cartão imediatamente. Os publicadores não batizados podem usar as informações

dos cartões *Diretivas Antecipadas* [*dpa*] e *Cartão de Identificação* [*ic*] como base para criar documentos com instruções sobre tratamento de saúde para eles e para seus filhos.)

(5) A razão de estar ligando para a Colih.

9. Quando um publicador já tem um médico que diz que vai respeitar as decisões dele, talvez não seja necessário entrar em contato com a Colih antes do tratamento. Mas o publicador deve verificar se o médico tem experiência com estratégias e opções de tratamento sem sangue.

TRATAMENTO DE SAÚDE EM OUTRA CIDADE

10. Às vezes, um paciente que é Testemunha de Jeová precisa de cuidados médicos especializados que não estão disponíveis em sua região. Ele pode pedir para os anciãos o formulário *Pedido de Hospedagem para Necessidades Médicas Especiais* (*hlc*-20) para conseguir hospedagem para ele e sua família durante o tratamento. Os anciãos podem obter esse formulário com a Comissão de Ligação com Hospitais (Colih). Os pacientes não são obrigados a usar esse recurso, principalmente quando eles têm condições financeiras de cobrir suas despesas. Se o paciente quiser apenas que a Colih forneça informações sobre opções de hotéis ou outros estabelecimentos onde ele possa se hospedar na região, ele deve preencher o formulário e informar que pode cobrir suas despesas.

11. Quando um paciente precisa de ajuda com hospedagem e o caso não é urgente, os anciãos podem obter o formulário *hlc*-20 com sua Colih e ajudar o publicador ou a família dele a preenchê-lo. Os anciãos devem enviar o quanto antes o formulário preenchido para a Colih da cidade em que o paciente fará o tratamento. Em casos de emergência, os anciãos podem pedir que sua Colih agilize os pedidos de hospedagem.

12. A família deve limitar o número de pessoas que vão acompanhar o paciente. Usando as informações do formulário preenchido, a Colih da cidade onde o paciente receberá o tratamento vai procurar hospedagem para o grupo. A Colih pode providenciar hospedagem nos seguintes lugares:

(1) Hotéis e outros locais que têm convênio com o hospital e oferecem descontos especiais. Essa opção geralmente está disponível para qualquer pessoa, mesmo para quem não é Testemunha de Jeová.

(2) Hotéis que oferecem quartos com desconto para as Testemunhas de Jeová quando há assembleias e congressos, se estiverem disponíveis.

(3) Casas de irmãos que moram perto do hospital ou da clínica. Se for necessário providenciar hospedagem para um longo período, talvez seja possível usar várias casas de irmãos num sistema de rodízio para que nenhuma família fique sobrecarregada.

13. Se algum acompanhante do paciente for um parente que está desassociado ou que não é Testemunha de Jeová, esse parente não poderá ficar hospedado na casa de irmãos nem terá direito a descontos especiais para Testemunhas de Jeová. Essas provisões são apenas para o paciente e para os membros de sua família imediata que têm boa reputação.

14. O paciente e sua família são os principais responsáveis por cobrir as despesas com hospedagem, transporte, refeições, entre outras. Mas, em alguns casos, a congregação do paciente talvez possa ajudar. — *od* cap. 12 pars. 12-15; cap. 16 pars. 9-11.

15. Quando uma congregação fica perto de um hospital ou de uma clínica que recebem com frequência irmãos de outros lugares para tratamento, os anciãos dessa congregação podem informar sua Colih sobre irmãos exemplares que estão dispostos a oferecer hospedagens apropriadas.

BATISMO DE PESSOAS COM DOENÇAS CONTAGIOSAS

16. Por causa de seu amor e interesse pelos outros, um candidato ao batismo que tem uma doença contagiosa, como aids ou hepatite, pode se sentir motivado a informar isso aos anciãos. (*od* p. 197) Nesse caso, o coordenador do corpo de anciãos deve informar ao candidato que ele tem as seguintes opções:

(1) Assistir ao discurso de batismo em seu congresso ou assembleia e ser levado para ser batizado no mar ou em um riacho, rio ou lago.

(2) Assistir ao discurso de batismo em seu congresso ou assembleia e ser batizado numa banheira grande, que talvez esteja disponível no quarto do hotel em que ele está hospedado ou na casa de algum irmão.

(3) Assistir ao discurso de batismo em outro congresso ou assembleia e ser levado para ser batizado no mar ou em um riacho, rio ou lago. Isso pode ser feito caso ele se incomode com a possibilidade de outros ficarem sabendo de sua doença.

(4) Pedir aos anciãos de sua congregação que providenciem que seu batismo seja feito em particular. Os anciãos devem informar o batismo ao superintendente de circuito.

17. Os irmãos que vão realizar o batismo devem ser informados sobre a doença para que possam decidir se estão dispostos a correr esse risco.

Quando formar uma comissão judicativa

Parágrafos

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1. Sempre que os anciãos ficam sabendo de um pecado grave, eles precisam agir rapidamente. Isso vai proteger a congregação e ajudar a pessoa que cometeu o pecado. (Judas 4) Deixar de cuidar desses assuntos pode limitar a atuação do espírito santo de Jeová na congregação. Depois de confirmarem que o pecado aconteceu, os anciãos precisam verificar se ele foi sério o bastante para se formar uma comissão judicativa. — Veja 12:2-39; 15:1.

PECADOS QUE PODEM LEVAR A UMA COMISSÃO JUDICATIVA

2. A lista a seguir contém alguns pecados que podem exigir a formação de uma comissão judicativa, embora não apresente todos eles. Os anciãos devem ter bom senso e ser razoáveis ao avaliar a gravidade do pecado que a pessoa supostamente cometeu. Eles devem considerar perguntas como: Em que tipo de conduta errada a pessoa se envolveu? Até que ponto ela se envolveu? Qual foi a motivação dela? Ela teve intenção de fazer isso? Qual foi a frequência? Isso se tornou uma prática? O corpo de anciãos pode escrever para o Departamento de Serviço sempre que ficar em dúvida sobre se uma comissão judicativa deve ser formada.

3. **Imoralidade sexual (*porneía*):** (Lev. 20:10, 13, 15, 16; Rom. 1:24, 26, 27, 32; 1 Cor. 6:9, 10) *Porneía* envolve o uso imoral dos órgãos sexuais, de modo natural ou pervertido, com objetivos sexuais. Sempre é necessário um parceiro — um humano de qualquer sexo ou um animal. Inclui adultério, bestialidade, homossexualismo e prostituição. Também inclui sexo oral, sexo anal e a estimulação intencional dos órgãos sexuais entre pessoas que não

estão casadas entre si. Não se trata de um simples toque nos órgãos sexuais, mas envolve estimulá-los de propósito. *Porneía* pode acontecer mesmo que não haja contato pele com pele, penetração ou orgasmo. A participação voluntária torna a pessoa culpada e exige ação judicativa.

(1) "Uso imoral" inclui a ideia de não apenas tocar, mas de usar, operar, manusear. Por exemplo, uma coisa é encostar a mão em um instrumento musical; outra coisa bem diferente é manusear ou usar o instrumento musical para tocar uma música.

(2) "Objetivo sexual" tem a ver com a motivação. Por exemplo, um médico talvez tenha que mexer nos órgãos sexuais de um paciente ao fazer um exame. Um veterinário ou um fazendeiro talvez tenha que fazer algo parecido com um animal. Mas o objetivo deles não é ter satisfação sexual.

(3) "Estimulação intencional" envolve mexer de propósito em algo, com as mãos ou de outra forma, não sendo necessário contato pele com pele. Tocar momentaneamente os órgãos sexuais de alguém, mesmo que haja intenção, geralmente não é considerado *porneía.*

4. Masturbar a si mesmo não é *porneía.* — *lvs* p. 250.

5. Alguém que foi estuprado não é culpado de *porneía.* Quando uma pessoa diz que foi estuprada, os anciãos devem usar de bom senso para determinar o que realmente aconteceu. Eles devem levar em conta o estado mental da pessoa, as circunstâncias que levaram ao suposto estupro e qualquer demora da pessoa em contar isso. — *w03* 01/02 pp. 30-31; *w83* 15/09 p. 30, nota; *it*-1 pp. 999-1001.

6. Ao avaliar se uma pessoa cometeu *porneía,* é importante entender exatamente o que aconteceu. Isso é ainda mais importante

quando o caso envolve liberdade bíblica para se casar novamente. (Mal. 2:16a) Quando os anciãos não têm certeza se a situação envolveu *porneía* ou têm opiniões diferentes sobre o assunto, é melhor escrever para o Departamento de Serviço. — Veja 12:70-75.

7. **Fortes evidências de imoralidade sexual (*porneía*):** Se pelo menos duas testemunhas viram a pessoa passar a noite toda numa casa com alguém do sexo oposto (ou com alguém conhecido por ser homossexual) em circunstâncias impróprias, pode ser que haja base para uma comissão judicativa. (*w18.07* p. 32) Depois de dois anciãos terem investigado bem o caso, o corpo de anciãos deve avaliar com discernimento se aconteceu um pecado grave. Os anciãos não devem tentar aplicar a mesma regra em todos os casos, já que cada caso tem suas próprias circunstâncias. Se os anciãos não tiverem certeza do que fazer, eles devem consultar o Departamento de Serviço. — Para dúvidas sobre liberdade bíblica para se casar novamente, veja os parágrafos 70 a 75 deste capítulo.

   (1) As duas pessoas tinham um relacionamento romântico? Elas já tinham sido aconselhadas antes sobre seu comportamento uma com a outra? O que as levou a passar a noite juntas? Elas planejaram fazer isso? Elas tinham opção, ou foram obrigadas a passar a noite juntas por causa de um imprevisto, uma emergência ou por outra situação fora de seu controle? (Ecl. 9:11) Onde cada uma dormiu? Já que cada situação é diferente, pode ser que outros fatores tenham que ser levados em conta. A não ser que haja circunstâncias que justifiquem o que aconteceu, uma comissão judicativa deve ser formada com base nas fortes evidências de que houve imoralidade sexual.

   (2) Dependendo da atitude do acusado, ele pode até ser culpado de conduta insolente.

8. Veja um exemplo que justificaria a formação de uma comissão judicativa: Um irmão casado passa muito tempo com sua secretária após o horário de trabalho, mas garante que não existe interesse romântico. A esposa desse irmão fica preocupada e informa os anciãos, que dão fortes conselhos para ele. Mais tarde, ele diz que vai passar a noite fora por causa de uma "viagem a trabalho". Sua esposa fica desconfiada e, junto com um parente, o segue até a casa da secretária. Às 10 horas da noite, eles veem que a secretária chama o irmão para entrar. Eles continuam vigiando a ***noite toda,*** até que ele sai da casa às 7 horas da manhã. Quando os anciãos falam com o irmão, ele admite que passou a noite com a secretária, mas nega que tenha cometido adultério. Nesse caso, os anciãos têm base para formar uma comissão judicativa, já que há fortes evidências de *porneía* e talvez sinais de conduta insolente. Pode ser que a consciência da esposa permita que ela se divorcie dele e se case de novo. Se ela decidisse fazer isso, ninguém deveria criticar sua decisão.

9. A seguir estão alguns exemplos em que provavelmente não haveria base para se formar uma comissão judicativa:

(1) Um cristão idoso mora sozinho, e alguém do sexo oposto se muda para sua casa para ajudar a cuidar dele. Não há evidência de interesse romântico ou motivos para se suspeitar de imoralidade sexual.

(2) Depois de uma reunião social na casa de uma irmã solteira, um irmão caminha até a estação para pegar um trem de volta para sua casa. Depois de esperar por algum tempo, ele descobre que o último trem já passou e decide voltar para a casa da irmã. Mas, quando ele chega, já é bem tarde e todos foram embora. A irmã permite que ele durma na sala, enquanto ela dorme no quarto dela.

(3) Um irmão solteiro fica vários dias hospedado na casa de um casal. Uma noite, quando todos já estão

dormindo, o marido é chamado em seu trabalho por causa de uma emergência e só volta para casa de manhã. Sua esposa e o irmão solteiro ficam sozinhos a noite toda na casa, dormindo em quartos separados.

10. **Casar-se quando não se está biblicamente livre para isso:** Se uma pessoa batizada se casa novamente, mas não está biblicamente livre para isso, ela é culpada de adultério. Nesse caso, uma comissão judicativa deve ser formada. (Mat. 19:9) Se o novo cônjuge é batizado, ele também deve passar por uma comissão judicativa. Do ponto de vista bíblico, o novo casamento acaba com o casamento anterior. Por isso, não é mais possível o cônjuge inocente perdoar ou rejeitar o cônjuge culpado. — *w22.04* pp. 30-31.

11. Uma pessoa batizada que se casa quando não está biblicamente livre para isso não poderia se qualificar para privilégios especiais de serviço na congregação por muitos anos e até que outras pessoas não se sintam mais incomodadas pelo pecado ou até que consigam respeitá-lo novamente. (Veja 1:2.8; 2:4; 8:7-8.) Isso inclui levar em conta as circunstâncias atuais do cônjuge anterior, que talvez tenha sido vítima de ação traiçoeira do cônjuge culpado, e de qualquer filho que era menor de idade e talvez tenha sido abandonado pelo cônjuge culpado. — Mal. 2:14-16.

12. Se um cristão divorciado (não importa se ele se casou novamente ou não) cometeu adultério de propósito para acabar com seu casamento anterior ou pressionou o cônjuge inocente a rejeitá-lo e a concordar com o divórcio, ele “foi traiçoeiro” com seu cônjuge. (Mal. 2:14-16) Ele não se qualificaria para receber privilégios especiais por muitos anos. — Veja 1:2.8; 2:4; 8:7-8.

13. **Abuso de menores:** O abuso de menores inclui negligência, abuso físico, abuso sexual ou abuso emocional de um menor. O abuso sexual de menores acontece quando alguém adulto usa uma criança para satisfazer os desejos sexuais dele. Isso inclui ter relações sexuais; fazer sexo oral ou sexo anal; acariciar os órgãos

genitais, os seios ou as nádegas; ou outros atos pervertidos, como voyeurismo de um menor (ter prazer imoral por observar um menor nu ou seminu, sem que o menor suspeite de que está sendo observado); expor de forma indecente o corpo diante de um menor; ou fazer propostas sexuais a um menor. Dependendo das circunstâncias, pode incluir alguém adulto mostrar pornografia a um menor ou praticar *sexting* com um menor. *Sexting* envolve o envio eletrônico de mensagens ou imagens sexualmente explícitas. As vítimas mais comuns de abuso são meninas, mas meninos também são vítimas. As pessoas que mais abusam de menores são homens, mas algumas mulheres também fazem isso. — Veja 14:11.

14. **Impureza grave, impureza com ganância:** (2 Cor. 12:21; Gál. 5:19; Efé. 4:19) Gálatas 5:19-21 alista várias práticas erradas que não são classificadas como *porneía,* mas que poderiam levar uma pessoa a não se qualificar para o Reino de Deus. Entre elas está a impureza (do grego *akatharsía*). Dependendo do grau em que a pessoa praticou impureza, ela pode até ser desassociada da congregação. Os anciãos precisam usar de bom senso para definir se a impureza é grave (que exige a formação de uma comissão judicativa) ou se a pessoa pode ser ajudada por meio de conselhos. — *w06* 15/07 pp. 29-31; *w83* 15/09 pp. 30-31; *lvs* p. 249.

15. A lista a seguir não inclui todas as situações que podem envolver impureza grave, mas algumas delas são:

(1) **Carícias nos seios ou toque momentâneo em partes íntimas do corpo:** Se isso aconteceu em poucas ocasiões isoladas, especialmente entre duas pessoas que estão namorando com o objetivo de se casar, o conselho de dois anciãos pode ser suficiente, já que a impureza não foi tão grave. Os anciãos devem informar o coordenador do corpo de anciãos sobre a situação. Mas, se isso aconteceu em várias ocasiões

e as ações se tornaram cada vez mais graves e frequentes, o caso pode envolver impureza grave com ganância, que exige ação judicativa. O caso também pode envolver conduta insolente se houver evidência de uma atitude desrespeitosa ou descarada para com as leis de Deus. Por exemplo, talvez as duas pessoas não tenham intenção de se casar.

(2) **Conversas imorais por telefone ou internet (incluindo *sexting*):** A prática dessas coisas pode envolver linguagem obscena ou impureza grave, que podem justificar a formação de uma comissão judicativa. Se isso aconteceu em poucas ocasiões isoladas, pode não ser necessário formar uma comissão judicativa. Talvez o conselho de dois anciãos seja suficiente, já que a impureza não foi tão grave. Os anciãos devem informar o coordenador do corpo de anciãos sobre a situação. No entanto, essa conduta poderia ficar cada vez mais grave e, pela frequência, se tornar impureza grave com ganância, que exige ação judicativa, especialmente se a pessoa já tiver sido aconselhada. Os anciãos precisam usar de bom senso para definir se a conduta chegou ao ponto de ser necessário formar uma comissão judicativa. — *w06* 15/07 pp. 30-31.

(3) **Formas repulsivas de pornografia:** Veja 13:2-4.

(4) **Abuso de remédios e uso de tabaco, maconha e drogas ilegais ou viciantes:** Os anciãos precisam usar de bom senso ao avaliar as circunstâncias e a gravidade da situação para decidir se o caso será cuidado por uma comissão judicativa. Por exemplo, se um irmão usou drogas ou fumou cigarros ***uma ou duas vezes e o assunto não ficou muito conhecido,*** um ou dois anciãos talvez possam cuidar do caso

por meio de conselhos. O coordenador do corpo de anciãos precisa ser informado. Mas, quando o uso de drogas viciantes, incluindo bétele, maconha e tabaco, se torna uma ***prática,*** uma comissão judicativa deve ser formada. (2 Cor. 7:1; *w06* 15/07 pp. 30-31; *lvs* pp. 110-117) Se a lei permitir o uso de maconha e se o médico de um irmão autorizar e/ou prescrever o uso de maconha para tratar um problema de saúde, esse irmão talvez decida fazer esse tipo de tratamento. Se a lei também permitir o cultivo de maconha, um irmão que já está usando maconha de acordo com prescrição médica pode decidir cultivá-la para uso pessoal. Ou um irmão também pode decidir cultivar maconha para alguém que mora em sua casa e usa maconha de acordo com prescrição médica. Todas essas são decisões pessoais. Mas não seria correto um irmão usar maconha apenas para ter a sensação de euforia ou cultivá-la para outros que não morem em sua casa. Se a congregação ficar incomodada com um irmão que está fazendo uso medicinal de maconha ou a está cultivando por necessidades médicas, esse irmão talvez não seja mais visto como exemplar. Quando alguém, de maneira correta e sob supervisão médica, usa drogas viciantes, como, por exemplo, para controlar a dor, não se deve formar uma comissão judicativa. Em caso de dúvidas, os anciãos devem consultar o Departamento de Serviço.

(5) Um agricultor pode decidir cultivar cânhamo industrial. Isso é diferente de cultivar maconha. O cânhamo é da mesma espécie da maconha, mas é usado para outros fins comerciais e contém bem poucos componentes que causam a sensação de euforia. O cultivo do cânhamo é uma decisão pessoal.

(6) **Extrema falta de limpeza:** (Deut. 23:12-14; 2 Cor. 7:1; *lvs* pp. 108-110) Deve-se fazer todo o esforço possível para ajudar a pessoa a ver que é necessário manter o corpo e o lugar onde mora limpos. Antes de pensar em formar uma comissão judicativa, os anciãos precisam ter certeza de que a falta de limpeza é evidente e perturba as pessoas a ponto de manchar o nome de Jeová e de seu povo. Primeiro, a pessoa deve receber conselhos. Se isso não resolver, talvez seja necessário fazer um discurso de alerta. (Veja 12:76-79.) Se a pessoa desconsiderar totalmente os conselhos, mostrando que não se preocupa com a situação, e a extrema falta de limpeza continuar, uma comissão judicativa deve ser formada.

16. Conduta insolente: (2 Cor. 12:21; Gál. 5:19; Efé. 4:19; *lvs* p. 249) "Conduta insolente" é a tradução da palavra grega *asélgeia.* A *Concordância Exaustiva da Bíblia,* de Strong, usa termos fortes para definir essa expressão: "licenciosidade, imundície, depravação, devassidão". O *Novo Léxico Grego-Inglês do Novo Testamento,* de Thayer, completa a lista com "desejo sexual descontrolado, ultraje, falta de vergonha, insolência". Um dicionário define *asélgeia* como conduta que "ultrapassa todos os limites do que é aceito pela sociedade". A expressão "conduta insolente" não se refere a condutas erradas de pouca gravidade. Em vez disso, descreve ações que mostram desconsideração, desrespeito e até mesmo desprezo pelas leis, pelos padrões e pela autoridade de Deus. Assim, conduta insolente envolve duas coisas: (1) a própria conduta é uma violação grave das leis de Jeová e (2) a atitude da pessoa para com as leis de Deus é desrespeitosa, descarada. — *w06* 15/07 p. 30.

17. Apesar de não ser completa, a lista a seguir mostra algumas coisas que podem envolver conduta insolente, caso a pessoa demonstre uma atitude desrespeitosa e descarada por fazer delas uma prática:

(1) **Contato desnecessário com desassociados ou dissociados:** Quando uma pessoa, mesmo depois de receber vários conselhos, continua se associando sem necessidade e de propósito com desassociados ou dissociados que ***não são seus parentes,*** uma comissão judicativa deve ser formada. — Mat. 18:17b; 1 Cor. 5:11, 13; 2 João 10, 11; *lvs* pp. 39-40.

Se os anciãos ficarem sabendo que alguém da congregação está tendo associação desnecessária com ***parentes*** desassociados ou dissociados que não moram em sua casa, eles devem usar a Bíblia para dar conselhos e raciocinar com a pessoa. Os anciãos podem recapitular com ela as informações do livro *Continue a Amar a Deus,* página 241. Se ficar claro que a pessoa está violando o princípio por trás da desassociação e ela não reagir aos conselhos, ela não se qualifica para privilégios que devem ser dados apenas para quem é exemplar. Os anciãos não devem formar uma comissão judicativa, a não ser que a pessoa persista em compartilhar ou conversar sobre ***assuntos espirituais*** com seu parente ou insista em criticar abertamente a decisão de desassociá-lo.

(2) **Namorar sem estar biblicamente livre para se casar novamente:** Quando uma pessoa insiste em namorar ou em ter um relacionamento romântico sem estar legalmente e biblicamente livre para se casar novamente, os anciãos devem aconselhá-la. Isso também se aplica a uma pessoa que está livre, mas se envolve com alguém que não está. Uma comissão judicativa deve ser formada se a pessoa não mudar de atitude mesmo depois de vários conselhos e, geralmente, depois de um discurso de alerta. — Gál. 5:19; 2 Tes. 3:6, 14, 15.

18. Bebedeira: (1 Cor. 5:11; 6:9, 10; *it*-1 pp. 304-305; *lvs* pp. 20-21, 83) Quando uma pessoa cria o hábito de ficar bêbada ou quando isso acontece apenas uma vez, mas o caso fica muito conhecido, uma comissão judicativa deve ser formada. (*w83* 01/11 p. 8) Os textos a seguir mostram o que é ficar bêbado segundo a Bíblia: Jó 12:25; Salmo 107:27; Provérbios 20:1; 23:29-35; Isaías 24:20.

19. Se alguém confessa para um ancião que em uma ocasião, em particular, como, por exemplo, em sua casa, abusou de álcool a ponto de ficar bêbado, pode ser suficiente que o ancião dê fortes conselhos para ele, desde que a situação ***não tenha ficado muito conhecida.*** Em qualquer caso, o coordenador do corpo de anciãos deve ser informado.

20. Comer em excesso, glutonaria: (Pro. 23:20, 21; *w04* 01/11 pp. 30-31) Alguém que é glutão, ou seja, que come em excesso, com frequência perde o controle e come a ponto de se sentir muito desconfortável ou de passar mal. A glutonaria não é determinada pelo tamanho da pessoa, mas por sua atitude em relação à comida.

21. Roubo, furto: (1 Cor. 6:9, 10; Efé. 4:28; *w86* 15/11 p. 14) Todo roubo é errado. Mas, para decidir se uma comissão judicativa deve ser formada, o corpo de anciãos precisa usar de bom senso para avaliar todas as circunstâncias do caso e até que ponto a pessoa esteve envolvida. — *w10* 01/03 pp. 12-14; *w94* 15/04 pp. 19-21; *jd* pp. 105-106.

22. Mentir com maldade e de propósito; testemunhar falsamente: (Pro. 6:16, 19; Col. 3:9; Apo. 22:15; *it*-2 pp. 353-354) Toda mentira é errada, mas só se deve formar uma comissão judicativa quando a mentira se torna uma prática e a pessoa mente de propósito e com maldade. A expressão "com maldade" significa que a pessoa teve a intenção de prejudicar, que foi motivada por ódio ou inimizade. Enganar alguém sem que haja grandes consequências não é suficiente para se formar uma comissão

judicativa. Também não se deve formar uma comissão quando alguém simplesmente exagera fatos ou mente por causa da pressão ou do medo do homem. — Mat. 26:69-75.

23. Pode ser que um cristão acuse outro de ter mentido em uma disputa judicial, como, por exemplo, num caso envolvendo divórcio, custódia de filhos, pagamento de pensão e assim por diante. Em geral, os anciãos não devem aplicar nenhuma disciplina à pessoa que está sendo acusada. Quem está fazendo a acusação pode expressar suas preocupações no tribunal, que tem a responsabilidade de decidir o que é ou não verdade.

24. Fraude, calúnia: (Lev. 19:16; Mat. 18:15-17; *w97* 15/03 pp. 17-22; *it*-1 pp. 1005-1006, *it*-2 pp. 1079-1080; *od* cap. 14 pars. 13-20; *lvs* p. 163) Fraudar significa enganar de propósito, trapacear ou distorcer a verdade com o objetivo de fazer alguém abrir mão de alguma coisa valiosa ou desistir de algum direito. Calúnias são informações falsas e geralmente maldosas que têm o objetivo de manchar o nome e a reputação de alguém. Caluniar não é o mesmo que fofocar. Uma fofoca pode ser verdade, mas a calúnia é sempre mentira. Os anciãos devem aconselhar a pessoa que faz fofocas, mas não devem tomar uma ação judicativa. (*w89* 15/10 p. 10; *it*-2 p. 1079 par. 7) Em casos de fraude ou calúnia, os anciãos só devem formar uma comissão judicativa depois que o irmão ofendido tiver dado o primeiro e o segundo passos descritos em Mateus 18:15, 16 e iniciado o terceiro passo, descrito em Mateus 18:17. — *lvs* pp. 253-254.

25. Se alguém pedir, os anciãos poderão participar no segundo passo, mas eles não estarão representando o corpo de anciãos. Se o problema chegar ao terceiro passo, os anciãos que tiverem servido como testemunhas no segundo passo não poderão fazer parte da comissão judicativa. Eles servirão apenas como testemunhas.

26. Não é papel dos anciãos servir como juízes em acordos comerciais. Eles não são cobradores de dívidas. Eles também não

devem se envolver na elaboração de contratos ou acordos comerciais para resolver o problema, nem mesmo assinando como testemunhas. Isso também se aplica quando o caso chega ao terceiro passo.

27. O corpo de anciãos talvez precise investigar o caso antes de formar uma comissão judicativa. Na investigação, os irmãos que participaram no segundo passo não poderão servir como investigadores, mas poderão ser ouvidos como testemunhas.

28. Do ponto de vista da congregação, uma pessoa não é culpada de calúnia quando apresenta uma acusação para os anciãos, para um tribunal, para a polícia ou para outros que tenham autoridade para investigar e julgar o assunto. (*it*-2 p. 1080) Isso se aplica mesmo se a acusação não puder ser provada. — *w97* 15/08 p. 28 par. 1.

29. Injúria: (1 Cor. 6:10; *it*-1 pp. 1223-1224; *lvs* p. 164) Injuriar envolve agredir com insultos, cobrir alguém de ofensas. O corpo de anciãos precisa avaliar as circunstâncias e a gravidade da situação para decidir se uma comissão judicativa deve ser formada. Os anciãos não devem tomar uma ação judicativa, a não ser que a injúria seja muito grave, perturbe a paz da congregação e continue mesmo depois de vários conselhos.

30. Linguagem obscena: (Efé. 5:3-5; Col. 3:8; *lvs* p. 162) É verdade que algumas palavras são mais ofensivas que outras, mas nem toda linguagem ofensiva é obscena. A linguagem obscena envolve expressões sexualmente explícitas, sujas. (*g03* 08/06 pp. 19-20) Inclui escrever ou dizer coisas obscenas em salas de bate-papo na internet, em conversas sexuais por telefone, em mensagens eletrônicas e assim por diante. Antes de formar uma comissão judicativa, os anciãos devem se perguntar: O que a pessoa diz é sexualmente explícito? Ela continua usando esse tipo de linguagem mesmo depois de vários conselhos? — Veja 12:15.2.

31. Ganância, jogo por dinheiro, extorsão: (1 Cor. 5:10, 11; 6:10; 1 Tim. 3:8; *it*-1 pp. 919, 1024-1025) Quando uma pessoa faz

pequenas apostas apenas por diversão, os anciãos geralmente não vão se envolver. Mas, se isso estiver afetando a espiritualidade dela ou fazendo outros tropeçar, os anciãos devem aconselhá-la. Se a pessoa não aceitar os conselhos e sua conduta continuar prejudicando a ela e a outros, ela não poderá ser considerada como alguém exemplar. (Isa. 65:11; *w11* 01/03 pp. 12 - 14; *w02* 01/11 p. 31; *g* 03/15 pp. 14-15) Por outro lado, quando alguém é motivado por ganância a se envolver com jogos por dinheiro, talvez prejudicando a si mesmo e a outras pessoas, e não muda de atitude mesmo depois de vários conselhos, uma comissão judicativa deve ser formada.

32. Se uma pessoa continua num emprego que está diretamente relacionado a jogos por dinheiro, ou num emprego que mostra claramente que ela apoia ou é cúmplice disso, os anciãos devem formar uma comissão judicativa. Geralmente, isso é feito depois de os anciãos terem dado seis meses para a pessoa fazer os ajustes necessários. (*lvs* pp. 204-209) Em caso de dúvidas, consultem o Departamento de Serviço.

33. Se, para fazer publicidade, uma empresa oferece prêmios ou dinheiro para o vencedor de um concurso ou para possíveis clientes, a decisão de aceitar esses prêmios é pessoal. Mas a pessoa que aceita precisa ter cuidado para não se tornar gananciosa. — Rom. 14:21; 1 Cor. 10:31-33; *w73* pp. 511-512; *g76* 08/01 p. 28.

34. Se um cristão, com ganância e sem se arrepender, forçar o noivo a pagar um preço muito alto para poder se casar com sua filha, uma comissão judicativa pode ser formada. — 1 Cor. 5:11, 13; 6:9, 10; Heb. 13:5; *w98* 15/09 pp. 24-25.

35. Recusa em sustentar a família: (1 Tim. 5:8; *lvs* p. 251) Se um cristão tem condições de sustentar a família, mas se recusa de modo obstinado a fazer isso, deixando a esposa e os filhos na miséria, uma comissão judicativa talvez tenha que ser formada. Alguns dos fatores que o corpo de anciãos precisa levar em conta antes de formar a comissão são:

(1) O marido se recusa de modo obstinado a sustentar sua família, ou está tendo dificuldade para fazer isso por causa de fatores como saúde fraca ou problemas financeiros? Ele está fazendo o possível para sustentar sua família?

(2) Os anciãos já o aconselharam sobre o assunto e lhe deram a chance de corrigir a situação?

(3) A esposa tem recursos financeiros para impedir que a família fique na miséria?

(4) Se a família está na miséria, é porque recusou as provisões de seu cabeça, decidindo não viver com ele?

(5) Se houve separação, até que ponto a esposa é responsável?

36. Acessos de ira, violência, violência doméstica: (Mal. 2:16; Gál. 5:20; Col. 3:19) Um cristão que não consegue controlar a raiva não pode ser visto como alguém exemplar. Quando alguém tem acessos descontrolados de ira, os anciãos talvez tenham que formar uma comissão judicativa. Para decidir se isso será feito, eles devem avaliar a atitude e o padrão de comportamento da pessoa, e a gravidade dos danos que ela causou a outros. (*g97* 08/06 p. 20) Em caso de dúvidas, consultem o Departamento de Serviço.

37. Se um cristão se tornar lutador profissional de boxe e se recusar a parar mesmo depois de receber vários conselhos, uma comissão judicativa deve ser formada. — *w81* 01/12 p. 31.

38. Homicídio: Alguém que comete um assassinato tem culpa de sangue. Mas uma pessoa também pode ter culpa de sangue se ela causar a morte de alguém por negligência ou por violar leis de trânsito ou outras leis de segurança estabelecidas pelas autoridades. Os anciãos devem investigar o assunto e formar uma comissão judicativa se for necessário. A comissão deve basear

sua decisão em fatos comprovados e não simplesmente numa decisão tomada pelas autoridades. — Deut. 22:8; *w06* 15/09 p. 30.

39. **Apostasia:** Apostasia significa desvio da adoração verdadeira, deserção, rebelião, abandono. Inclui o seguinte:

(1) **Comemorar feriados religiosos:** (Êxo. 32:4-6; Jer. 7:16-19) Nem todos os feriados estão diretamente ligados à religião falsa. Por isso, nem sempre é necessário tomar uma ação judicativa.

(2) **Participar em atividades religiosas com outras organizações religiosas:** (2 Cor. 6:14, 15, 17, 18) Isso envolve, entre outras coisas, curvar-se diante de altares, santuários, ídolos e imagens, e participar em orações e músicas da religião falsa. Esses são atos apóstatas. — Apo. 18:2, 4.

(3) **Espalhar intencionalmente ensinos contrários à verdade da Bíblia:** (2 João 7, 9, 10; *lvs* p. 245; *it*-1 pp. 157-158) Se alguém tem dúvidas sinceras sobre a verdade bíblica ensinada pelas Testemunhas de Jeová, ele deve receber ajuda amorosa. (2 Tim. 2:16-19, 23-26; Judas 22, 23) Mas, quando uma pessoa insiste em falar de ensinos falsos ou em espalhar esses ensinos de propósito, isso pode indicar que ela se tornou ou está se tornando apóstata. A pessoa deve ser aconselhada com firmeza. Se ela não reagir, os anciãos devem tentar aconselhá-la novamente de modo firme. Se, mesmo assim, ela não mudar, uma comissão judicativa deve ser formada. — Tito 3:10, 11; *w86* 01/04 pp. 30-31.

(4) **Causar divisões, promover seitas:** (Rom. 16:17, 18; Tito 3:10, 11) Envolve agir de propósito para acabar com a união da congregação ou enfraquecer a confiança dos irmãos na organização de Jeová. Isso pode ser apostasia ou levar a ela. — *it*-2 p. 984.

(5) **Ter um emprego que promove a religião falsa:** Uma pessoa pode ser desassociada se continuar num emprego que a faça promover ou apoiar a religião falsa. Mas isso só aconteceria depois de os anciãos terem dado seis meses para a pessoa fazer os ajustes necessários. — *w99* 15/04 pp. 28-30; *lvs* pp. 204-206.

(6) **Ocultismo:** (Deut. 18:9-13; 1 Cor. 10:21, 22; Gál. 5:20; *lvs* pp. 216-217)

(7) **Idolatria:** (1 Cor. 6:9, 10; 10:14) Idolatria inclui o uso de ídolos, imagens ou qualquer gravura na adoração falsa.

EVIDÊNCIAS QUE COMPROVAM UM PECADO GRAVE

40. Mesmo que uma pessoa batizada seja acusada de um pecado grave, só se deve formar uma comissão judicativa se houver evidências suficientes de que o pecado realmente ocorreu. Os seguintes pontos devem ser levados em conta:

(1) **Confissão:** Se uma pessoa confessar, de forma escrita ou verbal, que cometeu um pecado grave, não é necessário que haja outras evidências para se formar uma comissão judicativa. (Jos. 7:19) Para ser válida, a confissão deve ser feita diante de duas testemunhas e precisa ser clara, sem deixar dúvidas. Por exemplo, um marido talvez diga que sua esposa está "biblicamente livre" para se casar, mas isso em si não poderia ser considerado como uma confissão clara de adultério. Pode ser também que alguém, talvez aconselhado por seu advogado, se declare culpado perante a justiça para evitar uma sentença mais dura. Geralmente, isso em si não seria visto pelos anciãos como uma confissão.

(2) **Testemunhas:** Ter suspeitas de alguém não é prova suficiente de que houve pecado. É necessário que duas ou três pessoas tenham visto pessoalmente o pecado. Elas não podem simplesmente estar repetindo o que ouviram de outros. Se houver apenas uma testemunha, nenhuma ação judicativa deve ser tomada. (Deut. 19:15-17; João 8:17; 1 Tim. 5:19, 24, 25) Se duas ou três testemunhas viram alguém cometer o mesmo pecado, mas em ocasiões diferentes, os anciãos podem considerar o testemunho delas como prova de que houve pecado. Mas é melhor que haja duas testemunhas do mesmo incidente. O testemunho de jovens pode ser levado em conta; cabe aos anciãos decidir se o que eles dizem é confiável. O testemunho de pessoas de fora da organização, de desassociados e de dissociados também pode ser levado em conta, mas deve ser avaliado com cuidado.

41. Quando o pecado não fica comprovado, mas há bons motivos para se acreditar que aconteceu, o corpo de anciãos deve designar dois anciãos para investigar o assunto sem demora. Por exemplo, talvez haja apenas uma testemunha. Em alguns casos, pode ser apropriado que ela incentive o acusado a falar com os anciãos. (Tia. 5:14) Daí, os anciãos podem esperar alguns dias para que o acusado faça isso. Em outros casos, talvez não seja aconselhável que a testemunha fale com o acusado, como, por exemplo, quando ela é extremamente tímida. Além disso, nunca se deve pedir que uma vítima de estupro ou de abuso sexual de menores faça sua acusação na presença do acusado. (Para acusações envolvendo abuso sexual de menores, veja o capítulo 14.) Em todos os casos, quer a testemunha fale com o acusado quer não, os dois anciãos designados devem conversar com ele sobre a acusação. — *w97* 15/08 p. 27.

42. Quando o acusado nega a acusação, os anciãos designados para investigar o caso devem tentar fazer uma reunião com ele e a

pessoa que o acusou. (Para acusações envolvendo abuso sexual de menores, veja o capítulo 14.) Se um deles não estiver disposto a participar dessa reunião, ou se o acusado continuar negando a acusação de apenas uma testemunha e o pecado não for comprovado, não se deve formar uma comissão judicativa.

PESSOAS COM CERTOS PRIVILÉGIOS

43. Quando alguém da congregação que serve em qualquer uma das modalidades alistadas a seguir é acusado de um pecado grave ou confessa ter cometido um pecado grave, dois anciãos que sabem os detalhes do que aconteceu devem entrar ***imediatamente*** em contato com o Departamento de Serviço para receber orientações. As modalidades são: membro da família de Betel, voluntário temporário de Betel, servo de construção, voluntário de construção, *commuter* de tempo parcial, *commuter* de tempo integral, *commuter* ocasional, *commuter* de construção por tempo parcial, *commuter* de construção por tempo integral, servo à distância, voluntário à distância, colaborador de Betel, missionário em campo, pioneiro especial temporário, pioneiro especial, servo de Salão de Assembleias e servo de escola bíblica.

PESSOAS QUE SE AFASTARAM HÁ MUITOS ANOS

44. Para decidir se uma comissão judicativa deve ser formada, o corpo de anciãos deve considerar as seguintes perguntas:

(1) A pessoa ainda se identifica como Testemunha de Jeová?

(2) Os irmãos da congregação ou a comunidade em geral a reconhecem como Testemunha de Jeová?

(3) Até que ponto o pecado da pessoa está afetando ou prejudicando outros? Por exemplo, o caso envolve abuso de menores ou adultério?

(4) A pessoa tem algum contato com a congregação, sendo uma má influência para os irmãos?

(5) A pessoa está disposta a se reunir com uma comissão judicativa, reconhecendo que precisa prestar contas à congregação?

45. Dependendo das respostas dessas perguntas e do tempo que a pessoa ficou inativa, os anciãos talvez decidam deixar o assunto pendente. Assim, se mais tarde ela quiser voltar para a congregação, os anciãos poderão esclarecer o assunto. — *w08* 15/11 pp. 14-15 pars. 12-13.

46. Se nenhuma ação judicativa foi tomada e apenas membros da família que são cristãos ficaram sabendo do pecado, é provável que eles passem a ver a pessoa como má associação e decidam diminuir drasticamente seu contato com ela. — 1 Cor. 15:33; *w85* 15/07 p. 19 par. 14.

PUBLICADORES NÃO BATIZADOS

47. Os anciãos devem agir rapidamente quando um publicador não batizado comete um pecado grave. Embora uma comissão judicativa não seja formada, o corpo de anciãos deve designar dois anciãos para se reunirem com ele, talvez os mesmos que o aprovaram como publicador não batizado. (Se o publicador não batizado for menor de idade, veja o parágrafo 55 deste capítulo.) Eles devem tentar ajudar o publicador e decidir se ele continua qualificado. (*od* cap. 14 pars. 38-40) Depois, eles devem atualizar o corpo de anciãos, informando se alguma restrição foi imposta e se um anúncio será dado para a congregação.

48. Se o publicador estiver arrependido, os anciãos designados talvez decidam que, por um tempo, ele não poderá ter certos privilégios, como comentar nas reuniões, fazer partes de estudante na reunião do meio de semana ou participar no serviço de campo.

49. Se os anciãos designados entenderem que o publicador está arrependido, mas que (1) o pecado ficou ou pode ficar muito conhecido, ou que (2) a congregação precisa tomar cuidado com o publicador, o coordenador do corpo de anciãos deve providenciar que o seguinte anúncio seja dado na próxima reunião do meio de semana: "Um assunto envolvendo [nome da pessoa] foi cuidado e ele(a) continua a servir como publicador(a) não batizado(a) na congregação."

50. Se o corpo de anciãos achar necessário, um discurso sobre o tipo de pecado que o publicador cometeu pode ser feito para a congregação algumas semanas depois do anúncio.

51. Se o publicador não estiver arrependido, os dois anciãos devem informá-lo de que ele não se qualifica mais para servir como publicador. Pode ser também que antes disso ele mesmo diga que não quer mais servir como publicador. Nesse caso, os anciãos devem aceitar sua decisão. Em todos os casos, o coordenador do corpo de anciãos deve providenciar que um ancião faça o seguinte anúncio na próxima reunião do meio de semana: "[Nome da pessoa] não é mais publicador(a) não batizado(a)." Como a pessoa não se arrependeu de seu pecado, seria melhor que ela não fosse chamada para comentar nas reuniões por um tempo.

52. Se os anciãos acharem que a pessoa é uma ameaça para o rebanho, eles podem, em particular, alertar os que correm perigo. Por exemplo, pode ser que mesmo depois do anúncio a pessoa tente se associar com os jovens da congregação. Nesse caso, os anciãos falariam em particular com os pais desses jovens e talvez com os próprios jovens.

53. Quando um publicador não batizado é desqualificado, não é necessário esperar sete dias para anunciar que ele não é mais publicador, e não existe um procedimento específico de apelação. Mas, se ele disser que não concorda com a decisão, o corpo de anciãos deve designar dois anciãos diferentes para reavaliarem o caso.

54. Se alguém que deixou de ser publicador começa a fazer progresso e deseja se tornar publicador novamente, dois anciãos (talvez os mesmos que se reuniram com ele antes) devem se reunir com ele e avaliar suas qualificações. Se ele se qualificar, o coordenador do corpo de anciãos deve providenciar um anúncio informando que ele é um publicador não batizado. Não é necessário esperar que ele entregue o primeiro relatório de serviço de campo para dar esse anúncio.

55. Se o publicador não batizado for um menor, os dois anciãos devem se reunir com os pais dele, se forem Testemunhas de Jeová, para entender o que aconteceu e para saber qual é a atitude dele e o que os pais estão fazendo para corrigi-lo. Se os pais tiverem a situação sob controle, os dois anciãos talvez decidam que não é necessário incluir o filho na reunião. Os anciãos devem falar com os pais de tempos em tempos para dar conselhos, sugestões e encorajamento. — Veja o capítulo 14, parágrafos 29 e 30, caso o menor tenha se envolvido em atividade sexual.

PECADOS GRAVES QUE ACONTECERAM HÁ MUITOS ANOS

56. Dependendo das circunstâncias, alguns casos de pecado grave precisam ser cuidados por uma comissão judicativa, mesmo que tenham sido cometidos há muitos anos. Por outro lado, pode ser que o conselho de dois anciãos seja suficiente se: (1) o pecado não aconteceu recentemente, há poucos anos, (2) a pessoa está realmente arrependida e (3) reconhece que devia ter confessado o pecado imediatamente.

57. O corpo de anciãos deve designar dois anciãos para investigar os fatos. Depois, o corpo deve se reunir para decidir se uma comissão judicativa deve ser formada. As seguintes perguntas devem ser consideradas:

(1) Quando o pecado aconteceu?

(2) Até que ponto o assunto ficou conhecido?

(3) A pessoa tem feito progresso espiritual, ou há evidências de que algo esteja impedindo que isso aconteça?

(4) Seria suficiente dar conselhos, ou é necessário dar outros passos para que a pessoa volte a ter uma consciência limpa?

(5) A pessoa está demonstrando obras próprias do arrependimento?

(6) Ela confessou voluntariamente, ou o assunto se tornou conhecido de outra forma?

(7) Se o corpo de anciãos decidir não formar uma comissão judicativa, eles vão continuar tendo o respeito da congregação?

(8) Se a pessoa cometeu adultério, ela confessou o pecado para seu marido ou esposa? — Veja 16:10.5.

(9) Até que ponto outras pessoas foram afetadas ou prejudicadas pelo pecado? Por exemplo, o assunto envolve abuso de menores ou adultério?

58. Se a pessoa tem algum privilégio (pioneiro, servo ministerial, ancião, etc.), suas qualificações devem ser reavaliadas. — Veja 8:25-27; 9:4.

QUANDO A VALIDADE DO BATISMO É QUESTIONADA

59. Ao lidar com um caso de pecado grave, os anciãos nunca devem questionar se o batismo da pessoa foi válido. Se ela levantar essa questão, os anciãos podem sugerir que ela leia a revista *A Sentinela* de 15 de fevereiro de 2010, página 22.

60. Pode ser que uma pessoa diga que seu batismo não foi válido porque ela cometeu um pecado grave secretamente pouco antes de se batizar e que, por isso, ela não acha que precise se submeter a uma comissão judicativa. É claro que, se os anciãos soubessem disso, a pessoa provavelmente não teria sido aprovada para o batismo. Mas isso não quer dizer necessariamente que a dedicação dela foi inválida. Algumas pessoas fazem sua dedicação bem antes do batismo; outras, quando o batismo está bem perto. Os anciãos não têm a capacidade de ler corações nem podem saber exatamente como Jeová encarava a pessoa quando ela foi batizada. Quando os anciãos ficam sabendo que alguém batizado estava secretamente cometendo um pecado grave enquanto era publicador não batizado, mas que parou de fazer isso antes do batismo, eles devem dar conselhos e encorajamento. Não se deve formar uma comissão judicativa por causa de pecados cometidos antes do batismo. (1 Cor. 6:9-11) Mas, se alguém voltar a cometer um pecado grave depois do batismo, os anciãos geralmente vão tratá-lo de acordo com o que ele afirmava ser, um cristão dedicado e batizado, e formarão uma comissão judicativa.

61. Em algumas raras ocasiões, fica claro que o batismo foi inválido porque a pessoa não parou de cometer o pecado grave antes do batismo, nem mesmo por pouco tempo. Por exemplo, pode ser que na época do batismo a pessoa vivesse em circunstâncias imorais com alguém do sexo oposto ou do mesmo sexo, fizesse parte de uma organização que não é neutra ou algo parecido. Em caso de dúvidas, consultem o Departamento de Serviço.

COMO DECIDIR QUAL CONGREGAÇÃO VAI CUIDAR DO ASSUNTO

62. Quando não fica claro qual congregação deve cuidar de um caso de pecado grave, os corpos de anciãos das congregações envolvidas devem decidir juntos qual delas vai cuidar do assunto. Não se deve criar caso sobre isso. Que congregação sabe dos fatos? Qual delas pode cuidar melhor do assunto?

63. Quando alguém que cometeu um pecado grave se muda antes de o assunto ficar resolvido, geralmente é melhor que os anciãos da congregação original continuem cuidando do assunto se isso for possível e se a distância permitir. Eles conhecem melhor a pessoa e suas circunstâncias. Se a pessoa tiver se mudado para muito longe e disser que não tem condições de voltar para se reunir com os anciãos, eles não devem insistir em cuidar do assunto. Nesse caso, talvez seja melhor encaminhar o assunto para os anciãos da nova congregação. Os dois corpos de anciãos precisam ter boa comunicação entre si.

64. Se os anciãos ficarem sabendo de um pecado grave envolvendo um publicador que está visitando sua região por um curto período, eles devem informar isso imediatamente aos anciãos da congregação dele.

PECADOS GRAVES QUE ENVOLVEM PESSOAS DE CONGREGAÇÕES DIFERENTES

65. Quando alguém confessa um pecado grave que também envolve uma pessoa de outra congregação, os anciãos devem informar o que eles sabem aos anciãos da outra congregação e dar tempo para que eles possam investigar o assunto. A outra pessoa admite o pecado? As duas pessoas contam a mesma história, ou há diferenças significativas no que elas dizem? Os anciãos que estão cuidando do assunto nas duas congregações devem ter boa comunicação e ajudar uns aos outros na investigação. Há muitas vantagens em se fazer uma reunião com as duas pessoas juntas para descobrir exatamente o que aconteceu e esclarecer qualquer diferença nas histórias delas. (Pro. 18:13, 17) Depois dessa reunião (caso ela seja feita), os anciãos que estão cuidando do assunto em cada congregação vão se separar e continuar cuidando apenas da situação da pessoa de sua congregação. Geralmente, os anciãos de uma congregação não vão concluir o caso antes que os anciãos da outra congregação terminem sua investigação.

QUANDO ALGUÉM PERMITE QUE OUTROS COMETAM IMORALIDADE EM SUA CASA

66. Se um publicador permite que alguém que mora com ele cometa imoralidade sexual em sua casa, ele está, mesmo que indiretamente, mostrando que aprova essa conduta imoral. O mesmo se aplica quando um publicador permite que alguém que o visita cometa imoralidade sexual em sua casa. Um publicador que faz isso não pode ser considerado como alguém exemplar.

67. Quando os anciãos ficam sabendo que algo assim está acontecendo, eles devem dar conselhos bíblicos com paciência. Eles devem ajudar o publicador a ver que essa situação pode fazer outros tropeçarem. Daí, o publicador talvez decida agir para mudar a situação e "não pôr uma pedra de tropeço ou um obstáculo diante de um irmão". — Rom. 14:13.

68. Pode ser que o publicador esteja realmente preocupado com o fato de que outros possam tropeçar por causa da situação. Mas, por algum motivo, ele talvez ache que não há uma solução no momento. Por exemplo, pode ser que irmãos idosos precisem da ajuda de um filho ou filha que não é Testemunha de Jeová. Em casos assim, nenhuma ação judicativa deve ser tomada, mas o corpo de anciãos deve avaliar se a pessoa se qualifica para privilégios que devem ser dados apenas para quem é exemplar.

69. Por outro lado, pode ser que o publicador tenha uma atitude descarada ao receber conselhos dos anciãos, mostrando que não se preocupa se outros podem tropeçar. Mesmo que ele não incentive outros a fazer o que ele faz, os anciãos talvez achem melhor fazer um discurso de alerta para a congregação. (2 Tes. 3:14, 15; veja 12:76-79.) Mas, se um publicador batizado incentivar outros a permitir que pessoas cometam imoralidade na casa deles, uma comissão judicativa deve ser formada, já que ele está aprovando imoralidade sexual, causando divisões e, na verdade, fa-

lando contra os "ensinamentos do Cristo". — 2 João 9-11; Gál. 5:19, 20; Apo. 2:20.

LIBERDADE BÍBLICA PARA SE CASAR NOVAMENTE

70. A pessoa que quer se casar novamente é quem tem a responsabilidade de apresentar evidências convincentes de que ela está biblicamente livre. Os anciãos não devem pensar que alguém está biblicamente livre só porque se divorciou antes do batismo, já que o batismo não desfaz o vínculo do casamento. Eles precisam ter muito cuidado antes de dizer que alguém está biblicamente livre para se casar novamente e devem consultar o Departamento de Serviço se tiverem qualquer dúvida. Isso é especialmente importante já que as decisões que a pessoa toma sobre assuntos como esse vão afetar não só sua relação com seu cônjuge, mas também sua relação com Jeová. Os anciãos têm uma séria responsabilidade ao lidarem com esse tipo de assunto e precisam ter cuidado ao dar conselhos, principalmente se a questão não estiver tão clara. — Luc. 12:48; Tia. 3:1.

71. Uma pessoa está biblicamente livre para se casar novamente apenas se essas três coisas acontecerem: (1) imoralidade sexual (*porneía*), (2) rejeição (quando o cônjuge inocente se recusa a se reconciliar com seu marido ou esposa) e (3) processo de divórcio finalizado. (Mat. 5:31, 32; 19:9; Heb. 13:4) Por exemplo, pode ser que um cristão que quer se casar novamente confesse que cometeu imoralidade sexual depois que seu cônjuge se divorciou dele. Ou pode ser que o seu cônjuge tenha confessado que cometeu imoralidade sexual depois do divórcio. Nesses casos, tanto o marido como a esposa estariam biblicamente livres para se casar de novo. — Veja 12:10-12.

72. Se uma pessoa batizada acusa seu cônjuge cristão de adultério e acha que está livre para se casar novamente, o assunto deve ser levado para o corpo de anciãos. Os anciãos devem avisar

para a pessoa que ela não deve se considerar biblicamente livre para namorar ou se casar novamente até que os anciãos terminem de investigar o assunto e que fique comprovado que seu cônjuge é culpado de *porneía.* (Deut. 19:15; João 8:17) Se o cônjuge que está sendo acusado estiver em outra congregação, essas evidências devem ser apresentadas aos anciãos da congregação dele para que eles as analisem e tomem uma decisão.

73. Em alguns casos, o adultério não fica comprovado. Mas pode ser que a pessoa confesse que passou a noite toda numa casa com alguém do sexo oposto (ou alguém conhecido por ser homossexual) em circunstâncias impróprias, ou pode ser que duas testemunhas digam que viram isso. (Veja 12:7-9.) Os anciãos devem avaliar a situação com cuidado. (Veja 12:7.1.) Se o cônjuge inocente estiver convencido de que houve adultério, os anciãos podem permitir que ele assuma perante Jeová a responsabilidade de obter o divórcio bíblico. Se ele se casar novamente, nenhuma ação judicativa deve ser tomada. Um breve registro da decisão dos anciãos deve ser colocado num envelope lacrado no arquivo da congregação.

74. Geralmente, mesmo que a pessoa que está sendo acusada não seja Testemunha de Jeová, como um desassociado, um dissociado ou alguém não batizado, ainda são necessárias duas testemunhas de que ela cometeu um pecado que deixaria seu cônjuge biblicamente livre. Mas pode-se fazer uma exceção se o descrente, em particular, confessar para seu cônjuge de uma forma que não deixe dúvidas que ele cometeu adultério. Nesse caso, se o cônjuge inocente acreditar que a confissão é verdadeira e não quiser se reconciliar, ele pode escrever uma carta para os anciãos explicando a situação. Daí, o corpo de anciãos vai considerar essa carta, levando em conta o seguinte: Há algum motivo para acreditar que o acusado não cometeu imoralidade? Por exemplo, as palavras que ele usou na confissão dão margem para dúvidas? Ele mais tarde negou ter confessado? Se a situação não estiver muito clara e o acusado estiver disposto a falar com os anciãos, eles podem

decidir falar diretamente com ele. Se não houver motivos para se duvidar da confissão, o cônjuge inocente pode assumir perante Jeová a responsabilidade de obter o divórcio bíblico. Se ele se casar novamente, nenhuma ação judicativa deve ser tomada. Um breve registro da decisão dos anciãos deve ser colocado num envelope lacrado no arquivo da congregação.

75. O cônjuge inocente indica que rejeitou seu marido ou esposa quando:

(1) Dá início ao divórcio antes ou depois de ficar sabendo que seu cônjuge cometeu adultério.

(2) Antes ou depois de ficar sabendo do adultério, assina os documentos de divórcio ou de outra forma indica que não se opõe ao divórcio que o cônjuge culpado iniciou. Em alguns países, o cônjuge inocente pode assinar documentos relacionados à pensão e custódia dos filhos, sem indicar que concorda com o divórcio; assinar esses documentos não indicaria necessariamente uma rejeição. — *w00* 15/12 pp. 28-29.

(3) Recusa-se a voltar a ter relações sexuais com o cônjuge por um longo período, talvez por um ano ou até mesmo por anos, mesmo dizendo que não quer o divórcio e que o perdoou. Nesse caso, antes de dizer ao cônjuge culpado que ele está livre para obter o divórcio bíblico, os anciãos devem consultar o Departamento de Serviço. O cônjuge inocente não é obrigado a decidir rapidamente se vai ou não perdoar a outra pessoa.

TOMAR NOTA DOS INDISCIPLINADOS

76. Às vezes, pode ser necessário tomar nota de alguém que mostra claro desrespeito pelos padrões de Jeová, mesmo que ele não

tenha cometido um pecado grave o suficiente para se tomar uma ação judicativa. (2 Tes. 3:6, 14, 15; *w99* 15/07 pp. 29-31) Isso pode incluir coisas como ser extremamente preguiçoso ou crítico, ou ser alguém que sempre 'se intromete no que não lhe diz respeito', falando coisas inúteis. (2 Tes. 3:11) Também pode incluir alguém que procura tirar vantagem material de outros, que escolhe se divertir com coisas claramente impróprias, que namora um descrente ou que namora sem estar legalmente e biblicamente livre para se casar. — *od* cap. 14 pars. 9-12.

77. Quando a conduta errada da pessoa ***não fica muito conhecida*** e não coloca em risco a espiritualidade de outros, normalmente é melhor cuidar do assunto por meio de advertências e conselhos. O corpo de anciãos não deve se apressar em fazer um discurso de alerta. Mas, se a pessoa não reconhece que o que está fazendo é errado e continua sendo uma má influência, um discurso de alerta pode ser feito. Os anciãos devem ser razoáveis e usar de bom senso para decidir se uma situação é grave o suficiente e está perturbando a congregação a ponto de ser necessário fazer um discurso de alerta.

78. Por exemplo, se um irmão batizado namora alguém descrente, os anciãos devem primeiro dar conselhos e tentar ajudá-lo. (2 Cor. 6:14; *w04* 01/07 pp. 30-31) Se ele insistir em desrespeitar os princípios da Bíblia mesmo depois de ser aconselhado várias vezes, o corpo de anciãos talvez decida fazer um discurso de alerta para a congregação. Quando alguém namora um ***publicador não batizado,*** talvez não seja necessário fazer um discurso de alerta. Isso vai depender das circunstâncias, da atitude do irmão, do quanto isso incomoda a congregação e de outros fatores. De qualquer forma, como ele está namorando com o objetivo de se casar com alguém que não é batizado, ele está desobedecendo ao conselho da Bíblia em 1 Coríntios 7:39 de se casar "somente no Senhor" e deve receber conselhos amorosos.

79. Se a pessoa mudar de atitude, os anciãos talvez decidam individualmente voltar a se associar com ela. Isso vai mostrar para a

congregação que eles consideram que o discurso de alerta feito sobre a pessoa não se aplica mais.

TENTATIVA DE SUICÍDIO

80. Uma pessoa talvez tente se suicidar por causa de grande desespero ou depressão profunda. Os anciãos devem tratar a pessoa com cuidado e compaixão. Na maioria dos casos, não é necessário tomar uma ação judicativa. — Sal. 88:3, 17, 18; Pro. 15:13; Ecl. 7:7; *g* 04/14 pp. 6-9.

Pornografia

Parágrafos

1. Para ajudar um irmão a se livrar do hábito de ver pornografia, os anciãos precisam ser amorosos e usar a Bíblia para dar fortes conselhos. (Tia. 5:14, 15) Quando um ancião fica sabendo que um irmão viu pornografia de propósito, ele deve informar o corpo de anciãos. Eles vão designar dois anciãos, que vão se reunir com o irmão para entender o que realmente aconteceu e verificar a gravidade do problema. Se o irmão for casado, ele deve ser incentivado de forma bondosa a falar sobre isso com seu cônjuge. Depois dessa investigação inicial, os dois anciãos devem atualizar o corpo de anciãos. — Veja 12:40-42.

QUANDO FORMAR UMA COMISSÃO JUDICATIVA

2. Ver pornografia de propósito é pecado. (Mat. 5:28, 29) A pornografia pode levar uma pessoa a ficar viciada em sexo, a ter desejos sexuais que não são normais e a ter sérios problemas no casamento. (Pro. 6:27, *lvs* pp. 121-123 pars. 9-12) Mas nem todos os casos exigem ação judicativa. — Veja 12:1-2; *w12* 15/03 pp. 30-31; *w06* 15/07 p. 31.

3. Quando alguém deixa que a prática de ver formas repulsivas de pornografia o domine, talvez por um bom tempo, sua atitude

pode ser classificada como impureza grave com ganância, que exige ação judicativa. (Efé. 4:19) Formas repulsivas de pornografia incluem homossexualismo (relação sexual entre pessoas do mesmo sexo), sexo em grupo, sexo com animais, tortura sádica, cenas de sexo com pessoas amarradas ou mulheres sendo agredidas, estupro em grupo e pornografia infantil. Assistir a cenas de sexo entre duas mulheres é tão errado quanto assistir a cenas de sexo entre dois homens, não importa se quem está assistindo é homem ou mulher. — Veja 12:14-15.

4. Se um irmão convida outros para ver pornografia (repulsiva ou não), ou de outra forma os incentiva a fazer isso, suas ações podem indicar que sua atitude é desrespeitosa, descarada. Esse tipo de atitude exigiria a formação de uma comissão judicativa baseada em conduta insolente. — Veja 12:16-17.

O QUE FAZER QUANDO A PESSOA TEM PRIVILÉGIOS

5. Se o corpo de anciãos decidir que não é necessário formar uma comissão judicativa, mas o problema envolver alguém que tem privilégios, como um ancião, um servo ministerial ou um pioneiro, suas qualificações devem ser reavaliadas. (Veja 8:31-33; 9:4.) O corpo de anciãos deve considerar o seguinte: Que tipo de pornografia ele viu? Ele viu pornografia brevemente, umas poucas vezes, ou isso se tornou uma prática que durou muitos meses ou até anos? Ele se masturbou? (Veja 12:4.) Quando foi a última vez que ele viu pornografia? Ele já tinha sido aconselhado sobre isso alguma vez? A confissão foi voluntária? Se ele for casado, contou para seu cônjuge? Como isso afetou o casamento? Quem mais sabe do problema? Ele ainda é respeitado por essas pessoas? Ele mostra um desejo sincero de parar de ver pornografia? Sua consciência permite que ele continue com seu privilégio?

6. O corpo de anciãos talvez decida que o cristão ainda está qualificado para continuar com seu privilégio se (1) a pornografia

que ele viu não foi do tipo repulsivo e isso aconteceu apenas em algumas ocasiões, de modo breve, (2) ele mostra um desejo sincero de parar de ver pornografia, (3) os anciãos estão convencidos de que ele não vai mais ver pornografia, (4) ele continua sendo respeitado pelas pessoas que sabem o que ele fez e (5) sua consciência permite que ele continue com seu privilégio. Por outro lado, alguém que persiste em ver pornografia, mesmo que não seja repulsiva, não pode ser considerado exemplar e não se qualifica para privilégios especiais na congregação. — Veja 1:2.8; 2:4.

PASTOREIO

7. Uma pessoa que está lutando para deixar de ver pornografia precisa receber pastoreio com regularidade. A frequência e o tipo das visitas vão depender de até que ponto ela se envolveu com pornografia. Nessas visitas, os anciãos podem usar matérias bíblicas produzidas pelo "escravo fiel e prudente". (Mat. 24:45) Eles devem fazer todo o esforço possível para ajudar a pessoa a criar uma rotina diária de oração, estudo pessoal e meditação. (Fil. 4:8) Se ela tiver um cônjuge cristão, ele também deve receber ajuda e consolo espiritual dos anciãos.

QUANDO RECOMENDAR UMA REDESIGNAÇÃO

8. Antes de pensar em recomendar a redesignação de um irmão que deixou de ser servo ministerial ou ancião por causa de pornografia, os anciãos devem avaliar se ele (1) demonstrou por um período suficiente que superou o problema e (2) tem o respeito da congregação, incluindo sua família. (Veja 8:10.) Nesse caso, se o irmão servia como ancião, o corpo de anciãos deve decidir se ele será recomendado como ancião novamente ou se ele deve servir primeiro como servo ministerial. Se ele viu pornografia por um longo período, seria melhor que ele fosse recomendado para servir primeiro como servo ministerial. Mas o irmão

pode ser recomendado para servir como ancião novamente se (1) a pornografia que ele viu não foi do tipo repulsivo, (2) isso aconteceu apenas em algumas ocasiões, de modo breve, e (3) ele tomou a iniciativa em confessar isso para os anciãos.

Abuso de menores

Parágrafos

1. Os anciãos devem seguir de perto as orientações deste capítulo quando ficarem sabendo de um assunto envolvendo abuso de menores. Isso vai ajudar a defender a santidade do nome de Jeová e vai contribuir para a segurança dos menores. — Isa. 32:1, 2; 1 Ped. 2:12; *w19.05* pp. 8-13.

2. Neste capítulo, usamos as palavras "acusado" e "menor" no masculino. Mas essas orientações se aplicam em todos os casos, não importa se o acusado ou o menor é homem ou mulher. As referências aos pais e aos chefes de família também se aplicam aos responsáveis legais.

3. O abuso de menores inclui negligência, abuso físico, abuso sexual ou abuso emocional de um menor. O abuso ***sexual*** de menores acontece quando alguém adulto usa uma criança para satisfazer os desejos sexuais dele. Isso inclui ter relações sexuais; fazer sexo oral ou sexo anal; acariciar os órgãos genitais, os seios ou as nádegas; ou outros atos pervertidos, como voyeurismo de um menor (ter prazer imoral por observar um menor nu ou seminu, sem que o menor suspeite de que está sendo observado); expor de forma indecente o corpo diante de um menor; ou fazer propostas sexuais a um menor. Dependendo das circunstâncias, pode incluir alguém adulto mostrar pornografia a um menor ou praticar *sexting* com um menor. *Sexting* envolve o envio eletrônico de mensagens ou imagens sexualmente explícitas. As vítimas mais comuns de abuso são meninas, mas meninos também são vítimas. As pessoas que mais abusam de menores são homens, mas algumas mulheres também fazem isso.

4. Segundo a Bíblia, o abuso sexual de menores é um pecado muito grave. (Deut. 23:17, 18; Gál. 5:19, 20; *w97* 01/02 p. 29) As Testemunhas de Jeová abominam o abuso sexual de menores. (Rom. 12:9) Por isso, a congregação não vai proteger das consequências ninguém que cometa esses atos repulsivos. As ações tomadas pela congregação para cuidar de uma acusação de abuso sexual de menores não têm o objetivo de substituir as ações das autoridades. (Rom. 13:1-4) Assim, a vítima, os pais da vítima ou qualquer outra pessoa que relatar aos anciãos um suposto caso de abuso devem ser informados de maneira clara de que eles têm o direito de denunciar o assunto para as autoridades. Os anciãos não devem criticar ninguém que decidir fazer uma denúncia às autoridades. — Gál. 6:5.

5. De acordo com a Bíblia, são os pais que têm a responsabilidade de ensinar e proteger seus filhos. (Efé. 6:4) Como pastores espirituais, os anciãos podem ajudar os pais a cuidar de sua res-

ponsabilidade bíblica. Nossas publicações e nosso site contêm muitas informações úteis para ajudar os pais. — *w19.05* pp. 12-13.

CONSIDERAÇÕES JURÍDICAS

6. Abuso de menores é crime. Em alguns países, quem fica sabendo de um suposto caso de abuso de menores é obrigado por lei a denunciar o caso às autoridades. — Rom. 13:1-4.

7. É importante que os anciãos obedeçam às leis sobre denunciar abuso de menores. Para garantir que isso aconteça, toda vez que eles ficarem sabendo de uma acusação de abuso de menores, dois anciãos devem ligar ***imediatamente*** para o Departamento Jurídico de Betel para receber aconselhamento legal. Isso deve ser feito mesmo que as duas pessoas envolvidas sejam menores. Os anciãos não devem pedir que a suposta vítima, a pessoa acusada ou qualquer outra pessoa ligue para o Departamento Jurídico no lugar deles. Os anciãos devem ligar para o Departamento Jurídico mesmo nas seguintes situações:

(1) O suposto abuso ocorreu há muitos anos.

(2) O suposto abuso se baseia no testemunho de uma única testemunha.

(3) Acredita-se que o suposto abuso seja uma memória reprimida.

(4) O suposto abuso envolveu acusados ou vítimas que já faleceram.

(5) Acredita-se que o suposto abuso já foi denunciado às autoridades.

(6) O acusado ou a vítima não são da sua congregação.

(7) O acusado não é Testemunha de Jeová, mas se associa com a congregação.

(8) O suposto abuso ocorreu antes de o acusado ou a vítima terem sido batizados.

(9) A suposta vítima é hoje um adulto.

(10) O suposto abuso ocorreu no passado, e não está claro se os anciãos da sua congregação ligaram para o Departamento Jurídico em busca de orientação.

8. O Departamento Jurídico vai dar aconselhamento legal com base nos fatos e nas leis que se aplicam. Se o acusado de abuso de menores se associa com sua congregação, os dois anciãos, ao ligarem para o Departamento Jurídico, devem fornecer o nome completo do acusado, a data de nascimento dele e, se for o caso, sua data de batismo. Depois de falarem com o Departamento Jurídico, a ligação dos anciãos será transferida para o Departamento de Serviço.

9. **Pessoas que estão presas:** Dois anciãos devem ligar ***imediatamente*** para o Departamento Jurídico se algum preso, batizado ou não, que tenha sido acusado de abuso de menores, estiver agora se associando com a congregação. Isso inclui a situação em que o preso está assistindo às reuniões congregacionais realizadas na prisão. Em alguns casos, talvez não seja permitido que os anciãos façam perguntas sobre o crime do qual o preso foi acusado. Mas, se eles ficarem sabendo que o suposto crime está ligado a abuso de menores, eles devem ligar ***imediatamente*** para o Departamento Jurídico.

10. **Pornografia infantil e *sexting:*** Se os anciãos ficarem sabendo que um adulto que se associa com a congregação se envolveu com pornografia infantil, dois anciãos devem ligar ***imediatamente*** para o Departamento Jurídico. Também, se os anciãos ficarem sabendo que um adulto ou um menor que se associa com a congregação pratica *sexting* com um menor, dois anciãos devem ligar ***imediatamente*** para o Departamento Jurídico. Se os anciãos ficarem sabendo que um adulto pratica *sexting*

com outro adulto, não é necessário ligar para o Departamento Jurídico.

CONSIDERAÇÕES CONGREGACIONAIS

11. Do ponto de vista da congregação, o abuso sexual de menores não se refere à situação em que um menor, quase adulto, consente em praticar atividade sexual com um adulto que é apenas alguns anos mais velho. De modo geral, também não se refere a situações em que apenas menores estão envolvidos. (Veja 14:29-30.) Em vez disso, se refere à situação em que um adulto é culpado de abusar sexualmente de uma criança ou em que um adulto é culpado de se envolver sexualmente com um menor, quase adulto, sem o consentimento do menor. Do ponto de vista da congregação, ***ver*** pornografia infantil não é considerado abuso sexual de menores. Mas essa é uma grave violação dos padrões de Jeová, e a pessoa que fez isso deve receber fortes conselhos. Dependendo de quantas vezes e até que ponto ela viu pornografia infantil, talvez seja necessário que uma comissão judicativa seja formada. — Veja o capítulo 13.

AJUDA ESPIRITUAL PARA AS VÍTIMAS

12. Quando alguém procura os anciãos para falar sobre um caso de abuso de menores, os anciãos devem mostrar compaixão e empatia. A ajuda contínua dos anciãos por meio de visitas de pastoreio é especialmente importante para as vítimas de abuso sexual de menores e suas famílias. — Isa. 32:1, 2; Efé. 4:32; 1 Ped. 5:2.

13. O pastoreio a uma irmã adulta que foi vítima de abuso de menores sempre deve ser feito por dois anciãos. Além disso, nenhum ancião deve ser o único confidente de uma irmã que não seja sua parente próxima. — Veja 25:12.

14. O pastoreio a uma vítima de abuso de menores que ainda é menor de idade deve ser feito por dois anciãos, na presença dos

pais. (Deut. 6:6, 7; Efé. 6:4) É claro que se um dos pais for o acusado, ele não poderá estar presente. Se nenhum dos pais puder estar presente, outro publicador adulto da congregação em quem a vítima confia deve ser convidado.

15. Como pastores, os anciãos devem ser bons ouvintes. (Pro. 21:13; Tia. 1:19) Algumas vítimas de abuso preferem não falar sobre o que aconteceu. Já outras acham muito bom falar com anciãos que as escutam com empatia e depois dão consolo usando a Bíblia. (1 Tes. 5:14; Pro. 12:25; Tia. 5:13-15) Pode ser que os anciãos tenham que fazer algumas perguntas de modo bondoso para ajudar a pessoa que está aflita a se expressar. Mas eles não devem perguntar repetidamente sobre detalhes do abuso nem entrar em pormenores desnecessários. Os anciãos podem dar o consolo que a pessoa precisa por considerar exemplos bíblicos de pessoas que passaram por situações difíceis na infância e mesmo assim se tornaram servos fiéis de Jeová. Com o tempo, Jeová vai curar "os que têm coração quebrantado". — Sal. 30:2; 94:19; 147:3; *w19.05* pp. 14-20; *w11* 15/10 pp. 23-27; *w01* 15/04 pp. 25-28; *w84* 01/05 pp. 27-31; *g* 07/09 pp. 6-9; *g91* 08/10 pp. 3-11.

16. Ajudar uma vítima de abuso de menores é uma responsabilidade muito importante. Mas os anciãos precisam equilibrar o tempo que gastam pastoreando a vítima com o tempo que gastam com outras responsabilidades, como cuidar das necessidades espirituais, emocionais e materiais de sua própria família. Em alguns casos, a vítima de abuso de menores procura mais ajuda espiritual dos anciãos do que eles podem dar. Alguns anciãos que passaram por essa situação acharam prático estabelecer um limite de tempo para esse tipo de pastoreio. Talvez sejam necessárias várias visitas para se conseguir dar a ajuda que a pessoa realmente precisa. Pode ser que numa certa ocasião os anciãos não possam dar toda a ajuda que gostariam para a vítima. Mesmo assim, eles devem se esforçar para falar algumas palavras de encorajamento, garantir a ela que Jeová a ama, ler um texto

da Bíblia e fazer uma oração. Isso vai mostrar que os anciãos se interessam e que estão dispostos a fazer o que podem para ajudar.

17. Além do pastoreio feito pelos anciãos, pode ser que a vítima ou a família dela queiram mais ajuda. Por exemplo, uma irmã adulta que sofreu abuso quando era criança talvez decida procurar uma irmã que mostre empatia e que possa lhe dar apoio emocional e encorajamento. (Pro. 17:17) Ou, se a irmã adulta concordar, um ou dois anciãos podem perguntar em particular a uma irmã madura se ela teria condições de dar apoio emocional e encorajamento a uma irmã que sofreu abuso. E talvez a vítima ou sua família decidam procurar a ajuda de profissionais qualificados. Essa é uma decisão pessoal. (Gál. 6:5) Se alguém pedir conselhos sobre esse assunto para um ancião, ele pode mostrar princípios bíblicos que se apliquem e sugerir alguns artigos de nossas publicações. — *w15* 15/09 pp. 9-11; *w08* 15/11 pp. 23-27.

INVESTIGAÇÃO DAS ACUSAÇÕES

18. Os anciãos podem ser informados de uma acusação de abuso sexual de menores diretamente pela vítima, pelos pais da vítima ou por um confidente da vítima. Depois de ter recebido orientações de Betel, e se o acusado for um publicador da congregação, o corpo de anciãos deve designar dois anciãos para investigar o caso. Esses anciãos devem seguir de perto as orientações e os procedimentos bíblicos explicados neste capítulo e no capítulo 12. Nunca é necessário que a vítima de abuso sexual de menores faça sua acusação na presença do acusado, nem durante a investigação nem durante a audiência judicativa. Mas as vítimas que agora são adultas podem fazer isso, se desejarem. Além disso, as vítimas podem ser acompanhadas por alguém em quem confiam (homem ou mulher) ao apresentar sua acusação aos anciãos. Se a vítima preferir, a acusação pode ser feita em forma

de uma declaração escrita. Em geral, se a vítima for menor de idade, os anciãos podem conseguir todas as informações necessárias com os pais da vítima. Além disso, é possível que os anciãos já tenham evidências suficientes à sua disposição para comprovar a conduta errada do acusado. (Veja 12:40-42.) Se surgir um caso excepcional em que os dois anciãos acham que vai ser necessário falar com um menor que é vítima de abuso sexual, os anciãos devem primeiro entrar em contato com o Departamento de Serviço.

COMISSÃO JUDICATIVA

19. Se o corpo de anciãos entender que existem provas bíblicas suficientes para se formar uma comissão judicativa em um caso envolvendo abuso sexual de menores, o coordenador do corpo de anciãos deve primeiro entrar em contato com o superintendente de circuito. (Veja 12:40-42; 15:1-2.) O superintendente de circuito vai designar um ancião experiente para servir como presidente da comissão judicativa. Depois, o corpo de anciãos vai escolher os outros membros que farão parte da comissão. Se for necessário formar uma comissão de apelação, o superintendente de circuito vai escolher anciãos experientes para servir na comissão e designar seu presidente. (Veja 17:1.) Se for comprovado que houve conduta errada e a pessoa não estiver arrependida, ela deverá ser desassociada. (Veja 16:26-31.) Mas, se ela estiver arrependida e for repreendida, a repreensão deve ser anunciada à congregação na próxima reunião do meio de semana. (Veja 16:20-25.) Esse anúncio vai proteger a congregação. As vítimas de abuso sexual de menores não passam por comissão judicativa. Se o corpo de anciãos acredita que há motivos para que a congregação tome uma ação num caso em que um menor participou voluntariamente na conduta errada, antes de tomar qualquer ação, dois anciãos devem ligar para o Departamento de Serviço.

COMISSÃO DE READMISSÃO

20. Se uma pessoa que foi desassociada por abuso sexual de menores pedir readmissão, o coordenador do corpo de anciãos deve entrar em contato com o superintendente de circuito e informar os nomes dos anciãos que serviram na comissão original. O superintendente de circuito vai designar um ancião experiente para servir como presidente da comissão de readmissão. Depois, o corpo de anciãos vai escolher os outros membros que farão parte da comissão. Se a decisão for readmitir a pessoa, dois anciãos da comissão devem ligar ***imediatamente*** para o Departamento de Serviço. Essa ligação deve ser feita antes de a pessoa ser informada sobre a decisão e antes de a readmissão ser anunciada à congregação. — Veja 19:10-12.

21. Se uma pessoa que foi desassociada por abuso sexual de menores se mudar e pedir readmissão em outra congregação, o coordenador do corpo de anciãos da nova congregação deve entrar em contato com seu superintendente de circuito. O superintendente vai designar um ancião experiente para servir como presidente da comissão de readmissão na nova congregação. Depois, o corpo de anciãos vai escolher os outros membros que farão parte da comissão. Se essa comissão recomendar a readmissão da pessoa, ela deve entrar em contato com o coordenador do corpo de anciãos da congregação original. Ele vai entrar em contato com seu superintendente de circuito e fornecer os nomes dos irmãos que serviram na comissão judicativa original. Esse superintendente de circuito vai designar um ancião experiente para servir como presidente da comissão de readmissão na congregação original. Depois, o corpo de anciãos vai escolher os outros membros que farão parte da comissão. Se a comissão da congregação original concordar com a readmissão, dois anciãos de cada comissão devem ligar ***imediatamente*** para o Departamento de Serviço. Essas ligações devem ser feitas antes de a pessoa ser informada sobre a decisão e antes de a readmissão ser anunciada às duas congregações. — Veja 19:10-12.

RESTRIÇÕES

22. Os anciãos devem seguir todas as orientações do Departamento de Serviço. Por exemplo, o Departamento de Serviço vai dar orientações quando (1) for decidido que um publicador (batizado ou não batizado) culpado de abuso sexual de menores está arrependido e pode permanecer na congregação, (2) alguém que foi desassociado por abuso sexual de menores for readmitido, (3) um publicador (batizado ou não batizado) que nega ter cometido abuso sexual de menores for condenado pelas autoridades ou (4) alguém que é encarado na localidade ou na congregação como abusador de menores se tornar publicador ou se batizar.

23. Em casos assim, as orientações que o Departamento de Serviço dará aos anciãos vão incluir restrições impostas à pessoa com relação às atividades dela na congregação e à participação dela no ministério. Os anciãos também serão orientados a advertir a pessoa a nunca ficar sozinha com um menor, a não ter amizade com menores, a não expressar afeto a menores, e assim por diante. O Departamento de Serviço vai orientar os anciãos a informarem os chefes de família da congregação que têm filhos menores sobre a necessidade de ficarem atentos ao contato de seus filhos com a pessoa. Os anciãos devem tomar esse passo ***apenas*** se forem orientados a fazer isso pelo Departamento de Serviço. O coordenador do corpo de anciãos deve se certificar de que os anciãos recém-designados e os anciãos que se mudam para a congregação saibam das orientações do Departamento de Serviço em relação a essas pessoas.

24. Quem praticou abuso sexual de menores não se qualifica para receber ***nenhum*** privilégio na congregação por muitos anos, ou talvez nunca se qualifique. Isso inclui privilégios menores. O conselho que Paulo deu a Timóteo deve ser levado ainda mais a sério no caso de adultos batizados que abusaram de crianças: "Nunca imponha as mãos sobre nenhum homem precipitadamen-

te, nem participe dos pecados de outros." (1 Tim. 5:22; *w97* 01/01 pp. 26-29) Se o corpo de anciãos achar que alguém que cometeu abuso sexual de menores décadas atrás está agora qualificado para privilégios menores, como levar ou ajustar microfones, operar os equipamentos de som e vídeo, servir como indicador, ou ajudar com as contas, publicações ou territórios, eles devem designar dois anciãos para ligar para o Departamento de Serviço. Os anciãos designados devem fazer essa ligação antes de dar qualquer privilégio a alguém nessa situação.

ARQUIVO

25. Veja 22:18-20.

MUDANÇA PARA OUTRA CONGREGAÇÃO

26. Quando uma pessoa da congregação que foi acusada de abuso sexual de menores (não importa se a acusação foi comprovada ou não) se muda para outra congregação, dois anciãos da congregação ***de onde ela está saindo*** devem ligar ***imediatamente*** para o Departamento Jurídico. Os anciãos devem fornecer o nome da nova congregação, se tiverem essa informação. Isso também deve ser feito (1) se a pessoa estiver desassociada ou dissociada e estiver assistindo às reuniões, (2) se ela se muda regularmente para uma segunda residência, ou (3) se for um preso que está sendo solto ou transferido para outra prisão. A comissão de serviço da congregação não deve enviar nenhuma informação à nova congregação sem primeiro receber aconselhamento legal do Departamento Jurídico e orientações do Departamento de Serviço.

27. Quando os anciãos recebem a informação de que uma pessoa acusada de abuso sexual de menores (não importa se a acusação foi comprovada ou não) se ***mudou para sua*** congregação, dois anciãos devem ligar ***imediatamente*** para o Departamento

Jurídico. Isso também deve ser feito (1) se a pessoa estiver dessassociada ou dissociada e estiver assistindo às reuniões, (2) se ela se muda regularmente para uma segunda residência, ou (3) se for um preso que está sendo solto ou transferido de outra prisão.

NOTIFICAÇÕES RECEBIDAS DAS AUTORIDADES

28. Pode ser que as autoridades informem aos anciãos que um criminoso sexual está morando na região. A notificação pode indicar o endereço da pessoa e o tipo de crime cometido. Se isso acontecer, os anciãos devem alistar o endereço dela no respectivo cartão de território com a informação "Não visitar".

CONDUTA SEXUAL ENVOLVENDO SOMENTE MENORES

29. Que passos os anciãos devem dar quando menores se envolvem em atividade sexual com outros menores? Conforme explicado anteriormente, dois anciãos devem ligar ***imediatamente*** para o Departamento Jurídico, mesmo que os dois envolvidos sejam menores. Os menores que se envolvem em atividade sexual com outros menores geralmente não são encarados pela congregação como tendo praticado abuso sexual de menores. Mas essa conduta é grave e pode até mesmo justificar a formação de uma comissão judicativa, não importa a idade dos menores envolvidos. O corpo de anciãos, junto com os pais, deve se certificar de que os menores recebam ajuda espiritual. Se os anciãos tiverem dúvidas sobre um caso específico, eles devem ligar para o Departamento de Serviço. — Veja 15:15.

30. Quando menores batizados se envolvem em *sexting,* os anciãos precisam usar de bom senso para decidir se a conduta errada é grave o suficiente para se formar uma comissão judicativa. O artigo "Perguntas dos Leitores" da revista *A Sentinela* de 15 de julho de 2006 traz informações úteis sobre esse assunto. Analisem

essa matéria com atenção antes de concluir que um menor batizado é culpado de impureza grave ou de conduta insolente. (Veja 12:14-17.) Normalmente, se um menor batizado continua praticando *sexting* mesmo depois de receber conselhos, uma comissão judicativa deve ser formada. Essas situações devem ser avaliadas caso a caso. Mas, em todos os casos, o corpo de anciãos deve trabalhar junto com os pais para garantir que os menores recebam ajuda espiritual. Se os anciãos tiverem dúvidas sobre um caso específico, eles devem ligar para o Departamento de Serviço.

Preparação para a audiência judicativa

Parágrafos

COMO ESCOLHER OS MEMBROS DA COMISSÃO E O PRESIDENTE

1. Para decidir se uma comissão judicativa deve ser formada, o corpo de anciãos não precisa saber de todos os detalhes do caso. Mas eles devem receber informações suficientes para decidir se o pecado cometido justificaria que a pessoa fosse desassociada e para escolher os anciãos mais qualificados para cuidar daquele tipo de assunto. Se for decidido formar uma comissão judicativa, os anciãos que estiverem na reunião devem designar os anciãos que vão fazer parte da comissão e decidir quem será o presidente. (Se o caso envolver abuso sexual de menores, veja o capítulo 14, parágrafo 19.) Os anciãos escolhidos devem ter discernimento e bom senso. É melhor que anciãos mais novos sirvam primeiro junto com anciãos mais experientes, mas eles nunca devem participar numa comissão apenas como observadores.

A comissão judicativa deve ser formada por três anciãos. Mas, em casos complicados, a comissão judicativa pode ser formada por quatro ou até cinco anciãos experientes.

2. Se os anciãos sabem que o acusado tem algo contra um ancião, é melhor que esse ancião não seja usado na comissão judicativa. Normalmente, também não se usaria um ancião que tem uma amizade muito achegada com o acusado, que tem negócios com ele ou que é um parente próximo dele. Servos ministeriais ***nunca*** devem ser usados em comissões judicativas. Se em determinada situação não houver três anciãos disponíveis para servir numa comissão judicativa, um ou dois anciãos de uma congregação vizinha ou o superintendente de circuito podem ser usados para completar uma comissão de três membros.

3. Em raros casos, pode ser que mesmo assim não seja possível encontrar três anciãos para formar a comissão judicativa. Se isso acontecer, o assunto pode ser cuidado por dois anciãos. Eles vão servir como uma comissão judicativa designada. (Mat. 18:19, 20) Mas, antes de informar a pessoa sobre a decisão, o presidente da comissão deve enviar um relatório confidencial para o Departamento de Serviço, explicando claramente tudo o que aconteceu e qual foi a decisão da comissão. Esse relatório deve ser enviado, não importa se a decisão foi desassociar a pessoa ou não. O Departamento de Serviço vai confirmar o recebimento do relatório, informando que ele foi analisado. Depois disso, os dois anciãos vão informar à pessoa qual foi a decisão da comissão judicativa. Se a decisão foi desassociar a pessoa, a comissão deve enviar o formulário *Registro de Desassociação, Dissociação ou Repreensão* (S-77) para o Departamento de Serviço, como de costume.

PREPARE A MENTE E O CORAÇÃO PARA JULGAR

4. É uma responsabilidade muito grande servir numa comissão judicativa. Os anciãos estão julgando para Jeová e vão prestar

contas a ele pelo julgamento que fizerem. (2 Crô. 19:6, 7) As consequências de sua decisão provavelmente serão grandes e afetarão por um longo tempo a vida da pessoa, de seus familiares cristãos e de outros na congregação. ***Toda vez*** que um ancião servir em uma comissão judicativa, ele deve recapitular os capítulos 12, 15 e 16 deste livro.

5. Se os anciãos permitirem que uma pessoa que cometeu um pecado grave e não se arrependeu permaneça na congregação, ela poderá se tornar uma má influência para outros. (Gál. 5:9) Além disso, deixar de desassociar a pessoa pode fazer com que ela e outros que sabem o que aconteceu não encarem o pecado com tanta seriedade. (Ecl. 8:11) Por outro lado, alguém que sofre uma injustiça pode ter dificuldade para manter sua espiritualidade. — Mat. 18:6.

6. Com a ajuda de Jeová os anciãos podem fazer um bom julgamento. (Mat. 18:18-20) Eles devem orar pedindo sabedoria, discernimento e espírito santo. (1 Reis 3:9; Fil. 1:9, 10; Tia. 1:5) Em vez de confiar apenas em sua experiência em assuntos judicativos, os anciãos devem fazer uma pesquisa cuidadosa e detalhada usando publicações bíblicas. (Pro. 15:28) Eles devem se esforçar para entender o que realmente aconteceu e qual é a verdadeira atitude da pessoa. — Pro. 18:13, 17.

CONVITE PARA A AUDIÊNCIA JUDICATIVA

7. É melhor que dois anciãos convidem a pessoa verbalmente. Ao fazer isso, eles devem:

(1) Deixar claro que a reunião é uma audiência judicativa.

(2) Explicar do que a pessoa está sendo acusada.

(3) Informar o local e o horário da audiência, e como a pessoa pode entrar em contato com o presidente se não puder comparecer no local e horário programados.

8. Se possível, a audiência deve ser feita no Salão do Reino. O ambiente do Salão do Reino vai ajudar a manter o respeito que a ocasião exige e garantir que tudo seja feito de forma confidencial.

9. Os anciãos designados devem se esforçar para fazer a audiência judicativa o mais rápido possível. Demorar para resolver o assunto pode prejudicar a congregação e a pessoa. Se o acusado evitar os anciãos e não for possível fazer um convite verbal, mesmo depois de várias tentativas, eles devem enviar um convite por escrito. (Não enviem nenhuma informação confidencial por e-mail, mensagem de texto ou outro tipo de mensagem eletrônica. Também não deixem esse tipo de informação em uma secretária eletrônica ou correio de voz.) O convite escrito deve ser assinado pela comissão judicativa e incluir as mesmas informações do convite verbal. Se possível, enviem o convite de um modo que permita verificar se a pessoa o recebeu. Se, apesar de todos os esforços da comissão para convidar a pessoa, não for possível confirmar se ela recebeu o convite, o assunto deve ficar pendente.

10. Se a pessoa aceitar o convite da comissão judicativa, mas não comparecer, a comissão judicativa deve remarcar a audiência e se esforçar para convidar a pessoa novamente. Se ficar confirmado que a pessoa recebeu o segundo convite, mas ela não comparecer novamente e ficar claro que ela não está disposta a se reunir com a comissão judicativa, os anciãos devem realizar a audiência sem ela. Mas eles não devem tomar nenhuma decisão antes de ouvir as testemunhas e considerar as evidências.

11. Se o acusado deixar claro para os anciãos que se recusa a se reunir com uma comissão judicativa, não é necessário convidá-lo novamente. A audiência deve ser realizada sem ele. — Veja 16:28.

AUDIÊNCIA COM PESSOAS CASADAS

12. Se a pessoa acusada for uma irmã casada e seu marido for cristão, é melhor que ele esteja presente na audiência judicativa. Ele é o cabeça dela, e seus esforços para orientar e fazer sua espo-

sa cair em si podem ser de grande ajuda. (1 Cor. 11:3) Mas, em circunstâncias incomuns, como, por exemplo, se os anciãos acham que seria melhor não convidar o marido por preocupação com a segurança da irmã, eles devem ligar para o Departamento de Serviço.

13. Se a pessoa acusada for um irmão casado e sua esposa for cristã, ela poderá assistir à audiência, caso ele deseje.

14. Se o marido cometeu adultério, ele tem a obrigação de contar o que aconteceu para sua esposa. A comissão judicativa deve perguntar imediatamente para a esposa o que o marido contou para ela. Se ele se recusar a contar para ela que cometeu adultério, os anciãos devem informá-la de que, por causa da conduta de seu marido, ela está biblicamente livre para decidir se vai se divorciar ou não. Os anciãos também devem explicar para ela que, se ela voltar a ter relações sexuais com seu marido, ela não estará mais biblicamente livre. (Veja 12:70-75.) Mas eles não devem dar mais nenhum detalhe. Por outro lado, o marido pode ter confessado o adultério à sua esposa, mas os anciãos talvez descubram que ele não contou tudo o que ela deveria saber sobre sua conduta. Nesse caso, os anciãos não devem revelar informações confidenciais para a esposa, mas devem sugerir que ela fale novamente com o marido. Mesmo que ele não conte mais nada para ela, ela vai entender que seu marido está escondendo informações, e isso pode ajudá-la a decidir se vai ou não perdoá-lo.

AUDIÊNCIA COM MENORES BATIZADOS E JOVENS ADULTOS

15. Os pais têm a responsabilidade de criar e treinar seus filhos. Por isso, quando for necessário fazer uma audiência judicativa com um jovem que tem pais Testemunhas de Jeová, é melhor que eles estejam presentes. Se o acusado não for mais um menor, seus pais normalmente não seriam convidados para a audiência

judicativa, mesmo que seu filho ainda more com eles. Mas, se ele tiver se tornado adulto recentemente, seus pais podem pedir para estarem presentes. Nesse caso, a comissão judicativa pode permitir que isso aconteça, desde que o acusado concorde. — Veja 14:29.

AUDIÊNCIA COM PESSOAS QUE ESTÃO PRESAS

16. Veja 28:22.

QUANDO O ACUSADO AMEAÇA SE SUICIDAR

17. Em casos judicativos em que o acusado ameaça se suicidar, pode ser melhor que a comissão judicativa suspenda a audiência e se concentre em ajudar a pessoa a recuperar o equilíbrio. (Veja 12:80.) Eles devem garantir para a pessoa que a comissão deseja ajudá-la e, depois, devem tocar no assunto da depressão e do suicídio, usando a Bíblia e as publicações. (Pro. 3:11, 12; 4:13; Heb. 12:5, 6, 11-13) Dependendo do estado emocional da pessoa, talvez seja melhor esperar um ou dois dias para dar essa ajuda. Para se preparar, os anciãos podem estudar artigos que os ajudem a tratar com empatia a pessoa que está com depressão. (*g* 04/14 pp. 6-9) A comissão judicativa não deve demorar muito para resolver o caso, já que isso poderia afetar ainda mais o estado emocional da pessoa. Se surgirem dúvidas, a comissão judicativa deve entrar em contato com o Departamento de Serviço.

QUANDO O ACUSADO AMEAÇA PROCESSAR OS ANCIÃOS

18. Se o acusado ameaçar processar os anciãos, eles devem suspender a audiência e ligar imediatamente para o Departamento Jurídico.

19. Se alguém da mídia ou um advogado do acusado entrar em contato com os anciãos, eles não devem dar nenhuma informação

do caso nem confirmar se há uma comissão judicativa. Em vez disso, eles devem dizer o seguinte: "O bem-estar físico e espiritual das Testemunhas de Jeová é de máxima importância para os anciãos, que querem dar ajuda espiritual para a congregação. Essa ajuda espiritual é dada de forma confidencial. Assim, a pessoa que procura os anciãos para obter ajuda pode ter certeza de que eles não vão revelar mais tarde o que ela disser. Por isso, não comentamos se os anciãos estão se reunindo ou já se reuniram para ajudar qualquer pessoa na congregação." Se for necessário, os anciãos podem pedir o nome e o telefone da pessoa que está pedindo as informações e dizer que seu advogado vai entrar em contato. Daí, os anciãos devem ligar imediatamente para o Departamento Jurídico.

20. Se as autoridades quiserem ter acesso aos arquivos confidenciais da congregação ou pedirem que os anciãos prestem depoimento sobre assuntos confidenciais, os anciãos devem ligar imediatamente para o Departamento Jurídico.

Como realizar a audiência judicativa

Parágrafos

1. A audiência judicativa deve começar com uma oração, que deve ser feita na presença do acusado. Em geral, não é permitido que ninguém esteja presente apenas como observador. (Veja 15:12-13, 15.) O presidente deve explicar o motivo da audiência e informar que nenhuma gravação de áudio ou de vídeo pode ser feita. Daí, ele deve ler um texto, como Provérbios 28:13 ou Tiago 5:14, 15. Imitando o exemplo de Jeová, os anciãos devem tratar a pessoa com bondade e deixar claro que desejam ajudá-la. (Eze. 34:11, 12) Eles devem ouvir com paciência e não tirar conclusões até que todos os fatos sejam apresentados. Mesmo que o acusado queira discutir ou que seja desrespeitoso, os anciãos devem ser bondosos com ele e tratá-lo com respeito, nunca de modo duro. — *w89* 15/09 pp. 19-20.

2. O presidente deve pedir para o acusado se expressar sobre a acusação. Se ele disser que é inocente, as testemunhas devem ser apresentadas uma por vez. É melhor que elas deem seu testemunho na presença do acusado, mas ***nunca*** se deve pedir que uma vítima de estupro ou de abuso sexual de menores faça isso. Se uma testemunha morar muito longe ou por algum outro motivo não puder comparecer, seu depoimento pode ser feito por

meio de uma ligação ou de uma videoconferência (se for possível manter a confidencialidade), ou ela pode enviar seu depoimento por escrito para ser lido ao acusado.

3. Depois de cada depoimento, o acusado deve receber a oportunidade de se defender. Se ele quiser apresentar testemunhas para provar sua inocência, ele pode fazer isso. Apenas pessoas que tenham algo significativo para falar sobre o suposto pecado devem ser chamadas como testemunhas. As testemunhas devem ser informadas de que elas devem manter a confidencialidade. Além disso, nenhuma testemunha deve dar seu depoimento na presença de outras testemunhas.

4. Em casos raros, os depoimentos apresentados durante a audiência podem levar a comissão judicativa a entender que o assunto não deve ser tratado judicativamente. Nesse caso, a audiência deve ser suspensa. Os membros da comissão judicativa devem informar a pessoa de que mais tarde falarão com ela sobre o assunto. O corpo de anciãos deve ser consultado para decidir se a comissão judicativa deve ser desfeita.

5. A comissão judicativa deve primeiro tentar entender o que realmente aconteceu e avaliar a atitude do acusado. Para isso, é necessário fazer perguntas apropriadas e bem pensadas. A comissão judicativa deve fazer todas as perguntas que precisar, mas não deve perguntar sobre detalhes desnecessários, principalmente nos casos de imoralidade sexual. No entanto, quando o assunto envolve liberdade bíblica para se divorciar e casar novamente, ou quando é necessário determinar o tipo de pecado, talvez seja preciso perguntar sobre alguns detalhes. Quando os anciãos da comissão judicativa sentirem que já entenderam bem a situação, eles devem pedir que o acusado se retire. Daí, eles devem considerar o caso e avaliar se a pessoa está arrependida ou não. Enquanto fazem isso, eles podem orar a qualquer momento para pedir sabedoria a Jeová. — Tia. 1:5.

COMO AVALIAR SE A PESSOA ESTÁ REALMENTE ARREPENDIDA

6. A Bíblia usa dois verbos gregos ao falar sobre arrependimento. O primeiro destaca uma mudança de atitude ou de ponto de vista. O segundo, um sentimento de remorso. Assim, uma pessoa está arrependida quando ela lamenta profundamente ter prejudicado sua relação com Jeová e manchado o nome dele e de seu povo, e deseja sinceramente voltar a ter a aprovação de Jeová. Além disso, ela precisa rejeitar de coração sua conduta errada, enxergando o que fez como algo repugnante, detestável. (Rom. 12:9) A pessoa deve demonstrar essa atitude por meio de "frutos próprios do arrependimento", dando provas suficientes de que ela está tão arrependida quanto diz. — Luc. 3:8; *it*-1 pp. 209-216.

7. Julgar o arrependimento não é simplesmente uma questão de decidir se a pessoa é má ou se ela pecou por fraqueza, já que fraqueza não é sinônimo de arrependimento. Além disso, a comissão não deve basear sua decisão no número de pessoas que sabem do pecado. A comissão judicativa deve verificar se existem obras claras de arrependimento proporcionais ao pecado da pessoa. (2 Cor. 7:10, 11) A comissão deve estar convencida de que a condição de coração da pessoa mudou, de que ela está determinada a corrigir o que fez e de que está totalmente decidida a não cometer o mesmo erro novamente. Mesmo que seja a primeira vez que a pessoa passa por uma comissão judicativa, ela deve dar provas de que está realmente arrependida para poder permanecer na congregação.

8. A gravidade dos pecados pode variar, e é claro que o grau de remorso (arrependimento) deve ser proporcional à gravidade do pecado. A pessoa foi pega de surpresa e cedeu momentaneamente à tentação, ou ela planejou o pecado? Ela não sabia da gravidade do pecado? Ela ignorou de propósito conselhos e avisos? O

pecado aconteceu apenas uma vez, ou se tornou uma prática? Quanto mais uma pessoa repete um pecado grave, mais ela dá evidência de ser como as pessoas perversas, que "praticam a maldade". — Sal. 28:3.

9. A comissão judicativa deve estar profundamente interessada em manter a congregação limpa. Por isso, é necessário tomar muito cuidado com alguém que praticou secretamente um pecado grave por um longo período. Em casos assim, a pessoa talvez não tenha condições de demonstrar arrependimento suficiente durante a audiência judicativa. Se esse for o caso, ela deve ser desassociada. Isso vai dar tempo para que ela prove que está arrependida. Em outros casos, pode ser que a pessoa já tenha passado por várias comissões judicativas no passado e, como parecia arrependida, foi repreendida todas as vezes. Agora ela pecou novamente. Nesses casos, a comissão judicativa deve considerar se o ***modo de vida*** da pessoa está produzindo o "fruto próprio do arrependimento". — Mat. 3:8.

10. A lista a seguir traz alguns pontos que podem ajudar a definir se há arrependimento. Mas nenhum deles deve ser usado isoladamente para decidir se a pessoa está arrependida ou não.

(1) A confissão foi voluntária, ou outros tiveram que acusar a pessoa? Para algumas pessoas que estão muito envergonhadas ou que têm muita dificuldade em se expressar pode ser difícil confessar o que fizeram.

(2) A pessoa está sendo honesta? (Atos 5:1-10) Suas respostas são diretas? Ela está cooperando com a comissão judicativa? A comissão judicativa deve ter muito cuidado com pessoas que agiram com hipocrisia, mentiram ou tentaram enganar outros de propósito.

(3) A pessoa orou a Jeová e pediu perdão a ele? Tenham em mente que algumas pessoas, mesmo estando arrependidas, acham difícil orar. — Tia. 5:14.

(4) O que ela fez para recuperar sua relação com Jeová e com os outros que foram prejudicados por suas ações? Ela corrigiu os problemas que causou ou mostrou que está disposta a fazer isso? Ela tentou conseguir o perdão das pessoas contra quem pecou e pediu desculpas para as outras pessoas afetadas?

(5) Se a pessoa cometeu adultério, ela confessou isso para o cônjuge inocente e pediu perdão? — *w73* pp. 703-704.

O cônjuge inocente tem o direito de decidir se vai perdoar o adultério. Quando o cônjuge culpado se recusa a confessar o adultério para o cônjuge inocente e a dar para ele a oportunidade de perdoá-lo, ele não pode ser visto como alguém arrependido. Se o culpado não quiser confessar nem pedir perdão por ***medo de seu cônjuge reagir com violência*** ou por algum outro motivo, os anciãos devem entrar em contato com o Departamento de Serviço antes de continuar cuidando do caso.

(6) A pessoa demonstra que está profundamente arrependida por ter prejudicado sua amizade com Jeová? — Sal. 32:3-5; 51:1-4.

(7) A pessoa mostra a tristeza segundo a vontade de Deus, ou a tristeza do mundo? (2 Cor. 7:8-11) Ela está triste principalmente por ter magoado a Jeová e ter manchado o nome dele, ou por causa da vergonha que está sentindo e por ter desapontado sua família e amigos? (Esd. 10:1; Luc. 22:59-62) Nem todas as pessoas expressam suas emoções da mesma forma. O fato de uma pessoa chorar não significa necessariamente que ela está arrependida. Ao mesmo tempo, uma pessoa pode estar arrependida mesmo que não demonstre suas emoções tão claramente. — Gên. 25:29-34; 27:34.

(8) A pessoa assume a responsabilidade por seu erro, ou tenta minimizar ou justificar sua conduta errada? — 1 Sam. 15:24; 2 Sam. 12:13.

(9) A pessoa reconhece que alguns pecados menores podem ter contribuído para o pecado grave? Ela está determinada a evitar esses pecados?

11. Nenhum caso é igual a outro. Por isso, a comissão judicativa deve levar em consideração o que sabem sobre a criação que a pessoa teve e quaisquer fatores específicos sobre o caso. Isso vai ajudar a comissão a entender melhor a pessoa.

12. O mesmo se aplica quando o acusado tem algum problema mental ou emocional. (Veja 15:17.) Os anciãos não devem fechar os olhos para o pecado da pessoa se ela for capaz de realizar as atividades normais do dia a dia e for vista pela comunidade como alguém responsável por suas ações e decisões. Mas a comissão judicativa deve ter consideração e paciência com a pessoa e ter em mente que, nesses casos, é necessário ter ainda mais discernimento ao julgar o arrependimento. Por outro lado, a comissão judicativa talvez perceba que a condição mental da pessoa é tão grave que as pessoas em geral não a consideram responsável por suas ações. Nesse caso, a comissão pode sugerir ao corpo de anciãos que o assunto não seja cuidado judicativamente, e explicar por que chegou a essa conclusão.

QUANDO NÃO ESTÁ CLARO SE A PESSOA ESTÁ ARREPENDIDA

13. Quando não estiver claro se a pessoa está suficientemente arrependida, a comissão deve chamá-la de volta para conversar um pouco mais com ela. Os membros da comissão devem usar a Bíblia para ajudar a pessoa a entender por que sua conduta foi errada e como isso afetou sua relação com Jeová e com a congregação. Pode ser que durante a audiência judicativa a pes-

soa demonstre arrependimento a ponto de ser possível estender misericórdia a ela. Na maioria dos casos, a pessoa vai mostrar algum arrependimento. Mas será que esse arrependimento é proporcional à gravidade do que ela fez? Se antes da audiência a pessoa tiver mostrado poucas obras de arrependimento (ou nenhuma), a comissão precisa ser modesta e reconhecer que talvez não seja possível ajudá-la a se arrepender a ponto de ela não precisar ser desassociada. Mesmo que a decisão seja desassociar a pessoa, os esforços para levá-la ao arrependimento podem ser de ajuda para que ela comece a 'endireitar seus caminhos' e a se esforçar para ser readmitida. (Heb. 12:13) Depois de tentar ajudar a pessoa e ouvir o que ela tem a dizer, a comissão judicativa deve pedir que ela se retire para continuar considerando o assunto.

14. Em casos mais difíceis, se a comissão judicativa não tiver certeza de qual é a orientação da Bíblia ou da organização, a audiência pode ser interrompida por alguns dias. Mas não se deve marcar uma reunião adicional apenas para dar tempo para a pessoa abandonar a conduta errada ou demonstrar obras de arrependimento. Se ela demonstrou pouco ou nenhum arrependimento durante a audiência, geralmente não haveria motivo para prolongar o caso e marcar outra reunião.

15. Às vezes, em casos complicados, a comissão talvez precise consultar um ancião experiente de outra congregação ou o superintendente de circuito. Se isso acontecer, os membros da comissão devem dizer para a pessoa que a decisão está pendente. Mas eles não devem falar que vão consultar alguém que não faz parte da comissão judicativa, o que às vezes pode incluir Betel. Ao consultar um ancião de outra congregação, os membros da comissão podem mencionar detalhes necessários sobre o caso, mas não devem dizer o nome dos envolvidos. Por outro lado, quando o superintendente de circuito for consultado ou quando for necessário consultar Betel, o nome dos envolvidos deve ser informado.

16. Os membros da comissão judicativa devem se esforçar para ser unânimes em sua decisão. Geralmente, qualquer diferença de opinião pode ser resolvida quando os membros da comissão judicativa consideram juntos os assuntos com atenção, consultam a Bíblia e as publicações, oram pedindo sabedoria e orientação, ou até mesmo consultam um ancião experiente de fora da congregação. Mas, se os membros da comissão não conseguirem chegar a uma decisão unânime, a minoria deve apoiar o que a maioria decidiu.

17. Qualquer documento que a comissão receber do acusado ou das testemunhas deve ser mantido em sigilo absoluto. Se for necessário continuar o assunto mais tarde, os membros da comissão devem entregar para o presidente da comissão qualquer anotação pessoal que tenham feito. O presidente deve guardar essas anotações num lugar seguro para garantir que nenhuma outra pessoa tenha acesso a elas. As anotações podem ser devolvidas para os outros membros da comissão antes de a audiência ser reiniciada.

QUANDO A DECISÃO É REPREENDER

18. Se os anciãos da comissão judicativa chegarem à conclusão de que a pessoa está realmente arrependida, eles devem informar para ela a decisão que tomaram, as restrições judicativas que ela terá e se a repreensão será anunciada ou não. Eles também devem usar a Bíblia para repreender a pessoa, mostrando a ela a gravidade de seu pecado e os pecados menores que podem ter levado a ele. Repreensão é definida como "aquilo que se destina a convencer outros de que erraram, a fim de induzi-los a admitir os erros e a corrigi-los". (*it*-2 pp. 825-826) Assim, a repreensão judicativa envolve mais do que apenas tomar uma decisão e anunciá-la para a congregação. Ela também envolve fortalecer a decisão da pessoa de fazer o que é certo. Na Bíblia, a palavra original para repreensão vem de um verbo que significa 'mos-

trar claramente, destacar usando fatos, demonstrar, mostrar por meio de provas ou argumentos convincentes'. A comissão deve dar sugestões para ajudar a pessoa a fazer os ajustes necessários. As testemunhas que deram seu depoimento durante a audiência judicativa podem ser convidadas para ouvir a repreensão bíblica. Dessa forma, a pessoa será repreendida "perante todos os observadores". (1 Tim. 5:20) A comissão judicativa deve orar com a pessoa antes de concluir a audiência. Assim que possível, depois da audiência, a comissão judicativa deve preencher o *Registro de Desassociação, Dissociação ou Repreensão* (S-77), deixando a data do anúncio em branco. (Veja 22:18-20.) Todas as anotações pessoais devem ser destruídas. A comissão deve informar ao corpo de anciãos qual foi o resultado da audiência, quais restrições foram impostas à pessoa e se a repreensão será anunciada para a congregação.

19. Sempre que alguém é repreendido, ele deixa de estar qualificado para privilégios especiais, como ser pioneiro ou orar na congregação, até que faça mais progresso espiritual. Ele também não se qualifica para qualquer outro privilégio que seja dado apenas para pessoas exemplares. (Veja 1:2.8; 2:4.) Além disso, em todos os casos de repreensão, a comissão deve impor algumas restrições judicativas, que podem incluir não comentar nas reuniões e não fazer partes de estudante na reunião do meio de semana. Quando os anciãos informam as restrições para a pessoa, é bom dizer também a data em que vão se reunir novamente com ela para avaliar seu progresso. — Veja 16:22.

20. É a comissão judicativa que decide se a repreensão será anunciada para a congregação. O anúncio de repreensão deve ser feito quando:

(1) O pecado ficou ou provavelmente vai ficar muito conhecido na congregação ou na comunidade. Em casos assim, um anúncio vai proteger a reputação da congregação. Por exemplo, num caso de adultério, a

pessoa inocente pode estar pensando em perdoar seu cônjuge, mas até a conclusão do assunto ela talvez não esteja pronta para voltar a ter relações sexuais com ele. (*w16.08* p. 11 par. 15) Se ainda houver a possibilidade de um divórcio bíblico, o anúncio pode proteger a reputação da congregação e a do cônjuge inocente.

(2) A comissão judicativa tem bons motivos para acreditar que a congregação precisa ter cuidado com a pessoa que foi repreendida. Por exemplo, quando um caso envolve abuso sexual de menores, o anúncio de repreensão vai servir para proteger a congregação. — Veja 14:19.

21. O coordenador do corpo de anciãos deve aprovar o anúncio, que deve ser lido por um ancião na próxima reunião do meio de semana. O anúncio deve ser feito da seguinte maneira: "O irmão (a irmã) [nome da pessoa] foi repreendido(a)." Esse anúncio deve ser feito em apenas uma congregação. As restrições não devem ser anunciadas. Depois que o anúncio for feito para a congregação, a comissão judicativa deve colocar a data do anúncio no *Registro de Desassociação, Dissociação ou Repreensão.* — Veja 22:18-20.

22. A comissão judicativa deve acompanhar a situação espiritual da pessoa e ficar atenta para remover as restrições aos poucos conforme ela for fazendo progresso. A pessoa pode ficar desanimada se as restrições forem mantidas por muito tempo. Na maioria dos casos, os anciãos vão remover algumas ou até mesmo todas as restrições antes de se passarem muitos meses. A comissão pode usar de bom senso para decidir se é necessário consultar outros anciãos do corpo antes de remover alguma restrição. (Pro. 15:22) Sempre que uma restrição for removida, o corpo de anciãos deve ser informado. (Veja 22:19.3.) Se um ancião que serviu na comissão se mudar ou deixar de servir como ancião, o corpo de anciãos

deve escolher outro ancião para ajudar a acompanhar o progresso da pessoa repreendida. Se a pessoa mudar de congregação antes de todas as restrições serem removidas, os anciãos da nova congregação devem receber informações suficientes para entenderem exatamente qual é a condição espiritual dela. Os anciãos devem fornecer o tipo de informações e detalhes que eles gostariam de receber caso a pessoa estivesse vindo para sua congregação. (Veja o capítulo 22, parágrafo 6, ponto 8. Se o caso envolveu abuso sexual de menores, veja o capítulo 14, parágrafos 26 e 27.) Os anciãos da nova congregação devem escolher dois ou três anciãos para continuar acompanhando a situação espiritual da pessoa e remover as restrições dela de acordo com seu progresso.

23. Em alguns casos, o corpo de anciãos talvez ache necessário fazer um discurso de alerta baseado na Bíblia sobre o tipo de pecado que foi cometido. Geralmente, um membro da comissão judicativa faria esse discurso. Ele deve explicar por que a conduta é errada e como evitá-la, mas não deve dizer nada que relacione a pessoa ao tipo de pecado considerado no discurso. Se a repreensão for anunciada, os anciãos devem esperar algumas semanas para fazer esse discurso; caso contrário, não há necessidade de esperar.

24. Geralmente, nenhuma outra ação judicativa deve ser tomada depois que um caso for concluído. Mas uma exceção pode ser feita se ***poucos dias depois da decisão*** surgirem novas informações indicando fortemente que a pessoa não estava realmente arrependida. Talvez ela tenha mentido ou escondido informações importantes na audiência judicativa. Nesse caso, dois anciãos da comissão que cuidou do caso devem entrar em contato com o Departamento de Serviço. Se eles forem orientados a reabrir o caso, a comissão deve informar a pessoa sobre qualquer nova evidência e permitir que ela apresente sua versão dos fatos.

25. Se a pessoa se envolver novamente num pecado grave depois de a comissão judicativa ter tomado uma decisão e encerrado o caso, o corpo de anciãos deve se reunir e designar uma nova comissão judicativa. Dependendo do caso, pode ser melhor escolher os mesmos anciãos que serviram na comissão anterior, se eles estiverem disponíveis e ainda estiverem qualificados.

QUANDO A DECISÃO É DESASSOCIAR

26. Se a pessoa não estiver realmente arrependida, ela deve ser desassociada. A comissão deve informá-la da decisão e dizer que espera que ela mude de atitude e que se qualifique com o tempo para retornar à organização de Jeová. (2 Cor. 2:6, 7; *od* cap. 14 pars. 25-28; *rj* pp. 10-14) De forma positiva e bondosa, a comissão pode ler um texto apropriado para concluir a audiência, como Isaías 1:18, 2 Coríntios 7:10, 11, ou Hebreus 12:5-7, 11. Além disso, algumas informações devem ser transmitidas verbalmente para a pessoa. A comissão deve:

(1) Explicar para a pessoa que é importante que ela se arrependa e informar os passos necessários para que ela seja readmitida no futuro.

(2) Informar à pessoa que, se ela acha que houve um grave erro de julgamento, ela tem sete dias para escrever uma carta de apelação e entregá-la para a comissão judicativa. A comissão judicativa não deve incentivar nem desincentivar a pessoa a fazer isso.

(3) Dizer para a pessoa que ela pode pegar revistas e outras publicações para uso pessoal, incluindo itens de pedido especial, no Salão do Reino.

27. Antes de dispensar a pessoa, os anciãos devem perguntar se ela tem alguma dúvida. Depois que ela sair, a comissão judicativa deve concluir com uma oração. Assim que possível, depois da audiência, a comissão deve preencher o *Registro de Desasso-*

ciação, Dissociação ou Repreensão (S-77), deixando a data do anúncio em branco. O corpo de anciãos deve ser informado sobre a decisão da comissão.

28. Se a pessoa não compareceu à audiência, a comissão judicativa deve fazer o possível para informá-la verbalmente sobre a decisão que foi tomada, sobre o direito que ela tem de apelar e assim por diante. Os anciãos não devem enviar essas informações confidenciais por e-mail, mensagem de texto ou outro tipo de mensagem eletrônica. Também não devem deixar esse tipo de informação em uma secretária eletrônica ou correio de voz. Se a pessoa evitar os anciãos e não for possível informá-la, dois anciãos da comissão devem entrar em contato com o Departamento de Serviço antes de anunciar a desassociação.

29. A comissão deve esperar o período de sete dias passar, mesmo que a pessoa diga que não quer apelar. O coordenador do corpo de anciãos deve aprovar o anúncio, que deve ser lido por um ancião na reunião do meio de semana. O anúncio deve ser feito da seguinte maneira: "[Nome da pessoa] não é mais Testemunha de Jeová."

30. A desassociação começa a valer assim que o anúncio é feito na congregação. Até o anúncio, a pessoa não deve comentar ou fazer orações nas reuniões nem cuidar de privilégios especiais de serviço. (Veja 1:2.8; 2:4.) O anúncio deve ser feito em apenas uma congregação.

31. Depois que o anúncio for feito para a congregação, a comissão judicativa deve colocar a data do anúncio no *Registro de Desassociação, Dissociação ou Repreensão* (S-77) e enviar esse formulário imediatamente para o Departamento de Serviço. (Veja 22:18-20.) Todas as anotações pessoais devem ser destruídas.

Audiências de apelação

Parágrafos

1. Se a comissão judicativa receber uma carta de apelação dentro do prazo de sete dias, contados a partir da data em que a pessoa foi informada de sua desassociação, o presidente deverá avisar imediatamente o superintendente de circuito. O superintendente vai providenciar que uma comissão de apelação seja formada. (Se a pessoa apelar depois dos sete dias, liguem imediatamente para o Departamento de Serviço.) Mesmo que os motivos da apelação não pareçam válidos, uma comissão de apelação será formada. O superintendente de circuito vai designar anciãos qualificados para cuidar do caso. Se possível, ele vai escolher anciãos de outras congregações. Os anciãos escolhidos devem ser imparciais e não devem ser parentes próximos nem amigos achegados dos anciãos da comissão judicativa ou de qualquer outra pessoa envolvida no caso.

2. A comissão judicativa deve providenciar que a comissão de apelação receba o *Registro de Desassociação, Dissociação ou Repreensão* (S-77) e um breve resumo do caso. A comissão de apelação deve fazer tudo o que for possível para realizar a audiência dentro de uma semana depois do recebimento da carta de apelação. — *od* cap. 14 pars. 25-28.

3. A comissão de apelação não deve dar a impressão de que desconfia da capacidade da comissão judicativa. Eles devem

lembrar que a chance que a pessoa tem de apelar não indica falta de confiança na comissão que cuidou do caso. Em vez disso, é um ato de bondade para com a pessoa e garante um julgamento justo em que todos os fatos serão levados em conta. A comissão de apelação deve ter em mente que a comissão judicativa provavelmente conhece a pessoa melhor do que eles.

4. Geralmente, a audiência de apelação deve ser realizada no mesmo circuito em que a audiência judicativa foi realizada. Assim, se a pessoa se mudou, ela deve estar disposta a viajar de volta para que a comissão judicativa possa estar presente na audiência. Qualquer exceção deve ser aprovada pelo Departamento de Serviço. Se a pessoa não comparecer de propósito à audiência de apelação, o anúncio de desassociação deve ser feito em uma reunião do meio de semana, depois que a comissão tiver feito o possível para entrar em contato com ela. — Veja 16:28-29.

5. A comissão de apelação deve primeiro se reunir para ler os documentos relacionados ao caso. Essa reunião deve começar com uma oração. Depois disso, a comissão de apelação deve se reunir com a comissão judicativa. Mais tarde, de preferência no mesmo dia, a comissão de apelação deve se reunir com a pessoa e com a comissão judicativa juntas. Como a comissão judicativa considerou que a pessoa não estava arrependida, a comissão de apelação não deve orar na presença dela.

6. A audiência de apelação deve ser realizada da mesma maneira que a audiência judicativa. Talvez seja necessário analisar todas as evidências importantes para o caso, incluindo as apresentadas na primeira audiência e qualquer nova evidência disponível. Por exemplo, se a pessoa continua dizendo que é inocente, as testemunhas devem dar novamente seu depoimento na presença dela, e ela deve ter a oportunidade de se defender. Além disso, a comissão de apelação deve ouvir qualquer outra teste-

munha que a pessoa quiser apresentar para provar sua inocência. Se a comissão judicativa ou a pessoa acharem que uma evidência ou um testemunho apresentados na audiência original estão sendo mudados, elas podem informar isso depois que a evidência ou o testemunho tiverem sido apresentados. — Veja 16:2-3.

7. Depois de reunir os fatos, a comissão de apelação deve ficar sozinha para avaliar o assunto. Eles devem considerar as duas perguntas a seguir:

(1) Ficou comprovado que a pessoa cometeu um pecado que justifica que ela seja desassociada? — Veja 12:2, 40-42.

(2) Durante a audiência original com a comissão judicativa, a pessoa mostrou arrependimento proporcional à gravidade do pecado que cometeu?

8. A comissão de apelação talvez ache que o motivo original da desassociação não foi válido, mas que existem outros motivos que justifiquem que a pessoa seja desassociada. Se isso acontecer, a comissão de apelação deve dar tempo suficiente, talvez até vários dias, se necessário, para a pessoa apresentar qualquer prova ou testemunha que ela acredite que possa provar sua inocência. Se as novas acusações ficarem comprovadas e a pessoa não demonstrar verdadeiro arrependimento, a comissão de apelação talvez decida manter a desassociação com base nessas novas acusações. Se os membros da comissão judicativa concordarem com a comissão de apelação, eles devem ajustar o *Registro de Desassociação, Dissociação ou Repreensão* (S-77) e seguir as orientações do capítulo 17, parágrafos 9 e 10. Se os membros da comissão judicativa não concordarem com a comissão de apelação, eles devem seguir as orientações do capítulo 17, parágrafos 11 a 15.

QUANDO A COMISSÃO DE APELAÇÃO CONCORDA COM A COMISSÃO JUDICATIVA

9. Se os membros da comissão de apelação concordarem com a comissão judicativa, eles devem informar a decisão final para a pessoa na presença da comissão judicativa. A comissão judicativa deve esperar sete dias e depois anunciar a desassociação na próxima reunião do meio de semana. Depois, a comissão judicativa deve terminar de preencher o *Registro de Desassociação, Dissociação ou Repreensão* (S-77) e enviá-lo para o Departamento de Serviço. — Veja 22:18-20.

10. A comissão de apelação não deve dizer para a pessoa que ela pode apelar novamente, a menos que a pessoa continue acreditando que um sério erro de julgamento foi cometido. Nesse caso, a comissão deve informá-la de que ela tem sete dias para escrever uma carta de apelação explicando seus motivos. Se ela quiser fazer isso, o anúncio de desassociação deve ser adiado. A comissão de apelação deve fazer um breve resumo do caso e enviá-lo para o Departamento de Serviço, junto com o resumo feito pela comissão judicativa e a carta da pessoa. Nenhum anúncio deve ser dado antes da resposta do Departamento de Serviço. O corpo de anciãos deve ser informado sobre o resultado da audiência de apelação. — Veja 22:18-20.

QUANDO A COMISSÃO DE APELAÇÃO NÃO CONCORDA COM A COMISSÃO JUDICATIVA

11. Se os membros da comissão de apelação acharem que a pessoa não deve ser desassociada, eles devem se reunir em particular com a comissão judicativa para considerar o assunto e explicar por que eles não concordam com a desassociação.

12. Se os membros da comissão judicativa concordarem em não desassociar a pessoa, a comissão de apelação deve informar a decisão final para a pessoa na presença da comissão judicativa.

O corpo de anciãos deve ser informado sobre o resultado da audiência de apelação. — Veja 22:18-20.

13. Se a comissão judicativa não concordar com a comissão de apelação e ainda achar que a pessoa deve ser desassociada, a pessoa deve ser chamada de volta. A comissão de apelação deve informá-la de que será necessário mais tempo para considerar o assunto, e garantir a ela que o caso será concluído o mais rápido possível. Nem a comissão de apelação nem a comissão judicativa devem dar a entender que elas não chegaram a um acordo. Depois que a pessoa for embora, a audiência deve ser concluída com uma oração.

14. Assim que possível, a comissão judicativa deve escrever uma carta explicando claramente por que não concorda com a comissão de apelação. A comissão de apelação também deve escrever o quanto antes uma carta explicando os motivos de sua decisão. Daí, a comissão de apelação deve enviar as duas cartas e o *Registro de Desassociação, Dissociação ou Repreensão* (S-77) para o Departamento de Serviço. Depois disso, Betel vai enviar orientações para ajudar as duas comissões a concluírem o caso.

15. As duas comissões vão considerar os comentários enviados por Betel e tomar uma decisão final. Daí, a comissão judicativa deve informar essa decisão para a pessoa. O corpo de anciãos também deve ser informado. Se a decisão for desassociar a pessoa, um anúncio deve ser dado na próxima reunião do meio de semana e o Departamento de Serviço deve ser informado sobre a data do anúncio.

Dissociação

1. A dissociação é uma ação tomada por uma pessoa batizada da congregação que não quer mais ser Testemunha de Jeová. É diferente da desassociação, que é uma ação tomada por uma comissão judicativa contra alguém que cometeu um pecado grave e não se arrependeu. (1 João 2:19; *od* cap. 14 pars. 30-33) Quando surge um caso de dissociação, o corpo de anciãos deve designar uma comissão (não judicativa) de três anciãos para analisar os fatos.

2. Se numa audiência judicativa o acusado disser para a comissão que quer se dissociar, a comissão deve aceitar a decisão dele e encerrar a audiência. Mas os anciãos nunca devem perguntar para alguém se ele quer se dissociar. Num caso complicado, em que os anciãos não têm certeza se a pessoa se dissociou ou não, é melhor que a comissão entre em contato com o Departamento de Serviço.

3. Vejam a seguir algumas coisas que podem indicar que uma pessoa se dissociou:

   (1) **Ela deixa claro que está firmemente decidida a não ser mais uma Testemunha de Jeová:** Se a pessoa estiver disposta, uma comissão (não judicativa) deve tentar conversar com ela e dar ajuda espiritual. (Gál. 6:1) Ela realmente não quer mais ser Testemunha de Jeová, ou simplesmente não quer mais pregar e ir às reuniões? Será que a pessoa está tomando essa decisão porque tem dúvidas ou está desanimada? Se a pessoa estiver determinada a não ser mais uma Testemunha de Jeová, a decisão dela deve ser respeitada.

   (2) **Ela passa a fazer parte de outra organização religiosa e deixa claro que quer permanecer nela:** Quando os anciãos ficam sabendo que uma pessoa

está se associando com outra religião ou organização religiosa e que, por isso, está começando a ser vista como alguém que faz parte dela, uma comissão (não judicativa) deve ser designada para investigar o assunto e tentar dar ajuda espiritual para a pessoa. Se a pessoa passou a fazer parte de outra religião ou organização religiosa e pretende permanecer nela, isso indica que ela se dissociou.

(3) **Ela aceita sangue e não se arrepende:** Se uma pessoa aceita uma transfusão de sangue, talvez por causa de muita pressão, uma comissão (não judicativa) deve verificar o que aconteceu e avaliar a atitude da pessoa. Se ela estiver arrependida, a comissão deve dar ajuda espiritual. A atitude dos anciãos para com a pessoa deve ser a descrita em Gálatas 6:1 e Judas 22, 23. Já que a pessoa está fraca espiritualmente, ela não estará qualificada para privilégios especiais por algum tempo. (Veja 1:2.8; 2:4.) Em alguns casos, talvez também seja necessário remover outros privilégios da pessoa, como comentar nas reuniões e fazer partes de estudante nas reuniões do meio de semana. Dependendo das circunstâncias, a comissão talvez ache necessário providenciar que um anúncio seja dado na reunião do meio de semana. O anúncio deve ser feito da seguinte maneira: "Os anciãos cuidaram de um assunto envolvendo o irmão (a irmã) [nome da pessoa]. Os irmãos ficarão felizes em saber que, como pastores espirituais, eles estão se esforçando para dar a ajuda necessária." Por outro lado, se os anciãos da comissão entenderem que a pessoa não está arrependida, deve-se anunciar que a pessoa se dissociou.

(4) **Ela age de modo contrário à neutralidade cristã:** (Isa. 2:4; João 15:17-19; *lvs* pp. 60-63, 244) Quando

uma pessoa passa a fazer parte de uma organização que não é neutra, isso indica que ela se dissociou. Se o trabalho de uma pessoa mostra que ela apoia claramente atividades não neutras, os anciãos geralmente devem dar um prazo de seis meses para que ela faça os ajustes necessários. Se a pessoa não fizer esses ajustes, isso indica que ela se dissociou. — Veja *lvs* pp. 204-206.

4. Assim que possível, depois da audiência, a comissão deve preencher o *Registro de Desassociação, Dissociação ou Repreensão* (S-77), deixando a data do anúncio em branco. O corpo de anciãos deve ser informado de que a pessoa se dissociou.

5. O coordenador do corpo de anciãos deve aprovar o anúncio, que deve ser lido por um ancião. O anúncio deve ser feito da seguinte maneira: "[Nome da pessoa] não é mais Testemunha de Jeová."

6. Como a dissociação é uma ação tomada pela própria pessoa, e não por uma comissão, não existe apelação. Assim, o anúncio pode ser feito na próxima reunião do meio de semana. Não é necessário esperar sete dias. Depois que o anúncio for feito para a congregação, a comissão deve colocar a data do anúncio no *Registro de Desassociação, Dissociação ou Repreensão* (S-77) e enviar esse formulário imediatamente para o Departamento de Serviço. — Veja 22:18-20.

Readmissão

Parágrafos

QUANDO ALGUÉM PEDE READMISSÃO

1. Se uma pessoa desassociada ou que se dissociou der evidências claras de que se arrependeu e demonstrar por um período razoável que abandonou sua conduta errada, ela pode ser readmitida. (*od* cap. 14 pars. 34-36) Quando uma pessoa entrega uma carta pedindo readmissão, os anciãos devem considerar o pedido dela sem demora. Se na época em que a pessoa foi desassociada ou se dissociou ela tinha algum dos privilégios de serviço alistados no capítulo 12, parágrafo 43, dois anciãos devem ***imediatamente*** entrar em contato com o Departamento de Serviço. Apesar de as instruções deste capítulo tratarem especificamente de pedidos de readmissão feitos por desassociados, elas também se aplicam a pedidos feitos por dissociados.

2. O corpo de anciãos deve se reunir para decidir quem vai servir na comissão de readmissão. Os anciãos que serviram na comissão original geralmente devem servir na comissão de readmissão se estiverem disponíveis e continuarem qualificados. Se isso não for possível, outros anciãos devem ser escolhidos para substituí-los. — Veja 15:1-3.

3. Se a pessoa que está pedindo readmissão tiver sido desassociada por abuso sexual de menores, veja o capítulo 14, parágrafos 20 e 21.

4. Mesmo que a comissão de readmissão ache que ainda é muito cedo para considerar o pedido da pessoa, dois membros da comissão devem confirmar para ela que receberam sua carta e explicar brevemente que será necessário esperar mais tempo.

COMO REALIZAR A AUDIÊNCIA

5. A comissão de readmissão deve fazer uma oração sem a pessoa estar presente e depois convidá-la para entrar. A comissão deve se esforçar para deixar a pessoa à vontade, e elogiar o progresso dela e seu desejo de ser readmitida. Imitando o exemplo de Jeová, os anciãos devem tratar a pessoa com bondade e deixar claro que desejam ajudá-la. (Isa. 1:18; Atos 3:19; *rj* pp. 10-11) O presidente deve pedir para a pessoa se expressar. A comissão deve tentar avaliar a atitude da pessoa e descobrir como ela se comportou durante o tempo em que ficou desassociada ou dissociada. Eles devem ouvir com paciência e não devem tirar conclusões até que tenham ouvido todos os fatos. Daí, a pessoa deve sair para que a comissão faça sua consideração.

6. A comissão deve deixar passar tempo suficiente, talvez muitos meses, um ano ou até mais, para que a pessoa prove que está realmente arrependida. (Veja 16:6-17.) Em alguns casos, a comissão precisa ter ainda mais cuidado. Por exemplo, a pessoa talvez tenha tentado enganar os anciãos ou praticado um pecado secretamente por um longo período. Pode ser também que ela tenha passado por várias comissões judicativas por causa do mesmo pecado ou por causa de pecados diferentes. Readmitir rapidamente uma pessoa nessa situação poderia incentivar outros a também cometerem um pecado grave, pensando que a disciplina será leve. Quando há evidências de que duas pessoas planejaram se livrar de seus cônjuges para poderem se casar, é

necessário esperar um tempo considerável para que elas demonstrem arrependimento suficiente antes de poderem ser readmitidas. — *w83* 15/09 p. 29.

7. Ao avaliar quando uma pessoa pode ser readmitida, a comissão deve ser equilibrada e considerar todos os fatores envolvidos. Em vez de se concentrar apenas no que outros pensam ou simplesmente em quanto tempo passou, o mais importante é ver se a pessoa está arrependida de verdade e se ela abandonou seu comportamento errado. — 1 Cor. 5:1, 11-13; 2 Cor. 2:6, 7; 7:10, 11.

8. A comissão não deve ir ao extremo de exigir que a pessoa admita cada pecado que não ficou claramente comprovado. Em vez disso, a comissão deve avaliar o modo de vida da pessoa como um todo. A forma como ela vive hoje mostra que ela está arrependida?

QUANDO A DECISÃO É NÃO READMITIR

9. Se ficar decidido que a pessoa não será readmitida, a comissão deve explicar para ela os motivos da decisão e o que ela precisa fazer para ser readmitida no futuro. Depois que a pessoa for dispensada, a comissão deve concluir com oração. O corpo de anciãos deve ser informado sobre a decisão da comissão. — Veja 22:18-20.

QUANDO A DECISÃO É READMITIR

10. Se a decisão for readmitir a pessoa, a comissão pode chamá-la de volta e informá-la da decisão. Os anciãos devem dar encorajamento e conselhos para ajudar a pessoa a continuar fazendo progresso espiritual. Enquanto a readmissão não for anunciada, a pessoa deve continuar agindo como desassociada. A comissão deve concluir a audiência com uma oração na presença da pessoa. Depois que o anúncio for feito, o presidente da comissão

deve escrever a data do anúncio da readmissão na cópia do *Registro de Desassociação, Dissociação ou Repreensão* (S-77) da congregação. Ele deve então enviar uma mensagem para o Departamento de Serviço informando (1) o nome completo da pessoa, (2) a data de nascimento, (3) a data de batismo e (4) a data do anúncio de readmissão. (As mesmas informações devem ser enviadas por um membro da comissão se alguém desassociado ou dissociado falecer. Mas, nesse caso, deve-se informar a data de falecimento em vez da data do anúncio de readmissão.) Se a readmissão envolver alguém que foi acusado de abuso sexual de menores (não importa se a acusação foi comprovada ou não), veja o capítulo 14, parágrafos 20 e 21. O corpo de anciãos deve ser informado sobre a decisão da comissão. — Veja 22:18-20.

11. Em todos os casos de readmissão, a comissão deve impor restrições judicativas. Isso vai ajudar a pessoa a continuar ‘endireitando seus caminhos’ dali para frente. (Heb. 12:13) Quando a pessoa é readmitida, os anciãos devem lhe explicar que ela já pode participar do trabalho de pregação e que ela vai ter um novo *Registro de Publicador de Congregação* (S-21). Outros privilégios, como comentar nas reuniões e fazer partes de estudante na reunião do meio de semana, devem ser devolvidos aos poucos, conforme a pessoa for fazendo progresso espiritual e se qualificando, e quando a comissão entender que isso não vai perturbar outros na congregação. Quando uma pessoa é readmitida, ela ainda precisa de muita ajuda espiritual. Se for necessário, a comissão pode providenciar que seja dirigido um estudo bíblico para ela, que pode ser relatado. A comissão deve continuar acompanhando o progresso espiritual da pessoa. Ela pode ficar desanimada se as restrições forem mantidas por muito tempo. Assim, quando os anciãos informam as restrições para a pessoa, é bom dizer também a data em que vão se reunir novamente com ela para avaliar seu progresso. Na maioria dos casos, os anciãos vão remover algumas ou até mesmo todas as restrições antes de se passarem muitos meses.

12. O coordenador do corpo de anciãos deve aprovar o anúncio, que deve ser lido por um ancião na próxima reunião do meio de semana. O anúncio deve ser feito da seguinte maneira: "[Nome da pessoa] foi readmitido(a) como Testemunha de Jeová." Não há problema se os irmãos baterem palmas, desde que isso seja feito de modo espontâneo e respeitoso. (Luc. 15:7) As restrições não devem ser anunciadas.

COMUNICAÇÃO ENTRE AS COMISSÕES

13. A decisão final de readmitir uma pessoa é sempre da comissão de readmissão da congregação onde ela se dissociou ou foi desassociada. Mas, se a pessoa que está pedindo readmissão se mudou para outra congregação, o corpo de anciãos da congregação em que ela está assistindo às reuniões vai designar uma comissão de readmissão local para ouvir o pedido da pessoa. Se os membros dessa comissão acharem que ela deve ser readmitida, eles devem enviar sua recomendação para o corpo de anciãos da congregação que cuidou do caso originalmente. A pessoa não deve ficar sabendo que a comissão local vai recomendar sua readmissão, porque, se a comissão original não concordar, a pessoa poderá perder o respeito por ela. Assim, os membros da comissão local devem simplesmente dizer para a pessoa que, antes de dar uma resposta, eles precisam se comunicar com os anciãos da congregação que cuidou do caso originalmente, mas que ela será informada da decisão assim que possível.

14. A comissão local não deve pressionar a comissão original a concordar com a readmissão da pessoa. Os membros da comissão original podem conhecer detalhes que os anciãos da comissão local não conhecem. Por isso, geralmente, é melhor respeitar o julgamento deles. Da mesma forma, a comissão original deve analisar com cuidado a recomendação da comissão local. Talvez já tenha se passado tempo suficiente, e pode ser que a pessoa tenha feito grandes mudanças. A comissão original deve ter em

mente que os anciãos que estão fazendo a recomendação tiveram a oportunidade de se reunir com a pessoa e de observar sua conduta. Se a comissão original decidir readmitir a pessoa, essa comissão informa o Departamento de Serviço, e o anúncio da readmissão deve ser feito nas duas congregações. (Veja 19:10, 12.) A comissão da congregação em que a pessoa está é responsável por acompanhar seu progresso e remover suas restrições.

15. Se as duas congregações forem razoavelmente perto uma da outra, assim que a comissão original receber uma recomendação de readmissão da comissão local, ela deve se reunir com a pessoa.

16. Se os anciãos da comissão original não concordarem em readmitir a pessoa, eles devem explicar claramente seus motivos para a comissão local.

Reuniões

Parágrafos

ORADORES DE DISCURSOS PÚBLICOS

1. **Qualificações:** É muito importante que apenas servos ministeriais e anciãos habilitados e aprovados pelo corpo de anciãos sejam designados para fazer discursos públicos. Um orador de discurso público qualificado é um orador que (1) consegue ensinar bem usando a Bíblia, (2) mostra claramente qual é o valor prático da matéria e (3) consegue tocar o coração da assistência. (Nee. 8:8; Luc. 24:32) O corpo de anciãos deve se reunir, orar e considerar as habilidades de cada irmão. Isso deve ser feito com equilíbrio e bom senso. Pode ser que o corpo de anciãos decida que um ancião que faz partes na reunião do meio de semana não está qualificado para dar discursos públicos. Em alguns casos, um ancião limitado talvez seja aprovado para fazer discursos públicos em sua própria congregação, mas não em outras. Nesses casos, ele seria modesto e recusaria convites pessoais para fazer discursos em outras congregações. Todos os anciãos, incluindo os que atualmente não se qualificam para certos privilégios de ensino, devem ter a iniciativa de pedir ajuda para o conselheiro assistente e usar bem o livro *Beneficie-*

se, a brochura *Melhore* e o documento *Lembretes para os Que Proferem Discursos Públicos* (S-141) para melhorar seu ensino. — 1 Tim. 4:15, 16.

2. **Designações:** É melhor que os oradores visitantes sejam anciãos. Mas servos ministeriais habilitados também podem ser designados. (Veja 1:2.9.) Geralmente, os pedidos de oradores devem ser feitos pelo coordenador de discursos públicos. (Veja 1:2.7; 3:3.18.) Uma lista dos oradores aprovados e dos discursos que eles têm preparados deve ser enviada para outras congregações. (A forma como será usada essa lista deve estar de acordo com as leis de proteção de dados.) Elas devem usar essa lista para escolher os oradores e os discursos. Já que o número de oradores aprovados pode variar de congregação para congregação, nem sempre é necessário que as duas congregações enviem o mesmo número de oradores uma para a outra.

3. De vez em quando, pode ser que o corpo de anciãos queira designar um orador local para fazer um discurso específico, pensando em uma necessidade da congregação. Mas, em geral, os oradores podem escolher os esboços que eles querem preparar. (Veja os documentos *Títulos dos Discursos Públicos* [S-99] e *Títulos dos Discursos Públicos — Lista por Assunto* [S-99a].) É melhor que os oradores não sejam designados para fazer discursos em outra congregação mais de uma vez por mês.

4. **Discursos em duas partes:** Quando um orador inexperiente for designado para fazer um discurso público, o corpo de anciãos deve decidir se ele pode fazer o discurso inteiro ou se seria melhor que ele fizesse os primeiros 15 minutos e que um orador mais experiente fizesse os 15 minutos finais.

5. **Hospitalidade e despesas de transporte:** O corpo de anciãos deve tomar a liderança em mostrar hospitalidade aos oradores

visitantes. (Rom. 12:13) Eles devem fazer isso por perguntar se o orador gostaria de tomar uma refeição. Já que as circunstâncias podem variar de um lugar para o outro, cada corpo de anciãos deve decidir como isso será feito em sua congregação. Mas os donativos da congregação não devem ser usados para cobrir gastos com refeições, diversão, entre outros. O corpo de anciãos deve pedir para cobrir as despesas com transporte dos oradores visitantes. Essas despesas podem ser cobertas usando os donativos da congregação. — Veja o documento *Instruções para as Contas da Congregação* (S-27).

CELEBRAÇÃO E DISCURSO ESPECIAL

6. **Como escolher o orador da Celebração:** O corpo de anciãos deve escolher com cuidado um orador que consiga apresentar a matéria de forma clara e fácil de entender, mesmo para quem estiver presente pela primeira vez. Por isso, os anciãos não devem simplesmente se revezar em fazer o discurso da Celebração. Se houver um ancião ungido habilitado na congregação, ele poderá ser escolhido como orador, desde que sua idade, saúde ou outros fatores não sejam um problema. Mas não é necessário que ele seja escolhido todo ano. Assim, a assistência vai poder se beneficiar do bom ensino de outros irmãos habilitados. A principal preocupação dos anciãos ao escolher um orador deve ser a qualidade do discurso.

7. **Quem pode fazer as orações na Celebração:** O corpo de anciãos deve escolher irmãos qualificados para fazer as orações do pão e do vinho. Essas orações devem ser breves, mas significativas. Os escolhidos para fazer as orações devem ser irmãos batizados, maduros, exemplares e respeitados pela congregação. Se houver na congregação um irmão ungido qualificado, é bom que ele seja escolhido para fazer uma das orações, desde que sua idade, saúde ou outros fatores não sejam um problema. Mas o corpo de anciãos talvez tenha motivos para escolher

outros irmãos qualificados para fazer as orações. Se um irmão ungido fizer o discurso, não é necessário que ele faça as orações do pão e do vinho, mas ele pode ser convidado para fazer a oração final.

8. **Horário da Celebração:** O corpo de anciãos decide o horário de início da Celebração. Se mais de uma congregação for usar o mesmo local, os corpos de anciãos devem decidir juntos o(s) horário(s) de início. O discurso pode começar antes do pôr do sol, mas o pão e o vinho só devem ser passados depois do pôr do sol. Se o mesmo local for usado para realizar mais de uma Celebração, deve-se fazer um intervalo de pelo menos 40 minutos entre elas, se possível, para a saída e entrada das pessoas. O programa todo deve durar mais ou menos uma hora, incluindo os cânticos, as orações, a passagem do pão e do vinho e os comentários do presidente.

9. **Reuniões na semana da Celebração:** Quando a Celebração cair num dia de semana, a reunião do meio de semana não será realizada. Quando a Celebração cair no final de semana, a reunião do fim de semana não será realizada.

10. **Gravações do JW Stream:** Mais ou menos um mês antes da Celebração, a gravação do discurso da Celebração ficará disponível no JW Stream para ser usada por congregações, grupos e pré-grupos com bem poucos oradores habilitados. A parte do esboço "A Celebração da morte de Cristo hoje à noite" não será incluída na gravação. O presidente da reunião, ou outro irmão, deve cuidar dessa parte do discurso, que inclui a leitura de 1 Coríntios 11:23-25, as orações e a passagem do pão e do vinho. Depois disso, a assistência deve assistir à parte final do discurso gravado. A gravação do discurso especial também ficará disponível no JW Stream com mais ou menos um mês de antecedência. Se for possível, mesmo quando gravações forem usadas, oradores substitutos devem ser designados para fazer o discurso da Celebração e o discurso especial se acontecer

algum problema técnico durante a apresentação do programa gravado. Os que não puderem assistir à Celebração ao vivo, seja presencialmente, por videoconferência ou por outros meios eletrônicos, poderão receber a gravação do discurso da Celebração no JW Stream.

11. Se algum publicador precisar assistir à gravação do discurso, os anciãos devem informá-lo que, quando o vídeo mostrar uma tela preta, ele deve (1) pausar o vídeo, (2) ler 1 Coríntios 11:23-25, (3) fazer uma oração antes de passar o pão para os que estão ali juntos assistindo à gravação e (4) fazer uma oração antes de passar o vinho. (As orações devem ser feitas mesmo que não se tenha conseguido pão e vinho para quem é das outras ovelhas. Se não houver nenhum irmão batizado qualificado na ocasião, uma irmã batizada deve cobrir a cabeça para fazer as orações e passar o pão e o vinho.) Depois que seguir esses passos, ele deve voltar a assistir à gravação do discurso. Os que seguirem esses procedimentos para realizar a Celebração deverão ser contados junto com os demais que estiverem presentes nessa importante ocasião. Todos devem informar o secretário da congregação de que assistiram à Celebração e de quantos tomaram dos emblemas. O secretário vai calcular a assistência total e enviar esse número para Betel. Com um bom planejamento, todos os locais em que a Celebração for realizada devem ter, se possível, o pão e o vinho para a Celebração. Mas, se não for possível conseguir o pão e o vinho para a Celebração, não é necessário fazer um esforço excessivo para conseguir os emblemas se não houver nenhum irmão (ou irmã) ungido presente na ocasião.

12. Inativos: Para obter informações sobre como ajudar os inativos na época da Celebração, veja o capítulo 25, parágrafo 15.

13. Presidência e anúncios: Veja os documentos *Presidente do Discurso Especial* (S-125) e *Presidente da Celebração* (S-126).

ANÚNCIOS

14. O coordenador do corpo de anciãos deve analisar e aprovar todos os anúncios que serão feitos para a congregação. — Veja o documento *Instruções para a Reunião Nossa Vida e Ministério Cristão* (S-38).

NECESSIDADES LOCAIS

15. O corpo de anciãos é quem decide os assuntos das partes de necessidades locais, quando elas serão feitas e quais anciãos vão fazê-las. Ao escolher os assuntos, os anciãos podem pensar em aspectos em que a congregação como um todo precisa de incentivo, elogio ou conselho. (Pro. 27:23) As partes de necessidades locais devem ser feitas de modo amoroso, e as orientações dadas devem ser claras e baseadas na Bíblia. — Veja 20:17-18.

16. O corpo de anciãos ***não*** deve convidar membros da Colih ou profissionais da área médica para fazer partes de necessidades locais ou participar nelas com o objetivo de ensinar os irmãos a preencher o cartão *Diretivas Antecipadas* (*dpa*) ou falar sobre outros assuntos relacionados. Os anciãos também ***não*** devem pedir para essas pessoas fazerem discursos ou apresentações sobre esses assuntos no Salão do Reino ou em qualquer outro lugar.

ASSEMBLEIAS

17. Dois ou três meses antes de cada assembleia, os anciãos devem começar a lembrar a congregação de que a data da assembleia se aproxima. Na semana que antecede a assembleia, o presidente da Reunião Vida e Ministério deve destacar brevemente o tema da assembleia e os discursos principais, enquanto o programa da assembleia aparece nas telas do Salão do

Reino. Todos na congregação devem ser incentivados a baixar o programa no jw.org e a levar para a assembleia a revista *A Sentinela* que será estudada. Além disso, todos devem ser incentivados a chegar no horário e a estar em seus lugares quando o programa musical começar. Os anciãos podem avaliar se seria bom usar uma parte de necessidades locais um ou dois meses depois da assembleia para recapitular o programa por meio de uma consideração com a assistência, destacando os pontos relacionados ao ministério.

CONGRESSOS

18. Dois ou três meses antes do congresso, os anciãos devem começar a lembrar a congregação de que a data do congresso se aproxima. Numa parte de necessidades locais antes do início da campanha de distribuição de convites para o congresso, o vídeo *Lembretes para o Congresso* deve ser apresentado. Depois, os irmãos devem ser informados sobre como será feita a campanha, que vai começar três semanas antes do congresso. O tema do congresso e os discursos principais devem ser destacados, enquanto o programa do congresso aparece nas telas do Salão do Reino. Todos na congregação devem ser incentivados a baixar o programa no jw.org e a levar para o congresso a revista *A Sentinela* que será estudada. Numa parte de necessidades locais, um ou dois meses depois do congresso, o vídeo com trechos do congresso, que estará disponível para os anciãos no jw.org, deve ser apresentado. Por meio de uma consideração com a assistência, os pontos principais do programa, especialmente os que estiverem relacionados ao ministério, devem ser recapitulados.

ESTUDO DA *SENTINELA*

19. Veja o capítulo 6.

ESTUDO BÍBLICO DE CONGREGAÇÃO

20. As orientações do capítulo 6 sobre como dirigir o estudo da *Sentinela* também devem ser seguidas no estudo bíblico de congregação. — Veja também o documento *Instruções para a Reunião Nossa Vida e Ministério Cristão* (S-38).

RECURSOS VISUAIS

21. Para obter orientações sobre como usar recursos visuais, veja o documento *Lembretes para os Que Proferem Discursos Públicos* (S-141). Essas orientações devem ser seguidas em qualquer reunião congregacional.

VÍDEOS E CÂNTICOS

22. Em vez de transmitir os vídeos diretamente do jw.org, é melhor que eles sejam baixados com antecedência no *JW Library* para depois serem apresentados na reunião. (Veja o documento *Como Reproduzir Áudio e Vídeo durante as Reuniões* [S-144].) O corpo de anciãos deve designar um irmão para baixar toda semana os vídeos que serão apresentados na reunião.

23. O áudio dos cânticos da seção "Cante de Coração — Reuniões" devem ser tocados antes e depois das reuniões. Mas o volume não deve atrapalhar os que estiverem conversando, já que a associação e as conversas espirituais que os irmãos têm nessas ocasiões são uma forma de encorajarem uns aos outros. Apenas os cânticos da seção "Cante de Coração — Reuniões" devem ser usados durante as reuniões, a menos que haja outra orientação da organização. Quando os cânticos forem cantados, a música deve ser alta o suficiente para que os irmãos possam cantar de todo o coração, mas não deve ser tão alta a ponto de ser difícil ouvir as vozes dos irmãos.

24. Para obter informações sobre o uso de cânticos no caso de um grupo, veja o capítulo 24, parágrafo 17.

TRANSMISSÃO DE REUNIÕES E REUNIÕES POR VIDEOCONFERÊNCIA

25. As reuniões da congregação podem ser transmitidas ou serem feitas por videoconferência para ajudar publicadores isolados, publicadores que não podem sair de casa, pessoas interessadas e os que por algum outro motivo não podem assistir às reuniões no Salão do Reino. (Os anciãos devem ter bom senso ao decidir se uma pessoa desassociada ou dissociada pode se conectar às reuniões.) O corpo de anciãos pode escolher que sistema será usado para isso, como ligação de telefone, transmissão de vídeo ou videoconferência. Mas eles não devem usar nenhum serviço (1) que salve os arquivos de áudio e vídeo, (2) que durante a transmissão apresente propagandas e anúncios, ou (3) que permite que os usuários postem comentários numa área pública da internet. Quando duas ou mais congregações que se reúnem no mesmo local forem usar o mesmo sistema, os corpos de anciãos devem fazer essa escolha juntos. As congregações que fazem reuniões por videoconferência devem seguir à risca as orientações dos documentos *Orientações sobre Áudio e Vídeo para Quem Faz Discursos Públicos por Videoconferência* (S-178), *Reuniões por Videoconferência* (S-179) e *Orientações sobre Áudio e Vídeo para o Retorno das Reuniões Presenciais no Salão do Reino* (S-260). As seguintes orientações devem ser seguidas em toda transmissão de reuniões e em todas as reuniões por videoconferência:

(1) As reuniões devem ser transmitidas ao vivo em vez de gravadas para serem distribuídas mais tarde. (Veja 20:27.) No entanto, um publicador pode gravar as reuniões para seu uso pessoal, desde que isso esteja de acordo com as leis e que o dispositivo

não seja conectado ao sistema de áudio e vídeo do local da reunião. Os anciãos devem ter bom senso ao decidir quem pode ter acesso à transmissão das reuniões.

(2) O sistema escolhido não deve afetar a qualidade das reuniões. Alguns sistemas permitem ouvir as pessoas que estão conectadas de um local remoto, tornando possível que elas participem da reunião. Mas esses irmãos devem tomar cuidado para que conversas e outros barulhos do ambiente não sejam ouvidos.

(3) Com exceção às reuniões em língua de sinais e às reuniões feitas totalmente por videoconferência, qualquer vídeo transmitido do Salão do Reino para locais remotos deve apresentar somente o que acontece no palco e qualquer mídia aprovada. (Veja 20:21.) Os que comentarem da assistência, quer estejam no Salão do Reino, quer estejam conectados de um local remoto, não devem aparecer no vídeo, apenas o áudio de seus comentários deve aparecer.

(4) Ao contar a assistência, os indicadores devem incluir os que estão conectados.

JW STREAM

26. As congregações que têm bem poucos irmãos habilitados para fazer partes nas reuniões podem pedir a aprovação do superintendente de circuito para assistir a gravações das reuniões ou de partes delas usando o JW Stream. (Veja o documento *Como Anciãos e Servos Ministeriais Podem Acessar Gravações no JW Stream* [S-142].) As orientações do capítulo 24, parágrafos 13 e 14, podem ser aplicadas nesses casos.

27. Se uma congregação não transmite as reuniões, os anciãos podem dar aos publicadores e pessoas interessadas acesso às gravações do JW Stream. Os anciãos devem ter bom senso ao decidir se uma pessoa desassociada ou dissociada pode ter acesso a essas gravações. (Veja o documento *Como Acessar Gravações no JW Stream após Receber o Convite* [S-143].) Esse recurso é para ajudar os idosos, os enfermos e os que por algum outro motivo não têm condições de assistir às reuniões no Salão do Reino. Além disso, quando um publicador, ou uma pessoa interessada, não consegue entender o idioma usado nas reuniões, ele pode ser autorizado a assistir às gravações na sua língua materna, ao mesmo tempo em que ***continua assistindo às reuniões da congregação local.*** — *od* cap. 9 par. 41.

28. Muitos publicadores e pessoas interessadas podem ter dificuldades para assistir a um congresso ou a uma assembleia por causa de suas circunstâncias. Em outros casos, pode ser que um publicador ou uma pessoa interessada queira assistir a um congresso ou a uma assembleia na sua língua materna, mas não tenha condições de fazer isso. Para ajudar esses irmãos, as gravações em vídeo das séries de congressos e assembleias que estiverem em andamento ficam disponíveis em muitos idiomas no JW Stream. Quando um publicador, ou uma pessoa interessada, for convidado para assistir a um programa pelo JW Stream, ele deve ser orientado a não compartilhar o conteúdo com ninguém. Além disso, a pessoa não deve assistir à gravação do congresso ou assembleia antes da data designada para a congregação. Os anciãos devem ter bom senso ao decidir se uma pessoa desassociada ou dissociada pode se ter acesso a essas gravações. — Para obter orientações sobre o uso do JW Stream no caso de outros idiomas, veja o capítulo 24, parágrafo 26.

LÍNGUA DE SINAIS

29. **Área reservada:** Quando as reuniões precisarem ser interpretadas em língua de sinais, todos os surdos devem se sentar jun-

tos em uma área do Salão do Reino que permita que eles vejam o intérprete e o palco na mesma linha de visão, sem nenhuma distração visual. Essa área normalmente fica na parte da frente do auditório, talvez em um dos lados. (*w09* 15/11 pp. 30-32) As pessoas que dependem da língua de sinais e seus familiares devem ter prioridade para sentar nessa área.

30. Pode-se providenciar interpretação tátil para os surdo-cegos. Os intérpretes devem ficar num local de onde possam ver claramente o intérprete principal, sem que nada os atrapalhe. Irmãos e irmãs surdos geralmente são bons intérpretes táteis.

31. Uso da língua de sinais natural: Em muitos países, a língua de sinais é usada de duas formas principais. Uma delas é uma tradução literal, palavra por palavra, da língua falada. A outra forma é geralmente chamada de ***língua de sinais natural.*** Essa é a forma mais usada pelos surdos em suas conversas no dia a dia. Ela funciona de maneira independente da língua falada e tem uma gramática diferente. Ao fazer os sinais, a pessoa normalmente faz mais uso do espaço, de expressões faciais e de variações de movimento para transmitir pequenas diferenças de significado. Mesmo que alguns surdos prefiram a tradução literal, a maioria deles conversa em ***língua de sinais natural*** e, por isso, a compreende melhor. Assim, sempre que possível, os intérpretes mais capacitados na língua de sinais natural devem ser usados.

32. Os intérpretes precisam compreender o processo de interpretação. Interpretar não significa simplesmente fazer uma tradução palavra por palavra do que é dito na língua falada. Para interpretar, é necessário entender as ideias. Assim, os intérpretes devem se concentrar no que está sendo dito da tribuna e se esforçar para transmitir esses pensamentos de forma clara, exata e completa, enquanto acompanham o orador. Geralmente, uma tradução palavra por palavra não transmite os pensamentos do orador de maneira exata. Por isso, o que qualifica uma pessoa

para fazer uma boa interpretação não é simplesmente o tempo que ela tem de experiência; o mais importante é que ela entenda o processo de interpretação.

33. Aparência dos intérpretes: Os irmãos e as irmãs que servem como intérpretes devem se vestir e se arrumar de forma exemplar, seguindo o mesmo padrão exigido para as partes que são feitas no palco. Além disso, suas roupas, joias e relógios não devem distrair a assistência, e suas unhas não devem ser compridas ou com cores chamativas. As roupas do intérprete devem contrastar com a cor da sua pele e devem ser de cores lisas (tecidos estampados podem distrair). Elas também não devem ser muito apertadas.

34. Em algumas situações, as irmãs que servem como intérpretes não precisam cobrir a cabeça porque fica claro para todos que elas não estão dirigindo a reunião. Por exemplo, uma irmã não precisaria cobrir a cabeça ao interpretar comentários da assistência, partes de estudante feitas por irmãs e demonstrações. Mas, quando uma irmã precisa ser usada como intérprete para orações, cânticos e discursos de irmãos, ela deve usar algo modesto e apropriado para cobrir a cabeça, demonstrando submissão às orientações bíblicas sobre o funcionamento da congregação. — 1 Tim. 2:11, 12; *w09* 15/11 pp. 12-13.

35. Pode-se fazer uma exceção no caso de uma irmã que faz a interpretação tátil para um surdo-cego. Como essa irmã estaria sentada na assistência, fazendo sinais nas mãos de apenas uma pessoa, ela não precisaria cobrir a cabeça, já que não estaria num lugar destacado como no caso de uma intérprete para surdos.

36. Cânticos: Se um cântico que não está disponível na língua de sinais usada pelo grupo for cantado na reunião, deve-se escolher com cuidado um cântico que tenha um tema parecido ou que expresse os mesmos sentimentos. Deve-se levar em conta

a duração do cântico alternativo para não atrasar o programa sem necessidade. Se não houver cânticos disponíveis na língua de sinais usada pelo grupo, o cântico programado deve ser interpretado, de preferência por um irmão.

37. **Áudio:** O áudio dos vídeos em língua de sinais deve ser tocado nas reuniões dos grupos e congregações, e nas assembleias e congressos em língua de sinais. Assim, tanto os surdos como seus parentes ouvintes que estiverem na assistência vão tirar proveito dos vídeos.

PESSOAS QUE CAUSAM PROBLEMAS

38. Quando uma pessoa causa pequenos problemas ou distrações, é melhor ignorar isso. Mas, se a situação continuar, a pessoa deve ser convidada a se retirar. Se ela se recusar a fazer isso, ela deve ser informada de que, se não for embora e continuar causando problemas, a polícia será chamada. Se mesmo assim ela não colaborar, deve-se chamar a polícia. Quando os policiais chegarem, eles devem ser informados de que a pessoa está causando problemas e que ela não é mais bem-vinda no local. Se for prudente e necessário, pode-se informar à polícia que queremos prestar queixa.

39. Os anciãos normalmente não devem tentar tirar uma pessoa à força do Salão do Reino, mesmo que ela esteja causando problemas. Se ela for violenta desde o início, deve-se chamar a polícia imediatamente. Não é preciso avisar a pessoa. Se um irmão for agredido fisicamente, ele tem o direito de se defender, e os anciãos deverão fazer o que puder para protegê-lo. É claro que, se for possível, é melhor que o irmão fuja do agressor. Mas, se ele não conseguir fazer isso, ele pode tentar se defender e até mesmo revidar de alguma maneira, se necessário. De qualquer modo, isso seria feito apenas para se proteger ou proteger outros até a polícia chegar. — *g* 06/08 p. 11; *g87* 22/11 p. 28.

TRANSPORTE PARA PESSOAS DESASSOCIADAS OU DISSOCIADAS

40. Geralmente, os desassociados e os dissociados devem providenciar seu próprio transporte para as reuniões. Mas pode ser que alguém nessa situação esteja se esforçando bastante para recuperar sua amizade com Jeová e não tenha condições de conseguir transporte por conta própria. Por exemplo, ele talvez não tenha carro, e os membros de sua família e outras pessoas talvez não tenham condições de ajudá-lo. Pode ser também que ele não possa pagar pelo transporte público ou que esse tipo de transporte não esteja disponível onde ele mora. E pode não ser aconselhável ir a pé por causa da distância, da falta de segurança ou por causa de condições climáticas muito ruins. Se ele não puder mesmo ir às reuniões por conta própria, os anciãos vão decidir se algo pode ser feito para ajudá-lo. Nesse caso, os irmãos que forem para a reunião junto com ele o tratarão como se estivessem juntos em um transporte público, ou seja, não conversarão com ele. (2 João 10, 11) Os anciãos devem ficar atentos para garantir que ninguém se aproveite da situação.

REUNIÕES ADICIONAIS

41. Não se deve organizar nenhum tipo de reunião ou evento para dar instrução espiritual sem ser aquilo que a organização já orienta. Jeová fornece o que é necessário por meio do escravo fiel e prudente, que é orientado pelo espírito santo e pela Bíblia. Recebemos instrução espiritual e encorajamento nas reuniões congregacionais, assembleias e congressos, bem como nas nossas publicações e pelo JW Broadcasting. O escravo fiel e prudente não aprova nenhum outro tipo de reunião ou evento, mas pode orientar que uma reunião adicional seja feita, se houver necessidade. Reuniões não aprovadas podem desviar a atenção do que Jesus Cristo está fazendo como cabeça da congrega-

ção. Seguir essa orientação vai ajudar todos os do povo de Deus a continuarem “completamente unidos na mesma mente e na mesma maneira de pensar” e “estabelecidos na fé”. — 1 Cor. 1:10; Col. 2:6, 7.

Salões do Reino

1. Betel é responsável por aprovar e supervisionar a construção de novos Salões do Reino e por fazer com que os salões que já existem sejam bem usados e estejam sempre em boas condições. As orientações sobre esses assuntos são dadas para as congregações pelo Departamento Local de Projeto/Construção (LDC, em inglês). Os representantes do LDC podem ser usados para fazer inspeções e juntar informações sobre novos locais de reunião e sobre locais que já estão sendo usados. Os anciãos dão um ótimo exemplo para todos na congregação quando coordenam e participam pessoalmente na limpeza, na manutenção e na segurança do Salão do Reino.

CONGREGAÇÃO DE CONTATO

2. O Salão do Reino é um local dedicado para a adoração a Jeová. Pode ser que Betel designe três ou até quatro congregações para usar o mesmo Salão do Reino. Assim, o prédio é mais bem aproveitado e as despesas ficam menores.

3. Nesses casos, Betel geralmente se corresponde com apenas uma das congregações (a congregação de contato) para tratar de assuntos jurídicos, assuntos sobre a propriedade e questões relacionadas. Normalmente, é essa congregação que mantém arquivada a documentação relacionada ao Salão do Reino e à propriedade. Mas isso é feito apenas por praticidade e não dá à congregação o direito de tomar sozinha decisões sobre o uso e a manutenção do Salão do Reino. Independentemente de quem tenha o título de propriedade, ou escritura, nenhuma congregação deve achar que é "proprietária" do Salão do Reino. ***Todas*** as congregações que usam o Salão do Reino são responsáveis por cuidar dele e usá-lo para apoiar a obra do Reino.

PRÉDIOS ALUGADOS

4. Se uma congregação precisar alugar um local para usar como Salão do Reino por um longo período, os anciãos devem entrar

em contato com o LDC. Se o local vai ser usado apenas uma vez (por exemplo, para a Celebração), os anciãos devem seguir as instruções do documento *Como Alugar Locais para Eventos da Congregação* (TO-19).

LIMPEZA

5. A limpeza do Salão do Reino deve ser feita regularmente, obedecendo a uma programação feita de acordo com a necessidade e a frequência com que o Salão do Reino é usado. Geralmente, isso inclui uma limpeza simples depois de cada reunião, uma limpeza mais completa a cada semana e uma limpeza geral pelo menos uma vez por ano. A limpeza deve ser feita por voluntários das congregações que usam o Salão do Reino. Todos podem participar, incluindo as crianças, desde que elas sejam supervisionadas.

6. A programação de limpeza do Salão do Reino deve ser colocada no quadro de anúncios. Algumas congregações decidem fazer a limpeza semanal em sistema de rodízio entre os grupos de serviço de campo. A limpeza completa e a limpeza geral devem incluir a parte interna e externa dos prédios, depósitos, estacionamento e jardim. Se for necessário remover neve ou fazer algum tipo de manutenção ou limpeza específica em certa época do ano, esse serviço deve ser bem coordenado. Deve-se garantir que todos trabalhem com segurança. — Veja 21:27-29.

7. **Coordenador da limpeza:** Cada corpo de anciãos deve designar um ancião ou um servo ministerial para ser o coordenador da limpeza de sua congregação. Isso não significa que esse irmão tenha que fazer todo o trabalho sozinho nem que tenha o direito de tomar decisões que são de responsabilidade do corpo de anciãos. Ele deve fazer a programação da limpeza do Salão do Reino e consultar a Comissão de Manutenção do Salão do Reino para garantir que haja materiais de limpeza adequados, instruções básicas sobre os serviços e equipamentos de segurança

à disposição dos publicadores. Ele também deve garantir que esses equipamentos de segurança sejam usados e que os publicadores estejam treinados para fazer a limpeza de forma segura. Além disso, ele deve estar atento à limpeza do Salão do Reino e, se necessário, deve dar lembretes sobre o assunto de forma bondosa.

MANUTENÇÃO E CONSERTOS

8. Um bom programa de manutenção preventiva pode aumentar a vida útil do Salão do Reino e de seus equipamentos. A manutenção feita regularmente mostra respeito pela santidade da vida, já que a falta de manutenção pode comprometer a segurança de quem usa o Salão do Reino. (Veja 21:27-29.) Um local de reuniões bem cuidado dá honra para o nome de Jeová. Por isso, cada congregação deve levar a sério a responsabilidade de fazer a manutenção preventiva e os consertos necessários. O LDC vai designar um treinador de manutenção qualificado para cada Salão do Reino. O treinador de manutenção é um representante do LDC e trabalha junto com um representante em campo do LDC para ajudar a criar, supervisionar e apoiar os programas de manutenção. Para a maioria dos assuntos relacionados ao Salão do Reino, o treinador de manutenção deve ser o primeiro a ser contatado.

9. As congregações designadas para um Salão do Reino são responsáveis pelas despesas relacionadas à manutenção programada e consertos que não ultrapassem o valor da previsão de gastos da congregação ou da Comissão de Manutenção do Salão do Reino, e pelas despesas relacionadas à compra, consertos e substituição de ferramentas ou equipamentos portáteis. Nem as congregações nem as comissões de manutenção devem manter um saldo maior do que a previsão de gastos para os consertos do Salão do Reino. Se o valor de um projeto de consertos do Salão do Reino ultrapassar o valor da previsão de gastos da con-

gregação ou da comissão de manutenção, será necessário pedir aprovação ao LDC. Quando um conserto do Salão do Reino é aprovado, o LDC fornece orientações sobre como realizar os serviços, e geralmente os fundos são enviados por Betel. (Para mais orientações sobre previsão de gastos e aprovação de despesas, veja os documentos *Instruções para as Contas da Congregação* [S-27] e *Instruções para as Contas da Comissão de Manutenção do Salão do Reino* [S-42].) Os serviços de manutenção e consertos devem ser feitos por voluntários das congregações que usam o Salão do Reino. Se não houver voluntários locais disponíveis para coordenar o serviço ou para realizar os serviços com segurança, ou se os serviços envolverem atividades de alto risco, os anciãos deverão pedir orientações ao treinador de manutenção do LDC antes de iniciar qualquer atividade. — Veja o documento *Trabalhar Juntos em Segurança — Normas para Construção e Manutenção de Locais de Adoração* (DC-82) e o apêndice A.

10. Se os anciãos precisarem contratar um empreiteiro para fazer um serviço, e o valor do serviço não exigir a aprovação do LDC, eles devem pedir que os orçamentos e contratos sejam feitos sempre por escrito. Os detalhes dos orçamentos não devem ser informados a outras pessoas que também estão oferecendo o serviço. É necessário verificar se o empreiteiro tem capacidade para realizar o trabalho, se ele é conhecido por trabalhar com segurança e se ele tem seguro e outras proteções legais necessárias. Isso deve ser feito mesmo se o empreiteiro for Testemunha de Jeová. Antes de o empreiteiro começar o trabalho, seria bom que a congregação pedisse uma cópia da apólice de seguro dele para verificar o que ela cobre. Se possível, a congregação também deve pedir para que a associação jurídica que tem o título de propriedade, ou escritura, seja nomeada como um segurado adicional na apólice de seguro do empreiteiro. Se surgirem dúvidas sobre como elaborar o contrato ou sobre as exigências específicas para sua localidade, os anciãos devem entrar em

contato com o Setor de Gerenciamento de Riscos da Filial, que é supervisionado pelo Departamento Financeiro. Na maioria dos casos, é aconselhável que um irmão de confiança acompanhe o serviço dos empreiteiros.

11. O corpo de anciãos deve incentivar e apoiar o programa de manutenção preventiva e o treinamento de manutenção fornecidos pelo LDC para que todos na congregação se sintam motivados a cuidar do Salão do Reino.

12. Problemas relacionados a umidade devem ser cuidados imediatamente. Se nada for feito, a umidade causada por vazamentos de água, infiltrações, enchentes ou condensação pode provocar danos graves. Todos os vazamentos (de tubulações, telhados, etc.) devem ser resolvidos imediatamente por alguém qualificado. Se a área afetada não for limpa e seca dentro de 48 horas, podem surgir mais problemas. Em regiões com muita umidade, pode ser necessário deixar o sistema de aquecimento, de ventilação ou de ar condicionado ligado por algum tempo, todos os dias, mesmo quando o prédio não estiver sendo usado. Isso vai ajudar a retirar a umidade do ar e evitar mofo. Se surgir um problema sério de umidade, e os anciãos não forem capazes de resolvê-lo, eles devem imediatamente entrar em contato com o treinador de manutenção do LDC para obter ajuda.

13. Se for necessário alugar um local ou um estacionamento para ser usado apenas uma vez, os anciãos devem avaliar o que precisa ser feito para deixar o local seguro e adequado para a reunião. (Para obter informações sobre aluguéis de longa duração, veja o parágrafo 4 deste capítulo.) É melhor que o proprietário providencie que esses serviços sejam feitos. Mas, se isso não for possível, os anciãos devem tentar fazer um acordo justo com ele. Esse acordo deve ser feito por escrito antes do começo do serviço. Não se devem fazer contratos que deem a entender que a congregação ou a organização vai assumir toda a responsabilidade civil (responsabilidade em caso de acidentes ou

de danos materiais). Os anciãos devem pedir ajuda ao Setor de Gerenciamento de Riscos da Filial se tiverem dúvidas sobre as condições de um contrato ou acordo ou se precisarem de ajuda para elaborar ou revisar um contrato ou acordo (temporário ou permanente) com o objetivo de adicionar proprietários para se usar o terreno, ter acesso a ele ou compartilhá-lo com outros.

14. **Coordenador da manutenção:** Se o Salão do Reino for usado por apenas uma congregação, o corpo de anciãos deve designar um ancião ou um servo ministerial para servir como coordenador da manutenção. (Dependendo das circunstâncias, pode ser o mesmo irmão que serve como coordenador da limpeza.) Ele deve se certificar de que o programa de manutenção preventiva fornecido pelo LDC esteja sendo seguido. Isso envolve verificar se as tarefas programadas de manutenção estão sendo cumpridas no prazo e de acordo com as orientações. Além de coordenar os serviços de manutenção, ele pode ficar responsável por qualquer conserto necessário. Isso não significa que ele tenha que fazer todo o trabalho sozinho nem que tenha o direito de tomar decisões que são de responsabilidade do corpo de anciãos. É muito importante que o irmão escolhido seja bem organizado, trabalhador e submisso ao corpo de anciãos. Ele também deve saber delegar e treinar outros. O corpo de anciãos deve dar ao irmão liberdade suficiente para que ele possa cuidar da manutenção regular e fazer os consertos necessários. Ele deve manter um registro das tarefas concluídas e garantir que haja ferramentas adequadas para todos. Ao designar tarefas, ele sempre deve levar em conta o conhecimento, as habilidades e as limitações físicas de cada pessoa. Ele também deve garantir que os publicadores tenham à disposição equipamentos de segurança, estejam treinados para fazer os serviços de forma segura e sigam as instruções do documento *Trabalhar Juntos em Segurança — Normas para Construção e Manutenção de Locais de Adoração* (DC-82). — Veja 21:27-29.

COMISSÃO DE MANUTENÇÃO DO SALÃO DO REINO

15. Se o Salão do Reino for usado por mais de uma congregação, ou se houver mais de um Salão do Reino na mesma propriedade, uma Comissão de Manutenção do Salão do Reino deve ser designada para organizar a limpeza e a manutenção de toda a propriedade. Isso inclui todos os auditórios, depósitos e residências. Também pode incluir a residência de um servo de tempo integral especial localizada perto da propriedade. (Para obter orientações sobre apartamentos do circuito, veja o documento *Instruções para as Contas do Circuito* [S-331].) Cada corpo de anciãos deve escolher um ou dois anciãos ou servos ministeriais qualificados para fazer parte da Comissão de Manutenção. Mas essa comissão não deve ter mais do que cinco irmãos. Se houver mais de cinco congregações usando a mesma propriedade, os corpos de anciãos devem escolher juntos cinco irmãos para servir na Comissão de Manutenção.

16. Os corpos de anciãos devem escolher juntos um dos membros da Comissão de Manutenção para servir como coordenador da Comissão de Manutenção. Ele deve ser um ancião experiente e bem organizado, e estar disponível para cumprir essa designação. Ele deve trabalhar de forma humilde com os outros membros da comissão e consultar os corpos de anciãos sempre que necessário. É provável que muitas vezes ele consiga se comunicar com os outros membros da comissão sem precisar programar uma reunião. De qualquer forma, o coordenador da Comissão de Manutenção deve (1) programar reuniões de tempos em tempos, de acordo com a necessidade, para que a comissão consiga realizar bem seu serviço, (2) se certificar de que as decisões tomadas sejam cumpridas e (3) manter boa comunicação com os corpos de anciãos envolvidos. Se os corpos de anciãos acharem que é necessário reunir todos os corpos envolvidos para resolver alguma questão, geralmente o coordenador de um dos corpos de anciãos deve presidir essa reunião.

17. A Comissão de Manutenção deve garantir que os publicadores tenham à disposição equipamentos de segurança apropriados, estejam treinados para fazer os serviços de forma segura e sigam as instruções do documento *Trabalhar Juntos em Segurança — Normas para Construção e Manutenção de Locais de Adoração* (DC-82). Em projetos de manutenção ou de limpeza envolvendo mais de uma congregação, a Comissão de Manutenção deve designar um de seus membros para servir como coordenador de segurança do projeto. — Veja 21:27-29.

18. A Comissão de Manutenção deve cuidar da manutenção e dos consertos regulares do Salão do Reino. Os membros da comissão devem ser pessoas de iniciativa, mas não devem tomar sozinhos decisões que caberiam ao corpo de anciãos ou a Betel.

19. A Comissão de Manutenção não tem autoridade para decidir quando as reuniões serão realizadas, se o local poderá ser usado para casamentos ou funerais, e assim por diante. — Veja 21:33; 27:6.2.

20. Os corpos de anciãos das congregações que usam o mesmo Salão do Reino devem colocar por escrito suas decisões com respeito ao salão. O documento com essas decisões, entre outras coisas, deve incluir: uma explicação de como o prédio será cuidado e utilizado, os dias e horários das reuniões, o modo como o rodízio de horário das reuniões será feito, o valor que cada congregação vai contribuir para as despesas operacionais, o valor que ficará disponível na conta da Comissão de Manutenção e o limite que poderá ser gasto com despesas inesperadas. (Veja o documento *Instruções para as Contas da Comissão de Manutenção do Salão do Reino* [S-42].) O documento *Decisões Relacionadas ao Salão do Reino* (S-46) pode ser usado como modelo para fazer o documento com as decisões dos corpos de anciãos. Esse documento deve ser assinado pelas comissões de serviço das congregações, e uma cópia dele deve ser guardada no arquivo de cada congregação. Esse documento deve ser

atualizado conforme a necessidade, para que esteja sempre de acordo com as últimas decisões tomadas pelos corpos de anciãos.

PROCEDIMENTOS PARA O PAGAMENTO DE DESPESAS

21. Veja os documentos *Instruções para as Contas da Congregação* (S-27), *Instruções para as Contas da Comissão de Manutenção do Salão do Reino* (S-42) e os vídeos tutoriais sobre como cuidar das contas da congregação.

REFORMAS, MELHORIAS, NOVAS INSTALAÇÕES E CONSTRUÇÕES

22. É necessário ter a aprovação do LDC para construir, para realizar qualquer reforma (que esteja além das atividades de rotina de manutenção e consertos) e para fazer a instalação ou troca de qualquer elemento ou sistema (isso se aplica mesmo quando o material é doado). Se um projeto for aprovado, o LDC vai programar o trabalho e decidir quem irá coordenar os serviços de acordo com o tipo e tamanho do projeto. Geralmente, Betel vai enviar os fundos para a realização do projeto. Assim, nem as congregações nem as comissões de manutenção devem manter um saldo maior do que a previsão de gastos para reformas, melhorias, novas instalações ou construções. Isso só deve ser feito se Betel orientar. — Para obter orientações sobre previsão de gastos e aprovação de despesas, veja os documentos *Instruções para as Contas da Congregação* (S-27) e *Instruções para as Contas da Comissão de Manutenção do Salão do Reino* (S-42).

23. Betel prepara e atualiza um *master plan* (plano mestre) que indica onde há necessidade de Salões do Reino. O *master plan* mostra se novos Salões do Reino precisam ser construídos (levando em conta o número de publicadores e o crescimento das con-

gregações). Ele também mostra se existem Salões do Reino que precisam de reforma e se algum Salão do Reino precisa ser substituído. O *master plan* também pode mostrar que alguns Salões do Reino poderiam ser mais bem aproveitados se fosse feita uma fusão de duas ou mais congregações, ou se mais congregações usassem o mesmo Salão do Reino. Isso poderia aumentar a assistência às reuniões, melhorar a qualidade delas, melhorar a distribuição de irmãos experientes nas congregações e diminuir a quantidade de Salões do Reino que precisam ser construídos.

24. Qualquer pergunta sobre a data programada para o início de uma construção ou reforma deve ser encaminhada para o treinador de manutenção do LDC. Nenhuma congregação deve comprar ou aceitar a doação de um terreno nem fazer uma reforma num Salão do Reino antes de receber aprovação do LDC. Em todos os casos, os padrões e as especificações do projeto são fornecidos por Betel, que também designa um grupo de construção ou uma equipe para supervisionar a obra. Sempre que for necessário vender um Salão do Reino, Betel cuidará do assunto.

INSPEÇÕES

25. O LDC vai providenciar que cada Salão do Reino seja inspecionado a cada dois ou três anos. Isso vai ser coordenado pelo treinador de manutenção ou pelo representante em campo do LDC. Não é necessário que todos os anciãos acompanhem a inspeção, mas é importante que a Comissão de Manutenção do Salão do Reino ou o coordenador da manutenção estejam presentes. Quando a inspeção for agendada, os anciãos serão informados se é necessário que os publicadores participem. A inspeção vai verificar se o programa de manutenção preventiva está sendo seguido. Em cada inspeção é feita uma verificação de todos os documentos de propriedade do Salão do Reino e de qualquer licença exigida pelas autoridades. O objetivo é verificar se os documentos estão em ordem e fornecer a ajuda necessária. Depois da inspeção, cada corpo de anciãos vai receber uma cópia do relatório.

Os anciãos devem seguir as recomendações deixadas no relatório e resolver sem demora qualquer problema relacionado com manutenção ou segurança.

PROTEÇÃO

26. Todas as portas e janelas devem ficar trancadas sempre que o Salão do Reino não estiver sendo usado. Dependendo das circunstâncias, é aconselhável guardar equipamentos caros em armários com chave ou na casa de irmãos. Em regiões mais perigosas, alguns Salões do Reino possuem sistemas eletrônicos de segurança. Mas, antes de instalar qualquer sistema de segurança, o corpo de anciãos deve entrar em contato com o treinador de manutenção do LDC, que vai decidir se isso é realmente necessário. Se algum sistema de segurança for instalado, ele deve ser mantido em boas condições de funcionamento. — Veja 21:22.

SEGURANÇA

27. Todos os anciãos devem tentar identificar situações de risco que poderiam resultar em um acidente, tanto dentro do Salão do Reino como na parte externa dele, e agir rapidamente para resolvê-las. Eles devem prestar atenção principalmente nas calçadas, no estacionamento, na iluminação de escadas e de áreas com degraus ou com superfícies irregulares e outras coisas que poderiam fazer alguém tropeçar ou cair. Capachos ou tapetes perto da entrada do prédio devem estar em bom estado e nunca enrugados ou desnivelados. Coisas que poderiam causar um incêndio, como ligar muitos aparelhos em uma tomada ou acumular materiais inflamáveis, não devem ser permitidas. Deve-se também evitar ao máximo armazenar produtos perigosos e líquidos inflamáveis na propriedade. Os produtos químicos necessários para limpeza ou manutenção devem estar claramente identificados e devem ser guardados num local seguro, fora do alcance de crianças.

28. Todos os anciãos devem conhecer bem o documento *Trabalhar Juntos em Segurança — Normas para Construção* e *Manutenção de Locais de Adoração* (DC-82). Uma cópia impressa ou eletrônica desse documento deve ser dada para cada publicador da congregação que se coloca à disposição para ajudar em projetos de manutenção ou construção, ou em outras tarefas que envolvam algum risco, como trabalhar com ferramentas elétricas ou usar escadas.

29. Algo muito importante para que qualquer serviço seja feito com segurança é identificar possíveis perigos e criar um plano para evitá-los. Os irmãos que supervisionam serviços em Salões do Reino devem avaliar as atividades que serão realizadas, identificar os possíveis riscos que elas podem apresentar e definir as medidas de segurança que podem ser tomadas. Eles devem escolher apenas pessoas qualificadas que tenham a saúde e as habilidades necessárias para realizar o serviço de modo seguro. Além disso, essas pessoas não devem trabalhar sozinhas no Salão do Reino. Os documentos *Análise de Riscos em Serviços no Salão do Reino* (DC-85) e *Instruções para Preencher a Análise de Riscos em Serviços no Salão do Reino* (DC-85i) devem ser usados. Para se realizarem pequenas manutenções ou limpezas regulares, não é necessário usar esses documentos.

INCIDENTES

30. Um *Relatório de Incidente de Risco* (TO-5) deve ser preenchido sempre que acontecer ou quase acontecer um incidente em um Salão do Reino ou em um local alugado para um evento teocrático seguindo o documento *Instruções para Preencher o Relatório de Incidente de Risco* (TO-5i). O relatório deve ser preenchido e enviado para o Setor de Gerenciamento de Riscos da Filial dentro de 72 horas após o incidente. Sempre que possível, envie os *Relatórios de Incidente de Risco* usando a versão

digital do formulário. Se o incidente for muito grave ou houver ameaça de processo, deve-se ligar imediatamente para o Departamento Jurídico e não preencher o *Relatório de Incidente de Risco*.

31. Quando o Salão do Reino sofre algum dano, é importante agir rapidamente para evitar que a situação piore. Em todos os casos de arrombamento, furto, incêndio criminoso ou qualquer ato de vandalismo, as autoridades locais devem ser notificadas sem demora. Se for necessário obter mais orientações, entrem em contato com o treinador de manutenção do LDC.

32. Entrem em contato com o treinador de manutenção do LDC quando precisarem de fundos para cuidar de danos causados a Salões do Reino por desastres naturais, incêndios, umidade, furto e vandalismo. Entrem em contato com o Setor de Gerenciamento de Riscos da Filial quando precisarem de fundos para cobrir outras despesas, como despesas por danos causados a pessoas devido a incidentes em Salões do Reino.

DIAS E HORÁRIOS DAS REUNIÕES

33. A não ser que existam circunstâncias excepcionais, a Reunião Vida e Ministério deve ser realizada no meio de semana, e não deve ser feita junto com o discurso público e o estudo da *Sentinela,* que devem ser realizados no fim de semana. Se nas reuniões de fim de semana o número de pessoas na assistência estiver muito maior do que o número de assentos, os anciãos podem considerar a possibilidade de realizar duas reuniões nos fins de semana, se houver disponibilidade de horários para usar o Salão do Reino. Os publicadores podem ser designados para assistir às reuniões de acordo com seu grupo de serviço de campo. Sempre que for prático, o mesmo orador do discurso público pode ser usado nas duas reuniões, e outros anciãos qualificados podem ajudar a dirigir os estudos da *Sentinela.* Se o Salão do Reino for usado por apenas uma congrega-

ção, os anciãos devem analisar quais são os melhores horários para cada uma das reuniões, pensando na maioria dos publicadores. Daí, os anciãos devem considerar essas opções com a congregação. Se for necessário, as opções devem ser ajustadas e apresentadas novamente para a congregação. Em todos os casos, a decisão final deve ser tomada pela congregação, por maioria de votos dos publicadores batizados. Se o mesmo Salão do Reino for usado por mais de uma congregação, os corpos de anciãos devem considerar juntos suas preferências de dias e horários das reuniões, antes de apresentar as opções para suas congregações. (1 Cor. 10:24) Nesses casos, algumas congregações acham melhor fazer um rodízio anual dos dias e horários das reuniões. Se isso for feito, a mudança dos horários deve começar na primeira semana de janeiro. As congregações devem informar essas mudanças para o Departamento de Serviço por meio do jw.org ou, se isso não for possível, por meio do formulário *Informações sobre Salão do Reino* (S-5). Um letreiro com os horários atualizados das reuniões deve ser colocado na frente do Salão do Reino, de acordo com as leis locais. Quando os corpos de anciãos têm boa comunicação e cooperam uns com os outros, fica mais fácil entender as necessidades de cada congregação e encontrar uma solução que agrade a todas elas. Isso ajuda a evitar que os irmãos tenham a impressão de que uma das congregações é sempre favorecida. As congregações também devem estar dispostas a fazer ajustes nos horários das reuniões quando o superintendente de circuito visita uma delas.

QUADRO DE ANÚNCIOS

34. O coordenador do corpo de anciãos é responsável por aprovar todos os itens colocados no quadro de anúncios. O quadro deve ser usado apenas para dar informações sobre as atividades da congregação, e deve estar sempre bem organizado. Nenhum anúncio sobre casamentos ou reuniões sociais deve ser colocado no

quadro de anúncios. Quando mais de uma congregação usa o mesmo Salão do Reino, cada congregação deve ter seu espaço no quadro de anúncios ou ter seu próprio quadro.

SISTEMA DE ATENDIMENTO TELEFÔNICO

35. Se possível, o Salão do Reino deve ter uma secretária eletrônica ou um sistema de correio de voz. A mensagem deve ser aprovada pelas comissões de serviço das congregações que usam o Salão do Reino, e deve incluir o endereço do salão, breves instruções sobre como chegar ao local (se isso for necessário), e os dias e horários das reuniões. Na época da Celebração, o dia, o local e o horário do(s) evento(s) também devem ser informados. As pessoas devem ser direcionadas para o jw.org caso precisem de mais informações. A mensagem deve ser gravada nos idiomas de todas as congregações e grupos que usam o Salão do Reino.

INTERNET

36. Pode ser que os corpos de anciãos que usam o Salão do Reino achem que seria útil para as congregações ter internet no salão. Nesses casos, se as congregações tiverem condições de cobrir esse custo, a contratação do serviço de internet deve ser aprovada por uma resolução. Ao contratar um serviço de internet, as seguintes orientações devem ser seguidas:

(1) O acesso à internet deve ser protegido por senha.

(2) Somente publicadores com boa reputação podem ter acesso.

(3) A senha não deve ser anunciada publicamente. Ela deve ser dada de forma individual aos publicadores aprovados.

(4) Se um publicador acessar sites inapropriados usando a internet do Salão do Reino, seu acesso deve ser cortado.

(5) Seria bom mudar a senha de tempos em tempos.

(6) Se houver um computador conectado à internet no Salão do Reino, é necessário adotar medidas de segurança, como as que estão na página 28 da *Despertai!* de agosto de 2009. Além disso, alguns navegadores de internet fornecem vários recursos de segurança, como bloqueadores automáticos de pop-ups, configurações de privacidade, possibilidade de especificar sites que devem ser bloqueados e validação de certificado de sites. A maioria dos provedores de internet também oferece algumas proteções avançadas que possibilitam, entre outras coisas, bloquear sites fraudulentos, prevenir o *phishing* (roubo de dados pessoais) e ativar opções de controle dos pais. Geralmente há uma taxa mensal para usar esses recursos de segurança, mas os benefícios normalmente compensam os custos.

EQUIPAMENTOS DE VÍDEO

37. Se os corpos de anciãos das congregações que usam o Salão do Reino recomendarem a instalação de equipamentos de vídeo, eles deverão primeiro entrar em contato com o treinador de manutenção do LDC para pedir aprovação e orientações.

38. Se um sistema de vídeo for instalado, as seguintes orientações devem ser levadas em conta:

(1) A instalação dos equipamentos deve ser feita de um modo que permita que os vídeos sejam apresentados sem se perder tempo. Por exemplo, é melhor

(mas não uma regra) que a tela seja posicionada em um dos lados do palco, não no centro. Se houver duas telas, elas poderão ser colocadas uma de cada lado do palco. Independentemente da posição delas, o orador não deve ter que sair de seu lugar durante a apresentação do vídeo.

(2) O texto do ano em formato digital deve aparecer nas telas antes do cântico inicial, depois da oração final e durante as reuniões, quando nenhum vídeo ou imagem estiver sendo apresentado. Por isso, talvez não seja mais necessário ter uma placa com o texto do ano. Mas, se a tela ficar no meio do palco, pode ser mais prático continuar usando a placa. Em todos os casos, o texto do ano deve sempre aparecer sozinho, sem nenhuma outra imagem, nem mesmo as de nossas publicações.

(3) Se o Salão do Reino tiver internet, é melhor (mas não uma regra) que a conexão com a internet seja via cabo, e que o computador e outros dispositivos do Salão do Reino também estejam conectados à internet via cabo. — Veja 20:22.

(4) O equipamento de vídeo deve ser instalado perto do equipamento de som. O operador deve começar a exibir o vídeo quando o irmão que estiver no palco avisar. Normalmente, o equipamento de vídeo não deve ser operado do palco.

BIBLIOTECA

39. Em cada Salão do Reino deve haver espaço para uma biblioteca, mesmo quando há mais de um salão no mesmo prédio. (*od* cap. 7 par. 19) Essa biblioteca deve ter publicações na língua de cada congregação ou grupo que usa o Salão do Reino.

Os corpos de anciãos devem decidir se as publicações da biblioteca estarão disponíveis tanto em formato impresso como eletrônico, ou em apenas um desses formatos. Muitos publicadores e pessoas interessadas talvez não tenham computador nem aparelhos eletrônicos. Por isso, os anciãos devem analisar bem a necessidade deles ao tomar qualquer decisão sobre a biblioteca, principalmente se estiverem pensando em descartar publicações impressas. Se as publicações forem disponibilizadas em formato eletrônico (em um computador, tablet, etc.), a biblioteca deverá ter também uma impressora. Pelo menos um irmão responsável deve ser designado para manter a biblioteca organizada e atualizada.

40. Se os corpos de anciãos decidirem descartar publicações impressas da biblioteca, eles devem ter cuidado para não descartar itens de interesse histórico. Betel talvez queira incluir esses itens em sua própria biblioteca ou no arquivo histórico.

PROGRAMAS MENSAIS DO JW BROADCASTING

41. Se o Salão do Reino em que a congregação se reúne tiver equipamento de vídeo, o corpo de anciãos pode definir um dia e horário para apresentar o programa mensal do JW Broadcasting todo mês para ajudar os publicadores que não têm acesso à internet. Se mais de uma congregação usar o Salão do Reino, talvez seja mais prático que os irmãos de todas as congregações assistam ao programa juntos num horário em que o Salão do Reino normalmente não é usado. Essas apresentações não precisam começar ou terminar com oração, já que elas não são consideradas reuniões congregacionais. Os desassociados e os dissociados podem estar presentes, desde que o programa seja apresentado no Salão do Reino. Todos devem se vestir como se fossem a uma reunião.

USO DE PROPRIEDADES DAS CONGREGAÇÕES

42. Em alguns países é permitido que as congregações possuam uma propriedade. Nesse caso, só propriedades necessárias para realizar as reuniões devem ser compradas. Mas Betel pode decidir abrir uma exceção no caso de residências modestas usadas para acomodar superintendentes de circuito, pioneiros especiais ou outros servos de tempo integral especial. (Veja o documento *Instruções para as Contas do Circuito* [S-331] para obter informações sobre residências do circuito.) Em caso de dúvidas sobre moradia, uso de uma propriedade da congregação por terceiros, doações de propriedades e outros assuntos relacionados, os anciãos devem entrar em contato com o LDC para obter orientações.

DEDICAÇÕES DE SALÕES DO REINO

43. Veja o documento *Orientações sobre Dedicações de Salões do Reino* (S-78).

Correspondências e arquivo da congregação

Parágrafos

E-MAIL DO JW.ORG

1. É bom que os anciãos verifiquem sua conta de e-mail do jw.org pelo menos uma vez por semana para ver se algum novo e-mail chegou. Nenhum outro provedor de e-mails deve ser usado para enviar informações confidenciais. O uso do e-mail do jw.org está sujeito às regras encontradas na página "Termos de uso" do jw.org.

2. Quando os anciãos de uma congregação precisam enviar uma correspondência para o corpo de anciãos de outra congregação,

geralmente é melhor enviar essa correspondência para o e-mail do jw.org da congregação, e não para o e-mail de um ancião específico. Quando a correspondência chegar, o coordenador do corpo de anciãos e o secretário devem trabalhar juntos para que o assunto da correspondência receba a atenção necessária. Eles também devem garantir que todos os anciãos tenham acesso às correspondências enviadas para o corpo de anciãos.

3. Sempre que possível, os anciãos devem usar o jw.org para enviar cartas e formulários para Betel, em vez de fazer isso pelo correio. As correspondências enviadas para Betel em nome do corpo de anciãos geralmente devem ser enviadas pelo secretário. Mas informações confidenciais, como o *Registro de Desassociação, Dissociação ou Repreensão* (S-77), geralmente são enviadas para Betel por um dos anciãos que cuidaram do caso.

4. Não é necessário assinar cartas e formulários enviados pelo e-mail do jw.org (a não ser que os anciãos recebam instruções específicas para fazer isso). Mas os nomes dos irmãos que leram e aprovaram a correspondência devem aparecer. Os documentos enviados para Betel como anexos devem estar em um formato que seja usado pelas pessoas em geral, como Microsoft Word ou PDF. Para assuntos de rotina, como perguntas sobre pedidos de publicações, é melhor escrever a mensagem diretamente no campo de mensagem, em vez de anexar um documento separado.

CARTAS DE APRESENTAÇÃO

5. Quando um publicador (ativo ou inativo) se muda para outra congregação, a carta de apresentação e os *Registros de Publicador de Congregação* (S-21) dele devem ser enviados para a nova congregação sem demora. (Para obter orientações sobre transferência de registros de pessoas da congregação, veja o documento *Instruções sobre Como Usar o JW.ORG* [S-135].) A comissão de serviço pode tomar a iniciativa de enviar esses itens sem espe-

rar que a nova congregação faça um pedido formal. Se um publicador costuma se mudar para uma segunda residência em certas épocas do ano, sigam as orientações do capítulo 8, parágrafo 14, de acordo com cada caso. Se uma pessoa acusada de abuso sexual de menores (não importa se a acusação foi comprovada ou não) se mudar para outra congregação (mesmo que temporariamente), veja o capítulo 14, parágrafo 26.

6. As cartas de apresentação devem sempre incluir as seguintes informações:

(1) Data da carta.

(2) Nome completo da congregação que está enviando a carta.

(3) Endereço de correspondência ou endereço de e-mail do jw.org da congregação que está enviando a carta.

(4) Nome completo da congregação que vai receber a carta.

(5) Endereço de correspondência ou endereço de e-mail do jw.org da congregação que está recebendo a carta.

(6) Nome dos três anciãos (geralmente os membros da comissão de serviço) que aprovaram a carta.

(7) Nome completo do publicador, nome dos membros de sua família imediata, privilégios que o publicador e os membros de sua família tinham na época da mudança (por exemplo, fazer partes de estudante na reunião do meio de semana, ou servir como ancião, servo ministerial, pioneiro regular, pioneiro auxiliar, voluntário do LDC, colaborador de Betel ou voluntário à distância), e se os anciãos recomendam que eles continuem tendo esses privilégios. — Veja 8:12.

(8) Se o publicador foi repreendido por uma comissão judicativa nos últimos três anos ou readmitido nos últimos cinco anos, incluir data da ação tomada, motivo bíblico da ação e restrições judicativas sob as quais o publicador está atualmente. Se ele servir agora como servo ministerial, não é necessário mencionar que ele passou por uma comissão judicativa.

(9) Se o publicador estiver atualmente divorciado, incluir observação deixando claro se ele está ou não biblicamente livre para se casar novamente. — Veja 12:70-75.

(10) Se o publicador foi removido como ancião ou servo ministerial nos últimos cinco anos, incluir data da remoção e breve observação sobre o motivo da remoção. No entanto, se ele foi redesignado, não é necessário mencionar que ele foi removido no passado.

(11) Para saber o que mais deve ser incluído na carta, os anciãos devem se perguntar: 'Que informações gostaríamos de receber se essa pessoa estivesse se mudando para a nossa congregação?' — Mat. 7:12.

7. Se a carta de apresentação recebida incluir informações sobre repreensão ou readmissão, ou uma observação sobre se o publicador atualmente divorciado está ou não biblicamente livre para se casar novamente, uma cópia da carta deve ser mantida num envelope lacrado de modo confidencial no arquivo da congregação.

8. Se a carta de apresentação recebida incluir informações sobre a remoção de um irmão que servia como ancião ou servo ministerial e a remoção não foi por desassociação ou repreensão, uma cópia da carta deve ser colocada na categoria "Anciãos e servos ministeriais" do arquivo da congregação.

QUANDO UM DESASSOCIADO OU UM DISSOCIADO SE MUDA

9. Quando os anciãos ficam sabendo que um desassociado ou um dissociado se mudou, eles não devem enviar para outra congregação nenhuma correspondência sobre a pessoa. O arquivo confidencial da pessoa deve ficar com a congregação que desassociou a pessoa ou que aceitou seu pedido de dissociação. Se um desassociado ou dissociado que se muda estiver tomando os passos para ser readmitido e quiser que os anciãos da nova congregação sejam informados, dois anciãos de cada congregação devem se comunicar verbalmente. Isso vai ajudar os anciãos da nova congregação a continuarem dando ajuda espiritual para a pessoa. — Para obter orientações sobre o que fazer quando um desassociado ou dissociado acusado de abuso sexual de menores se muda e está assistindo às reuniões, veja o capítulo 14, parágrafo 26; para obter orientações sobre a comunicação entre as comissões quando alguém pede readmissão, veja o capítulo 19, parágrafos 13 a 16.

ARQUIVO DA CONGREGAÇÃO

10. **Sigilo e segurança:** O arquivo da congregação deve ser mantido trancado num local seguro, por exemplo, no Salão do Reino. Se por algum motivo não for seguro manter os registros no Salão do Reino, eles podem ser guardados num armário trancado na casa de um ancião, para impedir que pessoas não autorizadas tenham acesso a eles. Cada ancião que desejar deve receber uma chave do arquivo. Se houver um servo ministerial servindo como substituto na comissão de serviço da congregação, ele não deve ter acesso a arquivos confidenciais, como correspondências relacionadas à designação e remoção de anciãos e servos ministeriais e a assuntos judicativos. (Veja 2:2.) A comissão de serviço deve planejar o que será feito para proteger os registros da

congregação, incluindo os arquivos confidenciais, quando houver a possibilidade de um desastre. — Veja 26:4.

11. **Categorias:** Os itens que precisam ser mantidos no arquivo da congregação devem ser organizados conforme as categorias a seguir. (Outras categorias podem ser criadas, se necessário.)

    - Anciãos e servos ministeriais
    - Arquivos confidenciais (envelopes lacrados)
    - Cartas de apresentação
    - Contas
    - Relatório da visita do superintendente de circuito
    - Salão do Reino
    - Território

12. **Registros de serviço de campo:** Os *Registros de Publicador de Congregação* (S-21) pertencem à congregação. Cada filial vai decidir o formato em que esses cartões devem ser armazenados (eletrônico ou impresso) e informar isso aos corpos de anciãos. Se os registros forem armazenados eletronicamente, o corpo de anciãos pode decidir se é melhor usar o formulário fornecido por Betel ou outro método que permita visualizar as mesmas informações no mesmo formato. O arquivo deve ser dividido em duas seções: "ativos" e "inativos". A seção dos publicadores ativos deve ser dividida em mais duas seções: (1) pioneiros regulares, pioneiros especiais e missionários em campo, e (2) outros publicadores. A seção "para outros publicadores" deve estar dividida por grupo de serviço de campo, e os cartões das duas seções devem ser organizados em ordem alfabética. Além disso, três *Registros de Publicador de Congregação* devem ser preenchidos com os totais das atividades mensais de todos os (1) pioneiros regulares, pioneiros especiais e missionários em campo, (2) pioneiros auxiliares e (3) publicadores.

13. O relatório da congregação deve ser enviado para Betel no máximo até o dia 20 do mês. Se um publicador entregar seu relatório, e o relatório da congregação já tiver sido enviado, suas atividades devem ser incluídas no relatório da congregação do mês seguinte. Ao informar o total de publicadores do mês no campo "Total que relatou", cada relatório atrasado deve ser contado como um publicador a mais. Sempre que um publicador entrega um relatório, as informações nele devem ser copiadas para o *Registro de Publicador de Congregação* daquele publicador. Isso deve ser feito de acordo com o mês informado no relatório, mesmo que ele tenha sido entregue atrasado ou que suas informações sejam incluídas no relatório da congregação de outro mês. Um publicador não deve ser considerado irregular quando ele atrasa seu relatório. Nenhuma informação sobre casos judicativos deve ser anotada nos *Registros de Publicador de Congregação*.

14. Quando um publicador que está muito limitado por causa de suas circunstâncias é autorizado pela comissão de serviço da congregação a relatar períodos de 15 minutos de atividades, o secretário deve registrar esses períodos e transferi-los para o mês seguinte, caso não totalizem uma hora. (*od* cap. 8 par. 29) Sempre que esses minutos somarem uma hora, o secretário deve incluir essa hora no total de horas do relatório da congregação. Os publicadores que tiverem dúvidas sobre como relatar suas atividades podem ser incentivados a ler o livro *Organizados,* capítulo 8, parágrafos 23 a 29.

15. Os relatórios dos pioneiros regulares devem ser cuidados da mesma maneira que os dos outros publicadores. Se um pioneiro receber crédito de horas, ele deve usar o campo "Observações" do *Relatório de Serviço de Campo* (S-4) para informar isso. Esse crédito de horas não deve ser incluído no relatório da congregação que é enviado para Betel. (Para obter orientações sobre crédito de horas para pioneiros, veja o capítulo 9, parágrafos 11 a 13.) Os pioneiros especiais, missionários e outros servos de tempo integral especial em campo relatam suas atividades diretamente para

Betel e, por isso, seus relatórios não são incluídos no relatório da congregação. Mas as atividades deles devem ser registradas em seus *Registros de Publicador de Congregação.*

16. Os *Registros de Publicador de Congregação* podem ficar com o secretário, mas outros anciãos podem ter acesso a eles sempre que precisarem. — Veja 7:2.6.

17. Registros de assistência às reuniões: O corpo de anciãos pode decidir se é melhor armazenar os cartões de *Registro da Assistência às Reuniões Congregacionais* (S-88) em formato eletrônico ou em formato impresso. Se os registros forem armazenados eletronicamente, o corpo de anciãos pode decidir se é melhor usar o formulário fornecido por Betel ou outro método que permita visualizar as mesmas informações no mesmo formato.

18. Registros confidenciais: Depois de cuidarem de um assunto, os anciãos devem eliminar todas as cópias pessoais de registros confidenciais e anotações pessoais de assuntos confidenciais, sejam impressas ou eletrônicas. Quando registros confidenciais forem arquivados, os anciãos que cuidaram do assunto devem colocar num envelope lacrado apenas os seguintes documentos:

(1) *Registro de Desassociação, Dissociação ou Repreensão* (S-77), se houver.

(2) Qualquer carta de apresentação que inclua informações sobre repreensão nos últimos três anos ou readmissão nos últimos cinco anos.

(3) Qualquer carta de Betel sobre um assunto que envolva abuso sexual de menores (não importa se a acusação foi comprovada ou não).

(4) Qualquer registro de uma decisão tomada pelo corpo de anciãos quanto a se o publicador está ou não biblicamente livre para se casar novamente.

(5) As cartas de pedidos de readmissão, se houver.

19. As seguintes informações devem ser escritas na frente do envelope lacrado:

(1) Nome da pessoa.

(2) Uma palavra ou frase que identifique a ação tomada, como, por exemplo, "desassociado", "dissociado", "repreendido", "readmitido", "está biblicamente livre para se casar novamente" ou "não está biblicamente livre para se casar novamente", e a data da ação.

(3) Qualquer restrição que tenha sido imposta e as datas em que as restrições foram removidas.

(4) Os nomes dos anciãos que cuidaram do assunto, se for o caso.

(5) A instrução "Não destrua" (se o caso envolver uma acusação de abuso sexual de menores, comprovada ou não).

20. O secretário deve colocar o envelope lacrado no arquivo da congregação. Se for preciso abrir algum envelope no futuro para cuidar de um assunto, como, por exemplo, um pedido de readmissão, isso deve ser feito apenas pelos anciãos que forem designados pelo corpo de anciãos para cuidar do assunto. Quando o secretário fizer a verificação anual do arquivo da congregação, ele pode abrir algum envelope.

21. **Verificação do arquivo:** Todo mês de janeiro, o secretário deve verificar o arquivo da congregação, esteja ele em formato impresso ou eletrônico. Se precisar de ajuda nessa verificação, ele deve consultar outros anciãos. Se chegar o período de eliminação de um registro, ele deve ser destruído (picotado, se possível) ou excluído. — Veja o *Adendo do Pastoreiem.*

USO DE SERVIÇOS DE ARMAZENAMENTO ON-LINE

22. Nenhum documento com informações delicadas ou confidenciais, como registros de casos judicativos, pode ser armazenado on-line. Os serviços de armazenamento on-line só podem ser usados para armazenar documentos que não contêm informações confidenciais, como os que são colocados no quadro de anúncios. — Veja 21:34.

PETIÇÕES

23. Os recursos "Meu perfil" e "Minhas petições" são os meios principais que os publicadores batizados e exemplares têm para enviar petições para servir como pioneiros regulares, participar em projetos de construção da organização, participar em ajuda humanitária, servir em Betel e cursar a Escola para Evangelizadores do Reino. Quando um publicador deseja enviar uma petição on-line, mas ainda não tem acesso aos recursos "Meu perfil" e "Minhas petições", ele deve procurar o secretário da congregação. O secretário deve consultar os outros irmãos que fazem parte da comissão de serviço da congregação para decidir se a pessoa é exemplar ou não. — Veja 2:4 e o documento *Instruções sobre como Usar o JW.ORG* (S-135).

24. Quando a comissão de serviço da congregação entender que o publicador é exemplar e ele quiser enviar uma petição impressa, a comissão de serviço deve fornecer a petição apropriada e todos os documentos que o publicador precisa considerar antes de enviar a petição. A comissão de serviço também deve providenciar que o publicador assista aos vídeos para quem deseja enviar petições para apoiar projetos de construção da organização, participar em ajuda humanitária ou servir em Betel.

25. Quando um publicador entrega uma petição, a comissão de serviço deve consultar o superintendente do grupo do publicador.

Depois disso, ela deve se reunir o quanto antes para avaliar as qualificações dele. A comissão também pode consultar outros anciãos da congregação sempre que achar necessário. (Pro. 15:22) Depois de decidir se o publicador está qualificado ou não, o corpo de anciãos deve ser informado sobre como o assunto foi cuidado. Isso deve ser feito antes de a petição ser enviada. (Para obter orientações sobre como lidar com petições para o serviço de pioneiro regular, veja o capítulo 9, parágrafos 1 a 3.) Se ficar decidido que o publicador não está qualificado, dois membros da comissão de serviço devem explicar bondosamente os motivos para ele. Eles também devem explicar para o publicador o que ele precisa fazer para se qualificar no futuro.

Serviço de campo

Parágrafos

TERRITÓRIO DA CONGREGAÇÃO

1. O corpo de anciãos deve ter grande interesse no progresso do trabalho de pregação e de ensino no território da congregação. (Atos 10:42; *od* cap. 9). O superintendente de serviço vai conseguir cuidar bem de sua designação se ele tiver o apoio dos outros anciãos. — Veja o capítulo 5.

2. Betel designa o território de cada congregação por meio do formulário *Designação de Território de Congregação* (S-54). Qualquer pedido de ajuste no território da congregação deve ser feito por meio do formulário *Pedido de Ajuste de Território* (S-6). Para organizar o serviço de casa em casa, o território da congregação deve ser dividido em territórios menores. O tamanho deles deve ser decidido de acordo com as circunstâncias da congregação. Os limites desses territórios podem ser mostrados nos *Cartões de Mapa de Território* (S-12). Os publicadores devem obedecer às leis de proteção de dados ao participar em qualquer aspecto do ministério. — Rom. 13:1.

3. Geralmente é possível ver num mapa maior todo o território da congregação com as divisões dos territórios menores identificados claramente com números. Usando o *Registro de Designação de Território* (S-13), o servo de territórios pode ver qual território precisa ser coberto. A congregação deve se esforçar para cobrir todo o seu território em pelo menos um ano.

4. O superintendente de circuito pode dar boas sugestões para ajudar a congregação a dar um testemunho cabal para todas as pessoas de seu território. Mas, se a congregação estiver fazendo o possível para trabalhar em todo o território e, mesmo assim, houver partes dele que não são trabalhadas há pelo menos dois anos, o superintendente de circuito pode recomendar para Betel que algumas partes do território sejam designadas para congregações vizinhas ou sejam consideradas como territórios não designados.

TESTEMUNHO EM LOCAIS PÚBLICOS

5. Escolha de locais adequados: Depois de consultar os outros anciãos, a comissão de serviço vai tomar a decisão final sobre os locais que serão usados para dar testemunho público. Ao fazer isso, eles devem levar em conta as leis locais e escolher lugares com boa visibilidade e grande movimentação de pessoas. Isso

inclui terminais de transporte, praças, parques, ruas movimentadas, shoppings, universidades, aeroportos e lugares usados para eventos anuais. Se os anciãos ficarem sabendo de um grande evento, como uma feira nacional ou internacional de livros, em que seria possível montar um mostruário de publicações, eles devem entrar em contato com o Departamento de Serviço para receber mais orientações.

6. Os locais escolhidos para o testemunho público devem estar dentro dos limites do território da congregação. Se no mesmo território houver congregações de idiomas diferentes, os superintendentes de serviço devem se comunicar para decidir como dar testemunho do melhor modo possível sem incomodar as pessoas que passam ou atrapalhar a entrada nos estabelecimentos comerciais.

7. **Autorizações e cobertura de seguro:** Em alguns locais públicos, talvez seja necessário receber autorização de um gerente ou de uma autoridade para colocar um mostruário de publicações. O superintendente de serviço ou outra pessoa designada pelo corpo de anciãos deve verificar se alguma autorização, licença ou seguro é exigido. Qualquer pedido de autorização para usar um carrinho, uma mesa ou um quiosque de publicações deve ser feito em nome de um publicador. Nenhum pedido de autorização deve ser feito no nome da congregação, das Testemunhas de Jeová ou de qualquer associação jurídica usada pela organização. Sempre que um publicador precisar preencher ou assinar documentos para receber autorização para distribuir publicações, ele deve lê-los com atenção para entender as responsabilidades que está assumindo. Os publicadores que pedem autorização para dar testemunho em locais públicos fazem isso por iniciativa própria como parte do seu ministério. Se for necessário pagar uma pequena taxa para usar um espaço num local público, ela deve ser paga pelo publicador, não pela congregação.

8. Alguns administradores e gerentes deixam de exigir seguro quando é explicado para eles que nossa obra educativa bíblica é voluntária e não é comercial. Se for necessário se reunir com o gerente de um local, isso deve ser feito de modo informal, como uma conversa entre vizinhos. O objetivo não deve ser discutir questões sobre direitos legais. Se a autorização for negada, ou se uma taxa muito alta for cobrada, a comissão de serviço deve procurar outros locais no território da congregação onde o testemunho público possa ter bons resultados.

9. **Equipamentos para testemunho público:** A comissão de serviço deve decidir o tipo de equipamento (incluindo cartazes) que será usado e onde ele será guardado. Apenas cartazes aprovados por Betel devem ser usados. Os cartazes podem ser mudados durante o mês para destacar assuntos diferentes.

10. Os pedidos de equipamentos para testemunho público podem ser feitos da mesma forma que são feitos os pedidos de publicações. O documento *Equipamentos para Testemunho Público* (S-80) tem fotos e descrições dos carrinhos, displays, cartazes magnéticos, mesas, quiosques e outros itens disponíveis. Os equipamentos pedidos serão considerados propriedade da congregação. Antes de pedir um equipamento, deve-se ter certeza de que ele será realmente bem usado por publicadores treinados e de que a congregação poderá cobrir os custos. A congregação pode ser informada de que esses custos serão cobertos pelos seus donativos para a obra mundial.

11. **Quem pode participar:** A comissão de serviço deve escolher publicadores batizados para participarem no testemunho público. Eles devem estar qualificados para o serviço, se comportar de maneira digna, se vestir de modo formal e modesto, estar bem arrumados, ter bom senso, estar dispostos a dar testemunho em diferentes locais públicos, ter e promover bons relacionamentos, e estar dispostos a cooperar com o corpo de anciãos. A comissão de serviço deve usar de bom senso para decidir se um jovem maduro que é menor de idade pode ser aprovado para par-

ticipar do testemunho público. Uma criança (batizada ou não) pode acompanhar seu pai ou sua mãe no testemunho público, se ela for bem comportada.

12. Se for possível e prático, o superintendente de serviço ou alguém designado pelo corpo de anciãos deve fazer uma programação de testemunho para cada local escolhido, tanto para o meio de semana como para o fim de semana. É bom colocar o mostruário de publicações sempre no mesmo local, nos mesmos dias e horários. Essa regularidade vai fazer com que o mostruário seja facilmente percebido pelas pessoas que passam por ele.

13. **Treinamento:** O superintendente de serviço ou alguém designado pelo corpo de anciãos deve dar o treinamento inicial aos superintendentes de grupo de serviço de campo, aos ajudantes deles e aos publicadores escolhidos para participar do testemunho público. Esse treinamento deve se basear no documento *Orientações para Testemunho Público* (S-148), e todos os participantes devem receber uma cópia dele. O superintendente de grupo e seu ajudante vão acompanhar o trabalho dos publicadores e dar a ajuda necessária. Se for preciso, o superintendente de grupo e o superintendente de serviço vão dar mais treinamento.

14. Os publicadores devem receber treinamento para saber destacar pontos interessantes do jw.org. Eles devem divulgar o site sempre que possível. Pode ser que até os que não se sentem à vontade para falar conosco ou para aceitar nossas publicações queiram acessar nosso site. Os publicadores devem saber ajudar os interessados a encontrar matérias em seu idioma no jw.org. Isso inclui vídeos em língua de sinais para os surdos e gravações de áudio para os deficientes visuais.

15. **Mostruário de publicações:** O superintendente de serviço é quem decide quantas publicações serão colocadas no mostruário, levando em conta as circunstâncias locais e os assuntos que mais interessam às pessoas. As publicações devem ser distribuídas com bom senso, para que não haja desperdício. O mostruário

deve estar sempre em boas condições, e as publicações devem ser organizadas de um jeito simples e que chame a atenção. Em muitos lugares, pode-se ter bons resultados colocando-se no mostruário apenas algumas publicações do nosso Kit de Ensino que sejam interessantes para a maioria das pessoas. A brochura *Seja Feliz para Sempre!* (não o livro) deve ser mostrada como ferramenta para iniciar estudos bíblicos. Os publicadores podem ter à disposição revistas e outras publicações nas línguas em que as pessoas mais pedem. Durante as campanhas para a Celebração e para o congresso, pode-se usar o cartaz *Você Está Convidado* e distribuir os convites. Se for necessário pedir mais publicações do que a quantidade permitida no jw.org, deve-se entrar em contato com o Departamento de Expedição. Os publicadores não devem deixar Bíblias expostas no mostruário, mas eles podem ter algumas Bíblias disponíveis para os que pedirem ou para os que realmente estiverem interessados na verdade. Também é bom ter algumas brochuras *Volte para Jeová* (não expostas) para oferecer aos inativos.

16. Uso de aparelhos eletrônicos: Se for prático, pode-se usar uma tela plana, conectada a um aparelho eletrônico portátil, na mesa ou no quiosque de publicações. Os publicadores podem usar essa tela para exibir cartazes aprovados para o testemunho público, para mostrar como usar o jw.org ou para passar um vídeo curto, como o vídeo *Por Que Estudar a Bíblia?*.

17. Testemunho público especial em regiões metropolitanas: Quando essa modalidade de testemunho for realizada em uma região, os superintendentes de circuito e as congregações daquela região vão receber informações adicionais para que todos possam trabalhar juntos de maneira organizada.

UNIVERSIDADES

18. Antes de colocar um mostruário de publicações numa universidade ou numa escola em que os alunos são adultos, geralmen-

te é melhor falar com o diretor ou com o reitor. Quem for fazer essas visitas deve logo se identificar como Testemunha de Jeová. Escolas e instituições para surdos ou cegos podem ficar especialmente interessadas em saber que as Testemunhas de Jeová fornecem publicações em formatos que podem ajudar as pessoas com essas deficiências. O superintendente de serviço pode treinar publicadores qualificados que forem aprovados pela comissão de serviço para que eles visitem universidades e outras instituições de ensino.

ASILOS E CASAS DE REPOUSO

19. Alguns publicadores têm conseguido dar testemunho a idosos em asilos e casas de repouso. Para isso, eles entram em contato com o administrador ou com o responsável pelas atividades do local e se oferecem para passar tempo com os residentes lendo a Bíblia ou conversando sobre histórias da Bíblia. Pode-se explicar que a congregação tem voluntários que vão ficar felizes em ler matérias bíblicas, mostrar vídeos baseados na Bíblia ou dirigir um estudo bíblico gratuito toda semana para todos os que quiserem estar presentes. Muitas vezes, funcionários, voluntários, parentes dos pacientes e outros visitantes também participam do estudo. O superintendente de serviço pode treinar publicadores qualificados que forem aprovados pela comissão de serviço para fazerem essas visitas.

TESTEMUNHO EM PORTOS

20. O testemunho em portos é um tipo diferente de testemunho, que deve ser realizado de acordo com orientações específicas de Betel. Se uma congregação tem um grande porto em seu território e os anciãos ainda não receberam essas orientações, eles devem entrar em contato com o Departamento de Serviço e informar o nome, o local e o tamanho do porto.

TESTEMUNHO EM PRISÕES

21. Veja o capítulo 28.

PROBLEMAS AO DAR TESTEMUNHO

22. Todas as pessoas têm direito à privacidade e direito de proibir qualquer um, incluindo publicadores, de entrar em sua casa ou propriedade. Se um morador exigir que as Testemunhas de Jeová não visitem mais sua casa, isso deve ser respeitado. (Mat. 7:12; 10:13) Apenas a data em que o morador pediu para não ser mais visitado e o endereço dele devem ser anotados naquele território para que os publicadores que trabalharem nele no futuro não batam naquela casa. A comissão de serviço deve ter bom senso para decidir se devem designar anciãos para entrar em contato a cada dois ou três anos com esses moradores para ver se continuam com a mesma opinião.

23. Se o responsável por um condomínio ou conjunto de apartamentos exigir que as Testemunhas de Jeová não visitem mais o local, os publicadores devem sair imediatamente. Depois, os anciãos devem entrar em contato com o Departamento Jurídico. Se uma autoridade do governo tentar impor alguma restrição ao nosso trabalho, os anciãos também devem entrar em contato com o Departamento Jurídico. Nesses casos, os publicadores devem sempre agir com educação e respeito. — Rom. 12:18; 1 Ped. 3:15.

24. Se surgir oposição violenta, os anciãos devem entrar em contato com o Departamento Jurídico. Eles devem agir de acordo com os princípios da Bíblia e com as orientações de Betel. (Mat. 5:44; 10:11-23; Rom. 12:17-21) Pode ser que os publicadores precisem pregar de modo bem discreto. (Atos 5:29) Os anciãos devem ajudar os publicadores a não se envolverem em problemas desnecessários. — Pro. 14:15; 17:14.

CONSIDERAÇÃO PELOS IRMÃOS QUE TÊM OUTRAS DESIGNAÇÕES

25. Alguns irmãos e irmãs participam em projetos de construção da organização, ajudam nos serviços feitos antes e depois de assembleias e congressos, prestam ajuda humanitária, servem como membros de Comissões de Ligação com Hospitais, servem em Grupos de Visitas a Pacientes, ajudam em Salões de Assembleias e dirigem ou participam de reuniões realizadas em prisões. Outros servem como voluntários temporários em Betel, *commuters* de Betel, voluntários à distância, colaboradores de Betel e como representantes em campo e treinadores de manutenção do Departamento Local de Projeto/Construção (LDC, sigla em inglês). Cumprir essas e outras designações aprovadas da organização pode afetar a participação desses irmãos no serviço de campo e em outras atividades da congregação. Mesmo que esses irmãos não sejam pioneiros regulares e não recebam crédito de horas, seria bom que, no campo "Observações", do *Relatório de Serviço de Campo* (S-4), eles informassem as atividades em que participaram durante o mês. Ao preencher o *Registro de Publicador de Congregação* (S-21), o secretário deve colocar essas informações na coluna "Observações". Na coluna "Horas", ele deve colocar apenas as horas que esses irmãos gastaram no serviço de campo. As horas gastas em designações aprovadas não devem ser incluídas no relatório de serviço de campo da congregação enviado para Betel. — Para obter informações sobre como registrar o crédito de horas dos pioneiros regulares que participam de outras atividades da organização, veja o capítulo 9, parágrafos 11 a 13.

26. Os anciãos podem mostrar que dão valor ao trabalho extra que esses irmãos fazem em outras designações da organização por substituí-los quando eles precisam se ausentar e por não criticar as atividades deles no serviço de campo. Os anciãos devem mostrar essa mesma consideração ao avaliar se eles podem ser recomendados para servir como anciãos ou servos ministeriais.

Outros idiomas

1. Nosso objetivo é pregar a mensagem do Reino para o ***maior número*** de pessoas possível e fazer discípulos. (1 Tim. 2:3, 4)

Assim, é bom que os corpos de anciãos entendam estas orientações e cooperem com tudo o que é feito para ajudar os que falam outro idioma. — *od* cap. 9 pars. 35-44.

2. Se houver apenas algumas pessoas interessadas que dependem de outro idioma e ninguém na congregação fala o idioma delas, as pessoas interessadas podem ser ajudadas talvez por meio de telefone ou videoconferência por um publicador de qualquer parte do território da filial que fale o idioma dela. Além disso, as pessoas interessadas e os publicadores que não entendem o idioma da congregação talvez possam usar as gravações do JW Stream em outro idioma para assistir às reuniões, assembleias e congressos, ***mas eles devem continuar se associando com a congregação local.*** (*od* cap. 9 par. 41) Se for possível que essas pessoas se conectem com outra congregação, entre em contato com o superintendente de circuito para saber como isso pode ser feito.

FORMAÇÃO DE PRÉ-GRUPOS, GRUPOS E CONGREGAÇÕES

3. **Pré-grupos:** O objetivo de um pré-grupo é determinar se as pessoas de uma comunidade que fala certo idioma têm interesse em aprender a verdade e se o possível pré-grupo tem potencial de se tornar grupo e, talvez com o tempo, congregação. Na maioria dos casos, a decisão pode ser tomada dentro de dois anos. (Veja o apêndice B.) O superintendente de circuito vai se certificar de que tudo esteja de acordo com os requisitos a seguir antes de recomendar a formação de um pré-grupo ao Departamento de Serviço:

(1) Uma quantidade significativa de pessoas — talvez pelo menos alguns milhares de pessoas — depende do idioma e mora próxima ao Salão do Reino. Essas pessoas entendem muito pouco ou quase nada do

idioma falado numa congregação já formada na região. O tamanho e a localização da comunidade que fala o idioma não exigem que se façam longas viagens para assistir às reuniões ou que se gastem muitas horas no trabalho de busca.

(2) Pelo menos alguns publicadores locais exemplares falam fluentemente o idioma, pregam nesse idioma e desejam apoiar o pré-grupo. No entanto, ninguém deve ser pressionado a apoiar certo idioma, mesmo que seja seu idioma nativo. — 1 Cor. 11:3; Gál. 6:4, 5; *w17.05* p. 10 pars. 10-13.

(3) O corpo de anciãos está disposto a assumir a responsabilidade de organizar e avaliar a pregação no idioma.

(4) Algumas publicações do Kit de Ferramentas de Ensino estão disponíveis para ser usadas no ministério.

4. **Grupos:** O objetivo de um grupo é fornecer alimento espiritual para os publicadores que dependem do idioma ou para os que moram no território que dependem do idioma, estão assistindo às reuniões e estão progredindo para o batismo. Um grupo também é usado para realizar a obra de pregação e fazer discípulos na comunidade que fala o idioma. (Veja o apêndice B.) Além dos requisitos para um pré-grupo, os requisitos a seguir devem ser analisados antes de o superintendente de circuito recomendar a formação de um grupo ao Departamento de Serviço:

(1) Há (1) publicadores que dependem do idioma para se alimentar em sentido espiritual ou (2) estudantes da Bíblia no território que dependem do idioma e preferem o idioma que estão assistindo às reuniões e progredindo para o batismo, e há publicadores que falam fluentemente o idioma que desejam apoiar o grupo.

(2) Há pelo menos um ancião qualificado que fala fluentemente o idioma, que está disposto e que pode exercer a liderança em organizar o grupo, ensinar nas reuniões e avaliar a pregação no idioma. — Veja 24:10-11.

(3) Pelo menos uma reunião semanal — ou parte de uma reunião semanal, como o discurso público ou o estudo da *Sentinela* — deve ser realizada no idioma. Essas reuniões são para o benefício dos publicadores e das pessoas interessadas que dependem do idioma, não para os que estão aprendendo o idioma. De preferência, as reuniões devem ser realizadas localmente, por isso, os grupos não devem assistir somente às gravações do JW Stream.

(4) As publicações que são usadas nas reuniões semanais, ou na seção de uma reunião semanal, estão disponíveis no idioma do grupo ou em outro idioma que a maioria dos estudantes e publicadores entenda bem.

5. O grupo não deve funcionar de modo independente da congregação. Em vez disso, ele vai estar sob a supervisão do corpo de anciãos. Ao dar orientações, os anciãos devem ser equilibrados e razoáveis, evitando ir a extremos. Eles também devem tomar a iniciativa em cuidar das necessidades do grupo, o que inclui treinar os publicadores para assumirem outras responsabilidades na organização.

6. Congregações: Visto que uma congregação exige mais recursos (tempo, energia, pessoas e donativos) do que um grupo, é necessário fazer uma análise ainda mais criteriosa antes de aprovar uma nova congregação. — Veja o apêndice B e o documento *Instruções para Recomendar a Formação de Novas Congregações* (S-50).

TERRITÓRIO

7. As orientações no capítulo 9 do livro *Organizados* sobre como cobrir o território devem ser seguidas. Os anciãos devem dar atenção a como os publicadores estão cobrindo o território, para que eles possam usar suas energias e recursos da melhor maneira. Os publicadores devem se concentrar nas áreas em que há uma quantidade maior de pessoas que falam o idioma do pré-grupo, do grupo ou da congregação. (1 Cor. 9:26) A forma como o território é coberto deve estar de acordo com as leis de proteção de dados.

8. Os pré-grupos e os grupos podem pregar fora do território da congregação anfitriã. Se isso for feito, o superintendente de serviço da congregação anfitriã deve entrar em contato com os superintendentes de serviço das congregações vizinhas que têm um grande número de pessoas que falam o idioma em seu território. Os anciãos devem decidir com quantas congregações ele vai entrar em contato. Para manter a paz e garantir que o território seja trabalhado de forma organizada, é importante que os corpos de anciãos e os superintendentes de circuito envolvidos tenham boa comunicação.

REUNIÕES

9. **Pré-grupos:** Os pré-grupos não realizam as reuniões semanalmente. Mas um pré-grupo pode realizar algumas reuniões de vez em quando para ver se as pessoas que dependem do idioma estão interessadas em assistir às reuniões. É preciso ter discernimento nesse caso, já que muitas pessoas que querem aprender o idioma podem assistir a essas reuniões. O foco é saber quantas pessoas interessadas que dependem do idioma assistem às reuniões, e não a quantidade de pessoas que querem aprender o idioma. Se apenas alguns poucos assistem a essas reuniões e nenhum publicador depende do idioma, não seria necessário formar um grupo.

10. Grupos: Além da reunião (ou parte de uma reunião) que o grupo tem toda semana, o corpo de anciãos da congregação anfitriã pode decidir se outras partes das reuniões serão incluídas na programação do grupo e com que frequência isso vai acontecer durante o mês. Por exemplo, o grupo pode realizar a Reunião Vida e Ministério toda semana e programar um discurso público uma ou duas vezes por mês.

11. O grupo deve seguir a programação da reunião que está na *Apostila da Reunião Vida e Ministério* do idioma do grupo. Se a *Apostila* não estiver disponível no idioma do grupo, os anciãos podem pedir que o Departamento de Serviço envie uma programação para o estudo bíblico de congregação. (Veja 24:4.4.) O grupo pode fazer todas as partes da Reunião Vida e Ministério em seu idioma, mas, quando o corpo de anciãos escolhe um assunto específico para a parte de necessidades locais, o grupo deve acompanhar essa parte junto com a congregação.

12. Local: É melhor que as reuniões dos grupos sejam feitas numa sala adicional, ao mesmo tempo em que a congregação anfitriã realiza sua reunião. Assim, os que assistem às reuniões do grupo vão poder aproveitar a associação com os irmãos da congregação anfitriã. Mas, se os anciãos acharem que isso não é possível por causa de alguma circunstância fora do comum, as reuniões do grupo podem ser realizadas em outro horário, de preferência no Salão do Reino. Nesse caso, todos os corpos de anciãos que usam o Salão do Reino devem aprovar que isso seja feito. (Veja 21:33.) Os publicadores do grupo podem decidir se também vão assistir à reunião com a congregação anfitriã. Um ou dois anciãos da congregação anfitriã podem ser designados para de vez em quando ficar junto com o grupo no final da reunião para se associar com os publicadores e fazer pastoreio. — Para obter mais orientações sobre o papel do corpo de anciãos nas atividades do grupo, veja o capítulo 24, parágrafos 5 e 22 a 25.

13. **Gravações e transmissões:** Os pré-grupos podem realizar suas reuniões usando as gravações de reuniões inteiras ou seções delas no JW Stream. É melhor que os grupos e as congregações realizem suas próprias reuniões localmente, em vez de usarem gravações ou transmissões. Mas os grupos e as congregações pequenas ou isoladas podem pedir ao superintendente de circuito autorização para usar as gravações de reuniões inteiras ou seções delas no JW Stream. (Na maioria das vezes, as reuniões disponíveis no JW Stream são gravadas na segunda-feira à noite e no sábado de manhã. Os grupos e as congregações pequenas ou isoladas que quiserem usar as gravações devem levar isso em conta e realizar suas reuniões em dias e horários em que seja possível assistir às gravações da semana.) O superintendente de circuito vai decidir quais pré-grupos, grupos e congregações pequenas ou isoladas de seu circuito vão assistir às gravações, e até que ponto podem fazer isso. (Veja 24:9-11.) Algumas congregações podem pedir aprovação para usar de vez em quando a gravação do discurso público. Mesmo quando uma congregação pequena ou isolada recebe aprovação para assistir periodicamente à gravação das reuniões, ela deve se esforçar para realizar todas as suas reuniões localmente o mais rápido possível. Em todos os casos, as orações devem ser feitas localmente.

14. Se as gravações das reuniões não estiverem disponíveis no JW Stream, os pré-grupos, os grupos e as congregações pequenas ou isoladas poderão pedir ao superintendente de circuito autorização para assistir à transmissão das reuniões (ou de partes delas) de uma congregação que fale o mesmo idioma. (Veja 24:9-11.) O superintendente de circuito vai decidir quais grupos e congregações pequenas ou isoladas do seu circuito poderão receber a transmissão das reuniões, e até que ponto farão isso. As congregações que transmitem as reuniões, com exceção de congregações ou grupos em língua de sinais, devem transmitir apenas o que acontece no palco. Imagens da assistência ou de outras partes do local da reunião não devem ser

transmitidas. O corpo de anciãos da congregação anfitriã deve ter boa comunicação com os irmãos do grupo e com o corpo de anciãos da congregação que transmite as reuniões.

15. **Tradução simultânea:** Na maioria dos casos, não é recomendável fazer tradução simultânea das reuniões, a não ser para a língua de sinais. (Para obter orientações sobre interpretação em língua de sinais, veja o capítulo 20, parágrafos 29 a 36.) Para tirar mais proveito das reuniões, algumas pessoas que não são fluentes no idioma da congregação acham melhor preparar bem as reuniões no seu idioma materno antes de assistir a elas. Nas reuniões, alguns podem precisar de ajuda para encontrar certos textos na Bíblia. Os publicadores que sabem o idioma dos que não são fluentes no idioma da congregação também podem compartilhar com eles alguns pontos importantes das reuniões em outra ocasião apropriada. (Veja 24:2.) Nos casos em que o corpo de anciãos decide que há motivos válidos para se fazer tradução simultânea, é muito importante que eles tenham bom senso. Por exemplo, se não houver muitas pessoas habilitadas para fazer a tradução das partes, talvez não seja possível traduzir todas elas. Os anciãos devem escolher as partes que serão traduzidas e designar os intérpretes com bastante antecedência. A tradução deve ser feita numa sala adicional para não distrair outros na assistência. Os intérpretes escolhidos devem ser publicadores batizados exemplares.

16. **Registro da assistência:** A assistência das reuniões do grupo deve ser somada à assistência da congregação anfitriã no *Registro da Assistência às Reuniões Congregacionais* (S-88). Mas também se deve fazer um registro separado da assistência para que os anciãos e o superintendente de circuito possam acompanhar o progresso do grupo. Se um grupo assistir à reunião por meio de transmissão, a assistência do grupo não deve ser somada à assistência da congregação que transmite a reunião.

17. **Cânticos:** Nos raros casos em que o cântico usado no auditório principal não está disponível no idioma do grupo, talvez seja pos-

sível desligar o som que vem do auditório principal e escolher outro cântico para ser cantado, desde que isso não atrapalhe os irmãos que estão cantando no auditório principal.

18. **Celebração:** Se houver um orador qualificado disponível, o corpo de anciãos da congregação anfitriã pode providenciar que ele faça o discurso da Celebração no idioma do pré-grupo ou grupo. — Para obter orientações sobre o uso das gravações do discurso da Celebração quando não há um orador qualificado disponível, veja o capítulo 20, parágrafo 10.

19. **Visita do superintendente de circuito:** Os grupos podem continuar realizando suas reuniões normalmente durante a visita do superintendente de circuito à congregação anfitriã. Mas, durante o discurso público e os discursos de serviço, o grupo deve se juntar à congregação. Pode-se avaliar também a possibilidade de se fazer a tradução simultânea desses discursos para o grupo.

AULAS DE ALFABETIZAÇÃO

20. Queremos que nossos irmãos e irmãs progridam e se tornem maduros em sentido espiritual. (Heb. 5:14) E algo que vai ajudá-los muito nisso é eles conseguirem ler e estudar a Palavra de Deus e as publicações. (Sal. 1:2; 1 Tim. 4:13-15) De muitas maneiras, nossa adoração a Jeová envolve saber ler. Por isso, os anciãos podem decidir organizar aulas de alfabetização para ajudar publicadores e estudantes progressivos que dependem do idioma. (*be* p. 285) Se eles já foram alfabetizados num idioma do país ou da região, talvez não seja necessário formar aulas de alfabetização. Os pré-grupos não realizam aulas de alfabetização.

CURSOS DE IDIOMAS

21. Se o corpo de anciãos acredita que cursos de idiomas ajudariam publicadores qualificados a pregar as boas novas no idioma da congregação ou do grupo, os anciãos devem contatar o

superintendente de circuito para obter orientações. Os pré-grupos não realizam cursos de idiomas.

AJUDA AOS PUBLICADORES

22. Os publicadores que têm o alvo de aprender um novo idioma e procuram a ajuda dos anciãos devem ser incentivados a orar e avaliar esse alvo de modo realista. (Pro. 2:6; 20:18) Por exemplo, já que se exigem anos de trabalho duro para alguém falar bem um novo idioma, os publicadores precisam ter certeza de que há real necessidade de mais irmãos para apoiar um idioma específico. Os chefes de família devem ser realistas ao avaliar as necessidades de seus filhos e colocar a espiritualidade deles à frente de preferências pessoais. (1 Cor. 10:24; *w17.05* pp. 8-12; *w16.10* pp. 13-17) Antes de iniciar um projeto como esse, muitos publicadores acharam útil conversar com pioneiros experientes, anciãos e o superintendente de circuito. (Pro. 1:5) Dessa forma, o publicador deixa que o espírito santo de Jeová o oriente a servir onde ele será mais útil na obra de fazer discípulos. — Luc. 14:28; Efé. 5:17.

23. Se um publicador decidir aprender um novo idioma, os anciãos devem dar a ele o documento *Sugestões para Publicadores Que Estão Aprendendo um Novo Idioma* (S-394). Ele também deve ser incentivado a começar a participar nas reuniões o quanto antes, o que inclui fazer partes de estudante na Reunião Vida e Ministério. Também seria bom que ele trabalhasse no ministério com outros publicadores qualificados que falam bem o idioma.

24. Os anciãos devem ficar atentos principalmente às necessidades espirituais do publicador que está aprendendo um novo idioma. Um publicador pode precisar de ajuda individual se estiver tendo dificuldades com o novo idioma e isso estiver impedindo seu progresso espiritual. Ele está começando a entender os programas espirituais realizados no idioma? Ele tenta fazer comentários breves nas reuniões? Ele consegue fazer apresentações sim-

ples, mas ao mesmo tempo claras, no ministério? Acima de tudo, ele está conseguindo fortalecer sua espiritualidade e contribuindo para a paz na congregação? (Veja 25:7-8.) De acordo com o documento *Sugestões para Publicadores Que Estão Aprendendo um Novo Idioma,* um publicador que está aprendendo um idioma precisa ser realista e ter consciência de sua necessidade espiritual. (Mat. 5:3) Até que um publicador fale bem o novo idioma, ele talvez ache necessário continuar assistindo aos programas espirituais em seu idioma materno. Depois de uma autoavaliação sincera, o publicador talvez decida de forma modesta que ele seria mais útil numa congregação de seu idioma materno ou no território de um idioma falado por muitas pessoas. — Sal. 139:1; Miq. 6:8.

25. O corpo de anciãos deve ser razoável e não exigir muito dos publicadores que estão aprendendo um idioma. Por exemplo, seria amoroso não designar para irmãos do grupo muitas partes na reunião do meio de semana da congregação anfitriã. Para que todos os anciãos e servos ministeriais consigam cuidar de suas responsabilidades na congregação, eles precisam trabalhar juntos e mostrar consideração e compreensão uns pelos outros. — Gál. 6:2, 5.

ASSEMBLEIAS E CONGRESSOS

26. Os publicadores de um pré-grupo ou grupo que puderem assistir às assembleias e congressos no idioma do pré-grupo ou grupo podem fazer isso, mesmo que esses eventos aconteçam no mesmo fim de semana em que a congregação anfitriã terá sua assembleia ou congresso. Quando a assembleia ou congresso da congregação anfitriã acontecer em outro fim de semana, alguns publicadores talvez decidam assistir ao evento nos dois idiomas, mas eles não devem ser obrigados a fazer isso. Qualquer dúvida relacionada a fazer tradução simultânea, assistir à transmissão ou usar gravações de assembleias e congressos em outros

idiomas deve ser enviada para o superintendente de circuito. Se ele aprovar que os pré-grupos ou grupos assistam às gravações desses eventos em outro idioma, é melhor que eles façam isso no mesmo local e horário do evento da congregação anfitriã, talvez numa sala adicional. Se isso não for possível, o pré-grupo ou grupo deve assistir ao evento junto com a congregação anfitriã e depois assistir à transmissão ou à gravação em outro local.

LETREIROS, TEXTO DO ANO E CONVITES

27. Pode-se providenciar que o letreiro "Salão do Reino das Testemunhas de Jeová" no idioma do grupo seja colocado no Salão do Reino se o grupo estiver bem estabelecido e ficar claro que ele vai continuar realizando pelo menos uma reunião (ou parte de uma reunião) toda semana no Salão do Reino. Se possível, a placa com os dias e horários das reuniões também deve incluir a programação das reuniões do grupo. Pode-se avaliar também a possibilidade de se colocar no salão o texto do ano no idioma do grupo. (Veja 21:38.2.) Independentemente do número de reuniões que o grupo esteja realizando semanalmente, pode-se pedir para Betel convites para as reuniões no idioma do grupo. O grupo não deve preparar cartazes ou convites para suas reuniões por conta própria.

Pastoreio

Parágrafos

1. Imitando a Jeová e a Jesus Cristo, os anciãos 'pastoreiam o rebanho de Deus', que está aos seus cuidados. (1 Ped. 5:2, 3) Fazer isso envolve proteger os irmãos da congregação para que nenhum deles se perca por falta de cuidado ou por causa da influência de Satanás, do mundo ou de apóstatas. (Atos 20:29, 30) Envolve também demonstrar amor e interesse por outros, se preocupando com suas necessidades espirituais, emocionais e físicas. (Tia. 1:27; 2:15, 16) O objetivo do pastoreio é transmitir algum dom espiritual para fortalecer a fé da pessoa, e dar elogios e encorajamento. (Rom. 1:11, 12) Para isso, os anciãos precisam sempre estar em contato com cada família da congregação. (Pro. 27:23) Os superintendentes de grupo devem programar visitas de pastoreio regulares para todos os publicadores do grupo, mas o corpo de anciãos não precisa manter um registro das visitas de pastoreio. Também não é necessário que o corpo de anciãos designe um ancião para programar as visitas de pastoreio. Todos os

anciãos, incluindo os que não são superintendentes de grupo, têm a responsabilidade de pastorear a congregação. — Efé. 4:15, 16.

2. Os anciãos pastoreiam o rebanho de Deus de várias maneiras. Eles fazem isso por meio de discursos bem preparados e por ter conversas positivas e encorajadoras com os irmãos enquanto trabalham juntos na pregação e antes e depois das reuniões. Outra maneira de pastorear os irmãos é por fazer boas visitas de pastoreio. Essas visitas podem ser feitas nas casas dos irmãos, no Salão do Reino ou em outros locais apropriados. Os anciãos também podem pastorear alguém por telefone ou carta. — João 21:15-17.

VISITAS DE PASTOREIO

3. Os anciãos e os servos ministeriais qualificados que acompanham os anciãos em visitas de pastoreio devem levar em conta os seguintes pontos:

(1) **Preparação:** Ao considerar as necessidades e circunstâncias da pessoa ou da família que será visitada, ore pedindo a orientação de Jeová. Não se deve fazer um esboço do que será falado na visita, mas é bom pensar com antecedência em como usar a Bíblia para dar o encorajamento ou os conselhos que a pessoa ou a família mais precisam. Faça pesquisas nas publicações do escravo fiel e prudente. (Mat. 24:45; Heb. 12:12, 13) Durante a visita, seja flexível, já que a pessoa ou a família podem estar precisando de algo diferente do que você tinha pensado.

(2) **Quem deve fazer a visita:** Geralmente, é melhor que os anciãos façam as visitas de pastoreio acompanhados, ou por outro ancião ou por um servo ministerial qualificado. (Veja 25:12.) Se for provável que um assunto sério ou confidencial será tratado, a visita deve ser feita por dois anciãos. Caso contrário, um servo

ministerial qualificado pode acompanhar o ancião, que vai tomar a liderança. — Veja 25:4-6.

(3) **Como marcar a visita:** Geralmente é melhor combinar o dia e o horário da visita com o publicador que será visitado. Se houver um problema sério para considerar, deve-se usar de bom senso para decidir se ele será informado disso antes da visita.

(4) **Seja encorajador:** Mantenha um ambiente descontraído e positivo. Mostre verdadeiro interesse e esteja disposto a escutar. — Tia. 1:19; 5:11.

(5) **Use a Bíblia:** A Bíblia deve ser a principal fonte de orientação e encorajamento. Use bem a Bíblia para que os pensamentos de Jeová toquem o coração do publicador. — Isa. 30:21; Heb. 4:12.

(6) **Duração da visita:** Faça a visita dentro do tempo combinado. Se for necessário, outra visita pode ser programada. — Ecl. 3:1; Mat. 5:37.

(7) **Oração:** Ao orar, inclua o nome dos que estão sendo visitados e fale sobre os problemas ou desafios que talvez estejam enfrentando. — Fil. 4:6, 7; Col. 4:12.

(8) **Respeite a privacidade e mantenha a confidencialidade:** Não se intrometa em assuntos pessoais. (1 Tes. 4:11) Por serem amigos de confiança, conhecidos por manter a confidencialidade, os anciãos promovem um ambiente amoroso na congregação, como o de uma família. — Pro. 10:19; 20:19; 25:9.

COMO TREINAR SERVOS MINISTERIAIS

4. Timóteo aprendeu muito servindo junto com o apóstolo Paulo. (2 Tim. 2:1, 2) Os anciãos podem imitar o exemplo de Paulo e levar servos ministeriais qualificados nas visitas de pastoreio quando

for apropriado. Isso vai dar a oportunidade para que esses servos ministeriais vejam de perto o ensino, a fé, a paciência e o amor que se esperam de um superintendente. — 1 Tim. 3:1.

5. Antes da visita, o ancião deve explicar para o servo ministerial a forma como ele pretende conduzi-la. Ele pode pedir para o servo ministerial preparar um ponto bíblico encorajador ou encontrar uma experiência edificante que possam ajudar a família ou a pessoa que está sendo visitada. O ancião também pode pedir para o servo ministerial fazer a oração final. Depois da visita de pastoreio, o ancião deve conversar com ele sobre a visita, fazer elogios e dar sugestões, se necessário.

6. Seguindo as orientações dos anciãos, um servo ministerial que serve como servo de grupo pode visitar os irmãos do grupo junto com outro servo ministerial para dar encorajamento espiritual. (Veja 7:1.) Sempre que fizer isso, o servo de grupo deve informar aos anciãos como foi a visita. Se numa dessas visitas surgir um assunto sério ou confidencial, o servo de grupo deve explicar de modo bondoso para o publicador que é melhor que o assunto seja tratado com os anciãos.

COMO IDENTIFICAR OS QUE ESTÃO FRACOS ESPIRITUALMENTE

7. Alguns sinais de fraqueza espiritual são: perder o entusiasmo pela verdade, deixar de ler a Bíblia todos os dias, deixar de fazer estudo pessoal, perder reuniões, passar o mês inteiro sem pregar, dar importância demais para diversão ou bens materiais e criticar os anciãos e a organização.

8. Quando um publicador demonstra sinais de fraqueza espiritual, os anciãos devem usar a Bíblia para lembrar a ele a importância de orar pedindo o espírito santo, ler a Bíblia todos os dias, estudar as publicações, meditar em assuntos bíblicos, assistir regularmente às reuniões, assembleias e congressos, participar regu-

larmente no trabalho de pregação e aceitar a ajuda espiritual dos que tomam a liderança. — Sal. 1:1, 2; 77:12; Luc. 11:13; Atos 20:20, 21; Heb. 10:23-25; 13:17.

COMO DAR BONS CONSELHOS

9. Assim que percebem que uma pessoa está começando a desenvolver uma tendência ruim, os anciãos devem dar conselhos bíblicos. Demorar para fazer isso pode tornar mais difícil ajudar a pessoa. (Pro. 27:5, 6) Pense bem no que você vai dizer e em como vai dizer. Assim, seus conselhos vão ter melhores resultados. (Gál. 6:1) Os pontos a seguir podem ser de ajuda:

(1) Escute a pessoa pelo tempo que for necessário e obtenha todos os fatos. — Pro. 18:13; Tia. 1:19.

(2) Seja amoroso com a pessoa e fale de modo bondoso. Os publicadores são ovelhas de Jeová e devem ser tratados com carinho. (Sal. 100:3) Antes de dar conselhos, dê elogios específicos e sinceros.

(3) Os anciãos devem basear o que dizem na Bíblia e nas publicações, não em suas próprias opiniões.

(4) Antes de aconselhar alguém sobre um assunto delicado, como o modo de se vestir e de se arrumar ou a escolha de diversão, é sábio pedir a opinião de outro ancião. — Ecl. 7:16.

COMO AJUDAR OS QUE ESTÃO COM PROBLEMAS NO CASAMENTO

10. Se um casal estiver passando por problemas no casamento e um deles ou os dois pedirem ajuda, os anciãos devem dar conselhos amorosos baseados na Bíblia e nas publicações. Se tanto o marido como a esposa forem cristãos, geralmente é melhor que os

dois estejam presentes. Mas, se apenas um deles estiver presente, os anciãos devem ajudá-lo a ver o que ele pode fazer individualmente para melhorar a situação. Já que os anciãos não têm condições de saber tudo o que acontece num casamento, eles não devem tomar partido. — Pro. 18:13.

11. Se um cristão estiver pensando em se separar, os anciãos devem mostrar para ele o que a Bíblia e as publicações dizem sobre o assunto. (1 Cor. 7:10, 11; *lvs* pp. 250-251) Se um cristão estiver pensando em se divorciar, os anciãos devem explicar para ele que o divórcio legal, por si só, não deixa alguém livre para se casar novamente. (Mat. 19:9) Os anciãos não devem incentivar nem proibir alguém de se separar ou de se divorciar. Essas decisões são pessoais, e cada pessoa vai ter que aceitar as consequências da decisão que tomar. (Gál. 6:7) No entanto, os anciãos talvez decidam que as decisões de um publicador sobre esse assunto o desqualificam para receber privilégios especiais, que são dados apenas para os que são exemplares. — Veja 1:2.8; 2:4; 8:9.

COMO AJUDAR AS IRMÃS

12. Um ancião ou um servo ministerial nunca deve se reunir a sós com uma irmã ou se tornar o único confidente de uma irmã que não seja parente próxima dele. (Pro. 22:3; Jer. 17:9) Quando uma irmã precisa receber ajuda contínua, o corpo de anciãos deve, se possível, providenciar que duplas diferentes de anciãos façam pastoreio para ela. Não é errado que um ancião converse com uma irmã à vista de outras pessoas na casa dela, nas reuniões ou no serviço de campo.

COMO AJUDAR OS INATIVOS

13. Jeová nunca se esquece de seus servos que se afastam do rebanho. (Eze. 34:11) Os anciãos têm a responsabilidade de se esforçar para encontrar as ovelhas perdidas. (Mat. 18:12-14;

1 Tes. 5:14; *rj* pp. 4-5) Para ajudar alguém que está inativo, além de usar a Bíblia com habilidade, os anciãos precisam confiar em Jeová, pedir a ajuda dele em oração e confiar na orientação do espírito santo. Os anciãos podem ler textos bíblicos, considerar artigos, destacar pontos das reuniões, orar com o inativo e assim por diante. (2 Cor. 1:3-7; Tia. 5:13-15) Uma visita, uma ligação ou uma carta também podem ajudar muito. — *w08* 15/11 pp. 8-16; *rj* pp. 12-15; *cl* pp. 240-249.

14. Para garantir que nenhum inativo seja esquecido, a comissão de serviço deve designar cada inativo para um grupo de serviço de campo. O superintendente de grupo e seu ajudante devem receber as informações de contato da pessoa e ser informados sobre a situação dela. Os nomes dos inativos não devem aparecer em nenhuma lista colocada no quadro de anúncios.

15. Todo ano, antes do discurso especial e da Celebração, os anciãos devem fazer um esforço especial para entrar em contato com todos os inativos que moram no território da congregação. Se os superintendentes de grupo e seus ajudantes precisarem de ajuda, a comissão de serviço pode pedir que outros anciãos e servos ministeriais qualificados ajudem os superintendentes de grupo. Os irmãos que fizerem essas visitas devem ser amorosos e positivos. Além de convidar a pessoa para o discurso especial e para a Celebração, eles devem deixar com ela a brochura *Volte para Jeová.* Se as circunstâncias permitirem, pode-se aproveitar a oportunidade para dar encorajamento bíblico de acordo com as necessidades da pessoa. Se um inativo deixou claro que não quer ser contatado pela congregação, a vontade dele deve ser respeitada.

16. Quando um inativo deseja retomar suas atividades com a congregação, os anciãos podem oferecer um estudo bíblico para ele. Se ele concordar, a comissão de serviço vai decidir quem será o instrutor, por quanto tempo o estudo será dirigido e que publicação será estudada.

17. Se o publicador ficou inativo por pouco tempo, pode ser que o encorajamento e a ajuda prática de um publicador experiente sejam suficientes para que ele retome suas atividades. Mas, se ele ficou inativo por bastante tempo, dois anciãos devem se reunir com ele antes de convidá-lo para participar na pregação. Para verificar se o publicador cumpre os requisitos básicos para voltar a pregar, os anciãos devem seguir um procedimento parecido com o que é usado para aprovar um novo publicador, descrito no capítulo 8 do livro *Organizados.*

18. Um inativo que se envolveu em pecado grave e que quer voltar para a congregação talvez ache que será desassociado se contar para os anciãos o que fez. Mas ele não será expulso da congregação se não estiver mais praticando o pecado e estiver realmente arrependido. — Isa. 1:18; 55:7; 2 Cor. 7:10, 11; Tia. 5:13-16; *w08* 15/11 pp. 14-15 pars. 12-13; *rj* pp. 10-14.

COMO AJUDAR AS VÍTIMAS DE ABUSO

19. Veja 14:12-17.

DESASSOCIADOS E DISSOCIADOS

20. Os anciãos não devem fazer uma programação para visitar desassociados ou dissociados uma vez por ano. Em vez disso, eles devem usar de bom senso para decidir quando e como entrar em contato com desassociados e dissociados. Por exemplo, se um desassociado está fazendo mudanças, um ancião pode dar para ele a brochura *Volte para Jeová* e lembrá-lo dos passos que ele precisa dar para ser readmitido. (Isa. 1:18; *rj* pp. 10-14) Esse contato deve ser breve, e o ancião pode fazer isso quando estiver pregando de casa em casa. Ao fazer compras, um ancião talvez encontre um desassociado com quem os anciãos não conversam há anos e decida falar com ele. Um ancião pode visitar um desassociado a qualquer momento em que isso for apropriado ou

até mesmo entrar em contato com ele por telefone. Sempre que um ancião falar com um desassociado, ele deve informar o coordenador do corpo de anciãos. É claro que os anciãos não devem entrar em contato com os que ainda são apóstatas, com os que estão tentando desencaminhar outros ou com os que já deixaram claro que não querem mais fazer parte da congregação.

Preparativos para enfrentar desastres e prestação de socorros

Parágrafos

PREPARATIVOS

1. Os anciãos devem dar os passos a seguir para se prepararem para situações de emergência e desastres naturais, mesmo que pareça improvável que isso aconteça em sua região:

2. **Mantenham as informações de contato atualizadas:** O secretário deve manter uma lista atualizada com as informações de contato de todos os publicadores, incluindo os inativos, e de seus contatos de emergência. Essa lista também deve ter as informações de contato do superintendente de circuito. Sempre que ela for alterada, o secretário deve fornecer imediatamente uma cópia dela para cada ancião. Todos os anciãos devem ter essa lista sempre à mão. Eles devem ter em mente que, depois de um desastre, talvez não seja possível ter acesso a arquivos eletrônicos se a energia ou os serviços de internet não estiverem disponíveis.

    (1) Contato de emergência é a pessoa que o publicador vai contatar se acontecer um desastre ou outra situação de emergência. Para evitar que tanto o publicador quanto o contato de emergência dele sejam afetados pelo mesmo desastre, talvez seja melhor que o contato de emergência não more na mesma região que o publicador. O contato de emergência não precisa ser Testemunha de Jeová.

    (2) As informações do contato de emergência devem incluir apenas o nome dele e o mínimo de informações para se conseguir contatá-lo da melhor forma, como, por exemplo, número de telefone ou e-mail. Cada publicador deve informar o contato de emergência de que as informações dele serão compartilhadas com os anciãos da congregação e, se acontecer uma emergência, os anciãos talvez entrem em contato com ele.

    (3) Quando o secretário receber do publicador as informações do contato de emergência, ele deve confirmar se o publicador já informou ao seu contato de emergência o que está descrito no ponto 2. Quando os anciãos reunirem essas informações, eles devem levar em conta as leis de proteção de dados.

3. **Pensem nos que têm necessidades especiais:** A comissão de serviço, junto com os superintendentes de grupo, deve planejar com antecedência o que será feito para ajudar os que têm necessidades especiais, como, por exemplo, os idosos.

4. **Protejam os registros da congregação:** Os registros da congregação e os arquivos confidenciais devem ficar sempre num lugar seguro. Além disso, a comissão de serviço deve decidir com antecedência o que será feito para proteger os arquivos da congregação se um desastre estiver prestes a acontecer. — Veja 22:10.

5. **Revisem os preparativos:** Uma vez por ano, em uma reunião de anciãos, o corpo de anciãos deve revisar os preparativos que foram feitos localmente para situações de desastres e emergências.

6. **Parte anual na reunião do meio de semana:** Uma vez por ano, uma parte sobre como se preparar para desastres naturais será incluída na reunião do meio de semana. O tempo designado para essa parte é suficiente para incluir lembretes de Betel e do corpo de anciãos, se for necessário. Se a data de uma assembleia de circuito ou do congresso em que a congregação foi designada cair na semana em que essa parte estiver programada, os anciãos devem providenciar que ela seja feita em outra reunião no meio das semanas seguintes.

QUANDO UM DESASTRE FOR IMINENTE OU ACONTECER NA REGIÃO DA CONGREGAÇÃO

7. Se um aviso de desastre for dado, os anciãos devem se certificar de que todos os publicadores estejam num lugar seguro. E, se o tempo permitir, os anciãos devem obter e distribuir quaisquer suprimentos que talvez sejam necessários.

8. **Entrem em contato com os publicadores:** Quando a congregação é afetada por um desastre, os anciãos devem verificar rapidamente quais são as necessidades imediatas dos publicadores. Os superintendentes de grupo devem tomar a liderança em

localizar cada família do seu grupo de serviço de campo (incluindo inativos) e perguntar como eles estão.

(1) Verifiquem quais são as necessidades imediatas dos irmãos, como cuidados médicos, comida, água, abrigo, roupas ou outros itens básicos, e deem ajuda.

(2) Avaliem a situação dos irmãos. Alguém está desabrigado, desaparecido, ferido ou doente?

(3) Avaliem a situação das casas dos irmãos. O fornecimento de energia elétrica ou de outros serviços foi interrompido? Alguma casa foi danificada ou destruída?

9. **Mantenham o coordenador do corpo de anciãos informado:** Assim que possível (geralmente nas primeiras 24 horas), os superintendentes de grupo devem informar ao coordenador do corpo de anciãos o que descobriram sobre a situação dos irmãos, ***mesmo que ninguém tenha sido afetado.*** Os superintendentes de grupo devem entrar em contato com o coordenador ***mesmo que ainda não tenham todas as informações necessárias.*** Depois disso, eles devem manter contato diário com o coordenador até que a situação de todos os publicadores de seu grupo tenha sido informada.

10. **Mantenham o superintendente de circuito informado:** Depois que o coordenador do corpo de anciãos receber as informações dos superintendentes de grupo, ele deve entrar imediatamente em contato com o superintendente de circuito para informar qual é o estado de saúde dos irmãos da congregação e quais foram os danos causados pelo desastre. Se o Salão do Reino foi danificado ou destruído, ele também deve informar isso. O coordenador deve manter contato diário com o superintendente de circuito até que a situação de todos os publicadores da congregação tenha sido informada. Assim que receber as informações neces-

sárias, o superintendente de circuito vai entrar em contato com Betel, que decidirá se é necessário dar mais ajuda.

11. **Deem atenção à segurança:** Até que os voluntários designados pelos que estão coordenando a ajuda humanitária cheguem, espera-se que os que moram nas áreas afetadas ou perto delas façam tudo o que puderem para ajudar os irmãos com suas necessidades imediatas. Mas é muito importante que todos sejam modestos ao dar ajuda e façam apenas o que estão qualificados para fazer. Pode ser que uma situação seja arriscada, ou que uma construção corra o risco de desabar. Ninguém deve colocar a vida em risco por causa de bens materiais. Os que supervisionam a ajuda humanitária devem se certificar de que os voluntários sigam os padrões de segurança do documento *Trabalhar Juntos em Segurança — Normas para Construção e Manutenção de Locais de Adoração* (DC-82).

12. **Pastoreiem os publicadores:** A congregação deve receber ajuda espiritual e emocional, e as reuniões devem voltar a ser realizadas o mais rápido possível. — *od* cap. 17 pars. 15-16.

13. **Continuem dando ajuda prática:** Se o estrago foi muito grande ou se a ajuda humanitária for durar semanas ou meses, os anciãos devem:

    (1) Verificar quais irmãos na congregação poderiam hospedar temporariamente os que estão desabrigados ou os voluntários de construção.

    (2) Cuidar de que os suprimentos de ajuda humanitária sejam distribuídos adequadamente e de modo justo entre as famílias. — Atos 6:1.

    (3) Acompanhar os irmãos do Departamento Local de Projeto/Construção (LDC, em inglês) na visita que eles fazem para avaliar os danos causados às propriedades dos publicadores.

(4) Ajudar os publicadores a ver se eles atendem aos requisitos para receber ajuda material do governo ou de programas sociais, se eles têm direito a algum seguro que fizeram, ou se eles podem receber ajuda de outro tipo de fonte. Às vezes, uma organização que presta ajuda humanitária faz parte de uma religião, mas é financiada pelo governo. Nesse caso, se os publicadores quiserem, eles podem receber essa ajuda humanitária, desde que fazer isso não signifique que eles estão se tornando membros de uma organização religiosa. Antes que os publicadores entrem com qualquer pedido de ajuda humanitária, os ajudem a entender o que será exigido deles depois de receberem essa ajuda. Mas cada publicador deve tomar sua própria decisão sobre esse assunto.

(5) Ajudar o LDC ou a Comissão de Ajuda Humanitária a decidir quais publicadores se qualificam para receber ajuda da organização na reconstrução de suas casas, seguindo as orientações de Betel. — *od* cap. 12 pars. 12-15.

QUANDO UM DESASTRE ACONTECE EM OUTRA REGIÃO

14. Quando um desastre acontece em outra região, os anciãos podem lembrar os seguintes pontos aos publicadores:

(1) Devemos orar por nossos irmãos e irmãs. — 2 Cor. 1:8-11.

(2) Os que quiserem ajudar financeiramente podem fazer donativos para a obra mundial. Assim, a organização pode ajudar a cuidar das necessidades dos irmãos em qualquer parte do mundo.

(3) Equipamentos e suprimentos não devem ser enviados para as áreas de desastre, a menos que os irmãos responsáveis solicitem isso. Isso vai fazer com que a ajuda humanitária seja dada de modo organizado e que os suprimentos sejam bem distribuídos.

(4) Ninguém deve ligar para Betel simplesmente para obter informações. Isso poderia congestionar as linhas telefônicas que são necessárias para atender ligações da área do desastre.

(5) Os publicadores não devem viajar para as áreas afetadas para ajudar, a menos que tenham sido convidados pelos responsáveis pela ajuda humanitária. Os voluntários devem ter a *Petição para Voluntário do Departamento Local de Projeto/Construção* (DC-50) ou a *Petição para o Serviço de Voluntário* (A-19) aprovada.

TELEFONE(S) PARA EMERGÊNCIA APÓS O EXPEDIENTE DE BETEL

15. O telefone para emergência após o expediente de Betel está disponível na seção “Entre em contato” do jw.org depois de se ter feito o login. Tenham em mente que só se deve usar esse telefone quando houver uma emergência de verdade. Apenas os anciãos devem ter essas informações, que não devem ser passadas para outras pessoas da congregação.

Casamentos

Parágrafos

1. Para que uma cerimônia de casamento dê honra a Jeová, ela deve ser organizada de acordo com os princípios da Bíblia. Isso é ainda mais importante quando a cerimônia é realizada no Salão do Reino.

CERIMÔNIAS DE CASAMENTO

2. As cerimônias de casamento devem ser realizadas por anciãos, a menos que nenhum ancião esteja disponível. O casal pode escolher o ancião que fará o discurso do casamento. Se eles não fizerem isso, o corpo de anciãos pode tomar essa decisão. Em muitos países, o governo permite que ministros das Testemunhas de Jeová oficializem casamentos. — *w06* 15/10 pp. 18-23.

3. Um ancião pode realizar casamentos entre duas Testemunhas de Jeová ou entre dois publicadores não batizados que estejam dando passos para o batismo. (1 Cor. 7:39; 2 Cor. 6:14; *w04* 01/07 pp. 30-31) Mas, antes de aceitar fazer isso, o ancião deve ter em mente os seguintes pontos:

(1) É importante confirmar se tanto o noivo como a noiva estão legalmente e biblicamente livres para se casar e verificar qual é a reputação deles em suas congregações. (Veja 2:4; 27:6.5.) O ancião deve

conversar com o casal e, com jeito, mas de forma direta, perguntar sobre a conduta deles durante o namoro e o noivado.

(2) Se um dos noivos já foi casado, ele já deve ter apresentado para os anciãos evidências convincentes de que está biblicamente livre para se casar de novo. (Heb. 13:4; veja 12:70-75.) O ancião que for realizar o casamento deve confirmar que isso foi feito e pedir para ver o documento de divórcio para confirmar que o divórcio está finalizado. Se houver qualquer dúvida sobre a liberdade bíblica para se casar novamente, o corpo de anciãos deve escrever para o Departamento de Serviço antes do casamento.

(3) É importante confirmar se a lei permite que ele oficialize casamentos na cidade ou localidade onde o casamento será realizado. (Rom. 13:1) Em alguns países, as autoridades talvez aceitem uma carta assinada pelo corpo de anciãos confirmando que o irmão é um ancião designado na congregação local. Se isso não for suficiente, o ancião deve procurar saber que documentos são necessários e, se for preciso, deve escrever para o Departamento de Serviço para obter ajuda. Se a lei não permitir que ele conduza a parte dos votos, outro ancião que preenche os requisitos legais pode fazer isso logo depois do discurso. Esse ancião deve preencher os documentos necessários.

4. Os que estão noivos precisam receber ajuda especial dos anciãos, que devem pastoreá-los com amor. Conselhos encorajadores baseados na Bíblia podem ajudá-los a ser bem-sucedidos, tanto na realização do casamento como na vida de casados. Eles devem ser incentivados a fazer pesquisas na Bíblia e nas publicações. Isso vai ser importante para ajudar os noivos a

continuarem mantendo uma conduta pura e a planejarem um casamento que honre a Jeová e os deixe de consciência limpa. (1 Cor. 10:31, 32) Por exemplo, se estiverem planejando fazer uma festa, eles devem ser incentivados a recapitular as orientações mais recentes publicadas pelo escravo fiel e prudente. — *w06* 15/10 pp. 18-31; *w00* 01/05 pp. 19-22; *w97* 15/04 pp. 23-26; *lvs* pp. 180-181, 252.

5. O discurso de casamento deve ser feito usando-se o esboço "Casamento honroso à vista de Deus" (S-41). O discurso deve destacar quais são as responsabilidades que Deus deu ao marido e à esposa de acordo com a Bíblia. O orador deve fazer o discurso com seriedade e dignidade. Além disso, ele deve ser amoroso, bondoso e respeitoso. Ele também deve resistir à tentação de fazer comentários engraçados simplesmente para divertir a assistência, já que isso poderia mostrar falta de respeito pelos que estão presentes e por Jeová. Durante o discurso, o orador não deve apresentar nenhum vídeo nas telas ou monitores. Mas não há problema que ele use alguns recursos visuais, como imagens ou fotos. (Veja 20:21.) Se algum vídeo for usado antes ou depois de um discurso de casamento, ele deve ser de bom gosto. As orientações acima sobre vídeos também se aplicam a discursos fúnebres.

USO DO SALÃO DO REINO

6. Quando um casal deseja realizar a cerimônia de casamento no Salão do Reino, eles devem fazer um pedido por escrito para os anciãos com bastante antecedência informando o dia e o horário em que gostariam de usar o salão. (*od* cap. 11 pars. 10-11) A comissão de serviço deve se reunir o quanto antes tendo os seguintes pontos em mente:

(1) Eles devem confirmar se tanto o noivo como a noiva estão legalmente e biblicamente livres para se casar e se eles têm uma boa reputação em suas

congregações. (Veja 2:4.) Se dois publicadores não batizados que estão dando passos para o batismo atenderem a esses requisitos, eles talvez possam receber aprovação para usar o Salão do Reino. Da mesma forma, se um estrangeiro em situação ilegal atender a esses requisitos, ele talvez possa receber aprovação para usar o Salão do Reino, desde que ele também atenda às exigências da lei para o casamento civil. — Veja 29:3-7.

(2) O horário do casamento e de qualquer ensaio não deve atrapalhar a programação das reuniões e de outras atividades no Salão do Reino. Se o salão for usado por mais de uma congregação, a comissão de serviço deve confirmar com as comissões de serviço das outras congregações se o salão vai estar disponível.

(3) A comissão de serviço pode decidir se é necessário fazer um breve anúncio sobre o uso do Salão do Reino para um casamento.

(4) O casal deve sempre manter a comissão de serviço atualizada sobre o que pretendem fazer no Salão do Reino. Por exemplo, qualquer decoração ou mudança na distribuição dos assentos deve ser aprovada pela comissão. Apenas devem ser usadas as músicas de *Cante de Coração para Jeová* ou as músicas dos clipes musicais do JW Broadcasting. Nenhuma pessoa desassociada ou que leva um modo de vida totalmente contrário aos princípios da Bíblia deve estar entre as pessoas que os noivos escolheram para os acompanharem em sua entrada, mas não é obrigatório que todas elas sejam batizadas. Os que forem fotografar ou filmar o casamento devem tomar cuidado para não causar nenhuma distração durante o discurso e para não fazer nada que diminua a seriedade ou que tire a dignidade da ocasião.

(5) Se for descoberto que o casal se envolveu em um pecado que exige a formação de uma comissão judicativa, eles não poderão usar o Salão do Reino. Se nenhum dos dois for desassociado, o ancião pode decidir se vai realizar o casamento em outro local ou não.

ROMPIMENTO UNILATERAL DE NOIVADO

7. Normalmente, não é necessário que os anciãos investiguem um rompimento unilateral de noivado, a menos que (1) aquele que rompeu o noivado tenha um privilégio especial e a pessoa prejudicada se queixe ou (2) vários membros da congregação fiquem perturbados e acabem perdendo o respeito por quem rompeu o noivado. (Ecl. 5:2; Mat. 5:37) Os anciãos precisam ter bom senso ao decidir se a pessoa não se qualificaria para um privilégio especial. (Veja 2:4.) Havia motivos válidos para o rompimento, ou a pessoa não reconhece a seriedade do noivado? (*w99* 15/08 pp. 30-31) Na congregação, os irmãos em geral perderam o respeito pela pessoa?

Prisões

Parágrafos

1. Pode ser que haja uma ou mais prisões no território da sua congregação. Muitas vezes as visitas para os presos são restritas, mas pode ser que as autoridades da prisão permitam que publicadores visitem os que pediram ajuda espiritual. (Mat. 5:3) As orientações deste capítulo também podem se aplicar a outras instituições em que o acesso ao público geralmente é proibido.

CONGREGAÇÃO DE CONTATO

2. Betel vai designar uma ou mais congregações para servirem como congregações de contato. Elas vão tomar a liderança em

cuidar do interesse inicial mostrado pelos presos e das necessidades espirituais dos que estudam a Bíblia e se tornam Testemunhas de Jeová na prisão.

3. A comissão de serviço da congregação de contato vai escolher publicadores adultos qualificados e batizados para participar nesse tipo de pregação. (Mat. 10:16) O superintendente de serviço deve tomar a liderança em coordenar o trabalho. Se for necessário, publicadores qualificados de congregações vizinhas também podem participar, desde que sejam aprovados pelas comissões de serviço de suas congregações. Os publicadores aprovados para participar do testemunho em prisões devem ser informados de forma verbal sobre as orientações deste capítulo que se aplicam ao seu trabalho.

4. Se uma congregação não puder mais servir como congregação de contato, a comissão de serviço deve enviar uma carta para o Departamento de Serviço informando o motivo disso. Se os irmãos souberem de outra congregação que está disposta a servir como congregação de contato em seu lugar, a carta deve ser aprovada pelas duas comissões de serviço. Betel vai enviar uma resposta informando se a recomendação foi aprovada ou não.

COMUNICAÇÃO COM BETEL

5. O secretário da congregação deve enviar as correspondências sobre o trabalho na instituição para o Setor de Pregação, do Departamento de Serviço. O nome completo e o endereço da prisão devem sempre ser informados na correspondência. Se for necessário falar sobre as necessidades espirituais de um preso específico, o secretário deve informar o nome completo do preso e o número de identificação dele (se disponível).

6. O formulário *Informações sobre Prisões* (S-68) deve ser usado para atualizar o Departamento de Serviço sobre as instituições.

Se houver várias unidades ou pavilhões dentro da mesma instituição, deve-se enviar um formulário sobre cada unidade ou pavilhão.

7. Para obter orientações sobre presos que foram acusados de abuso de menores e que agora estão se associando com uma congregação, veja o capítulo 14, parágrafos 9 e 27.

COMUNICAÇÃO COM OS FUNCIONÁRIOS DA PRISÃO

8. Ser amigável e ao mesmo tempo persistente geralmente dá bons resultados. Os anciãos devem cumprir os compromissos que marcarem com os presos e funcionários, e obedecer aos regulamentos da instituição. Quando uma instituição exigir provas de que um publicador é ministro religioso, os anciãos devem escrever uma carta oficial com o timbre da congregação identificando-o claramente como ministro ordenado da congregação. Essa carta deve informar a data de sua ordenação (batismo) e ser assinada pela comissão de serviço. Se essa carta não for aceita por uma instituição, os anciãos devem escrever para o Departamento de Serviço para obter mais orientações. Uma cópia da carta que foi rejeitada deve ser incluída.

PEDIDOS DE VISITA E CONTATO COM OS PRESOS

9. Quando Betel envia para a congregação de contato um pedido de visita, o superintendente de serviço deve cuidar de que ele seja atendido o quanto antes. Ele talvez possa providenciar publicações e designar publicadores qualificados para fazer visitas regulares e, se possível, dirigir estudos bíblicos individuais ou em grupo na instituição. Se não for permitido visitar pessoalmente um preso, um publicador aprovado pela comissão de serviço pode ser designado para se corresponder com ele. As irmãs

devem se corresponder apenas com mulheres, e os irmãos, apenas com homens. Para proteger sua privacidade, em vez de usar os endereços de suas casas, os publicadores podem enviar as cartas usando o endereço do Salão do Reino ou outro endereço apropriado. O endereço de Betel não deve ser usado.

MINISTÉRIO

10. Publicações: É melhor que os próprios presos solicitem publicações ou visitas diretamente para Betel ou aos publicadores aprovados para visitar a instituição. Isso pode ajudar os publicadores a terem acesso à instituição e dá oportunidade para que o preso mostre que está realmente interessado. Se for necessário, o secretário da congregação de contato pode entrar em contato com o Setor de Pregação, do Departamento de Serviço, em nome do preso. Por exemplo, algumas instituições que não permitem que os visitantes levem publicações para os presos permitem que Betel envie essas publicações. Presos desassociados também podem pedir publicações, incluindo itens de pedido especial. Publicações básicas podem ser doadas para a biblioteca dessas instituições.

11. Quando uma instituição permite que os publicadores entreguem publicações aos presos, essas publicações devem ser incluídas no pedido regular da congregação.

12. Apenas as publicações do Kit de Ferramentas de Ensino e as publicações necessárias para as reuniões devem ser fornecidas, e isso deve ser feito de acordo com a necessidade dos estudantes. Em geral, itens de pedido especial devem ser fornecidos apenas para publicadores batizados, para publicadores não batizados, para os que estão progredindo bem em seu estudo e para os presos que estão desassociados. (Veja 28:10.) Uma exceção pode ser feita no caso dos que têm deficiência visual ou que estão em outras circunstâncias especiais. Os anciãos da congregação de contato devem fazer o pedido dos itens de pedido especial.

13. **Como relatar atividades:** Publicações, vídeos e estudos bíblicos devem ser relatados normalmente. Mesmo quando vários presos estudam a Bíblia juntos, como grupo, apenas um estudo bíblico deve ser relatado, e apenas uma revisita deve ser relatada cada vez que o estudo for dirigido. As horas que um publicador gasta dirigindo ou participando de uma reunião na prisão não devem ser relatadas, mas os pioneiros podem informar no relatório o tempo que gastaram nessa atividade para receber crédito de horas. (Veja 9:11-13.) Deve-se também mostrar consideração especial para com os publicadores que participam nesse tipo de serviço, mas não são pioneiros. — Veja 23:25-26.

14. Publicadores batizados e não batizados que estão presos devem ser contados como publicadores da congregação de contato, e o relatório deles deve ser incluído no relatório da congregação.

15. **Como relatar batismos:** A congregação de contato deve informar o superintendente de circuito sobre os batismos realizados na prisão.

16. **Publicadores que se mudam para outra instituição:** Quando um preso for transferido para outra instituição, o *Registro de Publicador de Congregação* (S-21) dele e uma carta de apresentação devem ser enviados para a congregação de contato responsável por aquela instituição.

REUNIÕES

17. Podem-se realizar reuniões na prisão quando pelo menos um publicador preso (batizado ou não batizado) for assistir a elas regularmente. Essas reuniões devem ser consideradas extensões das reuniões regulares da congregação, e a assistência deve ser somada à assistência das reuniões da congregação de contato. As reuniões na prisão devem seguir de perto a maneira como as reuniões são realizadas no Salão do Reino, levando em conta as circunstâncias. Os desassociados devem ser tratados da mesma forma que seriam tratados nas reuniões no Salão do Reino.

18. Apenas anciãos e servos ministeriais qualificados devem dirigir reuniões na prisão. Eles podem ser da congregação de contato ou de congregações vizinhas. (Veja 28:21.) Se não houver anciãos ou servos ministeriais disponíveis, os presos podem se reunir para assistir à gravação da reunião ou para considerar a matéria da reunião juntos. Se um preso acusado de abuso de menores estiver assistindo às reuniões na prisão ou se associando com a congregação, veja o capítulo 14, parágrafos 9 e 27.

19. Celebração: Deve-se fazer tudo o que for possível para que um ancião ou um servo ministerial qualificado realize a Celebração na prisão. Se não for possível fazer isso, os presos podem assistir à gravação do discurso ou considerar os relatos bíblicos de Mateus 26:17-30, Lucas 22:7-23, 28-30 e 1 Coríntios 11:20-31. (*w93* 01/02 p. 31) A assistência da Celebração na prisão deve ser somada à assistência da congregação de contato.

20. Reuniões especiais: Algumas instituições permitem que os presos se reúnam uma ou duas vezes por ano por um período maior do que o normal. Essa pode ser uma excelente oportunidade para realizar batismos, fazer recapitulações de assembleias e congressos, e assim por diante. Essas reuniões não são ocasiões para que publicadores da congregação, especialmente do sexo oposto, se associem livremente com os presos. Os presos talvez recebam autorização para convidar seus parentes, mas a experiência tem mostrado que é melhor não convidar pessoas do sexo oposto, mesmo que sejam parentes dos presos. Em vez disso, para que um bom testemunho seja dado, devem-se convidar apenas os que farão partes, os que pregam regularmente na prisão e, talvez, alguns irmãos responsáveis e experientes que poderiam encorajar e pastorear os presos. Além das partes apresentadas pelos anciãos locais, podem-se convidar anciãos de congregações vizinhas ou do circuito que fizeram partes em assembleias ou congressos para apresentar essas informações. Os convites para a reunião devem ser supervisionados de perto pelos anciãos responsáveis pelo testemunho em prisões.

PRIVILÉGIOS ESPECIAIS

21. Os presos que fazem progresso espiritual podem se qualificar para o batismo, mas eles não se qualificam para servir como pioneiros auxiliares, pioneiros regulares, servos ministeriais ou anciãos enquanto estiverem na prisão. (1 Tim. 3:2, 7, 10; Tito 1:6, 7) É claro que, se um pioneiro regular, um servo ministerial ou ancião for preso por manter sua integridade cristã, ele pode continuar com seus privilégios. Da mesma forma, um publicador preso por manter sua integridade cristã pode ser designado como pioneiro auxiliar ou regular. Ele também pode ser recomendado como servo ministerial ou ancião, caso se qualifique.

AUDIÊNCIAS JUDICATIVAS COM PESSOAS QUE ESTÃO PRESAS

22. As autoridades talvez não permitam que os três membros de uma comissão judicativa se reúnam ao mesmo tempo com alguém que está na prisão. Mesmo nesses casos, a audiência judicativa não deve ser feita por meio de áudio ou videoconferência. Os anciãos devem se esforçar para que dois membros da comissão judicativa se reúnam em particular com a pessoa. Ninguém mais deve estar presente. Depois, os dois anciãos devem se reunir com o outro membro da comissão para conversar sobre o caso e tomar uma decisão. Dois membros da comissão judicativa devem informar para a pessoa o que foi decidido. Se ela for desassociada, os anciãos devem dizer, entre outras coisas, que ela tem a opção de apelar. Se as autoridades permitirem que apenas um ancião por vez fale com a pessoa, a comissão judicativa deve decidir com antecedência quais perguntas serão feitas para ela. Daí, dois membros da comissão, um de cada vez, devem conversar com ela e fazer as mesmas perguntas. Depois disso, a comissão judicativa deve se reunir para tomar uma decisão. Em casos incomuns, entrem em contato com o Departamento de Serviço.

Assuntos jurídicos

Parágrafos

1. De acordo com Mateus 22:21, 37, Romanos 13:1-7, Filipenses 1:7 e 1 Timóteo 2:1, 2, as congregações respeitam a autoridade relativa dos governos. Para garantir que as leis sejam cumpridas, dois anciãos, se possível, devem ligar imediatamente para o Departamento Jurídico de Betel nas seguintes situações:

(1) Quando uma pessoa, a mídia, um advogado ou as autoridades pedem ou exigem que os anciãos revelem informações confidenciais.

(2) Quando os anciãos ficam sabendo de uma acusação de abuso de menores ou de maus-tratos contra deficientes ou idosos. — Veja o capítulo 14.

(3) Quando os anciãos ficam sabendo que alguém está processando (ou ameaça processar) a organização, a congregação local ou um ancião por causa de um assunto congregacional.

(4) Quando alguém responsável por um condomínio ou conjunto de apartamentos exige que as Testemunhas de Jeová não visitem mais o local, quando uma autoridade do governo tenta impor restrições ao nosso trabalho de pregação ou quando surge oposição violenta contra o nosso ministério. — Veja 23:22-24.

(5) Quando um publicador que está participando na pregação ou em outra atividade da organização se envolve numa situação em que alguém fica gravemente ferido ou morre. (Veja 21:30.) Se qualquer pessoa procurar um ancião pedindo uma declaração sobre o incidente ou sobre os publicadores envolvidos, ele não deve fazer nenhum comentário ou responder qualquer pergunta. Em vez disso, o ancião deve pedir que a pessoa informe seu nome, número de telefone, nome da empresa em que trabalha e sua função nela. Ele deve dizer que os anciãos vão entrar em contato com um advogado antes de responder a qualquer pergunta.

(6) Quando organizações da comunidade ou autoridades solicitam o uso do Salão do Reino.

CONSELHOS SOBRE ASSUNTOS JURÍDICOS PARTICULARES

2. Como pastores espirituais, os anciãos não se envolvem nos assuntos jurídicos particulares dos irmãos. (Gál. 6:5) Eles não devem dar conselhos sobre esse tipo de assunto nem incentivar os irmãos a procurar o Departamento Jurídico para obter ajuda em assuntos jurídicos particulares. Por exemplo, se um publicador pedir a opinião dos anciãos sobre uma medida cautelar ou sobre um pedido de proteção, eles devem responder educadamente que esse é um assunto jurídico particular que não envolve a

congregação. Além disso, os anciãos não devem tentar obrigar ninguém a cumprir decisões tomadas pela justiça sobre esse tipo de assunto.

ESTRANGEIROS EM SITUAÇÃO ILEGAL

3. Os anciãos se preocupam muito com as necessidades espirituais, emocionais e físicas dos irmãos que são "residentes estrangeiros". (Sal. 146:9; 1 João 3:17, 18; *w17.05* pp. 3-7) Se alguém fizer perguntas sobre a necessidade de cumprir os requisitos legais de residência no país, ele deve ser incentivado a analisar o que a Bíblia diz em textos como Romanos 13:1-7, Tito 3:1 e 1 Pedro 2:13-17, e a fazer pesquisas nas publicações.

4. Um estrangeiro talvez queira obter assistência especializada nesses tipos de assuntos jurídicos particulares. Os anciãos não são responsáveis por pesquisar as leis do governo ou forçar os estrangeiros em situação ilegal a cumpri-las. — Filêm. 8-22; *w77* pp. 543-544.

5. Todos os cristãos têm a obrigação de obedecer às leis do país em que vivem, demonstrando assim obediência relativa às "autoridades superiores". (Rom. 13:1) Por isso, um estrangeiro em situação ilegal não se qualifica para servir como ancião, servo ministerial, pioneiro regular ou pioneiro auxiliar até que ele regularize sua situação ou dê os passos necessários para fazer isso. (1 Tim. 3:7, 10) Ele não pode ser designado para supervisionar nenhuma atividade na congregação. Além disso, embora ele possa ajudar na limpeza e na construção do Salão do Reino de sua própria congregação e na limpeza de seu próprio Salão de Assembleias, ele não pode trabalhar na construção ou manutenção de outros Salões do Reino ou Salões de Assembleias. Ele pode comentar nas reuniões e fazer partes de estudante na reunião do meio de semana. Se ele for exemplar em todos os outros aspectos de sua vida, os anciãos talvez possam usá-lo em

outros privilégios, assim como Paulo usou Onésimo, mesmo que de forma limitada. (Col. 4:7-9; Filêm. 13) Por exemplo, ele talvez possa ajudar com os microfones e no balcão de publicações. Pode ser que os anciãos também permitam que ele use o Salão do Reino para se casar, desde que ele cumpra os requisitos bíblicos e as exigências da lei para o casamento civil. — Veja 27:6.

6. Quando um publicador procura as autoridades competentes para resolver sua situação como estrangeiro ou recebe permissão das autoridades competentes para permanecer no país, sua situação na congregação muda, já que ele está demonstrando que realmente se sujeita às "autoridades superiores". (Rom. 13:1) Assim que o publicador pede autorização para permanecer no país, ele não é mais visto como um estrangeiro em situação ilegal e pode receber privilégios, mesmo que o governo demore para dar andamento a seu pedido. Assim, ele poderá servir como ancião, servo ministerial, pioneiro regular ou pioneiro auxiliar, desde que esteja espiritualmente qualificado e que, se estiver empregado, não tenha recorrido a nenhum meio desonesto para conseguir autorização para trabalhar. Ao enviar as recomendações desses irmãos para servir como anciãos ou servos ministeriais, os anciãos devem incluir uma explicação completa da situação deles para o superintendente de circuito. — Se houver outras orientações que se aplicam localmente, elas estarão no *Adendo do Pastoreiem.*

7. Se o pedido de permanência de um publicador for negado, e ele decidir ficar no país de forma ilegal, ele não estará mais qualificado para servir como ancião, servo ministerial, pioneiro regular ou pioneiro auxiliar. Um publicador também não estaria sendo honesto se usasse qualquer tipo de documento falso ou desse informações incorretas para algum órgão do governo com o objetivo de conseguir reconhecimento legal ou alguma vantagem. Se o governo descobrisse que algo assim foi feito, o publicador poderia ser acusado de fraude e receber alguma punição, e isso

poderia manchar a reputação da congregação. Em casos assim, os anciãos talvez tenham que tomar outras ações. Mas, antes de fazer isso, eles devem enviar uma carta para o Departamento de Serviço pedindo mais orientações. Por outro lado, se a pessoa fez o pedido de permanência ou o obteve de forma desonesta antes de ter conhecimento exato dos princípios bíblicos, os anciãos não precisam se preocupar com isso. — 1 Cor. 6:11.

EVENTOS SOCIAIS

8. A congregação não organiza nem se responsabiliza por eventos sociais, e o Salão do Reino não deve ser usado para esses eventos. As pessoas que realizam esses eventos são responsáveis por tudo o que acontece neles. Essas pessoas não devem dizer nem dar a entender que estão organizando o evento em nome da congregação. Elas não devem usar expressões como "piquenique da congregação" ou "festa da congregação". (*od* cap. 13 par. 19) Assim, nenhum convite para eventos sociais deve ser colocado no quadro de anúncios, e nenhum anúncio sobre eventos sociais deve ser feito da tribuna.

GUARDA DOS FILHOS

9. Quando um publicador se envolve em um processo relacionado à guarda de filhos ou a direito de visitação, dois anciãos devem entrar em contato com o Departamento Jurídico se todos os pontos a seguir se aplicarem ao caso:

(1) Está claro que as crenças do publicador serão colocadas em questão.

(2) Alguém foi notificado para comparecer num tribunal.

(3) O processo é entre os pais biológicos.

(4) O publicador tem uma boa reputação na congregação? — Veja 2:4.

PROGRAMAS DE DOAÇÃO PARA INSTITUIÇÕES BENEFICENTES

10. Alguns programas de doação talvez sejam aceitáveis para um cristão. Veja a seguir breves descrições desses programas e alguns comentários sobre o uso deles:

(1) **Programas de doação adicional:** As empresas que promovem esse tipo de programa se comprometem a fazer uma doação para a instituição beneficente que a pessoa inscrita escolher, desde que, antes disso, a pessoa faça uma doação para a mesma instituição beneficente. O valor da doação feita pela empresa que promove o programa pode chegar a ser igual ao valor doado pela pessoa. Já que esse tipo de programa não exige a participação ativa da congregação, se um publicador quiser indicar a congregação como instituição beneficente que irá receber a doação adicional, essa é uma decisão pessoal. Os publicadores não devem tentar iniciar esse tipo de programa com uma empresa, mas se um programa assim já existir, eles podem usá-lo.

(2) **Programas de doação relacionados a serviço voluntário:** Nesse tipo de programa, um doador (geralmente uma empresa) se oferece para fazer uma doação para a instituição beneficente que a pessoa escolher, desde que a pessoa faça serviço voluntário para a mesma instituição beneficente que receberá a doação. O doador é quem define quanto tempo a pessoa deverá gastar prestando serviço voluntário para a instituição. Os publicadores não devem indicar Betel nem a congregação como instituição beneficente para receber doações pelo seu "serviço voluntário", e as congregações não devem participar desses programas. Todos os publicadores realizam seu ministério porque

querem servir a Jeová de coração e obedecer à ordem de Jesus Cristo. Eles não fazem isso para uma congregação ou organização. Isso se aplica também aos publicadores que apoiam projetos de construção, trabalho de ajuda humanitária ou qualquer outra atividade da organização.

(3) **Programas de arrecadação de fundos:** Nesses programas, o doador (geralmente uma empresa) se oferece para fazer doações a uma determinada instituição beneficente com base nas compras feitas pela pessoa no seu estabelecimento. Por exemplo, um supermercado talvez concorde em doar certa porcentagem do valor das compras que a pessoa fez ali. Com frequência, esses programas exigem que a instituição beneficente indicada participe ativamente, por incentivar as pessoas a fazerem compras no estabelecimento patrocinador. No entanto, a congregação não deve promover qualquer tipo de atividade comercial nem solicitar fundos. Assim, os publicadores não devem indicar Betel nem a congregação para receber donativos de um programa de arrecadação de fundos, e as congregações não devem participar nesse tipo de programa.

Serviços realizados no Salão do Reino

(Para obter mais orientações sobre serviços realizados em Salões do Reino, veja o capítulo 21.)

Tipo de serviço	Descrição	É necessário pedir primeiro a aprovação do treinador de manutenção do LDC?	Quem cobre as despesas?	Quem coordena o serviço?
Manutenção programada	Serviços que incluem: realizar inspeções programadas; examinar, limpar e fazer os ajustes necessários nos elementos e/ou sistemas; verificar se os equipamentos estão funcionando corretamente; trocar em intervalos regulares as peças que sofrem desgaste. Exemplos: trocar filtros de ar-condicionado, limpar grades de ventilação, substituir lâmpadas, verificar instalações hidráulicas, verificar e ajustar dobradiças e fechaduras, verificar a iluminação de emergência, trocar o óleo do cortador de grama e retocar a pintura.	Não	Congregação	Congregação
Consertos	Serviços realizados para que um elemento ou sistema volte a estar em uma condição aceitável, o que talvez envolva a troca de vários componentes. Em alguns casos, pode incluir a troca completa de um item menor que tenha chegado ao fim de sua vida útil. Mas trocas completas de sistemas do prédio não estão incluídas nesse tipo de serviço. Exemplos: consertar ou trocar peças do sistema de iluminação, consertar goteiras e vazamentos nas caixas dos vasos sanitários, consertar partes do sistema de aquecimento de água que estão com problemas e trocar pisos soltos.	Apenas se o custo for maior do que a previsão de gastos (Veja 21:9.)	Congregação ou Betel (Veja 21:9.)	Congregação ou treinador de manutenção do LDC (Veja 21:9.)
Pequenas reformas, melhorias e instalações	Serviços que envolvem: mudanças na aparência do prédio; troca de um elemento (ou de acabamentos do prédio) que chegou ao fim de sua vida útil; instalação de novos equipamentos de pequeno porte. Exemplos: trocar ou instalar carpetes, telhados (telhas ou mantas), cadeiras ou bancos, ar-condicionado, acabamentos, muros, cercas, piso do estacionamento ou sistemas de vídeo.	Sim	Betel (Veja 21:22.)	Congregação ou LDC
Grandes reformas	Serviços necessários para que um prédio passe a ser considerado apropriado. Podem incluir a troca de vários elementos ou sistemas do prédio que chegaram ao fim de sua vida útil ou serviços envolvendo alterações, expansões ou mudanças no propósito, uso ou design original do prédio. Exemplos: trocar todo (ou quase todo) o acabamento do prédio ou toda a estrutura do telhado, ou mudar paredes externas ou internas de lugar.	Sim	Betel	LDC
Construção	Serviços que envolvem uma ampliação significativa de um prédio ou a construção de um novo prédio.	Sim	Betel	LDC

Observação: As informações de contato do treinador de manutenção do LDC e do representante em campo do LDC estão disponíveis no jw.org. Para isso, faça login no jw.org, acesse “CONSULTAS > Contatos”, e em “Categoria” selecione “Departamento Local de Projeto/Construção”.

Pré-grupos, grupos e congregações

(Para obter mais orientações sobre a formação de pré-grupos e grupos, veja o capítulo 24. Para obter mais orientações sobre a formação de congregações, veja o documento *Instruções para Recomendar a Formação de Novas Congregações* [S-50].)

	Pré-grupo	Grupo	Congregação
Objetivo	Determinar se as pessoas de uma comunidade que fala o idioma têm interesse em aprender a verdade e se o possível pré-grupo tem potencial de se tornar grupo e, talvez com o tempo, congregação. Na maioria dos casos, a decisão pode ser tomada dentro de dois anos.	Fornecer alimento espiritual para os publicadores que dependem do idioma. Fornecer alimento espiritual para os que moram no território que dependem do idioma, estão assistindo às reuniões e estão progredindo para o batismo. Realizar a obra de pregação e fazer discípulos na comunidade que fala o idioma.	Fornecer alimento espiritual para os publicadores que dependem do idioma. Fornecer alimento espiritual para os que moram no território que dependem do idioma, estão assistindo às reuniões e estão progredindo para o batismo. Realizar a obra de pregação e fazer discípulos. Fornecer pastoreio e supervisão espiritual.
Território	É uma quantidade significativa de pessoas (talvez pelo menos alguns milhares de pessoas) que depende do idioma, que entende muito pouco ou nada do idioma falado numa congregação já formada e que mora próxima ao Salão do Reino. Assim, não deve haver necessidade de se fazer longas viagens para se assistir às reuniões ou de se gastar muitas horas no trabalho de busca.	É uma quantidade significativa de pessoas (talvez pelo menos alguns milhares de pessoas) que depende do idioma, que entende muito pouco ou nada do idioma falado numa congregação já formada e que mora próxima ao Salão do Reino. Assim, não deve haver necessidade de se fazer longas viagens para se assistir às reuniões ou de se gastar muitas horas no trabalho de busca.	É uma quantidade significativa de pessoas (talvez pelo menos alguns milhares de pessoas) que depende do idioma e mora próxima ao Salão do Reino. Assim, não deve haver necessidade de se fazer longas viagens para se assistir às reuniões ou de se gastar muitas horas no trabalho de busca. Se a proposta for formar uma congregação de um idioma estrangeiro ou indígena, uma quantidade significativa de pessoas que falam o idioma da comunidade deve, na maioria dos casos, entender muito pouco ou nada do idioma falado numa congregação já formada.
Estudantes da Bíblia/Publicadores	Há pelo menos alguns publicadores locais exemplares que falam fluentemente o idioma e desejam apoiar o pré-grupo.	(1) Há publicadores que dependem do idioma para se alimentar em sentido espiritual ou (2) há estudantes da Bíblia do território que dependem do idioma e preferem o idioma que estão assistindo às reuniões e progredindo para o batismo, e há publicadores que falam fluentemente o idioma que desejam apoiar o grupo.	(1) Há um número significativo de publicadores que dependem do idioma ou há estudantes da Bíblia do território que dependem do idioma e preferem o idioma que estão assistindo às reuniões e progredindo para o batismo, e (2) há uma base sólida de publicadores espiritualmente maduros que são fluentes no idioma.

	Pré-grupo	Grupo	Congregação
Anciãos e servos ministeriais	Há um corpo de anciãos que está disposto e que pode assumir a responsabilidade de organizar e avaliar a pregação no idioma.	Há pelo menos um ancião qualificado que fala fluentemente o idioma, que está disposto e que pode exercer a liderança em organizar o grupo, ensinar nas reuniões e avaliar a pregação no idioma.	Há um número suficiente de anciãos e/ou servos ministeriais (pelo menos um ancião) para fornecer pastoreio, fazer as partes das reuniões e exercer a liderança no serviço de campo. A maioria deles deve falar fluentemente o idioma.
Reuniões	Nenhuma reunião semanal é realizada. (Algumas reuniões podem ser realizadas como teste de vez em quando para ver se as pessoas que dependem do idioma estão interessadas em assistir às reuniões.)	Realiza pelo menos uma reunião semanal ou seção de uma reunião semanal, como o discurso público ou o estudo da *Sentinela*.	Realiza todas as reuniões semanais, sem depender do JW Stream. Os publicadores locais fazem regularmente as partes das reuniões.
Gravações	As reuniões podem ser realizadas usando-se as gravações de reuniões inteiras ou seções delas no JW Stream.	Não deve assistir somente às gravações de reuniões inteiras ou seções delas no JW Stream.	Pode assistir de vez em quando às gravações de reuniões inteiras ou seções delas no JW Stream, mas não deve assistir somente a essas gravações.
Aulas de alfabetização	Não há nenhuma aula de alfabetização.	Aulas de alfabetização podem ser programadas.	Aulas de alfabetização podem ser programadas.
Cursos de idiomas	Não há nenhum curso de idiomas.	Cursos de idiomas podem ser recomendados.	Cursos de idiomas podem ser recomendados.
Local de reuniões	Salão do Reino	Salão do Reino, de preferência numa sala adicional no mesmo dia e horário das reuniões da congregação anfitriã.	Salão do Reino
Publicações	Algumas publicações do Kit de Ferramentas de Ensino estão disponíveis para ser usadas no ministério.	Algumas publicações do Kit de Ferramentas de Ensino estão disponíveis para ser usadas no ministério. As publicações que são usadas nas reuniões semanais, ou na seção de uma reunião semanal, estão disponíveis no idioma do grupo ou em outro idioma que a maioria dos estudantes e publicadores entenda bem.	Algumas publicações do Kit de Ferramentas de Ensino estão disponíveis para ser usadas no ministério. A edição de estudo de *A Sentinela* e a *Apostila* devem existir no idioma da congregação ou em outro idioma que a maioria dos publicadores e estudantes entenda bem.

Índice

A

C

E

G

H

I

U

V

Perguntas para os que desejam se batizar

PARTE 1 ENSINOS CRISTÃOS

Por meio do seu estudo da Bíblia com as Testemunhas de Jeová, você passou a conhecer a verdade e a ser amigo de Deus. Também passou a entender como Jeová cuida do seu povo hoje. (Zac. 8:23) Além disso, você agora tem a esperança de viver para sempre no Paraíso na Terra. Sua fé na Palavra de Deus foi fortalecida, e por meio do convívio com a congregação você já recebeu muitas bênçãos.

Agora que está se preparando para o batismo, vai ser muito útil para você relembrar os principais ensinos cristãos com alguns anciãos. (Heb. 6:1-3) Que Jeová continue a abençoar todos os seus esforços de conhecê-lo, e que você receba a vida eterna. — João 17:3.

1. Por que você quer se batizar?

2. Quem é Jeová?

- "Jeová é o verdadeiro Deus nos céus, em cima, e na terra, embaixo. Não há outro." — Deut. 4:39.
- "Tu, cujo nome é Jeová, somente tu és o Altíssimo sobre toda a terra." — Sal. 83:18.

3. Por que é importante que você use o nome de Deus?

- "Orem do seguinte modo: 'Pai nosso, que estás nos céus, santificado seja o teu nome.'" — Mat. 6:9.
- "Todo aquele que invocar o nome de Jeová será salvo." — Rom. 10:13.

4. Quais são algumas expressões que a Bíblia usa para descrever a Jeová?

- "Jeová, o *Criador* das partes mais distantes da terra, é Deus por toda a eternidade." — Isa. 40:28.
- *"Pai* nosso, que estás nos céus." — Mat. 6:9.
- "Deus é *amor."* — 1 João 4:8.

5. O que você pode dar para Jeová?

- "Ame a Jeová, seu Deus, de todo o seu coração, de toda a sua alma, de toda a sua mente e de toda a sua força." — Mar. 12:30.
- "Adore a Jeová, seu Deus, e preste serviço sagrado apenas a ele." — Luc. 4:8.

6. Por que você quer ser leal a Jeová?

- “Seja sábio, meu filho, e alegre meu coração, para que eu possa dar uma resposta àquele que me desafia.” — Pro. 27:11.

7. Para quem você ora? E em nome de quem?

- “Digo-lhes com toda a certeza: Se pedirem ao Pai qualquer coisa em meu nome [Jesus], ele a dará a vocês.” — João 16:23.

8. Sobre que assuntos você pode orar?

- “Portanto, orem do seguinte modo: ‘Pai nosso, que estás nos céus, santificado seja o teu nome. Venha o teu Reino. Seja feita a tua vontade, como no céu, assim também na terra. Dá-nos hoje o nosso pão para este dia; e perdoa-nos as nossas dívidas, assim como nós também perdoamos os nossos devedores. E não nos leves à tentação, mas livra-nos do Maligno.’” — Mat. 6:9-13.
- “Esta é a confiança que temos nele: não importa o que peçamos segundo a sua vontade, ele nos ouve.” — 1 João 5:14.

9. Por que Jeová talvez não escute a oração de alguém?

- “Eles clamarão a Jeová por ajuda, mas ele não lhes responderá . . . por causa das suas maldades.” — Miq. 3:4.
- “Os olhos de Jeová estão sobre os justos, e os seus ouvidos escutam as súplicas deles, mas a face de Jeová se volta contra os que fazem coisas más.” — 1 Ped. 3:12.

10. Quem é Jesus Cristo?

- "Simão Pedro respondeu: 'O senhor é o Cristo, o Filho do Deus vivente.'" — Mat. 16:16.

11. Por que Jesus veio à Terra?

- "O Filho do Homem veio, não para ser servido, mas para servir e dar a sua vida como resgate em troca de muitos." — Mat. 20:28.
- "Ele [Jesus] lhes disse: 'Tenho de declarar as boas novas do Reino de Deus também a outras cidades, porque fui enviado para isso.'" — Luc. 4:43.

12. Como você pode mostrar gratidão pelo sacrifício de Jesus?

- "Ele morreu por todos para que os que vivem não vivessem mais para si mesmos, mas para aquele que morreu por eles e foi levantado." — 2 Cor. 5:15.

13. Que autoridade Jesus tem?

- "Foi-me dada toda a autoridade no céu e na terra." — Mat. 28:18.
- "Deus o enalteceu a uma posição superior e lhe deu bondosamente o nome que está acima de todo outro nome." — Fil. 2:9.

14. Você acredita que o Corpo Governante das Testemunhas de Jeová é o "escravo fiel e prudente" designado por Jesus?

- "Quem é realmente o escravo fiel e prudente, a quem o seu senhor encarregou dos seus domésti-

cos, para lhes dar o alimento no tempo apropriado?" — Mat. 24:45.

15. **Será que o espírito santo é uma pessoa?**

- "O anjo lhe disse em resposta: 'Espírito santo virá sobre você e poder do Altíssimo a cobrirá com a sua sombra. E, por essa razão, aquele que nascer será chamado santo, Filho de Deus.'" — Luc. 1:35.
- "Portanto, se vocês, embora maus, sabem dar boas coisas aos seus filhos, quanto mais o Pai, no céu, dará espírito santo aos que lhe pedirem!" — Luc. 11:13.

16. **Como Jeová usa seu espírito santo?**

- "Por meio da palavra de Jeová foram feitos os céus; e por meio do espírito da sua boca, tudo que há neles." — Sal. 33:6.
- "Quando o espírito santo vier sobre vocês, receberão poder e serão minhas testemunhas . . . até a parte mais distante da terra." — Atos 1:8.
- "Nenhuma profecia das Escrituras se origina de interpretação pessoal. Porque a profecia nunca foi produzida pela vontade do homem, mas os homens falaram da parte de Deus conforme eram movidos por espírito santo." — 2 Ped. 1:20, 21.

17. **O que é o Reino de Deus?**

- "O Deus do céu estabelecerá um reino que jamais será destruído. E esse reino não passará para as mãos de nenhum outro povo. Vai esmigalhar e

pôr um fim a todos esses reinos, e somente ele permanecerá para sempre.” — Dan. 2:44.

18. Como o Reino de Deus vai ser bom para você?

- “Ele enxugará dos seus olhos toda lágrima, e não haverá mais morte, nem haverá mais tristeza, nem choro, nem dor. As coisas anteriores já passaram.” — Apo. 21:4.

19. Como você sabe que as bênçãos do Reino estão bem perto?

- “Os discípulos se aproximaram dele em particular e disseram: ‘Diga-nos: Quando acontecerão essas coisas e qual será o sinal da sua presença e do final do sistema de coisas?’ Jesus, em resposta, lhes disse: ‘. . . Nação se levantará contra nação e reino contra reino; haverá falta de alimentos e terremotos num lugar após outro. E estas boas novas do Reino serão pregadas em toda a terra habitada, em testemunho a todas as nações, e então virá o fim.’” — Mat. 24:3, 4, 7, 14.
- “Nos últimos dias haverá tempos críticos, difíceis de suportar. Pois os homens só amarão a si mesmos, amarão o dinheiro, serão presunçosos, arrogantes, blasfemadores, desobedientes aos pais, ingratos, desleais, desnaturados, não estarão dispostos a acordos, serão caluniadores, sem autodomínio, ferozes, sem amor ao que é bom, traidores, teimosos, cheios de orgulho, amarão os prazeres em vez de a Deus e manterão uma aparência de devoção a Deus, mas rejeitarão o poder dessa devoção.” — 2 Tim. 3:1-5.

20. Como você mostra que o Reino é importante para você?

- "Persistam, então, em buscar primeiro o Reino e a justiça de Deus." — Mat. 6:33.
- "Jesus disse então aos seus discípulos: 'Se alguém quer ser meu seguidor, negue a si mesmo, apanhe sua estaca de tortura e siga-me sempre.'" — Mat. 16:24.

21. Quem é Satanás, e quem são os demônios?

- "Vocês são filhos do seu pai, o Diabo, e querem satisfazer os desejos do seu pai. Ele foi um assassino quando começou, e não permaneceu na verdade, porque nele não há verdade. Quando ele fala a mentira, está fazendo o que lhe é próprio, porque é um mentiroso e o pai da mentira." — João 8:44.
- "Foi lançado para baixo o grande dragão, a serpente original, o chamado Diabo e Satanás, que está enganando toda a terra habitada. Ele foi lançado para baixo, à terra, e os seus anjos foram lançados para baixo junto com ele." — Apo. 12:9.

22. Que acusação Satanás fez contra: (1) Jeová e (2) os servos de Jeová?

- "A mulher disse à serpente: 'Podemos comer do fruto das árvores do jardim. Mas, sobre o fruto da árvore que está no meio do jardim, Deus disse: "Não comam dele, não, nem toquem nele; do contrário, vocês morrerão."' Então a serpente disse à mulher: 'Vocês certamente não morrerão. Pois Deus sabe que, no mesmo dia em que

comerem dele, seus olhos se abrirão e vocês serão como Deus, sabendo o que é bom e o que é mau.'" — Gên. 3:2-5.

- "Satanás disse a Jeová: 'Pele por pele. O homem dará tudo o que tem pela sua vida.'" — Jó 2:4.

23. No seu caso, como você pode provar que as acusações de Satanás são falsas?

- "Sirva a Jeová, seu Deus, de todo o seu coração." — Deut. 10:12.
- "Até eu morrer não renunciarei à minha integridade!" — Jó 27:5.

24. Por que as pessoas morrem?

- "Por meio de um só homem o pecado entrou no mundo, e a morte por meio do pecado, e desse modo a morte se espalhou por toda a humanidade, porque todos haviam pecado." — Rom. 5:12.

25. O que acontece quando uma pessoa morre?

- "Os vivos sabem que morrerão, mas os mortos não sabem absolutamente nada." — Ecl. 9:5.

26. Qual é a esperança para os que já morreram?

- "Haverá uma ressurreição tanto de justos como de injustos." — Atos 24:15.

27. Quantas pessoas vão para o céu governar com Jesus?

- "Vi o Cordeiro em pé no monte Sião, e com ele 144.000, que têm o nome dele e o nome do seu Pai escritos na testa." — Apo. 14:1.

PARTE 2 VIDA CRISTÃ

Em seu estudo da Bíblia, você aprendeu o que Jeová pede de você e como seguir os padrões de justiça dele. Para agir de acordo com o que aprendeu, você provavelmente precisou fazer várias mudanças na sua conduta e no modo como encara a vida. Você tomou a decisão de viver em harmonia com os padrões de justiça de Jeová e, assim, é um publicador não batizado das boas novas.

As perguntas a seguir vão ajudar você a ter bem em mente os requisitos justos de Jeová. Também vão ajudá-lo a lembrar de algumas coisas que você pode fazer para ser um servo de Jeová dedicado e batizado. Esses princípios vão gravar na sua mente e coração a importância de fazer todas as coisas com uma boa consciência para o louvor de Jeová. — 2 Cor. 1:12; 1 Tim. 1:19; 1 Ped. 3:16, 21.

Agora que chegou nesse ponto do estudo, com certeza você está ansioso para fazer parte da organização de Jeová e continuar obedecendo ao governo dele. As perguntas e os textos bíblicos a seguir vão ajudar você a refletir no papel que Deus determinou para cada um de nós na família, na congregação e com relação ao sistema político deste mundo. Assim, você vai valorizar ainda mais tudo o que Jeová tem feito para ensinar e fortalecer a fé do seu povo, o que inclui as reuniões congregacionais. E sem dúvida você vai querer assistir às reuniões e participar nelas o máximo que sua situação permite.

Além disso, as perguntas a seguir vão mostrar a importância de participar no serviço de campo com regularidade, ajudando outros a conhecer a Jeová e a aprender o que ele está fazendo pela humanidade. (Mat. 24:14; 28:19, 20) Estas perguntas também vão ajudar você a ver a seriedade de sua dedicação e batismo. Tenha certeza de que Jeová dá valor a tudo que você faz para mostrar que é grato pela bondade imerecida que ele demonstrou a você.

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1. Qual é o conceito de Jeová sobre o casamento? Qual é a única base bíblica para o divórcio?

- "Não leram que aquele que os criou no princípio os fez homem e mulher, e disse: 'Por essa razão o homem deixará seu pai e sua mãe e se apegará à sua esposa, e os dois serão uma só carne'? De modo que não são mais dois, mas uma só carne. Portanto, o que Deus pôs sob o mesmo jugo, o homem não deve separar. . . . Quem se divorcia da sua esposa, a não ser por causa de imoralidade sexual, e se casa com outra, comete adultério." — Mat. 19:4-6, 9.

2. Por que os que moram juntos como marido e mulher devem estar legalmente casados? Se você for casado, tem certeza que seu casamento é legalizado e reconhecido pelo governo?

- "Continue a lembrar-lhes que estejam sujeitos e sejam obedientes a governos e autoridades." — Tito 3:1.
- "O casamento seja honroso entre todos, e o leito conjugal mantido puro, porque Deus julgará os que praticam imoralidade sexual e os adúlteros." — Heb. 13:4.

3. Que papel você tem na família?

- "Escute, meu filho, a disciplina do seu *pai* e não abandone a instrução da sua *mãe.*" — Pro. 1:8.
- "O *marido* é cabeça da esposa, assim como o Cristo é cabeça da congregação . . . Marido, continue a amar a sua esposa, assim como

também o Cristo amou a congregação." — Efé. 5:23, 25.

- *"Pais,* não irritem os seus filhos, mas continuem a criá-los na disciplina e na instrução de Jeová." — Efé. 6:4.
- *"Filhos,* em tudo sejam obedientes aos seus pais, pois isso é agradável ao Senhor." — Col. 3:20.
- "Você, *esposa,* esteja sujeita ao seu marido." — 1 Ped. 3:1.

4. Por que devemos mostrar respeito pela vida?

- "[Deus] dá a todos vida, fôlego e todas as coisas. . . . Por meio dele temos vida, nos movemos e existimos." — Atos 17:25, 28.

5. Por que não devemos matar ninguém, incluindo um bebê que ainda não nasceu?

- "Se homens brigarem e ferirem uma mulher grávida, e . . . se houver um acidente fatal, se dará vida por vida." — Êxo. 21:22, 23.
- "Teus olhos até mesmo me viram quando eu era um embrião; todas as partes dele estavam escritas no teu livro com respeito aos dias em que foram formadas, antes de existir qualquer uma delas." — Sal. 139:16.
- "Jeová odeia . . . mãos que derramam sangue inocente." — Pro. 6:16, 17.

6. Qual é o mandamento de Jeová sobre o sangue?

- "Persistam em se abster . . . de sangue [e] do que foi estrangulado." — Atos 15:29.

7. Por que devemos amar nossos irmãos e irmãs?

- "Eu lhes dou um novo mandamento: Amem uns aos outros; assim como eu amei vocês, amem também uns aos outros. Por meio disto todos saberão que vocês são meus discípulos: se tiverem amor entre si." — João 13:34, 35.

8. Para não transmitir a outros uma doença infecciosa ou que pode levar à morte: (a) Por que a pessoa infectada não deve tomar a iniciativa de mostrar carinho, como por abraçar e beijar? (b) Por que ela não deve levar a mal caso alguns prefiram não convidá-la para ir à casa deles? (c) Por que uma pessoa que talvez tenha ficado exposta a uma doença infecciosa deve fazer voluntariamente um exame de sangue antes de começar a namorar? (d) Por que a pessoa que tem uma doença contagiosa deve informar isso ao coordenador do corpo de anciãos antes de ser batizada?

- "Não devam nada a ninguém, a não ser amar uns aos outros. . . . 'Ame o seu próximo como a si mesmo.' O amor não faz o mal contra o próximo." — Rom. 13:8-10.
- "Buscando não somente os seus próprios interesses, mas também os interesses dos outros." — Fil. 2:4.

9. Por que Jeová espera que perdoemos outros?

- "Continuem a suportar uns aos outros e a perdoar uns aos outros liberalmente, mesmo que alguém tenha razão para queixa contra outro. Assim como Jeová os perdoou liberalmente, vocês devem fazer o mesmo." — Col. 3:13.

10. O que você deve fazer se um irmão disser algo maldoso a seu respeito ou mentir para tirar dinheiro ou algo valioso de você?

- “Se o seu irmão cometer um pecado, vá mostrar-lhe o seu erro, somente você e ele. Se ele o escutar, você ganhou o seu irmão. Mas, se não o escutar, leve com você mais um ou dois, para que, com base no depoimento de duas ou três testemunhas, toda questão seja estabelecida. Se ele não os escutar, fale à congregação. Se não escutar nem mesmo a congregação, seja ele para você apenas como homem das nações e como cobrador de impostos.” — Mat. 18:15-17.

11. Qual é o ponto de vista de Jeová sobre os seguintes pecados?

— Imoralidade sexual

— Usar imagens na adoração

— Homossexualismo

— Roubo

— Jogar por dinheiro

— Ficar bêbado

- “Não se enganem. Os que praticam imoralidade sexual, os idólatras, os adúlteros, os homens que se submetem a atos homossexuais, os homens que praticam o homossexualismo, os ladrões, os gananciosos, os beberrões, os injuriadores e os extorsores não herdarão o Reino de Deus.” — 1 Cor. 6:9, 10.

12. Imoralidade sexual se refere a qualquer contato sexual entre um homem e uma mulher que não estão casados do ponto de vista de Deus. Por causa disso, o que você está determinado a fazer?

- "Fujam da imoralidade sexual!" — 1 Cor. 6:18.

13. Por que não devemos usar substâncias que viciam ou alteram a mente sem prescrição médica?

- "Apresentem o seu corpo como sacrifício vivo, santo e aceitável a Deus, prestando assim um serviço sagrado com a sua faculdade de raciocínio. E parem de se amoldar a este mundo, mas sejam transformados, renovando a sua mente, a fim de comprovar por si mesmos a boa, aceitável e perfeita vontade de Deus." — Rom. 12:1, 2.

14. Jeová odeia todas as formas de ocultismo e espiritismo. Cite alguns exemplos.

- "Não se deve encontrar em seu meio alguém . . . que use de adivinhação, ou que pratique magia, ou que procure presságios, ou um feiticeiro, ou alguém que prenda outros com encantamento, ou que consulte quem invoca espíritos, ou um adivinho, ou alguém que consulte os mortos." — Deut. 18:10, 11.

15. Se alguém comete um pecado grave e quer voltar a ter uma boa amizade com Jeová, o que ele deve fazer imediatamente?

- "Finalmente te confessei o meu pecado; não encobri o meu erro. Eu disse: 'Confessarei minhas transgressões a Jeová.'" — Sal. 32:5.

- “Há alguém doente entre vocês? Que ele chame os anciãos da congregação, e que eles orem por ele, colocando óleo nele em nome de Jeová. E a oração de fé fará que o doente fique bom, e Jeová o levantará. Também, se ele tiver cometido pecados, será perdoado.” — Tia. 5:14, 15.

16. Se você fica sabendo que um irmão cometeu um pecado grave, o que você deve fazer?

- “Se alguém ouvir uma convocação pública para prestar depoimento e não relatar algo de que foi testemunha, que viu ou de que ficou sabendo, estará cometendo um pecado e responderá pelo seu erro.” — Lev. 5:1.

17. Se for anunciado que alguém não é mais Testemunha de Jeová, como devemos tratar essa pessoa?

- “Parem de ter convivência com qualquer um que se chame irmão, mas que pratique imoralidade sexual, ou que seja ganancioso, idólatra, injuriador, beberrão ou extorsor; nem sequer comam com tal homem.” — 1 Cor. 5:11.
- “Se alguém vier a vocês e não trouxer esses ensinamentos, não o recebam na sua casa, nem o cumprimentem.” — 2 João 10.

18. Por que seus amigos devem ser pessoas que amam a Jeová?

- “Quem anda com sábios se tornará sábio, mas quem se junta com tolos acabará mal.” — Pro. 13:20.

- “Não se deixem enganar. Más companhias estragam bons hábitos.” — 1 Cor. 15:33.

19. Por que as Testemunhas de Jeová não se envolvem na política?

- “Eles não fazem parte do mundo, assim como eu [Jesus] não faço parte do mundo.” — João 17:16.

20. Por que você deve obedecer ao governo?

- “Todos estejam sujeitos às autoridades superiores, pois não há autoridade sem a permissão de Deus; as autoridades existentes foram colocadas por Deus em suas posições relativas.” — Rom. 13:1.

21. Se a lei dos homens for contra a lei de Deus, o que você vai fazer?

- “Temos de obedecer a Deus como governante em vez de a homens.” — Atos 5:29.

22. Ao escolher um emprego, que textos bíblicos podem ajudar você a continuar separado do mundo?

- “Nação não levantará espada contra nação, nem aprenderão mais a guerra.” — Miq. 4:3.
- “Saiam dela [de Babilônia, a Grande], meu povo, se não quiserem ser cúmplices dos pecados dela e se não quiserem receber parte das suas pragas.” — Apo. 18:4.

23. Que tipo de entretenimento e diversão você vai escolher, e que tipo vai rejeitar?

- “Jeová . . . odeia quem ama a violência.” — Sal. 11:5.

- “Abominem o que é mau; agarrem-se ao que é bom.” — Rom. 12:9.
- “Tudo que é verdadeiro, tudo que é de séria preocupação, tudo que é justo, tudo que é casto, tudo que é amável, tudo de que se fala bem, tudo que é virtuoso e tudo que é digno de louvor, continuem a considerar essas coisas.” — Fil. 4:8.

24. Por que as Testemunhas de Jeová não adoram a Deus junto com outras religiões?

- “Vocês . . . não podem participar da ‘mesa de Jeová’ e da mesa de demônios.” — 1 Cor. 10:21.
- “‘Separem-se’, diz Jeová, ‘e parem de tocar em coisa impura’; ‘e eu os acolherei.’” — 2 Cor. 6:17.

25. Que textos bíblicos vão ajudar você a decidir se vai participar de alguma comemoração?

- “Mas eles se misturaram com as nações e adotaram os costumes delas. Serviam a seus ídolos, e estes se tornaram um laço para eles.” — Sal. 106:35, 36.
- “Os mortos não sabem absolutamente nada.” — Ecl. 9:5.
- “Eles não fazem parte do mundo, assim como eu não faço parte do mundo.” — João 17:16.
- “No passado vocês gastaram tempo suficiente fazendo a vontade das nações, quando vocês viviam em conduta insolente, em paixões desenfreadas, em embriaguez, em festas descontroladas, em bebedeiras e em idolatrias ilícitas.” — 1 Ped. 4:3.

26. Que exemplos de aniversários existem na Bíblia? O que você aprendeu desses exemplos?

- "O terceiro dia era o aniversário de Faraó, e ele deu um banquete a todos os seus servos; ele trouxe para fora o chefe dos copeiros e o chefe dos padeiros, diante dos seus servos. E ele restituiu o chefe dos copeiros ao seu posto de copeiro . . . Mas Faraó pendurou o chefe dos padeiros num madeiro." — Gên. 40:20-22.
- "No aniversário de Herodes, a filha de Herodias dançou diante dos convidados e agradou tanto a Herodes que ele prometeu com um juramento dar a ela tudo o que pedisse. Então, instigada pela mãe, ela disse: 'Dê-me aqui numa bandeja a cabeça de João Batista.' Assim, mandou que João fosse decapitado na prisão." — Mat. 14:6-8, 10.

27. Você quer obedecer às orientações dos anciãos? Por quê?

- "Sejam obedientes aos que exercem liderança entre vocês e sejam submissos, pois eles vigiam sobre vocês e prestarão contas disso; para que façam isso com alegria, e não com suspiros, porque isso seria prejudicial a vocês." — Heb. 13:17.

28. Por que é importante que você e sua família tirem tempo para ler e estudar regularmente a Bíblia?

- "Seu prazer está na lei de Jeová, e ele lê a Sua lei em voz baixa dia e noite. Ele será como uma árvore plantada junto a correntes de água, uma árvore que dá fruto na sua estação e cuja folhagem

não murcha. Tudo o que ele fizer será bem-sucedido." — Sal. 1:2, 3.

29. Por que você gosta de assistir às reuniões e participar nelas?

- "Declararei o teu nome aos meus irmãos; no meio da congregação te louvarei." — Sal. 22:22.
- "Pensemos uns nos outros para nos estimular ao amor e às boas obras, não deixando de nos reunir, como é costume de alguns, mas nos encorajando uns aos outros, e ainda mais ao passo que vocês veem chegar o dia." — Heb. 10:24, 25.

30. Qual é a obra mais importante que Jesus nos pediu para fazer?

- "Portanto, vão e façam discípulos de pessoas de todas as nações, batizando-as . . . , ensinando-as a obedecer a todas as coisas que lhes ordenei." — Mat. 28:19, 20.

31. Quando fazemos donativos para a obra do Reino ou ajudamos os irmãos, que atitude devemos ter para agradar a Jeová?

- "Honre a Jeová com as suas coisas valiosas." — Pro. 3:9.
- "Faça cada um conforme resolveu no coração, não a contragosto nem por obrigação, pois Deus ama quem dá com alegria." — 2 Cor. 9:7.

32. Que dificuldades os cristãos esperam enfrentar?

- "Felizes os que são perseguidos por causa da justiça, porque a eles pertence o Reino dos céus.

Felizes são vocês quando as pessoas os insultam e perseguem, e, mentindo, dizem todo tipo de coisas más contra vocês, por minha causa. Alegrem-se e fiquem cheios de alegria, porque a sua recompensa é grande nos céus; pois assim perseguiram os profetas antes de vocês.” — Mat. 5:10-12.

33. Por que é um privilégio ser batizado como Testemunha de Jeová?

- “Tua palavra tornou-se a exultação e a alegria do meu coração, pois eu levo o teu nome, ó Jeová.” — Jer. 15:16.

CONSIDERAÇÃO FINAL
COM OS CANDIDATOS AO BATISMO

Os batismos geralmente são realizados nas assembleias e nos congressos das Testemunhas de Jeová. Na conclusão do discurso de batismo, o orador pedirá aos candidatos ao batismo que se levantem e respondam em voz alta estas duas perguntas:

1. Você se arrependeu dos seus pecados, dedicou sua vida a Jeová e aceitou que o meio de salvação escolhido por Jeová é Jesus Cristo?

2. Você entende que, ao se batizar, você se torna Testemunha de Jeová e passa a fazer parte da organização de Deus?

Ao responderem "sim" a essas perguntas, os candidatos ao batismo estão fazendo uma 'declaração pública' de que têm fé no resgate e que dedicaram a vida a Jeová. (Rom. 10:9, 10) É importante que eles meditem nessas perguntas e orem a respeito delas com antecedência, para que possam responder de acordo com suas convicções pessoais.

Você se dedicou a Jeová por meio de uma oração, prometendo que vai adorar somente a ele e dizendo que a vontade dele vai ser a coisa mais importante da sua vida?

Você tem certeza absoluta de que está pronto para ser batizado?

Que roupa é apropriada para o batismo? (1 Tim. 2:9, 10; João 15:19; Fil. 1:10)

Devemos nos vestir com "modéstia e bom critério" para mostrar nossa "devoção a Deus". Assim, os que vão se batizar não devem vestir roupa de banho que mostram mais do que deviam, nem roupas com dizeres, propagandas ou desenhos. Eles devem se vestir de um modo arrumado, limpo, de bom gosto e apropriado para a ocasião.

Como a pessoa deve se comportar ao ser batizada? (Luc. 3:21, 22)

O batismo de Jesus serve de modelo para os batismos cristãos hoje. Ele entendia que o batismo é um passo sério e demonstrou isso em pensamentos e ações. Assim, o local do batismo não deve ser usado para nadar, fazer brincadeiras ou outras coisas que poderiam mostrar desrespeito pela ocasião; não seria apropriado a pessoa, após o batismo, agir como se tivesse alcançado uma grande vitória. Embora o batismo seja uma ocasião alegre, essa alegria deve ser expressa de maneira digna.

Como é que se reunir e estar com os irmãos da congregação vai ajudar você a continuar vivendo à altura de sua dedicação a Jeová?

Depois do batismo, por que será importante você continuar a ter uma boa programação de estudo pessoal e a participar regularmente no ministério?

INSTRUÇÕES PARA OS ANCIÃOS

Quando um publicador não batizado informa que deseja se batizar, ele deve ser incentivado a ler com atenção as "Perguntas para os que desejam se batizar", nas páginas 185-207 deste livro. Deve-se pedir a ele que leia a "Mensagem para o publicador não batizado", a partir da página 182, que explica como ele pode se preparar para considerar a matéria com os anciãos. Conforme mencionado ali, ele pode usar seu livro e suas anotações durante as considerações. Mas ele não precisa repassar as perguntas com alguém antes de se reunir com os anciãos.

Quem quiser se batizar deve falar com o coordenador do corpo de anciãos. Depois que a pessoa tiver lido as "Perguntas para os que desejam se batizar", o coordenador do corpo de anciãos vai perguntar se ela orou para se dedicar a Jeová e fazer a vontade dele. Se a pessoa já tiver feito essa oração, daí o coordenador do corpo de anciãos vai pedir que dois anciãos considerem com ela as "Perguntas para os que desejam se batizar". Cada uma das duas partes das "Perguntas para os que desejam se batizar" deve ser feita por um ancião diferente. Essas considerações podem ser feitas mesmo antes de se anunciar a data de uma assembleia ou congresso.

As duas partes geralmente podem ser feitas em duas sessões de cerca de uma hora cada uma, embora não haja objeção a que se use mais tempo, se necessário.

Cada sessão deve começar e terminar com oração. Nem a pessoa que vai se batizar nem os anciãos devem ter pressa ao considerar as perguntas. Os anciãos designados devem dar prioridade a essa consideração, apesar de terem outras responsabilidades.

Em geral é melhor considerar as perguntas com os candidatos ao batismo individualmente, não em grupo. Quando a pessoa responde a todas as perguntas, isso dá aos anciãos uma ideia clara de quanto entendimento ela tem das verdades da Bíblia, não deixando dúvidas de que ela está pronta para o batismo. Além disso, a consideração individual pode deixar a pessoa mais à vontade para se expressar. Marido e esposa podem participar das sessões juntos.

Quando um ancião considera as perguntas com uma irmã, as sessões devem ser realizadas onde outros possam facilmente vê-los, mas não ouvir o que dizem. Se for necessário levar alguém junto, deve ser um ancião ou servo ministerial, dependendo da sessão a ser considerada, conforme explica o próximo parágrafo.

Se houver poucos anciãos na congregação, servos ministeriais habilitados que têm demonstrado bom critério e discernimento podem considerar com a pessoa as perguntas que estão na "Parte 1: Ensinos cristãos". Apenas anciãos devem considerar a "Parte 2: Vida cristã". Se a congregação não tiver um número suficiente de irmãos qualificados, pode-se contatar o superintendente de circuito para que ele verifique se uma congregação vizinha pode ajudar.

Se for alguém menor de idade que quer se batizar, seus pais cristãos (ou um deles) devem estar presentes nas sessões. Se os pais cristãos (ou um deles) não puderem acompanhar, então cada sessão deve ter dois anciãos (ou um ancião e um servo ministerial, dependendo da sessão que vai ser feita).

Os anciãos devem se certificar de que a pessoa que deseja se batizar tenha um entendimento ***razoável*** dos principais ensinos bíblicos. Além disso, desejarão saber se ela dá valor à verdade e demonstra o devido respeito pela organização de Jeová. Se a pessoa não compreende os principais ensinos da Bíblia, os anciãos providenciarão que ela receba ajuda pessoal a fim de se habilitar para o batismo em outra ocasião. Outros talvez precisem de tempo para mostrar que entenderam bem coisas como a importância do serviço de campo e a obediência aos procedimentos da organização. Os anciãos deverão usar de bom critério para aproveitar bem o tempo de cada sessão, de uma hora ou pouco mais, a fim de discernir plenamente se a pessoa está pronta para o batismo. Embora se possa gastar mais tempo com algumas perguntas e menos com outras, ***todas*** as perguntas devem ser feitas.

Os anciãos designados para considerar essas perguntas se reunirão depois da segunda sessão e decidirão se a pessoa pode ou não ser batizada. Eles levarão em conta a formação, as limitações e outras circunstâncias de cada pessoa. O mais importante é determinar se ela desenvolveu amor por Jeová e entendeu as verdades fundamentais da Bíblia. Com nossa ajuda amorosa, os

que se batizam estarão bem preparados para cumprir a importante designação que temos: pregar as boas novas.

Depois, um ou os dois anciãos que consideraram as perguntas do batismo com o publicador se reunirão com ele para lhe dizer se está qualificado ou não para o batismo. Se a pessoa se qualificar, os anciãos deverão considerar com ela a matéria nas páginas 206-207, "Consideração final com os candidatos ao batismo". **Se a pessoa ainda não terminou de estudar o livro *Seja Feliz para Sempre!,* os anciãos devem incentivá-la a fazer isso depois do batismo.** Informem ao candidato que a data de batismo dele vai ser colocada no *Registro de Publicador de Congregação,* que foi feito para ele. Relembre-o de que os anciãos recolhem as informações pessoais do publicador nesse registro para que a organização possa cuidar das atividades religiosas das Testemunhas de Jeová no mundo todo. Eles também recolhem essas informações para que ele possa participar em atividades espirituais e receber apoio espiritual. Além disso, os anciãos relembram aos novos publicadores que todas as informações pessoais são cuidadas de acordo com a política global das Testemunhas de Jeová sobre proteção de informações, que está no jw.org. Essa reunião em geral não passa de dez minutos.

Um ano depois do batismo do publicador, dois anciãos devem se reunir com ele para dar incentivo e sugestões úteis. Um dos anciãos deve ser o superintendente do grupo do publicador. Se ele for jovem, seus pais cristãos (ou um deles) devem estar presentes.

Essa reunião deve ser agradável e edificante. Os anciãos analisarão como o publicador já progrediu depois do batismo e darão sugestões práticas sobre como ele pode continuar com uma boa rotina de estudo pessoal e leitura da Bíblia, adoração em família semanal, assistência regular às reuniões e participação nelas, e atividade semanal de serviço de campo. (Efé. 5:15, 16) Se ele não terminou de estudar o livro *Seja Feliz para Sempre!,* os anciãos devem providenciar que alguém estude com ele. Os anciãos devem ser amorosos e dar elogios. Em geral, basta dar conselhos e sugestões sobre um ou dois pontos.

ÍNDICE DE ASSUNTOS

Nota: O local onde se encontra a maioria das referências abaixo é indicado pelo número do capítulo seguido do número do parágrafo (ou parágrafos). Por exemplo, a primeira referência sob "Ajuda financeira" é "circuito: 12:8-11". Isso significa que as informações a respeito de ajuda financeira relacionada ao circuito se encontram no capítulo 12, parágrafos 8-11.

Notas:

Notas:

VERDADES DA BÍBLIA

1 JEOVÁ AMA VOCÊ

"Deus amou tanto o mundo, que deu o seu Filho unigênito, para que todo aquele que nele exercer fé não seja destruído, mas tenha vida eterna."
— João 3:16

Como Deus mostra que ama você?

Salmo 91:2
Jeová nos protege. Ele pode ajudar você neste mundo cheio de problemas.

Salmo 37:29
Ele nos dá a esperança de um futuro maravilhoso.

1 Timóteo 6:12, 19
Deus nos promete a vida eterna num paraíso. Teremos paz, felicidade e saúde perfeita.

2 DEUS QUER QUE VOCÊ AME A ELE

"Ame a Jeová, seu Deus, de todo o seu coração, de toda a sua alma e de toda a sua mente."
— Mateus 22:37

Como você pode mostrar que dá valor ao amor de Deus?

Lucas 17:12-17
Sempre agradeça a Deus por tudo o que ele fez por você.

Mateus 7:16-20
Faça a vontade de Deus no seu dia a dia.

1 João 5:3
Obedeça aos mandamentos de Deus.

1 Timóteo 6:18
Faça o que você aprendeu da Bíblia.

3 É PRECISO CONTINUAR AMANDO A JEOVÁ

Continuem "no amor de Deus". — Judas 21

O que vai ajudar você a continuar amigo de Jeová?

1 Tessalonicenses 5:17
Converse sempre com Jeová por meio da oração.

Mateus 28:19, 20; 2 Timóteo 4:2
Fale para as pessoas sobre o Reino de Deus.

Provérbios 2:1-5
Continue aprendendo sobre Jeová.

Hebreus 10:24, 25
Assista sempre às reuniões. Os irmãos vão ajudar você a continuar amigo de Jeová.

1 JEOVÁ

Jeová é o nome de Deus. Esse nome pode significar "Ele faz com que venha a ser". Jeová é o Deus Todo-Poderoso. Ele criou todas as coisas e tem o poder de fazer qualquer coisa que quiser.

No idioma hebraico, o nome de Deus se escreve com quatro letras. Em português, essas letras são YHWH. Na parte da Bíblia que foi escrita em hebraico, o nome de Deus aparece quase 7 mil vezes. Em todo o mundo, as pessoas falam e escrevem o nome Jeová do jeito que é mais comum no idioma delas.

▸ Capítulo 1, parágrafo 15

2 A BÍBLIA É "INSPIRADA POR DEUS"

A Bíblia é de Deus. Mas ele usou homens para escrever a Bíblia. Isso é parecido com uma avó que pede para o neto escrever uma carta que ela vai ditar. A carta é da avó, não do neto. Os escritores da Bíblia escreveram os pensamentos de Deus. Deus usou o espírito santo para orientar esses escritores de maneiras diferentes. Por exemplo, às vezes, eles tinham uma visão ou um sonho e escreviam o que tinham visto ou sonhado.

▸ Capítulo 2, parágrafo 5

3 PRINCÍPIOS

São orientações que nos ensinam uma lição que podemos usar em muitas situações. Um exemplo de princípio é o que lemos em 1 Coríntios 15:33: "Más companhias estragam bons hábitos." Essa orientação mostra que as pessoas nos influenciam, para o bem ou para o mal. Então, precisamos escolher bem nossos amigos. Outro princípio é o de Gálatas 6:7: "O que a pessoa semear, isso também colherá." Isso nos lembra de que tudo o que fazemos tem consequências.

▸ Capítulo 2, parágrafo 12

4 PROFECIA

É uma mensagem de Deus. Pode servir para explicar a vontade de Deus, para declarar o julgamento dele, para dar uma orientação ou uma ordem. Profecia também pode ser uma mensagem sobre o que vai acontecer no futuro. Muitas profecias da Bíblia já se cumpriram.

▸ Capítulo 2, parágrafo 13

5 PROFECIAS SOBRE O MESSIAS

Jesus cumpriu as profecias da Bíblia sobre o Messias. Veja o quadro "Profecias sobre o Messias".

▸ Capítulo 2, nota do parágrafo 17

6 O QUE DEUS QUER PARA A TERRA

Deus criou a Terra para ser um paraíso. E criou as pessoas para morar nesse paraíso. Elas deviam amar a Deus. Ele ainda quer isso. Logo Deus vai acabar com a maldade e as pessoas obedientes vão viver para sempre.

▸ Capítulo 3, parágrafo 1

7 SATANÁS, O DIABO

É um anjo que se tornou mau. Satanás quer dizer "opositor", alguém que fica contra outra pessoa. Por isso, o anjo que começou a lutar contra Deus é chamado de Satanás. Diabo quer dizer "caluniador", alguém que engana e mente para prejudicar outra pessoa. Satanás mente sobre Deus e engana as pessoas. Por isso, ele também é chamado de Diabo.

▸ Capítulo 3, parágrafo 4

PROFECIAS SOBRE O MESSIAS

PROFECIA	O QUE FOI ESCRITO	O QUE ACONTECEU
Nasceria na tribo de Judá	Gênesis 49:10	Lucas 3:23-33
Nasceria de uma virgem	Isaías 7:14	Mateus 1:18-25
Seria da família do rei Davi	Isaías 9:7	Mateus 1:1, 6-17
Jeová chamaria o Messias de Filho	Salmo 2:7	Mateus 3:17
Muitos não acreditariam que ele era o Messias	Isaías 53:1	João 12:37, 38
Entraria em Jerusalém num jumentinho	Zacarias 9:9	Mateus 21:1-9
Seria traído por um amigo achegado	Salmo 41:9	João 13:18, 21-30
Seria traído por 30 moedas de prata	Zacarias 11:12	Mateus 26:14-16
Ficaria em silêncio quando fosse acusado	Isaías 53:7	Mateus 27:11-14
Fariam sorteio para ficar com suas roupas	Salmo 22:18	Mateus 27:35
Seria zombado pelas pessoas	Salmo 22:7, 8	Mateus 27:39-43
Nenhum osso dele seria quebrado	Salmo 34:20	João 19:33, 36
Seria enterrado com os ricos	Isaías 53:9	Mateus 27:57-60
Seria ressuscitado	Salmo 16:10	Atos 2:24, 27
Iria para o céu para ficar à direita de Deus	Salmo 110:1	Atos 7:55, 56

8 ANJOS

Muito antes de criar a Terra, Jeová criou os anjos para morar no céu. Existem mais de 100 milhões de anjos. (Daniel 7:10) Nenhum anjo é igual ao outro. Cada um tem um nome e um jeito de ser. Os anjos fiéis a Deus são humildes. Não querem ser adorados. Eles têm responsabilidades diferentes e recebem várias tarefas. Por exemplo, a Bíblia fala de anjos trabalhando perto do trono de Jeová. Os anjos entregam mensagens de Jeová. Protegem e orientam os servos de Deus na Terra. Além disso, os anjos fazem acontecer o que Jeová decide e ajudam na pregação. (Salmo 34:7; Apocalipse 14:6; 22:8, 9) No futuro, eles estarão com Jesus na guerra do Armagedom. — Apocalipse 16:14, 16; 19:14, 15.

▸ Capítulo 3, parágrafo 5; capítulo 10, parágrafo 1

9 PECADO

É tudo o que pensamos, sentimos ou fazemos contrário ao que Jeová quer. O pecado nos afasta de Deus. Jeová nos dá leis e orientações para nos ajudar a não fazer o que é errado. Ele criou tudo perfeito, mas Adão e Eva escolheram desobedecer a Deus. Isso foi um pecado, e eles deixaram de ser perfeitos. Começaram a ficar velhos e depois morreram. Nós viemos de Adão e por isso também somos imperfeitos, ficamos velhos e morremos.

▸ Capítulo 3, parágrafo 7; capítulo 5, parágrafo 3

10 ARMAGEDOM

É a guerra de Deus para destruir toda a maldade e o mundo de Satanás.

▸ Capítulo 3, parágrafo 13; capítulo 8, parágrafo 18

11 O REINO DE DEUS

É um governo que Jeová formou lá no céu. Ele escolheu Jesus para ser o Rei. Jeová vai usar o Reino para acabar com toda a maldade. O Reino de Deus vai governar a Terra inteira para sempre.

▸ Capítulo 3, parágrafo 14

12 JESUS CRISTO

É o Filho de Deus. Jeová Deus criou Jesus antes de qualquer outra coisa ou pessoa. Deus mandou Jesus para a Terra para morrer por nós. Jesus foi ressuscitado. Ele voltou para o céu e é Rei do Reino de Deus.

▸ Capítulo 4, parágrafo 2

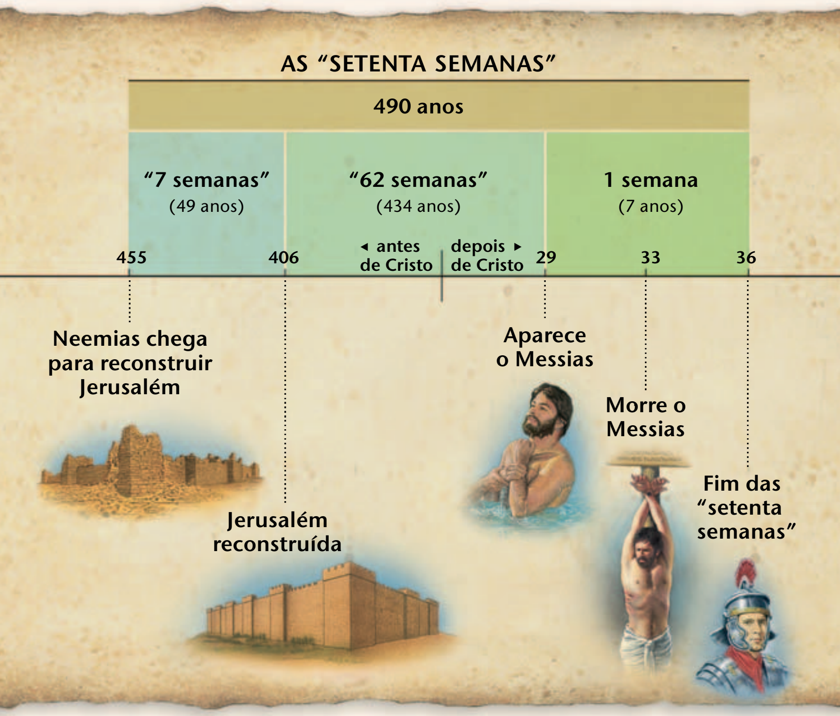
13 A PROFECIA DE DANIEL SOBRE O MESSIAS

Essa profecia fala de um tempo de 70 semanas. Primeiro, levaria 69 semanas até o Messias aparecer. Essas 69 semanas começaram no ano 455 antes de Cristo e terminaram no ano 29 da nossa época.

Como podemos saber que essas datas estão certas? A Bíblia mostra que a profecia começaria a se cumprir quando a cidade de Jerusalém começasse a ser reconstruída. E, em 455 antes de Cristo, Neemias chegou para reconstruir Jerusalém. (Daniel 9:25; Neemias 2:1, 5-8) A partir daí, é só contar 69 semanas. Uma semana tem sete dias. Mas na profecia cada dia vale um ano porque a Bíblia diz: “Para cada dia um ano.” (Números 14:34; Ezequiel 4:6) Então, se cada semana vale sete anos, para saber quantos anos levaria até chegar o Messias temos que fazer a conta 69 x 7. Isso vai dar 483 anos. Começando a contar esses anos no ano 455 antes de Cristo, chegamos no ano 29 da nossa época. Esse foi o ano em que Jesus se batizou e se tornou o Messias. — Lucas 3:1, 2, 21, 22.

Mas a profecia fala de 70 semanas, um total de 490 anos. A última semana de sete anos começou no ano 29. No meio dessa semana, no ano 33, o Messias seria morto. No fim dessa semana, no ano 36, as boas notícias sobre o Reino de Deus começariam a ser pregadas não só para os judeus, mas para todos. — Daniel 9:24-27.

▸ Capítulo 4, parágrafo 7



14 A TRINDADE É UM ENSINO FALSO

Algumas religiões ensinam a Trindade, ou seja, que o Pai, o Filho e o espírito santo são um só Deus. Mas a palavra trindade não existe na Bíblia. A Bíblia diz que Jeová Deus é o Criador. Jeová criou Jesus antes de todas as outras coisas. (Colossenses 1:15, 16) Jesus é Filho de Deus. Jesus não é o Deus Todo-Poderoso e nunca disse que era igual a Deus. Jesus disse: "O Pai é maior do que eu." (João 14:28; 1 Coríntios 15:28) Isso mostra que a Trindade é um ensino falso.

E o que é o espírito santo? Não é uma pessoa. É o poder de Deus. Deus usa esse poder invisível para fazer o que deseja. Por exemplo, a Bíblia fala de cristãos que "ficaram **cheios** de espírito santo". E Deus disse: **"Derramarei** do meu espírito sobre todo tipo de pessoas." — Atos 2:1-4, 17.

▸ Capítulo 4, parágrafo 12; capítulo 15, parágrafo 17

15 A CRUZ

Os verdadeiros cristãos não usam a cruz. Por que não?

(1) Faz tempo que a religião falsa usa a cruz. No passado, a cruz era usada em cultos religiosos não cristãos que envolviam sexo e para adorar a natureza. Os cristãos não usavam a cruz. Foi só uns 300 anos depois da morte de Jesus que o imperador romano Constantino decidiu que a cruz devia ser usada na religião cristã. A cruz foi usada para tentar trazer mais pessoas ao cristianismo. Mas a cruz não tem nada a ver com Jesus Cristo. A *Nova Enciclopédia Católica,* em inglês, diz que a cruz era usada por povos que existiam antes de Cristo e por povos não cristãos.

(2) Jesus não morreu numa cruz. Algumas Bíblias usam a palavra cruz, mas as palavras usadas no grego significam basicamente uma estaca, um tronco ou uma árvore.

A *Bíblia Companheira,* em inglês, explica que o texto grego não indica que foram usados dois pedaços de madeira cruzados. Jesus morreu num poste de madeira.

(3) Jeová não quer que as pessoas adorem a ele usando imagens. — Êxodo 20:4, 5; 1 Coríntios 10:14.

▸ Capítulo 5, parágrafo 12

16 CELEBRAÇÃO DA MORTE DE CRISTO

Jesus mandou seus discípulos se lembrarem da morte dele. Para obedecer a essa ordem, os cristãos fazem uma reunião especial chamada Celebração da morte de Cristo. Essa reunião é feita todos os anos, no dia 14 do mês de nisã. Era também nesse dia que os israelitas comemoravam a páscoa judaica. Na Celebração da morte de Cristo, o pão e o vinho passam de mão em mão. O pão representa o corpo de Jesus e o vinho representa o sangue dele. Só aqueles que vão ser reis com Jesus no céu comem o pão e bebem o vinho. As pessoas que têm a esperança de viver para sempre no Paraíso na Terra não comem o pão nem bebem o vinho. Mas elas vão a essa reunião especial porque dão valor ao que Jesus fez por nós.

▸ Capítulo 5, parágrafo 21

17 ALMA

Nas línguas dos escritores da Bíblia, a palavra “alma” pode significar (1) uma pessoa, (2) um animal ou (3) a vida de uma pessoa ou de um animal. A *Tradução do Novo Mundo* usou esses três significados. Veja alguns exemplos:

Uma pessoa. ‘Nos dias de Noé, poucas pessoas, isto é, oito almas, foram levadas a salvo através da água.’ (1 Pedro 3:20, nota) Nesse caso, oito almas são oito pessoas, ou seja, Noé e a esposa, e os três filhos deles com suas esposas.

Um animal. "Deus disse: 'Que a terra produza criaturas [ou "almas"] viventes segundo as suas espécies: animais domésticos, animais rasteiros e animais selvagens da terra, segundo as suas espécies.' E assim se deu." — Gênesis 1:20, 24, nota.

A vida de uma pessoa ou de um animal. Jeová disse para Moisés: "Todos os homens que procuravam matá-lo [ou "procuravam a sua alma"] estão mortos." (Êxodo 4:19, nota) Jesus disse: "Eu sou o bom pastor; o bom pastor dá a sua vida [ou "alma"] pelas ovelhas." — João 10:11, nota.

Além disso, a Bíblia fala de uma pessoa fazer alguma coisa "de toda a sua alma". Isso quer dizer que a pessoa faz o melhor que pode e de boa vontade. (Mateus 22:37; Deuteronômio 6:5) Às vezes, a palavra "alma" foi usada para falar de um desejo ou apetite muito grande de uma pessoa ou de um animal. E uma pessoa morta ou um animal morto poderiam ser chamados de almas mortas. — Números 6:6; Provérbios 23:2; Isaías 56:11; Ageu 2:13.

▸ Capítulo 6, parágrafo 5; capítulo 15, parágrafo 17

18 ESPÍRITO

A *Tradução do Novo Mundo* usa a palavra "espírito". No grego e no hebraico, essa palavra pode significar coisas diferentes, mas sempre coisas que não podemos ver, como o vento ou o ar que respiramos. A palavra "espírito" também é usada para falar de anjos e do espírito santo, que é o poder de Deus. A Bíblia não ensina que, quando uma pessoa morre, uma parte dela continua vivendo em outro lugar. — Êxodo 35:21; Salmo 104:29; Mateus 12:43; Lucas 11:13.

▸ Capítulo 6, parágrafo 5; capítulo 15, parágrafo 17

19 GEENA

Era o nome de um vale perto da cidade de Jerusalém. Nesse lugar, eles queimavam o lixo e não sobrava nada. Não existe nenhuma prova de que esse lugar fosse usado no tempo de Jesus para torturar ou queimar pessoas ou animais vivos. Por isso, quando Jesus falou de Geena, ele não estava falando de um lugar invisível para torturar e queimar para sempre pessoas que morreram. Jesus estava falando de uma destruição completa. — Mateus 5:22; 10:28.

▸ Capítulo 7, parágrafo 20

20 A ORAÇÃO DO PAI-NOSSO

Jesus usou essa oração para ensinar os discípulos a orar. Por exemplo, ele ensinou os discípulos a pedir:

“Santificado seja o teu nome”

Esse é um pedido para que o nome de Deus seja limpo das mentiras ensinadas sobre ele. Quando isso acontecer, todos no céu e na Terra vão respeitar e honrar a Deus.

“Venha o teu Reino”

Esse é um pedido para que o governo de Deus acabe com o mundo mau de Satanás, governe a Terra inteira e transforme a Terra num paraíso.

‘Seja feita a tua vontade na Terra’

Esse é um pedido para que aconteça o que Jeová sempre quis para a Terra. Jeová quer que as pessoas obedientes sejam perfeitas e vivam para sempre num paraíso.

▸ Capítulo 8, parágrafo 2

21 O RESGATE

Quando Adão pecou, ele perdeu a vida perfeita. Por isso nós somos imperfeitos e morremos. E nós não podemos ter uma amizade perfeita com Jeová. Para nos livrar dessa situação, uma pessoa perfeita teria que dar a sua vida por nós. Isso é o que a Bíblia chama de resgate. Então, Jeová mandou Jesus para a Terra para morrer por nós. A morte de Jesus nos dá a chance de sermos perfeitos e vivermos para sempre.

▸ Capítulo 8, parágrafo 21; capítulo 9, parágrafo 13

22 POR QUE O ANO 1914 É IMPORTANTE?

A profecia em Daniel capítulo 4 mostra que o Reino de Deus começou a governar em 1914.

O que a profecia diz? Jeová fez o rei Nabucodonosor ter um sonho sobre um acontecimento futuro. O rei viu uma árvore muito grande ser cortada. Daí, um anjo mandou amarrar o toco da árvore com ferro e cobre. Por causa disso, a árvore não cresceria durante "sete tempos". Depois a árvore voltaria a crescer. — Daniel 4:1, 10-16.

O que essa profecia significa? Na profecia, a árvore é o governo de Deus. Por muitos anos, Deus governou a nação de Israel usando reis em Jerusalém. (1 Crônicas 29:23) Mas esses reis nem sempre foram obedientes a Deus. Então, Deus decidiu parar de usar reis para governar em seu nome. Isso era como derrubar a árvore e não deixar a árvore crescer por "sete tempos". Esses "sete tempos" começaram quando Jerusalém foi destruída, no ano 607 antes de Cristo. (2 Reis 25:1, 8-10; Ezequiel 21:25-27) Os "sete tempos" ainda não tinham terminado quando Jesus esteve na Terra. Ele mostrou isso quando disse: "Jerusalém será pisada pelas nações até se cumprirem os tempos determinados das nações." Os "tempos determinados" eram os "sete tempos". (Lucas 21:24) Na profecia, a árvore

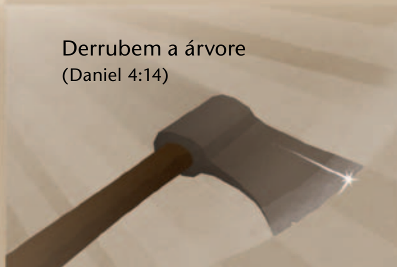
O SONHO DE NABUCODONOSOR

O QUE TEM A VER COM O REINO DE DEUS?

O QUE A PROFECIA DIZ

Uma árvore grande
(Daniel 4:10, 11)

Derrubem a árvore
(Daniel 4:14)



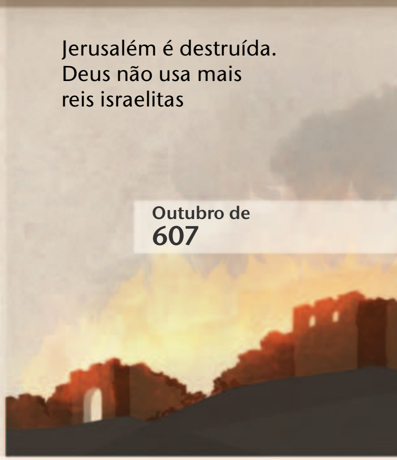
Deus usa reis para governar

Deus não usa mais reis

O QUE A PROFECIA SIGNIFICA

Reis israelitas governam
o povo de Deus

Jerusalém é destruída.
Deus não usa mais
reis israelitas



Outubro de
607

Deixem passar
sete tempos
(Daniel 4:16)
Receba seu
reino de volta
(Daniel 4:26)
Passam sete tempos
Deus usa um novo rei
2.520 anos
Jesus começa a governar
no céu como Rei do
Reino de Deus
antes
de Cristo
606 anos
+ 3 meses
depois
de Cristo
1.913 anos
+ 9 meses
Outubro de
1914
Jerusalém será pisada
até se cumprirem **os**
tempos determinados
das nações
(Lucas 21:24)

voltaria a crescer no fim dos “sete tempos”. Jeová prometeu escolher um novo rei. Esse Rei é Jesus. O governo de Jesus vai durar para sempre e vai fazer coisas boas para todos. — Lucas 1:30-33.

Quanto duraram os “sete tempos”? Os “sete tempos” duraram 2.520 anos. Eles começaram no ano 607 antes de Cristo e terminaram no ano 1914. Foi nesse ano que Jeová coroou Jesus Cristo como Rei do Reino no céu.

Como chegamos a essa conclusão? A Bíblia diz que três tempos e meio são 1.260 dias. (Apocalipse 12:6, 14) Três tempos e meio são metade de sete tempos. Então, para saber quantos dias são sete tempos, temos que fazer 1.260 x 2, ou seja, sete tempos são 2.520 dias. Mas na profecia cada dia vale um ano porque a Bíblia diz: “Para cada dia um ano.” — Números 14:34; Ezequiel 4:6.

▸ Capítulo 8, parágrafo 23

23 MIGUEL, O ARCANJO

“Arcanjo” significa “anjo principal”. A Bíblia fala de só um arcanjo. O nome dele é Miguel. — Daniel 12:1; Judas 9.

Miguel é o Líder do exército de anjos fiéis de Deus. Apocalipse 12:7 diz: “Miguel e os seus anjos batalharam contra o dragão.” Sabemos que Miguel é outro nome de Jesus porque Apocalipse também diz que Jesus é o Líder do exército de Deus. — Apocalipse 19:14-16.

▸ Capítulo 9, parágrafo 4

24 OS ÚLTIMOS DIAS

É o tempo que vem logo antes de o Reino de Deus destruir o mundo de Satanás. Nesse tempo, aconteceriam aqui na Terra as coisas que Jesus disse. A Bíblia também chama os últimos dias de "final do sistema de coisas" e de "presença do Filho do Homem". (Mateus 24:3, 27, 37) Os "últimos dias" começaram quando Jesus se tornou Rei no céu em 1914 e vão terminar quando o mundo governado por Satanás for destruído no Armagedom. — 2 Timóteo 3:1; 2 Pedro 3:3.

▸ Capítulo 9, parágrafo 5

25 RESSURREIÇÃO

É fazer uma pessoa que morreu voltar a viver. A ressurreição acontece pelo poder de Deus. Elias, Eliseu, Jesus, Pedro e Paulo fizeram ressurreições por meio desse poder. A Bíblia fala de nove ressurreições. Jeová Deus promete "uma ressurreição tanto de justos como de injustos" que vão voltar a viver na Terra. (Atos 24:15) Mas a Bíblia também fala de outro tipo de ressurreição. É a ressurreição daqueles que Deus escolheu para viver e reinar com Jesus no céu. — João 5:28, 29; 11:25; Filipenses 3:11; Apocalipse 20:5, 6.

▸ Capítulo 9, parágrafo 13

26 OCULTISMO

É tentar fazer contato com poderes sobrenaturais. Tentar falar com espíritos faz parte do ocultismo. Às vezes, esse contato é feito por meio de um médium espírita, benzedeiro ou vidente. Quem faz isso acredita que os mortos continuam vivendo em outro lugar e são espíritos poderosos. Mas isso é uma mentira. Os demônios usam o ocultismo para enganar as pessoas. O ocultismo inclui astrologia, horóscopo, adivinhação, magia, feitiçaria e

superstições. Muitos livros, revistas, filmes, pôsteres e até músicas falam desses assuntos. Pode parecer que essas coisas são interessantes ou que não fazem mal, mas elas têm ligação com os demônios. Nos funerais, alguns costumes também se baseiam no ensino errado de que os mortos continuam vivos. Por exemplo, o costume de acender velas, fazer festas ou dar presentes para os mortos. Tudo isso tem ligação com os demônios. Muitas vezes, as pessoas usam drogas para tentar fazer contato com os poderes sobrenaturais. — Gálatas 5:20; Apocalipse 21:8.

▸ Capítulo 10, parágrafo 10; capítulo 16, parágrafo 4

27 A SOBERANIA DE JEOVÁ

É o direito que Jeová tem de governar sua criação porque ele é o Criador. Ele tem toda a autoridade. (Salmo 24:1; Isaías 40:21-23; Apocalipse 4:11) Tudo no Universo é de Jeová. Ele é o Deus Todo-Poderoso. (Apocalipse 15:3) Jeová fez leis para toda a sua criação. Jeová tem também autoridade para dizer quem pode governar no nome dele. Nós mostramos que aceitamos a soberania de Deus quando obedecemos a ele por amor. — 1 Crônicas 29:11.

▸ Capítulo 11, parágrafo 10

28 ABORTO

É tirar de propósito a vida de um bebê que ainda não nasceu. É errado fazer isso. Para Deus, o feto não é só uma parte do corpo da mãe. Desde o momento em que a mulher fica grávida, o bebê já é outra vida e outra pessoa.

▸ Capítulo 13, parágrafo 5

29 TRANSFUSÃO DE SANGUE

É colocar sangue no corpo de uma pessoa. Pode ser o sangue da própria pessoa que foi guardado ou o sangue de outra pessoa. Existe também a transfusão de partes do sangue. As quatro partes principais do sangue são plasma, glóbulos vermelhos, glóbulos brancos e plaquetas.

▸ Capítulo 13, parágrafo 13

30 DISCIPLINA

Na Bíblia, disciplina não quer dizer apenas punição ou castigo. Disciplinar é ensinar e corrigir. Jeová dá um bom exemplo aos pais. Quando disciplina, Jeová nunca é cruel ou duro com as pessoas. (Provérbios 4:1, 2) A disciplina de Jeová sempre faz bem para as pessoas. Por isso, é até possível amar a disciplina. (Provérbios 12:1) Jeová ama e treina seu povo. Ele ensina seu povo a corrigir ideias erradas e a pensar e agir de um modo que agrada a ele. A disciplina que os pais devem dar aos filhos inclui ensinar a eles o que acontece de bom quando eles são obedientes. Os pais também devem ensinar os filhos a amar a Jeová e a Palavra dele, a Bíblia. E devem ajudar os filhos a entender as orientações da Bíblia.

▸ Capítulo 14, parágrafo 13

31 DEMÔNIOS

São anjos poderosos que se tornaram maus. Eles se tornaram inimigos de Deus quando desobedeceram a ele. (Gênesis 6:2; Judas 6) Eles escolheram seguir a Satanás e ficar contra Jeová. — Deuteronômio 32:17; Lucas 8:30; Atos 16:16; Tiago 2:19.

▸ Capítulo 16, parágrafo 4

Para mais informações, acesse **www.jw.org**
ou fale com as Testemunhas de Jeová.

1 FORTALEÇA SUA FÉ

"[Fortaleçam-se] na sua santíssima fé."
— Judas 20

O que vai nos ajudar a fortalecer nossa fé?

Efésios 6:11; Tiago 1:25; 1 Pedro 5:8
Pense em como obedecer a Jeová nos protege e nos ajuda a ter uma vida melhor.

Mateus 28:19, 20; 1 Tessalonicenses 5:17; Hebreus 10:24, 25
Para fortalecer nossa fé, precisamos orar com frequência, falar a outros sobre Jeová e estar sempre com nossos irmãos.

Salmo 55:22; Isaías 48:17, 18
Lembre que Jeová nunca vai nos abandonar. Quando obedecemos a ele, temos paz.

2 QUEREMOS SER CRISTÃOS MADUROS

"Avancemos à madureza." — Hebreus 6:1

O que significa ser um cristão maduro?

Romanos 8:5; Hebreus 5:14
É preciso tempo e esforço para se tornar um cristão maduro. Um cristão maduro tenta ver as coisas como Jeová vê e por isso toma boas decisões.

Provérbios 27:11; Tiago 1:2, 3
As provações são oportunidades para fortalecermos a fé e provarmos que amamos a Jeová.

Provérbios 3:5, 6; Tiago 1:5
Quando temos que tomar decisões, meditamos no que Jeová gostaria que nós fizéssemos e pedimos a ajuda dele.

2 Coríntios 13:5
Nunca pare de aprender sobre Jeová e de fortalecer sua amizade com ele.

3 CONCENTRE-SE NA SUA ESPERANÇA

"Usemos . . . , como capacete, a esperança da salvação." — 1 Tessalonicenses 5:8

Como a esperança nos protege?

Hebreus 12:2
A esperança que temos para o futuro nos dá forças. Precisamos pensar em como a esperança que Jesus tinha o ajudou a enfrentar provações.

Filipenses 4:6, 7
Se percebermos que nossa esperança está enfraquecendo, precisamos orar a Jeová. Dúvidas e pensamentos negativos enfraquecem a fé. Mas Jeová vai nos dar coragem e paz mental.

Malaquias 3:10; Romanos 8:21
Precisamos sempre meditar na nossa esperança para o futuro. O novo mundo vai ser melhor do que qualquer coisa que podemos imaginar.

Salmo 37:4; Judas 21
Jeová quer ser o nosso melhor Amigo. Temos que fazer o máximo para obedecer a ele e ser cada vez mais amigo dele.

ASSUNTOS

1 PRINCÍPIOS

As leis de Deus se baseiam nos seus princípios. Esses princípios são verdades básicas que estão na Bíblia. Eles nos ajudam a entender o que Deus pensa e como ele se sente sobre os assuntos. Os princípios nos ajudam a tomar boas decisões na vida e a fazer o que é certo. Eles nos ajudam especialmente quando não existe uma lei de Deus dizendo exatamente o que fazer.

▸ Capítulo 1, parágrafo 8

2 OBEDIÊNCIA

Obedecer a Jeová significa fazer de coração o que ele nos pede. Jeová quer que nossa obediência seja motivada por amor. (1 João 5:3) Se amarmos a Deus e confiarmos nele, vamos obedecer seus conselhos em todas as situações. Vamos fazer isso mesmo quando não for fácil. Para nós, é muito bom obedecer a Jeová, porque ele nos ensina a ter uma vida feliz agora e promete nos dar muitas bênçãos no futuro. — Isaías 48:17.

▸ Capítulo 1, parágrafo 10

3 LIBERDADE DE ESCOLHA

Jeová deu a cada pessoa liberdade de escolha, ou seja, podemos tomar nossas próprias decisões. Ele não nos criou como robôs. (Deuteronômio 30:19; Josué 24:15) Podemos usar nossa liberdade para tomar boas decisões. Mas se não tomarmos cuidado, podemos tomar decisões ruins. Ter liberdade de escolha significa que cada um de nós tem que decidir se quer ser leal a Jeová e provar que o ama de verdade.

▸ Capítulo 1, parágrafo 12

4 ORIENTAÇÕES SOBRE O QUE É CERTO E ERRADO

Jeová nos deu orientações sobre o que é certo e errado e sobre como agir. Na Bíblia, podemos aprender essas orientações e ver

como elas nos ajudam a agradar a Jeová e a ter uma vida feliz. (Provérbios 6:16-19; 1 Coríntios 6:9-11) Essas orientações nos ensinam como Deus pensa. Também nos ensinam a ser amorosos, a tomar boas decisões e a ser bondosos com outros. Embora o modo de agir do mundo continue a piorar, o que Jeová diz que é certo e errado não muda. (Deuteronômio 32:4-6; Malaquias 3:6) Obedecer as orientações de Jeová nos protege de muita dor e sofrimento.

▸ Capítulo 1, parágrafo 17

5 CONSCIÊNCIA

A consciência é a capacidade que temos dentro de nós de perceber se uma coisa é certa ou errada. Jeová deu a cada um de nós uma consciência. (Romanos 2:14, 15) Para funcionar bem, ela precisa ser treinada de acordo com o que Deus diz que é certo e errado. Daí nossa consciência vai poder nos ajudar a tomar decisões que deixam Jeová feliz. (1 Pedro 3:16) A consciência pode nos avisar quando estamos para tomar uma decisão ruim. E quando fazemos uma coisa errada, podemos ficar com dor de consciência. Nossa consciência pode ficar fraca, mas com a ajuda de Jeová ela pode voltar a ficar forte. Uma boa consciência nos permite ter paz mental e respeito próprio.

▸ Capítulo 2, parágrafo 3

6 TEMOR A DEUS

Ter temor a Deus significa que amamos e respeitamos tanto a Deus que não queremos fazer nada que o deixe triste. Esse temor nos ajuda a fazer o que é certo e não fazer o que é errado. (Salmo 111:10) Por causa disso, prestamos atenção a tudo o que Jeová diz. Temer a Deus também nos ajuda a cumprir o que prometemos a Jeová, já que o respeitamos tanto. O temor a Deus influencia nosso modo de pensar, como tratamos outros e as escolhas que fazemos todos os dias.

▸ Capítulo 2, parágrafo 9

7 ARREPENDIMENTO

Arrependimento inclui a grande tristeza que uma pessoa sente por ter feito algo errado. Os que amam a Deus ficam muito tristes quando percebem que fizeram algo que vai contra o que Jeová diz que é certo. Quando erramos, temos que pedir perdão a Jeová por meio do sacrifício de resgate de Jesus. (Mateus 26:28; 1 João 2:1, 2) Quando nos arrependemos de coração e paramos de fazer o que é errado, podemos ter certeza de que Jeová vai nos perdoar. Não precisamos mais nos sentir culpados pelo que fizemos no passado. (Salmo 103:10-14; 1 João 1:9; 3:19-22) Temos que nos esforçar para aprender com os erros, mudar pensamentos errados e viver de acordo com o que Jeová diz que é certo.

▸ Capítulo 2, parágrafo 18

8 SER DESASSOCIADO

Quando alguém comete um pecado grave, não se arrepende e não quer seguir as orientações de Jeová, ele não pode mais ser membro da congregação. Ele tem que ser desassociado. Quando alguém é desassociado, paramos de ter contato com ele e não falamos mais com ele. (1 Coríntios 5:11; 2 João 9-11) Desassociar alguém protege o nome de Jeová e a congregação. (1 Coríntios 5:6) É uma disciplina que ajuda a pessoa a se arrepender para poder voltar para Jeová. — Lucas 15:17.

▸ Capítulo 3, parágrafo 19

9 ORIENTAÇÃO E CONSELHO

Jeová nos ama e quer nos ajudar. É por isso que ele nos dá orientação e conselho por meio da Bíblia e de pessoas que amam a Deus. Somos imperfeitos e não podemos viver sem essa ajuda. (Jeremias 17:9) Quando ouvimos com respeito as pessoas que Jeová usa para nos orientar, mostramos que respeitamos a Jeová e queremos obedecer a ele. — Hebreus 13:7.

▸ Capítulo 4, parágrafo 2

10 ORGULHO E HUMILDADE

Somos imperfeitos e por isso é fácil sermos egoístas e orgulhosos. Mas Jeová espera que sejamos humildes. Geralmente passamos a entender o que é humildade quando nos comparamos com Jeová e vemos como somos pequenos. (Jó 38:1-4) Ser humilde também é aprender a pensar mais nos outros e no que vai ser bom para eles do que em nós mesmos. O orgulho costuma fazer a pessoa pensar que é melhor do que os outros. Quem é humilde olha para si mesmo de modo honesto e vê suas qualidades e fraquezas. Não tem medo de reconhecer seus erros, de pedir desculpas e de aceitar sugestões e conselhos. Quem é humilde confia em Jeová e obedece as orientações dele. — 1 Pedro 5:5.

▸ Capítulo 4, parágrafo 4

11 AUTORIDADE

Ter autoridade significa ter o direito de dar ordens e de tomar decisões. Jeová tem a maior autoridade que existe no céu e na Terra. Ele criou todas as coisas e por isso é a Pessoa mais poderosa do Universo. Ele sempre usa sua autoridade para ajudar outros. Jeová deu a alguns humanos a responsabilidade de cuidar de nós. Por exemplo, os pais, os anciãos e os governos têm autoridade, e Jeová quer que cada um de nós coopere com eles. (Romanos 13:1-5; 1 Timóteo 5:17) Mas quando as leis dos homens nos pedem para fazer algo que vai contra as leis de Deus, nós obedecemos a Deus. (Atos 5:29) Quando obedecemos as pessoas que Jeová colocou em posição de autoridade, mostramos a Jeová que respeitamos as decisões dele.

▸ Capítulo 4, parágrafo 7

12 ANCIÃOS

Os anciãos são irmãos experientes que Jeová usa para cuidar da congregação. (Deuteronômio 1:13; Atos 20:28) Eles nos ajudam a manter forte nossa amizade com Jeová. Também nos ajudam a adorar a Jeová de modo organizado e em paz. (1 Coríntios 14:33, 40)

Para os anciãos serem designados por espírito santo, eles têm que ter as qualificações que estão na Bíblia. (1 Timóteo 3:1-7; Tito 1:5-9; 1 Pedro 5:2, 3) Nós confiamos na organização de Deus e damos a ela o nosso apoio. Por isso ficamos felizes de cooperar com os anciãos. — Salmo 138:6; Hebreus 13:17.

▸ Capítulo 4, parágrafo 8

13 CHEFE DE FAMÍLIA

Jeová deu aos pais a responsabilidade de cuidar dos filhos e dos que moram na sua casa. Mas a Bíblia explica que o marido é o cabeça, ou chefe da família. Quando a família não tem pai, a mãe passa a ter essa responsabilidade. O chefe da família tem a responsabilidade de dar para a família coisas como comida, roupa e um lugar para morar. É muito importante que o chefe da família tome a iniciativa em ajudar a família a adorar a Jeová. Por exemplo, ele cuida para que a família assista às reuniões, participe na pregação e estude a Bíblia juntos. O chefe da família também é o responsável por tomar decisões. Ele sempre tenta imitar a Jesus por ser bondoso e equilibrado, nunca violento ou grosseiro. Quando ele faz isso, o lar se torna um lugar de amor em que todos na família podem se sentir seguros e podem fortalecer sua amizade com Jeová.

▸ Capítulo 4, parágrafo 12

14 CORPO GOVERNANTE

O Corpo Governante é o grupo de homens com esperança de viver no céu que Deus usa para orientar seu povo. No tempo dos apóstolos, Jeová usou um corpo governante para orientar os primeiros cristãos na sua adoração e na pregação. (Atos 15:2) Hoje, o grupo de irmãos que serve como Corpo Governante toma a liderança em ensinar, orientar e proteger o povo de Deus. Esses irmãos confiam na orientação da Bíblia e do espírito santo ao tomar decisões. Jesus chamou esse grupo de homens ungidos de "escravo fiel e prudente". — Mateus 24:45-47.

▸ Capítulo 4, parágrafo 15

15 COBRIR A CABEÇA

Pode acontecer de pedirem para uma irmã fazer algo na congregação que normalmente seria feito por um irmão. Quando isso acontece, ela mostra que respeita o modo de Jeová fazer as coisas por cobrir a cabeça. Mas ela só precisa fazer isso em algumas situações. Por exemplo, se uma irmã for dirigir um estudo bíblico e seu marido ou um irmão batizado estiver presente, ela vai cobrir a cabeça. — 1 Coríntios 11:11-15.

▸ Capítulo 4, parágrafo 17

16 NEUTRALIDADE

Quando somos neutros, nós não aceitamos nos envolver em assuntos políticos. (João 17:16) O povo de Jeová apoia o Reino de Deus. Somos neutros nos assuntos do mundo assim como Jesus foi.

Jeová diz que temos que ser "obedientes a governos e autoridades". (Tito 3:1, 2; Romanos 13:1-7) Mas a lei de Deus também diz que é errado matar. Por isso a consciência do cristão não permite que ele preste serviço militar ou que vá para a guerra. Se existir a opção de fazer um serviço civil alternativo, ou seja, um trabalho que não tem nada a ver com serviço militar, o cristão precisa pensar se sua consciência permite que ele faça isso.

Jeová é o nosso Criador, por isso adoramos só a ele. É verdade que mostramos respeito pelo país onde vivemos, mas não adoramos a bandeira nem cantamos o hino nacional. (Isaías 43:11; Daniel 3:1-30; 1 Coríntios 10:14) Além disso, cada servo de Jeová decide por si mesmo não escolher nenhum partido ou candidato nas eleições. Isso porque já escolhemos o governo de Deus. — Mateus 22:21; João 15:19; 18:36.

▸ Capítulo 5, parágrafo 2

17 ESPÍRITO DO MUNDO

O mundo incentiva as pessoas a pensar igual a Satanás. Esse modo de pensar é comum entre as pessoas que não obedecem a Jeová e

que não amam e não imitam a ele. (1 João 5:19) Esse modo de pensar e de agir é chamado de espírito do mundo. (Efésios 2:2) O povo de Jeová faz de tudo para não ser enganado por esse espírito. (Efésios 6:10-18) Em vez disso, amamos o modo de Jeová agir e nos esforçamos para pensar igual a ele.

▸ Capítulo 5, parágrafo 7

18 APOSTASIA

Apostasia é ficar contra a verdade da Bíblia. Os apóstatas são rebeldes e não querem obedecer a Jeová e a Jesus, que é o Rei do Reino de Deus. Os apóstatas também tentam influenciar outros para ficarem do lado deles. (Romanos 1:25) Eles querem criar dúvidas na cabeça dos que adoram a Jeová. No tempo dos primeiros cristãos, alguns se tornaram apóstatas, e o mesmo acontece hoje. (2 Tessalonicenses 2:3) Os que são leais a Jeová não têm nada a ver com os apóstatas. Não queremos deixar que a curiosidade ou a pressão de outros nos leve a ler ou ouvir ideias apóstatas. Somos leais a Jeová e adoramos apenas a ele.

▸ Capítulo 5, parágrafo 9

19 EXPIAÇÃO (PERDÃO DE PECADOS)

Na Lei de Moisés, quando a nação de Israel pedia perdão a Jeová pelos pecados, eles levavam para o templo sacrifícios de animais, e ofertas de azeite e de cereais. Esses sacrifícios eram chamados de sacrifícios de expiação. Isso lembrava os israelitas de que Jeová podia perdoar os pecados tanto da nação como de cada pessoa. Mais tarde, depois de Jesus dar sua vida para cobrir, ou perdoar, nossos pecados, esses sacrifícios não eram mais necessários. Jesus ofereceu o sacrifício perfeito "de uma vez para sempre". — Hebreus 10:1, 4, 10.

▸ Capítulo 7, parágrafo 6

20 RESPEITO PELA VIDA DOS ANIMAIS

No tempo da Lei de Moisés, o povo podia usar animais como alimento. Eles também usavam os animais para fazer sacrifícios a Jeová.

(Levítico 1:5, 6) Mas Jeová nunca deixou seu povo ser cruel com os animais. (Provérbios 12:10) Aliás, a Lei tinha regras que protegiam os animais contra serem maltratados. A Lei dizia que os israelitas tinham que cuidar bem dos animais. — Deuteronômio 22:6, 7.

▸ Capítulo 7, parágrafo 6

21 FRAÇÕES DE SANGUE E PROCEDIMENTOS MÉDICOS

Frações de sangue. O sangue tem quatro partes principais: glóbulos vermelhos, glóbulos brancos, plaquetas e plasma. Essas quatro partes principais podem ser separadas em partes menores, chamadas frações de sangue.*

Os cristãos não aceitam transfusões de sangue total nem de nenhuma das quatro partes principais do sangue. Mas será que podem aceitar frações de sangue? A Bíblia não fala especificamente sobre isso. Assim, cada cristão tem que tomar sua própria decisão com base na sua consciência treinada pela Bíblia.

Alguns cristãos decidem não aceitar nenhuma fração de sangue. Eles talvez digam que a Lei de Moisés exigia que qualquer sangue tirado de um animal tinha que ser derramado "na terra". — Deuteronômio 12:22-24.

Já outros não pensam assim. A consciência deles não vê problema em aceitar algumas frações de sangue. Eles talvez pensem que aquela fração não representa mais a vida da pessoa ou do animal de onde o sangue foi tirado.

Ao tomar decisões sobre frações de sangue, pense nos seguintes pontos:

- Se eu não aceito nenhuma fração de sangue, isso significa que eu não aceito alguns remédios que combatem doenças ou que

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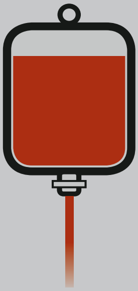
* Alguns médicos talvez encarem as quatro partes principais do sangue como frações de sangue. Sendo assim, você precisa explicar para seu médico sua decisão de não aceitar transfusões de sangue total nem de suas quatro partes principais: glóbulos vermelhos, glóbulos brancos, plaquetas e plasma.

O CRISTÃO NÃO ACEITA		DECISÃO PESSOAL
Sangue total	Glóbulos vermelhos	Frações que vêm dos glóbulos vermelhos
	Glóbulos brancos	Frações que vêm dos glóbulos brancos
	Plaquetas	Frações que vêm das plaquetas
	Plasma	Frações que vêm do plasma



podem ajudar a parar um sangramento. É isso mesmo o que eu quero?

- Pode ser que eu aceite uma ou mais frações de sangue, e não aceite outras. Como eu iria explicar isso para um médico?

Procedimentos médicos. Como cristãos, não doamos sangue nem guardamos nosso próprio sangue para ser usado depois numa cirurgia. Mas existem outros procedimentos que usam o sangue do próprio paciente. Cada cristão tem que decidir por conta própria como quer que seu sangue seja usado **durante a realização de uma cirurgia, de um exame ou de uma terapia.** Durante esses procedimentos, o próprio sangue do paciente talvez seja totalmente separado do corpo dele por um tempo. — Para mais informações, veja *A Sentinela* de 15 de outubro de 2000, páginas 30 e 31.

Por exemplo, existe um procedimento chamado hemodiluição. Nele, imediatamente antes da cirurgia parte do sangue do paciente

é desviado do corpo e, no lugar do sangue que foi desviado, um expansor de volume (talvez um líquido) é colocado no paciente. Mais tarde, durante a cirurgia ou logo depois, o sangue desviado é colocado de volta no paciente.

Outro procedimento é a recuperação intraoperatória de células. Nele, o sangue que o paciente perde durante a cirurgia é recuperado, lavado e daí é devolvido ao paciente durante a cirurgia ou logo depois.

Dependendo do médico, a maneira como esses procedimentos são feitos pode variar um pouco. Assim, antes de aceitar qualquer cirurgia, exame ou terapia, o cristão precisa saber exatamente o que será feito com o seu próprio sangue.

Ao tomar decisões sobre procedimentos médicos que usam o seu próprio sangue, pense nos seguintes pontos:

- Pode ser que parte do meu sangue seja desviado para fora do meu corpo com a possiblidade de o fluxo de sangue ser interrompido por um tempo. Será que a minha consciência vai permitir que eu encare esse sangue como sendo ainda parte de mim, não exigindo assim que ele seja 'derramado na terra'? — Deuteronômio 12:23, 24.
- Pode ser que durante um procedimento médico parte do meu sangue seja retirado, modificado e recolocado (ou aplicado) no meu corpo. Será que isso iria incomodar a minha consciência?

Você pode registrar sua decisão de não aceitar transfusão de sangue total e das quatro partes principais do sangue. Isso pode ser feito num documento, ou num cartão, como o cartão de diretivas antecipadas. Esse documento pode proteger você, evitando que você receba uma transfusão de sangue. Ele também pode ser usado para registrar suas decisões sobre frações de sangue e procedimentos que usam o seu próprio sangue.

- Se eu recuso todos os procedimentos que usam o meu próprio sangue, isso significa que eu não aceito exames de sangue, hemodiálise e o uso da máquina coração-pulmão. É isso mesmo o que eu quero?

Antes de tomarmos uma decisão sobre frações de sangue e tratamentos médicos que usam nosso próprio sangue, precisamos orar a Jeová pedindo sua ajuda e depois pesquisar o assunto. (Tiago 1:5, 6) Daí temos que usar nossa consciência treinada pela Bíblia para tomar a decisão. Não devemos perguntar a outros o que eles fariam se estivessem no nosso lugar. E ninguém deve tentar influenciar nossa decisão. — Romanos 14:12; Gálatas 6:5.

▸ Capítulo 7, parágrafo 11

22 SER LIMPO EM SENTIDO MORAL

Ser limpo em sentido moral significa que tudo o que fazemos é puro, ou limpo, aos olhos de Deus. Envolve o que pensamos, dizemos e fazemos. Jeová diz para ficarmos longe de todo tipo de impureza ou imoralidade sexual. (Provérbios 1:10; 3:1) Temos que estar decididos a nos manter puros aos olhos de Deus antes mesmo de sermos tentados a fazer algo errado. Precisamos sempre pedir para Jeová nos ajudar a ter pensamentos puros. E temos que estar decididos a fugir da tentação de fazer coisas imorais. — 1 Coríntios 6:9, 10, 18; Efésios 5:5.

▸ Capítulo 8, parágrafo 11

23 CONDUTA INSOLENTE E IMPUREZA

Conduta insolente é quando a pessoa desobedece seriamente as leis de Deus pelo seu modo de falar ou de agir e mostra uma atitude desavergonhada. A pessoa que faz isso mostra que não respeita as leis de Deus. Quando alguém se envolve em conduta insolente, uma comissão judicativa cuida do assunto. Impureza inclui vários tipos de pecados sérios. Dependendo da gravidade da situação, alguns assuntos que envolvem impureza talvez tenham que ser tratados pelos anciãos numa comissão judicativa. — Gálatas 5:19-21;

Efésios 4:19; para mais informações, veja "Perguntas dos Leitores" em *A Sentinela* de 15 de julho de 2006.

▸ Capítulo 9, parágrafo 7; capítulo 12, parágrafo 10

24 MASTURBAÇÃO

Jeová fez o sexo para ser um modo puro de o marido e a esposa mostrarem que se amam. Mas quando alguém se masturba, ou estimula os órgãos sexuais para ter prazer, está usando o sexo de um modo impuro. Esse hábito pode prejudicar a amizade da pessoa com Jeová. Pode criar desejos sexuais que não são normais e fazer a pessoa ver o sexo de modo errado. (Colossenses 3:5) Quem tem esse hábito impuro e acha difícil de parar não deve desistir. (Salmo 86:5; 1 João 3:20) Se você está nessa situação, ore de coração a Jeová e peça a ajuda dele. Fuja de coisas como pornografia, que só vão fazer você ter pensamentos errados. Converse com os seus pais cristãos ou com um amigo maduro que respeita as leis de Jeová. (Provérbios 1:8, 9; 1 Tessalonicenses 5:14; Tito 2:3-5) Tenha certeza de que Jeová vê os seus esforços para ser limpo em sentido moral e dá valor a isso. — Salmo 51:17; Isaías 1:18.

▸ Capítulo 9, parágrafo 9

25 POLIGAMIA

Poligamia é quando alguém tem mais de um marido ou mais de uma esposa. Jeová fez o casamento para ser a união de um só homem com uma só mulher. No passado em Israel, Deus deixou que os homens tivessem mais de uma esposa, mas essa não era a vontade dele no princípio. Hoje Jeová não permite a poligamia entre seu povo. O marido pode ter uma só esposa, e a esposa pode ter um só marido. — Mateus 19:9; 1 Timóteo 3:2.

▸ Capítulo 10, parágrafo 12

26 SEPARAÇÃO E DIVÓRCIO

Jeová queria que o marido e a esposa ficassem juntos durante a vida toda. (Gênesis 2:24; Malaquias 2:15, 16; Mateus 19:3-6; 1 Co-

ríntios 7:39) Ele só permite o divórcio quando o marido ou a esposa comete adultério. Nesse caso, Jeová dá ao marido ou à esposa inocente o direito de decidir se quer se divorciar ou não. — Mateus 19:9.

Mas às vezes alguns cristãos decidem se separar mesmo quando nenhum deles cometeu imoralidade sexual. (1 Coríntios 7:11) Abaixo temos algumas situações que poderiam levar um cristão a decidir se separar:

- Quando o marido não quer de jeito nenhum sustentar a família. Isso pode chegar a ponto de a família ficar sem dinheiro e sem comida. — 1 Timóteo 5:8.
- Quando o marido ou a esposa sofre sérias agressões físicas a ponto de ele ou ela achar que sua vida está em perigo. — Gálatas 5:19-21.
- Quando o marido ou a esposa torna impossível que a outra pessoa sirva a Jeová. Isso coloca a amizade que a pessoa tem com Jeová totalmente em risco. — Atos 5:29.

▸ Capítulo 11, parágrafo 19

27 ENCORAJAR E DAR ELOGIOS

Todos nós precisamos ser encorajados e elogiados. (Provérbios 12:25; 16:24) Podemos fortalecer e consolar uns aos outros com palavras amorosas e bondosas. Palavras assim podem ajudar os irmãos a perseverar e a continuar servindo a Jeová apesar de grandes dificuldades. (Provérbios 12:18; Filipenses 2:1-4) Se alguém está desanimado, precisamos ouvir com atenção e tentar entender como ele se sente. Assim podemos saber o que dizer para ajudar. (Tiago 1:19) Tenha o alvo de conhecer bem seus irmãos para que possa realmente entender o que eles precisam. Assim você pode ajudá-los a buscar a ajuda do Deus de todo o consolo e encorajamento, aquele que pode dar o verdadeiro alívio. — 2 Coríntios 1:3, 4; 1 Tessalonicenses 5:11.

▸ Capítulo 12, parágrafo 16

28 FESTAS DE CASAMENTO

A Bíblia não tem regras específicas sobre como um casamento deve ser feito. O que a lei exige e os costumes locais variam de um lugar para outro. (Gênesis 24:67; Mateus 1:24; 25:10; Lucas 14:8) A parte mais importante do casamento são os votos que o casal faz diante de Jeová. Quando vão fazer os votos, muitos casais decidem convidar familiares e amigos mais próximos. Muitos também pedem para um ancião fazer um discurso bíblico. É o casal que decide se vai fazer uma festa de casamento. (Lucas 14:28; João 2:1-11) Não importa como o casal decida organizar sua festa de casamento, eles têm que ter certeza de que a festa vai dar honra a Jeová. (Gênesis 2:18-24; Mateus 19:5, 6) Os princípios da Bíblia podem ajudar os noivos a tomar boas decisões. (1 João 2:16, 17) Se o casal decidir servir bebidas alcoólicas, eles têm que ter certeza de que a festa não fuja do controle. (Provérbios 20:1; Efésios 5:18) Se decidirem que a festa vai ter música ou algum tipo de diversão, eles precisam tomar cuidado para que nada deixe Jeová triste. Mas em vez de se preocupar só com o dia do casamento, o casal cristão precisa se concentrar na sua amizade com Deus e no seu relacionamento um com o outro. — Provérbios 18:22; para mais sugestões, veja *A Sentinela* de 15 de outubro de 2006, páginas 18 a 31.

▸ Capítulo 13, parágrafo 18

29 TOMAR BOAS DECISÕES

Queremos tomar boas decisões, que estejam de acordo com os princípios da Bíblia. Por exemplo, imagine uma irmã que não tem um marido cristão. O marido dela a convida para comer na casa de parentes durante um feriado do mundo. O que você faria se estivesse nessa situação? Se sua consciência permitir que você vá, você pode explicar para seu marido ou sua esposa que, se na ocasião tiver algum costume da religião falsa, você não vai participar. Se você decidir ir, também precisa pensar em como isso vai afetar a consciência de outros. — 1 Coríntios 8:9; 10:23, 24.

Ou talvez seu patrão ofereça para você um bônus na época de fim de ano. Será que você não pode aceitar? Não necessariamente. Aceitar ou não o bônus pode depender, até certo ponto, de como seu patrão vê isso. Será que ele acha que o bônus faz parte da comemoração de fim de ano? Ou é só um jeito de ele agradecer o seu trabalho? Pensar nisso e em outros pontos vai ajudar você a decidir se deve aceitar o bônus.

Outra situação é quando alguém dá para você um presente na época de fim de ano e diz: "Sei que você não comemora essas coisas, mas eu quero te dar isso." Talvez a pessoa só esteja sendo bondosa. Por outro lado, é bom se perguntar: 'Será que ela está querendo testar minha fé ou me fazer participar dessas comemorações?' Depois de pensar nisso, a decisão de aceitar ou não o presente é sua. Em todas as nossas decisões, queremos ter uma consciência limpa e ser fiéis a Jeová. — Atos 23:1.

▸ Capítulo 13, parágrafo 22

30 NEGÓCIOS E ASSUNTOS JURÍDICOS

Na maioria das vezes, os desentendimentos não precisam se transformar em problemas grandes, desde que sejam tratados de modo rápido e pacífico. (Mateus 5:23-26) Para todos os cristãos, dar glória a Jeová e manter a congregação unida deve estar em primeiro lugar. — João 13:34, 35; 1 Coríntios 13:4, 5.

Se acontecer um desentendimento sobre assuntos comerciais entre cristãos, eles devem tentar resolver o assunto sem levar isso para a justiça. Em 1 Coríntios 6:1-8, Paulo deu um conselho sobre um irmão processar outro. Entrar na justiça contra um irmão pode fazer outros pensar mal de Jeová e da congregação. Em Mateus 18:15-17, lemos sobre três passos que os cristãos devem dar para resolver acusações graves, como calúnia e fraude: (1) Primeiro devem tentar resolver o assunto entre eles mesmos; (2) se isso não der certo, podem pedir a ajuda de um ou dois irmãos maduros; (3) depois, se necessário, podem levar o assunto para o corpo de anciãos

cuidar. Se a situação chegar a esse ponto, os anciãos vão usar os princípios da Bíblia para tentar ajudar todos os envolvidos a chegar a um acordo amigável. Se algumas das pessoas envolvidas não estiverem dispostas a seguir o que a Bíblia diz, talvez seja necessário os anciãos tomarem uma ação judicativa.

Existem algumas situações em que um processo judicial talvez seja necessário, como divórcio, guarda de filhos, pensão alimentícia, indenização de seguro, falência ou testamentos. Se um cristão usar os meios jurídicos para resolver o assunto da forma mais pacífica possível, ele não vai estar desobedecendo o conselho de Paulo.

E se um crime sério tiver sido cometido, como estupro, abuso de crianças, agressão física, roubo ou assassinato? Nesse caso, o cristão que denuncia isso para as autoridades não está desobedecendo o conselho de Paulo.

▸ Capítulo 14, parágrafo 14

31 ARMADILHAS DE SATANÁS

Satanás tenta enganar os humanos desde a época do jardim do Éden. (Gênesis 3:1-6; Apocalipse 12:9) Ele sabe que se conseguir mudar nosso modo de pensar, pode nos influenciar a fazer o que é errado. (2 Coríntios 4:4; Tiago 1:14, 15) Por meio da política, religião, comércio, diversão, educação e muitas outras coisas, Satanás incentiva seu modo de pensar e faz com que esse modo de pensar pareça certo. — João 14:30; 1 João 5:19.

Satanás sabe que tem pouco tempo para enganar as pessoas. Por isso está fazendo de tudo para enganar o máximo de pessoas possível. Mas quem ele mais quer enganar são os servos de Jeová. (Apocalipse 12:12) Se não tomarmos cuidado, o Diabo pode aos poucos influenciar nosso modo de pensar. (1 Coríntios 10:12) Por exemplo, Jeová quer que o casamento dure a vida toda. (Mateus 19:5, 6, 9) Mas muitos hoje veem o casamento como um acordo de pouca importância, que pode facilmente ser desfeito. Filmes e programas de TV também incentivam essa ideia. Não podemos deixar que a maneira como o mundo vê o casamento nos influencie.

Outra maneira de Satanás tentar nos enganar é por incentivar uma atitude de independência. (2 Timóteo 3:4) Se não tomarmos cuidado, podemos perder o respeito pelas pessoas que Jeová colocou em posição de autoridade. Por exemplo, um irmão talvez comece a ir contra as orientações dos anciãos. (Hebreus 12:5) Ou uma irmã talvez comece a não querer obedecer o princípio da chefia que Jeová estabeleceu para a família. — 1 Coríntios 11:3.

Temos que estar decididos a não deixar que o Diabo influencie nosso modo de pensar. Em vez disso, queremos pensar igual a Jeová e ter a "mente fixa nas coisas de cima". — Colossenses 3:2; 2 Coríntios 2:11.

▸ Capítulo 16, parágrafo 9

32 TRATAMENTOS DE SAÚDE

Todos nós queremos ser saudáveis e receber o melhor tratamento de saúde possível quando estamos doentes. (Isaías 38:21; Marcos 5:25, 26; Lucas 10:34) Hoje muitos médicos e outros oferecem vários tratamentos de saúde. Ao decidir que tratamento aceitar, é importante seguir os princípios da Bíblia. Sabemos que só o Reino de Deus vai curar todas as doenças. Não queremos nos concentrar tanto na saúde a ponto de deixar a adoração a Jeová de lado. — Isaías 33:24; 1 Timóteo 4:16.

Temos que tomar cuidado para não aceitar nenhum tratamento que parece ter a ver com demônios. (Deuteronômio 18:10-12; Isaías 1:13) Assim, antes de aceitar um tratamento ou um remédio, precisamos descobrir tudo o que pudermos sobre ele e ver se ele tem ligação com ocultismo. (Provérbios 14:15) Não podemos esquecer que Satanás quer enganar os servos de Jeová e fazer com que eles se envolvam com ocultismo. Se tivermos alguma dúvida de que um tratamento tem a ver com ocultismo, é melhor não aceitar. — 1 Pedro 5:8.

▸ Capítulo 16, parágrafo 18

Para mais informações, acesse **www.jw.org**
ou contate as Testemunhas de Jeová.

CAPÍTULO 1

"Eis! Este é o nosso Deus"

CONSEGUE se imaginar conversando com Deus? A própria ideia disso assusta — um diálogo com o Soberano do Universo? De início, você hesita, mas daí consegue falar. Deus escuta, responde e até lhe permite fazer qualquer pergunta. Que pergunta você faria?

2 Muito tempo atrás, um homem se encontrava justamente nessa situação. Seu nome era Moisés. A pergunta que ele fez a Deus, porém, talvez o surpreenda. Ele não perguntou a respeito de si mesmo, de seu futuro, ou mesmo da aflição da humanidade. Em vez disso, perguntou o nome de Deus. Que coisa estranha! Moisés já sabia o nome de Deus. Portanto, a pergunta deve ter tido um sentido mais profundo. De fato, foi a pergunta mais significativa que Moisés podia ter feito. A resposta afeta a todos nós. Pode ajudar você a tomar medidas importantes a fim de achegar-se a Deus. Como assim? Vamos dar uma olhada nesse notável diálogo.

3 Moisés estava com 80 anos de idade. Ele havia

1, 2. (a) Que perguntas você gostaria de fazer a Deus? (b) O que Moisés perguntou a Deus?
3, 4. Que incidentes levaram a um diálogo entre Moisés e Deus, e qual foi a essência dessa conversa?

passado quatro décadas exilado de seu povo, os israelitas, que eram escravos no Egito. Certo dia, enquanto cuidava dos rebanhos de seu sogro, ele viu um fenômeno estranho. Um espinheiro estava em chamas, mas não se consumia. Simplesmente continuava queimando, reluzindo como um farol na encosta do monte. Moisés se aproximou para olhar. Como deve ter ficado espantado ao ouvir uma voz do meio do fogo! Daí, por meio de um porta-voz angélico, Deus e Moisés dialogaram longamente. E, como talvez saiba, naquela ocasião, Jeová incumbiu o hesitante Moisés de deixar a sua vida tranquila e voltar ao Egito para libertar os israelitas da escravidão. — Êxodo 3:1-12.

4 Naquele momento, Moisés podia ter feito qualquer pergunta a Deus. Mas note a que ele escolheu: "Suponhamos que eu vá ter com os filhos de Israel e deveras lhes diga: 'O Deus de vossos antepassados enviou-me a vós', e eles deveras me digam: 'Qual é o seu nome?' O que hei de dizer-lhes?" — Êxodo 3:13.

5 Essa pergunta nos ensina, acima de tudo, que Deus tem nome. Não devemos encarar levianamente essa verdade simples. Muitos, porém, o fazem. O nome de

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5, 6. (a) Que verdade simples e vital nos ensina a pergunta de Moisés? (b) Que coisa repreensível tem sido feita com o nome de Deus? (c) Por que é tão significativo que Deus tenha revelado seu nome à humanidade?

Deus foi removido de inúmeras traduções da Bíblia e substituído por títulos, como "Senhor" e "Deus". Essa é uma das coisas mais tristes e repreensíveis feitas em nome da religião. Afinal, qual é a primeira coisa que você faz ao conhecer alguém? Não é perguntar o nome? É similar quando se trata de conhecer a Deus. Ele não é um ser sem nome e distante, impossível de se conhecer ou entender. Embora seja invisível, é uma pessoa e tem nome — Jeová.

[6] Além disso, quando Deus revela seu nome, há algo mais envolvido, algo grandioso e emocionante. Ao fazer isso, ele na verdade nos convida a conhecê-lo. Deseja que façamos a melhor escolha na vida — achegarnos a ele. Mas Jeová faz mais do que apenas nos dizer o seu nome. Ele também nos ensina sobre a pessoa que esse nome representa.

O significado do nome de Deus

[7] O próprio Jeová escolheu seu nome, que é rico em significado. Entende-se que "Jeová" significa "Ele Causa que Venha a Ser". Não existe ninguém igual a ele em todo o Universo, pois ele trouxe à existência todas as coisas e faz com que todos os seus propósitos se tornem realidade. Essa ideia inspira reverência. Mas será

7. (a) Entende-se que o nome de Deus significa o quê? (b) O que Moisés realmente queria saber ao perguntar a Deus o seu nome?

que existe outro aspecto relacionado ao significado do nome de Deus? Moisés, evidentemente, desejava aprender mais. Ele já sabia que Jeová é o Criador e conhecia o nome de Deus. O nome divino não era novo. Fazia séculos que as pessoas o usavam. Realmente, ao perguntar o nome de Deus, Moisés indagava a respeito *da pessoa representada pelo nome*. Era como se ele dissesse: 'O que posso dizer a teu respeito ao teu povo, Israel, algo que edifique a fé que eles têm em ti, que os convença de que realmente os libertarás?'

[8] Em resposta, Jeová revelou um aspecto emocionante de sua personalidade, algo relacionado com o significado de seu nome. Ele disse a Moisés: "Mostrarei ser o que eu mostrar ser." (Êxodo 3:14) Muitas traduções da Bíblia dizem aqui: "Eu sou o que sou." Mas traduções cuidadosas mostram que Deus não estava meramente confirmando sua própria existência. Em vez disso, Jeová estava ensinando a Moisés — e por extensão a todos nós — que Ele 'mostraria ser', ou escolheria se tornar, o que quer que fosse preciso para cumprir as Suas promessas. Outra tradução verte apropriadamente esse versículo: "Tornar-me-ei o que for da minha von-

8, 9. (a) Como Jeová respondeu à pergunta de Moisés, e o que há de errado na maneira em que sua resposta muitas vezes é traduzida? (b) O que significa a declaração "mostrarei ser o que eu mostrar ser"?

tade." (*Rotherham*) Certo versado em hebraico bíblico explica assim essa expressão: "Qualquer que seja a situação ou a necessidade . . . , Deus 'se torna' a solução para essa necessidade."

9 O que isso significava para os israelitas? Não importa que obstáculos enfrentassem, ou quanto fosse difícil a situação deles, Jeová se tornaria o que quer que fosse necessário para libertá-los da escravidão e levá-los à Terra Prometida. Certamente, esse nome inspirava confiança em Deus. Pode fazer o mesmo por nós hoje. (Salmo 9:10) Por quê?

10 Para ilustrar: os pais sabem como é preciso ser versátil e adaptável na criação dos filhos. Num só dia, o pai (ou a mãe) talvez tenha de ser enfermeiro, cozinheiro, professor, disciplinador, juiz e muito mais. Muitos se sentem sobrecarregados pelos muitos papéis diferentes que se espera que desempenhem. Sabem que os filhos têm total confiança neles, jamais duvidando que papai ou mamãe possam aliviar a dor, resolver disputas, consertar qualquer brinquedo quebrado e responder a qualquer pergunta que surja nas suas mentes sempre tão cheias de indagações. Alguns pais se sentem humilhados e, às vezes, frustrados por causa de suas

10, 11. Por que o nome de Jeová nos faz pensar nele como o mais versátil e o melhor Pai imaginável? Ilustre.

próprias limitações. Sentem-se terrivelmente despreparados para cumprir muitos desses papéis.

[11] Jeová também é um Pai amoroso. No entanto, no âmbito de seus padrões perfeitos, não há *nada* que ele não possa se tornar para cuidar de seus filhos terrestres do melhor modo possível. Portanto, o seu nome, Jeová, nos faz pensar nele como o melhor Pai imaginável. (Tiago 1:17) Moisés e todos os outros israelitas fiéis logo perceberam que Jeová faz jus ao seu nome. Observaram assombrados como Jeová se tornou um Comandante Militar imbatível, o Senhor de todos os elementos naturais, um inigualável Legislador, Juiz, Arquiteto, Provisor de alimentos e de água, Preservador de roupas e calçados — e mais.

[12] Desse modo, Deus tornou conhecido seu nome, revelou coisas emocionantes sobre a pessoa representada por esse nome e até mesmo demonstrou que o que ele diz sobre si mesmo é verdade. Sem dúvida, Jeová quer que o conheçamos. Como reagimos? Moisés desejava conhecer a Deus. Esse desejo intenso moldou sua vida e fez com que se achegasse bem ao seu Pai celestial. (Números 12:6-8; Hebreus 11:27) Infelizmente, poucos dos contemporâneos de Moisés tinham o mes-

12. Como a atitude de Faraó para com Jeová foi diferente da de Moisés?

mo desejo. Quando ele mencionou o nome de Jeová a Faraó, esse altivo monarca egípcio retrucou: "Quem é Jeová?" (Êxodo 5:2) Faraó não queria se informar mais a respeito de Jeová. Em vez disso, cinicamente descartou o Deus de Israel como sendo sem importância ou irrelevante. Essa atitude ainda é muito comum hoje. Ela cega a pessoa a uma das verdades mais importantes que existe: Jeová é o Soberano Senhor.

O Soberano Senhor Jeová

13 Jeová é tão versátil, tão adaptável, que tem merecidamente uma grande variedade de títulos nas Escrituras. Eles não rivalizam com o seu nome; em vez disso, nos ensinam mais sobre o que o nome representa. Por exemplo, ele é chamado de "Soberano Senhor Jeová". (2 Samuel 7:22) Esse título sublime, que ocorre cerca de 300 vezes na Bíblia, fala-nos da posição de Deus. Só ele tem o direito de ser o Governante de todo o Universo. Veja por quê.

14 Jeová é único como Criador. Revelação (Apocalipse) 4:11 diz: "Digno és, Jeová, sim, nosso Deus, de receber a glória, e a honra, e o poder, porque criaste todas

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13, 14. (a) Por que a Bíblia dá muitos títulos a Jeová e quais são alguns deles? (Veja o quadro na página 17.) (b) Por que somente Jeová merece ser chamado de "Soberano Senhor"?

as coisas e porque elas existiram e foram criadas por tua vontade." Essas palavras sublimes não são aplicáveis a nenhum outro ser. Tudo no Universo deve sua existência a Jeová! Sem dúvida, ele é digno da honra, do poder e da glória que vêm com o fato de ele ser o Soberano Senhor e Criador de todas as coisas.

15 Outro título aplicado exclusivamente a Jeová é "Rei da eternidade". (1 Timóteo 1:17; Revelação 15:3) O que isso significa? É difícil para a nossa mente limitada entender, mas Jeová é eterno em ambas as direções — passado e futuro. O Salmo 90:2 diz: "De tempo indefinido a tempo indefinido, tu és Deus." Portanto, Jeová nunca teve princípio; ele sempre existiu. É corretamente chamado de "Antigo de Dias" — existia por uma eternidade antes de alguém ou alguma coisa no Universo ter vindo à existência! (Daniel 7:9, 13, 22) Quem pode questionar validamente seu direito de ser o Soberano Senhor?

16 No entanto, alguns realmente questionam esse direito, como fez Faraó. Parte do problema é que os homens imperfeitos confiam demais no que podem ver

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15. Por que Jeová é chamado de "Rei da eternidade"?
16, 17. (a) Por que não podemos ver a Jeová, e por que isso não nos deve surpreender? (b) Em que sentido Jeová é mais real do que qualquer coisa que possamos ver ou tocar?

com os olhos literais. Não podemos ver o Soberano Senhor. Ele é um ser espiritual, invisível aos olhos humanos. (João 4:24) Além disso, se um ser humano, de carne e sangue, viesse a estar na presença literal de Jeová, isso lhe seria fatal. O próprio Jeová disse a Moisés: “Não podes ver a minha face, porque homem algum pode ver-me e continuar vivo.” — Êxodo 33:20; João 1:18.

[17] Isso não nos deve surpreender. Moisés chegou a ver apenas uma parte da glória de Jeová, evidentemente por meio de um representante angélico. Com que efeito? O rosto de Moisés “emitia raios” por um bom tempo depois. Os israelitas temiam até mesmo olhar diretamente para o rosto dele. (Êxodo 33:21-23; 34:5-7, 29, 30) Certamente, pois, nenhum mero ser humano poderia ver o próprio Soberano Senhor em toda a sua glória! Isso significa, então, que ele é menos real do que aquilo que podemos ver e tocar? Não, nós aceitamos prontamente como reais muitas coisas que não podemos ver — o vento, as ondas de rádio e os pensamentos, por exemplo. Além do mais, Jeová é permanente, não é afetado pela passagem do tempo, nem mesmo por incontáveis bilhões de anos! Nesse sentido, ele é muito mais real do que qualquer coisa que possamos tocar

ou ver, pois o ambiente físico está sujeito ao envelhecimento e à decadência. (Mateus 6:19) Devemos imaginá-lo, então, como simples força abstrata, impessoal, ou como vaga Causa Primária? Vejamos.

Um Deus de personalidade

[18] Embora não possamos ver a Deus, há emocionantes trechos na Bíblia que nos dão vislumbres do próprio céu. Um exemplo é o primeiro capítulo de Ezequiel. Esse profeta teve uma visão da organização celestial de Jeová, na forma de um enorme carro celestial. Especialmente impressionante é a descrição das poderosas criaturas espirituais em volta de Deus. (Ezequiel 1:4-10) Essas "criaturas viventes" se associam intimamente com Jeová, e sua aparência nos revela algo importante sobre o Deus a quem servem. Cada qual tem quatro faces: de touro, de leão, de águia e de homem. Essas evidentemente simbolizam as quatro qualidades notáveis da personalidade de Jeová. — Revelação 4:6-8, 10.

[19] Na Bíblia, o touro muitas vezes representa força, ou poder, e merecidamente, pois é um animal muito

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18. Que visão Ezequiel teve e o que simbolizam as quatro faces das "criaturas viventes" próximas a Jeová?

19. Que qualidade representa (a) a face de touro? (b) a face de leão? (c) a face de águia? (d) a face de homem?

Alguns títulos de Jeová

Grandioso Instrutor. Ele é o todo-sábio Mestre, a quem devemos recorrer em busca de instrução e orientação. — Isaías 30:20; 48:17.

Pai. A fonte de toda a vida, incluindo a vida eterna; tem amor paternal pelos seus servos. — Provérbios 27:11; João 5:21.

Pastor. Ele guia e protege seus servos comparáveis a ovelhas, providenciando seu sustento espiritual. — Salmo 23:1.

A Rocha. Imutável, ele é um refúgio seguro. — Deuteronômio 32:4.

Todo-Poderoso. Seu poder é ilimitado, insuperável. — Revelação 15:3.

forte. O leão, por sua vez, representa a justiça, pois a verdadeira justiça exige coragem, uma qualidade destacada dos leões. As águias são bem conhecidas por sua visão aguçada, podendo enxergar até mesmo pequenos objetos a quilômetros de distância. Assim, a face de águia representaria bem a previdente sabedoria de Deus. E a face de homem? Bem, o homem, feito à imagem de Deus, é único na capacidade de refletir a principal qualidade divina: o amor. (Gênesis 1:26) Essas facetas da personalidade de Jeová — poder, justiça, sabedoria e amor — são tantas vezes destacadas nas

Escrituras que podem ser chamadas de atributos principais de Deus.

[20] Devemos temer que Deus possa ter mudado nos milhares de anos desde que foi descrito na Bíblia? Não, a personalidade de Deus não muda. Ele nos diz: "Eu sou Jeová; não mudei." (Malaquias 3:6) Em vez de mudar arbitrariamente, Jeová mostra ser um Pai ideal no modo de reagir a cada situação. Ele manifesta os aspectos de sua personalidade que sejam mais apropriados. Das quatro qualidades, a predominante é o amor, que permeia tudo o que Deus faz. Ele exerce o poder, a justiça e a sabedoria de maneira amorosa. De fato, a Bíblia declara algo extraordinário a respeito de Deus e dessa qualidade. Diz: "Deus é amor." (1 João 4:8) Note que não diz que Deus *tem* amor ou que Deus é *amoroso,* e sim que Deus *é* amor. O amor, a sua própria essência, motiva-o em tudo o que ele faz.

"Eis! Este é o nosso Deus"

[21] Já viu alguma vez uma criancinha apontar o pai para seus amiguinhos e dizer, toda contente e orgulhosa: "Esse é o meu pai!"? Os adoradores de Jeová têm to-

20. Temos motivos para temer que a personalidade de Jeová tenha mudado? Por que responde assim?

21. A que conclusão chegaremos à medida que conhecermos melhor as qualidades de Jeová?

dos os motivos para sentirem o mesmo a respeito dele. A Bíblia predisse um tempo em que as pessoas fiéis exclamariam: "Eis! Este é o nosso Deus." (Isaías 25:8, 9) Quanto mais você entender as qualidades de Jeová, tanto mais verá que tem o melhor Pai imaginável.

[22] Esse Pai não é frio, arredio ou distante — apesar do que têm ensinado alguns religiosos e filósofos rígidos. Dificilmente nos sentiríamos atraídos a um Deus frio, e não é assim que a Bíblia retrata nosso Pai celestial. Ao contrário, ela o chama de "Deus feliz". (1 Timóteo 1:11) Ele tem sentimentos tanto fortes como ternos. Fica "magoado no coração" quando suas criaturas inteligentes violam as diretrizes que ele fornece para o bem-estar delas. (Gênesis 6:6; Salmo 78:41) Mas, quando agimos sabiamente segundo a sua Palavra, 'alegramos seu coração'. — Provérbios 27:11.

[23] Nosso Pai deseja que nos acheguemos a ele. A sua Palavra nos incentiva a 'tatearmos por ele e realmente o acharmos, embora, de fato, não esteja longe de cada um de nós'. (Atos 17:27) Mas como é possível que meros humanos se acheguem ao Soberano Senhor do Universo?

22, 23. Como a Bíblia retrata o nosso Pai celestial e como sabemos que ele quer que nos acheguemos a ele?

CAPÍTULO 2

É mesmo possível ‘achegar-se a Deus’?

COMO se sentiria se o Criador do céu e da Terra dissesse a seu respeito: “Este é meu amigo”? Muitos talvez achem isso fantasioso. Afinal, como poderia um mero ser humano ter amizade com Jeová? Mas a Bíblia garante que podemos realmente nos achegar a Deus.

[2] Abraão, da antiguidade, foi um dos que desfrutaram tal achego. Jeová referiu-se a esse patriarca como “meu amigo”. (Isaías 41:8) Sim, Deus o considerava como amigo pessoal. Abraão foi recompensado com esse relacionamento porque “depositou fé em Jeová”. (Tiago 2:23) Também hoje, Jeová busca oportunidades de ‘se afeiçoar’ aos que o servem por amor. (Deuteronômio 10:15) A sua Palavra exorta: “Chegai-vos a Deus, e ele se chegará a vós.” (Tiago 4:8) Essas palavras, na verdade, são tanto um convite como uma promessa.

1, 2. (a) O que muitos talvez achem fantasioso, mas que garantia a Bíblia nos dá? (b) Abraão foi recompensado com que relacionamento e por quê?

[3] Jeová nos convida a nos achegarmos a ele. Ele se dispõe a nos aceitar como amigos. E promete que, se dermos os passos nesse sentido, ele fará o mesmo: se achegará a nós. Assim, podemos ter algo realmente precioso: "intimidade com Jeová".* (Salmo 25:14) "Intimidade" dá a ideia de conversa confidencial com um amigo especial.

[4] Você tem um amigo bem achegado em quem pode confiar? Um amigo assim se importa com a sua pessoa. É alguém em quem você confia, pois mostrou-se leal. Partilhar suas alegrias com ele deixa você ainda mais feliz. Quando você está triste e precisa desabafar, ele o ouve com empatia. Mesmo quando ninguém mais parece entender você, ele entende. Da mesma forma, quando nos achegamos a Deus, ganhamos um Amigo especial que realmente nos valoriza, que se importa profundamente conosco e nos entende plenamente. (Salmo 103:14; 1 Pedro 5:7) Podemos ter a

* É interessante que a palavra hebraica traduzida por "intimidade" é usada em Amós 3:7, que diz que o Soberano Senhor Jeová revela seu "assunto confidencial" aos seus servos, comunicando-lhes com antecedência o que pretende fazer.

3. Que convite Jeová nos faz e que promessa se relaciona com esse convite?

4. Como descreveria um amigo bem achegado? De que modo Jeová mostra ser um amigo desse tipo para os que se achegam a ele?

mais profunda confiança nele, sabendo que Deus é leal aos que lhe são leais. (Salmo 18:25) No entanto, essa privilegiada intimidade com Deus só está ao nosso alcance porque ele a tornou possível.

Jeová abriu o caminho

[5] Como pecadores, jamais poderíamos nos achegar a Deus sem ajuda. (Salmo 5:4) "Mas Deus recomenda a nós o seu próprio amor, por Cristo ter morrido por nós enquanto éramos ainda pecadores", escreveu o apóstolo Paulo. (Romanos 5:8) Sim, Jeová providenciou que Jesus 'desse a sua alma como resgate em troca de muitos'. (Mateus 20:28) Nossa fé nesse sacrifício de resgate possibilita nos achegarmos a Deus. Visto que ele "nos amou primeiro", lançou a base para entrarmos numa relação de amizade com ele. — 1 João 4:19.

[6] Jeová tomou outra medida: revelou-se a nós. Numa amizade, só pode haver achego se realmente conhecermos a pessoa, valorizando suas qualidades e seu modo de ser. Assim, se Jeová fosse um Deus oculto e indecifrável, jamais poderíamos nos achegar a

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5. O que Jeová fez para possibilitar que nos achegássemos a ele?
6, 7. (a) Como sabemos que Jeová não é um Deus oculto e indecifrável? (b) De que maneiras Jeová se revelou a nós?

ele. No entanto, longe de se ocultar, Deus quer que o conheçamos. (Isaías 45:19) Além do mais, o que ele revela sobre si mesmo está disponível a todos, mesmo aos que são considerados humildes segundo os padrões do mundo. — Mateus 11:25.

[7] Como Jeová se revela a nós? As suas obras criativas dão a conhecer certos aspectos de sua personalidade: seu vasto poder, sua profunda sabedoria, seu incomparável amor. (Romanos 1:20) Mas Jeová não se revela apenas por meio das coisas que criou. Como Grandioso Comunicador, ele forneceu uma revelação escrita a respeito de si mesmo na sua Palavra, a Bíblia.

Contemple "a afabilidade de Jeová"

[8] A própria Bíblia é evidência do amor de Jeová por nós. Em sua Palavra, ele revela a si mesmo em termos que podemos compreender — uma prova de que ele não apenas nos ama, mas deseja que o conheçamos e amemos. O que lemos nesse livro precioso nos possibilita contemplar "a afabilidade de Jeová" e nos motiva a querer nos achegar a ele. (Salmo 90:17) Vejamos algumas das animadoras maneiras pelas quais Jeová se revela na sua Palavra.

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8. Por que se pode dizer que a própria Bíblia é evidência do amor de Jeová por nós?

[9] As Escrituras contêm muitas declarações diretas que identificam as qualidades de Deus. Note alguns exemplos. "Jeová ama a justiça." (Salmo 37:28) Deus é "sublime em poder". (Jó 37:23) "'Sou leal', é a pronunciação de Jeová." (Jeremias 3:12) "Ele é sábio de coração." (Jó 9:4) Ele é "Deus misericordioso e clemente, vagaroso em irar-se e abundante em benevolência e em verdade". (Êxodo 34:6) "Tu, ó Jeová, és bom e estás pronto a perdoar." (Salmo 86:5) E, como mencionado no capítulo anterior, uma qualidade é predominante: "Deus é amor." (1 João 4:8) Ao refletir sobre essas qualidades agradáveis, não se sente atraído a esse Deus incomparável?

[10] Além de nos revelar as suas qualidades, Jeová amorosamente incluiu na sua Palavra exemplos reais dessas qualidades em ação. Esses relatos vívidos nos ajudam a visualizar e entender melhor as várias facetas de sua personalidade, contribuindo para que nos acheguemos mais a ele. Veja um exemplo.

[11] Uma coisa é ler que Deus é "vigoroso em poder".

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9. Cite alguns exemplos de declarações bíblicas diretas que identificam as qualidades de Deus.

10, 11. (a) Para nos ajudar a entender melhor a sua personalidade, o que Jeová incluiu na sua Palavra? (b) Que exemplo bíblico nos ajuda a visualizar o poder de Deus em ação?

(Isaías 40:26) Outra bem diferente é ler sobre como ele libertou Israel no mar Vermelho e, daí, sustentou a nação no deserto por 40 anos. Imagine as águas agitadas se abrindo. Tente visualizar a nação — talvez 3 milhões de pessoas — caminhando no leito seco do mar, com as águas estáticas, como enormes paredes, em ambos os lados. (Êxodo 14:21; 15:8) Pense em como Deus cuidou deles no deserto: providenciou que jorrasse água de uma rocha e fez surgir sobre o solo um alimento que parecia sementes brancas. (Êxodo 16:31; Números 20:11) Jeová revelou ali que não somente tem poder, mas que o usa em favor de seu povo. Não é reconfortante saber que as nossas orações ascendem a um Deus poderoso que "é para nós refúgio e força, uma ajuda encontrada prontamente durante aflições"? — Salmo 46:1.

[12] Jeová, que é espírito, fez ainda mais para nos ajudar a conhecê-lo. Como humanos, nossa visão se limita às realidades visíveis, de modo que não podemos ver o domínio espiritual. Se Deus descrevesse a si mesmo para nós usando termos espirituais, seria como tentar explicar detalhes de nossa aparência, como a cor dos olhos ou a existência de sardas, a um

12. Como Jeová nos ajuda a "vê-lo" em termos que podemos entender?

cego de nascença. Em vez disso, Jeová bondosamente nos ajuda a "vê-lo" em termos que podemos entender. Às vezes, emprega metáforas e analogias, comparando-se a coisas que conhecemos. Ele até mesmo descreve a si mesmo como tendo certas características humanas.*

[13] Note a descrição de Jeová, em Isaías 40:11: "Qual pastor ele pastoreará a sua própria grei. Com o seu braço reunirá os cordeiros; e os carregará ao colo." Jeová é comparado aqui a um pastor que apanha os cordeiros com o "braço". Isso denota que Deus pode proteger e apoiar o seu povo, mesmo os mais vulneráveis. Podemos nos sentir seguros nos seus fortes braços, pois, se formos leais, ele jamais nos abandonará. (Romanos 8:38, 39) O Grandioso Pastor carrega os cordeiros "ao colo" — uma expressão que se refere a folgadas dobras na parte superior da roupa, onde o pastor às vezes carregava um cordeiro recém-nascido. Isso nos assegura de que Jeová nos preza e cuida ter-

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* Por exemplo, a Bíblia fala da face, olhos, ouvidos, narinas, boca, braços e pés de Deus. (Salmo 18:15; 27:8; 44:3; Isaías 60:13; Mateus 4:4; 1 Pedro 3:12) Tais expressões, assim como as referências a Jeová como "Rocha" ou "escudo", não devem ser entendidas literalmente. — Deuteronômio 32:4; Salmo 84:11.

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13. O que vem à nossa mente quando lemos Isaías 40:11 e como isso afeta você?

namente de nós. É somente natural querer achegar-se a ele.

‘O Filho está disposto a revelá-lo’

14 Na sua Palavra, Jeová fornece a mais plena revelação de si mesmo por meio de seu Filho amado, Jesus. Ninguém poderia refletir melhor o modo de pensar e os sentimentos de Deus, ou explicá-lo mais vividamente, do que Jesus. Afinal, esse Filho primogênito existia junto a seu Pai antes de outras criaturas espirituais e o Universo físico serem criados. (Colossenses 1:15) Jesus conhecia muito bem a Jeová. É por isso que podia dizer: “Quem o Filho é, ninguém sabe, exceto o Pai; e quem o Pai é, ninguém sabe exceto o Filho, e aquele a quem o Filho estiver disposto a revelá-lo.” (Lucas 10:22) Quando esteve na Terra como homem, Jesus revelou seu Pai de duas maneiras importantes.

15 Primeiro, os *ensinos* de Jesus nos ajudam a conhecer o seu Pai. Jesus descreveu Jeová em termos que tocam o nosso coração. Por exemplo, para explicar que Deus é misericordioso e acolhe de volta

14. Por que se pode dizer que Jeová fornece a mais plena revelação de si mesmo por meio de Jesus?
15, 16. De que duas maneiras Jesus revelou seu Pai?

pecadores arrependidos, Jesus assemelhou Jeová a um pai perdoador que, de tão comovido que fica ao ver seu filho pródigo voltar, sai correndo e se lança ao pescoço dele, beijando-o ternamente. (Lucas 15:11-24) Jesus também retratou Jeová como Deus que 'atrai' pessoas retas porque as ama como indivíduos. (João 6:44) Ele sabe até mesmo quando um pequenino pardal cai ao chão. "Não temais", Jesus explicou, "vós valeis mais do que muitos pardais". (Mateus 10:29, 31) Não podemos deixar de nos sentir atraídos a um Deus tão afetuoso.

16 Segundo, o *exemplo* de Jesus nos mostra como Jeová é. Jesus refletiu seu Pai com tanta perfeição, que podia dizer: "Quem me tem visto, tem visto também o Pai." (João 14:9) Assim, quando lemos sobre ele nos Evangelhos — os sentimentos que demonstrou e como tratou os outros —, estamos de certa forma vendo um retrato vivo de seu Pai. Jeová não poderia nos ter dado uma revelação mais clara de suas qualidades do que essa. Por quê?

17 Para ilustrar: imagine tentar explicar o que é bondade. Você poderia defini-la em palavras. Mas, se pudesse apontar alguém realizando um ato bondoso e

17. Ilustre o que Jeová fez para nos ajudar a entender como ele é.

dizer: “Isso é um exemplo de bondade”, a palavra assumiria maior significado e ficaria mais fácil de entender. Jeová fez algo similar para nos ajudar a entender como ele é. Além de descrever a si mesmo em palavras, forneceu-nos o exemplo vivo de seu Filho. Em Jesus, as qualidades de Deus são vistas em ação. Por meio dos relatos evangélicos a respeito de Jesus, Jeová está, na realidade, dizendo: “É assim que eu sou.” Como o registro inspirado descreve Jesus quando esteve na Terra?

18 Jesus expressou muito bem as quatro qualidades principais de Deus. Ele tinha *poder* sobre as doenças, a fome e até mesmo a morte. No entanto, ao contrário de homens egoístas que abusam do poder, Jesus jamais usou o poder milagroso em benefício próprio, ou para prejudicar outros. (Mateus 4:2-4) Ele amava a *justiça*. Seu coração encheu-se de indignação justa ao ver vendedores inescrupulosos explorando o povo. (Mateus 21:12, 13) Ele tratou os pobres e os oprimidos com imparcialidade, ajudando-os a ‘achar revigoramento’ para a sua alma. (Mateus 11:4, 5, 28-30) Havia inigualável *sabedoria* nos ensinos de Jesus, que era

18. Como Jesus expressou as qualidades de poder, justiça e sabedoria?

"maior do que Salomão". (Mateus 12:42) Mas Jesus jamais fez uso exibicionista de sua sabedoria. Suas palavras tocavam o coração das pessoas comuns, pois seus ensinos eram claros, simples e práticos.

[19] Jesus foi um exemplo notável de *amor.* Durante todo o seu ministério, ele demonstrou amor em suas muitas facetas, incluindo a empatia e a compaixão. Ele não deixava de sentir pena ao ver o sofrimento alheio. Vez após vez, essa sensibilidade induziu-o à ação. (Mateus 14:14) Embora curasse doentes e alimentasse famintos, Jesus mostrou compaixão de um modo muito mais vital. Ele ajudou outros a conhecer, a aceitar e a amar a verdade a respeito do Reino de Deus, que trará bênçãos eternas à humanidade. (Marcos 6:34; Lucas 4:43) Acima de tudo, Jesus mostrou amor abnegado por entregar voluntariamente a sua vida em favor de outros. — João 15:13.

[20] É de admirar que pessoas de todas as idades e formações se sentissem atraídas a esse homem tão caloroso e de sentimentos tão profundos? (Marcos 10:13-16) Ao lermos e refletirmos a respeito do exemplo

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19, 20. (a) De que maneira Jesus foi um exemplo notável de amor? (b) Ao lermos e refletirmos a respeito do exemplo de Jesus, o que temos de ter em mente?

vivo de Jesus, porém, tenhamos sempre em mente que nesse Filho vemos um reflexo claro de seu Pai. — Hebreus 1:3.

Um compêndio que nos ajuda

[21] Por revelar a si mesmo tão claramente na sua Palavra, Jeová não deixa dúvidas de que deseja que nos acheguemos a ele. Ao mesmo tempo, ele não nos obriga a procurar uma relação aprovada com ele. Cabe a nós buscarmos a Jeová "enquanto pode ser achado". (Isaías 55:6) Isso envolve vir a conhecer as suas qualidades e o seu modo de agir, revelados na Bíblia. O livro que você está lendo foi produzido para ajudá-lo nesse sentido.

[22] Verá que este livro é dividido em seções correspondentes às quatro qualidades principais de Jeová: poder, justiça, sabedoria e amor. Cada seção começa com um resumo da respectiva qualidade. Os capítulos seguintes da seção abordam como Jeová manifesta essa qualidade, em seus vários aspectos. Cada seção contém também um capítulo que mostra como Jesus exemplificou a qualidade e outro que examina como podemos refleti-la na nossa vida.

21, 22. O que está envolvido em buscar a Jeová, e o que este livro contém para nos ajudar nesse esforço?

Perguntas para Meditação

Salmo 15:1-5 O que Jeová espera dos que querem ser seus amigos?

Salmo 34:1-18 Jeová está perto de quem e que confiança podem estes ter nele?

Salmo 145:18-21 Que atividade de nossa parte nos achegará a Jeová?

2 Coríntios 6:14–7:1 Que conduta é essencial para mantermos um relacionamento achegado com Jeová?

[23] Começando neste capítulo, há uma parte especial chamada "Perguntas para Meditação". Como exemplo, veja o quadro acima. Os textos e as perguntas não foram preparados para servir como recapitulação do capítulo. Antes, seu objetivo é ajudar você a refletir sobre outros aspectos importantes do assunto. Como poderá usar bem essa parte? Procure todos os textos citados e leia-os atentamente. Daí, tente responder à pergunta que acompanha cada citação. Medite nas respostas. Talvez possa fazer pesquisas. Faça a si mesmo perguntas adicionais: 'O que essa informação me

23, 24. (a) Explique a parte especial "Perguntas para Meditação". (b) Como a meditação nos ajudará a nos achegar ainda mais a Deus?

diz a respeito de Jeová? Como afeta a minha vida? Como posso usar isso para ajudar outros?'

24 Essa meditação nos ajudará a nos achegarmos ainda mais a Jeová. Por quê? A Bíblia associa a meditação com o coração. (Salmo 19:14) Quando refletimos com apreço sobre o que aprendemos a respeito de Deus, as informações se infiltram no nosso coração simbólico, onde afetam o nosso modo de pensar, estimulam os sentimentos e, por fim, nos movem à ação. O nosso amor a Deus se aprofunda e esse amor, por sua vez, nos move a desejar agradá-lo como nosso Amigo mais querido. (1 João 5:3) Para chegar a essa relação, temos de conhecer as qualidades e o modo de Jeová agir. Primeiro, no entanto, vamos considerar um aspecto da natureza de Deus que nos impele a nos achegar a ele — a santidade.

CAPÍTULO 3

"Santo, santo, santo é Jeová"

ISAÍAS ficou pasmado com o que presenciou numa visão da parte de Deus. Parecia tão real! Mais tarde, ele escreveu que realmente 'chegou a ver Jeová' em Seu trono enaltecido e Suas longas 'vestes' que enchiam o enorme templo de Jerusalém. — Isaías 6:1, 2.

[2] Isaías também ficou pasmado com o que ouviu: um canto tão forte que estremecia os alicerces do templo. Os cantores eram serafins, criaturas espirituais de altíssimo posto. A poderosa melodia deles soava palavras de pura grandeza: "Santo, santo, santo é Jeová dos exércitos. A plenitude de toda a terra é sua glória." (Isaías 6:3, 4) Entoar a palavra "santo" três vezes conferiu-lhe ênfase especial e isso é bem apropriado, pois Jeová é santo em grau superlativo. (Revelação [Apocalipse] 4:8) A santidade de Jeová é enfatizada na Bíblia inteira. Centenas de versículos associam o Seu nome às palavras "santo" e "santidade".

[3] Obviamente, pois, uma das primeiras coisas que Jeová deseja que entendamos a seu respeito é que ele

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1, 2. Que visão teve o profeta Isaías e o que ela nos ensina sobre Jeová?
3. Por que certos conceitos errados sobre a santidade de Jeová afastam muitos de Deus, em vez de achegá-los a ele?

é santo. Essa ideia, no entanto, afasta a muitos hoje que erroneamente associam santidade com farisaísmo, ou falsa piedade. Para pessoas que lutam contra sentimentos negativos a respeito de si mesmas, a santidade de Deus pode parecer mais intimidadora do que atraente. Talvez temam jamais ser dignas de se achegarem a esse Deus santo. Assim, muitos se afastam dele por causa de sua santidade. Isso é lamentável, pois a santidade de Deus, na verdade, deveria impelir-nos a nos achegarmos a ele. Como assim? Antes de respondermos a essa pergunta, vejamos o que é a verdadeira santidade.

O que é santidade?

[4] Ser santo não significa que Deus seja presunçoso, altivo ou arrogante. Ao contrário, ele odeia essas características. (Provérbios 16:5; Tiago 4:6) Assim, o que realmente significa a palavra "santo"? No hebraico bíblico, ela deriva de um termo que significa "separado". Na adoração, "santo" se aplica ao que é separado do uso comum, ou tido como sagrado. A santidade tem também forte conotação de limpeza e pureza. Em que sentido essa palavra se aplica a Jeová? Significa que ele está "separado" de humanos imperfeitos, bem longe de nós?

4, 5. (a) O que significa santidade e o que não significa? (b) Em que dois sentidos importantes Jeová está "separado"?

[5] De modo algum. Como "Santo de Israel", Jeová disse que morava no "meio" de seu povo, embora esse fosse pecaminoso. (Isaías 12:6; Oseias 11:9) Assim, a santidade de Jeová não o torna distante. Em que sentido, então, ele está "separado"? De duas maneiras importantes. Primeiro, ele está separado, ou distinto, de toda a criação no sentido de que somente ele é o Altíssimo. A sua pureza é absoluta e infinita. (Salmo 40:5; 83:18) Segundo, Jeová está inteiramente separado de toda pecaminosidade, uma ideia consoladora. Por quê?

[6] Vivemos num mundo em que a verdadeira santidade é uma raridade. Tudo a respeito da sociedade humana alienada de Deus é poluído de alguma maneira, manchado com pecado e imperfeição. Todos nós temos de lutar contra o pecado dentro de nós. E todos corremos o risco de sermos vencidos pelo pecado, se baixarmos a guarda. (Romanos 7:15-25; 1 Coríntios 10:12) Jeová não corre esse risco. Totalmente afastado da pecaminosidade, jamais será manchado pelo mais leve traço do pecado. Isso reforça nosso conceito de Jeová como Pai ideal, pois significa que ele é inteiramente confiável. Ao contrário de muitos pais humanos pecadores, Jeová jamais se tornará corrupto, dissoluto ou

6. Por que o fato de Jeová estar absolutamente separado da pecaminosidade é consolador?

abusivo. A sua santidade impede tais coisas. Algumas vezes, Jeová até mesmo jurou em nome de sua própria santidade, pois nada poderia ser mais digno de confiança. (Amós 4:2) Não acha isso animador?

[7] A santidade faz parte da própria natureza de Jeová. O que isso significa? Para ilustrar: considere as palavras "homem" e "imperfeito". Não podemos falar da primeira sem lembrar da segunda. Somos marcados pela imperfeição e ela deixa vestígios em tudo o que fazemos. Considere agora duas palavras bem diferentes: "Jeová" e "santo". A santidade é própria de Jeová. Tudo a seu respeito é limpo, puro e correto. Não podemos conhecer a Jeová como ele realmente é sem entender essa palavra profunda — "santo".

"A santidade pertence a Jeová"

[8] Visto que Jeová personifica a qualidade da santidade, pode-se dizer corretamente que ele é a fonte de toda a santidade. Ele não retém egoistamente essa qualidade preciosa; divide-a com outros, de forma generosa. Ora, quando Deus falou a Moisés, por meio de um anjo no espinheiro ardente, até mesmo o solo em

7. Por que se pode dizer que a santidade faz parte da própria natureza de Jeová?

8, 9. O que mostra que Jeová ajuda humanos imperfeitos a se tornarem santos em sentido relativo?

volta tornou-se santo devido à sua ligação com Jeová! — Êxodo 3:5.

[9] Podem humanos imperfeitos se tornar santos com a ajuda de Jeová? Sim, em sentido relativo. Deus ofereceu ao seu povo Israel a perspectiva de se tornarem "uma nação santa". (Êxodo 19:6) Ele abençoou essa nação com um sistema de adoração santo, limpo e puro. De modo que a santidade é um tema recorrente na Lei mosaica. De fato, o sumo sacerdote usava uma lâmina de ouro na frente do turbante, onde todos podiam vê-la reluzindo. Gravadas nela havia as palavras: "A santidade pertence a Jeová." (Êxodo 28:36) Portanto, a adoração dos israelitas e, sem dúvida, seu modo de vida, se distinguiriam por um alto padrão de limpeza e pureza. Jeová disse-lhes: "Deveis mostrar-vos santos, porque eu, Jeová, vosso Deus, sou santo." (Levítico 19:2) Enquanto viviam à altura dos conselhos de Deus, dentro dos limites da imperfeição humana, os israelitas eram santos em sentido relativo.

[10] Essa ênfase na santidade estava em nítido contraste com a adoração praticada pelas nações vizinhas de Israel. Essas nações pagãs adoravam deuses cuja pró-

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10. Na questão da santidade, que contraste havia entre o Israel antigo e as nações vizinhas?

pria existência era uma mentira e uma farsa, deuses estes representados como violentos, gananciosos e promíscuos. Eram pervertidos em todos os sentidos. A adoração de tais deuses pervertia as pessoas. Por isso, Jeová alertou seus servos a se manterem separados dos adoradores pagãos e de suas contaminadas práticas religiosas. — Levítico 18:24-28; 1 Reis 11:1, 2.

[11] Quando muito, a nação escolhida de Jeová, o Israel antigo, podia fornecer apenas um leve reflexo da santidade da organização celestial de Deus. Os milhões de criaturas espirituais que servem lealmente a Deus são chamados de "santas miríades". (Deuteronômio 33:2; Judas 14) Eles refletem com perfeição o brilho e a pura beleza da santidade de Deus. E lembre-se dos serafins que Isaías observou na visão. O conteúdo do cântico deles sugere que essas poderosas criaturas espirituais desempenham um papel importante na divulgação da santidade de Jeová em todo o Universo. Mas há uma criatura espiritual que está acima de todos eles — o Filho unigênito de Deus. Jesus é o mais sublime reflexo da santidade de Jeová. Corretamente, ele é conhecido como "o Santo de Deus". — João 6:68, 69.

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11. Como a santidade da organização celestial de Jeová é evidente (a) nos anjos? (b) nos serafins? (c) em Jesus?

Nome santo, espírito santo

[12] Que dizer do nome do próprio Deus? Como vimos no Capítulo 1, esse nome não é mero título ou rótulo. Representa a Jeová Deus, englobando todas as suas qualidades. Assim, a Bíblia nos diz que seu "nome é santo". (Isaías 57:15) A Lei mosaica previa a pena de morte para quem profanasse o nome de Deus. (Levítico 24:16) E note o que Jesus colocou como prioridade na oração: "Nosso Pai nos céus, santificado seja o teu nome." (Mateus 6:9) Santificar algo significa colocá-lo à parte como sagrado e venerá-lo, defendê-lo como santo. Mas por que algo puro por natureza, como o nome do próprio Deus, necessitaria ser santificado?

[13] O santo nome de Deus tem sido contestado, manchado com mentiras e calúnias. No Éden, Satanás mentiu a respeito de Jeová e deu a entender que Ele é um Soberano injusto. (Gênesis 3:1-5) Desde então, Satanás — o governante deste mundo ímpio — tem cuidado de que as mentiras a respeito de Deus se multiplicassem. (João 8:44; 12:31; Revelação 12:9) As religiões têm representado a Deus como arbitrário, distante ou cruel. Têm afirmado ter o apoio dele em suas guerras sangrentas. O crédito pelas maravilhosas criações de Deus

12, 13. (a) Por que o nome de Deus é apropriadamente chamado de santo? (b) Por que é preciso santificar o nome de Deus?

muitas vezes é dado ao acaso cego, ou evolução. Sim, o nome de Deus tem sido maldosamente difamado. Precisa ser santificado; a sua merecida glória tem de ser restabelecida. Ansiamos a santificação de seu nome e a vindicação de sua soberania, e alegra-nos ter certa participação nesse grandioso objetivo.

14 Há algo mais, estreitamente ligado a Jeová, que quase sempre é chamado de santo: seu espírito, ou força ativa. (Gênesis 1:2) Jeová usa essa força poderosa para realizar seus propósitos. Deus realiza tudo de maneira santa, pura e limpa, de modo que sua força ativa é apropriadamente chamada de espírito santo, ou espírito de santidade. (Lucas 11:13; Romanos 1:4) Blasfemar esse espírito santo, que implica agir deliberadamente contra os propósitos de Jeová, é um pecado imperdoável. — Marcos 3:29.

Por que a santidade de Jeová nos atrai a ele?

15 Não é difícil ver, portanto, por que a Bíblia faz uma ligação entre a santidade de Deus e o temor piedoso da parte do homem. Por exemplo, o Salmo 99:3 reza: "Elogiem eles o teu nome. Grande e

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14. Por que o espírito de Deus é chamado de santo, e por que é tão sério blasfemar o espírito santo?

15. Por que ter temor piedoso é uma reação apropriada à santidade de Jeová? O que envolve esse temor?

atemorizante, santo ele é." Mas esse temor não é um pavor mórbido. Em vez disso, é um senso profundo de admiração reverente, respeito na sua forma mais enobrecedora. É apropriado sentir-se assim, visto que a santidade de Deus está tão acima de nós. Ela é fulgurantemente limpa, gloriosa. Ainda assim, não nos deve repelir. Ao contrário, o conceito correto sobre a santidade de Deus nos achegará ainda mais a ele. Por quê?

16 Por um lado, a Bíblia associa a santidade à beleza. Em Isaías 63:15, o céu é descrito como "morada excelsa de santidade e beleza". A beleza nos atrai. Por exemplo, veja a foto na página 33, na edição de tamanho regular. Acha esse cenário atraente? Por quê? Note como a água parece pura. Até mesmo o ar deve ser limpo, pois o céu é azul e a luz parece cintilar. Mas se o cenário fosse alterado — o riacho entulhado de lixo, as árvores e as pedras cobertas de pichações, o ar poluído — não nos atrairia mais; nos repeliria. Normalmente, associamos a beleza à limpeza, à pureza e à luz. Essas mesmas palavras podem ser usadas para descrever a santidade de Jeová. Não é de admirar que as descrições

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16. (a) Como a santidade é associada à beleza? Dê um exemplo. (b) Como as descrições visionárias de Jeová acentuam a limpeza, a pureza e a luz?

visionárias de Jeová nos encantem! Reluzente, deslumbrante como pedras preciosas, fulgurante como fogo, ou como os mais puros e brilhantes metais preciosos — assim é a beleza de nosso Deus santo. — Ezequiel 1:25-28; Revelação 4:2, 3.

[17] Mas será que a santidade de Deus deveria nos fazer sentir inferiores, em comparação? A resposta, naturalmente, é sim. Afinal, *somos* mesmo muitíssimo inferiores a Jeová, para dizer o mínimo. Seria esse um motivo para nos afastarmos dele? Considere a reação de Isaías ao ouvir os serafins proclamarem a santidade de Jeová. "Eu passei a dizer: 'Ai de mim! Pois, a bem dizer, fui silenciado, porque sou homem de lábios impuros e moro no meio de um povo de lábios impuros; pois os meus olhos viram o próprio Rei, Jeová dos exércitos!' " (Isaías 6:5) Sim, a infinita santidade de Jeová lembrou Isaías de como ele era pecaminoso e imperfeito. Inicialmente, esse homem fiel ficou arrasado. Mas Jeová não o deixou nesse estado.

[18] Um serafim prontamente consolou o profeta. Como? Esse poderoso espírito voou até o altar, apanhou uma brasa ali e, com ela, tocou nos lábios de

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17, 18. (a) Qual foi a reação inicial de Isaías diante da visão que teve? (b) Como Jeová usou um serafim para consolar Isaías, e que significado teve o gesto do serafim?

Isaías. Isso talvez pareça mais uma tortura do que um consolo. Mas lembre-se de que era uma visão, rica em simbolismos. Isaías, um judeu fiel, bem sabia que diariamente eram oferecidos sacrifícios no altar do templo, para expiação de pecados. E o serafim amorosamente lembrou o profeta de que, embora fosse mesmo imperfeito, "de lábios impuros", ainda assim podia ter uma posição limpa perante Deus.* Jeová se dispunha a considerar santo um homem imperfeito e pecaminoso — pelo menos em sentido relativo. — Isaías 6:6, 7.

19 O mesmo se aplica hoje. Todos aqueles sacrifícios oferecidos no altar em Jerusalém eram apenas sombras de algo maior — o perfeito sacrifício único, oferecido por Jesus Cristo em 33 EC. (Hebreus 9:11-14) Se realmente nos arrependermos de nossos pecados, corrigirmos nosso modo errado de agir e exercermos fé nesse sacrifício, seremos perdoados. (1 João 2:2) Também podemos ter uma posição limpa perante Deus. Assim, o apóstolo Pedro nos lembra: "Está escrito: 'Tendes de ser santos, porque eu sou santo.'" (1 Pedro 1:16) Note

* A expressão "de lábios impuros" é apropriada, pois a Bíblia muitas vezes usa os lábios como símbolo da fala, ou linguagem. Em todos os humanos imperfeitos, uma grande proporção de pecados pode ser atribuída ao modo de usar a faculdade da fala. — Provérbios 10:19; Tiago 3:2, 6.

19. Como podemos ser santos em sentido relativo, mesmo sendo imperfeitos?

que Jeová *não* disse que temos de ser *tão* santos quanto ele. Ele jamais espera o impossível de nós. (Salmo 103:13, 14) Em vez disso, Jeová diz para sermos santos *porque* ele é santo. "Como filhos amados", tentamos imitá-lo da melhor maneira, dentro do que é possível para humanos imperfeitos. (Efésios 5:1) Portanto, alcançar a santidade é um processo contínuo. À medida que crescemos espiritualmente, procuramos 'aperfeiçoar a santidade' todos os dias. — 2 Coríntios 7:1.

20 Jeová ama o que é direito e puro. Ele odeia o pecado. (Habacuque 1:13) Mas ele não nos odeia. Enquanto encararmos o pecado como ele o encara — odiarmos o que é mau e amarmos o que é bom — e nos esforçarmos em seguir as pisadas perfeitas de Cristo Jesus, Jeová perdoará nossos pecados. (Amós 5:15; 1 Pedro 2:21) Quando entendemos que podemos ser puros aos olhos de nosso Deus santo, os efeitos são profundos. Lembre-se de que a santidade de Jeová, de início, fez Isaías lembrar-se de sua própria impureza. Ele bradou: "Ai de mim!" Mas, uma vez que entendeu que seus pecados haviam sido expiados, sua disposição mudou. Quando Jeová pediu um voluntário para cumprir certa

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20. (a) Por que é importante entender que podemos ser puros aos olhos de nosso Deus santo? (b) Como Isaías reagiu quando soube que seus pecados haviam sido expiados?

Perguntas para Meditação

Levítico 19:1-18 Para que a nossa conduta seja santa, quais são alguns princípios que temos de aplicar?

Deuteronômio 23:9-14 Como a limpeza pessoal se relaciona com a santidade? Como isso deve influir no nosso modo de nos vestir e arrumar, e no nosso lar?

Romanos 6:12-23; 12:1-3 Ao nos esforçarmos para ser santos, como devemos encarar o pecado e as influências do mundo?

Hebreus 12:12-17 Como podemos buscar a santificação, ou santidade?

designação, Isaías respondeu prontamente, sem nem saber do que se tratava. Ele exclamou: “Eis-me aqui! Envia-me.” — Isaías 6:5-8.

[21] Fomos feitos à imagem do Deus santo, dotados de qualidades morais e da capacidade de exercer espiritualidade. (Gênesis 1:26) Existe um potencial de santidade dentro de cada um de nós. À medida que continuarmos a cultivá-la, Jeová terá prazer em ajudar. Nesse processo, nos achegaremos cada vez mais ao nosso Deus santo. Além disso, ao considerarmos as qualidades de Jeová nos próximos capítulos, veremos que existem muitos motivos fortes para nos achegarmos a ele.

21. Que base temos para confiar que podemos cultivar a qualidade da santidade?

SEÇÃO 1

“VIGOROSO EM PODER”

Nesta seção examinaremos relatos bíblicos que atestam o poder de Jeová de criar, destruir, proteger e restaurar. Entender como Jeová Deus, que é “vigoroso em poder”, usa a sua “energia dinâmica” encherá o nosso coração de profunda reverência. — Isaías 40:26.

CAPÍTULO 4

"Jeová é . . . grande em poder"

ELIAS já havia visto coisas espantosas: corvos lhe trouxeram comida duas vezes por dia, enquanto vivia num esconderijo; dois recipientes supriram farinha e azeite sem nunca esvaziar durante uma fome prolongada; até mesmo fogo caiu do céu em resposta à sua oração. (1 Reis, capítulos 17, 18) Mas Elias nunca havia visto *nada* como o que se segue.

[2] Abrigado à entrada de uma caverna no monte Horebe, ele presenciou uma série de eventos espetaculares. Primeiro, um vento. Deve ter causado um ruído ensurdecedor, pois, de tão forte, 'rompia montes e destroçava rochedos'. Depois houve um terremoto, que liberou forças tremendas confinadas na crosta terrestre. Em seguida, fogo. Enquanto esse ardia, Elias deve ter sentido o sopro de seu calor escaldante. — 1 Reis 19:8-12.

[3] Todos esses eventos de naturezas diversas, presenciados por Elias, tiveram algo em comum — eram demonstrações do grande poder de Jeová. Naturalmente,

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1, 2. Que coisas espantosas Elias já havia visto, mas que eventos espetaculares presenciou à entrada de uma caverna no monte Horebe?
3. Elias presenciou evidências de que qualidade divina e onde podemos ver evidências dessa mesma qualidade?

não é preciso ver um milagre para discernir que Deus tem essa qualidade. Ela é óbvia. A Bíblia diz que a criação é prova do "sempiterno poder e Divindade" de Jeová. (Romanos 1:20) Pense nos clarões e estrondos de uma tempestade, na majestosa precipitação das águas de uma cachoeira, na estonteante vastidão de um céu estrelado! Não vê nessas manifestações o poder de Deus? No entanto, poucos no mundo atual realmente reconhecem o poder divino. Menos ainda encaram de maneira apropriada esse poder. Entender essa qualidade divina, porém, nos dá muitos motivos para nos achegar a Jeová. Nesta seção, vamos realizar um estudo detalhado do poder inigualável de Jeová.

Qualidade essencial de Jeová

[4] Jeová é incomparável em poder. Jeremias 10:6 diz: "De modo algum há alguém igual a ti, ó Jeová. Tu és grande e teu nome é grande em potência." Note que potência, ou poder, está relacionada com o nome de Jeová. Lembre-se de que esse nome evidentemente significa "Ele Causa que Venha a Ser". O que habilita Jeová a criar qualquer coisa que ele queira e se tornar o que

4, 5. (a) Que relação existe entre o nome de Jeová e seu poder? (b) Por que é apropriado que Jeová tenha escolhido o touro como símbolo de seu poder?

quer que ele deseje se tornar? O poder. Sim, Jeová tem capacidade ilimitada para agir, para cumprir a sua vontade. Esse poder é uma de suas qualidades essenciais.

[5] Visto que jamais poderíamos entender a plenitude de seu poder, Jeová usa ilustrações para nos ajudar. Como já vimos, ele usa o touro como símbolo de poder. (Ezequiel 1:4-10) É uma escolha apropriada, pois mesmo o touro domesticado é uma criatura grande e poderosa. O povo da Palestina nos tempos bíblicos raramente, se é que alguma vez, se confrontava com algum animal mais forte. Mas eles conheciam, sim, um tipo de touro ainda mais temível — o touro selvagem, ou auroque, hoje extinto. (Jó 39:9-12) O imperador romano Júlio César disse certa vez que os touros selvagens eram quase do tamanho de elefantes. "É grande a força deles", escreveu, "e é grande a sua velocidade". Imagine como você se sentiria pequeno e fraco perto de uma criatura dessas!

[6] Similarmente, o homem é bem pequeno e fraco em comparação com o Deus de poder, Jeová. Para este, até mesmo nações poderosas são como mera camada fina de pó numa balança. (Isaías 40:15) Diferentemente de qualquer criatura, o poder de Jeová é *ilimitado,* pois só

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6. Por que somente Jeová é chamado de "Todo-Poderoso"?

ele é chamado de "Todo-Poderoso".* (Revelação [Apocalipse] 15:3) Jeová é "vigoroso em poder" e 'abundante em energia dinâmica'. (Isaías 40:26) Ele é a fonte perene, inesgotável, de força e de poder. Ele não depende de uma fonte externa de energia, pois "a força *pertence* a Deus". (Salmo 62:11) De que maneiras, porém, Jeová usa seu poder?

Como Jeová usa seu poder

[7] Espírito santo emana de Jeová em quantidade ilimitada. É o poder de Deus *em ação*. De fato, em Gênesis 1:2 a Bíblia refere-se ao espírito santo como "força ativa" de Deus. As palavras hebraica e grega originais vertidas "espírito" podem, em outros contextos, ser traduzidas por "vento", "fôlego" e "sopro". Segundo os lexicógrafos, as palavras dos idiomas originais transmitem a ideia de uma força invisível em ação. Assim como o vento, o espírito de Deus é invisível para nós, mas seus efeitos são reais e discerníveis.

[8] O espírito santo de Deus é infinitamente versátil.

* A palavra grega traduzida por "Todo-Poderoso" literalmente significa "Governante de Todos; Aquele Que Tem Todo o Poder".

7. O que é o espírito santo de Jeová, e que ideia transmitem as palavras dos idiomas originais usadas na Bíblia?

8. Que expressões simbólicas a Bíblia usa para referir-se ao espírito santo, e por que são apropriadas?

Jeová pode usá-lo para realizar qualquer propósito que tenha em mente. É apropriado, pois, que na Bíblia o espírito santo seja simbolicamente chamado de "dedo", "mão forte" ou "braço estendido" de Deus. (Lucas 11:20; Deuteronômio 5:15; Salmo 8:3) Assim como o homem pode usar as mãos para realizar uma grande variedade de tarefas que exigem diferentes graus de força ou de destreza, Deus podia, e ainda pode, usar seu espírito para realizar qualquer coisa — como criar o infinitésimo átomo, partir o mar Vermelho ou capacitar os cristãos do primeiro século a falar em línguas.

[9] Jeová também usa o poder no exercício de sua autoridade como Soberano Universal. Consegue imaginar ter sob seu comando milhões e milhões de súditos inteligentes e capazes, ansiosos de cumprir as suas ordens? Jeová tem tal poder de comando. Ele tem servos humanos, que as Escrituras muitas vezes comparam a um exército. (Salmo 68:11; 110:3) No entanto, o ser humano é uma criatura fraca, em comparação com um anjo. Ora, quando os soldados assírios atacaram o povo de Deus, um único anjo matou 185 mil deles numa só noite! (2 Reis 19:35) Os anjos de Deus são "poderosos em poder". — Salmo 103:19, 20.

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9. Até que ponto vai o poder de comando de Jeová?

[10] Quantos anjos existem? O profeta Daniel, numa visão que teve do céu, observou bem mais de 100 milhões de criaturas espirituais perante o trono de Jeová. Mas nada indica que ele tenha visto a totalidade dos anjos. (Daniel 7:10) Portanto, talvez existam centenas de milhões de anjos. De modo que Deus é chamado de Jeová dos exércitos. Esse título indica sua posição poderosa de Comandante de uma vasta e organizada formação de anjos poderosos. Acima de todas essas criaturas espirituais ele colocou alguém como responsável, seu Filho amado, "o primogênito de toda a criação". (Colossenses 1:15) Como arcanjo — superior a todos os anjos, serafins e querubins —, Jesus é a criatura mais poderosa de Jeová.

[11] Mas Jeová usa o poder ainda de outras maneiras. Hebreus 4:12 diz: "A palavra de Deus é viva e exerce poder." Já observou o poder fenomenal da palavra de Deus, a mensagem inspirada pelo espírito, preservada na Bíblia? Ela pode nos fortalecer, edificar a nossa fé e nos ajudar a fazer grandes mudanças pessoais. O apóstolo Paulo alertou concrentes contra indivíduos que levavam uma vida crassamente imoral. Daí

10. (a) Por que o Todo-Poderoso é chamado de Jeová dos exércitos? (b) Quem é a criatura mais poderosa de Jeová?
11, 12. (a) De que maneiras a palavra de Deus exerce poder? (b) Como Jesus atestou a grandeza do poder de Jeová?

acrescentou: “No entanto, isso é o que fostes alguns de vós.” (1 Coríntios 6:9-11) Sim, “a palavra de Deus” havia exercido seu poder sobre eles e os ajudado a fazer mudanças.

[12] O poder de Jeová é tão imenso, e seus meios de usá-lo são tão eficazes, que nada pode impedi-lo. Jesus disse: “A Deus todas as coisas são possíveis.” (Mateus 19:26) Com que objetivos Jeová usa seu poder?

Poder guiado por um propósito

[13] O espírito de Jeová é muito superior a qualquer força física; e Jeová não é uma força impessoal, uma mera fonte de energia. É um Deus pessoal, no pleno controle de seu próprio poder. O que, então, o induz a usá-lo?

[14] Como veremos, Deus usa seu poder para criar, destruir, proteger e restaurar — em suma, para fazer tudo o que se enquadra nos seus propósitos perfeitos. (Isaías 46:10) Em certos casos, Jeová usa o poder para revelar aspectos importantes de sua personalidade e de seus padrões. Acima de tudo, ele o usa para cumprir Sua vontade — vindicar sua soberania e santificar seu santo nome por meio do Reino messiânico. Nada pode frustrar esse propósito.

13, 14. (a) Por que se pode dizer que Jeová não é uma fonte impessoal de energia ou poder? (b) De que maneiras Jeová usa seu poder?

[15] Jeová também usa seu poder para nos beneficiar pessoalmente. Note o que diz 2 Crônicas 16:9: "Quanto a Jeová, seus olhos percorrem toda a terra, para mostrar a sua força a favor daqueles cujo coração é pleno para com ele." O que aconteceu com Elias, conforme mencionado no início, ilustra isso. Por que Jeová lhe fez aquelas demonstrações assombrosas de poder divino? Bem, a perversa Rainha Jezabel havia jurado matar Elias. O profeta estava fugindo para salvar a vida. Ele se sentia sozinho, assustado e desanimado — como se todo o seu trabalho árduo tivesse sido em vão. Para consolar esse homem aflito, Jeová lembrou-o vividamente da grandeza do poder divino. O vento, o terremoto e o fogo indicavam que o Ser mais poderoso do Universo apoiava Elias. Por que deveria ter medo de Jezabel, tendo o apoio do Deus Todo-Poderoso? — 1 Reis 19:1-12.*

[16] Embora atualmente não seja sua época de fazer

* A Bíblia diz que 'Jeová não estava *no* vento, *no* tremor ou *no* fogo'. Ao contrário dos adoradores de míticos deuses da natureza, os servos de Jeová não o procuram dentro das forças da natureza. Ele é grandioso demais para ficar confinado em algo que ele mesmo criou. — 1 Reis 8:27.

15. Com que propósito relacionado com os seus servos Jeová usa o seu poder, e como se viu isso no caso de Elias?
16. Quando meditamos no grande poder de Jeová, por que isso nos consola?

milagres, Jeová não mudou desde os dias de Elias. (1 Coríntios 13:8) Ele está tão desejoso como sempre esteve de usar seu poder em favor dos que o amam. É verdade que ele reside num elevado domínio espiritual, mas não está longe de nós. Seu poder é ilimitado, de modo que a distância não é nenhum obstáculo. Na verdade, "Jeová está perto de todos os que o invocam". (Salmo 145:18) Certa vez, quando o profeta Daniel orou a Jeová pedindo ajuda, um anjo lhe apareceu antes mesmo de ele terminar de orar! (Daniel 9:20-23) Nada pode impedir Jeová de ajudar e fortalecer aqueles a quem ele ama. — Salmo 118:6.

O grande poder de Deus o torna inacessível?

[17] Será que deveríamos temer a Deus por causa do seu poder? A única resposta possível é sim e não. Sim, no sentido de que tal qualidade nos dá amplos motivos para termos temor reverente, aquele profundo respeito que consideramos brevemente no capítulo anterior. Esse temor, diz a Bíblia, é "o princípio da sabedoria". (Salmo 111:10) Mas também respondemos não, no sentido de que o poder de Deus não nos dá motivo para ter pavor dele ou evitar nos dirigir a ele.

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17. Em que sentido o poder de Jeová nos inspira temor, mas que tipo de temor não inspira?

[18] “O poder tende a corromper; o poder absoluto corrompe absolutamente.” Assim escreveu o historiador inglês Lorde Acton, em 1887. Essa declaração já foi citada muitas vezes, talvez porque tantas pessoas veem nela uma verdade inegável. Humanos imperfeitos costumam abusar do poder, como a História confirma vez após vez. (Eclesiastes 4:1; 8:9) Por isso, muitos não confiam nos poderosos e se afastam deles. Tendo em vista que o poder de Jeová é absoluto, será que isso o corrompeu de alguma maneira? Certamente que não! Como já vimos, ele é santo, absolutamente incorruptível. Jeová é diferente dos imperfeitos homens e mulheres de poder neste mundo corrupto. Ele nunca abusou de seu poder, e jamais o fará!

[19] Lembre-se de que o poder não é a única qualidade de Jeová. Ainda estudaremos sua justiça, sua sabedoria e seu amor. Mas não pense que as qualidades de Jeová se manifestam de modo rígido ou mecânico, como se ele exercesse apenas uma delas por vez. Ao contrário, veremos nos próximos capítulos que Jeová

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18. (a) Por que muitos não confiam em pessoas poderosas? (b) Que certeza temos de que o poder de Jeová não pode corrompê-lo?

19, 20. (a) Jeová sempre usa seu poder em harmonia com que outras qualidades, e por que isso é reanimador? (b) Como você ilustraria o autocontrole de Jeová, e por que isso o atrai?

sempre usa seu poder em harmonia com a justiça, a sabedoria e o amor. Considere ainda outra qualidade de Deus, rara entre os governantes do mundo — o autocontrole.

[20] Imagine encontrar um homem tão alto e tão forte que você se sinta intimidado por ele. Com o tempo, porém, você percebe que ele parece ser gentil. Está sempre disposto e ansioso para usar seu poder para ajudar e proteger as pessoas, em especial os indefesos e vulneráveis. Ele jamais abusa de sua força. Você o vê ser caluniado sem justa causa e ainda assim o comportamento dele é firme, porém calmo, digno, até mesmo bondoso. Talvez fique imaginando se seria capaz de mostrar a mesma mansidão e autocontrole, em especial se fosse tão forte quanto ele! À medida que fosse conhecendo melhor esse homem, não teria vontade de se achegar mais a ele? Temos muitos outros motivos para nos achegar ao todo-poderoso Jeová. Note a sentença inteira em que se baseia o título deste capítulo: "Jeová é *vagaroso em irar-se* e grande em poder." (Naum 1:3) Jeová não se apressa em usar seu poder contra as pessoas, nem mesmo contra os perversos. Ele é brando e bondoso. Mostrou ser "vagaroso em irar-se" diante de muitas provocações. — Salmo 78:37-41.

Perguntas para Meditação

2 Crônicas 16:7-13 De que modo o exemplo do Rei Asa mostra a seriedade de não confiar no poder de Jeová?

Salmo 89:6-18 O poder de Jeová tem que efeito sobre seus adoradores?

Isaías 40:10-31 Como se descreve aqui o poder de Jeová? Como é descrita a grandeza desse poder e como ele pode beneficiar-nos pessoalmente?

Revelação 11:16-18 O que Jeová promete fazer mediante o seu poder no futuro? Por que isso anima os cristãos verdadeiros?

[21] Considere o autocontrole de Jeová de outro ângulo. Se você tivesse poder ilimitado, acha que se sentiria, às vezes, tentado a obrigar as pessoas a fazer as coisas do seu jeito? Jeová, com todo o seu poder, não compele as pessoas a servi-lo. Embora servir a Deus seja o único caminho para a vida eterna, ele não nos obriga a prestar-lhe tal serviço. Em vez disso, bondosamente dignifica cada pessoa com a liberdade de escolha. Ele alerta contra as consequências das escolhas erradas e fala das recompensas das escolhas certas. Mas nós é que temos de escolher. (Deuteronômio 30:19, 20)

21. Por que Jeová não obriga as pessoas a fazer a Sua vontade, e o que isso nos ensina a respeito dele?

Jeová simplesmente não tem interesse em que seus servos o obedeçam por obrigação, ou por temor mórbido de seu assombroso poder. Ele procura os que se oferecem voluntariamente para servi-lo, por amor. — 2 Coríntios 9:7.

[22] Vejamos mais um motivo pelo qual não precisamos ter pavor do Deus Todo-Poderoso. Humanos poderosos, em geral, temem partilhar o poder. Jeová, no entanto, se agrada em dar poder a seus adoradores leais. Ele delega grande autoridade a outros, como a seu Filho, por exemplo. (Mateus 28:18) Jeová também dá poder a seus servos de outra maneira. A Bíblia explica: "Tuas, ó Jeová, são a grandeza, e a potência, e a beleza, e a excelência, e a dignidade; pois teu é tudo nos céus e na terra. . . . Na tua mão há poder e potência, e na tua mão há a capacidade para engrandecer e para dar força a todos." — 1 Crônicas 29:11, 12.

[23] Sim, Jeová terá prazer em lhe dar força. Ele até mesmo confere "poder além do normal" aos que desejam servi-lo. (2 Coríntios 4:7) Não se sente atraído a esse Deus dinâmico, que usa seu poder de modo tão bondoso e correto? No próximo capítulo, focalizaremos como Jeová usa seu poder para criar.

22, 23. (a) Que indicações há de que Jeová se agrada em dar poder a outros? (b) O que consideraremos no próximo capítulo?

CAPÍTULO 5

Poder criativo — “Aquele que fez o céu e a terra”

JÁ FICOU alguma vez perto do fogo numa noite fria? Talvez tenha mantido as mãos na distância certa das chamas, para sentir seu calor agradável. Se você momentaneamente chegou perto demais, o calor ficou insuportável. E, caso tenha se afastado demais, o ar gelado da noite o fez sentir frio.

[2] Existe um “fogo” que esquenta o nosso corpo durante o dia. Está a uma distância de uns 150 milhões de quilômetros.* Para que sintamos o calor do Sol de uma distância tão grande, que tremenda energia ele precisa ter! Mas a Terra orbita essa assombrosa fornalha termonuclear na distância exata. Perto demais, as águas da Terra evaporariam; longe demais, congelariam. Ambos os extremos eliminariam a vida no nosso planeta. Essencial para a vida na Terra, a luz solar é também limpa e eficiente, além de agradável. — Eclesiastes 11:7.

* Para ter uma ideia da enormidade desse número, imagine: cobrir essa distância de carro — a 160 quilômetros por hora, 24 horas por dia — levaria mais de cem anos!

1, 2. De que modo o Sol demonstra o poder criativo de Jeová?

[3] No entanto, a maioria das pessoas encara o Sol como algo corriqueiro, embora dependam dele para viver. Com isso, deixam de aprender uma lição importante. A Bíblia diz a respeito de Jeová: 'Preparaste o luzeiro, o Sol.' (Salmo 74:16) Sim, o Sol honra a Jeová, "Aquele que fez o céu e a terra". (Salmo 19:1; 146:6) Ele é apenas um dos incontáveis corpos celestes que nos conscientizam do tremendo poder criativo de Jeová. Vamos examinar alguns desses e depois voltaremos nossa atenção para a Terra e sua grande variedade de vida.

"Levantai ao alto os vossos olhos e vede"

[4] Como sem dúvida sabe, o Sol é uma estrela. Ele parece ser maior do que as estrelas noturnas, pois está bem mais perto de nós. Qual é a sua capacidade? No núcleo, sua temperatura é de uns 15 milhões de graus Celsius. Se você pudesse apanhar do núcleo do Sol um pedacinho do tamanho de uma cabeça de alfinete e trazê-lo aqui para a Terra, ninguém estaria seguro a menos de 140 quilômetros distante dessa minúscula fonte de calor! A cada segundo, o Sol emite energia

3. O Sol confirma que verdade importante?

4, 5. Qual é a capacidade e o tamanho do Sol, mas como se compara isso com outras estrelas?

equivalente à explosão de muitas centenas de milhões de bombas nucleares.

5 O Sol é tão grande que, dentro dele, caberiam mais de 1 milhão e 300 mil Terras. Mas será que ele é uma estrela excepcionalmente grande? Não, os astrônomos chamam-na de anã amarela. O apóstolo Paulo escreveu que "estrela difere de estrela em glória". (1 Coríntios 15:41) Ele nem tinha noção de como essas palavras inspiradas eram verdadeiras. Existe uma estrela tão grande que, se fosse colocada no lugar do Sol, a Terra ficaria *dentro* dela. Se fosse feita a mesma coisa com outra estrela gigante, essa ocuparia todo o espaço até Saturno — embora esse planeta esteja tão distante da Terra que uma espaçonave, viajando 40 vezes mais rápido do que uma bala de fuzil, levou quatro anos para chegar lá!

6 Ainda mais assombroso do que o tamanho das estrelas é a sua quantidade. De fato, a Bíblia sugere que as estrelas são praticamente inumeráveis, tão difíceis de contar como a "areia do mar". (Jeremias 33:22) Isso subentende que há muito mais estrelas do que se pode ver a olho nu. Afinal, se um escritor bíblico, como Jeremias, erguesse os olhos e tentasse contar as estrelas à noite, teria contado apenas umas três mil — o total

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6. Como a Bíblia mostra que o número de estrelas é vasto do ponto de vista humano?

que se pode detectar a olho nu numa noite estrelada. Isso é comparável ao número de grãos num mero *punhado* de areia. Na realidade, porém, o número de estrelas é inimaginável, como o de grãos de areia do mar.* Quem seria capaz de contá-lo?

[7] Isaías 40:26 responde: "Levantai ao alto os vossos olhos e vede. Quem criou estas coisas? Foi Aquele que faz sair o exército delas até mesmo por número, chamando a todas elas por nome." O Salmo 147:4 diz: 'Ele conta o número das estrelas.' Qual é "o número das estrelas"? Não é uma pergunta fácil de ser respondida. Os astrônomos calculam que há mais de 100 bilhões delas só na nossa galáxia, a Via Láctea.# Mas a nossa galáxia é apenas uma dentre muitas outras, muitas das quais fervilham com mais estrelas ainda. Quantas galáxias existem? Alguns astrônomos estimam em

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* Alguns acham que os antigos, nos tempos bíblicos, devem ter usado algum tipo de telescópio primitivo. Senão, ponderam, como as pessoas daquele tempo poderiam saber que o número de estrelas é tão vasto e incontável do ponto de vista humano? Essa especulação infundada não leva em conta Jeová, o Autor da Bíblia. — 2 Timóteo 3:16.

Sabe quanto tempo você levaria apenas para *contar* 100 bilhões de estrelas? Se pudesse contar uma por segundo — 24 horas por dia —, levaria 3.171 anos!

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7. (a) Mais ou menos quantas estrelas existem na galáxia Via Láctea e, em comparação com o total, será que esse é um número muito grande? (b) Por que é significativo que os astrônomos achem difícil contar as galáxias, e o que isso nos diz a respeito do poder criativo de Jeová?

50 bilhões. Outros calculam que possam existir até 125 bilhões. De modo que o homem não consegue determinar nem mesmo o número de galáxias e muito menos o total exato dos bilhões de estrelas que elas contêm. Mas Jeová sabe quantas são. Além disso, ele dá um *nome* a cada estrela!

8 A nossa reverência só pode aumentar quando pensamos no tamanho das galáxias. Calcula-se que a extensão da Via Láctea seja de uns 100 mil anos-luz. Imagine um raio de luz viajando à tremenda velocidade de 300 mil quilômetros por segundo. Esse raio levaria 100 mil anos para cruzar a nossa galáxia! E há galáxias muito maiores do que a nossa. A Bíblia diz que Jeová 'estende' esses vastos céus como se fossem um simples tecido. (Salmo 104:2) Ele também controla os movimentos dessas criações. Desde a menor partícula de poeira interestelar até a mais poderosa galáxia, tudo se move segundo leis físicas formuladas e aplicadas por Deus. (Jó 38:31-33) Assim, alguns cientistas comparam os movimentos precisos dos corpos celestes à coreografia de um complexo balé. Pense, então, Naquele que criou essas coisas. Não sente profunda reverência pelo Deus de tamanho poder criativo?

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8. (a) Como se pode ter uma ideia do tamanho da galáxia Via Láctea? (b) Por que meios Jeová controla os movimentos dos corpos celestes?

“Quem fez a terra pelo seu poder”

[9] O poder criativo de Jeová é evidente em nosso lar, a Terra. Ele a situou com muita precisão dentro do vasto Universo. Alguns cientistas acreditam que muitas galáxias sejam inóspitas para um planeta em que há vida, como o nosso. A maior parte da Via Láctea evidentemente não foi projetada para sustentar vida. O centro galáctico está coalhado de estrelas. A radiação é alta e quase colisões entre estrelas são comuns. Nas extremidades da galáxia não existem muitos dos elementos essenciais à vida. O nosso sistema solar se localiza no ponto ideal, entre esses extremos.

[10] A Terra se beneficia de um remoto, porém gigante, protetor — o planeta Júpiter. Mais de mil vezes maior do que a Terra, Júpiter exerce uma tremenda influência gravitacional. O resultado? Ele absorve ou desvia objetos que cruzam o espaço. Os cientistas calculam que, se não fosse Júpiter, a chuva de projéteis maciços que atingem a Terra seria 10 mil vezes maior do que é no presente. Mais perto, a Terra é abençoada com um satélite incomum — a Lua. Mais do que um ornamento e fonte de “luz noturna”, a Lua mantém a Terra numa inclinação constante e firme. Essa inclina-

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9, 10. De que maneiras é evidente o poder de Jeová no posicionamento do sistema solar, de Júpiter, da Terra e da Lua?

ção produz aqui estações previsíveis e estáveis — outro fator importante que favorece a vida.

[11] O poder criativo de Jeová é evidente em todas as facetas do projeto da Terra. Veja a atmosfera, que serve como um grande escudo. O Sol emite tanto raios benéficos como mortíferos. Ao atingirem a parte superior da atmosfera, os raios letais transformam o oxigênio comum em ozônio. A resultante camada de ozônio, por sua vez, absorve a maioria desses raios. Assim, nosso planeta tem seu próprio "guarda-chuva" protetor.

[12] Esse é apenas um dos aspectos da atmosfera, uma complexa mistura de gases, ideal para sustentar a vida das criaturas na superfície da Terra ou perto dela. Outra maravilha da atmosfera é o ciclo da água. Todo ano, o sol faz mais de 400 mil quilômetros cúbicos de água evaporar dos oceanos e mares da Terra. Essas águas formam nuvens, que os ventos atmosféricos espalham por toda a parte. Depois, filtradas e purificadas, elas caem como chuva, neve ou gelo, reabastecendo os suprimentos de água. É exatamente como diz Eclesiastes 1:7: "Todas as torrentes hibernais correm para o mar,

11. Como a atmosfera da Terra foi projetada para servir de escudo protetor?

12. Como o ciclo de água atmosférico ilustra o poder criativo de Jeová?

contudo, o próprio mar não está cheio. Ao lugar de onde correm as torrentes hibernais, para lá elas voltam a fim de sair correndo." Somente Jeová poderia ter acionado tal ciclo.

[13] Onde existe vida, há evidência do poder do Criador. Desde as majestosas sequoias-sempre-verdes (mais altas do que um prédio de 30 andares) até as plantas microscópicas que pululam nos oceanos e suprem grande parte do oxigênio que respiramos, o poder criativo de Jeová é evidente. O próprio solo fervilha de coisas vivas — minhocas, fungos e micróbios, todos interagindo de maneiras complexas que ajudam no crescimento das plantas. Apropriadamente, a Bíblia fala do solo como tendo "poder". — Gênesis 4:12.

[14] Sem dúvida, é Jeová "Quem fez a terra pelo seu poder". (Jeremias 10:12) O poder de Deus é evidente até mesmo nas menores criações. Por exemplo, um milhão de átomos colocados lado a lado não atingiriam a espessura de um fio de cabelo humano. E, mesmo se um átomo fosse aumentado até a altura de um prédio de 14 andares, seu núcleo seria do tamanho de um mero grão de sal no sétimo andar. No entanto, esse infinité-

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13. Que evidências do poder do Criador vemos na vegetação e no solo da Terra?

14. Que poder latente existe até mesmo no minúsculo átomo?

simo núcleo é a fonte da espantosa energia liberada numa explosão nuclear!

“Toda coisa que respira”

[15] Outra prova vívida do poder criativo de Jeová é a abundância de vida animal na Terra. Entre as muitas coisas que louvam a Jeová, alistadas no Salmo 148, o versículo 10 inclui “feras e todos os animais domésticos”. Para mostrar por que o homem deve ter reverência pelo Criador, Jeová falou certa vez a Jó a respeito de animais como o leão, a zebra, o touro selvagem, o beemote (ou hipopótamo) e o leviatã (pelo visto, o crocodilo). Qual era o ponto em questão? Se o homem se admira dessas criaturas fortes, temíveis e indomáveis, como deveria se sentir com relação ao Criador delas? — Jó, capítulos 38-41.

[16] O Salmo 148:10 menciona também “aves aladas”. Pense na enorme variedade! Jeová falou a Jó da avestruz, que “ri do cavalo e do seu cavaleiro”. (Jó 39:13, 18) De fato, essa ave de 2,5 metros de altura talvez não saiba voar, mas pode correr a 65 quilômetros por hora, com passadas de até uns 4 metros! (Jó 39:13, 18) O albatroz, por sua vez, é um planador nato que passa a

15. Ao referir-se a vários animais selvagens, que lição Jeová ensinou a Jó?

16. O que o impressiona a respeito de algumas aves criadas por Jeová?

maior parte da vida no ar, sobre os oceanos. Essa ave tem uns 3 metros de envergadura e pode planar por horas a fio sem bater as asas. Em contraste, o beija-flor-abelha, de apenas uns 5 centímetros de comprimento, é a menor ave do mundo. Ele pode bater as asas 80 vezes por segundo! Beija-flores, reluzentes como pequeninas gemas aladas, podem pairar no ar como helicópteros e até voar de marcha a ré.

[17] O Salmo 148:7 diz que até mesmo os "monstros marinhos" louvam a Jeová. Considere o que em geral é considerado o maior animal que já viveu neste planeta, a baleia-azul. Esse "monstro" marinho pode chegar a mais de 30 metros de comprimento. Pode igualar-se ao peso de uma manada de 30 elefantes adultos. Só a sua língua tem o peso de um elefante. O coração é do tamanho de um carro popular. Esse enorme órgão bate apenas 9 vezes por minuto — em contraste com o coração do beija-flor, que pode bater umas 1.200 vezes por minuto. Pelo menos um dos vasos sanguíneos da baleia-azul é tão grande que uma criança poderia se arrastar por dentro dele. Com certeza, nosso coração nos induz a repetir a exortação final do li-

17. Qual é o tamanho da baleia-azul? A que conclusão natural devemos chegar ao meditar nos animais que Jeová criou?

vro dos Salmos: “Toda coisa que respira — louve ela a Jah.” — Salmo 150:6.

Aprendamos do poder criativo de Jeová

[18] O que nos ensina o uso do poder criativo de Jeová? A diversidade da criação nos assombra. Certo salmista exclamou: “Quantos são os teus trabalhos, ó Jeová! . . . A terra está cheia das tuas produções.” (Salmo 104:24) É verdade! Os biólogos já identificaram bem mais de um milhão de espécies de coisas vivas na Terra; mas as opiniões variam quanto a se o total é de 10 milhões, 30 milhões, ou mais. Um artista humano pode achar que às vezes esgota a sua criatividade. Em contraste, a criatividade de Jeová — seu poder de inventar e criar coisas diversificadas — é obviamente inesgotável.

[19] O uso que Jeová faz de seu poder criativo nos ensina algo a respeito de Sua soberania. A própria palavra “Criador” distingue Jeová de qualquer outra coisa no Universo, onde tudo o que existe é “criação”. Até mesmo o Filho unigênito de Jeová, que serviu como “mestre de obras” durante a criação, jamais é chamado de Criador, ou de Cocriador, na Bíblia. (Provérbios 8:30; Mateus 19:4) Em vez disso, ele é “o primogênito

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18, 19. Até que ponto chega a diversidade das coisas vivas feitas por Jeová na Terra, e o que a criação nos ensina a respeito de Sua soberania?

Perguntas para Meditação

Salmo 8:3-9 Como as criações de Jeová podem ensinar-nos a ser humildes?

Salmo 19:1-6 O que o poder criativo de Jeová pode incitar-nos a fazer? Por quê?

Mateus 6:25-34 Como meditar no poder criativo de Jeová pode ajudar-nos a combater a ansiedade e a estabelecer prioridades corretas na vida?

Atos 17:22-31 De que modo o uso do poder criativo de Jeová nos ensina que a idolatria é errada e que Deus não está longe de nós?

de toda a *criação*". (Colossenses 1:15) A posição de Jeová como Criador dá a ele o direito inerente de exercer exclusivo poder soberano sobre todo o Universo. — Romanos 1:20; Revelação (Apocalipse) 4:11.

[20] Será que Jeová parou de usar seu poder criativo? Bem, a Bíblia diz que Jeová "passou a repousar no sétimo dia de toda a sua obra que fizera" nos anteriores seis dias criativos. (Gênesis 2:2) O apóstolo Paulo indicou que a duração desse sétimo "dia" é de milhares de anos, pois ainda estava em curso nos seus dias. (Hebreus 4:3-6) Mas será que "repousar" significa que Jeová parou totalmente de trabalhar? Não, Jeová nun-

20. Em que sentido Jeová repousou depois de terminar sua criação terrestre?

ca para de trabalhar. (Salmo 92:4; João 5:17) Portanto, seu repouso deve simplesmente significar que ele encerrou suas obras criativas materiais com relação à Terra. As obras para cumprir os seus propósitos, porém, têm continuado sem interrupção. Essas obras incluem a inspiração das Escrituras Sagradas e até mesmo "uma nova criação", assunto que será abordado no Capítulo 19. — 2 Coríntios 5:17.

[21] Quando o dia de repouso de Jeová chegar ao fim, ele poderá classificar de "muito bom" tudo o que fez com relação à Terra, assim como fez no fim de cada um dos seis dias criativos. (Gênesis 1:31) Como ele vai decidir usar o seu ilimitado poder criativo depois disso, resta ver. Seja como for, podemos ter certeza de que o uso do poder criativo de Deus continuará a nos fascinar. Por toda a eternidade, aprenderemos mais coisas a respeito de Jeová por meio de suas criações. (Eclesiastes 3:11) Quanto mais aprendermos sobre ele, mais profunda será a nossa reverência — e mais nos achegaremos ao nosso Grandioso Criador.

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21. Como o poder criativo de Jeová afetará os humanos fiéis por toda a eternidade?

CAPÍTULO 6

Poder de destruição — "Jeová é pessoa varonil de guerra"

OS ISRAELITAS estavam encurralados — espremidos entre rochedos íngremes de um lado e um mar intransponível de outro. O exército egípcio, uma cruel máquina de matança, os perseguia a todo o vapor, decidido a aniquilá-los.* Apesar disso, Moisés exortou o povo de Deus a não perder a esperança. "O próprio Jeová lutará por vós", garantiu-lhes. — Êxodo 14:14.

² Mesmo assim, Moisés pelo visto invocou a Jeová, que lhe respondeu: 'Por que persistes em clamar a mim? Ergue teu bastão e estende tua mão sobre o mar e parte-o.' (Êxodo 14:15, 16) Imagine o desenrolar dos eventos. Jeová imediatamente deu ordens ao seu anjo e, assim, a coluna de nuvem passou para a retaguarda de Israel, talvez se estendendo como uma parede e bloqueando a linha de ataque egípcia. (Êxodo 14:19, 20;

* Segundo o historiador judeu Josefo, os hebreus foram perseguidos por "seiscentos carros de guerra, cinquenta mil cavaleiros e duzentos mil homens de infantaria bem armados". — *Antiguidades Judaicas,* Volume 1, p. 244.

1-3. (a) Que ameaça dos egípcios os israelitas enfrentaram? (b) Como Jeová lutou pelo seu povo?

Salmo 105:39) Moisés estendeu a mão. Impelido por um vento forte, o mar se abriu. As águas de alguma maneira ficaram estáticas e se ergueram como muralhas, abrindo uma passagem suficientemente larga para a nação inteira! — Êxodo 14:21; 15:8.

[3] Diante dessa prova de poder, Faraó deveria ter ordenado o recuo de suas tropas. Mas ele era orgulhoso demais para isso e mandou atacar. (Êxodo 14:23) Os egípcios lançaram-se ao leito do mar atrás dos israelitas, mas a caçada logo virou um caos, porque as rodas dos carros de guerra começaram a se desprender. Quando os israelitas estavam seguros na outra margem, Jeová ordenou a Moisés: "Estende tua mão sobre o mar, para que as águas voltem sobre os egípcios, sobre seus carros de guerra e seus cavalarianos." As muralhas de água desabaram, afogando Faraó e suas forças. — Êxodo 14:24-28; Salmo 136:15.

[4] A salvação do povo de Israel no mar Vermelho foi um evento momentoso na história dos tratos de Deus com a humanidade. Naquela ocasião, Jeová mostrou ser "pessoa varonil de guerra". (Êxodo 15:3) Mas como reage ao saber que Jeová às vezes é descrito dessa

4. (a) O que Jeová mostrou ser no mar Vermelho? (b) Como alguns talvez reajam ao saber que Jeová é descrito dessa maneira?

maneira? Na verdade, as guerras têm causado muitas dores e sofrimento para a humanidade. Acha, então, que o poder de destruição de Deus parece mais um obstáculo do que um incentivo para se achegar a ele?

Guerras divinas *versus* conflitos humanos

[5] Quase trezentas vezes nas Escrituras Hebraicas, e duas vezes nas Escrituras Gregas Cristãs, Deus é chamado de "Jeová dos exércitos". (1 Samuel 1:11) Como Governante Soberano, Jeová comanda um vasto exército de forças angélicas. (Josué 5:13-15; 1 Reis 22:19) O potencial de destruição desse exército é assombroso. (Isaías 37:36) A ideia de destruir seres humanos não é agradável. Mas cabe lembrar que as guerras divinas são diferentes dos mesquinhos conflitos humanos. Líderes militares e políticos talvez tentem atribuir motivos nobres à sua agressão. Mas as guerras humanas são sempre marcadas pela ganância e pelo egoísmo.

[6] Em contraste com isso, Jeová não se guia pela emoção cega. Deuteronômio 32:4 diz: "A Rocha, perfeita é a sua atuação, pois todos os seus caminhos são justiça. Deus de fidelidade e sem injustiça; justo e reto é ele." A Palavra de Deus condena a fúria, a crueldade e a vio-

5, 6. (a) Por que Deus é chamado apropriadamente de "Jeová dos exércitos"? (b) Em que diferem as guerras divinas das guerras humanas?

lência desenfreadas. (Gênesis 49:7; Salmo 11:5) Portanto, Jeová jamais age sem motivos. Seu poder de destruição é usado com moderação e como último recurso. É como ele declarou por meio de seu profeta Ezequiel: "'Acaso me agrado de algum modo na morte do iníquo', é a pronunciação do Soberano Senhor Jeová, 'e não em que ele recue dos seus caminhos e realmente continue a viver?'" — Ezequiel 18:23.

[7] Por que, então, Jeová usa o poder de destruição? Antes de responder, convém lembrar-nos de Jó, um homem justo. Satanás duvidava de que Jó — na realidade de que qualquer ser humano — se manteria íntegro sob provação. Jeová aceitou o desafio, permitindo que Satanás testasse a integridade de Jó. Em resultado disso, Jó sofreu doenças, perda dos bens e dos filhos. (Jó 1:1–2:8) Sem saber das questões envolvidas, Jó concluiu erroneamente que seu sofrimento era uma punição injusta da parte de Deus. Ele perguntou a Deus por que fizera dele um "alvo", um "inimigo". — Jó 7:20; 13:24.

[8] Um jovem chamado Eliú expôs a falha do raciocínio

7, 8. (a) O que Jó concluiu erroneamente a respeito de seus sofrimentos? (b) Como Eliú corrigiu o raciocínio de Jó nesse respeito? (c) Que lição podemos aprender daquilo que Jó passou?

de Jó, dizendo: “Disseste: ‘Minha justiça é maior do que a de Deus.’ ” (Jó 35:2) Sim, é insensato pensar que sabemos mais do que Deus, ou supor que ele tenha agido com injustiça. “Longe está do verdadeiro Deus agir ele iniquamente, e do Todo-Poderoso agir injustamente”, disse Eliú. Mais adiante, acrescentou: “Quanto ao Todo-Poderoso, não o descobrimos; ele é sublime em poder, e não depreciará [a retidão] e a abundância da justiça.” (Jó 34:10; 36:22, 23; 37:23) Podemos ter certeza de que Deus, quando luta, tem bons motivos para fazê-lo. Com isso em mente, analisemos algumas das razões de o Deus de paz às vezes vestir o manto de guerreiro. — 1 Coríntios 14:33.

Por que o Deus de paz é impelido a lutar

[9] Depois de louvar a Deus como “pessoa varonil de guerra”, Moisés declarou: “Quem entre os deuses é semelhante a ti, ó Jeová? Quem é semelhante a ti, mostrando-se poderoso em santidade?” (Êxodo 15:11) O profeta Habacuque também escreveu: “És de olhos puros demais para ver o que é mau; e não podes olhar para a desgraça.” (Habacuque 1:13) Embora Jeová seja um Deus de amor, ele é também um Deus de santidade, de

9. Por que o Deus de paz às vezes precisa lutar?

retidão e de justiça. Às vezes, tais qualidades o impelem a usar o seu poder de destruição. (Isaías 59:15-19; Lucas 18:7) Portanto, Deus não macula a sua santidade quando luta. Na verdade, ele luta *porque* é santo. — Êxodo 39:30.

[10] Considere a situação que surgiu depois que o primeiro casal humano, Adão e Eva, se rebelou contra Deus. (Gênesis 3:1-6) Se tivesse tolerado a iniquidade deles, Jeová teria minado sua posição como Soberano Universal. Como Deus justo, foi obrigado a condená-los à morte. (Romanos 6:23) Na primeira profecia bíblica, ele predisse inimizade entre seus servos e os seguidores da "serpente", Satanás. (Revelação [Apocalipse] 12:9; Gênesis 3:15) Essa inimizade só poderia ser definitivamente resolvida pelo esmagamento de Satanás. (Romanos 16:20) Mas executar esse julgamento resultaria em grandes bênçãos para os humanos justos, livrando a Terra da influência de Satanás e abrindo o caminho para um paraíso global. (Mateus 19:28) Até chegar esse dia, os partidários de Satanás constituiriam uma ameaça constante ao bem-estar físico e

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10. (a) Quando e como surgiu a necessidade de Deus travar guerra? (b) De que única maneira poderia ser resolvida a inimizade predita em Gênesis 3:15 e com que benefícios para os humanos justos?

espiritual do povo de Deus. Vez por outra, Jeová teria de intervir.

Deus age para eliminar a perversidade

[11] O Dilúvio dos dias de Noé é um exemplo dessa intervenção. Gênesis 6:11, 12 diz: "A terra veio a estar arruinada à vista do verdadeiro Deus, e a terra ficou cheia de violência. Deus viu, pois, a terra e eis que estava arruinada, porque toda a carne havia arruinado seu caminho na terra." Será que Deus permitiria que os perversos apagassem o último vestígio de boa moral na Terra? Não. Jeová viu-se obrigado a provocar um dilúvio global para livrar a Terra das pessoas fortemente propensas à violência e à imoralidade.

[12] A situação era similar no caso da condenação divina dos cananeus. Jeová havia revelado que Abraão teria um "descendente", por meio do qual todas as famílias da Terra abençoariam a si mesmas. Em harmonia com esse propósito, Deus decretou que a descendência de Abraão receberia a terra de Canaã, que era habitada por um povo chamado de amorreus. Que justificativa Deus teria para expulsar essas pessoas de sua ter-

11. Por que Deus se viu na obrigação de provocar um dilúvio global?
12. (a) O que Jeová predissera a respeito do "descendente" de Abraão? (b) Por que os amorreus tinham de ser exterminados?

ra? Jeová predisse que a expulsão só ocorreria depois de uns 400 anos — só depois de 'se completar o erro dos amorreus'.* (Gênesis 12:1-3; 13:14, 15; 15:13, 16; 22:18) Nesse período, aquele povo se afundou cada vez mais na corrupção moral. Canaã tornou-se uma terra de idolatria, derramamento de sangue e práticas sexuais degradantes. (Êxodo 23:24; 34:12, 13; Números 33:52) Os habitantes do país até mesmo matavam crianças em fogos sacrificiais. Poderia um Deus santo expor seu povo a tais perversidades? Não! Ele declarou: "A terra é impura e eu trarei sobre ela punição pelo seu erro, e a terra vomitará os seus habitantes." (Levítico 18:21-25) Mas Jeová não executou as pessoas indiscriminadamente. Cananeus de índole justa, como Raabe e os gibeonitas, foram poupados. — Josué 6:25; 9:3-27.

Deus luta em favor de Seu nome

[13] Visto que Jeová é santo, seu nome também é santo. (Levítico 22:32) Jesus ensinou seus discípulos a orar: "Santificado seja o teu nome." (Mateus 6:9) A rebelião no Éden profanou o nome de Deus, lançando dúvidas sobre Sua reputação e maneira de governar. Jeová

* Ao que tudo indica, o termo "amorreus" aqui inclui todos os povos de Canaã. — Deuteronômio 1:6-8, 19-21, 27; Josué 24:15, 18.

13, 14. (a) Por que Jeová se viu na obrigação de santificar o seu nome? (b) Como Jeová limpou seu nome?

jamais poderia tolerar essa calúnia e rebelião. Ele viu-se na obrigação de limpar seu nome de toda a desonra. — Isaías 48:11.

[14] Considere, mais uma vez, o caso dos israelitas. Enquanto eram escravos no Egito, a promessa de Deus a Abraão — de que por meio de seu Descendente todas as famílias da Terra abençoariam a si mesmas — parecia sem sentido. Mas, ao libertá-los e fazer deles uma nação, Jeová limpou seu nome. Assim, o profeta Daniel lembrou em oração: "Ó Jeová, nosso Deus, . . . fizeste teu povo sair da terra do Egito por mão forte e passaste a fazer um nome para ti mesmo." — Daniel 9:15.

[15] Curiosamente, Daniel fez essa oração numa época em que os judeus precisavam que Jeová agisse de novo pela causa de Seu nome. Os judeus desobedientes estavam no cativeiro, dessa vez em Babilônia. A capital deles, Jerusalém, estava em ruínas. Daniel sabia que a volta dos judeus para sua terra natal magnificaria o nome de Jeová. De modo que orou: "Ó Jeová, perdoa deveras. Ó Jeová, presta deveras atenção e age. Não tardes, por tua própria causa, ó meu Deus, *pois o teu próprio nome* foi invocado sobre a tua cidade e sobre o teu povo." — Daniel 9:18, 19.

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15. Por que Jeová libertou os judeus do cativeiro em Babilônia?

Deus luta pelo seu povo

[16] Será que o interesse de Jeová em defender o seu nome indica que ele é frio e egocêntrico? Não, porque agindo de acordo com a sua santidade e seu amor à justiça, Deus protege o seu povo. Analise Gênesis, capítulo 14. Lemos ali que quatro reis invasores raptaram o sobrinho de Abraão, Ló, junto com a família deste. Com a ajuda de Deus, Abraão impôs uma derrota colossal a forças imensamente superiores! O relato dessa vitória provavelmente foi o primeiro registro no "livro das Guerras de Jeová", que pelo visto era um livro que documentava também alguns embates militares não registrados na Bíblia. (Números 21:14) Muitas outras vitórias se seguiriam.

[17] Pouco antes de os israelitas entrarem na terra de Canaã, Moisés garantiu-lhes: "Jeová, vosso Deus, é quem vai na vossa frente. Ele lutará por vós segundo tudo o que fez convosco no Egito." (Deuteronômio 1:30; 20:1) Começando com o sucessor de Moisés, Josué, e continuando por todo o período dos juízes e dos

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16. Explique por que o interesse de Jeová em defender o seu nome não significa que ele seja frio e egocêntrico.

17. Que indicação há de que Jeová lutou pelos israelitas depois de terem entrado na terra de Canaã? Dê exemplos.

reinados de reis fiéis de Judá, Jeová realmente lutou pelo seu povo, dando-lhe muitas vitórias espetaculares sobre seus inimigos. — Josué 10:1-14; Juízes 4:12-17; 2 Samuel 5:17-21.

[18] Jeová não mudou; tampouco mudou o seu propósito de fazer deste planeta um pacífico paraíso. (Gênesis 1:27, 28) Deus ainda odeia a perversidade. Ao mesmo tempo, ele ama ternamente o seu povo e agirá em breve em favor dele. (Salmo 11:7) De fato, a inimizade mencionada em Gênesis 3:15 deve chegar a um ponto dramático e violento no futuro próximo. Para santificar seu nome e proteger seu povo, Jeová de novo se tornará uma "pessoa varonil de guerra"! — Zacarias 14:3; Revelação 16:14, 16.

[19] Veja uma ilustração: suponha que uma mãe e seus filhos estivessem sendo atacados por um animal feroz e que o pai entrasse na luta e matasse o violento animal. Acha que esse ato afastaria dele a esposa e os filhos? Ao contrário, seria de se esperar que eles se co-

18. (a) Por que podemos ser gratos de que Jeová não mudou? (b) O que acontecerá quando a inimizade mencionada em Gênesis 3:15 chegar ao clímax?

19. (a) Ilustre por que o uso do poder de destruição de Deus pode nos achegar a ele. (b) Que efeito deve ter sobre nós a disposição de Deus de lutar?

Perguntas para Meditação

2 Reis 6:8-17 Como o papel de Deus como "Jeová dos exércitos" pode nos encorajar em tempos de aflição?

Ezequiel 33:10-20 Antes de usar seu poder de destruição, que oportunidade Jeová estende misericordiosamente aos que violam suas leis?

2 Tessalonicenses 1:6-10 Que alívio a vindoura destruição dos perversos trará para os servos fiéis de Deus?

2 Pedro 2:4-13 O que leva Jeová a exercer seu poder de destruição e isso dá que lição para toda a humanidade?

movessem com o amor abnegado do pai. De modo similar, não devemos nos afastar de Deus por ele usar seu poder de destruição. Sua disposição de lutar para nos proteger deve aumentar nosso amor a ele. E deve aprofundar nosso respeito pelo seu poder ilimitado. Assim, podemos 'prestar a Deus serviço sagrado com temor piedoso e espanto reverente'. — Hebreus 12:28.

Achegue-se à "pessoa varonil de guerra"

[20] Naturalmente, a Bíblia não explica em cada caso todos os detalhes das decisões de Jeová a respeito de guerras divinas. Mas de uma coisa podemos estar certos: Jeová jamais usa o poder de destruição de modo

20. Ao ler relatos bíblicos de guerras divinas que talvez não entendamos plenamente, como devemos reagir? Por quê?

injusto, leviano ou cruel. Muitas vezes, considerar o contexto de um relato bíblico, ou certas informações de fundo, nos ajuda a colocar as coisas na perspectiva correta. (Provérbios 18:13) Mesmo se não tivermos todos os detalhes, simplesmente aprender mais sobre Jeová e meditar nas suas preciosas qualidades pode nos ajudar a dirimir qualquer dúvida que surja. Se fizermos isso, veremos que temos amplos motivos para confiar em nosso Deus, Jeová. — Jó 34:12.

[21] Embora Jeová seja uma "pessoa varonil de guerra" quando a situação exige, isso não significa que ele tenha um coração de guerreiro. Na visão que Ezequiel teve do carro celestial, Jeová é retratado como estando pronto para lutar contra seus inimigos. No entanto, Ezequiel viu Deus rodeado de um arco-íris — um símbolo da paz. (Gênesis 9:13; Ezequiel 1:28; Revelação 4:3) Obviamente, Jeová é sereno e pacífico. "Deus é amor", escreveu o apóstolo João. (1 João 4:8) Todas as qualidades de Jeová existem em perfeito equilíbrio. Portanto, como é grande o nosso privilégio de podermos nos achegar a um Deus de tamanho poder, porém amoroso!

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21. Embora às vezes seja "pessoa varonil de guerra", o que Jeová é no coração?

CAPÍTULO 7

Poder protetor — 'Deus é para nós um refúgio'

OS ISRAELITAS corriam perigo ao entrar na região do Sinai, no início de 1513 AEC. Tinham à frente uma jornada assustadora, por um "enorme e perigoso deserto, cheio de cobras venenosas e escorpiões". (Deuteronômio 8:15, *Bíblia na Linguagem de Hoje*) Havia também a ameaça de ataque de nações hostis. Jeová havia levado seu povo a essa situação. Como Deus deles, poderia protegê-los?

[2] As palavras de Jeová eram muito animadoras: "Vós mesmos vistes o que fiz aos egípcios, para vos carregar sobre asas de águias e vos trazer a mim." (Êxodo 19:4) Jeová lembrou ao seu povo que ele os havia libertado dos egípcios, usando águias, por assim dizer, para levá-los à segurança. Mas há outros motivos pelos quais "asas de águias" ilustram bem a proteção divina.

[3] A águia não usa suas asas largas e fortes apenas para planar nas alturas. No calor do dia, a mãe águia

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1, 2. Que perigo os israelitas corriam ao entrar na região do Sinai em 1513 AEC, e que encorajamento Jeová lhes deu?
3. Por que "asas de águias" ilustram bem a proteção divina?

arqueia as asas — que podem se estender até dois metros — formando uma sombra que protege os filhotinhos do sol escaldante. Outras vezes, ela encobre os filhotes com as asas para protegê-los do vento frio. Assim como a águia os protege, Jeová havia defendido e protegido a jovem nação de Israel. Então no deserto, seu povo continuaria a se refugiar à sombra de Suas asas poderosas, desde que permanecesse fiel. (Deuteronômio 32:9-11; Salmo 36:7) Mas, e nós hoje, podemos contar com a proteção de Deus?

A promessa de proteção divina

4 Jeová certamente é capaz de proteger seus servos. Ele é o "Deus Todo-Poderoso" — um título que indica que seu poder é insuperável. (Gênesis 17:1) Como uma indomável onda do mar, é impossível impedir o poder aplicado de Jeová. Visto que Ele pode fazer tudo o que dita a sua vontade, nos perguntamos: 'É da vontade de Jeová usar seu poder para proteger seu povo?'

5 A resposta é bem simples: sim! Jeová nos garante que protegerá seu povo. "Deus é para nós refúgio e força, uma ajuda encontrada prontamente durante aflições", diz o Salmo 46:1. Visto que Deus "não pode

4, 5. Por que podemos ter confiança absoluta na promessa de proteção divina?

mentir”, podemos ter confiança absoluta na sua promessa de proteção. (Tito 1:2) Vejamos alguns vívidos exemplos da linguagem figurada que Jeová usa para descrever seus cuidados protetores.

[6] Jeová é um Pastor, e nós “somos seu povo e ovelhas do seu pasto”. (Salmo 23:1; 100:3) Poucos animais são tão indefesos como a ovelha doméstica. O pastor dos tempos bíblicos tinha de ser corajoso para proteger as ovelhas contra leões, lobos e ursos, bem como contra ladrões. (1 Samuel 17:34, 35; João 10:12, 13) Mas havia momentos em que proteger as ovelhas exigia ternura. Se uma delas desse à luz longe do curral, o prestimoso pastor acudiria o animal nesses momentos difíceis, apanharia o filhote indefeso e o levaria até o curral.

[7] Comparando-se a um pastor, Jeová nos garante seu desejo sincero de nos proteger. (Ezequiel 34:11-16) Lembre-se do que se diz sobre Jeová em Isaías 40:11, considerado no Capítulo 2 deste livro: “Qual pastor ele pastoreará a sua própria grei. Com o seu braço reunirá os cordeiros; e os carregará ao colo.” Como é que um cordeirinho viria a estar no “colo” do pastor — nas

6, 7. (a) Que proteção o pastor nos tempos bíblicos dava às ovelhas? (b) Como a Bíblia ilustra o desejo sincero de Jeová de proteger suas ovelhas e zelar por elas?

dobras na parte superior de sua roupa? Ele talvez se aproximasse do pastor, até mesmo tocando de leve nas suas pernas. Mas é o pastor que precisaria se abaixar, pegar o cordeirinho e delicadamente acomodá-lo na segurança do colo. Que terna representação da disposição de nosso Grandioso Pastor de nos defender e proteger!

[8] A promessa de proteção divina é condicional — só a recebe quem se achega a Jeová. Provérbios 18:10 diz: "O nome de Jeová é uma torre forte. O justo corre para dentro dela e recebe proteção." Nos tempos bíblicos, às vezes se construíam torres nos lugares desabitados como locais de refúgio. Mas cabia a quem estivesse em perigo fugir até a torre em busca de segurança. É similar no caso de encontrar refúgio no nome de Deus. Isso envolve mais do que apenas repeti-lo; o nome divino em si não é um talismã. Em vez disso, temos de conhecer o Portador desse nome, confiar Nele e viver de acordo com os seus padrões justos. Quanta bondade da parte de Jeová em nos garantir que, se o buscarmos com fé, ele se tornará uma torre de proteção para nós!

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8. (a) A quem se estende a promessa divina de proteção, e como Provérbios 18:10 indica isso? (b) O que está envolvido em encontrar refúgio no nome de Deus?

‘Nosso Deus poderá salvar-nos’

[9] Jeová tem feito mais do que apenas *prometer* proteção. Nos tempos bíblicos, ele mostrou de maneiras milagrosas que pode proteger seu povo. Durante a história de Israel, a “mão” de Jeová muitas vezes reprimiu inimigos poderosos. (Êxodo 7:4) Mas Jeová também usou seu poder protetor em favor de indivíduos.

[10] Quando três jovens hebreus — Sadraque, Mesaque e Abednego — se recusaram a curvar-se perante a imagem de ouro do Rei Nabucodonosor, o rei furioso ameaçou lançá-los numa fornalha superaquecida. “Quem é esse deus que vos pode salvar das minhas mãos?”, zombou Nabucodonosor, o monarca mais poderoso da Terra. (Daniel 3:15) Os três rapazes tinham confiança absoluta no poder de seu Deus para os proteger, mas não pressupunham que ele faria isso. Assim, responderam: “Se for preciso, nosso Deus, a quem servimos, poderá salvar-nos.” (Daniel 3:17) Ora, aquela fornalha, mesmo que aquecida sete vezes mais do que o normal, não representava nenhum desafio para o Deus todo-poderoso. Ele realmente protegeu os três hebreus, e o rei foi obrigado a reconhecer: “Não

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9. De que modo Jeová tem feito mais do que apenas prometer proteção?
10, 11. Que exemplos bíblicos mostram como Jeová usou seu poder protetor em favor de indivíduos?

há outro deus que possa livrar assim como este." — Daniel 3:29.

[11] Jeová fez também uma demonstração realmente notável de seu poder protetor ao transferir a vida de seu Filho unigênito para o ventre da virgem judia Maria. Um anjo disse a Maria que ela 'conceberia na sua madre e daria à luz um filho'. O anjo explicou: "Espírito santo virá sobre ti e poder do Altíssimo te encobrirá." (Lucas 1:31, 35) Pelo visto, o Filho de Deus nunca havia estado tão vulnerável. Será que o pecado e a imperfeição da mãe humana maculariam o embrião? Satanás seria capaz de ferir ou matar esse Filho antes que nascesse? Impossível! Na verdade, a partir do momento da concepção, Jeová como que cercou Maria de uma muralha protetora, de modo que nada — imperfeição, força prejudicial, assassino humano ou algum demônio — poderia prejudicar o desenvolvimento do embrião. Jeová continuou a proteger Jesus durante sua juventude. (Mateus 2:1-15) Até que chegasse o tempo marcado por Deus, seu amado Filho seria inatacável.

[12] Por que Jeová protegeu algumas pessoas de tais maneiras milagrosas? Em muitos casos, ele fez isso a

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12. Por que Jeová protegeu milagrosamente algumas pessoas nos tempos bíblicos?

fim de proteger algo muito mais importante: a realização de Seu propósito. Por exemplo, a sobrevivência do menino Jesus era essencial para o cumprimento do propósito de Deus, que, por fim, beneficiaria toda a humanidade. O registro das muitas demonstrações de poder protetor faz parte das Escrituras inspiradas, "escritas para a nossa instrução, para que, por intermédio da nossa perseverança e por intermédio do consolo das Escrituras, [tenhamos] esperança". (Romanos 15:4) Sem dúvida, esses exemplos fortalecem nossa fé no Deus todo-poderoso. Mas que proteção podemos esperar de Deus hoje?

Que tipo de proteção divina não se pode esperar

[13] A promessa de proteção divina não significa que Jeová seja obrigado a fazer milagres em nosso favor. Não, nosso Deus não nos garante uma vida sem problemas neste velho sistema. Muitos servos fiéis de Jeová sofrem severas adversidades, incluindo pobreza, guerras, doenças e morte. Jesus disse claramente a seus discípulos que, como indivíduos, poderiam ser mortos por causa de sua fé. É por isso que Jesus frisou a necessidade de perseverar até o fim. (Mateus 24:9,

13. Jeová é obrigado a realizar milagres em nosso favor? Explique.

13) Se Jeová usasse seu poder de efetuar libertações milagrosas em todos os casos, poderia dar margem para Satanás zombar dele e questionar a genuinidade de nossa devoção a Deus. — Jó 1:9, 10.

[14] Mesmo nos tempos bíblicos, Jeová não usou seu poder protetor para poupar da morte prematura cada um de seus servos. Por exemplo, o apóstolo Tiago foi executado por Herodes, por volta de 44 EC; no entanto, pouco tempo depois, Pedro foi livrado "da mão de Herodes". (Atos 12:1-11) E João, irmão de Tiago, viveu mais do que Pedro e Tiago. Obviamente, não podemos esperar que Deus proteja todos os seus servos de maneiras idênticas. Além disso, "o tempo e o imprevisto" sobrevêm a todos nós. (Eclesiastes 9:11) Como, então, Jeová nos protege hoje em dia?

Jeová dá proteção física

[15] Considere, primeiro, o aspecto da proteção física. Nós, adoradores de Jeová, podemos ter certeza de que ele nos protegerá *como grupo*. Do contrário, seríamos presa fácil de Satanás. Pense nisso: Satanás, "o gover-

14. Que exemplos mostram que Jeová nem sempre protege todos os seus servos de maneiras idênticas?

15, 16. (a) Qual é a evidência de que Jeová dá proteção física para seus adoradores como grupo? (b) Por que podemos confiar que Jeová protegerá seus servos agora e durante a "grande tribulação"?

nante deste mundo", teria o maior prazer em eliminar a adoração verdadeira. (João 12:31; Revelação [Apocalipse] 12:17) Alguns dos mais poderosos governantes da Terra proibiram nossa obra de pregação e tentaram nos exterminar. No entanto, o povo de Jeová permanece firme e continua a pregar sem cessar! Por que nações poderosas não conseguiram parar a atividade desse grupo de cristãos relativamente pequeno e aparentemente indefeso? Porque Jeová, de modo simbólico, nos protege com suas poderosas asas! — Salmo 17:7, 8.

16 Podemos esperar ter proteção física durante a vindoura "grande tribulação"? Não precisamos temer a execução dos julgamentos de Deus. Afinal, "Jeová sabe livrar da provação os de devoção piedosa, mas reservar os injustos para o dia do julgamento, para serem decepados". (Revelação 7:14; 2 Pedro 2:9) Nesse meio-tempo, podemos sempre estar certos de duas coisas. Primeiro, Jeová jamais permitirá que seus servos leais sejam varridos da Terra. Segundo, ele recompensará os íntegros com vida eterna no seu novo mundo justo — se necessário, por meio da ressurreição. Para os que morrem, não existe lugar mais seguro do que estar na memória de Deus. — João 5:28, 29.

[17] Mesmo agora, Jeová nos protege por meio de sua "palavra" viva, cuja força motiva as pessoas, curando seu coração e ajudando-as a mudar de vida. (Hebreus 4:12) Pela aplicação de seus princípios podemos, em certos sentidos, ser protegidos contra danos físicos. 'Eu, Jeová, te ensino a tirar proveito', diz Isaías 48:17. Sem dúvida, viver em harmonia com a Palavra de Deus pode melhorar nossa saúde e prolongar a vida. Por exemplo, se aplicarmos o conselho bíblico de evitar a fornicação e nos 'purificar de toda a imundície', evitaremos práticas impuras e hábitos nocivos que causam estragos na vida de muitos que não temem a Deus. (Atos 15:29; 2 Coríntios 7:1) Como somos gratos pela proteção da Palavra de Deus!

Jeová nos protege espiritualmente

[18] O mais importante é que Jeová nos dá proteção espiritual. Nosso Deus amoroso nos protege contra o dano espiritual, fornecendo-nos o que precisamos para suportar provações e preservar nossa relação com ele. Desse modo, Jeová age para preservar nossa vida, não apenas por alguns anos, mas pela eternidade. Considere algumas das provisões de Deus que podem proteger-nos espiritualmente.

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17. Como Jeová nos protege por meio de sua Palavra?
18. Que proteção espiritual Jeová nos dá?

[19] Jeová é o "Ouvinte de oração". (Salmo 65:2) Quando as pressões da vida parecerem esmagadoras, abrir nosso coração a ele pode nos dar muito alívio. (Filipenses 4:6, 7) Jeová talvez não acabe milagrosamente com as provações, mas, em resposta a nossas orações sinceras, ele pode nos dar a sabedoria para lidar com elas. (Tiago 1:5, 6) Mais do que isso, Jeová dá espírito santo aos que lhe pedem. (Lucas 11:13) Esse poderoso espírito nos ajuda a enfrentar qualquer provação ou problema que tenhamos. Pode dar-nos "poder além do normal" para suportarmos todos os problemas dolorosos até que Jeová os remova no novo mundo tão próximo. — 2 Coríntios 4:7.

[20] Às vezes, o poder protetor de Jeová é expresso por meio de nossos irmãos cristãos. Jeová reuniu seu povo numa 'associação de irmãos' mundial. (1 Pedro 2:17; João 6:44) O amor que caracteriza essa fraternidade é um testemunho vivo do poder do espírito santo de Deus de influenciar pessoas para o bem. Esse espírito produz frutos em nós — belas e preciosas qualidades, como o amor, a benignidade e a bondade.

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19. Como o espírito de Jeová pode nos ajudar a enfrentar qualquer provação?

20. Como o poder protetor de Jeová é expresso por meio de nossos irmãos cristãos?

Perguntas para Meditação

Salmo 23:1-6 Como Grandioso Pastor, de que maneira Jeová protege e cuida de seu povo comparável a ovelhas?

Salmo 91:1-16 Como Jeová nos protege contra a calamidade espiritual, e o que temos de fazer para recebermos a sua proteção?

Daniel 6:16-22, 25-27 Que demonstração de seu poder protetor Jeová fez a um rei do passado? O que podemos aprender desse exemplo?

Mateus 10:16-22, 28-31 Que oposição podemos esperar, mas por que não devemos temer os opositores?

(Gálatas 5:22, 23) Assim, quando estamos angustiados e um concrente se sente movido a nos dar conselhos úteis, ou a expressar palavras de encorajamento muito necessárias, podemos agradecer a Jeová por tais expressões de Seu cuidado protetor.

[21] Jeová nos dá algo mais para nos proteger: alimento espiritual oportuno. Para nos ajudar a derivar força de sua Palavra, Jeová encarregou o "escravo fiel e discreto" de distribuir alimento espiritual. Esse escravo fiel

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21. (a) Que alimento espiritual oportuno Jeová fornece por meio do "escravo fiel e discreto"? (b) Que benefícios você já derivou das provisões de Jeová para nossa proteção espiritual?

usa publicações, como as revistas *A Sentinela* e *Despertai!,* bem como reuniões, assembleias e congressos, para nos fornecer "alimento no tempo apropriado" — o que necessitamos e quando o necessitamos. (Mateus 24:45) Já ouviu alguma vez numa reunião cristã — num comentário, num discurso, ou mesmo numa oração — algo que lhe deu exatamente a força e o encorajamento de que precisava? Já lhe aconteceu de um artigo específico de nossas revistas lhe tocar profundamente? Lembre-se, Jeová faz todas essas provisões para nos proteger espiritualmente.

[22] Jeová é certamente um escudo "para todos os que se refugiam nele". (Salmo 18:30) Entendemos que ele não usa seu poder protetor para nos defender de toda calamidade agora. Mas ele sempre o usa para garantir a realização de seu propósito. A longo prazo, isso resulta nos melhores interesses de seu povo. Se nos achegarmos a ele e permanecermos no seu amor, Jeová nos dará uma eternidade de vida perfeita. Com essa perspectiva em mente, podemos de fato encarar qualquer sofrimento neste sistema como 'momentâneo e leve'. — 2 Coríntios 4:17.

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22. De que maneiras Jeová sempre usa seu poder? Por que isso é nos nossos melhores interesses?

CAPÍTULO 8

Poder de restauração — Jeová 'faz novas todas as coisas'

JÁ VIU uma criança chorar de tristeza por ter perdido ou quebrado seu brinquedo preferido? É de partir o coração! Mas quando o pai ou a mãe encontra o brinquedo ou o conserta, o rosto da criança se ilumina com um sorriso! Para os pais, talvez tenha sido uma tarefa simples. Mas a criança fica muito contente e admirada. O que parecia perdido para sempre foi recuperado!

[2] Jeová, o Pai supremo, tem o poder de recuperar, ou restaurar, o que seus filhos terrestres talvez encarem como perda irremediável. Naturalmente, não estamos falando de meros brinquedos. Nestes "tempos críticos, difíceis de manejar", enfrentamos perdas muito mais sérias. (2 Timóteo 3:1-5) Muitas das coisas que as pessoas têm em alta estima parecem estar sempre em perigo — a casa, os bens, o emprego, até mesmo a saúde. Também nos entristece ver a destruição do meio ambiente e a extinção de muitas espé-

1, 2. Que perdas afligem a família humana hoje, e como nos afetam?

cies de coisas vivas. No entanto, nada nos atinge mais duramente do que a morte de uma pessoa amada. Os sentimentos de perda e de impotência podem ser esmagadores. — 2 Samuel 18:33.

³ Portanto, como é consolador aprender a respeito do poder de restauração de Jeová! Conforme veremos, o número de coisas que Deus pode e vai restaurar para seus filhos terrestres é espantosamente grande. De fato, a Bíblia mostra que Jeová deseja o "restabelecimento de *todas as coisas*". (Atos 3:21) Para isso, ele usará o Reino messiânico, governado por seu Filho, Jesus Cristo. As evidências mostram que esse Reino começou a governar em 1914.* (Mateus 24:3-14) O que será restabelecido, ou restaurado? Vejamos alguns dos grandiosos atos de restauração de Jeová. Um desses já podemos ver e sentir. Outros ocorrerão em larga escala no futuro.

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* "Os tempos do restabelecimento de todas as coisas" começaram quando o Reino messiânico foi estabelecido, tendo no trono um herdeiro do fiel Rei Davi. Jeová havia prometido a Davi que um herdeiro seu seria rei para sempre. (Salmo 89:35-37) Mas, depois que Babilônia destruiu Jerusalém, em 607 AEC, nenhum descendente humano de Davi ocupou o trono de Deus. Após algum tempo, Jesus nasceu na Terra como herdeiro de Davi. Quando foi entronizado no céu, Jesus tornou-se aquele Rei há muito prometido.

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3. Que perspectiva consoladora apresenta Atos 3:21, e que meios Jeová usará para isso?

A restauração da adoração pura

[4] Uma das coisas já restauradas por Jeová é a adoração pura. Para entendermos o que isso significa, examinemos brevemente a História do reino de Judá. Isso nos dará uma emocionante visão do poder de restauração de Jeová em ação. — Romanos 15:4.

[5] Tente imaginar como os judeus fiéis se sentiram em 607 AEC, quando Jerusalém foi destruída. A amada cidade deles foi arruinada, suas muralhas foram derrubadas. Pior ainda, o glorioso templo construído por Salomão, que era o único centro da adoração pura de Jeová na Terra, ficou em ruínas. (Salmo 79:1) Os sobreviventes foram exilados para Babilônia, e a terra natal deles virou um desolado refúgio de animais selvagens. (Jeremias 9:11) Do ponto de vista humano, tudo parecia perdido. (Salmo 137:1) Mas Jeová, que muito antes havia predito essa destruição, apresentou a esperança de um futuro período de restauração.

[6] Realmente, a restauração era um tema recorrente

4, 5. O que aconteceu com o povo de Deus em 607 AEC, e que esperança Jeová lhes deu?

6-8. (a) Que tema recorrente se encontra nos escritos dos profetas hebreus, e que cumprimento inicial tiveram essas profecias? (b) Nos tempos modernos, como se cumpriram no povo de Deus muitas profecias de restauração?

nos escritos dos profetas hebreus.* Por meio deles, Jeová prometera uma terra restaurada e repovoada, fértil, protegida contra animais selvagens e ataques de inimigos. Sua descrição da terra restaurada era de um autêntico paraíso! (Isaías 65:25; Ezequiel 34:25; 36:35) Acima de tudo, a adoração pura seria restabelecida e o templo, reconstruído. (Miqueias 4:1-5) Essas profecias deram esperança para os judeus exilados, ajudando-os a suportar o cativeiro de 70 anos em Babilônia.

7 Finalmente, chegara o tempo de restauração. Libertados de Babilônia, os judeus retornaram para Jerusalém e reconstruíram o templo de Jeová ali. (Esdras 1:1, 2) Enquanto praticavam a adoração pura, Jeová os abençoava e fazia com que a terra deles fosse fértil e próspera. Ele os protegia contra inimigos e os animais selvagens que, por décadas, haviam ocupado a terra. Quanta alegria deve ter-lhes dado o poder de restauração de Jeová! Mas esses acontecimentos eram apenas um cumprimento inicial e limitado das profecias de restauração. Viria um cumprimento maior "na parte final dos dias", nos nossos tempos,

* Por exemplo, Moisés, Isaías, Jeremias, Ezequiel, Oseias, Joel, Amós, Obadias, Miqueias e Sofonias abordaram esse tema.

quando o Herdeiro do Rei Davi, há muito prometido, estaria entronizado. — Isaías 2:2-4; 9:6, 7.

[8] Pouco depois de ter sido entronizado no Reino celestial em 1914, Jesus passou a suprir as necessidades espirituais do povo fiel de Deus na Terra. Assim como o conquistador persa Ciro libertou um restante de judeus de Babilônia em 537 AEC, Jesus libertou um restante de judeus espirituais — seguidores de suas pisadas — da influência de uma Babilônia moderna, o império mundial da religião falsa. (Romanos 2:29; Revelação [Apocalipse] 18:1-5) De 1919 em diante, a adoração pura voltou a ocupar o lugar correto na vida dos cristãos genuínos. (Malaquias 3:1-5) Desde então, o povo de Jeová o adora no Seu templo espiritual purificado — Seu sistema de adoração pura. Por que isso é importante para nós hoje?

Restauração espiritual — Por que é importante?

[9] Analise a História. Os cristãos no primeiro século tiveram muitas bênçãos espirituais. Mas Jesus e os apóstolos predisseram que a adoração verdadeira seria corrompida e desapareceria. (Mateus 13:24-30; Atos 20:29, 30) Depois da era apostólica, surgiu a cris-

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9. Depois da era apostólica, como as religiões da cristandade deturparam a adoração divina, mas o que Jeová fez em nossos dias?

tandade. Seu clero adotou ensinos e práticas pagãs. Além disso, tornou praticamente impossível achegar-se a Deus, retratando-o como uma incompreensível Trindade, ensinando o povo a confessar pecados a sacerdotes e a orar a Maria e a vários "santos", em vez de a Jeová. Essa falsidade persistiu por muitos séculos, mas o que Jeová fez então? No meio do mundo atual — abarrotado de mentiras religiosas e poluído por práticas pecaminosas —, ele interveio e restaurou a adoração pura! Pode-se dizer, sem exagero, que essa restauração é um dos acontecimentos mais importantes dos tempos modernos.

10 Por isso, os cristãos verdadeiros na atualidade desfrutam um paraíso espiritual. O que esse paraíso abrange? Primariamente, dois aspectos. O primeiro é a adoração pura do Deus verdadeiro, Jeová. Ele nos abençoou com uma forma de adoração sem mentiras e distorções. E também nos abençoou com alimento espiritual. Assim, podemos aprender a respeito de nosso Pai celestial, agradá-lo e nos achegar a ele. (João 4:24) O segundo aspecto do paraíso espiritual

10, 11. (a) O paraíso espiritual abrange que dois aspectos e como isso o afeta? (b) Que tipo de pessoas Jeová tem trazido ao paraíso espiritual, e o que elas terão o privilégio de presenciar?

envolve pessoas. Conforme Isaías predisse, "na parte final dos dias" Jeová ensina seus adoradores a serem pacíficos. Ele aboliu a guerra entre nós. Apesar de nossas imperfeições, ele nos ajuda a desenvolver a "nova personalidade". Abençoa nossos esforços dando-nos seu espírito santo, que produz excelentes qualidades em nós. (Efésios 4:22-24; Gálatas 5:22, 23) Se você age em harmonia com o espírito de Deus, realmente faz parte do paraíso espiritual.

[11] Jeová tem trazido a esse paraíso espiritual o tipo de pessoas que ele ama — pessoas que o amam, que amam a paz e estão 'cônscias de sua necessidade espiritual'. (Mateus 5:3) Elas terão o privilégio de presenciar uma restauração ainda mais espetacular — da humanidade e da Terra inteira.

"Eis que faço novas todas as coisas"

[12] Muitas das profecias de restauração se referem a mais do que apenas uma restauração espiritual. Isaías, por exemplo, escreveu a respeito de um tempo em que doentes, deficientes físicos, cegos e surdos seriam curados e até mesmo a morte seria eliminada

12, 13. (a) Por que as profecias de restauração ainda terão de ter outro cumprimento? (b) Qual é o propósito de Jeová para a Terra, conforme declarado no Éden, e por que isso nos dá esperança?

para sempre. (Isaías 25:8; 35:1-7) Tais promessas não se cumpriram literalmente no Israel antigo. E, embora elas se cumpram em nossos dias em sentido espiritual, há todos os motivos para crer que, no futuro, haverá um cumprimento literal em plena escala. Como sabemos disso?

[13] Lá no Éden, Jeová deixou claro qual era seu propósito para a Terra: ser habitada por uma família humana feliz, sadia e unida. O homem e a mulher cuidariam deste planeta e de todas as suas criaturas, transformando todo ele num paraíso. (Gênesis 1:28) Isso é bem diferente de como as coisas são hoje em dia. Mas você pode estar certo disto: os propósitos de Jeová nunca falham. (Isaías 55:10, 11) Jesus, como Rei messiânico designado por Jeová, tornará realidade esse Paraíso global. — Lucas 23:43.

[14] Imagine ver a Terra inteira ser transformada num Paraíso! Jeová diz a respeito daquele tempo: "Eis que faço novas todas as coisas." (Revelação 21:5) Pense no que isso significará. Depois de Jeová ter usado seu poder de destruição contra este perverso velho sistema, existirão "novos céus e uma nova terra". Isso

14, 15. (a) Como Jeová fará "novas todas as coisas"? (b) Como será a vida no Paraíso, e que aspecto mais o atrai?

significa que um novo governo regerá do céu uma nova sociedade terrestre composta de pessoas que amam a Jeová e fazem a Sua vontade. (2 Pedro 3:13) Satanás e seus demônios estarão fora de ação. (Revelação 20:3) Pela primeira vez em milhares de anos, a humanidade ficará livre dessa influência corrompedora, odiosa e prejudicial. Que sensação de alívio!

15 Finalmente, poderemos cuidar deste belo planeta como deveria ter sido desde o princípio. A Terra tem capacidades naturais de recuperação. Lagos e rios poluídos limparão a si mesmos se a fonte da poluição for eliminada; paisagens danificadas pela guerra podem se recuperar, se os conflitos cessarem. Que prazer será trabalhar em harmonia com as leis naturais da Terra, ajudando a transformá-la num parque ajardinado, um Éden global de infinita variedade! Em vez de levianamente exterminar espécies animais e vegetais, o homem estará em paz com toda a criação na Terra. Nem mesmo as crianças terão qualquer temor dos animais selvagens. — Isaías 9:6, 7; 11:1-9.

16 Teremos uma restauração também em nível pessoal. Após o Armagedom, os sobreviventes presenciarão curas milagrosas em escala global. Como fez

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16. No Paraíso, que restauração afetará todas as pessoas fiéis?

quando esteve na Terra, Jesus usará o poder divino para restaurar a visão aos cegos, a audição aos surdos e corpos sadios e normais aos deficientes físicos e aos doentes. (Mateus 15:30) Os idosos ficarão felizes ao recuperar a força, a saúde e o vigor da juventude. (Jó 33:25) As rugas desaparecerão, os membros se regenerarão e os músculos recuperarão o vigor. Todos os humanos obedientes sentirão os efeitos do pecado e da imperfeição diminuir gradativamente, até desaparecer. Quanta gratidão sentiremos a Jeová Deus por seu maravilhoso poder de restauração! Focalizemos agora um aspecto especialmente animador desse emocionante tempo de restauração.

Mortos voltarão a viver

[17] No primeiro século EC, alguns líderes religiosos, chamados saduceus, não criam na ressurreição. Jesus os repreendeu com as palavras: "Estais equivocados, porque não conheceis nem as Escrituras, nem o poder de Deus." (Mateus 22:29) Sim, as Escrituras revelam que Jeová tem esse poder de restauração. Como assim?

[18] Visualize o que aconteceu nos dias de Elias. Uma

17, 18. (a) Por que Jesus repreendeu os saduceus? (b) Que circunstâncias levaram Elias a pedir a Jeová que realizasse uma ressurreição?

viúva segurava nos braços o corpo inerte de seu filho único. O menino estava morto. O profeta Elias, que havia sido hóspede dela por algum tempo, com certeza estava chocado. Anteriormente, ele havia ajudado a salvar essa criança da inanição. É provável que Elias tivesse se apegado ao garoto. A mãe estava arrasada. O menino era a única lembrança viva de seu falecido esposo. Ela talvez esperasse que esse filho cuidasse dela na velhice. Desolada, a viúva temia estar sendo punida por algum erro do passado. Elias não suportou ver essa tragédia. Com cuidado, apanhou o cadáver do colo da mãe, subiu ao seu quarto e pediu a Jeová que restaurasse a alma, ou vida, da criança. — 1 Reis 17:8-21.

19 Elias não foi a primeira pessoa a crer na ressurreição. Séculos antes, Abraão já acreditava que Jeová tem tal poder de restauração — e com bons motivos. Quando Abraão tinha 100 anos de idade e Sara tinha 90, Jeová restaurou as faculdades reprodutivas do casal, tornando possível que Sara milagrosamente tivesse um filho. (Gênesis 17:17; 21:2, 3) Mais tarde,

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19, 20. (a) Como Abraão mostrou que tinha fé no poder de restauração de Jeová, e qual era a base dessa fé? (b) Como Jeová recompensou a Elias por sua fé?

quando o filho já era adulto, Jeová pediu a Abraão que o sacrificasse. Abraão mostrou fé, reconhecendo que Jeová poderia restaurar a vida de seu amado Isaque. (Hebreus 11:17-19) Essa forte fé talvez explique por que Abraão, antes de subir ao monte para oferecer seu filho, garantiu aos seus servos que ele e Isaque voltariam juntos. — Gênesis 22:5.

[20] Jeová poupou Isaque, de modo que não foi preciso uma ressurreição naquela ocasião. No caso de Elias, porém, o filho da viúva já estava morto — mas não por muito tempo. Jeová recompensou a fé do profeta ressuscitando a criança. Em seguida, Elias entregou o menino à mãe, com estas palavras inesquecíveis: "Vê, teu filho está vivo"! — 1 Reis 17:22-24.

[21] Essa é a primeira vez, no registro bíblico, em que vemos Jeová usar seu poder para restaurar uma vida humana. Mais tarde, Jeová também capacitou Eliseu, Jesus, Paulo e Pedro para ressuscitar mortos. Naturalmente, os que foram ressuscitados por fim morreram de novo. Mas esses relatos bíblicos indicam maravilhosas perspectivas para o futuro.

21, 22. (a) Qual foi o objetivo das ressurreições registradas nas Escrituras? (b) Qual será a extensão da ressurreição no Paraíso e quem a realizará?

Perguntas para Meditação

2 Reis 5:1-15 Por ter cultivado a humildade, como certo homem nos tempos bíblicos se beneficiou do poder de restauração de Jeová?

Jó 14:12-15 Que confiança Jó tinha? Como esses versículos podem influir na nossa própria esperança?

Salmo 126:1-6 Que sentimentos os cristãos hoje podem ter a respeito da restauração da adoração pura e de sua participação nisso?

Romanos 4:16-25 Por que é importante ter fé no poder de restauração de Jeová?

[22] No Paraíso, Jesus cumprirá seu papel de ser "a ressurreição e a vida". (João 11:25) Ele ressuscitará incontáveis milhões de pessoas, dando-lhes a oportunidade de viverem para sempre no Paraíso na Terra. (João 5:28, 29) Imagine o reencontro de amigos e parentes, há muito separados pela morte, ao se abraçarem — quase fora de si de tanta alegria! Toda a humanidade louvará a Jeová por esse poder de restauração.

[23] Jeová forneceu uma garantia sólida como uma rocha de que tais esperanças são seguras. Na maior de

23. Qual foi a maior de todas as demonstrações do poder de Jeová? Que garantia isso nos dá para o futuro?

todas as demonstrações de poder, ele ressuscitou seu Filho, Jesus, como poderosa criatura espiritual, colocando-o numa posição inferior apenas à Sua própria. O ressuscitado Jesus apareceu a centenas de testemunhas oculares. (1 Coríntios 15:5, 6) Até mesmo para os cépticos, essa evidência deve ser conclusiva. Jeová tem o poder de restaurar a vida.

[24] Jeová não apenas tem o poder de ressuscitar os mortos, mas também o desejo de fazer isso. Pelo que o fiel Jó foi inspirado a dizer podemos deduzir que Jeová realmente *anseia* ressuscitar os mortos. (Jó 14:15) Não se sente atraído ao nosso Deus, que está ansioso de usar seu poder de restauração de maneira tão amorosa? Lembre-se, porém, de que a ressurreição é apenas um dos aspectos da futura grande obra de restauração de Jeová. Ao se achegar cada vez mais a ele, preze sempre a preciosa esperança de poder estar presente para ver Jeová 'fazer novas todas as coisas'. — Revelação 21:5.

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24. Por que podemos ter certeza de que Jeová ressuscitará os mortos? Que esperança cada um de nós pode prezar?

CAPÍTULO 9

"Cristo é o poder de Deus"

OS DISCÍPULOS estavam apavorados. Quando atravessavam o mar da Galileia, também conhecido como lago de Genesaré, uma tempestade começou de repente. Sem dúvida, eles já haviam enfrentado tempestades naquele lago, afinal alguns deles eram pescadores experientes.* (Mateus 4:18, 19) Mas essa era "uma violenta tempestade de vento" que rapidamente agitou as águas, deixando o mar em fúria. Os homens faziam de tudo para controlar a embarcação, mas a tempestade era forte demais. Ondas altas "abatiam-se sobre o barco", inundando-o. Apesar de toda essa agitação, Jesus dormia profundamente na popa, exausto depois de um dia ensinando as multidões. Temendo por suas vidas, os discípulos acordaram-no e imploraram: "Senhor, salva-nos, pois estamos prestes a perecer!" — Marcos 4:35-38; Mateus 8:23-25.

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* Tempestades súbitas são comuns no mar da Galileia, que fica numa depressão (uns 200 metros abaixo do nível do mar). O ar ali é muito mais quente do que nas regiões ao redor, o que gera perturbações atmosféricas. Ventos fortes descem o vale do Jordão vindos do monte Hermom, que fica ao norte. Num momento, tudo está calmo; no outro, pode começar uma tempestade violenta.

1-3. (a) Que situação assustadora os discípulos enfrentaram no mar da Galileia, e o que Jesus fez? (b) Por que é apropriado dizer que "Cristo é o poder de Deus"?

[2] Jesus não demonstrou nenhum medo. Com total confiança, censurou o vento e disse ao mar: "Silêncio! Cala-te!" Ambos obedeceram imediatamente — a tempestade cessou, as ondas desapareceram e "deu-se uma grande calmaria". Os discípulos ficaram muito assustados. "Quem é realmente este?", cochicharam entre si. De fato, que homem era esse que censurava o vento e o mar como se repreendesse uma criança levada? — Marcos 4:39-41; Mateus 8:26, 27.

[3] Jesus não era um homem qualquer. Jeová demonstrou poder a favor dele e por meio dele de maneiras extraordinárias. A respeito de Jesus, o apóstolo Paulo escreveu apropriadamente, sob inspiração: "Cristo é o poder de Deus." (1 Coríntios 1:24) De que maneiras o poder de Deus se manifestou em Jesus? E como o modo de Jesus usar o poder deve influenciar nossa vida?

O poder do Filho unigênito de Deus

[4] Pense no poder que Jesus tinha durante sua existência pré-humana. Jeová exerceu seu "sempiterno poder" quando criou seu Filho unigênito, que veio a ser conhecido como Jesus Cristo. (Romanos 1:20; Colossenses 1:15) Depois, Jeová delegou grande poder e autoridade

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4, 5. (a) Que poder e autoridade Jeová delegou para seu Filho unigênito? (b) Como o Filho conseguiu executar as tarefas criativas de que o Pai lhe incumbiu?

ao Filho para, por meio dele, criar tudo o que existe. A respeito do Filho, a Bíblia diz: "Todas as coisas vieram à existência por intermédio dele, e à parte dele nem mesmo uma só coisa veio à existência." — João 1:3.

5 Nós nem fazemos ideia da grandiosidade dessa incumbência. Imagine o poder necessário para criar milhões de anjos poderosos, o Universo físico com seus bilhões de galáxias e a Terra com sua enorme variedade de formas de vida! Para realizar essas tarefas, o Filho unigênito tinha à disposição a força mais poderosa do Universo: o espírito santo de Deus. O Filho teve muito prazer em ser o Mestre de Obras usado por Jeová para criar todas as outras coisas. — Provérbios 8:22-31.

6 Será que o Filho unigênito receberia ainda mais poder e autoridade? Depois de sua morte e ressurreição, Jesus disse: "Foi-me dada toda a autoridade no céu e na terra." (Mateus 28:18) Portanto, foram concedidos a Jesus tanto a capacidade como o direito de exercer poder em todo o Universo. Como "Rei dos reis e Senhor dos senhores", ele recebeu autorização de reduzir "a nada todo governo, e toda autoridade e poder" — visível ou invisível — que se oponha ao seu Pai. (Revelação [Apocalipse] 19:16; 1 Coríntios 15:24-26) Deus "não deixou

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6. Após sua morte e ressurreição, que poder e autoridade Jesus recebeu?

nada que não . . . fosse sujeito” a Jesus, exceto, é claro, ele próprio, Jeová. — Hebreus 2:8; 1 Coríntios 15:27.

[7] Será que precisamos ficar preocupados que Jesus use mal seu poder? De modo algum! Jesus ama de verdade o seu Pai e nunca faria nada para desagradá-lo. (João 8:29; 14:31) Ele sabe que Jeová nunca usa mal seu poder ilimitado. Observou de primeira mão como o Criador procura oportunidades de “mostrar a sua força a favor daqueles cujo coração é pleno para com ele”. (2 Crônicas 16:9) De fato, Jesus, assim como seu Pai, ama muito a humanidade, de modo que podemos ter confiança de que ele sempre usará seu poder para o bem. (João 13:1) As ações de Jesus no passado confirmam isso. Ele jamais usou mal o poder. Vamos analisar o poder que ele tinha quando estava na Terra e como se sentiu motivado a usá-lo.

“Poderoso em . . . palavra”

[8] Evidentemente, Jesus não realizou milagres quando era menino e crescia em Nazaré. Mas isso mudou depois que ele foi batizado em 29 EC, com cerca de 30 anos de idade. (Lucas 3:21-23) A Bíblia nos diz: “Deus o ungiu com espírito santo e poder, e ele percorria o país, fazendo o bem e sarando a todos os

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7. Por que podemos ter certeza de que Jesus nunca usará mal o poder que Jeová lhe concedeu?
8. Depois de ser ungido, que poder Jesus recebeu e como o usou?

oprimidos pelo Diabo." (Atos 10:38) "Fazendo o bem" — isso indica que Jesus usou corretamente o poder, não acha? Depois de ser ungido, ele "se tornou profeta poderoso em obras e palavra". — Lucas 24:19.

[9] Em que sentido Jesus era poderoso em palavra? Ele muitas vezes ensinava ao ar livre: à beira de lagos, nas colinas, nas ruas e nas feiras. (Marcos 6:53-56; Lucas 5:1-3; 13:26) Ou seja, seus ouvintes poderiam simplesmente ir embora se suas palavras não prendessem a atenção. Naquela época, em que não havia livros impressos, os ouvintes apreciativos tinham de guardar as palavras dele na mente e no coração. De modo que o ensino de Jesus tinha de prender a atenção, ser fácil de entender e de lembrar. Mas isso não era problema para ele. Veja um exemplo: o Sermão do Monte.

[10] Certa manhã, no início do ano 31 EC, uma multidão se reuniu numa colina perto do mar da Galileia. Alguns haviam vindo da Judeia e de Jerusalém, que ficavam à distância de 100 a 110 quilômetros dali. Outros haviam vindo da região costeira de Tiro e Sídon, ao norte. Muitos doentes se aproximaram de Jesus para tocá-lo e ele curou a todos. Quando já não havia nenhuma

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9-11. (a) Onde Jesus realizou a maior parte da sua obra de ensinar e por que isso era um desafio? (b) Por que as multidões ficaram assombradas com o modo de Jesus ensinar?

pessoa gravemente doente entre eles, ele começou a ensinar. (Lucas 6:17-19) Quando terminou de falar algum tempo depois, as pessoas estavam fascinadas com o que tinham ouvido. Por quê?

[11] Anos depois, alguém que havia ouvido aquele sermão escreveu: "As multidões ficaram assombradas com o seu modo de ensinar; pois ele as ensinava como quem tinha autoridade." (Mateus 7:28, 29) As pessoas sentiam o poder de Jesus quando ele falava como representante divino, baseando seu ensino na autoridade da Palavra de Deus. (João 7:16) As declarações de Jesus eram claras, suas exortações, persuasivas; e seus argumentos, irrefutáveis. Suas palavras chegavam ao âmago das questões e tocavam o coração dos ouvintes. Ele os ensinou a encontrar felicidade, a orar, a buscar o Reino de Deus e a ter um futuro seguro. (Mateus 5:3–7:27) Suas palavras estimulavam o coração dos que tinham fome da verdade e da justiça. Esses se dispunham a 'negar' a si mesmos e a abandonar tudo para segui-lo. (Mateus 16:24; Lucas 5:10, 11) Que demonstração do poder das palavras de Jesus!

"Poderoso em obras"

[12] Jesus também era "poderoso em obras". (Lucas

12, 13. Por que se diz que Jesus era "poderoso em obras", e em que sentidos seus milagres eram variados?

24:19) Os Evangelhos relatam mais de 30 milagres específicos que ele realizou — todos pelo "poder de Jeová".* (Lucas 5:17) Os milagres de Jesus beneficiaram milhares de pessoas. Em apenas dois desses milagres — quando ele alimentou primeiro 5 mil homens e mais tarde 4 mil homens, "além de mulheres e criancinhas" —, estiveram envolvidas multidões de, provavelmente, umas 20 mil pessoas. — Mateus 14:13-21; 15:32-38.

[13] Os milagres de Jesus eram bem variados. Ele tinha autoridade sobre demônios, expulsando-os facilmente. (Lucas 9:37-43) Tinha poder sobre elementos físicos, transformando água em vinho. (João 2:1-11) Para surpresa dos discípulos, ele caminhou sobre o revolto mar da Galileia. (João 6:18, 19) Tinha o poder de curar todo tipo de defeitos físicos, de doenças crônicas, ou potencialmente fatais. (Marcos 3:1-5; João 4:46-54) As maneiras de ele curar também variavam. Alguns foram curados à distância; outros foram tocados diretamente por Jesus. (Mateus 8:2, 3, 5-13) Alguns foram curados na hora; outros, aos poucos. — Marcos 8:22-25; Lucas 8:43, 44.

* Além disso, os Evangelhos às vezes agrupam muitos milagres sob uma única descrição geral. Por exemplo, em certa ocasião uma "cidade toda" foi vê-lo e ele curou "muitos" doentes. — Marcos 1:32-34.

[14] Além disso, Jesus tinha uma habilidade notável: o poder de anular a morte. Há registros de três ocasiões em que ele ressuscitou mortos: devolveu uma menina de 12 anos aos pais; um filho único à mãe, que era viúva; e um irmão muito querido às suas irmãs. (Lucas 7:11-15; 8:49-56; João 11:38-44) Para ele, nenhuma circunstância era tão difícil que o impedisse de realizar uma ressurreição. A menina de 12 anos, por exemplo, foi trazida de volta à vida pouco depois de ter morrido. Já o filho da viúva foi ressuscitado quando era transportado no seu esquife, sem dúvida no mesmo dia em que morreu. E a ressurreição de Lázaro se deu quatro dias depois de ele ter morrido.

Poder usado de forma altruísta, responsável e compassiva

[15] Consegue imaginar o que aconteceria se o poder de Jesus caísse nas mãos de um governante imperfeito? Possivelmente, haveria abuso de poder. Mas Jesus não tinha pecado. (1 Pedro 2:22) Ele se recusou a ser manchado pelo egoísmo, pela ambição e pela ganância que levam os humanos imperfeitos a usar o poder para prejudicar outros.

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14. Em que circunstâncias Jesus demonstrou que tinha o poder de anular a morte?

15, 16. O que demonstra que Jesus usava o poder de forma altruísta?

[16] Jesus usava o poder de forma altruísta, nunca para obter vantagens pessoais. Quando estava faminto, recusou-se a transformar pedras em pão, em proveito próprio. (Mateus 4:1-4) Ele tinha poucos bens, o que demonstra claramente que não usava o poder para obter lucros materiais. (Mateus 8:20) Há outro fato que prova que suas obras poderosas não tinham motivação egoísta. Realizar milagres lhe custava algo. Quando curava doentes, saía poder dele. Ele sentia isso até quando curava uma única pessoa. (Marcos 5:25-34) Mesmo assim, deixava que *multidões* o tocassem, e elas eram curadas. (Lucas 6:19) Que abnegação!

[17] Jesus usava o poder de modo responsável. Ele nunca fez obras poderosas só para se mostrar ou por exibicionismo, sem um propósito. (Mateus 4:5-7) Ele se recusou a realizar sinais só para satisfazer a curiosidade de Herodes, que tinha motivações erradas. (Lucas 23:8, 9) Em vez de propagar os seus feitos aos quatro ventos, Jesus muitas vezes dizia aos curados que não contassem nada a ninguém. (Marcos 5:43; 7:36) Não queria que as pessoas tirassem conclusões a seu respeito com base em relatos sensacionalistas. — Mateus 12:15-19.

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17. Como Jesus mostrou que usava o poder de modo responsável?

[18] Jesus era um homem poderoso, mas era bem diferente de certos governantes que exercem o poder de forma insensível, sem levar em conta as necessidades e o sofrimento dos outros. Jesus se preocupava com as pessoas. Só de ver os aflitos, ele sentia tanta compaixão que simplesmente tinha de aliviar seu sofrimento. (Mateus 14:14) Ele levava em consideração seus sentimentos e necessidades, e essa preocupação amorosa influenciava seu modo de usar o poder. Em Marcos 7:31-37 encontra-se um exemplo comovente disso.

[19] Naquela ocasião, grandes multidões encontraram Jesus e trouxeram-lhe muitos doentes, e ele curou a todos. (Mateus 15:29, 30) Mas Jesus mostrou consideração especial por um homem surdo que mal conseguia falar. Talvez ele tenha percebido que o homem estava muito nervoso ou embaraçado. Bondosamente, levou o homem para longe da multidão. Daí, em particular, usou sinais para explicar ao homem o que faria. Então, "pôs os seus dedos nos ouvidos do homem, e, depois de cuspir, tocou na língua dele".* (Marcos 7:33) Depois,

* Cuspir era um método ou sinal de cura conhecido tanto por judeus como por gentios, e o uso de saliva em curas está registrado em escritos rabínicos. Possivelmente, Jesus cuspiu apenas para mostrar ao homem que ele ia ser curado. Seja como for, Jesus não usou a saliva como substância curativa natural.

18-20. (a) O que influenciava o modo de Jesus usar o poder? (b) O que você acha do modo de Jesus curar um surdo?

Jesus olhou para o céu e suspirou. Com essas ações, ele queria dizer ao homem: "O que vou fazer por você se deve ao poder de Deus." Por fim, Jesus disse: "Abre-te." (Marcos 7:34) Com isso, a audição do homem foi restaurada e ele começou a falar normalmente.

20 Como é emocionante pensar que, mesmo quando usava o poder dado por Deus para curar os aflitos, Jesus mostrava empatia e consideração pelos sentimentos deles! Não ficamos mais tranquilos de saber que Jeová colocou o Reino messiânico nas mãos de um Governante tão bondoso e compassivo?

Prenúncio do futuro

21 As obras poderosas que Jesus realizou na Terra dão apenas uma ideia das bênçãos muito maiores que haverá sob seu reinado. No novo mundo de Deus, Jesus novamente fará milagres, mas em escala mundial. Veja quais são algumas das perspectivas emocionantes para o futuro.

22 Jesus restaurará o equilíbrio ecológico da Terra. Lembre-se de que ele acalmou um vendaval, o que demonstra que ele tem controle sobre as forças da natureza. Sem dúvida, então, sob o seu domínio no Reino, a

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21, 22. (a) O que os milagres de Jesus indicavam para o futuro? (b) Visto que Jesus tem controle sobre as forças da natureza, o que podemos esperar sob seu domínio no Reino?

Perguntas para Meditação

Isaías 11:1-5 Como Jesus manifesta "o espírito de . . . potência" e, por causa disso, que confiança podemos ter a respeito do domínio dele?

Marcos 2:1-12 As curas milagrosas de Jesus demonstram que ele recebeu que autoridade?

João 6:25-27 Embora Jesus satisfizesse de forma milagrosa as necessidades físicas das pessoas, qual era o objetivo principal do seu ministério?

João 12:37-43 Por que algumas testemunhas oculares dos milagres de Jesus não depositaram fé nele, e o que podemos aprender disso?

humanidade não precisará ter medo de tufões, terremotos, erupções vulcânicas ou outras calamidades naturais. Visto que foi o Mestre de Obras usado por Jeová para criar a Terra e todas as formas de vida nela, Jesus entende plenamente a constituição do planeta. Sabe como usar seus recursos de forma apropriada. Sob seu domínio, a Terra inteira será transformada num Paraíso. — Lucas 23:43.

[23] E as necessidades da humanidade? Usando poucas provisões, Jesus forneceu alimento mais do que

23. Como Rei, de que formas Jesus satisfará as necessidades da humanidade?

suficiente a milhares de pessoas. Isso nos assegura que, sob seu domínio, a fome desaparecerá. De fato, haverá muito alimento, que será distribuído de forma justa, eliminando a fome para sempre. (Salmo 72:16) Como ele é capaz de curar doenças, podemos ter certeza de que os enfermos, cegos, surdos, mutilados e deficientes físicos serão curados de forma completa e permanente. (Isaías 33:24; 35:5, 6) E ele também tem a habilidade de trazer os mortos de volta à vida! Portanto, podemos ter certeza de que, como poderoso Rei celestial, ele ressuscitará os incontáveis milhões que seu Pai guarda na memória. — João 5:28, 29.

[24] Ao refletirmos no poder de Jesus, é bom termos em mente que ele imita seu Pai de forma perfeita. (João 14:9) Assim, o modo como o Filho usa o poder mostra-nos claramente como Jeová também o usa. Por exemplo, pense em como Jesus mostrou consideração ao curar um leproso. Cheio de compaixão, Jesus tocou no homem e disse: "Eu quero." (Marcos 1:40-42) Em relatos como esse, é como se Jeová nos dissesse: "É assim que eu uso o poder!" Não sente vontade de louvar nosso Deus todo-poderoso e agradecer-lhe por usar seu poder de modo tão amoroso?

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24. Ao refletirmos no poder de Jesus, o que é bom termos em mente, e por quê?

CAPÍTULO 10

"Tornai-vos imitadores de Deus" no uso do poder

"NÃO há poder sem sutil laço." Essas palavras de uma poetisa do século 19 revelam um perigo insidioso: o mau uso do poder. Infelizmente, com muita frequência os humanos, que são imperfeitos, caem nesse laço. De fato, ao longo de toda a História, "homem tem dominado homem para seu prejuízo". (Eclesiastes 8:9) O poder exercido sem amor tem resultado em indescritível sofrimento para a humanidade.

[2] Não acha notável, então, que Jeová Deus *nunca* use mal seu poder ilimitado? Como notamos nos capítulos anteriores, ele sempre usa seu poder — criativo, de destruição, protetor ou de restauração — em harmonia com seus propósitos amorosos. Se analisarmos seu modo de usar o poder, sentiremos o desejo de nos achegar a ele. Isso, por sua vez, nos motivará a nos tornarmos "imitadores de Deus" ao usar nosso poder. (Efésios 5:1) Mas que poder nós, humanos frágeis, possuímos?

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1. Com frequência, os humanos, que são imperfeitos, caem em que laço sutil?
2, 3. (a) O que é notável quanto ao modo de Jeová usar o poder? (b) O que está incluído no nosso poder e como devemos usá-lo?

[3] Lembre-se de que os humanos foram criados "à imagem de Deus" e à Sua semelhança. (Gênesis 1:26, 27) De modo que também temos certa medida de poder: o poder de fazer coisas, de trabalhar; o controle ou a autoridade sobre outros; a habilidade de influenciar outros, em especial os que nos amam; a força física (vigor); ou os recursos materiais. O salmista disse o seguinte a respeito de Jeová: "Contigo está a fonte da vida." (Salmo 36:9) Portanto, direta ou indiretamente, Deus é a fonte de todo poder legítimo que possamos ter. Assim, devemos usá-lo de forma a agradar a Ele. Como fazer isso?

O segredo é o amor

[4] O segredo para usarmos corretamente o poder é o amor. O exemplo do próprio Deus demonstra isso. Lembre-se dos quatro atributos principais de Deus, analisados no Capítulo 1: poder, justiça, sabedoria e amor. Qual é a mais destacada dessas quatro qualidades? O amor. "Deus é amor", diz 1 João 4:8. Na verdade, o amor é a própria essência do que Jeová é e influencia tudo o que ele faz. Assim, quando usa seu poder, o

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4, 5. (a) Qual é o segredo para usar corretamente o poder, e como o exemplo do próprio Deus demonstra isso? (b) Como o amor nos ajudará a usar corretamente nosso poder?

Criador sempre é motivado pelo amor e tem por objetivo final o bem dos que o amam.

[5] O amor também nos ajudará a usar corretamente o poder. Afinal, a Bíblia diz que o amor é "benigno" e "não procura os seus próprios interesses". (1 Coríntios 13:4, 5) Assim, ele não nos deixará agir de modo duro ou cruel para com os que estão debaixo de nossa autoridade. Pelo contrário, trataremos os outros com dignidade e colocaremos suas necessidades e sentimentos à frente dos nossos. — Filipenses 2:3, 4.

[6] O amor está relacionado a outra qualidade que nos ajuda a usar bem o poder: o temor de Deus. Por que essa qualidade é importante? "No temor de Jeová a pessoa se desvia do mal", diz Provérbios 16:6. O uso incorreto do poder sem dúvida está incluído entre as coisas más das quais devemos nos desviar. O temor de Deus impedirá que tratemos mal aqueles que estão sob nossa autoridade. Por quê? Um dos motivos é que sabemos que teremos de prestar contas a Deus pelo modo como os tratamos. (Neemias 5:1-7, 15) Mas o temor de Deus envolve mais do que isso. Os termos para "temor" nas línguas originais muitas vezes se referem à

6, 7. (a) O que é o temor de Deus e por que essa qualidade nos ajudará a evitar usar mal o poder? (b) Ilustre a ligação que existe entre o temor de desagradar a Deus e o amor a Ele.

profunda reverência a Deus e à admiração por ele. Assim, a Bíblia associa o temor com o amor a Deus. (Deuteronômio 10:12, 13) Essa admiração reverente inclui o temor saudável de desagradar a Deus, não apenas porque temos medo das consequências, mas porque realmente o amamos.

[7] Para ilustrar: pense no bom relacionamento entre um garotinho e seu pai. O menino sente o interesse carinhoso e amoroso do pai por ele. Mas também sabe o que o pai exige dele e que vai discipliná-lo se ele se comportar mal. O menino não vive com um medo mórbido do pai. Pelo contrário, ele o ama muito. Procura agir de um modo que venha a ter a aprovação do pai. O mesmo se dá com o temor de Deus. Visto que amamos a Jeová, nosso Pai celestial, tememos fazer algo que o deixe "magoado no coração". (Gênesis 6:6) Temos muita vontade de alegrar o coração Dele. (Provérbios 27:11) É por isso que nos esforçamos para usar corretamente nosso poder. Vamos analisar em mais detalhes como podemos fazer isso.

Na família

[8] Analisemos primeiro o círculo familiar. "O marido

8. (a) Que autoridade o marido tem na família, e como se espera que ele a exerça? (b) Como o marido pode mostrar que honra a esposa?

é cabeça de sua esposa”, diz Efésios 5:23. Como o marido deve exercer a autoridade que recebeu de Deus? A Bíblia diz que os maridos devem morar com a esposa “segundo o conhecimento, [atribuindo-lhe] honra como a um vaso mais fraco”. (1 Pedro 3:7) O substantivo grego traduzido “honra” significa “preço, valor, . . . respeito”. Algumas formas dessa palavra são traduzidas como “dádivas” e “precioso”. (Atos 28:10; 1 Pedro 2:7) O marido que honra a esposa nunca a ataca fisicamente, nem a humilha ou rebaixa, fazendo com que se sinta inútil. Ao contrário, ele reconhece o valor dela e a trata com respeito. Mostra por suas palavras e ações — em público e em particular — que ela é preciosa para ele. (Provérbios 31:28) O marido que age assim não só obtém o amor e o respeito da esposa, mas também, o que é mais importante, a aprovação de Deus.

[9] A esposa também tem certo poder na família. A Bíblia menciona mulheres tementes a Deus que, sem desrespeitar a chefia, tomaram a iniciativa, influenciando o marido de modo positivo ou ajudando-o a não cometer erros de critério. (Gênesis 21:9-12; 27:46–28:2) A esposa talvez tenha um raciocínio mais rápido do que o do marido, ou outras habilidades que ele não possui.

9. (a) Que poder a esposa tem na família? (b) O que ajudará a esposa a usar suas habilidades para apoiar o marido, e com que resultado?

Mesmo assim, ela deve ter “profundo respeito” por ele e ‘estar sujeita’ a ele “como ao Senhor”. (Efésios 5:22, 33) O desejo de agradar a Deus a ajudará a usar suas habilidades para apoiar o marido, em vez de rebaixá-lo ou tentar dominá-lo. Essa “mulher realmente sábia” coopera com o marido para edificar a família. Assim, ela mantém a paz com Deus. — Provérbios 14:1.

10 Os pais também têm autoridade dada por Deus. A Bíblia incentiva: “Pais, não estejais irritando os vossos filhos, mas prosseguí em criá-los na disciplina e na regulação mental de Jeová.” (Efésios 6:4) Na Bíblia, a palavra “disciplina” pode significar “criação, treinamento, instrução”. As crianças precisam de disciplina; elas crescem felizes quando têm orientações, restrições e limites claros. A Bíblia associa essa disciplina, ou instrução, com o amor. (Provérbios 13:24) Portanto, “a vara da disciplina” nunca deve ser usada de forma abusiva, quer em sentido emocional quer físico.* (Provérbios 22:15; 29:15) Pais que disciplinam de forma rígida,

* Nos tempos bíblicos, a palavra hebraica para “vara” significava um bastão ou cajado, como o que o pastor usava para guiar as ovelhas. (Salmo 23:4) De modo similar, “a vara” de autoridade dos pais sugere orientação amorosa, não punição cruel ou brutal.

10. (a) Que autoridade Deus concedeu aos pais? (b) Qual é o sentido da palavra “disciplina” e como deve ser administrada? (Veja também a nota.)

cruel ou desamorosa estão abusando da autoridade e podem esmagar o espírito da criança. (Colossenses 3:21) Por outro lado, a disciplina equilibrada e administrada de forma correta demonstra para a criança que os pais a amam e se preocupam com o tipo de pessoa que ela está se tornando.

[11] E os filhos? Como podem usar corretamente o seu poder? "A beleza dos jovens é o seu poder", diz Provérbios 20:29. Sem dúvida, o melhor modo de os jovens usarem sua força e seu vigor é servindo ao nosso "Grandioso Criador". (Eclesiastes 12:1) É bom que os jovens se lembrem de que suas ações podem afetar os sentimentos dos pais. (Provérbios 23:24, 25) Quando os filhos obedecem aos pais tementes a Deus e seguem o caminho correto, alegram o coração dos pais. (Efésios 6:1) Agir assim é algo "bem agradável no Senhor". — Colossenses 3:20.

Na congregação

[12] Jeová providenciou que superintendentes tomassem a dianteira na congregação cristã verdadeira. (Hebreus 13:17) Esses homens qualificados devem usar a

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11. Como os filhos podem usar corretamente o seu poder?
12, 13. (a) Como os anciãos devem encarar sua autoridade na congregação? (b) Ilustre por que os anciãos devem tratar o rebanho com bondade.

autoridade concedida por Deus para dar a ajuda necessária e contribuir para o bem-estar do rebanho. Será que, devido à sua posição, os anciãos têm o direito de dominar sobre os concrentes? De modo algum! Esses homens devem ter um conceito equilibrado e humilde sobre o seu papel na congregação. (1 Pedro 5:2, 3) A Bíblia diz aos superintendentes: "[Pastoreiem] a congregação de Deus, que ele comprou com o sangue do seu próprio Filho." (Atos 20:28) Esta última expressão revela uma razão muito importante para tratar cada membro do rebanho com bondade.

[13] Para ilustrar isso, digamos que um grande amigo lhe pedisse para cuidar de um bem precioso. Você sabe que o seu amigo pagou um preço muito alto por ele. Não o trataria com delicadeza, com extremo cuidado? De modo similar, Deus encarregou os anciãos da responsabilidade de cuidar de um bem muito valioso: a congregação, cujos membros são comparados a ovelhas. (João 21:16, 17) Jeová considera suas ovelhas tão preciosas que as comprou com o sangue valioso do seu Filho unigênito, Jesus Cristo — o preço mais alto que Ele poderia ter pago por elas. Anciãos humildes não se esquecem disso e tratam as ovelhas de Jeová concordemente.

O “poder da língua”

14 “Morte e vida estão no poder da língua”, diz a Bíblia. (Provérbios 18:21) De fato, a língua pode causar grandes estragos. Quem de nós nunca se sentiu magoado por um comentário impensado ou depreciativo? Mas a língua também tem o poder de curar. “A língua dos sábios é uma cura”, diz Provérbios 12:18. De fato, palavras positivas e benéficas são comparáveis a uma pomada suavizante e curativa para o coração. Veja alguns exemplos.

15 “Falai consoladoramente às almas deprimidas”, incentiva 1 Tessalonicenses 5:14. Até servos fiéis de Jeová vez por outra talvez tenham de lutar contra a depressão. Como podemos ajudá-los? Dê elogios sinceros a respeito de pontos específicos que os ajudem a ver como são preciosos aos olhos de Jeová. Leia com eles trechos das Escrituras que revelam como Jeová ama e se importa com os “que têm coração quebrantado” e “espírito esmagado”. (Salmo 34:18) Quando usamos o poder da língua para consolar outros, imitamos nosso Deus compassivo, “que consola os abatidos”. — 2 Coríntios 7:6.

14. Que poder tem a língua?
15, 16. De que maneiras podemos usar a língua para animar outros?

[16] Também podemos usar o poder da língua para dar a outros o incentivo de que precisam. Conhece um concrente que perdeu uma pessoa querida? Palavras compassivas que expressem nossa preocupação ajudarão a consolar o coração do enlutado. Um irmão idoso está se sentindo inútil? Palavras compreensivas podem reanimar os idosos, assegurando-lhes que são valiosos e apreciados. Sabe de alguém que está lutando contra uma doença crônica? Palavras bondosas ditas pelo telefone ou pessoalmente podem contribuir muito para melhorar a disposição de ânimo do adoentado. Como nosso Criador deve ficar contente quando usamos o poder da fala para proferir uma palavra "boa para a edificação"! — Efésios 4:29.

[17] Mas a maneira mais importante de usarmos o poder da língua é transmitindo as boas novas do Reino de Deus a outros. "Não negues o bem àqueles a quem é devido, quando estiver no poder da tua mão fazê-lo", diz Provérbios 3:27. É nossa obrigação transmitir a outros as boas novas de salvação. Não seria correto guardar para nós mesmos a mensagem urgente que Jeová nos transmitiu de forma tão generosa. (1 Coríntios

17. De que maneira importante podemos usar a língua para o benefício de outros e por que devemos fazer isso?

9:16, 22) Mas até que ponto Jeová espera que participemos dessa obra?

Sirvamos a Jeová com ‘toda a nossa força’

18 O amor por Jeová nos leva a participar plenamente no ministério cristão. O que ele espera de nós nesse respeito? Algo que todos nós, não importa a situação na vida, podemos dar: “O que for que fizerdes, trabalhai nisso de toda a alma como para Jeová, e não como para homens.” (Colossenses 3:23) Segundo Jesus, o maior mandamento de todos é: “Tens de amar a Jeová, teu Deus, de todo o teu coração, e de toda a tua alma, e de toda a tua mente, e de toda a tua força.” (Marcos 12:30) De modo que aquilo que Jeová espera de cada um de nós é que o amemos e o sirvamos de toda a alma.

19 O que significa servir a Deus de toda a alma? A alma se refere à pessoa como um todo, com todas as suas habilidades físicas e mentais. Visto que a alma abrange o coração, a mente e a força, por que se mencionam essas outras faculdades em Marcos 12:30? A seguinte ilustração nos ajudará a entender: nos tempos bíblicos, a pessoa podia vender a si mesma (a sua alma)

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18. O que Jeová espera de nós?

19, 20. (a) Visto que a alma abrange o coração, a mente e a força, por que se mencionam essas outras faculdades em Marcos 12:30? (b) O que significa servir a Jeová de toda a alma?

Perguntas para Meditação

Provérbios 3:9, 10 Que “coisas valiosas” possuímos e como podemos usá-las para honrar a Jeová?

Eclesiastes 9:5-10 Por que deveria usar agora sua força de um modo que Deus aprove?

Atos 8:9-24 Que abuso de poder é descrito nesse texto, e como podemos evitar cair no mesmo erro?

Atos 20:29-38 O que o exemplo de Paulo ensina aos que têm posições de responsabilidade na congregação?

como escrava. Mas o escravo talvez não servisse ao dono de todo o coração; é possível que não usasse toda sua energia ou todas as suas habilidades mentais em benefício do dono. (Colossenses 3:22) Assim, provavelmente Jesus mencionou essas outras faculdades para enfatizar que não devemos reter nada de Deus no nosso serviço a Ele. Servi-lo de toda a alma significa dar de nós mesmos, usando nossa força e energias ao máximo possível no seu serviço.

[20] Será que o serviço de toda a alma significa que todos temos de gastar a mesma quantidade de tempo e energia no ministério? Isso seria impossível, porque as circunstâncias e habilidades diferem de pessoa para pessoa. Por exemplo, um jovem com boa saúde e vigor físico talvez possa gastar mais tempo na pregação do

que aqueles cuja força diminuiu devido à idade avançada. Uma pessoa solteira, livre de obrigações familiares, possivelmente conseguirá realizar mais do que aqueles que têm uma família para cuidar. Se nossa força e circunstâncias nos permitem fazer muito no ministério, devemos ser gratos por isso. Naturalmente, não devemos nos tornar críticos, comparando-nos com outros nessas questões. (Romanos 14:10-12) Em vez disso, queremos usar nosso poder para incentivar outros.

[21] Jeová deu o exemplo perfeito em usar o poder corretamente. Nós, humanos imperfeitos, devemos nos esforçar para imitá-lo da melhor maneira possível. Podemos usar bem o poder tratando com dignidade os que estão sob nossa autoridade. Além disso, queremos realizar de toda a alma a obra salvadora de que Jeová nos incumbiu: a pregação. (Romanos 10:13, 14) Jeová fica muito contente quando vê que você — sua alma — está dando o seu melhor. Não se sente motivado de coração a fazer tudo o que pode no serviço desse Deus amoroso e compreensivo? Não existe maneira melhor ou mais importante de usar nosso poder.

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21. Qual é a melhor e mais importante maneira de usar nosso poder?

SEÇÃO 2

"AMA A JUSTIÇA"

Hoje se vê injustiça em toda a parte, e muitos equivocadamente culpam a Deus por isso. Mas a Bíblia ensina uma verdade maravilhosa: "Jeová ama a justiça." (*Salmo 37:28*) *Nesta seção, aprenderemos como ele demonstrou que essas palavras são verdadeiras. Isso é motivo de esperança para toda a humanidade.*

CAPÍTULO 11

"Todos os seus caminhos são justiça"

QUE injustiça! Ele era um homem bonito e não havia cometido nenhum crime. Mesmo assim foi jogado num calabouço, sob a acusação falsa de tentativa de estupro. Mas não era a primeira vez que esse jovem, José, se deparava com injustiças. Anos antes, quando tinha 17 anos, ele havia sido traído pelos próprios irmãos, que quase o assassinaram. Acabou sendo vendido como escravo em um país estrangeiro. Ali resistiu às propostas imorais da esposa do seu dono que, sentindo-se rejeitada, forjou a acusação falsa que levou José à prisão. Lamentavelmente, parecia que ninguém ia intervir a favor dele.

2 Mas o Deus que "ama a justiça e o juízo" observava tudo. (Salmo 33:5) Jeová manobrou os eventos e fez com que se corrigisse a injustiça, de modo que José — que havia sido lançado numa "masmorra" — por fim foi libertado. E não foi só isso! Ele acabou sendo designado para um cargo de grande responsabilidade e extraordinária honra. (Gênesis 40:15; 41:41-43;

1, 2. (a) Que tremendas injustiças José sofreu? (b) Como Jeová as corrigiu?

Salmo 105:17, 18) Com o tempo a inocência de José ficou provada, e ele usou sua posição de destaque a favor dos propósitos de Deus. — Gênesis 45:5-8.

[3] Não acha esse relato emocionante? Quem nunca testemunhou ou foi vítima de uma injustiça? De fato, todos nós desejamos ser tratados de modo justo e imparcial. Era de se esperar que nos sentíssemos assim, porque Jeová colocou em nós qualidades que refletem sua personalidade, e a justiça é um de Seus atributos principais. (Gênesis 1:27) Para conhecer bem a Jeová, precisamos entender seu senso de justiça. Assim, apreciaremos ainda mais seus modos maravilhosos e nos sentiremos motivados a nos achegar a ele.

O que é justiça?

[4] Do ponto de vista humano, considera-se como justiça a mera aplicação imparcial das leis. Certo livro diz que "a justiça está relacionada com leis, obrigações, direitos e deveres, e confere suas decisões segundo a igualdade ou o mérito". (*Right and Reason—Ethics in Theory and Practice* [Direito e Razão — a Ética na Teoria e na Prática]) Mas a justiça de Jeová não envolve

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3. Por que não é de admirar que todos tenhamos o desejo de ser tratados de modo justo?

4. Do ponto de vista humano, o que é considerado justiça?

apenas impor regulamentos de forma insensível, devido a um senso de dever ou obrigação.

[5] Podemos entender melhor o pleno alcance da justiça de Jeová analisando as palavras que descrevem essa qualidade nas línguas originais em que a Bíblia foi escrita. Nas Escrituras Hebraicas, usam-se três palavras para expressar essa ideia. Uma delas, que algumas vezes é traduzida por "justiça", e outras por "juízo", também pode ser vertida como "o que é direito". (Gênesis 18:25) As outras duas em geral são traduzidas por "justiça". Nas Escrituras Gregas Cristãs, a palavra traduzida "justiça" é definida como "qualidade de ser direito ou justo". Basicamente, não há distinção entre justiça e juízo. — Amós 5:24.

[6] Assim, quando a Bíblia diz que Deus é justo, quer dizer que ele sempre faz o que é correto e direito, de modo imparcial. (Romanos 2:11) Na verdade, é impensável que ele possa agir de outra maneira. O fiel Eliú declarou: "Longe está do verdadeiro Deus agir ele iniquamente, e do Todo-Poderoso agir injustamente!" (Jó 34:10) Para Jeová, é impossível "agir injustamente". Por quê? Por duas razões importantes.

5, 6. (a) Qual é o sentido das palavras originais que expressam a ideia de justiça? (b) Quando se afirma que Deus é justo, o que se quer dizer?

[7] Primeiramente, porque ele é santo. Como notamos no Capítulo 3, Jeová é infinitamente puro e direito. Portanto, ele é incapaz de agir de modo injusto. Pense no que isso significa. Visto que nosso Pai celestial é santo, temos boas razões para confiar que ele nunca tratará mal os seus filhos. Jesus tinha essa confiança. Na última noite da sua vida terrestre, ele orou: "Santo Pai, vigia sobre eles [os discípulos] por causa do teu próprio nome." (João 17:11) "Santo Pai" — nas Escrituras esse título é aplicado única e exclusivamente a Jeová. Isso é apropriado porque nenhum pai humano se compara a Ele em santidade. Jesus tinha total confiança que seus discípulos ficariam a salvo sob os cuidados do Pai, que é absolutamente puro, limpo e separado de todo pecado. — Mateus 23:9.

[8] Em segundo lugar, porque o amor altruísta é parte essencial da própria personalidade de Deus. Esse amor o leva a ser justo nos seus tratos com outros. A injustiça em suas muitas formas — incluindo racismo, discriminação e parcialidade — muitas vezes surge devido à ganância e ao egoísmo, que são opostos ao amor. Falando sobre o Deus de amor, a Bíblia nos as-

7, 8. (a) Por que Jeová é incapaz de agir injustamente? (b) O que leva Jeová a ser justo nos seus tratos?

segura: “Jeová é justo; deveras ama atos justos.” (Salmo 11:7) Jeová diz o seguinte a seu próprio respeito: “Eu, Jeová, amo a justiça.” (Isaías 61:8) Não ficamos mais tranquilos sabendo que nosso Deus sente prazer em fazer o que é certo, ou justo? — Jeremias 9:24.

A misericórdia e a justiça perfeita de Jeová

9 A justiça de Jeová, como todas as outras facetas de sua personalidade incomparável, é perfeita, impecável. Moisés louvou a Jeová, dizendo: “A Rocha, perfeita é a sua atuação, pois todos os seus caminhos são justiça. Deus de fidelidade e sem injustiça; justo e reto é ele.” (Deuteronômio 32:3, 4) Quando expressa sua justiça, Jeová sempre o faz com perfeição — nunca é tolerante demais, nem severo demais.

10 A justiça e a misericórdia de Jeová estão intimamente ligadas. O Salmo 116:5 diz: “Jeová é clemente e justo; e nosso Deus é quem mostra ter misericórdia.” De fato, Jeová é justo e misericordioso. Essas duas qualidades não são conflitantes. A misericórdia divina não abranda ou suaviza sua justiça, como se esta fosse severa demais. Em vez disso, Deus muitas vezes

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9-11. (a) Que ligação existe entre a justiça e a misericórdia de Jeová? (b) Como a justiça e a misericórdia de Deus ficam evidentes no modo como ele lida com humanos imperfeitos?

demonstra as duas qualidades ao mesmo tempo, às vezes até no mesmo ato. Veja um exemplo.

[11] Todos os humanos herdaram o pecado e, portanto, merecem a penalidade correspondente: a morte. (Romanos 5:12) Mas Jeová não se agrada da morte de pecadores. Ele é "um Deus de atos de perdão, clemente e misericordioso". (Neemias 9:17) Mas como é santo, ele não pode tolerar a injustiça. Como seria possível, então, mostrar misericórdia para com humanos inerentemente pecadores? A resposta encontra-se em uma das verdades mais preciosas da Palavra de Deus: o resgate que Jeová providenciou para a salvação da humanidade. No Capítulo 14, aprenderemos mais sobre essa dádiva amorosa, que é, ao mesmo tempo, extremamente justa e maravilhosamente misericordiosa. Por meio dela, Jeová pode expressar terna misericórdia para com pecadores arrependidos e, ainda assim, defender Suas normas perfeitas de justiça. — Romanos 3:21-26.

A justiça de Jeová acalenta nosso coração

[12] A justiça de Jeová não é uma qualidade fria, que

12, 13. (a) Por que a justiça de Jeová nos atrai a ele? (b) No que se refere à justiça de Jeová, a que conclusão Davi chegou, e como isso nos tranquiliza?

nos afasta; é atraente e nos faz querer achegar-nos a ele. A Bíblia descreve claramente como a justiça de Jeová é compassiva. Analisemos algumas das maneiras animadoras em que Jeová exerce sua justiça.

[13] A justiça perfeita de Jeová o leva a agir com fidelidade e lealdade para com seus servos. O salmista Davi vivenciou essa faceta da justiça de Jeová. Com base na experiência pessoal e no estudo do modo de Deus agir, a que conclusão Davi chegou? Ele declarou: "Jeová ama a justiça e ele não abandonará aqueles que lhe são leais. Hão de ser guardados por tempo indefinido." (Salmo 37:28) Que promessa tranquilizadora! Nem por um momento sequer nosso Deus abandonará os que lhe são leais. Assim, podemos ter certeza de que ele sempre estará perto de nós, demonstrando seu cuidado amoroso para conosco. Sua justiça garante isso! — Provérbios 2:7, 8.

[14] A justiça divina leva em conta as necessidades dos aflitos. A preocupação de Jeová para com os menos favorecidos é evidente na Lei que ele deu a Israel. Por exemplo, a Lei tinha regulamentos especiais que asseguravam que órfãos e viúvas fossem bem cuidados.

14. Como a preocupação de Jeová para com os menos favorecidos fica evidente na Lei que ele deu a Israel?

(Deuteronômio 24:17-21) Sabendo que a vida dessas pessoas podia ser muito difícil, o próprio Jeová assumiu o papel de seu Juiz e Protetor paterno, aquele que executava "julgamento pelo menino órfão de pai e pela viúva".* (Deuteronômio 10:18; Salmo 68:5) Jeová avisou aos israelitas que, se eles se aproveitassem de mulheres e crianças indefesas, ele sem dúvida ouviria o clamor delas. Ele declarou: "Deveras se acenderá a minha ira." (Êxodo 22:22-24) Embora a ira não seja uma das qualidades dominantes de Jeová, atos deliberados de injustiça, em especial contra os humildes e indefesos, o deixam indignado — e com toda a razão. — Salmo 103:6.

15 Jeová também nos assegura que ele "não trata a ninguém com parcialidade, nem aceita suborno". (Deuteronômio 10:17) Diferentemente de muitos humanos que têm poder ou prestígio, Jeová não é influenciado por riquezas ou aparência. Ele não tem absolutamente nenhum preconceito, nem demonstra

* Embora a palavra hebraica para "órfão de pai" esteja no masculino, isso de modo algum indica falta de interesse pelas meninas. Jeová incluiu na Lei um relato sobre uma decisão judicial que assegurou a herança das filhas de Zelofeade. Aquela decisão estabeleceu um precedente que defendia os direitos das órfãs. — Números 27:1-8.

15, 16. Qual é um exemplo realmente notável da imparcialidade de Jeová?

favoritismo. Veja um exemplo notável da imparcialidade de Jeová. A oportunidade de adorar a ele em verdade, com a perspectiva de vida infindável, não se restringe a uma pequena elite. Muito pelo contrário, “em cada nação, o homem que o teme e que faz a justiça lhe é aceitável”. (Atos 10:34, 35) Essa perspectiva maravilhosa está aberta a todos, não importa qual seja sua posição social, a cor da pele ou o país onde vive. Não concorda que isso é justiça expressa com perfeição?

[16] Há outro aspecto da justiça perfeita de Jeová que merece nossa consideração e respeito: o modo como ele lida com os que violam suas normas justas.

Não deixa de punir

[17] Alguns se perguntam: ‘Visto que Jeová não aprova a injustiça, como se explica o sofrimento injusto e as práticas corruptas tão comuns no mundo hoje?’ Essas injustiças de modo algum refutam a justiça de Jeová. As muitas injustiças que vemos neste mundo perverso são consequências do pecado que os humanos imperfeitos herdaram de Adão. Visto que eles escolheram seguir seus próprios modos pecaminosos, a

17. Explique por que as injustiças do mundo não refutam a justiça de Jeová.

injustiça se espalhou por toda a parte — mas não continuaria por muito tempo. — Deuteronômio 32:5.

[18] Embora demonstre grande misericórdia para com os que se achegam a ele sinceramente, Jeová não tolerará para sempre uma situação que envergonha seu santo nome. (Salmo 74:10, 22, 23) Não se pode zombar do Deus de justiça; ele não impedirá que pecadores deliberados recebam o julgamento merecido. Jeová é um "Deus misericordioso e clemente, vagaroso em irar-se e abundante em benevolência e em verdade, . . . mas de modo algum isentará da punição". (Êxodo 34:6, 7) Em harmonia com essas palavras, Jeová às vezes acha necessário executar julgamento nos que deliberadamente violam suas leis justas.

[19] Pense, por exemplo, nos tratos dele com o Israel antigo. Mesmo depois de estabelecidos na Terra Prometida, os israelitas repetidas vezes se tornaram infiéis. Embora seus modos corrompidos fizessem Jeová "sentir-se magoado", ele não os rejeitou imediatamente. (Salmo 78:38-41) Demonstrando misericórdia, deu-lhes oportunidades de mudar de proceder. Ele disse: "Não me agrado na morte do iníquo, mas em que o iní-

18, 19. O que mostra que Jeová não tolerará para sempre os que violam deliberadamente suas leis justas?

quo recue do seu caminho e realmente continue vivendo. Recuai, recuai dos vossos maus caminhos, pois, por que devíeis morrer, ó casa de Israel?” (Ezequiel 33:11) Jeová encara a vida como preciosa e, por isso, enviou os seus profetas vez após vez para incentivar os israelitas a abandonar a conduta errada. Mas, de modo geral, teimosamente o povo recusou-se a escutar e a se arrepender. Finalmente, por causa do seu santo nome e de tudo o que esse significa, Jeová os entregou nas mãos de seus inimigos. — Neemias 9:26-30.

[20] A maneira como Jeová lidou com Israel nos ensina muito a respeito Dele. Aprendemos que seus olhos observam tudo, incluindo a injustiça, e que aquilo que ele vê o aflige profundamente. (Provérbios 15:3) É também tranquilizador saber que ele procura mostrar misericórdia quando há base para isso. Além disso, aprendemos que ele nunca exerce a justiça de forma precipitada. Visto que ele mostra paciência e longanimidade, muitas pessoas concluem erroneamente que Jeová nunca executará um julgamento contra os perversos. Mas isso não é verdade, porque os tratos Dele com Israel também nos mostram que a paciência

20. (a) O modo de Jeová lidar com Israel nos ensina o que a respeito Dele? (b) Por que o leão é um símbolo apropriado da justiça de Jeová?

Perguntas para Meditação

Jeremias 18:1-11 Como Jeová ensinou a Jeremias que Ele não se precipita em expressar julgamentos desfavoráveis?

Habacuque 1:1-4, 13; 2:2-4 Como Jeová assegurou a Habacuque que não ia tolerar a injustiça para sempre?

Zacarias 7:8-14 Como Jeová se sente em relação aos que usurpam os direitos de outros?

Romanos 2:3-11 À base de que Jeová julga pessoas e nações?

divina tem limites. Jeová é inabalável ao defender a justiça. Diferentemente dos humanos, que muitas vezes se refreiam de exercê-la, ele sempre defende corajosamente o que é direito. De forma bem apropriada, o leão, que é símbolo de justiça corajosa, está associado à presença e ao trono de Deus.* (Ezequiel 1:10; Revelação [Apocalipse] 4:7) Assim, podemos ter certeza de que ele cumprirá sua promessa de acabar com a injustiça na Terra. Seu modo de julgar pode ser resumido da seguinte maneira: firmeza quando necessário, misericórdia sempre que possível. — 2 Pedro 3:9.

* O interessante é que Jeová comparou a si mesmo com um leão ao executar julgamento contra o Israel infiel. — Jeremias 25:38; Oseias 5:14.

Como se achegar ao Deus de justiça

[21] Quando meditamos na maneira de Jeová exercer a justiça, não devemos encará-lo como um juiz frio e severo, preocupado apenas em sentenciar os transgressores. Em vez disso, devemos pensar nele como um Pai amoroso, mas firme, que sempre lida com os filhos da melhor maneira possível. Como Pai justo, Jeová concilia a firmeza a favor do que é certo com a terna compaixão para com seus filhos terrestres, que precisam de sua ajuda e do seu perdão. — Salmo 103:10, 13.

[22] Como somos gratos de que a justiça divina envolve muito mais do que sentenciar transgressores! Guiado por essa qualidade, Jeová tornou possível que tivéssemos uma perspectiva emocionante: vida perfeita e infindável num mundo onde "há de morar a justiça". (2 Pedro 3:13) Nosso Deus lida conosco dessa forma porque sua justiça tem por objetivo salvar em vez de condenar. De fato, entender melhor o pleno alcance da justiça de Jeová nos achega a ele. Nos próximos capítulos, analisaremos com mais atenção as maneiras em que Ele expressa essa qualidade admirável.

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21. Quando meditamos na maneira de Jeová exercer a justiça, como devemos pensar nele e por quê?
22. Guiado por sua justiça, Jeová tornou possível que tivéssemos que perspectiva, e por que ele lida conosco dessa forma?

CAPÍTULO 12

"Há injustiça da parte de Deus?"

VIÚVA idosa é vítima de fraude e perde as economias de uma vida inteira. Bebê indefeso é abandonado pela mãe insensível. Homem é preso por um crime que não cometeu. Como reage a isso? Provavelmente, fica perturbado, o que é bem compreensível. Nós, humanos, temos um forte senso do que é certo e do que é errado. Quando vemos uma injustiça, ficamos indignados. Queremos que a vítima seja compensada e o causador da injustiça, punido. Quando isso não acontece, alguns se perguntam: 'Será que Deus não vê o que acontece? Por que ele não faz nada?'

² Ao longo da História, servos fiéis de Jeová fizeram perguntas similares. Por exemplo, o profeta Habacuque orou a Deus: "Por que me fazes ver tanta maldade? Por que toleras a injustiça? Estou cercado de destruição e violência; há brigas e lutas por toda parte." (Habacuque 1:3, *Bíblia na Linguagem de Hoje*) Jeová não censurou Habacuque por ter feito essas perguntas francas. Afinal de contas, foi Ele mesmo quem nos

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1. Que reação costumamos ter diante de injustiças?

2. Como Habacuque reagiu à injustiça, e por que Jeová não o censurou?

abençoou com uma pequena medida do seu profundo senso de justiça.

Jeová odeia a injustiça

[3] Jeová não é indiferente à injustiça. Ele vê o que está acontecendo. A Bíblia nos diz o seguinte sobre os dias de Noé: "Jeová viu que a maldade do homem era abundante na terra e que toda inclinação dos pensamentos do seu coração era só má, todo o tempo." (Gênesis 6:5) Pense no que isso significa. Muitas vezes, nosso conceito de injustiça baseia-se em alguns poucos incidentes sobre os quais ouvimos falar ou que presenciamos. Em contraste, Jeová vê todas as injustiças, em escala *global!* Mais do que isso, ele discerne as inclinações do coração, os raciocínios depravados por trás dos atos injustos. — Jeremias 17:10.

[4] Mas Jeová faz mais do que simplesmente observar a injustiça. Ele também se preocupa com os que foram vítimas dela. Quando seu povo era tratado cruelmente por nações inimigas, Jeová ficava perturbado com o "seu gemido por causa dos seus opressores e dos que os empurravam". (Juízes 2:18) Talvez já tenha percebido

3. Por que se pode dizer que Jeová está muito mais ciente da injustiça do que nós?

4, 5. (a) Como a Bíblia mostra que Jeová se importa com os que foram tratados injustamente? (b) Como o próprio Jeová sofreu injustiças?

o que acontece com algumas pessoas: quanto mais são expostas à violência, mais se tornam insensíveis a ela. Isso não acontece com Jeová! Ele viu todo tipo de injustiça imaginável ao longo de uns 6 mil anos, mas seu ódio por ela não diminuiu nem um pouco. Pelo contrário, a Bíblia assegura que coisas como "língua falsa", "mãos que derramam sangue inocente" e "a testemunha falsa que profere mentiras" são detestáveis para ele. — Provérbios 6:16-19.

[5] Note também como Jeová censurou fortemente os líderes injustos de Israel. Ele inspirou um profeta a perguntar-lhes: "Não é vosso negócio conhecerdes a justiça?" Depois de descrever em termos vívidos o abuso de poder desses homens corruptos, Jeová predisse o resultado para eles: "Clamarão a Jeová por socorro, mas ele não lhes responderá. E naquele tempo esconderá deles a sua face, conforme a maldade que praticaram nas suas ações." (Miqueias 3:1-4) Como Jeová abomina a injustiça! Ora, ele mesmo tem sofrido por causa dela! Há milhares de anos, Satanás o desafia injustamente. (Provérbios 27:11) Além disso, Jeová foi profundamente afetado pelo mais horrível ato de injustiça: seu Filho, que "não cometeu pecado", foi executado como criminoso. (1 Pedro 2:22; Isaías 53:9) É

óbvio que Jeová não ignora o sofrimento das vítimas de injustiças, nem é indiferente a ele.

6 Mesmo assim, quando vemos uma injustiça — ou quando nós mesmos nos tornamos vítimas dela —, é natural ficarmos indignados. Afinal, fomos criados à imagem de Deus, e a injustiça é exatamente o contrário de tudo o que Jeová representa. (Gênesis 1:27) Por que, então, Deus permite a injustiça?

A questão da soberania de Deus

7 A resposta a essa pergunta tem que ver com a questão da soberania. Como vimos, o Criador tem o direito de dominar sobre a Terra e todos os que moram nela. (Salmo 24:1; Revelação [Apocalipse] 4:11) Mas logo no início da história humana a soberania de Jeová foi desafiada. Como isso aconteceu? Jeová ordenou que o primeiro homem, Adão, não comesse de certa árvore que crescia no jardim, seu lar paradisíaco. E se ele desobedecesse? Deus avisou: "Positivamente morrerás." (Gênesis 2:17) Não seria difícil para Adão nem para sua esposa, Eva, cumprir a ordem de Deus. Contudo, Satanás convenceu Eva de que Deus estava sendo indevidamente restritivo. Segundo ele, o que

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6. Como muitas vezes reagimos quando nos confrontamos com injustiças, e por quê?

7. Descreva como a soberania de Jeová foi desafiada.

aconteceria se Eva comesse da árvore? Satanás afirmou: "Positivamente *não* morrereis. Porque Deus sabe que, no mesmo dia em que comerdes dele, forçosamente se abrirão os vossos olhos e forçosamente sereis como Deus, sabendo o que é bom e o que é mau." — Gênesis 3:1-5.

[8] Ao dizer isso, Satanás estava na verdade afirmando que Jeová não só havia omitido informações vitais, mas também que havia mentido para Eva. Ele tomou o cuidado de não questionar o *fato* de que Deus era soberano. Antes, seu desafio foi: Será que Deus exerce a soberania de modo legítimo, merecido e justo? Em outras palavras, ele afirmou que Jeová não exercia Sua soberania de modo justo e não visava os melhores interesses dos Seus súditos.

[9] Depois disso, tanto Adão como Eva desobedeceram a Jeová e comeram da árvore proibida. Devido à sua desobediência, com o tempo receberiam a punição (a morte), exatamente como Deus havia decretado. Mas a mentira de Satanás levantou algumas perguntas

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8. (a) Quando falou com Eva, o que na verdade Satanás afirmou? (b) No que se refere à soberania de Deus, qual foi o desafio de Satanás?

9. (a) Para Adão e Eva, qual foi a consequência da desobediência, e que questões importantes foram levantadas? (b) Por que Jeová simplesmente não destruiu os rebeldes?

muito importantes: Jeová tem mesmo o direito de reinar sobre a humanidade ou será que o homem pode se governar sozinho? Deus exerce sua soberania da melhor maneira possível? O Criador poderia ter usado seu poder ilimitado para destruir os rebeldes na hora. Mas o que se questionou foi o seu modo de governar, não o seu poder. Assim, eliminar Adão, Eva e Satanás não teria comprovado que o domínio de Deus é justo. Pelo contrário, poderia ter levantado ainda mais dúvidas a esse respeito. A única maneira de determinar se os humanos conseguiriam ser bem-sucedidos em governar a si mesmos de maneira independente de Deus, era dar tempo ao tempo.

10 Com o passar do tempo, o que ficou comprovado? Ao longo dos milênios, as pessoas experimentaram muitas formas de governo: autocracia, democracia, socialismo, comunismo, etc. Qual foi o resultado? A seguinte declaração sucinta e honesta da Bíblia responde muito bem: "Homem tem dominado homem para seu prejuízo." (Eclesiastes 8:9) O profeta Jeremias tinha boas razões para afirmar: "Bem sei, ó Jeová, que não é do homem terreno o seu caminho. Não é do homem que anda o dirigir o seu passo." — Jeremias 10:23.

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10. No que se refere ao domínio humano, o que a História demonstra?

[11] Jeová sabia desde o início que o governo humano independente dele resultaria em muito sofrimento. Foi injusto da parte dele, então, permitir que o inevitável acontecesse? De modo algum! Para ilustrar: suponhamos que seu filho precise de uma cirurgia por causa de uma doença que poderia matá-lo. Você sabe que a operação causará certo sofrimento ao seu filho e isso o deixa muito triste. Ao mesmo tempo, sabe que ela permitirá que seu filho tenha saúde melhor. De modo similar, Deus sabia — e até predisse — que, ao permitir que os humanos se governassem sozinhos, o resultado seria dor e sofrimento. (Gênesis 3:16-19) Mas sabia também que o alívio duradouro e significativo só seria possível se ele permitisse que toda a humanidade visse os maus resultados da rebelião. Dessa forma, a questão seria resolvida *de uma vez para sempre.*

A questão da integridade do homem

[12] Há algo mais a se levar em conta. Satanás contestou o domínio divino — se era legítimo e justo — e, ao fazer isso, difamou a soberania de Jeová. Mas não parou por aí. Com esse desafio, ele também caluniou os servos de Deus a respeito da sua integridade. Note, por

11. Por que Jeová permitiu que a raça humana sofresse?
12. Como ilustrado no caso de Jó, que acusação Satanás lançou contra os humanos?

exemplo, o que Satanás disse a Jeová a respeito de Jó, um homem justo: "Não puseste tu mesmo uma sebe em volta dele, e em volta da sua casa, e em volta de tudo o que ele tem? Abençoaste o trabalho das suas mãos, e o próprio gado dele se tem espalhado pela terra. Mas, ao invés disso, estende tua mão, por favor, e toca em tudo o que ele tem, e vê se não te amaldiçoará na tua própria face." — Jó 1:10, 11.

[13] Satanás afirmou que Jeová usava Seu poder protetor para comprar a devoção de Jó. Isso, por sua vez, dava a entender que a integridade de Jó era só da boca para fora, que ele adorava a Deus apenas por interesse. Satanás disse que, se fosse privado da bênção de Deus, até mesmo Jó amaldiçoaria ao Criador. O Diabo sabia que Jó se destacava como "homem inculpe e reto, temendo a Deus e desviando-se do mal".* Se conseguisse destruir a integridade de Jó, o que se poderia esperar do restante da humanidade? Assim, o Diabo na verdade estava questionando a lealdade de todos os

* A respeito de Jó, Jeová disse: "Não há ninguém igual a ele na terra." (Jó 1:8) É provável, então, que ele tenha vivido depois da morte de José e antes de Moisés se tornar o líder designado de Israel. Assim, podia-se dizer que, naquela época, ninguém era tão leal quanto Jó.

13. O que Satanás deu a entender com suas acusações contra Jó, e como isso envolve a todos os humanos?

que querem servir a Deus. De fato, levando a questão mais adiante, Satanás disse a Jeová: "Tudo o que *o homem* [não apenas Jó] tem dará pela sua alma." — Jó 1:8; 2:4.

[14] A História demonstra que muitos, como Jó, permaneceram leais a Jeová em face de provações — exatamente o contrário do que Satanás afirmou. Pela sua fidelidade, alegraram o coração de Jeová e permitiram que Ele desmentisse o desafio arrogante do Diabo de que os humanos não serviriam a Deus se passassem por dificuldades. (Hebreus 11:4-38) Muitas pessoas sinceras se recusaram a dar as costas a Deus. Quando confrontadas com as situações mais perturbadoras, elas confiaram totalmente que Jeová lhes daria forças para perseverar. — 2 Coríntios 4:7-10.

[15] Mas a justiça de Jeová não tem que ver apenas com as questões da soberania e da integridade do homem. A Bíblia apresenta um registro dos julgamentos de Jeová contra pessoas e até nações inteiras. Também contém profecias sobre julgamentos que ele fará no futuro. Será que Jeová sempre foi justo nos seus julga-

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14. O que a História tem mostrado quanto à acusação de Satanás contra os humanos?

15. Que perguntas talvez surjam acerca dos julgamentos passados e futuros de Deus?

mentos? Por que podemos ter confiança que Ele sempre julgará com justiça?

Por que a justiça divina é superior

[16] Sobre Jeová, pode-se dizer corretamente: “Todos os seus caminhos são justiça.” (Deuteronômio 32:4) Nenhum de nós pode afirmar isso a seu próprio respeito, porque muitas vezes nossa limitada compreensão das coisas impede que entendamos plenamente o que é certo. Veja um exemplo disso. Quando Jeová estava para destruir Sodoma, por causa da maldade excessiva daquela cidade, Abraão perguntou-lhe: “Arrasarás realmente o justo junto com o iníquo?” (Gênesis 18:23-33) É claro que a resposta era não. Só depois que o justo Ló e suas filhas estavam a salvo na cidade de Zoar é que Jeová “fez . . . chover enxofre e fogo” sobre Sodoma. (Gênesis 19:22-24) Em contraste, quando Deus estendeu misericórdia ao povo de Nínive, “acendeu-se a . . . ira” de Jonas. Visto que já havia anunciado a destruição da cidade, ele queria vê-la aniquilada — apesar do arrependimento de coração dos seus habitantes. — Jonas 3:10–4:1.

[17] Jeová assegurou a Abraão que sua justiça incluía

16, 17. Que exemplos demonstram que os humanos não entendem bem o que é a verdadeira justiça?

não só destruir os perversos, mas também salvar os justos. Por outro lado, Jonas teve de aprender que Jeová é misericordioso. Se pessoas perversas mudam de atitude, ele está "pronto a perdoar". (Salmo 86:5) Ao contrário de alguns humanos inseguros, Jeová não executa julgamentos desfavoráveis só para reafirmar seu poder, nem deixa de mostrar compaixão por medo de ser encarado como fraco. Seu modo de agir é mostrar misericórdia sempre que há base para ela. — Isaías 55:7; Ezequiel 18:23.

18 Mas Jeová não se deixa cegar por sentimentalismo. Quando seu povo se atolou na idolatria, Jeová declarou, com firmeza: "Vou julgar-te segundo os teus caminhos e trazer sobre ti todas as tuas coisas detestáveis. E meu olho não terá dó de ti, nem terei compaixão, pois trarei sobre ti os teus próprios caminhos." (Ezequiel 7:3, 4) De modo que, quando humanos ficam obstinados no seu modo de agir, Jeová julga-os de acordo com isso. Mas seu julgamento baseia-se em provas conclusivas. Assim, quando um alto "clamor de queixa" chegou aos seus ouvidos por causa de Sodoma e Gomorra, Jeová declarou: "Estou de todo resolvido a descer para ver se de fato agem segundo o clamor so-

18. Use a Bíblia para mostrar que Jeová não age por sentimentalismo.

Perguntas para Meditação

Deuteronômio 10:17-19 Por que podemos ter confiança de que Jeová é imparcial no seu modo de tratar a outros?

Jó 34:1-12 Quando confrontado com uma injustiça, como as palavras de Eliú podem fortalecer sua confiança na justiça de Deus?

Salmo 1:1-6 Por que é tranquilizador saber que Jeová avalia cuidadosamente os atos tanto dos justos como dos perversos?

Malaquias 2:13-16 Como Jeová se sentiu em relação à injustiça praticada contra mulheres cujo marido se divorciava delas sem motivo válido?

bre isso, que tem chegado a mim." (Gênesis 18:20, 21) Como somos gratos de que Jeová não é como muitos humanos que tiram conclusões precipitadas antes de ouvir todos os fatos! Na verdade, Jeová é, como a Bíblia o descreve muito bem, "Deus de fidelidade e sem injustiça". — Deuteronômio 32:4.

Tenha confiança na justiça de Jeová

[19] A Bíblia não esclarece cada dúvida a respeito das ações de Jeová no passado, nem fornece todos os detalhes de como ele julgará pessoas e grupos no futuro.

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19. O que devemos fazer se ficarmos intrigados ao estudar as demonstrações da justiça de Jeová?

Quando ficamos intrigados com relatos ou profecias bíblicas que não dão esses detalhes, devemos demonstrar a mesma lealdade que o profeta Miqueias, que escreveu: "Mostrarei uma atitude de espera pelo Deus da minha salvação." — Miqueias 7:7.

[20] Podemos estar certos de que, em todas as situações, Jeová sempre fará o que é certo. Embora às vezes os humanos aparentemente ignorem as injustiças, Jeová promete: "A vingança é minha; eu pagarei de volta." (Romanos 12:19) Nossa atitude de espera revelará que temos a mesma convicção que o apóstolo Paulo: "Há injustiça da parte de Deus? Que isso nunca se torne tal!" — Romanos 9:14.

[21] Enquanto isso, vivemos em "tempos críticos, difíceis de manejar". (2 Timóteo 3:1) Por causa da injustiça e dos "atos de opressão", presenciamos muitos abusos cruéis. (Eclesiastes 4:1) Mas Jeová não mudou. Ele ainda odeia a injustiça e se preocupa muito com as vítimas dela. Se permanecermos leais a Jeová e à sua soberania, ele nos dará forças para perseverarmos até o tempo designado, sob o domínio do seu Reino, quando ele corrigirá todas as injustiças. — 1 Pedro 5:6, 7.

20, 21. Por que podemos ter certeza de que Jeová sempre fará o que é certo?

CAPÍTULO 13

"A lei de Jeová é perfeita"

"A LEI é um buraco sem fundo, . . . engole tudo." Essa declaração aparece num livro publicado em 1712. O autor expressava sua desaprovação a um sistema jurídico em que os processos muitas vezes se arrastavam por anos nos tribunais, resultando em ruína financeira para os que buscavam justiça. Em muitos países, o sistema judicial e legal é tão complexo, tão cheio de injustiças, preconceitos e incoerências que o desprezo pela lei se tornou comum.

2 Em contraste, veja estas palavras escritas há uns 2.700 anos: "Quanto eu amo a tua lei!" (Salmo 119:97) Por que o salmista tinha sentimentos tão intensos? Porque a lei que ele amava não havia sido criada por governos seculares, mas por Jeová Deus. À medida que estudar as leis de Jeová, provavelmente você também se sentirá cada vez mais como o salmista. Esse estudo o ajudará a entender um pouco melhor o maior Legislador do Universo.

1, 2. Por que muitas pessoas desprezam a lei, mas como talvez venhamos a nos sentir em relação às leis de Deus?

O Legislador supremo

[3] "Há um que é legislador e juiz", diz a Bíblia. (Tiago 4:12) De fato, Jeová é o Legislador por excelência. Até os movimentos dos corpos celestes são governados pelas "leis dos céus", que ele criou. (Jó 38:33; *A Bíblia de Jerusalém*) Os milhares e milhares de santos anjos de Jeová estão organizados em categorias definidas e servem sob a ordem direta de Deus, como Seus ministros. Portanto, também são governados pela lei divina. — Salmo 104:4; Hebreus 1:7, 14.

[4] Jeová também deu leis à humanidade. Cada um de nós tem uma consciência, que reflete o senso de justiça de Jeová. Ela é uma espécie de lei interior que nos ajuda a distinguir o certo do errado. (Romanos 2:14) Nossos primeiros pais foram abençoados com uma consciência perfeita, de modo que precisavam de poucas leis. (Gênesis 2:15-17) Humanos imperfeitos, porém, precisam de mais leis para orientá-los a fim de fazer a vontade de Deus. Patriarcas, como Noé, Abraão e Jacó, receberam leis de Jeová Deus e as transmitiram às suas famílias. (Gênesis 6:22; 9:3-6; 18:19; 26:4, 5) Jeová se tornou Legislador de uma forma sem precedentes quando deu à nação de Israel o código da Lei por meio de Moi-

3, 4. De que modos Jeová mostrou ser Legislador?

sés. Esse código jurídico nos ajuda a entender melhor o senso de justiça de Jeová.

Lei mosaica — um apanhado geral

[5] Muitos acham que a Lei mosaica era um conjunto de leis volumoso e complexo. Mas estão redondamente enganados! O código inteiro incluía mais de 600 leis. Isso talvez pareça bastante, mas pense: no fim do século 20, as leis federais dos Estados Unidos enchiam 150 mil páginas de livros jurídicos. A cada dois anos, acrescentavam-se mais umas 600 leis! Assim, em termos apenas de volume, a Lei mosaica parece minúscula em comparação com essa montanha de leis humanas. Mas a lei de Deus orientava os israelitas em áreas da vida que as leis modernas nem de longe abrangem. Vamos ver um apanhado geral dela.

[6] *A Lei exaltava a soberania de Jeová.* Por isso, nenhum outro código jurídico se compara a ela. A maior de suas leis era: "Escuta, ó Israel: Jeová, nosso Deus, é um só Jeová. E tens de amar a Jeová, teu Deus, de todo o teu coração, e de toda a tua alma, e de toda a tua força vital." Como o povo de Deus poderia expressar amor por

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5. Pode-se dizer que a Lei mosaica era um conjunto de leis volumoso e complexo? Por que responde assim?

6, 7. (a) O que torna a Lei mosaica diferente de qualquer outro código jurídico, e qual era o maior mandamento expresso nela? (b) Como os israelitas mostravam que aceitavam a soberania de Jeová?

Ele? Deveriam servi-lo e se sujeitar à Sua soberania. — Deuteronômio 6:4, 5; 11:13.

[7] Como os israelitas mostravam que aceitavam a soberania de Jeová? Sujeitando-se àqueles que representavam a autoridade divina, como pais, maiorais, juízes, sacerdotes e, mais tarde, reis. Jeová encarava qualquer rebelião contra essas autoridades como rebelião contra ele próprio. Por outro lado, autoridades que lidassem de forma injusta ou arrogante com o povo de Jeová se arriscavam a incorrer na ira dele. (Êxodo 20:12; 22:28; Deuteronômio 1:16, 17; 17:8-20; 19:16, 17) Assim, ambas as partes deveriam defender a soberania de Deus.

[8] *A Lei defendia a norma divina de santidade.* As palavras "santo" e "santidade" aparecem mais de 280 vezes na Lei mosaica. A Lei ajudava o povo de Deus a distinguir entre o que era puro e o que era impuro, citando cerca de 70 coisas que tornavam um israelita cerimonialmente impuro. Essas leis traziam benefícios notáveis para a saúde, porque tratavam de higiene física, dieta e até manejo de lixo e resíduos.* Mas elas tinham um objetivo mais nobre: manter o povo no favor de

* Por exemplo, leis que exigiam que o excremento humano fosse enterrado, que doentes fossem postos de quarentena e que aqueles que tocassem num cadáver se lavassem estavam séculos à frente do seu tempo. — Levítico 13:4-8; Números 19:11-13, 17-19; Deuteronômio 23:13, 14.

8. Como a Lei defendia a norma divina de santidade?

Jeová, separado das práticas pecaminosas das nações degeneradas que os rodeavam. Vejamos um exemplo.

[9] Estatutos do pacto da Lei declaravam que o parto e as relações sexuais — mesmo entre casados — resultavam num período de impureza. (Levítico 12:2-4; 15:16-18) Isso não depreciava essas dádivas puras de Deus. (Gênesis 1:28; 2:18-25) Ao contrário, essas leis defendiam a santidade de Jeová, ajudando Seus adoradores a evitar depravações. Como? As nações ao redor de Israel costumavam misturar sexo e ritos de fertilidade na sua adoração. A religião cananeia incluía prostituição masculina e feminina. O resultado disso era depravação da pior espécie, que se espalhava facilmente. Em contraste com isso, a Lei separava totalmente a adoração de Jeová de assuntos sexuais.* Também havia outros benefícios.

[10] Essas leis serviam para ensinar uma verdade fundamental.# Afinal de contas, como é que o pecado

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* Nos templos cananeus havia salas reservadas para atividades sexuais, mas a Lei mosaica declarava que alguém impuro não podia nem mesmo entrar no templo. Assim, visto que as relações sexuais resultavam num período de impureza, ninguém poderia legalmente incluir o sexo como parte da adoração na casa de Jeová.

O objetivo principal da Lei era ensinar. Na verdade, a obra *Conhecimento Judaico* menciona que a palavra hebraica para "lei", *tohráh,* significa "instrução".

9, 10. O pacto da Lei incluía que estatutos sobre relações sexuais e parto, e que benefícios essas leis traziam?

adâmico é transmitido de geração para geração? Não é por meio das relações sexuais e do parto? (Romanos 5:12) De modo que a Lei de Deus lembrava ao Seu povo que o pecado era uma realidade da vida. De fato, todos nascemos com ele. (Salmo 51:5) Precisamos de perdão e redenção para poder nos achegar ao nosso Deus santo.

[11] *A Lei defendia a justiça perfeita de Jeová.* Ela sustentava o princípio da equivalência, ou equilíbrio, em questões judiciais. Por isso, declarava: "Será alma por alma, olho por olho, dente por dente, mão por mão, pé por pé." (Deuteronômio 19:21) Portanto, a punição pelos crimes tinha de ser proporcional à gravidade deles. Esse aspecto da justiça divina permeava a Lei e até hoje é essencial para entendermos o sacrifício de resgate de Cristo Jesus, conforme mostrará o Capítulo 14. — 1 Timóteo 2:5, 6.

[12] A Lei também incluía regulamentos para evitar que a justiça fosse deturpada. Por exemplo, era preciso pelo menos duas testemunhas para confirmar uma acusação. A penalidade por perjúrio era severa. (Deuteronômio 19:15, 18, 19) Também se proibia categoricamente

11, 12. (a) A Lei sustentava que princípio fundamental de justiça? (b) Ela incluía que regulamentos para evitar que a justiça fosse deturpada?

a corrupção e o suborno. (Êxodo 23:8; Deuteronômio 27:25) Até mesmo nas práticas comerciais o povo de Deus devia defender as elevadas normas divinas de justiça. (Levítico 19:35, 36; Deuteronômio 23:19, 20) A Lei mosaica era um código jurídico sublime e justo. Foi uma grande bênção para Israel.

Leis que ressaltavam a misericórdia e a imparcialidade

[13] A Lei mosaica era um conjunto de regras rígidas e impiedosas? Nada disso! O Rei Davi foi inspirado a escrever: "A lei de Jeová é perfeita." (Salmo 19:7) Ele sabia muito bem que a Lei promovia a misericórdia e a imparcialidade. Como?

[14] Em alguns países hoje, parece que as leis mostram mais compaixão e consideração pelos criminosos do que pelas vítimas. Por exemplo, os ladrões são mandados para a prisão, mas, nesse meio-tempo, as vítimas ficam privadas dos bens roubados e ainda têm de pagar os impostos que servem para abrigar e alimentar os criminosos. No Israel antigo, não havia prisões como as que existem hoje, e leis específicas determinavam a severidade das punições. (Deuteronômio 25:1-3) O ladrão tinha de indenizar a vítima por aquilo que havia roubado

13, 14. Como a Lei promovia o tratamento imparcial e justo para com ladrões e vítimas?

e ainda pagar uma multa adicional. De quanto? Isso variava. Em Levítico 6:1-7 estipula-se uma multa bem menor do que a mencionada em Êxodo 22:7. Pelo visto, isso se dava porque os juízes tinham autonomia para avaliar diversos fatores, como o arrependimento do transgressor, antes de estipular o valor da multa.

15 Numa demonstração de misericórdia, a Lei reconhecia que nem todos os pecados são deliberados. Por exemplo, se alguém matasse outra pessoa por acidente, não precisava pagar alma por alma se tomasse a ação correta: fugir para uma das cidades de refúgio espalhadas pelo território de Israel. Juízes capacitados examinavam o caso e o fugitivo tinha de morar na cidade de refúgio até a morte do sumo sacerdote. Daí, estaria livre para morar onde quisesse. Assim, ele se beneficiava da misericórdia divina, mas ao mesmo tempo essa lei lembrava o grande valor da vida humana. — Números 15:30, 31; 35:12-25.

16 A Lei defendia os direitos individuais. Veja como ela protegia os endividados. Era proibido que alguém entrasse na casa de outra pessoa para pegar um bem como garantia de uma dívida. O credor tinha de esperar, na porta, que o devedor trouxesse o bem até ele. Ou seja, o

15. Como a Lei refletia tanto misericórdia como justiça no caso daqueles que matavam alguém por acidente?
16. Como a Lei defendia certos direitos individuais?

lar de um homem era considerado inviolável. Se o credor pegasse a roupa exterior de alguém como garantia, deveria devolvê-la à noite, visto que o devedor provavelmente precisaria dela para se aquecer. — Deuteronômio 24:10-14.

[17] A Lei tinha regulamentos até mesmo em relação à guerra. O povo de Deus ia à guerra, não para satisfazer uma ânsia por poder ou conquistas, mas para servir como representantes de Deus nas "Guerras de Jeová". (Números 21:14) Em muitos casos, os israelitas eram obrigados a oferecer a rendição primeiro. Somente se a cidade rejeitasse a oferta é que Israel podia sitiá-la, mas ainda assim era preciso seguir as orientações de Deus. Diferentemente de muitos soldados ao longo da História, os homens do exército de Israel não podiam estuprar as mulheres nem promover massacres injustificáveis. Deviam até mesmo respeitar o meio ambiente: não podiam derrubar as árvores frutíferas nas terras do inimigo.* Outros exércitos não tinham essas restrições. — Deuteronômio 20:10-15, 19, 20; 21:10-13.

* A Lei perguntava de modo direto: "É a árvore do campo algum homem a ser sitiado por ti?" (Deuteronômio 20:19) Filo, erudito judeu do primeiro século, citou essa lei, explicando que Deus acha "injusto que a ira que se acende contra homens seja lançada contra coisas que são inocentes de todo o mal".

17, 18. No que se refere à guerra, em que sentidos os israelitas eram diferentes das outras nações, e por quê?

[18] Fica horrorizado quando ouve falar que, em alguns países, crianças são treinadas como soldados? No Israel antigo, nenhum homem com menos de 20 anos podia ser recrutado para o exército. (Números 1:2, 3) Até homens adultos eram eximidos se tivessem muito medo. Um recém-casado era eximido por um ano inteiro para que, antes de partir para esse serviço perigoso, pudesse ver o nascimento de um herdeiro. Dessa forma, explicava a Lei, o jovem marido poderia "alegrar" sua jovem esposa. — Deuteronômio 20:5, 6, 8; 24:5.

[19] A Lei também protegia e fazia provisões para mulheres, crianças e famílias. Ela ordenava que os pais dessem constante atenção e instrução espiritual aos filhos. (Deuteronômio 6:6, 7) Proibia toda forma de incesto, sob pena de morte. (Levítico, capítulo 18) Proibia também o adultério, que muitas vezes destrói famílias e acaba com sua segurança e dignidade. A Lei estipulava provisões para viúvas e órfãos e proibia, nos termos mais fortes possíveis, que fossem maltratados. — Êxodo 20:14; 22:22-24.

[20] Nesse respeito, porém, alguns se perguntam: 'Por

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19. Como a Lei protegia mulheres, crianças, famílias, viúvas e órfãos?

20, 21. (a) Por que a Lei mosaica permitia a poligamia em Israel? (b) Na questão do divórcio, por que a Lei era diferente da norma que mais tarde Jesus restaurou?

que a Lei permitia a poligamia?' (Deuteronômio 21:15-17) É preciso analisar essas leis no seu contexto histórico. Quem avalia a Lei mosaica à luz da cultura e dos tempos modernos com certeza vai entendê-la mal. (Provérbios 18:13) A norma de Jeová, estabelecida lá no Éden, era que o casamento fosse uma união duradoura entre um só homem e uma só mulher. (Gênesis 2:18, 20-24) Mas, quando Jeová deu a Lei a Israel, costumes como o da poligamia já eram praticados por séculos. Jeová sabia muito bem que seu "povo de dura cerviz" frequentemente falharia em obedecer até aos mandamentos mais simples, como o que proibia a idolatria. (Êxodo 32:9) Assim, de forma muito sensata, ele não tentou fazer naquela época grandes reformas nos costumes matrimoniais. É preciso lembrar, porém, que não foi Jeová quem instituiu a poligamia. Mas ele usou a Lei mosaica para *regulamentar* essa prática entre o seu povo e evitar abusos.

[21] De modo similar, a Lei mosaica apresentava uma lista relativamente ampla de razões graves que permitiam que um homem se divorciasse da esposa. (Deuteronômio 24:1-4) Jesus chamou isso de uma concessão da parte de Deus ao povo judeu "por causa da dureza dos . . . corações" deles. Mas essa era uma concessão

Perguntas para Meditação

Levítico 19:9, 10; Deuteronômio 24:19 Como se sente em relação ao Deus que fez essas leis?

Salmo 19:7-14 Como Davi se sentia em relação à "lei de Jeová"? As leis divinas devem ter que valor para nós?

Miqueias 6:6-8 Como esse texto nos ajuda a entender que não é correto encarar as leis de Jeová como um fardo?

Mateus 23:23-39 Como os fariseus mostravam que não entendiam o espírito da Lei, e de que modo o exemplo deles serve de alerta para nós?

temporária. Para seus seguidores, Jesus restaurou a norma original de Jeová para o casamento. — Mateus 19:8.

A Lei promovia o amor

22 Sabe de algum sistema jurídico moderno que incentive o amor? Pois a Lei mosaica promovia o amor acima de tudo. Só no livro de Deuteronômio a palavra "amor", e outras derivadas, aparece mais de 20 vezes. O segundo maior mandamento de toda a Lei era: "Tens de amar o teu próximo como a ti mesmo." (Levítico 19:18; Mateus 22:37-40) O povo de Deus devia mostrar esse amor não só a outros israelitas, mas também aos imi-

22. De que modos e a quem a Lei mosaica incentivava que se demonstrasse amor?

grantes que morassem entre eles, lembrando-se de que eles próprios haviam vivido numa terra estrangeira no passado. Deviam mostrar amor pelos pobres e sofredores, ajudando-os em sentido material e não tirando vantagem de sua situação. Os israelitas foram até mesmo orientados a tratar seus animais de carga com bondade e consideração. — Êxodo 23:6; Levítico 19:14, 33, 34; Deuteronômio 22:4, 10; 24:17, 18.

[23] Que outra nação foi abençoada com um código jurídico semelhante? Não é de estranhar, então, que o salmista escrevesse: "Quanto eu amo a tua lei!" Longe de ser apenas um sentimento, seu amor o movia à ação — ele se esforçava a obedecer àquela lei e a viver segundo os seus princípios. Ele prosseguiu, dizendo: "O dia inteiro [tua lei] é a minha preocupação." (Salmo 119:11, 97) Ele regularmente passava tempo estudando as leis de Jeová. Sem dúvida, à medida que fazia isso, aumentava o seu amor tanto por essas leis quanto pelo Legislador, Jeová Deus. Continue a estudar a lei divina e você também se achegará mais a Jeová, o Grandioso Legislador, o Deus de justiça.

23. O escritor do Salmo 119 se sentiu motivado a fazer o quê, e o que devemos estar decididos a fazer?

CAPÍTULO 14

Jeová providenciou um "resgate em troca de muitos"

"TODA a criação junta persiste em gemer e junta está em dores." (Romanos 8:22) Essas palavras do apóstolo Paulo descrevem muito bem o estado deplorável em que nos encontramos. Do ponto de vista humano, parece não haver saída do sofrimento, do pecado e da morte. Mas Jeová não é como os humanos — ele não tem limitações. (Números 23:19) O Deus de justiça providenciou uma maneira de escaparmos do sofrimento. Chama-se resgate.

² O resgate é o maior presente de Jeová para a humanidade. Torna possível que sejamos libertos do pecado e da morte. (Efésios 1:7) É a base da esperança de vida eterna, quer no céu quer no Paraíso na Terra. (Lucas 23:43; João 3:16; 1 Pedro 1:4) Mas o que é exatamente o resgate? O que nos ensina sobre a inigualável justiça de Jeová?

1, 2. Como a Bíblia descreve a condição da humanidade e qual é a única saída?

Como surgiu a necessidade de um resgate

[3] O resgate se tornou necessário devido ao pecado de Adão. Ele desobedeceu a Deus e, com isso, deixou para a sua descendência uma herança de doença, pesar, dor e morte. (Gênesis 2:17; Romanos 8:20) Deus não podia simplesmente ceder ao sentimentalismo e substituir a sentença de morte por um castigo menor. Se fizesse isso, estaria ignorando sua própria lei: "O salário pago pelo pecado é a morte." (Romanos 6:23) E se Jeová desconsiderasse suas próprias normas de justiça, o resultado seria caos e anarquia universais.

[4] Como vimos no Capítulo 12, a rebelião no Éden levantou questões ainda mais importantes. Satanás difamou o bom nome de Deus. Na verdade, ele acusou Jeová de ser um mentiroso, um ditador cruel que privava Suas criaturas de liberdade. (Gênesis 3:1-5) Quando aparentemente frustrou o propósito divino de encher a Terra de humanos justos, Satanás também deu a entender que Deus era um fracassado. (Gênesis 1:28;

3. (a) Por que surgiu a necessidade de um resgate? (b) Por que Deus não podia simplesmente mudar a sentença de morte da descendência de Adão?

4, 5. (a) Como Satanás caluniou a Deus, e por que este se sentiu na obrigação de responder aos desafios? (b) Do que Satanás acusou os servos leais de Jeová?

Isaías 55:10, 11) Se Jeová tivesse deixado de responder a esses desafios, muitas de suas criaturas inteligentes talvez tivessem perdido a confiança no Seu domínio.

[5] Satanás também caluniou os servos leais de Jeová, acusando-os de servir a Ele apenas por motivos egoístas e afirmando que, sob pressão, nenhum deles permaneceria fiel a Deus. (Jó 1:9-11) Essas questões eram muito mais importantes do que as dificuldades da humanidade. Com toda a razão, Jeová se sentiu na obrigação de responder às acusações caluniosas de Satanás. Mas como Ele poderia resolver essas questões e ainda assim salvar a humanidade?

Resgate — uma equivalência

[6] A solução que Jeová apresentou era totalmente misericordiosa, extremamente justa e maravilhosamente simples — uma solução que nenhum humano poderia ter imaginado. É chamada de várias maneiras: compra, reconciliação, redenção, propiciação e expiação. (Salmo 49:8; Daniel 9:24; Gálatas 3:13; Colossenses 1:20; Hebreus 2:17) Mas a expressão que melhor a define é aquela usada pelo próprio Jesus, que disse: "O Filho do homem não veio para que se lhe ministrasse, mas para

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6. Quais são algumas expressões usadas na Bíblia para descrever o modo de Deus salvar a humanidade?

ministrar e dar a sua alma como resgate [em grego, *lýtron*] em troca de muitos." — Mateus 20:28.

[7] O que é um resgate? A palavra grega usada aqui vem de um verbo que significa "deixar ir, libertar". Esse termo era usado para o preço pago em troca da liberdade de prisioneiros de guerra. Basicamente, então, pode-se definir resgate como algo pago para recomprar outra coisa. Nas Escrituras Hebraicas, a palavra para "resgate" (*kófer*) deriva de um verbo que significa "cobrir". Por exemplo, Deus disse a Noé que 'cobrisse' (uma forma da mesma palavra) a arca com alcatrão. (Gênesis 6:14) Isso nos ajuda a entender que resgatar também significa *cobrir* pecados. — Salmo 65:3.

[8] Um dicionário teológico afirma que essa palavra (*kófer*) "sempre denota uma equivalência", ou correspondência. (*Theological Dictionary of the New Testament*) Assim, a tampa da arca do pacto tinha um formato que correspondia, ou equivalia, ao da própria arca. De modo similar, a fim de resgatar, ou cobrir, o pecado, era preciso pagar um preço que correspondesse, ou cobrisse, plenamente o dano causado pelo pecado. Em harmonia com isso, a Lei de Deus a Israel

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7, 8. (a) O que o termo "resgate" significa nas Escrituras? (b) Por que se diz que o resgate envolve equivalência?

declarava: “Será alma por alma, olho por olho, dente por dente, mão por mão, pé por pé.” — Deuteronômio 19:21.

[9] Homens fiéis, a partir de Abel, ofereceram sacrifícios de animais a Deus. Ao fazer isso, demonstraram que estavam cientes de que o pecado existia e que se precisava de redenção, e mostraram sua fé na libertação prometida por Deus por intermédio do seu “descendente”. (Gênesis 3:15; 4:1-4; Levítico 17:11; Hebreus 11:4) Jeová se agradava desses sacrifícios e concedia uma condição limpa a seus adoradores. Contudo, os sacrifícios de animais eram, na melhor das hipóteses, apenas representativos. Não podiam cobrir totalmente os pecados humanos, pois os animais são inferiores ao homem. (Salmo 8:4-8) Por isso, a Bíblia diz: “Não é possível que o sangue de touros e de bodes tire pecados.” (Hebreus 10:1-4) Esses sacrifícios eram apenas ilustrativos, simbolizando o verdadeiro sacrifício de resgate futuro.

“Resgate correspondente”

[10] “Em Adão todos morrem”, disse o apóstolo Paulo.

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9. Por que razão homens fiéis ofereceram sacrifícios de animais, e como Jeová encarava esses sacrifícios?
10. (a) O resgatador tinha de ser equivalente a quem, e por quê? (b) Por que foi necessário só um sacrifício humano?

(1 Coríntios 15:22) Assim, o resgate precisava envolver a morte do equivalente exato de Adão: um humano perfeito. (Romanos 5:14) Nenhuma outra criatura podia equilibrar a balança da justiça. Somente um humano perfeito, que não estivesse debaixo da sentença de morte adâmica, poderia oferecer um "resgate [perfeitamente] correspondente" a Adão. (1 Timóteo 2:6) Não seria preciso que incontáveis milhões de humanos se sacrificassem para corresponder a cada descendente de Adão. O apóstolo Paulo explicou: "Por intermédio de *um só homem* [Adão] entrou o pecado no mundo, e a morte por intermédio do pecado." (Romanos 5:12) E "visto que a morte é por intermédio dum homem", Deus providenciou a redenção para a humanidade "por intermédio dum homem". (1 Coríntios 15:21) Como?

[11] Jeová tomou providências para que um homem perfeito sacrificasse voluntariamente a sua vida. Segundo Romanos 6:23, "o salário pago pelo pecado é a morte". Ao sacrificar sua vida, o resgatador 'provaria a morte por todo homem'. Em outras palavras, pagaria o salário pelo pecado de Adão. (Hebreus 2:9; 2 Coríntios

11. (a) Em que sentido o resgatador 'provaria a morte por todo homem'? (b) Por que Adão e Eva não se beneficiariam do resgate? (Veja a nota.)

5:21; 1 Pedro 2:24) Isso teria profundas implicações jurídicas. Ao anular a sentença de morte sobre a descendência obediente de Adão, o resgate eliminaria o poder destrutivo do pecado direto na fonte.* — Romanos 5:16.

[12] Para ilustrar: imagine-se morando numa cidade em que a maioria dos habitantes trabalha em uma grande fábrica. Você e seus vizinhos têm um bom salário e uma vida confortável. Até que um dia a fábrica fecha as portas. Por que motivo? O diretor se tornou corrupto e levou a firma à falência. De repente, você e seus vizinhos estão desempregados e as contas começam a se acumular. Cônjuges, filhos e credores sofrem por causa da corrupção daquele homem. Existe saída? Sim! Um benfeitor rico resolve intervir. Ele sabe quanto vale a companhia e imagina o que os empregados e suas famílias estão passando. Assim, paga as dívidas da firma e rea-

* Adão e Eva não podiam se beneficiar do resgate. A Lei mosaica declarou o seguinte princípio com respeito a assassinos deliberados: "Não deveis aceitar nenhum resgate pela alma dum assassino que merece morrer." (Números 35:31) É óbvio que Adão e Eva mereciam morrer porque desobedeceram a Deus deliberadamente e com plena consciência dos seus atos. Dessa forma, abriram mão de suas perspectivas de vida eterna.

12. Ilustre como o pagamento de uma única dívida pode beneficiar muitas pessoas.

bre a fábrica. O cancelamento daquela única dívida traz alívio para muitos empregados, suas famílias e credores. De modo similar, o cancelamento da dívida de Adão beneficia incontáveis milhões de pessoas.

Quem providenciou o resgate?

[13] Somente Jeová poderia providenciar "o Cordeiro . . . que tira o pecado do mundo". (João 1:29) Mas Deus não enviou um simples anjo para resgatar a humanidade. Enviou Aquele que poderia fornecer uma resposta definitiva e conclusiva à acusação de Satanás contra os servos de Jeová. De fato, Deus fez o sacrifício supremo de enviar seu Filho unigênito, "aquele de quem ele gostava especialmente". (Provérbios 8:30) Voluntariamente, o Filho de Deus "se esvaziou" de sua natureza espiritual. (Filipenses 2:7) De forma milagrosa, Jeová transferiu a vida e a personalidade do seu Filho primogênito do céu para o útero de uma virgem judia, chamada Maria. (Lucas 1:27, 35) Como homem, recebeu o nome de Jesus. Mas em sentido jurídico, poderia ser chamado de o segundo Adão, porque era o equivalente exato de Adão. (1 Coríntios 15:45, 47)

13, 14. (a) Como Jeová providenciou o resgate para a humanidade? (b) A quem este é pago, e por que esse pagamento é necessário?

Assim, Jesus podia se oferecer em sacrifício como resgate pela humanidade pecadora.

[14] A quem o resgate seria pago? O Salmo 49:7 diz especificamente que seria pago "a Deus". Mas não foi Jeová quem providenciou o resgate? Sim, mas isso não é razão para encararmos esse ato como uma troca inútil e mecânica, como se ele tirasse dinheiro de um bolso e colocasse no outro. Deve-se entender que o resgate não é uma troca física, mas uma transação jurídica. Ao providenciar o pagamento do resgate, a um enorme custo para si mesmo, Jeová confirmou sua inabalável aderência à sua própria justiça perfeita. — Gênesis 22:7, 8, 11-13; Hebreus 11:17; Tiago 1:17.

[15] No início do ano 33 EC, Jesus Cristo voluntariamente se submeteu a uma provação que resultou no pagamento do resgate. Ele se deixou ser preso sob acusações falsas, julgado culpado e pregado numa estaca de execução. Era realmente necessário que Jesus sofresse tanto? Sim, porque era preciso resolver a questão da integridade dos servos de Deus. O interessante é que Deus não permitiu que Herodes matasse Jesus enquanto este era bebê. (Mateus 2:13-18) Mas quando se tornou adulto, Jesus estava apto a resistir aos ataques de Satanás com pleno entendimento das questões envol-

15. Por que era necessário que Jesus sofresse e morresse?

vidas.* Ao se manter "leal, cândido, imaculado, separado dos pecadores" apesar do horrível tratamento que recebeu, Jesus provou de forma maravilhosa e conclusiva que Jeová tem mesmo servos que permanecem fiéis sob provações. (Hebreus 7:26) Não é de admirar, então, que no momento de sua morte Jesus clamasse em triunfo: "Está consumado!" — João 19:30.

Ele leva até o fim seu trabalho de redenção

[16] Jesus ainda tinha de concluir seu trabalho de redenção. No terceiro dia depois da sua morte, Jeová o ressuscitou dos mortos. (Atos 3:15; 10:40) Por meio desse ato marcante, Jeová não só recompensou o Filho por seu serviço fiel, mas também lhe deu a oportunidade de terminar seu trabalho de redenção como Sumo Sacerdote de Deus. (Romanos 1:4; 1 Coríntios 15:3-8) O apóstolo Paulo explica: "Quando Cristo veio como sumo sacerdote . . . , ele entrou no lugar santo, não, não com o

* Para contrabalançar o pecado de Adão, Jesus tinha de morrer, não como criança perfeita, mas como homem perfeito. Lembre-se de que o pecado de Adão foi deliberado, cometido com pleno conhecimento da seriedade do ato e de suas consequências. Assim, a fim de se tornar "o último Adão" e cobrir o pecado, Jesus tinha de fazer uma escolha madura e consciente de manter a integridade a Jeová. (1 Coríntios 15:45, 47) De modo que a conduta fiel de Jesus durante toda a vida — incluindo sua morte sacrificial — serviu como "um só ato de justificação". — Romanos 5:18, 19.

16, 17. (a) Como Jesus concluiu seu trabalho de redenção? (b) Por que era necessário que Jesus aparecesse "por nós perante a pessoa de Deus"?

sangue de bodes e de novilhos, mas com o seu próprio sangue, de uma vez para sempre, e obteve para nós um livramento eterno. Porque Cristo entrou, não num lugar santo feito por mãos, que é uma cópia da realidade, mas no próprio céu, para aparecer agora por nós perante a pessoa de Deus." — Hebreus 9:11, 12, 24.

[17] Cristo não podia levar seu sangue literal para o céu. (1 Coríntios 15:50) Em vez disso, ele levou o que o sangue simbolizava: o valor legal do sacrifício de sua vida humana perfeita. Daí, perante a pessoa de Deus, ele apresentou formalmente o valor da sua vida como resgate em troca da humanidade pecadora. Será que Jeová aceitou esse sacrifício? Sim, e isso ficou evidente no Pentecostes de 33 EC, quando foi derramado espírito santo sobre 120 discípulos em Jerusalém. (Atos 2:1-4) Embora isso tenha sido emocionante, era apenas o primeiro dos maravilhosos benefícios que o resgate ainda traria.

Benefícios do resgate

[18] Na sua carta aos colossenses, Paulo explica que Deus achou bom reconciliar Consigo mesmo, por meio de Cristo, todas as outras coisas, fazendo a paz por intermédio do sangue que Jesus derramou na estaca de

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18, 19. (a) Que dois grupos se beneficiam da reconciliação possibilitada pelo sangue de Cristo? (b) Para os membros da "grande multidão", quais são alguns dos benefícios atuais e futuros do resgate?

Perguntas para Meditação

Números 3:39-51 Por que é essencial que o resgate seja o equivalente exato?

Salmo 49:7, 8 Por que temos uma dívida para com Deus por ele ter providenciado o resgate?

Isaías 43:25 Como esse texto nos ajuda a entender que a salvação do homem não é o motivo principal de Jeová providenciar o resgate?

1 Coríntios 6:20 Que efeito o resgate deve ter na nossa conduta e no nosso estilo de vida?

tortura. Paulo também explica que essa reconciliação envolve dois grupos de pessoas: "as coisas nos céus" e "as coisas na terra". (Colossenses 1:19, 20; Efésios 1:10) O primeiro grupo é composto de 144 mil cristãos que recebem a esperança de servir como sacerdotes celestiais e reinar sobre a Terra com Cristo Jesus. (Revelação [Apocalipse] 5:9, 10; 7:4; 14:1-3) Por intermédio deles, os benefícios do resgate serão aplicados gradativamente à humanidade obediente por um período de mil anos. — 1 Coríntios 15:24-26; Revelação 20:6; 21:3, 4.

[19] "As coisas na terra" são aqueles que aguardam ter vida perfeita na Terra transformada num paraíso. Revelação 7:9-17 descreve-os como "uma grande multidão" que sobreviverá à vindoura "grande tribulação". Mas

não precisam esperar até lá para se beneficiar do resgate. Eles já "lavaram as suas vestes compridas e as embranqueceram no sangue do Cordeiro". Visto que exercem fé no resgate, desde já recebem bênçãos espirituais por meio dessa provisão amorosa. Por exemplo, são declarados justos como amigos de Deus. (Tiago 2:23) Em resultado do sacrifício de Jesus, podem 'se aproximar, com franqueza no falar, do trono de benignidade imerecida'. (Hebreus 4:14-16) Quando erram, recebem perdão genuíno. (Efésios 1:7) Apesar de imperfeitos, têm uma consciência limpa. (Hebreus 9:9; 10:22; 1 Pedro 3:21) Assim, a reconciliação com Deus não é algo que aguardam para o futuro — já é uma realidade! (2 Coríntios 5:19, 20) Durante o Milênio, eles aos poucos serão 'libertos da escravização à corrupção' e finalmente terão "a liberdade gloriosa dos filhos de Deus". — Romanos 8:21.

20 Damos "graças a Deus [que], por intermédio de Jesus Cristo", providenciou o resgate! (Romanos 7:25) Em essência, trata-se de algo simples, mas é tão profundo que nos enche de admiração. (Romanos 11:33) Se meditarmos com apreço no resgate, ele tocará nosso coração e nos achegará cada vez mais ao Deus de justiça. Como o salmista, temos ótimos motivos para louvar a Jeová, aquele que "ama a justiça e o juízo". — Salmo 33:5.

20. Ao meditar no resgate, como isso o afeta pessoalmente?

CAPÍTULO 15

Jesus 'estabelece justiça na Terra'

CONSEGUE imaginar Jesus furioso? Talvez ache isso difícil porque, afinal de contas, ele era conhecido como um homem muito manso. (Mateus 21:5) Houve uma ocasião, porém, em que ele ficou realmente zangado. É claro que, apesar disso, Jesus manteve perfeito controle — sua raiva era totalmente justa.* Mas o que havia deixado esse homem pacífico tão furioso? Uma vergonhosa injustiça.

[2] Jesus prezava muito o templo em Jerusalém. No mundo todo, aquele era o único lugar sagrado dedicado à adoração de seu Pai celestial. Judeus de muitos lugares viajavam grandes distâncias para adorar ali. Até mesmo gentios tementes a Deus vinham e ficavam no pátio do templo reservado para eles. Mas certa vez, no início do seu ministério, quando entrou no templo, Jesus ficou chocado com o que viu. E não era para menos, o lugar mais parecia um mercado do que uma casa de adoração!

* Quando demonstrou ira justa, Jesus imitou a Jeová, que "está disposto ao furor" contra toda a maldade. (Naum 1:2) Por exemplo, depois de dizer ao seu povo rebelde que eles haviam transformado sua casa em "um mero covil de salteadores", Jeová acrescentou: "Eis que se despeja a minha ira e o meu furor sobre este lugar." — Jeremias 7:11, 20.

1, 2. Qual foi uma ocasião em que Jesus ficou furioso, e por quê?

Estava cheio de comerciantes e cambistas. Mas qual era a injustiça? Para esses homens, o templo de Deus não passava de um lugar para explorar e até roubar as pessoas. Como assim? — João 2:14.

[3] Uma regra, inventada pelos líderes religiosos, dizia que somente um tipo específico de moeda poderia ser usado para pagar o imposto do templo. Os visitantes tinham de trocar o dinheiro para conseguir essas moedas. De modo que os cambistas armavam suas mesas dentro do templo e cobravam uma taxa pelas transações. O negócio de venda de animais também era muito lucrativo. Os visitantes que quisessem oferecer sacrifícios podiam comprar animais de qualquer comerciante da cidade, mas os funcionários do templo poderiam julgá-los impróprios como ofertas e rejeitá-los. Por outro lado, os animais para sacrifício comprados no templo sempre eram aceitos. Assim, com o povo à sua mercê, os comerciantes muitas vezes cobravam preços exorbitantes.*

* Segundo a Míxena, anos depois aconteceu um protesto contra os preços cobrados pelas pombas vendidas no templo. Imediatamente, o preço foi reduzido em 99%! Quem é que mais lucrava com esse comércio? Alguns historiadores indicam que os mercados do templo eram de propriedade da casa do Sumo Sacerdote Anás, o que contribuía muito para a vasta riqueza daquela família sacerdotal. — João 18:13.

3, 4. Que exploração gananciosa acontecia na casa de Jeová, e que ação Jesus tomou para corrigir o problema?

Isso não era apenas uma prática comercial condenável. Era, na realidade, roubo!

[4] Jesus não podia tolerar essa injustiça. Tratava-se da casa do seu próprio Pai! Ele fez um chicote de cordas e expulsou o gado e as ovelhas do templo. Daí, se dirigiu aos cambistas e virou suas mesas. Imagine todas aquelas moedas rolando pelo chão de mármore! Com voz firme, ele ordenou aos vendedores de pombas: "Tirai estas coisas daqui!" (João 2:15, 16) Parece que ninguém se atreveu a opor-se a esse homem corajoso.

"Tal pai, tal filho"

[5] Naturalmente, depois de algum tempo os comerciantes voltaram. Cerca de três anos depois, Jesus se deparou com a mesma injustiça e dessa vez citou as palavras do próprio Jeová que condenou os que transformavam Sua casa em "um covil de salteadores". (Mateus 21:13; Jeremias 7:11) Quando viu a ganância daqueles exploradores e como o templo de Deus havia sido profanado, Jesus se sentiu exatamente como seu Pai. E não é de admirar! Por incontáveis milhões de anos, Jesus foi ensinado por seu Pai celestial. Em resultado disso, desenvolveu o mesmo senso de justiça que Jeová. Nele, se cumpriu bem

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5-7. (a) Como a existência pré-humana de Jesus influenciou seu senso de justiça, e o que aprendemos ao estudar seu exemplo? (b) Como Cristo tem combatido as injustiças contra a soberania e o nome de Jeová?

o ditado: “Tal pai, tal filho.” Assim, se quisermos entender plenamente a justiça divina, não há nada melhor do que meditar no exemplo de Jesus Cristo. — João 14:9, 10.

[6] O Filho unigênito de Jeová estava presente quando Satanás injustamente chamou o Criador de mentiroso e levantou a questão sobre se o Seu domínio era justo. Que calúnia! O Filho também ouviu o desafio posterior de Satanás de que ninguém serviria a Jeová altruistamente, por amor. Dá para imaginar que essas acusações falsas deixaram aquele Filho justo profundamente magoado. Quando soube que desempenharia o papel principal em resolver essas questões, como isso deve tê-lo deixado emocionado! (2 Coríntios 1:20) Como faria isso?

[7] Como aprendemos no Capítulo 14, Jesus Cristo deu a resposta definitiva, conclusiva, à acusação de Satanás contra a integridade das criaturas de Jeová. Assim, lançou a base para a vindicação final da soberania de Jeová e a santificação do Seu nome. Como Agente Principal de Jeová, Jesus estabelecerá a justiça divina em todo o Universo. (Atos 5:31) Seu modo de vida na Terra também refletia a justiça divina. A respeito dele, Jeová disse: “Porei sobre ele o meu espírito e ele esclarecerá às nações o que é justiça.” (Mateus 12:18) Como Jesus cumpriu essas palavras?

Jesus esclarece “o que é justiça”

[8] Jesus amava a Lei de Jeová e vivia de acordo com ela. Mas os líderes religiosos dos seus dias distorciam a Lei e a aplicavam incorretamente. Jesus lhes disse: “Ai de vós, escribas e fariseus, hipócritas! . . . desconsiderastes os assuntos mais importantes da Lei, a saber, a justiça, a misericórdia e a fidelidade.” (Mateus 23:23) É óbvio que esses instrutores da Lei de Deus não estavam esclarecendo “o que é justiça”. Pelo contrário, eles obscureciam a justiça divina. Como? Veja alguns exemplos.

[9] Jeová ordenou que Seu povo se mantivesse separado das nações pagãs ao seu redor. (1 Reis 11:1, 2) Mas alguns líderes religiosos fanáticos incentivavam o povo a desprezar todos os não judeus. A Míxena até incluía a seguinte regra: “Não se deve deixar gado nas hospedarias dos gentios, pois se suspeita que pratiquem a bestialidade.” Esse preconceito generalizado contra todos os não judeus era injusto e totalmente contrário ao espírito da Lei mosaica. (Levítico 19:34) Outras regras criadas por homens rebaixavam as mulheres. A lei oral dizia que a mulher tinha de andar atrás, não ao lado, do marido. Os homens não deviam conversar com mulheres em

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8-10. (a) Como as tradições orais dos líderes religiosos judeus promoviam o desprezo pelos não judeus e pelas mulheres? (b) De que modo as leis orais tornaram a lei do sábado de Jeová um fardo?

público, nem com a própria esposa. Depoimentos de mulheres, assim como os de escravos, não eram aceitos nos tribunais. Havia até uma oração formal na qual os homens agradeciam a Deus por não terem nascido mulher.

10 Os líderes religiosos soterraram a Lei de Deus sob uma montanha de regras e regulamentos inventados por homens. A lei do sábado, por exemplo, simplesmente proibia o trabalho naquele dia, reservando-o para adoração, revigoramento espiritual e descanso. Mas os fariseus transformaram aquela lei num fardo. Assumiram a tarefa de determinar exatamente o que significava a expressão "trabalho". Consideravam 39 atividades como trabalho, entre elas colher e caçar. Por causa dessas classificações, surgiam perguntas intermináveis. Se um homem matasse uma pulga no sábado, isso seria considerado caçar? Se arrancasse um punhado de cereais para comer ao passar por uma plantação, estaria colhendo? Se curasse um doente, estaria trabalhando? Havia regras rígidas e detalhadas para tratar dessas questões.

11 Em um ambiente como esse, como Jesus ajudaria as pessoas a entender o que é justiça? Nos seus ensinos e no seu modo de vida, ele tomou uma posição corajosa contra os líderes religiosos. Primeiramente, veja como

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11, 12. Como Jesus indicou que era contrário às tradições não bíblicas dos fariseus?

ele fez isso por meio dos seus ensinos. Ele condenou diretamente os milhares de regras inventadas por homens, dizendo: “Invalidastes a palavra de Deus pela vossa tradição que transmitistes.” — Marcos 7:13.

[12] Jesus ensinou de modo vigoroso que os fariseus estavam errados a respeito da lei do sábado — que, na verdade, não haviam captado o espírito daquela lei. O Messias, explicou ele, é “Senhor do sábado” e, portanto, podia curar pessoas naquele dia. (Mateus 12:8) Para ressaltar isso, ele abertamente realizou curas milagrosas no sábado. (Lucas 6:7-10) Essas curas eram uma amostra daquelas que ele realizará na Terra inteira durante seu Reinado Milenar. Aquele Milênio será o sábado definitivo, em que toda a humanidade fiel por fim descansará dos séculos de labuta sob o fardo do pecado e da morte.

[13] Jesus também esclareceu o que é justiça por meio de uma nova lei, “a lei do Cristo”, que entrou em vigor depois que ele terminou seu ministério terrestre. (Gálatas 6:2) Diferentemente de sua predecessora, a Lei mosaica, essa nova lei se baseava, na maior parte, não em uma série de mandamentos escritos, mas em princípios. Mas ela também incluía alguns mandamentos diretos. Jesus chamou um deles de “novo mandamento”. Ensinou seus

13. Que lei entrou em vigor em resultado do ministério terrestre de Cristo, e em que ela é diferente de sua predecessora?

seguidores a amar uns aos outros assim como ele os amou. (João 13:34, 35) O amor altruísta deveria ser o sinal identificador de todos os que vivessem sob "a lei do Cristo".

Exemplo vivo de justiça

[14] Em vez de simplesmente ensinar o amor, Jesus *viveu* "a lei do Cristo". Ela fazia parte da sua conduta diária. Vejamos três modos em que o exemplo de Jesus esclareceu o que é justiça.

[15] Primeiro, ele evitou escrupulosamente cometer qualquer injustiça. Já notou que, quando humanos imperfeitos se tornam arrogantes e extrapolam os limites da sua autoridade, isso muitas vezes resulta em injustiças? Jesus não tinha esse problema. Em certa ocasião, um homem se aproximou dele e disse: "Instrutor, dize a meu irmão que divida comigo a herança." Qual foi a resposta de Jesus? "Homem, quem me designou juiz ou partidor sobre vós?" (Lucas 12:13, 14) Não acha isso notável? O intelecto, o discernimento e até a autoridade de Jesus — que Deus lhe dera — eram muito superiores aos de qualquer outra pessoa na Terra; mesmo assim, ele se recusou a envolver-se no assunto, visto que não recebera autoridade específica para isso. Nesse respeito, Jesus

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14, 15. Como Jesus mostrou que reconhecia os limites de sua autoridade, e por que isso nos tranquiliza?

sempre foi modesto, até durante os milênios de sua existência pré-humana. (Judas 9) Uma de suas qualidades notáveis é que ele confia humildemente no que Jeová determina ser justo.

[16] Segundo, Jesus mostrou justiça no seu modo de pregar as boas novas do Reino de Deus. Ele nunca agiu com preconceito. Pelo contrário, se esforçava muito para alcançar todo tipo de pessoas, quer fossem ricas quer pobres. Em contraste com isso, os fariseus desprezavam as pessoas comuns; referiam-se a elas usando o termo preconceituoso *ʽam ha·ʼá·rets* ("povo da terra"). O Filho de Deus corajosamente denunciou essa injustiça. Quando ensinava as boas novas às pessoas — ou quando comia com elas, as curava ou as ressuscitava —, Jesus defendia a justiça de Deus, visto que Ele deseja alcançar "toda sorte de homens".* — 1 Timóteo 2:4.

[17] Terceiro, o senso de justiça de Jesus estava ligado a profunda misericórdia. Ele se esforçava a ajudar os

* Os fariseus consideravam os humildes, que não eram versados na Lei, como 'amaldiçoados'. (João 7:49) Diziam que não se deviam instruir essas pessoas, nem ter negócios, comer ou orar com elas. Permitir que uma filha se casasse com um desses humildes era considerado pior do que expô-la a animais selvagens. Afirmavam que tais pessoas não podiam esperar ser ressuscitadas.

16, 17. (a) Como Jesus mostrou justiça ao pregar as boas novas do Reino de Deus? (b) Como Jesus demonstrou não só justiça, mas também misericórdia?

pecadores. (Mateus 9:11-13) Defendia prontamente os indefesos. Por exemplo, Jesus não agia como os líderes religiosos que promoviam a desconfiança contra todos os gentios. Ele ajudou e ensinou misericordiosamente alguns estrangeiros, embora sua missão principal fosse pregar aos judeus. Ele concordou em fazer uma cura milagrosa para um oficial do exército romano, dizendo: "Em ninguém em Israel tenho encontrado tamanha fé." — Mateus 8:5-13.

18 De modo similar, Jesus não defendeu os conceitos comuns sobre as mulheres; ele fez corajosamente o que era justo. As samaritanas eram consideradas tão impuras quanto os gentios. Mas Jesus não hesitou em pregar para uma samaritana junto ao poço em Sicar. De fato, foi a essa mulher que Jesus, pela primeira vez, identificou-se abertamente como o prometido Messias. (João 4:6, 25, 26) Os fariseus diziam que não se devia ensinar a lei de Deus às mulheres, mas Jesus gastou bastante tempo e energia ensinando-as. (Lucas 10:38-42) E embora a tradição considerasse que o depoimento de mulheres não era digno de confiança, Jesus deu a várias mulheres a honra de serem as primeiras a vê-lo após a ressurrei-

18, 19. (a) De que maneiras Jesus promoveu a dignidade feminina? (b) Como o exemplo de Jesus nos ajuda a entender a relação entre coragem e justiça?

ção. Ele até lhes disse que fossem contar a seus discípulos a respeito desse evento importantíssimo! — Mateus 28:1-10.

[19] De fato, Jesus esclareceu às nações o que é justiça. Em muitos casos, ele fez isso apesar de correr grandes riscos. O exemplo dele nos ajuda a entender que defender a verdadeira justiça requer coragem. Ele foi apropriadamente chamado de "o Leão que é da tribo de Judá". (Revelação [Apocalipse] 5:5) Lembre-se de que o leão é símbolo de justiça corajosa. No futuro próximo, porém, Jesus executará ainda mais atos de justiça. Ele estabelecerá 'justiça na Terra' no mais pleno sentido. — Isaías 42:4.

O Rei messiânico 'estabelece justiça na Terra'

[20] Desde que se tornou o Rei messiânico em 1914, Jesus tem promovido a justiça na Terra. Como? Ele tem dado orientações para que se cumpra sua profecia encontrada em Mateus 24:14. Os seguidores de Cristo na Terra ensinam a pessoas de todas as nações a verdade sobre o Reino de Jeová. Como Jesus, pregam de maneira imparcial e justa, procurando dar a todos — jovens ou idosos, ricos ou pobres, homens ou mulheres — a oportunidade de vir a conhecer a Jeová, o Deus de justiça.

20, 21. Nos nossos tempos, como o Rei messiânico promove a justiça em toda a Terra e na congregação cristã verdadeira?

Perguntas para Meditação

Salmo 45:1-7 Por que podemos ter confiança em que o Rei messiânico promoverá justiça perfeita?

Mateus 12:19-21 Segundo a profecia, como o Messias trataria os humildes?

Mateus 18:21-35 Como Jesus ensinou que a verdadeira justiça inclui a misericórdia?

Marcos 5:25-34 Como Cristo demonstrou que a justiça divina leva em conta a situação das pessoas?

[21] Jesus também promove a justiça dentro da congregação cristã verdadeira, da qual ele é o Cabeça. Conforme profetizado, ele providenciou "dádivas em homens", fiéis anciãos cristãos que tomam a dianteira na congregação. (Efésios 4:8-12) Ao pastorear o precioso rebanho de Deus, esses homens seguem o exemplo de Jesus Cristo em promover a justiça. Sempre têm em mente que Jesus deseja que suas ovelhas sejam tratadas com justiça, não importa qual seja sua posição, *status* ou situação financeira.

[22] Contudo, no futuro próximo, Jesus estabelecerá justiça na Terra numa escala sem precedentes. Neste mundo corrupto, a injustiça é generalizada. Cada criança que

22. Como Jeová se sente em relação às injustiças tão comuns no mundo hoje, e ele designou seu Filho para fazer o que a esse respeito?

morre de fome é vítima de uma injustiça imperdoável, em especial quando pensamos no dinheiro e no tempo desperdiçados na produção de armas de guerra ou na satisfação dos caprichos egoístas daqueles que se empenham pelos prazeres. Os milhões de mortes desnecessárias a cada ano são apenas uma das muitas formas de injustiça. E todas elas provocam a justa indignação de Jeová. Ele designou seu Filho para travar uma guerra justa contra este inteiro sistema perverso, a fim de eliminar todas as injustiças de uma vez por todas. — Revelação 16:14, 16; 19:11-15.

23 Mas a justiça de Jeová exige mais do que a mera destruição dos perversos. Ele também designou seu Filho para reinar como "Príncipe da Paz". Depois da guerra do Armagedom, o domínio de Jesus estabelecerá paz em toda a Terra e ele dominará "por meio da justiça". (Isaías 9:6, 7) Jesus então terá prazer em desfazer todas as injustiças que causaram tanta dor e sofrimento no mundo. Por toda a eternidade, ele defenderá fielmente a justiça perfeita de Jeová. Portanto, é vital que nos esforcemos a imitar a justiça de Jeová agora. Vejamos como podemos fazer isso.

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23. Depois do Armagedom, como Cristo promoverá a justiça por toda a eternidade?

CAPÍTULO 16

‘Exerça a justiça’ ao andar com Deus

IMAGINE-SE preso num navio que está afundando. Quando acha que não há mais esperança, aparece alguém que o resgata e leva para um lugar seguro. Que alívio você sente quando ele lhe diz: “Agora você está a salvo”! Não se sentiria em dívida com essa pessoa? No mais pleno sentido, poderia dizer: “Devo minha vida a você.”

[2] Em certos aspectos, isso ilustra o que Jeová fez por nós. É evidente que temos uma dívida com ele. Afinal, ele forneceu o resgate, que tornou possível nosso livramento das garras do pecado e da morte. Nós nos sentimos seguros por saber que, enquanto exercermos fé naquele sacrifício valioso, nossos pecados serão perdoados e nosso futuro eterno estará assegurado. (1 João 1:7; 4:9) Como vimos no Capítulo 14, o resgate é a suprema expressão do amor e da justiça de Jeová. Em vista disso, qual deveria ser nossa atitude?

[3] Nada mais apropriado do que analisarmos o que nosso amoroso Resgatador pede que façamos em troca. Por meio do profeta Miqueias, Jeová diz: “Ele te in-

1-3. (a) Por que temos uma dívida com Jeová? (b) O que nosso amoroso Resgatador pede que façamos?

formou, ó homem terreno, sobre o que é bom. E o que é que Jeová pede de volta de ti senão que exerças a justiça, e ames a benignidade, e andes modestamente com o teu Deus?” (Miqueias 6:8) Note que uma das coisas que Jeová nos pede é que ‘exerçamos a justiça’. Como podemos fazer isso?

Empenhe-se pela “verdadeira justiça”

[4] Jeová espera que sigamos suas normas do que é certo e do que é errado. Visto que elas são justas, quando as obedecemos estamos nos empenhando pela justiça. “Aprendei a fazer o bem; buscai a justiça”, diz Isaías 1:17. A Palavra de Deus nos incentiva a ‘procurar a justiça’. (Sofonias 2:3) Ela também nos encoraja a nos revestirmos “da nova personalidade, que foi criada segundo a vontade de Deus, em verdadeira justiça”. (Efésios 4:24) A verdadeira justiça não admite a violência, a impureza e a imoralidade, visto que essas práticas violam o que é santo. — Salmo 11:5; Efésios 5:3-5.

[5] É difícil demais para nós nos harmonizarmos com as normas justas de Jeová? Não. Se estivermos achegados a Deus de coração, não consideraremos a vontade

4. Como sabemos que Jeová espera que vivamos em harmonia com suas normas justas?

5, 6. (a) Por que não deve ser difícil demais para nós nos harmonizarmos com as normas de Jeová? (b) Como a Bíblia indica que se empenhar pela justiça é um processo contínuo?

Dele um fardo. Visto que amamos o tipo de pessoa que nosso Criador é, queremos levar a vida de um modo que o agrade. (1 João 5:3) Lembre-se de que Jeová "deveras ama atos justos". (Salmo 11:7) Se realmente imitarmos a justiça divina, nos esforçaremos a amar o que Jeová ama e odiar o que ele odeia. — Salmo 97:10.

6 Para humanos imperfeitos, não é fácil empenhar-se pela justiça. Temos de nos livrar da velha personalidade com suas práticas pecaminosas e nos revestir duma nova, que, segundo a Bíblia, está "sendo renovada" por meio do conhecimento exato. (Colossenses 3:9, 10) A expressão "sendo renovada" indica que revestir-se da nova personalidade é um processo contínuo, que exige bastante esforço. Mas, não importa quanto tentemos fazer o que é direito, haverá ocasiões em que nossa natureza imperfeita nos fará tropeçar em pensamento, palavras ou ações. — Romanos 7:14-20; Tiago 3:2.

7 Ao nos empenharmos pela justiça, como devemos encarar nossas recaídas? É claro que não devemos minimizar a seriedade do pecado. Ao mesmo tempo, jamais devemos desistir, achando que nossas falhas nos tornam indignos de servir a Jeová. Nosso Deus bondo-

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7. Ao nos empenharmos pela justiça, como devemos encarar nossas recaídas?

so tomou providências para que os sinceramente arrependidos voltem a ter o Seu favor. Note estas palavras tranquilizadoras do apóstolo João: "Escrevo-vos estas coisas para que não cometais um pecado." Mas daí, de forma bem realista, ele acrescentou: "Contudo, se alguém cometer um pecado [por causa da imperfeição herdada], temos um ajudador junto ao Pai, Jesus Cristo." (1 João 2:1) De modo que Jeová forneceu o sacrifício resgatador de Jesus para que pudéssemos servir-lhe aceitavelmente apesar de nossa natureza pecaminosa. Isso nos motiva a querer fazer o melhor para agradar a Jeová, não é verdade?

As boas novas e a justiça divina

[8] Podemos exercer — ou melhor, imitar — a justiça divina participando plenamente na pregação das boas novas do Reino de Deus a outros. Mas que relação existe entre a justiça de Jeová e as boas novas?

[9] Jeová não acabará com este sistema perverso sem antes dar o aviso. Na sua profecia sobre o que aconteceria no tempo do fim, Jesus disse: "Em todas as nações têm de ser pregadas primeiro as boas novas." (Marcos 13:10; Mateus 24:3) O uso da palavra "primeiro" indica que outros eventos se seguiriam à obra de

8, 9. Como a proclamação das boas novas demonstra a justiça de Jeová?

pregação mundial. Esses incluem a predita grande tribulação, na qual os perversos serão destruídos, abrindo caminho para um novo mundo justo. (Mateus 24:14, 21, 22) Com certeza, ninguém pode acusar a Jeová de ser injusto para com os perversos. Ele soa o aviso e, assim, dá toda a oportunidade para que mudem de vida e escapem da destruição. — Jonas 3:1-10.

10 Como a nossa pregação das boas novas reflete a justiça divina? Em primeiro lugar, nos empenharmos ao máximo para ajudar outros a ganhar a salvação é a coisa certa a fazer. Pense novamente na ilustração sobre ser resgatado dum navio que está afundando. Quando estivesse seguro num bote salva-vidas, você sem dúvida tentaria ajudar outros que ainda estivessem na água. De modo similar, temos uma obrigação para com os que ainda estão se debatendo nas "águas" deste mundo perverso. É verdade que muitos rejeitam a nossa mensagem. Mas, enquanto Jeová continuar a demonstrar paciência, temos a responsabilidade de dar-lhes a oportunidade de 'alcançar o arrependimento' e de se candidatar à salvação. — 2 Pedro 3:9.

11 Quando pregamos as boas novas a todos os que encontramos, demonstramos justiça de outro modo im-

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10, 11. Como a nossa participação na pregação das boas novas reflete a justiça divina?

portante: mostramos imparcialidade. Lembre-se de que "Deus não é parcial, mas, em cada nação, o homem que o teme e que faz a justiça lhe é aceitável". (Atos 10:34, 35) Se queremos imitar a justiça dele, não podemos prejulgar as pessoas. Antes, devemos transmitir as boas novas a outros não importa qual seja sua raça, posição social ou situação financeira. Assim, damos a todos os que nos escutam a oportunidade de ouvir as boas novas e reagir a elas. — Romanos 10:11-13.

Nosso modo de tratar outros

[12] Também podemos exercer justiça tratando outros como Jeová nos trata. É muito fácil julgar alguém, criticando seus defeitos e questionando suas motivações. Mas quem de nós gostaria que Jeová inspecionasse impiedosamente todas as nossas motivações e falhas? Não é assim que ele lida conosco. O salmista perguntou: "Se vigiasses os erros, ó Jah, ó Jeová, quem poderia ficar de pé?" (Salmo 130:3) Não somos gratos de que nosso Deus justo e misericordioso prefere não se concentrar nos nossos defeitos? (Salmo 103:8-10) Como, então, devemos tratar outros?

[13] Se compreendermos a natureza misericordiosa da

12, 13. (a) Por que não devemos nos apressar a julgar outros? (b) Qual é o sentido do conselho de Jesus de 'parar de julgar' e 'parar de condenar'? (Veja também a nota.)

justiça divina, não vamos nos apressar a julgar outros em questões que, na verdade, não nos competem ou que são de pouca importância. No seu Sermão do Monte, Jesus avisou: "Parai de julgar, para que não sejais julgados." (Mateus 7:1) Segundo o relato de Lucas, Jesus acrescentou: "Parai de condenar, e de modo algum sereis condenados."* (Lucas 6:37) Com essas palavras, Jesus demonstrou que se apercebia que humanos imperfeitos têm a tendência de julgar outros. Se algum de seus ouvintes tinha esse hábito, deveria parar com isso.

14 Por que devemos 'parar de julgar' outros? Primeiro, porque nossa autoridade é limitada. O discípulo Tiago nos lembra: "Há um que é legislador e juiz": Jeová. De modo que ele apropriadamente pergunta: "Quem és tu para julgares o teu próximo?" (Tiago 4:12; Romanos 14:1-4) Além disso, nossa natureza pecaminosa pode facilmente nos levar a sermos injustos no julgamento. Muitas atitudes e motivações — incluindo preconceito, orgulho ferido, ciúme e achar-nos jus-

* Algumas traduções dizem "não julguem" e "não condenem". Essas expressões transmitem a ideia de que 'não se deve começar a julgar' e 'não se deve começar a condenar'. Mas os escritores bíblicos usaram a forma negativa do tempo presente (contínuo). De modo que as ações descritas estavam acontecendo naquele momento, mas deviam cessar.

14. Por que razões devemos 'parar de julgar' outros?

tos — podem distorcer o modo como encaramos outras pessoas. Temos outras limitações e, se refletirmos nelas, isso nos ajudará a tolerar os defeitos de outros. Não podemos ler o coração, nem temos como saber de todas as circunstâncias que outros enfrentam. Quem somos nós, então, para atribuir motivações erradas a concrentes ou criticar os esforços deles ao servir a Deus? É muito melhor imitarmos a Jeová olhando o que nossos irmãos têm de bom, em vez de nos concentrarmos nas falhas deles.

15 E os membros da nossa família? Infelizmente, hoje em dia o lar — que deveria ser um lugar de refúgio e paz — muitas vezes é onde as pessoas são mais duramente julgadas. Com frequência, ouvimos falar de maridos, esposas ou pais que "sentenciam" seus familiares a uma saraivada constante de abusos verbais ou físicos. Mas entre os adoradores de Deus não há lugar para palavras duras, sarcasmo cruel e tratamento abusivo. (Efésios 4:29, 31; 5:33; 6:4) O conselho de Jesus de 'parar de julgar' e 'parar de condenar' se aplica mesmo quando estamos em casa. Lembre-se de que exercer a justiça envolve tratar os outros como Jeová nos trata. E nosso Deus nunca é duro ou cruel ao lidar

15. Entre os adoradores de Deus, não há lugar para que tipo de palavras ou atitudes, e por quê?

conosco. Pelo contrário, ele "é mui terno em afeição" para com os que o amam. (Tiago 5:11) Que exemplo maravilhoso para imitarmos!

Anciãos que servem "para o próprio juízo"

[16] Todos temos de exercer justiça, mas quem tem a maior responsabilidade nesse sentido são os anciãos da congregação cristã verdadeira. Note a descrição profética dos "príncipes", ou anciãos, registrada por Isaías: "Eis que um rei reinará para a própria justiça; e quanto a príncipes, governarão como príncipes para o próprio juízo." (Isaías 32:1) De fato, Jeová espera que os anciãos defendam a justiça. Como podem fazer isso?

[17] Esses homens espiritualmente qualificados sabem muito bem que a justiça exige que a congregação seja mantida limpa. Às vezes, surge a necessidade de julgarem casos de transgressão grave. Ao fazer isso, lembram-se de que a justiça divina procura estender misericórdia quando possível. Assim, procuram conduzir o pecador ao arrependimento. Mas o que fazer se ele deixa de demonstrar arrependimento genuíno, apesar dos esforços de ajudá-lo? Em perfeita justiça, a Palavra de

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16, 17. (a) O que Jeová espera dos anciãos? (b) O que é preciso fazer quando um pecador deixa de demonstrar arrependimento genuíno, e por quê?

Jeová diz que se deve tomar uma atitude firme: "Removei o homem iníquo de entre vós." Isso quer dizer expulsá-lo da congregação. (1 Coríntios 5:11-13; 2 João 9-11) Os anciãos ficam tristes quando têm de tomar essa ação, mas reconhecem que isso é necessário a fim de proteger a pureza moral e espiritual da congregação. Mesmo depois disso, esperam que, algum dia, o pecador caia em si e volte à congregação. — Lucas 15:17, 18.

[18] Servir aos interesses da justiça também envolve dar conselhos bíblicos quando necessário. É claro que os anciãos não *procuram* defeitos nos outros. Nem ficam dando conselho sobre cada coisinha. Mas um concristão talvez "dê um passo em falso antes de se aperceber disso". Lembrando-se de que a justiça divina não é cruel nem insensível, os anciãos se sentem motivados a tentar "reajustar tal homem num espírito de brandura". (Gálatas 6:1) Assim, não seria correto que eles insultassem a pessoa que errou ou falassem com ela de forma grosseira. O que encoraja o aconselhado são conselhos amorosos. Mesmo quando dão repreensão pertinente — indicando de forma bem direta as consequências de um proceder imprudente —, os anciãos

18. De que os anciãos devem se lembrar ao dar conselhos bíblicos a outros?

têm em mente que um concristão que errou é uma ovelha do rebanho de Jeová.* (Lucas 15:7) Quando fica óbvio que o conselho ou a repreensão são motivados por amor e dados de forma amorosa, é mais provável que o transgressor mude de atitude.

[19] Muitas vezes, os anciãos precisam tomar decisões que afetam a vida de concrentes. Por exemplo, eles se reúnem periodicamente para avaliar se outros irmãos na congregação se qualificam para serem recomendados como anciãos ou servos ministeriais. Os anciãos sabem que é importante ser imparcial. Em vez de confiar em sentimentos pessoais, deixam que os requisitos de Deus para essas designações os orientem nas suas decisões. Assim, agem "sem preconceito, não fazendo nada por parcialidade". — 1 Timóteo 5:21.

[20] Os anciãos administram a justiça divina ainda de outras maneiras. Depois de predizer que eles serviriam "para o próprio juízo", Isaías continuou: "Cada

* Em 2 Timóteo 4:2, a Bíblia diz que os anciãos às vezes têm de 'repreender, advertir, exortar'. A palavra grega traduzida 'exortar' (*pa·ra·ka·lé·o*) pode significar "encorajar". Uma palavra derivada, *pa·rá·kle·tos,* pode se referir a um assistente legal ou advogado. Assim, mesmo quando os anciãos dão repreensão firme, devem agir como ajudadores dos que precisam de orientação espiritual.

19. Que decisões os anciãos precisam tomar, e em que eles devem se basear?
20, 21. (a) Os anciãos se esforçam a ser o quê, e por quê? (b) O que os anciãos podem fazer para ajudar as "almas deprimidas"?

Perguntas para Meditação

Deuteronômio 1:16, 17 O que Jeová exigia dos juízes em Israel e o que os anciãos aprendem disso?

Jeremias 22:13-17 Jeová adverte contra que práticas injustas e o que é essencial para imitarmos a justiça dele?

Mateus 7:2-5 Por que não devemos nos apressar em procurar defeitos nos nossos concrentes?

Tiago 2:1-9 O que Jeová acha de se mostrar favoritismo e como podemos aplicar esse conselho nos nossos tratos com outros?

um deles terá de mostrar ser como abrigo contra o vento e como esconderijo contra o temporal, como correntes de água numa terra árida, como a sombra dum pesado rochedo numa terra esgotada." (Isaías 32:2) Assim, os anciãos se esforçam a ser fontes de consolo e revigoramento para seus concrentes.

[21] Hoje, com tantos problemas que tendem a causar desânimo, muitos precisam de encorajamento. Anciãos, o que podem fazer para ajudar as "almas deprimidas"? (1 Tessalonicenses 5:14) Escutem-nas com empatia. (Tiago 1:19) Devido à "ansiedade no coração", talvez esses irmãos precisem desabafar com alguém em quem confiam. (Provérbios 12:25) Assegurem-lhes de que são queridos, valiosos e amados — tanto por

Jeová como pelos irmãos. (1 Pedro 1:22; 5:6, 7) Além disso, orem com eles e a favor deles. É muito consolador ouvir um ancião orar de coração a nosso favor. (Tiago 5:14, 15) Seus esforços amorosos de ajudar os deprimidos não passarão despercebidos ao Deus de justiça.

[22] Na verdade, quando imitamos a justiça de Jeová, nos achegamos cada vez mais a ele. Quando defendemos suas normas justas, participamos em transmitir as boas novas de salvação a outros e procuramos nos concentrar nas boas qualidades das pessoas, em vez de procurar seus defeitos, estamos demonstrando justiça divina. Anciãos, quando vocês protegem a pureza da congregação, dão conselhos bíblicos edificantes, tomam decisões imparciais e encorajam os desanimados, refletem a justiça divina. Como o coração de Jeová deve ficar feliz quando ele olha desde os céus e observa que o seu povo procura, da melhor maneira possível, 'exercer a justiça' ao andar com seu Deus!

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22. De que maneiras podemos imitar a justiça de Jeová, e com que resultado?

SEÇÃO 3

“SÁBIO DE CORAÇÃO”

A sabedoria genuína é um dos tesouros mais preciosos que se pode desejar. Jeová é a única fonte dela. Nesta seção, vamos analisar de perto a sabedoria ilimitada de Jeová Deus. Sobre ele, o fiel Jó disse: “Ele é sábio de coração.” — Jó 9:4.

CAPÍTULO 17

‘Ó profundidade da sabedoria de Deus!’

QUE pena! O sexto dia criativo de Deus havia atingido seu ponto culminante com a criação da humanidade. Jeová dissera, então, que “tudo o que tinha feito” — incluindo os humanos — “era muito bom”. (Gênesis 1:31) Mas, no início do sétimo dia, Adão e Eva decidiram se juntar à rebelião de Satanás. A raça humana de repente se viu atolada no pecado, na imperfeição e na morte.

² Talvez parecesse que o propósito de Jeová para o sétimo dia havia sido irremediavelmente frustrado. Aquele dia, como os seis que o precederam, duraria milhares de anos. Jeová o havia declarado sagrado e, quando terminasse, a Terra inteira seria um paraíso, habitado por uma família humana perfeita. (Gênesis 1:28; 2:3) Mas, depois daquela rebelião catastrófica, como isso se daria? O que Deus faria? Esse seria um grande teste para a sabedoria de Jeová, talvez o teste decisivo.

³ Jeová tomou providências imediatas. Sentenciou os rebeldes no Éden e, ao mesmo tempo, forneceu informa-

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1, 2. Qual era o propósito de Jeová para o sétimo dia, e como a sabedoria divina foi posta à prova no início desse dia?
3, 4. (a) Por que a reação de Jeová à rebelião no Éden é um exemplo admirável de sua sabedoria? (b) À medida que estudarmos a sabedoria de Jeová, de que não devemos nos esquecer?

ções sobre algo maravilhoso: seu propósito de corrigir todos os males que surgiriam em resultado daquela rebelião. (Gênesis 3:15) O propósito de Jeová estende-se desde o Éden, passando por todos os milhares de anos da História humana e avança para o futuro. É maravilhosamente simples, mas tão profundo que um leitor da Bíblia poderia passar uma vida inteira estudando-o e meditando nele. Além disso, o propósito de Jeová tem êxito garantido. Resultará no fim de toda a maldade, pecado e morte. Levará a humanidade fiel à perfeição. Tudo isso se dará *antes* do fim do sétimo dia, de modo que, apesar de tudo, Jeová cumprirá seu propósito para a Terra e a humanidade bem dentro do cronograma.

4 Não fica admirado com essa demonstração de sabedoria? O apóstolo Paulo sentiu-se motivado a escrever: 'Ó profundidade da sabedoria de Deus!' (Romanos 11:33) À medida que estudarmos várias facetas dessa qualidade divina, não se esqueça do seguinte: na melhor das hipóteses, só conseguiremos arranhar a superfície da profunda sabedoria de Jeová. (Jó 26:14) Mas, primeiro, vamos definir o que é essa qualidade admirável.

O que é a sabedoria divina?

5 Sabedoria não é a mesma coisa que conhecimento.

5, 6. Qual é a relação entre conhecimento e sabedoria e qual é o alcance do conhecimento de Jeová?

Os computadores podem armazenar enormes quantidades de conhecimento, mas dificilmente alguém os consideraria máquinas sábias. Contudo, o conhecimento e a sabedoria estão relacionados. (Provérbios 10:14) Por exemplo, se precisasse de conselho sábio sobre um problema de saúde, consultaria alguém com pouco ou sem nenhum conhecimento de medicina? É pouco provável! De modo que o conhecimento exato é essencial para a verdadeira sabedoria.

[6] O conhecimento de Jeová é infinito. Como "Rei da eternidade", somente ele é eterno. (Revelação [Apocalipse] 15:3) E durante todas as incontáveis eras, ele sempre soube de tudo. A Bíblia diz: "Não há criação que não esteja manifesta à sua vista, mas todas as coisas estão nuas e abertamente expostas aos olhos daquele com quem temos uma prestação de contas." (Hebreus 4:13; Provérbios 15:3) Como Criador, Jeová entende plenamente tudo o que fez e tem observado as atividades humanas desde o início. Ele examina o coração humano; nada lhe escapa. (1 Crônicas 28:9) Visto que nos criou com livre-arbítrio, fica feliz quando nos vê fazer escolhas sábias na vida. Como "Ouvinte de oração", ele escuta inúmeras expressões ao mesmo tempo! (Salmo 65:2) E nem é preciso mencionar que a memória de Jeová é perfeita.

[7] Porém, Jeová tem mais do que conhecimento. Ele também entende a inter-relação dos fatos e tem a visão geral dos assuntos, levando em consideração incontáveis detalhes. Ele avalia e julga, distinguindo entre o que é bom e o que é mau, o importante e o trivial. Além disso, ele olha mais fundo; examina o coração. (1 Samuel 16:7) Assim, Jeová tem entendimento e discernimento, qualidades superiores ao conhecimento. Mas a sabedoria é superior a todas essas.

[8] Sabedoria envolve usar, em conjunto, o conhecimento, o discernimento e o entendimento, colocando-os em prática. De fato, algumas das palavras bíblicas originais traduzidas “sabedoria” literalmente significam “trabalho eficiente” ou “sabedoria prática”. De modo que a sabedoria de Jeová não é meramente teórica; é prática, funciona. Com base no seu amplo conhecimento e profundo entendimento, o Criador sempre toma as melhores decisões possíveis e as executa da melhor maneira imaginável. Isso é verdadeira sabedoria! Jeová demonstra a veracidade da declaração de Jesus: “A sabedoria é provada justa pelas suas obras.” (Mateus 11:19) As obras de Deus espalhadas pelo Universo dão poderoso testemunho de sua sabedoria.

7, 8. Como Jeová demonstra entendimento, discernimento e sabedoria?

Indícios da sabedoria divina

[9] Já ficou impressionado com o talento de um artesão que, de forma habilidosa, produz objetos lindos que funcionam bem? Esse é um tipo notável de sabedoria. (Êxodo 31:1-3) O próprio Jeová é a fonte e o maior detentor dessa sabedoria. Sobre ele, o Rei Davi disse: "Elogiar-te-ei porque fui feito maravilhosamente, dum modo atemorizante. Teus trabalhos são maravilhosos, de que minha alma está bem apercebida." (Salmo 139:14) De fato, quanto mais aprendemos sobre o corpo humano, mais nos maravilhamos da sabedoria de Jeová.

[10] Para ilustrar: quando sua vida começou, você era uma única célula — um óvulo de sua mãe, fertilizado por um espermatozoide do seu pai. Logo, aquela célula começou a se dividir. Você, o produto final, tem uns 100 trilhões de células. Elas são minúsculas. Na cabeça de um alfinete cabem cerca de 10 mil células de tamanho médio. Mas cada uma delas é uma criação tão complexa que nos deixa pasmados. A célula é muito mais intrincada do que qualquer máquina ou fábrica humana. Os cientistas comparam-na a uma cidade murada: tem entradas e saídas vigiadas, sistema de transporte, rede de comunicações, usinas de energia, fábricas, centrais de

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9, 10. (a) Que tipo de sabedoria Jeová demonstra e como? (b) Como a célula dá indícios da sabedoria de Jeová?

tratamento de lixo e reciclagem, órgãos de defesa e até uma espécie de governo central no núcleo. Além disso, a célula pode fazer uma cópia completa de si mesma em poucas horas!

[11] Naturalmente, nem todas as células são iguais. À medida que as células do embrião vão se dividindo, elas assumem funções bem distintas. Algumas se tornarão células nervosas; outras, células ósseas, musculares, sanguíneas ou oculares. Toda essa diferenciação está programada no “arquivo” de plantas genéticas da célula: o DNA. O interessante é que Davi foi inspirado a dizer sobre Jeová: “Teus olhos viram até mesmo meu embrião, e todas as suas partes estavam assentadas por escrito no teu livro.” — Salmo 139:16.

[12] Alguns órgãos do corpo são extremamente complexos. Um exemplo disso é o cérebro humano. Alguns o chamam de o mais complexo objeto já descoberto no Universo. Contém cerca de 100 bilhões de células nervosas; nossa galáxia tem mais ou menos a mesma quantidade de estrelas. Cada uma dessas células se ramifica, estabelecendo milhares de conexões com outras células. Os cientistas dizem que um cérebro humano poderia

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11, 12. (a) O que faz com que as células de um embrião em desenvolvimento se diferenciem, e como isso se harmoniza com o Salmo 139:16? (b) De que maneiras o cérebro humano mostra que nosso corpo foi “feito maravilhosamente”?

conter as informações de todas as bibliotecas do mundo e que, de fato, talvez seja impossível medir sua capacidade de armazenamento. Já faz décadas que os cientistas estudam esse órgão que foi "feito maravilhosamente", mas admitem que talvez nunca consigam entender totalmente como ele funciona.

[13] Os humanos, porém, são apenas um exemplo da sabedoria criativa de Jeová. O Salmo 104:24 diz: "Quantos são os teus trabalhos, ó Jeová! A todos eles fizeste em sabedoria. A terra está cheia das tuas produções." A sabedoria de Jeová é evidente em todas as criações que nos rodeiam. As formigas, por exemplo, são "instintivamente sábias". (Provérbios 30:24) Realmente, os formigueiros são muito bem organizados. Algumas colônias de formigas criam "gado": cuidam, abrigam e se nutrem de insetos chamados afídeos. Há também formigas "agricultoras", que cultivam "plantações" de fungos. Muitas outras criaturas foram programadas com um instinto que lhes permite fazer coisas notáveis. Uma mosca comum realiza feitos aeronáuticos que nem as mais avançadas aeronaves humanas são capazes de imitar. As aves migratórias se guiam pelas estrelas, pelo campo magné-

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13, 14. (a) Como as formigas e outras criaturas demonstram que são "instintivamente sábias", e o que isso nos ensina sobre o Criador delas? (b) Por que podemos dizer que criações como a teia de aranha foram feitas "em sabedoria"?

tico da Terra ou por algum tipo de mapa interno. Os biólogos passam anos estudando os comportamentos sofisticados que foram programados nessas criaturas. Como deve ser sábio, então, o Programador divino!

[14] Os cientistas já aprenderam muita coisa sobre a sabedoria criativa de Jeová. Existe até um ramo da engenharia, chamado biomimética, que procura imitar os projetos encontrados na natureza. Por exemplo, talvez já tenha admirado a beleza de uma teia de aranha. Mas um engenheiro vê nela um projeto espetacular. Alguns desses fios que parecem tão frágeis são, proporcionalmente, mais resistentes do que o aço, mais fortes do que as fibras usadas em coletes à prova de bala. Uma comparação ajuda a entender como são resistentes: imagine uma teia de aranha que fosse ampliada em escala até ficar do tamanho de uma rede usada num barco de pesca. Uma teia dessas proporções conseguiria apanhar um avião de passageiros em pleno voo! De fato, Jeová fez todas as coisas "em sabedoria".

Sabedoria fora da Terra

[15] A sabedoria de Jeová é evidente em suas obras espalhadas por todo o Universo. As estrelas, que já

15, 16. (a) Os céus estrelados dão que evidência da sabedoria de Jeová? (b) Como a posição de Jeová, de Comandante Supremo de incontáveis milhões de anjos, demonstra que ele é um administrador sábio?

analisamos um pouco no Capítulo 5, não estão espalhadas a esmo pelo espaço. Em sabedoria, Jeová estabeleceu as “leis dos céus”, de modo que o espaço está elegantemente organizado em galáxias estruturadas, agrupadas em aglomerados que, por sua vez, se juntam para formar superaglomerados. (Jó 38:33, *A Bíblia de Jerusalém*) Não é de admirar que Jeová se refira aos corpos celestes como “exército”. (Isaías 40:26) Mas existe outro exército que comprova de modo ainda mais notável a sabedoria de Jeová.

16 Como vimos no Capítulo 4, Deus tem o título de “Jeová dos exércitos” devido à sua posição como Comandante Supremo de um vasto exército de centenas de milhões de criaturas espirituais. Isso evidencia o poder de Jeová. Mas como a sabedoria está envolvida? Pense no seguinte: Jeová e Jesus nunca ficam desocupados. (João 5:17) A conclusão lógica, portanto, é que os ministros angélicos do Altíssimo também estão sempre atarefados. E lembre-se de que eles são superiores aos humanos, superinteligentes e superpoderosos. (Hebreus 1:7; 2:7) Apesar disso, há bilhões de anos Jeová mantém todos esses anjos ocupados, fazendo alegremente trabalho significativo — “cumprindo a sua palavra” e “fazendo a sua vontade”. (Salmo 103:20, 21) A sabedoria desse Administrador é de fato impressionante!

Jeová é o “único sábio”

[17] Em vista desses indícios, é de admirar que a Bíblia afirme que a sabedoria de Jeová é sem igual? Por exemplo, as Escrituras dizem que Jeová é o “único sábio”. (Romanos 16:27) Somente Ele possui sabedoria no grau absoluto; é a fonte de toda a verdadeira sabedoria. (Provérbios 2:6) É por isso que Jesus, embora fosse a mais sábia das criaturas de Jeová, não confiava na própria sabedoria, mas falava o que o Pai havia mandado. — João 12:48-50.

[18] Note como o apóstolo Paulo descreveu a inigualável sabedoria de Jeová: “Ó profundidade das riquezas, e da sabedoria, e do conhecimento de Deus! Quão inescrutáveis são os seus julgamentos e além de pesquisa são os seus caminhos!” (Romanos 11:33) Note como Paulo iniciou o versículo com a exclamação “Ó”, que revela forte emoção, nesse caso, profunda reverência. O termo grego que ele usou para “profundidade” está diretamente relacionado com a palavra para “abismo”. Podemos, assim, formar uma vívida imagem mental. Quando refletimos na sabedoria de Jeová, é como se olhássemos para dentro de um precipício aparentemente sem fundo, tão profundo e vasto que não podemos sequer imaginar sua

17, 18. Por que a Bíblia diz que Jeová é o “único sábio”, e por que sua sabedoria deve nos deixar abismados?

imensidão — que dirá avaliar todos os seus detalhes! (Salmo 92:5) Não nos sentimos humildes ao pensar nisso?

[19] Jeová é o "único sábio" também em outro sentido: somente ele é capaz de ver o futuro. Lembre-se de que Jeová usa a águia como símbolo da sabedoria divina. Uma águia-real pesa apenas uns cinco quilos, mas seus olhos são maiores do que os de um homem adulto. Sua visão é incrivelmente aguçada, permitindo que ela localize pequenas presas mesmo quando está voando a centenas de metros — ou talvez até a quilômetros — do chão! O próprio Jeová certa vez disse o seguinte sobre a águia: "Seus olhos olham para longe." (Jó 39:29) De modo similar, Jeová pode olhar "para longe" no tempo — para o futuro!

[20] A Bíblia tem muitas provas de que isso é verdade: centenas de profecias, ou seja, História escrita previamente. Entre as predições encontradas nas Escrituras estão o resultado de guerras, a ascensão e a queda de potências mundiais e até estratégias de batalha específicas que seriam usadas por comandantes militares. Algumas dessas foram proferidas com centenas de anos de antecedência. — Isaías 44:25–45:4; Daniel 8:2-8, 20-22.

19, 20. (a) Por que a águia é um símbolo apropriado da sabedoria divina? (b) Como Jeová demonstrou sua habilidade de ver o futuro?

Perguntas para Meditação

Jó 28:11-28 Qual é o valor da sabedoria divina? Que bom resultado podemos obter se meditarmos nesse assunto?

Salmo 104:1-25 Como a sabedoria de Jeová se manifesta na criação e que sentimentos isso produz em você?

Provérbios 3:19-26 Se meditarmos na sabedoria de Jeová e a pusermos em prática, qual será o efeito na nossa vida diária?

Daniel 2:19-28 Por que Jeová é chamado de Revelador de segredos? Como deveríamos reagir à sabedoria profética encontrada na sua Palavra?

21 Significa isso, porém, que Deus já previu as escolhas que você fará na vida? Aqueles que pregam a doutrina da predestinação insistem em dizer que a resposta é Sim. Mas esse conceito na verdade rebaixa a sabedoria de Jeová, porque dá a entender que ele é incapaz de controlar sua habilidade de ver o futuro. Para ilustrar: digamos que sua voz fosse de uma beleza sem igual. Quer dizer, então, que você não teria escolha a não ser cantar dia e noite? Isso seria um absurdo! De modo similar, Jeová tem a habilidade de predizer o futuro, mas ele não

21, 22. (a) Por que não existe base para concluir que Jeová previu todas as escolhas que você fará na vida? Ilustre isso. (b) Como sabemos que a sabedoria de Jeová não é fria e insensível?

a usa o tempo todo. Se fizesse isso, estaria infringindo nosso livre-arbítrio, uma dádiva preciosa que Jeová nunca revogará. — Deuteronômio 30:19, 20.

[22] O pior é que a ideia da predestinação sugere que a sabedoria de Jeová é fria, desamorosa, insensível ou sem compaixão. Mas isso não é verdade. A Bíblia ensina que Jeová é "sábio *de coração*". (Jó 9:4) Não que ele tenha um coração literal, mas a Bíblia muitas vezes usa esse termo com relação àquilo que a pessoa tem no íntimo, incluindo suas motivações e sentimentos, como o amor. Assim, a sabedoria de Jeová, como suas outras qualidades, é guiada pelo amor. — 1 João 4:8.

[23] Naturalmente, a sabedoria de Jeová é perfeitamente confiável. É tão superior à nossa sabedoria que a Palavra de Deus nos incentiva amorosamente: "Confia em Jeová de todo o teu coração e não te estribes na tua própria compreensão. Nota-o em todos os teus caminhos, e ele mesmo endireitará as tuas veredas." (Provérbios 3:5, 6) Vamos agora analisar com cuidado a sabedoria de Jeová para que possamos nos achegar mais ao nosso Deus totalmente sábio.

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23. A superioridade da sabedoria de Jeová deve nos motivar a fazer o quê?

CAPÍTULO 18

Sabedoria encontrada na ‘Palavra de Deus’

LEMBRA-SE da última vez que recebeu uma carta de uma pessoa querida, de bem longe? Poucas coisas nos deixam mais contentes do que isso. Ficamos felizes de saber de seu bem-estar, o que tem feito e quais são seus planos. Assim, nos sentimos mais achegados ao remetente da carta, embora fisicamente ele talvez esteja longe.

[2] O que, então, poderia nos dar mais prazer do que receber uma mensagem escrita do Deus que amamos? Jeová, em certo sentido, nos escreveu uma “carta”: sua Palavra, a Bíblia. Nela, ele nos conta quem é, o que fez, o que vai fazer e muito mais. Jeová nos deu sua Palavra porque deseja que nos acheguemos a ele. Nosso Deus sábio escolheu o melhor método possível para se comunicar conosco. O modo em que a Bíblia foi escrita e o seu conteúdo revelam sabedoria incomparável.

Por que uma mensagem escrita?

[3] Alguns se perguntam: ‘Por que Jeová não usou um método mais chamativo — como, por exemplo, uma voz ressoando desde o céu — para se comunicar com o homem?’

1, 2. Que “carta” Jeová nos escreveu e por quê?

3. De que modo Jeová transmitiu a Lei a Moisés?

Para falar a verdade, em algumas ocasiões Jeová se comunicou mesmo desde o céu por meio de representantes angélicos. Fez isso, por exemplo, quando deu a Lei a Israel. (Gálatas 3:19) A voz que ressoou do céu foi assombrosa — tanto que os israelitas apavorados pediram que Jeová não falasse com eles dessa maneira, mas que se comunicasse por meio de Moisés. (Êxodo 20:18-20) Assim, a Lei, que consistia em uns 600 estatutos, foi ditada a Moisés palavra por palavra.

[4] Mas o que provavelmente teria acontecido se aquela Lei nunca tivesse sido colocada por escrito? Acha que Moisés teria se lembrado de todas as palavras daquele código detalhado e as transmitido com exatidão para o restante da nação? E as gerações posteriores? Teriam de se basear apenas em relatos orais? Esse não seria um método muito confiável de se transmitir as leis de Deus. Possivelmente você já brincou de telefone sem fio, um jogo em que a primeira pessoa de uma fila diz uma frase no ouvido de quem está ao seu lado e assim sucessivamente até chegar ao fim da fila. Quando a última pessoa diz o que entendeu, em geral trata-se de algo bem diferente do original. A Lei de Deus não correu o perigo de ser deturpada da mesma maneira. Por quê?

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4. Explique por que a transmissão oral não seria um método confiável de preservar as leis de Deus.

[5] Porque, sabiamente, Jeová decidiu que suas palavras fossem escritas. Ele instruiu a Moisés: "Escreve para ti estas palavras, porque é de acordo com estas palavras que deveras concluo um pacto contigo e com Israel." (Êxodo 34:27) Assim, em 1513 AEC, começou o período de escrita da Bíblia. Durante os 1.610 anos que se seguiram, Jeová falou "em muitas ocasiões e de muitos modos" com os cerca de 40 humanos que escreveram a Bíblia. (Hebreus 1:1) Durante esse mesmo período, copistas dedicados cuidadosamente produziram cópias exatas das Escrituras, a fim de preservá-las. — Esdras 7:6; Salmo 45:1.

[6] Sem dúvida, para nós é uma grande bênção o fato de Jeová se comunicar conosco por escrito. Já recebeu uma carta tão especial — talvez porque o consolou numa hora em que você precisava — que você a guardou e releu vez após vez? Isso se dá com a "carta" de Jeová para nós. Visto que ele pôs suas palavras por escrito, podemos lê-las regularmente e meditar no que dizem. (Salmo 1:2) Podemos ter o "consolo das Escrituras" sempre que precisamos. — Romanos 15:4.

Por que usou escritores humanos?

[7] Numa demonstração de sabedoria, Jeová usou

5, 6. Jeová instruiu Moisés a fazer o que com Suas palavras, e por que é uma bênção para nós o fato de termos a Palavra de Jeová por escrito?
7. Por que podemos dizer que foi uma expressão da sabedoria de Jeová usar ele humanos para escrever a Bíblia?

humanos para escrever sua Palavra. Imagine: se Jeová tivesse usado anjos para escrever a Bíblia, será que ela seria tão fascinante? É verdade que os anjos poderiam ter descrito a Jeová do ângulo da sua posição privilegiada, expressado sua devoção a Ele e contado a história de fiéis servos humanos de Deus. Mas será que nos identificaríamos com o ponto de vista de criaturas espirituais perfeitas, cujo conhecimento, experiência e força são muito superiores aos nossos? — Hebreus 2:6, 7.

[8] Ao usar homens como escritores, Jeová nos deu exatamente o que precisávamos: um registro 'inspirado por Deus', mas que ainda assim é profundamente humano. (2 Timóteo 3:16) Como conseguiu essa façanha? Em muitos casos, ele evidentemente permitiu que os escritores usassem suas faculdades mentais para escolher "palavras deleitosas e a escrita de palavras corretas de verdade". (Eclesiastes 12:10, 11) Isso explica a diversidade de estilos encontrados na Bíblia; os escritos refletem a formação e a personalidade de cada escritor.* Mas esses homens "fa-

* Por exemplo, Davi, que havia sido pastor, empregou exemplos tirados da vida no campo. (Salmo 23) Mateus, um ex-cobrador de impostos, fez várias referências a números e valores monetários. (Mateus 17:27; 26:15; 27:3) O médico Lucas usou palavras que refletiam sua formação. — Lucas 4:38; 14:2; 16:20.

8. Até que ponto os escritores bíblicos tiveram permissão de usar suas faculdades mentais? (Veja também a nota.)

laram da parte de Deus conforme eram movidos por espírito santo". (2 Pedro 1:21) De modo que o produto final é, de fato, "a palavra de Deus". — 1 Tessalonicenses 2:13.

[9] Por que a leitura da Bíblia tem um impacto emocional tão forte sobre nós? Porque seus escritores eram homens com sentimentos iguais aos nossos. Sendo imperfeitos, enfrentaram provações e pressões semelhantes às nossas. Em alguns casos, o espírito de Jeová os inspirou a escrever, na primeira pessoa, sobre seus sentimentos e dificuldades pessoais, algo que nenhum anjo poderia ter feito. — 2 Coríntios 12:7-10.

[10] Veja o exemplo do Rei Davi, de Israel. Depois de cometer vários erros graves, ele compôs um salmo em que abria seu coração, implorando o perdão de Deus. Escreveu: "Purifica-me mesmo do meu pecado. Pois eu mesmo conheço as minhas transgressões e meu pecado está constantemente diante de mim. Eis que em erro fui dado à luz com dores de parto, e em pecado me concebeu minha mãe. Não me lances fora de diante da tua face; e não tires de mim o teu espírito santo. Os sacrifícios a Deus são um espírito quebrantado; um coração quebrantado e esmagado não desprezarás, ó Deus." (Salmo 51:2, 3, 5,

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9, 10. Por que o fato de Deus ter usado escritores humanos faz com que a Bíblia tenha maior impacto emocional sobre nós?

11, 17) Dá para sentir a angústia do escritor nessas palavras, não é verdade? Quem, além de um homem imperfeito, poderia expressar sentimentos tão sinceros?

Por que um livro sobre pessoas?

[11] Há mais uma coisa que torna a Bíblia fascinante. Na maior parte, trata-se de um livro sobre pessoas reais que serviram, ou não, a Deus. Lemos sobre o que passaram na vida, suas dificuldades e alegrias. Aprendemos sobre o resultado das escolhas que fizeram. Esses relatos foram incluídos na Bíblia "para a nossa instrução". (Romanos 15:4) Por meio desses casos da vida real, Jeová nos ensina de uma maneira que toca o coração. Veja alguns exemplos.

[12] A Bíblia relata o que aconteceu com os infiéis ou perversos. Nesses relatos, vemos qualidades indesejáveis em ação, o que torna mais fácil entendê-las. Por exemplo, consegue pensar em uma maneira melhor de condenar a deslealdade do que descrever o exemplo de Judas ao executar sua conspiração traiçoeira contra Jesus? (Mateus 26:14-16, 46-50; 27:3-10) Relatos como esse tocam mais eficazmente o nosso coração, ajudando-nos a identificar e rejeitar características ruins.

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11. Por que se pode dizer que os casos da vida real incluídos na Bíblia são "para a nossa instrução"?
12. De que maneira os relatos bíblicos sobre humanos infiéis são de ajuda para nós?

[13] A Bíblia também descreve muitos servos fiéis de Deus. Lemos sobre sua devoção e lealdade. Podemos observar na prática as qualidades que temos de cultivar a fim de nos achegarmos a Deus. Veja o caso da fé. A Bíblia traz a definição dela e nos diz que ela é essencial para agradarmos a Deus. (Hebreus 11:1, 6) Mas as Escrituras também contêm exemplos significativos de fé em ação. Pense na fé que Abraão demonstrou quando tentou oferecer Isaque. (Gênesis, capítulo 22; Hebreus 11:17-19) Relatos como esse fazem com que a palavra "fé" assuma um sentido totalmente novo e tornam mais fácil entendê-la. Como foi sábio da parte de Jeová não só nos incentivar a cultivar qualidades desejáveis, mas também nos dar exemplos delas em ação!

[14] Os relatos da vida real, encontrados na Bíblia, muitas vezes nos ensinam algo a respeito do tipo de pessoa que Jeová é. Um exemplo é o caso duma mulher que Jesus observou no templo. Enquanto estava sentado perto dos cofres do tesouro, Jesus observava as pessoas colocando suas contribuições. Muitos ricos vinham e davam "dos seus excedentes". Mas Jesus se concentrou numa viúva humilde. Sua dádiva foi "duas pequenas moedas de muito

13. De que maneira a Bíblia nos ajuda a entender qualidades desejáveis?
14, 15. O que a Bíblia nos diz sobre uma mulher que compareceu ao templo e o que esse relato nos ensina sobre Jeová?

pouco valor".* Era o último dinheirinho que ela possuía. Jesus, que refletia com perfeição o conceito de Jeová sobre os assuntos, disse: "Esta viúva pobre lançou neles mais do que todos estes que lançam dinheiro nos cofres do tesouro." Segundo essas palavras, ela contribuiu mais do que todos os outros juntos. — Marcos 12:41-44; Lucas 21:1-4; João 8:28.

15 Não é significativo que, de todas as pessoas que compareceram ao templo naquele dia, essa viúva tenha sido escolhida para ser mencionada na Bíblia? Por meio desse exemplo, Jeová nos ensina que ele é um Deus apreciativo. Ele fica contente de receber nossas dádivas de toda a alma, não importa o valor delas em comparação com o que outros possam dar. Jeová não poderia ter achado uma maneira melhor de nos ensinar essa verdade comovente!

O que a Bíblia não contém

16 Quando resolve escrever uma carta para um amigo ou parente, você tem de usar de bom-senso e decidir o que vai incluir nela; ela precisa ter um limite. De modo similar, Jeová decidiu mencionar determinadas pessoas ou

* Cada moeda dessas era um lépton, a menor moeda judaica em circulação naquele tempo. Dois léptons equivaliam a 1/64 do salário de um dia. Essas duas moedinhas não eram suficientes nem para comprar um único pardal, a ave mais barata usada como alimento pelos pobres.

16, 17. Como se pode observar a sabedoria de Jeová até naquilo que ele decidiu não incluir na sua Palavra?

acontecimentos na sua Palavra. Mas a Bíblia nem sempre dá todos os detalhes desses relatos descritivos. (João 21:25) Por exemplo, quando se mencionam os julgamentos de Deus, nem sempre as informações fornecidas na Bíblia são suficientes para responder a todas as perguntas que possamos ter. A sabedoria de Jeová fica evidente até naquilo que ele decidiu não incluir na sua Palavra. Como assim?

[17] O modo em que a Bíblia foi escrita serve para testar o que temos no coração. Hebreus 4:12 diz: "A palavra [ou, mensagem] de Deus é viva e exerce poder, e é mais afiada do que qualquer espada de dois gumes, e penetra até a divisão da alma e do espírito . . . e é capaz de discernir os pensamentos e as intenções do coração." A mensagem da Bíblia penetra fundo, revelando nossos verdadeiros raciocínios e motivações. Aqueles que a leem com olho crítico muitas vezes ficam perplexos, porque se deparam com relatos que não contêm todas as informações que os satisfariam. Essas pessoas talvez até questionem se, de fato, Jeová é amoroso, sábio e justo.

[18] Em contraste, quando estudamos cuidadosamente a Bíblia com coração sincero, passamos a conhecer a Jeová

18, 19. (a) Por que não devemos nos sentir perturbados se determinado relato bíblico levantar questões para as quais não encontramos respostas imediatas? (b) O que é preciso para entender a Palavra de Deus, e como isso é uma evidência da grande sabedoria de Jeová?

no contexto em que a sua Palavra o apresenta. Assim, não ficamos perturbados se determinado relato levanta algumas questões para as quais não encontramos respostas imediatas. Para ilustrar: se estiver montando um grande quebra-cabeça, talvez de início você não consiga encontrar determinada peça ou não entenda como uma peça se encaixa. Mas talvez já tenha juntado peças suficientes para entender qual é a aparência geral do quadro. De modo similar, quando estudamos a Bíblia, pouco a pouco aprendemos sobre o tipo de Deus que Jeová é e formamos um quadro mental dele. Mesmo que, de início, não entendamos certo relato nem percebamos como ele se encaixa na personalidade do Criador, nosso estudo da Bíblia já nos ensinou mais do que o suficiente sobre Jeová para sabermos que ele é um Deus infalivelmente amoroso, imparcial e justo.

19 Assim, para entender a Palavra de Deus, devemos lê-la e estudá-la com coração sincero e mente aberta. Não é essa uma evidência da grande sabedoria de Jeová? Homens inteligentes são capazes de escrever livros que somente os 'sábios e os intelectuais' conseguem entender. Mas para escrever um livro que só pode ser entendido por aqueles que têm a correta motivação de coração é preciso sabedoria divina! — Mateus 11:25.

Um livro de "sabedoria prática"

[20] Na sua Palavra, Jeová nos ensina qual é o melhor modo de vida. Como nosso Criador, ele conhece nossas necessidades melhor do que nós mesmos. E as necessidades humanas básicas — incluindo o desejo de ser amado e feliz, e de ter relacionamentos bem-sucedidos — ainda são as mesmas. A Bíblia contém muita "sabedoria prática" que pode nos ajudar a ter uma vida significativa. (Provérbios 2:7) Cada seção deste livro contém um capítulo que mostra como aplicar o conselho sábio da Bíblia, mas vejamos só um exemplo.

[21] Já notou que as pessoas que guardam rancor ou ressentimento muitas vezes acabam magoando a si mesmas? O ressentimento é um fardo muito pesado para carregar. Quando o nutrimos, ele absorve os pensamentos, tira nossa paz e sufoca a alegria. Estudos científicos indicam que alimentar a raiva pode aumentar o risco de doenças cardíacas e muitas outras doenças crônicas. Bem antes desses estudos científicos, porém, a Bíblia já dizia sabiamente: "Larga a ira e abandona o furor." (Salmo 37:8) Mas como podemos fazer isso?

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20. Por que somente Jeová pode nos dizer qual é o melhor modo de vida, e o que a Bíblia contém que pode nos ajudar?

21-23. Que conselhos sábios nos ajudam a não alimentar a raiva nem guardar ressentimento?

Perguntas para Meditação

Provérbios 2:1-6 Que esforço é necessário para obtermos a sabedoria encontrada na Palavra de Deus?

Provérbios 2:10-22 De que benefício será vivermos em harmonia com os conselhos sábios da Bíblia?

Romanos 7:15-25 Como esse trecho da Bíblia ilustra a sabedoria de se terem usado homens para escrever a Palavra de Deus?

1 Coríntios 10:6-12 O que podemos aprender dos exemplos de aviso, envolvendo Israel, que encontramos na Bíblia?

22 A Palavra de Deus dá o seguinte conselho prudente: "A perspicácia do homem certamente torna mais vagarosa a sua ira, e é beleza da sua parte passar por alto a transgressão." (Provérbios 19:11) Perspicácia é a habilidade de ver abaixo da superfície, de ver além do óbvio. A perspicácia resulta em compreensão, porque nos ajuda a discernir por que a outra pessoa falou ou agiu de determinada maneira. Se nos esforçarmos a entender suas verdadeiras motivações, sentimentos e circunstâncias, isso nos ajudará a deixar de lado pensamentos e sentimentos negativos para com ela.

23 A Bíblia traz outro conselho: "Continuai a suportar-vos uns aos outros e a perdoar-vos uns aos outros liberalmente." (Colossenses 3:13) A expressão "continuai a suportar-vos uns aos outros" indica que se deve ter pa-

ciência, tolerando algumas características das outras pessoas que talvez achemos irritantes. Essa longanimidade nos ajudará a evitar guardar rancor por coisinhas sem importância. “Perdoar” transmite a ideia de cessar de ter ressentimento. Nosso Deus sabe que precisamos perdoar outros quando há base sólida para isso. Não se trata de algo proveitoso apenas para a outra pessoa, mas também preserva nossa própria paz mental e de coração. (Lucas 17:3, 4) Quanta sabedoria encontramos na Palavra de Deus!

24 Devido ao seu amor ilimitado, Jeová quis se comunicar conosco. Ele escolheu o melhor método possível: uma “carta” escrita por homens sob a orientação do espírito santo. Em resultado disso, encontramos nas páginas dela a sabedoria do próprio Jeová. Trata-se de sabedoria ‘mui fidedigna’. (Salmo 93:5) Quando harmonizamos nossa vida com ela e a transmitimos a outros, nos achegamos naturalmente ao nosso Deus sábio. No próximo capítulo, analisaremos outro exemplo notável da sabedoria de Jeová: sua habilidade de prever o futuro e de cumprir seus propósitos.

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24. Qual é o resultado quando harmonizamos nossa vida com a sabedoria divina?

CAPÍTULO 19

"A sabedoria de Deus em segredo sagrado"

SEGREDOS! Por que é tão difícil guardá-los? Talvez tenha algo que ver com sua aura de mistério que nos deixa intrigados e fascinados. Mas a Bíblia diz: "A glória de Deus é manter um assunto em segredo." (Provérbios 25:2) De modo que, como Governante Supremo e Criador, Jeová mantém algumas coisas em segredo até que chegue o Seu tempo devido para revelá-las à humanidade.

[2] Mas há um segredo fascinante e intrigante que Jeová revelou na sua Palavra. É chamado de 'o segredo sagrado da vontade de Deus'. (Efésios 1:9) Se o conhecermos, além de satisfazer a curiosidade, nos candidataremos a obter a salvação e entenderemos um pouco mais a imensurável sabedoria de Jeová.

Revelado progressivamente

[3] Quando Adão e Eva pecaram, talvez parecesse que o propósito de Jeová de ter um paraíso na Terra, povoado por humanos perfeitos, havia sido frustrado. Mas Deus *imediatamente* atacou o problema. Ele disse: "Po-

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1, 2. Que "segredo sagrado" deve nos interessar e por quê?
3, 4. De que maneira a profecia de Gênesis 3:15 dava esperança, mas que mistério, ou "segredo sagrado", ela englobava?

rei inimizade entre ti [a serpente] e a mulher, e entre o teu descendente e o seu descendente. Ele te machucará a cabeça e tu lhe machucarás o calcanhar." — Gênesis 3:15.

[4] Que palavras intrigantes e misteriosas! Quem era a mulher? a serpente? e o "descendente" que machucaria a cabeça da serpente? O casal infiel (Adão e Eva) não tinha como saber. Mas as palavras de Deus dariam esperança aos descendentes deles que se mostrassem fiéis. A justiça haveria de triunfar. O propósito de Jeová seria realizado. Mas como? Ah! Isso era um mistério. A Bíblia o chama de "a sabedoria de Deus em segredo sagrado, a sabedoria escondida". — 1 Coríntios 2:7.

[5] Como "Revelador de segredos", Jeová com o tempo divulgaria detalhes pertinentes sobre o desfecho desse segredo. (Daniel 2:28) Mas faria isso gradativamente, aos poucos. Para ilustrar, pense na resposta que um pai amoroso dá quando o filhinho pergunta: "Pai, de onde eu vim?" Se for sensato, o pai só dará as informações que o menino tem condições de entender. À medida que ele for crescendo, o pai explicará mais detalhes. De modo similar, Jeová determina quando seu povo está preparado para receber revelações adicionais de sua vontade e propósito. — Provérbios 4:18; Daniel 12:4.

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5. Ilustre por que Jeová revelou seu segredo aos poucos.

[6] Como Jeová fez essas revelações? Ele usou uma série de pactos, ou contratos, que revelavam muitos detalhes. Possivelmente você já assinou um contrato: ao comprar uma casa, ao fazer um empréstimo ou ao emprestar dinheiro a alguém. Um contrato é uma garantia legal de que os termos dum acordo serão cumpridos. Mas por que Jeová precisava fazer pactos, ou contratos, formais com o homem? Naturalmente, Sua palavra é garantia suficiente de que ele cumprirá Suas promessas. Mesmo assim, em várias ocasiões, Deus bondosamente reforçou a validade da sua palavra fazendo contratos legais. Esses acordos invioláveis dão a nós, humanos imperfeitos, uma base ainda mais sólida para confiar nas promessas de Jeová. — Hebreus 6:16-18.

O pacto com Abraão

[7] Mais de 2 mil anos depois de o homem ter sido expulso do Paraíso, Jeová disse a seu servo fiel Abraão: "Seguramente multiplicarei o teu descendente como as estrelas dos céus . . . e todas as nações da terra hão de abençoar a si mesmas por meio de teu descendente,

6. (a) Para que serve um pacto, ou contrato? (b) Por que é notável que Jeová faça pactos com humanos?

7, 8. (a) Que pacto Jeová fez com Abraão, esclarecendo o que a respeito do segredo sagrado? (b) Como Jeová aos poucos foi dando detalhes mais específicos sobre a linhagem do Descendente prometido?

pelo fato de que escutaste a minha voz." (Gênesis 22:17, 18) Isso não era apenas uma promessa; Jeová formulou-a como um pacto legal e confirmou-a com um juramento imutável. (Gênesis 17:1, 2; Hebreus 6:13-15) Que fato notável! O Soberano Senhor *fez um contrato* para abençoar a humanidade.

[8] O pacto abraâmico revelou que o Descendente prometido viria como humano, pois descenderia de Abraão. Mas quem seria? Com o tempo Jeová revelou que, dos filhos de Abraão, Isaque seria antepassado do Descendente. Entre os dois filhos de Isaque, Jacó foi escolhido. (Gênesis 21:12; 28:13, 14) Mais tarde, Jacó disse as seguintes palavras proféticas a respeito de um de seus 12 filhos: "O cetro não se afastará de Judá, nem o bastão de comandante de entre os seus pés, até que venha Siló ["Aquele a Quem Pertence"]; e a ele pertencerá a obediência dos povos." (Gênesis 49:10) A partir daí, soube-se que o Descendente seria um rei e que Judá seria seu ancestral.

O pacto com Israel

[9] Em 1513 AEC, Jeová concluiu um pacto com os descendentes de Abraão, a nação de Israel. Isso preparou o

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9, 10. (a) Que pacto Jeová fez com a nação de Israel e que proteção esse pacto oferecia? (b) Como a Lei demonstrou que a humanidade precisava do resgate?

caminho para novas revelações a respeito do segredo sagrado. Embora não esteja mais em vigor hoje, o pacto da Lei mosaica era parte essencial do propósito de Jeová de produzir o Descendente prometido. Como? De três modos. Primeiro, a Lei era como um muro de proteção. (Efésios 2:14) Seus estatutos justos serviam como barreira entre judeus e gentios. Assim, ajudou a preservar a linhagem do Descendente prometido. Em grande parte por causa dessa proteção, a nação ainda existia quando chegou o tempo devido de Deus para que o Messias nascesse na tribo de Judá.

10 Segundo, a Lei, que era perfeita, demonstrou que a humanidade precisava mesmo do resgate, pois o homem imperfeito era incapaz de cumprir todos os seus requisitos. Assim, ela serviu para "tornar manifestas as transgressões, até que chegasse o descendente a quem se fizera a promessa". (Gálatas 3:19) Por meio de sacrifícios de animais, a Lei oferecia expiação provisória dos pecados. Mas visto que, como Paulo escreveu, "não é possível que o sangue de touros e de bodes tire pecados", essas ofertas só prefiguravam o sacrifício de resgate de Cristo. (Hebreus 10:1-4) De modo que, para os judeus fiéis, aquele pacto se tornou um "tutor, conduzindo a Cristo". — Gálatas 3:24.

[11] Terceiro, o pacto da Lei deu à nação de Israel uma perspectiva maravilhosa: tornar-se “um reino de sacerdotes e uma nação santa”. Mas Jeová lhes disse que isso só aconteceria se eles fossem fiéis àquele contrato. (Êxodo 19:5, 6) E, de fato, com o tempo, o Israel carnal acabou fornecendo os primeiros membros de um reino celestial de sacerdotes. Mas, como um todo, aquela nação se rebelou contra o pacto da Lei, rejeitou o Descendente messiânico e perdeu essa oportunidade. Quem, então, completaria o reino de sacerdotes? E que relação teria aquela nação abençoada com o Descendente prometido? Esses aspectos do segredo sagrado seriam revelados no tempo devido de Deus.

O pacto davídico do Reino

[12] No século 11 AEC, Jeová esclareceu mais detalhes sobre o segredo sagrado quando fez outro pacto. Ele prometeu ao fiel Rei Davi: “Hei de suscitar o teu descendente depois de ti, . . . e deveras estabelecerei firmemente o seu reino. . . . Eu hei de estabelecer firmemente o trono do seu reino por tempo indefinido.” (2 Samuel 7:12, 13; Salmo 89:3) Com isso, a linhagem

11. Que perspectiva maravilhosa o pacto da Lei oferecia a Israel, mas por que a nação como um todo perdeu essa oportunidade?
12. Que pacto Jeová fez com Davi e que detalhe sobre o segredo sagrado isso ajudou a esclarecer?

do Descendente prometido ficava restrita à família de Davi. Mas será que um simples governante humano poderia reinar "por tempo indefinido"? (Salmo 89:20, 29, 34-36) E poderia esse rei humano resgatar a humanidade do pecado e da morte?

[13] Sob inspiração, Davi escreveu: "A pronunciação de Jeová a meu Senhor é: 'Senta-te à minha direita, até que eu ponha os teus inimigos como escabelo para os teus pés.' Jeová jurou (e não o deplorará): 'Tu és sacerdote por tempo indefinido à maneira de Melquisedeque!'" (Salmo 110:1, 4) As palavras de Davi se aplicavam diretamente ao Descendente prometido, ou Messias. (Atos 2:35, 36) Esse Rei governaria, não em Jerusalém, mas desde os céus, à "direita" de Jeová. Isso lhe daria autoridade não só sobre o território de Israel, mas sobre toda a Terra. (Salmo 2:6-8) Mais um detalhe foi revelado naquela declaração. Note que Jeová fez o juramento solene de que o Messias seria "sacerdote . . . à maneira de Melquisedeque" — um rei-sacerdote que viveu nos dias de Abraão. Como Melquisedeque, o vindouro Descendente seria designado diretamente por Deus para ser Rei *e* Sacerdote! — Gênesis 14:17-20.

13, 14. (a) Segundo o Salmo 110, que promessa Jeová fez ao seu Rei ungido? (b) Que revelações adicionais a respeito do vindouro Descendente foram feitas por meio dos profetas de Jeová?

[14] Ao longo dos anos, Jeová usou seus profetas para fazer revelações adicionais sobre o segredo sagrado. Por exemplo, Isaías revelou que o Descendente teria uma morte sacrificial. (Isaías 53:3-12) Miqueias profetizou o lugar em que o Messias nasceria. (Miqueias 5:2) E Daniel predisse até o tempo exato do aparecimento do Descendente e de sua morte. — Daniel 9:24-27.

Revelado o segredo sagrado!

[15] Como essas profecias se cumpririam continuou a ser um mistério até que o Descendente finalmente apareceu. Gálatas 4:4 diz: "Quando chegou o pleno limite do tempo, Deus enviou o seu Filho, que veio a proceder duma mulher." No ano 2 AEC, um anjo disse a uma virgem judia chamada Maria: "Eis que conceberás na tua madre e darás à luz um filho, e deves dar-lhe o nome de Jesus. Este será grande e será chamado Filho do Altíssimo; e Jeová Deus lhe dará o trono de Davi, seu pai . . . Espírito santo virá sobre ti e poder do Altíssimo te encobrirá. Por esta razão, também, o nascido será chamado santo, Filho de Deus." — Lucas 1:31, 32, 35.

[16] Depois, Jeová transferiu a vida de seu Filho do céu para o útero de Maria, de modo que ele nasceu duma

15, 16. (a) Como o Filho de Jeová veio a nascer "duma mulher"? (b) O que Jesus herdou de seus pais humanos e quando ele surgiu como o Descendente da promessa?

mulher imperfeita. Mas Jesus não herdou a imperfeição dela porque era "Filho de Deus". No entanto, os pais humanos de Jesus eram descendentes de Davi, de modo que ele herdou deles tanto o direito natural como legal de ser herdeiro daquele rei. (Atos 13:22, 23) Quando Jesus se batizou, em 29 EC, Jeová o ungiu com espírito santo e disse: "Este é meu Filho, o amado." (Mateus 3:16, 17) Finalmente, ali estava o Descendente! (Gálatas 3:16) Chegara o tempo para se revelar mais detalhes sobre o segredo sagrado. — 2 Timóteo 1:10.

[17] Durante seu ministério, Jesus identificou a serpente de Gênesis 3:15 como Satanás e o descendente da serpente como os seguidores do Diabo. (Mateus 23:33; João 8:44) Posteriormente, revelou-se como esses seriam esmagados para sempre. (Revelação [Apocalipse] 20:1-3, 10, 15) E a mulher foi identificada como a "Jerusalém de cima", a organização-esposa de Jeová nos céus, composta de criaturas espirituais.* — Gálatas 4:26; Revelação 12:1-6.

* "O segredo sagrado [da] devoção piedosa" também foi revelado em Jesus. (1 Timóteo 3:16) Durante muito tempo foi um segredo, ou mistério, se alguém conseguiria manter perfeita integridade a Jeová. Jesus forneceu a resposta. Ele manteve a integridade durante todas as provações que Satanás lançou contra ele. — Mateus 4:1-11; 27:26-50.

17. Como se esclareceu o significado de Gênesis 3:15?

O novo pacto

[18] Uma das revelações mais emocionantes foi dada na noite antes da morte de Jesus, quando ele falou aos seus discípulos fiéis sobre "o novo pacto". (Lucas 22:20) Como seu predecessor, o pacto da Lei mosaica, esse novo pacto deveria produzir "um reino de sacerdotes". (Êxodo 19:6; 1 Pedro 2:9) Mas, em vez de estabelecer uma nação carnal, fundaria uma nação espiritual, "o Israel de Deus", composta exclusivamente de fiéis seguidores ungidos de Cristo. (Gálatas 6:16) Com Jesus, esses participantes do novo pacto abençoariam a raça humana.

[19] Mas por que o novo pacto consegue produzir "um reino de sacerdotes" para abençoar a humanidade? Porque, em vez de condenar os discípulos de Cristo como pecadores, ele permite o perdão dos seus pecados mediante o sacrifício Dele. (Jeremias 31:31-34) Quando eles obtêm uma condição justa perante Jeová, este os adota como parte de sua família celestial, ungindo-os com espírito santo. (Romanos 8:15-17; 2 Coríntios 1:21) Assim, passam por "um novo nascimento para uma

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18. Qual é o objetivo do "novo pacto"?

19. (a) Por que o novo pacto consegue produzir "um reino de sacerdotes"? (b) Por que os cristãos ungidos são chamados de "uma nova criação" e quantos reinarão no céu com Cristo?

esperança viva . . . reservada nos céus". (1 Pedro 1:3, 4) Visto que uma condição tão enaltecida é algo totalmente novo para os humanos, os cristãos ungidos e gerados pelo espírito são chamados de "uma nova criação". (2 Coríntios 5:17) A Bíblia revela que, por fim, 144 mil deles ajudarão a reinar desde o céu sobre a humanidade resgatada. — Revelação 5:9, 10; 14:1-4.

[20] Com Jesus, os ungidos se tornam o "descendente de Abraão".* (Gálatas 3:29) Os primeiros a serem escolhidos foram judeus carnais. Mas, em 36 EC, outra faceta do segredo sagrado foi revelada: gentios (não judeus) também teriam parte na esperança celestial. (Romanos 9:6-8; 11:25, 26; Efésios 3:5, 6) Os cristãos ungidos seriam os únicos a desfrutar as bênçãos prometidas a Abraão? Não, porque o sacrifício de Jesus beneficia o mundo inteiro. (1 João 2:2) Com o tempo, Jeová revelou que um número não especificado de pessoas faria parte de uma "grande multidão" que sobreviveria ao fim do sistema de Satanás. (Revelação 7:9, 14) Muitos outros seriam ressuscitados com a perspectiva de viver

* Jesus também fez "um pacto . . . para um reino" com o mesmo grupo. (Lucas 22:29, 30) Trata-se de um contrato que ele fez com o "pequeno rebanho" para que reinem com ele no céu como parte *secundária* do descendente de Abraão. — Lucas 12:32.

20. (a) Que faceta do segredo sagrado foi revelada em 36 EC? (b) Quem desfrutará as bênçãos prometidas a Abraão?

Perguntas para Meditação

João 16:7-12 Como Jesus imitou seu Pai ao revelar a verdade gradativamente?

1 Coríntios 2:6-16 Por que muitas pessoas não conseguem entender os segredos sagrados de Jeová? Como nós podemos compreendê-los?

Efésios 3:10 Que privilégio os cristãos têm hoje com respeito ao segredo sagrado de Deus?

Hebreus 11:8-10 Como o segredo sagrado sustentou a fé que homens da antiguidade tinham, embora não soubessem de todos os detalhes a respeito dele?

para sempre no Paraíso! — Lucas 23:43; João 5:28, 29; Revelação 20:11-15; 21:3, 4.

A sabedoria de Deus e o segredo sagrado

[21] O segredo sagrado é uma demonstração impressionante da "grandemente diversificada sabedoria de Deus". (Efésios 3:8-10) Como Jeová foi sábio em esboçar esse segredo e, daí, revelá-lo aos poucos! Ele sabiamente levou em conta as limitações dos humanos, permitindo que esses manifestassem sua verdadeira condição de coração. — Salmo 103:14.

[22] Jeová também demonstrou incomparável sabedoria

21, 22. De que maneiras o segredo sagrado de Jeová demonstra a sabedoria Dele?

ao escolher Jesus como Rei. No Universo inteiro, não existe criatura mais digna de confiança do que o Filho de Deus. Ao viver como homem de carne e sangue, Jesus passou por todo tipo de adversidade. Por isso, ele entende muito bem os problemas humanos. (Hebreus 5:7-9) E que tipo de corregentes Jesus terá? Ao longo dos séculos, tanto homens como mulheres — de todas as raças, línguas e formações — foram ungidos. Simplesmente, não existe problema que algum deles não tenha enfrentado e superado. (Efésios 4:22-24) Será maravilhoso viver sob o domínio desses reis-sacerdotes misericordiosos!

[23] O apóstolo Paulo escreveu: "O segredo sagrado que estava escondido dos passados sistemas de coisas e das gerações passadas . . . tem sido manifesto aos seus santos." (Colossenses 1:26) De fato, os santos ungidos de Jeová entenderam os muitos detalhes referentes ao segredo sagrado e transmitiram esse conhecimento a milhões de pessoas. Que privilégio todos nós temos! Jeová "nos [fez] saber o segredo sagrado de sua vontade". (Efésios 1:9) Contemos esse maravilhoso segredo a outros, ajudando-os a também entender um pouco melhor a imensurável sabedoria de Jeová Deus!

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23. Que privilégio os cristãos têm com respeito ao segredo sagrado de Jeová?

CAPÍTULO 20

“Sábio de coração”, mas humilde

UM PAI quer ensinar uma lição importante ao filho, tocando-lhe o coração. Que método usar? Deve ficar de pé de forma intimidadora e usar palavras duras? Ou seria melhor agachar-se diante da criança e falar de modo bondoso e amistoso? Sem dúvida, um pai sábio e humilde escolheria a segunda opção.

2 Que tipo de Pai é Jeová: orgulhoso ou humilde? severo ou bondoso? Jeová sabe de tudo, quer dizer, é sábio em escala absoluta. Já notou, porém, que o conhecimento e a inteligência nem sempre tornam as pessoas mais humildes? Como diz a Bíblia, “o conhecimento enfuna”. (1 Coríntios 3:19; 8:1) Mas Jeová, que é “sábio de coração”, é também humilde. (Jó 9:4) Não que ele esteja numa posição inferior ou pouco enaltecida; mas percebe-se nele a total ausência de arrogância. Por que isso se dá?

3 Jeová é santo. Visto que a arrogância é uma qualidade que avilta a pessoa, ela é completamente inexistente nele. (Marcos 7:20-22) Além disso, note o que o profeta Jeremias disse a Jeová: “Sem falta, a tua alma

1-3. Por que podemos ter certeza de que Jeová é humilde?

[o próprio Jeová] se lembrará e se curvará sobre mim."* (Lamentações 3:20) Imagine! Jeová, o Soberano Senhor do Universo, estava disposto a 'se curvar', ou se colocar no mesmo nível que Jeremias, a fim de mostrar favor àquele humano imperfeito. (Salmo 113:7) De fato, Jeová é humilde. Mas o que está envolvido na humildade divina? O que ela tem que ver com a sabedoria? E por que é importante para nós?

Como Jeová demonstra humildade

[4] Humildade é ausência de orgulho ou arrogância; despretensão. Trata-se de uma qualidade íntima, do coração, e manifesta-se em características como brandura, paciência e razoabilidade. (Gálatas 5:22, 23) Mas não se engane! Essas qualidades de Jeová não têm nada que ver com fraqueza ou acanhamento, porque não o impedem de expressar ira justa nem de usar seu poder para destruir. Na verdade, a humildade e a brandura de

* Os escribas antigos (soferins) alteraram esse versículo para dizer que Jeremias, não Jeová, é que se curvava. Pelo visto, acharam impróprio atribuir a Deus um ato humilde como esse. Em resultado disso, muitas traduções deixam de transmitir corretamente a ideia desse belo versículo. Mas uma Bíblia em inglês traduz de forma exata a expressão de Jeremias para Deus, dizendo: "Lembra-te, ó lembra-te, e inclina-te na minha direção." — *The New English Bible.*

4, 5. (a) O que é humildade, como se manifesta e por que não deve ser confundida com fraqueza ou acanhamento? (b) Como Jeová demonstrou humildade ao lidar com Davi e de que importância é para nós essa qualidade de Deus?

Jeová revelam seu imenso poder, pois ele é capaz de controlar-se com perfeição. (Isaías 42:14) Qual é a ligação entre humildade e sabedoria? Uma obra de referência bíblica afirma: "Humildade é conclusivamente definida . . . em termos de altruísmo e é uma base essencial para toda a sabedoria." A sabedoria genuína, portanto, não pode existir sem humildade. Como a humildade de Jeová nos beneficia?

5 O Rei Davi cantou a Jeová: "Tu me darás o teu escudo de salvação, e a tua própria direita me amparará, e a tua própria humildade me engrandecerá." (Salmo 18:35) Jeová como que se curvou para lidar com esse mero humano imperfeito, protegendo-o e amparando-o dia após dia. Davi entendia que era só por causa da disposição de Deus de humilhar-se desse modo que ele podia esperar receber a salvação e chegar a ter certa medida de grandeza como rei. De fato, quem de nós poderia ter esperança de salvação se Jeová não fosse humilde, se ele não estivesse disposto a se rebaixar para lidar conosco como um Pai bondoso e amoroso?

6 É bom notarmos que há uma diferença entre humildade e modéstia. Esta última é uma bela qualidade que os humanos fiéis devem cultivar. Como a humildade,

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6, 7. (a) Por que a Bíblia nunca fala que Jeová é modesto? (b) Qual é a relação entre brandura e sabedoria, e quem dá o melhor exemplo nesse respeito?

ela está ligada à sabedoria. Por exemplo, Provérbios 11:2 diz: "A sabedoria está com os modestos." Mas a Bíblia nunca fala que Jeová é modesto. Por que não? Conforme usada nas Escrituras, modéstia pode ter o sentido de conscientizar-se das próprias limitações. O Todo-Poderoso não tem limitações, exceto as que ele impõe a si mesmo por causa de suas normas justas. (Marcos 10:27; Tito 1:2) Além disso, como o Altíssimo, ele não está sujeito a ninguém. Assim, o conceito de modéstia simplesmente não se aplica a Jeová.

[7] Mas Jeová é humilde e brando. Por meio de sua Palavra, ele ensina a seus servos que a brandura é essencial para a verdadeira sabedoria, mencionando "a brandura que pertence à sabedoria".* (Tiago 3:13) Note o exemplo que o Criador dá nesse respeito.

Jeová delega e escuta humildemente

[8] Há muitos indícios da humildade de Jeová. Entre esses se destaca a sua disposição de delegar responsabilidades e de escutar. O mero fato de Deus fazer isso já é, em si mesmo, surpreendente, pois ele não precisa de ajuda ou conselho. (Isaías 40:13, 14; Romanos 11:34, 35)

* Outras versões falam da "humildade que provém da sabedoria" e da "mansidão própria da sabedoria".

8-10. (a) Por que a disposição de Jeová de delegar responsabilidades e de escutar é notável? (b) Como o Todo-Poderoso usou de humildade ao lidar com os anjos?

Mesmo assim, a Bíblia mostra repetidas vezes que ele se dispõe a agir desse modo.

[9] Veja, por exemplo, um incidente notável na vida de Abraão. Ele recebeu três visitantes e dirigiu-se a um deles como "Jeová". Na verdade, os visitantes eram anjos, mas um deles veio e agiu em nome de Deus. O que aquele anjo falou e fez era, na verdade, como se o próprio Jeová estivesse falando e agindo. Por meio dele, Deus contou a Abraão que tinha ouvido um alto "clamor de queixa a respeito de Sodoma e Gomorra". Jeová declarou: "Estou de todo resolvido a descer para ver se de fato agem segundo o clamor sobre isso, que tem chegado a mim, e se não for assim, ficarei sabendo disso." (Gênesis 18:3, 20, 21) Naturalmente, essa declaração de Jeová não significava que o Todo-Poderoso 'desceria' em pessoa. Ele enviou anjos para representá-lo. (Gênesis 19:1) Por quê? Será que Jeová, que vê tudo, não tinha os meios para 'ficar sabendo', por conta própria, da real condição daquela região? É claro que sim. Mas em vez disso, ele humildemente deu àqueles anjos uma designação de investigar a situação e visitar Ló e sua família em Sodoma.

[10] Além disso, Jeová escuta. Certa vez, ele pediu aos anjos que sugerissem várias maneiras de trazer a ruína ao perverso Rei Acabe. É claro que Jeová não precisava de ajuda. Mesmo assim, aceitou a sugestão de um

anjo e o designou para executar o plano. (1 Reis 22:19-22) Quanta humildade!

[11] Jeová está até mesmo disposto a escutar humanos imperfeitos que desejem expressar suas preocupações. Por exemplo, quando ele contou a Abraão a sua intenção de destruir Sodoma e Gomorra, aquele homem fiel ficou perplexo. “É inconcebível a teu respeito”, disse Abraão, e acrescentou: “Não fará o Juiz de toda a terra o que é direito?” Ele perguntou se Jeová pouparia as cidades caso houvesse 50 homens justos nelas. Deus lhe assegurou que as pouparia. Mas Abraão continuou perguntando, abaixando o número para 45, daí para 40, e assim por diante. Apesar das garantias de Jeová, Abraão prosseguiu, até que o número chegou a apenas 10 homens. Talvez Abraão ainda não entendesse plenamente o alcance da misericórdia divina. Seja como for, Jeová de modo paciente e humilde permitiu que seu amigo e servo Abraão expressasse suas preocupações. — Gênesis 18:23-33.

[12] Quantos humanos inteligentes e bem instruídos escutariam com tanta paciência a uma pessoa de intelecto muitíssimo inferior?* Mas nosso Deus é tão humilde que faz exatamente isso. Durante a mesma conversa,

* O interessante é que a Bíblia contrasta a paciência com a arrogância (soberba). (Eclesiastes 7:8) A paciência de Jeová é outra evidência de sua humildade. — 2 Pedro 3:9.

11, 12. Como Abraão veio a entender a humildade de Jeová?

Abraão também se apercebeu de que Jeová é "vagaroso em irar-se". (Êxodo 34:6) Talvez se dando conta de que não tinha o direito de questionar as ações do Altíssimo, o patriarca implorou duas vezes: "Por favor, não se acenda a ira de Jeová." (Gênesis 18:30, 32) É claro que isso não aconteceu. Deus sem dúvida tem a "brandura que pertence à sabedoria".

Jeová é razoável

[13] A humildade de Jeová também é demonstrada por outra bela qualidade: a razoabilidade. Infelizmente, os humanos imperfeitos falham de forma lamentável em demonstrá-la. Além de escutar suas criaturas inteligentes, Jeová se dispõe a ceder quando não há conflito com seus princípios justos. A palavra "razoável", conforme usada na Bíblia, literalmente significa "flexível, disposto a ceder". Trata-se de uma característica própria da sabedoria divina. Tiago 3:17 diz: "A sabedoria de cima é . . . razoável." Em que sentido Jeová, que é totalmente sábio, é também razoável? Em primeiro lugar, ele é adaptável. Lembre-se de que até mesmo seu nome indica que ele se torna tudo o que for necessário para cumprir seus propósitos. (Êxodo 3:14) Isso revela Sua adaptabilidade e razoabilidade, não concorda?

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13. Conforme usada na Bíblia, qual é o sentido da palavra "razoável"? Por que essa é uma boa descrição de Jeová?

[14] Há uma notável passagem bíblica que nos ajuda a ter uma ideia de como Jeová é adaptável. Em uma visão, o profeta Ezequiel observou a organização celestial de Deus, composta de criaturas espirituais, representada por um carro de dimensões assombrosas — o próprio “veículo” de Jeová, sempre sob o Seu controle. O modo como esse carro se movia era muito interessante. Suas rodas gigantescas tinham quatro lados cheios de olhos para que pudessem ver em todas as direções e mudar de rumo instantaneamente, sem precisar parar nem se virar. E esse carro gigantesco não se arrastava pesadamente como um veículo desengonçado feito por humanos. Podia mover-se à velocidade de um raio e até mudar de direção em ângulos retos! (Ezequiel 1:1, 14-28) De fato, a organização de Jeová, assim como o Soberano todo-poderoso que a controla, é totalmente adaptável, ajustando-se a situações e necessidades em constante mutação.

[15] O máximo que o ser humano pode fazer é procurar imitar essa perfeita adaptabilidade. Na maioria dos casos, os humanos e suas organizações tendem mais a ser rígidos do que adaptáveis; costumam ser inflexíveis em vez de maleáveis. Para ilustrar: o tamanho e a força de

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14, 15. O que a visão que Ezequiel teve do carro celestial de Jeová nos ensina sobre a Sua organização celestial? Em que sentido ela é diferente das organizações do mundo?

um superpetroleiro ou de um trem de carga são impressionantes. Mas conseguem fazer mudanças súbitas para ajustar-se às circunstâncias? Suponhamos que surja um obstáculo nos trilhos à frente de um trem de carga. O que fazer? Mudar de direção é impossível. Parar subitamente também não é muito fácil. Para se ter uma ideia, um trem de carga carregado ainda percorrerá quase dois quilômetros antes de parar, depois de acionados os freios. Algo similar acontece com um superpetroleiro. Ele ainda se deslocará uns oito quilômetros depois de os motores terem sido desligados. Mesmo que se reverta a rotação dos motores, o navio continuará a se arrastar por uns três quilômetros. As organizações humanas são semelhantes: caracterizam-se pela rigidez e falta de razoabilidade. Devido ao orgulho, muitas pessoas se recusam a adaptar-se a novas necessidades e circunstâncias. Essa intransigência já levou empresas à falência e derrubou governos. (Provérbios 16:18) Como ficamos contentes de saber que nem Jeová nem sua organização são assim!

Como Jeová demonstra razoabilidade

16 Vamos voltar a atenção novamente à destruição de Sodoma e Gomorra. Ló e sua família receberam

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16. Como Jeová demonstrou razoabilidade ao lidar com Ló antes da destruição de Sodoma e Gomorra?

instruções específicas do anjo de Jeová: "Escapa para a região montanhosa." Mas Ló não ficou muito contente com isso e implorou: "Não isso, por favor, Jeová!" Convencido de que morreria se fugisse para as montanhas, implorou para que ele e sua família recebessem permissão de fugir para uma cidade próxima, Zoar. Bem, Jeová pretendia destruir aquela cidade. Além disso, os temores de Ló eram infundados. Sem dúvida, Deus tinha capacidade de preservá-lo vivo nas montanhas! Apesar disso, Jeová cedeu ao pedido dele e poupou Zoar. O anjo disse a Ló: "Eis que também neste ponto tenho deveras consideração para contigo." (Gênesis 19:17-22) Não foi uma demonstração de razoabilidade da parte de Jeová?

17 Jeová também se adapta diante do arrependimento de coração, sempre fazendo o que é misericordioso e correto. Pense no que aconteceu quando o profeta Jonas foi enviado a Nínive, uma cidade cheia de perversidade e violência. Quando marchou pelas ruas daquela cidade poderosa, a mensagem inspirada que proclamou era bem simples: ela seria destruída em 40 dias. Mas as circunstâncias mudaram drasticamente. Os ninivitas se arrependeram! — Jonas, capítulo 3.

18 É instrutivo compararmos a reação de Jeová com

17, 18. Ao lidar com os ninivitas, como Jeová mostrou razoabilidade?

a de Jonas diante da mudança nas circunstâncias. Nesse caso, Jeová se adaptou, tornando-se Perdoador de pecados em vez de "pessoa varonil de guerra".* (Êxodo 15:3) Jonas, por outro lado, foi inflexível e nada misericordioso. Em vez de refletir a razoabilidade de Jeová, ele reagiu mais como o trem de carga ou o superpetroleiro já mencionados. Ele havia proclamado destruição e era isso que tinha de acontecer! Mas Jeová pacientemente ensinou ao profeta inconformado uma lição memorável de razoabilidade e misericórdia. — Jonas, capítulo 4.

[19] Por fim, Jeová é razoável no que espera de nós. O Rei Davi disse: "Ele mesmo conhece bem a nossa formação, lembra-se de que somos pó." (Salmo 103:14) Jeová entende nossas limitações e imperfeições melhor do que nós mesmos. Nunca espera de nós mais do que podemos dar. A Bíblia contrasta os donos humanos que são "bons e razoáveis" com os que são "difíceis de agradar". (1 Pedro 2:18) Que tipo de Dono Jeová é? Note o que Provérbios 19:17 diz: "Aquele que mostra favor ao

* No Salmo 86:5, diz-se que Jeová 'é bom e está pronto a perdoar'. Quando esse salmo foi traduzido para o grego, a expressão "pronto a perdoar" foi vertida pela palavra *e·pi·ei·kés,* ou "razoável".

19. (a) Por que podemos ter certeza de que Jeová é razoável no que espera de nós? (b) Como Provérbios 19:17 mostra que Jeová é um Dono 'bom, razoável' e profundamente humilde?

Perguntas para Meditação

Êxodo 32:9-14 Como Jeová mostrou humildade ao atender à súplica de Moisés a favor de Israel?

Juízes 6:36-40 Como Jeová mostrou paciência e razoabilidade quando atendeu aos pedidos de Gideão?

Salmo 113:1-9 Como Jeová mostra humildade ao lidar com a humanidade?

Lucas 1:46-55 Com base nas palavras de Maria, o que se pode dizer do modo como Jeová encara os humildes? Como esse conceito deve nos afetar?

de condição humilde está emprestando a Jeová." É óbvio que só um dono bom e razoável prestaria atenção a cada ato de bondade realizado a favor dos humildes. Mais do que isso, esse texto indica que o Criador do Universo na verdade se considera endividado para com meros seres humanos que agem com misericórdia! Isso é humildade no mais alto grau.

[20] Ainda hoje Jeová demonstra ser manso e razoável nos seus tratos com seu povo. Quando oramos com fé, ele nos escuta. E embora não envie mensageiros angélicos para falar conosco, não devemos concluir que ele não responda nossas orações. Lembre-se de que o após-

20. Que confirmação temos de que Jeová ouve e responde nossas orações?

tolo Paulo pediu que concrentes 'fizessem orações' para que ele fosse libertado da prisão, e daí acrescentou: "Para que eu vos seja restituído tanto mais cedo." (Hebreus 13:18, 19) Assim, nossas orações podem levar Jeová a fazer algo que de outro modo não faria! — Tiago 5:16.

[21] É claro que nenhuma dessas manifestações da humildade de Jeová — sua brandura, disposição de escutar, paciência e razoabilidade — significa que Ele transija nos Seus princípios justos. Os clérigos da cristandade talvez pensem que estão sendo razoáveis quando fazem cócegas nos ouvidos do seu rebanho, abrandando as normas de moral de Jeová. (2 Timóteo 4:3) Mas a tendência humana de transigir por conveniência não tem nada que ver com a razoabilidade divina. Jeová é santo; nunca vai profanar suas normas justas. (Levítico 11:44) Assim, demonstremos apreço pela razoabilidade de Jeová devido ao que ela realmente é: uma prova de sua humildade. Não fica emocionado de pensar que Jeová Deus, o Ser mais sábio do Universo, é também extremamente humilde? Que maravilha é nos achegarmos a esse Deus espantoso, mas brando, paciente e razoável!

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21. No que se refere à humildade de Jeová, a que conclusão nunca devemos chegar? Em vez disso, o que devemos reconhecer a respeito dele?

CAPÍTULO 21

Jesus revela a "sabedoria de Deus"

OS OUVINTES estavam assombrados. O jovem Jesus, de pé diante deles na sinagoga, ensinava. Conheciam-no muito bem; ele havia crescido naquela cidade e, durante anos, trabalhara ali como carpinteiro. Talvez alguns deles morassem em casas que Jesus havia ajudado a construir ou, quem sabe, trabalhassem com arados e jugos que ele havia feito com as próprias mãos.* Mas como reagiriam aos ensinos desse ex-carpinteiro?

² A maioria dos presentes, espantados, perguntavam: "Onde obteve este homem tal sabedoria?" Mas também comentavam: "Não é este o carpinteiro, filho de Maria?" (Mateus 13:54-58; Marcos 6:1-3) Infelizmente, os anteriores vizinhos de Jesus raciocinaram: "Esse carpinteiro é só um homem como qualquer um de nós." Apesar das palavras sábias dele, rejeitaram-no. Mal sabiam que a sabedoria que ele transmitia não era dele.

* Nos tempos bíblicos, os carpinteiros eram contratados para construir casas, fabricar móveis e fazer implementos agrícolas. Justino, o Mártir, do segundo século EC, escreveu sobre Jesus: "Enquanto estava entre os homens, tinha por hábito trabalhar como carpinteiro fabricando arados e jugos."

1-3. Como os anteriores vizinhos de Jesus reagiram ao seu ensino e o que não reconheceram a respeito dele?

[3] De onde, afinal, Jesus obteve toda aquela sabedoria? “O que eu ensino não é meu”, disse ele, “mas pertence àquele que me enviou”. (João 7:16) O apóstolo Paulo explicou que Jesus “se tornou para nós sabedoria de Deus”. (1 Coríntios 1:30) A sabedoria do próprio Jeová é revelada por meio de seu Filho, Jesus. Tanto que este podia dizer: “Eu e o Pai somos um.” (João 10:30) Analisemos três campos em que Jesus manifestou a “sabedoria de Deus”.

Seu ensino

[4] Primeiro, vamos analisar aquilo que Jesus ensinava. O tema da sua mensagem eram “as boas novas do reino”. (Lucas 4:43) Isso era muito relevante em vista do papel que o Reino desempenharia em vindicar a soberania de Jeová e em trazer bênçãos duradouras para a humanidade. No seu ensino, Jesus também deu conselhos sábios para a vida cotidiana. Comprovadamente, ele foi um “Maravilhoso Conselheiro”, conforme havia sido profetizado. (Isaías 9:6) E, de fato, seus conselhos não poderiam ser nada mais nada menos do que maravilhosos. Afinal, ele conhecia em detalhes a Palavra e a vontade de Deus, entendia a fundo a natureza humana

4. (a) Qual era o tema da mensagem de Jesus e por que isso era relevante? (b) Por que os conselhos de Jesus sempre eram práticos e visavam os melhores interesses dos seus ouvintes?

e amava muito a humanidade. De modo que seus conselhos sempre eram práticos e visavam os melhores interesses dos seus ouvintes. Jesus transmitiu "declarações de vida eterna". Sem dúvida, seguir os conselhos dele resulta em salvação. — João 6:68.

[5] O Sermão do Monte é um exemplo notável da sabedoria sem igual encontrada nos ensinos de Jesus. Conforme registrado em Mateus 5:3–7:27, provavelmente levaria apenas uns 20 minutos para proferi-lo. Mas seus conselhos são de valor permanente e são tão relevantes hoje como no dia em que foram proferidos. Jesus tratou de diversos assuntos: como melhorar relacionamentos (5:23-26, 38-42; 7:1-5, 12), como se manter moralmente limpo (5:27-32) e como ter uma vida significativa (6:19-24; 7:24-27). Mas Jesus fez mais do que apenas *dizer* a seus ouvintes qual é a maneira sábia de agir; ele *mostrou-lhes* isso, explicando, raciocinando e apresentando provas.

[6] Veja, por exemplo, o conselho sábio de Jesus sobre como lidar com as ansiedades relacionadas às coisas materiais, conforme registrado no capítulo 6 de Mateus:

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5. Quais são alguns dos assuntos de que Jesus tratou no Sermão do Monte?

6-8. (a) Que fortes razões Jesus apresenta para evitarmos a ansiedade? (b) O que mostra que os conselhos de Jesus refletem sabedoria de origem divina?

“Parai de estar ansiosos pelas vossas almas, quanto a que haveis de comer ou quanto a que haveis de beber, ou pelos vossos corpos, quanto a que haveis de vestir.” (Versículo 25) Alimento e roupa são necessidades básicas e é natural preocupar-se em obtê-las. Mas Jesus nos diz para ‘pararmos de estar ansiosos’ por essas coisas.* Por quê?

7 Preste atenção ao raciocínio convincente de Jesus. Visto que Jeová nos deu a vida e o corpo, será que ele não pode nos fornecer o alimento para sustentar a vida e roupas para proteger o corpo? (Versículo 25) Se Deus dá alimento às aves e veste lindamente as flores, quanto mais cuidará de seus adoradores humanos! (Versículos 26, 28-30) Na verdade, ficar ansioso demais é inútil. Não vai aumentar a duração de nossa vida nem um segundo sequer.# (Versículo 27) Mas então como evitar a ansiedade? Jesus nos aconselha: continue a dar prioridade à adoração de Deus. Quem faz isso pode ter confiança de que todas as suas necessidades diárias lhe “serão acrescentadas”. (Versículo 33) Por fim, Jesus dá uma sugestão muito prática: viva um dia por vez. Por

* O verbo grego traduzido “estar ansiosos” significa “ter a mente distraída”. Conforme usado em Mateus 6:25, refere-se ao temor apreensivo que distrai ou divide a mente, tirando a alegria de viver.

Na verdade, estudos científicos revelaram que preocupação e estresse excessivos aumentam os riscos de doenças cardiovasculares e de muitas outras enfermidades que encurtam a vida.

que juntar as ansiedades de amanhã com as que você já tem hoje? (Versículo 34) Além disso, por que se preocupar indevidamente com coisas que talvez nunca aconteçam? Aplicar esses conselhos sábios pode nos poupar muitas dores de cabeça neste mundo estressante.

[8] É evidente que os conselhos de Jesus são tão práticos hoje como eram 2 mil anos atrás. Não é esse um indício de sabedoria divina? Até as melhores recomendações de conselheiros humanos tendem a se tornar obsoletas e logo têm de ser revisadas ou substituídas. Os ensinos de Jesus, porém, resistiram à passagem do tempo. Mas isso não deveria nos surpreender, porque esse Maravilhoso Conselheiro transmitiu "as declarações de Deus". — João 3:34.

Seu modo de ensinar

[9] Um segundo campo em que Jesus refletiu a sabedoria de Deus foi na sua maneira de ensinar. Em certa ocasião, alguns soldados enviados para prendê-lo voltaram de mãos vazias, dizendo: "Nunca homem algum falou como este." (João 7:45, 46) Eles não estavam exagerando. De todos os humanos que já viveram, Jesus, que era "dos domínios de cima", tinha o mais vasto cabedal de conhecimento e experiência. (João 8:23) Ele realmente

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9. O que alguns soldados disseram sobre o ensino de Jesus e por que eles não estavam exagerando?

ensinava de uma maneira que nenhum outro humano poderia ensinar. Vejamos apenas dois dos métodos usados por esse Instrutor sábio.

10 *Uso eficaz de ilustrações.* "Jesus [falava] às multidões por meio de ilustrações", nos diz a Bíblia. "Deveras, nada lhes falava sem ilustração." (Mateus 13:34) É impossível não ficarmos maravilhados com sua capacidade de inigualável de usar coisas do dia a dia para ensinar verdades profundas. Agricultores semeando, mulheres fazendo pão, crianças brincando na feira, pescadores puxando as redes, pastores procurando ovelhas perdidas — seus ouvintes tinham visto essas coisas muitas vezes. Relacionar coisas conhecidas com verdades importantes faz com que estas fiquem, quase que de imediato, profundamente gravadas na mente e no coração. — Mateus 11:16-19; 13:3-8, 33, 47-50; 18:12-14.

11 Jesus usava muitas parábolas, quer dizer, histórias curtas das quais se aprende uma verdade moral ou espiritual. Visto que é mais fácil entender e lembrar histórias do que ideias abstratas, as parábolas ajudaram a preservar os ensinos de Jesus. Em muitas delas, ele descreveu seu Pai com termos vívidos que dificilmente

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10, 11. (a) Por que ficamos maravilhados com o modo como Jesus usava ilustrações? (b) O que são parábolas e que exemplo ilustra que as parábolas de Jesus são um método de ensino muito eficaz?

seriam esquecidos. Por exemplo, quem não entenderia o ponto-chave da parábola do filho pródigo: que quando alguém que se desviou mostra arrependimento genuíno, Jeová sente pena dele e amorosamente o aceita de volta? — Lucas 15:11-32.

[12] *Uso perito de perguntas.* Jesus usava perguntas para ajudar os ouvintes a tirar as próprias conclusões, examinar suas motivações ou tomar decisões. (Mateus 12:24-30; 17:24-27; 22:41-46) Quando líderes religiosos questionaram se Jesus tinha mesmo autoridade da parte de Deus, ele respondeu: "Era o batismo de João do céu ou dos homens?" Perplexos com a pergunta, eles raciocinaram entre si: "Se dissermos: 'Do céu', ele nos dirá: 'Então, por que não acreditastes nele?' Se, porém, dissermos: 'Dos homens', temos a multidão para temer, porque todos eles consideram João como profeta." Por fim, responderam: "Não sabemos." (Marcos 11:27-33; Mateus 21:23-27) Com uma simples pergunta, Jesus os deixou sem palavras e denunciou o coração traiçoeiro deles.

[13] Às vezes, Jesus combinava os métodos, introduzin-

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12. (a) Para que Jesus usava perguntas no seu ensino? (b) Como Jesus calou os que questionavam sua autoridade?

13-15. Como a parábola do bom samaritano reflete a sabedoria de Jesus?

do perguntas intrigantes em suas ilustrações. Quando um advogado judeu lhe perguntou o que era preciso para ganhar a vida eterna, Jesus mencionou a Lei mosaica que ordenava amar a Deus e ao próximo. Querendo se mostrar justo, o homem perguntou: "Quem é realmente o meu próximo?" Em resposta, Jesus contou uma história. Certo judeu viajava sozinho quando foi atacado por assaltantes, que o deixaram quase morto. Passaram dois outros judeus por aquela estrada: primeiro um sacerdote, depois um levita. Ambos o ignoraram. Mas então passou um samaritano. Com pena do judeu, ele bondosamente tratou das feridas dele e amorosamente o levou para um lugar seguro, uma hospedaria, onde poderia se recuperar. Concluindo a história, Jesus perguntou ao advogado: "Qual destes três te parece ter-se feito próximo do homem que caiu entre os salteadores?" O homem teve de responder: "Aquele que agiu misericordiosamente para com ele." — Lucas 10:25-37.

[14] Como essa parábola reflete a sabedoria de Jesus? Naquele tempo, os judeus só aplicavam o termo "próximo" aos que guardavam suas tradições, o que não era o caso dos samaritanos. (João 4:9) Se na história que Jesus contou a vítima fosse o samaritano e o judeu o ajudasse, será que isso teria ajudado a combater o preconceito? Sabiamente, Jesus formulou a história de tal

modo que o samaritano é quem cuidou bondosamente do judeu. Note também a pergunta que Jesus fez no fim da história. Ele mudou o foco do termo "próximo". O advogado tinha, em outras palavras, perguntado: "Quem deve ser o alvo do meu amor, ou seja, meu próximo?" Mas Jesus perguntou: "Qual destes três te parece ter-se feito próximo?" Jesus não enfocou aquele que *recebeu* a bondade (a vítima), mas aquele que a *demonstrou* (o samaritano). Quem realmente age como "próximo" toma a iniciativa de mostrar amor aos outros, não importa qual seja a origem étnica desses. Não dá para imaginar uma maneira melhor de Jesus ressaltar esse ponto.

15 É de admirar, então, que as pessoas ficassem assombradas com o "modo de ensinar" de Jesus e se achegassem a ele? (Mateus 7:28, 29) Em certa ocasião, "uma grande multidão" o acompanhou por três dias, ficando até mesmo sem comer! — Marcos 8:1, 2.

Seu modo de vida

16 O terceiro campo em que Jesus refletiu a sabedoria de Jeová foi no seu modo de vida. A sabedoria funciona na prática. "Quem entre vocês é sábio?", perguntou o discípulo Tiago. Daí, respondeu à própria

16. De que modo Jesus deu "prova prática" de que se deixava guiar pela sabedoria divina?

pergunta, dizendo: "Que sua conduta correta dê prova prática disso." (Tiago 3:13, *The New English Bible*) A conduta de Jesus dava "prova prática" de que ele se deixava guiar pela sabedoria divina. Vejamos como ele mostrou bom critério, tanto no seu modo de vida como nos tratos com outros.

[17] Já notou que as pessoas que não têm bom critério muitas vezes se tornam extremistas? Isso se dá porque é preciso sabedoria para ser equilibrado. Refletindo a sabedoria divina, Jesus tinha perfeito equilíbrio. Acima de tudo, deu primazia às coisas espirituais. Envolveu-se plenamente na obra de declarar as boas novas. "É com este objetivo que saí", disse ele. (Marcos 1:38) É evidente que bens materiais não eram de importância primária para ele, pois aparentemente ele tinha muito pouco em sentido material. (Mateus 8:20) Mas ele não era um asceta. Como seu Pai, o "Deus feliz", Jesus era uma pessoa alegre e contribuía para a felicidade de outros. (1 Timóteo 1:11; 6:15) Quando assistiu a uma festa de casamento — onde é comum haver música, canto e alegria —, ele não agiu como desmancha-prazeres. Pelo contrário, quando acabou a bebida, ele transformou água em vinho, "que alegra o coração do homem mortal". (Salmo 104:15; João 2:1-11) Jesus aceitou muitos

17. O que indica que Jesus levava uma vida perfeitamente equilibrada?

convites para refeições e, com frequência, usou essas ocasiões para ensinar. — Lucas 10:38-42; 14:1-6.

[18] Jesus demonstrou impecável bom critério ao lidar com outros. Sua compreensão da natureza humana lhe permitia ter um conceito claro sobre os seus discípulos. Sabia muito bem que eles não eram perfeitos. Mas percebia suas boas qualidades. Via o potencial desses homens que Jeová havia atraído. (João 6:44) Apesar de suas falhas, Jesus estava disposto a dar-lhes um voto de confiança. Demonstrando isso, delegou uma responsabilidade muito grande aos discípulos: pregar as boas novas. Confiava na habilidade deles de cumprir essa tarefa. (Mateus 28:19, 20) O livro de Atos confirma que realizaram fielmente a obra que ele lhes mandara fazer. (Atos 2:41, 42; 4:33; 5:27-32) É óbvio, então, que Jesus havia sido sensato ao confiar neles.

[19] Como vimos no Capítulo 20, a Bíblia associa a humildade e a brandura com a sabedoria. Naturalmente, o melhor exemplo em demonstrar essas qualidades é o de Jeová. Mas e Jesus? É emocionante ver a humildade que ele mostrou ao lidar com os discípulos. Como homem perfeito, ele era superior a eles. Mas não os me-

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18. Como Jesus demonstrou impecável bom critério ao lidar com seus discípulos?

19. Como Jesus demonstrou que era de "temperamento brando e humilde de coração"?

Perguntas para Meditação

Provérbios 8:22-31 Como a descrição da sabedoria personificada se ajusta ao que a Bíblia diz a respeito do Filho primogênito de Jeová?

Mateus 13:10-15 Como as ilustrações de Jesus eram eficazes em revelar a atitude de coração dos seus ouvintes?

João 1:9-18 Por que Jesus pôde revelar a sabedoria de Deus?

João 13:2-5, 12-17 Como Jesus ensinou uma lição na prática? Com isso, o que ele queria ensinar aos apóstolos?

nosprezava. Nunca os fez se sentir inferiores ou incompetentes. Pelo contrário, levava em conta as limitações deles e era paciente quando erravam. (Marcos 14:34-38; João 16:12) Não acha interessante que até crianças se sentiam à vontade com Jesus? Sem dúvida, sentiam-se atraídas a ele porque percebiam que ele era de "temperamento brando e humilde de coração". — Mateus 11:29; Marcos 10:13-16.

[20] Jesus refletiu a humildade divina de outra maneira importante. Ele era razoável, ou flexível, quando a misericórdia tornava isso apropriado. Lembre-se, por exemplo, da ocasião em que uma mulher gentia lhe

20. Como Jesus mostrou razoabilidade ao lidar com uma mulher gentia cuja filha estava endemoninhada?

implorou que curasse sua filha terrivelmente endemoninhada. De três maneiras, Jesus indicou que não a ajudaria: primeiro, não respondeu; segundo, disse diretamente que havia sido enviado, não aos gentios, mas aos judeus; e terceiro, contou uma ilustração que bondosamente ressaltou esse mesmo ponto. Mas a mulher persistiu, dando evidência de que tinha fé extraordinária. Em vista dessa circunstância excepcional, como Jesus reagiu? Ele fez exatamente aquilo que afirmara que não faria: curou a filha da mulher. (Mateus 15:21-28) Que notável demonstração de humildade! E lembre-se de que a humildade é a base da verdadeira sabedoria.

21 Como somos gratos de que os Evangelhos nos revelam as palavras e ações do homem mais sábio que já viveu! Lembre-se de que Jesus refletia com perfeição o modo de agir do Seu Pai. Se imitarmos a personalidade, a maneira de falar e a conduta de Jesus, estaremos cultivando a sabedoria de cima. No próximo capítulo, veremos como podemos pôr a sabedoria divina em prática na nossa vida.

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21. Por que devemos nos esforçar a imitar a personalidade, a maneira de falar e a conduta de Jesus?

CAPÍTULO 22

Está pondo em prática “a sabedoria de cima”?

ERA um caso difícil: duas mulheres discutiam por causa de um bebê. Elas viviam na mesma casa e, com poucos dias de diferença, cada uma havia dado à luz um filho. Um dos bebês morrera e agora cada mulher afirmava ser a mãe do que estava vivo.* Não havia testemunhas do acontecido. Possivelmente, o caso já havia sido apresentado a um tribunal de menor instância, mas não se chegara a um veredicto. Por fim, a disputa foi levada a Salomão, rei de Israel. Será que ele conseguiria descobrir a verdade?

[2] Depois de escutar um pouco a discussão das mulheres, Salomão pediu uma espada. Daí, aparentemente cheio de convicção, ordenou que a criança fosse cortada em duas partes e que se desse metade a cada uma das

* Conforme 1 Reis 3:16, as duas mulheres eram prostitutas. A obra *Estudo Perspicaz das Escrituras* diz: “Tais mulheres podem ter sido prostitutas, não em sentido comercial, mas mulheres que tinham cometido fornicação, quer mulheres judias, quer, bem possivelmente, mulheres de ascendência estrangeira.” — Publicada pelas Testemunhas de Jeová.

1-3. (a) Como Salomão demonstrou sabedoria extraordinária no modo como resolveu uma disputa entre duas mulheres? (b) O que Jeová promete nos dar? Que perguntas surgem?

mulheres. Imediatamente, a mãe verdadeira implorou que o rei desse o bebê — seu querido filho — à outra mulher, que insistia que a criança fosse cortada em dois. Salomão descobrira a verdade. Ele sabia da compaixão e do carinho que uma mãe sente pelo filho que carregou no ventre e usou esse conhecimento para resolver a disputa. Imagine o alívio da mãe quando Salomão lhe entregou seu bebê e disse: "Ela é sua mãe." — 1 Reis 3:16-27.

[3] Que sabedoria extraordinária, não concorda? Quando as pessoas souberam como Salomão resolvera o caso, ficaram assombradas, "pois viram que havia nele a sabedoria de Deus". De fato, a sabedoria de Salomão era uma dádiva divina. Jeová lhe concedera "um coração sábio e entendido". (1 Reis 3:12, 28) E nós? Será que também podemos receber a sabedoria divina? Sim, porque sob inspiração Salomão escreveu: "O próprio Jeová dá sabedoria." (Provérbios 2:6) Jeová promete dar sabedoria — a habilidade de usar bem o conhecimento, o entendimento e o discernimento — a todos que a buscam com sinceridade. Como podemos obter a sabedoria de cima? E como podemos aplicá-la na vida?

Como 'adquirir sabedoria'?

[4] Precisamos de inteligência extraordinária ou de muita instrução para receber a sabedoria divina? Não.

4-7. Quais são quatro requisitos para adquirir sabedoria?

Jeová está disposto a partilhá-la conosco não importa qual seja a nossa formação ou quanto estudo tenhamos. (1 Coríntios 1:26-29) Mas temos de tomar a iniciativa, porque a Bíblia nos incentiva a 'adquirir sabedoria'. (Provérbios 4:7) Como podemos fazer isso?

[5] Primeiro, é preciso temer a Deus. "O temor de Jeová é o início da sabedoria ["o primeiro passo para a sabedoria", *The New English Bible*]", diz Provérbios 9:10. O temor de Deus é a base da sabedoria verdadeira. Por quê? Lembre-se de que a sabedoria envolve a habilidade de usar com êxito o conhecimento. Temer a Deus não significa encolher-se de medo diante dele, mas curvar-se com assombro, respeito e confiança. Esse temor é saudável e nos motiva a harmonizar nossa vida com o conhecimento da vontade e dos modos de Deus. Essa é a maneira mais sensata de agir, pois as normas de Jeová sempre resultam nos maiores benefícios para os que as seguem.

[6] Em segundo lugar, precisamos ser humildes e modestos. Essas qualidades são vitais para se obter sabedoria divina. (Provérbios 11:2) Por quê? Se formos humildes e modestos, estaremos dispostos a admitir que não temos resposta para tudo, que nossas opiniões nem sempre são corretas e que precisamos saber qual é o conceito de Jeová sobre os assuntos. "Deus opõe-se aos

soberbos", mas alegremente dá sabedoria aos humildes de coração. — Tiago 4:6.

[7] Um terceiro fator essencial é estudar a Palavra escrita de Deus, visto que a sabedoria divina é revelada nela. Para obter essa sabedoria, temos de nos esforçar para buscá-la. (Provérbios 2:1-5) Um quarto requisito é a oração. Se formos sinceros ao pedir sabedoria a Deus, ele a dará generosamente. (Tiago 1:5) Se solicitarmos a ajuda do Seu espírito em oração, ele sem dúvida responderá. O espírito de Jeová nos orientará para que encontremos os tesouros da sua Palavra que nos ajudarão a resolver problemas, evitar perigos e tomar decisões sábias. — Lucas 11:13.

[8] Como mencionamos no Capítulo 17, a sabedoria de Jeová é prática. Assim, se realmente a adquirimos, isso ficará óbvio no modo como nos comportamos. O discípulo Tiago descreveu os frutos da sabedoria divina: "A sabedoria de cima é primeiramente casta, depois pacífica, razoável, pronta para obedecer, cheia de misericórdia e de bons frutos, sem parcialidade, sem hipocrisia." (Tiago 3:17) Ao analisarmos cada um desses aspectos da sabedoria divina, podemos nos perguntar: 'Será que estou pondo em prática na vida a sabedoria de cima?'

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8. Se realmente adquirimos sabedoria divina, em que isso ficará óbvio?

“Casta, depois pacífica”

[9] *“Primeiramente casta.”* Ser casto significa ser puro e imaculado não só externamente, mas também no íntimo. A Bíblia diz que a sabedoria está ligada ao coração, mas ela não pode penetrar num coração aviltado por pensamentos, desejos e motivações errados. (Provérbios 2:10; Mateus 15:19, 20) Contudo, se nosso coração for casto — isto é, ao ponto em que isso é possível para humanos imperfeitos —, nós nos ‘desviaremos do que é mau e faremos o que é bom’. (Salmo 37:27; Provérbios 3:7) Não acha apropriado que a castidade seja a primeira qualidade da sabedoria a ser alistada? Afinal, se não formos moral e espiritualmente limpos, como poderemos refletir de forma plena as outras qualidades da sabedoria de cima?

[10] *“Depois pacífica.”* A sabedoria celestial nos motiva a nos empenharmos pela paz, que é um fruto do espírito de Deus. (Gálatas 5:22) Fazemos tudo o que é possível para não romper o “vínculo . . . da paz” que une o povo de Jeová. (Efésios 4:3) Também procuramos restaurar a paz quando ela é perturbada. Por que isso é

9. O que significa ser casto? Por que é apropriado que a castidade seja a primeira qualidade da sabedoria a ser alistada?

10, 11. (a) Por que é importante sermos pacíficos? (b) Se achar que ofendeu um companheiro de adoração, como poderá mostrar ser um pacificador? (Veja também a nota.)

importante? A Bíblia diz: "Continuai . . . a viver pacificamente; e o Deus de amor e de paz estará convosco." (2 Coríntios 13:11) De modo que o Deus de paz estará conosco desde que continuemos a viver pacificamente. O modo como tratamos os companheiros de adoração afeta de forma direta o nosso relacionamento com Jeová. Como podemos mostrar ser pacificadores? Veja um exemplo.

11 O que fazer se perceber que ofendeu um companheiro de adoração? Jesus disse: "Se tu, pois, trouxeres a tua dádiva ao altar e ali te lembrares de que o teu irmão tem algo contra ti, deixa a tua dádiva ali na frente do altar e vai; faze primeiro as pazes com o teu irmão, e então, tendo voltado, oferece a tua dádiva." (Mateus 5:23, 24) Poderá aplicar esse conselho tomando a iniciativa de ir falar com o irmão. Com que objetivo? 'Fazer as pazes.'* Para conseguir isso, talvez seja necessário admitir, não negar, que você feriu os sentimentos dele. Se ao conversarem você mantiver em mente que o seu objetivo é restaurar a paz, é bem provável que se esclareçam os mal-entendidos, se peçam desculpas e se estenda o perdão. Quando toma a iniciativa de fazer as pa-

* A expressão grega traduzida 'faze as pazes' vem de um verbo que significa "'mudar, trocar' e, consequentemente, 'reconciliar'". De modo que o seu objetivo é ocasionar uma mudança, se possível removendo o rancor do coração do ofendido. — Romanos 12:18.

zes, você mostra que se deixa guiar pela sabedoria divina.

"Razoável, pronta para obedecer"

[12] *"Razoável."* O que significa ser razoável? Segundo certos eruditos, é difícil traduzir a palavra grega original vertida "razoável" em Tiago 3:17. Alguns tradutores usaram termos como "bondosa", "condescendente" e "compreensiva". O sentido literal da palavra grega é "flexível, disposto a ceder". Como podemos demonstrar que aplicamos esse aspecto da sabedoria de cima na nossa vida?

[13] "Seja a vossa razoabilidade conhecida de todos os homens", diz Filipenses 4:5. Outra tradução diz: "Tende a reputação de ser razoáveis." (*The New Testament in Modern English,* de J. B. Phillips) Note que não é tanto uma questão de como encaramos a nós mesmos; devemos levar em conta como outros nos encaram, como somos conhecidos. A pessoa razoável não insiste em aplicar a lei ao pé da letra ou em que as coisas sejam sempre feitas do seu jeito. Em vez disso, está disposta a escutar outros e, quando apropriado, a ceder aos desejos deles. Uma pessoa assim não é dura ou grosseira, mas bondosa nos seus tratos com outros. Embora essa qualidade seja essencial para todos os cristãos, é especialmente

12, 13. (a) Qual é o sentido da palavra traduzida "razoável" em Tiago 3:17? (b) Como podemos mostrar que somos razoáveis?

importante para os que servem como anciãos. Se estes forem atenciosos, outros se sentirão atraídos a eles, considerando-os acessíveis. (1 Tessalonicenses 2:7, 8) Seria bom nos perguntarmos: 'Tenho a reputação de ser alguém compreensivo, flexível e bondoso?'

[14] *"Pronta para obedecer."* A palavra grega traduzida "pronta para obedecer" não se encontra em nenhuma outra parte das Escrituras Gregas Cristãs. Segundo certo erudito, essa palavra "é muitas vezes usada referente à disciplina militar". Transmite a ideia de ser "fácil de persuadir" e "submisso". Quem é governado pela sabedoria de cima se submete prontamente ao que as Escrituras dizem. Não é conhecido como alguém que toma uma decisão e daí se recusa a ser influenciado por quaisquer fatos que contrariem seu ponto de vista. Pelo contrário, está sempre pronto a fazer mudanças quando lhe apresentam provas bíblicas incontestáveis de que sua atitude está errada ou de que tirou conclusões incorretas. Será que você é conhecido como alguém que age assim?

"Cheia de misericórdia e de bons frutos"

[15] *"Cheia de misericórdia e de bons frutos."** A misericór-

* Ao verter essas palavras, outras traduções usaram expressões como "cheia de compaixão" e "boas ações". — *Tradução Ecumênica; Bíblia na Linguagem de Hoje.*

14. Como podemos demonstrar que somos 'prontos para obedecer'?
15. O que é misericórdia? Por que é apropriado que "misericórdia" e "bons frutos" sejam mencionados juntos em Tiago 3:17?

dia é uma parte importante da sabedoria de cima, que é descrita como sendo *"cheia* de misericórdia". Note que se mencionam juntos a "misericórdia" e os "bons frutos". Isso é apropriado porque, na Bíblia, a misericórdia em geral se refere à preocupação ativa com outros, à compaixão que produz uma grande quantidade de atos bondosos. Uma obra de referência define misericórdia como "sentimento de tristeza devido à situação ruim de alguém e a tentativa de fazer algo a respeito". De modo que a sabedoria divina não é severa, fria ou meramente intelectual. Pelo contrário, ela é branda, calorosa e sensível. Como podemos mostrar que estamos cheios de misericórdia?

16 Sem dúvida, um modo importante de fazer isso é por transmitir as boas novas do Reino de Deus a outros. O que nos leva a fazer essa obra? Em primeiro lugar, o amor a Deus. Mas também somos motivados pela misericórdia, ou compaixão por outros. (Mateus 22:37-39) Muitas pessoas hoje são "esfoladas e empurradas dum lado para outro como ovelhas sem pastor". (Mateus 9:36) Falsos pastores religiosos as negligenciam e cegam em sentido espiritual. Em resultado disso,

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16, 17. (a) Além do amor a Deus, o que mais nos motiva a participar na obra de pregação e por quê? (b) De que maneiras podemos mostrar que estamos cheios de misericórdia?

elas não sabem que a Palavra de Deus tem orientações sábias nem que o Reino logo trará bênçãos para a Terra. Quando meditamos nas necessidades espirituais dos que nos rodeiam, nossa compaixão de coração nos motiva a fazer tudo o que podemos para lhes falar dos amorosos propósitos de Jeová.

[17] De que outras maneiras podemos mostrar que estamos cheios de misericórdia? Lembra-se da ilustração de Jesus sobre o samaritano que encontrou um viajante caído à beira da estrada após ser espancado e assaltado? Movido pela compaixão, o samaritano "agiu misericordiosamente", tratando dos ferimentos da vítima e cuidando dela. (Lucas 10:29-37) Isso ilustra muito bem que a misericórdia envolve dar ajuda prática aos necessitados. A Bíblia nos ordena que façamos "o que é bom para com todos, mas especialmente para com os aparentados conosco na fé". (Gálatas 6:10) Veja alguns exemplos: um concrente idoso precisa de transporte para assistir às reuniões cristãs. Uma viúva da congregação precisa de ajuda para fazer alguns consertos em casa. (Tiago 1:27) Uma pessoa deprimida precisa de uma "boa palavra" que a reanime. (Provérbios 12:25) Quando mostramos misericórdia dessas maneiras, damos prova de que colocamos em prática a sabedoria de cima.

“Sem parcialidade, sem hipocrisia”

[18] *“Sem parcialidade.”* A sabedoria divina dá forças para se superar o preconceito racial e o orgulho nacional. Se formos guiados por ela, nos esforçaremos a eliminar do coração toda tendência de mostrar favoritismo. (Tiago 2:9) Não favoreceremos outros em virtude da sua formação educacional, condição financeira ou responsabilidade congregacional; nem desprezaremos companheiros de adoração, não importa o quanto pareçam humildes. Se Jeová demonstrou o *Seu* amor por eles, sem dúvida devemos considerá-los dignos do *nosso* amor.

[19] *“Sem hipocrisia.”* A palavra grega para “hipócrita” pode significar “aquele que faz o papel de ator”. No passado, os atores gregos e romanos usavam grandes máscaras quando representavam. Assim, a palavra grega para “hipócrita” passou a ser usada para quem é fingido ou falso. Sabermos que a sabedoria divina é “sem hipocrisia” deve influenciar não só o modo como

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18. Se formos guiados pela sabedoria de cima, o que nos esforçaremos a eliminar do coração? Por quê?

19, 20. (a) Qual é a origem da palavra grega para “hipócrita”? (b) Como podemos demonstrar “afeição fraternal sem hipocrisia”? Por que isso é importante?

Perguntas para Meditação

Deuteronômio 4:4-6 Como podemos mostrar-nos sábios?

Salmo 119:97-105 Que benefícios teremos se estudarmos diligentemente a Palavra de Deus e aplicarmos o que aprendemos?

Provérbios 4:10-13, 20-27 Por que precisamos da sabedoria de Jeová?

Tiago 3:1-16 Como aqueles que têm responsabilidades de supervisão na congregação podem mostrar que são sábios e discernidores?

tratamos nossos companheiros de adoração, mas também como nos sentimos em relação a eles.

[20] O apóstolo Pedro mencionou que nossa "obediência à verdade" deve resultar em "afeição fraternal sem hipocrisia". (1 Pedro 1:22) De modo que nossa afeição pelos irmãos não pode ser apenas da boca para fora. Não devemos 'usar máscaras' nem 'desempenhar um papel' para enganar outros. Nossa afeição precisa ser genuína, de coração. Assim, conquistaremos a confiança de nossos concrentes, porque eles perceberão que somos exatamente o que parecemos ser, ou seja, sinceros. Isso nos possibilitará ter relacionamentos abertos e honestos com outros cristãos e criará um clima de confiança na congregação.

“Resguarda a sabedoria prática”

[21] A sabedoria divina é uma dádiva de Jeová, por isso, devemos resguardá-la. Salomão disse: “Filho meu, . . . resguarda a sabedoria prática e o raciocínio.” (Provérbios 3:21) Infelizmente, o próprio Salomão deixou de fazer isso. Ele continuou a ser sábio enquanto manteve um coração obediente. Mas, por fim, suas muitas esposas estrangeiras desviaram seu coração da adoração pura de Jeová. (1 Reis 11:1-8) O que aconteceu com Salomão ilustra que apenas ter conhecimento não adianta muita coisa se esse não for aplicado corretamente.

[22] Como podemos resguardar a sabedoria prática? Além de ler regularmente a Bíblia e as publicações baseadas nela, fornecidas pelo “escravo fiel e discreto”, devemos nos empenhar em aplicar o que aprendemos. (Mateus 24:45) Temos motivos de sobra para fazer isso. A sabedoria divina torna a nossa vida muito melhor agora. Permite que nos ‘apeguemos firmemente à verdadeira vida’, quer dizer, à vida no novo mundo de Deus. (1 Timóteo 6:19) E, o mais importante de tudo, cultivar a sabedoria de cima nos achega à fonte de toda a sabedoria, Jeová Deus.

21, 22. (a) Como Salomão deixou de resguardar a sabedoria? (b) Como podemos resguardar a sabedoria e que benefícios isso nos trará?

SEÇÃO 4

“DEUS É AMOR”

De todas as qualidades de Jeová, o amor é a principal. É também a mais atraente. Ao examinarmos algumas das lindas facetas dessa qualidade preciosa, entenderemos melhor por que a Bíblia diz que “Deus é amor”. — 1 João 4:8.

CAPÍTULO 23

"Ele nos amou primeiro"

QUASE 2 mil anos atrás, um homem inocente foi julgado, condenado por crimes que não cometera e torturado até à morte. Essa não foi a primeira execução cruel e injusta da História — nem a última, infelizmente. Mas aquela morte foi diferente de todas as outras.

[2] À medida que aquele homem sofria suas agonizantes horas finais, viram-se indícios no próprio céu de que se tratava de um acontecimento incomum. Embora fosse o meio do dia, subitamente uma escuridão cobriu a terra, ou, como descreveu um historiador, "a luz do sol falhou". (Lucas 23:44, 45) Daí, pouco antes de dar seu último suspiro, aquele homem proferiu estas palavras inesquecíveis: "Está consumado!" Na verdade, ao dar sua vida, ele consumou, ou realizou, algo maravilhoso. Seu sacrifício foi o maior ato de amor já realizado por qualquer ser humano. — João 15:13; 19:30.

[3] Aquele homem, naturalmente, era Jesus Cristo. Seu sofrimento e morte naquele dia sombrio, 14 de nisã de 33 EC, são bem conhecidos. Mas um fato importante é frequentemente ignorado: embora Jesus sofresse muito,

1-3. Quais são alguns fatores que tornaram a morte de Jesus diferente de todas as outras na História?

houve alguém que sofreu mais do que ele. De fato, naquele dia outra pessoa fez um sacrifício ainda maior, o maior ato de amor já feito por qualquer pessoa no Universo inteiro. Qual foi? A resposta a essa pergunta servirá de introdução apropriada para começarmos a analisar o mais importante de todos os assuntos: o amor de Jeová.

O maior ato de amor

[4] O centurião romano que supervisionou a execução de Jesus ficou assombrado tanto com a escuridão que precedeu sua morte como com o fortíssimo terremoto que se seguiu. "Certamente este era o Filho de Deus", disse ele. (Mateus 27:54) É evidente que Jesus não era um homem comum. Aquele soldado havia ajudado a executar o Filho unigênito do Deus Altíssimo! Qual a intensidade do amor que o Pai sentia por seu Filho?

[5] A Bíblia chama Jesus de "primogênito de toda a criação". (Colossenses 1:15) Imagine: o Filho de Jeová existia antes de ser criado o Universo físico. Então, por quanto tempo Pai e Filho estiveram juntos? Alguns cientistas calculam a idade do Universo em 13 bilhões

4. Como um soldado romano percebeu que Jesus não era um homem comum e a que conclusão chegou?

5. Como se pode ilustrar a imensa duração do tempo que Jeová e seu Filho passaram juntos no céu?

de anos. Consegue imaginar todo esse tempo? Para ajudar as pessoas a entender a idade do Universo, conforme calculada pelos cientistas, certo planetário tem uma linha do tempo de 110 metros de comprimento. Os visitantes caminham ao longo dessa linha e cada passo deles representa cerca de 75 milhões de anos na existência do Universo. No fim da linha do tempo, toda a História humana é representada por uma única marca da espessura de um fio de cabelo humano! Mesmo que essa estimativa esteja correta, aquela *inteira* linha do tempo não é suficiente para representar a duração da vida do Filho de Jeová! O que ele fazia durante todas aquelas eras?

[6] O Filho alegremente serviu como "mestre de obras" do Pai. (Provérbios 8:30) A Bíblia diz: "À parte [do Filho] nem mesmo uma só coisa veio à existência." (João 1:3) De modo que Jeová e seu Filho, trabalhando em conjunto, fizeram tudo que existe. Quantos momentos emocionantes e felizes passaram juntos! Pois bem, a maioria das pessoas reconhece que o amor entre pais e filhos é extremamente forte. E o amor "é o perfeito vínculo de união". (Colossenses 3:14) Assim, será que algum de nós consegue sequer imaginar como é forte a

6. (a) O que o Filho de Jeová fazia durante sua existência pré-humana? (b) Como é a ligação que existe entre Jeová e seu Filho?

ligação — desenvolvida ao longo de tanto tempo — entre Jeová Deus e seu Filho? É óbvio que eles estão unidos pelo mais forte vínculo de amor que já existiu.

[7] Mesmo assim, Jeová enviou seu Filho para a Terra, onde nasceu como bebê humano. Ao fazer isso, o Pai abriu mão, por algumas décadas, do companheirismo achegado com seu Filho amado no céu. Com grande interesse, observou desde o céu Jesus crescer até se tornar um homem perfeito. Com cerca de 30 anos de idade, Jesus foi batizado. Não é preciso tentar adivinhar como Jeová se sentiu em relação a ele. O Pai em pessoa falou desde o céu: "Este é meu Filho, o amado, a quem tenho aprovado." (Mateus 3:17) Como deve ter ficado contente ao ver Jesus cumprir fielmente tudo o que havia sido profetizado, tudo o que lhe havia sido pedido! — João 5:36; 17:4.

[8] Mas como Jeová se sentiu em 14 de nisã de 33 EC quando Jesus foi traído e preso por uma turba à noite; quando foi abandonado por seus amigos e submetido a um julgamento ilegal; quando o ridicularizaram, cuspi-

7. Quando Jesus se batizou, como Jeová expressou seus sentimentos em relação ao Filho?

8, 9. (a) O que Jesus sofreu em 14 de nisã de 33 EC e como isso afetou seu Pai celestial? (b) Por que Jeová permitiu que seu Filho sofresse e morresse?

ram nele e o esmurraram; quando foi açoitado, até que suas costas ficaram em carne viva; quando pregaram as mãos e os pés em um poste de madeira e ele foi pendurado para morrer, ao passo que as pessoas zombavam dele? Como o Pai se sentiu quando seu Filho amado, agonizando, clamou a ele? Como Jeová se sentiu quando Jesus deu seu último suspiro, quando, pela primeira vez desde o início de toda a criação, Seu Filho querido não existia mais? — Mateus 26:14-16, 46, 47, 56, 59, 67; 27:38-44, 46; João 19:1.

9 É impossível descrever apropriadamente os sentimentos de Jeová. Não há palavras para expressar a dor que ele sentiu com a morte de seu Filho. Mas o que *pode* ser explicado é o motivo de Jeová ter permitido que isso acontecesse. Por que o Pai se submeteu a esses sentimentos? Em João 3:16, um versículo bíblico tão importante que já foi chamado de "o Evangelho em miniatura", Jeová nos faz uma revelação maravilhosa, dizendo: "Deus amou tanto o mundo, que deu o seu Filho unigênito, a fim de que todo aquele que nele exercer fé não seja destruído, mas tenha vida eterna." Assim, Jeová se sujeitou a todo aquele sofrimento por um só motivo: amor. Aquela dádiva de Deus — enviar seu Filho para sofrer e morrer por nós — foi o maior ato de amor de todos os tempos.

Como se define o amor divino?

[10] O que significa a palavra "amor"? O amor já foi descrito como a maior necessidade humana. Do berço ao túmulo, as pessoas o procuram, se desenvolvem sob sua influência e até definham e morrem por falta dele. Mesmo assim, é incrivelmente difícil defini-lo. É claro que as pessoas falam de amor o tempo todo. Incontáveis livros, canções e poemas são lançados sobre esse tema. Mas isso não ajuda a compreendê-lo melhor. Na verdade, a palavra é usada com tanta frequência que parece cada vez mais difícil descobrir o que realmente significa.

[11] A Bíblia, porém, explica claramente o que é o amor. Um dicionário de termos bíblicos diz: "O amor só pode ser conhecido pelas ações que promove." (*Expository Dictionary of New Testament Words,* de Vine) O registro bíblico sobre as ações de Jeová nos ensina muito sobre seu amor, a afeição bondosa que ele sente por suas criaturas. Por exemplo, já analisamos o supremo ato de amor de Jeová. Consegue pensar em uma maneira me-

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10. Que necessidade os humanos têm e o que se pode dizer sobre o sentido da palavra "amor"?

11, 12. (a) Onde podemos aprender muito sobre o amor, e por que ali? (b) O grego antigo tinha termos específicos para que tipos de amor e qual dessas palavras é usada com mais frequência nas Escrituras Gregas Cristãs? (Veja também a nota.) (c) O que é *a·gá·pe?*

lhor de aprendermos sobre essa qualidade? Nos capítulos seguintes, veremos muitos outros exemplos do amor de Jeová em ação. Além disso, analisarmos as palavras originais para "amor" usadas na Bíblia nos ajudará a compreender melhor essa qualidade. No grego antigo, havia quatro palavras para "amor".* Dessas, a mais frequentemente usada nas Escrituras Gregas Cristãs é *a·gá·pe*. Um dicionário bíblico diz que essa é "a mais poderosa palavra imaginável para amor". Por quê?

12 *A·gá·pe* se refere a amor guiado por princípios. Assim, é mais do que apenas uma reação emocional em relação a outra pessoa. Seu alcance é maior; ele é mais absorvente e envolve reflexão. Acima de tudo, *a·gá·pe* é totalmente abnegado. Por exemplo, leia novamente João 3:16. O que é "o mundo" que Deus amou tanto que deu seu Filho unigênito por ele? É o mundo da humanidade que pode ser resgatada. Inclui muitas pessoas que levam uma vida de pecado. Será que Jeová ama a cada uma delas como amigos pessoais, assim como amou o fiel Abraão? (Tiago 2:23) Não, mas Jeová amorosamente

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* O verbo *fi·lé·o,* que significa "ter afeição por ou gostar de (como de um amigo achegado ou irmão)", é usado com frequência nas Escrituras Gregas Cristãs. Uma forma da palavra *stor·gé,* o amor por parentes achegados, é usada em 2 Timóteo 3:3 para mostrar que esse amor estaria em falta nos últimos dias. *É·ros,* o amor romântico entre os sexos, não é um termo usado nas Escrituras Gregas Cristãs, embora esse tipo de amor seja mencionado na Bíblia. — Provérbios 5:15-20.

demonstra bondade a todos, mesmo que isso envolva grandes sacrifícios para si mesmo. Ele deseja que todos se arrependam e mudem de vida. (2 Pedro 3:9) Muitos fazem isso, e Ele tem prazer em acolher a esses como seus amigos.

[13] Alguns, porém, têm um conceito errado sobre *a·gá-pe*. Acham que se trata de um tipo de amor frio e intelectual. Na verdade, *a·gá·pe* muitas vezes inclui calorosa afeição pessoal. Por exemplo, quando João escreveu: "O Pai ama o Filho", usou uma forma da palavra *a·gá-pe*. Será que esse amor não inclui a afeição? Note que Jesus disse: "O Pai tem afeição pelo Filho", usando uma forma da palavra *fi·lé·o*. (João 3:35; 5:20) O amor de Jeová muitas vezes inclui terna afeição. Mas essa qualidade dele nunca é influenciada por mero sentimentalismo; sempre é guiada por princípios sábios e justos.

[14] Como vimos, todas as qualidades de Jeová são inigualáveis, perfeitas e atraentes. Mas a que mais nos atrai a Ele é o amor. Felizmente, esta é também Sua qualidade dominante. Como sabemos disso?

"Deus é amor"

[15] A Bíblia usa uma expressão, a respeito do amor, que

13, 14. O que mostra que *a·gá·pe* muitas vezes inclui afeição calorosa?
15. Que declaração a Bíblia faz sobre o atributo do amor de Jeová, e em que sentido essa declaração é única? (Veja também a nota.)

nunca utiliza para descrever nenhum dos outros atributos principais de Jeová. As Escrituras não dizem que Deus é poder, que Deus é justiça nem mesmo que Deus é sabedoria. Ele *possui* essas qualidades, é a derradeira fonte delas e, no que se refere a demonstrá-las, ninguém se compara a ele. Mas a respeito do quarto atributo, usa-se uma expressão que dá o que pensar: "Deus é amor."* (1 João 4:8) O que isso significa?

16 A expressão "Deus é amor" não se trata de uma espécie de fórmula matemática, como se a Bíblia quisesse dizer que "Deus é igual a amor". Além disso, não se pode inverter a ordem da frase; seria incorreto dizer: "O amor é Deus." Jeová é muito mais do que uma qualidade abstrata. Ele é uma pessoa com muitos sentimentos e características além do amor. Mas essa qualidade é parte fundamental de Deus como pessoa. Por isso, uma obra de referência diz o seguinte sobre esse versículo: "O amor está na própria essência ou natureza de Deus."

* Outras declarações bíblicas têm estrutura semelhante. Por exemplo, "Deus é luz" e "Deus é . . . um fogo consumidor". (1 João 1:5; Hebreus 12:29) Mas essas devem ser entendidas como metáforas, pois comparam Jeová a coisas físicas. Ele é *como* a luz, pois é santo e reto. A "escuridão", ou impureza, não tem nada que ver com ele. E ele pode ser comparado ao fogo, porque pode usar seu poder de forma destrutiva.

16-18. (a) Por que a Bíblia diz que "Deus é amor"? (b) De todas as criaturas na Terra, por que o homem é um símbolo apropriado do atributo divino do amor?

De modo geral, podemos entender a questão da seguinte maneira: o poder de Jeová lhe *possibilita* agir; a justiça e a sabedoria *guiam* seus atos; mas é o amor que o *motiva* a agir. E, quando usa seus outros atributos, Jeová sempre inclui o amor.

17 Muitas vezes se diz que Jeová é a própria personificação do amor. Assim, se quisermos aprender a respeito desse amor baseado em princípios, temos de aprender sobre Ele. É claro que os humanos também são capazes de demonstrar essa bela qualidade. Por quê? Na época da criação, Jeová falou, evidentemente ao seu Filho: "Façamos o homem à nossa imagem, segundo a nossa semelhança." (Gênesis 1:26) De todas as criaturas na Terra, apenas o ser humano pode decidir amar e, assim, imitar seu Pai celestial. Lembre-se de que Jeová usou várias criaturas para simbolizar seus atributos principais. Mas escolheu sua mais elevada criação terrestre, o homem, como símbolo de Sua qualidade dominante, o amor. — Ezequiel 1:10.

18 Se nosso amor for altruísta e baseado em princípios, estaremos refletindo a qualidade dominante de Jeová. É exatamente como o apóstolo João escreveu: "Quanto a nós, amamos porque ele nos amou primeiro." (1 João 4:19) Mas de que maneiras Jeová nos amou primeiro?

Jeová tomou a iniciativa

[19] O amor não é algo novo. Afinal, o que levou Jeová a começar a criar? Não foi solidão nem necessidade de companhia. Jeová é completo e perfeito em si mesmo; não lhe falta nada que outra pessoa possa suprir. Mas seu amor, uma qualidade ativa, o motivou a querer partilhar as alegrias da vida com criaturas inteligentes, capazes de apreciar essa dádiva. “O princípio da criação de Deus” foi seu Filho unigênito. (Revelação [Apocalipse] 3:14) Daí, Jeová usou esse Mestre de Obras para trazer todas as outras coisas à existência, a começar pelos anjos. (Jó 38:4, 7; Colossenses 1:16) Abençoados com liberdade, inteligência e sentimentos, esses espíritos poderosos tiveram a oportunidade de formar seus próprios laços de amor: uns com os outros e, acima de tudo, com Jeová Deus. (2 Coríntios 3:17) Assim, amaram porque foram amados primeiro.

[20] O mesmo se deu com a humanidade. Desde o início, Adão e Eva estavam praticamente cercados de amor. Para todo lado que olhassem no seu lar paradisíaco, o Éden, podiam ver provas do amor de seu Pai por eles. A Bíblia diz: “Jeová Deus plantou um jardim no Éden, do lado do oriente, e ali pôs o homem que havia formado.” (Gênesis

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19. Por que se pode dizer que o amor desempenhou um papel vital na obra criativa de Jeová?

20, 21. Que provas Adão e Eva tinham de que Jeová os amava, mas como reagiram?

Perguntas para Meditação

Salmo 63:1-11 Como devemos encarar o amor de Jeová? Essa qualidade pode nos ajudar a desenvolver que confiança?

Oseias 11:1-4; 14:4-8 De que maneiras Jeová mostrou amor paterno para com Israel (ou, Efraim), apesar de que histórico de desobediência?

Mateus 5:43-48 Como Jeová mostra amor paterno para com a humanidade em geral?

João 17:15-26 Como a oração de Jesus a favor de seus seguidores nos assegura que Jeová nos ama?

2:8) Já esteve num belíssimo jardim ou parque? Do que gostou mais? Da luz atravessando as folhagens e iluminando um canto sombrio? Do impressionante arco-íris de flores num canteiro? Da música de fundo produzida pelo murmúrio de um riacho, pelo canto dos pássaros e pelo zumbido dos insetos? Do perfume de árvores, flores e frutos? Seja como for, nenhum parque de hoje chega aos pés do Éden. Por quê?

[21] O próprio Jeová plantou aquele jardim! Deve ter sido um lugar indescritivelmente belo. Havia ali todo tipo de árvore frutífera ou ornamental. O jardim era bem irrigado, espaçoso e com uma variedade fascinante de animais. Adão e Eva tinham tudo de que precisavam para ter uma vida feliz e satisfatória, incluindo trabalho gratificante e

companheirismo perfeito. Jeová os amou primeiro e eles tinham motivos de sobra para retribuir esse amor. Mas não fizeram isso. Em vez de amorosamente obedecer ao seu Pai celestial, eles, de forma egoísta, se rebelaram contra Ele. — Gênesis, capítulo 2.

[22] Como isso deve ter sido doloroso para Jeová! Mas será que Jeová ficou ressentido por causa dessa rebelião? Não! "Sua benevolência [ou, "amor leal", nota, *NM com Referências*] é por tempo indefinido." (Salmo 136:1) Assim, de forma amorosa, ele imediatamente tomou providências para resgatar os descendentes de Adão e Eva que tivessem a disposição correta. Como vimos, entre esses preparativos estava o sacrifício de resgate de Seu Filho amado, que lhe custou tão caro. — 1 João 4:10.

[23] De fato, desde o início Jeová tomou a iniciativa de mostrar amor à humanidade. De incontáveis maneiras, "ele nos amou primeiro". O amor promove harmonia e alegria, de modo que não é de admirar que Jeová seja descrito como o "Deus feliz". (1 Timóteo 1:11) Mas surge uma pergunta importante: Será que Jeová realmente nos ama em base individual? O próximo capítulo tratará dessa questão.

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22. Como a reação de Jeová à rebelião no Éden provou que Seu amor é leal?
23. Por que Jeová é o "Deus feliz", e o próximo capítulo tratará de que pergunta vital?

CAPÍTULO 24

Nada pode "nos separar do amor de Deus"

SERÁ que Jeová Deus ama você como pessoa? Alguns concordam que Deus ama a humanidade em geral, conforme diz João 3:16, mas pensam: "Deus nunca poderia amar *a mim* como indivíduo." Até mesmo cristãos verdadeiros vez por outra têm dúvidas a esse respeito. Um homem desanimado disse: "Acho muito difícil crer que Deus se importe comigo." Sente dúvidas como essas de vez em quando?

[2] O que Satanás mais deseja é fazer-nos acreditar que Jeová Deus não nos ama nem nos dá valor. É verdade que muitas vezes ele seduz as pessoas apelando para a vaidade e o orgulho. (2 Coríntios 11:3) Mas ele também tem prazer em destruir o amor-próprio das pessoas mais vulneráveis. (João 7:47-49; 8:13, 44) Isso se dá, em especial, nestes "últimos dias" críticos. Muitos hoje são criados em famílias "sem afeição natural"; outros têm tratos diários com gente violenta, egoísta e teimosa. (2 Timóteo

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1. Que sentimentos negativos afligem muitas pessoas, incluindo alguns cristãos verdadeiros?
2, 3. Quem deseja que acreditemos que, aos olhos de Jeová, somos inúteis ou que não merecemos ser amados? Como podemos combater essa ideia?

3:1-5) Anos de maus-tratos, racismo ou ódio talvez os tenham convencido de que não valem nada e que não merecem ser amados.

[3] Se você tiver esses sentimentos negativos no íntimo, não se desespere. Muitos de nós, de vez em quando, somos um pouco duros demais com nós mesmos. Mas lembre-se de que a Palavra de Deus serve para "endireitar as coisas" e "demolir as coisas fortemente entrincheiradas". (2 Timóteo 3:16; 2 Coríntios 10:4) A Bíblia diz: "Asseguraremos os nossos corações diante dele quanto a tudo em que os nossos corações nos possam condenar, porque Deus é maior do que os nossos corações e ele sabe todas as coisas." (1 João 3:19, 20) Vamos analisar, então, quatro maneiras em que as Escrituras nos ajudam a 'assegurar o nosso coração' do amor de Jeová.

Jeová o considera precioso

[4] Primeiro, a Bíblia ensina de forma bem direta que Deus dá valor a cada um de seus servos. Por exemplo, Jesus disse: "Não se vendem dois pardais por uma moeda de pequeno valor? Contudo, nem mesmo um deles cairá ao chão sem o conhecimento de vosso Pai. Porém, os próprios cabelos de vossa cabeça estão todos contados. Portanto, não temais; vós valeis mais do que muitos pardais."

4, 5. Como a ilustração de Jesus sobre os pardais mostra que temos valor aos olhos de Jeová?

(Mateus 10:29-31) Vejamos o que essas palavras significavam para os ouvintes de Jesus no primeiro século.

[5] Talvez você se pergunte por que alguém compraria um pardal. Acontece que, nos dias de Jesus, o pardal era a ave mais barata vendida como alimento. Note que, com uma moeda de pouco valor, o comprador podia levar dois pardais. Mais tarde, porém, Jesus declarou que, se a pessoa tivesse duas moedas, poderia comprar, não quatro pardais, mas *cinco*. O pássaro extra era acrescentado como se não tivesse nenhum valor. Talvez essas criaturas fossem sem valor aos olhos dos homens, mas como o Criador as encarava? Jesus disse: "Nem mesmo um deles [nem mesmo o pássaro extra] está esquecido diante de Deus." (Lucas 12:6, 7) Com isso, começamos a entender o que Jesus queria dizer: se Jeová dá tanto valor a um único pardal, quanto mais valioso ele deve considerar um ser humano! Como Jesus explicou, Deus sabe de todos os detalhes a nosso respeito. Ora, até os nossos cabelos estão contados!

[6] Nossos cabelos estão contados? Alguns acham essa ilustração de Jesus um pouco fantasiosa. Mas pense na esperança da ressurreição. Jeová deve nos conhecer muito bem para poder nos recriar. Ele nos considera tão valiosos que se lembra de cada detalhe, incluindo nosso có-

6. Como sabemos que Jesus estava sendo realista quando falou que nossos cabelos estão contados?

digo genético, todos os nossos anos de lembranças e as coisas que passamos na vida.* Em comparação com isso, contar nossos cabelos (em média a cabeça humana tem uns 100 mil fios) seria uma façanha simples.

O que Jeová vê em nós?

[7] Em segundo lugar, a Bíblia ensina-nos o que Jeová aprecia nos seus servos: em termos simples, nossas boas qualidades e nossos esforços. O Rei Davi disse ao seu filho Salomão: "Jeová sonda todos os corações e discerne toda inclinação dos pensamentos." (1 Crônicas 28:9) Ao sondar bilhões de corações humanos neste mundo violento e cheio de ódio, como Jeová deve ficar contente quando encontra um coração que ama a paz, a verdade e a justiça! O que acontece quando Deus encontra um coração cheio de amor por ele, que procura aprender sobre ele e transmitir esse conhecimento a outros? Jeová nos informa que ele presta atenção aos que falam com outros a Seu respeito. Ele até mesmo tem "um livro de recordação" para todos 'os que temem a Jeová e para os que

* A Bíblia vez após vez relaciona a esperança da ressurreição com a memória de Jeová. O fiel Jó lhe disse: "Quem dera que . . . me fixasses um limite de tempo e te *lembrasses* de mim!" (Jó 14:13) Jesus falou da ressurreição de "todos os que estão nos túmulos *memoriais*". Isso é apropriado porque Jeová se lembra perfeitamente dos mortos que ele vai ressuscitar. — João 5:28, 29.

7, 8. (a) Ao sondar o coração dos humanos, Jeová fica contente quando se depara com que qualidades? (b) Quais são algumas das nossas obras a que Jeová dá valor?

pensam no seu nome'. (Malaquias 3:16) Para ele, essas qualidades são preciosas.

[8] Quais são algumas das boas obras a que Jeová dá valor? Sem dúvida, aos esforços que fazemos para imitar o seu Filho, Jesus Cristo. (1 Pedro 2:21) Uma obra muito importante que Deus aprecia é a divulgação das boas novas do Reino. Lemos, em Romanos 10:15: "Quão lindos são os pés daqueles que declaram boas novas de coisas boas!" Normalmente talvez não consideremos nossos humildes pés como "lindos", ou belos. Mas aqui eles representam os esforços dos servos de Jeová para pregar as boas novas. Esse empenho é belo e precioso aos Seus olhos. — Mateus 24:14; 28:19, 20.

[9] Jeová também dá valor à nossa perseverança. (Mateus 24:13) Lembre-se de que Satanás quer que você dê as costas a Jeová. Cada dia que você permanece leal a Deus é mais um dia em que ajudou a dar uma resposta às zombarias de Satanás. (Provérbios 27:11) Nem sempre é fácil perseverar. Problemas de saúde, dificuldades financeiras, aflição emocional e outros obstáculos podem tornar cada dia que passa uma provação. Expectativas adiadas também podem ser muito desanimadoras. (Provérbios 13:12) Quando nos mantemos firmes em face dessas pro-

9, 10. (a) Por que podemos ter certeza de que Jeová dá valor à nossa perseverança em face de várias dificuldades? (b) Jeová nunca tem que conceito negativo sobre seus servos fiéis?

vações, Jeová dá ainda mais valor à nossa perseverança. Foi por isso que o Rei Davi pediu que Deus guardasse suas lágrimas num "odre" e acrescentou, confiante: "Não estão no teu livro?" (Salmo 56:8) Sem dúvida, Jeová dá muito valor a todas as nossas lágrimas e aos sofrimentos que suportamos ao manter nossa lealdade a ele, não se esquecendo disso. São coisas valiosas aos seus olhos.

10 Mas talvez achemos difícil aceitar essas provas de nosso valor aos olhos de Deus se o nosso coração nos condena. Ele talvez sussurre insistentemente: 'Mas há tantos outros que são mais exemplares do que eu. Como Jeová deve ficar desapontado quando me compara com eles!' Mas o Criador não faz comparações, nem tem um conceito rígido ou severo. (Gálatas 6:4) Ele examina a fundo os corações humanos e dá valor às boas qualidades, mesmo que sejam mínimas.

Jeová procura o que temos de bom

11 Terceiro, quando Jeová nos examina, ele procura cuidadosamente o que temos de bom. Por exemplo, quando decretou que toda a dinastia apóstata do Rei Jeroboão fosse executada, Ele ordenou que Abias, um dos filhos do rei, recebesse um enterro decente. Por quê? "Nele se achou algo de bom para com Jeová, o Deus de Israel."

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11. Ao analisar o modo como Jeová lidou com Abias, o que aprendemos sobre nosso Criador?

(1 Reis 14:1, 10-13) Jeová, na verdade, examinou o coração daquele jovem e encontrou "algo de bom" nele. Talvez se tratasse de muito pouca bondade, mas mesmo assim Deus considerou apropriado registrar isso na sua Palavra. Ele até recompensou aquele único membro de uma família apóstata, mostrando-lhe a misericórdia que julgou apropriada.

[12] Há um exemplo ainda mais positivo: o do bom Rei Jeosafá. Quando ele cometeu um ato tolo, o profeta de Jeová lhe disse: "Por isso há indignação contra ti da parte da pessoa de Jeová." De fato, palavras preocupantes! Mas a mensagem de Jeová não parou por aí. Acrescentou: "Não obstante, acharam-se boas coisas contigo." (2 Crônicas 19:1-3) De modo que, apesar de sua ira justa, Jeová não ficou cego para com a bondade de Jeosafá. Como isso é diferente do modo como agem os humanos imperfeitos! Quando ficamos aborrecidos com outros, nossa tendência é desconsiderar o que eles têm de bom. E, quando pecamos, o desapontamento, a vergonha e a culpa que sentimos nos fazem esquecer das boas qualidades que nós mesmos temos. Lembre-se, porém, de que, se nos arrependermos de nossos pecados e fizermos bastante esforço para não repeti-los, Jeová nos perdoará.

12, 13. (a) Como o caso do Rei Jeosafá mostra que Jeová procura o que temos de bom mesmo quando pecamos? (b) No que se refere a nossas boas obras e qualidades, em que sentido Jeová age como um Pai amoroso?

[13] Quando nos examina, Jeová põe de lado esses pecados, mais ou menos como um minerador à procura de ouro descarta o cascalho sem valor. E o que faz com nossas boas qualidades e obras? Ah, essas são as "pepitas" que ele guarda. Já notou que pais amorosos muitas vezes guardam os desenhos e trabalhos escolares dos filhos — às vezes por décadas, quando os filhos até já se esqueceram deles? Jeová é o Pai mais amoroso que existe. Se permanecermos fiéis, ele *nunca* se esquecerá de nossas boas obras e qualidades. De fato, ele consideraria uma injustiça esquecer-se delas — e ele nunca é injusto. (Hebreus 6:10) Jeová também procura o que temos de bom de outra maneira.

[14] Em vez de se concentrar em nossas imperfeições, Jeová vê o nosso potencial. Para ilustrar: os amantes da arte não medem esforços para restaurar pinturas ou outras obras seriamente danificadas. Por exemplo, quando alguém danificou com uma espingarda um esboço de Leonardo da Vinci, avaliado em mais de 30 milhões de dólares, na Galeria Nacional, em Londres, ninguém sugeriu que o desenho fosse jogado fora só porque estava danificado. O trabalho de restauração da obra-prima de

14, 15. (a) Por que nossas imperfeições não impedem Jeová de notar o que temos de bom? Ilustre isso. (b) O que Jeová fará com as coisas boas que achar em nós, e como ele encara seu povo fiel?

quase 500 anos começou imediatamente. Por quê? Porque ela era preciosa para os amantes da arte. Será que você não vale mais do que um desenho a giz e carvão? Aos olhos de Deus, sem dúvida vale — não importa quanto a imperfeição herdada o tenha danificado. (Salmo 72:12-14) Jeová Deus, o perito Criador da família humana, fará o que for preciso para restabelecer à perfeição todos os que corresponderem ao seu cuidado amoroso. — Atos 3:21; Romanos 8:20-22.

15 É evidente que Jeová vê o que cada um de nós tem de bom, mesmo que nós não vejamos isso. E à medida que o servirmos, ele fará com que aquilo que temos de bom aumente até que, por fim, alcancemos a perfeição. Não importa como o mundo de Satanás tenha nos tratado, Jeová considera seus servos fiéis como desejáveis, ou preciosos. — Ageu 2:7, nota, *NM com Referências*.

Jeová demonstra seu amor de forma ativa

16 Em quarto lugar, Jeová faz muitas coisas para provar seu amor por nós. Sem dúvida, a melhor resposta à mentira satânica de que nós não valemos nada e que não merecemos ser amados é o sacrifício resgatador de Cristo. Nunca se esqueça de que a morte agonizante de Jesus na estaca de tortura e a agonia ainda maior que Jeová teve

16. Qual é a maior prova do amor de Jeová por nós, e como sabemos que essa dádiva foi feita para nós pessoalmente?

de suportar, observando a morte de seu Filho amado, foram prova do amor deles por nós. Infelizmente, muitas pessoas acham difícil aceitar que essa dádiva foi feita para elas pessoalmente. Sentem-se indignas. Lembre-se, porém, de que o apóstolo Paulo, que havia sido perseguidor dos seguidores de Cristo, escreveu: “O Filho de Deus . . . *me* amou e se entregou por *mim.*” — Gálatas 1:13; 2:20.

[17] Jeová nos dá provas de seu amor ajudando cada um de nós a tirar proveito do sacrifício de Cristo, que disse: “Ninguém pode vir a mim, a menos que o Pai, que me enviou, o atraia.” (João 6:44) Ou seja, Jeová pessoalmente nos atrai a seu Filho e à esperança de vida eterna. Como? Por meio da pregação, que alcança cada um de nós, e do seu espírito santo, que ele usa para nos ajudar a compreender e aplicar as verdades espirituais, apesar de nossas limitações e imperfeições. Por isso, Jeová pode dizer a nosso respeito o mesmo que disse sobre Israel: “Eu te amei com um amor por tempo indefinido. Por isso é que te atraí com benevolência.” — Jeremias 31:3.

[18] É possivelmente por meio do privilégio da oração

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17. De que maneiras Jeová nos atrai a si mesmo e ao seu Filho?

18, 19. (a) Por meio do que sentimos o amor de Jeová por nós de forma mais íntima, e o que mostra que ele cuida dessa atribuição pessoalmente? (b) Como a Palavra de Deus nos assegura que Jeová escuta com empatia?

que sentimos o amor de Jeová de forma mais íntima. A Bíblia convida cada um de nós a 'orar incessantemente' a Deus. (1 Tessalonicenses 5:17) Ele nos escuta. É até mesmo chamado de "Ouvinte de oração". (Salmo 65:2) Não delegou essa função a nenhuma outra pessoa — nem mesmo ao seu próprio Filho. Imagine: o Criador do Universo incentiva-nos a nos dirigir a ele em oração, com franqueza no falar. E que tipo de ouvinte ele é: frio, apático, insensível? De modo algum.

19 Jeová demonstra empatia. O que quer dizer essa palavra? Um fiel servo idoso de Jeová disse: "A empatia é a *sua* dor no *meu* coração." Será que Jeová é mesmo afetado pela nossa dor? A respeito do sofrimento de seu povo, Israel, lemos: "Durante toda a aflição deles, foi aflitivo para ele." (Isaías 63:9) Jeová não apenas via os problemas deles; ele sofria junto com seu povo. Comprovando quanto ele sente, note essas palavras do próprio Jeová aos seus servos: "Aquele que toca em vós, toca no globo do meu olho."* (Zacarias 2:8) Isso seria muito doloroso. De fato, Jeová compartilha a nossa dor. Quando sofremos, ele sofre junto.

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* Algumas traduções desse texto dão a entender que quem toca no povo de Deus toca no *próprio* olho ou no olho de Israel, não no de Deus. Esse erro foi introduzido por escribas que consideravam esse trecho irreverente e, por isso, o "corrigiram". Esse esforço mal direcionado obscureceu a intensidade da empatia pessoal de Jeová.

Perguntas para Meditação

Salmo 139:1-24 Como as palavras inspiradas do Rei Davi mostram que Jeová está muito interessado em nós, como pessoas?

Isaías 43:3, 4, 10-13 Como Jeová se sente em relação aos que o servem como suas Testemunhas, e como esses sentimentos são expressos em ações?

Romanos 5:6-8 Por que podemos ter certeza de que nossa condição imperfeita não impede que o amor de Jeová nos alcance e nos beneficie?

Judas 17-25 Como podemos nos manter no amor de Deus? Que influências tornam difícil fazermos isso?

[20] Naturalmente, nenhum cristão equilibrado usaria essa evidência do amor e da estima de Deus como desculpa para demonstrar orgulho ou egoísmo. O apóstolo Paulo escreveu: "Por intermédio da benignidade imerecida que me foi dada, digo a cada um aí entre vós que não pense mais de si mesmo do que é necessário pensar; mas, que pense de modo a ter bom juízo, cada um conforme Deus lhe distribuiu uma medida de fé." (Romanos 12:3) Outra tradução diz assim: "Digo a todos vocês que não se achem melhores do que realmente são. Pelo contrário, pensem com humildade a respeito de vocês mesmos."

20. Se quisermos obedecer ao conselho de Romanos 12:3, que raciocínio desequilibrado deveremos evitar?

(*Bíblia na Linguagem de Hoje*) Assim, ao passo que desfrutamos do amor de nosso Pai celestial, devemos ser ajuizados e lembrar-nos de que o amor de Deus é imerecido. — Lucas 17:10.

[21] Façamos tudo ao nosso alcance para rejeitar todas as mentiras de Satanás, incluindo a de que não valemos nada e que não merecemos ser amados. Se por causa daquilo que passou na vida você se considera um obstáculo tão grande que nem mesmo o amor imenso de Deus pode superar, ou pensa que suas boas obras são insignificantes demais para serem notadas mesmo pelos olhos dele, que observam tudo, ou acha seus pecados graves demais para serem cobertos mesmo pela morte do Filho precioso dele, então lhe ensinaram uma mentira. Rejeite de todo o coração mentiras como essas! Que a verdade expressa nas palavras inspiradas do apóstolo Paulo nos ajude a nos 'assegurarmos', de coração, que Jeová nos ama! Ele disse: "Estou convencido de que nem a morte, nem a vida, nem anjos, nem governos, nem coisas presentes, nem coisas por vir, nem poderes, nem altura, nem profundidade, nem qualquer outra criação será capaz de nos separar do amor de Deus, que está em Cristo Jesus, nosso Senhor." — Romanos 8:38, 39.

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21. Que mentiras satânicas devemos continuar a rejeitar, e que verdade divina nos ajudará a nos 'assegurarmos', de coração, que Jeová nos ama?

CAPÍTULO 25

A "terna compaixão de nosso Deus"

UM CHORO no meio da noite. Imediatamente, a mãe acorda. Desde que o bebê nasceu, ela nunca mais dormiu tão profundamente como antes. Além disso, aprendeu a identificar os diferentes choros do filho e, assim, sabe se ele quer mamar, ser embalado ou se precisa de alguma outra coisa. Mas não importa qual seja a razão do choro do bebê, a mãe sempre lhe dá atenção. Seu coração a impede de ignorar as necessidades da criança.

[2] A compaixão da mãe pelo filho está entre os sentimentos mais afetuosos conhecidos pelos humanos. Mas existe um sentimento infinitamente mais forte: a terna compaixão de nosso Deus, Jeová. Uma análise dessa qualidade maravilhosa ajudará a nos achegarmos mais a Ele. Vejamos, então, o que é compaixão e como nosso Deus a manifesta.

O que é compaixão?

[3] Na Bíblia, compaixão e misericórdia estão

1, 2. (a) Qual é a reação natural da mãe ao choro do bebê? (b) Que sentimento é mais forte do que a compaixão materna?
3. Qual é o significado do verbo hebraico traduzido "mostrar misericórdia" ou "ter pena"?

intimamente ligadas. Várias palavras hebraicas e gregas transmitem a ideia de terna compaixão. Veja, por exemplo, o verbo hebraico *ra·hhám,* frequentemente traduzido "mostrar misericórdia" ou "ter pena". Uma obra de referência explica que o verbo *ra·hhám* "expressa um sentimento profundo e terno de compaixão, tal como o que é provocado por vermos fraquezas ou sofrimentos naqueles que nos são queridos ou que precisam da nossa ajuda". Esse termo hebraico, que Jeová aplica a si mesmo, se relaciona com a palavra para "útero" e pode ser descrito como "compaixão maternal".* — Êxodo 33:19; Jeremias 33:26.

[4] A Bíblia usa os sentimentos que a mãe tem pelo bebê para nos ensinar o sentido da compaixão de Jeová. Em Isaías 49:15 lemos: "Haverá mãe que possa esquecer seu bebê que ainda mama e não ter compaixão [*ra·hhám*] do filho que gerou? Embora ela possa esquecê-lo, eu não me esquecerei de você!" (*Nova Versão Internacional*) Essa descrição emocionante destaca a intensidade da compaixão de Jeová pelo seu povo. Como assim?

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* O interessante, porém, é que no Salmo 103:13 o verbo hebraico *ra·hhám* denota a misericórdia, ou compaixão, que um pai demonstra aos filhos.

4, 5. Como a Bíblia usa os sentimentos que a mãe tem pelo bebê para nos ensinar sobre a compaixão de Jeová?

[5] É difícil imaginar que uma mãe se esqueça de amamentar e cuidar do bebê. Afinal, a criança é indefesa e precisa da atenção e do afeto materno 24 horas por dia! Infelizmente, porém, a negligência materna não é tão incomum assim, em especial nestes "tempos críticos" marcados pela falta de "afeição natural". (2 Timóteo 3:1, 3) Mas Jeová diz: "Eu não me esquecerei de você!" A terna compaixão que Deus sente pelo seu povo é infalível. O mais afetuoso sentimento natural que conhecemos é a compaixão que a mãe costuma sentir pelo bebê. Mas a compaixão divina é incomparavelmente mais forte. Não é de admirar que um comentarista tenha dito o seguinte sobre Isaías 49:15: "Essa é uma das mais intensas (talvez a mais intensa) expressões do amor de Deus no Velho Testamento."

[6] Será que essa terna compaixão é sinal de fraqueza? Na opinião de muitos humanos imperfeitos, sim. Por exemplo, o filósofo romano Sêneca, contemporâneo de Jesus e um dos mais importantes intelectuais de Roma, ensinava que "sentir pena é uma fraqueza da mente". Sêneca era partidário do estoicismo, a filosofia que dava ênfase à calma desprovida

6. Qual é a opinião de muitos humanos imperfeitos a respeito da terna compaixão, mas do que Jeová nos assegura?

de sentimentos. O sábio podia ajudar os necessitados, dizia ele, mas não devia ter pena, porque esse sentimento o privaria da serenidade. Segundo esse raciocínio egocêntrico, era inadmissível demonstrar compaixão de coração. Mas Jeová não é assim. Na sua Palavra, ele nos assegura que "é mui terno em afeição e é compassivo". (Tiago 5:11, nota, *NM com Referências*) Como veremos, a compaixão não é uma fraqueza, mas uma qualidade forte e vital. Analisemos como Jeová, igual a um pai ou uma mãe amorosos, a manifesta.

Jeová mostrou compaixão por uma nação

[7] Pode-se observar claramente a compaixão de Jeová no modo como ele lidou com a nação de Israel. No fim do século 16 AEC, milhões de israelitas eram escravos no Egito antigo. Ali, eram muito oprimidos, pois os egípcios "amarguravam-lhes a vida com dura escravidão, em argamassa argilosa e em tijolos". (Êxodo 1:11, 14) Por causa da aflição, os israelitas clamaram a Jeová por ajuda. Como o Deus de terna compaixão reagiu?

[8] A súplica do povo tocou o coração de Jeová. Ele

7, 8. Como os israelitas sofreram no Egito antigo, e qual foi a reação de Jeová aos sofrimentos deles?

disse: “Indubitavelmente, tenho visto a tribulação do meu povo que está no Egito e tenho ouvido seu clamor por causa daqueles que os compelem a trabalhar; porque eu bem sei das dores que sofrem.” (Êxodo 3:7) Jeová não conseguia ver o sofrimento do seu povo ou ouvir seus clamores sem sentir pena deles. Como vimos no Capítulo 24 deste livro, Jeová é um Deus de empatia. Essa qualidade — definida como a habilidade de sentir a dor dos outros — está intimamente ligada à compaixão. Mas, em vez de apenas *sentir pena* do seu povo, Jeová foi motivado a agir em favor dele. Isaías 63:9 diz: “Ele mesmo os resgatou no seu amor e na sua compaixão.” Com “mão forte”, Deus resgatou os israelitas do Egito. (Deuteronômio 4:34) Posteriormente, forneceu-lhes alimento de forma milagrosa e conduziu-os a uma terra fértil.

9 A compaixão de Jeová, porém, não parou por aí. Depois de se estabelecer na Terra Prometida, Israel repetidas vezes se tornou infiel e sofreu as consequências disso. Mas então o povo caía em si, suplicava a Jeová e ele os livrava, vez após vez. Por quê? ‘Porque

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9, 10. (a) Por que Jeová libertou os israelitas repetidas vezes depois de eles se estabelecerem na Terra Prometida? (b) Nos dias de Jefté, Jeová libertou os israelitas de que opressão, e o que o levou a fazer isso?

tinha compaixão do seu povo.' — 2 Crônicas 36:15; Juízes 2:11-16.

[10] Veja o que aconteceu nos dias de Jefté. Visto que os israelitas haviam passado a adorar deuses falsos, Jeová permitiu que os amonitas os oprimissem por 18 anos. Por fim, se arrependeram. A Bíblia nos diz: "Começaram a remover os deuses estrangeiros do seu meio e a servir a Jeová, de modo que a alma dele ficou impaciente por causa da desgraça de Israel."* (Juízes 10:6-16) Uma vez que seu povo demonstrou arrependimento genuíno, Jeová não pôde mais suportar vê-los sofrer. De modo que o Deus de terna compaixão habilitou Jefté para livrar os israelitas das mãos de seus inimigos. — Juízes 11:30-33.

[11] O que os tratos de Jeová com a nação de Israel nos ensinam a respeito da terna compaixão? Primeiro, é fácil perceber que não se trata apenas de notar os problemas que as pessoas estão passando. Lembre-se do exemplo de compaixão da mãe que dá pronta atenção

* A expressão "a alma dele ficou impaciente" significa literalmente "sua alma foi encurtada; sua paciência se esgotou". A *Bíblia Pastoral* diz: "Não pôde mais suportar o sofrimento de Israel." A *Bíblia — Mensagem de Deus* traduz assim esse trecho: "Não tolerou mais a desgraça de Israel."

11. Quando analisamos os tratos de Jeová com os israelitas, o que aprendemos sobre a compaixão?

ao choro do bebê. De modo similar, Jeová não se faz de surdo diante das súplicas do seu povo. Sua terna compaixão o motiva a aliviar o sofrimento dele. Além disso, o modo como Jeová lidou com os israelitas nos ensina que a compaixão não é uma fraqueza, pois essa qualidade bondosa o levou a tomar ação firme e decisiva a favor do seu povo. Mas será que Jeová só mostra compaixão aos seus servos coletivamente?

Jeová demonstra compaixão em base individual

[12] A Lei que Deus deu à nação de Israel mostrou a compaixão que ele sente pelas pessoas em base individual. Um exemplo disso é sua preocupação com os pobres. Jeová sabia que, devido a circunstâncias inesperadas, um israelita poderia acabar se atolando na pobreza. Como os pobres deviam ser tratados? Jeová deu uma ordem direta aos israelitas: "Não deves endurecer teu coração, nem fechar a mão para com o teu irmão pobre. Deves terminantemente dar-lhe e teu coração não deve ser mesquinho ao lhe dares, porque é por esta razão que Jeová, teu Deus, te abençoará em todo ato teu." (Deuteronômio 15:7, 10) Deus também ordenou que não colhessem totalmente as beiradas

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12. Como a Lei refletia a compaixão que Jeová sente pelas pessoas em base individual?

dos campos nem juntassem as sobras. A respiga deveria ser deixada para os menos favorecidos. (Levítico 23:22; Rute 2:2-7) Quando a nação de Israel obedecia a essas leis bondosas a favor dos pobres no seu meio, esses não precisavam mendigar por comida. Não concorda que isso refletia a terna compaixão de Jeová?

[13] Hoje também nosso Deus amoroso está profundamente interessado em nós como indivíduos. Podemos ter certeza de que ele está plenamente ciente de qualquer sofrimento que passemos. O salmista Davi escreveu: "Os olhos de Jeová estão atentos aos justos e seus ouvidos estão atentos ao seu clamor por ajuda. Perto está Jeová dos que têm coração quebrantado; e salva os que têm espírito esmagado." (Salmo 34:15, 18) Um comentarista bíblico disse o seguinte a respeito dos que são descritos nas palavras acima: "Têm o coração quebrantado e espírito contrito, isto é, o pecado os torna humildes e têm pouca autoestima; eles se acham insignificantes e não confiam nos próprios méritos." Talvez achem que Jeová está muito distante deles e que são insignificantes demais para que Deus se preo-

13, 14. (a) Como as palavras de Davi nos asseguram que Jeová está profundamente interessado em nós como indivíduos? (b) Como se pode ilustrar que Jeová está perto quando estamos com o "coração quebrantado" ou o "espírito esmagado"?

cupe com eles. Mas não é bem assim. As palavras de Davi nos asseguram que Jeová não abandona os que “se acham insignificantes”. Nosso Deus compassivo sabe que, nessas ocasiões, precisamos dele mais do que nunca e ele está sempre perto de nós.

[14] Preste atenção à seguinte história: uma mãe nos Estados Unidos correu para o hospital com o filho de dois anos que estava com uma grave inflamação na garganta. Depois de examinar o menino, os médicos informaram a mãe de que, aquela noite, ele teria de ficar em observação no hospital. Onde você acha que a mãe passou a noite? Numa cadeira no quarto de hospital, ao lado do leito do filho! Seu filhinho estava doente e ela simplesmente tinha de ficar por perto. Sem dúvida, podemos esperar que nosso amoroso Pai celestial faça ainda mais por nós! Afinal, fomos criados à imagem dele. (Gênesis 1:26) As palavras comoventes do Salmo 34:18 nos dizem que, quando estamos com o “coração quebrantado” ou o “espírito esmagado”, Jeová, como um pai amoroso, ‘está perto’ — sempre compassivo e pronto para ajudar.

[15] Como, então, Jeová nos ajuda individualmente? Nem sempre ele remove a causa dos nossos sofrimentos.

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15. De que maneiras Jeová nos ajuda individualmente?

Mas ele fez muitas provisões para os que imploram a Sua ajuda. Sua Palavra, a Bíblia, fornece conselhos práticos que auxiliam bastante. Na congregação, Jeová providenciou que superintendentes espiritualmente qualificados, que se esforçam para refletir a compaixão divina, deem atenção aos seus companheiros de adoração. (Tiago 5:14, 15) Como "Ouvinte de oração", ele dará "espírito santo aos que lhe pedirem". (Salmo 65:2; Lucas 11:13) Esse espírito pode nos dar o "poder além do normal" a fim de perseverarmos até que o Reino de Deus remova todos os problemas estressantes. (2 Coríntios 4:7) Não somos gratos por tudo o que Jeová faz por nós? Não nos esqueçamos de que essas são demonstrações da terna compaixão de Deus.

16 Naturalmente, o maior exemplo da compaixão de Jeová é o fato de ele ter entregado seu Filho mais querido para nos resgatar. Foi um sacrifício amoroso da parte de Jeová e abriu caminho para a nossa salvação. Lembre-se de que o resgate se aplica a cada um de nós. Com toda a razão, Zacarias, pai de João Batista, predisse que essa dádiva magnificaria a "terna compaixão de nosso Deus". — Lucas 1:78.

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16. Qual é o maior exemplo da compaixão de Jeová, e como nos afeta pessoalmente?

Quando Jeová se refreia de mostrar compaixão

[17] Quer dizer, então, que a terna compaixão de Jeová não tem limites? Muito pelo contrário, a Bíblia mostra claramente que, quando alguém se opõe aos modos corretos de Jeová, ele refreia-se de demonstrar compaixão — o que é bastante justo. (Hebreus 10:28) Para entender por que ele age assim, lembre-se do exemplo da nação de Israel.

[18] Embora vez após vez Jeová libertasse os israelitas dos seus inimigos, Sua compaixão por fim chegou ao limite. Aquele povo teimoso praticava idolatria a tal ponto que trazia seus ídolos repulsivos para dentro do templo de Jeová! (Ezequiel 5:11; 8:17, 18) Além disso, lemos: "Caçoavam continuamente dos mensageiros do verdadeiro Deus e desprezavam as suas palavras, e zombavam dos seus profetas até que subiu o furor de Jeová contra o seu povo, até que não havia mais cura." (2 Crônicas 36:16) Os israelitas chegaram a um ponto em que não havia mais base para compaixão. Despertaram a ira justa de Jeová. Qual foi o resultado?

[19] Jeová não pôde mais mostrar compaixão pelo seu povo. Declarou: "Não terei compaixão, nem terei dó,

17-19. (a) Como a Bíblia mostra que a compaixão de Jeová tem limites? (b) O que fez com que a compaixão de Jeová para com seu povo chegasse ao limite?

Perguntas para Meditação

Jeremias 31:20 Que sentimentos cordiais Jeová tem pelo seu povo? Em vista disso, como você se sente em relação a Ele?

Joel 2:12-14, 17-19 O que o povo de Jeová precisava fazer para receber compaixão e o que aprendemos disso?

Jonas 4:1-11 Como Jeová ensinou a Jonas uma lição sobre a importância da compaixão?

Hebreus 10:26-31 Por que não devemos abusar da misericórdia, ou compaixão, de Jeová?

nem terei misericórdia, de modo a não arruiná-los." (Jeremias 13:14) Assim, Jerusalém e seu templo foram destruídos e os israelitas foram levados para Babilônia como prisioneiros. Quando humanos pecadores se tornam tão rebeldes que ultrapassam os limites da compaixão divina, o resultado só pode ser trágico. — Lamentações 2:21.

[20] Qual é a situação hoje? Jeová não mudou. Por compaixão, ele incumbiu suas Testemunhas de pregar as "boas novas do reino" em toda a Terra habitada.

20, 21. (a) O que ocorrerá quando a compaixão divina atingir o seu limite nos nossos dias? (b) Que demonstração da compaixão de Jeová será analisada no próximo capítulo?

(Mateus 24:14) Ele ajuda os sinceros que aceitam essa mensagem a entender o sentido dela. (Atos 16:14) Mas essa obra não continuará para sempre. Não seria compassivo da parte de Jeová se ele permitisse que este mundo perverso, com toda a sua dor e sofrimento, continuasse existindo indefinidamente. Quando a compaixão divina atingir o limite, Jeová executará seu julgamento contra o atual sistema. Mesmo então, esse será um ato de compaixão — compaixão pelo seu "santo nome" e por seus servos dedicados. (Ezequiel 36:20-23) Jeová eliminará a maldade e introduzirá um novo mundo justo. Falando dos perversos, ele declara: "Meu olho não terá dó, nem terei compaixão. Hei de trazer o procedimento deles sobre a sua própria cabeça." — Ezequiel 9:10.

[21] Enquanto esse dia não chegar, Jeová continuará a sentir compaixão pelas pessoas, até pelas que se encaminham para a destruição. Os humanos pecadores que se arrependem sinceramente podem beneficiar-se de uma das maiores demonstrações da compaixão de Jeová: o seu perdão. No próximo capítulo, veremos algumas lindas ilustrações bíblicas que indicam o alcance do perdão divino.

CAPÍTULO 26

Um Deus "pronto a perdoar"

"MEUS próprios erros passaram acima da minha cabeça", escreveu o salmista Davi. "Iguais a uma carga pesada, são pesados demais para mim. Fiquei entorpecido e quebrantado ao extremo." (Salmo 38:4, 8) Davi sabia que o fardo duma consciência culpada podia ser muito pesado. Mas ele obteve consolo para seu coração aflito. Estava ciente de que, embora odeie o pecado, Jeová não odeia o pecador, desde que este realmente se arrependa e rejeite seu proceder pecaminoso. Com plena fé na disposição de Jeová de conceder misericórdia aos arrependidos, Davi disse: "Tu, ó Jeová, . . . estás pronto a perdoar." — Salmo 86:5.

[2] Quando pecamos, talvez tenhamos de suportar, também, o fardo esmagador duma consciência pesada. Mas sentir remorso é saudável, porque pode induzir-nos a tomar medidas positivas para corrigir nossos erros. Há o perigo, contudo, de sermos esmagados pela culpa. Nosso coração talvez nos condene, insistindo que Jeová nunca nos perdoará, não importa quanto es-

1-3. (a) Que fardo pesado o salmista Davi tinha de levar e como ele obteve consolo para o seu coração aflito? (b) Quando pecamos, que fardo talvez tenhamos de suportar, mas o que Jeová nos assegura?

tejamos arrependidos. Se formos ‘tragados’ pela culpa, Satanás tentará nos fazer acreditar que Jeová nos considera inúteis ou que não somos dignos de servi-lo e que, portanto, só nos resta desistir. — 2 Coríntios 2:5-11.

[3] É isso que Jeová pensa? De modo algum! O perdão é um aspecto do seu grande amor. Em sua Palavra, ele nos assegura que, quando mostramos genuíno arrependimento de coração, ele está disposto a nos perdoar. (Provérbios 28:13) Para que nunca cheguemos à conclusão de que o perdão de Deus é inalcançável para nós, vamos examinar por que e como ele perdoa.

Por que Jeová está “pronto a perdoar”

[4] Jeová está ciente das nossas limitações. “Ele mesmo conhece bem a nossa formação, lembra-se de que somos pó”, diz o Salmo 103:14. Ele não se esquece de que somos criaturas de pó, fracas devido à imperfeição. A declaração de que ele conhece “a nossa formação” lembra-nos de que, na Bíblia, Jeová é comparado a um oleiro, e nós a vasos de barro que ele molda.* (Jeremias 18:2-6) O Grande Oleiro modera seus tratos conosco por causa da fragilidade de nossa natureza

* A palavra hebraica vertida “a nossa formação” também é usada com relação a vasos de barro moldados por um oleiro. — Isaías 29:16.

4. De que Jeová se lembra quanto à nossa natureza, e como isso afeta o modo como ele nos trata?

pecaminosa e de acordo com o modo como reagimos à sua orientação.

[5] Jeová entende o poder que o pecado exerce sobre nós. As Escrituras descrevem o pecado como uma força poderosa, que segura o homem nas suas garras mortíferas. Até que ponto vai o domínio do pecado? No livro de Romanos, o apóstolo Paulo explica: estamos "debaixo de pecado", assim como soldados estão sob a autoridade dum comandante (Romanos 3:9); ele tem 'reinado' sobre a humanidade (Romanos 5:21); "reside", ou "mora", em nós (Romanos 7:17, 20); sua "lei" opera continuamente em nós, na realidade, tentando controlar nosso modo de agir. (Romanos 7:23, 25) Que domínio poderoso o pecado exerce sobre nossa carne decaída! — Romanos 7:21, 24.

[6] Portanto, Jeová sabe que para nós é impossível sermos perfeitamente obedientes, não importa quanto tentemos. Ele nos assegura amorosamente que, se buscarmos sua misericórdia com o coração arrependido, ele nos concederá o perdão. O Salmo 51:17 diz: "Os sacrifícios a Deus são um espírito quebrantado; um coração

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5. Como o livro de Romanos descreve até que ponto vai o domínio do pecado sobre nós?

6, 7. (a) Como Jeová encara os que buscam seu perdão com o coração arrependido? (b) Por que nunca devemos abusar da misericórdia de Deus?

quebrantado e esmagado não desprezarás, ó Deus." Jeová nunca rejeitará ou repudiará um coração "quebrantado e esmagado" pelo fardo da culpa.

[7] Significa isso, porém, que podemos abusar da misericórdia de Deus, usando nossa natureza pecaminosa como desculpa para o pecado? De modo algum! Jeová não é governado por mero sentimentalismo. Sua misericórdia tem limites. Ele de modo algum perdoará os que obstinadamente praticam pecados de forma deliberada sem mostrar arrependimento. (Hebreus 10:26) Por outro lado, quando detecta arrependimento de coração, ele está pronto a perdoar. Vamos analisar agora algumas das expressões vívidas usadas na Bíblia para descrever essa maravilhosa faceta do amor de Jeová.

Até que ponto vai o perdão de Jeová?

[8] O arrependido Davi disse: "Finalmente te confessei meu pecado e não encobri meu erro. . . . E tu mesmo *perdoaste* o erro dos meus pecados." (Salmo 32:5) A expressão "perdoaste" traduz uma palavra hebraica cujo sentido básico é "levantar" ou "levar". Conforme usada aqui, ela significa remover "a culpa, o pecado, a transgressão". De modo que Jeová como que levantou e levou embora os pecados de Davi. Sem dúvida, isso

8. O que podemos dizer que Jeová faz quando perdoa nossos pecados, e que confiança isso nos dá?

aliviou o sentimento de culpa que ele vinha suportando. (Salmo 32:3) Nós também podemos ter plena confiança em Deus, porque ele leva embora os pecados dos que procuram seu perdão à base da fé no sacrifício resgatador de Jesus. — Mateus 20:28.

[9] Davi usou outra expressão vívida para descrever o perdão de Jeová: "Tão longe quanto *o leste está do oeste,* para tão longe Ele removeu de nós as nossas transgressões." (O grifo é nosso; Salmo 103:12, *The Amplified Bible*) A que distância o leste fica do oeste? Pode-se dizer que eles estão no ponto mais distante um do outro; esses dois pontos cardeais nunca se encontram. Um erudito diz que essa expressão significa "o mais longe possível, o mais longe que alguém possa imaginar". As palavras inspiradas de Davi nos ensinam que, quando perdoa, Jeová coloca os nossos pecados o mais longe que podemos imaginar.

[10] Já tentou remover uma mancha de uma roupa clara? Talvez, apesar de todo o seu esforço, a mancha não tenha saído totalmente. Note como Jeová descreve Sua capacidade de perdoar: "Embora os vossos pecados se mostrem como escarlate, serão tornados *brancos como*

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9. A que distância Jeová põe de nós os nossos pecados?

10. Quando Jeová perdoa nossos pecados, por que não devemos pensar que levaremos a mancha deles pelo resto da vida?

a neve; embora sejam vermelhos como pano carmesim, tornar-se-ão como a lã." (Isaías 1:18) A palavra "escarlate" refere-se a uma cor vermelha muito viva.* "Carmesim" era uma cor escura encontrada em tecidos tingidos. (Naum 2:3) Por meio de nossos próprios esforços, nunca seríamos capazes de remover a mancha do pecado. Mas Jeová pode remover pecados semelhantes a escarlate e carmesim, tornando-os brancos como a neve ou a lã não tingida. Quando Deus perdoa nossos pecados, não precisamos levar a mancha deles pelo resto da vida.

[11] Num comovente cântico de gratidão, composto depois de ele ter sido poupado de uma doença mortífera, Ezequias disse a Jeová: *"Lançaste* todos os meus pecados *atrás das tuas costas."* (Isaías 38:17) Aqui, descreve-se Jeová como que pegando os pecados do transgressor arrependido e jogando-os para trás de si, onde Ele não pode vê-los nem notá-los mais. Segundo um dicionário, a ideia desse texto pode ser expressa assim: "Acabaste com os [meus pecados] como se eles não tivessem acontecido." Não acha isso reanimador?

* Um erudito afirma que o escarlate "era uma cor *firme,* que *não desbotava.* Não saía com orvalho, chuva, lavagem nem com o uso".

11. Em que sentido Jeová joga nossos pecados atrás das costas?

[12] Numa profecia de restauração, o profeta Miqueias expressou a convicção de que Jeová perdoaria seu povo arrependido: “Quem é Deus como tu, . . . passando por alto a transgressão do restante da sua herança? . . . E a todos os seus pecados lançarás *nas profundezas do mar.”* (Miqueias 7:18, 19) Imagine o que essas palavras significavam para as pessoas dos tempos bíblicos. Havia alguma possibilidade de recuperar algo lançado “nas profundezas do mar”? Assim, as palavras de Miqueias indicam que, quando nos perdoa, Jeová remove nossos pecados permanentemente.

[13] Jesus usou o relacionamento entre credores e devedores para ilustrar como Jeová perdoa. Ele nos incentivou a orar: “Perdoa-nos as nossas *dívidas.”* (Mateus 6:12) Jesus compara assim pecados a dívidas. (Lucas 11:4) Quando pecamos, tornamo-nos “devedores” de Jeová. Uma obra de referência diz que o sentido do verbo grego traduzido ‘perdoar’ é “abrir mão ou desistir de uma dívida, não exigindo o pagamento”. Em certo sentido, quando Jeová perdoa, ele cancela a dívida que de outro modo seria lançada na nossa conta. De modo que os pecadores arrependidos podem consolar-

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12. Como o profeta Miqueias indica que, quando nos perdoa, Jeová remove nossos pecados permanentemente?
13. Qual é o sentido das palavras de Jesus: “Perdoa-nos as nossas dívidas”?

se. Jeová nunca exigirá o pagamento duma dívida que ele cancelou! — Salmo 32:1, 2.

[14] O perdão de Jeová é descrito adicionalmente em Atos 3:19: "Arrependei-vos, portanto, e dai meia-volta, a fim de que os vossos pecados sejam *apagados."* O trecho final é a tradução de um verbo grego que pode significar "'apagar', . . . 'cancelar' ou 'destruir'". Segundo alguns eruditos, a ideia expressa é a de apagar algo escrito à mão. Como se fazia isso? A tinta costumeiramente usada na antiguidade era feita duma mistura que incluía carvão, goma e água. Pouco depois de usá-la, a pessoa podia apagar a escrita com uma esponja úmida. Essa é uma bela maneira de ilustrar a misericórdia de Jeová. Quando ele perdoa nossos pecados, é como se os apagasse com uma esponja.

[15] Quando refletimos nessas ilustrações variadas, a que conclusão chegamos? Evidentemente, Jeová deseja que saibamos que ele está pronto a perdoar nossos pecados, desde que encontre em nós arrependimento sincero. Não precisamos temer que, no futuro, ele nos condene por esses pecados, porque a Bíblia revela algo mais sobre a grande misericórdia de Jeová: quando perdoa, ele esquece.

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14. A expressão "que os vossos pecados sejam apagados" traz que ideia?
15. O que Jeová deseja que saibamos sobre ele?

“Não me lembrarei mais do seu pecado”

[16] A respeito dos que fazem parte do novo pacto, Jeová prometeu o seguinte: “Perdoarei seu erro e não me lembrarei mais do seu pecado.” (Jeremias 31:34) Será que isso significa que, quando perdoa, Jeová é incapaz de se lembrar dos pecados? É óbvio que não. A Bíblia nos fala dos pecados de muitos a quem Deus perdoou, incluindo Davi. (2 Samuel 11:1-17; 12:13) Sem dúvida, Jeová ainda está ciente dos erros que cometeram. O registro dos pecados deles, bem como do seu arrependimento e do perdão de Deus, foi preservado para nosso benefício. (Romanos 15:4) Então, o que se quer dizer quando a Bíblia afirma que Jeová ‘não se lembra’ dos pecados daqueles a quem perdoa?

[17] O verbo hebraico vertido “lembrarei” não significa apenas recordar o passado. Segundo o *Dicionário Internacional de Teologia do Antigo Testamento,* inclui “a implicação de agir em consonância com o pensamento”. Portanto, nesse sentido, “lembrar” pecados envolve agir contra pecadores. (Oseias 9:9) Mas quando Jeová diz: “Não me lembrarei mais do seu pecado”, ele nos assegura que, depois de perdoar a um pecador arrependido, não agirá contra ele no futuro por causa dos mesmos

16, 17. Quando a Bíblia afirma que Jeová se esquece dos nossos pecados, o que quer dizer, e por que responde assim?

pecados. (Ezequiel 18:21, 22) Assim, ele esquece no sentido de não mencionar vez após vez os nossos pecados, acusando-nos ou punindo-nos repetidamente. Não acha consolador saber que Deus perdoa *e esquece?*

E as consequências?

[18] Será que a prontidão de Jeová em perdoar significa que o pecador arrependido fica isento de todas as consequências de suas ações erradas? De forma alguma. Não podemos pecar e escapar impunes. Paulo escreveu: "O que o homem semear, isso também ceifará." (Gálatas 6:7) Teremos de enfrentar as consequências de nossa ação, mas isso não quer dizer que, depois de conceder perdão, Jeová nos faça sofrer adversidades. Ao surgirem dificuldades, o cristão não deve pensar: "Jeová talvez esteja me punindo por pecados passados." (Tiago 1:13) Por outro lado, Deus não nos poupa dos efeitos de nossas ações erradas. Divórcio, gravidez indesejada, doenças sexualmente transmissíveis, perda de confiança ou de respeito — essas podem ser algumas das lamentáveis e inevitáveis consequências do pecado. Lembre-se de que, embora perdoasse os pecados de Davi relacionados com Bate-Seba e Urias, Jeová não o protegeu contra as consequências desastrosas. — 2 Samuel 12:9-12.

18. Por que o perdão não significa que o pecador arrependido fique isento das consequências de suas ações erradas?

[19] Nossos pecados também podem ter outras consequências, em especial se outros foram prejudicados pelas nossas ações. Por exemplo, analise o relato em Levítico, capítulo 6. Ali, a Lei mosaica trata de um erro grave: apossar-se dos bens de outro israelita por meio de roubo, extorsão ou fraude. Se o pecador negasse a culpa, atrevendo-se até mesmo a jurar falsamente, tornava-se um caso da palavra de um contra outro. No entanto, mais tarde o ofensor talvez sofresse devido à consciência pesada e confessasse seu pecado. Para obter o perdão de Deus, ele tinha de fazer mais três coisas: devolver o que havia tomado, pagar à vítima uma multa equivalente a 20% do valor dos bens roubados e oferecer um carneiro como oferta pela culpa. Daí, a lei dizia: "O sacerdote tem de fazer expiação por ele perante Jeová, e assim lhe tem de ser perdoado." — Levítico 6:1-7.

[20] Essa lei de Deus era muito misericordiosa, porque favorecia a vítima, cuja propriedade era devolvida e que, sem dúvida, se sentia aliviada quando o ofensor finalmente admitia seu pecado. Ao mesmo tempo, a lei beneficiava aquele cuja consciência por fim o induzia a admitir a culpa e corrigir o erro. De fato, se ele se negasse a fazer isso, não poderia esperar obter o perdão divino.

19-21. (a) Como a lei registrada em Levítico 6:1-7 beneficiava tanto a vítima quanto o ofensor? (b) Se outros foram prejudicados pelos nossos pecados, Jeová se agradará se tomarmos que medidas?

Perguntas para Meditação

2 Crônicas 33:1-13 Por que Jeová perdoou Manassés e o que isso nos ensina sobre Sua misericórdia?

Mateus 6:12, 14, 15 Por que devemos perdoar outros quando há base válida para isso?

Lucas 15:11-32 O que essa parábola nos ensina sobre a prontidão de Jeová de perdoar? O que acha disso?

2 Coríntios 7:8-11 O que temos de fazer para receber o perdão divino?

[21] Embora não estejamos sujeitos à Lei mosaica, ela nos ajuda a entender um pouco da mentalidade de Jeová, incluindo o modo como ele encara o perdão. (Colossenses 2:13, 14) Se outros foram prejudicados pelos nossos pecados, Deus se agradará se fizermos o possível para corrigir o erro. (Mateus 5:23, 24) Isso talvez envolva reconhecer nosso pecado, admitir a culpa e até pedir desculpas à vítima. Então podemos apelar para Jeová, à base do sacrifício de Jesus, e ter a certeza de que fomos perdoados por Deus. — Hebreus 10:21, 22.

[22] Igual a um pai amoroso, Jeová às vezes, ao conceder perdão, também administra disciplina. (Provérbios 3:11, 12) O cristão arrependido talvez tenha de

22. Apesar de conceder perdão, o que Jeová talvez administre?

renunciar ao seu privilégio de servir como ancião, servo ministerial ou evangelizador de tempo integral. Possivelmente será doloroso para ele perder por algum tempo privilégios que lhe eram preciosos. Isso, porém, não significa que Jeová não o perdoou. Temos de nos lembrar que a disciplina da parte de Jeová é prova do seu amor por nós. Aceitá-la e aplicá-la só resultará em bem para nós. — Hebreus 12:5-11.

[23] Como é reanimador saber que nosso Deus está "pronto a perdoar"! Apesar dos erros que talvez tenhamos cometido, nunca devemos concluir que estamos além do alcance da misericórdia de Jeová. Se nos arrependermos de coração, tomarmos medidas para endireitar o erro e orarmos seriamente pedindo perdão à base do sangue derramado de Jesus, poderemos ter plena confiança em que Jeová nos perdoará. (1 João 1:9) Imitemos o seu perdão ao lidar com outros. Afinal, se Jeová, que não peca, nos perdoa tão amorosamente, não deveríamos nós, humanos pecadores, fazer todo o possível para perdoar uns aos outros?

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23. Por que nunca deveríamos concluir que estamos além do alcance da misericórdia de Jeová? Por que devemos imitar o perdão divino?

CAPÍTULO 27

"Quão grande é a sua bondade!"

BANHADO pelo reflexo de um belíssimo pôr do sol, um grupo de amigos faz uma refeição ao ar livre — riem e conversam, enquanto admiram a paisagem. Longe dali, um agricultor olha para as plantações e sorri satisfeito — estão se formando nuvens escuras que logo trarão as primeiras gotas de chuva. Em outro lugar, um homem e a esposa ficam orgulhosos de ver o filhinho dar os primeiros passos inseguros.

[2] Quer se deem conta disso quer não, todas essas pessoas estão se beneficiando da mesma coisa: a bondade de Jeová Deus. É comum ouvirmos pessoas religiosas dizerem: "Deus é bom!" Mas a Bíblia é muito mais enfática. Ela diz: "Quão grande é a sua bondade!" (Zacarias 9:17) Parece, contudo, que poucas pessoas hoje sabem realmente o que significam essas palavras. O que, de fato, está envolvido na bondade de Jeová Deus? Como essa qualidade divina afeta cada um de nós?

1, 2. O que a bondade de Deus inclui, e como a Bíblia enfatiza essa qualidade?

Uma faceta notável do amor de Deus

[3] Em muitas línguas modernas, “bondade” é um termo um tanto genérico. Seu uso bíblico, porém, é bem diferente. Primariamente, essa palavra refere-se a virtude e excelência moral. Pode-se dizer, então, que a bondade faz parte da própria natureza de Jeová. Todos os seus atributos — incluindo poder, justiça e sabedoria — são inteiramente bons. Mas é mais correto descrever a bondade como expressão do amor de Jeová. Por quê?

[4] A bondade é uma qualidade ativa, expressa em ações para com outros. Segundo o apóstolo Paulo, as pessoas se sentem mais atraídas a quem é bondoso do que a um justo. (Romanos 5:7) Pode-se confiar em que alguém justo siga fielmente os requisitos legais; mas quem é bom faz mais do que isso. Ele toma a iniciativa, procurando meios de beneficiar outros. Como veremos, é nesse sentido que Jeová é bom. A bondade divina deriva do seu amor infinito.

[5] No que se refere à bondade, Jeová é inigualável. Pouco antes da morte de Jesus, um homem se aproxi-

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3, 4. O que é bondade, e por que é mais correto descrever a bondade de Jeová como expressão do seu amor?
5-7. Por que Jesus se recusou a ser chamado de “Bom Instrutor”, e que verdade profunda ele queria ensinar?

mou dele para fazer uma pergunta e chamou-o de "Bom Instrutor". Jesus respondeu: "Por que me chamas de bom? Ninguém é bom, exceto um só, Deus." (Marcos 10:17, 18) Bem, você talvez fique um pouco perplexo com essa resposta. Por que Jesus corrigiu aquele homem? Afinal, Jesus era um "Bom Instrutor", não era?

[6] É evidente que o homem usou as palavras "Bom Instrutor" como título lisonjeiro. Jesus modestamente direcionou toda a glória ao seu Pai celestial, que é bom em sentido absoluto. (Provérbios 11:2) Mas Jesus também estava explicando uma verdade profunda: Jeová fornece o único padrão pelo qual se pode determinar o que é bom. Somente ele tem o direito soberano de especificar o que é bom e o que é mau. Quando Adão e Eva, de forma rebelde, comeram da árvore do conhecimento do que é bom e do que é mau, tentaram reivindicar para si esse direito. Diferentemente deles, Jesus de maneira humilde deixa que seu Pai decida esses assuntos.

[7] Além disso, Jesus sabia que Jeová é a fonte de tudo o que é realmente bom. Ele é o Dador de "toda boa dádiva e todo presente perfeito". (Tiago 1:17) Vejamos como a generosidade de Jeová revela sua bondade.

Provas da imensa bondade de Jeová

[8] Todos os humanos já se beneficiaram da bondade de Jeová. O Salmo 145:9 diz: "Jeová é bom para com *todos*." Quais são alguns exemplos de sua bondade ilimitada? A Bíblia diz: "Não se deixou sem testemunho, por fazer o bem, dando-vos chuvas do céu e estações frutíferas, enchendo os vossos corações plenamente de alimento e de bom ânimo." (Atos 14:17) Já sentiu aquela sensação de prazer ao saborear uma deliciosa refeição? Se não fosse pela bondade de Jeová em projetar a Terra com seu suprimento reciclável de água doce e com "estações frutíferas" que produzem muito alimento, não haveria refeições. Jeová demonstra essa bondade não só para com os que o amam, mas para com *todos*. Jesus disse: "Ele faz o seu sol levantar-se sobre iníquos e sobre bons, e faz chover sobre justos e sobre injustos." — Mateus 5:45.

[9] Muitos tratam com descaso a impressionante generosidade que Jeová demonstra à humanidade ao fornecer continuamente sol, chuva e estações frutíferas. Por exemplo, pense na maçã. Trata-se de uma fruta muito comum nas regiões de clima temperado. É bo-

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8. Como Jeová demonstra bondade para com toda a humanidade?
9. Como a maçã ilustra a bondade de Jeová?

nita, deliciosa, suculenta, refrescante e cheia de nutrientes vitais. Sabia que, no mundo todo, há cerca de 7.500 variedades de maçã? Existem maçãs das mais variadas cores (vermelhas, douradas, amarelas, verdes) e tamanhos (algumas são pouco maiores que uma cereja; outras, pouco menores que um coco). Uma semente de maçã parece insignificante. Mas quando cresce se torna uma das árvores mais bonitas que existe. (O Cântico de Salomão 2:3) Na primavera, a macieira fica coberta por um lindíssimo manto de flores; no outono, produz os frutos. A produção média anual de uma macieira — que dá frutos por cerca de 75 anos — é suficiente para encher 20 caixotes de quase 20 quilos cada um!

10 Na sua infinita bondade, Jeová providenciou que nosso corpo fosse "feito maravilhosamente", com sentidos que nos ajudam a perceber suas obras e ter prazer com elas. (Salmo 139:14) Pense de novo nas cenas descritas na introdução deste capítulo. O sentido da *visão* é que tornou esses momentos agradáveis. As bochechas coradas de uma criança feliz; a chuva caindo sobre os campos; o vermelho, dourado e violeta do pôr do sol — tudo isso agrada ao olho humano, que é

10, 11. Como os nossos sentidos demonstram a bondade de Deus?

capaz de distinguir mais de 300 mil cores! E o sentido da *audição* nos permite notar as nuances de tom de voz de uma pessoa querida, o sussurro do vento entre as árvores, a risada gostosa de uma criancinha. Por que conseguimos desfrutar essas vistas e sons? A Bíblia diz: "O ouvido que ouve e o olho que vê — o próprio Jeová é que fez a ambos." (Provérbios 20:12) Mas esses são apenas dois dos sentidos.

[11] O *olfato* é outra prova da bondade de Jeová. O nariz humano é capaz de distinguir uns 10 mil odores. Pense em alguns deles: sua comida favorita, flores, folhas caídas, a fumaça de uma lareira aconchegante. E o sentido do *tato* permite que você sinta a brisa suave no rosto, o abraço amigo de alguém que você ama, a suavidade de uma fruta. Quando você dá uma mordida nela, entra em ação o *paladar*. Sua boca é inundada por uma mistura de sabores sutis, à medida que as papilas gustativas captam a complexa composição química da fruta. De fato, temos motivos de sobra para exclamar sobre Jeová: "Quão abundante é a tua bondade que entesouraste para os que te temem!" (Salmo 31:19) Mas como Jeová 'entesoura' bondade para os que têm temor dele?

Os benefícios eternos da bondade

12 Jesus disse: "Está escrito: 'O homem tem de viver, não somente de pão, mas de cada pronunciação procedente da boca de Jeová.'" (Mateus 4:4) De fato, as dádivas espirituais de Jeová podem nos beneficiar muito mais do que as físicas, pois resultam em vida eterna. No Capítulo 8 deste livro, vimos que Jeová usou seu poder restaurador nestes últimos dias para fazer surgir um paraíso espiritual. Uma das principais características desse paraíso é que nele há fartura de alimento espiritual.

13 Numa das grandes profecias bíblicas sobre restauração, o profeta Ezequiel recebeu uma visão dum templo restaurado e glorificado, de onde fluía um rio, que se alargava e aprofundava até se tornar uma "torrente de tamanho duplo". Por todo lugar onde passava, aquele rio trazia bênçãos. Nas suas margens, cresciam árvores que forneciam alimento e cura. O rio até mesmo trouxe vida e prosperidade ao mar Morto, que é extremamente salgado e sem vida. (Ezequiel 47:1-12) Mas o que significava tudo isso?

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12. Quais são as dádivas mais importantes de Jeová e por quê?
13, 14. (a) Que visão o profeta Ezequiel teve, e qual o significado dela para nós hoje? (b) Que dádivas espirituais vitalizadoras Jeová faz para seus servos fiéis?

[14] A visão indicava que Jeová restauraria sua adoração pura, conforme representada pelo templo que Ezequiel viu. Como o rio daquela visão, as dádivas de Deus para a vida fluiriam para o Seu povo em quantidades cada vez maiores. Desde que a adoração pura foi restaurada em 1919, Jeová tem abençoado seu povo com dádivas vitalizadoras. Como? Bíblias, publicações bíblicas, reuniões e congressos levam verdades vitais a milhões de pessoas. Por esses meios, Jeová lhes ensina sobre sua dádiva mais importante para a vida: o sacrifício de resgate de Cristo, que torna possível que todos os que realmente amam e temem a Deus tenham uma posição limpa perante ele e esperança de vida eterna.* Assim, ao longo desses últimos dias, ao passo que o mundo está espiritualmente faminto, o povo de Jeová usufrui um banquete espiritual. — Isaías 65:13.

[15] Mas o rio da visão de Ezequiel não vai parar de correr quando este velho sistema chegar ao fim. Pelo contrário, ele fluirá com ímpeto ainda maior durante

* O resgate é o maior exemplo da bondade de Jeová. Entre os milhões de criaturas espirituais que Jeová poderia ter escolhido, ele selecionou seu amado Filho unigênito para morrer a nosso favor.

15. Em que sentido a bondade de Jeová fluirá para a humanidade durante o Reinado Milenar de Cristo?

o Reinado Milenar de Cristo. Então, por meio do Reino messiânico, Jeová aplicará o pleno valor do sacrifício de Jesus, elevando gradativamente a humanidade fiel à perfeição. Como exultaremos então por causa da bondade de Jeová!

Facetas adicionais da bondade de Jeová

[16] A bondade divina envolve mais do que generosidade. Deus disse a Moisés: "Eu mesmo farei toda a minha bondade passar diante da tua face e vou declarar diante de ti o nome de Jeová." Mais adiante o relato diz: "Jeová ia passando diante da sua face e declarando: 'Jeová, Jeová, Deus misericordioso e clemente, vagaroso em irar-se e abundante em benevolência e em verdade.'" (Êxodo 33:19; 34:6) Assim, a bondade de Jeová inclui várias qualidades excelentes. Vamos analisar só duas delas.

[17] *"Clemente."* Essa qualidade de Jeová faz com que ele seja educado e acessível ao lidar com suas criaturas. Em vez de ser grosseiro, frio ou tirânico, como muitas vezes são os que detêm poder, Jeová é gentil e

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16. Como a Bíblia mostra que a bondade de Jeová inclui outras qualidades, e quais são algumas dessas?

17. Como Jeová lida com meros humanos imperfeitos, e que qualidade faz com que ele aja assim?

bondoso. Por exemplo, Jeová disse a Abrão: "Levanta os teus olhos, por favor, e olha desde o lugar onde estás, para o norte, e para o sul, e para o leste, e para o oeste." (Gênesis 13:14) Muitas traduções omitem a expressão "por favor". Mas eruditos bíblicos afirmam que a fraseologia usada no hebraico original inclui uma partícula que transforma uma ordem em um pedido educado. Há outras ocorrências semelhantes. (Gênesis 31:12; Ezequiel 8:5) Imagine só: o Soberano do Universo diz "por favor" a meros humanos! Num mundo onde a grosseria, a agressividade e a descortesia são a norma, não é reanimador lembrar-nos de que o nosso Deus clemente, Jeová, é educado e acessível?

[18] *"Abundante em . . . verdade."* A desonestidade é comum no mundo hoje. Mas a Bíblia nos lembra: "Deus não é homem para mentir." (Números 23:19) De fato, Tito 1:2 diz que "Deus . . . *não pode* mentir". Ele é bom demais para isso. Assim, as promessas de Jeová são completamente dignas de confiança; sua palavra sempre se cumpre. Ele é até mesmo chamado de "Deus da verdade". (Salmo 31:5) Além de não mentir, ele transmite uma abundância de verdades. Não é reservado,

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18. Em que sentido Jeová é "abundante em . . . verdade", e por que essas palavras são reanimadoras?

fechado ou cheio de segredos; pelo contrário, ele generosamente usa sua infindável sabedoria para dar esclarecimentos aos seus servos fiéis.* Ele até mesmo os ensina a viver de acordo com as verdades que transmite, de modo que possam continuar "andando na verdade". (3 João 3) Que efeito a bondade de Jeová deveria ter em cada um de nós?

'Fique radiante com a bondade de Jeová'

[19] Quando Satanás tentou Eva no jardim do Éden, sua primeira tática foi abalar sutilmente a confiança dela na bondade de Jeová. O Criador dissera a Adão: "De toda árvore do jardim podes comer à vontade." Dos milhares de árvores que devem ter adornado aquele jardim, Jeová reservara apenas uma. Mas note como Satanás formulou sua primeira pergunta a Eva: "É realmente assim que Deus disse, que não deveis comer de toda árvore do jardim?" (Gênesis 2:9, 16; 3:1) Satanás distorceu as palavras de Jeová para fazer Eva

* Apropriadamente, a Bíblia relaciona verdade com luz. "Envia tua luz e tua verdade", cantou o salmista. (Salmo 43:3) Jeová emite muita luz espiritual para os que se dispõem a ser ensinados, ou esclarecidos, por ele. — 2 Coríntios 4:6; 1 João 1:5.

19, 20. (a) Como Satanás procurou abalar a confiança de Eva na bondade de Jeová, e qual foi o resultado? (b) A bondade de Jeová deve ter que efeito sobre nós, e por quê?

Perguntas para Meditação

1 Reis 8:54-61, 66 Como Salomão expressou sua gratidão pela bondade de Jeová e que efeito isso teve sobre os israelitas?

Salmo 119:66, 68 Como as nossas orações podem refletir o desejo de imitar a bondade de Jeová?

Lucas 6:32-38 O que poderá nos motivar a imitar o espírito generoso de Jeová?

Romanos 12:2, 9, 17-21 Como podemos demonstrar bondade no cotidiano?

pensar que Ele a estava impedindo de ter algo bom. Infelizmente, a tática funcionou. Eva, como muitos homens e mulheres depois dela, começou a duvidar da bondade de Deus, a fonte de tudo o que ela possuía.

[20] Todos sabemos quais foram os lastimáveis resultados dessas dúvidas. Por isso, tenhamos bem em mente as palavras de Jeremias 31:12: "Certamente . . . ficarão radiantes com a bondade de Jeová." A bondade de Deus deveria, de fato, nos deixar extremamente alegres. Não precisamos duvidar das motivações de nosso Deus bondoso. Podemos confiar totalmente nele, porque ele deseja só o bem para aqueles que o amam.

[21] Além disso, ficamos contentes quando temos oportunidades de falar a outros sobre a bondade de Deus. A respeito do Seu povo, o Salmo 145:7 diz: “Transbordarão com a menção da abundância da tua bondade.” A cada dia da nossa vida, nos beneficiamos de alguma forma da bondade de Jeová. Que tal tomar por hábito agradecer a Jeová todo dia por sua bondade, sendo o mais específico possível? Se pensarmos nessa qualidade, agradecermos a Jeová diariamente por demonstrá-la e falarmos a outros sobre ela, ficará mais fácil imitarmos nosso Deus bondoso. E à medida que buscarmos maneiras de fazer o que é bom, como Jeová faz, nos achegaremos cada vez mais a ele. O idoso apóstolo João escreveu: “Amado, sê imitador, não daquilo que é mau, mas daquilo que é bom. Quem faz o bem origina-se de Deus.” — 3 João 11.

[22] A bondade de Jeová está relacionada a outras qualidades. Por exemplo, Deus é “abundante em benevolência”, ou amor leal. (Êxodo 34:6) Essa qualidade é mais específica do que a bondade, pois Jeová a expressa em especial para com seus servos fiéis. No próximo capítulo, aprenderemos como ele faz isso.

21, 22. (a) De que maneiras você pode corresponder à bondade de Jeová? (b) Que qualidade analisaremos no próximo capítulo, e em que ela difere da bondade?

CAPÍTULO 28

"Só tu és leal"

O REI Davi sabia muito bem o que era deslealdade. A certa altura de seu reinado turbulento, ele se viu confrontado com intrigas e tramas às mãos de seus próprios conterrâneos. Além disso, foi traído por alguns daqueles que deveriam ser seus companheiros mais achegados. Por exemplo, Mical, sua primeira esposa, de início "amava a Davi", sem dúvida apoiando-o em seus deveres reais. Mais tarde, porém, ela "começou a desprezá-lo no seu coração", até mesmo encarando Davi "como um dos homens inanes". — 1 Samuel 18:20; 2 Samuel 6:16, 20.

[2] Outro exemplo de traição na vida de Davi foi o de seu conselheiro pessoal, Aitofel. Seus conselhos, muito apreciados, eram considerados como a palavra do próprio Jeová. (2 Samuel 16:23) Mas com o tempo esse confidente de Davi tornou-se um traidor, juntando-se a uma rebelião organizada contra o rei. E quem era o instigador da conspiração? Um dos próprios filhos de Davi, Absalão! Aquele oportunista astuto "furtava

1, 2. Por que se pode dizer que o Rei Davi sabia muito bem o que era deslealdade?

os corações dos homens de Israel", estabelecendo-se como rei rival. A revolta de Absalão atingiu tamanhas proporções que o Rei Davi foi obrigado a fugir para salvar a vida. — 2 Samuel 15:1-6, 12-17.

[3] Será que, durante todas aquelas provações, ninguém permaneceu leal a Davi? Aquele rei sabia que alguém sempre lhe era leal. Quem? Ninguém mais ninguém menos do que Jeová Deus. "Com alguém leal agirás com lealdade", disse Davi a Jeová. (2 Samuel 22:26) O que é lealdade e como Jeová dá o melhor exemplo em demonstrá-la?

O que é lealdade?

[4] "Lealdade", conforme usada nas Escrituras Hebraicas, é bondade que amorosamente se apega ao objeto dessa lealdade e não desiste até que seu propósito com relação a ele se realize. Ela vai além da fidelidade, ou confiabilidade. Afinal, alguém pode ser fiel apenas por senso de dever. Em contraste com isso, a lealdade baseia-se no amor.* A palavra "fiel" também pode ser

* O interessante é que a palavra traduzida "lealdade" em 2 Samuel 22:26 é em outras partes traduzida "benevolência" ou "amor leal".

3. Que confiança Davi tinha?

4, 5. (a) O que é "lealdade"? (b) Em que sentido lealdade e fidelidade são diferentes?

usada para descrever coisas inanimadas. Por exemplo, o salmista chamou a Lua de "fiel testemunha no céu" devido à regularidade com que ela surge. (Salmo 89:37) Mas não se pode dizer que a Lua é leal. Por que não? Porque a lealdade é uma expressão de amor, uma qualidade que coisas inanimadas não podem demonstrar.

5 No sentido bíblico, a lealdade é uma qualidade cordial. Pressupõe um relacionamento entre aquele que demonstra lealdade e a pessoa a quem ela é demonstrada. Não se trata de uma qualidade instável, como as ondas do mar, alteradas por ventos mutáveis. Pelo contrário, a lealdade, ou amor leal, tem estabilidade e força para superar os mais difíceis obstáculos.

6 É verdade que esse tipo de lealdade é raro atualmente. Muitos companheiros achegados estão "dispostos a se fazerem mutuamente em pedaços". Cada vez mais ouvimos falar em pessoas que abandonam o marido ou a esposa. (Provérbios 18:24; Malaquias 2:14-16) A traição é tão comum que talvez digamos, como o profeta Miqueias: "Pereceu da terra aquele que é leal." (Miqueias 7:2) Embora os humanos muitas vezes falhem

6. (a) Atualmente, até que ponto a lealdade é rara entre os humanos, e como isso é indicado na Bíblia? (b) Qual é a melhor maneira de aprender o que significa lealdade, e por quê?

em demonstrar benevolência, a lealdade é uma qualidade destacada de Jeová. De fato, a melhor maneira de aprender exatamente o que significa lealdade é examinar como Jeová demonstra essa faceta notável do seu amor.

A incomparável lealdade de Jeová

[7] Sobre Jeová, a Bíblia diz: "Só tu és leal." (Revelação [Apocalipse] 15:4) Por que se diz isso? Não é verdade que humanos e anjos têm às vezes demonstrado lealdade notável? (Jó 1:1; Revelação 4:8) E pense em Jesus Cristo. Não é ele a pessoa mais leal a Deus? (Salmo 16:10) Por que, então, se pode dizer que *só* Jeová é leal?

[8] Primeiro, lembre-se de que a lealdade é uma faceta do amor. Visto que "Deus *é* amor" — é a própria personificação dessa qualidade —, quem poderia demonstrar lealdade mais plenamente do que ele? (1 João 4:8) É claro que anjos e humanos são capazes de refletir os atributos divinos, mas apenas Jeová é leal em grau superlativo. Como "o Antigo de Dias", ele demonstra benevolência há muito mais tempo do que qualquer criatura na Terra ou no céu. (Daniel 7:9) De modo que Jeová é a lealdade em pessoa. Ele demonstra essa

7, 8. Por que se pode dizer que só Jeová é leal?

qualidade de um modo que nenhuma criatura é capaz de igualar. Veja alguns exemplos.

[9] Jeová é “leal em todos os seus trabalhos”. (Salmo 145:17) De que modo? O Salmo 136 dá a resposta. Nele, citam-se vários atos salvadores de Jeová, incluindo a extraordinária libertação dos israelitas quando os conduziu pelo mar Vermelho. O interessante é que todos os versículos desse salmo terminam com a expressão: “Pois a sua benevolência [ou, lealdade] é por tempo indefinido.” Lendo esse salmo — incluído nas Perguntas para Meditação, na página 375 —, é impossível não ficar impressionado com os muitos modos em que Jeová usou de benevolência para com seu povo. De fato, Deus demonstra lealdade para com seus servos fiéis ouvindo seus pedidos de ajuda e agindo no tempo devido. (Salmo 34:6) O amor leal de Jeová para com seus servos é inabalável, desde que estes permaneçam leais a ele.

[10] Além disso, Jeová demonstra lealdade aos seus servos apegando-se às suas normas. Ao contrário de alguns humanos volúveis, que se deixam levar por caprichos pessoais ou sentimentalismo, Jeová não vacila nos seus conceitos do que é certo e do que é errado. Ao lon-

9. Como Jeová é “leal em todos os seus trabalhos”?

10. Como Jeová demonstra lealdade no que se refere às suas normas?

go dos milênios, seu ponto de vista em relação a questões como espiritismo, idolatria e assassinato não mudou. “Mesmo até a velhice da pessoa, eu sou o Mesmo”, declarou ele por meio do profeta Isaías. (Isaías 46:4) Assim, podemos ter confiança que, se seguirmos as claras orientações morais encontradas na Palavra de Deus, sempre seremos beneficiados. — Isaías 48:17-19.

[11] Outra maneira de Jeová demonstrar lealdade é cumprindo suas promessas. Tudo o que ele prediz se cumpre. Assim, ele podia declarar: “A minha palavra que sai da minha boca . . . não voltará a mim sem resultados, mas certamente fará aquilo em que me agradei e terá êxito certo naquilo para que a enviei.” (Isaías 55:11) Permanecendo fiel à sua palavra, Jeová demonstra lealdade para com seu povo. Ele não os deixa na expectativa ansiosa de algo que não pretende tornar realidade. Nesse sentido, a reputação de Jeová é tão impecável que seu servo Josué pôde dizer: “Não falhou nem uma única de todas as boas promessas que Jeová fizera à casa de Israel; tudo se cumpriu.” (Josué 21:45) Podemos confiar, então, que nunca ficaremos desapontados por causa de alguma falha da parte de Jeová em cumprir suas promessas. — Isaías 49:23; Romanos 5:5.

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11. Dê exemplos que comprovam que Jeová é fiel a suas promessas.

[12] Conforme já mencionado, a Bíblia nos diz que a benevolência de Jeová "é por tempo indefinido". (Salmo 136:1) Como isso se dá? Um aspecto é que Jeová perdoa pecados permanentemente. Como vimos no Capítulo 26, ele não repisa erros passados dos quais a pessoa já tenha sido perdoada. Visto que "todos pecaram e não atingem a glória de Deus", deveríamos ser gratos de que a benevolência de Jeová é por tempo indefinido. — Romanos 3:23.

[13] Mas a benevolência de Deus é por tempo indefinido também em outro sentido. Sua Palavra diz que o justo "há de tornar-se qual árvore plantada junto a correntes de água, que dá seu fruto na sua estação e cuja folhagem não murcha, e tudo o que ele fizer será bem-sucedido". (Salmo 1:3) Imagine uma árvore frondosa cuja folhagem nunca murcha. De modo similar, se tivermos apreço genuíno pela Palavra de Deus, nossa vida será longa, pacífica e frutífera. As bênçãos que Jeová lealmente concederá aos seus servos fiéis serão eternas. De fato, no novo mundo justo que ele trará, a humanidade obediente desfrutará a sua benevolência por tempo indefinido. — Revelação 21:3, 4.

12, 13. Em que sentidos a benevolência de Jeová é "por tempo indefinido"?

Jeová “não abandonará aqueles que lhe são leais”

[14] Jeová, com frequência, demonstra lealdade para com seus servos fiéis e, como ele é perfeito, a intensidade dessa qualidade nunca diminui. O salmista escreveu: “Eu era moço, também fiquei velho, e, no entanto, não vi nenhum justo completamente abandonado, nem a sua descendência procurando pão. Porque Jeová ama a justiça e ele não abandonará aqueles que lhe são leais.” (Salmo 37:25, 28) É verdade que, sendo o Criador, Jeová merece nossa adoração. (Revelação 4:11) Mesmo assim, por ser leal ele aprecia nossos atos fiéis. — Malaquias 3:16, 17.

[15] Na sua benevolência, Jeová vez após vez vem em auxílio do seu povo quando esse passa por dificuldades. O salmista nos diz: “Ele guarda as almas dos que lhe são leais; livra-os da mão dos iníquos.” (Salmo 97:10) Veja os seus tratos com a nação de Israel. Depois de serem milagrosamente libertados através do mar Vermelho, os israelitas proclamaram o seguinte, em um cântico para Jeová: “Tu, na tua benevolência [ou, “amor leal”, nota, *NM com Referências*], guiaste o

14. Como Jeová demonstra apreço pela lealdade dos seus servos?
15. Explique como os tratos de Jeová com Israel ressaltam Sua lealdade.

povo que recuperaste." (Êxodo 15:13) A libertação no mar Vermelho sem dúvida foi um ato de amor leal da parte de Jeová. Por isso, Moisés disse aos israelitas: "Não foi por serdes o mais populoso de todos os povos, que Jeová vos teve afeição a ponto de vos escolher, pois éreis o mínimo de todos os povos. Mas foi por Jeová vos amar e por ele cumprir a declaração juramentada que fizera aos vossos antepassados, que Jeová vos fez sair, com mão forte, para te remir da casa dos escravos, da mão de Faraó, rei do Egito." — Deuteronômio 7:7, 8.

16 Sabemos muito bem que a nação de Israel, como um todo, deixou de demonstrar apreço pela benevolência de Jeová, porque depois de sua libertação "eles prosseguiram pecando ainda mais contra [Jeová], rebelando-se contra o Altíssimo". (Salmo 78:17) Ao longo dos séculos, rebelaram-se vez após vez, abandonando a Jeová e voltando-se para deuses falsos e práticas pagãs que só resultaram em corrupção entre eles. Mesmo assim, Jeová não rompeu seu pacto. Em vez disso, por meio do profeta Jeremias, ele implorou ao povo: "Vol-

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16, 17. (a) Os israelitas mostraram que lamentável falta de apreço, mas como Jeová mostrou compaixão para com eles? (b) Como a maioria dos israelitas demonstrou que "não havia mais cura" para eles, e o que isso nos ensina?

ta deveras, ó renegada Israel . . . Não deixarei a minha face decair em ira para convosco, porque sou leal." (Jeremias 3:12) Como vimos no Capítulo 25, porém, a maioria dos israelitas não se comoveu com essa súplica. De fato, "caçoavam continuamente dos mensageiros do verdadeiro Deus e desprezavam as suas palavras, e zombavam dos seus profetas". Com que resultado? Por fim, "subiu o furor de Jeová contra o seu povo, até que não havia mais cura". — 2 Crônicas 36:15, 16.

17 O que aprendemos disso? Que a lealdade de Jeová não é cega nem ingênua. É verdade que Deus é "abundante em benevolência" e tem prazer em mostrar misericórdia quando existe base para isso. Mas como ele reage quando um transgressor demonstra ser incorrigivelmente perverso? Nesse caso, Jeová adere a suas próprias normas justas e pune o pecador. Como se disse a Moisés, "de modo algum [Jeová] isentará da punição". — Êxodo 34:6, 7.

18 A própria punição que Deus trará sobre os perversos já é em si mesma um ato de lealdade. Como assim? Para entender isso, veja a ordem que Jeová deu a sete

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18, 19. (a) Como a punição que Jeová trará sobre os perversos é em si mesma um ato de lealdade? (b) De que modo Jeová demonstrará lealdade para com os seus servos que foram perseguidos até a morte?

anjos numa visão registrada no livro de Revelação: "Ide e derramai na terra as sete tigelas da ira de Deus." Quando o terceiro anjo derrama sua tigela "nos rios e nas fontes de águas", eles se transformam em sangue. Daí, o anjo diz a Jeová: "Tu, Aquele que é e que era, *Aquele que é leal,* és justo, porque fizeste estas decisões, pois derramaram o sangue dos santos e dos profetas, e tu lhes deste sangue para beber. Merecem isso." — Revelação 16:1-6.

19 Note que, no meio da mensagem de julgamento, o anjo se refere a Jeová como "Aquele que é leal". Por quê? Porque ao destruir os maus Jeová demonstra lealdade aos seus servos, muitos dos quais foram perseguidos até a morte. Lealmente, Jeová os mantém bem vivos na memória. Ele anseia ver de novo esses seus servos fiéis que faleceram e, como a Bíblia confirma, seu propósito é recompensá-los por meio da ressurreição. (Jó 14:14, 15) Jeová não se esquece de seus servos leais simplesmente porque eles não estão mais vivos. Pelo contrário, "para ele, todos estes vivem". (Lucas 20:37, 38) O propósito do Criador de trazer de volta à vida todos os que estão na sua memória é uma forte comprovação de sua lealdade.

Perguntas para Meditação

1 Samuel 24:1-22 Ao lidar com o Rei Saul, como Davi demonstrou o tipo de lealdade que Jeová aprecia?

Ester 3:7-9; 4:6-14 Como Ester refletiu a lealdade divina no modo como tratou seu povo, a ponto de arriscar a própria vida?

Salmo 136:1-26 O que esse salmo nos ensina sobre a benevolência, ou amor leal, de Jeová?

Obadias 1-4, 10-16 Como a lealdade de Jeová ao seu povo o motivou a punir os edomitas por sua conduta desleal?

O amor leal de Jeová abre o caminho para a salvação

[20] Ao longo de toda a História, Jeová tem demonstrado notável lealdade para com humanos fiéis. De fato, durante milhares de anos, ele "tolerou com muita longanimidade os vasos do furor, feitos próprios para a destruição". Por quê? "A fim de dar a conhecer as riquezas de sua glória nos vasos de misericórdia, que ele preparou de antemão para glória." (Romanos 9:22, 23) Esses "vasos de misericórdia" são humanos de disposição correta que foram ungidos pelo espírito santo para serem herdeiros com Cristo no seu Reino. (Mateus

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20. Quem são os "vasos de misericórdia", e como Jeová lhes demonstrou lealdade?

19:28) Ao abrir o caminho da salvação para esses vasos de misericórdia, Jeová demonstrou sua lealdade a Abraão, a quem fizera a seguinte promessa relacionada com seu pacto: "Todas as nações da terra hão de abençoar a si mesmas por meio de teu descendente, pelo fato de que escutaste a minha voz." — Gênesis 22:18.

21 De modo similar, Jeová demonstra lealdade a "uma grande multidão" que tem a perspectiva de sobreviver à "grande tribulação". (Revelação 7:9, 10, 14) Embora esses servos seus sejam imperfeitos, o Criador lealmente lhes apresenta a oportunidade de viver para sempre no Paraíso na Terra. Como faz isso? Por meio do resgate: a maior demonstração da lealdade de Jeová. (João 3:16; Romanos 5:8) Essa qualidade atrai os que, de coração, anseiam a justiça. (Jeremias 31:3) Não se sente mais achegado a Jeová por causa da grande lealdade que ele demonstrou e ainda demonstrará? Se o nosso desejo é nos achegar mais a Deus, demonstremos isso reagindo favoravelmente ao seu amor, fortalecendo nossa determinação de servi-lo com lealdade.

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21. (a) Como Jeová demonstra lealdade a "uma grande multidão" que tem a perspectiva de sobreviver à "grande tribulação"? (b) A lealdade de Jeová motiva você a fazer o quê?

CAPÍTULO 29

"Para que conheçais o amor do Cristo"

JÁ OBSERVOU um menininho tentando imitar o jeito de o pai caminhar, falar ou agir? Com o tempo, ele possivelmente aprenderá até os valores morais e espirituais do pai. De fato, por causa do amor e da admiração que sente por seu pai amoroso, o filho quer ser como ele.

2 Como é o relacionamento entre Jesus e seu Pai celestial? "Eu amo o Pai", disse Jesus em certa ocasião. (João 14:31) Ninguém ama a Jeová mais do que seu Filho, que estava ao lado do Pai muito antes de qualquer outra criatura vir a existir. O amor motivou esse Filho leal a querer ser como o Pai. — João 14:9.

3 Em capítulos anteriores deste livro, vimos como Jesus imitou com perfeição o poder, a justiça e a sabedoria de Jeová. Como, porém, ele refletiu o amor de seu Pai? Examinemos três facetas do amor de Jesus: o espírito abnegado, a terna compaixão e a disposição de perdoar.

1-3. (a) O que motivou Jesus a querer ser como seu Pai? (b) Que facetas do amor de Jesus examinaremos?

“Ninguém tem maior amor do que este”

[4] Jesus foi um excelente exemplo de amor abnegado. Abnegação envolve altruistamente pôr as necessidades e preocupações de outros à frente das nossas. Como Jesus demonstrou esse tipo de amor? Ele mesmo explicou: “Ninguém tem maior amor do que este, que alguém entregue a sua alma a favor de seus amigos.” (João 15:13) Jesus voluntariamente deu sua vida perfeita por nós. Essa foi a maior expressão de amor já feita por um humano. Mas ele também mostrou amor abnegado de outras maneiras.

[5] Em sua existência pré-humana, o Filho unigênito de Deus tinha uma posição privilegiada e exaltada nos céus. Teve associação íntima com Jeová e com multidões de criaturas espirituais. Abrindo mão desses privilégios, o Filho amado “se esvaziou e assumiu a forma de escravo, vindo a ser na semelhança dos homens”. (Filipenses 2:7) Ele voluntariamente veio viver entre humanos pecadores num mundo que “jaz no poder do iníquo”. (1 João 5:19) Não foi esse um sacrifício amoroso da parte do Filho de Deus?

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4. Como Jesus deu o maior exemplo de amor abnegado por parte de um humano?

5. Por que deixar os céus foi um sacrifício amoroso da parte do Filho unigênito de Deus?

[6] Ao longo do seu ministério terrestre, Jesus demonstrou amor abnegado de várias maneiras. Ele era totalmente altruísta. Estava tão envolvido no seu trabalho que se dispôs a abrir mão dos confortos normais a que o homem está acostumado. "As raposas têm covis e as aves do céu têm poleiros", disse ele, "mas o Filho do homem não tem onde deitar a cabeça". (Mateus 8:20) Jesus era carpinteiro profissional e poderia ter tirado tempo para construir uma casa confortável para morar, ou para fazer lindos móveis e vendê-los a fim de ter dinheiro extra. Mas não usou suas habilidades para conseguir bens.

[7] Um exemplo realmente comovente do amor abnegado de Jesus se encontra em João 19:25-27. Imagine como Jesus devia estar preocupado na tarde da sua morte! Enquanto sofria na estaca, ele pensava nos seus discípulos, na obra de pregação, e especialmente na própria integridade e em como ela refletiria sobre o nome de seu Pai. De fato, o futuro de toda a humanidade estava nas mãos dele! Mas um pouco antes de morrer, Jesus mostrou preocupação com sua mãe, Maria, que aparentemente já era viúva. Ele pediu que João cuidasse dela

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6, 7. (a) De que modos Jesus demonstrou amor abnegado durante seu ministério terrestre? (b) Que exemplo comovente de amor altruísta encontramos em João 19:25-27?

como se fosse sua própria mãe e, depois disso, o apóstolo levou-a para a casa dele. Assim, Jesus providenciou que se cuidassem das necessidades materiais e espirituais de sua mãe. Que comovente demonstração de amor altruísta!

“Teve pena”

[8] Como seu Pai, Jesus tinha compaixão. As Escrituras descrevem-no como alguém que fazia de tudo para ajudar os necessitados porque se sentia profundamente comovido. Ao descrever a compaixão de Jesus, a Bíblia usa uma palavra grega que é traduzida “teve pena”. Um erudito diz o seguinte a respeito dela: “Descreve . . . uma emoção que comove o homem até às próprias profundezas do seu ser. É a palavra mais enfática em grego para o sentimento da compaixão.” Vejamos algumas situações em que Jesus sentiu profunda compaixão que o motivou a agir.

[9] *Motivado a atender às necessidades espirituais.* O relato de Marcos 6:30-34 mostra o que, principalmente, levou Jesus a expressar pena. Imagine a cena. Os apóstolos estavam alegres porque haviam acabado de voltar

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8. Qual é o sentido da palavra grega que a Bíblia usa para descrever a compaixão de Jesus?
9, 10. (a) Que circunstâncias levaram Jesus e seus apóstolos a buscar um lugar sossegado? (b) Como Jesus reagiu diante da falta de privacidade e por quê?

de uma extensa viagem de pregação. Quando encontraram Jesus, contaram-lhe com entusiasmo todas as coisas que haviam visto e ouvido. Mas ajuntou-se uma grande multidão, de modo que Jesus e os apóstolos não tiveram tempo nem para comer. Muito observador, ele notou que os apóstolos estavam cansados. Disse-lhes: "Vinde, vós mesmos, em particular, a um lugar solitário, e descansai um pouco." Entraram num barco e atravessaram a extremidade norte do mar da Galileia, rumo a um lugar sossegado. Mas a multidão os viu partir. Outros ficaram sabendo disso. Todos eles correram ao longo da costa norte e chegaram ao outro lado antes do barco!

10 Será que Jesus ficou irritado com essa falta de privacidade? De modo algum! Ao ver milhares de pessoas esperando-o, ficou comovido de coração. Marcos escreveu: "Ele viu uma grande multidão, mas teve pena deles, porque eram como ovelhas sem pastor. E principiou a ensinar-lhes muitas coisas." Jesus percebeu as necessidades espirituais dessas pessoas. Eram como ovelhas perdidas, sem pastor para guiá-las ou protegê-las. Jesus sabia que, em vez de agirem como pastores amorosos, os líderes religiosos insensíveis desprezavam o povo. (João 7:47-49) Penalizado, começou a ensinar-lhes sobre o "reino de Deus". (Lucas 9:11) Note que

Jesus sentiu pena das pessoas antes de ver qual seria a reação delas aos seus ensinos. Em outras palavras, a terna compaixão não foi o *resultado* de seu ensino às multidões, mas o *motivo* de ele ensiná-las.

[11] *Motivado a aliviar o sofrimento*. Pessoas com várias doenças percebiam a compaixão de Jesus e, por isso, se achegavam a ele. Isso ficou especialmente evidente quando um homem "cheio de lepra" se aproximou de Jesus e da multidão que o seguia. (Lucas 5:12) Nos tempos bíblicos, os leprosos ficavam de quarentena para proteger os outros contra a contaminação. (Números 5:1-4) Com o tempo, porém, os líderes rabínicos desenvolveram um conceito cruel em relação à lepra e impuseram suas próprias regras opressivas.* Note, porém, como Jesus respondeu ao leproso: "Veio também a ele um leproso, suplicando-lhe, até de joelhos, e dizendo-lhe: 'Se apenas quiseres, podes tornar-me limpo.' Em

* As regras rabínicas determinavam que era preciso ficar no mínimo a quatro côvados (cerca de 1,80 metro) de um leproso. Mas, se estivesse ventando, o leproso tinha de ficar a pelo menos 100 côvados (uns 45 metros). O *Midrash Rabah* (O Grande *Midrash*) fala de um rabino que se escondia dos leprosos e de outro que jogava pedras neles para afastá-los. Assim, esses doentes sabiam como era doloroso sentir-se rejeitado, desprezado e indesejado.

11, 12. (a) Como os leprosos eram encarados nos tempos bíblicos, mas como Jesus reagiu quando um homem "cheio de lepra" se aproximou dele? (b) Como o toque de Jesus possivelmente afetou o leproso, e como o relato dum médico nos ajuda a entender isso?

vista disso, penalizou-se, e, estendendo a mão, tocou nele e disse-lhe: 'Eu quero. Torna-te limpo.' E a lepra desapareceu-lhe imediatamente." (Marcos 1:40-42) Jesus sabia que, pela lei, o leproso não poderia nem estar ali. Mesmo assim, em vez de rejeitá-lo, Jesus ficou tão profundamente comovido que fez algo impensável: tocou no homem!

12 Consegue imaginar o que aquele toque significou para o leproso? Para ajudá-lo a entender, acompanhe o relato do Dr. Paul Brand, especialista em lepra. Ele conta que, ao examinar um leproso na Índia, colocou a mão no ombro do homem e explicou, por meio de uma intérprete, o tratamento a que ele teria de se submeter. De repente, o leproso começou a chorar. "Eu disse algo que não devia?", perguntou o médico. A intérprete perguntou ao jovem na língua dele e respondeu: "Não, doutor. Ele disse que está chorando porque o senhor colocou a mão no ombro dele. Fazia anos que ninguém tocava nele." Para o leproso que se aproximou de Jesus, aquele toque teve um significado ainda maior. Resultou no fim da doença que o transformara num pária!

13 *Motivado a acabar com o pesar.* Jesus ficava muito

13, 14. (a) Com o que Jesus se deparou ao se aproximar da cidade de Naim, e por que essa era uma situação especialmente trágica? (b) A compaixão de Jesus o moveu a fazer o que a favor da viúva de Naim?

comovido com o pesar alheio. Analise, por exemplo, o relato de Lucas 7:11-15. Naquela ocasião, mais ou menos no meio do seu ministério, Jesus se aproximava da cidade galileia de Naim quando se deparou com um cortejo fúnebre, próximo ao portão da cidade. As circunstâncias envolvidas eram especialmente trágicas. Um jovem — filho único de uma viúva — havia morrido. Ela já passara, em outra ocasião, por algo semelhante ao perder o marido. Agora, seu filho, talvez a única fonte de sustento, estava morto. A multidão acompanhante talvez incluísse outros pranteadores declamando lamentações e músicos tocando melodias fúnebres. (Jeremias 9:17, 18; Mateus 9:23) Mas o olhar de Jesus fixou-se na mãe aflita que, sem dúvida, caminhava perto do esquife que transportava o corpo do filho.

14 Jesus "teve pena" da mãe enlutada. Num tom reanimador, ele lhe disse: "Para de chorar." Sem ser convidado, aproximou-se e tocou no esquife. Os carregadores — e talvez o resto da multidão — pararam. Com voz de autoridade, Jesus falou para o corpo sem vida: "Jovem, eu te digo: Levanta-te!" O que aconteceu? "O morto sentou-se e principiou a falar" como se tivesse sido acordado de um sono profundo! Note esta descrição comovente do que aconteceu a seguir: "E [Jesus] o entregou à sua mãe."

[15] O que aprendemos desses relatos? Em cada caso, note a ligação entre compaixão e ações. Jesus não conseguia observar o sofrimento alheio sem sentir pena, e essa compaixão, por sua vez, o impelia a agir. Como podemos seguir o exemplo dele? Como cristãos, temos a obrigação de pregar as boas novas e fazer discípulos. Em primeiro lugar, somos motivados pelo amor a Deus. Mas lembre-se de que essa obra também é motivada pela compaixão. Se sentirmos pena das pessoas como Jesus sentia, nosso coração nos motivará a fazer tudo o que pudermos para transmitir-lhes as boas novas. (Mateus 22:37-39) Devemos também mostrar compaixão a concrentes que sofrem ou choram por terem perdido alguém amado. Não podemos curar milagrosamente a dor física nem ressuscitar os mortos. Mas podemos agir em harmonia com a compaixão, tomando a iniciativa de expressar nossa preocupação ou de dar ajuda prática. — Efésios 4:32.

"Pai, perdoa-lhes"

[16] Outra maneira importante de Jesus refletir com perfeição o amor de seu Pai foi por estar "pronto a

15. (a) Os relatos bíblicos que falam de Jesus ter pena mostram que ligação entre compaixão e ações? (b) Como podemos imitar Jesus nesse respeito?
16. Como Jesus demonstrou disposição de perdoar até na estaca de tortura?

perdoar". (Salmo 86:5) Essa disposição ficou evidente até quando ele estava na estaca de tortura. Confrontando-se com uma morte vergonhosa, com pregos atravessando-lhe as mãos e os pés, o que Jesus falou? Pediu que Jeová punisse seus executores? Muito pelo contrário, entre as últimas palavras de Jesus estavam: "Pai, perdoa-lhes, pois não sabem o que estão fazendo." — Lucas 23:34.*

[17] Um exemplo ainda mais comovente do perdão de Jesus é demonstrado no modo como ele lidou com o apóstolo Pedro. Não há dúvidas de que Pedro amava muito a Jesus. Em 14 de nisã, a última noite da vida terrestre de Jesus, aquele apóstolo lhe disse: "Senhor, estou pronto a ir contigo tanto para a prisão como para a morte." Mas, poucas horas depois, três vezes ele negou até mesmo conhecer a Jesus! A Bíblia nos conta o que aconteceu quando Pedro o negou pela terceira vez:

* A primeira parte de Lucas 23:34 foi omitida de certos manuscritos antigos. Mas, visto que essas palavras se encontram em muitos outros manuscritos confiáveis, a *Tradução do Novo Mundo* e muitas outras traduções incluem-nas no texto. Jesus evidentemente falava dos soldados romanos que o pregaram na estaca. Eles não sabiam o que faziam, ou ignoravam quem Jesus realmente era. Naturalmente, os líderes religiosos que instigaram a execução eram muito mais repreensíveis, pois agiram deliberada e maldosamente. Muitos deles jamais seriam perdoados. — João 11:45-53.

17-19. De que modos Jesus demonstrou que havia perdoado o apóstolo Pedro, que o negara três vezes?

"O Senhor voltou-se e olhou para Pedro." Arrasado pela gravidade do pecado, ele "saiu e chorou amargamente". Quando Jesus morreu, mais tarde naquele dia, o apóstolo talvez tenha se perguntado: 'Será que o Senhor me perdoou?' — Lucas 22:33, 61, 62.

18 Pedro não teve de esperar muito para ter uma resposta. Na manhã de 16 de nisã, Jesus foi ressuscitado e, evidentemente naquele mesmo dia, apareceu a Pedro. (Lucas 24:34; 1 Coríntios 15:4-8) Por que Jesus deu atenção especial ao apóstolo que o havia negado de forma tão enfática? Talvez ele quisesse confirmar ao arrependido Pedro que seu Senhor ainda o amava e prezava. Mas Jesus fez ainda mais para reanimar a Pedro.

19 Pouco tempo depois, ele apareceu aos discípulos junto ao mar da Galileia. Nessa ocasião, Jesus perguntou a Pedro três vezes (o mesmo número de vezes que ele negara o Senhor) se este o amava. Depois da terceira vez, Pedro respondeu: "Senhor, tu sabes todas as coisas; tu te apercebes que eu tenho afeição por ti." De fato, Jesus podia ler o coração e estava plenamente ciente do amor e da afeição de Pedro por ele. Mesmo assim, ele deu ao apóstolo a oportunidade de confirmar seu amor. Mais do que isso, Jesus comissionou-o a alimentar e pastorear Suas "ovelhinhas". (João 21:15-17)

Perguntas para Meditação

Mateus 9:35-38 De que modo significativo Jesus demonstrou piedade, ou compaixão? Que efeito isso deveria ter sobre nós?

João 13:34, 35 Por que é importante que reflitamos o amor do Cristo?

Romanos 15:1-6 Como podemos imitar a atitude mental altruísta de Cristo?

2 Coríntios 5:14, 15 O apreço pelo resgate deveria ter que efeito sobre nossos conceitos, alvos e estilo de vida?

Pedro já havia recebido uma designação de pregar. (Lucas 5:10) Mas então, numa notável demonstração de confiança, Jesus lhe deu outra grande responsabilidade: cuidar dos que se tornariam seguidores de Cristo. Logo depois, Jesus designou a Pedro um papel de destaque nas atividades dos discípulos. (Atos 2:1-41) Como Pedro deve ter ficado aliviado de saber que Jesus o perdoara e ainda confiava nele!

Você 'conhece o amor do Cristo'?

[20] A Palavra de Jeová apresenta uma bela descrição do amor de Cristo. Como, porém, devemos reagir a esse amor? A Bíblia nos incentiva a 'conhecer o amor do

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20, 21. Como podemos vir a 'conhecer o amor do Cristo' de forma plena?

Cristo, que ultrapassa o conhecimento'. (Efésios 3:19) Como vimos, os relatos evangélicos sobre a vida e o ministério de Jesus nos ensinam muita coisa a respeito do amor dele. Mas 'conhecer o amor do Cristo' de forma plena envolve mais do que aprender o que a Bíblia diz sobre Ele.

21 O termo grego traduzido 'conhecer' significa conhecer "na prática, por experiência própria". Quando demonstramos amor assim como Jesus demonstrou — de forma altruísta dando de nós mesmos a favor de outros, compassivamente correspondendo às suas necessidades e perdoando-os de coração —, passamos realmente a entender Seus sentimentos. Desse modo, chegamos a conhecer, por experiência própria, "o amor do Cristo, que ultrapassa o conhecimento". E nunca nos esqueçamos de que, quanto mais nos assemelharmos a Cristo, mais nos achegaremos àquele que Jesus imitou com perfeição, nosso Deus amoroso, Jeová.

CAPÍTULO 30

"Prossegui andando em amor"

"HÁ MAIS felicidade em dar do que há em receber." (Atos 20:35) Essas palavras de Jesus destacam uma verdade importante: o amor altruísta é recompensador em si mesmo. Embora *receber* amor dê muita felicidade, há felicidade ainda maior em *dar,* ou *demonstrar,* amor a outros.

[2] Ninguém sabe disso melhor do que nosso Pai celestial. Como vimos nos capítulos anteriores desta seção, Jeová é o exemplo supremo de amor. Ninguém demonstrou amor de maneiras mais grandiosas ou por um período mais longo do que ele. É de admirar, então, que ele seja chamado de "Deus feliz"? — 1 Timóteo 1:11.

[3] Nosso Deus amoroso deseja que procuremos ser como ele, em especial no que se refere a demonstrar amor. Efésios 5:1, 2 nos diz: "Tornai-vos imitadores de Deus, como filhos amados, e prossegui andando em amor." Quando imitamos o exemplo de Jeová em demonstrar amor, sentimos a felicidade maior que vem de dar. Também temos a satisfação de saber que agradamos a Jeová, pois a sua Palavra nos incentiva a 'amar-

1-3. Qual é o resultado quando imitamos o exemplo de Jeová em demonstrar amor?

mos uns aos outros'. (Romanos 13:8) Mas há outras razões para 'prosseguirmos andando em amor'.

Por que o amor é essencial

[4] Por que é importante que demonstremos amor a concrentes? Dito de maneira simples, o amor é a essência do cristianismo verdadeiro. Se não demonstrarmos essa qualidade, não poderemos desenvolver um relacionamento achegado com outros cristãos e, mais importante ainda, nossos esforços não terão valor aos olhos de Jeová. Veja como a Palavra de Deus destaca essas verdades.

[5] Na última noite de sua vida terrestre, Jesus disse aos seus seguidores: "Eu vos dou um novo mandamento, que vos ameis uns aos outros; assim como eu vos amei, que também vos ameis uns aos outros. Por meio disso saberão todos que sois meus discípulos, se tiverdes amor entre vós." (João 13:34, 35) "Assim como eu vos amei" — essa é a ordem para os cristãos: mostrar o mesmo tipo de amor que Jesus demonstrou. No Capítulo 29, vimos que Jesus deu um exemplo maravilhoso em demonstrar amor abnegado, colocando as necessidades e os interesses de outros à frente dos seus. Nós também devemos demonstrar amor altruísta de forma tão clara

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4, 5. Por que é importante que demonstremos amor abnegado a concrentes?

que ele fique evidente até para os de fora da congregação cristã verdadeira. De fato o amor fraternal abnegado é o sinal que nos identifica como verdadeiros seguidores de Cristo.

6 E se não demonstrarmos amor? "Se eu . . . não tiver amor", disse o apóstolo Paulo, "tenho-me tornado um pedaço de latão que ressoa ou um címbalo que retine". (1 Coríntios 13:1) Um címbalo que retine produz um som desagradável. E um pedaço de latão que ressoa? Outras versões usam as expressões "um gongo barulhento" ou "o ruído de um gongo". Que ilustrações apropriadas! A pessoa sem amor é como um instrumento musical que faz um barulho alto e estridente, que repele em vez de atrair. Como uma pessoa assim poderia ter relacionamentos achegados com outros? Paulo também disse: "Se eu tiver toda a fé, de modo a transplantar montanhas, mas não tiver amor, nada sou." (1 Coríntios 13:2) Imagine só! Uma pessoa sem amor 'não presta para nada', não importa que obras realize. (*Novo Testamento, Interconfessional*) Não fica claro que a Palavra de Jeová dá grande ênfase a se demonstrar amor?

7 Mas como podemos demonstrar essa qualidade ao lidar com outros? Para nos ajudar a responder a essa

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6, 7. (a) Como sabemos que a Palavra de Jeová dá grande ênfase a se demonstrar amor? (b) As palavras de Paulo, registradas em 1 Coríntios 13:4-8, enfocam que aspecto do amor?

pergunta, analisemos as palavras de Paulo, encontradas em 1 Coríntios 13:4-8. Esses versículos não se concentram no amor de Deus por nós nem no nosso amor por Ele. Em vez disso, o enfoque das palavras de Paulo é em como devemos demonstrar amor uns pelos outros. Ele descreveu certas coisas que o amor é e outras que ele não é.

O que o amor é

[8] *"O amor é longânime."* Ser longânime significa suportar pacientemente as outras pessoas. (Colossenses 3:13) Todos precisamos demonstrar esse tipo de paciência, não é verdade? Visto que somos criaturas imperfeitas servindo ombro a ombro, é de esperar que, de vez em quando, nossos irmãos cristãos nos irritem e que nós também os incomodemos. Mas a paciência e o autocontrole podem nos ajudar a lidar com pequenas desavenças e atritos que surgirem nos nossos tratos com outros, preservando assim a paz da congregação.

[9] *"O amor é . . . benigno."* A benignidade é demonstrada por atos prestativos e palavras que revelam consideração pelos outros. O amor nos motiva a procurar maneiras de demonstrar benignidade, em especial para com os mais necessitados. Por exemplo, um concrente

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8. Como a longanimidade pode nos ajudar nos nossos tratos com outros?
9. De que maneiras podemos demonstrar benignidade a outros?

idoso talvez se sinta solitário e precise de uma visita de encorajamento. Uma mãe sem cônjuge ou uma irmã que vive num lar dividido em sentido religioso pode estar precisando de ajuda. Uma pessoa doente ou que passa por problemas graves talvez precise ouvir palavras bondosas de um amigo leal. (Provérbios 12:25; 17:17) Quando tomamos a iniciativa de demonstrar benignidade dessas maneiras, comprovamos que nosso amor é genuíno. — 2 Coríntios 8:8.

[10] *"O amor . . . alegra-se com a verdade."* Outra versão da Bíblia diz: "O amor . . . alegremente fica do lado da verdade." O amor nos motiva a defender a verdade e a 'falar verazmente uns com os outros'. (Zacarias 8:16) Se, por exemplo, uma pessoa querida se envolveu num pecado grave, o amor por Jeová — e por aquele que errou — nos ajudará a defender as normas de Deus em vez de tentar esconder, racionalizar ou até mentir sobre a transgressão. É verdade que talvez seja difícil aceitar a situação. Mas, para o próprio bem da pessoa, estaremos interessados em que ela receba e aceite a disciplina amorosa de Deus. (Provérbios 3:11, 12) Como cristãos amorosos, também desejamos "comportar-nos honestamente em todas as coisas". — Hebreus 13:18.

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10. Como o amor nos ajudará a defender a verdade e a não mentir, mesmo quando isso não for fácil?

[11] *"O amor . . . suporta todas as coisas."* Essa expressão significa, literalmente, "cobre todas as coisas". (*Kingdom Interlinear*) Em 1 Pedro 4:8 lemos: "O amor cobre uma multidão de pecados." De fato, um cristão guiado pelo amor não estará sempre ansioso para expor todas as imperfeições e defeitos de seus irmãos cristãos. Em muitos casos, os erros e as falhas de nossos concristãos não são muito graves e podem ser cobertos pelo amor. — Provérbios 10:12; 17:9.

[12] *"O amor . . . acredita todas as coisas."* Outra tradução diz que o amor está "sempre ansioso para crer no melhor". (*Moffatt*) Não desconfiamos indevidamente de concrentes, questionando cada motivação deles. O amor nos ajuda a "crer no melhor" em relação aos nossos irmãos e a confiar neles.* Note um exemplo disso na carta de Paulo a Filêmon. Ele escreveu para incentivar Filêmon a receber bondosamente de volta seu escravo fugitivo, Onésimo, que havia se tornado cristão. Em vez de coagir Filêmon a fazer isso, porém, Paulo fez um apelo baseado no amor. Afirmou ter confiança em

* Naturalmente, o amor cristão não é de modo algum ingênuo. A Bíblia nos exorta: 'Fiquem de olho nos que causam divisões e motivos para tropeço e os evitem.' — Romanos 16:17.

11. Visto que o amor "suporta todas as coisas", como devemos agir em relação às falhas de nossos concrentes?
12. Como o apóstolo Paulo deu um voto de confiança a Filêmon, e o que aprendemos do exemplo de Paulo?

que aquele homem faria a coisa certa, dizendo: "Escrevo-te confiante no teu acatamento, sabendo que farás ainda mais do que as coisas que digo." (Versículo 21) Motivados pelo amor, procuremos, de forma semelhante, dar um voto de confiança a nossos irmãos. Isso os ajudará a revelarem o que têm de melhor.

[13] *"O amor . . . espera todas as coisas."* Além de demonstrar confiança, o amor gera esperança. Movidos pelo amor, esperamos o melhor de nossos irmãos. Por exemplo, se um irmão dá um "passo em falso antes de se aperceber disso", esperamos que ele reaja aos esforços amorosos de corrigi-lo. (Gálatas 6:1) Temos também esperança de que os fracos na fé se recuperarão. Somos pacientes com eles, ajudando-os na medida do possível a fortalecer a sua fé. (Romanos 15:1; 1 Tessalonicenses 5:14) Mesmo que alguém que amamos se desvie, não perdemos a esperança de que, algum dia, ele caia em si e volte para Jeová, como o filho pródigo da ilustração de Jesus. — Lucas 15:17, 18.

[14] *"O amor . . . persevera em todas as coisas."* A perseverança nos capacitará para manter-nos firmes quando enfrentarmos desapontamentos ou dificuldades. As

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13. Como podemos demonstrar que esperamos o melhor de nossos irmãos?

14. De que maneiras nossa perseverança pode ser provada na congregação? O amor nos ajudará a reagir de que maneira?

provas para a nossa perseverança não vêm apenas de fora da congregação; às vezes, vêm de dentro. Devido à imperfeição, nossos irmãos vez por outra nos desapontarão. Uma palavra impensada pode nos magoar. (Provérbios 12:18) Talvez um assunto congregacional não seja cuidado do modo como achamos que devia. A conduta de um irmão respeitado talvez nos incomode, fazendo-nos pensar: "Como um cristão pode agir assim?" Quando nos depararmos com situações como essas, abandonaremos a congregação e deixaremos de servir a Jeová? Não, se tivermos amor! Essa qualidade impedirá que sejamos cegados pelas falhas de um irmão a ponto de não conseguir ver mais nada de bom nele, nem na congregação como um todo. O amor nos ajudará a permanecer fiéis a Deus e a apoiar a congregação, não importa o que outros humanos imperfeitos possam dizer ou fazer. — Salmo 119:165.

O que o amor não é

[15] *"O amor não é ciumento."* O ciúme pode nos tornar invejosos daquilo que os outros têm: seus bens, privilégios ou habilidades. Trata-se de uma emoção egoísta e destrutiva que, se não for controlada, pode perturbar a paz da congregação. O que nos ajudará a resistir

15. O que é ciúme e como o amor nos ajudará a evitar essa emoção destrutiva?

à “tendência de invejar”? (Tiago 4:5) O amor. Essa qualidade preciosa fará com que nos alegremos com os que parecem ter certas vantagens na vida que nós mesmos não temos. (Romanos 12:15) Se outros forem elogiados por suas habilidades excepcionais ou realizações notáveis, o amor nos ajudará a não encarar isso como uma afronta pessoal.

[16] *“O amor . . . não se gaba, não se enfuna.”* O amor pelos irmãos nos impedirá de nos gabarmos de nossos talentos ou realizações, do êxito no ministério ou dos privilégios na congregação. Isso só os desanimaria, fazendo-os sentir-se inferiores. O amor não deixará que nos gabemos de coisas que Deus nos permite fazer no Seu serviço. (1 Coríntios 3:5-9) Afinal, o amor “não se enfuna”, ou, como diz certa versão, não “nutre ideias exageradas sobre sua própria importância”. O amor nos impedirá de ter um conceito distorcido sobre nós mesmos. — Romanos 12:3.

[17] *“O amor . . . não se comporta indecentemente.”* Quem se comporta indecentemente age de modo impróprio ou ofensivo. Essa atitude é desamorosa, porque mostra total desrespeito pelos sentimentos e pelo bem-estar de

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16. Se realmente amarmos os irmãos, por que evitaremos nos gabar de nossas realizações no serviço de Jeová?
17. O amor nos motivará a mostrar que consideração pelos outros, e por isso que tipo de conduta evitaremos?

outros. Em contraste com isso, o amor é cortês, levando-nos a mostrar consideração pelos outros. Ele promove boas maneiras, conduta reverente e respeito pelos concristãos. Assim, o amor não permitirá que nos envolvamos em “conduta vergonhosa”, ou seja, em qualquer proceder que chocaria ou ofenderia nossos irmãos cristãos. — Efésios 5:3, 4.

[18] *“O amor . . . não procura os seus próprios interesses.”* Nesse texto, certa versão diz: “O amor não insiste em que as coisas sejam feitas do seu jeito.” Quem é amoroso nunca terá essa atitude, como se suas opiniões sempre estivessem corretas. Não manipulará os outros, usando sua habilidade de persuasão para vencer pelo cansaço os que têm uma opinião diferente. Isso seria teimosia e revelaria orgulho, e a Bíblia diz: “O orgulho vem antes da derrocada.” (Provérbios 16:18) Se realmente amarmos os nossos irmãos, respeitaremos seus pontos de vista e, sempre que possível, estaremos dispostos a ceder. Essa disposição para ceder está em harmonia com as palavras de Paulo: “Que cada um persista em buscar, não a sua própria vantagem, mas a da outra pessoa.” — 1 Coríntios 10:24.

[19] *“O amor . . . não fica encolerizado . . . , não leva em*

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18. Por que a pessoa amorosa não exige que tudo seja feito do seu jeito?
19. O amor nos ajuda a reagir de que maneira quando outros nos ofendem?

conta o dano.” O amor não se irrita facilmente com o que outros dizem ou fazem. É natural ficarmos contrariados quando outros nos ofendem. Mas, mesmo que tenhamos boas razões para ficarmos bravos, o amor nos ajudará a não *continuar* irritados. (Efésios 4:26, 27) Não manteremos como que um registro das palavras ou ações que nos magoaram, para não esquecê-las. Em vez disso, o amor nos levará a imitar nosso Deus amoroso. Como vimos no Capítulo 26, Jeová perdoa quando há base sólida para isso. Quando perdoa, ele esquece, quer dizer, jamais vai nos condenar por esses pecados no futuro. Não ficamos contentes de que Jeová não leva em conta o dano?

20 *“O amor . . . não se alegra com a injustiça.”* Nesse texto, a *Bíblia na Linguagem de Hoje* diz: “Quem ama não fica alegre quando alguém faz uma coisa errada.” Outra tradução diz: “O amor nunca fica contente quando outros erram.” (*Moffatt*) O amor não deriva nenhum prazer da injustiça, de modo que não fazemos vista grossa a nenhum tipo de imoralidade. Mas como reagimos quando um concrente é enlaçado pelo pecado e sofre as consequências? O amor não permitirá que nos alegremos, como se disséssemos: “Bem feito! Ele mere-

20. Como devemos reagir quando um concrente é enlaçado pelo pecado e sofre as consequências?

Perguntas para Meditação

2 Coríntios 6:11-13 O que significa 'alargar-nos' em nossas afeições e como podemos aplicar esse conselho?

1 Pedro 1:22 Como essas palavras mostram que nosso amor pelos concrentes deve ser sincero, genuíno e cordial?

1 João 3:16-18 Como podemos demonstrar que "o amor de Deus" permanece em nós?

1 João 4:7-11 Qual é a maior motivação para demonstrar amor pelos nossos concrentes?

cia!" (Provérbios 17:5) Mas nós nos alegramos, sim, quando um irmão que errou toma as medidas necessárias para recuperar-se de sua queda espiritual.

"Um caminho que ultrapassa isso"

[21] *"O amor nunca falha."* O que Paulo queria dizer com essas palavras? Como se nota no contexto, ele comentava os dons do espírito que os cristãos do primeiro século receberam. Esses serviam como sinais de que o favor de Deus estava com essa congregação recém-formada. Mas nem todos os cristãos tinham o poder de curar, profetizar ou falar em línguas. Isso, porém, não importava, pois de qualquer maneira os dons milagrosos

21-23. (a) O que Paulo queria dizer quando escreveu: "O amor nunca falha"? (b) O que analisaremos no último capítulo?

com o tempo cessariam. Contudo, uma coisa permaneceria, algo que todos os cristãos poderiam cultivar e que era mais duradouro e permanente do que qualquer dom milagroso. De fato, Paulo o chamou de “um caminho que ultrapassa isso”. (1 Coríntios 12:31) Que “caminho” era esse? O caminho do amor.

[22] De fato, o amor cristão que Paulo descreveu “nunca falha”, isto é, nunca tem fim. Até hoje o amor fraternal abnegado identifica os verdadeiros seguidores de Jesus. Não vemos evidência desse amor nas congregações dos adoradores de Jeová em toda a Terra? Essa qualidade existirá para sempre, porque Jeová promete vida eterna aos seus servos fiéis. (Salmo 37:9-11, 29) Continuemos fazendo todo o possível para ‘prosseguir andando em amor’. Assim, sentiremos a felicidade maior que vem de dar. Mais do que isso, poderemos continuar a viver — e amar — por toda a eternidade, imitando nosso Deus amoroso, Jeová.

[23] Neste capítulo, que conclui a seção sobre o amor, vimos como podemos demonstrar amor uns pelos outros. Mas, em vista dos muitos modos em que nos beneficiamos do amor de Jeová — bem como do seu poder, justiça e sabedoria —, faríamos bem em perguntar: ‘Como posso mostrar a Jeová que realmente o amo?’ Essa pergunta será analisada no último capítulo.

CAPÍTULO 31

“Chegai-vos a Deus, e ele se chegará a vós”

UM SORRISO do filhinho recém-nascido enche os pais de alegria. Às vezes, eles chegam bem pertinho dele, falando com ternura e sorrindo entusiasmados. Esperam uma reação. E ela logo vem: formam-se covinhas nas bochechas do bebê, seus lábios se curvam e surge um lindo sorriso. Aquele sorriso expressa afeição de um jeito todo especial. O bebê está começando a aprender com os pais a expressar amor.

2 O sorriso do bebê nos faz lembrar de algo importante a respeito da natureza humana: quando recebemos amor, nossa reação natural é amar. Foi assim que fomos criados. (Salmo 22:9) À medida que crescemos, vamos desenvolvendo nossa capacidade de reagir ao amor. Você talvez se lembre de quando era criança e de como seus pais, parentes e amigos expressavam amor por você. A afeição se arraigou no seu coração, cresceu e deu frutos: você passou a demonstrar amor também. Será

1-3. (a) O que podemos aprender sobre a natureza humana observando a interação entre um bebê e seus pais? (b) Que processo ocorre naturalmente quando alguém nos demonstra amor e que pergunta importante podemos nos fazer?

que acontece algo similar no seu relacionamento com Jeová Deus?

[3] A Bíblia diz: "Quanto a nós, amamos porque ele nos amou primeiro." (1 João 4:19) A matéria das Seções 1 a 3 deste livro lembrou você que Jeová Deus, de forma amorosa, exerceu poder, justiça e sabedoria em seu benefício. E, na Seção 4, viu que ele expressou Seu amor diretamente à humanidade — e a você pessoalmente — de modos notáveis. Mas surge uma questão. De certa forma, esta é a pergunta mais importante que você pode fazer a si mesmo: 'Como posso corresponder ao amor de Jeová?'

O que significa amar a Deus

[4] Jeová, o Originador do amor, sabe muito bem que essa qualidade tem o dom de revelar o que há de melhor nas pessoas. Assim, apesar da constante rebeldia da humanidade infiel, ele sempre teve confiança de que alguns humanos corresponderiam ao seu amor. E, de fato, milhões corresponderam. Infelizmente, porém, as religiões deste mundo corrupto deixaram as pessoas confusas sobre o que significa amar a Deus. Muitas pessoas dizem que o amam, mas parecem achar que se trata apenas de um sentimento que se expressa em palavras. O

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4. Por que as pessoas estão confusas sobre o que significa amar a Deus?

amor a Deus talvez comece dessa forma, assim como o amor do bebê pelos pais se manifesta inicialmente por meio de um sorriso. Mas, no caso dos adultos, o amor envolve mais coisas.

[5] Jeová explica o que significa amá-lo. Sua Palavra diz: "O amor de Deus significa o seguinte: que observemos os seus mandamentos." Assim, o amor a Deus precisa ser expresso em ações. É verdade que muitas pessoas não acham agradável a ideia de ter de obedecer. Mas o mesmo versículo bondosamente esclarece: "Contudo, os . . . mandamentos [de Deus] não são pesados." (1 João 5:3) O objetivo das leis e dos princípios de Jeová não é nos oprimir, mas nos beneficiar. (Isaías 48:17, 18) A Palavra de Deus está cheia de princípios que ajudam a nos achegarmos mais a ele. Como? Examinemos três aspectos de nosso relacionamento com Deus: comunicação, adoração e imitação.

Comunicação com Jeová

[6] O Capítulo 1 começa com a pergunta: "Consegue se imaginar conversando com Deus?" Vimos que essa não é uma ideia sem cabimento. De fato, Moisés conversou

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5. Como a Bíblia define o amor de Deus? Por que não deveríamos achar essa definição desagradável?

6-8. (a) De que maneiras podemos escutar a Jeová? (b) Como podemos *dar vida* ao que lemos nas Escrituras?

com Jeová. E nós? Atualmente, Ele não envia anjos para conversar com humanos. Mas ainda tem meios excelentes de se comunicar conosco. Como podemos escutar a Jeová?

[7] Visto que "toda a Escritura é inspirada por Deus", escutamos a Jeová quando lemos sua Palavra, a Bíblia. (2 Timóteo 3:16) O salmista incentivou os servos de Deus a fazer essa leitura "dia e noite". (Salmo 1:1, 2) Isso exige esforço considerável da nossa parte. Mas vale a pena! Como vimos no Capítulo 18, a Bíblia é como uma carta valiosa de nosso Pai celestial. Assim, não devemos encarar a leitura dela como uma obrigação. Devemos *dar vida* ao que lemos nas Escrituras. Como se faz isso?

[8] Visualize o relato bíblico à medida que lê. Procure encarar os personagens bíblicos como pessoas reais. Tente entender a formação, as circunstâncias e as motivações deles. Daí, analise bem o que lê, fazendo perguntas como: 'O que esse relato me ensina sobre Jeová? Que qualidades dele ficam evidentes? Que princípio Jeová deseja que eu aprenda e como posso aplicá-lo na vida?' Leia, medite e aplique. À medida que fizer isso, a Palavra de Deus ganhará vida. — Salmo 77:12; Tiago 1:23-25.

[9] Jeová também fala conosco por meio do "escravo fiel

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9. Quem faz parte do "escravo fiel e discreto"? Por que é importante prestar atenção a esse "escravo"?

e discreto". Como Jesus predisse, um pequeno grupo de homens cristãos ungidos foi designado para fornecer "alimento no tempo apropriado" durante estes turbulentos últimos dias. (Mateus 24:45-47) Quando lemos publicações preparadas para nos ajudar a obter conhecimento exato da Bíblia e quando assistimos a reuniões e congressos cristãos, estamos recebendo alimento espiritual desse escravo. Visto que se trata do escravo de Cristo, convém pôr em prática as palavras de Jesus: "Prestai atenção a *como* escutais." (Lucas 8:18) Escutamos com atenção porque reconhecemos que o escravo fiel é um dos meios que Jeová usa para se comunicar conosco.

10 Mas como nos comunicamos com Deus? Podemos falar com ele? Essa é uma ideia espantosa! Se tentasse obter uma audiência com o governante mais poderoso de seu país a fim de tratar de alguns assuntos pessoais, quais seriam suas chances de sucesso? Em alguns casos, a mera tentativa já seria perigosa. Nos dias de Ester e Mordecai, a pessoa podia ser morta se tentasse aproximar-se do monarca persa sem um convite real. (Ester 4:10, 11) Imagine então nos aproximarmos do Soberano Senhor do Universo, em comparação com quem os mais

10-12. (a) Por que a oração é uma dádiva maravilhosa de Jeová? (b) Como podemos orar de um modo que agrade a Jeová e por que podemos ter certeza de que ele aprecia nossas orações?

poderosos humanos “são como gafanhotos”! (Isaías 40:22) Deveríamos nos sentir intimidados? De jeito nenhum!

[11] Jeová nos deu um meio direto e simples de chegarmos a ele: a oração. Até uma criança pode orar a Jeová com fé, em nome de Jesus. (João 14:6; Hebreus 11:6) Mas a oração nos permite transmitir nossos pensamentos e sentimentos mais complexos e íntimos, até mesmo aqueles que são tão dolorosos que nem sabemos expressar em palavras. (Romanos 8:26) Não adianta nada tentar impressionar Jeová com um vocabulário vasto e sofisticado ou com orações longas e verbosas. (Mateus 6:7, 8) Por outro lado, ele não especifica a duração máxima de nossas orações nem com que frequência podemos fazê-las. Sua Palavra até nos convida a ‘orar incessantemente’. — 1 Tessalonicenses 5:17.

[12] Lembre-se de que só Jeová é chamado de “Ouvinte de oração”, e ele escuta com verdadeira empatia. (Salmo 65:2) Será que ele apenas tolera as orações de seus servos fiéis? Não, ele realmente deriva prazer delas. Sua Palavra as compara a incenso que, quando queimado, libera uma nuvem de fumaça de cheiro doce e repousante. (Salmo 141:2; Revelação [Apocalipse] 5:8; 8:4) Não é consolador saber que nossas orações sinceras, de modo

similar, ascendem até o Soberano Senhor e lhe agradam? Assim, se quiser se achegar a Jeová, ore a ele humilde e frequentemente, todo dia. Abra seu coração para ele, sem receio. (Salmo 62:8) Fale ao seu Pai celestial sobre suas preocupações e alegrias; expresse seus agradecimentos e louvores. Em resultado disso, o vínculo entre você e ele ficará cada vez mais forte.

Adoração a Jeová

[13] A comunicação com Jeová Deus é diferente de uma conversa com um amigo ou parente, em que simplesmente escutamos e falamos. Quando nos comunicamos com ele, estamos na verdade adorando-o, dando-lhe a honra reverente que lhe é bem merecida. A adoração verdadeira é a nossa vida. É o modo de demonstrarmos a Jeová nosso amor e devoção de toda a alma. Ela une todas as criaturas fiéis de Jeová, no céu e na Terra. Em visão, o apóstolo João ouviu um anjo dar esta ordem: "Adorai Aquele que fez o céu, e a terra, e o mar, e as fontes das águas." — Revelação 14:7.

[14] Por que devemos adorar a Jeová? Pense nas qualidades que analisamos: santidade, poder, autodomínio, justiça, coragem, misericórdia, sabedoria, humildade,

13, 14. O que significa adorar a Jeová e por que é apropriado fazermos isso?

amor, compaixão, lealdade e bondade. Vimos que Jeová é o próprio ápice, o padrão mais elevado possível, de cada um desses atributos valiosos. Quando procuramos entender plenamente essas qualidades como um todo, notamos que o Criador é muito mais do que um Personagem grandioso e notável. Ele é glorioso ao extremo e incomparavelmente mais elevado do que nós. (Isaías 55:9) Sem sombra de dúvida, Jeová tem o direito de ser nosso Soberano e, por certo, merece nossa adoração. Mas como devemos adorá-lo?

[15] Jesus disse: "Deus é Espírito, e os que o adoram têm de adorá-lo com espírito e verdade." (João 4:24) Para adorar a Deus "com espírito", precisamos ter seu espírito e ser guiados por ele. Além disso, nossa adoração deve estar em harmonia com a verdade, o conhecimento exato encontrado na Palavra de Deus. Temos uma ótima oportunidade para adorar a Jeová "com espírito e verdade" sempre que nos reunimos com companheiros de adoração. (Hebreus 10:24, 25) Quando entoamos cânticos a Jeová, nos unimos em oração a Ele, prestamos atenção ao estudo da sua Palavra e participamos dele, expressamos nosso amor a Ele em adoração pura.

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15. Como podemos adorar a Jeová "com espírito e verdade"? As reuniões cristãs nos dão que oportunidade?

[16] Também adoramos a Jeová quando falamos dele a outros, dando-lhe louvor em público. (Hebreus 13:15) De fato, pregar as boas novas do Reino de Deus é um dos maiores mandamentos de que os cristãos verdadeiros foram incumbidos. (Mateus 24:14) Obedecemos entusiasticamente porque amamos ao Criador. "O deus deste sistema de coisas", Satanás, o Diabo, "tem cegado as mentes dos incrédulos", espalhando mentiras cruéis sobre Jeová. Por isso, ansiamos servir como Testemunhas a favor do nosso Deus, combatendo essas calúnias. (2 Coríntios 4:4; Isaías 43:10-12) E, quando meditamos nas maravilhosas qualidades de Jeová, não sentimos um desejo cada vez mais forte de falar dele a outros? De fato, não há privilégio maior do que ajudar outras pessoas a conhecer e a amar nosso Pai celestial assim como nós.

[17] Mas não é só isso. A adoração a Jeová abrange cada aspecto de nossa vida. (Colossenses 3:23) Se realmente aceitarmos a Jeová como nosso Senhor Soberano, procuraremos fazer sua vontade em tudo: na vida familiar,

16. Qual é um dos maiores mandamentos de que os cristãos verdadeiros foram incumbidos, e por que nos sentimos impelidos a obedecer?

17. O que a nossa adoração a Jeová abrange, e por que devemos adorar em integridade?

no serviço secular, nos tratos com outros, no tempo de folga. Faremos empenho para servir a Jeová "de pleno coração", com integridade. (1 Crônicas 28:9) Nesse tipo de adoração, não há lugar para um coração dividido nem para vida dupla (a atitude hipócrita de aparentemente servir a Jeová enquanto se praticam pecados graves em segredo). Para quem realmente demonstra integridade, é impossível ser hipócrita; quem é amoroso acha a hipocrisia repugnante. O temor de Deus também ajuda. A Bíblia afirma que essa reverência contribui para um relacionamento íntimo com Jeová. — Salmo 25:14.

Imitar a Jeová

18 Cada seção deste livro termina com um capítulo que explica como podemos nos 'tornar imitadores de Deus, como filhos amados'. (Efésios 5:1) É vital lembrarmos que, apesar da nossa imperfeição, podemos realmente imitar o modo perfeito de Jeová usar o poder, exercer a justiça, empregar a sabedoria e demonstrar amor. Como sabemos que é realmente possível imitar o Todo-Poderoso? Lembre-se de que o significado do nome de Jeová nos ensina que ele se torna tudo o que

18, 19. Por que não é irrealista pensar que meros humanos imperfeitos sejam capazes de imitar a Jeová Deus?

decide ser para cumprir seus propósitos. É natural ficarmos espantados com essa habilidade, mas será que ela está completamente fora do nosso alcance? Não.

[19] Fomos criados à imagem de Deus. (Gênesis 1:26) Assim, o homem é diferente de todas as outras criaturas da Terra. Não somos guiados por mero instinto, pela genética ou por fatores ambientais. Jeová nos deu uma dádiva preciosa: o livre-arbítrio. Apesar de nossas limitações e imperfeições, somos livres para *escolher* o que nos tornaremos. Deseja ser uma pessoa amorosa, sábia e justa que usa corretamente o poder? Graças à ajuda do espírito de Jeová, você pode ser exatamente assim! Pense em todo o bem que você poderá realizar.

[20] Você agradará seu Pai celestial, alegrando Seu coração. (Provérbios 27:11) Poderá até 'agradar plenamente' a Jeová, pois ele entende suas limitações. (Colossenses 1:9, 10) E, à medida que continuar desenvolvendo boas qualidades ao imitar seu Pai amoroso, será abençoado com um grande privilégio: num mundo em escuridão, alienado de Deus, você será um portador de luz. (Mateus 5:1, 2, 14) Ajudará a espalhar pela Terra alguns reflexos da gloriosa personalidade de Jeová. Que honra!

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20. Que bem realizamos quando imitamos a Jeová?

Perguntas para Meditação

Salmo 25:1-22 Como podemos nos achegar mais a Jeová? Que confiança podemos ter em resultado disso?

Oseias 6:3 Como esse versículo mostra que conhecer a Jeová exige esforço e traz bênçãos?

Mateus 16:21-27 Se havemos de imitar a Jeová, o exemplo de quem devemos seguir e que espírito devemos demonstrar?

Revelação 21:3, 4 Ao meditar nas bênçãos futuras que Jeová dará, o que você se sente motivado a fazer?

"Chegai-vos a Deus, e ele se chegará a vós"

[21] O incentivo simples registrado em Tiago 4:8 não coloca diante de nós apenas um objetivo. Trata-se de uma jornada. Desde que permaneçamos fiéis, essa jornada nunca terminará. Nunca deixaremos de nos achegar cada vez mais a Jeová. Afinal, sempre haverá coisas a aprender sobre ele. Não pense que este livro ensinou tudo o que se pode saber sobre Jeová. Nós mal começamos a analisar tudo o que a Bíblia diz sobre o nosso Deus! E nem a Bíblia inteira contém *todas* as informações sobre ele. O apóstolo João acreditava que, se tudo o que Jesus fez durante seu ministério terrestre tivesse

21, 22. Que jornada infindável se encontra diante de todos os que amam a Jeová?

sido escrito, “o próprio mundo não poderia conter os rolos escritos”. (João 21:25) Se isso se dá no caso do Filho, quanto mais com o Pai!

[22] Nem mesmo a vida eterna será suficiente para aprender tudo sobre Jeová. (Eclesiastes 3:11) Pense, então, no que nos aguarda. Depois de viver por centenas, milhares, milhões ou até bilhões de anos, saberemos muito mais sobre Jeová Deus do que sabemos hoje. Mas ainda haverá incontáveis outras coisas maravilhosas para aprendermos. Ficaremos ansiosos de aprender mais, pois sempre teremos razões para nos sentir como o salmista, que cantou: “Chegar-me a Deus é bom para mim.” (Salmo 73:28) A vida eterna será inimaginavelmente significativa e variada — e a parte mais recompensadora dela sempre será achegar-nos mais a Jeová.

[23] Corresponda agora ao amor de Jeová, amando-o de todo o coração, alma, mente e força. (Marcos 12:29, 30) Desenvolva amor leal e inabalável. Que todas as decisões — pequenas ou grandes — que você toma dia após dia reflitam o mesmo princípio orientador: fazer todo o possível para fortalecer cada vez mais o relacionamento com seu Pai celestial! Acima de tudo, achegue-se cada vez mais a Jeová e ele se achegará cada vez mais a você — por toda a eternidade!

23. Você é incentivado a fazer o quê?

CAPÍTULO 1

‘Seja meu seguidor’ — o que Jesus quis dizer com isso?

QUAL foi o melhor convite que você já recebeu? Talvez lhe venha à mente um convite para uma ocasião especial, como por exemplo o casamento de alguém muito querido. Ou talvez se lembre de quando foi convidado para cuidar de uma tarefa importante. Se já recebeu convites desse tipo, com certeza se sentiu muito alegre e até honrado. Mas a verdade é que você recebeu um convite muito melhor do que esses. Todos nós o recebemos. E a decisão de aceitá-lo ou não terá profundo efeito sobre nós. Será a decisão mais importante da nossa vida.

[2] De que convite estamos falando? É um convite que está na Bíblia, feito por Jesus Cristo, o Filho unigênito do Deus Todo-Poderoso, Jeová. Em Marcos 10:21, Jesus disse: “Vem ser meu seguidor.” Na verdade, Jesus faz esse convite a cada um de nós. Seria bom perguntarmos a nós mesmos: ‘Vou aceitá-lo?’ A resposta talvez pareça óbvia. Afinal,

1, 2. Qual é o melhor convite que um ser humano pode receber, e que pergunta precisamos fazer a nós mesmos?

quem recusaria um convite tão maravilhoso? Surpreendentemente, porém, a maioria das pessoas o recusa. Por quê?

[3] Veja o exemplo de um homem que recebeu pessoalmente esse convite uns 2 mil anos atrás. Tratava-se de alguém muito respeitado. Ele tinha pelo menos três coisas que as pessoas em geral gostariam de ter e até invejam: juventude, riqueza e poder. O relato bíblico diz que ele era "jovem", "muito rico" e era um "governante". (Mateus 19:20; Lucas 18:18, 23) Mas havia algo a respeito daquele homem que era ainda mais importante. Ele tinha ouvido falar sobre o Grande Instrutor, Jesus, e gostou do que tinha ouvido.

[4] A maioria dos governantes daquela época não dava a Jesus o respeito que ele merecia. (João 7:48; 12:42) Mas aquele governante era diferente. A Bíblia nos diz: "Enquanto [Jesus] saía, chegou correndo certo homem e se pôs de joelhos diante dele, perguntando-lhe: 'Bom Instrutor, que tenho de fazer para herdar a vida eterna?'" (Marcos 10:17) Note que aquele

3, 4. (a) O que talvez fosse invejável no homem que perguntou a Jesus sobre a vida eterna? (b) Que qualidades Jesus deve ter visto no jovem governante rico?

homem queria muito falar com Jesus, pois foi correndo ao encontro dele na frente de todos, como faziam as pessoas pobres e humildes. Além disso, ele respeitosamente se ajoelhou diante de Cristo. Portanto, até certo ponto ele era humilde e reconhecia que tinha necessidades espirituais. Jesus dava valor a essas qualidades. (Mateus 5:3; 18:4) Assim, não é de admirar que 'Jesus tenha olhado para ele e sentido amor por ele'. (Marcos 10:21) O que Jesus respondeu àquele jovem?

O melhor convite de todos

[5] Jesus mostrou que seu Pai já tinha dado informações a respeito de como ganhar a vida eterna. Jesus chamou a atenção para as Escrituras e o jovem disse que obedecia fielmente à Lei mosaica. Mas, com muita perspicácia, Jesus viu além do óbvio. (João 2:25) Ele notou que aquele governante tinha um problema espiritual — um problema grave. Por isso, disse: "Uma coisa falta a respeito de ti." O que estava faltando? Jesus continuou: "Vai, vende o que tiveres e dá aos pobres." (Marcos 10:21) Será que Jesus queria dizer que a pessoa precisa ser pobre para servir a

5. Qual foi a resposta de Jesus ao jovem governante rico, e como sabemos que o problema não era o fato de ele ser rico? (Veja também a nota.)

Deus? Não.* Ele estava ensinando algo muito mais importante.

[6] Para deixar claro o que faltava àquele jovem, Jesus ofereceu-lhe uma oportunidade de ouro: “Vem ser meu seguidor.” Imagine — o Filho do Deus Altíssimo convidou pessoalmente aquele homem a segui-lo! Jesus também prometeu a ele uma recompensa inimaginável. Ele disse: “Terás um tesouro no céu.” Será que o jovem governante rico agarrou aquela oportunidade, aceitou aquele convite excelente? O relato continua: “Ele ficou triste com as palavras e se afastou contristado, pois tinha muitas propriedades.” (Marcos 10:21, 22) Assim, a resposta inesperada de Jesus revelou um problema no coração daquele homem. Ele era apegado demais aos seus bens e sem dúvida gostava do poder e do prestígio que esses lhe proporcionavam. Infelizmente, ele amava muito mais essas coisas do que a Cristo. O que estava faltando,

* Jesus não pediu a quem o seguia que abrisse mão de tudo o que tinha. Embora ele tenha falado sobre como seria difícil para uma pessoa rica entrar no Reino de Deus, ele acrescentou: “Para Deus todas as coisas são possíveis.” (Marcos 10:23, 27) De fato, alguns ricos se tornaram seguidores de Cristo. Eles receberam conselhos específicos na congregação cristã, mas não se pediu que doassem todos os seus bens aos pobres. — 1 Timóteo 6:17.

6. Qual foi o convite de Jesus, e o que a reação do jovem governante rico revelou sobre seu coração?

portanto, era o amor abnegado e de todo o coração por Jesus e por Jeová. Por não ter esse amor, aquele jovem recusou o melhor convite da sua vida. Mas o que isso tem a ver com você?

[7] O convite de Jesus não se limitou àquele homem; nem apenas a algumas pessoas. Jesus disse: "Se alguém quer vir após mim, . . . siga-me continuamente." (Lucas 9:23) Note que qualquer pessoa pode seguir a Cristo se realmente 'quiser'. Deus atrai os sinceros ao seu Filho. (João 6:44) A oportunidade de aceitar o convite de Jesus não é dada apenas aos ricos, aos pobres, aos de determinada raça ou nação nem apenas aos que viveram naquela época, mas a *todos*. Assim, as palavras de Jesus 'venha ser meu seguidor' realmente são dirigidas a você. Mas por que seguir a Cristo? O que está envolvido nisso?

Por que ser seguidor de Cristo?

[8] Temos de reconhecer uma verdade: precisamos muito de boa liderança. Nem todos os humanos admitem ter essa necessidade; contudo, ela realmente existe. Jeremias, profeta de Jeová, foi inspirado a registrar a seguinte verdade imutável: "Bem sei, ó Jeová, que não é do homem terreno o seu caminho.

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7. Como sabemos que o convite de Jesus é para todos nós?
8. Que necessidade todos os humanos têm, e por quê?

Não é do homem que anda o dirigir o seu passo." (Jeremias 10:23) Os humanos não têm a capacidade nem o direito de governar a si mesmos. De fato, a história humana tem sido marcada por má liderança. (Eclesiastes 8:9) Nos dias de Jesus, os líderes oprimiam, maltratavam e enganavam as pessoas. Jesus percebeu que as pessoas comuns eram como "ovelhas sem pastor". (Marcos 6:34) O mesmo ocorre hoje em dia. Individual e coletivamente, precisamos de uma liderança que possamos respeitar e na qual possamos confiar. Jesus satisfaz essa necessidade? Sim, veja por quê.

[9] Primeiro, *Jesus foi escolhido por Jeová Deus.* A maioria dos líderes humanos imperfeitos são escolhidos por cidadãos também imperfeitos, que geralmente se enganam e acabam fazendo escolhas equivocadas. Jesus é um líder diferente, conforme mostra seu próprio título. A palavra "Cristo", assim como a palavra "Messias", significa "Ungido". E de fato, Jesus foi ungido, ou especialmente designado para o seu cargo sagrado, por nenhum outro senão o Soberano Senhor do Universo. Jeová Deus disse a respeito de seu Filho: "Eis o meu servo a quem tenho escolhido, meu amado, a quem a minha alma tem aprovado! Porei

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9. O que faz de Jesus um líder diferente de todos os outros?

sobre ele o meu espírito." (Mateus 12:18) Ninguém melhor do que o nosso Criador para saber o tipo de líder que precisamos. A sabedoria de Jeová é infinita, por isso, temos bons motivos para confiar em sua escolha. — Provérbios 3:5, 6.

[10] Segundo, *Jesus estabeleceu um exemplo perfeito e inspirador para nós.* Os melhores líderes têm qualidades que seus seguidores podem admirar e imitar. Eles lideram pelo exemplo, motivando outros a se tornarem pessoas melhores. Que qualidades você mais respeitaria num líder? Coragem? Sabedoria? Compaixão? Que dizer de perseverança ao enfrentar dificuldades? Ao estudar os relatos sobre a vida de Jesus na Terra, verá que ele tinha essas qualidades — e muito mais. Sendo um reflexo perfeito de seu Pai celestial, Jesus possuía todas as qualidades divinas em pleno grau. Ele foi tudo que um ser humano perfeito poderia ser. De modo que, em tudo o que fez, em cada palavra que falou e em cada sentimento que externou, encontramos algo que merece ser imitado. A Bíblia diz que Jesus estabeleceu 'um modelo para seguirmos de perto os seus passos'. — 1 Pedro 2:21.

[11] Terceiro, *Cristo realmente foi "o pastor excelente",*

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10. Por que Jesus é o melhor exemplo para os humanos seguirem?
11. Como Jesus provou ser "o pastor excelente"?

conforme descreveu a si mesmo. (João 10:14) As pessoas nos tempos bíblicos podiam entender facilmente essa comparação. Os pastores trabalhavam muito para cuidar das suas ovelhas. Um "pastor excelente" estava disposto a pôr a segurança e o bem-estar do rebanho à frente dos seus. Por exemplo, Davi, um ancestral de Jesus, era pastor quando jovem. Mais de uma vez ele arriscou a vida para proteger suas ovelhas de animais selvagens ferozes. (1 Samuel 17:34-36) Jesus foi ainda mais longe em favor de seus seguidores. Deu a vida por eles. (João 10:15) Quantos líderes estão dispostos a se sacrificar assim?

12 Jesus foi "o pastor excelente" também em outro sentido. Ele disse: "Conheço as minhas ovelhas e as minhas ovelhas conhecem a mim." (João 10:14) Pense no belo cenário descrito por Jesus. Um observador casual talvez não veja nenhuma diferença entre as muitas ovelhas de um rebanho. O pastor, porém, conhece cada uma delas individualmente. Ele sabe quais as fêmeas que em breve precisarão de sua ajuda quando forem dar cria, que cordeirinhos ainda precisam ser carregados por serem muito pequenos e fracos para andar longas distâncias, e que ovelhas

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12, 13. (a) Em que sentido o pastor conhece suas ovelhas, e como elas o conhecem? (b) Por que você deseja a liderança do Pastor Excelente?

adoeceram ou se machucaram recentemente. As ovelhas também conhecem seu pastor. Elas reconhecem sua voz e não a confundem com a de nenhum outro pastor. Quando percebem um tom de perigo ou urgência em sua voz, elas reagem de imediato. Elas o seguem para onde quer que ele vá. E ele sabe exatamente para onde conduzi-las. Sabe também onde o pasto está verde, onde há riachos de água fresca e cristalina e onde há pastagens seguras. Sob os olhares do pastor, as ovelhas se sentem seguras. — Salmo 23.

13 Não é esse o tipo de liderança que você deseja? Foi exatamente assim que o Pastor Excelente sempre tratou seus seguidores. Ele promete ajudá-lo a ter uma vida feliz e gratificante tanto agora como num futuro eterno. (João 10:10, 11; Revelação [Apocalipse] 7:16, 17) Sendo assim, precisamos saber em detalhes o que está envolvido em seguir a Cristo.

O que significa ser seguidor de Cristo

14 Centenas de milhões de pessoas hoje acreditam ter aceitado o convite de Cristo. Afinal, até mesmo optaram por ser identificadas como cristãs. Pode ser

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14, 15. Para ser seguidor de Cristo, por que não basta afirmar ser cristão ou amar a Jesus?

que elas pertençam à igreja em que seus pais as batizaram. Outros talvez afirmem amar a Jesus e o aceitam como seu Salvador. Mas será que isso os torna seguidores de Cristo? Era isso que Jesus tinha em mente quando nos convidou a segui-lo? Há muito mais envolvido.

15 Veja, por exemplo, o mundo da cristandade — as nações cuja maioria dos cidadãos afirma seguir a Cristo. Será que a cristandade pratica os ensinamentos de Jesus Cristo? Ou o que vemos nessas nações é ódio, opressão, crimes e injustiça, não muito diferente do que se vê no resto do mundo? O respeitado líder hindu Mohandas Gandhi disse: "Não conheço ninguém que tenha feito mais para a humanidade do que Jesus. De fato, não há nada de errado no cristianismo." Ele acrescentou: "O problema são vocês, cristãos. Vocês nem começaram a viver segundo os seus próprios ensinos."

16 Jesus disse que seus seguidores verdadeiros seriam conhecidos não apenas pelas palavras ou pelo título que adotassem, mas principalmente pelas suas ações. Por exemplo, ele disse: "Nem todo o que me disser: 'Senhor, Senhor', entrará no reino dos céus, se-

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16, 17. O que em geral falta aos que se dizem cristãos, e o que distingue os verdadeiros seguidores de Cristo?

não aquele que fizer a vontade de meu Pai, que está nos céus." (Mateus 7:21) Por que tantas pessoas que afirmam que Jesus é seu Senhor não fazem a vontade de seu Pai? Lembre-se do jovem governante rico. Em geral 'falta uma coisa' aos que se dizem cristãos: o amor de toda a alma por Jesus e por Aquele que o enviou.

17 Como isso é possível? Não é verdade que muitos que se identificam como cristãos afirmam também amar a Cristo? Sem dúvida. Mas amar a Jesus e a Jeová envolve muito mais do que palavras. Jesus disse: "Se alguém me amar, observará a minha palavra." (João 14:23) E falando novamente como um pastor, ele disse: "Minhas ovelhas escutam a minha voz e eu as conheço, e elas me seguem." (João 10:27) Não são necessariamente as nossas palavras ou o que sentimos por Cristo que provam o nosso amor por ele, mas principalmente as nossas ações.

18 Mas nossas ações não são fruto do acaso. Elas refletem a pessoa que somos no íntimo. É a isso que precisamos dar atenção. Jesus disse: "Isto significa vida eterna, que absorvam conhecimento de ti, o

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18, 19. (a) Aprender sobre Jesus terá que efeito sobre nós? (b) Qual é o objetivo deste livro, e como ele ajudará os que há muito tempo se consideram seguidores de Cristo?

único Deus verdadeiro, e daquele que enviaste, Jesus Cristo." (João 17:3) Assimilar conhecimento exato sobre Jesus e meditar no que aprendemos terá bom efeito sobre nosso coração. Nosso amor por Jesus e o desejo de segui-lo diariamente aumentarão cada vez mais.

19 Este é o objetivo deste livro: ele foi preparado não para contar em detalhes como foi a vida e o ministério de Jesus, mas para ajudar-nos a entender melhor como ser seu seguidor.* Este livro também nos ajudará a fazer uma autoanálise com o auxílio das Escrituras e perguntar-nos: 'Estou realmente seguindo a Jesus?' (Tiago 1:23-25) Talvez você já se considere há muito tempo uma ovelha guiada pelo Pastor Excelente. Mas não concorda que sempre podemos melhorar em alguns aspectos? A Bíblia nos aconselha: "Persisti em examinar se estais na fé, persisti em provar o que vós mesmos sois." (2 Coríntios 13:5) Vale a pena fazer todo esforço para continuarmos a ser guiados pelo nosso amoroso Pastor Excelente, Jesus, que foi escolhido pelo próprio Jeová para nos liderar.

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* Para um relato completo da vida e do ministério de Jesus em ordem cronológica, veja o livro *O Maior Homem Que Já Viveu,* publicado pelas Testemunhas de Jeová.

Convites do Filho unigênito de Deus

Imagine que Jesus lhe estivesse fazendo pessoalmente estes convites. Como reagiria, e por quê?

"Sê meu seguidor." — Mateus 9:9; Lucas 9:59; João 1:43.

"Se alguém quer vir após mim negue-se a si mesmo e apanhe a sua estaca de tortura, e siga-me continuamente." — Mateus 16:24.

"Vinde a mim, todos os que estais labutando e que estais sobrecarregados, e eu vos reanimarei. Tomai sobre vós o meu jugo e aprendei de mim." — Mateus 11:28, 29.

"Se alguém tiver sede, venha a mim e beba." — João 7:37.

[20] Que o estudo deste livro contribua para aumentar seu amor por Jesus e por Jeová. Ao passo que for guiado por esse amor, você sentirá a maior paz e o maior contentamento possíveis neste velho mundo e viverá para louvar eternamente a Jeová por nos ter providenciado o Pastor Excelente. É claro que o estudo sobre Cristo precisa ser baseado no conhecimento exato. Por isso, é apropriado considerarmos o papel de Jesus no propósito de Jeová para suas criaturas. Veremos isso no Capítulo 2.

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20. O que consideraremos no próximo capítulo?

CAPÍTULO 2

‘O caminho, a verdade e a vida’

JÁ SE perdeu alguma vez? Talvez se lembre de quando viajou para visitar um amigo ou um parente, mas não conseguiu encontrar o endereço. Enquanto procurava, parou para pedir informações? Com certeza teria ficado aliviado se, em vez de apenas indicar o caminho, uma pessoa bondosa lhe dissesse: “Siga-me. Vou levá-lo até lá.”

[2] De certo modo, é isso que Jesus faz por nós. Sem ajuda, seria impossível achegar-nos a Deus. Por causa do pecado herdado e da imperfeição, a humanidade está perdida, ‘apartada da vida que pertence a Deus’. (Efésios 4:17, 18) Precisamos de ajuda para encontrar o caminho certo. Jesus, nosso bondoso Exemplo, faz mais do que apenas dar conselhos e indicar o caminho. Como vimos no Capítulo 1, ele nos convida, dizendo: “Vem ser meu seguidor.” (Marcos 10:21) Ele também nos dá um

1, 2. Por que seria impossível achegar-nos a Jeová sem ajuda, e o que Jesus Cristo faz por nós nesse sentido?

bom motivo para aceitar seu convite. Certa ocasião, ele disse: "Eu sou o caminho, e a verdade, e a vida. Ninguém vem ao Pai senão por mim." (João 14:6) Vamos analisar por que só é possível nos aproximar do Pai por meio do Filho. Depois, com isso em mente, vamos considerar como Jesus de fato é 'o caminho, a verdade e a vida'.

Papel vital no propósito de Jeová

[3] Em primeiro lugar, Jesus é o meio para nos achegarmos a Deus porque Jeová achou apropriado dar a seu Filho o papel mais importante de todos.* O Pai fez dele a figura central na realização dos Seus propósitos. (2 Coríntios 1:20; Colossenses 1:18-20) Para entendermos o papel vital do Filho, precisamos analisar o que aconteceu no jardim do Éden, onde o primeiro casal humano se juntou a Satanás em rebelião contra Jeová. — Gênesis 2:16, 17; 3:1-6.

[4] A rebelião no Éden levantou uma questão que

* O papel do Filho é tão importante que ele recebe vários títulos e nomes proféticos na Bíblia. — Veja o quadro na página 31.

3. Por que Jesus é o meio para nos achegarmos a Deus?
4. A rebelião no Éden levantou que questão, e o que Jeová decidiu fazer para resolvê-la?

afetou todas as criaturas de Deus: será que Jeová Deus exerce domínio sobre suas criaturas do modo correto? Para resolver essa questão fundamental, Jeová decidiu que um filho espiritual perfeito teria de vir à Terra. A missão desse filho não poderia ser mais importante — dar a vida para vindicar a soberania de Jeová e servir como resgate para a salvação da humanidade. Por permanecer fiel até a morte, esse filho escolhido tornaria possível resolver todos os problemas que surgiram com a rebelião de Satanás. (Hebreus 2:14, 15; 1 João 3:8) Mas Jeová tinha muitos milhões de filhos espirituais perfeitos. (Daniel 7:9, 10) Quem ele escolheu para essa tarefa tão importante? Jeová escolheu o seu "Filho unigênito", que mais tarde veio a ser conhecido como Jesus Cristo. — João 3:16.

[5] Devíamos nos surpreender com a escolha de Jeová? De modo algum! O Pai confiava plenamente em seu Filho unigênito. Séculos antes de o Filho vir à Terra, Jeová predisse que ele permaneceria leal apesar de enfrentar todo tipo de sofrimento.

5, 6. Como Jeová demonstrou que confiava no seu Filho, e em que se baseava essa confiança?

(Isaías 53:3-7, 10-12; Atos 8:32-35) Pense no que estava envolvido em Jeová predizer isso. O Filho, como todas as outras criaturas inteligentes, tinha livre-arbítrio e podia escolher o que fazer. Mas Jeová tinha tanta confiança nele que predisse que ele manteria a fidelidade. Em que se baseava essa confiança? Em conhecimento. Jeová conhece intimamente seu Filho e sabe que ele deseja muito agradá-lo. (João 8:29; 14:31) O Filho ama o Pai e este, por sua vez, ama o Filho. (João 3:35) O amor que o Pai e o Filho sentem um pelo outro cria entre eles um vínculo inquebrantável de união e confiança. — Colossenses 3:14.

[6] Em vista da importância do papel do Filho, da confiança que o Pai tem nele e do amor que os une, é de admirar que se achegar a Deus só seja possível por meio de Jesus? Mas há ainda outro motivo pelo qual apenas o Filho pode nos conduzir ao Pai.

Só o Filho conhece plenamente o Pai

[7] Precisamos satisfazer algumas exigências para

7, 8. Por que Jesus podia dizer com toda razão que ninguém conhece plenamente o Pai "exceto o Filho"?

nos achegarmos a Jeová. (Salmo 15:1-5) Quem além do Filho sabe exatamente o que é necessário para satisfazer os requisitos de Deus e agradá-lo? Jesus disse: "Todas as coisas me foram entregues por meu Pai, e ninguém conhece plenamente o Filho, exceto o Pai, tampouco há quem conheça plenamente o Pai, exceto o Filho e todo aquele a quem o Filho estiver disposto a revelá-lo." (Mateus 11:27) Vejamos por que Jesus tinha razão ao dizer, sem exageros, que ninguém conhece plenamente o Pai "exceto o Filho".

8 Como "o primogênito de toda a criação", Jesus tem um relacionamento especial com Jeová. (Colossenses 1:15) Imagine a intimidade que se desenvolveu entre o Pai e o Filho durante as incontáveis eras em que existiam apenas os dois — dos primórdios da criação até outras criaturas espirituais virem à existência. (João 1:3; Colossenses 1:16, 17) Pense na valiosa oportunidade que o Filho teve ao lado do Pai de assimilar os pensamentos Dele e entender Sua vontade, Suas normas e Seu modo de agir. De fato, não é exagero dizer que Jesus conhece seu Pai melhor do que qualquer outro. Essa in-

timidade certamente habilitou Jesus a refletir seu Pai como nenhuma outra criatura.

[9] Os ensinos de Jesus deixaram claro que ele conhece a fundo os pensamentos e os sentimentos de Jeová e sabe exatamente o que Ele requer de seus adoradores.* Mas Jesus refletiu seu Pai de outro modo importante. Jesus disse: "Quem me tem visto, tem visto também o Pai." (João 14:9) Jesus imitou perfeitamente seu Pai em tudo o que disse e fez. Assim, quando lemos sobre Jesus na Bíblia — suas palavras tocantes e cativantes ao ensinar, a compaixão que o motivou a curar outros e a empatia que o fez chorar — podemos muito bem imaginar Jeová dizendo e fazendo exatamente o mesmo. (Mateus 7:28, 29; Marcos 1:40-42; João 11:32-36) As palavras e as ações do Filho refletem perfeitamente os modos de agir e a vontade do Pai. (João 5:19; 8:28; 12:49, 50) Portanto, para agradarmos a Jeová, precisamos acatar os ensinamentos de Jesus e seguir seu exemplo. — João 14:23.

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* Veja, por exemplo, as palavras de Jesus em Mateus 10:29-31; 18:12-14, 21-35; 22:36-40.

9, 10. (a) De que modo Jesus refletiu seu Pai? (b) Para agradarmos a Jeová, o que precisamos fazer?

[10] Visto que Jesus conhece intimamente a Jeová e o imita de modo perfeito, não é de admirar que Jeová tenha determinado que seu Filho seja o meio para nos achegarmos ao Pai. Agora que entendemos por que podemos nos achegar a Jeová somente por meio de Jesus, vamos analisar o que significam as suas palavras: "Eu sou o caminho, e a verdade, e a vida. Ninguém vem ao Pai senão por mim." — João 14:6.

"Eu sou o caminho"

[11] Já vimos que é impossível nos achegarmos a Deus a não ser por meio de Jesus. Considere mais especificamente o que isso significa. Jesus é "o caminho" no sentido de que é só por meio dele que podemos entrar num relacionamento com Deus. Como assim? Por ser fiel até a morte, Jesus sacrificou sua vida como resgate. (Mateus 20:28) Sem essa provisão de resgate, seria impossível termos acesso a Deus. O pecado cria uma barreira entre os humanos e Deus porque Jeová é santo e, portanto, nun-

11. (a) Por que só podemos entrar num relacionamento com Deus por meio de Jesus? (b) Como as palavras registradas em João 14:6 deixam claro a exclusividade do papel de Jesus? (Veja a nota.)

ca poderia aceitar o pecado. (Isaías 6:3; 59:2) Mas o sacrifício de Jesus removeu essa barreira; ele forneceu o que era necessário para cobrir, ou expiar, o pecado. (Hebreus 10:12; 1 João 1:7) Se aceitarmos a provisão de Deus por meio de Cristo e tivermos fé nela, poderemos ser aprovados por Jeová. Simplesmente não há outro modo de sermos "reconciliados com Deus".* — Romanos 5:6-11.

[12] Jesus é "o caminho" no que diz respeito às orações. É apenas por meio dele que podemos nos dirigir a Jeová em oração com a garantia de que nossos pedidos sinceros serão ouvidos favoravelmente. (1 João 5:13, 14) O próprio Jesus disse: "Se pedirdes ao Pai qualquer coisa, ele vo-la dará em meu nome. . . . Pedi e recebereis, para que a vossa alegria seja plena." (João 16:23, 24) Por meio do nome de Jesus é correto orarmos a Deus e chamá-Lo de "nosso Pai". (Mateus 6:9) Jesus é "o caminho" em ainda outro sentido — pelo seu exemplo.

* Em João 14:6, o uso do pronome pessoal "eu" junto com o artigo definido "o" deixa claro que a função de Jesus é exclusiva, que ele é o único caminho para nos achegarmos ao Pai.

12. Em que sentidos Jesus é "o caminho"?

Conforme já mencionado, ele imitou perfeitamente seu Pai. Assim, seu exemplo nos mostra como viver de um modo que agrada a Jeová. Para nos achegarmos a Jeová, portanto, precisamos andar nas pisadas de Jesus. — 1 Pedro 2:21.

"Eu sou . . . a verdade"

[13] Jesus sempre falou a verdade a respeito da palavra profética de seu Pai. (João 8:40, 45, 46) Nunca saiu algo enganoso de sua boca. (1 Pedro 2:22) Até mesmo seus opositores admitiram que ele ensinava "o caminho de Deus em harmonia com a verdade". (Marcos 12:13, 14) No entanto, quando Jesus disse "eu sou . . . a verdade", não estava apenas dizendo que tornava a verdade conhecida ao falar, pregar e ensinar. Muito mais do que palavras estava envolvido.

[14] Lembre-se de que com séculos de antecedência Jeová inspirou os escritores bíblicos a registrar muitas profecias sobre o Messias, ou Cristo. Essas profecias predisseram detalhes sobre sua vida, seu

13, 14. (a) Como Jesus foi veraz em tudo o que disse? (b) O que Jesus teve de fazer para ser "a verdade", e por quê?

ministério e sua morte. Além disso, a Lei mosaica continha sombras, ou modelos proféticos, que se aplicavam ao Messias. (Hebreus 10:1) Será que Jesus seria fiel até a morte, cumprindo assim tudo o que tinha sido profetizado sobre ele? Só então ficaria provado que Jeová é o Deus de profecias verdadeiras. Jesus tinha essa enorme responsabilidade sobre seus ombros. Pelo modo como viveu — cada palavra que disse e cada ação que realizou — ele fez com que os modelos proféticos se tornassem realidade. (2 Coríntios 1:20) Desse modo, Jesus *era* "a verdade". Era como se a verdade da palavra profética de Jeová viesse à existência na pessoa de Jesus. — João 1:17; Colossenses 2:16, 17.

"Eu sou . . . a vida"

[15] Jesus é "a vida" no sentido de que apenas por meio dele podemos receber a vida — quer dizer, "a verdadeira vida". (1 Timóteo 6:19) A Bíblia diz: "Quem exerce fé no Filho tem vida eterna; quem desobedece ao Filho não verá a vida, mas o furor de Deus permanece sobre ele." (João 3:36) O que

15. O que significa exercer fé no Filho, e fazer isso pode resultar em quê?

significa exercer fé no Filho de Deus? Significa que estamos convencidos de que não podemos ganhar a vida eterna sem ele. Mais do que isso, significa que demonstramos nossa fé por meio de obras, que continuamos a aprender de Jesus e que fazemos o nosso melhor para seguir seus ensinamentos e seu exemplo. (Tiago 2:26) Assim, exercer fé no Filho de Deus resulta em vida eterna — vida espiritual imortal no céu para um "pequeno rebanho" de cristãos ungidos pelo espírito, e vida humana perfeita num paraíso terrestre para "uma grande multidão" de "outras ovelhas". — Lucas 12:32; 23:43; Revelação (Apocalipse) 7:9-17; João 10:16.

[16] Mas que dizer dos que já morreram? Para eles, Jesus também é "a vida". Pouco antes de ressuscitar seu amigo Lázaro, Jesus disse a Marta, irmã de Lázaro: "Eu sou a ressurreição e a vida. Quem exercer fé em mim, ainda que morra, viverá outra vez." (João 11:25) Jeová confiou ao seu Filho "as chaves da morte e do Hades"; portanto, foi-lhe dado poder

16, 17. (a) Como Jesus mostrará ser "a vida" até mesmo para os que já morreram? (b) Que confiança podemos ter?

para ressuscitar pessoas. (Revelação 1:17, 18) Com essas chaves, o glorificado Jesus destrancará os portões do Hades e libertará todos os que estão presos na sepultura comum da humanidade. — João 5:28, 29.

[17] 'Eu sou o caminho, a verdade e a vida' — com essa declaração simples, Jesus resumiu o objetivo de sua vida e de seu ministério na Terra. Essas palavras têm muito significado para nós hoje. Lembre-se de que Jesus acrescentou: "Ninguém vem ao Pai senão por mim." (João 14:6) Essas palavras de Jesus são tão importantes hoje quanto eram na ocasião em que ele as proferiu. Portanto, podemos ter total confiança de que, se seguirmos a Jesus, nunca nos perderemos. Apenas ele nos mostrará o caminho para chegar "ao Pai".

Aceitará o convite?

[18] Em vista do papel vital de Jesus e do conhecimento profundo que ele tem do Pai, temos bons motivos para seguir o Filho. Conforme vimos no capítulo anterior, ser verdadeiro seguidor de Jesus

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18. O que envolve ser verdadeiro seguidor de Jesus?

envolve ações, não apenas palavras ou sentimentos. Seguir a Cristo envolve moldarmos nossa vida segundo seus ensinamentos e seu exemplo. (João 13:15) Este livro pode ajudá-lo a fazer isso.

19 Nos próximos capítulos, faremos um estudo profundo da vida e do ministério de Jesus. Os capítulos estão divididos em três seções. Na primeira vamos ter uma visão geral de suas qualidades e modos de agir. Na segunda vamos analisar seu exemplo de zelo ao pregar e ensinar. E na terceira vamos considerar como ele demonstrou amor. A partir do Capítulo 3, há um quadro intitulado "Como Ser Seguidor de Jesus?". Esses quadros, com textos e perguntas, foram preparados para nos ajudar a meditar em como podemos imitar a Jesus em palavras e ações.

20 Graças à ajuda de Jeová Deus, você não precisa ficar perdido, apartado dele por causa do pecado herdado. Apesar de ter sido muito difícil para si mesmo, Jeová enviou seu Filho para nos mostrar que caminho seguir a fim de termos um relacionamento com Deus. (1 João 4:9, 10) Que você se sin-

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19, 20. O que este livro contém a fim de ajudá-lo a seguir a Cristo?

Alguns títulos aplicados a Jesus Cristo

O Amém (significa “assim seja” ou “certamente”). É nele que as promessas de Deus encontram cumprimento certo. — 2 Coríntios 1:19, 20.

Maravilhoso Conselheiro. Os conselhos de Jesus são sempre práticos e perfeitos. Acatá-los resulta em salvação. — Isaías 9:6; João 6:68.

Pai Eterno. Jeová concedeu a ele poder e autoridade para dar aos humanos a perspectiva de vida eterna em perfeição na Terra. — Isaías 9:6.

A Palavra. Ele é o Porta-Voz de Jeová. — João 1:1.

Príncipe da Paz. Como Governante do Reino de Deus, Jesus estabelecerá paz sem fim em toda a Terra. — Isaías 9:6.

Rei dos reis. Como Rei celestial designado por Deus, Jesus é muito mais poderoso do que qualquer governante humano. — Revelação 17:14.

Sumo Sacerdote. Ele nos limpa do pecado e nos livra dos seus efeitos mortíferos. — Hebreus 3:1; 9:13, 14, 25, 26.

ta encorajado, sim, motivado, a corresponder a esse grande amor por aceitar o convite de Jesus: ‘Seja meu seguidor.’ — João 1:43.

SEÇÃO 1

‘VENHA E VEJA’ O CRISTO

Jesus viveu na Terra uns 2 mil anos atrás, mas ainda podemos ‘vir e ver’ o Filho de Deus. (*João 1:46*) *Os Evangelhos descrevem detalhadamente sua personalidade, seu modo de pensar e sua maneira de agir. Esta seção dará uma visão geral das notáveis qualidades de Jesus.*

CAPÍTULO 3

‘Sou humilde de coração’

JERUSALÉM está em comoção. Alguém muito importante está chegando! As pessoas se ajuntam ao longo da estrada que dá acesso à cidade, pois estão ansiosas para receber o homem que, segundo dizem, é descendente do Rei Davi e tem o direito de ser o governante de Israel. Muitos trazem folhas de palmeiras para lhe dar boas-vindas; outros espalham roupas e ramos de árvores na estrada para facilitar a sua passagem. (Mateus 21:7, 8; João 12:12, 13) Muitos provavelmente estão imaginando como será sua entrada na cidade.

[2] Alguns talvez esperem uma demonstração de suntuosidade. Com certeza já ouviram falar de pessoas importantes que se apresentaram com muita pompa. Por exemplo, Absalão, filho de Davi, tinha 50 homens correndo à frente de seu carro quando se proclamou rei. (2 Samuel 15:1, 10) O governador romano Júlio César quis mais destaque ainda; em certa ocasião,

1-3. Descreva a entrada de Jesus em Jerusalém; e por que alguns dos observadores talvez tenham ficado surpresos?

liderou uma procissão triunfal até o capitólio romano acompanhado por 40 elefantes que portavam lâmpadas. Mas agora o povo de Jerusalém espera um homem muito mais importante. Quem está chegando na cidade é o Messias, o maior homem que já viveu na Terra, embora nem todos talvez entendam plenamente o que isso significa. Quando avistam esse futuro rei, porém, alguns ficam surpresos.

[3] Não há nenhum carro, nem corredores, nem cavalos — muito menos elefantes. Em vez disso, Jesus vem montado num simples animal de carga, um jumento.* Nem ele nem o animal estão adornados. Não há uma sela cara no jumento, mas sim roupas que alguns dos seguidores mais achegados de Jesus puseram sobre o animal. Por que Jesus entrou em Jerusalém de modo tão humilde, quando homens muito inferiores a ele fizeram questão de muita pompa e cerimônia?

[4] Jesus está cumprindo uma profecia: "Jubila gran-

* Comentando essa ocasião, uma obra de referência diz que o jumento "é uma criatura humilde" e acrescenta: "Trata-se de um animal de tração costumeiramente usado pelos pobres; é lento, teimoso e não é muito elegante."

4. O que a Bíblia predisse sobre o modo como o Rei messiânico entraria em Jerusalém?

demente . . . Brada em triunfo, ó filha de Jerusalém. Eis que vem a ti o teu próprio rei. Ele é justo, sim, salvo; humilde, e montado num jumento." (Zacarias 9:9) Essa profecia indicava que o Ungido de Deus, o Messias, um dia se apresentaria ao povo de Jerusalém como Rei divinamente designado. Indicava também que até mesmo o modo de ele fazer isso, incluindo o animal em que estaria montado, revelaria uma bela qualidade de coração: a humildade.

5 A humildade de Jesus está entre as suas qualidades mais atraentes; é uma qualidade comovente. Conforme vimos no capítulo anterior, apenas Jesus é 'o caminho, a verdade e a vida'. (João 14:6) Sem dúvida, ninguém entre os bilhões de humanos que já viveram na Terra foi tão importante quanto o Filho de Deus. Apesar disso Jesus nunca mostrou nenhum sinal do orgulho, da arrogância e do convencimento demonstrados por muitos humanos imperfeitos. Para sermos seguidores de Cristo, precisamos combater a tendência para o orgulho. (Tiago 4:6) Lembre-se de que Jeová odeia a arrogância. Por isso, é importante aprendermos a imitar a humildade de Jesus.

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5. Por que a humildade de Jesus é comovente, e por que é importante aprendermos a imitá-lo nesse respeito?

Um longo histórico de humildade

[6] Humildade é despretensão, ausência de arrogância ou de orgulho. É uma qualidade que se origina no coração e que fica evidente na conversa da pessoa, em sua conduta e no modo como trata os outros. Como Jeová sabia que o Messias seria humilde? Ele sabia que seu Filho refletia seu próprio exemplo de humildade. (João 10:15) Também já tinha visto a humildade do Filho em ação. Como?

[7] O livro bíblico de Judas dá um ótimo exemplo: "Quando Miguel, o arcanjo, teve uma controvérsia com o Diabo e disputava acerca do corpo de Moisés, não se atreveu a lançar um julgamento contra ele em termos ultrajantes, mas disse: 'Jeová te censure.'" (Judas 9) Miguel é outro nome de Jesus — antes e depois de sua vida na Terra — na posição de arcanjo, ou comandante do exército de anjos de Jeová.* (1 Tessalonicenses 4:16) Mas note como Miguel agiu nessa disputa com Satanás.

* Para mais provas de que Miguel é Jesus, veja as páginas 218-219 do livro *O Que a Bíblia Realmente Ensina?,* publicado pelas Testemunhas de Jeová.

6. O que é humildade, e como Jeová sabia que o Messias seria humilde?
7-9. (a) Como Miguel demonstrou humildade em sua disputa com Satanás? (b) Como os cristãos podem imitar Miguel em demonstrar humildade?

[8] O relato de Judas não diz o que Satanás queria fazer com o corpo de Moisés, mas podemos ter certeza de que suas intenções não eram boas. Talvez ele quisesse usar os restos mortais daquele homem fiel para promover a adoração falsa. Miguel frustrou a trama perversa de Satanás, mas também demonstrou notável autocontrole. Aquele anjo mau certamente merecia ser censurado, mas Miguel, que na época ainda não tinha recebido toda a autoridade para julgar, reconheceu que apenas Jeová Deus podia julgar Satanás. (João 5:22) Como arcanjo, Miguel tinha muita autoridade. Mesmo assim, ele humildemente se submeteu a Jeová em vez de tentar apoderar-se de mais autoridade. Além de humildade ele demonstrou modéstia, ou seja, reconheceu suas limitações.

[9] Judas foi inspirado a escrever sobre esse incidente por um motivo: infelizmente, alguns cristãos na época de Judas não eram humildes. Eles arrogantemente 'falavam de modo ultrajante de todas as coisas que realmente não conheciam'. (Judas 10) Para nós, humanos imperfeitos, é muito fácil ser vencidos pelo orgulho. Como agimos quando não entendemos algo que é feito na congregação, talvez envolvendo alguma decisão do corpo de anciãos? Se começarmos a

falar de modo negativo, crítico, apesar de não ser possível saber de todos os fatos envolvidos nas decisões, não estaremos demonstrando falta de humildade? Em vez de agir assim, imitemos Miguel, ou seja, Jesus, não julgando assuntos que Deus não nos deu autoridade para julgar.

[10] O Filho de Deus também mostrou humildade por aceitar a designação de vir à Terra. Considere o que ele teve de deixar para trás. Ele era o arcanjo. Além disso, ele também era "a Palavra" — o Porta-Voz do próprio Jeová. (João 1:1-3) Ele morava no céu, a "morada excelsa de santidade e beleza" de Jeová. (Isaías 63:15) Apesar disso, o Filho "se esvaziou e assumiu a forma de escravo, vindo a ser na semelhança dos homens". (Filipenses 2:7) Pense no que estava envolvido nessa designação aqui na Terra. Sua vida foi transferida para o ventre de uma virgem judia onde se desenvolveu durante nove meses. Ele nasceu como um bebê indefeso na família pobre de um carpinteiro, foi criança e adolescente. Embora fosse perfeito, continuou sujeito aos seus pais humanos imperfeitos durante toda a juventude. (Lucas 2:40, 51, 52) Quanta humildade!

10, 11. (a) O que é notável na disposição do Filho de Deus de vir à Terra? (b) Como podemos imitar a humildade de Jesus?

[11] Será que podemos imitar a humildade de Jesus por estar dispostos a aceitar designações de serviço que às vezes parecem humildes? Por exemplo, nossa designação de pregar as boas novas do Reino de Deus pode parecer humilde quando encontramos pessoas apáticas, hostis ou que nos ridicularizam. (Mateus 28:19, 20) Mas, se perseverarmos nessa obra, poderemos ajudar a salvar vidas. De qualquer modo, aprenderemos muito sobre a humildade e seguiremos os passos do nosso Mestre, Jesus Cristo.

A humildade de Jesus como homem

[12] Do começo ao fim do seu ministério, Jesus foi conhecido pela sua humildade. Ele demonstrou que era humilde ao dirigir todo louvor e glória a seu Pai. As pessoas às vezes elogiavam Jesus pela sua sabedoria, pelo seu poder de realizar milagres e pela sua bondade. Mas ele sempre direcionou a glória para o seu Pai. — Marcos 10:17, 18; João 7:15, 16.

[13] Jesus também mostrou humildade no modo como tratou as pessoas. Ele deixou claro que não

12-14. (a) Como Jesus mostrava humildade quando as pessoas o elogiavam? (b) De que modo Jesus tratou outros com humildade? (c) O que mostra que a humildade de Jesus não era apenas uma questão de formalidade ou boas maneiras?

tinha vindo à Terra para ser servido, mas para servir. (Mateus 20:28) Demonstrou humildade ao tratar as pessoas de modo bondoso e razoável. Quando seus seguidores o decepcionavam, ele não os repreendia duramente; ele continuava tentando tocar-lhes o coração. (Mateus 26:39-41) Quando as multidões não o deixavam descansar nem ter tranquilidade e privacidade, ele não as mandava embora, mas continuava a dar de si, ensinando-lhes "muitas coisas". (Marcos 6:30-34) Quando uma mulher não israelita implorou que Jesus curasse sua filha, de início parecia que ele não queria fazer isso. Mas não se recusou de modo irado a realizar a cura; ele cedeu diante da notável fé daquela mulher, conforme veremos no Capítulo 14. — Mateus 15:22-28.

14 De incontáveis modos, Jesus realmente viveu segundo o que disse a respeito de si mesmo: "Sou de temperamento brando e humilde de coração." (Mateus 11:29) Sua humildade não era superficial, uma simples questão de formalidade ou boas maneiras. Vinha do coração, do íntimo. Portanto, não é de admirar que Jesus tenha dado muita importância a ensinar seus seguidores a ser humildes.

Lições de humildade a seus seguidores

[15] Levou tempo para os apóstolos de Jesus cultivar humildade. Ele tentou tocar-lhes o coração vez após vez. Por exemplo, certa ocasião, Tiago e João pediram por meio de sua mãe que Jesus lhes garantisse posições de destaque no Reino de Deus. Modestamente, Jesus respondeu: "Assentar-se à minha direita e à minha esquerda não é meu para dar, mas pertence àqueles para quem tem sido preparado por meu Pai." Os outros dez apóstolos "indignaram-se" com Tiago e João. (Mateus 20:20-24) Como Jesus lidou com o problema?

[16] Ele bondosamente censurou a todos, dizendo: "Sabeis que os governantes das nações dominam sobre elas e que os grandes homens exercem autoridade sobre elas. Não é assim entre vós; mas, quem quiser tornar-se grande entre vós tem de ser o vosso ministro, e quem quiser ser o primeiro entre vós tem de ser o vosso escravo." (Mateus 20:25-27) Os apóstolos provavelmente já tinham percebido como "os governantes das nações" podiam ser orgulhosos, ambiciosos e egoístas. Jesus mostrou que seus seguidores

15, 16. Jesus mencionou que contraste entre a atitude dos governantes do mundo e a atitude que seus seguidores precisavam cultivar?

deviam ser diferentes daqueles tiranos sedentos de poder; precisavam ser humildes. Será que os apóstolos aprenderam a lição?

[17] Não foi fácil para os apóstolos de Jesus. Aquela não foi a primeira nem a última vez que Jesus lhes ensinou a lição de humildade. Antes daquela ocasião, eles já tinham discutido sobre quem era o maior. Jesus havia colocado uma criança no meio deles e tinha lhes dito que fossem como as crianças, que, diferentemente de muitos adultos, em geral não têm orgulho, ambição nem se preocupam com posição. (Mateus 18:1-4) Apesar disso, até mesmo na noite antes de morrer Jesus percebeu que seus apóstolos ainda lutavam contra o orgulho. Assim, ensinou-lhes uma lição inesquecível. Cingiu-se com uma toalha e realizou a mais humilde de todas as tarefas, uma tarefa que normalmente era atribuída aos servos da casa: lavar os pés dos convidados de seu amo. Jesus lavou os pés de cada um dos apóstolos — incluindo Judas, que estava para traí-lo! — João 13:1-11.

[18] Jesus deixou bem claro o ponto em questão quan-

17-19. (a) Na véspera de sua morte, de que modo notável Jesus ensinou a humildade a seus apóstolos? (b) Qual foi a maior lição de humildade ensinada por Jesus quando esteve na Terra?

do lhes disse: "Estabeleci o modelo para vós." (João 13:15) Será que essa lição finalmente os sensibilizou? Bem, mais tarde naquela mesma noite, eles discutiram de novo sobre quem era o maior! (Lucas 22:24-27) Ainda assim, Jesus continuou sendo paciente com eles e lhes ensinou humildemente. Depois, deu-lhes a mais importante de todas as lições: "Humilhou-se e tornou-se obediente até à morte, sim, morte numa estaca de tortura." (Filipenses 2:8) Jesus voluntariamente se sujeitou a uma morte humilhante, tendo sido condenado de modo injusto como criminoso e blasfemador. Desse modo, o Filho de Deus mostrou-se incomparável, pois foi o único, dentre todos os seres criados por Jeová, que demonstrou humildade de modo perfeito e no mais alto grau.

19 Talvez essa última lição de humildade ensinada por Jesus quando esteve na Terra tenha sido a que tocou definitivamente o coração dos seus apóstolos fiéis. A Bíblia nos diz que eles continuaram trabalhando humildemente por anos, até mesmo por décadas. Que dizer de nós?

Você seguirá o modelo estabelecido por Jesus?

20 Paulo aconselha a cada um de nós: "Mantende

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20. Como podemos saber se somos humildes de coração?

em vós esta atitude mental que houve também em Cristo Jesus." (Filipenses 2:5) Precisamos ser humildes de coração assim como Jesus. Como podemos saber se somos humildes no íntimo? Paulo nos lembra que não devemos 'fazer nada por briga ou por egotismo, mas, com humildade mental, considerar os outros superiores a nós'. (Filipenses 2:3) A chave, portanto, está no modo como encaramos os outros em relação a nós mesmos. Precisamos vê-los como superiores e mais importantes do que nós. Você porá em prática esse conselho?

[21] Muitos anos após a morte de Jesus, o apóstolo Pedro ainda tinha em mente a importância da humildade. Ele ensinou os superintendentes cristãos a cuidar de seus deveres de modo humilde, nunca dominando sobre as ovelhas de Jeová. (1 Pedro 5:2, 3) Responsabilidade não é desculpa para orgulho. Ao contrário, responsabilidades exigem ainda mais humildade genuína. (Lucas 12:48) É claro que essa qualidade é fundamental não apenas para os superintendentes, mas para todos os cristãos.

21, 22. (a) Por que os superintendentes cristãos precisam ser humildes? (b) Como podemos mostrar que estamos cingidos com humildade?

[22] Certamente Pedro nunca mais esqueceu aquela noite em que Jesus lavou seus pés, embora o próprio apóstolo de início não quisesse deixá-lo fazer isso. (João 13:6-10) Pedro escreveu aos cristãos: "Todos vós, porém, cingi-vos de humildade mental uns para com os outros." (1 Pedro 5:5) A expressão "cingi-vos" sugere a ação de um servo que colocava um avental para cuidar de tarefas humildes. A frase nos faz lembrar da ocasião em que Jesus se cingiu com uma toalha e depois se ajoelhou para lavar os pés dos apóstolos. Se seguirmos a Jesus, será que poderemos considerar alguma designação dada por Deus como estando abaixo de nossa dignidade? Nossa humildade de coração deve ser evidente a todos, como se estivéssemos cingidos com ela.

[23] O orgulho é como veneno. Seus efeitos podem ser muito ruins. É uma qualidade que pode fazer com que o humano mais talentoso se torne inútil para Deus. A humildade, por outro lado, pode tornar muito útil para Jeová até mesmo a pessoa mais simples. Se cultivarmos diariamente essa qualidade preciosa

23, 24. (a) Por que temos de resistir a qualquer tendência para o orgulho? (b) O próximo capítulo nos ajudará a corrigir que conceito errado sobre a humildade?

Como Ser Seguidor de Jesus?

- Como o exemplo de Jesus poderá ajudá-lo quando se sentir tentado a gabar-se de suas realizações? — Mateus 12:15-19; Marcos 7:35-37.
- Como você pode imitar o exemplo que Jesus deu quando realizou tarefas humildes para seus irmãos espirituais? — João 21:1-13.
- Como o exemplo de Jesus pode beneficiá-lo caso se sinta tentado a buscar destaque e sucesso neste mundo? — João 6:14, 15.

por nos esforçarmos em seguir os passos de Cristo com humildade, teremos uma recompensa maravilhosa. Pedro escreveu: "Humilhai-vos, portanto, sob a mão poderosa de Deus, para que ele vos enalteça no tempo devido." (1 Pedro 5:6) Jeová sem dúvida exaltou Jesus por ter demonstrado humildade de modo tão pleno. Da mesma forma, Deus terá prazer em recompensar você por sua humildade.

24 Infelizmente, alguns acham que a humildade é sinal de fraqueza. O exemplo de Jesus mostra que isso é um grande engano, pois o mais humilde de todos os homens era também o mais corajoso. Consideraremos isso no próximo capítulo.

CAPÍTULO 4

‘Eis o Leão que é da tribo de Judá!’

UMA turba de soldados e homens armados com espadas e cassetetes está à procura de Jesus. Como que guiados por um único objetivo perverso, eles percorrem as ruas escuras de Jerusalém e atravessam o vale do Cédron em direção ao monte das Oliveiras. Apesar de ser noite de Lua cheia, carregam tochas e lampiões. Será que é porque há nuvens encobrindo a luz da Lua? Ou será que eles acham que a pessoa a quem procuram está escondida na escuridão? Uma coisa é certa: quem acha que Jesus ficará com medo sabe muito pouco sobre ele.

2 Jesus sabe do perigo que se aproxima. Apesar disso ele não foge, mas fica esperando. A turba se aproxima, liderada por Judas, um anterior amigo em quem Jesus confiava. Judas trai Jesus descaradamente, identificando aquele que havia sido seu mestre com um cumprimento hipócrita e um beijo. Ainda assim, Jesus não perde a compostura. Ele dá um passo à frente diante da turba e pergunta: “A

1-3. Que perigo ameaça Jesus, e como ele reage?

quem procurais?" Eles respondem: "A Jesus, o nazareno."

[3] A maioria das pessoas ficaria aterrorizada diante de uma turba armada como essa. Talvez seja isso o que a multidão espera de Jesus. Mas ele não recua, não foge nem inventa alguma mentira para escapar. Ele simplesmente diz: "Sou eu." Jesus faz isso de modo tão calmo, tão corajoso, que os homens ficam perplexos. Eles recuam cambaleantes e caem no chão! — João 18:1-6; Mateus 26:45-50; Marcos 14:41-46.

[4] Como Jesus conseguiu enfrentar aquela situação perigosa com tanto autocontrole e serenidade? A resposta se resume numa palavra: coragem. Poucas qualidades são tão admiradas ou tão necessárias num líder quanto a coragem; e nenhum homem jamais se igualou a Jesus, muito menos o superou nesse sentido. No capítulo anterior aprendemos como Jesus foi humilde e manso. Por isso, ele podia apropriadamente ser chamado de "Cordeiro". (João 1:29) A coragem de Jesus, no entanto, merece uma descrição bem diferente. A Bíblia diz a res-

4-6. (a) O Filho de Deus é comparado a quê, e por quê? (b) De que três modos Jesus demonstrou coragem?

peito do Filho de Deus: 'Eis o Leão que é da tribo de Judá.' — Revelação (Apocalipse) 5:5.

[5] O leão é muitas vezes relacionado com coragem. Já esteve frente a frente com um leão? Se já, é bem provável que estivesse separado dele pelas grades de uma jaula num zoológico. Mesmo assim, isso causa um certo medo. Ao encarar bem nos olhos esse animal enorme e forte, e vê-lo olhando para você, é difícil imaginá-lo fugindo de medo de alguma coisa. A Bíblia fala sobre "o leão, que é o mais poderoso entre os animais e que não recua diante de ninguém". (Provérbios 30:30) A coragem de Cristo é assim.

[6] Vamos analisar três modos como Jesus demonstrou coragem semelhante à do leão: por defender a verdade, apoiar a justiça e enfrentar oposição. Vamos ver também que todos nós podemos imitar a Jesus em demonstrar coragem — quer sejamos corajosos por natureza, quer não.

Ele defendeu corajosamente a verdade

[7] Num mundo governado por Satanás, "o pai da

7-9. (a) O que aconteceu quando Jesus tinha 12 anos, e por que você acharia aquela situação intimidadora? (b) Como Jesus demonstrou coragem ao lidar com os instrutores no templo?

mentira", muitas vezes é necessário coragem para defender a verdade. (João 8:44; 14:30) Jesus não esperou ficar adulto para fazer isso. Quando tinha 12 anos, ele se separou de seus pais na Páscoa em Jerusalém. Maria e José o procuraram desesperadamente por três dias. Por fim o encontraram no templo. O que ele fazia ali? Estava 'sentado no meio dos instrutores, escutando-os e interrogando-os'. (Lucas 2:41-50) Pense naquele cenário.

8 Historiadores dizem que alguns dos mais destacados líderes religiosos costumavam permanecer no templo depois das festividades e ensinar em um dos espaçosos pórticos que havia ali. As pessoas sentavam-se à sua volta para escutá-los e fazer perguntas. Aqueles instrutores eram homens cultos. Conheciam profundamente a Lei mosaica e as complexas e intermináveis leis e tradições humanas que surgiram ao longo dos anos. Como você se sentiria se estivesse ali entre eles? Intimidado? Isso seria de esperar. E se você tivesse apenas 12 anos? Muitos jovens são tímidos. (Jeremias 1:6) Alguns tentam de todo jeito não atrair a atenção dos professores; também têm medo de ser chamados para responder a

uma pergunta, de tornar-se o centro das atenções, de atrapalhar-se e de sofrer zombarias.

[9] Mas Jesus estava entre aqueles homens instruídos, corajosamente lhes fazendo perguntas profundas. E ele fez mais do que isso. O relato nos conta: "Todos os que o escutavam ficavam constantemente pasmados com o seu entendimento e suas respostas." (Lucas 2:47) A Bíblia não relata o que Jesus disse naquela ocasião, mas podemos ter certeza de que suas respostas não incluíram as falsidades tão defendidas por aqueles instrutores religiosos. (1 Pedro 2:22) Ele defendeu a verdade da Palavra de Deus, e as pessoas que o ouviram com certeza ficaram surpresas de ver um menino de 12 anos expressar-se com tanto conhecimento e coragem.

[10] Atualmente, muitos jovens cristãos seguem os passos de Jesus. É verdade que eles não são perfeitos como Jesus era. Mas, assim como ele, esses jovens não esperam ficar adultos para defender a verdade. Na escola e na vizinhança, respeitosamente fazem perguntas às pessoas, escutam as respostas e lhes transmitem a verdade. (1 Pedro 3:15)

10. Como os jovens cristãos atualmente imitam a coragem de Jesus?

Esses jovens ajudam colegas de classe, professores e vizinhos a tornar-se seguidores de Cristo. A coragem deles agrada muito a Jeová. A Bíblia compara jovens assim a gotas de orvalho — refrescantes, agradáveis e abundantes. — Salmo 110:3.

[11] Quando adulto, vez após vez Jesus demonstrou coragem em defender a verdade. Já no início de seu ministério, houve um confronto que muitos achariam aterrorizante. Como simples humano, e não como poderoso arcanjo, Jesus teve de enfrentar Satanás, o mais forte e perigoso inimigo de Jeová. Jesus não cedeu à tentação de Satanás e refutou a aplicação errada que ele fez das Escrituras inspiradas. Ele pôs fim ao confronto ordenando corajosamente: "Vai-te, Satanás!" — Mateus 4:2-11.

[12] Jesus estabeleceu assim o modelo para o seu ministério, defendendo corajosamente a Palavra de seu Pai contra tentativas de distorcê-la ou aplicá-la de modo errado. Naquele tempo, como hoje, esse tipo de desonestidade religiosa era muito comum. Jesus disse aos líderes religiosos de seus dias: "In-

11, 12. Como Jesus demonstrou coragem em defender a verdade quando adulto?

validastes a palavra de Deus pela vossa tradição que transmitistes." (Marcos 7:13) Aqueles homens eram muito respeitados pelas pessoas em geral, mas Jesus corajosamente os denunciou como guias cegos e hipócritas.* (Mateus 23:13, 16) Nesse sentido, como podemos imitar a coragem de Jesus?

[13] Com certeza sabemos que não temos capacidade de ler corações nem autoridade para julgar assim como Jesus. Mas podemos imitar o modo corajoso como ele defendeu a verdade. Por exemplo, quando expomos as falsidades religiosas — mentiras muitas vezes ensinadas sobre Deus, seus propósitos e sua Palavra — lançamos luz sobre este mundo, que está em escuridão por causa da propaganda de Satanás. (Mateus 5:14; Revelação 12:9, 10) Ajudamos a libertar as pessoas da escravidão a ensinamentos falsos que as enchem de pavor e prejudicam seu relacionamento com Deus. Que privilégio é ver o cumprimento da promessa de Jesus: "A verdade vos libertará"! — João 8:32.

* Historiadores mencionam que os túmulos dos rabinos eram venerados quase da mesma forma que os túmulos dos profetas e dos patriarcas.

13. De que devemos nos lembrar ao imitar a Jesus, e, ainda assim, que privilégio temos?

Ele apoioou corajosamente a justiça

[14] A profecia bíblica predisse que o Messias esclareceria às nações "o que é justiça". (Mateus 12:18; Isaías 42:1) Com certeza Jesus começou a fazer isso quando esteve aqui na Terra. Com muita coragem, ele sempre foi justo e imparcial com as pessoas. Por exemplo, ele não adotou os preconceitos e o fanatismo que eram tão comuns ao seu redor.

[15] Quando Jesus conversou com uma mulher samaritana junto a um poço em Sicar, seus discípulos ficaram surpresos. Por quê? Naquela época os judeus em geral odiavam os samaritanos; essa animosidade já existia havia muito tempo. (Esdras 4:4) Além disso, alguns rabinos encaravam as mulheres de modo depreciativo. As leis rabínicas, que mais tarde foram postas por escrito, desincentivavam os homens de conversar com mulheres; até davam a entender que não se lhes devia ensinar a Lei de Deus. Em especial as mulheres samaritanas eram encaradas como impuras. Jesus ignorou esses preconceitos injustos e ensinou abertamente à samari-

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14, 15. (a) Como Jesus esclareceu "o que é justiça"? (b) Quando conversou com uma samaritana, que preconceitos Jesus ignorou?

tana (que tinha uma vida imoral). Ele até revelou a ela sua identidade como o Messias. — João 4:5-27.

[16] Já esteve entre pessoas que nutrem fortes preconceitos? Alguns fazem piadas preconceituosas sobre pessoas de outra raça ou nacionalidade. Outros falam de modo depreciativo sobre os do sexo oposto ou talvez desprezem os de posição social ou econômica diferente. Os seguidores de Cristo não concordam com esses conceitos ofensivos e fazem o máximo para eliminar do coração qualquer traço de preconceito. (Atos 10:34) Precisamos cultivar coragem para ser imparciais nesse sentido.

[17] A coragem também motivou Jesus a defender a pureza do povo de Deus e a adoração verdadeira. No início de seu ministério, ele foi ao templo em Jerusalém e ficou chocado quando viu comerciantes e cambistas fazendo negócios ali. Indignado, e com razão, expulsou do templo aqueles homens gananciosos com suas mercadorias. (João 2:13-17) Perto do fim de seu ministério, ele fez novamente a mesma coisa. (Marcos 11:15-18) Jesus com certeza

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16. Por que os cristãos precisam de coragem para ser diferentes no que se refere a ter preconceito?
17. Que atitude Jesus tomou no templo, e por quê?

ganhou inimigos poderosos ao fazer isso, mas não teve medo. Por quê? Desde criança, ele falava daquele templo como a casa de seu Pai — e ele levava isso a sério. (Lucas 2:49) Poluir a adoração pura realizada ali era uma injustiça que ele jamais poderia tolerar. Seu zelo deu-lhe a coragem para fazer o que era necessário.

18 Os atuais seguidores de Cristo também zelam pela pureza do povo de Deus e pela adoração pura. Se souberem que um companheiro cristão está envolvido em séria transgressão, não fazem vista grossa. Corajosamente falam com a pessoa ou se certificam de que os anciãos da congregação sejam informados. (1 Coríntios 1:11) Os anciãos podem ajudar os que estão espiritualmente doentes e agir para preservar a pureza existente entre as ovelhas de Jeová. — Tiago 5:14, 15.

19 Mas será que Jesus lutou contra a injustiça social do mundo? Certamente havia injustiça em toda

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18. Como os cristãos hoje podem demonstrar coragem no que se refere à pureza da congregação?
19, 20. (a) Que injustiças eram comuns nos dias de Jesus, e que pressão ele enfrentou? (b) Por que os seguidores de Cristo se recusam a envolver-se em política e violência, e qual é uma das recompensas por sua posição neutra?

a parte. Sua terra natal estava ocupada por uma potência estrangeira. Os romanos oprimiam os judeus com a presença de um poderoso exército, cobravam pesados impostos e até interferiam em seus costumes religiosos. Não é de admirar que muitas pessoas quisessem que Jesus participasse na política daquela época. (João 6:14, 15) Mais uma vez, Jesus precisou de coragem.

20 Jesus explicou que seu Reino não fazia parte do mundo. Por meio de seu exemplo, ele ensinou seus seguidores a não se envolverem nas lutas políticas daqueles dias. Em vez disso, eles deviam concentrar-se na pregação das boas novas do Reino de Deus. (João 17:16; 18:36) Jesus deu uma grande lição de neutralidade quando a turba chegou para prendê-lo. O apóstolo Pedro, rápida e impulsivamente, puxou a espada e feriu um homem. Não é difícil entender a atitude de Pedro. Naquela noite, poderia parecer que a violência era justificável, afinal o Filho inocente de Deus estava sendo atacado. Mas na ocasião Jesus estabeleceu um modelo que é válido até hoje para seus seguidores na Terra: "Devolve a espada ao seu lugar, pois todos os que tomarem a espada perecerão pela espada." (Mateus

26:51-54) Para os seguidores de Cristo certamente era necessário ter coragem para agir de modo pacífico naquela época, assim como acontece hoje. Em resultado de sua neutralidade cristã, o povo atual de Deus nunca se envolve em guerras, holocaustos, revoltas e atos similares de violência. Esse brilhante histórico é uma recompensa por sua coragem.

Ele corajosamente enfrentou oposição

21 O Filho de Jeová sabia com muita antecedência que enfrentaria forte oposição aqui na Terra. (Isaías 50:4-7) Ele enfrentou muitas ameaças de morte, culminando na que foi mencionada no início deste capítulo. Como Jesus manteve a coragem diante dessas situações perigosas? Bem, o que ele estava fazendo antes de a turba chegar para prendê-lo? Estava orando fervorosamente a Jeová. E o que Jeová fez? A Bíblia nos diz que Jesus "foi ouvido favoravelmente". (Hebreus 5:7) Jeová enviou do céu um anjo para fortalecer seu corajoso Filho. — Lucas 22:42, 43.

22 Logo após ser fortalecido, Jesus disse aos apóstolos: "Levantai-vos, vamos." (Mateus 26:46) Pense

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21, 22. (a) Que ajuda Jesus recebeu antes de enfrentar sua pior prova? (b) Como Jesus foi corajoso até o fim?

na coragem por trás dessas palavras. Ele disse "vamos" mesmo sabendo que teria de pedir à turba para poupar seus amigos, que esses companheiros o abandonariam e que ele ia enfrentar sozinho a pior prova da sua vida. Sozinho, ele enfrentou um julgamento injusto e ilegal, além de zombaria, tortura e uma morte agonizante. Jesus nunca perdeu a coragem diante de tudo isso.

23 Jesus estava sendo imprudente? Não; imprudência não tem nada a ver com a verdadeira coragem. Tanto é que Jesus havia ensinado seus seguidores a ser cautelosos, ou seja, prudentes em evitar perigos a fim de poderem continuar fazendo a vontade de Deus. (Mateus 4:12; 10:16) Naquela situação, porém, Jesus sabia que era impossível recuar. Ele sabia o que a vontade de Deus exigia. Jesus estava decidido a manter a integridade; assim, a única coisa a fazer era encarar a provação.

24 Por muitas vezes os seguidores de Jesus foram corajosos ao seguir as pisadas de seu Mestre. Muitos permaneceram firmes diante de zombaria,

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23. Explique por que Jesus não foi imprudente no modo como enfrentou o perigo e a ameaça de morte.
24. Por que podemos ter certeza de que seremos corajosos diante de qualquer provação?

Como Ser Seguidor de Jesus?

- Como o exemplo de Jesus pode ajudar você a falar com coragem, mesmo que as pessoas não gostem das verdades que lhes transmite? — João 8:31-59.
- Por que nunca devemos permitir que o medo mórbido de Satanás ou dos demônios nos impeça de ajudar outros? — Mateus 8:28-34; Marcos 1:23-28.
- Por que devemos estar dispostos a enfrentar perseguição a fim de mostrar compaixão pelos oprimidos? — João 9:1, 6, 7, 22-41.
- Como a esperança de Jesus para o futuro o ajudou a enfrentar provações, e como a esperança que você tem pode lhe dar coragem? — João 16:28; 17:5; Hebreus 12:2.

perseguição, detenção, encarceramento, tortura e até mesmo diante da morte. De onde humanos imperfeitos tiram essa coragem? Não é algo que simplesmente vem do íntimo. Jesus recebeu ajuda de cima; o mesmo acontece com seus seguidores. (Filipenses 4:13) Portanto, nunca tenha medo do que pode acontecer no futuro! Esteja decidido a manter a integridade e Jeová lhe dará a coragem que precisar. Continue a derivar forças do exemplo de nosso Líder, Jesus, que disse: “Coragem! eu venci o mundo.” — João 16:33.

CAPÍTULO 5

“Todos os tesouros da sabedoria”

É PRIMAVERA de 31 EC. Jesus Cristo está perto de Cafarnaum, uma cidade movimentada que fica na margem noroeste do mar da Galileia. Ele orou sozinho a noite inteira num monte não muito longe dali. Quando amanhece, ele reúne seus discípulos, escolhe 12 dentre eles e lhes dá o nome de apóstolos. Enquanto isso, um grande número de pessoas que o seguiram até aquele local, incluindo algumas que vêm de longe, estão reunidas num lugar plano na montanha. Elas estão ansiosas para ouvi-lo e ser curadas de suas doenças. Jesus não as desaponta. — Lucas 6:12-19.

2 Jesus aproxima-se da multidão e cura todos os doentes. Quando finalmente as pessoas ali ficam livres de seus graves problemas de saúde, ele se senta e começa a ensinar.* Suas palavras naquela fresca

* O discurso que Jesus fez naquele dia ficou conhecido como Sermão do Monte. Está registrado em Mateus 5:3–7:27, contém 107 versículos e, provavelmente, levaria apenas cerca de 20 minutos para ser proferido.

1-3. Descreva as circunstâncias envolvidas na ocasião em que Jesus proferiu o Sermão do Monte, e por que seus ouvintes ficaram maravilhados?

manhã de primavera sem dúvida surpreendem os ouvintes. Eles nunca ouviram ninguém ensinar como Jesus. Ele não recorre às tradições orais nem às palavras de algum famoso rabino para dar peso aos seus ensinamentos. Em vez disso, cita repetidas vezes as inspiradas Escrituras Hebraicas. Sua mensagem é direta, suas palavras simples, e seu objetivo claro. Quando ele conclui, a multidão está maravilhada! E não é para menos. Eles acabaram de ouvir o homem mais sábio que já viveu! — Mateus 7:28, 29.

[3] Assim como muitas outras coisas que Jesus disse e fez, esse sermão está registrado na Palavra de Deus. É bom examinar a fundo o que esse registro inspirado diz sobre Jesus, pois Nele estão "todos os tesouros da sabedoria". (Colossenses 2:3) Onde Jesus obteve essa sabedoria — a capacidade de usar o conhecimento e o entendimento de maneira prática? Como ele demonstrou sabedoria e de que modo podemos seguir seu exemplo?

"Onde obteve este homem tal sabedoria?"

[4] Numa de suas viagens de pregação Jesus visitou Nazaré, a cidade onde tinha sido criado. Ele come-

4. Que pergunta fizeram os que ouviram Jesus em Nazaré, e por quê?

çou a ensinar na sinagoga que havia ali. Muitos que o ouviram ficaram maravilhados e se perguntaram: "Onde obteve este homem tal sabedoria?" Eles conheciam os pais e os irmãos de Jesus e sabiam que ele tinha vindo de uma família humilde. (Mateus 13:54-56; Marcos 6:1-3) Com certeza, eles também sabiam que aquele carpinteiro que falava tão bem não tinha frequentado nenhuma das respeitadas escolas rabínicas. (João 7:15) Assim, aquela pergunta parecia lógica.

5 A sabedoria de Jesus não era resultado apenas de sua mente perfeita. Mais tarde em seu ministério, ao ensinar abertamente no templo, ele revelou que sua sabedoria vinha de uma fonte muito mais elevada. "O que eu ensino não é meu", disse ele, "mas pertence àquele que me enviou". (João 7:16) De fato, o Pai, aquele que tinha enviado o Filho, era a verdadeira fonte da sabedoria de Jesus. (João 12:49) Mas como Jesus obteve sabedoria de Jeová?

6 O espírito santo de Jeová atuava no coração e na mente de Jesus. A respeito de ele ser o prometido Messias, Isaías predisse: "Sobre ele terá de pousar o espírito de Jeová, o espírito de sabedoria e de

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5. Jesus revelou que sua sabedoria vinha de que fonte?
6, 7. De que modo Jesus obteve sabedoria de seu Pai?

compreensão, o espírito de conselho e de potência, o espírito de conhecimento e do temor de Jeová." (Isaías 11:2) Visto que o espírito de Jeová orientava os pensamentos e as decisões de Jesus, é de surpreender que suas palavras refletissem tanta sabedoria?

7 Jesus obteve sabedoria de seu pai de ainda outro modo. Conforme vimos no Capítulo 2, durante sua existência pré-humana, que durou incontáveis eras, Jesus teve a oportunidade de assimilar o ponto de vista de seu Pai sobre os assuntos. Não dá nem para imaginar quanta sabedoria o Filho obteve do Pai, trabalhando ao seu lado como "mestre de obras" na criação de todas as coisas. É com bons motivos que o Filho em sua existência pré-humana é descrito como a sabedoria personificada. (Provérbios 8:22-31; Colossenses 1:15, 16) Durante todo o seu ministério, Jesus utilizou a sabedoria que tinha aprendido de seu Pai no céu.* (João 8:26, 28, 38) Portanto, não devemos ficar surpresos ao notar o enorme conhecimento e o profundo entendimento demonstrados nas palavras de Jesus, ou ao perceber o bom-senso evidente em tudo o que ele fez.

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* Tudo indica que, quando "os céus se abriram" por ocasião do batismo de Jesus, as lembranças de sua existência pré-humana lhe foram restauradas. — Mateus 3:13-17.

[8] Como seguidores de Jesus, nós também precisamos recorrer a Jeová como a fonte de sabedoria. (Provérbios 2:6) É claro que Jeová não nos dá sabedoria de modo milagroso. Mas ele atende às nossas orações sinceras quando pedimos sabedoria para sermos bem-sucedidos em lidar com os desafios da vida. (Tiago 1:5) Obter essa sabedoria exige muito esforço da nossa parte. Precisamos continuar buscando essa qualidade "como a tesouros escondidos". (Provérbios 2:1-6) É necessário continuarmos pesquisando a fundo a Palavra de Deus, onde sua sabedoria é revelada, e harmonizar nossa vida com o que aprendemos. O exemplo de Jesus é de muita ajuda para obtermos sabedoria. Vamos analisar algumas áreas em que ele demonstrou sabedoria e como podemos imitá-lo.

Palavras de sabedoria

[9] Multidões afluíam a Jesus apenas para ouvi-lo. (Marcos 6:31-34; Lucas 5:1-3) Isso não é de admirar, afinal, suas palavras refletiam sabedoria extraordinária. O que ele ensinou evidenciava conhecimento profundo da Palavra de Deus e uma habilidade inigualável de tocar no âmago das questões.

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8. Como seguidores de Jesus, de que modo podemos obter sabedoria?
9. O que fez com que os ensinamentos de Jesus refletissem sabedoria?

Seus ensinamentos atraem todo tipo de pessoas, não importa onde vivam, e são práticos em qualquer época. Vamos ver alguns exemplos da sabedoria por trás das palavras de Jesus, o predito "Maravilhoso Conselheiro". — Isaías 9:6.

[10] O Sermão do Monte, citado no início deste capítulo, é a maior coleção de ensinamentos de Jesus em que não há interrupções na narrativa. Nesse sermão, Jesus não nos aconselha apenas a falar ou agir de modo correto. Seus conselhos vão muito além disso. Sabendo que palavras e ações são produto de pensamentos e emoções, Jesus nos incentiva a cultivar qualidades positivas na mente e no coração. Algumas dessas qualidades são: temperamento brando, anseio pela justiça, amor pelos outros, e disposição para perdoar e ser pacificador. (Mateus 5:5-9, 43-48) À medida que cultivarmos essas qualidades no coração, falaremos e agiremos da maneira correta, e isso por sua vez agradará a Jeová e promoverá bons relacionamentos. — Mateus 5:16.

[11] Ao dar conselhos contra a conduta errada, Jesus vai à raiz do problema. Ele não diz apenas que deve-

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10. Que qualidades Jesus nos incentiva a cultivar, e por quê?
11. Ao dar conselhos contra a conduta errada, de que modo Jesus vai à raiz do problema?

mos evitar ser violentos. Ele nos avisa para não nutrirmos ira no coração. (Mateus 5:21, 22; 1 João 3:15) Ele não apenas proíbe o adultério, mas alerta contra o forte desejo que começa no coração e leva à traição. Ele nos incentiva a não permitir que os olhos despertem desejos impróprios, que podem resultar em conduta imoral. (Mateus 5:27-30) Jesus chama atenção para as causas, não para os sintomas. Fala sobre as atitudes e os desejos que levam à conduta errada. — Salmo 7:14.

[12] As palavras de Jesus refletem muita sabedoria. Não era para menos que 'as multidões ficassem assombradas com o seu modo de ensinar'. (Mateus 7:28) Como seguidores de Jesus, encaramos seus conselhos sábios como guia para a nossa vida. Procuramos cultivar as qualidades que ele recomendou, como a misericórdia e o amor, além de sermos pacíficos, pois isso servirá de base para a conduta que agrada a Jeová. Também nos esforçamos para tirar do coração os sentimentos negativos e os desejos contra os quais ele alertou, como ira amarga e desejos imorais, pois sabemos que isso nos ajudará a evitar a conduta errada. — Tiago 1:14, 15.

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12. Como os seguidores de Jesus encaram seus conselhos, e por quê?

Modo de vida guiado pela sabedoria

[13] Jesus demonstrou sabedoria não apenas em palavras, mas também em ações. Todo o seu modo de vida — suas decisões, o conceito que tinha de si mesmo e seu relacionamento com outros — evidenciou muitos belos aspectos da sabedoria. Considere alguns exemplos que mostram como Jesus era guiado pela "sabedoria prática e o raciocínio". — Provérbios 3:21.

[14] A sabedoria envolve ter bom critério. *Jesus teve bom-senso ao decidir como levaria a vida.* Consegue imaginar a vida que ele poderia ter tido? A casa que ele poderia ter construído, os negócios que poderia ter empreendido ou o sucesso que poderia ter alcançado? Jesus sabia que dedicar a vida a essas coisas era "vaidade e um esforço para alcançar o vento". (Eclesiastes 4:4; 5:10) Tal atitude seria tolice, o oposto da sabedoria. Mas Jesus decidiu ter uma vida simples. Ele não tinha interesse em ganhar dinheiro ou juntar bens materiais. (Mateus 8:20) Em harmonia com o que ensinava, ele manteve o olho focalizado num único objetivo — fazer a vontade de Deus. (Mateus 6:22) Jesus sabiamente empregou seu tempo e suas ener-

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13, 14. O que mostra que Jesus teve bom-senso ao decidir como levaria a vida?

gias nas atividades que promoviam o Reino, que são muito mais importantes e gratificantes do que coisas materiais. (Mateus 6:19-21) Assim, ele deixou um exemplo que merece ser imitado.

15 Os seguidores de Jesus hoje em dia percebem a sabedoria de concentrar-se num único objetivo. Por isso, evitam sobrecarregar-se com dívidas desnecessárias e com atividades deste mundo que demandam muita atenção e energia. (1 Timóteo 6:9, 10) Muitos fazem ajustes para simplificar a vida e poder dedicar mais tempo ao ministério cristão, talvez até servindo como proclamadores do Reino por tempo integral. Não há proceder mais sensato do que esse, pois manter as atividades relacionadas ao Reino no devido lugar resulta na maior felicidade e satisfação que alguém pode ter. — Mateus 6:33.

16 A Bíblia associa sabedoria com modéstia, que inclui reconhecermos nossas limitações. (Provérbios 11:2) *Jesus foi modesto e realista no que esperava de si mesmo.* Sabia que não ia converter todos os que o

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15. Como os seguidores de Jesus podem mostrar que estão se concentrando num único objetivo, e por que esse é um proceder sensato?
16, 17. (a) De que modo Jesus mostrou que era modesto e realista no que esperava de si mesmo? (b) Como podemos mostrar que somos modestos e realistas no que esperamos de nós mesmos?

ouviam. (Mateus 10:32-39) Ele também reconhecia que conseguiria pregar apenas a um número limitado de pessoas. Assim, de modo sábio confiou a seus seguidores a obra de fazer discípulos. (Mateus 28:18-20) Ele modestamente reconheceu que seus seguidores 'fariam obras maiores do que' as suas, pois alcançariam mais pessoas numa área maior e num período mais longo. (João 14:12) Jesus também reconheceu que precisava de ajuda. Ele aceitou o apoio dos anjos que vieram ministrar-lhe no ermo e do anjo que veio fortalecê-lo em Getsêmani. No momento em que mais precisava, o Filho de Deus suplicou ajuda. — Mateus 4:11; Lucas 22:43; Hebreus 5:7.

17 Nós também precisamos ser modestos e realistas no que esperamos de nós mesmos. Com certeza desejamos trabalhar de toda a alma e nos empenhar vigorosamente na obra de pregar e de fazer discípulos. (Lucas 13:24; Colossenses 3:23) Ao mesmo tempo, precisamos lembrar que Jeová não nos compara com outros, e nós também não devemos fazer isso. (Gálatas 6:4) A sabedoria prática nos ajudará a estabelecer alvos realistas de acordo com nossas habilidades e circunstâncias. Além disso, a sabedoria fará com que os que estão em posições de responsabilidade reco-

nheçam que têm limitações e que precisam de ajuda e apoio de vez em quando. Por serem modestos, esses irmãos serão gratos pela ajuda, reconhecendo que Jeová pode usar um companheiro cristão como "um auxílio fortificante" para eles. — Colossenses 4:11.

18 "A sabedoria de cima é . . . razoável", diz Tiago 3:17. *Jesus foi razoável e positivo ao lidar com seus discípulos.* Ele estava bem ciente das imperfeições deles, mas concentrava-se nas suas boas qualidades. (João 1:47) Mesmo sabendo que seus discípulos o abandonariam na noite em que seria preso, Jesus não duvidou da lealdade deles. (Mateus 26:31-35; Lucas 22:28-30) Pedro chegou até mesmo a negar três vezes que conhecia Jesus. Ainda assim, Jesus fez súplicas por Pedro e expressou confiança em sua fidelidade. (Lucas 22:31-34) Quando orou ao Pai na última noite de sua vida na Terra, Jesus não se concentrou nos erros que seus discípulos haviam cometido. Falou de modo positivo sobre o proceder deles até aquela noite, dizendo: "Eles têm observado a tua palavra." (João 17:6) Apesar da imperfeição deles, Jesus confiou-lhes a obra de pregar o Reino e de fazer

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18, 19. (a) O que mostra que Jesus foi razoável e positivo ao lidar com seus discípulos? (b) Por que temos bons motivos para ser positivos e razoáveis ao lidar com outros, e como podemos fazer isso?

discípulos. (Mateus 28:19, 20) A confiança e a fé que demonstrou em seus discípulos sem dúvida os fortaleceu para realizarem a obra que ele lhes ordenou que fizessem.

19 Os seguidores de Jesus têm motivos para imitar seu exemplo nesse aspecto. Se o Filho perfeito de Deus foi paciente ao lidar com seus discípulos imperfeitos, quanto mais nós, humanos imperfeitos, devemos ser razoáveis no nosso relacionamento com outros! (Filipenses 4:5) Em vez de nos preocupar com as imperfeições de nossos irmãos, é melhor nos concentrar em suas boas qualidades. É bom lembrar que foi Jeová quem os atraiu. (João 6:44) Portanto, ele com certeza deve ter visto algo de bom neles, e nós devemos fazer o mesmo. Esse espírito nos ajudará a "desconsiderar as falhas" de outros e a ficar atentos a oportunidades para elogiá-los por suas qualidades. (Provérbios 19:11, *The New English Bible*) Quando demonstramos confiança em nossos irmãos, os ajudamos a fazer seu melhor e a ter alegria no serviço de Jeová. — 1 Tessalonicenses 5:11.

20 O relato dos Evangelhos sobre a vida e o minis-

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20. O que devemos fazer com o tesouro de sabedoria encontrado nos Evangelhos, e por quê?

Como Ser Seguidor de Jesus?

- Se acha que ofendeu um irmão, o que é sensato fazer? — Mateus 5:23, 24.
- Quando for insultado ou provocado, como as palavras de Jesus podem ajudá-lo a agir sabiamente? — Mateus 5:38-42.
- Como meditar nas palavras de Jesus pode ajudá-lo a ter um conceito equilibrado sobre dinheiro e bens? — Mateus 6:24-34.
- Ao estabelecer prioridades na vida, como seguir o exemplo de Jesus pode ajudá-lo a tomar uma decisão sábia? — Lucas 4:43; João 4:34.

tério de Jesus realmente é um tesouro de sabedoria! O que devemos fazer com esse presente inestimável? Na conclusão do Sermão do Monte, Jesus incentivou as pessoas ali a não apenas *ouvir* suas palavras sábias, mas também a *praticá-las*. (Mateus 7:24-27) Harmonizar nossos pensamentos, motivações e ações com as sábias palavras e ações de Jesus nos ajudará a ter a melhor vida possível agora e a permanecer na estrada que conduz à vida eterna. (Mateus 7:13, 14) Sem dúvida, não há coisa melhor ou mais sensata a fazer!

CAPÍTULO 6

‘Ele aprendeu a obediência’

UM PAI observa pela janela seu filhinho jogando bola no quintal com alguns colegas. A certa altura, a bola vai parar na rua. O garoto fica olhando para ela, morrendo de vontade de ir pegá-la. Um de seus colegas diz para ele ir buscá-la, mas ele balança a cabeça e diz: “Não posso. Meu pai não quer que eu vá na rua.” O pai sorri satisfeito.

[2] Por que o pai fica tão contente? Porque ele orientou seu filho a não ir à rua sozinho. Quando o menino obedece — mesmo sem saber que o pai o observa —, o pai vê que seu filho está aprendendo a obedecer, e por isso está muito mais protegido. É assim que se sente o nosso Pai celestial, Jeová. Deus sabe que, para permanecermos fiéis e alcançarmos o maravilhoso futuro que ele nos promete, precisamos aprender a confiar nele e a obedecer-lhe. (Provérbios 3:5, 6) Para isso, ele nos enviou o melhor de todos os instrutores humanos.

[3] A Bíblia diz algo surpreendente sobre Jesus: “Em-

1, 2. Por que um pai amoroso fica contente ao ver o filho obedecer-lhe, e como os sentimentos desse pai refletem os sentimentos de Jeová?
3, 4. Como Jesus “aprendeu a obediência” e ‘foi aperfeiçoado’? Ilustre isso.

bora fosse Filho, aprendeu a obediência pelas coisas que sofreu; e, depois de ter sido aperfeiçoado, tornou-se responsável pela salvação eterna de todos os que lhe obedecem." (Hebreus 5:8, 9) Esse Filho havia existido por incontáveis eras no céu. Ele viu Satanás e outros anjos rebeldes serem desobedientes, mas nunca se juntou a eles. Referindo-se ao Filho primogênito, a profecia inspirada disse: 'Eu não fui rebelde.' (Isaías 50:5) Então, como as palavras 'ele aprendeu a obediência' podem aplicar-se a esse Filho que sempre obedeceu de modo perfeito? Como uma criatura perfeita poderia ser 'aperfeiçoada'?

4 Considere a seguinte ilustração: certo soldado tem uma espada de ferro. Embora ela nunca tenha sido testada numa batalha, é uma arma perfeita e muito bem fabricada. No entanto, o soldado troca essa espada por outra, feita de um metal mais resistente: aço temperado. Essa outra espada já foi testada em batalha. Não acha que ele fez uma excelente troca? Da mesma forma, a obediência de Jesus antes de vir à Terra era perfeita. Mas depois de viver aqui sua obediência passou a ter uma característica totalmente diferente. Agora ela havia sido testada, tornou-se mais resistente, por assim dizer; fora submetida a provas que Jesus nunca teria enfrentado no céu.

[5] A obediência era fundamental para a missão de Jesus aqui na Terra. Como "o último Adão", ele veio à Terra para fazer o que o nosso primeiro pai não fez — permanecer obediente a Jeová, mesmo sob provas. (1 Coríntios 15:45) Mas a obediência de Jesus não era superficial. Ele a demonstrou de todo coração, alma e mente. E fez isso com alegria. Para ele, fazer a vontade de seu pai era mais importante do que o alimento. (João 4:34) O que nos ajudará a imitar a obediência de Jesus? Primeiro, veremos por que ele foi obediente. Se formos obedientes pelos mesmos motivos que ele, conseguiremos resistir a tentações e fazer a vontade de Deus. Depois, vamos considerar como somos recompensados por imitar a obediência de Cristo.

Por que Jesus foi obediente

[6] A obediência de Jesus vinha do seu íntimo. Conforme vimos no Capítulo 3, Cristo era humilde de coração. O orgulho faz a pessoa desprezar a obediência, mas se a pessoa for humilde obedecerá a Jeová porque realmente quer fazer isso. (Êxodo 5:1, 2; 1 Pedro 5:5, 6) Além disso, a obediência de Jesus estava relacionada ao que ele amava e ao que ele odiava.

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5. Por que a obediência de Jesus era tão importante, e o que consideraremos neste capítulo?

6, 7. Quais foram alguns dos motivos de Jesus ser obediente?

[7] Acima de tudo, Jesus amava seu Pai celestial, Jeová. Veremos mais detalhes sobre esse amor no Capítulo 13. O amor fez com que Jesus tivesse temor a Deus. Seu amor por Jeová era tão intenso e sua reverência tão profunda que ele temia desagradar seu Pai. Esse temor a Deus foi um dos motivos de as orações de Jesus terem sido ouvidas de modo favorável. (Hebreus 5:7) O temor a Jeová também é uma característica notável do reinado de Jesus como Rei messiânico. — Isaías 11:3.

[8] Amar a Jeová também envolve odiar o que ele odeia. Veja, por exemplo, esta profecia referente ao Rei messiânico: "Amaste a justiça e odiaste a iniquidade. É por isso que Deus, o teu Deus, te ungiu com óleo de exultação mais do que a teus associados." (Salmo 45:7) Os "associados" de Jesus eram os outros reis da linhagem do Rei Davi. Com respeito à sua unção, Jesus tem mais causa para exultação, ou grande alegria, do que todos eles. Por quê? Sua recompensa é muito maior do que a deles, seu reinado é infinitamente mais benéfico. Ele é recompensado porque seu amor pelo que é justo, ou certo, e seu ódio pelo que é iníquo, ou errado, o motivou a obedecer a Deus em todas as coisas.

8, 9. Conforme profetizado, como Jesus se sentia com relação ao que é certo e ao que é errado, e como ele deixou isso evidente?

[9] De que modo Jesus deixou evidente como se sentia com relação ao que é certo e ao que é errado? Por exemplo, como ele reagiu quando seus seguidores obedeceram à sua orientação de pregar e tiveram bons resultados? Ele ficou muito feliz. (Lucas 10:1, 17, 21) E como Jesus se sentiu quando o povo de Jerusalém repetidamente demonstrou um espírito de desobediência, rejeitando seus esforços amorosos de ajudá-los? Ele chorou por causa da atitude rebelde daquelas pessoas. (Lucas 19:41, 42) Tanto a boa como a má conduta afetavam profundamente a Jesus.

[10] Meditar em como Jesus se sentia nos ajuda a analisar com que motivação obedecemos a Jeová. Apesar de sermos imperfeitos, podemos cultivar amor de coração por ações corretas e ódio profundo pela conduta errada. Precisamos orar a Jeová pedindo que nos ajude a ter sentimentos como os dele e de seu Filho. (Salmo 51:10) Ao mesmo tempo, precisamos evitar influências que enfraqueçam esses sentimentos. É fundamental escolher bem nossas diversões e nossas amizades. (Provérbios 13:20; Filipenses 4:8) Se tivermos as mesmas motivações de Cristo, nossa obediência não será superficial. Agiremos da maneira correta

10. Que sentimentos precisamos ter em relação a ações corretas e conduta errada, e o que nos ajudará a fazer isso?

porque amamos o que é certo. Evitaremos ações erradas não por medo de ser descobertos, mas porque odiamos esse tipo de conduta.

“Ele não cometeu pecado”

[11] O ódio que Jesus tinha pelo pecado foi testado logo no início de seu ministério. Após seu batismo, ele passou 40 dias e 40 noites no deserto sem comer. No fim desse período, Satanás foi tentá-lo. Note como Satanás foi astuto. — Mateus 4:1-11.

[12] Primeiro Satanás disse: “Se tu és filho de Deus, dize a estas pedras que se transformem em pães.” (Mateus 4:3) Como Jesus estava se sentindo após aquele longo jejum? A Bíblia é clara em dizer que Jesus estava com fome. (Mateus 4:2) Desse modo, Satanás aproveitou-se do desejo natural por alimento. Ele sem dúvida esperou Jesus estar fisicamente enfraquecido. Note também o tom de desafio nas palavras de Satanás: *“Se* tu és filho de Deus.” Satanás sabia que Jesus era “o primogênito de toda a criação”. (Colossenses 1:15) Mas Jesus não se deixou levar pela provocação de Satanás para fazê-lo desobedecer. Ele sabia que não era da vontade de Deus que

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11, 12. (a) O que aconteceu com Jesus no início de seu ministério? (b) Qual foi a primeira tentação que Jesus sofreu, e que táticas astutas Satanás usou?

usasse seu poder para objetivos egoístas. Jesus recusou-se a fazer isso, mostrando que confiava humildemente que Jeová o sustentaria e orientaria. — Mateus 4:4.

[13] Na segunda tentação, Satanás levou Jesus a um lugar alto, no parapeito do templo. Distorcendo a Palavra de Deus com astúcia, Satanás tentou Jesus para que se exibisse por jogar-se dali a fim de que os anjos tivessem de salvá-lo. Se a multidão ali no templo visse um milagre assim, será que alguém duvidaria de que Jesus era o prometido Messias? Se as pessoas se convencessem de que ele era o Messias apenas com aquela incrível exibição, não teria ele evitado muito sofrimento e dificuldades? Talvez. Mas Jesus sabia que a vontade de Deus era que o Messias cumprisse sua missão de modo humilde, não que fizesse as pessoas acreditar nele por meio de exibições espetaculares. (Isaías 42:1, 2) Jesus mais uma vez se recusou a desobedecer a Jeová. A fama não era uma tentação para Jesus.

[14] Mas que dizer do poder? Na terceira tentativa, Satanás ofereceu a Jesus todos os reinos do mundo

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13-15. (a) Qual foi a segunda e a terceira tentação que Jesus sofreu, e como ele reagiu? (b) Por que sabemos que Jesus nunca pôde baixar a guarda contra Satanás?

em troca de apenas um ato de adoração. Será que Jesus ficou pensando na oferta de Satanás? Sua resposta foi: "Vai-te, Satanás!" E acrescentou: "Pois está escrito: 'É a Jeová, teu Deus, que tens de adorar e é somente a ele que tens de prestar serviço sagrado.'" (Mateus 4:10) Nada convenceria Jesus de adorar outro deus. Nenhuma oferta de poder ou influência neste mundo o levaria à desobediência.

15 Será que Satanás desistiu? Ele foi embora, segundo a ordem de Jesus. Mas o Evangelho de Lucas mostra que o Diabo 'se retirou dele até outra ocasião conveniente'. (Lucas 4:13) De fato, Satanás encontraria outras ocasiões para provar e tentar Jesus até o fim de sua vida na Terra. A Bíblia nos diz que Jesus foi "provado em todos os sentidos". (Hebreus 4:15) Por isso, ele nunca pôde baixar a guarda, nós também não podemos.

16 Satanás continua a tentar os servos de Deus hoje. Infelizmente, somos presas fáceis por causa das nossas imperfeições. Com astúcia, Satanás apela para nosso egoísmo, orgulho e ganância por poder. Usando o materialismo, ele pode até apelar para todas

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16. Como Satanás tenta os servos de Deus hoje, e como podemos resistir a seus esforços?

essas imperfeições de uma só vez! É fundamental que vez por outra façamos uma autoanálise honesta. É bom meditarmos nas palavras de 1 João 2:15-17. Ao fazer isso, podemos nos perguntar se os desejos carnais deste mundo, o desejo por coisas materiais e a vontade de impressionar outros enfraqueceram de algum modo o amor que sentimos pelo nosso Pai celestial. Precisamos nos lembrar de que este mundo está com seus dias contados, e Satanás, seu governante, também. Assim, resistamos a seus esforços astutos para nos fazer pecar! Que o exemplo do nosso Mestre nos motive, pois ele "não cometeu pecado". — 1 Pedro 2:22.

"Faço sempre as coisas que lhe agradam"

[17] A obediência envolve muito mais do que apenas evitar o pecado. Cristo sempre cumpriu todos os mandamentos de Jeová. Ele disse: "Faço sempre as coisas que lhe agradam." (João 8:29) Essa obediência deu muita alegria a Jesus. Alguns podem argumentar que era muito mais fácil para ele obedecer. Talvez imaginem que ele tinha de prestar contas apenas a Jeová, que é perfeito, enquanto nós geralmente te-

17. Como Jesus encarava a obediência a seu Pai, mas que objeção pode surgir?

mos de prestar contas a humanos imperfeitos que têm autoridade. Mas a verdade é que Jesus foi obediente *também a humanos imperfeitos* que tinham autoridade.

[18] Quando era criança, Jesus estava sob a autoridade de seus pais imperfeitos, José e Maria. Mais do que qualquer outra criança, ele provavelmente via que eles tinham falhas. Será que Jesus se rebelou, indo além do papel que Deus lhe atribuiu como filho humano e dizendo a seus pais como deviam cuidar de uma família? Veja o que Lucas 2:51 diz a respeito de Jesus, na época com 12 anos: "Ele . . . continuou a estar-lhes sujeito." Desse modo, Jesus deixou um exemplo excelente para as crianças e os jovens cristãos, que se esforçam em obedecer a seus pais e mostrar-lhes o devido respeito. — Efésios 6:1, 2.

[19] Quanto a obedecer a humanos imperfeitos, Jesus enfrentou situações que os cristãos verdadeiros hoje nunca terão de enfrentar. Pense na época em que ele viveu, com situações bem incomuns. O sistema religioso judaico, com seu templo em Jerusalém e seu

18. Que exemplo de obediência Jesus deixou desde criança?
19, 20. (a) Que desafios incomuns Jesus enfrentou no que se refere a obedecer a humanos imperfeitos? (b) Por que os cristãos verdadeiros hoje devem ser obedientes aos que tomam a dianteira?

sacerdócio, era aprovado por Jeová havia muito tempo, mas em breve ia ser rejeitado e substituído pela congregação cristã. (Mateus 23:33-38) Enquanto isso, muitos líderes religiosos ensinavam falsidades que haviam se originado da filosofia grega. A corrupção no templo tinha se tornado tão grande que Jesus o chamou de "covil de salteadores". (Marcos 11:17) Será que Jesus deixou de ir ao templo e às sinagogas? Não. Jeová ainda aprovava o uso daqueles locais de adoração. Enquanto Deus não intervinha para fazer as mudanças, Jesus obedientemente ia à sinagoga e às festividades no templo. — Lucas 4:16; João 5:1.

20 Se Jesus foi obediente naquelas circunstâncias, quanto mais os cristãos verdadeiros hoje! Afinal, vivemos em tempos muito diferentes — na época da restauração da adoração pura, predita há muito tempo. Deus nos garante que nunca deixará Satanás corromper seu povo restaurado. (Isaías 2:1, 2; 54:17) É verdade que nos deparamos com pecados e imperfeições na congregação cristã. Mas será que devemos usar as falhas de outros como desculpa para desobedecermos a Jeová, talvez deixando de ir às reuniões ou criticando os anciãos? De modo algum. Em vez disso, damos todo apoio aos que tomam a dianteira

na congregação. De modo obediente, assistimos às reuniões e às assembleias e aplicamos os conselhos bíblicos que recebemos nelas. — Hebreus 10:24, 25; 13:17.

[21] Jesus nunca permitiu que ninguém, nem mesmo amigos bem-intencionados, o impedisse de obedecer a Jeová. O apóstolo Pedro, por exemplo, tentou convencer seu Mestre de que ele não precisava sofrer e morrer. Jesus recusou de modo firme esse conselho bem-intencionado, porém infundado, de poupar a si mesmo. (Mateus 16:21-23) Hoje em dia, os seguidores de Jesus muitas vezes têm de lidar com parentes bem-intencionados que tentam convencê-los de que não é necessário obedecer às leis e aos princípios de Deus. Assim como os cristãos do primeiro século, concordamos que "temos de obedecer a Deus como governante antes que aos homens". — Atos 5:29.

Recompensas de imitarmos a obediência de Cristo

[22] Quando Jesus se viu diante da morte, sua obediência passou pela prova mais difícil. Foi naquele dia triste que 'ele aprendeu a obediência' no sentido

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21. Como Jesus reagiu à pressão de humanos para desobedecer a Deus, deixando que exemplo para nós?
22. Jesus forneceu a resposta a que pergunta, e como?

mais pleno. Ele fez a vontade de seu Pai, não a sua. (Lucas 22:42) Ao agir assim, deixou um exemplo perfeito de integridade. (1 Timóteo 3:16) Ele forneceu a resposta a uma antiga pergunta: pode um humano perfeito permanecer obediente a Jeová mesmo sob prova? Adão e Eva já tinham falhado nesse teste. Daí Jesus veio, viveu, morreu e resolveu a questão para sempre. O ser mais importante que Jeová criou deu a melhor resposta possível. Ele obedeceu mesmo quando a obediência lhe custou muito caro.

23 A integridade, ou devoção de toda a alma a Jeová, é demonstrada por meio da obediência. Por obedecer, Jesus preservou sua integridade e beneficiou toda a humanidade. (Romanos 5:19) Jeová o recompensou ricamente, e também nos recompensará se obedecermos ao nosso Mestre, Cristo. A obediência a Cristo resulta na "salvação eterna"! — Hebreus 5:9.

24 Além disso, a integridade, por si só, já é uma recompensa. Provérbios 10:9 diz: "Quem anda em integridade andará em segurança." Se pudéssemos comparar a integridade a uma grande mansão construída

23-25. (a) Como a obediência está relacionada à integridade? Ilustre. (b) Qual será o assunto do próximo capítulo?

Como Ser Seguidor de Jesus?

- Quais são alguns dos mandamentos de Cristo, como podemos obedecê-los e que bênçãos receberemos se fizermos isso? — João 15:8-19.
- De início, o que os parentes de Jesus acharam de seu ministério, e o que podemos aprender do modo como Jesus lidou com eles? — Marcos 3:21, 31-35.
- Por que nunca devemos nos preocupar de que obedecer a Jeová nos impeça de ter uma vida feliz? — Lucas 11:27, 28.
- O que podemos aprender da disposição de Jesus de obedecer a uma lei que nem mesmo se aplicava a ele? — Mateus 17:24-27.

com tijolos de excelente qualidade, cada ato de obediência poderia ser comparado a um tijolo. Um tijolo pode parecer insignificante, mas cada um tem o seu lugar e o seu valor. Quando se colocam muitos deles juntos, constrói-se algo de valor ainda maior. Quando juntamos atos de obediência, dia após dia, ano após ano, construímos a nossa bela casa de integridade.

25 A obediência demonstrada ao longo do tempo nos faz lembrar outra qualidade — a perseverança. Esse será o assunto do próximo capítulo.

CAPÍTULO 7

Considere de perto a perseverança de Jesus

A PRESSÃO é muito grande. Jesus nunca sentiu uma angústia mental e emocional tão forte. São suas últimas horas de vida na Terra, e ele vai com seus apóstolos a um lugar que costuma visitar, o jardim de Getsêmani. Jesus já esteve ali com eles muitas vezes. Nessa noite, porém, precisa ficar um tempo sozinho. Afastando-se de seus apóstolos, Jesus entra um pouco mais no jardim, ajoelha-se e começa a orar. Ele ora com tanto fervor e fica tão aflito que seu suor se torna “como gotas de sangue caindo ao chão”. — Lucas 22:39-44.

[2] Por que Jesus sofre tamanha aflição? Embora ele saiba que em breve terá de enfrentar extrema dor física, não é por isso que está tão angustiado. Assuntos muito mais importantes o preocupam. Jesus está profundamente preocupado com o nome de seu Pai e sabe que o futuro da família humana depende de ele

1-3. (a) A que ponto chega a aflição de Jesus no jardim de Getsêmani, e por quê? (b) O que se pode dizer a respeito do exemplo de perseverança de Jesus, e que perguntas surgem?

permanecer fiel. Ele sabe como é importante perseverar. Se falhar, trará grande vitupério ao nome de seu Pai. Mas ele não falha. Mais tarde naquele dia, pouco antes de dar o último suspiro, o homem que deixou o melhor exemplo de perseverança clama triunfantemente: "Está consumado!" — João 19:30.

[3] A Bíblia nos incentiva a 'considerar de perto' o exemplo de perseverança de Jesus. (Hebreus 12:1-3) Assim, surgem perguntas importantes: Quais foram algumas provas que Jesus teve de suportar? O que o ajudou a perseverar? Como podemos seguir seu exemplo? Mas antes de responder a essas perguntas, vamos considerar o que significa perseverar.

O que é perseverança?

[4] De tempos em tempos, todos nós ficamos "contristados por várias provações". (1 Pedro 1:6) Será que o fato de enfrentarmos uma provação significa que estamos perseverando? Não. O substantivo grego traduzido "perseverança" significa "capacidade de aguentar ou manter-se firme em face de dificuldades". Certo erudito bíblico diz o seguinte a respeito do tipo

4, 5. (a) O que significa "perseverança"? (b) Como poderíamos ilustrar que a perseverança envolve mais do que passar por uma dificuldade inevitável?

de perseverança mencionado pelos escritores da Bíblia: "É o espírito que pode suportar as coisas, não simplesmente com resignação, mas com a esperança fulgurante . . . É a qualidade que mantém o homem em pé enfrentando o vento. É a virtude que pode transmutar a provação mais severa em glória porque, além da dor, vê o alvo."

[5] Portanto, perseverar não significa simplesmente passar por uma dificuldade inevitável. No sentido bíblico, perseverança envolve firmeza, manter a atitude mental correta e não perder a esperança ao enfrentar provações. Veja a seguinte ilustração: dois homens estão presos em condições idênticas, mas por motivos bem diferentes. Um deles, um criminoso comum, cumpre sua pena com muita má vontade. O outro, um cristão verdadeiro que foi preso por seu proceder fiel, continua firme e mantém uma atitude positiva, porque encara sua situação como uma oportunidade de demonstrar sua fé. O criminoso dificilmente poderia ser considerado um exemplo de perseverança, mas o cristão leal sim. — Tiago 1:2-4.

[6] A perseverança é indispensável para nossa sal-

6. Como cultivamos a perseverança?

vação. (Mateus 24:13) Mas não nascemos com essa qualidade importante. É necessário cultivá-la. Como? "Tribulação produz perseverança", diz Romanos 5:3. Se realmente queremos desenvolver perseverança, não podemos temer os testes de fé e tentar nos esquivar deles. Precisamos enfrentá-los. Cultivamos perseverança quando enfrentamos e superamos provas grandes e pequenas dia após dia. Cada dificuldade que enfrentamos com êxito nos fortalece para enfrentar a próxima. É claro que não desenvolvemos perseverança sem ajuda. Somos 'dependentes da força que Deus fornece'. (1 Pedro 4:11) Para continuarmos firmes, Jeová nos deu a melhor ajuda possível — o exemplo de seu Filho. Vamos olhar mais de perto o exemplo perfeito de perseverança que Jesus deixou.

O que Jesus suportou?

7 No fim de sua vida terrestre, Jesus teve de suportar muitos atos de crueldade. Além da extrema aflição mental que ele sentiu na última noite de sua vida, considere a decepção e a humilhação que sofreu. Ele foi traído por alguém que lhe era muito íntimo,

7, 8. O que Jesus suportou no fim de sua vida terrestre?

abandonado por seus melhores amigos e submetido a um julgamento ilegal onde os membros da mais elevada corte religiosa do país o ridicularizaram, cuspiram nele e o esmurraram. Mesmo assim, Jesus foi forte e suportou tudo isso com dignidade. — Mateus 26:46-49, 56, 59-68.

8 Nas suas últimas horas de vida, Jesus suportou enorme sofrimento físico. Ele foi açoitado, ou seja, espancado violentamente de um modo que, segundo certa fonte, causava "profundas lacerações e considerável perda de sangue". Além disso, ele foi pregado numa estaca, uma forma de execução que resultava em "uma morte lenta com o máximo de dor e sofrimento". Pense na aflição que Jesus sentia ao passo que enormes pregos eram martelados e atravessavam-lhe os punhos e os pés, prendendo-o na estaca. (João 19:1, 16-18) Imagine a extrema dor que ele sentiu quando a estaca foi erguida rapidamente e o peso do seu corpo passou a ser sustentado apenas pelos pregos, e suas costas feridas rasparam na estaca. Ele suportou todo esse sofrimento físico além de estar mentalmente aflito, conforme descrito no início deste capítulo.

[9] Como seguidores de Cristo, o que talvez tenhamos de suportar? Ele disse: "Se alguém quer vir após mim . . . apanhe a sua estaca de tortura, e siga-me continuamente." (Mateus 16:24) A expressão "estaca de tortura" é usada aqui de modo figurativo para representar sofrimento, vergonha e até a morte. Seguir a Cristo não é algo fácil. Nosso modo de vida cristão nos torna diferentes. O mundo atual nos odeia porque não fazemos parte dele. (João 15:18-20; 1 Pedro 4:4) No entanto, estamos dispostos a carregar a nossa estaca de tortura — sim, estamos preparados para sofrer, e até morrer, em vez de desistir de seguir o nosso Exemplo. — 2 Timóteo 3:12.

[10] Durante o seu ministério, a imperfeição das pessoas resultou em outras provas para Jesus. Lembre-se de que ele foi o "mestre de obras" usado por Jeová para criar a Terra e tudo o que há nela. (Provérbios 8:22-31) Assim, Jesus sabia qual era a vontade de Jeová para a humanidade; os humanos deviam refletir as qualidades de Deus e usufruir a vida com saúde

9. O que significa apanhar a nossa "estaca de tortura" e seguir a Jesus?
10-12. (a) Por que as imperfeições das pessoas foram um teste de perseverança para Jesus? (b) Quais foram algumas das situações provadoras que Jesus suportou?

perfeita. (Gênesis 1:26-28) Na Terra, Jesus viu os resultados trágicos do pecado de um ponto de vista diferente — ele era homem, capaz de ter sentimentos e emoções humanas. Deve ter sido muito doloroso para ele ver como os humanos estavam longe da perfeição original de Adão e Eva. Isso foi um teste de perseverança para Jesus. Será que ele ficaria desanimado e desistiria, encarando os humanos pecaminosos como uma causa perdida? Vejamos.

11 A apatia dos judeus entristeceu tanto a Jesus que ele não conteve as lágrimas. Será que ele permitiu que a indiferença dos judeus diminuísse seu zelo ou o fizesse parar de pregar? Muito pelo contrário, ele “ia diariamente ensinar no templo”. (Lucas 19:41-44, 47) Jesus ficou “profundamente contristado” com a insensibilidade dos fariseus que o estavam observando para ver se ele curaria certo homem no sábado. Será que ele permitiu que aqueles opositores que se consideravam justos o intimidassem? Claro que não! Ele permaneceu firme e curou o homem — e bem no meio da sinagoga! — Marcos 3:1-5.

12 Outra coisa que deve ter sido uma prova para Jesus foram as fraquezas de seus discípulos mais ache-

gados. Conforme vimos no Capítulo 3, eles estavam sempre querendo destaque. (Mateus 20:20-24; Lucas 9:46) Jesus os aconselhou mais de uma vez sobre a importância da humildade. (Mateus 18:1-6; 20:25-28) Mas eles demoraram a acatar esses conselhos. Até mesmo quando estavam com Jesus na sua última noite na Terra, os discípulos tiveram "uma disputa acalorada" sobre quem era o maior! (Lucas 22:24) Será que Jesus desistiu deles, concluindo que eram um caso perdido? Não. Sempre paciente, ele continuou positivo e esperançoso, concentrando-se em suas boas qualidades. Jesus sabia que, no fundo, eles amavam a Jeová e realmente queriam fazer a Sua vontade. — Lucas 22:25-27.

[13] Talvez enfrentemos provas parecidas às de Jesus. Por exemplo, podemos encontrar pessoas apáticas ou que até mesmo se opõem à mensagem do Reino. Deixaremos essas reações negativas nos desanimar ou continuaremos a pregar com zelo? (Tito 2:14) As imperfeições de nossos irmãos também podem ser uma prova para nós. Uma palavra irrefletida ou um gesto impensado podem nos magoar. (Provérbios 12:18)

13. Que provas parecidas às de Jesus talvez enfrentemos?

Permitiremos que as falhas de nossos irmãos nos façam desistir deles ou continuaremos a suportar suas falhas e a nos concentrar em suas boas qualidades? — Colossenses 3:13.

Por que Jesus perseverou

[14] O que ajudou Jesus a perseverar e manter a integridade apesar de todas as humilhações, decepções e sofrimentos que enfrentou? Dois fatores principais foram de ajuda. Primeiro, Jesus recorreu a Jeová, "o Deus que provê perseverança". (Romanos 15:5) Segundo, ele olhou à frente, concentrando-se no resultado de sua perseverança. Vamos analisar esses dois fatores, um por vez.

[15] Apesar de ser o Filho perfeito de Deus, Jesus não confiou em sua própria força para perseverar. Em vez disso, recorreu ao seu Pai celestial e orou pedindo ajuda de cima. O apóstolo Paulo escreveu: "Cristo . . . ofereceu súplicas e também petições Àquele que era capaz de salvá-lo da morte, com fortes clamores e lágrimas." (Hebreus 5:7) Note que Jesus "ofereceu" não apenas petições, mas também súplicas. O termo "sú-

14. Que dois fatores ajudaram Jesus a perseverar?
15, 16. (a) O que mostra que Jesus não confiou em sua própria força para perseverar? (b) Que confiança Jesus tinha em seu Pai, e por quê?

plica” refere-se a um apelo sincero e fervoroso — sim, um rogo por ajuda. O uso do plural “súplicas” indica que Jesus implorou a Jeová mais de uma vez. De fato, no jardim de Getsêmani, Jesus orou repetida e fervorosamente. — Mateus 26:36-44.

[16] Jesus tinha confiança absoluta de que Jeová responderia a suas súplicas, pois sabia que seu Pai é o “Ouvinte de oração”. (Salmo 65:2) Antes de vir à Terra, o Filho primogênito havia observado como seu Pai responde às orações de servos leais. Por exemplo, o Filho estava presente no céu quando Jeová enviou um anjo para responder à oração sincera do profeta Daniel — antes mesmo de Daniel ter terminado de orar. (Daniel 9:20, 21) Então, como o Pai poderia deixar de ouvir seu Filho unigênito quando ele derramou seu coração “com fortes clamores e lágrimas”? Jeová atendeu às súplicas dele e enviou um anjo para lhe dar forças a fim de suportar a provação. — Lucas 22:43.

[17] Para perseverar, nós também temos de recorrer ao Deus ‘que confere poder’. (Filipenses 4:13) Se o Filho perfeito de Deus achou necessário suplicar a Jeová

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17. Por que devemos recorrer a Jeová para perseverar, e como podemos fazer isso?

por ajuda, quanto mais nós! Assim como Jesus, talvez tenhamos de implorar repetidamente a ajuda de Jeová. (Mateus 7:7) Embora não esperemos receber a visita de um anjo, podemos ter certeza de que nosso Deus amoroso responderá aos pedidos de todo cristão leal que "persiste em súplicas e em orações, noite e dia". (1 Timóteo 5:5) Não importa quais sejam as provas que venhamos a enfrentar — saúde fraca, morte de alguém querido ou perseguição —, Jeová nos responderá ao orarmos fervorosamente pedindo sabedoria, coragem e força para perseverar. — 2 Coríntios 4:7-11; Tiago 1:5.

[18] O segundo fator que ajudou Jesus a perseverar é que ele olhou à frente, além de seu sofrimento. A Bíblia diz a respeito dele: "Pela alegria que se lhe apresentou, ele aturou uma estaca de tortura." (Hebreus 12:2) O exemplo de Jesus deixa claro como a esperança, a alegria e a perseverança se complementam. Podemos resumir isso do seguinte modo: a esperança resulta em alegria, e a alegria, em perseverança. (Romanos 15:13; Colossenses 1:11) Jesus tinha perspectivas maravilhosas. Ele sabia que sua fidelidade contri-

18. Como Jesus olhou além de seu sofrimento?

buiria para vindicar a soberania de seu Pai e lhe permitiria resgatar a humanidade do pecado e da morte. Também tinha a esperança de governar como Rei e servir como Sumo Sacerdote para trazer ainda mais bênçãos aos humanos obedientes. (Mateus 20:28; Hebreus 7:23-26) Ele sentiu muita alegria por concentrar-se em suas perspectivas e esperança, e essa alegria, por sua vez, ajudou-o a perseverar.

[19] Assim como Jesus, precisamos permitir que a esperança, a alegria e a perseverança nos beneficiem. "Alegrai-vos na esperança", disse o apóstolo Paulo. E depois acrescentou: "Perseverai em tribulação." (Romanos 12:12) Você está enfrentando um difícil teste de fé? Então olhe à frente. Não perca de vista o fato de que sua perseverança resultará em louvor para o nome de Jeová. Mantenha bem em foco a preciosa esperança do Reino. Imagine-se vivendo no vindouro novo mundo de Deus e usufruindo as bênçãos do Paraíso. Meditar no cumprimento das maravilhosas promessas de Deus — como a vindicação de sua soberania, a eliminação da maldade e o fim das doenças e da morte — encherá seu coração de alegria. Essa alegria

19. Quando enfrentamos testes de fé, como podemos permitir que a esperança, a alegria e a perseverança nos beneficiem?

pode ajudá-lo a perseverar, não importa as provas que venha a enfrentar. Em comparação com o que acontecerá quando a esperança do Reino se concretizar, qualquer sofrimento no mundo de hoje é realmente 'momentâneo e leve'. — 2 Coríntios 4:17.

'Siga de perto os seus passos'

[20] Jesus sabia que segui-lo seria desafiador e exigiria perseverança. (João 15:20) Ele estava preparado para dar o exemplo, sabendo que isso fortaleceria outros. (João 16:33) Jesus de fato deu o exemplo perfeito de perseverança, mas nós estamos bem longe de ser perfeitos. O que Jeová espera de nós? O apóstolo Pedro explica: "Cristo sofreu por vós, deixando-vos um modelo para seguirdes de perto os seus passos." (1 Pedro 2:21) Pelo modo como lidou com as provações, Jesus deixou "um modelo", um padrão a ser copiado.* O registro de perseverança que Jesus deixou pode ser comparado a "passos", ou pegadas. Não podemos se-

* A palavra grega traduzida "modelo" significa literalmente "subscrito". O apóstolo Pedro é o único escritor das Escrituras Gregas Cristãs a usar essa palavra, que segundo certa fonte significa "'um exemplo' num caderno escolar, um modelo perfeito de escrita para a criança copiar do modo mais exato que puder".

20, 21. No que diz respeito à perseverança, o que Jeová espera de nós, e qual deve ser a nossa determinação?

Como Ser Seguidor de Jesus?

- Como podemos encarar qualquer sofrimento pelo qual venhamos a passar por ser seguidores de Cristo? — Mateus 5:10-12.
- O que Jesus disse que seus seguidores podiam esperar, e como podemos seguir seus conselhos? — Mateus 10:16-22.
- Ao enfrentarmos oposição ou perseguição, como podemos seguir o exemplo de Jesus? — 1 Pedro 2:18-25.
- O que fica confirmado quando se persevera fielmente ao passar por sofrimentos? — 1 Pedro 4:12-14.

guir esses passos de modo perfeito, mas podemos segui-los "de perto".

[21] Portanto, estejamos decididos a seguir o exemplo de perseverança de Jesus do melhor modo que pudermos. Nunca nos esqueçamos de que, quanto mais de perto seguirmos suas pegadas, mais bem habilitados estaremos para perseverar "até o fim" — o fim deste velho sistema ou o fim de nossa vida atual. Não sabemos qual virá primeiro, mas de uma coisa temos certeza: por toda a eternidade, Jeová nos recompensará pela nossa perseverança. — Mateus 24:13.

SEÇÃO 2

‘ ‘ENSINAR E PREGAR AS BOAS NOVAS’

Jesus trabalhou como carpinteiro, fez milagres, curas e muitas outras coisas. No entanto, não foi por essas atividades que ficou conhecido. As pessoas o chamavam de Instrutor. De fato, ele dedicou sua vida à obra de ‘ensinar e pregar as boas novas’. (*Mateus 4:23*) *Como seguidores de Jesus, temos a mesma obra a fazer. Nesta seção estudaremos seu exemplo, que nos mostra como realizar essa obra.*

CAPÍTULO 8

“Fui enviado para isso”

JESUS e seus apóstolos já estão caminhando há horas. Eles saíram da Judeia em direção ao norte, para a Galileia. Tomaram o caminho mais curto, que leva cerca de três dias de viagem e passa por Samaria. Por volta do meio-dia, eles chegam a uma pequena cidade samaritana chamada Sicar e param ali para descansar e comer.

[2] Enquanto os apóstolos vão comprar comida, Jesus descansa ao lado de um poço fora da cidade. Uma mulher samaritana chega para tirar água. Jesus poderia simplesmente ignorá-la, pois está “cansado da jornada”. (João 4:6) Seria até compreensível se ele fizesse isso e a deixasse passar despercebida. Conforme vimos no Capítulo 4, é provável que ela já esperasse que um judeu a tratasse com desprezo. Mas Jesus começa a conversar com ela.

[3] Ele inicia a conversa com uma ilustração baseada no dia a dia da mulher — na verdade, relacionada com o que ela está fazendo naquele exato momento. Ela está

1-4. (a) Como Jesus ensina com habilidade uma samaritana, e qual é o resultado? (b) Como os apóstolos reagem?

ali para tirar água, e Jesus fala de uma água vitalizadora que saciará a sede espiritual dela. A mulher toca em questões polêmicas várias vezes durante a conversa.* Usando de tato, Jesus evita comentar essas questões e continua a falar sobre o assunto que tem em mente. Ele se concentra em assuntos espirituais tais como a adoração pura e Jeová Deus. Suas palavras têm grande repercussão, pois a mulher conta aos homens da cidade o que ele disse, e eles também querem ouvir Jesus. — João 4:3-42.

4 Quando os apóstolos chegam, como reagem ao ver Jesus dando notável testemunho àquela mulher? Não demonstram nenhum sinal de entusiasmo. Até ficam surpresos de ver Jesus falando com a samaritana e, pelo que parece, nem dirigem a palavra a ela. Depois que a mulher vai embora, os apóstolos insistem com Jesus para que coma o alimento que trouxeram. Mas Jesus lhes diz: "Tenho alimento para comer de que vós não sabeis." Intrigados, de início eles entendem as palavras de Jesus de modo literal. Daí ele explica: "Meu alimen-

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* Por exemplo, ao perguntar por que Jesus, apesar de ser judeu, falava com uma samaritana, ela mencionou uma inimizade muito antiga entre os dois povos. (João 4:9) Ela também afirmou que seu povo descendia de Jacó, algo que os judeus da época negavam categoricamente. (João 4:12) Os judeus chamavam os samaritanos de cutianos, para enfatizar que descendiam de povos estrangeiros.

to é eu fazer a vontade daquele que me enviou e terminar a sua obra." (João 4:32, 34) Desse modo, Jesus lhes ensina que a principal obra da sua vida é mais importante para ele do que a comida. Ele deseja que seus apóstolos também a encarem desse modo. Que obra é essa?

5 Certa vez Jesus disse: "Tenho de declarar as boas novas do reino de Deus . . . porque fui enviado para isso." (Lucas 4:43) Ele foi enviado para pregar e ensinar as boas novas do Reino de Deus.* Os atuais seguidores de Jesus foram incumbidos dessa mesma obra. Assim, é muito importante que consideremos por que Jesus pregou, o que pregou e como encarava a sua incumbência.

Por que Jesus pregou

6 Vamos considerar como Jesus encarava as verdades que ensinava; depois analisaremos sua atitude para com as pessoas a quem instruía. Jesus usou uma ótima ilustração para mostrar como ele encarava a

* Pregar significa proclamar, ou declarar, uma mensagem. Ensinar tem um sentido parecido, mas inclui transmitir uma mensagem de modo mais profundo e detalhado. Ensinar bem envolve encontrar maneiras de tocar o coração daqueles a quem ensinamos a fim de motivá-los a agir em harmonia com o que ouvem.

5. Qual era a principal obra da vida de Jesus, e o que consideraremos neste capítulo?
6, 7. Como Jesus queria que "todo instrutor público" encarasse a oportunidade de transmitir as boas novas? Ilustre.

oportunidade de transmitir as verdades que Jeová lhe tinha ensinado. Ele disse: "Todo instrutor público, quando ensinado a respeito do reino dos céus, é semelhante a um homem, dono de casa, que tira do seu tesouro coisas novas e velhas." (Mateus 13:52) Qual é o motivo de o homem dessa ilustração trazer para fora coisas de seu tesouro?

7 Não é simplesmente para exibir seus bens, assim como o Rei Ezequias da antiguidade fez em certa ocasião — com amargas consequências. (2 Reis 20:13-20) Então por que aquele homem faz isso? Pense na seguinte ilustração: você vai à casa de um professor de quem você gosta muito. Ele abre uma gaveta e tira duas cartas — uma amarelada pelo tempo e outra mais nova. O professor as recebeu de seu pai — uma delas é de décadas atrás, quando ele ainda era criança, e a outra é mais recente. Os olhos do professor brilham ao contar-lhe como as cartas são preciosas para ele e como os conselhos contidos nelas mudaram a vida dele e poderiam ajudar você. O professor sem dúvida dá muito valor às cartas; elas têm um lugar especial em seu coração. (Lucas 6:45) Ele as mostra a você, não para se gabar ou para tirar algum proveito, mas para beneficiá-lo e dar-lhe uma ideia do valor que elas têm.

[8] O Grande Instrutor, Jesus, tinha a mesma motivação ao transmitir as verdades de Deus. Para ele, aquelas verdades eram tesouros inestimáveis. Ele as amava e queria muito falar sobre elas às pessoas. Queria que todos os seus seguidores, "todo instrutor público", as encarassem do mesmo modo. É assim que as encaramos? Esse é um bom motivo para amar todas as verdades que aprendemos da Palavra de Deus. Damos muito valor às joias da verdade, sejam elas crenças que já prezamos há muito tempo, sejam refinamentos recentes. Assim como Jesus, demonstramos esse amor por falar com entusiasmo sobre o que Jeová nos ensina e por continuar a amar essas verdades.

[9] Jesus também amava as pessoas a quem ensinava, conforme veremos em mais detalhes na Seção 3. Foi profetizado que o Messias teria "dó daquele de condição humilde e do pobre". (Salmo 72:13) De fato, Jesus se importava com as pessoas. Ele se preocupava com os conceitos e as atitudes que as influenciavam, com os fardos que as oprimiam e com aquilo que as impedia de entender a verdade. (Mateus 11:28; 16:13; 23:13, 15)

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8. Por que temos um bom motivo para encarar as verdades que aprendemos da Palavra de Deus como tesouros?
9. (a) O que Jesus sentia pelas pessoas a quem ensinava? (b) Como podemos imitar o modo como Jesus encarava as pessoas?

Lembre-se, por exemplo, da samaritana. Ela sem dúvida ficou muito impressionada por ele ter se importado com ela. O fato de Jesus saber de sua situação fez com que ela o reconhecesse como profeta e falasse a outros sobre ele. (João 4:16-19, 39) É verdade que os seguidores de Jesus não sabem o que há no coração das pessoas a quem pregam. Mas podemos mostrar interesse nelas, assim como Jesus. Além de deixarmos evidente que nos preocupamos com elas, podemos escolher o que vamos dizer a fim de nos adaptar aos interesses, às necessidades e aos problemas de cada um.

O que Jesus pregou?

[10] O que Jesus pregou? Se você fosse procurar a resposta nos ensinamentos de muitas igrejas que afirmam segui-lo, talvez concluísse que ele divulgou algum tipo de evangelho social. Ou talvez tivesse a impressão de que ele defendeu reformas políticas ou destacou a salvação como a coisa mais importante. Mas, como já foi mencionado, Jesus disse claramente: “Tenho de declarar as boas novas do reino de Deus.” O que ele queria dizer com isso?

[11] Lembre-se de que Jesus estava presente quando Sa-

10, 11. (a) O que Jesus pregou? (b) Por que surgiu a necessidade do Reino de Deus?

tanás questionou a legitimidade da soberania de Jeová. Como deve ter sido doloroso para Jesus ver seu justo Pai ser caluniado e acusado de Governante injusto que priva Suas criaturas do que é bom! O Filho de Deus deve ter ficado muito triste quando Adão e Eva, os futuros pais da humanidade, deram ouvidos à calúnia de Satanás. Ele viu a família humana ser contaminada com o pecado e a morte em resultado dessa rebelião. (Romanos 5:12) Mas ele deve ter ficado muito feliz ao saber que seu Pai um dia corrigiria todos os problemas.

[12] Acima de tudo, o que precisava ser corrigido? O sagrado nome de Jeová tinha de ser santificado, limpo de toda calúnia lançada sobre ele por Satanás e os que tomaram seu lado. A legitimidade da soberania de Jeová, o seu modo de governar, tinha de ser vindicada. Jesus entendia essas questões vitais melhor do que qualquer outra pessoa. Na oração-modelo, ele ensinou seus seguidores a pedir primeiro a santificação do nome de seu Pai, a seguir a vinda do Reino e depois a realização da vontade de Deus na Terra. (Mateus 6:9, 10) O Reino de Deus, cujo Governante é Cristo Jesus, em breve eliminará da Terra o sistema corrupto de Satanás e

12, 13. Que injustiças o Reino de Deus corrigirá, e como Jesus fez do Reino o tema principal de seu ministério?

estabelecerá para sempre o governo justo de Jeová. — Daniel 2:44.

[13] Esse Reino foi o tema do ministério de Jesus. Suas palavras e ações ajudaram a esclarecer o que é o Reino de Deus e como ele cumprirá o propósito de Jeová. Jesus não permitiu que nada o desviasse de sua missão de pregar as boas novas do Reino de Deus. Nos seus dias, havia problemas sociais urgentes e muita injustiça, mas ele se concentrou em sua mensagem e em sua obra. Será que o fato de Jesus agir assim significava que ele tinha a mente fechada e que seus métodos de pregação eram cansativos e repetitivos? Longe disso!

[14] Conforme veremos nesta seção, Jesus tornou seu ensino interessante e variado. Ele procurava tocar o coração das pessoas. Podemos nos lembrar do sábio Rei Salomão, que procurou palavras agradáveis, palavras corretas de verdade, para transmitir os pensamentos que Jeová o inspirou a escrever. (Eclesiastes 12:10) Jeová deu "largueza de coração" a Salomão, um homem imperfeito, para que ele pudesse falar sobre muitos assuntos, de aves a peixes, e de árvores a animais selvagens. Alguns vinham de longe para ouvi-lo. (1 Reis

14, 15. (a) De que modo Jesus foi "maior do que Salomão"? (b) Como podemos imitar Jesus ao pregar?

4:29-34) Mas Jesus era “maior do que Salomão”. (Mateus 12:42) Ele era muito mais sábio e tinha muito mais “largueza de coração”. Ao ensinar as pessoas, Jesus fazia uso do enorme conhecimento que tinha da Palavra de Deus e do que sabia sobre animais, agricultura, clima, acontecimentos da época, história e condições sociais. Ao mesmo tempo, nunca usou seu conhecimento para impressionar outros. Sua mensagem era sempre simples e clara. Não é de admirar que as pessoas tivessem prazer em ouvi-lo! — Marcos 12:37; Lucas 19:48.

15 Os cristãos hoje tentam seguir o exemplo de Jesus. Não temos tanta sabedoria e conhecimento quanto ele, mas todos nós temos certa medida de conhecimento e experiência. Podemos fazer uso disso ao transmitir as verdades da Palavra de Deus. Os pais, por exemplo, podem usar sua experiência em criar filhos para ilustrar o amor que Jeová tem por suas criaturas. Outros podem tirar exemplos ou ilustrações de sua profissão, do que acontece na escola, dos tratos com outros e dos acontecimentos atuais. Ao mesmo tempo, tomamos cuidado para que nada desvie a atenção que deve ser dada à nossa mensagem — as boas novas do Reino de Deus. — 1 Timóteo 4:16.

Como Jesus encarava seu ministério

[16] Para Jesus, seu ministério era um tesouro precioso. Ele tinha prazer em ajudar as pessoas a encarar seu Pai como ele realmente é, sem as distorções causadas pelas confusas doutrinas e tradições humanas. Jesus gostava muito de ajudar as pessoas a ter um relacionamento aprovado com Jeová e ter a esperança de vida eterna. Ele tinha prazer em levar a elas o consolo e a alegria que as boas novas proporcionavam. Como ele demonstrou que era assim que se sentia em relação ao ministério? Veja três modos.

[17] Primeiro, *Jesus fez do ministério a coisa mais importante da sua vida*. Ele dedicou sua vida a falar sobre o Reino. Essa obra era sua carreira, seu interesse principal. É por isso que Jesus teve uma vida simples, conforme vimos no Capítulo 5. Ele aconselhava outros a se concentrar no que era mais importante e agia exatamente desse modo. Não se ocupou com coisas pelas quais teria de pagar, ou que teria de manter, consertar ou substituir ao longo do tempo. Jesus viveu de modo simples para que nada atrapalhasse desnecessariamente seu ministério. — Mateus 6:22; 8:20.

16, 17. (a) Como Jesus encarava o ministério? (b) Como Jesus mostrou que o ministério era a coisa mais importante da sua vida?

[18] Segundo, *Jesus gastou-se no ministério*. Ele empregou muita energia para realizar sua obra, andando literalmente centenas de quilômetros pela Palestina à procura de pessoas a quem pudesse transmitir as boas novas. Falou com as pessoas em suas casas, nas praças, nos mercados e ao ar livre. Conversou com elas até quando estava cansado, com fome, com sede ou precisando de um pouco de privacidade. Mesmo quando estava morrendo, ele continuou a transmitir as boas novas do Reino de Deus! — Lucas 23:39-43.

[19] Terceiro, *o ministério era algo urgente para Jesus*. Pense na ocasião em que ele conversou com a samaritana em Sicar. Pelo visto seus apóstolos não achavam que era urgente transmitir as boas novas naquela ocasião. Jesus lhes disse: "Não dizeis que ainda faltam quatro meses até chegar a colheita? Eis que vos digo: Erguei os vossos olhos e observai os campos, que estão brancos para a colheita." — João 4:35.

[20] Jesus baseou essa ilustração na estação do ano em que se encontravam. Tudo indica que eles estavam no mês de quisleu (novembro/dezembro). A colheita da cevada seria dali a quatro meses, por volta da época da

18. De que modo Jesus se gastou no ministério?
19, 20. Como Jesus ilustrou a urgência da obra de pregação?

Páscoa, em 14 de nisã. Assim, os lavradores não viam urgência na colheita, pois ela ainda estava bem longe. Mas que dizer da colheita de pessoas? Bem, nesse caso, muitos estavam prontos para ouvir, aprender, tornar-se discípulos de Cristo e ter a esperança maravilhosa que Jeová lhes havia preparado. Era como se Jesus pudesse olhar para aqueles campos figurativos e ver que estavam brancos, com os cereais maduros balançando ao vento, indicando que estavam prontos para a colheita.* A hora tinha chegado e a obra era urgente. Por isso, quando os moradores de certa cidade tentaram impedir que Jesus fosse embora, ele disse: "Tenho de declarar as boas novas do reino de Deus também a outras cidades, porque fui enviado para isso." — Lucas 4:43.

[21] Podemos imitar Jesus dos três modos que acabamos de considerar. Um deles é por fazer do ministério cristão a coisa mais importante da nossa vida. Mesmo que tenhamos responsabilidades familiares e outros assuntos para cuidar, podemos mostrar que o ministério ocupa o primeiro lugar em nossa vida participando nele de forma zelosa e regular, assim como Jesus. (Mateus

* Uma obra de referência diz o seguinte a respeito desse versículo: "Quando o cereal está maduro, sua cor muda do verde para o amarelo, ou seja, para uma cor clara, indicando que chegou a hora da colheita."

21. Como podemos imitar Jesus?

Como Ser Seguidor de Jesus?

- Como podemos mostrar por meio de nossas orações e nossas ações que compreendemos a urgência do ministério? — Mateus 9:35-38.
- Se percebermos que o nosso zelo pelo ministério está diminuindo, como a atitude de Jesus poderá nos dar ânimo? — Marcos 1:35-39.
- Ao pregar, como devemos encarar as pessoas humildes, oprimidas ou desprezadas por outros? — Lucas 18:35–19:10.
- Por que nunca devemos permitir que diferentes tipos de reações ou hostilidade à nossa pregação diminuam o nosso zelo? — João 7:32-52.

6:33; 1 Timóteo 5:8) Outra maneira é por nos gastarmos no ministério, dando generosamente de nosso tempo, energia e recursos para apoiá-lo. (Lucas 13:24) E precisamos sempre nos lembrar que a nossa obra é urgente. (2 Timóteo 4:2) Temos de aproveitar todas as oportunidades para pregar!

[22] Jesus também mostrou que compreendia a importância da obra por se certificar de que ela continuasse a ser feita após a sua morte. Ele comissionou seus seguidores a dar continuidade à obra de pregar e ensinar. Essa incumbência será o assunto do próximo capítulo.

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22. O que será considerado no próximo capítulo?

CAPÍTULO 9

“Ide . . . e fazei discípulos”

CERTO lavrador arou e semeou seus campos. Ficou atento ao surgimento das primeiras lâminas do cereal e alegrou-se com o crescimento das plantas. Agora todo o seu trabalho é recompensado, pois chegou a hora da colheita. Mas ele se depara com um enorme desafio: a safra é muito grande para ele colher sozinho. Assim, ele sabiamente decide contratar alguns trabalhadores e enviá-los aos campos, pois há pouco tempo para colher a preciosa safra.

[2] Na primavera de 33 EC, o ressuscitado Jesus confrontou-se com um desafio similar. Ele havia semeado a verdade durante seu ministério terrestre. Agora era necessário fazer a colheita, e a safra era abundante. Muitas pessoas receptivas tinham de ser ajuntadas para tornar-se discípulos. (João 4:35-38) O que Jesus fez para enfrentar esse desafio? Numa montanha na Galileia, pouco antes de ascender ao céu, ele comissionou seus discípulos para encontrar mais trabalha-

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1-3. (a) O que certo lavrador faz quando a safra é grande demais para ele colher sozinho? (b) Com que desafio Jesus se confrontou na primavera de 33 EC, e o que fez para enfrentá-lo?

dores, dizendo: “Ide, portanto, e fazei discípulos de pessoas de todas as nações, batizando-as . . . , ensinando-as a observar todas as coisas que vos ordenei.” — Mateus 28:19, 20.

[3] Essa comissão é a essência do que significa ser verdadeiro seguidor de Cristo. Portanto, vamos analisar três perguntas. Por que Jesus deu essa comissão que resultaria em mais trabalhadores? Como ele treinou seus discípulos para encontrá-los? Como estamos envolvidos nessa comissão?

Por que era necessário mais trabalhadores?

[4] Ao iniciar seu ministério em 29 EC, Jesus sabia que estava começando uma obra que não terminaria sozinho. No curto tempo que lhe restava, ele conseguiria levar a mensagem do Reino a um número limitado de pessoas e alcançar apenas uma área limitada. É verdade que ele restringiu sua pregação principalmente aos judeus e prosélitos, as “ovelhas perdidas da casa de Israel”. (Mateus 15:24) No entanto, aquelas “ovelhas perdidas” estavam espalhadas por todo o território de Israel, um país que abrangia milhares de

4, 5. Por que Jesus não terminaria a obra a que deu início, e quem teria de dar prosseguimento a ela quando ele retornasse ao céu?

quilômetros quadrados. Além disso, todo o campo mundial por fim teria de ser alcançado com as boas novas. — Mateus 13:38; 24:14.

[5] Jesus sabia que após a sua morte ainda haveria muito trabalho a ser feito. Ele disse aos 11 apóstolos fiéis: "Digo-vos em toda a verdade: Quem exercer fé em mim, esse fará também as obras que eu faço; e ele fará obras maiores do que estas, porque eu vou embora para o Pai." (João 14:12) Visto que o Filho retornaria ao céu, seus seguidores — não apenas os apóstolos, mas todos os futuros discípulos — teriam de dar prosseguimento à obra de pregar e ensinar. (João 17:20) Jesus humildemente reconheceu que as obras de seus discípulos seriam "maiores do que" as dele. Como se daria isso? De três maneiras.

[6] Primeiro, os seguidores de Jesus *abrangeriam um território maior.* Atualmente, o testemunho deles chega aos quatro cantos da Terra, muito além das fronteiras do país onde Jesus pregou. Segundo, eles *alcançariam mais pessoas.* O pequeno grupo de discípulos que Jesus deixou chegou rapidamente aos milhares.

6, 7. (a) De que modo as obras dos seguidores de Jesus seriam maiores do que as dele? (b) Como podemos provar que Jesus estava certo ao confiar em seus seguidores?

(Atos 2:41; 4:4) Agora existem milhões, e centenas de milhares de discípulos são batizados todo ano. Terceiro, *a pregação deles continuaria por mais tempo*. Ela estende-se até hoje, quase 2 mil anos após o fim do ministério de Jesus, que durou três anos e meio.

[7] Jesus demonstrou confiança nos discípulos quando disse que eles fariam "obras maiores do que" as dele. Estava confiando-lhes uma obra que era muito importante para ele: pregar e ensinar "as boas novas do reino de Deus". (Lucas 4:43) Ele tinha certeza de que os discípulos cumpririam fielmente essa incumbência. O que isso significa para nós hoje? Quando nos empenhamos com zelo e de todo o coração no ministério, provamos que Jesus estava certo ao confiar em seus seguidores. Que privilégio maravilhoso! — Lucas 13:24.

Instruídos para dar testemunho

[8] Jesus deu aos discípulos o melhor treinamento possível para o ministério. Acima de tudo, deixou um exemplo perfeito para eles. (Lucas 6:40) No capítulo anterior, analisamos como Jesus encarava o

8, 9. Que exemplo Jesus deixou ao realizar o ministério, e como podemos imitá-lo?

ministério. Pense nos discípulos que o acompanharam em suas viagens de pregação. Eles observaram que Jesus pregava onde quer que houvesse pessoas — às margens de lagos, nas montanhas, nas cidades, nos mercados e nas casas. (Mateus 5:1, 2; Lucas 5:1-3; 8:1; 19:5, 6) Também viram como ele era trabalhador, levantando cedo e pregando até tarde da noite. O ministério não era um simples passatempo para Jesus. (Lucas 21:37, 38; João 5:17) Os discípulos com certeza perceberam que ele era motivado por um profundo amor pelas pessoas. Talvez vissem refletida no rosto de Jesus a compaixão que ele sentia no coração. (Marcos 6:34) Que efeito você acha que o exemplo de Jesus teve sobre seus discípulos? Como *você* teria sido influenciado?

9 Como seguidores de Cristo, imitamos seu exemplo em nosso ministério. Por isso, não medimos esforços para dar "um testemunho cabal". (Atos 10:42) Assim como Jesus, visitamos as pessoas em suas casas. (Atos 5:42) Se necessário, ajustamos nossa programação para visitá-las num horário em que seja mais provável encontrá-las. Também vamos em busca das pessoas e pregamos discretamente em lugares públicos,

como ruas, parques, lojas e no local de trabalho. Continuamos a 'trabalhar arduamente e a nos esforçar' no ministério porque levamos a sério essa obra. (1 Timóteo 4:10) O amor profundo e de coração por outros nos motiva a continuar buscando oportunidades de pregar em todos os lugares e ocasiões. — 1 Tessalonicenses 2:8.

[10] Jesus também treinou seus discípulos por dar-lhes instruções detalhadas. Antes de enviar à pregação os 12 apóstolos, e mais tarde os 70 discípulos, Jesus reuniu-se com eles e deu-lhes instruções detalhadas sobre como pregar. (Mateus 10:1-15; Lucas 10:1-12) Isso deu bons resultados. Lucas 10:17 diz: 'Os setenta voltaram com alegria.' Vamos analisar duas lições importantes que Jesus ensinou, lembrando que para entender suas palavras é preciso levar em conta os costumes judaicos da época.

[11] Jesus ensinou seus discípulos a *confiar em Jeová*. Ele lhes disse: "Não adquirais nem ouro, nem prata, nem cobre, para os bolsos dos vossos cintos, nem alforje para a viagem, nem duas peças de roupa

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10-12. Que lições importantes Jesus ensinou a seus discípulos antes de enviá-los à pregação?

interior, nem sandálias, nem bastão; pois o trabalhador merece o seu alimento.” (Mateus 10:9, 10) Quando as pessoas viajavam, era comum usarem um cinto com um bolso para carregar dinheiro, além de um alforje e um par adicional de sandálias.* Ao instruir seus discípulos a não se preocupar com essas coisas, Jesus na verdade estava dizendo: “Confiem plenamente em Jeová, pois ele cuidará das suas necessidades.” Jeová os ajudaria, motivando os que aceitassem as boas novas a ser hospitaleiros, o que era costume em Israel. — Lucas 22:35.

12 Jesus também ensinou seus discípulos a *evitar coisas que desnecessariamente os distraíssem de seu objetivo*. Ele disse: “Não abraceis a ninguém em cumprimento ao longo da estrada.” (Lucas 10:4) Será que Jesus queria dizer que eles deviam ser frios ou indiferentes? De modo algum. Nos tempos bíblicos, os cumprimentos geralmente envolviam mais do que uma simples saudação; incluíam várias formalidades e longas conversas. Um erudito bíblico diz: “Os cumprimentos entre os orientais não consistiam, como

* O bolso do cinto talvez fosse usado para guardar moedas. O alforje era uma bolsa maior, geralmente feita de couro, que era pendurada no ombro e usada para carregar alimentos e outras provisões.

entre nós, em uma mesura, ou aperto de mãos, mas incluíam muitos abraços, reverências e até prostrar-se ao solo. Tudo isso tomava muito *tempo*.” Ao dizer a seus discípulos que não cumprimentassem outros do modo costumeiro, em certo sentido Jesus estava dizendo: “Usem seu tempo da melhor maneira possível, pois a mensagem é urgente.”*

[13] Nós levamos a sério as instruções que Jesus deu aos discípulos no primeiro século. Confiamos plenamente em Jeová ao realizar nosso ministério. (Provérbios 3:5, 6) Sabemos que nossas necessidades básicas nunca nos faltarão se ‘persistirmos em buscar primeiro o reino’. (Mateus 6:33) Evangelizadores por tempo integral no mundo todo podem comprovar que mesmo em tempos difíceis o braço de Jeová não é curto. (Salmo 37:25) Também reconhecemos que precisamos evitar coisas que nos distraiam de nosso objetivo. Se não tomarmos cuidado, este sistema pode

* O profeta Eliseu deu instruções similares em certa ocasião. Quando enviou seu servo Geazi à casa de uma mulher cujo filho havia morrido, Eliseu disse: “Caso encontres alguém, não o deves cumprimentar.” (2 Reis 4:29) A missão era urgente, por isso não havia tempo para demoras desnecessárias.

13. De que modo podemos demonstrar que levamos a sério as instruções que Jesus deu aos discípulos no primeiro século?

facilmente nos desviar. (Lucas 21:34-36) Mas agora não é hora de nos deixar distrair. Vidas estão em jogo, por isso nossa mensagem é urgente. (Romanos 10:13-15) Manter um senso de urgência nos ajudará a evitar que coisas deste mundo consumam o tempo e a energia que seriam mais bem aproveitados no ministério. Lembre-se de que o tempo que resta é curto, e a colheita é grande. — Mateus 9:37, 38.

Como estamos envolvidos nessa obra

[14] Ao dizer "ide . . . e fazei discípulos", o ressuscitado Jesus confiou uma grande responsabilidade a seus seguidores. Ele não tinha em mente apenas os discípulos que estavam presentes naquele dia numa montanha na Galileia.* A obra que ele ordenou envolve pregar a "pessoas de todas as nações", e continua "até a terminação do sistema de coisas". Fica claro que essa comissão se aplica a todos os seguidores de Cristo, incluindo nós hoje em dia. Vamos analisar mais de

* Visto que a maioria dos seus seguidores estavam na Galileia, provavelmente foi nessa ocasião descrita em Mateus 28:16-20 que o ressuscitado Jesus apareceu a "mais de quinhentos". (1 Coríntios 15:6) Portanto, centenas de pessoas talvez estivessem presentes quando Jesus lhes deu a comissão de fazer discípulos.

14. O que indica que a comissão registrada em Mateus 28:18-20 se aplica a todos os seguidores de Cristo? (Veja também a nota.)

perto as palavras de Jesus registradas em Mateus 28:18-20.

[15] Antes de comissionar seus discípulos, Jesus disse: "Foi-me dada toda a autoridade no céu e na terra." (Versículo 18) Será que Jesus realmente tem toda essa autoridade? Com certeza. Ele é o arcanjo e comanda milhões de anjos. (1 Tessalonicenses 4:16; Revelação [Apocalipse] 12:7) Como "cabeça da congregação", Jesus tem autoridade sobre seus seguidores na Terra. (Efésios 5:23) Ele está governando no céu como Rei messiânico desde 1914. (Revelação 11:15) Jesus tem autoridade até mesmo para ressuscitar os mortos. (João 5:26-28) Por mencionar primeiro sua grande autoridade, Jesus indica que suas próximas palavras não são uma sugestão, mas uma ordem. Fazemos bem em obedecer a ela, pois ele não assumiu essa autoridade por conta própria, ela lhe foi dada por Deus. — 1 Coríntios 15:27.

[16] Jesus passa então a dar a comissão, que começa com uma única palavra: *"Ide."* (Versículo 19)

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15. Por que é apropriado obedecermos ao mandamento de Jesus de fazer discípulos?
16. O que Jesus quer que façamos ao dizer "ide", e como cumprimos esse aspecto de nossa comissão?

Desse modo, ele nos ordena a tomar a iniciativa de transmitir a outros a mensagem do Reino. Podemos usar muitos métodos para cumprir esse aspecto da nossa comissão. Pregar de casa em casa é a maneira mais eficaz de falar pessoalmente com outros. (Atos 20:20) Também aproveitamos as oportunidades no nosso dia a dia para dar testemunho informal, procurando iniciar conversas sobre as boas novas em todo lugar que for apropriado. Nossos métodos específicos de pregação podem variar para se adaptar às circunstâncias e às necessidades da região onde vivemos. Uma coisa, porém, não muda: nós 'vamos' em busca dos merecedores. — Mateus 10:11.

[17] Depois Jesus explica o objetivo de sua ordem, dizendo: *"Fazei discípulos* de pessoas de todas as nações." (Versículo 19) Como 'fazemos discípulos'? Basicamente, um discípulo é um aprendiz, alguém que é ensinado. Mas fazer discípulos não é uma simples questão de transmitir conhecimento a outros. Quando estudamos a Bíblia com os interessados, nosso objetivo é ajudá-los a se tornar seguidores de Cristo. Sempre que possível, destacamos o exemplo de Jesus

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17. Como 'fazemos discípulos'?

para que nossos estudantes aprendam a encará-lo como seu Instrutor e Modelo, vivendo do modo como ele viveu e realizando a obra que ele fez. — João 13:15.

[18] Uma parte vital da comissão que Jesus deu é expressa pelas palavras: *"Batizando-as* em o nome do Pai, e do Filho, e do espírito santo." (Versículo 19) O batismo é o evento mais importante na vida de um discípulo, pois é um símbolo apropriado de sua dedicação de toda a alma a Deus. Assim, o batismo é essencial para a salvação. (1 Pedro 3:21) O discípulo batizado pode aguardar bênçãos eternas no futuro novo mundo ao passo que continua fazendo o seu melhor no serviço prestado a Jeová. Você já ajudou alguém a se tornar discípulo batizado de Cristo? Essa é a maior alegria que podemos ter no ministério cristão. — 3 João 4.

[19] Jesus explica a próxima parte da comissão dizendo: *"Ensinando-as* a observar todas as coisas que vos ordenei." (Versículo 20) Ensinamos os novos a seguir os mandamentos de Jesus, o que inclui amar a Deus e ao próximo, e fazer discípulos. (Mateus 22:37-39)

18. Por que o batismo é o evento mais importante na vida do discípulo?
19. O que ensinamos aos novos, e por que o ensino não termina após o batismo?

Aos poucos lhes ensinamos a explicar as verdades da Bíblia e a defender a fé que vão adquirindo. Quando se qualificam para participar na pregação, trabalhamos junto com eles, ensinando-os por meio de palavras e exemplo a ter uma participação significativa nessa obra. O ensino não termina necessariamente com o batismo. Os recém-batizados talvez precisem de instruções adicionais para ajudá-los a enfrentar os desafios que sobrevêm aos seguidores de Cristo. — Lucas 9:23, 24.

"Estou convosco todos os dias"

20 As últimas palavras da comissão dada por Jesus nos inspiram muita confiança: "Eis que estou convosco todos os dias, até à terminação do sistema de coisas." (Mateus 28:20) Jesus sabe que essa designação é séria. Sabe também que cumpri-la às vezes resultará em hostilidade por parte de opositores. (Lucas 21:12) Mas não há motivo para ter medo. Nosso Líder não espera que cumpramos essa designação sem ajuda ou sozinhos. Não é animador saber que Aquele que tem

20, 21. (a) Por que não há motivo para ter medo ao cumprirmos a comissão de Jesus? (b) Por que não podemos diminuir o passo, e qual deve ser a nossa determinação?

Como Ser Seguidor de Jesus?

- Como devemos abordar as pessoas com a mensagem do Reino? — Mateus 10:11-13; Lucas 10:5.
- Como as palavras de Jesus podem nos ajudar a lidar com oposição à obra de pregação? — Marcos 13:9-13.
- Como devemos lidar com os que não aceitam a nossa mensagem? — Lucas 10:10, 11.
- Quando damos prioridade à pregação, que certeza podemos ter? — Lucas 12:22-31.

"toda a autoridade no céu e na terra" está nos apoiando no cumprimento dessa comissão?

[21] Jesus garantiu que estaria com seus seguidores em seu ministério ao longo dos séculos, "até à terminação do sistema de coisas". Devemos continuar a cumprir a comissão dada por Jesus até vir o fim. Agora não é hora para diminuirmos o passo. Uma enorme colheita espiritual está sendo feita! Pessoas receptivas à mensagem estão sendo ajuntadas em grande número. Como seguidores de Cristo, estejamos determinados a cumprir a importante comissão que nos foi confiada. Estejamos decididos a usar nosso tempo, energia e recursos para cumprir a ordem de Jesus: "Ide . . . e fazei discípulos."

CAPÍTULO 10

“Está escrito”

AINDA no início de seu ministério Jesus visita Nazaré, a cidade onde foi criado. Seu objetivo é ajudar as pessoas a chegar à importante conclusão de que ele é o prometido Messias. Que prova ele apresenta?

[2] Muitos sem dúvida esperam um milagre, pois ouviram falar das incríveis obras que Jesus já realizou. Mas em vez de lhes dar um sinal milagroso, ele vai à sinagoga, como é o seu costume. Ali, levanta-se para ler e recebe o rolo de Isaías. É um rolo comprido, provavelmente enrolado em dois bastões. Jesus o desenrola com cuidado, passando-o de um bastão para o outro até encontrar a passagem que está procurando. Então ele lê em voz alta as palavras que hoje se encontram em Isaías 61:1-3. — Lucas 4:16-19.

[3] Os presentes ali com certeza conhecem essa passagem. Trata-se de uma profecia sobre o Messias. Ninguém tira os olhos de Jesus; o silêncio paira no ar. Então Jesus começa a explicar o texto, talvez em detalhes, e diz: “Hoje se cumpriu esta escritura que aca-

1-3. Jesus quer ajudar as pessoas de Nazaré a chegar a que importante conclusão, e que prova ele apresenta?

bais de ouvir." Todos ficam maravilhados com suas palavras cativantes, mas, pelo visto, muitos ainda querem ver um sinal espetacular. Em vez de fazer isso, Jesus corajosamente usa um exemplo tirado das Escrituras para expor a falta de fé daquelas pessoas. Pouco depois, os que estão ali tentam matá-lo! — Lucas 4:20-30.

4 Naquela ocasião, Jesus estabeleceu um modelo que ele seguiu durante todo o seu ministério. Tudo o que fez e disse se baseava na Palavra inspirada de Deus. É verdade que os milagres de Jesus eram de grande importância para provar que ele tinha o espírito de Deus, mas para ele nada era mais importante do que as Escrituras Sagradas. Vamos analisar como nosso Mestre citou, defendeu e explicou a Palavra de Deus, deixando-nos um exemplo.

Como Jesus citou a Palavra de Deus

5 Jesus queria que as pessoas soubessem qual era a origem de sua mensagem. Ele disse: "O que eu ensino não é meu, mas pertence àquele que me enviou." (João 7:16) Em outra ocasião, ele falou: "Não faço

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4. Que modelo Jesus estabeleceu em seu ministério, e o que analisaremos neste capítulo?
5. O que Jesus queria deixar claro a seus ouvintes, e como ele provou que suas afirmações a respeito disso eram verdadeiras?

nada de minha própria iniciativa; mas assim como o Pai me ensinou, estas coisas eu falo." (João 8:28) Jesus disse também: "As coisas que vos digo não falo da minha própria iniciativa; mas o Pai, que permanece em união comigo, está fazendo as suas obras." (João 14:10) Um dos modos como Jesus provou que essas afirmações eram verdadeiras foi por citar vez após vez a Palavra escrita de Deus.

[6] Um estudo detalhado das palavras registradas de Jesus revela que ele fez citações diretas ou indiretas de mais da metade dos livros que fazem parte do cânon das Escrituras Hebraicas. De início isso talvez não pareça muito impressionante. Pode ser que você se pergunte por que razão Jesus, num ministério de três anos e meio, não fez citações de *todos* os livros inspirados disponíveis na época. Na verdade, é bem provável que ele tenha feito isso. Lembre-se de que a Bíblia registra apenas uma pequena parte do que Jesus disse e fez. (João 21:25) De fato, todas as suas palavras registradas podem ser lidas em apenas algumas horas. Mas imagine-se falando sobre Deus e Seu Rei-

6, 7. (a) Quão extensivamente Jesus citou as Escrituras Hebraicas, e por que isso é impressionante? (b) Como o ensino de Jesus era diferente do ensino dos escribas?

no durante apenas algumas horas e sendo capaz de citar trechos de mais da metade dos livros das Escrituras Hebraicas! Além disso, na maioria dos casos Jesus não tinha os rolos à mão. No seu famoso Sermão do Monte, ele citou muitas vezes as Escrituras Hebraicas direta e indiretamente — tudo de cor!

[7] O fato de Jesus citar as Escrituras mostra que ele tinha profundo respeito pela Palavra de Deus. As pessoas 'ficavam assombradas com o seu modo de ensinar, pois as ensinava como quem tinha autoridade e não como os escribas'. (Marcos 1:22) Quando os escribas ensinavam, gostavam de mencionar a chamada lei oral, citando instruídos rabinos da antiguidade. Jesus nem uma única vez citou a lei oral ou algum rabino para apoiar o que dizia. Ele considerava a Palavra de Deus como autoridade máxima. Com frequência lemos estas palavras de Jesus: "Está escrito." Ele repetiu muitas vezes essa declaração ou outras similares ao ensinar seus seguidores e corrigir conceitos errados.

[8] Quando Jesus expulsou os comerciantes que

8, 9. (a) Como Jesus mostrou que tinha a Palavra de Deus como autoridade quando expulsou do templo os comerciantes? (b) De que modo os líderes religiosos no templo mostraram grande desrespeito pela Palavra de Deus?

estavam no templo em Jerusalém, ele disse: “Está escrito: ‘Minha casa será chamada casa de oração’, mas vós fazeis dela um covil de salteadores.” (Mateus 21:12, 13; Isaías 56:7; Jeremias 7:11) No dia anterior, ele havia realizado ali muitas obras. Alguns meninos ficaram impressionados e começaram a louvá-lo. Os líderes religiosos, indignados, perguntaram a Jesus se ele estava ouvindo o que as crianças diziam. Ele respondeu: “Sim. Nunca lestes o seguinte: ‘Da boca de pequeninos e de crianças de peito forneceste louvor’?” (Mateus 21:16; Salmo 8:2) Jesus queria que aqueles homens soubessem que a Palavra de Deus apoiava o que estava acontecendo naquela ocasião.

[9] Os líderes religiosos juntaram-se mais tarde para desafiar Jesus, perguntando: “Com que autoridade fazes estas coisas?” (Mateus 21:23) Jesus já havia deixado bem claro qual era a Fonte de sua autoridade. Ele não tinha inventado doutrinas, estava simplesmente agindo segundo a Palavra inspirada de seu Pai. Fica claro, portanto, que aqueles sacerdotes e escribas demonstravam grande desrespeito por Jeová e Sua Palavra. Eles realmente mereciam que Jesus os censurasse, expondo suas más motivações. — Mateus 21:23-46.

[10] Assim como Jesus, os cristãos verdadeiros hoje baseiam seu ministério na Palavra de Deus. As Testemunhas de Jeová são conhecidas no mundo inteiro por seu zelo em transmitir a mensagem bíblica a outros. Nossas publicações citam constantemente a Bíblia. Fazemos o mesmo em nosso ministério, usando as Escrituras sempre que conversamos com as pessoas. (2 Timóteo 3:16) Ficamos muito contentes quando alguém nos permite ler textos bíblicos e conversar sobre o valor e o significado da Palavra de Deus. Apesar de não termos memória perfeita, assim como Jesus, hoje temos muitas ajudas disponíveis que ele não tinha. Além da Bíblia completa, impressa em cada vez mais idiomas, temos muitas publicações bíblicas para nos ajudar a encontrar qualquer versículo que quisermos. Estejamos decididos a continuar citando textos bíblicos e direcionando a atenção das pessoas para a Bíblia em toda oportunidade!

Como Jesus defendeu a Palavra de Deus

[11] Jesus percebeu que a Palavra de Deus estava constantemente sob ataque, mas isso com certeza não o

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10. Como podemos imitar Jesus no modo como usamos a Palavra de Deus, e que ajudas temos que ele não tinha?

11. Por que Jesus teve de defender a Palavra de Deus muitas vezes?

surpreendeu. Ele disse em oração a seu Pai: "A tua palavra é a verdade." (João 17:17) E Jesus sabia que Satanás, "o governante do mundo", é "um mentiroso e o pai da mentira". (João 8:44; 14:30) Ao rejeitar as tentações de Satanás, Jesus citou as Escrituras três vezes. Satanás citou um versículo dos Salmos, propositalmente fazendo uma aplicação incorreta, mas Jesus defendeu a Palavra de Deus. — Mateus 4:6, 7.

[12] Jesus defendeu muitas vezes as Escrituras Sagradas contra entendimentos incorretos e distorcidos. Os instrutores religiosos da época apresentavam a Palavra de Deus de modo enganoso. Eles davam muita importância aos mínimos detalhes da Lei mosaica e pouca importância aos princípios nos quais as leis se baseavam. Desse modo eles promoviam uma adoração superficial, que dava mais destaque às aparências do que às questões mais importantes, como justiça, misericórdia e fidelidade. (Mateus 23:23) Como Jesus defendeu a Lei de Deus?

[13] No Sermão do Monte, Jesus usou várias vezes a frase "ouvistes que se disse" antes de citar um mandamento da Lei mosaica. Depois ele continuava com

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12-14. (a) Como os líderes religiosos mostravam desrespeito pela Lei mosaica? (b) Como Jesus defendeu a Palavra de Deus?

a frase "mas eu vos digo", e então explicava um princípio que envolvia muito mais do que apenas cumprir superficialmente a Lei. Será que Jesus estava falando contra a Lei? Não, ele a estava defendendo. Por exemplo, as pessoas conheciam bem a lei "não deves assassinar". Mas Jesus disse-lhes que odiar uma pessoa já violava o princípio por trás daquela lei. Do mesmo modo, se alguém nutrisse sentimentos românticos por uma pessoa que não fosse seu cônjuge, estaria violando o princípio no qual se baseava a lei de Deus contra o adultério. — Mateus 5:17, 18, 21, 22, 27-39.

14 Finalmente, Jesus declarou: "Ouvistes que se disse: 'Tens de amar o teu próximo e odiar o teu inimigo.' No entanto, eu vos digo: Continuai a amar os vossos inimigos e a orar pelos que vos perseguem." (Mateus 5:43, 44) Será que o mandamento de 'odiar o seu inimigo' constava na Palavra de Deus? Não, os próprios líderes religiosos inventaram essa regra. Eles enfraqueciam a Lei perfeita de Deus com conceitos humanos. Jesus defendeu corajosamente a Palavra de Deus contra os efeitos nocivos das tradições humanas. — Marcos 7:9-13.

[15] Os líderes religiosos também atacavam a Lei de Deus por fazê-la parecer muito restritiva e até severa. Na ocasião em que os discípulos de Jesus arrancaram algumas espigas de cereal ao passar por um campo, alguns fariseus disseram que eles estavam violando o sábado. Jesus usou um exemplo das Escrituras para defender a Palavra de Deus contra esse conceito desequilibrado. Ele citou a única referência que a Bíblia faz sobre o uso dos pães da proposição fora do santuário: quando Davi e os homens famintos que estavam com ele comeram os pães. Jesus mostrou aos fariseus que eles não tinham compreendido a questão principal: a misericórdia e a compaixão de Jeová. — Marcos 2:23-27.

[16] Os líderes religiosos também inventavam meios para se esquivar da Lei de Deus e diminuir sua força. Por exemplo, a Lei permitia que um homem se divorciasse de sua esposa se houvesse "alguma coisa indecente" da parte dela, evidentemente um problema sério que envergonhasse a família. (Deuteronômio

15. Como Jesus defendeu a Lei de Deus contra as tentativas de fazê-la parecer muito restritiva e até severa?
16. Como os líderes religiosos distorceram o mandamento de Moisés a respeito do divórcio, e qual foi a reação de Jesus?

24:1) Mas, nos dias de Jesus, os líderes religiosos usavam essa concessão como desculpa para um homem se divorciar de sua esposa por qualquer motivo — até por ter deixado a comida queimar!* Jesus mostrou que eles tinham distorcido gravemente as palavras inspiradas de Moisés e restaurou o padrão original de Jeová para o casamento, ou seja, a monogamia. A imoralidade sexual seria a única base legítima para o divórcio. — Mateus 19:3-12.

[17] Os seguidores atuais de Cristo também desejam defender as Escrituras Sagradas. Quando líderes religiosos dão a entender que os padrões morais da Palavra de Deus são antiquados, na verdade estão atacando a Bíblia. As Escrituras também estão sob ataque quando as religiões ensinam falsidades como se fossem doutrinas bíblicas. Para nós, é um privilégio defender a Palavra pura de Deus, que contém a verdade. Um modo de fazermos isso é por provar que Deus não faz parte de uma Trindade. (Deuteronômio 4:39) Ao

* Josefo, um historiador do primeiro século que era fariseu e divorciado, mencionou mais tarde que o divórcio era permissível 'por qualquer motivo, como acontece frequentemente'.

17. Como os cristãos hoje podem defender a Palavra de Deus assim como Jesus?

mesmo tempo, defendemos a Bíblia com tato, brandura e profundo respeito. — 1 Pedro 3:15.

Jesus explicou a Palavra de Deus

18 Jesus estava vivo no céu quando as Escrituras Hebraicas foram registradas. Como ele deve ter apreciado a oportunidade de vir à Terra e explicar a Palavra de Deus! Lembre-se, por exemplo, daquele dia inesquecível após sua ressurreição, quando ele encontrou dois discípulos na estrada para Emaús. Antes de o reconhecerem, eles lhe contaram que estavam tristes e confusos por causa da morte de seu amado Mestre. O que Jesus fez? "Principiando por Moisés e por todos os Profetas, interpretou-lhes em todas as Escrituras as coisas referentes a si mesmo." Como os discípulos se sentiram? Mais tarde disseram um ao outro: "Não se nos abrasavam os corações quando nos falava na estrada, ao nos abrir plenamente as Escrituras?" — Lucas 24:15-32.

19 Depois, naquele mesmo dia, Jesus reuniu-se com seus apóstolos e outros discípulos. Veja o que ele fez: "Abriu-lhes . . . plenamente as mentes para que compreendessem o significado das Escrituras." (Lucas

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18, 19. Que exemplos mostram que Jesus tinha uma habilidade maravilhosa para explicar a Palavra de Deus?

24:45) Aquela ocasião alegre com certeza os fez lembrar das muitas vezes que Jesus tinha ajudado a eles, e a todos os que o ouviam, a entender as Escrituras. Jesus em geral explicava textos bem conhecidos de uma maneira que seus ouvintes passavam a entender a Palavra de Deus de um ângulo diferente e de modo mais profundo.

[20] Em certa ocasião, Jesus estava falando a um grupo de saduceus. Eles faziam parte de uma seita do judaísmo associada ao sacerdócio judaico e não acreditavam na ressurreição. Jesus disse a eles: "Quanto à ressurreição dos mortos, não lestes o que vos foi falado por Deus, que disse: 'Eu sou o Deus de Abraão, e o Deus de Isaque, e o Deus de Jacó'? Ele é o Deus, não de mortos, mas de vivos." (Mateus 22:31, 32) Os saduceus conheciam muito bem esse texto escrito por Moisés, um homem que eles respeitavam muito. Consegue perceber a força da explicação de Jesus?

[21] Moisés ouviu essas palavras de Jeová perto de um espinheiro em chamas por volta de 1514 AEC. (Êxodo 3:2, 6) Naquela época, já fazia 329 anos que Abraão tinha morrido; Isaque tinha morrido havia 224 anos,

20, 21. Como Jesus explicou as palavras de Jeová a Moisés no espinheiro em chamas?

e Jacó, havia 197 anos. Mesmo assim, Jeová disse: "Eu *sou*" o Deus deles. Os saduceus sabiam que Jeová não é como um deus pagão dos mortos, que reina num mítico submundo. Não; como Jesus disse, ele é o Deus "de vivos". O que isso significa? A conclusão de Jesus era óbvia: "Para ele, todos estes vivem." (Lucas 20:38) Os amados servos de Jeová que já morreram estão guardados em segurança na sua ilimitada e infalível memória. O propósito de ressuscitá-los é tão certo que eles podem ser considerados como vivos. (Romanos 4:16, 17) Não acha essa explicação da Palavra de Deus maravilhosa? Não é de admirar que 'as multidões ficassem assombradas'! — Mateus 22:33.

[22] Os cristãos hoje têm o privilégio de explicar a Palavra de Deus imitando o exemplo de Jesus. Reconhecemos que não temos uma mente perfeita. Mas muitas vezes temos a oportunidade de ler para as pessoas um texto que elas já conhecem e explicar um ponto em que talvez nunca tenham parado para pensar. Por exemplo, elas talvez tenham repetido a vida inteira as palavras "santificado seja o vosso nome" e "venha a

22, 23. (a) Como podemos imitar a Jesus por explicar a Palavra de Deus? (b) O que consideraremos no próximo capítulo?

Como Ser Seguidor de Jesus?

• Por que devemos tomar cuidado para nunca permitir que tradições ou conceitos humanos se tornem mais importantes do que a Palavra de Deus? — Mateus 15:2-11.

• Quando respondemos perguntas, por que é bom direcionar a atenção dos ouvintes para a Bíblia? — Lucas 10:25-28.

• Como podemos imitar a disposição de Jesus em permitir que a Palavra profética de Deus guiasse sua vida e suas decisões? — Lucas 18:31-34; 22:37.

• Sempre que nossas crenças forem questionadas, por que devemos basear nossa defesa na Palavra de Deus? — João 10:31-39.

nós o vosso Reino” sem nunca ter aprendido qual é o nome de Deus ou o que é o Seu Reino. (Mateus 6:9, 10, *Antônio Pereira de Figueiredo*) É maravilhoso quando alguém nos permite dar explicações simples e claras sobre as verdades bíblicas!

23 Citar, defender e explicar a Palavra de Deus são maneiras de imitar o modo como Jesus transmitiu a verdade. No próximo capítulo vamos considerar alguns métodos eficazes que Jesus usou para tocar o coração de seus ouvintes com as verdades bíblicas.

CAPÍTULO 11

"Nunca homem algum falou como este"

OS FARISEUS estão furiosos, pois Jesus está no templo ensinando sobre seu Pai. Os ouvintes estão divididos; muitos acreditam no que Jesus diz, outros querem que ele seja preso. Não podendo mais conter sua raiva, os líderes religiosos enviam oficiais para prender Jesus. Mas eles retornam de mãos vazias. Os principais sacerdotes e os fariseus exigem uma explicação: "Por que é que não o trouxestes para cá?" Os oficiais respondem: "Nunca homem algum falou como este." Eles ficaram tão impressionados com o ensino de Jesus que não tiveram coragem de prendê-lo.* — João 7:45, 46.

2 Aqueles oficiais não foram os únicos a ficar impressionados com o ensino de Jesus. Multidões ajuntavam-se só para ouvi-lo ensinar. (Marcos 3:7, 9; 4:1; Lucas 5:1-3) Por que Jesus foi um instrutor tão notá-

* Os oficiais provavelmente eram agentes do Sinédrio que obedeciam às ordens dos principais sacerdotes.

1, 2. (a) Por que os oficiais que foram enviados para prender Jesus voltaram de mãos vazias? (b) Por que Jesus foi um instrutor notável?

vel? Conforme vimos no Capítulo 8, ele amava as verdades que transmitia e as pessoas a quem ensinava. Também usava métodos de ensino de forma magistral. Vamos considerar três desses métodos práticos e como podemos usá-los.

Simplicidade no ensino

[3] Consegue imaginar o amplo vocabulário que Jesus poderia ter usado? Apesar disso, quando ensinava, sempre usava uma linguagem fácil de entender. Muitos de seus ouvintes eram "indoutos e comuns". (Atos 4:13) Jesus levava em conta as limitações deles, nunca os sobrecarregando com muita informação. (João 16:12) Suas palavras eram simples, mas as verdades que transmitiam eram muito profundas.

[4] Por exemplo, considere o Sermão do Monte, registrado em Mateus 5:3–7:27. Naquele sermão Jesus deu conselhos profundos, que tocavam o âmago das questões. As ideias e as frases não são complicadas. É difícil encontrar ali alguma palavra que até mesmo uma criança não consiga entender. Por isso, não é

3, 4. (a) Por que Jesus usava linguagem simples ao ensinar? (b) Como o Sermão do Monte é um exemplo da simplicidade com que Jesus ensinava?

para menos que, quando Jesus terminou de falar, as multidões — provavelmente incluindo muitos lavradores, pastores e pescadores — tenham 'ficado assombradas com o seu modo de ensinar'. — Mateus 7:28.

[5] Ao ensinar, Jesus geralmente usava frases simples e curtas, mas cheias de significado. Desse modo, numa época muito anterior aos livros impressos, sua mensagem ficava bem gravada na mente e no coração de seus ouvintes. Veja alguns exemplos: "Parai de julgar, para que não sejais julgados." "As pessoas com saúde não precisam de médico, mas sim os enfermos." 'O espírito está ansioso, mas a carne é fraca.' 'Pagai a César as coisas de César, mas a Deus as coisas de Deus.' "Há mais felicidade em dar do que há em receber."* (Mateus 7:1; 9:12; 26:41; Marcos 12:17; Atos 20:35) Essas palavras são lembradas até hoje, quase 2 mil anos após terem sido proferidas.

* Essa última declaração, registrada em Atos 20:35, é citada apenas pelo apóstolo Paulo. Pode ser que ele a tenha ouvido de alguém que estava presente quando Jesus a proferiu ou do próprio Jesus após sua ressurreição. Outra possibilidade é que ele a tenha recebido por revelação divina.

5. Cite exemplos de frases de Jesus que, embora simples, são cheias de significado.

[6] Como podemos ensinar com simplicidade? É importante usarmos linguagem simples, que a maioria das pessoas consiga entender de imediato. As verdades básicas da Palavra de Deus não são complicadas. Jeová revelou seus propósitos aos de coração sincero e humilde. (1 Coríntios 1:26-28) Palavras simples e bem escolhidas podem transmitir eficazmente as verdades da Palavra de Deus.

[7] Para ensinar com simplicidade precisamos tomar cuidado para não sobrecarregar o estudante da Bíblia com muitas informações. Assim, ao dirigir um estudo bíblico, não é necessário explicar todos os detalhes nem estudar depressa a matéria como se o mais importante fosse cobrir certo número de páginas. É melhor que o ritmo do estudo se adapte às necessidades e habilidades do estudante. Nosso objetivo é ajudá-lo a se tornar seguidor de Cristo e adorador de Jeová. Para isso, precisamos usar o tempo que for necessário para ele entender razoavelmente bem o que está estudando. Só então a verdade

6, 7. (a) Para ensinar com simplicidade, por que é importante usar linguagem simples? (b) Como podemos evitar sobrecarregar o estudante com muitas informações?

bíblica tocará seu coração e o motivará a pôr em prática o que aprende. — Romanos 12:2.

Perguntas apropriadas

[8] Jesus fez uso notável de perguntas, mesmo quando teria sido mais rápido simplesmente dizer ao ouvinte qual era o ponto em questão. Por que, então, ele fazia perguntas? Às vezes para expor a motivação de seus opositores, deixando-os sem resposta. (Mateus 21:23-27; 22:41-46) Mas, em muitos casos, Jesus fez perguntas para saber o que seus discípulos pensavam e para estimular o raciocínio deles. Assim, ele fazia perguntas do tipo: "O que você acha?" "Acredita nisso?" (Mateus 18:12; João 11:26) As perguntas que Jesus fazia tocavam o coração dos discípulos. Vamos ver um exemplo.

[9] Em certa ocasião, cobradores de impostos perguntaram a Pedro se Jesus pagava o imposto do templo.* Pedro foi logo respondendo que sim. Jesus

* Os judeus tinham de pagar um imposto anual de duas dracmas para o templo, o equivalente a mais ou menos o salário de dois dias de trabalho. Uma obra de referência diz: "Esse imposto era usado principalmente para custear as despesas da oferta queimada diária e de todos os sacrifícios feitos em nome do povo."

8, 9. (a) Por que Jesus fazia perguntas? (b) Como Jesus fez perguntas para ajudar Pedro a chegar à conclusão correta sobre o assunto de pagar o imposto do templo?

depois raciocinou com ele: “O que achas, Simão? De quem recebem os reis da terra os direitos ou o imposto por cabeça? Dos seus filhos ou dos estranhos?” Pedro respondeu: “Dos estranhos.” Jesus disse: “Realmente, então, os filhos estão isentos de impostos.” (Mateus 17:24-27) O ponto em questão sem dúvida era óbvio para Pedro, pois todos sabiam que os membros da família real eram isentos de impostos. Portanto, como Filho unigênito do Rei celestial que era adorado no templo, Jesus não estava sob a obrigação de pagar o imposto. Em vez de simplesmente dizer a Pedro a resposta certa, Jesus, com tato, fez perguntas para ajudá-lo a chegar à conclusão correta e talvez perceber a necessidade de pensar melhor antes de responder.

10 Como podemos fazer bom uso de perguntas em nosso ministério? Na pregação de casa em casa, podemos usar perguntas para despertar interesse. Isso talvez abra oportunidades para falarmos sobre as boas novas. Por exemplo, se uma pessoa de mais idade nos atender, podemos perguntar

10. Como podemos fazer bom uso de perguntas ao pregar de casa em casa?

de modo respeitoso: “Acha que o mundo mudou muito ao longo de sua vida?” Após ouvir a resposta, poderemos perguntar: “O que acha que seria necessário para tornar este mundo um lugar melhor para viver?” (Mateus 6:9, 10) Caso uma mãe com filhos pequenos nos atenda, podemos dizer: “Já se perguntou como será este mundo quando seus filhos tiverem crescido?” (Salmo 37:10, 11) Por sermos observadores quando chegamos numa casa, talvez consigamos fazer uma pergunta sobre um assunto que interessa ao morador.

11 Como podemos fazer bom uso de perguntas ao dirigir um estudo bíblico? Perguntas bem escolhidas podem nos ajudar a descobrir o que o estudante tem no coração. (Provérbios 20:5) Por exemplo, digamos que você esteja estudando o capítulo “Como viver de um modo que agrade a Deus”, no livro *O Que a Bíblia Realmente Ensina?*.* Esse capítulo explica o conceito de Deus a respeito de assuntos como imoralidade sexual, embriaguez e mentira. As respostas do estudan-

* Publicado pelas Testemunhas de Jeová.

11. Como podemos fazer bom uso de perguntas ao dirigir um estudo bíblico?

te talvez indiquem que ele entende *o que* a Bíblia ensina, mas será que ele *concorda* com o que está aprendendo? Podemos perguntar: "Acha razoável o conceito de Deus sobre esses assuntos?" Também poderíamos perguntar: "Como você pode pôr em prática essas informações?" Mas lembre-se de que é necessário ter tato ao fazer perguntas, mostrando respeito pelo estudante. Nunca devemos fazer perguntas que o deixem constrangido. — Provérbios 12:18.

Lógica irrefutável

[12] Com sua inteligência perfeita, Jesus raciocinava com outros de modo magistral. Às vezes ele empregava a lógica para refutar as acusações falsas de seus opositores. Em muitas ocasiões, ele usou argumentos convincentes para ensinar lições importantes a seus seguidores. Vejamos alguns exemplos.

[13] Quando Jesus curou um homem cego, mudo e que estava possuído por um demônio, os fariseus disseram: "Este não expulsa os demônios senão por meio de Belzebu [Satanás], o governante dos demônios." Eles admitiram que era necessário poder

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12-14. (a) De que maneira Jesus usava argumentos lógicos com habilidade? (b) Que lógica irrefutável Jesus usou quando os fariseus atribuíram seu poder a Satanás?

sobre-humano para expulsar demônios, mas disseram que o poder de Jesus vinha de Satanás. Além de ser falsa, a acusação também não tinha lógica. Expondo o raciocínio errado deles, Jesus respondeu: “Todo reino dividido contra si mesmo cai em desolação, e toda cidade ou casa dividida contra si mesma não permanece. Do mesmo modo, se Satanás expulsa a Satanás, ele ficou dividido contra si mesmo; como permanecerá então o seu reino?” (Mateus 12:22-26) Era como se Jesus estivesse dizendo: “Se eu fosse agente de Satanás, desfazendo o que ele fez, então ele estaria trabalhando contra os seus próprios interesses e logo fracassaria.” Como os fariseus poderiam negar algo tão lógico?

14 Jesus continuou raciocinando com eles. Sabendo que alguns discípulos dos fariseus também expulsavam demônios, Jesus fez uma pergunta simples, mas poderosa: “Se eu expulso os demônios por meio de Belzebu, por meio de quem os expulsam os vossos filhos [ou discípulos]?” (Mateus 12:27) Basicamente, o argumento de Jesus era: “Se eu expulso demônios com o poder de Satanás, então seus discípulos devem estar usando esse mesmo poder.” O que os fari-

seus podiam falar? Eles nunca reconheceriam que seus discípulos agiam sob o poder de Satanás. Desse modo, Jesus usou o próprio argumento errado deles para fazê-los chegar a uma conclusão que os deixou incomodados. Não é emocionante ler a respeito de como Jesus raciocinou com eles? Imagine, então, as multidões que ouviram Jesus pessoalmente; sua presença e seu tom de voz com certeza davam mais força às suas palavras.

15 Jesus também usava raciocínio lógico e convincente para ensinar verdades animadoras sobre seu Pai. Ele fez isso muitas vezes usando a expressão "quanto mais". Essa técnica ajuda os ouvintes a ter uma convicção ainda mais forte a respeito de um assunto a partir de um fato que já conhecem bem.* Esse tipo de argumentação, baseada em contraste, pode causar um profundo efeito nas pessoas. Vamos considerar apenas dois exemplos.

16 Respondendo ao pedido de seus discípulos para que lhes ensinasse a orar, Jesus falou da disposição

* Esse tipo de argumentação é às vezes chamado de *"a fortiori"*, uma expressão em latim que significa "com razão mais convincente; com muito mais motivo; com mais forte razão".

15-17. Dê um exemplo de como Jesus usou a expressão "quanto mais" para ensinar verdades animadoras sobre seu Pai.

de pais humanos imperfeitos de “dar boas dádivas” a seus filhos. Daí concluiu: “Se vós, embora iníquos, sabeis dar boas dádivas a vossos filhos, *quanto mais* o Pai, no céu, dará espírito santo aos que lhe pedirem!” (Lucas 11:1-13) O raciocínio de Jesus baseava-se num contraste. Se pais humanos pecadores cuidam das necessidades de seus filhos, quanto mais o nosso Pai celestial, que é perfeito e justo em todos os sentidos! Com certeza ele dará espírito santo a seus adoradores leais que humildemente se achegarem a ele em oração.

17 Jesus usou uma linha de raciocínio semelhante ao dar bons conselhos sobre como lidar com ansiedades. Ele disse: “Os corvos nem semeiam nem ceifam, e . . . não têm nem palheiro nem celeiro, contudo, Deus os alimenta. De *quanto mais* valor sois vós do que as aves? Notai bem como os lírios crescem; eles nem labutam nem fiam . . . Então, se Deus reveste assim a vegetação do campo, que hoje existe e amanhã é lançada no forno, *quanto mais* vestirá ele antes a vós, ó vós com pouca fé!” (Lucas 12:24, 27, 28) Se Jeová cuida das aves e das flores, quanto mais dos humanos que o amam e o adoram! Com esse ra-

ciocínio Jesus sem dúvida tocou o coração de seus ouvintes.

18 No nosso ministério, devemos usar lógica bem fundamentada para refutar crenças falsas. Também precisamos usar argumentos convincentes para ensinar verdades animadoras sobre Jeová. (Atos 19:8; 28:23, 24) Será que precisamos aprender a usar lógica complicada? De forma alguma. A lição que aprendemos de Jesus é que os argumentos lógicos usados de modo simples são os mais eficazes.

19 Por exemplo, como poderíamos responder a alguém que diz que não acredita em um Deus a quem não consegue ver? Podemos raciocinar com base na lei natural de causa e efeito. Quando vemos um efeito, reconhecemos que tem de haver uma causa. Poderíamos dizer: "Se você estivesse num lugar isolado e se deparasse com uma casa bem construída e com um estoque de alimentos (efeito), não reconheceria de imediato que alguém (uma causa) deve ser responsável por tudo que há ali? Portanto, quando vemos o óbvio projeto da natureza e a grande

18, 19. Como podemos raciocinar com alguém que diz que não acredita num Deus a quem não consegue ver?

quantidade de alimentos guardados na 'despensa' da Terra (efeito), não faz sentido concluir que Alguém (uma Causa) é responsável pela existência de tudo isso? A própria Bíblia usa uma linha de raciocínio similar: 'Cada casa é construída por alguém, mas quem construiu todas as coisas é Deus.'" (Hebreus 3:4) É claro que não importa quão bem fundamentados sejam os nossos argumentos, não conseguiremos convencer todas as pessoas. — 2 Tessalonicenses 3:2.

[20] Ao ensinarmos, tanto no ministério de campo como na congregação, podemos usar também a expressão "quanto mais" para destacar as qualidades e os modos de agir de Jeová. Por exemplo, para mostrar que a doutrina do tormento eterno num inferno de fogo na realidade desonra a Jeová, poderíamos dizer: "Que pai amoroso puniria seu filho pondo a mão dele no fogo? Quanto mais repugnante deve ser para o nosso amoroso Pai celestial a ideia de um inferno de fogo!" (Jeremias 7:31) A fim de ajudar um irmão deprimido a ver que Jeová realmente o ama, pode-

20, 21. (a) Como podemos usar a expressão "quanto mais" para destacar as qualidades e os modos de agir de Jeová? (b) O que vamos considerar no próximo capítulo?

Como Ser Seguidor de Jesus?

- Ao fazer discursos na congregação, de que modo o que Jesus disse pode ajudá-lo a escolher suas palavras? — Mateus 11:25.
- Como os oradores públicos podem imitar a Jesus no uso de perguntas? — Mateus 11:7-9.
- Ao ensinar, como você pode usar hipérboles de modo equilibrado? — Mateus 7:3; 19:24.
- Assim como Jesus, de que maneira podemos mostrar na prática o que queremos ensinar? — João 13:5, 14.

mos dizer: "Se Jeová considera valioso até um pequenino pardal, quanto mais amor e carinho ele deve ter por seus adoradores terrestres individualmente, incluindo você!" (Mateus 10:29-31) Esses argumentos podem nos ajudar a tocar o coração de outros.

[21] Depois de analisar apenas três dos métodos de ensino de Jesus, é fácil entender que aqueles oficiais que não prenderam Jesus não estavam exagerando quando disseram: "Nunca homem algum falou como este." No próximo capítulo, vamos considerar o método de ensino pelo qual Jesus talvez seja mais conhecido: o uso de ilustrações.

CAPÍTULO 12

“Nada lhes falava sem ilustração”

OS DISCÍPULOS que viajam com Jesus têm uma oportunidade sem igual. Eles aprendem diretamente do Grande Instrutor. Podem ouvir de primeira mão Jesus esclarecer a Palavra de Deus e ensinar verdades maravilhosas. Por enquanto eles têm de guardar suas valiosas palavras na mente e no coração, pois ainda não chegou o tempo de registrá-las.* Mas Jesus faz algo que ajuda seus discípulos a se lembrar do que ele lhes diz. O quê? Ele ensina usando ilustrações de modo magistral.

[2] De fato, dificilmente esquecemos boas ilustrações. Certo escritor disse que as ilustrações “transformam ouvidos em olhos e permitem que os ouvintes visualizem a mensagem”. Visto que em geral pensamos melhor com a ajuda de imagens, as ilustrações podem fa-

* Tudo indica que o primeiro relato inspirado sobre a vida terrestre de Jesus tenha sido o Evangelho de Mateus, escrito cerca de oito anos após sua morte.

1-3. (a) Que oportunidade sem igual têm os discípulos que viajam com Jesus, e como ele os ajuda a se lembrar do que lhes ensina? (b) Por que é fácil lembrar de boas ilustrações?

zer com que até mesmo ideias abstratas sejam mais fáceis de entender. Elas dão vida às palavras, ensinando lições que ficam gravadas na mente.

[3] Nenhum instrutor humano usou ilustrações com tanta habilidade como Jesus Cristo. Até hoje, suas ilustrações são facilmente lembradas. Por que Jesus recorria com frequência a esse método de ensino? O que tornava suas ilustrações tão eficazes? Como podemos aprender a usar esse método de ensino?

Por que Jesus ensinava usando ilustrações

[4] A Bíblia mostra que Jesus usava ilustrações por duas razões principais. Primeiro, isso cumpria profecias. Lemos em Mateus 13:34, 35: "Jesus [falou] às multidões por meio de ilustrações. Deveras, nada lhes falava sem ilustração; para que se cumprisse o que fora dito por intermédio do profeta, que disse: 'Abrirei a boca com ilustrações.'" O profeta mencionado por Mateus era o escritor do Salmo 78:2. O salmista escreveu essas palavras sob inspiração do espírito de Deus séculos antes do nascimento de Jesus. Pense no que isso significa. Com centenas de anos de antecedência, Jeová havia determinado que o Messias ensinaria por

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4, 5. Por que Jesus usava ilustrações?

meio de ilustrações. Portanto, Jeová com certeza deve dar muito valor a esse método de ensino.

[5] Segundo, Jesus explicou que usava ilustrações para identificar aqueles cujo coração havia "ficado embotado". (Mateus 13:10-15; Isaías 6:9, 10) Como suas ilustrações expunham a motivação das pessoas? Em alguns casos, Jesus queria que seus ouvintes pedissem explicações para poderem entender plenamente o que ele dizia. Os humildes estavam dispostos a pedir mais explicações, os orgulhosos e indiferentes, não. (Mateus 13:36; Marcos 4:34) Assim, as ilustrações de Jesus *revelavam* a verdade aos que ansiavam por ela; ao mesmo tempo, suas ilustrações *escondiam* a verdade dos que eram orgulhosos.

[6] As ilustrações de Jesus também eram úteis em muitos outros sentidos. Elas despertavam o interesse das pessoas, motivando-as a escutar. Criavam quadros mentais fáceis de entender. Conforme mencionado no início deste capítulo, as ilustrações de Jesus ajudavam os ouvintes a lembrar-se do que ele dizia. O Sermão do Monte, registrado em Mateus 5:3–7:27, é um ótimo exemplo de como Jesus usava muitas ilustrações. Se-

6. As ilustrações de Jesus eram úteis em que sentidos?

gundo uma contagem, esse sermão tem mais de 50 figuras de linguagem. Para ter uma ideia, lembre-se de que o Sermão do Monte pode ser lido em voz alta em cerca de 20 minutos. Nesse caso, em média uma figura de linguagem é mencionada aproximadamente a cada 20 segundos! Não há dúvida de que Jesus reconhecia as vantagens de usar ilustrações!

[7] Como seguidores de Cristo, queremos imitar seu modo de ensinar, incluindo o uso de ilustrações. Assim como os temperos deixam um alimento mais saboroso, boas ilustrações podem tornar nosso ensino mais agradável. Ilustrações bem pensadas também podem fazer com que verdades importantes fiquem mais fáceis de entender. Agora vamos ver em mais detalhes alguns fatores que fizeram com que as ilustrações de Jesus fossem tão eficazes. Com isso entenderemos melhor como fazer bom uso desse valioso método de ensino.

Comparações simples

[8] Ao ensinar, Jesus muitas vezes usava comparações simples, expressas em poucas palavras. Mas essas

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7. Por que é bom usarmos ilustrações assim como Jesus?

8, 9. Como Jesus fez uso de comparações simples, e o que tornava suas comparações tão eficazes?

palavras simples criavam vívidos quadros mentais e ensinavam com clareza importantes verdades espirituais. Por exemplo, ao incentivar seus discípulos a não estar ansiosos pelas necessidades diárias, Jesus mencionou "as aves do céu" e os "lírios do campo". As aves não semeiam nem colhem, os lírios não fiam nem tecem. Mesmo assim, Deus cuida deles. É fácil entender o ponto, ou seja, se Deus cuida das aves e das flores, com certeza cuidará das pessoas que 'persistirem em buscar primeiro o reino'. — Mateus 6:26, 28-33.

9 Jesus também fez amplo uso de metáforas, comparações que têm ainda mais força. Uma metáfora refere-se a uma coisa como se *fosse* outra. Também nesse caso, Jesus usava comparações simples. Em certa ocasião, ele disse a seus discípulos: "Vós sois a luz do mundo." Os discípulos podiam facilmente entender essa metáfora, ou seja, por meio de suas palavras e ações eles podiam deixar brilhar a luz da verdade espiritual e ajudar outros a glorificar a Deus. (Mateus 5:14-16) Veja mais algumas metáforas usadas por Jesus: "Vós sois o sal da terra." "Eu sou a videira, vós sois os ramos." (Mateus 5:13; João 15:5) Apesar de serem sim-

ples, essas figuras de linguagem causam um profundo impacto.

[10] Ao ensinar, como você pode usar ilustrações? Não é necessário inventar histórias longas e detalhadas. Apenas tente pensar em comparações simples. Digamos que você esteja considerando o assunto da ressurreição e queira ilustrar que trazer os mortos de volta à vida não é problema para Jeová. Que comparação lhe vem à mente? A Bíblia usa o sono como uma metáfora para a morte. Você poderia dizer: "Deus pode ressuscitar os mortos com a mesma facilidade com que nós podemos acordar alguém que está dormindo." (João 11:11-14) Agora imagine que você queira ilustrar que as crianças precisam de amor e afeição para desenvolver-se bem. Que exemplo poderia usar? A Bíblia faz a seguinte comparação: os filhos são "como mudas de oliveiras". (Salmo 128:3) Você poderia dizer: "Os filhos precisam de amor e afeição assim como uma planta precisa de sol e água." Quanto mais simples for a comparação, mais fácil será para os ouvintes entenderem o ponto.

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10. Quais são alguns exemplos que mostram como você pode usar ilustrações ao ensinar?

Ilustrações baseadas no dia a dia

[11] Jesus fazia bom uso de ilustrações relacionadas à vida das pessoas. Muitas de suas ilustrações se baseavam em circunstâncias do dia a dia que ele provavelmente havia observado enquanto crescia na Galileia. Pense um pouco na infância de Jesus. Imagine quantas vezes ele deve ter visto sua mãe moer cereais para fazer farinha, pôr fermento numa massa, acender uma lâmpada ou varrer a casa. (Mateus 13:33; 24:41; Lucas 15:8) Ele também deve ter observado muitas vezes os pescadores lançarem suas redes no mar da Galileia. (Mateus 13:47) E frequentemente deve ter visto crianças brincando na feira. (Mateus 11:16) Jesus sem dúvida deve ter observado outras coisas comuns que são mencionadas em muitas de suas ilustrações, tais como o plantio de sementes, alegres festas de casamento e campos de cereais amadurecendo ao sol. — Mateus 13:3-8; 25:1-12; Marcos 4:26-29.

[12] Nas suas ilustrações Jesus mencionava detalhes que seus ouvintes conheciam bem. Por exemplo, ele

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11. Cite exemplos de como as ilustrações de Jesus se baseavam em coisas que ele sem dúvida havia observado durante sua infância na Galileia.
12, 13. Na parábola do bom samaritano, por que é significativo que Jesus tenha mencionado a estrada que ia "de Jerusalém para Jericó"?

iniciou a parábola do bom samaritano dizendo: "Certo homem descia de Jerusalém para Jericó e caiu entre salteadores, que tanto o despojaram como lhe infligiram golpes, . . . deixando-o semimorto." (Lucas 10:30) É interessante notar que Jesus mencionou a estrada que ia "de Jerusalém para Jericó". Quando contou essa parábola ele estava na Judeia, não muito longe de Jerusalém; portanto, seus ouvintes com certeza conheciam aquela estrada. Ela era perigosa, especialmente para alguém que estivesse viajando sozinho. Por ser uma estrada cheia de curvas e passar por uma região desabitada, havia muitos lugares onde ladrões podiam esconder-se.

[13] Jesus incluiu outros detalhes conhecidos sobre a estrada que ia "de Jerusalém para Jericó". Segundo a parábola, um sacerdote e depois um levita também passaram por aquela estrada, mas nenhum deles parou para ajudar a vítima. (Lucas 10:31, 32) Os sacerdotes serviam no templo em Jerusalém e os levitas eram seus ajudantes. Muitos deles moravam em Jericó quando não estavam a serviço no templo; Jericó ficava apenas a uns 23 quilômetros de Jerusalém. Por isso, era comum sacerdotes e levitas passarem por aquela estrada.

Note também que Jesus disse que o viajante "descia" — não subia — a estrada "de Jerusalém". Isso fazia sentido para seus ouvintes. Jerusalém era uma cidade mais alta do que Jericó. Desse modo, quando viajava "de Jerusalém para Jericó", o viajante realmente 'descia'.* Fica claro que, ao usar ilustrações, Jesus pensava em seus ouvintes.

14 Ao usarmos ilustrações, também precisamos levar em conta os ouvintes. Que fatores a respeito deles podem influir na nossa escolha de ilustrações? Talvez precisemos considerar fatores como idade, cultura, criação e profissão. Por exemplo, uma ilustração que mencione detalhes sobre agricultura talvez seja mais facilmente entendida numa área rural do que numa cidade grande. O dia a dia e as atividades de nossos ouvintes — seus filhos, sua casa, seus *hobbies,* o que comem — também podem ser fonte de boas ilustrações.

* Jesus também disse que o sacerdote e o levita estavam vindo *"de* Jerusalém", ou seja, voltando do templo. Assim, ninguém podia justificar a indiferença deles por dizer que se desviaram do homem que parecia estar morto porque não queriam ficar impuros, o que temporariamente os impediria de servir no templo. — Levítico 21:1; Números 19:16.

14. Ao usarmos ilustrações, como podemos ter em mente os nossos ouvintes?

Ilustrações baseadas na criação

[15] Muitas ilustrações de Jesus revelam seu conhecimento da natureza, incluindo plantas, animais e o clima. (Mateus 16:2, 3; Lucas 12:24, 27) Como ele adquiriu esse conhecimento? Enquanto crescia na Galileia, ele sem dúvida teve muitas oportunidades para observar a criação. Ainda mais importante, Jesus é "o primogênito de toda a criação" e o "mestre de obras" de Jeová na criação de todas as coisas. (Colossenses 1:15, 16; Provérbios 8:30, 31) É de admirar que Jesus conhecesse tão bem a criação? Vamos ver como ele habilmente tirou proveito desse conhecimento.

[16] Lembre-se de que Jesus disse que ele era "o pastor excelente", e seus seguidores "as ovelhas". Essas palavras mostram que ele conhecia muito bem as características das ovelhas. Sabia que havia um vínculo especial entre os pastores e as ovelhas. Ele percebia que esses animais dóceis facilmente aceitam ser guiados e são fiéis em seguir seu pastor. Por que as ovelhas seguem seu pastor? "Porque conhecem a sua voz", disse

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15. Por que não é de admirar que Jesus conhecesse tão bem a criação?
16, 17. (a) O que mostra que Jesus conhecia muito bem as características das ovelhas? (b) Que exemplo mostra que as ovelhas realmente conhecem a voz do seu pastor?

Jesus. (João 10:2-4, 11) Será que as ovelhas realmente conhecem a voz do seu pastor?

[17] Por experiência própria, George A. Smith escreveu em seu livro *The Historical Geography of the Holy Land* (A Geografia Histórica da Terra Santa): "Às vezes descansávamos ao meio-dia, ao lado de um daqueles poços da Judeia, aos quais descem três ou quatro pastores com os seus rebanhos. As ovelhas se misturavam, e nós nos perguntávamos como cada pastor conseguiria separar seu rebanho. Mas depois de as ovelhas terem tomado água e brincado, os pastores subiam as diferentes encostas do vale um por um, e cada um fazia a sua chamada peculiar. As ovelhas de cada pastor se separavam do grupo, seguindo seu próprio pastor, e os rebanhos iam embora tão ordeiramente como tinham vindo." Jesus encontrou uma ótima ilustração para ensinar o que queria, ou seja, se reconhecermos seus ensinamentos, obedecermos a eles e seguirmos sua liderança, estaremos sob os cuidados do "pastor excelente".

[18] Como podemos aprender a usar ilustrações baseadas na criação? Características notáveis dos animais podem ser usadas para comparações simples, porém

18. Onde podemos encontrar informações sobre as criações de Jeová?

práticas. Onde podemos encontrar informações sobre as criações de Jeová? A Bíblia é uma rica fonte de conhecimento sobre muitos animais e, às vezes, usa suas características de modo ilustrativo. Ela faz referência a ser veloz como uma gazela ou um leopardo, cauteloso como uma serpente e inocente como uma pomba.* (1 Crônicas 12:8; Habacuque 1:8; Mateus 10:16) As revistas *A Sentinela* e *Despertai!* e outras publicações produzidas pelas Testemunhas de Jeová também são boas fontes de informação. Você pode aprender muito por notar como essas publicações usam comparações simples baseadas nas muitas criações maravilhosas de Jeová.

Ilustrações baseadas em exemplos conhecidos

19 Também podemos fazer ilustrações baseando-nos em exemplos da vida real. Certa vez, Jesus mencionou um acidente recente em seus dias para expor como falsa a ideia de que as pessoas merecem as tragédias que sofrem. Ele disse: “Aqueles dezoito, sobre os quais caiu

* Para uma lista mais completa do uso bíblico figurativo das características de alguns animais, veja *Estudo Perspicaz das Escrituras,* volume 1, páginas 137, 139 e 140, publicado pelas Testemunhas de Jeová.

19, 20. (a) Como Jesus fez bom uso de um acontecimento recente para expor uma crença falsa? (b) Como podemos usar exemplos da vida real em nosso ensino?

a torre de Siloé, matando-os, imaginais que eles se mostraram maiores devedores [pecadores] do que todos os outros homens que habitam em Jerusalém?" (Lucas 13:4) De fato, aquelas 18 pessoas não morreram por causa de algum pecado que tivesse resultado no desfavor de Deus. Sua morte trágica foi resultado 'do tempo e do imprevisto'. (Eclesiastes 9:11) Assim, Jesus desmentiu uma crença falsa usando um acontecimento bem conhecido de seus ouvintes.

20 Ao ensinar, como podemos usar exemplos da vida real? Digamos que você esteja falando sobre o cumprimento da profecia de Jesus a respeito do sinal da Sua presença. (Mateus 24:3-14) Você pode citar notícias recentes sobre guerras, fomes ou terremotos para mostrar que características específicas do sinal mencionado por Jesus estão se cumprindo. Ou imagine que você queira usar um caso real a fim de ilustrar as mudanças que precisam ser feitas para se revestir da nova personalidade. (Efésios 4:20-24) Onde poderia encontrar uma história da vida real que inclua esse ponto? Poderá citar as mudanças que diversos irmãos precisaram fazer ou usar um relato mencionado em alguma publicação das Testemunhas de Jeová.

Como Ser Seguidor de Jesus?

- Que aspectos da criação Jesus usou em suas ilustrações, e como podemos usar exemplos similares? — Mateus 13:24-32.
- Como Jesus usou uma ilustração simples para causar um forte impacto, e o que isso nos ensina? — Mateus 18:12-14.
- Que coisas do dia a dia Jesus usou como ilustrações, e como isso pode ajudar você a fazer o mesmo? — Lucas 11:5-8; 12:6.

21 Jesus realmente foi o Instrutor Magistral! Conforme vimos nesta seção, 'ensinar e pregar as boas novas' era a principal obra de sua vida. (Mateus 4:23) E é também a nossa. Ser bom instrutor é muito gratificante. Quando ensinamos, estamos dando a outros, e isso resulta em felicidade. (Atos 20:35) Essa felicidade é a alegria de saber que estamos transmitindo a outros algo que tem valor real e duradouro — a verdade sobre Jeová. Também podemos ter a satisfação que vem de saber que estamos seguindo o exemplo de Jesus, o maior Instrutor que já viveu na Terra.

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21. Quais são as recompensas de ser bons instrutores da Palavra de Deus?

SEÇÃO 3

"O AMOR DE CRISTO NOS COMPELE"

O que nos motiva a continuar seguindo a Jesus? O apóstolo Paulo responde: "O amor de Cristo nos compele." (*2 Coríntios 5:14*) *Esta seção falará sobre o amor de Jesus por Jeová, pela humanidade e por nós individualmente. É um estudo que toca nosso coração e nos motiva a agir, a imitar cada vez mais o exemplo de nosso Mestre.*

CAPÍTULO 13

“Eu amo o Pai”

COM a mente cheia de lembranças, um homem idoso mergulha uma pena num tinteiro. Seu nome é João, o último apóstolo vivo de Jesus Cristo. Com aproximadamente 100 anos de idade, João está pensando numa noite inesquecível há cerca de sete décadas — os últimos momentos que Jesus passou com seus apóstolos antes de morrer. Com a ajuda do espírito santo de Deus, João consegue lembrar e registrar em detalhes o que aconteceu naquela noite.

2 Naquela ocasião Jesus deixou claro que seria morto dali a algumas horas. Apenas João revela *por que* Jesus disse que se sujeitaria àquela morte terrível: “A fim de que o mundo saiba que eu amo o Pai, assim como o Pai me tem dado mandamento, assim faço. Levantai-vos, vamos embora daqui.” — João 14:31.

3 “Eu amo o Pai.” Para Jesus nada era mais importante do que esse amor. Isso não significa que ele ficava sempre repetindo que amava o Pai. Na verdade,

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1, 2. O que o apóstolo João revelou sobre os últimos momentos que Jesus passou com os apóstolos antes de sua morte?
3. Como Jesus demonstrou que amava seu Pai?

João 14:31 é o único texto bíblico que menciona Jesus expressando amor pelo Pai de modo tão direto. O fato é que Jesus *viveu* segundo essas palavras. Seu amor por Jeová era evidente no seu dia a dia. Sua coragem, obediência e perseverança eram evidência de que ele amava a Deus. Também foi esse amor que o motivou a realizar o seu ministério.

4 Hoje em dia, alguns talvez achem que o amor é uma qualidade fraca. Talvez pensem em canções e poemas que falam de amor, ou até na frivolidade que às vezes está relacionada ao amor romântico. A Bíblia também fala sobre o amor romântico, mas de modo mais digno do que a forma em que geralmente é apresentado hoje. (Provérbios 5:15-21) No entanto, a Palavra de Deus fala muito mais de um outro tipo de amor. Esse amor não é apenas uma paixão ou emoção passageira; nem alguma filosofia intelectual e fria. Envolve tanto o coração como a mente. É um amor que vem do íntimo e é governado por princípios nobres. Além disso, é demonstrado por meio de boas ações. É tudo menos frívolo. A Palavra de Deus diz: "O amor nunca falha." — 1 Coríntios 13:8.

4, 5. A Bíblia dá destaque a que tipo de amor, e o que podemos dizer sobre o amor de Jesus por Jeová?

[5] De todos os humanos que já viveram, Jesus foi o que mais amou a Jeová. Ele disse que o maior de todos os mandamentos divinos é: "Tens de amar a Jeová, teu Deus, de todo o teu coração, e de toda a tua alma, e de toda a tua mente, e de toda a tua força." (Marcos 12:30) Ninguém cumpriu melhor essas palavras do que Jesus. Como ele cultivou esse amor? Como manteve forte seu amor por Deus durante o tempo em que permaneceu na Terra? E como podemos imitá-lo?

O mais forte e antigo vínculo de amor

[6] Já realizou alguma tarefa junto com um amigo? Percebeu que sua amizade ficou mais achegada por causa disso? Essa experiência agradável pode ajudá-lo a ter uma ideia do amor que se desenvolveu entre Jeová e seu Filho unigênito. Já citamos Provérbios 8:30 algumas vezes, mas vamos analisar mais detalhadamente esse versículo no seu contexto. Do versículo 22 ao 31, encontramos uma descrição inspirada da sabedoria personificada. Como sabemos que essas palavras se referem ao Filho de Deus?

6, 7. Como sabemos que Provérbios 8:22-31 descreve o Filho de Deus e não apenas a sabedoria?

[7] No versículo 22, a sabedoria diz: "O próprio Jeová me produziu como princípio do seu caminho, a mais antiga das suas realizações de há muito." Aqui, deve-se estar referindo a algo mais do que a sabedoria, porque essa qualidade nunca foi 'produzida'. Ela nunca teve um início, pois Jeová sempre existiu e sempre foi sábio. (Salmo 90:2) O Filho de Deus, porém, foi "o primogênito de toda a criação". Ele foi produzido, ou criado; ele é a mais antiga de todas as realizações de Jeová. (Colossenses 1:15) O Filho já existia antes da Terra e do céu, conforme descrito em Provérbios. Como a Palavra, ou o Porta-Voz do próprio Jeová, ele era a expressão perfeita da sabedoria de Jeová. — João 1:1.

[8] O que o Filho fez durante seu longo tempo de vida antes de vir à Terra? O versículo 30 diz que ele estava ao lado de Deus, "como mestre de obras". O que significa isso? Colossenses 1:16 explica: "Mediante ele foram criadas todas as outras coisas nos céus e na terra . . . Todas as outras coisas foram criadas por intermédio dele e para ele." Assim, Jeová, o Criador, trouxe à existência todas as outras criações por meio

8. O que o Filho fez durante sua existência pré-humana, e do que podemos nos lembrar ao admirar a criação?

de seu Filho, o Mestre de Obras — das criaturas espirituais nos céus ao imenso Universo físico, da Terra e sua extraordinária variedade de plantas e animais à criação terrestre mais importante: o ser humano. De certo modo, podemos comparar esse trabalho em equipe entre Pai e Filho à cooperação que há entre um arquiteto e um construtor. O construtor é alguém especializado em executar os projetos engenhosos do arquiteto. Quando ficamos impressionados com algum aspecto da criação, na verdade estamos louvando o Grande Arquiteto. (Salmo 19:1) Mas podemos nos lembrar também do longo e feliz trabalho em equipe entre o Criador e o seu "mestre de obras".

[9] Quando dois humanos imperfeitos trabalham juntos, às vezes surgem dificuldades de relacionamento. Isso não aconteceu entre Jeová e seu Filho. O Filho trabalhou com o Pai durante incontáveis eras e 'regozijava-se perante ele *todo* o tempo'. (Provérbios 8:30) Ele tinha prazer na companhia do Pai, que por sua vez apreciava a companhia do Filho. Naturalmente, o Filho tornou-se cada vez mais parecido com o Pai, aprendendo a imitar as Suas qualidades. Assim, não

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9, 10. (a) O que fortaleceu o vínculo de amor entre Jeová e seu Filho? (b) O que pode fortalecer seu vínculo de amor com seu Pai celestial?

é de admirar que o vínculo entre Pai e Filho tenha se tornado tão forte! Pode ser apropriadamente considerado o mais forte e antigo vínculo de amor de todo o Universo.

10 Mas qual a importância disso para nós? Talvez você ache que nunca conseguirá cultivar esse vínculo com Jeová. De fato, ninguém tem uma posição tão elevada quanto à do Filho. No entanto, temos uma oportunidade maravilhosa. Lembre-se de que Jesus se achegou mais ao Pai por trabalhar junto com Ele. Jeová amorosamente nos oferece a oportunidade de ser seus "colaboradores". (1 Coríntios 3:9) Ao passo que seguimos o exemplo de Jesus no ministério, devemos sempre ter em mente que somos colaboradores de Deus. Assim, o vínculo de amor que nos une a Jeová fica cada vez mais forte. Pode haver privilégio maior do que esse?

Como Jesus manteve forte seu amor por Jeová

11 Pensar no amor como algo vivo pode ser de muita ajuda. Assim como uma planta, o amor precisa de

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11-13. (a) Por que é de ajuda pensar no amor como algo vivo, e como Jesus manteve forte seu amor por Jeová quando era jovem? (b) Como o Filho de Deus mostrou que tinha interesse em aprender de Jeová antes de vir à Terra e depois, como homem?

nutrição e cuidados para crescer e desenvolver-se. Sem cuidados e nutrição, o amor enfraquece e morre. Jesus não considerava seu amor por Jeová como algo de pouca importância. Ele o manteve forte e o desenvolveu durante o tempo em que esteve na Terra. Vamos ver como ele fez isso.

[12] Pense novamente na ocasião em que Jesus era jovem e expressou seu ponto de vista quando estava no templo em Jerusalém. Lembre-se do que ele disse a seus pais, que haviam ficado preocupados: "Por que tivestes de ir à minha procura? Não sabíeis que eu tenho de estar na casa de meu Pai?" (Lucas 2:49) Quando era criança, Jesus evidentemente ainda não tinha nenhuma lembrança de sua existência pré-humana. Mesmo assim, o amor que tinha por seu Pai, Jeová, era muito forte. Ele sabia que o modo natural de expressar esse amor era por meio da adoração. Assim, a casa de adoração pura de seu Pai era o lugar onde ele mais queria estar. Ele não via a hora de estar lá, e não gostava de ir embora. Além disso, Jesus não ficava apenas assistindo passivamente o que ocorria ali. Ele gostava muito de aprender sobre Jeová e falar sobre o que sabia. Esses sentimentos não surgiram

quando ele tinha 12 anos, nem acabaram quando ele ficou mais velho.

[13] O Filho aprendeu de seu Pai durante sua existência pré-humana. A profecia registrada em Isaías 50:4-6 revela que Jeová deu instrução específica a seu Filho sobre seu papel como Messias. Embora isso envolvesse ficar sabendo que o Ungido de Jeová passaria por algumas dificuldades, o Filho queria muito aprender. Mais tarde, quando Jesus veio à Terra e tornou-se adulto, ainda tinha prazer em ir à casa de seu Pai e participar na adoração e na instrução que Jeová desejava que fosse dada ali. A Bíblia relata que Jesus comparecia fielmente ao templo e à sinagoga. (Lucas 4:16; 19:47) Se queremos que nosso amor por Jeová continue vivo e cada vez mais forte, precisamos ser diligentes em assistir às reuniões cristãs, onde adoramos a Jeová e aprofundamos nosso conhecimento e apreço por ele.

[14] Outra maneira pela qual Jesus manteve forte seu amor por Jeová foi por orar regularmente. Embora ele fosse amistoso e sociável, é interessante notar que

14, 15. (a) Por que Jesus procurava ficar sozinho? (b) Como as orações de Jesus a seu Pai revelavam intimidade e respeito?

ele gostava de tirar tempo para ficar sozinho. Por exemplo, Lucas 5:16 diz: "Ele continuava em retiro nos desertos e orava." Do mesmo modo, Mateus 14:23 declara: "Por fim, tendo despedido as multidões, subiu sozinho ao monte para orar. Embora ficasse tarde, estava ali sozinho." Jesus procurou ficar a sós nessas e em outras ocasiões não porque fosse um eremita ou não gostasse da companhia de outros, mas porque queria ficar a sós com Jeová para falar livremente com seu Pai em oração.

15 Ao orar, Jesus às vezes usava a expressão: *"Aba,* Pai." (Marcos 14:36) Nos dias de Jesus, "aba" era uma palavra carinhosa para "pai" usada no âmbito familiar. Em geral, estava entre as primeiras palavras que a criança aprendia a falar. Mesmo assim, era um termo respeitoso. Desse modo, além de revelar a intimidade de Jesus conversando com seu amado Pai, essa palavra também transmitia profundo respeito pela autoridade paterna de Jeová. Percebemos essa intimidade e esse respeito em todas as orações de Jesus registradas na Bíblia. Por exemplo, em João capítulo 17, o apóstolo João registrou a oração longa e sincera que Jesus fez em Sua última noite. É muito

motivador estudar essa oração e é vital que a tomemos como exemplo — não por repeti-la, é claro, mas por encontrar maneiras de falar de coração com o nosso Pai celestial, tanto quanto pudermos. Fazer isso manterá vivo e forte o nosso amor por ele.

[16] Conforme vimos no início deste capítulo, Jesus não ficava sempre dizendo "eu amo o Pai". Mas ele muitas vezes expressou esse amor por meio de palavras. Como? O próprio Jesus disse: "Eu te *louvo publicamente,* ó Pai, Senhor do céu e da terra." (Mateus 11:25) Na Seção 2 deste livro, vimos que Jesus tinha prazer em louvar a seu Pai por ajudar as pessoas a conhecê-Lo. Por exemplo, ele comparou Jeová a um pai que estava tão ansioso para perdoar seu filho desobediente que esperou a chegada do jovem arrependido e, quando o viu de longe, correu até ele e o abraçou. (Lucas 15:20) É impossível ler essa passagem sem ficar emocionado com a descrição que Jesus fez do amor e do perdão de Jeová!

[17] Jesus elogiou seu Pai muitas vezes por Sua generosidade. Ele usou o exemplo de pais imperfeitos

16, 17. (a) Como Jesus expressou em palavras o amor que tinha por seu Pai? (b) De que modo Jesus descreveu a generosidade de seu Pai?

para mostrar que podemos estar certos de que o nosso Pai nos dará espírito santo na medida que precisarmos. (Lucas 11:13) Jesus também falou sobre a esperança que o Pai dá de modo generoso. Ele mencionou a sua própria esperança de estar novamente ao lado de seu Pai no céu. (João 14:28; 17:5) Falou também a seus seguidores sobre a esperança que Jeová estendeu ao "pequeno rebanho" de Cristo — viver no céu e governar junto com o Rei messiânico. (Lucas 12:32; João 14:2) Ele consolou um malfeitor à beira da morte com a esperança de vida no Paraíso. (Lucas 23:43) Falar sobre a grande generosidade de seu Pai certamente ajudou Jesus a manter forte seu amor por Jeová. Muitos seguidores de Jesus descobriram que nada fortalece mais sua fé e seu amor por Jeová do que falar a respeito dele e da esperança que ele dá aos que o amam.

Você imitará o amor de Jesus por Jeová?

18 Há muitas maneiras de seguirmos a Jesus, mas nenhuma é mais importante do que amar a Jeová de todo o nosso coração, alma, mente e força. (Lucas 10:27) O que prova quanto amamos a Jeová não é

18. Qual é a maneira mais importante de seguirmos a Jesus, e por quê?

apenas a intensidade dos nossos sentimentos; nossas ações também são importantes. Jesus não se contentou apenas em *sentir* amor por seu Pai, nem apenas em *dizer* “eu amo o Pai”. Ele explicou: “A fim de que o mundo saiba que eu amo o Pai, assim como o Pai me tem dado mandamento, *assim faço.”* (João 14:31) Satanás alegou que nenhum humano serviria a Jeová por amor altruísta. (Jó 2:4, 5) A fim de dar a melhor resposta à calúnia maldosa de Satanás, Jesus corajosamente tomou ação e mostrou ao mundo quanto ele ama seu Pai. Ele foi obediente até mesmo a ponto de dar a sua vida pela humanidade. Você seguirá a Jesus? Mostrará ao mundo que realmente ama a Jeová Deus?

19 Temos grande necessidade de demonstrar esse amor. Assim, Jeová fez provisões para o adorarmos de um modo que nosso amor por Ele seja nutrido e fortalecido. Ao assistir às reuniões cristãs, tente lembrar que você está ali para adorar o seu Deus. Aspectos dessa adoração incluem fazer orações sinceras,

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19, 20. (a) Por que motivo importante devemos ser regulares em assistir às reuniões? (b) Como devemos encarar o estudo pessoal, a meditação e as orações?

entoar cânticos de louvor, ouvir atentamente e participar quando possível. As reuniões também dão oportunidade para encorajar seus irmãos cristãos. (Hebreus 10:24, 25) Adorar a Jeová regularmente nas reuniões cristãs o ajudará a fortalecer cada vez mais seu amor a Deus.

[20] Podemos dizer praticamente o mesmo a respeito do estudo pessoal, da meditação e das orações. Encare essas atividades como oportunidades para estar a sós com Jeová. Quando você estuda a Palavra de Deus e medita nela, Jeová está transmitindo os pensamentos dele a você. Quando ora, você está abrindo-lhe o coração. Lembre-se de que orar envolve mais do que apenas fazer pedidos a Deus. A oração também é uma oportunidade de agradecer a Jeová pelas bênçãos recebidas e de louvá-lo por suas obras maravilhosas. (Salmo 146:1) Além disso, louvar a Jeová publicamente com alegria e entusiasmo é o melhor modo de agradecer-lhe e mostrar que você o ama.

[21] O amor a Deus é a chave para a felicidade eterna. Era tudo o que Adão e Eva precisavam para ser

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21. Por que o amor a Jeová é importante, e o que será considerado nos capítulos à frente?

Como Ser Seguidor de Jesus?

- Quando oramos, como podemos mostrar confiança em Jeová assim como Jesus? — João 11:41, 42; Hebreus 11:6.
- Como podemos expressar amor de coração por Jeová pelo modo como usamos seu nome? — João 17:6-8.
- Por que o amor por Jeová requer que permaneçamos separados do mundo, assim como Jesus? — João 17:14-16; Tiago 4:8.
- Como podemos aplicar o conselho de Jesus sobre manter intenso amor por Jeová? — Revelação (Apocalipse) 2:1-5.

obedientes, mas foi justamente esse amor que eles deixaram de cultivar. O amor a Deus é a coisa mais importante para vencer qualquer teste de fé, rejeitar qualquer tentação e perseverar sob qualquer tipo de tribulação. É a base para seguir a Jesus. Evidentemente, o amor a Deus está relacionado com o amor ao próximo. (1 João 4:20) Nos capítulos à frente veremos como Jesus demonstrou amor pelas pessoas. No próximo capítulo, consideraremos por que tantas pessoas achavam Jesus acessível.

CAPÍTULO 14

‘Grandes multidões aproximavam-se dele’

JESUS sabe que sua vida terrestre está chegando rapidamente ao fim. Ele só tem mais algumas semanas de vida e ainda há muita coisa a fazer. Está pregando com seus apóstolos na Pereia, uma região ao leste do rio Jordão. Eles vão pregando em direção a Jerusalém, ao sul, onde Jesus vai comemorar sua última Páscoa, que será muito marcante.

[2] Depois de uma importante conversa entre Jesus e alguns líderes religiosos, ocorre uma pequena agitação. Alguns pais trazem seus filhos para ver Jesus. Pelo visto há crianças de várias idades, pois Marcos refere-se a elas usando a mesma palavra que antes havia usado ao mencionar uma criança de 12 anos, ao passo que Lucas usa uma palavra que pode ser traduzida “bebês”. (Lucas 18:15; Marcos 5:41, 42; 10:13) É claro que, onde há crianças, em geral há muita agitação e barulho. Os discípulos de Jesus repreendem os pais, talvez achando que o Mestre está ocupado demais para dar atenção às crianças. Como Jesus reage?

1-3. O que acontece quando alguns pais trazem seus filhos até Jesus, e o que isso nos ensina sobre ele?

³ Ao ver o que está acontecendo, Jesus fica indignado. Com quem? Com as crianças? Com os pais? Não — com os discípulos! Ele diz: “Deixai vir a mim as criancinhas; não tenteis impedi-las, pois o reino de Deus pertence a tais. Deveras, eu vos digo: Quem não receber o reino de Deus como uma criancinha, de modo algum entrará nele.” Daí Jesus pega as crianças “nos seus braços” e as abençoa. (Marcos 10:13-16) As palavras que Marcos usou aqui sugerem que Jesus abraçou as crianças carinhosamente, talvez até pegando algumas delas “no colo”, conforme diz um tradutor. Fica claro que Jesus gosta de crianças. Mas aprendemos algo mais sobre ele nessa passagem: Jesus é acessível.

⁴ Se Jesus fosse um homem orgulhoso, de aparência séria ou hostil, é provável que aquelas crianças não se sentissem atraídas a ele; seus pais também não se sentiriam à vontade para aproximar-se de Jesus. Consegue imaginar a cena, vendo os pais radiantes enquanto aquele homem bondoso abençoava seus filhos, mostrava afeição por eles e reconhecia que eram preciosos para Deus? Embora Jesus estivesse sobrecarregado

4, 5. (a) O que nos dá certeza de que Jesus era acessível? (b) Que perguntas analisaremos neste capítulo?

com a maior de todas as responsabilidades, não deixou de ser o homem mais acessível de todos.

[5] Quem mais achava Jesus uma pessoa acessível? Por que era fácil achegar-se a ele? Como podemos aprender a imitá-lo nesse sentido? Vejamos.

Quem achava Jesus acessível?

[6] Ao ler os Evangelhos, você talvez fique surpreso de ver que multidões não tinham receio de aproximar-se de Jesus. Muitas vezes ele é mencionado como estando cercado por "grandes multidões": "Seguiam-no grandes multidões, da Galileia." "Ajuntaram-se a ele grandes multidões." 'Aproximaram-se dele grandes multidões.' 'Grandes multidões viajavam com ele.' (Mateus 4:25; 13:2; 15:30; Lucas 14:25) Sim, Jesus estava frequentemente cercado por muitas pessoas.

[7] Em geral essas pessoas faziam parte do povo — pessoas a quem os líderes religiosos se referiam com desprezo como "povo da terra". Os fariseus e os sacerdotes diziam abertamente: "Esta multidão, que não sabe a Lei, são pessoas amaldiçoadas." (João 7:49) Escritos rabínicos posteriores confirmam que eles tinham mesmo esse conceito. Muitos líderes religiosos

6-8. Jesus estava frequentemente na companhia de quem, e como sua atitude para com essas pessoas era diferente da atitude dos líderes religiosos?

achavam aquelas pessoas desprezíveis e se recusavam a tomar refeições com elas, comprar algo delas ou associar-se com elas. Alguns afirmavam que não havia esperança de ressurreição para os que não conheciam a lei oral! Muitas pessoas humildes devem ter evitado aqueles líderes em vez de recorrer a eles em busca de ajuda ou orientação. Mas com Jesus era diferente.

[8] Jesus misturava-se com as pessoas comuns. Tomava refeições com elas, as curava, as ensinava e lhes dava esperança. É claro que Jesus era realista; reconhecia que a maioria ia rejeitar a oportunidade de servir a Jeová. (Mateus 7:13, 14) Mas ele tinha um ponto de vista otimista sobre cada um individualmente e via em muitos o potencial para fazer o que é certo. Que contraste com os sacerdotes e fariseus insensíveis! Surpreendentemente, porém, até mesmo sacerdotes e fariseus sentiram-se atraídos a Jesus, e muitos deles mudaram de atitude e o seguiram. (Atos 6:7; 15:5) Algumas pessoas ricas e influentes também achavam Jesus acessível. — Marcos 10:17, 22.

[9] As mulheres também não tinham receio de se dirigir a Jesus. Elas muitas vezes se sentiam humilhadas

9. Por que as mulheres consideravam Jesus acessível?

por causa do desprezo dos líderes religiosos. Os rabinos geralmente não aprovavam que as mulheres fossem instruídas. Não se lhes permitia serem testemunhas em julgamentos; elas não eram encaradas como testemunhas confiáveis. Os rabinos até faziam uma oração em que agradeciam a Deus por não terem nascido mulher! Mas as mulheres não se sentiam desprezadas por Jesus. Muitas se dirigiam a ele, ansiosas para aprender. Podemos citar como exemplo Maria, irmã de Lázaro; ela sentou-se aos pés do Senhor, escutando-o atentamente, ao passo que sua irmã, Marta, estava muito atarefada e preocupada em preparar a refeição. Jesus elogiou Maria por estabelecer prioridades corretas. — Lucas 10:39-42.

10 Os doentes também iam até Jesus, embora em geral fossem rejeitados pelos líderes religiosos. A Lei mosaica determinava a quarentena para leprosos a fim de evitar contaminação, mas não dava margem para a falta de bondade. (Levítico, capítulo 13) No entanto, regras posteriores criadas pelos rabinos diziam que os leprosos eram tão repulsivos quanto excremento. Alguns líderes religiosos chegavam a jogar pedras nos

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10. Em que sentido Jesus era diferente dos líderes religiosos no modo como tratava os doentes?

leprosos para mantê-los afastados! É difícil imaginar como alguém que tivesse sido tratado desse modo conseguiria criar coragem para aproximar-se de algum instrutor, mas leprosos aproximaram-se de Jesus. Um deles fez a bem conhecida expressão de fé dizendo: "Senhor, se apenas quiseres, podes tornar-me limpo." (Lucas 5:12) No próximo capítulo veremos o que Jesus fez nessa ocasião. Por enquanto, basta dizer que dificilmente haveria prova mais clara de que Jesus era acessível.

[11] Pessoas oprimidas por sentimentos de culpa sentiam-se à vontade para ir até Jesus. Considere, por exemplo, a ocasião em que ele estava jantando na casa de um fariseu. Uma mulher conhecida como pecadora se ajoelhou aos pés de Jesus chorando por causa de seu sentimento de culpa. Suas lágrimas caíam sobre os pés dele e ela as enxugava com o cabelo. Ao passo que o fariseu achou isso repulsivo e condenou Jesus por permitir que a mulher chegasse perto dele, Jesus bondosamente a elogiou por seu arrependimento sincero e garantiu-lhe o perdão de Jeová. (Lucas 7:36-50) Hoje, mais do que nunca, os que estão sobrecarrega-

11. Que exemplo mostra que os que eram oprimidos por sentimentos de culpa se sentiam à vontade para ir até Jesus, e por que isso é importante?

dos com sentimentos de culpa precisam sentir-se à vontade para se dirigir aos que podem ajudá-los a recuperar seu relacionamento com Deus. Mas o que fez de Jesus uma pessoa tão acessível?

O que fez de Jesus alguém acessível?

[12] Lembre-se de que Jesus imitou perfeitamente seu amado Pai celestial. (João 14:9) A Bíblia nos diz que Jeová 'não está longe de cada um de nós'. (Atos 17:27) Jeová, o "Ouvinte de oração", está sempre acessível a seus servos fiéis e a todos que desejam sinceramente encontrá-lo e servi-lo. (Salmo 65:2) Imagine! A Pessoa mais poderosa e importante do Universo é também a mais acessível! Assim como o Pai, Jesus ama as pessoas. Nos próximos capítulos, consideraremos esse profundo amor de Jesus. Mas uma das principais razões de ele ser acessível é que seu amor pelas pessoas era facilmente observado. Vamos analisar algumas características de Jesus que tornavam evidente esse amor.

[13] As pessoas logo percebiam que *Jesus se interessava pessoalmente por elas.* Mesmo sob pressão, ele não

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12. Por que não é de admirar que Jesus fosse acessível?
13. Como os pais podem imitar a Jesus?

deixava de mostrar esse interesse. Conforme já vimos, quando aqueles pais levaram seus filhos até Jesus, ele continuou sendo acessível, mesmo estando ocupado e sobrecarregado com grandes responsabilidades. Que exemplo para os pais! Criar filhos é um desafio no mundo de hoje. Mas é muito importante que os filhos percebam que seus pais são acessíveis. Você que é pai ou mãe sabe que às vezes está muito ocupado para dar a seu filho a atenção que ele precisa. Nessas ocasiões, que tal dizer que falará com ele assim que puder? Ao passo que você cumpre sua palavra, seu filho aprenderá que vale a pena esperar. Ele vai aprender também que sempre poderá levar a você qualquer problema ou preocupação que tiver.

14 Jesus deixava claro que *se importava com as preocupações das pessoas.* Para exemplificar, considere seu primeiro milagre. Ele estava numa festa de casamento em Caná, uma cidade da Galileia. Surgiu um problema constrangedor — o vinho acabou! A mãe de Jesus, Maria, contou-lhe o que tinha acontecido. O que ele fez? Pediu que os ajudantes enchessem de água seis

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14-16. (a) Que circunstâncias levaram Jesus a realizar seu primeiro milagre, e por que isso foi maravilhoso? (b) O que o milagre de Jesus em Caná nos ensina, dando que exemplo para os pais?

jarros grandes de pedra. Quando se pediu ao diretor da festa que experimentasse um pouco do que estava nos jarros, que surpresa, era vinho da melhor qualidade! Será que era algum truque? Não, a água "tinha sido transformada em vinho". (João 2:1-11) Os humanos sempre sonharam em conseguir transformar uma coisa em outra. Por séculos, homens chamados alquimistas tentaram transformar chumbo em ouro. Nunca conseguiram, embora chumbo e ouro sejam na verdade elementos muito parecidos.* Que dizer da água e do vinho? Quimicamente, a água é simples, uma combinação de dois elementos básicos. O vinho, por outro lado, contém quase mil componentes, muitos deles bem complexos! Por que Jesus realizaria um ato tão maravilhoso por causa de algo insignificante, como faltar vinho numa festa de casamento?

15 Bem, para a noiva e para o noivo, o problema não era insignificante. Antigamente no Oriente Médio dava-se muita importância à hospitalidade. Faltar

* Estudantes de química sabem que o chumbo e o ouro estão bem próximos na tabela periódica de elementos. Um átomo de chumbo tem simplesmente três prótons a mais no seu núcleo do que o átomo de ouro. Hoje em dia, físicos até já transformaram pequenas quantidades de chumbo em ouro, mas o processo demanda tanta energia que não é economicamente viável.

vinho na festa de casamento deixaria a noiva e o noivo muito envergonhados e constrangidos, estragaria o dia do casamento e deixaria más lembranças que durariam muitos anos. O problema tinha muita importância para eles, por isso, era muito importante para Jesus também. Assim, ele tomou providências. Percebe por que as pessoas levavam suas preocupações a Jesus?

16 Mais uma vez vemos aqui uma lição prática para os pais. O que fazer se seu filho vier até você preocupado com alguma coisa? Você talvez fique tentado a achar que a preocupação dele seja insignificante. Talvez até sinta vontade de rir ao ouvir o que ele tem a dizer. É verdade que, em comparação com os seus problemas, o problema da criança talvez até pareça insignificante. Mas lembre-se de que não é assim para ela. Se é importante para alguém que você ama muito, não deveria ser importante para você também? Deixar claro para seu filho que você se importa com as preocupações dele fará de você um pai acessível.

17 Conforme vimos no Capítulo 3, *Jesus era brando e humilde.* (Mateus 11:29) A brandura é uma bela quali-

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17. Jesus deu que exemplo de brandura, e por que essa qualidade é evidência de força?

dade, uma prova incontestável de que a pessoa é humilde no coração. A brandura é um dos frutos do espírito santo e está relacionada à sabedoria de Deus. (Gálatas 5:22, 23; Tiago 3:13) Mesmo sob a pior provocação, Jesus manteve o autocontrole. Sua brandura de modo algum era sinal de fraqueza. Um erudito disse sobre essa qualidade: "Por trás da suavidade está a força do aço." De fato, em geral é necessário força da nossa parte para controlar nosso temperamento e tratar outros com brandura. Mas, ao passo que Jeová abençoa nossos esforços, podemos imitar a Jesus em mostrar brandura; isso nos tornará mais acessíveis.

18 *Jesus era razoável.* Quando estava em Tiro, uma mulher dirigiu-se a ele porque sua filha estava "muito endemoninhada". Jesus indicou de três maneiras que não pretendia fazer o que ela queria. Primeiro ele ficou em silêncio; depois falou à mulher por que motivo não atenderia o pedido dela; por fim, fez uma ilustração que esclareceu ainda mais o ponto em questão. Mas será que ele a tratou de modo frio e inflexível? Será que deu a entender que ela estava se arriscando por ousar rebater as palavras de alguém tão

18. Que exemplo mostra a razoabilidade de Jesus, e por que você acha que essa qualidade torna a pessoa acessível?

importante? Não, era evidente que aquela mulher se sentia à vontade para falar com Jesus. Além de pedir ajuda, ela insistiu, apesar de ele aparentemente não querer ajudá-la. Jesus viu a notável fé que a fez insistir, e curou sua filha. (Mateus 15:22-28) Sem dúvida, a razoabilidade de Jesus e sua disposição em escutar e ceder quando apropriado fez com que as pessoas se sentissem atraídas a ele!

Você é acessível?

[19] As pessoas em geral acham que são acessíveis. Alguns em posição de autoridade, por exemplo, gostam de dizer que estão sempre à disposição, que seus subordinados podem procurá-los a qualquer hora. A Bíblia, porém, adverte claramente: "Uma multidão de homens proclamará cada um a sua própria benevolência, mas quem pode achar um homem fiel?" (Provérbios 20:6) É fácil dizer que somos acessíveis, mas estamos mesmo imitando fielmente esse aspecto do amor de Jesus? A resposta pode estar, não em como encaramos a nós mesmos, mas em como outros nos encaram. Paulo disse: "Seja a vossa razoabilidade conhecida de todos os homens." (Filipenses 4:5) Cada um de nós

19. Como podemos saber se somos realmente acessíveis?

precisa perguntar-se: 'Como outros me veem? Qual é a minha reputação?'

[20] Os anciãos cristãos, em especial, esforçam-se em ser acessíveis. Desejam de coração fazer jus à descrição registrada em Isaías 32:1, 2: "Cada um deles terá de mostrar ser como abrigo contra o vento e como esconderijo contra o temporal, como correntes de água numa terra árida, como a sombra dum pesado rochedo numa terra esgotada." O ancião só poderá prover proteção, ânimo e alívio se for acessível. É verdade que nem sempre é fácil fazer isso, pois os anciãos têm uma pesada responsabilidade nestes tempos difíceis. Mas eles se esforçam em nunca parecer ocupados demais para cuidar das necessidades das ovelhas de Jeová. (1 Pedro 5:2) Os outros membros da congregação, por serem humildes e colaboradores, tentam ser razoáveis no que esperam desses homens fiéis. — Hebreus 13:17.

[21] Os pais procuram ser sempre acessíveis a seus filhos. Isso é de grande importância. Tanto o pai como

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20. (a) Por que é importante que os anciãos sejam acessíveis? (b) Por que devemos ser razoáveis no que esperamos dos anciãos?
21. Como os pais podem ser acessíveis aos filhos, e o que consideraremos no próximo capítulo?

Como Ser Seguidor de Jesus?

- Por que fazer perguntas e ouvir atentamente as respostas pode motivar as pessoas a aproximar-se de nós? — Mateus 16:13-17.
- Como Jesus foi acessível mesmo quando seu descanso foi interrompido, e como podemos seguir seu exemplo? — Marcos 6:31-34.
- Como Jesus encarava os que não acreditavam nele, e como imitar seu ponto de vista equilibrado nos tornará acessíveis? — Lucas 5:29-32.
- De que modo imitar o ponto de vista positivo de Jesus em relação às pessoas nos ajudará a ser mais acessíveis? — João 1:47.

a mãe querem que seus filhos saibam que podem ficar à vontade para conversar com eles. Assim, pais cristãos se preocupam em ser brandos e razoáveis, não reagindo de modo exagerado quando um filho conta que fez algo errado ou demonstra um modo de pensar incorreto. Ao passo que educam os filhos, os pais esforçam-se para manter abertas as linhas de comunicação. De fato, todos nós queremos ser acessíveis assim como Jesus. No próximo capítulo, analisaremos a profunda compaixão de Jesus — uma das principais qualidades que o tornaram acessível.

CAPÍTULO 15

Jesus ‘sentia pena’

DOIS cegos estão sentados à beira da estrada, perto de Jericó. Todos os dias eles procuram um lugar movimentado e ficam ali pedindo esmola. Hoje, porém, acontecerá algo marcante que mudará a vida desses homens.

[2] De repente, eles ouvem o som de uma multidão que se aproxima. Sem poder ver o que está acontecendo, um deles pergunta o porquê daquela agitação. Dizem-lhe: “Jesus, o nazareno, está passando por aqui!” Jesus está a caminho de Jerusalém pela última vez. Mas não está sozinho; uma multidão o segue. Ao ouvir que é Jesus quem está passando, os mendigos começam a causar certo tumulto, gritando: “Senhor, tem misericórdia de nós, Filho de Davi!” Incomodadas, as pessoas mandam os mendigos se calarem, mas eles estão desesperados e recusam-se a fazer isso.

[3] Apesar do barulho da multidão, Jesus ouve os mendigos gritando. O que ele faz? Ele está muito

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1-3. (a) O que Jesus faz quando dois mendigos cegos imploram sua ajuda? (b) O que significam as expressões “penalizado” e “teve pena”? (Veja a nota.)

preocupado e aflito, pois lhe restam apenas mais alguns dias de vida na Terra. Jesus sabe que em breve passará por muitos sofrimentos e terá uma morte cruel em Jerusalém. Mesmo assim, não desconsidera os pedidos insistentes dos mendigos. Jesus para e pede que os que estão gritando sejam trazidos até ele. "Senhor, faze que os nossos olhos se abram", imploram eles. "Penalizado", Jesus toca os olhos dos cegos e eles recuperam a visão.* Sem demora, eles passam a seguir a Jesus. — Lucas 18:35-43; Mateus 20:29-34.

4 Esse não foi um caso isolado. Em muitas ocasiões e circunstâncias, Jesus sentiu-se profundamente motivado a demonstrar compaixão. A profecia bíblica predisse que ele 'teria dó daquele de condição humilde'. (Salmo 72:13) Em cumprimento dessas palavras, Jesus era sensível aos sentimentos dos outros. Ele também tomava a iniciativa de ajudar as pessoas. E sua compaixão o motivava a pregar. Vamos ver como

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* A palavra grega traduzida "penalizado" e "teve pena" já foi descrita como uma das palavras mais enfáticas em grego para o sentimento da compaixão. Certa obra de referência diz que essa palavra indica "não apenas sentir dó diante do sofrimento, mas também um forte desejo de aliviá-lo e acabar com ele".

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4. Como Jesus cumpriu a profecia de que 'teria dó daquele de condição humilde'?

os Evangelhos revelam a terna compaixão por trás das palavras e das ações de Jesus e como nós podemos demonstrar a mesma compaixão.

Teve consideração pelos sentimentos dos outros

[5] Jesus demonstrava muita empatia. Compreendia os sentimentos dos que sofriam e se compadecia. Embora não estivesse nas mesmas circunstâncias daquelas pessoas, ele realmente sentia a dor delas em seu próprio coração. (Hebreus 4:15) Quando curou uma mulher que já sofria de um fluxo de sangue por 12 anos, Jesus se referiu ao problema dela como uma "doença penosa", reconhecendo assim que a doença lhe havia causado muito sofrimento e aflição. (Marcos 5:25-34) Ver Maria e outras pessoas chorando por causa da morte de Lázaro tocou tanto a Jesus que ele ficou aflito no íntimo. Embora soubesse que ressuscitaria Lázaro, ele ficou tão comovido que chorou. — João 11:33, 35.

[6] Em outra ocasião, um leproso se aproximou de Jesus e implorou: "Se apenas quiseres, podes tornar-me limpo." Como Jesus reagiu, embora fosse perfeito e nunca tivesse ficado doente? Ele compreendeu como

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5, 6. Que exemplos mostram que Jesus demonstrava empatia?

o leproso se sentia. De fato, a Bíblia diz que ele ‘ficou penalizado’. (Marcos 1:40-42) Daí Jesus fez algo extraordinário. Ele sem dúvida sabia que os leprosos eram impuros segundo a Lei e que não deviam aproximar-se de outros. (Levítico 13:45, 46) Jesus com certeza podia curar aquele homem sem tocar nele. (Mateus 8:5-13) Ainda assim, preferiu estender a mão e tocar no leproso, dizendo: “Eu quero. Torna-te limpo.” A lepra desapareceu imediatamente. Que demonstração de terna empatia!

[7] Como cristãos, somos incentivados a imitar a Jesus por mostrar empatia. A Bíblia nos incentiva a ‘compartilhar os sentimentos’.* (1 Pedro 3:8) Talvez não seja fácil compreender os sentimentos dos que sofrem de depressão ou de uma doença crônica, principalmente se nunca passamos por problemas desse tipo. Mas lembre-se de que para ter empatia não é preciso estar nas mesmas circunstâncias da outra pessoa. Jesus teve empatia pelos doentes, embora ele mesmo nunca tivesse ficado doente. Então, como po-

* O adjetivo grego traduzido ‘compartilhar os sentimentos’ significa literalmente “sofrer com”.

7. O que pode nos ajudar a desenvolver empatia, e como podemos demonstrar essa qualidade?

demos desenvolver empatia? Por ouvir pacientemente quando outros abrem o coração e expressam o que sentem. Podemos nos perguntar: 'Como eu me sentiria se estivesse no lugar dessa pessoa?' (1 Coríntios 12:26) Quanto maior for a nossa sensibilidade aos sentimentos dos outros, tanto mais fácil será 'falarmos consoladoramente às almas deprimidas'. (1 Tessalonicenses 5:14) Às vezes podemos demonstrar empatia não apenas com palavras, mas também com lágrimas. "Chorai com os que choram", diz Romanos 12:15.

[8] Jesus era bondoso e levava em consideração os sentimentos dos outros. Talvez se lembre da ocasião em que um homem surdo e que mal conseguia falar foi levado até ele. Pelo visto Jesus percebeu que o homem estava um pouco embaraçado, por isso fez algo que não costumava fazer ao curar outras pessoas: "Ele . . . levou [o homem] à parte, separado da multidão." Longe dos olhares das pessoas, Jesus curou o homem. — Marcos 7:31-35.

[9] Jesus também teve consideração quando as pessoas lhe trouxeram um homem cego e pediram que o

8, 9. Como Jesus mostrava consideração pelos sentimentos dos outros?

curasse. Ele “tomou o cego pela mão” e “levou-o para fora da aldeia”. Daí curou o homem aos poucos. Talvez isso tenha permitido que o cérebro e os olhos do homem se ajustassem gradativamente às imagens ofuscantes e ao complexo cenário do mundo iluminado ao seu redor. (Marcos 8:22-26) Que consideração da parte de Jesus!

[10] Para seguirmos a Jesus, é necessário mostrarmos consideração pelos sentimentos dos outros. Assim, lembrando que palavras impensadas podem ferir os sentimentos das pessoas, damos atenção ao que falamos. (Provérbios 12:18; 18:21) Em vista disso, entre os cristãos não deve haver palavras duras, comentários depreciativos e sarcasmo. (Efésios 4:31) Anciãos, como vocês podem mostrar consideração pelos sentimentos dos outros? Ao aconselhar, falem com bondade, contribuindo para preservar a dignidade da pessoa. (Gálatas 6:1) Pais, como podem levar em conta os sentimentos de seus filhos? Ao disciplinar, esforcem-se para não causar constrangimentos desnecessários. — Colossenses 3:21.

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10. De que modo podemos mostrar consideração pelos sentimentos dos outros?

Tomou a iniciativa de ajudar outros

[11] Jesus não demonstrava compaixão apenas quando as pessoas pediam ajuda. Afinal, a compaixão não é uma qualidade passiva, mas ativa. Portanto, não é de admirar que a terna compaixão de Jesus o motivasse a tomar a iniciativa de ajudar outros. Por exemplo, quando uma grande multidão ficou com ele durante três dias, sem comer, ninguém teve de dizer a Jesus que as pessoas estavam com fome nem teve de pedir que ele fizesse algo a respeito. O relato diz: "Jesus chamou a si os seus discípulos e disse: 'Tenho pena da multidão, porque já faz três dias que ficaram comigo e não têm nada para comer; e eu não quero mandá-los embora em jejum. Poderiam desfalecer pela estrada.'" Daí, de sua própria iniciativa, Jesus alimentou a multidão milagrosamente. — Mateus 15:32-38.

[12] Considere outra passagem bíblica. Ao chegar à cidade de Naim em 31 EC, Jesus se deparou com uma cena triste. Um cortejo fúnebre saía da cidade, talvez em direção a túmulos que ficavam na encosta de um monte perto dali. Era o enterro do 'filho unigênito

11, 12. Que relatos bíblicos mostram que Jesus demonstrava compaixão sem precisar que alguém lhe pedisse ajuda?

de uma viúva’. Consegue imaginar o sofrimento daquela mãe? Ela ia enterrar seu único filho, e seu marido já não estava mais lá para compartilhar sua dor. No meio de todos os que seguiam o cortejo, Jesus ‘avistou’ aquela viúva, agora sem o seu filho. Isso o tocou profundamente; sim, Jesus “teve pena dela”. Ninguém precisou implorar que ele fizesse um milagre. Sua compaixão de coração o motivou a tomar a iniciativa. Ele “se aproximou e tocou no esquife”, trazendo o jovem de volta à vida. O que Jesus fez em seguida? Não pediu que o jovem se juntasse à multidão que viajava com Ele. Em vez disso, “o entregou à sua mãe”, unindo-os novamente como família e garantindo que a viúva tivesse alguém para cuidar dela. — Lucas 7:11-15.

[13] Como podemos seguir o exemplo de Jesus? É verdade que não podemos multiplicar alimentos milagrosamente nem ressuscitar mortos. Mas podemos imitar a Jesus tomando a iniciativa de ajudar os que passam necessidade. Um irmão cristão talvez sofra um revés financeiro ou perca o emprego. (1 João 3:17) A casa de uma viúva talvez esteja precisando ur-

13. Como podemos imitar a Jesus tomando a iniciativa de ajudar os que passam necessidade?

gentemente de reparos. (Tiago 1:27) Pode ser que conheçamos uma família enlutada que precise de consolo ou ajuda prática. (1 Tessalonicenses 5:11) Em casos de real necessidade, não precisamos esperar que outros nos peçam para só então oferecer ajuda. (Provérbios 3:27) A compaixão nos motivará a tomar a iniciativa de ajudar, conforme nossas circunstâncias permitirem. Nunca se esqueça de que um pequeno ato de bondade ou algumas palavras de consolo vindas do coração podem ser grandes demonstrações de compaixão. — Colossenses 3:12.

A compaixão o motivou a pregar

[14] Como vimos na Seção 2 deste livro, Jesus nos deixou um excelente exemplo por pregar as boas novas. Ele disse: "Tenho de declarar as boas novas do reino de Deus . . . porque fui enviado para isso." (Lucas 4:43) Por que Jesus deu prioridade a essa obra? Em primeiro lugar por causa de seu amor a Deus. Mas havia outro motivo: sua compaixão de coração o motivou a agir para atender às necessidades espirituais das pessoas. Ele demonstrou compaixão de muitas maneiras, mas a principal foi por prover

14. Por que Jesus deu prioridade à obra de pregação das boas novas?

a outros o que precisavam em sentido espiritual. Vamos considerar duas ocasiões que mostram como Jesus encarava as pessoas a quem pregava. Isso nos ajudará a analisar nossas próprias motivações ao participar no ministério de pregação.

[15] Em 31 EC, após cerca de dois anos de serviço ativo no ministério, Jesus intensificou seus esforços por iniciar "uma viagem por todas as cidades e aldeias" da Galileia. O que ele viu o tocou profundamente. O apóstolo Mateus relatou: "Vendo as multidões, sentia compaixão delas, porque andavam esfoladas e empurradas dum lado para outro como ovelhas sem pastor." (Mateus 9:35, 36) Jesus sentia pena das pessoas comuns. Ele estava bem ciente da lastimável condição espiritual delas. Sabia que elas eram maltratadas e desprezadas, justamente por quem devia pastoreá-las — os líderes religiosos. Motivado por profunda compaixão, Jesus empenhou-se em levar uma mensagem de esperança às pessoas. O que elas mais precisavam eram as boas novas do Reino de Deus.

[16] Algo parecido ocorreu alguns meses depois, pouco antes da Páscoa de 32 EC. Jesus e seus apóstolos

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15, 16. Comente duas ocasiões que mostram como Jesus encarava as pessoas a quem pregava.

entraram num barco e atravessaram o mar da Galileia em busca de um lugar tranquilo para descansar. Mas uma multidão correu ao longo da costa e chegou ao outro lado antes do barco. Qual foi a reação de Jesus? "Ao desembarcar, ele viu uma grande multidão, mas teve pena deles, porque eram como ovelhas sem pastor. E principiou a ensinar-lhes muitas coisas." (Marcos 6:31-34) Mais uma vez Jesus "teve pena" por causa da triste condição espiritual das pessoas. Como "ovelhas sem pastor", elas estavam famintas em sentido espiritual e entregues à própria sorte. Era a compaixão que motivava Jesus a pregar, não um mero senso de dever.

[17] Como seguidores de Jesus, o que nos motiva a pregar? Conforme vimos no Capítulo 9, temos uma comissão, uma responsabilidade: pregar e fazer discípulos. (Mateus 28:19, 20; 1 Coríntios 9:16) Mas não devemos realizar essa obra apenas por mero senso de dever ou obrigação. Em primeiro lugar, é o amor a Jeová que nos motiva a pregar as boas novas do Reino. A compaixão pelos que não têm as mesmas crenças que nós também nos motiva a fazer isso. (Marcos

17, 18. (a) O que nos motiva a pregar? (b) Como podemos cultivar compaixão por outros?

12:28-31) Então, como podemos cultivar compaixão por outros?

18 Precisamos ver as pessoas como Jesus as via — "esfoladas e empurradas dum lado para outro como ovelhas sem pastor". Imagine que você encontre um cordeirinho perdido. O pobre animalzinho está faminto e com sede, pois não há um pastor que o leve até onde há água e boas pastagens. Não teria pena dele? Não se esforçaria para dar a ele um pouco de água e comida? Muitas pessoas que ainda não conhecem as boas novas são como esse cordeirinho. Negligenciadas pelos falsos líderes religiosos, elas estão sedentas e famintas em sentido espiritual e não têm verdadeira esperança para o futuro. Nós temos o que elas precisam: o nutritivo alimento espiritual e as refrescantes águas da verdade encontradas na Palavra de Deus. (Isaías 55:1, 2) Quando pensamos nas necessidades espirituais das pessoas à nossa volta, sentimos compaixão por elas. Se, assim como Jesus, tivermos pena das pessoas, faremos todo o possível para levar a elas a esperança do Reino.

19 Como podemos ajudar outros a seguir o exemplo

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19. O que podemos fazer para motivar um estudante da Bíblia a começar a participar na obra de pregação?

de Jesus? Digamos que temos um estudante da Bíblia que já esteja em condições de participar no ministério e queremos incentivá-lo a começar a pregar. Ou talvez queiramos ajudar um irmão inativo a voltar a ter plena participação no ministério. Como podemos ajudá-los? Precisamos tocar seu coração. Lembre-se de que primeiro Jesus "teve pena" das pessoas, depois passou a ensiná-las. (Marcos 6:34) Portanto, se pudermos ajudar o estudante ou o irmão inativo a cultivar compaixão, é bem provável que o coração deles os motive a imitar a Jesus e pregar as boas novas a outros. Podemos lhes perguntar: "Como a mensagem do Reino mudou sua vida para melhor? Que dizer das pessoas que ainda não conhecem essa mensagem — não acha que elas também precisam ouvir as boas novas? O que você pode fazer para ajudá-las?" É claro que a principal motivação para participar na pregação é o amor a Deus e o desejo de servi-lo.

[20] Seguir a Jesus envolve mais do que apenas repetir suas palavras e copiar suas ações. Precisamos cultivar a mesma "atitude mental" que ele tinha.

20. (a) O que está envolvido em ser seguidor de Jesus? (b) O que será considerado no próximo capítulo?

Como Ser Seguidor de Jesus?

- Como Jesus demonstrou compaixão no modo como exerceu autoridade, e como podemos imitá-lo? — Mateus 11:28-30.
- Por que é importante seguirmos o exemplo de Jesus em mostrar misericórdia, ou compaixão, por outros? — Mateus 9:9-13; 23:23.
- De que modo Jesus demonstrou que compreendia os sentimentos dos outros, e como podemos imitar seu exemplo? — Lucas 7:36-50.
- Como a parábola do bom samaritano mostra que a compaixão é uma excelente qualidade, e de que modo podemos aplicar o que aprendemos dessa história? — Lucas 10:29-37.

(Filipenses 2:5) Por essa razão, somos muito gratos de que a Bíblia nos revela os pensamentos e os sentimentos por trás das palavras e ações de Jesus! Por nos familiarizarmos com “a mente de Cristo”, estaremos mais aptos a cultivar sensibilidade e profunda compaixão e assim tratar outros do modo como ele tratava as pessoas. (1 Coríntios 2:16) No próximo capítulo, vamos considerar as várias maneiras pelas quais Jesus mostrou amor em especial por seus seguidores.

CAPÍTULO 16

‘Jesus os amou até o fim’

AO REUNIR seus apóstolos numa sala de sobrado em Jerusalém, Jesus sabe que essa é a última noite que estará com eles. Em breve ele voltará para seu Pai. Em poucas horas será preso e sua fé será testada como nunca antes. Ainda assim, nem mesmo sua morte iminente faz com que ele deixe de lado as necessidades de seus apóstolos.

[2] Jesus já preparou os apóstolos para sua partida, porém, ainda tem mais a dizer a fim de fortalecê-los para o que vai acontecer no futuro. Assim, ele usa esses últimos momentos preciosos para ensinar importantes lições que os ajudarão a permanecer fiéis. Jesus nunca falou com eles de forma tão calorosa e amistosa como nessa ocasião. Mas por que ele está mais preocupado com seus apóstolos do que consigo mesmo? Por que motivo essas últimas horas com eles são tão preciosas para Jesus? A resposta está numa única palavra: amor. Jesus os ama profundamente.

1, 2. Como Jesus aproveita suas últimas horas com os apóstolos, e por que esses últimos momentos são tão preciosos para ele?

[3] Décadas mais tarde, ao iniciar sua narrativa sobre os acontecimentos daquela última noite, o apóstolo João escreveu: "Visto que ele sabia antes da festividade da páscoa que havia chegado a sua hora para se transferir deste mundo para o Pai, Jesus, tendo amado os seus próprios que estavam no mundo, amou-os até o fim." (João 13:1) Jesus não esperou até aquela ocasião para mostrar que amava seus discípulos. Ao longo de seu ministério, deixou isso claro de muitas maneiras. Vale a pena analisar algumas delas, pois por imitá-lo mostramos que somos seus genuínos discípulos.

Teve paciência

[4] O amor e a paciência estão interligados. "O amor é longânime", diz 1 Coríntios 13:4, e a longanimidade envolve tolerar outros pacientemente. Será que Jesus precisou de paciência para lidar com seus discípulos? Com certeza! Conforme vimos no Capítulo 3, os apóstolos demoraram a cultivar humildade. Eles discutiram várias vezes sobre qual deles era o mais importante. Qual foi a reação de Jesus? Ficou irado, irritado

3. Como sabemos que Jesus não esperou até a última noite para mostrar que amava seus discípulos?
4, 5. (a) Por que Jesus precisou de paciência ao lidar com seus discípulos? (b) Como Jesus reagiu quando três de seus apóstolos não permaneceram vigilantes no jardim de Getsêmani?

ou ressentido? Não, ele raciocinou de modo paciente com os discípulos, mesmo quando surgiu "uma disputa acalorada" sobre esse assunto na última noite que estava com eles. — Lucas 22:24-30; Mateus 20:20-28; Marcos 9:33-37.

[5] Mais tarde naquela noite, quando Jesus foi com os 11 apóstolos fiéis ao jardim de Getsêmani, sua paciência foi testada mais uma vez. Afastando-se de oito dos apóstolos, ele entrou um pouco mais no jardim com Pedro, Tiago e João. Então lhes disse: "Minha alma está profundamente contristada, até à morte. Ficai aqui e mantende-vos vigilantes." Jesus se distanciou um pouco e começou a orar fervorosamente. Após uma longa oração, voltou até o local onde se encontravam os três apóstolos. O que eles estavam fazendo? Estavam dormindo; justamente na ocasião em que Jesus ia enfrentar a pior prova de sua vida! Será que Jesus os repreendeu severamente por não terem ficado acordados? Não, ele os exortou com paciência. Suas palavras mostraram que ele compreendia o estresse que os apóstolos haviam passado e a fraqueza deles.*

* A sonolência dos apóstolos não foi causada apenas pelo cansaço físico. O relato paralelo em Lucas 22:45 diz que Jesus "os achou dormitando [ou cochilando] de pesar".

“O espírito, naturalmente, está ansioso”, disse Jesus, “mas a carne é fraca”. Ele continuou sendo paciente naquela noite, mesmo nas outras duas vezes em que voltou e encontrou os apóstolos dormindo novamente! — Mateus 26:36-46.

6 É muito animador ver que Jesus não desistiu de seus apóstolos. Sua paciência acabou dando resultado, pois aqueles homens fiéis aprenderam a importância de ser humildes e vigilantes. (1 Pedro 3:8; 4:7) Como podemos imitar a Jesus ao lidar com outros? Os anciãos, em especial, precisam ser pacientes. Irmãos cristãos talvez levem seus problemas a um ancião quando ele próprio está cansado ou preocupado com problemas pessoais. Às vezes, também, os que precisam de ajuda não acatam logo os conselhos. Apesar disso, anciãos pacientes darão orientações “com brandura” e “tratarão o rebanho com ternura”. (2 Timóteo 2:24, 25; Atos 20:28, 29) Os pais também precisam imitar a Jesus por ser pacientes porque, vez por outra, os filhos talvez não reajam prontamente aos conselhos e à correção. O amor e a paciência ajudarão os pais a não desistir de instruir seus filhos. Mostrar paciên-

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6. Como podemos imitar a Jesus ao lidar com outros?

cia pode resultar em grandes recompensas. — Salmo 127:3.

Cuidou das necessidades dos discípulos

[7] O amor é demonstrado por gestos altruístas. (1 João 3:17, 18) O amor "não procura os seus próprios interesses". (1 Coríntios 13:5) Foi o amor que motivou Jesus a cuidar das necessidades físicas e materiais de seus discípulos. Ele muitas vezes fazia isso antes que eles lhe pedissem. Quando Jesus percebeu que os apóstolos estavam cansados, sugeriu que fossem com ele 'em particular a um lugar solitário e descansassem um pouco'. (Marcos 6:31) Ao perceber que eles estavam com fome, tomou a iniciativa de alimentá-los; alimentou também milhares de outros que tinham vindo para ouvi-lo ensinar. — Mateus 14:19, 20; 15:35-37.

[8] Jesus também reconhecia que seus discípulos tinham necessidades espirituais e fazia provisões para supri-las. (Mateus 4:4; 5:3) Ao ensinar, muitas vezes

7. De que maneiras Jesus cuidou das necessidades físicas e materiais de seus discípulos?

8, 9. (a) O que prova que Jesus reconhecia as necessidades espirituais de seus discípulos e fazia provisões para supri-las? (b) Quando estava na estaca, como Jesus mostrou profunda preocupação com o bem-estar de sua mãe?

lhes dava atenção especial. O Sermão do Monte foi proferido especialmente para os discípulos. (Mateus 5:1, 2, 13-16) Quando ensinava usando ilustrações, Jesus "explicava todas as coisas em particular, aos seus discípulos". (Marcos 4:34) Ele predisse que designaria um "escravo fiel e discreto" para garantir que Seus seguidores fossem bem nutridos espiritualmente nos últimos dias. Esse escravo fiel, composto de um pequeno grupo dos irmãos ungidos de Jesus que estão na Terra, tem providenciado "alimento [espiritual] no tempo apropriado" desde 1919 EC. — Mateus 24:45.

[9] No dia da sua morte, Jesus mostrou de forma tocante sua preocupação pelo bem-estar espiritual daqueles a quem amava. Visualize esta cena: Jesus estava pregado na estaca, sentindo uma dor excruciante. Para respirar, ele provavelmente tinha de fazer força para cima, apoiando-se nos pés. Isso sem dúvida causava uma dor terrível, ao passo que o peso do seu corpo fazia com que o prego rasgasse ainda mais seus pés, e suas costas em carne viva raspavam na estaca. Falar devia ser muito difícil e doloroso, pois envolvia controlar também a respiração. Mesmo assim, pouco antes de morrer, Jesus disse algo que demonstrou seu

profundo amor por Maria, sua mãe. Vendo Maria e o apóstolo João ali perto, Jesus disse à sua mãe, com voz suficientemente alta para que todos ali ouvissem: "Mulher, eis o teu filho!" Depois disse a João: "Eis a tua mãe!" (João 19:26, 27) Jesus sabia que aquele apóstolo fiel cuidaria não só das necessidades físicas e materiais de Maria, mas também de seu bem-estar espiritual.*

10 Pais que se preocupam com o bem-estar de seus filhos podem beneficiar-se por meditar no exemplo de Jesus. O pai que realmente ama sua família fará provisões materiais para ela. (1 Timóteo 5:8) Chefes de família equilibrados e amorosos de vez em quando providenciam descanso e diversão. Ainda mais importante, os pais cristãos cuidam das necessidades espirituais de seus filhos. Como? Por programar um estudo bíblico regular em família e por esforçar-se em tornar essas ocasiões edificantes e agradáveis para os filhos. (Deuteronômio 6:6, 7) Por meio de palavras e ações, os pais ensinam a seus filhos que o ministério é uma

* Maria aparentemente já era viúva e é provável que seus outros filhos ainda não fossem discípulos de Jesus. — João 7:5.

10. Como os pais podem imitar a Jesus ao cuidar das necessidades de seus filhos?

atividade importante, e que preparar-se para as reuniões e assistir a elas é parte essencial da rotina espiritual da família. — Hebreus 10:24, 25.

Estava disposto a perdoar

[11] O perdão é uma característica do amor. (Colossenses 3:13, 14) O amor "não leva em conta o dano", diz 1 Coríntios 13:5. Em várias ocasiões Jesus ensinou a seus seguidores a importância do perdão. Ele os incentivou a perdoar outros 'não até sete vezes, mas até setenta e sete vezes' — ou seja, um número ilimitado de vezes. (Mateus 18:21, 22) Ele ensinou que um pecador deve ser perdoado se, quando for censurado, mostrar arrependimento. (Lucas 17:3, 4) Mas Jesus não era como os fariseus hipócritas, que ensinavam apenas por palavras; ele ensinava também por meio de seu exemplo. (Mateus 23:2-4) Vejamos como ele mostrou que estava disposto a perdoar, até mesmo quando um amigo em quem confiava o decepcionou.

[12] Jesus tinha amizade achegada com o apóstolo Pedro, um homem amigável que às vezes era impulsivo.

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11. O que Jesus ensinou a seus seguidores sobre o perdão?

12, 13. (a) Como Pedro decepcionou Jesus na noite em que ele foi preso? (b) Como as ações de Jesus após sua ressurreição deixaram claro que ele fez muito mais do que apenas falar sobre o perdão de pecados?

Jesus reconheceu as boas qualidades dele e lhe deu privilégios especiais. Pedro, junto com Tiago e João, presenciou alguns milagres que os outros apóstolos não viram. (Mateus 17:1, 2; Lucas 8:49-55) Conforme já mencionado, Pedro foi um dos apóstolos que acompanhou Jesus quando ele entrou no jardim de Getsêmani na noite em que foi preso. Mas quando Jesus foi traído e detido naquela mesma noite, Pedro e os outros apóstolos o abandonaram e fugiram. Mais tarde, ele mostrou que tinha coragem quando foi até o lugar onde Jesus estava sendo julgado ilegalmente e ficou esperando do lado de fora. Apesar disso, naquela ocasião Pedro ficou com medo e cometeu um erro sério — mentindo, até mesmo negou três vezes que conhecia Jesus! (Mateus 26:69-75) Como Jesus reagiu? O que você teria feito se um amigo achegado o decepcionasse desse modo?

13 Jesus estava disposto a perdoar Pedro. Sabia que ele estava arrasado por causa do pecado. Afinal, o apóstolo arrependido "ficou abatido e se entregou ao choro". (Marcos 14:72) No dia de Sua ressurreição, Jesus apareceu a Pedro provavelmente para o consolar e reanimar. (Lucas 24:34; 1 Coríntios 15:5) Menos de

dois meses mais tarde, Jesus deu a Pedro o privilégio de tomar a dianteira em pregar às multidões em Jerusalém no dia de Pentecostes. (Atos 2:14-40) É digno de nota também que Jesus não guardou ressentimento dos apóstolos como grupo por eles o terem abandonado. Pelo contrário, após sua ressurreição ele continuou chamando-os de "meus irmãos". (Mateus 28:10) Não deixa isso claro que Jesus fez muito mais do que apenas falar sobre o perdão?

14 Como discípulos de Cristo, precisamos aprender a perdoar. Por quê? Diferentemente de Jesus, somos imperfeitos — assim como os que talvez pequem contra nós. Vez por outra todos nós tropeçamos em palavras e ações. (Romanos 3:23; Tiago 3:2) Por perdoarmos outros quando há base para misericórdia, abrimos caminho para que os nossos pecados sejam perdoados por Deus. (Marcos 11:25) Então, como podemos demonstrar que estamos dispostos a perdoar os que pecam contra nós? Em muitos casos, o amor nos ajuda a desconsiderar os pecados e as imperfeições menores de outros. (1 Pedro 4:8) Quando os que erram contra nós demonstram arrependimento since-

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14. Por que precisamos aprender a perdoar, e como podemos demonstrar que estamos dispostos a fazer isso?

ro, assim como Pedro, devemos certamente imitar a disposição de Jesus de perdoar. Em vez de guardar ressentimento, é muito melhor esquecer o assunto. (Efésios 4:32) Desse modo, contribuímos para a paz da congregação e para a nossa paz mental e emocional. — 1 Pedro 3:11.

Mostrou que confiava nos discípulos

[15] O amor e a confiança andam de mãos dadas. O amor "acredita todas as coisas".* (1 Coríntios 13:7) Motivado pelo amor, Jesus estava disposto a confiar em seus discípulos apesar de suas imperfeições. Tinha confiança neles e sabia que, no coração, eles realmente amavam a Jeová e desejavam fazer Sua vontade. Mesmo quando erravam, Jesus não questionava suas motivações. Por exemplo, quando os apóstolos Tiago e João pediram por meio de sua mãe que Jesus lhes desse um lugar ao seu lado no Reino, Jesus não duvidou de sua lealdade nem lhes tirou o privilégio de ser apóstolos. — Mateus 20:20-28.

[16] Jesus demonstrou que confiava em seus

* Isso sem dúvida não significa que o amor é ingênuo. Antes, significa que não é indevidamente crítico nem desconfiado. O amor nos impede de nos apressarmos em julgar as motivações de outros e de pensar o pior a respeito deles.

15. Por que Jesus confiava nos discípulos apesar das suas imperfeições?
16, 17. Que responsabilidades Jesus deu a seus discípulos?

discípulos por dar-lhes várias responsabilidades. Nas duas vezes em que multiplicou milagrosamente alimento para as multidões, ele delegou aos discípulos a responsabilidade de distribuí-lo. (Mateus 14:19; 15:36) Também designou Pedro e João para ir a Jerusalém e fazer os preparativos para a última Páscoa. Eles providenciaram o cordeiro, o vinho, o pão não fermentado, as ervas amargas e todas as outras coisas necessárias. Aquela tarefa não era algo insignificante, pois celebrar a Páscoa da maneira correta era uma exigência da Lei mosaica, e Jesus tinha de cumprir a Lei. Além disso, mais tarde naquela noite Jesus usou o vinho e o pão não fermentado como importantes símbolos ao instituir a Comemoração da sua morte. — Mateus 26:17-19; Lucas 22:8, 13.

17 Jesus também achou apropriado dar responsabilidades ainda maiores a seus discípulos. Conforme já consideramos, ele delegou a um pequeno grupo de seus seguidores ungidos na Terra a grande responsabilidade de preparar e distribuir o alimento espiritual. (Lucas 12:42-44) Lembre-se também de que ele deu a seus seguidores a importante comissão de pregar e fazer discípulos. (Mateus 28:18-20) Mesmo hoje, embora governe do céu

de modo invisível, Jesus confia sua congregação na Terra aos cuidados de homens com qualificações espirituais, como dádivas da parte dele. — Efésios 4:8, 11, 12.

[18] Como podemos imitar o exemplo de Jesus em nossos tratos com outros? Mostrar confiança em nossos irmãos cristãos é uma demonstração de amor. Lembre-se de que o amor é uma qualidade positiva, não negativa. Quando outros nos decepcionarem, o que de vez em quando vai acontecer, o amor nos impedirá de concluir precipitadamente que suas motivações são más. (Mateus 7:1, 2) Se tivermos um conceito positivo sobre nossos irmãos, vamos tratá-los de um modo que os edifique, não que os prejudique. — 1 Tessalonicenses 5:11.

[19] Será que podemos imitar a disposição de Jesus de delegar responsabilidades? Os que estão em posições de responsabilidade na congregação fazem bem em delegar a outros tarefas apropriadas e necessárias, confiando que eles farão o seu melhor. Desse modo, anciãos experientes podem dar treinamento valioso e necessário aos jovens qualificados que 'procuram'

18-20. (a) Como podemos demonstrar confiança em nossos irmãos? (b) Como podemos imitar a disposição de Jesus de delegar responsabilidades? (c) O que será considerado no próximo capítulo?

Como Ser Seguidor de Jesus?

- Por que é importante acatarmos os conselhos de Jesus sobre perdoar? — Mateus 6:14, 15.
- De que maneira podemos aplicar o que Jesus ensinou na ilustração que fala da importância de perdoar? — Mateus 18:23-35.
- Como Jesus mostrou consideração pelos discípulos, e de que modo podemos imitá-lo? — Mateus 20:17-19; João 16:12.
- Como Jesus mostrou a Pedro que confiava nele, e como podemos demonstrar confiança em outros? — Lucas 22:31, 32.

ajudar na congregação. (1 Timóteo 3:1; 2 Timóteo 2:2) Esse treinamento é muito importante. Ao passo que Jeová continua a acelerar o crescimento da obra do Reino, é necessário treinar homens qualificados para cuidar do aumento. — Isaías 60:22.

20 Ao demonstrar seu amor por outros, Jesus nos deixou um maravilhoso exemplo. Há muitas maneiras de segui-lo, mas imitar seu amor é a mais importante. No próximo capítulo, consideraremos a maior demonstração de seu amor — sua disposição de dar a vida por nós.

CAPÍTULO 17

"Ninguém tem maior amor do que este"

"EIS o homem!" Com essas palavras, o governador romano Pôncio Pilatos apresenta Jesus Cristo a uma multidão furiosa que está reunida em frente ao palácio do governador, na manhã da Páscoa de 33 EC. (João 19:5) Há apenas alguns dias, Jesus foi saudado pelas multidões em sua entrada triunfal em Jerusalém como Rei divinamente designado. Agora, no entanto, a multidão hostil o encara de modo muito diferente.

2 Jesus está com uma veste púrpura, semelhante à usada pelos membros da realeza, e tem uma coroa na cabeça. Mas a veste sobre suas costas em carne viva e a coroa de espinhos, colocada com força em sua cabeça, que agora está sangrando, são para zombar de sua posição régia. Instigado pelos principais sacerdotes, o povo rejeita o homem ferido à sua frente. Os sacerdotes gritam: "Para a estaca com ele! Para a estaca com ele!" Cheio de ódio no coração, o povo grita: 'Ele deve morrer!' — João 19:1-7.

1-4. (a) O que acontece quando Pilatos apresenta Jesus à furiosa multidão reunida em frente ao palácio do governador? (b) Como Jesus reage à humilhação e ao sofrimento, e que perguntas importantes surgem?

[3] Com dignidade e coragem, Jesus enfrenta a humilhação e o sofrimento sem se queixar.* Ele está pronto para morrer. Mais tarde naquele dia de Páscoa, ele voluntariamente se sujeita a uma morte dolorosa numa estaca de tortura. — João 19:17, 18, 30.

[4] Por dar a sua vida, Jesus provou ser um verdadeiro amigo para seus seguidores. "Ninguém tem maior amor do que este", disse ele, "que alguém entregue a sua alma a favor de seus amigos". (João 15:13) Isso levanta algumas perguntas importantes. Era realmente necessário que Jesus passasse por todo esse sofrimento e morresse? Por que ele estava disposto a tudo isso? Como podemos imitar seu exemplo, visto que somos "seus amigos" e seguidores?

Por que era necessário que Jesus sofresse e morresse?

[5] Como prometido Messias, Jesus sabia o que o aguardava. Conhecia as muitas profecias das Escrituras Hebraicas que prediziam em detalhes o sofrimento e a morte do Messias. (Isaías 53:3-7, 12; Daniel 9:26)

* Naquele dia os líderes religiosos, e depois os soldados romanos, cuspiram em Jesus. (Mateus 26:59-68; 27:27-30) Ele aturou esse tratamento humilhante sem se queixar, cumprindo a profecia: "Não escondi a minha face de coisas humilhantes e do escarro." — Isaías 50:6.

5. Como Jesus sabia das provações que o aguardavam?

Por mais de uma vez, ele preparou seus discípulos para as provações que enfrentaria. (Marcos 8:31; 9:31) Na viagem a Jerusalém para sua última Páscoa, Jesus disse claramente aos apóstolos: "O Filho do homem será entregue aos principais sacerdotes e aos escribas, e condená-lo-ão à morte e o entregarão a homens das nações, e divertir-se-ão às custas dele, e cuspirão nele, e o açoitarão, e o matarão." (Marcos 10:33, 34) Essas palavras de fato tinham significado. Como já vimos, as pessoas realmente zombaram de Jesus, cuspiram nele, o açoitaram e o mataram.

6 Mas por que era necessário que Jesus sofresse e morresse? Por vários motivos muito importantes. Primeiro, por permanecer leal Jesus provaria sua integridade e defenderia a soberania de Jeová. Lembre-se de que Satanás alegou falsamente que os humanos servem a Deus apenas por interesse egoísta. (Jó 2:1-5) Por permanecer fiel "até à morte . . . numa estaca de tortura", Jesus deu a resposta definitiva à acusação infundada de Satanás. (Filipenses 2:8; Provérbios 27:11) Segundo, o sofrimento e a morte de Jesus serviria para expiar o pecado de outros. (Isaías 53:5, 10; Daniel 9:24) Ele deu "a sua alma como resgate em

6. Por que era necessário que Jesus sofresse e morresse?

troca de muitos", abrindo caminho para termos um relacionamento aprovado com Deus. (Mateus 20:28) Terceiro, por suportar todo tipo de dificuldade e sofrimento, Jesus "foi provado em todos os sentidos como nós mesmos". Assim, ele é um Sumo Sacerdote que pode se "compadecer das nossas fraquezas". — Hebreus 2:17, 18; 4:15.

Por que Jesus estava disposto a dar sua vida?

[7] Para ter uma ideia do que Jesus estava disposto a fazer, pense no seguinte: quem deixaria sua família e sua casa e se mudaria para um país estrangeiro sabendo que não seria aceito pela maioria das pessoas daquele lugar, que estaria sujeito a humilhação e sofrimento, e que por fim seria assassinado? Agora pense no que Jesus fez. Antes de vir à Terra, ele tinha uma posição privilegiada no céu ao lado de seu Pai. Mas voluntariamente deixou seu lar celestial e veio como humano à Terra. Ele fez isso sabendo que seria rejeitado pela maioria, que teria de enfrentar humilhação cruel, muito sofrimento e uma morte dolorosa. (Filipenses 2:5-7) O que o motivou a fazer esse sacrifício?

[8] Acima de tudo, Jesus foi motivado por profundo

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7. Do que Jesus abriu mão ao vir à Terra?
8, 9. O que motivou Jesus a dar sua vida?

amor a seu Pai, Jeová. Foi esse amor que o fez perseverar. Também fez com que ele se preocupasse com o nome e a reputação do Pai. (Mateus 6:9; João 17:1-6, 26) Mais do que qualquer outra coisa, Jesus queria ver o nome de seu Pai livre do vitupério lançado sobre ele. Assim, para Jesus, sofrer por causa da justiça foi a maior honra e o maior privilégio que poderia ter, pois sabia que sua integridade seria muito importante na santificação do sublime nome de seu Pai. — 1 Crônicas 29:13.

9 Jesus tinha outro motivo para sacrificar a sua vida — amor pela humanidade. Esse amor existe desde o início da história humana. Veja como Jesus se sentia muito antes de vir à Terra: "As coisas de que eu gostava estavam com os filhos dos homens." (Provérbios 8:30, 31) Esse amor ficou evidente quando ele esteve na Terra. Conforme vimos nos três capítulos anteriores, Jesus demonstrou de muitos modos seu amor pelos humanos, e em especial por seus seguidores. Em 14 de nisã de 33 EC ele voluntariamente deu a sua vida por nós. (João 10:11) De fato, essa foi a maior demonstração de seu amor por nós. Será que devemos imitá-lo nesse sentido? Devemos, sim. Na verdade, recebemos um mandamento para fazer isso.

‘Amem-se uns aos outros assim como eu os amei’

[10] Na noite antes de sua morte, Jesus disse a seus discípulos mais achegados: “Eu vos dou um novo mandamento, que vos ameis uns aos outros; assim como eu vos amei, que também vos ameis uns aos outros. Por meio disso saberão todos que sois meus discípulos, se tiverdes amor entre vós.” (João 13:34, 35) ‘Amar uns aos outros’ — por que isso é “um novo mandamento”? A Lei mosaica já determinava: “Tens de amar o teu próximo como a ti mesmo.” (Levítico 19:18) O novo mandamento, porém, exige um amor ainda mais intenso, um amor que nos motiva a dar a vida por outros. O próprio Jesus deixou isso claro ao dizer: “Este é o meu mandamento, que vos ameis uns aos outros, assim como eu vos amei. Ninguém tem maior amor do que este, que alguém entregue a sua alma a favor de seus amigos.” (João 15:12, 13) Na verdade, o novo mandamento diz: “Ame aos outros não *como* a si mesmo, porém, *mais do que* a si mesmo.” Por meio de sua vida e de sua morte Jesus demonstrou o que esse amor realmente significa.

10, 11. Qual é o novo mandamento que Jesus deu a seus seguidores, o que envolve, e por que é importante obedecer a ele?

[11] Por que é importante que obedeçamos ao novo mandamento? Lembre-se de que Jesus disse: "Por meio disso [amor abnegado] saberão todos que sois meus discípulos." Sim, o amor abnegado nos identifica como cristãos verdadeiros. Podemos comparar esse amor a um crachá. Ao assistirem a seus congressos todo ano, as Testemunhas de Jeová usam crachás. Eles servem como identificação, informando o nome e a congregação da pessoa. O amor abnegado uns pelos outros é o "crachá" que identifica os cristãos verdadeiros. Em outras palavras, esse amor deve ser tão evidente a ponto de servir como uma identificação, um crachá, indicando aos que nos observam que realmente somos verdadeiros seguidores de Cristo. Cada um de nós deve se perguntar: 'Será que o meu "crachá", o amor abnegado, é bem evidente em minha vida?'

O que está envolvido no amor abnegado?

[12] Como seguidores de Jesus, precisamos amar uns aos outros assim como ele nos amou. Isso envolve estarmos dispostos a fazer sacrifícios por nossos irmãos cristãos. Até que ponto devemos estar dispostos a

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12, 13. (a) Até que ponto devemos estar dispostos a fazer sacrifícios para demonstrar amor uns pelos outros? (b) O que significa ser abnegado?

fazer isso? A Bíblia nos diz: “Por meio disso chegamos a conhecer o amor, porque esse entregou a sua alma por nós; e nós temos a obrigação de entregar as nossas almas pelos nossos irmãos.” (1 João 3:16) Assim como Jesus, devemos estar dispostos a morrer uns pelos outros se necessário. Em época de perseguição, preferimos sacrificar nossa própria vida a trair nossos irmãos espirituais e colocar sua vida em risco. Em países divididos por causa de diferenças raciais ou étnicas, arriscamos a nossa própria vida para proteger os irmãos, não importa sua raça ou etnia. Quando nações entram em guerra, preferimos ser presos e até morrer a guerrear contra nossos irmãos — ou qualquer outra pessoa. — João 17:14, 16; 1 João 3:10-12.

13 Estarmos dispostos a dar a vida pelos nossos irmãos não é a única maneira de mostrar amor abnegado. Afinal, poucos de nós talvez tenhamos de chegar a esse ponto. Mas, se amamos nossos irmãos a ponto de dar a vida por eles, não deveríamos estar dispostos a fazer pequenos sacrifícios, nos esforçando a ajudá-los já agora? Sermos abnegados significa abrir mão de vantagens pessoais ou confortos em benefício de outros. Colocamos os interesses e o bem-estar deles à

frente dos nossos, mesmo que isso não seja o melhor para nós. (1 Coríntios 10:24) De que maneiras práticas podemos mostrar amor abnegado?

Amor abnegado na congregação e na família

[14] Os anciãos fazem muitos sacrifícios para 'pastorear o rebanho'. (1 Pedro 5:2, 3) Além de cuidar da família, precisam tirar tempo à noite ou nos fins de semana para cuidar de assuntos congregacionais, como preparar discursos para as reuniões, fazer visitas de pastoreio e cuidar de casos judicativos. Muitos anciãos fazem outros sacrifícios, trabalhando arduamente em assembleias e congressos e servindo como membros de Comissões de Ligação com Hospitais, Comissões Regionais de Construção e Grupos de Visitas a Pacientes. Anciãos, nunca se esqueçam de que por servir com um espírito disposto — gastando seu tempo, energia e recursos para pastorear o rebanho — vocês estão demonstrando amor abnegado. (2 Coríntios 12:15) Seus esforços altruístas são apreciados não só por Jeová, mas também pela congregação que vocês pastoreiam. — Filipenses 2:29; Hebreus 6:10.

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14. (a) Que sacrifícios os anciãos fazem? (b) O que você acha dos esforços dos anciãos abnegados de sua congregação?

[15] Que dizer das esposas dos anciãos? Não é verdade que essas mulheres apoiadoras também fazem sacrifícios para que seus maridos possam cuidar do rebanho? Com certeza é um sacrifício para a esposa quando seu marido tem de dedicar o tempo que poderia gastar com a família aos assuntos congregacionais. Pense também nas esposas dos superintendentes viajantes e nos sacrifícios que fazem para acompanhar seus maridos de congregação em congregação e de circuito em circuito. Elas abrem mão de ter seu próprio lar e talvez tenham de dormir numa cama diferente cada semana. As esposas que voluntariamente põem os interesses da congregação à frente dos seus próprios interesses merecem elogios por suas generosas expressões de amor abnegado. — Filipenses 2:3, 4.

[16] Como podemos demonstrar amor abnegado na família? Pais e mães, vocês fazem muitos sacrifícios para cuidar de seus filhos e criá-los "na disciplina e na regulação mental de Jeová". (Efésios 6:4) Talvez tenham de trabalhar por longas horas em serviços cansativos só para seus filhos terem o que comer, o que

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15. (a) Quais são alguns sacrifícios que as esposas dos anciãos fazem? (b) O que você acha das esposas que estão dispostas a ceder parte de seu tempo com o marido em benefício da congregação?
16. Os pais cristãos fazem que sacrifícios a favor de seus filhos?

vestir e onde morar. Vocês preferem se privar de algumas coisas a ver seus filhos passar necessidade. Também fazem muito esforço para estudar com seus filhos, levá-los às reuniões cristãs e acompanhá-los no ministério de campo. (Deuteronômio 6:6, 7) Seu amor abnegado agrada o Originador da família e pode significar vida eterna para seus filhos. — Provérbios 22:6; Efésios 3:14, 15.

[17] Maridos, como vocês podem imitar a Jesus e mostrar amor abnegado? A Bíblia responde: "Maridos, continuai a amar as vossas esposas, assim como também o Cristo amou a congregação e se entregou por ela." (Efésios 5:25) Conforme vimos, Jesus amou tanto seus seguidores que morreu por eles. O marido cristão imita a atitude altruísta de Jesus, que "não agradou a si mesmo". (Romanos 15:3) Ele põe as necessidades e os interesses de sua esposa à frente dos seus. Não é rígido, insistindo que as coisas sejam feitas do seu modo, mas está disposto a ceder quando não há nenhum princípio bíblico envolvido. O marido que mostra amor abnegado tem a aprovação de Jeová e ganha o amor e o respeito da esposa e dos filhos.

17. Como os maridos cristãos podem imitar o altruísmo de Jesus?

O que você fará?

[18] Obedecer ao novo mandamento de amar uns aos outros não é fácil, mas temos um motivo muito forte para fazer isso. Paulo escreveu: “O amor de Cristo nos compele, porque foi isso o que julgamos, que um só homem morreu por todos . . . , e ele morreu por todos, para que os que vivem não vivessem mais para si mesmos, mas para aquele que morreu por eles e foi levantado.” (2 Coríntios 5:14, 15) Visto que Jesus morreu por nós, não deveríamos nos sentir motivados a viver para ele? Podemos fazer isso por seguir o seu exemplo de amor abnegado.

[19] Jesus não estava exagerando quando disse: “Ninguém tem maior amor do que este, que alguém entregue a sua alma a favor de seus amigos.” (João 15:13) A disposição de Jesus de dar a sua alma em nosso favor foi a maior demonstração de *seu* amor por nós. Mas houve alguém que mostrou um amor ainda maior. Jesus explicou: “Deus amou tanto o mundo, que deu o seu Filho unigênito, a fim de que todo aquele que nele exercer fé não seja destruído, mas tenha

18. O que nos motiva a seguir o novo mandamento de amar uns aos outros?
19, 20. Que presente maravilhoso Jeová nos deu, e como podemos mostrar que o aceitamos?

Como Ser Seguidor de Jesus?

- Que proceder altruísta Jesus recomendou que seus seguidores tivessem? — Mateus 16:24-26.
- Por que vale a pena ter uma vida abnegada? — Marcos 10:23-30.
- Como Jesus provou ser o Pastor Excelente, e o que os anciãos podem aprender do seu exemplo? — João 10:11-15.
- De que maneiras práticas podemos imitar a Jesus e mostrar amor abnegado? — 1 João 3:17, 18.

vida eterna." (João 3:16) Deus nos ama tanto que deu seu Filho como resgate, tornando possível que fôssemos libertados do pecado e da morte. (Efésios 1:7) O resgate é um maravilhoso presente de Jeová, mas ele não nos obriga a aceitá-lo.

[20] Aceitar esse presente de Jeová depende apenas de nós. Como? Por "exercer fé" em seu Filho. No entanto, isso não envolve apenas dizer que temos fé. Mostramos nossa fé por meio de ações, pelo modo como vivemos. (Tiago 2:26) Demonstramos nossa fé em Jesus Cristo por segui-lo dia após dia. Fazer isso resultará em ricas bênçãos agora e no futuro, conforme será explicado no último capítulo deste livro.

CAPÍTULO 18

‘Continue a seguir-me’

ONZE homens estão em pé numa montanha olhando com muito carinho e admiração outra pessoa que está ali. Apesar de ter forma humana, a pessoa que eles observam na verdade é o ressuscitado Jesus, que agora é novamente o Filho espiritual mais poderoso de Jeová. Jesus reúne seus apóstolos para um último encontro ali no monte das Oliveiras.

[2] Esse monte, que faz parte de uma cadeia de colinas calcárias, fica do outro lado do vale do Cédron para quem olha de Jerusalém. O lugar com certeza traz boas lembranças para Jesus. É nas encostas desse monte que fica a cidade de Betânia, onde ele ressuscitou Lázaro. Não muito longe dali fica a cidade de Betfagé, de onde Jesus saiu para fazer sua entrada triunfal em Jerusalém há apenas algumas semanas. O monte das Oliveiras também é o local onde provavelmente fica o jardim de Getsêmani; Jesus passou momentos de grande sofrimento ali antes de ser preso. Agora,

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1-3. (a) Como ocorre a partida de Jesus, e por que ela não é o final da sua história? (b) Por que precisamos aprender sobre a vida de Jesus desde que voltou ao céu?

nesse mesmo monte, ele se prepara para partir e deixar seus amigos e seguidores mais achegados. Ele lhes diz algumas palavras bondosas de despedida e, então, começa a subir em direção ao céu! Os apóstolos ficam ali paralisados, observando seu amado Mestre ascender ao céu. Por fim uma nuvem o encobre e eles não o veem mais. — Atos 1:6-12.

3 Ao imaginar essa cena triste, mas ao mesmo tempo alegre, tem a impressão de que esse é o final da história de Jesus? Na verdade não é. Conforme dois anjos dizem aos apóstolos, a história de Jesus está longe de terminar. (Atos 1:10, 11) De muitas maneiras, sua partida para o céu é apenas o começo. A Palavra de Deus não nos deixa sem informações sobre o que aconteceu com Jesus depois disso. Aprender sobre a vida dele após sua partida é importante. Por quê? Lembre-se das palavras de Jesus a Pedro: "Continua a seguir-me." (João 21:19, 22) Precisamos obedecer a essa ordem não apenas temporariamente, mas durante toda a nossa vida. Para isso, é necessário saber o que o nosso Mestre está fazendo agora e que designações ele recebeu no céu.

A vida de Jesus após sua partida

[4] As Escrituras não dizem nada a respeito da chegada de Jesus ao céu, das boas-vindas que recebeu nem do alegre reencontro com seu Pai. No entanto, a Bíblia já dizia com bastante antecedência o que ocorreria no céu logo após o retorno de Jesus. Durante mais de 15 séculos, os judeus observaram regularmente uma cerimônia sagrada. Uma vez por ano, o sumo sacerdote entrava no Santíssimo do templo e aspergia o sangue dos sacrifícios do Dia da Expiação diante da arca do pacto. Nesse dia, o sumo sacerdote prefigurava o Messias. Jesus cumpriu o significado profético daquela cerimônia uma vez para sempre quando retornou ao céu. Ele entrou na majestosa presença de Jeová — o lugar mais santo do Universo — e apresentou a seu Pai o valor de seu sacrifício de resgate. (Hebreus 9:11, 12, 24) Será que Jeová aceitou esse sacrifício?

[5] Encontramos a resposta ao considerar o que aconteceu poucos dias depois da ascensão de Jesus. Um pequeno grupo de cerca de 120 cristãos estava reunido

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4. Como a Bíblia revelou com antecedência o que ocorreria no céu após o retorno de Jesus?

5, 6. (a) O que mostrou que Jeová tinha aceitado o sacrifício de resgate de Cristo? (b) Quem se beneficia do resgate, e como?

no andar de cima de uma casa em Jerusalém quando, de repente, houve um barulho como o de uma forte rajada de vento. Línguas como que de fogo apareceram sobre a cabeça deles. Eles ficaram cheios de espírito santo e começaram a falar em vários idiomas. (Atos 2:1-4) Esse acontecimento significou o nascimento de uma nova nação, o Israel espiritual, que era a nova "raça escolhida" de Deus e o novo "sacerdócio real" para executar a vontade divina na Terra. (1 Pedro 2:9) Era evidente que Jeová Deus tinha aceitado e aprovado o sacrifício de resgate de Cristo. Esse derramamento do espírito santo estava entre as primeiras bênçãos que o sacrifício tornou possível.

6 Desde então, o sacrifício de Cristo tem beneficiado seus seguidores no mundo todo. Independentemente de fazermos parte do ungido "pequeno rebanho", que governará com Cristo no céu, ou das "outras ovelhas", que viverão sob o seu governo na Terra, todos nós nos beneficiamos de seu sacrifício. (Lucas 12:32; João 10:16) Ele é a base para a nossa esperança e para o perdão dos nossos pecados. Enquanto continuamos a "exercer fé" nesse resgate, seguindo Jesus dia após dia, podemos ter uma consciência limpa e uma maravilhosa esperança para o futuro. — João 3:16.

[7] O que Jesus tem feito no céu desde que voltou para lá? Ele recebeu muita autoridade. (Mateus 28:18) Prova disso é que Jeová o designou para governar a congregação cristã, uma designação que ele tem cumprido de modo amoroso e justo. (Colossenses 1:13) Conforme predito, Jesus provê homens responsáveis para cuidar das necessidades do rebanho. (Efésios 4:8) Por exemplo, ele escolheu Paulo como "apóstolo para as nações" e o designou para levar as boas novas a lugares distantes. (Romanos 11:13; 1 Timóteo 2:7) Perto do fim do primeiro século, Jesus enviou mensagens de elogio, conselho e correção a sete congregações na província romana da Ásia. (Revelação [Apocalipse], capítulos 2-3) Você reconhece Jesus como o Cabeça da congregação cristã? (Efésios 5:23) Nesse caso, continuar a segui-lo significa promover um espírito de obediência e cooperação em sua congregação.

[8] Jesus recebeu ainda mais autoridade em 1914. Naquele ano, ele foi designado Rei do Reino messiânico de Jeová. Quando seu governo começou, "irrompeu uma guerra no céu". O resultado? Satanás e seus de-

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7. Que autoridade Jesus recebeu quando retornou ao céu, e como você pode apoiá-lo?

8, 9. Que autoridade Jesus recebeu em 1914, e o que isso significa para nós ao tomarmos decisões?

mônios foram lançados para a Terra, desencadeando uma era de dor e sofrimento. Guerras, crimes, terrorismo, doenças, terremotos e fome afligem a humanidade atualmente e são um lembrete de que Jesus está governando no céu neste exato momento. Satanás ainda é "o governante deste mundo", mas por pouco tempo. (Revelação 12:7-12; João 12:31; Mateus 24:3-7; Lucas 21:11) Jesus está dando às pessoas em toda a Terra a oportunidade de aceitar o Seu governo.

9 É imprescindível que tomemos a nossa posição ao lado do Rei messiânico. Em todas as nossas decisões, devemos buscar sua aprovação, não a deste mundo corrompido. Ao passo que o "Rei dos reis e Senhor dos senhores" inspeciona a humanidade, seu coração justo fica cheio de indignação, mas também transborda de alegria. (Revelação 19:16) Por quê?

A indignação e a alegria do Rei messiânico

10 Assim como o Pai, nosso Mestre é feliz por natureza. (1 Timóteo 1:11) Como homem, Jesus não foi crítico nem difícil de agradar. Mas muita coisa que acontece hoje na Terra deve enchê-lo de indignação justa. Ele com certeza está indignado com as organizações

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10. Como Jesus é por natureza, mas o que o enche de indignação justa?

religiosas que falsamente afirmam representá-lo. Ele predisse: "Nem todo o que me disser: 'Senhor, Senhor', entrará no reino dos céus, senão aquele que fizer a vontade de meu Pai, que está nos céus. Muitos me dirão naquele dia: 'Senhor, Senhor, . . . não fizemos muitas obras poderosas em teu nome?' Contudo, eu lhes confessarei então: Nunca vos conheci! Afastai-vos de mim, vós obreiros do que é contra a lei." — Mateus 7:21-23.

11 Muitos que hoje se autodenominam cristãos talvez achem essas palavras intrigantes. Por que Jesus diria essas palavras fortes a pessoas que fazem "muitas obras poderosas" em seu nome? As igrejas da cristandade têm apoiado instituições de caridade, ajudado os pobres, construído hospitais e escolas, e realizado muitas outras coisas. Para entender por que Jesus está indignado com elas, considere uma ilustração.

12 Certo pai e certa mãe precisam viajar. Visto que não podem levar seus filhos junto, providenciam que alguém tome conta deles. Suas instruções são simples: "Tome conta das crianças, dê-lhes comida, mantenha-

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11-13. Por que alguns talvez fiquem intrigados com as palavras fortes de Jesus aos que fazem "muitas obras poderosas" em seu nome, mas por que ele está indignado? Ilustre.

as limpas e cuide para que nada lhes aconteça." Mas quando os pais voltam da viagem, ficam chocados ao ver as crianças com fome, sujas, doentes e tristes. Elas choram para receber os cuidados da pessoa que devia estar cuidando delas, mas são ignoradas. Por quê? Onde está essa pessoa? No alto de uma escada, lavando as janelas da casa. Furiosos, os pais pedem uma explicação. A pessoa diz: "Mas vejam tudo o que eu fiz! Limpei as janelas e fiz consertos na casa; tudo para vocês!" Será que isso diminuiria a indignação dos pais? Dificilmente. Eles não haviam pedido que a pessoa fizesse aqueles serviços; só queriam que ela tomasse conta das crianças. Os pais ficariam furiosos por ela não ter seguido suas instruções.

13 É assim que a cristandade tem agido. Jesus instruiu seus representantes a alimentar as pessoas em sentido espiritual por ensiná-las a verdade da Palavra de Deus e ajudá-las a permanecer espiritualmente limpas. (João 21:15-17) Mas a cristandade deixou de obedecer a essa orientação. Com isso, as pessoas estão famintas em sentido espiritual, confusas por causa de falsidades e não conhecem as verdades básicas da Bíblia. (Isaías 65:13; Amós 8:11) Até mesmo as tentativas da cristandade de melhorar o mundo não são

desculpa para sua desobediência deliberada. Afinal, este sistema mundial é como uma casa que está destinada à demolição. A Palavra de Deus deixa claro que em breve o sistema mundial de Satanás será destruído. — 1 João 2:15-17.

14 Por outro lado, Jesus deve ficar muito feliz ao olhar desde o céu e ver que milhões de pessoas estão cumprindo a comissão de fazer discípulos que ele deu a seus seguidores antes de partir. (Mateus 28:19, 20) Que privilégio é contribuir para a alegria do Rei messiânico! Estejamos decididos a nunca desistir de apoiar "o escravo fiel e discreto". (Mateus 24:45) Ao contrário dos clérigos da cristandade, esse pequeno grupo de irmãos ungidos tem obedientemente dirigido a obra de pregação e fielmente alimentado as ovelhas de Cristo.

15 Podemos ter certeza de que o Rei fica indignado de ver a falta de amor que existe hoje na Terra. Lembre-se de que os fariseus criticavam Jesus por ele fazer curas no sábado. Eles eram tão insensíveis e obs-

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14. Que obra alegra Jesus atualmente, e por quê?
15, 16. (a) Como Jesus se sente em relação à falta de amor tão comum hoje em dia, e como sabemos disso? (b) Por que Jesus está indignado com a cristandade?

tinados que não conseguiam enxergar além da sua interpretação bitolada da Lei mosaica e da lei oral. Os milagres de Jesus resultavam em muitos benefícios. Mas a alegria, o alívio e o fortalecimento da fé que esses milagres proporcionavam não significavam nada para aqueles homens. Como Jesus se sentia em relação a eles? Em certa ocasião, Jesus olhou 'para eles com indignação, profundamente contristado com a insensibilidade dos seus corações'. — Marcos 3:5.

[16] Hoje em dia, Jesus vê muito mais coisas que o deixam "profundamente contristado". Os líderes da cristandade estão cegados por sua devoção a tradições e doutrinas contrárias às Escrituras. Além disso, odeiam a pregação das boas novas do Reino de Deus. Em muitas partes do mundo, os clérigos têm patrocinado uma perseguição cruel contra os cristãos que se empenham sinceramente em pregar a mensagem que Jesus pregou. (João 16:2; Revelação 18:4, 24) Ao mesmo tempo, esses clérigos incentivam seus seguidores a ir à guerra e tirar a vida de outros — como se isso fosse agradar a Jesus Cristo!

[17] Em contraste com isso, os seguidores verdadeiros de Jesus esforçam-se em mostrar amor ao próximo.

17. Como os seguidores verdadeiros de Jesus alegram seu coração?

Assim como ele, transmitem as boas novas a "toda sorte de homens", apesar de oposição. (1 Timóteo 2:4) E o amor que mostram uns aos outros é notável; é seu principal sinal identificador. (João 13:34, 35) Por tratar seus irmãos cristãos com amor, respeito e dignidade, estão realmente seguindo a Jesus e alegrando o coração do Rei messiânico!

18 Nunca nos esqueçamos também de que o nosso Mestre se entristece quando seus seguidores não perseveram, deixando que seu amor por Jeová esfrie e desistindo de servi-Lo. (Revelação 2:4, 5) Mas Jesus se alegra com os que perseveram até o fim. (Mateus 24:13) Assim, sempre tenhamos em mente a ordem de Cristo: '*Continue* a seguir-me.' (João 21:19) Vamos ver algumas bênçãos que o Rei messiânico concederá aos que perseverarem até o fim.

Bênçãos aos fiéis servos do Rei

19 Seguir a Jesus é o caminho para uma vida verdadeiramente abençoada desde já. Se aceitarmos a Cristo como nosso Mestre, seguindo sua orientação e usando

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18. O que entristece nosso Mestre, mas como podemos alegrá-lo?
19, 20. (a) Seguir a Jesus resulta em que bênçãos desde já? (b) Como seguir a Cristo pode nos ajudar a preencher a necessidade de termos um "Pai Eterno"?

seu exemplo como nosso guia, obteremos coisas muito valiosas que as pessoas em todo o mundo procuram, mas não encontram. Seremos abençoados com atividades que darão objetivo à nossa vida, uma família de companheiros cristãos unida num verdadeiro vínculo de amor, uma consciência limpa e paz mental. Em resumo, teremos uma vida feliz e gratificante. E isso não é tudo.

[20] Jesus é o "Pai Eterno" que Jeová providenciou para os que têm a esperança de viver para sempre na Terra. Ele substitui o pai humano, Adão, que frustrou completamente os seus descendentes. (Isaías 9:6, 7) Por aceitarmos a Jesus como nosso "Pai Eterno", exercendo fé nele, temos a esperança certa de vida eterna. Além disso, nos achegamos cada vez mais a Jeová Deus. Conforme aprendemos, nos esforçar a seguir o exemplo de Jesus dia após dia é o melhor modo de obedecermos ao mandamento divino: "Tornai-vos imitadores de Deus, como filhos amados." — Efésios 5:1.

[21] Ao passo que imitamos a Jesus e seu Pai, Jeová, temos um privilégio maravilhoso. Refletimos uma brilhante luz. Num mundo mergulhado em escuridão, onde bilhões são enganados por Satanás e imitam suas

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21. Como os seguidores de Cristo refletem luz num mundo em escuridão?

características, nós, que seguimos a Cristo, irradiamos reflexos da luz mais brilhante que existe — a luz das verdades bíblicas, das excelentes qualidades cristãs, da verdadeira alegria, da paz genuína e do amor verdadeiro. Ao mesmo tempo, nos achegamos a Jeová. Esse é o alvo mais sublime, mais elevado, que uma criatura inteligente pode ter.

[22] Pense também no que Jeová deseja fazer por você no futuro, por meio do Rei messiânico. Em breve, o Rei travará uma guerra justa contra o sistema perverso de Satanás. A vitória de Jesus é garantida! (Revelação 19:11-15) Após isso, Cristo dará início ao seu Reinado Milenar sobre a Terra. Seu governo celestial concederá o benefício do resgate a todos os humanos fiéis, levando-os à perfeição. Imagine-se cheio de saúde, sempre jovem e forte, trabalhando alegremente com uma unida família humana para transformar a Terra num paraíso! No fim do milênio, Jesus devolverá o reinado a seu Pai. (1 Coríntios 15:24) Se você continuar seguindo a Cristo lealmente, ganhará uma bênção tão maravilhosa que é difícil até de imaginar: "a liberdade gloriosa dos filhos de Deus"! (Romanos

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22, 23. (a) Que bênçãos futuras terão os que continuarem a seguir lealmente a Jesus? (b) Devemos estar decididos a fazer o quê?

Como Ser Seguidor de Jesus?

- O que o ajudará a harmonizar seu modo de pensar com o de Cristo? — 1 Coríntios 2:13-16.
- De que maneiras você pretende seguir mais de perto a Jesus? — 1 Pedro 2:21.
- Como você poderá evitar o perigo de deixar que seu amor por Jesus esfrie? — Revelação 3:14-18.
- Como você pode mostrar que realmente deseja que Cristo governe sobre a Terra no futuro próximo? — Revelação 22:17, 20.

8:21) Sim, teremos todas as bênçãos que Adão e Eva tiveram, mas perderam. Como filhos e filhas terrestres de Jeová, estaremos livres para sempre da mancha do pecado de Adão. De fato, "não haverá mais morte". — Revelação 21:4.

[23] Lembra-se daquele jovem governante rico que mencionamos no Capítulo 1? Ele rejeitou o convite de Jesus: "Vem ser meu seguidor." (Marcos 10:17-22) Nunca caia no mesmo erro! Aceite o convite de Jesus com alegria e entusiasmo. Esteja decidido a perseverar, a continuar seguindo o Pastor Excelente dia após dia, ano após ano, e a viver para vê-lo cumprir finalmente todos os propósitos de Jeová de modo glorioso!

DATAS IMPORTANTES NO AVANÇO DO CRISTIANISMO NO PRIMEIRO SÉCULO EC

33
Jesus é ressuscitado
Jesus comissiona seus seguidores a fazer discípulos
Derramamento do espírito santo no Pentecostes
A congregação cristã é formada

c. 33-34*
Martírio de Estêvão
O eunuco etíope é batizado

c. 34
Saulo de Tarso é convertido

c. 34-36
Saulo prega em Damasco

c. 36
Primeira visita de Paulo a Jerusalém como seguidor de Cristo
Paulo visita Pedro em Jerusalém (Gál. 1:18)

36
Cornélio é convertido
Gentios começam a tornar-se cristãos

c. 41
O Evangelho de Mateus é escrito
Paulo recebe a visão do "terceiro céu" (2 Cor. 12:2)

c. 44
Ágabo profetiza fome
Martírio de Tiago (filho de Zebedeu)
Pedro é preso e depois solto milagrosamente

44
Herodes Agripa I morre

c. 46
A predita fome atinge o país
Paulo leva ajuda a Jerusalém

c. 47-48
Primeira viagem missionária de Paulo

c. 49
A questão da circuncisão surge em Antioquia
Reunião em Jerusalém
Paulo corrige Pedro (Gál. 2:11-14)

c. 49-52
Segunda viagem missionária de Paulo
Barnabé e Marcos pregam em Chipre

c. 49-50
Cláudio expulsa os judeus de Roma

c. 50
Lucas junta-se a Paulo em Trôade
Paulo tem a visão de um homem da Macedônia

* Muitas datas são aproximadas. O símbolo "c." significa "cerca de"; o símbolo "a.", "antes de".

Paulo visita Filipos
A congregação filipense é formada
A congregação tessalonicense é formada
Paulo visita Atenas

c. 50-52
Paulo visita Corinto
Paulo escreve 1 Tessalonicenses
Paulo escreve Gálatas

c. 51
Paulo escreve 2 Tessalonicenses

c. 52-56
Terceira viagem missionária de Paulo

c. 52-55
Paulo visita Éfeso

c. 55
Paulo escreve 1 Coríntios
Tito é enviado a Corinto
Paulo escreve 2 Coríntios

c. 56
Paulo escreve Romanos
Paulo ressuscita Êutico em Trôade
Paulo e Lucas hospedam-se na casa de Filipe, em Cesareia
Paulo é preso em Jerusalém

c. 56-58
Paulo é mantido sob guarda em Cesareia
O Evangelho de Lucas é escrito

c. 58
Festo sucede Félix

58
Herodes Agripa II ouve Paulo

c. 59-61
Paulo é preso em Roma pela primeira vez

c. 60-61
Paulo escreve Colossenses
Paulo escreve Efésios
Paulo escreve Filêmon
Paulo escreve Filipenses

c. 60-65
O Evangelho de Marcos é escrito

c. 61
O livro de Atos é escrito
Paulo escreve Hebreus

c. 61-64
Paulo escreve 1 Timóteo
Tito é deixado em Creta (Tito 1:5)
Paulo escreve Tito

a. 62
A Carta de Tiago é escrita

c. 62-64
1 Pedro é escrita

c. 64
2 Pedro é escrita

c. 65
Paulo é preso em Roma pela segunda vez
Paulo escreve 2 Timóteo
Tito vai para a Dalmácia (2 Tim. 4:10)
Paulo é executado

SEÇÃO 1 • ATOS 1:1–6:7

"ENCHESTES JERUSALÉM COM O VOSSO ENSINO"

ATOS 5:28

A partir do derramamento do espírito santo no Pentecostes de 33 EC, os discípulos de Jesus empenharam-se na obra de dar testemunho a respeito do Reino de Deus. Nesta seção, vamos analisar o emocionante relato do nascimento do cristianismo, do testemunho cada vez mais intenso em Jerusalém e da posição corajosa dos apóstolos diante de crescente oposição.

CAPÍTULO 2

“Sereis testemunhas de mim”

Como Jesus preparou seus apóstolos para tomar a liderança na obra de pregação

Baseado em Atos 1:1-26

ELES não querem que tudo aquilo acabe. Para os apóstolos, as últimas semanas foram emocionantes! Com a ressurreição de Jesus, eles passaram da profunda tristeza à intensa alegria. Por 40 dias, Jesus apareceu repetidas vezes, dando instrução e encorajamento adicionais a seus seguidores. Hoje, porém, é o dia em que fará isso pela última vez.

[2] Parados no monte das Oliveiras, os apóstolos escutam cada palavra de Jesus com muita atenção. Quando Jesus termina, o que para os apóstolos parece rápido demais, ele levanta as mãos e os abençoa. Então, começa a subir ao céu. Seus seguidores mantêm os olhos fixos em Jesus à medida que ele ascende ao céu. Por fim, uma nuvem o encobre. Ele desaparece, mas os apóstolos continuam olhando para o céu. — Luc. 24:50; Atos 1:9, 10.

[3] Essa cena marcou um momento decisivo na vida

1-3. Como Jesus partiu da Terra, e que perguntas surgem?

dos apóstolos. O que fariam agora que seu Mestre, Jesus Cristo, tinha ascendido ao céu? Podemos ter certeza de que Jesus os havia preparado para continuarem a obra que ele começou. Como ele os equipou para essa designação importante, e como os apóstolos agiram? De que maneira isso afeta os cristãos hoje? O primeiro capítulo do livro de Atos contém respostas animadoras a essas perguntas.

"Muitas provas positivas" (Atos 1:1-5)

[4] Lucas começa seu relato dirigindo-se a Teófilo, o mesmo homem a quem escreveu seu Evangelho.* Nos versículos iniciais, Lucas faz um resumo dos eventos registrados no fim do seu Evangelho, usando palavras diferentes e fornecendo mais detalhes. Assim, ele deixa claro que o livro de Atos é uma continuação do seu relato anterior.

[5] O que manteria forte a fé dos seguidores de Jesus?

* Em seu Evangelho, Lucas trata Teófilo por "excelentíssimo", levando alguns a concluir que Teófilo pode ter sido um homem importante que ainda não havia se tornado cristão. No livro de Atos, porém, Lucas dirige-se a ele simplesmente com as palavras "ó Teófilo". Alguns estudiosos sugerem que Teófilo se tornou cristão depois de ler o Evangelho de Lucas e que, por isso, Lucas não mais se dirige a ele como "excelentíssimo", mas o trata como irmão espiritual.

4. Como Lucas começa seu relato no livro de Atos?
5, 6. (a) O que ajudaria os seguidores de Jesus a manter forte a fé? (b) Por que podemos dizer que hoje a fé dos cristãos também se baseia em "muitas provas positivas"?

Lemos em Atos 1:3: "[Jesus] mostrou-se . . . vivo, por meio de muitas provas positivas." Na Bíblia, apenas Lucas, "o médico amado", usou o termo traduzido "provas positivas". (Col. 4:14) Esse termo era usado em documentos de medicina e significa "evidências demonstráveis, conclusivas e confiáveis". Jesus forneceu provas desse tipo. Ele apareceu muitas vezes a seus seguidores — em algumas ocasiões, a um ou dois deles; em outras, a todos os apóstolos; e em uma ocasião, a mais de 500 discípulos. (1 Cor. 15:3-6) Provas realmente incontestáveis!

[6] Hoje, de forma similar, a fé dos cristãos verdadeiros baseia-se em "muitas provas positivas". Será que há provas de que Jesus viveu na Terra, morreu por nossos pecados e foi ressuscitado? Com certeza! Relatos confiáveis de testemunhas oculares, registrados na Palavra inspirada de Deus, fornecem todas as provas convincentes de que precisamos. Estudar esses relatos e orar a respeito deles pode fortalecer muito a nossa fé. Lembre-se: provas conclusivas podem fazer a diferença entre a genuína fé e a mera credulidade. A genuína fé é essencial para ganhar a vida eterna. — João 3:16.

[7] Jesus também 'contou a seus discípulos as coisas a

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7. Que exemplo Jesus deixou aos seus seguidores quanto a ensinar e pregar?

respeito do reino de Deus'. Por exemplo, ele explicou profecias que mostravam que o Messias teria de sofrer e morrer. (Luc. 24:13-32, 46, 47) Por esclarecer assim seu papel como Messias, Jesus deu ênfase ao Reino de Deus, pois ele era o Rei-Designado. O Reino sempre foi o tema da pregação de Jesus, e esse também é o tema da pregação dos seus seguidores hoje. — Mat. 24:14; Luc. 4:43.

"Até à parte mais distante da terra" (Atos 1:6-12)

8 No monte das Oliveiras, os apóstolos reuniram-se com Jesus pela última vez na Terra. Com grande expectativa, perguntaram-lhe: "Senhor, é neste tempo que restabeleces o reino a Israel?" (Atos 1:6) Nessa pergunta, os apóstolos demonstraram que tinham duas ideias incorretas. Primeiro, eles achavam que o Reino de Deus seria restaurado ao Israel carnal. Segundo, eles esperavam que o prometido Reino começasse seu domínio imediatamente, 'naquele tempo'. Como Jesus os ajudou a corrigir o modo como pensavam?

9 Jesus sem dúvida sabia que a primeira ideia seria logo corrigida. Na realidade, seus seguidores testemu-

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8, 9. (a) Que duas ideias incorretas os apóstolos de Jesus demonstraram ter? (b) O que Jesus disse para corrigir o modo de pensar dos apóstolos, e o que isso ensina aos cristãos de hoje?

nhariam o nascimento de uma nova nação, o Israel espiritual, apenas dez dias mais tarde. Em breve, Deus deixaria de ter tratos com o Israel carnal. Quanto à segunda ideia, Jesus bondosamente lhes lembrou: “Não vos cabe obter conhecimento dos tempos ou das épocas que o Pai tem colocado sob a sua própria jurisdição.” (Atos 1:7) Jeová é o Grande Cronometrista. Antes de morrer, o próprio Jesus disse que, naquela época, nem mesmo o Filho sabia ‘o dia e a hora’ em que o fim viria, mas “unicamente o Pai”. (Mat. 24:36) Hoje, do mesmo modo, quando cristãos se preocupam demais com a data do fim deste sistema de coisas, eles estão, na verdade, preocupando-se com algo que não lhes “cabe”.

10 Mesmo assim, devemos tomar cuidado para não ter um conceito negativo dos apóstolos de Jesus, que eram homens de muita fé. Humildemente, eles aceitaram a correção que receberam de Jesus. Além disso, embora a pergunta deles se originasse de ideias incorretas, ela também revelava uma boa atitude. Jesus havia aconselhado seus seguidores repetidas vezes: “Mantende-vos vigilantes.” (Mat. 24:42; 25:13; 26:41) Eles estavam espiritualmente alertas, bem atentos a evidências de

10. Que atitude dos apóstolos nós devemos cultivar, e por quê?

que Jeová agiria em breve. Precisamos cultivar essa mesma atitude hoje. Na verdade, estes "últimos dias" decisivos tornam ainda mais urgente que façamos isso. — 2 Tim. 3:1-5.

[11] Jesus lembrou aos apóstolos qual deveria ser a principal preocupação deles. Ele disse: "Ao chegar sobre vós o espírito santo, recebereis poder e sereis testemunhas de mim tanto em Jerusalém como em toda a Judeia e Samaria, e até à parte mais distante da terra." (Atos 1:8) A ressurreição de Jesus seria proclamada primeiro em Jerusalém, onde as pessoas o tinham entregado à morte. Dali, a mensagem seria espalhada por toda a Judeia, Samaria e então mais além.

[12] Apropriadamente, foi só depois de repetir a promessa de enviar o espírito santo para ajudar seus seguidores que Jesus falou a respeito da comissão de pregar. Essa é uma das mais de 40 vezes que a expressão "espírito santo" ocorre no livro de Atos. Vez após vez, esse livro emocionante deixa claro que não podemos fazer a vontade de Jeová sem a ajuda do espírito santo. Como é importante, então, orarmos regularmente,

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11, 12. (a) Que comissão Jesus deu a seus seguidores? (b) Por que era apropriado que Jesus relacionasse o espírito santo com a comissão de pregar?

pedindo esse espírito! (Luc. 11:13) Hoje precisamos dele mais do que nunca.

[13] O significado do que constitui 'a parte mais distante da terra' mudou desde aqueles dias. Mesmo assim, conforme vimos no capítulo anterior, as Testemunhas de Jeová aceitaram de coração a comissão de pregar, pois sabem que Deus deseja que todo tipo de pessoa ouça as boas novas de Seu Reino. (1 Tim. 2:3, 4) Você está empenhado nessa obra que salva vidas? Não há obra mais gratificante e satisfatória do que essa. Jeová lhe dará a força necessária para realizá-la. O livro de Atos lhe mostrará que métodos usar e que atitude desenvolver para ser bem-sucedido.

[14] Como mencionado no início deste capítulo, Jesus subiu ao céu e desapareceu. Apesar disso, os 11 apóstolos continuaram parados, olhando para cima. Por fim, dois anjos apareceram e, com brandura, repreenderam os apóstolos: "Homens da Galileia, por que estais parados aí olhando para o céu? Este Jesus, que dentre vós foi acolhido em cima, no céu, virá assim da

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13. Qual é a atual extensão da comissão de pregar dada por Deus, e por que devemos aceitar de coração essa comissão?

14, 15. (a) O que os anjos disseram sobre a volta de Cristo, e o que eles queriam dizer? (Veja também a nota.) (b) Como a volta de Cristo ocorreu "da mesma maneira" que a sua partida?

mesma maneira em que o observastes ir para o céu." (Atos 1:11) Será que os anjos queriam dizer que Jesus retornaria no mesmo corpo, conforme alguns religiosos ensinam? Não. Como sabemos disso?

[15] Os anjos disseram que Jesus voltaria "da mesma maneira", não na mesma forma.* De que maneira Jesus partiu? Quando os anjos falaram, não era mais possível vê-lo. Apenas os apóstolos perceberam que Jesus havia deixado a Terra e estava indo para o céu. Jesus voltaria de maneira similar. E assim aconteceu. Hoje, somente os que têm discernimento espiritual percebem que Jesus está presente com poder régio. (Luc. 17:20) Precisamos discernir as evidências da presença de Cristo e falar sobre elas a outras pessoas para que também vejam a urgência dos tempos em que vivemos.

"Indica qual destes . . . tens escolhido" (Atos 1:13-26)

[16] Diante de tudo o que aconteceu, não é de admirar que os apóstolos tenham 'voltado para Jerusalém com grande alegria'. (Luc. 24:52) Mas como eles reagiriam às orientações e instruções de Cristo? Em Atos capítu-

* Aqui a Bíblia usa a palavra grega *tró·pos,* que significa "maneira", e não *mor·fé,* que significa "forma".

16-18. (a) Ao lermos Atos 1:13, 14, o que aprendemos a respeito das reuniões cristãs? (b) O que aprendemos do exemplo deixado por Maria, mãe de Jesus? (c) Por que as reuniões cristãs são vitais hoje?

lo 1, versículos 13 e 14, lemos que os apóstolos estavam reunidos em um “quarto de andar superior” e aprendemos alguns detalhes interessantes sobre as reuniões dos primeiros discípulos. Naquela época, era comum as casas na Palestina terem um cômodo no andar de cima, acessível por uma escada externa. Será que esse “quarto de andar superior” ficava na casa mencionada em Atos 12:12, que pertencia à mãe de Marcos? Seja como for, é provável que fosse um lugar simples e adequado para os seguidores de Cristo se reunirem. Mas quem esteve reunido ali, e o que fizeram?

17 Veja que naquela reunião não havia apenas os apóstolos nem se tratava de uma reunião exclusiva aos homens. “Algumas mulheres” estavam lá, incluindo Maria, mãe de Jesus. Essa é a última vez que a Bíblia menciona Maria de modo direto. É razoável concluir que ela não estava ali em busca de destaque, mas humildemente se reunia para adoração na companhia de seus irmãos espirituais. Deve ter sido consolador para Maria ver seus outros quatro filhos homens, que antes não eram seguidores de Jesus, reunidos ali. (Mat. 13:55; João 7:5) Esses homens haviam mudado desde a morte e ressurreição de Jesus, seu meio-irmão. — 1 Cor. 15:7.

[18] Observe, também, por que esses discípulos se reuniram: "De comum acordo, todos eles persistiam em oração." (Atos 1:14) Reunir-se sempre foi essencial na adoração cristã. Nós nos reunimos para encorajar uns aos outros, receber instruções e conselhos e, acima de tudo, adorar nosso Pai celestial, Jeová, junto com nossos irmãos. Nossas orações e cantos de louvor nessas ocasiões agradam muito a Jeová e são vitais para nós. Nunca deixemos de nos reunir nessas ocasiões sagradas e edificantes! — Heb. 10:24, 25.

[19] Mas agora esses seguidores de Cristo estavam diante de um importante assunto organizacional, e o apóstolo Pedro tomou a iniciativa de abordá-lo. (Versículos 15-26) Não nos encoraja ver como Pedro se recuperou espiritualmente em poucas semanas, depois de negar seu Senhor três vezes? (Mar. 14:72) Todos nós somos pecadores e precisamos de relatos como esse para nos lembrar que Jeová é 'bom e está pronto a perdoar' os que se arrependem sinceramente. — Sal. 86:5.

[20] Pedro chegou à conclusão de que Judas, o apóstolo que havia traído Jesus, devia ser substituído. Mas por quem? Pedro disse que o novo apóstolo deveria ser

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19-21. (a) O que aprendemos do fato de Pedro ter desempenhado um papel ativo na congregação? (b) Por que foi necessário substituir Judas, e o que aprendemos do modo como o assunto foi resolvido?

alguém que tivesse seguido a Jesus durante Seu ministério e que tivesse testemunhado Sua ressurreição. (Atos 1:21, 22) Isso estava em harmonia com a promessa do próprio Jesus: *"Vós, os que me seguistes,* também estareis sentados em doze tronos, julgando as doze tribos de Israel." (Mat. 19:28) Pelo visto, era do propósito de Jeová que 12 apóstolos que tivessem seguido a Jesus durante seu ministério terrestre constituíssem as futuras "doze pedras de alicerce" da Nova Jerusalém. (Rev. 21:2, 14) Assim, Deus permitiu que Pedro entendesse que a seguinte profecia se aplicava a Judas: "Tome outro seu cargo de superintendência." — Sal. 109:8.

21 Como a escolha foi feita? Lançando-se sortes, uma prática comum nos tempos bíblicos. (Pro. 16:33) No entanto, essa é a última vez que a Bíblia fala a respeito de sortes sendo usadas dessa maneira. Pelo visto, o derramamento do espírito santo, que ocorreu depois, tornou aquele método obsoleto. Observe, porém, *por que* foram usadas sortes. Os apóstolos oraram: "Ó Jeová, tu que conheces os corações de todos, indica qual destes dois homens tens escolhido." (Atos 1:23, 24) Eles queriam que Jeová fizesse a escolha. Matias, provavelmente um dos 70 discípulos que Jesus havia

enviado para pregar, foi o escolhido. Assim, Matias tornou-se um dos "doze".* — Atos 6:2.

[22] Esse incidente nos lembra da importância de as coisas ocorrerem de forma organizada entre o povo de Deus. Até hoje, homens responsáveis são designados para servir como superintendentes nas congregações. Os anciãos consideram com cuidado as qualificações bíblicas que se exigem dos superintendentes e oram pedindo a orientação do espírito santo. Por isso, a congregação considera esses homens como designados pelo espírito santo. Da nossa parte, nós permanecemos submissos e obedientes à liderança desses homens, contribuindo para que haja um espírito de cooperação na congregação. — Heb. 13:17.

[23] Depois de terem visto o ressuscitado Jesus e de terem feito alguns ajustes organizacionais, aqueles discípulos estavam fortalecidos e plenamente preparados para o que aconteceria a seguir. O próximo capítulo vai considerar isso.

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* Mais tarde, Paulo foi designado "apóstolo para as nações", mas nunca foi considerado um dos 12. (Rom. 11:13; 1 Cor. 15:4-8) Ele não tinha seguido a Jesus durante Seu ministério terrestre e, portanto, não se habilitava para esse privilégio especial.

22, 23. Por que devemos ser submissos e obedientes aos que hoje exercem a liderança na congregação?

“Cheios de espírito santo”

O resultado do derramamento do espírito santo no Pentecostes

Baseado em Atos 2:1-47

AS RUAS de Jerusalém estão cheias; e as pessoas, animadas.* A fumaça sobe do altar do templo à medida que os levitas cantam o Halel (Salmos 113 a 118), provavelmente em estilo antifônico, em que uma parte do coro canta e a outra parte responde. Há muitos visitantes nas ruas. Eles vieram de lugares tão distantes como Elão, Mesopotâmia, Capadócia, Ponto, Egito e Roma.# Qual é o motivo? A Festividade de Pentecostes, chamada também de o “dia dos primeiros frutos maduros”. (Núm. 28:26) Essa festividade anual marca o fim da colheita da cevada e o início da colheita do trigo. É um dia alegre.

[2] Por volta das 9 horas dessa agradável manhã de

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* Veja o quadro “Jerusalém — centro do judaísmo”, na página 34.
\# Veja os quadros “Roma — capital de um império”, na página 35; “Judeus na Mesopotâmia e no Egito”, na página 36; e “O cristianismo em Ponto”, na página 37.

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1. Descreva o clima da Festividade de Pentecostes.
2. Que eventos impressionantes ocorreram no Pentecostes de 33 EC?

JERUSALÉM — CENTRO DO JUDAÍSMO

Muito do que acontece nos primeiros capítulos do livro de Atos se passa em Jerusalém. Essa cidade se localiza entre as colinas da cordilheira central da Judeia, cerca de 55 quilômetros a leste do mar Mediterrâneo. Em 1070 AEC, o Rei Davi conquistou a fortaleza que ficava no topo do monte Sião, localizado nessa cordilheira, e a cidade que cresceu em volta dessa fortaleza se tornou a capital da antiga nação de Israel.

Próximo ao monte Sião está o monte Moriá, onde, de acordo com a antiga tradição judaica, Abraão tentou sacrificar Isaque, uns 1.900 anos antes dos eventos descritos em Atos. O monte Moriá passou a fazer parte de Jerusalém quando Salomão construiu o primeiro templo de Jeová no seu topo. Essa construção se tornou o centro da adoração e da vida pública dos judeus.

Judeus devotos de todas as partes se reuniam no templo de Jeová para oferecer sacrifícios, prestar adoração e observar as festividades periódicas. Eles faziam isso em obediência ao mandamento de Deus: "Três vezes no ano, todo macho teu deve comparecer perante Jeová, teu Deus, no lugar que ele escolher." (Deut. 16:16) Jerusalém também era a sede do Grande Sinédrio — supremo tribunal judaico e conselho administrativo nacional.

ROMA — CAPITAL DE UM IMPÉRIO

No período abrangido pelo livro de Atos, Roma era a maior e, politicamente, a mais importante cidade do mundo conhecido naquela época. Era a capital de um império que, no seu auge, estendia-se desde a Bretanha até o Norte da África, e desde o oceano Atlântico até o golfo Pérsico.

Em Roma havia uma grande mistura de culturas, raças, línguas e superstições. Uma rede de estradas bem cuidadas trazia à cidade viajantes e mercadorias de todos os cantos do império. Próximo dali, no porto de Óstia, navios de rotas comerciais movimentadas descarregavam alimentos e artigos de luxo que seriam usados na cidade.

No primeiro século EC, bem mais de um milhão de pessoas viviam em Roma. Talvez metade da população fosse composta de escravos — criminosos condenados, filhos vendidos ou abandonados pelos pais e prisioneiros capturados durante campanhas das legiões romanas. Entre os levados a Roma como escravos estavam judeus de Jerusalém. Isso aconteceu logo após a conquista dessa cidade pelo general romano Pompeu em 63 AEC.

A maior parte das pessoas livres era muito pobre; dependia de subsídios do governo e morava em alojamentos superlotados, de vários andares. Os imperadores, porém, adornavam sua capital com alguns dos mais majestosos edifícios públicos já vistos. Entre esses havia teatros e grandes estádios que apresentavam peças teatrais, lutas de gladiadores e corridas de bigas (carros romanos) — tudo para o entretenimento gratuito das massas.

JUDEUS NA MESOPOTÂMIA E NO EGITO

O livro *The History of the Jewish People in the Age of Jesus Christ* (175 B.C.–A.D. 135) (História do Povo Judeu no Tempo de Jesus Cristo [175 a.C.–135 a.D.]) declara: "Na Mesopotâmia, Média e Babilônia moravam os descendentes de membros do reino de dez tribos [de Israel] e do reino de Judá que haviam sido deportados para lá pelos assírios e babilônios." De acordo com Esdras 2:64, apenas 42.360 homens israelitas, junto com suas esposas e filhos, retornaram a Jerusalém depois do exílio em Babilônia. Isso aconteceu em 537 AEC. O historiador judeu Flávio Josefo disse que, no primeiro século EC, os judeus que "moravam na região de Babilônia" chegavam a dezenas de milhares. Entre o terceiro e o quinto séculos EC, as comunidades judaicas ali produziram a obra conhecida como Talmude Babilônico.

Existem provas documentais que indicam que os judeus estavam presentes no Egito já no sexto século AEC. Durante esse período, Jeremias proclamou uma mensagem aos judeus que viviam em vários lugares do Egito, incluindo Mênfis. (Jer. 44:1, nota) É bem provável que um grande número de judeus tenha imigrado para o Egito durante o período helenístico. Josefo disse que os judeus estavam entre os primeiros a se estabelecer em Alexandria. Com o tempo, uma parte inteira da cidade foi cedida a eles. No primeiro século EC, o escritor judeu Filo afirmou que um milhão de seus conterrâneos moravam no Egito, desde "o lado [que faz divisa com a] Líbia até a fronteira com a Etiópia".

O CRISTIANISMO EM PONTO

Entre os que ouviram o discurso de Pedro no Pentecostes de 33 EC estavam judeus de Ponto, um distrito no norte da Ásia Menor. (Atos 2:9) Pelo visto, alguns deles levaram as boas novas à sua terra natal ao voltarem para casa, pois entre aqueles a quem Pedro dirigiu a sua primeira carta estavam os que haviam sido "espalhados" por lugares como Ponto.* (1 Ped. 1:1) Sua carta revela que esses cristãos estavam "contristados por várias provações" que sofreram em resultado de sua fé. (1 Ped. 1:6) Sem dúvida, essas incluíam oposição e perseguição.

Cartas trocadas entre Plínio, o Moço, governador da província romana da Bitínia e Ponto, e o Imperador Trajano fazem alusão a outras provações que os cristãos enfrentaram em Ponto. Foi dali que, em 112 EC, Plínio relatou em uma de suas cartas que a "praga" do cristianismo ameaçava todas as pessoas, independentemente de sexo, idade ou posição social. Plínio dava aos acusados de ser cristãos a oportunidade de negar isso, e aqueles que se recusavam eram executados. Qualquer um que amaldiçoasse a Cristo ou rezasse aos deuses ou à estátua de Trajano era libertado. Plínio admitiu que essas eram coisas que 'não se podia obrigar os que eram realmente cristãos' a fazer.

* O termo grego traduzido "espalhados" também pode ser vertido "da Diáspora". Essa expressão tem conotações judaicas, indicando que muitos dos primeiros convertidos eram de comunidades judaicas.

maio de 33 EC, acontece algo que deixará pessoas admiradas durante séculos. De repente, 'ocorre do céu um ruído, bem semelhante ao duma forte brisa impetuosa', ou "parecido com o de uma ventania". (Atos 2:2; *Bíblia Fácil de Ler*) O forte ruído enche a casa onde cerca de 120 discípulos de Jesus estão reunidos. A seguir, acontece algo impressionante. Línguas como que de fogo tornam-se visíveis, uma sobre a cabeça de cada discípulo.* Então os discípulos ficam "cheios de espírito santo" e começam a falar em línguas estrangeiras. Quando os discípulos saem da casa e começam a falar com os visitantes que encontram nas ruas de Jerusalém, estes ficam boquiabertos, pois cada visitante os ouve "falar no seu próprio idioma". — Atos 2:1-6.

³ Esse relato empolgante descreve um marco na história da adoração verdadeira: a formação do Israel espiritual, a congregação dos cristãos ungidos. (Gál. 6:16) Além disso, quando Pedro se dirigiu à multidão naquele dia, ele usou a primeira das três "chaves do reino". Cada uma dessas chaves abriria uma porta de pri-

* As "línguas" não eram de fogo literal, mas *"como que* de fogo", pelo visto indicando que aquela manifestação vista sobre cada discípulo tinha a aparência e o brilho de fogo.

3. (a) Por que o Pentecostes de 33 EC pode ser considerado um marco na história da adoração verdadeira? (b) Qual é a relação entre o discurso de Pedro e o uso das "chaves do reino"?

vilégios especiais para diferentes grupos. (Mat. 16:18, 19) Essa primeira chave permitiu que judeus e prosélitos aceitassem as boas novas e fossem ungidos com o espírito santo de Deus.* Assim, eles se tornariam parte do Israel espiritual e, dessa forma, teriam a esperança de governar como reis e sacerdotes durante o Reino messiânico. (Rev. 5:9, 10) Com o tempo, esse privilégio se estenderia a samaritanos e então a gentios. O que os cristãos hoje podem aprender dos eventos importantes que ocorreram no Pentecostes de 33 EC?

“Todos eles estavam juntos no mesmo lugar” (Atos 2:1-4)

[4] A congregação cristã teve início com cerca de 120 discípulos que “estavam juntos no mesmo lugar”, uma sala de sobrado, e que foram ungidos com espírito santo. (Atos 2:1) No fim do dia, o número de membros batizados daquela congregação já havia chegado à casa dos milhares. Mas esse era só o começo do crescimento de uma organização que continua a se expandir hoje. De fato, um grupo de homens e mulheres tementes a Deus, a atual congregação cristã, é o meio pelo

* Veja o quadro “Quem eram os prosélitos?” na página 40.

4. De que modo a atual congregação cristã é uma extensão da congregação formada em 33 EC?

QUEM ERAM OS PROSÉLITOS?

"Tanto judeus como prosélitos" escutaram a pregação de Pedro no Pentecostes de 33 EC. — Atos 2:10.

Um dos homens designados para cuidar da "incumbência necessária" de distribuir alimentos diariamente foi Nicolau, identificado como "prosélito de Antioquia". (Atos 6:3-5) Os prosélitos eram gentios (não judeus) que se tinham convertido ao judaísmo. Eles eram considerados judeus em todos os sentidos, pois aceitavam o Deus e a Lei de Israel, rejeitavam todos os outros deuses, submetiam-se à circuncisão (no caso dos homens) e tornavam-se parte da nação de Israel.

Depois que os judeus foram libertados do exílio em Babilônia, em 537 AEC, muitos deles se estabeleceram longe da terra de Israel, mas continuaram a praticar o judaísmo. Por causa disso, pessoas por todo o antigo Oriente Médio e outros lugares tiveram contato com a religião judaica. Antigos escritores, como Horácio e Sêneca, confirmam que inúmeras pessoas em diferentes terras simpatizaram com os judeus e suas crenças, e passaram a se associar com eles, tornando-se prosélitos.

qual as "boas novas do reino" são "pregadas em toda a terra habitada, em testemunho a todas as nações" antes do fim deste sistema. — Mat. 24:14.

[5] A congregação cristã também seria fonte de encorajamento espiritual para seus membros ungidos e, mais tarde, para as "outras ovelhas". (João 10:16) Paulo demonstrou seu apreço pelo apoio que os membros da congregação dão uns aos outros quando escreveu aos cristãos em Roma: "Anseio ver-vos, para vos conferir algum dom espiritual, a fim de que sejais firmados; ou, antes, para que haja um intercâmbio de encorajamento entre vós, cada um por intermédio da fé que o outro tem, tanto a vossa como a minha." — Rom. 1:11, 12.

[6] Hoje, a congregação cristã tem os mesmos objetivos que tinha no primeiro século. Jesus deu a seus discípulos uma obra desafiadora e ao mesmo tempo emocionante. Ele lhes disse: "Fazei discípulos de pessoas de todas as nações, batizando-as em o nome do Pai, e do Filho, e do espírito santo, ensinando-as a observar todas as coisas que vos ordenei." — Mat. 28:19, 20.

[7] A congregação cristã das Testemunhas de Jeová é o meio pelo qual essa obra é realizada hoje. Sem dúvida é um desafio pregar a pessoas de diferentes idiomas. Apesar disso, as Testemunhas de Jeová produzem

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5. Qual seria a bênção de se associar com a congregação cristã, tanto no primeiro século como hoje?
6, 7. Como a congregação cristã hoje está cumprindo a comissão dada por Jesus de pregar a todas as nações?

publicações bíblicas em mais de 400 idiomas. Caso você esteja assistindo regularmente às reuniões cristãs e participando na obra de pregar o Reino e fazer discípulos, tem motivos para se alegrar. Você está entre os relativamente poucos na Terra que têm o privilégio de dar testemunho cabal a respeito do nome de Jeová!

[8] Para ajudar você a perseverar com alegria durante estes tempos críticos, Jeová Deus providenciou uma associação mundial de irmãos. Paulo escreveu aos cristãos hebreus: "Consideremo-nos uns aos outros para nos estimularmos ao amor e a obras excelentes, não deixando de nos ajuntar, como é costume de alguns, mas encorajando-nos uns aos outros, e tanto mais quanto vedes chegar o dia." (Heb. 10:24, 25) A congregação cristã é uma provisão de Jeová para que você possa encorajar outros e também ser encorajado. Permaneça achegado a seus irmãos espirituais. Nunca deixe de estar presente às reuniões cristãs!

"Cada um os ouvia falar no seu próprio idioma" (Atos 2:5-13)

[9] Imagine como aquele diversificado grupo de ju-

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8. De que maneira os membros da congregação são abençoados individualmente?
9, 10. Como alguns se têm colocado à disposição para pregar aos que falam outro idioma?

deus e prosélitos deve ter ficado emocionado no Pentecostes de 33 EC. É provável que a maioria dos presentes tivesse um idioma em comum, talvez o grego ou o hebraico. Mas agora "cada um os ouvia [ou seja, os discípulos] falar no seu próprio idioma". (Atos 2:6) Ouvir as boas novas em sua língua materna com certeza tocou o coração daqueles ouvintes. Naturalmente, os cristãos de hoje não possuem o dom milagroso de falar em línguas estrangeiras. No entanto, muitos se têm colocado à disposição para divulgar a mensagem do Reino a pessoas de todas as nacionalidades. Como? Alguns aprendem um novo idioma para poder apoiar uma congregação de língua estrangeira em sua região ou até para se mudar para outro país. Com frequência, eles observam que os ouvintes ficam admirados pelos seus esforços.

10 Veja o caso de Christine, que fez um curso de guzerate com outras sete Testemunhas de Jeová. Ao encontrar com uma colega de trabalho cuja língua materna é o guzerate, Christine a cumprimentou nesse idioma. A mulher ficou impressionada e quis saber por que ela estava se esforçando para aprender guzerate. Christine pôde então dar um excelente

testemunho. A mulher disse-lhe: “Nenhuma outra religião incentivaria seus membros a aprender uma língua tão difícil. Vocês devem ter algo muito importante para dizer.”

[11] É claro que nem todos nós podemos aprender uma nova língua, mas podemos estar preparados para pregar a mensagem do Reino a pessoas que falam outros idiomas. Como? Uma maneira é usar o folheto *Boas Novas para Pessoas de Todas as Nações*. Esse folheto contém uma mensagem breve em vários idiomas. Observe um caso em que essa publicação foi bem usada. Uma família de Testemunhas de Jeová visitou três parques nacionais pouco depois do lançamento do folheto. Nesses locais, encontraram pessoas das Filipinas, da Holanda, da Índia e do Paquistão. O marido disse: “Apesar de todas elas falarem um pouco de inglês, ficaram muito impressionadas quando lhes mostramos a mensagem em sua própria língua, mesmo estando a milhares de quilômetros de casa. Elas puderam notar claramente a natureza internacional de nossa obra e a união que há entre nós.”

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11. Como podemos fazer bom uso do folheto *Boas Novas para Pessoas de Todas as Nações?*

“Pedro pôs-se de pé” (Atos 2:14-37)

[12] “Pedro pôs-se de pé” para falar com a multidão de várias nacionalidades. (Atos 2:14) A todos que estavam dispostos a ouvir, ele explicou que o dom milagroso de falar em línguas tinha sido dado por Deus em cumprimento da profecia de Joel: “Derramarei meu espírito sobre toda sorte de carne.” (Joel 2:28) Antes de ascender ao céu, Jesus disse a seus discípulos: “Eu solicitarei ao Pai e ele vos dará outro ajudador”, o qual Jesus identificou como “o espírito”. — João 14:16, 17.

[13] Ao concluir seu discurso, Pedro foi franco ao dizer: “Que toda a casa de Israel saiba com certeza que Deus o fez tanto Senhor como Cristo, a este Jesus, a quem pregastes numa estaca.” (Atos 2:36) Evidentemente, a maioria das pessoas ali não presenciou a morte de Jesus na estaca de tortura. Mas, como membros da nação, eles também tinham parte da culpa. Note, porém, que Pedro se dirigiu a seus companheiros judeus de modo respeitoso, tentando tocar-lhes o coração. O objetivo de Pedro não era

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12. (a) Como a profecia de Joel já apontava para o evento milagroso que ocorreu no Pentecostes de 33 EC? (b) Por que se esperava um cumprimento da profecia de Joel no primeiro século?

13, 14. Como Pedro se esforçou para tocar o coração de seus ouvintes, e como podemos imitá-lo?

condená-los, mas levá-los ao arrependimento. Será que a multidão se ofendeu com as palavras de Pedro? De forma alguma. Em vez disso, as pessoas ficaram 'compungidas no coração'. Perguntaram: "O que havemos de fazer?" Sem dúvida, o modo positivo como Pedro falou contribuiu para tocar o coração de muitos, levando-os a se arrepender. — Atos 2:37.

[14] Assim como Pedro, nós também podemos tentar tocar o coração das pessoas. Na pregação, não precisamos corrigir todo conceito antibíblico que o morador talvez tenha. Em vez disso, seria melhor nos concentrarmos naquilo que temos em comum com ele. Se fizermos isso, poderemos raciocinar com tato, usando a Palavra de Deus. Em geral, as pessoas sinceras aceitam nossa mensagem com mais facilidade quando apresentamos as verdades bíblicas dessa forma.

"Cada um de vós seja batizado" (Atos 2:38-47)

[15] No emocionante dia do Pentecostes de 33 EC, Pedro disse a judeus e prosélitos receptivos: "Arrependei-vos, e cada um de vós seja batizado." (Atos 2:38) Em resultado disso, cerca de 3 mil pessoas foram batizadas,

15. (a) O que Pedro disse a judeus e prosélitos, e qual foi o resultado? (b) Por que milhares que ouviram as boas novas no Pentecostes de 33 EC puderam qualificar-se para o batismo naquele mesmo dia?

provavelmente em reservatórios em Jerusalém ou perto dali.* Eles agiram por impulso? Será que esse relato serve de precedente para que estudantes da Bíblia ou filhos de pais cristãos se apressem a se batizar antes de estarem prontos? De modo algum. Lembre-se de que aqueles judeus e prosélitos que foram batizados no Pentecostes de 33 EC eram aplicados estudantes da Palavra de Deus e faziam parte de uma nação que antes era dedicada a Jeová. Além disso, eles já estavam demonstrando seu zelo — em alguns casos, viajando grandes distâncias para estarem presentes a essa festividade anual. Depois de aceitarem as verdades vitais a respeito do papel de Jesus Cristo no cumprimento do propósito de Deus, eles estavam prontos para continuar servindo a Deus — mas agora como seguidores batizados de *Cristo*.

16 Aquele grupo com certeza tinha a bênção de Jeová. O relato diz: "Todos os que se tornavam crentes estavam unidos em terem todas as coisas em comum, e foram vender as suas propriedades e bens, e distribuir a receita entre todos, conforme alguém tivesse

* Para efeito de comparação, em 7 de agosto de 1993, num congresso internacional das Testemunhas de Jeová em Kiev, Ucrânia, 7.402 pessoas foram batizadas em seis piscinas, o que levou duas horas e quinze minutos.

16. Como os cristãos do primeiro século demonstraram um espírito de abnegação?

necessidade."* (Atos 2:44, 45) Certamente, todos os cristãos verdadeiros querem imitar esse espírito de amor e abnegação.

[17] A Bíblia mostra que, antes da dedicação e do batismo cristãos, vários passos são necessários. A pessoa precisa obter conhecimento da Palavra de Deus. (João 17:3) Ela tem de exercer fé e demonstrar genuíno arrependimento de seu anterior modo de vida. (Atos 3:19) Daí, precisa converter-se, ou dar meia-volta, e passar a agir em harmonia com a vontade de Deus. (Rom. 12:2; Efé. 4:23, 24) Depois de dar esses passos, a pessoa dedica-se a Deus em oração e então é batizada. — Mat. 16:24; 1 Ped. 3:21.

[18] Você é um discípulo dedicado e batizado de Jesus Cristo? Em caso afirmativo, seja grato pelo privilégio que recebeu. Como os discípulos do primeiro século que ficaram cheios de espírito santo, você também pode receber poder de Jeová para dar testemunho cabal e fazer a vontade dele!

* Essa medida temporária foi necessária porque os visitantes permaneceram em Jerusalém para obter mais instrução espiritual. Foi uma ação voluntária e não deve ser confundida com alguma forma de comunismo. — Atos 5:1-4.

17. Que passos são necessários para alguém se qualificar para o batismo?
18. Que privilégio está disponível para os discípulos batizados de Cristo?

CAPÍTULO 4

"Homens indoutos e comuns"

Os apóstolos agem com coragem e Jeová os abençoa

Baseado em Atos 3:1–5:11

O SOL da tarde brilha sobre a multidão. Judeus devotos e discípulos de Cristo entram no complexo do templo. Logo será "a hora da oração".* (Atos 2:46; 3:1) Espremidos no meio da multidão, Pedro e João caminham em direção ao portão do templo chamado Belo, cujas portas imponentes são revestidas de reluzente bronze da cidade de Corinto. Uma voz se sobressai no barulho da conversa e de pés arrastando no chão: um mendigo de meia-idade, manco de nascença, clama por esmolas. — Atos 3:2; 4:22.

² À medida que Pedro e João se aproximam, o mendigo pede dinheiro usando as mesmas palavras de sempre. Os apóstolos param, o que chama a atenção do homem e o deixa na expectativa de receber algo. "Não possuo prata nem ouro", diz Pedro, "mas o que tenho é o que te

* Orações eram feitas no templo junto com os sacrifícios da manhã e da noitinha. O sacrifício da noitinha ocorria na "nona hora", ou seja, por volta das 15 horas.

1, 2. Que milagre Pedro e João realizaram perto do portão do templo?

dou: Em nome de Jesus Cristo, o nazareno, anda!" Pedro segura o homem pela mão e o ajuda a levantar. Imagine a surpresa da multidão ao ver o homem manco ficar de pé pela primeira vez na vida! (Atos 3:6, 7) Consegue visualizar o homem olhando admirado para suas pernas curadas, tentando dar seus primeiros passos? Não é para menos que ele começa a pular de um lado para outro e a louvar a Deus com alta voz!

[3] Pasmada, a multidão corre até Pedro e João, que estão na colunata de Salomão. Ali, no mesmo lugar em que Jesus muitas vezes ficava de pé e ensinava, Pedro lhes diz o real significado do que acaba de acontecer. (João 10:23) Ele oferece à multidão e ao homem anteriormente manco um presente mais valioso do que prata ou ouro. Esse presente envolve muito mais do que apenas saúde restaurada. É a oportunidade de eles se arrependerem, de terem os pecados apagados e de se tornarem seguidores do "Agente Principal da vida" designado por Jeová, Jesus Cristo. — Atos 3:15.

[4] Que dia marcante! Uma pessoa foi curada e agora podia andar. Outros milhares receberam a oportunidade de

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3. Que presente inigualável é oferecido ao homem anteriormente manco e à multidão?

4. (a) A cura milagrosa preparou o cenário para que confronto? (b) Que duas perguntas serão respondidas?

ser curados em sentido espiritual a fim de que pudessem andar de um modo digno de Deus. (Col. 1:9, 10) Além disso, os eventos daquele dia prepararam o cenário para um confronto entre os leais seguidores de Cristo e autoridades que tentariam impedi-los de cumprir o mandamento de Jesus de pregar a mensagem do Reino. (Atos 1:8) O que podemos aprender dos métodos usados e da atitude demonstrada por Pedro e João — "homens indoutos e comuns" — ao darem testemunho à multidão?* (Atos 4:13) E de que forma podemos imitar a maneira como eles e os outros discípulos lidaram com a oposição?

Não "por intermédio de poder pessoal" (Atos 3:11-26)

[5] Pedro e João ficaram de pé diante da multidão, sabendo que alguns ali talvez tivessem exigido que Jesus fosse executado na estaca. (Mar. 15:8-15; Atos 3:13-15) Pense na coragem que Pedro demonstrou ao declarar destemidamente que o homem manco tinha sido curado no nome de Jesus. Pedro não amenizou a verdade. De modo franco ele expôs a parcela de culpa que a multidão tinha na morte de Cristo. Apesar disso, Pedro não guardava ressentimento daquelas pessoas, pois haviam 'agido em ignorância'. (Atos 3:17) Ele tentou

* Veja os quadros "Pedro — de pescador a ativo apóstolo", na página 52, e "João — o discípulo que Jesus amava", na página 56.

5. O que aprendemos da maneira como Pedro falou à multidão?

PEDRO — DE PESCADOR A ATIVO APÓSTOLO

Nas Escrituras, Pedro é identificado por cinco nomes. Ele é conhecido como Simeão em hebraico, e pelo seu equivalente grego, Simão; e como Pedro e seu equivalente semítico, Cefas. O apóstolo também é identificado como Simão Pedro, união de dois de seus nomes. — Mat. 10:2; 16:16; João 1:42; Atos 15:14.

Pedro era casado, e sua sogra e seu irmão moravam com ele. (Mar. 1:29-31) Ele era pescador de Betsaida, cidade na margem norte do mar da Galileia. (João 1:44) Mais tarde, morou em Cafarnaum, perto de Betsaida. (Luc. 4:31, 38) Jesus estava no barco de Pedro quando se dirigiu a uma multidão que se reuniu na margem do mar da Galileia. Logo depois disso, sob a orientação de Jesus, por meio de um milagre Pedro apanhou uma grande quantidade de peixes. Pedro ajoelhou-se, tomado de medo; mas Jesus disse-lhe: "Para de estar com medo. Doravante apanharás vivos a homens." (Luc. 5:1-11) Pedro pescava com seu irmão André, bem como com Tiago e João. Os quatro abandonaram seu negócio pesqueiro quando aceitaram o convite de Jesus para se tornarem seus seguidores. (Mat. 4:18-22; Mar. 1:16-18) Mais ou menos um ano depois, Pedro estava entre os 12 que Jesus escolheu como "apóstolos", que significa "enviados". — Mar. 3:13-16.

Jesus escolhia Pedro, Tiago e João para acompanhá-

lo em ocasiões especiais. Eles presenciaram a transfiguração de Jesus, testemunharam a ressurreição da filha de Jairo e viram a aflição de Jesus no jardim de Getsêmani. (Mat. 17:1, 2; 26:36-46; Mar. 5:22-24, 35-42; Luc. 22:39-46) Os três, junto com André, perguntaram a Jesus a respeito do sinal de sua presença. — Mar. 13:1-4.

Pedro era direto, ativo e às vezes agia por impulso. Parece que ele costumava falar antes dos outros apóstolos. Nos Evangelhos, encontramos mais palavras de Pedro do que de todos os outros 11 apóstolos juntos. Em geral, era Pedro quem fazia as perguntas e os outros ficavam calados. (Mat. 15:15; 18:21; 19:27-29; Luc. 12:41; João 13:36-38) Foi ele que não quis que Jesus lavasse seus pés e, depois, ao ser repreendido, pediu que Jesus lhe lavasse também as mãos e a cabeça! — João 13:5-10.

Fortes emoções levaram Pedro a tentar convencer Jesus de que este não teria de sofrer nem de ser morto. Jesus o repreendeu por essa falta de critério. (Mat. 16:21-23) Na última noite de Jesus na Terra, Pedro disse que mesmo que todos os outros apóstolos abandonassem a Jesus, ele nunca faria isso. Quando Jesus foi preso por seus inimigos, a coragem levou Pedro a defender Jesus com uma espada e mais tarde a segui-lo até o pátio da casa do sumo sacerdote. Apesar disso, não muito tempo depois, Pedro negou seu Mestre três vezes e, ao se dar conta do que havia feito, chorou amargamente. — Mat. 26:31-35, 51, 52, 69-75.

Pouco antes de Jesus aparecer pela primeira vez a seus apóstolos na Galileia após sua ressurreição, Pedro disse que ia pescar, e outros apóstolos foram com ele. De seu barco, Pedro reconheceu Jesus na praia e, agindo por impulso, jogou-se na água e nadou até ele. Jesus estava preparando alguns peixes para seus apóstolos. Durante a refeição, Jesus perguntou a Pedro: 'Amas-me mais do que a estes?' referindo-se aos peixes na frente deles. Jesus estava incentivando Pedro a segui-lo por tempo integral em vez de se empenhar por uma carreira, como a pescaria. — João 21:1-22.

Por volta de 62-64 EC, Pedro divulgou as boas novas em Babilônia, no atual Iraque, onde havia uma grande população de judeus. (1 Ped. 5:13) Em Babilônia, Pedro escreveu a primeira, e possivelmente a segunda, das duas cartas inspiradas que levam seu nome. Jesus confiou a Pedro "os poderes necessários a um apostolado para com os circuncisos". (Gál. 2:8, 9) Com compaixão e vigor, Pedro cumpriu sua comissão.

tocar-lhes o coração, dirigindo-se a eles como a irmãos e concentrando-se nos aspectos positivos da mensagem do Reino. Se eles se arrependessem e tivessem fé em Cristo, viriam "épocas de refrigério" da parte de Jeová. (Atos 3:19) Da mesma forma, nós precisamos ser corajosos e francos ao declarar o julgamento de Deus que está por vir. Ao mesmo tempo, nunca devemos ser rudes, duros

ou críticos. Em vez disso, encaramos aqueles a quem pregamos como irmãos em potencial e, iguais a Pedro, nós nos concentramos principalmente nos aspectos positivos da mensagem do Reino.

[6] Os apóstolos eram homens modestos. Eles não tomaram para si o crédito daquele milagre que realizaram. Pedro disse à multidão: "Por que estais fitando os olhos em nós como se nós o tivéssemos feito andar por intermédio de poder pessoal ou de devoção piedosa?" (Atos 3:12) Pedro e os outros apóstolos sabiam que qualquer bem que realizassem no ministério se devia ao poder de Deus, não ao seu próprio. Por isso, eles modestamente dirigiram a Jeová e a Jesus todo o louvor por suas realizações.

[7] Nós também precisamos ser modestos ao participar na obra de pregação do Reino. É verdade que o espírito de Deus não habilita os cristãos atuais a realizar curas milagrosas. Mesmo assim, podemos ajudar as pessoas a desenvolver fé em Deus e em Cristo e a receber aquele mesmo presente que Pedro ofereceu: a oportunidade de ter seus pecados perdoados e ser revigorados por Jeová.

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6. Como Pedro e João demonstraram humildade e modéstia?

7, 8. (a) Que presente podemos oferecer às pessoas? (b) Como a promessa de haver um "restabelecimento de todas as coisas" está se cumprindo hoje?

JOÃO — O DISCÍPULO QUE JESUS AMAVA

O apóstolo João era um dos filhos de Zebedeu e irmão do apóstolo Tiago. Parece que sua mãe era Salomé, possivelmente irmã de Maria, mãe de Jesus. (Mat. 10:2; 27:55, 56; Mar. 15:40; Luc. 5:9, 10) Dessa forma, João pode ter sido parente de Jesus. Pelo visto, a família de João tinha uma boa condição financeira. O negócio de pesca de Zebedeu era suficientemente grande a ponto de ele ter empregados. (Mar. 1:20) Salomé acompanhava Jesus, realizava tarefas para ele quando ele estava na Galileia e, quando ele morreu, ela comprou aromas a fim de untar o corpo dele, como parte do processo de sepultamento. (Mar. 16:1; João 19:40) Pelo visto, João tinha sua própria casa. — João 19:26, 27.

João foi um dos discípulos de João Batista. Provavelmente era ele que estava com André quando João Batista olhou para Jesus e disse: “Eis o Cordeiro de Deus!” (João 1:35, 36, 40) Depois dessa ocasião, João, filho de Zebedeu, pelo visto acompanhou Jesus até Caná, onde testemunhou o Seu primeiro milagre. (João 2:1-11) A forma vívida e a riqueza em detalhes com que João descreve as atividades posteriores de Jesus em Jerusalém, Samaria e na Galileia indicam que ele também testemunhou esses eventos. A prontidão com que João — assim como Tiago, Pedro e André — abandonou suas redes de pesca, seu barco e seu meio de vida quando Jesus o convidou a ser Seu seguidor comprova sua fé. — Mat. 4:18-22.

Nos Evangelhos, João não se destaca tanto quanto Pedro. Mas João também tinha uma personalidade forte, como indica o sobrenome que Jesus deu a ele e a seu irmão Tiago — Boanerges, que significa “Filhos do Trovão”. (Mar. 3:17) No começo, João queria muito ter destaque, tanto que ele e seu irmão fizeram com que sua mãe pedisse a Jesus que lhes desse posições privilegiadas em seu Reino. Embora esse desejo fosse egoísta, também era evidência de sua fé em que o Reino era uma realidade. A ambição desses dois irmãos deu a Jesus a chance de aconselhar todos os seus apóstolos sobre a necessidade de demonstrar humildade. — Mat. 20:20-28.

João manifestou sua forte personalidade quando tentou impedir que certo homem expulsasse demônios em nome de Jesus, visto que esse homem não era um dos Seus seguidores. Em outra ocasião, Jesus enviou mensageiros a uma aldeia samaritana a fim de fazer alguns preparativos para ele. Visto que as pessoas ali se recusaram a receber Jesus, João estava pronto para pedir fogo do céu para destruir os habitantes daquela aldeia. Por causa de atitudes como essas, Jesus repreendeu João. Tudo indica que, com o tempo, João passou a ser mais equilibrado e misericordioso, qualidades que antes aparentemente lhe faltavam. (Luc. 9:49-56) Apesar de suas falhas, porém, João era “o discípulo a quem Jesus amava”. Por isso, quando estava para morrer, Jesus confiou sua mãe, Maria, aos cuidados de João. — João 19:26, 27; 21:7, 20, 24.

João viveu mais tempo do que os outros apóstolos, como Jesus tinha profetizado. (João 21:20-22) João serviu fielmente a Jeová por uns 70 anos. Perto do fim de sua vida, durante o governo do imperador romano Domiciano, João foi exilado na ilha de Patmos "por ter falado a respeito de Deus e ter dado testemunho de Jesus". Ali, por volta de 96 EC, João recebeu as visões que registrou no livro de Revelação. (Rev. 1:1, 2, 9) Segundo a tradição, ao ser libertado, João foi para Éfeso, onde morreu por volta de 100 EC depois de ter escrito o Evangelho que leva seu nome e as cartas conhecidas como 1, 2 e 3 de João.

Todos os anos, centenas de milhares aceitam essa oportunidade e se tornam discípulos batizados de Cristo.

[8] Realmente, estamos vivendo no período a que Pedro se referiu como "os tempos do restabelecimento de todas as coisas". Em cumprimento da palavra que "Deus falou por intermédio da boca dos seus santos profetas dos tempos antigos", o Reino foi estabelecido no céu em 1914. (Atos 3:21; Sal. 110:1-3; Dan. 4:16, 17) Pouco depois, Cristo começou a supervisionar a obra de restauração espiritual na Terra. Em resultado disso, milhões têm sido atraídos ao paraíso espiritual, tornando-se súditos do Reino de Deus. Eles se despiram da velha e corrompida personalidade e 'se revestiram da nova persona-

lidade, que foi criada segundo a vontade de Deus'. (Efé. 4:22-24) Como no caso da cura do mendigo manco, essa impressionante obra não é realizada por esforços humanos, mas pelo espírito de Deus. Assim como Pedro, devemos usar a Palavra de Deus de modo corajoso e eficaz para ensinar outros. Qualquer êxito que talvez tenhamos em ajudar pessoas a se tornarem discípulos de Cristo se deve ao poder de Deus, não ao nosso próprio.

"Não podemos parar de falar" (Atos 4:1-22)

[9] O discurso de Pedro e o fato de o homem antes manco ter pulado e gritado de alegria causaram grande comoção. Diante disso, o capitão do templo, responsável pela segurança da área do templo, e os principais sacerdotes imediatamente foram investigar o assunto. É bem provável que esses homens fossem saduceus, uma seita rica e com grande poder político que se esforçava em manter relações pacíficas com os romanos. Eles também rejeitavam a lei oral, tão prezada pelos fariseus, e desprezavam a crença na ressurreição.* Imagine como eles ficaram furiosos ao encontrar Pedro e João no templo corajosamente ensinando que Jesus havia sido ressuscitado!

* Veja o quadro "O sumo sacerdote e os principais sacerdotes", na página 60.

9-11. (a) Como os líderes judaicos reagiram à mensagem de Pedro e João? (b) O que os apóstolos estavam decididos a fazer?

O SUMO SACERDOTE E OS PRINCIPAIS SACERDOTES

O sumo sacerdote representava o povo perante Deus. No primeiro século EC, ele também presidia o Sinédrio. Junto com ele, como líderes dos judeus, estavam os principais sacerdotes. Esse grupo era composto por ex-sumos sacerdotes, como Anás, e por homens de famílias das quais os sumos sacerdotes eram escolhidos. Existiam talvez apenas quatro ou cinco dessas famílias. "O simples fato de pertencer a uma das famílias privilegiadas", escreveu o erudito Emil Schürer, "devia conferir [à pessoa] certo grau de prestígio" entre os sacerdotes.

As Escrituras indicam que o sumo sacerdócio era vitalício. (Núm. 35:25) Durante o período abrangido pelo livro de Atos, porém, os governadores romanos e os reis que governavam com a permissão de Roma designavam e destituíam sumos sacerdotes como bem entendiam. Mesmo assim, parece que quando esses governantes pagãos designavam sumos sacerdotes, eles os escolhiam da linhagem de Arão.

10 Os furiosos opositores jogaram Pedro e João na prisão e os levaram à força até o supremo tribunal judaico no dia seguinte. Do ponto de vista daqueles governantes arrogantes, Pedro e João eram "homens indoutos e comuns" e não tinham o direito de ensinar no templo. Eles

não tinham estudado em nenhuma escola religiosa reconhecida. No entanto, seu destemor e sua convicção deixaram o tribunal admirado. Como Pedro e João conseguiam falar tão bem? Uma das razões era que eles "costumavam estar com Jesus". (Atos 4:13) Seu Mestre os havia ensinado com verdadeira autoridade, não como os escribas. — Mat. 7:28, 29.

[11] O tribunal ordenou que os apóstolos parassem de pregar. Naquela sociedade, as ordens do tribunal tinham muito peso. Apenas algumas semanas antes, esse mesmo tribunal havia declarado que Jesus merecia a morte. (Mat. 26:59-66) Ainda assim, Pedro e João não se sentiram intimidados. Diante daqueles homens ricos, bem-instruídos e influentes, Pedro e João destemidamente, mas com respeito, disseram: "Se é justo, à vista de Deus, escutar antes a vós do que a Deus, julgai-o vós mesmos. Mas, quanto a nós, não podemos parar de falar das coisas que vimos e ouvimos." — Atos 4:19, 20.

[12] Você também tem esse tipo de coragem? Como se sente quando tem a oportunidade de dar testemunho aos ricos, aos bem-instruídos e aos influentes na sua localidade? E quando familiares, colegas de escola ou de trabalho o ridicularizam por causa de suas crenças? Sente-se

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12. O que pode ajudar-nos a desenvolver coragem e convicção?

intimidado? Em caso afirmativo, você pode superar esses sentimentos. Quando esteve na Terra, Jesus ensinou os apóstolos a defender suas crenças com confiança e respeito. (Mat. 10:11-18) Depois de ser ressuscitado, Jesus prometeu a seus discípulos que continuaria com eles "todos os dias, até à terminação do sistema de coisas". (Mat. 28:20) Sob a orientação de Jesus, "o escravo fiel e discreto" nos ensina a defender nossas crenças. (Mat. 24:45-47; 1 Ped. 3:15) Isso é feito por meio de instruções recebidas nas reuniões congregacionais, como a Escola do Ministério Teocrático, e de publicações baseadas na Bíblia, como o livro *Raciocínios à Base das Escrituras*. Será que estamos fazendo bom uso dessas provisões? Se fizermos isso, nossa coragem e convicção vão aumentar. E, como os apóstolos, não permitiremos que nada nos impeça de falar das maravilhosas verdades espirituais 'que vimos e ouvimos'.

"Elevaram . . . as suas vozes a Deus" (Atos 4:23-31)

[13] Imediatamente depois de serem soltos da prisão, Pedro e João reuniram-se com os outros membros da congregação. Juntos, eles "elevaram . . . as suas vozes a Deus" e oraram pedindo coragem para continuar a pregar. (Atos 4:24) Pedro estava bem ciente da tolice de confiar

13, 14. O que devemos fazer quando enfrentamos oposição, e por quê?

nas próprias forças ao tentar fazer a vontade de Deus. Apenas algumas semanas antes, com excesso de confiança, ele havia dito a Jesus: "Ainda que todos os outros tropecem em conexão contigo, eu nunca tropeçarei!" Mas, como Jesus predisse, Pedro logo cedeu ao medo do homem e negou seu amigo e instrutor. No entanto, Pedro aprendeu de seu erro. — Mat. 26:33, 34, 69-75.

14 Para cumprir sua comissão de ser testemunha de Cristo, você precisa ter mais do que apenas determinação. Quando opositores tentarem destruir sua fé ou impedi-lo de pregar, siga o exemplo de Pedro e João. Ore a Jeová pedindo forças. Busque o apoio da congregação. Diga aos anciãos e a outros cristãos maduros as dificuldades que você enfrenta. As orações de nossos irmãos podem nos dar forças para perseverar. — Efé. 6:18; Tia. 5:16.

15 Se alguma vez você cedeu à pressão e parou de pregar por um tempo, não fique desanimado. Lembre-se de que todos os apóstolos pararam de pregar por um período depois da morte de Jesus, mas logo ficaram ativos novamente. (Mat. 26:56; 28:10, 16-20) Em vez de permitir que erros passados o desanimem, será que pode aprender desses erros e usar o que aprendeu para fortalecer outros?

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15. Por que os que talvez tenham parado de pregar por um tempo não devem ficar desanimados?

[16] Pelo que devemos orar quando autoridades nos oprimem? Observe que os discípulos não pediram para ser poupados das provações. Eles se lembravam muito bem da declaração de Jesus: "Se me perseguiram a mim, perseguirão também a vós." (João 15:20) Em vez disso, esses leais discípulos pediram que Jeová 'desse atenção' às ameaças dos opositores. (Atos 4:29) Fica evidente que os discípulos enxergavam além das provações, reconhecendo que a perseguição que enfrentavam era, na verdade, cumprimento de profecia. Eles sabiam que, conforme Jesus os havia ensinado a orar, a vontade de Deus seria 'realizada na terra' independentemente do que meros governantes humanos pudessem dizer. — Mat. 6:9, 10.

[17] A fim de fazerem a vontade de Deus, os discípulos oraram: "Concede aos teus escravos que persistam em falar a tua palavra com todo o denodo." Qual foi a resposta de Jeová? Imediatamente "foi abalado o lugar onde estavam ajuntados; e todos juntos ficaram cheios de espírito santo e falaram a palavra de Deus com denodo". (Atos 4:29-31) Nada pode impedir que a vontade de Deus seja feita. (Isa. 55:11) Por maior que sejam os obstáculos, por mais poderoso que seja o adversário, se 'elevarmos nossa voz a Deus' em oração, podemos ter a certe-

16, 17. O que aprendemos da oração feita pelos seguidores de Cristo em Jerusalém?

za de que Ele nos dará forças para continuarmos a falar Sua palavra com destemor.

Prestaram contas "não a homens, mas a Deus" (Atos 4:32–5:11)

[18] A recém-formada congregação em Jerusalém logo chegou a mais de 5 mil membros.* Apesar de terem diferentes formações, os discípulos tinham "um só coração e alma". Eles estavam unidos na mesma mente e na mesma maneira de pensar. (Atos 4:32; 1 Cor. 1:10) Os discípulos faziam mais do que apenas pedir a Jeová que abençoasse seus esforços. Eles apoiavam uns aos outros em sentido espiritual e, quando necessário, em sentido material. (1 João 3:16-18) Um exemplo disso foi o discípulo José, chamado de Barnabé pelos apóstolos. Ele vendeu um pedaço de terra que possuía e doou de coração todo o valor para ajudar os que tinham vindo de longe. Assim eles podiam ficar mais tempo em Jerusalém a fim de aprenderem mais sobre sua nova fé.

[19] O casal Ananias e Safira também vendeu uma propriedade e fez uma contribuição. Eles disseram ter dado

* Em 33 EC, talvez houvesse apenas uns 6 mil fariseus e um número ainda menor de saduceus em Jerusalém. Essa pode ser outra razão pela qual esses dois grupos se sentiam cada vez mais ameaçados pelos ensinos de Jesus.

18. O que os membros da congregação em Jerusalém faziam uns pelos outros?
19. Por que Jeová executou Ananias e Safira?

todo o dinheiro, mas ‘retiveram secretamente parte do preço’. (Atos 5:2) Jeová tirou a vida daquele casal, não porque a quantia doada fosse insuficiente, mas porque a motivação deles era má e eles mentiram. Eles ‘trapacearam, não a homens, mas a Deus’. (Atos 5:4) Como os hipócritas a quem Jesus condenou, Ananias e Safira estavam mais preocupados em obter a glória de homens do que a aprovação de Deus. — Mat. 6:1-3.

20 Atualmente, milhões de Testemunhas de Jeová apoiam a obra mundial de pregação por meio de donativos, demonstrando o mesmo espírito de generosidade dos fiéis discípulos do primeiro século em Jerusalém. Ninguém é obrigado a dar de seu tempo ou de seu dinheiro para apoiar essa obra. De fato, Jeová não quer que o sirvamos contra a nossa vontade ou por obrigação. (2 Cor. 9:7) Quando damos algo a Jeová, ele se interessa não na quantidade, mas na nossa motivação. (Mar. 12:41-44) Jamais queremos ser como Ananias e Safira, permitindo que nosso serviço a Deus seja motivado pelo egoísmo ou pelo desejo de obter glória. Em vez disso, como Pedro, João e Barnabé, queremos que o nosso serviço a Jeová seja sempre motivado por genuíno amor a ele e ao próximo. — Mat. 22:37-40.

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20. O que aprendemos sobre o que Jeová espera quando damos algo a ele?

CAPÍTULO 5

“Temos de obedecer a Deus como governante”

Os apóstolos tomam uma atitude que passa a servir de modelo para todos os cristãos verdadeiros

Baseado em Atos 5:12–6:7

OS JUÍZES do Sinédrio estão furiosos! Os apóstolos de Jesus estão sendo julgados perante esse supremo tribunal. Qual o motivo? José Caifás, o sumo sacerdote e presidente do Sinédrio, dirige-se a eles de forma dura: “Nós vos ordenamos positivamente que não ensinásseis à base deste nome.” O furioso presidente não quer nem pronunciar o nome de Jesus. “E, ainda assim”, continua Caifás, “enchestes Jerusalém com o vosso ensino, e estais resolvidos a trazer sobre nós o sangue deste homem”. (Atos 5:28) A mensagem é clara: parar de pregar ou sofrer as consequências!

[2] Como os apóstolos vão reagir? Sua comissão de

1-3. (a) Por que os apóstolos foram levados diante do Sinédrio, e a que se resume a questão? (b) Por que estamos muito interessados na atitude tomada pelos apóstolos?

pregar foi dada por Jesus, cuja autoridade havia sido concedida por Deus. (Mat. 28:18-20) Será que os apóstolos vão ceder ao medo do homem e ser silenciados? Ou terão a coragem de permanecer firmes e continuar pregando? Na verdade, a questão se resume a isto: A quem eles vão obedecer? A Deus ou aos homens? Sem hesitar, o apóstolo Pedro fala por todos os apóstolos. Suas palavras são claras e corajosas.

[3] Como cristãos verdadeiros, estamos muito interessados em saber como os apóstolos reagiram às ameaças do Sinédrio, pois a comissão de pregar também se aplica a nós. Ao cumprirmos essa designação dada por Deus, pode ser que nós também enfrentemos oposição. (Mat. 10:22) Os opositores podem tentar limitar ou proibir nossa obra. O que faremos? Para nos ajudar nesse sentido, será proveitoso considerar a atitude que os apóstolos tomaram e os eventos que levaram ao julgamento deles diante do Sinédrio.*

“O anjo de Jeová abriu as portas” (Atos 5:12-21a)

[4] Lembre-se de que na primeira vez que foram ordenados a parar de pregar, Pedro e João responderam:

* Veja o quadro “O Sinédrio — supremo tribunal dos judeus”, na página 69.

4, 5. Por que Caifás e os saduceus ficaram “cheios de ciúme”?

O SINÉDRIO — SUPREMO TRIBUNAL DOS JUDEUS

Embora a Judeia fosse uma província do Império Romano, Roma permitia que os judeus preservassem suas próprias tradições e tivessem certa autonomia. Crimes menores e casos civis eram julgados por tribunais locais, mas as questões que esses tribunais não podiam decidir eram encaminhadas ao Sinédrio, também chamado Grande Sinédrio, em Jerusalém. O Sinédrio funcionava como supremo tribunal judaico e como conselho administrativo nacional. Também dava a palavra final quanto à interpretação da lei judaica, e sua autoridade era respeitada pelos judeus em toda a parte.

O Sinédrio reunia-se na câmara de decisão, que provavelmente se localizava na área do templo ou nas suas imediações. O conselho era formado por 71 membros: o sumo sacerdote, que era o presidente; outros nobres sacerdotais, incluindo os saduceus; aristocratas leigos e escribas cultos. As decisões desse tribunal eram definitivas.

"Não podemos parar de falar das coisas que vimos e ouvimos." (Atos 4:20) Depois dessa situação tensa com o Sinédrio, Pedro, João e os outros apóstolos continuaram a pregar no templo. Os apóstolos realizaram

grandes sinais, como curar doentes e expulsar demônios. Eles fizeram isso "na colunata de Salomão", uma grande área coberta do lado leste do templo onde muitos judeus costumavam reunir-se. Pelo visto, até mesmo a sombra de Pedro curava as pessoas! Muitos que foram curados em sentido físico aceitaram a mensagem de cura espiritual. Em resultado disso, "os crentes no Senhor continuavam a ser acrescidos, multidões deles, tanto de homens como de mulheres". — Atos 5:12-15.

[5] Caifás e os saduceus, membros da seita religiosa à qual Caifás pertencia, ficaram "cheios de ciúme" e ordenaram que os apóstolos fossem jogados na prisão. (Atos 5:17, 18) Por que os saduceus estavam furiosos? Os apóstolos ensinavam que Jesus tinha sido ressuscitado, mas os saduceus não acreditavam na ressurreição. Os apóstolos diziam que apenas por exercer fé em Jesus alguém poderia ser salvo; já os saduceus temiam uma represália de Roma se as pessoas passassem a encarar Jesus como líder. (João 11:48) Não é de admirar que os saduceus estivessem decididos a silenciar os apóstolos.

[6] Hoje também os principais fomentadores de perse-

6. Quem são os principais fomentadores de perseguição contra os servos de Jeová hoje, e por que não devemos ficar surpresos com isso?

guição contra os servos de Jeová são opositores religiosos. Eles muitas vezes tentam usar sua influência na política e na mídia para silenciar nossa pregação. Será que deveríamos ficar surpresos com isso? Não. Nossa mensagem expõe a religião falsa. Por aceitarem as verdades da Bíblia, pessoas sinceras são libertadas de crenças e práticas antibíblicas. (João 8:32) É de estranhar então que nossa mensagem muitas vezes leve líderes religiosos a ficar cheios de ódio e ciúme?

[7] Enquanto aguardavam na prisão seu julgamento, é possível que os apóstolos se perguntassem se estavam para sofrer martírio às mãos dos seus inimigos. (Mat. 24:9) Mas, durante a noite, aconteceu algo surpreendente: "O anjo de Jeová abriu as portas da prisão."* (Atos 5:19) O anjo deu-lhes então uma orientação específica: 'Tomem posição no templo e persistam em falar.' (Atos 5:20) Essa ordem sem dúvida assegurou os apóstolos de que eles estavam fazendo o que era certo. As palavras do anjo também devem tê-los encorajado a permanecer firmes independentemente do que acontecesse. Com

* Essa é a primeira das cerca de 20 referências diretas a anjos no livro de Atos. Antes dessa ocorrência, anjos são indiretamente mencionados em Atos 1:10 como "homens em roupas brancas".

7, 8. Que efeito a ordem do anjo sem dúvida teve sobre os apóstolos, e o que faríamos bem em nos perguntar?

forte fé e coragem, os apóstolos "entraram no templo de madrugada e começaram a ensinar". — Atos 5:21.

8 Cada um de nós faria bem em se perguntar: 'Será que eu teria a fé e a coragem necessárias para continuar a pregar em circunstâncias similares?' Podemos nos sentir encorajados por saber que a obra vital de 'dar testemunho cabal a respeito do reino de Deus' tem apoio e orientação angélica. — Atos 28:23; Rev. 14:6, 7.

"Temos de obedecer a Deus como governante antes que aos homens" (Atos 5:21b-33)

9 Caifás e os outros juízes do Sinédrio agora estavam prontos para cuidar do caso dos apóstolos. Sem saber do que tinha acontecido na prisão, o tribunal mandou que guardas fossem buscar os prisioneiros. Imagine a surpresa dos guardas quando viram que os apóstolos não estavam na prisão, embora ela estivesse "fechada com toda a segurança e [com] os guardas postos às portas". (Atos 5:23) Logo o capitão do templo ficou sabendo que os apóstolos estavam de novo no templo, dando testemunho sobre Jesus Cristo — o mesmo motivo pelo qual haviam sido presos! O capitão e os guardas foram

9-11. Como os apóstolos reagiram à ordem do Sinédrio de parar de pregar, e como isso estabeleceu um modelo para os cristãos verdadeiros?

imediatamente ao templo para capturar os prisioneiros e escoltá-los até o Sinédrio.

10 Conforme descrito no início deste capítulo, os furiosos líderes religiosos deixaram claro que os apóstolos tinham de parar de pregar. Como os apóstolos reagiram? Agindo como porta-voz, Pedro respondeu com coragem: "Temos de obedecer a Deus como governante antes que aos homens." (Atos 5:29) Desse modo, os apóstolos estabeleceram um modelo para todos os cristãos verdadeiros. Os governantes humanos perdem o direito à obediência quando proíbem o que Deus requer ou exigem o que Deus proíbe. Então, em nossos dias, o que faremos caso as "autoridades superiores" proíbam a pregação das boas novas? Não poderemos deixar de cumprir nossa designação dada por Deus. (Rom. 13:1) Assim, encontraremos maneiras discretas de continuar dando testemunho cabal sobre o Reino de Deus.

11 Não é de surpreender que a reação corajosa dos apóstolos tenha levado aqueles juízes frustrados a ficar ainda mais furiosos e querer 'eliminar' os apóstolos. (Atos 5:33) O martírio parecia certo para aquelas testemunhas destemidas e zelosas. Mas eles receberiam ajuda de uma fonte totalmente inesperada.

“Não podereis derrubá-los” (Atos 5:34-42)

[12] Gamaliel, “instrutor da Lei, estimado por todo o povo”, manifestou-se.* Esse jurista devia ser muito respeitado pelos seus colegas, pois tomou a frente da situação e até mesmo “mandou que pusessem os [apóstolos] para fora por um pouco de tempo”. (Atos 5:34) Ao mencionar anteriores revoltas que logo fracassaram após a morte de seus líderes, Gamaliel incentivou o tribunal a ser paciente e tolerante ao lidar com os apóstolos, cujo Líder, Jesus, tinha morrido havia pouco tempo. O argumento de Gamaliel era muito convincente: “Não vos metais com estes homens, mas deixai-os em paz; (porque, se este desígnio ou esta obra for de homens, será derrubada; mas, se for de Deus, não podereis derrubá-los;) senão podereis talvez ser realmente achados como lutadores contra Deus.” (Atos 5:38, 39) Os juízes seguiram seu conselho. Mesmo assim, fizeram com que os apóstolos fossem chibateados e ordenaram “que parassem de falar à base do nome de Jesus”. — Atos 5:40.

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* Veja o quadro “Gamaliel — estimado entre os rabis”, na página 75.

12, 13. (a) Que conselho Gamaliel deu a seus colegas, e o que eles fizeram? (b) Como Jeová pode agir em favor do seu povo hoje, e do que podemos estar certos caso ele permita que ‘soframos pela causa da justiça’?

GAMALIEL — ESTIMADO ENTRE OS RABIS

O Gamaliel mencionado no livro de Atos costuma ser identificado como Gamaliel, o Velho, neto de Hilel, o fundador da mais liberal das duas escolas do farisaísmo. Gamaliel ocupava uma posição de destaque no Sinédrio e era tão estimado entre os rabis que foi o primeiro a receber o título honorífico "raban". A Míxena diz: "Quando morreu o Raban Gamaliel, o Velho, cessou a glória da Lei, e morreram a pureza e a abstinência." Atribui-se a ele a implementação de várias medidas humanitárias. "De especial importância", diz a *Encyclopaedia Judaica,* "foi a sua decisão de permitir que uma mulher casasse novamente mesmo que houvesse apenas uma testemunha da morte de seu marido". Ele também teria promulgado leis que protegiam esposas contra maridos inescrupulosos e viúvas contra filhos inescrupulosos, e lutado para que os gentios pobres tivessem o mesmo direito à respiga que os judeus pobres.

[13] Hoje, assim como no passado, Jeová pode fazer com que homens importantes como Gamaliel ajam em favor do Seu povo. (Pro. 21:1) Jeová pode usar seu espírito para levar governantes, juízes ou legisladores poderosos a agir em harmonia com sua vontade. (Nee. 2:4-8)

Mas, caso ele permita que 'soframos pela causa da justiça', podemos estar certos de duas coisas. (1 Ped. 3:14) Primeiro, Deus pode nos dar forças para perseverar. (1 Cor. 10:13) Segundo, os opositores 'não poderão derrubar' a obra de Deus. — Isa. 54:17.

[14] Será que os maus-tratos diminuíram o ânimo dos apóstolos ou enfraqueceram sua determinação? De modo algum! Eles se "retiraram do Sinédrio, alegrando-se". (Atos 5:41) "Alegrando-se"? Por quê? Sem dúvida não foi por causa da dor provocada pelos maus-tratos. Eles se alegraram porque sabiam que estavam sendo perseguidos por manter a integridade a Jeová e seguir os passos de seu Exemplo, Jesus. — Mat. 5:11, 12.

[15] Assim como nossos irmãos do primeiro século, nós também perseveramos com alegria quando sofremos por causa das boas novas. (1 Ped. 4:12-14) Embora não gostemos de ser ameaçados, perseguidos ou presos, manter a integridade nos dá profunda satisfação. Veja, por exemplo, o caso de Henryk Dornik, que suportou anos de maus-tratos sob governos totalitários. Ele se lembra de que em agosto de 1944 as autoridades deci-

14, 15. (a) Como os apóstolos reagiram aos maus-tratos que sofreram, e por quê? (b) Relate um exemplo que mostre como o povo de Jeová persevera com alegria.

diram enviá-lo junto com seu irmão a um campo de concentração. Os opositores disseram: "É impossível convencê-los a fazer qualquer coisa. Eles gostam de ser mártires." O irmão Dornik explica: "Eu não queria ser mártir, mas sofrer com coragem e dignidade por causa da minha lealdade a Jeová realmente me dava alegria." — Tia. 1:2-4.

16 Os apóstolos não perderam tempo para retomar sua obra de testemunho. Sem se deixarem intimidar, eles continuaram "cada dia, no templo e de casa em casa", a obra de "declarar as boas novas a respeito do Cristo".* (Atos 5:42) Esses proclamadores zelosos estavam determinados a dar testemunho cabal. Observe que eles levavam a mensagem às casas das pessoas, conforme Jesus Cristo os havia orientado. (Mat. 10:7, 11-14) Sem dúvida, foi assim que conseguiram encher Jerusalém com seus ensinos. Hoje, as Testemunhas de Jeová são conhecidas por seguir esse método apostólico de pregação. Por visitarmos todas as casas em nosso território, deixamos claro que também queremos dar testemunho cabal, dando a todos a oportunidade de ouvir as boas

* Veja o quadro "Pregação 'de casa em casa'", na página 78.

16. Como os apóstolos mostraram que estavam determinados a dar testemunho cabal, e como nós seguimos o método apostólico de pregação?

PREGAÇÃO “DE CASA EM CASA”

Apesar de o Sinédrio ter proibido a atividade de pregação dos discípulos, eles continuaram a pregar e ensinar “cada dia, no templo e *de casa em casa*”. (Atos 5:42) O que exatamente significa “de casa em casa”?

No grego original, a frase *kat’·oí·kon* literalmente significa “segundo [a] casa”. Muitos tradutores dizem que a palavra *ka·tá* deve ser entendida no sentido “distributivo”, ou seja, a pregação dos discípulos era “distribuída” pelas casas. Um uso parecido da palavra *ka·tá* ocorre em Lucas 8:1, onde diz que Jesus pregou “de cidade em cidade e de aldeia em aldeia”.

O plural, *kat’·oí·kous,* é usado em Atos 20:20. O apóstolo Paulo disse a superintendentes cristãos: “Não me refreei de . . . vos ensinar publicamente e de casa em casa.” Que Paulo não se referia simplesmente a ensinar na casa de anciãos, como alguns sugerem, é indicado no versículo seguinte: “Mas, eu dei cabalmente testemunho, tanto a judeus como a gregos, do arrependimento para com Deus e da fé em nosso Senhor Jesus.” (Atos 20:21) Companheiros de adoração já haviam se arrependido e depositado fé em Jesus. Fica claro então que a pregação e o ensino de casa em casa tinha a ver com dar testemunho aos que não eram cristãos.

novas. Será que Jeová está abençoando nosso ministério de casa em casa? Com certeza! Milhões já aceitaram a mensagem do Reino neste tempo do fim, e muitos ouviram as boas novas pela primeira vez quando uma Testemunha de Jeová bateu na sua porta.

Homens qualificados para cuidar de uma "incumbência necessária" (Atos 6:1-6)

[17] A recém-formada congregação enfrentava agora um perigo sutil que surgiu dentro da congregação. Do que se tratava? Muitos dos discípulos que estavam sendo batizados não eram de Jerusalém e queriam aprender mais antes de voltar para casa. Essas pessoas precisavam de comida e outros suprimentos, de modo que os discípulos voluntariamente doaram dinheiro para atender a essas necessidades. (Atos 2:44-46; 4:34-37) Com isso, surgiu uma situação delicada. "Na distribuição diária" de alimentos, as viúvas que falavam grego "estavam sendo passadas por alto". (Atos 6:1) Mas isso *não* acontecia com as que falavam hebraico. Parece, então, que o problema envolvia discriminação. Poucas questões têm tanto potencial para causar divisão.

[18] Os apóstolos, atuando como corpo governante da

17-19. Que questão surgiu que poderia causar divisão, e o que os apóstolos fizeram para resolver esse problema?

crescente congregação, reconheceram que não seria sábio eles 'deixarem a palavra de Deus para distribuir comida'. (Atos 6:2) Para resolver esse assunto, eles orientaram os discípulos a procurar sete homens "cheios de espírito e de sabedoria" a quem eles pudessem designar para cuidar dessa "incumbência necessária". (Atos 6:3) Era preciso usar homens qualificados porque aquela tarefa envolvia não apenas distribuir alimentos, mas também lidar com dinheiro, fazer compras e manter registros exatos. Todos os homens escolhidos tinham nome grego, o que talvez tenha ajudado as viúvas prejudicadas a ter mais confiança neles. Depois de considerarem as recomendações com oração, os apóstolos designaram os sete homens para cuidar dessa "incumbência necessária".*

19 Será que cuidar da distribuição de alimentos significava que aqueles sete homens designados estavam agora isentos da responsabilidade de pregar as boas novas? Definitivamente não! Um desses homens escolhidos foi Estêvão, que se mostraria uma testemunha corajosa e determinada. (Atos 6:8-10) Filipe também foi

* Esses homens provavelmente satisfaziam as qualificações básicas para um ancião, pois cuidar dessa "incumbência necessária" era um assunto sério. Mas as Escrituras não indicam com exatidão quando homens começaram a ser designados anciãos ou superintendentes da congregação cristã.

um dos sete e é chamado de "o evangelizador". (Atos 21:8) Fica evidente então que os sete homens continuaram a ser zelosos pregadores do Reino.

[20] O povo de Jeová hoje segue o procedimento adotado pelos apóstolos. Homens recomendados para cuidar de responsabilidades congregacionais têm de manifestar sabedoria divina e dar evidências de que o espírito santo age sobre eles. Sob a orientação do Corpo Governante, homens que preenchem os requisitos bíblicos são designados para servir como anciãos ou servos ministeriais nas congregações.* (1 Tim. 3:1-9, 12, 13) Pode-se dizer que os que preenchem as qualificações foram designados pelo espírito santo. Esses homens diligentes cuidam de muitas 'incumbências necessárias'. Por exemplo, anciãos podem providenciar ajuda prática para fiéis irmãos idosos com reais necessidades. (Tia. 1:27) Alguns anciãos se empenham em construir Salões do Reino, organizar congressos ou visitar médicos e hospitais para tratar de assuntos relacionados à questão do sangue. Servos ministeriais cuidam de muitas tarefas que não envolvem diretamente pastoreio ou ensino. Todos

* Embora a congregação tenha *recomendado* os sete homens qualificados, a *designação* em si foi feita pelos apóstolos.

20. Como o povo de Deus hoje segue o procedimento apostólico?

esses homens qualificados precisam equilibrar suas responsabilidades congregacionais e organizacionais com a designação dada por Deus de pregar as boas novas do Reino. — 1 Cor. 9:16.

“A palavra de Deus crescia” (Atos 6:7)

21 Com o apoio de Jeová, a recém-formada congregação sobreviveu à perseguição externa e evitou um problema interno que poderia causar divisões. A bênção de Jeová era evidente, pois lemos: “A palavra de Deus crescia e o número dos discípulos multiplicava-se grandemente em Jerusalém; e uma grande multidão de sacerdotes começou a ser obediente à fé.” (Atos 6:7) Esse é apenas um de vários relatórios do progresso da obra encontrados no livro de Atos. (Atos 9:31; 12:24; 16:5; 19:20; 28:31) Nos nossos dias, ouvir relatórios sobre o progresso da obra de pregação do Reino em outras partes do mundo nos dá muito encorajamento.

22 Lá no primeiro século EC, os enfurecidos líderes religiosos não tinham a menor intenção de desistir da luta contra os discípulos. Uma onda de perseguição estava prestes a começar. Logo, Estêvão seria o alvo de violenta oposição, conforme veremos no próximo capítulo.

21, 22. O que mostra que Jeová abençoava a recém-formada congregação?

SEÇÃO 2 • ATOS 6:8–9:43

“LEVANTOU-SE GRANDE PERSEGUIÇÃO CONTRA A CONGREGAÇÃO”

ATOS 8:1

Será que os cristãos do primeiro século permitiram que a crescente oposição os impedisse de dar testemunho sobre o Reino de Deus? Muito pelo contrário. Nesta seção, veremos que a feroz perseguição na verdade resultou na expansão da obra de pregação.

Estêvão — "cheio de graça e de poder"

O que aprendemos do testemunho corajoso de Estêvão perante o Sinédrio

Baseado em Atos 6:8–8:3

ESTÊVÃO está diante do tribunal. Numa sala imponente, provavelmente perto do templo em Jerusalém, 71 homens estão sentados em cadeiras dispostas em um grande semicírculo. Esse tribunal, o Sinédrio, está reunido para julgar Estêvão. Os juízes são homens poderosos e influentes, e a grande maioria deles não tem nenhum respeito por esse discípulo de Jesus. De fato, quem convocou o tribunal foi o Sumo Sacerdote Caifás, o mesmo que presidia o Sinédrio quando esse supremo tribunal judaico condenou Jesus Cristo à morte alguns meses antes. Será que Estêvão está assustado?

[2] Há algo notável no semblante de Estêvão nesse momento. Os juízes olham fixamente para ele e veem que seu rosto é "como o rosto dum anjo". (Atos 6:15) Os anjos transmitem mensagens de Jeová Deus e por isso

1-3. (a) Estêvão está diante de que situação assustadora, mas qual é a sua reação? (b) Que perguntas vamos considerar?

têm motivos para serem destemidos, serenos e tranquilos. O mesmo acontece com Estêvão — até mesmo aqueles juízes cheios de ódio podem perceber isso. Como ele pode estar tão calmo?

[3] Como cristãos, podemos aprender muito da resposta a essa pergunta. Também precisamos saber o que exatamente levou Estêvão a esse momento decisivo. Como ele já havia defendido sua fé? E de que maneiras podemos imitá-lo?

"Atiçaram o povo" (Atos 6:8-15)

[4] Já vimos que Estêvão era muito valioso para a recém-formada congregação cristã. No capítulo anterior deste livro, vimos que ele foi um dos sete homens humildes que prontamente aceitaram dos apóstolos a designação de prestar ajuda. E sua humildade nos impressiona ainda mais quando lembramos dos dons que esse homem recebeu de Jeová. Em Atos 6:8, lemos que ele tinha recebido poder para realizar "grandes portentos e sinais", assim como alguns dos apóstolos, e que era "cheio de graça e de poder". O que isso quer dizer?

[5] Estêvão pelo visto lidava com as pessoas de modo bondoso, gentil e cativante. Pelo seu modo de falar, ele

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4, 5. (a) Por que Estêvão era muito valioso para a congregação? (b) Em que sentido Estêvão era "cheio de graça e de poder"?

conquistava a confiança dos seus ouvintes. Muitos deles ficavam convencidos que ele era sincero e que as verdades que ensinava lhes seriam proveitosas. Estêvão era cheio de poder porque o espírito de Jeová atuava sobre ele. Isso mostra que ele humildemente se deixava guiar por esse espírito. Em vez de se vangloriar de seus dons e habilidades, ele direcionava todo o louvor a Jeová e mostrava genuíno interesse pelas pessoas com quem falava. Não é de admirar que seus inimigos o considerassem uma ameaça!

6 Em certa ocasião, vários homens discutiram com Estêvão, mas 'não puderam fazer face à sabedoria e ao espírito com que ele falava'.* Frustrados, eles 'secretamente induziram' alguns homens a levantar acusações contra esse inocente seguidor de Cristo. Eles também "atiçaram o povo", bem como os anciãos e os escribas, de modo que Estêvão foi levado à força ao Sinédrio. (Atos 6:9-12) Os inimigos o acusaram de duas coisas:

* Alguns desses inimigos pertenciam à "Sinagoga dos Libertos". Pode ser que eles tivessem sido capturados pelos romanos e libertados mais tarde, ou talvez fossem escravos libertos que se tinham tornado prosélitos. Alguns eram da Cilícia, assim como era Saulo de Tarso. O relato não revela se Saulo estava entre aqueles cilicianos que não eram capazes de refutar Estêvão.

6-8. (a) Que duas acusações os inimigos de Estêvão levantaram contra ele, e por quê? (b) Por que o exemplo de Estêvão é de ajuda para os cristãos de hoje?

blasfemar a Deus e blasfemar a Moisés. De que maneira ele teria feito essas coisas?

[7] Os falsos acusadores diziam que Estêvão tinha blasfemado a Deus por ter falado contra 'esse santo lugar' — o templo em Jerusalém. (Atos 6:13) Diziam também que ele tinha blasfemado a Moisés por ter falado contra a Lei mosaica, mudando costumes transmitidos por Moisés. Essa era uma acusação muito séria, visto que os judeus da época davam grande importância ao templo, aos detalhes da Lei mosaica e às muitas tradições orais que eles haviam acrescentado a essa Lei. Sendo assim, a acusação significava que Estêvão era um homem perigoso que merecia a morte.

[8] Infelizmente, é comum pessoas religiosas usarem táticas similares para causar problemas aos servos de Deus. Mesmo hoje, opositores religiosos às vezes instigam líderes políticos a perseguir as Testemunhas de Jeová. Como devemos reagir quando somos confrontados com acusações falsas ou distorcidas? Podemos aprender muito do exemplo de Estêvão.

Um testemunho corajoso sobre "o Deus da glória" (Atos 7:1-53)

[9] Conforme mencionado no início deste capítulo, ao

9, 10. Que afirmação alguns críticos fazem sobre o discurso de Estêvão diante do Sinédrio, e o que precisamos ter em mente?

ser acusado, Estêvão permaneceu com o semblante sereno, como o de um anjo. Caifás virou-se então para ele e perguntou: “São assim estas coisas?” (Atos 7:1) Era a vez de Estêvão falar. E foi exatamente isso que ele fez!

[10] Alguns críticos atacam o discurso de Estêvão, afirmando que, apesar de sua extensão, não responde nem mesmo às acusações levantadas contra ele. Na verdade, porém, Estêvão nos deu um excelente exemplo de como “fazer uma defesa” das boas novas. (1 Ped. 3:15) Tenha em mente que Estêvão foi acusado de blasfemar a Deus por difamar o templo, e de blasfemar a Moisés por falar contra a Lei. A defesa de Estêvão é um resumo de três períodos da história de Israel e enfatiza cuidadosamente certos pontos específicos. Vamos considerar cada um desses períodos.

[11] *A era dos patriarcas.* (*Atos 7:1-16*) Estêvão começou falando sobre Abraão, a quem os judeus respeitavam por sua fé. Ao estabelecer esse ponto em comum, Estêvão enfatizou que Jeová, “o Deus da glória”, apareceu pela primeira vez a Abraão na Mesopotâmia. (Atos 7:2) Na verdade, aquele homem era residente forasteiro na Terra Prometida. Abraão não tinha nem um tem-

11, 12. (a) Como Estêvão fez bom uso do exemplo de Abraão? (b) Por que o exemplo de José era relevante para o discurso de Estêvão?

plo nem a Lei mosaica. Como então poderia alguém insistir que a fidelidade a Deus deve sempre depender de coisas desse tipo?

[12] José, descendente de Abraão, também era muito estimado pelos ouvintes de Estêvão, mas Estêvão os lembrou de que os próprios irmãos de José, pais das tribos de Israel, perseguiram aquele homem justo e o venderam como escravo. Apesar disso, Deus o usou para salvar Israel da fome. Sem dúvida, Estêvão via as claras similaridades entre José e Jesus Cristo, mas evitou fazer logo essa comparação para que seus ouvintes continuassem a escutá-lo o máximo de tempo possível.

[13] *O tempo de Moisés.* (*Atos 7:17-43*) Estêvão falou bastante sobre Moisés, o que foi sábio visto que muitos dos membros do Sinédrio eram saduceus, que rejeitavam todos os livros da Bíblia que não tivessem sido escritos por Moisés. Lembre-se também de que Estêvão havia sido acusado de blasfemar a Moisés. As palavras de Estêvão foram uma resposta direta a essa acusação, pois mostraram que ele tinha grande respeito por Moisés e pela Lei. (Atos 7:38) Estêvão destacou que Moisés também teve de enfrentar rejeição da parte daqueles

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13. Como a análise do exemplo de Moisés respondeu às acusações feitas contra Estêvão, e que tema isso ajudou a desenvolver?

“MÁRTIR” — EM QUE SENTIDO?

A palavra portuguesa “mártir” deriva do termo grego *már·tys,* que significa “testemunha”, ou seja, alguém que observa um ato ou um evento. Mas a palavra grega significa mais do que isso. Conforme um léxico grego, na Bíblia, a pessoa que é *már·tys* é “ativa” no sentido de que toma uma ação. Ela “tem o dever de contar o que viu e ouviu, declarar o que sabe”. Todos os cristãos verdadeiros têm a obrigação de dar testemunho do que sabem sobre Jeová e seus propósitos. (Luc. 24:48; Atos 1:8) As Escrituras chamam Estêvão de “testemunha” por ele ter falado sobre Jesus. — Atos 22:20.

Para os cristãos, dar testemunho muitas vezes resulta em oposição, prisão, espancamento e até morte. Por isso, desde o segundo século EC, “mártir” também passou a referir-se à pessoa que sofre essas consequências em vez de renunciar à sua fé. É nesse sentido que Estêvão pode ser chamado de o primeiro mártir cristão. Mas, originalmente, a pessoa era considerada “mártir” não porque houvesse morrido, mas porque dava testemunho.

que tentou salvar. O povo rejeitou Moisés quando ele tinha 40 anos e, mais de 40 anos depois, desafiou sua liderança em várias ocasiões.* Estêvão assim foi coe-

* O discurso de Estêvão contém informações que não são encontradas em nenhum outro lugar na Bíblia, como fatos sobre a educação egípcia que Moisés recebeu, sua idade quando fugiu pela primeira vez do Egito e quanto tempo ficou em Midiã.

rente ao desenvolver um tema importante: o povo de Deus vez após vez rejeitou aqueles a quem Jeová havia designado para liderá-los.

[14] Estêvão lembrou a seus ouvintes que Moisés havia predito que um profeta semelhante ao próprio Moisés surgiria em Israel. Quem seria esse profeta, e como seria recebido? Bem, Estêvão deixou as respostas a essas perguntas para o final de seu discurso. Antes, Estêvão destacou outro ponto importante: Moisés havia aprendido que qualquer solo pode tornar-se santo, como no caso do solo do arbusto ardente, onde Jeová havia falado com ele. Então, será que se pode limitar ou restringir a adoração a Jeová a um único local, como o templo em Jerusalém? Vejamos.

[15] *O tabernáculo e o templo.* (*Atos 7:44-50*) Estêvão lembrou ao tribunal que, antes de haver qualquer templo em Jerusalém, Deus havia ordenado que Moisés construísse um tabernáculo — uma estrutura móvel para adoração, parecida com uma tenda. Quem ousaria dizer que o tabernáculo era inferior ao templo, já que o

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14. O uso do exemplo de Moisés apoiou que pontos do discurso de Estêvão?

15, 16. (a) Por que o tabernáculo era relevante para o argumento de Estêvão? (b) Por que Estêvão mencionou o templo de Salomão em seu discurso?

próprio Moisés havia prestado adoração no tabernáculo?

[16] Mais tarde, quando Salomão construiu o templo em Jerusalém, ele foi inspirado a transmitir uma lição vital em sua oração. Parafraseando Salomão, Estêvão explicou que "o Altíssimo não mora em casas feitas por mãos". (Atos 7:48; 2 Crô. 6:18) Jeová pode usar um templo para realizar seus propósitos, mas ele não depende disso. Por que, então, deveriam seus adoradores achar que a adoração pura depende de um local construído por mãos humanas? Estêvão concluiu seu argumento de forma poderosa, citando o livro de Isaías: "O céu é o meu trono e a terra é o meu escabelo. Que sorte de casa construireis para mim? diz Jeová. Ou qual é o lugar para o meu descanso? Não foi a minha mão que fez todas essas coisas?" — Atos 7:49, 50; Isa. 66:1, 2.

[17] Ao analisar o discurso de Estêvão até aqui, não concorda que ele expôs com habilidade a atitude errada de seus acusadores? Ele mostrou que Jeová não é rígido nem preso a tradições, mas é flexível e com o passar do tempo faz ajustes a fim de cumprir o seu pro-

17. Como o discurso de Estêvão (a) expôs a atitude errada de seus ouvintes e (b) forneceu uma resposta às acusações contra ele?

pósito. Os que davam muita ênfase àquele belo templo em Jerusalém e aos costumes e tradições que se desenvolveram em torno da Lei mosaica desperceberam o verdadeiro objetivo por trás da Lei e do templo. Indiretamente, o discurso de Estêvão trouxe à tona a seguinte pergunta vital: Obedecer a Jeová não seria a melhor maneira de honrar a Lei e o templo? De fato, com suas palavras, Estêvão forneceu uma excelente defesa de suas ações, pois ele havia obedecido a Jeová da melhor maneira que podia.

18 O que aprendemos do discurso de Estêvão? Ele estava bem familiarizado com as Escrituras. Da mesma forma, precisamos ser estudantes diligentes da Palavra de Deus se quisermos manejar "corretamente a palavra da verdade". (2 Tim. 2:15) Também podemos aprender da maneira que Estêvão lidava com as pessoas, sendo gentil e usando de tato. Apesar de seus ouvintes serem extremamente hostis, ele procurou manter pontos em comum com eles até onde foi possível, falando de assuntos que aqueles homens consideravam muito importantes. Estêvão também se dirigiu a eles com respeito, chamando de "pais" os homens em posição

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18. De que maneiras devemos procurar imitar a Estêvão?

de autoridade. (Atos 7:2) Nós também precisamos apresentar as verdades da Palavra de Deus com “temperamento brando e profundo respeito”. — 1 Ped. 3:15.

[19] No entanto, não deixamos de declarar as verdades da Palavra de Deus por medo de ofender as pessoas, nem amenizamos as mensagens de julgamento de Jeová. Estêvão é um bom exemplo disso. Sem dúvida ele percebia que todas aquelas provas que estava apresentando ao Sinédrio causavam pouco efeito naqueles juízes insensíveis. Assim, sob a influência do espírito santo, ele concluiu seu discurso mostrando com coragem que aqueles juízes eram exatamente iguais a seus antepassados que haviam rejeitado José, Moisés e todos os profetas. (Atos 7:51-53) Na verdade, aqueles juízes do Sinédrio tinham assassinado o Messias, cuja vinda havia sido predita por Moisés e todos os profetas. Realmente, eles haviam violado a Lei mosaica da pior maneira possível.

“Senhor Jesus, recebe meu espírito” (Atos 7:54–8:3)

[20] A verdade incontestável das palavras de Estêvão

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19. Como Estêvão corajosamente transmitiu a mensagem de julgamento de Jeová ao Sinédrio?

20, 21. Como o Sinédrio reagiu às palavras de Estêvão, e como Jeová o fortaleceu?

deixou aqueles juízes furiosos. Perdendo todo o decoro, eles 'rangeram os dentes' contra Estêvão. Aquele homem fiel deve ter percebido que não seria tratado com nenhuma misericórdia, assim como seu Mestre, Jesus, também não havia sido.

21 Estêvão precisava de coragem para enfrentar o que estava para acontecer e, sem dúvida, recebeu muito encorajamento da visão que Jeová bondosamente lhe deu naquele momento. Estêvão viu a glória de Deus e também Jesus em pé à direita de Seu Pai. Enquanto Estêvão descrevia a visão, os juízes taparam os ouvidos. Por quê? Algum tempo antes, Jesus havia dito àquele tribunal que ele era o Messias e que em breve estaria à direita do Pai. (Mar. 14:62) A visão de Estêvão provou que Jesus tinha falado a verdade. Aquele mesmo Sinédrio havia, na realidade, traído e assassinado o Messias! Todos avançaram contra Estêvão ao mesmo tempo para apedrejá-lo até a morte.*

22 Em muitos sentidos, Estêvão morreu da mesma

* É pouco provável que o Sinédrio tivesse autorização da lei romana para executar alguém. (João 18:31) Seja como for, a morte de Estêvão parece ter sido um assassinato realizado por uma turba enfurecida em vez de uma execução por decisão judicial.

22, 23. Em que sentidos a morte de Estêvão foi similar à de seu Mestre, e como os cristãos hoje podem ser tão confiantes quanto Estêvão?

maneira que seu Mestre: em paz, com total confiança em Jeová e tendo perdoado seus assassinos. Ele disse: "Senhor Jesus, recebe meu espírito", talvez porque ainda pudesse observar na visão o Filho do homem com Seu Pai. Com certeza, Estêvão conhecia as consoladoras palavras de Jesus: "Eu sou a ressurreição e a vida." (João 11:25) Por fim, Estêvão orou diretamente a Deus em alta voz: "Jeová, não lhes imputes este pecado." Após dizer isso, ele adormeceu na morte. — Atos 7:59, 60.

[23] Assim, Estêvão tornou-se o primeiro mártir entre os seguidores de Cristo de que se tem registro. (Veja o quadro "'Mártir' — em que sentido?" na página 90.) Infelizmente, porém, ele não seria o último. Até os nossos dias, alguns servos fiéis de Jeová têm sido mortos por fanáticos religiosos, extremistas políticos e outros cruéis opositores. Ainda assim, temos motivos para ser tão confiantes quanto Estêvão. Jesus já é Rei e está exercendo o grande poder que seu Pai lhe deu. Nada o impedirá de ressuscitar seus fiéis seguidores. — João 5:28, 29.

[24] Presenciando tudo isso estava um jovem chama-

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24. Qual foi a participação de Saulo no martírio de Estêvão, e quais foram algumas das marcas deixadas pela morte deste homem fiel?

do Saulo. Ele aprovava o assassinato de Estêvão e até mesmo ficou tomando conta da vestimenta daqueles que participaram do apedrejamento. Pouco depois, ele liderou uma onda de perseguição feroz. Mas a morte de Estêvão deixaria sua marca por muito tempo. Seu exemplo fortaleceria outros cristãos a permanecer fiéis e a vencer assim como ele. Além disso, Saulo — anos depois mais conhecido como Paulo — viria a se sentir profundamente arrependido por ter participado no assassinato de Estêvão. (Atos 22:20) Apesar de ele ter ajudado a matar Estêvão, mais tarde chegaria à conclusão: 'Eu era blasfemador, perseguidor e homem insolente.' (1 Tim. 1:13) Com certeza, Paulo nunca se esqueceu de Estêvão e do poderoso discurso que este deu naquele dia. Na verdade, alguns dos discursos e escritos de Paulo abordaram temas mencionados no discurso de Estêvão. (Atos 7:48; 17:24; Heb. 9:24) Com o tempo, Paulo aprendeu plenamente a seguir o exemplo de fé e coragem estabelecido por Estêvão, um homem "cheio de graça e de poder". A pergunta é: Nós faremos o mesmo?

CAPÍTULO 7

Filipe declara "as boas novas a respeito de Jesus"

Filipe dá exemplo como evangelizador

Baseado em Atos 8:4-40

COMEÇA uma onda de violenta perseguição e Saulo passa a tratar a congregação "de modo ultrajante" — uma expressão que no idioma original denota brutalidade. (Atos 8:3) Os discípulos fogem e, para algumas pessoas, pode parecer que Saulo será bem-sucedido em acabar com o cristianismo. Mas espalhar os cristãos resulta em algo inesperado. Como assim?

2 Os que são espalhados começam a 'declarar as boas novas da palavra' nos lugares para onde fogem. (Atos 8:4) Imagine só! A perseguição não apenas falhou em silenciar as boas novas, mas acabou contribuindo para a divulgação da mensagem. Embora não fosse sua intenção, ao espalharem os discípulos, os perseguidores possibilitaram que a pregação do Rei-

1, 2. Como os esforços para silenciar as boas novas tiveram efeito contrário no primeiro século?

no alcançasse territórios bem distantes. Como veremos, algo parecido tem acontecido em nossos dias.

“Os que tinham sido espalhados” (Atos 8:4-8)

[3] Um dos “que tinham sido espalhados” foi Filipe.* (Atos 8:4; veja o quadro “Filipe — ‘o evangelizador’”, na página 100.) Ele foi para Samaria. A maioria das pessoas nessa cidade ainda não tinha ouvido as boas novas, pois certa vez Jesus havia instruído seus apóstolos: “Não entreis em cidade samaritana; mas, ide antes continuamente às ovelhas perdidas da casa de Israel.” (Mat. 10:5, 6) No entanto, Jesus sabia que, no tempo devido, Samaria receberia testemunho cabal, pois, antes de ascender ao céu, ele disse: “Sereis testemunhas de mim tanto em Jerusalém como em toda a Judeia e Samaria, e até à parte mais distante da terra.” — Atos 1:8.

[4] Filipe viu que o campo em Samaria estava ‘branco

* Esse não se trata do apóstolo Filipe, mas do Filipe que, conforme mencionado no Capítulo 5 deste livro, estava entre os “sete homens acreditados” designados para organizar a distribuição diária de alimentos entre as viúvas em Jerusalém, tanto as que falavam grego como as que falavam hebraico. — Atos 6:1-6.

3. (a) Quem era Filipe? (b) Por que a maioria das pessoas em Samaria ainda não tinha ouvido as boas novas? (c) O que Jesus havia predito que aconteceria com aquele território?
4. Como os samaritanos reagiram à mensagem de Filipe, e que fator talvez tenha contribuído para isso?

FILIPE — "O EVANGELIZADOR"

Quando os cristãos foram espalhados por causa da perseguição, Filipe foi para Samaria. Pelo visto, ele cooperava de perto com o corpo governante do primeiro século, pois, "quando os apóstolos em Jerusalém ouviram que Samaria havia aceito a palavra de Deus, mandaram-lhes Pedro e João". O resultado foi que os novos discípulos ali receberam a dádiva gratuita do espírito santo. — Atos 8:14-17.

Depois dos eventos registrados em Atos capítulo 8, Filipe só é mencionado mais uma vez. Uns 20 anos depois da pregação inicial de Filipe, no final da terceira viagem missionária de Paulo, o apóstolo Paulo e seus companheiros de viagem estavam a caminho de Jerusalém. O grupo desembarcou em Ptolemaida. "No dia seguinte", conta Lucas, "partimos e chegamos a Cesareia, e entramos na casa de Filipe, o evangelizador, que era um dos sete homens, e ficamos com ele. Este homem tinha quatro filhas, virgens, que profetizavam". — Atos 21:8, 9.

Tudo indica que Filipe se havia estabelecido no seu território de pregação e constituído família. É significativo que Lucas se tenha referido a ele como "o evangelizador". As Escrituras usam esse termo para descrever aqueles que deixavam sua cidade natal para pregar em regiões onde as boas novas ainda não haviam sido pregadas. É evidente então que o zelo de Filipe pelo ministério permaneceu forte. O fato de ele ter quatro filhas que profetizavam com certeza é uma indicação de que Filipe ensinou sua família a amar e a servir a Jeová.

para a colheita'. (João 4:35) Sua mensagem era como uma sombra no deserto para os que moravam ali, e não é difícil entender por quê. Os judeus evitavam os samaritanos; muitos até os tratavam com desprezo. Em contraste com isso, os samaritanos descobriram que a mensagem das boas novas não fazia distinção de pessoas, sendo muito diferente da mentalidade fechada dos fariseus. Por dar testemunho com zelo e imparcialidade em Samaria, Filipe mostrou que não era influenciado pelo preconceito dos que desprezavam os samaritanos. Não é de surpreender, então, que multidões de samaritanos tenham ouvido Filipe "de comum acordo". — Atos 8:6.

5 Hoje, assim como no primeiro século, a perseguição ao povo de Deus não consegue silenciar a pregação. Vez após vez, forçar os cristãos a se mudar de um lugar para outro — ou mandá-los para a prisão — só tem ajudado a levar a mensagem do Reino às pessoas nesses lugares. Por exemplo, durante a Segunda Guerra Mundial, as Testemunhas de Jeová puderam dar um notável testemunho em campos de concentração nazistas. Um judeu que conheceu as Testemunhas de

5-7. Dê exemplos de como o fato de os cristãos serem forçados a se mudar de um lugar para outro contribui para a divulgação das boas novas.

Jeová num desses campos disse: “A força moral dos prisioneiros que eram Testemunhas de Jeová me convenceu de que a fé que eles tinham baseava-se nas Escrituras, e eu mesmo acabei aderindo a essa fé.”

6 Em alguns casos, até mesmo perseguidores receberam testemunho e aceitaram a mensagem. Por exemplo, quando Franz Desch, uma Testemunha de Jeová, foi transferido para o campo de concentração de Gusen, na Áustria, ele conseguiu dirigir um estudo da Bíblia para um oficial da SS. Imagine a alegria que os dois sentiram quando anos mais tarde eles se encontraram num congresso das Testemunhas de Jeová e *ambos* eram proclamadores das boas novas!

7 Algo parecido aconteceu quando a perseguição obrigou cristãos a fugir de um país para outro. Na década de 70, por exemplo, um grande testemunho foi dado em Moçambique quando Testemunhas de Jeová de Malaui foram forçadas a fugir para lá. Mesmo quando mais tarde surgiu oposição em Moçambique, a obra de pregação não parou. “É verdade que alguns de nós foram detidos e presos várias vezes, devido à nossa pregação”, diz Francisco Coana. “No entanto, vendo que muitos aceitavam a mensagem do Reino,

sentíamo-nos confiantes de que Deus nos ajudava, assim como ajudou os cristãos do primeiro século."

[8] Claro que a perseguição não é a única razão do crescimento do cristianismo em territórios estrangeiros. Em décadas recentes, mudanças políticas e econômicas também abriram oportunidades para que a mensagem do Reino fosse levada a pessoas de vários idiomas e nacionalidades. Alguns que viviam em zonas de guerra e em regiões muito pobres fugiram para países mais estáveis, onde começaram a estudar a Bíblia. A chegada de muitos refugiados levou à formação de territórios de língua estrangeira. Por exemplo, na cidade de San Diego, Califórnia, EUA, falam-se mais de cem idiomas, e muitas congregações de língua estrangeira foram formadas ali. Você se esforça para dar testemunho a pessoas "de todas as nações, e tribos, e povos, e línguas" no seu território? — Rev. 7:9.

"Dai-me também esta autoridade" (Atos 8:9-25)

[9] Filipe realizou muitos sinais em Samaria. Por exemplo, ele curou deficientes físicos e até mesmo expulsou espíritos iníquos. (Atos 8:6-8) Certo homem

8. Que impacto mudanças políticas e econômicas tiveram na obra de pregação?

9. Quem era Simão, e o que pelo visto o levou a aproximar-se de Filipe?

ficou particularmente impressionado com os dons milagrosos de Filipe. Esse homem era Simão, um praticante de artes mágicas tão respeitado que as pessoas diziam sobre ele: “Este homem é o Poder de Deus.” Mas agora Simão era testemunha ocular do *verdadeiro* poder de Deus, evidente nos milagres realizados por Filipe, e tornou-se discípulo. (Atos 8:9-13) Mais tarde, porém, as motivações de Simão foram postas à prova. Como?

10 Quando os apóstolos ficaram sabendo do aumento da obra em Samaria, enviaram Pedro e João para lá. (Veja o quadro “Pedro usa as ‘chaves do reino’ ”, na página 105.) Ao chegarem, os dois apóstolos puseram as mãos sobre os novos discípulos, e com isso cada um daqueles novos discípulos recebeu espírito santo.* Ao ver aquilo, Simão ficou impressionado. “Dai-me tam-

* Pelo visto, naquela época, os novos discípulos normalmente eram ungidos por espírito santo, ou o recebiam, ao serem batizados. Isso lhes dava a esperança de no futuro serem reis e sacerdotes com Jesus no céu. (2 Cor. 1:21, 22; Rev. 5:9, 10; 20:6) Mas, no caso mencionado no parágrafo, os novos discípulos não foram ungidos ao ser batizados. *Receber* o espírito santo — e os dons milagrosos associados com ele — só acontecia depois que Pedro e João colocavam as mãos sobre o cristão recém-batizado.

10. (a) O que Pedro e João fizeram em Samaria? (b) O que Simão fez ao ver que os novos discípulos recebiam o espírito santo quando Pedro e João colocavam as mãos sobre eles?

PEDRO USA AS “CHAVES DO REINO”

Jesus disse a Pedro: “Eu te darei as chaves do reino dos céus.” (Mat. 16:19) O que Jesus queria dizer? Sua referência a “chaves” indica que Pedro abriria, por assim dizer, a porta de conhecimento e de oportunidades para diferentes grupos entrarem no Reino messiânico. Em que ocasiões Pedro usou essas chaves?

- Pedro usou a primeira chave no Pentecostes de 33 EC quando incentivou *judeus e prosélitos* a se arrepender e ser batizados. Cerca de 3 mil pessoas fizeram isso e se tornaram prospectivos herdeiros do Reino. — Atos 2:1-41.
- A segunda chave foi usada pouco depois do martírio de Estêvão. Nessa ocasião, Pedro e João impuseram suas mãos sobre *samaritanos* recém-batizados e, com isso, esses novos discípulos receberam espírito santo. — Atos 8:14-17.
- Pedro usou a terceira chave em 36 EC. Nesse ano, o apóstolo estendeu a esperança celestial aos *gentios* incircuncisos. Isso ocorreu quando ele deu testemunho a Cornélio, primeiro gentio incircunciso a se tornar discípulo cristão. — Atos 10:1-48.

bém esta autoridade”, disse ele aos apóstolos, “para que todo aquele a quem eu impuser as minhas mãos receba espírito santo”. Simão até mesmo lhes ofereceu

dinheiro na esperança de comprar esse privilégio sagrado. — Atos 8:14-19.

[11] A resposta que Pedro deu a Simão foi firme. "Pereça contigo a tua prata", disse o apóstolo, "porque pensaste obter posse da dádiva gratuita de Deus por meio de dinheiro. Não tens nem parte nem quinhão neste assunto, porque o teu coração não é reto à vista de Deus". Pedro então admoestou Simão a se arrepender e a orar pedindo perdão. "Suplica a Jeová", disse Pedro, "para que, se possível, te seja perdoada esta astúcia do teu coração ["esta sua trama", *New Jerusalem Bible*]". Pelo visto, Simão não era uma pessoa má; ele *queria* fazer o que era certo, mas momentaneamente se deixou levar por seus desejos errados. De modo que ele implorou aos apóstolos: "Fazei súplica a Jeová por mim, para que nenhuma destas coisas que dissestes venha sobre mim." — Atos 8:20-24.

[12] A repreensão que Pedro deu a Simão serve de aviso para os cristãos hoje. Na verdade, a palavra "simonia", que se deriva do nome Simão, surgiu por causa desse incidente. "Simonia" refere-se a comprar ou vender privilégios, em especial no contexto religioso.

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11. O que Pedro admoestou Simão a fazer, e como Simão reagiu?
12. O que é "simonia", e como esse laço é evidente na cristandade?

A história da cristandade apóstata está repleta de exemplos dessa prática. De fato, a nona edição da *The Encyclopædia Britannica* (1878) observou: “Um estudo da história dos conclaves papais [eleições dos papas] dá ao estudioso a convicção de que nunca houve uma eleição que não tivesse sido manchada pela simonia e que, em muitos casos, a simonia praticada nos conclaves tem sido da espécie mais grave, descarada e aberta.”

[13] Os cristãos precisam evitar o pecado da simonia. Por exemplo, eles não devem tentar ganhar favores por dar presentes generosos ou muitos elogios àqueles que parecem estar em posição de dar privilégios na congregação. Por outro lado, os que parecem ter condições de dar privilégios devem tomar cuidado para não mostrar favoritismo aos que são ricos. As duas situações são exemplos de simonia. Realmente, todos os servos de Deus devem comportar-se como ‘menores’, esperando que o espírito de Jeová faça designações de privilégios de serviço. (Luc. 9:48) Não há lugar na organização de Deus para aqueles que tentam ‘buscar sua própria glória’. — Pro. 25:27.

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13. De que maneiras os cristãos devem proteger-se contra a simonia?

“Sabes realmente o que estás lendo?” (Atos 8:26-40)

[14] O anjo de Jeová instruiu Filipe a viajar pela estrada que ia de Jerusalém a Gaza. Se Filipe estivesse se perguntando por que devia ir até lá, logo soube o motivo ao encontrar um eunuco etíope “lendo em voz alta Isaías, o profeta”. (Veja o quadro “‘Eunuco’ em que sentido?” na página 109.) O espírito santo de Jeová moveu Filipe a se aproximar do carro daquele homem. “Sabes realmente o que estás lendo?” perguntou ele ao etíope, correndo ao lado do carro. O etíope respondeu: “Como é que eu posso, a menos que alguém me guie?” — Atos 8:26-31.

[15] O etíope convidou Filipe a entrar no carro. Imagine como deve ter sido animada a conversa que eles tiveram! Por muito tempo, a identidade da “ovelha”, ou “servo”, mencionada na profecia de Isaías havia sido um mistério. (Isa. 53:1-12) Mas, à medida que seguiam viagem, Filipe explicou ao eunuco etíope que essa profecia havia se cumprido em Jesus Cristo. Como no caso daqueles que foram batizados no Pentecostes de 33 EC, o etíope, que já era prosélito, soube imedia-

14, 15. (a) Quem era o “eunuco etíope”, e como Filipe o encontrou? (b) Como o etíope reagiu à mensagem de Filipe, e por que seu batismo não foi um ato precipitado? (Veja a nota.)

"EUNUCO" EM QUE SENTIDO?

O termo grego *eu·noú·khos,* traduzido "eunuco", pode se referir a um homem privado de sua capacidade de procriação ou simplesmente a um alto funcionário da corte. Pode ser que funcionários da corte responsáveis pelo harém de um rei fossem de fato castrados, mas a castração não era um requisito para outros funcionários, como o copeiro ou o tesoureiro do rei. O eunuco etíope a quem Filipe batizou pelo visto era um funcionário desse tipo, pois era encarregado do tesouro real. Para efeito de comparação, ele era como um ministro da fazenda.

O etíope também era um prosélito, ou seja, um não judeu que se tornou adorador de Jeová. Na verdade, ele estava voltando de Jerusalém, onde havia ido adorar a Jeová. (Atos 8:27) Por causa disso, pode-se concluir que o etíope não era eunuco em sentido literal, pois a Lei mosaica proibia homens castrados de se tornar parte da congregação de Israel. — Deut. 23:1.

tamente o que devia fazer. Ele disse a Filipe: "Eis um corpo de água! O que me impede ser batizado?" O etíope foi batizado por Filipe sem demora.* (Veja o

* Isso não foi um ato precipitado. Visto que era prosélito, o etíope já conhecia as Escrituras, incluindo as profecias messiânicas. Agora que tinha informações do papel de Jesus no propósito de Deus, ele podia ser batizado sem demora.

quadro "Batismo em 'um corpo de água'".) Depois disso, Filipe foi conduzido a uma nova designação, em Asdode, onde continuou a declarar as boas novas. — Atos 8:32-40.

[16] Os cristãos hoje têm o privilégio de participar numa obra como a realizada por Filipe. Com frequência, eles têm a oportunidade de apresentar a mensagem do Reino àqueles que encontram em situações informais, como em viagens. Em muitos casos, fica evidente que o contato com uma pessoa sincera não é mera coincidência. Isso é de esperar, pois a Bíblia deixa claro que os anjos dirigem a obra de pregação para que a mensagem alcance "toda nação, e tribo, e língua, e povo". (Rev. 14:6) A orientação angélica na obra de pregação cumpre exatamente o que Jesus predisse. Na sua ilustração sobre o joio e o trigo, Jesus disse que, durante a colheita, ou seja, no final do sistema de coisas, "os ceifeiros" seriam "os anjos". Ele também disse que essas criaturas espirituais 'reuniriam dentre o seu reino todas as coisas que causassem tropeço e os que fizessem o que é contra a lei'. (Mat. 13:37-41) Ao mesmo tempo, os anjos ajuntariam os que Jeová deseja

16, 17. Como os anjos participam na obra de pregação hoje?

BATISMO EM "UM CORPO DE ÁGUA"

Como é realizado o batismo cristão? Alguns acreditam que basta derramar ou aspergir água na cabeça da pessoa. Mas o eunuco etíope foi batizado em "um corpo de água". O relato diz: "Ambos *desceram à* água, tanto Filipe como o eunuco." (Atos 8:36, 38) Se derramar ou aspergir água fosse suficiente, não teria sido necessário que o eunuco parasse seu carro e fosse até um "corpo de água". Mesmo pouca água, como a que caberia em um odre, teria sido suficiente. Na verdade, é provável que ele tivesse um recipiente desse tipo, pois estava viajando pela "estrada do deserto". — Atos 8:26.

De acordo com *A Greek-English Lexicon* (Léxico Grego-Inglês), de Liddell e Scott, a palavra grega *ba·ptí·zo* — da qual se deriva a palavra "batizar" — significa "imergir, mergulhar". As referências que a Bíblia faz a batismo se harmonizam com essa definição. João 3:23 diz que João "estava batizando em Enom, perto de Salim, porque havia ali uma *grande quantidade* de água". Da mesma forma, o relato sobre o batismo de Jesus diz: *"Subindo da água,* [Jesus] viu . . . os céus serem partidos." (Mar. 1:9, 10) Dessa maneira, os cristãos verdadeiros são apropriadamente batizados pela imersão completa em água.

atrair à sua organização: os prospectivos herdeiros celestiais do Reino e, mais tarde, "uma grande multidão" de "outras ovelhas". — Rev. 7:9; João 6:44, 65; 10:16.

[17] Como prova de que isso está acontecendo, algumas pessoas que encontramos no ministério dizem que estavam orando por orientação espiritual. Veja o que aconteceu com dois publicadores que pregavam junto com uma criança. Quando as duas Testemunhas de Jeová estavam para encerrar a atividade de pregação daquela manhã, o menino quis muito falar na próxima casa. Na verdade, ele foi sozinho bater na porta! Ao verem que uma jovem senhora abriu a porta, os dois publicadores aproximaram-se para falar com ela. Para a surpresa deles, a mulher explicou que havia acabado de orar pedindo a Deus que alguém a visitasse a fim de ajudá-la a entender a Bíblia. Ela aceitou um estudo bíblico.

[18] Como membro da congregação cristã, você tem o privilégio de trabalhar junto com os anjos na atual obra de pregação, realizada em escala sem precedentes. Nunca subestime esse privilégio. Por perseverar em seus esforços, você sentirá muita alegria à medida que continuar a declarar "as boas novas a respeito de Jesus". — Atos 8:35.

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18. Por que nunca devemos subestimar o ministério?

CAPÍTULO 8

A congregação "entrou . . . num período de paz"

Saulo deixa de ser perseguidor cruel e torna-se ministro zeloso

Baseado em Atos 9:1-43

HOMENS de semblante sombrio aproximam-se de Damasco, onde pretendem executar um plano maligno. Os odiados discípulos de Jesus serão arrancados de suas casas, amarrados, humilhados e arrastados até Jerusalém para enfrentar a fúria do Sinédrio.

2 O líder da turba, chamado Saulo, já tem as mãos manchadas de sangue.* Recentemente, ele viu com aprovação seus companheiros fanáticos apedrejarem Estêvão, fiel discípulo de Jesus, até a morte. (Atos 7:57–8:1) Não satisfeito em apenas perseguir os seguidores de Jesus que moram em Jerusalém, Saulo torna-se como uma tocha acesa, espalhando as chamas da perseguição. Ele quer acabar com a seita desprezível conhecida como "O Caminho". — Atos 9:1, 2; 19:9; veja

* Veja o quadro "Saulo — o fariseu", na página 118.

1, 2. O que Saulo pretendia fazer em Damasco?

A AUTORIDADE DE SAULO EM DAMASCO

Como Saulo obteve autoridade para prender cristãos numa cidade estrangeira? O Sinédrio e o sumo sacerdote exerciam autoridade para ditar a moral que governava a vida dos judeus em toda a parte, e, pelo visto, entre os poderes do sumo sacerdote estava a autoridade para extraditar criminosos. Assim, cartas do sumo sacerdote induziriam os anciãos das sinagogas em Damasco a cooperar com as instruções delineadas nelas. — Atos 9:1, 2.

Além disso, os romanos tinham dado aos judeus autonomia para resolver seus próprios assuntos jurídicos. Isso explica como os judeus puderam aplicar cinco vezes "quarenta golpes menos um" no apóstolo Paulo. (2 Cor. 11:24) O livro de 1 Macabeus também menciona uma carta escrita por um cônsul romano a Ptolomeu VIII do Egito, em 138 AEC, que fazia a seguinte exigência: "Se alguns malfeitores tiverem fugido [da Judeia] para o seu país, entreguem-nos a Simão, o sumo sacerdote, para que ele possa puni-los segundo a lei deles." (1 Mac. 15:21) Em 47 AEC, Júlio César confirmou os privilégios dados anteriormente ao sumo sacerdote e o direito de este resolver quaisquer questões relacionadas aos costumes judaicos.

o quadro "A autoridade de Saulo em Damasco", na página 114.

[3] De repente, Saulo é envolvido por uma luz brilhan-

3, 4. (a) O que aconteceu com Saulo? (b) Que perguntas vamos considerar?

te. Seus companheiros de viagem veem a luz e ficam abalados e sem palavras. Saulo fica cego e cai no chão. Sem poder enxergar, ele ouve uma voz do céu dizer: "Saulo, Saulo, por que me persegues?" Profundamente perplexo, Saulo pergunta: "Quem és, Senhor?" A resposta que Saulo ouve com certeza o deixa muito abalado: "Eu sou Jesus, a quem tu persegues." — Atos 9:3-5; 22:9.

4 O que aprendemos das palavras iniciais de Jesus a Saulo? Como podemos beneficiar-nos de analisar os eventos relacionados com a conversão desse ex-perseguidor? E que lições aprendemos da maneira como a congregação usou o período de paz que houve após a conversão dele?

"Por que me persegues?" (Atos 9:1-5)

5 Quando Jesus falou com Saulo na estrada para Damasco, Ele não perguntou: "Por que persegues meus discípulos?" Como já mencionado, ele disse: "Por que *me* persegues?" (Atos 9:4) Isso mostra que Jesus sente pessoalmente as provações que seus seguidores sofrem. — Mat. 25:34-40, 45.

6 Caso você esteja sendo afligido por ter fé em Cristo,

5, 6. O que aprendemos das palavras de Jesus a Saulo?

esteja certo de que tanto Jeová como Jesus sabem o que você está passando. (Mat. 10:22, 28-31) Pode ser que no momento a provação não seja eliminada. Lembre-se de que Jesus viu o envolvimento de Saulo na morte de Estêvão. Também viu Saulo arrancar fiéis discípulos de suas casas em Jerusalém. (Atos 8:3) Mesmo assim, Jesus não interferiu naquelas ocasiões. Apesar disso, Jeová, por meio de Cristo, deu a Estêvão e a outros discípulos a força necessária para permanecerem fiéis.

[7] Você também pode perseverar em face de perseguição. Como? (1) Esteja determinado a permanecer leal, aconteça o que acontecer. (2) Peça a ajuda de Jeová. (Fil. 4:6, 7) (3) Deixe a vingança nas mãos de Jeová. (Rom. 12:17-21) (4) Confie que Jeová lhe dará forças para perseverar até que ele ache apropriado remover a provação. — Fil. 4:12, 13.

"Saulo, irmão, o Senhor . . . enviou-me" (Atos 9:6-17)

[8] Depois de responder à pergunta de Saulo: "Quem és, Senhor?", Jesus disse-lhe: "Levanta-te e entra na cidade, e ser-te-á dito o que tens de fazer." (Atos 9:6) Sem

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7. O que você deve fazer para perseverar em face de perseguição?
8, 9. Como Ananias talvez se tenha sentido quanto à sua designação?

poder enxergar, Saulo foi levado até sua hospedagem em Damasco, onde jejuou e orou por três dias. Nesse meio-tempo, Jesus falou sobre Saulo com um discípulo naquela cidade, um homem chamado Ananias, que tinha "boa reputação entre todos os judeus" que moravam em Damasco. — Atos 22:12.

[9] Imagine os sentimentos conflitantes que Ananias deve ter tido! Lá estava o Cabeça da congregação, o ressuscitado Jesus Cristo, falando com ele pessoalmente, escolhendo-o para uma designação especial. Que privilégio; mas que designação difícil! Quando soube que deveria falar com Saulo, Ananias respondeu: "Senhor, eu ouvi muitos falar deste homem, quantas coisas prejudiciais ele fez aos teus santos em Jerusalém. E ele tem aqui autoridade dos principais sacerdotes para pôr em laços a todos os que invocam o teu nome." — Atos 9:13, 14.

[10] Jesus não repreendeu Ananias por expressar sua preocupação. No entanto, deu-lhe orientações claras. Ao mesmo tempo lhe mostrou consideração, dizendo-lhe por que queria que Ananias realizasse essa tarefa

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10. O que aprendemos sobre Jesus ao analisar o modo como ele lidou com Ananias?

SAULO — O FARISEU

O "jovem chamado Saulo" que aparece no relato de Atos sobre o apedrejamento de Estêvão era de Tarso, capital da província romana da Cilícia, no sul da atual Turquia. (Atos 7:58) Havia uma comunidade judaica relativamente grande naquela cidade. De acordo com o que ele mesmo escreveu, Saulo tinha sido "circuncidado no oitavo dia" e era "da linhagem de Israel, da tribo de Benjamim, hebreu nascido de hebreus; com respeito à lei, fariseu". Com certeza, essas eram consideradas características de um judeu de alta categoria! — Fil. 3:5.

Saulo morava em uma grande e próspera cidade de negócios, um centro da cultura grega. Por ter crescido em Tarso, Saulo sabia falar grego. É quase certo que ele tenha recebido sua educação primária numa escola judaica. Saulo aprendeu a fabricar tendas, uma habilidade típica da região em que morava. É bem provável que Saulo tenha aprendido essa profissão de seu pai enquanto ainda era jovem. — Atos 18:2, 3.

O relato de Atos também revela que Saulo nasceu como cidadão romano. (Atos 22:25-28) Isso significa que um de seus antepassados já havia adquirido esse direito. Não se sabe como a família de Saulo obteve cidadania romana. Seja como for, esse privilégio os colocava entre a elite de sua província. Portanto, a formação e a educação de Saulo o deixaram plenamente familiarizado com três culturas — judaica, grega e romana.

Provavelmente, quando tinha não mais do que 13 anos, Saulo mudou-se para Jerusalém, a quase 840 quilômetros de Tarso, a fim de continuar seus estudos. Nessa cidade, Saulo estudou aos pés de Gamaliel, um muito estimado instrutor da tradição farisaica. — Atos 22:3.

Esses estudos complementares, comparáveis a frequentar uma universidade atualmente, consistiam em memorização e em obter instrução das Escrituras e da lei oral judaica. Um aluno bem-sucedido de Gamaliel teria uma carreira promissora diante de si, e, pelo visto, Saulo era esse tipo de aluno. Mais tarde, ele escreveu: "Eu fazia mais progresso no judaísmo do que muitos da minha própria idade na minha raça, visto que eu era muito mais zeloso das tradições de meus pais." (Gál. 1:14) Sem dúvida, foi o zelo de Saulo pelas tradições judaicas que o tornou um perseguidor implacável da recém-formada congregação cristã.

incomum. Jesus disse a respeito de Saulo: "Este homem é para mim um vaso escolhido, para levar o meu nome às nações, bem como a reis e aos filhos de Israel. Pois eu lhe mostrarei claramente quantas coisas ele tem de sofrer por meu nome." (Atos 9:15, 16) Ananias obedeceu a Jesus prontamente. Ele encontrou o perseguidor Saulo e disse-lhe: "Saulo, irmão, o Senhor, o Jesus que te apareceu na estrada pela qual vieste,

enviou-me a fim de que recuperasses a vista e ficasses cheio de espírito santo." — Atos 9:17.

[11] Aprendemos muito dos eventos envolvendo Jesus, Ananias e Saulo. Por exemplo, Jesus dirige ativamente a obra de pregação, assim como prometeu que faria. (Mat. 28:20) Embora não fale diretamente com as pessoas hoje, Jesus dirige a obra de pregação por meio do escravo fiel, a quem ele, nos nossos dias, designou sobre todos os seus domésticos. (Mat. 24:45-47) Sob a orientação do Corpo Governante, publicadores, pioneiros e missionários são enviados para encontrar aqueles que querem saber mais sobre Cristo. Conforme mencionado no capítulo anterior, muitos desses sinceros oram pedindo orientação e então são contatados pelas Testemunhas de Jeová. — Atos 9:11.

[12] Ananias obedientemente aceitou a designação que recebeu e foi abençoado. Você obedece ao mandamento de dar testemunho cabal, mesmo quando a designação o deixa apreensivo? Para alguns, ir de casa em casa e falar com estranhos pode causar ansiedade. Outros acham desafiador pregar no comércio, nas ruas ou por

11, 12. O que aprendemos dos eventos envolvendo Jesus, Ananias e Saulo?

telefone. Ananias superou seu medo e teve a honra de ajudar Saulo a receber espírito santo.* Ananias foi bem-sucedido porque confiou em Jesus e encarou Saulo como um irmão em potencial. Podemos superar nossos medos se, como Ananias, confiarmos que Jesus está dirigindo a obra de pregação, tivermos empatia pelas pessoas e encararmos como irmãos em potencial até mesmo aqueles que nos fazem sentir muito intimidados. — Mat. 9:36.

Ele "começou . . . a pregar Jesus" (Atos 9:18-30)

13 Saulo agiu prontamente de acordo com o que aprendeu. Depois de ser curado, ele foi batizado e começou a se associar com os discípulos em Damasco. Mas fez mais do que isso. Ele "começou imediatamente, nas sinagogas, a pregar Jesus, que Este é o Filho de Deus". — Atos 9:20.

14 Se você está estudando a Bíblia, mas ainda não é

* Como regra geral, os dons do espírito santo eram transmitidos por meio dos apóstolos. Mas, no caso mencionado no parágrafo, parece que Jesus permitiu que Ananias transmitisse os dons do espírito a Seu "vaso escolhido", Saulo. Depois de sua conversão, demorou um bom tempo até Saulo ter contato com os 12 apóstolos. Com certeza, porém, ele estava ativo durante todo esse período. Pelo visto, Jesus providenciou que Saulo tivesse os poderes de que precisava para cumprir sua designação de pregar.

13, 14. Se você está estudando a Bíblia, mas ainda não é batizado, o que pode aprender do exemplo de Saulo?

batizado, seguirá o exemplo de Saulo, agindo prontamente de acordo com o que aprender? É verdade que Saulo testemunhou pessoalmente um milagre realizado por Cristo, e isso sem dúvida contribuiu para motivá-lo a agir. Mas outros também testemunharam milagres realizados por Jesus. Por exemplo, um grupo de fariseus o viu curar a mão ressequida de um homem, e um grande número dos judeus sabia que Jesus havia ressuscitado Lázaro. Mesmo assim, muitos deles permaneceram apáticos, até mesmo hostis. (Mar. 3:1-6; João 12:9, 10) Em contraste com isso, Saulo mudou completamente. Por que Saulo reagiu bem à mensagem enquanto outros não o fizeram? Porque temia mais a Deus do que a homens e era muito grato pela misericórdia que Cristo lhe havia demonstrado. (Fil. 3:8) Se você reagir de modo similar, não permitirá que nada o impeça de participar na obra de pregação e de se qualificar para o batismo.

[15] Consegue imaginar a surpresa, o espanto e a raiva que devem ter se espalhado entre as multidões quando Saulo começou a pregar nas sinagogas sobre Jesus? “Não é este o homem que devastava em Jerusalém os

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15, 16. O que Saulo fazia nas sinagogas, e como os judeus em Damasco reagiram?

que invocavam este nome?" perguntavam. (Atos 9:21) Quando explicava por que havia mudado seu modo de pensar sobre Jesus, Saulo 'provava logicamente que aquele era o Cristo'. (Atos 9:22) Mas a lógica não é uma chave mestra que abre toda mente presa a tradições e todo coração dominado pelo orgulho. Ainda assim, Saulo não desistiu.

16 Três anos mais tarde, os judeus em Damasco ainda discutiam com Saulo. Por fim, procuraram matá-lo. (Atos 9:23; 2 Cor. 11:32, 33; Gál. 1:13-18) Quando essa trama se tornou conhecida, Saulo decidiu fugir discretamente, concordando que o descessem num cesto através de uma abertura no muro da cidade. Os que ajudaram Saulo a fugir são descritos por Lucas como "seus discípulos", isto é, de Saulo. (Atos 9:25) Essas palavras parecem indicar que pelo menos alguns dos que ouviram Saulo em Damasco reagiram bem à sua pregação e se tornaram seguidores de Cristo.

17 Quando você começou a falar a seus familiares, amigos e outros sobre as coisas boas que estava aprendendo, talvez imaginasse que todos aceitariam a lógica irrefutável da verdade bíblica. Pode ser que alguns

17. (a) De que maneiras as pessoas reagem à verdade bíblica? (b) O que devemos continuar a fazer, e por quê?

tenham aceitado, mas muitos não fizeram isso. De fato, membros de sua própria família talvez tenham tratado você como inimigo. (Mat. 10:32-38) Mas, se você continuar a aprimorar sua habilidade de raciocinar à base das Escrituras e mantiver a conduta cristã, até mesmo os que se opõem a você poderão por fim mudar de atitude. — Atos 17:2; 1 Ped. 2:12; 3:1, 2, 7.

18 Quando Saulo entrou em Jerusalém, é compreensível que os discípulos tenham ficado desconfiados em relação às suas afirmações de que agora era um discípulo. Mas, quando Barnabé o defendeu, os apóstolos o aceitaram, e Saulo ficou com eles por algum tempo. (Atos 9:26-28) Saulo era discreto, mas não se envergonhava das boas novas. (Rom. 1:16) Ele pregou com coragem em Jerusalém, o mesmo lugar onde ele havia iniciado uma perseguição cruel contra os discípulos de Jesus Cristo. Para o desespero dos judeus em Jerusalém, eles se deram conta de que seu herói havia tomado o lado dos inimigos e agora procuravam matá-lo. "Quando os irmãos perceberam isso", diz o relato, "trouxeram-no [a Saulo] para baixo a Cesareia e o enviaram a Tarso". (Atos 9:30) Saulo submeteu-se à orien-

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18, 19. (a) Quando Barnabé defendeu Saulo, qual foi o resultado? (b) Como podemos imitar a Barnabé e a Saulo?

tação que Jesus deu por meio da congregação, e tanto ele como a congregação se beneficiaram disso.

[19] Observe que Barnabé tomou a iniciativa de ajudar Saulo. Sem dúvida, essa atitude bondosa ajudou a promover a cordial amizade que se desenvolveu entre esses servos zelosos de Jeová. Você, assim como Barnabé, ajuda de coração os novos na congregação, trabalhando com eles no serviço de campo e ajudando-os a fazer progresso espiritual? Você será ricamente recompensado se fizer isso. Se você é um novo publicador das boas novas, aceita, assim como Saulo, a ajuda que lhe é oferecida? Por trabalhar com publicadores mais experientes, você vai aprimorar sua habilidade no ministério, ser mais feliz e formar laços de amizade que podem durar para sempre.

‘Muitos se tornaram crentes’ (Atos 9:31-43)

[20] Depois de Saulo ter se convertido e ter deixado Jerusalém em segurança, “a congregação através de toda a Judeia, e Galileia, e Samaria, entrou . . . num período de paz”. (Atos 9:31) Como os discípulos aproveitaram essa “época favorável”? (2 Tim. 4:2) O relato diz que

20, 21. Como os servos de Deus no passado e no presente têm aproveitado bem os ‘períodos de paz’?

eles estavam ‘sendo edificados’. Os apóstolos e outros irmãos da dianteira fortaleciam a fé dos discípulos e lideravam a congregação à medida que ela “andava no temor de Jeová e no consolo do espírito santo”. Por exemplo, Pedro aproveitou a oportunidade para fortalecer os discípulos na cidade de Lida, na planície de Sarom. Seus esforços fizeram com que muitos que moravam em Lida e nos arredores se voltassem “para o Senhor”. (Atos 9:32-35) Os discípulos não deixaram que outros objetivos os distraíssem, mas se empenharam em cuidar uns dos outros e em pregar as boas novas. O resultado foi que a congregação ‘se multiplicava’.

21 No final do século 20, as Testemunhas de Jeová em muitos países entraram num “período de paz” similar. Governos que por décadas oprimiram o povo de Deus de repente chegaram ao fim, e certas proscrições à obra de pregação foram amenizadas ou anuladas. Milhares de Testemunhas de Jeová aproveitaram a oportunidade para pregar publicamente, com excelentes resultados. Por exemplo, quando as Testemunhas de Jeová na Rússia foram reconhecidas oficialmente em 1991, havia menos de 16 mil proclamadores do Rei-

no naquele país. Apenas 16 anos mais tarde, em 2007, mais de 150 mil pessoas pregavam zelosamente as boas novas.

[22] Você está aproveitando a liberdade que tem? Se você mora num país em que há liberdade religiosa, Satanás gostaria muito de induzi-lo a se empenhar por riquezas materiais, não pelos interesses do Reino. (Mat. 13:22) Não se deixe desviar. Use bem quaisquer períodos de relativa paz que você talvez tenha. Encare-os como oportunidades para dar testemunho cabal e para edificar a congregação. Lembre-se de que suas circunstâncias podem mudar de uma hora para outra.

[23] Veja o que aconteceu com uma discípula chamada Tabita, ou Dorcas.* Ela morava em Jope, uma cidade não muito distante de Lida. Essa fiel irmã usava bem seu tempo e suas habilidades — ela era rica "em boas ações e [em] dádivas de misericórdia". Mas, de repente, ela ficou doente e morreu. Sua morte causou grande pesar aos discípulos em Jope, especialmente às viúvas que tinham sido beneficiadas por sua bondade.

* Veja o quadro "Dorcas — rica 'em boas ações'", na página 128.

22. Como você pode aproveitar a liberdade que tem?
23, 24. (a) Que lições aprendemos do relato envolvendo Tabita? (b) Qual deve ser a nossa determinação?

DORCAS — RICA "EM BOAS AÇÕES"

Dorcas fazia parte da congregação cristã na cidade portuária de Jope. Seus companheiros cristãos a amavam porque ela era rica "em boas ações e [em] dádivas de misericórdia". (Atos 9:36) Muitos judeus que moravam em regiões onde a população era uma mistura de judeus e gentios costumavam ter um nome hebraico ou aramaico, e outro grego ou latino. Esse também era o caso de Dorcas. Seu nome grego, Dorcas, era traduzido "Tabita" em aramaico. Os dois nomes significam "Gazela".

Parece que Dorcas adoeceu e morreu de repente. Conforme o costume, seu corpo foi lavado em preparação para o enterro. Depois disso, o corpo foi deitado num quarto de andar superior, possivelmente na casa da própria Dorcas. O clima quente do Oriente Médio exigia que os enterros fossem realizados no dia da morte da pessoa ou no dia seguinte. Os cristãos em Jope tinham ouvido falar que o apóstolo Pedro estava na cidade vizinha de Lida. Havia tempo suficiente para que Pedro pudesse chegar a Jope antes de Dorcas ser enterrada, pois a distância entre essas duas cidades era de apenas uns 18 quilômetros — uma caminhada de cerca de quatro horas. Assim a congregação enviou dois homens para pedir a Pedro que fosse a Jope sem demora. (Atos 9:37, 38) Certo estudioso diz: "Era uma prática comum no antigo judaísmo enviar mensageiros aos pares a fim de que, entre outras coisas, um pudesse comprovar o testemunho do outro."

O que aconteceu quando Pedro chegou a Jope? O relato diz: "Conduziram-no para cima ao quarto de andar

superior; e todas as viúvas apresentaram-se a ele chorando e mostrando muitas roupas interiores e roupas exteriores que Dorcas costumava fazer enquanto estava com elas.” (Atos 9:39) Dorcas era muito querida pelos membros da congregação porque, entre outros motivos, tinha o costume de costurar para eles. Ela fazia túnicas (roupas interiores) e mantas (roupas exteriores) que eram usadas por cima da túnica. Não se sabe se Dorcas pagava todo o material ou se apenas costurava. De qualquer forma, ela era amada por sua bondade e suas “dádivas de misericórdia”.

O que Pedro viu naquele quarto de andar superior deve tê-lo deixado comovido. “Esse era um pranto muito diferente daquele observado na casa de Jairo, onde havia mulheres contratadas para chorar e tocadores de flauta fazendo muito barulho”, diz o estudioso Richard Lenski. “Esse pranto [por Dorcas] não era artificial como aquele.” (Mat. 9:23) Era genuíno e de coração. O fato de não se mencionar um marido leva muitos a concluir que Dorcas era solteira.

Quando Jesus comissionou seus apóstolos, ele lhes deu poder para ‘ressuscitar mortos’. (Mat. 10:8) Pedro havia visto Jesus realizar milagres desse tipo, incluindo a ressurreição da filha de Jairo. Mas ainda não havia registro de que um apóstolo tivesse ressuscitado alguém. (Mar. 5:21-24, 35-43) Agora, porém, Pedro pediu que os observadores saíssem do quarto de andar superior e orou fervorosamente. Com isso, Tabita abriu os olhos e se sentou. Imagine a alegria que os cristãos em Jope sentiram quando Pedro mostrou aos santos e às viúvas que a querida Dorcas tinha voltado a viver! — Atos 9:40-42.

Quando Pedro chegou à casa em que o corpo de Tabita estava sendo preparado para o enterro, ele realizou um milagre que ainda não havia acontecido entre os apóstolos de Jesus Cristo. Pedro orou e então ressuscitou Tabita! Consegue imaginar a alegria que as viúvas e os outros discípulos sentiram quando Pedro pediu que entrassem no quarto, e eles viram que Tabita havia voltado a viver? Como esses eventos devem tê-los fortalecido para as provações que os aguardavam! Podemos entender por que o milagre 'se tornou conhecido em toda a Jope, e muitos se tornaram crentes no Senhor'. — Atos 9:36-42.

24 Aprendemos duas lições importantes do relato consolador envolvendo Tabita. (1) A vida é passageira. Portanto, como é importante fazer um bom nome perante Deus enquanto pudermos! (Ecl. 7:1) (2) A esperança da ressurreição é certa. Jeová viu os inúmeros atos de bondade que Tabita realizou, e a recompensou por isso. Ele se lembrará do nosso trabalho árduo e nos ressuscitará caso morramos antes do Armagedom. (Heb. 6:10) Portanto, quer estejamos enfrentando uma "época dificultosa", quer usufruindo um "período de paz", perseveremos em dar testemunho cabal sobre Cristo. — 2 Tim. 4:2.

SEÇÃO 3 • ATOS 10:1–12:25

"PESSOAS DAS NAÇÕES . . . RECEBERAM A PALAVRA DE DEUS"

ATOS 11:1

Será que os judeus que seguiam a Jesus estariam dispostos a pregar as boas novas a gentios incircuncisos? Nesta seção, veremos como o espírito de Jeová lhes abriu o coração e os ajudou a superar o preconceito, dando grande impulso à obra de dar testemunho a todas as nações.

CAPÍTULO 9

“Deus não é parcial”

A obra de pregação estende-se a gentios incircuncisos

Baseado em Atos 10:1–11:30

É O ANO de 36 EC. O sol de outono aquece Pedro enquanto ele ora no terraço de uma casa à beira-mar na cidade portuária de Jope. Já faz alguns dias que ele está hospedado nessa casa. O fato de ele estar ali revela um certo grau de imparcialidade. O proprietário da casa, um certo Simão, é curtidor, e nem todo judeu ficaria hospedado na casa de alguém que tivesse essa profissão.* Mesmo assim, Pedro está para aprender uma importante lição a respeito da imparcialidade de Jeová.

² Enquanto ora, Pedro cai em transe. A visão que ele tem deixaria qualquer judeu escandalizado. Ele vê des-

* Alguns judeus menosprezavam os curtidores porque a profissão deles exigia ter contato com a pele e a carcaça de animais e com substâncias repugnantes necessárias para realizar o trabalho. Os curtidores eram considerados indignos de comparecer ao templo, e seu local de trabalho não podia ficar a menos de 50 côvados, ou um pouco mais de 22 metros, de uma cidade. Isso talvez explique em parte por que a casa de Simão ficava “à beira do mar”. — Atos 10:6.

1-3. Que visão Pedro teve, e por que precisamos compreender seu significado?

cer do céu algo semelhante a um grande lençol, por cima do qual há animais impuros de acordo com a Lei. Ao ouvir uma voz ordenar-lhe abater e comer os animais, Pedro responde: “Nunca comi nada aviltado e impuro.” Não uma nem duas, mas três vezes é dito a ele: “Para de chamar de aviltadas as coisas que Deus purificou.” (Atos 10:14-16) A visão deixa Pedro confuso, mas não por muito tempo.

3 O que significa a visão de Pedro? É importante compreender seu significado, pois ela nos ensina uma verdade profunda a respeito do conceito de Jeová sobre as pessoas. Como cristãos verdadeiros, não podemos dar testemunho cabal sobre o Reino de Deus a menos que tenhamos o mesmo ponto de vista de Deus em relação às pessoas. Para entendermos o significado da visão de Pedro, examinemos os eventos dramáticos que aconteceram em torno dela.

“Fazia continuamente súplica a Deus” (Atos 10:1-8)

4 Pedro nem imaginava que no dia anterior em Cesareia, cerca de 50 quilômetros ao norte, um homem chamado Cornélio também havia tido uma visão. Cornélio, um centurião do exército romano, era um “homem

4, 5. Quem era Cornélio, e o que aconteceu enquanto ele orava?

CORNÉLIO E O EXÉRCITO ROMANO

As sedes administrativa e militar da província romana da Judeia localizavam-se em Cesareia. Sob o comando do governador havia de 500 a 1.000 cavaleiros. Ele também comandava cinco coortes, ou grupos de infantaria, cujo tamanho podia variar entre 500 e 1.000 soldados cada uma. Esses soldados geralmente não eram cidadãos romanos, mas eram recrutados das províncias romanas. A maioria servia em Cesareia, mas havia destacamentos por toda a Judeia. Havia uma coorte com base permanente na Torre de Antônia, em Jerusalém, para vigiar o monte do Templo e a cidade. A presença de soldados romanos em Jerusalém era reforçada durante as festividades judaicas para conter possíveis tumultos.

Uma coorte era dividida em seis centúrias. Cada centúria tinha aproximadamente cem homens e era comandada por um centurião. O texto grego de Atos 10:1 diz que Cornélio era um centurião do chamado destacamento italiano, provavelmente localizado em Cesareia. Essa unidade talvez tenha sido a Segunda Coorte Italiana de Cidadãos Romanos Voluntários.* Os centuriões eram ricos e tinham grande *status* social e militar. Eles talvez tivessem um salário 16 vezes maior do que o de um soldado comum.

* Em latim, *Cohors II Italica voluntariorum civium Romanorum*. Há evidências de sua presença na Síria em 69 EC.

devoto”.* Ele também era um chefe de família exemplar, pois “temia a Deus, junto com toda a sua família”. Cornélio não era prosélito; era gentio incircunciso. No entanto, demonstrava compaixão a judeus necessitados, dando-lhes ajuda material. Esse homem sincero “fazia continuamente súplica a Deus”. — Atos 10:2.

5 Por volta das 15 horas, Cornélio estava orando quando teve uma visão em que um anjo lhe disse: “Tuas orações e dádivas de misericórdia têm ascendido como memória perante Deus.” (Atos 10:4) Orientado pelo anjo, Cornélio mandou que homens fossem chamar o apóstolo Pedro. Como gentio incircunciso, Cornélio logo entraria por uma porta que até então estava fechada para ele: Cornélio receberia a mensagem de salvação.

6 Será que hoje Deus responde às orações de pessoas sinceras que desejam saber a verdade sobre ele? Veja um exemplo. Uma mulher na Albânia aceitou um exemplar da revista *A Sentinela* que falava sobre criação de filhos.# Ela disse à Testemunha de Jeová que bateu em sua

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* Veja o quadro “Cornélio e o exército romano”, na página 134.

A mulher se interessou pelo artigo “Conselhos confiáveis para criar filhos”, publicado em *A Sentinela* de 1.º de novembro de 2006, páginas 4 a 7.

6, 7. (a) Relate um caso mostrando que Deus responde às orações de pessoas sinceras que desejam saber a verdade sobre ele. (b) O que podemos concluir de casos como esse?

porta: “Acreditaria se eu dissesse que estava orando a Deus pedindo ajuda para criar minhas filhas? Ele enviou você! O que você disse é exatamente o que eu precisava ouvir!” A mulher e suas filhas começaram a estudar a Bíblia, e, mais tarde, seu marido passou a participar do estudo.

[7] Será que esse é um caso isolado? De forma alguma! Casos como esse acontecem repetidas vezes em todo o mundo — algo muito frequente para ser mera coincidência. Então, o que podemos concluir? Primeiro, Jeová responde às orações de pessoas sinceras que procuram conhecê-lo. (1 Reis 8:41-43; Sal. 65:2) Segundo, os anjos nos apoiam na obra de pregação. — Rev. 14:6, 7.

“Pedro estava . . . em grande perplexidade” (Atos 10:9-23a)

[8] Ainda no terraço, “Pedro estava . . . em grande perplexidade” quanto ao significado da visão quando os mensageiros de Cornélio se aproximaram da casa. (Atos 10:17) Depois de ter dito três vezes que se recusaria a comer alimentos considerados impuros pela Lei, será que Pedro estaria disposto a acompanhar esses homens e entrar na casa de um gentio? De alguma forma, o espírito santo revelou a Pedro a vontade de Deus nesse as-

8, 9. O que o espírito revelou a Pedro, e como Pedro reagiu?

sunto: "Eis que três homens estão-te buscando. No entanto, levanta-te, desce e vai com eles, não duvidando nada, porque eu os mandei." (Atos 10:19, 20) A visão dos animais impuros que Pedro havia tido sem dúvida o preparou para aceitar as orientações do espírito santo.

[9] Pedro, ao saber que Cornélio havia sido instruído por Deus para mandar buscá-lo, convidou os mensageiros gentios a entrar na casa "e os hospedou". (Atos 10:23a) Aquele obediente apóstolo já estava ajustando seu modo de agir aos acontecimentos recentes relacionados com o cumprimento da vontade de Deus.

[10] Até hoje, Jeová orienta seu povo progressivamente. (Pro. 4:18) Por meio de seu espírito santo, ele guia "o escravo fiel e discreto". (Mat. 24:45) Às vezes podemos receber ajustes em nosso entendimento da Palavra de Deus, ou pode haver mudanças em certos procedimentos organizacionais. Devemos nos perguntar: 'Como reajo a esses ajustes? Sou submisso às orientações do espírito de Deus nesses assuntos?'

Pedro "mandou que fossem batizados" (Atos 10:23b-48)

[11] No dia seguinte à visão de Pedro, ele e outros nove

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10. Como Jeová orienta seu povo, e que perguntas devemos fazer a nós mesmos?

11, 12. O que Pedro fez ao chegar a Cesareia, e o que ele havia aprendido?

homens — os três mensageiros enviados por Cornélio e "seis irmãos" judeus de Jope — foram a Cesareia. (Atos 11:12) Na expectativa da chegada de Pedro, Cornélio reuniu "seus parentes e amigos íntimos" — pelo visto todos gentios. (Atos 10:24) Ao chegar, Pedro fez algo que antes consideraria inconcebível: entrou na casa de um gentio incircunciso. Pedro explicou: "Vós bem sabeis quão ilícito é para um judeu juntar-se ou chegar-se a um homem de outra raça; contudo, Deus mostrou-me que eu não chamasse nenhum homem de aviltado ou impuro." (Atos 10:28) A essa altura, Pedro já havia entendido que aquela visão tinha por objetivo ensinar-lhe uma lição que não se limitava ao tipo de alimento que alguém podia comer. Ele não deveria 'chamar nenhum *homem* [nem mesmo um gentio] de aviltado'.

[12] Um grupo de pessoas interessadas esperava Pedro. "Estamos aqui todos presentes perante Deus para ouvir todas as coisas que foste mandado dizer por Jeová", explicou Cornélio. (Atos 10:33) Imagine como você se sentiria se uma pessoa interessada lhe dissesse palavras como essas! Pedro começou seu discurso com a seguinte declaração poderosa: "Certamente percebo que Deus não é parcial, mas, em cada nação, o homem que o teme e que faz a justiça lhe é aceitável." (Atos 10:34, 35) Pe-

dro havia aprendido que o conceito de Deus sobre as pessoas não é determinado por raça, nacionalidade ou qualquer outro fator externo. A seguir, Pedro deu testemunho sobre o ministério, a morte e a ressurreição de Jesus.

13 De repente, algo inédito aconteceu. "Enquanto Pedro ainda falava", o espírito santo foi derramado sobre aquelas "pessoas das nações". (Atos 10:44, 45) Esse é o único caso registrado nas Escrituras em que o espírito santo foi derramado *antes* do batismo. Reconhecendo que aquilo era sinal da aprovação de Deus, Pedro "mandou que [aqueles gentios] fossem batizados". (Atos 10:48) A conversão desses gentios em 36 EC marcou o fim do período de favor especial aos judeus. (Dan. 9:24-27) Ao exercer a liderança naquela ocasião, Pedro usou a terceira e última 'chave do reino'. (Mat. 16:19) Essa chave abriu a porta para que gentios incircuncisos se tornassem cristãos ungidos pelo espírito.

14 Como proclamadores do Reino hoje, reconhecemos que "com Deus não há parcialidade". (Rom. 2:11) Ele deseja que "toda sorte de homens sejam salvos". (1 Tim. 2:4) Por isso, nunca devemos julgar as pessoas à base de

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13, 14. (a) O que foi significativo quanto à conversão de Cornélio e de outros gentios em 36 EC? (b) Por que não devemos julgar as pessoas à base de fatores externos?

fatores externos. Nossa comissão é dar testemunho cabal sobre o Reino de Deus, e isso envolve pregar a *todas* as pessoas, independentemente de raça, nacionalidade, aparência ou religião.

Eles "assentiram, e glorificaram a Deus" (Atos 11:1-18)

[15] Provavelmente ansioso para relatar o que aconteceu, Pedro foi a Jerusalém. Parece que a notícia de que gentios incircuncisos haviam 'recebido a palavra de Deus' chegou lá antes dele. Pouco depois de Pedro chegar, "os patrocinadores da circuncisão começaram a contender com ele". Eles estavam escandalizados, pois Pedro havia entrado na "casa de homens incircuncisos e havia comido com eles". (Atos 11:1-3) A questão não era se gentios podiam tornar-se seguidores de Cristo. Na realidade, aqueles discípulos judeus estavam insistindo que os gentios tinham de observar a Lei — incluindo a circuncisão — a fim de que sua adoração fosse aceitável a Jeová. É evidente que alguns discípulos judeus tinham dificuldades para aceitar o fim da Lei mosaica.

[16] Como Pedro justificou suas ações? De acordo com Atos 11:4-16, ele mencionou quatro provas da orienta-

15, 16. Por que alguns cristãos judeus discutiram com Pedro, e como ele justificou suas ações?

ção divina nesse assunto: (1) a visão que ele teve (Versículos 4-10); (2) a ordem que ele recebeu do espírito santo (Versículos 11, 12); (3) a visita do anjo a Cornélio (Versículos 13, 14) e (4) o derramamento do espírito santo sobre os gentios. (Versículos 15, 16) Pedro concluiu com uma pergunta que não deixou margem para dúvidas: "Se Deus, portanto, deu a mesma dádiva gratuita [do espírito santo] a eles [os gentios que aceitaram a mensagem] como também dera a nós [judeus], os que temos crido no Senhor Jesus Cristo, quem era eu para poder obstar [ou impedir] a Deus?" — Atos 11:17.

17 O testemunho de Pedro colocou diante daqueles cristãos judeus uma prova decisiva. Será que eles conseguiriam pôr de lado qualquer traço de preconceito e aceitar os gentios recém-batizados como seus irmãos cristãos? O relato nos diz: "Ora, quando [os apóstolos e outros cristãos judeus] ouviram estas coisas, assentiram, e glorificaram a Deus, dizendo: 'Pois bem, Deus tem concedido também a pessoas das nações o arrependimento com a vida por objetivo.'" (Atos 11:18) Essa atitude positiva preservou a união da congregação.

17, 18. (a) Que prova decisiva o testemunho de Pedro colocou diante dos cristãos judeus? (b) Por que preservar a união da congregação pode ser um desafio, e o que faremos bem em nos perguntar?

[18] Hoje, manter a união pode ser um desafio, pois os adoradores verdadeiros são "de todas as nações, e tribos, e povos, e línguas". (Rev. 7:9) Assim, em muitas congregações encontramos pessoas de várias raças, formações e culturas. Faremos bem em nos perguntar: 'Consegui tirar do meu coração qualquer traço de preconceito? Estou determinado a nunca permitir que as atitudes deste mundo que causam divisão entre as pessoas, incluindo nacionalismo, tribalismo, orgulho cultural e racismo, influenciem o modo como trato meus irmãos cristãos?' Lembre-se do que aconteceu com Pedro (Cefas) alguns anos depois da conversão dos primeiros gentios. Deixando-se levar pelo preconceito de outros, ele "passou a retirar-se e a separar-se" dos cristãos gentios e teve de ser corrigido por Paulo. (Gál. 2:11-14) Nunca deixemos de nos proteger contra o laço do preconceito.

'Um grande número tornou-se crente' (Atos 11:19-26a)

[19] Será que os seguidores de Jesus passaram a pregar aos gentios incircuncisos? Observe o que aconteceu mais tarde em Antioquia da Síria.* Essa cidade tinha

* Veja o quadro "Antioquia da Síria", na página 144.

19. A quem os cristãos judeus em Antioquia passaram a pregar, e com que resultado?

uma grande comunidade judaica e havia pouca hostilidade entre judeus e gentios. Sendo assim, Antioquia era um bom lugar para pregar aos gentios. Foi ali que alguns discípulos judeus começaram a declarar as boas novas "ao povo que falava grego". (Atos 11:20) Essa pregação se dirigia não apenas aos judeus que falavam grego, mas também aos gentios incircuncisos. Jeová abençoou a obra, e 'um grande número tornou-se crente'. — Atos 11:21.

[20] A fim de cuidar desse campo pronto para a colheita, a congregação de Jerusalém enviou Barnabé a Antioquia. Pelo visto, o interesse ali era muito grande, maior do que ele tinha condições de cuidar sozinho. Para ajudar nessa obra, quem melhor do que Saulo, que viria a tornar-se apóstolo para as nações? (Atos 9:15; Rom. 1:5) Será que Barnabé iria encarar Saulo como rival? Pelo contrário, Barnabé mostrou a devida modéstia. Ele tomou a iniciativa de ir a Tarso procurar Saulo e trazê-lo de volta a Antioquia para ajudar. Juntos, eles passaram um ano edificando os discípulos na congregação daquela cidade. — Atos 11:22-26a.

[21] Como podemos mostrar modéstia ao cumprir

20, 21. Como Barnabé mostrou a devida modéstia, e como nós podemos mostrar modéstia similar ao cumprir nosso ministério?

ANTIOQUIA DA SÍRIA

Antioquia da Síria ficava às margens do rio Orontes, cerca de 30 quilômetros rio acima do porto mediterrâneo de Selêucia, e uns 550 quilômetros ao norte de Jerusalém. (Atos 13:4) Seleuco I Nicátor, primeiro governante do Império Selêucida, fundou Antioquia em 300 AEC. Sendo a capital desse império, Antioquia logo se tornou uma cidade muito importante. Em 64 AEC, o general romano Pompeu fez da Síria uma província romana, tendo Antioquia por capital. No primeiro século EC, essa metrópole era a terceira maior cidade do Império Romano em tamanho e riqueza, perdendo apenas para Roma e Alexandria.

Antioquia era um centro comercial e político. Mercadorias de toda a Síria passavam por ela antes de serem exportadas para o resto da bacia do Mediterrâneo. "Visto que ficava perto da fronteira entre a região habitada por gregos e romanos e os estados orientais", diz um erudito, "ela era muito mais cosmopolita do que a maioria das cidades helenísticas". Havia uma grande comunidade judaica em Antioquia e, de acordo com o historiador judeu Flávio Josefo, esses judeus "levaram muitos gregos [que moravam ali] a tornar-se prosélitos".

nosso ministério? Ser modesto envolve reconhecer as próprias limitações. Todos nós temos pontos fortes e habilidades diferentes. Por exemplo, alguns talvez te-

nham facilidade para distribuir publicações, mas podem achar difícil fazer revisitas e iniciar estudos bíblicos. Se você deseja melhorar em algum aspecto do ministério, que tal pedir ajuda? Fazer isso poderá ajudá-lo a ser mais produtivo e a ter maior alegria no ministério. — 1 Cor. 9:26.

Proveram "uma subministração de socorros" (Atos 11:26b-30)

[22] Foi primeiro em Antioquia que "os discípulos, por providência divina, foram chamados cristãos". (Atos 11:26b) Esse nome aprovado por Deus descreve bem aqueles que imitam o modo de vida de Cristo. À medida que pessoas das nações se tornavam cristãs, será que judeus e gentios na congregação passaram a se considerar irmãos espirituais? Veja o que aconteceu quando houve uma grande fome por volta de 46 EC.* No passado, as fomes afetavam profundamente os pobres, que não tinham dinheiro guardado nem comida estocada. Pelo visto, muitos cristãos judeus que moravam na Judeia eram pobres. Assim, durante essa fome, eles precisaram de suprimentos. Ao saberem dessa necessidade,

* Josefo, historiador judeu, faz referência a essa "grande fome" que ocorreu durante o reinado do Imperador Cláudio (41-54 EC).

22, 23. Como os irmãos em Antioquia demonstraram amor fraternal, e como o povo de Deus hoje age de maneira similar?

os irmãos em Antioquia, incluindo cristãos gentios, proveram “uma subministração de socorros” aos irmãos na Judeia. (Atos 11:29) Essa foi uma verdadeira expressão de amor fraternal.

[23] Não é diferente entre o povo de Deus hoje. Quando ficamos sabendo que nossos irmãos em outro país ou em nossa região precisam de ajuda, procuramos ajudá-los de coração. Comissões de Filial organizam rapidamente a formação de comissões de ajuda humanitária para cuidar de nossos irmãos que talvez tenham sido afetados por desastres naturais como furacões, terremotos e *tsunamis*. Todo esse esforço para ajudar nossos irmãos demonstra que fazemos parte de uma genuína fraternidade. — João 13:34, 35; 1 João 3:17.

[24] Como cristãos verdadeiros, levamos a sério o significado da visão que Pedro recebeu no terraço em Jope há mais de 1.900 anos. Nós adoramos um Deus imparcial. Ele deseja que demos testemunho cabal sobre Seu Reino, o que envolve pregar às pessoas independentemente de raça, nacionalidade ou posição social. Assim, estejamos determinados a dar a todos os que quiserem ouvir a oportunidade de aceitar as boas novas. — Rom. 10:11-13.

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24. Como podemos mostrar que levamos a sério o significado da visão que Pedro recebeu?

“A palavra de Jeová crescia”

Pedro é libertado, e a perseguição não consegue impedir a pregação das boas novas

Baseado em Atos 12:1-25

O ENORME portão de ferro bate forte atrás de Pedro. Acorrentado entre dois guardas romanos, ele é escoltado até sua cela. Então enfrenta longas horas, talvez dias, esperando saber o que lhe vai acontecer. Ali na sua cela não há nada para ele ver além de guardas, correntes, paredes e grades.

[2] Quando a notícia finalmente chega, ela não é nada boa. O Rei Herodes Agripa I está decidido a ver Pedro morto.* O plano do rei é apresentar Pedro ao povo depois da Páscoa; a execução do apóstolo será um presente para agradar às multidões. Isso não é apenas uma ameaça, pois não faz muito tempo que o apóstolo Tiago foi executado por esse mesmo rei.

[3] É a noite anterior ao dia marcado para a execução. O que será que está passando pela mente de Pedro ali

* Veja o quadro “Rei Herodes Agripa I”, na página 148.

1-4. Com que situação difícil Pedro se confrontou, e como você se sentiria caso estivesse no lugar dele?

REI HERODES AGRIPA I

Herodes Agripa I, responsável pela execução de Tiago e pela prisão de Pedro, era neto de Herodes, o Grande. Os Herodes eram uma dinastia política que governava os judeus. A família era idumeia, ou seja, edomita. Os idumeus eram judeus formais, visto que a circuncisão lhes havia sido imposta por volta de 125 AEC.

Herodes Agripa I nasceu em 10 AEC e foi educado em Roma. Ele fez amizade com vários membros da família imperial. Um desses amigos foi Caio, mais conhecido como Calígula, que se tornou imperador em 37 EC. Logo depois, Calígula proclamou Agripa rei da Itureia, de Traconítis e de Abilene. Mais tarde, Calígula expandiu o domínio de Agripa, que passou a incluir a Galileia e a Pereia.

Agripa estava em Roma quando Calígula foi assassinado, em 41 EC. Relata-se que Agripa desempenhou um papel importante em resolver a crise que surgiu em resultado disso. Ele participou de negociações tensas entre o Senado romano e Cláudio, outro de seus amigos poderosos. Em resultado, Cláudio foi proclamado imperador e uma guerra civil foi evitada. Para recompensar Agripa por intermediar essas negociações, Cláudio o designou rei também sobre a Judeia e Samaria, que desde 6 EC haviam sido administradas por procuradores romanos. Assim,

Agripa tornou-se governante de quase o mesmo domínio de Herodes, o Grande.

A capital de Agripa era Jerusalém, onde ele ganhou o favor dos líderes religiosos. Relata-se que ele observava rigorosamente a lei e as tradições judaicas por, entre outras coisas, oferecer sacrifícios no templo todos os dias, ler a Lei em público e desempenhar "o papel de fiel protetor da fé judaica". Mas ele mostrou que sua afirmação de ser adorador de Deus era falsa por organizar combates entre gladiadores e espetáculos pagãos no teatro. Agripa foi descrito como "traiçoeiro, superficial, extravagante".

na escuridão de sua cela? Será que são as palavras de Jesus ditas anos antes, revelando que Pedro seria amarrado e levado contra a sua vontade — para ser executado? (João 21:18, 19) Talvez Pedro se esteja perguntando se já chegou o momento de isso acontecer.

4 Se você estivesse no lugar de Pedro, como se sentiria? Muitos entrariam em desespero, achando que não havia esperança. Mas, para um verdadeiro seguidor de Jesus Cristo, será que existe alguma situação realmente sem esperança? O que podemos aprender do modo como Pedro e seus irmãos cristãos reagiram à perseguição que sofreram? Vejamos.

“A congregação fazia intensamente oração” (Atos 12:1-5)

[5] Conforme vimos no capítulo anterior, a conversão dos primeiros gentios — Cornélio e sua família — foi um acontecimento emocionante para a congregação cristã. Mas imagine o choque que deve ter sido para os judeus que não eram cristãos ver muitos judeus e gentios adorando juntos livremente na congregação cristã.

[6] Herodes, um político astuto, viu nisso uma oportunidade de ganhar o favor dos judeus. Assim, ele começou a maltratar os cristãos. Sem dúvida, ele ficou sabendo que o apóstolo Tiago havia sido alguém bem achegado a Jesus Cristo. Por isso, Herodes “eliminou Tiago, irmão de João, pela espada”. (Atos 12:2) Que prova isso foi para a congregação! Tiago estava entre os três que haviam testemunhado a transfiguração de Jesus e outros milagres que não foram presenciados pelos demais apóstolos. (Mat. 17:1, 2; Mar. 5:37-42) Por causa do zelo impetuoso de Tiago e de seu irmão João, Jesus os havia chamado de “Filhos do Trovão”. (Mar. 3:17) Dessa forma, a congregação perdeu alguém que era uma corajosa e fiel testemunha e um amado apóstolo.

5, 6. (a) Por que e como o Rei Herodes Agripa I atacou a congregação cristã? (b) Por que a morte de Tiago foi uma prova para a congregação?

[7] A execução de Tiago agradou aos judeus, exatamente como Agripa esperava. Animado com essa reação, ele resolveu fazer de Pedro sua próxima vítima. Conforme descrito no início deste capítulo, ele mandou prender Pedro. Sabendo que no passado os apóstolos já haviam escapado da prisão, como vimos no Capítulo 5 deste livro, Agripa não quis arriscar-se. Para certificar-se de que nada saísse errado, ele ordenou que Pedro fosse acorrentado a 2 guardas e que 16 guardas trabalhassem em turnos, dia e noite, a fim de garantir que esse apóstolo não escapasse — caso contrário, a sentença de Pedro recairia sobre os próprios guardas. Diante dessa situação terrível, o que os irmãos cristãos de Pedro poderiam fazer?

[8] A congregação sabia exatamente o que fazer. Atos 12:5 diz: "Consequentemente, Pedro estava sendo guardado na prisão; mas a congregação fazia intensamente oração a Deus por ele." De fato, as orações da congregação a favor de seu amado irmão eram súplicas intensas e de coração. A morte de Tiago não deixou esses cristãos desanimados nem fez com que achassem que não valia a pena orar. Jeová dá grande importância às orações. Se elas estiverem em harmonia com Sua vontade, ele as responderá. (Heb. 13:18, 19; Tia. 5:16) Essa é

7, 8. Como a congregação reagiu à prisão de Pedro?

uma lição de fé que os cristãos atuais devem levar a sério.

[9] Você sabe de irmãos cristãos que estão passando por provações? Eles talvez estejam enfrentando perseguição, proscrição ou desastres naturais. Por que não inclui esses irmãos em suas sinceras orações? Pode ser que você também saiba de irmãos que estão passando por dificuldades menos evidentes, como problemas familiares, desânimo ou alguma prova de fé. Se meditar antes de orar, você talvez consiga pensar em várias pessoas que poderá mencionar por nome quando falar com Jeová, o "Ouvinte de oração". (Sal. 65:2) Afinal, precisamos que nossos irmãos espirituais façam o mesmo por nós caso venhamos a enfrentar dificuldades.

"Vem seguir-me" (Atos 12:6-11)

[10] Será que Pedro estava preocupado com o que o aguardava? Não podemos afirmar, mas durante sua última noite na prisão, ele dormia profundamente enquanto os dois guardas o vigiavam. Esse homem de fé sabia que independentemente do que acontecesse no dia seguinte, Jeová cuidaria dele. (Rom. 14:7, 8) Mas com certeza Pedro não esperava pelos eventos sur-

9. No que se refere às orações, o que aprendemos do exemplo deixado pelos cristãos que oraram por Pedro?
10, 11. Descreva o modo como o anjo de Jeová libertou Pedro da prisão.

preendentes que estavam para ocorrer. De repente, uma luz brilhou na cela. Um anjo, pelo visto invisível aos guardas, apareceu e, com tom de urgência, mandou que Pedro acordasse. E aquelas correntes nas mãos do apóstolo — correntes que pareciam tão fortes — simplesmente caíram no chão!

[11] O anjo deu a Pedro uma série de ordens diretas: "Levanta-te depressa! . . . Cinge-te e amarra as tuas sandálias. . . . Põe a tua roupa exterior." Pedro obedeceu prontamente. Por fim, o anjo disse: "Vem seguir-me", e foi isso o que Pedro fez. Eles saíram da cela, passaram bem na frente dos guardas parados do lado de fora e seguiram em silêncio até o enorme portão de ferro. Como conseguiriam passar pelo portão? Mesmo que essa pergunta tivesse passado pela mente de Pedro, logo foi respondida. Quando eles se aproximaram do portão, este abriu "por si mesmo". Em questão de segundos, eles passaram pelo portão, chegaram à rua e o anjo desapareceu. Pedro foi deixado ali. De repente ele se deu conta de que tudo aquilo realmente tinha acontecido. Não era uma visão. Ele estava livre! — Atos 12:7-11.

[12] Não é consolador meditar no ilimitado poder que Jeová tem para salvar seus servos? Pedro tinha sido

12. Por que pode ser consolador meditar em como Jeová libertou Pedro?

preso por um rei que contava com o apoio da maior potência política que o mundo já havia visto. Mesmo assim, Pedro saiu da prisão sem a menor dificuldade. É verdade que Jeová não realiza esse tipo de milagre para todos os seus servos. Ele não fez isso no caso de Tiago; nem mais tarde no caso do próprio Pedro, quando as palavras de Jesus a respeito dele por fim se cumpriram. Atualmente, os cristãos não esperam ser libertados de forma milagrosa. Mas sabemos que Jeová não mudou. (Mal. 3:6) E em breve ele usará seu Filho para libertar incontáveis milhões de pessoas da prisão mais difícil de escapar — a morte. (João 5:28, 29) Saber disso pode nos dar muita coragem para enfrentar provações.

"Viram-no e ficaram assombrados" (Atos 12:12-17)

[13] Pedro ficou parado naquela rua escura, pensando para onde iria. Então, lembrou-se de que uma cristã chamada Maria morava ali perto. Parece que ela era viúva e tinha uma boa condição financeira. Sua casa era grande o suficiente para ser usada por uma congregação. Ela era mãe de João Marcos, mencionado aqui

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13-15. (a) Como os membros da congregação que estavam reunidos na casa de Maria reagiram à chegada de Pedro? (b) Em que o livro de Atos passa a concentrar-se, mas que efeito Pedro continuou a causar em seus irmãos espirituais?

pela primeira vez no relato de Atos. Marcos por fim se tornou como um filho para Pedro. (1 Ped. 5:13) Naquela noite, muitos da congregação estavam reunidos na casa de Maria, orando fervorosamente, apesar de já ser bem tarde da noite. Com certeza eles oravam para que Pedro fosse libertado, mas não esperavam a resposta que Jeová lhes daria!

14 Pedro bateu no portão, que dava para um pátio em frente à casa. Uma serva chamada Rode — um nome grego muito comum que significa "Rosa" — foi atender. Ela não conseguia acreditar no que estava ouvindo. Era a voz de Pedro! Ela ficou tão agitada que, em vez de abrir o portão, deixou Pedro parado na rua, correu para dentro da casa e tentou convencer a congregação de que Pedro estava lá fora. Eles a chamaram de louca, mas ela não era do tipo que desistia facilmente. Ela continuou insistindo, pois sabia que estava falando a verdade. Admitindo que ela poderia ter mesmo ouvido algo, alguns disseram que talvez se tratasse de um anjo representando Pedro. (Atos 12:12-15) Enquanto isso, Pedro continuou batendo no portão até que, por fim, eles o abriram.

15 No portão, "viram-no e ficaram assombrados"! (Atos 12:16) Eles ficaram tão felizes e fizeram tanto barulho que Pedro teve de acalmá-los para que pudesse

contar o que lhe havia acontecido, pedir que transmitissem essa informação ao discípulo Tiago e aos outros irmãos e, então, ir embora antes que os soldados de Herodes o encontrassem. Pedro foi para um lugar mais seguro, onde pudesse continuar seu serviço fiel. A partir desse ponto, o livro de Atos passa a concentrar-se na obra e nas viagens do apóstolo Paulo. Pedro sai de cena, com exceção de Atos capítulo 15, onde ele ajuda a resolver a questão da circuncisão. Mas podemos estar certos de que ele fortaleceu a fé dos seus irmãos espirituais aonde quer que tenha ido. Quando Pedro saiu da casa de Maria naquela noite, com certeza os irmãos reunidos ali estavam muito felizes.

16 Às vezes Jeová dá aos seus servos muito mais do que eles esperam, deixando-os tão felizes que mal conseguem acreditar. Foi assim que os irmãos espirituais de Pedro se sentiram naquela noite. E é assim que nós talvez nos sintamos quando recebemos as ricas bênçãos de Jeová hoje. (Pro. 10:22) No futuro, veremos todas as promessas de Jeová se cumprirem em escala global. O que vai ocorrer será tão maravilhoso que ultrapassa os limites da nossa imaginação. Portanto, desde que permaneçamos fiéis, podemos ter a certeza de que haverá muitas ocasiões felizes no futuro.

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16. Por que o futuro certamente nos reserva muitas ocasiões felizes?

“O anjo de Jeová o golpeou” (Atos 12:18-25)

[17] A fuga de Pedro também surpreendeu Herodes, mas ele não ficou nem um pouco feliz. Herodes logo ordenou que Pedro fosse procurado em toda a parte e então mandou interrogar os guardas. Eles foram “levados à punição”, provavelmente executados. (Atos 12:19) Herodes Agripa nunca será lembrado por ter tido compaixão ou misericórdia. Será que esse homem cruel foi punido?

[18] É provável que Agripa se tenha sentido humilhado por não conseguir matar Pedro, mas logo encontrou uma maneira de recuperar seu orgulho ferido. Surgiu uma questão diplomática em que alguns dos inimigos de Herodes Agripa se viram obrigados a pedir-lhe um acordo de paz, e ele sem dúvida estava ansioso para fazer um discurso diante de uma grande assistência. Lucas relata que, ao se preparar para isso, “Herodes vestiu-se da roupa real”. Josefo, historiador judeu, escreveu que a vestimenta de Herodes era feita de prata, de modo que, quando a luz incidia sobre o rei, ele parecia reluzir com glória. Então, esse político pretensioso fez um discurso. Querendo bajular Herodes, a multidão clamou: “A voz de um deus e não de homem!” — Atos 12:20-22.

17, 18. Que eventos levaram à bajulação de Herodes?

[19] Essa glória pertencia a Deus, e Ele estava vendo tudo aquilo! Herodes teve chance de evitar o pior. Ele poderia ter repreendido a multidão, ou pelo menos não ter concordado com ela. Em vez disso, ele se tornou um exemplo vivo do seguinte provérbio: "O orgulho vem antes da derrocada." (Pro. 16:18) "O anjo de Jeová o golpeou instantaneamente", fazendo com que aquele rei arrogante e egotista morresse de forma repugnante. Herodes, "comido de vermes, expirou". (Atos 12:23) Josefo também escreveu que Herodes Agripa foi golpeado de repente, e acrescentou que o rei concluiu que estava morrendo por ter aceitado a bajulação da multidão. Josefo escreveu que Agripa agonizou por cinco dias antes de morrer.*

[20] Às vezes pode parecer que pessoas más praticam todo tipo de maldade sem sofrer as consequências. Isso não nos deve surpreender, pois "o mundo inteiro jaz no poder do iníquo". (1 João 5:19) Mesmo assim, servos

* Certo médico escreveu que os sintomas descritos por Josefo e Lucas podem ter sido causados por vermes que formaram uma mortífera obstrução intestinal. Vermes desse tipo às vezes são vomitados ou saem do corpo do paciente na hora da morte. Uma obra de referência diz: "A exatidão profissional de Lucas como médico descreve o horror da morte [de Herodes]."

19, 20. (a) Por que Jeová puniu Herodes? (b) Que consolo podemos obter do relato da repentina morte de Herodes Agripa?

fiéis de Deus vez por outra se sentem aflitos quando parece que pessoas desse tipo não são punidas. Por isso, relatos como esse nos consolam; vemos Jeová agindo, como que lembrando a todos os seus servos que ele ama a justiça. (Sal. 33:5) Mais cedo ou mais tarde, sua justiça prevalecerá.

[21] Esse relato conclui com uma lição ainda mais animadora: "A palavra de Jeová crescia e se espalhava." (Atos 12:24) Esse relatório a respeito do progresso da obra de pregação talvez nos lembre da maneira em que Jeová abençoa essa mesma obra em nossos dias. Fica claro que esse registro no capítulo 12 de Atos não trata principalmente da morte de um apóstolo e da fuga de outro. Fala a respeito de Jeová e das medidas que ele tomou para frustrar as tentativas de Satanás de destruir a congregação cristã e de acabar com a pregação. Esses ataques de Satanás falharam. Todas as suas tramas futuras contra o povo de Jeová também falharão. (Isa. 54:17) No entanto, aqueles que ficam do lado de Jeová e de Jesus Cristo participam de uma obra que nunca vai falhar. Isso não é encorajador? Que grande privilégio é ajudarmos a espalhar "a palavra de Jeová" hoje!

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21. Qual é a principal lição do capítulo 12 de Atos, e por que isso nos consola hoje?

SEÇÃO 4 • ATOS 13:1–14:28

“ENVIADOS PELO ESPÍRITO SANTO”

ATOS 13:4

Nesta seção, acompanharemos o apóstolo Paulo em sua primeira viagem missionária. Em uma cidade após outra, o apóstolo foi perseguido. Mesmo assim, guiado pelo espírito santo, ele continuou a dar testemunho, formando novas congregações. Esse relato emocionante certamente nos incentivará a ter ainda mais zelo em nosso ministério.

CAPÍTULO 11

"Cheios de alegria e de espírito santo"

O exemplo de Paulo em lidar com pessoas hostis que rejeitaram a mensagem

Baseado em Atos 13:1-52

É UM dia emocionante para a congregação em Antioquia. De todos os profetas e instrutores ali, Barnabé e Saulo acabam de ser escolhidos pelo espírito santo para levar as boas novas a lugares distantes.* (Atos 13:1, 2) É verdade que homens qualificados já foram enviados como missionários antes, só que foram designados a regiões onde o cristianismo já estava estabelecido. (Atos 8:14; 11:22) Dessa vez, Barnabé e Saulo — junto com João Marcos, que servirá como assistente — serão enviados a lugares onde as pessoas praticamente nunca ouviram as boas novas.

[2] Uns 14 anos antes, Jesus disse a seus seguidores: "Sereis testemunhas de mim tanto em Jerusalém como em

* Veja o quadro "Barnabé — 'Filho de Consolo'", na página 162.

1, 2. O que havia de especial na viagem que Barnabé e Saulo estavam para fazer, e como seu trabalho ajudaria no cumprimento de Atos 1:8?

BARNABÉ — "FILHO DE CONSOLO"

Um membro destacado da primeira congregação de Jerusalém era José, um levita natural de Chipre. Os apóstolos deram-lhe outro nome que descrevia bem sua personalidade: Barnabé, que significa "Filho de Consolo". (Atos 4:36) Quando Barnabé via uma necessidade entre seus companheiros de adoração, ele logo procurava supri-la.

No Pentecostes de 33 EC, foram batizados 3 mil novos discípulos. É provável que muitos desses tenham ido a Jerusalém apenas para a festividade e não planejassem ficar ali por muito tempo. A congregação precisava de recursos para cuidar dessa multidão. Portanto, Barnabé vendeu um pedaço de terra e generosamente entregou o dinheiro aos apóstolos como contribuição. — Atos 4:32-37.

Barnabé era um superintendente cristão maduro e gostava muito de ajudar outros. Foi ele que ajudou o recém-convertido Saulo de Tarso quando todos os outros discípulos temiam este ex-perseguidor por causa de sua reputação anterior. (Atos 9:26, 27) Barnabé demonstrou humildade quando Paulo repreendeu a ele e a Pedro na questão do relacionamento apropriado entre cristãos judeus e gentios. (Gál. 2:9, 11-14) Esses poucos exemplos mostram que Barnabé realmente fazia jus ao seu nome — "Filho de Consolo".

toda a Judeia e Samaria, e até à parte mais distante da terra." (Atos 1:8) A designação de Barnabé e Saulo para servir como missionários dará um grande impulso ao cumprimento dessas palavras proféticas de Jesus.*

Separados "para a obra" (Atos 13:1-12)

[3] Hoje, graças a invenções como o automóvel e o avião, as pessoas podem viajar grandes distâncias em apenas uma ou duas horas. Mas não era assim no primeiro século EC. Naquela época, a principal forma de viajar por terra era caminhar, muitas vezes por terrenos acidentados. Um dia de viagem, em que normalmente a pessoa percorria apenas uns 30 quilômetros, era muito cansativo.# Assim, apesar de Barnabé e Saulo certamente estarem ansiosos para começar sua designação, eles sabiam que seria necessário muito esforço e abnegação para cumpri-la. — Mat. 16:24.

[4] Mas por que o espírito santo orientou especificamente que Barnabé e Saulo fossem separados "para a

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* A essa altura já existem congregações em lugares tão distantes quanto Antioquia da Síria — uns 550 quilômetros ao norte de Jerusalém.

Veja o quadro "Nas estradas", na página 164.

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3. O que tornava difíceis as longas viagens no primeiro século?

4. (a) O que orientou a escolha de Barnabé e Saulo, e como seus companheiros cristãos reagiram a essa designação? (b) Como podemos apoiar aqueles que recebem designações teocráticas?

NAS ESTRADAS

No mundo antigo, viajar por terra era mais demorado, cansativo e, provavelmente, mais caro do que viajar por mar. No entanto, a única maneira de chegar a muitos lugares era a pé.

Um viajante podia caminhar cerca de 30 quilômetros por dia. Ele ficava exposto às condições climáticas — sol, chuva, calor e frio — e a ataques de ladrões. O apóstolo Paulo disse que, durante suas muitas viagens, ficou várias vezes "em perigos de rios, em perigos de salteadores de estradas". — 2 Cor. 11:26.

Uma ampla rede de estradas pavimentadas atravessava o Império Romano. Ao longo das principais estradas, os viajantes podiam encontrar hospedarias que ficavam a um dia de viagem uma da outra. Entre as hospedarias havia tabernas onde se podiam obter suprimentos básicos. Escritores da época descrevem essas hospedarias e tabernas como lugares sujos, superlotados, úmidos e infestados de pulgas. Eram lugares de má reputação, frequentados por pessoas da pior espécie. Os proprietários das hospedarias muitas vezes roubavam os viajantes e incluíam a prostituição entre os serviços que ofereciam.

Os cristãos com certeza faziam de tudo para ficar longe desses lugares. Mas, quando viajavam por terras onde não tinham familiares nem conhecidos, eles praticamente não tinham alternativa.

obra"? (Atos 13:2) A Bíblia não diz. Mas sabemos que o espírito santo orientou a escolha desses homens. Não há indicação de que os profetas e instrutores em Antioquia tenham contestado essa decisão. Em vez disso, eles deram pleno apoio à designação. Imagine como Barnabé e Saulo devem ter se sentido quando seus irmãos espirituais, sem invejá-los, 'jejuaram e oraram, e puseram as suas mãos sobre eles e os deixaram ir'. (Atos 13:3) Nós também devemos apoiar aqueles que recebem designações teocráticas, incluindo os homens designados como superintendentes nas congregações. Em vez de termos inveja dos que recebem esses privilégios, devemos 'dar-lhes mais do que extraordinária consideração em amor, por causa do seu trabalho'. — 1 Tes. 5:13.

[5] Depois de caminhar até Selêucia, cidade portuária perto de Antioquia, Barnabé e Saulo navegaram até a ilha de Chipre, uma viagem de cerca de 200 quilômetros.* Sendo natural de Chipre, Barnabé sem dúvida

* No primeiro século, um navio podia viajar cerca de 150 quilômetros por dia quando os ventos estavam favoráveis. Sob condições desfavoráveis, poderia levar muito mais tempo para percorrer a mesma distância.

5. Descreva o que estava envolvido em dar testemunho na ilha de Chipre.

estava ansioso para levar as boas novas às pessoas em sua terra natal. Ao chegarem a Salamina, uma cidade na costa leste da ilha, esses homens não perderam tempo. Imediatamente, eles "começaram a publicar a palavra de Deus nas sinagogas dos judeus".* (Atos 13:5) Barnabé e Saulo viajaram de uma ponta a outra de Chipre, provavelmente dando testemunho nas principais cidades ao longo do caminho. Dependendo da rota que seguiram, esses missionários talvez tenham caminhado uns 220 quilômetros.

6 A Chipre do primeiro século estava mergulhada na adoração falsa. Isso ficou ainda mais evidente quando Barnabé e Saulo chegaram a Pafos, na costa oeste da ilha. Ali, eles encontraram certo homem que era "feiticeiro, falso profeta, um judeu cujo nome era Barjesus, e ele estava com o procônsul Sérgio Paulo, homem inteligente".# No primeiro século, muitos romanos cultos — até mesmo alguém como Sérgio Paulo, um "homem inteligente" — costumavam recorrer

* Veja o quadro "Nas sinagogas dos judeus", na página 167.

\# Chipre estava sob o controle do Senado romano. O principal administrador da ilha era um governador com o título de procônsul.

6, 7. (a) Quem era Sérgio Paulo, e por que Barjesus tentou impedi-lo de ouvir as boas novas? (b) Como Saulo frustrou a oposição de Barjesus?

NAS SINAGOGAS DOS JUDEUS

A palavra "sinagoga" significa literalmente "ajuntamento". A princípio, referia-se a uma reunião ou congregação de judeus e com o tempo passou a significar o local onde a reunião era realizada.

Acredita-se que as primeiras sinagogas tenham sido formadas durante ou imediatamente após os 70 anos de exílio dos judeus em Babilônia. As sinagogas eram lugares para instrução, adoração, leitura das Escrituras e orientação espiritual. No primeiro século EC, cada cidade na Palestina tinha sua própria sinagoga. Cidades maiores tinham mais de uma, e Jerusalém tinha muitas.

Após o exílio babilônico, porém, nem todos os judeus voltaram para a Palestina. Muitos se mudaram para outros países por motivos comerciais. Já no quinto século AEC, havia comunidades judaicas nos 127 distritos jurisdicionais do Império Persa. (Ester 1:1; 3:8) Com o tempo, comunidades judaicas também se desenvolveram nas cidades ao redor do Mediterrâneo. Essa dispersão dos judeus ficou conhecida como Diáspora. Esses judeus também formaram sinagogas em todos os lugares onde se estabeleceram.

Nas sinagogas, a Lei era lida e explicada todo sábado. As leituras eram feitas em uma tribuna, que ficava cercada em três lados por assentos. Qualquer homem judeu devoto podia participar na leitura e em dar instrução e orientação espiritual.

a feiticeiros ou astrólogos em busca de ajuda para tomar decisões importantes. Mesmo assim, Sérgio Paulo ficou impressionado com a mensagem do Reino e 'buscou seriamente ouvir a palavra de Deus'. Mas quem não gostou nada disso foi Barjesus, também conhecido pelo título Elimas, que significa "Feiticeiro". — Atos 13:6-8.

[7] Barjesus era contra a mensagem do Reino. Ele sabia que a única maneira de proteger sua influente posição como conselheiro de Sérgio Paulo era "desviar da fé o procônsul". (Atos 13:8) Mas Saulo não permitiria que um mágico da corte desviasse o interesse de Sérgio Paulo. Então, o que Saulo fez? O relato diz: "Saulo, que é também Paulo, ficando cheio de espírito santo, olhou para [Barjesus] atentamente e disse: 'Ó homem cheio de toda sorte de fraude e de toda sorte de vilania, ó filho do Diabo, inimigo de tudo o que é justo, não cessarás de torcer os caminhos direitos de Jeová? Pois bem, eis que a mão de Jeová está sobre ti e ficarás cego, não vendo a luz do sol por um período de tempo.' Densa névoa e escuridão caíram instantaneamente sobre ele, e ele andava em volta buscando homens para o conduzirem

pela mão."* Qual foi o resultado desse acontecimento milagroso? "O procônsul, vendo então o que tinha acontecido, tornou-se crente, pois ficou assombrado com o ensino de Jeová." — Atos 13:9-12.

[8] Paulo não se sentiu intimidado por Barjesus. Da mesma forma, não devemos sentir-nos intimidados quando opositores tentam minar a fé daqueles que demonstram interesse na mensagem do Reino. É claro que nossas palavras devem 'ser sempre com graça, temperadas com sal'. (Col. 4:6) Por outro lado, não queremos prejudicar o progresso espiritual de uma pessoa interessada apenas para evitar conflito com opositores. Também não devemos permitir que o medo nos impeça de desmascarar a religião falsa, que ainda persiste em "torcer os caminhos direitos de Jeová" assim como Barjesus fez. (Atos 13:10) Como Paulo, declaremos com coragem a verdade,

* A partir desse momento, Saulo começou a usar o nome Paulo. Alguns sugerem que ele adotou esse nome romano em homenagem a Sérgio Paulo. Mas o fato de que ele continuou a usar o nome Paulo mesmo depois de partir de Chipre leva a outra explicação: Paulo, "apóstolo para as nações", decidiu dali em diante usar seu nome romano, que ele provavelmente tinha desde a infância. Pode ser que ele também tenha usado o nome Paulo porque a pronúncia grega de seu nome hebraico, Saulo, é bem parecida com a de uma palavra grega que tem má conotação. — Rom. 11:13.

8. Como podemos imitar a coragem de Paulo?

esforçando-nos para tocar o coração dos sinceros. E, mesmo que o apoio de Deus não pareça tão evidente como foi no caso de Paulo, podemos ter certeza de que Jeová usará seu espírito santo para atrair à verdade os merecedores. — João 6:44.

Uma "palavra de encorajamento" (Atos 13:13-43)

[9] Pelo visto, ocorreu uma mudança quando os homens partiram de Pafos rumo a Perge, na costa da Ásia Menor — uma viagem de aproximadamente 250 quilômetros pelo mar. Em Atos 13:13, esse grupo é identificado como "os homens, junto com Paulo". Essas palavras sugerem que Paulo passou a liderar o grupo. Mas nada indica que Barnabé tenha ficado com inveja de Paulo. Ao contrário, esses dois homens continuaram a trabalhar juntos para fazer a vontade de Jeová. Paulo e Barnabé estabeleceram um excelente exemplo para os que hoje exercem liderança na congregação. Em vez de competirem entre si em busca de destaque, os cristãos lembram-se das palavras de Jesus: "Todos vós sois irmãos." Ele acrescentou: "Quem se enaltecer, será humilhado, e quem se humilhar, será enaltecido." — Mat. 23:8, 12.

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9. Como Paulo e Barnabé estabeleceram um excelente exemplo para os que hoje exercem liderança na congregação?

[10] Quando o grupo chegou a Perge, João Marcos deixou Paulo e Barnabé e voltou para Jerusalém. O motivo de ele ter ido embora de repente não é mencionado. Paulo e Barnabé seguiram viagem, indo de Perge a Antioquia da Pisídia, uma cidade na província da Galácia. Essa não era uma viagem fácil, visto que Antioquia da Pisídia ficava a cerca de 1.100 metros acima do nível do mar. As estradas nas montanhas eram acidentadas e perigosas, além de conhecidas por haver muitos assaltantes. Como se isso não bastasse, a essa altura Paulo provavelmente enfrentava problemas de saúde.*

[11] Em Antioquia da Pisídia, Paulo e Barnabé entraram na sinagoga no sábado. O relato diz: "Depois da leitura pública da Lei e dos Profetas, os presidentes da sinagoga mandaram dizer-lhes: 'Homens, irmãos, se tiverdes alguma palavra de encorajamento para o povo, dizei-a.'" (Atos 13:15) Paulo levantou-se para falar.

* A carta de Paulo aos gálatas foi escrita alguns anos mais tarde. Nessa carta, Paulo escreveu: "Foi por intermédio de uma doença da minha carne que eu vos declarei as boas novas pela primeira vez." — Gál. 4:13.

10. Descreva a viagem desde Perge até Antioquia da Pisídia.
11, 12. Ao falar na sinagoga em Antioquia da Pisídia, como Paulo despertou o interesse da assistência?

[12] Paulo iniciou seu discurso dizendo: "Homens, israelitas e vós outros que temeis a Deus." (Atos 13:16) Isso mostra que a assistência era composta de judeus e prosélitos. Como Paulo despertou o interesse dessas pessoas, que não reconheciam o papel desempenhado por Jesus no propósito de Deus? Primeiro, Paulo fez um resumo da história da nação judaica. Ele explicou de que maneira Jeová "enalteceu o povo durante a sua residência como forasteiros na terra do Egito" e como, depois da libertação do povo, Deus "suportou a . . . maneira de agir [deles] no ermo" por 40 anos. Paulo também disse como os israelitas conseguiram tomar posse da Terra Prometida e de que modo Jeová "distribuiu-lhes a terra por sorte". (Atos 13:17-19) Alguns sugerem que Paulo fazia alusão a certos trechos das Escrituras que haviam sido lidos momentos antes como parte da observância do sábado. Se isso for verdade, esse é ainda outro exemplo que mostra que Paulo sabia 'tornar-se todas as coisas para pessoas de toda sorte'. — 1 Cor. 9:22.

[13] Nós também devemos esforçar-nos a despertar o interesse daqueles a quem pregamos. Por exemplo, sa-

13. Como podemos despertar o interesse de nossos ouvintes?

ber a formação religiosa da pessoa pode nos ajudar a escolher assuntos que sejam de especial interesse para ela. Além disso, podemos citar passagens da Bíblia que ela talvez conheça. Também pode ser útil pedir que a pessoa leia na própria Bíblia dela. Procure maneiras de despertar o interesse de seus ouvintes.

14 A seguir, Paulo considerou como a linhagem dos reis israelitas levou a "um salvador, Jesus", cujo precursor foi João Batista. Daí, Paulo descreveu como Jesus foi morto e ressuscitado. (Atos 13:20-37) "Sabei, portanto", disse Paulo, "que por intermédio Deste se publica a vós o perdão de pecados . . . Todo aquele que crê é declarado inculpe por meio Deste". Então o apóstolo deu a seus ouvintes o seguinte aviso: "Cuidai de que aquilo que se disse nos Profetas não venha sobre vós: 'Observai-o, desdenhadores, e admirai-vos disso, e desaparecei, porque estou fazendo uma obra nos vossos dias, uma obra que de modo algum acreditareis, mesmo que alguém a relatasse a vós em pormenores.' " A reação ao discurso de Paulo foi impressionante. "O povo começou a suplicar que se lhes falasse destes assuntos no sábado seguinte", diz a

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14. (a) Como Paulo apresentou as boas novas sobre Jesus, e que aviso ele deu? (b) Qual foi a reação ao discurso de Paulo?

Bíblia. Além disso, depois que a reunião na sinagoga acabou, "muitos dos judeus e dos prosélitos que adoravam a Deus seguiram a Paulo e Barnabé". — Atos 13:38-43.

Nós "nos voltamos para as nações" (Atos 13:44-52)

[15] No sábado seguinte, "quase toda a cidade" se reuniu para escutar Paulo. Isso não agradou alguns judeus, que "começaram a contradizer de modo blasfemo as coisas faladas por Paulo". Corajosamente, Paulo e Barnabé disseram-lhes: "Era necessário que a palavra de Deus fosse falada primeiro a vós. Visto que a repelis e não vos julgais dignos da vida eterna, eis que nos voltamos para as nações. De fato, Jeová nos tem imposto o mandamento nas seguintes palavras: 'Eu te designei como luz das nações, para que sejas uma salvação até à extremidade da terra.'" — Atos 13:44-47; Isa. 49:6.

[16] Os gentios alegraram-se, e "todos os corretamente dispostos para com a vida eterna tornaram-se crentes". (Atos 13:48) Logo a palavra de Jeová se espalhou por todo o país. Mas, como vimos, a reação dos judeus

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15. O que aconteceu no sábado seguinte ao discurso de Paulo?
16. Qual foi a reação dos judeus às fortes palavras dos missionários, e como Paulo e Barnabé reagiram à oposição?

foi bem diferente. Na verdade, os missionários disseram a eles que, embora a palavra de Deus lhes tivesse sido falada primeiro, eles escolheram rejeitar o Messias e, por isso, sofreriam o julgamento adverso de Deus. Os judeus instigaram as mulheres bem-conceituadas e os homens de destaque da cidade e eles "levantaram uma perseguição contra Paulo e Barnabé, e lançaram-nos fora dos seus termos". Como Paulo e Barnabé reagiram? "Sacudiram contra eles o pó dos seus pés e foram para Icônio." Será que esse foi o fim do cristianismo em Antioquia da Pisídia? Claro que não! Os discípulos que permaneceram ali 'continuaram cheios de alegria e de espírito santo'. — Atos 13:50-52.

17 O modo como esses discípulos fiéis reagiram à oposição nos ensina uma valiosa lição. Não paramos de pregar mesmo quando pessoas de destaque neste mundo tentam nos fazer desistir de proclamar a nossa mensagem. Observe também que, quando as pessoas em Antioquia rejeitaram a mensagem, Paulo e Barnabé 'sacudiram o pó dos seus pés'. Esse gesto não

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17-19. De que maneiras podemos imitar o excelente exemplo de Paulo e Barnabé, e como fazer isso contribuirá para a nossa alegria?

indicava que eles estavam com raiva. Em vez disso, significava que eles não se responsabilizavam pelo que aconteceria com as pessoas. Esses missionários perceberam que não podiam controlar a reação de outros. Mas *podiam* controlar se continuariam a pregar. Eles com certeza não deixaram de pregar quando foram para Icônio!

18 E que dizer dos discípulos que permaneceram em Antioquia? É verdade que o território deles era hostil. Mas sua alegria não dependia da receptividade das pessoas. Jesus disse: "Felizes são os que ouvem a palavra de Deus e a guardam!" (Luc. 11:28) E era exatamente isso que os discípulos em Antioquia da Pisídia estavam decididos a fazer.

19 Assim como Paulo e Barnabé, sempre nos lembremos de que nossa responsabilidade é pregar as boas novas. A decisão de aceitar ou rejeitar a mensagem depende exclusivamente de nossos ouvintes. Se aqueles a quem pregamos não parecem receptivos, podemos aprender uma lição dos discípulos do primeiro século. Por prezarmos a verdade e permitirmos que o espírito santo nos guie, nós também podemos ter alegria, mesmo diante de oposição. — Gál. 5:18, 22.

“Falando com denodo pela autoridade de Jeová”

Paulo e Barnabé demonstram humildade, perseverança e coragem

Baseado em Atos 14:1-28

A CIDADE de Listra está em confusão. Um homem manco de nascença pula de alegria depois de ser curado por dois estranhos. As pessoas suspiram de admiração, e um sacerdote de Zeus traz coroas de flores para os dois homens, que a multidão acredita serem deuses. Touros bufam e berram enquanto o sacerdote faz preparativos para sacrificá-los aos homens. Paulo e Barnabé gritam protestos e rasgam suas vestes. Daí pulam para o meio da multidão e imploram para que não sejam adorados. Mesmo assim, mal conseguem impedir a multidão de fazer isso.

[2] Então, opositores judeus chegam de Antioquia da Pisídia e de Icônio. Por meio de calúnias, eles envenenam a mente dos habitantes de Listra. A mesma multidão que antes queria adorar a Paulo agora o cerca e

1, 2. O que aconteceu enquanto Paulo e Barnabé estavam em Listra?

atira-lhe pedras até ele perder a consciência. Depois de darem vazão à sua ira, eles arrastam o corpo ferido de Paulo para fora dos portões da cidade e o deixam ali, achando que ele está morto.

[3] O que levou a esse incidente dramático? O que os atuais proclamadores das boas novas podem aprender dos eventos que envolveram Barnabé, Paulo e os instáveis habitantes de Listra? E como os anciãos cristãos podem imitar o exemplo deixado por Barnabé e Paulo, que perseveraram fielmente em seu ministério, "falando com denodo pela autoridade de Jeová"? — Atos 14:3.

'Uma grande multidão se tornou crente' (Atos 14:1-7)

[4] Não muitos dias antes, Paulo e Barnabé haviam sido expulsos da cidade romana de Antioquia da Pisídia depois que opositores judeus lhes causaram problemas. Mas, em vez de ficarem desanimados, os dois homens 'sacudiram o pó dos seus pés' contra os habitantes da cidade que não eram receptivos à mensagem. (Atos 13:50-52; Mat. 10:14) Paulo e Barnabé

3. Que perguntas vamos considerar neste capítulo?

4, 5. Por que Paulo e Barnabé viajaram para Icônio, e o que aconteceu ali?

partiram pacificamente, deixando aqueles opositores entregues às consequências que viriam da parte de Deus. (Atos 18:5, 6; 20:26) Sem perder a alegria, aqueles dois missionários continuaram sua viagem de pregação. Caminhando cerca de 150 quilômetros em direção ao sudeste, eles chegaram a um planalto fértil localizado entre os montes Tauro e os montes Sultão.

5 Inicialmente, Paulo e Barnabé pararam em Icônio, uma das principais cidades da província romana da Galácia. Diferentemente das outras cidades da região, Icônio era influenciada pela cultura grega.* Nessa cidade havia uma influente população judaica e um grande número de prosélitos. Como era seu costume, Paulo e Barnabé entraram na sinagoga e começaram a pregar. (Atos 13:5, 14) Eles "falaram de tal maneira, que uma grande multidão, tanto de judeus como de gregos, se tornaram crentes". — Atos 14:1.

6 Por que a maneira de Paulo e Barnabé falar era tão eficaz? Paulo era um poço de sabedoria das Escrituras. Com habilidade, ele citava história, profecias e a Lei mosaica para provar que Jesus era o prometido

* Veja o quadro "Icônio — cidade dos frígios", na página 180.

6. Por que Paulo e Barnabé eram instrutores eficazes, e como podemos imitá-los?

ICÔNIO — CIDADE DOS FRÍGIOS

Icônio estava localizada num planalto bem irrigado e fértil e ficava num cruzamento de uma importante rota comercial que ligava a Síria com Roma, Grécia e a província romana da Ásia.

A religião local baseava-se na adoração de Cibele, a deusa frígia da fertilidade, e, durante o período helenístico, incorporou traços da adoração praticada pelos gregos. A cidade veio a ficar sob domínio romano em 65 AEC e, no primeiro século EC, era um grande e próspero centro comercial e agrícola. Embora Icônio fosse o lar de uma influente população judaica, a cidade parece ter preservado as características da cultura grega adquiridas durante o período helenístico. O relato de Atos, na verdade, fala de habitantes judeus e “gregos”. — Atos 14:1.

Icônio ficava na fronteira entre as regiões da Licaônia e da Frígia, na Galácia. Certos escritores antigos, como Cícero e Estrabão, chamaram Icônio de cidade da Licaônia, e, do ponto de vista geográfico, a cidade realmente pertencia a essa região. No entanto, o relato de Atos não inclui Icônio como parte da Licaônia, onde a “língua licaônica” era falada. (Atos 14:1-6, 11) Por essa razão, críticos argumentavam que o relato de Atos não era exato. Mas, em 1910, arqueólogos descobriram inscrições na cidade indicando que o frígio foi o idioma fala-

do em Icônio por dois séculos após a visita de Paulo e Barnabé. Assim, o escritor do livro de Atos estava correto em distinguir Icônio das cidades da Licaônia.

Messias. (Atos 13:15-31; 26:22, 23) Quanto a Barnabé, era bem evidente seu interesse pelas pessoas. (Atos 4:36, 37; 9:27; 11:23, 24) Nenhum dos dois confiava em seu próprio entendimento, mas eles falavam "pela autoridade de Jeová". Como você pode imitar esses missionários em sua pregação? Conheça bem a Palavra de Deus. Selecione textos bíblicos que sejam de maior interesse para seus ouvintes. Procure maneiras práticas de consolar aqueles a quem você prega. E sempre baseie seu ensino na autoridade da Palavra de Jeová, não na sua própria sabedoria.

[7] Mas nem todos em Icônio ficaram felizes ao ouvir o que Paulo e Barnabé tinham a dizer. "Judeus que não criam", continuou Lucas, "atiçavam e influenciavam injustamente as almas das pessoas das nações contra os irmãos". Percebendo que era necessário

7. (a) Que resultados as boas novas produzem? (b) Caso sua família esteja dividida por causa de sua obediência às boas novas, de que você deve lembrar-se?

ficar ali e defender as boas novas, Paulo e Barnabé 'passaram um tempo considerável falando com denodo'. Em resultado disso, "a multidão da cidade estava dividida, e alguns eram a favor dos judeus, mas outros a favor dos apóstolos". (Atos 14:2-4) Hoje, as boas novas produzem resultados parecidos. Para alguns, elas são uma força unificadora; para outros, um motivo de divisão. (Mat. 10:34-36) Caso sua família esteja dividida por causa de sua obediência às boas novas, lembre-se de que a oposição muitas vezes é uma reação a boatos infundados ou a calúnias venenosas. Sua conduta excelente pode ser um antídoto para esse veneno e, com o tempo, pode abrandar o coração dos que se opõem a você. — 1 Ped. 2:12; 3:1, 2.

8 Depois de algum tempo, os opositores em Icônio tramaram apedrejar Paulo e Barnabé. Ao saberem disso, esses dois missionários decidiram ir pregar em outro território. (Atos 14:5-7) Hoje, os proclamadores do Reino também agem com prudência. Quando somos confrontados com ataques verbais, falamos com coragem. (Fil. 1:7; 1 Ped. 3:13-15) Mas, quando há ameaça de violência, evitamos fazer algo insensato que colo-

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8. Por que Paulo e Barnabé deixaram Icônio, e que lição podemos aprender de seu exemplo?

que desnecessariamente em perigo a nossa vida e a de nossos irmãos espirituais. — Pro. 22:3.

Voltem-se "para o Deus vivente" (Atos 14:8-19)

[9] Paulo e Barnabé seguiram para Listra, uma colônia romana cerca de 30 quilômetros a sudoeste de Icônio. Listra mantinha fortes relações com Antioquia da Pisídia, mas, diferentemente desta cidade, não tinha uma importante comunidade judaica. Embora seja provável que seus habitantes soubessem falar grego, a língua materna deles era o licaônico. Paulo e Barnabé começaram a pregar numa área pública, talvez porque não houvesse uma sinagoga na cidade. Assim como Pedro havia feito em Jerusalém, Paulo curou em Listra um homem manco de nascença. (Atos 14:8-10) Por causa do milagre que Pedro realizou, uma grande multidão aceitou a mensagem. (Atos 3:1-10) Mas, no caso do milagre realizado por Paulo, o resultado foi bem diferente.

[10] Conforme descrito no início deste capítulo, quando o homem manco pulou e começou a andar, a multidão em Listra, por ser pagã, imediatamente tirou

9, 10. Onde ficava Listra, e o que sabemos sobre seus habitantes?

uma conclusão errada. Eles se referiram a Barnabé como Zeus, principal deus grego, e a Paulo como Hermes, filho de Zeus e porta-voz dos deuses. (Veja o quadro "Listra e a adoração a Zeus e a Hermes", na página 186.) Barnabé e Paulo, porém, estavam determinados a fazer a multidão entender que eles falavam e agiam não pela autoridade de deuses pagãos, mas pela autoridade de Jeová, o único Deus verdadeiro. — Atos 14:11-14.

[11] Apesar daquelas circunstâncias dramáticas, Paulo e Barnabé ainda procuraram tocar o coração da assistência da melhor maneira possível. Com esse incidente, Lucas registrou uma forma eficaz de pregar as boas novas a pagãos. Observe como Paulo e Barnabé raciocinaram com seus ouvintes: "Homens, por que estais fazendo estas coisas? Nós também somos humanos, tendo os mesmos padecimentos que vós, e vos estamos declarando as boas novas, para que vos desvieis destas coisas vãs para o Deus vivente, que fez o céu e a terra, e o mar, e todas as coisas neles. Ele permitiu, nas gerações passadas, que todas as nações andassem nos seus próprios caminhos, embora, deveras, não se dei-

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11-13. (a) O que Paulo e Barnabé disseram aos habitantes de Listra? (b) Que lição podemos aprender das palavras de Paulo e Barnabé?

xou sem testemunho, por fazer o bem, dando-vos chuvas do céu e estações frutíferas, enchendo os vossos corações plenamente de alimento e de bom ânimo." — Atos 14:15-17.

[12] Que lições podemos aprender dessas palavras que nos levam à reflexão? Primeiro, Paulo e Barnabé não se consideravam superiores aos que lhes escutavam. Eles não fingiram ser algo que não eram. Em vez disso, admitiram humildemente ter as mesmas fraquezas que seus ouvintes pagãos. É verdade que Paulo e Barnabé tinham recebido o espírito santo e sido libertados de ensinos falsos. Também haviam sido abençoados com a esperança de reinar com Cristo. Mas eles sabiam que os habitantes de Listra poderiam receber essas mesmas bênçãos se obedecessem a Cristo.

[13] Como encaramos as pessoas a quem pregamos? Será que as consideramos como pessoas iguais a nós? À medida que ajudamos outros a aprender as verdades da Palavra de Deus, será que nós, como Paulo e Barnabé, evitamos querer ser bajulados por outros? Charles Taze Russell, um destacado instrutor que tomou a frente na obra de pregação no final do século 19 e início do século 20, deu exemplo nesse respeito. Ele

LISTRA E A ADORAÇÃO A ZEUS E A HERMES

Listra estava localizada num vale isolado, afastado das principais estradas. César Augusto fez da cidade uma colônia romana, dando-lhe o nome Julia Felix Gemina Lustra. As tropas instaladas nessa cidade defendiam a província da Galácia contra tribos locais que viviam nas montanhas. Assim, a cidade era administrada de acordo com as leis civis romanas e seus funcionários tinham títulos latinos. Apesar disso, Listra conservou grande parte de suas tradições e permaneceu mais licaônica do que romana. Tanto é que os habitantes de Listra mencionados no relato de Atos falavam a língua licaônica.

Entre as descobertas arqueológicas feitas na região da antiga Listra estão inscrições que fazem referência aos "sacerdotes de Zeus" e uma estátua do deus Hermes. Um altar dedicado a Zeus e a Hermes também foi encontrado na mesma região.

Uma lenda escrita pelo poeta romano Ovídio (43 AEC a 17 EC) fornece informações que ajudam a entender melhor o relato de Atos. De acordo com Ovídio, Júpiter e Mercúrio, os equivalentes romanos aos deuses gregos Zeus e Hermes, visitaram a montanhosa região da Frígia disfarçados de homens mortais. Eles procuraram hospedagem em mil casas, mas ninguém os recebeu. Apenas um casal idoso,

Filêmon e Baucis, ofereceu-lhes hospedagem em sua humilde cabana. Em resultado disso, Zeus e Hermes transformaram aquela cabana em um templo de mármore e ouro, fizeram do casal idoso sacerdote e sacerdotisa, e destruíram a casa daqueles que não lhes haviam oferecido hospedagem. "Caso os habitantes de Listra se tenham lembrado dessa lenda quando viram Paulo e Barnabé curar o homem manco", diz a obra *The Book of Acts in Its Graeco-Roman Setting* (O Livro de Atos no Contexto Greco-Romano), "não é de surpreender que eles quisessem recebê-los com sacrifícios".

escreveu: "Não queremos homenagem, nem reverência, para nós mesmos ou para nossos escritos; não desejamos ser chamados de Reverendo ou Rabino." O irmão Russell tinha a mesma atitude humilde de Paulo e Barnabé. De forma similar, nosso objetivo ao pregar não é glorificar a nós mesmos, mas ajudar as pessoas a se voltarem para "o Deus vivente".

14 Considere uma segunda lição que podemos aprender desse discurso. Paulo e Barnabé eram flexíveis. Diferentemente dos judeus e prosélitos em Icônio, os

14-16. Que outras duas lições podemos aprender das palavras de Paulo e Barnabé aos habitantes de Listra?

habitantes de Listra tinham pouco ou nenhum conhecimento das Escrituras ou dos tratos de Deus com a nação de Israel. Mas faziam parte de uma comunidade agrícola. Listra era abençoada com um clima ameno e um solo fértil. Aquelas pessoas podiam ver amplas evidências das qualidades do Criador, conforme reveladas em coisas como as estações frutíferas, e os missionários usaram esse ponto em comum ao raciocinar com elas. — Rom. 1:19, 20.

[15] Será que também podemos ser flexíveis? Embora um agricultor possa plantar o mesmo tipo de semente em vários de seus campos, ele precisa usar métodos diferentes para preparar o solo. Em alguns campos, a terra talvez já esteja fofa, pronta para ser semeada. Em outros, pode ser que a terra precise ser preparada. De modo similar, a semente que plantamos sempre é a mesma: a mensagem do Reino encontrada na Palavra de Deus. No entanto, se formos como Paulo e Barnabé, tentaremos discernir a formação religiosa e as circunstâncias das pessoas a quem pregamos. Daí, basearemos nossa apresentação da mensagem do Reino nessas informações. — Luc. 8:11, 15.

[16] Podemos aprender uma terceira lição do relato en-

volvendo Paulo, Barnabé e os habitantes de Listra. Apesar de nossos melhores esforços, às vezes a semente que plantamos é 'arrebatada' ou cai em solo rochoso. (Mat. 13:18-21) Se isso acontecer, não desanime. Como Paulo mais tarde lembrou aos discípulos em Roma, "cada um de nós [incluindo cada pessoa com quem falamos sobre a Palavra de Deus] prestará contas de si mesmo a Deus". — Rom. 14:12.

"Encomendaram-nos a Jeová" (Atos 14:20-28)

[17] Depois que Paulo foi arrastado para fora de Listra e dado como morto, os discípulos o cercaram e ele se levantou e encontrou um lugar na cidade para passar a noite. No dia seguinte, Paulo e Barnabé iniciaram uma viagem de 100 quilômetros até Derbe. Mal podemos imaginar as dores que Paulo sentiu durante essa difícil viagem, tendo sido apedrejado poucas horas antes. Mesmo assim, ele e Barnabé perseveraram e quando chegaram a Derbe fizeram "não poucos discípulos". Daí, em vez de pegarem o caminho mais curto para Antioquia da Síria, que servia como uma espécie de base para as suas atividades, eles "voltaram

17. Depois de deixar Derbe, aonde Paulo e Barnabé foram, e por quê?

a Listra, e a Icônio, e a Antioquia" da Pisídia. Com que objetivo? Para fortalecer "as almas dos discípulos, encorajando-os a permanecerem na fé". (Atos 14:20-22) Que grande exemplo esses dois homens estabeleceram! Eles colocaram as necessidades da congregação à frente de seus interesses pessoais. Atualmente, superintendentes viajantes e missionários seguem o exemplo deles.

[18] Além de fortalecer os discípulos com suas palavras e exemplo, Paulo e Barnabé designaram "anciãos em cada congregação". Apesar de terem sido "enviados pelo espírito santo" nessa viagem missionária, Paulo e Barnabé oraram e jejuaram quando 'encomendaram os anciãos a Jeová'. (Atos 13:1-4; 14:23) Hoje, segue-se um procedimento similar. Antes de fazer uma recomendação de designação, o corpo de anciãos local analisa com oração se o irmão em consideração satisfaz os requisitos bíblicos. (1 Tim. 3:1-10, 12, 13; Tito 1:5-9) O tempo em que a pessoa já está na verdade não é o principal requisito. Em vez disso, a maneira de falar, a conduta e a reputação da pessoa dão evidência de até que ponto o espírito santo opera em sua vida.

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18. O que está envolvido na designação de anciãos?

Satisfazer os requisitos bíblicos para os superintendentes é o que determina se ele se qualifica para servir como pastor do rebanho. — Gál. 5:22, 23.

[19] Os anciãos designados sabem que prestarão contas a Deus pelo modo como cuidam da congregação. (Heb. 13:17; 1 Ped. 5:1-3) Como Paulo e Barnabé, os anciãos tomam a frente na obra de pregação. Por meio de palavras, eles fortalecem seus companheiros de adoração. E estão dispostos a colocar as necessidades da congregação à frente de seus interesses pessoais. — Fil. 2:3, 4.

[20] Quando finalmente Paulo e Barnabé retornaram a Antioquia da Síria, lugar que usavam como base para suas viagens missionárias, eles relataram "as muitas coisas que Deus tinha feito por meio deles, e que ele abrira às nações a porta da fé". (Atos 14:27) Ler sobre o trabalho fiel de nossos irmãos cristãos e ver como Jeová abençoou seus esforços vai nos encorajar a continuar "falando com denodo pela autoridade de Jeová".

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19. Pelo que os anciãos prestarão contas, e como imitam a Paulo e Barnabé?

20. Como nos beneficiamos de ler relatórios sobre o trabalho fiel de nossos irmãos?

SEÇÃO 5 • ATOS 15:1-35

“OS APÓSTOLOS E OS ANCIÃOS AJUNTARAM-SE”

ATOS 15:6

Uma intensa controvérsia passou a ameaçar a paz e a união das congregações. A quem as congregações recorreram em busca de instruções e orientações para resolver a questão? Nesta seção, entenderemos melhor o modo como a congregação do primeiro século estava organizada, o que serve de modelo para o povo de Deus hoje.

CAPÍTULO 13

"Havia ocorrido não pouca dissensão"

A questão da circuncisão é levada ao corpo governante

Baseado em Atos 15:1-12

CHEIOS de alegria, Paulo e Barnabé acabam de voltar para Antioquia da Síria depois de sua primeira viagem missionária. Eles estão entusiasmados, pois Jeová 'abriu às nações a porta da fé'. (Atos 14:26, 27) De fato, as pessoas em Antioquia não falam em outra coisa a não ser nas boas novas, e "um grande número" de gentios está se achegando à congregação nessa cidade. — Atos 11:20-26.

[2] A empolgante notícia sobre os muitos gentios que estão aceitando o cristianismo logo chega à Judeia. Mas, em vez de trazer alegria a todos, essa situação faz com que a já existente controvérsia sobre a circuncisão fique ainda mais evidente. Qual deveria ser a

1-3. (a) Que acontecimentos levaram a divergências que ameaçavam dividir a antiga congregação cristã? (b) Como podemos beneficiar-nos de estudar esse relato no livro de Atos?

relação entre cristãos judeus e não judeus, e como estes últimos deveriam encarar a Lei mosaica? Essa questão causa tanta divergência que ameaça dividir a congregação cristã em facções. Como esse assunto será resolvido?

[3] À medida que considerarmos esse relato no livro de Atos, aprenderemos muitas lições valiosas. Isso poderá ajudar-nos a agir com sabedoria caso surjam assuntos com o potencial de causar divisão em nossos dias.

“A menos que sejais circuncidados” (Atos 15:1)

[4] O discípulo Lucas escreveu: “Certos homens desceram . . . da Judeia [para Antioquia] e começaram a ensinar os irmãos: ‘A menos que sejais circuncidados, segundo o costume de Moisés, não podeis ser salvos.’ ” (Atos 15:1) Não se menciona se esses “certos homens” haviam sido fariseus antes de se converterem ao cristianismo. Mas, no mínimo, parece que foram influenciados pelo modo de pensar legalista daquela seita judaica. Além disso, eles talvez tenham afirmado erroneamente que falavam em nome dos apóstolos e dos anciãos de Jerusalém. (Atos 15:23, 24) Mas por que os cristãos judeus ainda estavam promovendo a circunci-

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4. Que afirmações erradas certos cristãos estavam fazendo, e que pergunta isso levanta?

são uns 13 anos depois de Deus, por meio do apóstolo Pedro, ter acolhido os gentios incircuncisos na congregação cristã?* — Atos 10:24-29, 44-48.

5 Pode ter havido vários motivos. Primeiro, a circuncisão masculina foi instituída pelo próprio Jeová e era sinal de uma relação especial com ele. Instituída antes do pacto da Lei e mais tarde incorporada a esse pacto, a circuncisão começou com Abraão e sua família.# (Lev. 12:2, 3) Sob a Lei mosaica, até mesmo os estrangeiros tinham de ser circuncidados antes de poder ter certos privilégios, como o de participar da Páscoa. (Êxo. 12:43, 44, 48, 49) De fato, na mente dos judeus, um homem incircunciso era impuro, desprezível. — Isa. 52:1.

6 Assim, os cristãos judeus precisavam ter fé e humildade para se ajustarem à verdade revelada. O pacto da Lei havia sido substituído pelo novo pacto, de modo

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* Veja o quadro "A doutrina dos judaizantes", na página 196.

\# O pacto da circuncisão não era parte do pacto abraâmico, que vigora até hoje. O pacto abraâmico entrou em vigor em 1943 AEC quando Abraão (então Abrão) atravessou o rio Eufrates a caminho de Canaã. Ele tinha 75 anos naquela ocasião. O pacto da circuncisão foi feito mais tarde, em 1919 AEC, quando Abraão tinha 99 anos. — Gên. 12:1-8; 17:1, 9-14; Gál. 3:17.

5, 6. (a) O que talvez tenha motivado certos cristãos judeus a querer permanecer apegados à circuncisão? (b) O pacto da circuncisão era parte do pacto abraâmico? Explique. (Veja a nota.)

A DOUTRINA DOS JUDAIZANTES

Mesmo depois de o corpo governante do primeiro século ter resolvido a questão da circuncisão, alguns que afirmavam ser cristãos obstinadamente continuaram a insistir no assunto. O apóstolo Paulo os chamou de "falsos irmãos" que queriam "desvirtuar as boas novas acerca do Cristo". — Gál. 1:7; 2:4; Tito 1:10.

Pelo visto, o objetivo dos judaizantes era acalmar os judeus, e assim evitar que se opusessem ao cristianismo de modo tão violento. (Gál. 6:12, 13) Os judaizantes insistiam que a pessoa só podia ser considerada justa se observasse a Lei mosaica em assuntos tais como alimentação, circuncisão e festividades judaicas. — Col. 2:16.

Evidentemente, aqueles que pensavam assim não se sentiam bem na presença de cristãos gentios. Infelizmente, até mesmo vários cristãos respeitados de formação judaica manifestavam essas atitudes prejudiciais. Por exemplo, quando representantes da congregação de Jerusalém visitaram Antioquia, eles se mantiveram separados de seus irmãos gentios. O próprio Pedro, que até então se associava livremente com os gentios, afastou-se deles — nem mesmo comendo com eles. De fato, ele agiu contra os mesmos princípios que havia defendido anteriormente. Em resultado disso, Pedro foi repreendido por Paulo. — Gál. 2:11-14.

que nascer como judeu não mais tornava alguém automaticamente membro do povo de Deus. E, para os cristãos judeus que viviam em comunidades judaicas, como era o caso dos cristãos na Judeia, era preciso coragem para reconhecer a Cristo e aceitar os gentios incircuncisos como irmãos espirituais. — Jer. 31:31-33; Luc. 22:20.

[7] É claro que os padrões de Deus não haviam mudado. Prova disso é que o novo pacto manteve o *espírito* da Lei mosaica. (Mat. 22:36-40) No que se refere à circuncisão, por exemplo, Paulo escreveu mais tarde: "Judeu é aquele que o é no íntimo, e a sua circuncisão é a do coração, por espírito, e não por um código escrito." (Rom. 2:29; Deut. 10:16) Os "certos homens" da Judeia não tinham compreendido essas verdades e afirmavam que Deus não havia cancelado a lei da circuncisão. Será que eles dariam ouvidos à razão?

"Dissensão e disputa" (Atos 15:2)

[8] Lucas continuou: "Quando havia ocorrido não pouca dissensão e disputa com eles da parte de Paulo e Barnabé, [os anciãos] providenciaram que Paulo

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7. Que verdades "certos homens" não haviam compreendido?

8. Por que a questão da circuncisão foi levada ao corpo governante em Jerusalém?

e Barnabé, e alguns outros deles, subissem até os apóstolos e anciãos em Jerusalém, com respeito a esta disputa."* (Atos 15:2) Aquela "dissensão e disputa" refletia fortes sentimentos e convicções de ambos os lados, e a congregação em Antioquia não conseguiu resolver a controvérsia. A fim de preservar a paz e a união, a congregação sabiamente providenciou que a questão fosse levada aos "apóstolos e anciãos em Jerusalém", que formavam o corpo governante. O que podemos aprender dos anciãos em Antioquia?

9 Uma lição valiosa que aprendemos é que precisamos confiar na organização de Deus. Considere o seguinte: os irmãos em Antioquia sabiam que o corpo governante era composto inteiramente de cristãos de formação judaica. Mesmo assim, eles confiavam que aqueles irmãos resolveriam a questão da circuncisão em harmonia com as Escrituras. Por quê? A congregação confiava que Jeová orientaria os assuntos por meio do espírito santo e do Cabeça da congregação cristã,

* Tito, um cristão grego que mais tarde se tornou amigo de confiança e mensageiro de Paulo, parece ter sido um dos irmãos enviados. (Gál. 2:1; Tito 1:4) Esse homem era um excelente exemplo de um gentio incircunciso ungido pelo espírito santo. — Gál. 2:3.

9, 10. De que maneira os irmãos em Antioquia, bem como Paulo e Barnabé, deixaram um excelente exemplo para nós?

Jesus Cristo. (Mat. 28:18, 20; Efé. 1:22, 23) Atualmente, quando surgirem questões sérias, imitemos o excelente exemplo dos cristãos em Antioquia por confiarmos na organização de Deus e no seu Corpo Governante de cristãos ungidos.

[10] Também somos lembrados do valor da humildade e da paciência. Paulo e Barnabé tinham sido designados diretamente pelo espírito santo para ir às nações, mas não lançaram mão dessa autoridade para resolver o assunto da circuncisão ali em Antioquia. (Atos 13:2, 3) Além disso, Paulo escreveu mais tarde: "[Eu] subi [a Jerusalém] em resultado duma revelação", indicando que tinha recebido orientação de Deus sobre o assunto. (Gál. 2:2) Os anciãos hoje se esforçam para ter a mesma atitude humilde e paciente quando surgem assuntos que podem causar divisão. Em vez de insistirem em suas próprias opiniões, eles buscam a Jeová por consultar as Escrituras e as instruções e orientações fornecidas pelo escravo fiel. — Fil. 2:2, 3.

[11] Em alguns casos, talvez tenhamos de esperar que Jeová esclareça determinado assunto. Lembre-se de

11, 12. Por que é importante esperar em Jeová?

que os irmãos na época de Paulo tiveram de esperar até por volta de 49 EC — uns 13 anos depois de Cornélio ter sido ungido em 36 EC — antes de Jeová dar uma solução definitiva para a questão da circuncisão dos gentios. Por que tanto tempo? Talvez Deus quisesse dar tempo suficiente para que judeus sinceros se ajustassem a essa mudança tão grande de conceito. Afinal, o pacto da circuncisão feito com Abraão, amado antepassado deles, durou 1.900 anos, e o fim desse pacto com certeza não era um assunto de pouca importância. — João 16:12.

12 É um grande privilégio ser instruído e moldado por nosso paciente e bondoso Pai celestial! Os resultados são sempre bons e para nosso benefício. (Isa. 48:17, 18; 64:8) Assim, que nós nunca insistamos presunçosamente em nossas próprias ideias nem reajamos de modo negativo a mudanças organizacionais ou a ajustes no entendimento de certos textos bíblicos. (Ecl. 7:8) Caso você perceba em si mesmo nem que seja uma pequena tendência de reagir assim, por que não medita com oração nos princípios oportunos encontrados no capítulo 15 do livro de Atos?*

* Veja o quadro “As Testemunhas de Jeová baseiam suas crenças na Bíblia”, na página 201.

‘AS TESTEMUNHAS DE JEOVÁ BASEIAM SUAS CRENÇAS NA BÍBLIA’

Conforme amplamente demonstrado no caso da congregação cristã do primeiro século, a história da adoração verdadeira é um registro de contínuo esclarecimento espiritual. (Pro. 4:18; Dan. 12:4, 9, 10; Atos 15:7-9) Hoje também o povo de Jeová ajusta suas crenças à verdade revelada da Bíblia; eles não tentam fazer com que as Escrituras se ajustem a seus pontos de vista. Observadores imparciais reconhecem esse fato. Em seu livro *Truth in Translation* (Verdade e Tradução), Jason David BeDuhn, professor-associado de estudos religiosos da Universidade do Norte do Arizona nos Estados Unidos, escreveu que as Testemunhas de Jeová encaram a Bíblia “com uma certa candura, . . . baseando seu sistema de crenças e práticas na própria Bíblia sem tentar determinar o que ela deveria dizer”.

[13] Talvez precisemos ter paciência ao estudar a Bíblia com pessoas que acham difícil abandonar crenças falsas ou costumes antibíblicos que prezam há muito tempo. Nesses casos, pode ser necessário dar tempo para que o espírito de Deus atue no coração do estudante. (1 Cor. 3:6, 7) Também será bom fazer disso

13. Como podemos refletir a paciência de Jeová em nosso ministério?

assunto de oração. De uma maneira ou de outra e no momento certo, Deus nos ajudará a saber qual o melhor caminho a seguir. — 1 João 5:14.

Relataram "em pormenores" notícias animadoras (Atos 15:3-5)

[14] A narrativa de Lucas continua: "Depois de serem acompanhados parte do caminho pela congregação, estes homens continuaram viagem, tanto através da Fenícia como através de Samaria, relatando em pormenores a conversão de pessoas das nações, e eles estavam causando grande alegria a todos os irmãos." (Atos 15:3) O fato de a congregação ter acompanhado Paulo, Barnabé e os outros viajantes parte do caminho foi um ato de amor cristão que honrou esses irmãos, mostrando que a congregação lhes desejava as bênçãos de Deus. Mais uma vez os irmãos em Antioquia estabeleceram um excelente exemplo para nós. Você honra seus irmãos espirituais, "especialmente os [anciãos] que trabalham arduamente no falar e no ensinar"? — 1 Tim. 5:17.

[15] No caminho, os viajantes mostraram ser uma bênção para seus irmãos espirituais na Fenícia e em

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14, 15. Como a congregação em Antioquia honrou Paulo, Barnabé e os irmãos que viajaram com eles, e como esses homens mostraram ser uma bênção para seus irmãos espirituais?

Samaria por contar "em pormenores" o que estava acontecendo no campo gentio. Entre os ouvintes possivelmente havia cristãos judeus que tinham fugido para aquelas regiões depois do martírio de Estêvão. Da mesma forma hoje, relatórios de como Jeová está abençoando a obra de fazer discípulos são uma fonte de encorajamento para nossos irmãos, especialmente para aqueles que sofrem provações. Você tira pleno proveito desses relatórios por assistir às reuniões cristãs, às assembleias e aos congressos, bem como por ler casos da vida real e biografias em nossas publicações?

16 Depois de viajar uns 550 quilômetros para o sul, aquele grupo de Antioquia finalmente chegou a seu destino. Lucas escreveu: "Chegando a Jerusalém, foram recebidos benevolamente pela congregação e pelos apóstolos e anciãos, e eles narraram as muitas coisas que Deus tinha feito por meio deles." (Atos 15:4) "Alguns dos da seita dos fariseus, que haviam crido", porém, "levantaram-se dos seus assentos e disseram: 'É necessário circuncidá-los e adverti-los que observem a lei de Moisés.'" (Atos 15:5) Obviamente, a questão da circuncisão

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16. O que mostra que a circuncisão havia se tornado um assunto muito sério?

de cristãos não judeus havia se tornado um assunto muito sério e precisava ser resolvida.

"Os apóstolos e os anciãos" reuniram-se (Atos 15:6-12)

[17] "Há sabedoria com os que se consultam mutuamente", diz Provérbios 13:10. Em harmonia com esse princípio sensato, "os apóstolos e os anciãos ajuntaram-se para considerar [a questão da circuncisão]". (Atos 15:6) "Os apóstolos e os anciãos" representavam a inteira congregação cristã, assim como o Corpo Governante faz em nossos dias. Por que "os anciãos" estavam servindo junto com os apóstolos? Lembre-se de que o apóstolo Tiago havia sido executado e que, pelo menos por um tempo, o apóstolo Pedro ficou preso. E se algo parecido acontecesse com outros apóstolos? A presença de outros homens ungidos qualificados garantiria que a congregação continuasse a ter supervisão adequada.

[18] Lucas continuou: "Ora, tendo havido muita disputa, levantou-se Pedro e [disse]: 'Irmãos, bem sabeis que desde os primeiros dias Deus fez entre vós a escolha de que por intermédio da minha boca as pessoas das nações ouvissem a palavra das boas novas e cressem; e

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17. Quem fazia parte do corpo governante em Jerusalém, e qual pode ter sido o motivo de "os anciãos" terem sido incluídos?
18, 19. Que palavras poderosas Pedro disse, e a que conclusão seus ouvintes devem ter chegado?

Deus, que conhece o coração, deu testemunho por dar-lhes o espírito santo, assim como dera também a nós. E ele não fez nenhuma distinção entre nós e eles, mas purificou os corações deles pela fé.' " (Atos 15:7-9) De acordo com uma obra de referência, a palavra grega traduzida "disputa" no versículo 7 também denota "busca", "questionamento". Pelo visto, os irmãos foram sinceros, expressando abertamente suas diferenças de opinião.

[19] As palavras poderosas de Pedro lembraram a todos que ele mesmo esteve presente quando os primeiros gentios incircuncisos, Cornélio e sua família, foram ungidos pelo espírito santo em 36 EC. Sendo assim, se Jeová havia deixado de fazer distinção entre judeu e não judeu, quem seriam os humanos para fazer o contrário? Além disso, é a fé em Cristo, não a obediência à Lei mosaica, que purifica o coração dos que creem. — Gál. 2:16.

[20] À base do incontestável testemunho da palavra de Deus e do espírito santo, Pedro concluiu: "Ora, portanto, por que estais pondo Deus à prova por impor no pescoço dos discípulos um jugo que nem os nossos antepassados nem nós somos capazes de levar? Ao contrário,

20. Como os que promoviam a circuncisão estavam "pondo Deus à prova"?

confiamos em ser salvos por intermédio da benignidade imerecida do Senhor Jesus, do mesmo modo como também essas pessoas." (Atos 15:10, 11) Os que promoviam a circuncisão estavam na verdade "pondo Deus à prova", ou 'testando sua paciência', conforme diz outra tradução. Eles estavam tentando impor aos gentios um código de leis que os próprios judeus não conseguiam cumprir plenamente e que, portanto, os condenava à morte. (Gál. 3:10) Em vez de promoverem a circuncisão, os judeus que estavam ouvindo a Pedro deveriam se sentir gratos a Deus pela bondade imerecida Dele expressa por meio de Jesus.

21 Pelo visto, as palavras de Pedro tiveram um forte impacto nas pessoas, pois "a multidão inteira ficou calada". A seguir, Barnabé e Paulo relataram "os muitos sinais e portentos que Deus fizera por intermédio deles entre as nações". (Atos 15:12) Finalmente os apóstolos e os anciãos tinham condições de avaliar todas as evidências e tomar uma decisão que refletisse de modo claro a vontade de Deus na questão da circuncisão.

22 Da mesma forma hoje, quando os membros do

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21. Qual foi a participação de Barnabé e Paulo naquela reunião?
22-24. (a) Como o Corpo Governante hoje segue o exemplo do corpo governante do primeiro século? (b) Como todos os anciãos podem demonstrar respeito pela autoridade teocrática?

Corpo Governante se reúnem, eles buscam orientação na Palavra de Deus e oram sinceramente pedindo espírito santo. (Sal. 119:105; Mat. 7:7-11) Para esse fim, cada membro do Corpo Governante recebe com antecedência uma pauta dos assuntos que serão considerados na reunião a fim de que possa meditar com oração sobre eles. (Pro. 15:28) Nessas reuniões, esses irmãos ungidos se expressam livremente e de modo respeitoso. A Bíblia é usada com frequência nessas ocasiões.

23 Os anciãos congregacionais devem seguir esse exemplo. E, se depois de uma reunião de anciãos um assunto sério continuar sem solução, o corpo de anciãos pode consultar a sede local ou seus representantes designados, como os superintendentes viajantes. A sede local, por sua vez, pode escrever ao Corpo Governante se necessário.

24 De fato, Jeová abençoa aqueles que respeitam os procedimentos teocráticos e que demonstram humildade, lealdade e paciência. Como veremos no próximo capítulo, entre as recompensas que Deus dá por fazermos isso estão paz genuína, prosperidade espiritual e união cristã.

CAPÍTULO 14

"Chegamos a um acordo unânime"

Como o corpo governante chegou a uma decisão e como isso serviu para unir as congregações

Baseado em Atos 15:13-35

O SUSPENSE paira no ar. Os apóstolos e os anciãos reunidos em uma sala em Jerusalém olham uns para os outros, sentindo que chegaram a um momento decisivo. A questão da circuncisão levantou perguntas importantes. Os cristãos estão sob a Lei mosaica? Deve haver alguma distinção entre cristãos judeus e gentios?

2 Os homens da liderança avaliaram muitas evidências. Eles têm em mente a Palavra profética de Deus e relatos convincentes de testemunhas oculares que revelaram a bênção de Jeová. Eles expressaram plenamente suas opiniões. As provas referentes ao assunto em questão são irrefutáveis. O espírito de Jeová está indi-

1, 2. (a) Com que perguntas importantes se deparou o corpo governante da congregação cristã do primeiro século? (b) Que ajuda esses irmãos receberam para chegarem à conclusão correta?

cando claramente o caminho a seguir. Será que esses homens vão seguir essas orientações?

[3] Exigirá verdadeira fé e coragem aceitar a orientação do espírito nesse caso. Eles correm o risco de aumentar ainda mais o ódio dos líderes religiosos judaicos. Além disso, enfrentam resistência de homens da congregação que estão determinados a levar o povo de Deus a depender novamente da Lei mosaica. O que o corpo governante vai fazer? Vejamos a resposta a essa pergunta e como esses homens estabeleceram um modelo que é seguido pelo Corpo Governante das Testemunhas de Jeová hoje. É um modelo que nós também devemos seguir ao tomar decisões e ao enfrentar desafios em nossa vida como cristãos.

"As palavras dos Profetas" ajudam na decisão (Atos 15:13-21)

[4] O discípulo Tiago, meio-irmão de Jesus, pronunciou-se.* Pelo visto, ele atuou como presidente da reunião nessa ocasião. Suas palavras parecem ter expressado o

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* Veja o quadro "Tiago — 'o irmão do Senhor'", na página 210.

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3. Como podemos nos beneficiar por examinar o relato de Atos capítulo 15?

4, 5. Que esclarecimento Tiago apresentou baseado na Palavra profética de Deus?

TIAGO — “O IRMÃO DO SENHOR”

Tiago, um dos filhos de José e Maria, é alistado primeiro entre os meios-irmãos mais novos de Jesus. (Mat. 13:54, 55) Assim, ele deve ter sido o segundo filho de Maria. Tiago cresceu com Jesus e estava a par de seu ministério. Se não presenciou as “obras poderosas” de Jesus, pelo menos sabia delas. Durante o ministério de Jesus, porém, Tiago e seus irmãos “de fato, não estavam exercendo fé [em Jesus]”, o irmão mais velho deles. (João 7:5) Tiago talvez até tenha pensado como os outros parentes de Jesus que disseram: “Ele perdeu o juízo.” — Mar. 3:21.

Tudo isso mudou com a morte e ressurreição de Jesus. Embora as Escrituras Gregas mencionem quatro personagens chamados Tiago, ao que tudo indica foi ao seu meio-irmão Tiago que Jesus apareceu pessoalmente em certa ocasião durante os 40 dias depois de Sua ressurreição. (1 Cor. 15:7) Isso pode ter levado Tiago à conclusão certa quanto à verdadeira identidade de seu irmão mais velho. Seja como for, menos de dez dias depois de Jesus ter ido para o céu, Tiago, sua mãe e seus irmãos estavam reunidos com os apóstolos num quarto de andar superior para orar. — Atos 1:13, 14.

Com o tempo, Tiago tornou-se um membro muito respeitado da congregação em Jerusalém, pelo visto sendo considerado como apóstolo, ou “enviado”,

daquela congregação. (Gál. 1:18, 19) O papel destacado que Tiago desempenhava fica evidente no que o apóstolo Pedro disse aos discípulos depois de este ter sido libertado milagrosamente da prisão: “Relatai estas coisas a Tiago e aos irmãos.” (Atos 12:12, 17) Quando a questão da circuncisão foi levada ‘aos apóstolos e anciãos’ em Jerusalém, parece que foi Tiago quem presidiu a reunião. (Atos 15:6-21) E o apóstolo Paulo disse que Tiago, Cefas (Pedro) e o apóstolo João “pareciam ser colunas” da congregação de Jerusalém. (Gál. 2:9) Mesmo anos depois, quando Paulo voltou a Jerusalém após sua terceira viagem missionária, ele fez um relatório a ‘Tiago, e todos os anciãos estavam presentes’. — Atos 21:17-19.

Pelo visto, foi esse mesmo Tiago, a quem Paulo chamou de “o irmão do Senhor”, que escreveu a carta, ou livro bíblico, de Tiago. (Gál. 1:19) Nessa carta, ele humildemente se identifica não como apóstolo nem como irmão de Jesus, mas como “escravo de Deus e do Senhor Jesus Cristo”. (Tia. 1:1) Nela vemos que Tiago, assim como Jesus, era um bom observador da natureza humana e da criação. Para ilustrar verdades espirituais, Tiago fez referência a aspectos bem conhecidos da natureza, como mares agitados, céus estrelados, sol abrasador, flores delicadas, incêndios florestais e animais domesticados. (Tia. 1:6, 11, 17; 3:5, 7) Suas observações divinamente inspiradas

quanto às atitudes e às ações das pessoas dão excelentes conselhos sobre como manter relacionamentos saudáveis. — Tia. 1:19, 20; 3:2, 8-18.

As palavras de Paulo registradas em 1 Coríntios 9:5 sugerem que Tiago era casado. A Bíblia não diz quando nem em que circunstâncias Tiago morreu. No entanto, o historiador judeu Josefo escreveu que pouco depois da morte do governador romano Pórcio Festo, por volta de 62 EC, e antes de seu sucessor, Albino, assumir o cargo, Anano (Ananias), o sumo sacerdote, "convocou os juízes do Sinédrio e levou perante eles um homem chamado Tiago, irmão de Jesus que era chamado o Cristo, e alguns outros". De acordo com Josefo, Anano "os acusou de terem transgredido a lei e os entregou para serem apedrejados".

que todos do corpo governante estavam pensando. Tiago disse aos homens reunidos: "Simeão tem relatado cabalmente como Deus, pela primeira vez, voltou a sua atenção para as nações, a fim de tirar delas um povo para o seu nome. E com isso concordam as palavras dos Profetas." — Atos 15:14, 15.

5 O discurso feito por Simeão, ou Simão Pedro, e as evidências apresentadas por Barnabé e Paulo provavelmente fizeram com que Tiago se lembrasse de textos

apropriados que esclareciam o assunto em questão. (João 14:26) Por isso, ele disse: “Com isso concordam as palavras dos Profetas.” Tiago citou então as palavras de Amós 9:11, 12. Esse livro estava na parte das Escrituras Hebraicas em geral conhecida como “os Profetas”. (Mat. 22:40; Atos 15:16-18) Você notará que as palavras citadas por Tiago são um pouco diferentes daquelas que encontramos no livro de Amós hoje. Pelo visto, Tiago fez uma citação da *Septuaginta,* uma tradução das Escrituras Hebraicas para o grego.

6 Por meio do profeta Amós, Jeová predisse que viria o tempo em que Ele ergueria “a barraca de Davi”, ou seja, a linhagem real que levaria ao Reino messiânico. (Eze. 21:26, 27) Será que Jeová novamente lidaria de modo exclusivo com os judeus carnais como nação? Não. A profecia acrescenta que “pessoas de *todas as nações”* seriam ajuntadas como ‘pessoas chamadas pelo nome de Deus’. Lembre-se do que Pedro tinha acabado de testemunhar: “[Deus] não fez nenhuma distinção entre nós [cristãos judeus] e eles [cristãos gentios], mas purificou os corações deles pela fé.” (Atos 15:9) Em outras palavras, era da vontade de Deus que tanto judeus como

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6. Como as Escrituras ajudaram a esclarecer o assunto em questão?

gentios fossem ajuntados como herdeiros do Reino. (Rom. 8:17; Efé. 2:17-19) Em nenhum lugar essas profecias inspiradas sugeriam que os cristãos gentios tivessem primeiro de ser circuncidados na carne ou tornar-se prosélitos.

[7] Movido pela evidência bíblica e pelo poderoso testemunho que havia ouvido, Tiago apresentou o seguinte ponto de vista: "Por isso, a minha decisão é não afligir a esses das nações, que se voltam para Deus, mas escrever-lhes que se abstenham das coisas poluídas por ídolos, e da fornicação, e do estrangulado, e do sangue. Pois, desde os tempos antigos, Moisés tem tido em cidade após cidade os que o pregam, porque ele está sendo lido em voz alta nas sinagogas, cada sábado." — Atos 15:19-21.

[8] Quando Tiago disse "por isso, a minha decisão é", será que ele estava impondo sua autoridade a seus irmãos, talvez como presidente da reunião, e arbitrariamente decidindo o que tinha de ser feito? De forma alguma! A expressão grega traduzida "a minha decisão é" também pode significar "eu avalio" ou "a minha opi-

7, 8. (a) Que ponto de vista Tiago apresentou? (b) Como devemos entender as palavras de Tiago?

nião é". Longe de dominar todo o corpo, Tiago estava sugerindo o que fazer baseado nas evidências que havia ouvido e no que as Escrituras diziam sobre o assunto.

[9] Será que a sugestão de Tiago era boa? Certamente que sim, pois mais tarde os apóstolos e os anciãos a adotaram. E quais seriam os benefícios? Por um lado, a recomendação 'não afligiria' os cristãos gentios, ou 'não lhes causaria problemas', impondo a eles os requisitos da Lei mosaica. (Atos 15:19; *Bíblia Fácil de Ler*). Por outro lado, essa decisão mostraria respeito pela consciência dos cristãos judeus, que ao longo dos anos haviam ouvido "Moisés . . . sendo lido em voz alta nas sinagogas, cada sábado".* (Atos 15:21) A ação recomendada sem dúvida fortaleceria o relacionamento entre cristãos judeus e gentios. Acima de tudo, agradaria a Jeová, pois estaria de acordo com o avanço de seu propósito. Que excelente maneira de resolver um problema que ameaçava a união e o bem-estar de toda a congregação do

* Tiago sabiamente se referiu aos escritos de Moisés, que incluíam não apenas o código da Lei, mas também coisas que antecederam à Lei, incluindo os tratos de Deus com seus servos e indicações de Sua vontade. Por exemplo, o conceito de Deus sobre o sangue, o adultério e a idolatria pode ser visto claramente em Gênesis. (Gên. 9:3, 4; 20:2-9; 35:2, 4) Dessa forma, Jeová revelou princípios que todos os humanos são obrigados a obedecer, quer judeu, quer gentio.

9. Quais seriam os benefícios de seguir a recomendação de Tiago?

povo de Deus! E que belo exemplo isso é para a congregação cristã hoje!

[10] Conforme mencionado no capítulo anterior, assim como o corpo governante do primeiro século, o Corpo Governante das Testemunhas de Jeová hoje busca a orientação de Jeová, o Soberano Universal, e de Jesus Cristo, o Cabeça da congregação, em todos os assuntos.* (1 Cor. 11:3) Como isso é feito? O irmão Albert D. Schroeder, que serviu no Corpo Governante desde 1974 até o fim de sua carreira terrestre, em março de 2006, explicou: "O Corpo Governante se reúne toda quarta-feira, abrindo a reunião com uma oração em que se pede a direção do espírito de Jeová. Faz-se real esforço para ver que todo assunto tratado e toda decisão tomada estejam em harmonia com a Palavra de Deus, a Bíblia." De modo similar, o irmão Milton G. Henschel, que serviu por muito tempo como membro do Corpo Governante e terminou sua carreira terrestre em março de 2003, apresentou uma pergunta fundamental aos formandos da 101.ª turma da Escola Bíblica de Gileade

* Veja o quadro "A estrutura do Corpo Governante hoje", na página 217.

10. Como o Corpo Governante hoje segue o padrão estabelecido pelo corpo governante do primeiro século?

A ESTRUTURA DO CORPO GOVERNANTE HOJE

Assim como os cristãos do primeiro século, as Testemunhas de Jeová hoje são dirigidas por um Corpo Governante de homens dedicados, ungidos por espírito santo. Os membros do Corpo Governante reúnem-se semanalmente como grupo. Além disso, eles estão organizados em seis comissões, cada uma com suas responsabilidades.

- A *Comissão dos Coordenadores* é formada pelos coordenadores das outras comissões e por um secretário que também é membro do Corpo Governante. Ela ajuda todas as comissões a operar de modo suave e eficiente. Essa comissão supervisiona assuntos jurídicos e o uso da mídia quando isso é necessário para esclarecer nossas crenças. Toma providências quando catástrofes, perseguições e outras emergências afetam as Testemunhas de Jeová em qualquer parte do mundo.
- A *Comissão Editora* supervisiona a impressão e a expedição de publicações bíblicas. Também supervisiona as gráficas e as propriedades administradas pelas associações jurídicas usadas pelas Testemunhas de Jeová e a construção de filiais e congêneres, bem como de Salões do Reino e Salões de Assembleias em países com recursos limitados. Essa comissão também administra os donativos recebidos para a obra mundial do Reino.

- A *Comissão de Ensino* supervisiona a instrução dada em reuniões congregacionais, assembleias e congressos. Também é responsável pela produção de programas de áudio e vídeo. Prepara a matéria usada na Escola de Gileade, na Escola do Serviço de Pioneiro e em outras escolas, e providencia programas espirituais para os voluntários que servem nas filiais e congêneres.
- A *Comissão do Pessoal* cuida do bem-estar físico e espiritual dos voluntários que servem nas filiais e congêneres das Testemunhas de Jeová em toda a Terra. Essa comissão também supervisiona a designação de novos voluntários para servir nesses locais.
- A *Comissão de Redação* supervisiona a produção de alimento espiritual escrito, distribuído às congregações e ao público em geral. Também responde a perguntas bíblicas, supervisiona o trabalho de tradução feito em todo o mundo e aprova textos como roteiros de dramas e esboços de discursos.
- A *Comissão de Serviço* supervisiona a obra de pregação, a preparação do *Nosso Ministério do Reino* e assuntos que dizem respeito a anciãos de congregação, superintendentes viajantes e evangelizadores de tempo integral. Também convida alunos para a Escola de Gileade, que treina missionários, e para a Escola de Treinamento Ministerial, cujo objetivo é instruir anciãos e servos ministeriais solteiros, dando aos alunos de ambas as escolas designações após a formatura.

> O Corpo Governante segue a orientação do espírito santo de Deus. Seus membros não se consideram os líderes do povo de Jeová. Em vez disso, como todos os cristãos ungidos na Terra, eles 'seguem o Cordeiro, Jesus Cristo, para onde quer que ele vá'. — Rev. 14:4.

da Torre de Vigia. Ele perguntou: "Existe na Terra uma outra organização cujos dirigentes consultem a Palavra de Deus, a Bíblia, antes de tomar decisões importantes?" A resposta é óbvia.

Enviaram "homens escolhidos" (Atos 15:22-29)

[11] O corpo governante em Jerusalém havia chegado a uma decisão unânime sobre a questão da circuncisão. Mas, para que todos os irmãos nas congregações aceitassem a decisão, ela teria de ser transmitida de forma clara, positiva e encorajadora. Qual seria a melhor maneira de fazer isso? O relato explica: "Pareceu bem aos apóstolos e aos anciãos, junto com toda a congregação, enviar a Antioquia homens escolhidos dentre eles, junto com Paulo e Barnabé, a saber, Judas, que era chamado Barsabás, e Silas, homens de liderança entre os irmãos." Além disso, uma carta foi preparada e envia-

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11. Como a decisão do corpo governante foi transmitida às congregações?

da com esses homens para que fosse lida em todas as congregações em Antioquia, na Síria e na Cilícia. — Atos 15:22-26.

[12] Como "homens de liderança entre os irmãos", Judas e Silas estavam plenamente qualificados para representar o corpo governante. O grupo de quatro homens deixaria claro que a mensagem que levavam não era uma simples resposta à pergunta inicial; era uma diretriz do corpo governante. A presença de Judas e Silas, os "homens escolhidos", ajudaria a fortalecer o vínculo de amor entre os cristãos judeus em Jerusalém e os cristãos gentios nas congregações. Que provisão sábia e amorosa! Sem dúvida isso promoveu a paz e a harmonia entre o povo de Deus.

[13] A carta forneceu orientações claras aos cristãos gentios não apenas sobre a questão da circuncisão, mas também sobre o que eles precisavam fazer para receber o favor e a bênção de Jeová. A parte principal da carta dizia: "Pareceu bem ao espírito santo e a nós mesmos não vos acrescentar nenhum fardo adicional, exceto as seguintes coisas necessárias: de persistirdes em abster-

12, 13. Quais foram os benefícios de enviar às congregações (a) Judas e Silas? (b) uma carta do corpo governante?

vos de coisas sacrificadas a ídolos, e de sangue, e de coisas estranguladas, e de fornicação. Se vos guardardes cuidadosamente destas coisas, prosperareis. Boa saúde para vós!" — Atos 15:28, 29.

[14] As Testemunhas de Jeová hoje, mesmo somando cerca de 7 milhões de pessoas em bem mais de 100 mil congregações em todo o mundo, são bem unidas nas suas crenças e ações. Como essa união é possível, especialmente em vista da confusão e da discórdia que prevalecem no mundo hoje? Essa união se deve principalmente à orientação clara e direta que Jesus Cristo, o Cabeça da congregação, fornece por meio do escravo fiel e discreto. (Mat. 24:45-47) A união também é resultado do fato de a fraternidade mundial cooperar de coração com essa orientação.

"Alegraram-se com o encorajamento" (Atos 15:30-35)

[15] O relato em Atos prossegue em dizer-nos que quando os irmãos enviados de Jerusalém chegaram a Antioquia, eles "ajuntaram a multidão, e entregaram-lhes

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14. Como é possível que o povo de Jeová seja unido neste mundo dividido?

15, 16. Qual foi o resultado da questão da circuncisão, e o que contribuiu para esse resultado?

a carta". Como os irmãos ali reagiram à orientação do corpo governante? 'Depois de lerem a carta, alegraram-se com o encorajamento.' (Atos 15:30, 31) Além disso, Judas e Silas "encorajaram os irmãos com muitas dissertações e os fortaleceram". Nesse sentido, os dois homens eram "profetas", assim como Barnabé, Paulo e outros também eram chamados profetas — um termo que se refere àqueles que declaram ou tornam conhecida a vontade de Deus. — Atos 13:1; 15:32; Êxo. 7:1, 2.

[16] Fica evidente que Jeová abençoou tudo o que transcorreu e conduziu a questão para que fosse resolvida da melhor forma possível. Qual foi a chave para que tudo acabasse bem? Sem dúvida foram as instruções claras e oportunas do corpo governante, baseadas na Palavra de Deus e na orientação do espírito santo. Além disso, foi o modo amoroso como o corpo governante transmitiu suas decisões às congregações.

[17] Seguindo esse padrão, o Corpo Governante das Testemunhas de Jeová hoje fornece orientações oportunas à fraternidade mundial. As decisões tomadas são transmitidas às congregações de forma clara e direta. Uma ma-

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17. Como foi estabelecido o padrão de alguns aspectos das visitas dos superintendentes viajantes em nossos dias?

neira de fazer isso é por meio das visitas dos superintendentes viajantes. Esses irmãos abnegados viajam de uma congregação à outra, dando orientações claras e amoroso encorajamento. Como Paulo e Barnabé, eles dedicam muito tempo ao ministério, "ensinando e declarando, também com muitos outros, as boas novas da palavra de Jeová". (Atos 15:35) Como Judas e Silas, eles 'encorajam os irmãos com muitas dissertações e os fortalecem'.

[18] E que dizer das congregações? O que permitirá que as congregações em toda a Terra continuem a ter paz e harmonia no atual mundo dividido? Lembre-se de que foi o próprio discípulo Tiago que escreveu mais tarde: "A sabedoria de cima é primeiramente casta, depois pacífica, razoável, pronta para obedecer . . . Além disso, o fruto da justiça tem a sua semente semeada sob condições pacíficas para os que fazem paz." (Tia. 3:17, 18) Não sabemos se Tiago tinha a reunião em Jerusalém em mente quando escreveu essas palavras. Mas a análise que fizemos dos eventos registrados em Atos, capítulo 15, deixa claro que apenas quando há união e cooperação pode haver a bênção de Jeová.

18. O que o povo de Deus precisa fazer para continuar a ter Suas bênçãos?

[19] Era bem evidente que agora havia paz e união na congregação em Antioquia. Em vez de discutirem com Judas e Silas, os irmãos em Antioquia alegraram-se com a visita deles, pois foi apenas depois de Judas e Silas "passarem ali algum tempo [que] os irmãos os deixaram ir em paz para os que os tinham enviado", ou seja, de volta a Jerusalém.* (Atos 15:33) Podemos estar certos de que os irmãos em Jerusalém também se alegraram quando ouviram o que esses dois homens tinham a dizer sobre sua viagem. Graças à bondade imerecida de Jeová, eles foram bem-sucedidos em cumprir sua missão.

[20] Paulo e Barnabé, que permaneceram em Antioquia, podiam agora concentrar seus esforços em tomar a frente na obra de pregação, assim como os superintendentes viajantes hoje fazem quando visitam as congregações. (Atos 13:2, 3) Que bênção para o povo de Jeová! Mas que privilégios e bênçãos adicionais Jeová deu a esses dois evangelizadores zelosos? Veremos isso no próximo capítulo.

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* No versículo 34, algumas traduções da Bíblia inserem palavras, dizendo que Silas decidiu permanecer em Antioquia. (*Almeida,* revista e corrigida) Mas tudo indica que essas palavras não apareciam no texto original; elas foram acrescentadas mais tarde.

19, 20. (a) Como ficou evidente que havia paz e união na congregação em Antioquia? (b) O que Paulo e Barnabé podiam fazer agora?

SEÇÃO 6 • ATOS 15:36–18:22

“VOLTEMOS E VISITEMOS OS IRMÃOS”

ATOS 15:36

Que papel importante os superintendentes viajantes desempenham na congregação cristã? Como somos abençoados quando aceitamos de coração as designações que recebemos? Como podemos raciocinar de modo eficaz à base das Escrituras, e por que precisamos adaptar-nos às pessoas a quem pregamos? Descobriremos a resposta a essas e a outras perguntas ao acompanharmos o apóstolo Paulo na sua segunda viagem missionária.

“Fortalecendo as congregações”

Ministros viajantes ajudam as congregações a serem firmadas na fé

Baseado em Atos 15:36–16:5

À MEDIDA que os viajantes seguem caminho através de estradas acidentadas entre uma cidade e outra, o apóstolo Paulo está pensativo ao olhar para o jovem ao seu lado. O nome do rapaz é Timóteo. Cheio de energia, Timóteo talvez tenha uns 20 anos. Cada passo nessa nova viagem o leva para mais longe de casa. Conforme o dia vai chegando ao fim, a região de Listra e Icônio fica cada vez mais para trás. O que os aguarda? Paulo tem uma boa noção, pois essa é a sua segunda viagem missionária. Ele sabe que haverá muitos perigos e dificuldades. Mas como esse jovem ao seu lado vai se sair?

[2] Paulo confia em Timóteo, talvez mais do que este

1-3. (a) Quem era o novo companheiro de viagem de Paulo, e como ele era? (b) O que aprenderemos neste capítulo?

humilde jovem confie em si mesmo. Acontecimentos recentes deixaram Paulo mais convencido do que nunca de que ele precisa do companheiro certo de viagem. Paulo sabe que o trabalho à frente — visitar as congregações e fortalecê-las — exigirá que os ministros viajantes sejam unidos e bem determinados. Por que Paulo talvez se sinta assim? Um dos fatores pode ser um desacordo que levou Paulo e Barnabé a se separarem.

[3] Neste capítulo, aprenderemos muito sobre a melhor maneira de resolver desacordos. Também vamos aprender por que Paulo escolheu Timóteo como companheiro de viagem e entender melhor o papel vital dos que servem como superintendentes viajantes hoje.

"Voltemos e visitemos os irmãos" (Atos 15:36)

[4] No capítulo anterior, vimos como um grupo de quatro irmãos — Paulo, Barnabé, Judas e Silas — encorajou a congregação em Antioquia com a decisão do corpo governante a respeito da circuncisão. O que Paulo fez a seguir? Ele apresentou a Barnabé um novo plano de viagem, dizendo: "Acima de tudo, voltemos e

4. Quais eram os objetivos da segunda viagem missionária de Paulo?

visitemos os irmãos em cada uma das cidades em que publicamos a palavra de Jeová, para ver como estão." (Atos 15:36) Paulo não estava sugerindo uma mera visita social a esses cristãos recém-convertidos. O livro de Atos revela os verdadeiros objetivos da segunda viagem missionária de Paulo. Primeiro, ele continuaria a transmitir as decisões tomadas pelo corpo governante. (Atos 16:4) Segundo, como superintendente viajante, Paulo estava decidido a encorajar as congregações em sentido espiritual, ajudando-as a serem firmadas na fé. (Rom. 1:11, 12) Como a organização das Testemunhas de Jeová hoje segue esse modelo estabelecido pelos apóstolos?

[5] Hoje, Cristo usa o Corpo Governante das Testemunhas de Jeová para orientar sua congregação. Por meio de cartas, publicações, reuniões e outros meios de comunicação, esses fiéis homens ungidos dão orientação e encorajamento às congregações no mundo inteiro. O Corpo Governante também procura manter contato mais direto com as congregações por meio dos superintendentes viajantes. O próprio Corpo Governan-

5. Como o Corpo Governante hoje dá orientação e encorajamento às congregações?

te designa milhares de anciãos qualificados em todo o mundo para servirem como ministros viajantes.

6 Os superintendentes viajantes atuais concentram-se em dar atenção individual e encorajamento espiritual a todos os irmãos nas congregações que visitam. Como? Por seguirem o modelo estabelecido por cristãos do primeiro século como Paulo. Ele deu o seguinte incentivo a outro superintendente como ele: "Prega a palavra, ocupa-te nisso urgentemente, em época favorável, em época dificultosa, repreende, adverte, exorta, com toda a longanimidade e arte de ensino. . . . Faze a obra dum evangelizador." — 2 Tim. 4:2, 5.

7 Em harmonia com essas palavras, o superintendente viajante — e sua esposa, se for casado — participa com os publicadores locais em diversos aspectos do ministério. Esses irmãos e irmãs viajantes são zelosos na pregação e habilidosos instrutores, características que têm um efeito positivo sobre o rebanho. (Rom. 12:11; 2 Tim. 2:15) Os que participam nessa modalidade de serviço se destacam por seu amor abnegado. De bom grado, dão de si mesmos, enfrentando condições

6, 7. Quais são algumas responsabilidades dos superintendentes viajantes?

climáticas desfavoráveis e até mesmo viajando por regiões perigosas. (Fil. 2:3, 4) Os superintendentes viajantes também encorajam, ensinam e aconselham as congregações por meio de discursos baseados na Bíblia. Todos os irmãos na congregação são beneficiados por observar a conduta desses ministros viajantes e imitar sua fé. — Heb. 13:7.

"Um forte acesso de ira" (Atos 15:37-41)

[8] Barnabé gostou da sugestão de Paulo de 'visitar os irmãos'. Os dois haviam feito um bom trabalho como companheiros de viagem e já conheciam as regiões e os povos que visitariam. (Atos 13:2–14:28) Portanto, parecia uma boa ideia servir juntos nessa designação. Mas surgiu um problema. Atos 15:37 relata: "Barnabé, da sua parte, estava resolvido a levar consigo também João, que se chamava Marcos." Barnabé não estava apenas dando uma sugestão. Ele "estava resolvido" a levar seu primo Marcos nessa viagem missionária.

[9] Paulo não concordou. Por quê? O relato diz: "Paulo não achava correto que levassem [Marcos], visto

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8. Como Barnabé reagiu ao convite de Paulo?

9. Por que Paulo discordou de Barnabé?

que se tinha afastado deles desde Panfília e não tinha ido com eles à obra." (Atos 15:38) Marcos havia acompanhado Paulo e Barnabé na primeira viagem missionária, mas não ficou com eles até o fim. (Atos 12:25; 13:13) No começo da viagem, ainda na Panfília, Marcos deixou a designação e foi para casa, em Jerusalém. A Bíblia não diz por que ele foi embora, mas, pelo visto, o apóstolo Paulo encarou a atitude de Marcos como irresponsável. Paulo talvez tivesse dúvidas quanto a se Marcos era um homem de confiança.

10 Mesmo assim, Barnabé insistia em levar Marcos. Mas Paulo era tão insistente quanto ele em não querer fazer isso. "Em vista disso, houve um forte acesso de ira, de modo que se separaram um do outro", diz Atos 15:39. Barnabé navegou para Chipre, a ilha onde havia nascido, levando Marcos junto com ele. Paulo deu continuidade a seus planos. Lemos: "Paulo selecionou Silas e partiu, depois de ter sido confiado pelos irmãos à benignidade imerecida de Jeová." (Atos 15:40) Juntos, eles viajaram "pela Síria e pela Cilícia, fortalecendo as congregações". — Atos 15:41.

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10. A que levou o desacordo entre Paulo e Barnabé, e com que resultado?

[11] Esse relato talvez nos lembre de nossa natureza imperfeita. Paulo e Barnabé haviam sido designados como representantes especiais do corpo governante, e é provável que o próprio Paulo se tenha tornado membro desse grupo. Mas, no caso envolvendo Marcos, as imperfeições humanas de Paulo e Barnabé falaram mais alto. Será que eles permitiram que essa situação abalasse permanentemente o relacionamento entre eles? Embora fossem imperfeitos, Paulo e Barnabé eram humildes, tendo a mente de Cristo. Com o tempo, eles sem dúvida perdoaram um ao outro, demonstrando um espírito cristão de amor fraternal. (Efé. 4:1-3) Mais tarde, Paulo e Marcos trabalharam juntos em outras designações teocráticas.* — Col. 4:10.

[12] Esse acesso de ira foi um incidente isolado; não era da natureza de Paulo e Barnabé agir assim. Barnabé era conhecido por ser um homem bondoso e

* Veja o quadro "Marcos recebe muitos privilégios", na página 233.

11. Que qualidades são essenciais para evitarmos que um desacordo abale permanentemente a relação entre nós e alguém que nos ofendeu?

12. Que qualidades os atuais superintendentes cristãos devem ter em imitação a Paulo e Barnabé?

MARCOS RECEBE MUITOS PRIVILÉGIOS

O Evangelho de Marcos relata que aqueles que prenderam Jesus também tentaram prender "certo jovem" que "escapou nu". (Mar. 14:51, 52) Visto que Marcos, também conhecido como João Marcos, foi o único que registrou essa história, o jovem que ele mencionou pode ter sido ele próprio. Se esse for o caso, Marcos teve pelo menos algum contato com Jesus.

Uns 11 anos mais tarde, durante a perseguição movida por Herodes Agripa contra os cristãos, "muitos" membros da congregação de Jerusalém se reuniram para orar na casa de Maria, mãe de Marcos. Foi para essa casa que o apóstolo Pedro se dirigiu ao ser milagrosamente libertado da prisão. (Atos 12:12) Assim, Marcos talvez tenha sido criado numa casa que mais tarde foi usada para realizar reuniões cristãs. Sem dúvida, Marcos conhecia bem os primeiros discípulos de Jesus, que por sua vez exerceram uma boa influência sobre ele.

Marcos serviu lado a lado com vários superintendentes das congregações cristãs do primeiro século. Até onde sabemos, seu primeiro privilégio de serviço foi trabalhar com o seu primo Barnabé e o apóstolo Paulo na designação deles em Antioquia da Síria. (Atos 12:25) Quando Barnabé e Paulo iniciaram sua primeira viagem missionária, Marcos viajou com

eles, primeiro para Chipre e depois para a Ásia Menor. Dali, Marcos voltou para Jerusalém por motivos não mencionados. (Atos 13:4, 13) Depois de um desacordo entre Barnabé e Paulo a respeito de Marcos, conforme descrito em Atos capítulo 15, Marcos e Barnabé continuaram seu serviço missionário em Chipre. — Atos 15:36-39.

Com certeza, qualquer lembrança daquele desacordo já havia sido esquecida por volta de 60 EC ou 61 EC, ano em que Marcos estava novamente trabalhando com Paulo, dessa vez em Roma. Paulo, que estava preso naquela cidade, escreveu à congregação em Colossos: "Aristarco, meu companheiro de cativeiro, manda-vos os seus cumprimentos, e assim também Marcos, primo de Barnabé, (a respeito de quem recebestes mandado para o acolher, se for ter convosco)." (Col. 4:10) Assim, Paulo estava pensando em enviar João Marcos de Roma a Colossos como seu representante.

Em algum momento entre 62 EC e 64 EC, Marcos serviu com o apóstolo Pedro em Babilônia. Conforme menciona o Capítulo 10 deste livro, eles desenvolveram um relacionamento achegado, pois Pedro referiu-se a esse homem mais jovem como "Marcos, meu filho". — 1 Ped. 5:13.

Então, por volta de 65 EC, quando o apóstolo Paulo foi preso pela segunda vez em Roma, ele escreveu a seu companheiro de serviço Timóteo, que estava

em Éfeso: "Toma a Marcos e traze-o contigo, porque ele me é útil para ministrar." (2 Tim. 4:11) Sem dúvida, Marcos aceitou prontamente o convite e fez a viagem de Éfeso a Roma. Não é de admirar que Barnabé, Paulo e Pedro gostassem tanto de Marcos!

O maior de todos os privilégios de Marcos foi ser inspirado por Jeová para escrever um Evangelho. Segundo a tradição, Marcos obteve muitas informações do apóstolo Pedro. Os fatos parecem apoiar essa ideia, pois o relato de Marcos contém detalhes que apenas uma testemunha ocular, como Pedro, saberia. Mas parece que Marcos escreveu seu Evangelho em Roma, não em Babilônia quando estava com Pedro. Marcos usou muitas expressões em latim e traduziu termos hebraicos que de outra forma seriam difíceis para os não judeus entenderem. Assim, parece que ele escreveu primariamente para os gentios.

generoso, tanto que, em vez de chamá-lo de José, seu nome próprio, os apóstolos deram-lhe o nome Barnabé, que significa "Filho de Consolo". Paulo também era conhecido por ser amoroso e gentil. (1 Tes. 2:7, 8) Em imitação a Paulo e Barnabé, todos os superintendentes cristãos hoje, incluindo os ministros viajantes, sempre devem esforçar-se para demonstrar humildade

e para tratar com amor outros anciãos e todo o rebanho. — 1 Ped. 5:2, 3.

“Davam dele bom relato” (Atos 16:1-3)

13 Em sua segunda viagem missionária, Paulo passou pela província romana da Galácia, onde algumas congregações já haviam sido formadas. Por fim, ele “chegou . . . a Derbe e também a Listra”. O relato continua: “Havia ali um certo discípulo de nome Timóteo, filho duma mulher judia crente, mas de pai grego.” — Atos 16:1.*

14 Pelo visto, Paulo havia conhecido a família de Timóteo durante sua primeira viagem àquela região, por volta de 47 EC. Passados dois ou três anos desde aquela ocasião, na sua segunda visita, Paulo percebeu que o jovem Timóteo tinha bom potencial, pois os irmãos “davam dele bom relato”. Não era apenas em Listra, sua cidade natal, que os irmãos tinham um bom conceito de Timóteo. O relato explica que também em Icônio, a uns 30 quilômetros, os irmãos diziam boas

* Veja o quadro “Timóteo empenha-se ‘na promoção das boas novas’”, na página 237.

13, 14. (a) Quem era Timóteo, e como Paulo talvez o tenha conhecido? (b) O que levou Paulo a ver que Timóteo tinha bom potencial? (c) Que designação Timóteo recebeu?

TIMÓTEO EMPENHA-SE “NA PROMOÇÃO DAS BOAS NOVAS”

Timóteo era um assistente muito estimado pelo apóstolo Paulo. Depois de terem trabalhado juntos por uns 11 anos, Paulo podia escrever a respeito de Timóteo: “Não tenho a nenhum outro de disposição igual à dele, que cuidará genuinamente das coisas referentes a vós. Vós . . . conheceis a prova que ele deu de si mesmo, que ele trabalhou como escravo comigo na promoção das boas novas, como um filho junto ao pai.” (Fil. 2:20, 22) Timóteo sempre estava disposto a dar de si mesmo a fim de promover a obra de pregação, tornando-se assim alguém muito amado pelo apóstolo Paulo e deixando um excelente exemplo para nós.

Filho de pai grego e de mãe judia, Timóteo parece ter sido criado na cidade de Listra. Sua mãe, Eunice, e sua avó Loide ensinaram-lhe as Escrituras desde a infância. (Atos 16:1, 3; 2 Tim. 1:5; 3:14, 15) Tanto elas como Timóteo provavelmente aceitaram o cristianismo durante a primeira visita de Paulo a Listra.

Quando Paulo voltou a Listra alguns anos mais tarde, Timóteo talvez tivesse uns 20 anos. Já nessa época, “os irmãos em Listra e Icônio davam dele bom relato”. (Atos 16:2) O espírito de Deus havia inspirado “predições” a respeito desse jovem e, em harmonia com elas, Paulo e os anciãos locais convidaram

Timóteo para um privilégio especial de serviço: ser missionário junto com Paulo. (1 Tim. 1:18; 4:14; 2 Tim. 1:6) Timóteo teve de deixar sua família e, a fim de evitar uma possível causa para tropeço entre os judeus a quem Timóteo visitaria, ele teve de se submeter à circuncisão. — Atos 16:3.

Timóteo viajou muito. Ele pregou com Paulo e Silas em Filipos, com Silas na Bereia, e depois sozinho em Tessalônica. Quando se encontrou novamente com Paulo em Corinto, Timóteo tinha boas notícias sobre o amor e a fé dos tessalonicenses, apesar das tribulações que eles sofriam. (Atos 16:6–17:14; 1 Tes. 3:2-6) Ao receber notícias perturbadoras sobre os irmãos em Corinto, Paulo, que estava em Éfeso, pensou em enviar Timóteo de volta a Corinto. (1 Cor. 4:17) De Éfeso, Paulo mais tarde enviou Timóteo e Erasto à Macedônia. Mas, quando Paulo escreveu aos romanos, Timóteo estava mais uma vez com ele em Corinto. (Atos 19:22; Rom. 16:21) Essas são apenas algumas das viagens que Timóteo fez pela "promoção das boas novas".

Timóteo talvez hesitasse um pouco em exercer autoridade, o que é indicado pelo encorajamento que Paulo lhe deu: "Nenhum homem jamais menospreze a tua mocidade." (1 Tim. 4:12) Mas Paulo confiava em Timóteo a ponto de lhe dar as seguintes instruções ao enviá-lo a uma congregação problemática: '*Manda* a certos que não ensinem doutrina diferente.'

(1 Tim. 1:3) Paulo também deu a Timóteo autoridade para designar superintendentes e servos ministeriais nas congregações. — 1 Tim. 5:22.

As excelentes qualidades de Timóteo fizeram dele alguém muito amado por Paulo. As Escrituras revelam que esse homem mais jovem era um amigo achegado, fiel e afetuoso, como um filho. Paulo podia escrever que se lembrava das lágrimas de Timóteo, ansiava vê-lo e orava por ele. Como um pai preocupado, Paulo também deu a Timóteo conselhos sobre seus "frequentes casos de doença", pelo visto problemas de estômago. — 1 Tim. 5:23; 2 Tim. 1:3, 4.

Quando Paulo foi preso pela primeira vez em Roma, Timóteo ficou ao seu lado. Pelo menos em uma ocasião, Timóteo também ficou preso. (Filêm. 1; Heb. 13:23) Pode-se notar a profunda amizade que havia entre esses dois homens no pedido que Paulo fez quando percebeu que estava para morrer. Ele escreveu a Timóteo: "Faze o máximo para vir ter comigo em breve." (2 Tim. 4:6-9) As Escrituras não mencionam se Timóteo chegou a tempo de ver seu querido instrutor.

coisas a respeito dele. (Atos 16:2) Guiados pelo espírito santo, os anciãos deram a Timóteo uma séria responsabilidade: servir como ministro viajante, ajudando Paulo e Silas. — Atos 16:3.

[15] Como Timóteo conseguiu fazer um nome tão bom para si apesar de ser bem jovem? Será que foi por causa de sua inteligência, sua aparência ou suas habilidades naturais? Em geral, são essas coisas que impressionam as pessoas. Até mesmo o profeta Samuel se deixou influenciar demais pelas aparências em certa ocasião. Mas Jeová lembrou-lhe: "Não como o homem vê é o modo de Deus ver, pois o mero homem vê o que aparece aos olhos, mas quanto a Jeová, ele vê o que o coração é." (1 Sam. 16:7) Não foram as características físicas ou intelectuais de Timóteo que fizeram com que ele tivesse um bom nome entre seus irmãos, mas sim o que ele era no coração.

[16] Anos mais tarde, o apóstolo Paulo mencionou algumas qualidades espirituais de Timóteo. Paulo descreveu a boa disposição de Timóteo, seu amor abnegado e seu zelo ao cuidar de designações teocráticas. (Fil. 2:20-22) Timóteo também era conhecido por ter fé "sem qualquer hipocrisia". — 2 Tim. 1:5.

[17] Hoje, muitos jovens imitam a Timóteo por culti-

15, 16. Como Timóteo conseguiu fazer um nome tão bom para si mesmo?
17. Como os jovens podem imitar a Timóteo?

var qualidades que agradam a Deus. Assim, fazem um bom nome perante Jeová e seu povo apesar de sua pouca idade. (Pro. 22:1; 1 Tim. 4:15) Eles demonstram fé sem hipocrisia, recusando-se a levar uma vida dupla. (Sal. 26:4) Em resultado disso, podem ser bem úteis na congregação, assim como Timóteo. Quando eles se qualificam como publicadores das boas novas e, com o tempo, dedicam-se a Jeová e são batizados, todos os seus amigos e parentes que amam a Jeová se sentem muito encorajados!

“Firmadas na fé” (Atos 16:4, 5)

[18] Paulo e Timóteo trabalharam juntos por anos. Como ministros viajantes, eles cumpriram muitas designações representando o corpo governante. A Bíblia diz: “Enquanto viajavam através das cidades, entregavam aos que estavam ali, para a sua observância, os decretos decididos pelos apóstolos e anciãos, que estavam em Jerusalém.” (Atos 16:4) Pelo visto, as congregações realmente seguiam as orientações dos apóstolos e anciãos de Jerusalém. Por serem obedientes, ‘as congregações continuavam a ser firmadas

18. (a) Que privilégios Paulo e Timóteo tiveram como ministros viajantes? (b) Como as congregações foram abençoadas?

na fé e a aumentar em número, dia a dia'. — Atos 16:5.

[19] De modo similar, hoje as Testemunhas de Jeová são abençoadas por serem submissas e obedientes às orientações que recebem dos que "tomam a dianteira" entre elas. (Heb. 13:17) Visto que a cena do mundo está sempre mudando, é vital que os cristãos se mantenham em dia com o alimento espiritual fornecido pelo "escravo fiel e discreto". (Mat. 24:45; 1 Cor. 7:29-31) Fazermos isso pode evitar a ruína espiritual e nos ajudar a permanecer sem mancha do mundo. — Tia. 1:27.

[20] É verdade que os superintendentes cristãos atuais, incluindo os membros do Corpo Governante, são imperfeitos, assim como eram Paulo, Barnabé, Marcos e outros anciãos ungidos do primeiro século. (Rom. 5:12; Tia. 3:2) Mas, visto que os irmãos do Corpo Governante seguem de perto a Palavra de Deus e se apegam ao padrão estabelecido pelos apóstolos, eles são dignos de confiança. (2 Tim. 1:13, 14) Em resultado disso, as congregações são fortalecidas e firmadas na fé.

19, 20. Por que os cristãos devem ser obedientes aos que "tomam a dianteira"?

“Passa à Macedônia”

Os missionários são abençoados por aceitar uma designação e enfrentar a perseguição com alegria

Baseado em Atos 16:6-40

UM GRUPO de mulheres deixa a cidade de Filipos na Macedônia. Não demora muito e elas chegam a um rio estreito chamado Gangites. Como de costume, elas se sentam à margem do rio para orar ao Deus de Israel. Jeová as observa. — 2 Crô. 16:9; Sal. 65:2.

² Enquanto isso, mais de 800 quilômetros a leste de Filipos, um grupo de homens parte da cidade de Listra, no sul da Galácia. Dias depois, eles chegam a uma estrada romana pavimentada que vai em direção ao oeste, rumo à região mais povoada do distrito da Ásia. Os homens — Paulo, Silas e Timóteo — estão ansiosos para viajar por essa estrada a fim de visitar Éfeso e outras cidades onde milhares de pessoas precisam ouvir as boas novas sobre Cristo. Mas, antes mesmo de começarem essa viagem, o espírito santo os impede de prosseguir de uma forma não mencionada. Eles são proibidos de pregar na

1-3. (a) Como Paulo e seus companheiros viram a orientação do espírito santo? (b) Que eventos vamos examinar?

Ásia. Por quê? Jesus, por meio do espírito de Deus, quer fazer com que o grupo de Paulo atravesse toda a Ásia Menor, cruze o mar Egeu e vá em direção às margens do pequeno rio Gangites.

[3] O modo como Jesus guiou Paulo e seus companheiros durante essa viagem incomum até a Macedônia nos ensina lições valiosas hoje. Assim, vejamos alguns dos eventos que ocorreram durante a segunda viagem missionária de Paulo, que começou por volta de 49 EC.

‘Tiramos a conclusão de que Deus nos convocara’ (Atos 16:6-15)

[4] Impedidos de pregar na Ásia, Paulo e seus companheiros foram em direção ao norte para pregar nas cidades da Bitínia. A fim de chegarem lá, eles talvez tenham caminhado vários dias por estradas não pavimentadas entre as regiões pouco povoadas da Frígia e da Galácia. Mas, ao se aproximarem da Bitínia, Jesus usou mais uma vez o espírito santo para impedi-los. (Atos 16:6, 7) A essa altura, os homens já deviam estar confusos. Sabiam *o que* pregar e *como* pregar, mas não sabiam *onde* pregar. Haviam batido, por assim dizer, na porta que dava para a Ásia, mas em vão. Haviam batido na porta que dava para a Bitínia, mas novamente em vão. Mesmo assim, Paulo

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4, 5. (a) O que aconteceu com o grupo de Paulo perto da Bitínia? (b) Que decisão os discípulos tomaram, e qual foi o resultado?

estava decidido a continuar batendo até encontrar alguma porta que se abrisse. Os homens tomaram, então, uma decisão que não parecia fazer sentido: foram para o oeste e andaram 550 quilômetros, passando por várias cidades até chegarem ao porto de Trôade, de onde poderiam navegar para a Macedônia. (Atos 16:8) Foi em Trôade que Paulo bateu em uma terceira porta, mas dessa vez ela se abriu amplamente.

[5] Lucas, escritor do Evangelho que leva seu nome, juntou-se ao grupo de Paulo em Trôade. Ele relata o que aconteceu: "Durante a noite, apareceu a Paulo uma visão: certo homem macedônio estava em pé, suplicando-lhe e dizendo: 'Passa à Macedônia e ajuda-nos.' Ora, assim que ele viu a visão, procuramos passar à Macedônia, tirando a conclusão de que Deus nos convocara para declarar-lhes as boas novas."* (Atos 16:9, 10) Finalmente Paulo soube *onde* pregar. Ele deve ter ficado muito feliz por não ter desistido na metade do caminho. Sem demora, os quatro homens navegaram para a Macedônia.

[6] Que lição podemos aprender desse relato? Observe o seguinte: foi somente *depois* de Paulo ter partido para a

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* Veja o quadro "Lucas — escritor do livro de Atos", na página 246.

6, 7. (a) O que podemos aprender do que aconteceu durante a viagem de Paulo? (b) A exemplo do que aconteceu com Paulo, que certeza podemos ter?

LUCAS — ESCRITOR DO LIVRO DE ATOS

Até o capítulo 16, versículo 9, o livro de Atos é narrado apenas em terceira pessoa, ou seja, o escritor limita-se a descrever as palavras e ações de outras pessoas, não se incluindo na narrativa. Em Atos 16:10, 11, porém, esse estilo de escrita muda. No versículo 11, por exemplo, o escritor diz: "De Trôade [*nós*] fizemo-nos ao mar e fomos diretamente à Samotrácia." É nesse ponto da narrativa que o escritor, Lucas, passa a participar dos acontecimentos. Mas, visto que o nome Lucas não aparece em nenhum lugar em Atos dos Apóstolos, como sabemos que ele foi realmente o escritor?

Podemos saber a resposta por considerar a introdução do livro de Atos e a do Evangelho de Lucas. As duas introduções são dirigidas a um certo "Teófilo". (Luc. 1:1, 3; Atos 1:1) O livro de Atos começa com as seguintes palavras: "O primeiro relato, ó Teófilo, eu compus a respeito de todas as coisas que Jesus principiou tanto a fazer como a ensinar." Visto que muitas autoridades dos tempos antigos concordam que "o primeiro relato", o Evangelho, foi escrito por Lucas, ele também deve ter sido o escritor do livro de Atos.

Não sabemos muito sobre Lucas. Seu nome só aparece três vezes na Bíblia. O apóstolo Paulo chama Lucas de "o médico amado" e de um de seus "colaboradores". (Col. 4:14; Filêm. 24) As partes do livro de

Atos em que Lucas se inclui na narrativa indicam que ele primeiro acompanhou o apóstolo Paulo de Trôade até Filipos, por volta de 50 EC, mas que quando Paulo deixou Filipos, Lucas não estava mais com ele. Os dois encontraram-se novamente em Filipos por volta de 56 EC e viajaram com mais sete irmãos desde Filipos até Jerusalém, onde Paulo foi preso. Dois anos mais tarde, Lucas acompanhou Paulo, que ainda estava preso, desde Cesareia até Roma. (Atos 16:10-17, 40; 20:5–21:17; 24:27; 27:1–28:16) Quando Paulo, que havia sido preso pela segunda vez em Roma, percebeu que sua execução estava próxima, "apenas Lucas" estava com ele. (2 Tim. 4:6, 11) Fica claro que Lucas viajava longas distâncias e estava disposto a enfrentar dificuldades por causa das boas novas.

Lucas não afirmou ter presenciado o que escreveu sobre Jesus. Em vez disso, ele disse ter procurado "compilar uma declaração dos fatos" baseada em relatos de "testemunhas oculares". Além do mais, ele 'pesquisou todas as coisas com exatidão, desde o início', para 'escrevê-las em ordem lógica'. (Luc. 1:1-3) O resultado dos esforços de Lucas mostram que ele era um pesquisador cuidadoso. A fim de reunir informações, ele talvez tenha entrevistado Elisabete, Maria (mãe de Jesus) e outras pessoas. Muito do que ele escreveu não é encontrado nos outros Evangelhos. — Luc. 1:5-80.

Paulo disse que Lucas era médico, e podemos ver em seus escritos o interesse que um médico tem naqueles que sofrem. Para citar apenas alguns exemplos: Lucas disse que, quando Jesus curou um homem endemoninhado, o demônio saiu do homem "sem lhe fazer dano"; que a sogra do apóstolo Pedro estava com "febre alta"; e que uma mulher que Jesus ajudou tinha "um espírito de fraqueza, já por dezoito anos, e ela estava encurvada e não podia absolutamente endireitar-se". — Luc. 4:35, 38; 13:11.

É evidente que Lucas sempre colocou a "obra do Senhor" em primeiro lugar na vida. (1 Cor. 15:58) Seu objetivo não era buscar destaque ou uma carreira secular, mas ajudar outros a conhecer e a servir a Jeová.

Ásia que o espírito santo indicou a vontade de Deus; foi somente *depois* de Paulo ter se aproximado da Bitínia que Jesus interveio; e foi somente *depois* de Paulo ter chegado a Trôade que Jesus o orientou a ir à Macedônia. Jesus, como Cabeça da congregação, pode nos orientar de modo similar hoje. (Col. 1:18) Por exemplo, talvez estejamos pensando já por algum tempo em servir como pioneiros ou em nos mudar para uma região onde há maior necessidade de publicadores do Reino. Mas pode ser somente *depois* de darmos passos específicos para alcançar nosso alvo que Jesus, por meio do espírito de Deus, nos

guiará. Por quê? Pense no seguinte exemplo: um motorista pode virar seu carro para a direita ou para a esquerda somente se o carro estiver em movimento. Da mesma forma, no que diz respeito a expandir nosso ministério, Jesus nos orienta, mas apenas se estivermos em "movimento", ou seja, se estivermos realmente nos esforçando a fazer isso.

[7] Mas e se nossos esforços não produzem logo resultado? Devemos desistir, achando que o espírito de Deus não nos está orientando? Não. Lembre-se de que Paulo também enfrentou contratempos. Mesmo assim, ele continuou procurando até achar uma porta que se abrisse. Podemos ter certeza de que nossa perseverança em procurar "uma porta larga para atividade" também será recompensada. — 1 Cor. 16:9.

[8] Depois de chegarem ao distrito da Macedônia, o grupo de Paulo viajou para Filipos, uma cidade cujos habitantes tinham orgulho de ser cidadãos romanos. Para os soldados romanos reformados que moravam ali, a colônia de Filipos era como uma pequena Itália — uma Roma em miniatura bem no meio da Macedônia. Fora do portão da cidade, ao lado de um rio estreito, os missionários encontraram um local que acharam ser

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8. (a) Descreva a cidade de Filipos. (b) Qual foi o resultado alegre da pregação de Paulo no "lugar de oração"?

“um lugar de oração”.* No sábado, eles foram àquele local e encontraram várias mulheres reunidas ali para adorar a Deus. Os discípulos sentaram-se e falaram com elas. Uma mulher chamada Lídia “estava escutando, e Jeová abriu-lhe amplamente o coração”. Lídia ficou tão comovida com o que aprendeu dos missionários que ela e os de sua casa foram batizados. Então ela insistiu para que Paulo e seus companheiros ficassem na sua casa.# — Atos 16:13-15.

[9] Imagine a alegria que o batismo de Lídia causou. Paulo deve ter ficado muito feliz por ter aceitado o convite para ‘passar à Macedônia’ e por Jeová ter usado a ele e seus companheiros para responder às orações daquelas mulheres que temiam a Deus. Hoje, muitos irmãos — jovens e idosos, solteiros e casados — também se mudam para regiões onde a necessidade de publicadores do Reino é maior. É verdade que eles enfrentam dificuldades, mas isso não é nada comparado à satisfação que sentem quando encontram pessoas como Lídia, que aceitam as verdades da Bíblia. Será que você pode fazer ajustes que

* Os judeus talvez fossem proibidos de ter uma sinagoga em Filipos por causa da característica militar da cidade. Ou pode ser que ali não houvesse dez homens judeus, o mínimo necessário para estabelecer uma sinagoga.

\# Veja o quadro “Lídia — vendedora de púrpura”, na página 252.

9. Como muitos hoje imitam o exemplo de Paulo, e que bênçãos recebem?

lhe permitiriam 'passar' a um território onde a necessidade é maior? Você receberá muitas bênçãos se fizer isso. Por exemplo, veja o caso de Aaron, um irmão de 20 e poucos anos que se mudou para um país da América Central. Suas palavras refletem os sentimentos de muitos outros irmãos: "Servir em outro país tem me ajudado a crescer espiritualmente e a me achegar mais a Jeová. E o serviço de campo é muito bom — dirijo oito estudos bíblicos!"

"A multidão levantou-se . . . contra eles" (Atos 16:16-24)

[10] Satanás com certeza ficou furioso pelas boas novas terem se estabelecido numa parte do mundo onde ele e seus demônios dominavam sem interferência. Não é de admirar que os demônios estivessem envolvidos na reviravolta que estava para acontecer com Paulo e seus companheiros. Enquanto estes visitavam o lugar de oração, uma serva possuída por um demônio, e que ganhava muito dinheiro para seus donos fazendo predições, começou a seguir o grupo de Paulo. Ela gritava: "Estes homens são escravos do Deus Altíssimo, que vos estão publicando o caminho da salvação." Pode ser que o demônio tenha feito a serva gritar essas palavras para dar a entender

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10. Como os demônios estavam envolvidos na reviravolta que aconteceu com Paulo e seus companheiros?

LÍDIA — VENDEDORA DE PÚRPURA

Lídia morava em Filipos, uma cidade importante na Macedônia. Ela era natural de Tiatira, uma cidade na região chamada Lídia, no oeste da Ásia Menor. O trabalho de Lídia como vendedora de púrpura a levou a cruzar o mar Egeu e ir morar em Filipos. Pelo visto, ela comercializava artigos variados de púrpura — tapetes, tapeçarias, tecidos e mesmo corantes. Uma inscrição encontrada em Filipos comprova que havia uma associação de vendedores de púrpura nessa cidade.

Lídia é descrita como "adoradora de Deus", o que pode indicar que ela era prosélita. (Atos 16:14) Ela talvez se tenha tornado adoradora de Jeová em Tiatira. Ali, diferentemente de Filipos, havia um local onde os judeus se reuniam. Alguns acham que Lídia era um apelido que significa "mulher de Lídia" e que esse nome lhe foi dado em Filipos. Mas existem provas documentais que mostram que a palavra Lídia também era usada como nome próprio.

Desde os dias de Homero, no nono ou oitavo século AEC, os lídios e os habitantes da região eram famosos por sua habilidade em usar púrpura para tingir tecidos. Realmente, as águas de Tiatira eram conhecidas por produzir "as tonalidades mais brilhantes e duráveis".

Os artigos de púrpura eram considerados de luxo; apenas os ricos tinham condições de adquiri-los. Embora o corante púrpura pudesse ser extraído de dife-

rentes fontes, o melhor e mais caro, usado no tratamento de linho fino, vinha de moluscos do Mediterrâneo. Os tecidos dessa cor eram muito caros, pois só era possível extrair uma quantidade extremamente pequena de corante de cada molusco, sendo necessários uns 8 mil moluscos para obter apenas um grama desse precioso líquido.

É bem provável que Lídia fosse uma comerciante rica e bem-sucedida, pois trabalhar com púrpura exigia investir muito dinheiro. Além disso, Lídia tinha uma casa grande o suficiente para hospedar quatro pessoas — Paulo, Silas, Timóteo e Lucas. A referência que a Bíblia faz à sua "família" pode significar que ela morava com parentes. Mas a palavra grega traduzida "família" pode indicar que ela tinha escravos e servos. (Atos 16:15) E o fato de Paulo e Silas terem se encontrado com alguns irmãos na casa dessa mulher hospitaleira antes de deixarem a cidade sugere que essa casa se tornou um local de reuniões para os primeiros cristãos em Filipos. — Atos 16:40.

Quando Paulo escreveu à congregação em Filipos uns dez anos mais tarde, ele não mencionou Lídia. Assim, tudo que sabemos sobre ela se encontra em Atos capítulo 16.

que as predições feitas por ela e os ensinos de Paulo vinham da mesma fonte. Dessa forma, as pessoas ali prestariam atenção à serva em vez de aos verdadeiros

seguidores de Cristo. Mas Paulo silenciou a serva por expulsar o demônio. — Atos 16:16-18.

[11] Quando os donos da serva viram que haviam perdido seu meio fácil de ganhar dinheiro, ficaram furiosos. Eles arrastaram Paulo e Silas até a feira, onde os magistrados — autoridades que representavam Roma — realizavam audiências. Os donos aproveitaram-se do preconceito e do patriotismo dos juízes, como que dizendo: 'Esses judeus estão causando muita confusão por ensinarem costumes que nós romanos não podemos aceitar.' Suas palavras logo surtiram efeito. "A multidão [na feira] levantou-se toda contra [Paulo e Silas]", e os magistrados deram ordens para que eles fossem "espancados com varas". Depois disso, Paulo e Silas foram levados à força para a prisão. O carcereiro jogou os homens feridos na prisão interior e prendeu-lhes os pés no tronco. (Atos 16:19-24) Quando o carcereiro fechou a porta, a escuridão naquela masmorra devia ter sido tão grande que Paulo e Silas mal conseguiam enxergar um ao outro. No entanto, Jeová os estava vendo. — Sal. 139:12.

[12] Anos antes, Jesus havia alertado seus seguidores que

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11. O que aconteceu com Paulo e Silas depois que Paulo expulsou da serva o demônio?

12. (a) Como os discípulos de Cristo encararam a perseguição, e por quê? (b) Que tipos de oposição ainda são usados por Satanás e seus agentes?

eles seriam perseguidos. (João 15:20) Por isso, quando o grupo de Paulo passou à Macedônia, eles sabiam que podiam enfrentar oposição. Assim, quando a perseguição veio, em vez de acharem que tinham perdido o favor de Jeová, eles a encararam como demonstração da ira de Satanás. Hoje, os agentes de Satanás ainda usam os mesmos métodos usados em Filipos. Na escola e no local de trabalho, opositores falam mentiras a nosso respeito, provocando oposição. Em alguns países, opositores religiosos levantam acusações contra nós em tribunais, como que dizendo: 'Essas Testemunhas de Jeová causam muita confusão por ensinarem costumes que nós "tradicionalistas" não podemos aceitar.' Em alguns lugares, nossos irmãos são espancados e jogados na prisão. No entanto, Jeová os está vendo. — 1 Ped. 3:12.

"Batizados sem demora" (Atos 16:25-34)

[13] Paulo e Silas devem ter precisado de algum tempo para se recuperarem dos eventos turbulentos daquele dia. Por volta da meia-noite, porém, eles já se haviam recuperado do espancamento o suficiente para 'orar e louvar a Deus com cântico'. De repente, um terremoto abalou a prisão. O carcereiro acordou e, vendo que as portas

13. O que levou o carcereiro a perguntar: "O que tenho de fazer para ser salvo?"

estavam abertas, ficou com medo de que os prisioneiros tivessem fugido. Sabendo que seria punido por deixá-los fugir, ele "puxou a sua espada e estava prestes a acabar consigo". Mas Paulo clamou: "Não te faças dano, pois estamos todos aqui!" O aflito carcereiro perguntou: "Senhores, o que tenho de fazer para ser salvo?" Paulo e Silas não podiam salvá-lo; apenas Jesus podia. Então eles responderam: "Crê no Senhor Jesus e serás salvo." — Atos 16:25-31.

[14] Será que a pergunta do carcereiro era sincera? Paulo não duvidou da sinceridade do homem. O carcereiro era gentio; não tinha conhecimento das Escrituras. Antes de poder se tornar cristão, ele precisava aprender e aceitar verdades bíblicas básicas. De modo que Paulo e Silas tiraram tempo para falar "a palavra de Jeová a ele". Os homens ficaram tão envolvidos em ensinar as Escrituras que talvez se tenham esquecido da dor dos golpes que haviam recebido. Mas o carcereiro viu as feridas profundas nas costas deles e as limpou. Então ele e os de sua casa "foram batizados sem demora". Que bênção Paulo e Silas receberam por enfrentar a perseguição com alegria! — Atos 16:32-34.

14. (a) Que ajuda Paulo e Silas deram ao carcereiro? (b) Que bênção Paulo e Silas receberam por enfrentar a perseguição com alegria?

[15] Assim como Paulo e Silas, muitas Testemunhas de Jeová hoje pregam as boas novas enquanto estão presas por causa de sua fé, com ótimos resultados. Por exemplo, em certo país onde nossas atividades eram proibidas, houve uma época em que 40% de todas as Testemunhas de Jeová haviam aprendido a verdade enquanto estavam na prisão! (Isa. 54:17) Observe, também, que o carcereiro só pediu ajuda *depois* que o terremoto abalou a prisão. Da mesma forma hoje, algumas pessoas que nunca deram atenção à mensagem do Reino talvez a aceitem quando sua vida pessoal é abalada por alguma tragédia. Não deixarmos de fielmente visitar e revisitar os moradores em nosso território garantirá que estejamos ali para ajudar quando uma situação dessas surgir.

“Agora nos lançam fora secretamente?” (Atos 16:35-40)

[16] Na manhã após o espancamento, os magistrados ordenaram que Paulo e Silas fossem libertados. Mas Paulo disse: “Chibatearam-nos publicamente sem condenação, a homens que são romanos, e lançaram-nos na prisão; e agora nos lançam fora secretamente? Não, deveras, mas que venham eles mesmos e nos levem para fora.” Ao

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15. (a) Como muitas Testemunhas de Jeová hoje imitam o exemplo de Paulo e Silas? (b) Por que devemos continuar a revisitar os moradores em nosso território?

16. Como a situação mudou de figura no dia após o espancamento de Paulo e Silas?

saberem que os dois homens eram cidadãos romanos, os magistrados “ficaram temerosos”, pois tinham violado os direitos daqueles discípulos.* Agora a situação havia mudado de figura. Os discípulos tinham sido espancados publicamente; então os magistrados tinham de pedir desculpas publicamente. Eles imploraram a Paulo e Silas que deixassem Filipos. Os dois concordaram, mas primeiro tiraram tempo para encorajar o crescente grupo de novos discípulos. Só partiram depois disso.

[17] Caso seus direitos como cidadãos romanos tivessem sido respeitados antes, pode ser que Paulo e Silas não tivessem sido espancados. (Atos 22:25, 26) Mas, se isso acontecesse, os discípulos em Filipos poderiam ficar com a impressão de que aqueles homens tinham usado esses direitos para evitar sofrer em nome de Cristo. Como isso afetaria a fé dos discípulos que não tinham cidadania romana? Afinal, para eles a lei não serviria de proteção contra espancamentos. Por isso, ao suportarem a punição, Paulo e Silas deram exemplo aos novos discípulos, mostrando que os seguidores de Cristo podem manter-se firmes diante de perseguição. Além disso, por exigirem o

* A lei romana estabelecia que um cidadão sempre tinha o direito de ser julgado perante um tribunal e nunca deveria ser punido em público sem antes ter sido condenado.

17. Que importante lição os novos discípulos aprenderiam por observar a perseverança de Paulo e Silas?

reconhecimento de sua cidadania, Paulo e Silas obrigaram os magistrados a admitir publicamente que tinham violado a lei. Isso, por sua vez, talvez fizesse os magistrados pensar duas vezes antes de maltratar os companheiros de adoração de Paulo e poderia fornecer certa medida de proteção legal contra ataques similares no futuro.

[18] Hoje, os superintendentes também orientam a congregação cristã por meio de seu exemplo. O que quer que esperem que seus companheiros de adoração façam, os pastores cristãos estão dispostos a fazer. Da mesma forma, assim como Paulo, nós avaliamos bem quando e como usar nossos direitos legais para obter proteção. Se necessário, nós recorremos a tribunais locais, nacionais e até mesmo internacionais a fim de obter proteção legal para realizar livremente nossa adoração. Nosso objetivo não é promover alguma reforma social, mas "defender e estabelecer legalmente as boas novas", conforme Paulo escreveu à congregação em Filipos uns dez anos depois de ter ficado preso ali. (Fil. 1:7) Ainda assim, independentemente do resultado desses processos legais, nós, como Paulo e seus companheiros, estamos decididos a continuar 'declarando as boas novas' onde quer que o espírito de Deus nos oriente a fazer isso. — Atos 16:10.

18. (a) Como os superintendentes cristãos hoje imitam o exemplo de Paulo? (b) Como nós 'defendemos e estabelecemos legalmente as boas novas' em nossos dias?

CAPÍTULO 17

Paulo "raciocinou com eles à base das Escrituras"

A base para um bom ensino e o excelente exemplo dos bereanos

Baseado em Atos 17:1-15

A ESTRADA muito movimentada, construída por excelentes engenheiros romanos, atravessa montanhas escarpadas. Vez por outra, os sons misturam-se nessa estrada — o zurro de jumentos, o barulho das rodas das carroças ao passarem sobre grossas pedras de pavimentação, e vozes de viajantes de todo tipo, incluindo provavelmente soldados, comerciantes e artesãos. Três amigos — Paulo, Silas e Timóteo — estão nessa estrada fazendo uma viagem de aproximadamente 130 quilômetros desde Filipos até Tessalônica. A viagem não é nada fácil, especialmente para Paulo e Silas. Eles ainda estão se recuperando dos ferimentos causados pelo espancamento que sofreram em Filipos. — Atos 16:22, 23.

[2] O que esses três homens fazem para não pensar no

1, 2. Quem estava fazendo a viagem desde Filipos até Tessalônica, e que coisas talvez lhes estivessem passando pela mente?

longo caminho que têm pela frente? Conversar com certeza ajuda. Eles ainda têm bem viva na mente a emoção que sentiram quando o carcereiro lá em Filipos e sua família se tornaram discípulos. Aquele acontecimento deixou esses viajantes ainda mais decididos a continuar proclamando a palavra de Deus. Mas, conforme se aproximam da cidade costeira de Tessalônica, eles talvez se perguntem como os judeus nessa cidade vão recebê-los. Será que eles vão ser atacados, ou até mesmo espancados, como aconteceu em Filipos?

[3] Mais tarde, Paulo escreveu aos cristãos em Tessalônica sobre como se sentiu naquela ocasião: "Depois de primeiro termos sofrido e termos sido tratados com insolência em Filipos (conforme sabeis), ficamos denodados, por meio de nosso Deus, para falar-vos as boas novas de Deus com bastante luta." (1 Tes. 2:2) Com essas palavras, Paulo parece indicar que tinha receio de entrar na cidade de Tessalônica, especialmente depois do que aconteceu em Filipos. Você já se sentiu como Paulo? Às vezes acha muito difícil proclamar as boas novas? Paulo confiava em Jeová para fortalecê-lo — ajudá-lo a reunir a coragem que precisava. Estudar o

3. Como o exemplo de Paulo em reunir coragem para pregar pode nos ajudar?

exemplo de Paulo pode ajudar você a fazer o mesmo. — 1 Cor. 4:16.

Paulo "raciocinou . . . à base das Escrituras" (Atos 17:1-3)

[4] O relato nos diz que, enquanto esteve em Tessalônica, Paulo pregou na sinagoga por três sábados. Será que isso quer dizer que sua visita àquela cidade durou apenas três semanas? Não necessariamente. Nós não sabemos quando Paulo foi à sinagoga pela primeira vez depois de chegar à cidade. Além disso, as cartas de Paulo indicam que, enquanto em Tessalônica, ele e seus companheiros trabalharam para se sustentar. (1 Tes. 2:9; 2 Tes. 3:7, 8) Também, durante o tempo em que ficou ali, por duas vezes Paulo recebeu suprimentos de seus irmãos em Filipos. (Fil. 4:16) De modo que ele provavelmente ficou em Tessalônica mais do que apenas três semanas.

[5] Tendo criado coragem para pregar, Paulo falou aos que estavam reunidos na sinagoga. Como de costume, Paulo "raciocinou com eles à base das Escrituras, explicando e provando com referências que era necessário

4. Por que é provável que Paulo tenha ficado mais do que apenas três semanas em Tessalônica?

5. Como Paulo procurava raciocinar com as pessoas?

que o Cristo sofresse e fosse levantado dentre os mortos, e dizendo: 'Este é o Cristo, este Jesus, que eu vos publico.'" (Atos 17:2, 3) Observe que Paulo não tentava apelar para a emoção; ele apelava para a razão. Ele sabia que os que frequentavam a sinagoga conheciam e respeitavam as Escrituras. Mas eles não as entendiam plenamente. Assim, Paulo usava as Escrituras para argumentar, explicar e provar que Jesus de Nazaré era o prometido Messias, ou Cristo.

[6] Paulo seguiu o modelo estabelecido por Jesus, que usava as Escrituras como base de seu ensino. Durante seu ministério, por exemplo, Jesus mostrou a seus seguidores que, segundo as Escrituras, o Filho do homem teria de sofrer, morrer e ser ressuscitado. (Mat. 16:21) Depois de sua ressurreição, Jesus apareceu a seus discípulos. Sem dúvida, esse fato em si seria o suficiente para mostrar que ele tinha falado a verdade. Mas Jesus fez mais do que isso. Sobre o que ele disse a certos discípulos, lemos: "Principiando por Moisés e por todos os Profetas, interpretou-lhes em todas as Escrituras as coisas referentes a si mesmo." Com que resultado? Os discípulos disseram: "Não se nos abrasavam os corações

6. Como Jesus raciocinava à base das Escrituras, e com que resultado?

[isto é, não nos sentíamos muito animados] quando nos falava na estrada, ao nos abrir plenamente as Escrituras?" — Luc. 24:32.

[7] A mensagem da Palavra de Deus tem poder. (Heb. 4:12) Por isso, os cristãos hoje baseiam seus ensinos nessa Palavra, assim como Paulo, os outros apóstolos e o próprio Jesus fizeram. Nós também raciocinamos com as pessoas, explicamos o significado das Escrituras e provamos aquilo que ensinamos por abrir a Bíblia e mostrar aos moradores o que ela diz. Afinal, a mensagem que levamos não é nossa. Por usarmos sempre a Bíblia, ajudamos as pessoas a ver que proclamamos não as nossas próprias ideias, mas os ensinos de Deus. Nós também somos ajudados a sempre nos lembrar de que a mensagem que pregamos se baseia firmemente na Palavra de Deus. É totalmente confiável. Saber isso não lhe dá confiança para pregar com coragem, assim como Paulo?

'Alguns se tornaram crentes' (Atos 17:4-9)

[8] Paulo já havia visto pessoalmente como eram verda-

7. Por que é importante basear nas Escrituras aquilo que ensinamos?
8-10. (a) De que formas as pessoas em Tessalônica reagiram às boas novas? (b) Por que alguns judeus estavam com ciúmes de Paulo? (c) Como os opositores judeus reagiram?

deiras as palavras de Jesus: “O escravo não é maior do que o seu amo. Se me perseguiram a mim, perseguirão também a vós; se observaram a minha palavra, observarão também a vossa.” (João 15:20) Foi exatamente isso que Paulo viu acontecer em Tessalônica — alguns estavam ansiosos para ‘observar a palavra’, ao passo que outros se opunham a ela. Quanto àqueles que reagiram bem, Lucas escreveu: “Alguns deles [dos judeus] tornaram-se crentes [cristãos] e associaram-se com Paulo e Silas, e assim fizeram também uma grande multidão dos gregos que adoravam a Deus e não poucas das mulheres de destaque.” (Atos 17:4) Sem dúvida esses novos discípulos ficaram felizes por terem recebido ajuda para entender mais claramente as Escrituras.

9 Apesar de alguns terem gostado das palavras de Paulo, outros ficaram com raiva dele. Alguns judeus em Tessalônica ficaram com ciúmes de Paulo por ele ter sido bem-sucedido em convencer “uma grande multidão dos gregos” a aceitar a mensagem. Com a intenção de fazerem prosélitos, aqueles judeus haviam ensinado as Escrituras Hebraicas aos gentios gregos e, por isso, achavam que estes lhes pertenciam. Mas agora era como se Paulo lhes estivesse roubando aqueles gregos — bem ali na sinagoga! Os judeus ficaram furiosos.

[10] Lucas nos informa o que aconteceu a seguir: "Os judeus, ficando com ciúme, acolheram na sua companhia certos homens iníquos dos vadios da feira e formaram uma turba, e passaram a lançar a cidade num alvoroço. E eles assaltaram a casa de Jasão e buscavam [trazer Paulo e Silas] para fora à ralé. Quando não os acharam, arrastaram Jasão e certos irmãos perante os governantes da cidade, clamando: 'Estes homens que têm subvertido a terra habitada estão também presentes aqui, e Jasão recebeu-os com hospitalidade. E todos estes homens agem em oposição aos decretos de César, dizendo que há outro rei, Jesus.'" (Atos 17:5-7) Como a ação dessa turba afetaria Paulo e seus companheiros?

[11] Turbas são terríveis. São como as águas violentas e descontroladas de um rio durante uma enchente — arrastam tudo que estiver no caminho. Essa foi a arma que os judeus usaram na tentativa de se livrar de Paulo e Silas. Então, depois de os judeus terem lançado a cidade num "alvoroço", eles tentaram convencer as autoridades de que os discípulos haviam cometido crimes graves. Primeiro acusaram Paulo e os outros proclama-

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11. Que acusações foram feitas contra Paulo e seus companheiros de pregação, e que decreto os acusadores talvez tivessem em mente? (Veja a nota.)

dores do Reino de terem “subvertido a terra habitada”, embora Paulo e seus companheiros não tivessem causado o alvoroço em Tessalônica. Já a segunda acusação foi bem mais grave. Os judeus disseram que os missionários proclamavam a existência de outro rei, Jesus, violando assim os decretos do imperador.*

[12] Lembre-se de que os líderes religiosos haviam feito uma acusação similar contra Jesus. Eles disseram a Pilatos: “Achamos este homem subvertendo a nossa nação . . . e dizendo que ele mesmo é Cristo, um rei.” (Luc. 23:2) Pilatos, possivelmente temendo que o imperador pudesse concluir que ele tolerava alta traição, condenou Jesus à morte. Da mesma forma, as acusações contra os cristãos em Tessalônica poderiam ter tido sérias consequências. Uma obra de referência menciona: “Não é exagero dizer que os cristãos estavam em grande perigo por causa dessa acusação, pois ‘a mera insinuação de traição contra os imperadores quase sempre era fatal

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* De acordo com um erudito, houve naquele tempo um decreto de César proibindo qualquer predição “da vinda de um novo rei ou reino, especialmente um que fosse suplantar ou julgar o imperador”. Os inimigos de Paulo podem muito bem ter deturpado a mensagem do apóstolo, afirmando que era uma violação desse decreto. Veja o quadro “Os imperadores romanos e o livro de Atos”, na página 268.

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12. O que mostra que as acusações contra os cristãos em Tessalônica poderiam ter tido sérias consequências?

OS IMPERADORES ROMANOS E O LIVRO DE ATOS

Todos os eventos registrados no livro de Atos — na realidade, todos os registrados nas Escrituras Gregas Cristãs — aconteceram dentro dos limites do Império Romano. Assim, a autoridade secular suprema era sempre o imperador romano. Ele era aquele a quem os judeus em Tessalônica estavam se referindo ao falar dos "decretos de César". (Atos 17:7) Quatro imperadores governaram durante o período abrangido pelo livro de Atos: Tibério, Caio, Cláudio I e Nero.

- *Tibério* (14-37 EC) foi imperador durante todo o ministério de Jesus e os primeiros anos da congregação cristã. Ele foi o César a quem os judeus se referiam no julgamento de Jesus quando gritaram para Pilatos: "Se livrares este homem, não és amigo de César. . . . Não temos rei senão César." — João 19:12, 15.
- *Caio,* também conhecido como *Calígula* (37-41 EC), não é mencionado nas Escrituras Gregas Cristãs.
- *Cláudio I* (41-54 EC) é mencionado duas vezes no livro de Atos. Conforme predito pelo profeta cristão Ágabo, "uma grande fome", que ocorreu por volta de 46 EC, veio "sobre toda a terra habitada . . . no tempo de Cláudio". Além disso, em 49 EC ou no começo de 50 EC, Cláudio 'ordenou que todos os judeus se afastassem de Roma', um decreto que fez com que Áquila e Priscila se mudassem para Corinto, onde conheceram o apóstolo Paulo. — Atos 11:28; 18:1, 2.

- *Nero* (54-68 EC) foi o César a quem Paulo apelou. (Atos 25:11) Diz-se que esse imperador mais tarde culpou os cristãos pelo incêndio que destruiu boa parte de Roma por volta de 64 EC. Pouco depois disso, em cerca de 65 EC, o apóstolo Paulo foi preso pela segunda vez em Roma e executado.

para o acusado'." Será que esse odioso ataque alcançaria seu objetivo?

[13] A turba falhou em parar a obra de pregação em Tessalônica. Por quê? Um dos motivos foi que Paulo e Silas não puderam ser encontrados. Além disso, parece que os governantes da cidade não ficaram convencidos de que as acusações eram válidas. Depois de exigirem uma "fiança", eles libertaram Jasão e os outros irmãos. (Atos 17:8, 9) Seguindo o conselho de Jesus para os cristãos serem "cautelosos como as serpentes, contudo, inocentes como as pombas", Paulo prudentemente fugiu do perigo para que pudesse continuar sua pregação em outro lugar. (Mat. 10:16) Fica claro que o fato de Paulo criar coragem não o levou a ser imprudente. Como os cristãos hoje podem imitar seu exemplo?

13, 14. (a) Por que a turba falhou em parar a obra de pregação em Tessalônica? (b) De que forma Paulo seguiu o conselho de Cristo sobre ser cauteloso, e como podemos imitar o seu exemplo?

[14] Atualmente, os clérigos da cristandade muitas vezes instigam turbas contra as Testemunhas de Jeová. Acusando-as de sedição e traição, eles manipulam os governantes para que se oponham a elas. Assim como aqueles perseguidores do primeiro século, os opositores atuais são motivados pelo ciúme. Seja como for, os cristãos verdadeiros procuram não se envolver sem necessidade em problemas. Sempre que possível, evitamos confrontos com pessoas iradas e desarrazoadas, procurando continuar nossa obra em paz, talvez voltando mais tarde quando as coisas tiverem acalmado.

Eles eram "de mentalidade mais nobre" (Atos 17:10-15)

[15] Pelo bem da segurança, Paulo e Silas foram enviados a Bereia, a aproximadamente 65 quilômetros de Tessalônica. Quando eles chegaram lá, Paulo foi à sinagoga e falou com as pessoas reunidas ali. Como era bom encontrar uma assistência receptiva! Lucas escreveu que os judeus de Bereia eram "de mentalidade mais nobre do que os de Tessalônica, pois recebiam a palavra com o maior anelo mental, examinando cuidadosamente as Escrituras, cada dia, quanto a se estas coisas eram assim". (Atos 17:10, 11) Será que essas palavras desme-

15. Como os bereanos reagiram às boas novas?

reciam as pessoas em Tessalônica que aceitaram a verdade? De forma alguma. Mais tarde, Paulo escreveu-lhes: “Agradecemos a Deus incessantemente, porque, quando recebestes a palavra de Deus, que ouvistes de nós, vós a aceitastes, não como a palavra de homens, mas, pelo que verazmente é, como a palavra de Deus, que também está operando em vós, crentes.” (1 Tes. 2:13) Mas o que fazia com que esses judeus em Bereia fossem de mentalidade tão nobre?

16 Os bereanos ouviram algo totalmente novo, mas não ficaram desconfiados nem foram críticos. Ao mesmo tempo, não se mostraram ingênuos. Primeiro, eles ouviram com atenção o que Paulo tinha a dizer. Daí, verificaram nas Escrituras o que Paulo lhes havia explicado. Eles estudaram diligentemente a Palavra de Deus não apenas aos sábados, mas todos os dias. E fizeram isso com muito “anelo mental”, dedicando-se a entender as Escrituras à luz daquele novo ensino. Por fim, eles mostraram que eram humildes o suficiente para fazer mudanças, pois “muitos deles tornaram-se crentes”. (Atos 17:12) Não é de admirar que Lucas os descreva como pessoas de ‘mentalidade nobre’.

16. Por que os bereanos foram apropriadamente descritos como pessoas de ‘mentalidade nobre’?

[17] Mal sabiam os bereanos que o registro de sua reação às boas novas seria preservado na Palavra de Deus como um excelente exemplo de 'mentalidade nobre' e espiritual. Eles fizeram exatamente o que Paulo esperava e o que Jeová Deus queria que fizessem. Nós também incentivamos as pessoas a agir assim: examinar a Bíblia com atenção para que adquiram uma fé baseada firmemente na Palavra de Deus. Mas, depois de nos tornarmos cristãos, será que não há mais necessidade de ter mentalidade nobre? Ao contrário, torna-se ainda mais importante ter o forte desejo de aprender de Jeová e aplicar prontamente seus ensinos. Desse modo, permitimos que Jeová nos molde e nos treine de acordo com a sua vontade. (Isa. 64:8) Assim, continuaremos agradando ao nosso Pai celestial, sendo produtivos no seu serviço.

[18] Paulo não ficou muito tempo em Bereia. Lemos: "Quando os judeus de Tessalônica souberam que a palavra de Deus estava sendo publicada por Paulo tam-

17. Por que o exemplo dos bereanos é tão elogiável, e como podemos continuar a imitar esse exemplo mesmo depois de servir a Jeová por muito tempo?

18, 19. (a) Por que Paulo deixou Bereia, mas como demonstrou perseverança digna de ser imitada? (b) A quem Paulo pregaria a seguir, e onde?

bém em Bereia, foram também para lá incitar e agitar as massas. Então, os irmãos mandaram Paulo imediatamente embora, para ir até o mar; mas tanto Silas como Timóteo permaneceram ali. No entanto, os que acompanhavam Paulo levaram-no até Atenas, e, depois de receberem mandado para que Silas e Timóteo viessem ter com ele o mais depressa possível, partiram." (Atos 17:13-15) Aqueles inimigos das boas novas eram muito persistentes. Como se não bastasse terem expulsado Paulo de Tessalônica, eles viajaram até Bereia e tentaram causar ali o mesmo tipo de problema, mas tudo em vão. Paulo sabia que seu território era extenso, de modo que simplesmente foi pregar em outro lugar. Que nós também estejamos decididos a frustrar os esforços daqueles que querem parar a obra de pregação!

19 Por ter dado testemunho cabal aos judeus em Tessalônica e em Bereia, Paulo certamente aprendeu muito sobre a importância de dar testemunho com coragem e de raciocinar à base das Escrituras. Nós também aprendemos. Mas agora Paulo pregaria a uma assistência diferente: os gentios de Atenas. Como ele se sairia nessa cidade? Veremos isso no próximo capítulo.

CAPÍTULO 18

Incentivo para 'buscar a Deus e realmente o achar'

Paulo estabelece uma base de comum acordo com seus ouvintes e se adapta a eles

Baseado em Atos 17:16-34

PAULO está muito incomodado. Ele está em Atenas, Grécia, o centro de erudição onde Sócrates, Platão e Aristóteles ensinaram. Atenas é uma cidade muito religiosa. Em toda a parte — nos templos, nas praças públicas e nas ruas — Paulo vê inúmeros ídolos, pois os atenienses adoram um panteão de deuses. Paulo sabe o que Jeová, o Deus verdadeiro, pensa a respeito da idolatria. (Êxo. 20:4, 5) O fiel apóstolo tem o mesmo ponto de vista de Jeová — ele tem aversão a ídolos.

[2] O que Paulo vê ao entrar na ágora, ou praça principal, o deixa muito escandalizado. Enfileiradas ao longo do canto noroeste da praça, perto da entrada principal, há um grande número de estátuas fálicas do deus Hermes. A praça está cheia de santuários. Como esse zelo-

1-3. (a) Por que o apóstolo Paulo ficou muito incomodado ao chegar a Atenas? (b) O que podemos aprender por estudar o exemplo de Paulo?

so apóstolo vai pregar nessa cidade tomada pela idolatria? Será que ele conseguirá reprimir sua aversão a ídolos e encontrar uma base de comum acordo com seus ouvintes? Vai conseguir ajudar alguém a buscar o Deus verdadeiro e realmente o achar?

[3] O discurso de Paulo aos homens cultos de Atenas, conforme registrado em Atos 17:22-31, é um modelo de eloquência, tato e discernimento. Por estudarmos o exemplo de Paulo, podemos aprender muito sobre como estabelecer uma base de comum acordo com nossos ouvintes e, assim, ajudá-los a raciocinar.

Paulo ensina "na feira" (Atos 17:16-21)

[4] Paulo visitou Atenas em cerca de 50 EC, durante sua segunda viagem missionária.* Enquanto esperava Silas e Timóteo chegarem de Bereia, Paulo "começou a raciocinar na sinagoga com os judeus", como era seu costume. Ele também encontrou um território onde pudesse falar com os não judeus de Atenas — "na feira", ou ágora. (Atos 17:17) Localizada a noroeste da Acrópole, a ágora de Atenas tinha aproximadamente 250 metros de

* Veja o quadro "Atenas — capital cultural do mundo antigo", na página 276.

4, 5. Onde Paulo pregou em Atenas, e por que não seria nada fácil convencer as pessoas ali?

ATENAS — CAPITAL CULTURAL DO MUNDO ANTIGO

Antes mesmo de a história de Atenas começar a ser registrada no sétimo século AEC, a Acrópole de Atenas já era uma cidadela bem fortificada. Atenas tornou-se a principal cidade do distrito da Ática e dominava uma área de mais ou menos 2.500 quilômetros quadrados cercada por montanhas e pelo mar. O nome da cidade parece estar relacionado com o nome Atena, a deusa padroeira da cidade.

No sexto século AEC, Sólon, um legislador ateniense, reformou os sistemas social, político, jurídico e econômico da cidade. Ele melhorou a qualidade de vida dos pobres e estabeleceu a base para um governo democrático. Mas tratava-se de uma democracia apenas para as pessoas livres, e grande parte da população da cidade era composta de escravos.

Após as vitórias gregas sobre os persas no quinto século AEC, Atenas tornou-se a capital de um pequeno império cujo comércio marítimo ia desde a Itália e a Sicília a oeste até Chipre e a Síria a leste. No auge de seu esplendor, Atenas era o centro cultural do mundo antigo, destacando-se nas artes plásticas, no teatro, na filosofia, na retórica e nas ciências. Muitos prédios públicos e templos adornavam a cidade. Sua paisagem era dominada pela Acrópole, um monte imponente onde se localizava o Partenon, templo onde

ficava uma estátua de 12 metros de altura, feita de ouro e de marfim, da deusa Atena.

Atenas foi conquistada várias vezes: primeiro pelos espartanos, depois pelos macedônios e por fim pelos romanos, que saquearam as riquezas da cidade. Mesmo assim, na época do apóstolo Paulo, Atenas ainda tinha prestígio por causa de seu passado glorioso. Na verdade, a cidade nunca foi incorporada a nenhuma província romana. Ela tinha autonomia jurídica sobre seus cidadãos e isenção de impostos romanos. Apesar de suas maiores glórias terem ficado no passado, Atenas continuou sendo uma cidade universitária para onde os ricos enviavam seus filhos para estudar.

comprimento por 200 metros de largura. A ágora era muito mais do que uma feira; era a praça principal da cidade. Uma obra de referência diz que esse lugar era "o centro econômico, político e cultural da cidade". Os atenienses gostavam muito de se reunir ali para participar em debates filosóficos.

[5] Não seria nada fácil convencer as pessoas na ágora. Entre elas estavam os epicureus e os estoicos, membros de escolas rivais de filosofia.* Os epicureus acreditavam que a vida surgiu por acaso. Seu conceito a respeito da

* Veja o quadro "Os epicureus e os estoicos", na página 278.

OS EPICUREUS E OS ESTOICOS

Os epicureus e os estoicos eram seguidores de duas escolas distintas de filosofia. Nenhum dos dois grupos acreditava numa ressurreição.

Apesar de crerem na existência de deuses, os epicureus achavam que esses não estavam interessados nos humanos. Por isso, acreditavam que os deuses não recompensariam nem puniriam os homens e, portanto, orações e sacrifícios eram inúteis. Os epicureus acreditavam que o bem supremo na vida era o prazer. A falta de princípio moral caracterizava seu modo de pensar e suas ações. Mas eles incentivavam a moderação porque servia de proteção das más consequências dos excessos. Buscavam o conhecimento apenas para se livrarem de medos e superstições religiosas.

Os estoicos, por outro lado, acreditavam que todas as coisas faziam parte de uma deidade impessoal e que a alma humana emanava de tal fonte. Alguns estoicos criam que a alma um dia seria destruída junto com o Universo. Outros acreditavam que a alma seria por fim reabsorvida por essa deidade. De acordo com filósofos estoicos, para obter felicidade era necessário seguir as leis da natureza.

vida resumia-se no seguinte: "Não há por que temer a Deus; não há dor na morte; o bem é alcançável; o mal é suportável". Os estoicos davam ênfase à razão e à lógi-

ca e não acreditavam que Deus fosse uma Pessoa. Nem os epicureus nem os estoicos acreditavam na ressurreição conforme era ensinada pelos discípulos de Cristo. Evidentemente, os conceitos filosóficos desses dois grupos eram incompatíveis com as elevadas verdades do verdadeiro cristianismo, sobre o qual Paulo pregava.

6 Como os filósofos gregos reagiram ao ensino de Paulo? Alguns usaram uma palavra que significa "paroleiro" ou "apanhador de sementes" para se referir a ele. (Atos 17:18, nota) Sobre essa palavra grega, certo erudito disse: "A palavra originalmente se referia a um pequeno pássaro que ficava apanhando sementes. Mais tarde, passou a ser aplicada a pessoas que apanhavam sobras de alimentos e outras coisas sem valor na feira. Depois disso, passou a se referir, em sentido figurado, a pessoas que colhiam informações a esmo apenas para repeti-las, sem realmente entendê-las." Em outras palavras, aqueles homens cultos estavam dizendo que Paulo era um plagiador ignorante. Mas, conforme veremos, Paulo não se deixou intimidar por esses rótulos depreciativos.

7 Hoje não é diferente. Como Testemunhas de Jeová,

6, 7. Como alguns filósofos gregos reagiram ao ensino de Paulo, e que reação similar nós às vezes encontramos hoje?

nós temos sido frequentemente rotulados de modo depreciativo por causa de nossas crenças baseadas na Bíblia. Por exemplo, alguns educadores ensinam que a evolução é um fato e insistem que quem é inteligente aceita esse ensino. Em outras palavras, eles rotulam de ignorantes os que se recusam a acreditar nessa teoria. Esses homens instruídos querem fazer as pessoas acreditar que nós somos 'apanhadores de sementes' pelo fato de apresentarmos o que a Bíblia diz e mostrarmos evidências de projeto na natureza. Mas nós não nos deixamos intimidar por essa atitude. Em vez disso, falamos com convicção quando defendemos nossa crença de que a vida na Terra é resultado do trabalho de um Projetista inteligente, Jeová Deus. — Rev. 4:11.

[8] Outros que ouviram Paulo na feira tiveram uma reação diferente. Diziam: "Ele parece ser publicador de deidades estrangeiras." (Atos 17:18) Será que Paulo estava mesmo apresentando novos deuses aos atenienses? Esse era um assunto sério, pois lembrava uma das acusações pelas quais Sócrates havia sido julgado e condenado à morte séculos antes. Não é de admirar que Pau-

8. (a) Como alguns reagiram à pregação de Paulo? (b) Quando a Bíblia diz que Paulo foi levado ao Areópago, o que isso talvez signifique? (Veja a nota na página 281.)

lo tenha sido levado até o Areópago a fim de explicar os ensinos que para os atenienses pareciam estranhos.* Como Paulo defenderia sua mensagem perante pessoas que não tinham nenhum conhecimento das Escrituras?

"Homens de Atenas, eu observei" (Atos 17:22, 23)

[9] Lembre-se de que Paulo estava muito incomodado com toda a idolatria que havia visto. Mas, em vez de fazer um ataque descontrolado contra a adoração de ídolos, ele manteve a calma. Com bastante tato, Paulo procurou convencer seus ouvintes por estabelecer uma base de comum acordo. Ele começou dizendo: "Homens de Atenas, eu observei que em todas as coisas pareceis mais dados ao temor das deidades do que os outros." (Atos 17:22) De certa forma, Paulo estava dizendo: 'Vejo que vocês são muito religiosos.' Desse modo, Paulo sabiamente os elogiou por terem inclinação espiritual. Ele reconhecia que alguns que são cegados por

* Localizado a noroeste da Acrópole, o Areópago era uma colina que servia como local onde o conselho principal de Atenas costumava reunir-se. O termo "Areópago" pode se referir tanto ao conselho como à própria colina. Assim, há diferenças de opinião entre os estudiosos quanto a se Paulo foi levado para essa colina ou para perto dali, ou se ele foi levado para uma reunião do conselho em outro lugar, talvez na ágora.

9-11. (a) Como Paulo procurou estabelecer uma base de comum acordo com sua assistência? (b) Como podemos imitar o exemplo de Paulo em nosso ministério?

crenças falsas talvez tenham um bom coração. Afinal, Paulo sabia que ele mesmo já havia sido 'ignorante e tinha agido com falta de fé'. — 1 Tim. 1:13.

[10] Construindo sobre a base que tinha lançado, Paulo mencionou algo que ele havia observado; uma prova concreta da religiosidade dos atenienses — um altar dedicado "A um Deus Desconhecido". De acordo com certa fonte, "os gregos e outros povos costumavam dedicar altares a 'deuses desconhecidos' por medo de ofender algum deus que talvez não tivessem incluído em sua adoração". Por meio desse altar, os atenienses reconheciam a existência de um Deus desconhecido a eles. Paulo usou o fato de haver esse altar ali como ponto de partida para falar das boas novas. Ele explicou: "Aquilo a que sem o saber dais devoção piedosa, isso é o que eu vos publico." (Atos 17:23) O argumento de Paulo era sutil, mas poderoso. Ele não estava pregando um deus novo ou 'estrangeiro', como alguns o haviam acusado. Ele estava ensinando sobre o Deus que eles não conheciam — o Deus verdadeiro.

[11] Como podemos imitar o exemplo de Paulo em nosso ministério? Se formos atentos, talvez observemos objetos religiosos que uma pessoa está usando ou tem à

mostra em sua casa ou no seu jardim, indicando que ela é religiosa. Talvez possamos dizer: 'Vejo que você é uma pessoa religiosa. Gosto de falar com pessoas que dão valor a assuntos espirituais.' Por usarmos de tato e levarmos em conta os sentimentos religiosos da pessoa, podemos lançar uma base de comum acordo sobre a qual construir. Lembre-se de que não é nosso objetivo prejulgar outros com base em suas crenças. Entre nossos irmãos há muitos que no passado acreditavam sinceramente nos ensinos da religião falsa.

Deus 'não está longe de cada um de nós' (Atos 17:24-28)

[12] Paulo havia lançado uma base de comum acordo, mas será que conseguiria continuar a construir sobre ela ao dar testemunho? Sabendo que seus ouvintes eram instruídos na filosofia grega e não conheciam as Escrituras, ele adaptou de diversas maneiras seu modo de pregar. Primeiro, ele apresentou ensinos bíblicos sem citar diretamente as Escrituras. Segundo, ele se incluiu nas suas declarações por às vezes usar as palavras "nos" e "nós", mostrando assim que não era diferente de seus ouvintes. Terceiro, fez citações da literatura grega para mostrar que algumas coisas que estava ensinando se

12. Como Paulo adaptou o seu modo de pregar aos seus ouvintes?

harmonizavam com escritos que eles aceitavam. Examinemos agora o poderoso discurso de Paulo. Que verdades importantes ele transmitiu a respeito do Deus que era desconhecido pelos atenienses?

[13] *Deus criou o Universo.* Paulo disse: "O Deus que fez o mundo e todas as coisas nele, sendo, como Este é, Senhor do céu e da terra, não mora em templos feitos por mãos."* (Atos 17:24) O Universo não surgiu por acaso. O Deus verdadeiro é o Criador de todas as coisas. (Sal. 146:6) Diferentemente de Atena ou das outras deidades cuja glória dependia de templos, santuários e altares, nenhum templo feito por mãos humanas pode conter o Soberano Senhor do céu e da Terra. (1 Reis 8:27) A mensagem de Paulo era clara: o Deus verdadeiro é maior do que quaisquer ídolos ou templos feitos pelo homem. — Isa. 40:18-26.

[14] *Deus não depende de humanos.* Os idólatras costumavam vestir suas imagens com roupas ostentosas, enchê-

* A palavra grega traduzida "mundo" é *kó·smos,* que os gregos usavam para se referir ao Universo. É possível que nessa ocasião Paulo, que estava tentando manter uma base de comum acordo com seus ouvintes gregos, tenha usado o termo nesse sentido.

13. O que Paulo explicou a respeito da origem do Universo, e que mensagem suas palavras transmitiram?

14. Como Paulo mostrou que Deus não depende dos humanos?

las de presentes caros ou dar-lhes comida e bebida — como se os ídolos precisassem dessas coisas. Mas alguns dos filósofos gregos que assistiam ao discurso de Paulo talvez acreditassem que um deus não precisaria de nada dos humanos. Nesse caso, eles sem dúvida concordaram com as palavras de Paulo de que Deus não é "assistido por mãos humanas, como se necessitasse de alguma coisa". Realmente, não há nada material que os humanos possam dar ao Criador. Na realidade, é Deus quem dá aos humanos o que eles precisam — "vida, e fôlego, e todas as coisas", incluindo o sol, a chuva e o solo produtivo. (Atos 17:25; Gên. 2:7) Assim, Deus, Aquele que dá todas as coisas, não depende dos humanos, os que se beneficiam de Suas dádivas.

[15] *Deus criou o homem.* Os atenienses consideravam-se superiores a quem não era grego. Mas o nacionalismo e o orgulho racial vão contra a verdade bíblica. (Deut. 10:17) Paulo abordou esse assunto delicado usando de tato e habilidade. Referindo-se ao relato de Gênesis sobre Adão, o pai de toda a raça humana, ele disse: "[Deus] fez de um só homem toda nação dos homens."

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15. Como Paulo abordou a questão de os atenienses se considerarem superiores a quem não era grego, e o que podemos aprender desse exemplo?

(Gên. 1:26-28; Atos 17:26) Suas palavras com certeza fizeram com que seus ouvintes parassem para pensar, e dificilmente eles deixaram de entender o ponto: visto que todos os humanos têm um ancestral em comum, nenhuma raça ou nacionalidade é superior a outra. Aprendemos uma importante lição desse exemplo. Embora queiramos ter tato e ser razoáveis ao dar testemunho, não amenizamos a força da verdade bíblica apenas para torná-la mais aceitável a outros.

16 *Deus intencionou que os humanos fossem achegados a ele.* Mesmo que os filósofos presentes ao discurso de Paulo tenham tentado por muito tempo, eles jamais conseguiram explicar satisfatoriamente o objetivo da existência humana. Mas Paulo revelou aos atenienses o propósito do Criador para os humanos, dizendo que Deus criou os homens "para buscarem a Deus, se tateassem por ele e realmente o achassem, embora, de fato, não esteja longe de cada um de nós". (Atos 17:27) O Deus que era desconhecido pelos atenienses não é de forma alguma impossível de conhecer. Ao contrário, ele não está longe daqueles que realmente querem achá-lo e aprender sobre ele. (Sal. 145:18) Observe que Paulo

16. Qual o propósito do Criador para os humanos?

usou a palavra "nós", incluindo a si mesmo entre aqueles que precisavam 'buscar' a Deus e 'tatear' por ele.

[17] *Os humanos devem sentir-se atraídos a Deus.* Paulo disse que, por causa de Deus, nós "temos vida, e nos movemos, e existimos". Alguns eruditos dizem que Paulo estava se referindo às palavras de Epimênides, um poeta da ilha de Creta que viveu no sexto século AEC e que era "um personagem importante na tradição religiosa de Atenas". Paulo deu uma outra razão pela qual os humanos deveriam sentir-se atraídos a Deus: "Certos dos poetas entre vós [disseram]: 'Pois nós também somos progênie dele.'" (Atos 17:28) Os humanos devem sentir que têm um vínculo com Deus, pois ele criou o homem de quem todos os humanos são descendentes. Para tornar a mensagem mais atraente à assistência, Paulo sabiamente citou trechos de escritos gregos que seus ouvintes sem dúvida respeitavam.* Em harmonia com o exemplo de Paulo, podemos vez por outra fazer citações da História, de enciclopédias ou de outras obras de

* Paulo citou um trecho de *Os Fenômenos,* poema sobre astronomia escrito pelo poeta estoico Arato. Outros escritos gregos, incluindo o *Hino a Zeus,* do poeta estoico Cleanto, usam fraseologia similar.

17, 18. Por que os humanos devem sentir-se atraídos a Deus, e o que podemos aprender da forma como Paulo tornou a mensagem mais atraente à sua assistência?

referência bem conhecidas. Por exemplo, uma citação apropriada de uma fonte respeitada talvez ajude alguém que não é Testemunha de Jeová a se convencer da origem pagã de certas práticas ou costumes da religião falsa.

[18] Até esse ponto de seu discurso, Paulo transmitiu importantes verdades sobre Deus, adaptando com habilidade suas palavras à sua assistência. O que o apóstolo queria que seus ouvintes atenienses fizessem com essas informações vitais? Sem demora, ele passou a falar sobre isso ao dar continuidade ao seu discurso.

É da vontade de Deus que “todos, em toda a parte, se arrependam” (Atos 17:29-31)

[19] Paulo estava pronto para incentivar seus ouvintes a agir. Referindo-se novamente aos escritos gregos, ele disse: “Visto, pois, que somos progênie de Deus, não devemos imaginar que o Ser Divino seja semelhante a ouro, ou prata, ou pedra, semelhante a algo esculpido pela arte e inventividade do homem.” (Atos 17:29) De fato, se os humanos foram criados por Deus, então como Deus poderia assumir a forma de ídolos, que são criados por homens? O argumento sutil de Paulo ex-

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19, 20. (a) Como Paulo usou de tato ao expor a tolice de adorar ídolos feitos pelos homens? (b) O que os ouvintes de Paulo precisavam fazer?

pôs a tolice de adorar ídolos feitos pelo homem. (Sal. 115:4-8; Isa. 44:9-20) Ao dizer "[*nós*] não devemos . . . ", Paulo de certa forma tornou sua repreensão menos dolorosa.

[20] O apóstolo deixou claro que eles precisavam agir: "Deus não tem tomado em conta os tempos de tal ignorância [do fato de que Deus desaprova os que adoram ídolos], no entanto, agora ele está dizendo à humanidade que todos, em toda a parte, se arrependam." (Atos 17:30) Alguns dos ouvintes talvez tenham ficado chocados ao ouvir que deveriam arrepender-se. Mas o poderoso discurso de Paulo deixou claro que eles deviam a vida a Deus e que, por isso, tinham de prestar contas a Ele. Os atenienses precisavam buscar a Deus, aprender a verdade sobre ele e harmonizar toda a sua vida com essa verdade. Para os atenienses isso significava reconhecer que a idolatria é um pecado e deixar de praticá-la.

[21] Paulo terminou seu discurso com palavras que davam muito em que pensar: "[Deus] fixou um dia em que se propôs julgar em justiça a terra habitada, por meio dum homem a quem designou, e ele tem fornecido

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21, 22. Com que palavras Paulo terminou o seu discurso, e o que elas significam para nós?

garantia a todos os homens, visto que o ressuscitou dentre os mortos.” (Atos 17:31) Um futuro Dia de Julgamento — que motivo sério para buscar o Deus verdadeiro e achá-lo! Paulo não mencionou o nome do Juiz designado. Em vez disso, Paulo disse algo surpreendente sobre esse Juiz: ele tinha vivido como homem, morrido e sido ressuscitado por Deus!

22 Essa conclusão motivadora é cheia de significado para nós. Sabemos que o Juiz designado por Deus é o ressuscitado Jesus Cristo. (João 5:22) Também sabemos que o Dia do Julgamento durará mil anos e que se aproxima rapidamente. (Rev. 20:4, 6) Não temos medo do Dia do Julgamento, pois entendemos que ele trará indescritíveis bênçãos aos que forem julgados fiéis. A realização de nossa esperança de ter um futuro glorioso é garantida pelo maior dos milagres: a ressurreição de Jesus Cristo.

“Alguns . . . se tornaram crentes” (Atos 17:32-34)

23 O discurso de Paulo provocou diferentes reações. “Alguns começaram a mofar” quando ouviram falar de uma ressurreição. Outros foram educados, mas não tomaram uma posição. Disseram: “Nós te ouviremos so-

23. Que diferentes reações o discurso de Paulo provocou?

bre isso ainda outra vez." (Atos 17:32) Mas houve os que reagiram favoravelmente: "Alguns homens juntaram-se a ele e se tornaram crentes, entre os quais havia também Dionísio, juiz do tribunal do Areópago, e uma mulher de nome Dâmaris, e outros além deles." (Atos 17:34) Encontramos reações similares em nosso ministério. Algumas pessoas talvez zombem de nós, ao passo que outras são educadas, mas indiferentes. No entanto, ficamos muito felizes quando alguns aceitam a mensagem do Reino e se tornam cristãos.

24 Refletir no discurso de Paulo nos ensina muitas coisas: como fazer apresentações lógicas e convincentes; como nos adaptar à assistência; a necessidade de ser pacientes e de usar de tato com aqueles que estão cegados pela religião falsa; e a importância de nunca amenizar a verdade bíblica apenas para agradar os ouvintes. Por imitar o exemplo do apóstolo Paulo, nós podemos nos tornar instrutores mais eficientes no ministério de campo. E os superintendentes, por sua vez, podem se tornar instrutores mais bem qualificados na congregação. Assim estaremos bem equipados para ajudar outros a 'buscar a Deus e realmente o achar'. — Atos 17:27.

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24. O que podemos aprender do discurso que Paulo fez no Areópago?

CAPÍTULO 19

"Persiste em falar e em não ficar calado"

Paulo trabalha para se sustentar, mas dá prioridade ao ministério

Baseado em Atos 18:1-22

O ANO de 50 EC está para terminar. O apóstolo Paulo está em Corinto, um rico centro comercial onde há uma grande população de gregos, romanos e judeus.* Paulo não está ali para comprar ou vender mercadorias nem para procurar trabalho. Ele está em Corinto por um motivo muito mais nobre: dar testemunho sobre o Reino de Deus. Ao mesmo tempo, Paulo precisa de um lugar para ficar e está decidido a não ser uma carga em sentido financeiro para outros. Ele não quer dar a ninguém a impressão de que está vivendo à custa da palavra de Deus. O que ele vai fazer?

[2] Paulo sabe um ofício — fabricação de tendas. Por ser um trabalho braçal, esse ofício não é fácil, mas Pau-

* Veja o quadro "Corinto — senhora de dois mares", na página 294.

1-3. Por que o apóstolo Paulo foi a Corinto, e que desafios ele enfrentou ali?

lo está disposto a trabalhar nisso para se sustentar. Será que ele vai encontrar trabalho nessa cidade movimentada? Encontrará um lugar adequado para ficar? Apesar desses desafios, Paulo não perde de vista seu principal trabalho, o ministério.

3 Paulo acabou ficando em Corinto por um bom tempo, e seu ministério ali deu muito fruto. O que podemos aprender das atividades de Paulo em Corinto que nos ajudará a dar testemunho cabal sobre o Reino de Deus em nosso território?

"Eram fabricantes de tendas por profissão" (Atos 18:1-4)

4 Pouco depois de chegar a Corinto, Paulo conheceu um casal hospitaleiro — um judeu chamado Áquila, e sua esposa, Priscila, ou Prisca. O casal mudou-se para Corinto por causa de um decreto do Imperador Cláudio ordenando que "todos os judeus se afastassem de Roma". (Atos 18:1, 2) Áquila e Priscila não só receberam Paulo em sua casa como o convidaram a trabalhar com eles. Lemos: "Em razão de serem da mesma profissão, [Paulo] ficou no lar deles, e trabalhavam, pois eram

4, 5. (a) Onde Paulo ficou enquanto esteve em Corinto, e que trabalho fez para se sustentar? (b) Como Paulo talvez tenha aprendido a fabricar tendas?

CORINTO — SENHORA DE DOIS MARES

A Corinto antiga ficava num istmo, ou estreita faixa de terra, que ligava a Grécia continental ao norte com a península do Peloponeso ao sul. Esse istmo tinha uns 6 quilômetros de largura em seu ponto mais estreito, de modo que Corinto tinha dois portos: no golfo de Corinto ficava o porto de Lecaion, que atendia às rotas marítimas que seguiam para a Itália, a Sicília e a Espanha, a oeste; no golfo Sarônico ficava o porto de Cencreia, que atendia às rotas marítimas do mar Egeu, da Ásia Menor, da Síria e do Egito.

Visto que os fortes ventos no mar ao extremo sul do Peloponeso tornavam perigosas as viagens marítimas, em geral os comandantes dos navios de carga preferiam ancorar em um dos dois portos de Corinto, transportar a carga por terra e colocá-la num navio no porto do outro lado do istmo. Barcos leves podiam até mesmo ser puxados de um lado do istmo para o outro numa plataforma que passava por cima de uma estrada pavimentada que ia de mar a mar. Assim, a localização da cidade permitia que ela dominasse o comércio marítimo de leste a oeste e também o comércio terrestre de norte a sul. O ativo comércio levava a Corinto não apenas riquezas, mas também a promiscuidade comum a muitos portos.

Nos dias do apóstolo Paulo, Corinto era a capital da província romana da Acaia e um importante centro administrativo. A diversidade religiosa da cidade

é comprovada pela presença de um templo usado para a adoração do imperador, santuários e templos dedicados a várias divindades gregas e egípcias, além de uma sinagoga judaica. — Atos 18:4.

As competições atléticas realizadas perto de Corinto a cada dois anos perdiam em importância apenas para os Jogos Olímpicos. Paulo estava em Corinto quando as competições de 51 EC foram realizadas. Assim, comenta certo dicionário bíblico, "dificilmente é mera coincidência o fato de que a primeira vez em que [Paulo] fez alusão ao atletismo tenha sido numa carta aos coríntios". — 1 Cor. 9:24-27.

fabricantes de tendas por profissão." (Atos 18:3) Paulo ficou na casa desse bondoso casal durante seu ministério em Corinto. No período em que morou com eles, Paulo talvez tenha escrito algumas das cartas que mais tarde se tornaram parte do cânon da Bíblia.*

[5] Como é que Paulo, um homem instruído "aos pés de Gamaliel", também sabia fabricar tendas? (Atos 22:3) Pelo visto, os judeus do primeiro século não achavam que ensinar um ofício a seus filhos fosse algo que estivesse abaixo de sua dignidade, mesmo que esses jovens ainda fossem receber educação adicional. Paulo era de

* Veja o quadro "Cartas inspiradas que forneceram encorajamento", na página 296.

CARTAS INSPIRADAS QUE FORNECERAM ENCORAJAMENTO

Durante os 18 meses que ficou em Corinto, por volta de 50-52 EC, o apóstolo Paulo escreveu pelo menos duas cartas que se tornaram parte das Escrituras Gregas Cristãs — Primeira e Segunda aos Tessalonicenses. Ele escreveu sua Carta aos Gálatas nesse mesmo período ou pouco depois.

Primeira aos Tessalonicenses é o primeiro dos escritos inspirados de Paulo. O apóstolo visitou Tessalônica por volta de 50 EC, durante sua segunda viagem missionária. A congregação formada ali logo teve de enfrentar oposição, o que obrigou Paulo e Silas a deixar a cidade. (Atos 17:1-10, 13) Preocupado com o bem-estar da recém-formada congregação, Paulo tentou voltar para lá duas vezes, mas "Satanás se interpôs no [seu] caminho". Por isso, Paulo enviou Timóteo para consolar e fortalecer os irmãos. Provavelmente no final de 50 EC, Timóteo voltou a Corinto, levando a Paulo um bom relatório a respeito da congregação em Tessalônica. Depois disso, Paulo escreveu essa carta. — 1 Tes. 2:17–3:7.

Segunda aos Tessalonicenses provavelmente foi escrita pouco depois da primeira carta, talvez em 51 EC. Que foi escrita em Corinto é sugerido pelo fato de que, em ambas as cartas, Timóteo e Silvano (chamado Silas no livro de Atos) enviaram cumprimentos

junto com Paulo e não há registro de que esses três homens tenham servido juntos novamente depois que Paulo esteve nessa cidade. (Atos 18:5, 18; 1 Tes. 1:1; 2 Tes. 1:1) Por que Paulo escreveu essa segunda carta? Pelo visto ele havia recebido outras notícias a respeito da congregação, talvez por meio da mesma pessoa que havia entregado a primeira carta. Essas notícias motivaram Paulo a não apenas elogiar os irmãos por seu amor e perseverança, mas também a corrigir o conceito equivocado de alguns que achavam que a presença do Senhor era iminente. — 2 Tes. 1:3-12; 2:1, 2.

Na Carta aos *Gálatas,* Paulo dá a entender que já havia visitado os irmãos na Galácia pelo menos duas vezes. Em 47-48 EC, Paulo e Barnabé visitaram Antioquia da Pisídia, Icônio, Listra e Derbe, cidades que ficavam na província romana da Galácia. Em 49 EC, Paulo visitou novamente essa região junto com Silas. (Atos 13:1–14:23; 16:1-6) Paulo escreveu a carta porque os judaizantes, que chegaram ali logo depois de ele ter deixado a região, estavam ensinando que a circuncisão e a observância da Lei de Moisés eram necessárias para os cristãos. Sem dúvida, Paulo escreveu aos gálatas assim que ouviu falar desses ensinos falsos. É possível que ele tenha escrito essa carta enquanto esteve em Corinto, mas pode ser também que a tenha escrito de Éfeso, durante uma breve escala na sua viagem de volta a Antioquia da Síria, ou da própria Antioquia quando chegou lá. — Atos 18:18-23.

Tarso, na Cilícia, região famosa por um tecido chamado *cilicium,* usado para fabricar tendas. Sendo assim, é provável que Paulo tenha aprendido esse ofício ainda jovem. O que estava envolvido na fabricação de tendas? Esse trabalho podia envolver tecer o pano de tenda ou cortar e costurar o tecido grosso e rústico a fim de fabricar as tendas. Seja como for, era um trabalho árduo.

[6] Paulo não considerava a fabricação de tendas sua vocação, ou carreira. Ele trabalhava nisso apenas para se sustentar enquanto realizava seu ministério, declarando as boas novas "sem custo". (2 Cor. 11:7) E como Áquila e Priscila encaravam a profissão que tinham? Por serem cristãos, eles sem dúvida tinham o mesmo ponto de vista de Paulo. De fato, quando Paulo deixou Corinto em 52 EC, Áquila e Priscila deixaram casa e trabalho e foram com ele para Éfeso, onde sua casa passou a ser usada como local de reunião da congregação ali. (1 Cor. 16:19) Mais tarde, eles voltaram para Roma e depois foram novamente para Éfeso. Esse zeloso casal colocava os interesses do Reino em primeiro lugar e, de coração, dava de si para servir a outros, ganhando as-

6, 7. (a) Como Paulo encarava a fabricação de tendas, e o que indica que Áquila e Priscila tinham um ponto de vista parecido? (b) Como os cristãos hoje seguem o exemplo de Paulo, Áquila e Priscila?

sim a gratidão de “todas as congregações das nações”. — Rom. 16:3-5; 2 Tim. 4:19.

[7] Os cristãos hoje seguem o exemplo de Paulo, Áquila e Priscila. Ministros zelosos trabalham arduamente ‘para não impor qualquer fardo dispendioso’ a outros. (1 Tes. 2:9) É elogiável que muitos proclamadores do Reino de tempo integral trabalhem meio período ou realizem trabalhos temporários para se sustentar no que realmente é sua vocação, o ministério cristão. Como Áquila e Priscila, muitos servos de Jeová bondosos oferecem hospedagem aos superintendentes viajantes. Os que ‘seguem o proceder da hospitalidade’ dessa forma sabem como é animador e encorajador fazer isso. — Rom. 12:13.

“Muitos dos coríntios . . . começaram a crer” (Atos 18:5-8)

[8] Que Paulo encarava seu trabalho secular apenas como um meio para alcançar seu objetivo principal ficou evidente quando Silas e Timóteo chegaram da Macedônia com presentes generosos. (2 Cor. 11:9) Imediatamente, Paulo “começou a ocupar-se intensamente com a palavra [“dedicou-se exclusivamente à pregação”,

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8, 9. Como Paulo reagiu quando os judeus se opuseram ao seu intenso testemunho, e onde ele foi pregar a partir de então?

Almeida, Edição Contemporânea]". (Atos 18:5) Mas esse intenso testemunho aos judeus gerou considerável oposição. Para deixar claro que não tinha culpa pelo fato de os judeus terem recusado a mensagem salvadora de vidas sobre o Cristo, Paulo sacudiu suas roupas e disse a esses opositores: "O vosso sangue caia sobre as vossas cabeças. Eu estou limpo. Doravante irei às pessoas das nações." — Atos 18:6; Eze. 3:18, 19.

9 Onde Paulo pregaria então? Um homem chamado Tício Justo, pelo visto um prosélito que morava ao lado da sinagoga, abriu as portas de seu lar para Paulo. Assim, Paulo saiu da sinagoga e entrou na casa desse homem. (Atos 18:7) Paulo continuou morando com Áquila e Priscila enquanto estava em Corinto, mas a casa de Tício Justo tornou-se o centro de suas atividades de pregação.

10 Será que a afirmação de Paulo de que ele iria a pessoas das nações significa que ele parou completamente de pregar a todos os judeus e prosélitos, mesmo os receptivos? Dificilmente esse era o caso. Por exemplo, "Crispo, o presidente da sinagoga, tornou-se crente no

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10. O que mostra que Paulo não estava decidido a pregar apenas às pessoas das nações?

Senhor, e assim também todos os de sua família". Pelo visto, muitos dos que frequentavam a sinagoga se juntaram a Crispo, pois a Bíblia diz: "Muitos dos coríntios, que tinham ouvido, começaram a crer e a ser batizados." (Atos 18:8) Assim, a casa de Tício Justo tornou-se o local onde a recém-formada congregação cristã de Corinto se reunia. Se esse relato tiver sido escrito em ordem cronológica, como é o estilo de Lucas, então a conversão daqueles judeus ou prosélitos aconteceu *depois* de Paulo ter sacudido suas roupas. Nesse caso, isso revelaria muito sobre a razoabilidade do apóstolo.

[11] Em muitos países hoje, as igrejas da cristandade estão bem estabelecidas e exercem forte influência sobre seus membros. Em alguns países e ilhas, os missionários da cristandade converteram um grande número de pessoas. Muitos que afirmam ser cristãos estão presos a tradições, assim como os judeus em Corinto no primeiro século. Mas, iguais a Paulo, nós, Testemunhas de Jeová, zelosamente pregamos a essas pessoas, aproveitando qualquer conhecimento das Escrituras que elas talvez tenham ao transmitir-lhes as verdades bíblicas. Mesmo quando elas se opõem a nós ou quando seus

11. Como as Testemunhas de Jeová hoje imitam a Paulo ao pregar às pessoas que afirmam ser cristãs?

líderes religiosos nos perseguem, não perdemos a esperança. Entre aqueles que "têm zelo de Deus, mas não segundo o conhecimento exato", pode haver muitos mansos que precisam ser encontrados. — Rom. 10:2.

'Tenho muitas pessoas nesta cidade' (Atos 18:9-17)

12 Caso Paulo se tenha perguntado se deveria continuar ou não seu ministério em Corinto, ele logo obteve a resposta na noite em que o Senhor Jesus apareceu a ele em uma visão e disse: 'Não temas, mas persiste em falar e em não ficar calado, porque eu estou contigo e nenhum homem te assaltará para fazer-te dano; porque tenho muitas pessoas nesta cidade.' (Atos 18:9, 10) Que visão encorajadora! O próprio Senhor garantiu a Paulo que o protegeria de qualquer dano e que havia muitos merecedores na cidade. Qual foi a reação de Paulo àquela visão? Lemos: "Demorou ali um ano e seis meses, ensinando entre eles a palavra de Deus." — Atos 18:11.

13 Depois de passar cerca de um ano em Corinto, Paulo obteve uma prova adicional do apoio do Senhor. "Os judeus levantaram-se de comum acordo contra Paulo e levaram-no perante a cadeira de juiz", chamada *bé·ma*.

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12. Que garantia Paulo recebeu em uma visão?

13. Do que Paulo talvez se tenha lembrado ao se aproximar da cadeira de juiz, mas por que podia esperar um resultado diferente?

(Atos 18:12) Considerada por alguns como uma plataforma elevada, feita de mármore azul e branco e repleta de figuras entalhadas, a *bé·ma* talvez ficasse perto do centro da praça principal de Corinto. A área em frente à *bé·ma* talvez fosse grande o suficiente para reunir um número considerável de pessoas. Descobertas arqueológicas sugerem que a cadeira de juiz ficava a apenas alguns passos da sinagoga e, portanto, perto da casa de Tício Justo. Ao se aproximar da *bé·ma,* Paulo talvez se tenha lembrado do apedrejamento de Estêvão, que às vezes é chamado de primeiro mártir cristão. Paulo, na época conhecido como Saulo, havia aprovado "o assassínio dele". (Atos 8:1) Será que algo parecido aconteceria agora com Paulo? Não, pois Jesus havia prometido: "Ninguém lhe . . . fará mal." — Atos 18:10; *Bíblia Fácil de Ler.*

[14] O que aconteceu quando Paulo chegou à cadeira de juiz? O magistrado que a ocupava era Gálio, procônsul da Acaia e irmão mais velho do filósofo romano Sêneca. Os judeus lançaram a seguinte acusação contra Paulo: "Esta pessoa, contrário à lei, conduz os homens a

14, 15. (a) Que acusação os judeus lançaram contra Paulo, e por que Gálio deu o caso por encerrado? (b) O que aconteceu com Sóstenes, e qual pode ter sido o resultado disso?

outra persuasão na adoração de Deus." (Atos 18:13) Os judeus deram a entender que Paulo estava convertendo pessoas ilegalmente. Mas Gálio viu que Paulo não havia cometido nenhuma "injustiça" e que não era culpado de nenhum "ato iníquo de vilania". (Atos 18:14) Gálio não tinha a menor intenção de se envolver nas controvérsias dos judeus. Tanto é que, antes mesmo que Paulo pudesse dizer qualquer coisa em sua defesa, Gálio deu o caso por encerrado. Os acusadores ficaram com raiva e a descarregaram em Sóstenes, que talvez tivesse substituído Crispo como presidente da sinagoga. Eles agarraram Sóstenes "e espancaram-no na frente da cadeira de juiz". — Atos 18:17.

15 Por que Gálio não impediu que a multidão espancasse Sóstenes? Gálio talvez achasse que Sóstenes fosse o líder da turba que se virou contra Paulo e que, portanto, estava tendo o que merecia. Qualquer que tenha sido o caso, é possível que esse incidente tenha tido um resultado positivo. Em sua primeira carta à congregação de Corinto, escrita vários anos mais tarde, Paulo referiu-se a certo Sóstenes como irmão. (1 Cor. 1:1, 2) Será que esse era o mesmo Sóstenes que havia sido espancado em Corinto? Em caso afirmativo, aquela expe-

riência dolorosa talvez tenha ajudado Sóstenes a aceitar o cristianismo.

[16] Lembre-se de que foi depois de os judeus terem rejeitado a pregação de Paulo que o Senhor Jesus lhe garantiu: "Não temas, mas persiste em falar e em não ficar calado, porque eu estou contigo." (Atos 18:9, 10) Fazemos bem em ter essas palavras em mente, especialmente quando nossa mensagem não é aceita. Nunca se esqueça de que Jeová vê o coração e atrai os sinceros. (1 Sam. 16:7; João 6:44) Isso é um grande incentivo para nos mantermos ocupados no ministério. Todos os anos, centenas de milhares de pessoas são batizadas — centenas a cada dia. Aos que obedecem ao mandamento de 'fazer discípulos de pessoas de todas as nações', Jesus garante: "Estou convosco todos os dias, até à terminação do sistema de coisas." — Mat. 28:19, 20.

"Se Jeová quiser" (Atos 18:18-22)

[17] Não se pode afirmar se a atitude de Gálio em relação aos acusadores de Paulo resultou num período de paz para a recém-formada congregação cristã de Corinto. Mas Paulo ficou ali "mais alguns dias" antes de se

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16. Que influência devem ter sobre nosso ministério as seguintes palavras do Senhor: "Persiste em falar e em não ficar calado, porque eu estou contigo"?
17, 18. Em que Paulo talvez tenha refletido ao viajar para Éfeso?

despedir dos irmãos. Em meados do primeiro semestre de 52 EC, ele fez planos de ir à Síria de navio, partindo do porto de Cencreia, que ficava uns 11 quilômetros a leste de Corinto. Antes de sair de Cencreia, porém, Paulo 'cortou rente o cabelo, pois tinha um voto'.* (Atos 18:18) Depois disso, ele levou Áquila e Priscila com ele e atravessou o mar Egeu rumo a Éfeso, na Ásia Menor.

18 Enquanto o navio partia de Cencreia, Paulo provavelmente refletia no período que passou em Corinto. Ele tinha muitas boas lembranças e motivos para ter um grande senso de realização. Seu ministério de 18 meses ali deu muitos frutos. A primeira congregação em Corinto havia sido formada, e a casa de Tício Justo era seu local de reunião. Entre os que se haviam tornado cristãos estavam Tício Justo, Crispo e sua família, e muitos outros. Paulo amava esses novos irmãos, pois os havia ajudado a se tornarem cristãos. Mais tarde, Paulo escreveria a eles, descrevendo-os como uma carta de recomendação inscrita em seu coração. Nós também nos sentimos achegados àqueles a quem tivemos o privilégio de ajudar a aceitar a adoração verdadeira. Como é recompensador ver essas "cartas [vivas] de recomendação"! — 2 Cor. 3:1-3.

* Veja o quadro "O voto de Paulo", na página 307.

O VOTO DE PAULO

Atos 18:18 diz que, enquanto esteve em Cencreia, Paulo 'cortou rente o cabelo, pois tinha um voto'. Que tipo de voto era?

Em geral, um voto é uma promessa solene feita voluntariamente a Deus em que a pessoa se compromete a realizar certo ato, fazer uma oferta ou viver sob determinada condição. Alguns acham que Paulo cortou o cabelo a fim de cumprir um voto de nazireu. Mas deve-se notar que, de acordo com as Escrituras, ao completar o período de serviço especial a Jeová, um nazireu tinha de rapar a cabeça "à entrada da tenda de reunião". Isso parece indicar que esse requisito só podia ser cumprido em Jerusalém e, portanto, não em Cencreia. — Núm. 6:5, 18.

O relato de Atos não diz quando Paulo fez esse voto. Ele pode até mesmo o ter feito antes de se tornar cristão. O relato também não diz se Paulo fez algum pedido específico a Jeová. Uma obra de referência sugere que o fato de Paulo ter rapado o cabelo pode ter sido "uma expressão de agradecimento a Deus por Sua proteção, a qual permitiu que [Paulo] completasse seu ministério em Corinto".

[19] Ao chegar a Éfeso, Paulo foi direto ao trabalho; ele "entrou na sinagoga e raciocinou com os judeus". (Atos 18:19) Dessa vez, Paulo ficou pouco tempo em Éfeso. Embora lhe tivessem pedido para ficar mais tempo, Paulo "não consentiu nisso". Ao se despedir, ele disse aos efésios: "Voltarei novamente a vós, se Jeová quiser." (Atos 18:20, 21) Paulo certamente reconhecia que havia muito trabalho de pregação a ser feito em Éfeso. O apóstolo pretendia voltar, mas decidiu deixar esse assunto nas mãos de Jeová. Não é esse um bom exemplo para termos em mente? Ao buscarmos alcançar alvos espirituais, precisamos tomar a iniciativa. Mas sempre devemos confiar na orientação de Jeová e procurar agir de acordo com sua vontade. — Tia. 4:15.

[20] Depois de deixar Áquila e Priscila em Éfeso, Paulo foi de navio até Cesareia. Pelo visto, ele "subiu" a Jerusalém e cumprimentou a congregação ali. (Atos 18:22; nota) Então Paulo foi para Antioquia da Síria, local que servia como uma espécie de base para as suas atividades missionárias. Sua segunda viagem missionária havia sido concluída com sucesso. O que o aguardava na sua próxima e última viagem missionária?

19, 20. O que Paulo fez ao chegar a Éfeso, e o que aprendemos dele a respeito de buscar alvos espirituais?

SEÇÃO 7 • ATOS 18:23–21:17

PAULO ENSINA "PUBLICAMENTE E DE CASA EM CASA"

ATOS 20:20

Por que precisamos mostrar humildade e ser flexíveis ao ensinar outros? Qual o principal método de pregação das boas novas? Como podemos mostrar que fazer a vontade de Deus é mais importante do que buscar os nossos próprios interesses? O relato emocionante da terceira e última viagem missionária de Paulo pode nos ajudar a responder a essas perguntas vitais.

CAPÍTULO 20

“A palavra . . . crescia e prevalecia” apesar de oposição

Apolo e Paulo contribuem para o contínuo avanço das boas novas

Baseado em Atos 18:23–19:41

NAS ruas de Éfeso só se ouve gritaria e o forte barulho de multidões correndo. Uma turba se formou, causando um grande tumulto! Dois companheiros de viagem do apóstolo Paulo são agarrados e arrastados pela multidão. A larga rua do comércio, enfeitada por colunas, fica vazia à medida que as pessoas se juntam à furiosa e crescente multidão que invade o enorme anfiteatro da cidade, com capacidade para 25 mil pessoas. A maioria dos presentes nem sabe o que causou esse alvoroço, mas suspeita que seu templo e sua amada deusa Ártemis estão sendo ameaçados. Assim, começam a gritar sem parar: “Grande é a Ártemis dos efésios!” — Atos 19:34.

[2] Novamente vemos Satanás tentando usar uma turba violenta para impedir a divulgação das boas novas do Reino de Deus. É claro que a ameaça de violência não é a

1, 2. (a) Que perigo Paulo e seus companheiros enfrentaram em Éfeso? (b) O que vamos analisar neste capítulo?

única tática de Satanás. Neste capítulo, analisaremos várias táticas que ele usou para tentar acabar com a obra e com a união dos cristãos do primeiro século. Mais importante do que isso, veremos que seus métodos falharam, pois 'a palavra de Jeová cresceu e prevaleceu de modo poderoso'. (Atos 19:20) Por que aqueles cristãos foram bem-sucedidos? Pelas mesmas razões que nós somos hoje. É claro que o mérito é de Jeová; não nosso. Mas, assim como os cristãos do primeiro século, nós precisamos fazer nossa parte. Com a ajuda do espírito de Jeová, podemos desenvolver qualidades que nos ajudarão a ser bem-sucedidos no ministério. Vamos analisar primeiro o exemplo de Apolo.

"Ele era bem versado nas Escrituras" (Atos 18:24-28)

[3] Apolo chegou na cidade de Éfeso enquanto Paulo estava indo para lá durante sua terceira viagem missionária. Apolo era judeu e natural da famosa cidade de Alexandria, no Egito. Ele tinha várias qualidades notáveis. Expressava-se muito bem. Além de ser eloquente, "ele era bem versado nas Escrituras". Também era "fervoroso no espírito". Cheio de zelo, Apolo falava destemidamente diante dos judeus na sinagoga. — Atos 18:24, 25.

3, 4. O que Áquila e Priscila perceberam com respeito ao conhecimento de Apolo, e como lidaram com isso?

[4] Áquila e Priscila ouviram um discurso de Apolo. Com certeza eles ficaram muito animados ao ouvi-lo ensinar "com precisão as coisas a respeito de Jesus". O que ele disse sobre Jesus era correto. Mas não demorou muito para esse casal cristão perceber que o conhecimento de Apolo era incompleto, pois ele estava "familiarizado apenas com o batismo de João". Esse humilde casal, cuja profissão era fabricar tendas, não ficou inibido diante da eloquência e grande instrução de Apolo. Em vez disso, eles "acolheram-no na sua companhia e expuseram-lhe mais corretamente o caminho de Deus". (Atos 18:25, 26) Como esse homem eloquente e bem instruído reagiu? Pelo visto, ele demonstrou uma das qualidades mais importantes que um cristão pode desenvolver — a humildade.

[5] Por aceitar a ajuda de Áquila e Priscila, Apolo tornou-se mais útil como servo de Jeová. Ele viajou para a Acaia, onde "ajudou grandemente" os irmãos. Sua pregação também foi eficiente contra os judeus daquela região que insistiam que Jesus não era o prometido Messias. Lucas relata: "[Apolo] provava cabalmente, com intensidade e em público, que os judeus estavam errados, demonstrando

5, 6. O que fez de Apolo uma pessoa mais útil para Jeová, e o que podemos aprender de seu exemplo?

pelas Escrituras que Jesus era o Cristo." (Atos 18:27, 28) Apolo tornou-se uma grande bênção! De fato, ele era outra razão pela qual "a palavra de Jeová" continuava a prevalecer. O que podemos aprender do exemplo de Apolo?

6 Cultivar humildade é essencial para os cristãos. Cada um de nós é abençoado com vários dons — quer sejam habilidades naturais, experiência de vida, quer conhecimento adquirido. Mas a humildade deve prevalecer sobre os dons que temos. Caso contrário, nossos pontos fortes podem se tornar nossas fraquezas. Poderíamos nos tornar solo fértil para a erva daninha do orgulho. (1 Cor. 4:7; Tia. 4:6) Se formos realmente humildes, nós nos esforçaremos para considerar os outros como superiores a nós. (Fil. 2:3) Não ficaremos ofendidos quando formos corrigidos nem criaremos resistência ao sermos ensinados por outros. Não nos apegaremos obstinadamente a nossas próprias ideias quando descobrirmos que essas não estão de acordo com as orientações mais atualizadas do espírito santo. Enquanto demonstrarmos humildade, seremos úteis a Jeová e a seu Filho. — Luc. 1:51, 52.

7 A humildade também é capaz de eliminar qualquer espírito de rivalidade. Consegue imaginar o quanto Satanás queria causar divisões entre os primeiros cristãos? Ele

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7. Como Paulo e Apolo deram um excelente exemplo de humildade?

teria ficado muito feliz se tivesse conseguido fazer com que dois irmãos tão ativos na verdade como Apolo e Paulo se tornassem rivais que, motivados por ciúmes, competissem por influência entre as congregações. Isso poderia facilmente ter acontecido. Afinal, em Corinto, alguns cristãos começaram a dizer: "Eu pertenço a Paulo", enquanto outros diziam: "Mas eu a Apolo." Será que Paulo e Apolo incentivavam essas atitudes que poderiam causar divisão dentro da congregação? Não! Ao contrário, Paulo reconhecia a contribuição de Apolo para a obra de pregação, tanto que lhe dava privilégios de serviço. Apolo, por sua vez, seguia as orientações de Paulo. (1 Cor. 1:10-12; 3:6, 9; Tito 3:12, 13) Esse é um excelente exemplo de como agir com humildade ao trabalharmos junto com nossos irmãos.

"Usando de persuasão a respeito do reino" (Atos 18:23; 19:1-10)

8 Paulo havia prometido retornar a Éfeso, e ele cumpriu sua palavra.* (Atos 18:20, 21) Mas observe *qual* foi o caminho que Paulo fez para retornar a Éfeso. Ele estava em Antioquia da Síria. O caminho mais fácil seria fazer uma pequena viagem até Selêucia, embarcar num navio e ir di-

* Veja o quadro "Éfeso — capital da Ásia", na página 316.

8. Que caminho Paulo fez para retornar a Éfeso, e por quê?

reto para Éfeso. Mas, em vez disso, ele viajou "pelas regiões interiores". Segundo certa estimativa, a viagem de Paulo, conforme registrada em Atos 18:23 e 19:1, foi de cerca de 1.600 quilômetros! Por que Paulo escolheu o trajeto mais difícil? Porque ele queria 'fortalecer todos os discípulos'. (Atos 18:23) Sua terceira viagem missionária, assim como as duas anteriores, exigiria muito dele, mas Paulo tinha certeza de que todo o esforço valeria a pena. Hoje, os ministros viajantes e suas esposas demonstram disposição similar. Não somos gratos por seu amor abnegado?

[9] Ao chegar a Éfeso, Paulo encontrou um grupo de cerca de 12 discípulos de João Batista. Eles haviam sido batizados no batismo de João quando esse batismo não era mais válido. Além disso, eles pareciam saber pouco ou nada sobre o espírito santo. Paulo explicou-lhes o entendimento mais atualizado, e, como Apolo, eles se mostraram humildes e ansiosos para aprender. Depois de serem batizados no nome de Jesus, eles receberam espírito santo e alguns dons milagrosos. Isso deixa claro que estar em dia com os avanços da organização teocrática de Jeová resulta em bênçãos. — Atos 19:1-7.

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9. Por que um grupo de discípulos precisava ser batizado novamente, e que lição aprendemos deles?

ÉFESO — CAPITAL DA ÁSIA

Éfeso era a maior cidade no oeste da Ásia Menor. Nos dias do apóstolo Paulo, sua população provavelmente ultrapassava os 250 mil habitantes. Como capital da província romana da Ásia, Éfeso orgulhosamente ostentava o título de "Primeira e Mais Importante Metrópole da Ásia".

Por causa do comércio e da religião, Éfeso era uma cidade muito rica. Seu porto, localizado perto da foz de um rio navegável, ficava no cruzamento de rotas comerciais. Éfeso não era lar apenas do famoso templo de Ártemis, mas também de santuários e templos de inúmeras outras deidades greco-romanas, egípcias e anatolianas.

O templo de Ártemis, aclamado como uma das sete maravilhas do mundo antigo, media por volta de 105 metros por 50 metros. Ele tinha umas cem colunas de mármore, cada uma com cerca de 1,8 metro de diâmetro na base e aproximadamente 17 metros de altura. O templo era considerado santo e sagrado em toda a região do Mediterrâneo antigo, e grandes somas de dinheiro eram confiadas à proteção de Ártemis, de modo que o templo também se tornou o mais importante centro bancário da Ásia.

Outras construções importantes em Éfeso eram um estádio para competições atléticas, e possivelmente

até para lutas de gladiadores, um teatro, praças públicas e comerciais, e colunatas que abrigavam lojas.

O geógrafo grego Estrabão relata que o porto de Éfeso tinha problemas com assoreamento. Por causa disso, com o tempo a cidade deixou de funcionar como porto e foi abandonada. Visto que nenhuma cidade moderna fica no mesmo local, quem hoje visita as ruínas de Éfeso pode, por assim dizer, voltar ao mundo antigo.

[10] Logo aconteceu outro exemplo de progresso. Por três meses, Paulo pregou com coragem na sinagoga. Apesar de ele ter 'usado de persuasão a respeito do reino de Deus', alguns ficaram obstinados e se tornaram verdadeiros opositores. Em vez de perder tempo com aqueles que estavam "falando injuriosamente sobre O Caminho", Paulo tomou providências para falar no auditório de uma escola. (Atos 19:8, 9) Os que desejavam fazer progresso espiritual precisavam sair da sinagoga e ir até o auditório. Assim como Paulo, nós talvez decidamos encerrar uma conversa quando percebemos que o morador não quer ouvir ou só quer discutir. Ainda há muitas pessoas semelhantes a ovelhas que precisam ouvir nossa mensagem animadora.

10. Por que Paulo saiu da sinagoga e foi para um auditório, e que exemplo isso estabeleceu para nosso ministério?

[11] Paulo talvez falasse naquele auditório todos os dias, desde cerca das 11 horas até por volta das 16 horas. (Atos 19:9, nota) Esse talvez fosse o período mais calmo do dia, mas ao mesmo tempo o mais quente, quando muitos paravam de trabalhar para comer e descansar. Se Paulo tiver seguido essa programação por dois anos completos, ele passou bem mais de 3 mil horas ensinando a palavra de Deus.* Essa é uma outra razão pela qual a palavra de Jeová continuava a crescer e a prevalecer. Paulo era diligente e flexível. Ele adaptou a programação de seu ministério às necessidades das pessoas naquela localidade. Qual foi o resultado? "Todos os que habitavam no distrito da Ásia, tanto judeus como gregos, ouviram a palavra do Senhor." (Atos 19:10) Sem dúvida, ele deu um testemunho cabal!

[12] Hoje, as Testemunhas de Jeová também são diligentes e flexíveis. Nós nos esforçamos para falar com as pessoas quando e onde elas podem ser encontradas. Damos testemunho nas ruas, no comércio e em estacionamentos. Podemos entrar em contato com as pessoas por telefone ou por carta. E, no serviço de casa em casa, fazemos es-

* Paulo também escreveu *1 Coríntios* enquanto estava em Éfeso.

11, 12. (a) Como Paulo deixou um exemplo em ser diligente e flexível? (b) Como as Testemunhas de Jeová têm se esforçado a ser diligentes e flexíveis em seu ministério?

forços para encontrar os moradores no horário em que é mais provável que estejam em casa.

"A palavra . . . crescia e prevalecia" apesar dos espíritos iníquos (Atos 19:11-22)

[13] Lucas nos informa que um notável período se seguiu. Jeová habilitou Paulo a realizar "obras extraordinárias de poder". Só de levar às pessoas os panos e aventais que Paulo usava, elas eram curadas; e os espíritos iníquos, expulsos.* (Atos 19:11, 12) Essas impressionantes vitórias sobre as forças de Satanás chamavam muita atenção, o que nem sempre era algo bom.

[14] Certos "judeus itinerantes, que praticavam a expulsão dos demônios", tentaram imitar os milagres de Paulo. Alguns desses judeus tentaram expulsar demônios por invocar o nome de Jesus e de Paulo. Lucas cita o exemplo dos sete filhos de Ceva — membros de uma família sacerdotal — que procuraram fazer isso. O demônio disse a eles: "Eu sei de Jesus e estou familiarizado com Paulo; mas quem sois vós?" Então, o homem com o demônio

* Pode ser que os panos fossem lenços que Paulo usava na testa para evitar que o suor escorresse pelos olhos. O fato de Paulo usar aventais nessa época sugere que ele trabalhava no ofício de fabricar tendas no seu tempo livre, talvez de manhã cedo. — Atos 20:34, 35.

13, 14. (a) O que Jeová habilitou Paulo a realizar? (b) Que erro cometeram os filhos de Ceva, e como muitos da cristandade hoje fazem o mesmo?

atacou aqueles impostores, pulando em cima deles como uma fera e fazendo com que saíssem correndo, feridos e nus. (Atos 19:13-16) Isso foi uma vitória para "a palavra de Jeová", pois o contraste entre o poder dado a Paulo e a incapacidade daqueles falsos religiosos não poderia ter sido mais claro. Milhões hoje cometem o erro de achar que apenas clamar o nome de Jesus ou dizer que é "cristão" é suficiente. Mas Jesus indicou que só os que realmente fazem a vontade de seu pai têm verdadeira esperança para o futuro. — Mat. 7:21-23.

[15] A humilhação dos filhos de Ceva fez com que muitos passassem a temer a Deus, levando várias pessoas a se tornar cristãs e a abandonar práticas espíritas. A cultura dos efésios sofria forte influência das artes mágicas. Feitiçarias e amuletos eram comuns, bem como encantamentos, muitas vezes na forma escrita. Muitos efésios se sentiram motivados a juntar seus livros de artes mágicas e queimá-los em público, embora pelo visto valessem o equivalente a dezenas de milhares de dólares.* Lucas relata: "A palavra de Jeová crescia e prevalecia assim de modo po-

* Lucas diz que o valor era de 50 mil moedas de prata. Caso Lucas estivesse se referindo ao denário, um trabalhador comum levaria 50 mil dias, ou seja, por volta de 137 anos, trabalhando sete dias por semana, para ganhar essa quantia.

15. No que se refere ao espiritismo e a objetos ligados a essa prática, como podemos imitar os efésios?

deroso.” (Atos 19:17-20) Essa foi uma grande vitória da verdade sobre a falsidade e o demonismo. Aquelas pessoas nos deixaram um excelente exemplo. Nós também vivemos num mundo mergulhado no espiritismo. Se percebermos que temos algum objeto ligado ao espiritismo, devemos fazer assim como os efésios — livrar-nos dele imediatamente. Mantenhamo-nos longe dessas práticas repugnantes, custe o que custar.

“Surgiu uma perturbação nada pequena” (Atos 19:23-41)

[16] Vamos agora analisar a tática de Satanás descrita no início deste capítulo. Lucas escreveu que “surgiu uma perturbação nada pequena a respeito do Caminho”. Ele não estava exagerando.* (Atos 19:23) Um prateiro chamado Demétrio deu início ao problema. Ele conseguiu a atenção de outros prateiros por primeiro lembrar-lhes que a renda deles dependia da venda de ídolos. Ele

* Alguns dizem que Paulo se referiu a esse incidente quando disse aos coríntios: “Estávamos muito incertos até mesmo quanto às nossas vidas.” (2 Cor. 1:8) Mas pode ser que ele tivesse em mente uma ocasião mais perigosa. Quando Paulo escreveu que ‘lutou com feras em Éfeso’, ele talvez estivesse se referindo a alguma ocasião em que teve de enfrentar animais ferozes em uma arena ou talvez à oposição feroz por parte de humanos. (1 Cor. 15:32) Tanto a interpretação literal como a figurada são possíveis.

16, 17. (a) Descreva como Demétrio deu início à confusão em Éfeso. (b) Como os efésios demonstraram seu fanatismo?

prosseguiu dizendo que a mensagem que Paulo pregava era ruim para os negócios, pois os cristãos não adoravam ídolos. Daí ele apelou para o orgulho que seus ouvintes tinham de sua cidade e de sua nação, alertando-os que sua deusa Ártemis e o templo mundialmente conhecido que os efésios haviam dedicado a ela estavam correndo perigo de serem 'reduzidos a nada'. — Atos 19:24-27.

[17] O discurso de Demétrio teve o resultado esperado. Os prateiros começaram a repetir vez após vez: "Grande é a Ártemis dos efésios!" e a cidade foi tomada pela confusão, dando início à turba fanática descrita no começo deste capítulo.* Por ter um espírito abnegado, Paulo quis entrar no anfiteatro a fim de falar com a multidão, mas os discípulos insistiram que ele ficasse longe do perigo. Um certo Alexandre ficou em pé diante da multidão e tentou falar. Como era judeu, talvez estivesse ansioso para explicar a diferença entre os judeus e aqueles cristãos. Essas explicações não significariam nada para aquela multidão. Quando perceberam que ele era judeu, começaram a gritar: "Grande é a Ártemis dos efésios!" abafando as palavras de Alexandre. Isso continuou por cerca de duas horas. Desde aquela época, o fanatismo re-

* Associações de profissionais, chamadas guildas, podiam ser muito influentes. Cerca de um século mais tarde, por exemplo, a guilda dos padeiros provocou uma confusão similar em Éfeso.

ligioso não mudou. Até hoje faz as pessoas agirem de modo completamente irracional. — Atos 19:28-34.

[18] Finalmente, o escrivão da cidade acalmou a multidão. Essa autoridade competente e sensata assegurou à turba que aqueles cristãos não representavam nenhum perigo ao templo e à sua deusa; que Paulo e seus companheiros não haviam cometido nenhum crime contra o templo de Ártemis; e que havia procedimentos legais para apresentar tais questões. Talvez o argumento mais convincente tenha sido lembrar-lhes de que eles corriam o risco de cair no desfavor de Roma por causa daquele ajuntamento ilegal e desordenado. Então, ele dissolveu a multidão. Com a mesma rapidez com que havia ficado irada, a multidão acalmou-se por causa dessas palavras sensatas e razoáveis. — Atos 19:35-41.

[19] Essa não foi a primeira vez que um homem de bom senso que ocupava uma posição de autoridade agiu em favor dos seguidores de Jesus, nem seria a última. De fato, o apóstolo João previu numa visão que durante estes últimos dias os elementos estáveis deste mundo, retratados pela terra, iriam 'tragar' uma grande enxurrada de

18, 19. (a) Como o escrivão da cidade acalmou a turba em Éfeso? (b) Como o povo de Jeová às vezes é protegido pelas autoridades, e como nossa conduta pode contribuir para essa proteção?

perseguição satânica contra os seguidores de Jesus. (Rev. 12:15, 16) Isso realmente tem acontecido. Em muitos casos, juízes imparciais decidem a favor dos direitos das Testemunhas de Jeová de se reunir para adoração e de divulgar as boas novas a outros. É claro que a nossa conduta pode contribuir muito para tais vitórias. A conduta de Paulo pelo visto fez com que algumas autoridades em Éfeso tivessem certa simpatia e respeito por ele, de modo que queriam vê-lo em segurança. (Atos 19:31) Que a nossa conduta respeitosa e honesta também possa causar uma boa impressão naqueles com quem temos contato. Nunca sabemos quais podem ser os efeitos a longo prazo.

20 Não é emocionante ver como "a palavra de Jeová crescia e prevalecia" no primeiro século? Também é emocionante ver como Jeová está por trás de vitórias similares em nossos dias. Gostaria de ter o privilégio de dar uma contribuição, mesmo que pequena, a essas vitórias? Então aprenda dos exemplos que consideramos. Seja humilde, mantenha-se em dia com a organização de Jeová, continue a trabalhar arduamente, rejeite o espiritismo, e faça o máximo para dar um bom testemunho por meio de sua conduta honesta e respeitosa.

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20. (a) Como você se sente a respeito do fato de a palavra de Jeová ter prevalecido no primeiro século e continuar a prevalecer hoje? (b) Qual a sua determinação no que se refere às vitórias de Jeová em nossos dias?

CAPÍTULO 21

“Estou limpo do sangue de todos os homens”

O zelo de Paulo no ministério e seus conselhos para os anciãos

Baseado em Atos 20:1-38

PAULO está numa sala lotada no terceiro andar de uma casa em Trôade. Ele fala por um bom tempo aos irmãos, pois essa é a última noite que estará com eles. Já é meia-noite. A sala está abafada e talvez com fumaça, pois há várias lamparinas acesas ali. Um jovem chamado Êutico está sentado em uma das janelas. Enquanto Paulo está falando, Êutico cai no sono e despenca da janela!

² Por ser médico, Lucas provavelmente é um dos primeiros a correr para fora e examinar o jovem. Lucas não tem dúvidas: Êutico está “morto”. (Atos 20:9) Então acontece um milagre. Paulo lança-se sobre o jovem e diz à multidão: “Parai de levantar um clamor, pois a sua alma está nele.” Paulo trouxe Êutico de volta à vida. — Atos 20:10.

1-3. (a) Descreva as circunstâncias em torno da morte de Êutico. (b) O que Paulo fez, e o que esse acontecimento mostra a respeito dele?

[3] Esse acontecimento mostra o poder do espírito santo de Deus. Paulo não podia ser responsabilizado pela morte de Êutico. Mesmo assim, ele não queria que a morte daquele jovem estragasse essa importante ocasião ou fizesse alguém tropeçar espiritualmente. Por ressuscitar Êutico, Paulo consolou a congregação e deixou os irmãos ali fortalecidos para continuarem seu ministério. É evidente que Paulo se preocupava muito com a vida de outros. Somos lembrados de suas palavras: "Estou limpo do sangue de todos os homens." (Atos 20:26) Vejamos como o exemplo de Paulo pode nos ajudar nesse respeito.

Ele "saiu a fim de viajar para a Macedônia" (Atos 20:1, 2)

[4] Conforme vimos no capítulo anterior, Paulo tinha enfrentado uma prova difícil. Seu ministério em Éfeso havia causado uma grande confusão. De fato, os prateiros, cujo sustento dependia da adoração de Ártemis, tinham feito um tumulto! "Tendo diminuído o alvoroço", Atos 20:1 relata, "Paulo mandou chamar os discípulos, e, tendo-os encorajado e despedindo-se deles, saiu a fim de viajar para a Macedônia".

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4. Que prova difícil Paulo tinha enfrentado?

[5] A caminho da Macedônia, Paulo parou no porto de Trôade e ficou algum tempo nessa cidade. Paulo esperava que Tito, que havia sido enviado a Corinto, se encontrasse com ele em Trôade. (2 Cor. 2:12, 13) Mas, quando ficou óbvio que Tito não viria, Paulo seguiu viagem até a Macedônia e talvez tenha ficado lá por mais ou menos um ano, 'encorajando com muitas palavras os que havia ali'.* (Atos 20:2) Por fim, Tito encontrou-se com Paulo na Macedônia, levando boas notícias a respeito da reação dos coríntios à primeira carta de Paulo. (2 Cor. 7:5-7) Isso motivou Paulo a escrever outra carta a eles, conhecida hoje como 2 Coríntios.

[6] É interessante notar que Lucas usa as palavras "encorajado" e "encorajar" para descrever as visitas que Paulo fez aos irmãos em Éfeso e na Macedônia. Essas palavras descrevem muito bem a atitude de Paulo em relação a seus irmãos. Diferentemente dos fariseus, que tratavam outros com desprezo, Paulo encarava as ovelhas de Deus como seus colaboradores. (João 7:47-49;

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* Veja o quadro "As cartas que Paulo escreveu na Macedônia", na página 328.

5, 6. (a) Quanto tempo Paulo talvez tenha ficado na Macedônia, e o que ele fez pelos irmãos ali? (b) Que atitude Paulo mantinha em relação aos irmãos?

AS CARTAS QUE PAULO ESCREVEU NA MACEDÔNIA

Em *2 Coríntios,* Paulo disse que, quando chegou à Macedônia, ele estava preocupado com seus irmãos em Corinto. Mas Tito trouxe-lhe boas notícias de Corinto, e isso deixou Paulo mais tranquilo. Foi então que Paulo, por volta de 55 EC, escreveu 2 Coríntios. Nessa carta, ele indica que ainda estava na Macedônia. (2 Cor. 7:5-7; 9:2-4) Uma das coisas que tinha em mente durante esse período era terminar a coleta de dinheiro para os santos na Judeia. (2 Cor. 8:18-21) Ele também estava preocupado com a presença de "falsos apóstolos, trabalhadores fraudulentos" em Corinto. — 2 Cor. 11:5, 13, 14.

É possível que a carta de Paulo a *Tito* tenha sido escrita na Macedônia. Em algum momento entre os anos 61 EC e 64 EC, depois de ter sido libertado de seu primeiro aprisionamento em Roma, Paulo visitou a ilha de Creta. Ele deixou Tito ali para corrigir alguns problemas e fazer designações. (Tito 1:5) Paulo pediu que Tito o encontrasse em Nicópolis. Havia mais de uma cidade com esse nome na região do Mediterrâneo naquela época, mas parece mais provável que Paulo estivesse se referindo à Nicópolis que ficava no noroeste da Grécia. O apóstolo provavelmente estava servindo naquela região quando escreveu a Tito. — Tito 3:12.

Paulo também escreveu *1 Timóteo* entre seus dois aprisionamentos em Roma, entre 61 EC e 64 EC. Na introdução dessa carta, vemos que Paulo pediu a Timóteo para permanecer em Éfeso ao passo que ele próprio iria à Macedônia. (1 Tim. 1:3) Parece que foi de lá que Paulo escreveu essa carta a Timóteo. Nela, Paulo falou a Timóteo como um pai, dando-lhe conselhos, encorajamento e orientações sobre determinados procedimentos a serem seguidos nas congregações.

1 Cor. 3:9) Ele mantinha essa atitude mesmo quando precisava dar fortes conselhos. — 2 Cor. 2:4.

[7] Hoje, os anciãos congregacionais e os superintendentes viajantes esforçam-se para imitar o exemplo de Paulo. Mesmo ao dar repreensão, seu objetivo é fortalecer os que precisam de ajuda. Com empatia, os superintendentes procuram encorajar os irmãos em vez de condená-los. Um superintendente viajante experiente expressou isso da seguinte forma: “A maioria de nossos irmãos quer fazer o que é direito, mas eles muitas vezes lutam com frustrações, temores e o sentimento de que são incapazes de lidar com seus problemas.” Os

7. Como os superintendentes cristãos hoje podem imitar o exemplo de Paulo?

superintendentes podem ser uma fonte de encorajamento para esses irmãos. — Heb. 12:12, 13.

“Formavam uma conspiração contra ele” (Atos 20:3, 4)

[8] Da Macedônia, Paulo foi a Corinto.* Depois de passar três meses ali, ele estava ansioso para ir a Cencreia, de onde planejava pegar um barco para a Síria. De lá, ele teria condições de ir a Jerusalém e entregar as contribuições aos irmãos que estavam passando necessidade.# (Atos 24:17; Rom. 15:25, 26) Mas uma inesperada reviravolta nos acontecimentos mudou os planos de Paulo. Atos 20:3 relata: “Os judeus formavam uma conspiração contra ele.”

[9] Não é de surpreender que os judeus nutrissem muito ódio por Paulo, pois eles o consideravam um apóstata. Anteriormente, o ministério dele havia resultado na conversão de Crispo — uma pessoa de destaque na sinagoga de Corinto. (Atos 18:7, 8; 1 Cor. 1:14) Em ou-

* É provável que Paulo tenha escrito a carta aos *Romanos* durante essa visita a Corinto.

Veja o quadro “Paulo entrega contribuições para ajudar os irmãos necessitados”, na página 332.

8, 9. (a) O que interrompeu os planos de Paulo de pegar um barco para a Síria? (b) Por que os judeus talvez tenham nutrido muito ódio por Paulo?

tra ocasião, os judeus em Corinto haviam levantado acusações contra Paulo diante de Gálio, procônsul da Acaia. Mas Gálio encerrou o caso, declarando que não havia base para as acusações — decisão que deixou os inimigos de Paulo furiosos. (Atos 18:12-17) Pode ser que os judeus em Corinto soubessem, ou pelo menos presumissem, que Paulo logo pegaria um barco ali perto, em Cencreia, e assim armaram uma emboscada para ele. O que Paulo faria?

[10] Pensando na sua própria segurança — e a fim de proteger o dinheiro que lhe havia sido confiado — Paulo decidiu ficar longe de Cencreia e voltar pelo caminho de onde veio, passando pela Macedônia. Naturalmente, a viagem por terra também tinha seus perigos. Naquela época, assaltantes costumavam ficar de tocaia nas estradas. Até mesmo as hospedarias podiam ser locais perigosos. Apesar disso, Paulo preferiu correr os riscos de uma viagem por terra a enfrentar o que o aguardava em Cencreia. Felizmente, ele não estava viajando sozinho. Nessa etapa de sua viagem missionária, os companheiros de Paulo incluíam Aristarco, Gaio, Segundo, Sópater, Timóteo, Tíquico e Trófimo. — Atos 20:3, 4.

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10. Será que Paulo evitou ir a Cencreia por falta de coragem? Explique.

PAULO ENTREGA CONTRIBUIÇÕES PARA AJUDAR OS IRMÃOS NECESSITADOS

Nos anos que se seguiram ao Pentecostes de 33 EC, os cristãos em Jerusalém sofreram muitas dificuldades — fome, perseguição e o saque de seus bens. Em consequência disso, alguns estavam passando necessidade. (Atos 11:27–12:1; Heb. 10:32-34) Assim, por volta de 49 EC, quando os anciãos em Jerusalém orientaram Paulo a concentrar sua pregação entre os gentios, eles o incentivaram a se 'lembrar dos pobres'. E foi exatamente isso que Paulo fez, supervisionando a coleta de recursos nas congregações. — Gál. 2:10.

Em 55 EC, Paulo disse aos coríntios: "Assim como dei ordens às congregações da Galácia, fazei do mesmo modo também vós. Todo primeiro dia da semana, cada um de vós, na sua própria casa, ponha algo de lado, em reserva, conforme tiver prosperado, para que, quando eu chegar, não se façam então as coletas. Mas, quando eu for aí, aos homens que vós aprovardes por cartas, a estes eu enviarei para levarem a vossa bondosa dádiva a Jerusalém." (1 Cor. 16:1-3) Pouco depois, quando Paulo escreveu aos coríntios sua segunda carta inspirada, ele os incentivou a deixarem suas contribuições preparadas e mencionou que os macedônios também estavam contribuindo. — 2 Cor. 8:1–9:15.

Assim, foi no ano de 56 EC que representantes de várias congregações se encontraram com Paulo para entregar o valor total da coleta. O fato de nove homens viajarem juntos não apenas deu certa medida de segurança, mas também protegeu Paulo de qualquer possível acusação de ter usado mal os recursos doados. (2 Cor. 8:20) Entregar essas contribuições era o principal objetivo da viagem de Paulo a Jerusalém. (Rom. 15:25, 26) Mais tarde, Paulo fez a seguinte observação ao Governador Félix: "Depois de certo número de anos, cheguei para trazer dádivas de misericórdia à minha nação, e ofertas." — Atos 24:17.

[11] Assim como Paulo, os cristãos hoje tomam precauções para se proteger quando estão no ministério. Em algumas regiões, em vez de ficarem sozinhos, eles andam em grupos, ou pelo menos em pares. E como agem quando são perseguidos? Os cristãos sabem que a perseguição é inevitável. (João 15:20; 2 Tim. 3:12) Mas nem por isso se expõem deliberadamente ao perigo. Veja o exemplo de Jesus. Em certa ocasião, quando opositores em Jerusalém começaram a pegar pedras para atirar nele, "Jesus se escondeu e saiu do templo". (João 8:59)

11. Como os cristãos hoje tomam precauções razoáveis para se proteger, e que exemplo Jesus deixou nesse sentido?

Mais tarde, quando os judeus estavam planejando matá-lo, "Jesus não andava mais publicamente entre os judeus, mas partiu dali para o país perto do ermo". (João 11:54) Jesus tomou precauções razoáveis para se proteger quando fazer isso não entrava em conflito com a vontade de Deus para ele. Hoje os cristãos fazem o mesmo. — Mat. 10:16.

Eles foram "consolados além de medida" (Atos 20:5-12)

[12] Paulo e seus companheiros viajaram juntos pela Macedônia e então, pelo que parece, tomaram caminhos diferentes e mais tarde se encontraram novamente em Trôade.* O relato diz: "Em cinco dias fomos ter com eles em Trôade."# (Atos 20:6) Foi nessa cidade que o jovem Êutico foi ressuscitado, como descrito no início deste capítulo. Imagine como os irmãos se sentiram ao ver seu amigo Êutico vivo novamente. Conforme diz o

* Visto que Atos 20:5, 6 é narrado em primeira pessoa, parece que Lucas se juntou novamente a Paulo em Filipos depois de ter sido deixado ali por Paulo algum tempo antes. — Atos 16:10-17, 40.

\# A viagem desde Filipos até Trôade levou cinco dias. Pode ser que os ventos não estivessem favoráveis, pois anteriormente essa mesma viagem havia sido feita em apenas dois dias. — Atos 16:11.

12, 13. (a) Que efeito a ressurreição de Êutico teve na congregação? (b) Que esperança bíblica consola os que perdem pessoas queridas na morte?

relato, eles foram “consolados além de medida”. — Atos 20:12.

[13] É claro que milagres desse tipo não acontecem hoje. Mesmo assim, os que perderam pessoas queridas na morte são “consolados além de medida” pela esperança bíblica da ressurreição. (João 5:28, 29) Pense no seguinte: por ser imperfeito, Êutico acabou morrendo novamente. (Rom. 6:23) Mas os que forem ressuscitados no novo mundo de Deus terão a perspectiva de viver para sempre! Além disso, os que são ressuscitados para reinar com Jesus no céu são revestidos de imortalidade. (1 Cor. 15:51-53) Os cristãos hoje — quer dos ungidos, quer das “outras ovelhas” — têm bons motivos para se sentirem “consolados além de medida”. — João 10:16.

“Publicamente e de casa em casa” (Atos 20:13-24)

[14] Paulo e seu grupo viajaram de Trôade a Assos e depois a Mitilene, Quios, Samos e Mileto. O objetivo de Paulo era chegar a Jerusalém a tempo da Festividade de Pentecostes; sua pressa para chegar a Jerusalém explica por que ele escolheu uma embarcação que não pararia em Éfeso nessa viagem de volta. Mas, visto que

14. O que Paulo disse aos anciãos de Éfeso quando os encontrou em Mileto?

Paulo queria conversar com os anciãos de Éfeso, o apóstolo pediu que eles o encontrassem em Mileto. (Atos 20:13-17) Quando eles chegaram, Paulo disse-lhes: "Bem sabeis como, desde o primeiro dia em que pisei no distrito da Ásia, eu estive convosco todo o tempo, trabalhando como escravo para o Senhor, com a maior humildade mental, e com lágrimas e provações, que me sobrevieram pelas conspirações dos judeus; ao passo que não me refreei de vos falar coisa alguma que fosse proveitosa, nem de vos ensinar publicamente e de casa em casa. Mas, eu dei cabalmente testemunho, tanto a judeus como a gregos, do arrependimento para com Deus e da fé em nosso Senhor Jesus." — Atos 20:18-21.

[15] Há muitas formas de alcançar as pessoas com as boas novas hoje. Como Paulo, nós nos esforçamos a ir onde quer que haja pessoas, seja em pontos de ônibus, em ruas movimentadas, seja no comércio. Mas ir de casa em casa continua a ser o principal método de pregação das Testemunhas de Jeová. Por quê? Por um lado, a pregação de casa em casa dá a todos a oportunidade de ouvir a mensagem do Reino regularmente, demonstrando assim a imparcialidade de Deus. Permite também que

15. Quais são algumas vantagens da pregação de casa em casa?

os sinceros recebam ajuda individualizada de acordo com suas necessidades. Além disso, o ministério de casa em casa fortalece a fé e a perseverança dos que se empenham nessa atividade. Realmente, uma marca registrada dos cristãos verdadeiros hoje é seu zelo em pregar “publicamente e de casa em casa”.

16 Paulo explicou aos anciãos de Éfeso que ele não sabia os perigos que o aguardavam ao voltar a Jerusalém. “Não obstante, não levo a minha alma em conta como estimada por mim”, disse-lhes, “desde que eu possa terminar a minha carreira e o ministério que recebi do Senhor Jesus, para dar testemunho cabal das boas novas da benignidade imerecida de Deus”. (Atos 20:24) Destemidamente, Paulo recusou-se a deixar que qualquer circunstância — fosse saúde fraca ou amarga oposição — o impedisse de cumprir sua designação.

17 Hoje também os cristãos enfrentam vários tipos de circunstâncias negativas. Alguns enfrentam proscrição e perseguição. Outros corajosamente lutam contra debilitantes doenças físicas ou emocionais. Os jovens lidam com a pressão de colegas na escola. Não importam as circunstâncias em que estejam, as Testemunhas de

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16, 17. Como Paulo mostrou que era destemido, e como os cristãos hoje imitam seu exemplo?

Jeová mostram determinação, assim como Paulo. Estão decididas a "dar testemunho cabal das boas novas".

"Prestai atenção a vós mesmos e a todo o rebanho" (Atos 20:25-38)

[18] A seguir, Paulo deu forte conselho aos anciãos de Éfeso, usando seu próprio modo de vida como exemplo. Primeiro, ele os informou que essa provavelmente seria a última vez que o veriam. Então ele disse: "Estou limpo do sangue de todos os homens, pois não me refreei de falar a todos vós todo o conselho de Deus." Como os anciãos de Éfeso poderiam imitar a Paulo e dessa forma não terem culpa de sangue? Ele lhes disse: "Prestai atenção a vós mesmos e a todo o rebanho, entre o qual o espírito santo vos designou superintendentes para pastorear a congregação de Deus, que ele comprou com o sangue do seu próprio Filho." (Atos 20:26-28) Paulo avisou que "lobos opressivos" se infiltrariam no rebanho e 'falariam coisas deturpadas, para atrair a si os discípulos'. O que os anciãos deveriam fazer? "Mantende-vos despertos", avisou Paulo, "e lembrai-vos de que por três anos, noite e dia, não cessei de admoestar a cada um de vós, com lágrimas". — Atos 20:29-31.

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18. Como Paulo se manteve livre de culpa de sangue, e como os anciãos de Éfeso poderiam fazer o mesmo?

[19] Esses "lobos opressivos" apareceram no final do primeiro século. Por volta de 98 EC, o apóstolo João escreveu: "[Há] muitos anticristos; . . . Saíram do nosso meio, mas não eram dos nossos; pois, se tivessem sido dos nossos, teriam permanecido conosco." (1 João 2:18, 19) No terceiro século, a apostasia já havia levado ao surgimento da classe clerical da cristandade, e no quarto século o Imperador Constantino deu reconhecimento oficial a essa forma corrupta de "cristianismo". Por terem adotado rituais pagãos, dando-lhes uma aparência "cristã", os líderes religiosos de fato 'falaram coisas deturpadas'. Ainda se podem ver os efeitos de tal apostasia nos ensinos e costumes da cristandade.

[20] O modo de vida do apóstolo Paulo estava em nítido contraste com o daqueles que mais tarde se aproveitariam do rebanho. Ele trabalhava para se sustentar a fim de não ser um fardo para a congregação. Seus esforços a favor dos irmãos não tinham por objetivo obter riquezas. Paulo incentivou os anciãos efésios a demonstrarem um espírito abnegado. "Tendes de auxiliar os que são fracos", disse-lhes Paulo, "e tendes de ter em mente

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19. Que apostasia se desenvolveu no final do primeiro século, e a que isso levou nos séculos seguintes?

20, 21. Como Paulo demonstrou um espírito abnegado, e como os anciãos cristãos podem fazer o mesmo hoje?

as palavras do Senhor Jesus, quando ele mesmo disse: ‘Há mais felicidade em dar do que há em receber.’” — Atos 20:35.

[21] Assim como Paulo, os anciãos cristãos hoje são abnegados. Em contraste com os clérigos da cristandade, que tiram proveito de seu rebanho, aqueles a quem se confia a responsabilidade de “pastorear a congregação de Deus” cumprem com suas responsabilidades de modo altruísta. O orgulho e a ambição não têm lugar na congregação cristã, pois os que ‘buscam a sua própria glória’ falharão a longo prazo. (Pro. 25:27) A presunção só leva à desonra. — Pro. 11:2.

[22] Paulo era muito amado pelos irmãos por causa do genuíno amor que ele próprio demonstrava a eles. De fato, quando chegou a hora de Paulo ir embora, “irrompeu muito choro entre eles todos, e lançaram-se ao pescoço de Paulo e o beijaram ternamente”. (Atos 20:37, 38) Os cristãos prezam e amam muito aqueles que, assim como Paulo, dão de si mesmos a favor do rebanho. Depois de analisar o excelente exemplo de Paulo, não concorda que ele não exagerou nem foi presunçoso ao dizer: “Estou limpo do sangue de todos os homens”? — Atos 20:26.

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22. O que tornou Paulo uma pessoa muito amada pelos anciãos de Éfeso?

CAPÍTULO 22

“Realize-se a vontade de Jeová”

Decidido a fazer a vontade de Deus, Paulo vai a Jerusalém

Baseado em Atos 21:1-17

TODOS em Mileto estão emocionados com a partida de Paulo e Lucas. Para esses dois missionários, não é fácil ter de se despedir dos anciãos efésios, a quem tanto amam. Os dois estão no convés do navio. Em sua bagagem há suprimentos para a viagem. Eles também estão levando as contribuições que recolheram para os cristãos que estão passando necessidade na Judeia e não veem a hora de poder entregar o dinheiro a esses irmãos.

[2] Uma suave brisa enche as velas, e o navio afasta-se do barulhento cais. Os dois homens, e os outros sete que viajam com eles, olham para os semblantes tristes dos irmãos na costa. (Atos 20:4, 14, 15) Os viajantes dão adeus até não conseguirem mais ver seus amigos na praia.

[3] Por cerca de três anos, Paulo trabalhou lado a lado com os anciãos de Éfeso. Mas agora, orientado pelo

1-4. Por que Paulo estava indo a Jerusalém, e o que o aguardava ali?

espírito santo, ele está a caminho de Jerusalém. Até certo ponto, ele sabe o que o aguarda. Anteriormente, ele havia dito aos anciãos: "Amarrado no espírito, viajo para Jerusalém, embora sem saber o que me acontecerá nela, exceto que o espírito santo, de cidade em cidade, me dá repetidamente testemunho, dizendo que me aguardam laços e tribulações." (Atos 20:22, 23) Apesar do perigo, Paulo sente-se "amarrado no espírito", ou seja, ele se sente na obrigação de seguir a orientação do espírito e ir a Jerusalém, e também está disposto a fazer isso. Ele não quer morrer, mas fazer a vontade de Deus é o mais importante para ele.

4 É assim que você se sente? Quando nos dedicamos a Jeová, solenemente prometemos que fazer a vontade dele seria a coisa mais importante em nossa vida. Analisar o exemplo do fiel apóstolo Paulo será proveitoso para nós.

Passaram pela "ilha de Chipre" (Atos 21:1-3)

5 O navio em que estavam Paulo e seus companheiros 'tomou um rumo direto', ou seja, navegou a favor do vento, sem fazer zigue-zague, até chegar a Cós mais tarde naquele mesmo dia. (Atos 21:1) Parece que o navio ficou ancorado ali durante a noite antes de zarpar para Rodes e Pátara. Em Pátara, na costa sul da Ásia Menor, os irmãos

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5. Que percurso Paulo e seus companheiros fizeram até Tiro?

embarcaram em um grande navio de carga, que os levou direto a Tiro, na Fenícia. No caminho, eles passaram pela "ilha de Chipre . . . pela esquerda [a bombordo]" do navio. (Atos 21:3) Por que Lucas, o escritor do livro de Atos, mencionou esse detalhe?

[6] Talvez Paulo tenha apontado para a ilha e mencionado algumas das coisas que passou ali. Na sua primeira viagem missionária, por volta de nove anos antes, Paulo, Barnabé e João Marcos encontraram o feiticeiro Elimas, que se opôs à pregação deles. (Atos 13:4-12) Ver aquela ilha e refletir no que havia ocorrido ali pode ter encorajado Paulo e o fortalecido para o que estava para acontecer. Nós também podemos nos beneficiar por refletir em como Deus nos tem abençoado e ajudado a enfrentar provações. Esse tipo de reflexão pode nos ajudar a nos sentir como Davi, que escreveu: "Muitas são as calamidades do justo, mas Jeová o livra de todas elas." — Sal. 34:19.

"Achamos os discípulos" (Atos 21:4-9)

[7] Paulo reconhecia o valor da associação cristã e tinha muita vontade de estar com os irmãos. Lucas escreve o

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6. (a) Por que ver a ilha de Chipre talvez tenha encorajado Paulo? (b) Ao refletir em como Jeová tem abençoado e ajudado você, a que conclusão você chega?

7. O que os viajantes fizeram ao chegar a Tiro?

que ele próprio e os outros viajantes fizeram ao chegar a Tiro: "Procurando, achamos os discípulos." (Atos 21:4) Sabendo que havia cristãos em Tiro, os viajantes os procuraram e provavelmente ficaram com eles. Uma das maiores bênçãos de conhecer a verdade é que, não importa aonde formos, encontraremos irmãos que pensam como nós e que nos receberão bem. Os que amam a Deus e praticam a adoração verdadeira têm amigos em todo o mundo.

[8] Ao descrever os sete dias que os viajantes ficaram em Tiro, Lucas registra algo que pode parecer estranho a princípio: "Por intermédio do espírito, [os irmãos em Tiro] disseram repetidas vezes a Paulo que não pusesse pé em Jerusalém." (Atos 21:4) Será que Jeová não queria mais que Paulo fosse a Jerusalém? Esse não era o caso. O espírito havia indicado que Paulo seria maltratado em Jerusalém, não que ele deveria evitar ir a essa cidade. Parece que, por meio do espírito santo, os irmãos em Tiro concluíram corretamente que Paulo enfrentaria dificuldades em Jerusalém. Assim, por estarem preocupados com o bem-estar de Paulo, eles o incentivaram a não ir àquela cidade. Eles queriam proteger Paulo do perigo que o aguardava, e isso era compreensível. Mesmo assim, de-

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8. Como devemos entender Atos 21:4?

cidido a fazer a vontade de Jeová, Paulo continuou sua viagem até Jerusalém. — Atos 21:12.

[9] Ao ouvir a preocupação dos irmãos, Paulo talvez se tenha lembrado de que Jesus enfrentou objeção similar depois de ter dito aos discípulos que ele iria a Jerusalém, sofreria muitas coisas e seria morto. Levado pelas emoções, Pedro disse a Jesus: "Sê benigno contigo mesmo, Senhor; não terás absolutamente tal destino." Jesus respondeu: "Para trás de mim, Satanás! Tu és para mim pedra de tropeço, porque não tens os pensamentos de Deus, mas os de homens." (Mat. 16:21-23) Jesus estava decidido a aceitar o proceder abnegado que Deus lhe havia designado. Paulo tinha a mesma determinação. Os irmãos em Tiro, assim como o apóstolo Pedro, sem dúvida tinham boas intenções, mas não discerniam a vontade de Deus.

[10] A ideia de poupar-se ou de adotar a lei do menor esforço atrai a muitos hoje. As pessoas de modo geral procuram uma religião que as deixe à vontade e que não exija muito de seus membros. Em contraste com isso, Jesus destacou a necessidade de ter uma atitude mental totalmente diferente. Ele disse a seus discípulos: "Se alguém quer vir após mim negue-se a si mesmo e apanhe a sua

9, 10. (a) De qual situação Paulo talvez se tenha lembrado ao ouvir a preocupação dos irmãos em Tiro? (b) Que ideia é comum no mundo hoje, e como isso se contrasta com as palavras de Jesus?

estaca de tortura, e siga-me continuamente." (Mat. 16:24) Seguir a Jesus é o proceder sábio e correto, mas não é o mais fácil.

[11] Logo chegou a hora de Paulo, Lucas e os outros que estavam com eles prosseguirem viagem. A descrição de sua partida é comovente. Mostra a afeição que os irmãos em Tiro tinham por Paulo e o grande apoio que davam ao ministério dele. Os homens, as mulheres e as crianças acompanharam Paulo e os outros viajantes até a praia. Como grupo, eles se ajoelharam e oraram, e então se despediram. Depois disso, Paulo, Lucas e seus companheiros pegaram um barco e continuaram até Ptolemaida, onde encontraram os irmãos e ficaram com eles por um dia. — Atos 21:5-7.

[12] A seguir, Lucas relata, Paulo e os que viajavam com ele partiram para Cesareia. Chegando lá, eles 'entraram na casa de Filipe, o evangelizador'.* (Atos 21:8) Eles devem ter se alegrado muito de ver Filipe. Uns 20 anos antes em Jerusalém, ele tinha sido designado pelos após-

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* Veja o quadro "Cesareia — capital da província romana da Judeia", na página 348.

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11. Como os discípulos em Tiro mostraram que amavam e apoiavam Paulo?

12, 13. (a) Que registro de serviço fiel Filipe tinha? (b) Como Filipe é um bom exemplo para os chefes de família cristãos hoje?

tolos para ajudar na distribuição de alimentos na então recém-formada congregação cristã. Filipe tinha um longo registro de pregação zelosa. Lembre-se de que, quando a perseguição espalhou os discípulos, Filipe foi para Samaria e começou a pregar. Mais tarde, ele pregou ao eunuco etíope e o batizou. (Atos 6:2-6; 8:4-13, 26-38) Que excelente registro de serviço fiel!

13 Filipe não tinha perdido seu zelo pelo ministério. Morando agora em Cesareia, ele ainda estava ocupado na pregação, conforme Lucas indica ao chamá-lo de "o evangelizador". Também ficamos sabendo que ele agora tinha quatro filhas que profetizavam, o que sugere que elas seguiram os passos do pai.* (Atos 21:9) Isso mostra que Filipe deve ter se esforçado muito para edificar a espiritualidade de sua família. Os chefes de família fazem bem em imitar o exemplo de Filipe, tomando a dianteira no ministério e ajudando os filhos a desenvolver amor pelo serviço de pregação.

14 Num lugar após outro, Paulo procurava os irmãos e passava tempo com eles. Com certeza os irmãos locais estavam ansiosos para mostrar hospitalidade a esse

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* Veja o quadro "As mulheres podiam ser ministras cristãs?" na página 350.

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14. Sem dúvida, qual foi o resultado das visitas de Paulo a seus irmãos cristãos, e que oportunidades similares existem hoje?

CESAREIA — CAPITAL DA PROVÍNCIA ROMANA DA JUDEIA

Durante o período abrangido pelo livro de Atos, Cesareia era a capital da província romana da Judeia e o local onde ficava a base de seu contingente militar e o governador. Herodes, o Grande, construiu a cidade e deu-lhe o nome em homenagem a César Augusto. Cesareia tinha todas as características das cidades pagãs e helenísticas dos seus dias — um templo dedicado à “divindade” de César, um teatro, um hipódromo e um anfiteatro. A população era predominantemente gentia.

Cesareia era uma cidade portuária fortificada. A ambição de Herodes era que o novo complexo portuário ali, chamado Sebastos (grego para Augusto), equipado com um grande quebra-mar na costa que, de outra forma, não teria condições de atracar navios, rivalizasse com Alexandria como o centro comercial do Mediterrâneo oriental. Embora nunca tenha superado Alexandria, Cesareia de fato alcançou prestígio internacional por causa de sua posição estratégica em importantes rotas comerciais.

O evangelizador Filipe pregou as boas novas em Cesareia e parece que ele constituiu família ali. (Atos 8:40; 21:8, 9) Era a cidade onde o centurião romano Cornélio servia e foi o local de sua conversão. — Atos 10:1.

O apóstolo Paulo visitou Cesareia várias vezes. Pouco depois da conversão de Paulo, quando seus inimigos planejaram matá-lo, os discípulos prontamente retiraram seu novo irmão de Jerusalém e o levaram o mais rápido possível até Cesareia, numa viagem de 90 quilômetros, a fim de o enviarem de navio para Tarso. Paulo passou pelo porto de Cesareia quando estava indo a Jerusalém no final de sua segunda e de sua terceira viagem missionária. (Atos 9:28-30; 18:21, 22; 21:7, 8) Ele ficou dois anos preso no palácio de Herodes em Cesareia. Ali, em diferentes ocasiões, Paulo conversou com Félix, Festo e Agripa, e dali ele por fim partiu de navio para Roma. — Atos 23:33-35; 24:27–25:4; 27:1.

missionário viajante e seus companheiros. Essas visitas sem dúvida resultavam em "um intercâmbio de encorajamento". (Rom. 1:11, 12) Hoje também há oportunidades similares. Há muitos benefícios em abrir as portas de nosso lar, mesmo que seja humilde, para um superintendente viajante e sua esposa. — Rom. 12:13.

"Estou pronto . . . para morrer" (Atos 21:10-14)

[15] Durante o tempo em que Paulo ficou com Filipe, chegou outro visitante respeitado — Ágabo. Os que

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15, 16. Que mensagem Ágabo trouxe, e que efeito ela teve nos que a ouviram?

AS MULHERES PODIAM SER MINISTRAS CRISTÃS?

Qual era o papel das mulheres na congregação cristã do primeiro século? Será que elas podiam ser ministras?

Jesus instruiu seus seguidores a pregar as boas novas do Reino e fazer discípulos. (Mat. 28:19, 20; Atos 1:8) Essa comissão de ser ministro das boas novas se aplica a todos os cristãos, aos homens e às mulheres; aos jovens e às jovens. Isso pode ser visto na profecia encontrada em Joel 2:28, 29. O apóstolo Pedro mostrou que essa profecia teve um cumprimento no Pentecostes de 33 EC: "'Nos últimos dias', diz Deus, 'derramarei do meu espírito sobre toda sorte de carne, e vossos filhos e vossas *filhas* profetizarão . . . e até mesmo sobre os meus escravos e sobre as minhas *escravas* derramarei naqueles dias do meu espírito, e eles profetizarão'." (Atos 2:17, 18) Conforme vimos neste capítulo, o evangelizador Filipe tinha quatro filhas que profetizavam. — Atos 21:8, 9.

Mas, no que diz respeito a ensinar na congregação, a Palavra de Deus restringiu isso a homens cristãos designados como superintendentes e servos ministeriais. (1 Tim. 3:1-13; Tito 1:5-9) Na verdade, Paulo disse: "Não permito que a mulher ensine ou exerça autoridade sobre o homem, mas que esteja em silêncio." — 1 Tim. 2:12.

estavam na casa de Filipe sabiam que Ágabo era profeta; ele havia predito uma grande fome durante o reinado de Cláudio. (Atos 11:27, 28) Talvez eles se estivessem perguntando: 'Por que Ágabo veio? Que mensagem ele traz?' Todos olhavam atentamente para Ágabo enquanto ele pegava o cinto que Paulo usava — uma faixa de tecido que poderia guardar dinheiro e outros itens. Ágabo amarrou seus próprios pés e mãos com esse cinto. Então começou a falar. Sua mensagem era muito séria: "Assim diz o espírito santo: 'Ao homem a quem pertence este cinto, os judeus amarrarão desta maneira em Jerusalém e o entregarão às mãos de pessoas das nações.' " — Atos 21:11.

16 A profecia confirmou que Paulo iria a Jerusalém. Também indicou que seus tratos com os judeus ali resultariam em ele ser entregue "às mãos de pessoas das nações". A profecia teve um profundo impacto nos que estavam presentes. Lucas escreve: "Ora, quando ouvimos isso, tanto nós como os daquele lugar começamos a suplicar-lhe que não subisse a Jerusalém. Paulo respondeu então: 'Que estais fazendo, chorando e enfraquecendo o meu coração? Ficai certos de que estou pronto não só para ser amarrado, mas também para morrer em Jerusalém pelo nome do Senhor Jesus.' " — Atos 21:12, 13.

[17] Imagine a cena. Os irmãos, incluindo Lucas, tentam convencer Paulo a não prosseguir viagem. Alguns choram. Comovido pela preocupação amorosa que os irmãos mostram por ele, Paulo carinhosamente diz que eles estão lhe "enfraquecendo o . . . coração", ou, como algumas traduções vertem o grego, eles estão "partindo [seu] coração". Apesar disso, ele permanece firme em sua decisão, e, assim como quando encontrou com os irmãos em Tiro, ele não permitirá que súplicas ou lágrimas o façam vacilar. Em vez disso, Paulo lhes explica por que ele deve prosseguir. Que coragem e determinação ele mostrou! Assim como Jesus havia feito, Paulo estava decidido a ir a Jerusalém. (Heb. 12:2) Paulo não estava procurando ser um mártir, mas, se isso acontecesse, ele consideraria uma honra morrer como seguidor de Cristo Jesus.

[18] Como os irmãos reagiram? Resumindo, eles reagiram respeitosamente. Lemos: "Quando ele não se deixou dissuadir, assentimos com as palavras: 'Realize-se a vontade de Jeová.'" (Atos 21:14) Os que tentaram convencer Paulo a não ir a Jerusalém não ficaram insistindo para que as coisas ocorressem conforme eles queriam. Escutaram Paulo e cederam, reconhecendo e aceitando a vonta-

17, 18. Como Paulo permaneceu firme em sua decisão, e como os irmãos reagiram?

de de Jeová, apesar de isso ser difícil para eles. Paulo tinha iniciado uma jornada que por fim o levaria à morte. Seria mais fácil para ele se aqueles que o amavam não tentassem fazê-lo desistir.

[19] Aprendemos uma importante lição do que aconteceu com Paulo: nunca queremos tentar convencer outros a não se empenhar por um proceder abnegado no serviço a Deus. Podemos aplicar essa lição a muitas situações, não apenas às que envolvem vida ou morte. Por exemplo, ao passo que muitos pais cristãos acham difícil ver seus filhos saírem de casa para servir a Jeová em designações distantes, eles estão decididos a não desencorajá-los. Phyllis, que mora na Inglaterra, lembra-se de como se sentiu quando sua filha única iniciou o serviço missionário na África. "Foi uma época em que fiquei muito emotiva", disse Phyllis. "Para mim foi difícil saber que ela ficaria tão longe. Eu fiquei triste e orgulhosa ao mesmo tempo. Orei muito sobre isso. Mas a decisão era dela, e eu nunca tentei fazê-la desistir. Afinal, eu sempre a havia ensinado a colocar os interesses do Reino em primeiro lugar. Minha filha serve em designações no estrangeiro há 30 anos, e eu agradeço a Jeová todos os dias pela fidelidade dela." Como é bom quando apoiamos irmãos abnegados!

19. Que lição valiosa aprendemos do que aconteceu com Paulo?

“Os irmãos nos receberam de bom grado” (Atos 21:15-17)

[20] Foram feitos preparativos, e Paulo prosseguiu viagem. Alguns irmãos de Cesareia o acompanharam, dando assim uma prova de seu apoio de todo o coração. É interessante notar que em todos os pontos da viagem até Jerusalém, Paulo e os que o acompanhavam procuraram o companheirismo dos irmãos cristãos. Lá em Tiro, eles encontraram os discípulos e permaneceram com eles por sete dias. Em Ptolemaida, cumprimentaram seus irmãos e passaram um dia com eles. E, em Cesareia, eles ficaram por alguns dias na casa de Filipe. A seguir, conforme mencionado acima, alguns irmãos de Cesareia acompanharam Paulo e os outros viajantes até Jerusalém, onde todos foram acolhidos por Mnáson, um antigo discípulo. Lucas relata: “Ao chegarmos a Jerusalém, os irmãos nos receberam de bom grado.” — Atos 21:17.

[21] Fica claro que Paulo queria estar com os que tinham a mesma fé que ele. O apóstolo era encorajado por seus irmãos, assim como nós também somos hoje. Sem dúvida, esse encorajamento fortaleceu Paulo para enfrentar os opositores irados que tentariam matá-lo.

20, 21. O que mostra que Paulo desejava estar com seus irmãos, e por que ele queria estar com os que tinham a mesma fé que ele?

SEÇÃO 8 • ATOS 21:18–28:31

PAULO PREGA O REINO DE DEUS "SEM IMPEDIMENTO"

ATOS 28:31

Nesta seção, acompanharemos o apóstolo Paulo enquanto ele enfrenta turbas enfurecidas, suporta encarceramentos e comparece diante do tribunal de uma autoridade romana após outra. Em todas essas circunstâncias, o apóstolo continua a dar testemunho sobre o Reino de Deus. Ao analisar a emocionante conclusão do livro de Atos, pergunte-se: 'Como posso imitar esse corajoso e zeloso evangelizador?'

CAPÍTULO 23

‘Ouçam a minha defesa’

Paulo defende a verdade diante de turbas enfurecidas e do Sinédrio

Baseado em Atos 21:18–23:10

JERUSALÉM! Mais uma vez Paulo está andando por suas ruas estreitas e movimentadas. Nenhuma outra cidade na Terra está tão intimamente ligada à história dos tratos de Jeová com o Seu povo. De modo geral, seus habitantes têm muito orgulho desse passado glorioso. Paulo sabe que grande parte dos cristãos nessa cidade está confiando demais no passado, deixando de acompanhar o desenrolar do propósito de Jeová. Desse modo, Paulo vê que os irmãos ali são carentes não só em sentido material, o motivo pelo qual ele saiu de Éfeso e retornou a Jerusalém, mas também em sentido espiritual. (Atos 19:21) Apesar de saber dos perigos que o aguardavam, ele não mudou seus planos de visitar a cidade.

[2] O que Paulo enfrentará em Jerusalém? Um dos desafios virá dos próprios seguidores de Cristo, alguns

1, 2. O que levou o apóstolo Paulo a voltar a Jerusalém, e que desafios ele enfrentaria ali?

dos quais estão perturbados com os rumores sobre Paulo. Desafios ainda maiores virão dos inimigos de Cristo. Eles vão lançar acusações falsas contra Paulo, espancá-lo e ameaçar matá-lo. Ao mesmo tempo, esses acontecimentos conturbados darão a Paulo a oportunidade de fazer uma defesa. Sua humildade, coragem e fé ao lidar com esses desafios fornecem um excelente exemplo aos cristãos hoje. Vejamos como.

"Começaram a glorificar a Deus" (Atos 21:18-20a)

3 No dia seguinte à sua chegada a Jerusalém, Paulo e seus companheiros foram ver os anciãos que exerciam a liderança na congregação. Nenhum dos apóstolos ainda vivos é mencionado no relato; talvez naquela época todos eles já tivessem partido para servir em outras partes do mundo. No entanto, Tiago, irmão de Jesus, ainda estava lá. (Gál. 2:9) Tiago provavelmente presidiu a reunião quando "todos os anciãos estavam presentes" com Paulo. — Atos 21:18.

4 Paulo cumprimentou os anciãos "e começou a dar em pormenores um relato das coisas que Deus fizera entre as nações por intermédio do ministério dele".

3-5. (a) A que reunião Paulo esteve presente em Jerusalém, e o que foi falado ali? (b) Que lições podemos aprender da reunião de Paulo com os anciãos em Jerusalém?

(Atos 21:19) Como aquele relato deve ter sido encorajador! Hoje nós também ficamos animados ao ouvir a respeito do progresso da obra em outros países. — Pro. 25:25.

[5] Em algum momento de seu discurso, Paulo deve ter se referido às contribuições que havia trazido da Europa. A preocupação que os irmãos de lugares distantes mostraram deve ter animado o coração dos que ouviam o relatório de Paulo, tanto que, em resultado disso, "[os anciãos] começaram a glorificar a Deus". (Atos 21:20a) Da mesma forma, muitos que hoje enfrentam catástrofes ou doenças graves ficam profundamente comovidos quando seus irmãos oferecem ajuda e palavras de encorajamento na hora certa.

Muitos ainda eram "zelosos da Lei" (Atos 21:20b, 21)

[6] Os anciãos então revelaram a Paulo que havia um problema na Judeia diretamente relacionado com ele. Disseram: "Observas, irmão, quantos milhares de crentes há entre os judeus; e todos eles são zelosos da Lei. Mas eles ouviram rumores a respeito de ti, de que tens ensinado a todos os judeus entre as nações uma apostasia contra Moisés, dizendo-lhes que não circun-

6. De que problema Paulo ficou sabendo?

cidem os seus filhos nem andem nos costumes solenes."* — Atos 21:20b, 21.

[7] Por que, bem mais de 20 anos depois de a Lei mosaica ter sido abolida, tantos cristãos ainda insistiam que era necessário guardá-la? (Col. 2:14) Em 49 EC, os apóstolos e os anciãos reunidos em Jerusalém tinham enviado uma carta às congregações explicando que não era necessário que os cristãos gentios se submetessem à circuncisão e obedecessem à Lei mosaica. (Atos 15:23-29) Mas a carta não havia mencionado os cristãos *judeus,* muitos dos quais não entendiam que a Lei mosaica não era mais válida.

[8] Será que esse modo de pensar equivocado significava que aqueles discípulos judeus não se qualificavam como cristãos? De modo algum. Não era o caso de eles no passado terem sido adoradores de deuses pagãos e agora continuarem a seguir os costumes religiosos de sua fé anterior. A Lei que era tão importante para aqueles judeus tementes a Deus tinha sido

* Para cuidar das necessidades espirituais de tantos cristãos judeus, deve ter havido muitas congregações que se reuniam em casas particulares.

7, 8. (a) Que modo de pensar equivocado alguns cristãos na Judeia tinham? (b) Por que o modo de pensar equivocado de alguns cristãos judeus não significava que eles eram apóstatas?

dada por Jeová. Não havia nada nela que fosse demoníaco ou errado em si mesmo. Mas a Lei tinha a ver com o pacto anterior, ao passo que os cristãos estavam agora sob o novo pacto. No que dizia respeito à adoração pura, as observâncias do pacto da Lei estavam obsoletas. Os cristãos hebreus que eram zelosos da Lei não entendiam esse ponto nem confiavam plenamente que a congregação cristã era agora o caminho para se obter a justiça perante Deus. Eles precisavam harmonizar seu modo de pensar com a revelação progressiva da verdade.* — Jer. 31:31-34; Luc. 22:20.

"Não há nada nos rumores" (Atos 21:22-26)

[9] Que dizer dos rumores de que Paulo estava ensinando os judeus entre as nações a 'não circuncidar os filhos nem andar nos costumes solenes'? Paulo era um apóstolo para os gentios e, para eles, Paulo reafirmava a decisão de que os gentios não precisavam obedecer à Lei. Ele também expunha o erro de qualquer um

* Poucos anos depois, o apóstolo Paulo escreveu sua carta aos hebreus, na qual demonstrou a superioridade do novo pacto. Nessa carta, ele mostrou claramente que o novo pacto invalidou o pacto anterior. Além de prover argumentos convincentes que os cristãos judeus poderiam usar ao responder aos judeus que os criticavam, a poderosa linha de raciocínio de Paulo sem dúvida fortaleceu a fé dos cristãos que davam ênfase indevida à Lei mosaica. — Heb. 8:7-13.

9. O que Paulo ensinava a respeito da Lei mosaica?

que tentasse persuadir os cristãos gentios a realizar a circuncisão como sinal de obediência à Lei mosaica. (Gál. 5:1-7) Nas cidades que visitava, Paulo também pregava as boas novas aos judeus. Ele com certeza explicava aos judeus receptivos que a morte de Jesus havia tornado a Lei obsoleta e que a pessoa podia obter uma posição justa por meio da fé, não por obras da Lei. — Rom. 2:28, 29; 3:21-26.

10 Ao mesmo tempo, Paulo mostrava consideração por aqueles que se sentiam bem observando alguns costumes judaicos, como não trabalhar no sábado ou evitar certos alimentos. (Rom. 14:1-6) E ele não estabelecia regras sobre a circuncisão. Na verdade, Paulo circuncidou Timóteo para que os judeus não ficassem desconfiados de Timóteo, cujo pai era grego. (Atos 16:3) A circuncisão era um assunto de decisão pessoal. Paulo disse aos gálatas: “Nem a circuncisão nem a incircuncisão é de qualquer valor, mas a fé que opera por intermédio do amor é.” (Gál. 5:6) No entanto, ser circuncidado para estar de acordo com a Lei ou apresentar essa prática como algo necessário para ter a aprovação de Jeová revelaria falta de fé.

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10. Que atitude equilibrada Paulo tinha sobre assuntos relacionados à Lei e à circuncisão?

[11] Assim, os rumores, embora infundados, perturbavam os cristãos judeus. Por esse motivo, os anciãos deram a seguinte orientação a Paulo: "Há conosco quatro homens que têm um voto sobre si. Toma contigo estes homens e purifica-te cerimonialmente junto com eles, e toma conta das despesas deles, para que se lhes rape a cabeça. E todos saberão assim que não há nada nos rumores que se contavam acerca de ti, mas que estás andando ordeiramente, guardando também tu mesmo a Lei."* — Atos 21:23, 24.

[12] Paulo poderia ter alegado que o verdadeiro problema não eram os rumores a respeito dele, e sim o zelo dos cristãos judeus pela Lei mosaica. Mas ele es-

* Eruditos sugerem que aqueles homens haviam feito um voto de nazireu. (Núm. 6:1-21) É verdade que a Lei mosaica, sob a qual esse voto teria sido feito, não era mais válida. Mesmo assim, Paulo talvez tenha concluído que não seria errado os homens cumprirem um voto feito a Jeová. Portanto, não seria errado Paulo pagar as despesas deles e acompanhá-los. Não sabemos exatamente que tipo de voto estava envolvido. De qualquer forma, é improvável que Paulo tivesse apoiado a oferta de um sacrifício de animais (como feito pelos nazireus), acreditando que isso purificaria os homens de seus pecados. O sacrifício perfeito de Cristo havia tirado desses sacrifícios qualquer valor expiatório. O que quer que Paulo tenha feito, podemos estar certos de que ele não concordaria com nada que violasse sua consciência.

11. Que orientação os anciãos deram a Paulo, e o que estaria envolvido em segui-la? (Veja também a nota.)
12. Como a reação de Paulo à orientação dos anciãos em Jerusalém demonstrou uma atitude flexível e cooperadora?

tava disposto a ceder, desde que não tivesse de violar princípios divinos. Algum tempo antes, ele tinha escrito: “Para os debaixo de lei tornei-me como debaixo de lei, embora eu mesmo não estivesse debaixo de lei, para ganhar os debaixo de lei.” (1 Cor. 9:20) Em harmonia com isso, Paulo cooperou com os anciãos de Jerusalém e se tornou ‘como que debaixo de lei’. Ao fazer isso, ele estabeleceu um excelente exemplo para nós hoje no que diz respeito a cooperar com os anciãos e a não insistir em fazer as coisas do nosso jeito. — Heb. 13:17.

‘Ele não é apto para viver!’ (Atos 21:27–22:30)

[13] As coisas não foram bem no templo. Perto do fim do período do cumprimento dos votos, judeus da Ásia viram Paulo e falsamente o acusaram de levar gentios ao templo, provocando um tumulto. Se o comandante militar romano não tivesse intervindo, Paulo teria sido espancado até a morte. Ainda assim, o comandante romano prendeu o apóstolo. A partir daquele dia, levaria mais de quatro anos para Paulo ganhar a liberdade novamente. E ele ainda não estava fora de perigo. Quando o comandante perguntou aos judeus por

13. (a) Por que certos judeus causaram um tumulto no templo? (b) Como a vida de Paulo foi salva?

que estavam atacando Paulo, eles gritaram diferentes acusações. No meio daquele tumulto, o comandante não conseguiu entender nada. Por fim, o apóstolo teve de ser literalmente carregado para um lugar mais seguro. Quando Paulo e os soldados romanos estavam para entrar no quartel, Paulo disse ao comandante: "Rogo-te . . . que me permitas falar ao povo." (Atos 21:39) O comandante concordou, e Paulo corajosamente passou a defender sua fé.

14 'Ouçam a minha defesa', começou Paulo. (Atos 22:1) Paulo dirigiu-se à multidão em hebraico, o que fez com que eles se acalmassem. Ele explicou com franqueza por que se tinha tornado seguidor de Cristo. Ao fazer isso, Paulo habilmente mencionou pontos que os judeus poderiam verificar se desejassem. Paulo havia estudado aos pés do famoso Gamaliel e tinha perseguido os seguidores de Cristo, conforme alguns dos presentes provavelmente sabiam. Mas, quando estava a caminho de Damasco, ele teve uma visão do ressuscitado Jesus, que falou com ele. Os companheiros de viagem de Paulo viram uma luz brilhante e escutaram uma voz, mas não "ouviram com entendi-

14, 15. (a) O que Paulo explicou aos judeus? (b) O que o comandante romano fez para descobrir o motivo do ódio dos judeus?

mento” as palavras. (Atos 9:7; 22:9, nota) Depois disso, Paulo, que estava cego por causa da visão que havia tido, teve de ser conduzido por seus companheiros até Damasco. Lá Ananias, um homem conhecido pelos judeus daquela região, milagrosamente curou Paulo.

15 Paulo prosseguiu dizendo que, depois de seu retorno a Jerusalém, Jesus apareceu a ele no templo. Nesse momento, os judeus ficaram muito agitados e clamaram: “Tira tal homem da terra, pois não é apto para viver!” (Atos 22:22) Para salvar Paulo, o comandante fez com que ele fosse levado ao quartel. Decidido a descobrir o motivo do ódio dos judeus contra Paulo, o comandante ordenou que Paulo fosse preparado para ser interrogado sob açoitamento. Paulo, porém, aproveitando-se de uma proteção legal que tinha à sua disposição, revelou que era cidadão romano. De modo similar hoje, os adoradores de Jeová têm usado as proteções legais disponíveis para defender a fé. (Veja o quadro “A lei romana e os cidadãos romanos”, na página 366, e o quadro “Batalhas jurídicas nos tempos atuais”, na página 368.) Ao saber da cidadania romana de Paulo, o comandante viu que teria de encontrar outra maneira de obter mais informações. No dia

A LEI ROMANA E OS CIDADÃOS ROMANOS

As autoridades romanas geralmente não interferiam nos assuntos das províncias. De modo geral, a lei judaica governava os assuntos judaicos. Os romanos só se envolveram no caso de Paulo porque a turba que se formou devido à presença dele no templo era uma ameaça à ordem pública.

As autoridades romanas tinham considerável poder sobre os súditos das províncias que não tinham cidadania romana. No entanto, a situação era diferente em relação aos cidadãos romanos.* A cidadania concedia à pessoa certos privilégios que eram reconhecidos e respeitados em todo o império. Era ilegal, por exemplo, prender ou espancar um cidadão romano que não tivesse sido condenado, visto que esse tipo de tratamento era considerado próprio apenas para os escravos. Os cidadãos romanos também tinham o direito de apelar das decisões do governador da província para o imperador, em Roma.

A cidadania romana podia ser obtida de diversas maneiras. Uma delas era por herança. Vez por outra, os imperadores concediam cidadania a certos indivíduos ou à população livre de toda uma cidade ou distrito por causa de serviços prestados. Escra-

* No primeiro século EC, poucos cidadãos romanos viviam na Judeia. Foi somente no terceiro século que todos os súditos das províncias receberam cidadania romana.

vos que comprassem sua liberdade de um cidadão romano, ou que fossem libertados por um romano, ganhavam a cidadania. O mesmo acontecia com veteranos das forças armadas auxiliares que fossem dispensados do exército. Pelo visto, em determinadas circunstâncias, também era possível comprar a cidadania, pois o comandante militar Cláudio Lísias disse a Paulo: "Eu comprei estes direitos de cidadão por grande soma de dinheiro." Paulo respondeu: "Eu até nasci com eles." (Atos 22:28) Assim, um dos antepassados masculinos de Paulo deve ter de algum modo adquirido a cidadania romana, embora não se saiba como isso aconteceu.

seguinte, ele apresentou Paulo perante o Sinédrio, o supremo tribunal dos judeus, que se reuniu especialmente para isso.

"Eu sou fariseu" (Atos 23:1-10)

[16] Começando sua defesa perante o Sinédrio, Paulo disse: "Homens, irmãos, eu me comportei perante Deus com uma consciência perfeitamente limpa, até o dia de hoje." (Atos 23:1) Ele não conseguiu falar mais do que isso. O relato diz: "Em vista disso, o sumo

16, 17. (a) Descreva o que aconteceu quando Paulo falou ao Sinédrio. (b) Ao ser golpeado, como Paulo deu um exemplo de humildade?

BATALHAS JURÍDICAS NOS TEMPOS ATUAIS

Assim como o apóstolo Paulo, as Testemunhas de Jeová hoje usam todo recurso legal disponível para defender seu direito de pregar as boas novas. Elas têm sido zelosas em "defender e estabelecer legalmente as boas novas". — Fil. 1:7.

Nas décadas de 20 e 30, centenas delas foram presas por distribuir publicações bíblicas. Por exemplo, em 1926, havia 897 casos pendentes em tribunais alemães. As disputas jurídicas eram tantas que foi necessário estabelecer um departamento jurídico na sede da Alemanha. Nos anos 30, apenas nos Estados Unidos, havia centenas de detenções todo ano por causa da pregação de casa em casa. Em 1936, esse número subiu para 1.149. Com o objetivo de fornecer amparo legal, um departamento jurídico também foi estabelecido nos Estados Unidos. De 1933 a 1939, as Testemunhas de Jeová na Romênia enfrentaram 530 processos judiciais. Mas muitas apelações à Suprema Corte da Romênia tiveram decisões favoráveis. Situações parecidas ocorreram em muitos outros países.

Dificuldades jurídicas surgem quando cristãos, por questão de consciência, não concordam em participar de atividades que violariam sua neutralidade. (Isa. 2:2-4; João 17:14) Opositores os têm acusado

falsamente de sedição, o que às vezes resulta em total proscrição de suas atividades. Mas, com o passar dos anos, muitos governos têm reconhecido que as Testemunhas de Jeová não representam nenhuma ameaça a eles.*

* Para uma consideração das vitórias jurídicas das Testemunhas de Jeová em vários países, veja o capítulo 30 do livro *Testemunhas de Jeová — Proclamadores do Reino de Deus*.

sacerdote Ananias mandou que os que estavam em pé junto dele lhe batessem na boca." (Atos 23:2) Que insulto! E que demonstração de preconceito, tachar Paulo de mentiroso antes de quaisquer provas terem sido apresentadas! Não é de admirar que Paulo tenha respondido: "Deus te baterá, parede caiada. Assentas-te tu ao mesmo tempo para me julgar segundo a Lei, e, transgredindo a Lei, mandas que me batam?" — Atos 23:3.

17 Alguns dos presentes ficaram chocados — não com aquele que bateu em Paulo, mas com a reação do apóstolo. Eles exigiram uma explicação: "Injurias tu o sumo sacerdote de Deus?" Em resposta, Paulo deu-lhes uma lição de humildade e respeito pela Lei. Ele disse: "Irmãos, eu não sabia que era o sumo sacerdote. Pois está escrito: 'Não deves falar injuriosamente dum

governante do teu povo.'"* (Atos 23:4, 5; Êxo. 22:28) Paulo adotou então uma estratégia diferente. Tendo notado que o Sinédrio era composto de fariseus e saduceus, ele disse: "Homens, irmãos, eu sou fariseu, filho de fariseus. É por causa da esperança da ressurreição dos mortos que estou sendo julgado." — Atos 23:6.

18 Por que Paulo disse que era fariseu? Porque ele era "filho de fariseus" — de uma família que pertencia àquela seita. Assim, muitos ainda o considerariam fariseu.# Mas como Paulo podia associar sua crença na ressurreição com a dos fariseus? Relata-se que os fariseus acreditavam que uma alma consciente sobrevivia à morte e que a alma dos justos viveria novamente num corpo humano. Paulo não concordava com essas crenças. Ele cria na ressurreição conforme ensinada por Jesus. (João 5:25-29) Ainda assim, Paulo concordava com

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* Alguns sugerem que Paulo não reconheceu o sumo sacerdote porque tinha visão fraca. Ou pode ser que, por ter ficado tanto tempo fora de Jerusalém, ele não tenha conseguido reconhecer o sumo sacerdote em exercício. Outra possibilidade é que, por causa da multidão, Paulo simplesmente não pôde ver quem deu a ordem para que batessem nele.

Em 49 EC, quando os apóstolos e os anciãos estavam analisando se os gentios tinham de obedecer à Lei mosaica, alguns dos cristãos presentes foram identificados como "dos da seita dos fariseus, que haviam crido". (Atos 15:5) Pelo visto, aqueles cristãos ainda eram, em certo sentido, identificados com sua formação farisaica.

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18. Por que Paulo disse que era fariseu, e como podemos usar uma linha de raciocínio similar em determinadas circunstâncias?

os fariseus na questão de que havia esperança de vida após a morte, o que era contrário ao que os saduceus ensinavam, pois eles não acreditavam em uma vida futura. Nós podemos usar uma linha de raciocínio similar ao conversar com católicos e protestantes. Podemos dizer que, assim como eles, nós acreditamos em Deus. É verdade que eles talvez acreditem na Trindade ao passo que nós cremos no Deus da Bíblia. Ainda assim, tanto eles como nós acreditamos que Deus existe.

19 A declaração de Paulo dividiu o Sinédrio. O relato diz: "Irrompeu . . . uma grande gritaria, e alguns dos escribas do partido dos fariseus se levantaram e começaram a contender ferozmente, dizendo: 'Não achamos nada de errado neste homem; mas, se um espírito ou um anjo falou com ele —.'" (Atos 23:9) A simples ideia de que um anjo talvez tivesse falado com Paulo era repugnante para os saduceus, que não acreditavam em anjos. (Veja o quadro "Os saduceus e os fariseus", na página 372.) O tumulto ficou tão grande que o comandante militar romano mais uma vez salvou o apóstolo. (Atos 23:10) Mesmo assim, Paulo não estava fora de perigo. O que aconteceria com o apóstolo agora? Aprenderemos mais no capítulo seguinte.

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19. Por que a reunião do Sinédrio acabou em tumulto?

OS SADUCEUS E OS FARISEUS

O Sinédrio, conselho administrativo nacional e supremo tribunal dos judeus, era controlado por duas seitas rivais — os saduceus e os fariseus. De acordo com Flávio Josefo, historiador do primeiro século, a principal diferença entre esses dois grupos era que os fariseus procuravam impor às pessoas um grande número de observâncias tradicionais, ao passo que os saduceus consideravam obrigatório apenas o que estava escrito na Lei de Moisés. As duas escolas de pensamento estavam unidas em sua oposição a Jesus.

Parece que os saduceus, que basicamente eram conservadores, tinham fortes ligações com o sacerdócio. Tudo indica que Anás e Caifás, que haviam sido sumos sacerdotes, pertenciam a essa seita poderosa. (Atos 5:17) Josefo diz, porém, que os ensinos dessa seita "só persuadiam os ricos".

Por outro lado, os fariseus exerciam grande influência sobre as massas. Mas seus conceitos, que incluíam a insistência na excessiva pureza cerimonial, tornavam a observância da Lei um fardo para as pessoas. Diferentemente dos saduceus, os fariseus atribuíam muita importância ao destino e acreditavam que a alma sobrevivia à morte, após a qual a alma receberia o que merecia — uma recompensa por suas virtudes ou uma punição por seus pecados.

CAPÍTULO 24

"Tem coragem!"

Os judeus tramam matar Paulo, e ele se defende perante Félix

Baseado em Atos 23:11–24:27

PAULO acaba de ser arrancado das garras de uma turba furiosa em Jerusalém e está novamente preso. A perseguição que o zeloso apóstolo está enfrentando nessa cidade não o surpreende. Foi-lhe dito que esperasse sofrer "laços e tribulações" ali. (Atos 20:22, 23) E, embora não saiba exatamente o que o aguarda, Paulo sabe que continuará a sofrer pelo nome de Jesus. — Atos 9:16.

² Até mesmo profetas cristãos avisaram Paulo que ele seria preso e entregue "às mãos de pessoas das nações". (Atos 21:4, 10, 11) Não faz muito tempo que uma multidão de judeus tentou matá-lo, e pouco depois parecia que ele 'seria dilacerado' pelos membros do Sinédrio enquanto eles discutiam por causa dele. Agora o apóstolo é prisioneiro sob a guarda de soldados romanos e está aguardando mais julgamentos e acusações. (Atos 21:31;

1, 2. Por que a perseguição que Paulo enfrentou em Jerusalém não o surpreendeu?

23:10) Realmente, o apóstolo Paulo precisa de encorajamento.

[3] Neste tempo do fim, sabemos que "todos os que desejarem viver com devoção piedosa em associação com Cristo Jesus também serão perseguidos". (2 Tim. 3:12) De tempos em tempos, nós também precisamos de encorajamento para continuar nossa obra de pregação. Somos muito gratos pelas oportunas e animadoras palavras que recebemos por meio das publicações e das reuniões providenciadas pelo "escravo fiel e discreto". (Mat. 24:45) Jeová nos garante que nenhum inimigo das boas novas será bem-sucedido. Eles não vão destruir os servos de Deus como grupo nem impedir sua obra de pregação. (Isa. 54:17; Jer. 1:19) Mas que dizer do apóstolo Paulo? Será que ele recebeu encorajamento para continuar dando testemunho cabal sobre o Reino de Deus apesar de oposição? Em caso afirmativo, qual foi o encorajamento, e como ele reagiu?

Uma "conspiração juramentada" falha (Atos 23:11-34)

[4] O apóstolo Paulo recebeu o tão necessário encoraja-

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3. De onde nós recebemos encorajamento para continuar nossa obra de pregação?

4, 5. Que encorajamento Paulo recebeu, e por que esse encorajamento chegou na hora certa?

mento na noite após ter sido resgatado do tumulto no Sinédrio. O relato inspirado nos diz: "O Senhor estava em pé ao lado dele e disse: 'Tem coragem! Pois assim como tens dado testemunho cabal em Jerusalém concernente às coisas a respeito de mim, terás de dar também testemunho em Roma.'" (Atos 23:11) Com essas palavras encorajadoras de Jesus, Paulo obteve garantia de livramento. Ele soube que sobreviveria para chegar a Roma e que teria o privilégio de dar testemunho sobre Jesus ali.

5 O encorajamento que Paulo recebeu chegou na hora certa. No dia seguinte, mais de 40 judeus "formaram uma conspiração e obrigaram-se com uma maldição, dizendo que nem comeriam nem beberiam até matarem Paulo". Aqueles judeus estavam tão determinados a se livrar do apóstolo que juraram matá-lo, acreditando que sofreriam uma maldição, ou uma desgraça, se não fizessem isso. (Atos 23:12-15) O plano deles, aprovado pelos anciãos e principais sacerdotes, era chamar Paulo ao Sinédrio para mais um interrogatório, como que para esclarecer certos assuntos sobre ele. Mas, no caminho que levava ao Sinédrio, os conspiradores estariam de tocaia para atacar Paulo e matá-lo.

[6] O sobrinho de Paulo, porém, ficou sabendo da trama e contou a ele. Paulo, por sua vez, fez com que o jovem relatasse isso ao comandante militar romano Cláudio Lísias. (Atos 23:16-22) Com certeza Jeová ama os jovens que, assim como esse sobrinho de Paulo cujo nome não é mencionado, corajosamente colocam o bem-estar do povo de Deus à frente de seu próprio e fielmente fazem tudo que podem para promover os interesses do Reino.

[7] Ao saber da trama contra Paulo, Cláudio Lísias, que comandava mil homens, imediatamente ordenou que uma guarda militar de 470 soldados, lanceiros e cavaleiros fosse formada para deixar Jerusalém naquela noite e levar Paulo em segurança a Cesareia. Uma vez lá, ele seria entregue ao Governador Félix.* Cesareia era a capital administrativa da Judeia e o lugar onde ficava o principal quartel das forças militares romanas dessa província. Um número considerável de judeus morava nessa cidade, mas a maior parte da população era gen-

* Veja o quadro “Félix — procurador da Judeia”, na página 377.

6. Como a trama de matar Paulo foi descoberta, e o que os jovens de hoje podem aprender desse relato?

7, 8. Que providências Cláudio Lísias tomou para garantir a segurança de Paulo?

FÉLIX — PROCURADOR DA JUDEIA

Por volta de 52 EC, o imperador romano Cláudio designou Antônio Félix, um de seus protegidos, como procurador, ou governador, da Judeia. Félix era um escravo liberto que, assim como seu irmão Palas, havia sido escravo da família do imperador. A designação de um ex-escravo para o cargo de procurador com poderes militares era algo sem precedentes.

Por causa da influência que seu irmão tinha sobre o imperador, Félix "acreditava que podia cometer todo tipo de barbaridade sem ser punido", diz o historiador romano Tácito. Como procurador, Félix "praticava toda espécie de crueldade e lascívia, exercendo o poder de rei com todos os instintos dum escravo". Durante seu mandato como procurador, Félix casou-se com Drusila, filha de Herodes Agripa I, depois de a ter seduzido a abandonar o marido. Félix tratou o apóstolo Paulo de forma corrupta e ilegal, achando que poderia receber suborno dele.

A administração de Félix era tão corrupta e opressiva que em 58 EC o Imperador Nero o destituiu do cargo e mandou que voltasse para Roma. Um grupo de judeus viajou para lá a fim de acusá-lo de corrupção, mas relata-se que Palas livrou seu irmão da punição.

tia. A ordem pública ali se contrastava com a de Jerusalém, onde muitos demonstravam forte preconceito religioso e se envolviam em turbas.

[8] Cumprindo a lei romana, Lísias enviou uma carta a Félix explicando o caso. Lísias mencionou que, ao saber que Paulo era cidadão romano, ele o resgatou para que este não fosse "eliminado" pelos judeus. Lísias disse que não encontrou em Paulo nenhuma falta que "merecesse a morte ou laços", mas, por causa de uma trama contra Paulo, ele o estava entregando a Félix para que o governador pudesse ouvir os acusadores e decidir o caso. — Atos 23:25-30.

[9] Será que Lísias foi verídico no que escreveu? Não totalmente. Parece que ele estava tentando causar uma boa impressão. Não foi por ter descoberto que Paulo era cidadão romano que Lísias o resgatou. Além disso, Lísias não mencionou que tinha mandado 'amarrar Paulo com duas cadeias' nem que mais tarde tinha ordenado que ele fosse "examinado sob açoites". (Atos 21:30-34; 22:24-29) Com essas ações, Lísias tinha violado os direitos de Paulo como cidadão romano. Hoje, Satanás usa o fanatismo religioso dos opositores para atiçar as chamas da perseguição, e pode ser que tenhamos nossa liberdade civil violada. Mas, como Paulo, os servos de Deus podem muitas vezes se valer dos direitos que têm como cidadãos de determinado país e procurar a proteção da lei.

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9. (a) De que maneira os direitos de Paulo como cidadão romano foram violados? (b) Por que talvez seja preciso nos valer dos nossos direitos como cidadãos de determinado país?

“Falo prontamente em minha defesa” (Atos 23:35–24:21)

[10] Em Cesareia, Paulo foi “mantido sob guarda, no palácio pretoriano de Herodes”, para esperar até que os acusadores chegassem de Jerusalém. (Atos 23:35) Cinco dias depois, eles chegaram — o Sumo Sacerdote Ananias, um orador público chamado Tértulo e um grupo de anciãos. Tértulo primeiro elogiou Félix pelo que ele estava fazendo em prol dos judeus, pelo visto para deixá-lo lisonjeado e obter seu favor.* Então, indo para o ponto em questão, Tértulo referiu-se a Paulo da seguinte maneira: “Este homem é uma peste e atiça sedições entre todos os judeus, por toda a terra habitada, e . . . é ponta de lança da seita dos nazarenos, um que tentou também profanar o templo e de quem nos apoderamos.” Os judeus que estavam com ele “juntaram-se ao ataque, asseverando que todas estas coisas eram assim”. (Atos 24:5, 6, 9) Atiçar sedição, liderar uma seita perigosa e

* Tértulo agradeceu a Félix pela “grande paz” que ele trouxe à nação. No entanto, a verdade era que durante o governo de Félix houve menos paz na Judeia do que em qualquer outra administração até a revolta contra Roma. Também estava longe de ser verdade dizer que os judeus tinham “grande gratidão” pelas reformas que Félix tinha feito. Na realidade, Félix era desprezado pela maioria dos judeus por ter tornado a vida deles opressiva e por usar de brutalidade para acabar com as revoltas do povo. — Atos 24:2, 3.

10. Que acusações sérias foram levantadas contra Paulo?

profanar o templo — essas eram acusações sérias e poderiam resultar em pena de morte.

[11] Paulo então teve permissão para falar. "Falo prontamente em minha defesa", começou ele. Paulo foi taxativo ao negar todas as acusações. O apóstolo não tinha profanado o templo nem tinha tentado atiçar sedição. Ele destacou que, na verdade, havia ficado fora de Jerusalém por "certo número de anos" e que tinha chegado com "dádivas de misericórdia" — contribuições para os cristãos cuja pobreza talvez fosse resultado da fome e da perseguição. Paulo insistiu que estava "cerimonialmente limpo" antes de entrar no templo e que se esforçava para ter a consciência limpa de "não ter cometido ofensa contra Deus e homens". — Atos 24:10-13, 16-18.

[12] Paulo admitiu, porém, ter prestado serviço sagrado ao Deus de seus antepassados 'segundo o caminho que eles chamavam de "seita"'. Mas ele insistiu que acreditava em "todas as coisas expostas na Lei e escritas nos Profetas" e que, assim como seus acusadores, ele tinha a esperança de "uma ressurreição tanto de justos como de injustos". Paulo então desafiou seus acusadores: "Que os homens aqui digam de si mesmos o que acharam de errado, quando eu estava perante o Sinédrio, exceto com

11, 12. Como Paulo refutou as acusações contra ele?

respeito a esta única pronunciação que clamei enquanto estava diante deles: 'É por causa da ressurreição dos mortos que hoje estou sendo julgado diante de vós!' " — Atos 24:14, 15, 20, 21.

[13] Paulo estabeleceu um bom exemplo para nós imitarmos caso sejamos alguma vez levados perante autoridades por causa de nossa adoração e sejamos acusados falsamente de ser agitadores, sediciosos ou membros de uma "seita perigosa". Diferentemente de Tértulo, Paulo não tentou bajular o governador com palavras lisonjeiras. Paulo permaneceu calmo e foi respeitoso. Usando de tato, ele deu um testemunho claro e verdadeiro. Ele mencionou que os "judeus do distrito da Ásia" que o haviam acusado de profanar o templo não estavam presentes e que, legalmente, ele tinha o direito de confrontá-los e ouvir suas acusações. — Atos 24:18, 19.

[14] O mais notável é que Paulo não se refreou de dar testemunho sobre suas crenças. Com coragem, o apóstolo reiterou sua crença na ressurreição, a mesma questão que havia criado um tumulto quando ele estava diante do Sinédrio. (Atos 23:6-10) Por que Paulo enfatizou a esperança da ressurreição ao fazer sua defesa? Porque era

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13-15. Por que podemos considerar Paulo um bom exemplo de alguém que deu um corajoso testemunho diante de autoridades?

a questão da ressurreição — e, mais especificamente, a crença em Jesus e na Sua ressurreição — que estava no centro da controvérsia. De fato, Paulo estava nessa situação por ter dado testemunho sobre Jesus e sobre Sua ressurreição — algo que aqueles opositores se recusavam a aceitar. — Atos 26:6-8, 22, 23.

15 Como Paulo, nós podemos dar um testemunho corajoso e derivar forças do que Jesus disse a seus discípulos: "Vós sereis pessoas odiadas por todos, por causa do meu nome. Mas aquele que tiver perseverado até o fim é o que será salvo." Será que devemos nos preocupar com o que dizer? Não, pois Jesus deu a seguinte garantia: "Quando vos levarem para vos entregar, não estejais ansiosos de antemão sobre o que haveis de falar; mas, o que vos for dado naquela hora, isso falai, porque não sois vós quem fala, mas o espírito santo." — Mar. 13:9-13.

"Félix ficou amedrontado" (Atos 24:22-27)

16 Essa não foi a primeira vez que o Governador Félix tinha ouvido sobre a fé cristã. O relato diz: "Sabendo Félix com bastante exatidão os assuntos referentes a este Caminho [primeiro termo usado para se referir ao cristianismo], começou a livrar-se dos homens com evasivas

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16, 17. (a) Como Félix agiu no julgamento de Paulo? (b) Por que talvez Félix tenha ficado com medo, mas por qual motivo continuou a ver Paulo?

e disse: ‘Quando Lísias, o comandante militar, descer, decidirei estes assuntos que vos envolvem.’ E ele ordenou ao oficial do exército que o homem fosse guardado e que houvesse algum abrandamento da detenção, e que não proibisse a nenhum do seu povo que o servisse.” — Atos 24:22, 23.

[17] Alguns dias mais tarde, Félix, com sua esposa Drusila, uma judia, mandou chamar Paulo e “escutou sobre a crença em Cristo Jesus”. (Atos 24:24) No entanto, quando Paulo falou sobre “a justiça, o autodomínio e o julgamento por vir, Félix ficou amedrontado”, possivelmente porque essas coisas incomodavam sua consciência devido ao proceder iníquo que tinha. Então ele dispensou Paulo, dizendo: “Por ora vai-te embora, mas, quando eu tiver um tempo oportuno, mandarei buscar-te novamente.” Félix viu Paulo muitas vezes depois disso não porque queria aprender a verdade, mas porque esperava que Paulo o subornasse. — Atos 24:25, 26.

[18] Por que Paulo falou com Félix e sua esposa sobre “a justiça e o autodomínio, e o julgamento por vir”? Lembre-se de que eles queriam saber o que estava envolvido na “crença em Cristo Jesus”. Paulo, que conhecia o

18. Por que Paulo falou com Félix e sua esposa sobre “a justiça e o autodomínio, e o julgamento por vir”?

histórico de imoralidade, crueldade e injustiça que eles tinham, estava deixando bem claro o que se esperava de todos que quisessem se tornar seguidores de Jesus. O que Paulo disse mostrou o nítido contraste entre os padrões justos de Deus e o modo de vida que Félix e sua esposa levavam. Isso deveria tê-los ajudado a ver que todos os humanos têm de prestar contas a Deus pelo que pensam, dizem e fazem, e que mais importante do que o julgamento que Paulo receberia era o julgamento que eles teriam diante de Deus. Não é de admirar que Félix tenha 'ficado amedrontado'!

19 No nosso ministério, talvez encontremos pessoas como Félix. A princípio, elas podem parecer interessadas na verdade, mas na realidade não querem mudar seu proceder egoísta. Devemos ser cautelosos ao ajudar tais pessoas. Mas, assim como Paulo, podemos usar de tato ao mostrar-lhes os padrões justos de Deus. Talvez a verdade toque o coração delas. No entanto, se ficar evidente que elas não têm nenhum interesse em abandonar o modo de vida pecaminoso, nós não insistiremos em convencê-las a mudar. Em vez disso, usaremos nosso tempo

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19, 20. (a) No nosso ministério, como devemos lidar com pessoas que parecem interessadas na verdade, mas que na realidade não querem mudar seu proceder egoísta? (b) Como sabemos que Félix não estava genuinamente interessado no bem-estar de Paulo?

para procurar pessoas que realmente estão buscando a verdade.

[20] No caso de Félix, vemos a verdadeira condição de seu coração nestas palavras: “Decorridos dois anos, Félix foi sucedido por Pórcio Festo; e, visto que Félix desejava ganhar o favor dos judeus, deixou Paulo preso.” (Atos 24:27) Félix com certeza não estava genuinamente interessado no bem-estar de Paulo. Félix sabia que os seguidores do “Caminho” não eram sediciosos nem revolucionários. (Atos 19:23) Ele também sabia que Paulo não tinha violado nenhuma lei romana. Mesmo assim, Félix manteve o apóstolo preso para poder “ganhar o favor dos judeus”.

[21] Conforme mostra o último versículo do capítulo 24 de Atos, Paulo ainda estava preso quando Pórcio Festo sucedeu Félix como governador. Com isso, Paulo foi entregue a essa outra autoridade, e deu-se início a uma série de audiências. De fato, esse corajoso apóstolo foi ‘arrastado perante reis e governadores’. (Luc. 21:12) Como veremos, ele mais tarde deu testemunho ao governante mais poderoso de seus dias. Durante tudo isso, Paulo nunca vacilou na sua fé. Sem dúvida ele continuou a derivar forças das palavras de Jesus: “Tem coragem!”

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21. O que aconteceu com Paulo depois que Pórcio Festo se tornou governador, e o que sem dúvida continuou a fortalecer Paulo?

CAPÍTULO 25

"Apelo para César!"

Paulo estabelece um exemplo de como defender as boas novas

Baseado em Atos 25:1–26:32

PAULO continua sob forte vigilância em Cesareia. Dois anos antes, quando havia retornado à Judeia, os judeus tentaram matá-lo pelo menos três vezes em questão de poucos dias. (Atos 21:27-36; 23:10, 12-15, 27) Até agora seus inimigos não foram bem-sucedidos, mas ainda não desistiram. Ao perceber que pode cair nas mãos deles, Paulo diz ao governador romano Festo: "Apelo para César!" — Atos 25:11.

² Será que Jeová apoiou a decisão de Paulo de apelar para o imperador de Roma? A resposta é importante para nós que damos testemunho cabal sobre o Reino de Deus neste tempo do fim. Precisamos saber se Paulo estabeleceu um exemplo para nós no que se refere a "defender e estabelecer legalmente as boas novas". — Fil. 1:7.

1, 2. (a) Em que situação Paulo se encontrava? (b) Que pergunta surge quanto à decisão de Paulo de apelar para César?

“Perante a cadeira de juiz” (Atos 25:1-12)

[3] Três dias depois de tomar posse como governador da Judeia, Festo foi a Jerusalém.* Lá ele ouviu os principais sacerdotes e os homens de destaque dos judeus acusarem Paulo de ter cometido crimes graves. Eles sabiam que o novo governador estava sendo pressionado a manter a paz com eles e com todos os judeus. Assim, pediram um favor a Festo: trazer Paulo a Jerusalém e julgá-lo ali. Mas havia um plano maligno por trás desse pedido. Os inimigos de Paulo estavam planejando matá-lo na estrada que ia de Cesareia a Jerusalém. Festo recusou o pedido, dizendo: “Desçam comigo [a Cesareia] os que estão em poder entre vós e o acusem, se há algo de condenável nesse homem.” (Atos 25:5) Desse modo, Paulo escapou mais uma vez da morte.

[4] Durante todas as provações de Paulo, Jeová o sustentou por meio do Senhor Jesus Cristo. Lembre-se de que, em uma visão, Jesus disse a seu apóstolo: “Tem coragem!” (Atos 23:11) Hoje, os servos de Deus também enfrentam obstáculos e ameaças. Jeová não nos

* Veja o quadro “O procurador romano Pórcio Festo”, na página 388.

3, 4. (a) O que estava por trás do pedido dos judeus de levar Paulo a Jerusalém, e como ele escapou da morte? (b) Como Jeová sustenta seus servos hoje, assim como fez com Paulo?

O PROCURADOR ROMANO PÓRCIO FESTO

Os únicos relatos de testemunhas oculares que temos a respeito de Pórcio Festo estão registrados no livro de Atos e nos escritos de Flávio Josefo. Festo sucedeu Félix como procurador da Judeia por volta de 58 EC e pelo visto morreu no cargo depois de ter governado apenas dois ou três anos.

Em geral, Festo parece ter sido um procurador competente e prudente, em contraste com seu antecessor, Félix, e seu sucessor, Albino. No início do mandato de Festo, havia muitos bandidos na Judeia. De acordo com Josefo, "Festo . . . resolveu punir os que causavam problemas no país. Assim ele capturou a maioria dos assaltantes e executou um grande número deles". Durante o governo de Festo, os judeus construíram um muro para impedir o Rei Agripa de ver o que acontecia na área do templo. De início, Festo ordenou que os judeus derrubassem o muro. Mas, a pedido deles, Festo mais tarde permitiu que apresentassem o assunto ao imperador romano Nero.

Festo parece ter sido firme contra os criminosos e rebeldes. Mas, a fim de manter boas relações com os judeus, ele estava disposto a deixar a justiça de lado, pelo menos nos seus tratos com o apóstolo Paulo.

protege de todas as dificuldades, mas nos dá a sabedoria e a força necessárias para perseverar. Sempre podemos contar com "o poder além do normal" que nosso amoroso Deus nos dá. — 2 Cor. 4:7.

[5] Alguns dias mais tarde, Festo "assentou-se na cadeira de juiz" em Cesareia.* Diante dele estavam Paulo e os acusadores. Em resposta às acusações infundadas de seus inimigos, Paulo rebateu: "Nem contra a Lei dos judeus, nem contra o templo, nem contra César cometi qualquer pecado." O apóstolo era inocente e merecia ser libertado. Qual seria a decisão de Festo? Querendo obter o favor dos judeus, ele perguntou a Paulo: "Desejas subir a Jerusalém e ser julgado ali diante de mim a respeito dessas coisas?" (Atos 25:6-9) Que proposta absurda! Se Paulo fosse enviado de volta a Jerusalém, ele seria julgado por seus acusadores, e sua morte seria certa. Nesse respeito, Festo estava colocando seus interesses políticos acima da verdadeira justiça. Um governador anterior, Pôncio Pilatos, havia agido de forma parecida num caso envolvendo

* A "cadeira de juiz" era uma cadeira colocada sobre uma plataforma. Ficava nessa posição elevada para indicar que as decisões do juiz tinham peso e caráter decisivo. Pilatos sentou-se em uma cadeira de juiz quando examinou as acusações contra Jesus.

5. Como Festo lidou com Paulo?

um prisioneiro muito mais importante. (João 19:12-16) Atualmente, alguns juízes talvez também cedam à pressão política. Assim, não devemos ficar surpresos quando tribunais se decidem contrário às provas em casos envolvendo o povo de Deus.

[6] O desejo de Festo de agradar os judeus poderia ter colocado a vida de Paulo em perigo. Por isso, Paulo valeu-se de um direito que tinha como cidadão romano. Ele disse a Festo: "Estou perante a cadeira de juiz de César, onde devo ser julgado. Não tenho feito nenhuma injustiça aos judeus, como tu mesmo estás descobrindo muito bem. . . . Apelo para César!" Uma vez feito, um apelo como esse geralmente não podia ser revogado. Festo enfatizou isso ao dizer: "Para César apelaste, para César irás." (Atos 25:10-12) Por apelar a uma autoridade jurídica superior, Paulo estabeleceu um precedente para os cristãos verdadeiros hoje. Quando opositores tentam causar "desgraça por meio de decreto", as Testemunhas de Jeová se valem de recursos jurídicos para defender as boas novas.* — Sal. 94:20.

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* Veja o quadro "Apelações a favor da adoração verdadeira nos tempos atuais", na página 392.

6, 7. Por que Paulo apelou para César, e que precedente ele estabeleceu para os cristãos verdadeiros hoje?

[7] Assim, depois de dois anos na prisão, acusado de crimes que não cometeu, foi concedida a Paulo a oportunidade de apresentar seu caso em Roma. Mas, antes de Paulo partir, outro governante quis vê-lo.

"Não me tornei desobediente" (Atos 25:13–26:23)

[8] Alguns dias depois de Paulo ter apelado para César na presença de Festo, o Rei Agripa e sua irmã Berenice fizeram "uma visita de cortesia" ao novo governador.* Nos dias do Império Romano, as autoridades tinham o costume de fazer tais visitas a novos governadores. Ao parabenizar Festo por sua nomeação, Agripa estava sem dúvida tentando fortalecer laços políticos e pessoais que poderiam ser-lhe úteis no futuro. — Atos 25:13.

[9] Festo falou a respeito de Paulo ao rei, e Agripa ficou curioso para ouvir o apóstolo. No dia seguinte, os dois governantes sentaram-se na cadeira de juiz. Mas todo aquele poder e ostentação não eram de modo algum mais impressionantes do que as palavras que o prisioneiro diante deles estava para dizer. — Atos 25:22-27.

* Veja o quadro "Rei Herodes Agripa II", na página 394.

8, 9. Por que o Rei Agripa visitou Cesareia?

APELAÇÕES A FAVOR DA ADORAÇÃO VERDADEIRA NOS TEMPOS ATUAIS

As Testemunhas de Jeová às vezes apelam a supremos tribunais com o objetivo de remover obstáculos à pregação das boas novas do Reino de Deus. Vejamos dois exemplos.

Em 28 de março de 1938, a Suprema Corte dos Estados Unidos revogou a decisão de um tribunal estadual, inocentando assim um grupo de Testemunhas de Jeová que haviam sido presas por distribuir publicações bíblicas na cidade de Griffin, Geórgia, EUA. Essa foi a primeira de muitas apelações feitas a esse supremo tribunal no que se refere ao direito das Testemunhas de Jeová de pregar as boas novas.*

Outro caso aconteceu na Grécia, envolvendo uma Testemunha de Jeová chamada Minos Kokkinakis. Num período de 48 anos, ele foi preso mais de 60 vezes, acusado de "proselitismo". Em 18 ocasiões ele foi levado a julgamento. Ele passou anos na prisão e no exílio em ilhas remotas do mar Egeu. Após sua última condenação, em 1986, o irmão Kokkinakis perdeu as apelações que fez aos tribunais superiores da Grécia. Então recorreu à Corte Europeia dos Direitos Humanos (CEDH). Em 25 de março de 1993, essa

* Para um exemplo mais recente, veja o relato a respeito da decisão da Suprema Corte dos Estados Unidos sobre liberdade de expressão publicado na revista *Despertai!* de 8 janeiro de 2003, páginas 3-11.

Corte declarou que a Grécia havia violado a liberdade de religião do irmão Kokkinakis.

As Testemunhas de Jeová têm apelado à CEDH em dezenas de casos, sendo vitoriosas na maioria deles. Nenhuma outra organização, religiosa ou não, tem sido tão bem-sucedida em defender os direitos humanos básicos diante da CEDH.

Será que outros se beneficiam das vitórias jurídicas das Testemunhas de Jeová? O erudito Charles C. Haynes escreveu: "Todos nós temos uma dívida de gratidão às Testemunhas de Jeová. Não importa quantas vezes sejam insultadas, expulsas de uma cidade, ou mesmo sofram agressões físicas, elas continuam a lutar por sua (e, por conseguinte, pela nossa) liberdade de religião. E, quando elas ganham, todos nós ganhamos."

10 Paulo respeitosamente agradeceu ao Rei Agripa a oportunidade de se defender perante ele, reconhecendo que o rei era perito em todos os costumes bem como nas controvérsias entre os judeus. Paulo passou a descrever sua vida no passado: "Vivi como fariseu, segundo a seita mais estrita da nossa forma de adoração." (Atos 26:5) Como fariseu, Paulo esperava

10, 11. Como Paulo mostrou respeito por Agripa, e que detalhes a respeito de seu próprio passado o apóstolo revelou ao rei?

REI HERODES AGRIPA II

O Agripa mencionado em Atos capítulo 25 era o Rei Herodes Agripa II, bisneto de Herodes, o Grande, e filho do Herodes que havia perseguido a congregação de Jerusalém 14 anos antes. (Atos 12:1) Agripa foi o último príncipe da dinastia dos Herodes.

Quando seu pai morreu, em 44 EC, Agripa, então com 17 anos, estava em Roma sendo educado na corte do imperador romano Cláudio. Os conselheiros do imperador consideravam Agripa muito jovem para herdar o domínio de seu pai; por isso, um governador romano foi nomeado. Mesmo assim, de acordo com Flávio Josefo, enquanto Agripa ainda estava em Roma, ele intervinha a favor dos judeus e representava os interesses deles.

Por volta de 50 EC, Cláudio designou Agripa rei de Cálcis e, em 53 EC, rei da Itureia, de Traconítis e de Abilene. Agripa também recebeu a supervisão do templo de Jerusalém e autoridade para designar os sumos sacerdotes judeus. Nero, sucessor de Cláudio, estendeu o domínio de Agripa, que passou a incluir partes da Galileia e da Pereia. Na época em que conheceu Paulo, Agripa estava em Cesareia com sua irmã Berenice, que havia abandonado o marido, rei da Cilícia. — Atos 25:13.

Em 66 EC, quando os esforços de Agripa para acalmar a rebelião dos judeus contra Roma falharam, ele

mesmo se tornou alvo dos rebeldes e foi obrigado a juntar-se aos romanos. Depois que os judeus foram derrotados, o novo imperador, Vespasiano, deu a Agripa outros territórios como recompensa.

pela vinda do Messias. Agora, como cristão, Paulo corajosamente identificava Jesus Cristo como o tão aguardado Messias. Uma crença que ele e seus acusadores tinham em comum, a de que Deus cumpriria a promessa que havia feito aos antepassados deles, era o motivo de Paulo estar sendo julgado naquele dia. Essa questão deixou Agripa ainda mais interessado no que Paulo tinha a dizer.*

11 Relembrando a época em que tratava os cristãos com crueldade, Paulo disse: "Eu, da minha parte, realmente pensei no meu íntimo que devia cometer muitos atos de oposição contra o nome de Jesus, o nazareno. . . . Visto que eu estava extremamente enfurecido contra eles [os seguidores de Cristo], fui ao ponto de persegui-los até mesmo nas cidades de fora." (Atos 26:9-11) Paulo não estava exagerando. Muitas pessoas sabiam do modo violento como ele havia perseguido os

* Por ser cristão, Paulo aceitava Jesus como o Messias. Os judeus, que rejeitavam Jesus, encaravam Paulo como apóstata. — Atos 21:21, 27, 28.

cristãos. (Gál. 1:13, 23) Agripa talvez se perguntasse: 'O que poderia ter levado um homem assim a mudar?'

12 Essa pergunta foi respondida pelas seguintes palavras de Paulo: "Viajava eu para Damasco, com autoridade e comissão da parte dos principais sacerdotes, quando vi ao meio-dia, na estrada, ó rei, uma luz, além do brilho do sol, reluzir do céu em volta de mim e em volta dos que viajavam comigo. E caindo todos nós ao chão, ouvi uma voz dizer-me no idioma hebraico: 'Saulo, Saulo, por que me persegues? Duro te é persistir em dar pontapés contra as aguilhadas.' Mas eu disse: 'Quem és, Senhor?' E o Senhor disse: 'Eu sou Jesus, a quem tu persegues.'"* — Atos 26:12-15.

13 Antes desse acontecimento sobrenatural, Paulo estava como que 'dando pontapés contra as aguilhadas'. Assim como um animal de carga se machucaria desnecessariamente por ficar chutando a ponta afiada de uma aguilhada, Paulo havia se ferido em sentido espiritual por agir contra a vontade de Deus. Por apare-

* No que se refere às palavras de Paulo de que ele estava viajando "ao meio-dia", certo erudito bíblico diz: "A menos que estivesse com muita pressa, um viajante costumava descansar durante o calor do meio-dia. Assim vemos como Paulo estava empenhando toda a sua força em cumprir essa missão de perseguição."

12, 13. (a) Como Paulo descreveu sua conversão? (b) Em que sentido Paulo estava 'dando pontapés contra as aguilhadas'?

cer a Paulo na estrada para Damasco, o ressuscitado Jesus fez com que esse homem sincero, porém obviamente mal orientado, mudasse seu modo de pensar. — João 16:1, 2.

14 Paulo realmente fez mudanças drásticas em sua vida. Dirigindo-se a Agripa, ele disse: "Não me tornei desobediente à visão celestial, mas, tanto aos em Damasco, primeiro, como aos em Jerusalém, e por todo o país da Judeia, e às nações, fui levar a mensagem de que se arrependessem e se voltassem para Deus por fazerem obras próprias de arrependimento." (Atos 26:19, 20) Já por muitos anos Paulo estava cumprindo a comissão que Jesus Cristo lhe tinha dado naquela visão ao meio-dia. Com que resultados? Os que aceitavam as boas novas que Paulo pregava se arrependiam de sua conduta imoral e desonesta e passavam a servir a Deus. Essas pessoas se tornavam bons cidadãos, demonstrando respeito pela lei e pela ordem pública.

15 Mas esses benefícios não significavam nada para os opositores judeus de Paulo. Ele disse: "Por esta razão se apoderaram de mim os judeus no templo e tentaram matar-me. No entanto, visto que obtive a ajuda

14, 15. O que Paulo disse com respeito às mudanças que havia feito em sua vida?

que vem de Deus, continuo até o dia de hoje a dar testemunho tanto a pequenos como a grandes." — Atos 26:21, 22.

16 Como cristãos verdadeiros, devemos estar "sempre prontos para fazer uma defesa" de nossa fé. (1 Ped. 3:15) Ao falarmos com juízes e governantes sobre as nossas crenças, pode ser de ajuda imitar o modo como Paulo falou com Agripa e Festo. Se respeitosamente falarmos como as verdades bíblicas têm melhorado a vida das pessoas — não só a nossa, mas também a dos que aceitam a nossa mensagem — talvez consigamos tocar o coração dessas altas autoridades.

'Tu me persuadirias a tornar-me cristão' (Atos 26:24-32)

17 À medida que escutavam o testemunho convincente de Paulo, os dois governantes não conseguiam continuar indiferentes. Veja o que aconteceu: "Ora, [quando Paulo falou] estas coisas em sua defesa, Festo disse em voz alta: 'Estás ficando louco, Paulo! A grande erudição está-te levando à loucura!'" (Atos 26:24) A forte reação de Festo talvez tenha revelado uma atitude vis-

16. Como podemos imitar a Paulo ao falar com juízes e governantes sobre as nossas crenças?
17. Como Festo reagiu à defesa de Paulo, e que atitude similar é vista hoje?

ta também hoje. Muitas pessoas encaram como fanáticos os que ensinam o que a Bíblia realmente diz. Os intelectuais do mundo muitas vezes acham difícil aceitar o ensino bíblico da ressurreição.

[18] Mas Paulo tinha uma resposta para o governador: "Não estou ficando louco, Excelência, Festo, mas estou proferindo declarações de verdade e de bom juízo. Na realidade, o rei a quem estou falando com franqueza bem sabe estas coisas. . . . Crês tu nos Profetas, Rei Agripa? Sei que crês." Agripa respondeu: "Em pouco tempo me persuadirias a tornar-me cristão." (Atos 26:25-28) Essas palavras, quer tenham sido sinceras, quer não, mostram que o testemunho de Paulo afetou profundamente o rei.

[19] Então Agripa e Festo se levantaram, indicando assim que a audiência estava encerrada. "Ao se retirarem, começaram a falar entre si, dizendo: 'Este homem não pratica nada que mereça a morte ou laços.' Além disso, Agripa disse a Festo: 'Este homem podia ter sido livrado, se não tivesse apelado para César.'" (Atos 26:31, 32) Eles sabiam que aquele homem que estivera

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18. Como Paulo respondeu a Festo, e de que maneira Agripa reagiu a essa resposta?

19. A que conclusão Festo e Agripa chegaram a respeito de Paulo?

diante deles era inocente. A partir de então, eles talvez passassem a ter um conceito mais positivo sobre os cristãos.

[20] Nenhum dos dois governantes poderosos mencionados nesse relato parece ter aceitado as boas novas do Reino de Deus. Será que foi proveitoso o apóstolo Paulo comparecer diante desses homens? A resposta é sim. O fato de Paulo ter sido 'arrastado perante reis e governadores' na Judeia resultou num testemunho a autoridades romanas que de outra forma não teria sido possível. (Luc. 21:12, 13) Além disso, o que ele passou e a fé que demonstrou durante as provações fortaleceu seus irmãos espirituais. — Fil. 1:12-14.

[21] O mesmo acontece hoje. Por perseverarmos na obra do Reino, apesar de provações e oposição, podemos ter muitos resultados positivos. Talvez consigamos dar testemunho a autoridades que não conseguiríamos alcançar de outra forma. E a nossa perseverança fiel pode ser uma fonte de encorajamento para nossos irmãos cristãos, motivando-os a demonstrar ainda mais coragem na obra de dar testemunho cabal sobre o Reino de Deus.

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20. Em que resultou o testemunho que Paulo deu a autoridades?
21. Que resultados positivos podemos ter por perseverarmos na obra do Reino?

CAPÍTULO 26

“Nem uma única alma se perderá”

Ao enfrentar naufrágio, Paulo demonstra grande fé e amor pelas pessoas

Baseado em Atos 27:1–28:10

“PARA César irás.” Paulo não para de pensar nessas palavras do governador Festo, pois elas terão um grande impacto sobre o seu futuro. Paulo está preso há dois anos, de modo que a longa viagem a Roma ao menos significará uma mudança de ares. (Atos 25:12) Mas as vívidas lembranças que Paulo tem de suas viagens marítimas incluem muito mais do que brisas refrescantes e belos pores do sol. Assim, a ideia de ter de fazer essa viagem para comparecer perante César deve fazer Paulo refletir seriamente a respeito do que o aguarda.

[2] Paulo já enfrentou “perigos no mar” muitas vezes, tendo sobrevivido a três naufrágios e até mesmo passado uma noite e um dia em mar aberto. (2 Cor. 11:25, 26) Além disso, essa viagem será bem diferente das viagens missionárias que ele fazia quando era um homem livre.

1, 2. Que tipo de viagem Paulo estava para fazer, e com o que ele talvez estivesse preocupado?

Paulo viajará como prisioneiro e por uma enorme distância — mais de 3 mil quilômetros de Cesareia a Roma. Será que ele conseguirá sair são e salvo dessa viagem? Mesmo que consiga, será que vai ser condenado à morte ao chegar a Roma? Lembre-se de que ele será julgado pela autoridade mais poderosa do mundo de Satanás daquela época.

[3] Depois de tudo que você leu a respeito de Paulo, acha que ele perdeu a esperança ou entrou em desespero por causa do que lhe poderia acontecer? É claro que não! Embora Paulo soubesse que enfrentaria dificuldades, ele não sabia que forma essas assumiriam. Então por que ele deveria permitir que sua alegria no ministério fosse sufocada por ansiedades causadas por coisas que estavam além de seu controle? (Mat. 6:27, 34) Paulo sabia que a vontade de Jeová era que ele aproveitasse toda oportunidade para pregar as boas novas do Reino de Deus às pessoas, mesmo às autoridades seculares. (Atos 9:15) Paulo estava decidido a viver à altura de sua comissão, independentemente do que acontecesse. Não é essa também a nossa determinação? Portanto, acompanhemos Paulo nessa viagem histórica e analisemos como podemos nos beneficiar de seu exemplo.

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3. O que Paulo estava decidido a fazer, e o que vamos analisar neste capítulo?

“Os ventos eram contrários” (Atos 27:1-7a)

[4] Paulo e alguns outros prisioneiros foram colocados sob a guarda de um oficial romano chamado Júlio, que decidiu embarcar em um navio mercante que havia chegado a Cesareia. Esse navio tinha vindo de Adramítio, um porto na costa oeste da Ásia Menor, do lado oposto à cidade de Mitilene na ilha de Lesbos. De Cesareia, esse navio viajaria em direção ao norte e depois ao oeste, fazendo paradas a fim de descarregar e carregar mercadorias. Essas embarcações não eram projetadas para proporcionar conforto aos passageiros, muito menos aos prisioneiros. (Veja o quadro “Viagens marítimas e rotas comerciais”.) Felizmente, Paulo não seria o único cristão no meio daquele grupo de criminosos. Pelo menos dois irmãos cristãos estavam com ele — Aristarco e Lucas. Naturalmente, foi Lucas quem escreveu o relato. Não sabemos se esses dois leais amigos de Paulo pagaram suas passagens ou se embarcaram como servos dele. — Atos 27:1, 2.

[5] Depois de passar um dia no mar e de ter viajado cerca de 110 quilômetros em direção ao norte, o navio atracou em Sídon, na costa da Síria. Pelo visto,

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4. Em que tipo de embarcação Paulo começou sua viagem, e quem estava com ele?

5. De que companheirismo Paulo pôde desfrutar em Sídon, e o que podemos aprender disso?

VIAGENS MARÍTIMAS E ROTAS COMERCIAIS

No mundo antigo, os navios eram usados principalmente para o transporte de cargas e não eram projetados especificamente para levar passageiros. Quem quisesse fazer uma viagem tinha de procurar um navio mercante que estivesse indo na direção desejada, negociar o preço da passagem e então esperar até o navio zarpar.

Milhares de embarcações cruzavam o Mediterrâneo para transportar gêneros alimentícios e outras mercadorias. Muitos que viajavam nesses navios tinham de dormir no convés, talvez em abrigos em forma de tenda que eles próprios montavam à noite e desmontavam de manhã. Eles também tinham de levar consigo tudo que precisassem para a viagem, incluindo comida e cobertores.

A duração das viagens dependia totalmente dos ventos. Por causa do tempo ruim no inverno, a temporada de navegação geralmente era considerada encerrada de meados de novembro a meados de março.

Júlio não tratou Paulo como um prisioneiro comum, possivelmente porque Paulo era um cidadão romano cuja culpa não havia sido provada. (Atos 22:27, 28; 26:31, 32) Júlio permitiu que Paulo desembarcasse em terra firme para ver os irmãos. Os cristãos ali devem ter fica-

do muito alegres em poder cuidar do apóstolo depois de sua longa prisão! Consegue pensar em ocasiões em que você também poderia demonstrar amorosa hospitalidade e, desse modo, ser encorajado? — Atos 27:3.

[6] Depois de partir de Sídon, o navio continuou subindo pela costa e passou pela Cilícia, perto de Tarso, cidade natal de Paulo. Lucas não diz se o navio fez outras paradas, embora inclua o detalhe sombrio de que "os ventos eram contrários". (Atos 27:4, 5) Ainda assim, podemos imaginar Paulo aproveitando toda oportunidade para pregar as boas novas. Paulo sem dúvida deu testemunho a prisioneiros e a outras pessoas que estavam a bordo, incluindo a tripulação e os soldados, bem como a pessoas nos portos em que o navio atracou. Será que nós, da mesma forma, aproveitamos as oportunidades que temos para pregar?

[7] Por fim, o navio chegou a Mirra, um porto na costa sul da Ásia Menor. Ali Paulo e outros tiveram de trocar de embarcação para chegar a seu destino, Roma. (Atos 27:6) Naquela época, o Egito era um grande fornecedor de grãos para Roma, e navios egípcios que transportavam esse tipo de carga atracavam em Mirra. Júlio encontrou um desses navios e fez com que os soldados e prisioneiros embarcassem nele. Essa embarcação devia

6-8. Como foi a viagem de Paulo desde Sídon até Cnido, e que oportunidades Paulo provavelmente aproveitou para pregar?

ser bem maior do que a primeira. Ela estava transportando uma carga valiosa de trigo, bem como 276 pessoas — a tripulação, os soldados, os prisioneiros e provavelmente outros que estavam indo para Roma. É claro que com essa troca de navios o número de pessoas a quem Paulo podia pregar aumentou, e ele sem dúvida aproveitou essa situação.

[8] A próxima parada seria Cnido, no sudoeste da Ásia Menor. Com ventos favoráveis, um navio poderia percorrer essa distância em cerca de um dia. Mas Lucas relata que eles 'navegaram vagarosamente por muitos dias e chegaram com dificuldade a Cnido'. (Atos 27:7a) As condições de navegação haviam piorado. (Veja o quadro "Os ventos contrários do Mediterrâneo", na página 408.) Imagine como as pessoas a bordo deveriam estar se sentindo à medida que o navio lutava contra os fortes ventos e as águas agitadas.

"Violentamente sacudidos pela tempestade" (Atos 27:7b-26)

[9] De Cnido, o capitão do navio planejava seguir viagem em direção ao oeste, mas Lucas, uma testemunha ocular, relata: "O vento não nos deixava prosseguir." (Atos 27:7b) Ao se afastar do continente, o navio se desviou da corrente costeira, e um forte vento contrário

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9, 10. Que dificuldades surgiram nas proximidades de Creta?

vindo do norte o empurrou na direção sul, talvez muito rápido. Assim como a ilha de Chipre havia anteriormente protegido o navio costeiro contra os ventos desfavoráveis, dessa vez a ilha de Creta fez o mesmo. Depois que o navio passou pelo promontório de Salmone, no extremo leste de Creta, as coisas melhoraram um pouco. Por quê? O navio havia chegado a sotavento da ilha (lado contrário àquele de onde sopra o vento), ou sua parte sul, e por isso estava protegido de ventos fortes. Imagine o alívio que as pessoas a bordo devem ter sentido — pelo menos por um tempo! Mas, enquanto o navio continuasse no mar, a tripulação tinha motivos para se preocupar, pois o inverno estava chegando.

10 Lucas relata com exatidão: "Costeando [Creta] *com dificuldade,* chegamos a certo lugar chamado Bons Portos." Mesmo protegidos pela terra firme, não era fácil controlar o navio. Mas finalmente eles encontraram um ancoradouro em uma pequena baía, provavelmente na região logo antes de a costa seguir em direção ao norte. Quanto tempo ficaram ali? Lucas diz que foi um "tempo considerável", mas o calendário não estava a favor deles. Em setembro/outubro, navegar era mais perigoso. — Atos 27:8, 9.

11 Alguns passageiros podem ter pedido a opinião de

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11. Que sugestão Paulo deu aos que estavam no navio com ele, mas que decisão foi tomada?

OS VENTOS CONTRÁRIOS DO MEDITERRÂNEO

Os ventos e as estações determinavam em grande parte quando os navios mercantes navegavam o Mediterrâneo, ou Grande Mar, bem como sua rota. No extremo leste do mar, durante o verão do hemisfério norte, de junho a setembro, os ventos geralmente sopram de oeste a leste. Isso fazia com que navegar a vela em direção ao leste fosse mais fácil, conforme Paulo pôde perceber ao voltar de sua terceira viagem missionária. O navio em que ele e seus companheiros estavam partiu de Mileto, passou por Rodes e atracou em Pátara. Dali, a viagem a Tiro, na costa da Fenícia, foi rápida e praticamente em linha reta. Lucas escreveu que, quando passaram por Chipre, essa ilha estava à esquerda deles, o que significa que passaram pelo lado sul de Chipre. — Atos 21:1-3.

E que dizer de navegar na direção oposta, indo para o oeste? Os navios podiam ir nessa direção seguindo uma rota similar, caso os ventos permitissem. Mas às vezes isso era praticamente impossível. “No inverno”, diz a *The International Standard Bible Encyclopedia* (Enciclopédia Bíblica Padrão Internacional), “as condições atmosféricas são muito menos estáveis, e ciclones poderosos se movem em direção ao leste, atravessando o Mediterrâneo e trazendo com eles ventos fortes, às vezes extremamente fortes, e em geral chu-

va torrencial e até neve". Sob tais condições, os perigos eram grandes.

Em quase todas as estações, as embarcações perto da costa podiam navegar para o norte seguindo a costa da Palestina e continuar para o oeste navegando ao longo da Panfília, onde brisas vindas do continente e correntes marítimas em direção ao oeste podiam ajudar os navios. Esse foi o caso da embarcação na qual o prisioneiro Paulo fez o primeiro trecho de sua viagem a Roma. Mesmo assim, os ventos poderiam soprar ao 'contrário'. (Atos 27:4) É possível que o navio de grãos que se destaca no relato de Lucas tenha saído do Egito indo em direção ao norte e então tenha contornado Chipre, passando pelas águas entre essa ilha e a Ásia Menor, estando assim protegido do vento. De Mirra, o capitão pretendia continuar em direção ao oeste, contornando a extremidade da Grécia e subindo pela costa oeste da Itália. (Atos 27:5, 6) Mas os ventos e a época do ano reservavam algo diferente para aquela viagem.

Paulo por causa da experiência que ele tinha em navegar pelo Mediterrâneo. Ele recomendou que o navio não seguisse viagem. Caso contrário, haveria 'dano e grande perda', talvez até mesmo a perda de vidas. Mas o piloto e o dono do navio queriam prosseguir viagem, possivelmente achando que era urgente encontrar um lugar

mais seguro. Eles convenceram Júlio, e a maioria achava que era preciso tentar chegar a Fênix, um porto que estava um pouco mais adiante na costa. Esse porto talvez fosse um lugar maior e melhor para passar o inverno. Assim, quando uma suave, porém enganosa, brisa vinda do sul soprou, o navio partiu. — Atos 27:10-13.

[12] Então surgiu outro problema: um "vento tempestuoso" vindo do nordeste. Por um tempo, eles encontraram proteção atrás de uma "ilha pequena chamada Cauda", a uns 65 quilômetros de Bons Portos. Mas o navio ainda corria o perigo de ser levado para o sul até se chocar contra os bancos de areia perto da África. Desesperados para evitar isso, os marinheiros içaram o bote que o navio estava rebocando. Isso exigiu um grande esforço, pois é provável que o bote estivesse cheio de água. Então eles lutaram para reforçar o casco do navio, amarrando-o com cordas ou correntes para que as pranchas de madeira não se desprendessem. Daí eles arriaram os aparelhos — a vela grande ou talvez o cordame — e fizeram de tudo para manter o navio contra o vento e passar pela tempestade. Imagine como essa situação deve ter sido amedrontadora! Mesmo todos esses esforços não foram suficientes, pois o navio continuou sendo 'violentamente sacudido pela tempestade'.

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12. Que perigos o navio enfrentou depois de deixar Creta, e como a tripulação tentou evitar um desastre?

No terceiro dia, eles lançaram ao mar a armação do navio, provavelmente para recuperar a flutuabilidade. — Atos 27:14-19.

[13] O pavor deve ter tomado conta do navio. Mas Paulo e seus companheiros estavam confiantes, pois o Senhor havia anteriormente garantido a Paulo que ele daria testemunho em Roma. (Atos 19:21; 23:11) Um anjo confirmaria essa promessa mais tarde. Mas, durante duas semanas, noite e dia, a tempestade não parou. Por causa da contínua chuva e das densas nuvens que cobriam o sol e as estrelas, o piloto não tinha como saber a localização do navio ou a direção em que estava indo. Até uma refeição teria sido algo fora de cogitação. Como alguém poderia pensar em comer em vista do frio, da chuva, dos enjoos e do medo?

[14] Paulo ficou de pé no meio deles. Ele mencionou o aviso que dera antes, não como que dizendo: 'Eu avisei', mas para mostrar que aqueles acontecimentos provavam que valia a pena dar atenção às suas palavras. Daí, ele disse: "Recomendo-vos que tenhais bom ânimo, pois nem uma única alma se perderá, mas apenas o barco."

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13. Qual deve ter sido a situação a bordo do navio de Paulo durante a tempestade?

14, 15. (a) Ao falar com as pessoas que estavam no navio com ele, por que Paulo mencionou o aviso que lhes tinha dado antes? (b) O que podemos aprender da mensagem de esperança que Paulo transmitiu àquelas pessoas?

(Atos 27:21, 22) Essas palavras devem ter animado muito as pessoas ali! Paulo também deve ter ficado muito feliz por Jeová ter lhe dado essa mensagem de esperança para partilhar com as pessoas. É vital nos lembrarmos de que Jeová se importa com a vida de cada ser humano. Todas as pessoas são importantes para ele. O apóstolo Pedro escreveu: "Jeová . . . não deseja que alguém seja destruído, mas deseja que todos alcancem o arrependimento." (2 Ped. 3:9) Como é urgente, então, que nos esforcemos a partilhar a mensagem de esperança da parte de Jeová com o máximo número de pessoas possível! Vidas preciosas estão em jogo.

15 Paulo sem dúvida tinha dado testemunho a muitas pessoas no navio sobre a "esperança da promessa que Deus fizera". (Atos 26:6; Col. 1:5) Agora, com a grande possibilidade de um naufrágio, Paulo podia oferecer-lhes um forte motivo para terem esperança de um livramento mais imediato. Ele disse: "Esta noite se pôs ao meu lado um anjo . . . , dizendo: 'Não temas, Paulo. Tens de comparecer perante César, e, eis que Deus te doou todos os que navegam contigo.'" Paulo os exortou: "Portanto, homens, tende bom ânimo; pois eu acredito em Deus, que será exatamente assim como me foi dito. No entanto, temos de ser lançados numa certa ilha." — Atos 27:23-26.

“Todos atingiram terra a salvo” (Atos 27:27-44)

[16] Depois de duas semanas aterrorizantes, durante as quais o navio foi empurrado pelo vento uns 870 quilômetros, os marinheiros começaram a suspeitar que o navio estava se aproximando de terra firme, talvez por terem ouvido o som de ondas quebrando na costa. Da popa, eles lançaram âncoras ao mar para impedir que o navio ficasse à deriva e manter a proa em direção a terra firme caso tivessem condições de encalhar o navio na praia. Nesse momento, eles tentaram fugir do navio, mas foram impedidos pelos soldados quando Paulo disse: “A menos que estes homens permaneçam no barco, não podeis ser salvos.” Com o navio agora um pouco mais estável, Paulo aconselhou a todos que se alimentassem, garantindo-lhes mais uma vez que sobreviveriam. Então, Paulo “deu graças a Deus perante todos eles”. (Atos 27:31, 35) Ao fazer essa oração de agradecimento, Paulo estabeleceu um exemplo para Lucas, Aristarco e os cristãos de hoje. Será que suas orações públicas são fonte de encorajamento e consolo para outros?

[17] Depois da oração de Paulo, “todos ficaram . . . animados e começaram também a tomar alimento”. (Atos 27:36) Daí deixaram o navio ainda mais leve por lançar

16, 17. (a) Em que ocasião Paulo orou, e qual foi o resultado de ele ter feito isso? (b) Como se cumpriu a predição que Paulo tinha feito?

ao mar a carga, permitindo que o casco do navio não ficasse tão fundo dentro da água ao se aproximar da praia. Quando amanheceu, a tripulação cortou as âncoras, soltou os remos do leme que ficavam na popa e içou o traquete, pequena vela na frente da embarcação, para que fosse mais fácil manobrar o navio enquanto os marinheiros tentassem fazê-lo encalhar perto da praia. Ao fazerem isso, a frente do navio ficou presa, talvez num banco de areia ou na lama, e a popa começou a despedaçar-se por causa da força violenta das ondas. Alguns soldados queriam matar os prisioneiros para que não escapassem, mas Júlio os impediu. Ele incentivou todos a nadar ou boiar em direção à praia. O que Paulo havia predito se cumpriu — todas as 276 pessoas a bordo sobreviveram. De fato, "todos atingiram terra a salvo". Mas onde eles estavam? — Atos 27:44.

"Extraordinário humanitarismo" (Atos 28:1-10)

[18] Os sobreviventes estavam na ilha de Malta, ao sul da Sicília. (Veja o quadro "Onde ficava Malta?".) As pessoas da ilha que falavam outro idioma lhes demonstraram "extraordinário humanitarismo". (Atos 28:2) Eles fizeram uma fogueira para aqueles estrangeiros que haviam chegado ali encharcados e tremendo de frio. O fogo

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18-20. Como as pessoas de Malta mostraram "extraordinário humanitarismo", e que milagre Deus realizou por meio de Paulo?

ONDE FICAVA MALTA?

Diversas ilhas já foram apontadas como a ilha de "Malta" onde Paulo naufragou. Uma teoria identificou certa ilha perto de Corfu, próximo da costa oeste da Grécia. Outra ideia se baseia na palavra usada no livro de Atos para "Malta". A palavra grega é *Me-lí·te*. Assim, alguns disseram que era a ilha Melite ilírica, agora conhecida como Mljet, localizada perto da costa da Croácia, no mar Adriático.

É verdade que Atos 27:27 menciona o "mar de Ádria", mas, nos dias de Paulo, "Ádria" abrangia uma área maior que a do atual mar Adriático. Incluía o mar Jônico e as águas ao leste da Sicília e ao oeste de Creta, incluindo assim o mar perto da atual ilha de Malta.

O navio em que Paulo viajava foi obrigado a ir em direção ao sul, de Cnido até o sul de Creta. Em vista da direção predominante dos ventos naquela tempestade, é pouco provável que o navio tenha então dado meia-volta e navegado em direção ao norte até Mljet ou a uma ilha perto de Corfu. Assim, é mais provável que a localização de Malta fosse bem mais ao oeste. Isso faz da ilha de Malta, ao sul da Sicília, o local provável do naufrágio.

os ajudou a se aquecer apesar do frio e da chuva. Também deu margem para que ocorresse um milagre.

[19] A fim de contribuir para o bem de todos, Paulo recolheu alguns gravetos e os colocou no fogo. Ao fazer isso, uma víbora venenosa apareceu e o mordeu, prendendo-se na sua mão. Os malteses pensaram que aquilo era algum tipo de punição divina.*

[20] As pessoas locais que viram Paulo ser mordido pela víbora pensaram que ele 'incharia com uma inflamação'. Segundo uma obra de referência, a palavra no idioma original encontrada aqui é "um termo médico". Não é de admirar que uma expressão como essa tenha logo vindo à mente de "Lucas, o médico amado". (Atos 28:6; Col. 4:14) De qualquer forma, Paulo, sacudindo a mão, lançou fora a serpente venenosa e não sofreu dano algum.

[21] Um rico proprietário de terras chamado Públio morava na região. Ele talvez fosse a principal autoridade romana em Malta. Lucas o descreveu como o "*homem de destaque* da ilha", usando exatamente o mesmo título que foi encontrado em duas inscrições maltesas. Ele hospitaleiramente recebeu Paulo e seus companheiros por

* O fato de as pessoas saberem de tais cobras indica que havia víboras na ilha naquele tempo. Atualmente, não existem víboras em Malta. Isso pode ser resultado de mudanças no seu habitat ao longo dos séculos. Ou pode ser que o aumento no número de habitantes na ilha tenha levado à erradicação das víboras.

21. (a) Que exemplos de declarações exatas encontramos nessa parte do relato de Lucas? (b) Que milagres Paulo realizou, e que efeito isso teve nas pessoas de Malta?

três dias em seu lar. No entanto, o pai de Públio estava doente. Mais uma vez, Lucas descreveu um quadro clínico com precisão. Ele escreveu que o homem "estava de cama, afligido por febre e disenteria", usando os termos médicos exatos para descrever a doença. Paulo orou e colocou suas mãos sobre o homem, e ele foi curado. Profundamente impressionadas por esse milagre, as pessoas da região trouxeram outros doentes para serem curados, bem como suprimentos para atender às necessidades de Paulo e seus companheiros. — Atos 28:7-10.

[22] A exatidão com que essa parte da viagem de Paulo é descrita é digna de nota. Um professor universitário disse: "O relato de Lucas . . . se destaca como um dos mais vívidos exemplos de narrativa descritiva em toda a Bíblia. Seus detalhes sobre as viagens marítimas no primeiro século são tão precisos e seu retrato da situação no Mediterrâneo oriental é tão correto [que o relato deve ter se baseado em anotações feitas num diário]." Lucas pode muito bem ter feito essas anotações enquanto viajava com o apóstolo. Nesse caso, a próxima parte da viagem também lhe deu muito sobre o que escrever. O que aconteceria com Paulo quando ele e seus companheiros finalmente chegassem a Roma? Vejamos.

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22. (a) Como certo professor universitário elogiou o relato de Lucas sobre a viagem a Roma? (b) O que consideraremos no próximo capítulo?

‘Dando testemunho cabal’

Preso em Roma, Paulo continua a pregar

Baseado em Atos 28:11-31

ESTAMOS em cerca de 59 EC. Uma embarcação cuja figura de proa são os “Filhos de Zeus”, provavelmente um grande navio para transportar grãos, navega desde a ilha mediterrânea de Malta até a Itália. A bordo estão o apóstolo Paulo — um prisioneiro sob escolta — e seus companheiros cristãos Lucas e Aristarco. (Atos 27:2) Diferentemente da tripulação, esses evangelizadores não buscam a proteção dos filhos do deus grego Zeus — os gêmeos Castor e Pólux. (Atos 28:11, nota) Em vez disso, Paulo e seus companheiros servem a Jeová, o Deus que revelou que Paulo daria testemunho sobre a verdade em Roma e compareceria perante César. — Atos 23:11; 27:24.

[2] Três dias depois de atracar em Siracusa, uma bela cidade da Sicília quase tão importante quanto Atenas

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1. Que confiança Paulo e seus companheiros têm, e por quê?

2, 3. Que trajeto o navio de Paulo fez, e quem apoiou Paulo durante todo o percurso da viagem?

e Roma, o navio parte para Régio, no extremo sul da península Itálica. Então, com a ajuda de um vento vindo do sul, a embarcação faz a viagem de 320 quilômetros até o porto italiano de Putéoli (perto de onde hoje fica Nápoles) mais rápido do que o normal, chegando ao porto no segundo dia. — Atos 28:12, 13.

[3] Paulo agora está na parte final de sua viagem a Roma, onde comparecerá perante o Imperador Nero. Durante todo o percurso da viagem, "o Deus de todo o consolo" tem estado com Paulo. (2 Cor. 1:3) Conforme veremos, esse apoio não diminui, nem Paulo perde o zelo como missionário.

"Paulo agradeceu a Deus e tomou coragem" (Atos 28:14, 15)

[4] Em Putéoli, Paulo e seus companheiros 'acharam alguns irmãos, e estes suplicaram que ficassem com eles sete dias'. (Atos 28:14) Que maravilhoso exemplo de hospitalidade cristã! Podemos ter certeza de que a hospitalidade daqueles irmãos foi mais do que recompensada pelo encorajamento espiritual que receberam de Paulo e seus companheiros. Mas por que se

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4, 5. (a) Como Paulo e seus companheiros foram recebidos em Putéoli, e qual pode ter sido o motivo de terem concedido tanta liberdade a Paulo? (b) Mesmo na prisão, como os cristãos podem se beneficiar de sua boa conduta?

concedeu tanta liberdade a um prisioneiro sob guarda? Possivelmente porque o apóstolo tinha conquistado a total confiança dos guardas romanos.

[5] Da mesma forma hoje, servos de Jeová que estão presos muitas vezes recebem certas liberdades e privilégios por causa de sua conduta cristã. Na Romênia, por exemplo, um homem que cumpria pena de 75 anos por roubo começou a estudar a Palavra de Deus e fez uma notável mudança de personalidade. Por causa disso, as autoridades carcerárias deram-lhe a tarefa de fazer compras para a prisão, o que envolvia ir à cidade sem escolta. Naturalmente, o mais importante é que nossa boa conduta glorifica a Jeová. — 1 Ped. 2:12.

[6] De Putéoli, Paulo e seus companheiros provavelmente caminharam cerca de 50 quilômetros até a cidade de Cápua, onde pegaram a Via Ápia, estrada que levava a Roma. Dessa famosa estrada pavimentada com grandes e achatados blocos de lava era possível ver paisagens magníficas do interior da Itália e, em certos trechos, do mar Mediterrâneo. A estrada também passava pelos pântanos pontinos, que ficavam a cerca de 60 quilômetros de Roma e onde se localizava a Feira

6, 7. Como os irmãos romanos mostraram extraordinário amor?

de Ápio. Quando os irmãos em Roma "ouviram a notícia a nosso respeito", escreveu Lucas, alguns foram até a Feira de Ápio, ao passo que outros ficaram esperando nas Três Tavernas, uma parada de descanso a cerca de 50 quilômetros de Roma. Que amor extraordinário! — Atos 28:15.

[7] A Feira de Ápio não era um lugar confortável para os viajantes exaustos depois de uma viagem difícil. O poeta romano Horácio descreveu essa feira como "lotada de barqueiros e de donos de hospedaria grosseiros". Ele escreveu que "a água era extremamente repugnante". Ele até se recusou a comer ali! Apesar de todos os desconfortos, porém, os irmãos que vieram de Roma esperaram alegremente por Paulo e pelos que estavam com ele para acompanhá-los nessa parte final da viagem.

[8] 'Avistando' seus irmãos, diz o relato, "Paulo agradeceu a Deus e tomou coragem". (Atos 28:15) De fato, só de ver esses queridos irmãos, alguns dos quais o apóstolo talvez conhecesse pessoalmente, ele se sentiu fortalecido e animado. Por que Paulo agradeceu a Deus? Ele sabia que o amor abnegado é um aspecto do

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8. Por que Paulo agradeceu a Deus ao 'avistar' seus irmãos?

fruto do espírito. (Gál. 5:22) Hoje também o espírito santo move os cristãos a fazer sacrifícios a favor uns dos outros e a consolar os que precisam. — 1 Tes. 5:11, 14.

[9] Por exemplo, o espírito santo move irmãos espirituais a mostrar hospitalidade a superintendentes viajantes, missionários e outros servos de tempo integral, muitos dos quais fizeram grandes sacrifícios para expandir seu serviço a Jeová. Pergunte-se: 'Será que eu posso fazer mais para apoiar a visita do superintendente de circuito, talvez mostrando hospitalidade a ele e a sua esposa, caso ele seja casado? Posso fazer planos para trabalhar com eles no ministério?' Em troca, você talvez receba ricas bênçãos. Por exemplo, imagine a alegria que os irmãos romanos sentiram ao ouvir Paulo e seus companheiros relatar algumas das muitas experiências encorajadoras que vivenciaram! — Atos 15:3, 4.

"Em toda a parte se fala contra ela" (Atos 28:16-22)

[10] Quando o grupo de viajantes finalmente entrou

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9. Como podemos mostrar a mesma atitude demonstrada pelos irmãos que se encontraram com Paulo?

10. Quais eram as circunstâncias de Paulo em Roma, e o que o apóstolo fez pouco depois de sua chegada?

em Roma, “permitiu-se a Paulo que ficasse sozinho com um soldado para guardá-lo”. (Atos 28:16) Os mantidos em prisão domiciliar geralmente ficavam presos a um guarda por uma corrente para não fugirem. Apesar de estar preso ao guarda, Paulo era um proclamador do Reino, e uma corrente com certeza não o faria ficar calado. Por isso, depois de descansar da viagem por apenas três dias, ele convocou os homens de destaque dos judeus em Roma a fim de se apresentar a eles e dar-lhes testemunho.

11 “Homens, irmãos”, disse Paulo, “embora eu não tivesse feito nada contrário ao povo ou aos costumes de nossos antepassados, fui entregue como prisioneiro, de Jerusalém, às mãos dos romanos. E estes, depois de feito um exame, desejavam livrar-me, visto que não havia em mim nenhuma causa para a morte. Mas, quando os judeus persistiam em falar contra isso, fiquei compelido a apelar para César, mas não como se tivesse algo para acusar a minha nação”. — Atos 28:17-19.

12 Por se dirigir àqueles judeus como “irmãos”, Paulo tentou estabelecer uma base de comum acordo com eles e eliminar qualquer preconceito que talvez

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11, 12. Ao falar com os judeus locais, como Paulo tentou eliminar qualquer preconceito que eles talvez tivessem?

tivessem. (1 Cor. 9:20) Ele também deixou claro que não estava ali para acusar os judeus, mas para apelar a César. No entanto, a comunidade judaica local não estava sabendo da apelação de Paulo. (Atos 28:21) Por que houve essa clara falha de comunicação da parte dos judeus na Judeia? Uma obra de referência diz: "O navio de Paulo deve ter sido um dos primeiros que chegaram à Itália depois do inverno, e não teria sido possível que representantes das autoridades judaicas em Jerusalém, ou mesmo uma carta sobre o caso, tivessem chegado antes disso."

13 Paulo então apresentou a mensagem do Reino por meio de uma declaração que com certeza despertaria a curiosidade de seus convidados judeus. Ele disse: "Realmente, por esta razão supliquei para vos ver e falar, pois tenho estas cadeias em volta de mim por causa da esperança de Israel." (Atos 28:20) É claro que essa esperança estava fortemente relacionada com o Messias e seu Reino, conforme proclamava a congregação cristã. "Achamos correto ouvir de ti quais os teus pensamentos", responderam os anciãos judeus,

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13, 14. Como Paulo apresentou a mensagem do Reino, e como podemos imitar seu exemplo?

"porque, deveras, quanto a esta seita, é sabido por nós que em toda a parte se fala contra ela". — Atos 28:22.

[14] Quando temos a oportunidade de pregar as boas novas, podemos imitar a Paulo por fazer declarações que deem o que pensar ou perguntas que despertem o interesse de nossos ouvintes. Podem-se encontrar excelentes sugestões em publicações como *Raciocínios à Base das Escrituras* e *Beneficie-se da Escola do Ministério Teocrático*. Você está fazendo bom uso dessas publicações?

'Dar testemunho cabal' — um modelo para nós (Atos 28:23-29)

[15] No dia escolhido, os judeus locais "vieram em maior número" até o local onde Paulo estava preso. Então Paulo passou a "dar cabalmente testemunho a respeito do reino de Deus" e a "usar de persuasão para com eles concernente a Jesus, tanto pela lei de Moisés como pelos Profetas, de manhã até à noite". (Atos 28:23) Quatro pontos se destacam no testemunho de Paulo. Primeiro, ele se concentrou no Reino de Deus. Segundo, ele tentou convencer seus ouvintes a aceitar a mensagem "por usar de persuasão". Terceiro,

15. Que quatro pontos se destacam no testemunho de Paulo?

ele raciocinou à base das Escrituras. Quarto, ele foi abnegado, dando testemunho “de manhã até à noite”. Que excelente exemplo para nós! Qual foi o resultado desse testemunho? “Alguns começaram a acreditar”, ao passo que outros não. Surgiram divergências entre as pessoas e elas “começaram a retirar-se”, diz Lucas. — Atos 28:24, 25a.

16 Essa reação não surpreendeu Paulo, pois estava de acordo com a profecia bíblica e ele já havia observado esse tipo de reação antes. (Atos 13:42-47; 18:5, 6; 19:8, 9) Por isso, Paulo disse a seus convidados não receptivos, que estavam de saída: “O espírito santo falou aptamente por intermédio de Isaías, o profeta, a vossos antepassados, dizendo: ‘Vai a este povo e dize: “Ouvindo ouvireis, mas de modo algum entendereis; e, olhando olhareis, mas de modo algum vereis. Pois o coração deste povo tem ficado embotado.”’” (Atos 28:25b-27) O termo no idioma original vertido “embotado” indica um coração “engrossado”, ou “engordado”, impedindo assim que a mensagem do Reino penetre nele. (Atos 28:27, nota) Que situação lamentável!

16-18. Por que Paulo não se surpreendeu com a reação negativa dos judeus romanos, e como devemos nos sentir quando nossa mensagem é rejeitada?

[17] Em conclusão, Paulo disse que, diferentemente de seus ouvintes judeus, ‘as nações certamente escutariam’. (Atos 28:28; Sal. 67:2; Isa. 11:10) De fato, o apóstolo sabia do que estava falando, pois tinha pessoalmente visto muitos gentios reagirem bem à mensagem do Reino. — Atos 13:48; 14:27.

[18] Assim como Paulo, não devemos levar para o lado pessoal quando as pessoas rejeitam as boas novas. Afinal, sabemos que a maioria não encontrará a estrada da vida. (Mat. 7:13, 14) Por outro lado, quando pessoas sinceras tomam realmente posição a favor da adoração verdadeira, devemos nos alegrar e recebê-las de braços abertos. — Luc. 15:7.

“Pregando-lhes o reino de Deus” (Atos 28:30, 31)

[19] Lucas conclui sua narrativa num tom positivo e cordial, dizendo: “[Paulo] permaneceu . . . por dois anos inteiros na sua própria casa alugada e recebia benevolamente a todos os que vinham vê-lo, pregando-lhes o reino de Deus e ensinando com a maior franqueza no falar as coisas concernentes ao Senhor Jesus Cristo, sem impedimento.” (Atos 28:30, 31) Que excelente exemplo de hospitalidade, fé e zelo!

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19. Como Paulo aproveitou bem o tempo em que esteve preso?

[20] Um dos que Paulo recebeu bondosamente foi um homem chamado Onésimo, um escravo fugitivo de Colossos. Paulo ajudou Onésimo a se tornar cristão, e Onésimo, por sua vez, tornou-se um "fiel e amado irmão" para Paulo. De fato, Paulo o descreveu como "meu filho, para quem me tornei pai". (Col. 4:9; Filêm. 10-12) Onésimo deve ter animado muito a Paulo!*

[21] Outros também se beneficiaram do excelente exemplo de Paulo. Para os filipenses, ele escreveu: "Os meus assuntos têm resultado mais para o progresso das boas novas do que de outro modo, de maneira que as minhas cadeias se têm tornado conhecimento público, em associação com Cristo, entre toda a Guarda Pretoriana e todos os demais; e a maioria dos irmãos no Senhor, sentindo confiança em razão das minhas cadeias, estão mostrando tanto mais coragem para falar destemidamente a palavra de Deus." — Fil. 1:12-14.

[22] Paulo aproveitou seu encarceramento em Roma

* Paulo queria que Onésimo ficasse ali com ele, mas isso violaria a lei romana e infringiria os direitos do dono de Onésimo, o cristão Filêmon. Por isso, Onésimo retornou para Filêmon, levando consigo uma carta de Paulo que incentivava Filêmon a receber bem seu escravo, como um irmão espiritual. — Filêm. 13-19.

20, 21. Mencione como o ministério de Paulo em Roma beneficiou outros.
22. Como Paulo aproveitou seu encarceramento em Roma?

para escrever cartas importantes que hoje fazem parte das Escrituras Gregas Cristãs.* É interessante notar que, em sua carta aos efésios, Paulo usou uma armadura romana para ilustrar a armadura espiritual cristã. (Efé. 6:11-17) Ele talvez tenha tido essa ideia enquanto olhava para o soldado que o vigiava. (Atos 28:16) Qual é a lição para nós? Se formos observadores, podemos encontrar boas ilustrações no ambiente à nossa volta.

[23] Na época de sua libertação, que não é mencionada no livro de Atos, Paulo já estava preso havia uns quatro anos — dois em Cesareia e dois em Roma.# (Atos 23:35; 24:27) Mas ele manteve uma atitude positiva, fazendo tudo que podia no serviço a Deus. Da mesma forma, muitos servos de Jeová hoje, apesar de estarem presos injustamente por causa de sua fé, mantêm sua alegria e continuam a pregar. Veja o exemplo de Adolfo, que foi preso na Espanha por causa de sua neutralidade cristã. "Estamos impressionados com você", disse certo oficial. "Temos feito de tudo para

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* Veja o quadro "As cinco cartas escritas por Paulo durante sua primeira prisão em Roma", na página 430.

Veja o quadro "A vida de Paulo depois de 61 EC", na página 432.

23, 24. Iguais a Paulo, como muitos cristãos da atualidade mostram uma atitude positiva apesar de terem sido presos injustamente?

AS CINCO CARTAS ESCRITAS POR PAULO DURANTE SUA PRIMEIRA PRISÃO EM ROMA

Cinco cartas do apóstolo Paulo foram escritas por volta de 60-61 EC, durante sua primeira prisão em Roma. Na carta a *Filêmon,* um irmão na fé, Paulo explica que o escravo fugitivo de Filêmon, Onésimo, tinha se tornado cristão. Paulo era o pai espiritual de Onésimo e estava enviando esse escravo "anteriormente inútil" de volta ao seu dono como um irmão cristão. — Filêm. 10-12, 16.

Em *Colossenses,* Paulo indica que Onésimo era 'do meio' deles. (Col. 4:9) Onésimo e seu irmão cristão Tíquico tiveram o privilégio de entregar tanto as cartas mencionadas acima como a Carta aos *Efésios,* também escrita por Paulo. — Efé. 6:21.

Ao escrever *Filipenses,* Paulo menciona suas "cadeias" e mais uma vez fala sobre a situação do portador da carta — dessa vez, Epafrodito. Os filipenses tinham enviado Epafrodito para ajudar Paulo. Mas Epafrodito ficou doente e quase morreu. Ele também havia ficado deprimido porque os filipenses 'ouviram que ele tinha adoecido'. Por isso, Paulo disse a eles que prezassem a "homens desta sorte". — Fil. 1:7; 2:25-30.

A Carta aos *Hebreus* foi dirigida aos cristãos hebreus na Judeia. Embora essa carta não identifique

especificamente o escritor, as evidências apontam para Paulo. O estilo de argumentação é típico dele. Paulo envia cumprimentos da Itália e menciona Timóteo, que estava com ele em Roma. — Fil. 1:1; Col. 1:1; Filêm. 1; Heb. 13:23, 24.

atormentar a sua vida, mas, quanto mais duros somos, mais você sorri e fala palavras bondosas."

[24] Com o tempo, passaram a ter tanta confiança em Adolfo que a porta de sua cela ficava aberta. Soldados iam até a cela dele para fazer perguntas sobre a Bíblia. Um deles até entrava na cela de Adolfo para ler a Bíblia, enquanto Adolfo ficava de guarda. Dessa forma, era o prisioneiro quem "vigiava" o guarda! Que os excelentes exemplos de fiéis Testemunhas de Jeová como essa nos motivem a ter "tanto mais coragem para falar destemidamente a palavra de Deus", mesmo sob circunstâncias difíceis.

[25] Um apóstolo de Cristo em prisão domiciliar 'pregando o reino de Deus' a todos que o visitavam — essa é sem dúvida uma animadora conclusão da empolgante narrativa do livro de Atos! No primeiro capítulo,

25, 26. Em pouco menos de 30 anos, o apóstolo Paulo viu o cumprimento de que maravilhosa profecia, e como isso se compara aos nossos dias?

A VIDA DE PAULO DEPOIS DE 61 EC

Provavelmente por volta de 61 EC, Paulo compareceu perante o Imperador Nero, que pelo visto o declarou inocente. Não sabemos muito sobre as atividades do apóstolo depois disso. Se ele tiver ido à Espanha, conforme havia planejado, deve ter feito isso durante esse período. (Rom. 15:28) Paulo alcançou "o extremo limite do O[este]", escreveu Clemente de Roma por volta de 95 EC.

Das três cartas que Paulo escreveu depois de ter sido libertado — 1 e 2 Timóteo e Tito — ficamos sabendo que Paulo visitou Creta, Macedônia, Nicópolis e Trôade. (1 Tim. 1:3; 2 Tim. 4:13; Tito 1:5; 3:12) Pode ter sido em Nicópolis, na Grécia, que ele foi preso novamente. Seja como for, por volta de 65 EC, ele estava preso de novo em Roma. Dessa vez, porém, Nero não mostraria compaixão. De fato, segundo o historiador romano Tácito, quando um incêndio devastou Roma em 64 EC, Nero culpou falsamente os cristãos e iniciou uma campanha de perseguição brutal.

Na sua segunda carta a Timóteo, Paulo, esperando morrer em breve, pediu que Timóteo e Marcos fossem a Roma o mais rápido possível para vê-lo. É digna de nota a coragem demonstrada por Lucas e Onesíforo, que arriscaram a vida para consolar Paulo. (2 Tim. 1:16, 17; 4:6-9, 11) Realmente, quem professasse publi-

camente o cristianismo arriscava ser preso e morto por tortura. Paulo provavelmente sofreu martírio logo depois de escrever sua última carta a Timóteo por volta de 65 EC. Relata-se que o próprio Nero teve uma morte violenta uns três anos depois do martírio de Paulo.

lemos a comissão que Jesus deu a seus seguidores quando disse: “Ao chegar sobre vós o espírito santo, recebereis poder e sereis testemunhas de mim tanto em Jerusalém como em toda a Judeia e Samaria, e até à parte mais distante da terra.” (Atos 1:8) Menos de 30 anos depois, a mensagem do Reino estava sendo ‘pregada em toda a criação debaixo do céu’.* (Col. 1:23) Que testemunho do poder do espírito de Deus! — Zac. 4:6.

26 Hoje, o mesmo espírito tem dado poder aos remanescentes dos irmãos de Cristo, junto com seus companheiros das “outras ovelhas”, para continuarem a ‘dar testemunho cabal a respeito do reino de Deus’ em mais de 230 países. (João 10:16; Atos 28:23) Você está participando plenamente nessa obra?

* Veja o quadro “Boas novas ‘pregadas em toda a criação’”, na página 434.

BOAS NOVAS
"PREGADAS EM TODA A CRIAÇÃO"

Por volta de 61 EC, enquanto o apóstolo Paulo estava preso em Roma, ele escreveu que as "boas novas" tinham sido "pregadas em toda a criação debaixo do céu". (Col. 1:23) Como devemos entender essa declaração?

Parece que Paulo estava descrevendo em termos gerais até onde as "boas novas" tinham sido levadas. Por exemplo, Alexandre, o Grande, havia invadido a Ásia e chegado até a fronteira da Índia no quarto século AEC. Júlio César tinha invadido a Bretanha em 55 AEC, e Cláudio tinha subjugado a parte sul daquela ilha, anexando-a ao Império Romano em 43 EC. O Extremo Oriente também era conhecido, pois produzia seda de excelente qualidade.

Será que as boas novas haviam sido pregadas na Bretanha, na China e no Extremo Oriente? Isso parece improvável. De fato, quando Paulo escreveu aos colossenses, ele ainda não tinha alcançado seu próprio alvo, estabelecido por volta de 56 EC, de pregar no então "território virgem" da Espanha. (Rom. 15:20, 23, 24) Apesar disso, por volta de 61 EC, a mensagem do Reino era amplamente conhecida. No mínimo, a mensagem alcançou a terra natal dos judeus e prosélitos que foram batizados no Pentecostes de 33 EC, bem como as terras visitadas pelos apóstolos de Jesus. — Atos 2:1, 8-11, 41, 42.

CAPÍTULO 28

"Até à parte mais distante da terra"

As Testemunhas de Jeová continuam a obra que teve início com os seguidores de Jesus Cristo no primeiro século de nossa Era Comum

ELES davam testemunho de modo zeloso. Sentiam-se impelidos no coração a aceitar a ajuda e a orientação do espírito santo. A perseguição não os silenciava. E eram ricamente abençoados por Jeová. Tudo isso foi verdade no caso dos primeiros cristãos e também é verdade no caso das Testemunhas de Jeová hoje.

[2] Com certeza os relatos encontrados no livro de Atos encorajaram você e fortaleceram a sua fé. Esse livro cheio de ação é especial, pois é o único relato divinamente inspirado sobre o início do cristianismo.

[3] O livro de Atos menciona 95 pessoas, 32 terras, 54 cidades e 9 ilhas. É um relato emocionante

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1. Que paralelos existem entre os primeiros cristãos e as Testemunhas de Jeová hoje?

2, 3. O que é especialmente digno de nota sobre o livro de Atos?

sobre pessoas — pessoas comuns, religiosos arrogantes, políticos orgulhosos, perseguidores ferozes. Mas, acima de tudo, é um relato sobre nossos irmãos do primeiro século que, além de lidar com os desafios da vida, pregavam as boas novas com zelo.

[4] Quase 2 mil anos nos separam das atividades dos zelosos apóstolos Pedro e Paulo, do médico amado Lucas, do generoso Barnabé, do corajoso Estêvão, da bondosa Dorcas, da hospitaleira Lídia e de tantas outras testemunhas fiéis. Apesar disso, nós nos sentimos achegados a eles. Por quê? Porque temos a mesma comissão de fazer discípulos. (Mat. 28:19, 20) Como somos abençoados de ter uma participação nela!

[5] Reflita na comissão que Jesus deu a seus seguidores. "Ao chegar sobre vós o espírito santo, recebereis poder", disse ele, "e sereis testemunhas de mim tanto em Jerusalém como em toda a Judeia e Samaria, e até à parte mais distante da terra". (Atos 1:8) Primeiro, o espírito santo deu poder aos

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4. Por que nos sentimos achegados a pessoas como o apóstolo Paulo, Dorcas e outras testemunhas fiéis do passado?
5. Em que lugares os primeiros seguidores de Jesus passaram a cumprir sua comissão de pregar?

discípulos para serem testemunhas *“em Jerusalém”*. (Atos 1:1–8:3) A seguir, sob a orientação do espírito, eles deram testemunho *“em toda a Judeia e Samaria”*. (Atos 8:4–13:3) Então eles começaram a levar as boas novas *“até à parte mais distante da terra”*. — Atos 13:4–28:31.

6 Nossos irmãos do primeiro século não tinham todos os livros das Escrituras Sagradas para usar na sua obra de dar testemunho. O Evangelho de Mateus não estava disponível até pelo menos 41 EC. Apenas algumas cartas de Paulo foram escritas antes de o livro de Atos ter sido completado em cerca de 61 EC. Assim, os primeiros cristãos não tinham um exemplar pessoal da Bíblia. Também não tinham uma variedade de publicações para deixar com os interessados. É verdade que os cristãos judeus ouviam a leitura das Escrituras Hebraicas na sinagoga antes de se tornarem discípulos de Jesus. (2 Cor. 3:14-16) Mas até eles precisavam ser estudantes aplicados, visto que provavelmente tinham de citar os textos de memória.

6, 7. Ao realizar nosso ministério, que vantagens temos que os nossos irmãos do primeiro século não tinham?

[7] Hoje, a maioria de nós tem um exemplar pessoal da Bíblia e uma grande quantidade de publicações bíblicas. Estamos fazendo discípulos por declarar as boas novas em mais de 230 terras e em muitos idiomas.

Poder por meio do espírito santo

[8] Quando Jesus comissionou seus seguidores a serem testemunhas, ele lhes disse: "Ao chegar sobre vós o espírito santo, recebereis poder." Sob a orientação do espírito santo, ou força ativa, de Deus os seguidores de Jesus serviriam por fim como testemunhas em toda a Terra. Por meio do espírito santo, Pedro e Paulo realizaram curas, expulsaram demônios e até ressuscitaram pessoas! No entanto, o poder transmitido pelo espírito santo cumpriu um objetivo mais importante: habilitou os apóstolos e os outros discípulos a transmitir conhecimento exato que significa vida eterna. — João 17:3.

[9] No dia do Pentecostes de 33 EC, os discípu-

8, 9. (a) O que o espírito santo habilitou os discípulos de Jesus a fazer? (b) O que o escravo fiel está produzindo com a ajuda do espírito santo de Deus?

los de Jesus falaram “em línguas diferentes, assim como o *espírito* lhes concedia fazer pronunciação”. Dessa forma, eles deram testemunho sobre “as coisas magníficas de Deus”. (Atos 2:1-4, 11) Nós não falamos milagrosamente em línguas hoje. Com a ajuda do espírito santo, porém, o escravo fiel está produzindo publicações bíblicas em muitos idiomas, incluindo as revistas *A Sentinela* e *Despertai!,* as quais têm uma tiragem que chega a milhões de exemplares todos os meses. Tudo isso nos habilita a declarar “as coisas magníficas de Deus” a pessoas de todas as nações, tribos e línguas. — Rev. 7:9.

10 Desde 1989 o escravo fiel tem se preocupado especialmente em tornar a *Tradução do Novo Mundo das Escrituras Sagradas* disponível em muitos idiomas. Essa Bíblia já foi traduzida para dezenas de línguas — milhões de exemplares já foram impressos e muitos outros estão a caminho. Apenas Deus e seu espírito poderiam fazer com que esses esforços fossem bem-sucedidos.

10. Desde 1989, o que está sendo feito no que diz respeito à tradução da Bíblia?

[11] As publicações das Testemunhas de Jeová são traduzidas para mais de 470 idiomas. O serviço de tradução está sendo feito por centenas de cristãos voluntários em mais de 130 países. Isso não nos deveria surpreender, pois nenhuma outra organização na Terra é guiada pelo espírito santo para 'dar testemunho cabal' em todo o mundo sobre Jeová Deus, seu Rei messiânico e o estabelecido Reino celestial! — Atos 28:23.

[12] Quando Paulo deu testemunho a judeus e gentios em Antioquia da Pisídia, "os corretamente dispostos para com a vida eterna tornaram-se crentes". (Atos 13:48) Lucas conclui o livro de Atos dizendo que Paulo estava 'pregando o reino de Deus com a maior franqueza no falar, sem impedimento'. (Atos 28:31) Onde o apóstolo estava pregando? Em Roma, a capital de uma potência mundial. Quer por meio de discursos, quer por outros meios, os primeiros seguidores de Jesus fizeram todo o seu trabalho de

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11. O que está sendo feito com respeito à tradução das publicações das Testemunhas de Jeová?

12. O que habilitou Paulo e outros cristãos a realizar a obra de dar testemunho?

pregação com a ajuda e a orientação do espírito santo.

Perseverança apesar de perseguição

[13] Quando os primeiros seguidores de Jesus sofreram perseguição, eles pediram a Jeová que lhes desse coragem. Qual foi o resultado? Eles ficaram cheios de espírito santo e foram fortalecidos para falar a palavra de Deus com coragem. (Atos 4:18-31) Nós também oramos pedindo sabedoria e força para continuar a dar testemunho apesar de perseguição. (Tia. 1:2-8) Continuamos a pregar porque somos abençoados por Deus e ajudados pelo espírito santo. Nada impede a obra de dar testemunho, nem intensa oposição, nem brutal perseguição. Quando somos perseguidos, certamente precisamos orar pedindo espírito santo, sabedoria e coragem para declarar as boas novas. — Luc. 11:13.

[14] Estêvão deu um corajoso testemunho antes de morrer às mãos de seus inimigos. (Atos 6:5; 7:54-60) Na "grande perseguição" que surgiu naquele tempo,

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13. Por que devemos orar quando enfrentamos perseguição?
14, 15. (a) Qual foi o resultado da "tribulação que surgiu por causa de Estêvão"? (b) Em nossos dias, como muitas pessoas na Sibéria aprenderam a verdade?

todos os discípulos, exceto os apóstolos, foram espalhados por toda a Judeia e Samaria. Mas aquilo não parou a obra de dar testemunho. Filipe foi para Samaria 'pregar o Cristo' e fez isso com excelentes resultados. (Atos 8:1-8, 14, 15, 25) Além disso, somos informados: "Os que tinham sido espalhados pela tribulação que surgiu por causa de Estêvão foram até a Fenícia, e Chipre, e Antioquia, não falando a palavra a ninguém, senão a judeus. No entanto, dentre eles havia alguns homens de Chipre e de Cirene, que vieram a Antioquia e começaram a falar ao povo que falava grego, declarando as boas novas do Senhor Jesus." (Atos 11:19, 20) Naquela época, a perseguição difundiu a mensagem do Reino.

15 Em nossos dias, algo similar aconteceu na ex-União Soviética. Especialmente nos anos 50, centenas de Testemunhas de Jeová foram exiladas para a Sibéria e espalhadas em vários assentamentos. Por isso, as boas novas eram divulgadas em cada vez mais lugares naquele vasto país. Teria sido impossível para tantas Testemunhas de Jeová conseguir o dinheiro necessário para viajar até 10 mil quilôme-

tros a fim de proclamar as boas novas. Mas o próprio governo os enviou através do país. "Com o tempo", disse um irmão, "as próprias autoridades possibilitaram que milhares de pessoas sinceras na Sibéria aprendessem a verdade".

Ricamente abençoados por Jeová

[16] Os primeiros cristãos sem dúvida tinham as bênçãos de Jeová. Paulo e outros plantavam e regavam, "mas Deus o fazia crescer". (1 Cor. 3:5, 6) Relatórios no livro de Atos dão provas desse crescimento por causa das bênçãos de Jeová sobre a obra de dar testemunho. Por exemplo, "a palavra de Deus crescia e o número dos discípulos multiplicava-se grandemente em Jerusalém". (Atos 6:7) Com o aumento da obra de pregação, "a congregação através de toda a Judeia, e Galileia, e Samaria, entrou . . . num período de paz, sendo edificada; e, como andava no temor [reverente] de Jeová e no consolo do espírito santo, multiplicava-se". — Atos 9:31.

[17] Em Antioquia da Síria, tanto judeus como

16, 17. O livro de Atos nos dá que provas das bênçãos de Jeová sobre a obra de dar testemunho?

pessoas que falavam grego ouviram a verdade por meio de testemunhas corajosas. “Além disso”, diz o relato, “a mão de Jeová estava com eles, e um grande número, tornando-se crentes, voltaram-se para o Senhor”. (Atos 11:21) Sobre o progresso adicional que houve naquela cidade, lemos: “A palavra de Jeová crescia e se espalhava.” (Atos 12:24) E, quando a obra de pregação entre os gentios, feita por Paulo e por outros, estava a todo vapor, “a palavra de Jeová crescia e prevalecia . . . de modo poderoso”. — Atos 19:20.

[18] “A mão de Jeová” sem dúvida está conosco hoje também. Esse é o motivo pelo qual tantas pessoas estão aceitando a verdade e simbolizando sua dedicação a Deus por meio do batismo. Além disso, é apenas com a ajuda e a bênção de Deus que conseguimos enfrentar dura oposição — às vezes, intensa perseguição — e ser bem-sucedidos em cumprir nosso ministério, assim como aconteceu com Paulo e outros cristãos do primeiro século. (Atos 14:19-21) Jeová Deus sempre nos dá a ajuda que precisamos.

18, 19. (a) Como sabemos que “a mão de Jeová” está conosco? (b) Dê um exemplo que mostre que Jeová não abandona seu povo.

Seus “braços que duram indefinidamente” sem falta nos ajudam em todas as nossas provações. (Deut. 33:27) Tenhamos sempre em mente que, por causa de seu grande nome, Jeová nunca abandona seu povo. — 1 Sam. 12:22; Sal. 94:14.

[19] Para ilustrar, vejamos o exemplo da família do irmão Harald Abt. Visto que ele persistia em dar testemunho, os nazistas o enviaram para o campo de concentração de Sachsenhausen durante a Segunda Guerra Mundial. Em maio de 1942, a Gestapo foi à casa de sua esposa, Elsa, e levou a filhinha deles. Elsa foi presa e acabou passando por vários campos de concentração. “Meus anos nos campos . . . alemães ensinaram-me uma lição importante”, disse a irmã Elsa. “Esta é: quão grandemente o espírito de Jeová pode fortalecer-nos quando sob provações extremas! Antes de ser presa, eu havia lido uma carta de uma irmã que dizia que, sob severa provação, o espírito de Jeová produz em nós tranquilidade. Pensei que ela estivesse exagerando um pouco. Mas, quando eu mesma passei por provações, descobri que aquilo que ela dissera era verdade. É realmente assim que acontece. É difícil

imaginar isso se a pessoa nunca passou por essa experiência. Mas realmente aconteceu comigo."

Continue a dar testemunho cabal!

[20] O livro de Atos termina com Paulo zelosamente 'pregando o reino de Deus'. (Atos 28:31) Visto que estava em prisão domiciliar, ele não tinha liberdade para pregar de casa em casa em Roma. Mesmo assim, ele continuou a dar testemunho a todos que iam até ele. Hoje, alguns de nossos queridos irmãos não podem sair de casa por causa de sua saúde; talvez estejam acamados ou vivam em casas de repouso por causa de sua idade avançada ou enfermidade. Ainda assim, seu amor a Deus e seu desejo de dar testemunho são tão fortes como nunca. Oramos por eles e podemos apropriadamente pedir a nosso Pai celestial que lhes permita entrar em contato com pessoas que desejam aprender sobre ele e seus maravilhosos propósitos.

[21] A maioria de nós pode participar no ministério de casa em casa e em outras modalidades da obra de fazer discípulos. Então que cada um de nós faça

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20. O que Paulo fez enquanto esteve em prisão domiciliar, e como isso pode servir de encorajamento para alguns de nossos irmãos?
21. Por que devemos dar testemunho com senso de urgência?

todo o possível para cumprir seu papel como proclamador do Reino, participando em dar testemunho "até à parte mais distante da terra". Essa obra deve ser feita com senso de urgência, pois "o sinal" da presença de Cristo está bem claro. (Mat. 24:3-14) Não há tempo a perder. Agora mesmo temos "bastante para fazer na obra do Senhor". — 1 Cor. 15:58.

[22] Enquanto aguardamos "chegar o grande e atemorizante dia de Jeová", estejamos decididos a dar um testemunho corajoso e fiel. (Joel 2:31) Ainda encontraremos muitas pessoas como os bereanos que "recebiam a palavra com o maior anelo mental". (Atos 17:10, 11) Demos então testemunho até que ouçamos, por assim dizer, as palavras: "Muito bem, escravo bom e fiel!" (Mat. 25:23) Se zelosamente cumprirmos a nossa parte na obra de fazer discípulos hoje e continuarmos fiéis a Jeová, com certeza nos alegraremos por toda a eternidade de ter tido o privilégio de participar em 'dar testemunho cabal' sobre o Reino de Deus!

22. O que devemos estar decididos a fazer enquanto aguardamos o dia de Jeová?

SEÇÃO 7

PROMESSAS DO REINO

Fazendo novas todas as coisas

VOCÊ tira uma deliciosa maçã de um galho. Sente o cheiro dela antes de colocá-la em sua cesta, que já está ficando cheia. Faz horas que você está trabalhando, mas não está cansado e quer continuar mais um pouco. Sua mãe está colhendo maçãs com alegria numa árvore perto dali enquanto conversa com parentes e amigos que estão ajudando na colheita. Ela está tão jovem — do jeito que ela era muitos anos atrás, quando você ainda era criança. É difícil acreditar que você a viu envelhecer no mundo que deixou de existir há muito tempo. Você a viu definhar por causa da doença, segurou sua mão quando ela deu o último suspiro e derramou lágrimas sobre seu túmulo. Mas agora aqui está ela, bem como muitos outros, viva e saudável de novo!

Dias assim virão; sabemos disso. Temos essa certeza porque as promessas de Deus sempre se cumprem. Nesta seção, analisaremos como algumas promessas do Reino serão cumpridas em breve, levando à guerra do Armagedom. Também veremos algumas das emocionantes promessas do Reino que se cumprirão depois disso. Como ficaremos felizes em presenciar o tempo em que o Reino de Deus governará sobre a Terra inteira, fazendo novas todas as coisas!

21 O Reino de Deus elimina seus inimigos

FOCO DO CAPÍTULO

Os acontecimentos que levam à guerra do Armagedom

NOSSA consideração sobre o que o Reino de Deus realizou no meio dos seus inimigos tem fortalecido nossa fé. (Sal. 110:2) Nosso Rei convocou um exército de pregadores voluntários. Ele purificou e refinou seus seguidores em sentido espiritual e moral. E, apesar de todos os esforços dos inimigos do Reino para nos dividir, estamos mundialmente unidos hoje. Essas e outras realizações do Reino que consideramos são prova convincente de que, desde 1914, nosso Rei está governando no meio dos inimigos do Reino.

² O Reino fará coisas ainda mais impressionantes no futuro próximo. Ele 'virá' para 'esmiuçar e pôr termo' aos seus inimigos. (Mat. 6:10; Dan. 2:44) Mas, antes disso, haverá outros acontecimentos marcantes. Quais são eles? Várias profecias bíblicas respondem a essa

1, 2. (a) O que prova que nosso Rei está governando desde 1914? (b) O que veremos neste capítulo?

pergunta. Analisemos algumas delas para ver que acontecimentos ainda nos aguardam.

O que antecederá a "repentina destruição"?

[3] **Proclamação de paz.** Quando escreveu aos tessalonicenses, o apóstolo Paulo descreveu o primeiro acontecimento que estamos aguardando. **(Leia 1 Tessalonicenses 5:2, 3.)** Nessa carta, Paulo menciona "o dia de Jeová", que começará com o ataque contra "Babilônia, a Grande". (Rev. 17:5) Mas, antes que o dia de Jeová comece, as nações dirão: "Paz e segurança!" Essa expressão pode se referir a um pronunciamento ou a uma série de declarações notáveis. Será que os líderes religiosos estarão envolvidos? Visto que fazem parte do mundo, é possível que eles se juntem às nações em dizer: "Há paz!" (Jer. 6:14; 23:16, 17; Rev. 17:1, 2) Essa proclamação de paz e segurança indicará que o dia de Jeová está prestes a começar. Os inimigos do Reino de Deus "de modo algum escaparão".

[4] Como somos beneficiados por entender o significado dessa profecia? Paulo diz: "Não estais em escuri-

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3. Qual é o primeiro acontecimento que estamos aguardando?

4. Como somos beneficiados por entender o significado da profecia de Paulo sobre a proclamação de paz e segurança?

dão, de modo que aquele dia vos sobrevenha assim como a ladrões." (1 Tes. 5:3, 4) Ao contrário das pessoas em geral, nós discernimos aonde os acontecimentos levarão. Como exatamente essa profecia sobre paz e segurança será cumprida? Devemos esperar para ver o que acontecerá. Assim, "fiquemos despertos e mantenhamos os nossos sentidos". — 1 Tes. 5:6; Sof. 3:8.

Começa a grande tribulação

5 **Ataque contra a religião.** Lembre-se de que Paulo escreveu: "Quando estiverem dizendo: 'Paz e segurança!' *então* lhes há de sobrevir *instantaneamente* a repentina destruição." Assim como o clarão de um relâmpago é logo seguido pelo estrondo de um trovão, a proclamação de "Paz e segurança!" será instantaneamente seguida pela "repentina destruição". O que será destruído? Primeiro, "Babilônia, a Grande", o império mundial da religião falsa, também conhecida como "a meretriz". (Rev. 17:5, 6, 15) Essa destruição da cristandade e de todas as outras organizações religiosas falsas constitui a primeira fase da "grande tribulação". (Mat. 24:21; 2 Tes. 2:8) Para muitos, isso será uma surpresa. Por quê? Porque, até então, a meretriz ainda se

5. Qual será a primeira fase da "grande tribulação"?

considerará uma “rainha” que ‘nunca verá pranto’. Mas ela descobrirá de uma hora para outra que sua confiança não tem base. Ela será eliminada sem demora, como que “num só dia”. — Rev. 18:7, 8.

[6] Quem ou o que atacará “Babilônia, a Grande”? Uma “fera” com “dez chifres”. O livro de Revelação indica que essa fera se refere à Organização das Nações Unidas (ONU). Os dez chifres representam todos os poderes políticos que apoiam essa “fera cor de escarlate”. (Rev. 17:3, 5, 11, 12) Qual será o grau de destruição desse ataque? As nações da ONU saquearão a riqueza da meretriz, a devorarão e “a queimarão completamente”. — **Leia Revelação 17:16.***[1]

[7] **Dias abreviados.** Nosso Rei revelou o que acontecerá nesse ponto da grande tribulação. Jesus declarou: “Por causa dos escolhidos, aqueles dias serão abreviados.” **(Leia Mateus 24:21, 22.)** As palavras de Jesus se

*[1] Parece razoável concluir que a destruição de “Babilônia, a Grande”, se refira principalmente à destruição das instituições religiosas, não a uma matança generalizada de todas as pessoas religiosas. Assim, a maioria dos ex-adeptos de Babilônia sobreviverá a essa destruição e provavelmente tentará se distanciar, pelo menos publicamente, da religião, conforme indicado em Zacarias 13:4-6.

6. Quem ou o que atacará “Babilônia, a Grande”?
7. Como as palavras de Jesus em Mateus 24:21, 22 se cumpriram no primeiro século EC, e que cumprimento terão no futuro?

cumpriram em pequena escala em 66 EC, quando Jeová "abreviou" o ataque do exército romano contra Jerusalém. (Mar. 13:20) Essa ação permitiu que os cristãos em Jerusalém e na Judeia fossem salvos. O que acontecerá então em escala mundial durante a futura grande tribulação? Jeová, por meio de nosso Rei, 'abreviará' o ataque da ONU contra a religião para que a religião verdadeira não seja destruída com a falsa. Assim, ao passo que todas as organizações religiosas falsas serão eliminadas, a única religião verdadeira sobreviverá. (Sal. 96:5) Vejamos agora que acontecimentos ocorrerão após essa fase da grande tribulação.

Acontecimentos que levarão ao Armagedom

[8] A profecia de Jesus sobre os últimos dias indica que haverá vários acontecimentos significativos durante o período que antecede o Armagedom. Os primeiros dois acontecimentos que analisaremos são mencionados nos Evangelhos de Mateus, Marcos e Lucas. — **Leia Mateus 24:29-31;** Mar. 13:23-27; Luc. 21:25-28.

[9] **Fenômenos celestes.** Jesus prediz: "O sol ficará escurecido, e a lua não dará a sua luz, e as estrelas cairão

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8, 9. A que fenômenos Jesus talvez estivesse se referindo, e qual será a reação das pessoas às coisas que verão?

O QUE NOS RESERVA O FUTURO PRÓXIMO

Antes que o Reino venha para eliminar seus inimigos, haverá vários acontecimentos significativos. A Palavra de Deus revela o que nos aguarda (Veja o parágrafo 2.)

Antes da grande tribulação	Começa a grande tribulação	Acontecimentos que levarão ao Armagedom
Proclamação de paz e segurança (1 Tes. 5:2, 3) **(Veja os parágrafos 3 e 4.)**	Ataque contra a religião (Rev. 17:16) **(Veja os parágrafos 5 e 6.)**	Fenômenos celestes (Mat. 24:29) **(Veja o parágrafo 9.)**
Selagem final do restante dos cristãos ungidos (Rev. 7:1-3) **(Veja o parágrafo 15.)**	O ataque é abreviado (Mat. 24:21, 22) **(Veja o parágrafo 7.)**	Julgamento das ovelhas e dos cabritos (Mat. 25:31-33) **(Veja o parágrafo 10.)**
		Ataque de Gogue de Magogue (Eze. 38:2, 11, 15) **(Veja os parágrafos 12-14.)**

Jeová envia seu Rei para defender todos os leais (Eze. 38:18)
(Veja os parágrafos 13, 16-18.)

Desfecho da grande tribulação

ARMAGEDON

(Mat. 25:46; Rev. 16:16)
(Veja os parágrafos 16 e 17.)

Ajuntamento ao céu do restante ungido (Mat. 24:31)
(Veja o parágrafo 15.)

do céu.” Sem dúvida, ninguém recorrerá aos líderes religiosos em busca de “luz” — eles não serão mais identificados como fonte de iluminação. Será que Jesus também estava se referindo a manifestações sobrenaturais no céu? Talvez sim. (Isa. 13:9-11; Joel 2:1, 30, 31) Qual será a reação das pessoas às coisas que verão? Elas sentirão “angústia”, porque ‘não saberão o que fazer’. (Luc. 21:25; Sof. 1:17) De fato, os inimigos do Reino de Deus — desde os ‘reis aos escravos’ — ficarão ‘desalentados de temor e na expectativa das coisas que virão’ e por isso buscarão proteção. No entanto, eles não encontrarão nenhum esconderijo seguro o bastante para escapar da ira de nosso Rei. — Luc. 21:26; 23:30; Rev. 6:15-17.

10 **Pronunciamento do julgamento.** Todos os inimigos do Reino de Deus serão então obrigados a presenciar um acontecimento que aumentará sua agonia. Jesus diz: “Verão o Filho do homem vir nas nuvens, com grande poder e glória.” (Mar. 13:26) Essa demonstração sobrenatural de poder indicará que Jesus chegou para pronunciar julgamento. Em outra parte dessa profecia

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10. Que julgamento será pronunciado por Jesus, e como os apoiadores e os opositores do Reino de Deus reagirão?

sobre os últimos dias, Jesus dá mais detalhes sobre o julgamento que será pronunciado a essa altura. Encontramos essa informação na parábola sobre as ovelhas e os cabritos. **(Leia Mateus 25:31-33, 46.)** Os apoiadores leais do Reino de Deus serão julgados como "ovelhas" e 'levantarão a cabeça', dando-se conta de que seu "livramento está-se aproximando". (Luc. 21:28) Mas os opositores do Reino serão julgados como "cabritos" e 'se baterão em lamento', dando-se conta de que "o decepamento eterno" os aguarda. — Mat. 24:30; Rev. 1:7.

[11] Depois que Jesus pronunciar seu julgamento referente a "todas as nações", alguns acontecimentos significativos ainda ocorrerão antes que a guerra do Armagedom comece. (Mat. 25:32) Consideraremos dois desses acontecimentos: o ataque de Gogue e o ajuntamento dos ungidos. À medida que analisarmos esses acontecimentos, tenhamos em mente que a Palavra de Deus não revela o ponto exato em que eles ocorrerão. De fato, parece provável que parte de um coincida com parte do outro.

11. O que devemos ter em mente à medida que considerarmos acontecimentos futuros?

[12] **Um ataque maciço.** Gogue de Magogue atacará o restante ungido e seus companheiros das outras ovelhas. **(Leia Ezequiel 38:2, 11.)** Esse ataque contra o governo estabelecido do Reino será a última batalha de Satanás na guerra que ele tem travado contra o restante ungido desde que foi expulso do céu. (Rev. 12:7-9, 17) Principalmente desde que os ungidos começaram a ser reunidos na restaurada congregação cristã, Satanás tem tentado destruir sua prosperidade espiritual — mas em vão. (Mat. 13:30) No entanto, quando todas as organizações religiosas falsas tiverem sido eliminadas e o povo de Deus estiver aparentemente desprotegido, 'sem muralha, sem nem mesmo tranca nem portas', Satanás verá nisso uma oportunidade de ouro. Ele induzirá seus apoiadores perversos a entrar em ação para um ataque maciço contra os apoiadores do Reino.

[13] Ezequiel descreve o que acontecerá. Referindo-se a Gogue, a profecia diz: "Hás de vir do teu lugar, das partes mais remotas do norte, tu e muitos povos contigo, todos eles montados em cavalos, uma grande

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12. Que ataque maciço Satanás lançará contra o Reino?

13. Como Jeová intervirá a favor de seu povo?

congregação, sim, uma numerosa força militar. E forçosamente subirás contra o meu povo . . . como nuvens cobrindo a terra.” (Eze. 38:15, 16) Qual será a reação de Jeová a essa invasão, que parecerá impossível de impedir? “Meu furor me subirá”, declara Jeová. “Vou chamar contra ele uma espada.” (Eze. 38:18, 21; **leia Zacarias 2:8.)** Jeová intervirá a favor de seus servos na Terra. Essa intervenção é a guerra do Armagedom.

14 Antes de avançarmos no tempo para considerar como Jeová defenderá seu povo durante a guerra do Armagedom, paremos um pouco para analisar outro acontecimento significativo. Ele ocorrerá em algum ponto entre o começo do ataque maciço de Satanás e o início da intervenção de Jeová no Armagedom. Conforme observado no parágrafo 11, esse segundo acontecimento é o ajuntamento dos últimos membros do restante ungido.

15 **Ajuntamento dos ungidos.** Tanto Mateus como Marcos registraram a declaração de Jesus sobre os “escolhidos” — cristãos ungidos por espírito — como parte

14, 15. Que outro acontecimento ocorrerá em algum ponto após o início do ataque maciço de Satanás?

de uma série de acontecimentos que ocorrerão antes do irrompimento do Armagedom. (Veja o parágrafo 7.) Falando a respeito de si mesmo como Rei, Jesus profetiza: "Então enviará os anjos e ajuntará os seus escolhidos desde os quatro ventos, desde a extremidade da terra até a extremidade do céu." (Mar. 13:27; Mat. 24:31) A que ajuntamento Jesus está se referindo aqui? Ele não está falando sobre a selagem final do restante de cristãos ungidos, que ocorrerá pouco *antes* de a grande tribulação *começar*. (Rev. 7:1-3) Em vez disso, Jesus está se referindo a um acontecimento que ocorrerá *durante* a futura grande tribulação. Assim, aparentemente em algum ponto após o início do ataque maciço de Satanás contra o povo de Deus, os ungidos que ainda estiverem na Terra serão ajuntados ao céu.

[16] Que relação esse ajuntamento do restante ungido tem com o acontecimento que ocorrerá a seguir, o Armagedom? Levando em conta o ponto em que ocorrerá o ajuntamento, sabemos que todos os ungidos estarão no céu antes do início da guerra divina do

16. Que participação os ungidos ressuscitados terão na guerra do Armagedom?

Armagedom. No céu, os 144 mil corregentes de Cristo receberão autoridade para participar com Jesus em usar uma "vara de ferro" para destruir todos os inimigos do Reino de Deus. (Rev. 2:26, 27) Daí, ao lado de anjos poderosos, os ungidos ressuscitados seguirão a Cristo, o Rei-Guerreiro, à medida que ele sair para enfrentar a "numerosa força militar" de inimigos que estarão prestes a atacar seu alvo — o povo de Jeová. (Eze. 38:15) Quando esse confronto violento ocorrer, será sinal de que estourou a guerra do Armagedom! — Rev. 16:16.

O grande desfecho da grande tribulação

[17] **Execução de julgamento.** A guerra do Armagedom será o desfecho da grande tribulação. Nesse ponto, Jesus assumirá um papel adicional. Além de ser o Juiz de "todas as nações", ele se tornará o Executor de nações — ou seja, de todas as pessoas que ele já tiver julgado como "cabritos". (Mat. 25:32, 33) Com "uma longa espada afiada", nosso Rei 'golpeará as nações'. Todos os semelhantes a cabritos — de "reis" a "escravos" — "partirão para o decepamento eterno". — Rev. 19:15, 18; Mat. 25:46.

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17. O que acontecerá com os "cabritos" no Armagedom?

[18] Como as coisas terão mudado para aqueles que Jesus julgar como “ovelhas”! Em vez de ser quase esmagada pelo numeroso exército satânico de “cabritos”, “uma grande multidão” de “ovelhas” aparentemente indefesas sobreviverá ao ataque inimigo e ‘sairá da grande tribulação’. (Rev. 7:9, 14) Daí, depois que Jesus derrotar e eliminar todos os inimigos humanos do Reino de Deus, ele lançará Satanás e seus demônios no abismo. Ali, eles serão mantidos por mil anos numa condição de inatividade semelhante à morte. — **Leia Revelação 6:2; 20:1-3.**

Como nos preparar

[19] Como podemos nos preparar para os acontecimentos extraordinários que virão? *A Sentinela* disse o seguinte alguns anos atrás: “A sobrevivência dependerá da obediência.” Por quê? A resposta está num alerta que Jeová deu aos judeus cativos na antiga Babilônia. Jeová predisse que Babilônia seria conquistada, mas o que o povo de Deus devia fazer para se preparar para esse acontecimento? Jeová disse: “Vai, povo meu, entra nos teus quartos interiores e fecha as tuas

18. (a) Como as coisas mudarão para as “ovelhas”? (b) Como Jesus completará sua vitória?
19, 20. Como podemos pôr em prática a lição contida nas palavras de Isaías 26:20 e 30:21?

portas atrás de ti. Esconde-te por um instante, até que passe a verberação." (Isa. 26:20) Note os verbos usados nesse versículo: "vai", "entra", "fecha" e "esconde" — todos estão no modo imperativo; são ordens. Os judeus que acataram essas ordens ficaram em suas casas, longe dos soldados que vinham conquistando a cidade pelas ruas. Assim, sua sobrevivência dependeu da obediência às instruções de Jeová.*[2]

[20] Que lição isso nos ensina? Assim como no caso daqueles antigos servos de Deus, nossa sobrevivência aos acontecimentos futuros dependerá de nossa obediência às instruções de Jeová. (Isa. 30:21) Recebemos essas instruções por meio da congregação. Portanto, queremos desenvolver uma obediência de coração às orientações que recebemos. (1 João 5:3) Se fizermos isso agora, estaremos mais inclinados a ser obedientes no futuro e assim receber a proteção de nosso Pai, Jeová, e de nosso Rei, Jesus. (Sof. 2:3) Essa proteção divina permitirá que vejamos pessoalmente como o Reino de Deus eliminará por completo seus inimigos. Com certeza, esse será um acontecimento inesquecível!

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*[2] Para mais informações, veja *Profecia de Isaías — Uma Luz para Toda a Humanidade I,* páginas 282-283.

O Reino é mesmo real para você?

- Que realizações do Reino consideradas neste livro mais fortaleceram sua fé?
- Quais são alguns dos acontecimentos que nos aguardam?
- Como nosso Rei nos protegerá antes e durante o Armagedom?
- Como podemos nos preparar para os acontecimentos futuros?

22 O Reino realiza a vontade de Deus na Terra

FOCO DO CAPÍTULO

O Reino cumpre todas as promessas de Deus referentes à humanidade e à Terra

UM IRMÃO fiel chega à reunião cansado após um dia estressante. Ele teve de lidar com a grosseria de um patrão exigente, o estresse resultante dos desafios para cuidar de sua família e a ansiedade por causa de uma doença que está afligindo sua esposa. Quando começa a melodia do cântico inicial, ele suspira aliviado, feliz por estar no Salão do Reino com seus irmãos. O cântico fala da esperança de vida no Paraíso, e a letra o convida a se imaginar lá, vendo a si mesmo naquelas condições. Ele sempre gostou muito desse cântico. À medida que ele e sua família cantam, a esperança tranquiliza seu coração atribulado.

[2] Isso já aconteceu com você? A maioria de nós diria que sim. Mas temos de admitir que a vida neste

1, 2. (a) Por que às vezes pode ser difícil encararmos o Paraíso como real? (b) O que pode nos ajudar a fortalecer a fé nas promessas de Deus?

velho sistema pode tornar muito difícil encararmos o futuro Paraíso como uma realidade. Vivemos em "tempos críticos, difíceis de manejar", e o mundo de hoje está bem longe de ser um paraíso. (2 Tim. 3:1) O que pode nos ajudar a encarar nossa esperança como real? Como sabemos com certeza que em breve o Reino de Deus governará toda a humanidade? Vejamos algumas das profecias de Jeová que seu povo viu se cumprir no passado distante. Daí, analisaremos como essas profecias e outras similares estão tendo um cumprimento emocionante bem agora em nossos dias. Por fim, com nossa fé fortalecida, nos concentraremos no significado que essas profecias têm para o nosso futuro.

Como Jeová cumpriu suas promessas no passado distante

[3] Imagine como era a vida dos judeus exilados em Babilônia no sexto século AEC. Muitos foram criados no exílio, assim como seus pais, e a vida era difícil. Os babilônios zombavam deles por sua fé em Jeová. (Sal. 137:1-3) Ao longo das décadas, os judeus leais continuaram se apegando a esta esperança animadora: Jeová prometeu levar seu povo de volta à sua terra natal. Jeová disse que as condições lá seriam maravilho-

3. Que promessa consolou os judeus exilados em Babilônia?

sas. Ele até comparou a restaurada terra de Judá ao jardim do Éden — um paraíso! **(Leia Isaías 51:3.)** Fica claro que essas promessas haviam sido feitas para tranquilizar o povo de Deus, eliminando dúvidas que talvez estivessem afligindo seu coração. Como assim? Considere algumas profecias.

[4] **Segurança.** Aqueles exilados voltariam, não para um paraíso literal, mas para uma terra distante que havia ficado desolada por 70 anos, uma terra que poucos deles tinham visto. Naquela época, os leões eram comuns nas terras bíblicas, bem como lobos, leopardos e outros predadores. Um chefe de família talvez se perguntasse: 'Como vou proteger minha esposa e meus filhos? Que dizer das ovelhas e do gado — como os protegerei?' Seria mais do que natural ter essas preocupações. Então, pense na promessa de Deus registrada em **Isaías 11:6-9** e no grande consolo que ela deve ter proporcionado. **(Leia.)** Com essas belas palavras poéticas, Jeová garantiu aos exilados que eles e seus animais seriam protegidos. O leão comeria palha no sentido de que não devoraria o gado dos judeus. Os leais não teriam motivo para temer tais

4. Como Jeová garantiu aos judeus que lhes daria segurança em sua terra natal?

predadores. Jeová prometeu que seu povo estaria a salvo na restaurada terra de Judá, até mesmo no ermo e nas florestas. — Eze. 34:25.

[5] **Fartura.** Talvez surgissem outras preocupações. 'Será que conseguirei alimentar minha família na terra restaurada? Onde vamos morar? Haverá trabalho disponível, e será melhor do que o serviço maçante no exílio sob o domínio de nossos opressores?' Por meio de profecias inspiradas, Jeová amorosamente tranquilizou os judeus também com respeito a essas questões. Jeová prometeu que seu povo obediente receberia constantes chuvas; em resultado disso, o solo produziria pão "rico e farto". (Isa. 30:23, *Nova Versão Internacional*) Quanto a moradia e trabalho gratificante, Jeová fez a seguinte promessa ao seu povo: "Hão de construir casas e as ocuparão; e hão de plantar vinhedos e comer os seus frutos. Não construirão e outro terá morada; não plantarão e outro comerá." (Isa. 65:21, 22) De fato, de muitas maneiras, a vida seria maravilhosa em comparação com seu exílio na pagã Babilônia. Mas que dizer de seus problemas mais graves — os que resultaram em seu exílio?

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5. Que profecias ajudaram os judeus a ter certeza de que Jeová os abençoaria com fartura ao voltarem do exílio?

[6] **Saúde espiritual.** Muito antes do exílio, o povo de Deus havia ficado doente em sentido espiritual. Por meio do profeta Isaías, Jeová disse ao seu povo: "A cabeça inteira está numa condição doentia e o coração inteiro está débil." (Isa. 1:5) Eles estavam espiritualmente cegos e surdos, pois haviam tapado os ouvidos para os conselhos de Jeová e fechado os olhos para as orientações dele. (Isa. 6:10; Jer. 5:21; Eze. 12:2) Se aqueles judeus voltassem a ser afligidos pelos mesmos problemas, que segurança eles poderiam ter? Não é verdade que perderiam novamente o favor de Jeová? Como foi consolador ouvir a promessa de Jeová: "Naquele dia os surdos hão de ouvir as palavras do livro, e dentre as trevas e dentre a escuridão até mesmo os olhos dos cegos verão." (Isa. 29:18) De fato, Jeová traria cura espiritual ao seu povo disciplinado e arrependido. Desde que eles demonstrassem uma atitude receptiva e obediente, Jeová lhes daria orientações que significariam vida para eles.

[7] Será que Jeová cumpriu suas promessas? Os fatos falam por si sós. Os judeus que voltaram à sua terra

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6. Muito antes do exílio, o povo de Deus tinha sido afligido por que tipo de doenças, e o que Jeová lhes prometeu dar?
7. Como as promessas de Deus ao seu povo exilado se cumpriram, e por que isso deve fortalecer nossa fé?

natal foram abençoados com segurança, fartura e saúde espiritual. Por exemplo, Jeová os protegeu de nações vizinhas que eram mais fortes e mais numerosas que eles. Os predadores não acabaram com as criações de animais dos judeus. É verdade que aqueles judeus viram apenas um cumprimento limitado das promessas de condições paradisíacas registradas por homens como Isaías, Jeremias e Ezequiel — mas o cumprimento que o povo de Deus viu foi impressionante e exatamente o que eles precisavam naquela ocasião. À medida que refletirmos no que Jeová fez por seu povo lá naquela época, nossa fé ficará mais forte. Se o cumprimento inicial dessas profecias foi impressionante, que dizer do cumprimento maior? Analise o que Jeová tem feito por seus servos hoje.

Como Jeová começou a cumprir suas promessas em nossos dias

[8] Hoje, o povo de Jeová não é uma nação literal, nem ocupa um único território físico. Em vez disso, os cristãos ungidos compõem uma nação espiritual, "o Israel de Deus". (Gál. 6:16) Seus companheiros das "outras ovelhas" se juntam a eles numa "terra" espiri-

8. O povo de Deus hoje vive em que tipo de "terra"?

tual na qual adoram a Jeová Deus de modo unido. Essa adoração é o seu modo de vida. (João 10:16; Isa. 66:8) E que tipo de "terra" Jeová nos deu? Um paraíso espiritual. Nele, as promessas de Deus sobre condições semelhantes ao jardim do Éden têm sido cumpridas de uma forma maravilhosa. Veja alguns exemplos.

[9] **Segurança.** Na profecia de Isaías 11:6-9, encontramos uma bela descrição de paz e harmonia — entre animais selvagens de um lado e humanos e seus animais domésticos do outro. Será que essa condição tem um cumprimento espiritual hoje? Sim! O versículo 9 explica por que essas criaturas não causarão nenhum dano: "Porque a terra há de encher-se do conhecimento de Jeová assim como as águas cobrem o próprio mar." Será que o "conhecimento de Jeová" muda o comportamento de animais? Não, as pessoas é que são transformadas quando passam a conhecer o Deus Altíssimo e aprendem a seguir os seus caminhos pacíficos. É por isso que, em nosso paraíso espiritual hoje, podemos observar um cumprimento animador dessa profecia. Sob o governo do Reino, os seguidores de

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9, 10. (a) Como a profecia de Isaías 11:6-9 está se cumprindo hoje? (b) Que evidência de paz vemos entre o povo de Deus?

Cristo estão aprendendo a abandonar suas qualidades ferozes e animalescas e a viver em paz e harmonia com seus irmãos espirituais.

[10] Por exemplo, neste livro, consideramos a questão da neutralidade cristã. Analisamos a base bíblica para nossa posição neutra e a perseguição que o povo de Deus tem enfrentado por causa dela. Não é incrível que haja neste mundo violento uma grande "nação" de pessoas que se recusam, mesmo sob a ameaça de morte, a participar em qualquer tipo de violência? Isso sem dúvida é uma prova impressionante de que os súditos do Rei messiânico usufruem hoje uma paz similar à descrita por Isaías. Jesus declarou que seus seguidores seriam conhecidos pelo amor que teriam entre si. (João 13:34, 35) Dentro da congregação, Cristo pacientemente tem usado seu "escravo fiel e discreto" para ensinar todos os cristãos verdadeiros a ser pacíficos, amorosos e gentis. — Mat. 24:45-47.

[11] **Fartura.** O mundo hoje passa fome em sentido espiritual. A Bíblia alertou: "'Eis que vêm dias', é a pronunciação do Soberano Senhor Jeová, 'e eu vou enviar uma fome à terra, uma fome, não de pão, e uma sede,

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11, 12. Que tipo de fome aflige o mundo de hoje, mas como Jeová tem fornecido uma fartura de alimento para o seu povo?

não de água, mas de se ouvirem as palavras de Jeová.'" (Amós 8:11) Será que os cidadãos do Reino de Deus também passam fome? Jeová predisse o seguinte contraste entre seu povo e seus inimigos: "Os meus próprios servos comerão, mas vós passareis fome. Eis que os meus próprios servos beberão, mas vós passareis sede. Eis que os meus próprios servos se alegrarão, mas vós passareis vergonha." (Isa. 65:13) Você tem visto o cumprimento dessas palavras?

[12] As provisões espirituais fluem até nós como um rio que está ficando cada vez mais largo e mais fundo. Nossas publicações bíblicas, bem como gravações de áudio e vídeo, nossas reuniões e congressos e as matérias publicadas em nosso *site,* formam um fluxo constante de alimento espiritual neste mundo espiritualmente faminto. (Eze. 47:1-12; Joel 3:18) Não é animador ver em sua vida diária o cumprimento das promessas divinas de fartura? Você se alimenta regularmente da mesa de Jeová?

[13] **Saúde espiritual.** Hoje, o mundo sofre de uma cegueira e surdez espiritual. (2 Cor. 4:4) Mas Cristo está curando doenças no mundo todo. Você já viu alguém

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13. Você já viu se cumprir a promessa de Jeová sobre alguém cego passar a enxergar e alguém surdo passar a ouvir? Explique.

cego passar a enxergar e alguém surdo passar a ouvir? Se já viu pessoas obter o conhecimento exato da verdade da Palavra de Deus e abandonar as mentiras religiosas que antes as impediam de enxergar e ouvir a verdade, então viu o cumprimento desta promessa: "Naquele dia os surdos hão de ouvir as palavras do livro, e dentre as trevas e dentre a escuridão até mesmo os olhos dos cegos verão." (Isa. 29:18) Todo ano, centenas de milhares de pessoas no mundo inteiro têm sido curadas em sentido espiritual. Cada pessoa que sai de Babilônia, a Grande, e se junta a nós em adorar a Deus em nosso paraíso espiritual é prova viva de que as promessas de Jeová se cumprem.

[14] Cada capítulo deste livro contém provas convincentes de que Cristo conduziu seus seguidores a um verdadeiro paraíso espiritual nesta época do fim. Que continuemos a meditar nas muitas bênçãos que recebemos hoje neste paraíso. Ao fazermos isso, nossa fé nas promessas de Jeová para o futuro continuará a ser fortalecida.

"Venha o teu reino"

[15] O propósito de Jeová desde o início foi transfor-

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14. Nossa fé será fortalecida se meditarmos em que provas?
15. Por que podemos ter certeza de que a Terra se tornará um paraíso?

mar a Terra num paraíso global. Ele colocou Adão e Eva num jardim paradisíaco e lhes deu a ordem de encher a Terra com seus descendentes e cuidar de todos os animais. (Gên. 1:28) No entanto, Adão e Eva seguiram Satanás numa rebelião e condenaram toda a sua descendência à imperfeição, ao pecado e à morte. Mas o propósito de Deus nunca mudou. Depois de proferidas, suas palavras sempre se cumprem totalmente. **(Leia Isaías 55:10, 11.)** Assim, podemos ter certeza de que os descendentes de Adão e Eva encherão esta Terra e a terão em sujeição, cuidando bem das criações de Jeová num paraíso global. Naquela época, as profecias originalmente dadas aos exilados judeus a respeito da vida sob condições paradisíacas terão seu cumprimento final. Considere os exemplos a seguir.

[16] **Segurança.** Finalmente, a bela descrição feita em Isaías 11:6-9 terá um cumprimento completo até mesmo em sentido literal. Homens, mulheres e crianças estarão seguros, não importa aonde forem na Terra. Nenhuma criatura, quer humana, quer animal, representará ameaça. Imagine no futuro ter todo este planeta como seu lar, onde poderá nadar nos rios, lagos

16. Como a Bíblia descreve a segurança que haverá no Paraíso?

e mares; atravessar cadeias de montanhas e passear nos campos em total segurança. E, quando a noite cair, você não terá medo. As palavras de Ezequiel 34:25 se cumprirão, e o povo de Deus poderá até mesmo 'morar no ermo em segurança e dormir nas florestas'.

[17] **Fartura.** Imagine uma época em que não haverá coisas como pobreza, desnutrição, fome ou programas de assistência social. A fartura espiritual que o povo de Deus usufrui hoje é uma garantia de que o Rei messiânico alimentará seus súditos em todos os sentidos. Quando Jesus esteve na Terra, ele demonstrou em pequena escala que pode cumprir tais promessas, pois alimentou milhares de pessoas famintas com apenas alguns pães e peixes. (Mat. 14:17, 18; 15:34-36; Mar. 8:19, 20) Quando o Reino de Deus estiver governando sobre a Terra inteira, profecias como esta terão um cumprimento literal: "Ele também lhe mandará chuva para a semente que você semear, e a terra dará alimento rico e farto. Naquele dia o seu gado pastará em grandes prados." — Isa. 30:23, *NVI*.

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17. Por que podemos ter certeza de que Jeová nos abençoará com fartura quando o Reino estiver governando sobre a Terra inteira?

[18] Hoje, muitas pessoas mal podem imaginar ter uma casa confortável e um trabalho gratificante. Neste sistema corrupto, muitos acham que trabalham longas horas num serviço duro e recebem pouco em troca para si mesmos e suas famílias, enquanto os ricos e gananciosos recebem todos os benefícios. Imagine como será a situação quando esta profecia se tornar realidade em toda a Terra: "Hão de construir casas e as ocuparão; e hão de plantar vinhedos e comer os seus frutos. Não construirão e outro terá morada; não plantarão e outro comerá. Porque os dias do meu povo serão como os dias da árvore; e meus escolhidos usufruirão plenamente o trabalho das suas próprias mãos." — Isa. 65:20-22.

[19] O que significa a promessa de que nossos dias serão "como os dias da árvore"? Quando você fica ao lado de uma árvore gigantesca e olha para o alto, não fica maravilhado de pensar nos anos em que aquela forma de vida está ali — talvez desde muito antes de seus bisavós terem nascido? Talvez pense que, se você continuar em sua condição imperfeita, essa árvore

18, 19. (a) O que a profecia registrada em Isaías 65:20-22 significa para você? (b) Em que sentido nossos dias serão "como os dias da árvore"?

provavelmente viverá mais do que você, perpetuando sua longa e pacífica existência até mesmo depois de você ter se tornado nada mais do que uma simples lembrança. Como Jeová é bondoso por nos garantir que, no futuro Paraíso, nossos dias serão longos e pacíficos! (Sal. 37:11, 29) Virá o dia em que até mesmo as árvores mais velhas parecerão tão passageiras como a grama, indo e vindo à medida que continuarmos vivendo para sempre!

[20] **Saúde perfeita.** Hoje, ninguém escapa da sombra tenebrosa das doenças e da morte. Em certo sentido, *todos* nós estamos doentes — infectados com uma doença terminal chamada pecado. A única cura é o sacrifício de resgate de Cristo. (Rom. 3:23; 6:23) Durante o Reinado Milenar, Jesus e seus corregentes aplicarão plenamente os benefícios desse sacrifício, eliminando aos poucos dos humanos fiéis todos os vestígios do pecado. Esta profecia de Isaías se cumprirá no sentido mais pleno: "Nenhum residente dirá: 'Estou doente.' O povo que mora na terra serão os a quem se perdoa seu erro." (Isa. 33:24) Imagine a época em que não haverá ninguém cego, surdo ou aleijado. **(Leia Isaías 35:5, 6.)** Jesus curará toda e qualquer doença — seja ela física,

20. Como os súditos leais do Reino virão a ter saúde perfeita?

mental ou emocional. Os súditos leais do Reino terão saúde perfeita!

[21] Mas que dizer da consequência comum das doenças, do resultado inevitável do pecado — a morte? Esse é o nosso "último inimigo", um adversário que mais cedo ou mais tarde acaba derrotando todos os humanos imperfeitos. (1 Cor. 15:26) Mas será que a morte é um adversário tão intimidador assim para Jeová? Veja o que Isaías predisse: "Ele realmente tragará a morte para sempre, e o Soberano Senhor Jeová certamente enxugará as lágrimas de todas as faces." (Isa. 25:8) Você consegue imaginar como será essa época? Um mundo sem funerais, cemitérios nem lágrimas de tristeza! Muito pelo contrário — haverá lágrimas de alegria à medida que Jeová cumprir sua emocionante promessa de trazer os mortos de volta à vida! **(Leia Isaías 26:19.)** Finalmente, as incontáveis feridas causadas pela morte serão curadas.

[22] No fim do Milênio, o Reino já terá realizado a vontade de Deus na Terra, e Cristo entregará o

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21. O que acontecerá com a morte, e por que você acha essa promessa consoladora?
22. No fim do Milênio, o que acontecerá quando o Reino messiânico tiver realizado a vontade de Deus na Terra?

governo a seu Pai. (1 Cor. 15:25-28) A humanidade, finalmente aperfeiçoada, estará pronta para enfrentar um teste final quando Satanás for libertado de seu abismo de inatividade. Depois disso, Cristo por fim esmagará aquela serpente desprezível e todos os seus apoiadores. (Gên. 3:15; Rev. 20:3, 7-10) Mas todos os que lealmente amarem a Jeová terão um futuro promissor diante de si. Dificilmente existiria uma descrição melhor do que a contida numa frase inspirada. Trata-se da promessa de que os fiéis receberão "a liberdade gloriosa dos filhos de Deus". — Rom. 8:21.

[23] Essas promessas não são baseadas em meros sonhos. O cumprimento das promessas de Jeová é garantido! Por quê? Pense nas palavras de Jesus que consideramos no primeiro capítulo deste livro. Ele ensinou seus seguidores a orar a Jeová: "Venha o teu reino. Realize-se a tua vontade, como no céu, assim também na terra." (Mat. 6:9, 10) O Reino de Deus não é produto da imaginação de ninguém. É uma realidade! Está governando no céu agora. Hoje, faz cem anos que ele tem cumprido as promessas de Jeová de maneiras

23, 24. (a) Por que o cumprimento das promessas de Deus é garantido? (b) O que você está determinado a fazer?

claramente vistas entre o seu povo. Por isso, podemos ter certeza de que todas as promessas de Jeová se cumprirão quando o Reino de Deus vier para exercer pleno poder sobre a Terra!

[24] Sabemos que o Reino de Deus virá. Sabemos também que cada palavra das promessas de Jeová se cumprirá. Por quê? Porque O REINO DE DEUS JÁ GOVERNA! A pergunta que cada um de nós deve fazer é: 'Será que o Reino governa *a mim?*' Que façamos tudo ao nosso alcance para vivermos como súditos leais desse Reino agora, para que possamos ser beneficiados por seu governo perfeito e justo para sempre!

O Reino é mesmo real para você?

- Como Jeová cumpriu suas promessas referentes aos judeus que voltaram do exílio?
- Como Jeová tem permitido que vivamos num paraíso espiritual hoje?
- Que aspectos da vida no Paraíso mais atraem você?
- O que convence você de que o Reino de Deus é real e já governa?

SEÇÃO QUATRO

4

“VOU DEFENDER ZELOSAMENTE O MEU SANTO NOME”

A ADORAÇÃO PURA SOBREVIVE AO ATAQUE DE GOGUE

EZEQUIEL 39:25

PONTO PRINCIPAL: *Jeová protege seu povo durante a grande tribulação*

Jeová ama as pessoas, mas também nos considera responsáveis pelas nossas ações. O que será que ele acha dos que dizem adorar a ele, mas suas ações provam o contrário? Como ele vai decidir quem sobreviverá à grande tribulação? E por que Jeová, um Deus de amor, vai destruir milhões de pessoas más?

15 “POREI FIM À SUA PROSTITUIÇÃO”

PONTO PRINCIPAL: | **EZEQUIEL 16:41**

O que aprendemos das prostitutas descritas em Ezequiel e Apocalipse

É TRISTE ver uma pessoa que caiu na prostituição. Nós talvez pensemos no que a levou a ter uma vida tão suja. Será que ela se tornou prostituta ainda bem jovem por ter sofrido violência ou abuso em casa? Ou será que ela ficou tão pobre a ponto de ter que vender o corpo? Será que estava fugindo de um marido violento? Infelizmente histórias assim são comuns neste mundo mau. Não é à toa que Jesus Cristo tenha sido bondoso com algumas prostitutas. Ele destacou que os que se arrependem e mudam seu modo de vida podem esperar ter uma vida melhor. — Mat. 21:28-32; Luc. 7:36-50.

[2] Mas vamos pensar num tipo diferente de prostituta. Imagine uma mulher que decide ser prostituta de propósito. Ela vê isso, não como algo que a rebaixa,

1, 2. Que tipo de prostituta talvez nos deixe especialmente revoltados?

mas como algo que dá poder. E ela deseja muito ter esse poder, bem como o dinheiro que esse tipo de trabalho oferece. Mas e se essa mulher tivesse um marido bom e leal e, mesmo assim, decidisse traí-lo sendo prostituta? Seria difícil não ficar revoltado com ela e com a vida que ela decidiu ter. Essa forte reação que temos é a chave para entender por que Jeová repetidas vezes usa a descrição de uma prostituta para mostrar como se sente com relação à religião falsa.

[3] No livro de Ezequiel encontramos dois relatos em que prostitutas representam a grande infidelidade do povo de Deus em Israel e em Judá. (Ezequiel, capítulos 16 e 23) Mas, antes de analisarmos esses dois relatos, vamos ver sobre outra prostituta. Sua prostituição começou muito antes dos dias de Ezequiel, antes mesmo de Israel existir, e essa prostituição continua até hoje. Lemos sobre essa prostituta no último livro da Bíblia, Apocalipse.

“A mãe das prostitutas”

[4] Na visão que o apóstolo João registrou no livro de Apocalipse, ele viu uma prostituta. Ela é chamada de

3. O que vamos estudar neste capítulo?

4, 5. O que é “Babilônia, a Grande”, e como sabemos disso?

a “grande prostituta” e de “Babilônia, a Grande, a mãe das prostitutas”. (Apo. 17:1, 5) Por centenas de anos, estudiosos e líderes religiosos têm tentado saber quem é essa prostituta. Mas isso continua sendo um mistério para eles. Uns dizem que é Babilônia, outros Roma e ainda outros a Igreja Católica. Mas há décadas que as Testemunhas de Jeová entendem quem é essa “grande prostituta”: Ela representa as religiões falsas como um todo. Como sabemos disso?

5 Essa prostituta é condenada por cometer imoralidade com “os reis da terra”, ou os poderes políticos. Isso mostra que ela ***não representa os poderes políticos.*** Além disso, Apocalipse diz que “os comerciantes da terra”, ou o sistema comercial, choram por causa da queda de Babilônia, a Grande. Então Babilônia, a Grande, ***não representa o sistema comercial.*** Quem é essa prostituta então? Bem, ela é culpada de enganar as pessoas e de praticar o ocultismo e a idolatria. Com certeza tudo isso se aplica às religiões falsas deste mundo! Observe também que na visão essa prostituta está sentada sobre os poderes políticos deste mundo. Isso significa que ela tem certa influência sobre eles. Além disso, ela persegue os servos fiéis de Jeová. (Apo.

17:2, 3; 18:11, 23, 24) Não é exatamente isso o que a religião falsa tem feito até hoje?

[6] Mas por que Babilônia, a Grande, é chamada não só de a "grande prostituta", mas também de "a mãe das prostitutas"? A religião falsa acabou se dividindo em inúmeras religiões e seitas. Quando Jeová confundiu os idiomas em Babel, ou Babilônia, todo tipo de ensino religioso falso começou a se espalhar, dando início a um número sem fim de religiões. A antiga cidade de Babilônia foi o berço da religião falsa, e é por isso que "Babilônia, a Grande", recebeu esse nome. (Gên. 11:1-9) Sendo assim, podemos dizer que todas as religiões falsas são "filhas" dessa grande prostituta. Satanás muitas vezes usa essas religiões para fazer as pessoas se envolverem com ensinos e costumes errados que desonram a Deus, como ocultismo e idolatria. Não é à toa que o povo de Deus tenha recebido um forte aviso a respeito dessa organização falsa que está no mundo todo: "Saiam dela, meu povo, se não quiserem ser cúmplices dos pecados dela." — **Leia Apocalipse 18:4, 5.**

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6. Por que se pode dizer que Babilônia, a Grande, é "a mãe das prostitutas"?

[7] Você obedeceu a esse aviso? Lembre-se que foi Jeová quem criou os humanos com uma "necessidade espiritual". (Mat. 5:3) E só a adoração pura de Jeová pode satisfazer plenamente essa necessidade. Os servos de Jeová com certeza querem ficar o mais longe possível da prostituição espiritual, ou adoração falsa. Mas Satanás quer algo diferente. Ele quer enganar o povo de Deus e fazer com que caiam nesse tipo de prostituição. E ele muitas vezes conseguiu fazer isso. Nos dias de Ezequiel, o povo de Deus já tinha se envolvido com prostituição espiritual várias vezes. Estudar o que aconteceu com eles nos ensina muito sobre os padrões de Jeová, sua justiça e sua misericórdia.

"Você . . . se tornou prostituta"

[8] No livro de Ezequiel, Jeová fala de uma prostituta para mostrar como a traição do seu povo o afetou pessoalmente. Em dois relatos marcantes, Ezequiel registrou como Jeová estava se sentindo por causa da deslealdade e infidelidade do seu povo. Por que ele os comparou a prostitutas?

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7. Por que é importante obedecer ao aviso de sair de Babilônia, a Grande?
8-10. (a) Que requisito importante da adoração pura nos ajuda a entender o que Jeová acha de qualquer envolvimento com a religião falsa? (b) Que ilustração nos ajuda a entender isso?

[9] Para entender a resposta, temos que primeiro nos lembrar de um requisito importante da adoração pura que estudamos no capítulo 5 deste livro. Na Lei dada a Israel, Jeová disse: “Não tenha outros deuses além de mim [ou “em oposição a mim”, nota]. . . . Eu, Jeová, seu Deus, sou um Deus que exige devoção exclusiva.” (Êxo. 20:3, 5) Mais tarde, ele destacou essa mesma verdade ao dizer: “Você não deve se curvar diante de nenhum outro deus, pois Jeová é conhecido por exigir devoção exclusiva. Sim, ele é um Deus que exige devoção exclusiva.” (Êxo. 34:14) Mais claro do que isso impossível. Para adorar a Jeová ***de modo aceitável,*** temos que adorar ***somente a ele.***

[10] Podemos ilustrar isso com o casamento. Tanto o marido como a esposa têm o direito de esperar exclusividade. Se um deles começasse a demonstrar interesse romântico ou sexual por outra pessoa, o outro teria toda a razão de ficar com ciúmes e se sentir traído. **(Leia Hebreus 13:4.)** Da mesma forma, Jeová com razão se sentiu traído quando seu próprio povo, que tinha se dedicado para servir somente a Ele, passou a adorar deuses falsos. Em Ezequiel 16 podemos ver como Jeová se sentiu profundamente magoado com isso.

[11] No capítulo 16 de Ezequiel encontramos a maior fala de Jeová nesse livro, que também é uma das mais longas profecias de Jeová nas Escrituras Hebraicas. Jeová usa a cidade de Jerusalém para representar a infiel Judá. Ele conta a história triste e chocante da origem e da traição de Jerusalém. No começo, ela não passava de um bebê sujo e abandonado. Seus pais eram cananeus e adoravam deuses falsos. E, realmente, até Davi conquistar essa cidade, ela foi muito tempo controlada pelos jebuseus, uma tribo de Canaã. Jeová ficou com pena daquele bebê; ele limpou Jerusalém e cuidou dela. Com o tempo, ela se tornou como uma esposa para ele. Na verdade, os israelitas que por fim foram morar em Jerusalém já faziam parte de uma nação dedicada a Jeová desde os dias de Moisés e, portanto, tinham prometido servir somente a Ele. (Êxo. 24:7, 8) Depois que Jerusalém se tornou a capital da nação, Jeová a abençoou, enriqueceu e embelezou. Assim como um marido rico e poderoso talvez encha sua esposa de presentes, Jeová cuidou de Jerusalém. — Eze. 16:1-14.

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11. O que Jeová falou sobre Jerusalém e a origem dela?

[12] Veja o que aconteceu depois. Jeová disse: “Você começou a confiar na sua beleza, e se tornou prostituta devido à sua fama. Você se prostituiu fartamente com todos os que passavam, e a sua beleza se tornou deles.” (Eze. 16:15) Nos dias de Salomão, Jeová abençoou e enriqueceu tanto o seu povo que Jerusalém se tornou uma cidade grandiosa, que se destacava no mundo antigo. (1 Reis 10:23, 27) Mas aos poucos a deslealdade tomou conta de Jerusalém. Salomão, querendo agradar suas muitas esposas estrangeiras, contaminou a cidade com a adoração de deuses falsos. (1 Reis 11:1-8) E alguns dos reis depois dele fizeram ainda pior, já que espalharam a adoração falsa por todo o país. Como Jeová se sentiu com toda essa traição e prostituição espiritual? Ele disse: “Essas coisas não deveriam ocorrer; jamais deveriam acontecer.” (Eze. 16:16) Mas o povo rebelde se afundou ainda mais no pecado.

[13] Imagine a dor e a indignação de Jeová ao ver a maldade do seu povo escolhido. Ele disse: “Você pegou os filhos e as filhas que havia gerado para mim e

12. Como a deslealdade aos poucos tomou conta de Jerusalém?

13. Que grande maldade o povo de Deus em Jerusalém tinha cometido?

os sacrificou a imagens para que fossem consumidos — não bastavam os seus atos de prostituição? Você matou os meus filhos e os ofereceu como sacrifício, queimando-os no fogo." (Eze. 16:20, 21) Essas coisas horríveis que os israelitas faziam mostram como Satanás é cruel. Ele tem prazer em fazer o povo de Jeová se envolver com todo tipo de coisas detestáveis. Mas Jeová vê tudo. Não há nenhuma crueldade de Satanás que Jeová não possa desfazer, e Ele vai fazer justiça. — **Leia Jó 34:24.**

14 Jerusalém devia ter ficado chocada com sua maldade, mas não ficou. Ela continuou na sua prostituição. Jeová disse que ela era pior do que as outras prostitutas, visto que pagava para outros cometerem imoralidade com ela. (Eze. 16:34) Deus disse que Jerusalém era igual à "mãe" dela — as tribos que tinham morado naquela terra e que adoravam deuses falsos. (Eze. 16:44, 45) Ainda usando a ilustração sobre família, Jeová disse que a irmã mais velha de Jerusalém era Samaria, que tinha cometido prostituição espiritual antes dela. Deus também falou de uma segunda irmã, So-

14. Na ilustração que Jeová fez, quem eram as duas irmãs de Jerusalém, e qual das três foi a pior?

doma, que é mencionada porque tinha sido destruída por causa da sua arrogância e descarada imoralidade. Jeová queria dizer que, quanto à maldade, Jerusalém era pior do que Samaria e até Sodoma, suas duas irmãs. (Eze. 16:46-50) O povo de Deus se recusou a ouvir inúmeros avisos e continuou a agir de modo detestável.

[15] O que Jeová ia fazer? Ele disse a Jerusalém: "Vou reunir todos os seus amantes, aos quais você dava prazer", e "vou entregá-la nas mãos deles". Os anteriores aliados do povo de Deus iam destruí-la, arrancando dela sua beleza e riquezas. Jeová disse que 'eles a apedrejariam e a matariam com as espadas' deles. Qual era o objetivo de Jeová com esse julgamento? Não era acabar com o seu povo. Em vez disso, era 'pôr fim à prostituição deles'. Jeová disse: "Saciarei meu furor contra você, e minha indignação se desviará de você; vou me acalmar e não me sentirei mais ofendido." Como vimos no capítulo 9 deste livro, o propósito de Jeová a longo prazo era restaurar a adoração pura entre o seu povo depois do exílio. Por quê? Ele disse: "Eu me lembrarei

15. (a) Qual era o objetivo de Jeová com o julgamento contra Jerusalém? (b) Que esperança Jeová deu?

DUAS IRMÃS PROSTITUTAS

VEJA OS PARÁGRAFOS 16 E 17.

Em Ezequiel 23, encontramos fortes condenações contra o povo de Deus por causa da infidelidade deles. Esse capítulo é muito parecido com o capítulo 16. Os dois comparam a infidelidade do povo de Deus à prostituição. Jerusalém é descrita como a irmã mais nova; e Samaria, a mais velha. Eles também mostram como a irmã mais nova se tornou prostituta igual à mais velha, só que a mais nova acabou ficando pior em relação à maldade e à imoralidade. No capítulo 23, Jeová dá nome às duas irmãs: Oolá é a mais velha, Samaria (capital do reino de Israel, de dez tribos); Oolibá é a mais nova, Jerusalém (capital do reino de Judá).*[a] — Eze. 23:1-4.

Os dois capítulos têm outros pontos em comum. Os mais destacados talvez sejam os seguintes: As mulheres começam como esposas de Jeová, mas depois são infiéis e se tornam prostitutas. E há uma promessa de esperança. No capítulo 23, a esperança de perdão não é tão clara como no capítulo 16, mas nos dois capítulos Jeová promete que ‘poria fim à prostituição’ do seu povo. — Eze. 16:16, 20, 21, 37, 38, 41, 42; 23:4, 11, 22, 23, 27, 37.

*[a] Os nomes não foram escolhidos à toa. Oolá significa “tenda [de adoração] dela”. Pelo visto isso é uma referência ao que Israel fez: o povo estabeleceu seus próprios centros de adoração em vez de usar o templo em Jerusalém. Já Oolibá significa “minha tenda [de adoração] está nela”; Jerusalém era onde ficava o templo de Jeová.

Será que elas representam a cristandade?

No passado, nossas publicações diziam que essas duas irmãs, Oolá e Oolibá, representavam a cristandade, em especial suas duas principais divisões: a religião católica e a protestante. Mas depois de um estudo mais cuidadoso, feito com oração, surgiram perguntas que deram o que pensar. Alguma vez a cristandade foi comparada à esposa de Jeová? Será que Jeová fez algum pacto com ela? Claro que não. A cristandade nem existia quando Jesus atuou como mediador do "novo pacto" com o Israel espiritual, e ela nunca fez parte da nação espiritual de cristãos ungidos. (Jer. 31:31; Luc. 22:20) A cristandade só passou a existir bem depois da morte dos apóstolos, especificamente nos anos 300 d.C. Essa organização apóstata, formada por cristãos de imitação, é o "joio" da profecia sobre o trigo e o joio feita por Jesus. — Mat. 13:24-30.

Outra diferença: Jeová deu às infiéis Jerusalém e Samaria a esperança de voltarem a ter o seu favor. (Eze. 16:41, 42, 53-55) Será que a cristandade tem essa esperança? Não! Ela não tem nenhuma esperança, assim como o resto de Babilônia, a Grande.

Assim, Oolá e Oolibá não representam a cristandade. Mas elas nos ajudam a entender algo muito importante: como Jeová se sente com aqueles que desonram seu santo nome e rebaixam seus padrões para adoração pura. A cristandade tem grande parcela de culpa nessa questão porque suas inúmeras igrejas dizem representar o Deus da

Bíblia. Além disso, elas dizem que Jesus Cristo, o Filho amado de Jeová, é o seu líder. Mas suas ações contradizem isso. Elas dizem que Jesus é parte de uma trindade e desobedecem à ordem clara dele de não fazer “parte do mundo”. (João 15:19) A cristandade se envolve na política e pratica idolatria, provando assim que é parte de Babilônia, a Grande. Com certeza a cristandade merece ter o mesmo fim que a “grande prostituta”. — Apo. 17:1.

do pacto que fiz com você nos dias da sua juventude e estabelecerei com você um pacto permanente.” (Eze. 16:37-42, 60) Ao contrário do seu povo, Jeová ia ser totalmente leal. — **Leia Apocalipse 15:4.**

16 As palavras fortes de Jeová em Ezequiel 16 nos ensinam muito sobre seus padrões justos, seu senso de justiça e sua grande misericórdia. Pode-se dizer o mesmo de Ezequiel 23. Os cristãos verdadeiros hoje levam a sério a clara mensagem de Jeová sobre a prostituição espiritual do seu povo. Jamais queremos correr o risco de magoar a Jeová como Judá e Jerusalém magoaram. Queremos ficar longe de todo tipo de idolatria. Isso inclui ganância e materialismo, que podem ser formas de

16, 17. (a) Que lições aprendemos de Ezequiel 16 e 23? (b) Por que não falamos mais que Oolá e Oolibá representam a cristandade? (Veja o quadro “Duas irmãs prostitutas”.)

idolatria. (Mat. 6:24; Col. 3:5) Jeová foi muito misericordioso ao restaurar a adoração pura nestes últimos dias e ele não vai deixar que ela seja contaminada de novo. Queremos ser gratos por isso. Jeová fez um "pacto permanente" com o Israel espiritual, e esse pacto nunca vai ser quebrado por deslealdade ou prostituição espiritual. (Eze. 16:60) Assim, queremos dar valor ao privilégio de fazer parte do povo puro de Jeová hoje.

17 Mas o que as palavras de Jeová contra as prostitutas descritas em Ezequiel nos ensinam sobre a "grande prostituta", Babilônia, a Grande? Vamos ver.

"Babilônia . . . nunca mais será achada"

18 Jeová não muda. (Tia. 1:17) O ódio que Jeová tem da religião falsa é o mesmo de quando ela começou a existir. Por isso, não ficamos admirados ao ver muitos pontos em comum entre o julgamento contra as prostitutas no livro de Ezequiel e o que vai acontecer com a "grande prostituta" descrita em Apocalipse.

19 Veja, por exemplo, que a punição contra as prostitutas descritas em Ezequiel não veio diretamente de Jeová. Essa punição veio de várias nações, as mesmas

18, 19. Que pontos em comum observamos entre as prostitutas descritas em Ezequiel e a prostituta descrita em Apocalipse?

nações com as quais o povo infiel de Deus tinha cometido imoralidade espiritual. Da mesma forma, a religião falsa é condenada por cometer imoralidade com "os reis da terra". E de quem vai vir a punição dela? A Bíblia diz que esses mesmos poderes políticos "odiarão a prostituta; eles a deixarão devastada e nua, comerão a sua carne e a queimarão completamente no fogo". Por que os governos deste mundo vão agir dessa forma inesperada? Porque Deus vai pôr "no coração deles o desejo de executarem o pensamento dele". — Apo. 17:1-3, 15-17.

[20] Assim, Jeová vai usar as nações deste mundo para executar seu julgamento contra a religião falsa, incluindo as muitas religiões da cristandade. Seu julgamento vai ser definitivo; a religião falsa não vai ser perdoada nem vai ter mais chance de mudar seu modo de agir. Apocalipse mostra que Babilônia "nunca mais será achada". (Apo. 18:21) Os anjos vão se alegrar com a destruição dela, dizendo: "Louvem a Jah! A fumaça dela continuará subindo para todo o sempre." (Apo. 19:3) Essa condenação vai durar por toda a eternidade.

20. O que mostra que o julgamento contra Babilônia, a Grande, vai ser definitivo?

Nunca mais a religião falsa vai voltar a existir e contaminar a adoração pura. O julgamento de Babilônia vai ser como um fogo arrasador, e a "fumaça" da sua destruição nunca vai deixar de existir.

[21] Quando os governos deste mundo se voltarem contra Babilônia, a Grande, eles estarão executando o julgamento de Deus. Esse é um acontecimento importante no cumprimento do propósito de Jeová. Vai marcar o início da grande tribulação, um tempo em que haverá dificuldades como nunca antes. (Mat. 24:21) No final da grande tribulação vai acontecer o Armagedom, a guerra de Jeová contra este perverso sistema de coisas. (Apo. 16:14, 16) Como os próximos capítulos deste livro vão mostrar, o livro de Ezequiel nos ensina muita coisa sobre a grande tribulação. Mas que lições de Ezequiel 16 e 23 aprendemos e queremos aplicar?

[22] Satanás tem prazer em desviar os servos de Jeová para que não adorem a Deus de modo puro. O seu objetivo é nos fazer abandonar a adoração pura e nos fazer agir como as prostitutas do livro de Ezequiel.

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21. A destruição da religião falsa vai marcar o início de que período, e como esse período vai acabar?

22, 23. Como o estudo sobre as prostitutas descritas em Ezequiel e em Apocalipse deve afetar nossa adoração a Jeová?

Precisamos lembrar que Jeová não tolera nenhuma infidelidade em nossa adoração; temos que ser leais somente a ele. (Núm. 25:11) Fazemos o máximo para não ter nada a ver com a religião falsa, para 'não tocar em nada impuro' aos olhos de Jeová. (Isa. 52:11) Por esse motivo nós também nos mantemos neutros nos assuntos políticos deste mundo desunido. (João 15:19) Para nós, o nacionalismo é só mais uma religião falsa criada por Satanás, e não queremos ter nada a ver com isso.

[23] Acima de tudo, precisamos ter em mente que adorar a Jeová de modo puro e limpo no seu templo espiritual é um grande privilégio. Queremos dar valor a isso e estar determinados a não ter nada a ver com a religião falsa e sua prostituição!

SEU LUGAR NA ADORAÇÃO PURA

1 Por que faz sentido comparar a religião falsa com uma prostituta?

2 O que o relato sobre as prostitutas em Ezequiel 16 e 23 nos ensina sobre o que Jeová pensa da religião falsa?

3 O que vai acontecer com a religião falsa, e o que devemos fazer agora?

16 “MARQUE COM UM SINAL A TESTA DOS HOMENS”

PONTO PRINCIPAL: **EZEQUIEL 9:4**

Como os fiéis nos dias de Ezequiel foram marcados para sobreviver e o que essa marca significa em nossos dias

EZEQUIEL está sem palavras! Ele acaba de ter uma visão das coisas detestáveis que os judeus apóstatas estão fazendo no templo em Jerusalém.*[1] Aqueles rebeldes estão contaminando o centro da adoração pura em Israel. Mas eles não param por aí. A terra de Judá está tão cheia de violência que a situação não tem mais conserto. Bastante ofendido com o que seu povo está fazendo, Jeová diz para Ezequiel: “Agirei com furor.” — Eze. 8:17, 18.

[2] Ezequiel fica triste ao saber que o templo — que já foi um local tão sagrado — e Jerusalém vão sofrer a ira de Jeová e ser destruídos. Ezequiel talvez se

*[1] A visão de Ezequiel sobre as coisas detestáveis que estavam acontecendo no templo foi analisada no capítulo 5 deste livro.

1-3. (a) Por que Ezequiel fica sem palavras, e o que ele descobre sobre a destruição de Jerusalém? (b) O que vamos estudar?

pergunte: ‘E os fiéis que estiverem na cidade? Será que vão ser salvos? E, se forem salvos, como isso vai acontecer?’ Ezequiel logo descobre a resposta. Depois de ouvir a terrível condenação de Jerusalém, ele escuta uma alta voz convocando os que vão executar o julgamento de Jeová. (Eze. 9:1) Mas Ezequiel fica aliviado de saber que os justos não vão ser destruídos junto com os maus. Eles vão ser salvos!

[3] Sabemos que o fim deste sistema perverso está próximo, e pode ser que nos perguntemos quem vai sobreviver à grande destruição. Por isso, vamos estudar: (1) O que mais acontece na visão de Ezequiel? (2) Como essa visão se cumpriu lá naquele tempo? (3) O que essa visão significa para nós hoje?

“Convoquem os que trarão punição”

[4] O que mais Ezequiel viu e ouviu na visão? **(Leia Ezequiel 9:1-11.)** Ele viu um grupo de homens “vindo da direção do portão superior que dá para o norte”, talvez perto do símbolo do ciúme ou de onde as mulheres estavam chorando pelo deus Tamuz. (Eze. 8:3, 14) Era um grupo de sete homens. Eles entraram no

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4. O que mais Ezequiel viu e ouviu na visão?

pátio interno do templo e ficaram junto ao altar de cobre para sacrifícios. Mas eles não estavam ali para oferecer sacrifícios. Jeová não ia mais aceitar os sacrifícios oferecidos naquele templo. Seis dos homens tinham uma “arma esmagadora na mão”. O sétimo era diferente dos outros. Esse homem estava vestido de linho e, em vez de uma arma, ele tinha “um tinteiro de secretário”.

[5] O que o homem com o tinteiro tinha que fazer? Jeová deu para ele uma designação importante: “Percorra a cidade, percorra Jerusalém, e marque com um sinal a testa dos homens que suspiram e gemem por causa de todas as coisas detestáveis que estão sendo feitas na cidade.” Ao ouvir isso, Ezequiel talvez tenha se lembrado de quando os israelitas fiéis passaram sangue em volta das portas quando estavam no Egito. O sangue era um sinal de que seus primogênitos não deviam ser mortos. (Êxo. 12:7, 22, 23) Será que na visão de Ezequiel a marca na testa feita pelo homem com o tinteiro tinha um objetivo parecido? Ou seja, será que era um sinal de que a pessoa ia sobreviver à destruição de Jerusalém?

5, 6. O que aprendemos sobre os que foram marcados?

[6] A resposta fica clara quando pensamos em quem devia ser marcado: os que 'suspiravam e gemiam' por causa de todas as coisas detestáveis que 'estavam sendo feitas na cidade'. O que isso nos ensina sobre os que foram marcados? Aprendemos que eles estavam profundamente tristes não só por causa da idolatria que havia no templo, mas também por causa da violência, imoralidade e corrupção que tomavam conta de Jerusalém. (Eze. 22:9-12) Além disso, é provável que eles não escondessem o que pensavam de toda aquela maldade. Suas palavras e ações sem dúvida mostravam que eles faziam a vontade de Jeová e que detestavam tudo o que estava acontecendo no país. Por ser misericordioso, Jeová ia salvar aquelas pessoas de coração sincero.

[7] Então como os seis homens com as armas esmagadoras deviam cumprir sua missão? Ezequiel ouviu as instruções de Jeová: Eles tinham que seguir o homem com o tinteiro e destruir a todos, ***menos*** os que tivessem sido marcados na testa. Jeová disse ainda: "Vocês devem começar pelo meu santuário." (Eze.

7, 8. (a) Como os homens com as armas esmagadoras deviam cumprir sua missão? (b) Qual foi o resultado?

9:6) Aqueles homens tinham que começar sua missão no coração de Jerusalém, o templo, que não era mais um local sagrado para Jeová. Os primeiros a serem mortos deviam ser os "anciãos que estavam na frente da casa", ou seja, os 70 anciãos de Israel que estavam no templo oferecendo incenso a deuses falsos. — Eze. 8:11, 12; 9:6.

[8] Qual foi o resultado? Na continuação da visão, Ezequiel viu o homem com o tinteiro dizer a Jeová: "Fiz exatamente como me ordenaste." (Eze. 9:11) O que será que aconteceu com os habitantes de Jerusalém? Será que algum fiel sobreviveu à destruição? Vamos descobrir.

Como a visão se cumpriu nos dias de Ezequiel?

[9] **Leia 2 Crônicas 36:17-20.** A profecia de Ezequiel se cumpriu em 607 a.C., quando o exército de Babilônia destruiu Jerusalém e o templo. Como um 'cálice na sua mão', Jeová usou os babilônios para punir a infiel Jerusalém, fazendo a cidade beber do seu furor. (Jer. 51:7) Será que todas as pessoas foram

9, 10. Quais foram alguns dos fiéis que sobreviveram à destruição de Jerusalém, e o que podemos concluir sobre eles?

JERUSALÉM REPRESENTA A CRISTANDADE?

VEJA OS PARÁGRAFOS 12 E 13.

No passado, nossas publicações diziam que a apóstata Jerusalém representava a cristandade. As coisas erradas que a infiel Jerusalém fazia, incluindo idolatria e corrupção moral, com certeza nos lembram do que acontece na cristandade. Mas nos últimos anos nossas publicações, incluindo este livro, não têm mais usado tipos e antítipos para explicar profecias da Bíblia, a menos que a própria Bíblia faça isso. Será que temos base bíblica para dizer que Jerusalém representa a cristandade? Não.

Analise o seguinte: Durante um tempo, Jerusalém foi o centro da adoração pura; mais tarde, seus habitantes se tornaram apóstatas. Mas a cristandade ***nunca*** adorou a Deus de modo puro. Desde que começou a existir, nos anos 300 d.C., a cristandade ***sempre*** ensinou coisas erradas.

Além disso, anos depois de Jerusalém ter sido destruída pelos babilônios, a cidade voltou a ter o favor de Jeová e a ser o centro da adoração verdadeira. Já a cristandade nunca teve o favor de Deus. E, quando for destruída na grande tribulação, ela nunca mais vai voltar a existir.

Então, o que podemos concluir? Quando estudamos as profecias da Bíblia que se cumpriram na infiel Jerusalém, pode acontecer de encontrarmos pontos em comum com

o que acontece na cristandade hoje. Mas parece que não há base bíblica para dizer que Jerusalém representa a cristandade.

destruídas? Não. A visão de Ezequiel tinha predito que alguns não seriam mortos pelos babilônios. — Gên. 18:22-33; 2 Ped. 2:9.

[10] Alguns fiéis sobreviveram, incluindo os recabitas, o etíope Ebede-Meleque, o profeta Jeremias e o secretário dele, Baruque. (Jer. 35:1-19; 39:15-18; 45:1-5) Analisando a visão de Ezequiel, podemos concluir que eles estavam 'suspirando e gemendo por causa de todas as coisas detestáveis' que estavam acontecendo em Jerusalém. (Eze. 9:4) Tudo indica que, ***antes*** da destruição, eles mostraram que serviam somente a Jeová e que detestavam toda aquela maldade. Assim eles puderam ser salvos.

[11] Será que aqueles fiéis receberam mesmo uma marca na testa? Não há nada na Bíblia que indique que Ezequiel ou algum outro profeta tenha percorrido Jerusalém e marcado a testa dos fiéis. Pelo

11. O homem com o tinteiro de secretário e os seis homens com as armas esmagadoras representavam a quem?

visto, a visão de Ezequiel revela o que os anjos estavam fazendo — o que, portanto, era invisível para os humanos. O homem com o tinteiro de secretário e os seis homens com as armas esmagadoras representavam as criaturas espirituais de Jeová, que estão sempre prontas para fazer a vontade Dele. (Sal. 103:20, 21) Sem dúvida, Jeová usou os anjos para punir a infiel Jerusalém. Como que colocando uma marca na testa dos que iam ser salvos, os anjos garantiram que os justos não fossem destruídos junto com os infiéis.

O que a visão de Ezequiel significa em nossos dias?

[12] Em breve vamos ver um julgamento da parte de Deus nunca visto antes: a "grande tribulação, como nunca ocorreu desde o princípio do mundo até agora, não, nem ocorrerá de novo". (Mat. 24:21) Mas surgem algumas perguntas: Será que alguém vai sobreviver à futura destruição? Será que os que adoram a Jeová vão de alguma forma ser marcados para sobreviver? Em outras palavras, será que a visão do homem

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12, 13. (a) Por que Jeová derramou o seu furor sobre Jerusalém, e por que é natural esperar que ele tenha a mesma reação hoje? (b) Será que a infiel Jerusalém representa a cristandade? Por quê? (Veja o quadro "Jerusalém representa a cristandade?".)

com o tinteiro tem um cumprimento em nossos dias? A resposta a essas três perguntas é sim. Por que dizemos isso? Para descobrir, vamos voltar à visão de Ezequiel.

[13] Lembra por que Jeová derramou o seu furor sobre a antiga Jerusalém? Veja novamente **Ezequiel 9:8, 9. (Leia.)** Ezequiel temia que a destruição acabasse com 'todos os que restavam de Israel'. Assim, Jeová citou quatro motivos para trazer a destruição. Primeiro, "o erro" da nação era "muito, muito grande".*[2] Segundo, a terra de Judá estava 'cheia de derramamento de sangue'. Terceiro, Jerusalém, a capital do reino de Judá, estava "cheia de corrupção". Quarto, o povo dava desculpas para justificar seus erros, achando que Jeová 'não estava vendo' as coisas erradas que eles faziam. Essas palavras se aplicam muito bem ao mundo hoje, onde a maioria das pessoas têm uma péssima moral, são violentas, corruptas e sem fé. Jeová "não muda", então aquilo que provocou sua ira nos dias de Ezequiel

*[2] Certa obra de referência diz que a palavra hebraica traduzida "erro" pode transmitir a ideia de "perversidade". Outra obra de referência diz que essa palavra "tem um forte significado religioso, e quase sempre é usada para indicar culpa em sentido moral ou maldade diante de Deus".

com certeza provoca sua ira hoje. (Tia. 1:17; Mal. 3:6) Sendo assim, faz sentido dizer que os seis homens com as armas esmagadoras e o homem com o tinteiro vão ter um trabalho a fazer em nossos dias.

[14] Então como a visão de Ezequiel se cumpre em nossos dias? Se observarmos como a visão se cumpriu no passado, poderemos saber o que vai acontecer agora e no futuro. Vamos ver como a profecia de Ezequiel já está se cumprindo em alguns aspectos e como ainda vai se cumprir.

[15] ***Jeová avisa antes de trazer destruição.*** Como vimos no capítulo 11 deste livro, Jeová designou Ezequiel "como vigia para a casa de Israel". (Eze. 3:17-19) A partir de 613 a.C., Ezequiel avisou Israel sobre a destruição que se aproximava. Outros profetas, como Isaías e Jeremias, também avisaram sobre a destruição de Jerusalém. (Isa. 39:6, 7; Jer. 25:8, 9, 11) Hoje, Jeová está avisando as pessoas sobre a grande tribulação que vai acontecer em breve. Para isso ele usa, por meio de Cristo, um pequeno grupo de cristãos ungidos. Além de dar o aviso, esse grupo produz alimento espiritual para

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14, 15. Que exemplos mostram que Jeová avisa as pessoas antes de trazer destruição?

os domésticos, ou seja, todos os que adoram a Deus de modo puro. — Mat. 24:45.

[16] ***O povo de Jeová não marca os que vão sobreviver.*** Lembre-se que Jeová ***não*** disse para Ezequiel percorrer Jerusalém e marcar as pessoas que iam sobreviver. Da mesma forma hoje, Jeová ***não*** designou seu povo para marcar os que vão sobreviver. Em vez disso, nós, os domésticos, temos a designação de pregar. Mostramos que levamos essa designação a sério por fazermos o máximo para pregar as boas novas do Reino e para avisar as pessoas que o fim deste sistema perverso está bem próximo. (Mat. 24:14; 28:18-20) Assim, nós ajudamos as pessoas de coração sincero a adorar a Jeová de modo puro. — 1 Tim. 4:16.

[17] ***Para sobreviverem à futura destruição, as pessoas precisam provar agora que têm fé.*** Como já vimos, os que sobreviveram à destruição de Jerusalém em 607 a.C. mostraram, ***antes*** da destruição, que adoravam a Jeová de modo puro e que rejeitavam a

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16. Será que nós, como povo de Jeová, vamos marcar os que vão sobreviver? Por quê?

17. O que as pessoas precisam fazer agora para sobreviverem à futura destruição?

maldade. Hoje não é diferente. ***Antes de a destruição acontecer,*** as pessoas precisam mostrar que estão profundamente tristes, 'suspirando e gemendo', por causa da maldade deste mundo. E, em vez de esconderem o que pensam deste mundo mau, elas têm que mostrar por palavras e ações que adoram a Jeová de modo puro. Como podem fazer isso? Elas precisam aceitar a pregação das boas novas, começar a desenvolver a personalidade cristã, se dedicar a Jeová e se batizar, e lealmente apoiar os irmãos de Cristo. (Eze. 9:4; Mat. 25:34-40; Efé. 4:22-24; 1 Ped. 3:21) Apenas os que vivem de acordo com a vontade de Deus agora, e que no começo da grande tribulação estiverem adorando a Jeová de modo puro, vão ser marcados para sobreviver.

[18] ***Jesus vai marcar os que merecem ser salvos.*** Nos dias de Ezequiel, os anjos tiveram uma participação em marcar os fiéis para sobreviver. No cumprimento em nossos dias, o homem com o tinteiro de secretário representa Jesus Cristo quando ele "vier na sua

18. (a) Como e quando Jesus Cristo vai marcar os que merecem ser salvos? (b) Por que os ungidos não vão precisar ser marcados para sobreviver ao Armagedom?

SUSPIRAR E GEMER, MARCAR, ESMAGAR
QUANDO E COMO?

VEJA OS PARÁGRAFOS 17-19.

A visão registrada em Ezequiel, capítulo 9, tem um cumprimento em nossos dias. Entender como as coisas vão acontecer neste tempo do fim vai nos ajudar a enfrentar o fim deste sistema com confiança.

"Suspirar e gemer"

QUANDO: Nos últimos dias, ***antes*** da grande tribulação.

COMO: Pessoas de coração sincero mostram por palavras e ações que detestam a maldade deste mundo. Elas aceitam a pregação das boas novas, desenvolvem a personalidade cristã, se dedicam a Jeová e se batizam, e lealmente apoiam os irmãos de Cristo.

"Marcar"

QUANDO: Durante a grande tribulação.

COMO: O homem com o tinteiro de secretário representa Jesus Cristo quando ele vier para julgar todas as nações. Os da grande multidão vão ser julgados (ou marcados) como ovelhas, o que mostra que vão sobreviver ao Armagedom.

"Esmagar"

QUANDO: No Armagedom.

COMO: Jesus Cristo vai comandar seu exército celestial (os anjos e os 144 mil) para destruir por completo este mundo mau e levar os verdadeiros adoradores para um novo mundo justo.

glória” para julgar todas as nações. (Mat. 25:31-33) A vinda de Jesus vai acontecer durante a grande tribulação, depois da destruição da religião falsa.*[3] Naquele momento importante, imediatamente antes de o Armagedom começar, Jesus vai julgar as pessoas como ovelhas ou cabritos. Os da “grande multidão” vão ser julgados (ou marcados) como ovelhas, o que mostra que “partirão . . . para a vida eterna”. (Apo. 7:9-14; Mat. 25:34-40, 46) Já os ungidos não vão precisar ser marcados para sobreviver ao Armagedom. Eles vão receber sua selagem final, ou seja, sua aprovação final, antes de morrerem ou antes do começo da grande tribulação. Daí, em algum momento antes de o Armagedom começar, os ungidos que ainda estiverem na Terra vão receber sua recompensa no céu. — Apo. 7:1-3.

[19] ***O Rei Jesus Cristo e seu exército celestial vão destruir este sistema de coisas.*** Na visão de Ezequiel, os

*[3] Pelo visto, a destruição de Babilônia, a Grande, não significa que todos os membros da religião falsa vão morrer. Naquela ocasião, até alguns líderes religiosos talvez abandonem a religião falsa e digam que nunca fizeram parte dela. — Zac. 13:3-6.

19. Quem vai destruir este sistema de coisas? (Veja o quadro “Suspirar e gemer, marcar, esmagar — Quando e como?”.)

seis homens com as armas esmagadoras só começaram a destruir os maus depois que o homem com o tinteiro terminou seu trabalho. (Eze. 9:4-7) Da mesma forma, a futura destruição só vai começar depois que Jesus julgar pessoas de todas as nações e marcar as ovelhas para serem salvas. Daí, durante a guerra do Armagedom, Jesus vai comandar seu exército celestial (os anjos e os 144 mil) para destruir por completo este mundo mau e levar os verdadeiros adoradores para um novo mundo justo. — Apo. 16:14-16; 19:11-21.

[20] A visão de Ezequiel do homem com o tinteiro de secretário com certeza fortalece nossa fé, e somos muito gratos a Jeová por isso. Podemos ter total confiança de que Jeová não vai destruir os justos junto com os maus. (Sal. 97:10) Sabemos o que temos que fazer para no futuro sermos marcados para sobreviver. Nós adoramos a Jeová e estamos decididos a fazer o nosso máximo para pregar as boas novas e avisar os que suspiram e gemem por causa da maldade do mundo de Satanás. Assim, podemos ter o

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20. O que aprendemos da visão de Ezequiel que estudamos neste capítulo?

privilégio de ajudar os que têm "a disposição correta para com a vida eterna" a adorar a Jeová de modo puro. Dessa forma, eles poderão ser marcados para sobreviver e entrar no novo mundo de Deus. — Atos 13:48.

SEU LUGAR NA ADORAÇÃO PURA

1 Como a visão de Ezequiel do homem com o tinteiro de secretário destaca a misericórdia de Jeová?

2 O que você tem que fazer agora para no futuro ser marcado para sobreviver?

3 Depois de estudar a visão de Ezequiel do homem com o tinteiro, o que você está decidido a fazer?

17 "EU ESTOU CONTRA VOCÊ, Ó GOGUE"

PONTO PRINCIPAL: *Quem é "Gogue" e qual é "a terra" que ele invade*

EZEQUIEL 38:3

JÁ POR milhares de anos, a Terra tem ficado manchada com o sangue dos que morrem nas guerras humanas. Isso inclui o banho de sangue que marcou as duas guerras mundiais que aconteceram nos anos 1900. Mas a maior guerra de todas ainda está por vir. Só que não vai ser simplesmente uma guerra entre nações lutando umas contra as outras por motivos egoístas. Em vez disso, vai ser "a guerra do grande dia de Deus, o Todo-Poderoso". (Apo. 16:14) Como essa guerra vai começar? Um inimigo vai invadir uma terra preciosa para Deus. Por causa disso, o Soberano Senhor Jeová vai usar seu grande poder para trazer uma destruição nunca vista antes.

[2] Isso levanta algumas perguntas: Quem é esse

1, 2. (a) Que grande guerra vai acontecer em breve? (b) Que perguntas vamos começar a responder agora?

inimigo? Que terra ele invade? Quando, por que e como ele vai invadir essa terra? Visto que esses eventos têm a ver com todos nós, que servimos a Jeová, precisamos saber as respostas. Para isso, vamos estudar a impressionante profecia registrada em Ezequiel, capítulos 38 e 39.

O inimigo — Gogue de Magogue

[3] **Leia Ezequiel 38:1, 2, 8, 16, 18; 39:4, 11.** Os pontos principais da profecia são: "Na parte final dos dias", um inimigo chamado "Gogue . . . de Magogue" invade "a terra" do povo de Deus. Esse ataque cruel faz o "grande furor" de Jeová se acender; Jeová então toma ação e derrota Gogue.*[1] Depois de vencer, Jeová entrega o seu inimigo e todos os que estão do lado dele "como alimento a todo tipo de aves de rapina e aos animais selvagens". Por fim, Jeová dá a Gogue "uma sepultura". Para entender como essa profecia vai se cumprir em breve, precisamos primeiro saber quem é Gogue.

*[1] No próximo capítulo deste livro, vamos ver como e quando o grande furor de Jeová vai se acender contra Gogue de Magogue e o que isso vai significar para os servos de Jeová.

3. Quais os pontos principais da profecia sobre Gogue de Magogue?

[4] Então quem é Gogue de Magogue? Pela descrição de Ezequiel, podemos concluir que Gogue é um inimigo dos servos de Deus. Será que Gogue é outro nome para Satanás, o maior inimigo da adoração pura? Por décadas, nossas publicações disseram isso. Mas um estudo mais profundo mostrou que era preciso ajustar nosso entendimento. *A Sentinela* explicou que o título Gogue de Magogue não se refere a uma criatura espiritual invisível, mas a um inimigo humano: uma coalizão, ou grupo, de nações que vai lutar contra a adoração pura.*[2] Antes de estudarmos por que podemos dizer isso, vamos ver duas coisas na profecia de Ezequiel que indicam que Gogue não é uma criatura espiritual.

[5] ***"Eu o darei como alimento a todo tipo de aves de rapina."*** (Eze. 39:4) Para avisar sobre um julgamento de Deus, a Bíblia muitas vezes fala de aves de rapina devorando cadáveres. Jeová deu avisos desse tipo tanto

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*[2] Veja "Perguntas dos Leitores" em *A Sentinela* de 15 de maio de 2015, páginas 29 e 30.

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4. O que podemos concluir sobre Gogue de Magogue?

5, 6. Na profecia de Ezequiel, o que indica que Gogue de Magogue não é uma criatura espiritual?

para a nação de Israel como para outras nações. (Deut. 28:26; Jer. 7:33; Eze. 29:3, 5) Note que esses avisos não foram dados para criaturas espirituais, mas para ***humanos*** de carne e osso. Afinal, aves de rapina e animais selvagens comem carne, não espírito. Assim, o aviso de Deus na profecia de Ezequiel indica que Gogue não é uma criatura espiritual.

[6] ***"Darei a Gogue uma sepultura . . . em Israel."*** (Eze. 39:11) A Bíblia não fala de criaturas espirituais sendo enterradas. Em vez disso, Satanás e os demônios vão ficar presos no abismo por mil anos e depois vão ser lançados no lago de fogo, o que significa a destruição eterna deles. (Luc. 8:31; Apo. 20:1-3, 10) Visto que a Bíblia diz que Gogue recebe "uma sepultura" aqui na Terra, podemos concluir que ele não é uma criatura espiritual.

[7] Se não é uma criatura espiritual, então quem ou o que é Gogue, o inimigo que vai fazer o ataque final contra o povo de Deus? Vamos ver duas profecias da Bíblia que nos ajudam a descobrir isso.

7, 8. Como o fim do "rei do norte" é parecido com o fim de Gogue de Magogue?

[8] ***“O rei do norte.”* (Leia Daniel 11:40-45.)** Daniel predisse o aparecimento de potências mundiais ao longo da história humana. Uma dessas profecias fala de dois inimigos políticos: “o rei do sul” e “o rei do norte”. Quem esses reis representam? Bem, isso foi mudando ao longo da história humana, conforme as nações foram lutando para ganhar poder. Sobre o último ataque do rei do norte “no tempo do fim”, Daniel disse: “Ele sairá com grande furor para aniquilar e entregar muitos à destruição.” O alvo principal do rei do norte são os servos de Jeová.*[3] Mas, assim como Gogue de Magogue, o rei do norte vai ‘chegar ao seu fim’ depois que seu ataque contra o povo de Deus falhar.

[9] ***Os “reis de toda a terra habitada”.* (Leia Apocalipse 16:14, 16; 17:14; 19:19, 20.)** O livro de Apocalipse diz que “os reis da terra” vão atacar o “Rei dos reis”, Jesus. Mas, como não é possível atingir Jesus já que ele está no céu, os rebeldes vão atacar os que apoiam o

*[3] Daniel 11:45 indica que o alvo do rei do norte vai ser o povo de Deus, já que diz que esse rei “armará suas tendas reais entre o grande mar [Mediterrâneo] e o monte santo da Terra Gloriosa [onde um dia ficou o templo de Deus e onde o povo de Deus prestava adoração]”.

9. Como o que acontece com Gogue de Magogue é parecido com o que acontece com os “reis de toda a terra habitada”?

Reino de Deus na Terra. Só que, no Armagedom, os reis da Terra vão perder a batalha. Observe que eles chegam ao seu fim depois de atacar o povo de Jeová. Isso é parecido com o que a Bíblia diz sobre Gogue de Magogue.*[4]

[10] Assim, o que podemos concluir sobre quem é Gogue? Primeiro, Gogue não é uma criatura espiritual. Segundo, Gogue se refere às nações que vão atacar o povo de Deus no futuro. É muito provável que essas nações se unam e formem uma coalizão, ou grupo, de nações. Por quê? Visto que o povo de Deus está em toda a Terra, as nações vão ter que estar unidas para fazer esse ataque. (Mat. 24:9) Mas é claro que, apesar de serem as nações que vão atacar, é Satanás quem vai estar por trás disso. Já faz muito tempo que ele vem influenciando as nações a lutarem contra a adoração verdadeira. (1 João 5:19; Apo. 12:17) Mas a profecia de Ezequiel sobre Gogue de

*[4] A Bíblia também diz que os servos de Deus vão ser atacados pelo "assírio", que vai tentar eliminar o povo de Deus. (Miq. 5:5) Os quatro ataques contra o povo de Deus preditos na Bíblia (o ataque de Gogue de Magogue, do rei do norte, dos reis da Terra e do assírio) provavelmente se referem ao mesmo ataque, mas com nomes diferentes.

10. O que podemos concluir sobre quem é Gogue de Magogue?

Magogue se concentra em como as ***nações*** vão atacar o povo de Jeová.*[5]

“A terra” — O que é?

[11] Como vimos no parágrafo 3, Gogue de Magogue vai provocar a ira de Jeová. Como? Por invadir uma terra preciosa para Jeová. Para descobrir o que é essa terra, vamos voltar à profecia de Ezequiel. **(Leia Ezequiel 38:8-12.)** Ela diz que Gogue vai ‘invadir a terra cujo povo foi restabelecido’ e “reunido dentre as nações”. Note também o que ela diz sobre os adoradores que moram nessa terra: Eles “moram em segurança”; “em povoados sem muralhas, trancas ou portões”; e eles estão “acumulando riquezas”. Todos os verdadeiros adoradores de Jeová moram nessa terra. Mas afinal o que é essa terra?

[12] Vale a pena analisarmos a restauração que aconteceu no antigo Israel, a terra onde o povo de Deus viveu, trabalhou e adorou a Jeová por centenas de anos. Quando os israelitas foram infiéis, Jeová usou

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*__[5]__ Veja o capítulo 22 deste livro para saber quem é “Gogue e Magogue” mencionado em Apocalipse 20:7-9.

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11. Como a profecia de Ezequiel descreve “a terra” que Gogue vai invadir?

12. Que restauração aconteceu na terra de Israel no passado?

Ezequiel para predizer que a terra deles seria destruída e ficaria abandonada. (Eze. 33:27-29) Mas Jeová também predisse que mais tarde pessoas arrependidas sairiam do exílio em Babilônia e voltariam para sua terra para restaurar a adoração pura. Com as bênçãos de Jeová, a terra de Israel seria transformada, se tornando "como o jardim do Éden". (Eze. 36:34-36) Essa restauração começou em 537 a.C., quando os judeus exilados voltaram para Jerusalém para restaurar a adoração pura.

[13] Nos nossos dias, os servos de Jeová viram uma restauração parecida. Como vimos no capítulo 9 deste livro, em 1919 o povo de Deus foi libertado do longo cativeiro de Babilônia, a Grande. Naquele ano, Jeová levou seus servos para uma terra espiritual. Essa terra é o paraíso espiritual, uma condição ou ambiente espiritual abençoado onde adoramos ao Deus verdadeiro. Nessa terra, nós moramos juntos em segurança e temos paz na mente e no coração. (Pro. 1:33) Recebemos muito alimento espiritual e temos bastante para fazer na pregação, o que nos dá

13, 14. (a) O que é a terra espiritual? (b) Por que essa terra é preciosa para Jeová?

muita alegria. De fato, sabemos por experiência própria como são verdadeiras as palavras de Provérbios 10:22: "É a bênção de Jeová que enriquece, e ele não acrescenta a ela nenhuma dor." Não importa em que lugar do planeta moremos, nós vivemos nessa terra — o paraíso espiritual — e podemos permanecer nela com uma condição: Por continuar a apoiar a adoração pura em palavras e ações.

14 Essa terra espiritual é preciosa para Jeová. Por quê? Para ele, os que moram ali são "as coisas preciosas de todas as nações", pessoas que ele atraiu para a adoração pura. (Ageu 2:7; João 6:44) Essas pessoas se esforçam muito para ter a nova personalidade e imitar as belas qualidades de Deus. (Efé. 4:23, 24; 5:1, 2) Como servos de Jeová, elas se dedicam plenamente ao serviço dele, procurando maneiras de dar glória a Deus e demonstrar seu amor por ele. (Rom. 12:1, 2; 1 João 5:3) Como Jeová deve ficar feliz ao ver seus adoradores se esforçando para deixar a terra espiritual ainda mais bonita! Por colocar a adoração pura em primeiro lugar na vida, você não apenas deixa o paraíso espiritual mais bonito, mas também alegra o coração de Jeová. — Pro. 27:11.

Quando, por que e como Gogue vai invadir a terra?

[15] Saber que em breve uma coalizão, ou grupo, de nações vai invadir nossa preciosa terra espiritual dá o que pensar. Visto que esse ataque vai afetar todos os que adoram a Jeová, queremos saber mais sobre isso. As seguintes perguntas vão nos ajudar.

[16] ***Quando Gogue de Magogue vai invadir nossa terra espiritual?*** A profecia diz que Gogue vai atacar o povo de Deus "na parte final dos dias", o que dá a entender que isso vai acontecer perto do fim deste sistema. (Eze. 38:16) Lembre-se que a grande tribulação vai começar com a destruição de Babilônia, a Grande, ou a religião falsa. ***Depois*** que a religião falsa tiver sido destruída e ***antes*** de o Armagedom começar, o povo de Deus vai sofrer um ataque final em que Gogue vai usar todos os seus recursos para tentar nos eliminar.

[17] ***Por que Gogue vai invadir a terra espiritual dos servos de Jeová?*** A profecia de Ezequiel revela duas coisas que vão levar a isso: (1) Jeová vai guiar os assuntos e (2) a maldade de Gogue.

[18] *Jeová vai guiar os assuntos.* **(Leia Ezequiel 38:4, 16.)**

15, 16. Quando Gogue de Magogue vai invadir nossa terra espiritual?
17, 18. Como Jeová vai guiar os assuntos durante a grande tribulação?

Note o que Jeová diz para Gogue: "Porei ganchos nas suas mandíbulas" e "vou trazê-lo contra a minha terra". Será que isso significa que Jeová vai forçar as nações a atacar seus servos? Não! Ele jamais faria o que é mau contra o seu povo. (Jó 34:12) Mas Jeová conhece seus inimigos. Ele sabe que eles vão odiar os seus servos e não vão perder a chance de tentar destruí-los. (1 João 3:13) Como que colocando ganchos nas mandíbulas (ou na boca) de Gogue e o puxando para onde quiser, Jeová vai guiar os assuntos para que tudo aconteça de acordo com Sua vontade e no tempo que Ele determinou. Em algum momento depois da destruição de Babilônia, a Grande, é provável que Jeová de algum modo faça as nações realizarem o que elas já têm intenção de fazer: atacar o povo de Deus. Assim, Jeová vai criar as condições para o ataque que leva ao Armagedom, a maior guerra que o mundo já viu. Daí ele vai salvar seu povo, enaltecer sua soberania e santificar seu nome. — Eze. 38:23.

[19] *A maldade de Gogue.* As nações há muito tempo odeiam a adoração pura e vão planejar "uma trama perversa". Elas vão querer descontar toda a sua raiva

19. Por que Gogue vai tentar nos impedir de adorar a Jeová?

nos servos de Jeová, que vão parecer desprotegidos, como que morando "em povoados sem muralhas, trancas ou portões". As nações também vão querer "tomar muito despojo" daqueles que estão "acumulando riquezas". (Eze. 38:10-12) Que "riquezas"? O povo de Jeová tem uma grande riqueza espiritual; nosso bem mais precioso é a adoração pura. As nações vão querer tirar essa riqueza de nós, tentando nos impedir de adorar a Jeová. Elas farão isso, não porque acham que a adoração pura tem algum valor, mas porque têm ódio dela e de todos os que a praticam.

[20] ***Como Gogue vai invadir a terra, ou o paraíso, espiritual?*** As nações talvez tentem atrapalhar nossa rotina cristã e nos impedir de praticar nossa adoração. Para isso, pode ser que tentem interromper a produção de alimento espiritual, acabar com nossa união, e nos impedir de nos reunir e de pregar. Todas essas coisas fazem parte do paraíso espiritual. Influenciadas por Satanás, as nações vão tentar eliminar da Terra os adoradores verdadeiros e, junto com eles, a adoração pura.

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20. Como Gogue vai invadir a terra, ou o paraíso, espiritual?

[21] O ataque de Gogue de Magogue vai afetar todos os servos de Jeová que moram na terra espiritual. Somos muito gratos por Jeová nos avisar sobre o que vai acontecer em breve! Enquanto aguardamos a grande tribulação, queremos estar decididos a apoiar a adoração pura e colocá-la em primeiro lugar na vida. Se fizermos isso, vamos deixar o paraíso espiritual ainda mais bonito. Além disso, poderemos ver algo incrível: como Jeová vai defender o seu povo e santificar o seu nome no Armagedom. O próximo capítulo vai falar sobre isso.

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21. Por que você se sente grato por Jeová nos avisar sobre o que vai acontecer em breve?

SEU LUGAR NA ADORAÇÃO PURA

1 Quem é Gogue de Magogue, e como sabemos disso?

2 O que é a terra espiritual, e como você pode deixá-la mais bonita?

3 Enquanto aguardamos a grande tribulação, queremos estar decididos a fazer o quê? Por quê?

18 “O MEU GRANDE FUROR SE ACENDERÁ”

PONTO PRINCIPAL: | **EZEQUIEL 38:18**

O ataque de Gogue provoca a ira de Deus; Jeová defende seu povo durante o Armagedom

JUNTOS, homens, mulheres e crianças cantam um cântico do Reino. Daí um ancião faz uma oração sincera a Jeová, pedindo sua proteção. Os irmãos da congregação confiam que Jeová vai cuidar deles. Mesmo assim eles precisam de consolo e encorajamento. Dá para ouvir o barulho de pessoas lutando lá fora. O Armagedom começou! — Apo. 16:14, 16.

² Na guerra do Armagedom, Jeová vai trazer destruição com “grande furor”. **(Leia Ezequiel 38:18.)** Ele vai direcionar toda a sua ira não apenas sobre um exército ou uma nação, mas sobre um grande número de pessoas em toda a Terra. Naquele dia, “os mortos por Jeová ficarão espalhados de uma extremidade da terra à outra extremidade da terra”. — Jer. 25:29, 33.

1-3. (a) O que o “grande furor” de Jeová vai causar? (b) O que vamos estudar agora?

[3] Por que Jeová, o Deus de amor, que a Bíblia descreve como "misericordioso e compassivo" e "paciente", vai agir dessa forma, com "grande furor"? (Êxo. 34:6; 1 João 4:16) A resposta a essa pergunta vai nos dar muito consolo, nos encher de coragem e nos motivar a continuar na obra de pregação.

O que provoca o "grande furor" de Jeová?

[4] Primeiro temos que nos lembrar que a ira de Jeová não é como a ira de humanos imperfeitos. Quando uma pessoa fica irada e perde a cabeça, dificilmente as coisas terminam bem. Por exemplo, Caim, o primeiro filho de Adão, ficou muito irado quando Jeová rejeitou o sacrifício dele, mas aceitou a oferta de Abel. O resultado? Caim matou seu irmão, que era um homem justo. (Gên. 4:3-8; Heb. 11:4) Veja também o exemplo de Davi, um homem que agradava a Jeová. (Atos 13:22) Mesmo sendo um homem bom, ele quase cometeu um crime terrível. Davi ficou sabendo que Nabal, um rico proprietário de terra, tinha falado muito mal dele e dos seus soldados. Cheios de raiva, Davi e seus homens colocaram "a espada na cintura", decididos a matar não apenas Nabal, aquele homem

4, 5. Como a ira de Jeová é diferente da ira de humanos imperfeitos?

ingrato, mas também todos os homens da casa dele. Felizmente, a esposa de Nabal, Abigail, conseguiu convencer Davi e seus homens a não fazer isso. (1 Sam. 25:9-14, 32, 33) Dá para entender por que Jeová inspirou Tiago a escrever: "A ira do homem não produz a justiça de Deus." — Tia. 1:20.

[5] Ao contrário dos humanos, Jeová sempre controla sua ira. Por exemplo, quando ele luta contra seus inimigos, ele nunca destrói "os justos junto com os maus". (Gên. 18:22-25) Assim, mesmo quando está irado, Jeová age com justiça. Além disso, podemos saber claramente por que Jeová está irado, e seus motivos são sempre justos. Vamos ver dois desses motivos e que lições podemos aprender.

[6] ***Motivo: Quando o nome de Jeová é manchado.*** Os que dizem representar a Jeová, mas fazem coisas erradas, mancham a reputação dele. Isso provoca a ira de Jeová. (Eze. 36:23) Como vimos nos capítulos anteriores deste livro, a nação de Israel manchou o nome de Deus. Dá para entender por que ele ficou muito irado. Mas Jeová nunca deixava sua ira sair do controle; ele punia seu povo de modo justo, não de modo

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6. Como Jeová reage quando seu nome é manchado?

exagerado. (Jer. 30:11) E, depois que a disciplina cumpria o seu objetivo, Jeová não ficava mais ressentido. — Sal. 103:9.

[7] ***Lições:*** A forma como Jeová lidou com os israelitas nos dá um alerta bem sério. Igual aos israelitas, nós temos o privilégio de levar o nome de Deus. Somos Testemunhas de Jeová, e por isso nossas palavras e ações afetam o que as pessoas pensam sobre ele. (Isa. 43:10) Jamais queremos fazer coisas erradas de propósito e manchar o nome de nosso Pai. Agir dessa forma ***vai*** acender a ira de Jeová e, mais cedo ou mais tarde, ele ***vai*** agir para proteger sua reputação. — Heb. 3:13, 15; 2 Ped. 2:1, 2.

[8] Vimos que Jeová pode demonstrar "grande furor". Será que isso deveria nos impedir de nos achegar a ele? Não. Sabemos que Jeová é paciente e perdoador. (Isa. 55:7; Rom. 2:4) Mas também sabemos que ele disciplina quando necessário. Jeová fica irado com os que fazem coisas erradas e não se arrependem; ele não vai permitir que essas pessoas continuem a fazer parte do seu povo. (1 Cor. 5:11-13)

7, 8. Que lições aprendemos da forma como Jeová lidou com os israelitas?

Saber disso nos ajuda a ter profundo respeito por ele. Jeová nos diz claramente o que provoca sua ira. Depende de nós, então, não fazer coisas que deixam Jeová irado. — João 3:36; Rom. 1:26-32; Tia. 4:8.

[9] ***Motivo: Quando o povo de Jeová é ameaçado.*** Jeová fica irado quando inimigos atacam seus servos leais, que buscam sua proteção. Por exemplo, depois que os israelitas saíram do Egito, Faraó e seu exército perseguiram aquele povo que parecia indefeso e os encurralaram diante do Mar Vermelho. Jeová abriu um caminho no mar para os israelitas atravessarem. Quando o poderoso exército egípcio foi atrás deles, Jeová desprendeu as rodas dos carros de guerra e lançou os egípcios no mar. "Não [sobrou] nem sequer um deles." (Êxo. 14:25-28) Por causa do "amor leal" que Jeová tem pelo seu povo, ele fez os egípcios sentirem sua ira. — **Leia Êxodo 15:9-13.**

[10] O amor de Jeová pelo seu povo também o levou a agir nos dias do rei Ezequias. Os assírios, o povo mais poderoso e cruel daquela época, estavam prontos para atacar Jerusalém. Os servos leais de Jeová corriam o risco de enfrentar um cerco que os faria

9, 10. Como Jeová reage quando seu povo é ameaçado? Dê exemplos.

sofrer uma morte lenta e dolorosa. (2 Reis 18:27) Em resposta, Jeová enviou um anjo, que matou 185 mil soldados inimigos numa única noite! (2 Reis 19:34, 35) Imagine o acampamento assírio na manhã seguinte. Lanças, escudos e espadas que nem chegaram a ser usadas. Ninguém tocou as trombetas; ninguém deu ordens aos soldados. Um silêncio assustador tomou conta do acampamento, e o que se via eram corpos espalhados por todo lado.

[11] ***Lições:*** Esses exemplos de como Jeová reage quando seu povo é ameaçado dão um forte aviso para os nossos inimigos: "Coisa terrível é cair nas mãos do Deus vivente" quando ele fica irado. (Heb. 10:31) Mas, para nós, esses exemplos dão consolo e coragem. Eles mostram que nosso principal inimigo, Satanás, não vai ser bem-sucedido. Em breve, o "pouco tempo" que ele tem vai acabar. (Apo. 12:12) Até lá, podemos servir a Jeová com coragem, tendo a plena certeza de que nenhuma pessoa, organização ou governo pode nos impedir de fazer a vontade Dele. **(Leia Salmo 118:6-9.)** Temos a mesma confiança que o

11. Que lições aprendemos dos exemplos de como Jeová reage quando seu povo é ameaçado?

apóstolo Paulo: "Se Deus é por nós, quem será contra nós?" — Rom. 8:31.

[12] Na grande tribulação, Jeová vai nos proteger assim como protegeu seu povo quando eles atravessaram o Mar Vermelho e quando os assírios cercaram Jerusalém. Jeová nos ama muito. Por isso, quando os inimigos tentarem nos destruir, ele vai ficar muito irado. Os que forem tolos o suficiente para nos atacar estarão como que tocando na menina do olho de Jeová. Ele vai agir de modo rápido e definitivo. (Zac. 2:8, 9) Isso vai resultar numa destruição como nunca antes. Mas os inimigos de Deus não vão ter nenhum motivo para ficar surpresos quando Jeová trouxer sobre eles o seu furor. Por que não?

Que avisos Jeová tem dado?

[13] Jeová é paciente e por isso tem dado muitos avisos de que vai destruir os que se opõem a ele e que ameaçam seu povo. (Êxo. 34:6, 7) Jeová usou profetas como Jeremias, Ezequiel, Daniel e Jesus Cristo, bem como os apóstolos Pedro, Paulo e João, para

12. Na grande tribulação, o que vai provocar a ira de Jeová?

13. Que avisos Jeová tem dado?

18A

JEOVÁ AVISA SOBRE A GRANDE BATALHA

VEJA OS PARÁGRAFOS 13 E 14.

Na Bíblia encontramos várias profecias que nos avisam sobre a guerra em que Jeová vai destruir os inimigos dele e do seu povo. Aqui temos algumas dessas profecias. Observe como esses avisos são parecidos. Veja também como Jeová se certificou de que toda a humanidade tivesse a oportunidade de ouvir esses avisos e de agir de acordo com eles.

TEMPO DE ISRAEL

EZEQUIEL:

"'Vou convocar contra Gogue uma espada em todas as minhas montanhas', diz o Soberano Senhor Jeová." — Eze. 38:18-23.

JEREMIAS:

"[Jeová] julgará pessoalmente toda a humanidade. E entregará os maus à espada." — Jer. 25:31-33.

DANIEL:

"O Deus do céu estabelecerá um reino que . . . vai esmigalhar e pôr um fim a todos esses reinos." — Dan. 2:44.

PRIMEIRO SÉCULO

JESUS:

"Haverá grande tribulação, como nunca ocorreu desde o princípio do mundo." — Mat. 24:21, 22.

PAULO:

"Jesus . . . com os seus anjos poderosos [vai] trazer vingança sobre os que não conhecem a Deus." — 2 Tes. 1:6-9.

PEDRO:
"O dia de Jeová virá como ladrão, . . . e a terra e as obras nela serão expostas." — 2 Ped. 3:10.

JOÃO:
"Da boca [de Jesus] se estende uma longa espada afiada, para que ele golpeie com ela as nações." — Apo. 19:11-18.

NOSSOS DIAS

A Bíblia é o livro mais traduzido e distribuído de todos os tempos

OS SERVOS DE JEOVÁ HOJE . . .

- Distribuem bilhões de publicações bíblicas em centenas de idiomas
- Dedicam centenas de milhões de horas à obra de pregação todos os anos

avisar sobre uma grande batalha decisiva. — Veja o quadro "Jeová avisa sobre a grande batalha".

[14] Jeová fez com que esses avisos fossem registrados na Bíblia. Ele também fez com que a Bíblia se tornasse o livro mais traduzido e distribuído da História. Em toda a Terra, ele tem um exército de voluntários que ajudam outros a se tornar amigos de Deus e que avisam as pessoas sobre "o grande dia de

14, 15. O que Jeová tem feito, e por quê?

Jeová". (Sof. 1:14; Sal. 2:10-12; 110:3) Ele tem motivado seu povo não só a traduzir publicações bíblicas em centenas de idiomas, mas também a dedicar centenas de milhões de horas todos os anos à obra de pregação. Com isso, as promessas e os avisos da Bíblia são divulgados na Terra inteira.

[15] Jeová tem feito tudo isso "porque não deseja que ninguém seja destruído, mas deseja que todos alcancem o arrependimento". (2 Ped. 3:9) É um grande privilégio representar nosso Deus amoroso e paciente e poder participar nessa obra! Mas o tempo está acabando para aqueles que não dão atenção aos avisos.

Quando vai 'se acender o furor' de Jeová?

[16] Jeová já estabeleceu o dia para a guerra final. E ele sabe quando será o ataque contra o seu povo. (Mat. 24:36) Mas como Jeová sabe disso?

[17] Como vimos no capítulo 17 deste livro, Jeová diz a Gogue: "Porei ganchos nas suas mandíbulas." Jeová vai guiar os assuntos para que as nações ataquem o povo de Deus. (Eze. 38:4) Isso não quer dizer que é Jeová quem vai fazer esse ataque, nem que ele vai

16, 17. Como Jeová sabe quando será o ataque contra o seu povo?

forçar os inimigos a atacar seu povo. Mas Jeová pode ler corações e por isso ele sabe como os inimigos vão reagir diante das circunstâncias. — Sal. 94:11; Isa. 46:9, 10; Jer. 17:10.

[18] Vimos que Jeová não vai começar a batalha nem vai forçar seus inimigos a fazer isso. Então por que simples humanos iriam lutar contra o Todo-Poderoso? Bem, pode ser que naquela ocasião eles estejam convencidos de que, ou Deus não existe, ou ele não vai interferir nos assuntos humanos. Talvez eles pensem assim: 'Nós acabamos de eliminar as religiões. Se Deus existisse, com certeza teria defendido as religiões que diziam representar a ele.' Só que eles não vão perceber um detalhe: É Jeová quem vai colocar no coração deles a ideia de acabar com as religiões que, de forma tão descarada, mancham o Seu nome. — Apo. 17:16, 17.

[19] Algum tempo depois que a religião falsa for destruída, é bem possível que Jeová faça seu povo divulgar uma forte mensagem. Em Apocalipse, ela é com-

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18. Por que simples humanos iriam lutar contra o Todo-Poderoso?

19. O que é bem possível que aconteça depois que a religião falsa for destruída?

parada a pedras de granizo de uns 20 quilos. (Apo. 16:21, nota) Talvez essa mensagem seja uma declaração de que os sistemas político e comercial do mundo estão prestes a acabar. Essa mensagem vai atormentar as pessoas a tal ponto que elas vão blasfemar contra Deus. É possível que seja essa mensagem o que vai fazer as nações atacarem o povo de Deus numa tentativa de nos destruir para sempre. Elas vão achar que somos um alvo fácil, mas vão estar muito enganadas.

Como Jeová vai expressar seu furor?

[20] Como vimos no capítulo 17 deste livro, Ezequiel usa o título "Gogue da terra de Magogue" para se referir a uma coalizão, ou grupo, de nações que vai nos atacar. (Eze. 38:2) Mas a união entre os membros dessa coalizão vai ser apenas de fachada. Por fora, vai parecer que eles cooperam entre si, mas na verdade o que vai existir é um espírito nacionalista, de competição e de orgulho. Para Jeová vai ser muito fácil fazer com que a espada de cada um se volte "contra o seu próprio irmão". (Eze. 38:21) Mas quem vai destruir as nações não são os homens.

20, 21. (a) Quem é Gogue? (b) O que vai acontecer com Gogue?

[21] Antes de serem destruídos, nossos inimigos vão ver o sinal do Filho do Homem, provavelmente coisas sobrenaturais que vão mostrar o poder de Jeová e de Jesus. (Mat. 24:30) Os inimigos vão ver coisas que vão deixá-los com muito medo. Como Jesus predisse, "pessoas desfalecerão de medo, na expectativa das coisas que vêm sobre a terra habitada". (Luc. 21:25-27) Os inimigos vão ficar desesperados quando perceberem que cometeram um grande erro ao atacar o povo de Jeová. Eles serão obrigados a reconhecer o papel do Criador como comandante militar, Jeová dos exércitos. (Sal. 46:6-11; Eze. 38:23) Jeová sem dúvida vai usar seus exércitos celestiais e as forças da natureza tanto para proteger seus servos leais como para destruir os inimigos. — **Leia 2 Pedro 2:9.**

[22] Imagine como Jesus deve estar ansioso para liderar o ataque contra os inimigos de Deus e proteger os que amam e servem a seu Pai. Imagine também como os ungidos vão se sentir. Em algum momento antes de o Armagedom começar, os ungidos que ainda estiverem na Terra vão receber sua recompensa ce-

22, 23. (a) Quem vai proteger o povo de Deus? (b) Como eles sem dúvida vão se sentir por participarem nessa tarefa?

lestial. Assim, todos os 144 mil vão poder lutar ao lado de Jesus na batalha. (Apo. 17:12-14) Sem dúvida, muitos dos ungidos têm feito boas amizades com membros das outras ovelhas ao trabalharem lado a lado com eles nestes últimos dias. No Armagedom os ungidos vão ter a autoridade bem como o poder para defender aqueles que os apoiaram lealmente nos momentos difíceis. — Mat. 25:31-40.

[23] Os anjos também vão fazer parte do exército celestial liderado por Jesus. (2 Tes. 1:7; Apo. 19:14) Eles já ajudaram Jesus a expulsar Satanás e os demônios do céu. (Apo. 12:7-9) E hoje eles ajudam no trabalho de reunir os sinceros que querem adorar a Jeová. (Apo. 14:6, 7) Faz todo o sentido Jeová usar os anjos para proteger os leais no futuro! E, o mais importante, todos do exército de Jeová vão ter o privilégio de santificar e defender o nome de Jeová. Como? Por ajudarem a destruir os inimigos de Deus. — Mat. 6:9, 10.

[24] Esse exército poderoso está decidido a fazer a vontade de Jeová e vai proteger os da grande multidão. Por isso, os da grande multidão não vão precisar

24. Como os da grande multidão vão se sentir?

ter medo. Na verdade, eles vão 'se pôr de pé e levantar a cabeça' porque o "livramento está se aproximando". (Luc. 21:28) Assim, antes de o dia de Jeová chegar, é importante ajudarmos o máximo de pessoas possível a conhecer e a amar o nosso Pai, que é misericordioso e vai nos proteger. — **Leia Sofonias 2:2, 3.**

[25] As guerras humanas trazem confusão e grande sofrimento. Mas a guerra do Armagedom vai trazer paz e felicidade. Imagine como vai ser a vida depois que a ira de Jeová acabar, seus guerreiros não tiverem mais que usar suas espadas e essa grande batalha tiver terminado! Vamos estudar sobre esse maravilhoso futuro no próximo capítulo.

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25. O que vamos estudar no próximo capítulo?

SEU LUGAR NA ADORAÇÃO PURA

1 O que provoca a ira de Jeová?

2 Como Jeová vai expressar sua ira?

3 Por que devemos apoiar a adoração pura com coragem hoje?

SEÇÃO CINCO

5

“RESIDIREI ENTRE O POVO”

A ADORAÇÃO PURA DE JEOVÁ É RESTAURADA

EZEQUIEL 43:7

PONTO PRINCIPAL: *Aspectos da visão do templo e o que eles nos ensinam sobre a adoração pura*

Jeová deu ao profeta Ezequiel e ao apóstolo João visões parecidas. Essas visões nos ensinam importantes lições sobre como adorar a Jeová de modo puro hoje. Elas também nos dão uma ideia de como vai ser a vida no Paraíso debaixo do Reino de Deus.

19 “TUDO VIVERÁ POR ONDE QUER QUE A CORRENTE DE ÁGUA PASSAR”

PONTO PRINCIPAL: **EZEQUIEL 47:9**

A visão do rio que saía do templo e seu cumprimento no passado, nos nossos dias e no futuro

NA VISÃO do templo, Ezequiel observa outra coisa impressionante: ele vê águas cristalinas saindo do santuário! Imagine Ezequiel acompanhando o percurso dessas águas. **(Leia Ezequiel 47:1-12.)** A partir da entrada do santuário, as águas correm para fora do complexo do templo, saindo perto do portão leste. Um anjo está guiando Ezequiel. Esse anjo leva o profeta para fora do templo. Conforme eles vão andando, o anjo vai medindo o caminho. O anjo faz Ezequiel atravessar a água várias vezes, e o profeta percebe que o rio vai ficando cada vez mais fundo. Logo o rio se torna uma torrente que só dá para atravessar nadando.

1, 2. (a) De acordo com Ezequiel 47:1-12, que coisa impressionante Ezequiel observa? (b) O que Ezequiel descobre?

[2] Ezequiel descobre que as águas do rio vão até o Mar Morto, um mar salgado e sem vida. Mas, conforme as águas do rio vão entrando em contato com o mar, a água do mar fica boa e cheia de peixes. Ao longo das margens do rio, Ezequiel vê todo tipo de árvores. Elas produzem frutos nutritivos todo mês, e suas folhas têm o poder de curar. Ver tudo isso deve ter enchido o coração de Ezequiel de paz e esperança. Mas o que essa parte da visão significava para ele e os outros exilados? E o que ela significa para nós hoje?

O que o rio que Ezequiel viu significava para os exilados?

[3] Os judeus com certeza não pensavam que o rio da visão de Ezequiel fosse literal. Talvez eles tenham se lembrado de outra profecia de restauração, registrada pelo profeta Joel uns 200 anos antes. **(Leia Joel 3:18.)** Ao lerem as palavras de Joel, os judeus exilados não esperavam que “vinho novo” fosse sair dos montes ou que “leite” fosse sair das colinas, nem esperavam que uma fonte fosse sair “da casa de Jeová”. Da mesma forma, os judeus exilados provavelmente não pensavam que a visão de Ezequiel fosse sobre um rio

3. Por que os judeus não pensavam que o rio da visão de Ezequiel fosse literal?

RIOS DE BÊNÇÃOS DA PARTE DE JEOVÁ

VEJA OS PARÁGRAFOS 3 E 4.

Além do livro de Ezequiel, outros livros da Bíblia usam as palavras "rio" e "água" para ilustrar as bênçãos que vêm de Jeová. Esses relatos fortalecem nossa fé nas muitas maneiras de Jeová abençoar seu povo. Como assim?

JOEL 3:18 Essa profecia mostra que uma fonte de água sai do santuário do templo. O objetivo era levar água até o "vale das Acácias", que estava seco. Dessa forma, tanto Joel como Ezequiel viram um rio levar vida a um lugar que estava como que morto. Nos dois casos, o rio saía da casa (ou templo) de Jeová.

ZACARIAS 14:8 O profeta Zacarias viu "águas vivas" saindo da cidade de Jerusalém. Metade da água ia para o mar oriental, ou Mar Morto, e metade ia para o mar ocidental, ou mar Mediterrâneo. Jerusalém era a "cidade do grande Rei", Jeová Deus. (Mat. 5:35) O fato de Zacarias mencionar essa cidade nos lembra do governo de Jeová sobre toda a Terra no futuro. As águas dessa profecia sugerem que Jeová vai abençoar dois grupos de fiéis no Paraíso: os que sobreviverem à grande tribulação e os que forem ressuscitados.

APOCALIPSE 22:1, 2 O apóstolo João viu um rio muito parecido com o da visão de Ezequiel. Mas há uma pequena diferença: o rio que João viu não saía de um templo, mas do trono de Jeová. Dessa forma, igual à visão de Zacarias, a visão de João parece destacar as bênçãos do governo de Jeová durante os mil anos.

Apesar dessa diferença, tanto as bênçãos que saem do trono de Deus como as que são representadas pelo rio que Ezequiel viu vêm de Jeová e estão disponíveis para todos os Seus servos fiéis.

SALMO 46:4 Observe como esse versículo parece falar de dois aspectos: adoração e governo. Aqui vemos que um rio leva alegria para "a cidade de Deus", o que parece se referir a governo e reinado. Já a parte que menciona "o santo e grandioso tabernáculo do Altíssimo" parece se referir à adoração pura.

Esses textos bíblicos nos garantem que Jeová vai abençoar a humanidade obediente de duas maneiras. Por toda a eternidade, nós vamos ser abençoados (1) pelo governo de Jeová e (2) pelo que ele estabeleceu para a adoração pura. Assim, queremos estar decididos a continuar buscando a "água viva", ou seja, a aproveitar tudo o que Jeová e seu Filho amorosamente fornecem para termos vida eterna! — Jer. 2:13; João 4:10.

literal.*[1] Então o que Jeová queria ensinar? A Bíblia nos ajuda a entender algumas partes dessa visão. Mas neste capítulo vamos nos concentrar em três garantias que essa profecia nos dá, mostrando assim o amor de Jeová.

*[1] Além disso, os judeus exilados que se lembravam de como era a terra de Israel provavelmente sabiam que esse rio não poderia ser um rio literal. Isso porque, na visão, esse rio saía do templo, que ficava num monte muito alto, e esse monte nem existia. E a visão dava a entender que o rio corria de forma direta e sem obstáculos até o Mar Morto. Isso também era algo impossível por causa das características do terreno.

[4] ***Um rio de bênçãos.*** Na Bíblia, água e rios muitas vezes são usados para ilustrar as bênçãos que vêm de Jeová. O rio que Ezequiel viu também representava bênçãos. Assim, o povo de Deus deve ter entendido que, enquanto adorassem a Deus de modo puro, continuariam a receber bênçãos. Que bênçãos? Eles voltariam a ser instruídos pelos sacerdotes. E, com os sacrifícios sendo novamente oferecidos no templo, eles poderiam ficar tranquilos de que teriam os seus pecados perdoados. (Eze. 44:15, 23; 45:17) Assim, eles voltariam a ser puros, como se tivessem sido lavados pela água que saía do templo.

[5] Será que sempre haveria bênçãos suficientes para todos? Ninguém precisava se preocupar com isso. A visão mostrava que, num trecho de menos de 2 quilômetros, o rio, que no começo era só um pouco de água escorrendo, se transformava numa torrente! (Eze. 47:3-5) Se a população de Israel aumentasse, as bênçãos de Jeová aumentariam também; não ia faltar nada! O rio

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4. (a) O rio da visão de Ezequiel deve ter feito o povo de Deus esperar receber que bênçãos? (b) A Bíblia usa as palavras "água" e "rio" para ilustrar bênçãos. Que garantia isso nos dá? (Veja o quadro "Rios de bênçãos da parte de Jeová".)

5. Como a visão mostrava que sempre haveria bênçãos suficientes para todos?

mostrava que a nação voltaria a ter muitas bênçãos da parte de Jeová!

[6] ***Água que dá vida.*** Na visão de Ezequiel, o rio terminava no Mar Morto, onde dava vida a uma grande quantidade de peixes. Eram tantos peixes que o mar podia ser comparado ao Grande Mar, ou mar Mediterrâneo. Chegou a ponto de haver uma indústria pesqueira ao longo da costa do Mar Morto. E essa indústria não era pequena, já que ficava entre duas cidades que, pelo visto, eram longe uma da outra. O anjo disse: "Tudo viverá por onde quer que a corrente de água passar." Mas será que isso quer dizer que a água que saía da casa de Jeová deu vida, ou seja, curou cada parte do Mar Morto? Não. O anjo explicou que algumas partes do Mar Morto, que eram áreas pantanosas, não seriam curadas. Essas áreas ficariam 'abandonadas ao sal'.*[2] (Eze. 47:8-11) Assim, essa parte da visão dava a

*[2] Alguns comentaristas afirmam que essa expressão traz uma mensagem positiva. Eles dizem que a produção de sal para a preservação de alimentos sempre foi uma atividade lucrativa na região do Mar Morto. Mas observe que o relato é bem claro ao dizer que aquelas águas pantanosas 'não iam ser curadas'. Elas continuariam como que mortas porque a água que dava vida e que saía da casa de Jeová não chegaria até elas. Sendo assim, parece que nesse relato o sal representa algo negativo. — Sal. 107:33, 34; Jer. 17:6.

6. (a) A visão dava que garantia? (b) Que aviso ela também dava? (Veja também a nota 2.)

19B

UM RIO QUE SE TRANSFORMA NUMA TORRENTE!

VEJA OS PARÁGRAFOS 4-21.

Ezequiel viu um rio saindo do templo. Em menos de 2 quilômetros o rio, que no começo era só um pouco de água, se tornou uma torrente! Nas margens do rio, ele viu árvores que davam frutos e que serviam para cura. O que isso significa?

	O rio traz muitas bênçãos	Água que dá vida	Árvores para alimento e para cura
PASSADO	Os exilados que voltaram para sua terra receberam muitas bênçãos ao participarem na restauração da adoração pura no templo	Jeová abençoou muito o seu povo em sentido espiritual; o povo aumentou em número, mas sempre houve bênçãos mais do que suficientes para todos	Jeová alimentou seu povo em sentido espiritual quando eles voltaram para sua terra; também os curou em sentido espiritual por ajudá-los a não voltar a praticar adoração falsa
NOSSOS DIAS	Em 1919 a adoração pura foi restaurada, abrindo o caminho para que os servos fiéis de Jeová recebessem muitas bênçãos em sentido espiritual	No paraíso espiritual, cada vez mais pessoas se beneficiam das águas da verdade, que não param de aumentar; elas aprendem sobre Jeová e passam a adorar a ele junto com Seu povo	Uma grande quantidade de alimento espiritual está ajudando o povo de Deus a lutar contra a influência deste mundo, que passa fome e está doente em sentido espiritual
FUTURO	Depois do Armagedom, Jeová vai nos abençoar tanto em sentido físico como espiritual	Milhões de ressuscitados vão se juntar aos que sobreviverem ao Armagedom, e todos serão muito abençoados por Jeová	Cristo e os 144 mil vão levar a humanidade obediente à perfeição, livrando-os da doença e da morte para sempre

garantia de que o povo voltaria a viver em sentido espiritual, adorando a Jeová de modo puro e sendo abençoados por ele. Só que ela também dava um aviso: Nem todos aceitariam as bênçãos de Jeová; nem todos seriam curados.

[7] ***Árvores para alimento e para cura.*** E que dizer das árvores ao longo das margens do rio? Com certeza elas deixaram a visão ainda mais bonita! Mas elas também significavam algo. Ezequiel e os outros exilados sem dúvida ficaram felizes ao pensar nos frutos deliciosos daquelas árvores; todo mês elas dariam novos frutos! Esse belo quadro mental deu para eles ainda mais confiança de que Jeová ia alimentá-los em sentido espiritual. Além disso, observe que as folhas das árvores 'seriam para cura'. (Eze. 47:12) Jeová sabia que, acima de tudo, os exilados que voltassem para sua terra iam precisar ser curados em sentido espiritual, e ele prometeu fazer exatamente isso. Outras profecias de restauração falam de que modo ele fez isso, como vimos no capítulo 9 deste livro.

[8] Mas, como também vimos no capítulo 9, os judeus

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7. As árvores ao longo das margens do rio davam que garantia para os judeus exilados?

8. O que mostra que a visão de Ezequiel teria um cumprimento maior?

que voltaram só viram essas profecias se cumprir até certo ponto. E a culpa disso era deles mesmos. Afinal, como Jeová poderia abençoar plenamente o povo se eles vez após vez voltavam a fazer o que é errado, desobedecendo a Jeová e abandonando a adoração pura? Os fiéis ficaram muito tristes e decepcionados com o que os outros judeus estavam fazendo. Mas eles sabiam que as promessas de Jeová nunca falham; elas sempre se cumprem. **(Leia Josué 23:14.)** Sendo assim, um dia a visão de Ezequiel teria um cumprimento maior. Mas quando?

O rio hoje

[9] Como vimos no capítulo 14 deste livro, a visão de Ezequiel sobre o templo tem um cumprimento maior "na parte final dos dias", tempo em que a adoração pura recebe glória e destaque como nunca antes. (Isa. 2:2) Mas e o rio? Como essa parte da visão de Ezequiel se cumpre hoje?

[10] ***Um rio de bênçãos.*** A água que sai da casa de Jeová nos faz lembrar do quê? Com certeza ela nos lembra de

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9. Quando a visão de Ezequiel sobre o templo tem um cumprimento maior?

10, 11. (a) Que bênçãos temos recebido hoje? (b) Como as águas da verdade acompanharam o aumento do povo de Jeová?

todas as bênçãos espirituais que Jeová nos dá. A mais importante de todas é o resgate. Por meio dele, nós somos como que lavados de nossos pecados, sendo perdoados por Jeová. Além disso, temos as verdades puras da Palavra de Deus. Essas verdades podem nos dar vida e, assim como a água, podem nos purificar em sentido moral e espiritual. (Efé. 5:25-27) Será que temos visto esse rio de bênçãos em nossos dias?

[11] Em 1919, só havia alguns milhares de servos de Jeová, e eles ficaram muito felizes de entender as verdades da Bíblia. Daquele ano em diante, o povo de Deus não parou de aumentar. Hoje, somos bem mais de 8 milhões! Será que as águas da verdade acompanharam esse aumento? Sim! O que não falta é alimento espiritual! Nos últimos cem anos, o povo de Deus tem recebido uma enxurrada de alimento espiritual; foram literalmente bilhões de Bíblias, livros, revistas, brochuras e folhetos. Igual ao rio que Ezequiel viu, as águas da verdade não pararam de aumentar, ajudando pessoas que têm sede espiritual no mundo todo. Já faz muito tempo que nossas publicações estão disponíveis no formato impresso. E hoje, por meio do site jw.org, esse alimento espiritual está disponível em formato

eletrônico em mais de 900 idiomas! Como essas águas da verdade têm ajudado as pessoas de coração sincero?

[12] ***Água que dá vida.*** Foi dito a Ezequiel: "Tudo viverá por onde quer que a corrente de água passar." Pense em como as águas da verdade influenciaram a vida de todos os que passaram a fazer parte do paraíso espiritual. As verdades da Bíblia têm tocado o coração de milhões de pessoas, ajudando-as a ter fé em Jeová. Mas a visão também traz um aviso: Nem todos continuam a ter amor pela verdade. Assim como as áreas pantanosas do Mar Morto na visão de Ezequiel, alguns param de dar valor às verdades da Bíblia e abandonam a Jeová.*[3] Que isso nunca aconteça no nosso caso! — **Leia Deuteronômio 10:16-18.**

[13] ***Árvores para alimento e para cura.*** As árvores da visão ensinam lições que tocam o nosso coração. Lembra que as árvores davam frutos deliciosos todo mês e

*[3] Ainda sobre isso, pense na ilustração de Jesus sobre a rede de arrasto. A rede pega muitos peixes, mas nem todos são "bons". Os que são imprestáveis têm que ser jogados fora. Assim, Jesus avisou que um grande número dos que se associassem com a organização de Jeová não seriam considerados peixes bons; com o tempo eles deixariam de ser fiéis. — Mat. 13:47-50; 2 Tim. 2:20, 21.

12. (a) Como as verdades da Bíblia têm ajudado as pessoas? (b) A visão traz que aviso? (Veja também a nota.)

13. Que lições aprendemos das árvores da visão de Ezequiel?

que suas folhas serviam para cura? (Eze. 47:12) Isso nos lembra que Jeová generosamente nos dá o tipo de alimento e de cura mais importante: em sentido espiritual. O mundo está doente e passando fome nesse sentido. Mas com o povo de Jeová acontece o contrário. Por exemplo, já aconteceu de seu coração ficar cheio de gratidão depois de ler um artigo em uma de nossas revistas, de assistir a um de nossos vídeos ou de cantar o último cântico de um congresso? Somos muito bem alimentados! (Isa. 65:13, 14) Todo esse alimento espiritual nos ajuda a manter a espiritualidade forte. As orientações que recebemos se baseiam na Bíblia e nos ajudam a lutar contra coisas erradas, como imoralidade, ganância e falta de fé. E, para os que ficam doentes em sentido espiritual por causa de um pecado sério, Jeová providenciou ajuda amorosa por meio da congregação. **(Leia Tiago 5:14.)** Realmente, assim como as árvores da visão de Ezequiel indicam, somos muito abençoados!

14 Também aprendemos uma lição daqueles lugares pantanosos que não foram curados pela água. Não queremos ser como muitos neste mundo doente em

14, 15. (a) Que lição aprendemos dos lugares pantanosos que não foram curados pela água? (b) O rio que Ezequiel viu nos lembra de que bênçãos?

sentido espiritual, que se recusam a ser curados por Deus. (Mat. 13:15) Em vez disso, queremos ter as bênçãos de Jeová em nossa vida. O rio que Ezequiel viu nos lembra das muitas bênçãos que temos à nossa disposição. Podemos estudar e entender as verdades da Bíblia. Também podemos ensinar essas verdades a outros por meio da pregação. E temos a ajuda amorosa dos anciãos. Esses homens treinados pelo escravo fiel nos dão conselhos, consolo e orientações. Sem dúvida, o rio da visão de Ezequiel leva vida e cura por onde passa!

15 Mas essa visão vai ter um cumprimento maior no futuro. Como vamos ver, as águas desse rio vão beneficiar a humanidade no mais pleno sentido.

Como a visão vai se cumprir no Paraíso?

16 Você se imagina no Paraíso, vivendo feliz ao lado de sua família e de seus amigos? Essa imagem vai ficar ainda mais clara na sua mente depois que estudarmos como a visão de Ezequiel sobre o rio vai se cumprir no futuro. Para isso, vamos ver novamente os três aspectos da visão que mostram o amor de Jeová.

17 ***Um rio de bênçãos.*** Se o que vimos sobre o rio até agora já é maravilhoso, no futuro vai ser ainda melhor!

16, 17. Como vamos ser beneficiados pelo rio de bênçãos no Paraíso? Dê exemplos.

Durante o Reinado de Mil Anos de Jesus, os fiéis vão se beneficiar ainda mais do resgate, já que, além de bênçãos espirituais, eles vão ter bênçãos físicas. Aos poucos, as pessoas vão ser levadas à perfeição. Nada de doenças, médicos, enfermeiros, hospitais ou planos de saúde. Os da "grande multidão" — os milhões que sobreviverem ao Armagedom — vão beber da água da vida. (Apo. 7:9, 14) Mas, por mais impressionantes que sejam essas bênçãos que o rio vai trazer, elas são apenas umas poucas gotas quando comparadas com o que vai acontecer depois. O rio da visão de Ezequiel vai trazer bênçãos ainda maiores!

[18] ***Água que dá vida.*** Durante o Reinado de Mil Anos, o "rio de água da vida" vai se tornar uma torrente. (Apo. 22:1) Milhões, até bilhões, de pessoas vão ser ressuscitadas e ter a oportunidade de viver para sempre no Paraíso. Dessa forma, Jeová vai libertar os "que residem no pó", os "impotentes na morte". (Isa. 26:19) Essa vai ser mais uma das bênçãos que Jeová vai trazer por meio do Reino. Mas será que todos esses ressuscitados vão continuar vivendo para sempre?

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18. Como o "rio de água da vida" vai se tornar uma torrente durante o Reinado de Mil Anos?

[19] Isso vai depender deles. Lá no Paraíso vamos continuar recebendo as águas da verdade que vêm de Jeová. Essas "águas" vão incluir coisas novas que vamos aprender sobre Jeová e os novos rolos, com novas instruções. Você não fica animado só de pensar nisso? Mas alguns vão se recusar a seguir essas novas instruções, preferindo desobedecer a Jeová. Alguns desses talvez se rebelem ainda durante os mil anos, mas eles não vão conseguir atrapalhar a paz no Paraíso. (Isa. 65:20) Quando isso acontecer, nós talvez nos lembremos dos lugares pantanosos da visão de Ezequiel, que ficaram "abandonados ao sal", sem vida. Não querer beber da água da vida vai ser uma péssima decisão. Depois dos mil anos, um grupo de rebeldes vai se juntar a Satanás. Todos os que rejeitarem o governo justo de Jeová vão ter o mesmo fim: morte eterna. — Apo. 20:7-12.

[20] ***Árvores para alimento e para cura.*** Jeová não quer que aqueles que estiverem no Paraíso percam a chance de viver para sempre. Como ele vai nos ajudar a não

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19. (a) O que vamos continuar recebendo no Paraíso? (b) Em que sentido alguns vão ser "abandonados ao sal"?

20. As árvores da visão de Ezequiel nos lembram de que benefícios que vamos ter no Paraíso?

perder essa maravilhosa oportunidade? Durante os mil anos ele vai providenciar novamente uma ajuda parecida com as árvores que Ezequiel viu. Na visão de Ezequiel, as árvores ao longo das margens do rio davam frutos nutritivos e suas folhas eram para cura. Assim, no Paraíso teremos benefícios físicos e espirituais. Como reis e sacerdotes, Jesus e os 144 mil vão ajudar os fiéis a se beneficiar plenamente do resgate durante os mil anos, levando os humanos à perfeição. (Apo. 20:6) Essa visão de Ezequiel é parecida com outra visão muito bonita, registrada pelo apóstolo João. **(Leia Apocalipse 22:1, 2.)** As folhas das árvores que João viu são "para a cura das nações". Junto com Jesus, os 144 mil vão participar em 'curar' milhões de humanos fiéis, livrando-os do pecado e da morte.

21 Meditar no rio da visão de Ezequiel enche nosso coração de paz e esperança. Que futuro maravilhoso temos pela frente! Pense no seguinte: Milhares de anos atrás, Jeová deu profecias que nos ajudam a imaginar a vida no Paraíso. E, durante todo esse tempo, ele tem convidado as pessoas a estarem lá para ver essas

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21. (a) Como você se sente ao meditar no rio da visão de Ezequiel? (Veja o quadro "Um rio que se transforma numa torrente!".) (b) O que vamos estudar no próximo capítulo?

profecias se cumprirem. Mas você talvez se pergunte: ‘E eu? Será que eu vou estar lá?’ No próximo capítulo vamos ver como o final da profecia de Ezequiel nos dá confiança quanto ao futuro.

SEU LUGAR NA ADORAÇÃO PURA

1 Como a visão de Ezequiel sobre o rio se cumpriu no passado?

2 Como essa visão está se cumprindo hoje?

3 Como o cumprimento dessa visão vai ser ainda maior durante o Reinado de Mil Anos?

20 'DISTRIBUAM A TERRA COMO HERANÇA'

PONTO PRINCIPAL: | **EZEQUIEL 45:1**

O significado da divisão da terra

A VISÃO que Ezequiel acaba de ter talvez tenha feito o profeta lembrar do que aconteceu no tempo de Moisés e Josué, quase 900 anos antes. Naquela ocasião, Jeová descreveu para Moisés quais seriam os limites da Terra Prometida. Mais tarde, Jeová disse para Josué como a terra deveria ser distribuída entre as tribos de Israel. (Núm. 34:1-15; Jos. 13:7; 22:4, 9) Mas agora, no ano 593 a.C., Jeová diz para Ezequiel e os outros exilados distribuírem de novo a Terra Prometida entre as tribos de Israel! — Eze. 45:1; 47:14; 48:29.

[2] Que mensagem essa visão trazia para Ezequiel e os outros exilados? Por que essa visão serve de encorajamento para o povo de Deus hoje? Será que ela vai ter um cumprimento maior no futuro?

1, 2. (a) Que instruções Ezequiel recebeu de Jeová? (b) Que perguntas vamos considerar?

20A

A DISTRIBUIÇÃO DA TERRA

VEJA OS PARÁGRAFOS 5-11.

A descrição tão detalhada dos limites da Terra Prometida garantiu aos exilados que sua amada terra com certeza seria restaurada. Que lições podemos aprender dessa visão? Vamos ver dois pontos.

Um lugar e uma designação valiosa

Cada um dos exilados que voltassem receberia uma herança na Terra Prometida restaurada. Hoje também todos os servos de Jeová têm um lugar no paraíso espiritual. Não importa se o que fazemos na organização parece pouco, todos nós temos um lugar e uma designação valiosa na terra espiritual. Para Jeová, todos os seus servos são preciosos e têm o mesmo valor.

A terra seria distribuída igualmente

Na visão de Ezequiel, todos os habitantes da Terra Prometida restaurada, não importa qual território recebessem, teriam a mesma oportunidade de aproveitar tudo de bom que essa terra tinha para oferecer. Hoje também Jeová dá a todos os seus servos a mesma oportunidade de receber as bênçãos do paraíso espiritual.

DÃ
ASER
NAFTALI
MANASSÉS
EFRAIM
RUBEM
JUDÁ
A CONTRIBUIÇÃO
BENJAMIM
SIMEÃO
ISSACAR
ZEBULÃO
GADE

Uma visão, quatro garantias

[3] A última visão de Ezequiel ocupa nove capítulos do seu livro. (Eze. 40:1–48:35) Ela deu aos exilados quatro garantias animadoras sobre a restauração da nação de Israel. Que garantias? Primeiro, a adoração pura seria restaurada no templo de Deus. Segundo, sacerdotes e pastores leais voltariam a liderar a nação. Terceiro, todos os que voltassem receberiam uma parte da terra como herança. E, quarto, Jeová voltaria a residir entre eles.

[4] Nos capítulos 13 e 14 deste livro, estudamos sobre as duas primeiras garantias: como a adoração pura seria restaurada e como o povo de Deus voltaria a ser liderado por pastores leais. Neste capítulo, vamos analisar a terceira garantia: os exilados que voltassem receberiam uma parte da terra como herança. No próximo capítulo, vamos considerar a promessa de que Jeová voltaria a residir entre eles. — Eze. 47:13-21; 48:1-7, 23-29.

3, 4. (a) Que quatro garantias a última visão de Ezequiel deu aos exilados? (b) Que garantia vamos analisar neste capítulo?

“Essa terra . . . é repartida entre vocês como herança”

[5] **Leia Ezequiel 47:14.** Na visão, Jeová falou para Ezequiel que aquela terra logo ficaria parecida com “o jardim do Éden”. (Eze. 36:35) Depois Jeová disse: “Esse é o território que vocês repartirão como a herança de terra das 12 tribos de Israel.” (Eze. 47:13) “O território” a ser repartido era a terra de Israel para onde os exilados voltariam. Daí, conforme registrado em Ezequiel 47:15-21, Jeová descreveu em detalhes os limites de toda a terra de Israel.

[6] Qual era o objetivo dessa visão? Aquela descrição tão detalhada dos limites garantiu a Ezequiel e aos outros exilados que sua amada terra com certeza seria restaurada. Imagine como essa garantia de Jeová, descrita em tantos detalhes, deve ter deixado os exilados felizes! Mas será que o povo de Deus recebeu mesmo a terra que foi prometida para eles como herança? Com certeza.

[7] Em 537 a.C., 56 anos depois de Ezequiel ter recebido a visão, milhares de exilados começaram a vol-

5, 6. (a) Na visão de Ezequiel, que território deveria ser repartido? (b) Qual era o objetivo dessa visão de Ezequiel?

7. (a) O que aconteceu a partir de 537 a.C.? Isso nos lembra do quê? (b) Que pergunta vamos analisar primeiro?

tar para Israel e a receber a terra como herança. Isso nos lembra de algo parecido que tem acontecido com o povo de Deus em nossos dias. De certa forma, eles também receberam uma terra. Que terra? Jeová permitiu que seus servos entrassem numa terra espiritual. Assim, a restauração da Terra Prometida pode nos ensinar muitas lições sobre a restauração da terra espiritual do povo de Deus hoje. Mas, antes de estudarmos essas lições, vamos responder à seguinte pergunta: "Por que podemos dizer que a terra espiritual realmente existe hoje?"

[8] Em outra visão dada a Ezequiel, Jeová tinha indicado que as profecias sobre a restauração de Israel teriam um cumprimento maior depois que seu "servo Davi", Jesus Cristo, começasse a reinar. (Eze. 37:24) Isso aconteceu em 1914. Naquela época, já fazia muito tempo que a nação de Israel não era mais o povo de Deus. Ela tinha sido substituída pelo Israel espiritual, formado pelos cristãos ungidos. **(Leia Mateus 21:43; 1 Pedro 2:9.)** Mas, além de substituir a

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8. (a) Jeová substituiu a nação de Israel por qual nação? (b) O que é a terra, ou paraíso, espiritual? Quando essa terra começou a existir? (c) Quem faz parte da terra espiritual?

nação de Israel por uma nação espiritual, Jeová também substituiu a terra de Israel por uma terra espiritual. (Isa. 66:8) Como vimos no capítulo 17 deste livro, essa terra (ou paraíso) espiritual é uma condição ou ambiente espiritual abençoado onde os ungidos que ainda estão na Terra têm adorado a Jeová desde 1919. (Veja o quadro 9B, "Por que 1919?", no capítulo 9.) Com o passar do tempo, pessoas com esperança de viver na Terra, as "outras ovelhas", também entraram nessa terra espiritual. (João 10:16) Apesar de hoje já vivermos no paraíso espiritual, vai ser só depois do Armagedom que vamos receber todas as bênçãos que esse paraíso pode nos proporcionar.

A terra é dividida igualmente

[9] **Leia Ezequiel 48:1, 28.** Depois de estabelecer os limites da terra, Jeová descreveu em detalhes como a terra devia ser distribuída como herança. De norte a sul, ela seria dividida em partes iguais entre as 12 tribos. Começaria com a tribo de Dã (no ponto mais ao norte) e terminaria com a tribo de Gade (no ponto mais ao sul). Cada uma das 12 tribos recebe-

9. Que detalhes Jeová deu sobre como a terra devia ser distribuída?

ria uma faixa de terra que cruzaria o território de Israel de leste a oeste. Essa faixa de terra começaria na fronteira mais ao leste e iria até o Grande Mar, ou mar Mediterrâneo, ao oeste. — Eze. 47:20.

[10] Que garantias essa parte da visão deve ter dado aos exilados? A descrição detalhada que Ezequiel deu sobre a distribuição da terra deve ter garantido aos exilados que a divisão da terra seria feita de modo organizado. Além disso, o fato de a terra ser dividida de modo tão exato entre as 12 tribos enfatizava que todos os exilados que voltassem receberiam uma herança na terra restaurada. Ninguém ficaria sem herdar uma terra ou sem ter onde morar.

[11] Que lições essa visão tem para nós hoje? Bem, os sacerdotes, os levitas e os maiorais (ou líderes) não seriam os únicos a ter um lugar na Terra Prometida restaurada. Todos os membros das 12 tribos teriam um lugar. (Eze. 45:4, 5, 7, 8) O mesmo acontece hoje. Os ungidos que ainda estão na Terra e os da "grande multidão" que exercem a liderança não são os únicos

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10. Que garantias essa parte da visão deve ter dado aos exilados?

11. Que lições a visão da distribuição da terra tem para nós hoje? (Veja o quadro "A distribuição da terra".)

que têm um lugar no paraíso espiritual.*[1] Todos os da grande multidão têm um lugar. (Apo. 7:9) Não importa se o que fazemos na organização parece pouco, todos nós temos um lugar e uma designação valiosa na terra espiritual. Que garantia maravilhosa!

Duas diferenças importantes — O que elas significam para nós?

[12] Algumas das instruções de Jeová sobre a distribuição da terra devem ter deixado Ezequiel intrigado. Isso porque elas eram diferentes das instruções que Deus tinha dado para Moisés. Veja duas dessas diferenças. Uma tinha a ver com a terra; a outra, com os habitantes.

[13] ***A terra.*** Jeová tinha dito para Moisés dar mais terra para as tribos maiores do que para as menores. (Núm. 26:52-54) Mas, na visão de Ezequiel, Jeová deu instruções específicas para que todas as tribos recebessem "partes ***iguais"*** ["cada um como o seu irmão",

*[1] Para saber sobre a posição e a designação especial que Jeová estabeleceu para o sacerdócio e o maioral na terra espiritual, veja o capítulo 14 deste livro.

12, 13. Que instruções específicas Jeová deu sobre a distribuição da terra?

nota]. (Eze. 47:14) Assim, de norte a sul, o território de cada uma das 12 tribos devia ter o mesmo tamanho. Todos os israelitas, não importa de qual tribo fossem, teriam a mesma oportunidade de aproveitar tudo de bom que essa terra fértil tinha para oferecer, já que toda a Terra Prometida era bem irrigada.

14 ***Os habitantes.*** A Lei de Moisés protegia os estrangeiros e permitia que eles adorassem a Jeová, só que eles não podiam receber nenhuma parte da terra. (Lev. 19:33, 34) Mas o que Jeová disse para Ezequiel foi além do que Ele tinha estabelecido na Lei. Jeová falou: "Vocês devem dar ao residente estrangeiro uma ***herança*** no território da tribo em que ele tiver estabelecido residência." Com isso, Jeová eliminou uma grande diferença que havia entre os "israelitas de nascimento" e os estrangeiros que moravam entre eles. (Eze. 47:22, 23) Na visão que Ezequiel teve, ele observou que entre os habitantes da terra restaurada havia igualdade e união na adoração a Jeová. — Lev. 25:23.

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14. Como as instruções de Jeová sobre os estrangeiros foram além do que ele tinha estabelecido na Lei de Moisés?

[15] Essas duas instruções que Ezequiel recebeu sobre a terra e seus habitantes devem ter dado ainda mais confiança para os exilados. Eles sabiam que Jeová daria para todos eles uma herança igual, não importa se eram israelitas de nascimento ou se eram estrangeiros que adoravam a Jeová. (Esd. 8:20; Nee. 3:26; 7:6, 25; Isa. 56:3, 8) Essas instruções também confirmaram uma verdade muito consoladora sobre Jeová: para ele, todos os seus servos são preciosos e têm o mesmo valor. **(Leia Ageu 2:7.)** Essa verdade toca o nosso coração, não importa se a nossa esperança é viver no céu ou na Terra.

[16] O que aprendemos desses detalhes sobre a terra e seus habitantes? Eles nos lembram que a igualdade e a união precisam ser características marcantes da família de Jeová no mundo inteiro. Jeová não é parcial. Precisamos nos perguntar: 'Será que eu imito a imparcialidade de Jeová? Trato todos os meus irmãos com respeito, não importa sua raça ou suas circuns-

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15. As instruções sobre a terra e seus habitantes confirmaram que verdade sobre Jeová?

16, 17. (a) O que aprendemos dos detalhes sobre a terra e seus habitantes? (b) O que vamos estudar no próximo capítulo?

tâncias na vida?' (Rom. 12:10) Ficamos felizes por Jeová ter dado a todos nós a mesma oportunidade de fazer parte do paraíso espiritual, onde podemos servir ao nosso Pai celestial de todo o coração e ter suas bênçãos. — Gál. 3:26-29; Apo. 7:9.

[17] No próximo capítulo nós vamos estudar a quarta garantia que a última visão de Ezequiel deu para os exilados: a promessa de que Jeová voltaria a estar com eles. Que lições aprendemos dessa promessa? Vamos ver.

SEU LUGAR NA ADORAÇÃO PURA

1 Por que você acredita que o paraíso espiritual existe hoje?

2 Por que você pode ter a certeza de que você tem um lugar e uma designação valiosa no paraíso espiritual?

3 O que você aprendeu sobre Jeová na visão da distribuição da terra?

21 “O NOME DA CIDADE SERÁ JEOVÁ ESTÁ ALI”

PONTO PRINCIPAL: | **EZEQUIEL 48:35**

O significado da cidade e da contribuição

NA SUA última visão, Ezequiel fica sabendo que uma parte da terra de Israel tem que ser separada para um objetivo especial. Essa parte não era para ser dada a uma das tribos de Israel; era para ser oferecida como contribuição a Jeová. Ezequiel também fica sabendo sobre uma cidade impressionante com um nome curioso. Essa parte da visão dá aos exilados uma garantia muito importante: Jeová vai estar com eles quando retornarem para sua amada terra.

[2] Ezequiel nos dá uma descrição detalhada daquela contribuição. Esse relato está cheio de lições para nós, servos de Jeová. Vamos ver quais são essas lições.

1, 2. (a) Uma parte da terra de Israel devia ser separada para que objetivo especial? (b) Que garantia a visão dava aos exilados?

A “contribuição sagrada” e a “cidade”

[3] Dentro da parte que devia ser separada para um objetivo especial, havia um terreno de 25 mil côvados (ou 13 quilômetros) de comprimento por 25 mil côvados de largura, formando um quadrado. Ele era chamado de “a contribuição ***inteira”.*** Ele era dividido em três partes. A parte de cima era para os levitas, e a parte do meio era para o templo e os sacerdotes. Essas duas partes formavam a “contribuição ***sagrada”.*** A parte de baixo, ou ‘a área que sobrava’, era a menor de todas e era para o “uso ***comum*** da cidade”. — Eze. 48:15, 20.

[4] Que lição podemos aprender desse relato sobre a contribuição para Jeová? Observe como devia ser feita a distribuição da terra: ***primeiro*** seria separada a terra para a contribuição especial e ***depois*** a terra para as tribos. Com isso Jeová mostrou que a contribuição especial era mais importante do que o restante

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3. A terra que Jeová separou para um objetivo especial era dividida em que cinco partes? Para que servia cada uma delas? (Veja o quadro “Vocês devem reservar [uma parte] como contribuição”.)

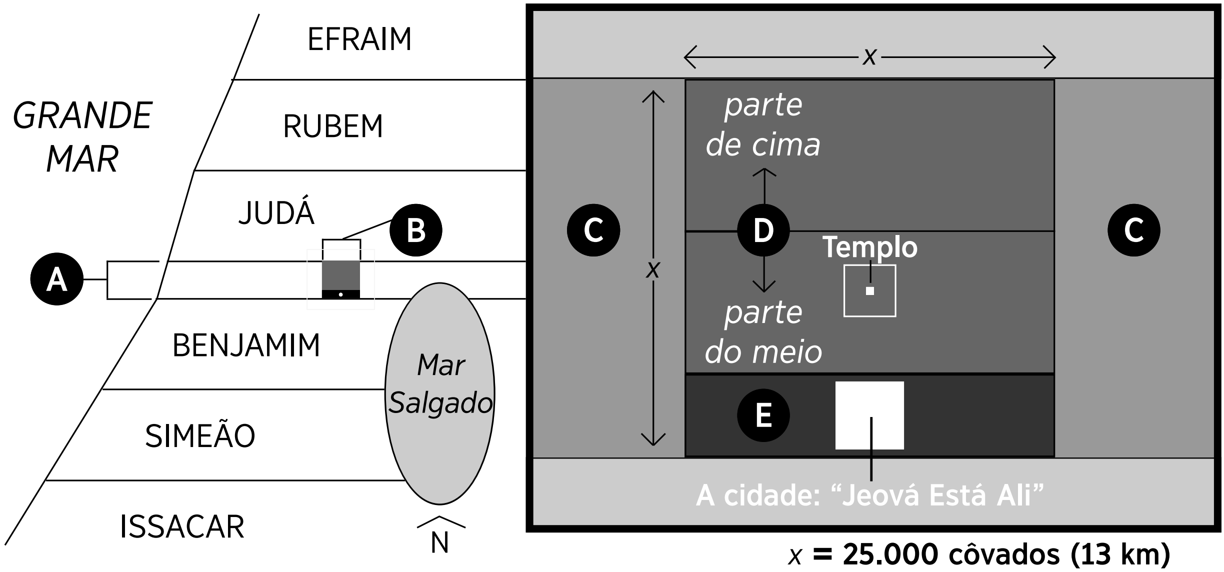
4. Que lição podemos aprender do relato sobre a contribuição para Jeová?

“VOCÊS DEVEM RESERVAR [UMA PARTE] COMO CONTRIBUIÇÃO”

EZEQUIEL 48:8

VEJA O PARÁGRAFO 3.

Vamos acompanhar Ezequiel enquanto ele descreve a terra que Jeová separou para um objetivo especial. Ela é formada por cinco partes. Quais são elas? E para que servem?



A **A “contribuição”**
É para uso administrativo e também é chamada de “faixa administrativa”.
EZE. 48:8

B **“A contribuição inteira”**
Foi separada para os sacerdotes, os levitas e a cidade. Além disso, membros das 12 tribos entram nessa parte para adorar a Jeová e apoiar a administração.
EZE. 48:20

C **“O território do maioral”**
“Essa terra se tornará sua propriedade em Israel.” “Pertencerá ao maioral.”
EZE. 45:7, 8; 48:21, 22

D **“A contribuição sagrada”**
Essa parte também é chamada de “porção santa”. A parte de ***cima*** é “para os levitas”; é algo ‘sagrado’. A parte do ***meio*** é “a contribuição sagrada para os sacerdotes”. É “um lugar para suas casas e um lugar sagrado para o santuário”, ou templo.
EZE. 45:1-5; 48:9-14

E **“A área que sobrar”**
“Ela pertencerá a toda a casa de Israel” e “será destinada ao uso comum da cidade, para moradia e para pastagem”.
EZE. 45:6; 48:15-19

do território. (Eze. 45:1) Isso sem dúvida ensinou aos exilados que adorar a Jeová devia ser a coisa mais importante na vida. Hoje não é diferente. Para nós, atividades espirituais, como estudar a Bíblia, ir às reuniões e participar na pregação, vêm em primeiro lugar. Se imitarmos o exemplo de Jeová em estabelecer as prioridades certas, vamos mostrar no nosso dia a dia que adorar a Jeová é o mais importante para nós.

“A cidade ficará no meio”

5 **Leia Ezequiel 48:15.** O que “a cidade” e a área em volta dela significavam? (Eze. 48:16-18) Na visão, Jeová tinha dito para Ezequiel que a “propriedade da cidade” pertenceria a “toda a casa de Israel”. (Eze. 45:6, 7) Assim, a cidade e a área em volta dela não faziam parte da “contribuição sagrada” que devia ser ‘reservada para Jeová’. (Eze. 48:9) Com essa diferença em mente, vamos ver o que podemos aprender dessa cidade.

6 Para saber que lições podemos aprender da

5, 6. (a) A quem a cidade pertencia? (b) Que três coisas a cidade *não* podia ser, e por quê?

cidade, primeiro temos que saber que cidade era essa. Será que era a cidade de Jerusalém com o seu templo depois de ela ser reconstruída? ***Não,*** porque a cidade que Ezequiel viu não tinha nenhum templo. Será que era alguma outra cidade reconstruída pelos exilados que voltaram ou pelos descendentes deles? ***Não,*** porque nenhuma cidade na terra de Israel tinha as mesmas características da cidade descrita na visão. Então será que era uma cidade no céu? ***Não,*** porque a cidade foi construída num terreno "para uso comum", ou seja, num terreno que não seria usado para coisas sagradas. — Eze. 42:20.

[7] Então o que é a cidade que Ezequiel viu? Lembre-se que ele viu a cidade na mesma visão em que viu a terra. (Eze. 40:2; 45:1, 6) A Bíblia indica que a visão era sobre uma terra em sentido espiritual. Da mesma forma, a cidade deve ser uma cidade em sentido espiritual. Em geral, o que significa a palavra "cidade"? Essa palavra traz a ideia de uma estrutura organizada formada por pessoas que moram num mesmo lugar. Assim, a cidade que Ezequiel viu, que

7. O que é a cidade que Ezequiel viu, e o que ela parece representar?

formava um quadrado perfeito, parece representar uma administração bem organizada.

[8] Qual o objetivo dessa administração? A visão de Ezequiel mostra que a cidade funciona ***dentro*** da terra que Ezequiel viu. Assim, essa administração funciona ***dentro*** do paraíso espiritual, guiando a atividade do povo de Deus hoje. E o que significa o fato de a cidade ficar num terreno para uso comum, ou seja, que não era sagrado? Isso nos lembra que a administração é terrestre, não celestial. Essa administração tem trabalhado para beneficiar todos os que moram no paraíso espiritual.

[9] Quem faz parte dessa administração terrestre? Na visão de Ezequiel, era "o maioral" quem exercia a liderança na cidade. (Eze. 45:7) Ele era um líder entre o povo, mas não era nem sacerdote nem levita. O maioral nos lembra principalmente dos anciãos de nossos dias que não são ungidos. Esses pastores

8. O que a visão de Ezequiel nos ensina sobre o objetivo da administração?

9. (a) Quem faz parte da administração terrestre hoje? (b) O que Jesus vai fazer durante os mil anos?

espirituais amorosos e humildes fazem parte das "outras ovelhas" e são servos do governo celestial de Cristo. (João 10:16) Durante os mil anos, Jesus vai escolher e designar "príncipes", ou seja, anciãos qualificados "em toda a terra". (Sal. 45:16) Seguindo as orientações do Reino, eles vão cuidar do povo de Deus aqui na Terra durante os mil anos.

"Jeová Está Ali"

[10] **Leia Ezequiel 48:35.** O nome da cidade é "Jeová Está Ali". Esse nome garante que nessa cidade é possível sentir a presença de Jeová. Ao mostrar para Ezequiel essa cidade, localizada no centro da terra restaurada, Jeová estava como que dizendo: 'Vou estar com vocês ***de novo!'*** Que garantia maravilhosa!

[11] Que lições podemos aprender dessa parte da profecia de Ezequiel? O nome da cidade nos garante que Jeová está entre o seu povo na Terra hoje e ***sempre*** estará. O nome dessa cidade também destaca uma verdade muito importante: o objetivo da cidade não é dar poder a algum homem, mas colocar em prática

10. Qual é o nome da cidade, e que garantia isso dá?

11. Que lições podemos aprender da cidade e do nome dela?

as orientações justas e amorosas de Jeová. Por exemplo, Jeová não dá à administração autoridade para "dividir a terra" como bem entende. Em vez disso, Jeová espera que os administradores respeitem a "divisão da terra" que ele próprio já fez, ou seja, o lugar que ele deu a cada um de seus servos no paraíso espiritual, incluindo os que talvez pareçam insignificantes. — Pro. 19:17; Eze. 46:18; 48:29.

[12] Qual é outra característica impressionante da cidade "Jeová Está Ali"? Para proteger seus habitantes, as cidades no passado tinham muros com o menor número de portões possível. Mas essa cidade tem 12 portões! (Eze. 48:30-34) Com esse grande número de portões (três de cada lado da cidade), a cidade é de fácil acesso. Isso mostra que os administradores da cidade são acessíveis e estão sempre prontos para ajudar a todos os servos de Deus. Além disso, o fato de a cidade ter ***12*** portões destaca que ela está aberta a todos, "a ***toda*** a casa de Israel". (Eze. 45:6) Essa característica da cidade ensina algo importante para

12. (a) Qual é outra característica impressionante da cidade, e o que isso mostra? (b) O que essa característica da cidade ensina para os anciãos?

todos os anciãos. Jeová quer que eles sejam acessíveis e que estejam sempre prontos para ajudar a todos no paraíso espiritual.

Os servos de Deus 'entram para adorar' e apoiam a cidade

[13] Vamos voltar ao tempo de Ezequiel e aprender mais detalhes sobre a visão da distribuição da terra. Jeová mencionou pessoas que participavam de vários tipos de serviço. Os sacerdotes, 'que serviam no santuário', deviam oferecer sacrifícios e se aproximar de Jeová para servir a ele. E os levitas, 'que serviam no templo', deviam "cuidar do serviço realizado ali e de todas as coisas que se [deviam] fazer nele". (Eze. 44:14-16; 45:4, 5) Além disso, haveria trabalhadores perto da cidade. Quem eram esses trabalhadores?

[14] Os trabalhadores perto da cidade vinham de ***"todas*** as tribos de Israel". O papel deles era dar apoio. De que maneira? A tarefa deles era cultivar a terra para produzir alimento para os que trabalhavam na cidade. (Eze. 48:18, 19) Será que isso nos lembra de algo hoje? Sim. Hoje ***todos*** os habitantes do paraí-

13. Que vários tipos de serviço Jeová mencionou?

14. Os trabalhadores perto da cidade nos lembram do quê?

so espiritual têm a oportunidade de apoiar os ungidos e os da "grande multidão" que Jeová designou para exercer a liderança. (Apo. 7:9, 10) Uma das principais maneiras de fazermos isso é por cooperar de coração com as orientações do escravo fiel.

15 A visão de Ezequiel traz ainda outro detalhe que nos ensina uma lição sobre nosso ministério. Que detalhe? Jeová diz que membros das 12 tribos (tirando os levitas) estariam ativos em ***dois*** lugares: no pátio do templo e na área da cidade que servia para pastagem. O que eles fariam em cada um desses lugares? No pátio do templo, todas as tribos 'entrariam para ***adorar'*** a Jeová, oferecendo ***sacrifícios.*** (Eze. 46:9, 24) Na área da cidade que servia para pastagem, membros de todas as tribos dariam o seu ***apoio*** por ***cultivar*** essa terra. O que o exemplo desses trabalhadores nos ensina?

16 Hoje, os da grande multidão têm a oportunidade de participar em atividades como aquelas da visão de Ezequiel. Eles ***adoram*** a Jeová "no seu ***templo",***

15, 16. (a) Qual é outro detalhe da visão de Ezequiel? (b) Em que atividades temos a oportunidade de participar?

oferecendo *'sacrifícios* de louvor'. (Heb. 13:15; Apo. 7:9-15) Eles fazem isso ao pregar as boas novas e ao comentar e cantar nas reuniões, expressando assim sua fé. Para eles, adorar a Jeová por meio de atividades espirituais como essas é sua responsabilidade principal. (1 Crô. 16:29) Além disso, muitos do povo de Deus têm condições de ***apoiar*** a organização de forma prática. Por exemplo, eles ajudam na construção e na manutenção de Salões do Reino e de filiais, bem como em muitos outros projetos da organização. Já outros apoiam esses projetos por meio de donativos. Ao apoiarem a organização dessas maneiras, eles estão como que ***cultivando*** a terra, "para a glória de Deus". (1 Cor. 10:31) Eles fazem tudo isso com zelo e alegria porque sabem que Jeová "se agrada desses sacrifícios". (Heb. 13:16) E você? Também está aproveitando para participar ao máximo nessas atividades?

"Há novos céus e uma nova terra que aguardamos"

[17] Será que no futuro nós vamos ver um cumpri-

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17. (a) Que cumprimento maior da visão de Ezequiel nós vamos ver no futuro? (b) Durante os mil anos, quem vai se beneficiar da administração terrestre?

mento maior da visão de Ezequiel sobre a contribuição? Sim! Pense no seguinte: Ezequiel viu que a parte da terra chamada "a contribuição sagrada", onde se localizava "o santuário de Jeová", ficava no centro do território. (Eze. 48:10) Isso é uma garantia de que, depois do Armagedom, não importa em que lugar da Terra nós moremos, Jeová vai estar entre nós. (Apo. 21:3) Durante os mil anos, a administração terrestre — aqueles na Terra que vão ser designados para cuidar do povo de Deus — vai dar orientação a todos os que fizerem parte da "nova terra", ou seja, as pessoas que vão viver no Paraíso. — 2 Ped. 3:13.

18 Por que podemos ter certeza de que a administração terrestre vai continuar a agir de acordo com as orientações do governo de Deus? A Bíblia mostra que a cidade da visão de Ezequiel tinha 12 portões. Da mesma forma, a Nova Jerusalém, a cidade celestial formada pelos 144 mil que vão reinar com Cristo, também tem 12 portões. (Apo. 21:2, 12, 21-27) Isso indica que a administração terrestre vai agir de

18. (a) Por que podemos ter certeza de que a administração terrestre vai agir de acordo com as orientações do governo de Deus? (b) O nome da cidade nos dá que garantia?

acordo com todas as decisões do Reino de Deus no céu. O nome da cidade "Jeová Está Ali" garante a cada um de nós que a adoração pura vai durar para sempre no Paraíso. Que futuro maravilhoso temos pela frente!

SEU LUGAR NA ADORAÇÃO PURA

1 Na visão sobre a contribuição para Jeová, o que você aprendeu sobre estabelecer prioridades?

2 Como você pode apoiar as atividades do escravo fiel?

3 Qual é a nossa responsabilidade principal?

22 "ADORE A DEUS"

PONTO PRINCIPAL: *Revisão dos pontos principais do livro bíblico de Ezequiel e como eles se aplicam hoje e no futuro*

APOCALIPSE 22:9

CADA um de nós tem que responder a uma pergunta muito importante: A quem vou adorar? Muitos talvez digam que esse é um assunto complexo já que existem muitas religiões. Mas, na verdade, a escolha é simples e clara. Ou adoramos a Jeová ou a Satanás.

2 Satanás quer muito ser adorado. Isso ficou bem claro quando ele tentou Jesus. Como vimos no capítulo 1 deste livro, Satanás ofereceu a Jesus algo impressionante: autoridade sobre todos os reinos da Terra. Tudo o que o Diabo queria em troca era "um ato de adoração". (Mat. 4:9) Já o anjo que deu uma visão ao apóstolo João se recusou a ser adorado. **(Leia Apocalipse 22:8, 9.)** Quando João tentou adorar o anjo, aquele humilde filho espiritual de Deus disse:

1, 2. (a) Que escolha todos nós temos que fazer? (b) Como um anjo humilde reagiu quando tentaram adorá-lo?

"Não faça isso!" Em vez de dizer 'adore a mim', o anjo disse: "Adore a Deus."

[3] O objetivo deste livro é fortalecer nossa determinação de fazer o que o anjo disse: adorar somente a Jeová. (Deut. 10:20; Mat. 4:10) Neste capítulo, nós vamos fazer uma breve revisão das profecias e visões de Ezequiel e ver o que aprendemos sobre adoração pura. Daí, com a ajuda da Bíblia, nós vamos olhar para o futuro — para o tempo em que todas as pessoas na Terra vão enfrentar um teste final. Esse teste vai determinar quem vai continuar vivendo para ver a adoração pura ser enfim plenamente restaurada.

Três pontos que são destacados no livro de Ezequiel

[4] No livro bíblico de Ezequiel aprendemos que, para nossa adoração ser aceitável, precisamos (1) adorar somente a Jeová, (2) continuar unidos na adoração pura e (3) mostrar amor a outros. Vamos ver como as profecias e visões que estudamos nos capítulos anteriores destacam esses três pontos.

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3. (a) Qual é o objetivo deste livro? (b) O que vamos estudar neste capítulo?

4. Que três pontos são destacados no livro bíblico de Ezequiel?

Ponto 1: Adorar somente a Jeová

[5] ***Capítulo 3:****[1] Ezequiel teve uma visão impressionante. Ele viu o trono de Jeová acima de poderosas criaturas espirituais. Viu também um arco-íris em volta de Jeová. Essa visão nos ensina uma lição muito importante: Apenas o Todo-Poderoso merece nossa adoração. — Eze. 1:4, 15-28.

[6] ***Capítulo 5:*** Ezequiel ficou chocado ao observar numa visão o templo de Jeová ser contaminado. Essa visão mostra que nada fica escondido de Jeová. Mesmo que outros não vejam, ele vê quando seu povo é desleal e se envolve em coisas erradas, como idolatria. Os que agem assim magoam a Jeová, e eles não vão escapar da punição. — Eze. 8:1-18.

[7] ***Capítulo 7:*** As nações ao redor de Israel trataram o povo de Deus com "profundo desprezo". (Eze. 25:6) Por isso, Jeová condenou aquelas nações. Isso prova que os que maltratam o povo de Jeová vão ter que prestar contas a ele. Mas também aprendemos outra lição do contato de Israel com aquelas nações: Nossa lealdade a Jeová deve vir acima de qualquer outra coisa. Jamais

***[1]** Os números dos capítulos se referem aos capítulos deste livro, não do livro bíblico de Ezequiel.

5-9. Neste livro, o que aprendemos sobre adorar somente a Jeová?

vamos abrir mão do que acreditamos só para agradar parentes que não servem a Jeová. Também não vamos confiar nas riquezas nem deixar de ser neutros por dar aos governos a lealdade que só Jeová merece.

[8] ***Capítulos 13 e 14:*** A visão do templo num monte muito alto nos ensina que temos que viver à altura dos padrões elevados de Jeová. Temos que reconhecer que ele está acima de qualquer outro deus. — Eze. 40:1–48:35.

[9] ***Capítulo 15:*** Israel e Judá são descritas como duas prostitutas. Isso nos lembra que Jeová detesta o adultério espiritual. — Ezequiel, capítulos 16 e 23.

Ponto 2: Continuar unidos na adoração pura

[10] ***Capítulo 8:*** As profecias de que Jeová colocaria "um só pastor" para cuidar do Seu povo destacam algo importante: Todos nós precisamos servir em paz e união debaixo da liderança de Jesus. — Eze. 34:23, 24; 37:24-28.

[11] ***Capítulo 9:*** Nesse capítulo, vimos as profecias de Ezequiel sobre o povo de Deus ser libertado do cativeiro em Babilônia e voltar para sua terra. Essas pro-

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10-14. Como a necessidade de continuarmos unidos na adoração pura foi destacada neste livro?

fecias transmitem uma mensagem para os que querem agradar a Jeová hoje. Os que adoram a Jeová de modo puro têm que se livrar de qualquer influência da religião falsa e não se deixar contaminar por ela. Apesar de sermos de diferentes formações culturais, econômicas e sociais, temos que manter a união, que é uma das coisas que nos identificam como servos de Jeová. — Eze. 11:17, 18; 12:24; João 17:20-23.

[12] ***Capítulo 10:*** A visão dos ossos secos que voltam à vida destacou a união dos servos de Jeová. Que privilégio nós temos por fazer parte do povo restaurado de Deus, um povo que adora a Jeová de modo puro e que trabalha lado a lado como um grande exército! — Eze. 37:1-14.

[13] ***Capítulo 12:*** A união foi especialmente destacada na profecia dos dois bastões que se tornam um só. Ver como os ungidos e os das outras ovelhas cumprem essa profecia fortalece nossa fé. Hoje vivemos num mundo dividido pelo ódio causado pela religião falsa e pela política. Apesar disso, a lealdade e o amor nos mantêm unidos. — Eze. 37:15-23.

[14] ***Capítulo 16:*** A visão do homem com o tinteiro e dos homens com as armas esmagadoras nos dá um

alerta bem sério: Apenas os que estiverem adorando a Jeová de modo puro quando a “grande tribulação” começar é que vão ser marcados para sobreviver. — Mat. 24:21; Eze. 9:1-11.

Ponto 3: Mostrar amor a outros

[15] ***Capítulo 4:*** A visão sobre as quatro criaturas viventes nos ensinou sobre as qualidades de Jeová, a principal delas sendo o amor. Quando falamos e agimos com amor, provamos que Jeová é o nosso Deus. — Eze. 1:5-14; 1 João 4:8.

[16] ***Capítulos 6 e 11:*** O amor motivou Jeová a designar vigias, como Ezequiel. Deus é amor; por isso ele não quer que ninguém seja destruído quando ele acabar com o governo de Satanás aqui na Terra. (2 Ped. 3:9) Nós temos o privilégio de imitar o amor de Deus. Fazemos isso quando cumprimos nossa responsabilidade de apoiar o trabalho do vigia atual. — Eze. 33:1-9.

[17] ***Capítulos 17 e 18:*** Jeová sabe que muitos vão rejeitar sua misericórdia e tentar eliminar seus servos leais. Por amor, Jeová vai defender seu povo quando “Gogue da terra de Magogue” atacar os que servem a

15-18. Por que temos que mostrar amor a outros, e como podemos fazer isso?

Deus lealmente. O amor que temos por outros nos motiva a avisar ao maior número de pessoas possível que Jeová vai destruir os que maltratam seu povo. — Eze. 38:1–39:20; 2 Tes. 1:6, 7.

[18] ***Capítulos 19, 20 e 21:*** Podemos ver claramente o amor de Jeová pelas pessoas na visão do rio que dá vida e na visão da distribuição da terra. Essas visões descrevem as bênçãos da maior demonstração do amor de Jeová, que foi dar a vida do seu Filho por nós. Por causa do resgate, podemos ter nossos pecados perdoados e viver para sempre como parte da família de Deus. Uma das melhores formas de mostrar nosso amor pelas pessoas é por falar a elas sobre o futuro maravilhoso que Jeová prometeu para os que têm fé em Jesus. — Eze. 45:1-7; 47:1–48:35; Apo. 21:1-4; 22:17.

Depois dos mil anos, um grande ato de humildade

[19] Durante o Reinado de Mil Anos, Jesus vai ressuscitar bilhões de pessoas e acabar com a dor causada pelo nosso “inimigo”, “a morte”. (1 Cor. 15:26; Mar. 5:38-42; Atos 24:15) A história da humanidade não tem sido uma história feliz. Mas, no futuro,

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19. O que Jesus vai fazer durante o Reinado de Mil Anos? (Veja também o quadro “O teste final”.)

O TESTE FINAL

VEJA OS PARÁGRAFOS 19-29.

A humanidade volta a ser perfeita
1 COR. 15:26

Jesus entrega o Reino de volta a Jeová
1 COR. 15:24

Satanás é solto do abismo;
rebeldes se juntam a Satanás no ataque final
APO. 20:3, 7, 8

Todos os rebeldes são destruídos
APO. 20:9, 10, 15

Vida eterna em paz e união
ROM. 8:19-21

conforme as pessoas forem sendo ressuscitadas, todo esse sofrimento vai ficar para trás. Jesus vai dar aos ressuscitados a oportunidade de escrever uma nova história, uma história melhor. Por causa do sacrifício de resgate, ele vai poder desfazer todo o mal causado pelas guerras, pelas doenças e pela fome. Mais do que isso, ele vai nos ajudar a eliminar a raiz do problema: o pecado herdado de Adão, que nos causa tanto sofrimento. (Rom. 5:18, 19) Jesus vai desfazer completamente "as obras do Diabo". — 1 João 3:8.

[20] **Leia 1 Coríntios 15:24-28.** O que vai acontecer depois que toda a humanidade for perfeita e a Terra tiver sido transformada no Paraíso que Jeová queria desde o começo? Jesus e os 144 mil vão demonstrar grande humildade ao entregar o Reino a Jeová. De boa vontade, eles vão abrir mão da autoridade que tiveram durante os mil anos. Tudo o que o Reino tiver realizado vai durar para sempre.

O teste final

[21] Jeová vai então fazer algo que vai mostrar a grande confiança que ele tem nos seus servos aqui na Terra. Ele vai ordenar que Satanás e os demônios sejam soltos do abismo onde ficaram presos durante os mil anos. **(Leia Apocalipse 20:1-3.)** O mundo vai estar bem diferente do que esses inimigos de Deus conheciam. Antes do Armagedom, a maioria das pessoas era enganada por Satanás, e a humanidade estava dividida pelo ódio e pelo preconceito. (Apo. 12:9) Mas, no final dos mil anos, toda a humanidade vai ser uma só família que se ama e que adora a

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20. Como Jesus e os 144 mil vão demonstrar grande humildade?

21, 22. (a) Como a Terra vai estar no final dos mil anos? (b) Por que Jeová vai soltar Satanás e os demônios?

Jeová de forma unida. A Terra vai ser um verdadeiro Paraíso!

[22] Por que Jeová vai soltar Satanás e os demônios e deixá-los entrar nesse ambiente perfeito? No final dos mil anos, a maioria das pessoas nunca terá tido a oportunidade de provar sua lealdade como servo fiel de Jeová. Como assim? Bem, grande parte delas só vai conhecer a Jeová no Paraíso, depois de ser ressuscitada. Jeová não só vai ressuscitá-las como vai dar a elas tudo o que precisarem em sentido físico e espiritual. Além disso, no Paraíso só haverá pessoas que amam e servem a Jeová; assim, no final dos mil anos, os ressuscitados nunca terão sofrido influência negativa de ninguém. Satanás poderia acusar esses ressuscitados da mesma coisa que acusou Jó: que eles servem a Jeová só porque Ele os protege e abençoa. (Jó 1:9, 10) Assim, antes de Jeová escrever nossos nomes para sempre no livro da vida, ele vai nos dar uma oportunidade de provar de uma vez por todas que somos leais a ele como nosso Pai e Governante. — Apo. 20:12, 15.

[23] Por um curto período, Satanás vai ter a oportunidade de fazer as pessoas parar de servir a Deus. Que

23. Que teste cada pessoa vai enfrentar?

teste cada pessoa vai enfrentar? Pelo visto, todos vão enfrentar uma situação parecida com a de Adão e Eva: ou ficam do lado de Jeová, aceitando seus padrões, apoiando seu direito de governar e adorando a ele, ou ficam do lado de Satanás e se rebelam contra Deus.

[24] **Leia Apocalipse 20:7-10.** É interessante notar que os que se rebelam no final dos mil anos são chamados de Gogue e Magogue. Eles têm características parecidas com "Gogue da terra de Magogue", da profecia de Ezequiel. (Eze. 38:2) Como assim? Ezequiel predisse que "Gogue da terra de Magogue" atacaria o povo de Deus na grande tribulação. E Gogue é formado por nações que se opõem ao governo de Jeová. Da mesma forma, os que se rebelam no final dos mil anos são descritos como "nações". Essa é uma descrição interessante. Por quê? Porque, durante os mil anos, não existirão nações para dividir as pessoas; todas as pessoas serão governadas pelo Reino de Deus, formando uma só nação. Ao chamar esses rebeldes de Gogue e Magogue e dizer que eles são "nações", Apocalipse indica que Satanás vai conseguir criar divisões entre

24. Por que os que vão se rebelar no final dos mil anos são chamados de Gogue e Magogue?

alguns do povo de Deus. Mas ninguém vai ser forçado a ficar do lado de Satanás. Cada pessoa perfeita vai tomar a sua própria decisão.

[25] Quantos vão se juntar a Satanás? O número desses rebeldes é “como a areia do mar”. Essa expressão não significa necessariamente que uma quantidade enorme de pessoas vai se rebelar. Como sabemos disso? Veja a promessa feita a Abraão. Jeová disse que o descendente de Abraão se tornaria como “os grãos de areia à beira do mar”. (Gên. 22:17, 18) Mas essa descendência acabou sendo de 144.001 — Jesus e seus irmãos ungidos. (Gál. 3:16, 29) É verdade que esse é um número significativo, mas, comparado com toda a humanidade, é um número bem pequeno. Da mesma forma, o número dos que vão se juntar a Satanás talvez seja significativo, mas não vai ser um número muito grande. Os rebeldes não vão conseguir acabar com os servos leais de Jeová.

[26] Os que se rebelarem vão ser logo destruídos. Junto com Satanás e os demônios, eles vão deixar de existir, sem nenhuma chance de um dia voltar a viver.

25, 26. (a) Quantos vão se juntar a Satanás? (b) O que vai acontecer com eles?

A única coisa a respeito deles que vai ser lembrada são as consequências das suas más decisões. — Apo. 20:10.

[27] Por outro lado, os que passarem no teste final vão ter seus nomes escritos para sempre no "livro da vida". (Apo. 20:15) Daí, como uma família unida e leal, todos os filhos e filhas de Jeová vão dar a ele a adoração pura que só ele merece.

[28] Imagine o futuro maravilhoso que você tem pela frente! Nunca mais você ou as pessoas que você ama vão sofrer. A cada dia você vai poder trabalhar com algo que dá alegria e desenvolver verdadeiras amizades. Você vai ser considerado justo aos olhos de Deus, não mais por causa do resgate de Cristo, mas por estar totalmente livre do pecado. Todas as pessoas vão ter uma amizade perfeita com Deus. E, o mais importante de tudo, tanto no céu como na Terra a adoração pura vai ser realizada de modo perfeito. A adoração pura terá sido restaurada no mais pleno sentido!

[29] Você vai estar lá para ver esse grande dia? Você poderá estar se continuar a colocar em prática os três pontos principais do livro bíblico de Ezequiel. Precisamos adorar somente a Jeová, continuar unidos na

27-29. Que bênçãos vão receber os que passarem no teste final?

adoração pura e mostrar amor a outros. Mas as profecias de Ezequiel ainda nos ensinam uma última lição muito importante. Qual?

"Terão de saber que eu sou Jeová"

[30] Em todo o livro de Ezequiel, as palavras "terão de saber que eu sou Jeová" aparecem vez após vez. (Eze. 6:10; 39:28) Para os inimigos de Deus, essas palavras vão significar guerra e morte. Eles vão ser obrigados a fazer mais do que apenas reconhecer que Jeová existe. Eles vão aprender da maneira mais difícil o significado do grande nome de Jeová: "Ele faz com que venha a ser". "Jeová dos exércitos" vai se tornar "um poderoso guerreiro" que vai lutar contra eles. (1 Sam. 17:45; Êxo. 15:3) Vai ser tarde demais quando eles entenderem uma verdade básica sobre Jeová: Nada pode impedi-lo de realizar sua vontade.

[31] Para o povo de Deus, as palavras "terão de saber que eu sou Jeová" vão significar vida e paz. Jeová vai fazer com que nos tornemos o que ele queria desde o começo: filhos e filhas que imitam perfeitamente suas qualidades. (Gên. 1:26) Já agora Jeová tem se tornado

30, 31. O que as palavras "terão de saber que eu sou Jeová" vão significar para (a) os inimigos de Deus? (b) o povo de Deus?

para nós um Pai amoroso e um Pastor que nos protege. Em breve ele vai se tornar um Rei vencedor. Antes de esse dia chegar, queremos estar decididos a seguir de coração a mensagem de Ezequiel. A cada dia queremos provar por palavras e ações que conhecemos a Jeová e sabemos o tipo de Deus que ele é. Daí, quando a grande tribulação começar, não vamos precisar ter medo. Pelo contrário, nós vamos 'nos pôr de pé e levantar a cabeça' porque saberemos que nossa salvação está próxima. (Luc. 21:28) Enquanto isso, queremos ajudar o máximo de pessoas possível a conhecer e a amar o único Deus que merece ser adorado, Aquele que tem o mais grandioso de todos os nomes: Jeová! — Eze. 28:26.

SEU LUGAR NA ADORAÇÃO PURA

1 Que lições aprendemos no livro bíblico de Ezequiel?

2 Que promessa você não vê a hora de se cumprir durante o Reinado de Mil Anos de Jesus?

3 O que você pode fazer agora para se preparar para o teste final?

RESUMO DOS NOVOS ENTENDIMENTOS

Ao longo dos anos, *A Sentinela* tem publicado ajustes no nosso entendimento de várias profecias de Ezequiel. E este livro, *A Adoração Pura de Jeová É Restaurada!,* traz vários novos ajustes. Veja se você consegue responder às seguintes perguntas.

O que as quatro faces das criaturas viventes representam?

Texto bíblico
Eze. 1:4-6, 10; 10:2

Adoração Pura
Cap. 4, parág. 5-14

Entendimento anterior: Cada uma das quatro faces das criaturas viventes, ou querubins, representa uma das quatro qualidades principais de Jeová.

Novo entendimento: É verdade que cada uma das quatro faces das criaturas viventes representa uma das quatro qualidades principais de Jeová. Mas, ***quando vistas como um todo,*** as quatro faces representam ***todas*** as qualidades de Jeová. Além disso, as quatro faces destacam a grandiosidade do poder e da glória de nosso Deus.

Motivos para a mudança: Na Bíblia, o número quatro geralmente é usado para representar algo completo, abrangente. Assim, quando as ***quatro*** faces são vistas ***como um todo,*** elas representam mais do que quatro qualidades. Elas são a base da impressionante personalidade de Jeová. Além disso, cada face é de uma criatura que representa grandeza, poder e força. Mesmo assim, esses quatro poderosos representantes da criação — homem, leão, touro e águia — estão ***abaixo*** do trono de Jeová. Isso destaca que Jeová é o Soberano do Universo.

Quem o homem com o tinteiro de secretário representa?

Texto bíblico
Eze. 9:2

A Sentinela
Junho de 2016, pág. 16-17

Adoração Pura
Cap. 16, parág. 18

Entendimento anterior: O homem com o tinteiro de secretário representa os ungidos que ainda estão na Terra. Por meio da obra de pregação e de fazer discípulos, os ungidos estão como que colocando uma marca

na testa dos que passam a fazer parte da "grande multidão". — Apo. 7:9.

Novo entendimento: O homem com o tinteiro de secretário representa Jesus Cristo. Ele vai marcar os da grande multidão quando eles forem julgados como ovelhas durante a "grande tribulação". — Mat. 24:21.

Motivos para a mudança: Jeová deixou o julgamento nas mãos do seu Filho. (João 5:22, 23) De acordo com Mateus 25:31-33, é Jesus quem vai determinar quem é 'ovelha' e quem é 'cabrito'.

Será que as irmãs prostitutas, Oolá e Oolibá, representam a cristandade, em especial a religião católica e a protestante?

Texto bíblico
Eze. 23:1-4

Adoração Pura
Cap. 15, quadro 15A

Entendimento anterior: Oolá (Samaria, capital de Israel), a irmã mais velha, representa a religião católica; Oolibá (Jerusalém, capital de Judá), a irmã mais nova, representa a religião protestante.

Novo entendimento: Essas duas irmãs prostitutas não representam nenhuma parte da cristandade. Em vez disso, esse relato nos ajuda a entender como Jeová se sente com aqueles que eram leais, mas que acabaram cometendo prostituição espiritual. Ele sente a mesma coisa com relação a todas as religiões falsas.

Motivos para a mudança: Nada na Bíblia dá a entender que Oolá e Oolibá representam a cristandade. Israel e Judá já foram comparadas a esposas fiéis de Jeová, mas essa comparação nunca foi feita com relação à cristandade. Além disso, apesar de os capítulos 16 e 23 de Ezequiel compararem o povo infiel de Deus a prostitutas, eles também dão uma esperança de recuperação e restauração. Mas a cristandade, por ser parte de Babilônia, a Grande, nunca teve essa esperança.

A infiel Jerusalém representa a cristandade?

Adoração Pura
Cap. 16, quadro 16A

Entendimento anterior: A infiel Jerusalém representa a cristandade. Sendo assim, a destruição de Jerusalém no passado indica que a cristandade também será destruída.

Novo entendimento: As coisas erradas que existiam na infiel Jerusalém, como idolatria e corrupção moral, nos ***lembram*** da cristandade, mas não dizemos mais que Jerusalém ***representa*** a cristandade.

Motivos para a mudança: Não existe base bíblica para dizer que Jerusalém representa a cristandade. Ao contrário da antiga Jerusalém, a cristandade nunca adorou a Jeová de modo puro. Além disso, Jerusalém teve o perdão de Jeová por um tempo, mas isso é algo que a cristandade nunca vai ter.

Como a visão dos ossos secos se cumpriu?

Texto bíblico
Eze. 37:1-14

A Sentinela
Março de 2016, pág. 29-31

Adoração Pura
Cap. 10, parág. 9-14

Entendimento anterior: Em 1918 os ungidos estavam sendo perseguidos e foram levados para o cativeiro de Babilônia, a Grande. Com isso, eles ficaram como que mortos em sentido espiritual e sua obra praticamente parou. Esse cativeiro durou pouco tempo e

terminou em 1919, quando Jeová os trouxe de volta à vida como pregadores do Reino.

Novo entendimento: O cativeiro espiritual dos cristãos ungidos durou muito tempo e começou muito antes de 1918. Eles ficaram como que mortos em sentido espiritual desde os anos 100 d.C. até 1919. Isso combina com o longo período de crescimento do joio e do trigo da ilustração de Jesus.

Motivos para a mudança: O cativeiro do antigo Israel durou muito tempo; começou em 740 a.C. e terminou em 537 a.C. A profecia de Ezequiel descreve os ossos como "secos" ou "muito secos". Isso indica que aqueles representados pelos ossos tinham morrido havia muito tempo. Além disso, a restauração desses ossos é descrita como acontecendo aos poucos, o que levaria tempo.

O que significava juntar os dois bastões?

Texto bíblico
Eze. 37:15-17

A Sentinela
Julho de 2016, pág. 31-32

Adoração Pura
Cap. 12, parág. 13-14 e quadro 12A

Entendimento anterior: Depois de um breve período de desunião durante a Primeira Guerra Mundial, os ungidos fiéis voltaram a ser unidos em 1919.

Novo entendimento: A profecia destaca que Jeová faz seus adoradores se tornarem um só povo. Depois de 1919, com o passar do tempo, cada vez mais pessoas com esperança de viver na Terra foram se juntando aos ungidos. Os dois grupos servem a Jeová de forma unida.

Motivos para a mudança: A profecia não fala de um bastão que foi primeiro quebrado em dois e daí as duas partes voltaram a ser um só bastão. Assim, o objetivo da profecia não é descrever um grupo que primeiro ia ficar dividido e depois ia voltar a ser unido. Em vez disso, o objetivo é descrever como dois grupos iam se tornar um só.

Quem é Gogue de Magogue?

Texto bíblico
Eze. 38:2, 10-13

A Sentinela
15 de maio de 2015, pág. 29-30

Adoração Pura
Cap. 17, parág. 3-10

Entendimento anterior: Gogue de Magogue é o nome dado a Satanás depois que ele foi expulso do céu.

Novo entendimento: Gogue de Magogue se refere a uma coalizão, ou grupo, de nações que vai atacar o povo de Deus na grande tribulação.

Motivos para a mudança: A Bíblia diz que Gogue é dado como alimento para as aves de rapina e que ele recebe uma sepultura aqui na Terra. Isso indica que Gogue não é uma criatura espiritual. Além disso, o ataque de Gogue combina com o que os livros de Daniel e de Apocalipse dizem sobre o ataque que as nações farão contra o povo de Deus. — Dan. 11:40, 44, 45; Apo. 17:14; 19:19.

Será que o templo da visão de Ezequiel é o grande templo espiritual que o apóstolo Paulo explicou mais tarde?

Texto bíblico
Eze. 40:1-5

Adoração Pura
Caps. 13 e 14

Entendimento anterior: O templo da visão de Ezequiel e o templo espiritual que o apóstolo Paulo explicou são a mesma coisa.

Novo entendimento: Ezequiel não viu o templo espiritual que passou a existir em 29 d.C. O que ele viu foi um exemplo perfeito de como a adoração pura devia ser realizada de acordo com a Lei de Moisés depois do exílio. A explicação que Paulo deu sobre o templo espiritual se concentra no trabalho que Jesus fez como o Sumo Sacerdote Maior entre os anos 29 e 33 d.C. Já na visão de Ezequiel sobre o templo, não se fala nada sobre o sumo sacerdote; a visão se concentra na restauração espiritual que começou em 1919. Sendo assim, nós não procuramos um significado simbólico em todas as características e medições do templo da visão de Ezequiel. Em vez disso, precisamos nos concentrar principalmente nas lições que a visão de Ezequiel nos ensina sobre os padrões de Jeová para adoração.

Motivos para a mudança: As diferenças entre o templo da visão de Ezequiel e o templo espiritual são grandes. Por exemplo, no templo de Ezequiel são oferecidos muitos sacrifícios de animais; no templo espiritual é oferecido apenas um sacrifício, "de uma vez para sempre". (Heb. 9:11, 12) Jeová só revela suas verdades na hora certa. Nas centenas de anos antes de Cristo vir à Terra, ainda não era o tempo para Jeová revelar as verdades sobre o templo espiritual.

Posição religiosa e ética

sobre tratamentos médicos e assuntos relacionados

As Testemunhas de Jeová amam a vida e fazem tudo o que for razoável para prolongá-la. Procuram obter tratamento de saúde de qualidade e aceitam a grande maioria dos tratamentos médicos.

Aborto

Um aborto provocado de modo deliberado só para evitar o nascimento de um filho indesejado equivale a tirar premeditadamente uma vida humana. Isso é inaceitável para as Testemunhas de Jeová. Se na hora do nascimento for preciso escolher salvar a vida da mãe ou a do bebê, cabe aos pais ou responsáveis legais fazer essa escolha.

Álcool, narcóticos e medicamentos

A Bíblia não proíbe o consumo moderado de bebidas alcoólicas. (Deuteronômio 14:26; Efésios 5:18; 1 Timóteo 5:23) Mas princípios bíblicos relacionados com a moderação e o respeito pela vida e pelas faculdades mentais não permitem o abuso de substâncias, como o uso de tabaco e drogas recreativas. O uso de medicamentos com acompanhamento médico, incluindo narcóticos para dor extrema, é assunto de decisão pessoal.

Assistência pastoral

As Testemunhas de Jeová dão consolo espiritual e ajuda prática aos membros de sua religião que estão doentes ou hospitalizados. Na maioria dos principais centros urbanos, foram formados Grupos de Visitas a Pacientes, compostos de ministros qualificados.

Autópsias e dissecações

São os familiares que decidem se é recomendável ou não que uma autópsia seja feita para determinar a causa da morte.

Autotransfusão (Veja a tabela neste documento.)

As Testemunhas de Jeová não aceitam a doação autóloga pré-operatória de sangue. Mas técnicas que envolvem autotransfusão, como hemodiluição, recuperação intraoperatória de células, máquina coração-pulmão e hemodiálise, são assuntos de decisão pessoal. Os equipamentos, porém, devem ser preparados com fluidos que não contenham sangue. Pacientes Testemunhas de Jeová talvez aceitem tampão sanguíneo peridural, plasmaférese, técnicas de marcação celular e gel de plaquetas autólogas. Os profissionais da saúde devem determinar com antecedência quais produtos e procedimentos são aceitáveis para cada paciente.

Circuncisão

No começo da história do cristianismo do primeiro século, a circuncisão deixou de ser uma questão religiosa. (1 Coríntios 7:19) Por isso, hoje os pais é que decidem se o filho será circuncidado. A prática de submeter meninas à mutilação genital feminina é encarada como algo cruel e desnecessário.

Controle de natalidade (contracepção)

A Bíblia não proíbe o controle de natalidade. Os casais determinam em particular e de modo responsável se vão usar ou não algum método apropriado de planejamento familiar. Mas as Testemunhas de Jeová rejeitam qualquer método contraceptivo que cause aborto.

FATO INTERESSANTE

As Testemunhas de Jeová possuem uma ampla variedade de conceitos sobre o uso de frações derivadas dos componentes primários (hemocomponentes) do sangue. Os médicos devem verificar com antecedência qual é a posição de cada paciente sobre o assunto.

Decisões e escolha consciente

As Testemunhas de Jeová buscam prontamente ajuda médica quando ela é necessária. Muitos tribunais reconhecem o direito fundamental de o paciente decidir sobre seu próprio corpo quanto a decisões de ordem médica, e protegem a autonomia do paciente de acordo com o princípio do consentimento informado ou escolha consciente de tratamentos de saúde. Em alguns países, isso inclui pacientes que são adolescentes maduros.

O paciente (ou os pais/tutores de um menor) deve ser plenamente informado do diagnóstico, do prognóstico e dos tratamentos recomendados, para que ele possa se informar e tomar decisões sobre tratamentos de saúde. Os pais têm o direito natural e assegurado por lei de tomar essas decisões por seus filhos menores.

FATO INTERESSANTE

As Testemunhas de Jeová não praticam a cura pela fé.

Disciplina, negligência e abuso de crianças

Não há justificativa para a negligência ou o abuso de crianças. A disciplina com o objetivo de instruir, treinar e corrigir com amor é vital para moldar a vida dos filhos pequenos.

Doação e transplante de órgãos

Embora a Bíblia claramente proíba a ingestão de sangue, não há nenhuma ordem bíblica que proíba especificamente receber tecidos ou ossos de outra pessoa. Portanto, doar órgãos ou receber um transplante de órgãos é um assunto de decisão pessoal.

Eutanásia

Veja “Prolongamento da vida e direito de morrer/Testamentos vitais ou diretrizes antecipadas”.

Frações de sangue (hemoderivados)

(Veja a tabela neste documento.)

O entendimento religioso das Testemunhas de Jeová não proíbe de modo absoluto o uso de frações provenientes dos componentes primários do sangue (hemocomponentes), como albumina, imunoglobulinas, fatores de coagulação e soluções de hemoglobina. Os profissionais da saúde devem determinar com antecedência quais produtos e procedimentos são aceitáveis para cada paciente. — Veja “Imunoglobulinas e soros” e “Opções terapêuticas às transfusões”.

Imunoglobulinas e soros

O entendimento religioso das Testemunhas de Jeová não proíbe de modo absoluto o uso de produtos com frações derivadas do sangue (hemoderivados). Cada Testemunha de Jeová precisa decidir se aceita ou não imunoglobulinas ou soros feitos com frações do sangue.

Leis dietéticas e crenças

As Testemunhas de Jeová se abstêm de comer sangue e carne não sangrada. (Atos 15:20, 28, 29) Com exceção a esse mandamento bíblico, as Testemunhas de Jeová como grupo não têm nenhuma restrição dietética.

Marcação celular

Alguns pacientes Testemunhas de Jeová permitem que uma quantia de seu sangue seja extraída e marcada com um agente para facilitar a realização de diferentes testes para diagnósticos.

Opções terapêuticas às transfusões

Para evitar transfusões de sangue durante um tratamento médico é preciso usar de forma sistemática estratégias clínicas de gerenciamento de hemorragia e anemia. Essas opções terapêuticas às transfusões são uma combinação de medicamentos, equipamentos e/ou técnicas médico-cirúrgicas para reduzir ou evitar a perda de sangue e aumentar a produção de sangue do próprio paciente. Esse tipo de abordagem, na qual uma equipe colaborativa adota vários métodos para evitar transfusões de sangue, também é chamada de “medicina e cirurgia sem sangue”, “conservação de sangue” ou “gerenciamento do sangue do paciente”.*

Plasmaférese

Quando um substituto do plasma (p. ex., coloide artificial) é usado, cabe a cada paciente Testemunha de Jeová decidir se usará ou não a plasmaférese. As Testemunhas de Jeová não aceitam plasma alogênico.

Procuradores

Em muitos países, cabe a cada Testemunha de Jeová decidir, de acordo com as circunstâncias pessoais e as disposições da lei, a quem ou quais pessoas deseja nomear para tomar decisões em seu lugar em caso de incapacidade. Se o paciente nomear um procurador em seu documento com diretrizes antecipadas e procuração para tratamento de saúde, deve-se respeitar a autoridade que essa pessoa tem para tomar decisões no lugar do paciente incapacitado. — Veja “Decisões e escolha consciente” e o quadro “Documentos com diretrizes antecipadas e procuração para tratamento de saúde”.

* As Comissões de Ligação com Hospitais para as Testemunhas de Jeová (Colihs) poderão fornecer aos médicos informações relacionadas com as opções terapêuticas às transfusões de sangue. Além disso, poderão providenciar que os médicos entrem em contato com médicos que são experientes no gerenciamento de pacientes sem o uso de transfusões de sangue. Essas comissões atuam na maioria dos principais centros urbanos.

Posição das Testemunhas de Jeová sobre o uso de sangue alogênico e autólogo

POSIÇÃO	SANGUE ALOGÊNICO				SANGUE AUTÓLOGO
	Sangue total				
Inaceitável	**Glóbulos vermelhos**	**Glóbulos brancos**	**Plaquetas**	**Plasma**	• Doação e armazenamento pré-operatório de sangue autólogo para reinfusão posterior
Decisão pessoal	**Frações de glóbulos vermelhos** • Hemina • Hemoglobina	**Frações de glóbulos brancos**	**Frações de plaquetas**	**Frações do plasma** • Albumina • Fatores de coagulação • Fibrinogênio • Imunoglobulinas	• Hemodiluição normovolêmica aguda • Hemodiálise • Circulação extracorpórea (bypass cardiopulmonar) • Recuperação intraoperatória de sangue

Cada Testemunha de Jeová, de acordo com sua consciência, toma sua decisão quanto ao que pode aceitar. ***É importante conversar com antecedência com cada paciente sobre que produtos ou procedimentos são aceitáveis para ele.***

Documentos com diretrizes antecipadas e procuração para tratamento de saúde

As Testemunhas de Jeová portam um documento legalmente válido com diretrizes que proíbem que transfusões de sangue lhes sejam dadas, independentemente das circunstâncias. O documento é elaborado de acordo com as leis locais e contém a decisão pessoal do portador quanto a frações de sangue (hemoderivados), procedimentos envolvendo o uso do próprio sangue e outros assuntos de natureza médica. Em alguns lugares, a lei permite que o paciente também use esse documento para nomear um procurador, ou representante legal, autorizado a tomar decisões médicas ou a ser consultado em nome do paciente caso este esteja incapacitado de fazer isso.

Prolongamento da vida e direito de morrer/Testamentos vitais ou diretrizes antecipadas

A vida é sagrada. Por isso, devem-se fazer esforços razoáveis e humanitários para sustentar e prolongar a vida. Mas a Bíblia não exige que se tomem medidas extraordinárias, complicadas, aflitivas ou custosas para manter viva uma pessoa que está morrendo. Em alguns casos, o consenso dos médicos que estão cuidando do caso é que medidas assim simplesmente prolongariam o processo de morte e/ou deixariam o paciente sem uma vida digna. As instruções explícitas do paciente, expressas por escrito ou oralmente, precisam ser respeitadas.

FATO INTERESSANTE

Em muitos países, a maioria das Testemunhas de Jeová nomeia um (ou mais de um) representante com autoridade jurídica para tomar decisões ou ser consultado caso o paciente esteja impossibilitado de fazer isso.

Religião e curas pela fé

As Testemunhas de Jeová têm fé em Deus, mas não praticam curas pela fé.

Sacramentos religiosos, ordenanças, rituais e costumes

As Testemunhas de Jeová não possuem rituais especiais que precisam ser realizados para os que estão doentes ou morrendo. Deve-se fazer todo o empenho razoável para prover alívio e consolo ao paciente por meio de assistência médica e ajuda espiritual.

Tecnologia de reprodução

As Testemunhas de Jeová encaram a fertilização *in vitro,* em que os óvulos e o esperma vêm de pessoas que não são casadas entre si, algo comparável ao adultério e, por isso, inaceitável. (Levítico 18:20; Hebreus 13:4) A maternidade de substituição também é inaceitável.

Transfusões de sangue (Veja a tabela.)

As Testemunhas de Jeová não aceitam transfusões de sangue em vista do que indicam os seguintes textos bíblicos: "Somente não comam a carne de um animal com seu sangue, que é a sua vida." (Gênesis 9:3, 4) "Terá de derramar o sangue e cobri-lo com pó." (Levítico 17:13, 14) "Abstenham[-se] . . . de imoralidade sexual, do que foi estrangulado e de sangue." (Atos 15:19, 20) Embora esses versículos não estejam expressos em termos médicos, as Testemunhas de Jeová os consideram como proibindo a transfusão de sangue total, glóbulos vermelhos, glóbulos brancos, plaquetas e plasma. Pacientes que são Testemunhas de Jeová solicitam tratamentos que usem alternativas às transfusões de sangue. — Veja "Opções terapêuticas às transfusões".

FATO INTERESSANTE

Muitas Testemunhas de Jeová aceitam técnicas de gerenciamento de sangue autólogo, como a recuperação intraoperatória de células e a hemodiluição.

Transplante de células-tronco

Células-tronco obtidas à custa da vida de um embrião são inaceitáveis para as Testemunhas de Jeová. Mas cabe a cada paciente decidir se aceitará ou não células-tronco extraídas de seu próprio sangue ou do sangue de outra pessoa — desde que os componentes sanguíneos não sejam intencionalmente coletados, armazenados e reinfundidos com as células-tronco.

Transplante de medula óssea

Visto que a Bíblia não considera a medula óssea equivalente ao sangue, aceitar ou não um transplante de medula é uma decisão pessoal. — Isaías 25:6.

Vacinas

As Testemunhas de Jeová não são contra vacinas. Para elas, tomar ou não vacinas é uma decisão pessoal. Muitas Testemunhas de Jeová decidem se vacinar.

Para mais informações

As Testemunhas de Jeová contam com uma rede mundial de mais de 2 mil Comissões de Ligação com Hospitais (Colihs). Essa rede fornece informações abalizadas sobre estratégias clínicas para evitar transfusões de sangue e facilita o acesso a tratamentos de saúde para os pacientes que são Testemunhas de Jeová.

Para contatar um representante da Colih local, acesse www.jw.org/medical e clique em "Contate um representante".

2/22

Serviços de Informações sobre Hospitais para as Testemunhas de Jeová
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13 May 2023

JOHN 1:1c

234 translations not rendering *theos ēn ho logos* as “the Word was God”

ΕΝ ΑΡΧΗ ΗΝ Ο ΛΟΓΟΣ
ΚΑΙ Ο ΛΟΓΟΣ ΗΝ ΠΡΟΣ ΤΟΝ Θ̅Ν̅
ΚΑΙ Θ̅Σ̅ ΗΝ Ο ΛΟΓΟΣ

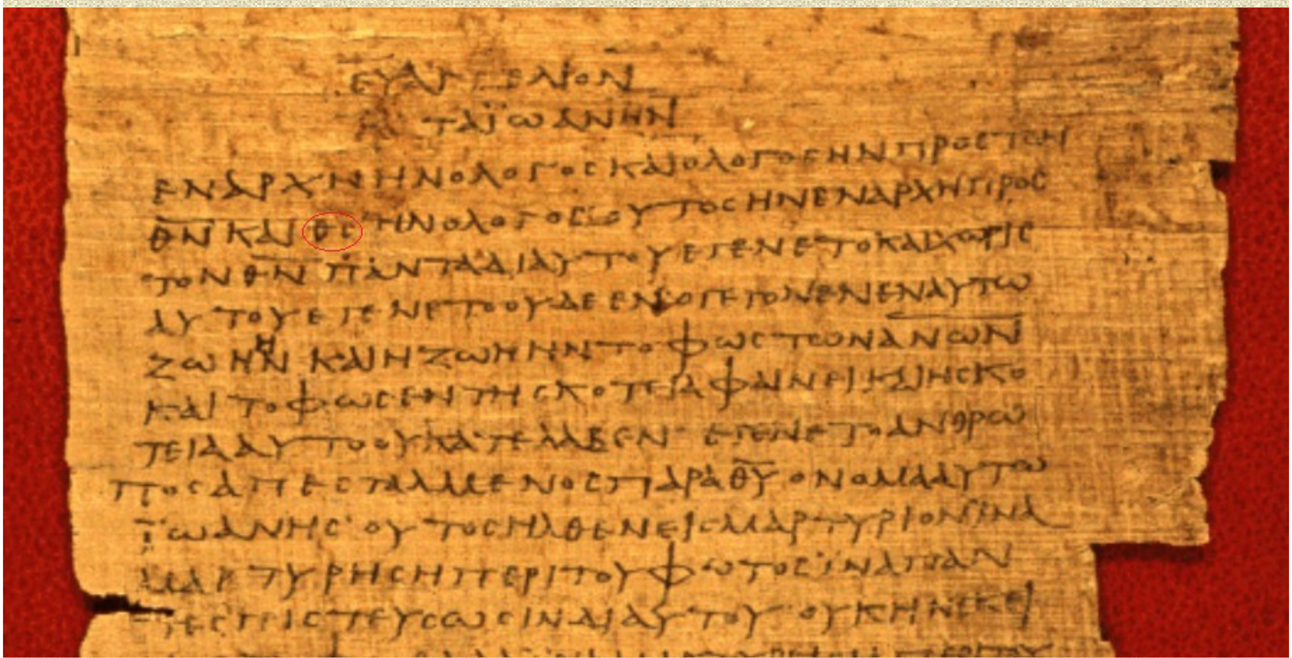
The oldest Greeks papyrus with John 1:1

$\mathfrak{P}^{66}$ *(Papirus Bodmer II)*

c. 200 C.E.

$\mathfrak{P}^{75}$ *(Papirus Bodmer XIV. XV)*

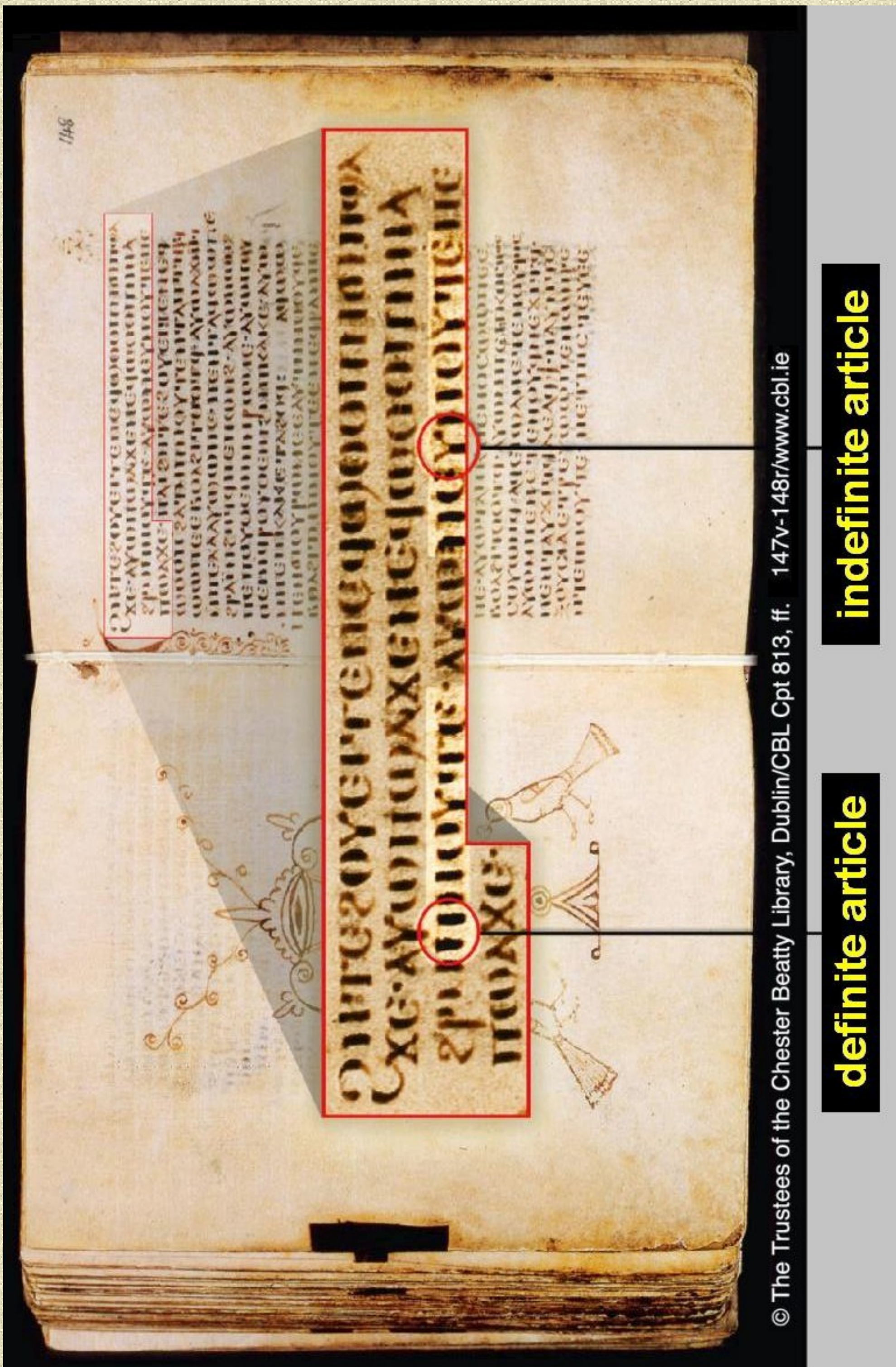
3 century



The Coptic papyrus with John 1:1 (dialect of Sahidic)

Papirus Chester Beatty 813

3 century



If you know some Bible version(s) that not have in this document,
please let me know about it. From advance thank you very much!

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from the following Portuguese translations:
Bereano, Chaves, Kerr, Lima, Luiz, D. Oliveira, E. S. Oliveira, Marins, Piloto, Pinho, Sanders, Sonnemann, Tófolo, Tolissano • **Bulgarian:** ERV • **English:** Coory, Thornhill • **French:** Caubet, Colinet •
Italian: Dalessandro • **Spanish:** *El Libro de Yeshua / Jesús, Ferrando, NT-Interlineal,* Ayala, Ramos, Toledo.
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Albrecht, Böhmer, Jeremias, Menge, Pfäfflin, Thimme, Wiese, **English:** Estes**, Asante Twi:** Agyeman

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• Pavlos D. Vasileiadis (Greece) who sent me the scans of John 1:1 from Hebrew Robertson's **version.**

NOTE: This project OMITS the following 3 controversial translations
(translators of these versions were spiritists, cf. Ac 16:16-18):

John S. Thompson, ***A Monotessaron; or, The Gospel of Jesus Christ, According to the Four Evangelists: Harmonized and Chronologically Arranged***
Baltimore: J. Robinson, Part First, 1828, p. 12

In the beginning existed the Logos,† and the Logos was with God, and the Logos was a god. This same was in the beginning with God: all things were made

Johannes Greber, ***Das Neue Testament aus dem Griechischen neu übersetzt und erklärt***
New York: John Felsberg, Inc., 1937 (see "Foreword" in Ed. 1980, p. 15, § 2, 3)

1 Im Anfang war das Wort, und das Wort war bei Gott; und ein 'Gott' war das Wort. *2* Dies war im Anfang bei Gott. *3* Alles ist durch das Wort

and the Word was a 'god'

Leonardo F. Betetto, ***Nuevo Testamento Reina Valera 1960 Con Modificaciones***
PDF, Argentyna, 2016

1 En el principio era el Verbo, y el Verbo era con el Elohim, y el Verbo era un Elohim. 2 Este era en el principio con el Elohim. 3 Todas las cosas por él fueron hechas, y sin él nada de lo que ha sido

and the Word was a Elohim

• a god	53
• [a] god	2
• a God	12
• [a] God	3
• god	16
• god (of a kind)	4
• god of a kind	4
• god-like	1
• *an unknown* god	1
• “the specific god”	1
• a god being	1
• of God	4
• God (indef. art.)	1
• God (the same character as God)	1
• “God”	1
• divine	23
• Divine	8
• divine being	12
• divine Being	1
• divine nature	8
• divine kind	1
• divine sort	1
• divine weightiness	1
• a divine person	2
• Godlike	2
• godlike sort	2
• godlike nature	1
• godly	1
• godly object	1
• a nature like God’s	1
• God’s nature	1
• the essence of God	4
• of the quality of God	2
• like God	4
• [like] Jehovah	1
• like God in everything	2
• represented God	1
• a superior one	1
• mighty	5
• a mighty one	4
• powerful	3
• a powerful one	1
• what God was	15
• the very same as God	1
• the same as God	1
• the same as the nature of God	1
• shared his nature	1
• an exalted one	1
• one of the gods	1
• elohim	1
• elohim [mighty]	1
• an elohim	1
• a Elohim	4
• a Elohim (contrasted with “the Elohim” or “haElohim”)	4
• (a) Elohim	1
• Elohim [mighty, in charge of everything]	1
• Holy	1
• holy person	1
• fully expressive of God Himself	1

1

1480?-1500?

no the title and the front page

MSS Vat.ebr.100, Vatican

(4 Gospels in Hebrew)

?

and a son of God was a god

ובן האל היה אלוה

אותם היה נפרד מהם · והוא נשוא בשמים והם
מתפללים · חזרו בירושלם בגודל שמחה
והיו במקדש בכל עת משבחים
ומברכים השם ;
הס׳

קפיטולו ראשון נפי ש׳ יואן

בתחלה

היה בן תאוה · ובן האל
עם הא׳ · ובן הא׳ היה אלוה ; זה היה בתחלה
עם הא׳ כל הדברים עשוים בעדו · וזולתו שום
דבר אינו עשוה ; מה שעשה כי היה חיים
אותו החיים היה נר האנשים · והנר היה מאיר
בערפל · ושרפל וחשך לא היה להם יכולת
עליו ; הא׳ שלח אדם אחד שמו ג׳ואן זה בא
לעדות בעבור שיתן עדות מרחוק · הוא היה
אמיתות נר והוא האיר כל אדם בעולם הזה
עולם היה והעולם בעבורו עשה · והעולם לא
הכירו ולא עצמות דבריו · ואותו שלא קבלוהו ·
רק לכל אותו שקבלוהו נתן יכולת שיהיו

http://digi.vatlib.it/view/MSS_Vat.ebr.100/0238

2

1529

CZECH

Biblij Czeska w starem miestie Prazskem wytisstiena: Cum gratia et Priuilegio Regiae Maiestatis. (Ed. 1)

Praha: Pavel Severýn z Kapí Hory

anonymous translator

and a god was the word

a buch Bijsse slowo

https://www.manuscriptorium.com/apps/index.php?direct=record&pid=NKPEOD-NKCR__54_A_000051_4CW2A15-cs#search

NOTE: There is no the title page in this 1529 edition.

3 **CATHOLIC**

1532

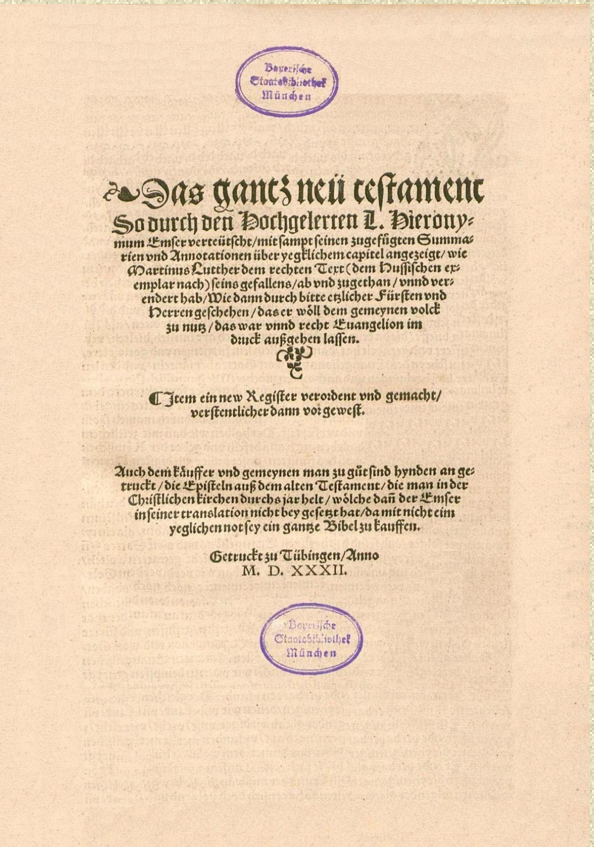
Das gantz neü testament so durch den Hochgelerten L. Hieronymum Emser

Tübingen: Morhart

Hieronymus Emser

and god was the word

und got war das wort

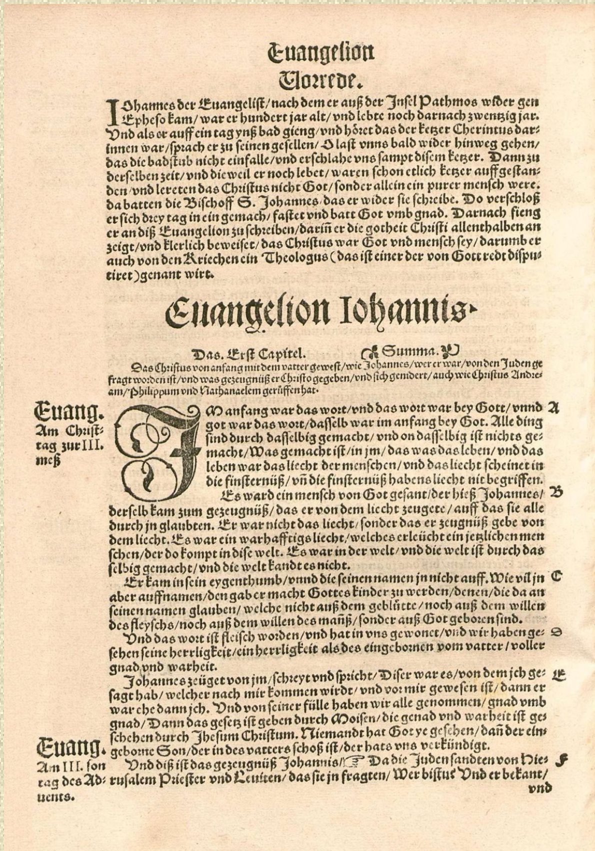


Das gantz neü testament
So durch den Hochgelerten L. Hieronymum Emser verteütscht/mit sampt seinen zugefügten Summarien vnd Annotationen über yeglichem capitel angezeigt/ wie Martinus Lutther dem rechten Text (dem Hussischen exemplar nach) seins gefallens/ab vnd zugethan / vnnd verendert hab/Wie dann durch bitte etzlicher Fürsten vnd Herren geschehen / das er wöll dem gemeynen volck zu nutz / das war vnnd recht Euangelion im druck außgehen lassen.

Jtem ein new Register verordent vnd gemacht/ verstentlicher dann vor gewest.

Auch dem käuffer vnd gemeynen man zu gůt sind hynden an getruckt / die Episteln auß dem alten Testament / die man in der Christlichen kirchen durchs jar helt / wölche dañ der Emser in seiner translation nicht bey gesetzt hat/da mit nicht eim yeglichen not sey ein gantze Bibel zu kauffen.

Getruckt zu Tübingen/Anno
M. D. XXXII.



Euangelion
Vorrede.

Johannes der Euangelist/nach dem er auß der Jnsel Pathmos wider gen Epheso kam/ war er hundert jar alt/ vnd lebte noch darnach zwentzig jar. Vnd als er auff ein tag ynß bad gieng/vnd höret das der ketzer Cherintus darinnen war/sprach er zu seinen gesellen/ O last vnns bald wider hinweg gehen/ das die badstub nicht einfalle/vnd erschlahe vns sampt disem ketzer. Dann zu derselben zeit/vnd die weil er noch lebet/ waren schon etlich ketzer auffgestanden/vnd lereten das Christus nicht Got/sonder allein ein purer mensch were. da batten die Bischoff S. Johannes/das er wider sie schreibe. Do verschloß er sich drey tag in ein gemach/ fastet vnd batt Got vmb gnad. Darnach fieng er an diß Euangelion zu schreiben/darin̄ er die gotheit Christi allenthalben an zeigt/vnd klerlich beweiset/ das Christus war Got vnd mensch sey/ darumb er auch von den Kriechen ein Theologus (das ist einer der von Gott redt disputiret) genant wirt.

Euangelion Johannis.

Das. Erst Capitel. Summa.

Das Christus von anfang mit dem vatter gewest/wie Johannes/wer er war/von den Juden gefragt worden ist/vnd was gezeugnüß er Christo gegeben/vnd sich genidert/ auch wie Christus Andream/ Philippum vnd Nathanaelem gerüffen hat.

Euang. Am Christtag zur III. meß

JM anfang war das wort/vnd das wort war bey Gott/ vnnd got war das wort/dasselb war im anfang bey Got. Alle ding sind durch dasselbig gemacht/ vnd on dasselbig ist nichts gemacht/Was gemacht ist/in jm/ das was das leben/ vnd das leben war das liecht der menschen/ vnd das liecht scheinet in die finsternüß/ vñ die finsternüß habens liecht nit begriffen. A

Es ward ein mensch von Got gesant/der hieß Johannes/ derselb kam zum gezeugnüß/ das er von dem liecht zeugete / auff das sie alle durch jn glaubten. Er war nicht das liecht/sonder das er zeugnüß gebe von dem liecht. Es war ein warhafftigs liecht/welches erleücht ein jetzlichen menschen/der do kompt in dise welt. Es war in der welt/ vnd die welt ist durch das selbig gemacht/ vnd die welt kandt es nicht. B

Er kam in sein eygenthumb/vnnd die seinen namen jn nicht auff. Wie vil jn aber auffnamen/den gab er macht Gottes kinder zu werden/denen/die da an seinen namen glauben/ welche nicht auß dem geblütte/noch auß dem willen des fleyschs/noch auß dem willen des mañß/sonder auß Got geboren sind. C

Vnd das wort ist fleisch worden/vnd hat in vns gewonet/vnd wir haben gesehen seine herrligkeit/ein herrligkeit als des eingebornen vom vatter / voller gnad vnd warheit. D

Johannes zeüget von jm/schreyt vnd spricht/ Diser war es/von dem jch gesagt hab/ welcher nach mir kommen wirdt/ vnd vor mir gewesen ist/ dann er war ehe dann jch. Vnd von seiner fülle haben wir alle genommen/ gnad vmb gnad/ Dann das gesetz ist geben durch Moisen/ die genad vnd warheit ist geschehen durch Jhesum Christum. Niemandt hat Got ye gesehen/ dañ der eingeborne Son/der in des vatters schoß ist/der hats vns verkündigt. E

Euang. An III. sontag des Aduents.

Vnd diß ist das gezeugnüß Johannis/ Da die Juden sandten von Hierusalem Priester vnd Leuiten/ das sie jn fragten/ Wer bistu? Vnd er bekant/ vnd F

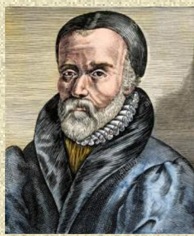
https://bildsuche.digitale-sammlungen.de/index.html?c=viewer&bandnummer=bsb00073600

Ed. 1, 1530

1534

The Newe Testament, Imprinted at Anwerp by Marten Emperowr
Anno M. D. xxxiiij. (Revised Edition)

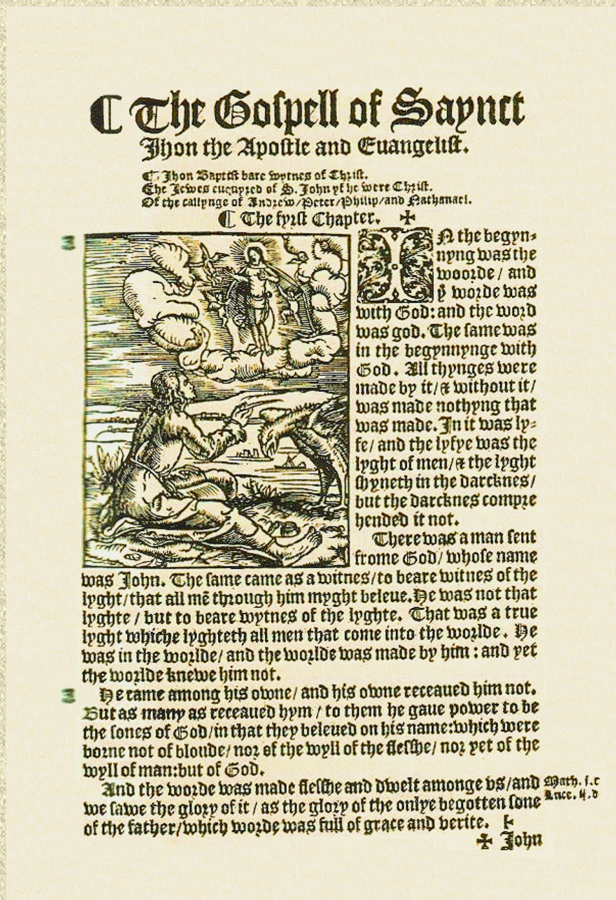
William Tyndale



In the begynnyng was the woorde/ and y worde was with God: and the word was god.

In the begynnyng was the woorde/ and y worde was with God: and the word was god.

The ne-
we Testa-
ment,
Imprinted at An-
werp by Marten
Emperowr.
Anno. M. D. xxxiiij.



The Gospell of Saynct
Jhon the Apostle and Euangelist.

Jhon Baptist bare wytnes of Christ.
The Iewes enquyred of S. John yf he were Christ.
Of the callynge of Andrew/Peter/Philip/and Nathanael.

The fyrst Chapter.

IN the begynnyng was the woorde/ and y worde was with God: and the word was god. The same was in the begynnynge with God. All thynges were made by it/ & without it/ was made nothyng that was made. In it was lyfe/ and the lyfe was the lyght of men/ & the lyght shyneth in the darcknes/ but the darcknes comprehended it not.

There was a man sent frome God/ whose name was John. The same came as a witnes/to beare witnes of the lyght/that all mē through him myght beleue. He was not that lyghte / but to beare wytnes of the lyghte. That was a true lyght whiche lyghteth all men that come into the worlde. He was in the worlde/ and the worlde was made by him : and yet the worlde knewe him not.

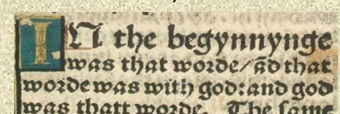
He came among his owne/ and his owne receaued him not. But as many as receaued hym / to them he gaue power to be the sones of God/in that they beleued on his name:which were borne not of bloude/ nor of the wyll of the flesshe/ nor yet of the wyll of man:but of God.

And the worde was made flesshe and dwelt amonge vs/and we sawe the glory of it / as the glory of the onlye begotten sone of the father/which worde was full of grace and verite.

Math. i.c
Luce. ii.d

John

Ed. 1, 1526



IN the begynnynge was that worde/ ād that worde was with god: and god was thatt worde. The same

5 **CATHOLIC**

1537

Bibel, Alt vnd new Testament/

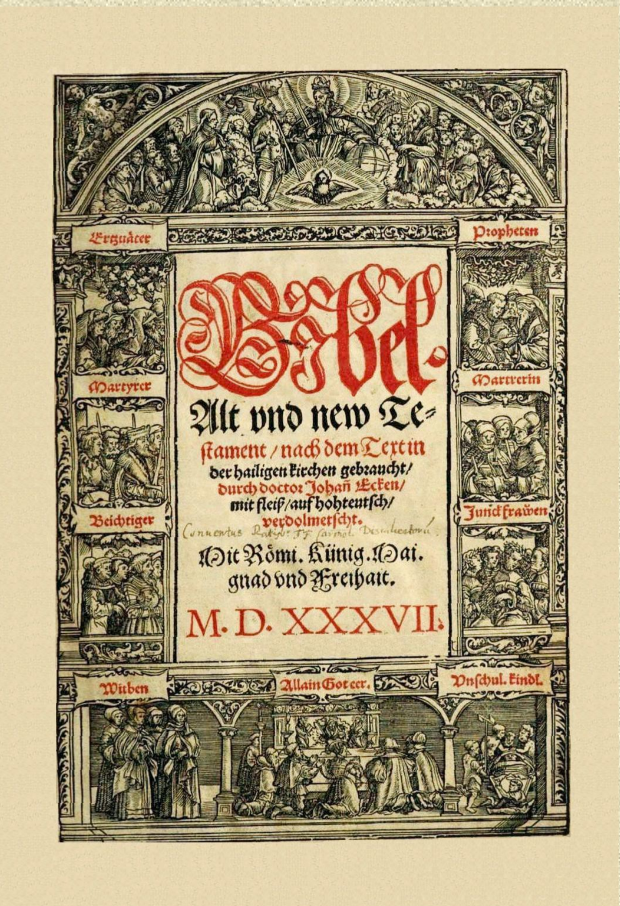
nach dem Text in der hailigen kirchen gebraucht

Augsburg: Aleksander I. Weißenhorn

Johann Eck

and god was the word

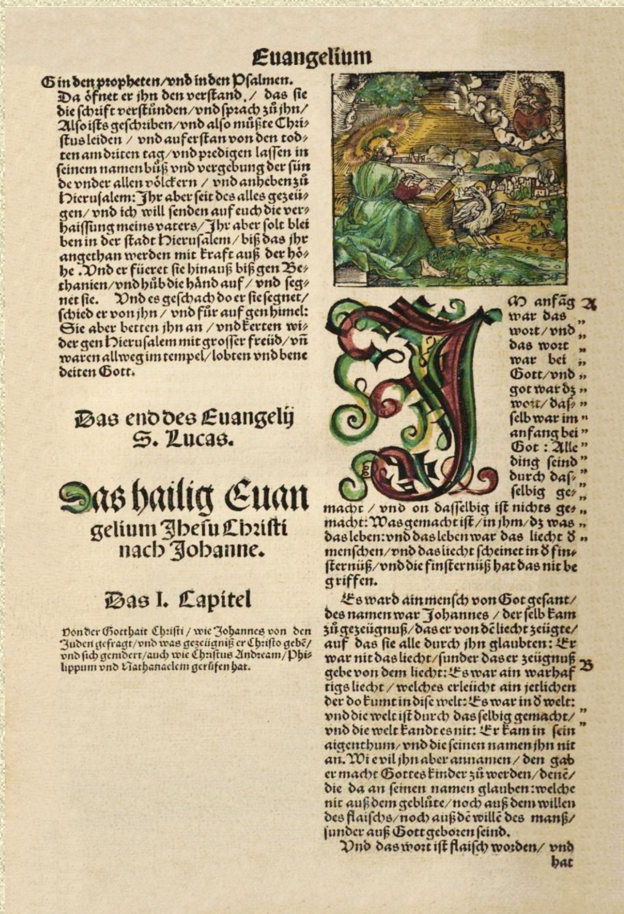
und got war das wort



Bibel. Alt vnd new Testament / nach dem Text in der hailigen kirchen gebraucht / durch doctor Johañ Ecken / mit fleiß / auf hohteutsch / verdolmetscht.

Mit Römi. Künig. Mai. gnad vnd Freihait.

M.D.XXXVII.



Euangelium

G in den propheten/vnd in den Psalmen. Da öfnet er jhn den verstand./ das sie die schrift verstünden/vnd sprach zů jhn/ Also ists geschriben/vnd also můßte Christus leiden / vnd auferstan von den todten am driten tag/vnd predigen lassen in seinem namen bůß vnd vergebung der sünde vnder allen völckern / vnd anheben zů Hierusalem: Jhr aber seit des alles gezeügen/ vnd ich will senden auf euch die verhaissung meins vaters/ Jhr aber solt bleiben in der stadt Hierusalem / biß das jhr angethan werden mit kraft auß der höhe. Vnd er füeret sie hinauß biß gen Bethanien/vnd hůb die händ auf / vnd segnet sie. Vnd es geschach do er sie segnet/ schied er von jhn / vnd fůr auf gen himel: Sie aber betten jhn an / vnd kerten wider gen Hierusalem mit grosser freüd/vñ waren allweg im tempel/lobten vnd benedeiten Gott.

Das end des Euangelij S. Lucas.

Das hailig Euangelium Jhesu Christi nach Johanne.

Das I. Capitel

Von der Gotthait Christi / wie Johannes von den Juden gefragt/vnd was gezeügniß er Christo gebẽ/ vnd sich gemidert/auch wie Christus Andream/Philippum vnd Nathanaelem gerůfen hat.

IM anfãg war das wort/vnd das wort war bei Gott/vnd got war dz wort/dasselb war im anfang bei Got: Alle ding seind durch dasselbig gemacht / vnd on dasselbig ist nichts gemacht: Was gemacht ist/in jhm/dz was das leben: vnd das leben war das liecht d' menschen/vnd das liecht scheinet in d' finsternüß/vnd die finsternüß hat das nit begriffen.

Es ward ain mensch von Got gesant/ des namen war Johannes / der selb kam zů gezeügnuß/das er von dẽ liecht zeügte/ auf das sie alle durch jhn glaubten: Er war nit das liecht/sunder das er zeügnuß gebe von dem liecht: Es war ain warhaftigs liecht / welches erleücht ain jetlichen der do kumt in dise welt: Es war in d' welt: vnd die welt ist durch das selbig gemacht/ vnd die welt kandt es nit: Er kam in sein aigenthum/ vnd die seinen namen jhn nit an. Wi e vil jhn aber annamen / den gab er macht Gottes kinder zů werden/denẽ/ die da an seinen namen glauben: welche nit auß dem geblůte/ noch auß dem willen des flaischs/noch auß dẽ willẽ des manß/ sunder auß Gott geboren seind.

Vnd das wort ist flaisch worden/ vnd hat

https://books.google.cz/books?id=QO7_PV7s0PMC

6

1581

בשורת הקרואות שנה בשנה וכו בשבתות ובחגי

= *Besorot haq-qeru'ot shana va-shana bash-shabatot uvehaggê*

Evangelia anniversaria, quae Dominicis diebus &
in Sanctorum feſtis leguntur, Hebraicè conuerſa

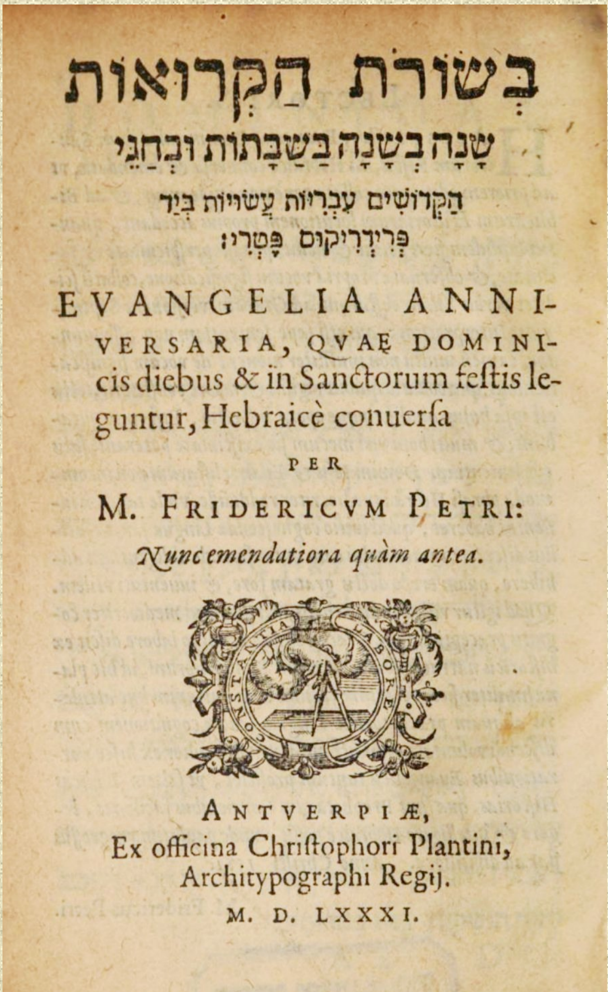
(Liturgical Gospels /selected fragments/ + part of the Acts 9)

Antverpiae: Ex officina Chriſtophori Plantini

Friedrich Peters (Fridericum Petri)

and a god was the Speech

והיה אלהים האמר



בשורת הקרואות
שנה בשנה בשבתות ובחגי
הקדושים עבריות עשויות ביד
פרידריקוס פטרי׃

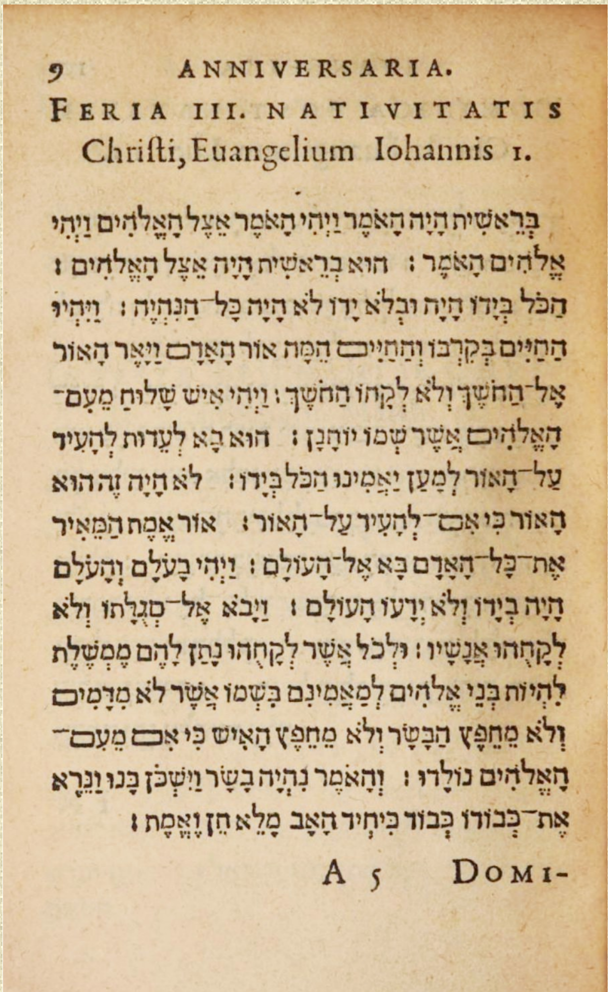
EVANGELIA ANNI-
VERSARIA, QVAE DOMINI-
cis diebus & in Sanctorum feſtis le-
guntur, Hebraicè conuerſa

PER

M. FRIDERICVM PETRI:

Nunc emendatiora quàm antea.

ANTVERPIÆ,
Ex officina Chriſtophori Plantini,
Architypographi Regij.
M. D. LXXXI.



FERIA III. NATIVITATIS
Chriſti, Euangelium Iohannis 1.

בראשית היה האמר ויהי האמר אצל האלהים ויהי
אלהים האמר ׃ הוא בראשית היה אצל האלהים ׃
הכל בידו היה ובלא ידו לא היה כל־הנהיה ׃ ויהיו
החיים בקרבו והחיים המה אור האדם ויאר האור
אל־החשך ולא לקחו החשך ׃ ויהי איש שלוח מעם־
האלהים אשר שמו יוחנן ׃ הוא בא לעדות להעיד
על־האור למען יאמינו הכל בידו ׃ לא היה זה הוא
האור כי אם־להעיד על־האור ׃ אור אמת המאיר
את־כל־האדם בא אל־העולם ׃ ויהי בעלם והעלם
היה בידו ולא ידעו העולם ׃ ויבא אל־סגלתו ולא
לקחהו אנשיו ׃ ולכל אשר לקחהו נתן להם ממשלת
להיות בני אלהים למאמינם בשמו אשר לא מדמים
ולא מחפץ הבשר ולא מחפץ האיש כי אם מעם־
האלהים נולדו ׃ והאמר נהיה בשר וישכן בנו ונרא
את־כבודו כבוד כיחיד האב מלא חן ואמת ׃

http://books.google.pl/books?id=qsRIAAAAcAAJ

7

1599

Nouum Testamentum D[omi]ni N[ost]ri Iesu Christi: Syriacè Ebraicè Graecè Latinè Germanicè Bohemicè Italicè Hispanicè Gallicè Anglicè Danicè Polonicè

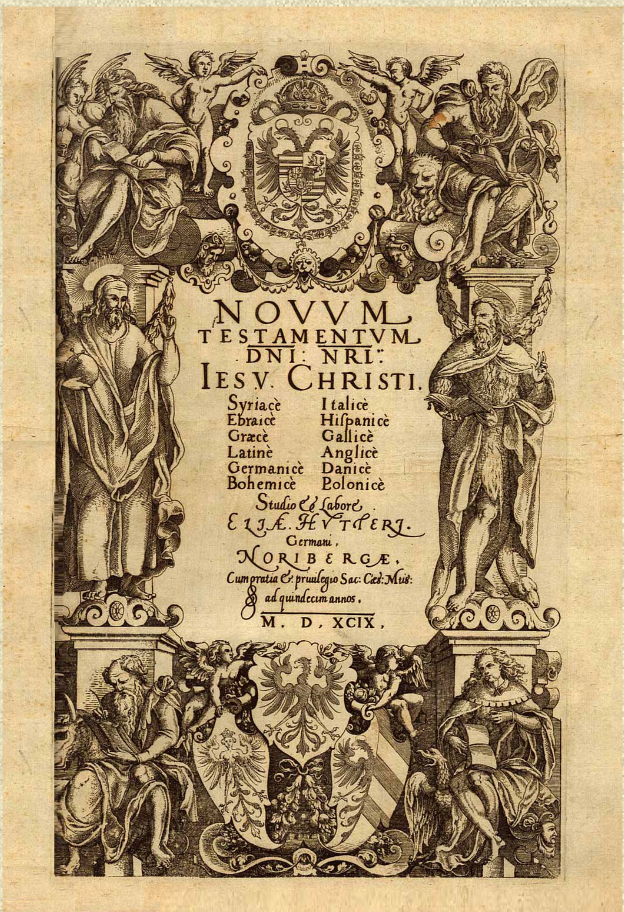
(NT in 12 languages)

Noribergae

Elias Hutter (Eliae Hutteri)

and a god was the Word

ואלהים היה הדבר



NOVVM TESTAMENTVM. DNI: NRI: IESV CHRISTI.

Syriacè Ebraicè Græcè Latinè Germanicè Bohemicè Italicè Hispanicè Gallicè Anglicè Danicè Polonicè

Studio & Labore ELIÆ HVTTERI. Germani.

NORIBERGÆ, Cum gratia & priuilegio Sac: Cæs: Mtis: ad quindecim annos.

M. D. XCIX.

En el principio ya era la Palabra: y la Palabra era acerca de Dios, y Dios era la Palabra.

Esta era enel principio acerca de Dios.

Todas las cosas por esta fueron hechas: y sin ella nada de lo que es hecho, fue hecho.

En ella estaua la uida, y la vida era la Luz de los hombres.

Y la Luz en las tinieblas resplandece mas las tinieblas no la comprehendieron.

Fue vn hombre embiado de Dios, el qual se llamaua Ioan:

Este vino por testimonio para que diesse testimonio de la Luz, para que todos creyessen por el.

El no era la Luz: sino para que diesse testimonio de la Luz.

Aquella Palabra era la Luz verdadera, que alumbra à todo hõbre, que viene en este mundo.

http://www.bibles-online.net/hutter/NewTestament/4-John/

8

CATHOLIC

1615

Testame[n]tum Nouum

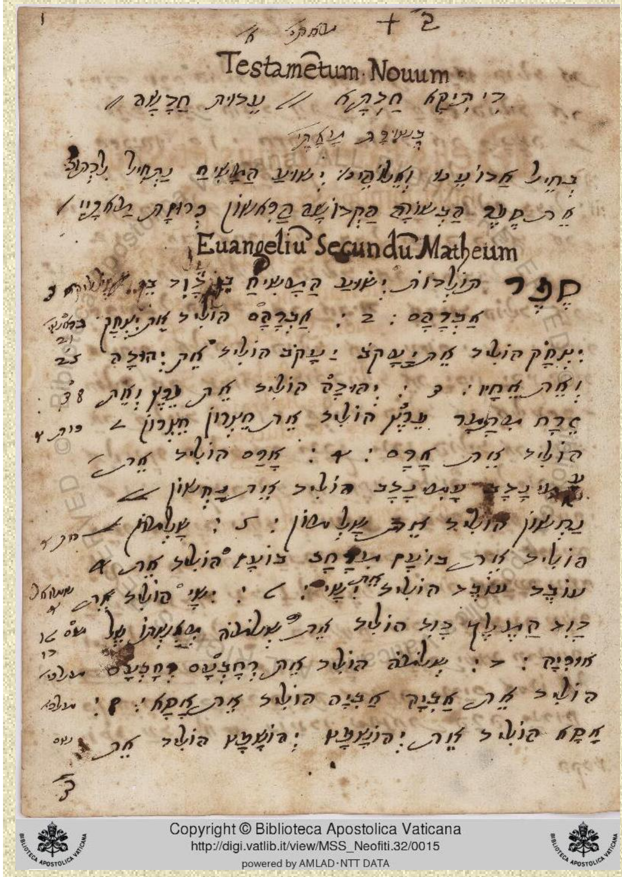
MSS Neofiti 32, Vatican

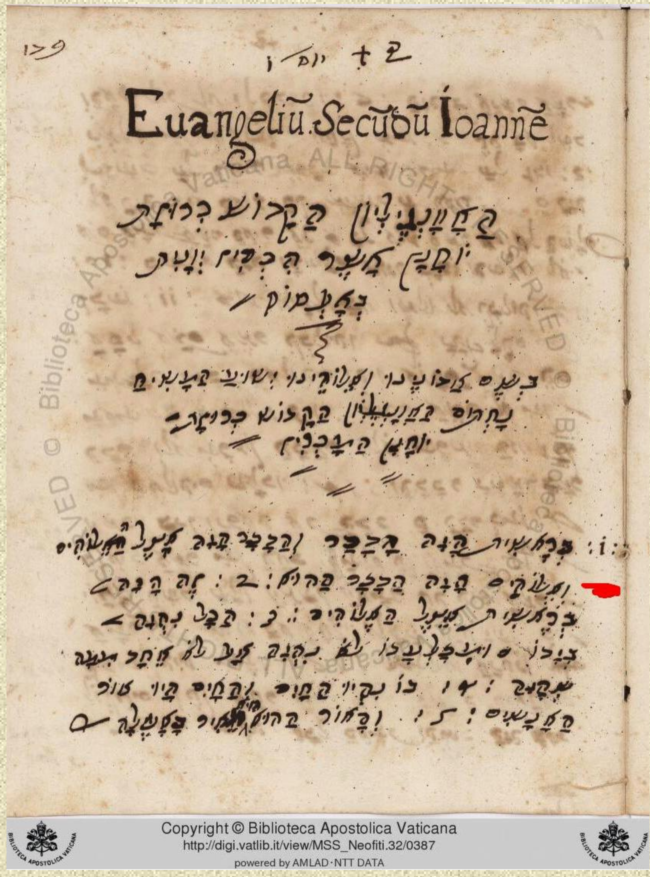
(4 Gospels in Hebrew)

Domenico Jerosomilitano (Dominicus Hierosomilitanus)

and a god was that Word

ואלהים היה הדבר ההוא





https://digi.vatlib.it/view/MSS_Neofiti.32

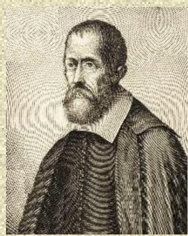
9

1630

Das Newe Testament, Das ist/ Alle Bücher des newen Bundes/ welchen Gott durch Christum mit den menschen gemacht hat/ Trewlich aus dem Griechischen ins Teutsche versetzet.

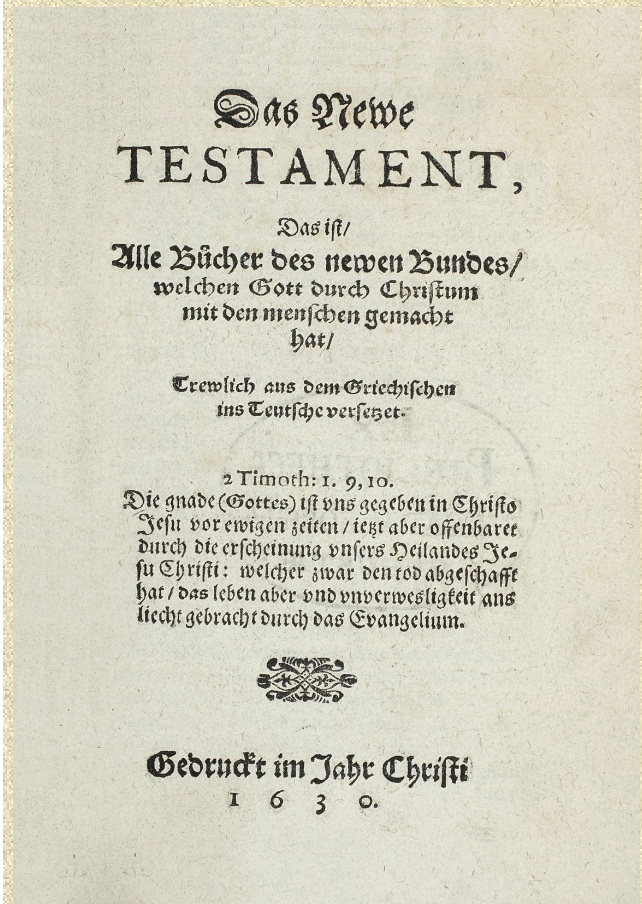
Raków (Poland): Sebastian Sternacki

Jan Kreliusz (Johannes Krell)



and the Speech was a god

und die Rede war ein Gott

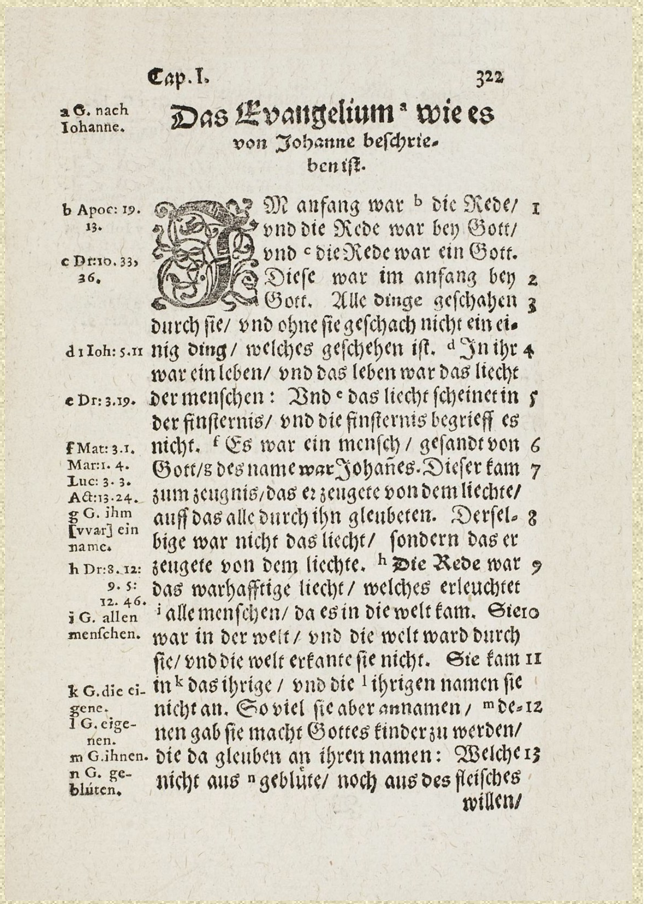


Das Newe
TESTAMENT,
Das ist/
Alle Bücher des newen Bundes/
welchen Gott durch Christum
mit den menschen gemacht
hat/

Trewlich aus dem Griechischen
ins Teutsche versetzet.

2 Timoth: 1. 9, 10.
Die gnade (Gottes) ist vns gegeben in Christo Jesu vor ewigen zeiten / ietzt aber offenbaret durch die erscheinung vnsers Heilandes Jesu Christi: welcher zwar den tod abgeschafft hat / das leben aber vnd vnverwesligkeit ans liecht gebracht durch das Evangelium.

Gedruckt im Jahr Christi
1 6 3 0.



Cap. I. 322

a G. nach Iohanne.

Das Evangelium [a] wie es von Johanne beschrieben ist.

IM anfang war [b] die Rede/ vnd die Rede war bey Gott/ vnd [c] die Rede war ein Gott. 1
Diese war im anfang bey Gott. 2
Alle dinge geschahen durch sie/ vnd ohne sie geschach nicht ein einig ding / welches geschehen ist. 3
[d] In ihr war ein leben/ vnd das leben war das liecht der menschen: 4
Vnd [e] das liecht scheinet in der finsternis/ vnd die finsternis begrieff es nicht. 5
[f] Es war ein mensch / gesandt von Gott/ [g] des name war Johañes. 6
Dieser kam zum zeugnis/ das er zeugete von dem liechte/ auff das alle durch ihn gleubeten. 7
Derselbige war nicht das liecht/ sondern das er zeugete von dem liechte. 8
[h] Die Rede war das warhafftige liecht / welches erleuchtet [i] alle menschen/ da es in die welt kam. 9
Sie war in der welt / vnd die welt ward durch sie/ vnd die welt erkante sie nicht. 10
Sie kam in [k] das ihrige / vnd die [l] ihrigen namen sie nicht an. 11
So viel sie aber annamen / [m] denen gab sie macht Gottes kinder zu werden/ die da gleuben an ihren namen: 12
Welche nicht aus [n] geblüte/ noch aus des fleisches willen/ 13

b Apoc: 19. 13.
c Dr:10. 33, 36.
d 1 Ioh: 5.11
e Dr: 3.19.
f Mat: 3.1. Mar: 1. 4. Luc: 3. 3. Act: 13. 24.
g G. ihm [vvar] ein name.
h Dr: 8. 12: 9. 5: 12. 46.
i G. allen menschen.
k G. die eigene.
l G. eigenen.
m G. ihnen.
n G. geblüten.

https://gdz.sub.uni-goettingen.de/id/PPN738373648

10

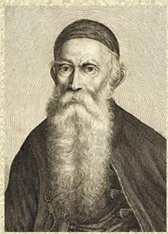
1658

DUTCH

Jonas Slichting van Bukowieks Uitbreyding over de 15 eerste verssen / van 't eerfte Kapittel van Joannes Euangelium, Met een bygevoeghde uytbreyding van het overige des zelfden Kapittels, door D. K. F.

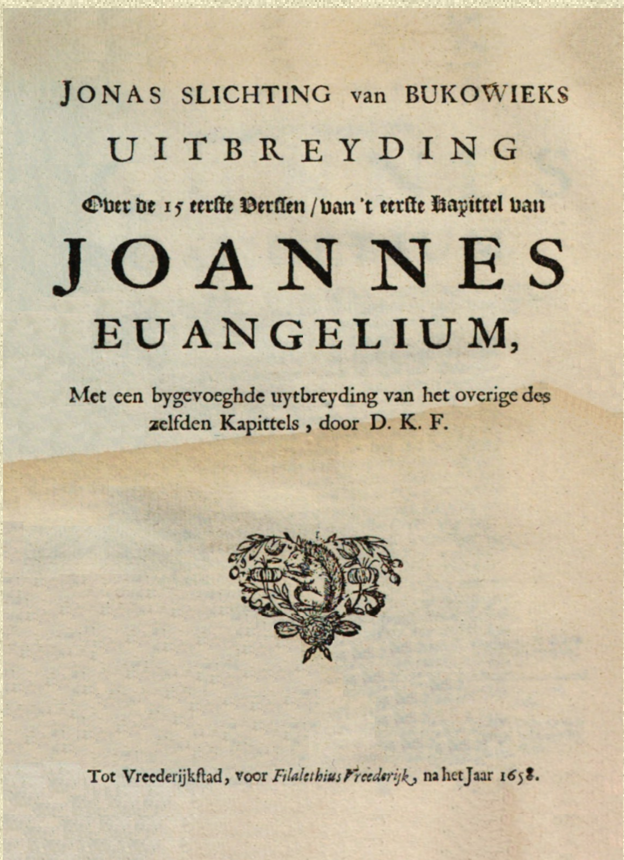
Tot Vreederijkstad, voor Filalethius Vreederik

Jonasz Szlichtyng



And the word was [a] God

En het woord was [een] God



JONAS SLICHTING van BUKOWIEKS

UITBREYDING

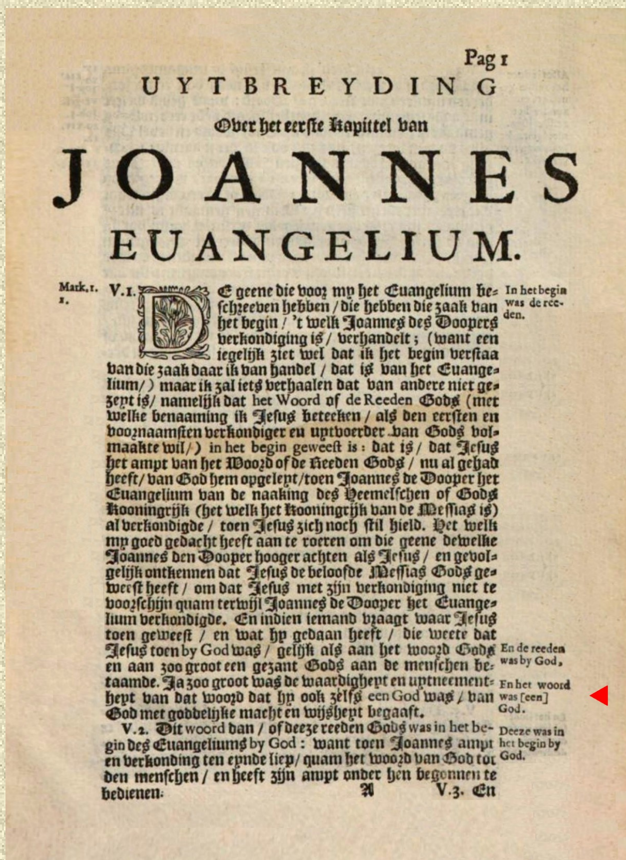
Over de 15 eerste Verssen / van 't eerste Kapittel van

JOANNES

EUANGELIUM,

Met een bygevoeghde uytbreyding van het overige des zelfden Kapittels, door D. K. F.

Tot Vreederijkstad, voor *Filalethius Vreederijk*, na het Jaar 1658.



Pag 1

UYTBREYDING

Over het eerste Kapittel van

JOANNES

EUANGELIUM.

Mark. 1. 1. V. 1. De geene die voor my het Euangelium beschreeven hebben / die hebben die zaak van het begin / 't welk Joannes des Doopers verkondiging is / verhandelt; (want een iegelijk ziet wel dat ik het begin verstaa van die zaak daar ik van handel / dat is van het Euangelium/) maar ik zal iets verhaalen dat van andere niet gezeyt is/ namelijk dat het Woord of de Reeden Gods (met welke benaaming ik Jesus beteeken / als den eersten en voornaamsten verkondiger en uytvoerder van Gods volmaakte wil/) in het begin geweest is: dat is / dat Jesus het ampt van het Woord of de Reeden Gods / nu al gehad heeft/ van God hem opgeleyt/toen Joannes de Dooper het Euangelium van de naaking des Heemelschen of Gods Kooningrijk (het welk het Kooningrijk van de Messias is) al verkondigde / toen Jesus zich noch stil hield. Het welk my goed gedacht heeft aan te roeren om die geene dewelke Joannes den Dooper hooger achten als Jesus / en gevolgelijk ontkennen dat Jesus de beloofde Messias Gods geweest heeft / om dat Jesus met zijn verkondiging niet te voorschijn quam terwijl Joannes de Dooper het Euangelium verkondigde. En indien iemand vraagt waar Jesus toen geweest / en wat hy gedaan heeft / die weete dat Jesus toen by God was / gelijk als aan het woord Gods en aan zoo groot een gezant Gods aan de menschen betaamde. Ja zoo groot was de waardigheyt en uytneementheyt van dat woord dat hy ook zelfs een God was / van God met goddelijke macht en wijsheyt begaaft.

V. 2. Dit woord dan / of deeze reeden Gods was in het begin des Euangeliums by God: want toen Joannes ampt en verkonding ten eynde liep/ quam het woord van God tot den menschen / en heeft zijn ampt onder hen begonnen te bedienen:

In het begin was de reeden.

En de reeden was by God,

En het woord was [een] God.

Deeze was in het begin by God.

A V. 3. En

https://books.google.pl/books?id=rbtnAAAAcAAJ

1660

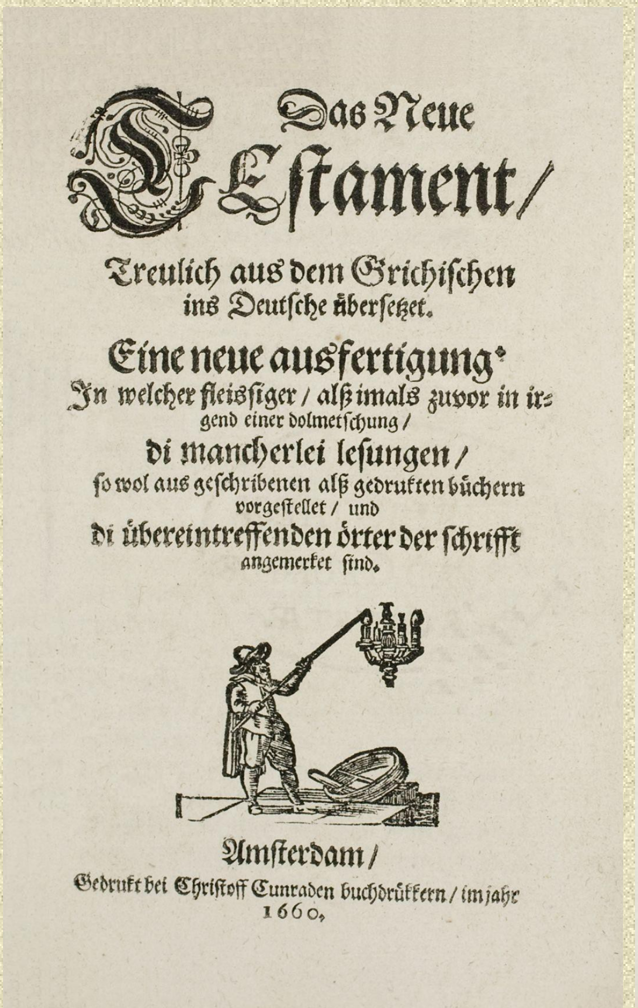
Das Neue Testament: Treulich aus dem Grichischen ins Deutsche übersetzet

Amsterdam: Christoff Cunraden

Jeremias Felbinger

and the Speech was a god

und di Rede war ein Gott



Das Neue Testament/

Treulich aus dem Grichischen ins Deutsche übersetzet.

Eine neue ausfertigung*

In welcher fleissiger / alß imals zuvor in irgend einer dolmetschung /

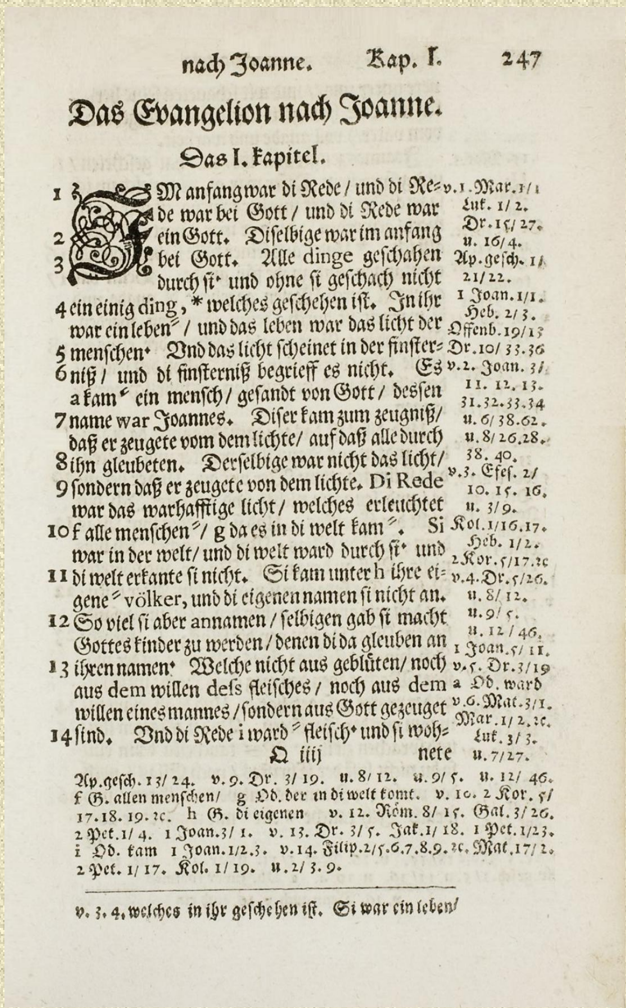
di mancherlei lesungen /

so wol aus geschribenen alß gedrukten büchern vorgestellet / und

di übereintreffenden örter der schrifft angemerket sind.

Amsterdam /

Gedrukt bei Christoff Cunraden buchdrükkern / im jahr 1660.



nach Joanne. Kap. I. 247

Das Evangelion nach Joanne.

Das I. kapitel.

1 IM anfang war di Rede / und di Rede war bei Gott / und di Rede war 2 ein Gott. Diselbige war im anfang 3 bei Gott. Alle dinge geschahen durch si* und ohne si geschach nicht 4 ein einig ding, * welches geschehen ist. In ihr war ein leben / und das leben war das licht der 5 menschen. Und das licht scheinet in der finster- 6 niß / und di finsterniß begrieff es nicht. Es a kam ein mensch / gesandt von Gott / dessen 7 name war Joannes. Diser kam zum zeugniß / daß er zeugete vom dem lichte / auf daß alle durch 8 ihn gleubeten. Derselbige war nicht das licht / 9 sondern daß er zeugete von dem lichte. Di Rede war das warhafftige licht / welches erleuchtet 10 f alle menschen / g da es in di welt kam. Si war in der welt / und di welt ward durch si* und 11 di welt erkante si nicht. Si kam unter h ihre eigene völker, und di eigenen namen si nicht an. 12 So viel si aber annamen / selbigen gab si macht Gottes kinder zu werden / denen di da gleuben an 13 ihren namen. Welche nicht aus geblüten / noch aus dem willen deſs fleisches / noch aus dem willen eines mannes / sondern aus Gott gezeuget 14 sind. Und di Rede i ward fleisch* und si woh-

Q iiij nete

Ap.gesch. 13/ 24. v. 9. Or. 3/ 19. u. 8/ 12. u. 9/ 5. u. 12/ 46. f G. allen menschen / g Od. der in di welt komt. v. 10. 2 Kor. 5/ 17.18. 19. ꝛc. h G. di eigenen v. 12. Röm. 8/ 15. Gal. 3/ 26. 2 Pet. 1/ 4. 1 Joan. 3/ 1. v. 13. Or. 3/ 5. Jak. 1/ 18. 1 Pet. 1/23. i Od. kam 1 Joan. 1/2.3. v. 14. Filip. 2/5.6.7.8.9. ꝛc. Mat. 17/ 2. 2 Pet. 1/ 17. Kol. 1/ 19. u. 2/ 3. 9.

v. 3. 4. welches in ihr geschehen ist. Si war ein leben /

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12

1661

תורת יהוה חדשה // ***Lex DEI ſummi nova; Atque haec eſt,***
Novum Domini noſtri Jeſu Chriſti Teſtamentum, Sacro-Sanctum;
Chriſtianis ſimul, ac Judais, Sanctâ Linguâ Hebrœâ Scriptum & exhibitum;
Ab Elia Huttero Germano (NT)
Londini: Typis Thoma Roycrost
William Robertson (Gulielmi Robertsoni)

and a god was the Word
ואלהים היה הדבר

תורת יהוה חדשה:

והיא

ברית האדונינו ישוע המשיח חדשה למשיחיים
וליהודיים בלשון הקדש נכתבה:

Lex DEI ſummi nova;

Atque hæc eſt,

Novum **Domini noſtri Jeſu Chriſti *Te-ſtamentum*** Sacro-Sanctum ; *Chriſtianis* ſimul, ac *Judais*, Sanctâ Linguâ *Hebræâ* Scriptum & exhibitum ;

Ab *Elia Huttero Germano* (Viro, *Hebraicis* *ejus operibus; iſthoc præſertim in obeundo munere , de univerſo Mundo* Chriſtiano *&* Judaico, *laudes meritante maximas, & nunquam perituras) cum undecim aliis evulgatum Linguis ; atque duobus per-magnis voluminibus (orbi proinde etiam literato, vix, aut parum viſis admodum, aut notis)* Noribergæ , *plus minus, abhinc, ſexaginta retroactis annis, primùm, editum & excuſum ;*

Nunc autem, in Volumen portatu facile redactum ; atque centenis quibuſdam in locis, poſt diligentem ipſius recognitionem, emendatum, atque caſtigatum ; Abſque cæteris iſtis in Editione *Hutteriana* Linguis, (oneroſum ſcilicet, illud , & multo minus uſitatum tantummodo reddentibus) per ſeſe, ſeparatim, & puro puto idiomate ſolummodo *Hebraico*, publicatum ; operâ & induſtriâ

GULIELMI ROBERTSONI, Scoto-Britanni.

הנה העלמה הרה וילדת בן וקראת שמו עמנואל:
נשקו בר פן יאנף ותאבדו דרך כי יבער כמעט אפו אשרי
כל חוסי בו:

Londini ; Typis *Thomæ Roycroft* , Regiæ Majeſtati in Orientalibus Linguis Typographi, M. DC. LXI.
Venales proſtant apud pleroſq; Bibliopolas *Londinenſes.*

בשורת האדונינו ישוע המשיח כפי יוחנן המבשר:

א CAP. I.

1 בראשית היה הדבר והדבר היה את־האלהים ואלהים היה הדבר: 2 וזה היה בראשית אצל האלהים: 3 כל נעשו בו ובלעדיו אף אחת לא נעשתה אשר נעשתה: 4 בו היו החיים והחיים היו אור האנשים: 5 והאור בחשך האיר והחשך לא קבלנו: 6 היה איש שלוח מאלהים ושמו יוחנן: 7 זה בא לעדות להעד על־האור למען כלם יאמינו בידו: 8 זה לא היה האור כי אם אשר יעד על־האור: 9 כי היה האור נאמן אשר מאיר את־כל־האדם הבא בעולם: 10 בעולם היה והעולם בידו נעשה והעולם לא ידעו: 11 אל־חניכיו בא וחניכיו לא קבלוהו: 12 וכמה קבלוהו נתן להם את־שלטון להיות בני־אלהים למאמינים בשמו: 13 אשר לא מדמים ולא מאביונת הבשר ולא מרצון האיש כי מאלהים ילדו: 14 והדבר היה בשר ושכן עמנו וראינו את־כבודו כמו כבוד היחיד נולד מאב מלא חסד ואמת: 15 יוחנן העיד עליו ויצעק לאמר זה הוא אשר אמרתי אשר אחרי בא ולפני היה כי־ראשון ממני היה: 16 וממלואה כלנו לקחנו חנם חן על חן: 17 כי־התורה במשה נתנה החן והאמת בישוע המשיח היתה: 18 את־אלהים איש לא ראה בכל־עת בן־
היחיד

13

CATHOLIC

1668

ארבעה אבני הגיליונים מהתורה החדשה

Quatuor Evangelia Novi Testamenti Ex Latino in Hebraicum fermonem verfa

(4 Gospels)

Romae: S. C. Prop. Fidei

Giovanni Battista Jona (Ioanne Baptista Iona)

and a god was the word

ואלהים היה דבר

ארבעה אבני הגיליונים
מהתורה החדשה
אשר נעתקו מלשון רומי ללשון עברי
על יד יוחנן הטובל יונה

QVATVOR
EVANGELIA
NOVI TESTAMENTI
Ex Latino in Hebraicum fermonem verfa
AB IOANNE BAPTISTA IONA:

והרים אותם תרומה לקדוש הכהן הגדול
קלימנתי תשעי יצ"ו

SANCTISS. D. N.
CLEMENTI NONO P. M.
DICATA.

ROMÆ, Typis S. C. Prop. Fidei, Anno MDCLXVIII.

305

בשורה הקדושה מישוע המשיח כפי יוחנן:

SANCTVM IESV CHRISTI
EVANGELIVM SECVNDVM IOANNEM.

CAP. I. פ׳ א

1 In principio erat verbum, & verbum erat apud Deum, & Deus erat verbum. 2 Hoc erat in principio apud Deum. 3 Omnia per ipfum facta funt: & fine ipfo factum eft nihil, quod fa-

בראשון היה דבר ודבר היה אצל האלהים ואלהים היה דבר׃ וזה היה בראשית אצל האלהים׃ כל הדברים בזה נעשו ובלתו לא נעשה מאומה

http://books.google.pl/books?id=uStJAAAAcAAJ

1682

DUTCH

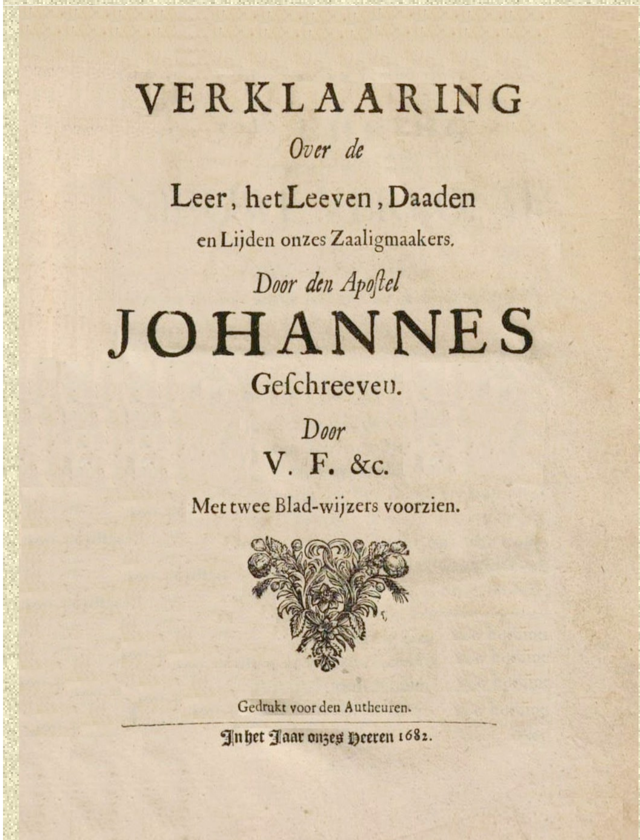
Verklaaring Over de Leer, het Leeven, Daaden en Lijden onzes Zaaligmaakers. Door den Apostel Johannes Geschreeveu.

Gedruckt voor der Autheuren

Frans Kuyper

and the word was a god

en het woord was een God



VERKLAARING

Over de

Leer, het Leeven, Daaden

en Lijden onzes Zaaligmaakers.

Door den Apostel

JOHANNES

Geschreeveu.

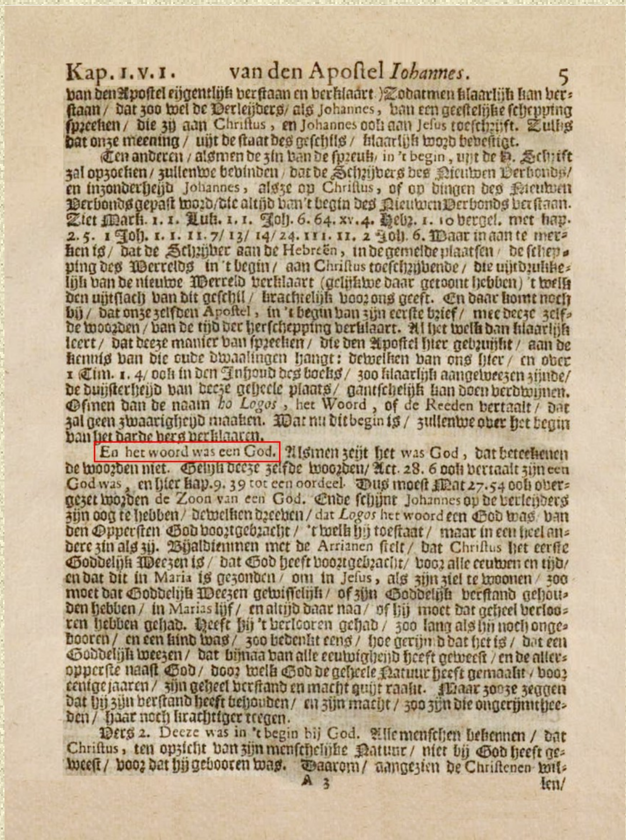
Door

V. F. &c.

Met twee Blad-wijzers voorzien.

Gedrukt voor den Autheuren.

In het Jaar onzes Heeren 1682.



Kap. I. v. I. van den Apostel *Iohannes.* 5

van den Apostel eijgentlijk verstaan en verklaart)Zodatmen klaarlijk kan verstaan / dat zoo wel de Verleijders / als Johannes, van een geestelijke schepping spreeken / die zij aan Christus, en Johannes ook aan Jesus toeschrijft. Zulks dat onze meening / uijt de staat des geschils / klaarlijk word bevestigt.

Ten anderen / alsmen de zin van de spreuk, in 't begin, uijt de H. Schrift zal opzoeken / zullenwe bevinden / dat de Schrijvers des Nieuwen Verbonds / en inzonderheijd Johannes, alsze op Christus, of op dingen des Nieuwen Verbonds gepast word / die altijd van 't begin des Nieuwen Verbonds verstaan. Ziet Mark. I. I. Luk. I. I. Joh. 6. 64. XV. 4. Hebr. I. 10 vergel. met kap. 2. 5. I Joh. I. I. II. 7/ 13/ 14/ 24. III. II. 2 Joh. 6. Waar in aan te merken is / dat de Schrijver aan de Hebreën, in de gemelde plaatsen / de schepping des Werrelds in 't begin / aan Christus toeschrijvende / die uijtdrukkelijk van de nieuwe Werreld verklaart (gelijkwe daar getoont hebben) 't welk den uijtslach van dit geschil / krachtelijk voor ons geeft. En daar komt noch bij / dat onze zelfden Apostel, in 't begin van zijn eerste brief / met deeze zelfde woorden / van de tijd der herschepping verklaart. Al het welk dan klaarlijk leert / dat deeze manier van spreeken / die den Apostel hier gebruijkt / aan de kennis van die oude dwaalingen hangt: dewelken van ons hier / en over I Tim. I. 4 / ook in den Inhoud des boeks / zoo klaarlijk aangeweezen zijnde / de duijsterheijd van deeze geheele plaats / gantschelijk kan doen verdwijnen. Ofmen dan de naam *ho Logos*, het Woord, of de Reeden vertaalt / dat zal geen zwaarigheijd maaken. Wat nu dit begin is / zullenwe over het begin van het darde vers verklaaren.

En het woord was een God. Alsmen zeijt het was God, dat beteekenen de woorden niet. Gelijk deeze zelfde woorden / Act. 28. 6 ook vertaalt zijn een God was, en hier kap. 9. 39 tot een oordeel. Dus moest Mat 27. 54 ook overgezet worden de Zoon van een God. Ende schijnt Johannes op de verleijders zijn oog te hebben / dewelken dreeven / dat *Logos* het woord een God was / van den Oppersten God voortgebracht / 't welk hij toestaat / maar in een heel andere zin als zij. Bijaldienmen met de Arrianen stelt / dat Christus het eerste Goddelijk Weezen is / dat God heeft voortgebracht / voor alle eeuwen en tijd / en dat dit in Maria is gezonden / om in Jesus, als zijn ziel te woonen / zoo moet dat Goddelijk Weezen gewisselijk / of zijn Goddelijk verstand gehouden hebben / in Marias lijf / en altijd daar naa / of hij moet dat geheel verlooren hebben gehad. Heeft hij 't verlooren gehad / zoo lang als hij noch ongebooren / en een kind was / zoo bedenkt eens / hoe gerijmd dat het is / dat een Goddelijk weezen / dat bijnaa van alle eeuwigheijd heeft geweest / en de alleropperste naast God / door welk God de geheele Natuur heeft gemaakt / voor eenige jaaren / zijn geheel verstand en macht quijt raakt. Maar zooze zeggen dat hij zijn verstand heeft behouden / en zijn macht / zoo zijn die ongerijmtheeden / haar noch krachtiger teegen.

Vers 2. Deeze was in 't begin bij God. Alle menschen bekennen / dat Christus, ten opzicht van zijn menschelijke Natuur / niet bij God heeft geweest / voor dat hij gebooren was. Waarom / aangezien de Christenen willen /

A 3

https://books.google.pl/books?id=DzhlAAAAcAAJ

15

1684

Christliche Unterweisung/

Wie diejenigen Oerter H. Schrifft Alten und Neuen Bundes

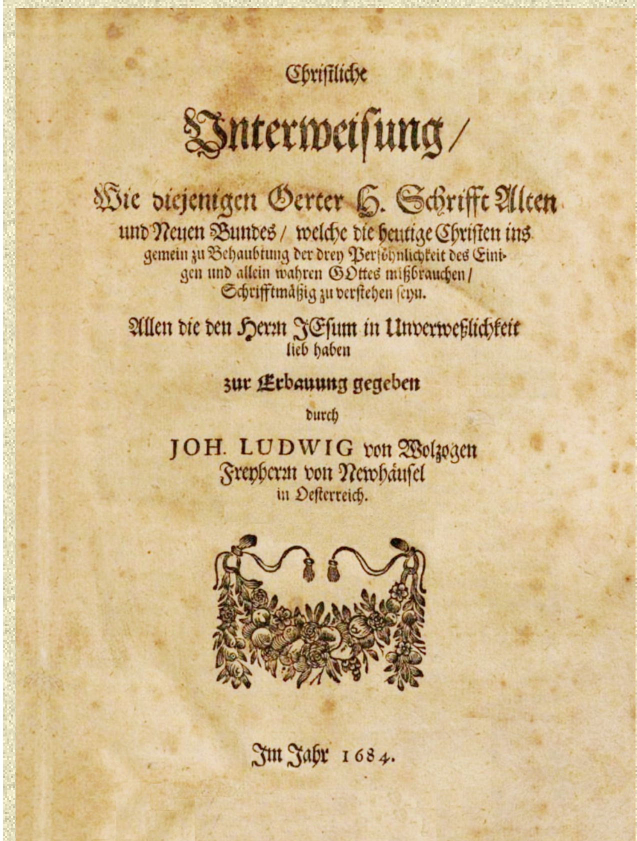
contain translation of John 1:1-18, pp. 189-221

Editor: n.s.

Johann Ludwig von Wolzogen

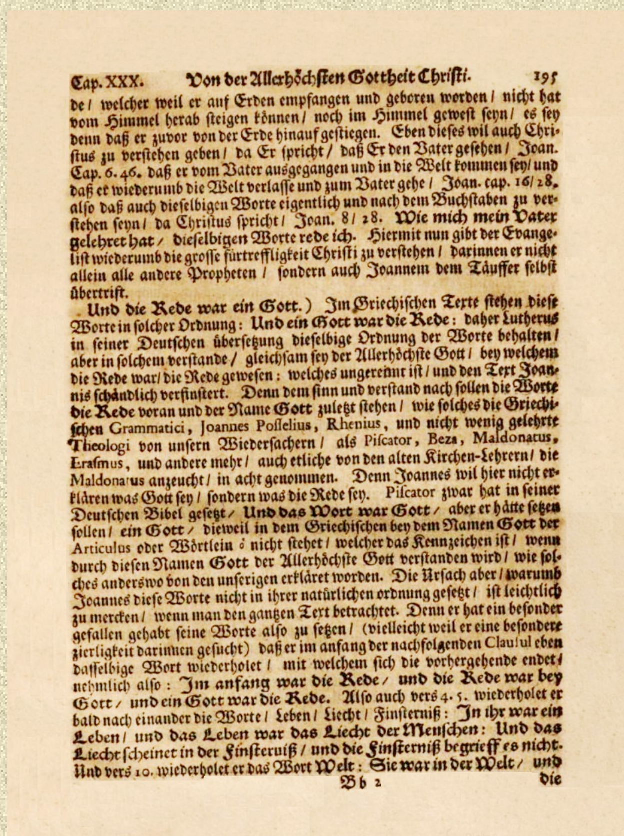
And the Speech was a god

Und die Rede war ein Gott



Christliche
Unterweisung/
Wie diejenigen Oerter H. Schrifft Alten
und Neuen Bundes/ welche die heutige Christen ins
gemein zu Behaubtung der drey Persöhnlichkeit des Eini-
gen und allein wahren GOttes mißbrauchen/
Schrifftmäßig zu verstehen seyn.
Allen die den Herrn JEsum in Unverweßlichkeit
lieb haben
zur Erbauung gegeben
durch
JOH. LUDWIG von Wolzogen
Freyherrn von Newhäusel
in Oesterreich.

Im Jahr 1684.



Cap. XXX. Von der Allerhöchsten Gottheit Christi. 195

de/ welcher weil er auf Erden empfangen und geboren worden/ nicht hat vom Himmel herab steigen können/ noch im Himmel gewest seyn/ es sey denn daß er zuvor von der Erde hinauf gestiegen. Eben dieses wil auch Christus zu verstehen geben/ da Er spricht/ daß Er den Vater gesehen/ Joan. Cap. 6. 46. daß er vom Vater ausgegangen und in die Welt kommen sey/ und daß er wiederumb die Welt verlasse und zum Vater gehe/ Joan. cap. 16/28. also daß auch dieselbigen Worte eigentlich und nach dem Buchstaben zu verstehen seyn/ da Christus spricht/ Joan. 8/28. **Wie mich mein Vater gelehret hat/ dieselbigen Worte rede ich.** Hiermit nun gibt der Evangelist wiederumb die grosse fürtreffligkeit Christi zu verstehen/ darinnen er nicht allein alle andere Propheten/ sondern auch Joannem dem Täuffer selbst übertrift.

Und die Rede war ein Gott.) Im Griechischen Texte stehen diese Worte in solcher Ordnung: **Und ein Gott war die Rede:** daher Lutherus in seiner Deutschen übersetzung dieselbige Ordnung der Worte behalten/ aber in solchem verstande/ gleichsam sey der Allerhöchste Gott/ bey welchem die Rede war/ die Rede gewesen: welches ungereimt ist/ und den Text Joannis schändlich verfinstert. Denn dem sinn und verstand nach sollen die Worte **die Rede** voran und der Name **Gott** zuletzt stehen/ wie solches die Griechischen Grammatici, Joannes Possélius, Rhenius, und nicht wenig gelehrte Theologi von unsern Wiedersachern/ als Piscator, Beza, Maldonatus, Erasmus, und andere mehr/ auch etliche von den alten Kirchen-Lehrern/ die Maldonatus anzeucht/ in acht genommen. Denn Joannes wil hier nicht erklären was Gott sey/ sondern was die Rede sey. Piscator zwar hat in seiner Deutschen Bibel gesetzt/ **Und das Wort war Gott/** aber er hätte setzen sollen/ **ein Gott/** dieweil in dem Griechischen bey dem Namen **Gott** der Articulus oder Wörtlein ὁ nicht stehet/ welcher das Kennzeichen ist/ wenn durch diesen Namen **Gott** der Allerhöchste Gott verstanden wird/ wie solches anderswo von den unserigen erkläret worden. Die Ursach aber/ warumb Joannes diese Worte nicht in ihrer natürlichen ordnung gesetzt/ ist leichtlich zu mercken/ wenn man den gantzen Text betrachtet. Denn er hat ein besonder gefallen gehabt seine Worte also zu setzen/ (vielleicht weil er eine besondere zierligkeit darinnen gesucht) daß er im anfang der nachfolgenden Clausul eben dasselbige Wort wiederholet/ mit welchem sich die vorhergehende endet/ nehmlich also: **Im anfang war die Rede/ und die Rede war bey Gott/ und ein Gott war die Rede.** Also auch vers 4. 5. wiederholet er bald nach einander die Worte/ Leben/ Liecht/ Finsterniß: **In ihr war ein Leben/ und das Leben war das Liecht der Menschen: Und das Liecht scheinet in der Finsterniß/ und die Finsterniß begrieff es nicht.** Und vers 10. wiederholet er das Wort **Welt: Sie war in der Welt/ und**

Bb 2 die

https://books.google.pl/books?id=c5JlAAAAcAAJ

16

1687

DUTCH

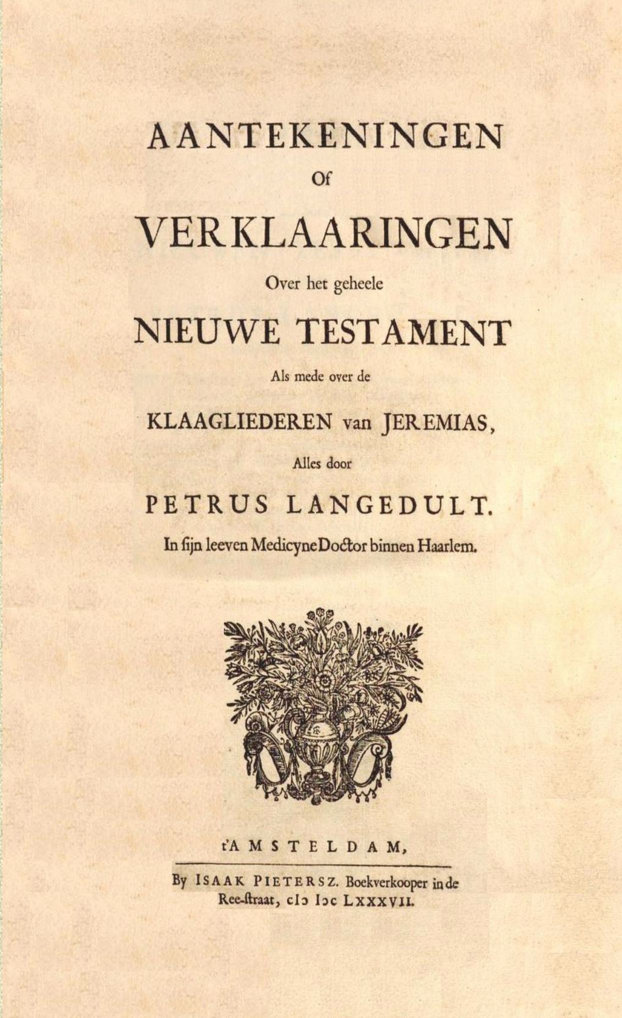
Aantekeningen Of Verklaaringen Over het geheele Nieuwe Testament Als mede over de Klaagliederen van Jeremias

t'Amsteldam: Isaak Pietersz

Petrus Langedult

and the speech was a god

ende de rede was een God



AANTEKENINGEN

Of

VERKLAARINGEN

Over het geheele

NIEUWE TESTAMENT

Als mede over de

KLAAGLIEDEREN van JEREMIAS,

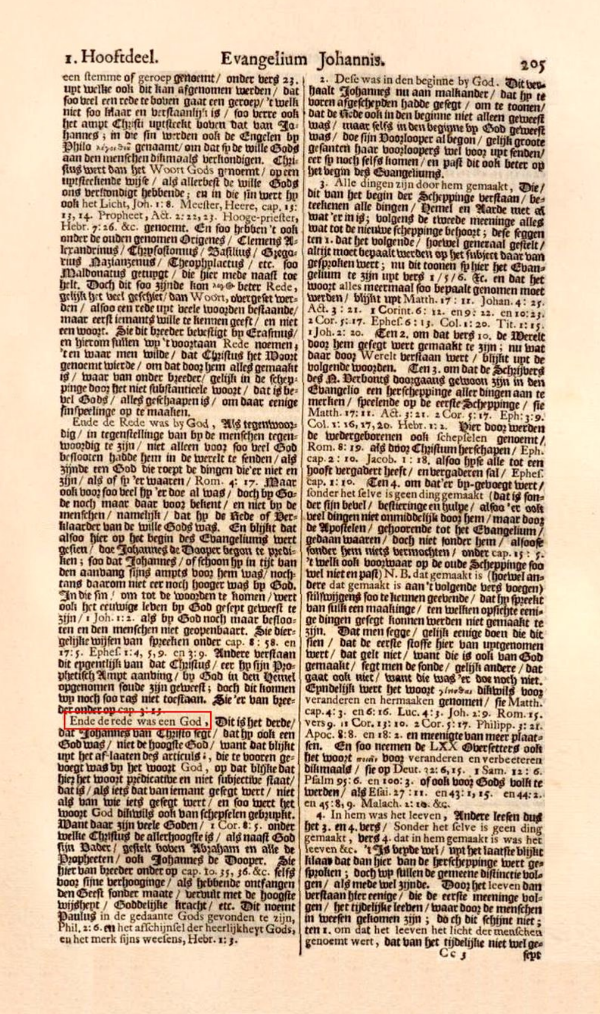
Alles door

PETRUS LANGEDULT.

In ſijn leeven Medicyne Doctor binnen Haarlem.

t'AMSTELDAM,

By ISAAK PIETERSZ. Boekverkooper in de Ree-ſtraat, cIↃ IↃc LXXXVII.



Ende de rede was een God.

https://books.google.pl/books?id=md1jAAAAcAAJ

17

1694

DUTCH

Het Nieuwe Testament

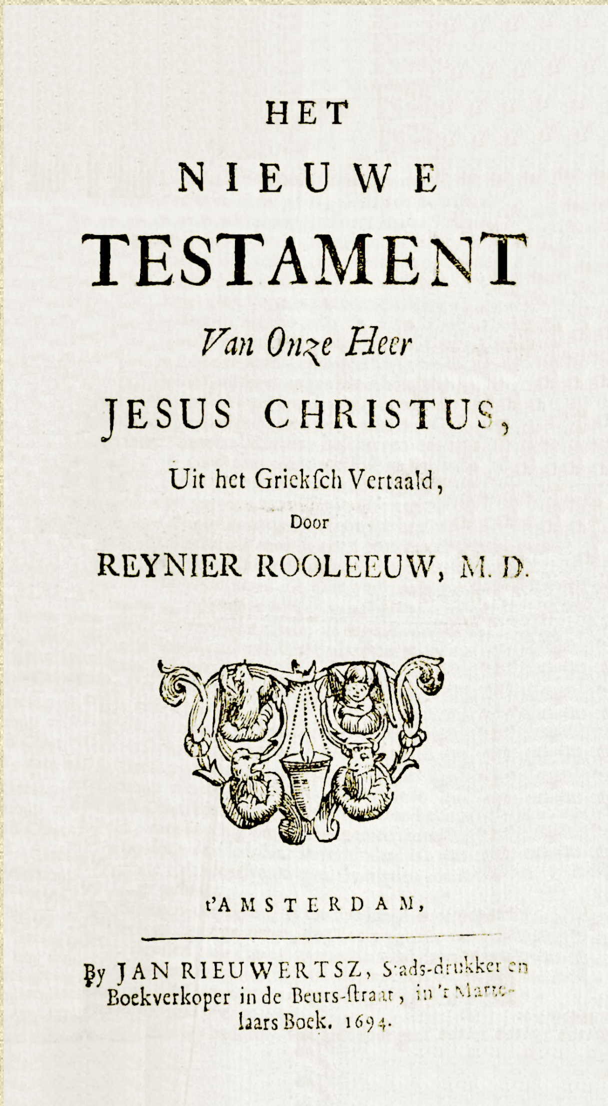
Van Onze Heer Jesus Christus, Uit het Grieksch Vertaald

Amsterdam: Jan Rieuwertsz

Reynier Rooleeuw

and the Word was a god

en het Woord was een God



HET

NIEUWE

TESTAMENT

Van Onze Heer

JESUS CHRISTUS,

Uit het Griekſch Vertaald,

Door

REYNIER ROOLEEUW, M. D.

t'AMSTERDAM,

By JAN RIEUWERTSZ, Stads-drukker en Boekverkoper in de Beurs-ſtraat, in 't Martelaars Boek. 1694.

Cap. xxiv. Van Lukas. Fol. 163

48 Gy nu zijt getuigen van deze dingen.

49 En zie / ik zende mijns Vaders belofte op ulieden af: maar gy zet u neder in de ſtad Jeruſalem / tot dat gy met kragt uit de hoogte zult aangedaan zijn.

50 EN hy leide hen uit / buiten tot aan Bethania / en zijne handen opgeheven hebbende / zegende hy hen.

51 En het geſchiede / terwijl hy hen zegende / dat hy van hen ſcheide / en in den Hemel opgevoerd wierd.

52 En als zy hem aangebeden hadden / keerden zy weder na Jeruſalem met grote blydſchap.

53 En zy waren alle tyd in den Tempel / lovende / en dankende God. Amen.

Vs 48. Joh. 15. 27. Vs 49. Joh. 14. 26. en 15. 26. en 16. 7. Act. 1. 4. en 2 heel. Vs 50. Act. 1. 12. Vs 51. Marc. 16. 19. Act. 1. 9.

Het EVANGELY van

JOANNES.

Het Eerſte Capittel.

1 IN het begin was het Woord / en het Woord was by God / en het Woord was een God.

2 Dit was in het begin by God.

3 Alle dingen zijn door het zelve geworden: en zonder het zelve is ook niet een ding geworden / dat geworden is.

4 In het zelve was het leven / en het leven was het ligt der menſchen.

5 En het ligt ſchijnt in duiſternis / en de duiſternis heeft het zelve niet aangenomen.

6 Daar was een menſch van God afgezonden / wiens naam was Joannes.

7 Deze kwam tot getuigenis / om van het ligt te getuigen / op dat zy alle door hem geloven zouden.

8 Hy was het ligt niet / maar op dat hy van het ligt getuigen zoude.

9 Dat was het ware ligt / 't welk alle menſche verligt / komende in de wereld.

10 Hy was in de wereld / en de wereld is door hem geworden / en de wereld heeft hem niet gekent.

11 Hy kwam tot de zijne / en de zijne hebben hem niet aangenomen.

12 Maar zo vele hem aangenomen hebben / dien heeft hy magt gegeven Gods kinderen te worden / den genen die in zijnen naam geloven:

13 Die niet uit bloed / nog uit de wil des vleeſchs / nog

Vs 1. 1 Joh. 1. 1/2. Apoc. 19. 13. onder 10. 33. 36. Vs 3. Efeſ. 3. 9. Coloſſ. 1. 17. Hebr. 1. 2. onder 5. 26. en 8. 12. en 9. 5. en 12. 46. 1 Joh. 5. 11. Vs 5. onder 3. 19. Vs 6. Matt. 3. 1. Marc. 1. 2. enz. Luc. 3. 3. en 7. 17. Act. 13. 24.

Vs 9. onder 3. 19. en 8. 12. en 9. 5. en 12. 46. Vs 10. Hebr. 1. 2. Vs 12. Rom. 8. 15. Gal. 3. 26. 2 Petr. 1. 4. 1 Joh. 3. 1. Vs 13. onder 3. 5. Jac. 1. 18. 1 Pet. 1. 23.

https://books.google.pl/books?id=TwBiAAAAcAAJ

18

1726

LATIN

Initium Evangelii S. Joannis Apostoli ex Antiquitate Ecclesiastica restitutum, Indidemque Nova ratione illustratum. In isto Opere ante omnia probatur, Joannem non scripsisse,** Et Deus erat**, sed,** Et Dei erat Verbum**. Tum etiam tota 18. prima ejus Evangelii commata, & alia multa dicta Scripturæ S. illustrantur; & non pauca antiquorum Ecclesiasticorum ac Hæreticorum loca ventilantur ac emendantur.

Amsterdam?

Samuel Krell-Spinowski (pseud. Lucas Mellierus Artemonium)

And of God was the Logos

Et Dei erat ille Logos

INITIUM

EVANGELII

S. *JOANNIS* Apoſtoli

EX

Antiquitate Eccleſiaſtica reſtitutum,

Indidemque

Nova ratione illuſtratum.

In iſto Opere ante omnia probatur, Joannem non ſcripſiſſe, *Et Deus erat*, ſed, *Et Dei erat Verbum*. Tum etiam tota 18. prima ejus Evangelii commata, & alia multa dicta Scripturæ S. illuſtrantur; & non pauca antiquorum Eccleſiaſticorum ac Hæreticorum loca ventilantur ac emendantur.

Per

L. M. Artemonium.

PARS PRIOR.

Diſcite igitur——, quoniam Jeſus *qui paſſus eſt pro nobis, qui inhabitavit in nobis, idem* ipſe *eſt* Verbum Dei. *Iren. Lib.* I. *Cap.* I. § xx. *ed. Grab.*

Anno Domini M.DCC.XXVI.

CAP. XLVII.

Paraphraſis 18 *primorum Commatum Evangelii S. Joannis ex ſupra dictis concinnata. Andreas Oſiander in explicatione ejus exordii Lælio Socino facem prætuliſſe videtur.*

Ver. 1. *In principio erat ille Logos,*
Et ille Logos erat apud Deum,
Et Dei erat ille Logos.

Ver. 2. *Hic erat in principio apud Deum.*

Ver. 3. *Omnia per ipſum fiebant.*

Et ſine eo ne unicum quidem fiebat eorum quæ facta ſunt in eo.

Ver. 4. Hic ipſe *Vita erat, & illa vita erat illa Lux hominum.*

Ver. 5. *Et Lux illa in tenebris lucet, & tenebræ illam non comprehenderunt.*

Ver. 6. *Erat homo miſſus à Deo cui nomen erat Joannes.*

Ver. 7. *Hic venit in teſtimonium, ut teſtaretur de illa Luce, ut omnes crederent per eum.*

Ver. 8. *Non erat is ea Lux, ſed* (erat) *ut teſtaretur de ea Luce.*

Ver. 9. *Erat illa Lux, illa vera, quæ illuminat omnem hominem veniens in mundum.*

Ver. 10. *In mundo erat, & mundus per eam fiebat, & mundus eum non cognoſcebat.*

Ver. 11. *Ad ſua propria veniebat, & ejus proprii cum non recipiebant.*

Ver. 12. *Quotquot autem eum recipiebant, dedit ipſis poteſtatem liberos Dei fieri, credentibus in nomen ejus.*

Ver. 13. *Qui non ex ſanguinibus, neque ex voluntate, carnis, nec ex voluntate viri, ſed ex Deo ſunt generati.*

Ver. 14. *Et Logos ille caro erat, & habitavit in nobis, & contemplati ſumus gloriam ejus, gloriam tanquam Unigeniti à Patre,* contemplati ſumus (**) *plenum gratia & veritate.*

Ver. 15. *Joannes teſtatur de eo, & clamavit, dicens: Hic eſt de quo dicebam, qui poſt me venit, ante me factus eſt, quia prior me erat.*

Ver. 16. *Quoniam ex ejus plenitudine nos omnes accepimus, & gratiam pro gratia.*

Ver. 17. *Quoniam Lex per Moſen data eſt, Gratia autem iſta & Veritas per Jeſum Chriſtum facta eſt.*

Ver. 18. *Deum nemo vidit unquam; Unigenitus ille Filius, qui erat in ſinu Patris, ille enarravit.*

In this book individual verses are on pp. 536-544

https://books.google.pl/books?id=1hFiAAAAcAAJ

19

1768

A Liberal Translation of the New Testament (Vol. 1)

London: T. Becket and P. A. De Hondt

Edward Harwood

and was himself a divine person

A

LIBERAL TRANSLATION

OF THE

NEW TESTAMENT;

BEING

An Attempt to translate the SACRED WRITINGS

WITH THE SAME

Freedom, Spirit, and Elegance,

With which other English Translations from the Greek Classics have lately been executed:

The DESIGN and SCOPE of each Author being strictly and impartially explored, the TRUE SIGNIFICATION and FORCE of the Original critically observed, and, as much as possible, transfused into our Language, and the Whole elucidated and explained upon a new and rational Plan:

With SELECT NOTES, Critical and Explanatory.

BY E. HARWOOD.

Ταυτην μονην ἑυρισκον φιλοσοφιαν ασφαλη τε και συμφορον.

This have I found to be the only safe and useful Philosophy!

JUSTIN MARTYR, *p.* 225. *Edit. Paris.* 1636.

VOL. I.

LONDON:

Printed for T. BECKET and P. A. DE HONDT, in the Strand; and J. JOHNSON, in Pater-noster Row; T. CADELL, at Bristol; J. GORE and J. SIBBALD, at Liverpool; and T. BANCKS, at Warrington.

M.DCC.LXVIII.

THE

HISTORY OF JESUS

BY JOHN.

CHAP. I.

1 BEFORE the origin of this world existed the LOGOS [y]—who was then with the Supreme God—and was himself a divine person.

2 He existed with the Supreme Being, before the foundation of the earth was laid:

3 For this most eminent personage did the Deity solely employ in the formation of this world, and of every thing it contains.

4 This exalted spirit assumed human life—and from his incarnation the most pure and sacred emanations of light were derived to illuminate mankind:

5 This light shot its beams into a benighted world—and conquered and dispelled that gloomy darkness, in which it was inveloped [z].

6 To usher this divine personage into the world, and to prepare men for his reception, God previously commissioned and sent John the Baptist.

7 This prophet came to give public notice that a glorious light would shortly appear—to excite all the Jews to credit and receive this great messenger of God.

8 John himself openly disavowed all pretensions to this exalted character—declaring, that *he* was only appointed of God to give public information of this illustrious personage.

9 That divine person was

[y] The *Platonists*, whose Philosophy obtained among the *Jews* at *this* time, and particularly *Philo*, speak of REASON as a Being inferior and subordinate to the Supreme God. "The material World was made after the likeness of the *second* God, who is the REASON of the supreme God, Ος εστιν εκεινυ ΛΟΓΟΣ. *Philo* apud Euseb. Prep. vii. 13." In his book of *Husbandry*, he also calls REASON God's *first born* son, πρωτογονος υιος, p. 152."

[z] Alluding to that pure and perfect Dispensation of Religion which he introduced among mankind.

the

Vol. 1:
https://archive.org/details/liberaltranslati01harw

20

1774
Das Neue Testament. Aus dem Griechischen uberſezt,
mit Anmerkungen für Leſer aus allen Ständen (Erster Band)
Leipzig: Wengandſchen Buchhandlung
Johann Chriſtoph Friedrich Schulz

and was himself a divine person
und war ſelbſt eine göttliche Perſon

Das

Neue Teſtament.

Aus dem Griechiſchen überſezt,
mit Anmerkungen
für Leſer aus allen Ständen,
von

Johann Chriſtoph Friedrich Schulz,
Prof. der Gottesgelahrth. u. der Morgenl. u. Griechiſch. Litterat. wie auch der Alterth. in Gießen, u. Direkt. des Predigerſem. daſelbſt.

Erſter Band.

Leipzig,
in der Weygandſchen Buchhandlung.
1774.

Im Anfange war der Logos. — Dieſer Logos [1] Kap. I.
war bey Gott — und war ſelbſt eine göttli-
che Perſon. — Vor Grundlegung der [2]
Welt exiſtirte er ſchon bey Gott. — Durch ihn iſt [3]
alles geſchaffen; und nichts von allem, was geſchaf-
fen iſt, iſt ohne ihn gemacht worden. — Er nahm [4]
menſchliches Leben an, und dadurch wurden die Men-
ſchen glücklich. — Dieß Glück verbreitete ſich über [5]
eine in Finſterniß liegende Welt; aber nur mit vieler
Mühe drang es durch dieſe Finſterniß. — Ein von [6]
Gott geſandter Mann, mit Nahmen Johannes, trat [7]
auf, um ein Zeugniß abzulegen; um einen Unter-
richt von der Glückſeligkeit zu ertheilen, damit alle um
ihrentwillen dieſen göttlichen Geſandten annehmen
möchten. Jener war nicht die Quelle dieſer Glück- [8]
ſeligkeit ſelbſt, ſondern er mußte nur auftreten, um
Unterricht von dieſer Glückſeligkeit zu ertheilen. Der- [9]
jenige, der die wahre Quelle dieſer Glückſeligkeit iſt,
durch welchen alle Menſchen, die dieſe Welt betreten,
glücklich werden können, kam in die Welt, deren [10]
Urheber er iſt: aber dieſe Welt wollte ihn nicht er-
kennen. In ſein Eigenthum kam er; und ſeine [11]
eignen Leute nahmen ihn nicht an. Wer ihn aber [12]
annahm, den krönte er mit der Ehre, ein Kind

X 2 Got-

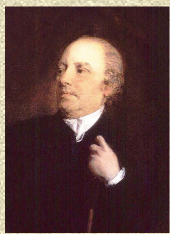
21

1790

An Exposition of the New Testament; intended as an Introduction to The Study of the Scriptures, by Pointing ot the Leading Sense, and Connection of the Sacred Writers

London: R. Blamire, in the Strand

William Gilpin



THAT holy person, of whom this narration treats, being united to God from eternity, was one together with him.

AN
EXPOSITION
OF THE
NEW TESTAMENT;
INTENDED AS AN
INTRODUCTION
TO
The STUDY of the SCRIPTURES,
BY
Pointing out the LEADING SENSE, and CONNECTION
OF THE
SACRED WRITERS.

By WILLIAM GILPIN, M. A.
PREBENDARY OF SALISBURY, AND VICAR OF BOLDRE, IN NEW-FOREST, NEAR LYMINGTON.

LONDON:
PRINTED FOR R. BLAMIRE, IN THE STRAND.
M.DCC.XC.

ST. JOHN.

CHAP. I.

1. 2. THAT holy person, of whom this narration treats, being united to God from eternity, was one together with him. 3. 4. 5. It is he who created the world. It is he, who offers salvation 6. 7. 8. to mankind. He is a light shining through darkness. Before his face God sent his holy messenger, John the Baptist, to draw 9. men by his testimony, to follow this true light, which God intended for the direction of mankind.

10. And yet even that very world, which he created, received him 11. not. Those very creatures to whom he gave life, rejected the

1. Many learned men, and especially Dr. Lardner, have shewn, that when St. John speaks of the *word*, he did it not in conformity to the Platonists, as many have supposed; but merely as it was a customary way of speaking among the Jews. *By the word of the Lord were the heavens made.* Ps. xxxiii. 6. *Until the time came that his cause was known, the word of the Lord tried him.* Ps. cv. 19.

2. St. John in the two first verses, shews the *nature* of Christ——in the third his *power*; and from the fourth to the nineteenth he expatiates on the *work of redemption*.

9. Better translated; *which coming into the world, inlighteneth every man.*

11. Some commentators apply this immediately to the Jews: as if they were more peculiarly his *own*. I should suppose it refers equally to all, who reject him.

1799

The New Testament of our Lord and Saviour Jesus Christ, in Hebrew and English, in three volumes; Corrected from the version published by Dr. Hutter, at Nuremburg, 1599; and republished by Dr. Robertson, at London, 1661.

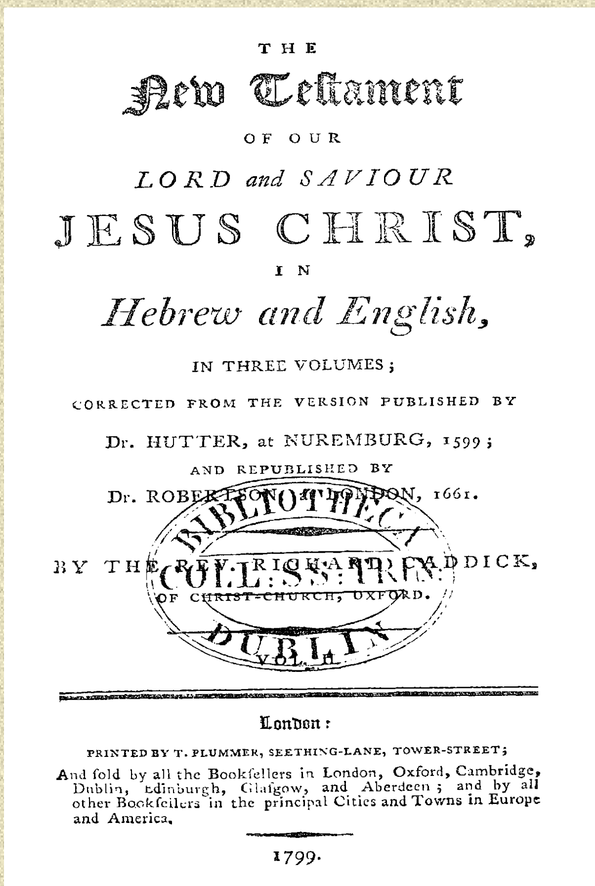
(Vol. 2: Luke-John)

London: T. Plummer, Seething-Lane, Tower-Street

Richard Caddick

and a god was the Word

ואלהים היה הדבר



THE

New Testament

OF OUR

LORD and SAVIOUR

JESUS CHRIST,

IN

Hebrew and English,

IN THREE VOLUMES;

CORRECTED FROM THE VERSION PUBLISHED BY

Dr. HUTTER, at NUREMBURG, 1599;

AND REPUBLISHED BY

Dr. ROBERTSON, at LONDON, 1661.

BY THE REV. RICHARD CADDICK,

OF CHRIST-CHURCH, OXFORD.

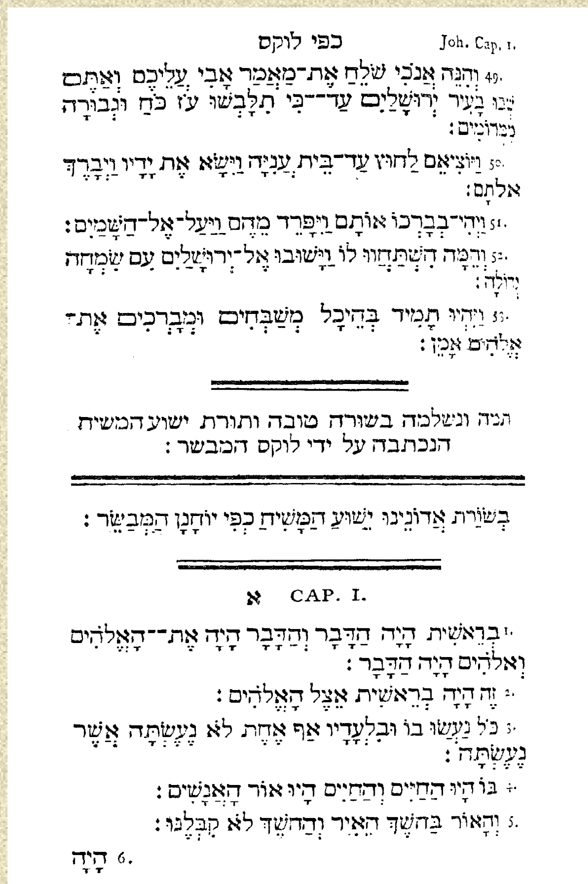
VOL. II.

London:

PRINTED BY T. PLUMMER, SEETHING-LANE, TOWER-STREET;

And fold by all the Bookfellers in London, Oxford, Cambridge, Dublin, Edinburgh, Glafgow, and Aberdeen; and by all other Bookfellers in the principal Cities and Towns in Europe and America.

1799.



Joh. Cap. 1. כפי לוקס

49. והנה אנכי שלח את־מאמר אבי עליכם ואתם שבו בעיר ירושלים עד־כי תלבשו עז כח וגבורה ממרומים :

50. ויוציאם לחוץ עד־בית עניה וישא את ידיו ויברך אלתם :

51. ויהי־בברכו אותם ויפרד מהם ויעל־אל־השמים :

52. והמה השתחוו לו וישובו אל־ירושלים עם שמחה גדולה :

53. ויהיו תמיד בהיכל משבחים ומברכים את־אלהים אמן :

תמה ונשלמה בשורה טובה ותורת ישוע המשיח הנכתבה על ידי לוקס המבשר :

בשורת אדונינו ישוע המשיח כפי יוחנן המבשר :

א CAP. I.

1. בראשית היה הדבר והדבר היה את־האלהים ואלהים היה הדבר :

2. זה היה בראשית אצל האלהים :

3. כל נעשו בו ובלעדיו אף אחת לא נעשתה אשר נעשתה :

4. בו היו החיים והחיים היו אור האנשים :

5. והאור בחשך האיר והחשך לא קבלנו :

היה 6.

1800
"New Translation of First Chapter of St. John"
The Gentleman's Magazine
red. Sylvanus Urban, Vol. LXX (Part 2), p. 923
London: Nichols and Son
John Hill (signed as "Inspector")

and A GOD was THE ORACLE

THE

Gentleman's Magazine.

AND

Hiſtorical Chronicle.

For the YEAR MDCCC.

VOLUME LXX.

PART THE SECOND.

PRODESSE ET DELECTARE — E PLURIBUS UNUM.

By SYLVANUS URBAN, *Gent.*

LONDON, Printed by NICHOLS and SON,
at *Cicero's Head, Red Lion Paſſage, Fleet-Street*;
where LETTERS are particularly requeſted to be ſent, POST PAID.
And ſold by ELIZABETH NEWBERY,
the Corner of St. *Paul's Church Yard, Ludgate-Street.* 1800.

Latin *Vulgate* wanting the definite article ὁ of the Greek, and the Engliſh *definite* and *indefinite* articles *the* and *a*; the latter of which gives our moſt noble language a ſuperiority over "the imperial Greek" itſelf, rendering it the moſt truly *philoſophical* language; as it is the fitteſt for the *carrying trade* of *tranſlation* ever framed, from its copiouſneſs and verſatility, and accommodating ſpirit of naturalization towards others.

JOHN i. 1—18.

1. At firſt was THE ORACLE; and the Oracle was with

2. THE DEITY; and A GOD was THE ORACLE: the ſame was at firſt with THE DEITY.

3. Through Him were all things made; and without Him was not even a ſingle thing made that hath been:

4. In Him was life; and the life was the light

5. Of men; and the light ſhineth in the duſk; but the duſk comprehended it not.

6. There was a man ſent forth from GOD, whoſe

7. Name was *John*; the ſame came for teſtimony, to teſtify concerning the light; to the end that

8. All, through him, might believe: (he was not *that* [perſonage] The Light; but [he came] to teſtify concerning the Light).

9. *That* was the true Light, which, coming into the world, enlighteneth every man.

10. He was in *the world*, and through Him the world was made; but the world knew him not:—

11. He came unto His *own* [*home*], and His *own* [*houſehold*] entertained Him not:—

12. But *as many* as received Him, to them gave He authority to become *children of* GOD; even to them

13. That believe on His name: who were born, not of [peculiar] *races*, nor of *fleſhly will*, nor of *man's will*, but of GOD.

14. And THE ORACLE became *fleſh*, and ſojourned among us (and *we ourſelves* behold his glory, a glory ſuitable to THE FATHER's only genuine [Son]), *full* of *grace* and *truth*:—

15. (*John* teſtified concerning Him, and proclaimed, ſaying: *This is He of whom I ſpake; who, coming after me, hath been before me; for he was my* PRINCE).

16. —And of His *fulneſs* have *we all* received; even

17. *Grace ſurpaſſing grace*: for THE LAW was given through *Moſes*; but the Grace and the Truth [of THE GOSPEL] came to *paſs* through JESUS CHRIST.

18. GOD no one hath ever ſeen: THAT SON, the only genuine, reclining on HIS FATHER's boſom, himſelf expounded.

Allow me, Mr. Urban, to add a few explanatory remarks on points wherein this tranſlation differs from the authorized.

1. I have rendered εν αρχη, correſponding to בראשית, Gen i. 1, "*at firſt*," or "*originally*," becauſe the definite τη, or emphatic article ה, is wanting in both. "*In the beginning*" unſkilfully defines an indefinite time. Prov. viii, 22; Micah v. 2. See the INSPECTOR, p. 100.

2. I have rendered ὁ Λογος "THE ORACLE," correſponding to the Hebrew דבר, *Dabar*, as "*the Expounder*" of the ſpiritual nature and true worſhip of GOD THE FATHER to mortals. John i. 18; iii. 34; iv. 24; v. 37; Matt. xi. 27. See ANALYS. FLUX. *Append.* II. p. 201, &c.

THE ORACLE was perſonified under the *patriarchal* diſpenſation by the title of *Dabar Iahoh*, "THE ORACLE OF THE LORD," *Gen.* xv. 1; and under the *Moſaical*, *Exod.* xxxiii. 22; 1 Sam. iii. 1; 1 *Kings* xix. 9; and under the *Evangelical* alſo, as ὁ Λογος τȣ Θεȣ, "THE ORACLE OF THE DEITY," Rev. xix. 13.

3. I have rendered ὁ Θεος "THE DEITY," meaning THE SUPREME GOD, *John* x. 29: in which ſenſe the articled term, when uſed abſolutely, or unconnected, is uniformly underſtood by theſe moſt truly philoſophical writers, the Evangeliſts. When uſed relatively, or in regimen, it may denote an *inferior god*; as, ὁ θεος τȣ αιωνος τȣτȣ, "*the god of this age*," means the *devil*, 2 Cor. iv. 4.—*godhead* ſimply, denoting *power*, *Rom.* i. 20; whence THE DEITY is ſtyled ὁ Δυνατος, ὁ Δυναςης, ὁ Δεσποτης, ὁ Παντοκρατωρ. The term Θεος, without the articles, is uſed by the Evangeliſt either elliptically, for Θεος ο Πατηρ, "GOD THE FATHER," as in ver. 18, or abſolutely, as contraſted with man. Θεȣ Φωνη και ȣκ Ανθρωπȣ, "voice of *a God*, and not of *a Man*,"

24

1805

אונגליון והיא הבשורה הקדושה לאדוננו ומושיענו ישוע המשיח
כפי מתיהו המבשׂר אשר בשר בלשון צברית בארץ פלשתים לקוח מספרי
הנקראים הברית החדשה ונצתק מלשון יון ללשון הקודש

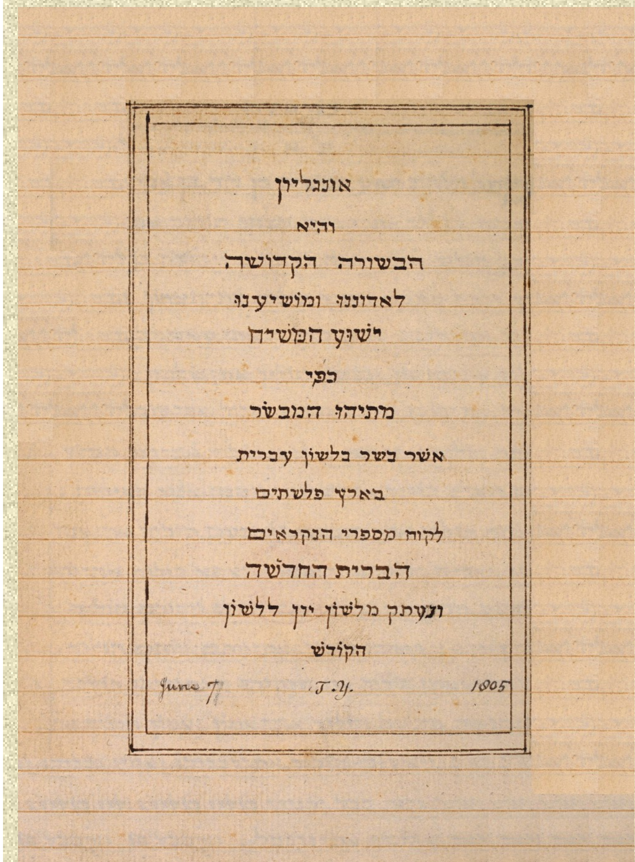
(4 Gospels, in the British Museum Library as MSS 11659)

London

Thomas Yeates

and a god was the Word

ואלהים היה הדבר



אונגליון
והיא
הבשורה הקדושה
לאדוננו ומושיענו
ישוע המשיח
כפי
מתיהו המבשׂר
אשר בשר בלשון עברית
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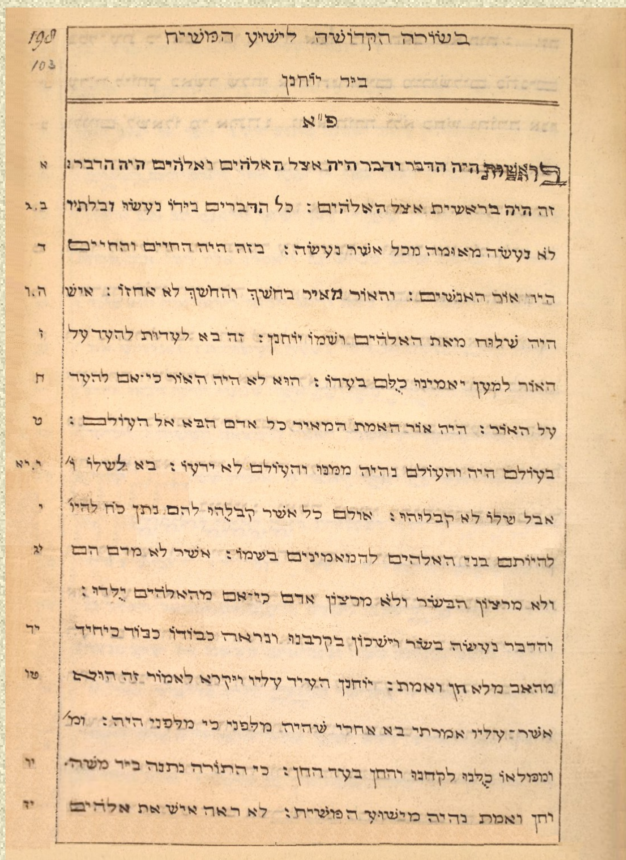
לקוח מספרי הנקראים
הברית החדשה
ונעתק מלשון יון ללשון
הקודש

June 7 T.Y. 1805



198
103

בשורה הקדושה לישוע המשיח
ביד יוחנן

פ"א

א בראשית היה הדבר והדבר היה אצל האלהים ואלהים היה הדבר:
ב.ג זה היה בראשית אצל האלהים: כל הדברים בידו נעשו ובלתיו
ד לא נעשה מאומה מכל אשר נעשה: בזה היה החיים והחיים
ה.ו היו אור האנשים: והאור מאיר בחשך והחשך לא אחזו: איש
ז היה שלוח מאת האלהים ושמו יוחנן: זה בא לעדות להעד על
ח האור למען יאמינו כלם בעדו: הוא לא היה האור כי־אם להעד
ט על האור: היה אור האמת המאיר כל אדם הבא אל העולם:
י.יא בעולם היה והעולם נהיה ממנו והעולם לא ידעו: בא לשלו
יב אבל שלו לא קבלוהו: אולם כל אשר קבלהו להם נתן כח להיו
יג להיותם בני האלהים להמאמינים בשמו: אשר לא מדם הם
ולא מרצון הבשר ולא מרצון אדם כי־אם מהאלהים ילדו:
יד והדבר נעשה בשר וישכון בקרבנו ונראה כבודו כבוד כיחיד
טו מהאב מלא חן ואמת: יוחנן העיד עליו ויקרא לאמור זה הוא
אשר־עליו אמרתי בא אחרי שהיה מלפני כי מלפני היה: ומ
טז ומפולאו כלנו לקחנו וחן בעד החן: כי התורה נתנה ביד משה
יז וחן ואמת נהיה מישוע המשיח: לא ראה איש את אלהים

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25

1807

An Exposition of the Historical Writings of the New Testament, With Reflections Subjoined to Each Section (in 3Vols.)

London: Longman Hurst, Rees and Orme, Paternoster Row

Timothy Kenrick

and the Word was [a] God

AN

EXPOSITION

OF THE

HISTORICAL WRITINGS

OF THE

NEW TESTAMENT,

WITH REFLECTIONS SUBJOINED TO EACH SECTION,

BY THE LATE

REV. TIMOTHY KENRICK.

WITH

MEMOIRS OF THE AUTHOR.

IN THREE VOLUMES.

VOL. II.

CONTAINING THOSE PARTS OF LUKE WHICH ARE NOT FOUND IN THE OTHER EVANGELISTS, AND THE ENTIRE GOSPEL ACCORDING TO JOHN.

LONDON:
PRINTED FOR LONGMAN, HURST, REES, AND ORME, PATERNOSTER-ROW.

1807.

whence the apostle would be most likely to take its meaning, where it is applied to express the wisdom or reason of God. The term used in the book of Proverbs, where the wisdom of God is personified in the passage referred to, is not LOGOS, but another Greek term, SOPHIA.

Again, according to this interpretation, we are told in the fourteenth verse, that the wisdom of God became flesh, that is, dwelt in man, as it has been interpreted; as if it was from that time, and not before, manifested to the world. Yet in the preceding verses we find that this same wisdom is described as having life in it, and this life as being the light of men, as shining in darkness; as lighting every man that cometh into the world; all which things imply that it had been already manifested to the world. But such a construction of the apostle's language represents him as writing in a desultory and incoherent manner, and cannot therefore be true.

Besides, it must be acknowledged, that to say "wisdom became a man," is an unusual, if not a harsh, expression. Let us see how far these difficulties, and others which might be suggested, can be removed by the second interpretation, to which I have referred.

This interpretation supposes, that the word spoken of by the apostle in the introduction to his gospel, is not the wisdom of God, but the person who is the subject of the rest of his history, or Jesus Christ. I would remind you, before we enter on this explanation, that it is an established rule, founded upon obvious reasons, that to interpret scripture by itself, that is, to employ one part of the sacred writings to explain another, and more especially to infer the sense of an obscure passage from another of the same author, which is more plain, is the safest and fairest mode of interpretation.

1. In the beginning was the word, and the word was with God, and the word was [a] God.

For an explanation of this verse we are are referred to the first epistle of John, which he begins in this

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26

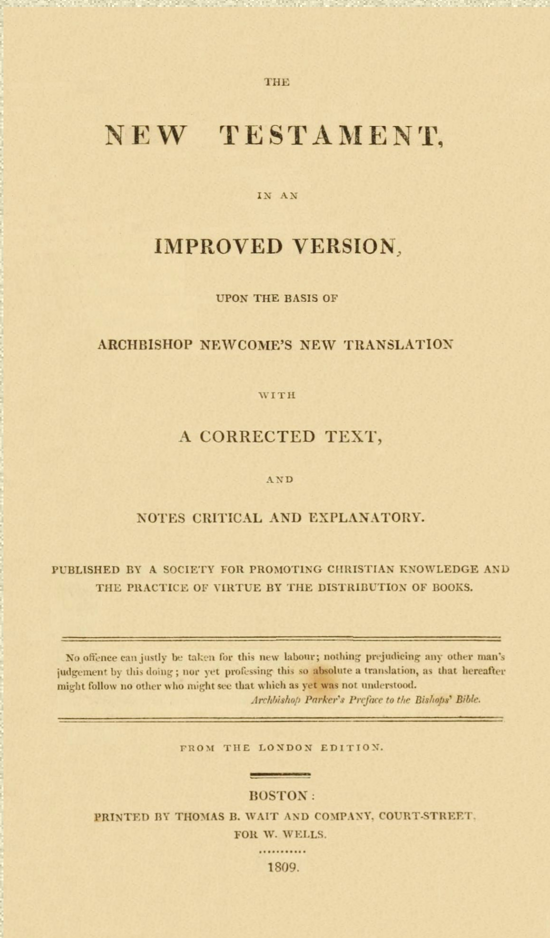
1809

The New Testament, in An Improved Version,
Upon the Basis of Archbishop Newcome's New Translation:
With a Corrected Text, and Notes Critical and Explanatory

London: Richard Taylor and Co.

Thomas Belsham

and the Word was a god



THE

NEW TESTAMENT,

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UPON THE BASIS OF

ARCHBISHOP NEWCOME'S NEW TRANSLATION

WITH

A CORRECTED TEXT,

AND

NOTES CRITICAL AND EXPLANATORY.

PUBLISHED BY A SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE AND THE PRACTICE OF VIRTUE BY THE DISTRIBUTION OF BOOKS.

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Archbishop Parker's Preface to the Bishops' Bible.

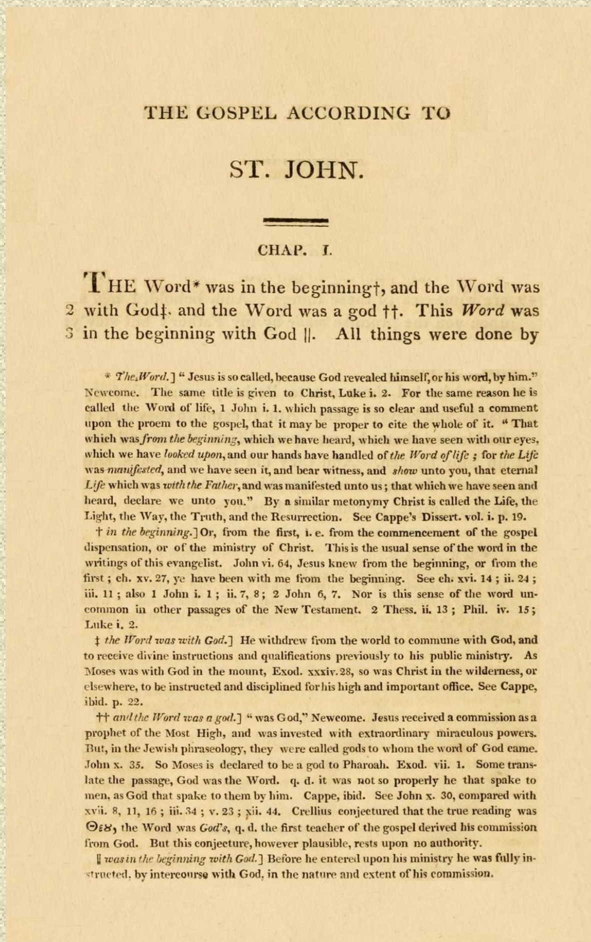
FROM THE LONDON EDITION.

BOSTON:

PRINTED BY THOMAS B. WAIT AND COMPANY, COURT-STREET.

FOR W. WELLS.

1809.



THE GOSPEL ACCORDING TO

ST. JOHN.

CHAP. I.

THE Word* was in the beginning†, and the Word was 2 with God‡. and the Word was a god ††. This *Word* was 3 in the beginning with God ||. All things were done by

* *The Word.*] "Jesus is so called, because God revealed himself, or his word, by him." Newcome. The same title is given to Christ, Luke i. 2. For the same reason he is called the Word of life, 1 John i. 1. which passage is so clear and useful a comment upon the proem to the gospel, that it may be proper to cite the whole of it. "That which was *from the beginning*, which we have heard, which we have seen with our eyes, which we have *looked upon*, and our hands have handled of *the Word of life*; for *the Life* was *manifested*, and we have seen it, and bear witness, and *show* unto you, that eternal *Life* which was *with the Father*, and was manifested unto us; that which we have seen and heard, declare we unto you." By a similar metonymy Christ is called the Life, the Light, the Way, the Truth, and the Resurrection. See Cappe's Dissert. vol. i. p. 19.

† *in the beginning.*] Or, from the first, i. e. from the commencement of the gospel dispensation, or of the ministry of Christ. This is the usual sense of the word in the writings of this evangelist. John vi. 64, Jesus knew from the beginning, or from the first; ch. xv. 27, ye have been with me from the beginning. See ch. xvi. 14; ii. 24; iii. 11; also 1 John i. 1; ii. 7, 8; 2 John 6, 7. Nor is this sense of the word uncommon in other passages of the New Testament. 2 Thess. ii. 13; Phil. iv. 15; Luke i. 2.

‡ *the Word was with God.*] He withdrew from the world to commune with God, and to receive divine instructions and qualifications previously to his public ministry. As Moses was with God in the mount, Exod. xxxiv. 28, so was Christ in the wilderness, or elsewhere, to be instructed and disciplined for his high and important office. See Cappe, ibid. p. 22.

†† *and the Word was a god.*] "was God," Newcome. Jesus received a commission as a prophet of the Most High, and was invested with extraordinary miraculous powers. But, in the Jewish phraseology, they were called gods to whom the word of God came. John x. 35. So Moses is declared to be a god to Pharoah. Exod. vii. 1. Some translate the passage, God was the Word. q. d. it was not so properly he that spake to men, as God that spake to them by him. Cappe, ibid. See John x. 30, compared with xvii. 8, 11, 16; iii. 34; v. 23; xii. 44. Crellius conjectured that the true reading was Θεȣ, the Word was *God's*, q. d. the first teacher of the gospel derived his commission from God. But this conjecture, however plausible, rests upon no authority.

|| *was in the beginning with God.*] Before he entered upon his ministry he was fully instructed, by intercourse with God, in the nature and extent of his commission.

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27

1810
Additional Essays on the Language of Scripture (Vol. 2)
Bath: Richard Cruttwell
John Simpson

and the Word was a god

ADDITIONAL

ESSAYS

ON THE

LANGUAGE

OF

SCRIPTURE.

BY

JOHN SIMPSON.

PRINTED BY
RICHARD CRUTTWELL, ST. JAMES'S-STREET, BATH;
AND SOLD BY
T. EGERTON, WHITEHALL, LONDON.
1810.

A TRANSLATION AND PARAPHRASE OF JOHN I. 1 to 18.

TRANSLATION.	PARAPHRASE.
Ver. 1. In the beginning was the Word;	From the commencement of his public life Jeſus was a teacher of righteouſneſs, and a publiſher of glad tidings.
and the Word was with God,	To this preacher the Moſt High imparted extraordinary wiſdom and power, and the privilege of ſpeaking and acting in his name.
and the Word was a god.	As it was on account of ſimilar divine communications, that the Supreme Being himſelf called Moſes a god; that Jewiſh writers called thoſe men gods, to whom the word of God came; that Chriſt himſelf countenanced this meaning of the term; and that Iſaiah predicted the Meſſiah by the names Jehovah and God; ſo, in the ſame ſenſe, Jeſus was a god.
2. This "*Word*" was in the beginning with God.	This teacher was, from the beginning of his miniſtry, aided in a much greater degree than any other prophet by the Divine Spirit, in order to qualify him for his ſuperior office.

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28

1811

A New Analysis of Chronology, in which an attempt is made to explain the History and Antiquities of the Primitive Nations of the World, and the Prophecies Relating to them, on principles tending to remove the imperfection and discordance of preceding systems (Vol. 2)

London: Printed for the author; and sold by F. C. and J. Rivington

William Hales

and the Oracle was A GOD

A

NEW ANALYSIS

OF

CHRONOLOGY,

IN WHICH AN ATTEMPT IS MADE TO EXPLAIN THE

History and Antiquities

OF THE

PRIMITIVE NATIONS OF THE WORLD,

AND THE

PROPHECIES RELATING TO THEM,

ON PRINCIPLES

TENDING TO REMOVE THE IMPERFECTION AND DISCORDANCE OF PRECEDING SYSTEMS.

TEMPORA *si* FASTOSQUE *velis evolvere* MUNDI. HOR.

BY

THE REV. WILLIAM HALES, D. D.

RECTOR OF KILLESANDRA, IN IRELAND; AND FORMERLY FELLOW OF TRINITY COLLEGE, AND PROFESSOR OF ORIENTAL LANGUAGES IN THE UNIVERSITY OF DUBLIN.

IN THREE VOLUMES.

VOL. II.

London:

PRINTED FOR THE AUTHOR;

AND SOLD BY F. C. AND J. RIVINGTON, ST. PAUL'S CHURCH-YARD; CADELL AND DAVIES, IN THE STRAND; T. PAYNE, PALL-MALL; J. HATCHARD, PICCADILLY; NORNAVILLE AND FELL, NEW BOND STREET; J. ASPERNE, CORNHILL; AND BY THE BOOKSELLERS IN OXFORD, CAMBRIDGE, DUBLIN, AND EDINBURGH.

1811

ence of CHRIST; 2. his antecedent dignity, as THE LEADER, Micah v. 2, Matt. ii. 6, Dan. ix. 25; or PRINCE, Dan. x. 21.

These two important articles are more fully explained in the sublime Introduction of *John*'s Gospel, which was immediately and primarily designed as a commentary on the *Baptist*'s testimony, introduced into the midst of it, as essentially connected therewith.

INTRODUCTION OF JOHN'S GOSPEL*.

1. " In the beginning was THE ORACLE, and the Oracle was with
2. THE GOD, and the Oracle was A GOD. This same was in the beginning with THE GOD.

3. " All

2. Γεγονεν, the definite perfect tense middle, is rather inaccurately rendered " *is*," for it properly denotes time *past*, terminating before, at, or in, the *present*; and should be rendered " *hath been*;" corresponding to the Latin, *fuit*: for it is contrasted with the present, " *is*," and the future, " *shall be*," Matt. xxiv. 21. That it terminates, however, at, or in, the *present* time, appears from the phrases τι γεγονεν, " *how is it?*" &c. or, " what *hath been*, and now *is*," the reason? &c. John xiv. 22; and, γεγονε, " *it is done*," or " the mystery of GOD *hath been*, and *is now* finished," Rev. xvi. 16. And so, *fuit Ilium, fuimus Troes*, intimates, that *Troy hath been* in existence, but is *now* no more. Hence, γεγονε, is distinguished from the indefinite tenses, εγενετο, " *was made*," " *became*," or " *came to pass*," John i. 3, or ην, " *was*," which contain no reference to *present* time.

3. Πρωτος μου ην is inaccurately rendered, " he was *before* me," confounding πρωτος with προτερος, " *before*," in point of *time*; whereas, in strictness, it relates to precedence of rank, as ὁς αν θελη ὑμων γενεσθαι πρωτος, εσται παντων δουλος. " Whosoever is desirous to become *your chief*, shall be *servant of all*," Mark x. 44; as exemplified by OUR LORD in washing his disciples feet, John xiii. 3—17, who called himself *their chief*, John xv. 18. And St. *Paul*, speaking of his former persecution of the Church, ranks himself among *sinners*, ὡν πρωτος ειμι εγω, " of whom I am *chief*," 1 Tim. i. 15. Compare Luke i. 43, 44.

4. Κεκραγε—ὁν ειπον. This relates to his first testimony, εγω φωνη βοωντος, " I am the voice of one *crying*," &c. for κεκραγε, and βοωντος, signify a public *crier* or *herald*.

* The translation of this sublime *Introduction*, differing from the received, especially in the first and most important verse, attesting the proper *divinity* of THE ORACLE (CHRIST) but still distinguishing him *personally* from THE FATHER, " neither confounding the *persons*, nor dividing the *substance*," according to the judicious canon of the *Athanasian* creed, requires to be supported by a critical analysis of the terms of the original, upon the *logical* principles established by *Middleton*, in his profound *Doctrine of the Greek Article*.

The

John 1:1-5, 9-18 is on pp. 724-728

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1813

ברית חדשה על פי משיח

= *Brit Ḥadasha ʻal pi Mashiaḥ*

London: B. R. Godkman

Thomas Fry – William B. Collyer

and the Word was a god

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ברית חדשה

על פי

משיח:

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לשוב בני ישראל

נעשה ונדפס במצות ובהוצאות

אחזת מרעהו לאנרן

להודיע תורת המשיח

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Excudebat B. R. GOAKMAN,
9, CHURCH STREET, SPITALFIELDS.

1813.

ברית חדשה

כפי

יוחנן:

א א בראשית היה הדבר והדבר היה עם
2 האלהים ואלהים היה הדבר: הוא
3 היה בראשית עם--האלהים: כל נהיו ממנו
4 ומבלעדיו לא נהיה אחד אשר היה: חיים היו
ה בו והחיים היו אור אנשים: והאור בחשך נראה
והחשך לא השיגו: פ
6 7 וישלח איש מאלהים ושמו יוחנן: הוא
בא לעד להעד על־האור למען יאמינו כל על־
8 ידו: הוא לא היה האור כי אם--להעד על--
9 האור: הוא היה האור הנאמן המאיר לכל־איש
י הבא לארץ: היה בארץ והארץ נהיתה על־ידו
11 ולא ידעה אתו הארץ: הוא בא לאשר לו
12 ואת אשר־לו לא לקחו: ולאשר לקחהו להם
נתן שלטון להיות בני אלהים למאמינים בשמו:
13 אשר לא נולדו מדמים ומרצון הבשר ומרצון
14 האיש כי--אם מאלהים: והדבר היה לבשר
וישכן בתוכנו ונראה את־כבודו ככבוד בן־יחיד
לאב מלא חן ואמת: פ
טו ויעד יוחנן עליו ויצעק לאמר זה הוא
אשר אמרתי עליו הבא אחרי היה מלפני כי
16 לראש היה לי: וממלאו לקחנו כלנו וחן תחת
17 חן: כי התורה נתנה ביד משה וחן ואמת
היה

https://books.google.pl/books?id=aB6w-32xqCMC

30

1823

The New Testament

being the English Only of the Greek and English Testament

Philadelphia: William Fry

Abner Kneeland

and the Word was a God

THE

NEW TESTAMENT;

BEING THE ENGLISH ONLY

OF THE

GREEK AND ENGLISH TESTAMENT;

Translated from the original Greek according to Griesbach; upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson.

BY ABNER KNEELAND,
Minister of the First Independent Church of Christ, called Universalist, in Philadelphia.

PHILADELPHIA:
Published by the Editor, No. 31, South Second Street, and sold by him—also by Abm. Small, No. 165, Chesnut Street; and by the principal booksellers in the city.

WILLIAM FRY, PRINTER.

1823.

THE GOSPEL ACCORDING TO JOHN.

CHAP. I.

1 IN the beginning was the Word,* and the Word was with God, and the Word was a God. 2 The same was in the beginning with God. 3 All things were done by him;† and without him, was not any thing done that hath been done. 4 In him was life; and the life was the light of men. 5 And the light shone in darkness; and the darkness obscured it not.

6 There was a man sent from God, whose name *was* John. 7 He came as a witness, to testify concerning the Light; that through him all might believe. 8 He was not himself the Light, but *was sent* to testify concerning the Light. 9 *That* was the true Light, which, having come into the world, is enlightening every man.

10 He was in the world, and the world was *enlightened* by him,‡ and yet the world knew him not. 11 He came to his

* *The Word.*] "Jesus is so called, because God revealed himself, or his word, by him." Newcome. The same title is given to Christ, Luke i. 2. For the same reason he is called the Word of life, 1 John i. 1. which passage is so clear and useful a comment upon the proem to the gospel, that it may be proper to cite the whole of it. "That which was *from the beginning*, which we have heard, which we have seen with our eyes, which we have *looked upon*, and our hands have handled of *the Word of life*; for *the Life* was *manifested*, and we have seen it, and bear witness, and *show* to you, that aionian *Life* which was *with the Father*, and was manifested to us; that which we have seen and heard, declare we to you." By a similar metonymy Christ is called the Life, the Light, the Way, the Truth, and the Resurrection. See Cappe's Dissert. vol. i. p. 19.

† *All things were done by him.*] "All things were made by him, and without him was not any thing made that was made." Newcome: who explains it of the creation of the visible material world by Christ, as the agent and instrument of God. See his notes on ver. 3 and 10. But this is a sense which the word εγενετο will not admit. Γινομαι occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*. It signifies in this gospel, (where it occurs fifty-three times,) to be, to come, to become, to come to pass: also, to be done or transacted, chap. xv. 7; xix. 36. It has the latter sense, Matt. v. 18; vi. 8; xxi. 42; xxvi. 6. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17. Cappe's Dissert. vol. i. p. 19.

‡ *and the world was enlightened by him.*] ὁ κοσμος δι' αυτȣ εγενετο. The common version, adopted by Abp. Newcome, is, "the world was made by him," meaning that "the visible material world was created by him." But this, as was observed before in the note on verse 3, is inadmissible, as the word εγενετο never bears that sense. In the present version πεφωτισμενοι, enlightened, is understood after εγενετο, as best connecting with the preceding verse. So ver. 6, a man was sent from God, εγενετο απεσταλμενος. And Matt. xxiii. 15. προσηλυτος is understood after γενεται. Mr. Cappe translates the words, "the world was made for him;" understanding by the world, the Jewish dispensation, Gal. iv. 3; Col. ii. 8, 20, and taking δια with a genitive to express the final cause: of which he has produced several remarkable instances. Cappe, ibid. p. 50. The reader will judge which of these interpretations is to be preferred. See Improved Version, and the notes there

http://books.google.com/books?id=8fMSAAAAYAAJ

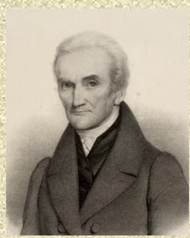
31

1828

Das Leben Jesu, als Grundlage einer reinen Geschichte des Urchristentums. De wortgetrue, erklärende, synoptische Uebersetzung der vier vereint geordneten Evangelien in Beziehung auf die Geschichterzählung derselben: Der Text=Uebersetzung erste Abtheilung (Vol. 2)

Heildelberg: C. F. Winter

Heinrich Eberhard Gottlob Paulus



and a g o d was that Spokesman spirit

und e i n G o t t war jener Sprechergeist

Das

Leben Jesu,

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Die wortgetreue, erklärende, synoptische

Uebersetzung

der

vier vereint geordneten Evangelien

in Beziehung auf

die Geschichterzählung

derselben.

Von

Dr. Heinrich Eberh. Gottlob Paulus.

Der Text=Uebersetzung erste Abtheilung.

Heidelberg,
bey C. F. Winter.
1828.

anerkannte) S p r e c h e r g e i s t (Logos) und jener Sprechergeist war zu der Gottheit hin (gewendet, konnte damals noch auf etwas anderes nicht sich beziehen, als auf Gott selbst) und e i n G o t t war jener Sprechergeist. 2] Dieser war im Anfang (als noch Nichts durch ihn gewordenes da war) zu der Gottheit hin (gewendet). 3] Alles ward (alsdann) durch denselben und ausser durch denselben ward nicht Eines, was geworden ist.

4] In demselben war (das natürliche) Leben und das Leben (mit all seinen Erfahrungen von innen und außen) war das Licht der Menschen 5] und dieses Licht (die Erleuchtung, wie wir wollen sollen) scheinet in der Dunkelheit (unter vielem Nichtwissen und Nichtwollen) und die Dunkelheit hat dasselbe (in so langer Zeit) nicht (genug) aufgenommen.

6] Es ward (deswegen endlich zu unserer Zeit) ein Mann abgesendet von Gott; sein Name ist J o h a n n e s (Gottes=Huld). 7] Dieser kam zur Bezeugung, so daß Er (seine Ueberzeugung) bezeugte wegen des Lichts, damit Alle überzeugungstreu wären (für den wahren Erleuchter 20, 31) durch ihn (den Johannes). 8] Nicht war Jener das Licht (der Messias selbst Lk. 3, 15) sondern (er war) so daß er bezeugete wegen des Lichts (seine vielgültige Ueberzeugung).

9] Es war (bereits der Erleuchter und Aufklärer für das gute und gotteswürdige Wahre) das wahre Licht, welches (jetzt) als Licht sich zeigt für jeden Menschen (ohne Unterschied der Nation), kommend in die (Menschen=) Welt. 10] In dieser Welt war es (schon von längst her) und die Welt ward durch dasselbe (da nichts gewordenes ohne durch dasselbe ward Vs. 3). Und (doch) hat die Welt Ihn (das wahre Licht, da es jetzt als ein Er, als eine Person auftrat) nicht tief=erkannt. 11] In das Eigene (das Ihm, dem Messias, im Allgemeinen längst zugeeignete Volk, das Ihm jetzt sogleich eigen hätte seyn sollen) kam Er und (doch) haben die Eigenen Ihn nicht (genug) angenommen.

12] So viele aber ihn annahmen, denen gab Er Macht (volle Möglichkeit zu diesem Vorzug zu gelangen,) Gottes Kinder zu werden, denen für seine Benennung (für die thätige Anerkennung, daß er der Messias ist) Ueberzeugungstreuen. 13] Welche (als Kinder geistiger Art, als Geistes-Verwandte der Gottheit) nicht aus Geblüt (sinnlichen Erzeugungsmitteln) noch aus leiblichem Belieben (einer Geschlechtslust) noch aus Belieben eines Mannes (der an Kindesstatt annimmt), sondern aus Gott (aus gotteswürdigen und göttlich kräftigen Würkungen für ihr wollendes und denkendes Wesen) erzeugt (neue Geistiggeborne) wurden. 14] Und (dies zu

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1831

ספר הברית החדשה על פי אדננו ומושיענו

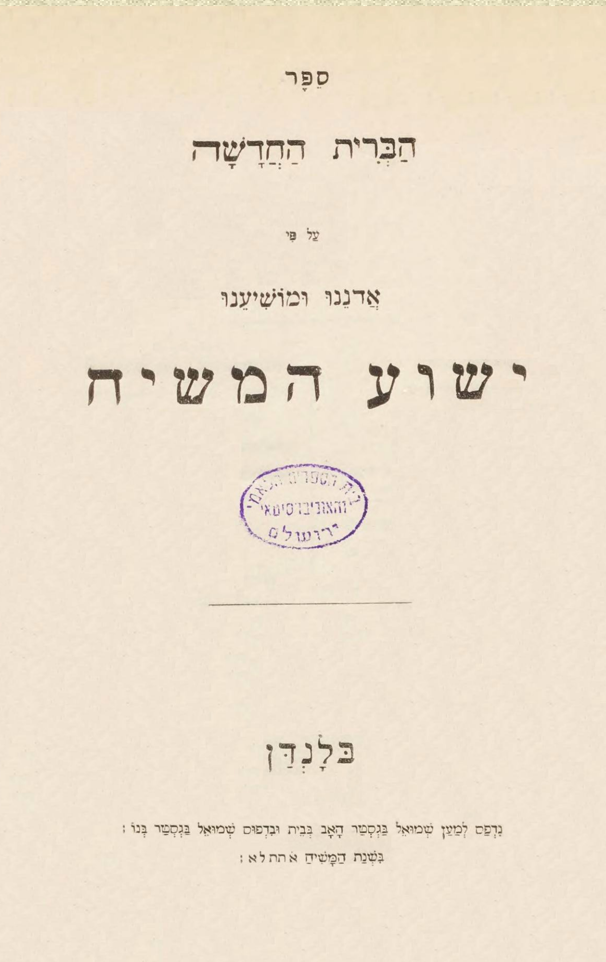
= *Sefer HaBrit HaḤadasha ʻal pi Adonenu weMoshianu*

London: Samuel Bagster

William Greenfield

and a god was the Word

ואלהים היה הדבר



סֵפֶר

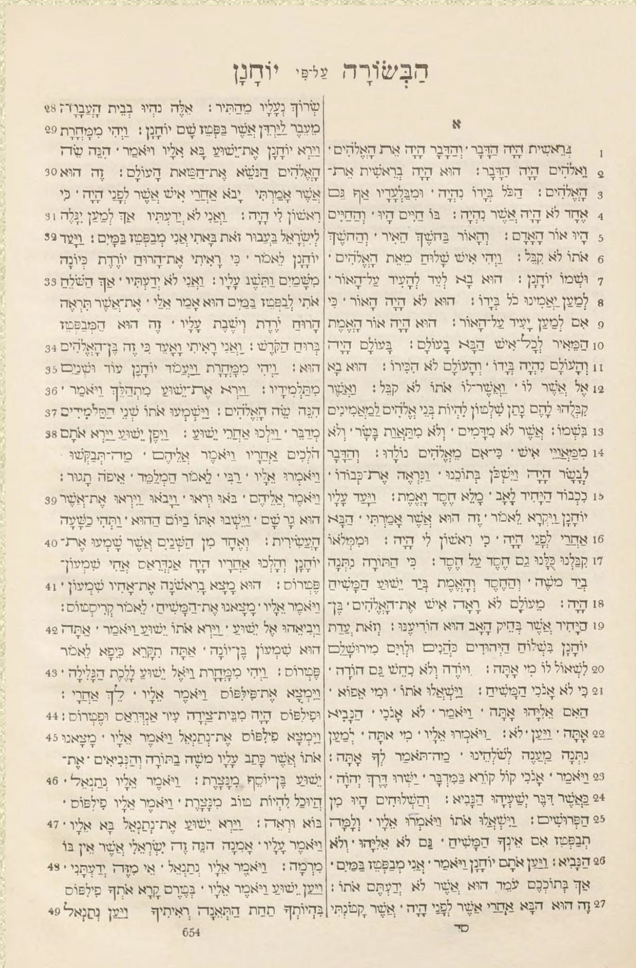
הַבְּרִית הַחֲדָשָׁה

עַל פִּי

אֲדֹנֵנוּ וּמוֹשִׁיעֵנוּ

יֵשׁוּעַ הַמָּשִׁיחַ

בְּלֹנְדֹּן



הַבְּשׂוֹרָה עַל־פִּי יוֹחָנָן

א

https://www.nli.org.il/en/books/NNL_ALEPH001854470/NLI

33

1838

Die Evangelische Geschichte, kritisch und philosophisch bearbeitet (Vol. 2)

Leipzig, Germany: Breitkopf und Härtel

Christian Hermann Weiße

and a god was the Word

und ein Gott war der Wort

Die

evangelische Geschichte

kritisch und philosophisch bearbeitet

von

Ch. Hermann Weiße,

Doctor der Theologie und Philosophie.

Zweiter Band.

Enervis fidei confessio est, in Christum sine teste et argumento non credere.
Faust. Manich.

Leipzig.

Druck und Verlag von Breitkopf und Härtel.

1838.

Sechstes Buch.

Evangelische Erzählungen und Reden nach Johannes.

1. „Am Anfang war das Wort, und das Wort war bei Gott, und ein Gott war das Wort. Dieses war im Anfang bei Gott, Alles entstand durch dasselbe, und ohne es entstand auch nicht Ein Ding von denen, die entstanden sind. In ihm war Leben, und das Leben war das Licht der Menschen. Und das Licht scheint im Dunkel, und das Dunkel nahm es nicht auf. — Es war ein Mann, abgesandt von Gott, sein Name Johannes. Dieser kam zum Zeugniß, zu zeugen von dem Licht, damit Alle durch ihn gläubig würden. Nicht er selbst war das Licht, sondern er sollte zeugen von dem Lichte. Es sollte das Licht, das wahrhaftige, das jeden Menschen erleuchtet, in die Welt kommen. In der Welt war es, und die Welt entstand durch dasselbe, und die Welt kannte es nicht. In das, was sein eigen ist, kam es, und die Seinen nahmen es nicht auf. So viele aber es aufnahmen, diesen gab es die Fähigkeit, Kinder Gottes zu werden, Jenen, die an Seinen Namen glauben. Solche sind nicht aus Blut, noch aus Fleisches Gelüst, noch aus eines Mannes Gelüst, sondern aus Gott erzeugt. — Und das Wort ward Fleisch und wohnte unter uns, — wir schauten seinen Glanz, den Glanz wie eines Eingeborenen vom Vater, — voll von Gnade und Wahrheit. Johannes zeugt von ihm; er rief aus: Dieser ist es, von dem ich sagte, der nach mir kommt, ist größer als ich, denn er war vor mir! Aus seiner Fülle haben wir alle empfangen, und zwar Gnade auf Gnade. Das Gesetz nämlich ward durch Moses gegeben, die Gnade aber und die Wahrheit ward durch Jesus Christus. Gott

34

1849

A Literal Translation of the Gospel according to St. John

London: Cradock & Co.

Herman Heinfetter (=Frederick Parker)

and a God, the word *spoken* was *i e became*

A LITERAL TRANSLATION

OF THE

GOSPEL ACCORDING TO ST. JOHN,

ON

DEFINITE RULES OF TRANSLATION

BY

HERMAN HEINFETTER,

AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT GREEK MANUSCRIPTS," &c. &c.

PART I.

LONDON:
PUBLISHED BY CRADOCK & Co. (LATE BALDWIN & CRADOCK)
48, PATERNOSTER ROW.

1849.

[ENTERED AT STATIONERS' HALL.]

with the God *to fulfil*, and [502] a God, the word [501] *spoken* was *i e became*,

2. this [502] *God* was in beginning *i e in commencing* [500] *this Dispensation*, with the God,

3. all things *in this Dispensation*, by means of him, he did, and without him, he did not one *thing*, which he has done,

4. to it *i e this Dispensation*, life [22] he was, and the life, the light of [503] the men *benefitted by it* was,

5. and the light, in [503] the darkness *referred to*, *still* shines, but the darkness *referred to* [504] comprehended not it *i e has not accepted it*,

well known as an acknowledged Appellation of the Individual, but is, on no other occasion, ever applied as an Appellation of the Individual. To admit such to be the case, is to admit the Article is a nullity. Rev. 19-13 Is not the same Appellation. It is not. *And his name is called the word*, but, *And his name is called the word of the God.* To say nothing of its having been written, 28 years afterwards.

502. *A God.* Was this used as an Appellation of Almighty God, the Article would certainly have been expressed before it; its omission therefore determines, that it must be used as an Appellation of some other, and this other, I judge from the context to be what I have expressed in the Paraphrase. I judge my view to be somewhat strengthened by the 2nd verse, which would otherwise be a mere repetition of the 3rd Clause of the first verse.

503. *The men.* The Article is expressed, and therefore, *The light of men*, is not an admissible Translation, In like manner, *The darkness* in v. 5, cannot be, *The light shineth in darkness.*

504. *The darkness comprehended not it.* If *Regularly Arranged*, the Literal Sense would imply, that the parties referred to, *did not understand the light*; whereas the Sense intended to be conveyed is, *They did not accept the light*; hence the *Disarrangement*. See Rule 321.

https://archive.org/details/aliteraltransla00johngoog

Ed. Oct 1863

CHAPTER I.

1. In [500] commencing *this Dispensation*, the [501] command was existing *i e had* [502] *been spoken*, yet the [322,2] command [503] was with the God, *he having to fulfil it*, as a God the command [322,2] was [502] *i e had relation to*,

Ed. March 1864

CHAPTER 1.

1. In commencing *this Dispensation*, the command was existing, yet the command was with the God, as the command had relation to a God.

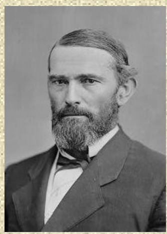
35

1864

The Emphatic Diaglott

New York: Fowler & Wells Co. Publishers

Benjamin Wilson



interlinear translation:
and a god was the word

target translation:
and the LOGOS was God

THE

EMPHATIC DIAGLOTT

CONTAINING THE

Original Greek Text

OF WHAT IS COMMONLY STYLED THE

NEW TESTAMENT

(According to the Recension of Dr. J. J. Griesbach)

WITH AN

INTERLINEARY WORD FOR WORD ENGLISH TRANSLATION

A NEW EMPHATIC VERSION

BASED ON THE INTERLINEARY TRANSLATION, ON THE RENDERINGS OF EMINENT CRITICS, AND ON THE VARIOUS READINGS OF

THE VATICAN MANUSCRIPT

No. 1209 in the Vatican Library

TOGETHER WITH ILLUSTRATIVE AND EXPLANATORY FOOT NOTES, AND A COPIOUS SELECTION OF REFERENCES

TO THE WHOLE OF WHICH IS ADDED

A VALUABLE ALPHABETICAL APPENDIX

BY BENJAMIN WILSON

NEW YORK
FOWLER & WELLS CO., PUBLISHERS
27 EAST 21ST ST. NEW YORK
LONDON: L. N. FOWLER & CO., 7, Imperial Arcade, Ludgate Circus
[NEW ADDRESS, SEE NEXT PAGE]

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*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΙΩΑΝΝΗΝ.
[GLAD TIDINGS] BY JOHN.

* ACCORDING TO JOHN.

ΚΕΦ. α'. 1.

[1] Εν αρχῃ ην ὁ λογος, και ὁ λογος ην προς
In a beginning was the word, and the word was with
τον θεον, και θεος ην ὁ λογος. [2] Οὑτος ην εν
the God, and a god was the word. This was in
αρχῃ προς τον θεον. [3] Παντα δι' αυτου
a beginning with the God. All through it
† εγενετο· και χωρις αυτου εγενετο ουδε ἑν, ὁ
was done: and without it was done not even one, that
γεγονεν. [4] Εν αυτῳ ζωη ην, και ἡ ζωη ην το
has been done. In it life was, and the life was the
φως των ανθρωπων· [5] και το φως εν τῃ σκοτιᾳ
light of the men: and the light in the darkness
φαινει, και ἡ σκοτια αυτο ου καταλαβεν.
shines, and the darkness it not apprehended.

[6] Εγενετο ανθρωπος απεσταλμενος παρα θεου,
Was a man having been sent from God,
ονομα αυτῳ Ιωαννης· [7] οὑτος ηλθεν εις μαρτυριαν,
a name to him John: this came for a witness,
ἱνα μαρτυρησῃ περι του φωτος, ἱνα παντες πισ-
that he might testify about the light, that all might
τευσωσι δι' αυτου. [8] Ουκ ην εκεινος το φως,
believe through him. Not was he the light,
αλλ' ἱνα μαρτυρησῃ περι του φωτος. [9] Ην το
but that he might testify about the light. Was the
φως το αληθινον, ὁ φωτιζει παντα ανθρωπον
light the true, which enlightens every man
ερχομενον εις τον κοσμον. [10] Εν τῳ κοσμῳ ην,
coming into the world. In the world he was,
και ὁ κοσμος δι' αυτου εγενετο, και ὁ κοσμος
and the world through him was, and the world
αυτον ουκ εγνω. [11] Εις τα ιδια ηλθε, και οἱ
him not knew. Into the own he came, and the
ιδιοι αυτον ου παρελαβον. [12] Ὁσοι δε ελαβον
own him not received. As many as but received

CHAPTER I.

1 In the ‡ Beginning was the † LOGOS, and the LOGOS was with GOD, and the LOGOS was God.

2 This was in the Beginning with GOD.

3 ‡ Through it every thing was done; and without it not even one thing was done, which has been done.

4 In it was Life; and the LIFE was the LIGHT of MEN.

5 And the ‡ LIGHT shone in the DARKNESS, and the DARKNESS apprehended It not.

6 ‡ There was a Man, named John, sent by God.

7 He came for a Witness, that he might testify concerning the LIGHT, that all might believe through him.

8 He was not the LIGHT, but to testify concerning the LIGHT.

9 The TRUE LIGHT was that, which, coming into the WORLD, enlightens Every Man.

10 He was in the WORLD, and † the WORLD was (enlightened) through him; and yet the WORLD knew Him not.

11 ‡ He came to his OWN domains, and yet his OWN people received Him not;

12 but to as many as received him, ‡ he gave

* VATICAN MANUSCRIPT.—*Title*—ACCORDING TO JOHN.

† 1. In this and the fourteenth verse *logos*, has been transferred, rather than translated. Dr. A. Clarke remarks, "This term should be left untranslated, for the very same reasons why the names *Jesus* and *Christ* are left untranslated. As every appellative of the Savior of the world, was descriptive of some excellence in his *person*, *nature*, or *work*, so the epithet *Logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him." See 1 John i. 1, for a clear and useful comment by the apostle John on the proem to this Gospel. † 3. *Ginomai* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*, yet in most versions it is translated, as though the word was *ktizo*. "The word occurs fifty-three times in this Gospel, and signifies to be, to come, to become, to come to pass; also, to be done or transacted. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17." Cappe's Diss † 10. *ho kosmos*, the order, arrangement of things, the human race; here it evidently means that *kosmos* of human beings which he came to *enlighten* and to *save*. John viii. 12; iii. 16.

‡ 1. Prov. viii. 22, &c.; 1 John i. 1. ‡ 3. Eph. iii. 9; Col. i. 16. ‡ 5. John viii 12; ix. 5; xii. 35, 46. ‡ 6. Mal. iii. 1; Matt. iii. 1; Luke iii. 2. ‡ 11. Matt. xxi 38; Mark xii. 7; Luke xix. 14; xx. 14. ‡ 12. Rom. viii. 15; Gal. iii. 26, 27; 1 John iii. 1

10*

https://archive.org/details/emphaticdiaglott00wils

36a

1872

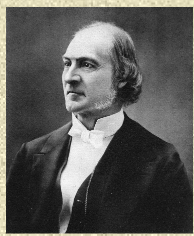
FRENCH

Le Nouveau Testament de Notre Seigneur Jésus-Christ

Genève: A. Cherbuliez et Cie, Libraires-Éditeurs

Paris: Librairie Sandoz & Fischbacher

Hugues Oltramare



and the Word was god

et la Parole était dieu

LE

NOUVEAU TESTAMENT

DE

NOTRE SEIGNEUR

JÉSUS-CHRIST

VERSION NOUVELLE

PAR

HUGUES OLTRAMARE

PASTEUR ET PROFESSEUR DE THÉOLOGIE A L'ACADÉMIE DE GENÈVE

GENÈVE

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PARIS

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33, RUE DE SEINE

1872

ÉVANGILE SELON SAINT JEAN

La Parole avec Dieu. — La Parole créatrice. — La Parole faite chair. — Témoignage de Jean-Baptiste. — *Jean-Baptiste et Jésus au Jourdain.* — **Jésus et ses premiers disciples.** — *Retour de Jésus en Galilée.*

1 Au commencement était la Parole; la Parole était avec 2 Dieu, et la Parole était dieu. Elle était au commencement avec 3 Dieu. Toutes choses ont été faites par elle, et rien de ce qui 4 a été fait, n'a été fait sans elle. En elle était la vie, et cette vie 5 était la lumière des hommes : la lumière brille dans les ténèbres, mais les ténèbres ne l'ont point reçue.

6 Un homme parut; il était envoyé de Dieu, son nom était 7 Jean. Il vint pour un témoignage, pour rendre témoignage à 8 la Lumière, afin que tous crussent par lui : il n'était pas la Lu- 9 mière, mais il devait rendre témoignage à la Lumière. La véritable Lumière, qui éclaire tout homme, était entrée dans le 10 monde; elle était dans le monde, et le monde a été fait par elle, 11 mais le monde ne l'a point connue. Elle est venue chez les siens, 12 et les siens ne l'ont point reçue; mais à tous ceux qui l'ont reçue, à tous ceux qui croient en son nom, elle a donné la pré- 13 rogative d'être enfants de Dieu : enfants, qui ne sont pas nés du sang, ni de la volonté de la chair, ni de la volonté de 14 l'homme, mais qui sont nés de Dieu. Et la Parole a été faite chair; elle a habité au milieu de nous pleine de grâce et de vérité, et nous avons contemplé sa gloire, une gloire comme celle 15 d'un fils unique envoyé par son père. Jean lui rend témoignage, quand il dit à haute voix : « Voici celui dont je disais : Celui qui vient après moi, a pris le pas devant moi, parce qu'il est 16 plus grand que moi. » C'est de sa plénitude que nous avons tous 17 reçu grâce sur grâce; car la Loi a été donnée par Moïse; *mais*

https://archive.org/details/Httplamejortraducciondelabiblia.blogspot.com.es201505quien-fue-hugues-oltramare.html

36b

1908

FRENCH

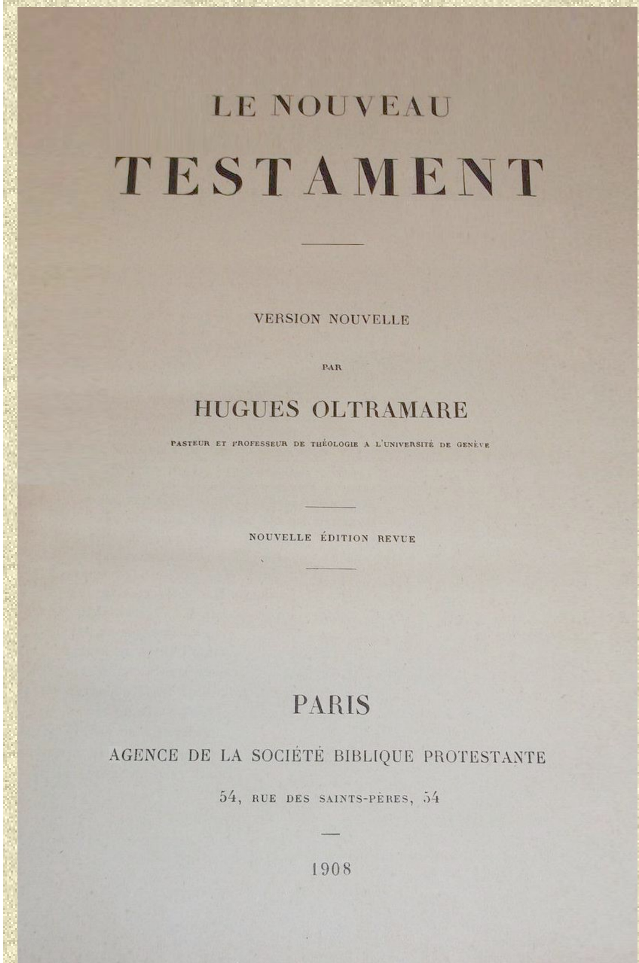
Le Nouveau Testament

Paris: Agence de la Société Biblique Protestante

Hugues Oltramare

and the Word was divine nature

et la Parole était d'essence divine



LE NOUVEAU

TESTAMENT

VERSION NOUVELLE

PAR

HUGUES OLTRAMARE

PASTEUR ET PROFESSEUR DE THÉOLOGIE A L'UNIVERSITÉ DE GENÈVE

NOUVELLE ÉDITION REVUE

PARIS

AGENCE DE LA SOCIÉTÉ BIBLIQUE PROTESTANTE

54, RUE DES SAINTS-PÈRES, 54

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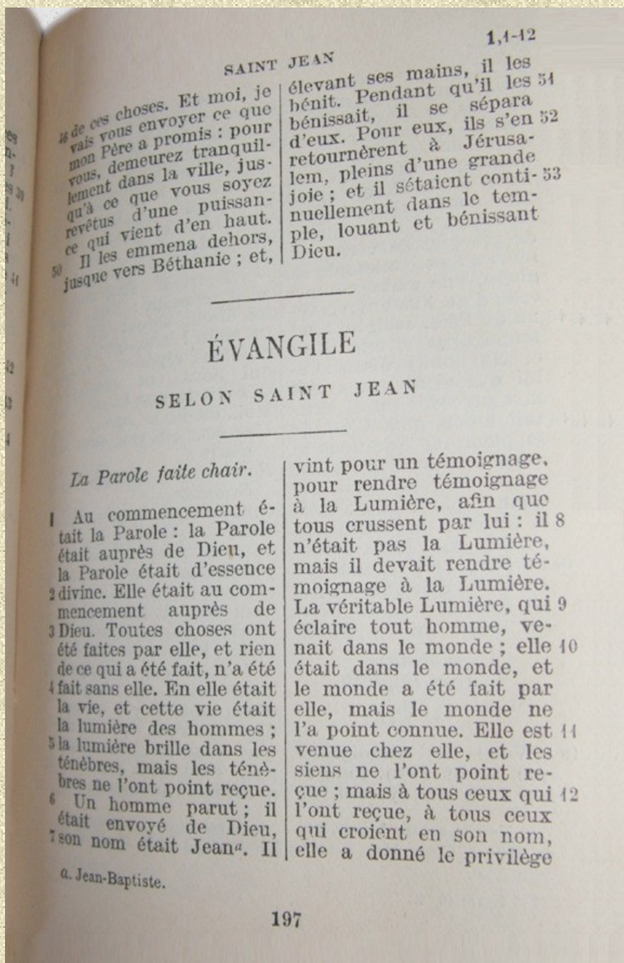
1908



SAINT JEAN 1,1-12

48 de ces choses. Et moi, je vais vous envoyer ce que mon Père a promis : pour vous, demeurez tranquillement dans la ville, jusqu'à ce que vous soyez revêtus d'une puissance qui vient d'en haut. 50 Il les emmena dehors, jusque vers Béthanie ; et, élevant ses mains, il les bénit. 51 Pendant qu'il les bénissait, il se sépara d'eux. 52 Pour eux, ils s'en retournèrent à Jérusalem, pleins d'une grande joie ; 53 et il s'étaient continuellement dans le temple, louant et bénissant Dieu.

ÉVANGILE

SELON SAINT JEAN

La Parole faite chair.

1 Au commencement était la Parole : la Parole était auprès de Dieu, et la Parole était d'essence 2 divine. Elle était au commencement auprès de 3 Dieu. Toutes choses ont été faites par elle, et rien de ce qui a été fait, n'a été 4 fait sans elle. En elle était la vie, et cette vie était la lumière des hommes ; 5 la lumière brille dans les ténèbres, mais les ténèbres ne l'ont point reçue. 6 Un homme parut ; il était envoyé de Dieu, 7 son nom était Jean[a]. Il vint pour un témoignage, pour rendre témoignage à la Lumière, afin que tous crussent par lui : 8 il n'était pas la Lumière, mais il devait rendre témoignage à la Lumière. 9 La véritable Lumière, qui éclaire tout homme, venait dans le monde ; 10 elle était dans le monde, et le monde a été fait par elle, mais le monde ne l'a point connue. 11 Elle est venue chez elle, et les siens ne l'ont point reçue ; 12 mais à tous ceux qui l'ont reçue, à tous ceux qui croient en son nom, elle a donné le privilège

a. Jean-Baptiste.

197

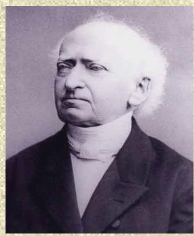
1877

ספרי הברית החדשה

= *Sifre HaBrit HaḤadasha* (Ed. 1)

Leipzig: Ackermann & Glaser

Franz J. Delitzsch



and a god was the Word

ואלהים היה הדבר

ספרי

ה ב ר י ת ה ח ד ש ה

נעתקים מלשון יון ללשון עברית

בהשתדלות ובהשגחת

החכם פראפעסאר פ ר א נ ץ ד ע ל י ט ש

בשנת זכרתי משפטיך לפ"ק

1877.

הבשורה הקדושה על־פי

יוחנן

א בראשית היה הדבר והדבר היה את האלהים
2 ואלהים היה הדבר׃ הוא היה בראשית את
3 האלהים׃ הכל נהיה על־ידו ולא נהיה בלעדיו
4 גם־אחד אשר נהיה׃ בו החיים והחיים היו לאור
5 בני האדם׃ והאור הופיע בחשך והחשך לא
6 השיגו׃ ויהי איש שלוח מאת אלהים ושמו
7 יוחנן׃ הוא בא לעדות להעיד על־האור למען יאמינו
8 כלם על־ידו׃ הוא לא־היה האור אך למען יעיד
9 על־האור׃ האור האמתי המאיר לכל־אדם היה לבוא
10 לעולם׃ ויהי בעולם ועל־ידו נהיה העולם והעולם
11 לא ידעו׃ הוא בא אל־אשר לו ואשר־לו הם לא
12 קבלוהו׃ וכל אשר אספוהו נתן־עז למו להיות
13 בנים לאלהים למאמינים בשמו׃ אשר לא מדמים
ולא מחמדת הבשר אף לא־מתאות גבר כי אם־
14 מאלהים נולדו׃ והדבר היה לבשר וישכן בתוכנו
ונחזה כבודו ככבוד בן יחיד לאביו רב־חסד ואמת׃
15 ויוחנן מעיד עליו ויקרא לאמר הנה זה הוא אשר
אמרתי עליו הבא אחרי היה לפני כי־קדם לי
16 17 היה׃ וממלואו לקחנו כלנו חסד על־חסד׃ כי
התורה נתנה ביד־משה והחסד והאמת באו על־ידי
ישוע

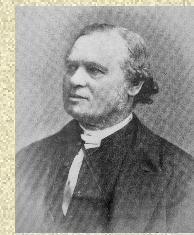
https://books.google.pl/books?id=EkHgAAAAMAAJ

1885

הברית החדשה = *HaBrit HaḤadasha*

Edinburgh

Isaac E. Salkinson – Christian D. Ginsburg



and he, the Word, was a god

והוא הדבר היה אלהים

Ed. 1886

הברית החדשה

העתקה חדשה מלשון יון ללשון עבר

מאת

יצחק זאלקינסאָן ז״ל

תוצאה שנית

הובאה לדפוס עם תקונים והערות

מאת

כ׳ דוד גינצבורג

על ידי חברת מוציאי לאור תורת יהוה התמימה

בשנת **שאלו** שלום ירושלם לפ״ק

1886.

הַבְּשׂוֹרָה אֲשֶׁר לְיוֹחָנָן

א בְּרֵאשִׁית הָיָה הַדָּבָר וְהַדָּבָר הָיָה אֶת־הָאֱלֹהִים וְהוּא
2 הַדָּבָר הָיָה אֱלֹהִים: הוּא הָיָה מֵרֹאשׁ אֶת־הָאֱלֹהִים:
3 כָּל־הַמַּעֲשִׂים נִהְיוּ עַל־יָדוֹ וְאֵין דָּבָר אֲשֶׁר נַעֲשָׂה
4 מִבַּלְעָדָיו: בּוֹ נִמְצָא חַיִּים וְהַחַיִּים הֵם אוֹר הָאָדָם:
5 6 וְהָאוֹר זֹרֵחַ בַּחשֶׁךְ וְהַחשֶׁךְ לֹא יְכִילֶנּוּ: אִישׁ הָיָה
7 בָּאָרֶץ יוֹחָנָן שְׁמוֹ אֲשֶׁר שְׁלָחוֹ אֱלֹהִים: הוּא בָא
לְעֵדוּת לְהָעִיד עַל־הָאוֹר לְמַעַן יַאֲמִינוּ כֻלָּם עַל־יָדוֹ:
8 וְלֹא הוּא הָיָה הָאוֹר כִּי אִם־בָּא לְהָעִיד עַל־הָאוֹר
9 הַהוּא: הוּא אוֹר אֱמֶת אֲשֶׁר בָּא לָעוֹלָם לְהָאִיר לְכָל־
10 אָדָם: הוּא הָיָה בָעוֹלָם וְהָעוֹלָם נִהְיָה עַל־יָדוֹ
11 וְהָעוֹלָם אֹתוֹ לֹא יָדָע: הוּא בָא אֶל־עַמּוֹ שֶׁלּוֹ וְעַמּוֹ
12 שֶׁלּוֹ לֹא הֶחֱזִיקוּ־בוֹ: וְאֵלֶּה אֲשֶׁר הֶחֱזִיקוּ־בוֹ נָתַן־כֹּחַ
בְּיָדָם לִהְיוֹת בָּנִים לֵאלֹהִים הֲלֹא הֵם הַמַּאֲמִינִים בִּשְׁמוֹ:
13 אֲשֶׁר לֵדָתָם לֹא מִדָּם וְלֹא מִתַּאֲוַת בָּשָׂר וְלֹא מֵרוּחַ
14 גָּבֶר כִּי אִם־מֵאֱלֹהִים: וְהַדָּבָר לָבַשׁ בָּשָׂר וַיִּשְׁכֹּן
בְּתוֹכֵנוּ וְאֶת־כְּבוֹדוֹ רָאִינוּ כִּכְבוֹד בֵּן יָחִיד לְאָבִיו
15 מָלֵא חֶסֶד וֶאֱמֶת: וְיוֹחָנָן הֵעִיד עָלָיו וַיִּקְרָא לֵאמֹר
זֶה הוּא אֲשֶׁר אָמַרְתִּי עָלָיו כִּי הוּא בָא אַחֲרַי וְהִנֵּה
הוּא

https://www.nli.org.il/en/books/NNL_ALEPH002250173/NLI

1891

The Bible;

Analyzed, Translated and Accompanied with Critical Studies:

New Testament

Whitesboro, N.Y.: L. A. Sawyer

Leicester Ambrose Sawyer

and the word was a god

THE BIBLE;

ANALYZED, TRANSLATED AND ACCOMPANIED WITH

CRITICAL STUDIES,

PUBLISHED IN PARTS OF BOOKS, SINGLE BOOKS AND COLLECTIONS OF BOOKS, BY

REV. LEICESTER A. SAWYER.

NEW TESTAMENT.

WHITESBORO, N. Y.
L. A. SAWYER.
1891.

says] are witnesses of these things. 49 And behold I will send the promise of my father on you, and do you remain in the city till you are endued with power from on high. 50 And he led them out to Bethany, and lifted up his hands and blessed them, 51 and it came to pass while he blessed them that he departed from them. 52 And they returned to Jerusalem with great joy, 53 and were continually in the temple praising and blessing the God.

4. *Gospel according to John.*

CHAPTER I. 1 : 1—51.

The word of the Jewish mystics appears in Jesus, and he is introduced by John the Baptist.

1 : 1 In the beginning was the word, and the word was with the God, and the word was a god. 3 This [god] was in the beginning with the God. 3 All things were made by him, and without him was not any thing made that was made. 4 In him was life, and the life was the light of men ; 5 and the light shone in the darkness, and the darkness apprehended it not.

6 There was a man sent from God whose name was John. 7 This [man] came for a witness to testify concerning the light, that all might believe through him. 8 He was not the light, but [a witness] to testify concerning the light. 9 The light was the true, that lights every man that comes into the world. 10 He was in the world, and ihe world was made

https://archive.org/details/bibleanalyzed00sawy

40

1896

Der Logos. Geschichte seiner Entwickelung der griechischen Philosophie und der christlichen Litteratur

Leipzig: O. R. Reisland

Anathon August Fredrik Aall

and a god being was the Logos

und ein Gottwesen war der Logos

DER LOGOS.

Geschichte seiner Entwickelung

in der

griechischen Philosophie und der christlichen Litteratur.

I.

Geschichte der Logosidee

in der griechischen Philosophie

von

Anathon Aall

aus Christiania.

Leipzig,

O. R. Reisland.

1896.

Joh. 1, 1—18.

Vers 1. Im Anfang war der Logos, und der Logos war bei Gott, und ein Gottwesen war der Logos. 110

Vers 2. Es war dieser im Anfang bei Gott[5]). 111

Vers 3. Alles ist durch ihn geworden, und ohne ihn geworden ist nichts, was geworden. 112

Vers 4. In ihm war Leben, und das Leben war das Licht der Menschen.

Vers 5. Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht ergriffen. 113

Vers 6—8. Es ward ein Mensch von Gott her gesandt, sein Name Johannes. Der kam zum Zeugnis, dafs er zeugete über das Licht, damit alle durch ihn glaubten. Nicht war er das Licht, sondern (er kam), um vom Licht zu zeugen. 115

Vers 9. Es war das wahre Licht, welches jedem Menschen leuchtet, kommend in die Welt. 116

Vers 10. Er war in der Welt, und die Welt ist durch ihn geworden, und die Welt kannte ihn nicht.

Vers 11. Er kam in sein Eigentum, und die Seinen nahmen ihn nicht auf.

Vers 12. Wie viele ihn aber aufnahmen, denen gab er das Vermögen, Gotteskinder zu werden, zumal sie an seinen Namen glauben. 117

Vers 13. Welche nicht aus Geblüt, noch aus Fleisches-Willen, noch aus Mannes-Willen, sondern aus Gott geboren sind.

Vers 14. Und der Logos wurde Fleisch und zeltete unter uns, und wir sahen seine Herrlichkeit, eine Herrlichkeit als des eingebornen Sohnes vom Vater, voller Gnade und Wahrheit. 118

Vers 15. Johannes zeuget von ihm, ruft und spricht: Dieser war's, von welchem ich sagte: Der nach mir Kommende ist vor mir schon dagewesen; denn er war eher denn ich. 121

Vers 16. Denn aus seiner Fülle haben wir alle genommen Gnade um Gnade. 122

Vers 17. Denn das Gesetz ist durch Moses gegeben, die Gnade und die Wahrheit durch Jesus Christus geworden.

Vers 18. Die Gottheit hat niemand jemals gesehen, der göttliche Eingeborne, der an des Vaters Busen ist, der hat von ihr Kunde gebracht. 123

In this book individual verses are on pages 110-123

https://archive.org/details/derlogosgeschic03aallgoog

41

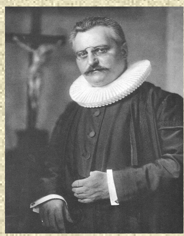
1897

Das Neue Testament

übersetz in die Sprache der Gegenwart

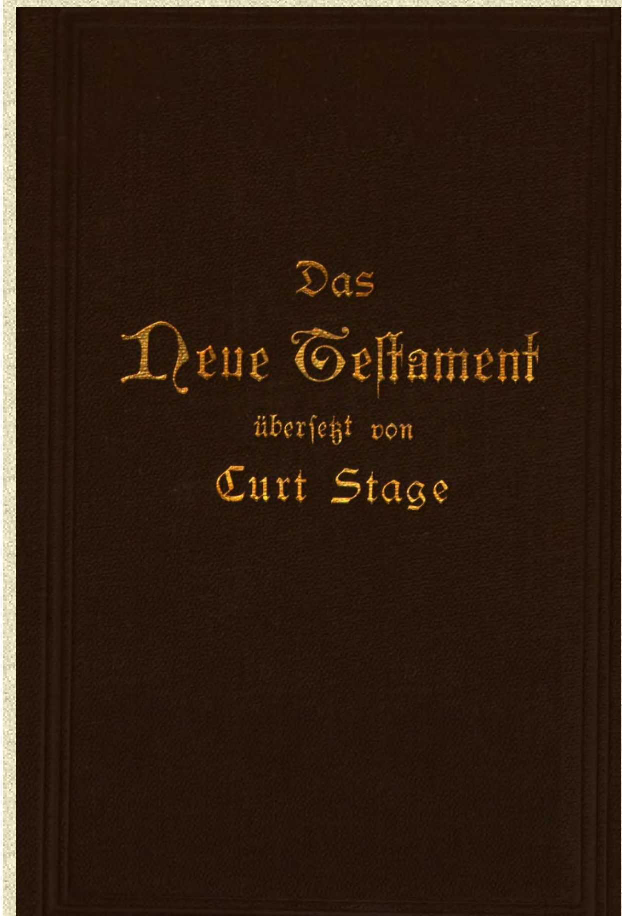
Leipzig: Phillip Reclam jun.

Curt Stage



and the W o r d was itself of divine being

und das W o r t war selbst göttlichen Wesens



Das Evangelium nach Johannes.

Einleitung des Evangelisten.

1. Im Anfang war das Wort*) und das Wort war selbst göttlichen Wesens. So war es im Anfang bei Gott. Alles in der Schöpfung ist durch das Wort geworden, nichts, was geworden ist, ist ohne es geworden. In ihm war Leben, und sein Leben war das Licht der Menschen. Das Licht scheint in der Finsternis, und die Finsternis hat es sich nicht zu eigen gemacht.

Es trat ein Mensch auf, von Gott gesandt, Namens Johannes. Er kam, um Zeugnis abzulegen, Zeugnis für das Licht, damit alle durch ihn zum Glauben kämen. Er war nicht das Licht, er sollte nur dafür Zeugnis ablegen.

Das wahrhaftige Licht, das jeden Menschen erleuchtet, das war der, der nach der Verheißung kommen sollte. Er war in der Welt, und die Welt ist durch ihn geworden, und die Welt erkannte ihn nicht. Er kam in sein Eigentum, und seine eigenen Leute nahmen ihn nicht an! Denjenigen aber, die ihn annahmen, gab er das Anrecht, Gottes Kinder zu werden; denen nämlich, die an seinen Messias-Namen glauben, die nicht aus menschlichem Geblüt, nicht aus Fleischestrieb, nicht aus dem Willen eines Mannes, sondern aus Gott ihr Leben haben.

Und das Wort wurde Mensch und nahm seine Wohnung unter uns, und wir sahen seine himmlische Herrlichkeit, eine Herrlichkeit wie die eines einzigen Sohnes vom Vater, voll Gnade und Wahrheit. Johannes legt für ihn Zeugnis ab und ruft: „Dieser war es, von dem ich sagte: ‚Der nach mir kommt, ist vor mir schon da, denn er ist eher als ich.‘“

*) Das Wort, griechisch Logos, ist ein der alexandrinischen Philosophie der damaligen Zeit geläufiger Begriff. Er bezeichnet ein Mittelwesen zwischen der Gottheit und der „vielgestaltigen Wirklichkeit der Dinge.“ Dieser Begriff wird hier auf Jesus angewandt, der als der Mensch gewordene Logos erscheint.

https://books.google.pl/books?id=HOU2AAAAMAAJ

1898
The Coptic Version of the New Testament
in the Northern Dialect
otherwise called Memphitic and Bohairic (Vol. 2)
Oxford: Clerendon Press
George W. Horner

and God (indef. art.) was the Word

THE
COPTIC VERSION
OF THE
NEW TESTAMENT
IN THE NORTHERN DIALECT

OTHERWISE CALLED
MEMPHITIC AND BOHAIRIC

WITH
INTRODUCTION, CRITICAL APPARATUS, AND LITERAL ENGLISH TRANSLATION

VOLUME II

THE GOSPELS OF S. LUKE AND S. JOHN

EDITED FROM MS. HUNTINGTON 17
IN THE BODLEIAN LIBRARY

Oxford
AT THE CLARENDON PRESS
1898

WITH GOD

GOSPEL ACCORDING TO JOHN.

I. In (the) beginning was the Word, and the Word was (imperf.) with God, and God (indef. art.) was the Word: [2] this (one) [who?] was (imperf.) from beginning with God: [3] all things became through him; and without him did not anything become of (lit. in) that which became: [4] (the) life was that [which] is in him. And (the) life was (the) light of [the] men: [5] and the light gave light in the darkness, and the darkness did not apprehend it (lit. him). [6] There was (lit. became) a man sent from (lit. through) God, his name being John: [7] this (one) came for a witness, that he

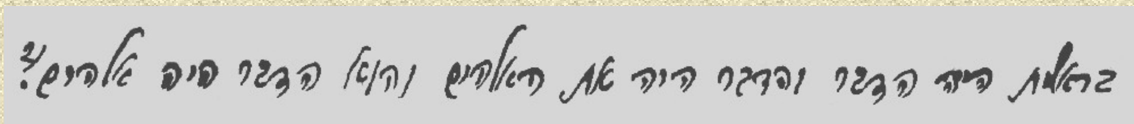
[1] ⲡⲓⲥⲁϫⲓ 1°] A $D_{1.2}^c$: ⲡⲥⲁϫⲓ, B &c. ⲡⲓⲥⲁϫⲓ 2°] A &c.: ⲡ., B C_1 D_2*? Δ_1*?. ⲟⲩⲛⲟⲩϯ] ⲉⲟⲩⲛⲟⲩϯ, B: Gr. L ὁ θεός. [2] ⲉⲛⲁϥϫⲏ] ⲛⲁϥ., F_1*. [3] ϩⲱⲃ] pref. ⲟⲩⲟϩ, F_1* Q. ⲙ̀ⲡⲉϩⲗⲓ] cf. Gr. ℵ* D &c. ϧⲉⲛ] om. D_1*: prefix ⲉⲃⲟⲗ, J_1 V Hunt 18. ϧⲉⲛ to end] om. G_2. ⲉⲧⲁϥ.] ⲉⲛⲁϥ., Γ^{rc} N^c S. ϣⲱⲡⲓ 3°] om. A*. For connection of words cf. Gr. C^3 &c., but obs. the division of verses in A, occurring in verse 4. [4] ⲡⲉ] cf. Gr. ABCL &c. ⲡⲉⲧ] ACEHJS* Hunt 18: ⲡⲉ ⲉⲧ, D_1 &c.: ⲡⲉ ⲉⲧ, B. ⲟⲩⲟϩ ⲡⲱⲛϧ] ⲟⲩⲟϩ ⲛⲉⲡⲱⲛϧ, O. ⲡⲉ 2°] ⲡⲉ, B^c O. ⲛ̀ⲛⲓⲣⲱⲙⲓ] om. ⲛⲓ, M^r: Gr. B* om. τῶν ἀνθρ. ⲡⲉ] om. B. [5] ⲟⲩⲟϩ 1°] om. F_1*G_2. ⲡⲓⲭⲁⲕⲓ 1°] ⲡⲭⲁⲕⲓ, M^r. ⲟⲩⲟϩ ⲙ̀ⲡⲉⲡⲓⲭⲁⲕⲓ] om. B homeot.; ⲭ over erased letter, A^c. ⲧⲁϩⲟϥ] A B C D_1* E_1 F H J P Q M^r Hunt 18: ϣⲧⲁϩⲟϥ could apprehend, Γ^r $D_{1.2}^c$ Δ_1 E_2 G_2 K N O S. P has gloss ϣ تسمى شاى القدرة خ 'it (i.e. ϣ kh) is called the sign of potentiality.' [6] ⲁϥϣⲱⲡⲓ] ϥ over erasure, A^c. ⲉ (om. H) ⲁⲩⲟⲩⲟⲣⲡϥ] -ⲱⲣⲡϥ, A F_1^c: ⲉⲟⲩⲟⲣⲡϥ, B. ⲫϯ] Gr. D* κυριου. ⲡⲉ] om. B*.

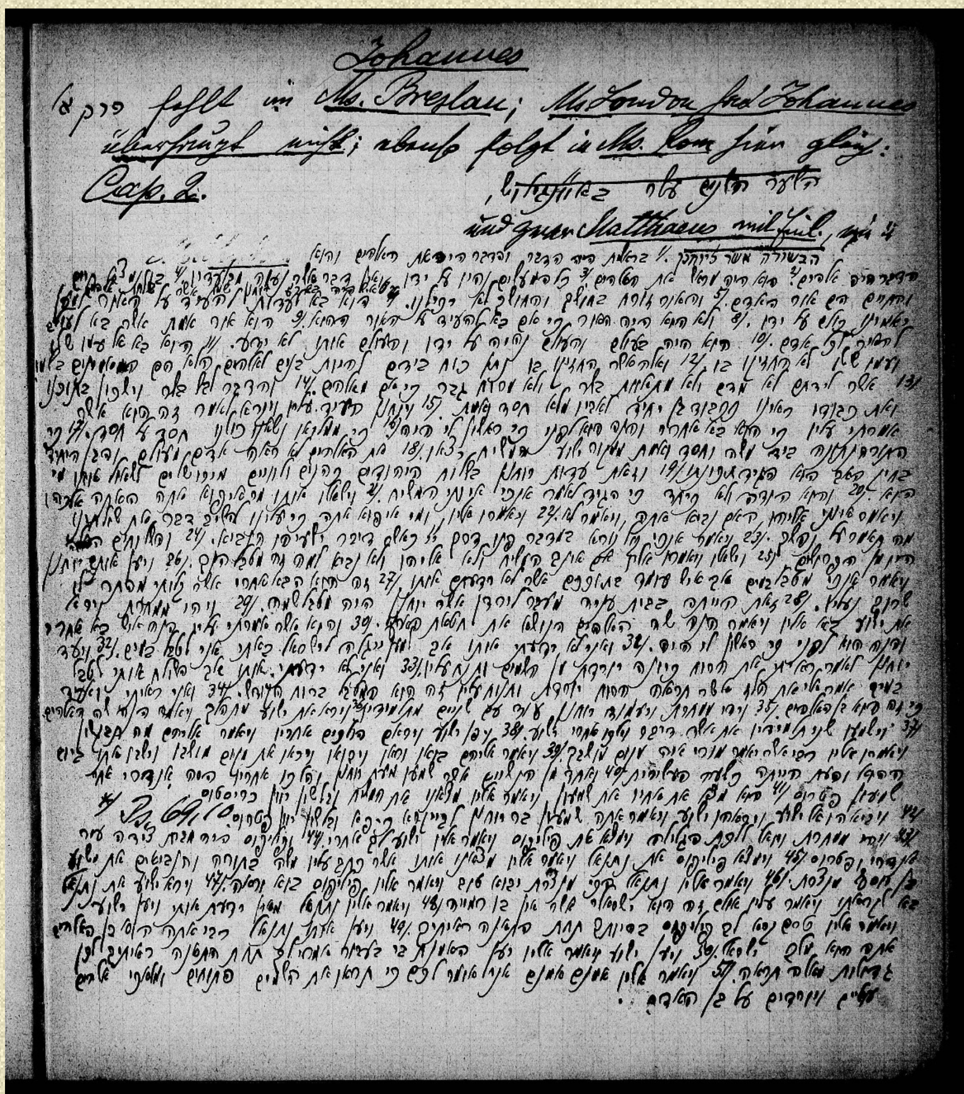
ABCΓ^r D_1 Δ_1 EFG_2 H K M^r N O I S V Hunt 18 1–12

~1900
MSS Hebr. 8° 751
Jerusalem, Israel: The National Library of Israel
Ed. **Zeev Poznansky** (זאב פוזננסקי)

and this Word was a god

בראשית היה הדבר והדבר היה את האלהים והאו הדבר היה אלהים





https://www.nli.org.il/en/manuscripts/NNL_ALEPH000041287/NLI (p. 264)

1901

The Testament of Jesus

(a harmony of the 4 Gospels with many quotations of the OT)

Watford: C. W. Hillyear

Edward Vaughan Kenealy

and the Word was a God, and the Word was the sacred Spirit of God

THE

TESTAMENT

OF

JESUS.

BY

KENEALY

THE TWELFTH MESSENGER OF GOD.

Neither by offerings, nor sacrifice, nor incense, nor gifts,
Nor libations poured upon the altar :
By love alone, and a life made beautiful by truth,
Is God in heaven worshipped.
For he is a pure spirit,
And delighteth not in things of earth.
The works of mercy, love, and charity,
The diffusion among men of that which is divine,
The exercise of justice and humanity to all creatures,
These are the offerings dear to God.

FO-HI.

WATFORD :
C. W. HILLYEAR, 223 ST. ALBAN'S ROAD.
1901.

CHAPTER II.

And it shall come to pass, that whosoever will not hearken to my words which he shall speak in my name, I will require it of him. 12 And the multitudes asked him, saying, What shall we do then ? He answered and said unto them, He that hath two coats, let him give to him that hath none ; and he that hath food, let him do likewise. 13 Then came publicans also to be baptized, and said unto him, Master, what shall *we* do ? And he said unto them, Exact no more than that which is appointed you. 14 And the soldiers likewise demanded of him, saying, What shall *we* do ? And he said unto them, Do violence to no man, neither trouble any man wrongfully ; and be content with your pay. 15 And as the people were in expectation, and all men dialogued in their hearts of John, whether he were the Christ ; the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ? 16 John answered them, saying, In the beginning was the Word, and the Word was a God, and the Word was the sacred Spirit of God. This same was in the beginning with God. 17 All things were made by it ; and without it was not any thing made that is. In it was life ; and the life was the light of men. And the light shineth in darkness ; and the darkness comprehendeth it not. 18 This also is the sacred Spirit, of whom it hath been written by the priest of old,

The Lord possessed me in the beginning of his way,—
before his works of ancient time.
I was set up for everlasting,— from the beginning, before
the earth was.
When there were no seas, I was brought forth ;
When there were no fountains of waters.
Before the mountains were founded,—before the hills
was I brought forth.
While as yet he had not made the earth, nor the clouds,
Nor the highest parts of the dust of the world.
When he prepared the heavens, I was there :
When he described a circle on the face of the deeps :
When he established the clouds above :—when he
strengthened the fountains of the waters :
When he gave to the sea his decree,—that the waters
should not pass his commandment ;
When he fixed the foundations of the earth :

https://archive.org/details/testamentofjesus00kenerich

45

1901

"St John's Gospel and the Logos"

Zeitschrift für die neuetestamentliche Wissenschaft (Vol. 2, p. 13-25)

Giessen: J. Ricker'sche Verlagsbuchhandlung (Alfred Töpelmann)

Antonius Nicholas Jannaris

Now the utterance was *made* unto God, and was a god.

Zeitschrift

für die

neutestamentliche Wissenschaft

und

die Kunde des Urchristentums

herausgegeben von

Dr. ERWIN PREUSCHEN

Zweiter Jahrgang

1901

GIESSEN

J. Ricker'sche Verlagsbuchhandlung

(Alfred Töpelmann)

1901.

[1] Ἐν ἀρχῇ ἦν ὁ λόγοϲ. καὶ ὁ λόγοϲ ἦν πρὸϲ τὸν θεὸν καὶ θεὸϲ ἦν. ὁ λόγοϲ [2] οὗτοϲ* ἦν ἐν ἀρχῇ πρὸϲ τὸν θεόν. [3] πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶϲ αὐτοῦ ἐγένετο οὐδὲ ἕν. ὃ γέγονεν [4] ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶϲ τῶν ἀνθρώπων. [5] καὶ τὸ φῶϲ ἐν τῇ ϲκοτίᾳ φαίνει καὶ ἡ ϲκοτία αὐτὸ οὐ κατέλαβεν.

[6] Ἐγένετο ἄνθρωποϲ ἀπεϲταλμένοϲ παρὰ θεοῦ· ὄνομα αὐτῷ Ἰωάννηϲ. [7] οὗτοϲ ἦλθεν εἰϲ μαρτυρίαν (ἵνα μαρτυρήϲῃ περὶ τοῦ Φωτόϲ), ἵνα πάντεϲ πιϲτεύϲωϲιν δι' αὐτοῦ. [8] οὐκ ἦν ἐκεῖνοϲ τὸ Φῶϲ, ἀλλ' ἵνα μαρτυρήϲῃ περὶ τοῦ φωτόϲ [9] ἦν.** τὸ Φῶϲ τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰϲ τὸν κόϲμον, [10] ἐν τῷ κόϲμῳ ἦν, καὶ ὁ κόϲμοϲ δι' αὐτοῦ ἐγένετο, καὶ ὁ κόϲμοϲ αὐτὸν οὐκ ἔγνω. [11] εἰϲ τὰ ἴδια ἦλθε καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. [12] ὅϲοι δὲ ἔλαβον αὐτὸν ἔδωκεν αὐτοῖϲ ἐξουϲίαν τέκνα θεοῦ γενέϲθαι τοῖϲ πιϲτεύουϲιν εἰϲ τὸ ὄνομα αὐτοῦ· [13] οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματοϲ ϲαρκὸϲ οὐδὲ ἐκ θελήματοϲ ἀνδρὸϲ ἀλλ' ἐκ θεοῦ ἐγεννήθηϲαν. [14] καὶ ὁ λόγοϲ ϲὰρξ ἐγένετο καὶ ἐϲκήνωϲεν ἐν ἡμῖν καὶ ἐθεαϲάμεθα τὴν δόξαν αὐτοῦ.

[1] "In the beginning was the utterance. Now the utterance was *made* unto God, and was a god. This [2] utterance was in the beginning *made* unto God. [3] All things came into being through it and without it not a thing came into being. That which is come into being, [4] therein was life and the life was the light of mankind. [5] And the light is shining in the darkness and the darkness hath not overtaken it.

[6] There appeared a man sent from God: his name was John. [7] The same came for declaration (to declare *things* concerning the Light), so that all may become believers through him. [8] He was not the Light, but was (came) to declare *things* concerning the Light. [9] The true Light that illuminateth every man coming into the world [10] was in the world, and the world came into being through him, and *yet* the world recognised him not. [11] He came into his own home and his own *people* received him not. [12] But as many as received him, to them gave he authority to become God's children for those which believe in his name; [13] which were born not through bloodshed nor through the will of the flesh nor through the will of man, but from God. [14] And the mandate became flesh and lodged in us, and *so* we beheld his (the Light's) glory."

* This is one of the numerous instances of mispunctuation and consequent misinterpretation in the New Testament, especially in St John.

** Another instance of the editorial misreadings found in St John.

p. 24, 25

https://zenodo.org/record/2119469#.XNBSRripUnh

46

1905

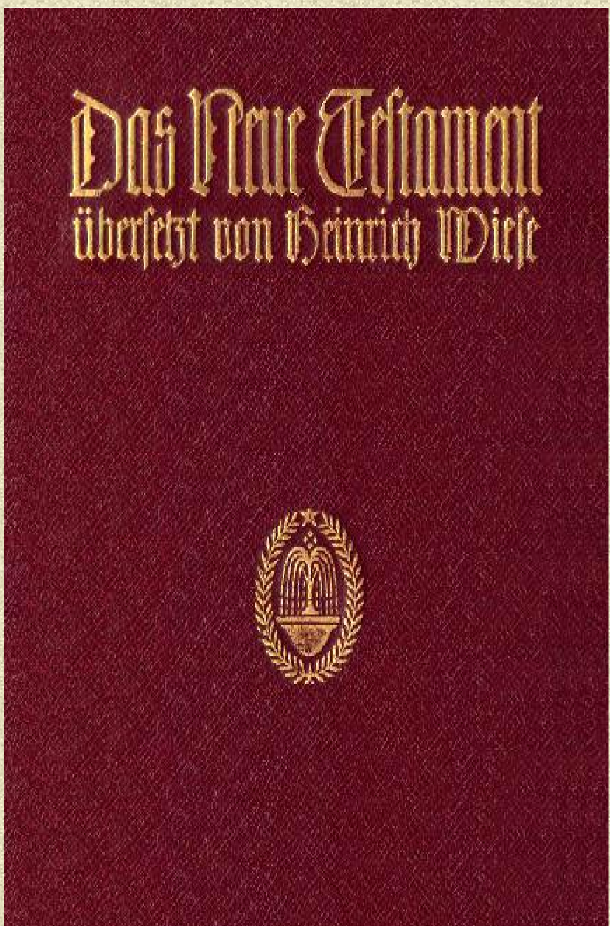
Das Neue Testament unsers Herrn und Heilandes Jesus Christus, übersetzt und mit Anmerkungen begleitet

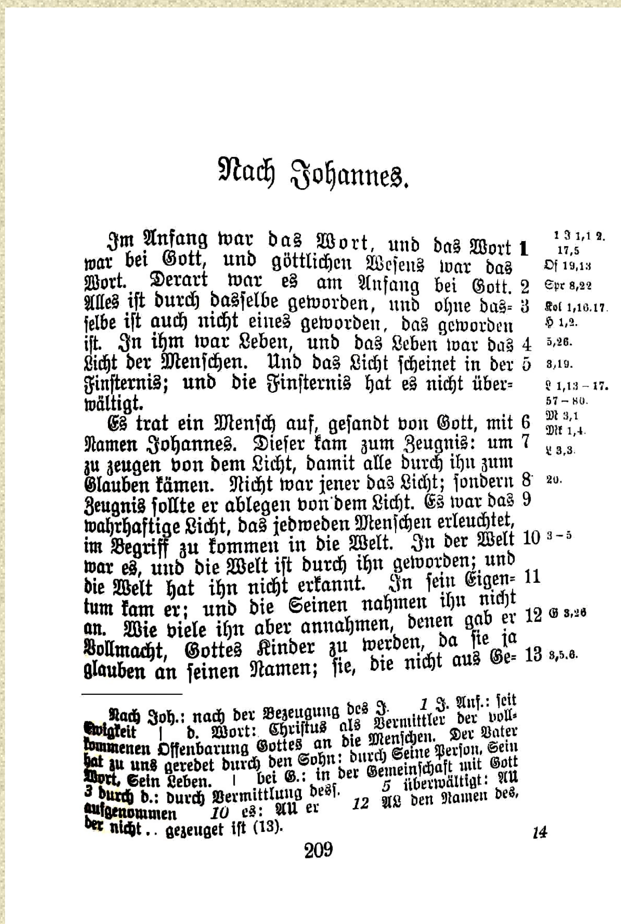
Berlin: Martin Warneck

Heinrich Wiese

and divine being was the Word

und göttlichen Wesens war das Wort





Nach Johannes.

1 Im Anfang war das Wort, und das Wort war bei Gott, und göttlichen Wesens war das Wort. 2 Derart war es am Anfang bei Gott. 3 Alles ist durch dasselbe geworden, und ohne dasselbe ist auch nicht eines geworden, das geworden ist. 4 In ihm war Leben, und das Leben war das Licht der Menschen. 5 Und das Licht scheinet in der Finsternis; und die Finsternis hat es nicht überwältigt.

6 Es trat ein Mensch auf, gesandt von Gott, mit Namen Johannes. 7 Dieser kam zum Zeugnis: um zu zeugen von dem Licht, damit alle durch ihn zum Glauben kämen. 8 Nicht war jener das Licht; sondern Zeugnis sollte er ablegen von dem Licht. 9 Es war das wahrhaftige Licht, das jedweden Menschen erleuchtet, 10 im Begriff zu kommen in die Welt. In der Welt war es, und die Welt ist durch ihn geworden; und die Welt hat ihn nicht erkannt. 11 In sein Eigentum kam er; und die Seinen nahmen ihn nicht an. 12 Wie viele ihn aber annahmen, denen gab er Vollmacht, Gottes Kinder zu werden, da sie ja glauben an seinen Namen; 13 sie, die nicht aus Ge-

1 J 1,1 2. 17,5 · Of 19,13 · Spr 8,22 · Kol 1,16.17. H 1,2. · 5,26. · 3,19. · L 1,13–17. 57–80. · M 3,1 Mk 1,4. · L 3,3. · 20. · 3–5 · G 3,26 · 3,5.6.

Nach Joh.: nach der Bezeugung des J. *1* J. Anf.: seit Ewigkeit | d. Wort: Christus als Vermittler der vollkommenen Offenbarung Gottes an die Menschen. Der Vater hat zu uns geredet durch den Sohn: durch Seine Person, Sein Wort, Sein Leben. | bei G.: in der Gemeinschaft mit Gott *3* durch d.: durch Vermittlung dess. *5* überwältigt: AU aufgenommen *10* es: AU er *12* AL den Namen des, der nicht .. gezeuget ist (13).

14

209

47

1908

The Messages of Jesus according to the Gospel of John; the discourses of Jesus in the Fourth Gospel, Arranged, Analyzed and Freely Rendered in Paraphrase (Vol. 10)

Frank K. Sanders – Charles F. Kent (Ed.)

New York: Charles Scribner's Sons

James Stevenson Riggs

He who has been to us the Revealer of God
has existed from all eternity in communion with God,
and is himself essentially divine.

The Messages of the Bible

THE MESSAGES OF JESUS ACCORDING TO THE GOSPEL OF JOHN

THE DISCOURSES OF JESUS IN THE FOURTH GOSPEL, ARRANGED, ANALYZED AND FREELY RENDERED IN PARAPHRASE

BY

JAMES STEVENSON RIGGS, D.D.
Professor of Biblical Criticism in Auburn Theological Seminary

NEW YORK
CHARLES SCRIBNER'S SONS
1908

may be their relation to Jesus or to John, are certainly not speculative constructions in support of a Logos theorem.

Prologue substance of the history

(2) That the three leading ideas of the prologue are the substance respectively of the three facts developed simultaneously in the history. These three facts are: The Messiahship of Jesus, the blind and pitiful rejection of him by the Jews, and the response made to him in faith by those whose spiritual desires or whose sense of need caused them to listen to his gracious message. As the story unfolds we come to see even more clearly how fully Jesus has interpreted to us the holiness and love of God, and by this very interpretation shown himself to be the Messiah. We also can watch the deepening antagonism of the capital, and note as well the answer to his call of those who "knew his voice."

II

THE PROLOGUE (1:1–18)

Relation of the Word to God and creation (1–4)

He who has been to us the Revealer of God has existed from all eternity in communion with God, and is himself essentially divine. He is so identified with God in reference to creation that it is possible to say that all things without exception came into being through his cooperation.

Creation itself has the stamp of the Messiah upon it.

1908

Die Schriften des Neuen Testaments
neu übersetzt und für die Gegenwart erklärt (Vol. 2)
red. Johannes Weiß, Göttingen: Vandenhoeck & Ruprecht
translator the Gospel of John in this work:
Wilhelm Heitmüller

and god (of a kind) was the Logos
und Gott (von Art) war der Logos

718 Johannes 1,1–5: Der Logos in seinem Verhältnis zu Gott, Welt, Menschen.

sophie in Kreisen, von denen wir durch die sogenannten „hermetischen" Schriften Kunde haben, eine Logos-Anschauung, die weit mehr religiösen Charakter hatte als die philonische. Auch hier ist der Logos Mittler der Schöpfung, aber vor allem der Offenbarung und der Wiedergeburt.

So war man damals in weiten Kreisen einer Logos-Lehre sehr zugänglich. Auch da wo Begriff und Spekulation selbst fehlten, waren die Grundlagen dazu vorhanden und die Voraussetzung für das Verständnis derartiger Lehren gegeben. Das gilt vor allem von den Kreisen des hellenistischen Judentums, denen gerade unser Evangelium nahe steht.

Der Evangelist wußte sehr wohl, was er tat, wenn er an diese Logos-Vorstellung anknüpfte. Er konnte nicht nur auf Verständnis, sondern auch auf Interesse hoffen, wenn er mit dem Logos begann. Es war ein hochbedeutsamer Schritt, den er — vielleicht schon Paulus (1.Kor.8,6; Kol.1,15 f.) vor ihm — tat, als er diese halb abstrakte, halb persönliche Vorstellung aufgriff und nun den Gedanken bildete: die geheimnisvolle Weltkraft, dieser Bote und Vermittler Gottes, den Juden und Griechen ahnten und glaubten, über dessen Wesen sie grübelten, dem sie allerlei Namen beilegten, unter ihnen den umfassendsten und vielseitigsten „Logos" — dieser hat sich nur uns Christen ganz klar und überzeugend erschlossen, wir kennen ihn aus beseligender Erfahrung: es ist unser Herr Jesus Christus.

1. **Der Logos in seinem Verhältnis zu Gott, Welt, Menschen** 1,1–5.

[1]Im Anfang war der Logos,
Und der Logos war bei Gott,
Und Gott (von Art) war der Logos.

[2]Der war im Anfang bei Gott.
[3]Alles ward durch ihn,
Und ohne ihn ward nichts [was geworden ist].

[4]In ihm war Leben,
Und das Leben war das Licht der Menschen;
[5]Und das Licht scheint in der Finsternis,
Und — die Finsternis hat es nicht ergriffen.

a) Der Logos und Gott, V.1. Unvergleichlich eindrucksvoll ist der Eingang des Evangeliums: ein Akkord von drei Sätzen, kurz und wuchtig, schlicht und majestätisch, durchsichtig und doch voll Rätsel. Als eine Quelle geheimnisvoller Kräfte erscheinen diese Worte dem schlichten Leser, und in den Kreisen des Aberglaubens und der Magie, die dem Glauben sich angliedern, ist dieser Dreiklang je und je als stärkstes Zauberwort verwertet. „Im Anfang war der Logos". „Im Anfang": unwillkürlich dachten die Leser an den Anfang des heiligen Offenbarungs-Buches des A. T.'s, und ihre Seele mußte sich spannen: welche Offenbarung werden wir hören? Gebildetere unter den griechischen Lesern mußten sich erinnern an den Anfang eines vielgerühmten Buches, das auf dem Boden Klein-Asiens entstanden war, des Buches Heraklits des Dunklen; das begann auch mit dem Hinweis, daß der Logos ewig war, daß alles nach seinen Gesetzen geschehe — und die Menschen doch kein Verständnis für ihn hätten —: welche philosophischen Erkenntnisse wird dies Buch bringen? Ehe die Berge und die Erde und die Welt geschaffen worden, ehe der große Prozeß des Werdens begann, von dem wir nachher hören, war der Logos. Er war: von ihm gilt nicht, was von allem unter der Sonne gilt — außer Gott, das Werden und Geworden-sein. Er ist allem Gewordenen schlechthin überlegen. Er ist ewig: allem Wechsel, allem Unsicheren, allem Zufälligen enthoben. Aber noch mehr. Nur von einem noch gilt, daß er von Anfang war, von — Gott. Mit ihm lebte der Logos in Gemeinschaft, wie wir nachher V.18 hören, in engster, innigster Vertrautheit. Gemeinschaft mit Gott kann natürlich nur von einem persönlichen Wesen ausgesagt werden. Also ist dieser Logos nicht bloß als Kraft oder Eigenschaft Gottes zu be-

https://archive.org/details/dieschriftendesn0002unse

49

1908

Hand-Commentar zum Neuen Testament.

Vierter Band (Erste Abteilung): Evangelium des Johannes

Tübingen: J. C. B. Möhr

Heinrich Julius Holtzmann

and a divine being was the Logos

und göttlichen Wesens war der Logos

HAND-COMMENTAR

ZUM

NEUEN TESTAMENT

BEARBEITET VON

PRIVATDOZENT LIC. W. **BAUER** IN MARBURG,
PROFESSOR D. **H. J. HOLTZMANN** IN BADEN-BADEN,
† GEH. KIRCHENRAT PROFESSOR D. **R. A. LIPSIUS** IN JENA,
PROFESSOR D. **P. W. SCHMIEDEL** IN ZÜRICH,
PROFESSOR D. **H. von SODEN** IN BERLIN,
PRIVATDOZENT LIC. DR. **HANS WINDISCH** IN LEIPZIG.

Vierter Band.

Erste Abteilung.

Evangelium des Johannes.

Bearbeitet von **H. J. Holtzmann.**

Dritte, neubearbeitete Auflage,

besorgt von **W. Bauer.**

Tübingen.
Verlag von J. C. B. Mohr (Paul Siebeck).
1908.

und göttlichen Wesens war der Logos. [2] Dieser war im Anfang zu Gott hin. [3] Alles ist durch ihn geworden, und ohne ihn ist auch nicht

Evglien 231; nach Kr I 398 dagegen die Zeitform der geschichtlichen Erzählung) ***der Logos.*** Da übrigens an betonter Stelle nicht ὁ λόγος, sondern ἐν ἀρχῇ steht (wie später auch πρὸς τὸν θεόν und θεός), so liegt die zu machende Mitteilung nicht etwa darin, dass es einen Logos gibt, sondern sie erfolgt „an solche, die ihn voraussetzen, die aber hören sollen, was er ist" (Hrk, ZThK II 217). Solche Verfolgung des zeitlich Geschehenen bis zurück in seine vorweltlichen Ursprünge dient übrigens nur als Vorbereitung zu dem sofort zu entrollenden Gemälde von dem Wirken des λόγος ἔνσαρκος auf einem bestimmten Punkte des Schauplatzes irdischer Geschichte. Dazu eben bildet das weiter ausgreifende Verhältnis des λόγος ἄσαρκος zu Welt und Menschheit überhaupt nur ein wesentlich analog verlaufendes Vorspiel. Eine erste Frage betrifft hier die Beziehung des Logos zu demjenigen Subjekte, welchem sonst Vorweltlichkeit, bzw. Ewigkeit, allein zuzukommen schien, zu Gott. Diese Beziehung ist nun auf keinen Fall als ein feindlich abgekehrtes, ja nicht einmal als ein gleichgültig ruhendes Verhältnis zu fassen, sondern ***der Logos war zu Gott hin.*** Das die Bezogenheit des Logos auf Gott unter den Gesichtspunkt eines tätigen und lebendigen Gemeinschaftsverkehrs stellende πρός (wie I Joh 1 2, vgl. Mc 9 19 πρὸς ὑμᾶς) geht über das, nur räumliches Beisammensein aussagende, sonst parallele παρὰ τῷ πατρί 8 38 17 5 (J Sir 1 1 παρὰ κυρίου καὶ μετ' αὐτοῦ, Prv 8 27 συνπαρήμην αὐτῷ 8 30 ἤμην παρ' αὐτῷ, Sap 9 4 πάρεδρος) hinaus (so Ws geg. Calm) und ist Voraussetzung für παρὰ τοῦ θεοῦ 6 46. Es will also nicht den Logos als „nur eine Relation in der Gottheit selbst" charakterisieren (Kr I 388 393 f. 395 432). Von der Aussage über die intime Beziehung des Logos zu Gott geht der dritte der in ruhigem Fortschritt sich aneinander reihenden Sätze zu dem wichtigsten und abschliessenden Moment über, nämlich zu dem ursprünglichen Wesen des Logos, und weil darauf der Ton liegt, steht θεός, wiewohl Prädikat, nachdrücklich, wie 4 24, voran: ***und*** gerade ***göttlichen Wesens*** selbst ***war der Logos.*** Wäre θεός artikuliert, so würde teils Versuchung bestehen, es als Subjekt zu fassen, teils würde, bei prädikativer Fassung, das schlechthinige Zusammenfallen beider Begriffe, also das Gegenteil von dem ausgesagt sein, was der Verf. aussprechen wollte. So aber beschränkt sich dieser, jede Ausführung, die über notwendig Gebotenes hinausginge, vermeidend, auf wenige, deutlich in Sicht tretende Striche, um nach diesen drei feierlichen Akkorden das Spiel der Tonverschlingungen beginnen zu lassen mit Wiederaufnahme des mittleren Gedankens, da er ja vom Logos nicht sowohl nach oben zu Gott empor, als vielmehr zur Welt herabführen will, mithin durch den dritten Satz, auf dessen Inhalt übrigens οὗτος zurückgreift, im natürlichen Fortschritt seiner Gedanken eigentlich gehemmt war. Aus dem ersten Satz aber findet ἐν ἀρχῇ Aufnahme, und wird auf solche Weise der ganze Inhalt von 1 zusammengedrängt in **2** (solchergestalt, als selbst Gottwesen, war der Logos im Anfang zu Gott hin), damit zugleich aber ein Uebergang für die weitere Entwickelung gewonnen. Diese macht uns **3** sofort mit dem wirksamsten Grund der ganzen Unterscheidung von Gott und Logos bekannt, da nur vermöge einer solchen das Dasein sämtlicher endlichen, geschaffenen Wesen (πάντα, dagegen τὰ πάντα in den Sachparallelen I Kor 8 6 Kol 1 16 das Universum) erklärbar erscheint: der schlechthin überweltliche Gott wirkt durch die Mittelursache des Logos, der damit als Offenbarungsorgan und Schöpfungsprinzip gekennzeichnet ist. Entsprechend dem hebr. Parallelismus anti-

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50

1908

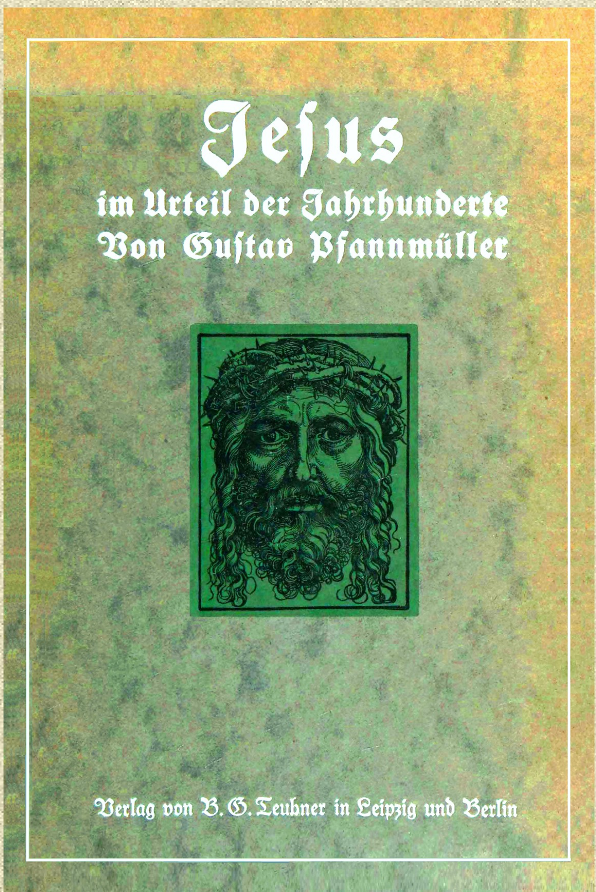
Jesus im Urteil der Jahrhunderte.
Die bedeutendsten Auffassungen Jesu in
Theologie, Philosophie, Literatur und Kunst bis zur Gegenwart

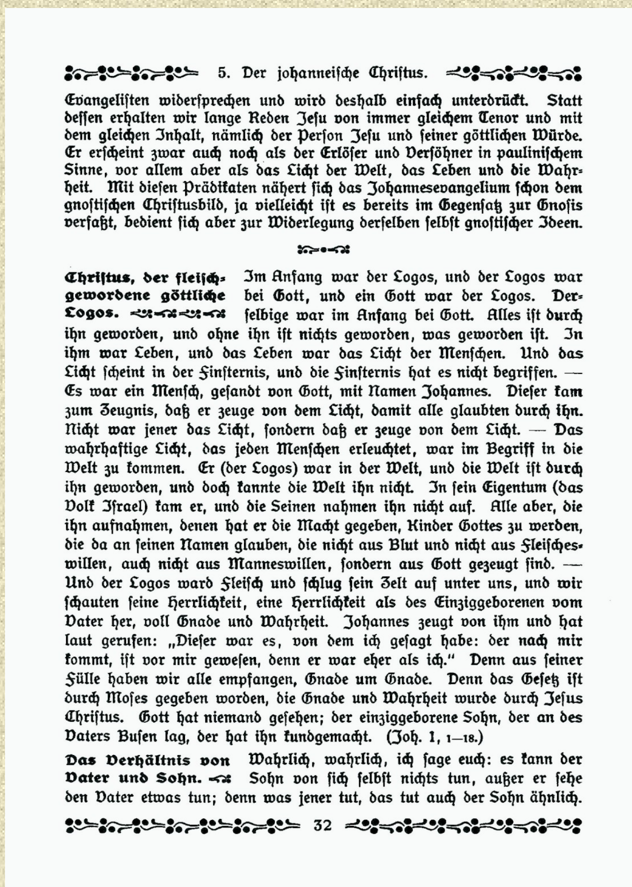
Leipzig-Berlin: B. G. Teubner

Gustav Pfannmüller

and a god was the Logos

und ein Gott war der Logos





Evangelisten widersprechen und wird deshalb einfach unterdrückt. Statt dessen erhalten wir lange Reden Jesu von immer gleichem Tenor und mit dem gleichen Inhalt, nämlich der Person Jesu und seiner göttlichen Würde. Er erscheint zwar auch noch als der Erlöser und Versöhner in paulinischem Sinne, vor allem aber als das Licht der Welt, das Leben und die Wahrheit. Mit diesen Prädikaten nähert sich das Johannesevangelium schon dem gnostischen Christusbild, ja vielleicht ist es bereits im Gegensatz zur Gnosis verfaßt, bedient sich aber zur Widerlegung derselben selbst gnostischer Ideen.

Christus, der fleischgewordene göttliche Logos. Im Anfang war der Logos, und der Logos war bei Gott, und ein Gott war der Logos. Derselbige war im Anfang bei Gott. Alles ist durch ihn geworden, und ohne ihn ist nichts geworden, was geworden ist. In ihm war Leben, und das Leben war das Licht der Menschen. Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht begriffen. — Es war ein Mensch, gesandt von Gott, mit Namen Johannes. Dieser kam zum Zeugnis, daß er zeuge von dem Licht, damit alle glaubten durch ihn. Nicht war jener das Licht, sondern daß er zeuge von dem Licht. — Das wahrhaftige Licht, das jeden Menschen erleuchtet, war im Begriff in die Welt zu kommen. Er (der Logos) war in der Welt, und die Welt ist durch ihn geworden, und doch kannte die Welt ihn nicht. In sein Eigentum (das Volk Israel) kam er, und die Seinen nahmen ihn nicht auf. Alle aber, die ihn aufnahmen, denen hat er die Macht gegeben, Kinder Gottes zu werden, die da an seinen Namen glauben, die nicht aus Blut und nicht aus Fleischeswillen, auch nicht aus Manneswillen, sondern aus Gott gezeugt sind. — Und der Logos ward Fleisch und schlug sein Zelt auf unter uns, und wir schauten seine Herrlichkeit, eine Herrlichkeit als des Einziggeborenen vom Vater her, voll Gnade und Wahrheit. Johannes zeugt von ihm und hat laut gerufen: „Dieser war es, von dem ich gesagt habe: der nach mir kommt, ist vor mir gewesen, denn er war eher als ich." Denn aus seiner Fülle haben wir alle empfangen, Gnade um Gnade. Denn das Gesetz ist durch Moses gegeben worden, die Gnade und Wahrheit wurde durch Jesus Christus. Gott hat niemand gesehen; der einziggeborene Sohn, der an des Vaters Busen lag, der hat ihn kundgemacht. (Joh. 1, 1—18.)

Das Verhältnis von Vater und Sohn. Wahrlich, wahrlich, ich sage euch: es kann der Sohn von sich selbst nichts tun, außer er sehe den Vater etwas tun; denn was jener tut, das tut auch der Sohn ähnlich.

https://archive.org/details/jesusimurteilder0000pfan

51

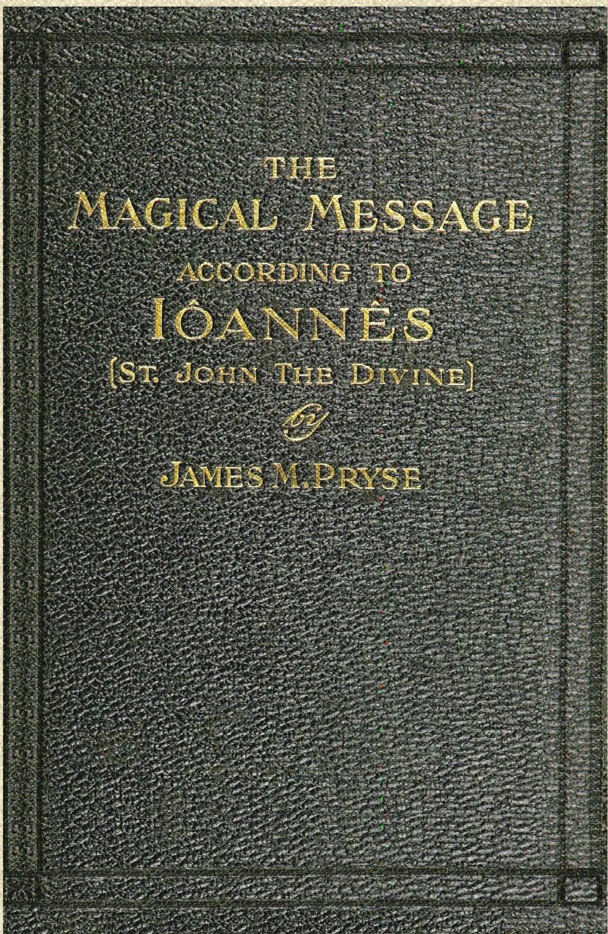
1909

The Magical Message according to Iôannês (To kata Iōannon Euangelion); commonly called the Gospel according to [St.] John

New York: The Theosophical Publishing Company of New York

James M. Pryse

and the Thought was a God



The God,[1] and the Thought was a God.[2] This [God] it was who in a First-principle was in relation to The God. All [things][3] came into

Thought, which, impressed upon the primal substance (*archê*), is alike the pattern and the formative force of the universe. It is, therefore, the Archetypal World, containing the Ideas or Souls of all things. The Logos and the Absolute Principle (*archê*) are the two aspects of the One.

[1] Gr. *ho theos*, probably from the older form *Zeus* — the Father of the Gods and of men; but still not Absolute Deity, the Unmanifested, the incognizable "Only One." "The God" is a collective term for all in the purely spiritual worlds.

[2] Gr. *theos*, without the definite article, in contrast with *ho theos*, The God. The distinction is clearly indicated also in the preceding phrase (which is emphatically repeated), "in relation to The God," *pros ton theon*, where the preposition *pros* — though commonly translated "with," out of deference to theological notions and in defiance of Greek — has somewhat of an adversative force; in fact, it would be good Greek for "in spite of The God," while the rendering "with God" is untenable. In *Rom.* xv. 17 and *Heb.* ii. 17 the phrase is used, *ta pros ton theon*, "the [things] relating to The God." The conception in the text is unmistakably identical with that of Philo Judæus, who speaks of the Logos as "the Second God" (*De Somn.* i. 655) and makes him the synthesis of all the spiritual powers acting upon the kosmos. Hermês Trismegistos also (quoted approvingly by Lactantius, *Divin. Instit.* iv. 6) calls the Logos "the Second God"; he moreover makes the same distinction between *theos* and *ho theos*, calling the Logos "a God" to distinguish him from The God. Justin Martyr held the same view, using the term "Second God" (*deuteros theos*), and so did Origen.

[3] Gr. *panta*, all; here used absolutely, the whole kosmos.

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52

1910

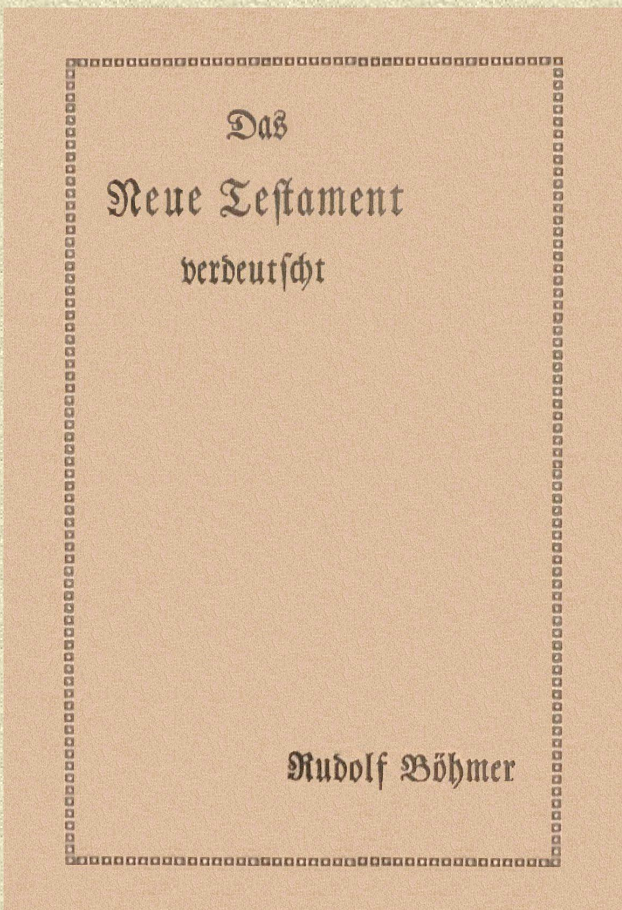
Das Neue Testament verdeutscht

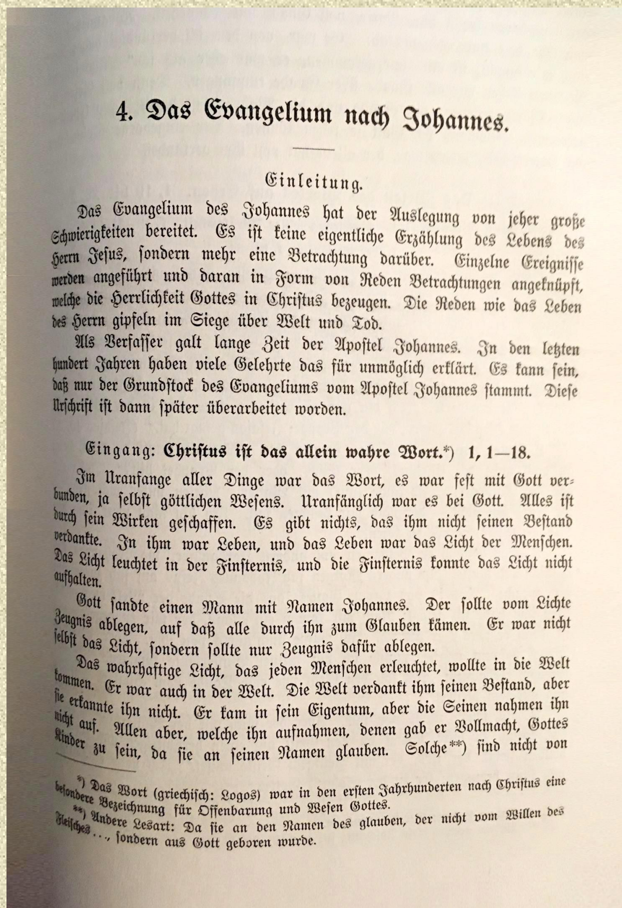
Stuttgart: Max Kielmann

Eduard Rudolf Böhmer

it was tightly bound up with God, yes, itself of divine being

es war fest mit Gott verbunden, ja selbst göttlichen Wesens





4. Das Evangelium nach Johannes.

Einleitung.

Das Evangelium des Johannes hat der Auslegung von jeher große Schwierigkeiten bereitet. Es ist keine eigentliche Erzählung des Lebens des Herrn Jesus, sondern mehr eine Betrachtung darüber. Einzelne Ereignisse werden angeführt und daran in Form von Reden Betrachtungen angeknüpft, welche die Herrlichkeit Gottes in Christus bezeugen. Die Reden wie das Leben des Herrn gipfeln im Siege über Welt und Tod.

Als Verfasser galt lange Zeit der Apostel Johannes. In den letzten hundert Jahren haben viele Gelehrte das für unmöglich erklärt. Es kann sein, daß nur der Grundstock des Evangeliums vom Apostel Johannes stammt. Diese Urschrift ist dann später überarbeitet worden.

Eingang: **Christus ist das allein wahre Wort.***) 1, 1—18.

Im Uranfange aller Dinge war das Wort, es war fest mit Gott verbunden, ja selbst göttlichen Wesens. Uranfänglich war es bei Gott. Alles ist durch sein Wirken geschaffen. Es gibt nichts, das ihm nicht seinen Bestand verdankte. In ihm war Leben, und das Leben war das Licht der Menschen. Das Licht leuchtet in der Finsternis, und die Finsternis konnte das Licht nicht aufhalten.

Gott sandte einen Mann mit Namen Johannes. Der sollte vom Lichte Zeugnis ablegen, auf daß alle durch ihn zum Glauben kämen. Er war nicht selbst das Licht, sondern sollte nur Zeugnis dafür ablegen.

Das wahrhaftige Licht, das jeden Menschen erleuchtet, wollte in die Welt kommen. Er war auch in der Welt. Die Welt verdankt ihm seinen Bestand, aber sie erkannte ihn nicht. Er kam in sein Eigentum, aber die Seinen nahmen ihn nicht auf. Allen aber, welche ihn aufnahmen, denen gab er Vollmacht, Gottes Kinder zu sein, da sie an seinen Namen glauben. Solche**) sind nicht von

*) Das Wort (griechisch: Logos) war in den ersten Jahrhunderten nach Christus eine besondere Bezeichnung für Offenbarung und Wesen Gottes.

**) Andere Lesart: Da sie an den Namen des glauben, der nicht vom Willen des Fleisches . . ., sondern aus Gott geboren wurde.

53

1911

The Coptic Version of the New Testament in the Southern Dialect otherwise called Sahidic and Thebaic (Vol. 3)

Oxford: Clerendon Press

George W. Horner

and [a] God was the word

THE

COPTIC VERSION

OF THE

NEW TESTAMENT

IN THE SOUTHERN DIALECT

OTHERWISE CALLED

SAHIDIC AND THEBAIC

WITH

CRITICAL APPARATUS LITERAL ENGLISH TRANSLATION REGISTER OF FRAGMENTS AND ESTIMATE OF THE VERSION

by G.W. Horner

VOLUME III

THE GOSPEL OF S. JOHN
REGISTER OF FRAGMENTS, ETC.
FACSIMILES

OXFORD
AT THE CLARENDON PRESS
MCMXI

GOSPEL ACCORDING TO JOHN

I. In the beginning was being the word, and the word was being with God, and [a] God was the word. [2] This in the beginning was being with (ϩⲁⲧⲛ̄) God. [3] All things became through him, and without him did not anything become: that which became [4] in him is the life, and the life is the light of the men. [5] And the light is enlightening in the darkness, and the darkness apprehended it not. I. [6] There was a man having been sent from God, his name being Iōhannēs. [7] This (one) came for a witness, that he should bear witness

---

ⲡⲉⲛⲧⲁϥϣⲱⲡⲉ that which became] om Bo (G$_2$)   ⲡⲉⲛⲧ. ϩⲣⲁⲓ ⲛ̄ϩⲏⲧϥ̄ that which became in him] thus joined 1^{ep} &c 109 28^1 48^1, A^{vid} C*D G*^{vid}LO*^{vid} al, OL (abefffq^{vid}) Fu, Syr g(2)c Arm^{cd}, Naass^h Perat^h Valent^{ir} Heracl Thdrt^{clem} Clem Or Eus Cyr Hil .. *ο γεγονεν. εν αυτω* thus C^3 &c, OL (c) Vg^{ed} Bo Syr (gj) Arm Eth, Ign^{int} Dial Did Ephr Chr Epiph Thdrt Thdor Nonn Thphl .. without punctuation ℵBΔ al

[4] ϩⲣ. ⲛ̄ϩ. in him] (ϲ?) &c 109 13^1 28^1 48^1 .. *by him* Arm   ⲡⲉ is 1^o] ϲ &c 109 13^1 28^1 48^1, ℵD, OL (abcefffq), (Syr c) Eth, Valent^{ir} Naass^h Perat^h Hil Aug .. *ην* AB &c, OL (g) Vg Bo Syr (gjh) Arm, Or Eus Chr Cyr Nonn Thdrt   ⲁⲩⲱ and] 1^{ep} &c 13^1 28^1, Arm .. *but* Eth   ⲡⲉ is 2^o] ϲ &c 109 28^1 48^1, Syr (c) Eth .. *ην* ℵ &c, OL (b) Arm   ⲛ̄ⲛ̄ⲣ. of the men] 1^{ep} &c 109 13^1 (48^1) .. om B* .. *of men* Arm

[5] ⲁⲩⲱ and 1^o] (ϲ) &c 109 13^1 28^1 48^1 .. om Bo (F$_1$*G$_2$) .. *but* Eth   ⲉϥⲣ̄(ϥ̄ⲣ̄ 108 .. ϥⲉⲣ 48^1). is enlightening] (ϲ) &c 109, ℵAB &c, Arm^{cdd} .. ⲛ̄ⲛⲉϥⲣ̄ *was enl.* 1^{ep}, Syr (c) Arm   ⲡⲕ. the d.] 1^{ep} &c 109 48^1 .. om ⲡ *the* 13^1 ⲧⲁϩⲟϥ app. it (masculine)] (ϲ) &c 109 13^1 28^1 48^1, Bo .. *αυτο* ℵAB &c, Syr (gc) .. *αυτον* H 13 al 4, OL (e) Thdrt^{clem} .. *could not app. it* Bo (Γ^{r}D$_1$C$_2$Δ$_1$E$_2$KNOSV) .. *findeth it not* Eth

[6] ⲁϥϣ. lit. he became] ϲ &c 1^{ep} 41 100 .. pref *and* Eth   ⲉⲃ. ϩ. from] (ϲ) &c 41, *παρα* ℵAB &c, *a* OL Syr (gc) Arm   ⲡⲛⲟⲩⲧⲉ God] ϲ &c 41 .. *κυριου* D* (d abs.)   ⲉⲡ. ⲡⲉ his-being] 41 &c ..

https://archive.org/details/copticversionofn03hornuoft

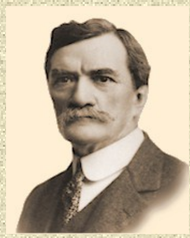
54

1913

The New Testament: A New Translation

New York: Hodder and Stoughton

James Moffatt



Logos was divine

THE NEW TESTAMENT

A NEW TRANSLATION

BY

JAMES MOFFATT

D.D., D.Litt.

YATES PROFESSOR OF NEW TESTAMENT GREEK AND EXEGESIS, MANSFIELD COLLEGE, OXFORD

HODDER AND STOUGHTON

NEW YORK

GEORGE H. DORAN COMPANY

1913

THE GOSPEL ACCORDING TO S. JOHN

CHAP. 1

1 The Logos existed in the very beginning,
the Logos was with God,
the Logos was divine.
2 He was with God in the very beginning:
3 through him all existence came into being,
no existence came into being apart from him.
4 In him life lay,
and this life was the Light for men:
5 amid the darkness the Light shone,
but the darkness did not master it.

6 A man appeared, sent by God, 7 whose name was John: he came for the purpose of witnessing, to bear testimony to the Light, so that all men might believe by means of 8 him. He was not the Light; it was to bear testimony to the 9 Light that he appeared. The real Light, which enlightens every man, was coming then into the world:

10 he entered the world—
the world which existed through him—
yet the world did not recognize him;
11 he came to what was his own,
yet his own folk did not welcome him.

12 On those who have accepted him, however, he has conferred the right of being children of God, that is, on those who believe in his Name, 13 who owe this birth of theirs to God, not to human blood, nor to any impulse of the flesh or of man. 14 So the Logos became flesh and tarried among us; we have seen his glory—glory such as an only son enjoys from his father—seen it to be full of grace and reality. 15 (John testified to him with the cry, 'This was he of whom I said, my successor has taken precedence of me, for he preceded me.') 16 For we have all been receiving grace 17 after grace from his fulness; while the Law was given through Moses, grace and reality are ours through 18 Jesus Christ. Nobody has ever seen God, but God has been unfolded by the divine One, the only Son,* who lies upon the Father's breast.

19 Now here is John's testimony. When the Jews of Jerusalem despatched priests and Levites to 20 ask him, "Who are you?" he frankly confessed—he did not deny it, he frankly confessed, "I am not 21 the Christ." They asked him, "Then what are you? Elijah?" He said, "I am not." "Are you the Prophet?" "No," he an- 22 swered. "Then who are you?" they said; "tell us, so that we can give some answer to those who sent us. What have you to say for 23 yourself?" He said, "I am

* Although θεός ('the divine one') is probably more original than the variant reading υἱός, μονογενής (see ver. 14) requires some such periphrasis in order to bring out its full meaning here.

1913

Jedermanns-Bibel:

Das Neue Testament verdeutscht ubd verdeutlicht für Jedermann

Leipzig: Adolf Klein

Julius Böhmer??

and the Manifested-Mediator possessed a nature like God's

und der Offenbarer-Mittler hatte Gottes Art an sich

Jedermanns-Bibel

Das Neue Testament

verdeutscht

und

verdeutlicht

für

Jedermann

Leipzig S 3

Verlag von Adolf Klein

1930

Vorwort. Der Logos 1,1—18.

1. Der Logos und die Welt 1,1—10.

1 Im Anfang aller Dinge war der Offenbarer-Mittler, und der Offenbarer-Mittler stand in innigstem Verhältnis zu Gott, und der Offenbarer-Mittler hatte Gottes Art an sich.
2 Er stand also[1]) schon im Anfang aller Dinge im innigsten Verhältnis zu Gott.
3 Das All wurde durch ihn:
ohne ihn wurde überhaupt nichts von dem, was geworden ist.
4 In ihm war das Leben,
und dies Leben war das Licht der Menschen.
5 Und das Licht scheint in der Finsternis[2])
und die Finsternis[2]) begriff es nicht.
6 Es war einmal ein Mensch, den hatte Gott gesandt: er hieß Johannes.
7 Der trat auf, Zeugnis zu geben, Zeugnis von dem Licht;[3])
durch ihn sollten alle zu seiner Anerkennung gelangen.
8 Er selber war nicht das Licht,
nein er sollte nur Zeugnis geben von dem Licht.
9 Es war[4]) wirklich an dem, daß das rechte Licht, das jeden Menschen erleuchten muß, unterwegs in die Welt[5]) war.
10 [6]) Er[7]) war in der Welt, seitdem die Welt durch ihn wurde.
Und doch erkannte ihn die Welt nicht.

2. Der Logos und die Seinen 1,11—18.

11 Nun kam er in das Seine,
aber die Seinen nahmen ihn nicht auf.[8])

[1]) (noch einmal gesagt:). [2]) Welt. [3]) vgl. 4. 5. [4]) (noch einmal gesagt, wie 5). [5]) Finsternis. [6]) Anders gesagt: [7]) der Offenbarer-Mittler. [8]) machten ihn sich nicht zu eigen.

56

1913

RAETO-ROMANCE

Das Neue Testament: erste rätoromanische übersetzung von Jakob Bifrun, 1560. Neudruck, mit einem Vorwort, einer Formenlehre und einem Wörterverzeichnis Versehen von Theodor Gartner

Vertreter für den Buchhandel, Max Neimeyer, Halle

Theodor Gartner (German editor)

& dieu era aque uierf

& god was the word

GESELLSCHAFT FÜR ROMANISCHE LITERATUR
BAND 32

DAS NEUE TESTAMENT

ERSTE RÄTOROMANISCHE ÜBERSETZUNG

VON

JAKOB BIFRUN

1560

NEUDRUCK, MIT EINEM VORWORT, EINER FORMENLEHRE UND EINEM WÖRTERVERZEICHNIS VERSEHEN

VON

THEODOR GARTNER

DRESDEN 1913
GEDRUCKT FÜR DIE GESELLSCHAFT FÜR ROMANISCHE LITERATUR

VERTRETER FÜR DEN BUCHHANDEL:
MAX NIEMEYER, HALLE a. S.

L'EVANGELI
ſeguond Ioannem.

Cap. I.

IL'g principi era l'g uierf, & l'g uierf era tiers Dieu, & dieu era aque uierf. 2. Aque era ilg principi tiers Dieu. 3. Tuottes chioſes ſun fattas três el, & ſainza el nun es fat ünguotta, aque chi es fat. 4. In el era la uitta, & la uitta era la liüſth della lieud, 5. & la liüſth liüſcha in la ſckiürezza, & la ſckiürezza nun l'ho pigliêda. 6. Er era ün hum tramis da Dieu, quæl hauaiua num Iohannes: 7. aquaiſt uen par teſtimuniaunza, par che dès pardütta de la liüſth, & par che tuots craieſſen três el. 8. El nun era aquella liüſth, mu el era tramis, par dêr pardütta a la liüſth. 9. Aquella era la uaira liüſth, la quæla chi igliümna ſcodün hum chi uain ilg muond. 10. El era ilg muond, & l'g muond es fat três el, & l'g muond nun l'g ho cunſchieu. 11. El es gnieu ilg ſieu, & l's ſes nulg haun arfschieu. 12. Mu tauns chi l'g haun arfschieu. Ad aquels hol do che poſſen duantêr filgs da Dieu, ad aquels, cun num, chi criaſſen in ſieu num. 13. Quæls chi nu ſun da ſaung, ne da la uoluntæd della chiarn, ne da la uoluntæd delg [306] hum, dimperſe ſun naſchieus da Dieu. 14. Et aquè uierf es fat chiarn, & ho afdô traunter nus: & nus hauain uis la ſia glœrgia ſco da quel filg ſul genieu dalg bab: plain d'gracia & d'uardæt. 15. Ioãnes do pardütta da del & clamma dſchant: Aquaiſt era è da quæl ch'eau dſchaiua, quæl gniand ſieua mè, ho paſſo auaunt mè, per che chel era

7 par chel dès — 12 chi craieſſen in — 14 glœrgia ſco üna glœrgia da quel filg ſul genuieu.

Ed. of 1560:

L'g principi era l'g uierf, & l'g uierf era tiers dieu, & dieu era aque uierf. Aqüe era

https://books.google.pl/books?id=1i_2xgEACAAJ

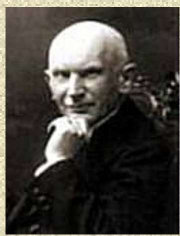
57

1920

Das Neue Testament in die Sprache der Gegenwart (Ed. 1)

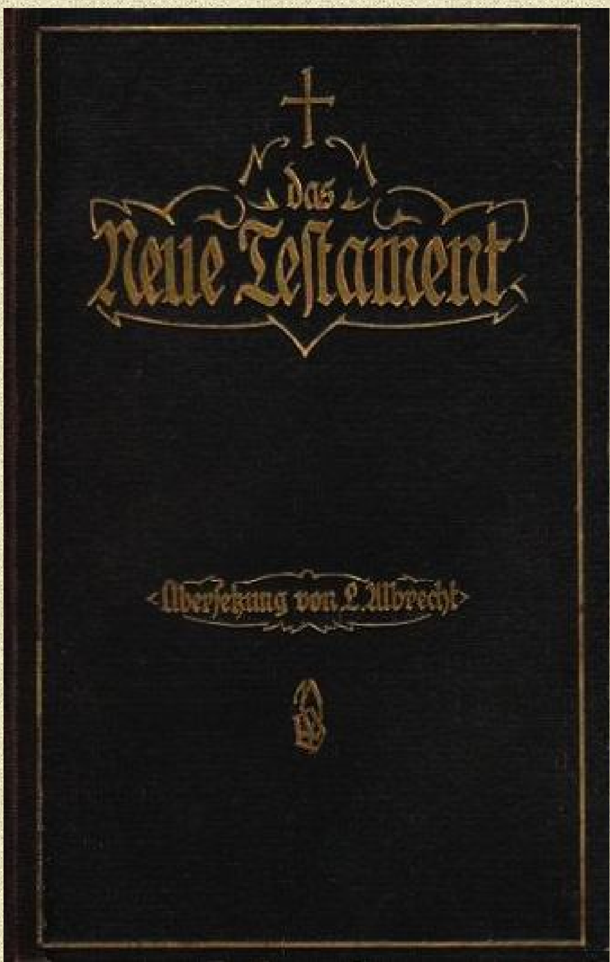
Gotha–Thüringen: Evangelischen Buchhandlung

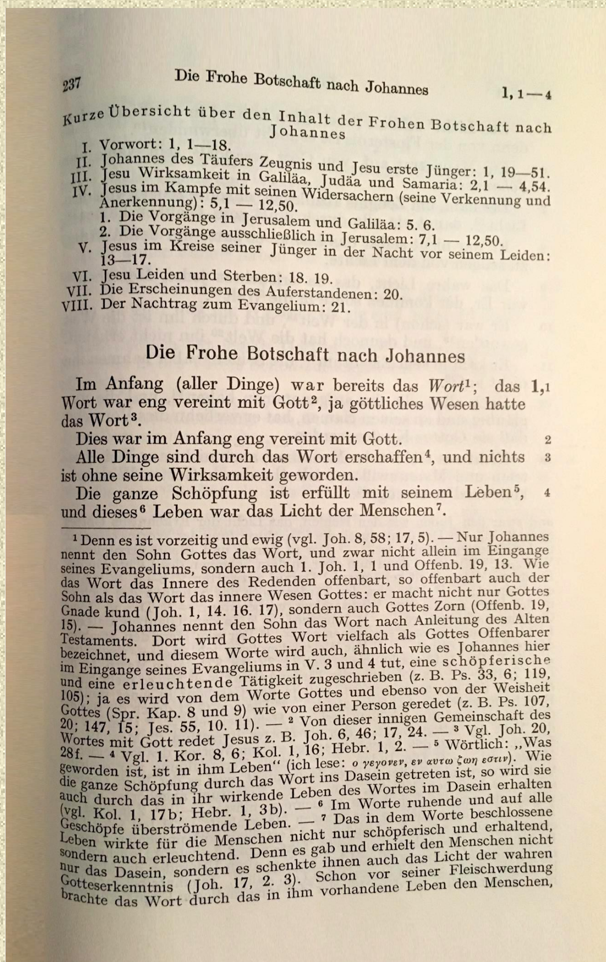
Ludwig Albrecht



yes, divine nature has this Word

ja göttliches Wesen hatte das Wort





237 Die Frohe Botschaft nach Johannes 1, 1—4

Kurze Übersicht über den Inhalt der Frohen Botschaft nach Johannes

I. Vorwort: 1, 1—18.
II. Johannes des Täufers Zeugnis und Jesu erste Jünger: 1, 19—51.
III. Jesu Wirksamkeit in Galiläa, Judäa und Samaria: 2,1 — 4,54.
IV. Jesus im Kampfe mit seinen Widersachern (seine Verkennung und Anerkennung): 5,1 — 12,50.
   1. Die Vorgänge in Jerusalem und Galiläa: 5. 6.
   2. Die Vorgänge ausschließlich in Jerusalem: 7,1 — 12,50.
V. Jesus im Kreise seiner Jünger in der Nacht vor seinem Leiden: 13—17.
VI. Jesu Leiden und Sterben: 18. 19.
VII. Die Erscheinungen des Auferstandenen: 20.
VIII. Der Nachtrag zum Evangelium: 21.

Die Frohe Botschaft nach Johannes

1,1 Im Anfang (aller Dinge) war bereits das *Wort*[1]; das Wort war eng vereint mit Gott[2], ja göttliches Wesen hatte das Wort[3].
2 Dies war im Anfang eng vereint mit Gott.
3 Alle Dinge sind durch das Wort erschaffen[4], und nichts ist ohne seine Wirksamkeit geworden.
4 Die ganze Schöpfung ist erfüllt mit seinem Leben[5], und dieses[6] Leben war das Licht der Menschen[7].

[1] Denn es ist vorzeitig und ewig (vgl. Joh. 8, 58; 17, 5). — Nur Johannes nennt den Sohn Gottes das Wort, und zwar nicht allein im Eingange seines Evangeliums, sondern auch 1. Joh. 1, 1 und Offenb. 19, 13. Wie das Wort das Innere des Redenden offenbart, so offenbart auch der Sohn als das Wort das innere Wesen Gottes: er macht nicht nur Gottes Gnade kund (Joh. 1, 14. 16. 17), sondern auch Gottes Zorn (Offenb. 19, 15). — Johannes nennt den Sohn das Wort nach Anleitung des Alten Testaments. Dort wird Gottes Wort vielfach als Gottes Offenbarer bezeichnet, und diesem Worte wird auch, ähnlich wie es Johannes hier im Eingange seines Evangeliums in V. 3 und 4 tut, eine schöpferische und eine erleuchtende Tätigkeit zugeschrieben (z. B. Ps. 33, 6; 119, 105); ja es wird von dem Worte Gottes und ebenso von der Weisheit Gottes (Spr. Kap. 8 und 9) wie von einer Person geredet (z. B. Ps. 107, 20; 147, 15; Jes. 55, 10. 11). — [2] Von dieser innigen Gemeinschaft des Wortes mit Gott redet Jesus z. B. Joh. 6, 46; 17, 24. — [3] Vgl. Joh. 20, 28f. — [4] Vgl. 1. Kor. 8, 6; Kol. 1, 16; Hebr. 1, 2. — [5] Wörtlich: „Was geworden ist, ist in ihm Leben" (ich lese: ο γεγονεν, εν αυτω ζωη εστιν). Wie die ganze Schöpfung durch das Wort ins Dasein getreten ist, so wird sie auch durch das in ihr wirkende Leben des Wortes im Dasein erhalten (vgl. Kol. 1, 17b; Hebr. 1, 3b). — [6] Im Worte ruhende und auf alle Geschöpfe überströmende Leben. — [7] Das in dem Worte beschlossene Leben wirkte für die Menschen nicht nur schöpferisch und erhaltend, sondern auch erleuchtend. Denn es gab und erhielt den Menschen nicht nur das Dasein, sondern es schenkte ihnen auch das Licht der wahren Gotteserkenntnis (Joh. 17, 2. 3). Schon vor seiner Fleischwerdung brachte das Wort durch das in ihm vorhandene Leben den Menschen,

Ed. 7 (1953)

https://www.stepbible.org/?q=version=GerAlbrecht%7Creference=Joh.1 (Ed. 1929)

58

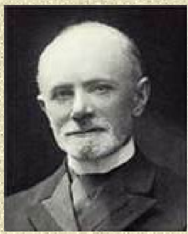
1922

FRENCH

Les livres du Nouveau Testament:
traduits du Grec en Français avec introduction générale et notices

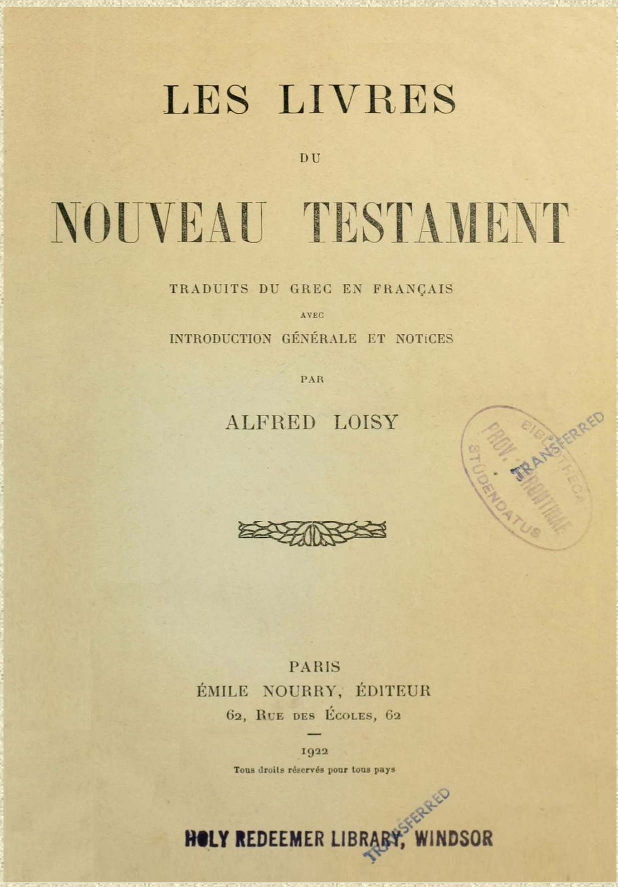
Paris: Émile Nourry

Alfred F. Loisy



i Logos był bogiem

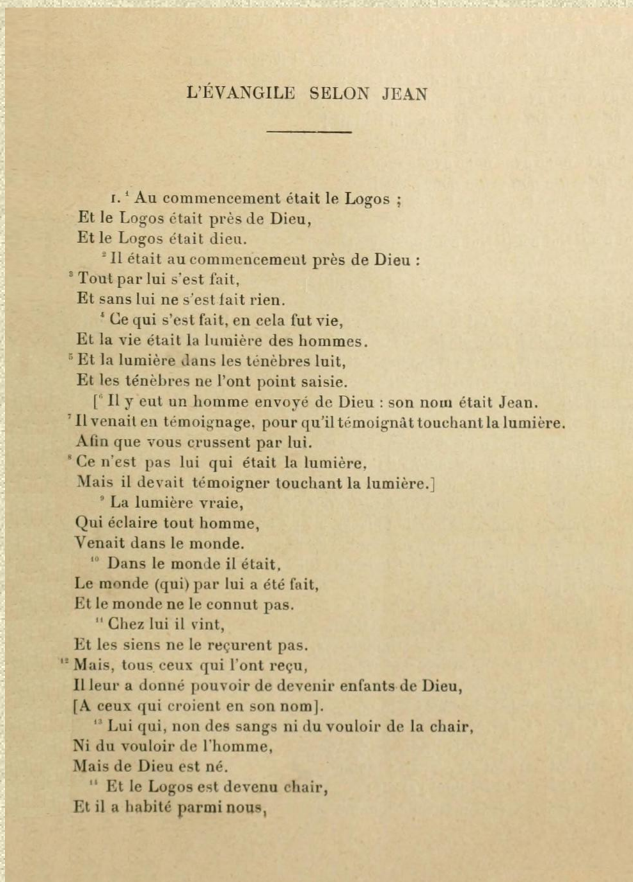
Et le Logos était dieu



LES LIVRES
DU
NOUVEAU TESTAMENT

TRADUITS DU GREC EN FRANÇAIS
AVEC
INTRODUCTION GÉNÉRALE ET NOTICES
PAR
ALFRED LOISY

PARIS
ÉMILE NOURRY, ÉDITEUR
62, RUE DES ÉCOLES, 62
—
1922



L'ÉVANGILE SELON JEAN

I. [1] Au commencement était le Logos ;
Et le Logos était près de Dieu,
Et le Logos était dieu.
[2] Il était au commencement près de Dieu :
[3] Tout par lui s'est fait,
Et sans lui ne s'est fait rien.
[4] Ce qui s'est fait, en cela fut vie,
Et la vie était la lumière des hommes.
[5] Et la lumière dans les ténèbres luit,
Et les ténèbres ne l'ont point saisie.
[[6] Il y eut un homme envoyé de Dieu : son nom était Jean.
[7] Il venait en témoignage, pour qu'il témoignât touchant la lumière.
Afin que vous crussent par lui.
[8] Ce n'est pas lui qui était la lumière,
Mais il devait témoigner touchant la lumière.]
[9] La lumière vraie,
Qui éclaire tout homme,
Venait dans le monde.
[10] Dans le monde il était,
Le monde (qui) par lui a été fait,
Et le monde ne le connut pas.
[11] Chez lui il vint,
Et les siens ne le reçurent pas.
[12] Mais, tous ceux qui l'ont reçu,
Il leur a donné pouvoir de devenir enfants de Dieu,
[A ceux qui croient en son nom].
[13] Lui qui, non des sangs ni du vouloir de la chair,
Ni du vouloir de l'homme,
Mais de Dieu est né.
[14] Et le Logos est devenu chair,
Et il a habité parmi nous,

https://archive.org/details/leslivresdunouve00lois

59

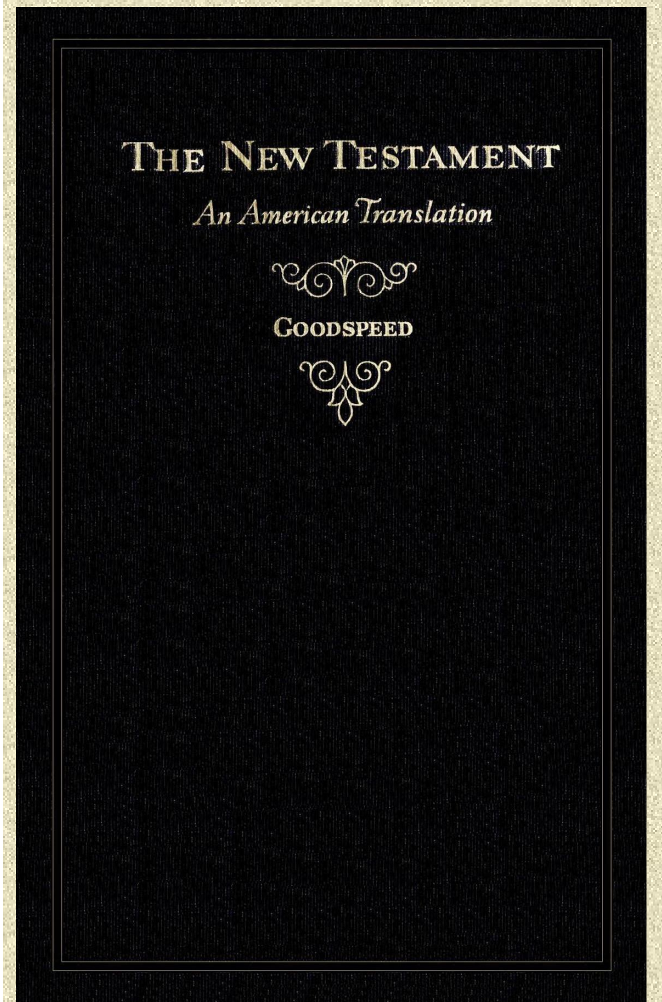
1923

The New Testament: An American Translation

Chicago: The University of Chicago Press

Edgar J. Goodsped

and the Word was divine



THE GOSPEL ACCORDING TO JOHN

In the beginning the Word existed. The Word was with God, and the Word was divine.

It was he that was with God in the beginning. Everything came into existence through him, and apart from him nothing came to be. It was by him that life came into existence, and that life was the light of mankind. The light is still shining in the darkness, for the darkness has never put it out.

There appeared a man by the name of John, with a message from God. He came to give testimony, to testify to the light, so that everyone might come to believe in it through him. He was not the light; he came to testify to the light.

The real light, which sheds light upon everyone, was just coming into the world. He came into the world, and though the world came into existence through him, the world did not recognize him. He came to his home, and his own family did not welcome him. But to all who did receive him and believe in him he gave the right to become children of God, owing their birth not to nature nor to any human or physical impulse, but to God.

So the Word became flesh and blood and lived for a while among us, abounding in blessing and truth, and we saw the honor God had given him, such honor as an only son receives from his father. (John testified to him and cried out—for it was he who said it—"He who was to come after me is now ahead of me, for he existed before me!")

For from his abundance we have all had a share, and received blessing after blessing. For while the Law was given through Moses, blessing and truth came to us through Jesus Christ. No one has ever seen God; it is the divine Only Son, who leans upon his Father's breast, that has made him known.

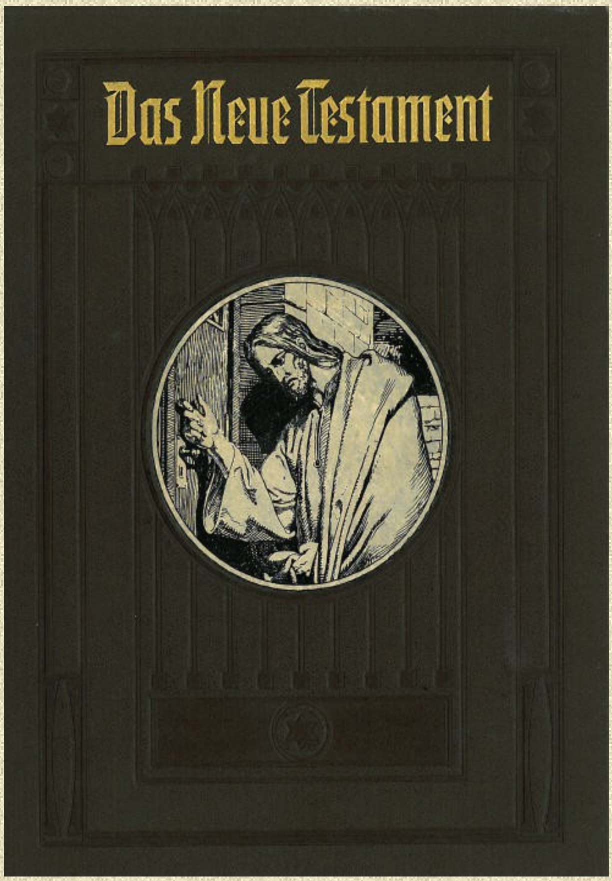
Now this is the testimony that John gave when the Jews sent priests and Levites to him from Jerusalem to ask him who

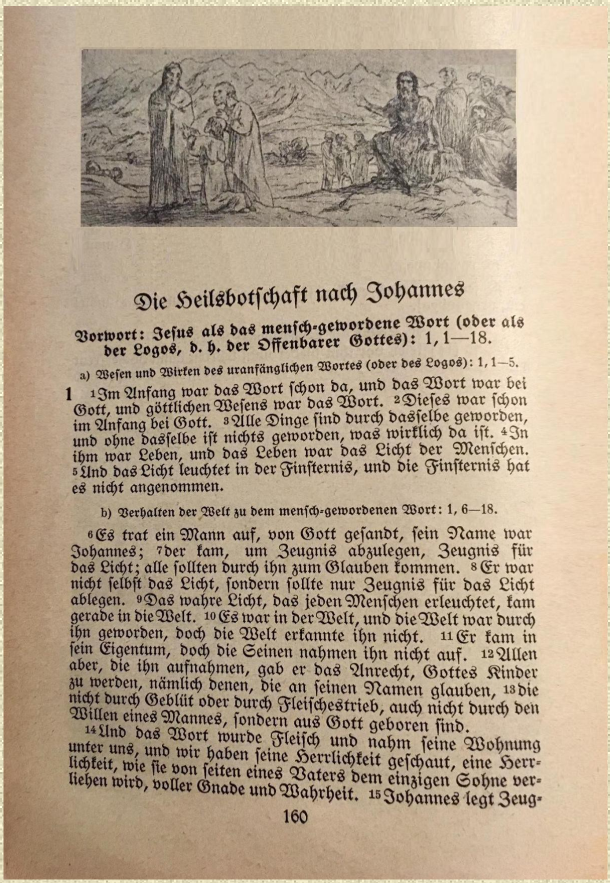
https://catalog.hathitrust.org/Record/001410621

60

1923
Das Neue Testament (Ed. 2)
Braunschweig: C. Appenhans & Comp.
Hermann Menge

and of divine being was Word
und göttlichen Wesens war das Wort





Die Heilsbotschaft nach Johannes

Vorwort: Jesus als das mensch-gewordene Wort (oder als der Logos, d. h. der Offenbarer Gottes): 1, 1—18.

a) Wesen und Wirken des uranfänglichen Wortes (oder des Logos): 1, 1–5.

1 [1]Im Anfang war das Wort schon da, und das Wort war bei Gott, und göttlichen Wesens war das Wort. [2]Dieses war schon im Anfang bei Gott. [3]Alle Dinge sind durch dasselbe geworden, und ohne dasselbe ist nichts geworden, was wirklich da ist. [4]In ihm war Leben, und das Leben war das Licht der Menschen. [5]Und das Licht leuchtet in der Finsternis, und die Finsternis hat es nicht angenommen.

b) Verhalten der Welt zu dem mensch-gewordenen Wort: 1, 6—18.

[6]Es trat ein Mann auf, von Gott gesandt, sein Name war Johannes; [7]der kam, um Zeugnis abzulegen, Zeugnis für das Licht; alle sollten durch ihn zum Glauben kommen. [8]Er war nicht selbst das Licht, sondern sollte nur Zeugnis für das Licht ablegen. [9]Das wahre Licht, das jeden Menschen erleuchtet, kam gerade in die Welt. [10]Es war in der Welt, und die Welt war durch ihn geworden, doch die Welt erkannte ihn nicht. [11]Er kam in sein Eigentum, doch die Seinen nahmen ihn nicht auf. [12]Allen aber, die ihn aufnahmen, gab er das Anrecht, Gottes Kinder zu werden, nämlich denen, die an seinen Namen glauben, [13]die nicht durch Geblüt oder durch Fleischestrieb, auch nicht durch den Willen eines Mannes, sondern aus Gott geboren sind.
[14]Und das Wort wurde Fleisch und nahm seine Wohnung unter uns, und wir haben seine Herrlichkeit geschaut, eine Herrlichkeit, wie sie von seiten eines Vaters dem einzigen Sohne verliehen wird, voller Gnade und Wahrheit. [15]Johannes legt Zeug-

160

Ed. 12 (1951): und Gott (= göttlichen Wesens) war das Wort

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61

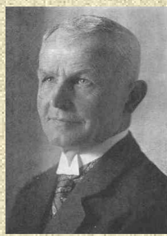
1925

Handbuch zum Neuen Testament.

Band 6: Das Johannesevangelium (Ed. 2)

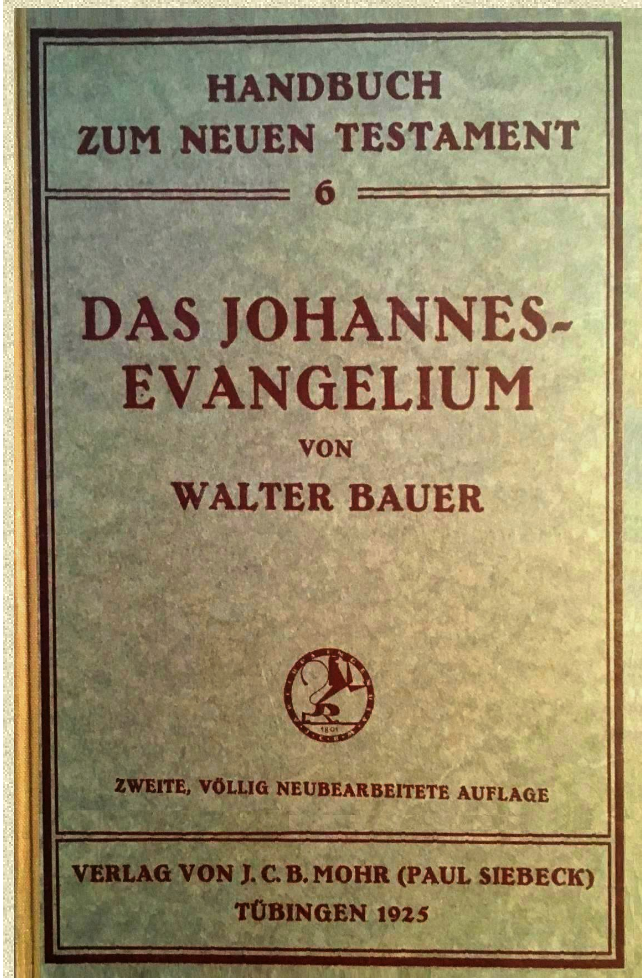
Tübingen: J. C. B. Möhr

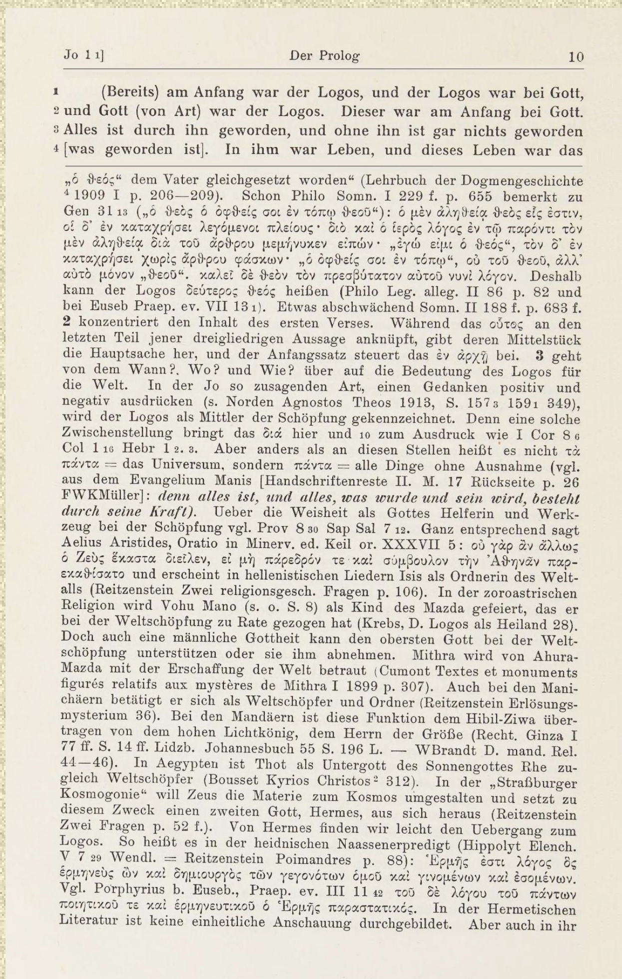
Walter Bauer



and god (of a kind) was the Logos

und Gott (von Art) war der Logos





1 (Bereits) am Anfang war der Logos, und der Logos war bei Gott, 2 und Gott (von Art) war der Logos. Dieser war am Anfang bei Gott. 3 Alles ist durch ihn geworden, und ohne ihn ist gar nichts geworden 4 [was geworden ist]. In ihm war Leben, und dieses Leben war das

„ὁ θεός“ dem Vater gleichgesetzt worden“ (Lehrbuch der Dogmengeschichte [4]1909 I p. 206—209). Schon Philo Somn. I 229 f. p. 655 bemerkt zu Gen 31 13 („ὁ θεὸς ὁ ὀφθείς σοι ἐν τόπῳ θεοῦ“): ὁ μὲν ἀληθείᾳ θεὸς εἷς ἐστιν, οἱ δ᾽ ἐν καταχρήσει λεγόμενοι πλείους· διὸ καὶ ὁ ἱερὸς λόγος ἐν τῷ παρόντι τὸν μὲν ἀληθείᾳ διὰ τοῦ ἄρθρου μεμήνυκεν εἰπών· „ἐγώ εἰμι ὁ θεός“, τὸν δ᾽ ἐν καταχρήσει χωρὶς ἄρθρου φάσκων· „ὁ ὀφθείς σοι ἐν τόπῳ“, οὐ τοῦ θεοῦ, ἀλλ᾽ αὐτὸ μόνον „θεοῦ“. καλεῖ δὲ θεὸν τὸν πρεσβύτατον αὐτοῦ νυνὶ λόγον. Deshalb kann der Logos δεύτερος θεός heißen (Philo Leg. alleg. II 86 p. 82 und bei Euseb Praep. ev. VII 13 1). Etwas abschwächend Somn. II 188 f. p. 683 f. **2** konzentriert den Inhalt des ersten Verses. Während das οὗτος an den letzten Teil jener dreigliedrigen Aussage anknüpft, gibt deren Mittelstück die Hauptsache her, und der Anfangssatz steuert das ἐν ἀρχῇ bei. **3** geht von dem Wann?, Wo? und Wie? über auf die Bedeutung des Logos für die Welt. In der Jo so zusagenden Art, einen Gedanken positiv und negativ ausdrücken (s. Norden Agnostos Theos 1913, S. 157 3 159 1 349), wird der Logos als Mittler der Schöpfung gekennzeichnet. Denn eine solche Zwischenstellung bringt das διά hier und 10 zum Ausdruck wie I Cor 8 6 Col 1 16 Hebr 1 2. 3. Aber anders als an diesen Stellen heißt es nicht τὰ πάντα = das Universum, sondern πάντα = alle Dinge ohne Ausnahme (vgl. aus dem Evangelium Manis [Handschriftenreste II. M. 17 Rückseite p. 26 FWKMüller]: *denn alles ist, und alles, was wurde und sein wird, besteht durch seine Kraft).* Ueber die Weisheit als Gottes Helferin und Werkzeug bei der Schöpfung vgl. Prov 8 30 Sap Sal 7 12. Ganz entsprechend sagt Aelius Aristides, Oratio in Minerv. ed. Keil or. XXXVII 5: οὐ γὰρ ἂν ἄλλως ὁ Ζεὺς ἕκαστα διεῖλεν, εἰ μὴ πάρεδρόν τε καὶ σύμβουλον τὴν Ἀθηνᾶν παρεκαθίσατο und erscheint in hellenistischen Liedern Isis als Ordnerin des Weltalls (Reitzenstein Zwei religionsgesch. Fragen p. 106). In der zoroastrischen Religion wird Vohu Mano (s. o. S. 8) als Kind des Mazda gefeiert, das er bei der Weltschöpfung zu Rate gezogen hat (Krebs, D. Logos als Heiland 28). Doch auch eine männliche Gottheit kann den obersten Gott bei der Weltschöpfung unterstützen oder sie ihm abnehmen. Mithra wird von Ahura-Mazda mit der Erschaffung der Welt betraut (Cumont Textes et monuments figurés relatifs aux mystères de Mithra I 1899 p. 307). Auch bei den Manichäern betätigt er sich als Weltschöpfer und Ordner (Reitzenstein Erlösungsmysterium 36). Bei den Mandäern ist diese Funktion dem Hibil-Ziwa übertragen von dem hohen Lichtkönig, dem Herrn der Größe (Recht. Ginza I 77 ff. S. 14 ff. Lidzb. Johannesbuch 55 S. 196 L. — WBrandt D. mand. Rel. 44—46). In Aegypten ist Thot als Untergott des Sonnengottes Rhe zugleich Weltschöpfer (Bousset Kyrios Christos [2] 312). In der „Straßburger Kosmogonie“ will Zeus die Materie zum Kosmos umgestalten und setzt zu diesem Zweck einen zweiten Gott, Hermes, aus sich heraus (Reitzenstein Zwei Fragen p. 52 f.). Von Hermes finden wir leicht den Uebergang zum Logos. So heißt es in der heidnischen Naassenerpredigt (Hippolyt Elench. V 7 29 Wendl. = Reitzenstein Poimandres p. 88): Ἑρμῆς ἐστι λόγος ὃς ἑρμηνεὺς ὢν καὶ δημιουργὸς τῶν γεγονότων ὁμοῦ καὶ γινομένων καὶ ἐσομένων. Vgl. Porphyrius b. Euseb., Praep. ev. III 11 42 τοῦ δὲ λόγου τοῦ πάντων ποιητικοῦ τε καὶ ἑρμηνευτικοῦ ὁ Ἑρμῆς παραστατικός. In der Hermetischen Literatur ist keine einheitliche Anschauung durchgebildet. Aber auch in ihr

https://archive.org/details/dasjohannesevang0000unse

62

1925

FRENCH

Pages choisies des Évangiles littéralement traduites de l'original et commentées à l'usage du public lettré avec le texte en regard

Paris: Société d'édition « Les Belles Lettres »

Hubert Pernot

and the Logos was god

et le Logos était dieu

COLLECTION DE L'INSTITUT NÉO-HELLÉNIQUE
DE L'UNIVERSITÉ DE PARIS
Fascicule 2.

PAGES CHOISIES
DES
ÉVANGILES

LITTÉRALEMENT TRADUITES DE L'ORIGINAL
ET COMMENTÉES
A L'USAGE DU PUBLIC LETTRÉ
AVEC LE TEXTE EN REGARD

PAR
HUBERT PERNOT
Professeur à la Faculté des Lettres
de l'Université de Paris.

PARIS
SOCIÉTÉ D'ÉDITION « LES BELLES LETTRES »
95, BOULEVARD RASPAIL
1925

auprès de Dieu, et le Logos était dieu. [2] Il était au commencement auprès de Dieu, [3] tout s'est fait par lui et sans lui pas une chose ne s'est faite de ce qui est arrivé. [4] En lui était la Vie, et la Vie était la Lumière des hommes. [5] Et la lumière éclaire dans les ténèbres, et les Ténèbres ne l'ont pas acceptée. [6] Il y eut un homme envoyé par Dieu; son nom était Jean; [7] il vint en témoignage, pour témoigner touchant la Lumière, afin que tous crussent

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terme français, qui ne la recouvrirait pas, mais l'expliquerait tout au moins, le meilleur serait peut-être *manifestation*. Le Logos de Jn. est la manifestation de Dieu, et c'est pourquoi Jn. déclare à la fin du vt. 1 que le Logos est dieu. Comme l'auteur vient d'établir une distinction entre le Logos et Dieu, il est difficile de lui faire dire : et le Logos était Dieu. Mieux vaut entendre que le Logos avait un caractère divin ; comp. Jn. x 34 ss.

On voit que, dès le début de son évangile, Jean, délaissant les questions de généalogie et de naissance de Jésus, traitées avant lui par Mt. et par Lc., s'élève à des considérations générales. Il suit ici la tradition de Mc. ; avec cette différence que Mc. est simple et que Jn. a un esprit plus complexe et plus mystique.

3. *Tout s'est fait par lui*, δι' αὐτοῦ et non ὑπ' αὐτοῦ, c'est-à-dire par son intermédiaire.

4. *En lui était la Vie.* Lorsque Jn. parle de la vie, il s'agit toujours de la vie éternelle, c'est-à-dire du Salut, sauf à un seul passage (vi 51), où, pour qu'on ne s'y trompe pas, il précise et dit « la vie de ce monde ». Le sens du vt. 4 est d'ailleurs éclairé par d'autres : v 21, I Jn. 1 1, 2. Cette phrase de Jn. nous paraît correspondre à Lc. ii 31-32, où il est dit que Jésus est le Salut et que ce Salut brille pour les hommes. A viii 12 Jn. réunit les deux idées de Vie et de Lumière qu'il a présentées ici séparément : « Celui qui me suit ne cheminera pas dans les ténèbres, mais aura la Lumière de la Vie ».

5. *Et les Ténèbres ne l'ont pas acceptée.* Les Ténèbres représentent ici le paganisme. On traduit aussi : ne l'ont pas saisie, pas comprise. Le verbe καταλαμβάνω répond dans ces textes au gr. mod. πιάνω, qui donnerait ici le sens que nous avons adopté ; comp. la fin du vt. 10. Jn. veut dire qu'en général la lumière brille dans les ténèbres, mais que pourtant les Ténèbres du paganisme n'ont pas accepté la Lumière qu'était le Logos. — La pensée exprimée au vt. 5 s'interrompt pour reprendre au vt. 9. On aimerait transporter les vts. 6-8 immédiatement après le vt. 15, mais rien dans la tradition manuscrite ne justifie cette modification.

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63

1925

The Gospel of John

A Handbook for Christian Leaders

New York: The Macmillan Company

Benjamin W. Robinson

and the Word was divine

The Gospel of John

A Handbook for Christian Leaders

BY

BENJAMIN W. ROBINSON

PROFESSOR OF NEW TESTAMENT INTERPRETATION
CHICAGO THEOLOGICAL SEMINARY

New York
THE MACMILLAN COMPANY
1925

CHAPTER IV

THE PROLOGUE

JOHN I, 1-18

1. In the beginning was the Word, and the Word was with God, and the Word was divine. 2. The Word existed in the beginning with God. 3. All things came into being through the Word, and nothing came to pass apart from him. 4. In him was life; and that life was the light of men. 5. The light is shining in the darkness, and the darkness has never overcome it.

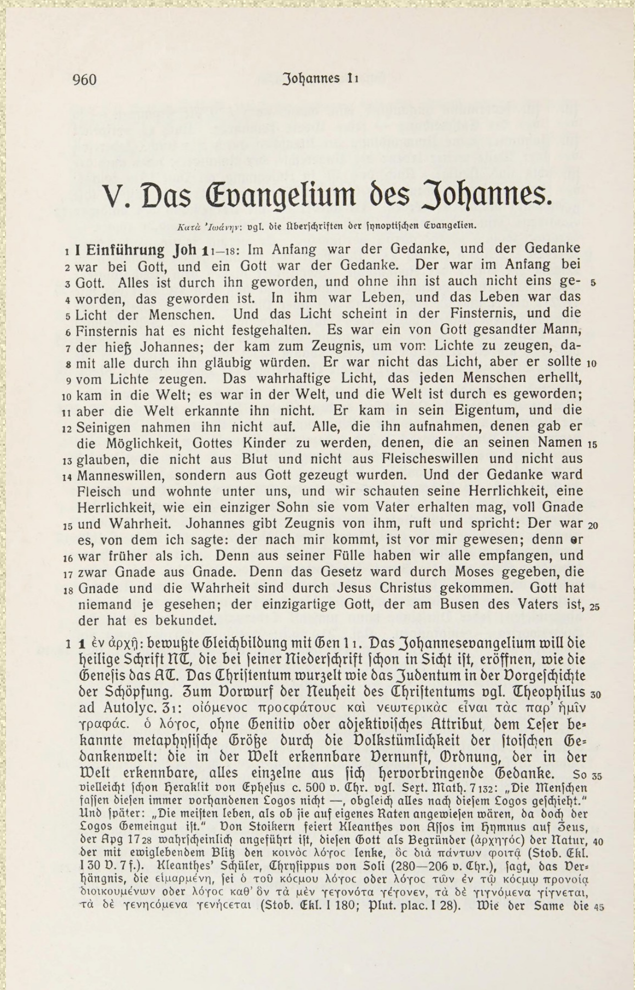
6. There came a man, sent from God, whose name was John. 7. He came as a witness, to bear witness to the light, in order that every one might believe.

8. He was not the light, but came to bear witness to the light. 9. The real light which enlightens every man was coming into the world. 10. He was in the world, and though the world came into being through him, the world did not recognize him. 11. He came into his own world and his own kin did not give him a welcome. 12. But to all who did receive him and believe in him he gave the right to become children of God, 13. who owe their new birth not to nature or to human or physical impulse, but to God.

14. The Word was embodied in a human life, and lived among us. And we saw the beauty and power of his life, the heritage of an only son from his father, full of appeal and conviction. 15. (John testified concerning him; John is the one who said: The Coming One, though he comes after me, is yet before me, for he was ever first.) 16. For out of his abundance we have all received, bless-

1926
Das Neue Testament
nach dem Stuttgarter griechischen Text (Zweiter Band)
Gießen: Alfred Töpelmann
Oskar Holtzmann

and a god was the Idea
und ein Gott war der Gedanke



960 Johannes 1 1

V. Das Evangelium des Johannes.

Κατὰ Ἰωάνην: vgl. die Überschriften der synoptischen Evangelien.

1 **I Einführung Joh 1** 1—18: Im Anfang war der Gedanke, und der Gedanke 2 war bei Gott, und ein Gott war der Gedanke. Der war im Anfang bei 3 Gott. Alles ist durch ihn geworden, und ohne ihn ist auch nicht eins ge- 4 worden, das geworden ist. In ihm war Leben, und das Leben war das 5 Licht der Menschen. Und das Licht scheint in der Finsternis, und die 6 Finsternis hat es nicht festgehalten. Es war ein von Gott gesandter Mann, 7 der hieß Johannes; der kam zum Zeugnis, um vom Lichte zu zeugen, da- 8 mit alle durch ihn gläubig würden. Er war nicht das Licht, aber er sollte 9 vom Lichte zeugen. Das wahrhaftige Licht, das jeden Menschen erhellt, 10 kam in die Welt; es war in der Welt, und die Welt ist durch es geworden; 11 aber die Welt erkannte ihn nicht. Er kam in sein Eigentum, und die 12 Seinigen nahmen ihn nicht auf. Alle, die ihn aufnahmen, denen gab er die Möglichkeit, Gottes Kinder zu werden, denen, die an seinen Namen 13 glauben, die nicht aus Blut und nicht aus Fleischeswillen und nicht aus 14 Manneswillen, sondern aus Gott gezeugt wurden. Und der Gedanke ward Fleisch und wohnte unter uns, und wir schauten seine Herrlichkeit, eine Herrlichkeit, wie ein einziger Sohn sie vom Vater erhalten mag, voll Gnade 15 und Wahrheit. Johannes gibt Zeugnis von ihm, ruft und spricht: Der war es, von dem ich sagte: der nach mir kommt, ist vor mir gewesen; denn er 16 war früher als ich. Denn aus seiner Fülle haben wir alle empfangen, und 17 zwar Gnade aus Gnade. Denn das Gesetz ward durch Moses gegeben, die 18 Gnade und die Wahrheit sind durch Jesus Christus gekommen. Gott hat niemand je gesehen; der einzigartige Gott, der am Busen des Vaters ist, der hat es bekundet.

1 **1** ἐν ἀρχῇ: bewußte Gleichbildung mit Gen 1 1. Das Johannesevangelium will die heilige Schrift NT, die bei seiner Niederschrift schon in Sicht ist, eröffnen, wie die Genesis das AT. Das Christentum wurzelt wie das Judentum in der Vorgeschichte der Schöpfung. Zum Vorwurf der Neuheit des Christentums vgl. Theophilus ad Autolyc. 3 1: οἰόμενος προσφάτους καὶ νεωτερικὰς εἶναι τὰς παρ' ἡμῖν γραφάς. ὁ λόγος, ohne Genitiv oder adjektivisches Attribut dem Leser bekannte metaphysische Größe durch die Volkstümlichkeit der stoischen Gedankenwelt: die in der Welt erkennbare Vernunft, Ordnung, der in der Welt erkennbare, alles einzelne aus sich hervorbringende Gedanke. So vielleicht schon Heraklit von Ephesus c. 500 v. Chr. vgl. Sext. Math. 7 132: „Die Menschen fassen diesen immer vorhandenen Logos nicht —, obgleich alles nach diesem Logos geschieht." Und später: „Die meisten leben, als ob sie auf eigenes Raten angewiesen wären, da doch der Logos Gemeingut ist." Von Stoikern feiert Kleanthes von Assos im Hymnus auf Zeus, der Apg 17 28 wahrscheinlich angeführt ist, diesen Gott als Begründer (ἀρχηγός) der Natur, der mit ewiglebendem Blitz den κοινὸς λόγος lenke, ὃς διὰ πάντων φοιτᾷ (Stob. Ekl. I 30 V. 7 f.). Kleanthes' Schüler, Chrysippus von Soli (280—206 v. Chr.), sagt, das Verhängnis, die εἱμαρμένη, sei ὁ τοῦ κόσμου λόγος oder λόγος τῶν ἐν τῷ κόσμῳ προνοίᾳ διοικουμένων oder λόγος καθ' ὃν τὰ μὲν γεγονότα γέγονεν, τὰ δὲ γιγνόμενα γίγνεται, τὰ δὲ γενησόμενα γενήσεται (Stob. Ekl. I 180; Plut. plac. I 28). Wie der Same die

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65

1929

FRENCH

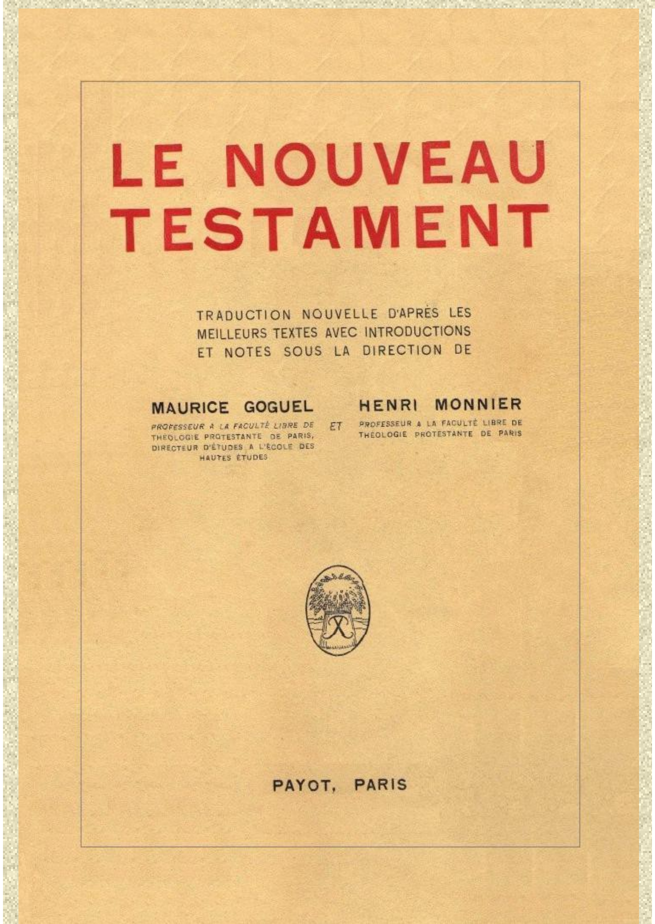
Le Nouveau Testament: traduction nouvelle

Paris: Payot

Henri Monnier – Maurice Goguel

and the Word was a divine being

et le Verbe était un être divin



LE NOUVEAU TESTAMENT

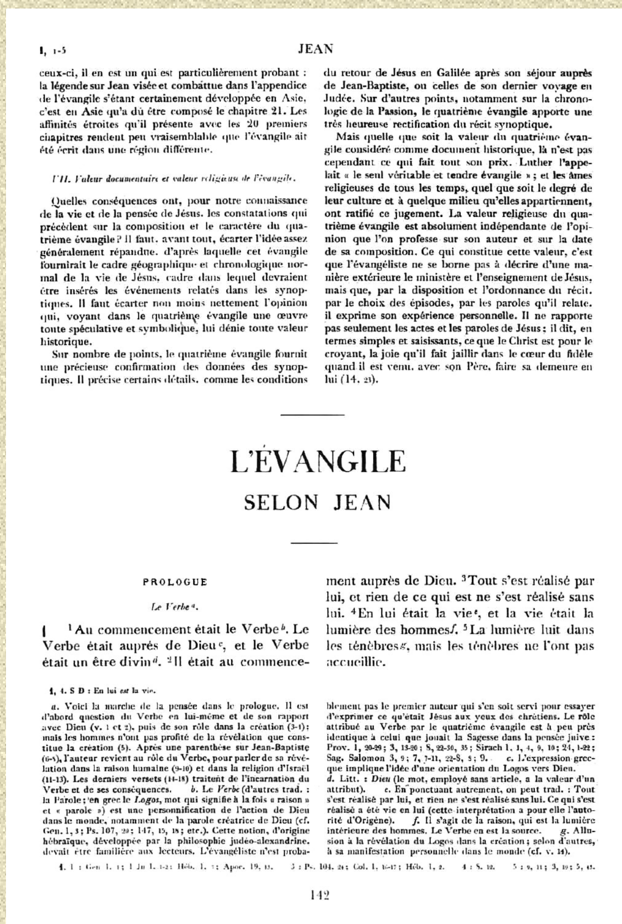
TRADUCTION NOUVELLE D'APRÈS LES MEILLEURS TEXTES AVEC INTRODUCTIONS ET NOTES SOUS LA DIRECTION DE

MAURICE GOGUEL
PROFESSEUR À LA FACULTÉ LIBRE DE THÉOLOGIE PROTESTANTE DE PARIS, DIRECTEUR D'ÉTUDES À L'ÉCOLE DES HAUTES ÉTUDES

ET

HENRI MONNIER
PROFESSEUR À LA FACULTÉ LIBRE DE THÉOLOGIE PROTESTANTE DE PARIS

PAYOT, PARIS



1, 1-5 JEAN

ceux-ci, il en est un qui est particulièrement probant : la légende sur Jean visée et combattue dans l'appendice de l'évangile s'étant certainement développée en Asie, c'est en Asie qu'a dû être composé le chapitre 21. Les affinités étroites qu'il présente avec les 20 premiers chapitres rendent peu vraisemblable que l'évangile ait été écrit dans une région différente.

VII. Valeur documentaire et valeur religieuse de l'évangile.

Quelles conséquences ont, pour notre connaissance de la vie et de la pensée de Jésus, les constatations qui précèdent sur la composition et le caractère du quatrième évangile ? Il faut, avant tout, écarter l'idée assez généralement répandue, d'après laquelle cet évangile fournirait le cadre géographique et chronologique normal de la vie de Jésus, cadre dans lequel devraient être insérés les événements relatés dans les synoptiques. Il faut écarter non moins nettement l'opinion qui, voyant dans le quatrième évangile une œuvre toute spéculative et symbolique, lui dénie toute valeur historique.

Sur nombre de points, le quatrième évangile fournit une précieuse confirmation des données des synoptiques. Il précise certains détails, comme les conditions du retour de Jésus en Galilée après son séjour auprès de Jean-Baptiste, ou celles de son dernier voyage en Judée. Sur d'autres points, notamment sur la chronologie de la Passion, le quatrième évangile apporte une très heureuse rectification du récit synoptique.

Mais quelle que soit la valeur du quatrième évangile considéré comme document historique, là n'est pas cependant ce qui fait tout son prix. Luther l'appelait « le seul véritable et tendre évangile » ; et les âmes religieuses de tous les temps, quel que soit le degré de leur culture et à quelque milieu qu'elles appartiennent, ont ratifié ce jugement. La valeur religieuse du quatrième évangile est absolument indépendante de l'opinion que l'on professe sur son auteur et sur la date de sa composition. Ce qui constitue cette valeur, c'est que l'évangéliste ne se borne pas à décrire d'une manière extérieure le ministère et l'enseignement de Jésus, mais que, par la disposition et l'ordonnance du récit, par le choix des épisodes, par les paroles qu'il relate, il exprime son expérience personnelle. Il ne rapporte pas seulement les actes et les paroles de Jésus ; il dit, en termes simples et saisissants, ce que le Christ est pour le croyant, la joie qu'il fait jaillir dans le cœur du fidèle quand il est venu, avec son Père, faire sa demeure en lui (14, 23).

L'ÉVANGILE
SELON JEAN

PROLOGUE

Le Verbe [a].

1 [1] Au commencement était le Verbe [b]. Le Verbe était auprès de Dieu [c], et le Verbe était un être divin [d]. [2] Il était au commencement auprès de Dieu. [3] Tout s'est réalisé par lui, et rien de ce qui est ne s'est réalisé sans lui. [4] En lui était la vie [e], et la vie était la lumière des hommes [f]. [5] La lumière luit dans les ténèbres [g], mais les ténèbres ne l'ont pas accueillie.

1, 4. S D : En lui *est* la vie.

a. Voici la marche de la pensée dans le prologue. Il est d'abord question du Verbe en lui-même et de son rapport avec Dieu (v. 1 et 2), puis de son rôle dans la création (3-4) ; mais les hommes n'ont pas profité de la révélation que constitue la création (5). Après une parenthèse sur Jean-Baptiste (6-8), l'auteur revient au rôle du Verbe, pour parler de sa révélation dans la raison humaine (9-10) et dans la religion d'Israël (11-13). Les derniers versets (14-18) traitent de l'incarnation du Verbe et de ses conséquences. *b.* Le *Verbe* (d'autres trad. : la Parole ; en grec le *Logos*, mot qui signifie à la fois « raison » et « parole ») est une personnification de l'action de Dieu dans le monde, notamment de la parole créatrice de Dieu (cf. Gen. 1, 3 ; Ps. 107, 20 ; 147, 15, 18 ; etc.). Cette notion, d'origine hébraïque, développée par la philosophie judéo-alexandrine, devait être familière aux lecteurs. L'évangéliste n'est probablement pas le premier auteur qui s'en soit servi pour essayer d'exprimer ce qu'était Jésus aux yeux des chrétiens. Le rôle attribué au Verbe par le quatrième évangile est à peu près identique à celui que jouait la Sagesse dans la pensée juive : Prov. 1, 20-29 ; 3, 13-20 ; 8, 22-30, 35 ; Sirach 1, 1, 4, 9, 10 ; 24, 1-22 ; Sag. Salomon 3, 9 ; 7, 7-11, 22-8, 8 ; 9. *c.* L'expression grecque implique l'idée d'une orientation du Logos vers Dieu. *d.* Litt. : *Dieu* (le mot, employé sans article, a la valeur d'un attribut). *e.* En ponctuant autrement, on peut trad. : Tout s'est réalisé par lui, et rien ne s'est réalisé sans lui. Ce qui s'est réalisé a été vie en lui (cette interprétation a pour elle l'autorité d'Origène). *f.* Il s'agit de la raison, qui est la lumière intérieure des hommes. Le Verbe en est la source. *g.* Allusion à la révélation du Logos dans la création ; selon d'autres, à sa manifestation personnelle dans le monde (cf. v. 14).

1. 1 : Gen. 1, 1 ; 1 Jn 1, 1-2 ; Héb. 1, 7 ; Apoc. 19, 13. 3 : Ps. 104, 24 ; Col. 1, 16-17 ; Héb. 1, 2. 4 : 5, 26. 5 : 9, 11 ; 3, 19 ; 5, 45.

142

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66

1933

Das Neue Testament: Übersetzung in der Originalfassung

Giessen: Urachhaus

Emil Bock

and a divine being was the Word

und ein göttliches Wesen war das Wort

DAS JOHANNESEVANGELIUM

Prolog

1 Im Urbeginne war das Wort,
und das Wort war bei Gott,
und ein göttliches Wesen war das Wort.
2 Dieses war im Urbeginne bei Gott.
3 Durch es sind alle Dinge geworden,
und nichts von allem Entstandenen ist anders als durch das Wort geworden.
4 In ihm war das Leben,
und das Leben war das Licht der Menschen.
5 Und das Licht scheint in der Finsternis;
aber die Finsternis hat es nicht aufgenommen.
6 Es kam ein Mensch,
von Gott war er gesandt,
sein Name war Johannes.
7 Er kam, um Zeugnis abzulegen.
Er sollte von dem Lichte zeugen
und so in allen Herzen den Glauben erwecken.
8 Er war nicht selbst das Licht,
er sollte ein Zeuge des Lichtes sein.
9 Das wahre Licht, das alle Menschen erleuchtet,
sollte in die Welt kommen.
10 Es war in der Welt,
denn die Welt ist durch es geworden,
aber die Welt hat es nicht erkannt.
Zu den Ich-Menschen kam es,
11 aber die Ich-Menschen nahmen es nicht auf.

224

https://pl.scribd.com/doc/157205504/EMIL-BOCK-JOHANNESEVANGELIUM-pdf

67

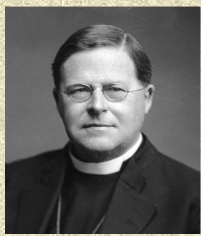
1933

Readings in St. John's Gospel

(First Series: Chapters I-XII)

London: Macmillan & Co.

William Temple



and the Word was divine

READINGS

IN

ST. JOHN'S GOSPEL

(FIRST SERIES: CHAPTERS I-XII)

BY

WILLIAM TEMPLE

ARCHBISHOP OF YORK

MACMILLAN AND CO., LIMITED
ST. MARTIN'S STREET, LONDON
1933

68

1933

The Gospel of the Hellenists

New York: Henry Holt and Company

Benjamin W. Bacon

And the Logos was in nature divine

THE GOSPEL OF THE HELLENISTS

BY

BENJAMIN W. BACON, D.D., LITT.D. (OXON.)
SOMETIME BUCKINGHAM PROFESSOR OF NEW TESTAMENT CRITICISM AND EXEGESIS IN YALE UNIVERSITY

EDITED BY

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ASSISTANT PROFESSOR OF NEW TESTAMENT CRITICISM IN YALE UNIVERSITY

NEW YORK
HENRY HOLT AND COMPANY

PROLOGUE

A HYMN IN THREE STROPHES. 1:1-18

FIRST STROPHE

The Logos and God

1:1 In the beginning was the Logos.[1]
And the Logos was inherent in God.
And the Logos was in nature divine.

2 The same was in the beginning with God.
3 All things came to being through him;
Without him nothing received existence.

4 Through him the creation was infused with life,
And the life was the guiding-light of men.
5 The light shineth in the darkness;
But the darkness overcame it not.

6 *There came a man, sent from God, whose name was* R
7 *John. The same came for witness, that he might bear witness of the Light, that all might believe through*
8 *him. He was not the Light, but came that he might bear witness of the Light.*

[1] [Professor Bacon's original typescript rendered this verse, "In the beginning was Thought. Thought belonged to God. Thought was in nature divine." This rendering he subsequently changed, his pen and ink corrections giving the following translation: "In the beginning was Soul. Soul was inherent in God. Soul was in nature divine." (For his interpretation of the word "Soul" as used in this connection see below p. 321 and p. 347.) Random notes indicate that he had also contemplated the possibility of interpreting Logos as "the principle of order," associating Christ so conceived with the thought of Rev. 3:14. In view of Professor Bacon's own uncertainty and the limitations which translation places upon interpretation, it has seemed wise to use the untranslatable 'Logos' in the text.]

69

1936

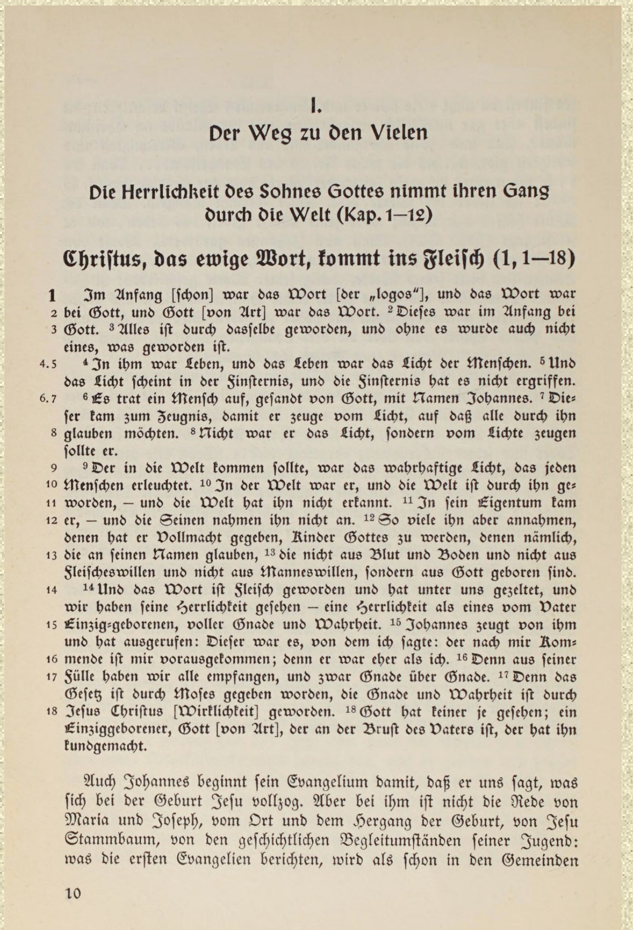
Das Johannes-Evangelium: übersetzt und ausgelegt

Leipzig und Hamburg: Gustav Schloetzmanns Verlagsbuchhandlung (Gustav Fick)

Wilhelm Schütz

and a god [of a kind] was the Word

und Gott [von Art] war das Wort



I.

Der Weg zu den Vielen

Die Herrlichkeit des Sohnes Gottes nimmt ihren Gang durch die Welt (Kap. 1—12)

Christus, das ewige Wort, kommt ins Fleisch (1, 1—18)

1 Im Anfang [schon] war das Wort [der „logos"], und das Wort war bei Gott, und Gott [von Art] war das Wort. 2 Dieses war im Anfang bei Gott. 3 Alles ist durch dasselbe geworden, und ohne es wurde auch nicht eines, was geworden ist.

4 In ihm war Leben, und das Leben war das Licht der Menschen. 5 Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht ergriffen.

6 Es trat ein Mensch auf, gesandt von Gott, mit Namen Johannes. 7 Dieser kam zum Zeugnis, damit er zeuge vom Licht, auf daß alle durch ihn glauben möchten. 8 Nicht war er das Licht, sondern vom Lichte zeugen sollte er.

9 Der in die Welt kommen sollte, war das wahrhaftige Licht, das jeden Menschen erleuchtet. 10 In der Welt war er, und die Welt ist durch ihn geworden, — und die Welt hat ihn nicht erkannt. 11 In sein Eigentum kam er, — und die Seinen nahmen ihn nicht an. 12 So viele ihn aber annahmen, denen hat er Vollmacht gegeben, Kinder Gottes zu werden, denen nämlich, die an seinen Namen glauben, 13 die nicht aus Blut und Boden und nicht aus Fleischeswillen und nicht aus Manneswillen, sondern aus Gott geboren sind.

14 Und das Wort ist Fleisch geworden und hat unter uns gezeltet, und wir haben seine Herrlichkeit gesehen — eine Herrlichkeit als eines vom Vater Einzig-geborenen, voller Gnade und Wahrheit. 15 Johannes zeugt von ihm und hat ausgerufen: Dieser war es, von dem ich sagte: der nach mir Kommende ist mir vorausgekommen; denn er war eher als ich. 16 Denn aus seiner Fülle haben wir alle empfangen, und zwar Gnade über Gnade. 17 Denn das Gesetz ist durch Moses gegeben worden, die Gnade und Wahrheit ist durch Jesus Christus [Wirklichkeit] geworden. 18 Gott hat keiner je gesehen; ein Einziggeborener, Gott [von Art], der an der Brust des Vaters ist, der hat ihn kundgemacht.

Auch Johannes beginnt sein Evangelium damit, daß er uns sagt, was sich bei der Geburt Jesu vollzog. Aber bei ihm ist nicht die Rede von Maria und Joseph, vom Ort und dem Hergang der Geburt, von Jesu Stammbaum, von den geschichtlichen Begleitumständen seiner Jugend: was die ersten Evangelien berichten, wird als schon in den Gemeinden

10

https://archive.org/details/dasjohannesevang0000scht

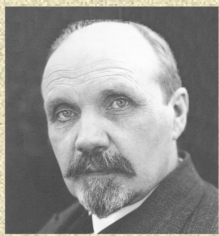
70

1938

Briefe über das Johannesevangelium

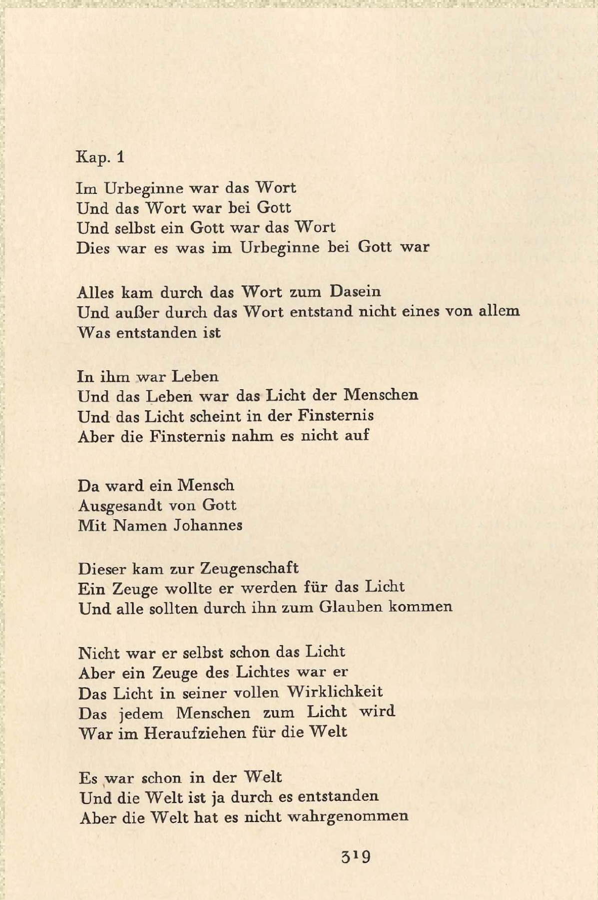
Stuttgart: Verlag Urachhaus

Friedrich Rittelmeyer



And himself a god was the Word

Und selbst ein Gott war das Wort



Kap. 1

Im Urbeginne war das Wort
Und das Wort war bei Gott
Und selbst ein Gott war das Wort
Dies war es was im Urbeginne bei Gott war

Alles kam durch das Wort zum Dasein
Und außer durch das Wort entstand nicht eines von allem
Was entstanden ist

In ihm war Leben
Und das Leben war das Licht der Menschen
Und das Licht scheint in der Finsternis
Aber die Finsternis nahm es nicht auf

Da ward ein Mensch
Ausgesandt von Gott
Mit Namen Johannes

Dieser kam zur Zeugenschaft
Ein Zeuge wollte er werden für das Licht
Und alle sollten durch ihn zum Glauben kommen

Nicht war er selbst schon das Licht
Aber ein Zeuge des Lichtes war er
Das Licht in seiner vollen Wirklichkeit
Das jedem Menschen zum Licht wird
War im Heraufziehen für die Welt

Es war schon in der Welt
Und die Welt ist ja durch es entstanden
Aber die Welt hat es nicht wahrgenommen

319

71

1939

The Message of Jesus Christ:
The Tradition of the Early Christian Communities
trans. by Frederick Clifton Grant
New York: Charles Scribner's Sons
Martin Dibelius

and of godlike nature was the everlasting Word

THE MESSAGE OF JESUS

By

MARTIN DIBELIUS

Professor in the University of Heidelberg

1939

NICHOLSON AND WATSON
LIMITED LONDON

In the beginning was the everlasting Word
and the everlasting Word was with God
and of godlike nature was the everlasting Word,
hence it was in the beginning with God.
By its activity all things came into being
and naught that exists came apart from its activity.

And the everlasting Word became man upon earth
and sojourned in our midst
and we beheld his glory—
glory given an only begotten by a Father—
full of grace and truth.

And from his fulness have we all partaken:
grace upon grace.
For Moses gave the Law,
but Jesus Christ brought grace and truth.

No one has ever seen God;
the only-begotten Son,
who was in the Father's bosom,
he has made him known. —*John 1:1–3, 14, 16–18.*

https://archive.org/details/messageofjesus0000dibe

72

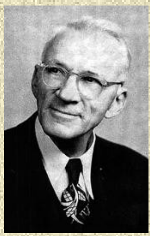
1943

The New Testament.

The Gospels: A Translation, Harmony and Annotations

St. Louis–Chicago–New York–Cincinnati: John S. Swift Co. Inc.

Ervin Edward Stringfellow



and the Word was Divine

THE GOSPELS

A TRANSLATION, HARMONY AND ANNOTATIONS

by

ERVIN EDWARD STRINGFELLOW, A. M.

Professor of New Testament
Language and Literature
in Drake University

E.E. Stringfellow

PLANOGRAPHED BY
JOHN S. SWIFT CO., INC.
ST. LOUIS-CHICAGO-NEW YORK-CINCINNATI
PRINTED IN ST. LOUIS, MISSOURI, U. S. A.

I. THE PERIOD OF PREPARATION: THIRTY THREE YEARS OF PRIVATE LIFE

From the Birth of Jesus Until the Beginning of John the Baptist's Ministry.

(December 25, 7 B.C. to October, 27 A.D.)

I. Prologue[2] of the Fourth Gospel.[1]

John 1:1-18.

1 In the beginning was the Word,[3] and the Word was face to face with God, and the Word was Divine.[4] 2 He was in the beginning face to face with God. 3 All things came into being through him, and apart from him not one thing came into being. 4 That which has come into being was in him, life, and the life was the light of men. 5 And the light is shining in the darkness, and the darkness did not overcome it. 6 There arose a man sent from God; his name was John.[5] 7 This man came for witnessing, that he might witness concerning the light, that all might believe through him. 8 He was not the light, but (he came) that he might witness concerning the light. 9 The genuine light, which lights every man, was in the act of coming into the world. 10 He was in the world, and the world came into being through him, and the world did not know him. 11 He came into his own home, and his own people did not receive him. 12 But as many as received him, he gave to them authority to become children of God, (even) to them who believe on his name, 13 who were begotten, not of bloods,[6] nor yet of the will of the flesh, nor yet of the will of a man, but of God. 14 And the Word became flesh, and pitched his tent among us, and we beheld his glory, glory as of the only begotten from the Father full of grace and truth. 15 John witnessed concerning him and has cried aloud saying, "This was he regarding whom I said, He that comes after me (in time) has precedence over me, for (in reality) he did precede me. 16 For we all received from his fulness, even grace after grace. 17 For the law was given through Moses,[7] grace and truth came through Jesus Christ. 18 No one has ever seen God; the only-begotten, who is Divine, who is in the bosom of the Father - he it is that interpreted him.

Explanations:

1. <u>John the Apostle.</u> The Fourth Gospel is that according to John the apostle; son of Zebedee and Salome of Galilee (Mt. 27:56; Mk. 15:40; brother of James; cousin of Jesus; a fisherman (Mk. 1:19); partner of his father, brother James, and Simon (Lk. 5:10); disciple of John the Baptist (Jn. 1:35-40); with James designated by Jesus as Boanerges (Mk. 3:17; 9:38; Lk. 9:54-56); requested special honor of Jesus (Mk. 10:35-41); reclined on Jesus' bosom at the last supper (Jn. 13:23); acquainted with the high priest (Jn. 18:15); had committed to him at the cross the care of Jesus' mother, his aunt (Jn. 19:26,27); one of the first to empty tomb (Jn. 20:2-10); had a long continued service (Jn. 21:20-23); with Peter healed the lame man (Ac. 3:1-11); before the Sanhedrin (Ac. 4:1-22); with Peter received commission to Samaria (Ac. 8:14-24); pillar of the church (Gal. 2:9); exiled to Patmos (Rev. 1:9); author of Revelation (1:4). The Johns of the New Testament are: (1) John, the son of Zebedee, the apostle; (2) John the Baptist; (3) John (Jonah) the father of Simon Peter and Andrew (Mt. 16:17; Jn. 1:42); (4) John of the Sanhedrin (Ac. 4:6). John the Presbyter, the possible author of the Fourth Gospel and the three epistles, is not mentioned in the New Testament.
2. <u>The prologue.</u> This introduction to the Gospel has been designated "the Gospel in miniature". It contains three leading ideas, which are also emphasized in the book as a whole. These three ideas are: (1) The messiahship of Jesus. (2) The rejection of Jesus by the Jews. (3) The acceptance of Jesus by faith on the part of many. The purpose of the prologue is fourfold: (1) To appeal to Jewish thought that emphasized God's word as his power. (2) To answer the Gnostic who taught that God could have nothing to do with an evil world. (3) To set forth Jesus as preexistent, yet to refute the Gnostics who denied his incarnation. (4) To counteract the teaching that John the Baptist was the Messiah.
3. <u>The Word.</u> The primary meaning of "word" (logos) is "the spoken word as expressive of thought". The Greeks had used the term to denote the principle which maintains order in the world. In Jesus' day the Jews used the term to denote the will of God manifested in personal action. In Philo the "Word" was the sum of all God's activities in the world.

73

1945

NORWEGIAN

Det nye testamente i ny oversettelse. I: Evangeliet

Oslo: H. Aschehoug & Co.

Johan Lyder Brun

and the Word was of divine kind

og Ordet var av guddomsart

LYDER BRUN

DET NYE TESTAMENTE

I NY OVERSETTELSE

I

Evangeliet

OSLO 1945

FORLAGT AV H. ASCHEHOUG & CO.
(W. NYGAARD)

Evangeliet
efter Johannes

Ordet ble kjød

1 I begynnelsen var Ordet, og Ordet var hos Gud, og Ordet var av guddomsart. 2 Det var i begynnelsen hos Gud. 3 Alt er blitt til ved det, og uten det er ikke en eneste ting blitt til av det som er. 4 I det var liv, og livet var menneskenes lys. 5 Og lyset skinner i mørket; men mørket har ikke fått bukt med det.

6 En mann stod frem, utsendt av Gud, hans navn var Johannes. 7 Han kom for å frembære vidnesbyrd: for å vidne om lyset, forat alle skulde komme til tro ved ham. 8 Han var ikke selv lyset, men skulde vidne om lyset. 9 Det sanne lys — det som opplyser hvert menneske — skulde nu komme til verden. 10 Han var i verden, og verden var blitt til ved ham; men verden kjente ham ikke. 11 Han kom til sitt eget, men hans egne tok ikke imot ham. 12 Men alle som tok imot ham, dem gav han rett og makt til å bli Guds barn — dem som tror på hans navn. 13 Og de er ikke født av blod, ikke av kjødelig vilje, ikke av mannevilje, men av Gud.

14 Ja, Ordet ble kjød og tok bolig iblant oss, og vi fikk skue hans herlighet: en herlighet som Guds énbårne har den fra Faderen, full av nåde og sannhet. 15 Johannes vidner om ham, når han roper: «Han som kommer efter meg, er kommet foran meg; for han var før meg.» 16 Ja, av hans fylde har vi alle fått — nåde og atter igjen nåde. 17 For loven ble gitt ved Moses; nåden og sannheten er kommet ved Jesus Kristus. 18 Gud har ingen noensinne sett; den énbårne

1946

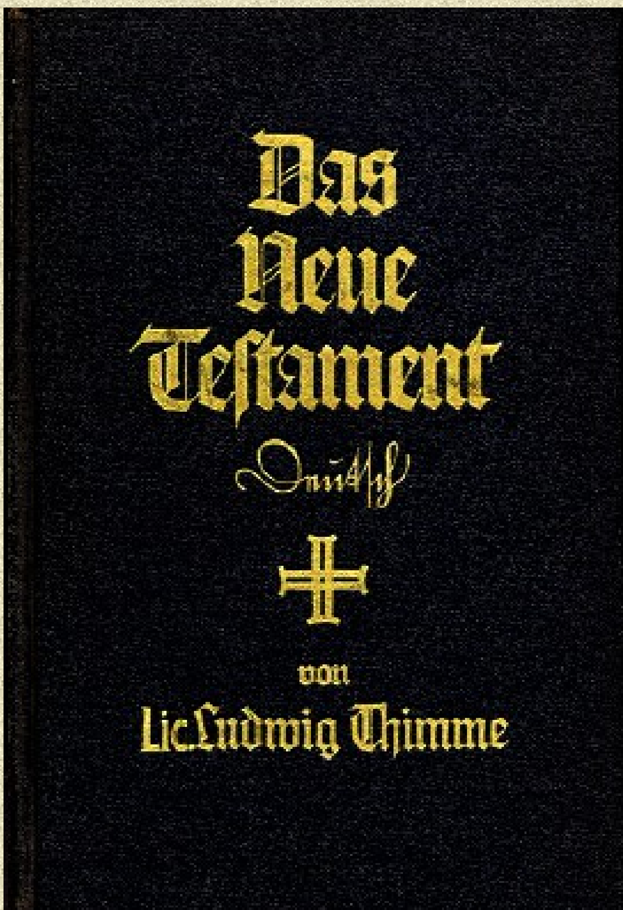
Das Neue Testament für die bibellesende Gemeinde (Ed. 1)

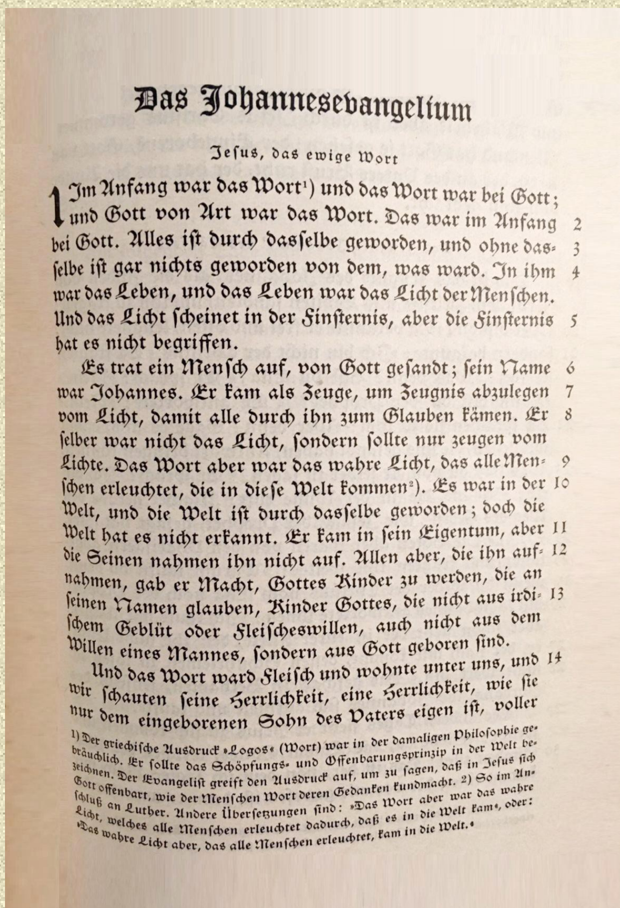
Stuttgart: Privilegierte Württembergische Bibelanstalt

Ludwig Thimme

and god of a kind was the Word

und Gott von Art war das Wort





Das Johannesevangelium

Jesus, das ewige Wort

1 Im Anfang war das Wort¹) und das Wort war bei Gott; und Gott von Art war das Wort. 2 Das war im Anfang bei Gott. 3 Alles ist durch dasselbe geworden, und ohne dasselbe ist gar nichts geworden von dem, was ward. 4 In ihm war das Leben, und das Leben war das Licht der Menschen. 5 Und das Licht scheinet in der Finsternis, aber die Finsternis hat es nicht begriffen.

6 Es trat ein Mensch auf, von Gott gesandt; sein Name war Johannes. 7 Er kam als Zeuge, um Zeugnis abzulegen vom Licht, damit alle durch ihn zum Glauben kämen. 8 Er selber war nicht das Licht, sondern sollte nur zeugen vom Lichte. 9 Das Wort aber war das wahre Licht, das alle Menschen erleuchtet, die in diese Welt kommen²). 10 Es war in der Welt, und die Welt ist durch dasselbe geworden; doch die Welt hat es nicht erkannt. 11 Er kam in sein Eigentum, aber die Seinen nahmen ihn nicht auf. 12 Allen aber, die ihn aufnahmen, gab er Macht, Gottes Kinder zu werden, die an seinen Namen glauben, 13 Kinder Gottes, die nicht aus irdischem Geblüt oder Fleischeswillen, auch nicht aus dem Willen eines Mannes, sondern aus Gott geboren sind.

14 Und das Wort ward Fleisch und wohnte unter uns, und wir schauten seine Herrlichkeit, eine Herrlichkeit, wie sie nur dem eingeborenen Sohn des Vaters eigen ist, voller

1) Der griechische Ausdruck »Logos« (Wort) war in der damaligen Philosophie gebräuchlich. Er sollte das Schöpfungs- und Offenbarungsprinzip in der Welt bezeichnen. Der Evangelist greift den Ausdruck auf, um zu sagen, daß in Jesus sich Gott offenbart, wie der Menschen Wort deren Gedanken kundmacht. 2) So im Anschluß an Luther. Andere Übersetzungen sind: »Das Wort aber war das wahre Licht, welches alle Menschen erleuchtet dadurch, daß es in die Welt kam«, oder: »Das wahre Licht aber, das alle Menschen erleuchtet, kam in die Welt.«

75a

1947

DUTCH

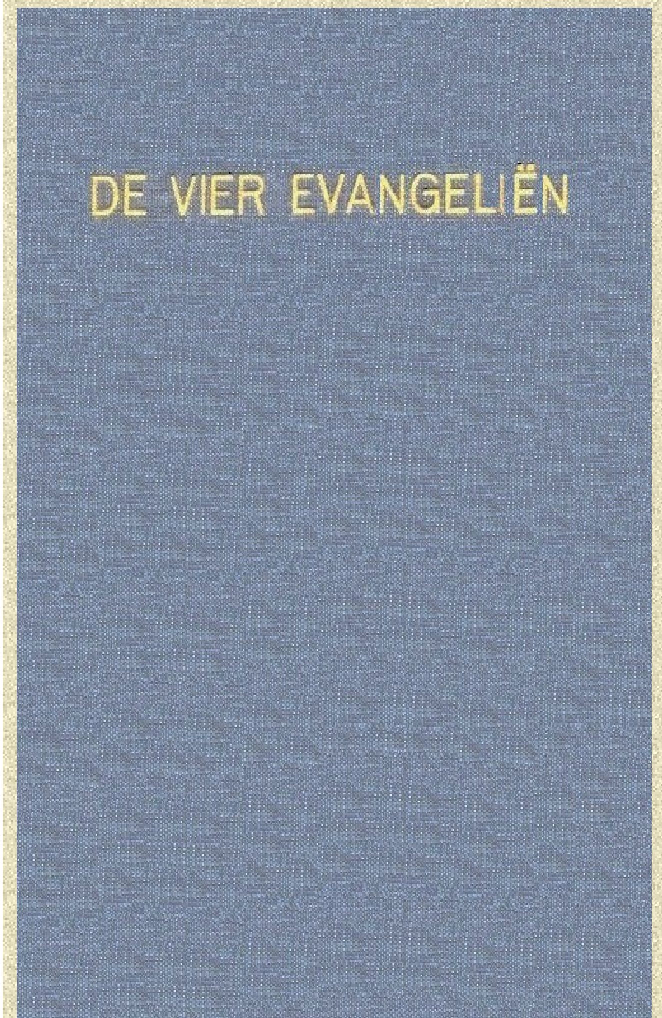
De vier Evangeliën: uit de Griekse tekst vertaald

Amsterdam: Christengemeenschap

Heinrich A. P. J. Ogilvie

and a divine being was the Word

en een goddelijk wezen was het Woord



I

In den oerbeginne was het Woord,
en het Woord was bij God
en een goddelijk wezen was het Woord;
dit was in den oerbeginne bij God.

Alles is door hetzelve geworden,
en niets van het gewordene is anders
dan door het Woord ontstaan.

In hetzelve was het Leven,
en het Leven was het Licht der menschen.
En het Licht schijnt in de duisternis,
en de duisternis heeft het niet begrepen.

Er is een mensch geworden,
van God gezonden,
zijn naam Joannes.
Deze kwam tot getuigenis,
om van het Licht te getuigen,
opdat zij allen door hem gelooven zouden.
Hij was niet het Licht,
maar een getuige van het Licht.
Want het Waarachtige Licht,
dat iederen mensch verlicht,
wilde in de wereld komen.

Het Woord was in de wereld
en de wereld is door hetzelve geworden,
en de wereld kende het niet.
Tot de Enkelingen kwam het,
en de Enkelingen namen het niet op.
Zoovelen het opnamen,
hun gaf het de kracht Kinderen Gods te worden.

213

75b

1968

DUTCH

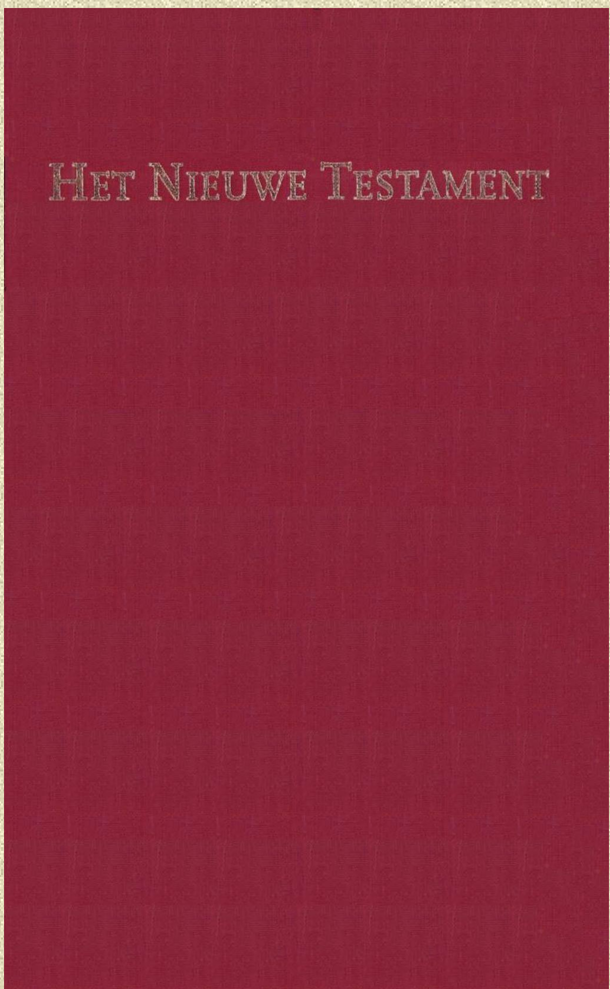
Het Nieuwe Testament

Rotterdam: Boekerij van de Christengemeenschap

Heinrich A. P. J. Ogilvie

and a divine being was the Word

en goddelijk was het Woordwezen



In het oerbegin was het scheppende Woordwezen
en het Woordwezen was bij God
en goddelijk was het Woordwezen;
dit was in het oerbegin bij God.

Alles is door hetzelve geworden
en niets van het gewordene is anders
dan door het Woord ontstaan.

In hetzelve was het Leven
en het Leven was het Licht der mensen.
En het Licht schijnt in de duisternis
en de duisternis heeft het niet begrepen.

Er is een mens geworden,
van God gezonden,
zijn naam is Joannes.
Deze kwam tot getuigenis
om van het Licht te getuigen,
opdat zij allen door hem geloven zouden.
Hij was niet het Licht,
maar hij was er om te getuigen van het Licht.
Want het Waarachtige Licht,
dat ieder mens verlicht,
wilde in de wereld komen.

In de wereld was het Woordwezen
en de wereld is door hetzelve geworden
en de wereld kende het niet.
Tot de Enkelingen kwam het
en de Enkelingen namen het niet op.
Zovelen het opnamen,
hun gaf het de volmacht Kinderen Gods te worden.
Zij vertrouwden in zijn Naam.
Zij zijn niet uit de bloedskrachten,
niet uit het willen van de menselijke natuur
noch uit de wil van een man,
maar uit God geboren.

En het Wereldwoord is aarde-mens geworden

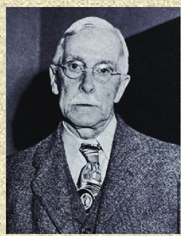
76

1947

The Four Gospels: A New Translation (Ed. 2)

New York - London: Harper & Brothers Publishers

Charles C. Torrey



and the Word was god

The Four Gospels

A NEW TRANSLATION

By CHARLES CUTLER TORREY

Professor of Semitic Languages in Yale University

SECOND EDITION

HARPER & BROTHERS PUBLISHERS
New York *and* London

The Gospel of John

1 In the beginning was the Word, and the Word was with 2* God, and the Word was god. When he was in the be- 3 ginning with God all things were created through him; 4 without him came no created thing into being. In him was 5 life, and the life was the light of men; and the light shone on in the darkness, and the darkness overcame it not.

6 There was a man sent of God, whose name was John. 7 He came for witness, to testify concerning the light, that 8* all through him might believe. He was not the light, but 9 the one who was to bear witness to the light. The true light, which illumines every man, was coming into the 10 world. He was in the world, and the world was created 11 through him; but the world knew him not. He came to his 12 own, but his own received him not. To those who received him he gave power to become children of God; to those 13* believing on the name of him who was born not of blood, nor of carnal desire, nor of the will of man, but of God.

14* The Word was made flesh and dwelt among us, and we beheld his glory; glory as of an only son, bestowed by a 15* father; fulness of grace and truth. John bore witness concerning him, and proclaimed: "This is he of whom I said, The one who is coming after me has already superseded 16* me, for he was before me; he of whose fulness we all have 17* received, even grace succeeding grace; for the law was given

https://archive.org/details/fourgospels00torruoft

77

1949

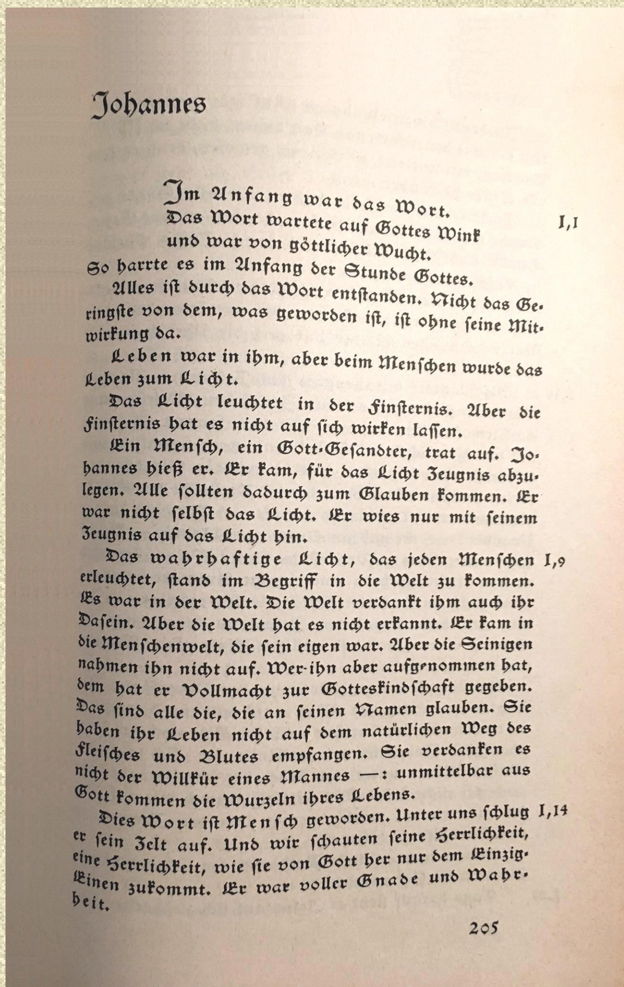
Das Neue Testament in der Sprache von heute

Heilbronn und Stuttgart: Eugen Salzer Verlag

Friedrich Pfäfflin

and was of divine weightiness

und war von göttlicher Wucht



Johannes

Im Anfang war das Wort.
Das Wort wartete auf Gottes Wink — I,1
und war von göttlicher Wucht.
So harrte es im Anfang der Stunde Gottes.

Alles ist durch das Wort entstanden. Nicht das Geringste von dem, was geworden ist, ist ohne seine Mitwirkung da.

Leben war in ihm, aber beim Menschen wurde das Leben zum Licht.

Das Licht leuchtet in der Finsternis. Aber die Finsternis hat es nicht auf sich wirken lassen.

Ein Mensch, ein Gott-Gesandter, trat auf. Johannes hieß er. Er kam, für das Licht Zeugnis abzulegen. Alle sollten dadurch zum Glauben kommen. Er war nicht selbst das Licht. Er wies nur mit seinem Zeugnis auf das Licht hin.

Das wahrhaftige Licht, das jeden Menschen (I,9) erleuchtet, stand im Begriff in die Welt zu kommen. Es war in der Welt. Die Welt verdankt ihm auch ihr Dasein. Aber die Welt hat es nicht erkannt. Er kam in die Menschenwelt, die sein eigen war. Aber die Seinigen nahmen ihn nicht auf. Wer ihn aber aufgenommen hat, dem hat er Vollmacht zur Gotteskindschaft gegeben. Das sind alle die, die an seinen Namen glauben. Sie haben ihr Leben nicht auf dem natürlichen Weg des Fleisches und Blutes empfangen. Sie verdanken es nicht der Willkür eines Mannes —: unmittelbar aus Gott kommen die Wurzeln ihres Lebens.

Dies Wort ist Mensch geworden. Unter uns schlug (I,14) er sein Zelt auf. Und wir schauten seine Herrlichkeit, eine Herrlichkeit, wie sie von Gott her nur dem Einzig-Einen zukommt. Er war voller Gnade und Wahrheit.

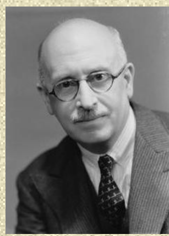
205

1949

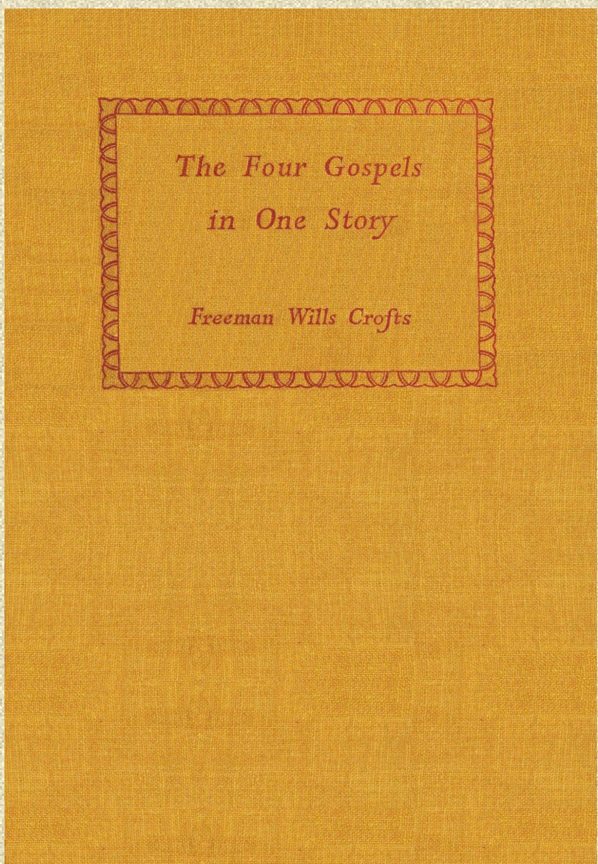
The Four Gospels in One Story,
Written as a Modern Biography:
With difficult passages clarified and Explanatory Notes

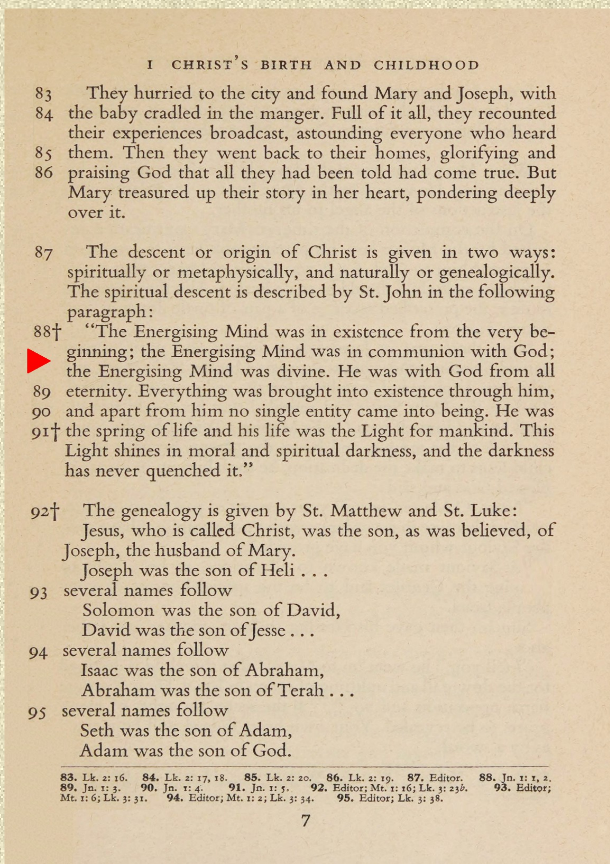
London - New York - Toronto: Longmans, Green and Co

Freeman Wills Crofts



the Energising Mind was divine





I CHRIST'S BIRTH AND CHILDHOOD

83 They hurried to the city and found Mary and Joseph, with
84 the baby cradled in the manger. Full of it all, they recounted their experiences broadcast, astounding everyone who heard
85 them. Then they went back to their homes, glorifying and
86 praising God that all they had been told had come true. But Mary treasured up their story in her heart, pondering deeply over it.

87 The descent or origin of Christ is given in two ways: spiritually or metaphysically, and naturally or genealogically. The spiritual descent is described by St. John in the following paragraph:

88† "The Energising Mind was in existence from the very beginning; the Energising Mind was in communion with God; the Energising Mind was divine. He was with God from all
89 eternity. Everything was brought into existence through him,
90 and apart from him no single entity came into being. He was
91† the spring of life and his life was the Light for mankind. This Light shines in moral and spiritual darkness, and the darkness has never quenched it."

92† The genealogy is given by St. Matthew and St. Luke:
Jesus, who is called Christ, was the son, as was believed, of Joseph, the husband of Mary.
Joseph was the son of Heli . . .
93 several names follow
Solomon was the son of David,
David was the son of Jesse . . .
94 several names follow
Isaac was the son of Abraham,
Abraham was the son of Terah . . .
95 several names follow
Seth was the son of Adam,
Adam was the son of God.

83. Lk. 2: 16. **84.** Lk. 2: 17, 18. **85.** Lk. 2: 20. **86.** Lk. 2: 19. **87.** Editor. **88.** Jn. 1: 1, 2. **89.** Jn. 1: 3. **90.** Jn. 1: 4. **91.** Jn. 1: 5. **92.** Editor; Mt. 1: 16; Lk. 3: 23*b*. **93.** Editor; Mt. 1: 6; Lk. 3: 31. **94.** Editor; Mt. 1: 2; Lk. 3: 34. **95.** Editor; Lk. 3: 38.

7

https://archive.org/details/fourgospelsinone0000crof

79

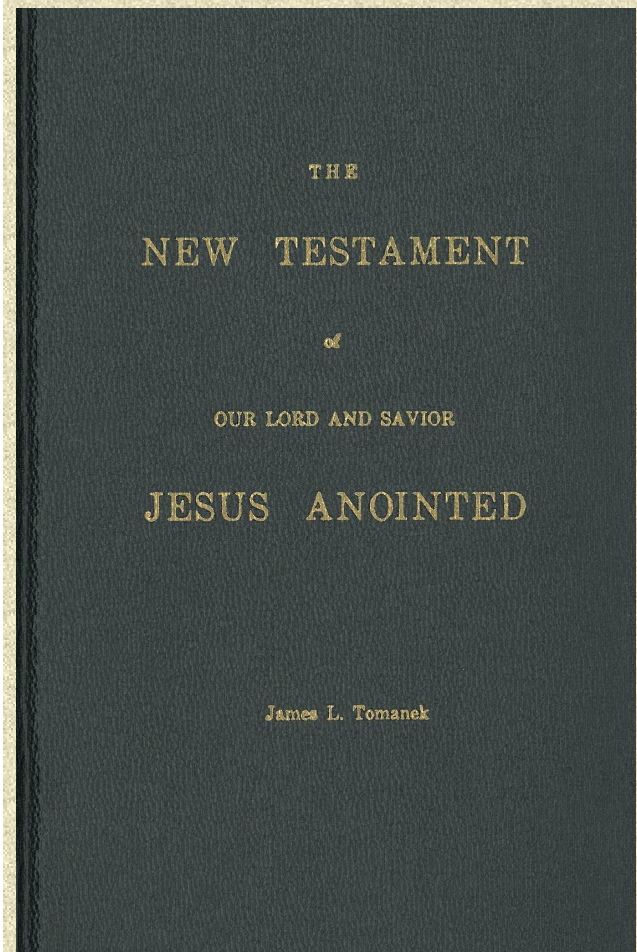
1958

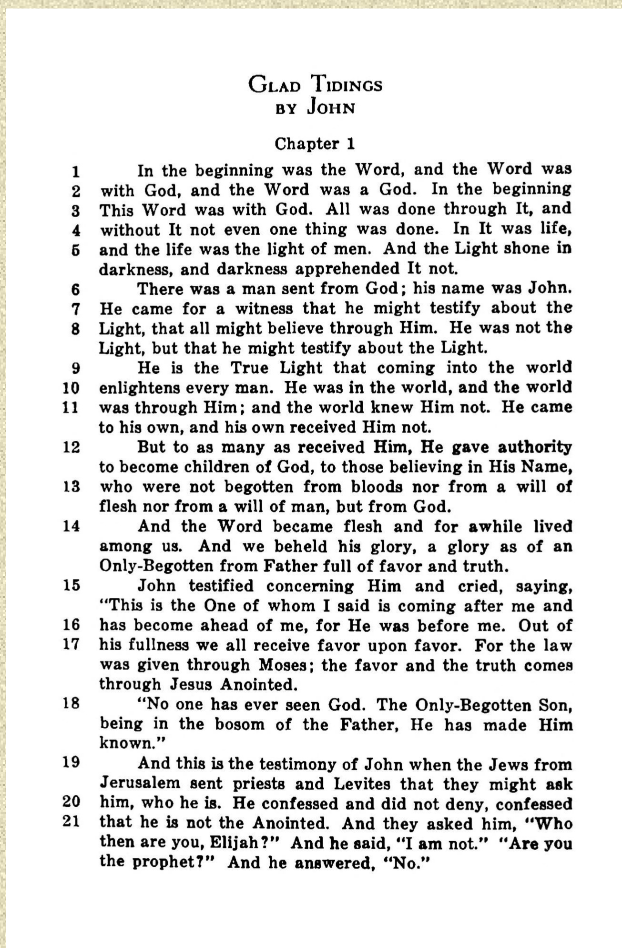
The New Testament of our Lord and Savior Jesus Anointed

Pocatello: Arrowhead Press, USA

James L. Tomanek

and the Word was a God





GLAD TIDINGS
BY JOHN

Chapter 1

1 In the beginning was the Word, and the Word was 2 with God, and the Word was a God. In the beginning 3 This Word was with God. All was done through It, and 4 without It not even one thing was done. In It was life, 5 and the life was the light of men. And the Light shone in darkness, and darkness apprehended It not.

6 There was a man sent from God; his name was John. 7 He came for a witness that he might testify about the 8 Light, that all might believe through Him. He was not the Light, but that he might testify about the Light.

9 He is the True Light that coming into the world 10 enlightens every man. He was in the world, and the world 11 was through Him; and the world knew Him not. He came to his own, and his own received Him not.

12 But to as many as received Him, He gave authority to become children of God, to those believing in His Name, 13 who were not begotten from bloods nor from a will of flesh nor from a will of man, but from God.

14 And the Word became flesh and for awhile lived among us. And we beheld his glory, a glory as of an Only-Begotten from Father full of favor and truth.

15 John testified concerning Him and cried, saying, "This is the One of whom I said is coming after me and 16 has become ahead of me, for He was before me. Out of 17 his fullness we all receive favor upon favor. For the law was given through Moses; the favor and the truth comes through Jesus Anointed.

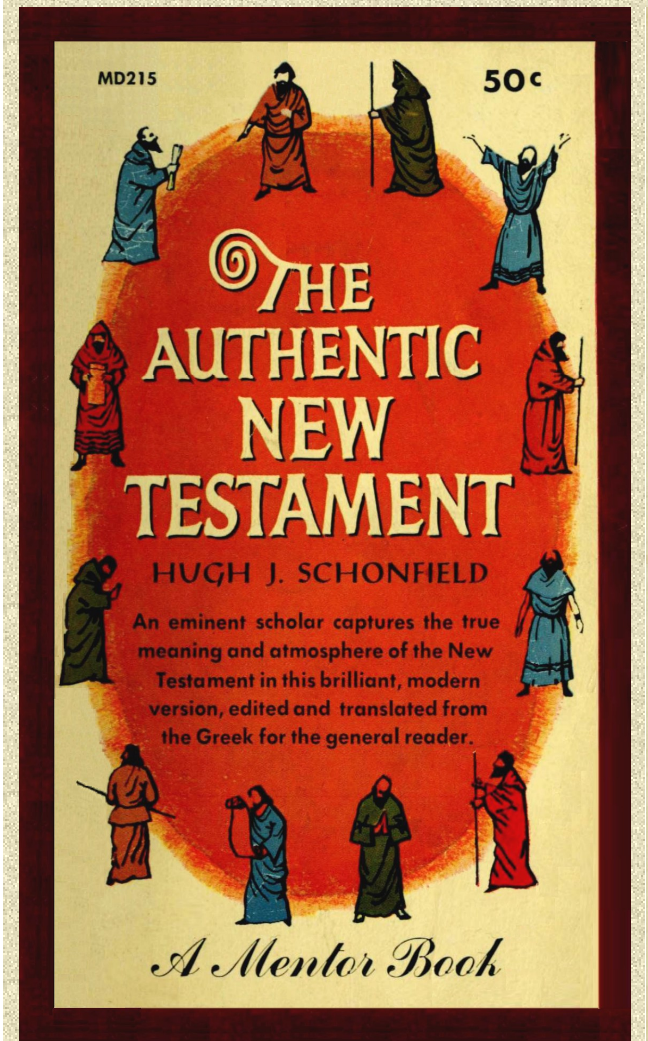
18 "No one has ever seen God. The Only-Begotten Son, being in the bosom of the Father, He has made Him known."

19 And this is the testimony of John when the Jews from Jerusalem sent priests and Levites that they might ask 20 him, who he is. He confessed and did not deny, confessed 21 that he is not the Anointed. And they asked him, "Who then are you, Elijah?" And he said, "I am not." "Are you the prophet?" And he answered, "No."

https://archive.org/stream/TheNewTestamentForEnglishReadersAlfordH.rOpts/NewTestament TomanekJL 1958-opt

1958
The Authentic New Testament
New York: The New American Library, USA
Hugh J. Schonfield

So the Word was divine



THE GOOD NEWS OF JESUS CHRIST

John's Version

PROLOGUE[1]

In the beginning was the Word.[2]
And the Word was with God.
So the Word was divine.
He was in the beginning with God.
By him everything had being.
And without him nothing had being.[3]
What had being by him was Life.
And Life was the Light of men.
And the Light shines in the Darkness.
And the Darkness could not suppress it.

There was a man sent from God called John. He came as a witness, to testify about the Light, that all might believe through him. He was not himself the Light, but came that he should testify about the Light.

This was the true Light.
It illumines all who enter the world.
He was in the world, [and the world had being by him.]
But the world did not recognize him.
He came to his own domains.
And his own did not receive him.

On those who did receive him, those who believed in him,[4] he conferred the privilege of becoming children of God, who owed their being not to race, nor physical intention, nor to human design, but to God.

The Word took bodily form and dwelt with us.
And we beheld his glory.
Glory as of the Father's Only-begotten.
Full of loving-kindness and truth.

[1] The Prologue consists of a hymn interspersed with brief remarks. The hymn is antiphonal, the alternate lines being chanted as a response. Our book was published in Asia Minor early in the second century, and this hymn could well be the one mentioned by Pliny the Younger, when as Governor of Bithynia (c. A.D. 112) he wrote about the Christians to the Emperor Trajan, that 'they met on a certain fixed day before it was light and sang an antiphonal chant to Christ, as to a god'. See also *Acts of John*, 94-6.
[2] The *Logos*, the expressed concept, here personified.
[3] Cp. Prov. viii. 22-31.
[4] Cp. Jn. xii. 36, below p. 414.

389

https://archive.org/details/authenticnewtest00scho

81

1958

Reading the Gospel of John (Ed. 1)

Chicago - Philadelphia - Los Angeles: The Judson Press

James Percival Berkeley

And the Word was Divine

READING THE GOSPEL OF JOHN

By JAMES P. BERKELEY

THE JUDSON PRESS

CHICAGO PHILADELPHIA LOS ANGELES

I (1:1-5)

In the beginning was the Word,
And the Word was with God,
And the Word was Divine.

The same was in the beginning with God,
All things through him became,
And apart from him not one thing became which has become.

In him was Life,
And the Life was the Light of men,
And the Light shines in the Darkness,
And the Darkness did not overcome it.

II (1:9-13)

The Light, the True Light,
Which enlightens every man,
Was coming into the World.

In the World he was,
And the World through him became,
And the World did not know him.

He came unto his own,
And they who were his own did not receive him.

As many as received him,
To them he gave sanction to become children of God,
To those who believe on his name;
Who,
  not of blood,
  not of the will of flesh,
  not of the will of man,
But of God, were begotten.

82

1960

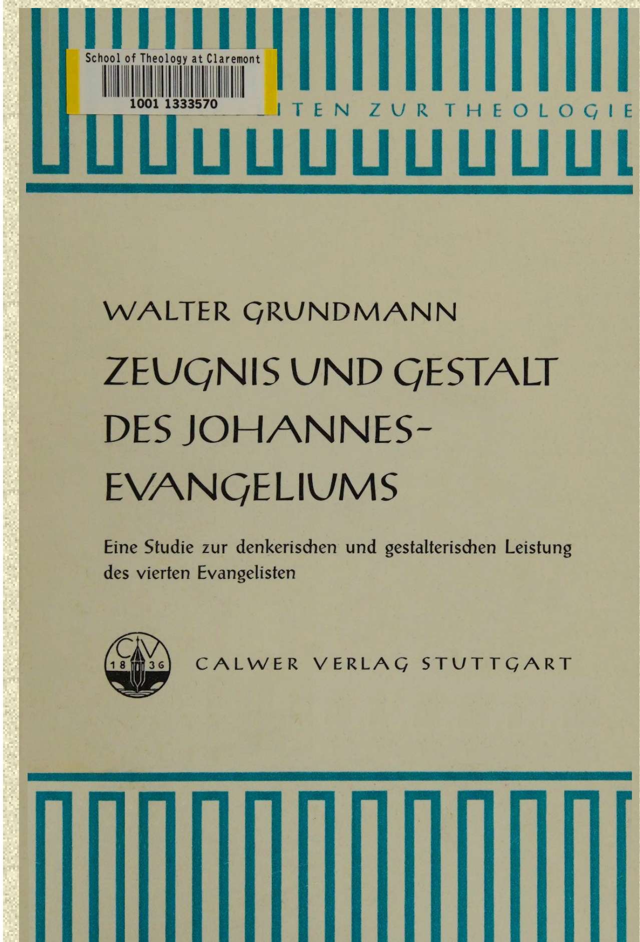
Zeugnis und Gestalt des Johannes-Evangeliums:
Eine Studie zer denkerischen und gestalterischen Leistung des vierten Evangelisten

Stuttgart: Calwer Verlag, Germany

Walter Grundmann

and god of a kind was the Logos

und Gott von Art war der Logos



Begriffe, die im Evangelium selbst nicht wieder vorkommen, z. B. der Begriff des Logos, und zugleich enthält er die entscheidenden Themen, die im Evangelium entfaltet werden.

Wenn wir die Ergebnisse der Durchforschung des Prologs zusammenfassen, ergibt sich folgendes Bild:[48]

I (1) *Im Uranfang war der Logos,*
und der Logos war auf Gott zu,
und Gott von Art war der Logos.
(2) Dieser war im Uranfang auf Gott zu.
(3) *Alles wurde durch ihn,*
und ohne ihn wurde nicht eines.
(4) *Was geworden ist, in ihm war das Leben.*
Und das Leben war das Licht der Menschen.
(5) *Und das Licht scheint in der Finsternis,*
und die Finsternis hat es nicht überwältigt.
(6) Es wurde ein Mensch, gesandt von Gott,
mit Namen Johannes.
(7) Dieser kam zum Zeugnis,
daß er zeugte vom Licht,
daß alle durch ihn glaubten.
(8) Jener war nicht das Licht,
sondern daß er zeugte vom Licht.
(9) Er war das wahrhaftige Licht,
das jeden Menschen erleuchtet,
der in die Welt kommt.

II (10) *(Der Logos) war in der Welt,*
und die Welt wurde durch ihn,
und die Welt erkannte ihn nicht.
(11) *Er kam in sein Eigentum,*
und die Seinen nahmen ihn nicht auf.
(12) *Wie viele ihn aber aufnahmen,*
denen gab er (Vollmacht), Gottes Kinder zu werden,
(12 c) die an seinen Namen glauben,
(13) die nicht aus Blut und nicht aus dem Willen des Fleisches
und nicht aus dem Willen des Mannes,
sondern aus Gott erzeugt sind.

[48] Die links stehenden Stücke gehören dem Hymnus an, die rechts stehenden enthalten die Zusätze und Erweiterungen; die kursiv gedruckten Partien des Hymnus sind die ältesten Bestandteile, die gesperrten Partien eine Zudichtung, wahrscheinlich vom Evangelisten oder seiner Vorlage.

28

https://archive.org/details/zeugnisundgestal0000grun

83

1961

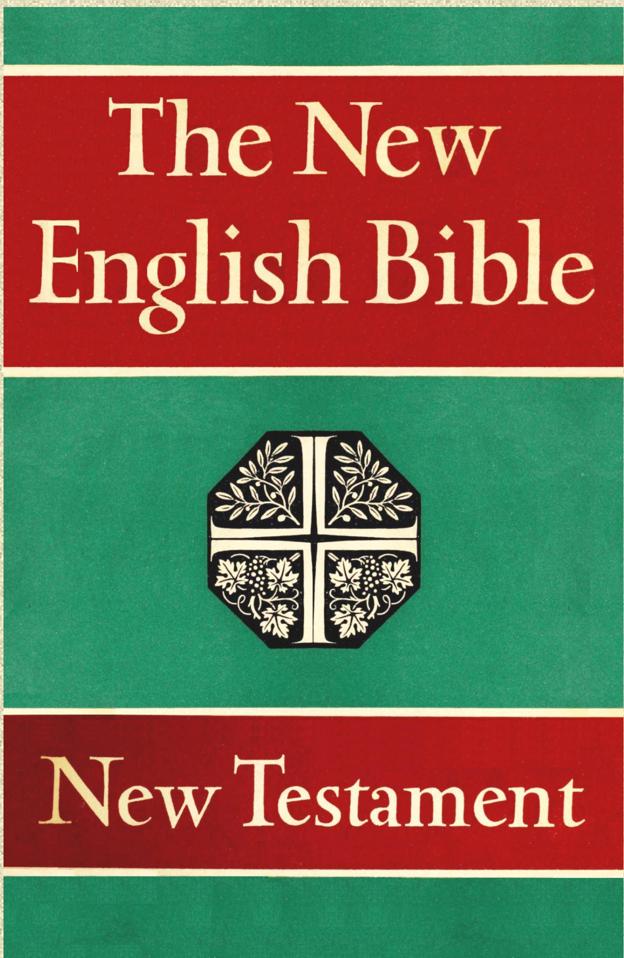
The New English Bible

Oxford University Press, Cambridge University Press

Oxford-Cambridge-New York

Charles T. Dodd

and what God was, the Word was



THE

GOSPEL ACCORDING TO

JOHN

The Coming of Christ

1 WHEN ALL THINGS began, the Word already was.[a] The Word dwelt with God, and what God was, the 2 Word was. The Word, then, was with God at the beginning, 3 and through him all things came to be; no single thing was 4 created without him. All that came to be was alive with his life,[b] 5 and that life was the light of men. The light shines on in the dark, and the darkness has never quenched it.

6, 7 There appeared a man named John, sent from God; he came as a witness to testify to the light, that all might become believers 8 through him. He was not himself the light; he came to bear witness 9 to the light. The real light which enlightens every man was even then coming into the world.[c]

10 He was in the world;[d] but the world, though it owed its being to 11 him, did not recognize him. He entered his own realm, and his own 12 would not receive him. But to all who did receive him, to those who have yielded him their allegiance, he gave the right to become 13 children of God, not born of any human stock, or by the fleshly 14 desire of a human father, but the offspring of God himself. So the Word became flesh; he came to dwell among us, and we saw his glory, such glory as befits the Father's only Son, full of grace and truth.

15 Here is John's testimony to him: he cried aloud, 'This is the man I meant when I said, "He comes after me, but takes rank before me"; for before I was born, he already was.'

16, 17 Out of his full store we have all received grace upon grace; for while the Law was given through Moses, grace and truth came

[a] *Or* The Word was at the creation. [b] *Or* no single created thing came into being without him. There was life in him... [c] *Or* The light was in being, light absolute, enlightening every man born into the world. [d] *Or* The Word, then, was in the world.

https://archive.org/details/newenglishbiblen00join

84

1967

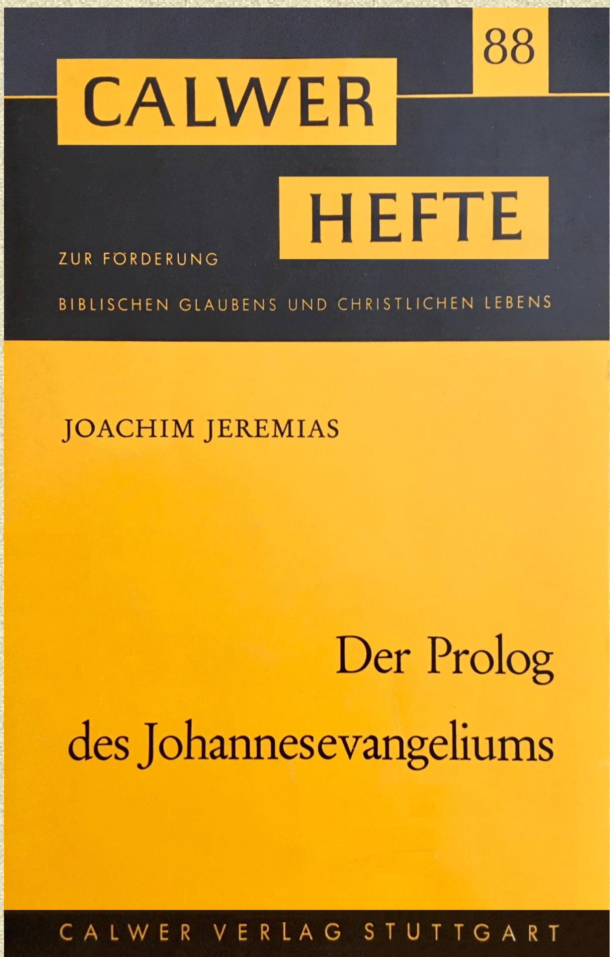
Der Prolog des Johannesevangeliums (Johannes 1, 1-18)

Stuttgart: Calwer Verlag

Joachim Jeremias

and godlike sort was the Logos

und göttlicher Art war der Logos



2. DIE GEDANKENFÜHRUNG DES PROLOGS

a) Die erste Strophe (V. 1–5): Der Logos

In dreifacher Weise wird der Logos vorgestellt:

„Im Anfang war der Logos,
und der Logos war bei Gott,
und göttlicher Art war der Logos."

Mit bewußtem Anklang an das erste Wort der Bibel: „Im Anfang schuf Gott Himmel und Erde" beginnt der Prolog. Aber das Wort „Anfang" hat im Prolog einen anderen Sinn als in der Genesis. Es bezeichnet nicht die Schöpfung, die erst später, in V. 3, erwähnt wird, sondern die vorweltliche Ewigkeit, den Uranfang, mit anderen Worten: „Im Anfang" ist Joh. 1, 1 kein temporaler, sondern ein qualitativer Begriff. Dieser Anfang umschreibt die Sphäre Gottes. Der Logos kommt aus der Ewigkeit. Wer es mit ihm zu tun hat, hat es mit dem lebendigen Gott selbst zu tun.

Sodann wird der Logos vorgestellt als der Schöpfungsmittler:

„Alle Dinge sind durch ihn geschaffen worden,
und ohne ihn ist nichts geschaffen worden von allem,
was ist."[3]

Was ist der Sinn dieser seltsamen christologischen Aussage von der Schöpfungsmittlung, die zuerst bei Paulus in einer

[3] Manche Exegeten verbinden die letzten Worte mit den folgenden: „Was geschaffen worden war, war in ihm Leben." Aber das gibt schwerlich einen guten Sinn. Die Schöpfung war nicht Leben (*zoe*), d. h. Leben im Vollsinn. Nur im Logos war Leben.

17

https://books.google.pl/books?id=J68qAQAAMAAJ (limited view)

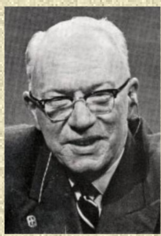
85

1968

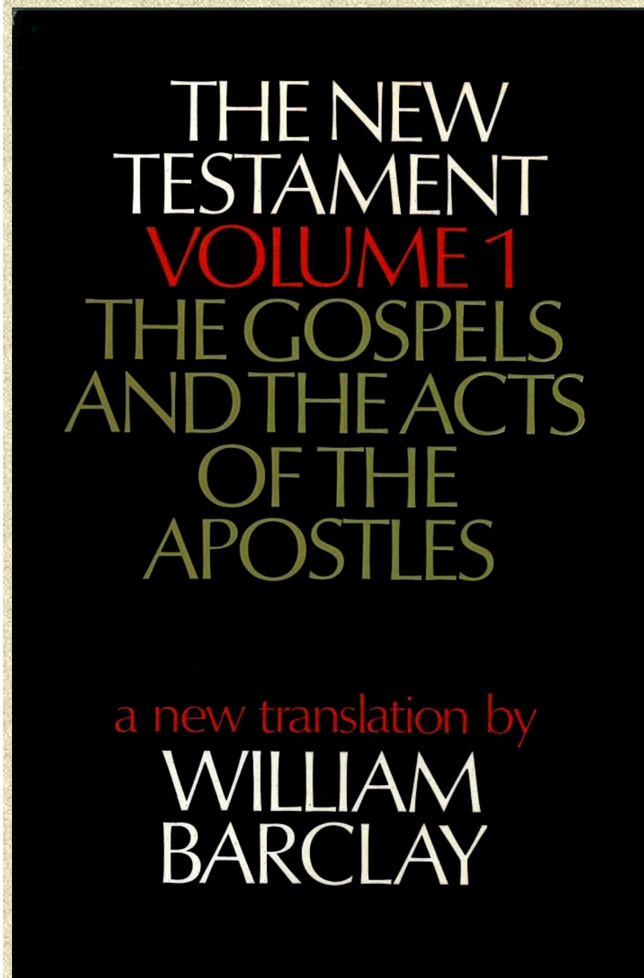
The New Testament: A New Translation

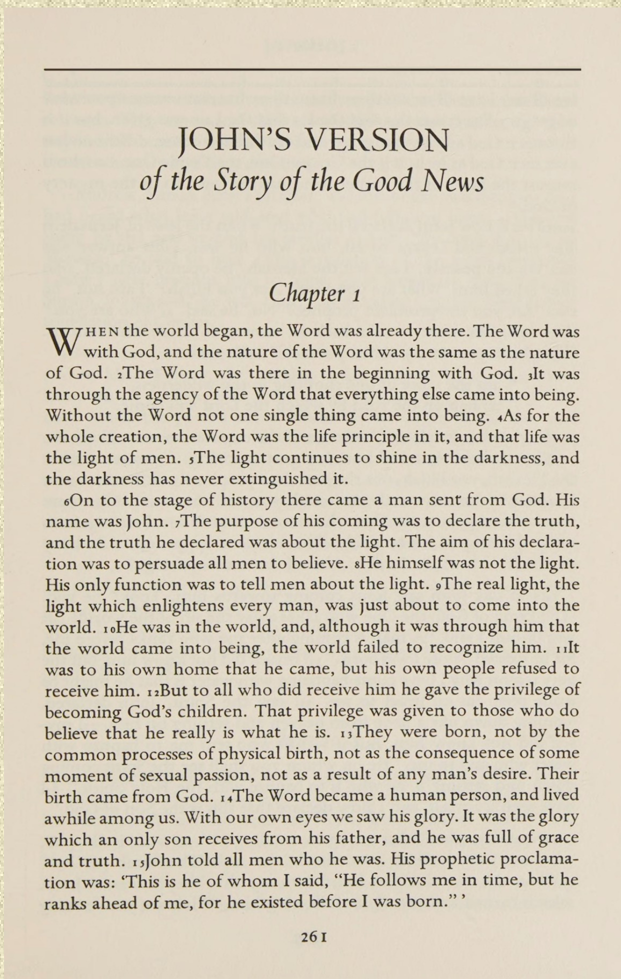
London: Collins St James's Place

William Barclay



and the nature of the Word was the same as the nature of God





JOHN'S VERSION
of the Story of the Good News

Chapter 1

WHEN the world began, the Word was already there. The Word was with God, and the nature of the Word was the same as the nature of God. 2The Word was there in the beginning with God. 3It was through the agency of the Word that everything else came into being. Without the Word not one single thing came into being. 4As for the whole creation, the Word was the life principle in it, and that life was the light of men. 5The light continues to shine in the darkness, and the darkness has never extinguished it.

6On to the stage of history there came a man sent from God. His name was John. 7The purpose of his coming was to declare the truth, and the truth he declared was about the light. The aim of his declaration was to persuade all men to believe. 8He himself was not the light. His only function was to tell men about the light. 9The real light, the light which enlightens every man, was just about to come into the world. 10He was in the world, and, although it was through him that the world came into being, the world failed to recognize him. 11It was to his own home that he came, but his own people refused to receive him. 12But to all who did receive him he gave the privilege of becoming God's children. That privilege was given to those who do believe that he really is what he is. 13They were born, not by the common processes of physical birth, not as the consequence of some moment of sexual passion, not as a result of any man's desire. Their birth came from God. 14The Word became a human person, and lived awhile among us. With our own eyes we saw his glory. It was the glory which an only son receives from his father, and he was full of grace and truth. 15John told all men who he was. His prophetic proclamation was: 'This is he of whom I said, "He follows me in time, but he ranks ahead of me, for he existed before I was born."'

261

https://archive.org/details/newtestament0000unse_j8v7

1968

Wuppertaler Studienbibel. Das Evangelium des Johannes
1. Theil: Kapitel 1 bis 10
Wuppertal: R. Brockhaus Verlag, Germany
Werner de Boor

and god [of a kind] was the Logos
und Gott [von Art] war der Logos

Das Evangelium des Johannes 1. Teil

erklärt von Dr. Werner de Boor

Wuppertaler Studienbibel

DAS GEHEIMNIS DER PERSON JESU

Johannes 1, 1–5

1 Im Anfang war der Logos (das Wort), und der Logos war bei Gott, 2 und Gott [von Art] war der Logos. * Dieser war im Anfang bei Gott. 3 * Alles wurde durch ihn, und ohne ihn wurde auch nicht eines, was 4 geworden ist. * In ihm war Leben, und das Leben war das Licht 5 der Menschen. * Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht ergriffen.

Von dem Größten, was es in der Welt gibt, von dem einzig wirklich Großen und Wichtigen soll berichtet werden, von Jesus Christus, von seinem Leben, Reden, Wirken, Leiden, Sterben und Auferstehen. Der an Jesus glaubenden Gemeinde[35] soll mit diesem Bericht die ganze „Herrlichkeit" Jesu zur Stärkung, Klärung und Vertiefung ihres Glaubens gezeigt werden. Aber wie soll dieses Berichten „anfangen"?

Johannes übergeht alles, was Matthäus und Lukas von der Geburt und der Kindheit Jesu erzählen; es ist der Gemeinde schon bekannt[36]. Und es ist in sich selbst noch nicht das Eigentliche und Entscheidende, was von dem Geheimnis der Person Jesu gesagt werden muß. Johannes möchte sofort am Anfang seiner Schrift gerade auf dieses Geheimnis den Blick seiner Leser lenken, damit sie alles, was er von Jesus berichtet, in der rechten Weise verstehen. Denn er will uns durch seine ganze Schrift hindurch zeigen, wie nicht die Gaben, Taten und Wirkungen Jesu das Wichtigste sind, sondern Jesus selbst in seiner Person, in seinem wunderbaren Sein. Darum sind die Gipfelpunkte des Evangeliums, wie Johannes es uns bezeugt, die großen „Ich bin"-Worte Jesu. Jesus g i b t nicht nur Wasser, Brot, Leben, Auferstehung, Jesus i s t selber dieses alles und kann es uns nur darum wahrhaft „geben", weil er es wesensmäßig ist. Darum kann Johannes das Geheimnis der Person Jesu nicht nur wie Markus in Kürze aussprechen. Er muß mehr davon sagen. Er fängt darum mit dem Anfang an; aber mit jenem Anfang, der im letzten Sinn „der Anfang" ist, jener „Anfang", mit dem deshalb auch die ganze Bibel beginnt: „Im Anfang schuf Gott Himmel und Erde" (1 Mo 1, 1). Über diesen „Anfang" geht Johannes bewußt und in Ablehnung aller „gnostischen" Spekulationen[37] nicht hinaus. In die vorweltliche Ewigkeit Gottes sucht er nicht zu blicken. Aber das allerdings stellt er fest: An diesem Anfang „war" Er bereits, den wir als Jesus Christus kennen und von dem

zu Vers 1: Jo 17, 5. 8; 1 Jo 1, 1. 2; Offb 19, 13
zu Vers 3: 1 Mo 1, 1; Ps 33, 6; 1 Ko 8, 6; Kol 1, 16; Hbr 1, 2
zu Vers 4: Jo 5, 26; 8, 12; 14, 6; 1 Jo 1, 2
zu Vers 5: Lk 1, 78 f; Jo 3, 19; 9, 5; 12, 35; 1 Th 5, 4

1/2

[35] Vgl. Einleitung S. 29.
[36] Vgl. Einleitung S. 22.
[37] Vgl. Anmerkung Einleitung S. 26 Nr. 25.

https://b-ok2.org/book/1187074/34936a

1969

SAYULA POPOLUCA (SAYULTEC) (Veracruz, Mexico)

Aye nam acuerdu iwatway Jesucristu* // *Nuevo Testamento en Popoluca de Sayula

Mexico: Sociedad Bíblica de México

Lawrence E. Clark

and the Word was (and still is) the same as God

mit ayé Palabra nije'yu Dios

Ayé nam acuerdu iwatway Jesucristu

Nuevo Testamento
en Popoluca de Sayula

SOCIEDAD BÍBLICA DE MÉXICO
México, D. F.

SAN JUAN 1

Ayé Palabra jat jayau

1 Antes ichu̱chij ayú̱j mundu tsu̱nau ayé Palabra našactu-iščapcapay Dios, mit ayé Palabra tsu̱nau mit Dios, mit ayé Palabra nije'yu Dios. 2 Je' tsu̱nau mit Dios antes ichu̱chij ayú̱j mundu. 3 Je' iwat nu'pʉjʉn cosajat, mit ca-itpate neti te je' igawatp nu'pʉjʉn itpay. 4 Je' ayé iyacpay vida, mit je' našmoygap vida, mit iyacpey luz pa jayajwat ma e'pca. 5 Ayé luz ta'cšp chitimicni'c, mit ayé chitimic iga-acpi'chu ayé luz.

6 It tu'c jayau i-ajyu'tway Dios, mit ayé jayau inʉ'jy Juan. 7 Ayé jayau min ašam testigu pa našactu-iščapcáj jeme našmoygapay luz, pa nu'pʉjʉn jayajwat ma cupʉjca ayé luz, ni'c we'n iguinʉm Juan. 8 Mit Juan caje' je' iyacp luz, po je' min pa našactu-iščapcáj jeme našmoygapay luz. 9 Ayé jeme našmoygapay luz iyacšta'cway min en ayú̱j mundu, mit ayé iyacp luz pa nu'pʉjʉn jayajwat.

10 Je' tsu̱nau en ayú̱j mundu, mit je' iwat ayú̱j mundu, po jayajwat ayú̱j mundujway iga-iščapcawu je'. 11 Je' min en ayú̱j mundu jeme je' iwatway, mit jayajwat ayú̱j mundujway igapʉctsougawu je'. 12 Po nu'pʉjʉn iguipʉctsougaway je', mit nu'pʉjʉn iguicupʉjcapay, imoygʉš derechu pa ijatcawa'n Dios iwajyat. 13 Ni'c Dios igawayjatcʉšu ašam ite̱jtat iguiwatcap, ne caje' ašam jayajwat

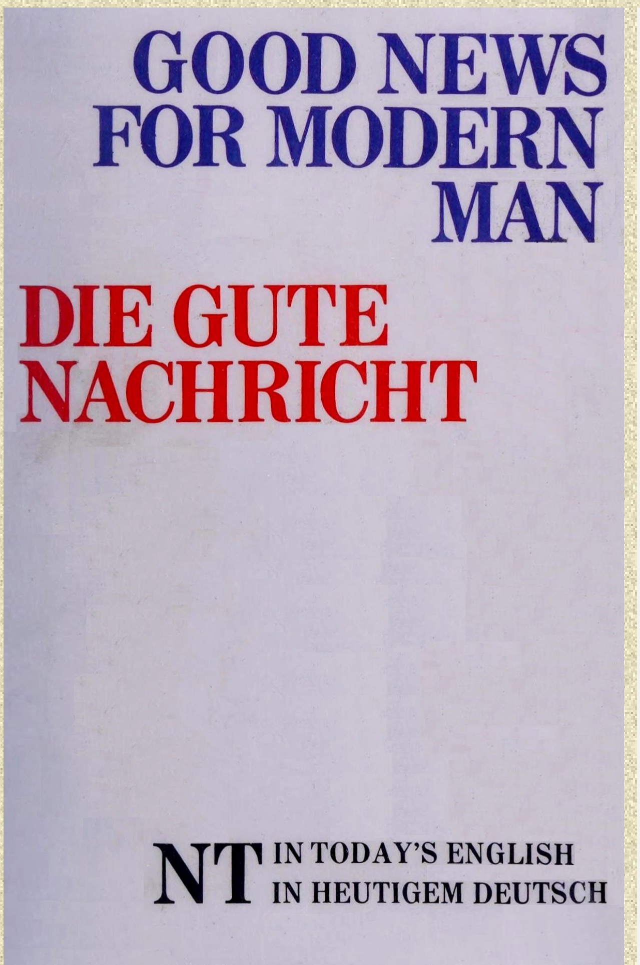
https://chop.bible.com/pl/bible/2129/JHN.1.PSNT

see https://tips.translation.bible/tip_verse/john-11/

88

1971
Die Bibel in heutigem Deutsch:
Die Gute Nachricht des Alten und Neuen Testaments
ohne die Spätschriften des Alten Testaments (Ed. 2)
Stuttgart: Deutsche Bibelgesellschaft
?

He was with God and in everything like God
Er war bei Gott und in allem Gott gleich



THE GOSPEL OF JOHN

The Word of Life

1 [1] Before the world was created, the Word already existed; he was with God, and he was the same as God. [2] From the very beginning, the Word was with God. [3] Through him God made all things; not one thing in all creation was made without him. [4] The Word was the source of life, and this life brought light to men. [5] The light shines in the darkness, and the darkness has never put it out.

[6] God sent his messenger, a man named John, [7] who came to tell people about the light. He came to tell them, so that all should hear the message and believe. [8] He himself was not the light; he came to tell about the light. [9] This was the real light, the light that comes into the world and shines on all men.

[10] The Word, then, was in the world. God made the world through him, yet the world did not know him. [11] He came to his own country, but his own people did not receive him. [12] Some, however, did receive him and

DIE GUTE NACHRICHT NACH JOHANNES

Christus – das Wort

1 Am Anfang, bevor die Welt geschaffen wurde, war schon der, der »Das Wort« heißt. Er war bei Gott und in allem Gott gleich. [2] Von Anfang an war er bei Gott. [3] Durch ihn wurde alles geschaffen; nichts entstand ohne ihn. [4] Allen Geschöpfen gab er das Leben, und für die Menschen war er das Licht. [5] Das Licht strahlt im Finstern, und die Finsternis hat es nicht auslöschen können.

[6] Gott sandte einen Mann namens Johannes. [7] Der sollte die Menschen auf das Licht hinweisen, damit alle es erkennen und annehmen. [8] Er selbst war nicht das Licht; seine Aufgabe war nur, auf das Licht hinzuweisen.

[9/10] Das wahre Licht ist der, der »Das Wort« heißt. Er ist in die Welt gekommen als das Licht für alle Menschen. Obwohl die Welt durch ihn geschaffen wurde, erkannte sie ihn nicht. [11] Er kam in seine Schöpfung, aber seine eigenen Geschöpfe wiesen

https://archive.org/details/goodnewsformoder0000unse_w6n4

Ed. 1 (1967):
Was Gott war, das war das Wort auch
What God was, that was the Word also

1972

Das Evangelium nach Johannes (Ed. 12)

Göttingen-Zürich: Vandenhoeck & Ruprecht

Siegfried Schulz

and a god (or: of a divine kind) was the Word

und ein Gott (oder: Gott von Art) war das Wort

Das Evangelium nach Johannes

Übersetzt und erklärt

von

Siegfried Schulz

1987

Vandenhoeck & Ruprecht
Göttingen und Zürich

Der Prolog: 1, 1-18

[1] Im Anfang war das Wort,
und das Wort war bei dem Gott,
und ein Gott (oder: Gott von Art) war das Wort.
[2] Dieses war im Anfang bei dem Gott.
[3] Durch dasselbe ist alles geworden,
und ohne dasselbe wurde gar nichts,
was geworden ist.
[4] In ihm war Leben,
und das Leben war das Licht der Menschen.
[5] Und das Licht scheint in der Finsternis,
aber die Finsternis hat es nicht ergriffen.
[6] Ein Mensch trat auf, von Gott gesandt, mit Namen Johannes. [7] Dieser kam zum Zeugnis, um Zeugnis zu geben für das Licht, damit alle durch ihn zum Glauben kämen. [8] Jener war nicht das Licht, sondern er wollte (nur) Zeugnis geben für das Licht. [9] Es war das wahre Licht, das jeden Menschen erleuchtet, der in die Welt kam.
[10] Es war in der Welt,
und die Welt ist durch es geworden,
aber die Welt wollte von ihm nichts wissen.
[11] Es kam in das Seine,
aber die Seinen nahmen es nicht auf.
[12] So viele es jedoch aufnahmen,
ihnen gab es Vollmacht,
Gottes Kinder zu werden,
ihnen, die an seinen Namen glauben, [13] welche nicht aus dem Blut noch aus dem Willen des Fleisches noch aus dem Willen des Mannes, sondern aus Gott gezeugt sind. [14] Und das Wort ward Fleisch und zeltete unter uns, und wir schauten seine Herrlichkeit, eine Herrlichkeit, wie sie der Einzigerzeugte vom Vater hat, voller Gnade und Wahrheit. [15] Johannes zeugt von ihm und ruft: Dieser war es, von dem ich sagte: Der nach mir kommt, ist vor mir gewesen, denn er war eher als ich. [16] Denn aus seiner Fülle haben wir alle empfangen, und zwar Gnade um Gnade. [17] Denn das Gesetz wurde durch Mose gegeben, die Gnade und die Wahrheit (aber) kamen durch Jesus Christus. [18] Niemand hat Gott je gesehen. Der einziggezeugte Sohn (nach anderen Textzeugen: Gott), der im Schoß des Vaters ist, der hat (von ihm) Kunde gebracht.

Die ersten 18 Verse des Johannesevangeliums haben vor allem in den letzten Jahrzehnten der Forschung viel Mühe bereitet. Der Abschnitt wird herkömmlicherweise als „Prolog" bezeichnet. Diese Bezeichnung ist aber alles andere als eindeutig, und man hat auch bald erkannt, daß sie nicht viel weiterführt. Welches war der Zweck dieses Prologs? Er ist sicher keine literarische Vorrede für Gebildete, wie Lk. 1, 1-4, aber auch keine Themaangabe im Sinne von 1.Joh. 1, 1-4. Der Prolog stellt auch keine pädagogische Hinführung für den damaligen Leser dar, es wird in diesem Abschnitt auch nicht der heilsgeschichtliche Anfang des vierten Evangeliums markiert und schließlich auch kein Summarium des folgenden Evangeliums gegeben. Viel näher läge es, im Prolog den regelrechten Anfang des Evangeliums zu sehen. Aber 1, 19 ff. mit seiner Folge von Perikopen im Erzählungsstil setzt nicht

Ed. 16 (1987)

1972: https://books.google.pl/books?id=598AAAAAMAAJ (limited view)
1987: https://1lib.pl/book/5425023/91f306

1973

The Translator's New Testament

London: B&FBS

William D. McHardy

and the Word was with God and shared his nature

145 LUKE 24: 42–53; JOHN 1: 1–7

'Have you anything to eat here?' [42]They gave him a piece of cooked fish. [43]He took it and ate it in their presence.

[44]He said to them, 'This is what I told you while I was still with you, when I said that all that is written concerning me in the *Law of Moses, the *Prophets and the Psalms must be fulfilled.' [45]Then he opened their minds to understand the Scriptures; [46]and he said to them, 'This is what *Scripture says: the *Messiah must suffer, and rise from the dead on the third day, [47]and repentance and forgiveness of sins must be *proclaimed in his *name among all the nations, beginning from Jerusalem. [48]You are witnesses of these things. [49]And I am about to send upon you what my Father promised; but you must stay in the city till you are clothed with power from above.'

[50]He led them out near to Bethany, lifted up his hands and blessed them. [51]While he was blessing them he parted from them, and was carried up to heaven. [52]They worshipped him and returned to Jerusalem with great joy; [53]and they spent their whole time in the temple, praising God.

THE GOSPEL ACCORDING TO

JOHN

1 When everything began the †Word already existed. †The Word was with God and shared his nature. [2]He was with God in the beginning. [3]†All things came into being through him, and apart from him not even one thing came into being. Everything that came into being [4]derived its life from him, and his life was the light of men. [5]The light shines in the darkness, and the darkness has never overcome it.

[6]There was a man, sent from God; his name was John. [7]He came for witness, to bear witness about the light, that all might

11 BTT

https://archive.org/details/translatorsnewte0000unse

91a

1976

ספרי הברית החדשה: תרגום חדש

= *Sifre Ha-Berit Ha-Ḥadashah: targum ḥadash* (NT)

United Bible Societies, Jerusalem

Joseph Atzmon – Yohanan Elihai

and a god was the Word

ואלהים היה הדבר

ספרי

הברית החדשה

תרגום חדש

UNITED BIBLE SOCIETIES

החברות המאוחדות לכתבי הקודש

1976

הַבְּשׂוֹרָה עַל-פִּי יוֹחָנָן

הדבר

1 א [1] בְּרֵאשִׁית הָיָה הַדָּבָר וְהַדָּבָר הָיָה אֵצֶל הָאֱלֹהִים וֵאלֹהִים הָיָה הַדָּבָר. [2] הוּא הָיָה בְּרֵאשִׁית אֵצֶל הָאֱלֹהִים. [3] הַכֹּל נִהְיָה עַל-יָדוֹ וּמִבַּלְעָדָיו לֹא נִהְיָה כָּל אֲשֶׁר נִהְיָה. [4] בּוֹ הָיוּ חַיִּים וְהַחַיִּים הָיוּ הָאוֹר לִבְנֵי הָאָדָם. [5] הָאוֹר מֵאִיר בַּחֹשֶׁךְ וְהַחֹשֶׁךְ לֹא הִשִּׂיגוֹ.

[6] אִישׁ הָיָה שָׁלוּחַ מֵאֵת אֱלֹהִים וּשְׁמוֹ יוֹחָנָן. [7] הוּא בָּא לְעֵדוּת, לְהָעִיד עַל הָאוֹר כְּדֵי שֶׁעַל-פִּיו יַאֲמִינוּ הַכֹּל. [8] הוּא לֹא הָיָה הָאוֹר; הוּא בָּא לְהָעִיד עַל הָאוֹר. [9] הָאוֹר הָאֲמִתִּי, הַמֵּאִיר לְכָל אָדָם, בָּא אֶל הָעוֹלָם. [10] בָּעוֹלָם הָיָה וְעַל-יָדוֹ נִהְיָה הָעוֹלָם, וְהָעוֹלָם לֹא הִכִּירוֹ. [11] הוּא בָּא אֶל שֶׁלּוֹ וְאֵלֶּה אֲשֶׁר לוֹ לֹא קִבְּלוּ אוֹתוֹ. [12] אֲבָל לְכָל אֲשֶׁר קִבְּלוּ אוֹתוֹ, הַמַּאֲמִינִים בִּשְׁמוֹ, נָתַן תֹּקֶף לִהְיוֹת בָּנִים לֵאלֹהִים. [13] וְהֵם לֹא מִדָּם וְלֹא מֵחֵפֶץ הַבָּשָׂר נוֹלְדוּ, אַף לֹא מֵחֵפֶץ גֶּבֶר, כִּי אִם מֵאֱלֹהִים.

[14] הַדָּבָר נִהְיָה בָּשָׂר וְשָׁכַן בְּתוֹכֵנוּ; וַאֲנַחְנוּ רָאִינוּ אֶת כְּבוֹדוֹ, כְּבוֹד בֵּן יָחִיד מִלִּפְנֵי אָבִיו, מָלֵא חֶסֶד וֶאֱמֶת. [15] יוֹחָנָן הֵעִיד עָלָיו וְקָרָא בְּאָמְרוֹ: "זֶה הוּא שֶׁאָמַרְתִּי עָלָיו, 'הַבָּא אַחֲרַי הוּא כְּבָר לְפָנַי, כִּי קֹדֶם לִי הָיָה.'" [16] הֵן מִמְּלוֹאוֹ כֻּלָּנוּ קִבַּלְנוּ, וְחֶסֶד עַל חֶסֶד; [17] כִּי הַתּוֹרָה

https://archive.org/details/sifrehaberithaad0000unse

91b

1991

The Modern Hebrew New Testament

The Bible Society in Israel, Jerusalem

(next eds. 1995 | 2000 | 2003 | 2005 | 2006 | 2010)

Joseph Atzmon – Yohanan Elihai

and a god was the Word

ואלהים היה הדבר

The Modern Hebrew New Testament

הַבְּשׂוֹרָה עַל־פִּי יוֹחָנָן

הדבר

א בְּרֵאשִׁית הָיָה הַדָּבָר, וְהַדָּבָר הָיָה עִם הָאֱלֹהִים, וֵאלֹהִים הָיָה הַדָּבָר. 2 הוּא הָיָה בְּרֵאשִׁית עִם הָאֱלֹהִים. 3 הַכֹּל נִהְיָה עַל־יָדָיו, וּמִבַּלְעָדָיו לֹא נִהְיָה כָּל אֲשֶׁר נִהְיָה. 4 בּוֹ הָיוּ חַיִּים וְהַחַיִּים הָיוּ הָאוֹר לִבְנֵי הָאָדָם. 5 וְהָאוֹר מֵאִיר בַּחֹשֶׁךְ וְהַחֹשֶׁךְ לֹא הִשִּׂיגוֹ.

6 אִישׁ הָיָה שָׁלוּחַ מֵאֵת אֱלֹהִים וּשְׁמוֹ יוֹחָנָן. 7 הוּא בָּא לְעֵדוּת, לְהָעִיד עַל הָאוֹר כְּדֵי שֶׁעַל־פִּיו יַאֲמִינוּ הַכֹּל. 8 הוּא לֹא הָיָה הָאוֹר; הוּא בָּא לְהָעִיד עַל הָאוֹר. 9 הָאוֹר הָאֲמִתִּי, הַמֵּאִיר לְכָל אָדָם, בָּא אֶל הָעוֹלָם. 10 בָּעוֹלָם הָיָה וְעַל־יָדָיו נִהְיָה הָעוֹלָם, וְהָעוֹלָם לֹא הִכִּירוֹ. 11 הוּא בָּא אֶל שֶׁלּוֹ וְאֵלֶּה אֲשֶׁר לוֹ לֹא קִבְּלוּ אוֹתוֹ. 12 אֲבָל לְאֵלֶּה אֲשֶׁר קִבְּלוּ אוֹתוֹ, הַמַּאֲמִינִים בִּשְׁמוֹ, נָתַן תֹּקֶף לִהְיוֹת בָּנִים לֵאלֹהִים. 13 לֹא מִדָּם וְלֹא מֵחֵפֶץ הַבָּשָׂר נוֹלְדוּ, אַף לֹא מֵחֵפֶץ גֶּבֶר, כִּי אִם מֵאֱלֹהִים.

14 הַדָּבָר נִהְיָה בָּשָׂר וְשָׁכַן בְּתוֹכֵנוּ; וַאֲנַחְנוּ רָאִינוּ אֶת כְּבוֹדוֹ, כְּבוֹד בֵּן יָחִיד מִלִּפְנֵי אָבִיו, מָלֵא חֶסֶד וֶאֱמֶת. 15 יוֹחָנָן הֵעִיד עָלָיו וְקָרָא בְּאָמְרוֹ: "זֶה הוּא שֶׁאָמַרְתִּי עָלָיו, 'הַבָּא אַחֲרַי הוּא כְּבָר לְפָנַי, כִּי קֹדֶם לִי הָיָה'." 16 הֵן מִמְּלוֹאוֹ כֻּלָּנוּ קִבַּלְנוּ, וְחֶסֶד עַל חֶסֶד; 17 כִּי הַתּוֹרָה נִתְּנָה עַל־יְדֵי מֹשֶׁה, וְהַחֶסֶד וְהָאֱמֶת בָּאוּ דֶּרֶךְ יֵשׁוּעַ הַמָּשִׁיחַ. 18 אֶת הָאֱלֹהִים לֹא רָאָה אִישׁ מֵעוֹלָם; הַבֵּן הַיָּחִיד, הַנִּמְצָא בְּחֵיק הָאָב, הוּא אֲשֶׁר הוֹדִיעוֹ.

2006: https://1lib.eu/book/2573891/c72ad7

2010: https://www.jewishtestimonies.com/wp-content/uploads/2013/06/ModernHebrewNT.pdf

1976

Das Evangelium nach Johannes

Berlin: Evangelische Verlagsanstalt

Johannes Schneider

and godlike sort was the Logos

und göttlicher Art war der Logos

Auslegung

Der Prolog
1,1–18

(1) Im Anfang war der Logos
Und der Logos war bei Gott
Und göttlicher Art war der Logos

(2) Dieser war im Anfang bei Gott.

(3) Alles ist durch ihn geworden
Und ohne ihn wurde auch nicht eins.

(4) Was geworden ist, in ihm war es Leben
Und das Leben war das Licht der Menschen.

(5) Und das Licht scheint in der Finsternis
Und die Finsternis hat es nicht überwältigt.

(6) Es trat ein Mann auf, von Gott gesandt, sein Name war Johannes. (7) Dieser kam zum Zeugnis, daß er Zeugnis ablegte von dem Licht, damit alle durch ihn glaubten. (8) Er selbst war nicht das Licht, sondern daß er zeugte von dem Licht.

(9) Er (der Logos) war das wahrhaftige Licht,
Das jeden Menschen erleuchtet,
Der in die Welt kommt.

(10) Er war in der Welt,
Und die Welt ist durch ihn geschaffen worden,
Und die Welt erkannte ihn nicht.

(11) Er kam in sein Eigentum,
Und die Seinen nahmen ihn nicht auf.

(12) So viele ihn aber aufnahmen,
Denen gab er Vollmacht, Gottes Kinder zu werden,
die an seinen Namen glauben,
(13) die nicht aus Blut, auch nicht aus dem Willen des Fleisches
und nicht aus dem Willen des Mannes,
sondern aus Gott gezeugt sind.

(14) Und der Logos wurde Fleisch
Und wohnte unter uns,
Und wir sahen seine Herrlichkeit,
Die Herrlichkeit des Einziggeborenen vom Vater
Voller Gnade und Wahrheit.

(15) Johannes legt Zeugnis von ihm ab und ruft und spricht: dieser war es, von dem ich sagte: der nach mir kommt, ist (schon) vor mir gewesen, denn er war der Erste vor mir.

93 **CATHOLIC**

1979

SPANISH

"Notas de exégesis sobre el prólogo del Cuarto Evangelio (Jn 1, 1-18)"

Teología y Vida, Vol. 20, p. 55-62

Miguel Angel Ferrando

and in quality of God existed the Word

y en calidad de Dios existía el Verbo

EL TEXTO

I. El Verbo en Dios

1 a. En el principio existía el Verbo
b. y el Verbo existía cabe el Dios (= el Padre)
c. y en calidad de Dios existía el Verbo.
2 a. Este existía en el principio cabe el Dios.

3 a. Todo mediante él llegó a ser
b. y fuera de él llego a ser nada.
4 a. Lo llegado a ser en él vida era
b. y la vida era la luz de los hombres
5 a. y la luz en la tiniebla aparece
b. y la tiniebla no la venció.

II. El Verbo en la historia de la salvación

6 a. Llegó a ser un hombre
b. enviado de junto a Dios,
c. nombre de él, Juan.
7 a. Este vino para testimonio,
b. para que diera testimonio acerca de la luz,
c. para que todos creyeran mediante él.
8 a. No era aquél la luz,
b. sino para que diera testimonio acerca de la luz.

9 a. Era (existía) la luz verdadera que alumbra a todo hombre
b. viniendo (la luz) al mundo.

10 a. En el mundo era (existía)
b. y el mundo mediante él llegó a ser
c. y el mundo no lo conoció.

https://repositorio.uc.cl/xmlui/bitstream/handle/11534/15299/000421974.pdf

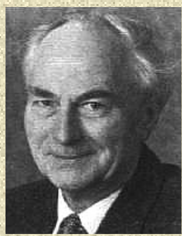
94

1979

Das Evangelium nach Johannes

Würtzburg: Gütersloher Verlagshaus

Jürgen Becker



and a god was the Logos

und ein Gott war der Logos

I. Der Prolog 1,1–18

1 Am Anfang war der Logos,
und der Logos war bei dem Gott,
und ein Gott war der Logos.

2 Dieser war am Anfang bei dem Gott.

3 Alles ist durch ihn geworden,
und ohne ihn ist nichts geworden.

Was geworden ist, 4 in dem war er Leben,
und das Leben war das Licht der Menschen.

5 Und das Licht scheint in der Finsternis,
aber die Finsternis hat es nicht in Besitz genommen.

6 Es trat ein Mensch auf, gesandt von Gott, mit Namen Johannes. 7 Dieser kam zum Zeugnis, um über das Licht Zeugnis abzulegen, damit alle durch ihn zum Glauben kämen. 8 Er war nicht (selbst) das Licht, sondern damit er über das Licht Zeugnis ablege (, dazu war er gesandt). 9 Das war das wahrhaftige Licht, das jeden Menschen erleuchtet, der in die Welt kommt. 10 Es war in der Welt, und die Welt ist durch es geschaffen, aber die Welt hat es nicht erkannt.

11 Er (der Logos) kam in das Seine,
aber die Seinen nahmen ihn nicht auf.

12 Wieviele ihn aber aufnahmen,
denen gab er die Ermächtigung,
Gottes Kinder zu werden.

(Das sind die,) die an seinen Namen glauben, 13 die nicht aus Blut oder Fleischeswillen noch aus Manneswillen sondern aus Gott gezeugt sind.

14 Und der Logos wurde Fleisch
und wohnte unter uns.

https://archive.org/details/dasevangeliumnac0001beck

95a

1980

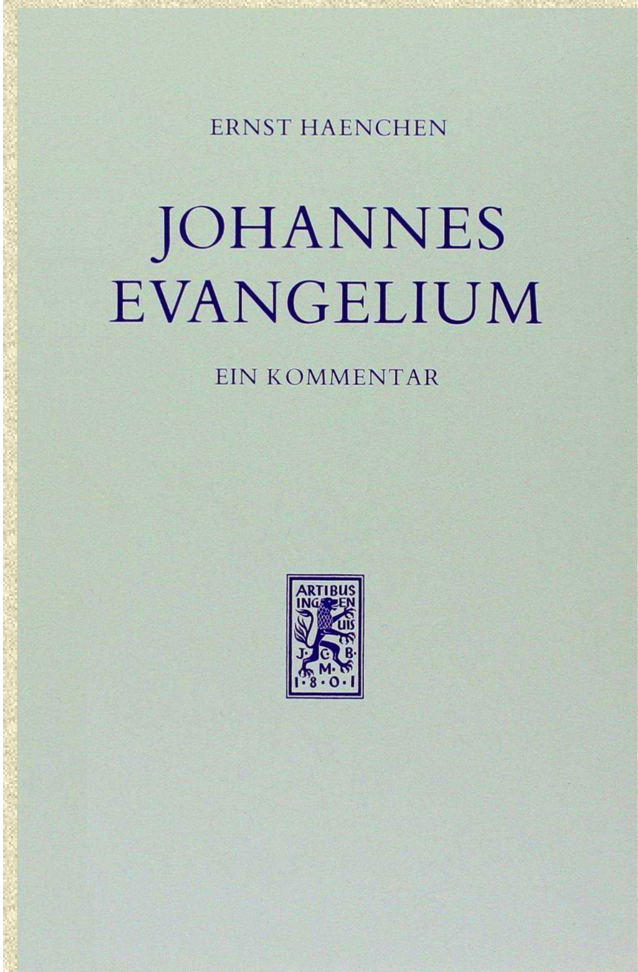
GERMAN VERSION

Das Johannesevangelium. Ein Kommentar

Tübingen: J. C. B. Mohr (Paul Siebeck)

Ernst Haenchen

und Gott (von Art) war der Logos



[1]Im Anfang war der Logos, und der Logos war bei (dem) Gott, und Gott (von Art) war der Logos. [2]Dieser war im Anfang bei (dem) Gott. [3]Alles ist durch ihn geworden, und ohne ihn ward nicht eins, was geworden ist. [4]In ihm war Leben, und das Leben war das Licht der Menschen. [5]Und das Licht scheint in die Finsternis, und die Finsternis hat es nicht erfaßt.

[6]Es ward ein Mensch, gesandt von Gott, sein Name Johannes. [7]Dieser kam zum Zeugnis, damit er Zeugnis gebe für das Licht, auf daß alle gläubig würden durch ihn. [8]Nicht er war das Licht, sondern er sollte Zeugnis geben für das Licht.

[9]Er war das wahre Licht, das jeden Menschen erleuchtet, der in die Welt kommt. [10]Er war in der Welt, und die Welt war durch ihn geworden, und die Welt erkannte ihn nicht. [11]Zu den Seinen kam er, und die Seinen nahmen ihn nicht auf.

[12]Die aber, welche ihn aufnahmen, ihnen gab er Macht, Kinder Gottes zu werden, den an seinen Namen Glaubenden, [13]die nicht aus Blut und nicht aus Fleischeswillen und nicht aus Manneswillen, sondern aus Gott gezeugt waren.

[14]Und der Logos ward Mensch und zeltete unter uns, und wir schauten seine Herrlichkeit, eine Herrlichkeit wie die des einzigen Sohnes vom Vater, voll Gnade und Wahrheit.

[15]Johannes gibt Zeugnis für ihn und ruft: ,,Dieser war es, von dem ich sagte: Der nach mir Kommende ist vor mir geworden.“

[16]Denn aus seiner Fülle haben wir alle genommen, und (zwar) Gnade um Gnade. [17]Denn das Gesetz wurde durch Moses gegeben, die Gnade und die Wahrheit sind durch Jesus Christus geworden.

[18]Gott hat niemand jemals gesehen; der einzige Sohn, der am Busen des Vaters ist, er hat Kunde gebracht.

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https://archive.org/details/dasjohannesevang0000haen

95b

1984

ENGLISH VERSION

A Commentary on the Gospel of John.

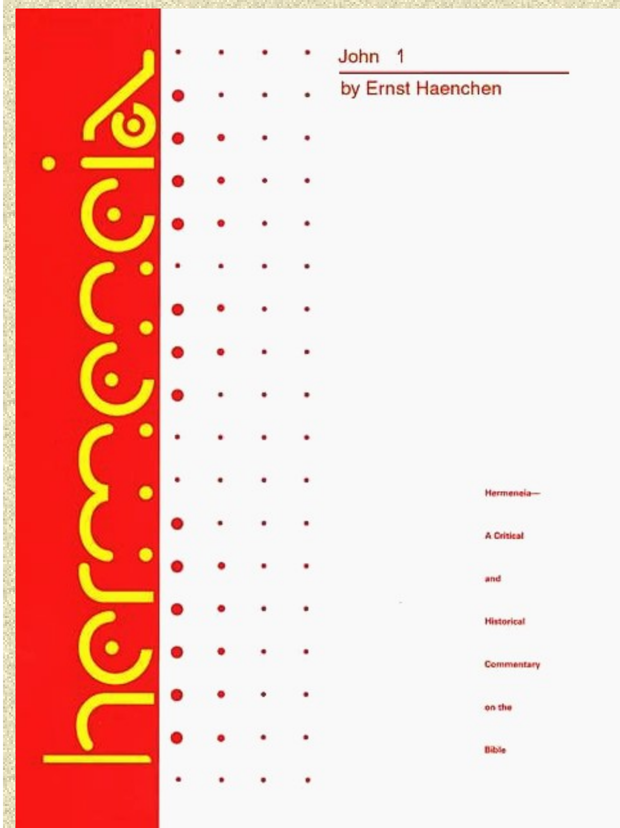
John 1: Chapters 1-6

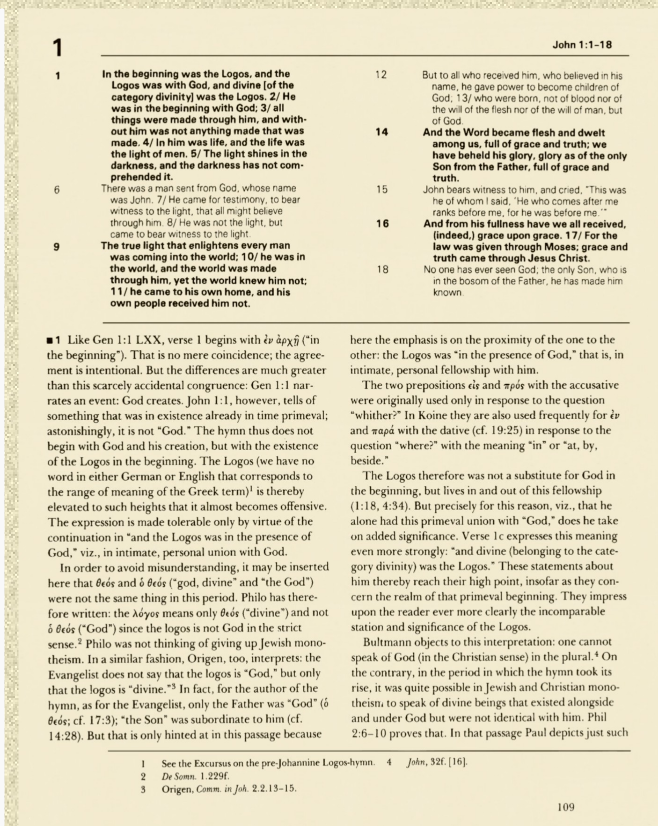
trans. by Robert W. Funck

Philadelphia: Fortress Press

Ernst Haenchen

and divine [of the category divinity] was the Logos





1 **In the beginning was the Logos, and the Logos was with God, and divine [of the category divinity] was the Logos. 2/ He was in the beginning with God; 3/ all things were made through him, and without him was not anything made that was made. 4/ In him was life, and the life was the light of men. 5/ The light shines in the darkness, and the darkness has not comprehended it.**

6 There was a man sent from God, whose name was John. 7/ He came for testimony, to bear witness to the light, that all might believe through him. 8/ He was not the light, but came to bear witness to the light.

9 **The true light that enlightens every man was coming into the world; 10/ he was in the world, and the world was made through him, yet the world knew him not; 11/ he came to his own home, and his own people received him not.**

12 But to all who received him, who believed in his name, he gave power to become children of God; 13/ who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

14 **And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father, full of grace and truth.**

15 John bears witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'"

16 **And from his fullness have we all received, (indeed,) grace upon grace. 17/ For the law was given through Moses; grace and truth came through Jesus Christ.**

18 No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known.

■ **1** Like Gen 1:1 LXX, verse 1 begins with ἐν ἀρχῇ ("in the beginning"). That is no mere coincidence; the agreement is intentional. But the differences are much greater than this scarcely accidental congruence: Gen 1:1 narrates an event: God creates. John 1:1, however, tells of something that was in existence already in time primeval; astonishingly, it is not "God." The hymn thus does not begin with God and his creation, but with the existence of the Logos in the beginning. The Logos (we have no word in either German or English that corresponds to the range of meaning of the Greek term)[1] is thereby elevated to such heights that it almost becomes offensive. The expression is made tolerable only by virtue of the continuation in "and the Logos was in the presence of God," viz., in intimate, personal union with God.

In order to avoid misunderstanding, it may be inserted here that *θεός* and *ὁ θεός* ("god, divine" and "the God") were not the same thing in this period. Philo has therefore written: the *λόγος* means only *θεός* ("divine") and not *ὁ θεός* ("God") since the logos is not God in the strict sense.[2] Philo was not thinking of giving up Jewish monotheism. In a similar fashion, Origen, too, interprets: the Evangelist does not say that the logos is "God," but only that the logos is "divine."[3] In fact, for the author of the hymn, as for the Evangelist, only the Father was "God" (*ὁ θεός*; cf. 17:3); "the Son" was subordinate to him (cf. 14:28). But that is only hinted at in this passage because here the emphasis is on the proximity of the one to the other: the Logos was "in the presence of God," that is, in intimate, personal fellowship with him.

The two prepositions *εἰς* and *πρός* with the accusative were originally used only in response to the question "whither?" In Koine they are also used frequently for *ἐν* and *παρά* with the dative (cf. 19:25) in response to the question "where?" with the meaning "in" or "at, by, beside."

The Logos therefore was not a substitute for God in the beginning, but lives in and out of this fellowship (1:18, 4:34). But precisely for this reason, viz., that he alone had this primeval union with "God," does he take on added significance. Verse 1c expresses this meaning even more strongly: "and divine (belonging to the category divinity) was the Logos." These statements about him thereby reach their high point, insofar as they concern the realm of that primeval beginning. They impress upon the reader ever more clearly the incomparable station and significance of the Logos.

Bultmann objects to this interpretation: one cannot speak of God (in the Christian sense) in the plural.[4] On the contrary, in the period in which the hymn took its rise, it was quite possible in Jewish and Christian monotheism to speak of divine beings that existed alongside and under God but were not identical with him. Phil 2:6–10 proves that. In that passage Paul depicts just such

1 See the Excursus on the pre-Johannine Logos-hymn.

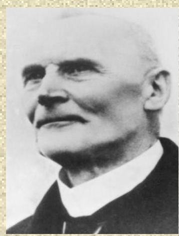
2 *De Somn.* 1.229f.

3 Origen, *Comm. in Joh.* 2.2.13–15.

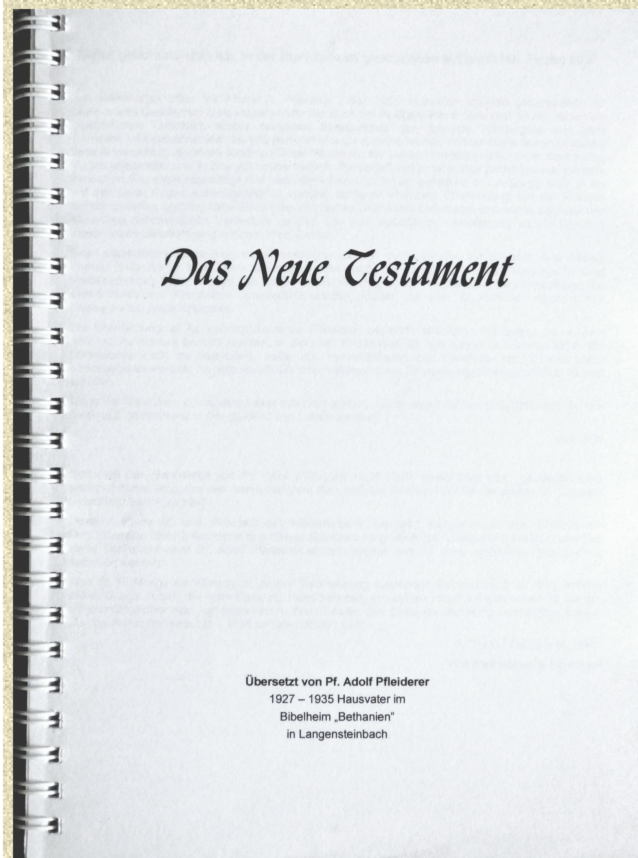
4 *John*, 32f. [16].

96

1980
Das Neue Testament
Karlsbad – Langensteinbach, Baden: Bibelheim Bethanien
Adolf Pfleiderer

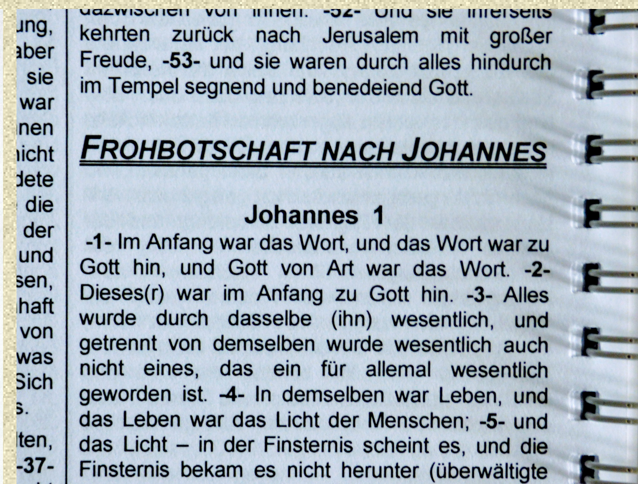


and god of a kind was the Word
und Gott von Art war das Wort



Das Neue Testament

Übersetzt von Pf. Adolf Pfleiderer
1927 – 1935 Hausvater im
Bibelheim „Bethanien"
in Langensteinbach



kehrten zurück nach Jerusalem mit großer Freude, **-53-** und sie waren durch alles hindurch im Tempel segnend und benedeiend Gott.

FROHBOTSCHAFT NACH JOHANNES

Johannes 1

-1- Im Anfang war das Wort, und das Wort war zu Gott hin, und Gott von Art war das Wort. **-2-** Dieses(r) war im Anfang zu Gott hin. **-3-** Alles wurde durch dasselbe (ihn) wesentlich, und getrennt von demselben wurde wesentlich auch nicht eines, das ein für allemal wesentlich geworden ist. **-4-** In demselben war Leben, und das Leben war das Licht der Menschen; **-5-** und das Licht – in der Finsternis scheint es, und die Finsternis bekam es nicht herunter (überwältigte

http://www.bibelwissen.ch/wiki/Joh_1:1

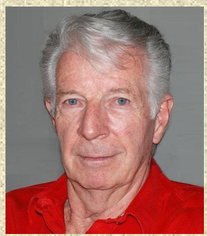
97

1984

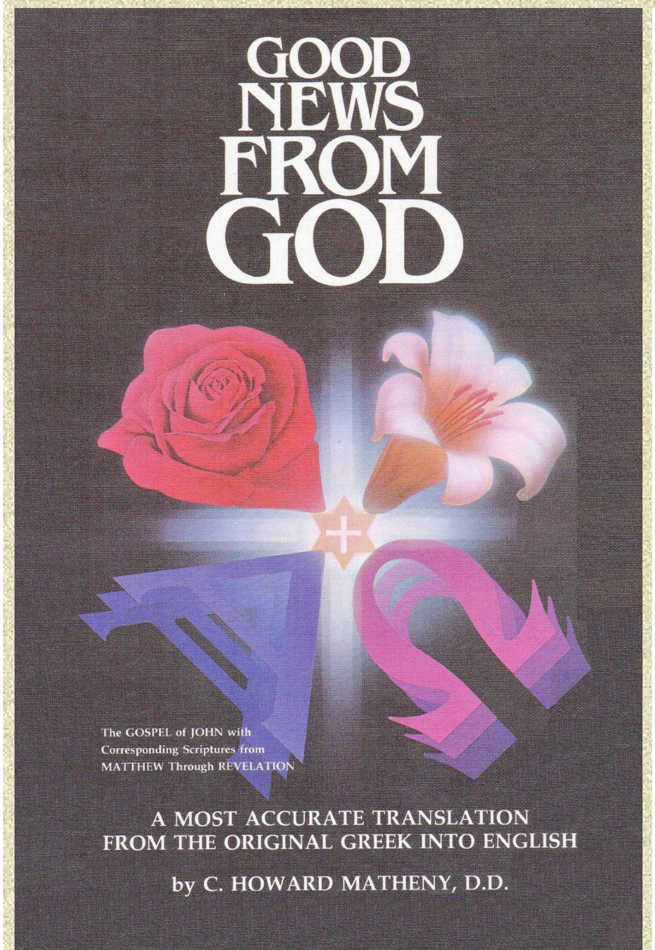
Good News from God: A Translation of John
with Corresponding Scriptures from Matthew through Revelation

Self published, Columbia, USA

C. Howard Matheny



and the Word was God (the same character as God)



Chapter 1

1. In (the[1]) beginning was the Word,[2] and the Word was continually with[3] the (only) God, and the Word was God (the same character as God).

2. This (Word, the Christ) was in (the) beginning (origin) with the only God.

3. All things[4] came into existence through[5] Him, and

---

[1] There is no Greek article "the" with beginning. Without the Greek article the time could be considered indefinite and could mean at any point of time you begin even before time began or creation started the Word was already existing timelessly with God. The imperfect state of the verb "was" (ἦν) describes this continuous existence. The beginning can be definite even without the article as there is only one beginning.

[2] In continuous existence was the "Word" (λόγος), the Thought, the Whole Revelation, the Complete Expression.

[3] The preposition "with" (πρὸς) describes the "Word" (λόγος) the Christ as being continually with God, in the presence of God, face to face with God, in communion with God, in living relationship and in intimate fellowship with God.

[4] "All things" (πάντα) includes all creation, unlimited, universally and all that exists.

[5] In an absolute sense all things came into existence "by" (ὑπό) God the direct agent. This describes all things under

3

https://archive.org/stream/EpistlesMacknightJ1984.rOpts/John MathenyCH 1984-opt

98

1985

HAITIAN CREOLE

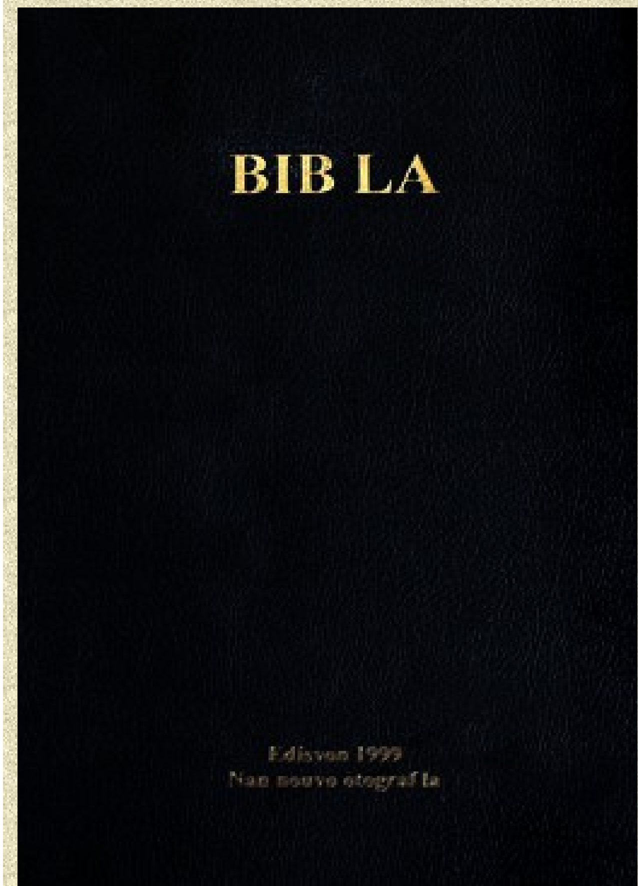
Bib la: Paròl Bondié an Ayisyin (Ed. 1)

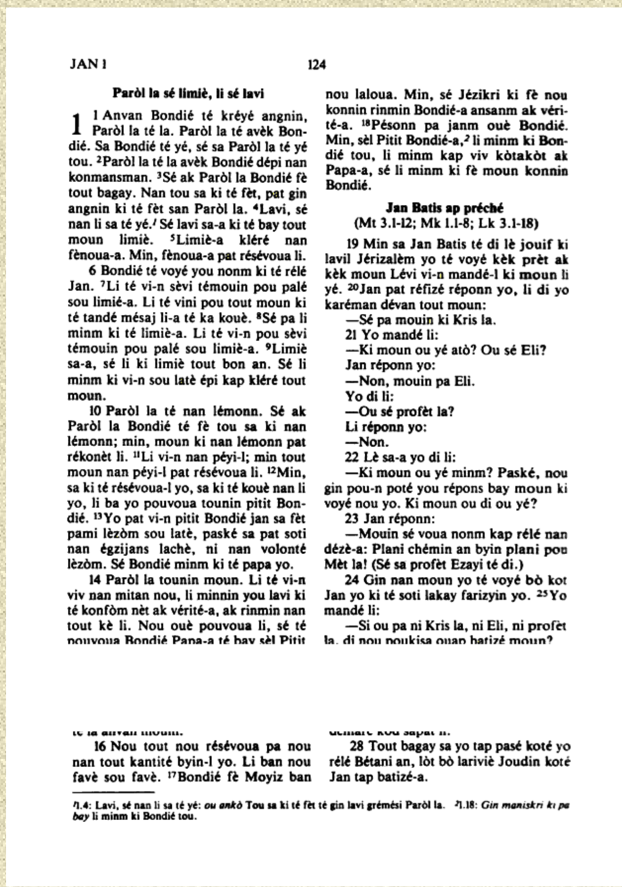
Port-au-Prince: Société Biblique Haïtienne, Haiti

Roger Désir

So what God was, the Word also was

Sa Bondié té yé, sé sa Paròl la té yé tou





JAN 1 124

Paròl la sé limiè, li sé lavi

1 1 Anvan Bondié té kréyé angnin, Paròl la té la. Paròl la té avèk Bondié. Sa Bondié té yé, sé sa Paròl la té yé tou. [2]Paròl la té la avèk Bondié dépi nan konmansman. [3]Sé ak Paròl la Bondié fè tout bagay. Nan tou sa ki té fèt, pat gin angnin ki té fèt san Paròl la. [4]Lavi, sé nan li sa té yé.[1] Sé lavi sa-a ki té bay tout moun limiè. [5]Limiè-a kléré nan fènoua-a. Min, fènoua-a pat résévoua li.

6 Bondié té voyé you nonm ki té rélé Jan. [7]Li té vi-n sèvi témouin pou palé sou limié-a. Li té vini pou tout moun ki té tandé mésaj li-a té ka kouè. [8]Sé pa li minm ki té limiè-a. Li té vi-n pou sèvi témouin pou palé sou limiè-a. [9]Limiè sa-a, sé li ki limiè tout bon an. Sé li minm ki vi-n sou latè épi kap kléré tout moun.

10 Paròl la té nan lémonn. Sé ak Paròl la Bondié té fè tou sa ki nan lémonn; min, moun ki nan lémonn pat rékonèt li. [11]Li vi-n nan péyi-l; min tout moun nan péyi-l pat résévoua li. [12]Min, sa ki té résévoua-l yo, sa ki té kouè nan li yo, li ba yo pouvoua tounin pitit Bondié. [13]Yo pat vi-n pitit Bondié jan sa fèt pami lèzòm sou latè, paské sa pat soti nan égzijans lachè, ni nan volonté lèzòm. Sé Bondié minm ki té papa yo.

14 Paròl la tounin moun. Li té vi-n viv nan mitan nou, li minnin you lavi ki té konfòm nèt ak vérité-a, ak rinmin nan tout kè li. Nou ouè pouvoua li, sé té pouvoua Bondié Papa-a té bay sèl Pitit

16 Nou tout nou résévoua pa nou nan tout kantité byin-l yo. Li ban nou favè sou favè. [17]Bondié fè Moyiz ban

nou laloua. Min, sé Jézikri ki fè nou konnin rinmin Bondié-a ansanm ak vérité-a. [18]Pésonn pa janm ouè Bondié. Min, sèl Pitit Bondié-a,[2] li minm ki Bondié tou, li minm kap viv kòtakòt ak Papa-a, sé li minm ki fè moun konnin Bondié.

Jan Batis ap préché
(Mt 3.1-12; Mk 1.1-8; Lk 3.1-18)

19 Min sa Jan Batis té di lè jouif ki lavil Jérizalèm yo té voyé kèk prèt ak kèk moun Lévi vi-n mandé-l ki moun li yé. [20]Jan pat réfizé réponn yo, li di yo karéman dévan tout moun:

—Sé pa mouin ki Kris la.

21 Yo mandé li:

—Ki moun ou yé atò? Ou sé Eli?

Jan réponn yo:

—Non, mouin pa Eli.

Yo di li:

—Ou sé profèt la?

Li réponn yo:

—Non.

22 Lè sa-a yo di li:

—Ki moun ou yé minm? Paské, nou gin pou-n poté you répons bay moun ki voyé nou yo. Ki moun ou di ou yé?

23 Jan réponn:

—Mouin sé voua nonm kap rélé nan dézè-a: Plani chémin an byin plani pou Mèt la! (Sé sa profèt Ezayi té di.)

24 Gin nan moun yo té voyé bò kot Jan yo ki té soti lakay farizyin yo. [25]Yo mandé li:

—Si ou pa ni Kris la, ni Eli, ni profèt la, di nou poukisa ouap batizé moun?

28 Tout bagay sa yo tap pasé koté yo rélé Bétani an, lòt bò larivièJoudin koté Jan tap batizé-a.

[1]1.4: Lavi, sé nan li sa té yé: *ou ankò* Tou sa ki té fèt té gin lavi grémési Paròl la. [2]1.18: *Gin maniskri ki pa bay* li minm ki Bondié tou.

Ed. 2 (1999) **Ed. 1 (1985)**

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99 **CATHOLIC**

1986

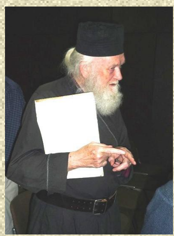
ספרי הברית חדשה // קְיָמָא חַדְתָּא //

The New Covenant Commonly Called The New Testament:

Peshitta Aramaic Text With a Hebrew Translation (Ed. 1) (Heb.-Aram.)

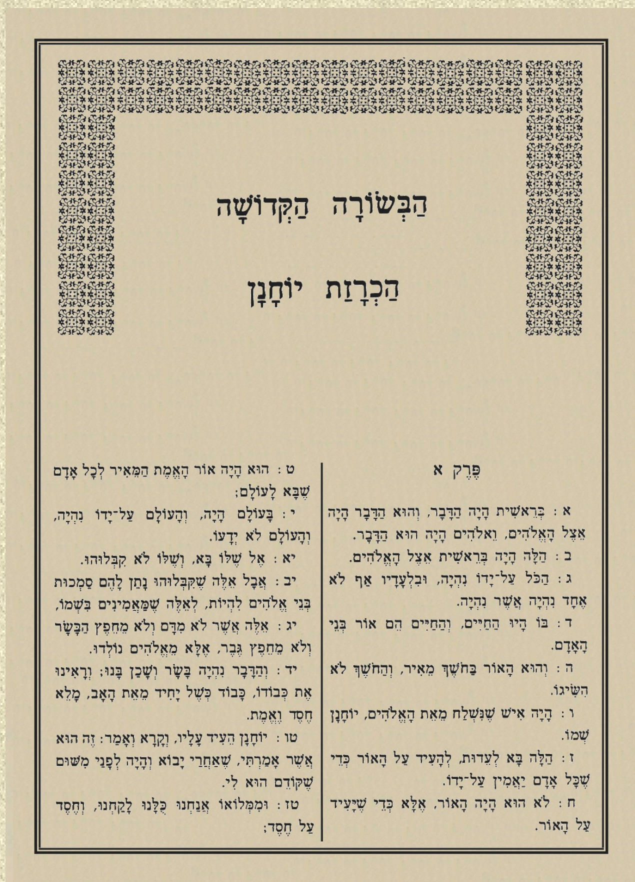
The Aramaic Scriptures Research Society in Israel, Jerusalem: The Bible Society

Jacob Barclay – Massimo Pazzini (Eds.)



and a god was this Word

ואלהים היה הוא הדבר



הַבְּשׂוֹרָה הַקְּדוֹשָׁה

הַכְרָזַת יוֹחָנָן

פֶּרֶק א

א : בְּרֵאשִׁית הָיָה הַדָּבָר, וְהוּא הַדָּבָר הָיָה אֵצֶל הָאֱלֹהִים, וֵאלֹהִים הָיָה הוּא הַדָּבָר.
ב : הַלָּה הָיָה בְּרֵאשִׁית אֵצֶל הָאֱלֹהִים.
ג : הַכֹּל עַל־יָדוֹ נִהְיָה, וּבִלְעָדָיו אַף לֹא אֶחָד נִהְיָה אֲשֶׁר נִהְיָה.
ד : בּוֹ הָיוּ הַחַיִּים, וְהַחַיִּים הֵם אוֹר בְּנֵי הָאָדָם.
ה : וְהוּא הָאוֹר בַּחֹשֶׁךְ מֵאִיר, וְהַחֹשֶׁךְ לֹא הִשִּׂיגוֹ.
ו : הָיָה אִישׁ שֶׁנִּשְׁלַח מֵאֵת הָאֱלֹהִים, יוֹחָנָן שְׁמוֹ.
ז : הַלָּה בָּא לְעֵדוּת, לְהָעִיד עַל הָאוֹר כְּדֵי שֶׁכָּל אָדָם יַאֲמִין עַל־יָדוֹ.
ח : לֹא הוּא הָיָה הָאוֹר, אֶלָּא כְּדֵי שֶׁיָּעִיד עַל הָאוֹר.
ט : הוּא הָיָה אוֹר הָאֱמֶת הַמֵּאִיר לְכָל אָדָם שֶׁבָּא לָעוֹלָם;
י : בָּעוֹלָם הָיָה, וְהָעוֹלָם עַל־יָדוֹ נִהְיָה, וְהָעוֹלָם לֹא יְדָעוֹ.
יא : אֶל שֶׁלּוֹ בָּא, וְשֶׁלּוֹ לֹא קִבְּלוּהוּ.
יב : אֲבָל אֵלֶּה שֶׁקִּבְּלוּהוּ נָתַן לָהֶם סַמְכוּת בְּנֵי אֱלֹהִים לִהְיוֹת, לְאֵלֶּה שֶׁמַּאֲמִינִים בִּשְׁמוֹ,
יג : אֵלֶּה אֲשֶׁר לֹא מִדָּם וְלֹא מֵחֵפֶץ הַבָּשָׂר וְלֹא מֵחֵפֶץ גֶּבֶר, אֶלָּא מֵאֱלֹהִים נוֹלְדוּ.
יד : וְהַדָּבָר נִהְיָה בָּשָׂר וְשָׁכַן בָּנוּ; וְרָאִינוּ אֶת כְּבוֹדוֹ, כָּבוֹד כְּשֶׁל יָחִיד מֵאֵת הָאָב, מָלֵא חֶסֶד וֶאֱמֶת.
טו : יוֹחָנָן הֵעִיד עָלָיו, וְקָרָא וְאָמַר: זֶה הוּא אֲשֶׁר אָמַרְתִּי, שֶׁאַחֲרַי יָבוֹא וְהָיָה לְפָנַי מִשּׁוּם שֶׁקּוֹדֵם הוּא לִי.
טז : וּמִמְּלוֹאוֹ אֲנַחְנוּ כֻּלָּנוּ לָקַחְנוּ, וְחֶסֶד עַל חֶסֶד;

https://archive.org/details/newcovenantcommo0000unse

100

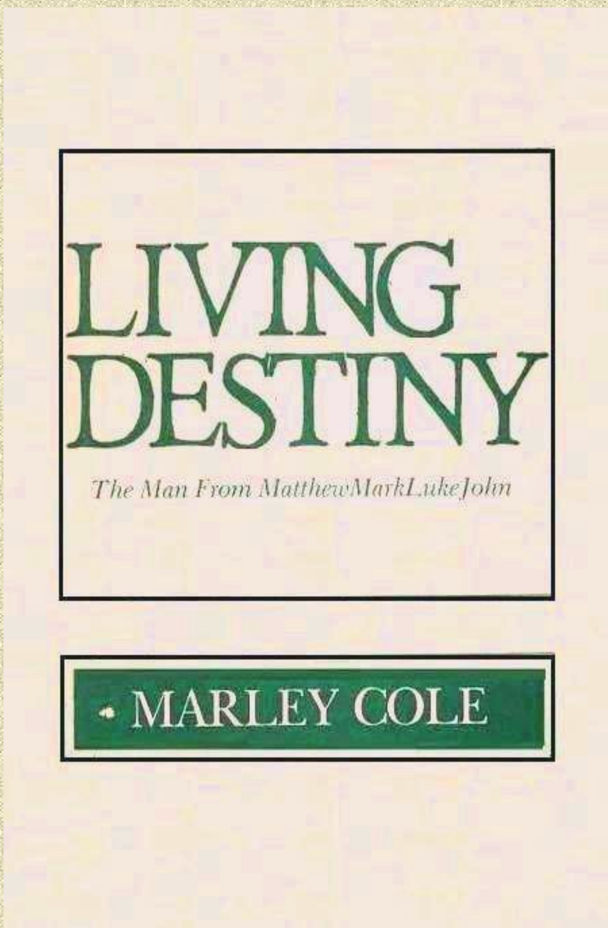
1987

Living Destiny. The Man From Matthew Mark Luke John

Knoxville: Proguides Publishers, TN, USA

Marley Cole

The Word himself is a God, a Mighty One.



PROLOGUE

John 1:1-18

FOR ALL CREATION there had to be a beginning. In the beginning there was the Word. The Word was from the hand of the Uncreated One, the One who is from everlasting to everlasting, the Almighty God. The Word is the Almighty's only direct creation, the image and glory of the invisible GOD. To all other creation the Word has become the Wisdom of God. The Word himself is a God, a Mighty One.

THERE CAME A TIME when the Word became flesh and resided among men, extending a means of restoration to the full, beyond the Law of Moses, and in that way explaining the Father to all. They beheld his glory, a glory belonging to the Only Begotten of the Father.

THIS IS AN ACCOUNT of how it came about.

xv

101

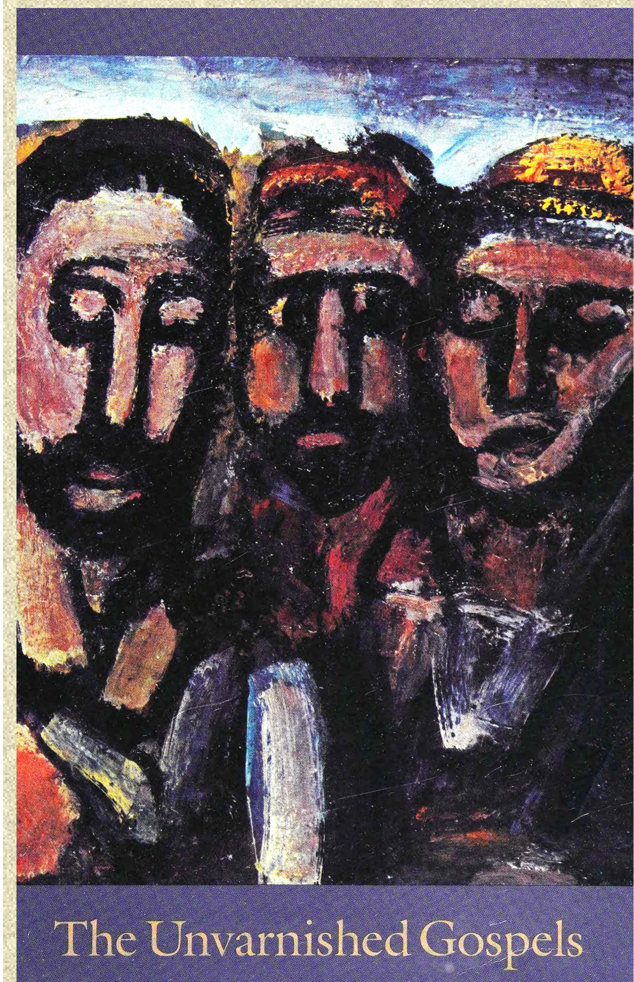
1988

The Unvarnished Gospels

Brighton MA: Threshold Books, USA

Andy Gaus

and God was what the Word was



1

IN THE BEGINNING was the Word, and the Word was toward God, and God was what the Word was. It was with God in the beginning. All things happened through it, and not one thing that has happened, happened without it. Within it there was Life, and the Life was the light of the world. And in the darkness the light is shining, and the darkness never got hold of it.

There was a person sent from God, and he had the name John. He came as a witness to testify about the light, so that all would have faith through him. He wasn't the light himself, he was to testify about the light.

The light was the true light that comes into the world and shines for every human being. He was in the world, and the world was created by him, and the world didn't know him. He came to his own kind, and his own kind wouldn't accept him. But to those who did accept him he gave the right to become children of God if they had faith in his name, they who were born not of blood, nor the flesh's will, nor a man's will, but of God.

And the Word turned flesh and lodged among us, and we witnessed his glory, the kind of glory a father gives his only son, full of grace and truth. John testifies about him, and has been heard crying, "This is the one of whom I said that the one coming after me has come ahead of me, because he *is* ahead of me," because from his abundance we all received grace for grace; since the law was given through Moses, but grace and truth came through Jesus the Anointed. No one has seen God ever; God's only son who has been on his father's lap, he himself explained that to us.

And such was the testimony of John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" And he admitted it and didn't try to deny it, he admitted, "I am not the Anointed."

https://archive.org/details/isbn_3908104412002

102

1989

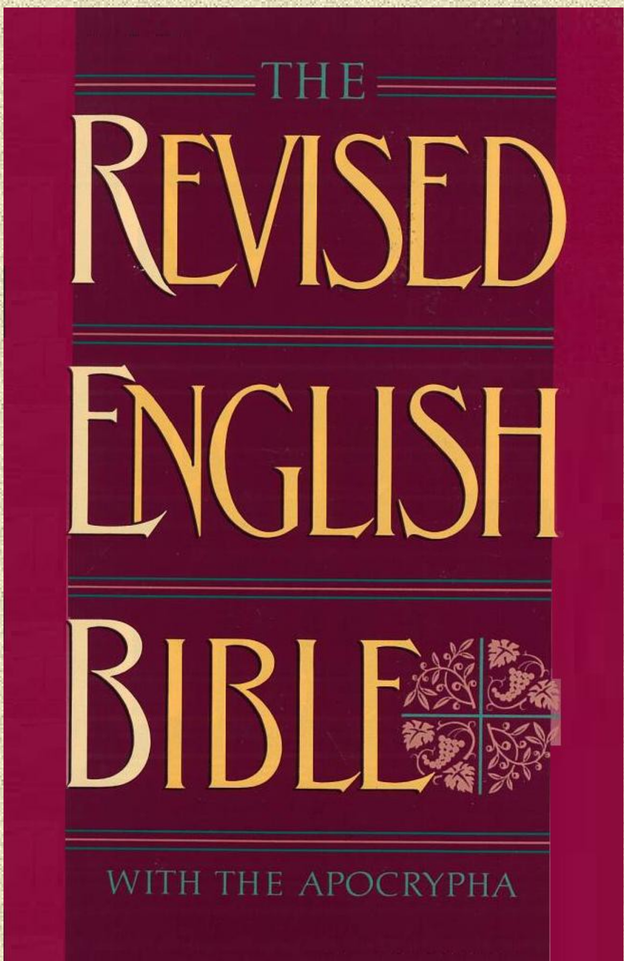
The Revised English Version New Testament

(revision of NEB)

Oxford University Press, Cambridge University Press

M. Jack Suggs – Katherine Doob Sakenfield – James R. Mueller

and what God was, the Word was



The resurrection LUKE 24 ; JOHN 1

described what had happened on their journey and told how he had made himself known to them in the breaking of the bread.

[36]As they were talking about all this, there he was, standing among them. [37]Startled and terrified, they thought they were seeing a ghost. [38]But he said, 'Why are you so perturbed? Why do doubts arise in your minds? [39]Look at my hands and feet. It is I myself. Touch me and see; no ghost has flesh and bones as you can see that I have.' [41]They were still incredulous, still astounded, for it seemed too good to be true. So he asked them, 'Have you anything here to eat?' [42]They offered him a piece of fish they had cooked, [43]which he took and ate before their eyes.

[44]And he said to them, 'This is what I meant by saying, while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms was bound to be fulfilled.' [45]Then he opened their minds to understand the scriptures. [46]'So you see', he said, 'that scripture foretells the sufferings of the Messiah and his rising from the dead on the third day, [47]and declares that in his name repentance bringing the forgiveness of sins is to be proclaimed to all nations beginning from Jerusalem. [48]You are to be witnesses to it all. [49]I am sending on you the gift promised by my Father; wait here in this city until you are armed with power from above.'

[50]Then he led them out as far as Bethany, and blessed them with uplifted hands; [51]and in the act of blessing he parted from them. [52]And they returned to Jerusalem full of joy, [53]and spent all their time in the temple praising God.

24:36 **among them**: *some witnesses add* And he said to them, 'Peace be with you!' 24:39 **I have**: *some witnesses add* [40]After saying this he showed them his hands and feet. 24:51 **parted from them**: *some witnesses add* and was carried up into heaven. 24:52 **And they**: *some witnesses add* worshipped him and.

THE GOSPEL ACCORDING TO

JOHN

The coming of Christ

1 In the beginning the Word already was. The Word was in God's presence, and what God was, the Word was. [2]He was with God at the beginning, [3]and through him all things came to be; without him no created thing came into being. [4]In him was life, and that life was the light of mankind. [5]The light shines in the darkness, and the darkness has never mastered it.

[6]There appeared a man named John. He was sent from God, [7]and came as a witness to testify to the light, so that through him all might become believers. [8]He was not himself the light; he came to bear witness to the light. [9]The true light which gives light to everyone was even then coming into the world.

[10]He was in the world; but the world, though it owed its being to him, did not recognize him. [11]He came to his own, and his own people would not accept him. [12]But to all who did accept him, to those who put their trust in him, he gave the right to become children of God, [13]born not of human stock, by the physical desire of a human father, but of God. [14]So the Word became flesh; he made his home among us, and we saw his glory, such glory as befits the Father's only Son, full of grace and truth.

[15]John bore witness to him and proclaimed: 'This is the man of whom I said, "He comes after me, but ranks ahead of me"; before I was born, he already was.'

[16]From his full store we have all received grace upon grace; [17]for the law

1:3–4 **through him . . . was life**: *or* without him no single thing was created. All that came to be was alive with his life. 1:9 **The true . . . world**: *or* The true light was in being, which gives light to everyone entering the world.

79

https://archive.org/details/revisedenglishbi00oxfo (Ed. 1989)

https://books.google.pl/books?id=n61YBQAAQBAJ (Ed. 1992)

103

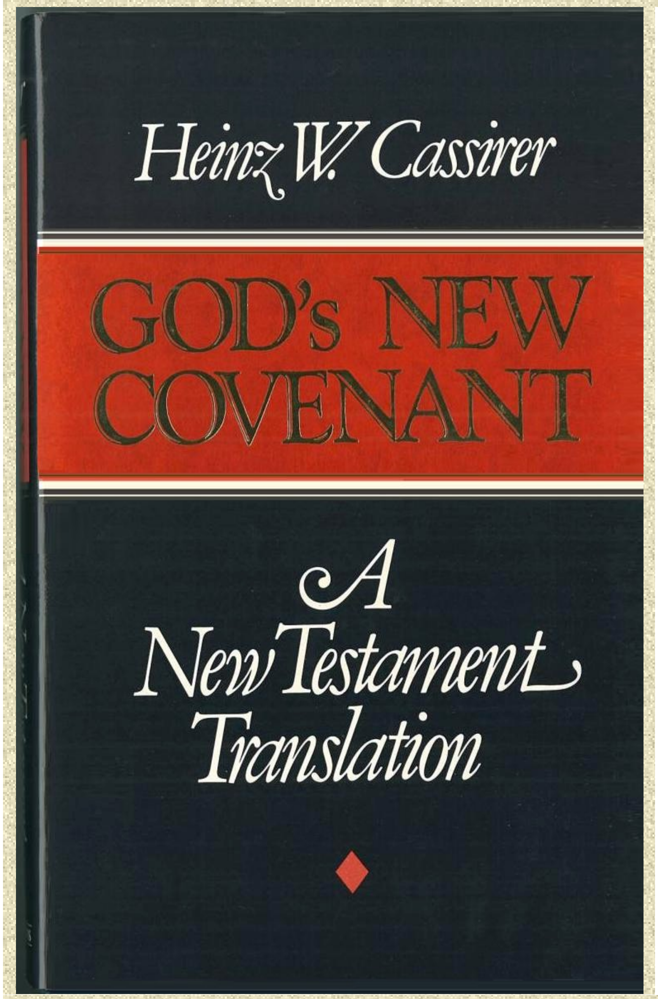
1989

God's New Covenant: A New Testament Translations

Grand Rapids: William B. Eerdmans Publishing

Heinz W. Cassirer

and the Word was the very same as God



THE GOSPEL STORY
AS TOLD BY JOHN

1 It was the Word that was at the very beginning; and the Word was by the side of God, and the Word was the very same as God. 2It was he who at the very beginning was by the side of God. 3All things came into being through him, and there was nothing that came into being apart from him. 4In him there was life, that life which was ever the light of men, 5the light which shines on in the darkness, and the darkness failing to gain mastery over it.

6There was a man that made his appearance, a man sent forth by God; and his name was John. 7He came to bear witness: he was to be witness of the light, so that everyone might learn to believe through him. 8It was not that man who was the light; to be a witness of the light was the task appointed to him. 9Meanwhile, the true light which sheds its light on every man was ever coming into the world. 10He was in the world, and it was through him that the world came into being. Yet the world did not acknowledge him. 11He came into a realm that was his, and those who were his very own would not accept him. 12Yet to those who would receive him, to those placing their trust in his very name, he granted the right to become God's children, 13they being the ones whose birth was not owing to their bodily descent, not to the promptings of fleshly desire, nor to the promptings of man, but who took birth from God himself. 14So the Word became a creature of flesh and blood and made his stay in our midst. And we saw his glory, the glory which is his as the Father's only Son, coming forth from the Father, full of grace and truth.

15John bears him witness, crying aloud, "He it is concerning whom I spoke the words, 'He who comes after me has taken precedence over me, because he was before I was.'" 16Out of his fullness we have, all of us, received grace upon grace. 17For while the law was given through Moses, truth and grace have come through Jesus Christ. 18No one has ever seen God. It is his only Son, who rests on the breast of the Father, who has made him known.

19And this is the testimony borne by John when the Jews sent priests

165

https://archive.org/details/godsnewcovenantn01cass

104

1990

"Torah in the Flesh—A New Reading of the Prologue of the Gospel of John as a Contribution to a Christology without Anti-Judaism"

Immanuel, Vol. 24/25, 1990, p. 80 [77-94]

Jacobus Schoneveld

and Godlike was the Torah

Torah in the Flesh

A New Reading of the Prologue of the Gospel of John as a Contribution to a Christology without Anti-Judaism

by Jacobus Schoneveld

Christian theology, in particular the doctrine on Christ, has for many centuries been infested with anti-Judaism. After Auschwitz, Christians are challenged to develop a Christology without anti-Judaism: a doctrine on Christ that does not deny but affirms the integrity and worth of the Jewish people and the Jewish faith. At the heart of Christology lies the doctrine of the incarnation, and at the source of this doctrine lies the prologue of the Gospel of John, in particular the short sentence: "And the word became flesh," or in the Greek original: καὶ ὁ λόγος σὰρξ ἐγένετο (Jn. 1:14). A new look at this central statement of Christian faith is therefore necessary.

The first question to be asked is: What is meant by "Word," by "Logos"? The hypothesis advanced in this paper is that in the prologue of John Logos is to be equated with Torah. Reasons for this hypothesis will first be given, then some thoughts will be offered on its theological consequences, especially with regard to the relation of the Church to the Jewish people.

Logos Equals Torah

The equation of Torah with divine Wisdom is well documented. According to E.E. Urbach,[1] the remnants of the Wisdom myth referring to Wisdom's pre-existence and its presence at the creation of the world were transferred to the Torah. In Proverbs 8:22 ff., Wisdom says:

> The Lord created me as the beginning of His way, the first of His acts of old.... When He established the heavens, I was there.... When He assigned to the sea its limit, so that the waters might not transgress His command, when He marked out the foundations of the earth, then I was beside Him, like a master workman [another reading is: as a little child], and I was

1. E.E. Urbach, *The Sages: Their Concepts and Beliefs* (Jerusalem, 1979), p. 287.

λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος). These verses from the Gospel of John itself provide support for the equation of Logos and Torah. Further support is found in the combination of the verb τηρέω ("to observe") with λόγος, as τηρέω is frequently used in connection with words for commandments or prescribed festivals. See John 8:51, 52, 55; 14:23 f.; 15:20; 17:7; 1 John 2:5.

A Translation of the Prologue

In the following a translation of the prologue of John is proposed, based on the understanding of Logos as Torah in the broad meaning indicated in the above quotation from Gershenson, namely, the Torah revealed to Moses on Sinai, which is at the same time the means or the instrument with which the world has been created and is maintained. An important key word is ἐγένετο (or derivatives from the same stem). It means "came into being," "became," "came to pass." For the sake of using the same word throughout the translation, it is translated as "emerged." In order to put the equation of Logos and Torah into relief, λόγος is translated as "Torah."

(1) In the beginning was the Torah,
and the Torah was toward God,
and Godlike[9] was the Torah.

(2) It was this which was in the beginning toward God.

(3) All things emerged through it,
and apart from it not one thing emerged.

(4) What has emerged in [or: through] it, was life,
and the life was the light of the human beings.

(5) And the light shines in the darkness,
and the darkness did not take it away.

(6) There emerged a human being sent forth from God,
his name was John.

(7) It was he who came to witness,
in order that he witnessed about the light, in order that
through him all would be faithful.

(8) Not he was the light, but [he was there]
in order that he witnessed about the light.

9. The word order makes the traditional translation "and the Word was God" unlikely. In that case we would have expected καὶ ὁ λόγος ἦν ὁ θεός. Brown (op. cit.) remarks in his commentary on this verse that the grammatical rule that predicate nouns generally lack the article cannot be invoked here to prove that an identity of λόγος and θεός is meant, since the "I am" formulae (Jn. 11:25, 14:6, etc.) that imply identity, and to which "the Word was..." in the prologue is akin, have the article. Philo makes a clear distinction between ὁ θεός (with article) and θεός (without article). The former is God Himself, the source of divinity, with which Philo never identifies the λόγος. The latter, however, is used by Philo to indicate the λόγος, understood as the divine energy working in the world. I have therefore chosen "Godlike" for the translation, although even this is not entirely satisfactory. The New English Bible paraphrases: "What God was, the Word was."

105a

1990

SPANISH

Las Escrituras Mesiánicas (Nuevo Testamento)
Edición cotejada con el texto griego de Nestle, con la antigua Versión Peshita y con las mejores traducciones modernas
San Juan: Asociación de Investigación Bíblica, Puerto Rico
José Antonio Álvarez Rivera

and the Word was mighty
y el Verbo era poderoso

LA BUENA NUEVA SEGUN JUAN

1 [1] En el principio existía el Verbo, y el Verbo estaba con el Poderoso, y el Verbo era poderoso. [2] El estaba en el principio con el Poderoso. [3] Todas las cosas se hicieron por medio de él, y sin él no se hizo nada de lo que se ha hecho. [4] En él estaba la vida, y esa vida era la luz de los hombres. [5] La luz resplandece en medio de las tinieblas, pero las tinieblas no la han comprendido.

[6] Apareció un hombre enviado por Yahweh, llamado Juan. [7] Este vino como testigo, para dar testimonio de la luz, a fin de que todos creyeran por medio de él. [8] El no era la luz sino que vino para dar testimonio de la luz.

[9] La luz verdadera que alumbra a todo hombre estaba para venir al mundo. [10] En el mundo estuvo, y el mundo fue hecho por medio de él, pero el mundo no lo conoció. [11] "A lo suyo vino, pero los suyos no lo recibieron. [12] Pero a todos los que lo recibieron, es decir, a los que creen en su nombre, les ha dado el derecho de llegar a ser hijos del Poderoso; [13] éstos no son engendrados de linaje humano, ni por el deseo carnal, ni por la voluntad del hombre, sino por Yahweh.

[14] El Verbo se hizo carne y acampó entre nosotros, y vimos su gloria; una gloria como del Hijo Unico del Padre, y estaba lleno de amor y verdad. [15] Juan daba testimonio de él cuando clamaba: "Este es aquél de quien yo decía: El que viene después de mí se me ha adelantado; porque existía antes que yo." [16] Porque de su plenitud todos nosotros hemos recibido, amor y más amor.

[17] Porque la ley se dio por medio de Moisés; pero el amor y la verdad vinieron por medio de Yahshua el Mesías. [18] A Yahweh nadie lo ha visto jamás; el poderoso Hijo Unico, que está en el regazo del Padre, es quien lo ha dado a conocer.

[19] Este fue el testimonio de Juan, cuando las autoridades judías de Jerusalem le enviaron sacerdotes y levitas para pre-

105b

2011

SPANISH

Las Sagradas Escrituras

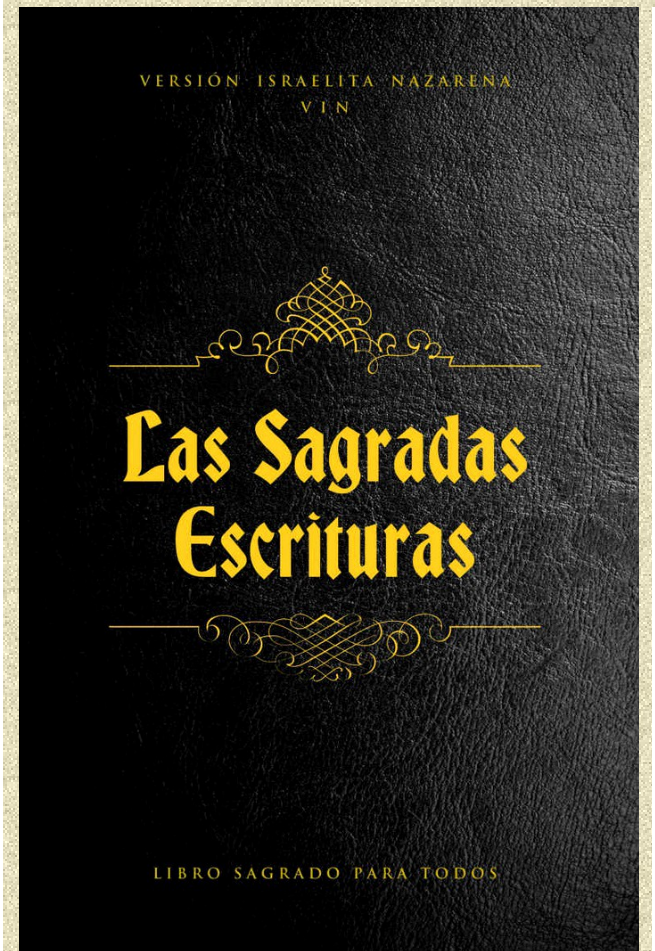
Versión Israelita Nazarena (VIN)

El Candelero de Luz, Inc., Puerto Rico

José Antonio Álvarez Rivera (Ch. Ed.)

and [he that is] the Word was a mighty one

y [el que es] la Palabra era poderoso



YOJANÁN — JUAN

1 En el principio existía la Palabra y la Palabra estaba con el Poderoso y [el que es] la Palabra era poderoso.* 2 Él estaba en el principio con el Poderoso. 3 Todas las cosas fueron hechas por medio de él, y sin él no se hizo nada de lo que se ha hecho. 4 En él estaba la vida, y esa vida era la luz de los hombres. 5 La luz resplandece en medio de las tinieblas, y las tinieblas no la han vencido.

6 Apareció un hombre, enviado por Elohim, que se llamaba Yojanán. 7 Este vino como testigo, para dar testimonio de la luz, para que todos creyeran por medio de él. 8 No era él la luz, sino que vino para dar testimonio de la luz.

9 Aquél era la luz verdadera que alumbra a todo hombre que viene al mundo. 10 En el mundo estuvo, y el mundo fue hecho por medio de él, pero el mundo no lo conoció. 11 A lo suyo vino, pero los suyos no lo recibieron. 12 Pero a todos los que lo recibieron, a los que creen en su nombre, les dio derecho de llegar a ser hijos de Elohim; 13 no por [linaje de] sangre, ni por el deseo carnal, ni por la voluntad del hombre, sino por YHWH.

14 El Verbo se hizo carne y acampó entre nosotros, y vimos su gloria, una gloria como del unigénito del Padre, lleno de amor y verdad.

Testimonio de Yojanán el Inmersor

15 Yojanán dio testimonio de él cuando proclamó: "Este es aquel de quien yo decía: El que viene después de mí se me ha adelantado, porque existía antes que yo".

16 Porque de su plenitud todos nosotros recibimos, amor y más amor. 17 La Torah se dio por medio de Mosheh, pero el amor y la verdad nos han llegado por medio de Yahoshúa el Mashíaj. 18 A YHWH nadie lo ha visto jamás; el unigénito de Elohim,* que está en el regazo del Padre, él lo ha dado a conocer.

19 Este es el testimonio de Yojanán: Cuando las autoridades yahuditas le enviaron de Yerushaláyim unos sacerdotes y lewitas para preguntarle: "¿Quién eres tú?" 20 Él declaró sin negar nada, sino que confesó: "Yo no soy el Mashíaj".

21 Así que le preguntaron: "¿Entonces, qué? ¿Eres tú Eliyah?" Y dijo: "No lo soy". "¿Eres tú el Profeta?" Y respondió: "No". 22 Le preguntaron entonces: "¿Quién eres?, para que demos respuesta a los que nos han enviado. ¿Qué dices en cuanto a ti mismo?" 23 Él dijo: "Yo soy la voz de uno que proclama en el desierto: 'Enderecen el camino de YHWH', como dijo el profeta Yeshayah".

24 Los enviados eran de los fariseos. 25 Y le preguntaron: "¿Entonces, por qué sumerges, si tú no eres el Mashíaj, ni Eliyahu, ni el Profeta?" 26 Yojanán les respondió: "Yo sumerjo en agua, pero en medio de ustedes está uno a quien ustedes no conocen. 27 Él es el que viene después de mí, a quien yo no soy digno de desatarle la correa del calzado". 28 Esto sucedió en Bet-Hiní, al otro lado del Yardén, donde Yojanán estaba sumergiendo.

Proclamación de Yojanán

29 Al día siguiente, Yojanán vio a Yahoshúa que venía hacia él y dijo: "¡Este es el Cordero de YHWH que quita el pecado del mundo! 30 Este es aquel de quien dije: 'Después de mí viene un hombre que ha llegado a ser antes de mí, porque existía primero que yo'. 31 Yo no lo conocía; pero para que él se manifestara a Yisrael fue que vine yo sumergiendo en agua".

32 Además, Yojanán dio testimonio diciendo: "He visto el espíritu bajar del cielo como paloma, y posarse sobre él. 33 Yo no lo conocía, pero el que me envió a sumergir en agua me dijo: 'Aquel sobre quien veas bajar el espíritu y posarse sobre él, éste es el que sumerge en el espíritu de santidad'. 34 Yo lo he visto y he dado testimonio de que éste es el Hijo de Elohim".

Sus primeros discípulos

35 Al día siguiente, estaba de nuevo Yojanán con dos de sus discípulos. 36 Al ver a Yahoshúa que andaba por allí, dijo: "¡Este es el Cordero de YHWH!" 37 Los dos discípulos lo oyeron hablar y siguieron a Yahoshúa. 38 Yahoshúa, al voltearse y ver que lo seguían, les preguntó: "¿Qué buscan?" Y ellos le

1:1 Esta es la traducción más literal y exacta del texto griego. La primera vez que aparece la palabra *theós* está con artículo definido, lo que indica personalidad; la segunda vez que aparece está sin artículo, lo que indica cualidad, o sea, que es un adjetivo. Véase la versión del Dr. Goodspeed. Si se vierte *theós* aquí como "elohim" se da la impresión errónea de que esto es un nombre, cuando es un título.

1:18 Según la Peshita aramea. Obviamente el texto griego de algunos manuscritos del siglo 4, que dicen "el unigénito Dios" no refleja correctamente el sentido del original arameo.

https://carmelourso.files.wordpress.com/2014/03/biblia-version-israelita-nazarena-completa.pdf

106

1991

The Christian Bible: Its New Contract Writings Portion.

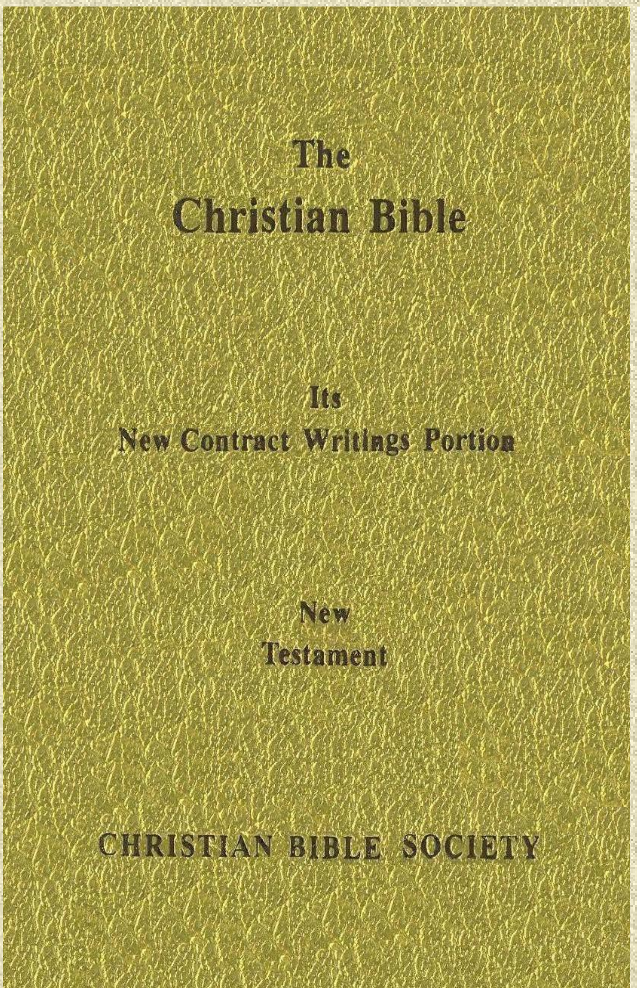
A Literal, Accurate, Plain English New Testament (Ed. 1)

Christian Bible Society (Ed. 2, 1995)

translators team

Lynne Alberts?

and the Word represented God



John

1 In the beginning was the Word, and the Word was face to face with God, and the Word represented God. [2] He was face to face with God in the beginning. [3] Everything came into being through Him; and apart from Him not even one thing came into being, that has come into being. [4] It was by Him that life began to exist, and the Life was the Light of humans. [5] So the Light is continually appearing in the darkness; and the darkness hasn't grabbed hold of it.

[6] There occurred a human who had been dispatched by God; his name was John. [7] This person came for a testimony, so that he might testify about the Light, so that everyone might believe through him. [8] He wasn't the Light, but he came so that he might testify about the Light. [9] The true Light that came into the world, is enlightening every human. [10] He was in the world, and the world came into being through Him, but the world didn't know Him. [11] He came to His own; and those who were His own, didn't accept Him. [12] Yet whoever did accept Him, to them He gave the right to become children *[ones born]* of God; to those who are continually believing in His name *["Yesu"]*, [13] who were born not from the bloods *[of parents]*, nor from what was wanted by the flesh, nor from what was wanted by a man, but from God.

[14] Now the Word became flesh and had a tent *[temporary home (His body)]* among us, and we gazed at His glory, a glory like that of an only Son born to His Father, and He was full of Favor and Truth. [15] John testified about Him, and has yelled out, saying, "This was the One of whom I said, 'The One who is coming after me, has come to be in front of me, for He was first, before me.' " [16] For from that which fills Him we have all obtained, and favor upon favor. [17] For the Law was given through Moses; Favor and Truth have come through Yesu (the Anointed One). [18] No one has ever seen God; rather, it was the only God to be born, who is lying upon the Father's chest, who has described Him.

[19] Now this is the testimony of John, when the Jews dispatched to him priests and Levites from Jerusalem to ask him, "Who are you?" [20] Now he acknowledged and didn't deny it; he acknowledged, "I am not the Anointed One." [21] So they asked him, "What then? Are you Elijah?" Then he said, "I am not." "Are you the Prophet?" *[Deu. 18:15,18]*. Then he responded, "No." [22] So then they said to him, "Who are you, so that we might give a response to those who sent us? What do you say about yourself?" [23] He affirmed, "I am 'the voice of one crying out in the wasteland: "You+ must straighten the road of the Master!" ' *[Isa. 40:3]*, just

https://archive.org/stream/TheNewTestamentForEnglishReadersAlfordH.rOpts/TheChristianBibleNT2nd 1995

107

1991
"Ostrakon BM 50466 (Joh 1,1 - 7)"
ENCHORIA. Zeitschrift für Demotistik und Koptologie, Band 18, p. 10 [1-11]
Wiesbaden: Harrasowitz Verlag
Anneliese Biedenkopf-Ziehner

and the Word was divine nature
und das Wort war göttlicher Natur

ENCHORIA

ZEITSCHRIFT FÜR
DEMOTISTIK UND KOPTOLOGIE

HERAUSGEGEBEN VON
E. LÜDDECKENS, H.-J. THISSEN, K.-TH. ZAUZICH

XVIII
1991

IN KOMMISSION BEI
OTTO HARRASSOWITZ · WIESBADEN

10 ENCHORIA 18, 1991

von Perf. I das Perf. II: "Zum Zeugnis ist dieser (in der Tat) gekommen" steht in Gegensatz zu "Dieser ist zum Zeugnis gekommen". -

5. Übersetzung

An dieser Stelle sei die Übersetzung gegeben, ohne daß auf die Struktur des Textes und die semantisch/pragmatischen Funktionen der einzelnen Sprachsignale eingegangen wird. Dies soll und kann nur im Zusammenhang mit dem vollständigen Text des Logosliedes bzw. dem Prolog insgesamt vorgenommen werden.

Aussage 1: Im Anfang war das Wort existent
und das Wort war im Angesicht Gottes existent
und das Wort war göttlicher Natur.
Aussage 2: (Einschub des Evangelisten:)
Dieses war im Anfang unter dem Herzen Gottes existent.
Aussage 3: Alles war entstanden unter (/in/auf) seiner Hand
und ohne ihn war nichts entstanden.
Aussage 4: Das Leben war das, was in ihm entstanden war
und das Licht der Menschen war das Leben.
Aussage 5: (Einschub des Evangelisten:)
Und das Licht leuchtet in der Finsternis
und die Finsternis hat es nicht erfaßt.
Aussage 6: (Einschub des Evangelisten:)
Ein Mensch ist entstanden,
gesandt vom Herrn,
Aussage 7: (Einschub des Evangelisten:)

https://books.google.pl/books?id=uCcPAQAAMAAJ (limited view)

108

1992

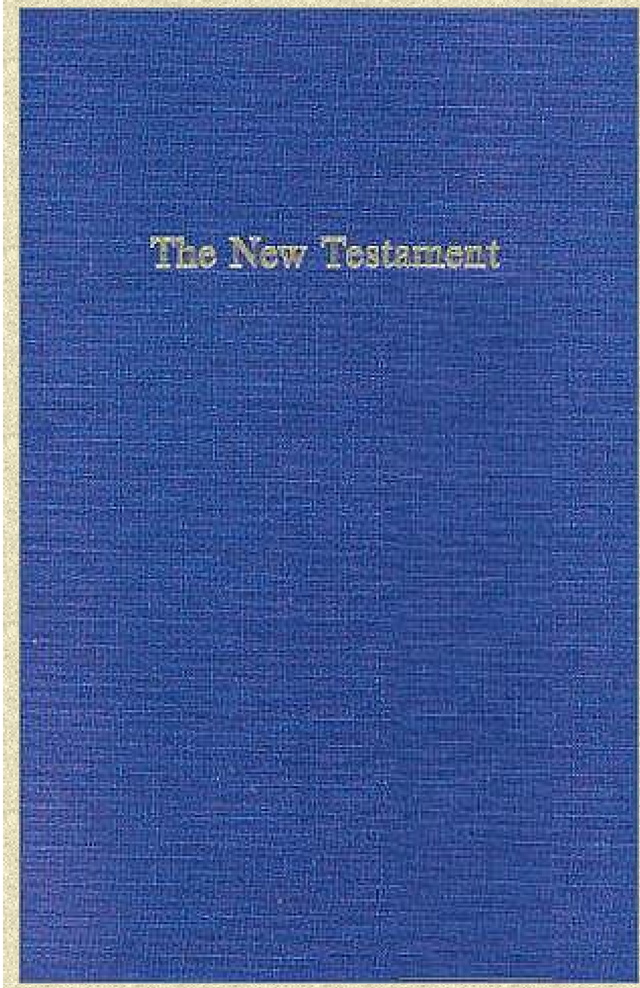
The New Testament

Edinburgh: Floris Books

(updated 2017)

Jon Madsen

and the Word was a divine Being



The Gospel of John

1 *Prologue*

In the very beginning was the Word,
and the Word was with God,
and the Word was a divine Being.
[2]He was in the very beginning with God.
[3]All things came into being through him,
and nothing of all that has come into being was made
except through him.
[4]In him was life,
and the life was the light of human beings.
[5]And the light shines in the darkness;
and the darkness has not accepted it.
[6]There came a man,
sent from God,
his name was John.
[7]He came to bear witness,
to witness to the light
and so to awaken faith in all hearts.
[8]He himself was not the light,
he was to be a witness to the light.
[9]The true light that enlightens all human beings
was to come into the world.
[10]It was in the world,
for the world came into being through it,
yet the world did not recognize it.
[11]It came to men of individual spirit,
but those very individuals did not accept it.
[12]To all, however, who did accept it,
it gave the free power to become children of God.
They are the ones who trustingly take its power into
themselves.
[13]They receive their life, not out of blood,
nor out of the will of the flesh,
and not out of human willing;
for they are born of God.
[14]And the Word became flesh
and lived among us.
And we have beheld his revelation,

https://books.google.pl/books?id=AWzfDQAAQBAJ (Ed. 2017)

109

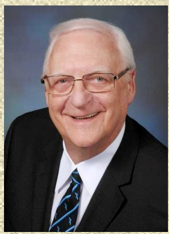
1993

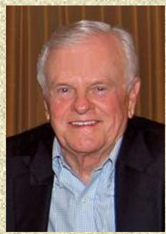
The Five Gospels

The Search for the Authentic Words of Jesus: New Translation and Commentary

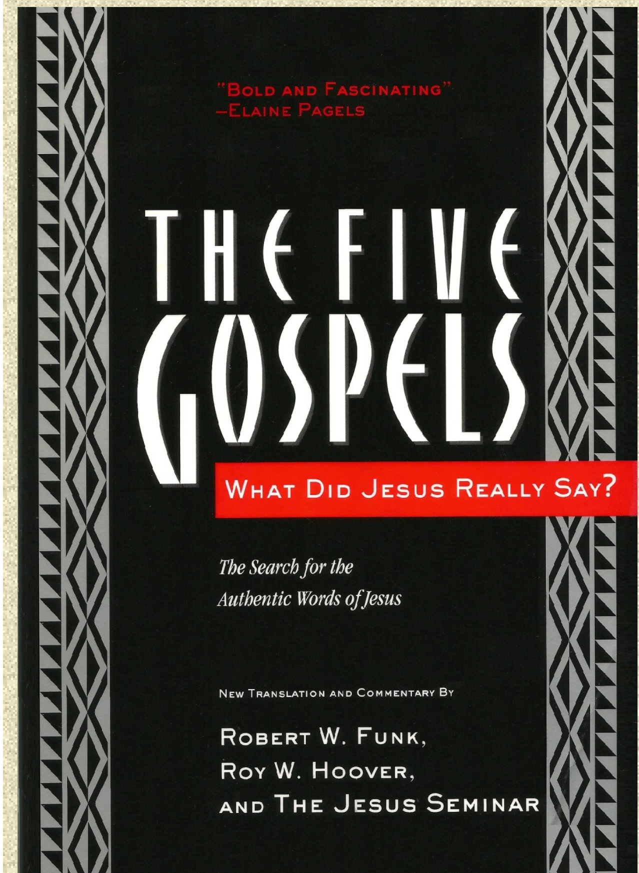
New York: HarperSanFrancisco

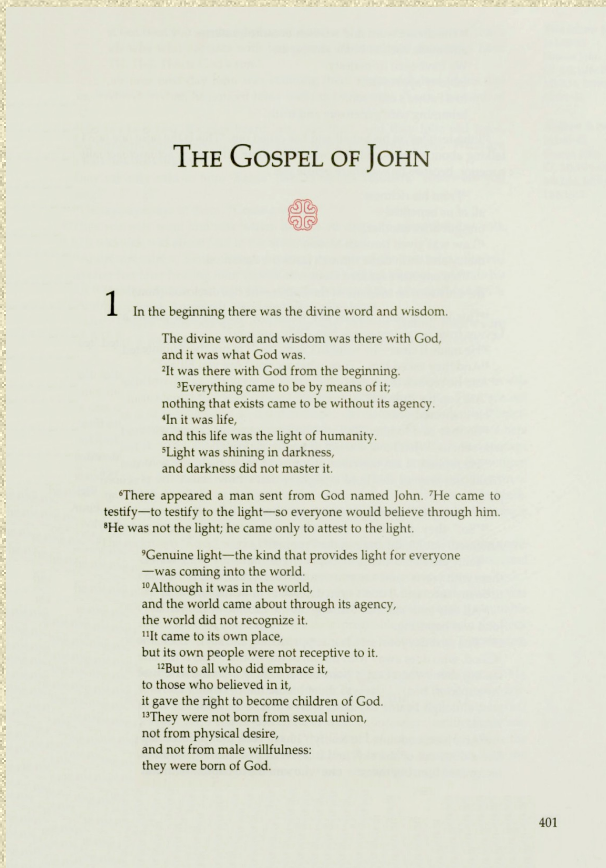
Robert W. Funk – Roy W. Hoover and the Jesus Seminar





The divine word and wisdom was there with God,
and it was what God was





The Gospel of John

1 In the beginning there was the divine word and wisdom.

The divine word and wisdom was there with God,
and it was what God was.
[2]It was there with God from the beginning.
[3]Everything came to be by means of it;
nothing that exists came to be without its agency.
[4]In it was life,
and this life was the light of humanity.
[5]Light was shining in darkness,
and darkness did not master it.

[6]There appeared a man sent from God named John. [7]He came to testify—to testify to the light—so everyone would believe through him. [8]He was not the light; he came only to attest to the light.

[9]Genuine light—the kind that provides light for everyone
—was coming into the world.
[10]Although it was in the world,
and the world came about through its agency,
the world did not recognize it.
[11]It came to its own place,
but its own people were not receptive to it.
[12]But to all who did embrace it,
to those who believed in it,
it gave the right to become children of God.
[13]They were not born from sexual union,
not from physical desire,
and not from male willfulness:
they were born of God.

401

https://pl.scribd.com/document/260445525/Robert-W-Funk-The-Five-Gospels-What-Did-Jesus-Really-Say-the-Search-for-the-Authentic-Words-of-Jesus-HarperOne-1996

1994

POLISH

Ewangelia Jana: przekład filologiczny z języka greckiego

Warszawa: Sławomir Łuczkiewicz

Sławomir Łuczkiewicz

Wewnątrz w *nieokreślonej* fundamentalnej zasadzie *jakościowo* był
lecz nie dokonał się określony odwzorowany wniosek,
i ten odwzorowany wniosek *jakościowo* był
lecz nie dokonał się istotnie do wiadomego boga,
i *jakiś niewiadomy* bóg *jakościowo* był ten odwzorowany wniosek.

. . . and *an unknown* god . . .

This Polish Gospel contain "to pain-literal" translation (ultraliteral), which extremally hard is translate into English.

EWANGELIA

JANA

PRZEKŁAD FILOLOGICZNY
Z JĘZYKA GRECKIEGO

zawiera

NOWE ŚWIECKIE SŁOWNICTWO

OBJAŚNIENIA ETYMOLOGICZNE, ODMIANOWE I SKŁADNIOWE

FORMY SŁOWNIKOWE DLA GRECKICH SŁÓW TEKSTOWYCH

ISBN 83-903921-2-7

Warszawa 1994

W dół w Ioannesa

Wewnątrz*w *nieokreślonej* *fundamentalnej zasadzie *384 D* *jakościowo* był *lecz nie dokonał się 834 3s ipf ac* określony *1966* odwzorowany wniosek *1726 m*, i ten *1966* odwzorowany wniosek *jakościowo* był *lecz nie dokonał się ipf* *istotnie do wiadomego boga *A*, i **jakiś niewiadomy* bóg *N* **jakościowo* był *ipf* ten odwzorowany wniosek. [1,2] Ten właśnie *Ns m* **jakościowo* był wewnątrz w fundamentalnej zasadzie *D* istotnie do tego wiadomego *A* boga *A*. [1,3] Wszystkie *rzeczy 2193 Np n* przez-z niego *G* *jako jedna* *poczęła stawać się *584 3s ao md-dp*, i bez niego *nie* poczęło stawać się ani jedno *843 Ns n*. Które *2061 Ns n* **od przeszłości* staje się *3s pf ac* [1,4] wewnątrz w nim *Ds m* życie biologiczne *1223 Ns f* *jakościowo* było *lecz nie dokonało się 834 3s ipf ac*, i to życie biologiczne *jakościowo* było *ipf* wiadome światło *Ns n*. [1,5] I to światło w tym zaciemnieniu *2576* objawia się *pr ac*, i to zaciemnienie go nie schwyciło z góry *1481 ao ac*.

[1,6] *Stał się *584 3s ao md-dp* **niewiadomy* człowiek odprawiony *334 N pt pf ps* *od strony **niewiadomego* boga *G*, imię mu Ioannes. [1,7] Ten właśnie przyjechał *1139 ao ac* do funkcji świadczenia *A* aby zaświadczyłby *1776 ao sb ac* około tego wiadomego światła *G*, aby wszyscy *2193 Np m* wtwierdziliby do rzeczywistości *2277 ao sb ac* *przez-z niego *430 Gs m,n*. [1,8] Nie był *jakościowo* ów to światło *N*, ale aby zaświadczyłby *ao sb ac* około tego światła *G*.

[1,9] Było *jakościowo lecz nie dokonało się 834 ipf ac* to światło to *pochodzące od starannej pełnej jawnej prawdy *111*, które *2061 Ns n* oświetla *2972 pr ac* wszystkiego *2193 A* *niewiadomego* człowieka *As m* przyjeżdżające(go) *1139 As m, Ns n pt pr md-ps-dp* do tego *A* naturalnego ustroju światowego *1621 A*.

[1,10] Wewnątrz w tym naturalnym ustroju światowym *jakościowo* był, i ten ustrój przez-z niego *Gs m* stał się *ao md-dp*, i ten ustrój go nie rozeznał *585 ao ac*. [1,11] Do swoich własnych *rzeczy 1334 Ap n* przyjechał *1139 ao*, i ci swoi właśni *Np m* go nie wzięli z naprzeciw do obok siebie *2164 ao ac*. [1,12] Ci którzy zaś wzięli *1681 ao* go *As m*, dał *ao* im samowolną władzę *z wybycia na zewnątrz 1028 A* *niewiadomi* potomkowie *Ap n* *niewiadomego* boga *G* stać się *584 ao if md-dp*, tym wtwierdzającym jako do rzeczywistości *2277 Dp pt pr ac* do tego wiadomego imienia *A* jego, [1,13] którzy *2061 Np m* nie z krwiowych istot *Gp* ani z woli mięsowej istoty *Gs* ani z woli męża, ale z *niewiadomego* boga *G* zostali zrodzeni *570 ao ps*.

[1,14] I ten odwzorowany wniosek *Ns m* *jako* *niewiadoma* mięsowa istota *Ns*

J

1995

Die Heilige Schrift NT.

Konkordantes Neues Testament mit Stichwortkonkordanz (Ed. 6)

Birkenfeld: Konkordanter Verlag Pforzheim

Adolph Knoch and others

and like **God was the Word**

und wie **Gott war das Wort**

KONKORDANTES

NEUES TESTAMENT

DIE VIER BERICHTE

Matthäus, Markus, Lukas, Johannes

Konkordanter Verlag Pforzheim

Bericht des Johannes

[i]Zu Anfang war das Wort, und das Wort war zu ·Gott hingewandt, und 2 wie Gott war das Wort. Dieses war [i]zu Anfang zu ·Gott hingewandt. 3 Alles ist durch dasselbe geworden, Ko1[16] und ohne dasselbe wurde auch 4 nicht eines, das geworden ist. In demselben war Leben, und das Leben war 5 das Licht der Menschen. + Das Licht erscheint in der Finsternis, +doch die Finsternis hat es nicht ⁻erfaßt.

6 Da [w]trat ein Mann auf, [b]von Gott geschickt, sein Name war Johannes. 7 Dieser kam [h]zum Zeugnis, um [bt]von dem Licht zu zeugen, damit alle durch 8 dasselbe glaubten; er′ war nicht selbst das Licht, sondern er kam, um [bt]von 9 dem Licht zu zeugen: Es war das wahrhafte ·Licht, das, [h]in die Welt kommend, jeden Menschen erleuchtet.

10 Er war in der Welt, und die Welt wurde durch Ihn erschaffen, +doch die 11 Welt hat Ihn nicht ⁻erkannt. Er kam [h]in Sein ·Eigentum, +doch die Seinen 12 ⁻nahmen Ihn nicht an; allen aber, die Ihn ⁻annahmen – ihnen ⁻gab Er Vollmacht, Kinder Gottes zu werden, denen, die [h]an Seinen ·Namen glauben, 13 die nicht aus Geblüt, noch aus dem Willen des Fleisches, noch aus dem Willen eines Mannes, sondern aus Gott gezeugt wurden.

14 + Das Wort wurde Fleisch und ⁻zeltete [i]unter uns, und wir ⁻schauten Seine ·Herrlichkeit – wie die Herrlichkeit des Einziggezeugten [b]vom Vater – voller Gnade und Wahrheit.

15 Johannes zeugte [bt]von Ihm und hat laut ausgerufen [s]: «Dieser war es, von dem ich sagte: Er, der nach mir kommt, ist [vn]vor mir geworden; denn 16 Er war eher als ich.» [da] Aus Seiner ·Vervollständigung haben wir′ alle ⁻erhalten, und zwar Gnade [at]um Gnade. 17 Denn das Gesetz wurde durch Mose gegeben, ·Gnade und ·Wahrheit sind jedoch durch Jesus Christus gewor-18 den. Niemand hat Gott jemals gesehen; der einziggezeugte Gott, der jetzt [h]in dem Busen des Vaters ist, derselbe hat Ihn ⁻geschildert.

19 + Dies ist das Zeugnis des Johannes, als die Juden aus Jerusalem Priester und Leviten zu ihm ⁻schickten, damit sie ihn fragen sollten: «Wer bist du′?» 20 +Da ⁻bekannte er es und ⁻leugnete nicht. Und er ⁻bekannte: «Ich′ bin 21 nicht der Christus!» + Sie ⁻fragten ihn nochmals: «Was nun? Bist du Elia?» Ma4[5] + Er [s]entgegnete: «Ich bin es nicht.» «Bist du′ der Prophet?» + Er 22 antwortete: «Nein.» Nun [s]fragten sie ihn: «Wer bist du denn, damit wir denen Antwort geben, die uns ⁻gesandt haben. Was sagst du [bt]von dir selbst?» 23 Er entgegnete: «Ich bin die Stimme eines Rufers: In der Wildnis macht den Weg des Herrn gerade! – so wie es der Prophet Jesaia gesagt hat.» Je40[3]

24 + Die Abgesandten, die [as]von den 25 Pharisäern waren, ⁻fragten ihn +weiter. + Sie sagten zu ihm: «Warum[i] taufst du nun, wenn du′ nicht der Chri-

112

1999

21st. Century New Testament: The Literal/Free Dual Translation

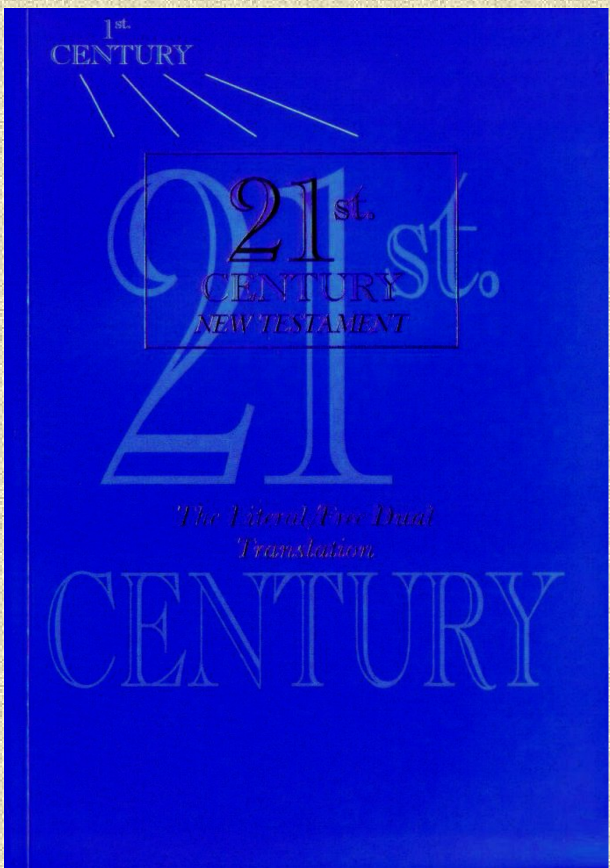
Bristol: Insight Press, England

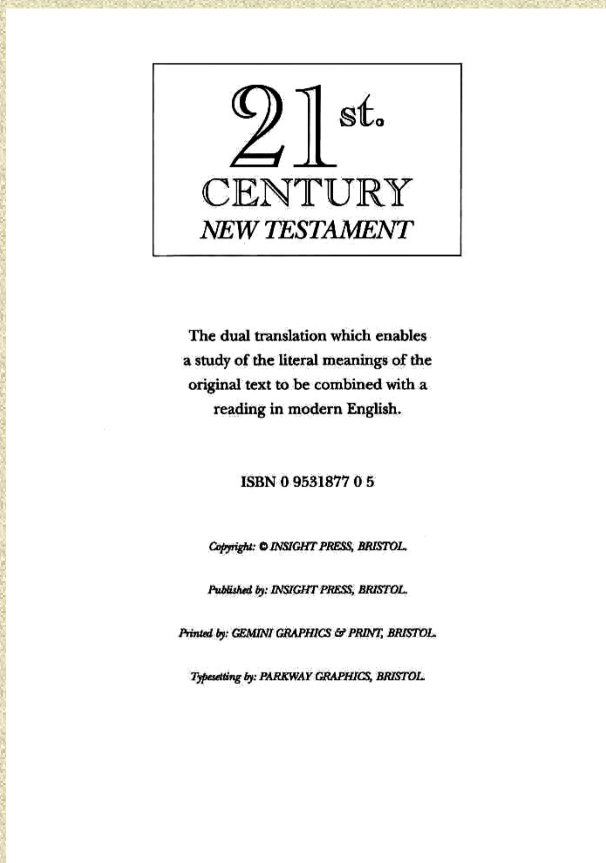
Vivian Capel

literal section:	translation section:
and the [Marshal] [Word] was a god	a mighty spirit, the Marshal

John 1

Chapter 1	Chapter 1
In a beginning* was the [Marshall] [Word] and the [Marshall]* [Word] was with the God and the [Marshall]* [Word] was a god*. 2 This one was in a beginning with the God. 3 All came to be through him, and apart from him not even one thing came to be which has come to be.	At the beginning of Creation, there dwelt with God a mighty spirit, the Marshal, who produced all things in their order. 2 He was there at the beginning with God, 3 and everything came into existence by means of him. Apart from him not a single thing that exists came into being.




21st. CENTURY NEW TESTAMENT

The dual translation which enables a study of the literal meanings of the original text to be combined with a reading in modern English.

ISBN 0 9531877 0 5

Published by: INSIGHT PRESS, BRISTOL.

Printed by: GEMINI GRAPHICS & PRINT, BRISTOL.

Typesetting by: PARKWAY GRAPHICS, BRISTOL.

113 **CATHOLIC**

1999

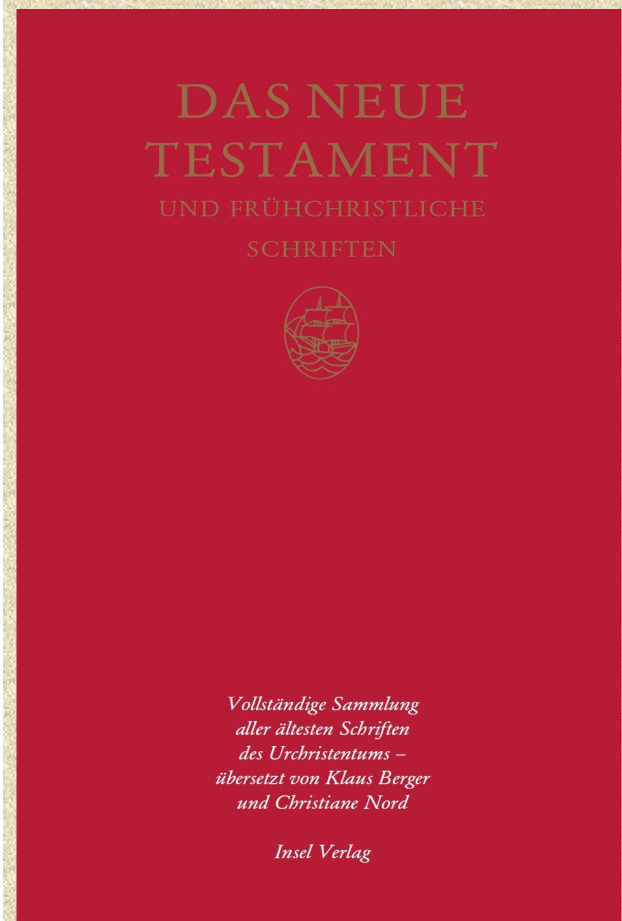
Das Neue Testament und frühchristliche Schriften (Ed. 1)

Frankfurt a.M. und Leipzig: Insel Verlag

Klaus Berger – Christiane Nord

At first the Word already was, near the God and of divine sort. (unsure translation)

Zuerst war das Wort da, Gott nahe und von Gottes Art.



DAS EVANGELIUM NACH JOHANNES

Kapitel 1

Prolog 1,1-18

Zuerst war das Wort da, Gott nahe und von Gottes Art. / Es war am Anfang bei Gott. / Alle Dinge sind durch das Wort entstanden. Ohne das Wort konnte nichts werden. / In ihm war das Leben, und für die Menschen ist Leben auch Licht. / Das Licht macht die Finsternis hell, und die Finsternis hat das Licht nicht verschluckt.

Dann kam ein Mensch, von Gott gesandt, der hieß Johannes. / Er war zur Zeugenschaft bestellt und sollte Zeugnis ablegen von dem Licht, damit alle durch ihn zum Glauben kämen. / Er war nicht selbst das Licht, sondern sollte nur Zeugnis ablegen von dem Licht.

Aber einer war wirklich das Licht und strahlt hell in jeden Menschen hinein, der zur Welt kommt. / Er war in der Welt; die Welt entstand durch ihn, doch sie wies ihn ab. / Er kam in die Welt, die durch ihn geworden und deshalb sein eigen war, doch seine eigenen Menschen nahmen ihn nicht an. / Denen aber, die ihn annahmen, gab er die Freiheit, sich seinem Namen anzuvertrauen und Kinder Gottes zu werden, / aus Gott geboren und nicht kreatürlich, nicht aus menschlichem Trieb oder Willen.

Das Wort erschien in einem Menschen und wohnte bei uns. Wir sahen seine Herrlichkeit, die so herrlich ist, wie wenn der einzige Sohn von seinem Vater allen Ruhm allein erbt. Dieses Wort ist ganz Gnade und ganz Gottes Wesen. / Johannes legt Zeugnis ab von ihm: »Diesen meinte ich, als ich sagte: ›Nach mir kommt einer, der vor mir entstanden ist, weil er früher da war als ich.‹« / Denn nur so konnten wir alle, ob vor ihm oder nach ihm, aus dem schöpfen, was ihm in Fülle gegeben ist, Gnade und nochmals Gnade. / Durch Mose gab Gott das Gesetz, durch Jesus Christus wurde uns Gnade und Gottes Wesen selbst zuteil. / Keiner hat Gott je gesehen. Der einzige Sohn, der von Gottes Art ist und seinen Platz neben dem Vater hat, brachte von ihm Kunde.

https://books.google.pl/books?id=OiYqAQAAMAAJ (limited view)

114

2000

The Testament of our Lord and Saviour Jesus Christ
commonly called the New Testament
RVIC^{2000}
being the Revised Version (American Version) Improved and Corrected
from manuscripts discovered and published to A.D. 1999

Preliminary Edition

James B. Parkinson

the Word also was a god

PRELIMINARY EDITION$_8$

THE TESTAMENT

OF

OUR LORD AND SAVIOR

JESUS CHRIST

COMMONLY CALLED

THE NEW TESTAMENT

RVIC^{2000}

BEING THE REVISED VERSION (American Edition)
Improved and Corrected
from manuscripts discovered and published to A.D. 1999

A.D. 2000

Temporarily: Send corrections to jim4888parkinson@juno.com

The Gospel
recorded by **John**

1 In *the* beginning was the Word, and [1]the Word was [2]with God; the Word also was a god. 2 The same was in *the* beginning with God. 3 All things were made through him; and without him [3]was not anything made that hath been made. 4 In him was life; and the life was the light of men. 5 And the light shineth in the darkness; and the darkness [4]apprehended it not.

6 There came a man sent from God, whose name *was* John. 7 The same came for witness, that he might bear witness of the light, that all might believe through him. 8 He was not that light, but *came* that he might bear witness of the light. 9 [5]*There* was the true light, *even the light* which lighteth [6]every man, coming into the world. 10 He was in the world, and the world was made through him, and the world knew him not. 11 He came unto [7]his own, and they *that were* his own received him not. 12 But as many as received him, to them gave he *the* right to become children of God, *even* to them that believe on his name: 13 who were [8]begotten, not of [9]blood, nor of *the* will of *the* flesh, nor of *the* will of man, but of God. 14 And the Word became flesh, and [10]dwelt among us (and we beheld his glory, glory as of [11]*the* only begotten from *the* Father), full of grace and truth. 15 John beareth witness of him, and crieth, saying, [12]This was he of whom I said, He that cometh after me is become before me: for he was [13]before me. 16 For of his fullness we all received, and [14]grace for grace. 17 For the law was given through Moses; grace and truth came through Jesus [15]Christ.

18 No man hath seen God at any time; [16]an only begotten god, who is in the bosom of the Father, he hath declared *him*.

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? 20 And he confessed, and denied not; and he confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. 22 They said therefore unto him, Who art thou? that we may give answer to them that sent us. What sayest thou of thyself? 23 He said, I *am the* voice of one crying in the wilderness, Make straight the way of *the* Lord, as [17]said Isaiah the prophet. 24 [18]And they had been sent from the Pharisees. 25 And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? 26 John answered them, saying, I baptize in water: in *the* midst of you standeth one whom ye know not, 27 *even* he that cometh after me, the latchet of whose shoe I am not worthy to unloose. 28 These things were done in [19]Bethany beyond the Jordan, where John was baptizing.

29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that [20]taketh away the sin of the world! 30 This is he of whom I said, After me cometh a man who is become before me: for he was [21]before me. 31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. 32 And John bare witness, saying, I have beheld the spirit descending as a dove out of heaven; and it abode upon him. 33 And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the spirit descending, and abiding upon him, the same is he that baptizeth in *the* Holy Spirit. 34 And I have seen, and have borne witness that this is the Son of God.

35 Again on the morrow John was standing, and two of his disciples; 36 and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! 37 And

[1] *Or*, the Word was with the Mighty, and mighty was the Word! *which better preserves the emphasis, at little compromise of the literal. See* Appendix II.
[2] *Lit.* toward God; *or*, *allied* with God;
[3] *Or*, was not anything made. That which hath been made was life in him; and the life *etc.*
[4] *Or*, overcame *See* ch. 12:35 (*Gk.*).
[5] *Or*, The true light, which lighteth every man, was coming into the world.
[6] *Or*, every man as he cometh
[7] *Gk.* his own things,
[8] *Or*, born,
[9] *Gk.* bloods,
[10] *Gk.* tabernacled
[11] *Or*, an only begotten from a father) *Comp.* Hb 11:17
[12] *So* $p^{66,75}$ $ℵ^b$ L *and most. But* B $ℵ^a$ C* *read* (this was he that said). ℵ* *reads* This was he that cometh after me, who is become before me:
[13] *Gk.* first in regard of me.
[14] *Or*, grace upon grace.
[15] Christ (Anointed) *is the Greek word for* Messiah.
[16] *So* p^{66} B ℵ* L C*. p^{75} 33 cop^{bo} *read* the only begotten god. 892 Ψ *and most lesser Greek. mss.*, it^e vg sy^c arm *read* the only begotten Son.
[17] Is 40:3.
[18] *Or*, And *certain* had been sent from among the Pharisees.
[19] *So* $p^{66,75}$ B ℵ*L 892^{txt} cop^{bo} (it^e) vg. *But* ($ℵ^b$)T^{vid} 083 cop^{sa} $sy^{s,c}$ geo arm *read* Bethabara (*or*, Beth-Arabah).
[20] *Or*, beareth the sin
[21] *Gk.* first in regard of me. *As in* ch. 1:15.

http://herald-magazine.com/christian-literature/online-bible/

115

2000

FRENCH

Jean. Évangile: Traduit du grec, préfacé et annoté

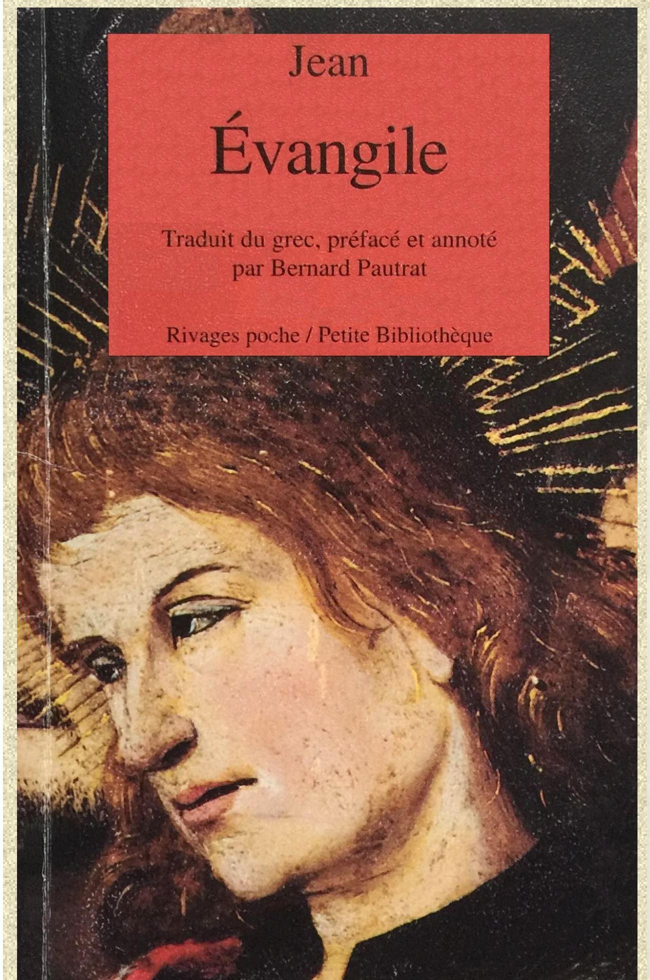
Rivages poche

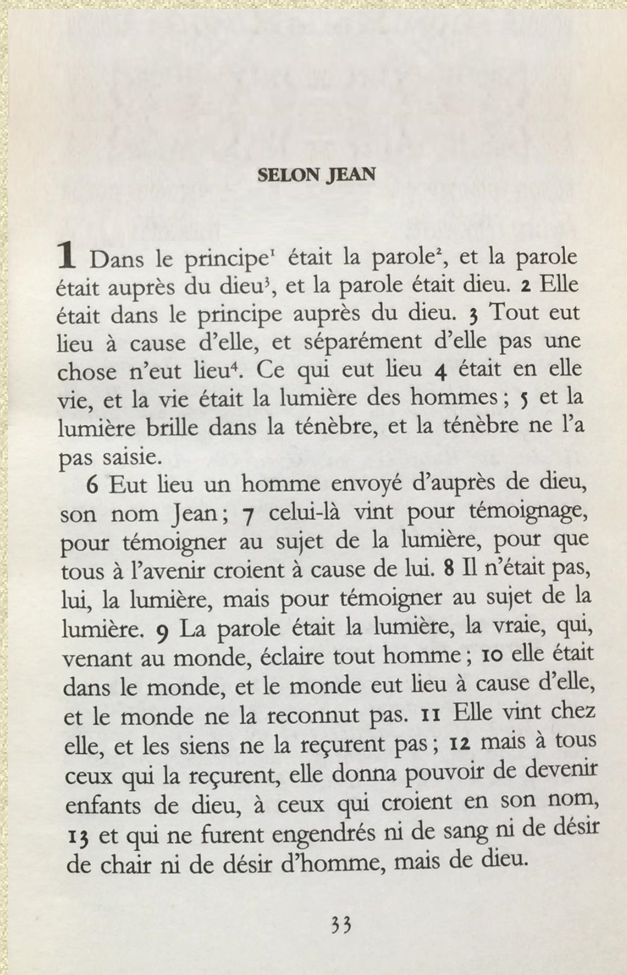
Bernard Pautrat

and the word was a god

et la parole était dieu

NOTE: ***du dieu***=*God* / ***dieu***=*a god* or *divine*





SELON JEAN

1 Dans le principe[1] était la parole[2], et la parole était auprès du dieu[3], et la parole était dieu. **2** Elle était dans le principe auprès du dieu. **3** Tout eut lieu à cause d'elle, et séparément d'elle pas une chose n'eut lieu[4]. Ce qui eut lieu **4** était en elle vie, et la vie était la lumière des hommes ; **5** et la lumière brille dans la ténèbre, et la ténèbre ne l'a pas saisie.

6 Eut lieu un homme envoyé d'auprès de dieu, son nom Jean ; **7** celui-là vint pour témoignage, pour témoigner au sujet de la lumière, pour que tous à l'avenir croient à cause de lui. **8** Il n'était pas, lui, la lumière, mais pour témoigner au sujet de la lumière. **9** La parole était la lumière, la vraie, qui, venant au monde, éclaire tout homme ; **10** elle était dans le monde, et le monde eut lieu à cause d'elle, et le monde ne la reconnut pas. **11** Elle vint chez elle, et les siens ne la reçurent pas ; **12** mais à tous ceux qui la reçurent, elle donna pouvoir de devenir enfants de dieu, à ceux qui croient en son nom, **13** et qui ne furent engendrés ni de sang ni de désir de chair ni de désir d'homme, mais de dieu.

33

116

2000

BULGARIAN

Новият Завет: съвременен превод

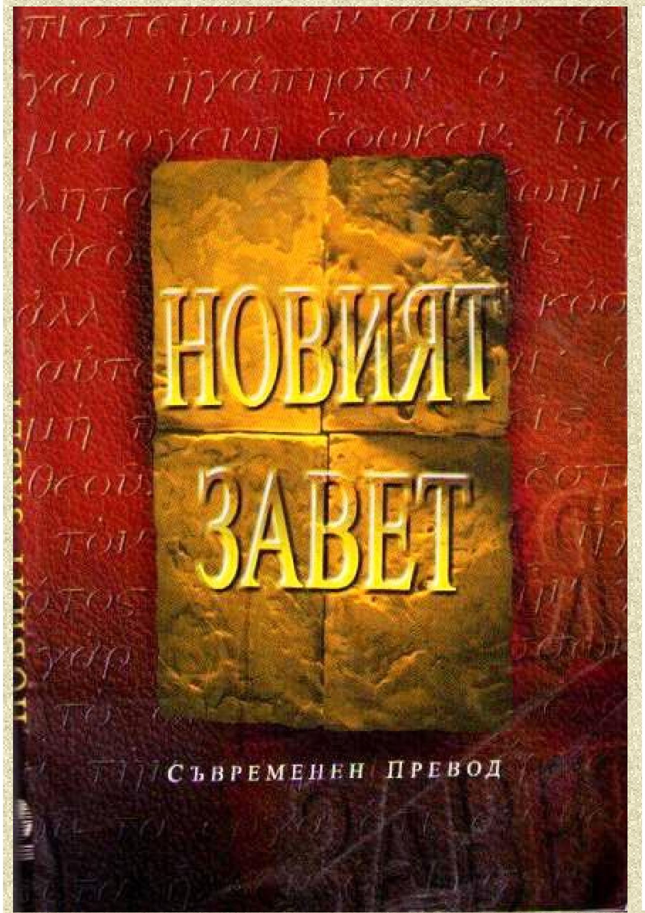
New Testament: today version

Bible League International

?

What was God was the Word

Това, което бе Бог, беше Словото



Евангелието според

Йоан

Идването на Месията

1 В началото беше Словото.
И Словото беше с Бога. Това, което бе Бог, беше Словото.
[2] Словото беше с Бога в началото.
[3] Всичко бе създадено чрез него
и нищо не бе създадено без него.
[4] В него бе животът
и този живот донесе светлина на хората.
[5] Светлината свети в тъмнината
и тъмнината не можа да я угаси.*

[6] Бог изпрати човек на име Йоан. [7] Той дойде като свидетел да изяви кой е светлината, за да могат всички да повярват чрез неговото послание. [8] Самият той не беше светлината, но дойде, за да свидетелства за светлината. [9] В света идваше истинската светлина, която осветлява всеки човек.

[10] Той бе в света и светът бе създаден чрез него, но светът не го позна. [11] Той дойде в собствения си свят, но народът му не го прие. [12] На тези обаче, които го приеха и повярваха в него, той даде правото да станат Божии деца — [13] деца, родени не по естествения начин, нито по човешко желание или съпружеска воля, а родени от Бога.

[14] Словото стана човек и живя между нас. И видяхме славата му — слава на единствения син на Отца. Той бе пълен с благодат и истина. [15] За него свидетелства Йоан, като провъзгласяваше: „Ето този, за когото казвах: «Този, който идва след мен, ме превъзхожда във всичко, защото е съществувал преди мен.»“

[16] Поради всичко, което е Синът,† ние всички получихме от него благословение след благословение.‡ [17] Законът беше даден чрез Моисей, но благодатта и истината дойдоха чрез Исус Христос. [18] Никой никога не е виждал Бога. Единственият Син, който е Бог и е най-близо до Отца, ни го разкри.¶

Свидетелството на Йоан Кръстител

(Матей 3:1-12; Марк 1:2-8; Лука 3:15-17)

[19] Ето какво бе свидетелството на Йоан, когато юдейските водачи в Ерусалим изпратиха при него няколко свещеници и левити да го попитат: „Кой си ти?“

[20] Той им отговори открито, без да се отклонява от въпроса: „Аз не съм Месията.“

[21] „Тогава кой си? — попитаха те. — Илия?“

„Не“ — отговори той.

„Пророкът,§ когото очакваме?“

„Не“ — отвърна Йоан.

[22] Тогава те го попитаха: „Кой си ти? Отговори ни, за да кажем на онези,

---

*__1:5__ ***угаси*** Или: „разбере, схване“.

†**1:16** ***всичко, което е Синът*** Букв.: „От неговата пълнота“, вероятно „пълнотата на неговата благодат и истина.“ Вж. стих 14.

‡**1:16** ***благословение след благословение*** Букв.: „благодат върху благодат“.

¶**1:18** ***Единственият Син … разкри*** Или, по-буквално: „Единственият Бог, който е най-близо до Отца, ни го разкри.“ Според някои гръцки ръкописи: „Единственият Син е най-близо до Отца и ни го разкри.“

§**1:21** ***Пророкът*** Споменат още в 1:25. Вероятно се има предвид пророкът, който Бог ще изпрати. Вж. Вт. 18:15-19.

http://d1d7ektpm2nljo.cloudfront.net/uYmu8s5-o2GGcaZIsfITAQ/Bulgarian_Bible_43__John.pdf

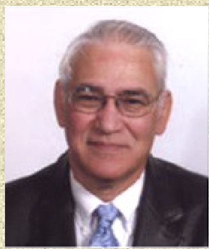
117

2001

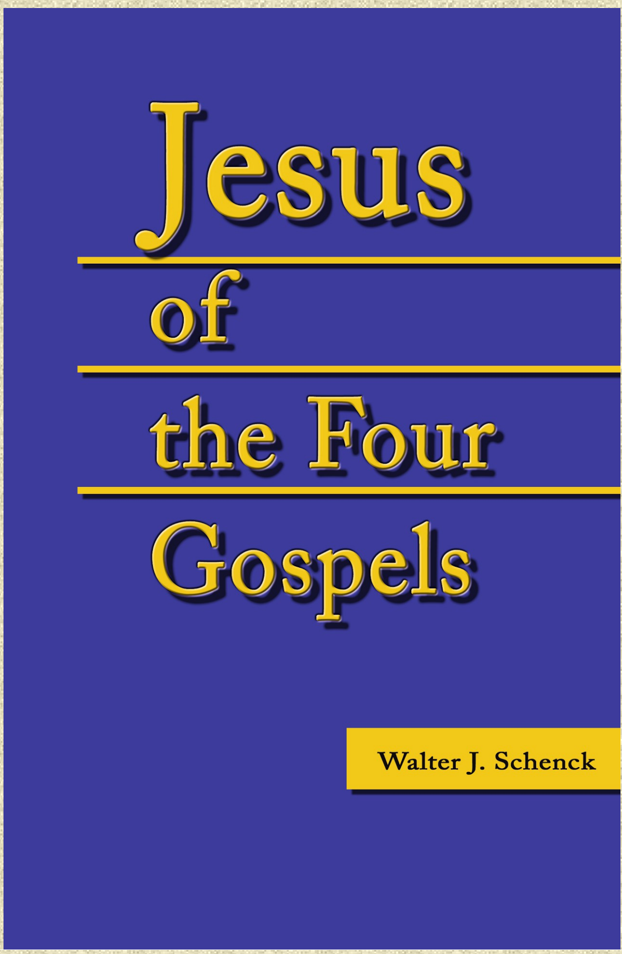
Jesus of the Four Gospels

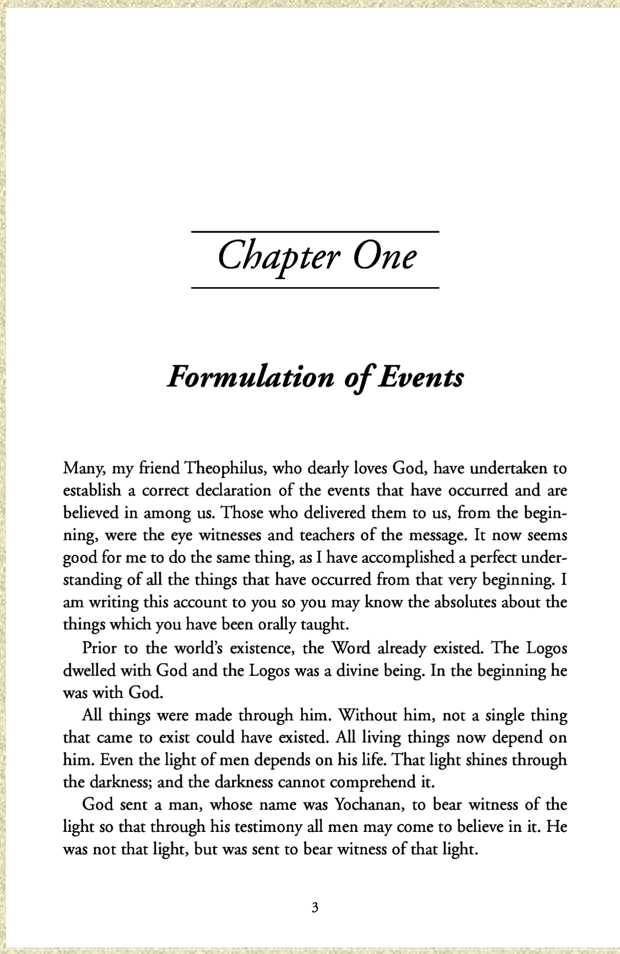
Lincoln: Writers Club Press, USA

Walter J. Schenck, Jr.



and the Logos was a divine being





Chapter One

Formulation of Events

Many, my friend Theophilus, who dearly loves God, have undertaken to establish a correct declaration of the events that have occurred and are believed in among us. Those who delivered them to us, from the beginning, were the eye witnesses and teachers of the message. It now seems good for me to do the same thing, as I have accomplished a perfect understanding of all the things that have occurred from that very beginning. I am writing this account to you so you may know the absolutes about the things which you have been orally taught.

Prior to the world's existence, the Word already existed. The Logos dwelled with God and the Logos was a divine being. In the beginning he was with God.

All things were made through him. Without him, not a single thing that came to exist could have existed. All living things now depend on him. Even the light of men depends on his life. That light shines through the darkness; and the darkness cannot comprehend it.

God sent a man, whose name was Yochanan, to bear witness of the light so that through his testimony all men may come to believe in it. He was not that light, but was sent to bear witness of that light.

3

https://books.google.pl/books?id=mMi6MXuyQgMC

118

2001

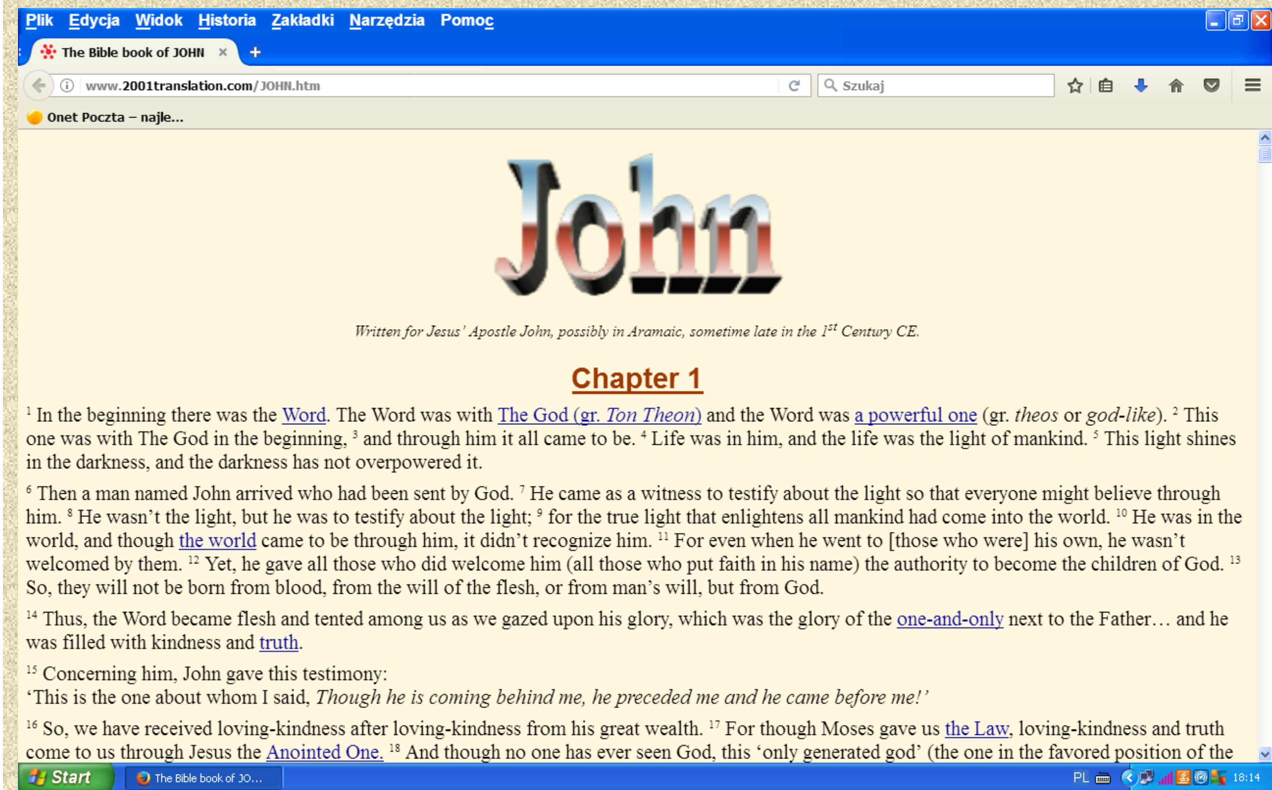
An American English Version – 2001 Translation

html

James Wheeler (Ch. Ed.)

version of 14-03-2021:

and the Word was a powerful one (gr. *theos* or *god-like*)



Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

The Bible book of JOHN

www.2001translation.com/JOHN.htm

Szukaj

Onet Poczta – najle...

John

Written for Jesus' Apostle John, possibly in Aramaic, sometime late in the 1st Century CE.

Chapter 1

[1] In the beginning there was the Word. The Word was with The God (gr. *Ton Theon*) and the Word was a powerful one (gr. *theos* or *god-like*). [2] This one was with The God in the beginning, [3] and through him it all came to be. [4] Life was in him, and the life was the light of mankind. [5] This light shines in the darkness, and the darkness has not overpowered it.

[6] Then a man named John arrived who had been sent by God. [7] He came as a witness to testify about the light so that everyone might believe through him. [8] He wasn't the light, but he was to testify about the light; [9] for the true light that enlightens all mankind had come into the world. [10] He was in the world, and though the world came to be through him, it didn't recognize him. [11] For even when he went to [those who were] his own, he wasn't welcomed by them. [12] Yet, he gave all those who did welcome him (all those who put faith in his name) the authority to become the children of God. [13] So, they will not be born from blood, from the will of the flesh, or from man's will, but from God.

[14] Thus, the Word became flesh and tented among us as we gazed upon his glory, which was the glory of the one-and-only next to the Father… and he was filled with kindness and truth.

[15] Concerning him, John gave this testimony:
'This is the one about whom I said, *Though he is coming behind me, he preceded me and he came before me!'*

[16] So, we have received loving-kindness after loving-kindness from his great wealth. [17] For though Moses gave us the Law, loving-kindness and truth come to us through Jesus the Anointed One. [18] And though no one has ever seen God, this 'only generated god' (the one in the favored position of the

Start The Bible book of JO… PL 18:14

http://www.2001translation.com/JOHN.htm

119

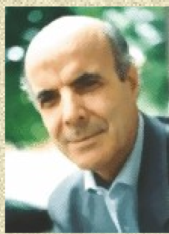
2001

ITALIAN

Nel principio era il Logos:
La luce del pensare che spiega il Creato (Vol. 1)

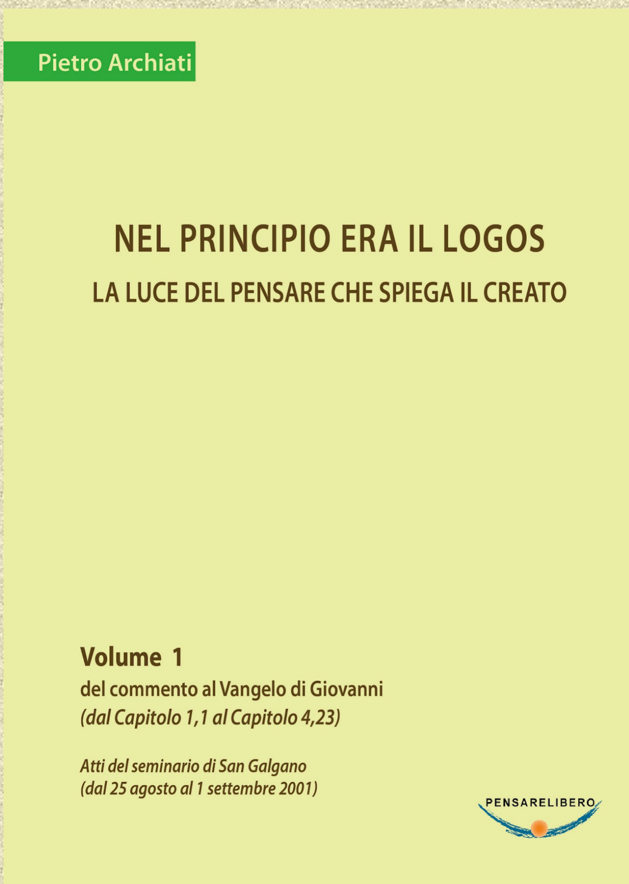
LiberaConoscenza, San Galgano

Pietro Archiati



and a god was the Word

e un dio era la Parola



Per chi desidera meditare in italiano sul Prologo, ho fatto un tentativo di traduzione, il più fedele possibile (nulla di definitivo o perfetto) che può servire da spunto per traduzioni individualizzate.

In principio era la Parola (il Verbo)
e la Parola era presso Dio
e un dio era la Parola.
Questa era nel primordio presso Dio.
Tutto è stato generato per mezzo di essa
e al di fuori di essa nulla è stato fatto
di ciò che esiste.
In essa era la vita
e la vita era la luce degli uomini.
E la luce rifulge nelle tenebre
ma la tenebra non l'ha compresa.
Venne all'esistenza un Uomo
inviato da Dio col suo nome Giovanni.
Questi venne per la testimonianza,
affinché rendesse testimonianza della luce,
e affinché per mezzo di lui tutti potessero credere.
Non era lui la luce
bensì affinché testimoniasse della luce.
La luce vera
che illumina ogni uomo
stava venendo nel mondo.
Essa era nel mondo
e il mondo fu fatto per mezzo suo
ma il mondo non la riconobbe.
Essa entrava negli uomini singoli
ma gli individui non l'accolsero in sé.
A coloro che l'accolsero
diede la forza di diventare
figli di Dio.

154

https://books.google.pl/books?id=cHcyDwAAQBAJ

120 **CATHOLIC**

2002

ITALIAN

I quattro Vangeli Nova Vulgata secondo - secundum
Matteo – Matthaeum, Marco – Marcum, Luca – Lucam, Giovanni – Ioannem
dalla Bibbia della Chiesa Cattolica
edizione di formazione il figlio dell'UOMO per la diffusione in rete Internet

PDF

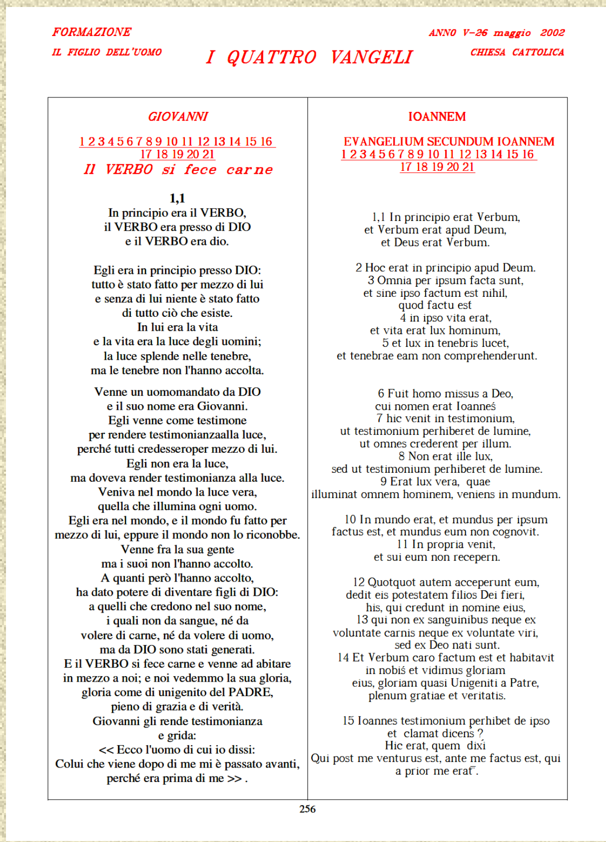
Giacomo Dalessandro

and the WORD was god

e il VERBO era dio

FORMAZIONE
IL FIGLIO DELL'UOMO
I QUATTRO VANGELI
ANNO V-26 maggio 2002
CHIESA CATTOLICA

i quattro
VANGELI
NOVA VULGATA
SECONDO – SECUNDUM
MATTEO – MATTHAEUM
MARCO – MARCUM
LUCA – LUCAM
GIOVANNI – IOANNEM
DALLA
BIBBIA
DELLA
CHIESA CATTOLICA
edizione di
FORMAZIONE il FIGLIO dell'UOMO
per la diffusione in RETE INTERNET


FORMAZIONE
IL FIGLIO DELL'UOMO
I QUATTRO VANGELI
ANNO V-26 maggio 2002
CHIESA CATTOLICA

GIOVANNI	IOANNEM
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 *Il VERBO si fece carne*	EVANGELIUM SECUNDUM IOANNEM 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21
1,1 In principio era il VERBO, il VERBO era presso di DIO e il VERBO era dio.	1,1 In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.
Egli era in principio presso DIO: tutto è stato fatto per mezzo di lui e senza di lui niente è stato fatto di tutto ciò che esiste. In lui era la vita e la vita era la luce degli uomini; la luce splende nelle tenebre, ma le tenebre non l'hanno accolta.	2 Hoc erat in principio apud Deum. 3 Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factu est 4 in ipso vita erat, et vita erat lux hominum, 5 et lux in tenebris lucet, et tenebrae eam non comprehenderunt.
Venne un uomomandato da DIO e il suo nome era Giovanni. Egli venne come testimone per rendere testimonianzaalla luce, perché tutti credesseroper mezzo di lui. Egli non era la luce, ma doveva render testimonianza alla luce. Veniva nel mondo la luce vera, quella che illumina ogni uomo. Egli era nel mondo, e il mondo fu fatto per mezzo di lui, eppure il mondo non lo riconobbe. Venne fra la sua gente ma i suoi non l'hanno accolto. A quanti però l'hanno accolto, ha dato potere di diventare figli di DIO: a quelli che credono nel suo nome, i quali non da sangue, né da volere di carne, né da volere di uomo, ma da DIO sono stati generati. E il VERBO si fece carne e venne ad abitare in mezzo a noi; e noi vedemmo la sua gloria, gloria come di unigenito del PADRE, pieno di grazia e di verità. Giovanni gli rende testimonianza e grida: << Ecco l'uomo di cui io dissi: Colui che viene dopo di me mi è passato avanti, perché era prima di me >> .	6 Fuit homo missus a Deo, cui nomen erat Ioanneś 7 hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. 8 Non erat ille lux, sed ut testimonium perhiberet de lumine. 9 Erat lux vera, quae illuminat omnem hominem, veniens in mundum. 10 In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. 11 In propria venit, et sui eum non recepern. 12 Quotquot autem acceperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine eius, 13 qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri, sed ex Deo nati sunt. 14 Et Verbum caro factum est et habitavit in nobiś et vidimus gloriam eius, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis. 15 Ioannes testimonium perhibet de ipso et clamat dicens ? Hic erat, quem dixi Qui post me venturus est, ante me factus est, qui a prior me erat.

256

http://www.cristo-re.eu/QUATTRO-VANGELI-2002-05-26 ITALIANO-LATINO-6PR.pdf

121

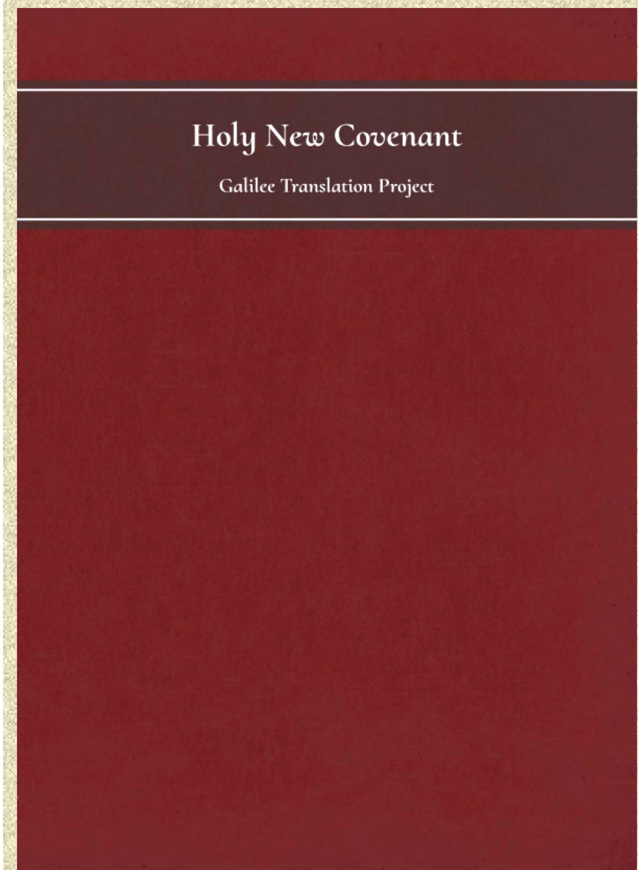
2002

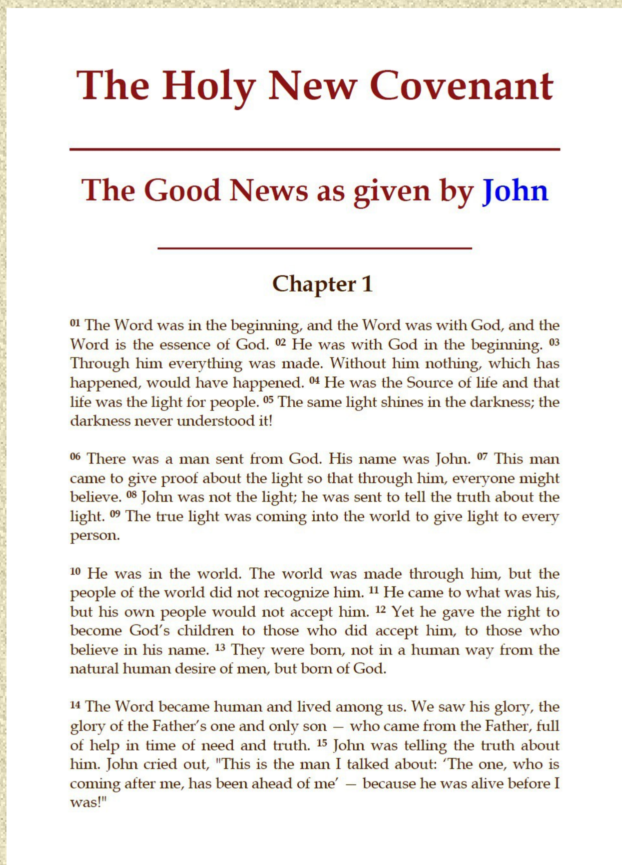
The Holy New Covenant: Galilee Translation Project

PDF

Thomas L. Hackett

and the Word is the essence of God





The Holy New Covenant

The Good News as given by John

Chapter 1

[01] The Word was in the beginning, and the Word was with God, and the Word is the essence of God. [02] He was with God in the beginning. [03] Through him everything was made. Without him nothing, which has happened, would have happened. [04] He was the Source of life and that life was the light for people. [05] The same light shines in the darkness; the darkness never understood it!

[06] There was a man sent from God. His name was John. [07] This man came to give proof about the light so that through him, everyone might believe. [08] John was not the light; he was sent to tell the truth about the light. [09] The true light was coming into the world to give light to every person.

[10] He was in the world. The world was made through him, but the people of the world did not recognize him. [11] He came to what was his, but his own people would not accept him. [12] Yet he gave the right to become God's children to those who did accept him, to those who believe in his name. [13] They were born, not in a human way from the natural human desire of men, but born of God.

[14] The Word became human and lived among us. We saw his glory, the glory of the Father's one and only son — who came from the Father, full of help in time of need and truth. [15] John was telling the truth about him. John cried out, "This is the man I talked about: 'The one, who is coming after me, has been ahead of me' — because he was alive before I was!"

http://www.thomhackett.com/bible_and_christian_resources.htm#Online_Bibles1

2003

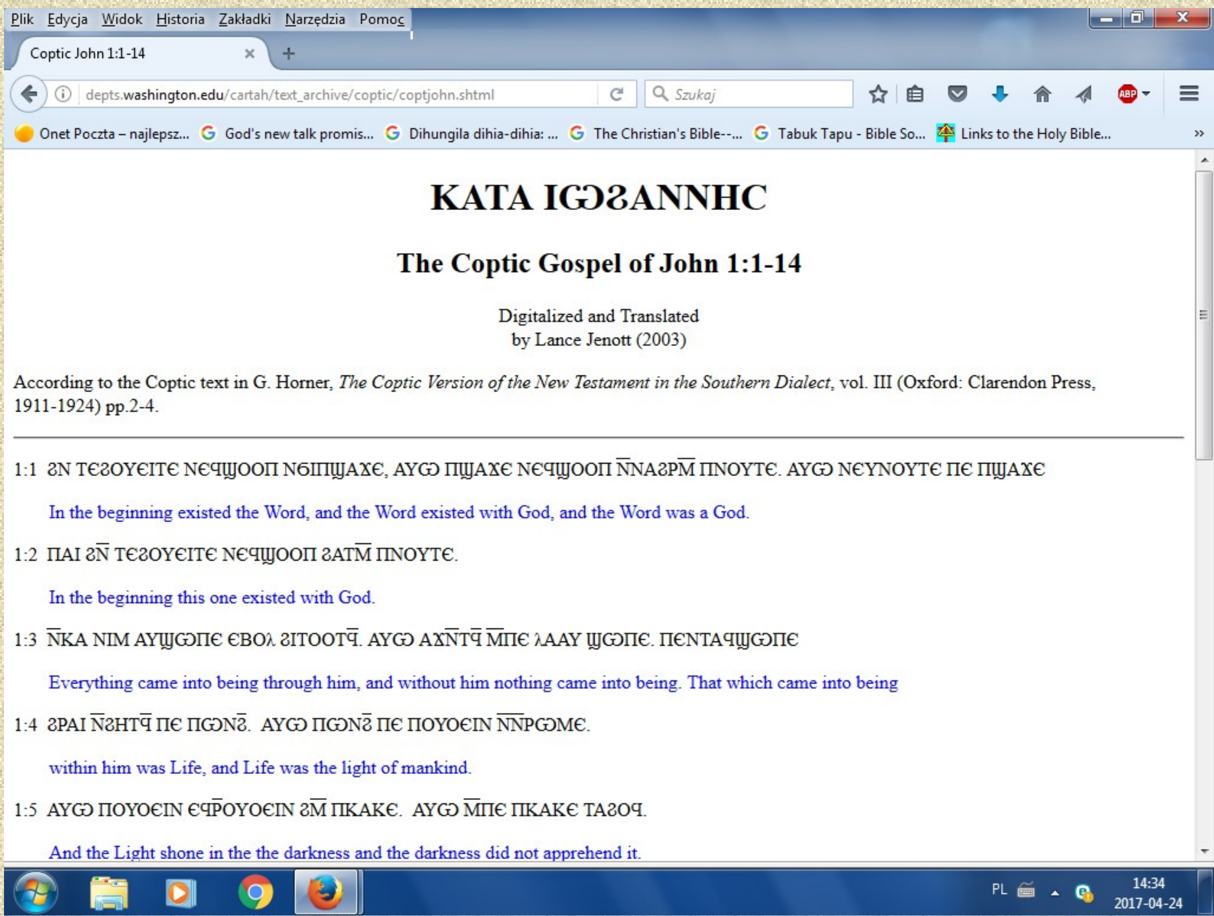
ⲔⲀⲦⲀ ⲒⲰϨⲀⲚⲚⲎⲤ

The Coptic Gospel of John 1:1-14

html

Lance Jenott

and the Word was a God



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The Coptic Gospel of John 1:1-14

Digitalized and Translated
by Lance Jenott (2003)

According to the Coptic text in G. Horner, *The Coptic Version of the New Testament in the Southern Dialect*, vol. III (Oxford: Clarendon Press, 1911-1924) pp.2-4.

1:1 ϨⲚ ⲦⲈϨⲞⲨⲈⲒⲦⲈ ⲚⲈϤϢⲞⲞⲠ ⲚϬⲒⲠϢⲀϪⲈ, ⲀⲨⲰ ⲠϢⲀϪⲈ ⲚⲈϤϢⲞⲞⲠ Ⲛ̄ⲚⲀϨⲢⲘ̄ ⲠⲚⲞⲨⲦⲈ. ⲀⲨⲰ ⲚⲈⲨⲚⲞⲨⲦⲈ ⲠⲈ ⲠϢⲀϪⲈ

In the beginning existed the Word, and the Word existed with God, and the Word was a God.

1:2 ⲠⲀⲒ ϨⲚ̄ ⲦⲈϨⲞⲨⲈⲒⲦⲈ ⲚⲈϤϢⲞⲞⲠ ϨⲀⲦⲘ̄ ⲠⲚⲞⲨⲦⲈ.

In the beginning this one existed with God.

1:3 Ⲛ̄ⲔⲀ ⲚⲒⲘ ⲀⲨϢⲰⲠⲈ ⲈⲂⲞⲖ ϨⲒⲦⲞⲞⲦϤ̄. ⲀⲨⲰ ⲀϪⲚ̄ⲦϤ̄ Ⲙ̄ⲠⲈ ⲖⲀⲀⲨ ϢⲰⲠⲈ. ⲠⲈⲚⲦⲀϤϢⲰⲠⲈ

Everything came into being through him, and without him nothing came into being. That which came into being

1:4 ϨⲢⲀⲒ Ⲛ̄ϨⲎⲦϤ̄ ⲠⲈ ⲠⲰⲚϨ̄. ⲀⲨⲰ ⲠⲰⲚϨ̄ ⲠⲈ ⲠⲞⲨⲞⲈⲒⲚ Ⲛ̄ⲚⲢⲰⲘⲈ.

within him was Life, and Life was the light of mankind.

1:5 ⲀⲨⲰ ⲠⲞⲨⲞⲈⲒⲚ ⲈϤⲢ̄ⲞⲨⲞⲈⲒⲚ ϨⲘ̄ ⲠⲔⲀⲔⲈ. ⲀⲨⲰ Ⲙ̄ⲠⲈ ⲠⲔⲀⲔⲈ ⲦⲀϨⲞϤ.

And the Light shone in the the darkness and the darkness did not apprehend it.

https://www.depts.washington.edu/cartah/text_archive/coptic/coptjohn.shtml

2003
Das vollkommene Evangelium nach Johannes (Ed. 1)
Erfurt: Christlich Essenische Kirche, Erfurt
Franz Eberhard Eckard Strohm

and the Christ was a god
und der Christus war ein Gott

Das vollkommene Evangelium

1. Kapitel

Der Christus

1. Im Anfang war der Christus, und der Christus war in Gott, und der Christus war ein Gott.
2. Dieser war vom Anfang bei Gott.
3. Alle Dinge kamen durch ihn ins Dasein, und ohne ihn kam auch nicht ein Ding ins Dasein.
4. Was ins Dasein gekommen ist durch ihn war Leben, und das Leben war das Licht der Menschen.
5. Und das Licht leuchtet in der Finsternis, aber die Finsternis hat es nicht überwältigt.
6. Es trat ein Mensch auf, der als ein Vertreter Gottes ausgesandt war, sein Name war Johannes und er war ein Meister der Essener, die sich selbst Kinder des Lichtes nannten und der erste der Christuspersönlichkeiten.*
7. Dieser kam zu einem Zeugnis, um Zeugnis von dem Licht abzulegen, damit durch ihn Menschen von allen Arten zum Glauben kämen.
8. Nicht er war dieses Licht, sondern er sollte Zeugnis von diesem Licht ablegen.
9. Das wahre Licht, das jeder Art von Menschen Licht gibt, war im Begriff, in die Welt zu kommen.
10. Er war in der Welt, und die Welt kam durch ihn ins Dasein, aber die Welt erkannte ihn nicht.
11. Er kam in sein eigenes Haus, aber die Seinen nahmen ihn nicht auf.

**Kommentar: Essener gesprochen: Esseener*

7

http://www.cek.sk/user/2/upload/ftp_client/Complete Gospel/DAS VOLLKOMMENE EVANGELIUM.pdf

124

2003

LOW GERMAN (PLAUTDIETSCH)

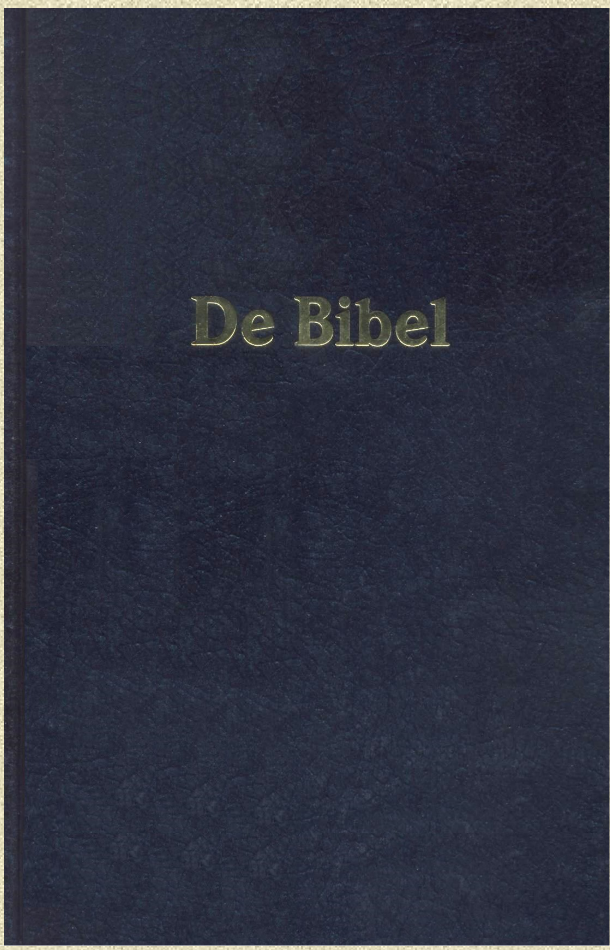
De Bibel

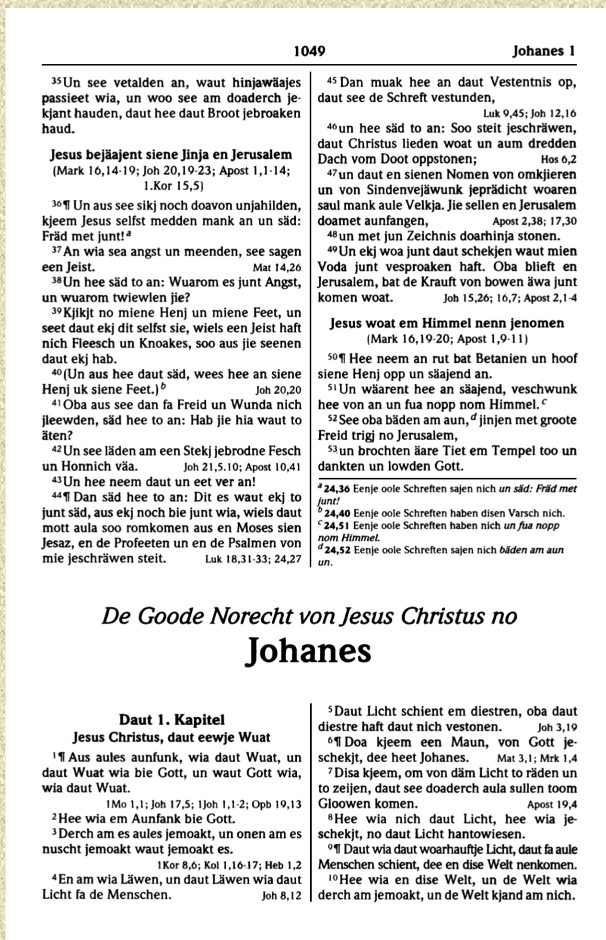
Winnipeg, Man.: Kindred Productions, Canada

Ed Zacharias?

and what God was, the Word was

un waut Gott wia, wia daut Wuat





1049 Johanes 1

[35] Un see vetalden an, waut hinjawäajes passieet wia, un woo see am doaderch jekjant hauden, daut hee daut Broot jebroaken haud.

Jesus bejäajent siene Jinja en Jerusalem
(Mark 16,14-19; Joh 20,19-23; Apost 1,1-14; 1.Kor 15,5)

[36] ¶ Un aus see sikj noch doavon unjahilden, kjeem Jesus selfst medden mank an un säd: Fräd met junt![a]
[37] An wia sea angst un meenden, see sagen een Jeist. Mat 14,26
[38] Un hee säd to an: Wuarom es junt Angst, un wuarom twiewlen jie?
[39] Kjikjt no miene Henj un miene Feet, un seet daut ekj dit selfst sie, wiels een Jeist haft nich Fleesch un Knoakes, soo aus jie seenen daut ekj hab.
[40] (Un aus hee daut säd, wees hee an siene Henj uk siene Feet.)[b] Joh 20,20
[41] Oba aus see dan fa Freid un Wunda nich jleewden, säd hee to an: Hab jie hia waut to äten?
[42] Un see läden am een Stekj jebrodne Fesch un Honnich väa. Joh 21,5.10; Apost 10,41
[43] Un hee neem daut un eet ver an!
[44] ¶ Dan säd hee to an: Dit es waut ekj to junt säd, aus ekj noch bie junt wia, wiels daut mott aula soo romkomen aus en Moses sien Jesaz, en de Profeeten un en de Psalmen von mie jeschräwen steit. Luk 18,31-33; 24,27
[45] Dan muak hee an daut Vestentnis op, daut see de Schreft vestunden, Luk 9,45; Joh 12,16
[46] un hee säd to an: Soo steit jeschräwen, daut Christus lieden woat un aum dredden Dach vom Doot oppstonen; Hos 6,2
[47] un daut en sienen Nomen von omkjieren un von Sindenvejäwunk jeprädicht woaren saul mank aule Velkja. Jie sellen en Jerusalem doamet aunfangen, Apost 2,38; 17,30
[48] un met jun Zeichnis doarhinja stonen.
[49] Un ekj woa junt daut schekjen waut mien Voda junt vesproaken haft. Oba blieft en Jerusalem, bat de Krauft von bowen äwa junt komen woat. Joh 15,26; 16,7; Apost 2,1-4

Jesus woat em Himmel nenn jenomen
(Mark 16,19-20; Apost 1,9-11)

[50] ¶ Hee neem an rut bat Betanien un hoof siene Henj opp un säajend an.
[51] Un wäarent hee an säajend, veschwunk hee von an un fua nopp nom Himmel.[c]
[52] See oba bäden am aun,[d] jinjen met groote Freid trigj no Jerusalem,
[53] un brochten äare Tiet em Tempel too un dankten un lowden Gott.

[a] **24,36** Eenje oole Schreften sajen nich *un säd: Fräd met junt!*
[b] **24,40** Eenje oole Schreften haben disen Varsch nich.
[c] **24,51** Eenje oole Schreften haben nich *un fua nopp nom Himmel.*
[d] **24,52** Eenje oole Schreften sajen nich *bäden am aun un.*

De Goode Norecht von Jesus Christus no

Johanes

Daut 1. Kapitel
Jesus Christus, daut eewje Wuat

[1] ¶ Aus aules aunfunk, wia daut Wuat, un daut Wuat wia bie Gott, un waut Gott wia, wia daut Wuat. 1Mo 1,1; Joh 17,5; 1Joh 1,1-2; Opb 19,13
[2] Hee wia em Aunfank bie Gott.
[3] Derch am es aules jemoakt, un onen am es nuscht jemoakt waut jemoakt es. 1Kor 8,6; Kol 1,16-17; Heb 1,2
[4] En am wia Läwen, un daut Läwen wia daut Licht fa de Menschen. Joh 8,12
[5] Daut Licht schient em diestren, oba daut diestre haft daut nich vestonen. Joh 3,19
[6] ¶ Doa kjeem een Maun, von Gott jeschekjt, dee heet Johanes. Mat 3,1; Mrk 1,4
[7] Disa kjeem, om von däm Licht to räden un to zeijen, daut see doaderch aula sullen toom Gloowen komen. Apost 19,4
[8] Hee wia nich daut Licht, hee wia jeschekjt, no daut Licht hantowiesen.
[9] ¶ Daut wia daut woarhauftje Licht, daut fa aule Menschen schient, dee en dise Welt nenkomen.
[10] Hee wia en dise Welt, un de Welt wia derch am jemoakt, un de Welt kjand am nich.

https://books.google.pl/books?id=742ZExf0iRcC

125 **CATHOLIC**

2003
"Tora und Evangelium: Beobachtungen zum Johannesprolog"
Stimmen der Zeit: Monatschrift für Geistesleben der Gegenwart
Vol. 221, No. 7, p. 488 [486-494]
Ansgar Wucherpfennig

and god of a kind was the Word
und Gott von Art war das Wort

Zelten. Damit spielt er auf das Offenbarungszelt an, das in Ex 33, 7 *skênê marturiou* heißt. In diesem Zelt sollte Mose die beiden Tafeln der Bundesurkunde unterbringen (Ex 25, 21), die mit dem Finger Gottes beschrieben waren (Ex 31, 18). Es war der Ort, an dem das Wort Gottes auf der Wanderung Israels durch die Wüste seine Wohnung fand.

In den dazwischenliegenden Versen des Johannesprologs setzt der Evangelist die Spur fort, die er durch diese beiden expliziten Anspielungen gelegt hat. Denn die ersten 14 Verse des Johannesprologs lassen sich als eine Paraphrase der Tora bis zur Offenbarung am Sinai verstehen. Dies wird deutlich, wenn man den Text zunächst einmal unter Auslassung der Stellen über den Täufer liest:

I
(1) Im Anfang war das Wort,
und das Wort war bei Gott,
und Gott von Art war das Wort.
(2) Dieses war im Anfang bei Gott.
(3) Alles ist durch es geworden,
und ohne es wurde nichts von dem, was geworden ist.

II
(4) In ihm war Leben,
und das Leben war das Licht der Menschen.
(5) Und das Licht leuchtet in der Finsternis,
und die Finsternis hat es nicht erfaßt.
...
(9) Er war das wahre Licht,
das jeden Menschen erleuchtet,
der in die Welt kommt.

III
(10) Er war in der Welt,
und die Welt ist durch ihn geworden,
und die Welt hat ihn nicht erkannt.
(11) Er kam in das Seine,
und die Seinen nahmen ihn nicht bei sich auf.

https://books.google.pl/books?id=g0EnAQAAIAAJ (limited view)

2004

AFRIKAANS

Woord en Getuienis: Torah, Vroeëre, Profete Latere, Profete Ketuviem, Kleinere Profete, Na-Messiaanse Skrifte

Elim Bedieninge Vishoek, Maart

John Wahl

and powerful was the word

en magtig was die woord

Bet-Gasdah (Betesda) Kefa (Petrus)
Bar-Abba (Barabbas) Ganan (Annas)
Elázar (Lasarus) Taóma (Tomas)
Nakdimon (Nikodemus)
Maghdalah (Magdalena)

Yahuganan / Johannes 1:1 In die begin was die woord[1], en die woord was by Elohiem, en magtig was die woord[2]. 2 Die woord was in die begin by Elohiem. 3 Alle dinge het daardeur ontstaan, en sonder die woord het nie een ding ontstaan wat ontstaan het nie. 4 In die woord was lewe, en die lewe was die lig van die mense. 5 En die lig skyn in die duisternis, en die duisternis het dit nie oorweldig nie. 6 Daar was 'n man van Elohiem gestuur, wie se naam Yahuganan was. 7 Hy het tot 'n getuienis gekom om van die lig te getuig, sodat almal deur hom sou glo. 8 Hy was nie die lig nie, maar hy moes van die lig getuig. 9 Die waaragtige lig wat elke mens verlig, was aan kom na die wêreld. 10 Die lig was in die wêreld, en die wêreld het deur hom ontstaan, en die wêreld het hom nie geken nie. 11 Hy het na sy eiendom gekom, en sy eie mense het Hom nie aangeneem nie. 12 Maar almal wat Hom aangeneem het, aan hulle het Hy mag gegee om kinders van Elohiem te word, aan hulle wat in sy Naam glo; 13 wat nie uit die bloed of uit die wil van die vlees of uit die wil van 'n man nie, maar uit Elohiem gebore is. 14 En die Woord het vlees geword en het onder ons gewoon – en ons het sy voortreflikheid aanskou, 'n voortreflikheid soos van die Eniggeborene wat van die Vader kom – vol van guns en waarheid. 15 Yahuganan getuig van Hom en roep en sê: Dit was Hy van wie ek gesê het: Hy wat na my kom, het voor my tot stand gekom, want Hy was groter as ek. 16 En uit sy volheid het ons almal ontvang, ja, guns op guns. 17 Want die Torah is deur Mosheh gegee; die guns en die waarheid het deur Yahshua die Messias gekom. 18 Niemand het ooit Elohiem gesien nie; die eniggebore Seun wat in die boesem van die Vader is, Hy het Hom verklaar. 19 En dit is die getuienis van Yahuganan, toe die Yehudiem uit Yerushalayiem priesters en Lewiete gestuur het om hom te vra: Wie is u? 20 En hy het erken en nie ontken nie, maar het erken: Ek is nie die Messias nie. 21 Toe vra hulle hom: Wat dan? Is u EliYah? En hy sê: Ek is nie. Is u die profeet? En hy antwoord: Nee. 22 Toe sê hulle vir hom: Wie is u? – dat ons antwoord kan gee aan die wat ons gestuur het. Wat sê u van uself? 23 Hy antwoord: Ek is die stem van een wat roep in die woestyn: Maak die pad van Yahweh reguit! soos YeshaYahu, die profeet, gesê het.[3] 24 En die wat gestuur was, was uit die Perushiem. 25 En hulle vra hom en sê vir hom: Waarom doop u dan as u nie die Messias of EliYah of die profeet is nie? 26 Yahuganan antwoord hulle en sê: Ek doop met water, maar onder julle staan Hy vir wie julle nie ken nie – 27 dit is Hy wat na my kom, wat voor my geword het, wie se skoenriem ek nie waardig is om los te maak nie. 28 Dit het gebeur in Betabara, oorkant die Yarden, waar Yahuganan besig was om te doop. 29 Die volgende dag sien Yahuganan Yahshua na hom toe kom, en hy sê: Daar is die Lam van Elohiem wat die sonde van die wêreld wegneem! 30 Dit is Hy van wie ek gesê het: Na my kom 'n man wat voor my geword het, want Hy was eerder as ek. 31 En ek het Hom nie geken nie; maar dat Hy aan Yiesraél openbaar sou word, daarom het ek gekom en met water gedoop. 32 En Yahuganan het getuig en gesê: Ek het die Gees soos 'n duif uit die hemel sien neerdaal, en Hy het op Hom gebly. 33 En ek het Hom nie geken nie; maar Hy wat my gestuur het om met water te doop, Hy het aan my gesê: Op wie jy die Gees sien neerdaal en op Hom bly, dit is Hy wat met die Afgesonderde Gees doop. 34 En ek het gesien en getuig dat Hy die Seun van Elohiem is. 35 Die volgende dag het Yahuganan weer daar gestaan en twee van sy dissipels; 36 en toe hy Yahshua sien wandel, sê hy: Daar is die Lam van Elohiem! 37 En die twee dissipels het hom dit hoor sê en Yahshua gevolg. 38 En toe Yahshua Hom omdraai en hulle sien volg, sê

[1] 1:1 Die Griekse woord "logos" (hier vertaal met "woord") kom van die Hebreeuse begrip "davar" wat dui op veel meer as bloot 'n gesproke woord. Hierdie begrip kan, in die lig van hierdie hoofstuk, as volg omskryf word: "Die plan, wysheid en vermoë waaroor Elohiem van die begin af beskik het om in hierdie laaste dae 'n groot werk tot stand te bring."

[2] 1:1 Hierdie vertaling is 'n meer letterlike vertaling van die ongewone bewoording van die Griekse teks as die tradisionele vertaling, "die Woord was Elohiem".

[3] 1:23 Vgl. YeshaYahu 40:3

127a CATHOLIC

2004

SPANISH

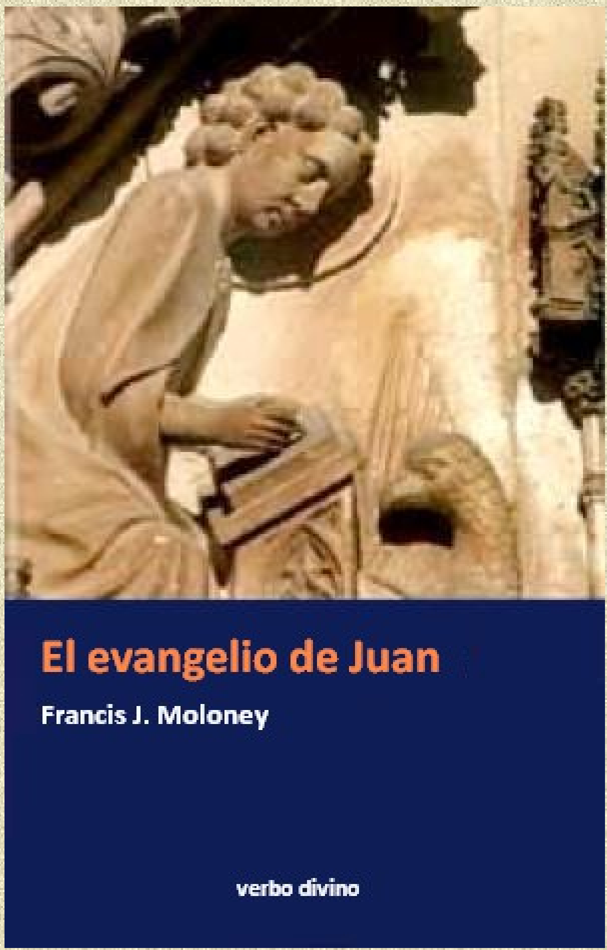
El Evangelio de Juan

by José Pérez Escobar, editorial verbo divino, Estella /Navarra/

Francis J. Moloney

and what God was, the Word also was

en y loque Dios era tambien lo era la Palabra



I. EL PRÓLOGO (1,1-18)

I

(a) 1 Al principio ya existía la Palabra y la Palabra se dirigia hacia Dios y lo que Dios era tambien lo era la Palabra 2 Ya en el principio estaba el con Dios

(b) 3 Todo fue hecho por ella y sin ella no se hizo nada Lo que acontecio en ella era vida y la vida era la luz de los hombres

(c) 5 La luz resplandece en las tinieblas, y las tinieblas no la sofocaron

II

(a) 6 Vino un hombre, enviado por Dios, que se llamaba Juan 7 Este vino como testigo, para dar testimonio de la luz a fin de que todos creyeran por el 8 No era el la luz, sino testigo de la luz

(b) 9 La luz verdadera que ilumina a todo hombre venia al mundo

(c) 10 Estaba en el mundo, pero el mundo, aunque fue hecho por ella, no la conocio 11 Vino a su propia casa y los suyos no la recibieron 12 Pero a cuantos la recibieron, los que creyeron en su nombre, les dio poder para ser hijos de Dios, 13 estos no han nacido de sangre ni de la voluntad de un hombre sino de Dios

(d) 14 Y la Palabra se hizo carne y habito entre nosotros la plenitud de un don que es verdad Hemos visto su gloria la gloria como del Hijo unico del Padre

III

(a) 15 Juan dio testimonio de el y proclamo, Este es aquel de quien yo dije El que viene detras de mi esta colocado por delante de mi, porque existia antes que yo »

(b) 16 De su plenitud todos hemos recibido un don en lugar de un don

(c) 17 Pues la ley se dio mediante Moises, el don que es la verdad vino mediante Jesucristo 18 A Dios nadie lo vio jamas, el Hijo unico, que esta vuelto hacia el Padre, nos lo ha dado a conocer

Interpretacion

Introduccion La primera pagina del cuarto evangelio es uno de los pasajes más densos del NT, toda una sintesis de la cristologia y la teologia del autor Ha habido muchos intentos de dilucidar la estructura literaria de este antiguo himno cristiano La mayoria sigue un movimiento temporal desde la preexistencia (vv 1-2) hasta la creacion (vv 3-5), prosiguiendo despues con la historia de la condicion humana hasta el climax de la encarnacion (vv 6-14) La parte final del himno trata de la recepcion posterior del *Logos* encarnado (vv 15-18) (cf , por ejemplo, Lagrange 2-34) Otros autores han encontrado una estructura quiastica, es decir, los mismos temas se repiten en torno a una afirmacion central p ej , A-B-C-B'-A'

https://pl.scribd.com/doc/165519334/Moloney-Francis-j-El-Evangelio-de-Juan

127b

CATHOLIC

2007

ITALIAN VERSION

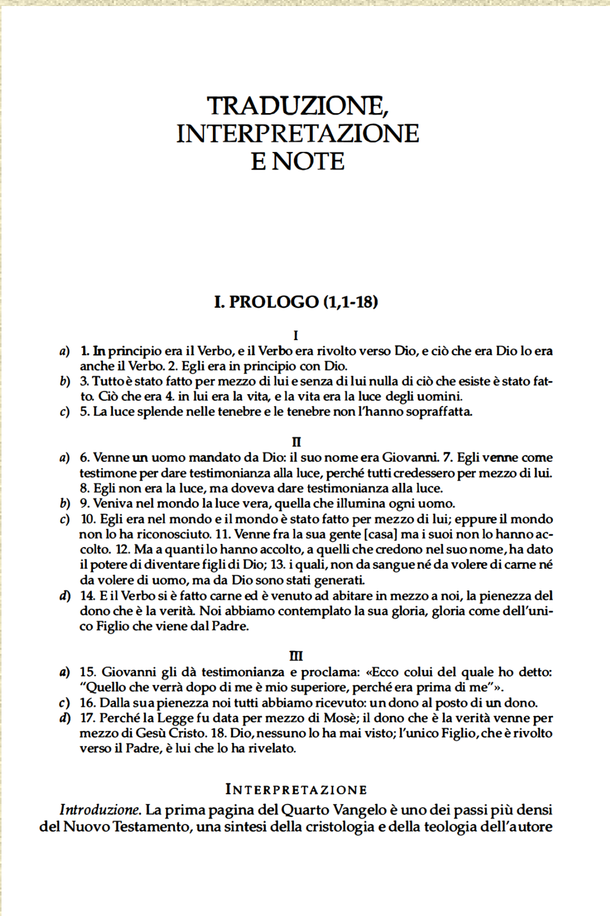
Il Vangelo di Giovanni (Sacra Pagina) (Vol. 4)

Torino: Editrice Elledici

trans. into Italian **Giovanni Vischioni**

and what God was, the Word also was

e ciò che era Dio lo era anche il Verbo



TRADUZIONE, INTERPRETAZIONE E NOTE

I. PROLOGO (1,1-18)

I

a) 1. In principio era il Verbo, e il Verbo era rivolto verso Dio, e ciò che era Dio lo era anche il Verbo. 2. Egli era in principio con Dio.
b) 3. Tutto è stato fatto per mezzo di lui e senza di lui nulla di ciò che esiste è stato fatto. Ciò che era 4. in lui era la vita, e la vita era la luce degli uomini.
c) 5. La luce splende nelle tenebre e le tenebre non l'hanno sopraffatta.

II

a) 6. Venne un uomo mandato da Dio: il suo nome era Giovanni. 7. Egli venne come testimone per dare testimonianza alla luce, perché tutti credessero per mezzo di lui. 8. Egli non era la luce, ma doveva dare testimonianza alla luce.
b) 9. Veniva nel mondo la luce vera, quella che illumina ogni uomo.
c) 10. Egli era nel mondo e il mondo è stato fatto per mezzo di lui; eppure il mondo non lo ha riconosciuto. 11. Venne fra la sua gente [casa] ma i suoi non lo hanno accolto. 12. Ma a quanti lo hanno accolto, a quelli che credono nel suo nome, ha dato il potere di diventare figli di Dio; 13. i quali, non da sangue né da volere di carne né da volere di uomo, ma da Dio sono stati generati.
d) 14. E il Verbo si è fatto carne ed è venuto ad abitare in mezzo a noi, la pienezza del dono che è la verità. Noi abbiamo contemplato la sua gloria, gloria come dell'unico Figlio che viene dal Padre.

III

a) 15. Giovanni gli dà testimonianza e proclama: «Ecco colui del quale ho detto: "Quello che verrà dopo di me è mio superiore, perché era prima di me"».
c) 16. Dalla sua pienezza noi tutti abbiamo ricevuto: un dono al posto di un dono.
d) 17. Perché la Legge fu data per mezzo di Mosè; il dono che è la verità venne per mezzo di Gesù Cristo. 18. Dio, nessuno lo ha mai visto; l'unico Figlio, che è rivolto verso il Padre, è lui che lo ha rivelato.

INTERPRETAZIONE

Introduzione. La prima pagina del Quarto Vangelo è uno dei passi più densi del Nuovo Testamento, una sintesi della cristologia e della teologia dell'autore

127c **CATHOLIC**

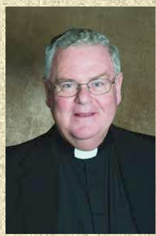
2013

ENGLISH VERSION

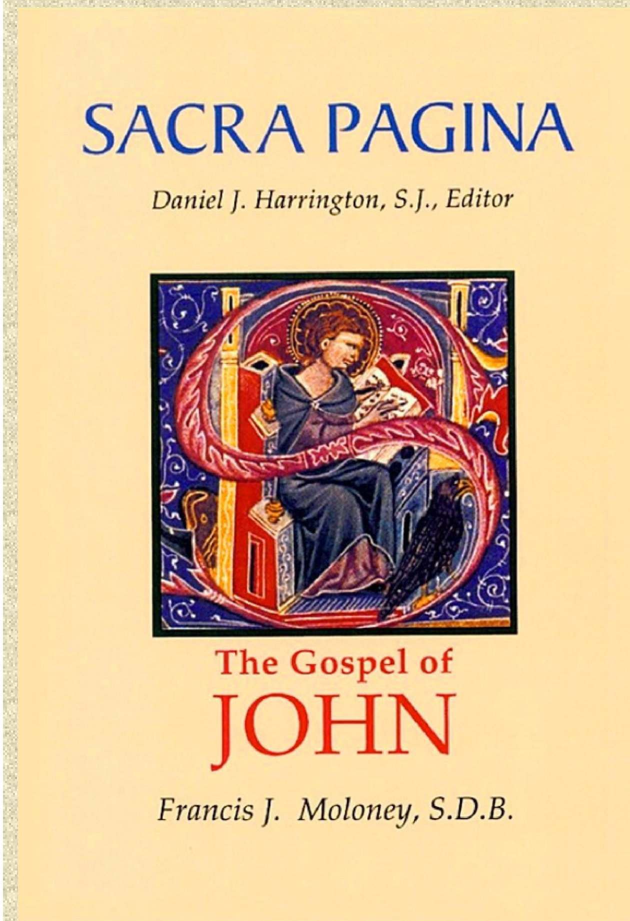
The Gospel of John (Sacra Pagina)

Collegeville MN, USA: The Liturgical Press

Ed. **Daniel J. Harrington**



and what God was, the Word also was



TRANSLATION, INTERPRETATION, NOTES

I. THE PROLOGUE (1:1-18)

I

(a) 1. In the beginning was the Word, and the Word was turned toward God, and what God was the Word also was. 2. He was in the beginning with God.
(b) 3. All things were made through him, and without him nothing was made. What took place 4. in him was life, and the life was the light of humankind.
(c) 5. The light shines in the darkness, and the darkness has not overcome it.

II

(a) 6. There was a man sent from God, whose name was John. 7. He came for testimony, to bear witness to the light, that all might believe through him. 8. He was not the light, but came to bear witness to the light.
(b) 9. The true light that enlightens everyone was coming into the world.
(c) 10. He was in the world, and the world was made through him, yet the world knew him not. 11. He came to his own home, and his own people received him not. 12. But to those who received him, who believed in his name, he gave power to become children of God; 13. who were born, not of blood nor of the will of the flesh nor of the will of a man, but of God.
(d) 14. And the Word became flesh and dwelt among us, the fullness of a gift that is truth. We have gazed upon his glory, glory as of the only Son from the Father.

III

(a) 15. John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'"
(c) 16. And from his fullness have we all received, a gift in place of a gift.
(d) 17. For the law was given through Moses; the gift that is the truth came through Jesus Christ. 18. No one has ever seen God; the only Son, who is turned toward the Father, he has made him known.

https://books.google.pl/books?id=2xDRFYKldboC

128

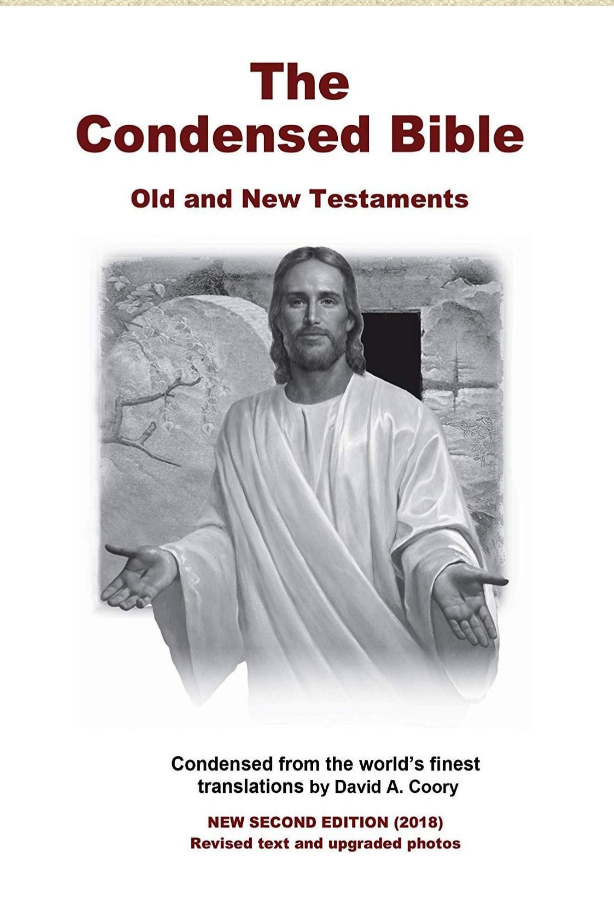
2004

The Condensed Bible: Old and New Testaments (Ed. 1)

New Zeland

David A. Coory

and he was with God and of God



Bold The Lord or an angel speaking.
Bold italics A prophet speaking under inspiration.

1

The Word (Jesus) made all things

[1]*"In the beginning was the Word, and he was with God and of God. Through him all things were made."* [2]*"In him is life, and the light of mankind. Light that shines in the darkness but the darkness sees it not."* F*

*2 Verses 1 and 2 are the words of a hymn.

John the Baptist came to testify of Jesus

[3]There came a man sent from God whose name was John,F* to testify that the true light that gives lightF* to every man was coming into the world.

His own people did not believe in him

[4]He came into the world and even though the world was made through him,F* the world knew him not.

*3 John the Baptist.

*3 Light is here used in the sense of spiritual discernment and awareness such as found in the conscience of man.

*4 Jesus Christ created this world under the direction of the Father, see John 1:1 and Hebrews 1:1.

http://condensedbible.co.nz/download/

129

2004

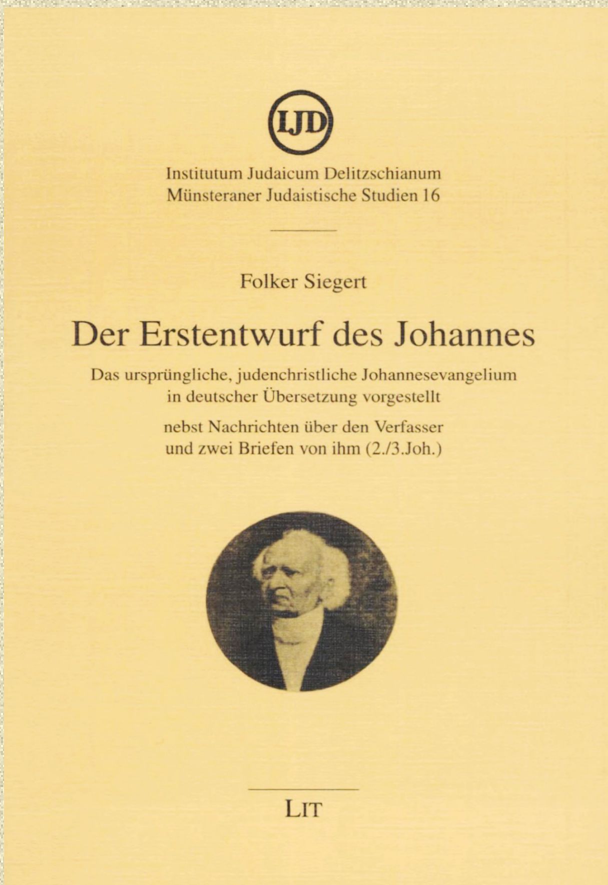
Der Erstentwurf des Johannes: Das ursprüngliche, judenchristliche Johannesevangelium in deutscher Übersetzung vorgestellt nebst Nachrichten über den Verfasser und zwei Briefen von ihm (2./3. Joh.)

Münster: LIT Verlag

Folker Siegert

and divine was the Logos

und göttlich war der Logos



PROLOG

(§ 1)

(**Kap. 1**,1) Im Anfang war der Logos, und der Logos war bei Gott, und göttlich war der Logos. (2) Dieser war im Anfang bei Gott.

(3) Alles ist durch ihn entstanden, und ohne ihn entstand nicht eines, das entstanden ist. (4) In Ihm war Leben, und das Leben war das Licht der Menschen. (5) Und das Licht scheint in der Finsternis, ABER die Finsternis hat es nicht gefasst.

(6) *Ein Mensch wurde (geboren), gesandt von Gott her, mit Namen Johannes.* (7) *Dieser kam zum Zeugnis,* um vom Licht Zeugnis zu geben, *damit alle durch ihn zum Glauben kämen.* (8) Nicht war jener das Licht, sondern um Zeugnis zu geben für das Licht.

(9) Es war das wahre Licht, das jeden Menschen erleuchtet, am Kommen in den Kosmos. (10) Im Kosmos war es, WO JA der Kosmos durch es entstanden ist, DOCH der Kosmos hat IHN[1] nicht begriffen. (11) In sein Eigenes kam er, DOCH die Eigenen nahmen ihn nicht auf. (12) Alle aber, die ihn aufnahmen, denen gab er Vollmacht, Kinder Gottes zu werden – denen, die an seinen Namen glauben, (13) die nicht aus dem Geblüt, auch nicht aus DEM Willen des Fleisches, auch nicht aus DEM Willen eines Mannes, sondern aus Gott gezeugt wurden.

(§ 2)

(14) Und der Logos wurde Fleisch und SCHLUG EIN ZELT AUF unter uns, und wir betrachteten seine HERRLICHKEIT,[2] eine Herrlichkeit wie eines Einziggeborenen vom Vater her, voll GNADE und Wahrheit.

(15) Johannes gibt Zeugnis von ihm und ruft: Dieser war es, von dem ich sagte: Der nach mir Kommende wurde vor mir (geboren), denn er war FRÜHER ALS ich.

(16) Denn von seiner Fülle haben wir alle empfangen, und zwar Gnade für Gnade. (17) Denn DAS GESETZ wurde durch Mose gegeben, die Gnade und die Wahrheit durch Jesus Christus (geboren).

(18) Gott hat keiner jemals gesehen. Der einziggeborene Gott, der im Schoß des Vaters ist, der hat (ihn uns) dargestellt.

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[1] Absichtlicher Genuswechsel.

[2] Dieser Ausdruck, eigentlich "Ruf, Bekanntheit" (übersetzt hebr. "Gewicht"), wird im Folgenden nicht mehr eigens hervorgehoben.

https://books.google.pl/books?id=0IJEe3OSUTMC

130

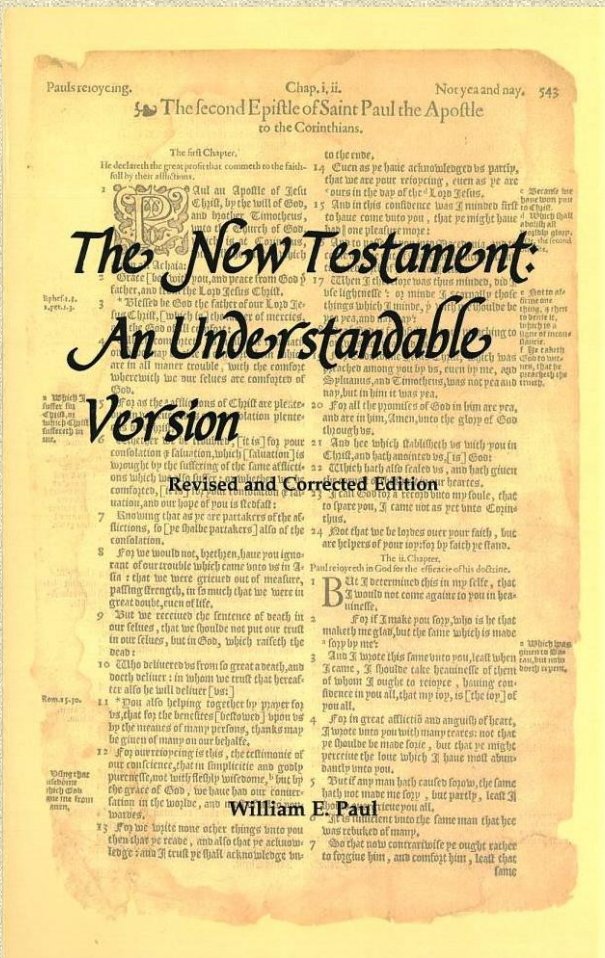
2005

The New Testament: An Understandable Version (Ed. 3)

Seattle: Impact Publications, USA

William E. Paul

and the Word was [what] **God** [was]



211

JOHN

1 CHAPTER ONE

1) **The Word** [already] **existed in the beginning** [of time]. [Note: This is a reference to the preexistence of Jesus. See verse 14]. **And the Word was with God and the Word was** [what] **God** [was]. 2) **This Word existed with God from the beginning** [of time].

3) **Everything came into being through this Word, and apart from Him not a single thing came into being.** 4) **Life existed in Him; and that Life** [was what] **enlightened mankind** [spiritually]. 5) **And** [His] **light continued to shine,** [even] **in the darkness** [of the world], **and that darkness did not overcome Him** [or, did not fully understand Him].

6) **There was a man sent from God whose name was John** [the Immerser]. 7) **He came to be a witness, so that he might testify concerning that Light, so that all people would believe** [in Jesus] **through him** [i.e., through his testimony. See Acts 19:4]. 8) **He himself was not that Light, but came** [only] **to testify concerning that Light.** 9) [Now] **the true Light, who enlightens all mankind, was** [indeed] **coming into the world** [i.e., to earth]. 10) [Actually] **He was in the world** [already], **for the world came into being through Him, but the world did not acknowledge Him.** 11) [Then] **He came to His own** [world, while on earth], **but His own** [people, the Israelites] **did not welcome Him.** 12) **But He gave all those who did welcome Him the opportunity of becoming children of God by believing in His name** [i.e., as the Messiah]. 13) [Such people] **were born of God, not of blood ties** [i.e., from physical descendants], **nor of the will of the flesh** [i.e., merely from a sexual desire], **nor of the will of man** [i.e., from a husband's desire for offspring].

14) [Eventually] **this Word became a human being and lived among us** [Note: The word "lived" here refers to pitching a temporary tent]. (**And we saw His splendor; such splendor as belongs to the Father's only Son), full of God's favor and truth.**

http://ncbible.info/MoodRes/Transmission/AUVcompleteEdition11-V3.pdf

131

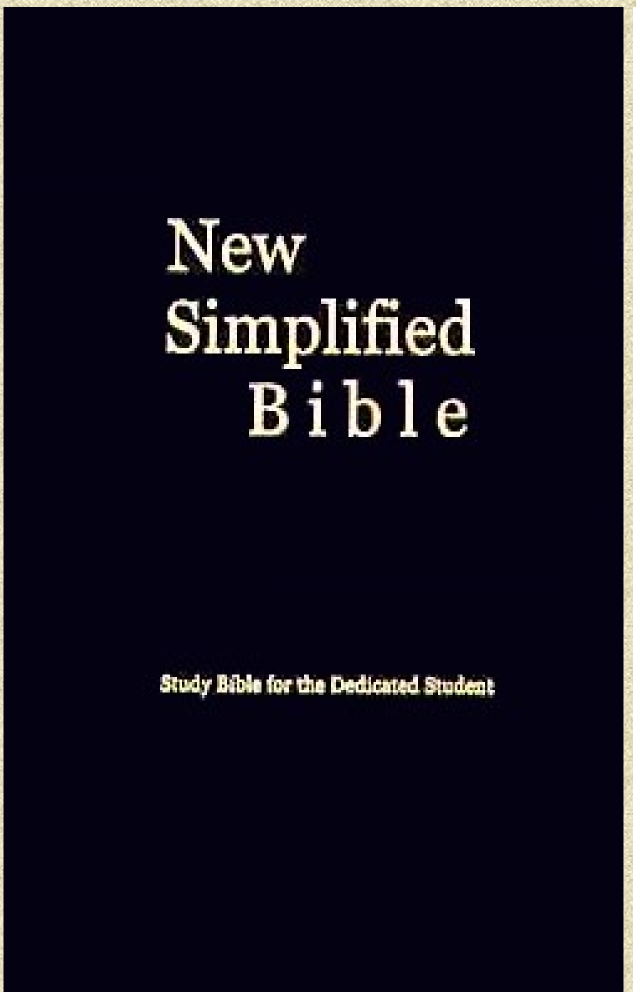
2005

The New Simplified Bible

Cañon City, CO, USA

James Madsen

and the Word was like God (God-like)



GOOD NEWS

ACCORDING TO JOHN

(Writer: Apostle John, means Jehovah Has Shown Favor) (98 C.E.) (Near Ephesus) (92% of this Gospel is new information not contained in the other three Gospels) (Tetragrammaton: YHWH is sometimes translated Jehovah, Yahweh, or LORD depending on translator's theology)

Chapter 1

1 In the beginning was the Word, and the Word was with God, and the Word was like God (God-like) (Strong's G2316).
2 The same was in the beginning with God.
3 All things were made through him and without him not one thing was made.
4 He lived and his life gives light to all people.
5 His light shines through darkness and it cannot be extinguished.
6 God sent a man named John. (Malachi 3:1)
7 He came to tell (witness) (testify) about the light and help people have faith.
8 Not being the light he came to give a witness of it.
9 The true light, which gives light to every man, came into the world. (Isaiah 49:6)
10 The world was made through him. He was in the world and the world did not recognize him.
11 He came to his own. They did not receive him!
12 He gave the right to become children of God to all who received him. Even to those who believe in his name.
13 They were born from God. It was not from blood, or the will of the flesh, or the will of man.
14 The Word [Jesus] became flesh (a human being) and lived with us. We saw the glory of the only begotten son from the Father. He was full of loving-kindness and truth.
15 John spoke about him and declared: He is the one I said would come after me. He is greater than I am because he lived before me."
16 Out of the fullness of his undeserved kindness he gives us one blessing after another.
17 The law came through Moses. Loving-kindness and truth came through Jesus Christ.
18 No man has ever seen God. The only begotten God-like one (G2316) who is closest to the Father (in the

http://jw-archive.wikispaces.com/file/view/New+Simplified+Bible_JEHOVAH+New+Testament.pdf

https://pl.scribd.com/document/120728144/JEHOVAH-New-Testament-New-Simplified-Bible

2005

הברית החדשה = *HaBrit HaḤadasha* (Ed. 4)

(revised translation of Salkinson-Ginsburg)

Aaron Zelig Gabe

and he, the Word, was a god

והוא הדבר היה אלהים

הברית החדשה

העתקה חדשה מלשון יון ללשון עברית

מאת

יצחק זאלקינסאן ז"ל

מאת

כ' דוד גינצבורג ז"ל

על ידי הברית מוציאי לאור תורת יהוה התמימה
והושלם כפי הנוסח המקובל

מאת

דר. אהרן־זעליג גאבע

Sun 9th Jan, 2005

http://www.bibles.org.uk/

הבשורה הטובה על־פי
יוחנן

א בראשית היה הדבר והדבר היה את־האלהים והוא הדבר היה
2, 3 אלהים: הוא היה מראש את־האלהים: כל־המעשים נהיו על־ידו
4 ואין דבר אשר נעשה מבלעדיו: בו נמצא חיים והחיים הם אור
5, 6 האדם: והאור זרח בחשך והחשך לא יכילנו: איש היה בארץ
7 יוחנן שמו אשר שלחו אלהים: הוא בא לעדות להעיד על־האור
8 למען יאמינו כלם על־ידו: ולא הוא היה האור כי אם־בא
9 להעיד על־האור ההוא: הוא אור אמת אשר בא לעולם להאיר
10 לכל־אדם: הוא היה בעולם והעולם נהיה על־ידו והעולם אתו לא
11, 12 ידע: הוא בא אל־עמו שלו ועמו שלו לא החזיקו־בו: ואלה אשר
החזיקו־בו נתן־כח בידם להיות בנים לאלהים הלא הם המאמינים
13 בשמו: אשר לדתם לא מדם ולא מתאות בשר ולא מרוח גבר כי
14 אם־מאלהים: והדבר לבש בשר וישכן בתוכנו ואת־כבודו ראינו
15 ככבוד בן יחיד לאביו מלא חסד ואמת: ויוחנן העיד עליו ויקרא
לאמר זה הוא אשר אמרתי עליו כי הוא בא אחרי והנה הוא
16 לפני כי ראשון־לי היה: כי ממלאו נשאנו כלנו חסד על־חסד:
17 כי התורה נתונה ביד־משה וחסד ואמת ממקור ישוע המשיח
18 יצאו: את האלהים לא־ראה אדם מעולם והבן היחיד בחיק האב
19 הוא הגיד תכונתו: וזאת עדות יוחנן בשלח היהודים כהנים ולוים
20 מירושלים לשאל אתו מי הוא: והוא הודה ולא כחד כי הגיד
21 לאמר אנכי אינני המשיח: וישאלו אתו מי אפוא אתה האתה
22 אליהו ויאמר אינני אליהו האם הנביא אתה ויען לא: ויאמרו
אליו ומי אפוא אתה כי עלינו להשיב דבר את־שלחינו מה־תאמר
23 על־נפשך: ויאמר אנכי קול קורא במדבר פנו דרך יהוה כאשר

http://www.nazarenemedia.net/uploads/8/1/0/5/8105580/brit_chadasha_in_ivrit.pdf

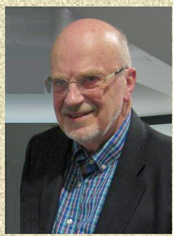
133

2005

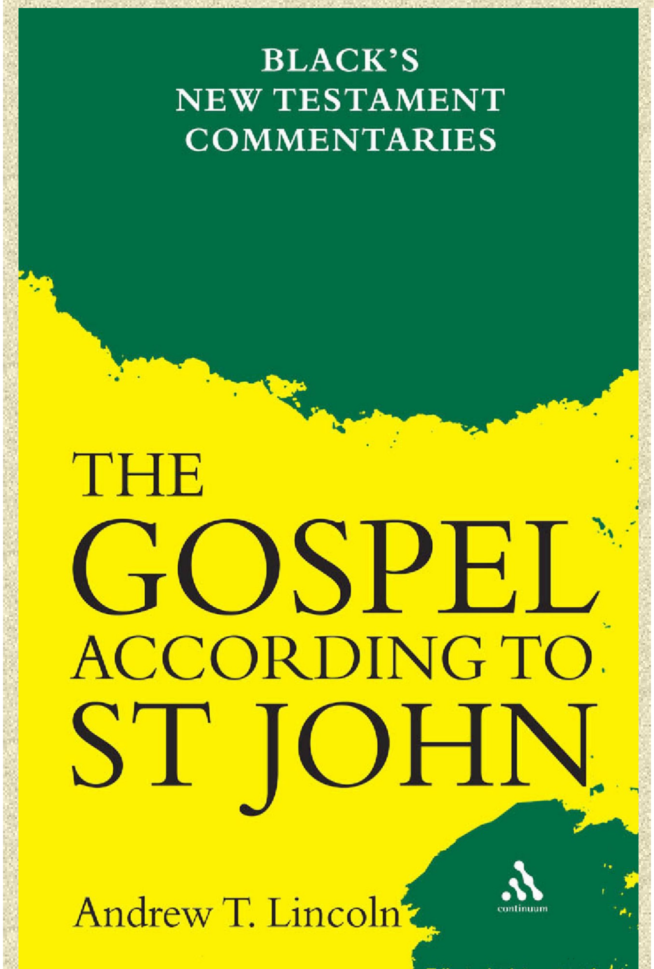
Black's New Testament Commentaries: The Gospel According to St John

London-New York: Hendrickson Publishers & Continuum

Andrew T. Lincoln



and what God was, the Word was



TRANSLATION AND COMMENTARY

A. THE PROLOGUE 1.1–18

(1) In the beginning was the Word, and the Word was at God's side, and what God was, the Word was. (2) This one was in the beginning at God's side. (3) All things came into being through him, and not one thing that has come into being came into being without him.[1] (4) In him was life, and the life was the light of humans; (5) and the light shines in the darkness, and the darkness did not overcome it.

(6) There was a man sent from God, whose name was John; (7) he came for the sake of witness, in order that he might testify about the light, so that all might believe through him. (8) He was not himself the light, but came in order that he might testify about the light. (9) The true light that enlightens every person was coming into the world. (10) He was in the world, and the world came into being through him, and the world did not know him. (11) He came to what was his own, and his own people did not receive him. (12) But to whoever received him, he gave authority to become children of God, that is, to those who believed in his name, (13) who were born neither of bloods nor of the will of the flesh nor of the will of the male but of God.

(14) And the Word became flesh and dwelt among us, and we saw his glory, glory as of an only son of a father, full of grace and truth. (15) John testifies about him and cried out, saying, 'This was he of whom I said, "He who comes after me has become

[1] The earliest manuscripts contain no punctuation. There is a division, however, among some other manuscripts over where the sentences should be punctuated. The major alternative would provide the translation 'and without him not one thing came into being. What has come into being in him was life . . .' This has the stronger support, but there are very good grounds for preferring the punctuation reflected in the translation above. The repetition in depicting the Word's relation to creation corresponds to the preceding repetition in depicting the Word's relation to God, and 'in him was life' corresponds to the narrative's later claims about the relation between Jesus and life.

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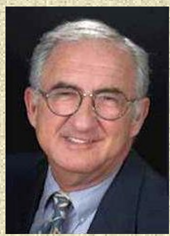
2005

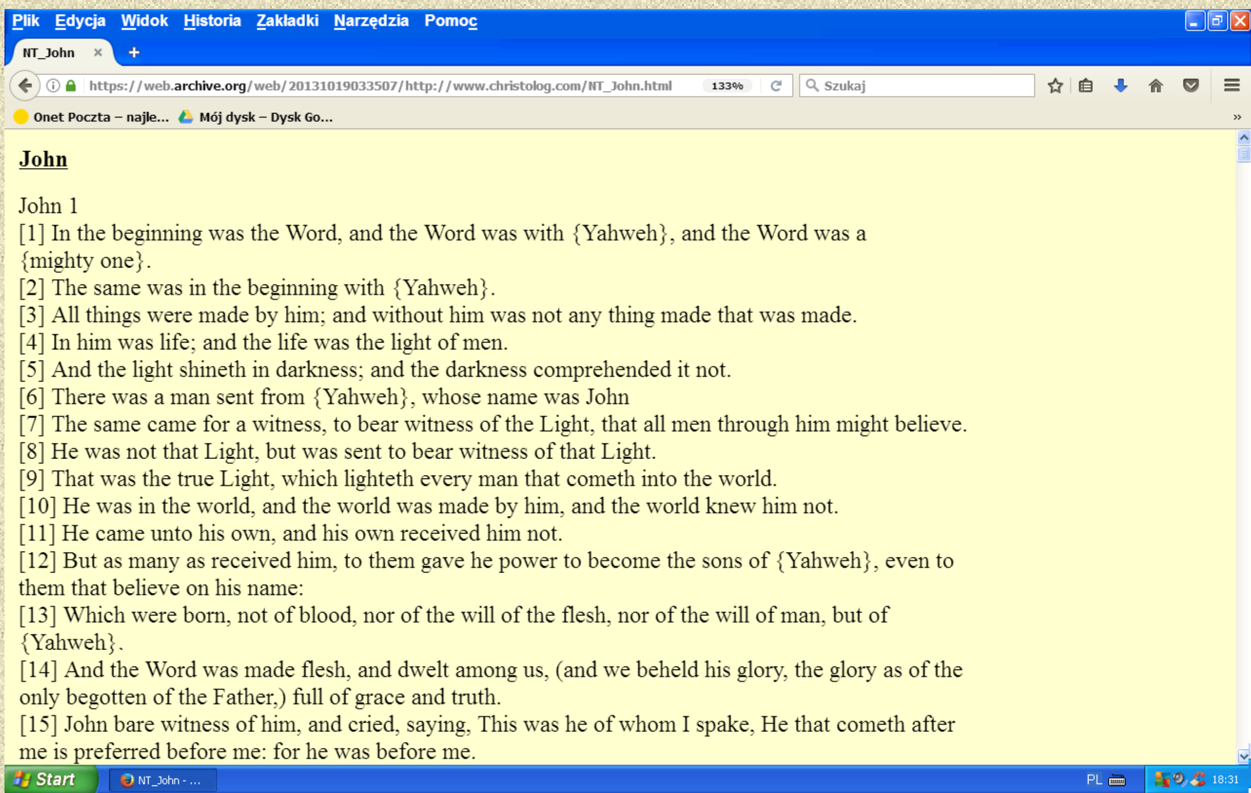
Christolog Bible King James Version: Corrected Edition

html

Richard P. Carroll



and the Word was a {mighty one}


Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

NT_John

https://web.archive.org/web/20131019033507/http://www.christolog.com/NT_John.html

John

John 1
[1] In the beginning was the Word, and the Word was with {Yahweh}, and the Word was a {mighty one}.
[2] The same was in the beginning with {Yahweh}.
[3] All things were made by him; and without him was not any thing made that was made.
[4] In him was life; and the life was the light of men.
[5] And the light shineth in darkness; and the darkness comprehended it not.
[6] There was a man sent from {Yahweh}, whose name was John
[7] The same came for a witness, to bear witness of the Light, that all men through him might believe.
[8] He was not that Light, but was sent to bear witness of that Light.
[9] That was the true Light, which lighteth every man that cometh into the world.
[10] He was in the world, and the world was made by him, and the world knew him not.
[11] He came unto his own, and his own received him not.
[12] But as many as received him, to them gave he power to become the sons of {Yahweh}, even to them that believe on his name:
[13] Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of {Yahweh}.
[14] And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
[15] John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

https://web.archive.org/web/20131019033507/http://www.christolog.com/NT_John.html

135

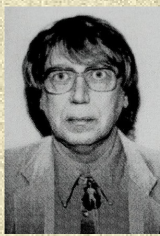
2005

The Compact Fully Translated Bible (vol. 2)

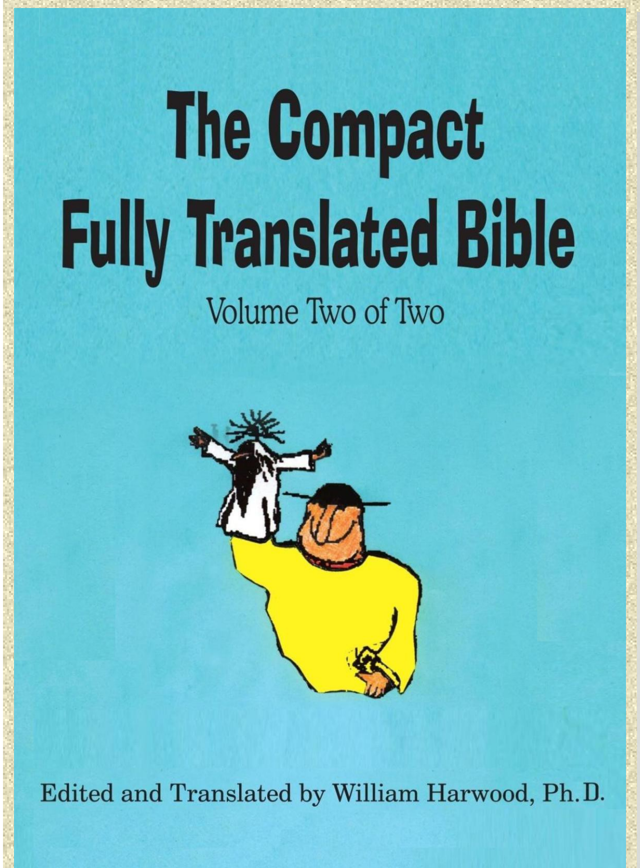
(Amos-Revelation)

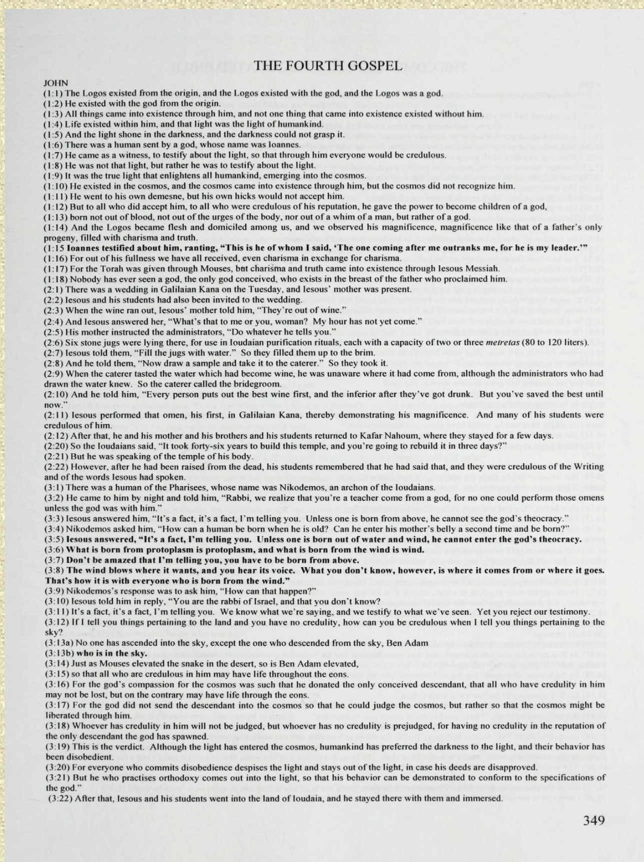
Bloomington: AuthorHouse, USA

William R. Harwood



and the Logos was a god





THE FOURTH GOSPEL

JOHN

(1:1) The Logos existed from the origin, and the Logos existed with the god, and the Logos was a god.
(1:2) He existed with the god from the origin.
(1:3) All things came into existence through him, and not one thing that came into existence existed without him.
(1:4) Life existed within him, and that light was the light of humankind.
(1:5) And the light shone in the darkness, and the darkness could not grasp it.
(1:6) There was a human sent by a god, whose name was Ioannes.
(1:7) He came as a witness, to testify about the light, so that through him everyone would be credulous.
(1:8) He was not that light, but rather he was to testify about the light.
(1:9) It was the true light that enlightens all humankind, emerging into the cosmos.
(1:10) He existed in the cosmos, and the cosmos came into existence through him, but the cosmos did not recognize him.
(1:11) He went to his own demesne, but his own hicks would not accept him.
(1:12) But to all who did accept him, to all who were credulous of his reputation, he gave the power to become children of a god,
(1:13) born not out of blood, not out of the urges of the body, nor out of a whim of a man, but rather of a god.
(1:14) And the Logos became flesh and domiciled among us, and we observed his magnificence, magnificence like that of a father's only progeny, filled with charisma and truth.
(1:15 **Ioannes testified about him, ranting, "This is he of whom I said, 'The one coming after me outranks me, for he is my leader.'"**
(1:16) For out of his fullness we have all received, even charisma in exchange for charisma.
(1:17) For the Torah was given through Mouses, but charisma and truth came into existence through Iesous Messiah.
(1:18) Nobody has ever seen a god, the only god conceived, who exists in the breast of the father who proclaimed him.
(2:1) There was a wedding in Galilaian Kana on the Tuesday, and Iesous' mother was present.
(2:2) Iesous and his students had also been invited to the wedding.
(2:3) When the wine ran out, Iesous' mother told him, "They're out of wine."
(2:4) And Iesous answered her, "What's that to me or you, woman? My hour has not yet come."
(2:5) His mother instructed the administrators, "Do whatever he tells you."
(2:6) Six stone jugs were lying there, for use in Ioudaian purification rituals, each with a capacity of two or three *metretas* (80 to 120 liters).
(2:7) Iesous told them, "Fill the jugs with water." So they filled them up to the brim.
(2:8) And he told them, "Now draw a sample and take it to the caterer." So they took it.
(2:9) When the caterer tasted the water which had become wine, he was unaware where it had come from, although the administrators who had drawn the water knew. So the caterer called the bridegroom.
(2:10) And he told him, "Every person puts out the best wine first, and the inferior after they've got drunk. But you've saved the best until now."
(2:11) Iesous performed that omen, his first, in Galilaian Kana, thereby demonstrating his magnificence. And many of his students were credulous of him.
(2:12) After that, he and his mother and his brothers and his students returned to Kafar Nahoum, where they stayed for a few days.
(2:20) So the Ioudaians said, "It took forty-six years to build this temple, and you're going to rebuild it in three days?"
(2:21) But he was speaking of the temple of his body.
(2:22) However, after he had been raised from the dead, his students remembered that he had said that, and they were credulous of the Writing and of the words Iesous had spoken.
(3:1) There was a human of the Pharisees, whose name was Nikodemos, an archon of the Ioudaians.
(3:2) He came to him by night and told him, "Rabbi, we realize that you're a teacher come from a god, for no one could perform those omens unless the god was with him."
(3:3) Iesous answered him, "It's a fact, it's a fact, I'm telling you. Unless one is born from above, he cannot see the god's theocracy."
(3:4) Nikodemos asked him, "How can a human be born when he is old? Can he enter his mother's belly a second time and be born?"
(3:5) **Iesous answered, "It's a fact, I'm telling you. Unless one is born out of water and wind, he cannot enter the god's theocracy.**
(3:6) **What is born from protoplasm is protoplasm, and what is born from the wind is wind.**
(3:7) **Don't be amazed that I'm telling you, you have to be born from above.**
(3:8) **The wind blows where it wants, and you hear its voice. What you don't know, however, is where it comes from or where it goes. That's how it is with everyone who is born from the wind."**
(3:9) Nikodemos's response was to ask him, "How can that happen?"
(3:10) Iesous told him in reply, "You are the rabbi of Israel, and that you don't know?
(3:11) It's a fact, it's a fact, I'm telling you. We know what we're saying, and we testify to what we've seen. Yet you reject our testimony.
(3:12) If I tell you things pertaining to the land and you have no credulity, how can you be credulous when I tell you things pertaining to the sky?
(3:13a) No one has ascended into the sky, except the one who descended from the sky, Ben Adam
(3:13b) **who is in the sky.**
(3:14) Just as Mouses elevated the snake in the desert, so is Ben Adam elevated,
(3:15) so that all who are credulous in him may have life throughout the eons.
(3:16) For the god's compassion for the cosmos was such that he donated the only conceived descendant, that all who have credulity in him may not be lost, but on the contrary may have life through the eons.
(3:17) For the god did not send the descendant into the cosmos so that he could judge the cosmos, but rather so that the cosmos might be liberated through him.
(3:18) Whoever has credulity in him will not be judged, but whoever has no credulity is prejudged, for having no credulity in the reputation of the only descendant the god has spawned.
(3:19) This is the verdict. Although the light has entered the cosmos, humankind has preferred the darkness to the light, and their behavior has been disobedient.
(3:20) For everyone who commits disobedience despises the light and stays out of the light, in case his deeds are disapproved.
(3:21) But he who practises orthodoxy comes out into the light, so that his behavior can be demonstrated to conform to the specifications of the god."
(3:22) After that, Iesous and his students went into the land of Ioudaia, and he stayed there with them and immersed.

349

https://archive.org/details/compactfullytran00will

136

CATHOLIC

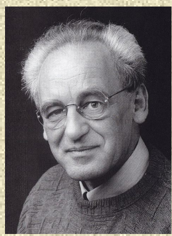
2005

SPANISH

Comentario al Evangelio de Juan

Estella (Navarra): Editorial Verbo Divino

Sjef van Tilborg



and a God was the word

y *un* Dios era la palabra

Estrofa 1: En el principio, junto a Dios

1. *En el principio* era la palabra
   y la palabra estaba junto a Dios,
   y *un* Dios era la palabra.
2. Estaba *en el principio* junto a Dios.

Estrofa 2: El primer día de la creación

3. Todo ha llegado a ser a través de la palabra
   y sin ella no ha llegado a ser nada.
   Lo que ha llegado a ser
4. en ella era vida.
   Y la vida era la luz del hombre.
5. Y la luz brilla en la tiniebla.
   Y la tiniebla no la ha sometido.

Estrofa 3: Juan como testigo celestial de la luz

6. Y llego a ser un hombre,
   que había sido enviado por Dios;
   su nombre es Juan.
7. Él vino como testigo,
   para dar testimonio de la luz,
   para que todos lleguen a creer.
8. Éste no era la luz,
   sino que tenía que dar testimonio de la luz.

Estrofa 4: La aparición de la luz

9. La verdadera luz era
   la que ilumina a todo hombre
   cuando viene al mundo.
10. Estaba en el mundo
    y el mundo llegó a ser por medio de ella,
    y el mundo no la ha reconocido.

Estrofa 5: Acoger y no acoger la luz

11. A los suyos ha venido
    y los suyos no lo han acogido.
12. A aquellos que lo han acogido,
    a ellos les dio la capacidad de llegar a ser hijos de Dios,
    a ellos que creen en su nombre.
13. El que (la que, los que) no de la sangre
    de un varón y de una mujer,
    no de la voluntad de la carne,
    ni de la voluntad de un varón,
    sino de Dios ha (han) nacido.

Estrofa 6: La encarnación

14. Y la palabra ha llegado a ser carne,
    y ha habitado entre nosotros,
    y hemos visto su gloria.
    Una gloria que recibe *un unigénito del Padre*,
    lleno gracia y de verdad.

In this book individual verses are on pp. 16-27

http://www.verbodivino.es/hojear/3471/comentario-al-evangelio-de-juan---pdf.pdf

IN WORK
2006

The Holy New Covenant
(New Testament) as amended from J. W. Etheridge's translation from the Peshito Syriac, along with the ancient placements of the definite and indefinite articles as indicated in the Greek and Coptic manuscripts.
Victory Version Translation

Truth and Light Ministries, Inc., Canada
Clifford R. Besson (Ed.)

and a superior one was that Expression

The Holy New Covenant

(New Testament) as amended from J. W. Etheridge's translation from the Peshito Syriac, along with the ancient placements of the definite and indefinite articles as indicated in the Greek and Coptic manuscripts.

Victory Version Translation
by Clifford Besson

Truth and Light Ministries, Inc.

The Good News
According to Saint John
Victory Version, a Literal Translation

1. 1 In a beginning was the Expression[1], and the Expression was with the Superior One[2], and a superior one[3] was that Expression. 2 This was in a beginning with the Superior One. 3 All things through him[4] came into being, and without him

---

[1] 1:1 Why is Word singular as in the Authorized Version (AV)? As a picture or photograph speaks like a thousand words, so this wonderful Being that was with the Superior One before our world was made, speaks volumes as to what the Superior is really like. So we therefore believe this particular word of Expression is the best one to truly express this, for Jesus is the best Expression of the Superior's One love for mankind.

See our Appendix article for the Numerical Significance of Words for this word of Expression. See also Prov. 8:22ff, Mk. 12:36; and Jn. 1:15.

[2] 1:1 The Aramaic word in the text is 'alähä and the word is pronounced Alaha (G. M. Lamsa, Holy Bible from the Ancient Eastern Text (San Fransisco: 1961), p. xix). It means Great One or rather Greater One than the speaker or writer, as in Eph. 1:17, therefore Superior One or Superior should be the most appropriate word.

We do not use the regular word God because people do not really know the real meaning of this word any more.

See our Appendix as above.

[3] 1:1 The Greek has no definite article for the word usually translated as god or God. See Acts 28:6. In the Greek, at the time of the first disciples of Jesus, there was no such thing as lower case and higher case letters as now. So the writers generally put the definite article before the names of people to show this word was referring to a certain person as can be seen in the begats of Mt. 1. For other words like god, a definite article before it, meant the God but the translators have capitalized the first letter of this word, to show that in the Greek there is a definite article before it. But do they tell you that? We therefore have to make things very clear and show honestly what the early Greek translators thought this really meant, that this Expression (capitalized

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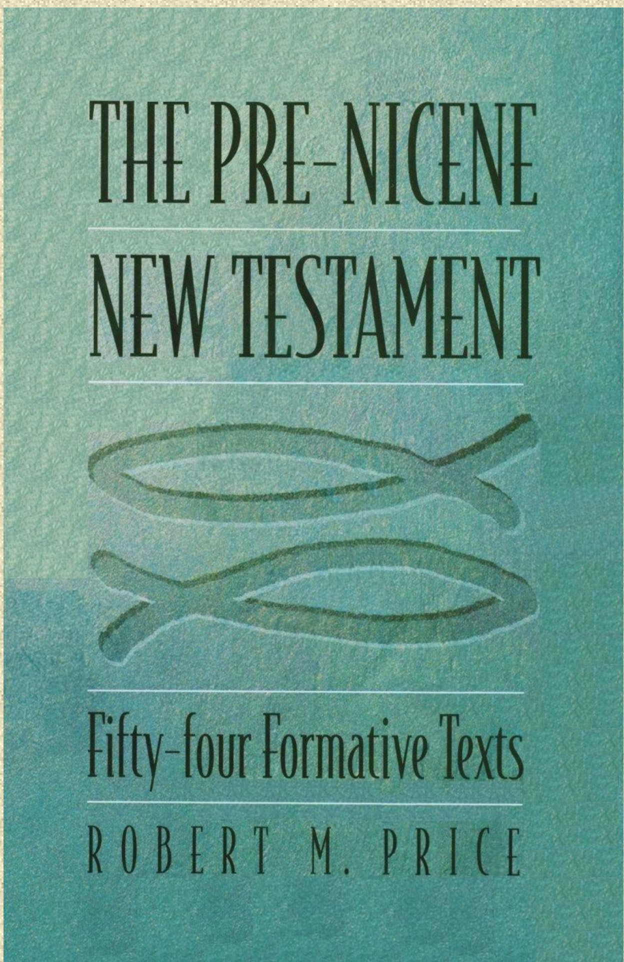
138

2006

The Pre-Nicene New Testament:
Fifty-four Formative Texts (Ed. 1)
Salt Lake City: Signature Books, USA
Robert M. Price

and the Word was a God



succession of new imams or manifestations of the Christ, parallel to the True Prophet doctrine of the Ebionites (Preaching of Peter). The gospel writer seems to seek to enhance his own authority as the implied Paraclete, the one who will bring to light the "forgotten" and not-yet-revealed advanced teaching which Jesus did not provide during his earthly lifetime (18:20). Who would this have been? Given the lateness of the book, we certainly cannot rule out Montanus himself. But then, in view of the blatant Marcionism of the gospel, Paul may be intended. Huller makes Paul the author of the gospel in its original form, and it might have been Marcion or some anonymous Marcionite who wanted to make Paul the predicted Paraclete, just as Matthew 5:19 makes Paul the least in the kingdom of heaven and Acts makes him Simon the Magician.

1

[1]In the beginning
there was the Word,
and the Word stood before God,
and the Word was a God.
[2]This one was there in the beginning with God.
[3]All came about through him,
and apart from him, not one thing came about.
What came about [4]in him was life,
and the life was the light of mankind;
[5]and the light shines in the darkness,
and the darkness did not understand it.

[6]There appeared a man, sent from God, named John. [7]This one came for a witness, to witness concerning the light so all might believe through him. [8]Not that he was that light, but that he might witness concerning the light.

[9]It was the light of truth,
which illuminates every human being,
coming into the world.
[10]He was in the world,
and the world came about through him,
and the world did not recognize him.
[11]To his own creations he came,

2006

Coptic Gospel of John 1:1-18
with Interlinear and English Translation

PDF

USA

Solomon Landers

interlinear translation:
and was a god is the Word

target translation:
and the Word was a divine being

Coptic Gospel of John 1:1-18
with Interlinear and English Translation

1. ϨN TЄϨOYЄITЄ
In the beginning

NЄϤϢOOП NϬI ПϢAXЄ
he was existing, namely the Word

AYω ПϢAXЄ NЄϤϢOOП
and the Word he was existing

NNAϨPM ПNOYTЄ
in the presence of the God

AYω NЄYNOYTЄ ПЄ ПϢAXЄ.
and was a god is the Word

2. ПAI ϨN TЄϨOYЄITЄ NЄϤϢOOП ϨATM ПNOYTЄ.
This one in the beginning he was existing with the God

3. NTAПTHPϤ [NKA NIM] ϢωПЄ [AYϢωПЄ]
Did everything come into being

ЄBOΛ ϨI TOOTϤ AYω AXNTϤ MПЄ ΛAAY ϢωПЄ.
forth through him and without him did not anything come into being.

ПЄNTAϤϢωПЄ
That which came into being

4. ϨPAI NϨHTϤ ПЄ ПωNϨ.
in him was the life.

A Contemporary English Translation of the Coptic Text

The Gospel of John, Chapter One

1 In the beginning the Word existed. The Word existed in the presence of God, and the Word was a divine being. 2 This one existed in the beginning with God. 3 All things came into existence through him; without him nothing that exists came to be. What came to be 4 through him was life, the life that is the light of mankind. 5 The light shines in the darkness, and the darkness cannot overtake it.

6.There came a man who was sent out by God, his name was John. 7 This one came to bear witness, to bear witness about the light, so that everyone may actively believe through him.. 8 He was not the light, but his purpose was to bear witness about the light.

9 The real light which gives light to everyone was about to come into the world. 10 He was in the world, the world which came into existence through him, but the world did not know him.

11 He came to those who were his own, yet those who were his own did not receive him. 12 But he gave authority to become children of God to those who did receive him, to those actively believing in his name. 13 The origin of these was not flesh and blood, nor human will; they were begotten from God.

14 He was made flesh and lived with us. We saw his dignity, the dignity possessed by a Father's only son; he was filled with divine loving-kindness and truth. 15 John bore witness about him, calling out and declaring, "This was the one concerning whom I said, 'He who comes behind me has come to be ahead of me, because he existed prior to me.'" 16 From his fullness we all received life and divine loving-kindness upon divine loving-kindness. 17 The Law was given through Moses, but the divine loving-kindness and the truth came to be through Jesus, the Christ. 18 No one has ever seen God at any time. The divine being, the only Son who is in the bosom of his father, is the one who has revealed him.

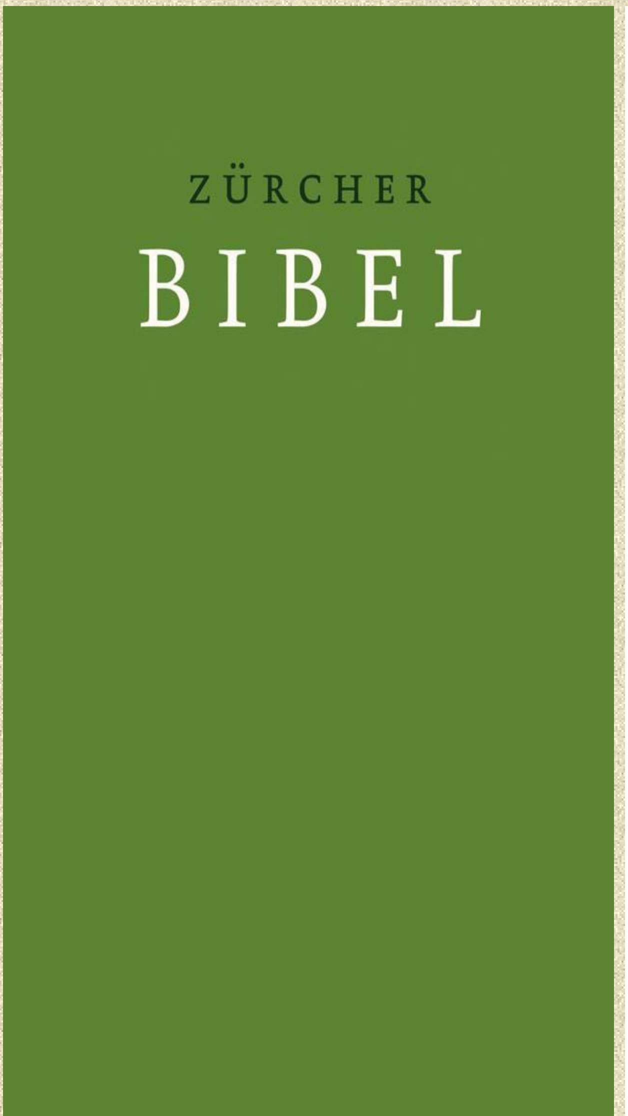
Notes:

Verse 1: Literally, "and the Word was a god." Alternatively, "and the Word was divine."

140

2007
Zürcher Bibel (Ed. rev.)
Zürich: Theologischer Verlag
**Michael Weinrich – Rainer Albertz – Georg Plasger –
Jochen Denker – Magdalene L. Frettlöh – Klaus Haacker –
Holger Domas – Ilka Werner – Karl Friedrich Ulrichs**

and of divine nature was the Logos
und von Gottes Wesen war der Logos



Das Evangelium nach Johannes

Der Prolog

1 1 Im Anfang war das Wort, der Logos,
und der Logos war bei Gott,
und von Gottes Wesen war der Logos.
2 Dieser war im Anfang bei Gott.
3 Alles ist durch ihn geworden,
und ohne ihn ist auch nicht eines geworden,
das geworden ist.
4 In ihm war Leben,
und das Leben war das Licht der Menschen.
5 Und das Licht scheint in der Finsternis,
und die Finsternis hat es nicht erfasst.
6 Es trat ein Mensch auf, von Gott gesandt, sein Name war Johannes. 7 Dieser kam zum Zeugnis, um Zeugnis abzulegen von dem Licht, damit alle durch ihn zum Glauben kämen. 8 Nicht er war das Licht, sondern Zeugnis sollte er ablegen von dem Licht.
9 Er war das wahre Licht,
das jeden Menschen erleuchtet, der zur Welt kommt.
10 Er war in der Welt,
und die Welt ist durch ihn geworden,
und die Welt hat ihn nicht erkannt.
11 Er kam in das Seine,
und die Seinen nahmen ihn nicht auf.
12 Die ihn aber aufnahmen,
denen gab er Vollmacht,
Gottes Kinder zu werden,
denen, die an seinen Namen glauben,
13 die nicht aus Blut, nicht aus dem Wollen des Fleisches und nicht aus dem Wollen des Mannes, sondern aus Gott gezeugt sind.
14 Und das Wort, der Logos, wurde Fleisch
und wohnte unter uns,
und wir schauten seine Herrlichkeit,
eine Herrlichkeit, wie sie ein Einziggeborener vom Vater hat,
voller Gnade und Wahrheit.
15 Johannes legt Zeugnis ab von ihm, er hat gerufen: Dieser war es, von dem ich gesagt habe: Der nach mir kommt, ist vor mir gewesen, denn er war, ehe ich war.

https://books.google.pl/books?id=MrOZDwAAQBAJ

141

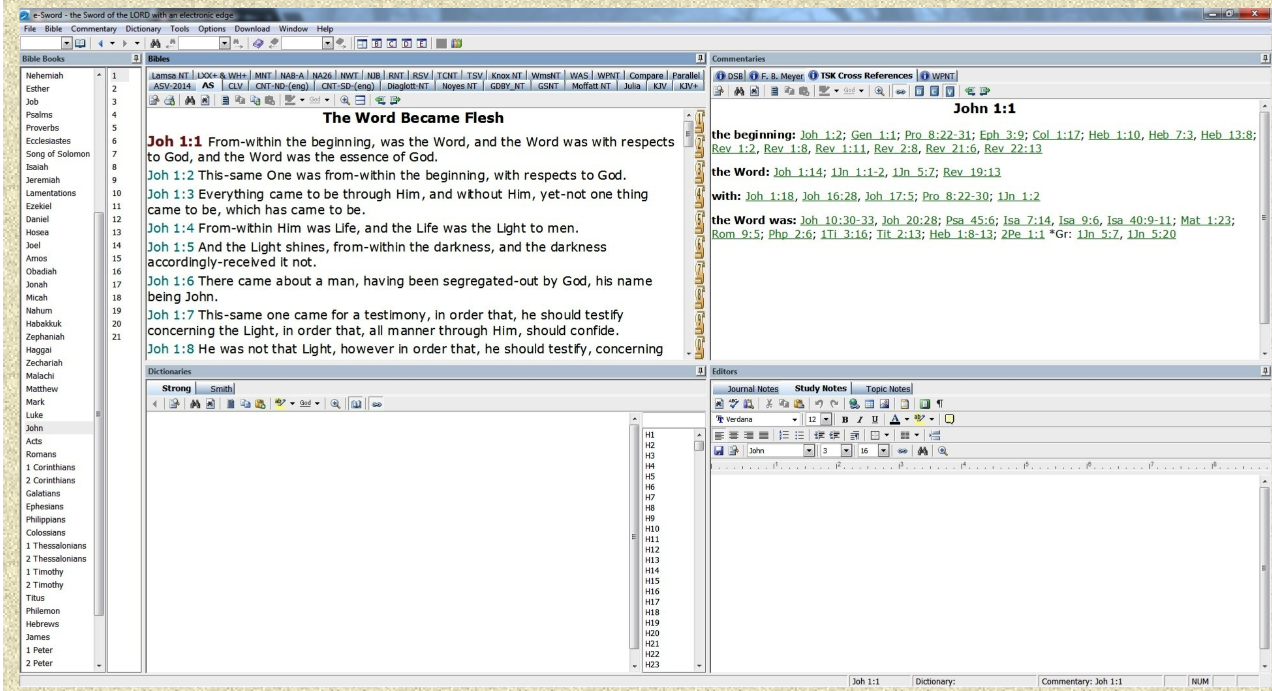
2007

Awful Scroll: The Straight New Testament

html / e-sword

Emery Szasz

and the Word was the essence of God



http://awfulscroll.50webs.com/index.htm

142

2007

PORTUGUESE

Bíblia Aberta

html (yet not finished)

a team translators

and the Word was of the quality of God

e a Palavra era da qualidade de Deus

https://pt.m.wikisource.org/wiki/Bíblia_Aberta/João/I

143

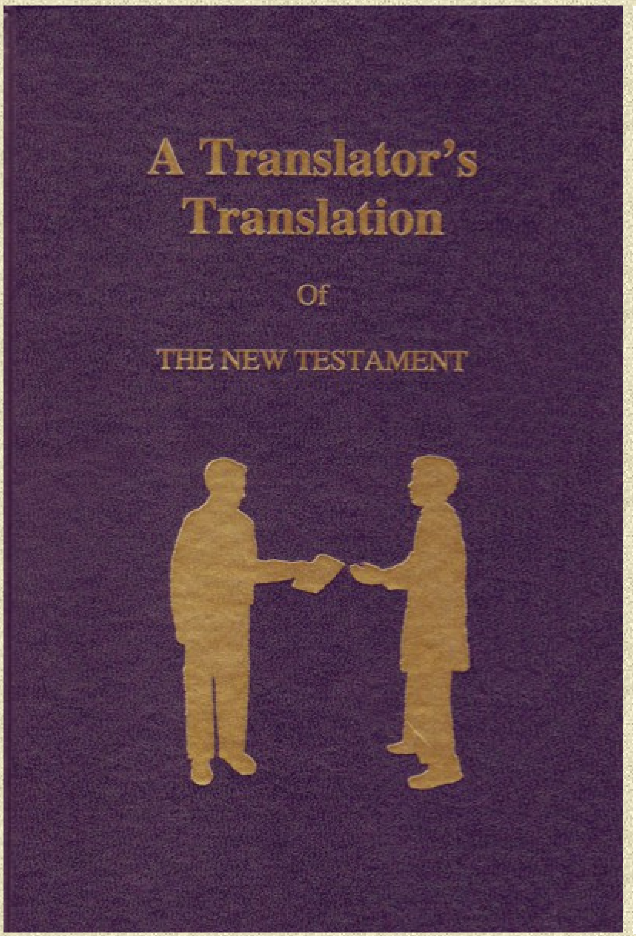
2008

A Translator's Translation of the New Testament

Ann Arbor, Michigan: Cummins Works, USA

Ellis W. Deibler, Jr.

and he has **God's nature**



The Gospel that was written by

John

1

John 1:1-18

THEME: This book is about Jesus, who was eternally with God but also became a human being to reveal God to mankind.

[1] The one who expresses *what God is like* has always existed from the beginning *of everything*. He has always existed with God, and he has **God's nature**. [2] He always existed with God *before* he began *to create anything*. [3] He is the one by whom *God* caused everything to exist. He is the one who created absolutely everything. [4] He is the one who *caused everything to* live. He, who caused us people to live, *revealed to us the truth about God, as* a light *reveals what is in the darkness*. [5] People do not want him to reveal *that what they do is evil,* just *like* darkness *is evil*. But *just as* darkness cannot put out light, *evil people have never prevented the one who was like a light from revealing God's truth.*[a]

[6] God sent a man whose name was John. [7] He came to tell people *about the one who was like* a light. John came to show that everything that the *one who was like a light* said was true, in order that he could enable all people to believe *in the one who was like a light*. [8] John himself was not the *one who was like a* light. Instead, he came to tell others about that *one who was like a* light. [9] *While John was doing that*, the one who was truly *like* a light was *about to* come into the world. He was the one who enables all people *to know about God, as* a light enables *people to know what is in the darkness*.

[10] Although the one *who was like a light* was *here* on the earth, and although he was the one through whom *God* created everything, *most* people did not realize who he *was.*[b] [11] Although he came to the land that belonged to him *because he created it, most of* his own people, *the Jews*, rejected him. [12] But as for those *of us who welcomed him, God* authorized *that we would have a relationship with* him *like* children *have a relationship with their father*. We were people who believed *that what he said* about himself *was true*. [13] We became *like God's children*, not because our ancestors *belonged to God,* or because of someone's sexual desires, nor because some man desired to have children like himself. Instead, it was God who caused us to become *like* his children.

[14] The one who expresses *what God is like* became a human being, and he lived among us *for a while*. As a result, we saw how wonderful he is. He came from *God* his father, and there was no other person as wonderful as he. He was wonderful because he always acted in kindness toward us, in ways we did not deserve, and he always *spoke* truthfully to us *about God*.

[15] *One day* when John was telling people about him, *he saw Jesus*. Then John shouted to them, "I told you *previously* that someone will come later who is more important than I am, since he existed *long* before me. ***This** is the man I was talking about!*"

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[a] OR, …*evil people have never* understood the one who was like a light.

[b] OR, …*most* people did not accept him.

http://ebible.org/t4t/TranslatorsTranslation.pdf

144

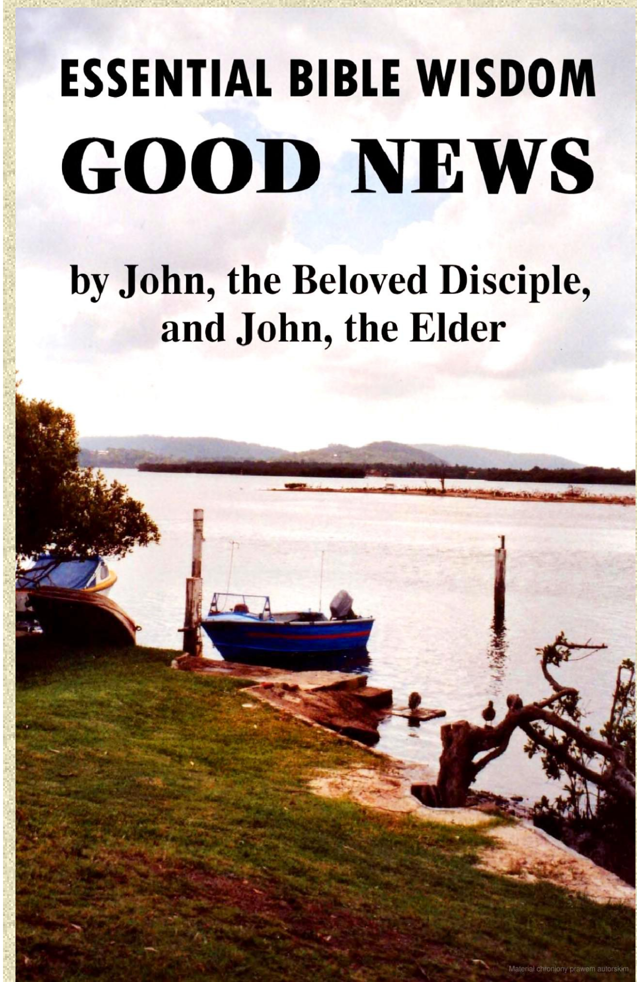
2008

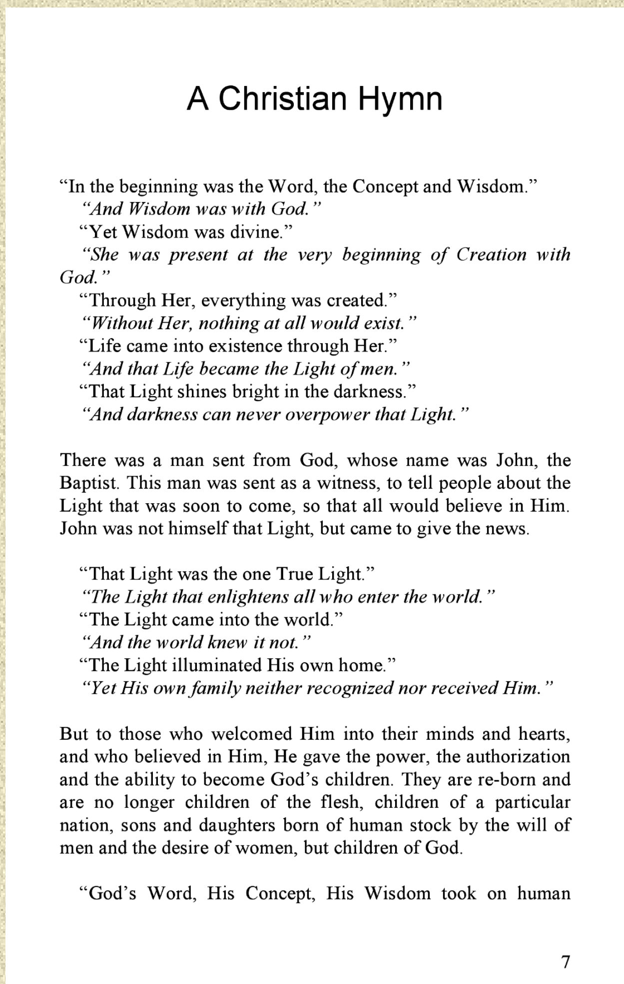
Good News by John, the Beloved Disciple and John, the Elder

Lulu Press, Inc., Australia

John H. Reid

Yet Wisdom was divine.





A Christian Hymn

"In the beginning was the Word, the Concept and Wisdom."
"And Wisdom was with God."
"Yet Wisdom was divine."
"She was present at the very beginning of Creation with God."
"Through Her, everything was created."
"Without Her, nothing at all would exist."
"Life came into existence through Her."
"And that Life became the Light of men."
"That Light shines bright in the darkness."
"And darkness can never overpower that Light."

There was a man sent from God, whose name was John, the Baptist. This man was sent as a witness, to tell people about the Light that was soon to come, so that all would believe in Him. John was not himself that Light, but came to give the news.

"That Light was the one True Light."
"The Light that enlightens all who enter the world."
"The Light came into the world."
"And the world knew it not."
"The Light illuminated His own home."
"Yet His own family neither recognized nor received Him."

But to those who welcomed Him into their minds and hearts, and who believed in Him, He gave the power, the authorization and the ability to become God's children. They are re-born and are no longer children of the flesh, children of a particular nation, sons and daughters born of human stock by the will of men and the desire of women, but children of God.

"God's Word, His Concept, His Wisdom took on human

7

https://books.google.pl/books?id=BBhvLMmhOVUC

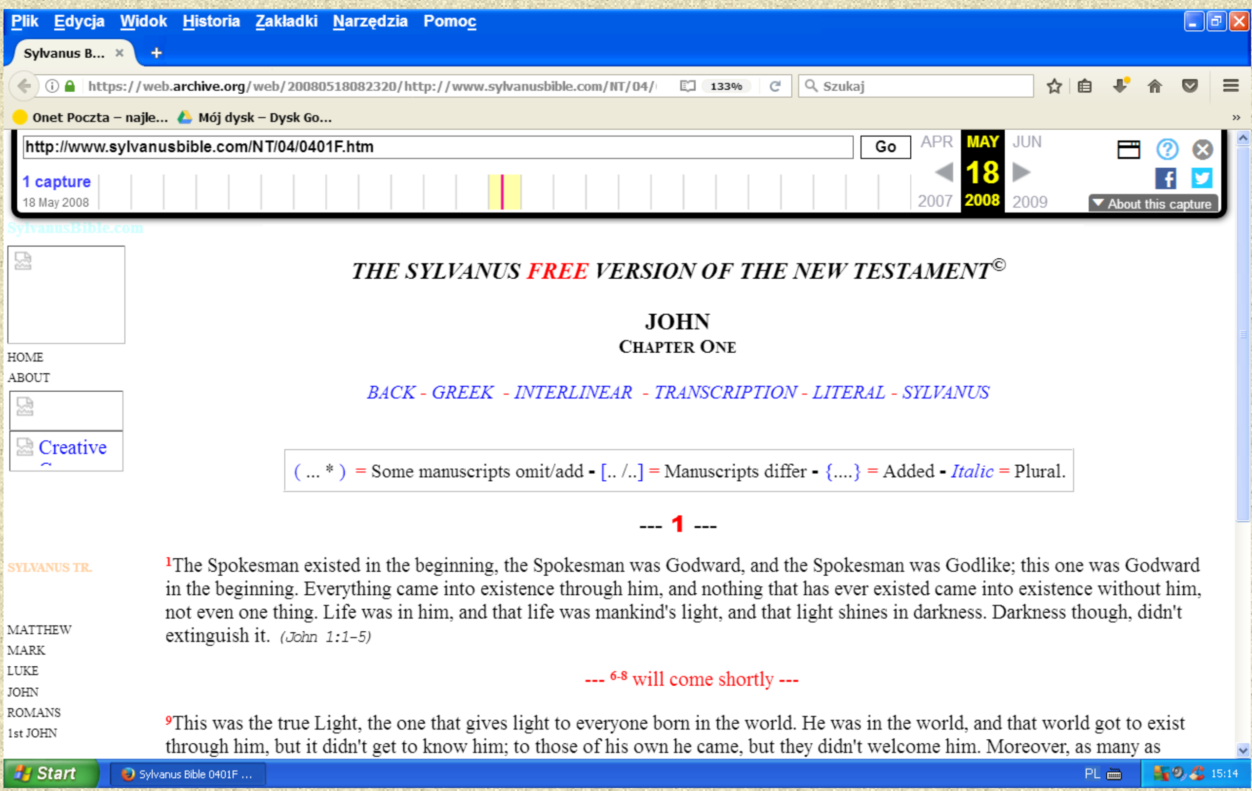
2008

The Sylvanus Free Version of the New Testament

html (not finished)

Sylvain Hervé

and the Spokesman was Godlike



https://web.archive.org/web/20080518082320/http://www.sylvanusbible.com/NT/04/0401F.htm

146

2010

SPANISH

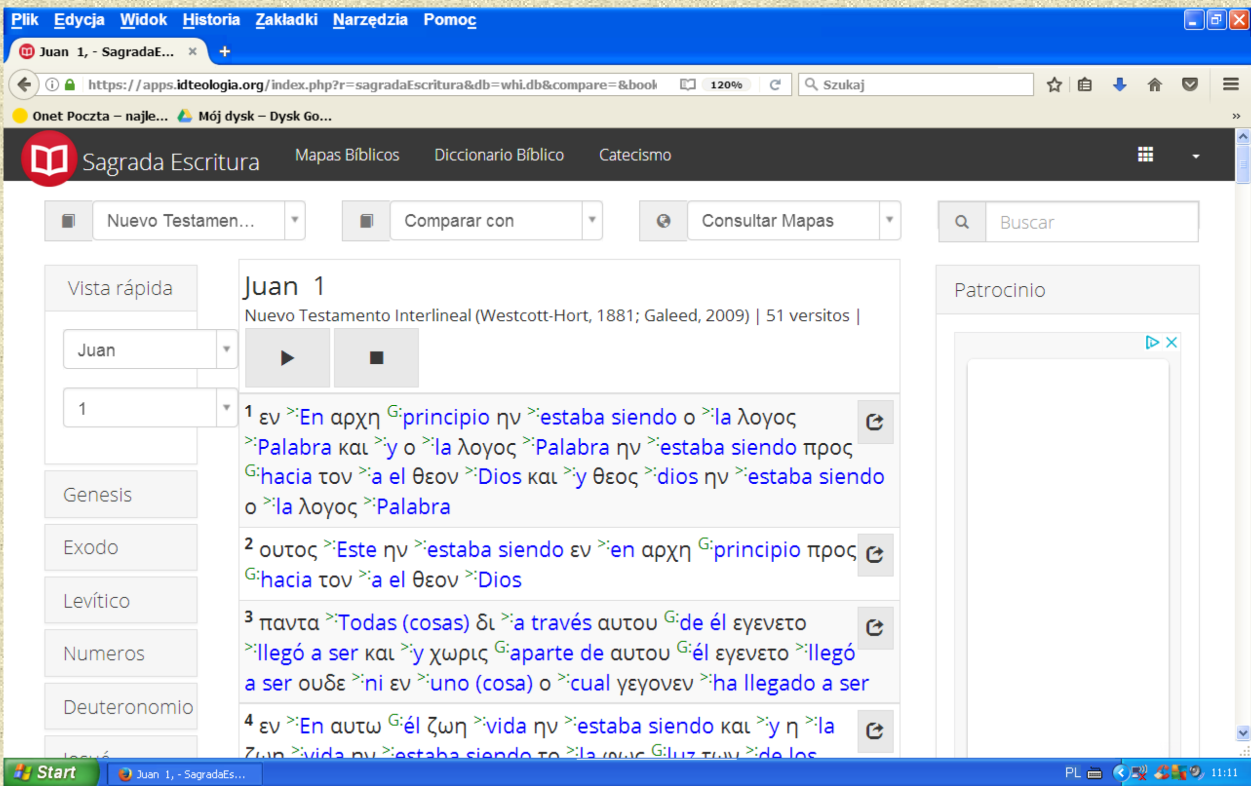
Nuevo Testamento Interlineal (Westcott-Hort, 1881; Galeed, 2009)

html

anonimous translator

και **and** θεος **god** ην **was** ο **the** λογος **Word**

και y θεος dios ην estaba siendo ο la λογος Palabra



https://apps.idteologia.org/index.php?r=sagradaEscritura&db=whi.db&compare=&book=43&chapter=1

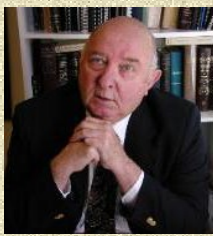
147

2010

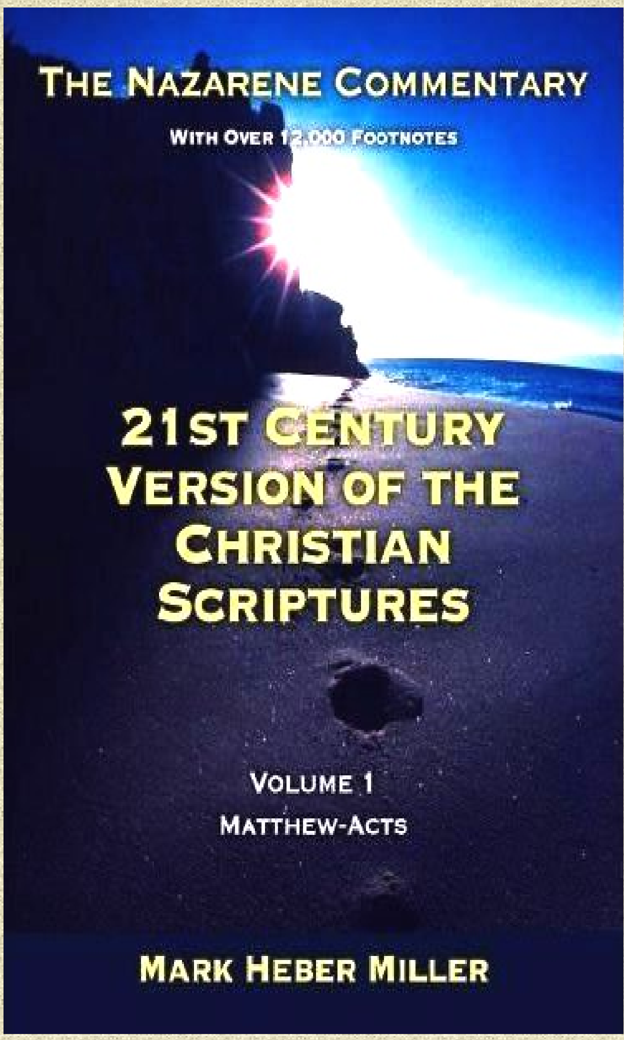
The Nazarene Commentary. 21st Century Version of the Christian (Vol. 1)

Bloomington: Xlibris Corporation, Australia

Mark H. Miller



and the Word was god-like



was god-like.[1] [JN1:2] This [god-like One][1] existed *in [the] beginning* [Genesis 1:1 LXX] with the Supreme Deity. [JN1:3] All things came into existence by the

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word borrowed from the Hebrew Bible. The Greek here is *pros ton theon* and is identical to Exodus 4:16 [LXX] where Moses faces Yehowah to receive words to be related to Aaron, his Mouthpiece. The Greek *pros* is usually rendered "with" here but it also is translated "toward" as in one facing toward another to receive commandment or orders. If, as some people suppose, the Word was not a person but God's own Message, it is unlikely it would be described as *pros ton theon* (toward the Supreme Deity). Rather, it would be *apo* [from] or *ek* [out of] the Supreme Deity.

1 **God-like:** Or, divine, a god. KJV: God; GDSP: divine; MOF: divine. The Greek is *kai theos en ho logos*. This *theos* (god) is not the same as *ton theon* (the Supreme Deity) of the former phrase. The Greek, unlike English and other languages, only has the definite article (*ho* = the). When the article occurs it indicates a specific thing; when it is lacking (anarthrous) it means one of many or a type. Many view *theos* here as an adjective describing a quality of the Logos. More than a dozen translators have rendered this "a god" whereas another half dozen have used "divine." Some Trinitarian scholars give a severe paraphrase here: BAR: and the nature of the Word was the same as the nature of God; NEB: what God was the Word was. These do not solve the problem but create even greater mystery and confusion. The argument between Trinitarians and Unitarians will continue as it has in the past.

(2) Harwood, 1768, "and was himself a divine person"; (3) Newcome, 1808, "and the word was a god"; (4) Thompson, 1829, "the Logos was a god"; (5) Goodspeed, 1939, "the Word was divine"; (6) Torrey, 1947, "the Word was god"; (7) New English, 1961, "what God was, the Word was"; (8) Moffatt, 1972, "the Logos was divine"; (9) Reijnier Rooleeuw, 1694, "and the Word was a god"; (10) Simple English Bible, "and the Message was Deity"; (11) Hermann Heinfetter, 1863, "as a god the Command was"; (12) Abner Kneeland, 1822, "The Word was a God"; (13) Robert Young, 1885, (Concise Commentary) "and a God (i.e. a Divine Being) was the Word"; (14) Leicester Ambrose, 1879, "And the logos was a god"; (15) Charles A.L. Totten, 1900, "the Word was Deistic [=The Word was Godly]"; (16) J.N. Jannaris, 1901, "and was a god"; (17) George William Horner, 1911, "[A]nd (a) God was the word"; (18) Ernest Findlay Scott, 1932, "and the Word was of divine nature"; (19) James L. Tomanec, 1958, "the Word was a God"; (20) Philip Harner, 1974, "The Word had the same nature as God"; (21) Maximilian Zerwich S.J./Mary Grosvenor, 1974, "The Word was divine"; (22) Siegfried Schulz, 1975, "And a god (or, of a divine kind) was the Word"; (23) Translator's NT, 1973, "The Word was with God and shared his nature"; (24) Barclay, 1976, "the nature of the Word was the same as the nature of God"; (25) Schneider, 1978, "and godlike sort was the Logos"; (26) Schonfield, 1985, "the Word was divine"; (27) Revised English, 1989, "what God was, the Word was"; (28) Cotton Parch Version, 1970, "and the Idea and God were One"; (29) Scholar's Version, 1993, "The Divine word and wisdom was there with God, and it was what God was"; (30) Madsen, 1994, "the Word was a divine Being"; (31) Becker, 1979, "ein Gott war das Logos" [a God/god was the Logos/logos]; (32) Stage, 1907, "Das Wort war selbst göttlichen Wesens" [The Word/word was itself a divine Being/being]; (33) Bhmer, 1910, "Es war fest mit Gott verbunden, ja selbst göttlichen Wesens" [It was strongly linked to God, yes itself divine Being/being]; (34) Thimme, 1919, "Gott von Art war das Wort" [God of Kind/kind was the Word/word]; (35) Baumgarten et al, 1920, "Gott (von Art) war der Logos" [God (of Kind/kind) was the Logos/logos]; (36) Holzmann, 1926, "ein Gott war der Gedanke" [a God/god was the

https://books.google.pl/books?id=z_Oex3IDPSYC

148

2010

Hebrew-Greek Colored Interlinear New Testament

PDF

Lanny Mebust (Benyamin benQehath)

version of 4 April, 2010:

w'hadabar hayah 'eth ha'Elohim w'Elohim hayah hadabar

FROM HEBREW:

and the Word was with the Elohim, and the Word was Elohim

FROM GREEK:

and the Word was with the Elohim, and Elohim was the Word

New Testament (B'rit haChadashah)

(in downward order of each verse of its texts of the paleo-Hebrew Phoenican, modern Hebrew at right, and its Hebrew color coded translitered text along with the translitered names/titles and its color coded translated English text if compared differently, and Greek New Testament and its color coded transliteration, interlining with the translated color coded words mostly in English)

(with the help of The New Greek English Interlinear New Testament, Jay Green's The Interlinear Bible, Franz Delitzsch Hebrew New Testament, Salkinson-Ginsburg Hebrew New Testament, HalleluYah English-Hebrew Parallel Edition,Interlinear Scripture Analyzer, Tyndale Bible [Coverdale, Rogers], Geneva Bible, NASB, NRSV, NKJV, Lamsa, New Jerusalem Bible, Peshitta Aramic-English Interlinear NT)

edited and translated by Lanny Mebust (Benyamin benQehath)

Sepher Yahuchanan (John)

Chapter 1

Shavua Reading Schedule (19th sidrot) - John 1 - 3

John1:1

א בְּרֵאשִׁית הָיָה הַדָּבָר וְהַדָּבָר הָיָה אֵת הָאֱלֹהִים וֵאלֹהִים הָיָה הַדָּבָר׃

1. b're'shith hayah hadabar w'hadabar hayah 'eth ha'Elohim w'Elohim hayah hadabar.

John1:1 In the beginning was the Word, and the Word was with the Elohim, and the Word was Elohim.

‹1:1› Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

1 En archē ēn ho logos, kai ho logos ēn pros ton theon,

In the beginning was the Word, and the Word was with the Elohim,

kai theos ēn ho logos.

and Elohim was the Word.

2

ב הוּא הָיָה בְּרֵאשִׁית אֵת הָאֱלֹהִים׃

2. hu' hayah b're'shith 'eth ha'Elohim.

John1:2 He was in the beginning with the Elohim.

‹2› οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

2 houtos ēn en archē pros ton theon.

This One was in the beginning with the Elohim.

3

ג הַכֹּל נִהְיָה עַל־יָדוֹ וּמִבַּלְעָדָיו לֹא נִהְיָה כָּל־אֲשֶׁר נִהְיָה׃

3. hakol nih'yah `al-yado umibal'`adayu lo' nih'yah kal-'asher nih'yah.

John1:3 Everything made to be through His Hand, and without Him not even one made to be all that made to be.

‹3› πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. ὃ γέγονεν

3 panta di' autou egeneto, kai chōris autou egeneto oude hen.

All things through Him came to be, and without Him came to be not one thing

ho gegonen

that which came into being.

4

ד בּוֹ הָיוּ חַיִּים וְהַחַיִּים הָיוּ אוֹר לִבְנֵי הָאָדָם׃

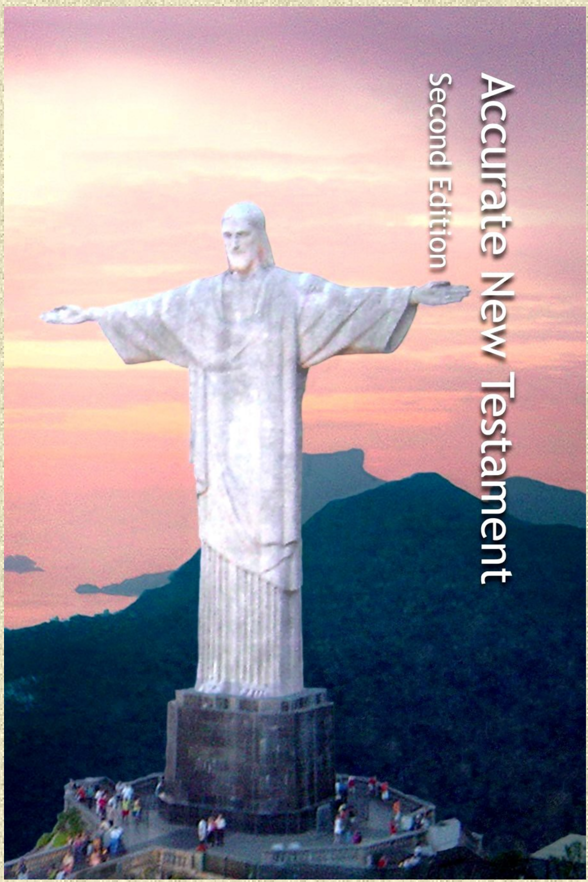
4. bo hayu chayim w'hachayim hayu 'or lib'ney ha'adam.

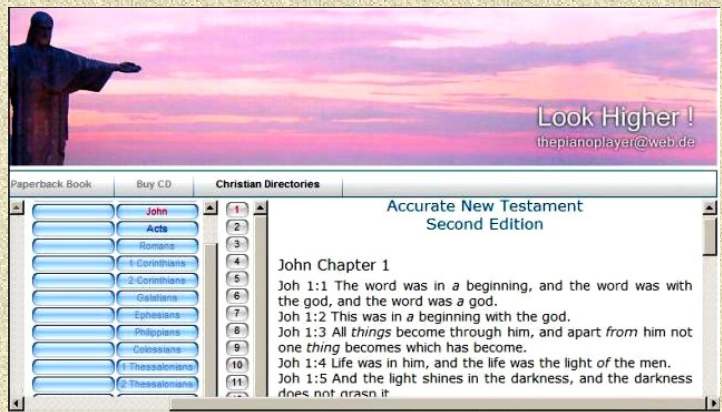
http://www.bayithamashiyach.com/Scriptures.html

149

2010
Accurate New Testament (Ed. 2)
Createspace Independent Pub., USA
Mark D. Harness

and the word was *a* god





150

2011

SPANISH

Las Sagradas Escrituras

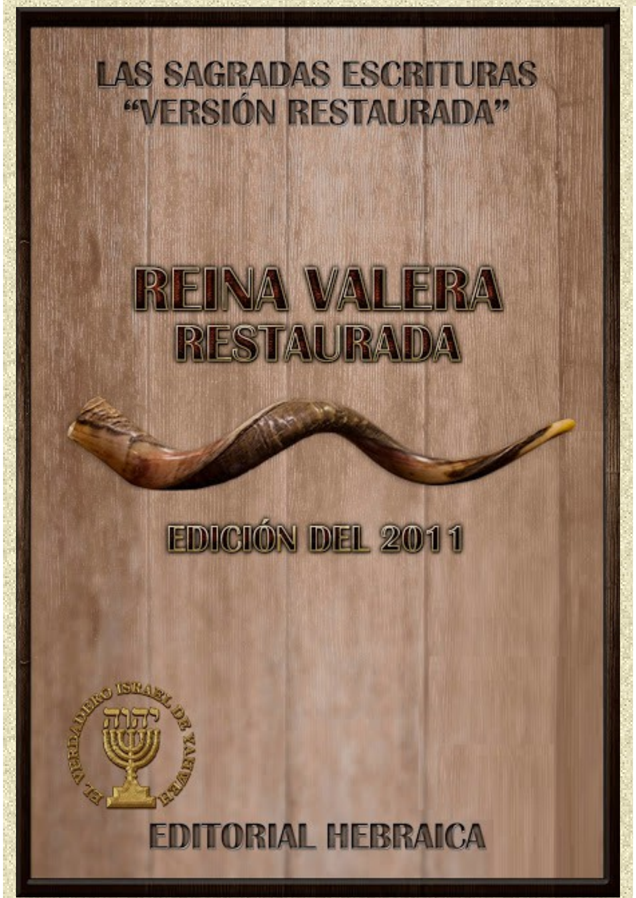
Versión Reina Valera Restaurada

Isabela: Editorial Hebraica, Puerto Rico

revised: **Yosef Aharoni (?)**

and the Word was a mighty one

y el Verbo era poderoso



731

20 Y cómo lo entregaron los príncipes de los sacerdotes y nuestros príncipes a condena de muerte, y lo crucificaron.

21 Mas nosotros esperábamos que él era el que había de redimir a Israel: y ahora sobre todo esto, hoy es el tercer día que esto ha acontecido.

22 Aunque también unas mujeres de los nuestros nos han asombrado, las cuales antes del día fueron al sepulcro:

23 Y no hallando su cuerpo, vinieron diciendo que también habían visto una visión de ángeles, los cuales dijeron que él vive.

24 Y fueron algunos de los nuestros al sepulcro, y hallaron así como las mujeres habían dicho; más a él no lo vieron.

25 Entonces él les dijo: ¡Oh insensatos, y tardos de corazón para creer todo lo que los profetas han dicho!

26 ¿No era necesario que el Mesías padeciera estas cosas, y que entrara en su gloria?

27 Y comenzando desde Moisés, y de todos los profetas, les declaraba en todas las Escrituras lo que de él decían.

28 Y llegaron a la aldea a donde iban: y él hizo como que iba más lejos.

29 Mas ellos lo detuvieron por fuerza, diciendo: Quédate con nosotros, porque se hace tarde, y el día ya ha declinado. Entró pues a estarse con ellos.

30 Y aconteció, que estando sentado con ellos a la mesa, tomando el pan, bendijo, y partió, y les dió.

31 Entonces fueron abiertos los ojos de ellos, y lo reconocieron; mas él se desapareció de los ojos de ellos.

32 Y decían el uno al otro: ¿No ardía nuestro corazón en nosotros, mientras nos hablaba en el camino, y cuando nos abría las Escrituras?

33 Y levantándose en la misma hora, se volvieron a Jerusalem, y hallaron a los once reunidos, y a los que estaban con ellos.

34 Que decían: Ha resucitado el Maestro verdaderamente, y le ha aparecido a Simón.

35 Entonces ellos contaban las cosas que les habían acontecido en el camino, y cómo había sido reconocido por ellos al partir el pan.

36 Y entre tanto que ellos hablaban estas cosas, él se puso en medio de ellos, y les dijo: Paz a ustedes.

37 Entonces ellos espantados y asombrados, pensaban que veían un espíritu.

38 Mas él les dice: ¿Por qué están turbados, y suben pensamientos a sus corazones?

39 Miren mis manos y mis pies, que yo mismo soy: palpen, y vean; que un espíritu no tiene carne ni huesos, como ven que yo tengo.

40 Y en diciendo esto, les mostró las manos y los pies.

41 Y no creyéndolo aún ellos de gozo, y maravillados, les dijo: ¿Tienen aquí algo de comer?

42 Entonces ellos le presentaron parte de un pecado asado, y un panal de miel.

43 Y él tomó, y comió delante de ellos.

44 Y él les dijo: Estas son las palabras que les hablé, estando aún con ustedes: que era necesario que se cumpliesen todas las cosas que están escritas de mí en la ley de Moisés, y en los profetas, y en los salmos.

45 Entonces les abrió el sentido, para que entendiesen las Escrituras;

46 Y les dijo: Así está escrito, y así fue necesario que el Mesías padeciese, y resucitase de los muertos al tercer día;

47 Y que se predicase en su nombre el arrepentimiento y la remisión de pecados en todas las naciones, comenzando de Jerusalem.

48 Y ustedes son testigos de estas cosas.

49 Y he aquí, yo enviaré la promesa de mi Padre sobre ustedes: mas ustedes permanezcan en la ciudad de Jerusalem, hasta que sean investidos de poder de lo alto.

50 Y los sacó fuera hasta Betania, y alzando sus manos, los bendijo.

51 Y aconteció que bendiciéndolos, se fue de ellos; y era llevado arriba al cielo.

52 Y ellos, después de haberlo reverenciado se volvieron a Jerusalem con gran gozo;

53 Y estaban siempre en el templo, alabando y bendiciendo al Poderoso. Amén.

JUAN

Capítulo 1

1 EN el principio era el Verbo, y el Verbo era con el Todopoderoso, y el Verbo era poderoso.

2 Este era en el principio con el Todopoderoso.

3 Todas las cosas por medio de él fueron hechas; y sin él nada de lo que es hecho, fue hecho.

4 En él estaba la vida, y la vida era la luz de los hombres.

5 Y la luz en las tinieblas resplandece; mas las tinieblas no la comprendieron.

6 Fue un hombre enviado del Poderoso, el cual se

https://pl.scribd.com/document/357664823/Biblia-Reina-Valera-Restaurada-2011

151

2011

SPANISH

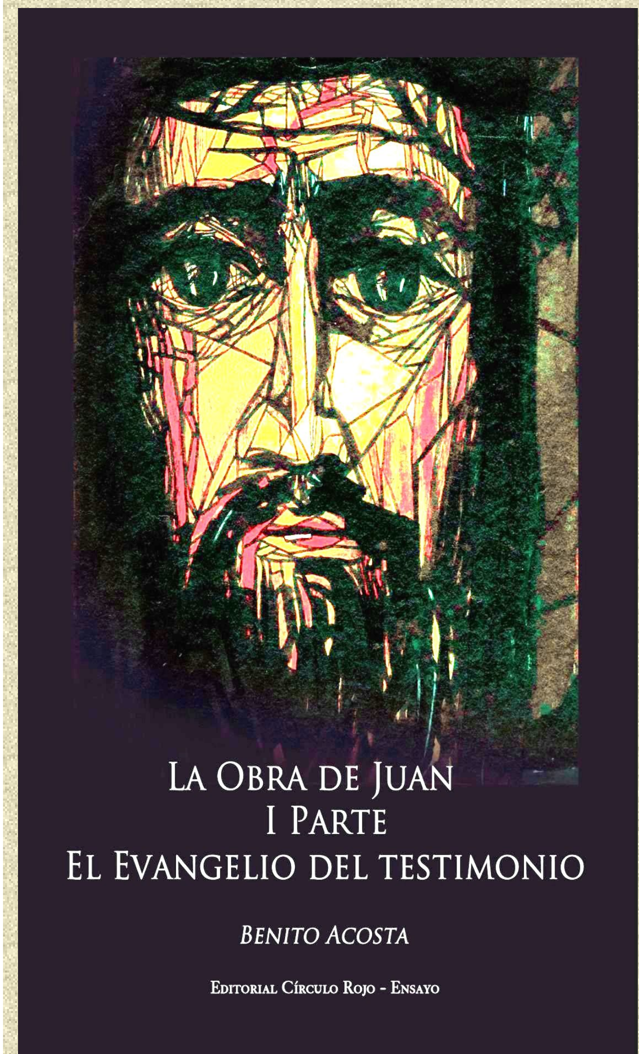
La Obra de Juan. I Parte: El Evangelio del testimonio

Editorial Círculo Rojo SL (Ed. 1)

Benito Antonio Acosta García-Quintana

and was god the Logos

y era dios el Logos



LEAMOS NUEVAMENTE JUAN, 1, 1-18

Dado lo compleja que es la conceptuosidad de las estrofas que forman el Prólogo de Juan, debemos desistir de presentar una traducción literal, imposible en castellano. Por eso, una vez hechas las explicaciones pertinentes, leamos el poema en una traducción que atienda lo más posible al sentido. Se perderán la mayor parte de los matices y dobles sentidos, pero ya nuestra mente nos irá recordando aquí y allí de qué ingeniosas trazas se valió el autor para expresar tanto en tan pocos términos.

PRÓLOGO DE JUAN

En el principio era el Logos
y el Logos estaba frente a Dios
y era dios el Logos
que estaba en el principio frente a Dios.

Por él se había creado todo,
y sin él nada se creó.

En la creación había vida
y la Vida era la Luz
y la luz resplandece en las tinieblas
y las Tinieblas no pudieron detenerla.

(Un hombre, llamado Juan,
fue el heraldo divino
que llegó como testigo:
a dar testimonio sobre la luz,
para que todos creyeran mediante él.
Él no era la luz,
sino el testigo de la luz)

152

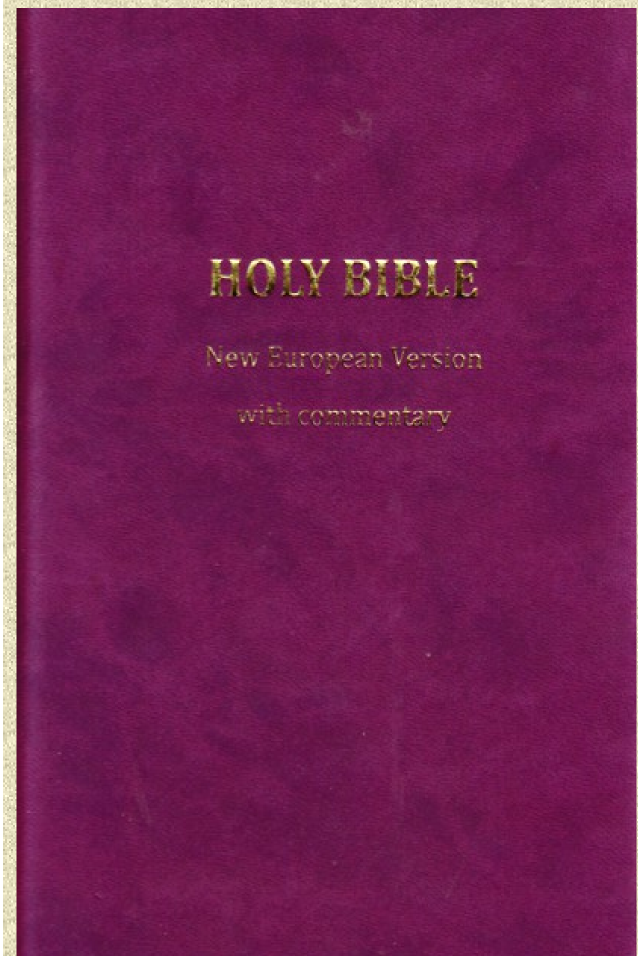
2011

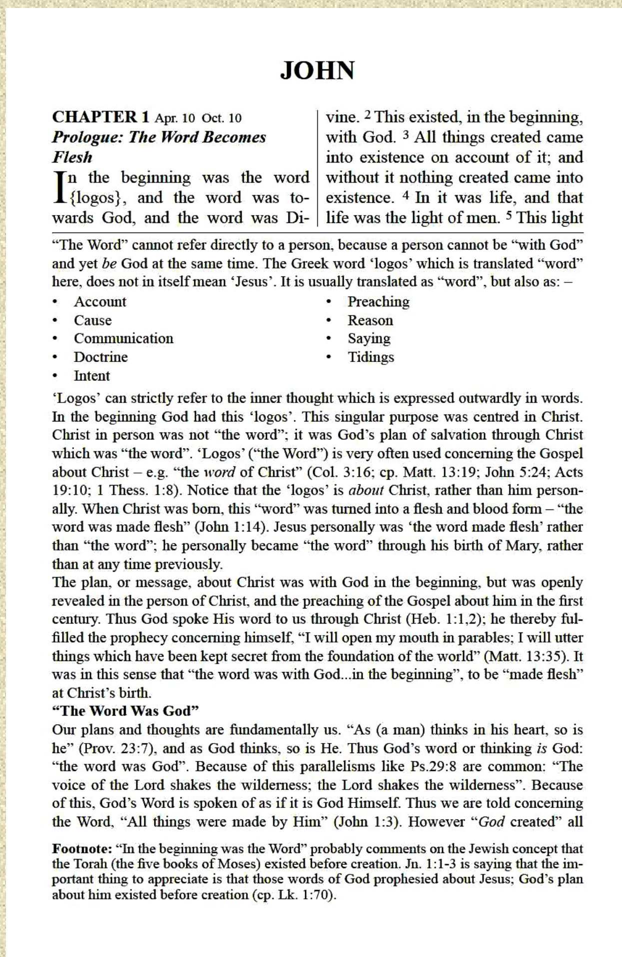
The Holy Bible: New European Version With commentary

Menai Central, NSW, Australia - South Croydon, Surrey, England - Sumner WA, USA: Carelinks Publishing

Duncan Heaster

and the word was Divine





JOHN

CHAPTER 1 Apr. 10 Oct. 10

Prologue: The Word Becomes Flesh

In the beginning was the word {logos}, and the word was towards God, and the word was Divine. [2] This existed, in the beginning, with God. [3] All things created came into existence on account of it; and without it nothing created came into existence. [4] In it was life, and that life was the light of men. [5] This light

"The Word" cannot refer directly to a person, because a person cannot be "with God" and yet *be* God at the same time. The Greek word 'logos' which is translated "word" here, does not in itself mean 'Jesus'. It is usually translated as "word", but also as: –

- Account
- Cause
- Communication
- Doctrine
- Intent
- Preaching
- Reason
- Saying
- Tidings

'Logos' can strictly refer to the inner thought which is expressed outwardly in words. In the beginning God had this 'logos'. This singular purpose was centred in Christ. Christ in person was not "the word"; it was God's plan of salvation through Christ which was "the word". 'Logos' ("the Word") is very often used concerning the Gospel about Christ – e.g. "the *word* of Christ" (Col. 3:16; cp. Matt. 13:19; John 5:24; Acts 19:10; 1 Thess. 1:8). Notice that the 'logos' is *about* Christ, rather than him personally. When Christ was born, this "word" was turned into a flesh and blood form – "the word was made flesh" (John 1:14). Jesus personally was 'the word made flesh' rather than "the word"; he personally became "the word" through his birth of Mary, rather than at any time previously.

The plan, or message, about Christ was with God in the beginning, but was openly revealed in the person of Christ, and the preaching of the Gospel about him in the first century. Thus God spoke His word to us through Christ (Heb. 1:1,2); he thereby fulfilled the prophecy concerning himself, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world" (Matt. 13:35). It was in this sense that "the word was with God...in the beginning", to be "made flesh" at Christ's birth.

"The Word Was God"

Our plans and thoughts are fundamentally us. "As (a man) thinks in his heart, so is he" (Prov. 23:7), and as God thinks, so is He. Thus God's word or thinking *is* God: "the word was God". Because of this parallelisms like Ps.29:8 are common: "The voice of the Lord shakes the wilderness; the Lord shakes the wilderness". Because of this, God's Word is spoken of as if it is God Himself. Thus we are told concerning the Word, "All things were made by Him" (John 1:3). However "*God* created" all

Footnote: "In the beginning was the Word" probably comments on the Jewish concept that the Torah (the five books of Moses) existed before creation. Jn. 1:1-3 is saying that the important thing to appreciate is that those words of God prophesied about Jesus; God's plan about him existed before creation (cp. Lk. 1:70).

http://www.n-e-v.info/otnt/nt1.pdf

153

2011

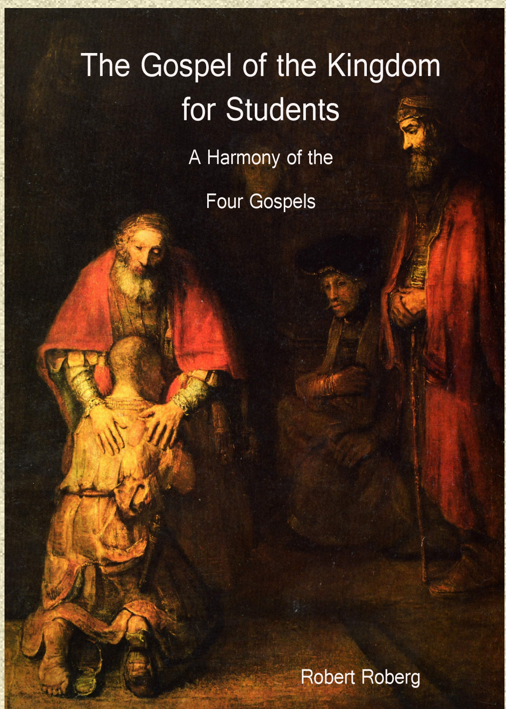
Gospel of the Kingdom for Students:
A Harmony of the Four Gospels (paraphrase)
Gainesville, FL: Peacemakers' Press, USA
Robert Roberg

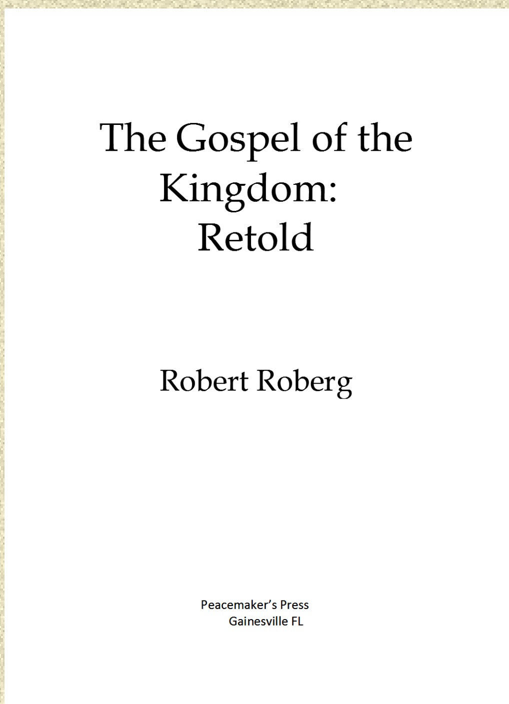
John 1:1 En arche en o logos, kai o logos en pros "ton" Theon kai Theos en o logos.

In a council was the logos and the logos was beside the supreme Elohim and an elohim was the logos**.**

Roberg has given also below translation:

John 1:1 (a dynamic equivalency)
At a council was Wisdom, the architect/ambassador/mediator/logos/Wisdom angel. It was with the supreme Elohim –El Shaddai and the Wisdom angel was El Shaddai's first created elohim – the Architect.
Joh 1.2 Wisdom the architect angel/logos was at the council beside El Shaddai.
Joh 1:3 El Shaddai made all things by Wisdom his architect angel/ and without it nothing came into existence.





https://www.robertroberg.com/

154a

2011

Die Heilige Schrift:

Das Neue Testament & Die Psalmen, Das Buch Daniel

The Sacred Scriptures

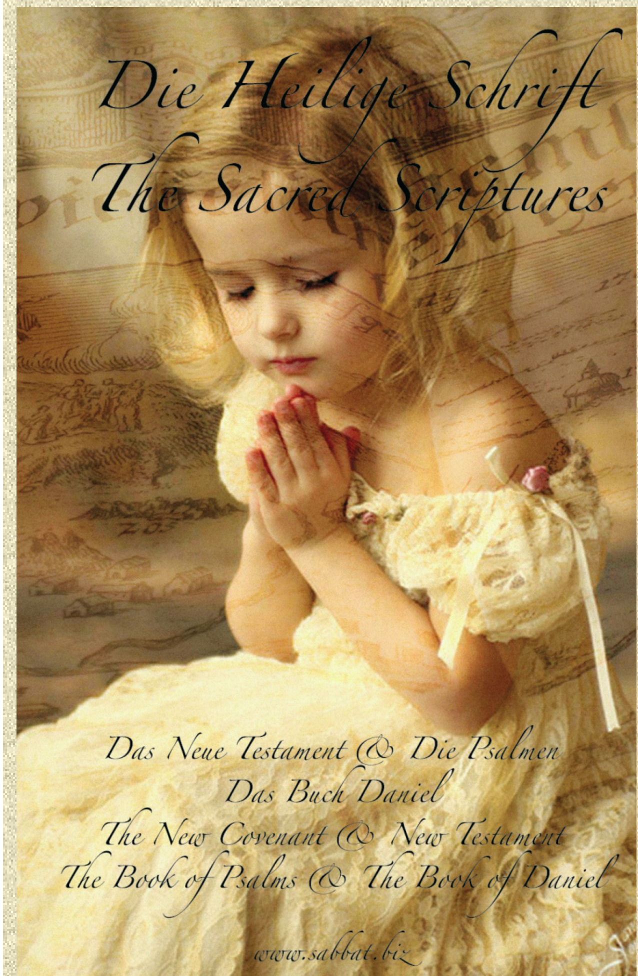
(Germ.-Eng.)

Traunreut: Ebozon Publishing

Johannes Biermanski

and the Word was Elohim [KJV+EL]

UND DAS WORT WAR GÖTTLICH



DAS EVANGELIUM NACH JOHANNES

THE EVANGEL ACCORDING TO JOHN

Kapitel 1

Das Wort ward Fleisch.

Joh 1,1 griechische Übersetzung / Ursprungstext = ***IM ANFANG WAR DAS WORT, UND DAS WORT WAR BEI MIT JAHWEH, UND DAS WORT** WAR GÖTTLICH (auch: - C. C. Torrey).***
Auch: "... DAS WORT** WAR GÖTTLICHEN WESENS." - ÜBER-SETZUNGEN Wiese, Curt Stage: HERMANN MENGE = ***Im Anfang war das Wort, und das Wort war hingewandt zu JAHWEH (Gott), und GÖTTLICHEN WESENS war das Wort**. (!)***
Anm. d. Übers.: ** d. h., in der Gemeinschaft mit Gott; hingewandt zu Gott. Der Ausdruck "das Wort" (griech.: der Logos) bezeichnet hier (wie auch Joh. 1,14 und Offb. 19,13) den Gottessohn als Offenbarer und Willensvollstrecker Gottes.
FRIEDRICH PFÄFFLIN = ***IM ANFANG WAR DAS WORT. DAS WORT WARTETE AUF GOTTES WINK UND WAR VON GÖTTLICHER WUCHT.***
New English Bible = "***Zu Anfang war das Wort, und das Wort war zu JAHWEH (Gott) hingewandt, und wie JAHWEH (Gott) war das Wort.***
2. Vers: Dieses war zu Anfang zu JAHWEH (Gott) hingewandt."
KJV + EL = ***In the beginning was the Word, and the Word was with YAHWEH,*** and the Word was Elohim **(= is not right; Yahshua isn't Elohim, he is our Master / Rabbi – look Nicäa 325 = and the word was divine natur).**
1. Mose 1,1; 1. Joh 1,1.2; Kap 17,5; Offb 19,13

Joh 1,2 VOR 1866 = ***DASSELBIGE WAR IM ANFANG MIT JAHWEH (ENG VEREINT MIT JAHWEH).*** KJV + EL = ***The same was in the beginning with YAHWEH.***

Joh 1,3 ***ALLE DINGE SIND DURCH DASSELBE GEMACHT, UND OHNE DASSELBE IST NICHTS GEMACHT, WAS GEMACHT IST.*** KJV + EL = ***All things were made by him; and without him was not anything made that was made.*** 1. Kor 8,6; Kol 1,16.17; Hebr 1,2

Joh 1,4 ***IN IHM WAR DAS LEBEN, UND DAS LEBEN WAR DAS LICHT DER MENSCHEN.*** KJV + EL = ***In him was life; and the life was the light of men.*** Kap 8,12

Joh 1,5 ***UND DAS LICHT SCHEINT IN DER FINSTERNIS, UND DIE FINSTERNIS HAT'S NICHT BEGRIFFEN.*** (aus dem Griechischen: ***... ERGRIFFEN.)*** KJV + EL = ***And the light shines in darkness; and the darkness comprehended (overvame) it not.*** Kap 3,19

Joh 1,6 ***Es ward ein Mensch von JAHWEH gesandt, der hieß Johannes.*** aus dem Griechischen: **Es trat ein Mensch auf von JAHWEH gesandt, sein Name war Johannes.** KJV + EL = ***There was a man sent from YAHWEH, whose name was John.*** Matth 3,1; Mark 1,4

Joh 1,7 ***Dieser kam zum Zeugnis, daß er von dem Licht zeugte, auf daß sie alle durch ihn glaubten.*** KJV + EL = ***The same came for a witness, to bear witness of the Light, that all men through him might believe.*** Apg 19,4

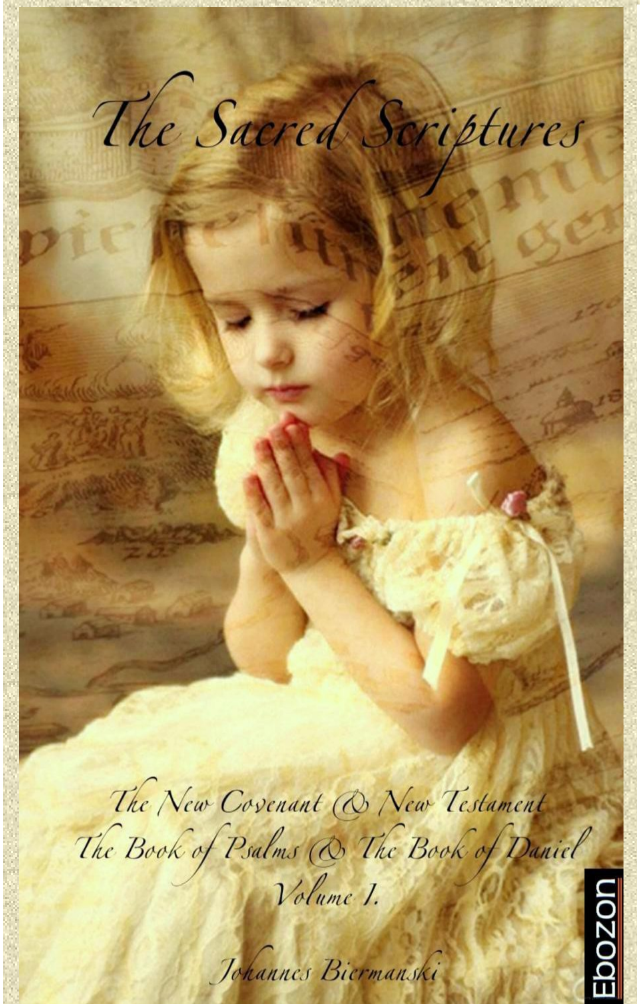
Joh 1,8 ***Er war nicht das Licht, sondern daß er zeugte von dem Licht.***

154b

Ed. 2015

The Sacred Scriptures (in 3Vols.)
Traunreut: Ebozon Publishing
Johannes Biermanski

and the Word was DIVINE NATUR **KJV+EL+MENGE**
und das Wort war göttlich



THE EVANGEL ACCORDING TO JOHN - DAS EVANGELIUM NACH JOHANNES

Kapitel 1

Joh 1,1 griechische Übersetzung/ Ursprungstext = ***Im Anfang war das Wort, und das Wort war bei JAHWEH, und das Wort** war göttlich (auch: - C. C. Torrey).***

Auch: "... DAS WORT** WAR **GÖTTLICHEN WESENS**." ***- ÜBERSETZUNGEN Wiese, Curt Stage.***

HERMANN MENGE = ***Im Anfang war das Wort, und das Wort war hingewandt zu JAHWEH (Gott), und*** **GÖTTLICHEN WESENS** ***war das Wort**. (!)***

Anm. d. Übers.: ** d. h., in der Gemeinschaft mit Gott; hingewandt zu Gott. Der Ausdruck "das Wort" (griech.: der Logos) bezeichnet hier (wie auch Joh. 1,14 und Offb. 19,13) den Gottessohn als Offenbarer und Willensvoll-strecker Gottes.

FRIEDRICH PFÄFFLIN = ***Im Anfang war das Wort. Das Wort wartete auf Gottes Wink und war von göttlicher Wucht.***

New English Bible = "***Zu Anfang war das Wort, und das Wort war zu JAHWEH (Gott) hingewandt, und wie JAHWEH (Gott) war das Wort.***

2. Vers: Dieses war zu Anfang zu JAHWEH (Gott) hingewandt."

KJV + EL + MENGE = ***In the beginning was the Word, and the Word was with YAHWEH, and the Word was*** **DIVINE NATUR**.

(= is not right; Yahshua isn't Elohim, he isn't God, he is our Master/ Rabbi – see also: Nicäa 325 A.D. = and the word was divine natur).

1. Mose 1,1; 1. Joh 1,1.2; Kap 17,5; Offb 19,13

Joh 1,2 ***Dasselbige war im Anfang mit JAHWEH/ Das war eng vereint mit JAHWEH.***
KJV + EL = ***The same was in the beginning with YAHWEH.***

Joh 1,3 ***Alle Dinge sind durch dasselbe gemacht, und ohne dasselbe ist nichts gemacht, was gemacht ist.***
KJV + EL = ***All things were made by him; and without him was not anything made that was made.***
1. Kor 8,6; Kol 1,16.17; Hebr 1,2

Joh 1,4 ***In ihm war das Leben, und das Leben war das Licht der Menschen.***
KJV + EL = ***In him was life; and the life was the light of men.***
Kap 8,12

Joh 1,5 ***Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht begriffen.*** (aus dem Griechischen: ... ***ergriffen.)***
KJV + EL = ***And the light shines in darkness; and the darkness comprehended (overvame) it not.***
Kap 3,19

Joh 1,6 ***Es wurde ein Mensch von JAHWEH gesandt, der hieß Johannes.***
aus dem Griechischen: **Es trat ein Mensch auf von JAHWEH gesandt, sein Name war Johannes.**
KJV + EL = ***There was a man sent from YAHWEH, whose name was John.***
Matth 3,1; Mark 1,4

https://books.google.pl/books?id=fXE6CgAAQBAJ

155

2011

Bibel in gerechter Sprache

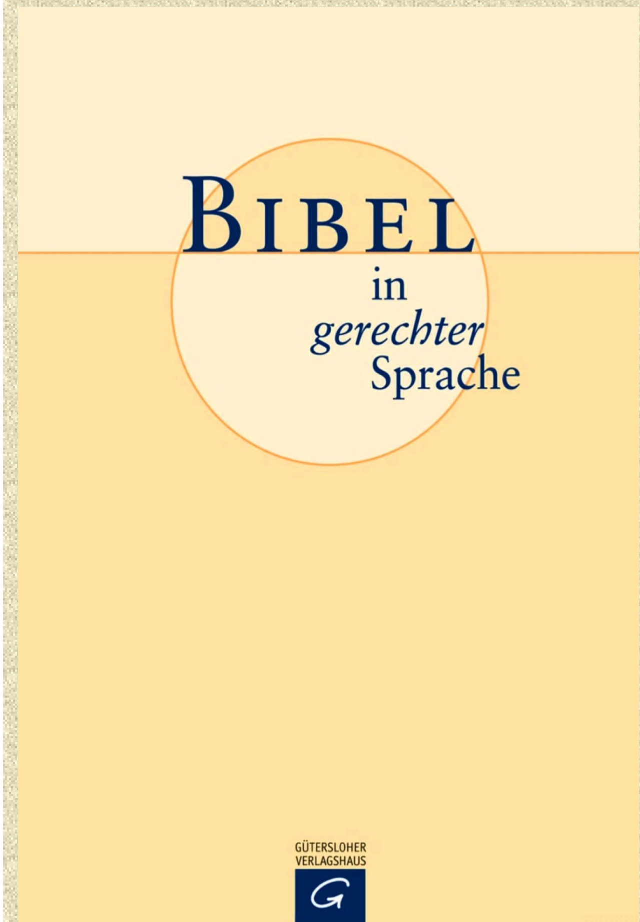
Gütersloh: Gütersloher Verlagshaus

translators team (52 persons)

Judith Harkenstein – Silke Petersen

and the Wisdom was like God

und die Weisheit war wie Gott



י–י die Ewige Gott der Lebendige Schechina der Eine Er Sie Adonaj κ–ς

Johannesevangelium

Das nach Johannes(679) benannte Evangelium ist ein jüdischer Text in griechischer Sprache, der wohl am Ende des 1. Jh.s n.Chr. entstanden ist. Wir kennen weder die genaue Zeit noch den Ort oder die Umstände seiner Abfassung. Für seine eigene Art, die Geschichte Jesu zu erzählen, beruft sich das Johannesevangelium auf den ›Jünger, den Jesus liebte‹ (vgl. Joh 21,24). Im Text selbst ist sein Name nicht genannt, erst durch die später hinzugefügte Überschrift wird er als Johannes identifiziert.

Das Johannesevangelium stellt Frauen und Männer weitgehend gleichberechtigt dar: Einzelne Frauen wie Männer diskutieren mit Jesus, bekennen sich zu ihm und verkündigen seine Botschaft. Die Beziehung von Gott und Jesus wird jedoch vor allem durch die männlichen Bilder vom ›Vater‹ und vom ›Sohn‹ ausgedrückt. Doch der johanneische Jesus trägt auch viele Züge der weiblichen göttlichen Gestalt der Weisheit (Spr 8; Sir 24). Am Anfang des Johannesevangeliums (Joh 1,1-18) wird ein Lied auf die Weisheit auf ihn übertragen. Die Rede von Gott umfasst abstrakte Bezeichnungen (vgl. Joh 7,26; 8,28) und Umschreibungen des Handelns (vgl. Joh 16,5). Die Übersetzung nimmt diese Dynamik auf, indem sie diese und neue Sprachbilder wie Ursprung oder Quelle verwendet. Die Vater-Sohn-Beziehung wird oft mit Erwählung/erwählen umschrieben. Die Sprachbilder rücken Dimensionen des Vaterbildes in den Vordergrund, die sonst von modernen familiären Assoziationen verdeckt werden.

Brisant ist der Text des Johannesevangeliums im Hinblick auf das gegenwärtige Verhältnis von Christentum und Judentum. In der Auslegungsgeschichte sind polemische Spitzensätze wie der von der ›Teufelskindschaft‹ ›der Juden‹ (bezogen auf Joh 8,44) immer wieder in antijudaistischem oder antisemitischem Sinne aufgegriffen worden; weniger Aufmerksamkeit erfuhren gegenteilige Aussagen wie etwa Joh 4,22: »Die Erlösung kommt durch das Judentum«. Die Übersetzung basiert auf der Überzeugung, dass die judentumskritische Polemik Ausdruck von Nähe ist: Die Auseinandersetzungen im Evangelium sind innerjüdische Debatten. Erst wenn es heute in einem christlichen Kontext gelesen wird, wird Jesu jüdische Position als christlich angeeignet und die ›andere‹, jüdische Position abgespalten.

An manchen Punkten verführt der Text zu einer einseitigen Sicht mit Ausschließlichkeitsanspruch, oft scheint es nur die Alternative Licht oder Finsternis, Glaube oder Unglaube zu geben. Beim näheren Betrachten aber verwischen sich die schroffen Gegensätze und die Sprachbilder entziehen sich einer eindimensionalen Deutung. Der Text ist nicht statisch, sondern es ist immer wieder eine neue Auslegung möglich und auch nötig. Diese Unabgeschlossenheit wird im Johannesevangelium selbst so ausgedrückt: »Wenn aber jene kommt, die Geistkraft der Wahrheit, dann wird sie euch in alle Wahrheit führen« (Joh 16,13).

Judith Hartenstein und Silke Petersen

Gen 1,1 / Spr 8,22-31; Sir 24,9

1 [1] Am Anfang war die °Weisheit *logos*
und die Weisheit war bei °Gott *theos*
und die Weisheit war wie Gott.

1982

https://b-ok2.org/book/1187074/34936a

2012

Your Name's Bible:

The Holy Bible Translated by a Hollywood Screenwriter

html (revision of KJV)

Troy Nilsson

version of June 24, 2018:

[YAH's] **Word is Elohim** [mighty, in charge of everything]

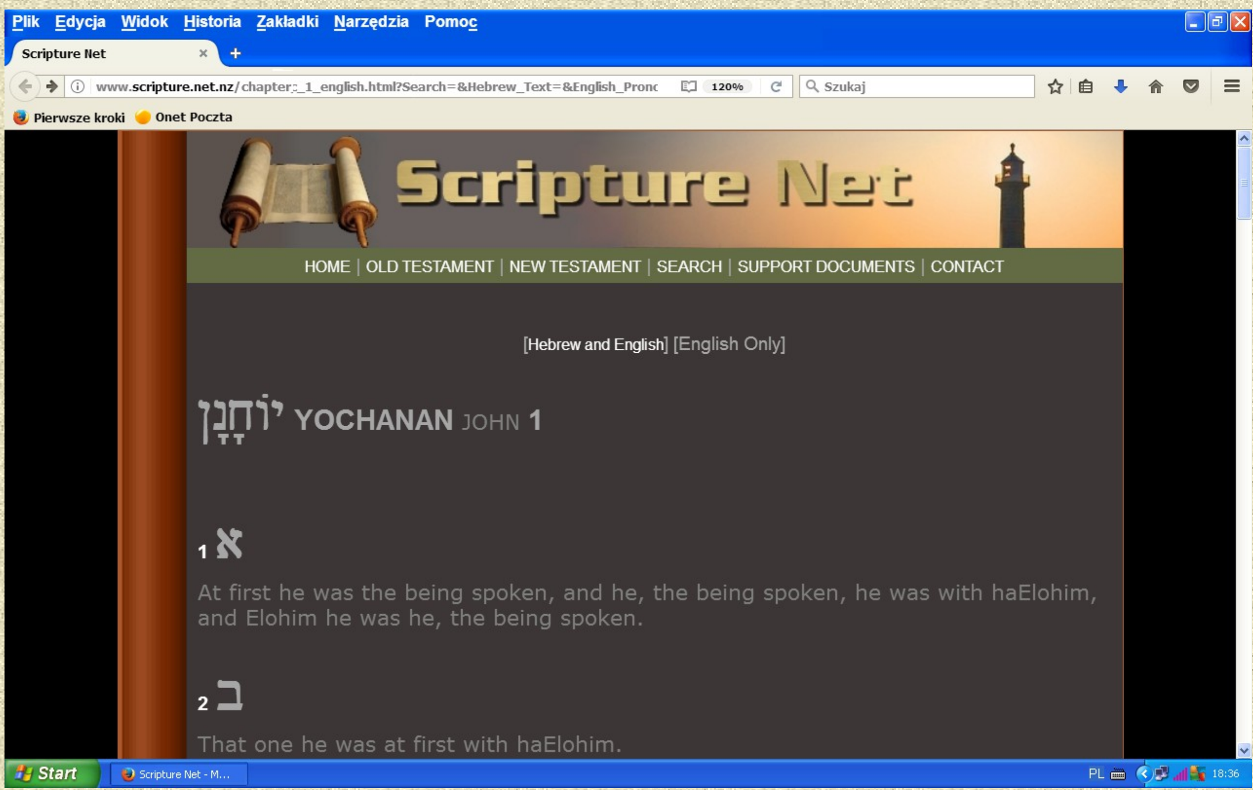
version of 1-01-2023:

The Cinematic Bible 1.0 (pdf)

https://geniemusic.com/?b

2012
The Scriptures NET (Heb.-Eng.)
html, yet not finished
Mikhael Yereq

At first he was the being spoken,
and he, the being spoken, he was with haElohim,
and Elohim he was he, the being spoken.



http://www.scripture.net.nz/contents_brit.html

2012

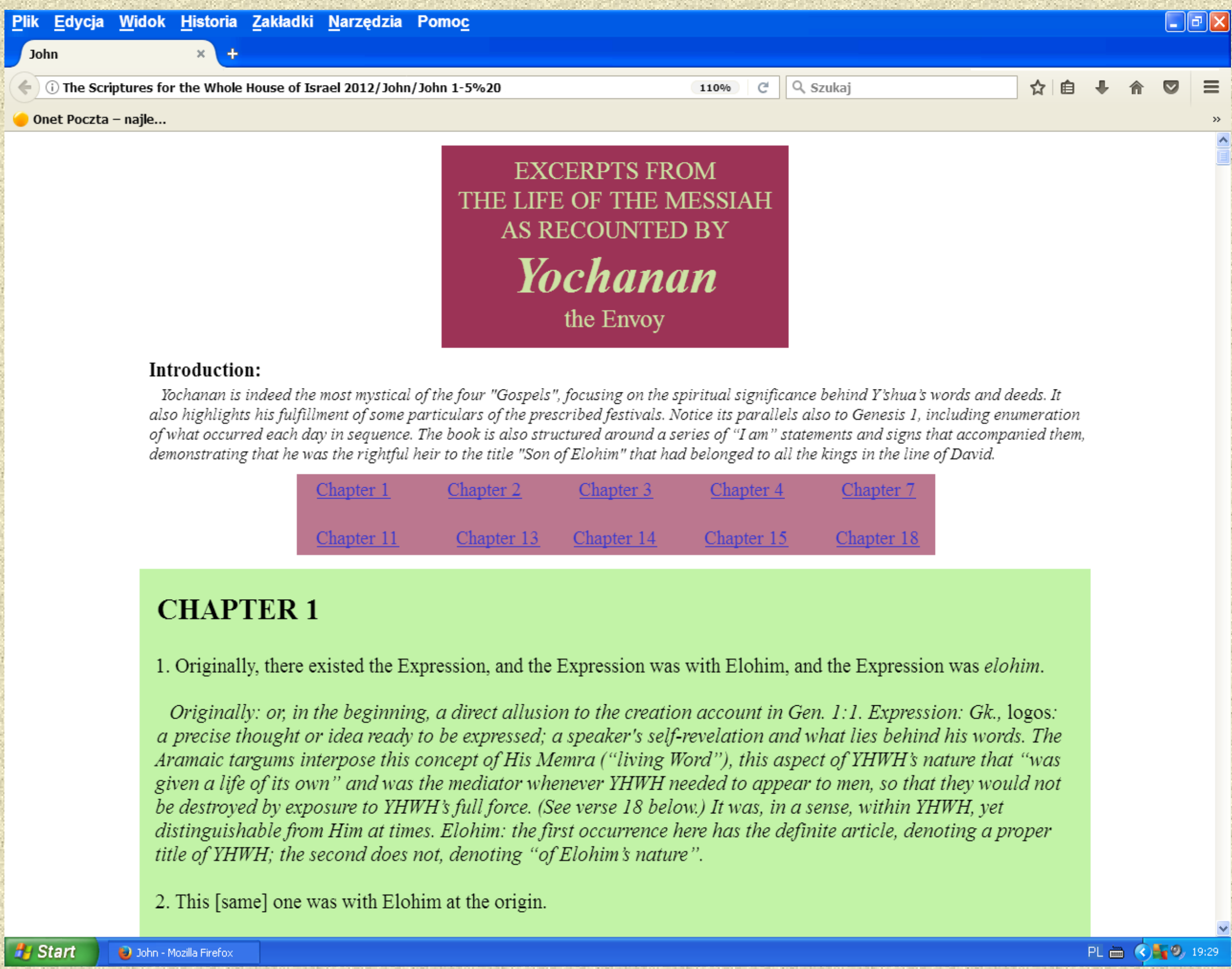
The Scriptures for the Whole House of Israel

html (yet not finished)

Columbia, South Carolina, USA

Stephen Zimmerman?

and the Expression was *elohim*



EXCERPTS FROM
THE LIFE OF THE MESSIAH
AS RECOUNTED BY
Yochanan
the Envoy

Introduction:

Yochanan is indeed the most mystical of the four "Gospels", focusing on the spiritual significance behind Y'shua's words and deeds. It also highlights his fulfillment of some particulars of the prescribed festivals. Notice its parallels also to Genesis 1, including enumeration of what occurred each day in sequence. The book is also structured around a series of "I am" statements and signs that accompanied them, demonstrating that he was the rightful heir to the title "Son of Elohim" that had belonged to all the kings in the line of David.

Chapter 1 Chapter 2 Chapter 3 Chapter 4 Chapter 7
Chapter 11 Chapter 13 Chapter 14 Chapter 15 Chapter 18

CHAPTER 1

1. Originally, there existed the Expression, and the Expression was with Elohim, and the Expression was *elohim*.

Originally: or, in the beginning, a direct allusion to the creation account in Gen. 1:1. Expression: Gk., logos*: a precise thought or idea ready to be expressed; a speaker's self-revelation and what lies behind his words. The Aramaic targums interpose this concept of His Memra ("living Word"), this aspect of YHWH's nature that "was given a life of its own" and was the mediator whenever YHWH needed to appear to men, so that they would not be destroyed by exposure to YHWH's full force. (See verse 18 below.) It was, in a sense, within YHWH, yet distinguishable from Him at times. Elohim: the first occurrence here has the definite article, denoting a proper title of YHWH; the second does not, denoting "of Elohim's nature".*

2. This [same] one was with Elohim at the origin.

http://www.1bread.org/ScriptureCommentary/Scripture-Index.html

159a

2012

NORWEGIAN

Pakten — Guds Ord.

Den nye pakten: Matteus — Åpenbaringen (Ed. 1)

Jordly

Arne Jordly

og Ordet ble gud

187

04 **Johannes**

Johannes, hebr. Jahannon betyr *Jehovah har vært nådig*. Den er Paktens 43. bok, og den ble skrevet i år 98 i Efesos etter at han var løslatt fra fangenskapet på øya Patmos.

Johannes skiller seg fra de tre forrige budskapene, for bare rundt 10 prosent av det som blir gjengitt i de tre foregående bøkene, blir omtalt i Johannes. Det blir også omtalt som 'det åndelige budskapet,' klart påvirket av den åpenbaringen fra himlene som han hadde opplevd på øya Patmos to år tidligere.

Johannes var 'den disippelen som Jesus elsket.' (JOH 21:20) Han var sannsynligvis den yngste av disiplene, men likevel en av de tre som stod Jesus nærmest. Han ble også den lengstlevende blant dem.

Det var også Johannes som gjorde Pakten fullstendig gjennom det synet han fikk på Patmos da han så inn i de åndelige himler.

Hovedbudskapet etter Johannes er Jesus Kristus som Guds enbårne Sønn. Han legger stor vekt på å få frem at Jesus er utgått fra Gud, Den allmektige, i himlene:

'I begynnelsen var Ordet, og Ordet var fra Gud, —' (JOH 01:01) og 'Fra før Abraham var, har jeg vært.' (JOH 08:58) og 'For så høyt har Gud elsket verden at han gav sin Sønn, Den eneste, —' (JOH 03:16)

Sammenlignet med Peter og Paulus hører vi lite til Johannes etter at Jesus steg opp til himlene. Det er likevel ingen tvil om at han har skrevet to av Paktens viktigste bøker; budskapet etter Johannes og Åpenbaringen, i tillegg til Johannes' tre korte brev.

Johannes døde i Efesos i år 100 v.t.

I budskapet etter Johannes omtaler Johannes ikke seg selv ved navn, men han viser til 'den disippelen Jesus elsket.'

JOH 13:23 .... Ved Jesu side under måltidet
JOH 19:25-27 .... Da Jesus døde
JOH 20:1-10 .... Ved Jesu grav med Peter
JOH 21:20-24 ... Da Peter ville vite hans skjebne

JOH 01

Om Ordet

JOH 01:01-05. Ordets begynnelse

01 I begynnelsen var Ordet, Ordet var fra Gud og Ordet ble gud.* *mektig

02 Han var fra begynnelsen hos Gud.

03 Alt ble til gjennom ham, for uten at det ble til gjennom ham, ble ingenting til.

04 I ham var livet. Og Livet ble et lys for menneskene.

05 Og lyset skinte for dem som var i mørke, men de som var i mørke, tok ikke imot det.

JOH 01:06-13. Det sanne lyset

06 Det var et menneske som var sendt av Gud. Hans navn var Johannes.

07 Han kom for å gi en vitneforklaring; for å vitne om Lyset for at alle skulle komme til tro ved ham.

08 Han var ikke selv dette Lyset, men han vitnet om Lyset.

09 Og det sanne Lyset skal opplyse alle mennesker som kommer inn i denne verden.

10 Han var ikke av verden, men verden var blitt til ved ham. Og de som var av verden, kjente ham ikke.

11 Han kom til sine egne,* men hans egne* tok ikke imot ham. *presteskapet

12 Men så mange som tok imot ham, gav han retten til å bli Guds barn gjennom troen på hans navn.

13 De skal ikke være født av blod, eller av kjøttets begjær, eller av menns begjær, men av Gud.

http://janchristensen.net/det_storste_mennesket.pdf

159b

2015

ENGLISH VERSION

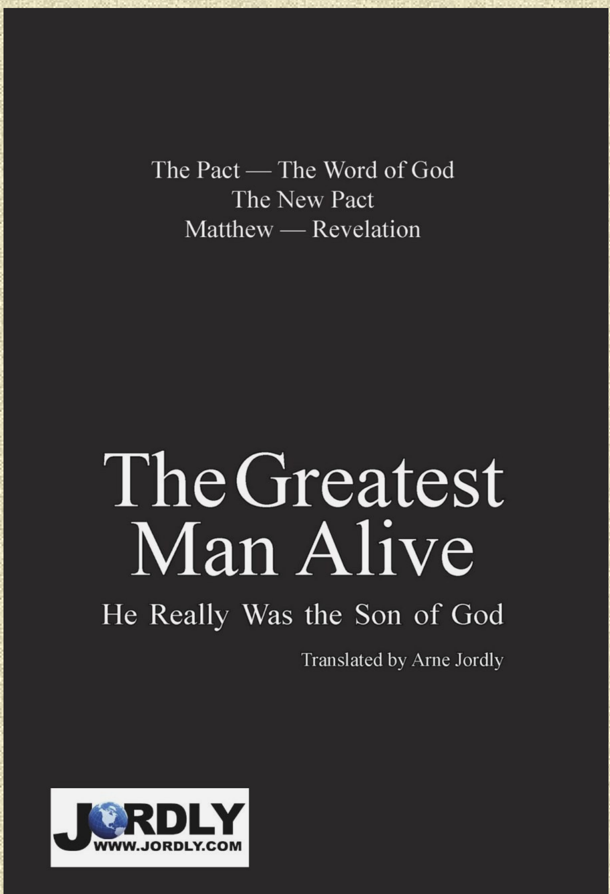
The Pact — The Word of God.

The New Pact, Matthew — Revelation (Ed. 2)

Jordly

Arne Jordly

and the Word became god



04 **John**

John (Hebr. Jahannon = Jehovah has been gracious) is the Pact's 43. book. It was written in Ephesus in the year of 98 after John had been freed from his captivity on the island Patmos.

John separates clearly from the previous messages, because only about 10% of what is told in the three previous messages, is mentioned by John. It is therefore referred to as 'the spiritual message,' clearly influenced by the revelation from the heavens that he experienced on the island Patmos only two years earlier.

John was the disciple 'that Jesus loved.' (JOH 21:20) He was probably the youngest of the disciples, but still one of the three closest to Jesus. He became the longest living among them.

It was also John who made the Pact complete through the vision he had on Patmos when saw into the spiritual heavens.

The main message after John (katat Jahannon) is Jesus Christ as God's only Son. He emphasizes strongly the presentation of Jesus as sent from God, the Almighty, in the heavens:

'In the beginning was the Word, and the Word was from God —' (JOH 01:01)

And: 'Before Abraham am I.' (JOH 08:58)

And: 'For so did God love those of this world that he gave his only generated Son —' (JOH 03:16)

Compared to Peter and Paul we hear little of John after Jesus' ascension.

There is yet no doubt that he has written some of the Pact's most important books; the message after John, Revelation and John's three short letters. John died in Ephesus in the year 100.

In the message after John he does not refer to himself my name, but as 'the disciple that Jesus loved.'

JOH 13:23........ By Jesus' side during the supper
JOH 19:25-27 .... When Jesus died
JOH 20:01-10 .... By Jesus' tomb with Peter
JOH 21:20-24 .... When Peter asked his destiny

JOH 01

The beginning of the Word

JOH 01:01-05. The Word from God

01 In the beginning was the Word, the Word was from God and the Word became god.* *mighty

02 He was from the beginning with God.

03 Everything came into being through him, for without coming into being through him, nothing came into being.

04 In him was life. And Life became the light of man.

05 The Light shone for those in darkness, but those who were in darkness, did not accept it.

JOH 01:06-13. The true Light

06 There was a man sent by God. His name was John.

07 He came to give a testimony; to witness about the Light so that everyone would come to belief through him.

08 He himself was not this Light, but he came in order to give testimony about the Light.

09 The true Light shall enlighten all men who come into this world.

10 He was not of this world, but the world had come into being through him. And those of the world did not recognize him.

11 He came to his own,* but his own did not receive him. *the Levite priesthood

12 But as many as received him, he gave the right to become children of God through their belief in his name.

http://gudsogkristikirke.com/engelsk/00/index.html

160

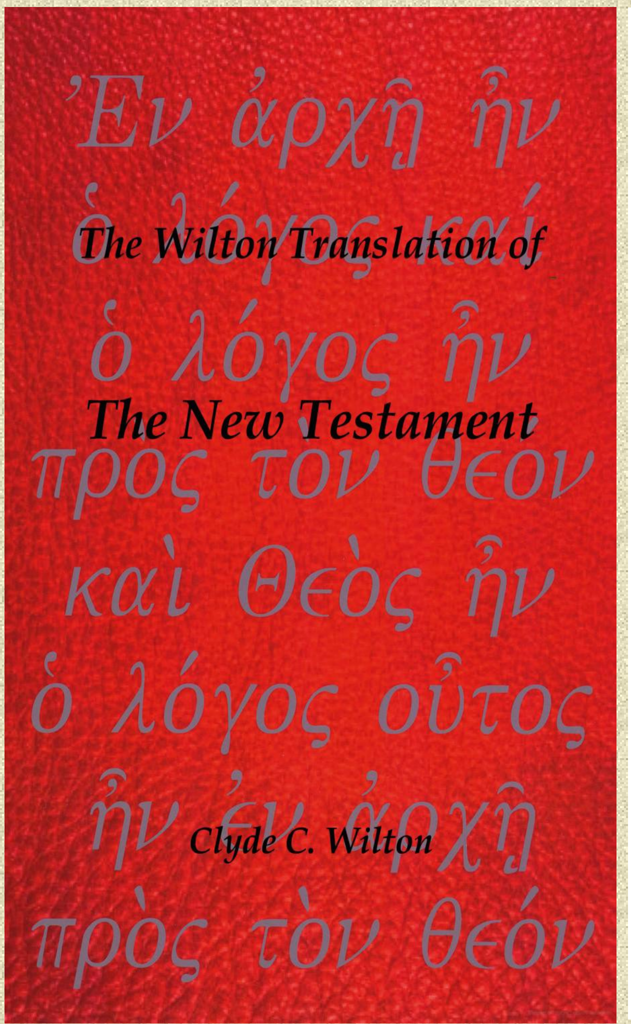
2012

The Wilton Translation of The New Testament

Bloomington, Indiana: Trafford Publishing, USA

Clyde C. Wilton

and the Word was divine



Introduction to John

John the apostle ("the disciple whom Jesus loved"—John 13:13) wrote the gospel of John; however, his name is not mentioned. John was a Jew, so he knew the hostility between the Jews and the Samaritans. He was acquainted with the Jewish customs and their concern about the law and the traditions of the elders, especially about the laws of the Sabbath.

The gospel was probably written toward the end of the first century (c. 85 A.D.). This was the view of the early church fathers. John tells us that his purpose in writing the gospel is that those who read will believe and be saved (John 20:31). John is more concerned about the spiritual and less about the formal and ritual. John tells us about the new birth (John 3:3) but has nothing to say about baptism; he tells us about foot washing (John 13:5) but nothing about the Lord's Supper.

John was a fisherman before be became a disciple of Jesus. So we do not expect him to have the vocabulary of a doctor, like Luke, or a lawyer, like Paul, or a government employee, like Matthew. But no one was more profound with the truth about eternal things than John.

The words of John were smaller than the words of Luke or of Matthew. John had about 8 words on each line; Matthew had about 7 and 1/2 words; and Luke had about 7. In the Gospel of John there were 15,631 words with 1,021 different words (a new word every 15.3 words); in the Gospel of Matthew there were 18,348 words used with 1,683 different words (a new word every 10.9 words); in the Gospel of Luke there were 19,459 words with 2,044 different words (a new word every 9.5 words).

John 1:1-51

(1) The Word was in the beginning, and the Word was with God, and the Word was divine. (2) This one was originally with God. (3) Through him all things came to be, and apart from him not one thing came to be which was made. (4) In him was life, and the life was the light of mankind. (5) And the light shines in the darkness, and the darkness did not master it.

(6) There was a man named John sent from God. (7) This man came to be a witness, that he might witness concerning the light that all men might believe through him. (8) He was not that light, but that he might witness concerning the light. (9) The true light, which enlightens every man, was coming into the world. (10) He was in the world, and the world came to be through him, yet the world did not know him. (11) He came to his own, but his own did not accept him. (12) But as many as received him, He gave them the power to become children of God—to the ones believing in his name, (13) who were born not of the will of the flesh nor of the will of man but of God.

https://books.google.pl/books?id=AIhRqEcuDT0C

161

2012

ספר הבשורה הקדושה על פי יוחנן

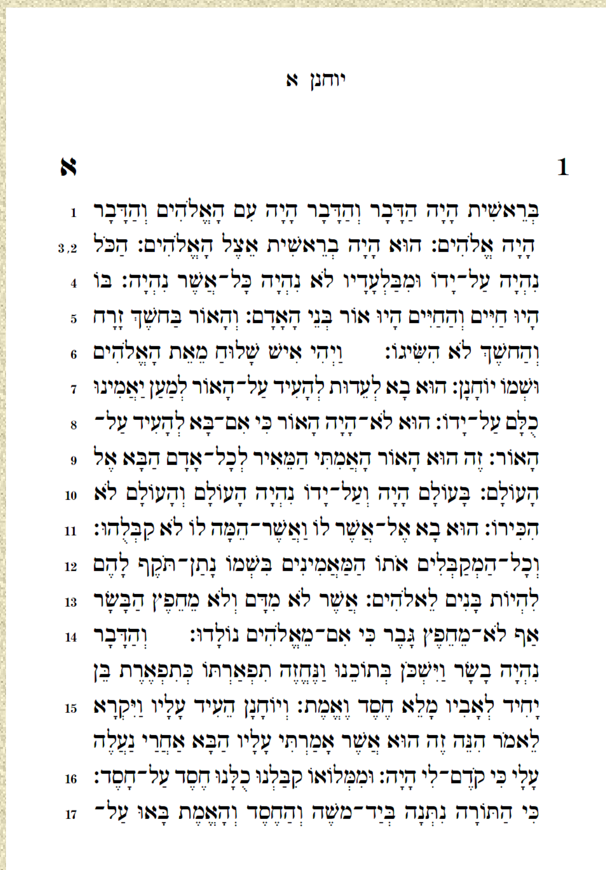
The Gospel according to John, revision of Delitzsch’s version

London: Trinitarian Bible Society

G. Lodder – D. Paul Rowland – Adrianus C. Rijken

and the Word was a god

והדבר היה אלהים



יוחנן א

א 1

1 בְּרֵאשִׁית הָיָה הַדָּבָר וְהַדָּבָר הָיָה עִם הָאֱלֹהִים וְהַדָּבָר
3,2 הָיָה אֱלֹהִים׃ הוּא הָיָה בְּרֵאשִׁית אֵצֶל הָאֱלֹהִים׃ הַכֹּל
4 נִהְיָה עַל־יָדוֹ וּמִבַּלְעָדָיו לֹא נִהְיָה כָּל־אֲשֶׁר נִהְיָה׃ בּוֹ
5 הָיוּ חַיִּים וְהַחַיִּים הָיוּ אוֹר בְּנֵי הָאָדָם׃ וְהָאוֹר בַּחֹשֶׁךְ זָרַח
6 וְהַחֹשֶׁךְ לֹא הִשִּׂיגוֹ׃ וַיְהִי אִישׁ שָׁלוּחַ מֵאֵת הָאֱלֹהִים
7 וּשְׁמוֹ יוֹחָנָן׃ הוּא בָא לְעֵדוּת לְהָעִיד עַל־הָאוֹר לְמַעַן יַאֲמִינוּ
8 כֻלָּם עַל־יָדוֹ׃ הוּא לֹא־הָיָה הָאוֹר כִּי אִם־בָּא לְהָעִיד עַל־
9 הָאוֹר׃ זֶה הוּא הָאוֹר הָאֲמִתִּי הַמֵּאִיר לְכָל־אָדָם הַבָּא אֶל
10 הָעוֹלָם׃ בָּעוֹלָם הָיָה וְעַל־יָדוֹ נִהְיָה הָעוֹלָם וְהָעוֹלָם לֹא
11 הִכִּירוֹ׃ הוּא בָא אֶל־אֲשֶׁר לוֹ וַאֲשֶׁר־הֵמָּה לוֹ לֹא קִבְּלֻהוּ׃
12 וְכָל־הַמְקַבְּלִים אֹתוֹ הַמַּאֲמִינִים בִּשְׁמוֹ נָתַן־תֹּקֶף לָהֶם
13 לִהְיוֹת בָּנִים לֵאלֹהִים׃ אֲשֶׁר לֹא מִדָּם וְלֹא מֵחֵפֶץ הַבָּשָׂר
14 אַף לֹא־מֵחֵפֶץ גָּבֶר כִּי אִם־מֵאֱלֹהִים נוֹלָדוּ׃ וְהַדָּבָר
נִהְיָה בָשָׂר וַיִּשְׁכֹּן בְּתוֹכֵנוּ וַנֶּחֱזֶה תִפְאַרְתּוֹ כְּתִפְאֶרֶת בֵּן
15 יָחִיד לְאָבִיו מָלֵא חֶסֶד וֶאֱמֶת׃ וְיוֹחָנָן הֵעִיד עָלָיו וַיִּקְרָא
לֵאמֹר הִנֵּה זֶה הוּא אֲשֶׁר אָמַרְתִּי עָלָיו הַבָּא אַחֲרַי נַעֲלֶה
16 עָלַי כִּי קֹדֶם־לִי הָיָה׃ וּמִמְּלוֹאוֹ קִבַּלְנוּ כֻלָּנוּ חֶסֶד עַל־חָסֶד׃
17 כִּי הַתּוֹרָה נִתְּנָה בְּיַד־מֹשֶׁה וְהַחֶסֶד וְהָאֱמֶת בָּאוּ עַל־

https://www.tbsbibles.org/resource/collection/10B4B62B-75A3-4AA9-8252-E0C00A2DE046/ספר-הבשורה-הקדושה-על-פי-יוחנן.pdf

162

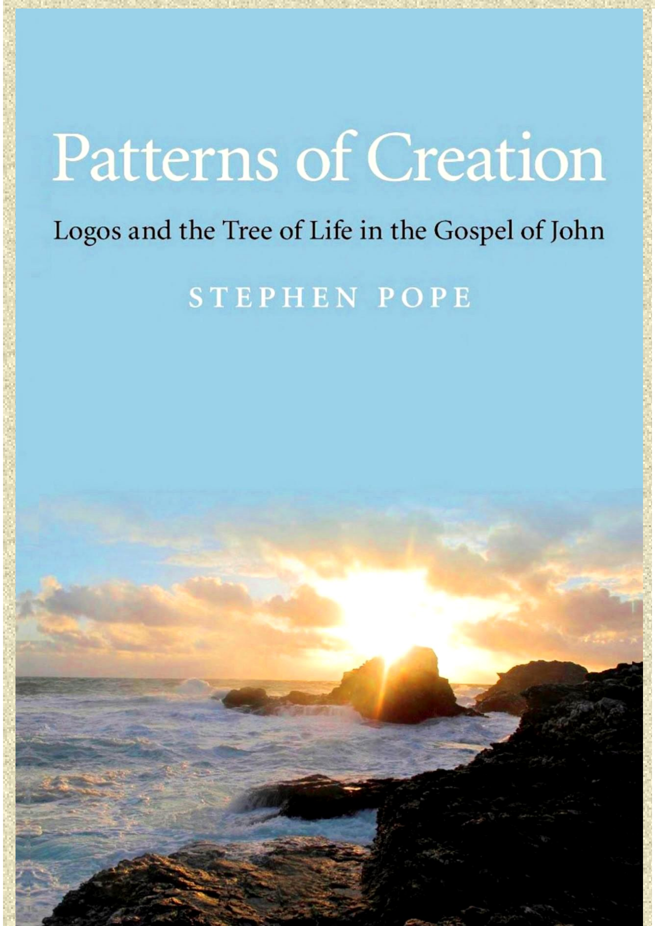
2012

Patterns of Creation: Logos and the Tree of Life in the Gospel of John

Alresford, Hants, UK: Axis Mundi Books

Stephen Pope

and the Logos was Divine



Appendix

Full translation from the Greek of Chapters One and Two

Verses 1-5. The Relationship of God to Existence

1:1
In the beginning the Logos was, and the Logos was next to God, and the Logos was Divine.

1:2
This One had its Being in the beginning next to God.

1:3
All things came into created existence on account of the Logos, and without the Logos not even one created thing came into created existence.

1:4
In the Logos life had Being, and the life was the radiance of Humanity.

1:5
And the light was made visible in the spiritual darkness, and the spiritual darkness could not take possession of it.

Verses 6-8. Awakening the Soul

1:6
A human being named John came into created existence as an envoy of the Logos.

1:7
This John came as a witness, in order that there might be a witness about the light, so that all might believe through that light.

1:8
This John is not the light, but is a testimony concerning the light.

Verses 9-13. The Revelation of Divinity in Matter

1:9
The Divine light is the true radiance, which illuminates every human being coming into the Cosmos.

https://books.google.pl/books?id=6vTsBAAAQBAJ

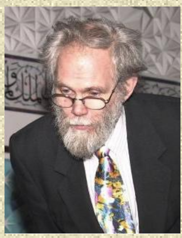
163

2012

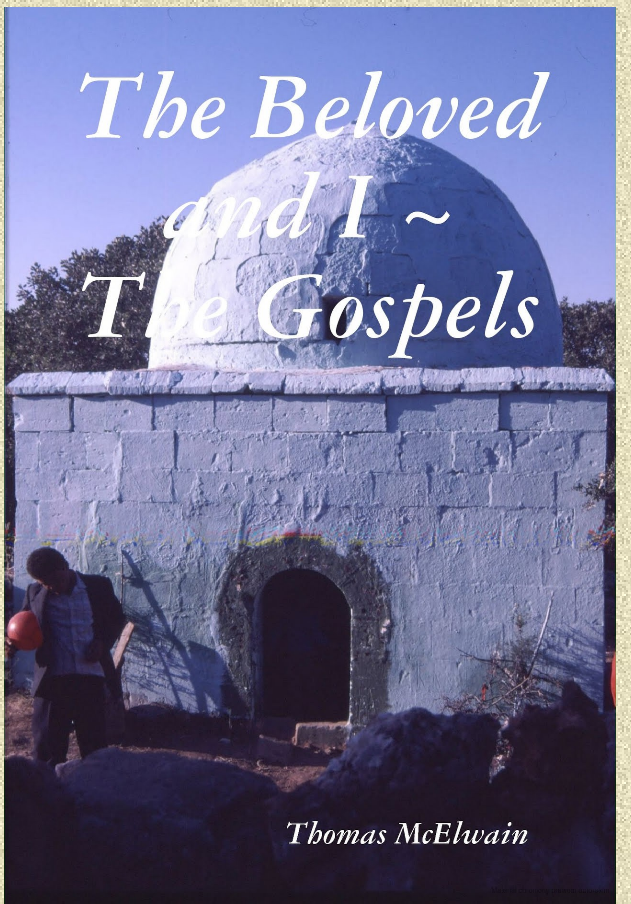
The Beloved and I. New Jubilees Version of Sacred Scripture in Verse With Verse Commentaries: The Gospels (Ed. 3)

Kuopio: Adams & McElwain Publishers, Finland

Thomas G. McElwain



The word was an exalted one



48 "And you are witness of these things.
49 "And see, I send my Father's word
In promise upon your hearts stirred,
But stay in Jerusalem's town,
Till from on high power come down."
50 He led them out to Bethany,
And lifted up his hands *sweetly*
And blessed them. 51 And it came to pass
While he blessed them, as bold as brass
He parted from them rising high
And carried up into the sky.

I do not find a place where it is said
In Tanakh that the Christ must die when bled.
The passages that make the fellow blink
Are in a different context, different ink.
And yet I trust the truth that Jesus spoke:
He placed himself beneath the Torah's yoke
And showed it to be universally
The better page of writing that I see.
Beloved, I'm just as bound by joy as he
To live according to the marvelled word
Of Tanakh instead of the mighty herd.
The ways of justice and of prophecy
Are one in glory and in poverty,
The goal of life and mercy I can see.

The Gospel according to John

They say this Gospel is a different kind,
Although its structure is also consigned
In the same mould as Mark's: I am not blind.
Though logos and legions of speeches rank
Beyond the simple stories in the tank
Of the synoptics, still the message true
Appears in all four stations where they grew.
The son of God appears here as anew,
As the life-giver by walking the plank
And reaching where humankind sat in rank.
If that is heresy not found before,
At least it is a hopeful light in store.
Beloved, I pray You honour his request
That his life be conferred upon the rest.

John 1

1 In the beginning was the word,
And the word was with the God *heard,*
The word was an exalted one.
2 It was in the beginning *done*
That it was with God, 3 and all things
Were made through it, *no questionings*
But without it, nothing was made
That was made, 4 and in it was life,
And life was men's light *without strife.*

All things have come by Your word only, so
I find life and light in the words that go
From sacred text and prophecy to make
Human hearts ready for Your blessèd sake.
Beloved, Your word is still exalted on
My fervent lips in prayer before the dawn,
At noon and in the dusky evening peace.
Your words give life and light and never cease.
Though my soul seems to stray in time and place,
Your word takes me back to Your life and face,
Back to beginning where You are in truth,
With Your exalted word in joy and ruth.
Beloved, may that word so exalted give
On tongue and ear as long as I'm to live.

5 And the light on the darkness stayed,
And darkness did not comprehend.
6 There was a man that God did send,
Whose name *was* John. 7 *And* this man came
For a witness, to bear *the same*
Witness of the light, that all through
It might believe. 8 Though *it was true*
He was not that light, but to bear
Witness of that light *he was there.*
9 That was the true light which gives light
To every man coming in *sight*
In the world. 10 It was in the world,
And the world was made *and unfurled*
Through it, the world did not know him.
11 He came to his own, *who were dim,*
His own did not receive him, 12 but
Those who did receive him *clear-cut,*
To them he gave right to become
Children of God, to those *in sum*
Who believe in his name, 13 those born,
Not of blood, nor of the flesh will,
Nor of man's will, but of God's *still.*
14 The word became flesh *without scorn*
And lived among us, and we saw
His glory, the glory *with awe*

240

2012: https://archive.org/stream/TheBelovedAndIVolume1to10ByThomasMcElwain/The Beloved and I Volume 7 Gospels Translated By Thomas McElwain

2014: https://books.google.pl/books?id=d-lHDwAAQBAJ

2013

SPANISH

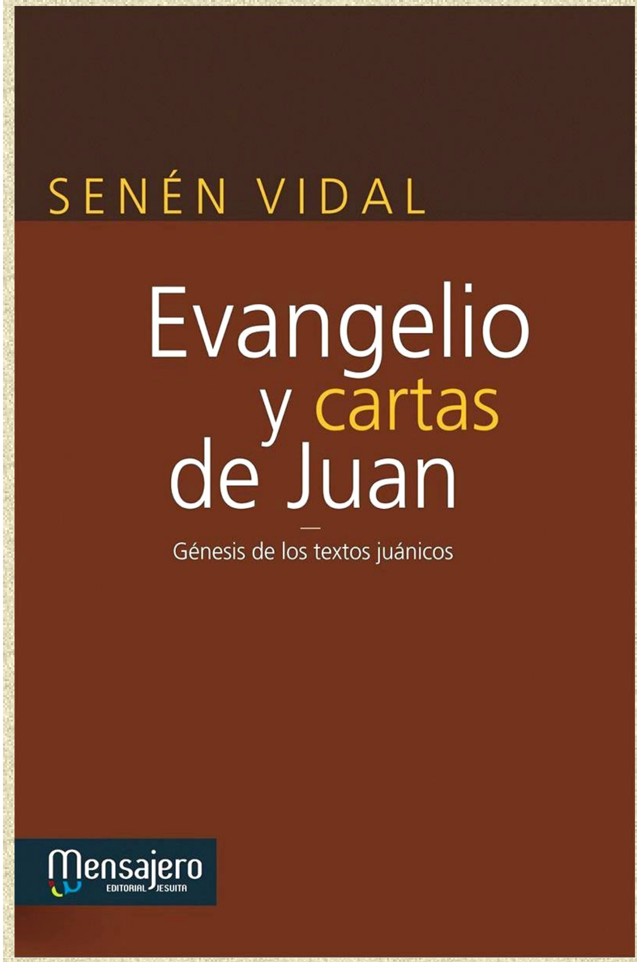
Evangelio y cartas de Juan: Génesis de los textos juánicos

Bilbao: Ediciones Mensajero, S.A.

Senén Vidal

the Word was divine

la Palabra era divina



1,1-18: prólogo: el revelador

1 1 En el principio ya existía la Palabra:
la Palabra estaba con Dios,
la Palabra era divina.
2 Ella estaba, ya en el principio, con Dios.
3 Todo surgió por medio de ella:
sin ella no surgió
nada de lo creado.

4 En ella estaba la vida,
y la vida era la luz de los hombres.
5 Esa luz apareció en medio de la tiniebla,
pero la tiniebla no la acogió.

6 Surgió un hombre enviado por Dios, de nombre Juan: 7 vino para dar testimonio de esa luz, a fin de que todos creyeran por medio de él; 8 no era él la luz, sino sólo el testigo de la luz. 9 Esa era la verdadera luz, que ilumina a toda persona que viene a la existencia. 10 Estaba en el mundo, que surgió por medio de ella, pero el mundo no la reconoció.

11 Vino a su propiedad,
y los que le pertenecen no la acogieron.
12 Pero a cuantos la acogieron
les concedió el poder
para convertirse en hijos de Dios.
Esos son los creyentes en ella:
13 que han sido engendrados,
no por la potencia generativa
de la naturaleza
o de la apetencia sexual del hombre,
sino por el mismo Dios.

14 Esa Palabra se convirtió en un ser humano,
habitando en medio de nosotros.
Y así, hemos tenido experiencia de su esplendor
–el esplendor que tiene en cuanto unigénito del Padre–,
el de aquel que está lleno del don auténtico de la salvación.
15 Juan lo testifica al gritar:
—Este es aquel de quien afirmé: «El que viene detrás de mí tiene preferencia sobre mí, porque existía antes que yo».

165

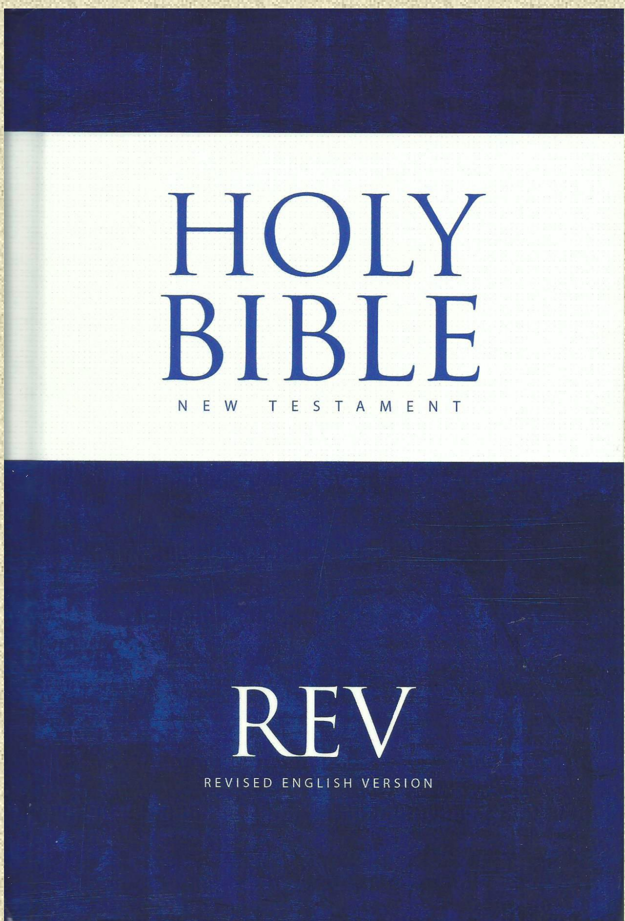
2013

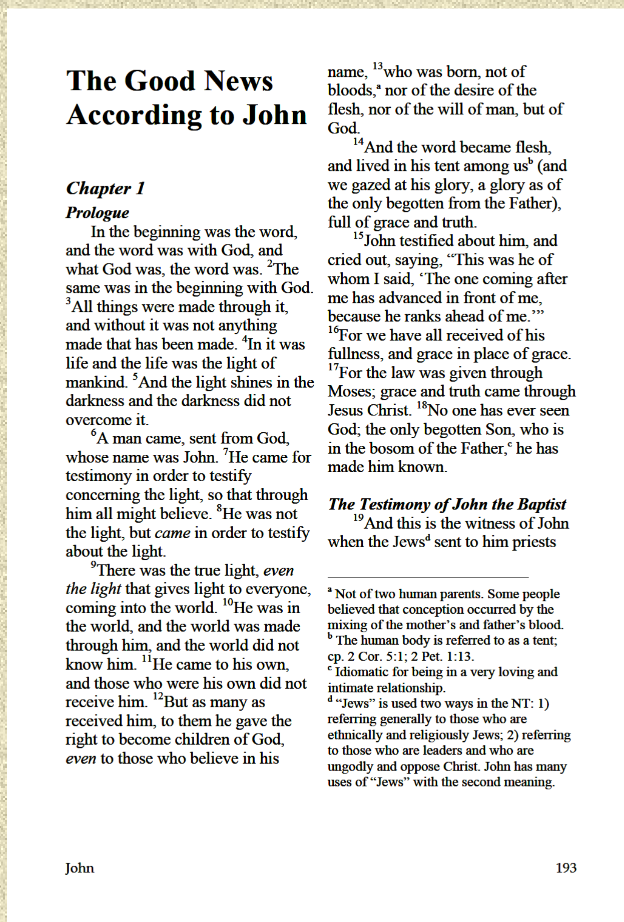
The Revised English Version New Testament

IN: Martinsville: Spirit & Truth Fellowship International, Inc., USA

John W. Schoenheit

and what God was, the word was





The Good News According to John

Chapter 1

Prologue

In the beginning was the word, and the word was with God, and what God was, the word was. [2]The same was in the beginning with God. [3]All things were made through it, and without it was not anything made that has been made. [4]In it was life and the life was the light of mankind. [5]And the light shines in the darkness and the darkness did not overcome it.

[6]A man came, sent from God, whose name was John. [7]He came for testimony in order to testify concerning the light, so that through him all might believe. [8]He was not the light, but *came* in order to testify about the light.

[9]There was the true light, *even the light* that gives light to everyone, coming into the world. [10]He was in the world, and the world was made through him, and the world did not know him. [11]He came to his own, and those who were his own did not receive him. [12]But as many as received him, to them he gave the right to become children of God, *even* to those who believe in his name, [13]who was born, not of bloods,[a] nor of the desire of the flesh, nor of the will of man, but of God.

[14]And the word became flesh, and lived in his tent among us[b] (and we gazed at his glory, a glory as of the only begotten from the Father), full of grace and truth.

[15]John testified about him, and cried out, saying, "This was he of whom I said, 'The one coming after me has advanced in front of me, because he ranks ahead of me.'" [16]For we have all received of his fullness, and grace in place of grace. [17]For the law was given through Moses; grace and truth came through Jesus Christ. [18]No one has ever seen God; the only begotten Son, who is in the bosom of the Father,[c] he has made him known.

The Testimony of John the Baptist

[19]And this is the witness of John when the Jews[d] sent to him priests

[a] Not of two human parents. Some people believed that conception occurred by the mixing of the mother's and father's blood.
[b] The human body is referred to as a tent; cp. 2 Cor. 5:1; 2 Pet. 1:13.
[c] Idiomatic for being in a very loving and intimate relationship.
[d] "Jews" is used two ways in the NT: 1) referring generally to those who are ethnically and religiously Jews; 2) referring to those who are leaders and who are ungodly and oppose Christ. John has many uses of "Jews" with the second meaning.

John 193

http://www.stfonline.org/pdf/rev/REV_whole.pdf

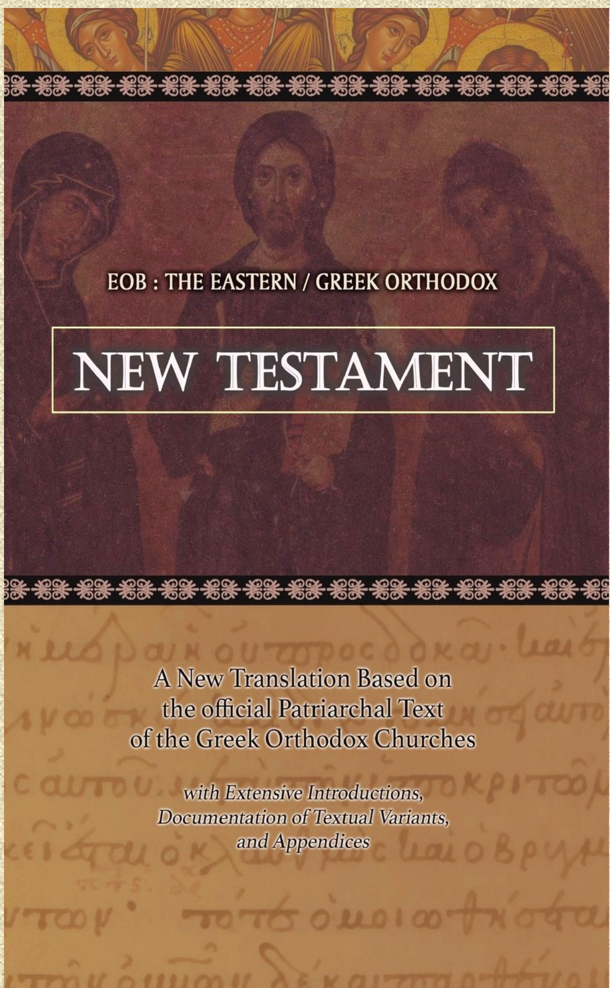
2013

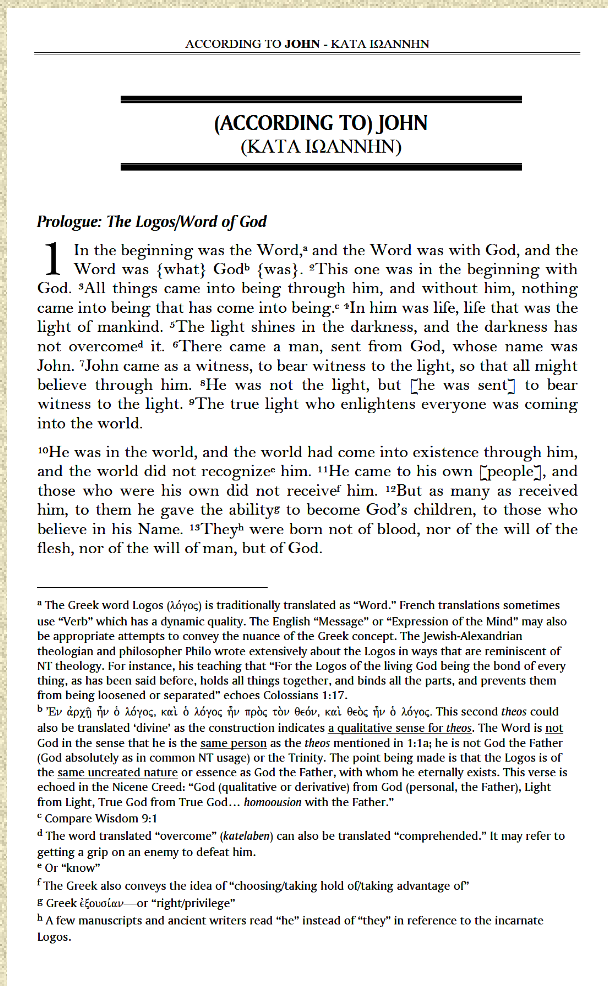
EOB: The Eastern / Greek Orthodox New Testament: Based on the Patriarchal Text of 1904 with extensive variants

ed. Laurent Cleenewerck

archbp. Vsevolod Scopelos

and the Word was {what} God {was}





ACCORDING TO **JOHN** - KATA IΩANNHN

(ACCORDING TO) JOHN
(KATA IΩANNHN)

Prologue: The Logos/Word of God

1 In the beginning was the Word,[a] and the Word was with God, and the Word was {what} God[b] {was}. 2This one was in the beginning with God. 3All things came into being through him, and without him, nothing came into being that has come into being.[c] 4In him was life, life that was the light of mankind. 5The light shines in the darkness, and the darkness has not overcome[d] it. 6There came a man, sent from God, whose name was John. 7John came as a witness, to bear witness to the light, so that all might believe through him. 8He was not the light, but ⌜he was sent⌝ to bear witness to the light. 9The true light who enlightens everyone was coming into the world.

10He was in the world, and the world had come into existence through him, and the world did not recognize[e] him. 11He came to his own ⌜people⌝, and those who were his own did not receive[f] him. 12But as many as received him, to them he gave the ability[g] to become God's children, to those who believe in his Name. 13They[h] were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

[a] The Greek word Logos (λόγος) is traditionally translated as "Word." French translations sometimes use "Verb" which has a dynamic quality. The English "Message" or "Expression of the Mind" may also be appropriate attempts to convey the nuance of the Greek concept. The Jewish-Alexandrian theologian and philosopher Philo wrote extensively about the Logos in ways that are reminiscent of NT theology. For instance, his teaching that "For the Logos of the living God being the bond of every thing, as has been said before, holds all things together, and binds all the parts, and prevents them from being loosened or separated" echoes Colossians 1:17.

[b] Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. This second *theos* could also be translated 'divine' as the construction indicates a qualitative sense for *theos*. The Word is not God in the sense that he is the same person as the *theos* mentioned in 1:1a; he is not God the Father (God absolutely as in common NT usage) or the Trinity. The point being made is that the Logos is of the same uncreated nature or essence as God the Father, with whom he eternally exists. This verse is echoed in the Nicene Creed: "God (qualitative or derivative) from God (personal, the Father), Light from Light, True God from True God… *homoousion* with the Father."

[c] Compare Wisdom 9:1

[d] The word translated "overcome" (*katelaben*) can also be translated "comprehended." It may refer to getting a grip on an enemy to defeat him.

[e] Or "know"

[f] The Greek also conveys the idea of "choosing/taking hold of/taking advantage of"

[g] Greek ἐξουσίαν—or "right/privilege"

[h] A few manuscripts and ancient writers read "he" instead of "they" in reference to the incarnate Logos.

https://azbyka.ru/otechnik/assets/uploads/books/18204/Eastern_Orthodox_Bible-New_Testament.pdf

167

2013

The Scriptures of Yahweh

html

John Sherman?

The Word was one of the gods.

version of 17-03-2021:

http://yahchanan.com/Love/Yahchanan.php

168

2013

ROMANIAN

Scripturile Creştine – Psalmii – Proverbele:
traducerea Calea Creştină (Ed. 1)

PDF

translator anonimous

and a God was the Word

şi un Dumnezeu era Cuvăntul

SCRIPTURILE CREŞTINE

—

PSALMII PROVERBELE

— TRADUCEREA —

CALEA CREŞTINĂ

Fapte 19:9: **„Dar unii s-au împietrit şi nu au crezut, vorbind de rău CALEA înaintea mulţimii; depărtându-se de ei, el a despărţit discipolii de ei, discutând zilnic în şcoala lui Tiran".**

Fapte 11:26: **„Apoi au rămas cu ei un an întreg să se ducă împreună cu ei în adunare, şi să înveţe o mulţime multă. Şi întâia dată discipolii au fost numiţi: CREŞTINI în Antiohia".**

Calea Creştină
2017 – Arad

caleacrestina.ro@gmail.com
www.CaleaCrestina.ro

EVANGHELIA DUPĂ IOAN

Capitolul 1 - Ioan

1. În început era Cuvântul, şi Cuvântul era la Dumnezeul; şi un Dumnezeu era Cuvântul.
2. Acesta, era în început la Dumnezeu.
3. Totul a fost făcut prin El, şi fără El nu a fost făcut nici unu care a fost făcut.
4. În El era viaţă, şi viaţa era lumina oamenilor.
5. Şi lumina luminează în întuneric, şi întunericul nu a cuprins-o.
6. A fost un om trimis de Dumnezeu, al cărui nume era Ioan.
7. Acesta a venit pentru mărturie; ca să mărturisească despre lumină, ca toţi să creadă prin el.
8. Nu era acela lumina, ci a venit ca să mărturisească despre lumină.
9. Lumina cea adevărată era cea care luminează pe orice om venind în lume.
10. El era în lume; şi lumea a fost făcută prin El, dar lumea nu L-a cunoscut.
11. El a venit la cele ale Sale; dar cei ai Săi, nu L-au primit.
12. Dar la câţi L-au primit, le-a dat dreptul să fie făcuţi copii ai lui Dumnezeu; adică celor crezând în Numele Lui;
13. care au fost născuţi nu din sânge, nici dintr-o voinţă a cărnii, nici dintr-o voinţă a unui bărbat, ci din Dumnezeu.
14. Şi Cuvântul S-a făcut carne, şi a locuit între noi; şi noi am privit gloria Lui, o glorie ca a unui unic-născut de la un Tată. El era plin de har şi de adevăr.
15. Ioan mărturiseşte despre El; şi a strigat, zicând: Acesta era Cel despre care am zis: Cel venind după mine, S-a făcut înainte de mine; pentru că mai întâi de mine, era El.
16. Pentru că din plinătatea Lui, noi toţi am primit; şi har peste har.
17. Pentru că legea a fost dată prin Moise; harul şi adevărul s-au făcut prin Iesus Christos.
18. Nici unu nu a văzut vreodată pe Dumnezeu; un Dumnezeu unic-născut, Cel fiind în sânul Tatălui, Acela L-a explicat.
19. Şi aceasta este mărturia lui Ioan; când au trimis la el iudeii din Ierusalim preoţi şi leviţi, ca să îl întrebe: tu cine eşti?
20. Şi el a mărturisit şi nu a tăgăduit, ci a mărturisit: eu nu sunt Christosul.
21. Şi ei l-au întrebat: Dar ce?! Tu eşti Ilie? Şi el a zis: nu sunt! Eşti tu profetul? Şi a răspuns: nu!
22. Deci i-au zis: cine eşti? Ca să dăm răspuns celor trimiţându-ne. Ce zici despre sine?
23. El a zis: eu sunt o voce, strigând în deşert: îndreptaţi calea lui Iehova! După cum a zis profetul Isaia.
24. Şi ei erau trimişi dintre farisei.
25. Şi ei l-au întrebat, şi i-au zis: Deci de ce botezi, dacă nu eşti Christosul, nici Ilie, nici profetul?
26. Ioan le-a răspuns, zicând: eu botez în apă, dar între voi stă Cel pe care voi nu Îl ştiţi;
27. El este Cel venind după mine care S-a făcut înainte de mine, căruia eu nu sunt vrednic să dezleg cureaua sandalei Lui.
28. Acestea s-au făcut în Betania, dincolo de Iordan; unde era Ioan, botezând.
29. În ziua următoare, Ioan vede pe Iesus venind către el, şi zice: iată! Mielul lui Dumnezeu, Cel ridicând păcatul lumii!
30. Acesta este Cel despre care am zis: după mine vine un bărbat, care S-a făcut înainte de mine, pentru că mai întâi de mine, a existat El.
31. Şi eu nu Îl ştiusem; dar, ca El să fie arătat lui Israel, pentru aceasta am venit eu botezând în apă.
32. Şi Ioan a mărturisit, zicând: am văzut Spiritul, coborând din cer, ca un porumbel; şi a rămas peste El.
33. Şi eu nu L-am ştiut; dar Cel trimiţându-mă să botez în apă, Acela mi-a zis: peste care ai să vezi Spiritul, coborând şi rămânând peste El; Acesta este Cel botezând în Spirit Sfânt.
34. Şi eu am văzut şi am mărturisit că Acesta este Fiul lui Dumnezeu.

http://www.caleacrestina.ro/download/SCC.pdf

169

2013

FRENCH

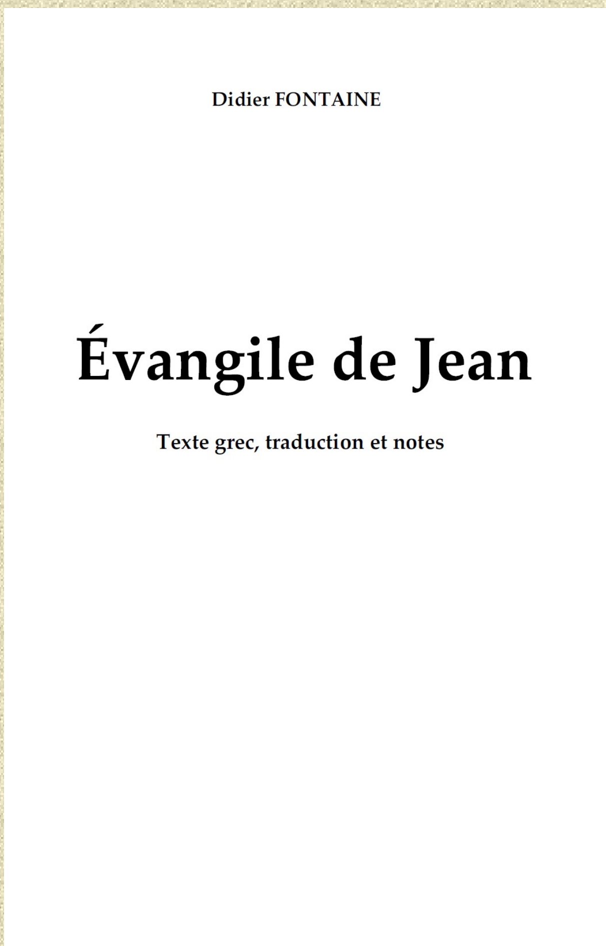
Évangile de Jean: Texte grec, traduction et notes

PDF

Didier Fontaine

and god was the Logos

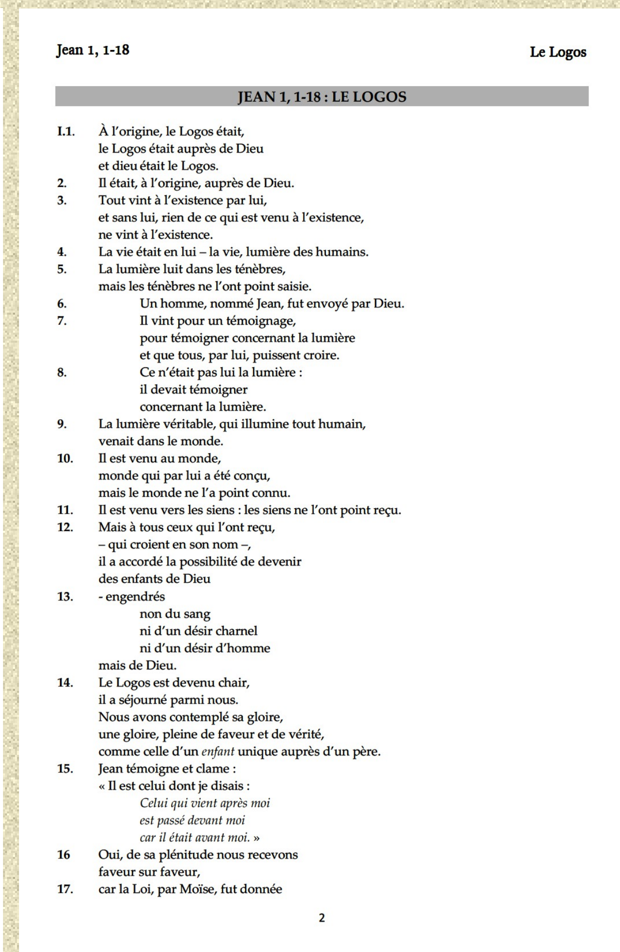
et dieu était le Logos



Didier FONTAINE

Évangile de Jean

Texte grec, traduction et notes



JEAN 1, 1-18 : LE LOGOS

1.1. À l'origine, le Logos était,
le Logos était auprès de Dieu
et dieu était le Logos.
2. Il était, à l'origine, auprès de Dieu.
3. Tout vint à l'existence par lui,
et sans lui, rien de ce qui est venu à l'existence,
ne vint à l'existence.
4. La vie était en lui – la vie, lumière des humains.
5. La lumière luit dans les ténèbres,
mais les ténèbres ne l'ont point saisie.
6. Un homme, nommé Jean, fut envoyé par Dieu.
7. Il vint pour un témoignage,
pour témoigner concernant la lumière
et que tous, par lui, puissent croire.
8. Ce n'était pas lui la lumière :
il devait témoigner
concernant la lumière.
9. La lumière véritable, qui illumine tout humain,
venait dans le monde.
10. Il est venu au monde,
monde qui par lui a été conçu,
mais le monde ne l'a point connu.
11. Il est venu vers les siens : les siens ne l'ont point reçu.
12. Mais à tous ceux qui l'ont reçu,
– qui croient en son nom –,
il a accordé la possibilité de devenir
des enfants de Dieu
13. - engendrés
non du sang
ni d'un désir charnel
ni d'un désir d'homme
mais de Dieu.
14. Le Logos est devenu chair,
il a séjourné parmi nous.
Nous avons contemplé sa gloire,
une gloire, pleine de faveur et de vérité,
comme celle d'un *enfant* unique auprès d'un père.
15. Jean témoigne et clame :
« Il est celui dont je disais :
Celui qui vient après moi
est passé devant moi
car il était avant moi. »
16 Oui, de sa plénitude nous recevons
faveur sur faveur,
17. car la Loi, par Moïse, fut donnée

http://areopage.net/blog/wp-content/uploads/2013/08/FONTAINE_Evangile_De_Jean.pdf

170

2014

XHOSA

Izibhalo eziphuhlisa imvelaphi yobuhebhere (OT & NT)

Elim Ministries, Fish Hoek, South Afrika

John Wahl

and the Word was powerful

laye iLizwi linamandla

IZIBHALO

EZIPHUHLISA IMVELAPHI YOBUHEBHERE

zona, uhleli. [24:24] Basuka nabathile ababenathi, baya engcwabeni, bafika kunjengoko babetshilo abafazi; ke yena abambonanga. [24:25] Waza yena wathi kubo, Oyi! basweli-kuqonda, bantliziyo zizeka kade ukukholwa kuko konke abakuthethayo abaprofeti! [24:26] UMesiya ubengamelwe na kukuthi abuve obu bunzima, aze angene eluzukweni lwakhe? [24:27] Uqalele ke kuMoshe nakubo bonke abaprofeti, wabachazela kuzo zonke izibhalo iindawo ezingaye. [24:28] Basondela kuloo mzana babesiya kuwo; wanga yena uyegqitha. [24:29] Besuka bamzama, besithi, Hlala nathi; ngokuba kuza kuhlwa, nemini iseyisangene. Wangena ukuba ahlale nabo. [24:30] Kwathi, ekungqengqeni kwakhe ngasesithebeni ndawonye nabo, wasithabatha isonka, wasikelela, waqhekeza, wabanika. [24:31] Avulwa ke amehlo abo, bamazi; wathi shwaka yena kubo. [24:32] Batshono ukuthi, Intliziyo yethu ibingavuthi na ngaphakathi kwethu, xa ebethetha nathi endleleni, naxa ebesityhilela izibhalo? [24:33] Besuka kwangelo lixa, babuyela eYerusalem, babafumana abalishumi elinamnye, bequkene ndawonye nabo babenabo, [24:34] besithi, INkosi inene ivukile, yabonakala kuSimon. [24:35] Baye nabo bezichankcisa izinto zendlela, nokwazeka kwayo kubo ekuqhekezeni isonka. [24:36] Ke kaloku, bakubon’ ukuba bayazithetha ezo zinto, uYahshuwa ngokwakhe wema phakathi kwabo, wathi kubo, Uxolo malube nani. [24:37] Besuka ke bankwantya, bangenelwa kukoyika, beba babone umshologu. [24:38] Wathi kubo, Yini na ukuba nikhathazeke? Kungani na ke ukuba kunyuke izicamango ezintliziyweni zenu? [24:39] Khangelani izandla zam neenyawo zam, ngokuba ndim kanye; ndicofeni, nikhangele; ngokuba umshologu awunanyama namathambo, njengokuba nindibona ndinawo mna. [24:40] Utshilo, wababonisa izandla neenyawo zakhe. [24:41] Ke kaloku, bakubon’ ukuba abakakholwa, ngenxa yovuyo, bemangalisiwe, wathi kubo, Ninanto na idliwayo apha? [24:42] Bamnika ke intwana yentlanzi eyosiweyo, neyenqatha lobusi; [24:43] wathabatha, wadla emehlweni abo. [24:44] Uthe ke kubo, Ngawo la amazwi endawathethayo kuni ndisenani, okokuba zimelwe kukuzaliseka zonke izinto ezibhaliweyo ngam kwiThorah kaMoshe, nasebaprofetini, nasezindumisweni. [24:45] Wandula wayivula ingqiqo yabo, ukuze baziqonde izibhalo; [24:46] wathi kubo, Kubhaliwe ngokunjalo, umelwe ngokunjalo uMesiya kukuthi eve ubunzima, abuye avuke kwabafileyo ngomhla wesithathu; [24:47] nokuba kuvakaliswe egameni lakhe inguquko noxolelo lwezono kuzo zonke iintlanga, kuqalelwa eYerusalem. [24:48] Nina ke ningamangqina ezi zinto. [24:49] Yabonani, mna ndilithumela kuni idinga likaBawo; ke nina hlalani kuwo umzi oyiYerusalem, nide nambathiswe amandla aphuma enyangweni. [24:50] Ke kaloku wabarholela ngaphandle, kwada kwaya eBhetani; waziphakamisa izandla zakhe, wabasikelela. [24:51] Kwathi, ekubasikeleleni kwakhe, wahluka kubo, wenyuswa wasiwa emazulwini. [24:52] Baza bona, bakuba bequbudile kuye, babuyela eYerusalem benovuyo olukhulu. [24:53] Bamana behleli etempileni, bedumisa, bebonga uElohim. Ameyin.

YORHANAN 1 Ekuqalekeni belikho iLizwi, laye iLizwi likuye uElohim, laye iLizwi linamandla. [1:2] Lona elo belikho ekuqalekeni kuElohim. [1:3] Izinto zonke zabakho ngalo; lingekho lona, akubangakho nanye into ethe yabakho. [1:4] Kulo kwakukho ubomi, baye ubomi obo bulukhanyiselo lwabantu. [1:5] Ukhanyiso ke olo lwabonakala ebumnyameni, basuka ubumnyama abaluqiqa. [1:6] Kwakho mntu uthunyiweyo evela kuElohim, ugama linguYorhanan. [1:7] Lowo weza kuba lingqina, ukuze angqine ngalo ukhanyiso, ukuze bonke bakholwe ngaye. [1:8] Yena lowo ubengelulo ukhanyiso; weza kungqina ngalo ukhanyiso. [1:9] Waye ke yena elukhanyiso oluyinyaniso, olubakhanyiselayo abantu bonke, esiza ehlabathini. [1:10] Ube esehlabathini ke; ihlabathi labakho ngaye, ihlabathi alimazanga. [1:11] Weza kokwakhe, baza abakhe abamvuma. [1:12] Ke bonke abamamkelayo wabanika igunya lokuba babe ngabantwana bakaElohim, abo ke bakholwayo kwigama lakhe; [1:13] abangazalwanga ngagazi, nangakuthanda kwanyama, nangakuthanda kwandoda; bazalwa nguElohim. [1:14] ULizwi waba yinyama, wahlala phakathi kwethu, sabubona ubuqaqawuli bakhe, ubuqaqawuli kanye bowokuphela kwamzeleyo uYise, ezele lubabalo nayinyaniso. [1:15] Uthi

171

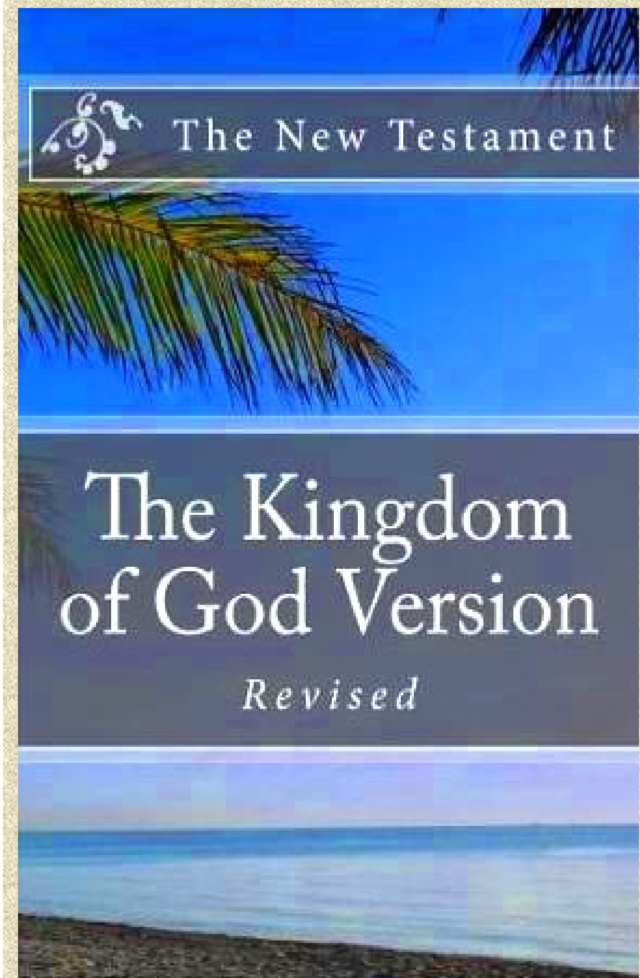
2014

The New Testament: The Kingdom of God Version (Ed. 2, rev.)

CreateSpace Independent Publishing Platform

Raymond C. Faircloth

and what God was, the message was



THE GOOD NEWS ACCORDING TO

JOHN

1 In the beginning was the message of God's purpose.+ This message of His purpose was integral to God, and what God was, the message was. [2] This was integral to God in the beginning. [3] Everything came to be through it;+ without it nothing came to be. What came into being [4] by means of it was the perfect life, and the perfect life was the light of mankind. [5] And the light continues shining in the darkness; and the darkness did not overpower it.

[6] A man by the name of John came. He was sent from God [7] and came as a witness, to bear witness about the Light, so that everyone would believe through him. [8] He himself was not the Light, but he came to bear witness about the Light. [9] This was the genuine Light which enlightens everyone coming into the world.

[10] He was in the world, and the world* came to be through him, but the world didn't acknowledge him. [11] He came to what was his own, but his own people didn't accept him.

[12] But to all who did accept him, he gave the right to become God's children — to those putting their trust in the name of him [13] who was + fathered,✧ not by the normal process nor by human choice nor by a husband's decision, but from God.

[14] And the message of God's purpose became a human, and dwelt as the focal point of God's presence among us. We gazed upon his glory — the glory as of one uniquely brought into existence✧ from a father, one full of divine favour and truth.

[15] John bore witness to him and cried out, saying, "This was he of whom I said: 'The one coming after me has advanced in front of me, because he ranks ahead of me.'"+ [16] Indeed, we have all received from his fullness, one gracious gift in place of another, [17] because while the law was given through Moses, gracious favour and truth came through Jesus the Messiah. [18] No one has seen God at any time. The Son who was uniquely fathered, and who is in the most favourable position with the Father, he has explained Him.

172

2014

NT Greek Translation: An inter-verse commentary (Ed. 3)

PDF

Tara Stockdale

also "the specific god" *(=JCg)* was The Word

The Gospel according to **John: Part 1 Chapters 1 to 11** Issued date: 01 Aug 2007

(Revised: 09 Feb 2009) 2nd Rev: 07 Jan. 2013 3rd Rev. 30 Dec. 2014

John 1v1 *Time Frame reference - Introduction*

*1st **Parable** – JC as The Word of God created life that can become everlasting – those persons who imbue The Word of God and act with fidelity upon it now – shall become part of The New Creation and future sons of God.*
*1st **Allegory** – Word = JCg who then became JC to teach us by both speech and example, precisely what Yahweh Desires. We are taught JC(g) = The Word of God (Rev.19v13) who becomes The King of kings (Rev.19v16) in The Millennium.*
*2nd **'Allegory'** – "All ... him" (v3) = JCg created all "Kinds" of Life on this planet – essentially **anything** with DNA.*

John 1v1 og In *(the)* {commencement/chief *(in order/time/place/rank)*}/beginning
John 1v1 og *(it)* was the word/sayings/reasoning/topics *(= JCg = JC in spiritual body)*
John 1v1 og also the word/sayings/reasoning/topics was toward/nearness/{accession to} The God *(= Yahweh),*
John 1v1 og also the {specific god} *(= JCg – please see glossary and v3)*
John 1v1 og was the word/sayings/reasoning/topics.
John 1v1 = **In the beginning** (of The World/Life) **was The Word** (= JCg),
also The Word (= JCg) **was {toward/nearness to} The** (Almighty) **God** (Yahweh),
also 'the specific god' ([of the context being The World/Life] = JCg) **was The Word** (Thus JCg as JC became Yahweh's mouthpiece).

In the beginning was The Word *(JCg)*, also The Word was near to The God *(Yahweh)*,
also "the specific god" *(= JCg)* was The Word.

*Note in context of v2 explaining "In beginning", there is no Greek Word "The" placed in the original text for 'The Beginning' as was specifically used in the Greek text for "The Word" and thus we can accurately conclude that it is not '**The** Beginning of The Universe' (as often erroneously assumed) being Yahweh's specific domain, but rather "In (the) beginning" of JCg's time domain, thus referenced to "Life" on this planet that The Greek calls: "The World" "Kosmos" StrongsTM = 2889 for "Adornment/Decoration" upon this planet – being the very reason **why** The Bible was written - specifically for "us" as The Culmination of "Life" on this planet (originally of barren rock and water)!*
Likewise "This/That (specific)" (StrongsTM = 3778 or 5126) is not used within this position – which tells us this verse is not speaking about The Absolute Beginning of The Universe, but rather again, it is John telling us about the beginning of "Life/Adornment/Decoration" of The Earth.
*This reasoning is further supported because The Greek word for "Beginning" ("arche" StrongsTM= 746) is given in the "nominative" case and **not** the "accusative" case - and thus following along the same principles as "ho theos" being a "relative pointer" referenced upon The Subject Matter of the context (being "us" - humans) rather than an "absolute pointer" that would be used to point directly to the beginning of The Universe. Thus we reason that in the same manner: 'the case' of "ho theos" (equally nominative) being relative to "us" as "The World/Life" then likewise so is the use of "Beginning" as the 'nominative case' to be relative to "us" as "The World/life".*
Now moving to another area of possible conflict.
Not often explained to us is the Greek word "aggelos" only means "messenger/{bringer of tidings}" and often assumed as being "messenger of God (sent to tell)" which is true in most instances.
However in 2Cor.2v7 we have the splinter in Paul's side being described as an angel of Satan (to be a messenger to remind him that Satan was close to devour him). I only mention this to alert the reader to take the word "angel/messenger" in context. Likewise the two spies sent to Jericho where called "angels/messengers/{bringers of tiding}" (James.2v25), John the Baptist was called "angel/messenger/{bringer of tidings}" Mark.1v2, also disciples were called "angels/messengers/{bringers of tidings}" (of John - Luke.7v24, and of JC - Luke.9v52) and thus by inference Paul instructs us to be hospitable to the TCs teaching the word of God in their ministry work (Heb.13v2) following Abraham's example at Gen.18v2-5, and I could give more examples to demonstrate the veracity of my reasoning. Also the reader must understand (as I profusely show elsewhere) translators are paid to deliver what the paymasters desire to read (Leaders of Christendom) and hence the reader will only find these correctly defined words in The Original Greek or within my most accurate and utterly transparent translation of The Greek Scriptures, which is also commutative, unlike any other English translation on this planet (true at 2015 CE)!
*Thus in context we inductively realise that JC was "The Word of God" = **Chief Messenger** of The Almighty God = The **Chief Angel** of Yahweh. with reference to this planet for this planet. The Bible is not specifically written for other life-forms within this universe – and we should not irrationally extend its scope!*
Understand this and it unlocks many verses within John's later book entitled: "Revelations".
This is all Biblically accurate - irrespective of what most of our worldly Christian leaders state in utter error (of most things scriptural as I thoroughly explain with innumerate examples where there are at least 50 different examples in chapters 2 and 3 of Revelations alone)!
*It is just that we have been indoctrinated to understand 'Angel' as something with 'feathered wings', which is **entirely ancient mythology**!*
(Note: The Almighty God of [and 'outside'] The Universe = Yahweh (old Jewish name) = Jehovah (modern Jewish name) = The Ultimate Authority).

John 1v2 og This *(specific) (one = The Word, JCg)* was in *(the)* {commencement/chief *(in order/time/place/rank)*}/beginning
John 1v2 og toward/nearness/{accession to} *(= having a propensity for)* of The God *(Yahweh).*
John 1v2 = **This specific one** (JCg as The Word of God) **was in** (the) **beginning** (of The World/Life)
towards/nearness of The God (Yahweh).

This specific one *(= JCg)* was in the beginning near to The God *(= Yahweh).*

http://futurelife.org/document-category/nt-greek-translation/

173

2014

SPANISH

Kitvê ha'Talmidím Rishoním

"Escritos de los Primeros Discípulos"

Córdoba: Editorial "TZIÓN", Argentina

Yosef Jaím

And the expression [lit. word] was *elohím* [mighty]

Y la expresión [lit. la palabra] era *elohím* [poderosa]

y la expresión [lit. la palabra] estaba con *Ha'Elohím* [El Poderoso] [3].

Y la expresión [lit. la palabra] era *elohím* [poderosa] [4] [Col 1:17 / 1 Jn 1:1 / Flp 2:6].

Elohím? Antes de continuar es necesario saber que significa la frase "*palabra de Elohím*" para un hebreo como Yojanán. Dentro del contexto Hebreo significa *"La voluntad de Elohim revelada"* [vea Melajím Bet (*2º Reyes*) 3:12 / Kefá Bet (*2º Pedro*) 3:5 / Gilgalút (*Revelación*) 1:4].

[3] Cuando Yojanán dice que la "la expresión" [el "*verbo*"] era con *Elohim*, el simplemente quiere decir que el "*verbo*" [plan, pensamiento, voluntad] estaba *presente en Su mente*. Estaba con El, igual que el pensamiento de una persona *está con ella*.

[4] Para poder entender este texto, debemos primeramente entender que es lo que quiso decir el escritor aquí. Por ejemplo, este pasaje está mal traducido en todas las versiones de las Biblias cristianas por su afán de poner "títulos" que no están en las Escrituras y así apoyar la falsa enseñanza trinitaria, queriendo además, tratar de introducir el erróneo concepto que aquí se está hablando del Mashíaj y que él es también "elohím". Lo que el escritor hace aquí desde el v. 1 al 5 es un "midrásh" [es una explicación que no toma en cuenta el contexto de las palabras que se quiere interpretar, con el solo fin de abrir el entendimiento del lector, dándole un sentido alegórico al texto], tomando como base Bereshit (*Génesis*) 1:1-4. El escritor nos relata en forma de "midrásh" lo sucedido en el principio, explicándonos que la "expresión" era *"Ha'Elohím"* [El Poderos hablando, Su Palabra, Su Esencia] y que esta "expresión" era "elohím" [poderosa], ya que dijo [Bereshit 1:4] y las cosas se crearon. Esto se refleja en la traducción griega de Yojanán al hacerse diferencia entre *"ho theós" y "theós"*. El primero se aplica a *Adonay,* Su Expresión [*Su palabra, Su voz, Su Esencia*] y el segundo a la expresión [*palabra,* lo dicho, la forma de expresión]. Una traducción correcta tiene que tomar en cuenta la mentalidad hebrea y sus formas de expresión, lo cual quedó correctamente plasmado en la traducción literal del texto griego: *"En arkhé en ho lógos, kai ho lógos en pros ton theón, kai theós en ho lógos.* La manera en que se traduce en la versión del Dr. Goodspeed es digna de consideración: *"Y el verbo estaba con Di-s y el verbo era divino".* Y el mismo pasaje en Hebreo dice: *"Bereshít hayáh ha'dabár me'Elohím, ve'hadabár hayáh tamid lifnei ha'Elohím"* [*Desde un principio era davar de Elohím, y aquel davar estaba siempre ante Elohím*], *ve'hadavar shehaya kaiam, haya habitui shel elohím atsmó"* [*y el davar que ya existía era (la expresión misma) de elohím*]. Las autoridades en gramática griega dicen en *"A Manual Grammar of the Greek New Testament",* by Dana and Mantey: "que los sustantivos tienen un artículo definido: "ha" en hebreo, "ho" en griego, "el" en español. El artículo indica personalidad. Es decir, la Expresión [*la palabra*] es una persona, ya que "El Divino" es El Creador. Pero la palabra *"elohím" (theós)* en la última parte del versículo no tiene artículo. Por lo tanto no se puede traducir lo mismo sin artículo que con artículo. Es una regla gramatical en griego que cuando la palabra *"theós"* se usa sin artículo, muchas veces hace la función de un adjetivo. Por eso algunos eruditos han traducido "divino" en vez de "di-s". Esa es la traducción más correcta, respaldada por la Gramática... "El uso de *theós* en Yojanán 1:1 es un buen ejemplo. Es decir, que el *"ho theós"* de Yojanán 1:1 se refiere a *Adonay*, mientras que el *"theós"* (sin artículo) es una descripción de la expresión [de la palabra] de *Adonay*. Una consideración seria del significado de la palabra hebrea *elohím*, y todos estos conceptos de la gramática indican que la traducción más correcta de Yojanán 1:1 es la que se presenta en ésta versión. La clave para interpretar este pasaje debemos encontrarla en las Escrituras mismas. Hay dos textos que nos ayudaran a entender de que se está hablando aquí. Cuando leemos este texto [1:1] con Mishlé (*Proverbio*) 8:22-31 nos damos cuenta que hay una relación interna entre ambos. Mishlé nos habla de "Jojmá" [Sabiduría] y donde se la personaliza, como es costumbre en la poesía hebrea, y donde se nos dice que la Sabiduría fue concebida antes de la fundación del mundo y que cuando el Eterno estaba creando los cielos y la tierra, ya ella estaba allí "afirmando Su obra", es decir, dirigiendo cada paso en la creación. Esto está en consonancia con el principio talmúdico de que la primera creación de *Adonay* fue la "sabiduría", es decir, "DAVAR", o sea, "Su Palabra Creativa", la Toráh. Este "Davár" o "Palabra" de *Adonay*, su Toráh, en forma escrita, sirvió entonces como "los planos de la creación", es decir, todo se hizo por el plano, siguiendo los detalles de la Sabiduría escondida en la Toráh. Por tanto, cuando el Eterno hablo y envió SU DAVAR, en correspondencia con la Sabiduría, lo que no existía vino a la existencia. Lo que el texto nos dice es que: Desde un principio era el plan o propósito escondido de *Elohím* y aquel plan o propósito estaba siempre delante de *Elohím* y ese plan y propósito original que ya existía escondido en *Elohím*, era la esencia misma de *Elohím*, es decir, su intención y meta final. Esto podría compararse a un hombre que dice: "Hacer este proyecto es la esencia misma de mi vida, para esto he nacido, para esto existo". Guardando las debidas distancias entre el Creador y la criatura, podemos decir que el Eterno tenía una meta, un sueño, un plan escondido y ese sueño y plan escondido en Su seno desde el principio, era la razón misma de su existencia. En la persona de *Yehoshúa* ese propósito que formaba parte de la naturaleza misma del Creador, se hizo realidad. En otras palabras, que todo lo que existe fue hecho exclusivamente para alcanzar una meta final: la revelación. Hay interpretes meshijím que ven aquí una clara identificación del Mashíaj en el principio, haciendo la diferencia de que ésta "expresión" [el Mashíaj] estaba con *Ha'Elohím* [El Poderoso] y que la *"expresión"* [el

https://kehilamesianica.jimdofree.com/app/download/6491709477/03.+YOJANAN+(155-226).pdf?t=1410833163

174

2014

GREEK **modern**

“John 1:1-18 in Modern Greek dynamically rendered” (Ed. 1)

PDF

Pavlos D. Vasileiadis

And the Agent was divine [representative].(by Pavlos Vasileiadis)

Και θεϊκός [εκπρόσωπος] ήταν ο Εντεταλμένος.

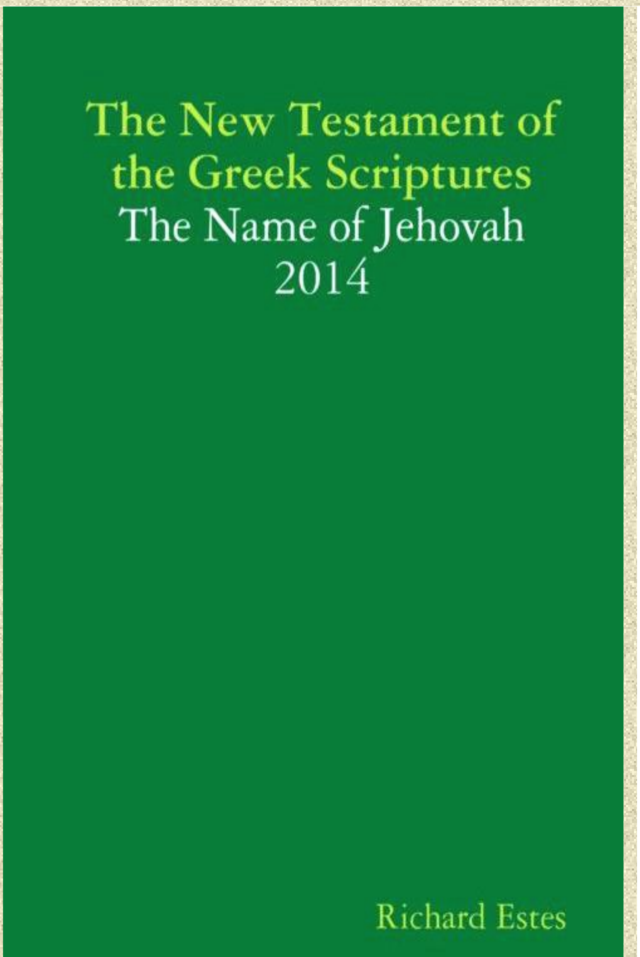
version of 3 May 2021

	[28]Nestle-Aland	Modern Greek translation	Comments
Joh 1:1	Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.	Στο ξεκίνημα [της δημιουργικής δραστηριότητας] υπήρχε ο Εντεταλμένος. Και ο Εντεταλμένος ήταν προσηλωμένος στον Θεό. Και θεϊκός [εκπρόσωπος] ήταν ο Εντεταλμένος.	* **«Από την αρχή»:** "The article is absent because Ἐν ἀρχῇ is virtually an adverbial expression" (*Expositor's Greek Testament* 1:683). Or, «Όταν ξεκίνησε η δημιουργία». Cf. v. 3; Ge 1:1; Pr 8:27; Col 1:15; Heb 1:10. It goes back when God's creation was beginning, even before the spiritual creatures came into existence, when God was with the Word alone. Also: «Κατά το ξεκίνημα υπήρχε ο Λόγος». * **«Εντεταλμένος»:** Cf. Joh 5:19, 30; 8:28, 29; 12:49. Also, Rev 19:13: «**ὁ λόγος τοῦ θεοῦ**»; Heb 1:1-4: «ὁ θεὸς ... **ἐλάλησεν** ἡμῖν **ἐν υἱῷ**, ... **δι' οὗ καὶ ἐποίησεν** τοὺς αἰῶνας· ... φέρων τε τὰ πάντα **τῷ ῥήματι τῆς δυνάμεως αὐτοῦ**». * **«Θεϊκός εκπρόσωπος»:** «Ὁσαχῶς ἡ *θεός* προσηγορία εἴρηται ἐν τῇ γραφῇ; Καὶ δῆλον ὅτι διττῶς, φύσει καὶ σχέσει· φύσει μὲν ὁ ποιητής, σχέσει δὲ καὶ χάριτι καὶ οἱ δίκαιοι λέγονται θεοί. (Anastasius Sinaita, *Οδηγός/Viae Dux* 2:2) → If in view of the relation between God and the material world and mankind. Cf. Ex 4:16; 7:1; Joh 16:27; 17:8. → If in comparison to v. 14 regarding the nature of λόγος, then «θεϊκό ον», «θεϊκός», or «θεοειδής», even «θεός» in comparison with «ἄνθρωπος», «σάρξ» / «πνεῦμα». Cf. Php 2:5,6: «ἐν μορφῇ **θεοῦ** ὑπάρχων». See אֱלֹהִים (Ps 8:5|6 / Heb 2:7; Ps 82:1, 6 / Joh 10:34, 35) compared with בְנֵי־הָאֱלֹהִים (Ge 6:2, 4; Job 1:6; 2:1; 38:7 / Joh 3:18; 1:18). See *KBL* (1958, p. 134), “בן”: “(einzelne) Gottwesen, Götter, (*individual*) *divine beings, gods*,” not referring to false gods in these

175

2014
The New Testament of the Greek Scriptures
The Name Jehovah 2014 (Ed. 3)
Lulu.com., Australia
Richard Estes

and the Word [Michael] was [like] **Jehovah**



According to John

Writer: **Apostle John**
Place Written: **Ephesus or near**
Writing completed: **c. 98 C.E.**
Time Covered: **After prologue 29-33 C.E.**

John 1 [1] In the beginning was **the Word** [Michael] **of Jehovah**, and the Word [Michael] was with **Jehovah**, and the Word [Michael] was [like] **Jehovah**. [2] This one was in the beginning with **Jehovah**. [3] All things came into existence through him, and apart from him not even one thing came into existence. [Proverbs 8:22-31: verse 30 “then I came to be beside him as a master worker,”]

What has come into existence [4] by means of him was life, and the life was the light of men. [5] And the light is shining in the darkness, but the darkness has not overpowered it.

[6] There arose a man that was sent forth as **the representative of Jehovah**: his name was John. [7] This man came for a witness, in order to bear witness about the light, that people of all sorts might believe through him. [8] He was not that light, but he was meant to bear witness about that light.

[9] The true light that gives light to every sort of man was about to come into the world. [10] He was in the world, and the world came into existence through him, but the world did not know **Jehovah**. [11] He came to his own house, but his own people did not take him in. [12] However, as many as did receive him, to them he gave authority to become **the children of Jehovah**, because they were exercising faith in **the Name of Jehovah**; [13] and they were born, not from blood or from a fleshly will or from man’s will, but from **Jehovah**.

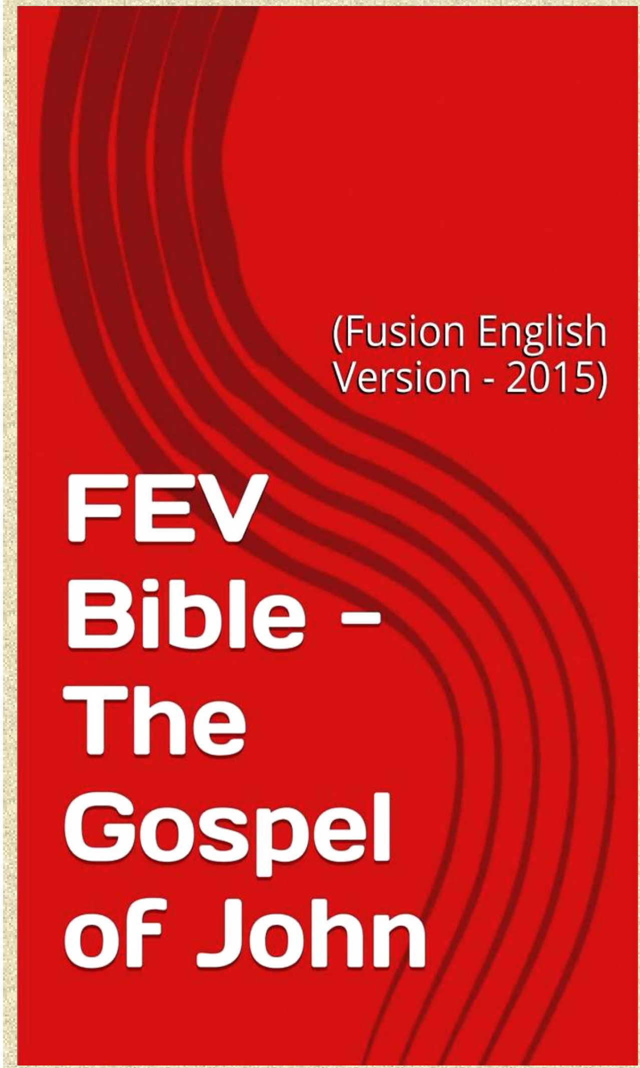
[14] So the Word [Michael] became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from the **Father**; and he was full of underserved kindness and truth. [15] John bore witness about him, yes, he actually cried out, this was the one who said it, saying: “The one coming behind me has advanced in front of me, because he existed before me.” [16] For we all received from out of his fullness, even underserved kindness upon underserved kindness. [17] Because the Law was given through Moses, **the underserved kindness of God** and the truth came to be through Jesus the Messiah. [18] No man has seen **Jehovah** at any time; the only-begotten son who is in the bosom position of **Jehovah** with the **Father** is the one that has explained **Him**.

[19] Now this is the witness of John when the Jews sent forth priests and Levities from Jerusalem to him to ask him: “Who are you?” [20] And he confessed and did not deny, but confessed: “I am not the Messiah.” [21] And they asked him: “What then? Are you E·li′jah?” And he said: “I am not.” “Are you The Prophet?” And he

176

2015
Fusion English Version Bible:
The Gospel of John
Amazon Ltd.
Daniel Harder

and the Logos had divine nature



John

Chapter 1

1 In the beginning there existed the Expression known as the Logos, and the Logos was close to God, and the Logos had divine nature. *2* This is the Logos who existed in the beginning with God. *3* All things were created through the Logos. Without him not even one thing was created that has been created. *4* Life was created in the Logos, and the life was the light of humankind. *5* The Light shines in the darkness, and the darkness hasn't overcome it. *6* There came a man, sent from God, whose name was John the Immerser. *7* John came as a witness, that he might testify about the Light, that all people might trust in God through him. *8* He was not the Light, but was sent that he might testify about the Light. *9* The True Light that enlightens everyone was arriving in the world.

10 The Logos was in the world, and the world was created through him, but the world didn't recognize him. *11* The Logos came to his own people, the Jews, but those who were his own people didn't receive him. *12* But as many

177

2015

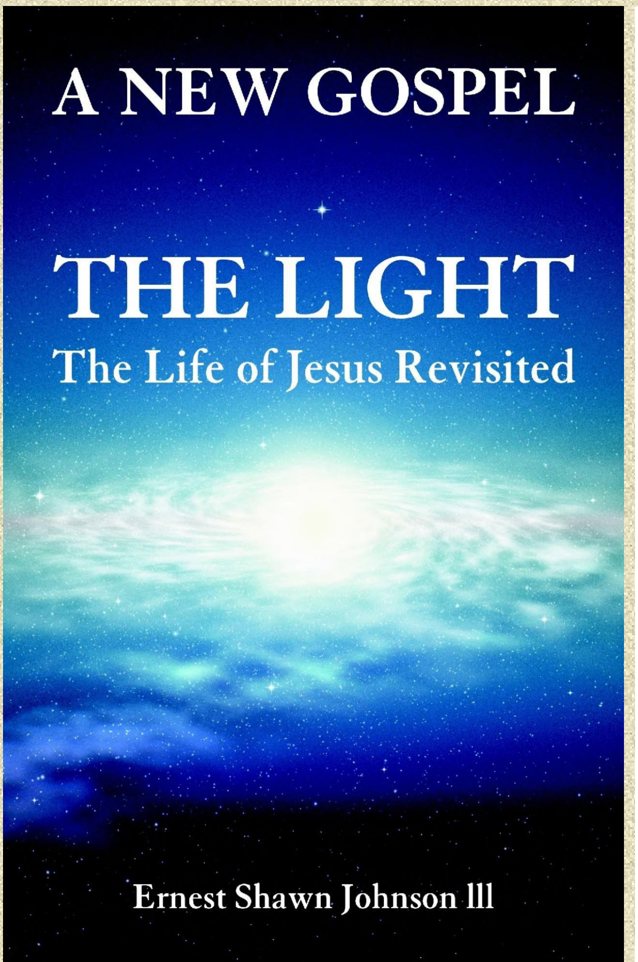
The Light.

The Life of Jesus Revisited: A New Gospel

Lulu Publishing Service, Australia

Ernest S. Johnson III

and the word was divine



CHAPTER 1

THE WORD

In the beginning was the word, and the word was with God and the word was divine.-*(1) The same was in the beginning with God. All things came into being through it,-*(2) and without it nothing came into being. In it was life-*(3) and that life was the light of men. And the light shines in the darkness, and the darkness cannot over power it. There was a man sent from God whose name was John. He came for a testimony, to testify-*(4) about the light, so that everyone through him would become a believer. He was not the light,-*(4) but he was sent to testify about the light, the true light which gives light to every man coming into the world. He was in the world, and the world came to life because of him,-*(5) however the world did not understand him. He came to his own people, but his own people did not learn from him.-*(6) But those of them that did learn from him-*(7) he gave them the strength-*(8) to become the servants of God, because they believed in his name.-*(9) They were not born from blood, nor from flesh, nor from the will of man, but from God. And the word became flesh, and dwelt among us, full of grace and truth.-*(10) John did testify about him, and cried out, "This is he of whom I said, the one coming after me, ranks ahead of me, because he is superior to me. "And from his fullness we have all received grace upon grace. The Torah-(law) came to us through Moses, but grace

https://archive.org/details/lightlifeofjesus0000erne
https://books.google.pl/books?id=ZRX8CgAAQBAJ

178

2015

SPANISH

Biblia del Hebreo al Español: Brit Hajadash-N.T. (Volume 2)

Panama

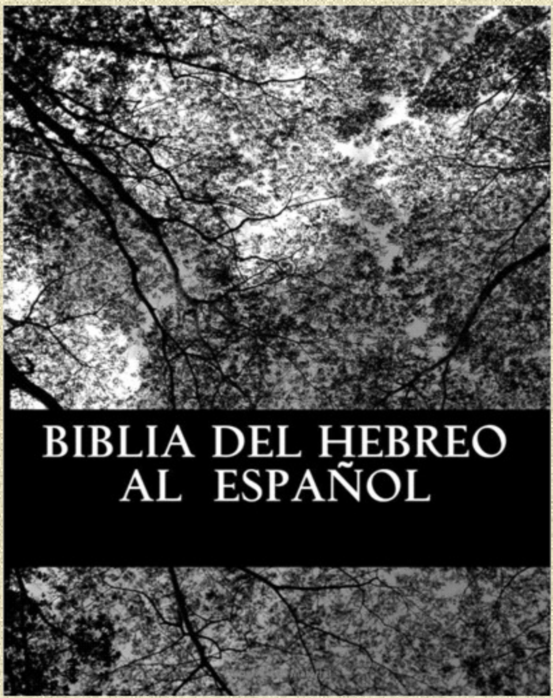
Yojanan ben Peretz

and the memra was mighty

y la memrah era poderosa

Las Buenas Noticias (besarot) de Yehshúa Ha Mashíaj
Según Reportadas por Yojanán – Juan

1 1 Bereshit hayáh hamemra wememra hayáh et haElohim weelohim hayáh ḥamemra. En el principio existía la memrah (expresión de *YAHWEH*), y la memrah era con *El Todopoderoso* y la memrah era poderosa. 2 El era en el principio con *HaElohim*. 3 Todas las cosas por medio de El fueron hechas, y sin El nada de lo que ha sido hecho hubiera



https://issuu.com/osva613/docs/sefer_de_yojanan_en_3d

179

2015

SPANISH

Las Buenas Noticias de Iauhanan

PDF

Julio Ramos

and mighty was the Word

y poderosa estaba siendo la Palabra

LAS BUENAS NOTICIAS DE IAUHANAN
CAPÍTULO 1

y

REVISADO EN 26-09-15

POR DON JULIO RAMOS

1 EN **el** principio **estaba siendo** la **Palabra**, y la Palabra estaba siendo **hacia a el PODEROSO**, **y poderosa estaba siendo la Palabra.**

2 **Esta estaba siendo** en **el** principio hacia a el PODEROSO.

3 Todo a través de **ella llegó estar siendo**; y sin ella nada de lo que llegó a estar siendo, ha llegado a estar **siendo.**

4 En **ella estaba siendo la vida**, y la vida **estaba siendo** la luz de los hombres.

5 Y la luz **está resplandeciendo en la oscuridad**; más la oscuridad no **estaba consiguiendo** extinguirla.

6 Un hombre **Llegó a estar siendo**, y que habiendo estado siendo enviado como emisario por EL PODEROSO, el cual se está llamando el **Iauhanan.**

7 Este estaba viniendo para dar testimonio, **testificando** acerca de la luz, para que todos **estuvieran creyendo** por medio de él.

https://donjulioramos.blogspot.com/

180

2015

RUMUNIAN

Noul Testament înainte de corecţiile gnostico-catolice:
Evanghelia după Ioan

Floreşti – Cluj, România

translator anonymous

Ionică Takacs (revisor)

and like God was the Word

şi ca Dumnezeu era Cuvântul

Noul Testament
înainte de corecțiile gnostico-catolice

PROIECTUL VERSIUNEA „BIBLIA ANTICĂ”

Proiectul “Biblia Antică Ante-Niceeană” –
Biblia antică înainte de Conciliul de la Niceea, 325

Cărţile Vechiului şi Noului Legământ înainte
de intervenţiile scribale de modificare

Acest text este o recenzie, nu o nouă traducere

Recenzie

Ionică Takacs

Evanghelia După Ioan

2015, Floreşti – Cluj, România

Evanghelia redactată după apostolul Ioan

Capitolul I

1. La început era Cuvântul, şi Cuvântul era cu Dumnezeu şi ca Dumnezeu era Cuvântul.
(Trimiteri: Proverbe 30:4, Ioan 14:7-11, Evrei 1:1-3)
2. El era la început cu Dumnezeu.
3. Toate prin el au apărut, şi fără el n-a apărut nici măcar un lucru din ceea ce a apărut.
(Trimiteri: Geneza 1:26, Proverbe 8:22-30)
4. În el era viața şi viața era lumina oamenilor.
5. Lumina luminează în întuneric şi întunericul n-a biruit-o.
6. Era un bărbat trimis de la Dumnezeu; numele lui era Ioan.
7. El a venit ca martor, ca să mărturisească despre lumină, pentru ca toți să creadă prin el.
8. N-a fost el lumina, ci acela care să depună mărturie despre lumină.
9. Adevărata lumină este acela care, venind în lume, luminează pe orice om.
10. El era în lume şi lumea a fost făcută prin el, dar lumea nu l-a cunoscut.
11. A venit la ai săi şi ai săi nu l-au primit.
12. Dar tuturor celor ce l-au primit, adică celor ce cred în numele lui, le-a dat dreptul să fie copii ai lui Dumnezeu,
13. care au fost născuți nu din sânge, nici din voia cărnii lor, nici din voia vreunui om, ci din Dumnezeu.
14. Şi Cuvântul a devenit carne şi a locuit printre noi şi noi am privit slava lui, slava ca a unui singur născut al unui tata, plin de har şi de adevăr.
15. Ioan a mărturisit despre el şi a strigat, zicând: "El era acela despre care ziceam eu: Cel care vine după mine este înaintea mea, pentru ca era înainte de mine."
16. Fiindcă noi toți am primit din plinătatea lui şi har peste har;
17. căci Legea a fost data prin Moise, dar harul şi adevărul au venit prin Isus Christos.
18. Dumnezeu de nici unul n-a fost văzut vreodată. Singurul născut Fiu, care este la sânul Tatălui, acela l-a făcut cunoscut.
19. Şi aceasta este mărturia lui Ioan, când iudeii au trimis din Ierusalim pe nişte preoți şi leviți să-l întrebe: "Tu cine eşti?"
20. El a recunoscut şi n-a tăgăduit, şi a mărturisit: "Eu nu sunt Unsul (Christosul)."
21. Şi ei l-au întrebat: "Dar cine eşti? Eşti Ilie?" Şi el a zis: "Nu sunt." "Eşti prorocul?" Şi el a răspuns: "Nu."
22. Atunci i-au zis: "Cine eşti tu? Ca să dăm răspuns celor care ne-au trimis. Ce zici tu despre tine însuti?"
23. "Eu", a zis el, "sunt glasul celui ce strigă în pustie: "Neteziți calea înaintea lui Iehova" cum a zis prorocul Isaia." (Trimiteri: Isaia 40:3)
24. Trimişii erau din partea fariseilor.
25. Ei l-au întrebat şi i-au zis: "Atunci de ce botezi, dacă nu eşti Unsul, nici Ilie, nici prorocul?"
26. Şi răspunzând, Ioan le-a zis: "Eu botez cu apa; dar în mijlocul vostru stă unul, pe care voi nu-l cunoaşteți.
27. El este acela care vine după mine; eu nu sunt vrednic să-i dezleg cureaua sandalelor."
28. Acestea s-au petrecut în Betania, dincolo de Iordan, unde boteza Ioan.
29. A doua zi, a văzut pe Isus venind la el şi a zis: "Iată mielul lui Dumnezeu, care ridică

181

2016

PORTUGUESE

Bíblia Livre (BLIVRE)

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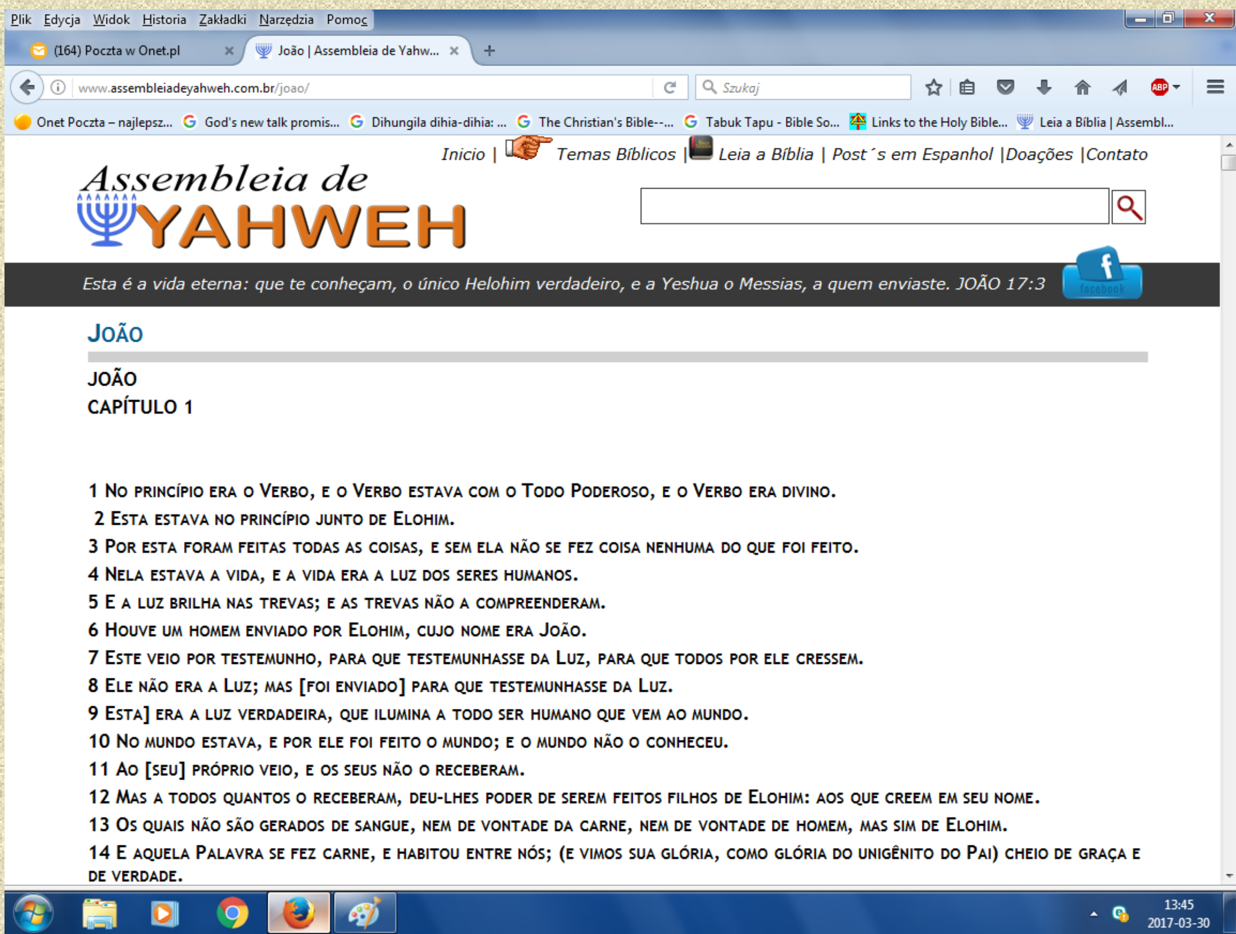
Diego Santos – Mario Sérgio – Marco Teles

and the Word was divine

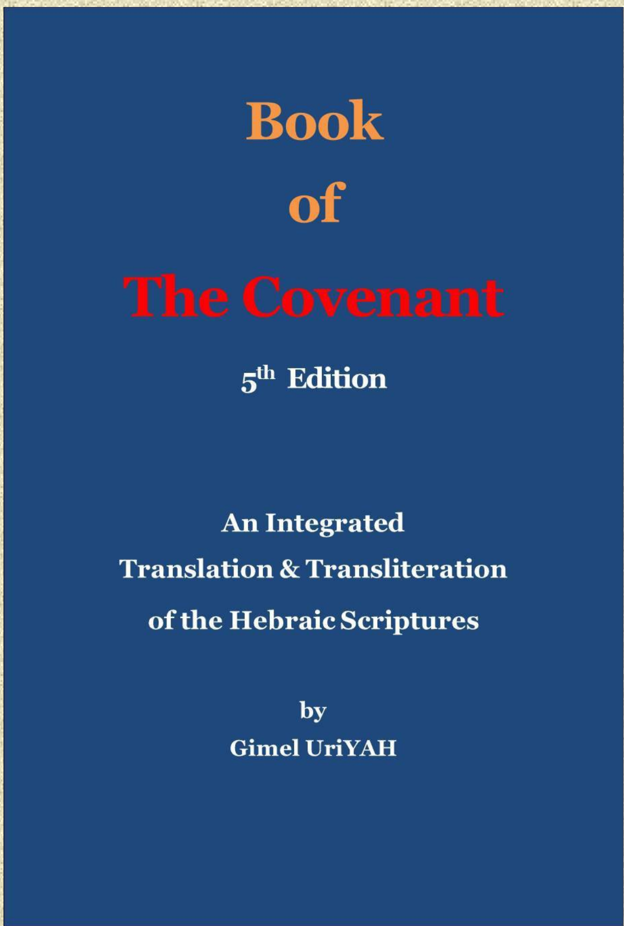
e o Verbo era divino

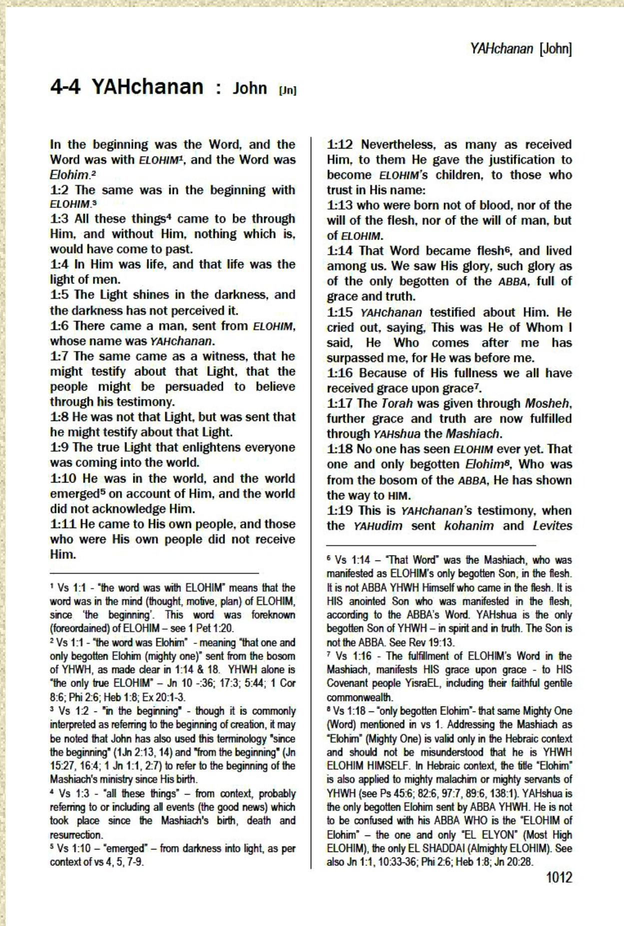


http://www.assembleiadeyahweh.com.br/leia-a-biblia/

2016
Book of The Covenant: An Integrated Translation & Transliteration of the Hebraic Scriptures (Ed. 5)
Gimel Uriyah
Gimel Uriyah

and the Word was with *ELOHIM*,
and the Word was *Elohim*.





4-4 YAHchanan : John [Jn]

In the beginning was the Word, and the Word was with *ELOHIM*[1], and the Word was *Elohim*.[2]
1:2 The same was in the beginning with *ELOHIM*.[3]
1:3 All these things[4] came to be through Him, and without Him, nothing which is, would have come to past.
1:4 In Him was life, and that life was the light of men.
1:5 The Light shines in the darkness, and the darkness has not perceived it.
1:6 There came a man, sent from *ELOHIM*, whose name was *YAHchanan*.
1:7 The same came as a witness, that he might testify about that Light, that the people might be persuaded to believe through his testimony.
1:8 He was not that Light, but was sent that he might testify about that Light.
1:9 The true Light that enlightens everyone was coming into the world.
1:10 He was in the world, and the world emerged[5] on account of Him, and the world did not acknowledge Him.
1:11 He came to His own people, and those who were His own people did not receive Him.
1:12 Nevertheless, as many as received Him, to them He gave the justification to become *ELOHIM's* children, to those who trust in His name:
1:13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of *ELOHIM*.
1:14 That Word became flesh[6], and lived among us. We saw His glory, such glory as of the only begotten of the *ABBA*, full of grace and truth.
1:15 *YAHchanan* testified about Him. He cried out, saying, This was He of Whom I said, He Who comes after me has surpassed me, for He was before me.
1:16 Because of His fullness we all have received grace upon grace[7].
1:17 The *Torah* was given through *Mosheh*, further grace and truth are now fulfilled through *YAHshua* the *Mashiach*.
1:18 No one has seen *ELOHIM* ever yet. That one and only begotten *Elohim*[8], Who was from the bosom of the *ABBA*, He has shown the way to HIM.
1:19 This is *YAHchanan's* testimony, when the *YAHudim* sent *kohanim* and *Levites*

[1] Vs 1:1 - "the word was with ELOHIM" means that the word was in the mind (thought, motive, plan) of ELOHIM, since 'the beginning'. This word was foreknown (foreordained) of ELOHIM – see 1 Pet 1:20.

[2] Vs 1:1 - "the word was Elohim" - meaning "that one and only begotten Elohim (mighty one)" sent from the bosom of YHWH, as made clear in 1:14 & 18. YHWH alone is "the only true ELOHIM" – Jn 10 -:36; 17:3; 5:44; 1 Cor 8:6; Phi 2:6; Heb 1:8; Ex 20:1-3.

[3] Vs 1:2 - "in the beginning" - though it is commonly interpreted as referring to the beginning of creation, it may be noted that John has also used this terminology "since the beginning" (1Jn 2:13, 14) and "from the beginning" (Jn 15:27, 16:4; 1 Jn 1:1, 2:7) to refer to the beginning of the Mashiach's ministry since His birth.

[4] Vs 1:3 - "all these things" – from context, probably referring to or including all events (the good news) which took place since the Mashiach's birth, death and resurrection.

[5] Vs 1:10 – "emerged" – from darkness into light, as per context of vs 4, 5, 7-9.

[6] Vs 1:14 – "That Word" was the Mashiach, who was manifested as ELOHIM's only begotten Son, in the flesh. It is not ABBA YHWH Himself who came in the flesh. It is HIS anointed Son who was manifested in the flesh, according to the ABBA's Word. YAHshua is the only begotten Son of YHWH – in spirit and in truth. The Son is not the ABBA. See Rev 19:13.

[7] Vs 1:16 - The fulfillment of ELOHIM's Word in the Mashiach, manifests HIS grace upon grace - to HIS Covenant people YisraEL, including their faithful gentile commonwealth.

[8] Vs 1:18 – "only begotten Elohim"- that same Mighty One (Word) mentioned in vs 1. Addressing the Mashiach as "Elohim" (Mighty One) is valid only in the Hebraic context and should not be misunderstood that he is YHWH ELOHIM HIMSELF. In Hebraic context, the title "Elohim" is also applied to mighty malachim or mighty servants of YHWH (see Ps 45:6; 82:6, 97:7, 89:6, 138:1). YAHshua is the only begotten Elohim sent by ABBA YHWH. He is not to be confused with his ABBA WHO is the "ELOHIM of Elohim" – the one and only "EL ELYON" (Most High ELOHIM), the only EL SHADDAI (Almighty ELOHIM). See also Jn 1:1, 10:33-36; Phi 2:6; Heb 1:8; Jn 20:28.

https://books.google.pl/books?id=R8dNDQAAQBAJ

183

2016

A Non-Ecclesiastical New Testament
being a translation into English
of Greek writings dating
from the First and Second Centuries of the Common Era

PDF

Frank Daniels

And “God” the message was

A Non-Ecclesiastical New Testament

being a translation into English
of Greek writings dating
from the First and Second Centuries of the Common Era

Translated by Frank Daniels

The author makes no claim to identification with Johannes, referring to himself only as "the student whom Jesus loved." However, a reading of chapter 21 reveals that Peter, Thomas, Nathanael, the sons of Zebedaiah, and two others were present. Given the use of "two others," it is likely that the author simply could not remember who had been present. However, the sons of Zebedaiah – so prominent in the synoptics – are entirely absent from the rest of this account. The author also indicates (21:7) that he himself was in the boat. Since the author has already distinguished himself from Peter and Thomas, and probably Nathanael (ch. 1), that makes the author out to be one of the sons of Zebedaiah – Jacob or Johannes. If the author were Jacob, then the book is certainly written before the time of Acts 12, when Jacob was executed. This, however, is where we give the unanimous attribution to Johannes some weight and identify the author as Johannes, son of Zebedaiah.

Translation:

ONE

In the beginning was the message,
And the message was directed toward God,
And "God" the message was.
The same one was directed toward God in the beginning.
Through it, all things were done.
And without it nothing was done.
What has been done in it was life.
And the life was the light of humanity.
And the light shone in the darkness.
But the darkness did not understand it.

1:6 It happened that a person whose name was John was sent from God. This one came as a witness, so that he might testify about the light, so that all might trust through him. He was not the Light, but he came to testify about the light. This was the light, the True Light which enlightened everyone as it came into creation. In creation it was, and the creation happened through it, and yet the creation did not know it. He went into his own *domain*, and his own people didn't receive him. But to as many as did receive him, he gave them authority to become the children of God – to those who trust in his name, who were born not of blood, nor out of sexual desire, nor of a man's wishes, but from God. And the message was embodied and lived among us, and we observed its glory: glory like from a father's only son, full of favor and truth. John testified about him, crying out and saying, "This is the one about whom I said, 'The one who comes after me has become before me; because he is my superior.'" Because out of his fullness, we all received *one* favor instead of *another* favor.[1] For the Torah was given through Moses; the favor and the truth happened through Anointed Jesus.
1:18 No one has ever seen God. God's unique one, the one who is at the Father's bosom, has related him. And this is John's testimony: When the Jews sent priests and Levites to ask him, "Who are you?" he affirmed and did not deny. And he affirmed, "I am not the Anointed One."
And they asked him, "What are you then? Are you Elijah?"[2]
He said, "I am not."

[1] That is, the Torah had been a generous gift; Jesus' explanation of it was one gift in place of another.
[2] *"Look, I will send you Elijah the prophet before the great and majestic day of Yahweh comes. And he will turn the hearts of the fathers toward their children and the hearts of the children toward their fathers – lest I come and smite the land with a curse."* (Mal 4:5-6)

http://www.friktech.com/rel/net.pdf

184

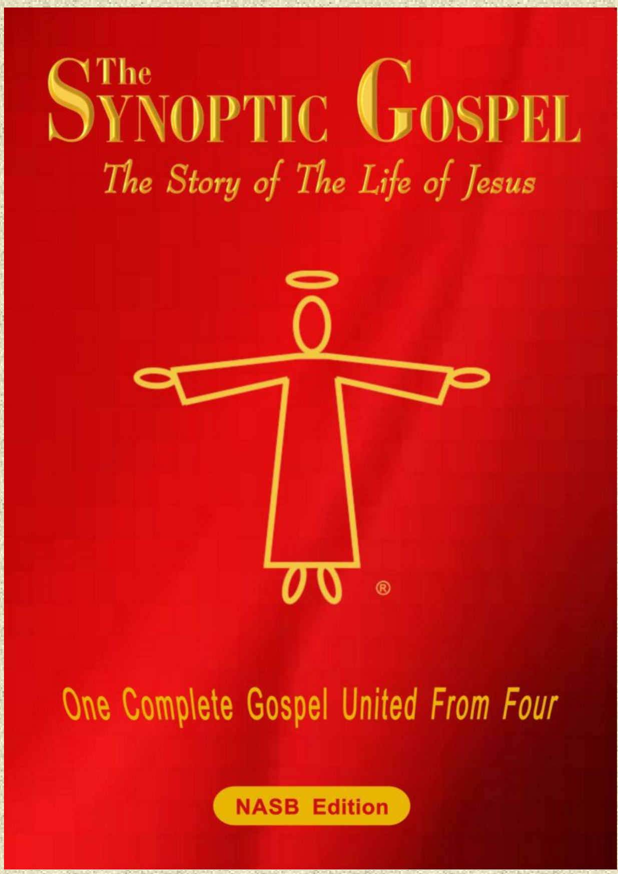
2017

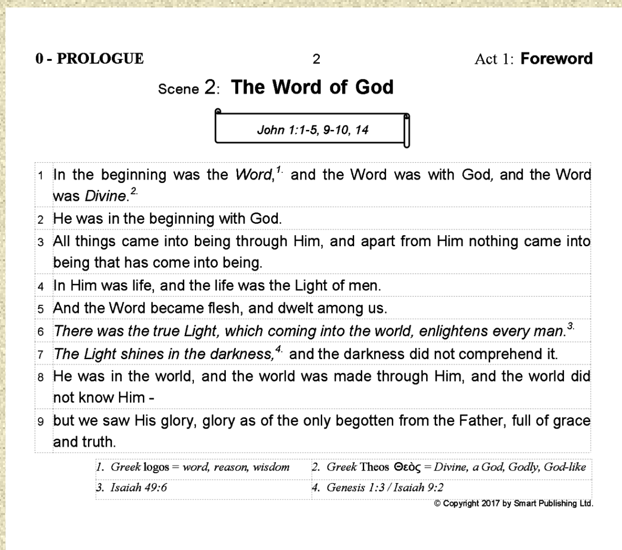
The Synoptic Gospel: The Story of The Life of Jesus

Surrey, British Columbia: Smart Publishing Ltd., Canada

Daniel John

and the Word was *Divine*





0 - PROLOGUE 2 Act 1: **Foreword**

Scene 2: **The Word of God**

John 1:1-5, 9-10, 14

1	In the beginning was the *Word*,[1.] and the Word was with God, and the Word was *Divine*.[2.]
2	He was in the beginning with God.
3	All things came into being through Him, and apart from Him nothing came into being that has come into being.
4	In Him was life, and the life was the Light of men.
5	And the Word became flesh, and dwelt among us.
6	*There was the true Light, which coming into the world, enlightens every man.*[3.]
7	*The Light shines in the darkness,*[4.] and the darkness did not comprehend it.
8	He was in the world, and the world was made through Him, and the world did not know Him -
9	but we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

1. *Greek* logos = *word, reason, wisdom*	2. *Greek* Theos Θεὸς = *Divine, a God, Godly, God-like*
3. *Isaiah 49:6*	4. *Genesis 1:3 / Isaiah 9:2*

https://synopticgospel.com/the-synoptic-gospel-scene-012/

185

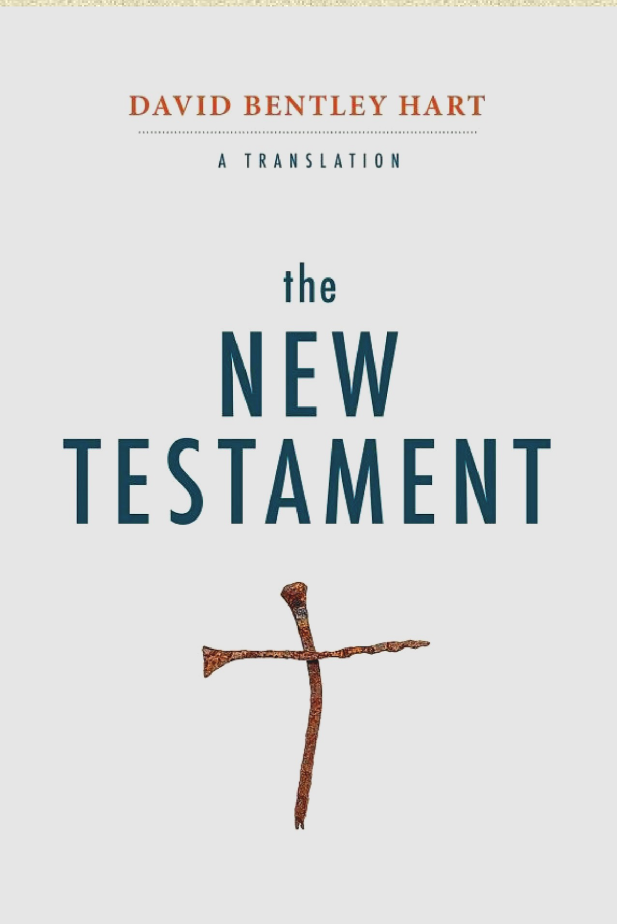
2017

The New Testament

New Haven and London: Yale University Press

David Bentley Hart

and the Logos was god



The Gospel According to John

CHAPTER ONE

[1]In the origin there was the Logos, and the Logos was present with God,[a] and the Logos was god; [2]This one was present with God in the origin. [3]All things came to be through him, and without him came to be not a single thing that has come to be. [4]In him was life, and this life was the light of men. [5]And the light shines in the darkness, and the darkness did not conquer it. [6]There came a man, sent by GOD, whose name was John; [7]This man came in witness, that he might testify about

a. To understand my translation of the first eighteen verses of the Gospel, the reader should refer to "A Note on the Prologue of John's Gospel" in my postscript to this volume. Here in the Gospel's prologue, as well as in the closing verses of chapter twenty below, I adopt the typographical convention of the capital *G* followed by small capitals to indicate where the Greek speaks of ὁ θεός (*ho theos*), which clearly means God in the fullest and most unequivocal sense, and I use one capital letter followed by two lowercase letters to indicate where the Greek speaks only of θεός (*theos*) without the article; but, to make the matter more confusing, I have indicated three uses of the word without article (vv. 6, 12, and 13), all concerning the relation between the divine and the created, in all small capitals, to indicate that it is not clear in these instances whether the distinction in forms is still operative, and whether the inarticular form of the noun is being used simply of God as related to creatures through his Logos. And then, in v. 18, I assume the first use of the inarticular form of *theos* still refers to God in the fullest sense, God the Father, though again the clause in question concerns the relation of creatures to the divine.

https://books.google.pl/books?id=kmo3DwAAQBAJ

186

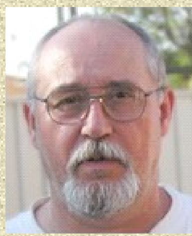
2017[?]

POLISH

Biblia Mesjańska (revision of s.c. *Biblia warszawska*)

version 1.5, html

Henryk Kubik



and the thought was of God

a myśl była Boża

http://www.bibliamesjanska.com/J/1.html

187

2017?

PORTUGUESE

Brit Hadashah. Aliança Renovada Ketuvim Netzarim

Brasil

Ivonil Ferreira de Carvalho - Diná Soares

and the Living Instruction was the essence of YAHVEH יהוה

e a Instrução Vivendo era a essência YAHVEH יהוה

YAHCHANAM - JOÃO

A Besorah de Yahshuah HaMashyah

Yahchanam –יחנעם-João

1 Beresheeth era a Miltha, e a Instrução Vivendo, e a Instrução Vivendo estava com YAHVEH יהוה, e a Instrução Vivendo era a essência YAHVEH יהוה
2 O mesmo estava no princípio com YAHVEH יהוה
3 Todas as coisas foram feitas com Ele; e sem Ele nada se fez, do que foi feito.
4 Nele estava à vida; e a vida era a ôr (luz) dos homens.
5 E a ôr (luz) resplandece nas trevas; e as trevas não asobrepuja.
6 Houve um homem enviado por YAHVEH יהוה, cujo nome era Yahchanam.
7 O mesmo veio para servir de testemunho, para dar testemunho da ôr (luz), para que todos os homens por Ele pudessem crer.
8 Não era esta a ôr (luz), mas foi enviado para dar testemunho desta ôr (luz).
9 Esta era a ôr (luz) emet (verdadeira), que ilumina todo homem que vem ao olam hazeh (mundo atual).
10 Ele estava no olam hazeh (mundo atual), e o olam hazeh foi feito por Ele, e o olam hazeh não O conheceu.
11 Ele veio para os Seus, e os Seus não O receberam.
12 Mas a tantos quantos O receberam, Ele lhes deu poder de se tornarem filhos de YAHVEH יהוה, a saber, aos que creem em Seu Nome:
13 Que não nasceram do sangue, nem da vontade da carne, nem da vontade do homem, mas de YAHVEH יהוה
14 E a Instrução Vivendo se fez carne, e habitou entre nós, e nós vimos a Sua *Sh`khinah* (xerriná) do unigênito nascido do Abba (pai), cheio do favor imerecido e emet (verdade).
15 Yahchanam dá testemunho dEle, e clama, dizendo: Este é Aquele de quem eu falava O que vem atrás de mim é mais preferível adiante de mim: porque Ele já existia antes de mim.
16 E da Sua plenitude, todos nós recebemos favor imerecido sobre favor imerecido.
17 Porque a Instrução foi dada por Mehshuah (Moisés); o favor imerecido e a emet (verdade) vieram por **Yahshuah hamashyah יהשועה המשיעה.**
18 Ninguém viu o Abba (pai) a qualquer tempo; o Filho unigênito gerado, que está no seio do Abba (pai), Ele no-lo-tem declarado.

O ***testemunho de Yahchanam hamat-bil***

19 E este foi o testemunho de Yahchanam quando osYahdim lhe enviaram de Yahshalaym, os Kohanim e os Leviym para perguntá-lo, Quem és tu?
20 E ele confessou, e não negou; mas confessou, Eu não sou o Mashyah.
21 E lhe perguntaram, Quem és então? És tu ULyahu? E ele disse, Não sou. És tu Ha Naviy? E ele respondeu: Não.
22 Então, lhe disseram eles, Quem és tu? Para que nós possamos dar uma resposta àqueles que nos enviaram. Que dizes acerca de ti mesmo?
23 Ele disse, Eu sou a voz do que clama no deserto, Fazei justo o Derech (caminho) do Soberano YAHVEH יהוה, como disse o naviy (profeta) Yahshayahu ***(Isa-40:3)***

188

2018?

Habrit Hakhadasha/Haderekh (HHH)

(do not confuse with Hebrew version הדרך *Haderekh*, 1979)

html

Biblica – International Bible Society, USA

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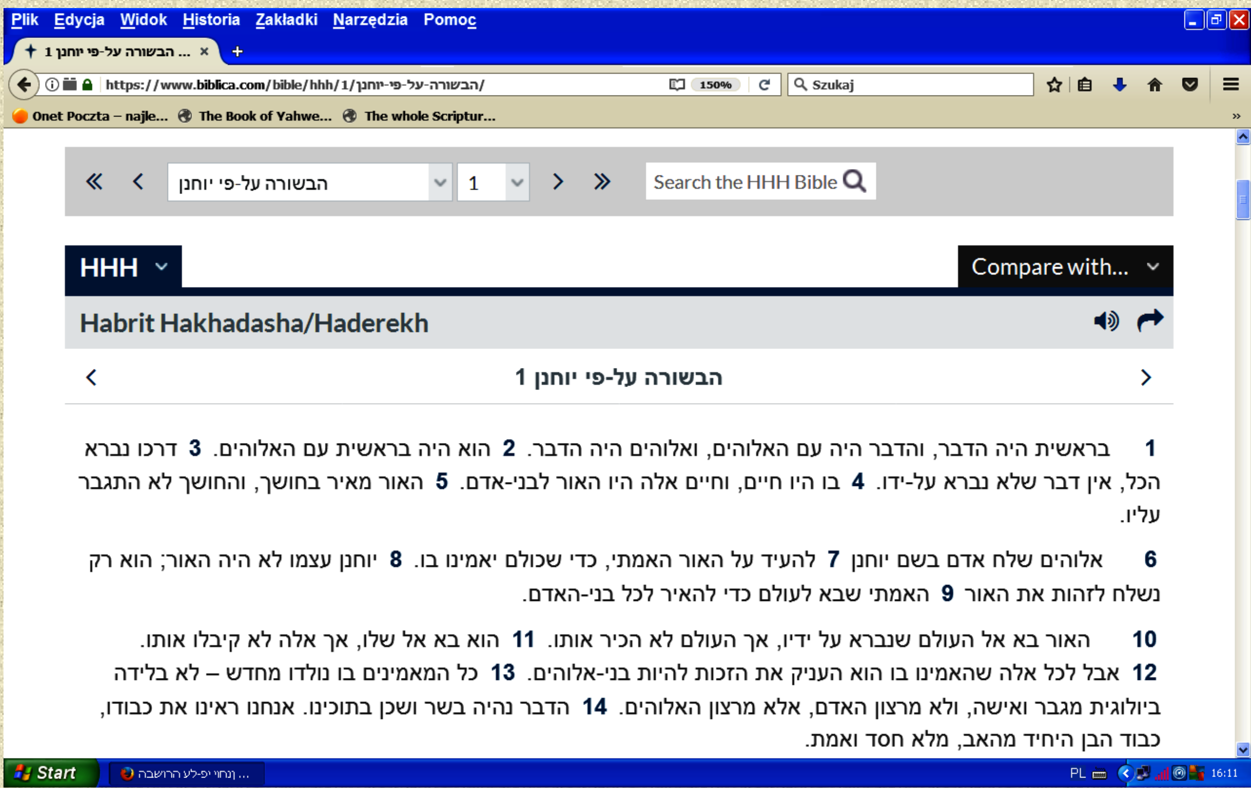
and a god was the Word

ואלוהים היה הדבר



https://www.biblica.com/bible/hhh/1/הבשורה-על-פי-יוחנן/

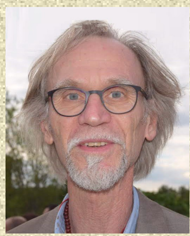
189

2018

FRENCH

“Evangile de Jean, prologue, chap. I, versets 1-5.
Questions d’interprétation.”

Michel Caubet



because divine was the word

car divin était le verbe

Evangile de Jean, prologue, chap. I, versets 1-5.

Questions d’interprétation.

Versets 1-5 : « *Au commencement était le verbe ; or le verbe était en accord avec Dieu, car divin était le verbe.*

Voilà ce qu’il était, au commencement : en accord avec Dieu.

Tout fut engendré par son intermédiaire, et sans lui rien n’aurait pu exister. Ce qui se manifesta alors/en lui, c’était un principe de vie, et la vie était la lumière des hommes.

Et la lumière brille dans les ténèbres, car les ténèbres ne l’ont pas arrêtée. »

Le premier verset forme une seule phrase en trois parties, qui a une allure de syllogisme (raisonnement en trois étapes qui s’enchaînent logiquement). Donc il faut être très attentif à la démarche logique, sans *a priori* théologique sur le sens du texte. Simplement regarder le texte tel qu’il est écrit, en observant sa logique interne. C’est ce que la plupart des traducteurs ont le plus grand mal à faire, soit par méconnaissance de la langue grecque, soit parce qu’ils arrivent avec des présupposés théologiques qui leur font fausser le sens du texte.

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος.

« *Au commencement était le verbe ; or le verbe était en accord avec Dieu, car le verbe était d’essence divine.* »

Examinons donc chacun des trois termes du syllogisme :

Ἐν ἀρχῇ ἦν ὁ Λόγος « Au commencement était le verbe ». On peut remarquer que les deux premiers mots sont les mêmes que ceux de l’Ancien Testament « *Au commencement*, Dieu créa le ciel et la terre. » Le point de départ est le même : il est question de l’origine des temps, ou de l’espace-temps plus exactement. Mais la démarche de Jean est en rupture avec l’Ancien Testament car :

- La Genèse présente un mythe cosmogonique. Il y a un acteur, un « grand architecte », des termes concrets, une séquence narrative, des personnages, une chronologie (les 7 jours).
- L’Évangile présente une spéculation philosophique, métaphysique ; Jean emploie des termes abstraits, il n’y a pas de chronologie, ni de cadre narratif.

Il y a donc clairement deux démarches différentes : l’une mythique, l’autre philosophique. C’est une véritable rupture avec l’Ancien Testament.

Une notion difficile, celle de ***logos.*** « Le verbe » La traduction généralement adoptée est bonne, car traduire par exemple par « parole » appauvrirait le sens. Certes il peut y avoir une

https://www.academia.edu/40631661/Evangile_de_Jean_prologue

190

2018

SPANISH

La Sagrada Escritura: Versión del Nombre Divino

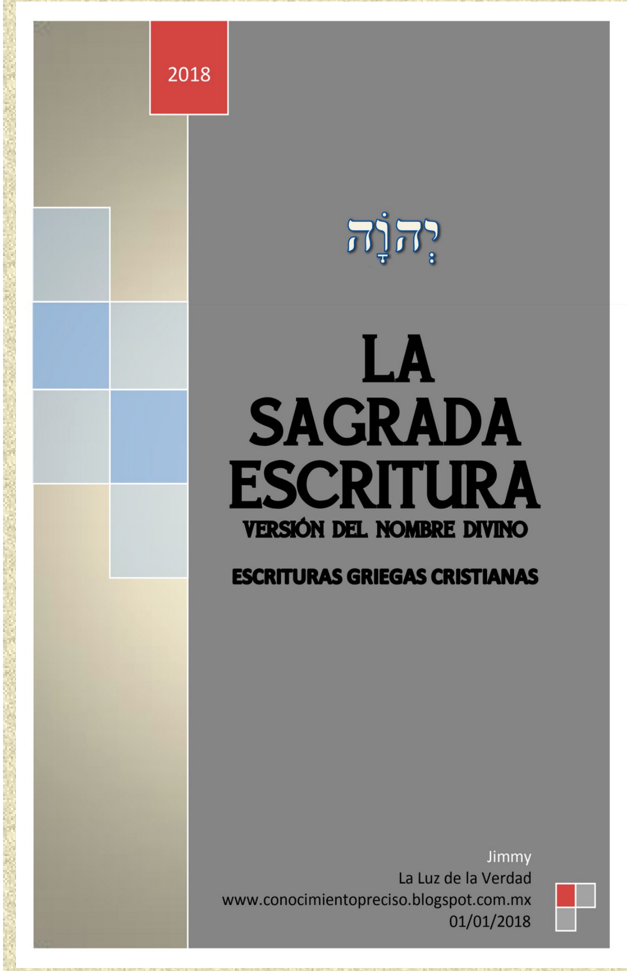
Escrituras Griegas Cristianas

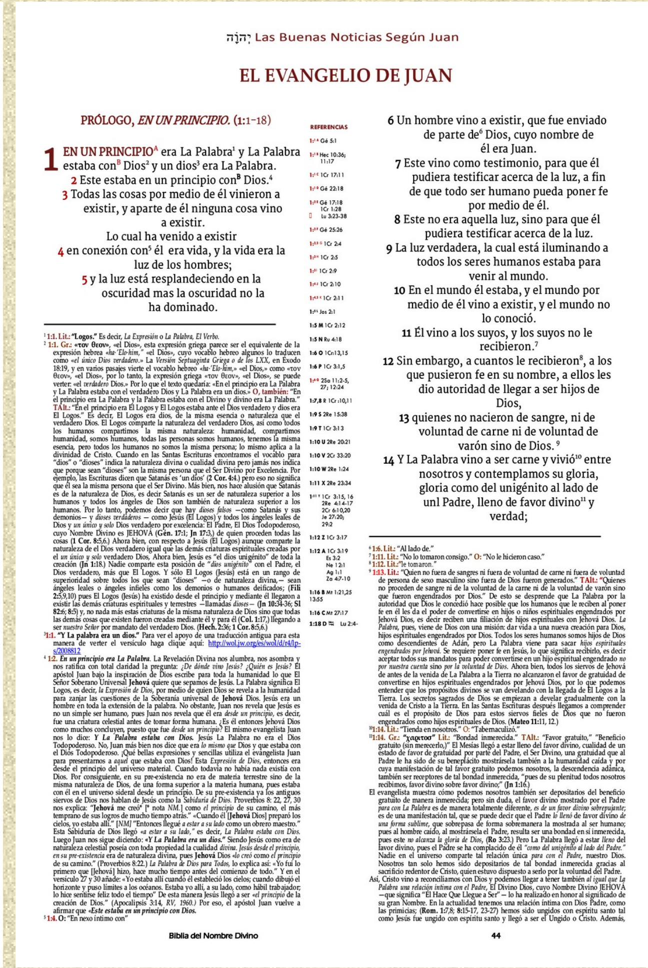
PDF (yet not finished), Mexico

Jimmy Peraza

and a god was The Word

y un dios era La Palabra





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191

2018

SPANISH

Sagrada Escritura: Kitbé - HaKodesh - Ha Torah Ha יהוה

Kajal Yisraelita de Yahshua Shiló

PDF

Yhemaelh Zeev

and the Davar was mighty

y la Davar era poderosa

"KAJAL YISRAELITA DE YAHSHUA SHILÓ"
סילו ישראל ממלכת כנסת בית

SAGRADA ESCRITURA

KITBÉ
HAKODESH
HA TORAH
HA
יהוה

"KAJAL YISRAELITA DE YAHSHUA SHILÓ"
סילו ישראל ממלכת כנסת בית

YONAHAN

1 1. Bereshit [En el principio] era la Davar, y la Davar estaba con Ha-Elohe YAHWEH/יהוה y la Davar era poderosa. 2. el era en el principio con HaElohe YAHWEH/יהוה. 3. Todas las cosas fueron hechas por él. ; y sin él. nada fue hecho, que no haya sido hecho. 4. En él estaba la jayim, y la jayim era la Luz de los hombres. 5. Y la Luz brilla en la oscuridad; y la oscuridad no prevaleció. 6. Hubo un hombre enviado por YAHWEH/יהוה, cuyo nombre era Yonahan. 7. Este vino como testigo, para testificar de la Or, a fin de que todos creyeran por medio de él. 8. Yonahan no era la Or, sino para que diese testimonio de la Luz. 9. Aquélera la Or de emet, que alumbra a todo hombre que viene al olam hazeh. 10. En el olam hazeh estuvo, y el olam hazeh fue hecho por medio de el, y el olam hazeh no Le conoció. 11. A los Suyos vino, y los Suyos no le recibieron.

12. Pero a todos los que le recibieron, les dio potestad de llegar a ser hijos de Elohe YAHWEH/יהוה 13. Que no nacieron de dahm/sangre, ni de la voluntad de la carne, ni de la voluntad del hombre, sino de Elohe YAHWEH/יהוה. 14. La Davar [Torah] fue hecha carne, y habitó entre nosotros, y vimos su tifereth, la tifereth como del únigenito de Avinu, lleno de favor inmerecido y de emet. 15. Yonahan dio testimonio de él y clamó, diciendo, Éste era del que yo decía, él que viene después de mí, es antes de mí, porque era primero que yo. 16. De Su plenitud todos hemos recibido, favor inmerecido sobre favor inmerecido. 17. Porque la Torah fue dada por medio de Moshé; su favor inmerecido y emet vinieron por medio de YAHSHUA/יהשע HaMashiaj. 18. Ningun hombre ha visto nunca a Avi; el Hijo Unigénito, que estába en el seno del AVRAHAM, lo ha declarado. 19. Este es el testimonio de Yonahan, cuando los Yehudim enviaron kohanim/sacerdote y Leviim de Yahrusalaim a preguntarle, ¿Tú, quién eres 20. Confesó, y no negó; pero confesó: Yo no soy HaMashiaj. 21. Le preguntaron, ¿Entonces, qué ¿Eres Eliyah Y él dijo, No soy. ¿Eres Ha Navii/profeta Y respondió, No. 22. Entonces le dijeron, ¿Quién eres Para que podamos dar respuesta a los que nos enviaron. ¿Qué dices de ti mismo 23. Yonahan dijo, Yo soy la voz del que clama en el midbar, Enderezad el derech de YAHWEH/יהוה como dijo el navii/profeta Yeshayah. 24. Los que habían sido enviados eran de los Prushim. 25. le dijeron, ¿Por qué estás hacienda mikvEL, si tú no eres el Mashiah, ni Eliyah, ni Ha Navii/profeta 26. Yonahan les respondió, diciendo, Yo hago mikvah con mayim, pero está Uno entre ustedes, a quien no conocen; 27. El es el que viene [ ] después de mí y es preferido antes de mi, del cual yo no soy digno de desatar Sus sandalias. 28. Estas cosas acontecieron en BELh-Bara, al otro lado del Yarden, donde Yonahan estaba haciendo mikvah. 29. Al día siguiente Yonahan vio a que venía hacia él, y dijo, He ahí el Cordero de YAHWEH/יהוה que quita la transgresión del olam hazeh. 30. Este

1910

Ed. of 31 January :

1:1 En el principio existía el Portador de la Davar (**Palabra**), y el Portador de la Davar estaba con **Yahweh** Elohé, y el Portador de la Davar (**Palabra**) era Poderoso.

https://caminoayahweh.org/descargas/Kitbé HaKodesh Impresa Restaurada 5994 .pdf

2018

SPANISH

***Nuevo Testamento Israelita Nazareno* (*NTIN*)** (Ed. 1)

Ministerio Betzalel

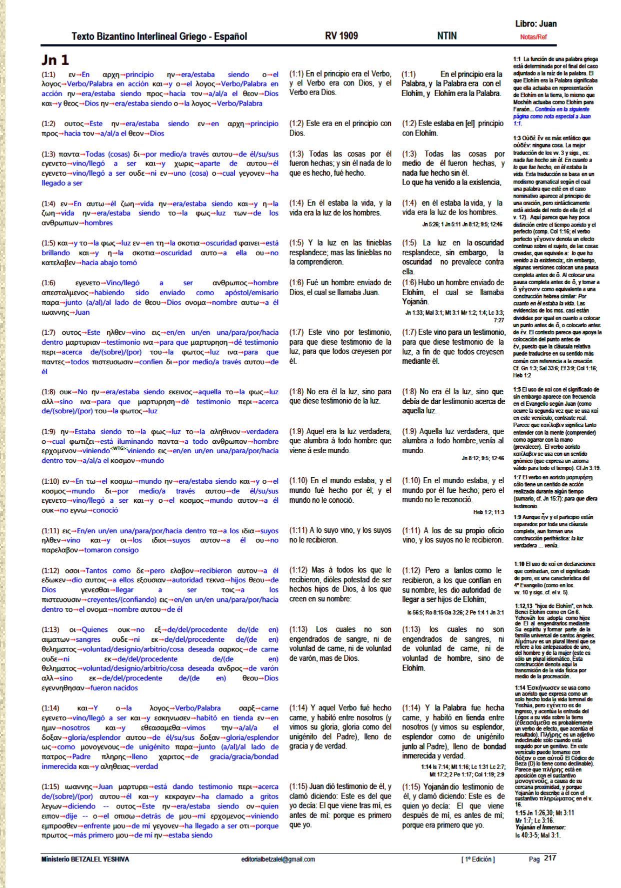
Yosef Elidad ben Avraham

and the Word was with <u>the</u> Elohim, and Elohim was the Word

y la Palabra era con <u>el</u> Elohim, y Elohim era la Palabra

Jn 1

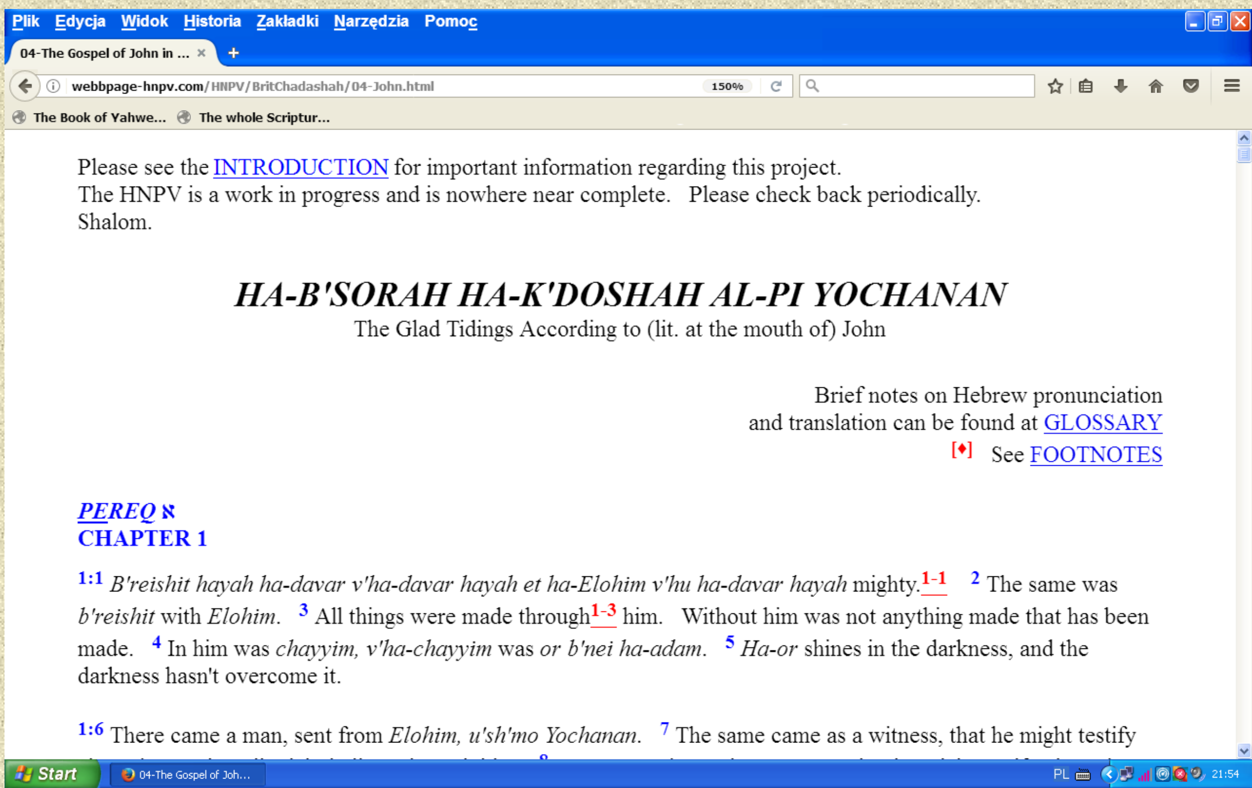
(1:1) εν→En αρχη→principio ην→era/estaba siendo ο→el λογος→Verbo/Palabra en acción και→y ο→el λογος→Verbo/Palabra en acción ην→era/estaba siendo προς→hacia τον→a/al/a el θεον→Dios και→y θεος→Dios ην→era/estaba siendo ο→la λογος→Verbo/Palabra	(1:1) En el principio era el Verbo, y el Verbo era con Dios, y el Verbo era Dios.	(1:1) En el principio era la Palabra, y la Palabra era con el Elohím, y Elohím era la Palabra.	**1:1 La función de una palabra griega está determinada por el final del caso adjuntado a la raíz de la palabra. El que Elohím era la Palabra significaba que ella actuaba en representación de Elohím en la tierra, lo mismo que Moshéh actuaba como Elohím para Faraón...** ***Continúa en la siguiente página como nota especial a Juan 1:1.***
(1:2) ουτος→Este ην→era/estaba siendo εν→en αρχη→principio	(1:2) Este era en el principio con	(1:2) Este estaba en [el] principio	



https://drive.google.com/file/d/1bvhsnevqzHAydaU5kUB-2fm9YgeW0tNy/view?usp=drivesdk

2018
The Hebrew Names 'Plus' Version
of the B'rit Chadashah (the "New" Testament)
html (last update 15 Jan 2018)
revision of *The World Messianic Bible*
?

v'hu ha-davar hayah mighty
and_this słowo was



Please see the INTRODUCTION for important information regarding this project.
The HNPV is a work in progress and is nowhere near complete. Please check back periodically.
Shalom.

HA-B'SORAH HA-K'DOSHAH AL-PI YOCHANAN
The Glad Tidings According to (lit. at the mouth of) John

Brief notes on Hebrew pronunciation
and translation can be found at GLOSSARY
[♦] See FOOTNOTES

PEREQ **א**
CHAPTER 1

1:1 *B'reishit hayah ha-davar v'ha-davar hayah et ha-Elohim v'hu ha-davar hayah* mighty.[1-1] [2] The same was *b'reishit* with *Elohim*. [3] All things were made through[1-3] him. Without him was not anything made that has been made. [4] In him was *chayyim, v'ha-chayyim* was *or b'nei ha-adam*. [5] *Ha-or* shines in the darkness, and the darkness hasn't overcome it.

1:6 There came a man, sent from *Elohim, u'sh'mo Yochanan*. [7] The same came as a witness, that he might testify

http://webbpage-hnpv.com/HNPV/books.html

194

2018

Clarified King James Bible

html (Ed. 1: 2009)

Hall V. Worthington

version 1.15.7 April 21, 2021:

and the Word was god

Clarified King James Bible (all green text and note superscripts are clickable) Go to Bible Index Page Keyword Search

John 1

Next Chapter

1 In the beginning was the Word, and the Word was with God, and the Word was god.[1] [Christ is *the Word of God*; his name is the word of God. The Bible is not *the Word*; the Bible is *scriptures*. "The LORD possessed me in the beginning of his way. I was set up from everlasting, from the beginning. Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him." Pro 8:22-30.]

2 The same was in the beginning with God. [The Word, who dwelled with God in the beginning, stepped out to become Jesus, the firstborn in the dimension of the new creation. "I came out from the Father. I came forth from the Father." John 16:27-28; and He possesses all the fullness of the Father, is the only visible representation of the Father, (the invisible God), and is the only begotten Son, (all other sons of God are adopted).]

3 All things were made by him; and there was nothing made without him. [*him* is Jesus.]

4 In him was life; and the life was the light of men.[2] [The word, who is Jesus, is the life of God and the light of men. Christ is the light of men: the true light that enlightens every man who comes into the world, given to them so that they might believe. John 1:7,9. The *life of God* in measure to control men was lost for all men when Adam disobeyed God and fell. When you have crucified your sinful, selfish life and are afterward restored to the righteousness and holiness of God's image, Christ, then you live in Christ, and Christ lives in you, controlling all your words and deeds; and this *life* is then eternal. Eternal life is to be a new creature in Christ on earth and forever.]

5 The light shines in the darkness; and the darkness did not comprehend it.[3] [The light of the Word, Christ, shines in the darkness of men's hearts, but men do not understand that it is Christ, gently and anonymously reasoning with them, attempting to reprove them for their evil ways. Eph 5:13. If men believe what Christ tells them, they believe and love the truth, but if they deny the reasoning, loving their selfish, evil ways, they hate the truth and light, who is Christ. Peter told believers: "we have the more sure prophetic word [the word in your heart]; to which you do well to pay attention, as to a light that shines in a dark place, until the day dawns and the morning star [Jesus] rises in your hearts;" 2 Pet 1:19.]

6 There was a man sent from God, whose name was John. [John the Baptist was sent to prepare the way for the Light.]

https://www.hallvworthington.com/getverses.php?search=John 1;&version=160

195

2018

SPANISH

La Biblia Moderna en Español

html

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and the Word was god

y el Verbo era dios

La Biblia Moderna en Español, (haga clic en el texto en verde) Ir al índice de la biblia Búsqueda de palabra clave

Juan 1

Próximo Capítulo

1 En el principio era el Verbo, y el Verbo era con Dios, y el Verbo era dios.[1] [Cristo es *el Verbo (la Palabra) de Dios;* su nombre es el Verbo de Dios. La Biblia no es *el Verbo* ni *la palabra*; la Biblia es *las escrituras*. "Jehovah me poseyó en el comienzo de su camino. Desde la eternidad fui establecido, desde el principio. Con él estaba yo como uno que fue criado por él, y era su delicia de día en día, regocijándome siempre ante él." Prov 8:22-30.]

2 Él era en el principio con Dios. [La Palabra, que habitaba con Dios en el comienzo, se salió para convertirse en Jesús, el primogénito en la dimensión de la nueva creación. "Yo he salido de Dios... Yo salí del Padre." Juan 16:27-28; Jesús posee toda la plenitud del Padre, es la única representación visible del Padre (el Dios invisible), y es el Hijo unigénito, (todos los otros hijos de Dios son adoptados).]

3 Todas las cosas fueron hechas por medio de él, y sin él no fue hecho nada de lo que ha sido hecho. [*él* es Jesús.]

4 En él estaba la vida, y la vida era la luz de los hombres.[2] [La palabra, que es Jesús, es *la vida de Dios* y la luz de los hombres. Cristo es la luz de los hombres: la luz verdadera que ilumina a cada hombre que viene al mundo, dado a ellos para que puedan creer. Juan 1: 7,9. La *vida de Dios* en medida para controlar a los hombres se perdió para todos los hombres cuando Adán desobedeció a Dios y cayó. Cuando usted ha crucificado su vida pecaminosa y egoísta y es restaurado a la justicia y la santidad de la imagen de Dios, Cristo — usted vive en Cristo, Cristo vive en usted, controlando todas sus palabras y hechos; y esta *vida* es entonces eterna. La vida eterna es ser una nueva criatura en Cristo sobre la tierra y para siempre.]

5 La luz resplandece en las tinieblas, y las tinieblas no la comprendieron.[3] [La luz de la Palabra, Cristo, brilla en la oscuridad de los corazones de los hombres, pero los hombres no entienden que es Cristo, razonando con ellos de manera amable y anónima, intentando reprenderlos por sus caminos impíos. Efe 5:13. Si los hombres creen lo que Cristo les dice, ellos creen y aman la verdad, pero si niegan el razonamiento, amando sus caminos egoístas e impíos, ellos odian la verdad y la luz, quien es Cristo. Pedro le dijo a los creyentes: "tenemos la palabra profética [la palabra en su corazón] que es aun más firme. Hacéis bien en estar atentos a ella, como a una antorcha que alumbra en lugar oscuro, hasta el día esclarezca y el lucero de la mañana [Jesús] se levante en vuestros corazones." 2 Ped 1:19.]

6 Hubo un hombre, enviado por Dios, que se llamaba Juan. [Juan el Bautista fue enviado para preparar el camino para la Luz.]

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196

2018

FRENCH

La Bible Darby Clarifiée

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Hall V. Worthington

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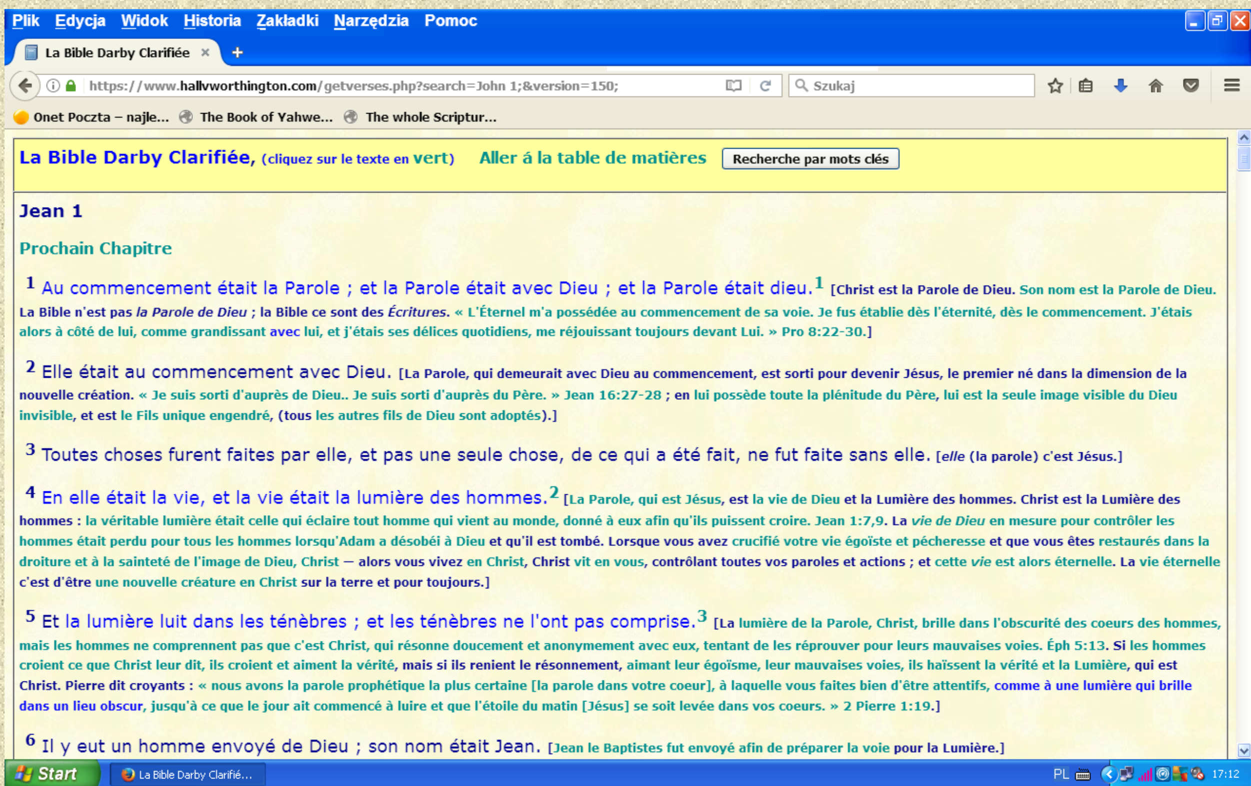
and the Word was god

et la Parole était dieu



Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

La Bible Darby Clarifiée

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Onet Poczta – najle... The Book of Yahwe... The whole Scriptur...

La Bible Darby Clarifiée, (cliquez sur le texte en vert) Aller á la table de matières Recherche par mots clés

Jean 1

Prochain Chapitre

1 Au commencement était la Parole ; et la Parole était avec Dieu ; et la Parole était dieu.[1] [Christ est la Parole de Dieu. Son nom est la Parole de Dieu. La Bible n'est pas *la Parole de Dieu* ; la Bible ce sont des *Écritures*. « L'Éternel m'a possédée au commencement de sa voie. Je fus établie dès l'éternité, dès le commencement. J'étais alors à côté de lui, comme grandissant avec lui, et j'étais ses délices quotidiens, me réjouissant toujours devant Lui. » Pro 8:22-30.]

2 Elle était au commencement avec Dieu. [La Parole, qui demeurait avec Dieu au commencement, est sorti pour devenir Jésus, le premier né dans la dimension de la nouvelle création. « Je suis sorti d'auprès de Dieu.. Je suis sorti d'auprès du Père. » Jean 16:27-28 ; en lui possède toute la plénitude du Père, lui est la seule image visible du Dieu invisible, et est le Fils unique engendré, (tous les autres fils de Dieu sont adoptés).]

3 Toutes choses furent faites par elle, et pas une seule chose, de ce qui a été fait, ne fut faite sans elle. [*elle* (la parole) c'est Jésus.]

4 En elle était la vie, et la vie était la lumière des hommes.[2] [La Parole, qui est Jésus, est la vie de Dieu et la Lumière des hommes. Christ est la Lumière des hommes : la véritable lumière était celle qui éclaire tout homme qui vient au monde, donné à eux afin qu'ils puissent croire. Jean 1:7,9. La *vie de Dieu* en mesure pour contrôler les hommes était perdu pour tous les hommes lorsqu'Adam a désobéi à Dieu et qu'il est tombé. Lorsque vous avez crucifié votre vie égoïste et pécheresse et que vous êtes restaurés dans la droiture et à la sainteté de l'image de Dieu, Christ — alors vous vivez en Christ, Christ vit en vous, contrôlant toutes vos paroles et actions ; et cette *vie* est alors éternelle. La vie éternelle c'est d'être une nouvelle créature en Christ sur la terre et pour toujours.]

5 Et la lumière luit dans les ténèbres ; et les ténèbres ne l'ont pas comprise.[3] [La lumière de la Parole, Christ, brille dans l'obscurité des coeurs des hommes, mais les hommes ne comprennent pas que c'est Christ, qui résonne doucement et anonymement avec eux, tentant de les réprouver pour leurs mauvaises voies. Éph 5:13. Si les hommes croient ce que Christ leur dit, ils croient et aiment la vérité, mais si ils renient le résonnement, aimant leur égoïsme, leur mauvaises voies, ils haïssent la vérité et la Lumière, qui est Christ. Pierre dit croyants : « nous avons la parole prophétique la plus certaine [la parole dans votre coeur], à laquelle vous faites bien d'être attentifs, comme à une lumière qui brille dans un lieu obscur, jusqu'à ce que le jour ait commencé à luire et que l'étoile du matin [Jésus] se soit levée dans vos coeurs. » 2 Pierre 1:19.]

6 Il y eut un homme envoyé de Dieu ; son nom était Jean. [Jean le Baptistes fut envoyé afin de préparer la voie pour la Lumière.]

Start La Bible Darby Clarifié... PL 17:12

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197

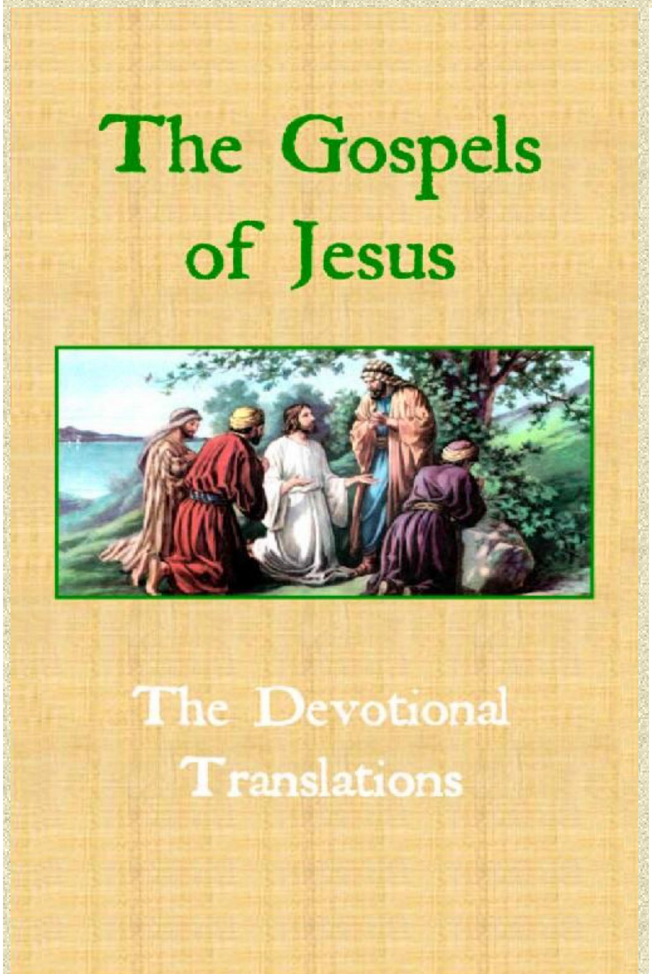
2018

The Gospels of Jesus:
The Devotional Translations

Actual Truth Publishing, USA

translator anonymous

and Wisdom was of God



Gospel of John Chapter One

1:1 In the beginning there was Wisdom,[A] and Wisdom was with God, and Wisdom was of God.

1:2 It was with God in the beginning.

1:3 All things were created through it; and nothing was created without it.

1:4 In it was life, and this life provided light for all persons.

1:5 This light shines in the darkness, yet the darkness cannot possess it.

1:6 There was a person sent from God whose name was John.

1:7 He appeared to witness and testify about this light, so that all might believe through him.

1:8 He was not the light itself; but he came to testify about the light.

1:9 The actual light that appears in the world enlightens every person.

1:10 It was in the physical universe, and though the physical universe was made from it, the physical universe did not know it.

1:11 It appeared on its own, but on its own it was not accepted.

1:12 But among those who accepted it, those who trusted in His Name were given the right to become children of God—

1:13 children born not of the physical family, nor of the desires of the physical body, but born from the Creator.[B]

1:14 Wisdom appeared within a physical body and dwelled among us. We saw its magnificence – the magnificence of the Confidential[C] Representative sent by the Creator – full of loving mercy and truth.

1:15 John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'A man with more authority comes after me because he has surpassed me.' "

1:16 From his fullness we have received, indeed mercy upon mercy.

1:17 For instruction came from Moses; loving mercy and truth

295

https://gumroad.com/l/gospels

198

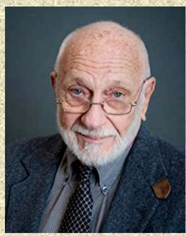
2018

The Millenial Truth Fusion Version of the Holy Bible.

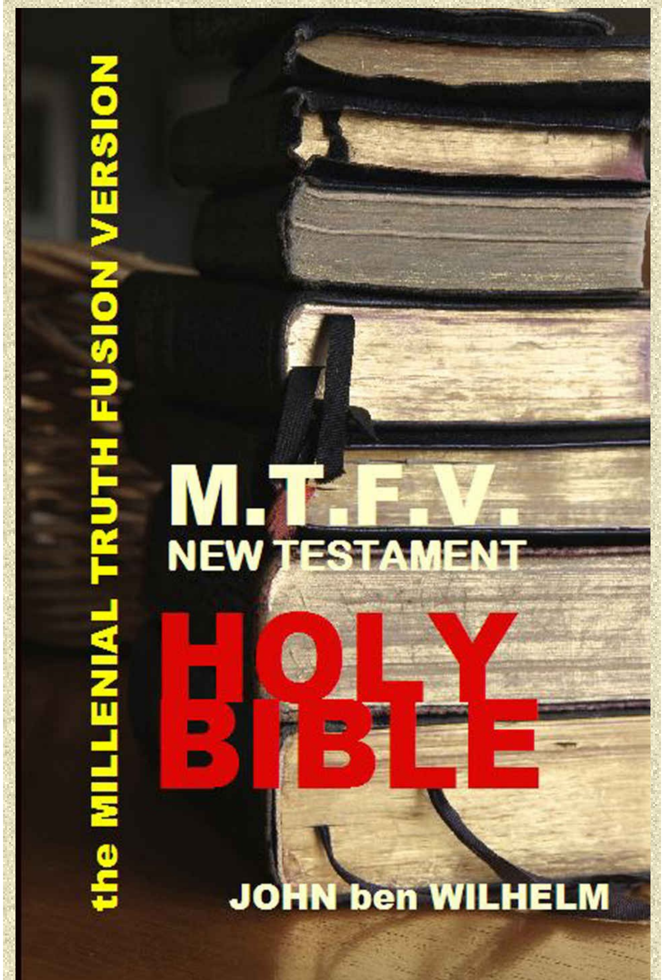
New Testament Christian Greek Scriptures

Author's publication, USA

John ben Wilhelm



and he himself was a god



The BOOK OF JOHN

The last of four books designated "Gospels". The book of John is attributed to one of the twelve apostles of Jesus Christ. He was a son of Zebedee and the fleshly brother of James a fellow apostle. John is referred to as the one Christ loved at John 21:7 thereby inferring a special relationship with Christ which is not mentioned in connection with the other apostles. While John never refers to himself directly probably out of his earnest humility, the book itself, especially its concluding words leave little mystery who the writer was. John's writings are particularly interesting in that they occurred after the Apostolic church was well established and after the city of Jerusalem had been destroyed in 70CE.

While the other three gospels portray Jesus as the King, the Servant, and the Son of Man, John portrays Jesus as the Son of God. John states his theme more clearly than any of the other gospel writers. The purpose of this gospel, which contains first-hand knowledge John himself experienced or was personally aware of, as stated by ***John*** *himself, is so that readers might "believe that Jesus is the Christ, (anointed or Messiah), the Son of God," so that they may have life in His name (John 20:31). In this book John makes a direct link between the nature of God and the nature of the Logos, Jesus Christ.*

JOHN 1:1 IN THE beginning (before our time), was the Logos (Christ), and the Logos was with GOD, and he himself was a god. (Isa. 9:6.) 2 He was there with GOD in the beginning. 3 And with this Logos, GOD created all things. Nothing was made without the Logos. Everything that was created 4 received its life from him, and his life gave light to everyone. 5 And that Light shines on in the darkness, for the darkness has never overpowered it (put it out.)

6 There came a man sent from God, whose name was John. (Mal. 3:1.) 7 who came to tell about the light and to lead people to have faith. 8 John wasn't that light. He came only to tell about the light. 9 The true light was still coming into the world. This is the one who comes to enlighten all people. 10 He came into the world, (the system of things on earth) and though the world was made through Him, the world did not recognize Him 11 He came to that which belonged to Him (to His own–His domain, creation, things, world), yet they who were his own did not accept him and did not welcome Him. 12 Some, however, did accept him and placed their faith in him; so, he gave them the

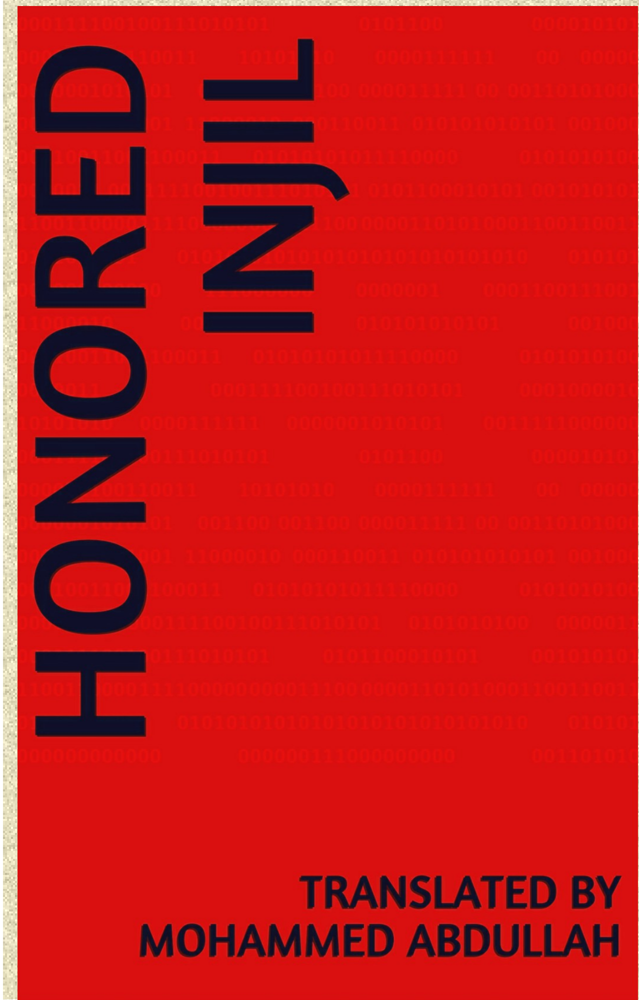
468

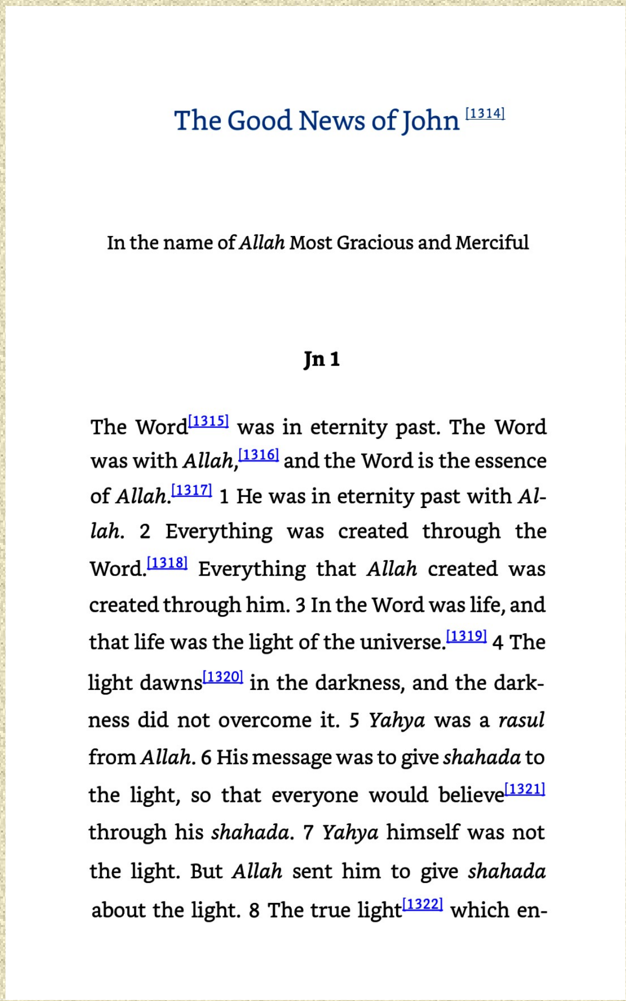
https://www.scribd.com/document/400339217/mtfv-n

199

2018
The Honored Injil:
Translated and adapted from the Arabic Al-Injil
version 10.2, Dar Al-Ilm
Mohammed Abdullah

and the Word is the essence of *Allah*





The Good News of John [1314]

In the name of *Allah* Most Gracious and Merciful

Jn 1

The Word[1315] was in eternity past. The Word was with *Allah*,[1316] and the Word is the essence of *Allah*.[1317] 1 He was in eternity past with *Allah*. 2 Everything was created through the Word.[1318] Everything that *Allah* created was created through him. 3 In the Word was life, and that life was the light of the universe.[1319] 4 The light dawns[1320] in the darkness, and the darkness did not overcome it. 5 *Yahya* was a *rasul* from *Allah*. 6 His message was to give *shahada* to the light, so that everyone would believe[1321] through his *shahada*. 7 *Yahya* himself was not the light. But *Allah* sent him to give *shahada* about the light. 8 The true light[1322] which en-

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200

2018

PORTUGUESE

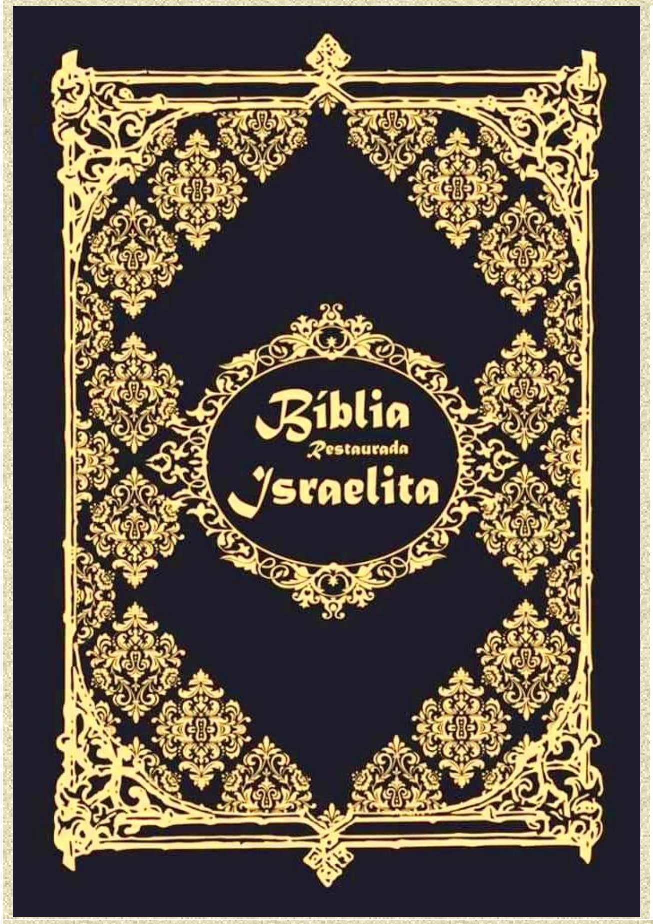
Bíblia Restaurada Israelita

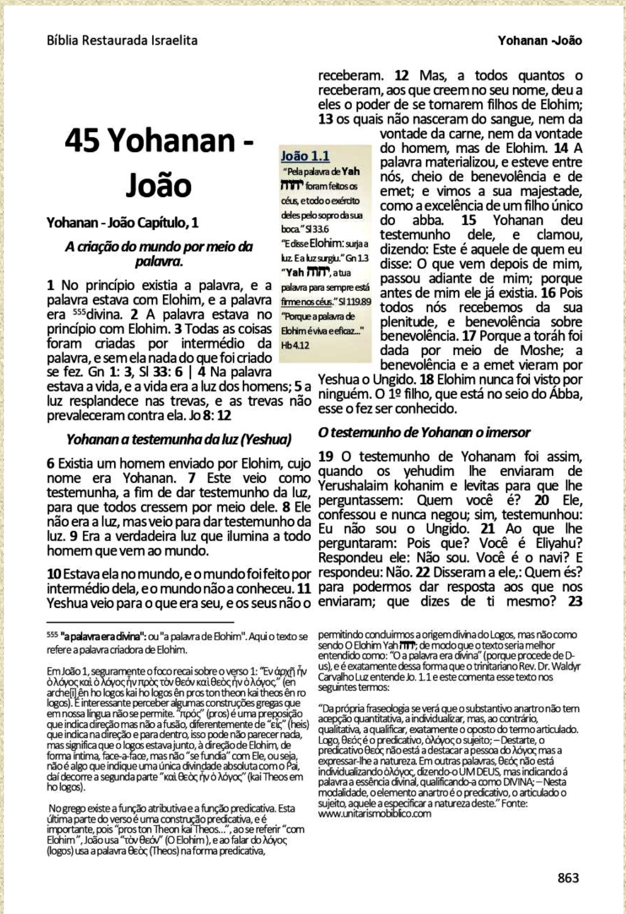
Comunidade Judaica Familia Israelita, Brasil

Eliyahu Pinho (ch. coordinator)

and the word was divine

e a palavra era divina





Bíblia Restaurada Israelita — Yohanan -João

45 Yohanan - João

Yohanan - João Capítulo, 1

A criação do mundo por meio da palavra.

1 No princípio existia a palavra, e a palavra estava com Elohim, e a palavra era [555]divina. **2** A palavra estava no princípio com Elohim. **3** Todas as coisas foram criadas por intermédio da palavra, e sem ela nada do que foi criado se fez. Gn **1**: **3**, Sl **33**: **6** | **4** Na palavra estava a vida, e a vida era a luz dos homens; **5** a luz resplandece nas trevas, e as trevas não prevaleceram contra ela. Jo **8**: **12**

Yohanan a testemunha da luz (Yeshua)

6 Existia um homem enviado por Elohim, cujo nome era Yohanan. **7** Este veio como testemunha, a fim de dar testemunho da luz, para que todos cressem por meio dele. **8** Ele não era a luz, mas veio para dar testemunho da luz. **9** Era a verdadeira luz que ilumina a todo homem que vem ao mundo.

10 Estava ela no mundo, e o mundo foi feito por intermédio dela, e o mundo não a conheceu. **11** Yeshua veio para o que era seu, e os seus não o receberam. **12** Mas, a todos quantos o receberam, aos que creem no seu nome, deu a eles o poder de se tornarem filhos de Elohim; **13** os quais não nasceram do sangue, nem da vontade da carne, nem da vontade do homem, mas de Elohim. **14** A palavra materializou, e esteve entre nós, cheio de benevolência e de emet; e vimos a sua majestade, como a excelência de um filho único do abba. **15** Yohanan deu testemunho dele, e clamou, dizendo: Este é aquele de quem eu disse: O que vem depois de mim, passou adiante de mim; porque antes de mim ele já existia. **16** Pois todos nós recebemos da sua plenitude, e benevolência sobre benevolência. **17** Porque a toráh foi dada por meio de Moshe; a benevolência e a emet vieram por Yeshua o Ungido. **18** Elohim nunca foi visto por ninguém. O 1º filho, que está no seio do Ábba, esse o fez ser conhecido.

> **João 1.1**
> "Pela palavra de **Yah יהוה** foram feitos os céus, e todo o exército deles pelo sopro da sua boca." Sl 33.6
> "E disse Elohim: surja a luz. E a luz surgiu." Gn 1.3
> "**Yah יהוה**, a tua palavra para sempre está firme nos céus." Sl 119.89
> "Porque a palavra de Elohim é viva e eficaz..." Hb 4.12

O testemunho de Yohanan o imersor

19 O testemunho de Yohanam foi assim, quando os yehudim lhe enviaram de Yerushalaim kohanim e levitas para que lhe perguntassem: Quem você é? **20** Ele, confessou e nunca negou; sim, testemunhou: Eu não sou o Ungido. **21** Ao que lhe perguntaram: Pois que? Você é Eliyahu? Respondeu ele: Não sou. Você é o navi? E respondeu: Não. **22** Disseram a ele,: Quem és? para podermos dar resposta aos que nos enviaram; que dizes de ti mesmo? **23**

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[555] **"a palavra era divina":** ou "a palavra de Elohim". Aqui o texto se refere a palavra criadora de Elohim.

Em João 1, seguramente o foco recai sobre o verso 1: "Εν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος." (en arche[i] ên ho logos kai ho logos ên pros ton theon kai theos ên ro logos). É interessante perceber algumas construções gregas que em nossa língua não se permite. "πρός" (pros) é uma preposição que indica direção mas não a fusão, diferentemente de "εἰς" (heis) que indica na direção e para dentro, isso pode não parecer nada, mas significa que o logos estava junto, à direção de Elohim, de forma íntima, face-a-face, mas não "se fundia" com Ele, ou seja, não é algo que indique uma única divindade absoluta com o Pai, daí decorre a segunda parte "καὶ θεὸς ἦν ὁ λόγος" (kai Theos em ho logos).

No grego existe a função atributiva e a função predicativa. Esta última parte do verso é uma construção predicativa, e é importante, pois "pros ton Theon kai Theos...", ao se referir "com Elohim", João usa "τὸν θεόν" (O Elohim), e ao falar do λόγος (logos) usa a palavra θεὸς (Theos) na forma predicativa, permitindo concluirmos a origem divina do Logos, mas não como sendo O Elohim Yah יהוה; de modo que o texto seria melhor entendido como: "O a palavra era divina" (porque procede de D-us), e é exatamente dessa forma que o trinitariano Rev. Dr. Waldyr Carvalho Luz entende Jo. 1.1 e este comenta esse texto nos seguintes termos:

"Da própria fraseologia se verá que o substantivo anartro não tem acepção quantitativa, a individualizar, mas, ao contrário, qualitativa, a qualificar, exatamente o oposto do termo articulado. Logo, θεός é o predicativo, ὁλόγος o sujeito; – Destarte, o predicativo θεος não está a destacar a pessoa do λόγος mas a expressar-lhe a natureza. Em outras palavras, θεός não está individualizando ὁλόγος, dizendo-o UM DEUS, mas indicando á palavra a essência divinal, qualificando-a como DIVINA; – Nesta modalidade, o elemento anartro é o predicativo, o articulado o sujeito, aquele a especificar a natureza deste." Fonte: www.unitarismobiblico.com

863

online: http://www.bibliajudaica.com/index.php

201

2018

ASANTE TWI (Ghana)

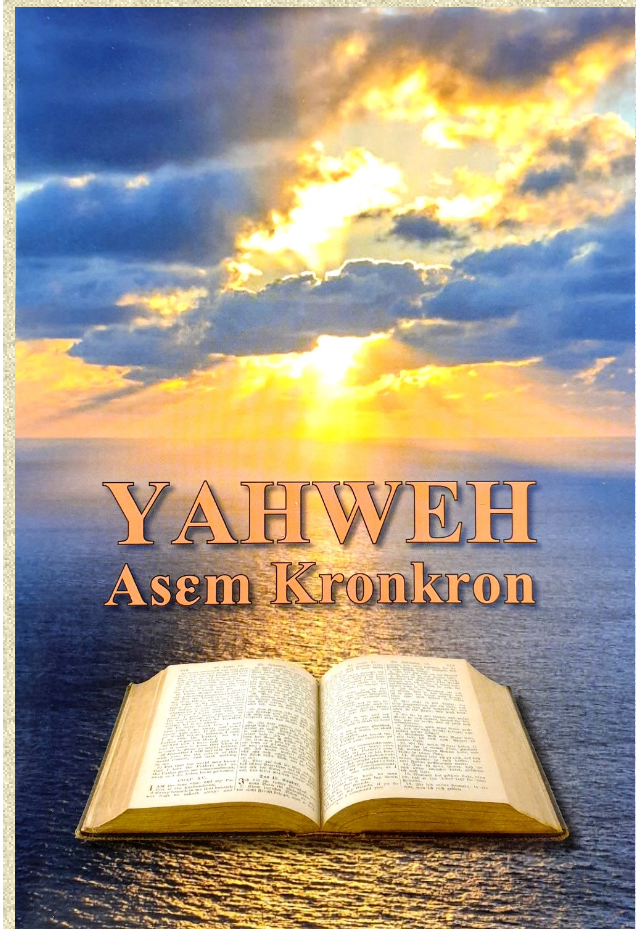
Yahweh Asɛm Kronkron

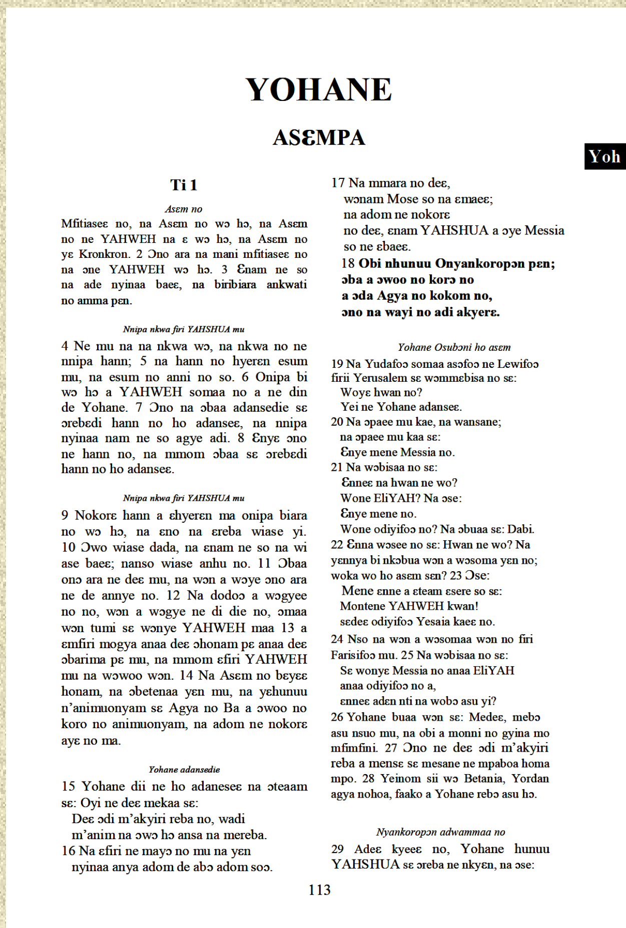
Mantukuwa, Berukum, Ghana

Paul Osei Agyeman

and the Word was Holy

na Asɛm no yɛ Kronkron





YOHANE

ASƐMPA

Yoh

Ti 1

Asɛm no

Mfitiaseɛ no, na Asɛm no wɔ hɔ, na Asɛm no ne YAHWEH na ɛ wɔ hɔ, na Asɛm no yɛ Kronkron. 2 Ɔno ara na mani mfitiaseɛ no na ɔne YAHWEH wɔ hɔ. 3 Ɛnam ne so na ade nyinaa baeɛ, na biribiara ankwati no amma pɛn.

Nnipa nkwa firi YAHSHUA mu

4 Ne mu na na nkwa wɔ, na nkwa no ne nnipa hann; 5 na hann no hyerɛn esum mu, na esum no anni no so. 6 Onipa bi wɔ hɔ a YAHWEH somaa no a ne din de Yohane. 7 Ɔno na ɔbaa adansedie sɛ ɔrebɛdi hann no ho adanseɛ, na nnipa nyinaa nam ne so agye adi. 8 Ɛnyɛ ɔno ne hann no, na mmom ɔbaa sɛ ɔrebɛdi hann no ho adanseɛ.

Nnipa nkwa firi YAHSHUA mu

9 Nokorɛ hann a ɛhyerɛn ma onipa biara no wɔ hɔ, na ɛno na ɛreba wiase yi. 10 Ɔwo wiase dada, na ɛnam ne so na wi ase baeɛ; nanso wiase anhu no. 11 Ɔbaa onɔ ara ne deɛ mu, na wɔn a wɔye ɔno ara ne de annye no. 12 Na dodoɔ a wɔgyee no no, wɔn a wɔgye ne di die no, ɔmaa wɔn tumi sɛ wɔnye YAHWEH maa 13 a ɛmfiri mogya anaa deɛ ɔhonam pɛ anaa deɛ ɔbarima pɛ mu, na mmom ɛfiri YAHWEH mu na wɔwoo wɔn. 14 Na Asɛm no bɛyɛɛ honam, na ɔbetenaa yɛn mu, na yɛhunuu n'animuonyam sɛ Agya no Ba a ɔwoo no koro no animuonyam, na adom ne nokorɛ ayɛ no ma.

Yohane adansedie

15 Yohane dii ne ho adanesɛɛ na ɔteaam sɛ: Oyi ne deɛ mekaa sɛ:
Deɛ ɔdi m'akyiri reba no, wadi
m'anim na ɔwɔ hɔ ansa na mereba.
16 Na ɛfiri ne mayɔ no mu na yɛn
nyinaa anya adom de abɔ adom soɔ.
17 Na mmara no deɛ,
wɔnam Mose so na ɛmaeɛ;
na adom ne nokorɛ
no deɛ, ɛnam YAHSHUA a ɔye Messia
so ne ɛbaeɛ.
18 **Obi nhunuu Onyankoropɔn pɛn;**
ɔba a ɔwoo no korɔ no
a ɔda Agya no kokom no,
ɔno na wayi no adi akyerɛ.

Yohane Osubɔni ho asɛm

19 Na Yudafoɔ somaa asɔfoɔ ne Lewifoɔ firii Yerusalem sɛ wɔmmɛbisa no sɛ:
Woyɛ hwan no?
Yei ne Yohane adanseɛ.
20 Na ɔpaee mu kae, na wansane;
na ɔpaee mu kaa sɛ:
Ɛnye mene Messia no.
21 Na wɔbisaa no sɛ:
Ɛnneɛ na hwan ne wo?
Wone EliYAH? Na ɔse:
Ɛnye mene no.
Wone odiyifoɔ no? Na ɔbuaa sɛ: Dabi.
22 Ɛnna wɔsee no sɛ: Hwan ne wo? Na yɛnnya bi nkɔbua wɔn a wɔsoma yɛn no; woka wo ho asɛm sɛn? 23 Ɔse:
Mene ɛnne a ɛteam ɛsere so sɛ:
Montene YAHWEH kwan!
sɛdeɛ odiyifoɔ Yesaia kaeɛ no.
24 Nso na wɔn a wɔsomaa wɔn no firi Farisifoɔ mu. 25 Na wɔbisaa no sɛ:
Sɛ wonyɛ Messia no anaa EliYAH
anaa odiyifoɔ no a,
ɛnneɛ adɛn nti na wobɔ asu yi?
26 Yohane buaa wɔn sɛ: Medeɛ, mebɔ asu nsuo mu, na obi a monni no gyina mo mfimfini. 27 Ɔno ne deɛ ɔdi m'akyiri reba a mensɛ sɛ mesane ne mpaboa homa mpo. 28 Yeinom sii wɔ Betania, Yordan agya nohoa, faako a Yohane rebɔ asu hɔ.

Nyankoropɔn adwammaa no

29 Adeɛ kyeeɛ no, Yohane hunuu YAHSHUA sɛ ɔreba ne nkyɛn, na ɔse:

113

For comparison (Rev 4:8): "Kronkron, kronkron, kronkron ne YAHWEH, yɛn Nyankoropɔn."

See https://www.booklooker.de/Bücher/Asem-Kronkron+Yahweh/id/A02uKWEk01ZZd?zid=v87shfq2r51gbe8hvr0u0jgj96

202

2018

Die Offene Bibel

online/pdf/epub

?

and the Word was god (God, divine)

und das Wort war gott (Gott, göttlich)

Johannes

Kapitel 1

[5425] Am Anfang war das Wort, und das Wort war bei Gott, und das Wort war gott (Gott, göttlich). Er (Dieser; Es) war am Anfang bei Gott. Alles ist durch ihn entstanden, und unabhängig von (ohne) ihm ist nicht ein [Ding] entstanden. Was in ihm (durch ihn) entstanden war,[5426] war Leben, und das Leben war das Licht der Menschen – und das Licht scheint in der Dunkelheit, und die Dunkelheit hat es nicht überwunden (verstanden, aufgenommen; kann es nicht überwinden)[5427]. Ein Mensch trat auf (Es war ein Mensch/gab einen Menschen), gesandt von Gott, namens Johannes[5428], der kam als (zum) Zeugnis, um (damit) als Zeuge über das Licht aufzutreten (auszusagen; Zeugnis zu geben; Zeuge zu sein), damit alle durch ihn (es) glauben werden. Er selbst (Jener, der Genannte) war nicht das Licht, vielmehr (sondern) [war es seine Aufgabe], {um} als Zeuge für das Licht aufzutreten (auszusagen über; Zeugnis zu geben; Zeuge zu sein). Das (Es/da war das) wahre Licht, das alle Menschen beleuchtet (erleuchtet, erhellt), kam in (das … kam) in die Welt. Er (es)[5429] war in der Welt, und die Welt ist durch ihn entstanden, aber (und) die Welt erkannte (erkannte an, kannte) ihn nicht. Er kam zu den Seinen (zu/in sein Eigentum), aber (und) die Seinen hießen ihn nicht willkommen (nahmen ihn nicht auf). Aber denjenigen, die ihn aufnahmen (empfingen), gab er das Vorrecht (Erlaubnis, Vollmacht), Kinder Gottes zu werden: denen, die an seinen Namen glaubten (glauben),[5430] die nicht von (aus) Blutes, noch von (aus) fleischlichem Willen, noch von (aus) menschlichem Willen[5431], sondern von (aus) Gott geboren (gezeugt) sind. Und das Wort wurde Fleisch und lebte (wohnte) unter (bei) uns, und wir haben seine Herrlichkeit gesehen, Herrlichkeit wie (als) [die des] einzigartigen (einzigen, eingeborenen) [Sohnes], vom Vater, voller Gnade und Wahrheit. Johannes verbürgte sich für ihn (trat als sein Zeuge auf, bezeugte ihn) und rief die Worte (indem/als er sagte; sagend)[5432]: „Der hier ist es, den ich meinte (von dem ich sagte): »Der nach mir gekommen ist (kommt), ist vor mich gekommen (wichtiger als ich geworden; vor mir entstanden/gewesen; mir voraus), denn er war vor mir.«" Denn von seinem Reichtum (Überfluss, Fülle) haben wir alle [etwas] erhalten: Gnade über ((im Austausch((im Austausch) für) Gnade! Denn das Gesetz ist durch Mose gegeben worden, [doch] die Gnade und die Wahrheit sind

[5425] [Status: Ungeprüft]

[5426] Was in ihm entstanden war „Was entstanden war" (Pf.) gehört noch zu V. 3. Alternativ lässt sich das Ende von V. 3 auch so übersetzen: „unabhängig von ihm ist nicht ein [Ding] entstanden, das entstanden ist." Eine weitere Alternativübersetzung ist möglich: „Was entstanden war, war Leben in ihm/darin war Leben." Die gewählte Übersetzung entspricht den poetischen Merkmalen des Johannesprologs am besten und ist die Verbreitetste (Brown, ²1987, 6f.).

[5427] kann es nicht überwinden So bei Interpretation als gnomischer Aorist.

[5428] namens Johannes W. „Ihm [war der] Name Johannes."

[5429] Er D.h. das Licht, das hier personifiziert ist. Weil das „Licht" im Griechischen (wie im Deutschen) neutral ist und viele neutrale Pronomina den maskulinen entsprechen, kann Johannes lange zweideutig formulieren. Erst mit „ihn" in V. 10 und 11 wird klar, dass er das Licht maskulin gebraucht und personifiziert. Es ist natürlich von Jesus die Rede.

[5430] denen, die an seinen Namen glauben (glaubten) Subst. Ptz., als Relativsatz aufgelöst.

[5431] fleischlichem Willen (W. „Willen [des] Fleisches") und menschlichem Willen (W. „Willen eines Mannes/Menschen"): epexegetischer bzw. subjektiver Genitiv.

[5432] die Worte (sagend) Sinngemäße Wiedergabe des modalen adv. Ptz. λέγων, dessen Zweck die Markierung des Inhalts wörtlicher Rede ist. Nach „rief" ist im Deutschen kein zweites solches Wort nötig.

https://offene-bibel.de/wiki/Datei:OffBi_PDF_2018-12-15.zip (PDF)
https://offene-bibel.de/wiki/Johannes_1 (online)

203

IN WORK

SPANISH

Biblia Exacta:

Edición de Estudio de Alta Crítica

Traducción con un Equilibrio entre Equivalencia Dinámica y Formal

html

?

and divine [god] was the Existing[?] Logos

y divino [dios] estaba Siendo el Lógos

http://bibliaexacta.wixsite.com/biex/blank-3

204

2019

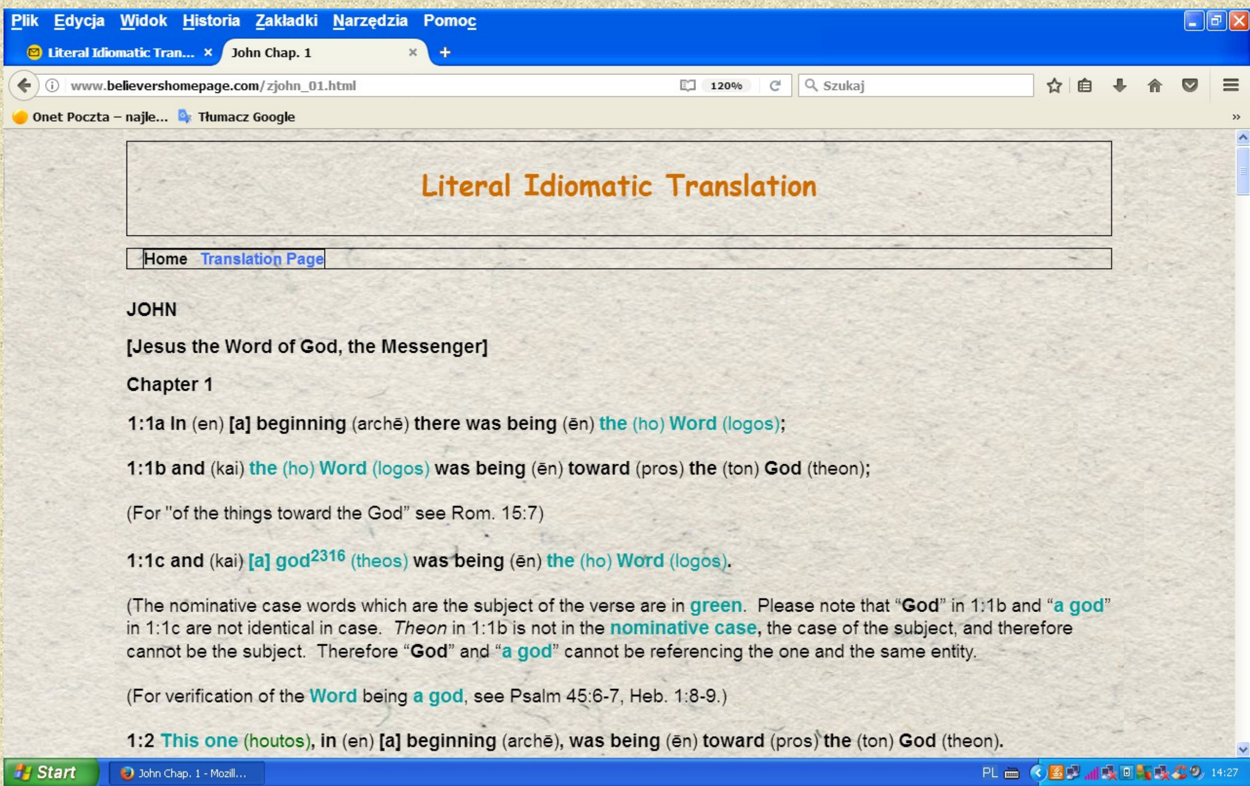
The Literal Idiomatic Translation of the New Testament

html

Hal Dekker

the last update: 1-02-2022

and (kai) **[a] god** (theos) **was being** (ēn) **the** (ho) **Word** (logos)



Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

Literal Idiomatic Tran... × John Chap. 1 ×

www.believershomepage.com/zjohn_01.html 120% Szukaj

Onet Poczta – najle... Tłumacz Google

Literal Idiomatic Translation

Home Translation Page

JOHN

[Jesus the Word of God, the Messenger]

Chapter 1

1:1a In (en) **[a] beginning** (archē) **there was being** (ēn) **the** (ho) **Word** (logos);

1:1b and (kai) **the** (ho) **Word** (logos) **was being** (ēn) **toward** (pros) **the** (ton) **God** (theon);

(For "of the things toward the God" see Rom. 15:7)

1:1c and (kai) **[a] god**[2316] (theos) **was being** (ēn) **the** (ho) **Word** (logos).

(The nominative case words which are the subject of the verse are in **green**. Please note that "**God**" in 1:1b and "**a god**" in 1:1c are not identical in case. *Theon* in 1:1b is not in the **nominative case**, the case of the subject, and therefore cannot be the subject. Therefore "**God**" and "**a god**" cannot be referencing the one and the same entity.

(For verification of the **Word** being **a god**, see Psalm 45:6-7, Heb. 1:8-9.)

1:2 This one (houtos), **in** (en) **[a] beginning** (archē), **was being** (ēn) **toward** (pros) **the** (ton) **God** (theon).

Start John Chap. 1 - Mozil... PL 14:27

http://www.believershomepage.com/zjohn_01.html

205

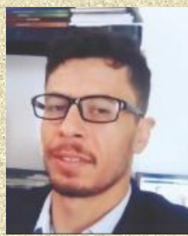
2019

PORTUGUESE

Novo Testamento Yahushua YHWH:
Versão com a restauração dos nomes Divinos

Clube de Autores, Santa Catarina, Brasil

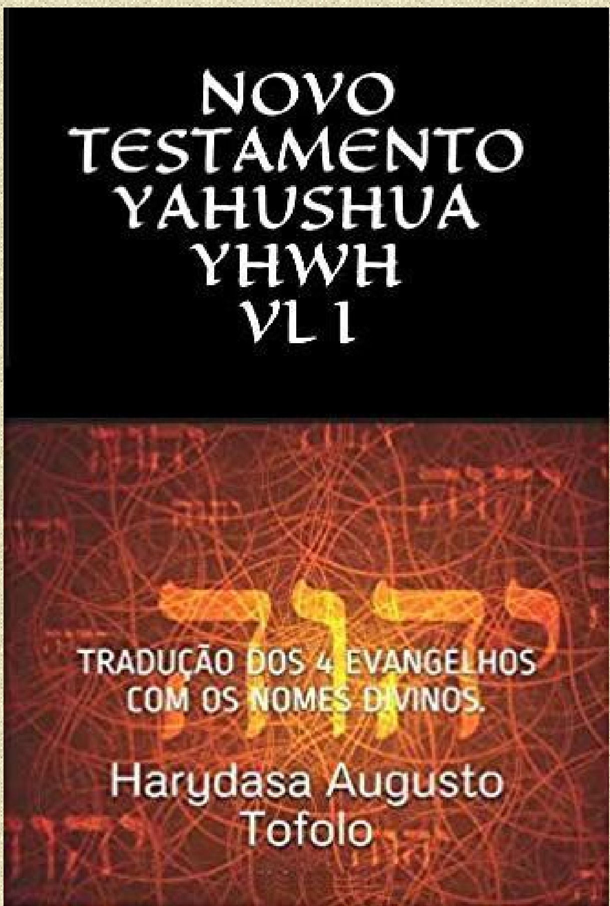
Harydasa Augusto Tófolo



version of 4-04-2021:

and the Word was a Elohim

e o Verbo era um Elohim



YHWH יהוה

24:46 e disse-lhes: Assim está escrito, e assim convinha que o Messias sofresse e ressurgisse dentre os mortos ao terceiro dia.

24:47 E que o arrependimento e a remissão de pecados sejam pregados em seu nome entre todas as nações, começando em Jerusalém.

24:48 E vós sois testemunhas destas coisas.

24:49 E eis que eu envio a promessa de meu Pai a vós, mas permanecais na cidade de Jerusalém até que sejais revestidos de poder do alto.

24:50 E levou-os a Betânia, e ele levantou as mãos e abençoou-os.

24:51 E aconteceu que, abençoando-os ele, apartou-se deles e foi elevado ao céu.

24:52 E, adorando-o, voltaram a Jerusalém com grande alegria.

24:53 E estavam continuamente no templo, louvando e abençoando a YHWH.

João 1

1: 1 No princípio era o Verbo, e o Verbo estava com YHWH , e o Verbo era um Elohim.[22]

1: 2 O mesmo aconteceu no começo com YHWH .

1: 3 Todas as coisas foram feitas por ele; e sem ele nada do que foi feito foi feito.

1: 4 Nele estava a vida; e a vida era a luz dos homens.

1: 5 E a luz brilha nas trevas; e as trevas não o compreenderam.

1: 6 Houve um homem enviado de YHWH , cujo nome era João.

[22] "Um Elohim" de acordo com a antiga versão copta.
Aqui também pode ser traduzido como "No princípio era o Verbo, e o Verbo estava com YHWH , e o Verbo era Elohim".

YAHUSHUA יהושע

2019

PORTUGUESE

Nossa Tradução das Sagradas Escrituras:

O Novo Testamento (Ed. 2)

Divulgadora União Fraterna, Rio de Janeiro, Brasil

Eduardo Silva Oliveira

version of 1-06-2021:

and the Word was divine

e o Verbo era divino

NOSSA TRADUÇÃO DAS SAGRADAS ESCRITURAS

O Novo Testamento

2ª Edição

2019

"Porque nele a justiça de Deus se revela da fé para a fé, conforme está escrito: O justo viverá da fé." **Paulo** *(Romanos 1:17)*

"Assim também a fé, se não tiver obras, está morta em seu isolamento." **Tiago** *(Tiago 2:17)*

EVANGELHO SEGUNDO JOÃO

1 *Prólogo* — [1]No inicio era o Verbo e o Verbo estava com Deus e o Verbo era divino. [2]No princípio, ele estava com Deus. [3]Tudo foi feito por meio dele e sem ele nada foi feito. [4]O que foi feito nele era a vida, e a vida era a luz dos homens; [5]e a luz brilha nas trevas, mas as trevas não a apreenderam. [6]Houve um homem enviado por Deus. Seu nome era João. [7]Este veio como testemunha, para dar testemunho da luz, a fim de que todos cressem por meio dele. [8]Ele não era a luz, mas veio para dar testemunho da luz. [9]O Verbo era a luz verdadeira que ilumina todo homem; ele vinha ao mundo. [10]Ele estava no mundo e o mundo foi feito por meio dele, mas o mundo não o reconheceu. [11]Veio para o que era seu e os seus não o receberam. [12]Mas a todos que o receberam deu o poder de se tornarem filhos de Deus: aos que creem em seu nome, [13]ele, que não foi gerado nem do sangue, nem de uma vontade da carne, nem de uma vontade do homem, mas de Deus. [14]E o Verbo se fez carne, e habitou entre nós; e nós vimos a sua glória, glória que ele tem junto ao Pai como Filho único, cheio de graça e de verdade. [15]João dá testemunho dele e clama: "Este é aquele de quem eu disse: o que vem depois de mim passou adiante de mim, porque existia antes de mim". [16]Pois de sua plenitude todos nós recebemos graça por graça. [17]Porque a Lei foi dada por meio de Moisés; a graça e a verdade vieram por Jesus Cristo. [18]Ninguém jamais viu a Deus: o Filho único, que está voltado para o seio do Pai, este o deu a conhecer.

O testemunho de João — [19]Este foi o testemunho de João, quando os judeus enviaram de Jerusalém sacerdotes e levitas para o interrogarem: "Quem é tu?" [20]Ele confessou e não negou; confessou: "Eu não sou o Cristo". [21]Perguntaram-lhe: "Quem é, então? É tu Elias?" Ele disse: "Não o sou". — "É o profeta?" Ele respondeu: "Não". [22]Disseram-lhe, então: "Quem és, para darmos uma resposta aos que nos enviaram? O que diz de ti mesmo?" [23]Disse ele: "Eu sou uma voz que clama no deserto: Endireitai o caminho do Senhor *Iahweh,* como disse o profeta Isaías". [24]Alguns dos enviados eram fariseus. [25]Perguntaram-lhe ainda: "E por que batiza, se não é o Cristo, nem Elias, nem o profeta?" [26]João lhes respondeu: "Eu batizo com água. No meio de vocês, está alguém que não conhecem, [27]aquele que vem depois de mim, do qual não sou digno de desatar a correia da sandália". [28]Isso se passava em Betânia, do outro lado do Jordão, onde João batizava. [29]No dia seguinte, ele vê Jesus aproximar-se dele e diz: "Eis o Cordeiro de Deus, que tira o pecado do mundo. [30]Dele é que eu disse: Depois de mim, vem um homem que passou adiante de mim, porque existia antes de mim.

Os primeiros discípulos — [35]No dia seguinte, João se achava lá de novo, com dois de seus discípulos. [36]Ao ver Jesus que passava, disse: "Eis o Cordeiro de Deus". [37]Os dois

207

2019

PORTUGUESE

O "Novo Testamento" Interlinear Grego-Português

(html & pdf)

Rubens Dantas de Oliveira

and a god was the word

e um deus era a palavra

Evangelho de João Capítulo 1 Interlinear Grego-Português

Interlinear de Rubens Oliveira
17 de Dez de 2019

1 Ἐν ἀρχῇ ἦν ὁ Λόγος καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν
No começo era a palavra e a palavra estava com o Deus

καὶ Θεὸς ἦν ὁ Λόγος 2 Οὗτος ἦν ἐν ἀρχῇ
e um deus era a palavra Este estava no começo

πρὸς τὸν Θεόν 3 πάντα δι' αὐτοῦ ἐγένετο
com o Deus. Todas as coisas por intermédio dele vieram a ser

καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν
e à parte dele veio a ser nem mesmo uma coisa

ὃ γέγονεν 4 ἐν αὐτῷ ζωὴ ἦν
o que veio a existir por meio dele a vida foi

καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων
e a vida era a luz dos homens

5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει
e a luz em a escuridão brilha

καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν
e a escuridão ela não venceu

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ
Veio a existir um homem tendo sido enviado de Deus

https://traducaodonovomundodefendida.wordpress.com/tag/interlinear-de-rubens-oliveira/

208

IN WORK

PORTUGUESE

A Palavra de Y.H.W.H:

Esclarecendo algumas passagens das Escrituras

Gutemberg Chaves

and the Word was (a) Elohim

e o Verbo era (um) Elohim

A PALAVRA DE Y.H.W.H

Esclarecendo algumas passagens das Escrituras

2019

Gutemberg Chaves

YOCHANAN

1- No princípio era o Verbo, e o Verbo estava com Elohim, e o Verbo era (um) Elohim.

[2] Ele estava no princípio com Elohim.

[3] Todas as coisas vieram à existência por meio dele, e sem Ele, nada do que foi feito veio a existir.

[4] Nele estava a vida, e a vida era a luz dos homens.

[5] E a luz resplandece nas trevas, e as trevas não a compreenderam.

[6] Houve um homem enviado de Elohim, cujo nome era Yochanan.

[7] Este veio para testemunho, para que testificasse da luz, para que todos cressem por ele.

[8] Não era ele a luz, mas para que testificasse da luz.

[9] Ali estava a luz verdadeira, que ilumina a todo o homem que vem ao mundo.

[10] Ele estava no mundo, e o mundo foi feito por meio dele, no entanto, o mundo não o conheceu.

[11] Veio para a Sua nação, mas o Seu povo não O recebeu

[12] Mas, a todos quantos O receberam, deu-lhes o poder de serem feitos filhos de Elohim, aos que crêem no Seu Nome;

[13] Os quais não nasceram do sangue, nem da vontade da carne, nem da vontade do homem, mas de Elohim.

[14] E o Verbo se tornou um ser humano, e habitou entre nós, e vimos a glória do unigênito do Pai, cheio de graça e de verdade.

[15] Yechonan testificou dele, e clamou, dizendo: Este era aquele de quem eu dizia: O que vem após mim é antes de mim, porque foi primeiro do que eu.

[16] E todos nós recebemos também da Sua plenitude, e graça sobre graça.

[17] Porque a lei foi dada por Moshéh; a graça e a verdade vieram por Yehoshua Mashiach.

[18] Elohim nunca foi visto por alguém. No entanto, o Seu Filho único, que é idêntico a Elohim e está ao lado do Pai, esse O revelou.

[19] E este é o testemunho de Yochonan, quando os yehudim mandaram de Yerushalayim sacerdotes e levitas para que lhe perguntassem: Quem és Tu?

1:1- "...**e o verbo era Elohim**." Muitos se confundem com este texto e tentam explicá-lo sem levar em consideração outros textos que falam da diferença de natureza e autoridade entre Elohim o Pai e o Filho de Elohim. Em primeiro lugar Yehoshua foi o princípio da Criação de Elohim Apc 3:14. Então Ele que é o verbo, meio pelo qual Y.H.W.H falou desde o principio, estava com Elohim desde o princípio de todas as coisas. Este verbo foi também Elohim, mas não o Eterno Y.H.W.H, porem, como aquele que executa as ordens do Pai. Quando Moshéh tinha receio de ir à faraó, Elohim lhe disse que seu irmão Aharon viria ao teu encontro. ***"E ele falará por ti ao povo; e acontecerá que ele te será por boca, e tu lhe serás por Elohim.*** (Êx. 4:16). E **o verbo era Elohim** não se aplica que o verbo seja **"O"** Elohim como sendo o próprio Elohim, mas se aplica em o verbo representar Elohim. Verso 18.

1:13- Aqui encontramos uma aplicação do texto dizendo que na verdade são chamados filhos de Elohim aqueles que aceitaram Yehoshua sendo o Mashiach. Embora a Sua nação sendo da descendência de Avraham segundo a carne, mas para serem considerados "filhos de Elohim", deveriam eles crer em Yehoshua para obterem a vida eterna. (Yochanan 3:36). Aí neste sentido então, eles se tornariam não só descendentes de Avraham, mas também seriam chamados filhos de Elohim por meio de Yehoshua, o Representante de Elohim.

209

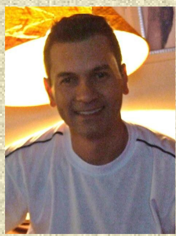
2019

PORTUGUESE

O Novo Pacto. Tradução exata, literal e fiel aos papiros e códices mais antigos

São Carlos: Clube de Autores, Brasil

Ronaldo Piloto



version of 28-08-2021:

and *a* ’Elohym was the Word

e *um* ’Elohym era a Palavra

EVANGELHO DE ACORDO COM YWHHANAN[1]

[110 EC]

1 Em *um* princípio existia a Palavra[2] e a Palavra estava com o ’Elohym e *um* ’Elohym era a Palavra.[3]

2 Esse estava em *um* princípio com o ’Elohym.

3 Todas *as coisas* por intermédio dele vieram à própria existência e à parte dele nenhuma *coisa*[4] que tem vindo à

1**Inscrição:** *eu·ag·gé·li·on ka·tà i·o·á(n)·nen*, P66 (200 EC), P75 (III); Vaticanus (IV) e Sinaíticus (IV/VI) alterados por um segundo copista: *ka·tà i·o·á(n)·nen* = “De Acordo Com Ywhhanan”; Vaticanus (IV) e Sinaíticus (IV/VI) originalmente: sem título.

2“Palavra”, gr. *ló·gos* = não uma Palavra que somente diz coisas, mas acima de tudo que faz coisas.

3“E [um] ’Elohym era a Palavra”, gr. *kaì the·òs én ho ló·gos* = Ywhhanan está afirmando que “a Palavra” tinha uma Natureza específica de “’Elohym”. (Confere na *Introdução*, tópico *Gramática Do Artigo Um No Grego*, seção *b*) Nesses casos, é possível até traduzir com o artigo “um” subentendido, exatamente igual ao grego, embora isso soe um pouco truncado na língua brasileira. a) Se tivesse escrito *kaì ho ló·gos én the·ós* (“e a Palavra era [um] ’Elohym”) = seria obrigatório o artigo “um” expresso na tradução, do contrário, ficaria sem especificação o tipo de “ ’elohym” que a Natureza da “Palavra” era. b) Se tivesse escrito *kaì ho the·òs én ho ló·gos* (“e o ’Elohym era a Palavra”) = a Natureza da “Palavra” seria igual à Natureza do Pai, mas ainda separada dele. Teríamos dois Seres com duas Naturezas equivalentes, portanto, dois “ ’Elohym” do mesmo nível. c) Se tivesse escrito *kaì ho ló·gos én ho the·ós* (“e a Palavra era o ’Elohym”) = a “Palavra” e o Pai não somente possuiriam uma única Natureza como também seriam a mesma Pessoa, tornando impossível a declaração anterior de que “a Palavra estava com o ’Elohym”, a não ser que Ywhhanan imaginasse o Pai olhando para seu reflexo, como em um espelho.

4“Nenhuma [coisa]”, P66 (200 EC), Sinaíticus (IV/VI); P75 (III), Vaticanus

210

2019

PORTUGUESE

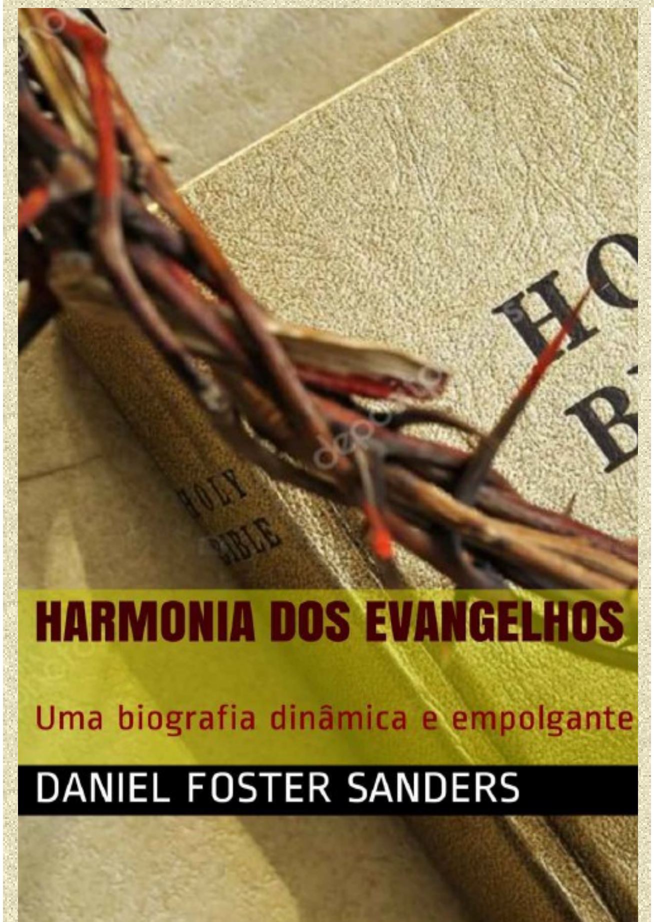
Harmonia dos Evangelhos:
Uma Biografia Dinâmica e Empolgante

São Paulo: Acrolim, Brasil

Daniel Foster Sanders

and the Logos was divine

e o Logos era divino



PRÓLOGO: EXISTÊNCIA PRÉ-HUMANA DE CRISTO

| João 1:1-5, 9-18 |

No princípio[29] era o Logos[30], e o Logos estava com Deus, e o Logos era divino.[31] Este estava no princípio com Deus. Todas as coisas vieram à existência por intermédio dele, e à parte dele nem mesmo uma só coisa veio à existência.

O que veio à existência por intermédio dele foi a vida, e a vida era a luz dos homens. E a luz está brilhando na escuridão, mas a escuridão não a tem vencido.

A verdadeira luz que ilumina a toda sorte de homem estava para vir ao mundo. Ele estava no mundo, e o mundo veio à existência por intermédio dele, mas o mundo não o conheceu. Veio ao seu próprio povo, mas os seus não o acolheram. No entanto, a tantos quantos o receberam, a estes deu autoridade para se tornarem filhos de Deus, porque exerciam fé no seu nome; e nasceram, não do sangue, nem da vontade carnal, nem da vontade do homem, mas de Deus.

De modo que o Logos se tornou carne e residiu entre nós, e observamos a sua glória, uma glória tal como a de um filho unigênito de um pai; e ele estava cheio de favor divino e de verdade.[32] Pois todos nós recebemos de sua plenitude, sim, transbordante bondade imerecida. Porque a Lei foi dada por intermédio de Moisés, o favor divino e a verdade vieram à existir por intermédio de Jesus Cristo[33]. Nenhum homem jamais viu a Deus; o deus unigênito[34], que está ao lado do Pai, é quem o tem explicado.[35]

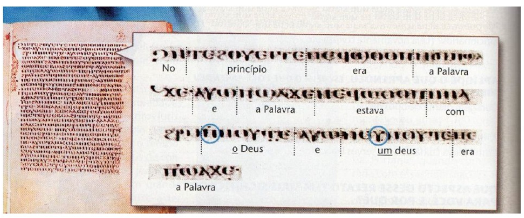


Figura 1 – Texto copta saídico com tradução interlinear de João 1:1 (P. Chester Beatty-813)

211

2019

PORTUGUESE

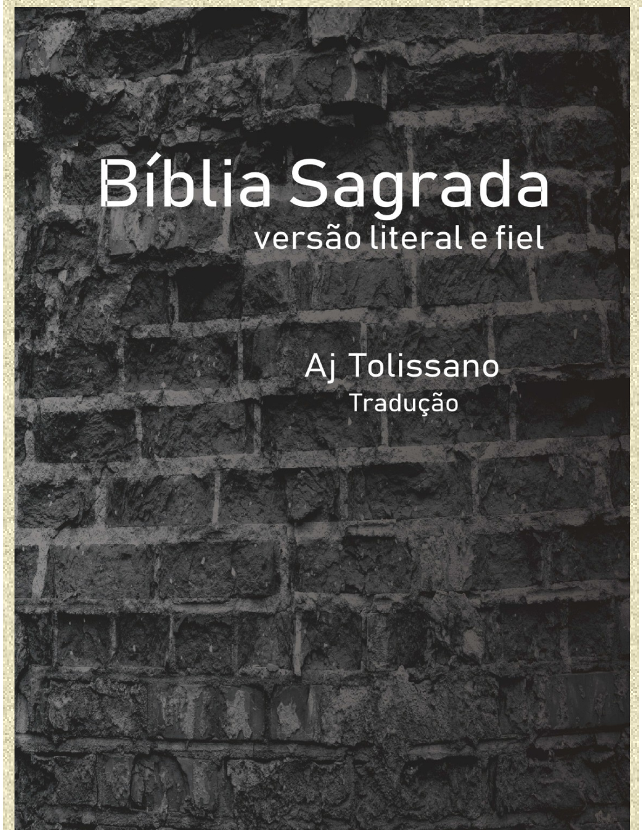
Bíblia Sagrada - versão literal e fiel

Risco e Rabisco, Brasil (v. of 25-11-2019)

Antonio José Tolissano

and the Word was of a divine nature

e o Verbo era de natureza divina



João

João 1

[1]NO princípio era o Verbo, e o Verbo estava com Deus, e o Verbo era de natureza divina.
[2]Ele estava no princípio com Deus.
[3]Todas *as coisas* foram feitas por ele, e sem ele nada do que foi feito se fez.
[4]Nele estava a vida, e a vida era a luz dos homens.
[5]E a luz resplandece nas trevas, e as trevas não a compreenderam.
[6]Houve um homem enviado de Deus, cujo nome *era* João.
[7]Este veio para testemunho, para que testificasse da luz, para que todos cressem por ele.
[8]Não era ele a luz, mas para que testificasse da luz.
[9]Ali estava a luz verdadeira, que ilumina a todo o homem que vem ao mundo.
[10]Estava no mundo, e o mundo foi feito por ele, e o mundo não o conheceu.
[11]Veio para o que era seu, e os seus não o receberam.
[12]Mas, a todos quantos o receberam, deu-lhes o poder de serem feitos filhos de Deus, aos que crêem no seu nome;
[13]Os quais não nasceram do sangue, nem da vontade da carne, nem da vontade do homem, mas de Deus.
[14]E o Verbo se fez carne, e habitou entre nós, e vimos a sua glória, como a glória do unigênito do Pai, cheio de graça e de verdade.
[15]João testificou dele, e clamou, dizendo: Este era aquele de quem eu
[16]E todos nós recebemos também da sua plenitude, e graça por graça.
[17]Porque a lei foi dada por Moisés; a graça e a verdade vieram por Jesus Cristo.
[18]Deus nunca foi visto por alguém. O Filho unigênito, que está no seio do Pai, esse *o* revelou.

[19]E este é o testemunho de João, quando os judeus mandaram de Jerusalém sacerdotes e levitas para que lhe perguntassem: Quem és tu?
[20]E confessou, e não negou; confessou: Eu não sou o Cristo.
[21]E perguntaram-lhe: Então quê? És tu Elias? E disse: Não sou. És tu profeta? E respondeu: Não.
[22]Disseram-lhe pois: Quem és? para que demos resposta àqueles que nos enviaram; que dizes de ti mesmo?
[23]Disse: Eu *sou* a voz do que clama no deserto: Endireitai o caminho de YAHWEH, como disse o profeta Isaías.
[24]E os que tinham sido enviados eram dos fariseus.
[25]E perguntaram-lhe, e disseram-lhe: Por que batizas, pois, se tu não és o Cristo, nem Elias, nem o profeta?
[26]João respondeu-lhes, dizendo: Eu batizo com água; mas no meio de vós está um a quem vós não conheceis.
[27]Este é aquele que vem após mim, que é

212

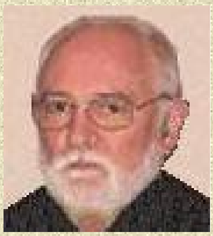
2019

FRENCH

Yehshouah le Messie d'Israel: Harmonie des Evangiles

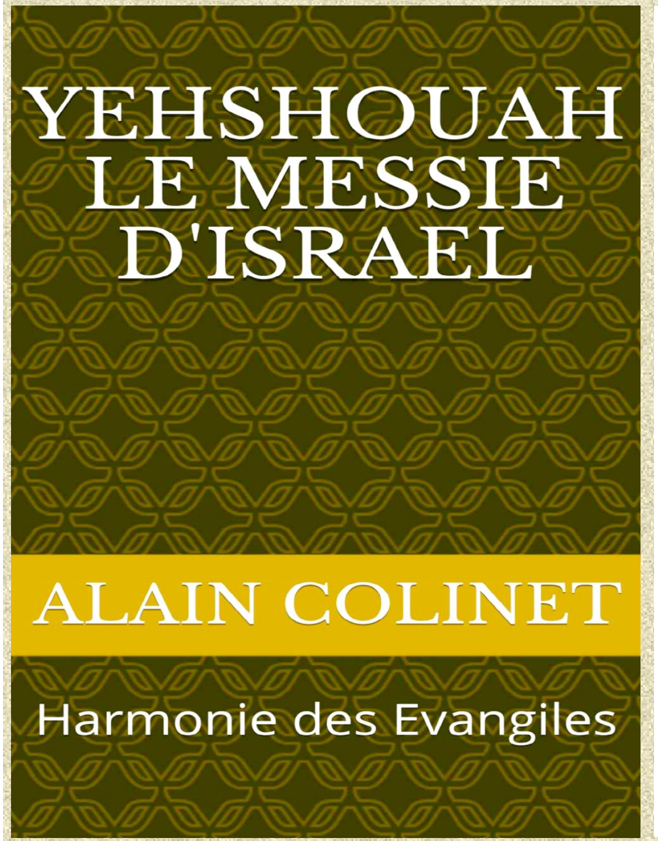
Amazon Media EU S.à r.l.

Alain Colinet



and the Word was a Elohim

et la Parole était un Elohim



La Parole faite chair

(Yohanan 1 : 1 à 18)

Au commencement était la Parole, et la Parole était avec Elohim, et la Parole était un Elohim.
Elle était au commencement avec Elohim.
Toutes choses ont été faites par elle, et rien de ce qui a été fait n'a été fait sans elle.
En elle était la vie, et la vie était la lumière des hommes. La lumière luit dans les ténèbres, et les ténèbres ne l'ont point reçue.
Il y eut un homme envoyé d'Elohim : son nom était Yohanan. Il vint pour servir de témoin, pour rendre témoignage à la lumière, afin que tous crussent par lui. Il n'était pas la lumière, mais il parut pour rendre témoignage à la lumière.
Cette lumière était la véritable lumière, qui, en venant dans le monde, éclaire tout homme. Elle était dans le monde, et le monde a été fait par elle, et le monde ne l'a point connue. Elle est venue chez les siens, et les siens ne l'ont point reçue. Mais à tous ceux qui l'ont reçue, à ceux qui croient en son nom, elle a donné le pouvoir de devenir enfants d'Elohim, lesquels sont nés, non du sang, ni de la volonté de la chair, ni de la volonté de l'homme, mais d'Elohim.
Et la Parole a été faite chair, et elle a habité parmi nous, pleine de grâce et de vérité ; et nous avons contemplé sa gloire, une gloire comme la gloire du Fils unique venu du Père.
Yohanan lui a rendu témoignage, et s'est écrié : C'est celui dont j'ai dit : Celui qui vient après moi m'a précédé, car il était avant moi.
Et nous avons tous reçu de sa plénitude, et grâce pour grâce ; car la Torah a été donnée par Moshe, la grâce et la vérité sont venues par Yehshouah le Mashyah.
Personne n'a jamais vu Elohim ; le Fils unique, qui est dans le sein du Père, est celui qui l'a fait connaître.

213

2019

POLISH

Ewangelia wg Jana

PDF (18-11-2019), not has the front page

Wojciech Sady

and a god was the word

i bogiem był słowo

Ewangelia wg Jana

J 1,1-18 Na początku było słowo i słowo było u Boga i bogiem było słowo. Ono było na początku u Boga. Wszystko przez nie się stało, a bez niego nic się nie stało z tego co się stało. W nim było życie, a życie było światłem ludzi. A światłość ukazuje się w ciemności i ciemność go nie ogarnęła. Pojawił się człowiek wysłany od Boga, na imię miał Jan. Ten przyszedł dać świadectwo, aby zaświadczyć o świetle, aby wszyscy przezeń uwierzyli. Nie był on światłem, ale miał świadczyć o świetle. Było światło prawdziwe, które oświetla każdego człowieka, przychodzącego na świat. Na świecie było i świat przez nie się stał, a świat go nie poznał. Do swoich przyszło, a swoi go nie przyjęli. Tym zaś, którzy go przyjęli, dał władzę stania się dziećmi Boga, wierzącymi w jego imię, którzy nie z krwi, ani z woli ciała, ani z woli mężczyzny się urodzili, ale z Boga. I słowo stało się ciałem i rozbiło namiot wśród nas. I ujrzeliśmy jego chwałę, chwałę jako jednorodzonego od Ojca, pełnego łaski i prawdy. Jan świadcząc o nim wykrzyczał słowa: Ten był, o którym powiedziałem, przede mną stał się ten, który przychodzi po mnie, bo pierwej był niż ja. Bo z jego pełni wszyscyśmy wzięli łaskę zamiast łaski. Bo Prawo zostało dane przez Mojżesza, a łaska i prawda stała się przez Jezusa Pomazańca. Boga nikt nie widział, a wyjaśnił {go} jednorodzony bóg będący w łonie Ojca.

J 1,19-34 A oto jest świadectwo Jana, gdy wysłali Żydzi do niego kapłanów i lewitów z Jerozolimy, aby go spytali: Kim jesteś? I wyznał i nie wyparł się i wyznał, że: Ja nie jestem Pomazańcem. I spytali go: Kim więc? Jesteś Eliaszem? I mówi: Nie jestem. Rzekli mu więc: Kto jesteś? Abyśmy dali odpowiedź tym, którzy nas posłali. Co mówisz sam o sobie? Powiedział: Jam głos wołającego na pustkowiu, prostujcie drogę Pana, jak rzekł prorok Eliasz. A wysłańcami byli faryzeusze. I zapytali go i rzekli mu: Dlaczego więc zanurzasz, jeśli nie jesteś Pomazańcem, ani Eliaszem, ani prorokiem? Odpowiedział im Jan: Ja zanurzam w wodzie, a wśród was stanął ten, którego wy nie znacie, ten przychodzący za mną, a ja nie jestem godny, aby rozwiązać rzemień jego sandała. To stało się w Betanii {inne rękopisy: w Betabarze} za Jordanem, gdzie przebywał Jan zanurzając. Nazajutrz widzi Jezusa idącego do niego i mówi: Oto baranek Boga, usuwający grzech świata. Ten jest, o którym rzekłem, za mną przychodzi mężczyzna, który stał się przede mną, bo pierwszy był niż ja. I ja go nie znałem, ale dla niego, aby ujawnił się Izraelowi, przyszedłem zanurzając w wodzie. I zaświadczył Jan mówiąc: Ujrzałem tchnienie zstępujące niczym gołąb z nieba i na nim pozostało. I ja go nie znałem, ale ten, który mnie posłał, abym zanurzał w wodzie, ten mi rzekł: Ten na kogo, jak zobaczysz, zstępuje tchnienie i na nim pozostaje, zanurza w tchnieniu świętym. I ujrzałem i zaświadczyłem, że ten jest synem Boga.

J 1,35-51 Nazajutrz znów Jan stał ze swymi dwoma uczniami i przyjrzawszy się przechodzącemu Jezusowi mówi: Oto baranek Boga. A obaj uczniowie go usłyszeli i zaczęli iść za Jezusem. A Jezus obróciwszy się i zobaczywszy, że za nim idą, mówi im: Czego szukacie? Oni zaś rzekli mu: Rabbi, co się tłumaczy nauczycielu, gdzie przebywasz? Mówi im: Chodźcie, a zobaczycie. Poszli więc i zobaczyli, gdzie przebywa i u niego tego dnia pozostali, a było koło godziny dziesiątej. Jednym z tych dwóch, którzy to usłyszeli od Jana i poszli za nim, był Andrzej, brat Szymona Petrosa. Ten spotyka najpierw brata własnego Szymona i mówi mu: Znaleźliśmy Mesjasza, co się tłumaczy Pomazaniec. Zaprowadził go do Jezusa. Jezus przyjrzał mu się i rzekł: Ty jesteś Szymon syn Jana, ty zostaniesz nazwany Kefas, co tłumaczy się Petros {Skała}. Nazajutrz chciał pójść do Galilei, i spotyka Filipa i mówi mu Jezus: Pójdź za mną. A Filip był z Betsaidy, z miasta Andrzeja i Petrosa. Spotyka Filip Natanaela i mówi mu: Znaleźliśmy tego, o którym napisał Mojżesz w Prawie i prorocy: Jezusa syna Józefa, tego z Nazaretu. I rzekł mu Natanael: Czy z Nazaretu może być coś dobrego? Filip: Pójdź i zobacz. Zobaczył Jezus przychodzącego do niego Natanaela i mówi o nim: Oto prawdziwy Izraelita, w którym nie ma podstępu. Mówi mu Natanael: Skąd mnie znasz? Odpowiedział mu Jezus i rzekł: Zanim cię Filip zawołał, ujrzałem, jak byłeś pod figowcem. Odpowiedział mu Natanael: Rabbi, ty jesteś syn Boga, ty jesteś król Izraela. Odpowiedział mu Jezus i rzekł: Wierzysz, bo powiedziałem ci, że ujrzałem cię pod figowcem? Ujrzysz rzeczy większe niż te. I mówi mu: Amen, amen mówię wam, ujrzycie otwarte niebo i zwiastunów Boga wchodzących i schodzących na Syna Człowieka.

2,1-12 A trzeciego dnia było wesele w Kanie Galilejskiej i była tam matka Jezusa. Zaproszono zaś na wesele i Jezusa i jego uczniów. A gdy zabrakło wina, mówi matka Jezusa do niego: Wina nie mają. Mówi jej Jezus: Co mnie i tobie kobieto? Jeszcze nie nadeszła moja godzina. Mówi matka jego sługom: Czyńcie to, co wam powie. Było tam zaś sześć kamiennych stągwi ustawionych dla Żydów, by się oczyszczali, mieszczące w sobie po dwie lub trzy miary. Mówi im Jezus: Napełnijcie stągwie wodą. I napełnili je aż po brzegi. I mówi im: Zaczerpnijcie teraz i zanieście nadzorcy służby. A oni zanieśli. Gdy zaś nadzorca służby spróbował wody, która stała się winem, a nie wiedział, skąd jest, zaś słudzy, ci, którzy zaczerpnęli wodę wiedzieli, woła nadzorca służby pana młodego i mówi mu: Każdy człowiek najpierw stawia dobre wino, a kiedy staną się pijani, gorsze. Ty zachowałeś dobre wino aż do teraz. Ten znak dał na początek Jezus w Kanie Galilejskiej i ujawnił swoją chwałę i uwierzyli w niego jego uczniowie. Potem on sam i jego matka i jego bracia i jego uczniowie zeszli do Kafarnaum i tam pozostał kilka dni.

http://sady.up.krakow.pl/antrel.biblia.jana.pdf

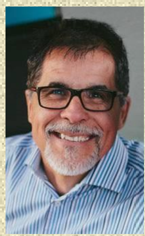
214

2020

PORTUGUESE

Evangelho de João: Histórias do Divino

Guilherme Kerr



The Word was with God, divine Word.

A Palavra estava com Deus, Palavra divina.

CAPÍTULO 1

NO PRINCÍPIO

[1] Tudo se iniciou com a Palavra original. A Palavra estava com Deus, Palavra divina. [2] Desde o prícípio de todas as coisas a Palavra e Deus já andavam juntos. [3] Tudo foi criado pela Palavra. Sem ela nem a menor das partículas existentes veio a existir. [4] E Palavra transbordava de vida e esta vida iluminava as pessoas. [5] A luz é mais forte que a escuridão e a escuridão não consegue vencer a luz.

O DEPOIMENTO DE JOÃO BATISTA

[6] Conta a história que apareceu um homem enviado por Deus chamado João. [7] Ele veio dar testemunho a respeito da luz para que todos a acolhessem. [8] João não era a luz, era apenas um homem testemunhando a respeito da luz. [9] A luz verdadeira é a que vem para este mundo iluminar todas as pessoas. [10] A luz veio ao mundo e embora o próprio mundo tenha sido criado por ela, quando ela veio, o mundo não a reconheceu.[11] A luz veio para aqueles que pertenciam a ela, mas estes não a receberam. [12] Mas todos que O receberam e confiaram na revelação de Quem Ele é, receberam a identidade de serem de fato filhos de Deus. Que mudança poderosa!.[13] Ser filho de Deus não é fruto do esforço humano, nem de determinação ou esforço da vontade própria, menos

215

2020

PORTUGUESE

Bíblia Sagrada (versão 1.22)

Jair da Silva Lima

and the Word was what God was

e a Palavra era o que Deus era

Bíblia Sagrada

Tradução de João Ferreira de Almeida (1628-1691)

Edição Almeida Revisada

JAIR DA SILVA LIMA

Versão 1.22

JOÃO

»JOÃO [1]

1 No princípio era a Palavra, e a Palavra estava com Deus, e a Palavra era o que Deus era.

2 Ele estava no princípio com Deus.

3 Todas as coisas foram feitas por intermédio dele, e sem ele nada do que foi feito se fez.

4 Nele estava à vida, e a vida era a luz dos homens;

5 a luz resplandece nas trevas, e as trevas não prevaleceram contra ela.

6 Houve um homem enviado de Deus, cujo nome era João, o que batiza.

7 Este veio como testemunha, a fim de dar testemunho da luz, para que todos cressem por meio dele.

8 Ele não era a luz, mas veio para dar testemunho da luz.

9 Pois a verdadeira luz, que ilumina a todo homem, estava chegando ao mundo.

10 Estava ele no mundo, e o mundo foi feito por intermédio dele, e o mundo não o conheceu.

11 Veio para o que era seu, e os seus não o receberam.

12 Mas, a todos quantos o receberam, aos que creem no seu nome, deu-lhes o poder de se tornarem filhos de Deus;

13 os quais não nasceram do sangue, nem da vontade da carne, nem da vontade do varão, mas de Deus.

14 E a Palavra se fez carne, e habitou entre nós, cheio de graça e de verdade; e vimos a sua glória, como a glória do unigênito do Pai.

15 João, o que batiza, deu testemunho dele, e clamou, dizendo: Este é aquele de quem eu disse: O que vem depois de mim, passou adiante de mim; porque antes de mim ele já existia.

16 Pois todos nós recebemos da sua plenitude, e graça sobre graça.

216

2020

PORTUGUESE

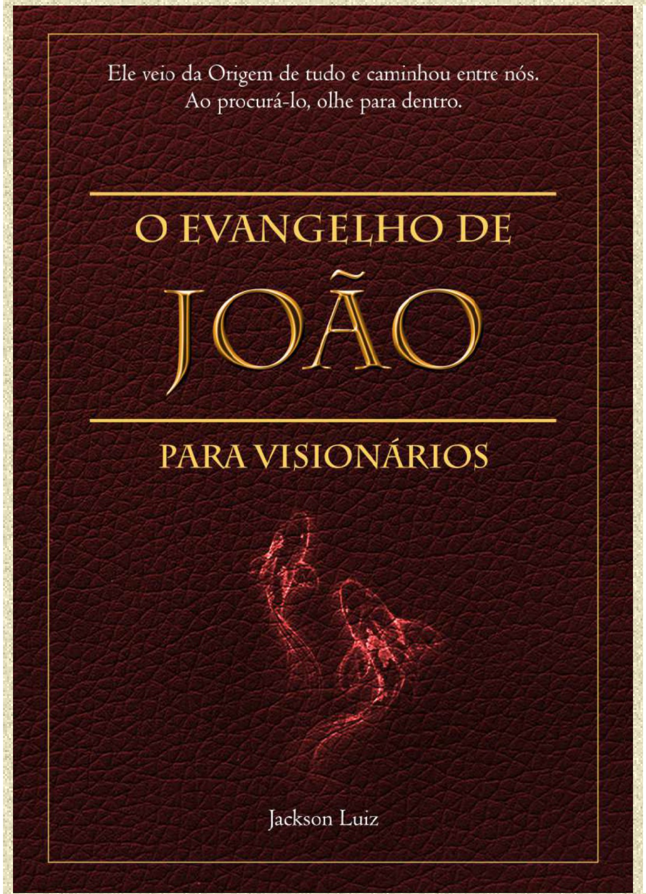
O Evangelho de João para Visionários

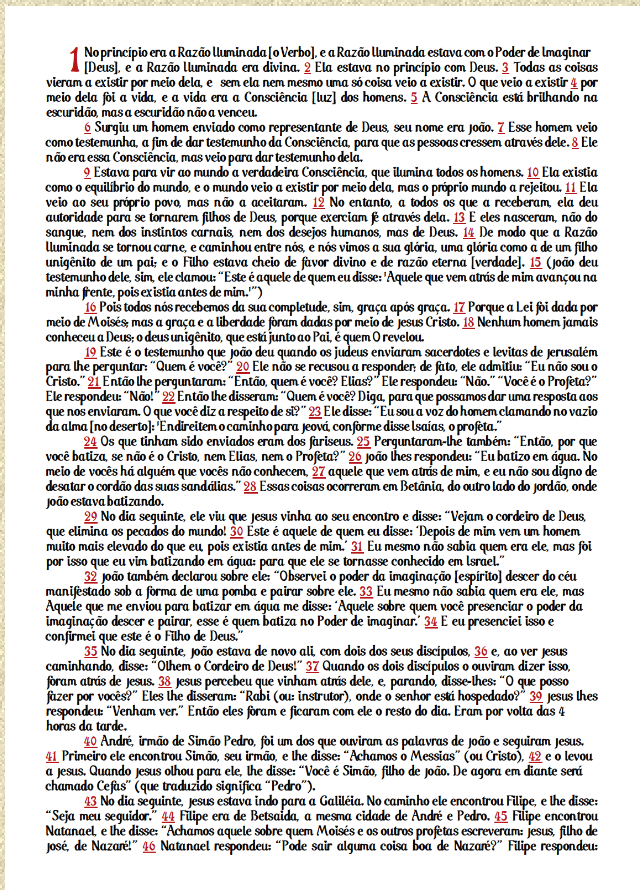
PDF

Jackson Luiz

and Enlightened Reason was divine

e a Razão Iluminada era divina





1 No princípio era a Razão Iluminada [o Verbo], e a Razão Iluminada estava com o Poder de Imaginar [Deus], e a Razão Iluminada era divina. 2 Ela estava no princípio com Deus. 3 Todas as coisas vieram a existir por meio dela, e sem ela nem mesmo uma só coisa veio a existir. O que veio a existir 4 por meio dela foi a vida, e a vida era a Consciência [luz] dos homens. 5 A Consciência está brilhando na escuridão, mas a escuridão não a venceu.

6 Surgiu um homem enviado como representante de Deus, seu nome era João. 7 Esse homem veio como testemunha, a fim de dar testemunho da Consciência, para que as pessoas cressem através dele. 8 Ele não era essa Consciência, mas veio para dar testemunho dela.

9 Estava para vir ao mundo a verdadeira Consciência, que ilumina todos os homens. 10 Ela existia como o equilíbrio do mundo, e o mundo veio a existir por meio dela, mas o próprio mundo a rejeitou. 11 Ela veio ao seu próprio povo, mas não a aceitaram. 12 No entanto, a todos os que a receberam, ela deu autoridade para se tornarem filhos de Deus, porque exerciam fé através dela. 13 E eles nasceram, não do sangue, nem dos instintos carnais, nem dos desejos humanos, mas de Deus. 14 De modo que a Razão Iluminada se tornou carne, e caminhou entre nós, e nós vimos a sua glória, uma glória como a de um filho unigênito de um pai; e o Filho estava cheio de favor divino e de razão eterna [verdade]. 15 (João deu testemunho dele, sim, ele clamou: "Este é aquele de quem eu disse: 'Aquele que vem atrás de mim avançou na minha frente, pois existia antes de mim.'")

16 Pois todos nós recebemos da sua completude, sim, graça após graça. 17 Porque a Lei foi dada por meio de Moisés; mas a graça e a liberdade foram dadas por meio de Jesus Cristo. 18 Nenhum homem jamais conheceu a Deus; o deus unigênito, que está junto ao Pai, é quem O revelou.

19 Este é o testemunho que João deu quando os judeus enviaram sacerdotes e levitas de Jerusalém para lhe perguntar: "Quem é você?" 20 Ele não se recusou a responder; de fato, ele admitiu: "Eu não sou o Cristo." 21 Então lhe perguntaram: "Então, quem é você? Elias?" Ele respondeu: "Não." "Você é o Profeta?" Ele respondeu: "Não!" 22 Então lhe disseram: "Quem é você? Diga, para que possamos dar uma resposta aos que nos enviaram. O que você diz a respeito de si?" 23 Ele disse: "Eu sou a voz do homem clamando no vazio da alma [no deserto]: 'Endireitem o caminho para Jeová, conforme disse Isaías, o profeta."

24 Os que tinham sido enviados eram dos fariseus. 25 Perguntaram-lhe também: "Então, por que você batiza, se não é o Cristo, nem Elias, nem o Profeta?" 26 João lhes respondeu: "Eu batizo em água. No meio de vocês há alguém que vocês não conhecem, 27 aquele que vem atrás de mim, e eu não sou digno de desatar o cordão das suas sandálias." 28 Essas coisas ocorreram em Betânia, do outro lado do Jordão, onde João estava batizando.

29 No dia seguinte, ele viu que Jesus vinha ao seu encontro e disse: "Vejam o cordeiro de Deus, que elimina os pecados do mundo! 30 Este é aquele de quem eu disse: 'Depois de mim vem um homem muito mais elevado do que eu, pois existia antes de mim.' 31 Eu mesmo não sabia quem era ele, mas foi por isso que eu vim batizando em água: para que ele se tornasse conhecido em Israel."

32 João também declarou sobre ele: "Observei o poder da imaginação [espírito] descer do céu manifestado sob a forma de uma pomba e pairar sobre ele. 33 Eu mesmo não sabia quem era ele, mas Aquele que me enviou para batizar em água me disse: 'Aquele sobre quem você presenciar o poder da imaginação descer e pairar, esse é quem batiza no Poder de imaginar.' 34 E eu presenciei isso e confirmei que este é o Filho de Deus."

35 No dia seguinte, João estava de novo ali, com dois dos seus discípulos, 36 e, ao ver Jesus caminhando, disse: "Olhem o Cordeiro de Deus!" 37 Quando os dois discípulos o ouviram dizer isso, foram atrás de Jesus. 38 Jesus percebeu que vinham atrás dele, e, parando, disse-lhes: "O que posso fazer por vocês?" Eles lhe disseram: "Rabi (ou: instrutor), onde o senhor está hospedado?" 39 Jesus lhes respondeu: "Venham ver." Então eles foram e ficaram com ele o resto do dia. Eram por volta das 4 horas da tarde.

40 André, irmão de Simão Pedro, foi um dos que ouviram as palavras de João e seguiram Jesus. 41 Primeiro ele encontrou Simão, seu irmão, e lhe disse: "Achamos o Messias" (ou Cristo), 42 e o levou a Jesus. Quando Jesus olhou para ele, lhe disse: "Você é Simão, filho de João. De agora em diante será chamado Cefas" (que traduzido significa "Pedro").

43 No dia seguinte, Jesus estava indo para a Galiléia. No caminho ele encontrou Filipe, e lhe disse: "Seja meu seguidor." 44 Filipe era de Betsaida, a mesma cidade de André e Pedro. 45 Filipe encontrou Natanael, e lhe disse: "Achamos aquele sobre quem Moisés e os outros profetas escreveram: Jesus, filho de José, de Nazaré!" 46 Natanael respondeu: "Pode sair alguma coisa boa de Nazaré?" Filipe respondeu:

217

2020

SPANISH

El Libro de Yeshua / Jesús

anonymous translator

and the Word was Divine

y la Palabra era Divina

EL **LIBRO** DE

YESHUA / JESÚS

1ª REEDICIÓN

PRÓLOGO (Lc 1,1-4)

Puesto que muchos tomaron entre manos compilar un relato acerca de las cosas que entre nosotros han sido ciertísimas, conforme nos las transmitieron los que desde el principio fueron testigos de vista y servidores de la palabra, también me pareció bien escribirte todas las cosas por orden después de haber investigado desde sus fuentes con total esmero, excelentísimo Teófilo, para que te percates bien de la solidez de las enseñanzas respecto a las cosas en que fuiste instruido.

I. PREPARACIÓN DE LA PRESENCIA DEL SALVADOR

1 La Palabra hecha carne (Jn 1, 1-18)

En el Principio existía la Palabra, y la Palabra estaba con Dios, y la Palabra era Divina. Él estaba en el Principio con Dios. Todo mediante él fue creado, y sin él ninguna creación sería creada. En él está la vida, y la vida era la luz de los hombres. Y la luz en la oscuridad brilla, y la oscuridad no la envolvió. Hubo un hombre enviado de Dios; su nombre era *Yochanan*[i]. Este hombre vino para testimonio, para testificar acerca de la luz, para que todos creyesen por él. Él no era la luz, pero vino para testificar acerca de la luz. Era la luz verdadera, la cual, alumbra a todo hombre que viene a este mundo. Él estuvo en el mundo, en el mundo creado por él; pero el mundo no le conoció. Él vino a su propio pueblo, y su propia gente no le recibió. Mas cuantos le recibieron, les dio el derecho de ser hijos de Dios, a quienes creyeron en su nombre, quiénes nacieron no de sangre, ni de carne, ni de hombre, sino de Dios. Y la Palabra carne se hizo, y *acampó*[ii] entre nosotros; y nosotros contemplamos su gloria, la gloria como Unigénito del Padre, pleno de gracia y verdad. *Yochanan* testificó de él y clamó diciendo:

— Éste es de quién dije: «Quien viene dedespués de mi ha sido puesto antes que mi, pues él fue antes que yo».

Porque de su plenitud recibimos todos nosotros, y gracia sobre gracia; porque la Torah mediante *Moshé*[iii] se dio, mas la gracia y la verdad mediante *YESHUA EL MASHÍAJ* se da. A Dios nadie vio nunca; tan solo el Hijo unigénito, quién está en el seno del Padre, él Le ha dado a conocer.

ANUNCIO Y CONCEPCIÓN

2 Anunciación de Yochanan (Lc 1,5-22)

Hubo en los días de *Hordos,* rey de los Judíos, un sacerdote nombrado *Zechariah*[iv], del turno de Abías, y tenía mujer de las hijas de Aarón, y el nombre de ella era *Elisheva*. Y eran ambos justos delante de Dios, andando irreprochables en todos los mandamientos y preceptos de YHVH. Y no tenían hijo, porque *Elisheva* era estéril, y ambos eran avanzados en sus días. Aconteció que oficiando *Zechariah* como sacerdote delante de Dios en el turno de su grupo, conforme a la costumbre del sacerdocio[v], le tocó en suerte quemar el incienso entrando al Templo de YHVH[vi], y toda la multitud del pueblo estaba afuera orando a la hora del incienso. Y se le apareció un *Mensajero*[vii] de YHVH puesto en pie a la derecha del *Mizbayach* del incienso. Y se turbó *Zechariah* al verlo, y el temor cayó sobre él. Mas el *Mensajero* le dijo:

— Cesa de temer, *Zechariah*, porque tu petición fue escuchada y tu mujer, *Elisheva*, te

[i] En hebreo significa: *Agraciado de El Eterno*». Es el equivalente a *Juan* en español-castellano.

[ii] Referencia a la época nómada de Israel donde el Tabernáculo, anterior a la construcción del primer Templo de *Yerushaláyim*, era la conexión entre Dios e Israel y dónde Él habitaba. cf. Ex 25,8; Nm 35,34; Dt 4,7; Eclo 24,7-22; Ba 3,36-4,4

[iii] Habitualmente traducido como «*Moisés*».

[iv] Nombre hebreo (significa «*El Eterno recuerda*»), transcrito del griego como «*Zacarías*».

[v] Cf.: 1 Cro 24, 19; 2Cro 23,8.

[vi] Cf.: cf. Ex 30, 6-8.

[vii] Es el significado de las palabras hebrea «*malakh*», griega «*ἄγγελος*» (angelos), latina «angĕlus» y español castellano «*ángel*».

9

https://issuu.com/traslafe/docs/libro_de_yeshua__1reedicion_

2020

2020 New Testament

(revision of KJV)

Amazon Ltd., USA

Timothy S. George

yet godly was that utterance

JOHN

CHAPTER 1

1. At *the* commencement it was that one utterance,
   yet that utterance was within God,
   yet godly was that utterance.

2. That one was at *the* commencement within God.

3. Within him everything having caused to be,
   and apart from him having caused to be
   not even one *thing*. What he has caused to be

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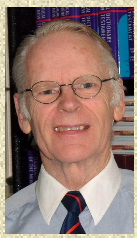
219

2020

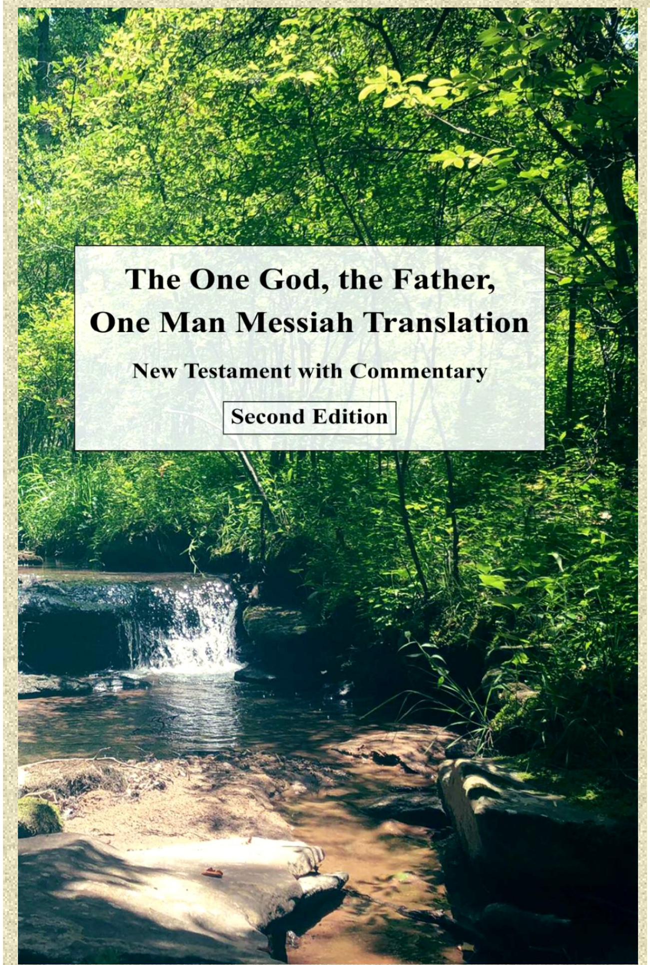
The One God, the Father, One Man Messiah Translation New Testament: New Testament with Commentary (Ed. 2)

Restoration Fellowship, USA

Anthony F. Buzzard



and the word was fully expressive of God Himself



John

1 [1]In the beginning was the word,[1] and the word[2] was with[3] God, and the word was fully expressive of God Himself. [2]This was with God in

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[1]Footnote 1 for John 1:1 is at the end of the gospel, beginning on p. 304.

[2]The NET Bible Commentary remarks on the meaning of "word" in Ps. 33:6-11: "The LORD's 'word' refers to the decrees whereby He governs His dominion." Only when *logos* in John 1:1 is made into a second Person, the Son, do all the problems arise. Jesus defined God in Mark 12:29: "The Lord our God is one Lord," not two or three! It would be a fatal contradiction to introduce a second "God, Person" in John 1. In John 17:3 Jesus was a strict monotheist declaring the Father to be "the only one [*monos*] who is true God [*theos*]." This is unitary not Trinitarian monotheism. Note Schonfield, *Authentic New Testament*: "In the beginning was the expressed concept." If we read "In the beginning was the SON" we make two who are GOD, and this breaks the fundamental and easy, express monotheism of Jesus (Mk. 12:29; 1 Cor. 8:4-6) and the whole of the Bible. Sadly John 1:1 has been used to contradict Jesus in John 17:3 and the detailed birth narratives of Matthew and Luke, and the more than 1300 NT references to GOD as the Father. There are thousands of references to God in Scripture as a single Person, defined by singular personal pronouns. The God of the Bible is a single divine "someone," "self." The moment someone *else*, the Son, is said to *be* God, two Gods are posited; the universe is "tinkered with" and idolatry is introduced (cp. 1 John 5:20-21 for fair warning).

[3]The same Greek word *pros* (with) occurs in the phrase "the things concerning God," *ta pros ton theon*. Thus "the word" reflects the heart of God's thinking, His concern. The Aramaic word *memra* (word) was used by Jews as expressing likewise the activity and wisdom of God. John naturally reflects his Jewish background, as does the whole NT. BBE has "Thos Word was from the first in relation with God." Note *Thayer's Lexicon*: "things respecting, pertaining to God." (Rom. 15:17; Heb. 2:17, 5:1). Philo speaks of three kinds of life, one of which is "*pros theon*," related to God, characteristic of God (*Quis rer. div. haer.* 9, *International Critical Commentary, John*, Vol. 1, p. cxli). Similarly the Gospel remains "with [*pros* as in Jn. 1:1] the disciples," Gal. 2:5, that is, in their minds. Philo speaks of things "*pros theon*" as things *pertaining* to God, belonging to Him. John does not speak here of person to person, for which he uses the prepositions *para* or *meta*. "Elsewhere John uses *para* to express the idea of proximity of one person to another (Jn. 1:39; 4:40; 8:38; 14:17, 23, 25; 19:27; cp. 14:23…never *pros*" (see *Dictionary of New Testament Theology*, Vol. 3, p. 1205.) Dan 2:22 tells us that "light dwells with God," or "light is with Him" (LXX). No one imagined light to be a second divine Person, making two GODs! Jesus, the Son of God, is not a second GOD, destroying the first commandment and the Shema! (Deut. 6:4; Mk. 12:29). The Bible knows of no "God the Son." Ps. 36:9 similarly says that "the fountain of life is **with** You. In Your light we see light." Cp. Jer. 2:13. As Dr. Colin Brown of Fuller Seminary wisely said: "To read John 1:1 as if it said 'In the beginning was *the Son*' is patently wrong" (*Ex Auditu*, 7, 1991, p. 89).

220

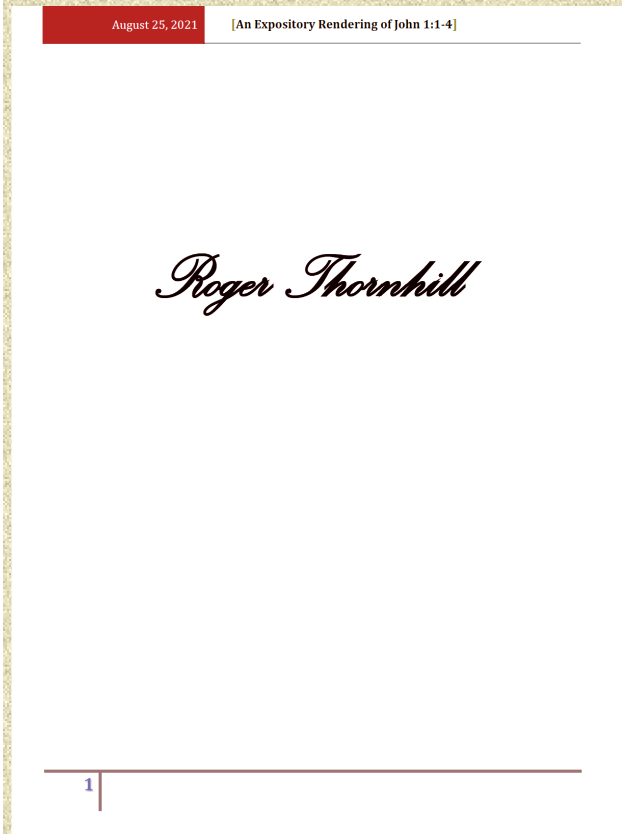
2021

"An Expository Rendering of John 1:1-4"

PDF

Roger Thornhill

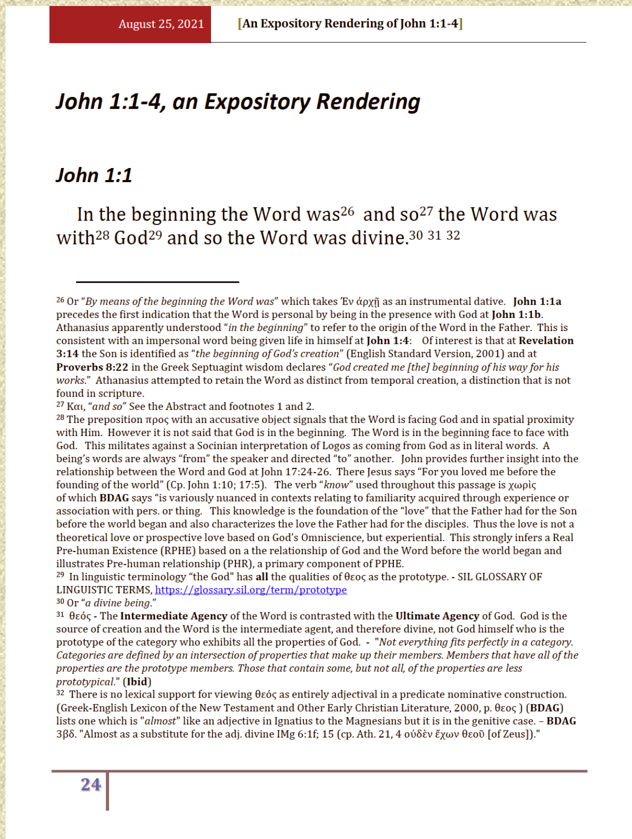
and so the Word was divine



August 25, 2021 [An Expository Rendering of John 1:1-4]

Roger Thornhill

1



August 25, 2021 [An Expository Rendering of John 1:1-4]

John 1:1-4, an Expository Rendering

John 1:1

In the beginning the Word was[26] and so[27] the Word was with[28] God[29] and so the Word was divine.[30] [31] [32]

---

[26] Or "*By means of the beginning the Word was*" which takes Ἐν ἀρχῇ as an instrumental dative. **John 1:1a** precedes the first indication that the Word is personal by being in the presence with God at **John 1:1b**. Athanasius apparently understood "*in the beginning*" to refer to the origin of the Word in the Father. This is consistent with an impersonal word being given life in himself at **John 1:4**: Of interest is that at **Revelation 3:14** the Son is identified as "*the beginning of God's creation*" (English Standard Version, 2001) and at **Proverbs 8:22** in the Greek Septuagint wisdom declares "*God created me [the] beginning of his way for his works.*" Athanasius attempted to retain the Word as distinct from temporal creation, a distinction that is not found in scripture.

[27] Και, "*and so*" See the Abstract and footnotes 1 and 2.

[28] The preposition προς with an accusative object signals that the Word is facing God and in spatial proximity with Him. However it is not said that God is in the beginning. The Word is in the beginning face to face with God. This militates against a Socinian interpretation of Logos as coming from God as in literal words. A being's words are always "from" the speaker and directed "to" another. John provides further insight into the relationship between the Word and God at John 17:24-26. There Jesus says "For you loved me before the founding of the world" (Cp. John 1:10; 17:5). The verb "*know*" used throughout this passage is χωρὶς of which **BDAG** says "is variously nuanced in contexts relating to familiarity acquired through experience or association with pers. or thing. This knowledge is the foundation of the "love" that the Father had for the Son before the world began and also characterizes the love the Father had for the disciples. Thus the love is not a theoretical love or prospective love based on God's Omniscience, but experiential. This strongly infers a Real Pre-human Existence (RPHE) based on a the relationship of God and the Word before the world began and illustrates Pre-human relationship (PHR), a primary component of PPHE.

[29] In linguistic terminology "the God" has **all** the qualities of θεος as the prototype. - SIL GLOSSARY OF LINGUISTIC TERMS, https://glossary.sil.org/term/prototype

[30] Or "*a divine being.*"

[31] θεός - The **Intermediate Agency** of the Word is contrasted with the **Ultimate Agency** of God. God is the source of creation and the Word is the intermediate agent, and therefore divine, not God himself who is the prototype of the category who exhibits all the properties of God. - "*Not everything fits perfectly in a category. Categories are defined by an intersection of properties that make up their members. Members that have all of the properties are the prototype members. Those that contain some, but not all, of the properties are less prototypical.*" (**Ibid**)

[32] There is no lexical support for viewing θεός as entirely adjectival in a predicate nominative construction. (Greek-English Lexicon of the New Testament and Other Early Christian Literature, 2000, p. θεος) (**BDAG**) lists one which is "*almost*" like an adjective in Ignatius to the Magnesians but it is in the genitive case. – **BDAG** 3βδ. "Almost as a substitute for the adj. divine IMg 6:1f; 15 (cp. Ath. 21, 4 οὐδὲν ἔχων θεοῦ [of Zeus])."

24

https://www.academia.edu/50808377/V14_An_Expository_Rendering_of_John_1_1_4

221

2021

PORTUGUESE

Bíblia Essência (paraphrase, html)

Ceroni Cunha

and the Word was also in essence Divine

a e Palavra também era em essência, Divina

https://cathedrallegionaria.blogspot.com/2021/03/biblia-parafraseada-essencia-bpe-joao-1.html?m=0

222

2021

PORTUGUESE

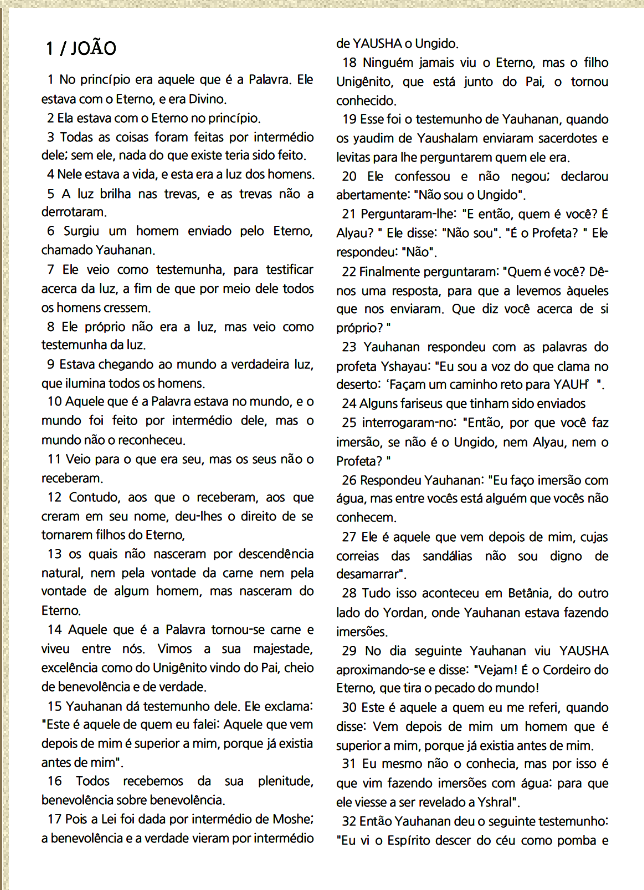
Escrituras Sagradas, com os Nomes Sagrados Yauh e Yausha

PDF

anonymous editors

and was Divine

e era Divino



1 / JOÃO

1 No princípio era aquele que é a Palavra. Ele estava com o Eterno, e era Divino.
2 Ela estava com o Eterno no princípio.
3 Todas as coisas foram feitas por intermédio dele; sem ele, nada do que existe teria sido feito.
4 Nele estava a vida, e esta era a luz dos homens.
5 A luz brilha nas trevas, e as trevas não a derrotaram.
6 Surgiu um homem enviado pelo Eterno, chamado Yauhanan.
7 Ele veio como testemunha, para testificar acerca da luz, a fim de que por meio dele todos os homens cressem.
8 Ele próprio não era a luz, mas veio como testemunha da luz.
9 Estava chegando ao mundo a verdadeira luz, que ilumina todos os homens.
10 Aquele que é a Palavra estava no mundo, e o mundo foi feito por intermédio dele, mas o mundo não o reconheceu.
11 Veio para o que era seu, mas os seus não o receberam.
12 Contudo, aos que o receberam, aos que creram em seu nome, deu-lhes o direito de se tornarem filhos do Eterno,
13 os quais não nasceram por descendência natural, nem pela vontade da carne nem pela vontade de algum homem, mas nasceram do Eterno.
14 Aquele que é a Palavra tornou-se carne e viveu entre nós. Vimos a sua majestade, excelência como do Unigênito vindo do Pai, cheio de benevolência e de verdade.
15 Yauhanan dá testemunho dele. Ele exclama: "Este é aquele de quem eu falei: Aquele que vem depois de mim é superior a mim, porque já existia antes de mim".
16 Todos recebemos da sua plenitude, benevolência sobre benevolência.
17 Pois a Lei foi dada por intermédio de Moshe; a benevolência e a verdade vieram por intermédio de YAUSHA o Ungido.
18 Ninguém jamais viu o Eterno, mas o filho Unigênito, que está junto do Pai, o tornou conhecido.
19 Esse foi o testemunho de Yauhanan, quando os yaudim de Yaushalam enviaram sacerdotes e levitas para lhe perguntarem quem ele era.
20 Ele confessou e não negou; declarou abertamente: "Não sou o Ungido".
21 Perguntaram-lhe: "E então, quem é você? É Alyau? " Ele disse: "Não sou". "É o Profeta? " Ele respondeu: "Não".
22 Finalmente perguntaram: "Quem é você? Dê-nos uma resposta, para que a levemos àqueles que nos enviaram. Que diz você acerca de si próprio? "
23 Yauhanan respondeu com as palavras do profeta Yshayau: "Eu sou a voz do que clama no deserto: 'Façam um caminho reto para YAUH' ".
24 Alguns fariseus que tinham sido enviados
25 interrogaram-no: "Então, por que você faz imersão, se não é o Ungido, nem Alyau, nem o Profeta? "
26 Respondeu Yauhanan: "Eu faço imersão com água, mas entre vocês está alguém que vocês não conhecem.
27 Ele é aquele que vem depois de mim, cujas correias das sandálias não sou digno de desamarrar".
28 Tudo isso aconteceu em Betânia, do outro lado do Yordan, onde Yauhanan estava fazendo imersões.
29 No dia seguinte Yauhanan viu YAUSHA aproximando-se e disse: "Vejam! É o Cordeiro do Eterno, que tira o pecado do mundo!
30 Este é aquele a quem eu me referi, quando disse: Vem depois de mim um homem que é superior a mim, porque já existia antes de mim.
31 Eu mesmo não o conhecia, mas por isso é que vim fazendo imersões com água: para que ele viesse a ser revelado a Yshral".
32 Então Yauhanan deu o seguinte testemunho: "Eu vi o Espírito descer do céu como pomba e

https://drive.google.com/file/d/1-4qGVPTpc9iEn64vd4GKnGACrD-y4IIp/view

2021
Die gute Botschaft nach Johannes
Mödling, Austria
Walther Ladroner

Word-Wisdom was of divine being.
Weisheitswort war göttlichen Wesens.

Die gute Botschaft nach Johannes

1 Im Anfang war WEISHEITSWORT.
Weisheitswort war bei Gott.
Weisheitswort war göttlichen Wesens.
(2) Er war im Anfang bei Gott.
(3) Durch Weisheitswort ist alles geworden.
Nichts, das wurde,
niemand, der wurde,
ist ohne Weisheitswort geworden.
(4) In Weisheitswort war Leben,
das Leben war der Menschen Licht.
(5) Das Licht leuchtet, sogar im Finstern.
Finsternis hat das Licht nicht auslöschen können.

(6) Ein Mensch trat auf, von Gott gesandt;
sein Name: Johannes, der Täufer.
(7) Er kam als Zeuge,
um Zeugnis zu geben für das Licht,
damit jeder zum Glauben an das Licht kommt.
(8) Nicht, dass Johannes selber das Licht war;
er gab Zeugnis für das Licht.

(9) Das Licht, das wahre,
das jeden Menschen erleuchtet,
kam in die Welt.
(10) Ja, Weisheitswort war in der Welt,
doch die Welt, die durch ihn geworden war,
hat ihn nicht erkannt.
(11) Weisheitswort kam in das, was ihm gehört,
aber die durch ihn Gewordenen
haben ihn nicht willkommen geheißen.
(12) Jene wenigen aber,
die ihn willkommen hießen,
sie alle hat Weisheitswort ermächtigt,
Kinder Gottes zu werden.
(13) So wird jeder,
der an des Weisheitswortes Namen glaubt,
nicht aus Fleisch und Blut
und dem Begehren eines Menschen gezeugt,
sondern aus Gott.

https://books.google.pl/books?id=unMhEAAAQBAJ

2021
Die Basis Bibel
Stuttgart: Deutsche Bibelgesellschaft
?

And he, the Word, was like God in everything.
Und er, das Wort, war Gott in allem gleich.

Wer Jesus ist

Johannes 1,1–10,42

Vorwort: Jesus ist das Wort Gottes

Johannes 1,1-18

Das Wort Gottes von Anfang an

1 [1] Von Anfang an gab es den, der das Wort ist.
Er, das Wort, gehörte zu Gott.
Und er, das Wort, war Gott in allem gleich.
[2] Dieses Wort gehörte von Anfang an zu Gott.
[3] Alles wurde durch dieses Wort geschaffen.
Und nichts, das geschaffen ist,
ist ohne dieses Wort entstanden.
[4] Er, das Wort, war zugleich das Leben in Person.
Und das Leben war das Licht für die Menschen.
[5] Das Licht leuchtet in der Finsternis,
aber die Finsternis hat es nicht angenommen.

[6] Ein Mensch trat auf, den Gott gesandt hatte.
Er hieß Johannes.
[7] Dieser Mensch war ein Zeuge für das Licht.
Alle sollten durch ihn zum Glauben kommen.
[8] Er selbst war nicht das Licht.
Aber er sollte als Zeuge für das Licht auftreten.
[9] Er, das Wort, war das wahre Licht.
Es ist in die Welt gekommen
und leuchtet für alle Menschen.

[10] Er, das Wort, war schon immer in der Welt.
Die Welt ist ja durch ihn entstanden.
Aber sie erkannte ihn nicht.
[11] Er kam in die Welt, die ihm gehört.
Aber die Menschen dort nahmen ihn nicht auf.
[12] Aber denen, die ihn aufnahmen,
verlieh er das Recht, Kinder Gottes zu werden.

This image is not from paper version

https://www.die-bibel.de/bibeln/online-bibeln/lesen/BB/JHN.1/Johannes-1

225

2022

PORTUGUESE

A Vida de Jesus Baseada nos quatro Evangelhos

Clube de Autores, Brasil

Cristiano Sonnemann

and the Word was a mighty one

e o Verbo era um ser poderoso

Cristiano Sonnemann

A Vida de Jesus
Baseada nos quatro Evangelhos

Antes mesmo dEle vir à terra **(matéria)** ele já existia como um Ser poderoso, isso podemos ver claramente ao observarmos as primeiras passagens do livro do Apostolo João.

João

João Cap. 1:1,18
1 No princípio era o Verbo, o Verbo estava com o Altíssimo Deus, e o Verbo era um ser poderoso.

Se no princípio o Verbo estava com o Altíssimo Deus, logo temos dois seres, pois o Verbo estava **COM** o Altíssimo Deus **(logo não poderia ser o mesmo)**, Literalmente o Verbo era um Ser Poderoso na qualidade de Deus, mas não o Altíssimo Deus.

2 Ele estava no princípio com o altíssimo Deus.
3 De forma que, tudo foi criado por intermédio dEle, sem Ele, nada do que veio a existir teria existido.

Aqui fica claro que todas as coisas foram feitas por intermédio dEle **(o Verbo)**. Aquele Ser poderoso que estava com o Altíssimo Deus.

4 A vida e a existência vem por intermédio dEle, e os homens existem e possuem vida através da Sua Luz!
5 A luz brilha nas trevas, e as trevas não vencem a luz!

6

https://drive.google.com/file/d/1MUXWI1zknl0YArCF4F07lIFdJqHyM_x3/view?usp=drivesdk
https://books.google.pl/books?id=jzpZEAAAQBAJ

226

2022

PORTUGUESE

O Evangelho de Jesus Unificado

(pdf)

Luiz de Lourdes Marins

version of September 30, 2022:

and the Word was [a] god

e a Palavra era [um] deus

Luiz de Lourdes Marins

O EVANGELHO DE JESUS

U n i f i c a d o

Edição do autor

São Paulo

2021

1. No princípio era a Palavra [1]

1. No princípio era a Palavra. E a Palavra estava com Deus, e a Palavra era [um] deus.[2]
2. Por meio da Palavra, Deus fez todas as coisas, e nada do que existe foi feito sem ela.
3. A Palavra era a fonte da vida, e essa vida trouxe a luz para todas as pessoas. A luz brilha na escuridão, e a escuridão não conseguiu apagá-la.
4. A Palavra estava no mundo, e por meio dela Deus fez o mundo, mas o mundo não a conheceu. Aquele que é a Palavra veio para o mundo, mas o mundo não o reconheceu.
5. A Palavra se tornou um ser humano e morou entre nós, cheia de amor e de verdade. E nós vimos a revelação da sua natureza divina, natureza que ele recebeu como Filho único do Pai.

2. O anúncio do nascimento de João Batista [3]

1. Quando Herodes era o rei da terra de Israel, havia um sacerdote chamado Zacarias, que era do grupo dos sacerdotes de Abdias. A esposa dele se chamava Isabel e era de uma família de sacerdotes.

1 João 1:1-5.

2 *The New Testament*, p. 200. Ver biblio.

3 Lucas 1:5-25

227

2022

PORTUGUESE

Tradução As Sacradas Letras das Escrituras Sagradas

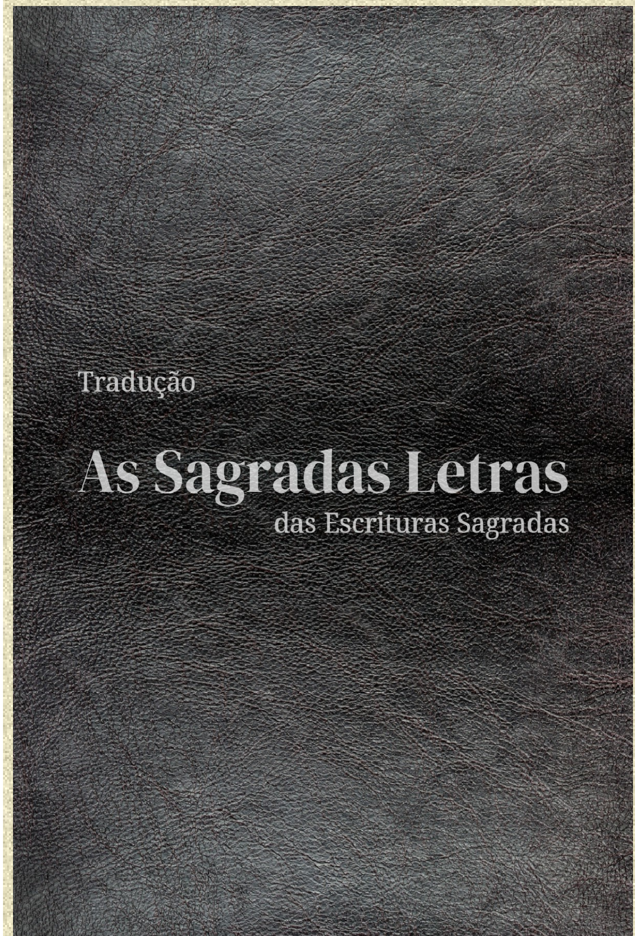
Disponibilizado em @hnmodulos canal do telegram, Brasil

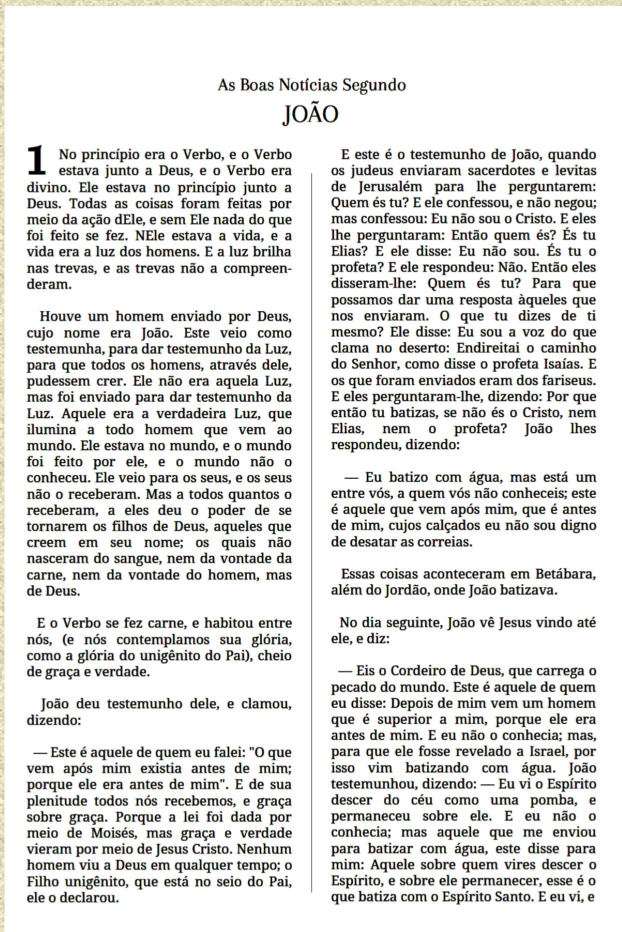
Hueslen Barros & others

version of 15-10-2022

and the Word was divine

e o Verbo era divino





As Boas Notícias Segundo

JOÃO

1 No princípio era o Verbo, e o Verbo estava junto a Deus, e o Verbo era divino. Ele estava no princípio junto a Deus. Todas as coisas foram feitas por meio da ação dEle, e sem Ele nada do que foi feito se fez. NEle estava a vida, e a vida era a luz dos homens. E a luz brilha nas trevas, e as trevas não a compreenderam.

Houve um homem enviado por Deus, cujo nome era João. Este veio como testemunha, para dar testemunho da Luz, para que todos os homens, através dele, pudessem crer. Ele não era aquela Luz, mas foi enviado para dar testemunho da Luz. Aquele era a verdadeira Luz, que ilumina a todo homem que vem ao mundo. Ele estava no mundo, e o mundo foi feito por ele, e o mundo não o conheceu. Ele veio para os seus, e os seus não o receberam. Mas a todos quantos o receberam, a eles deu o poder de se tornarem os filhos de Deus, aqueles que creem em seu nome; os quais não nasceram do sangue, nem da vontade da carne, nem da vontade do homem, mas de Deus.

E o Verbo se fez carne, e habitou entre nós, (e nós contemplamos sua glória, como a glória do unigênito do Pai), cheio de graça e verdade.

João deu testemunho dele, e clamou, dizendo:

— Este é aquele de quem eu falei: "O que vem após mim existia antes de mim; porque ele era antes de mim". E de sua plenitude todos nós recebemos, e graça sobre graça. Porque a lei foi dada por meio de Moisés, mas graça e verdade vieram por meio de Jesus Cristo. Nenhum homem viu a Deus em qualquer tempo; o Filho unigênito, que está no seio do Pai, ele o declarou.

E este é o testemunho de João, quando os judeus enviaram sacerdotes e levitas de Jerusalém para lhe perguntarem: Quem és tu? E ele confessou, e não negou; mas confessou: Eu não sou o Cristo. E eles lhe perguntaram: Então quem és? És tu Elias? E ele disse: Eu não sou. És tu o profeta? E ele respondeu: Não. Então eles disseram-lhe: Quem és tu? Para que possamos dar uma resposta àqueles que nos enviaram. O que tu dizes de ti mesmo? Ele disse: Eu sou a voz do que clama no deserto: Endireitai o caminho do Senhor, como disse o profeta Isaías. E os que foram enviados eram dos fariseus. E eles perguntaram-lhe, dizendo: Por que então tu batizas, se não és o Cristo, nem Elias, nem o profeta? João lhes respondeu, dizendo:

— Eu batizo com água, mas está um entre vós, a quem vós não conheceis; este é aquele que vem após mim, que é antes de mim, cujos calçados eu não sou digno de desatar as correias.

Essas coisas aconteceram em Betábara, além do Jordão, onde João batizava.

No dia seguinte, João vê Jesus vindo até ele, e diz:

— Eis o Cordeiro de Deus, que carrega o pecado do mundo. Este é aquele de quem eu disse: Depois de mim vem um homem que é superior a mim, porque ele era antes de mim. E eu não o conhecia; mas, para que ele fosse revelado a Israel, por isso vim batizando com água. João testemunhou, dizendo: — Eu vi o Espírito descer do céu como uma pomba, e permaneceu sobre ele. E eu não o conhecia; mas aquele que me enviou para batizar com água, este disse para mim: Aquele sobre quem vires descer o Espírito, e sobre ele permanecer, esse é o que batiza com o Espírito Santo. E eu vi, e

https://t.me/hnmodulos/5

https://drive.google.com/file/d/1adS2d17Z-XHP25IRT9wZ04J7-kTsJP_e/view

228

2022

SPANISH (Bolivia)

Nueva Torah de Israel (Nuevo Testamento Original Histórico)

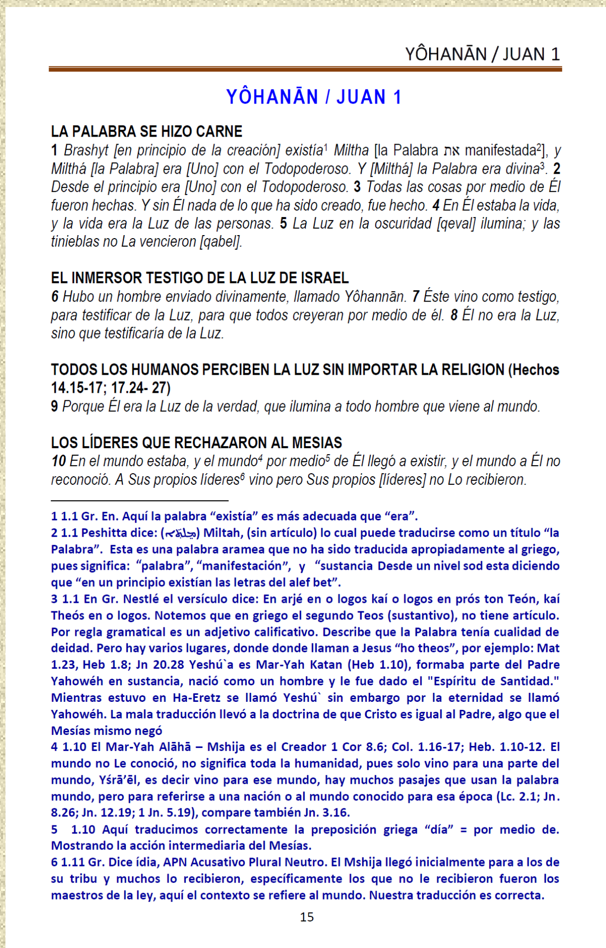
Impresión láser en Santa Cruz, Bolivia

Hans Frederiksen Ayala

version of June 2022:

And [Milthá] the Word was divine

Y [Milthá] la Palabra era divina



YÔHANĀN / JUAN 1

LA PALABRA SE HIZO CARNE

1 *Brashyt [en principio de la creación] existía*[1] *Miltha* [la Palabra את manifestada[2]], *y Milthá [la Palabra] era [Uno] con el Todopoderoso. Y [Milthá] la Palabra era divina*[3]. **2** *Desde el principio era [Uno] con el Todopoderoso.* **3** *Todas las cosas por medio de Él fueron hechas. Y sin Él nada de lo que ha sido creado, fue hecho.* **4** *En Él estaba la vida, y la vida era la Luz de las personas.* **5** *La Luz en la oscuridad [qeval] ilumina; y las tinieblas no La vencieron [qabel].*

EL INMERSOR TESTIGO DE LA LUZ DE ISRAEL

6 *Hubo un hombre enviado divinamente, llamado Yôhannān.* ***7*** *Éste vino como testigo, para testificar de la Luz, para que todos creyeran por medio de él.* ***8*** *Él no era la Luz, sino que testificaría de la Luz.*

TODOS LOS HUMANOS PERCIBEN LA LUZ SIN IMPORTAR LA RELIGION (Hechos 14.15-17; 17.24- 27)

9 *Porque Él era la Luz de la verdad, que ilumina a todo hombre que viene al mundo.*

LOS LÍDERES QUE RECHAZARON AL MESIAS

10 *En el mundo estaba, y el mundo*[4] *por medio*[5] *de Él llegó a existir, y el mundo a Él no reconoció. A Sus propios líderes*[6] *vino pero Sus propios [líderes] no Lo recibieron.*

---

1 1.1 Gr. En. Aquí la palabra "existía" es más adecuada que "era".

2 1.1 Peshitta dice: (ܡܠܬܐ) Miltah, (sin artículo) lo cual puede traducirse como un título "la Palabra". Esta es una palabra aramea que no ha sido traducida apropiadamente al griego, pues significa: "palabra", "manifestación", y "sustancia Desde un nivel sod esta diciendo que "en un principio existían las letras del alef bet".

3 1.1 En Gr. Nestlé el versículo dice: En arjé en o logos kaí o logos en prós ton Teón, kaí Theós en o logos. Notemos que en griego el segundo Teos (sustantivo), no tiene artículo. Por regla gramatical es un adjetivo calificativo. Describe que la Palabra tenía cualidad de deidad. Pero hay varios lugares, donde donde llaman a Jesus "ho theos", por ejemplo: Mat 1.23, Heb 1.8; Jn 20.28 Yeshú`a es Mar-Yah Katan (Heb 1.10), formaba parte del Padre Yahowéh en sustancia, nació como un hombre y le fue dado el "Espíritu de Santidad." Mientras estuvo en Ha-Eretz se llamó Yeshú` sin embargo por la eternidad se llamó Yahowéh. La mala traducción llevó a la doctrina de que Cristo es igual al Padre, algo que el Mesías mismo negó

4 1.10 El Mar-Yah Alāhā – Mshija es el Creador 1 Cor 8.6; Col. 1.16-17; Heb. 1.10-12. El mundo no Le conoció, no significa toda la humanidad, pues solo vino para una parte del mundo, Yśrā'ēl, es decir vino para ese mundo, hay muchos pasajes que usan la palabra mundo, pero para referirse a una nación o al mundo conocido para esa época (Lc. 2.1; Jn. 8.26; Jn. 12.19; 1 Jn. 5.19), compare también Jn. 3.16.

5 1.10 Aquí traducimos correctamente la preposición griega "día" = por medio de. Mostrando la acción intermediaria del Mesías.

6 1.11 Gr. Dice ídia, APN Acusativo Plural Neutro. El Mshija llegó inicialmente para a los de su tribu y muchos lo recibieron, específicamente los que no le recibieron fueron los maestros de la ley, aquí el contexto se refiere al mundo. Nuestra traducción es correcta.

229 CATHOLIC

2022

SPANISH

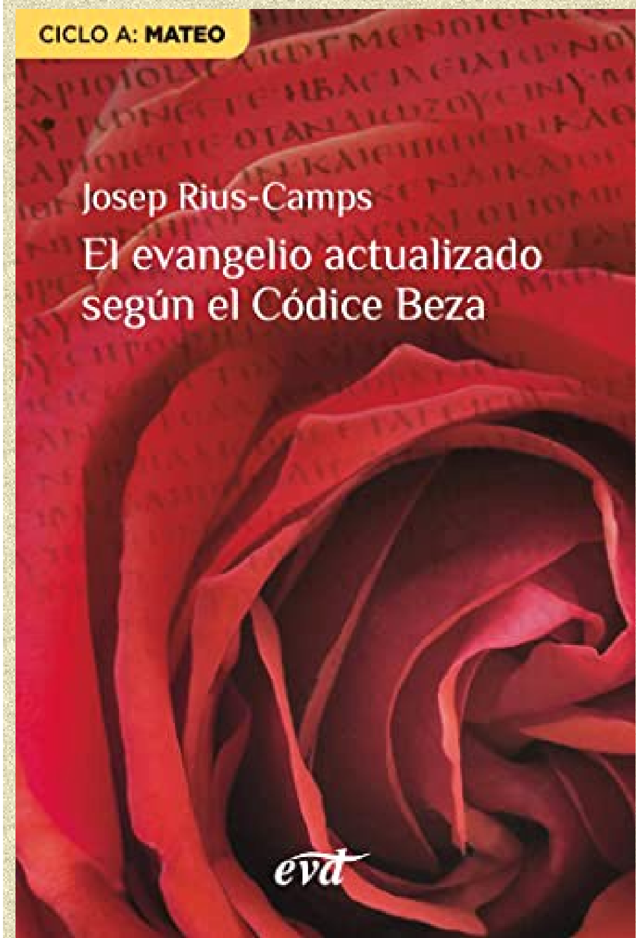
El evangelio actualizado según el Códice Beza

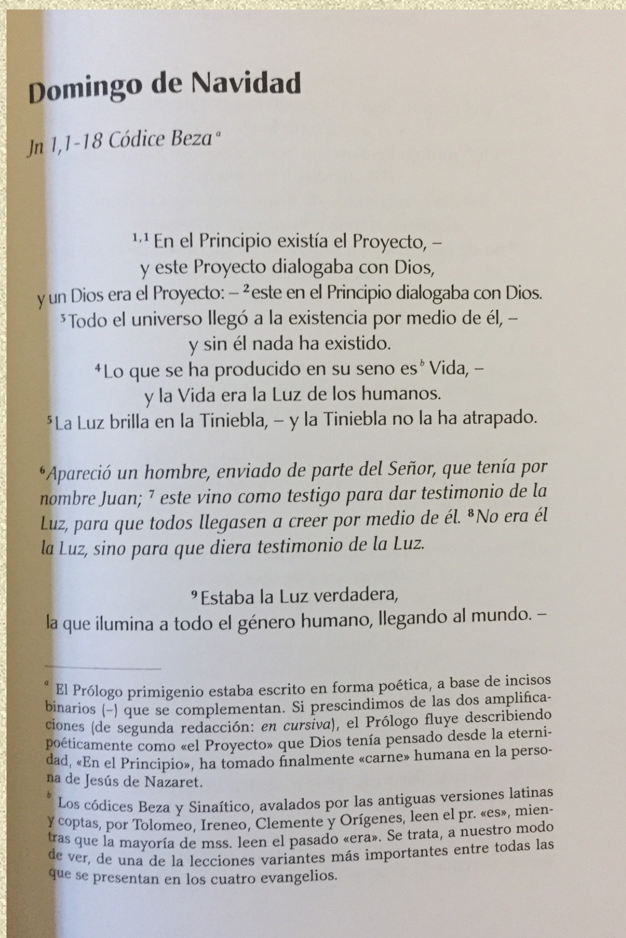
Editorial Verbo Divino, Estella (Navarra)

Josep Rius-Camps

and a God was the Project

y un Dios era el Proyecto





Domingo de Navidad

Jn 1,1-18 Códice Beza [a]

[1,1] En el Principio existía el Proyecto, –
y este Proyecto dialogaba con Dios,
y un Dios era el Proyecto: – [2] este en el Principio dialogaba con Dios.
[3] Todo el universo llegó a la existencia por medio de él, –
y sin él nada ha existido.
[4] Lo que se ha producido en su seno es [b] Vida, –
y la Vida era la Luz de los humanos.
[5] La Luz brilla en la Tiniebla, – y la Tiniebla no la ha atrapado.

[6] *Apareció un hombre, enviado de parte del Señor, que tenía por nombre Juan;* [7] *este vino como testigo para dar testimonio de la Luz, para que todos llegasen a creer por medio de él.* [8] *No era él la Luz, sino para que diera testimonio de la Luz.*

[9] Estaba la Luz verdadera,
la que ilumina a todo el género humano, llegando al mundo. –

[a] El Prólogo primigenio estaba escrito en forma poética, a base de incisos binarios (–) que se complementan. Si prescindimos de las dos amplificaciones (de segunda redacción: *en cursiva*), el Prólogo fluye describiendo poéticamente como «el Proyecto» que Dios tenía pensado desde la eternidad, «En el Principio», ha tomado finalmente «carne» humana en la persona de Jesús de Nazaret.

[b] Los códices Beza y Sinaítico, avalados por las antiguas versiones latinas y coptas, por Tolomeo, Ireneo, Clemente y Orígenes, leen el pr. «es», mientras que la mayoría de mss. leen el pasado «era». Se trata, a nuestro modo de ver, de una de la lecciones variantes más importantes entre todas las que se presentan en los cuatro evangelios.

IN WORK

SPANISH

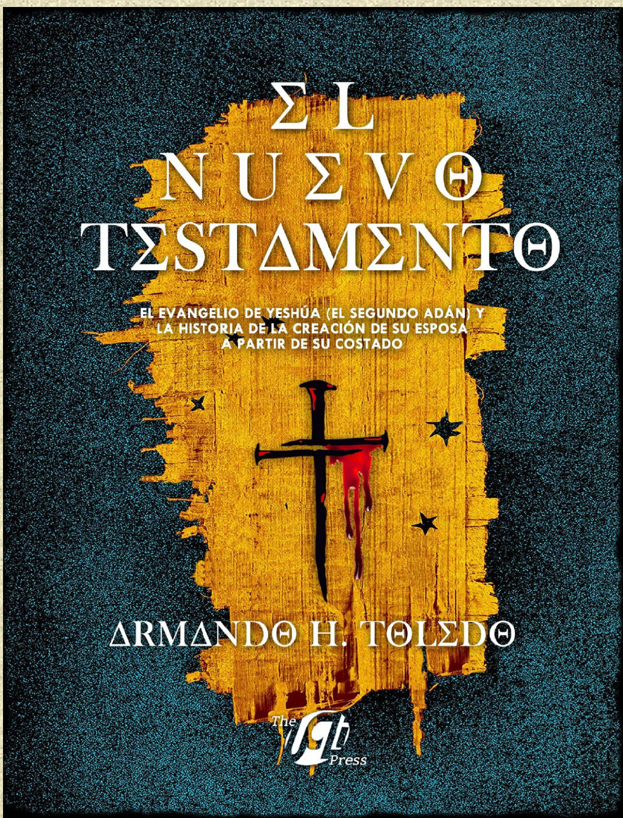
ΣL NUΣVΘ TΣSTΔMΣNTΘ: El Evangelio de Yeshúa (El segundo Adán) y la historia de la creación de su esposa a partir de su costado

Cuernavaca: The Ucli Press International, Mexico

Armando H. Toledo

because the one who is the Word was a divine being

porque aquel que es la Palabra era un ser divino



1. El Verbo eterno de Dios se manifestó a través de Yeshúa, el Hombre nuevo[1]

Antes que las cosas llegaran a existir, el Logos, es decir, la Palabra, ya estaba "ahí", junto a Dios, porque aquel que es la Palabra era un ser divino. Él estaba junto al Padre en el origen de todo. De hecho, mediante Él todas las cosas fueron creadas, y no existe nada que no haya sido creado por medio de Él. Él es como un Árbol de Vida cuyos frutos dan Vida de verdad; y esta Vida proporciona justamente la Luz que la humanidad necesita para poder ver bien. La Luz siempre ha disipado la oscuridad, y la oscuridad simplemente nunca podría apagarla.

Dios envió como testigo de la inminente llegada de la Luz a un hombre llamado Juan, para que les hablara a todos de esta Luz que venía, y por medio de él todos se hicieran creyentes. No es que Juan fuera la Luz; él sólo vino a guiar a todos hacia esa Luz que se acercaba. Y es que la Luz verdadera, la que podría disipar la oscuridad de cada ser humano, ya estaba por manifestarse en este mundo.

Sucedió un día que la Luz finalmente llegó, la misma Luz mediante la cual Dios había creado el mundo, pero el mundo no lo reconoció. Vino a este mundo, que es suyo, y en particular al pueblo que había creado para sí, pero su pueblo no le dio la bienvenida. Pero a todos los que la recibieron bien, es decir, a los que sí creyeron en ella, les dio la esperanza de algún día llegar a ser verdaderos Hijos de Dios. Los llamados Hijos de Dios ya no tienen sangre humana, ni nacen por la decisión de alguien, ni nacen como resultado de las relaciones íntimas entre hombres y mujeres, sino que Dios los concibe y los hace crecer.

Y la Palabra tomó el cuerpo de un varón humano y así logró habitar entre nosotros los seres humanos. Pero no era cualquier ser humano, pues los que estuvimos muy cerca de Él, a diferencia de los

[1] Juan 1:1-18.

IN WORK

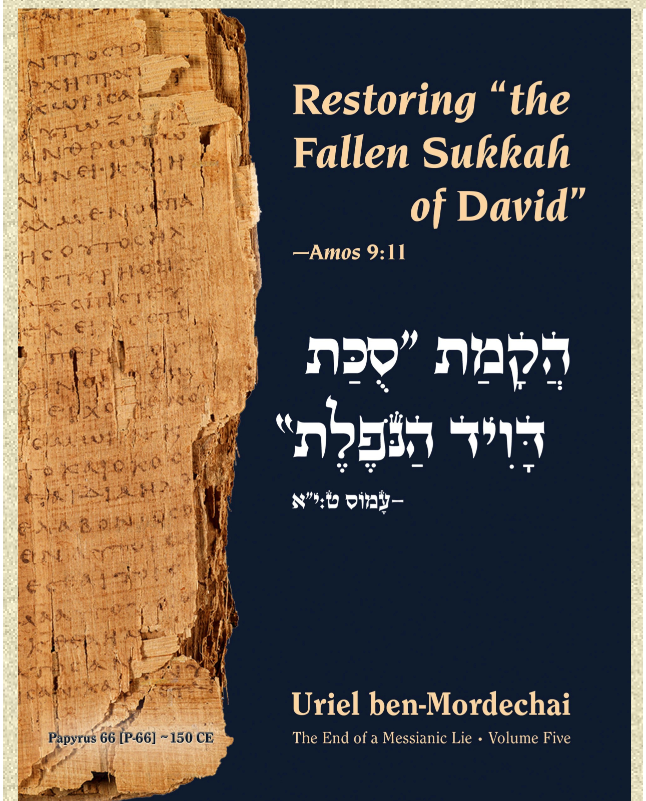
Restoring "the Fallen Sukkah of David"

Global Truth International

Uriel Ben Mordechai

version of 15-10-2022

and a godly object was the Torah



Yochanan

1:1 "Essential for creation was the Torah, and the Torah was in the presence of G-d, and a godly object was the Torah"

1:2 "This object stood with high honor, in harmony with G-d."

1:3 "All things came into existence because of IT, and outside of IT, not a single notion came into being that was fashioned."

1:10 IT was present within the world, and even the world came into existence by virtue of IT, even though the world did not acknowledge IT

1:11 In the midst of this one special people, IT ended up being deposited, especially to this one chosen people; the same which they embraced.

1:12 As many as did take hold of IT, IT gave them prerogative to emerge as children of G-d; to those who are trusting in His Name,"

https://www.yumpu.com/en/document/read/67307815/sample
https://globaltruthinternational.com/2022/05/12/restoring-the-fallen-sukkah-of-david/

232

2023

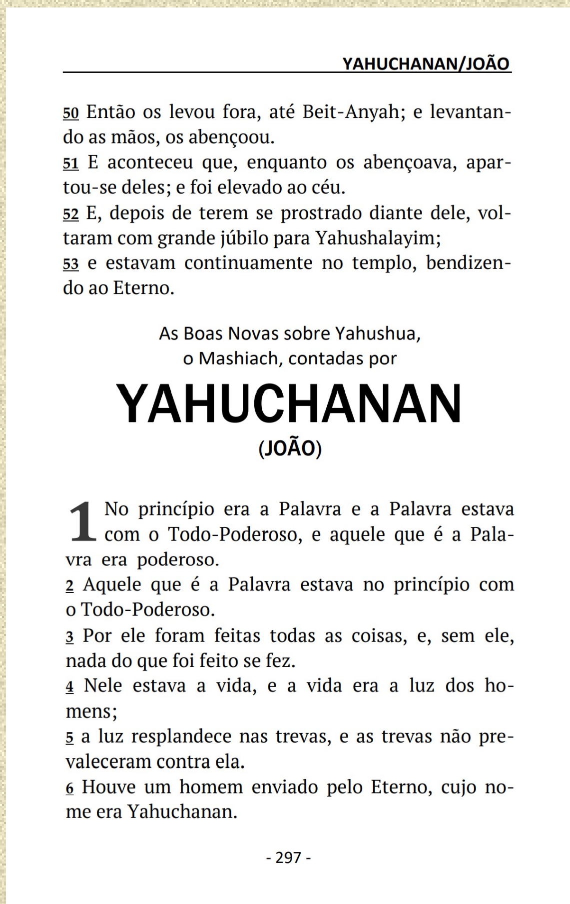
PORTUGUESE

Inspiradas Escrituras

Fabyano C. Bereano

and he who is the Word was mighty

e aquele que é a Palavra era poderoso



YAHUCHANAN/JOÃO

50 Então os levou fora, até Beit-Anyah; e levantando as mãos, os abençoou.
51 E aconteceu que, enquanto os abençoava, apartou-se deles; e foi elevado ao céu.
52 E, depois de terem se prostrado diante dele, voltaram com grande júbilo para Yahushalayim;
53 e estavam continuamente no templo, bendizendo ao Eterno.

As Boas Novas sobre Yahushua,
o Mashiach, contadas por

YAHUCHANAN
(JOÃO)

1 No princípio era a Palavra e a Palavra estava com o Todo-Poderoso, e aquele que é a Palavra era poderoso.
2 Aquele que é a Palavra estava no princípio com o Todo-Poderoso.
3 Por ele foram feitas todas as coisas, e, sem ele, nada do que foi feito se fez.
4 Nele estava a vida, e a vida era a luz dos homens;
5 a luz resplandece nas trevas, e as trevas não prevaleceram contra ela.
6 Houve um homem enviado pelo Eterno, cujo nome era Yahuchanan.

- 297 -

https://www.scribd.com/document/623823981/Inspiradas-Escrituras-Novo-Testamento-Leitura
https://sites.google.com/view/inspiradasescrituras/pdf

233

2023

An Invitation to Reading in English – N.T.

[The New Covenant in Yeshua the Mashiah]

PDF

(Ed. 1, 2008)

Oun Jon Kwon

version 6.0.9 of April 23, 2023:

and *as* what God is, the Word was

Read IRENT – G-John – Readers Edition ISSN 1943-0345

Read IRENT

An Invitation to Reading in English – N.T.

[The New Covenant in Yeshua the Mashiah]

Vol. I **Gospels & Acts**

No. 1

Gospel of John

(Readers Edition)

安路者 Ahnrojah Books 2008

{Gospel}[a] **according[b] to Yohan[c]**

(Jn 1:1-18)
I. Jn 1:1-5

The Johannine Prologue

I. The God's Word

1:1a In beginning[1] was[2] the **Word**[3]

1:1b — yes, the Word was *[in relation]* to[4] the Elohim[5],

☑1:1c and *as* what God is, the Word was; [6]

1:2 **this** *very*[7] *Word* was
in beginning *[in relation]* to the Elohim.
1:3 Through it[8] all[9] came into existence[10]
and without it[11] nothing was made
that which has come into existence.

1:4-5 ***The Word – Life and Light***

1:4 **In this** *Word* was Life, [5:26; 1Jn 1:1][12]
and the Life[13] was the Light[14] to mankind. [15] [8: 12; 1Jn 1:5; cf. 3:19] {Psa 36:9}
1:5 And the Light shines in the darkness *[of the world]*[16], [1Jn 2:8a; cf. Mt 5:14]
and the darkness has not overpowered it. [17] [cf. Act 2:22]

https://app.box.net/s/x4lcxbf9lh

234

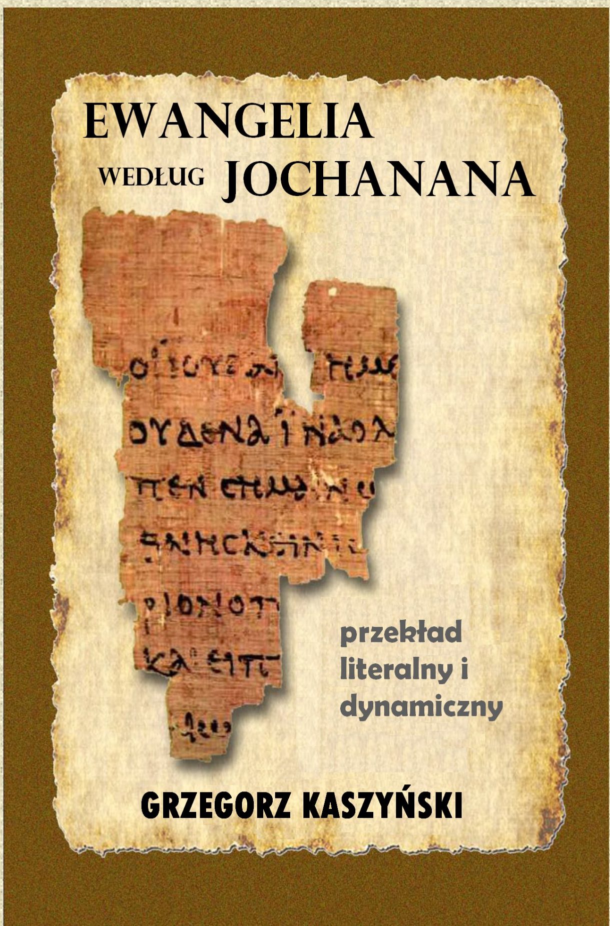
IN WORK

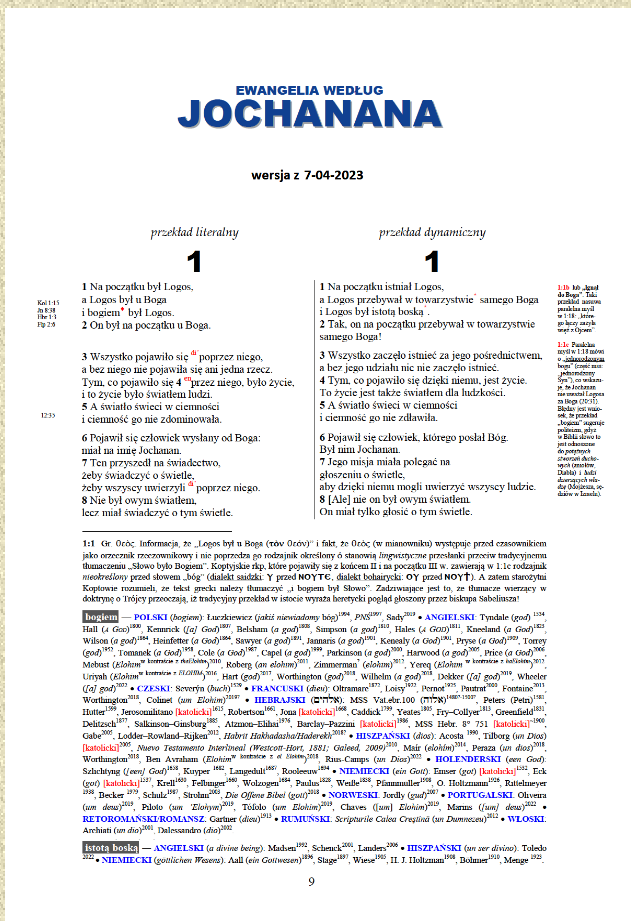
POLISH

Ewangelia według Jochanana: przekład literalny i dynamiczny

Grzegorz Kaszyński

literal translation:	**dynamic translation**:
i bogiem był Logos	i Logos był istotą boską
and a god was the Logos	and the Logos was a divine being





EWANGELIA WEDŁUG

JOCHANANA

wersja z 7-04-2023

przekład literalny	*przekład dynamiczny*
1	**1**
1 Na początku był Logos, a Logos był u Boga i bogiem* był Logos. **2** On był na początku u Boga.	**1** Na początku istniał Logos, a Logos przebywał w towarzystwie* samego Boga i Logos był istotą boską*. **2** Tak, on na początku przebywał w towarzystwie samego Boga!
3 Wszystko pojawiło się [di'] poprzez niego, a bez niego nie pojawiła się ani jedna rzecz. Tym, co pojawiło się **4** [en] przez niego, było życie, i to życie było światłem ludzi. **5** A światło świeci w ciemności i ciemność go nie zdominowała.	**3** Wszystko zaczęło istnieć za jego pośrednictwem, a bez jego udziału nic nie zaczęło istnieć. **4** Tym, co pojawiło się dzięki niemu, jest życie. To życie jest także światłem dla ludzkości. **5** A światło świeci w ciemności i ciemność go nie zdławiła.
6 Pojawił się człowiek wysłany od Boga: miał na imię Jochanan. **7** Ten przyszedł na świadectwo, żeby świadczyć o świetle, żeby wszyscy uwierzyli [di'] poprzez niego. **8** Nie był owym światłem, lecz miał świadczyć o tym świetle.	**6** Pojawił się człowiek, którego posłał Bóg. Był nim Jochanan. **7** Jego misja miała polegać na głoszeniu o świetle, aby dzięki niemu mogli uwierzyć wszyscy ludzie. **8** [Ale] nie on był owym światłem. On miał tylko głosić o tym świetle.

Kol 1:15
Jn 8:38
Hbr 1:3
Flp 2:6

12:35

1:1b lub **„Ignął do Boga"**. Taki przekład nasuwa paralelna myśl w 1:18: „które-go łączy zażyła więź z Ojcem".

1:1c Paralelna myśl w 1:18 mówi o „jednorodzonym bogu" (część mss: „jednorodzony Syn"), co wskazuje, że Jochanan nie uważał Logosa za Boga (20:31). Błędny jest wniosek, że przekład „bogiem" sugeruje politeizm, gdyż w Biblii słowo to jest odnoszone do *potężnych stworzeń duchowych* (aniołów, Diabła) i *ludzi dzierżących władzę* (Mojżesza, sędziów w Izraelu).

1:1 Gr. θεὸς. Informacja, że „Logos był u Boga (**τὸν** θεόν)" i fakt, że θεὸς (w mianowniku) występuje przed czasownikiem jako orzecznik rzeczownikowy i nie poprzedza go rodzajnik określony ὁ stanowią *lingwistyczne* przesłanki przeciw tradycyjnemu tłumaczeniu „Słowo było Bogiem". Koptyjskie rkp, które pojawiły się z końcem II i na początku III w. zawierają w 1:1c rodzajnik *nieokreślony* przed słowem „bóg" (dialekt saidzki: **ⲩ** przed **ⲚⲞⲨⲦⲈ**, dialekt bohairycki: **ⲞⲨ** przed **ⲚⲞⲨϮ**). A zatem starożytni Koptowie rozumieli, że tekst grecki należy tłumaczyć „i bogiem był Słowo". Zadziwiające jest to, że tłumacze wierzący w doktrynę o Trójcy przeoczają, iż tradycyjny przekład w istocie wyraża heretycki pogląd głoszony przez biskupa Sabeliusza!

bogiem — **POLSKI** (*bogiem*): Łuczkiewicz (*jakiś niewiadomy* bóg)[1994], *PNŚ*[1997], Sady[2019] • **ANGIELSKI**: Tyndale (*god*)[1534], Hall (*A GOD*)[1800], Kennrick (*[a] God*)[1807], Belsham (*a god*)[1808], Simpson (*a god*)[1810], Hales (*A GOD*)[1811], Kneeland (*a God*)[1823], Wilson (*a god*)[1864], Heinfetter (*a God*)[1864], Sawyer (*a god*)[1891], Jannaris (*a god*)[1901], Kenealy (*a God*)[1901], Pryse (*a God*)[1909], Torrey (*god*)[1952], Tomanek (*a God*)[1958], Cole (*a God*)[1987], Capel (*a god*)[1999], Parkinson (*a god*)[2000], Harwood (*a god*)[2005], Price (*a God*)[2006], Mebust (*Elohim* [w kontraście z *theElohim*])[2010], Roberg (*an elohim*)[2011], Zimmerman[?] (*elohim*)[2012], Yereq (*Elohim* [w kontraście z *haElohim*])[2012], Uriyah (*Elohim* [w kontraście z *ELOHIM*])[2016], Hart (*god*)[2017], Worthington (*god*)[2018], Wilhelm (*a god*)[2018], Dekker (*[a] god*)[2019], Wheeler (*[a] god*)[2022] • **CZESKI**: Severýn (*buch*)[1529] • **FRANCUSKI** (*dieu*): Oltramare[1872], Loisy[1922], Pernot[1925], Pautrat[2000], Fontaine[2013], Worthington[2018], Colinet (*um Elohim*)[2019?] • **HEBRAJSKI** (אֱלֹהִים): MSS Vat.ebr.100 (אֱלוֹהַּ)[1480?-1500?], Peters (Petri)[1581], Hutter[1599], Jerosomilitano [katolicki][1615], Robertson[1661], Jona [katolicki][1668], Caddick[1799], Yeates[1805], Fry–Collyer[1813], Greenfield[1831], Delitzsch[1877], Salkinson–Ginsburg[1885], Atzmon–Elihai[1976], Barclay–Pazzini [katolicki][1986], MSS Hebr. 8° 751 [katolicki][~1900], Gabe[2005], Lodder–Rowland–Rijken[2012], *Habrit Hakhadasha/Haderekh*[2018?] • **HISZPAŃSKI** (*dios*): Acosta[1990], Tilborg (*un Dios*) [katolicki][2005], *Nuevo Testamento Interlineal (Westcott-Hort, 1881; Galeed, 2009)*[2010], Maír (*elohím*)[2014], Peraza (*un dios*)[2018], Worthington[2018], Ben Avraham (*Elohim* [w kontraście z *el Elohim*])[2018], Rius-Camps (*un Dios*)[2022] • **HOLENDERSKI** (*een God*): Szlichtyng (*[een] God*)[1658], Kuyper[1682], Langedult[1687], Rooleeuw[1694] • **NIEMIECKI** (*ein Gott*): Emser (*got*) [katolicki][1532], Eck (*got*) [katolicki][1537], Krell[1630], Felbinger[1660], Wolzogen[1684], Paulus[1828], Weiße[1838], Pfannmüller[1908], O. Holtzmann[1926], Rittelmeyer[1938], Becker[1979], Schulz[1987], Strohm[2003], *Die Offene Bibel* (*gott*)[2018] • **NORWESKI**: Jordly (*gud*)[2007] • **PORTUGALSKI**: Oliveira (*um deus*)[2019], Piloto (*um 'Elohym*)[2019], Tófolo (*um Elohim*)[2019], Chaves (*[um] Elohim*)[2019], Marins (*[um] deus*)[2022] • **RETOROMAŃSKI/ROMANSZ**: Gartner (*dieu*)[1913] • **RUMUŃSKI**: *Scripturile Calea Creştină* (*un Dumnezeu*)[2012] • **WŁOSKI**: Archiati (*un dio*)[2001], Dalessandro (*dio*)[2002].

istotą boską — **ANGIELSKI** (*a divine being*): Madsen[1992], Schenck[2001], Landers[2006] • **HISZPAŃSKI** (*un ser divino*): Toledo[2022] • **NIEMIECKI** (*göttlichen Wesens*): Aall (*ein Gottwesen*)[1896], Stage[1897], Wiese[1905], H. J. Holtzman[1908], Böhmer[1910], Menge[1923].

9